Septuagint

Complete Greek and English Edition

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SEPTUAGINT

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(c. 2nd century BC)

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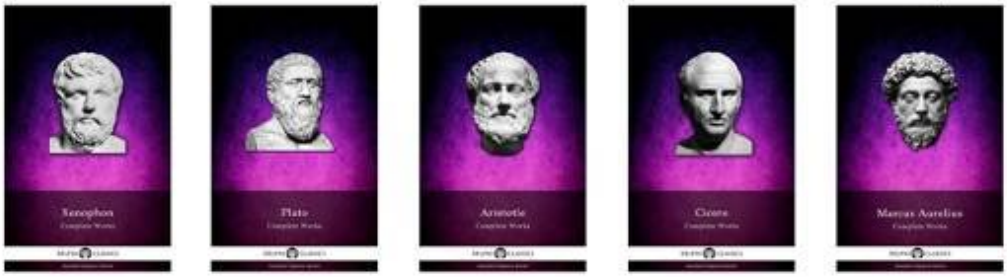

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SEPTUAGINT

Complete Greek and English Edition

By Delphi Classics, 2016

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Septuagint: Complete Greek and English Edition

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The Translation

Alexandria, the capital of Ptolemaic Egypt — according to tradition, Ptolemy II commissioned the Septuagint to be created in the third century BC.

Roman ruins at Alexandria

SEPTUAGINT

Translated by Sir Lancelot C. L. Brenton, 1851 Edition

Taking its name from the Latin *septuaginta for* "seventy", the Septuagint is a translation of the Torah, the Hebrew Bible, into Koine Greek. As the primary Greek translation of the Old Testament, the text is also referred to as the Greek Old Testament. The 'Seventy' and its Roman numeral acronym LXX refer to the legendary seventy Jewish scholars that solely translated the Five Books of Moses into Koine Greek as early as the third century BC. Separated from the Hebrew canon of the Jewish Bible in Rabbinic Judaism, translations of the Torah into Koine Greek by early Jewish Rabbis have survived as rare fragments only.

According to tradition, seventy-two Jewish scholars were asked by the Greek King of Egypt Ptolemy II Philadelphus to translate the Torah from Biblical Hebrew into Greek, for inclusion in the Library of Alexandria. This event is recorded in the pseudepigraphic *Letter of Aristeas* to his brother Philocrates, and is repeated by Philo of Alexandria, Josephus and by various later sources, including St. Augustine. Philo of Alexandria, who relied extensively on the Septuagint, explains that the number of scholars was chosen by selecting six scholars from each of the twelve tribes of Israel. Modern scholarship holds that the *Septuagint* was written during the third through first centuries BC. But nearly all attempts at dating specific books, with the exception of the Pentateuch (early to mid-third century BC), are tentative and without consensus. The date of the second century BC is supported by a number of factors, including the Greek being representative of early Koine, citations beginning as early as the second century BC and early manuscripts datable to the 2nd century.

It is not altogether clear which books was translated when, or where; some may even have been translated twice, into different versions, and then revised. The quality and style of the different translators vary considerably from book to book, from the literal to paraphrasing to interpretative. The translation of the *Septuagint* itself began in the 3rd century BC and was completed by 132 BC, initially in Alexandria, but in time elsewhere as well. The *Septuagint* is the basis for the Old Latin,

Slavonic, Syriac, Old Armenian, Old Georgian and Coptic versions of the Christian Old Testament.

As the work of translation progressed, the canon of the Greek Bible expanded. The Torah always maintained its pre-eminence as the basis of the canon, but the collection of prophetic writings, based on the Jewish *Nevi'im*, had various hagiographical works incorporated into it. In addition, some newer books were included in the *Septuagint*, known as *anagignoskomena* in Greek and as Deuterocanonical (second canon) in English, as they are not included in the Jewish canon. Among these are the *Maccabees* and the *Wisdom of Ben Sira*.

In time the *Septuagint* became synonymous with the "Greek Old Testament", implying a Christian canon of writings that incorporated all the books of the Hebrew canon, along with additional texts. The Roman Catholic and Eastern Orthodox Churches include most of the books that are in the *Septuagint* in their canons. However, Protestant churches usually do not accept them. After the Protestant Reformation, many Protestant Bibles began to follow the Jewish canon and exclude the additional texts, which came to be called *Apocrypha* (suggesting questionable authenticity). The *Apocrypha* are included under a separate heading in the King James Version of the Bible, the basis for the Revised Standard Version. All the books of western canons of the Old Testament are found in the *Septuagint*, although the order does not always coincide with the Western ordering of the books.

The Early Christian Church used the *Septuagint* as Greek was a *lingua franca* of the Roman Empire at the time and the language of the Greco-Roman Church. The presumption that the *Septuagint* was translated by Jews before the era of Christ and that the text at certain places gives itself more to a Christological interpretation than second century Hebrew texts was taken as evidence that "Jews" had changed the Hebrew text in a way that made them less Christological.

The Eastern Orthodox Church still prefers to use the *Septuagint* as the basis for translating the Old Testament into other languages. The Eastern Orthodox also use the text untranslated where Greek is the liturgical language, e.g. in the Orthodox Church of Constantinople, the Church of Greece and the Cypriot Orthodox Church. Critical translations of the Old Testament, while using the Masoretic Text as their basis, consult the *Septuagint* as well as other versions in an attempt to reconstruct the meaning of the Hebrew text whenever the latter is unclear, corrupt or ambiguous.

The oldest manuscripts of the *Septuagint* include second century BC fragments of *Leviticus* and *Deuteronomy* (Rahlfs nos. 801, 819, and 957) and first century BC fragments of *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, and the Minor Prophets (Alfred Rahlfs nos. 802, 803, 805, 848, 942, and 943). Relatively complete manuscripts postdate the Hexaplar rescension and include the Codex Vaticanus from the fourth century AD and the Codex Alexandrinus of the fifth century. These are the oldest surviving nearly complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date some 600 years later, from the first half of the tenth century. The fourth century Codex Sinaiticus also partially survives, still containing many texts of the Old Testament. Though there are differences between these three codices, scholarly consensus today holds that one *Septuagint* pre-Christian translation underlies all three texts. The various Jewish and later Christian revisions and recensions are largely responsible for the divergence of the codices.

The *Septuagint* has been translated surprisingly few times into English. The first translation, excluding the *Apocrypha*, was by Charles Thomson in 1808, which was subsequently revised and enlarged by C. A. Muses in 1954. Based primarily on the Codex Vaticanus, Sir Lancelot C. L. Brenton's translation, published in 1851, is a long-time standard and for the majority of time since its publication it has been the only translation readily available and continually in print.

Ptolemy II Philadelphus (309–246 BC) was the king of Ptolemaic Egypt from 283 to 246 BC. According to tradition, Ptolemy II commissioned the Septuagint to be created.

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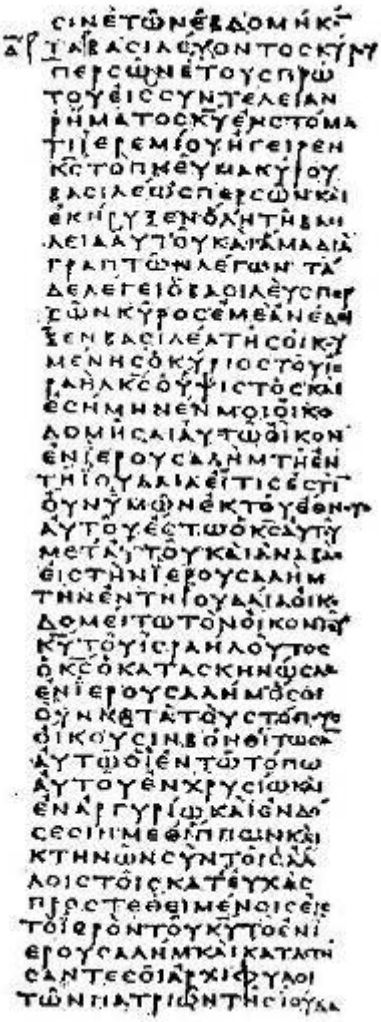

Fragment of a Septuagint fragment: 1 Esdras in the Codex Vaticanus c. 325–350 CE, the basis of Brenton's Greek edition and English translation.

Latin translation of the 'Letter of Aristeas', with a portrait of Ptolemy II on the right. Bavarian State Library, c. 1480.

AN HISTORICAL ACCOUNT OF THE SEPTUAGINT VERSION.

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the *Septuagint*, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period, that it has been a work of patient critical research in later times to bring into plain light the facts which may be regarded as well authenticated.

We need not wonder that but little is known with accuracy on this subject; for, with regard to the ancient versions of the Scriptures in general, we possess no information whatever as to the time or place of their execution, or by whom they were made: we simply find such versions in use at particular times, and thus we gather the fact that they must have been previously executed. If, then, our knowledge of the origin of the Septuagint be meagre, it is at least more extensive than that which we possess of other translations.

After the conquests of Alexander had brought Egypt under Macedonian rule, the newly-founded city of Alexandria became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Amongst other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Jews would easily become known to the Greek population.

The earliest writer who gives an account of the Septuagint version is Aristobulus, a Jew who lived at the commencement of the second century B.C. He says that the version of the Law into Greek was completed under the reign of Ptolemy Philadelphus, and that Demetrius Phalereus had been employed about it. Now, Demetrius died about the beginning of the reign of Ptolemy Philadelphus, and hence it has been

reasonably inferred that Aristobulus is a witness that the work of translation had been commenced under Ptolemy Soter.

Different opinions have been formed as to what is intended by Aristobulus when he speaks of the *Law:* some consider that he refers merely to the Pentateuch, while others extend the signification to the Old Testament Scriptures in general: the former opinion appears to be favoured by the strict meaning of the terms used; the latter by the mode in which the Jews often applied the name of Law to the whole of their sacred writings.

The fact may, however, be regarded as certain, that prior to the year 285 B.C. the Septuagint version had been commenced, and that in the reign of Ptolemy Philadelphus, either the books in general or at least an important part of them had been completed.

The embellishments and fictitious additions which this account soon received might be scarcely worthy of notice in this place, were it not that they are intimately connected with the *authority* which this version was once supposed to possess, and with the *name* by which it is commonly known.

A writer, who calls himself Aristeas, says that when Ptolemy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and *seventy-two* interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permissions to take copies of the version.

Other additions were subsequently made to this story: some said that each translator was shut into a separate cell, and that all by divine inspiration made their versions word for word alike; others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this

version in the minds of those who believed these stories was almost unbounded.

The basis of truth which appears to be under this story seems to be, that it was an Egyptian king who caused the translation to be made, and that it was from the Royal Library at Alexandria that the Hellenistic Jews received the copies which they used.

In examining the version itself, it bears manifest proof that it was not executed by Jews of Palestine, but by those of Egypt: — there are words and expressions which plainly denote its Alexandrian origin: this alone would be a sufficient demonstration that the narrative of Aristeas is a mere fiction. It may also be doubted whether in the year 285 B.C. there were Jews in Palestine who had sufficient intercourse with the Greeks to have executed a translation into that language; for it must be borne in mind how recently they had become the subjects of Greek monarchs, and how differently they were situated from the Alexandrians as to the influx of Greek settlers.

Some in rejecting the fabulous embellishments have also discarded *all* connected with them: they have then sought to devise new hypotheses as to the origin of the version. Some have thus supposed that the translation was made by Alexandrian Jews for their own use, in order to meet a neccesity which they felt to have a version of the Scriptures in the tongue which had become vernacular to them.

There would be, however, many difficulties in the way of this hypothesis. We would hardly suppose that in a space of thirty-five years the Alexandrian Jews had found such a translation needful or desirable: we must also bear in mind that we find at this period no trace of any versions having been made by Jews into the languages of other countries in which they had continued for periods much longer than that of their settlement at Alexandria.

The most reasonable conclusion is, that the version was executed for the Egyptian king; and that the Hellenistic Jews afterwards used it as they became less and less familiar with the language of the original.

If the expression of Aristobulus does not designate the whole of the books of the Old Testament as translated in the time of Ptolemy Philadelphus, the question arises, When were the other books besides the Pentateuch turned into Greek? To this no definite answer could be given: we may however be certain that various interpreters were occupied in translating various parts, and in all probability the interval between the commencement and the conclusion of the work was not great.

The variety of the translators is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch is considered to be the part the best executed, while the book of Isaiah appears to be the worst.

In estimating the general character of the version, it must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined.

It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using many words and phrases in new and appropriated senses.

These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling co-ordinate authority with the Hebrew text itself.

One of the earliest of those writers who mention the Greek translation of the Scriptures, speaks also of the version as not fully adequate. The Prologue of Jesus the son of Sirach (written as many suppose B.C. 130) to his Greek version of his grandfather's work, states: ou) ga\r i)sodunamei~ au)ta\ e)n e(autoi~j 9E?brai"sti\ lego&mena, kai\ o#tan metaxqh~| ei)j e(te&ran glw~n bibli\wn ou) mo&non de\ tau~ta, a)lla\ kai\ au)to\j o(no&moj kai\ ai(profhtei~ai, kai\ ta\ loipa\ tw~n bibli\wn ou) mikra\n e!xei th\n diafora\n e)n e(autoi~j lego&mena : "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even *the Law* and *the prophecies* and *the rest of the books* differ not a little as to the things said in them." The

writer of this Prologue had come into Egypt from the Holy Land: he had undertaken the translation of his grandfather's work into Greek, but in explanation of the difficulty which he had to encounter in this work, he refers to the defects found even in the version of the Law, the prophets, and the other books, of which he had previously spoken. Doubtless coming into Egypt he was more conscious of the defects of the Septuagint version than could have been the case with Egyptian Jews, who had used the translation commonly and habitually for a century and a quarter.

At Alexandria the Hellenistic Jews used the version, and gradually attached to it the greatest possible authority: from Alexandria it spread amongst the Jews of the dispersion, so that at the time of our Lord's birth it was the common form in which the Old Testament Scriptures had become diffused.

In examining the Pentateuch of the Septuagint in connection with the Hebrew text, and with the copies preserved by the Samaritans in their crooked letters, it is remarkable that in very many passages the reading of the Septuagint accord with the Samaritan copies where they differ from the Jewish. We cannot here notice the various theories which have been advanced to account for this accordance of the Septuagint with the Samaritan copies of the Hebrew; indeed it is not very satisfactory to enter into the details of the subject, because no theory hitherto brought forward explains *all* the facts, or meets *all* the difficulties. To one point, however, we will advert, because it has not been sufficiently taken into account, — in the places in which the Samaritan and Jewish copies of the Hebrew text differ, *in important and material points*, the Septuagint accords *much more* with the Jewish than with the Samaritan copies, and in a good many points it introduces variations unknown to either.

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not in making citations from the Old Testament. They used it as an honestly-made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage *de novo*, but they used what was already familiar to the ears of converted Hellenists, when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

In consequence of the fact that the New Testament writers used on many occasions the Septuagint version, some have deduced a new

argument for its *authority*, — a theory which we might have thought to be sufficiently disproved by the defects of the version , which evince that it is merely a human work. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of its *authority*, for in not a few places they do *not* follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint.

The use, however, which the writers of the New Testament have made of the Septuagint version must always invest it with a peculiar interest; we thus see what honour God may be pleased to put on an honestly-made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text *de novo* on every occasion.

Another important point on which the Septuagint stands in close connection with the New Testament is the general phraseology of the version, — a phraseology in which the traces of Hebrew elements are most marked, but with regard to which we should mistake greatly if we supposed that it *originated* with the New Testament writers. Thus we may see that the study of the Septuagint is almost needful to any biblical scholars who wishes to estimate adequately the phraseology and *usus loquendi* of the New Testament.

Besides the direct citations in the New Testament in which the Septuagint is manifestly used, there are not a few passages in which it is clear that the train of expression has been formed on words and phrases of the Septuagint: thus an intimate acquaintance with this version becomes in a manner necessary on the part of an expositor who wishes to enter accurately into the scope of many parts of the New Testament.

Thus, whatever may be our estimate of the defects found in the Septuagint — its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators — there is no reason whatever for our neglecting the version, or not being fully alive to its real value and importance.

After the diffusion of Christianity, copies of the Septuagint became widely dispersed amongst the new communities that were formed; so that before many years had elapsed this version must have been as much in the hands of Gentiles as of Jews.

The veneration with which the Jews had treated this version (as is shown in the case of Philo and Josephus), gave place to a very contrary feeling when they found how it could be used against them in argument:

hence they decried the version, and sought to deprive it of all authority. As the Gentile Christians were generally unacquainted with Hebrew, they were unable to meet the Jews on the ground which they now took; and as the Gentile Christians at this time believed the most extraordinary legends of the origin of the version, so that they fully embraced the opinions of its authority and inspiration, they necessarily regarded the denial on the part of the Jews of its accuracy, as little less than blasphemy, and as a proof of their blindness.

In the course of the second century, three other complete versions of the Old Testament into Greek were executed: these are of importance in this place, because of the manner in which they were afterwards connected with the Septuagint.

The first of the Greek versions of the Old Testament executed in the second century was that of AQUILA. He is described as a Jew or Jewish proselyte of Pontus, and the date commonly attributed to his version is about the year A.D. 126. His translation is said to have been executed for the express purpose of opposing the authority of the Septuagint: his version was in consequence upheld by the Jews. His labour was evidently directed in opposing the passages which the Christians were accustomed to cite from the Septuagint as applicable to the Lord Jesus. The general characteristic of this version is bold literality of rendering: such an endeavour is made to render each Hebrew word and particle into Greek, that all grammar is often set at defiance, and not unfrequently the sense is altogether sacrificed. From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism.

Another Greek translator at a subsequent period in the second century was SYMMACHUS. He is described as an Ebionite, a kind of semi-Christian. His version seems to have been executed in good and pure Greek: perhaps he was the more particular in his attention to this in consequence of the mere barbarism of Aquila.

A third translator in the same century was THEODOTION, an Ebionite like Symmachus, to whom he was probably anterior. His version is in many parts based on the Septuagint. He is less servile in his adherence to the words of the Hebrew than Aquila, although he is void of the freedom of Symmachus. His knowledge of Hebrew was certainly but limited, and without the Septuagint it is hardly probable that he could have undertaken this version.

Thus, before the end of the second century there were, besides the Septuagint, three versions of the Old Testament in Greek, known to both Jews and Christians. All this could not fail in making the Old Testament Scriptures better known and more widely read.

Although many Christians believed in the inspiration and authority of the Septuagint, yet this could not have been universally the case; otherwise the disuse of the real Septuagint version of the book of Daniel, and the adoption of that of Theodotion in its stead, could never have taken place. This must have arisen from an apprehension of the poverty and inaccuracy of the Septuagint in this book, so that another version similar in its general style was gladly adopted.

We have now to speak of the labours of ORIGEN in connection with the text of the Septuagint. This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of the copyists, or from errors of the original translators themselves.

The object which he proposed to himself was not to restore the Septuagint to its original condition, nor yet to correct mere errors of translation simply as such, but to cause that the Church should possess a text of the Septuagint in which all *additions* to the Hebrew should be marked with an *obelus*, and in which all that the Septuagint omitted should be added from one of the other versions marked with an *asterick*. He also indicated readings in the Septuagint which were so incorrect that the passage ought to be changed for the corresponding one in another version.

With the object of thus amending the Septuagint, he formed his great works, the Hexapla and Tetrapla; these were (as the names imply) works in which the page was divided respectively into six columns and into four columns.

The Hexapla contained, 1st, the Hebrew text; 2nd, the Hebrew text expressed in Greek characters; 3rd, the version of Aquila; 4th, that of Symmachus; 5th, the Septuagint; 6th, Theodotion. The Tetrapla contained merely the four last columns.

Besides these four versions of the entire Old Testament, Origen employed three anonymous Greek versions of particular books; these are commonly called the *fifth, sixth,* and *seventh* versions. Hence in the parts in which *two* of these versions are added, the work was designated Octapla, and where all the three appeared, it was called Enneapla.

References were then made from the column of the Septuagint to other versions, so as to complete and correct it: for this purpose Theodotion was principally used. This recension by Origen has generally been called the *Hexaplar* text. The Hexapla itself is said never to have been copied: what remains of the versions which it contained (mere fragments) were edited by Montfaucon in 1714, and in an abridged edition by Bahrdt in 1769-70.

The Hexaplar text of the Septuagint was copied about half a century after Origen's death by Pamphilus and Eusebius; it thus obtained a circulation; but the errors of copyists soon confounded the marks of addition and omission which Origen placed, and hence the text of the Septuagint became almost hopelessly mixed up with that of other versions.

The Hexaplar text is best known from a Syriac version which was made from it; of this many books have been published from a MS. at Milan; other books are now in the British Museum amongst the rest of the Syriac treasures obtained from the Nitrian monasteries. This Syro-Hexaplar translation preserves the marks of the Greek text, and the references to the other translations. It may yet be made of great use in separating the readings which were introduced by Origen from those of an older date.

There were two other early attempts to revise the Septuagint besides that of Origen. In the beginning of the fourth century, Lucian, a presbyter on Antioch, and Hesychius, an Egyptian bishop, undertook similar labours of the same kind. These two *recensions* (which they were in the proper sense of the term) were much used in the Eastern Churches.

From the fourth century and onward, we know of no definite attempt to revise the text of the Septuagint, or to correct the discrepancies of various copies. It is probable, however, that just as the text of the Greek New Testament became in a great measure fixed into the same form as we find it in the modern copies, something of the same kind must have been the case with the Septuagint. As to the Greek New Testament, this seems to have occured about the eleventh century, when the mass of copies were written within the limits of the patriarchate of Constantinople. It is probable that certain copies approved at the metropolis, both politically and religiously, of those who used the Greek tongue, were tacitly taken as a kind of standard.

We find amongst the members of the Eastern Churches who use the Greek language, that the Septuagint has been and is still so thoroughly received as authentic Scripture, that any effort to introduce amongst them

versions which accurately represent the Hebrew (as has been attempted in modern times) has been wholly fruitless.

Thus the Septuagint demands our attention, were it only from the fact that the whole circle of religious ideas and thoughts amongst Christians in the East has *always* been moulded according to this version. Without an acquaintance with the Septuagint, numerous allusions in the writings of the Fathers become wholly unintelligible, and even important doctrinal discussions and difficulties (such even as some connected with the Arian controversy) become wholly unintelligible.

As the Septuagint was held in such honour in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason; — the general ignorance of the original Hebrew amongst the early Christians prevented their forming their translations from the fountain itself. The especial exception to this remark is the Syriac version of the Old Testament formed at once from the Hebrew.

The Books of the Apocrypha

The Alexandrian Jews possessed a sacred literature in the Septuagint translation, and where other works of the same national character were either written in Greek or translated from the Hebrew, these also were appended to the sacred books which they before possessed. But the New Testament writers never quote these additional writings as Scriptures. The writers of the early Church, however, while expressly declaring their preference for the Hebrew Canon, quote the books of the "Apocrypha" as of equal authority with the Old Testament. And in this wise the Church popularly regarded them, and consequently made a free use of them. The influence of such writers as Origen, Cyril of Jerusalem, Athanasius, and Augustine, in favour of the "Apocrypha," was very great; and Jerome's view, as quoted in the sixth Article of the Anglican Church ("the other books which the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine") and his strictures on some of the books were apt to be forgotten.

During the Reformation period, the Church of Rome decreed her adherence to the popular view of the Apocrypha held in the main by the early Church, and definitely accepted all the "other books" as canonical, save I. and II. Esdras and the Prayer of Manasseh. The Church of England, on the other hand, formally adopted the more critical view of

Jerome, and while retaining the Apocrypha in her Bible gave it not canonical but deutero-canonical rank.

In more recent times it has been the unfortunate custom of English-speaking people to neglect or despise the Apocrypha: yet it forms a portion of the Bible of Christendom; it supplies the blank leaf between Nehemiah and the New Testament; and it comprises some of the literature of that period, which well illustrates the development and transition of Jewish religious thought generally.

Genesis

Chapter 1

[1] In the beginning God made the heaven and the earth. [2] But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water. [3] And God said, Let there be light, and there was light. [4] And God saw the light that it was good, and God divided between the light and the darkness. [5] And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

[6] And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. [7] And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. [8] And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

[9] And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. [10] And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. [11] And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. [12] And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. [13] And there was evening and there was morning, the third day.

[14] And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years. [15] And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so. [16] And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also. [17] And God placed them in the firmament of the heaven, so as to shine upon the earth, [18] and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good. [19] And there was evening and there was morning, the fourth day.

[20] And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so. [21] And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good. [22] And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth. [23] And there was evening and there was morning, the fifth day.

[24] And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so. [25] And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

[26] And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth. [27] And God made man, according to the image of God he made him, male and female he made them. [28] And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth. [29] And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food. [30] And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so. [31] And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

Chapter 2

[1] And the heavens and the earth were finished, and the whole world of them.

[2] And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made. [3] And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

[4] This *is* the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth, [5] and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it. [6] But there rose a fountain out of the earth, and watered the whole face of the earth. [7] And God formed the man *of* dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

[8] And God planted a garden eastward in Edem, and placed there the man whom he had formed. [9] And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil. [10] And a river proceeds out of Edem to water the garden, thence it divides itself into four heads. [11] The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold. [12] And the gold of that land is good, there also is carbuncle and emerald. [13] And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia. [14] And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates. [15] And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it. [16] And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat, [17] but of the tree of the knowledge of good and evil — of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

[18] And the Lord God said, *It is* not good that the man should be alone, let us make for him a help suitable to him. [19] And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it. [20] And Adam gave names to all the cattle and to all the birds of the

sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself. [21] And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof. [22] And God formed the rib which he took from Adam into a woman, and brought her to Adam. [23] And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband. [24] Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

Chapter 3

[1] And the two were naked, both Adam and his wife, and were not ashamed.

[2] Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden? [3] And the woman said to the serpent, We may eat of the fruit of the trees of the garden, [4] but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die. [5] And the serpent said to the woman, Ye shall not surely die. [6] For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil. [7] And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate. [8] And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons to go round them. [8] (9) And they heard the voice of the Lord God walking in the garden in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden. [10] And the Lord God called Adam and said to him, Adam, where art thou? [11] And he said to him, I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself. [12] And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat? [13] And Adam said, The woman whom thou gavest to be with me — she gave me of the tree and I ate. [14] And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate.

[15] And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life. [16] And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel. [17] And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee. [18] And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee

of it only not to eat — of that thou hast eaten, cursed *is* the ground in thy labours, in pain shalt thou eat of it all the days of thy life. [19] Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. [20] In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return. [21] And Adam called the name of his wife Life, because she was the mother of all living. [22] And the Lord God made for Adam and his wife garments of skin, and clothed them.

[23] And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and *so* he shall live forever — [24] So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken. [25] And he cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

Chapter 4

[1] And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. [2] And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. [3] And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord. [4] And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts, [5] but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. [6] And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? [7] Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.

[8] And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him. [9] And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper? [10] And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground. [11] And now thou *art* cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand. [12] When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth. [13] And Cain said to the Lord God, My crime *is* too great for me to be forgiven. [14] If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then it will be that any one that finds me shall slay me. [15] And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him. [16] So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem. 17 And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch. [18] And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech. [19] And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella. [20] And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle. [21] And the name of his brother was Jubal; he it was who invented

the psaltery and harp. [22] And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema. [23] And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief. [24] Because vengeance has been exacted seven times on Cain's behalf, on Lamech's *it shall be* seventy times seven.

[25] And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew. [26] And Seth had a son, and he called his name Enos: he hoped to call on the name of the Lord God.

Chapter 5

[1] This *is* the genealogy of men in the day in which God made Adam; in the image of God he made him: [2] male and female he made them, and blessed them; and he called his name Adam, in the day in which he made them. [3] And Adam lived two hundred and thirty years, and begot *a son* after his *own* form, and after his *own* image, and he called his name Seth. [4] And the days of Adam, which he lived after his begetting Seth, were seven hundred years; and he begot sons and daughters. [5] And all the days of Adam which he lived were nine hundred and thirty years, and he died. [6] Now Seth lived two hundred and five years, and begot Enos. [7] And Seth lived after his begetting Enos, seven hundred and seven years, and he begot sons and daughters. [8] And all the days of Seth were nine hundred and twelve years, and he died. [9] And Enos lived an hundred and ninety years, and begot Cainan. [10] And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters. [11] And all the days of Enos were nine hundred and five years, and he died. [12] And Cainan lived an hundred and seventy years, and he begot Maleleel. [13] And Cainan lived after his begetting Maleleel, seven hundred and forty years, and he begot sons and daughters. [14] And all the days of Cainan were nine hundred and ten years, and he died.

[15] And Maleleel lived an hundred and sixty and five years, and he begot Jared. [16] And Maleleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters. [17] And all the days of Maleleel were eight hundred and ninety and five years, and he died. [18] And Jared lived an hundred and sixty and two years, and begot Enoch: [19] and Jared lived after his begetting Enoch, eight hundred years, and he begot sons and daughters. [20] And all the days of Jared were nine hundred and sixty and two years, and he died. [21] And Enoch lived an hundred and sixty and five years, and begat Mathusala. [22] And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters. [23] And all the days of Enoch were three hundred and sixty and five years. [24] And Enoch was well-pleasing to God, and was not found, because God translated him. [25] And Mathusala lived an hundred and sixty and seven years, and begot Lamech. [26] And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters. [27] And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died. [28] And Lamech lived an hundred and eighty and

eight years, and begot a son. [29] And he called his name Noe, saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed. [30] And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters. [31] And all the days of Lamech were seven hundred and fifty-three years, and he died.

Chapter 6

[1] And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

[2] And it came to pass when men began to be numerous upon the earth, and daughters were born to them, [3] that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose. [4] And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years. [5] Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.

[6] And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually, [7] then God laid it to heart that he had made man upon the earth, and he pondered *it* deeply. [8] And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am grieved that I have made them.

[9] But Noe found grace before the Lord God. [10] And these *are* the generations of Noe. Noe was a just man; being perfect in his generation, Noe was well-pleasing to God. [11] And Noe begot three sons, Sem, Cham, Japheth. [12] But the earth was corrupted before God, and the earth was filled with iniquity. [13] And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth. [14] And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.

[15] Make therefore for thyself an ark of square timber; thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch. [16] And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. [17] Thou shalt narrow the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, second, and third stories thou shalt make it. [18] And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.

[19] And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee. [20] And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed them with thyself: male and female they shall be. [21] Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female to be fed with thee. [22] And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and them to eat. [23] And Noe did all things whatever the Lord God commanded him, so did he.

Chapter 7

[1] And the Lord God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation. [2] And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female. [3] And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth. [4] For yet seven days *having passed* I bring rain upon the earth forty days and forty nights, and I will blot out every offspring which I have made from the face of all the earth. [5] And Noe *did* all things whatever the Lord God commanded him. [6] And Noe was six hundred years old when the flood of water was upon the earth. [7] And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood. [8] And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth, [9] pairs went in to Noe into the ark, male and female, as God commanded Noe. [10] And it came to pass after the seven days that the water of the flood came upon the earth. [11] In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened. [12] And the rain was upon the earth forty days and forty nights. [13] On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark. [14] And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind, [15] went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life. [16] And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.

[17] And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth. [18] And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water. [19] And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. [20] Fifteen cubits upwards was the water raised, and it covered all the high mountains. [21] And there died all flesh that moved upon the earth, of flying creatures and

cattle, and of wild beasts, and every reptile moving upon the earth, and every man. [22] And all things which have the breath of life, and whatever was on the dry land, died. [23] And *God* blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark. [24] And the water was raised over the earth an hundred and fifty days.

Chapter 8

[1] And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed. [2] And the fountains of the deep were closed up, and the flood-gates of heaven, and the rain from heaven was withheld. [3] And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat. [4] And the water continued to decrease until the tenth month. [5] And in the tenth month, on the first day of the month, the heads of the mountains were seen. [6] And it came to pass after forty days Noe opened the window of the ark which he had made. [7] And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth. [8] And he sent a dove after it to see if the water had ceased from off the earth. [9] And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark. [10] And having waited yet seven other days, he again sent forth the dove from the ark. [11] And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth. [12] And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more. [13] And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth. [14] And in the second month the earth was dried, on the twenty-seventh day of the month.

[15] And the Lord God spoke to Noe, saying, [16] Come out from the ark, thou and thy wife and thy sons, and thy sons' wives with thee. [17] And all the wild beasts as many as are with thee, and all flesh both of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth. [18] And Noe came forth, and his wife and his sons, and his sons' wives with him. [19] And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

[20] And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt-offering upon the altar. [21] And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done. [22] All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

Chapter 9

[1] And God blessed Noe and his sons, and said to them, Increase and multiply, and fill the earth and have dominion over it. [2] And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fishes of the sea, I have placed them under you power. [3] And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs. [4] But flesh with blood of life ye shall not eat. [5] For your blood of your lives will I require at the hand of all wild beasts, and I will require the life of man at the hand of *his* brother man. [6] He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man. [7] But do ye increase and multiply, and fill the earth, and have dominion over it.

[8] And God spoke to Noe, and to his sons with him, saying, [9] And behold I establish my covenant with you, and with your seed after you, [10] and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark. [11] And I will establish my covenant with you and all flesh shall not any more die by the water of the flood, and there shall no more be a flood of water to destroy all the earth. [12] And the Lord God said to Noe, This *is* the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations. [13] I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. [14] And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. [15] And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. [16] And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between *every* living soul in all flesh, which is upon the earth. [17] And God said to Noe, This *is* the sign of the covenant, which I have made between me and all flesh, which is upon the earth.

[18] Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan. [19] These three are the sons of Noe, of these were men scattered over all the earth. [20] And Noe began to be a husbandman, and he planted a vineyard. [21] And he drank of the wine, and was drunk, and was naked in his house. [22] And Cham the father of Chanaan saw the nakedness of his father, and he went

out and told his two brothers without. [23] And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face *was* backward, and they saw not the nakedness of their father. [24] And Noe recovered from the wine, and knew all that his younger son had done to him. [25] And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren. [26] And he said, Blessed *be* the Lord God of Sem, and Chanaan shall be his bond-servant. [27] May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant.

[28] And Noe lived after the flood three hundred and fifty years. [29] And all the days of Noe were nine hundred and fifty years, and he died.

Chapter 10

[1] Now these *are* the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood.

[2] The sons of Japheth, Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras. [3] And the sons of Gamer, Aschanaz, and Riphath, and Thorgama. [4] And the sons of Jovan, Elisa, and Tharseis, Cetians, Rhodians. [5] From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.

[6] And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan. [7] And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan. [8] And Chus begot Nebrod: he began to be a giant upon the earth. [9] He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord. [10] And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar. [11] Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach, [12] and Dase between Ninevi and Chalach: this is the great city. [13] And Mesrain begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim, [14] and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim. [15] And Chanaan begot Sidon his fist-born, and the Chettite, [16] and the Jebusite, and the Amorite, and the Girgashite, [17] and the Evite, and the Arukite, and the Asennite, [18] and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Chananites were dispersed. [19] And the boundaries of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa. [20] There *were* the sons of Cham in their tribes according to their tongues, in their countries, and in their nations.

[21] And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder. [22] Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. [23] And sons of Aram, Uz, and Ul, and Gater, and Mosoch. [24] And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber. [25] And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan. [26] And Jektan begot Elmodad, and Saleth, and Sarmoth, and Jarach, [27] and Odorrha,

and Aibel, and Decla, [28] Eval, and Abimael, and Saba, [29] and Uphir, and Evila, and Jobab, all these were the sons of Jektan. [30] And their dwelling was from Masse, till one comes to Saphera, a mountain of the east. [31] These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations. [32] These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

Chapter 11

[1] And all the earth was one lip, and there was one language to all. [2] And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there. [3] And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen. [4] And they said, Come, let us build to ourselves a city and tower, whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth. [5] And the Lord came down to see the city and the tower, which the sons of men built. [6] And the Lord said, Behold, *there is* one race, and one lip of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do. [7] Come, and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour. [8] And the Lord scattered them thence over the face of all the earth, and they left off building the city and the tower. [9] On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.

[10] And these *are* the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood. [11] And Sem lived, after he had begotten Arphaxad, five hundred years, and begot sons and daughters, and died. [12] And Arphaxad lived a hundred and thirty-five years, and begot Cainan. [13] And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died. [14] And Sala lived an hundred and thirty years, and begot Heber. [15] And Sala lived after he had begotten Heber, three hundred and thirty years, and begot sons and daughters, and died. [16] And Heber lived an hundred and thirty-four years, and begot Phaleg. [17] And Heber lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died. [18] And Phaleg lived and hundred and thirty years, and begot Ragau. [19] And Phaleg lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died. [20] And Ragau lived and hundred thirty and two years, and begot Seruch. [21] And Raau lived after he had begotten Seruch, two hundred and seven years, and

begot sons and daughters, and died. [22] And Seruch lived a hundred and thirty years, and begot Nachor. [23] And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died. [24] And Nachor lived a hundred and seventy-nine years, and begot Tharrha. [25] And Nachor lived after he had begotten Tharrha, an hundred and twenty-five years, and begot sons and daughters, and he died. [26] And Tharrha lived seventy years, and begot Abram, and Nachor, and Arrhan.

[27] And these *are* the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot. [28] And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees. [29] And Abram and Nachor took to themselves wives, the name of the wife of Abram was Sara, and the name of the wife of Nachor, Malcha, daughter of Arrhan, and he was the father of Malcha, the father of Jescha. [30] And Sara was barren, and did not bear children. [31] And Tharrha took Abram his son, and Lot the son Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees, to go into the land of Chanaan, and they came as far as Charrhan, and he dwelt there. [32] And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

Chapter 12

[1] And the Lord said to Abram, Go forth out of thy land and out of thy kindred, and out of the house of thy father, and come into the land which I will shew thee. [2] And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed. [3] And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed. [4] And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan. [5] And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan. [6] And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Chananites then inhabited the land. [7] And the Lord appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to the Lord who appeared to him. [8] And he departed thence to the mountain eastward of Baethel, and there he pitched his tent in Baethel near the sea, and Aggai toward the east, and there he built an altar to the Lord, and called on the name of the Lord. [9] And Abram departed and went and encamped in the wilderness.

[10] And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land. [11] And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman. [12] It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall slay me, but they shall save thee alive. [13] Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee. [14] And it came to pass when Abram entered into Egypt — the Egyptians having seen his wife that she was very beautiful — [15] that the princes of Pharao saw her, and praised her to Pharao and brought her into the house of Pharao. [16] And they treated Abram well on her account, and he had sheep, and calves, and asses, and men-servants, and women-servants, and mules, and camels. [17] And God afflicted Pharao with great and severe afflictions, and his house, because of Sara, Abram's wife. [18] And Pharao having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife? [19] Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before

thee, take her and go quickly away. [20] And Pharao gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

Chapter 13

[1] And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness. [2] And Abram was very rich in cattle, and silver, and gold. [3] And he went *to the place* whence he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai, [4] to the place of the altar, which he built there at first, and Abram there called on the name of the Lord. [5] And Lot who went out with Abram had sheep, and oxen, and tents. [6] And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together. [7] And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, and the Chananites and the Pherezites then inhabited the land. [8] And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren. [9] Lo! is not the whole land before thee? Separate thyself from me; if thou *goest* to the left, I will go to the right, and if thou goest to the right, I will go to the left. [10] And Lot having lifted up his eyes, observed all the country round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrha, as the garden of the Lord, and as the land of Egypt, until thou come to Zogora. [11] And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan. [12] And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom. [13] But the men of Sodom were evil, and exceedingly sinful before God. [14] And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward; [15] for all the land which thou seest, I will give it to thee and to thy seed for ever. [16] And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered. [17] Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever. [18] And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to the Lord.

Chapter 14

[1] And it came to pass in the reign of Amarphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations, [2] made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar, king of Adama, and with Symobor king of Seboim and the king of Balac, this is Segor. [3] All these met with one consent at the salt valley; this is *now* the sea of salt. [4] Twelve years they served Chodollogomor, and the thirteenth year they revolted. [5] And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save. [6] And the Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert. [7] And having turned back they came to the well of judgment; this is Cades, and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar. [8] And the king of Sodom went out, and the king of Gomorrha, and king of Adama, and king of Seboim, and king of Balac, this is Segor, and they set themselves in array against them for war in the salt valley, [9] against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar, the four kings against the five. [10] Now the salt valley *consists of* slime-pits. And the king of Sodom fled and the king of Gomorrha, and they fell in there: and they that were left fled to the mountain country. [11] And they took all the cavalry of Sodom and Gomorrha, and all their provisions, and departed. [12] And they took also Lot the son of Abram's brother, and his baggage, and departed, for he dwelt in Sodom.

[13] And one of them that had been rescued came and told Abram the Hebrew; and he dwelt by the oak of Mamre the Amorite the brother of Eschol, and the brother of Aunan, who were confederates with Abram. [14] And Abram having heard that Lot his nephew had been taken captive, numbered his own home-born *servants* three hundred and eighteen, and pursued after them to Dan. [15] And he came upon them by night, he and his servants, and he smote them and pursued them as far as Choba, which is on the left of Damascus. [16] And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. [17] And the king of Sodom went out to meet him, after he returned from the slaughter of

Chodollogomor, and the kings with him, to the valley of Saby; this was the plain of the kings.

[18] And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God. [19] And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth, [20] and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all. [21] And the king of Sodom said to Abram, Give me the men, and take the horses to thyself. [22] And Abram said to the king of Sodom, I will stretch out my hand to the Lord the most high God, who made the heaven and the earth, [23] *that* I will not take from all thy goods from a string to a shoe-latchet, lest thou shouldest say, I have made Abram rich. [24] Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

Chapter 15

[1] And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great. [2] And Abram said, Master *and* Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus *is mine heir.* [3] And Abram said, *I am grieved* since thou hast given me no seed, but my home-born *servant* shall succeed me. [4] And immediately there was a voice of the Lord to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir. [5] And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be. [6] And Abram believed God, and it was counted to him for righteousness. [7] And he said to him, I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit. [8] And he said, Master *and* Lord, how shall I know that I shall inherit it? [9] And he said to him, Take for me an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon. [10] So he took to him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide. [11] And birds came down upon the bodies, *even* upon the divided parts of them, and Abram sat down by them. [12] And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him. [13] And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their won, and they shall enslave them, and afflict them, and humble them four hundred years. [14] And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither with much property. [15] But thou shalt depart to thy fathers in peace, nourished in a good old age. [16] And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now. [17] And when the sun was about to set, there was a flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces. [18] In that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates. [19] The Kenites, and the Kenezites, and the Kedmoneans, [20] and the Chettites, and the Pherezites, and the Raphaim, [21] and the Amorites, and the Chananites, and the Evites, and the Gergesites, and the Jebusites.

Chapter 16

[1] And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar. [2] And Sara said to Abram, Behold, the Lord has restrained me from bearing, go therefore in to my maid, that I may get children for myself through her. And Abram hearkened to the voice of Sara. [3] So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of Chanaan, gave her to Abram her husband as a wife to him. [4] And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her. [5] And Sara said to Abram, I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. The Lord judge between me and thee. [6] And Abram said to Sara, Behold thy handmaid is in thy hands, use her as it may seem good to thee. And Sara afflicted her, and she fled from her face.

[7] And an angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur. [8] And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou, and wither goest thou? and she said, I am fleeing from the face of my mistress Sara. [9] And the angel of the Lord said to her, Return to thy mistress, and submit thyself under her hands. [10] And the angel of the Lord said to her, I will surely multiply thy seed, and it shall not be numbered for multitude. [11] And the angel of the Lord said to her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael, for the Lord hath hearkened to thy humiliation. [12] He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell in the presence of all his brethren. [13] And she called the name of the Lord God who spoke to her, Thou art God who seest me; for she said, For I have openly seen him that appeared to me. [14] Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades and Barad. [15] And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael. [16] And Abram was eighty-six years old, when Agar bore Ismael to Abram.

Chapter 17

[1] And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless. [2] And I will establish my covenant between me and thee, and I will multiply thee exceedingly. [3] And Abram fell upon his face, and God spoke to him, saying, [4] And I, behold! my covenant *is* with thee, and thou shalt be a father of a multitude of nations. [5] And thy name shall no more be called Abram, but thy name shall be Abraam, for I have made thee a father of many nations. [6] And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. [7] And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and *the God* of thy seed after thee. [8] And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God. [9] And God said to Abraam, Thou also shalt fully keep my covenant, thou and thy seed after thee for their generations. [10] And this *is* the covenant which thou shalt fully keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised. [11] And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you. [12] And the child of eight days *old* shall be circumcised by you, every male throughout your generations, and *the servant* born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed. [13] He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant. [14] And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant. [15] And God said to Abraam, Sara thy wife — her name shall not be called Sara, Sarrha shall be her name. [16] And I will bless her, and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him. [17] And Abraam fell upon his face, and laughed; and spoke in his heart, saying, Shall there be a child to one who is a hundred years old, and shall Sarrha who is ninety years old, bear? [18] And Abraam said to God, Let this Ismael live before thee. [19] And God said to Abraam, Yea, behold, Sarrha thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him,

for an everlasting covenant, to be a God to him and to his seed after him. [20] And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve nations shall he beget, and I will make him a great nation. [21] But I will establish my covenant with Isaac, whom Sarrha shall bear to thee at this time, in the next year. [22] And he left off speaking with him, and God went up from Abraam.

[23] And Abraam took Ismael his son, and all his home-born *servants*, and all those bought with money, and every male of the men in the house of Abraam, and he circumcised their foreskins in the time of that day, according as God spoke to him. [24] And Abraam was ninety-nine years old, when he was circumcised in the flesh of his foreskin. [25] And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin. [26] And at the period of that day, Abraam was circumcised, and Ismael his son, [27] and all the men of his house, both those born in the house, and those bought with money of foreign nations.

Chapter 18

[1] And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon. [2] And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them from the door of his tent, and did obeisance to the ground. [3] And he said, Lord, if indeed I have found grace in thy sight, pass not by thy servant. [4] Let water now be brought, and let them wash your feet, and do ye refresh *yourselves* under the tree. [5] And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which *refreshment* ye have turned aside to your servant. And he said, So do, as thou hast said. [6] And Abraam hasted to the tent to Sarrha, and said to her, Hasten, and knead three measures of fine flour, and make cakes. [7] And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it. [8] And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree.

[9] And he said to him, Where is Sarrha thy wife? And he answered and said, Behold! in the tent. [10] And he said, I will return and come to thee according to this period seasonably, and Sarrha thy wife shall have a son; and Sarrha heard at the door of the tent, being behind him. [11] And Abraam and Sarrha were old, advanced in days, and the custom of women ceased with Sarrha. [12] And Sarrha laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old. [13] And the Lord said to Abraam, Why is it that Sarrha has laughed in herself, saying, Shall I then indeed bear? but I am grown old. [14] Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son. [15] But Sarrha denied, saying, I did not laugh, for she was afraid. And he said to her, Nay, but thou didst laugh.

[16] And the men having risen up from thence looked towards Sodom and Gomorrha. And Abraam went with them, attending them on their journey. [17] And the Lord said, Shall I hide from Abraam my servant what things I intend to do? [18] But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest. [19] For I know that he will order his sons, and his house after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatsoever he has spoken to him. [20] And the Lord said, The cry of Sodom and Gomorrha has been increased

towards me, and their sins are very great. [21] I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know. [22] And the men having departed thence, came to Sodom; and Abraam was still standing before the Lord. [23] And Abraam drew nigh and said, Wouldest thou destroy the righteous with the wicked, and shall the righteous be as the wicked? [24] Should there be fifty righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it? [25] By no means shalt thou do as this thing *is* so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right? [26] And the Lord said, If there should be in Sodom fifty righteous in the city, I will spare the whole city, and the whole place for their sakes. [27] And Abraam answered and said, Now I have begun to speak to my Lord, and I am earth and ashes. [28] But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five *wanting*? And he said, I will not destroy it, if I should find there forty-five. [29] And he continued to speak to him still, and said, But if there should be found there forty? And he said, I will not destroy it for the forty's sake. [30] And he said, Will there be anything *against me*, Lord, if I shall speak? but if there be found there thirty? And he said, I will not destroy it for the thirty's sake. [31] And he said, Since I am able to speak to the Lord, what if there should be found there twenty? And he said, I will not destroy it, if I should find there twenty. [32] And he said, Will there be anything *against me*, Lord, if I speak yet once? but if there should be found there ten? And he said, I will not destroy it for the ten's sake. [33] And the Lord departed, when he left off speaking to Abraam, and Abraam returned to his place.

Chapter 19

[1] And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot having seen them, rose up to meet them, and he worshipped with his face to the ground, and said, [2] Lo! *my* lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey. And they said, Nay, but we will lodge in the street. [3] And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat. [4] But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together. [5] And they called out Lot, and said to him, Where are the men that went in to thee this night? bring them out to us that we may be with them. [6] And Lot went out to them to the porch, and he shut the door after him, [7] and said to them, By no means, brethren, do not act villanously. [8] But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof. [9] And they said to him, Stand back there, thou camest in to sojourn, was it also to judge? Now then we would harm thee more than them. And they pressed hard on the man, even Lot, and they drew nigh to break the door. [10] And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house. [11] And they smote the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door. [12] And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast any other friend in the city, bring them out of this place. [13] For we are going to destroy this place; for their cry has been raised up before the Lord, and the Lord has sent us to destroy it. [14] And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law. [15] But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city. [16] And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him.

[17] And it came to pass when they brought them out, that they said, Save thine own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them. [18] And Lot said to them, I pray, Lord, [19] since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou doest towards me that my soul may live, — but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die. [20] Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee. [21] And he said to him, Behold, I have had respect to thee also about this thing, that I should not overthrow the city about which thou hast spoken. [22] Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor. [23] The sun was risen upon the earth, when Lot entered into Segor. [24] And the Lord rained on Sodom and Gomorrha brimstone and fire from the Lord out of heaven. [25] And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground. [26] And his wife looked back, and she became a pillar of salt. [27] And Abraam rose up early to go to the place, where he had stood before the Lord. [28] And he looked towards Sodom and Gomorrha, and towards the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace. [29] And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt.

[30] And Lot went up out of Segor, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; and he dwelt in a cave, he and his two daughters with him. [31] And the elder said to the younger, Our father is old, and there is no one on the earth who shall come in to us, as it is fit in all the earth. [32] Come and let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father. [33] So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up. [34] And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father. [35] So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose. [36]

And the two daughters of Lot conceived by their father. [37] And the elder bore a son and called his name Moab, saying, *He is* of my father. This is the father of the Moabites to this present day. [38] And the younger also bore a son, and called his name Amman, saying, The son of my family. This is the father of the Ammanites to this present day.

Chapter 20

[1] And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara. [2] And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha. [3] And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband. [4] But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly *sinning* and just nation? [5] Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this. [6] And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her. [7] But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine. [8] And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly. [9] And Abimelech called Abraam and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do. [10] And Abimelech said to Abraam, What hast thou seen in *me* that thou hast done this? [11] And Abraam said, Why I said, Surely there is not the worship of God in this place, and they will slay me because of my wife. [12] For truly she is my sister by my father, but not by my mother, and she became my wife. [13] And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother. [14] And Abimelech took a thousand pieces of silver, and sheep, and calves, and servants, and maid-servants, and gave them to Abraam, and he returned him Sarrha his wife. [15] And Abimelech said to Abraam, Behold, my land is before thee, dwell wheresoever it may please thee. [16] And to Sarrha he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things. [17] And Abraam prayed to God, and God healed Abimelech, and his wife, and his women servants, and they bore

children. [18] Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarrha Abraam's wife.

Chapter 21

[1] And the Lord visited Sarrha, as he said, and the Lord did to Sarrha, as he spoke. [2] And she conceived and bore to Abraam a son in old age, at the set time according as the Lord spoke to him. [3] And Abraam called the name of his son that was born to him, whom Sarrha bore to him, Isaac. [4] And Abraam circumcised Isaac on the eighth day, as God commanded him. [5] And Abraam was a hundred years old when Isaac his son was born to him. [6] And Sarrha said, The Lord has made laughter for me, for whoever shall hear shall rejoice with me. [7] And she said, Who shall say to Abraam that Sarrha suckles a child? for I have born a child in my old age. [8] And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned. [9] And Sarrha having seen the son of Agar the Egyptian who was born to Abraam, sporting with Isaac her son, [10] then she said to Abraam, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac. [11] But the word appeared very hard before Abraam concerning his son. [12] But God said to Abraam, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarrha shall say to thee, hear her voice, for in Isaac shall thy seed be called. [13] And moreover I will make the son of this bondwoman a great nation, because he is thy seed. [14] And Abraam rose up in the morning and took loaves and a skin of water, and gave *them* to Agar, and he put the child on her shoulder, and sent her away, and she having departed wandered in the wilderness near the well of the oath. [15] And the water failed out of the skin, and she cast the child under a fir tree. [16] And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said, Surely I cannot see the death of my child: and she sat opposite him, and the child cried aloud and wept. [17] And God heard the voice of the child from the place where he was, and an angel of God called Agar out of heaven, and said to her, What is it, Agar? fear not, for God has heard the voice of the child from the place where he is. [18] Rise up, and take the child, and hold him in thine hand, for I will make him a great nation. [19] And God opened her eyes, and she saw a well of springing water; and she went and filled the skin with water, and gave the child drink. [20] And God was with the child, and he grew and dwelt in the wilderness, and became an archer. [21] And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt.

[22] And it came to pass at that time that Abimelech spoke, and Ochozath his friend, and Phichol the chief captain of his host, to Abraam, saying, God is with thee in all things, whatsoever thou mayest do. [23] Now therefore swear to me by God that thou wilt not injure me, nor my seed, nor my name, but according to the righteousness which I have performed with thee thou shalt deal with me, and with the land in which thou hast sojourned. [24] And Abraam said, I will swear. [25] And Abraam reproved Abimelech because of the wells of water, which the servants of Abimelech took away. [26] And Abimelech said to him, I know not who has done this thing to thee, neither didst thou tell it me, neither heard I it but only to-day. [27] And Abraam took sheep and calves, and gave them to Abimelech, and both made a covenant. [28] And Abraam set seven ewe-lambs by themselves. [29] And Abimelech said to Abraam, What are these seven ewe-lambs which thou hast set alone? [30] And Abraam said, Thou shalt receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well. [31] Therefore he named the name of that place, The Well of the Oath, for there they both swore. [32] And they made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend, and Phichol the commander-in-chief of his army, and they returned to the land of the Phylistines. [33] And Abraam planted a field at the well of the oath, and called there on the name of the Lord, the everlasting God. [34] And Abraam sojourned in the land of the Phylistines many days.

Chapter 22

[1] And it came to pass after these things that God tempted Abraam, and said to him, Abraam, Abraam; and he said, Lo! I *am here*. [2] And he said, Take thy son, the beloved one, whom thou hast loved — Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of. [3] And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him, [4] on the third day; and Abraam having lifted up his eyes, saw the place afar off. [5] And Abraam said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you. [6] And Abraam took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together. [7] And Isaac said to Abraam his father, Father. And he said, What is it, son? And he said, Behold the fire and the wood, where is the sheep for a whole-burnt-offering? [8] And Abraam said, God will provide himself a sheep for a whole-burnt-offering, *my* son. And both having gone together, [9] came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood. [10] And Abraam stretched forth his hand to take the knife to slay his son. [11] And an angel of the Lord called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I *am here*. [12] And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son. [13] And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son.

[14] And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen. [15] And an angel of the Lord called Abraam the second time out of heaven, saying, [16] I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son, [17] surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. [18] And in thy seed shall all

the nations of the earth be blessed, because thou hast hearkened to my voice. [19] And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

[20] And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melcha herself too has born sons to Nachor thy brother, [21] Uz the first-born, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and [22] Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca; [23] these are eight sons, which Melcha bore to Nachor the brother of Abraam. [24] And his concubine whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.

Chapter 23

[1] And the life of Sarrha was an hundred and twenty-seven years. [2] And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn.

[3] And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying, [4] I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

[5] And the sons of Chet answered to Abraam, saying, Not so, Sir, [6] but hear us; thou art in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, so that thou shouldest not bury thy dead there. [7] And Abraam rose up and did obeisance to the people of the land, to the sons of Chet. [8] And Abraam spoke to them, saying, If ye have it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son Saar. [9] And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you. [10] Now Ephron was sitting in the midst of the children of Chet, and Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying, [11] Attend to me, my lord, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my country men; bury thy dead. [12] And Abraam did obeisance before the people of the land. [13] And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there. [14] But Ephron answered Abraam, saying, [15] Nay, my lord, I have heard indeed, the land *is worth* four hundred silver didrachms, but what can this be between me and thee? nay, do thou bury thy dead. [16] And Abraam hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants. [17] And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure in its borders round about, were made sure [18] to Abraam for a possession, before the sons of Chet, and all that entered into the city. [19] After this Abraam

buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of Chanaan. [20] So the field and the cave which was in it were made sure to Abraam for possession of a burying place, by the sons of Chet.

Chapter 24

[1] And Abraam was old, advanced in days, and the Lord blessed Abraam in all things.

[2] And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my thigh, [3] and I will adjure thee by the Lord the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them. [4] But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac. [5] And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land? [6] And Abraam said to him, Take heed to thyself that thou carry not my son back thither. [7] The Lord the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land whence I sprang, who spoke to me, and who swore to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife to my son from thence. [8] And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again. [9] And the servant put his hand under the thigh of his master Abraam, and swore to him concerning this matter. [10] And the servant took ten camels of his master's camels, and *he took* of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor. [11] And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.

[12] And he said, O Lord God of my master Abraam, prosper my way before me to day, and deal mercifully with my master Abraam. [13] Lo! I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water. [14] And it shall be, the virgin to whomsoever I shall say, Incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will give thy camels drink, until they shall have done drinking — even this one thou hast prepared for thy servant Isaac, and hereby shall I know that thou hast dealt mercifully with my master Abraam.

[15] And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor, and *the same* the brother of Abraam, came forth, having a water-

pot on her shoulders. [16] And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up. [17] And the servant ran up to meet her, and said, Give me a little water to drink out of thy pitcher; [18] and she said, Drink, Sir; and she hasted, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking. [19] And she said, I will also draw water for thy camels, till they shall all have drunk. [20] And she hasted, and emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels. [21] And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not. [22] And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, and he *put* two bracelets on her hands, their weight was ten pieces of gold. [23] And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father. [24] And she said to him, I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor. [25] And she said to him, We have both straw and much provender, and a place for resting. [26] And the man being well pleased, worshipped the Lord, [27] and said, Blessed be the Lord the God of my master Abraam, who has not suffered his righteousness to fail, nor his truth from my master, and the Lord has brought me prosperously to the house of the brother of my lord. [28] And the damsel ran and reported to the house of her mother according to these words. [29] And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well. [30] And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well. [31] And he said to him, Come in hither, thou blessed of the Lord, why standest thou without, whereas I have prepared the house and a place for the camels? [32] And the man entered into the house, and unloaded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men that were with him. [33] And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on.

[34] And he said, I am a servant of Abraam; [35] and the Lord has blessed my master greatly, and he is exalted, and he has given him sheep, and calves, and silver, and gold, servants and servant-maids, camels, and asses. [36] And Sarrha my master’s wife bore one son to my master after he had grown old; and he gave him whatever he had. [37] And my master

caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Chananites, among whom I sojourn in their land. [38] But thou shalt go to the house of my father, and to my tribe, and thou shalt take thence a wife for my son. [39] And I said to my master, Haply the woman will not go with me. [40] And he said to me, The Lord God to whom I have been acceptable in his presence, himself shall send out his angel with thee, and shall prosper thy journey, and thou shalt take a wife for my son of my tribe, and of the house of my father. [41] Then shalt thou be clear from my curse, for whensoever thou shalt have come to my tribe, and they shall not give her to thee, then shalt thou be clear from my oath. [42] And having come this day to the well, I said, Lord God of my master Abraam, if thou prosperest my journey on which I am now going, [43] behold, I stand by the well of water, and the daughters of the men of the city come forth to draw water, and it shall be *that* the damsel to whom I shall say, Give me a little water to drink out of thy pitcher, [44] and she shall say to me, Both drink thou, and I will draw water for thy camels, this *shall be* the wife whom the Lord has prepared for his own servant Isaac; and hereby shall I know that thou hast wrought mercy with my master Abraam. [45] And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well, and drew water; and I said to her, Give me to drink. [46] And she hasted and let down her pitcher on her arm from her head, and said, Drink thou, and I will give thy camels drink; and I drank, and she gave the camels drink. [47] And I asked her, and said, Whose daughter art thou? tell me; and she said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings, and the bracelets on her hands. [48] And being well-pleased I worshipped the Lord, and I blessed the Lord the God of my master Abraam, who has prospered me in a true way, so that I should take the daughter of my master's brother for his son. [49] If then ye *will* deal mercifully and justly with my lord, *tell me*, and if not, tell me, that I may turn to the right hand or to the left.

[50] And Laban and Bathuel answered and said, This matter has come forth from the Lord, we shall not be able to answer thee bad or good. [51] Behold, Rebecca is before thee, take her and go away, and let her be wife to the son of thy master, as the Lord has said. [52] And it came to pass when the servant of Abraam heard these words, he bowed himself to the Lord down to the earth. [53] And the servant having brought forth jewels of silver and gold and raiment, gave them to Rebecca, and gave gifts to her brother, and to her mother. [54] And both he and the men with him ate

and drank and went to sleep. And he arose in the morning and said, Send me away, that I may go to my master. [55] And her brethren and her mother said, Let the virgin remain with us about ten days, and after that she shall depart. [56] But he said to them, Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master. [57] And they said, Let us call the damsel, and enquire at her mouth. [58] And they called Rebecca, and said to her, Wilt thou go with this man? and she said, I will go. [59] So they sent forth Rebecca their sister, and her goods, and the servant of Abraam, and his attendants. [60] And they blessed Rebecca, and said to her, Thou art our sister; become thou thousands of myriads, and let thy seed possess the cities of their enemies. [61] And Rebecca rose up and her maidens, and they mounted the camels and went with the man; and the servant having taken up Rebecca, departed.

[62] And Isaac went through the wilderness to the well of the vision, and he dwelt in the land toward the south. [63] And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming. [64] And Rebecca lifted up her eyes, and saw Isaac; and she alighted briskly from the camel, [65] and said to the servant, Who is that man that walks in the plain to meet us? And the servant said, This is my master; and she took her veil and covered herself. [66] And the servant told Isaac all that he had done. [67] And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted for Sarrha his mother.

Chapter 25

[1] And Abraam again took a wife, whose name was Chettura. [2] And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soie. [3] And Jezan begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim. [4] And the sons of Madiam *were* Gephar and Aphir, and Enoch, and Abeida, and Eldaga; all these were sons of Chettura. [5] But Abraam gave all his possessions to Isaac his son. [6] But to the sons of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east. [7] And these *were* the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years. [8] And Abraam failing died in a good old age, an old man and full of days, and was added to his people. [9] And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre: [10] *even* the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrha his wife. [11] And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision. [12] And these *are* the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarrha bore to Abraam. [13] And these *are* the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam, [14] and Masma, and Duma, and Masse, [15] and Choddan, and Thaeman, and Jetur, and Naphes, and Kedma. [16] These *are* the sons of Ismael, and these are their names in their tents and in their dwellings, twelve princes according to their nations. [17] And these *are* the years of the life of Ismael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers. [18] And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.

[19] And these *are* the generations of Isaac the son of Abraam. [20] Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. [21] And Isaac prayed the Lord concerning Rebecca his wife, because she was barren; and the Lord heard him, and his wife Rebecca conceived in her womb. [22] And the babes leaped within her; and she said, If it will be so with me, why is this to me? And she went to enquire of the Lord. [23] And the Lord said to her, There are

two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall excel the other, and the elder shall serve the younger. [24] And the days were fulfilled that she should be delivered, and she had twins in her womb. [25] And the first came out red, hairy all over like a skin; and she called his name Esau. [26] And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them. [27] And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house. [28] And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

[29] And Jacob cooked pottage, and Esau came from the plain, fainting. [30] And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom. [31] And Jacob said to Esau, Sell me this day thy birthright. [32] And Esau said, Behold, I am going to die, and for what good does this birthright *belong* to me? [33] And Jacob said to him, Swear to me this day; and he swore to him; and Esau sold his birthright to Jacob. [34] And Jacob gave bread to Esau, and pottage of lentiles; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

Chapter 26

[1] And there was a famine in the land, besides the former famine, which was in the time of Abraam; and Isaac went to Abimelech the king of the Phylistines to Gerara. [2] And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of. [3] And sojourn in this land; and I will be with thee, and bless thee, for I will give to thee and to thy seed all this land; and I will establish my oath which I swore to thy father Abraam. [4] And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed. [5] Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes. [6] And Isaac dwelt in Gerara. [7] And the men of the place questioned him concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair. [8] And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife. [9] And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, *I did so*, for I said, Lest at any time I die on her account. [10] And Abimelech said to him, Why hast thou done this to us? one of my kindred within a little had lain with thy wife, and thou wouldest have brought *a sin of* ignorance upon us. [11] And Abimelech charged all his people, saying Every man that touches this man and his wife shall be liable to death. [12] And Isaac sowed in that land, and he found in that year barley and hundred-fold, and the Lord blessed him. [13] And the man was exalted, and advancing he increased, till he became very great. [14] And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Phylistines envied him. [15] And all the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them, and filled them with earth. [16] And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we. [17] And Isaac departed thence, and rested in the valley of Gerara, and dwelt there.

[18] And Isaac dug again the wells of water, which the servants of his father Abraam had dug, and the Phylistines had stopped them, after the death of his father Abraam; and he gave them names, according to the names by which his father named them. [19] And the servants of Isaac

dug in the valley of Gerara, and they found there a well of living water. [20] And the shepherds of Gerara strove with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Injury, for they injured him. [21] And having departed thence he dug another well, and they strove also for that; and he named the name of it, Enmity. [22] And he departed thence and dug another well; and they did not strive about that; and he named the name of it, Room, saying, Because now the Lord has made room for us, and has increased us upon the earth.

[23] And he went up thence to the well of the oath. [24] And the Lord appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father. [25] And he built there an altar, and called on the name of the Lord, and there he pitched his tent, and there the servants of Isaac dug a well in the valley of Gerara. [26] And Abimelech came to him from Gerara, and so did Ochozath his friend, and Phichol the commander-in-chief of his army. [27] And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you. [28] And they said, We have surely seen that the Lord was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee, [29] that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of the Lord. [30] And he made a feast for them, and they ate and drank. [31] And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety. [32] And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water. [33] And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

[34] And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chettite, and Basemath, daughter of Helon the Chettite. [35] And they were provoking to Isaac and Rebecca.

Chapter 27

[1] And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I *am here*. [2] And he said, Behold, I am grown old, and know not the day of my death. [3] Now then take the weapons, both thy quiver and thy bow, and go into the plain, and get me venison, [4] and make me meats, as I like them, and bring them to me that I may eat, that my soul may bless thee, before I die. [5] And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father. [6] And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying, [7] Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die. [8] Now then, my son, hearken to me, as I command thee. [9] And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he likes. [10] And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dies. [11] And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man. [12] Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing. [13] And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring *them* me. [14] So he went and took and brought them to his mother; and his mother made meats, as his father liked *them*.

[15] And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son. [16] And she put on his arms the skins of the kids, and on the bare parts of his neck. [17] And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son. [18] And he brought *them* to his father, and said, Father; and he said, Behold I *am here*; who art thou, son? [19] And Jacob said to his father, I, Esau thy first-born, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me. [20] And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Lord thy God presented before me. [21] And Isaac said to Jacob, Draw night to me, and I will feel thee, son, if thou art my son Esau or not. [22] And Jacob drew night to his father Isaac, and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. [23] And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him, [24] and he said,

Art thou my son Esau? and he said, I *am*. [25] And he said, Bring hither, and I will eat of thy venison, son, that my soul may bless thee; and he brought *it* near to him, and he ate, and he brought him wine, and he drank. [26] And Isaac his father said to him, Draw nigh to me, and kiss me, son. [27] And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which the Lord has blessed. [28] And may God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine. [29] And let nations serve thee, and princes bow down to thee, and be thou lord of thy brother, and the sons of thy father shall do thee reverence; accursed is he that curses thee, and blessed is he that blesses thee.

[30] And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. [31] And he also had made meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me. [32] And Isaac his father said to him, Who art thou? And he said, I am thy first-born son Esau. [33] And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed. [34] And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father. [35] And he said to him, Thy brother has come with subtlety, and taken thy blessing. [36] And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast thou not left a blessing for me, father? [37] And Isaac answered and said to Esau, If I have made him thy lord, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son? [38] And Esau said to his father, Hast thou *only* one blessing, father? Bless, I pray thee, me also, father. And Isaac being troubled, Esau cried aloud and wept. [39] And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above. [40] And thou shalt live by thy sword, and shalt serve thy brother; and there shall be *a time* when thou shalt break and loosen his yoke from off thy neck.

[41] And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of

my father’s mourning draw nigh, that I may slay my brother Jacob. [42] And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threatens thee to kill thee. [43] Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran. [44] And dwell with him certain days, until thy brother’s anger [45] and rage depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should be bereaved of you both in one day. [46] And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

Chapter 28

[1] And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananites. [2] Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother. [3] And may my God bless thee, and increase thee, and multiply thee, and thou shalt become gatherings of nations. [4] And may he give thee the blessing of my father Abraam, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraam. [5] So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

[6] And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and *that* he charged him, saying, Thou shalt not take a wife of the daughters of the Chananites; [7] and *that* Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria. [8] And Esau also having seen that the daughters of Chanaan were evil before his father Isaac, [9] Esau went to Ismael, and took Maeleth the daughter of Ismael, the son of Abraam, the sister of Nabeoth, a wife in addition to his *other* wives.

[10] And Jacob went forth from the well of the oath, and departed into Charrhan. [11] And came to a certain place and slept there, for the sun had gone down; and he took *one* of the stones of the place, and put it at his head, and lay down to sleep in that place, [12] and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. [13] And the Lord stood upon it, and said, I am the God of thy father Abraam, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed. [14] And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. [15] And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee. [16] And Jacob awaked out of his sleep, and said, The Lord is in this place, and I knew it not. [17] And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven. [18] And Jacob rose up in

the morning, and took the stone he *had* laid there by his head, and he set it up *as* a pillar, and poured oil on the top of it. [19] And he called the name of that place, the House of God; and the name of the city before was Ulam-luz. [20] And Jacob vowed a vow, saying, If the Lord God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on, [21] and bring me back in safety to the house of my father, then shall the Lord be for a God to me. [22] And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.

Chapter 29

[1] And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau. [2] And he looks, and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well. [3] And there were all the flocks gathered, and they used to roll away the stone from the mouth of the well, and water the flocks, and set the stone again in its place on the mouth of the well. [4] And Jacob said to them, Brethren, whence are ye? and they said, We are of Charrhan. [5] And he said to them, Know ye Laban, the son of Nachor? and they said, We do know *him*. [6] And he said to them, Is he well? And they said, He is well. And behold Rachel his daughter came with the sheep. [7] And Jacob said, it is yet high day, it is not yet time that the flocks be gathered together; water ye the flocks, and depart and feed them. [8] And they said, We shall not be able, until all the shepherds be gathered together, and they shall roll away the stone from the mouth of the well, then we will water the flocks. [9] While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father's sheep, for she fed the sheep of her father. [10] And it came to pass when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob came and rolled away the stone from the mouth of the well, and watered the sheep of Laban, his mother's brother. [11] And Jacob kissed Rachel, and cried with a loud voice and wept. [12] And he told Rachel that he was the near relative of her father, and the son of Rebecca; and she ran and reported to her father according to these words. [13] And it came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him, and embraced and kissed him, and brought him into his house; and he told Laban all these sayings. [14] And Laban said to him, Thou art of my bones and of my flesh; and he was with him a full month.

[15] And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother; tell me what thy reward is to be. [16] Now Laban had two daughters, the name of the elder was Lea, and the name of the younger, Rachel. [17] And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance. [18] And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel. [19] And Laban said to him,

It is better that I should give her to thee, than that I should give her to another man; dwell with me. [20] And Jacob served for Rachel seven years, and they were before him as a few days, by reason of his loving her. [21] And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her. [22] And Laban gathered together all the men of the place, and made a marriage-feast. [23] And it was even, and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her. [24] And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her. [25] And it was morning, and behold it was Lea; and Jacob said to Laban, What is this that thou hast done to me? did I not serve thee for Rachel? and wherefore hast thou deceived me? [26] And Laban answered, It is not done thus in our country, to give the younger before the elder. [27] Fulfil then her sevens, and I will give to thee her also in return for thy labour, which thou labourest with me, yet seven other years. [28] And Jacob did so, and fulfilled her sevens; and Laban gave him his daughter Rachel to wife. [29] And Laban gave to his daughter his handmaid Balla, for a handmaid to her. [30] And he went in to Rachel; and he loved Rachel more than Lea; and he served him seven other years.

[31] And when the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren. [32] And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying, Because the Lord has looked on my humiliation, and has given me a son, now then my husband will love me. [33] And she conceived again, and bore a second son to Jacob; and she said, Because the Lord has heard that I am hated, he has given to me this one also; and she called his name, Simeon. [34] And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi. [35] And having conceived yet again, she bore a son, and said, Now yet again this time will I give thanks to the Lord; therefore she called his name, Juda; and ceased bearing.

Chapter 30

[1] And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die. [2] And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb? [3] And Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she shall bear upon my knees, and I also shall have children by her. [4] And she gave him Balla her maid, for a wife to him; and Jacob went in to her. [5] And Balla, Rachel's maid, conceived, and bore Jacob a son. [6] And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name, Dan. [7] And Balla, Rachel's maid, conceived yet again, and bore a second son to Jacob. [8] And Rachel said, God has helped me, and I contended with my sister and prevailed; and she called his name, Nephthalim. [9] And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in to her. [10] And Zelpha the maid of Lea conceived, and bore Jacob a son. [11] And Lea said, *It is* happily: and she called his name, Gad. [12] And Zelpha the maid of Lea conceived yet again, and bore Jacob a second son. [13] And Lea said, I am blessed, for the women will pronounce me blessed; and she called his name, Aser. [14] And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of thy son's mandrakes. [15] And Lea said, *Is it* not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes. [16] And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for I have hired thee for my son's mandrakes; and he lay with her that night. [17] And God hearkened to Lea, and she conceived, and bore Jacob a fifth son. [18] And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward. [19] And Lea conceived again, and bore Jacob a sixth son. [20] And Lea said, God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon. [21] And after this she bore a daughter; and she called her name, Dina. [22] And God remembered Rachel, and God hearkened to her, and he opened her womb. [23] And she conceived, and bore Jacob a son; and Rachel said,

God has taken away my reproach. [24] And she called his name Joseph, saying, Let God add to me another son.

[25] And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land. [26] Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee. [27] And Laban said to him, If I have found grace in thy sight, I would augur *well*, for the Lord has blessed me at thy coming in. [28] Appoint me thy wages, and I will give *them*. [29] And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me. [30] For it was little thou hadst before my time, and it is increased to a multitude, and the Lord God has blessed thee since my coming; now then, when shall I set up also my own house? [31] And Laban said to him, What shall I give thee? and Jacob said to him, Thou shalt not give me anything; if thou wilt do this thing for me, I will again tend thy flocks and keep them. [32] Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats — *this* shall be my reward. [33] And my righteousness shall answer for me on the morrow, for it is my reward before thee: whatever shall not be spotted and speckled among the goats, and grey among the rams, shall be stolen with me. [34] And Laban said to him, Let it be according to thy word. [35] And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons. [36] And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind. [37] And Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods. [38] And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whensoever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods. [39] So the cattle conceived at the rods, and the cattle brought forth *young* speckled, and streaked and spotted with ash-coloured *spots*. [40] And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban. [41] And it came to pass in the time wherein the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the

troughs, that they might conceive by the rods. [42] But he did not put them in *indiscriminately* whenever the cattle happened to bring forth, but the unmarked ones were Laban's, and the marked ones were Jacob's. [43] And the man became very rich, and he had many cattle, and oxen, and servants, and maid-servants, and camels, and asses.

Chapter 31

[1] And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory. [2] And Jacob saw the countenance of Laban, and behold it was not toward him as before. [3] And the Lord said to Jacob, Return to the land of thy father, and to thy family, and I will be with thee. [4] And Jacob sent and called Lea and Rachel to the plain where the flocks were. [5] And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me. [6] And ye too know that with all my might I have served your father. [7] But your father deceived me, and changed my wages for the ten lambs, yet God gave him not *power* to hurt me. [8] If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white. [9] So God has taken away all the cattle of your father, and given them to me. [10] And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots. [11] And the angel of God said to me in a dream, Jacob; and I said, What is it? [12] And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee. [13] I am God that appeared to thee in the place of God where thou anointedst a pillar to me, and vowedst to me there a vow; now then arise and depart out of this land, depart into the land of thy nativity, and I will be with thee. [14] And Rachel and Lea answered and said to him, Have we yet a part or inheritance in the house of our father? [15] Are we not considered strangers by him? for he has sold us, and quite devoured our money. [16] All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do whatsoever God has said to thee. [17] And Jacob arose and took his wives and his children up on the camels; [18] and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Chanaan. [19] And Laban went to shear his sheep; and Rachel stole her father's images. [20] And Jacob hid *the matter from* Laban the Syrian, so as not to tell him that he ran away. [21] And he departed himself and all that belonged to him, and passed over

the river, and went into the mountain Galaad. [22] But it was told Laban the Syrian on the third day, that Jacob was fled. [23] And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad. [24] And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things. [25] And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad. [26] And Laban said to Jacob, What hast thou done? wherefore didst thou run away secretly, and pillage me, and lead away my daughters as captives taken with the sword? [27] Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp. [28] And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly. [29] And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob. [30] Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father; wherefore hast thou stolen my gods? [31] And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldest take away thy daughters from me, and all my possessions. [32] And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them. [33] And Laban went in and searched in the house of Lea, and found *them* not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel. [34] And Rachel took the idols, and cast them among the camel's packs, and sat upon them. [35] And she said to her father, Be not indignant, Sir; I cannot rise up before thee, for it is with me according to the manner of women. Laban searched in all the house, and found not the images. [36] And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me, [37] and that thou hast searched all the furniture of my house? what hast thou found of all the furniture of thine house? set it here between thy relations and my relations, and let them decide between us two. [38] These twenty years have I been with thee; thy sheep, and thy she-goats have not failed in bearing; I devoured not the rams of thy cattle. [39] That which was taken of beasts I brought not to thee; I made good of myself the thefts of the day, and the thefts of the night. [40] I was

parched with heat by day, and *chilled* with frost by night, and my sleep departed from my eyes. [41] These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years among thy sheep, and thou didst falsely rate my wages for ten lambs. [42] Unless I had the God of my father Abraam, and the fear of Isaac, now thou wouldest have sent me away empty; God saw my humiliation, and the labour of my hands, and rebuked thee yesterday.

[43] And Laban answered and said to Jacob, The daughters are my daughters, and the sons my sons, and the cattle are my cattle, and all things which thou seest are mine, and *the property* of my daughters; what shall I do to them to-day, or their children which they bore? [44] Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee; and he said to him, Behold, there is no one with us; behold, God is witness between me and thee. [45] And Jacob having taken a stone, set it up for a pillar. [46] And Jacob said to his brethren, Gather stones; and they gathered stones and made a heap, and ate there upon the heap; and Laban said to him, This heap witnesses between me and thee to-day. [47] And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap. [48] And Laban said to Jacob, Behold this heap, and the pillar, which I have set between me and thee; this heap witnesses, and this pillar witnesses; therefore its name was called, the Heap witnesses. [49] And the vision of which he said — Let God look to it between me and thee, because we are about to depart from each other, — [50] If thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God *is* witness between me and thee. [51] And Laban said to Jacob, Behold, this heap, and this pillar are a witness. [52] For if I should not cross over unto thee, neither shouldest thou cross over to me, for mischief beyond this heap and this pillar. [53] The God of Abraam and the God of Nachor judge between us; and Jacob swore by the Fear of his father Isaac. [54] And he offered a sacrifice in the mountain, and called his brethren, and they ate and drank, and slept in the mountain. [55] And Laban rose up in the morning, and kissed his sons and his daughters, and blessed them; and Laban having turned back, departed to his place.

Chapter 32

[1] And Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him. [2] And Jacob said, when he saw them, This is the Camp of God; and he called the name of that place, Encampments.

[3] And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom. [4] And he charged them, saying, Thus shall ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned with Laban and tarried until now. [5] And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy servant might find grace in thy sight. [6] And the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him. [7] And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps. [8] And Jacob said, If Esau should come to one camp, and smite it, the other camp shall be in safety. [9] And Jacob said, God of my father Abraam, and God of my father Isaac, O Lord, thou *art* he that said to me, Depart quickly to the land of thy birth, and I will do thee good. [10] Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, and now I am become two camps. [11] Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children. [12] But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude. [13] And he slept there that night, and took of the gifts which he carried *with him*, and sent out to Esau his brother, [14] two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams, [15] milch camels, and their foals, thirty, forty kine, ten bulls, twenty asses, and ten colts. [16] And he gave them to his servants *each* drove apart; and he said to his servants, Go on before me, and put a space between drove and drove. [17] And he charged the first, saying, If Esau my brother meet thee, and he ask thee, saying, Whose art thou? and whither wouldest thou go, and whose are these possessions advancing before thee? [18] Thou shalt say, Thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us. [19] And he charged the first and the second and the third, and all that went before him after these flocks, saying, Thus shall ye

speak to Esau when ye find him; [20] and ye shall say, Behold thy servant Jacob comes after us. For he said, I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me. [21] So the presents went on before him, but he himself lodged that night in the camp. [22] And he rose up in that night, and took his two wives and his two servant-maids, and his eleven children, and crossed over the ford of Jaboch. [23] And he took them, and passed over the torrent, and brought over all his possessions.

[24] And Jacob was left alone; and a man wrestled with him till the morning. [25] And he saw that he prevailed not against him; and he touched the broad part of his thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with him. [26] And he said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except thou bless me. [27] And he said to him, What is thy name? and he answered, Jacob. [28] And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men. [29] And Jacob asked and said, Tell me thy name; and he said, Wherefore dost thou ask after my name? and he blessed him there. [30] And Jacob called the name of that place, the Face of God; for, *said he,*I have seen God face to face, and my life was preserved. [31] And the sun rose upon him, when he passed the Face of God; and he halted upon his thigh. [32] Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because *the angel* touched the broad part of the thigh of Jacob — *even* the sinew which was benumbed.

Chapter 33

[1] And Jacob lifted up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him; and Jacob divided the children to Lea and to Rachel, and the two handmaidens. [2] And he put the two handmaidens and their children with the first, and Lea and her children behind, and Rachel and Joseph last. [3] But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother. [4] And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept. [5] And Esau looked up and saw the women and the children, and said, What are these to thee? And he said, The children with which God has mercifully blessed thy servant. [6] And the maid-servants and their children drew near and did reverence. [7] And Lea and her children drew near and did reverence; and after this drew near Rachel and Joseph, and did reverence. [8] And he said, What are these things to thee, all these companies that I have met? And he said, That thy servant might find grace in thy sight, my lord. [9] And Esau said, I have much, my brother; keep thine own. [10] And Jacob said, If I have found grace in thy sight, receive the gifts through my hands; therefore have I seen thy face, as if any one should see the face of God, and thou shalt be well-pleased with me. [11] Receive my blessings, which I have brought thee, because God has had mercy on me, and I have all things; and he constrained him, and he took *them*. [12] And he said, Let us depart, and proceed right onward. [13] And he said to him, My lord knows, that the children are very tender, and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die. [14] Let my lord go on before his servant, and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come to my lord to Seir. [15] And Esau said, I will leave with thee some of the people who are with me. And he said, Why so? it is enough that I have found favour before thee, *my* lord. [16] And Esau returned on that day on his journey to Seir. [17] And Jacob departs to his tents; and he made for himself there habitations, and for his cattle he made booths; therefore he called the name of that place, Booths.

[18] And Jacob came to Salem, a city of Secima, which is in the land of Chanaan, when he departed out of Mesopotamia of Syria, and took up a position in front of the city. [19] And he bought the portion of the field,

where he pitched his tent, of Emmor the father of Sychem, for a hundred lambs. [20] And he set up there an alter, and called on the God of Israel.

Chapter 34

[1] And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. [2] And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her. [3] And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel. [4] Sychem spoke to Emmor his father, saying, Take for me this damsel to wife. [5] And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came. [6] And Emmor the father of Sychem went forth to Jacob, to speak to him. [7] And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because *the man* wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be. [8] And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife, [9] and intermarry with us. Give us your daughters, and take our daughters for your sons. [10] And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it. [11] And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name. [12] Multiply *your demand of* dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.

[13] And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister. [14] And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us. [15] Only on these terms will we conform to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised. [16] And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race. [17] But if ye will not hearken to us to be circumcised, we will take our daughter and depart. [18] And the words pleased Emmor, and Sychem the son of Emmor. [19] And the young man delayed not to do this thing, for he was much attached to Jacob's daughter, and he was the most honourable of all in his father's house. [20] And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying, [21] These men are peaceable,

let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters. [22] Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised. [23] And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us. [24] And all that went in at the gate of their city hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.

[25] And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male. [26] And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth. [27] But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister. [28] And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain. [29] And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses. [30] And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house. [31] And they said, Nay, but shall they treat our sister as an harlot?

Chapter 35

[1] And God said to Jacob, Arise, go up to the place, Baethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother. [2] And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes. [3] And let us rise and go up to Baethel, and let us there make an alter to God who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went. [4] And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Secima, and destroyed them to this day. [5] So Israel departed from Secima, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel. [6] And Jacob came to Luza, which is in the land of Chanaan, which is Baethel, he and all the people that were with him. [7] And he built there an altar, and called the name of the place Baethel; for there God appeared to him, when he fled from the face of his brother Esau.

[8] And Deborrha, Rebecca's nurse, died, and was buried below Baethel under the oak; and Jacob called its name, The Oak of Mourning. [9] And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him. [10] And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel. [11] And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins. [12] And the land which I gave to Abraam and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee. [13] And God went up from him from the place where he spoke with him. [14] And Jacob set up a pillar in the place where God spoke with him, *even* a pillar of stone; and offered a libation upon it, and poured oil upon it. [15] And Jacob called the name of the place in which God spoke with him, Baethel. [16] [[And Jacob removed from Baethel, and pitched his tent beyond the tower of Gader,]]and it came to pass when he drew nigh to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour. [17] And it came to pass in her hard labour, that the midwife said to her, Be of good courage, for thou shalt also have this son. [18] And it came to pass in her giving up the ghost (for she was dying), that she called his

name, The son of my pain; but his father called his name Benjamin. [19] So Rachel died, and was buried in the way of the course of Ephratha, this is Bethleem. [20] And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day. [21] And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

[22] And the sons of Jacob were twelve. [23] The sons of Lea, the first-born of Jacob; Ruben, Symeon, Levi, Judas, Issachar, Zabulon. [24] And the sons of Rachel; Joseph and Benjamin. [25] And the sons of Balla, the hand-maid of Rachel; Dan and Nephthalim. [26] And the sons of Zelpha, the hand-maid of Lea; Gad and Aser. These *are* the sons of Jacob, which were born to him in Mesopotamia of Syria. [27] And Jacob came to Isaac his father to Mambre, to a city of the plain; this is Chebron in the land of Chanaan, where Abraam and Isaac sojourned. [28] And the days of Isaac which he lived were an hundred and eighty years. [29] And Isaac gave up the ghost and died, and was laid to his family, old and full of days; and Esau and Jacob his sons buried him.

Chapter 36

[1] And these *are* the generations of Esau; this is Edom. [2] And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite; [3] and Basemath, daughter of Ismael, sister of Nabaioth. [4] And Ada bore to him Eliphas; and Basemath bore Raguel. [5] And Olibema bore Jeus, and Jeglom, and Core; these *are* the sons of Esau, which were born to him in the land of Chanaan. [6] And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob. [7] For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions. [8] And Esau dwelt in mount Seir; Esau, he is Edom. [9] And these *are* the generations of Esau, the father of Edom in the mount Seir. [10] And these *are* the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau. [11] And the sons of Eliphas were Thaeman, Omar, Sophar, Gothom, and Kenez. [12] And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These *are* the sons of Ada, the wife of Esau. [13] And these *are* the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau. [14] And these *are* the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core. [15] These *are* the chiefs of the son of Esau, *even* the sons of Eliphas, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez, [16] chief Core, chief Gothom, chief Amalec. These *are* the chiefs of Eliphas, in the land of Edom; these are the sons of Ada. [17] And these *are* the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These *are* the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau. [18] And these *are* the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These *are* the chiefs of Olibema, daughter of Ana, wife of Esau. [19] These *are* the sons of Esau, and these are the chiefs; these are the sons of Edom. [20] And these *are* the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana, [21] and Deson, and Asar, and Rison. These *are* the chiefs of the Chorrhite, the son of Seir, in

the land of Edom. [22] And the sons of Lotan *were* Chorrhi and Haeman; and the sister of Lotan, Thamna. [23] And these *are* the sons of Sobal; Golam, and Manachath, and Gaebel, and Sophar, and Omar. [24] And these *are* the sons of Sebegon; Aie, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon. [25] And these *are* the sons of Ana; Deson — and Olibema *was* daughter of Ana. [26] And these *are* the sons of Deson; Amada, and Asban, and Ithran, and Charrhan. [27] And these *are* the sons of Asar; Balaam, and Zucam, and Jucam. [28] And these *are* the sons of Rison; Hos, and Aran. [29] And these *are* the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana, [30] chief Deson, chief Asar, chief Rison. These *are* the chiefs of Chorri, in their principalities in the land of Edom.

[31] these *are* the kings which reigned in Edom, before a king reigned in Israel. [32] And Balac, son of Beor, reigned in Edom; and the name of his city *was* Dennaba. [33] And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead. [34] And Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead. [35] And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim. [36] And Adad died; and Samada of Massecca reigned in his stead. [37] Samada died; and Saul of Rhooboth by the river reigned in his stead. [38] And Saul died; and Ballenon the son of Achobor reigned in his stead. [39] And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob. [40] These *are* the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jether, [41] chief Olibema, chief Helas, chief Phinon, [42] chief Kenez, chief Thaeman, chief Mazar, [43] chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

[44] And Jacob dwelt in the land where his father sojourned, in the land of Chanaan.

Chapter 37

1 And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach. [3] And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours. [4] And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceable to him. [5] And Joseph dreamed a dream, and reported it to his brethren. [6] And he said to them, Hear this dream which I have dreamed. [7] I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf. [8] And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed be lord over us? And they hated him still more for his dreams and for his words. [9] And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence. [10] And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth? [11] And his brethren envied him; but his father observed the saying. [12] And his brethren went to feed the sheep of their father to Sychem. [13] And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will send thee to them; and he said to him, Behold, I *am here*. [14] And Israel said to him, Go and see if thy brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem. [15] And a man found him wandering in the field; and the man asked him, saying, What seekest thou? [16] And he said, I am seeking my brethren; tell me where they feed *their flocks*. [17] And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.

[18] And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him. [19] And each said to his brother, Behold, that dreamer comes. [20] Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be. [21] And Ruben

having heard it, rescued him out of their hands, and said, Let us not kill him. [22] And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness, but do not lay *your* hands upon him; that he might rescue him out of their hands, and restore him to his father. [23] And it came to pass, when Joseph came to his brethren, that they stripped Joseph of his many-coloured coat that was upon him. [24] And they took him and cast him into the pit; and the pit was empty, it had not water. [25] And they sat down to eat bread; and having lifted up their eyes they beheld, and lo, Ismaelitish travellers came from Galaad, and their camels were heavily loaded with spices, and resin, and myrrh; and they went to bring them to Egypt.

[26] And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood? [27] Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened. [28] And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt. [29] And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments. [30] And he returned to his brethren and said, The boy is not; and I, whither am I yet to go? [31] And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood. [32] And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be thy son's coat or no. And he recognised it, and said, It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph. [33] And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. [34] And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him. [35] And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharao, captain of the guard.

Chapter 38

[1] And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of Odollam, whose name was Iras. [2] And Judas saw there the daughter of a Chananitish man, whose name was Sava; and he took her, and went in to her. [3] And she conceived and bore a son, and called his name, Er. [4] And she conceived and bore a son again; and called his name, Aunan. [5] And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them. [6] And Judas took a wife for Er his first-born, whose name was Thamar. [7] And Er, the first-born of Judas, was wicked before the Lord; and God killed him. [8] And Judas said to Aunan, Go in to thy brother's wife, and marry her as her brother-in-law, and raise up seed to thy brother. [9] And Aunan, knowing that the seed should not be his — it came to pass when he went in to his brother's wife, that he spilled *it* upon the ground, so that he should not give seed to his brother's wife. [10] And his doing this appeared evil before God; and he slew him also.

[11] And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father-in-law, until Selom my son be grown; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father. [12] And the days were fulfilled, and Sava the wife of Judas died; and Judas, being comforted, went to them that sheared his sheep, himself and Iras his Shepherd the Odollamite, to Thamna. [13] And it was told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth up to Thamna, to shear his sheep. [14] And having taken off the garments of her widowhood from her, she put on a veil, and ornamented her face, and sat by the gates of Ænan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife. [15] And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. [16] And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me? [17] And he said, I will send thee a kid of the goats from my flock; and she said, *Well*, if thou wilt give me an earnest, until thou send it. [18] And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him. [19] And she arose and departed, and took her veil from off her, and put on the garments of her widowhood. [20] And Judas

sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not. [21] And he asked the men of the place, Where is the harlot who was in *Æ*nan by the way-side? and they said, There was no harlot here. [22] And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here. [23] And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her. [24] And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom; and Judas said, Bring her out, and let her be burnt. [25] And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff. [26] And Judas knew *them*, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son: and he knew her not again. [27] And it came to pass when she was in labour, that she also had twins in her womb. [28] And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon hid hand a scarlet *thread*, saying, This one shall come out first. [29] And when he drew back his hand, then immediately came forth his brother; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares. [30] And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

Chapter 39

[1] And Joseph was brought down to Egypt; and Petephres the eunuch of Pharao, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither. [2] And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian. [3] And his master knew that the Lord was with him, and the Lord prospers in his hands whatsoever he happens to do. [4] And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph. [5] And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was on all his possessions in the house, and in his field. [6] And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance. [7] And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me. [8] But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him: [9] and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife — how then shall I do this wicked thing, and sin against God? [10] And when she talked with Joseph day by day, and he hearkened not to her to sleep with her, so as to be with her, [11] it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within. [12] And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth. [13] And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth, [14] that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us — he came in to me, saying, Lie with me, and I cried with a loud voice. [15] And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out. [16] So she leaves the clothes by her, until the master came to his house. [17] And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to us, came in to me to mock me, and said to me, I will lie with thee. [18] And when he heard that I lifted up my voice

and cried, having left his clothes with me, he fled and departed forth. [19] And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

[20] And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison. [21] And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison. [22] And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them. [23] Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

Chapter 40

[1] And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt. [2] And Pharao was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker. [3] And he put them in ward, into the prison, into the place whereinto Joseph had been led. [4] And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were *some* days in the prison. [5] And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this. [6] Joseph went in to them in the morning, and saw them, and they had been troubled. [7] And he asked the eunuchs of Pharao who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day? [8] And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through god? tell *them* than to me. [9] And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me. [10] And in the vine *were* three stems; and it budding shot forth blossoms; the clusters of grapes were ripe. [11] And the cup of Pharao was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharao's hand. [12] And Joseph said to him, This is the interpretation of it. The three stems are three days. [13] Yet three days and Pharao shall remember thy office, and he shall restore thee to thy place of chief cupbearer, and thou shalt give the cup of Pharao into his hand, according to thy former high place, as thou wast wont to be cupbearer. [14] But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharao, and thou shalt bring me forth out of this dungeon. [15] For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit. [16] And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food. [17] And in the upper basket there was the work of the baker of every kind which Pharao eats; and the fowls of the air ate them out of the basket that was on my head. [18] And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days. [19] Yet three days, and Pharao shall take away thy head from off thee, and shall hang thee on a tree, and the birds of the sky shall eat

thy flesh from off thee. [20] And it came to pass on the third day that it was Pharao's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. [21] And he restored the chief cupbearer to his office, and he gave the cup into Pharao's hand. [22] And he hanged the chief baker, as Joseph, interpreted to them. [23] Yet did not the chief cupbearer remember Joseph, but forgot him.

Chapter 41

[1] And it came to pass after two full years that Pharao had a dream. He thought he stood upon *the bank of* the river. [2] And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge. [3] And other seven cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the *other* cows on the bank of the river. [4] And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharao awoke. [5] And he dreamed again. And, behold, seven ears came up on one stalk, choice and good. [6] And, behold, seven ears thin and blasted with the wind, grew up after them. [7] And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharao awoke, and it was a dream. [8] And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharao related to them his dream, and there was no one to interpret it to Pharao. [9] And the chief cupbearer spoke to Pharao, saying, I this day remember my fault: [10] Pharao was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker. [11] And we had a dream both in one night, I and he; we saw, each according to his dream. [12] And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him *our dreams*, and he interpreted *them* to us. [13] And it came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office, and that he was hanged. [14] And Pharao having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharao. [15] And Pharao said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning thee that thou didst hear dreams and interpret them. [16] And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao. [17] And Pharao spoke to Joseph, saying, In my dream methought I stood by the bank of the river; [18] and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge. [19] And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt. [20] And the seven ill-favoured and thin cows ate up the seven first good and choice cows. [21] And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their

appearance was ill-favoured, as also at the beginning; and after I awoke I slept, [22] and saw again in my sleep, and as it were seven ears came up on one stem, full and good. [23] And other seven ears, thin and blasted with the wind, sprang up close to them. [24] And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.

[25] And Joseph said to Pharao, The dream of Pharao is one; whatever God does, he has shewn to Pharao. [26] The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharao is one. [27] And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine. [28] And as for the word which I have told Pharao, whatsoever God intends to do, he has shewn to Pharao: [29] behold, for seven years there is coming great plenty in all the land of Egypt. [30] But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine shall consume the land. [31] And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous. [32] And concerning the repetition of the dream to Pharao twice, *it is* because the saying which is from God shall be true, and God will hasten to accomplish it. [33] Now then, look out a wise and prudent man, and set him over the land of Egypt. [34] And let Pharao make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty. [35] And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharao; let food be kept in the cities. [36] And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine. [37] And the word was pleasing in the sight of Pharao, and in the sight of all his servants.

[38] And Pharao said to all his servants, Shall we find such a man as this, who has the Spirit of God in him? [39] And Pharao said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou. [40] Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee. [41] And Pharao said to Joseph, Behold, I set thee this day over all the land of Egypt. [42] And Pharao took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck. [43] And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set

him over all the land of Egypt. [44] And Pharao said to Joseph, I am Pharao; without thee no one shall lift up his hand on all the land of Egypt. [45] And Pharao called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife. [46] And Joseph was thirty years old when he stood before Pharao, king of Egypt. And Joseph went out from the presence of Pharao, and went through all the land of Egypt. [47] And the land produced, in the seven years of plenty, *whole* handfuls *of corn*. [48] And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it. [49] And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number *of it*.

[50] And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him. [51] And Joseph called the name of the first-born, Manasse; for God, *said he*, has made me forget all my toils, and all my father's house. [52] And he called the name of the second, Ephraim; for God, *said he*, has increased me in the land of my humiliation. [53] And the seven years of plenty passed away, which were in the land of Egypt. [54] And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread. [55] And all the land of Egypt was hungry; and the people cried to Pharao for bread. And Pharao said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you. [56] And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians. [57] And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

Chapter 42

[1] And Jacob having seen that there was a sale *of corn* in Egypt, said to his sons, Why are ye indolent? [2] Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

[3] And the ten brethren of Joseph went down to buy corn out of Egypt. [4] But *Jacob* sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him. [5] And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan. [6] And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, *bowing* with the face to the ground. [7] And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are ye come? And they said, Out of the land of Chanaan, to buy food. [8] And Joseph knew his brethren, but they knew not him. [9] And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come. [10] But they said, Nay, Sir, we thy servants are come to buy food; [11] we are all sons of one man; we are peaceable, thy servants are not spies. [12] And he said to them, Nay, but ye are come to observe the marks of the land. [13] And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not. [14] And Joseph said to them, This is it that I spoke to you, saying, ye are spies; [15] herein shall ye be manifested; by the health of Pharao, ye shall not depart hence, unless your younger brother come hither. [16] Send one of you, and take your brother; and go ye to prison, till your words be clear, whether ye speak the truth or not; but, if not, by the health of Pharao, verily ye are spies. [17] And he put them in prison three days. [18] And he said to them on the third day, This do, and ye shall live, for I fear God. [19] If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased. [20] And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so. [21] And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us. [22] And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not?

and, behold, his blood is required. [23] But they knew not that Joseph understood them; for there was an interpreter between them. [24] And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

[25] And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them. [26] And having put the corn on the asses, they departed thence. [27] And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack. [28] And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us? [29] And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying, [30] The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land. [31] And we said to him, We are men of peace, we are not spies. [32] We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan. [33] And the man, the lord of the land, said to us, Herein shall I know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart. [34] And bring to me your younger brother; then I shall know that ye are not spies, but that ye are men of peace: and I will restore you your brother, and ye shall trade in the land. [35] And it came to pass as they were emptying their sacks, there was each man’s bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid. [36] And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will ye take Benjamin? all these things have come upon me. [37] And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to thee; give him into my hand, and I will bring him back to thee. [38] But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and *suppose* it shall come to pass that he is afflicted by the way by which ye go, then ye shall bring down my old age with sorrow to Hades.

Chapter 43

[1] But the famine prevailed in the land. [2] And it came to pass, when they had finished eating the corn which they had brought out of Egypt, that their father said to them, Go again; buy us a little food. [3] And Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your younger brother be with you. [4] If, then, thou send our brother with us, we will go down, and buy thee food; [5] but if thou send not our brother with us, we will not go: for the man spoke to us, saying, Ye shall not see my face, unless your younger brother be with you. [6] And Israel said, Why did ye harm me, inasmuch as ye told the man that ye had a brother? [7] And they said, The man closely questioned us about our family also, saying, Does your father yet live, and have ye a brother? and we answered him according to this question: did we know that he would say to us, Bring your brother? [8] And Judas said to his father Israel, Send the boy with me, and we will arise and go, that we may live and not die, both we and thou, and our store. [9] And I engage for him; at my hand do thou require him; if I bring him not to thee, and place him before thee, I shall be guilty toward thee for ever. [10] For if we had not tarried, we should now have returned twice. [11] And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down to the man presents of gum and honey, and frankincense, and stacte, and turpentine, and walnuts. [12] And take double money in your hands, and the money that was returned in your sacks, carry back with you, lest peradventure it is a mistake. [13] And take your brother; and arise, go down to the man. [14] And my God give you favour in the sight of the man, and send away your other brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

[15] And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph. [16] And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon. [17] And the man did as Joseph said; and he brought the men into the house of Joseph. [18] And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us, and lay it to

our charge; to take us for servants, and our asses. [19] And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house, [20] saying, We pray *thee*, Sir; we came down at first to buy food. [21] And it came to pass, when we came to unlade, and opened our sacks, *there was* also this money of each in his sack; we have now brought back our money by weight in our hands. [22] And we have brought other money with us to buy food; we know not who put the money into our sacks. [23] And he said to them, *God deal* mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Symeon out to them. [24] And he brought water to wash their feet; and gave provender to their asses. [25] And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there. [26] And Joseph entered into the house, and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground. [27] And he asked them, How are ye? and he said to them, Is your father, the old man of whom ye spoke, well? Does he yet live? [28] And they said, Thy servant our father is well; he is yet alive. And he said, Blessed be that man by God; — and they bowed, and did him reverence. [29] And Joseph lifted up his eyes, and saw his brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom ye spoke of bringing to me? and he said, God have mercy on thee, my son. [30] And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there.

[31] And he washed his face and came out, and refrained himself, and said, Set on bread. [32] And they set on *bread* for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians. [33] And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother. [34] And they took their portions from him to themselves; but Benjamin’s portion was five times as much as the portions of *the others*. And they drank and were filled with drink with him.

Chapter 44

[1] And Joseph charged the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put the money of each in the mouth of his sack. [2] And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said.

[3] The morning dawned, and the men were sent away, they and their asses. [4] And when they had gone out of the city, *and* were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good? [5] Why have ye stolen my silver cup? is it not this out of which my lord drinks? and he divines augury with it; ye have accomplished evil in that which ye have done. [6] And he found them, and spoke to them according to these words. [7] And they said to him, Why does our lord speak according to these words? far be it from thy servants to do according to this word. [8] If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy lord? [9] With whomsoever of thy servants thou shalt find the cup, let him die; and, moreover, we will be servants to our lord. [10] And he said, Now then it shall be as ye say; with whomsoever the cup shall be found, he shall be my servant, and ye shall be clear. [11] And they hasted, and took down every man his sack on the ground, and they opened every man his sack. [12] And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack. [13] And they rent their garments, and laid each man his sack on his ass, and returned to the city.

[14] And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him. [15] And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine? [16] And Judas said, What shall we answer to our lord, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our lord, both we and he with whom the cup has been found. [17] And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do ye go up with safety to your father. [18] And Judas drew near him, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharao. [19] Sir, thou askedst thy servants, saying, Have

ye a father or a brother? [20] And we said to *my* lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him. [21] And thou saidst to they servants, Bring him down to me, and I will take care of him. [22] And we said to *my* lord, The child will not be able to leave his father; but if he should leave his father, he will die. [23] But thou saidst to they servants, Except your younger brother come down with you, ye shall not see my face again. [24] And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord. [25] And our father said, Go again, and buy us a little food. [26] And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us. [27] And thy servant our father said to us, Ye know that my wife bore me two *sons*; [28] and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now. [29] If then ye take this one also from my presence, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave. [30] Now then, if I should go in to they servant, and our father, and the boy should not be with us, (and his life depends on this *lad's* life) [31] — it shall even come to pass, when he sees the boy is not with us, *that* he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave. [32] For thy servant has received the boy *in charge* from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever. [33] Now then I will remain a servant with thee instead of the lad, a domestic of my lord; but let the lad go up with his brethren. [34] For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.

Chapter 45

[1] And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren. [2] And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharao. [3] And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled. [4] And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt. [5] Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life. [6] For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing. [7] For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you. [8] Now then ye did not send me hither, but God; and he hath made me as a father of Pharao, and lord of all his house, and ruler of all the land of Egypt. [9] Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not. [10] And thou shalt dwell in the land of Gesem of Arabia; and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep and thine oxen, and whatsoever things are thine. [11] And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions. [12] Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. [13] Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither. [14] And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck. [15] And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.

[16] And the report was carried into the house of Pharao, saying, Joseph's brethren are come; and Pharao was glad, and his household. [17] And Pharao said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Chanaan. [18] And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land. [19] And do thou charge them thus; that they should take for them waggons out of the land of Egypt, for your little ones, and for your wives; and take up your

father, and come. [20] And be not sparing in regard to your property, for all the good of Egypt shall be yours. [21] And the children of Israel did so; and Joseph gave to them waggons, according to the words spoken by king Pharao; and he gave them provision for the journey. [22] And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment. [23] And to his father he sent *presents* at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for thy journey. [24] And he sent away his brethren, and they went; and he said to them, Be not angry by the way. [25] And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father. [26] And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them. [27] But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived. [28] And Israel said, It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.

Chapter 46

[1] And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac. [2] And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it? [3] And he says to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation. [4] And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes. [5] And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the waggons, which Joseph sent to take them. [6] And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him. [7] The sons, and the sons of his sons with him; *his* daughters, and the daughters of his daughters; and he brought all his seed into Egypt. [8] And these are the names of the sons of Israel that went into Egypt with their father Jacob — Jacob and his sons. The first-born of Jacob, Ruben. [9] And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi. [10] and the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman. [11] And the sons of Levi; Gerson, Cath, and Merari. [12] And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan. [13] And the sons of Phares *were* Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran. [14] And the sons of Zabulun, Sered, and Allon, and Achoel. [15] These *are* the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three. [16] And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis. [17] And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. And the sons of Baria; Chobor, and Melchiil. [18] These *are* the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls. [19] And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin. [20] And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, *even* Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, *even* Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom. [21] and the sons

of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Mamphim. And Gera begot Arad. [22] These *are* the sons of Rachel, which she bore to Jacob; all the souls eighteen. [23] And the sons of Dan; Asom. [24] And the sons of Nephthalim; Asiel, and Goni, and Issaar, and Sollem. [25] These *are* the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven. [26] And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, *even* all the souls were sixty-six. [27] And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

[28] And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses. [29] And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with abundant weeping. [30] And Israel said to Joseph, After this I will *gladly* die, since I have seen thy face, for thou art yet living. [31] And Joseph said to his brethren, I will go up and tell Pharao, and will say to him, My brethren, and my father's house, who were in the land of Chanaan, are come to me. [32] And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property. [33] If then Pharao call you, and say to you, What is you occupation? [34] Ye shall say, We thy servants are herdsmen from our youth until now, both we and our fathers: that ye may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

Chapter 47

[1] And Joseph came and told Pharao, *saying*, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and behold, they are in the land of Gesem. [2] And he took of his brethren five men, and set them before Pharao. [3] And Pharao said to the brethren of Joseph, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our father. [4] And they said to Pharao, We are come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharao, king of Egypt, heard *of it*. [5] And Pharao spoke to Joseph, saying, Thy father, and thy brethren, are come to thee. [6] Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land. [7] And Joseph brought in Jacob his father, and set him before Pharao; and Jacob blessed Pharao. [8] And Pharao said to Jacob, How many are the years of the days of thy life? [9] And Jacob said to Pharao, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned. [10] And Jacob blessed Pharao, and departed from him. [11] And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharao commanded. [12] And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.

[13] And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine. [14] And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, *in return for* the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharao. [15] And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in thy presence? for our money is spent. [16] And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is

spent. [17] And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year. [18] And that year passed, and they came to him in the second year, and said to him, Must we then be consumed from before our lord? for if our money has failed, and our possessions, and our cattle, *brought* to thee our lord, and there has not been left to us before our lord more than our own bodies and our land, *we are indeed destitute*. [19] In order, then, that we die not before thee, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharao: give seed that we may sow, and live and not die, so our land shall not be made desolate. [20] And Joseph bought all the land of the Egyptians, for Pharao; for the Egyptians sold their land to Pharao; for the famine prevailed against them, and the land became Pharao's. [21] And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other, [22] except only the land of the priests; Joseph bought not this, for Pharao gave a portion in the way of gift to the priests; and they ate their portion which Pharao gave them; therefore they sold not their land. [23] And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharao; take seed for you, and sow the land. [24] And there shall be the fruits of it; and ye shall give the fifth part to Pharao, and the four *remaining* parts shall be for yourselves, for seed for the earth, and for food for you, and all that are in your houses. [25] And they said, Thou hast saved us; we have found favour before our lord, and we will be servants to Pharao. [26] And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharao, on the land of Egypt, except only the land of the priests, that was not Pharao's.

[27] And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly. [28] And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years. [29] and the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before thee, put thy hand under my thigh, and thou shalt execute mercy and truth toward me, so as not to bury me in Egypt. [30] But I will sleep with my fathers, and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. [31] And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff.

Chapter 48

[1] And it came to pass after these things, that it was reported to Joseph, Behold, thy father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob. [2] And it was reported to Jacob, saying, Behold, thy son Joseph cometh to thee; and Israel having strengthened himself, sat upon the bed. [3] And Jacob said to Joseph, My God appeared to me in Luza, in the land of Chanaan, and blessed me, [4] and said to me, Behold, I will increase thee, and multiply thee, and will make of thee multitudes of nations; and I will give this land to thee, and to thy seed after thee, for an everlasting possession. [5] Now then thy two sons, who were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine. [6] And the children which thou shalt beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances. [7] And as for me, when I came out of Mesopotamia of Syria, Rachel, thy mother, died in the land of Chanaan, as I drew night to the horse-course of Chabratha of the land *of Chanaan*, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

[8] And when Israel saw the sons of Joseph, he said, Who are these to thee? [9] And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them. [10] Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them. [11] And Israel said to Joseph, Behold, I have not been deprived of *seeing* thy face, and lo! God has showed me thy seed also. [12] And Joseph brought them out from *between* his knees, and they did reverence to him, with their face to the ground. [13] And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him. [14] But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, *guiding* his hands crosswise.

[15] And he blessed them and said, The God in whose sight my fathers were well pleasing, *even* Abraam and Isaac, the God who continues to feed me from my youth until this day; [16] the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth. [17] And Joseph having seen that his

father put his right hand on the head of Ephraim — it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse. [18] And Joseph said to his father, Not so, father; for this is the first-born; lay thy right-hand upon his head. [19] And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations. [20] And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make thee as Ephraim and Manasse; and he set Ephraim before Manasse. [21] And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers. [22] And I give to thee Sicima, a select portion above thy brethren, which I took out of the hand of the Amorites with my sword and bow.

Chapter 49

[1] And Jacob called his sons, and said to them, [2] Assemble yourselves, that I may tell you what shall happen to you in the last days. Gather yourselves together, and hear me, sons of Jacob; hear Israel, hear your father. [3] Ruben, thou *art* my first-born, thou my strength, and the first of my children, hard to be endured, *hard and* self-willed. [4] Thou wast insolent like water, burst not forth with violence, for thou wentest up to the bed of thy father; then thou defiledst the couch, whereupon thou wentest up. [5] Symeon and Levi, brethren, accomplished the injustice of their cutting off. [6] Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull. [7] Cursed be their wrath, for it was willful, and their anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel. [8] Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence. [9] Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up? [10] A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations. [11] Binding his foal to the vine, and the foal of his ass to the branch *of it*, he shall wash his robe in wine, and his garment in the blood of the grape. [12] His eyes shall be more cheering than wine, and his teeth whiter than milk. [13] Zabulon shall dwell on the coast, and he *shall be* by a haven of ships, and shall extend to Sidon. [14] Issachar has desired that which is good; resting between the inheritances. [15] And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman. [16] Dan shall judge his people, as one tribe too in Israel. [17] And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward), [18] waiting for the salvation of the Lord. [19] Gad, a plundering troop shall plunder him; but he shall plunder him, *pursuing him* closely. [20] Aser, his bread *shall be* fat; and he shall yield dainties to princes. [21] Nephthalim is a spreading stem, bestowing beauty on its fruit. [22] Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me. [23] Against whom men taking evil counsel reproached *him*, and the archers pressed hard upon him. [24] But their bow and arrows were mightily consumed, and the sinews of their arms were slackened by

the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of thy father; [25] and my God helped thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb, [26] the blessings of thy father and thy mother — it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead. [27] Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food. [28] All these *are* the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing. [29] And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite, [30] in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre. [31] There they buried Abraam and Sarrha his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea; [32] in the portion of the field, and of the cave that was in it, *purchased* of the sons of Chet. [33] And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

Chapter 50

[1] And Joseph fell upon his father's face, and wept on him, and kissed him. [2] And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. [3] And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days. [4] And when the days of mourning were past, Joseph spoke to the princes of Pharao, saying, If I have found favour in your sight, speak concerning me in the ears of Pharao, saying, [5] My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there thou shalt bury me; now then I will go up and bury my father, and return again. [6] And Pharao said to Joseph, Go up, bury thy father, as he constrained thee to swear. [7] So Joseph went up to bury his father; and all the servants of Pharao went up with him, and the elders of his house, and all the elders of the land of Egypt. [8] And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem. [9] And there went up with him also chariots and horsemen; and there was a very great company. [10] And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days. [11] And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. [12] And thus his sons did to him. [13] So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephrom the Chettite, before Mambre. [14] And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

[15] And when the brethren of Joseph saw that their father was dead, they said, *Let us take heed*, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him. [16] And they came to Joseph, and said, Thy father adjured *us* before his death, saying, [17] Thus say ye to Joseph, Forgive them their injustice and their sin, forasmuch as they have done thee evil; and now pardon the injustice of the servants of the God of thy father. And Joseph wept while they spoke to him. [18] And they came to him and said, We, these *persons*, are thy servants. [19] And Joseph said to them, Fear not, for I am God's. [20] Ye took counsel against me for evil, but God took counsel for

me for good, that *the matter* might be as *it is* to-day, and much people might be fed. [21] And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them. [22] And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years. [23] And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph. [24] And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God sware to our fathers, Abraam, Isaac, and Jacob. [25] And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then ye shall carry up my bones hence with you. [26] And Joseph died, aged an hundred and ten years; and they prepared his corpse, and put him in a coffin in Egypt.

Exodus

Chapter 1

[1] These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family. [2] Ruben, Simeon, Levi, Judas, [3] Issachar, Zabulon, Benjamin, [4] Dan and Nephthalim, Gad and Aser. [5] But Joseph was in Egypt. And all the souls *born* of Jacob were seventy-five. [6] And Joseph died, and all his brethren, and all that generation. [7] And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them. [8] And there arose up another king over Egypt, who knew not Joseph. [9] And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we: [10] come then, let us deal craftily with them, lest at any time they be increased, and whensoever war shall happen to us, these also shall be added to our enemies, and having prevailed against us in war, they will depart out of the land. [11] And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis. [12] But as they humbled them, by so much they multiplied, and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel. [13] And the Egyptians tyrannised over the children of Israel by force. [14] And they embittered their life by hard labours, in the clay and in brick-making, and all the works in the plains, according to all the works, wherein they caused them to serve with violence. [15] And the king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sepphora; and the name of the second, Phua. [16] And he said, When ye do the office of midwives to the Hebrew women, and they are about to be delivered, if it be a male, kill it; but if a female, save it. [17] But the midwives feared God, and did not as the king of Egypt appointed them; and they saved the male children alive. [18] And the king of Egypt called the midwives, and said to them, Why is it that ye have done this thing, and saved the male children alive? [19] And the midwives said to Pharao, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children. [20] And God did well to the midwives, and the people multiplied, and grew very strong. [21] And as the midwives feared God, they established for themselves families. [22] And Pharao charged all his people, saying, Whatever male *child* shall be born to the Hebrews, cast into the river; and every female, save it alive.

Chapter 2

[1] And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi. [2] And she conceived, and bore a male child; and having seen that he was fair, they hid him three months. [3] And when they could no longer hide him, his mother took for him an ark, and besmeared it with bitumen, and cast the child into it, and put it in the ooze by the river. [4] And his sister was watching from a distance, to learn what would happen to him.

[5] And the daughter of Pharao came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up. [6] And having opened it, she sees the babe weeping in the ark: and the daughter of Pharao had compassion on it, and said, This *is one* of the Hebrew's children. [7] And his sister said to the daughter of Pharao, Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee? [8] And the daughter of Pharao said, Go: and the young woman went, and called the mother of the child. [9] And the daughter of Pharao said to her, Take care of this child, and suckled it for me, and I will give thee the wages; and the woman took the child, and suckled it. [10] And when the boy was grown, she brought him to the daughter of Pharao, and he became her son; and she called his name, Moses, saying, I took him out of the water.

[11] And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brethren the children of Israel. [12] And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand. [13] And having gone out the second day he sees two Hebrew men fighting; and he says to the injurer, Wherefore smitest thou thy neighbour? [14] And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou yesterday slewest the Egyptian? Then Moses was alarmed, and said, If *it be* thus, this matter has become known. [15] And Pharao heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharao, and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well. [16] And the priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor. [17] And the shepherds came, and were driving them away; and Moses rose up and rescued

them, and drew water for them, and watered their sheep. [18] And they came to Raguel their father; and he said to them, Why have ye come so quickly to-day? [19] And they said, An Egyptian delivered us from the shepherds, and drew water for us and watered our sheep. [20] And he said to his daughters, And where is he? and why have ye left the man? call him therefore, that he may eat bread. [21] And Moses was established with the man, and he gave Sepphora his daughter to Moses to wife. [22] And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land. [23] And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God. [24] And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob. [25] And God looked upon the children of Israel, and was made known to them.

Chapter 3

[1] And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb. [2] And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire, — but the bush was not consumed. [3] And Moses said, I will go near and see this great sight, why the bush is not consumed. [4] And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses, Moses; and he said, What is it? [5] And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground. [6] And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God. [7] And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry *caused* by their task-masters; for I know their affliction. [8] And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites. [9] And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them. [10] And now come, I will send thee to Pharao king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

[11] And Moses said to God, Who am I, that I should go to Pharao king of Egypt, and that I should bring out the children of Israel from the land of Egypt? [12] And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, — when thou bringest out my people out of Egypt, then ye shall serve God in this mountain. [13] And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them? [14] And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you. [15] And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations. [16] Go then and gather

the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraam, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt. [17] And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to a land flowing with milk and honey. [18] And they shall hearken to thy voice, and thou and the elders of Israel shall go in to Pharao king of Egypt, and thou shalt say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God. [19] But I know that Pharao king of Egypt will not let you go, save with a mighty hand; [20] and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them, and after that he will send you forth. [21] And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty. [22] But *every* woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters, — and spoil ye the Egyptians.

Chapter 4

[1] And Moses answered and said, If they believe me not, and do not hearken to my voice (for they will say, God has not appeared to thee), what shall I say to them? [2] And the Lord said to him, What is this thing that is in thine hand? and he said, A rod. [3] And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent, and Moses fled from it. [4] And the Lord said to Moses, Stretch forth thine hand, and take hold of its tail: so he stretched forth his hand and took hold of the tail, [5] and it became a rod in his hand, — that they may believe thee, that the God of thy fathers has appeared to thee, the God of Abraam, and God of Isaac, and God of Jacob. [6] And the Lord said again to him, Put thine hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and his hand became as snow. [7] And he said again, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and it was again restored to the complexion of his *other* flesh. [8] And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee *because* of the voice of the second sign. [9] And it shall come to pass if they will not believe thee for these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river and pour it upon the dry land, and the water which thou shalt take from the river shall be blood upon the dry land. [10] And Moses said to the Lord, I pray, Lord, I have not been sufficient in former times, neither from the time that thou hast begun to speak to thy servant: I am weak in speech, and slow-tongued. [11] And the Lord said to Moses, Who has given a mouth to man, and who has made the very hard of hearing, and the deaf, the seeing and the blind? have not I, God? [12] And now go and I will open thy mouth, and will instruct thee in what thou shalt say. [13] And Moses said, I pray thee, Lord, appoint another able *person* whom thou shalt send. [14] And the Lord was greatly angered against Moses, and said, Lo! is not Aaron the Levite thy brother? I know that he will surely speak to thee; and, behold, he will come forth to meet thee, and beholding thee he will rejoice within himself. [15] And thou shalt speak to him; and thou shalt put my words into his mouth, and I will open thy mouth and his mouth, and I will instruct you in what ye shall do. [16] And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to God. [17] And this rod that was turned into a serpent thou shalt take in thine hand, wherewith thou shalt work miracles.

[18] And Moses went and returned to Jothor his father-in-law, and says, I will go and return to my brethren in Egypt, and will see if they are yet living. And Jothor said to Moses, Go in health. And in those days after some time, the king of Egypt died. [19] And the Lord said to Moses in Madiam, Go, depart into Egypt, for all that sought thy life are dead. [20] And Moses took his wife and his children, and mounted them on the beasts, and returned to Egypt; and Moses took the rod *which he had* from God in his hand. [21] And the Lord said to Moses, When thou goest and returnest to Egypt, see — all the miracles I have charged thee with, thou shalt work before Pharao: and I will harden his heart, and he shall certainly not send away the people. [22] And thou shalt say to Pharao, These things saith the Lord, Israel *is* my first-born. [23] And I said to thee, Send away my people, that they may serve me: now if thou wilt not send them away, see, I will slay thy fir-born son. [24] And it came to pass *that* the angel of the Lord met him by the way in the inn, and sought to slay him. [25] and Sepphora having taken a stone cut off the foreskin of her son, and fell at his feet and said, The blood of the circumcision of my son is staunched: [26] and he departed from him, because she said, The blood of the circumcision of my son is staunched. [27] And the Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and they kissed each other. [28] And Moses reported to Aaron all the words of the Lord, which he sent, and all the things which he charged him. [29] And Moses and Aaron went and gathered the elders of the children of Israel. [30] And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people. [31] and the people believed and rejoiced, because God visited the children of Israel, and because he saw their affliction: and the people bowed and worshipped.

Chapter 5

[1] And after this went in Moses and Aaron to Pharao, and they said to him, These things says the Lord God of Israel, Send my people away, that they may keep a feast to me in the wilderness. [2] And Pharao said, Who is he that I should hearken to his voice, so that I should send away the children of Israel? I do not know the Lord, and I will not let Israel go. [3] And they say to him, The God of the Hebrews has called us to him: we will go therefore a three days' journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us. [4] And the king of Egypt said to them, Why do ye, Moses and Aaron, turn the people from their works? depart each of you to your works. [5] And Pharao said, Behold now, the people is very numerous; let us not then give them rest from their work. [6] And Pharao gave orders to the task-masters of the people and the accountants, saying, [7] Ye shall no longer give straw to the people for brick-making as yesterday and the third day; but let them go themselves, and collect straw for themselves. [8] And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they are idle; therefore have they cried, saying, Let us arise and do sacrifice to our God. [9] Let the works of these men be made grievous, and let them care for these things, and not care for vain words.

[10] And the taskmasters and the accountants hastened them, and they spoke to the people, saying, thus says Pharao, I *will* give you straw no longer. [11] Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate. [12] So the people were dispersed in all the land of Egypt, to gather stubble for straw. [13] and the taskmasters hastened them, saying, Fulfil your regular daily tasks, even as when straw was given you. [14] And the accountants of the race of the children of Israel, who were set over them by the masters of Pharao, were scourged, [[and questioned,]]*men* saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also? [15] And the accountants of the children of Israel went in and cried to Pharao, saying, Why dost thou act thus to thy servants? [16] Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people. [17] And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go *and* do sacrifice to our God. [18] Now then go and work, for straw shall not be given to you, yet ye shall return the rate of bricks. [19] And the

accountants of the children of Israel saw themselves in an evil plight, *men* saying, Ye shall not fail to deliver the daily rate of the brick-making. [20] And they met Moses and Aaron coming forth to meet them, as they came forth from Pharao. [21] And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharao, and before his servants, to put a sword into his hands to slay us. [22] And Moses turned to the Lord, and said, I pray, Lord, why hast thou afflicted this people? and wherefore hast thou sent me? [23] For from the time that I went to Pharao to speak in thy name, he has afflicted this people, and thou hast not delivered thy people.

Chapter 6

[1] And the Lord said to Moses, Now thou shalt see what I will do to Pharao; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land. [2] And God spoke to Moses and said to him, I *am* the Lord. [3] And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord. [4] And I established my covenant with them, to give them the land of the Chananites, the land wherein they sojourned, in which also they dwelt as strangers. [5] And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you. [6] Go, speak to the children of Israel, saying, I *am* the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment. [7] And I will take you to me a people for myself, and will be your God; and ye shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians. [8] And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I *am* the Lord. [9] And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks. [10] And the Lord spoke to Moses, saying, [11] Go in, speak to Pharao king of Egypt, that he send forth the children of Israel out of his land. [12] And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and how shall Pharao hearken to me? and I am not eloquent. [13] And the Lord spoke to Moses and Aaron, and gave them a charge to Pharao king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

[14] And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben. [15] And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phoenician woman, these are the families of the sons of Symeon. [16] And these are the names of the sons of Levi according to their kindreds, Gedson, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven. [17] And these are the sons of Gedson, Lobeni and Semei, the houses of their family. And the sons of Caath, [18] Ambram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a hundred and thirty-three years. [19] And the sons of Merari, Mooli, and

Omusi, these are the houses of the families of Levi, according to their kindreds. [20] And Ambram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Ambram were a hundred and thirty-two years. [21] And the sons of Issaar, Core, and Naphec, and Zechri. [22] And the sons of Oziel, Misael, and Elisaphan, and Segri. [23] And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar. [24] And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core. [25] And Eleazar the son of Aaron took to himself for a wife *one* of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations. [26] This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces. [27] These are they that spoke with Pharao king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt, [28] in the day in which the Lord spoke to Moses in the land of Egypt; [29] then the Lord spoke to Moses, saying, I am the Lord: speak to Pharao king of Egypt whatsoever I say to thee. [30] And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharao hearken to me?

Chapter 7

[1] And the Lord spoke to Moses, saying, Behold, I have made thee a god to Pharao, and Aaron thy brother shall be thy prophet. [2] And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharao, that he should send forth the children of Israel out of his land. [3] And I will harden the heart of Pharao, and I will multiply my signs and wonders in the land of Egypt. [4] And Pharao will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance. [5] And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them. [6] And Moses and Aaron did as the Lord commanded them, so did they. [7] And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharao. [8] And the Lord spoke to Moses and Aaron, saying, [9] Now if Pharao should speak to you, saying, Give us a sign or a wonder, then shalt thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharao, and before his servants, and it shall become a serpent. [10] And Moses and Aaron went in before Pharao, and *before* his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharao, and before his servants, and it became a serpent. [11] But Pharao called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. [12] And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods. [13] and the heart of Pharao was hardened, and he hearkened not to them, as the Lord charged them.

[14] and the Lord said to Moses, The heart of Pharao is made hard, so that he should not let the people go. [15] Go to Pharao early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent. [16] And thou shalt say to him, The Lord God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened. [17] These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood. [18] And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river. [19] And the

Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone. [20] and Moses and Aaron did so, as the Lord commanded them; and *Aaron* having lifted up *his hand* with his rod, smote the water in the river before Pharao, and before his servants, and changed all the water in the river into blood. [21] And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt. [22] And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharao was hardened, and he did not hearken to them, even as the Lord said. [23] And Pharao turned and entered into his house, nor did he fix his attention even on this thing. [24] And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river. [25] and seven days were fulfilled after the Lord has smitten the river.

Chapter 8

[1] And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me. [2] And if thou wilt not send them forth, behold, I afflict all thy borders with frogs: [3] and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bed-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people and on thy dough, and on thine ovens. [4] And upon thee, and upon thy servants, and upon thy people, shall the frogs come up. [5] And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs. [6] And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt. [7] And the charmers of the Egyptians also did likewise with their sorceries, and brought up the frogs on the land of Egypt. [8] And Pharao called Moses and Aaron, and said, Pray for me to the Lord, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord. [9] And Moses said to Pharao, Appoint me *a time* when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy people, and from your houses, only in the river shall they be left behind. [10] And he said, On the morrow: he said therefore, As thou has said; that thou mayest know, that there is no other *God* but the Lord. [11] And the frogs shall be removed away from thee, and from your houses and from the villages, and from thy servants, and from thy people, only in the river they shall be left. [12] And Moses and Aaron went forth from Pharao, and Moses cried to the Lord concerning the restriction of the frogs, as Pharao appointed him. [13] And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields. [14] And they gathered them together in heaps, and the land stank. [15] And when Pharao saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke. [16] And the Lord said to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt. [17] So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice. [18] And the charmers also did so with their sorceries, to

bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds. [19] So the charmers said to Pharao, This is the finger of God. But the heart of Pharao was hardened, and he hearkened not to them, as the Lord said. [20] And the Lord said to Moses, Rise up early in the morning, and stand before Pharao: and behold, he will go forth to the water, and thou shalt say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness. [21] And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are. [22] and I will distinguish marvellously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Lord the God of all the earth. [23] And I will put a difference between my people and thy people, and on the morrow shall this be on the land. And the Lord did thus. [24] And the dog-fly came in abundance into the houses of Pharao, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

[25] And Pharao called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land. [26] And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned. [27] We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us. [28] And Pharao said, I *will* let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord. [29] And Moses said, I then will go forth from thee and pray to God, and the dog-fly shall depart both from thy servants, and from thy people to-morrow. Do not thou, Pharao, deceive again, so as not to send the people away to do sacrifice to the Lord. [30] And Moses went out from Pharao, and prayed to God. [31] And the Lord did as Moses said, and removed the dog-fly from Pharao, and from his servants, and from his people, and there was not one left. [32] And Pharao hardened his heart, even on this occasion, and he would not send the people away.

Chapter 9

[1] And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things saith the Lord God of the Hebrews; Send my people away that they may serve me. [2] If however thou wilt not send my people away, but yet detainest them: [3] behold, the hand of the Lord shall be upon thy cattle in the fields, both on the horses, and on the asses, and on the camels and oxen and sheep, a very great mortality. [4] And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die of all that is of the children's of Israel. [5] And God fixed a limit, saying, To-morrow the Lord will do this thing on the land. [6] And the Lord did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one. [7] And when Pharao saw, that of all the cattle of the children of Israel there died not one, the heart of Pharao was hardened, and he did not let the people go. [8] And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharao, and before his servants. [9] And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts, in all the land of Egypt. [10] So he took of the ashes of the furnace before Pharao, and Moses scattered it toward heaven, and it became sore blains breaking forth both on men and on beasts. [11] And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt. [12] And the Lord hardened Pharao's heart, and he hearkened not to them, as the Lord appointed. [13] And the Lord said to Moses, Rise up early in the morning, and stand before Pharao; and thou shalt say to him, These things saith the Lord God of the Hebrews, Send away my people that they may serve me. [14] For at this present time do I send forth all my plagues into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is not another such as I in all the earth. [15] For now I will stretch forth my hand and smite thee and kill thy people, and thou shalt be consumed from off the earth. [16] And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth. [17] Dost thou then yet exert thyself to hinder my people, so as not to let them go? [18] Behold, to-morrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day. [19]

Now then hasten to gather thy cattle, and all that thou hast in the fields; for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die. [20] He of the servants of Pharao that feared the word of the Lord, gathered his cattle into the houses. [21] And he that did not attend in his mind to the word of the Lord, left the cattle in the fields.

[22] And the Lord said to Moses, Stretch out thine hand to heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbage on the land. [23] And Moses stretched forth his hand to heaven, and the Lord sent thunderings and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt. [24] So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt, from the time there was a nation upon it. [25] And the hail smote in all the land of Egypt both man and beast, and the hail smote all the grass in the field, and the hail broke in pieces all the trees in the field. [26] Only in the land of Gesem where the children of Israel were, the hail was not. [27] And Pharao sent and called Moses and Aaron, and said to them, I have sinned this time: the Lord *is* righteous, and I and my people are wicked. [28] Pray then for me to the Lord, and let him cause the thunderings of God to cease, and the hail and the fire, and I will send you forth and ye shall remain no longer. [29] And Moses said to him, When I shall have departed from the city, I will stretch out my hands to the Lord, and the thunderings shall cease, and the hail and the rain shall be no longer, that thou mayest know that the earth *is* the Lord's. [30] But as for thee and thy servants, I know that ye have not yet feared the Lord. [31] And the flax and the barley were smitten, for the barley was advanced, and the flax was seeding. [32] But the wheat and the rye were not smitten, for they were late. [33] And Moses went forth from Pharao out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth. [34] And when Pharao saw that the rain and the hail and the thunders ceased, he continued to sin; and *he* hardened his heart, and the heart of his servants. [35] And the heart of Pharao was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

Chapter 10

[1] And the Lord spoke to Moses, saying, Go in to Pharao: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order [2] that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I *am* the Lord. [3] And Moses and Aaron went in before Pharao, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send my people away, that they may serve me. [4] But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts. [5] And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land. [6] And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharao. [7] And the servants of Pharao say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed? [8] And they brought back both Moses and Aaron to Pharao; and he said to them, Go and serve the Lord your God; but who are they that are going with you? [9] And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord. [10] And he said to them, So let the Lord be with you: as I *will* send you away, *must I send away* you store also? see that evil is attached to you. [11] Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharao. [12] And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left. [13] And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts, [14] and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. [15] And they covered the face of the earth, and

the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

[16] And Pharao hasted to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you; [17] pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death. [18] And Moses went forth from Pharao, and prayed to God. [19] And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt. [20] And the Lord hardened the heart of Pharao, and he did not send away the children of Israel. [21] And the Lord said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of Egypt — darkness that may be felt. [22] And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days. [23] And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were. [24] And Pharao called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your store depart with you. [25] And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God. [26] And our cattle shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Lord our God: but we know not in what manner we shall serve the Lord our God, until we arrive there. [27] But the Lord hardened the heart of Pharao, and he would not let them go. [28] And Pharao says, Depart from me, beware of seeing my face again, for in what day thou shalt appear before me, thou shalt die. [29] And Moses says, Thou hast said, I will not appear in thy presence again.

Chapter 11

[1] And the Lord said to Moses, I will yet bring one plague upon Pharao and upon Egypt, and after that he will send you forth thence; and whenever he sends you forth with every thing, he will indeed drive you out. [2] Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment. [3] And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharao, and before his servants. [4] And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt. [5] And every first-born in the land of Egypt shall die, from the first-born of Pharao that sits on the throne, even to the first-born of the woman-servant that is by the mill, and to the first-born of all cattle. [6] And there shall be a great cry through all the land of Egypt, such as has not been, and such shall not be repeated any more. [7] But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that thou mayest know how wide a distinction the Lord will make between the Egyptians and Israel. [8] And all these thy servants shall come down to me, and do me reverence, saying, Go forth, thou and all the people over whom thou presidest, and afterwards I will go forth. [9] And Moses went forth from Pharao with wrath. And the Lord said to Moses, Pharao will not hearken to you, that I may greatly multiply my signs and wonders in the land *of* Egypt. [10] And Moses and Aaron wrought all these signs and wonders in the land *of* Egypt before Pharao; and the Lord hardened the heart of Pharao, and he did not hearken to send forth the children of Israel out of the land of Egypt.

Chapter 12

[1] And the Lord spoke to Moses and Aaron in the land of Egypt, saying, [2] This month *shall be* to you the beginning of months: it is the first to you among the months of the year. [3] Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household. [4] And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbour that lives near to him, — as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb. [5] It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids. [6] And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening. [7] And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which soever they shall eat them. [8] And they shall eat the flesh in this night roast with fire, and they shall eat unleavened *bread* with bitter herbs. [9] Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. [10] Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire. [11] And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to the Lord. [12] and I will go throughout the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I *am* the Lord. [13] And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.

[14] And this day shall be to you a memorial, and ye shall keep it a feast to the Lord through all your generations; ye shall keep it a feast for a perpetual ordinance. [15] Seven days ye shall eat unleavened bread, and from the first day ye shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day. [16] And the first day shall be called holy, and the seventh day shall be a holy convocation to you: ye shall do no servile work on them, only as many things as will *necessarily*

be done by every soul, this only shall be done by you. [17] And ye shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and ye shall make this day a perpetual ordinance for you throughout your generations. [18] Beginning the fourteenth day of the first month, ye shall eat unleavened bread from evening, till the twenty-first day of the month, till evening. [19] Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants. [20] Ye shall eat nothing leavened, but in every habitation of your ye shall eat unleavened bread.

[21] And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your kindreds, and slay the passover. [22] And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and *shall put it* upon both door-posts, even of the blood which is by the door; but ye shall not go out every one from the door of his house till the morning. [23] And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door-posts; and the Lord shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite *you*. [24] And keep ye this thing as an ordinance for thyself and for thy children for ever. [25] And if ye should enter into the land, which the Lord shall give you, as he has spoken, keep this service. [26] And it shall come to pass, if your sons say to you, What is this service? [27] that ye shall say to them, This passover is a sacrifice to the Lord, as he defended the houses of the children of Israel in Egypt, when he smote the Egyptians, but delivered our houses. [28] And the people bowed and worshipped. And the children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

[29] And it came to pass at midnight that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharao that sat on the throne, to the first-born of the captive-maid in the dungeon, and the first-born of all cattle. [30] And Pharao rose up by night, and his servants, and all the Egyptians; and there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead. [31] And Pharao called Moses and Aaron by night, and said to them, Rise and depart from my people, both ye and the children of Israel. Go and serve the Lord your God, even as ye say. [32] And take with you your sheep, and your oxen: bless me also, I pray you. [33] And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said,

We all shall die. [34] And the people took their dough before their meal was leavened, bound up *as it was* in their garments, on their shoulders. [35] And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel. [36] And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians. [37] And the children Israel departed from Ramesses to Socchoth, to *the full number of* six hundred thousand footmen, even men, besides the baggage. [38] And a great mixed *company* went up with them, and sheep and oxen and very much cattle. [39] And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey. [40] And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, *was* four hundred and thirty years. [41] And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night. [42] It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations. [43] And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it. [44] And every slave or servant bought with money — him thou shalt circumcise, and then shall he eat of it. [45] A sojourner or hireling shall not eat of it. [46] In one house shall it be eaten, and ye shall not carry of the flesh out from the house; and a bone of it ye shall not break. [47] All the congregation of the children of Israel shall keep it. [48] And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it. [49] There shall be one law to the native, and to the proselyte coming among you. [50] And the children of Israel did as the Lord commanded Moses and Aaron for them, so they did. [51] And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

Chapter 13

[1] And the Lord spoke to Moses, saying, [2] Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast: it is mine. [3] And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten. [4] For on this day ye go forth in the month of new *corn*. [5] And it shall come to pass when the Lord thy God shall have brought thee into the land of the Chananites, and the Chettites, and Amorites, and Evites, and Jebusites, and Gergesites, and Pherezites, which he sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt perform this service in this month. [6] Six days ye shall eat unleavened bread, and on the seventh day is a feast to the Lord. [7] Seven days shall ye eat unleavened bread; nothing leavened shall be seen with thee, neither shalt thou have leaven in all thy borders. [8] And thou shalt tell thy son in that day, saying, Therefore the Lord dealt thus with me, as I was going out of Egypt. [9] And it shall be to thee a sign upon thy hand and a memorial before thine eyes, that the law of the Lord may be in thy mouth, for with a strong hand the Lord God brought thee out of Egypt. [10] And preserve ye this law according to the times of the seasons, from year to year.

[11] And it shall come to pass when the Lord thy God shall bring thee into the land of the Chananites, as he sware to thy fathers, and shall give it thee, [12] that thou shalt set apart every *offspring* opening the womb, the males to the Lord, every one that opens the womb out of the herds or among thy cattle, as many as thou shalt have: thou shalt sanctify the males to the Lord. [13] Every *offspring* opening the womb of the ass thou shalt change for a sheep; and if thou wilt not change it, thou shalt redeem it: every first-born of man of thy sons shalt thou redeem. [14] And if thy son should ask thee hereafter, saying, What is this? then thou shalt say to him, With a strong hand the Lord brought us out of Egypt, out of the house of bondage. [15] And when Pharao hardened *his heart so as not* to send us away, he slew every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every *offspring* that opens the womb, the males to the Lord, and every first-born of my sons I will redeem. [16] And it shall be for a sign upon thy hand, and immovable before thine eyes, for with a strong hand the Lord brought thee out of Egypt.

[17] And when Pharao sent forth the people, God led them not by the way of the land of the Phylistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt. [18] And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of the land of Egypt. [19] And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

[20] And the children of Israel departed from Socchoth, and encamped in Othom by the wilderness. [21] And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. [22] And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

Chapter 14

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sepphon: before them shalt thou encamp by the sea. [3] And Pharao will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in. [4] And I will harden the heart of Pharao, and he shall pursue after them; and I will be glorified in Pharao, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so. [5] And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharao was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us? [6] So Pharao yoked his chariots, and led off all his people with himself: [7] having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all. [8] And the Lord hardened the heart of Pharao king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand. [9] And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharao, and the horsemen, and his host *were* before the village, over against Beel-sepphon. [10] And Pharao approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord; [11] and said to Moses, Because there were no graves in the land of Egypt, hast thou brought us forth to slay *us* in the wilderness? What is this that thou hast done to us, having brought us out of Egypt? [12] Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

[13] And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. [14] The Lord shall fight for you, and ye shall hold your peace. [15] and the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed. [16] And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land. [17] And lo! I will harden the heart of Pharao and of all the Egyptians, and they shall go in

after them; and I will be glorified upon Pharao, and on all his host, and on his chariots and his horses. [18] And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharao and upon his chariots and his horses. [19] And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them. [20] And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night. [21] And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. [22] And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

[23] And the Egyptians pursued them and went in after them, and every horse of Pharao, and his chariots, and his horsemen, into the midst of the sea. [24] And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians, [25] and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. [26] And the Lord said to Moses, Stretch forth tine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians *coming* both upon the chariots and the riders. [27] And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. [28] and the water returned and covered the chariots and the riders, and all the forces of Pharao, who entered after them into the sea: and there was not left of them even one. [29] But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left. [30] So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea. [31] And Israel saw the mighty hand, the *things* which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

Chapter 15

[1] Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea. [2] He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God, and I will exalt him. [3] The Lord bringing wars to nought, the Lord *is* his name. [4] He has cast the chariots of Pharao and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea. [5] He covered them with the sea: they sank to the depth like a stone. [6] Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies. [7] And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble. [8] And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea. [9] The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. [10] Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water. [11] Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders. [12] Thou stretchedst forth thy right hand, the earth swallowed them up. [13] Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place. [14] The nations heard and were angry, pangs have seized on the dwellers among the Phylistines. [15] Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away. [16] Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased. [17] Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready. [18] The Lord reigns for ever and ever and ever. [19] For the horse of Pharao went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

[20] And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand — then there went forth all the women after her with

timbrels and dances. [21] And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea. [22] So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink. [23] and they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness. [24] And the people murmured against Moses, saying, What shall we drink? [25] And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him, [26] and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee. [27] And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

Chapter 16

[1] And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt, [2] all the congregation of the children of Israel murmured against Moses and Aaron. [3] And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger. [4] And the Lord said to Moses, Behold, I *will* rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them whether they will walk in my law or not. [5] And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily. [6] And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt; [7] and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us? [8] And Moses said, *This shall be* when the Lord gives you in the evening flesh to eat, and bread in the morning to satiety, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God.

[9] And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring. [10] And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of the Lord appeared in a cloud. [11] And the Lord spoke to Moses, saying, [12] I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God. [13] And it was evening, and quails came up and covered the camp: [14] in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness *was* a small thing like white coriander seed, as frost upon the earth. [15] And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; and Moses said to them, [16] This *is* the bread which the

Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers. [17] And the children of Israel did so, and gathered some much and some less. [18] And having measured the homer *full*, he that gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him. [19] And Moses said to them, Let no man leave of it till the morning.

[20] But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them. [21] And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted. [22] And it came to pass on the sixth day, they gathered double what was needed, two homers for one *man*; and all the chiefs of the synagogue went in and reported it to Moses. [23] And Moses said to them, Is not this the word which the Lord spoke? To-morrow *is* the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow. [24] And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it. [25] And Moses said, Eat *that* to-day, for to-day is a sabbath to the Lord: *it* shall not be found in the plain. [26] Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that *day*. [27] And it came to pass on the seventh day *that* some of the people went forth to gather, and found none. [28] And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law? [29] See, for the Lord has given you this day *as* the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day. [30] And the people kept sabbath on the seventh day. [31] And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey. [32] And Moses said, This *is* the thing which the Lord hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt. [33] And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations, [34] as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept. [35] And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they

came to the region of Phoenicia. [36] Now the homer was the tenth part of three measures.

Chapter 17

[1] And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink. [2] And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye the Lord? [3] And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst? [4] And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me. [5] And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go. [6] Behold, I stand there before thou *come*, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel. [7] And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

[8] And Amalec came and fought with Israel in Raphidin. [9] And Moses said to Joshua, Choose out for thyself mighty men, and go forth and set the army in array against Amalec to-morrow; and, behold, I *shall* stand on the top of the hill, and the rod of God *will be* in my hand. [10] And Joshua did as Moses said to him, and he went out and set the army in array against Amalec, and Moses and Aaron and Or went up to the top of the hill. [11] And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed. [12] But the hands of Moses were heavy, and they took a stone and put it under him, and he sat upon it; and Aaron and Or supported his hands one on this side and the other on that, and the hands of Moses were supported till the going down of the sun. [13] And Joshua routed Amalec and all his people with the slaughter of the sword. [14] And the Lord said to Moses, Write this for a memorial in a book, and speak *this* in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven. [15] And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge. [16] For with a secret hand the Lord wages war upon Amalec to all generations.

Chapter 18

[1] And Jothor the priest of Madiam, the father-in-law of Moses, heard of all that the Lord did to his people Israel; for the Lord brought Israel out of Egypt. [2] And Jothor the father-in-law of Moses, took Sepphora the wife of Moses after she had been sent away, [3] and her two sons: the name of the one was Gersam, *his father* saying, I was a sojourner in a strange land; — [4] and the name of the second Eliezer, saying, For the God of my father *is* my helper, and he has rescued me out of the hand of Pharao. [5] And Jothor the father-in-law of Moses, and his sons and his wife, went forth to Moses into the wilderness, where he encamped on the mount of God. [6] And it was told Moses, saying, Behold, thy father-in-law Jothor is coming to thee, and thy wife and two sons with him. [7] And Moses went forth to meet his father-in-law, and did him reverence, and kissed him, and they embraced each other, and he brought them into the tent. [8] And Moses related to his father-in-law all things that the Lord did to Pharao and all the Egyptians for Israel's sake, and all the labour that had befallen them in the way, and that the Lord had rescued them out of the hand of Pharao, and out of the hand of the Egyptians. [9] And Jothor was amazed at all the good things which the Lord did to them, forasmuch as he rescued them out of the hand of the Egyptians and out of the hand of Pharao. [10] And Jothor said, Blessed be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharao. [11] Now know I that the Lord is great above all gods, because of this, wherein they attacked them. [12] And Jothor the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

[13] And it came to pass after the morrow that Moses sat to judge the people, and all the people stood by Moses from morning till evening. [14] And Jothor having seen all that *Moses* did to the people, says, What is this that thou doest to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening? [15] And Moses says to his father-in-law, Because the people come to me to seek judgment from God. [16] For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law. [17] And the father-in-law of Moses said to him, Thou dost not this thing rightly, [18] thou wilt wear away with intolerable weariness, both those and all this people which is with thee: this thing is

hard, thou wilt not be able to endure it thyself alone. [19] Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God. [20] And thou shalt testify to them the ordinances of God and his law, and thou shalt shew to them the ways in which they shall walk, and the works which they shall do. [21] And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens. [22] And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee. [23] If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place. [24] And Moses hearkened to the voice of his father-in-law, and did whatsoever he said to him. [25] And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people. [26] And they judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves. [27] And Moses dismissed his father-in-law, and he returned to his own land.

Chapter 19

[1] And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina. [2] And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain. [3] And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel. [4] Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself. [5] And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine. [6] And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel. [7] And Moses came and called the elders of the people, and he set before them all these words, which God appointed them. [8] And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God. [9] And the Lord said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to the Lord. [10] And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments. [11] And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people. [12] And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die. [13] A hand shall not touch it, for *every one that touches* shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

[14] And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes. [15] And he said to the people, Be ready: for three days come not near to a woman. [16] And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled. [17] And Moses led the people forth out of the camp to meet God, and they stood

by under the camp. [18] The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed. [19] And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice. [20] And the Lord came down upon mount Sina on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up. [21] And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall. [22] And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

[23] And Moses said to God, The people will not be able to approach to the mount of Sina, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it. [24] And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them. [25] And Moses went down to the people, and spoke to them.

Chapter 20

[1] And the Lord spoke all these words, saying: [2] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. [3] Thou shalt have no other gods beside me. [4] Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth. [5] Thou shalt not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me, [6] and bestowing mercy on them that love me to thousands *of them*, and on them that keep my commandments. [7] Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain. [8] Remember the sabbath day to keep it holy. [9] Six days thou shalt labour, and shalt perform all thy work. [10] But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee. [11] For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and hallowed it. [12] Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Lord thy God gives to thee. [13] Thou shalt not commit adultery. [14] Thou shalt not steal. [15] Thou shalt not kill. [16] Thou shalt not bear false witness against thy neighbour. [17] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

[18] And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off, [19] and said to Moses, Speak thou to us, and let not God speak to us, lest we die. [20] And Moses says to them, Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not. [21] And the people stood afar off, and Moses went into the darkness where God was. [22] And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that I have spoken to you from heaven. [23] Ye shall not make to yourselves gods of silver, and gods of gold ye

shall not make to yourselves. [24] Ye shall make to me an altar of earth; and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheep and your calves in every place, where I shall record my name; and I will come to thee and bless thee. [25] And if thou wilt make to me an altar of stones, thou shalt not build them hewn *stones*; for thou hast lifted up thy tool upon them, and they are defiled. [26] Thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

Chapter 21

[1] And these *are* the ordinances which thou shalt set before them. [2] If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing. [3] If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out. [4] Moreover, if his master give him a wife, and she have *born* him sons or daughters, the wife and the children shall be his master's; and he shall go forth alone. [5] And if the servant should answer and say, I love my master and wife and children, I will not go away free; [6] his master shall bring him to the judgment-seat of God, and then shall he bring him to the door, — to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

[7] And if any one sell his daughter as a domestic, she shall not depart as the maid-servants depart. [8] If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her. [9] And if he should have betrothed her to his son, he shall do to her according to the right of daughters. [10] And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship *with him*. [11] And if he will not do these three things to her, she shall go out free without money. [12] And if any man smite another and he die, let him be certainly put to death. [13] But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee. [14] And if any one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death. [15] Whoever smites his father or his mother, let him be certainly put to death. [16] (17) Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die. [17] (16) He that reviles his father or his mother shall surely die. [18] And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed; [19] if the man arise and walk abroad on his staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing. [20] And if a man smite his man-servant or his maid-servant, with a rod, and *the party* die under his hands, he shall be surely punished. [21] But if *the servant* continue to live a day or two, let not *the master* be punished; for he is his money. [22] And if two

men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation. [23] But if it be perfectly formed, he shall give life for life, [24] eye for eye, tooth for tooth, hand for hand, foot for foot, [25] burning for burning, wound for wound, stripe for stripe. [26] And if one smite the eye of his man-servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake. [27] And if he should smite out the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake. [28] And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear. [29] But if the bull should have been given to goring in former time, and men should have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also. [30] And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him. [31] And if *the bull* gore a son or daughter, let them do to him according to this ordinance. [32] And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned. [33] And if any one open a pit or dig a cavity in stone, and cover it not, and an ox or an ass fall in there, [34] the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own. [35] And if any man's bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull. [36] But if the bull be known to have been given to goring in time past, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own.

Chapter 22

[1] And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep. [2] And if the thief be found in the breach *made by himself* and be smitten and die, there shall not be blood shed for him. [3] But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen. [4] And if the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold. [5] And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard. [6] And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

[7] And if any one give to his neighbour money r goods to keep, and they be stolen out of the man's house, if the thief be found he shall repay double. [8] But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wrought wickedly in regard of any part of his neighbour's deposit, [9] according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be, — the judgment of both shall proceed before God, and he that is convicted by God shall repay to his neighbour double. [10] And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know, [11] an oath of God shall be between both, *each swearing* that he has surely not at all been guilty in the matter of his neighbour's deposit; and so his master shall hold him guiltless, and he shall not make compensation. [12] And if it be stolen from him, he shall make compensation to the owner. [13] And if it be seized of beasts, he shall bring him to *witness* the prey, and he shall not make compensation. [14] And if any one borrow *ought* of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation. [15] But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be *a compensation* to him instead of his hire.

[16] And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself. [17] And if her father

positively refuse, and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins. [18] Ye shall not save the lives of sorcerers. [19] Every one that lies with a beast ye shall surely put to death. [20] He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

[21] And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt. [22] Ye shall hurt no widow or orphan. [23] And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice. [24] And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans. [25] And if thou shouldest lend money to thy poor brother who is by thee, thou shalt not be hard upon him thou shalt not exact usury of him. [26] And if thou take thy neighbour's garment for a pledge, thou shalt restore it to him before sunset. [27] For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful. [28] Thou shalt not revile the gods, nor speak ill of the ruler of thy people. [29] Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me. [30] So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me. [31] And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

Chapter 23

[1] Thou shalt not receive a vain report: thou shalt not agree with the unjust *man* to become an unjust witness. [2] Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment. [3] And thou shalt not spare a poor man in judgment. [4] And if thou meet thine enemy's ox or his ass going astray, thou shalt turn them back and restore them to him. [5] And if thou see thine enemy's ass fallen under its burden, thou shalt not pass by it, but shalt help to raise it with him.

[6] Thou shalt not wrest the sentence of the poor in his judgment. [7] Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts. [8] And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words. [9] And ye shall not afflict a stranger, for ye know the heart of a stranger; for ye were yourselves strangers in the land of Egypt. [10] Six years thou shalt sow thy land, and gather in the fruits of it. [11] But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shalt thou do to thy vineyard and to thine oliveyard. [12] Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant and the stranger may be refreshed. [13] Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

[14] Keep ye a feast to me three times in the year. [15] Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new *corn*, for in it thou camest out of Egypt: thou shalt not appear before me empty. [16] And thou shalt keep the feast of the harvest of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field. [17] Three times in the year shall all thy males appear before the Lord thy God. [18] For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning. [19] Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Lord thy God. Thou shalt not seethe a lamb in its mother's milk. [20] And, behold, I send my angel before thy face, that

he may keep thee in the way, that he may bring thee into the land which I have prepared for thee. [21] Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him. [22] If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my covenant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel, If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adversary to thine adversaries. [23] For my angel shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them. [24] Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars. [25] And thou shalt serve the Lord thy God, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you. [26] There shall not be on thy land one that is impotent or barren. I will surely fulfil the number of thy days. [27] And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies to flee. [28] And I will send hornets before thee, and thou shalt cast out the Amorites and the Evites, and the Chananites and the Chettites from thee. [29] I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee. [30] By little *and little* I will cast them out from before thee, until thou shalt be increased and inherit the earth. [31] And I will set thy borders from the Red Sea, to the sea of the Phylistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee. [32] Thou shalt make no covenant with them and their gods. [33] And they shall not dwell in thy land, lest they cause thee to sin against me; for if thou shouldest serve their gods, these will be an offence to thee.

Chapter 24

[1] And to Moses he said, Go up to the Lord, thou and Aaron and Nadab and Abiud, and seventy of the elders of Israel: and they shall worship the Lord from a distance. [2] And Moses alone shall draw nigh to God; and they shall not draw nigh, and the people shall not come up with them. [3] And Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying, All the words which the Lord has spoken, we will do and be obedient. [4] And Moses wrote all the words of the Lord; and Moses rose up early in the morning, and built an altar under the mountain, and *set up* twelve stones for the twelve tribes of Israel. [5] And he sent forth the young men of the children of Israel, and they offered whole burnt-offerings, and they sacrificed young calves as a peace-offering to God. [6] And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar. [7] And he took the book of the covenant and read it in the ears of the people, and they said, All things whatsoever the Lord has spoken we will do and hearken therein. [8] And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

[9] And Moses went up, and Aaron, and Nadab and Abiud, and seventy of the elders of Israel. [10] And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity. [11] And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink. [12] And the Lord said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, the law and the commandments, which I have written to give them laws. [13] And Moses rose up and Joshua his attendant, and they went up into the mount of God. [14] And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them. [15] And Moses and Joshua went up to the mountain, and the cloud covered the mountain. [16] And the glory of God came down upon the mount Sina, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud. [17] And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. [18] And Moses went

into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

Chapter 25

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits. [3] And this is the offering which ye shall take of them; gold and silver and brass, [4] and blue, and purple, and double scarlet, and fine spun linen, and goats' hair, [5] and rams' skins dyed red, and blue skins, and incorruptible wood, [6] and oil for the light, incense for anointing oil, and for the composition of incense, [7] and sardius stones, and stones for the carved work of the breast-plate, and the full-length robe. [8] And thou shalt make me a sanctuary, and I will appear among you. [9] And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it. [10] And thou shalt make the ark of testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half. [11] And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wreaths twisted round about. [12] And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side. [13] And thou shalt make staves *of* incorruptible wood, and shalt gild them with gold. [14] And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them. [15] The staves shall remain fixed in the rings of the ark. [16] And thou shalt put into the ark the testimonies which I shall give thee. [17] And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half. [18] And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory. [19] They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides. [20] The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory. [21] And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee. [22] And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, even in all things which I shall charge thee concerning the children of Israel. [23] And thou shalt make a golden table of pure

gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half. [24] And thou shalt make for it golden wreaths twisted round about, and thou shalt make for it a crown of an hand-breadth round about.

[25] And thou shalt make a twisted wreath for the crown round about. [26] And thou shalt make four golden rings; and thou shalt put the four rings upon the four parts of its feet under the crown. [27] And the rings shall be for bearings for the staves, that they may bear the table with them. [28] And thou shalt make the staves of incorruptible wood, and thou shalt gild them with pure gold; and the table shall be borne with them. [29] And thou shalt make its dishes and its censers, and its bowls, and its cups, with which thou shalt offer drink-offerings: of pure gold shalt thou make them. [30] And thou shalt set upon the table shewbread before me continually.

[31] And thou shalt make a candlestick of pure gold; thou shalt make the candlestick of graven work: its stem and its branches, and its bowls and its knops and its lilies shall be of one piece. [32] And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side. [33] And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick, [34] and in the candlestick four bowls fashioned like almonds, in each branch knops and the flowers of the same. [35] A knop under two branches out of it, and a knop under four branches out of it; so to the six branches proceeding from the candlestick; and in the candlestick four bowls fashioned like almonds. [36] Let the knops and the branches be of one piece, altogether graven of one piece of pure gold. [37] And thou shalt make its seven lamps: and thou shalt set on *it* the lamps, and they shall shine from one front. [38] And thou shalt make its funnel and its snuff-dishes of pure gold. [39] All these articles *shall be* a talent of pure gold. [40] See, thou shalt make them according to the pattern shewed thee in the mount.

Chapter 26

[1] And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun *with* cherubs; thou shalt make them with work of a weaver. [2] The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains. [3] And the five curtains shall be joined one to another, and *the other* five curtains shall be closely connected the one with the other. [4] And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling. [5] Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite *each other*, corresponding to each other at each point. [6] And thou shalt make fifty golden rings; and thou shalt join the curtains to each other with the rings, and it shall be one tabernacle. [7] And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins. [8] The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins. [9] And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle. [10] And thou shalt make fifty loops on the border of one skin, which is in the midst for the joinings; and thou shalt make fifty loops on the edge of the second skin that joins it.

[11] And thou shalt make fifty brazen rings; and thou shalt join the rings by the loops, and thou shalt join the skins, and they shall be one. [12] And thou shalt fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shalt thou fold over, according to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle. [13] A cubit an this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it. [14] And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

[15] And thou shalt make the posts of the tabernacle of incorruptible wood. [16] Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half. [17] Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the

tabernacle. [18] And thou shalt make posts to the tabernacle, twenty posts on the north side. [19] And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides. [20] And for the next side, toward the south, twenty posts, [21] and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides. [22] And on the back of the tabernacle at the part which is toward the *west* thou shalt make six posts. [23] And thou shalt make two posts on the corners of the tabernacle behind. [24] And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal. [25] And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post. [26] And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle, [27] and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea. [28] And let the bar in the middle between the posts go through from the one side to the other side. [29] And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold. [30] And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

[31] And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs *in* woven work. [32] And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops *shall be* gold, and their four sockets *shall be* of silver. [33] And thou shalt put the veil on the posts, and thou shalt carry in thither within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies. [34] And thou shalt screen with the veil the ark of the testimony in the holy of holies. [35] And thou shalt set the table outside the veil, and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle. [36] And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun scarlet and fine linen spun, the work of the embroiderer. [37] And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapiters shall be gold; and thou shalt cast for them five brazen sockets.

Chapter 27

[1] And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits. [2] And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass. [3] And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass. [4] And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides. [5] And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar. [6] And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass. [7] And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it. [8] Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it. [9] And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side. [10] And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver. [11] Thus *shall there be* to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver. [12] And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten. [13] And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten. [14] And the height of the curtains *shall be* of fifty cubits for the one side *of the gate*; their pillars three, and their sockets three. [15] And *for* the second side the height of the curtains *shall be* of fifteen cubits; their pillars three, and their sockets three. [16] And a veil for the door of the court, the height *of it* of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four. [17] All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets. [18] And the length of the court *shall be* a hundred *cubits* on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass. [19] And all the furniture and all the instruments and the pins of the court *shall be* of brass.

[20] And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually [21] in the tabernacle of the testimony, without the veil that is before the *ark of the* covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

Chapter 28

[1] And do thou take to thyself both Aaron thy brother, and his sons, even *them* of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me. [2] And thou shalt make holy apparel for Aaron thy brother, for honour and glory. [3] And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which *apparel* he shall minister to me as priest. [4] And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests. [5] And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. [6] And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. [7] It shall have two shoulder-pieces joined together, fastened on the two sides. [8] And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen. [9] And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel. [10] Six names on the first stone, and the other six names on the second stone, according to their births. [11] *It shall be* the work of the stone-engraver's art; as the graving of a seal thou shalt engrave the two stones with the names of the children of Israel. [12] And thou shalt put the two stones on the shoulders of the shoulder-piece: they are memorial-stones for the children of Israel: and Aaron shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them. [13] And thou shalt make circlets of pure gold; [14] and thou shalt make two fringes of pure gold, variegated with flowers wreathen work; and thou shalt put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

[15] And thou shalt make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, thou shalt make it of gold, and blue and purple, and spun scarlet, and fine linen spun. [16] Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth. [17] And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, and emerald, the first row. [18] And the second row, a carbuncle, a sapphire, and a

jasper. [19] And the third row, a ligure, an agate, an amethyst: [20] and the fourth row, a chrysolite, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row. [21] And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name. [22] And thou shalt make on the oracle woven fringes, a chain-work of pure gold. [23] And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary. [24] And thou shalt put the fringes on the oracle of judgment; thou shalt put the wreaths on both sides of the oracle, [25] and thou shalt put the two circlets on both the shoulders of the ephod in front. [26] And thou shalt put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually. [27] And thou shalt make the full-length tunic all of blue. [28] And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent. [29] And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these. [30] A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about. [31] And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and has he goes out, that he die not. [32] And thou shalt make a plate *of* pure gold, and thou shalt grave on it *as* the graving of a signet, Holiness of the Lord. [33] And thou shalt put it on the spun blue cloth, and it shall be on the mitre: it shall be in the front of the mitre. [34] And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord.

[35] And the fringes of the garments *shall be* of fine linen; and thou shalt make a tire of fine linen, and thou shalt make a girdle, the work of the embroiderer. [36] And for the sons of Aaron thou shalt make tunics and girdles, and thou shalt make for them tires for honour and glory. [37] And thou shalt put them on Aaron thy brother, and his sons with him, and thou shalt anoint them and fill their hands: and thou shalt sanctify

them, that they may minister to me in the priest's office. [38] And thou shalt make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs. [39] And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: *it is* a perpetual statute for him, and for his seed after him.

Chapter 29

[1] And these are the things which thou shalt do to them: thou shalt sanctify them, so that they shall serve me in the priesthood; and thou shalt take one young calf from the herd, and two unblemished rams; [2] and unleavened loaves kneaded with oil, and unleavened cakes anointed with oil: thou shalt make them *of* fine flour of wheat. [3] And thou shalt put them on one basket, and thou shalt offer them on the basket, and the young calf and the two rams. [4] And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash them with water. [5] And having taken the garments, thou shalt put on Aaron thy brother both the full-length robe and the ephod and the oracle; and thou shalt join for him the oracle to the ephod. [6] And thou shalt put the mitre on his head; and thou shalt put the plate, *even* the Holiness, on the mitre. [7] And thou shalt take of the anointing oil, and thou shalt pour it on his head, and shalt anoint him, [8] and thou shalt bring his sons, and put garments on them. [9] And thou shalt gird them with the girdles, and put the tires upon them, and they shall have a priestly office to me for ever; and thou shalt fill the hands of Aaron and the hands of his sons. [10] And thou shalt bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness. [11] And thou shalt slay the calf before the Lord, by the doors of the tabernacle of witness. [12] And thou shalt take of the blood of the calf, and put it on the horns of the altar with thy finger, but all the rest of the blood thou shalt pour out at the foot of the altar. [13] And thou shalt take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shalt put them upon the altar. [14] But the flesh of the calf, and his skin, and his dung, shalt thou burn with fire without the camp; for it is an *offering on account* of sin.

[15] And thou shalt take one ram, and Aaron and his sons shall lay their hands on the head of the ram. [16] And thou shalt kill it, and take the blood and pour it on the altar round about. [17] And thou shalt divide the ram by his several limbs, and thou shalt wash the inward parts and the feet with water, and thou shalt put them on the divided parts with the head. [18] And thou shalt offer the whole ram on the altar, a whole burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord. [19] And thou shalt take the second ram, and Aaron and his sons shall lay their hands on the head of the ram. [20] And thou

shalt kill it, and take of the blood of it, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet. [21] And thou shalt take of the blood from the altar, and of the anointing oil; and thou shalt sprinkle it upon Aaron and on his garments, and on his sons and on his sons' garments with him; and he shall be sanctified and his apparel, and his sons and his sons' apparel with him: but the blood of the ram thou shalt pour round about upon the altar. [22] And thou shalt take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration. [23] And one cake *made* with oil, and one cake from the basket of unleavened bread set forth before the Lord. [24] And thou shalt put them all on the hands of Aaron, and on the hands of his sons, and thou shalt separate them as a separate offering before the Lord. [25] And thou shalt take them from their hands, and shalt offer them up on the altar of whole burnt-offering for a sweet-smelling savour before the Lord: it is an offering to the Lord. [26] And thou shalt take the breast from the ram of consecration which is Aaron's, and thou shalt separate it as a separate offering before the Lord, and it shall be to thee for a portion. [27] And thou shalt sanctify the separated breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of *that of* his sons. [28] And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord.

[29] And the apparel of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them, and to fill their hands. [30] The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days. [31] And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place. [32] And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness. [33] They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy. [34] And if *aught* be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing.

[35] And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands. [36] And thou shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform consecration upon it, and thou shalt anoint it so as to sanctify it. [37] Seven days shalt thou purify the altar and sanctify it; and the altar shall be most holy, every one that touches the altar shall be hallowed. [38] And these are the offerings which thou shalt offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

[39] One lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening. [40] And a tenth measure of fine flour mingled with the fourth part of an hin of beaten oil, and a drink-offering the fourth part of a hin of wine for one lamb. [41] And thou shalt offer the second lamb in the evening, after the manner of the morning-offering, and according to the drink-offering of the morning lamb; thou shalt offer it an offering to the Lord for a sweet-smelling savour, [42] a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to thee from thence, so as to speak to thee. [43] And I will there give orders to the children of Israel, and I will be sanctified in my glory. [44] And I will sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to me. [45] And I will be called upon among the children of Israel, and will be their God. [46] And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them, and to be their God.

Chapter 30

[1] And thou shalt make the altar of incense of incorruptible wood. [2] And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece. [3] And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round-about. [4] And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the two sides, and they shall be bearings for the staves, so as to bear it with them. [5] And thou shalt make the staves of incorruptible wood, and shalt gild them with gold. [6] And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence. [7] And Aaron shall burn upon it fine compound incense every morning; whensoever he trims the lamps he shall burn incense upon it. [8] And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense-offering always before the Lord for their generations. [9] And thou shalt not offer strange incense upon it, *nor* and offering made by fire, *nor* a sacrifice; and thou shalt not pour a drink-offering upon it. [10] And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to the Lord.

[11] And the Lord spoke to Moses, saying, [12] If thou take account of the children of Israel in the surveying of them, and they shall give every one a ransom for his soul to the Lord, then there shall not be among them a destruction in the visiting of them. [13] And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli *go to* the didrachm, but the half of the didrachm is the offering to the Lord. [14] Every one that passes the survey from twenty years old and upwards shall give the offering to the Lord. [15] The rich shall not give more, and the poor shall not give less than the half didrachm in giving the offering to the Lord, to make atonement for your souls. [16] And thou shalt take the money of the offering from the children of Israel, and shalt give it for the service of the tabernacle of testimony; and it shall be to the children of Israel a memorial before the Lord, to make atonement for your souls. [17] And the Lord spoke to Moses, saying, [18] Make a brazen laver, and a brazen base for it, for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it. [19] And

Aaron and his sons shall wash their hands and their feet with water from it. [20] Whensoever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whensoever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord. [21] They shall wash their hands and feet with water, whensoever they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and his posterity after him. [22] And the Lord spoke to Moses, saying, [23] Do thou also take sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus, [24] and of cassia five hundred shekels of the sanctuary, and a hin of olive oil. [25] And thou shalt make it a holy anointing oil, a perfumed ointment *tempered* by the art of the perfumer: it shall be a holy anointing oil. [26] And thou shalt anoint with it the tabernacle of witness, and the ark of the tabernacle of witness, [27] and all its furniture, and the candlestick and all its furniture, and the altar of incense, [28] and the altar of whole burnt-offerings and all its furniture, and the table and all its furniture, and the laver. [29] And thou shalt sanctify them, and they shall be most holy: every one that touches them shall be hallowed. [30] And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests. [31] And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations. [32] On man’s flesh it shall not be poured, and ye shall not make *any* for yourselves according to this composition: it is holy, and shall be holiness to you. [33] Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people.

[34] And the Lord said to Moses, Take for thyself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be and equal weight of each. [35] And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work. [36] And of these thou shalt beat some small, and thou shalt put it before the testimonies in the tabernacle of testimony, whence I will make myself known to thee: it shall be to you a most holy incense. [37] Ye shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord. [38] Whosoever shall make any in like manner, so as to smell it, shall perish from his people.

Chapter 31

[1] And the Lord spoke to Moses, saying, [2] Behold, I have called by name Beseleel the son of Urias the son of Or, of the tribe of Juda. [3] And I have filled him *with* a divine spirit of wisdom, and understanding, and knowledge, to invent in every work, [4] and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and spun scarlet, [5] and works in stone, and for artificers' work in wood, to work at all works. [6] And I have appointed him and Eliab the *son* of Achisamach of the tribe of Dan, and to every one understanding in heart I have given understanding; and they shall make all things as many as I have appointed thee, — [7] the tabernacle of witness, and the ark of the covenant, and the propitiatory that is upon it, and the furniture of the tabernacle, [8] and the altars, and the table and all its furniture, [9] and the pure candlestick and all its furniture, and the laver and its base, [10] and Aaron's robes of ministry, and the robes of his sons to minister to me as priests, [11] and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded thee shall they make them.

[12] And the Lord spoke to Moses, saying, [13] Do thou also charge the children of Israel, saying, Take heed and keep my sabbaths; *for* they are a sign with me and among you throughout your generations, that ye may know that I am the Lord that sanctifies you. [14] And ye shall keep the sabbaths, because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people. [15] Six days thou shalt do works, but the seventh day is the sabbath, a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death. [16] And the children of Israel shall keep the sabbaths, to observe them throughout their generations. [17] It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth, and on the seventh day he ceased, and rested. [18] And he gave to Moses when he left off speaking to him in mount Sina the two tables of testimony, tables of stone written *upon* with the finger of God.

Chapter 32

[1] And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt — we do not know what is become of him. [2] And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me. [3] And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron. [4] And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These *are* thy gods, O Israel, which have brought thee up out of the land of Egypt. [5] And Aaron having seen it built an altar before it, and Aaron made proclamation saying, To-morrow *is* a feast of the Lord. [6] And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people sat down to eat and drink, and rose up to play.

[7] And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; [8] they have quickly gone out of the way which thou commandedst; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, (9) These are thy gods, O Israel, who brought thee up out of the land of Egypt. [9] 10 And now let me alone, and I will be very angry with them and consume them, and I will make thee a great nation. [11] And Moses prayed before the Lord God, and said, Wherefore, O Lord, art thou very angry with thy people, whom thou broughtest out of the land of Egypt with great strength, and with thy high arm? [12] *Take heed* lest at any time the Egyptians speak, saying, With evil intent he brought them out to slay them in the mountains, and to consume them from off the earth; cease from thy wrathful anger, and be merciful to the sin of thy people, [13] remembering Abraam and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spokest of to give to them, so that they shall possess it for ever. [14] And the Lord was prevailed upon to preserve his people.

[15] And Moses turned and went down from the mountain, and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without. [16] And the tables were

the work of God, and the writing the writing of God written on the tables. [17] And Joshua having heard the voice of the people crying, says to Moses, There is a noise of war in the camp. [18] And *Moses* says, It is not the voice of them that begin the battle, nor the voice of them that begin *the cry* of defeat, but the voice of them that begin *the banquet* of wine do I hear.

[19] And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain. [20] And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it. [21] And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin? [22] And Aaron said to Moses, Be not angry, *my* lord, for thou knowest the impetuosity of this people. [23] For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him. [24] And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf. [25] And when Moses saw that the people was scattered, — for Aaron *had* scattered them *so as to be* a rejoicing to their enemies, — [26] then stood Moses at the gate of the camp, and said, Who is on the Lord's side? let him come to me. Then all the sons of Levi came to him. [27] And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him. [28] And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the *number of* three thousand men. [29] And Moses said to them, Ye have filled your hands this day to the Lord each one on his son or on his brother, so that blessing should be given to you.

[30] And it came to pass after the morrow *had begun*, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin. [31] And Moses returned to the Lord and said, I pray, O Lord, this people has sinned a great sin, and they have made for themselves golden gods. [32] And now if thou wilt forgive their sin, forgive *it*; and if not, blot me out of thy book, which thou hast written. [33] And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book. [34] And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring

upon them their sin. [35] And the Lord smote the people for the making the calf, which Aaron made.

Chapter 33

[1] And the Lord said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I swore to Abraam, and Isaac, and Jacob, saying, I will give it to your seed. [2] And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Evite, and Jebusite, and Chananite. [3] And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way. [4] And the people having heard this grievous saying, mourned in mourning apparel. [5] For the Lord said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you: now then put off your glorious apparel, and *your* ornaments, and I will shew thee what I will do to thee. [6] So the sons of Israel took off their ornaments and their array at the mount of Choreb. [7] And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass *that* every one that sought the Lord went forth to the tabernacle which was without the camp. [8] And whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle. [9] And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and *God* talked to Moses. [10] And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one at the door of his tent. [11] And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

[12] And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me. [13] If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation *is* thy people. [14] And he says, I myself will go before thee, and give thee rest. [15] And he says to him, If thou go not up with us thyself, bring me not up hence. [16] And how shall it be surely known, that both I and this people have found favour with thee,

except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth. [17] And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all. [18] And *Moses* says, Manifest thyself to me. [19] And *God* said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity. [20] And *God* said, Thou shalt not be able to see my face; for no man shall see my face, and live. [21] And the Lord said, Behold, *there is* a place by me: thou shalt stand upon the rock; [22] and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by. [23] And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

Chapter 34

[1] And the Lord said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou brokest. [2] And be ready by the morning, and thou shalt go up to the mount Sina, and shalt stand there for me on the top of the mountain. [3] And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain. [4] And *Moses* hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sina, as the Lord appointed him; and Moses took the two tables of stone. [5] And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord. [6] And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering and very compassionate, and true, [7] and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation. [8] And Moses hasted, and bowed to the earth and worshipped; [9] and said, If I have found grace before thee, let my Lord go with us; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.

[10] And the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are wonderful, which I will do for thee. [11] Do thou take heed to all things whatsoever I command thee: behold, I cast out before your face the Amorite and the Chananite and the Pherezite, and the Chettite, and Evite, and Gergesite and Jebusite: [12] take heed to thyself, lest at any time thou make a covenant with the dwellers on the land, into which thou art entering, lest it be to thee a stumbling-block among you. [13] Ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and the graven images of their gods ye shall burn with fire. [14] For ye shall not worship strange gods, for the Lord God, a jealous name, is a jealous God; [15] lest at any time thou make a covenant with the dwellers on the land, and they go a whoring after their gods, and sacrifice to their gods, and they call thee, and thou shouldest eat of their feasts, [16] and thou shouldest take of their daughters to thy sons, and

thou shouldest give of thy daughters to their sons; and thy daughters should go a whoring after their gods, and thy sons should go a whoring after their gods. [17] And thou shalt not make to thyself molten gods. [18] And thou shalt keep the feast of unleavened bread: seven days shalt thou eat unleavened bread, as I have charged thee, at the season in the month of new *corn*; for in the month of new *corn* thou camest out from Egypt. [19] The males *are* mine, everything that opens the womb; every first-born of oxen, and *every* first-born of sheep. [20] And the first-born of an ass thou shalt redeem with a sheep, and if thou wilt not redeem it thou shalt pay a price: every first-born of thy sons shalt thou redeem: thou shalt not appear before me empty.

[21] Six days thou shalt work, but on the seventh day thou shalt rest: *there shall be* rest in seed-time and harvest. [22] And thou shalt keep to me the feast of weeks, the beginning of wheat-harvest; and the feast of ingathering in the middle of the year. [23] Three times in the year shall every male of thine appear before the Lord the God of Israel. [24] For when I shall have cast out the nations before thy face, and shall have enlarged thy coasts, no one shall desire thy land, whenever thou mayest go up to appear before the Lord thy God, three times in the year. [25] Thou shalt not offer the blood of my sacrifices with leaven, neither shall the sacrifices of the feast of the passover remain till the morning. [26] The first-fruits of thy land shalt thou put into the house of the Lord thy God: thou shalt not boil a lamb in his mother's milk. [27] And the Lord said to Moses, Write these words for thyself, for on these words I have established a covenant with thee and with Israel. [28] And Moses was there before the Lord forty days, and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tables these words of the covenant, the ten sayings.

[29] And when Moses went down from the mountain, *there were* the two tables in the hands of Moses, — as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him. [30] And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him. [31] And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

[32] And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sina. [33] And when he ceased speaking to them, he put a veil on his face. [34] And whenever Moses went in before the Lord to

speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him. [35] And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

Chapter 35

[1] And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken for *you* to do them. [2] Six days shalt thou perform works, but on the seventh day *shall be* rest — a holy sabbath — a rest for the Lord: every one that does work on it, let him die. [3] Ye shall not burn a fire in any of your dwellings on the sabbath-day; I *am* the Lord. [4] And Moses spoke to all the congregation of the children of Israel, saying, This *is* the thing which the Lord has appointed you, saying, [5] Take of yourselves an offering for the Lord: every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass, [6] blue, purple, double scarlet spun, and fine linen spun, and goats' hair, [7] and rams' skins dyed red, and skins *dyed* blue, and incorruptible wood, [8] and sardine stones, and stones for engraving for the shoulder-piece and full-length robe. [9] And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded. [10] The tabernacle, and the cords, and the coverings, and the rings, and the bars, and the posts, [11] and the ark of the testimony, and its staves, and its propitiatory, and the veil, [12] and the curtains of the court, and its posts, [13] and the emerald stones, [14] and the incense, and the anointing oil, [15] and the table and all its furniture, [16] and the candle-stick for the light and all its furniture, [17] and the altar and all its furniture; [18] and the holy garments of Aaron the priest, and the garments in which they shall do service; [19] and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.

[20] And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each and offering: [21] and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary. [22] And the men, even every one to whom it seemed good in his heart, brought from the women, *even* brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold. [23] And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins *dyed* blue, and rams' skins dyed red. [24] And every one that offered an offering brought silver and brass, the offerings to the Lord; and *they* with whom was found incorruptible wood; and they brought *offerings* for all the works of the

preparation. [25] And every woman skilled in her heart to spin with her hands, brought spun *articles*, the blue, and purple, and scarlet and fine linen. [26] And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair. [27] And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle, [28] and the compounds both for the anointing oil, and the composition of the incense. [29] And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses — *they* the children of Israel brought an offering to the Lord. [30] And Moses said to the children of Israel, Behold, God has called by name Beseleel the *son* of Urias the *son of* Or, of the tribe of Juda, [31] and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things, [32] to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass, [33] and to work in stone, and to fashion the wood, and to work in every work of wisdom. [34] And *God* gave improvement in understanding both to him, and to Eliab the *son* of Achisamach of the tribe of Dan. [35] And *God* filled them with wisdom, understanding *and* perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship *and* embroidery.

Chapter 36

[1] And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which the Lord appointed. [2] And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in *their* heart, and all who were freely willing to come forward to the works, to perform them. [3] And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning. [4] And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they wrought. [5] And one said to Moses, The people bring an abundance *too great* in proportion to all the works which the Lord has appointed *them* to do. [6] And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more. [7] And they had materials sufficient for making the furniture, and they left some besides. [8] And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses. [9] And he made the ephod of gold, and blue, and purple, and spun scarlet, and fine linen twined. [10] And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work; [11] shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another. [12] They made it of the same material according to the making of it, of gold, and blue, and purple, and spun scarlet, and fine linen twined, as the Lord commanded Moses; [13] and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; [14] and he put them on the shoulder-pieces of the ephod, *as* stones of memorial of the children of Israel, as the Lord appointed Moses.

[15] And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and spun scarlet, and fine linen twined. [16] They made the oracle square *and* double, the length of a span, and the breadth of a span, — double. [17] And there was interwoven with it a woven work of four rows of stones, a

series of stones, the first row, a sardius and topaz and emerald; [18] and the second row, a carbuncle and sapphire and jasper; [19] and the third row, a ligure and agate and amethyst; [20] and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold. [21] And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes. [22] And they made on the oracle turned wreaths, wreathen work, of pure gold, [23] and they made two golden circlets and two golden rings. [24] And they put the two golden rings on both the *upper* corners of the oracle; [25] and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings. [26] And they put them on the two circlets, and they put them on the shoulders of the ephod opposite *each other* in front. [27] And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within. [28] And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod. [29] And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with *a string* of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses. [30] And they made the tunic under the ephod, woven work, all of blue. [31] And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent. [32] And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen twined. [33] And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates: [34] a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses. [35] And they made vestments of fine linen, a woven work, for Aaron and his sons, [36] and the tires of fine linen, and the mitre of fine linen, and the drawers of fine linen twined; [37] and their girdles of fine linen, and blue, and purple, and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses. [38] And they made the golden plate, a dedicated thing of the sanctuary, of pure gold; [39] and he wrote upon it graven letters *as* of a seal, Holiness to the Lord. [40] And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

Chapter 37

[1] And they made ten curtains for the tabernacle; [2] of eight and twenty cubits the length of one curtain: the same *measure* was to all, and the breadth of one curtain was of four cubits. [3] And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs. [4] And they put it on four posts of incorruptible *wood* overlaid with gold; and their chapiters were gold, and their four sockets were silver. [5] And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs, [6] and their posts five, and the rings; and they gilded their chapiters and their clasps with gold, and they had five sockets of brass.

[7] And they made the court toward the south; the curtains of the court of fine linen twined, a hundred *cubits* every way, [8] and their posts twenty, and their sockets twenty; [9] and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty. [10] And on the west side curtains of fifty cubits, their posts ten and their sockets ten. [11] And on the east side curtains of fifty cubits of fifteen cubits behind, [12] and their pillars three, and their sockets three. [13] And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three; [14] all the curtains of the tabernacle of fine linen twined. [15] And the sockets of their pillars of brass, and their hooks of silver, and their chapiters overlaid with silver, and all the posts of the court overlaid with silver: [16] and the veil of the gate of the court, the work of an embroiderer of blue, and purple, and spun scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court; [17] and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapiters overlaid with silver. [18] And all the pins of the court round about of brass, and they *were* overlaid with silver. [19] And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

[20] And Beseleel the son of Urias of the tribe of Juda, did as the Lord commanded Moses. And Eliab the son of Achisamach of the tribe of Dan *was there*, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen.

Chapter 38

[1] And Beseleel made the ark, [2] and overlaid it with pure gold within and without; [3] and he cast for it four golden rings, two on the one side, and two on the other, [4] wide *enough* for the staves, so that men should bear the ark with them. [5] And he made the propitiatory over the ark of pure gold, [6] and the two cherubs of gold; [7] one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory, [8] overshadowing the propitiatory with their wings. [9] And he made the set table of pure gold, [10] and cast for it four rings: two on the one side and two on the other side, broad, so that *men* should lift it with the staves in them. [11] And he made the staves of the ark and of the table, and gilded them with gold. [12] And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold. [13] And he made the candlestick which gives light, of gold; [14] the stem solid, and the branches from both its sides; [15] and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other. [16] And *as to* their lamps, which are on the ends, knops *proceeded* from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold. [17] And on the candlestick seven golden lamps, and its snuffers gold, and its funnels gold. [18] He overlaid the posts *with silver*, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold. [19] He made also the rings of the tabernacle of gold; and the rings of the court, and the rings for drawing out the veil above of brass. [20] He cast the silver chapiters of the tabernacle, and the brazen chapiters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts. [21] He made the pins of the tabernacle and the pins of the court of brass. [22] He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core. [23] He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks. [24] He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide *enough* for the bars, so as to bear the altar with them. [25] He made the holy anointing oil and the composition of the incense, the

pure work of the perfumer. [26] He made the brazen laver, and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

[27] And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whensoever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

Chapter 39

[1] All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents, and seven hundred and twenty shekels according to the holy shekel. [2] And the offering of silver from the men that were numbered of the congregation a hundred talents, and a thousand seven hundred and seventy-five shekels, one drachm apiece, even the half shekel, according to the holy shekel. [3] Every one that passed the survey from twenty years old and upwards to the *number of* six hundred thousand, and three thousand five hundred and fifty. [4] And the hundred talents of silver went to the casting of the hundred chapiters of the tabernacle, and to the chapiters of the veil; [5] a hundred chapiters to the hundred talents, a talent to a chapiter. [6] And the thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, and he gilt their chapiters and adorned them.

[7] And the brass of the offering *was* seventy talents, and a thousand five hundred shekels; [8] and they made of it the bases of the door of the tabernacle of witness, [9] and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about; [10] and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness. [11] And the children of Israel did as the Lord commanded Moses, so did they. [12] And of the gold that remained of the offering they made vessels to minister with before the Lord. [13] And the blue that was left, and the purple, and the scarlet they made *into* garments of ministry for Aaron, so that he should minister with them in the sanctuary; [14] and they brought the garments to Moses, and the tabernacle, and its furniture, its bases and its bars and the posts; [15] and the ark of the covenant, and its bearers, and the altar and all its furniture.

[16] And they made the anointing oil, and the incense of composition, and the pure candlestick, [17] and its lamps, lamps for burning, and oil for the light, [18] and the table of shewbread, and all its furniture, and the shewbread upon it, [19] and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry; [20] and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court, [21] and all the vessels of the tabernacle and all its instruments: and the skins, even rams' skins dyed red, and the blue coverings, and the coverings of the other things, and the

pins, and all the instruments for the works of the tabernacle of witness. [22] Whatsoever things the Lord appointed Moses, so did the children of Israel make all the furniture. [23] And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

Chapter 40

[1] And the Lord spoke to Moses, saying, [2] On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness, [3] and thou shalt place *in it* the ark of the testimony, and shalt cover the ark with the veil, [4] and thou shalt bring in the table and shalt set forth that which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it. [5] And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness. [6] And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about. [7] 8 [9] And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things in it; and shalt sanctify it, and all its furniture, and it shall be holy. [10] And thou shalt anoint the altar of burnt-offerings, and all its furniture; and thou shalt hallow the altar, and the altar shall be most holy. [11] 12 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water. [13] And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest. [14] And thou shalt bring up his sons, and shalt put garments on them. [15] And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations. [16] And Moses did all things whatsoever the Lord commanded him, so did he.

[17] And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up. [18] And Moses set up the tabernacle, and put on the chapiters, and put the bars into their places, and set up the posts. [19] And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses. [20] And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark. [21] And he brought the ark into the tabernacle, and put on *it* the covering of the veil, and covered the ark of the testimony, as the Lord commanded Moses. [22] And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle. [23] And he put on it the shewbread before the Lord, as the Lord commanded Moses. [24] And he put the candlestick into the tabernacle of witness, on the side of the

tabernacle toward the south. [25] And he put on it its lamps before the Lord, as the Lord had commanded Moses. [26] And he put the golden altar in the tabernacle of witness before the veil; [27] and he burnt on it incense of composition, as the Lord commanded Moses. [28] 29 And he put the altar of the burnt-offerings by the doors of the tabernacle. [31] 32 [33] And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

[34] And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. [35] And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord. [36] And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage. [37] And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up. [38] For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeyings.

Leviticus

Chapter 1

[1] And the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and thou shalt say to them, [2] If *any* man of you shall bring gifts to the Lord, ye shall bring your gifts of the cattle and of the oxen and of the sheep. [3] If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord. [4] And he shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him. [5] And they shall slay the calf before the Lord; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which *is* at the doors of the tabernacle of witness. [6] And having flayed the whole burnt-offering, they shall divide it by its limbs. [7] And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire. [8] And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, *the wood* which is on the altar. [9] And the entrails and the feet they shall wash in water, and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord. [10] And if his gift *be* of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish. [11] And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about. [12] And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar. [13] And they shall wash the entrails and the feet with water, and the priest shall bring all the *parts* and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord. [14] And if he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons. [15] And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar. [16] And he shall take away the crop with the feathers, and shall cast it forth by the altar toward the east to the place of the ashes. [17] And he shall break it off from the wings and shall not separate it, and the priest shall put it on the altar on the wood which is on the fire: it is a burnt-offering, a sacrifice, a sweet-smelling savour to the Lord.

Chapter 2

[1] And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice. [2] And he shall bring it to the priests the sons of Aaron: and having taken from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: *it is* a sacrifice, an odour of sweet savour to the Lord. [3] And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord. [4] And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, *he shall bring* unleavened bread kneaded with oil, and unleavened cakes anointed with oil. [5] And if thy gift *be* a sacrifice from a pan, it is fine flour mingled with oil, unleavened *offerings*. [6] And thou shalt break them into fragments and pour oil upon them: it is a sacrifice to the Lord. [7] And if thy gift be a sacrifice from the hearth, it shall be made of fine flour with oil. [8] And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest. [9] And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, a smell of sweet savour to the Lord. [10] And that which is left of the sacrifice *shall be* for Aaron and his sons, most holy from the burnt-offerings of the Lord. [11] Ye shall not leaven any sacrifice which ye shall bring to the Lord; for *as to* any leaven, or any honey, ye shall not bring of it to offer a gift to the Lord. [12] Ye shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savour to the Lord. [13] And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours ye shall offer salt to the Lord your God. [14] And if thou wouldest offer a sacrifice of first-fruits to the Lord, *it shall be* new grains ground *and* roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits. [15] And thou shalt pour oil upon it, and shalt put frankincense on it: it is a sacrifice. [16] And the priest shall offer the memorial of it *taken* from the grains with the oil, and all its frankincense: it is a burnt-offering to the Lord.

Chapter 3

[1] And if his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord. [2] And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness. And the priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about. [3] And they shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly, and all the fat on the belly. [4] And the two kidneys and the fat that is upon them; he shall take away that which is on the thighs, and the caul above the liver together with the kidneys. [5] And the priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord. [6] And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished. [7] If he bring a lamb for his gift, he shall bring it before the Lord. [8] And he shall lay his hands on the head of his offering, and shall slay it by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about. [9] And he shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away all the fat that covers the belly, and all the fat that is on the belly, [10] and both the kidneys and the fat that is upon them, *and* that which is on the thighs, and the caul which is on the liver with the kidneys, [11] the priest shall offer these on the altar: *it is* a sacrifice of sweet savour, a burnt-offering to the Lord.

[12] And if his offering be of the goats, then shall he bring it before the Lord. [13] And he shall lay his hands on its head; and they shall slay it before the Lord by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about. [14] And he shall offer of it a burnt-offering to the Lord, *even* the fat that covers the belly, and all the fat that is on the belly. [15] And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away. [16] And the priest shall offer it upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord. All the fat *belongs* to the Lord. [17] *It is* a perpetual statute throughout your generations, in all your habitations; ye shall eat no fat and no blood.

Chapter 4

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them; [3] if the anointed priest sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin. [4] And he shall bring the calf to the door of the tabernacle of witness before the Lord, and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord. [5] And the anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness. [6] And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against the holy veil. [7] And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness. [8] and all the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards, and all the fat that is on the inwards, [9] and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, them shall he take away, [10] as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering. [11] And *they shall take* the skin of the calf, and all his flesh with the head and the extremities and the belly and the dung, [12] and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes, and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

[13] And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done, and should transgress: [14] and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness. [15] And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord. [16] And the anointed priest

shall bring in of the blood of the calf into the tabernacle of witness. [17] And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary. [18] And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness. [19] And he shall take away all the fat from it, and shall offer it up on the altar. [20] And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them. [21] And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

[22] And if a ruler sin, and break one of all the commands of the Lord his God, *doing the thing* which ought not to be done, unwillingly, and shall sin and trespass, [23] and his trespass wherein he has sinned, be known to him, — then shall he offer for his gift a kid of the goats, a male without blemish. [24] And he shall lay his hand on the head of the kid, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings before the Lord; it is a sin-offering. [25] And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering; and he shall pour out all its blood by the bottom of the altar of whole-burnt-offerings. [26] And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

[27] And if a soul of the people of the land should sin unwillingly, in doing a thing *contrary to* any of the commandments of the Lord, which ought not to be done, and shall transgress, [28] and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned. [29] And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the *victims for* whole-burnt-offerings. [30] And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar. [31] And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for

a smell of sweet savour to the Lord; and the priest shall make atonement for him, and *his sin* shall be forgiven him.

[32] And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish. [33] And he shall lay his hand on the head of the sin-offerings, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings. [34] And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt-offerings, and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering. [35] And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.

Chapter 5

[1] And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity. [2] That soul which shall touch any unclean thing, or carcase, or *that which is* unclean being taken of beasts, or the dead bodies of abominable *reptiles* which are unclean, or carcases of unclean cattle, [3] or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know, — then he shall have transgressed. [4] That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall *afterwards* know *it*, and *so* he should sin in some one of these things: [5] — then shall he declare his sin in the tings wherein he has sinned by that sin. [6] And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him. [7] And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering, and the other for a burnt-offering. [8] And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body. [9] And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering. [10] And he shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

[11] And if he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering. [12] And he shall bring it to the priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering. [13] And the priest shall make atonement for him for his sin, which he has sinned in one of these things, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

[14] And the Lord spoke to Moses, saying, [15] The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his *transgression* wherein he transgressed. [16] And he shall make compensation for that wherein he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and *his sin* shall be forgiven him. [17] And the soul which shall sin, and do one thing *against* any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt, [18] he shall even bring a ram without blemish from the flock, *valued* at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him. [19] For he has surely been guilty of transgression before the Lord.

Chapter 6

[1] And the Lord spoke to Moses, saying, [2] The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbour, [3] or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning *any* one of all the things, whatsoever a man may do, so as to sin hereby; [4] it shall come to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he has seized, or *redress* the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted. [5] And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed. [6] And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it.

[7] And the Lord spoke to Moses, saying, [8] Charge Aaron and his sons, saying, [9] This *is* the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out. [10] And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole-burnt-offering from the altar, and he shall put it near the altar. [11] And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place. [12] And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering. [13] And the fire shall always burn on the altar; it shall not be extinguished. [14] This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar. [15] And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the

Lord. [16] And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness. [17] It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespass. [18] Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whosoever shall touch them shall be hallowed.

[19] And the Lord spoke to Moses, saying, [20] This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which thou shalt anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening. [21] It shall be made with oil in a frying-pan; he shall offer it kneaded *and* in rolls, an offering of fragments, an offering of a sweet savour unto the Lord. [22] The anointed priest who is in his place, *one* of his sons, shall offer it: it is a perpetual statute, it shall all be consumed. [23] And every sacrifice of a priest shall be thoroughly burnt, and shall not be eaten. [24] And the Lord spoke to Moses, saying, [25] Speak to Aaron and to his sons, saying, This is the law of the sin-offering; — in the place where they slay the whole-burnt-offering, they shall slay the sin-offerings before the Lord: they are most holy. [26] The priest that offers it shall eat it: in a holy place it shall be eaten, in the court of the tabernacle of witness. [27] Every one that touches the flesh of it shall be holy, and on whosesoever garment any of its blood shall have been sprinkled, whosoever shall have it sprinkled, shall be washed in the holy place. [28] And the earthen vessel, in whichsoever it shall have been sodden, shall be broken; and if it shall have been sodden in a brazen vessel, he shall scour it and wash it with water. [29] Every male among the priests shall eat it: it is most holy to the Lord. [30] And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

[31] And this *is* the law of the ram for the trespass-offering; it is most holy. [32] In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about. [33] And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards, [34] and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidney, he shall take them away. [35] And the

priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass. [36] Every male of the priest shall eat them, in the holy place they shall eat them: they are most holy. [37] As the sin-offering, so also *is* the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be. [38] And *as for* the priest who offers a man's whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his. [39] And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his. [40] And every sacrifice made up with oil, or not made up *with oil*, shall belong to the sons of Aaron, an equal portion to each.

Chapter 7

[1] This *is* the law of the sacrifice of peace-offering, which they shall bring to the Lord. [2] If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil. [3] With leavened bread he shall offer his gifts, with the peace-offering of praise. [4] And he shall bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who pours forth the blood of the peace-offering. [5] And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning. [6] And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow. [7] And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire. [8] And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity. [9] And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh. [10] And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people. [11] And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

[12] And the Lord spoke to Moses, saying, [13] Speak to the children of Israel, saying, Ye shall eat no fat of oxen or sheep or goats. [14] And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food. [15] Every one that eats fat off the beasts, from which he will bring a burnt-offering to the Lord — that soul shall perish from his people. [16] Ye shall eat no blood in all your habitations, either of beasts or of birds. [17] Every soul that shall eat blood, that soul shall perish from his people.

[18] And the Lord spoke to Moses, saying, [19] Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering. [20] His hands shall bring the burnt-offerings to the Lord; the fat which is

on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord. [21] And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons, [22] and ye shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering. [23] He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion. [24] For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of your peace-offerings, and I have given them to Aaron the priest and his sons, a perpetual ordinance *due* from the children of Israel. [25] This is the anointing of Aaron, and the anointing of his sons, *their portion* of the burnt-offerings of the Lord, in the day in which he brought them forward to minister as priests to the Lord; [26] as the Lord commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations. [27] This *is* the law of the whole-burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering; [28] as the Lord commanded Moses in the mount Sina, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sina.

Chapter 8

[1] And the Lord spoke to Moses, saying, [2] Take Aaron and his sons, and his robes and the anointing oil, and the calf for the sin-offering, and the two rams, and the basket of unleavened bread, [3] and assemble the whole congregation at the door of the tabernacle of witness. [4] And Moses did as the Lord appointed him, and he assembled the congregation at the door of the tabernacle of witness. [5] And Moses said to the congregation, This is the thing which the Lord has commanded you to do. [6] And Moses brought nigh Aaron and his sons, and washed them with water, [7] and put on him the coat, and girded him with the girdle, and clothed him with the tunic, and put on him the ephod; [8] and girded him *with a girdle* according to the make of the ephod, and clasped him closely with it: and put upon it the oracle, and put upon the oracle the Manifestation and the Truth. [9] And he put the mitre on his head, and put upon the mitre in front the golden plate, the most holy thing, as the Lord commanded Moses.

[10] And Moses took of the anointing oil, [11] and sprinkled of it seven times on the altar; and anointed the altar, and hallowed it, and all things on it, and the laver, and its foot, and sanctified them; and anointed the tabernacle and all its furniture, and hallowed it. [12] And Moses poured of the anointing oil on the head of Aaron; and he anointed him and sanctified him. [13] And Moses brought the sons of Aaron near, and put on them coast and girded them with girdles, and put on them bonnets, as the Lord commanded Moses.

[14] And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering. [15] And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it. [16] And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar. [17] But the calf, and his hide, and his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses.

[18] And Moses brought near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the ram. And Moses slew the ram: and Moses poured the blood on the altar round about. [19] And he divided the ram by its limbs, and Moses offered the head, and the

limbs, and the fat; and he washed the belly and the feet with water. [20] And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to the Lord, as the Lord commanded Moses.

[21] And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and *he* slew him; [22] and Moses took of his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. [23] And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses poured out the blood on the altar round about. [24] And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder. [25] And from the basket of consecration, which was before the Lord, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put *them* upon the fat, and the right shoulder: [26] and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord. [27] And Moses took them at their hands, and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord. [28] And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

[29] And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him. [30] And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him. [31] And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, *the Lord* saying, Aaron and his sons shall eat them. [32] And that which is left of the flesh and of the loaves burn ye with fire. [33] And ye shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you, [34] as he did in this day on which the Lord commanded me to do so, to make an atonement for you. [35] And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of the Lord, that ye die not; for so has the

Lord God commanded me. [36] And Aaron and his sons performed all these commands which the Lord commanded Moses.

Chapter 9

[1] And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel, [2] and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and offer them before the Lord. [3] And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless, [4] and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for to-day the Lord will appear among you. [5] And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before the Lord. [6] And Moses said, This is the thing which the Lord has spoken; do *it*, and the glory of the Lord shall appear among you. [7] And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole-burnt-offering, and make atonement for thyself, and for thy house; and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses. [8] And Aaron drew nigh to the altar, and slew the calf of his sin-offering. [9] And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar. [10] And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses. [11] And the flesh and the hide he burnt with fire outside of the camp. [12] And he slew the whole-burnt-offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about. [13] And they brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar. [14] And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

[15] And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first. [16] And he brought the whole-burnt-offering, and offered it in due form. [17] And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole-burnt-offering. [18] And he slew the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about. [19] And *he took* the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat

upon them, and the caul on the liver. [20] And he put the fat on the breasts, and offered the fat on the altar. [21] And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses. [22] And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering, and the whole-burnt-offerings, and the peace-offerings, he came down. [23] And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people. [24] And fire came forth from the Lord, and devoured the offerings on the altar, both the whole-burnt-offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

Chapter 10

[1] And the two sons of Aaron, Nadab and Abiud, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before the Lord, which the Lord did not command them, [2] and fire came forth from the Lord, and devoured them, and they died before the Lord. [3] And Moses said to Aaron, This is the thing which the Lord spoke, saying, I will be sanctified among them that draw night to me, and I will be glorified in the whole congregation; and Aaron was pricked *in his heart*. [4] And Moses called Misadae, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brethren from before the sanctuary out of the camp. [5] And they came near and took them in their coats out of the camp, as Moses said. [6] And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall not make bare your heads, and ye shall not tear your garments; that ye die not, and *so* there should be wrath on all the congregation: but your brethren, *even* all the house of Israel, shall lament for the burning, with which they were burnt by the Lord. [7] And ye shall not go forth from the door of the tabernacle of witness, that ye die not; for the Lord's anointing oil *is* upon you: and they did according to the word of Moses.

[8] And the Lord spoke to Aaron, saying, [9] Ye shall not drink wine nor strong drink, thou and thy sons with thee, whensoever ye enter into the tabernacle of witness, or when ye approach the altar, so shall ye not die; *it is* a perpetual statute for your generations, [10] to distinguish between sacred and profane, and between clean and unclean, [11] and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses. [12] And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt-offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy. [13] And ye shall eat it in the holy place; for this is a statute for thee and a statute for thy sons, of the burnt-offerings to the Lord; for so it has been commanded me. [14] And ye shall eat the breast of separation, and the shoulder of the choice-offering in the holy place, thou and thy sons and thy house with thee; for it has been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel. [15] They shall bring the shoulder of the choice-offering, and the breast of the separation upon the burnt-offerings of the fat, to separate for a separation before the Lord; and it shall be a

perpetual ordinance for thee and thy sons and thy daughters with thee, as the Lord commanded Moses.

[16] And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying, [17] Why did ye not eat the sin-offering in the holy place? for because it is most holy he has given you this to eat, that ye might take away the sin of the congregation, and make atonement for them before the Lord. [18] For the blood of it was not brought into the holy place: ye shall eat it within, before *the Lord*, as the Lord commanded me. [19] And Aaron spoke to Moses, saying, If they have brought nigh to-day their sin-offerings, and their whole-burnt-offerings before the Lord, and these events have happened to me, and *yet* I should eat to-day of the sin-offerings, would it be pleasing to the Lord? [20] And Moses heard *it*, and it pleased him.

Chapter 11

[1] And the Lord spoke to Moses and Aaron, saying, [2] Speak ye to the sons of Israel, saying, These are the beasts which ye shall eat of all beasts that are upon the earth. [3] Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat. [4] But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you. [5] And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. [6] And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you. [7] And the swine, because this *animal* divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you. [8] Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you. [9] And these *are* what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat. [10] And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you. [11] Ye shall not eat of their flesh, and ye shall abhor their carcases. [12] And all things that have not fins or scales of those that are in the waters, these are an abomination to you. [13] And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle. [14] And the vulture, and the kite, and the like to it; [15] and the sparrow, and the owl, and the sea-mew, and the like to it: [16] and every raven, and the birds like it, and the hawk and his like, [17] and the night-raven and the cormorant and the stork, [18] and the red-bill, and the pelican, and swan, [19] and the heron, and the lapwing, and the like to it, and the hoopoe and the bat. [20] And all winged creatures that creep, which go upon four feet, are abominations to you. [21] But these ye shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth. [22] And these of them ye shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like. [23] Every creeping thing from among the birds, which has four feet, is an abomination to you. [24] And by these ye shall be defiled; every one that touches their carcases shall be unclean till the evening. [25] And every one that takes of

their dead bodies shall wash his garments, and shall be unclean till the evening. [26] And whichever among the beasts divides the hoof and makes claws, and does not chew the cud, shall be unclean to you; every one that touches their dead bodies shall be unclean till evening. [27] And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening. [28] And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

[29] And these *are* unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard, [30] the ferret, and the chameleon, and the evet, and the newt, and the mole. [31] These are unclean to you of all the reptiles which are on the earth; every one who touches their carcases shall be unclean till evening. [32] And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and *then* it shall be clean. [33] And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean, and it shall be broken. [34] And all food that is eaten, on which water shall come *from such a vessel*, shall be unclean; and every beverage which is drunk in any *such* vessel, shall be unclean. [35] And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean, and they shall be unclean to you. [36] Only *if the water be* of fountains of water, or a pool, or confluence of water, it shall be clean; but he that touches their carcases shall be unclean. [37] And if one of their carcases should fall upon any sowing seed which shall be sown, it shall be clean. [38] But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you. [39] And if one of the cattle die, which it is lawful for you to eat, he that touches their carcases shall be unclean till evening. [40] And he that eats of their carcases shall wash his garments, and be unclean till evening; and he that carries any of their carcases shall wash his garments, and bathe himself in water, and be unclean till evening. [41] And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten. [42] And every *animal* that creeps on its belly, and every one that goes on four *feet* continually, which abounds with feet among all the reptiles creeping upon the earth — ye shall not eat it, for it is an abomination to you. [43] And ye shall not defile your souls with any of the reptiles that creep upon the earth, and ye shall not be polluted with

them, and ye shall not be unclean by them. [44] For I am the Lord your God; and ye shall be sanctified, and ye shall be holy, because I the Lord your God am holy; and ye shall not defile your souls with any of the reptiles creeping upon the earth. [45] For I am the Lord who brought you up out of the land of Egypt to be your God; and ye shall be holy, for I the Lord am holy. [46] This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth; [47] to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

Chapter 12

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses. [3] And on the eighth day she shall circumcise the flesh of his foreskin. [4] And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled. [5] But if she should have born a female child, then she shall be unclean twice seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.

[6] And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest. [7] And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female. [8] And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

Chapter 13

[1] And the Lord spoke to Moses and Aaron, saying, [2] If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests. [3] And the priest shall view the spot in the skin of his flesh; and *if* the hair in the spot be changed *to* white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean. [4] But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed *itself for* white hair, but it is dark, then the priest shall separate *him that has* the spot seven days; [5] and the priest shall look on the spot the seventh day; and, behold, *if* the spot remains before him, *if* the spot has not spread in the skin, then the priest shall separate him the second time seven days. [6] And the priest shall look upon him the second time on the seventh day; and, behold, *if* the spot be dark, *and* the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a *mere* mark, and the man shall wash his garments and be clean. [7] But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest, [8] and the priest shall look upon him; and, behold, *if* the mark have spread in the skin, then the priest shall pronounce him unclean: it is a leprosy.

[9] And if a man have a plague of leprosy, then he shall come to the priest; [10] and the priest shall look, and, behold, if it is a white spot in the skin, and it has changed the hair to white, and *there be* some of the sound part of the quick flesh in the sore — [11] it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean.

[12] And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, wheresoever the priest shall look; [13] then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean. [14] But on whatsoever day the quick flesh shall appear on him, he shall be pronounced unclean. [15] And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy. [16] But if the sound

flesh be restored and changed *to* white, then shall he come to the priest; [17] and the priest shall see *him*, and, behold, *if* the plague is turned white, then the priest shall pronounce the patient clean: he is clean.

[18] And if the flesh should have become an ulcer in his skin, and should be healed, [19] and there should be in the place of the ulcer a white sore, or *one* looking white and bright, or fiery, and it shall be seen by the priest; [20] then the priest shall look, and, behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer. [21] But if the priest look, and behold there is no white hair on it, and it be not below the skin of the flesh, and it be dark-coloured; then the priest shall separate him seven days. [22] But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer. [23] But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

[24] And if the flesh be in his skin *in a state of* fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear, and white, suffused with red or very white; [25] then the priest shall look upon him, and, behold, *if* the hair being white is changed to a bright colour, and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation, and the priest shall pronounce him unclean: it is a plague of leprosy. [26] But if the priest should look, and, behold, there is not in the bright spot any white hair, and it should not be lower than the skin, and it should be dark, then the priest shall separate him seven days. [27] And the priest shall look upon him on the seventh day; and if the spot be much spread in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer. [28] But if the bright spot remain stationary, and be not spread in the skin, but *the sore* should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.

[29] And if a man or a woman have in them a plague of leprosy in the head or the beard; [30] then the priest shall look on the plague, and, behold, *if* the appearance of it be beneath the skin, and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard. [31] And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart *him that has* the plague of the scurf seven days. [32] And

the priest shall look at the plague on the seventh day; and, behold, *if* the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin; [33] then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days. [34] And the priest shall see the scurf on the seventh day; and, behold, *if* the scurf is not spread in the skin after the man's being shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean. [35] But if the scurf be indeed spread in the skin after he has been purified, [36] then the priest shall look, and, behold, *if* the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean. [37] But if the scurf remain before *him* in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean. [38] And if a man or woman should have in the skin of their flesh spots of a bright whiteness, [39] then the priest shall look; and, behold, there *being* bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean. [40] And if any one's head should lose the hair, he is *only* bald, he is clean. [41] And if his head should lose the hair in front, he is forehead bald: he is clean. [42] And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead. [43] And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh, [44] he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head. [45] And the leper in whom the plague is, let his garments be ungirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean. [46] All the days in which the plague shall be upon him, being unclean, he shall be *esteemed* unclean; he shall dwell apart, his place of sojourn shall be without the camp.

[47] And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax, [48] either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin, [49] and the plague be greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and he shall show it to the priest. [50] And the priest shall look upon the plague, and the priest shall set apart *that which has* the plague seven days. [51] And the priest shall look upon the plague on

the seventh day; and if the plague be spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean. [52] He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burnt with fire.

[53] And if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin, [54] then the priest shall give directions, and *one* shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days. [55] And the priest shall look upon it after the plague has been washed; and *if* this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof. [56] And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin. [57] And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire. [58] And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean. [59] This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

Chapter 14

[1] And the Lord spoke to Moses, saying, [2] This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest. [3] And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper. [4] And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop. [5] And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water. [6] And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water. [7] And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field. [8] and the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days. [9] And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair shall he shave; and he shall wash his garments, and wash his body with water, and shall be clean. [10] And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamp without spot of a year old, and three-tenths of fine flour for sacrifice kneaded with oil, and one small cup of oil. [11] And the priest that cleanses shall present the man under purification, and these *offerings* before the Lord, at the door of the tabernacle of witness. [12] And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before the Lord. [13] and they shall kill the lamb in the place where they kill the whole-burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy. [14] And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot. [15] And the priest shall take of the cup of oil, and shall pour it upon his own left hand. [16] And he shall dip with the finger of his right hand *into* some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before the Lord. [17] And the remaining oil that is in his hand, the priest shall put on the tip of

the right ear of him that is under cleansing, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering. [18] And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed *leper*, and the priest shall make atonement for him before the Lord. [19] And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification *to cleanse him* from his sin, and afterwards the priest shall slay the whole-burnt-offering. [20] And the priest shall offer the whole-burnt-offering, and the sacrifice upon the altar before the Lord; and the priest shall make atonement for him, and he shall be cleansed. [21] And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him, and a tenth deal of fine flour mingled with oil for a sacrifice, and one cup of oil, [22] and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering. [23] And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before the Lord. [24] And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before the Lord. [25] And he shall slay the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot. [26] And the priest shall pour of the oil on his own left hand. [27] And the priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before the Lord. [28] And the priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering. [29] And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged, and the priest shall make atonement for him before the Lord.

[30] And he shall offer one of the turtle-doves or of the young pigeons, as he can afford it, [31] the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering, and the priest shall make an atonement before the Lord for him that is under purification. [32] This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification.

[33] And the Lord spoke to Moses and Aaron, saying, [34] Whensoever ye shall enter into the land of the Chananites, which I give you for a

possession, and I shall put the plague of leprosy in the houses of the land of your possession; [35] then the owner of the house shall come and report to the priest, saying, I have seen as it were a plague in the house. [36] And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and *thus* none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house. [37] And he shall look on the plague, and, behold, *if* the plague is in the walls of the house, *he will see* greenish or reddish cavities, and the appearance of them *will be* beneath the surface of the walls. [38] And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days. [39] And the priest shall return on the seventh day and view the house; and, behold, *if* the plague is spread in the walls of the house, [40] then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place. [41] And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place. [42] And they shall take other scraped stones, and put them in the place of the *former* stones, and they shall take other plaster and plaster the house. [43] And if the plague should return again, and break out in the house after they have taken away the stones and after the house is scraped, and after it has been plastered, [44] then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean. [45] And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar without the city into an unclean place. [46] And he that goes into the house at any time, during its separation, shall be unclean until evening. [47] And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

[48] and if the priest shall arrive and enter and see, and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed. [49] And he shall take to purify the house two clean living birds, and cedar wood, and spun scarlet, and hyssop. [50] And he shall slay one bird in an earthen vessel over running water. [51] And he shall take the cedar wood, and the spun scarlet, and the hyssop, and the living bird; and shall dip it into the blood of the bird slain over running water, and with them he shall sprinkle the house seven times. [52] and he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the

hyssop, and with the spun scarlet. [53] And he shall let the living bird go out of the city into the field, and shall make atonement for the house, and it shall be clean. [54] This *is* the law concerning every plague of leprosy and scurf, [55] and of the leprosy of a garment, and of a house, [56] and of a sore, and of a clear spot, and of a shining one, [57] and of declaring in what day it is unclean, and in what day it shall be purged: this *is* the law of the leprosy.

Chapter 15

[1] And the Lord spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whatever man shall have an issue out of his body, his issue is unclean. [3] And this *is* the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness. [4] Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean. [5] And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening. [6] And whosoever sits on the seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening. [7] And he that touches the skin of him that has the issue, shall wash his garments and bathe himself in water, and shall be unclean till evening. [8] And if he that has the issue should spit upon one that is clean, *that person* shall wash his garments, and bathe himself in water, and be unclean until evening. [9] And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean till evening. [10] And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening. [11] And whomsoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening. [12] And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean. [13] and if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean. [14] And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before the Lord to the doors of the tabernacle of witness, and shall give them to the priest. [15] And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atonement for him before the Lord for his issue.

[16] And the man whose seed of copulation shall happen to go forth from him, shall then wash his whole body, and shall be unclean until

evening. [17] And every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening. [18] And a woman, if a man shall lie with her with seed of copulation — they shall both bathe themselves in water and shall be unclean until evening. [19] And the woman whosoever shall have an issue of blood, when her issue shall be in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening. [20] And every thing whereon she shall lie in her separation, shall be unclean; and whatever she shall sit upon, shall be unclean.

[21] And whosoever shall touch her bed shall wash his garments, and bathe his body in water, and shall be unclean until evening. [22] and every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening. [23] And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening. [24] And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean. [25] And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness *shall be* as the days of her separation: she shall be unclean. [26] And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation. [27] Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening. [28] But if she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean. [29] And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness. [30] And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before the Lord for her unclean flux.

[31] And ye shall cause the children of Israel to beware of their uncleannesses; so they shall not die for their uncleanness, in polluting my tabernacle that is among them. [32] This is the law of the man who has an issue, and if one discharge seed of copulation, so that he should be polluted by it. [33] And *this is the law* for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his

issue: *it is a law* for the male and the female, and for the man who shall have lain with her that is set apart.

Chapter 16

[1] And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died. [2] And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory. [3] Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and *having* a ram for a whole-burnt-offering. [4] And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on. [5] And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt-offering. [6] And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house. [7] And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness. [8] and Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat. [9] And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering. [10] and the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness. [11] And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering. [12] And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil. [13] And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die. [14] And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

[15] And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat. [16] and he shall make atonement for the sanctuary on account of the uncleanness

of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness. [17] and there shall be no man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel. [18] And he shall come forth to the altar that is before the Lord, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about. [19] And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel. [20] And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat; [21] and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousness, and all their sins; and he shall lay them upon the head of the live goat, and shall send him by the hand of a ready man into the wilderness. [22] And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness. [23] And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there. [24] And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests. [25] And he shall offer the fat for the sin-offering on the altar.

[26] And he that sends forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp. [27] And the calf for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp, and burn them with fire, even their skins and their flesh and their dung. [28] And he that burns them shall wash his garments, and bathe his body in water, and afterwards he shall enter into the camp.

[29] And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abides among you. [30] For in this day he shall make an atonement for you, to cleanse you from all your

sins before the Lord, and ye shall be purged. [31] This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance. [32] The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate to exercise the priestly office after his father; and he shall put on the linen robe, the holy garment. [33] And he shall make atonement for the most holy place, and the tabernacle of witness; and he shall make atonement for the altar, and for the priests; and he shall make atonement for all the congregation. [34] And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as the Lord commanded Moses.

Chapter 17

[1] And the Lord spoke to Moses, saying, [2] Speak to Aaron and to his sons, and to all the children of Israel, and thou shalt say to them, This is the word which the Lord has commanded, saying, [3] Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp, [4] and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people. [5] That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the Lord unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord. [6] And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to the Lord.

[7] And they shall no longer offer their sacrifices to vain *gods* after which they go a whoring; it shall be a perpetual statute to you for your generations. [8] And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice, [9] and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people. [10] And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul that eats blood, and will destroy it from its people. [11] For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul. [12] Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood. [13] And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust. [14] For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat the blood of any flesh, for the life of all flesh is its blood: every one that eats it shall be

destroyed. [15] And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean. [16] But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

Chapter 18

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, I *am* the Lord your God. [3] Ye shall not do according to the devices of Egypt, in which ye dwelt: and according to the devices of the land of Chanaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances. [4] Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I *am* the Lord your God. [5] So ye shall keep all my ordinances, and all my judgments, and do them; which if a man do, he shall live in them: I *am* the Lord your God. [6] No man shall draw nigh to any of his near kindred to uncover their nakedness; I *am* the Lord. [7] Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou shalt not uncover her nakedness. [8] Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness. [9] The nakedness of thy sister by thy father or by thy mother, born at home or abroad, their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness. [11] Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness. [12] Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father. [13] Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother. [14] Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation. [15] Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness. [16] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. [17] The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen: it is impiety. [18] Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

[19] And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness. [20] And thou shalt not lie with thy neighbour's wife, to defile thyself with her. [21] And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; I *am* the Lord. [22] And thou shalt not lie with a man as with a

woman, for it is an abomination. [23] Neither shalt thou lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination. [24] Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you, [25] and the land is polluted; and I have recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it. [26] And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you: [27] (for all these abominations the men of the land did who were before you, and the land was defiled,) [28] and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you. [29] For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people. [30] And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I *am* the Lord your God.

Chapter 19

[1] And the Lord spoke to Moses, saying, [2] Speak to the congregation of the children of Israel, and thou shalt say to them, Ye shall be holy; for I the Lord your God *am* holy. [3] Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I *am* the Lord your God. [4] Ye shall not follow idols, and ye shall not make to yourselves molten gods: I *am* the Lord your God. [5] And if ye will sacrifice a peace-offering to the Lord, ye shall offer it acceptable from yourselves. [6] In what day soever ye shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burnt with fire. [7] And if it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted. [8] And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

[9] And when ye reap the harvest of your land, ye shall not complete the reaping of your field with exactness, and thou shalt not gather that which falls from thy reaping. [10] And thou shalt not go over the gathering of thy vineyard, neither shalt thou gather the remaining grapes of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God. [11] Ye shall not steal, ye shall not lie, neither shall one bear false witness as an informer against his neighbour. [12] And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God. [13] Thou shalt not injure thy neighbour, neither do thou rob *him*, neither shall the wages of thy hireling remain with thee until the morning.

[14] Thou shalt not revile the deaf, neither shalt thou put a stumbling-block in the way of the blind; and thou shalt fear the Lord thy God: I am the Lord your God. [15] Thou shalt not act unjustly in judgment: thou shalt not accept the person of the poor, nor admire the person of the mighty; with justice shalt thou judge thy neighbour. [16] Thou shalt not walk deceitfully among thy people; thou shalt not rise up against the blood of thy neighbour: I am the Lord your God. [17] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account. [18] And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.

[19] Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two *materials*. [20] And if any one lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, *and* her freedom has not been given to her, they shall be visited *with punishment*; but they shall not die, because she was not set at liberty. [21] And he shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering. [22] And the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him. [23] And whenever ye shall enter into the land which the Lord your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleansed to you, it shall not be eaten. [24] And in the fourth year all its fruit shall be holy, a subject of praise to the Lord. [25] And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

[26] Eat not on the mountains, nor shall ye employ auguries, nor divine by inspection of birds. [27] Ye shall not make a round cutting of the hair of your head, nor disfigure your beard. [28] And ye shall not make cuttings in your body for a *dead* body, and ye shall not inscribe on yourselves any marks. I am the Lord your God. [29] Thou shalt not profane thy daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity. [30] Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord. [31] Ye shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God. [32] Thou shalt rise up before the hoary head, and honour the face of the old man, and shalt fear thy God: I am the Lord your God. [33] And if there should come to you a stranger in your land, ye shall not afflict him. [34] The stranger that comes to you shall be among you as the native, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. [35] Ye shall not act unrighteously in judgment, in measures and weights and scales. [36] There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt. [37] And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Lord your God.

Chapter 20

[1] And the Lord spoke to Moses, saying, [2] Thou shalt also say to the children of Israel, If *there shall be* any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones. [3] And I will set my face against that man, and will cut him off from his people, because he has given of his seed to Moloch, to defile my sanctuary, and profane the name of them that are consecrated to me. [4] And if the natives of the land should in anywise overlook that man in giving of his seed to Moloch, so as not to put him to death; [5] then will I set my face against that man and his family, and I will destroy him, and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

[6] And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul, and will destroy it from among its people. [7] And ye shall be holy, for I the Lord your God *am* holy. [8] And ye shall observe my ordinances, and do them: I *am* the Lord that sanctifies you. [9] Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? he shall be guilty.

[10] Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbour, let them die the death, the adulterer and the adulteress. [11] And if any one should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty. [12] And if any one should lie with his daughter-in-law, let them both be put to death; for they have wrought impiety, they are guilty. [13] And whoever shall lie with a male as with a woman, they have both wrought abomination; let them die the death, they are guilty. [14] Whosoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you. [15] And whosoever shall lie with a beast, let him die the death; and ye shall kill the beast. [16] And whatever woman shall approach any beast, so as to have connexion with it, ye shall kill the woman and the beast: let them die the death, they are guilty. [17] Whosoever shall take his sister by his father or by his mother, and shall see her nakedness, and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin. [18] And whatever man shall

lie with a woman that is set apart *for a flux*, and shall uncover her nakedness, he has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation. [19] And thou shalt not uncover the nakedness of thy father's sister, or of the sister of thy mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity. [20] Whosoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless. [21] Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

[22] And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it. [23] And walk ye not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them: [24] and I said to you, Ye shall inherit their land, and I will give it to you for a possession, *even* a land flowing with milk and honey: I *am* the Lord your God, who have separated you from all people. [25] And ye shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds; and ye shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you by reason of uncleanness. [26] And ye shall be holy to me; because I the Lord your God *am* holy, who separated you from all nations, to be mine.

[27] And *as for* a man or woman whosoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: ye shall stone them with stones, they are guilty.

Chapter 21

[1] And the Lord spoke to Moses, saying, Speak to the priests the sons of Aaron, and thou shalt tell them *that* they shall not defile themselves in their nation for the dead, [2] but *they may mourn* for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother, [3] and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself. [4] He shall not defile himself suddenly among his people to profane himself. [5] And ye shall not shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh. [6] They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy. [7] They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God. [8] And thou shalt hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them *am* holy. [9] And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire.

[10] And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments: [11] neither shall he go in to any dead body, neither shall he defile himself for his father or his mother. [12] And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God *is* upon him: I *am* the Lord. [13] He shall take for a wife a virgin of his own tribe. [14] But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people. [15] And he shall not profane his seed among his people: I *am* the Lord that sanctifies him. [16] And the Lord spoke to Moses, saying, [17] Say to Aaron, A man of thy tribe throughout your generations, who shall have a blemish on him, shall not draw nigh to offer the gifts of his God. [18] No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose disfigured, or his ears cut, [19] a man who has a broken hand or a broken foot, [20] or hump-backed, or blear-eyed, or that has lost his eye-lashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle. [21] Whoever of the seed of Aaron the priest has a blemish on him, shall not draw nigh to offer sacrifices to thy God, because he has a

blemish on him; he shall not draw nigh to offer the gifts of God. [22] The gifts of God *are* most holy, and he shall eat of the holy things. [23] Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them. [24] And Moses spoke to Aaron and his sons, and to all the children of Israel.

Chapter 22

[1] And the Lord spoke to Moses, saying, [2] Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I *am* the Lord. [3] Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from me: I *am* the Lord your God. [4] And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him, [5] or whosoever shall touch any unclean reptile, which will defile him, or *who shall touch* a man, whereby he shall defile him according to all his uncleanness: [6] whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water, [7] and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread. [8] He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I *am* the Lord. [9] And they shall keep my ordinances, that they do not bear iniquity because of them, and die because of them, if they shall profane them: I *am* the Lord God that sanctifies them. [10] And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things. [11] But if a priest should have a soul purchased for money, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread. [12] And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary. [13] And if the daughter of priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it. [14] And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest. [15] And they shall not profane the holy things of the children of Israel, which they offer to the Lord. [16] So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I *am* the Lord that sanctifies them.

[17] And the Lord spoke to Moses, saying, [18] Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them,

Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole-burnt-offerings — [19] your free-will-offerings *shall* be males without blemish of the herds, or of the sheep, or of the goats. [20] They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you. [21] And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it. [22] One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord. [23] And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they shall not be accepted for thy vow. [24] That which has broken testicles, or is crushed or gelt or mutilated, — thou shalt not offer them to the Lord, neither shall ye sacrifice them upon your land. [25] Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you. [26] And the Lord spoke to Moses, saying, [27] As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to the Lord. [28] And a bullock and a ewe, it and its young, thou shalt not kill in one day.

[29] And if thou shouldest offer a sacrifice, a vow of rejoicing to the Lord, ye shall offer it so as to be accepted for you. [30] In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am the Lord. [31] And ye shall keep my commandments and do them. [32] And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I *am* the Lord that sanctifies you, [33] who brought you out of the land of Egypt, to be your God: I *am* the Lord.

Chapter 23

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say unto them, The feasts of the Lord which ye shall call holy assemblies, these are my feasts. [3] Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all your dwellings.

[4] These *are* the feasts to the Lord, holy convocations, which ye shall call in their seasons. [5] In the first month, on the fourteenth day of the month, between the evening times is the Lord's passover. [6] And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall ye eat unleavened bread. [7] And the first day shall be a holy convocation to you: ye shall do no servile work. [8] And ye shall offer whole-burnt-offerings to the Lord seven days; and the seventh day shall be a holy convocation to you: ye shall do no servile work. [9] And the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest; [11] and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up. [12] And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord. [13] And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell of sweet savour to the Lord, and its drink-offering the fourth part of a hin of wine. [14] And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your God: *it is* a perpetual statute throughout your generations in all your dwellings.

[15] And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks: [16] until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to the Lord. [17] Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to the Lord. [18] And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to the Lord: and their meat-offerings and their drink-offerings

shall be a sacrifice, a smell of sweet savour to the Lord. [19] And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits. [20] And the priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them. [21] And ye shall call this day a convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations. [22] And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I *am* the Lord your God.

[23] And the Lord spoke to Moses, saying, [24] Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial of trumpets: it shall be to you a holy convocation. [25] Ye shall do no servile work, and ye shall offer a whole-burnt-offering to the Lord.

[26] And the Lord spoke to Moses, saying, [27] Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to the Lord. [28] Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God. [29] Every soul that shall not be humbled in that day, shall be cut off from among its people. [30] And every soul which shall do work on that day, that soul shall be destroyed from among its people. [31] Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations. [32] It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.

[33] And the Lord spoke to Moses, saying, [34] Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord. [35] And on the first day shall be a holy convocation; ye shall do no servile work. [36] Seven days shall ye offer whole-burnt-offerings to the Lord, and the eighth-day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to the Lord: it is a time of release, ye shall do no servile work. [37] These *are* the feasts to the Lord, which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day: [38] besides the sabbaths of the Lord, and besides your gifts, and besides all

your vows, and besides your free-will-offerings, which ye shall give to the Lord. [39] And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest. [40] And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Lord your God seven days in the year. [41] *It is* a perpetual statute for your generations: in the seventh month ye shall keep it. [42] Seven days ye shall dwell in tabernacles: every native in Israel shall dwell in tents, [43] that your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I *am* the Lord your God. [44] And Moses recounted the feasts of the Lord to the children of Israel.

Chapter 24

[1] And the Lord spoke to Moses, saying, [2] Charge the children of Israel, and let them take for thee pure olive oil beaten for the light, to burn a lamp continually, [3] outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations. [4] Ye shall burn the lamps on the pure lamp-stand before the Lord till the morrow. [5] And ye shall take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts. [6] And ye shall put them *in* two rows, each row *containing* six loaves, on the pure table before the Lord. [7] And ye shall put on *each* row pure frankincense and salt; and *these things* shall be for loaves for a memorial, set forth before the Lord. [8] On the sabbath-day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant. [9] And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

[10] And there went forth a son of an Israelitish woman, and he was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelitish woman, and a man who was an Israelite. [11] And the son of the Israelitish woman named THE NAME and curse; and they brought him to Moses: and his mother's name was Salomith, daughter of Dabri of the tribe of Dan. [12] And they put him in ward, to judge him by the command of the Lord. [13] And the Lord spoke to Moses, saying, [14] Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him. [15] And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse God shall bear his sin. [16] And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord. [17] And whosoever shall smite a man and he die, let him die the death. [18] And whosoever shall smite a beast, and it shall die, let him render life for life. [19] And whosoever shall inflict a blemish on his neighbour, as he has done to him, so shall it be done to himself in return; [20] bruise for bruise, eye for eye, tooth for tooth: as any one may inflict a blemish on a man, so shall it be rendered to him. [21] Whosoever shall smite a man, and he shall die, let him die the death. [22] There shall be one judgment for the

stranger and the native, for I *am* the Lord your God. [23] And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones: and the children of Israel did as the Lord commanded Moses.

Chapter 25

[1] And the Lord spoke to Moses in the mount Sina, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whensoever ye shall have entered into the land, which I give to you, then the land shall rest which I give to you, for its sabbaths to the Lord. [3] Six years thou shalt sow thy field, and six years thou shall prune thy vine, and gather in its fruit. [4] But in the seventh year *shall be* a sabbath, it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine. [5] And thou shalt not gather the spontaneous produce of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land. [6] And the sabbaths of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy hireling, and the stranger that abides with thee. [7] And for thy cattle, and for the wild beats that are in thy land, shall every fruit of it be for food.

[8] And thou shalt reckon to thyself seven sabbaths of years, seven times seven years; and they shall be to thee seven weeks of years, nine and forty years. [9] In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land. [10] And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family. [11] This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye gather its dedicated fruits. [12] For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields. [13] In the year of the release *even* the jubilee of it, shall *each* one return to his possession. [14] And if thou shouldest sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour. [15] According to the number of years after the jubilee shalt thou buy of thy neighbour, according to the number of years of the fruits shall he sell to thee. [16] According as *there may be* a greater number of years he shall increase *the value of* his possession, and according as *there may be* a less number of years he shall lessen *the value of* his possession; for according to the number of his crops, so shall he sell to thee. [17] Let not a man

oppress his neighbour, and thou shalt fear the Lord thy God: I am the Lord thy God.

[18] And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land. [19] And the land shall yield her increase, and ye shall eat to fullness, and shall dwell securely in it. [20] And if ye should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits? [21] Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years. [22] And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old. [23] And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me. [24] And in every land of your possession, ye shall allow ransoms for the land. [25] And if thy brother who is with thee be poor, and should have sold *part* of his possession, and his kinsman who is nigh to him come, then he shall redeem the possession which his brother has sold. [26] And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, *even* his ransom; [27] then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession. [28] But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

[29] And if any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until *the time* is fulfilled: its time of ransom shall be a full year. [30] And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release. [31] But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release. [32] And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites. [33] And if any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel. [34] And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

[35] And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee. [36] Thou shalt not receive from him interest, nor increase: and thou shalt fear thy God: I *am* the Lord: and thy brother shall live with thee. [37] Thou shalt not lend thy money to him at interest, and thou shalt not lend thy meat to him to be returned with increase. [38] I *am* the Lord your God, who brought you out of the land of Egypt, to give you the land of Chanaan, so as to be your God.

[39] And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave. [40] He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release: [41] and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony. [42] Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a *common* servant. [43] Thou shalt not oppress him with labour, and shalt fear the Lord thy God. [44] And whatever number of men-servants and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that are round about thee. [45] And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession. [46] And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.

[47] And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction; [48] after he is sold to him there shall be redemption for him, one of his brethren shall redeem him. [49] A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself, [50] then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year. [51] And if any have a greater number of years *than enough*, according to these he shall pay his ransom out of his purchase-money. [52] And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom [53] as a hireling; he shall be with him from year to year; thou shalt not oppress him with labour before thee. [54] And if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children

with him. [55] For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

Chapter 26

[1] I *am* the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone *for* an object in your land to worship it: I am the Lord your God. [2] Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord. [3] If ye will walk in my ordinances, and keep my commandments, and do them, [4] then will I give you the rain in its season, and the land shall produce its fruits, and the trees of the field shall yield their fruit. [5] And your threshing time shall overtake the vintage, and your vintage shall overtake your seed time; and ye shall eat your bread to the full; and ye shall dwell safely upon your land, and war shall not go through your land. [6] And I will give peace in your land, and ye shall sleep, and none *shall* make you afraid; and I will destroy the evil beasts out of your land, [7] and ye shall pursue your enemies, and they shall fall before you with slaughter. [8] And five of you shall chase a hundred, and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword. [9] And I will look upon you, and increase you, and multiply you, and establish my covenant with you. [10] And ye shall eat that which is old and very old, and bring forth the old to make way for the new. [11] And I will set my tabernacle among you, and my soul shall not abhor you; [12] and I will walk among you, and be your God, and ye shall be my people. [13] I am the Lord your God, who brought you out of the land of Egypt, where ye were slaves; and I broke the band of your yoke, and brought you forth openly.

[14] But if ye will not hearken to me, nor obey these my ordinances, [15] but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant, [16] then will I do thus to you: I will even bring upon you perplexity and the itch, and the fever that causes your eyes to waste away, and *disease* that consumes your life; and ye shall sow your seeds in vain, and your enemies shall eat them. [17] And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you. [18] And if ye still refuse to hearken to me, then will I chasten you yet more even seven times for your sins. [19] And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth as it were brass. [20] And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

[21] And if after this ye should walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins. [22] And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate. [23] And if hereupon ye are not corrected, but walk perversely towards me, [24] I also will walk with you with a perverse spirit, and I also will smite you seven times for your sins. [25] And I will bring upon you a sword avenging the cause of *my* covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies. [26] When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall render your loaves by weight; and ye shall eat, and not be satisfied.

[27] And if hereupon ye will not obey me, but walk perversely towards me, [28] then will I walk with you with a froward mind, and I will chasten you seven-fold according to your sins. [29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30] And I will render your pillars desolate, and will utterly destroy your wooden *images* made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you. [31] And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices. [32] And I will lay your land desolate, and your enemies who dwell in it shall wonder at it. [33] And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate. [34] Then the land shall enjoy its sabbaths all the days of its desolation. [35] And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it. [36] And to those who are left of you I will bring bondage into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from war, and shall fall when none pursues them. [37] And brother shall disregard brother as in war, when none pursues; and ye shall not be able to withstand your enemies. [38] And ye shall perish among the Gentiles, and the land of your enemies shall devour you. [39] And those who are left of you shall perish, because of their sins, and because of the sins of their fathers: in the land of their enemies shall they consume away.

[40] And they shall confess their sins, and the sins of their fathers, that they have transgressed and neglected me, and that they have walked

perversely before me, [41] and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they acquiesce in *the punishment of* their sins. [42] And I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember. [43] And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them: and they shall accept *the punishment of* their iniquities, because they neglected my judgments, and in their soul loathed my ordinances. [44] And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God. [45] And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nation, to be their God; I am the Lord. [46] These are my judgments and my ordinances, and the law which the Lord gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

Chapter 27

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whosoever shall vow a vow as the valuation of his soul for the Lord, [3] the valuation of a male from twenty years old to sixty years old shall be — his valuation shall be fifty didrachms of silver by the standard of the sanctuary. [4] And the valuation of a female shall be thirty didrachms. [5] And if it be from five years old to twenty, the valuation of a male shall be twenty didrachms, and of a female ten didrachms. [6] And from a month old to five years old, the valuation of a male shall be five didrachms, and of a female, three didrachms of silver. [7] And if from sixty year *old* and upward, if it be a male, his valuation shall be fifteen didrachms of silver, and if a female, ten didrachms. [8] And if the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

[9] And if it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy. [10] He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy. [11] And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest. [12] And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand. [13] And if *the worshipper* will at all redeem it, he shall add the fifth part to its value. [14] And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand. [15] And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

[16] And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley. [17] And if he should sanctify his field from the year of release, it shall stand according to his valuation. [18] And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the *next* year of release, and it shall be deducted as an equivalent from his full valuation. [19] And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his. [20]

And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it. [21] But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it. [22] And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession, [23] the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day *as* holy to the Lord. [24] And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. [25] And every valuation shall be by holy weights: the didrachm shall be twenty oboli. [26] And every first-born which shall be produced among thy cattle shall be the Lord's, and no man shall sanctify it: whether calf or sheep, it is the Lord's. [27] But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

[28] And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord. [29] And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. [30] Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord. [31] And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his. [32] And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord. [33] Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldest at all change it, its equivalent also shall be holy, it shall not be redeemed.

[34] These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sina.

Numbers

Chapter 1

[1] And the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying, [2] Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male [3] from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them. [4] And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

[5] And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur. [6] Of Symeon, Salamiel the son of Surisadai. [7] Of Juda, Naasson the son of Aminadab. [8] Of Issachar, Nathanael the son of Sogar. [9] Of Zabulon, Eliab the son of Chaelon. [10] Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur. [11] Of Benjamin, Abidan the son of Gadeoni. [12] Of Dan, Achiezer the son of Amisadai. [13] Of Aser, Phagaiel the son of Echran. [14] Of Gad, Elisaph the son of Raguel. [15] Of Nephthali, Achire the son of Ænan. [16] These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

[17] And Moses and Aaron took these men who were called by name. [18] And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number: [19] as the Lord commanded Moses, so they were numbered in the wilderness of Sina.

[20] And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were — all males from twenty years old and upward, every one that went out with the host — [21] the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred. [22] For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and

upward, every one that goes out with the host, [23] the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

[24] For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [25] the numbering of them of the tribe of Juda, was seventy-four thousand and six hundred.

[26] For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [27] the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred. [28] For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [29] the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.

[30] For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [31] the numbering of them of the tribe of Ephraim, was forty thousand and five hundred. [32] For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [33] the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred. [34] For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, [35] the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred. [36] For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [37] the numbering of them of the tribe of Gad, was forty and five thousand and six hundred

and fifty. [38] For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [39] the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred. [40] For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, [41] the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

[42] For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host, [43] the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

[44] This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family. [45] And the whole numbering of the children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to [46] six hundred thousand and three thousand and five hundred and fifty.

[47] But the Levites of the tribe of their family were not counted among the children of Israel. [48] And the Lord spoke to Moses, saying, [49] See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel. [50] And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle. [51] And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances *to touch it* die. [52] And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host. [53] But let the Levites encamp round about the tabernacle of witness fronting it, and *so* there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness. [54] And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

Chapter 2

[1] And the Lord spoke to Moses and Aaron, saying, [2] Let the children of Israel encamp fronting *each other*, every man keeping his own rank, according to *their* standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness. [3] And they that encamp first toward the east *shall be* the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab. [4] His forces that were numbered, were seventy-four thousand and six hundred. [5] And they that encamp next *shall be* of the tribe of Issachar, and the prince of the sons of Issachar *shall be* Nathanael the son of Sogar. [6] His forces that were numbered, were fifty-four thousand and four hundred. [7] And they that encamp next *shall be* of the tribe of Zabulon, and the prince of the sons of Zabulon *shall be* Eliab the son of Chaelon. [8] His forces that were numbered, were fifty-seven thousand and four hundred. [9] All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces. [10] *This is* the order of the camp of Ruben; their forces *shall be* toward the south, and the prince of the children of Ruben *shall be* Elisur the son of Sediur. [11] His forces that were numbered, were forty-six thousand and five hundred. [12] And they that encamp next to him *shall be* of the tribe of Symeon, and the prince of the sons of Symeon *shall be* Salamiel the son of Surisadai. [13] His forces that were numbered, were fifty-nine thousand and three hundred. [14] And they that encamp next to them *shall be* the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel. [15] His forces that were numbered, were forty-five thousand and six hundred and fifty. [16] All who were numbered of the camp of Ruben, were a hundred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

[17] And *then* the tabernacle of witness shall be set forward, and the camp of the Levites *shall be* between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies. [18] The station of the camp of Ephraim *shall be* westward with their forces, and the head of the children of Ephraim *shall be* Elisama the son of Emiud. [19] His forces that were numbered, are forty thousand and five hundred.

[20] And they that encamp next *shall be* of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur. [21] His

forces that were numbered, were thirty-two thousand and two hundred. [22] And they that encamp next *shall be* of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gadeoni. [23] His forces that were numbered, were thirty-five thousand and four hundred. [24] All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

[25] The order of the camp of Dan *shall be* northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai. [26] His forces that were numbered, were sixty-two thousand and seven hundred. [27] And they that encamp next to him *shall be* the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Echran. [28] His forces that were numbered, were forty-one thousand and five hundred. [29] And they that encamp next *shall be* of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son Ænan. [30] His forces that were numbered were fifty-three thousand and four hundred. [31] All that were numbered of the camp of Dan, *were* a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

[32] This *is* the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, *was* six hundred and three thousand, five hundred and fifty. [33] But the Levites were not numbered with them, as the Lord commanded Moses. [34] And the children of Israel did all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

Chapter 3

[1] And these *are* the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sina. [2] And these *are* the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar. [3] These *are* the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood. [4] And Nadab and Abiud died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

[5] And the Lord spoke to Moses, saying, [6] Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him, [7] and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle. [8] And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle. [9] And thou shalt give the Levites to Aaron, and to his sons the priests; they are given for a gift to me of the children of Israel. [10] And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die. [11] And the Lord spoke to Moses, saying, [12] Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine. [13] For every first-born *is* mine; in the day in which I smote every first-born in the land of Egypt, I sanctified to myself every first-born in Israel: both of man and beast, they shall be mine: I *am* the Lord.

[14] And the Lord spoke to Moses in the wilderness of Sina, saying, [15] Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards. [16] And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

[17] And these were the sons of Levi by their names; Gedson, Caath, and Merari. [18] And these *are* the names of the sons of Gedson according to their families; Lobeni and Semei: [19] and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel: [20] and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families.

[21] To Gedson belongs the family of Lobeni, and the family of Semei: these are the families of Gedson. [22] The numbering of them according to the number of every male from a month old and upwards, their numbering *was* seven thousand and five hundred. [23] And the sons of Gedson shall encamp westward behind the tabernacle. [24] And the ruler of the household of the family of Gedson *was* Elisaph the son of Dael. [25] And the charge of the sons of Gedson in the tabernacle of witness *was* the tent and the veil, and the covering of the door of the tabernacle of witness, [26] and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

[27] To Caath *belonged* one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number. [28] Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things. [29] The families of the sons of Caath, shall encamp beside the tabernacle toward the south. [30] And the chief of the house of the families of the divisions of Caath, *was* Elisaphan the son of Oziel.

[31] And their charge *was* the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works. [32] And the chief over the chief of the Levites, *was* Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things. [33] To Merari *belonged* the family of Mooli, and the family of Musi: these are the families of Merari. [34] The mustering of them according to number, every male from a month old and upwards, *was* six thousand and fifty. [35] And the head of the house of the families of the division of Merari, was Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards. [36] The oversight of the charge of the sons of Merari *included* the chapiters of the tabernacle, and its bars, and its pillars, and its sockets, and all their furniture, and their works, [37] and the pillars of the court round about, and their bases, and their pins, and their cords.

[38] They that encamp before the tabernacle of witness on the east *shall be* Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die. [39] All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, *were* two and twenty thousand.

[40] And the Lord spoke to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name. [41] And thou shalt take the Levites for me — I *am* the Lord — instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel. [42] And Moses counted, as the Lord commanded him, every first-born among the children of Israel. [43] And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three. [44] And the Lord spoke to Moses, saying, [45] Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I *am* the Lord. [46] And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel; [47] thou shalt even take five shekels a head; thou shalt take them according to the holy didrachm, twenty oboli to the shekel. [48] And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them. [49] And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites. [50] He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel. [51] And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

Chapter 4

[1] And the Lord spoke to Moses and Aaron, saying, [2] Take the sum of the children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households; [3] from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.

[4] And these are the works of the sons of Caath in the tabernacle of witness; it is most holy. [5] And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and shall cover with it the ark of the testimony. [6] And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through *the rings*.

[7] And they shall put on the table set forth for shew-bred a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it. [8] And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it. [9] And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister. [10] And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers. [11] And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

[12] And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon staves. [13] And he shall put the covering on the altar, and they shall cover it with a cloth all of purple. [14] And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars. [15] And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up *the furniture*; but shall not touch the holy things, lest they die: these shall the sons of Caath bear in the tabernacle of witness.

[16] Eleazar the son of Aaron the priest is overseer — the oil of the light, and the incense of composition, and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

[17] And the Lord spoke to Moses and Aaron, saying, [18] Ye shall not destroy the family of Caath from the tribe out of the midst of the Levites. [19] This do ye to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing. [20] And *so* they shall by no means go in to look suddenly upon the holy things, and die.

[21] And the Lord spoke to Moses, saying, [22] Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families. [23] Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness. [24] This *is* the public service of the family of Gedson, to minister and to bear. [25] And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness. [26] And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to. [27] According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them. [28] This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

[29] The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them. [30] Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness. [31] And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapiters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and *there shall be* their sockets, and their pillars, and the curtain of the door of the tabernacle. [32] And they shall bear the pillars of the court round about, and *there shall be* their sockets, and *they shall bear* the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them. [33] This is the ministration of

the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

[34] And Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage; [35] from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of witness. [36] And the numbering of them according to their families was two thousand, seven hundred and fifty. [37] This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

[38] And the sons of Gedson were numbered according to their families, according to the houses of their lineage, [39] from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness. [40] And the numbering of them according to their families, according to the houses of their lineage, *was* two thousand six hundred and thirty. [41] This *is* the numbering of the family of the sons of Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

[42] And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers; [43] from five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness. [44] And the numbering of them according to their families, according to the houses of their lineage, *was* three thousand and two hundred. [45] This *is* the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses. [46] All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, *namely*, the Levites, according to their families and according to the houses of their lineage, [47] from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works, and the *charge of* the things that are carried in the tabernacle of witness. [48] And they that were numbered were eight thousand five hundred and eighty. [49] He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their *respective* work, and over their burdens; and they were numbered, as the Lord commanded Moses.

Chapter 5

[1] And the Lord spoke to Moses, saying, [2] Charge the children of Israel, and let them send forth out of the camp every leper, and every one who has in issue of the reins, and every one who is unclean from a dead body. [3] Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them. [4] And the children of Israel did so, and sent them out of the camp: as the Lord said to Moses, so did the children of Israel.

[5] And the Lord spoke to Moses, saying, [6] Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall in anywise have neglected the commandment and transgressed; [7] *that person* shall confess the sin which he has committed, and shall make satisfaction for his trespass: he *shall pay* the principal, and shall add to it the fifth part, and shall make restoration to him against whom he has trespassed. [8] But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass-offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

[9] And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself. [10] And the hallowed things of every man shall be his; and whatever man shall give *any thing* to the priest, the gift shall be his.

[11] And the Lord spoke to Moses, saying, [12] Speak to the children of Israel, and thou shalt say to them, Whosesoever wife shall transgress against him, and slight and despise him, [13] and *supposing* any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken; [14] and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled; [15] then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

[16] And the priest shall bring her, and cause her to stand before the Lord. [17] And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle

of witness, and the priest having taken it shall cast it into the water. [18] And the priest shall cause the woman to stand before the Lord, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse. [19] And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse. [20] But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband: [21] then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring thee into a curse and under an oath in the midst of thy people, in that the Lord should cause thy thigh to rot and thy belly to swell; [22] and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it.

[23] And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse. [24] And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

[25] And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar. [26] And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water. [27] And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people. [28] But if the woman have not been polluted, and be clean, then shall she be guiltless and shall conceive seed. [29] This is the law of jealousy, wherein a married woman should happen to transgress, and be defiled; [30] or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law. [31] Then the man shall be clear from sin, and that woman shall bear her sin.

Chapter 6

[1] And the Lord spoke to Moses, saying, [2] speak to the children of Israel, and thou shalt say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord, [3] he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins, [4] all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk, [5] all the days of his separation: — a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord: he shall be holy, cherishing the long hair of the head, [6] all the days of his vow to the Lord: he shall not come nigh to any dead body, [7] to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

[8] All the days of his vow he shall be holy to the Lord. [9] And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved. [10] And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

[11] And the priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day, [12] in which he was consecrated to the Lord, *all* the days of his vow; and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

[13] And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness. [14] And he shall bring his gift to the Lord; one he-lamb of a year old without blemish for a whole-burnt-offering, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering; [15] and a basket of unleavened bread of fine flour, *even* loaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering. [16] And the priest shall bring them before the Lord, and shall offer his sin-offering, and his whole-burnt-offering. [17] And he

shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering. [18] And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace-offering.

[19] And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the votary after he has shaved off his holy hair. [20] And the priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave-offering and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine. [21] This is the law of the votary who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

[22] And the Lord spoke to Moses, saying, [23] Speak to Aaron and to his sons, saying, Thus ye shall bless the children of Israel, saying to them, [24] The Lord bless thee and keep thee; [25] the Lord make his face to shine upon thee, and have mercy upon thee; [26] the Lord lift up his countenance upon thee, and give thee peace. [27] And they shall put my name upon the children of Israel, and I the Lord will bless them.

Chapter 7

[1] And it came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture, he even anointed them, and consecrated them. [2] And the princes of Israel brought *gifts*, twelve princes of their fathers' houses: these were the heads of tribes, these are they that presided over the numbering. [3] And they brought their gift before the Lord, six covered waggons, and twelve oxen; a waggon from two princes, and a calf from each: and they brought them before the tabernacle. [4] And the Lord spoke to Moses, saying, [5] Take of them, and they shall be for the works of the services of the tabernacle of witness: and thou shalt give them to the Levites, to each one according to his ministration. [6] And Moses took the waggons and the oxen, and gave them to the Levites. [7] And he gave two waggons and four oxen to the sons of Gedson, according to their ministrations. [8] And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest. [9] But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

[10] And the rulers brought *gifts* for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar. [11] And the Lord said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

[12] And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda. [13] And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [14] One golden censer of ten shekels full of incense. [15] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; [16] and one kid of the goats for a sin-offering. [17] And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this *was* the gift of Naasson the son of Aminadab.

[18] On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought *his offering*. [19] And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [20] One censer of ten golden

shekels, full of incense. [21] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [22] and one kid of the goats for a sin-offering. [23] And for a sacrifice, a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Nathanael the son of Sogar.

[24] On the third day the prince of the sons of Zabulon, Eliab the son of Chaelon. [25] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [26] One golden censer of ten shekels, full of incense. [27] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [28] and one kid of the goats for a sin-offering. [29] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Eliab the son of Chaelon.

[30] On the fourth day Elisur the son of Sediur, the prince of the children of Ruben. [31] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [32] One golden censer of ten shekels full of incense. [33] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [34] and one kid of the goats for a sin-offering. [35] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisur the son of Sediur.

[36] On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai. [37] *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [38] One golden censer of ten shekels, full of incense. [39] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [40] and one kid of the goats for a sin-offering. [41] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Salamiel the son of Surisadai.

[42] On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel. [43] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat offering. [44] One golden censer of ten shekels, full of incense. [45] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [46] and one kid of the goats for a sin-offering. [47] And for a sacrifice of

peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisaph the son of Raguel.

[48] On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud. [49] *He brought* his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [50] One golden censer of ten shekels, full of incense. [51] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [52] and one kid of the goats for a sin-offering. [53] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisama the son of Emiud.

[54] On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur. [55] *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. [56] One golden censer of ten shekels, full of incense. [57] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [58] and one kid of the goats for a sin-offering. [59] And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Gamaliel the son of Phadassur.

[60] On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni. [61] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. [62] One golden censer of ten shekels, full of incense. [63] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [64] and one kid of the goats for a sin-offering. [65] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Abidan the son of Gadeoni.

[66] On the tenth day the prince of the sons of Dan, Achiezer the son of Amisadai. [67] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [68] One golden censer of ten shekels, full of incense. [69] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [70] and one kid of the goats for a sin-offering. [71] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five

ewe-lambs of a year old. This *was* the gift of Achiezer the son of Amisadai.

[72] On the eleventh day the prince of the sons of Aser, Phageel the son of Echran. [73] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. [74] One golden censer of ten shekels, full of incense. [75] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [76] and one kid of the goats for a sin-offering. [77] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Phageel the son of Echran.

[78] On the twelfth day the prince of the sons of Nephthali, Achire the son of Ænan. [79] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat offering. [80] One golden censer of ten shekels, full of incense. [81] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [82] and one kid of the goats for a sin-offering. [83] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Achire the son of Ænan.

[84] This was the dedication of the altar in the day in which *Moses* anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers: [85] each charger of a hundred and thirty shekels, and each bowl of seventy shekels: all the silver of the vessels *was* two thousand four hundred shekels, the shekels according to the holy shekel. [86] Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels. [87] All the cattle for whole-burnt-offerings, twelve calves, twelve rams, twelve he-lambs of a year old, and their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering. [88] All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this is the dedication of the altar, after that *Moses* consecrated *Aaron*, and after he anointed him.

[89] When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubs; and he spoke to him.

Chapter 8

[1] And the Lord spoke to Moses, saying, [2] Speak to Aaron, and thou shalt say to him, Whenever thou shalt set the lamps in order, the seven lamps shall give light opposite the candlestick. [3] And Aaron did so: on one side opposite the candlestick he lighted its lamps, as the Lord appointed Moses. [4] And this *is* the construction of the candlestick: *it is* solid, golden — its stem, and its lilies — all solid: according to the pattern which the Lord shewed Moses, so he made the candlestick.

[5] And the Lord spoke to Moses, saying, [6] Take the Levites out of the midst of the children of Israel, and thou shalt purify them. [7] And thus shalt thou perform their purification: thou shalt sprinkle them with water of purification, and a razor shall come upon the whole of their body, and they shall wash their garments, and shall be clean.

[8] And they shall take one calf of the herd, and its meat-offering, fine flour mingled with oil: and thou shalt take a calf of a year old of the herd for a sin-offering. [9] And thou shalt bring the Levites before the tabernacle of witness; and thou shalt assemble all the congregation of the sons of Israel. [10] And thou shalt bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites. [11] And Aaron shall separate the Levites for a gift before the Lord from the children of Israel: and they shall be prepared to perform the works of the Lord. [12] And the Levites shall lay their hands on the heads of the calves; and thou shalt offer one for a sin-offering, and the other for a whole-burnt-offering to the Lord, to make atonement for them.

[13] And thou shalt set the Levites before the Lord, and before Aaron, and before his sons; and thou shalt give them as a gift before the Lord. [14] And thou shalt separate the Levites from the midst of the sons of Israel, and they shall be mine. [15] And afterwards the Levites shall go in to perform the works of the tabernacle of witness; and thou shalt purify them, and present them before the Lord. [16] For these are given to me for a present out of the midst of the children of Israel: I have taken them to myself instead of all the first-born of the sons of Israel that open every womb. [17] For every first-born among the children of Israel *is* mine, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified them to myself. [18] And I took the Levites in the place of every first-born among the children of Israel. [19] And I gave the Levites presented as a gift to Aaron and his sons out of the midst of the children of Israel, to do the service of the children of Israel

in the tabernacle of witness, and to make atonement for the children of Israel: thus there shall be none among the sons of Israel to draw nigh to the holy things.

[20] And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them. [21] So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them. [22] And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron, and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.

[23] And the Lord spoke to Moses, saying, [24] This is the *ordinance* for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness. [25] And from fifty years old *the Levites* shall cease from the ministry, and shall not work any longer. [26] And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shalt thou do to the Levites in their charges.

Chapter 9

[1] And the Lord spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying, [2] Speak, and let the children of Israel keep the passover in its season. [3] On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance. [4] And Moses ordered the children of Israel to sacrifice the passover, [5] on the fourteenth day of the first month in the wilderness of Sina, as the Lord appointed Moses, so the children of Israel did.

[6] And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day. [7] And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel? [8] And Moses said to them, stand there, and I will hear what charge the Lord will give concerning you. [9] And the Lord spoke to Moses, saying, [10] Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord, [11] in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it. [12] They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover. [13] And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity. [14] And if there should come to you a stranger in your land, and should keep the passover to the Lord, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

[15] And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning. [16] So it was continually: the cloud covered it by day, and the appearance of fire by night. [17] And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped. [18] The children of

Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp. [19] And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God, and they shall not remove. [20] And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord. [21] And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night. [22] When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart. [23] For they shall depart by the command of the Lord: — they kept the charge of the Lord by the command of the Lord by the hand of Moses.

Chapter 10

[1] And the Lord spoke to Moses, saying, [2] Make to thyself two silver trumpets: thou shalt make them of beaten work; and they shall be to thee for the purpose of calling the assembly, and of removing the camps. [3] And thou shalt sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness. [4] And if they shall sound with one, all the rulers even the princes of Israel shall come to thee. [5] And ye shall sound an alarm, and the camps pitched eastward shall begin to move. [6] And ye shall sound a second alarm, and the camps pitched southward shall move; and ye shall sound a third alarm, and the camps pitched westward shall move forward; and ye shall sound a fourth alarm, and they that encamp toward the north shall move forward: they shall sound an alarm at their departure. [7] And whenever ye shall gather the assembly, ye shall sound, but not an alarm. [8] And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations. [9] And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before the Lord, and ye shall be saved from your enemies. [10] And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I *am* the Lord your God.

[11] And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness. [12] And the children of Israel set forward with their baggage in the wilderness of Sina; and the cloud rested in the wilderness of Pharan. [13] And the first rank departed by the word of the Lord by the hand of Moses.

[14] And they first set in motion the order of the camp of the children of Juda with their host; and over their host *was* Naasson, son of Aminadab. [15] And over the host of the tribe of the sons of Issachar, *was* Nathanael son of Sogar. [16] And over the host of the tribe of the sons of Zabulon, *was* Eliab the son of Chaelon. [17] And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

[18] And the order of the camp of Ruben set forward with their host; and over their host *was* Elisur the son of Sediur. [19] And over the host of

the tribe of the sons of Symeon, *was* Salamiel son of Surisadai. [20] And over the host of the tribe of the children of Gad, *was* Elisaph the son of Raguel. [21] And the sons of Caath shall set forward bearing the holy things, and *the others* shall set up the tabernacle until they arrive. [22] And the order of the camp of Ephraim shall set forward with their forces; and over their forces *was* Elisama the son of Semiud.

[23] And over the forces of the tribes of the sons of Manasse, *was* Gamaliel the *son* of Phadassur. [24] And over the forces of the tribe of the children of Benjamin, *was* Abidan the *son* of Gadeoni. [25] And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces *was* Achiezer the *son* of Amisadai. [26] And over the forces of the tribe of the sons of Aser, *was* Phageel the son of Echran. [27] And over the forces of the tribe of the sons of Nephthali, *was* Achire the son of Ænan. [28] These *are* the armies of the children of Israel; and they set forward with their forces.

[29] And Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do thee good, for the Lord has spoken good concerning Israel. [30] And he said to him, I will not go, but *I will go* to my land and to my kindred. [31] And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us. [32] And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do thee good.

[33] And they departed from the mount of the Lord a three days' journey; and the ark of the covenant of the Lord went before them a three days' journey to provide rest for them. [34] And the cloud overshadowed them by day, when they departed from the camp. [35] And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee. [36] And in the resting he said, Turn again, O Lord, the thousands *and* tens of thousands in Israel.

Chapter 11

[1] And the people murmured sinfully before the Lord; and the Lord heard *them* and was very angry; and fire was kindled among them from the Lord, and devoured a part of the camp. [2] And the people cried to Moses: and Moses prayed to the Lord, and the fire was quenched. [3] And the name of that place was called Burning; for a fire was kindled among them from the Lord.

[4] And the mixed multitude among them lusted exceedingly; and they and the children of Israel sat down and wept and said, Who shall give us flesh to eat? [5] We remember the fish, which we ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and the garlic, and the onions. [6] But now our soul is dried up; our eyes *turn* to nothing but to the manna. [7] And the manna is as coriander seed, and the appearance of it the appearance of hoar-frost. [8] And the people went through the field, and gathered, and ground it in the mill, or pounded it in a mortar, and baked it in a pan, and made cakes of it; and the sweetness of it was as the taste *of* wafer made with oil. [9] And when the dew came upon the camp by night, the manna came down upon it.

[10] And Moses heard them weeping by their families, every one in his door: and the Lord was very angry; and the thing was evil in the sight of Moses. [11] And Moses said to the Lord, Why hast thou afflicted thy servant, and why have I not found grace in thy sight, that thou shouldest lay the weight of this people upon me? [12] Have I conceived all this people, or have I born them? that thou sayest to me, Take them into thy bosom, as a nurse would take her suckling, into the land which thou swarest to their fathers? [13] Whence have I flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat. [14] I shall not be able to bear this people alone, for this thing is too heavy for me. [15] And if thou doest thus to me, slay me utterly, if I have found favour with thee, that I may not see my affliction.

[16] And the Lord said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. [17] And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone. [18] And to the people thou shalt say, Purify yourselves for the morrow, and ye shall eat flesh;

for ye wept before the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: and the Lord shall allow you to eat flesh, and ye shall eat flesh. [19] Ye shall not eat one day, nor two, nor five days, nor ten days, nor twenty days; [20] ye shall eat for a full month, until *the flesh* come out at your nostrils; and it shall be nausea to you, because ye disobeyed the Lord, who is among you, and wept before him, saying, What had we to do to come out of Egypt? [21] And Moses said, The people among whom I am are six hundred thousand footmen; and thou saidst, I will give them flesh to eat, and they shall eat a whole month. [22] Shall sheep and oxen be slain for them, and shall it suffice them? or shall all the fish of the sea be gathered together for them, and shall it suffice them? [23] And the Lord said to Moses, Shall not the hand of the Lord be fully sufficient? now shalt thou know whether my word shall come to pass to thee or not.

[24] And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle. [25] And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased. [26] And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. [27] And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp. [28] And Joshua the son of Naue, who attended on Moses, the chosen one, said, *My* lord Moses, forbid them. [29] And Moses said to him, Art thou jealous on my account? and would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them. [30] And Moses departed into the camp, himself and the elders of Israel.

[31] And there went forth a wind from the Lord, and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth. [32] And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp. [33] The flesh was yet between their teeth, before it failed, when the Lord was wroth with the people, and the Lord smote the people with a very great plague. [34] And the name of that place was called the Graves of Lust; for there they buried the people that lusted. [35]

The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.

Chapter 12

[1] And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman. [2] And they said, Has the Lord spoken to Moses only? has he not also spoken to us? and the Lord heard it. [3] And the man Moses was very meek beyond all the men that were upon the earth. [4] And the Lord said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness. [5] And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth. [6] And he said to them, Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision, and in sleep will I speak to him. [7] My servant Moses *is* not so; he is faithful in all my house. [8] I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of the Lord; and why were ye not afraid to speak against my servant Moses? [9] And the great anger of the Lord *was* upon them, and he departed. [10] And the cloud departed from the tabernacle; and, behold, Mariam was leprous, *white* as snow; and Aaron looked upon Mariam, and, behold, she *was* leprous. [11] And Aaron said to Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned. [12] Let her not be as it were like death, as an abortion coming out of his mother's womb, when *the disease* devours the half of the flesh. [13] And Moses cried to the Lord, saying, O God, I beseech thee, heal her. [14] And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

[15] And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

Chapter 13

[1] And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan. [2] And the Lord spoke to Moses, saying, [3] Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

[4] And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these *were* the princes of the sons of Israel. [5] And these *are* their names: of the tribe of Ruben, Samuel the son of Zachur. [6] Of the tribe of Symeon, Saphat the son of Suri. [7] Of the tribe of Judah, Chaleb the son of Jephonne. [8] Of the tribe of Issachar, Ilaal the son of Joseph. [9] Of the tribe of Ephraim, Ause the son of Naue. [10] Of the tribe of Benjamin, Phalti the son of Raphu. [11] Of the tribe of Zabulon, Gudiel the son of Sudi. [12] Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi. [13] Of the tribe of Dan, Amiel the son of Gamali. [14] Of the tribe of Aser, Sathur the son of Michael. [15] Of the tribe of Nephthali, Nabi the son of Sabi. [16] Of the tribe of Gad, Gudiel the son of Macchi. [17] These *are* the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

[18] And Moses sent them to spy out the land of Chanaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain, [19] and ye shall see the land, what it is, and the people that dwells on it, whether it is strong or weak, or *whether* they are few or many. [20] And what the land is on which they dwell, *whether* it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled *cities* or unwalled. [21] And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days *were* the days of spring, the forerunners of the grape.

[22] And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath. [23] And they went up by the wilderness, and departed as far as Chebron; and there *was* Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanin of Egypt. [24] And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and *they took* of the pomegranates and the figs. [25] And they called that place, The valley of the cluster, because of the cluster which the children of Israel cut down

from thence. [26] And they returned from thence, having surveyed the land, after forty days.

[27] And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation, and they shewed the fruit of the land: [28] and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it. [29] Only the nation that dwells upon it is bold, and they have very great and strong walled towns, and we saw there the children of Enach. [30] And Amalec dwells in the land toward the south: and the Chettite and the Evite, and the Jebusite, and the Amorite dwells in the hill country: and the Chananite dwells by the sea, and by the river Jordan. [31] And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them. [32] But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we. [33] And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature. [34] And there we saw the giants; and we were before them as locusts, yea even so were we before them.

Chapter 14

[1] And all the congregation lifted up their voice and cried; and the people wept all that night. [2] And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them, [3] Would we had died in the land of Egypt! or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt. [4] And they said one to another, Let us make a ruler, and return into Egypt. [5] And Moses and Aaron fell upon their face before all the congregation of the children of Israel.

[6] But Joshua the *son* of Naue, and Chaleb the *son* of Jephonne, of *the number of* them that spied out the land, rent their garments, [7] and spoke to all the congregation of the children of Israel, saying, The land which we surveyed is indeed extremely good. [8] If the Lord choose us, he will bring us into this land, and give it us; a land which flows with milk and honey. [9] Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season *of prosperity* is departed from them, but the Lord *is* among us: fear them not.

[10] And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel. [11] And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them? [12] I will smite them with death, and destroy them; and I will make of thee and of thy father's house a great nation, and much greater than this. [13] And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people from them by thy might. [14] Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen *by them* face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire. [15] And *if* thou shalt destroy this nation as one man; then all the nations that have heard thy name shall speak, saying, [16] Because the Lord could not bring this people into the land which he sware to them, he has overthrown them in the wilderness. [17] And now, O Lord, let thy strength be exalted, as thou spakest, saying, [18] The Lord *is* long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation. [19] Forgive

this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now.

[20] And the Lord said to Moses, I am gracious to them according to thy word. [21] But *as* I live and my name is living, so the glory of the Lord shall fill all the earth. [22] For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice, [23] surely they shall not see the land, which I sware to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it. [24] But my servant Chaleb, because there was another spirit in him, and he followed me, I will bring him into the land into which he entered, and his seed shall inherit it. [25] But Amalec and the Chananite dwell in the valley: to-morrow turn and depart for the wilderness by the way of the Red Sea.

[26] And the Lord spoke to Moses and Aaron, saying, [27] How long *shall I endure* this wicked congregation? I have heard their murmurings against me, *even* the murmuring of the children of Israel, which they have murmured concerning you. [28] Say to them, *As* I live, saith the Lord: surely as ye spoke into my ears, so will I do to you. [29] Your carcases shall fall in this wilderness; and all those of you that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me, [30] ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the *son* of Naue. [31] And your little ones, who ye said should be a prey, them will I bring into the land; and they shall inherit the land, which ye rejected. [32] And your carcases shall fall in this wilderness. [33] And your sons shall be fed in the wilderness forty years, and they shall bear your fornication, until your carcases be consumed in the wilderness. [34] According to the number of the days during which ye spied the land, forty days, a day for a year, ye shall bear your sins forty years, and ye shall know my fierce anger. [35] I the Lord have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed, and there they shall die.

[36] And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land, — [37] the men that spoke evil reports against the land, even died of the plague before the Lord. [38] And Joshua the son of Naue and Chaleb the son of Jephonne *still* lived of those men that went

to spy out the land. [39] And Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

[40] And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned. [41] And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper. [42] Go not up, for the Lord is not with you; so shall ye fall before the face of your enemies. [43] For Amalec and the Chananite *are* there before you, and ye shall fall by the sword; because ye have disobeyed the Lord and turned aside, and the Lord will not be among you. [44] And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp. [45] And Amalec and the Chananite that dwelt in that mountain came down, and routed them, and destroyed them unto Herman; and they returned to the camp.

Chapter 15

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, When ye are come into the land of your habitation, which I give to you, [3] and thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether of the herd or the flock: [4] then he that offers his gift to the Lord shall bring a meat-offering of fine flour, a tenth part of an ephah mingled with oil, even with the fourth part of a hin. [5] And for a drink-offering ye shall offer the fourth part of a hin on the whole-burnt-offering, or on the meat-offering: for every lamb thou shalt offer so much, as a sacrifice, a smell of sweet savour to the Lord. [6] And for a ram, when ye offer it as a whole-burnt-offering or as a sacrifice, thou shalt prepare as a meat-offering two tenths of fine flour mingled with oil, the third part of a hin. [7] And ye shall offer for a smell of sweet savour to the Lord wine for a drink-offering, the third part of a hin. [8] And if ye sacrifice *a bullock* from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord, [9] then *the worshipper* shall offer upon the calf a meat-offering, three tenth deals of fine flour mingled with oil, *even* the half of a hin. [10] And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savour to the Lord.

[11] Thus shalt thou do to one calf or to one ram, or to one lamb of the sheep or kid of the goats. [12] According to the number of what ye shall offer, so shall ye do to each one, according to their number. [13] Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savour to the Lord. [14] And if there should be a stranger among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savour to the Lord — as ye do, so the *whole* congregation shall offer to the Lord.

[15] There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as ye *are*, so shall the stranger be before the Lord. [16] There shall be one law and one ordinance for you, and for the stranger that abides among you.

[17] And the Lord spoke to Moses, saying, [18] Speak to the sons of Israel, and thou shalt say to them, When ye are entering into the land, into which I bring you, [19] then it shall come to pass, when ye shall eat of the bread of the land, ye shall separate a wave-offering, a special

offering to the Lord, the first-fruits of your dough. [20] Ye shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall ye separate it, [21] even the first-fruits of your dough, and ye shall give the Lord a heave-offering throughout your generations.

[22] But whensoever ye shall transgress, and not perform all these commands, which the Lord spoke to Moses; [23] as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations, [24] then it shall come to pass, if a trespass be committed unwillingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savour to the Lord, and its meat-offering and its drink-offering according to the ordinance, and one kid of the goats for a sin-offering. [25] And the priest shall make atonement for all the congregation of the children of Israel, and *the trespass* shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins. [26] And it shall be forgiven as respects all the congregation of the children of Israel, and the stranger that is abiding among you, because *it is* involuntary to all the people.

[27] And if one soul sin unwillingly, he shall bring one she-goat of a year old for a sin-offering. [28] And the priest shall make atonement for the soul that committed the trespass unwillingly, and that sinned unwillingly before the Lord, to make atonement for him. [29] There shall be one law for the native among the children of Israel, and for the stranger that abides among them, whosoever shall commit a trespass unwillingly.

[30] And whatever soul either of the natives or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be cut off from his people, [31] for he has set at nought the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin *is* upon him.

[32] And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day. [33] And they who found him gathering sticks on the sabbath-day brought him to Moses and Aaron, and to all the congregation of the children of Israel. [34] And they placed him in custody, for they did not determine what they should do to him. [35] And the Lord spoke to Moses, saying, Let the man be by all means put to death: *do ye* all the congregation, stone him with stones. [36] And all the congregation brought him forth out of the camp; and all the

congregation stoned him with stones outside the camp, as the Lord commanded Moses.

[37] And the Lord spoke to Moses, saying, [38] Speak to the children of Israel, and thou shalt tell them; and let them make for themselves fringes upon the borders of their garments throughout their generations: and ye shall put upon the fringes of the borders a lace of blue. [39] And it shall be on your fringes, and ye shall look on them, and ye shall remember all the commands of the Lord, and do them: and ye shall not turn back after your imaginations, and after *the sight of your* eyes in the things after which ye go a whoring; [40] that ye may remember and perform all my commands, and ye shall be holy unto your God. [41] I *am* the Lord your God that brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

Chapter 16

[1] And Core the son of Isaar the son of Caath the son of Levi, and Dathan and Abiron, sons of Eliab, and Aun the son of Phaleth the son of Ruben, spoke; [2] and rose up before Moses, and two hundred and fifty men of the sons of Israel, chiefs of the assembly, chosen councillors, and men of renown. [3] They rose up against Moses and Aaron, and said, Let it be enough for you that all the congregation *are* holy, and the Lord *is* among them; and why do ye set up yourselves against the congregation of the Lord? [4] And when Moses heard it, he fell on his face. [5] And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosen for himself, he has brought to himself. [6] This do ye: take to yourselves censers, Core and all his company; [7] and put fire on them, and put incense on them before the Lord to-morrow; and it shall come to pass that the man whom the Lord has chosen, he shall be holy: let it be enough for you, ye sons of Levi. [8] And Moses said to Core, Hearken to me, ye sons of Levi. [9] Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel, and brought you near to himself to minister in the services of the tabernacle of the Lord, and to stand before the tabernacle to minister for them? [10] And he has brought thee near and all thy brethren the sons of Levi with thee, and do ye seek to be priests also? [11] Thus *it is with* thee and all thy congregation which is gathered together against God: and who is Aaron, that ye murmur against him?

[12] And Moses sent to call Dathan and Abiron sons of Eliab; and they said, We will not go up. [13] Is it a little thing that thou hast brought us up to a land flowing with milk and honey, to kill us in the wilderness, *and* that thou altogether rulest over us? [14] Thou art a prince, and hast thou brought us into a land flowing with milk and honey, and hast thou given us an inheritance of land and vineyards? wouldest thou have put out the eyes of those men? we will not go up. [15] And Moses was exceeding indignant, and said to the Lord, Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them. [16] And Moses said to Core, Sanctify thy company, and be ready before the Lord, thou and Aaron and they, to-morrow. [17] And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before the Lord, two hundred and fifty censers, and thou and Aaron shall bring each his censer.

[18] And each man took his censer, and they put on them fire, and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness. [19] And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation. [20] And the Lord spoke to Moses and Aaron, saying, [21] Separate your selves from the midst of this congregation, and I will consume them at once. [22] And they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, *shall* the wrath of the Lord *be* upon the whole congregation? [23] And the Lord spoke to Moses, saying, [24] Speak to the congregation, saying, Depart from the company of Core round about.

[25] And Moses rose up and went to Dathan and Abiron, and all the elders of Israel went with him. [26] And he spoke to the congregation, saying, Separate yourselves from the tents of these stubborn men, and touch nothing that belongs to them, lest ye be consumed with them in all their sin. [27] And they stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children and their store.

[28] And Moses said, Hereby shall ye know that the Lord has sent me to perform all these works, that *I have* not *done them* of myself. [29] If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then the Lord has not sent me. [30] But if the Lord shall shew by a wonder, and the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades, then ye shall know that these men have provoked the Lord.

[31] And when he ceased speaking all these words, the ground clave asunder beneath them. [32] And the ground opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle. [33] And they went down and all that they had, alive into Hades; and the ground covered them, and they perished from the midst of the congregation. [34] And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up *also*. [35] And fire went forth from the Lord, and devoured the two hundred and fifty men that offered incense.

[36] And the Lord said to Moses, [37] and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified the censers [38] of these sinners against their own souls, and do thou make them beaten plates a covering to the altar, because they were

brought before the Lord and hallowed; and they became a sign to the children of Israel. [39] And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near, and they put them as a covering on the altar: [40] a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as Core and as they that conspired with him, as the Lord spoke to him by the hand of Moses.

[41] And the children of Israel murmured the next day against Moses and Aaron, saying, Ye have killed the people of the Lord. [42] And it came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it, and the glory of the Lord appeared. [43] And Moses and Aaron went in, in front of the tabernacle of witness.

[44] And the Lord spoke to Moses and Aaron, saying, [45] Depart out of the midst of this congregation, and I will consume them at once: and they fell upon their faces. [46] And Moses said to Aaron, Take a censer, and put on it fire from the altar, and put incense on it, and carry it away quickly into the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, it has begun to destroy the people. [47] And Aaron took as Moses spoke to him, and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people. [48] And he stood between the dead and the living, and the plague ceased. [49] And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core. [50] And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

Chapter 17

[1] And the Lord spoke to Moses, saying, [2] Speak to the children of Israel, and take rods of them, according to the houses of their families, a rod from all their princes, according to the houses of their families, twelve rods, and write the name of each on his rod. [3] And write the name of Aaron on the rod of Levi; for it is one rod *for each*: they shall give *them* according to the tribe of the house of their families. [4] And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee. [5] And it shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

[6] And Moses spoke to the children of Israel, and all their chiefs gave him a rod *each*, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron *was* in the midst of the rods. [7] And Moses laid up the rods before the Lord in the tabernacle of witness. [8] And it came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds. [9] And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

[10] And the Lord said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die. [11] And Moses and Aaron did as the Lord commanded Moses, so did they. [12] And the children of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed, we are consumed. [13] Every one that touches the tabernacle of the Lord, dies: shall we die utterly?

Chapter 18

[1] And the Lord spoke to Aaron, saying, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood. [2] And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them be joined to thee, and let them minister to thee; and thou and thy sons with thee *shall minister* before the tabernacle of witness. [3] And they shall keep thy charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die. [4] And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to thee. [5] And ye shall keep the charges of the holy things, and the charges of the altar, and *so* there shall not be anger among the children of Israel. [6] And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness. [7] And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

[8] And the Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee for a perpetual ordinance. [9] And let this be to you from all the holy things that are consecrated *to me, even* the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be thine and thy sons'. [10] In the most holy place shall ye eat them; every male shall eat them, thou and thy sons: they shall be holy to thee.

[11] And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them.

[12] Every first-offering of oil, and every first-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to thee have I given them. [13] All the first-fruits that are in their land, whatsoever they

shall offer to the Lord, shall be thine: every clean person in thy house shall eat them.

[14] Every devoted thing among the children of Israel shall be thine. [15] And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine: only the first-born of men shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle. [16] And the redemption of them *shall be* from a month old; their valuation of five shekels — it is twenty oboli according to the holy shekel. [17] But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to the Lord.

[18] And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, it shall be thine. [19] Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for thee and thy seed after thee.

[20] And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I *am* thy portion and thine inheritance in the midst of the children of Israel. [21] And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, whereinsoever they perform ministry in the tabernacle of witness. [22] And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt. [23] And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance. [24] Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.

[25] And the Lord spoke to Moses, saying, [26] Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to the Lord, a tenth of the tenth. [27] And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press. [28] So shall ye also separate them from all the offerings of the Lord out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an

offering to the Lord to Aaron the priest. [29] Of all your gifts ye shall offer an offering to the Lord, and of every first-fruit the consecrated part from it. [30] And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press. [31] And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness. [32] And ye shall not bear sin by reason of it, for ye shall have offered an offering of first-fruits from it, and ye shall not profane the holy things of the children of Israel, that ye die not.

Chapter 19

[1] And the Lord spoke to Moses and Aaron, saying, [2] This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no spot on her, and on which no yoke has been put. [3] And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face. [4] And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness. [5] And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed. [6] And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer.

[7] And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening. [8] And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening. [9] And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification. [10] And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

[11] He that touches the dead body of any man, shall be unclean seven days. [12] He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean. [13] Every one that touches the carcase of the person of a man, if he should have died, and *the other* not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him. [14] And this *is* the law; if a man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days. [15] And every open vessel which has not a covering bound upon it, shall be unclean. [16] And every one who shall touch a man slain by violence, or a corpse, or human bone, or sepulchre, shall be unclean seven days.

[17] And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel.

[18] And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb. [19] And the clean man shall sprinkle *the water* on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and *the other* shall wash his garments, and bathe himself in water, and shall be unclean until evening. [20] And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean. [21] And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening. [22] And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.

Chapter 20

[1] And the children of Israel, *even* the whole congregation, came into the wilderness of Sin, in the first month, and the people abode in Cades; and Mariam died there, and was buried there. [2] And there was no water for the congregation: and they gathered themselves together against Moses and Aaron. [3] And the people reviled Moses, saying, Would we had died in the destruction of our brethren before the Lord! [4] And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle? [5] And wherefore *is* this? Ye have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither figs, nor vines, nor pomegranates, neither is there water to drink.

[6] And Moses and Aaron went from before the assembly to the door of the tabernacle of witness, and they fell upon their faces; and the glory of the Lord appeared to them. [7] And the Lord spoke to Moses, saying, [8] Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of the rock, and give drink to the congregation and their cattle. [9] And Moses took his rod which was before the Lord, as the Lord commanded. [10] And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock? [11] And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle. [12] And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. [13] This is the water of Strife, because the children of Israel spoke insolently before the Lord, and he was sanctified in them.

[14] And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel; Thou knowest all the distress that has come upon us. [15] And *how* our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers. [16] And we cried to the Lord, and the Lord heard our voice, and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of thy coasts. [17] We will pass through thy land: we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern: we will go by the king’s highway; we will

not turn aside to the right hand or to the left, until we have passed thy borders. [18] And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war. [19] And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain. [20] And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand. [21] So Edom refused to allow Israel to pass through his borders, and Israel turned away from him. [22] And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

[23] And the Lord spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying, [24] Let Aaron be added to his people; for ye shall certainly not go into the land which I have given the children of Israel, because ye provoked me at the water of strife. [25] Take Aaron, and Eleazar his son, and bring them up to the mount Or before all the congregation; [26] and take Aaron's apparel from off him, and put it on Eleazar his son: and let Aaron die there and be added to *his people*. [27] And Moses did as the Lord commanded him, and took him up to mount Or, before all the congregation. [28] And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain. [29] And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, *even* all the house of Israel.

Chapter 21

[1] And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; and he made war on Israel, and carried off some of them captives. [2] And Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my power, I will devote it and its cities *to thee*. [3] And the Lord hearkened to the voice of Israel, and delivered the Chananite into his power; and *Israel* devoted him and his cities, and they called the name of that place Anathema.

[4] And having departed from mount Or by the way *leading* to the Red Sea, they compassed the land of Edom, and the people lost courage by the way. [5] And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us ought of Egypt to slay us in the wilderness? for there is not bread nor water; and our soul loathes this light bread. [6] And the Lord sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died. [7] And the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray therefore to the Lord, and let him take away the serpent from us. [8] And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it on a signal-*staff*; and it shall come to pass that whenever a serpent shall bite a man, every one *so* bitten that looks upon it shall live. [9] And Moses made a serpent of brass, and put it upon a signal-*staff*: and it came to pass that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

[10] And the children of Israel departed, and encamped in Oboth. [11] And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east. [12] And thence they departed, and encamped in the valley of Zared. [13] And they departed thence and encamped on the other side of Arnon in the wilderness, *the country* which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites. [14] Therefore it is said in a book, A war of the Lord has set on fire Zoob, and the brooks of Arnon. [15] And he has appointed brooks to cause Er to dwell *there*; and it lies near to the coasts of Moab.

[16] And thence *they came to* the well; this *is* the well of which the Lord said to Moses, Gather the people, and I will give them water to drink. [17] Then Israel sang this song at the well, Begin *to sing* of the well; [18] the princes digged it, the kings of the nations in their kingdom,

in their lordship sank it in the rock: and *they went* from the well to Manthanain, [19] and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab *as seen* from the top of the quarried *rock* that looks toward the wilderness.

[20] And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying, [21] We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard. [22] We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries. [23] And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel. [24] And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman. [25] And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it. [26] For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon. [27] Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared. [28] For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon. [29] Woe to thee, Moab; thou art lost, thou people of Chamos: their sons are sold for preservation, and their daughters are captives to Seon king of the Amorites. [30] And their seed shall perish *from* Esebon to Daebon; and their women have yet farther kindled a fire against Moab.

[31] And Israel dwelt in all the cities of the Amorites. [32] And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there. [33] And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain. [34] And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon. [35] And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

Chapter 22

[1] And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho. [2] And when Balac son of Sepphor saw all that Israel did to the Amorite, [3] then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel. [4] And Moab said to the elders of Madiam, Now shall this assembly lick up all that are round about us, as a calf would lick up the green *herbs* of the field: — and Balac son of Sepphor was king of Moab at that time. [5] And he sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying, Behold, a people is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me. [6] And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whomsoever thou dost bless, they are blessed, and whomsoever thou dost curse, they are cursed. [7] And the elders of Moab went, and the elders of Madiam, and their divining *instruments were* in their hands; and they came to Balaam, and spoke to him the words of Balac. [8] And he said to them, Tarry here the night, and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

[9] And God came to Balaam, and said to him, Who are these men with thee? [10] And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying, [11] Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land. [12] And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed. [13] And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you. [14] And the princes of Moab rose, and came to Balac, and said, Balaam will not come with us.

[15] And Balac yet again sent more princes and more honourable than they. [16] And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me. [17] For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people. [18] And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and

gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind. [19] And now do ye also tarry here this night, and I shall know what the Lord will yet say to me. [20] And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the word which I shall speak to thee, it shalt thou do.

[21] And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. [22] And God was very angry because he went; and the angel of the Lord rose up to withstand him. Now he had mounted his ass, and his two servants were with him. [23] And when the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and *Balaam* smote the ass with his staff to direct her in the way.

[24] And the angel of the Lord stood in the avenues of the vines, a fence *being* on this side and a fence on that. [25] And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

[26] And the angel of the Lord went farther, and came and stood in a narrow place where it was impossible to turn to the right or the left. [27] And when the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff. [28] And God opened the mouth of the ass, and she says to Balaam, What have I done to thee, that thou hast smitten me this third time? [29] And Balaam said to the ass, Because thou hast mocked me; and if I *had* had a sword in my hand, I would now have killed thee. [30] And the ass says to Balaam, *Am* not I thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding *thee*? and he said, No. [31] And God opened the eyes of Balaam, and he sees the angel of the Lord withstanding *him* in the way, and his sword drawn in his hand, and he stooped down and worshipped on his face. [32] And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time. [33] And if she had not turned out of the way, surely now, I should have slain thee, and should have saved her alive. [34] And Balaam said to the angel of the Lord, I have sinned, for I did not know that thou wert standing opposite in the way to meet *me*; and now if it shall not be pleasing to thee *for me to go on*, I will return. [35] And the angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balac.

[36] And when Balac heard that Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the *extreme* part of the borders. [37] And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee? [38] And Balaam said to Balac, Behold, I am now come to thee: shall I be able to say anything? the word which God shall put into my mouth, that I shall speak. [39] And Balaam went with Balac, and they came to the cities of streets. [40] And Balac offered sheep and calves, and sent to Balaam and to his princes who were with him. [41] And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people.

Chapter 23

[1] And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams. [2] And Balac did as Balaam told him; and he offered up a calf and a ram on *every* altar. [3] And Balaam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall shew me, I will report to thee. And Balac stood by his sacrifice. [4] And Balaam went to enquire of God; and he went straight forward, and God appeared to Balaam; and Balaam said to him, I have prepared the seven altars, and have offered a calf and a ram on *every* altar. [5] And God put a word into the mouth of Balaam, and said, thou shalt return to Balac, and thus shalt thou speak. [6] And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him. [7] And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and Come, call for a curse for me upon Israel. [8] How can I curse whom the Lord curses not? or how can I devote whom God devotes not? [9] For from the top of the mountains I shall see him, and from the hills I shall observe him: behold, the people shall dwell alone, and shall not be reckoned among the nations. [10] Who has exactly calculated the seed of Jacob, and who shall number the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

[11] And Balac said to Balaam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed *them*. [12] And Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this? [13] And Balac said to him, Come yet with me to another place where thou shalt not see the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.

[14] And he took him to a high place of the field to the top of the quarried *rock*, and he built there seven altars, and offered a calf and a ram on *every* altar. [15] And Balaam said to Balac, Stand by thy sacrifice, and I will go to enquire of God. [16] And God met Balaam, and put a word into his mouth, and said, return to Balac, and thus shalt thou speak. [17] And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has the Lord spoken? [18] And he took up his parable, and

said, rise up, Balac, and hear; hearken as a witness, thou son of Sepphor. [19] God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep *to his word*? [20] Behold, I have received *commandment* to bless: I will bless, and not turn back. [21] There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Lord his God *is* with him, the glories of rulers *are* in him. [22] It was God who brought him out of Egypt; he has as it were the glory of a unicorn. [23] For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform. [24] Behold, the people shall rise up as a lion's whelp, and shall exalt himself as a lion; he shall not lie down till he have eaten the prey, and he shall drink the blood of the slain.

[25] And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all. [26] And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do? [27] And Balac said to Balaam, Come *and* I will remove thee to another place, if it shall please God, and curse me them from thence. [28] And Balac took Balaam to the top of Phogor, which extends to the wilderness. [29] And Balaam said to Balac, build me here seven altars, and prepare me here seven calves, and seven rams. [30] And Balac did as Balaam told him, and offered a calf and a ram on *every* altar.

Chapter 24

[1] And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness. [2] And Balaam lifted up his eyes, and sees Israel encamped by their tribes; and the Spirit of God came upon him. [3] And he took up his parable and said, Balaam son of Beor says, the man who sees truly says, [4] he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened: [5] How goodly *are* thy habitations, Jacob, and thy tents, Israel! [6] as shady groves, and as gardens by a river, and as tents which God pitched, and as cedars by the waters. [7] There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased. [8] God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his darts he shall shoot through the enemy. [9] He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

[10] And Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed *him* this third time. [11] Now therefore flee to thy place: I said, I will honour thee, but now the Lord has deprived thee of glory. [12] And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying, [13] If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to make it good or bad by myself; whatsoever things God shall say, them will I speak. [14] And now, behold, I return to my place; come, I will advise thee of what this people shall do to thy people in the last days.

[15] And he took up his parable and said,

Balaam the son of Beor says, the man who sees truly says, [16] hearing the oracles of God, receiving knowledge from the Most High, and having seen a vision of God in sleep; his eyes were opened. [17] I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth. [18] And Edom shall be an inheritance, and Esau his enemy shall be an inheritance *of Israel*, and Israel wrought valiantly. [19] And *one* shall arise out of Jacob, and

destroy out of the city him that escapes. [20] And having seen Amalec, he took up his parable and said, Amalec *is* the first of the nations; yet his seed shall perish. [21] And having seen the Kenite, he took up his parable and said, thy dwelling-place *is* strong; yet though thou shouldest put thy nest in a rock, [22] and though Beor should have a skillfully contrived hiding-place, the Assyrians shall carry thee away captive. [23] And he looked upon Og, and took up his parable and said, Oh, oh, who shall live, when God shall do these things? [24] And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together. [25] And Balaam rose up and departed and returned to his place, and Balac went to his own home.

Chapter 25

[1] And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab. [2] And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols. [3] And Israel consecrated themselves to Beel-phegor; and the Lord was very angry with Israel. [4] And the Lord said to Moses, Take all the princes of the people, and make them examples *of judgment* for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel. [5] And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beel-phegor. [6] And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness. [7] And Phinees the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand, [8] and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel. [9] And those that died in the plague were four and twenty thousand.

[10] And the Lord spoke to Moses, saying, [11] Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy. [12] Thus do thou say *to him*, Behold, I give him a covenant of peace: [13] and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel. [14] Now the name of the smitten Israelitish man, who was smitten with the Madianitish woman, *was* Zambri son of Salmon, prince of a house of the tribe of Symeon. [15] And the name of the Madianitish woman who was smitten, *was* Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

[16] And the Lord spoke to Moses, saying, Speak to the children of Israel, saying, [17] Plague the Madianites as enemies, and smite them, [18] for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madiam, who was smitten in the day of the plague because of Phogor.

Chapter 26

[1] And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying, [2] Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

[3] And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying, [4] *This is the numbering* from twenty years old and upward as the Lord commanded Moses. And the sons of Israel that came out of Egypt *are as follows*: [5] Ruben *was* the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites. [6] To Asron, the family of Asroni: to Charmi, the family of Charmi. [7] These *are* the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

[8] And the sons of Phallu *were* Eliab,

— [9] and the sons of Eliab, Namuel, and Dathan, and Abiron: these *are* renowned men of the congregation; these are they that rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord. [10] And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign. [11] But the sons of Core died not.

[12] And the sons of Symeon: — the family of the sons of Symeon: to Namuel, *belonged* the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites. [13] To Zara the family of the Zaraites; to Saul the family of the Saulites. [14] These *are* the families of Symeon according to their numbering, two and twenty thousand and two hundred.

[15] And the sons of Juda, Er and Aunan; and Er and Aunan died in the land of Chanaan. [16] And these were the sons of Juda, according to their families: to Selom *belonged* the family of the Selonites; to Phares, the family of the Pharesites; to Zara, the family of the Zaraites. [17] And the sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites. [18] These *are* the families of Juda according to their numbering, seventy-six thousand and five hundred.

[19] And the sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuaites. [20] To Jasub, the family of the Jasubites; to Samram, the family of the Samramites. [21]

These *are* the families of Issachar according to their numbering, sixty-four thousand and four hundred.

[22] The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites. [23] These *are* the families of Zabulon according to their numbering, sixty thousand and five hundred.

[24] The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites; [25] to Azeni, the family of the Azenites; to Addi, the family of the Addites: [26] to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites. [27] These *are* the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

[28] The sons of Aser according to their families; to Jamin, the family of the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of the Bariaites. [29] To Chober, the family of the Choberites; to Melchiel, the family of the Melchielites. [30] And the name of the daughter of Aser, Sara. [31] These *are* the families of Aser according to their numbering, forty-three thousand and four hundred.

[32] The sons of Joseph according to their families, Manasse and Ephraim.

[33] The sons of Manasse. To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites. [34] And these *are* the sons of Galaad; to Achiezer, the family of the Achiezerites; to Cheleg, the family of the Chelegites. [35] To Esriel, the family of the Esrielites; to Sychem, the family of the Sychemites. [36] To Symaer, the family of the Symaerites; and to Opher, the family of the Opherites. [37] And to Salpaad the son of Opher there were no sons, but daughters: and these *were* the names of the daughters of Salpaad; Mala, and Nua, and Egla, and Melcha, and Thersa. [38] These *are* the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

[39] And these *are* the children of Ephraim; to Suthala, the family of the Suthalanites; to Tanach, the family of the Tanachites. [40] These *are* the sons of Suthala; to Eden, the family of the Edenites. [41] These *are* the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these *are* the families of the children of Joseph according to their families.

[42] The sons of Benjamin according to their families; to Bale, the family of the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family of the Jachiranites. [43] To Sophan, the family of the

Sophanites. [44] And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemanites. [45] These *are* the sons of Benjamin by their families according to their numbering, thirty-five thousand and five hundred.

[46] And the sons of Dan according to their families; to Same, the family of the Sameites; these *are* the families of Dan according to their families. [47] All the families of Samei according to their numbering, sixty-four thousand and four hundred.

[48] The sons of Nephthali according to their families; to Asiel, the family of the Asielites; to Gauni, the family of the Gaunites. [49] To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites. [50] These *are* the families of Nephthali, according to their numbering, forty thousand and three hundred.

[51] This *is* the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.

[52] And the Lord spoke to Moses, saying, [53] To these the land shall be divided, so that they may inherit according to the number of the names. [54] To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance: to each one, as they have been numbered, shall their inheritance be given. [55] The land shall be divided to the names by lot, they shall inherit according to the tribes of their families. [56] Thou shalt divide their inheritance by lot between the many and the few. [57] And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites. [58] These *are* the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram. [59] And the name of his wife *was* Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam their sister. [60] And to Aaron were born both Nadab and Abiud, and Eleazar, and Ithamar. [61] And Nadab and Abiud died when they offered strange fire before the Lord in the wilderness of Sina. [62] And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

[63] And this *is* the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho. [64] And among these there was not a man numbered by Moses and Aaron, whom, *even* the children of Israel, they numbered in the

wilderness of Sinai. [65] For the Lord said to them, They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne, and Joshua the *son* of Naue.

Chapter 27

[1] And the daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala, and Nua, and Egla, and Melcha, and Thersa; [2] and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying, [3] Our father died in the wilderness, and he was not in the midst of the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father's brethren. [4] And Moses brought their case before the Lord.

[5] And the Lord spoke to Moses, saying, [6] The daughters of Salpaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father's brethren, and thou shalt assign their father's inheritance to them. [7] And thou shalt speak to the children of Israel, saying, [8] If a man die, and have no son, ye shall assign his inheritance to his daughter. [9] And if he have no daughter, ye shall give his inheritance to his brother. [10] And if he have no brethren, ye shall give his inheritance to his father's brother. [11] And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as the Lord commanded Moses. [12] And the Lord said to Moses, Go up to the mountain that is in the country beyond Jordan, this mount Nabau, and behold the land Chanaan, which I give to the sons of Israel for a possession. [13] And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added *to them* in mount Or: [14] because ye transgressed my commandment in the wilderness of Sin, when the congregation resisted *and refused* to sanctify me; ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin. [15] And Moses said to the Lord, [16] Let the Lord God of spirits and of all flesh look out for a man over this congregation, [17] who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; so the congregation of the Lord shall not be as sheep without a shepherd. [18] And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Naue, a man who has the Spirit in him, and thou shalt lay thy hands upon him. [19] And thou shalt set him before Eleazar the

priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them. [20] And thou shalt put of thy glory upon him, that the children of Israel may hearken to him. [21] And he shall stand before Eleazar the priest, and they shall ask of him before the Lord the judgment of the Urim: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

[22] And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation. [23] And he laid his hands on him, and appointed him as the Lord ordered Moses.

Chapter 28

[1] And the Lord spoke to Moses, saying, [2] Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me in my feasts my gifts, my presents, my burnt-offerings for a sweet-smelling savour. [3] And thou shalt say to them, These are the burnt-offerings, all that ye shall bring to the Lord; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually. [4] Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening.

[5] And thou shalt offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin. [6] *It is* a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord. [7] And its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to the Lord. [8] And the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to the Lord. [9] And on the sabbath-day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering. [10] *It is* a whole-burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

[11] And at the new moons ye shall bring a whole-burnt-offering to the Lord, two calves of the herd, and one ram, seven lambs of a year old without blemish. [12] Three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram. [13] A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord. [14] Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this *is* the whole-burnt-offering monthly throughout the months of the year.

[15] And *he shall offer* one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

[16] And in the first month, on the fourteenth day of the month, *is* the passover to the Lord. [17] And on the fifteenth day of this month *is* a feast; seven days ye shall eat unleavened bread. [18] And the first day shall be to you a holy convocation; ye shall do no servile work. [19] And

ye shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. [20] And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. [21] Thou shalt offer a tenth for each lamb, for the seven lambs. [22] And *thou shalt offer* one kid of the goats for a sin-offering, to make atonement for you. [23] Beside the perpetual whole-burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance, [24] these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to the Lord; beside the continual whole-burnt-offering, thou shalt offer its drink-offering. [25] And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.

[26] And on the day of the new corn, when ye shall offer a new sacrifice *at the festival* of weeks to the Lord, there shall be to you a holy convocation; ye shall do no servile work, [27] and ye shall bring whole-burnt-offerings for a sweet-smelling savour to the Lord, two calves of the herd, one ram, seven lambs without blemish. [28] Their meat-offering *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, and two tenth deals for one ram. [29] A tenth for each lamb separately, for the seven lambs; and a kid of the goats, [30] for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and [31] ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

Chapter 29

[1] And in the seventh month, on the first day of the month, there shall be to you a holy convocation: ye shall do no servile work: it shall be to you a day of blowing the trumpets. [2] And ye shall offer whole-burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven lambs of a year old without blemish. [3] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram: [4] a tenth deal for each several ram, for the seven lambs. [5] And one kid of the goats for a sin-offering, to make atonement for you. [6] Beside the whole-burnt-offerings for the new moon, and their meat-offerings, and their drink-offerings, and their perpetual whole-burnt-offering; and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to the Lord.

[7] And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work. [8] And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. [9] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. [10] A tenth deal for each several lamb, for the seven lambs. [11] And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

[12] And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to the Lord seven days. [13] And ye shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savour to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish. [14] their meat-offerings *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams. [15] A tenth deal for every lamb, for the fourteen lambs. [16] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

[17] And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish. [18] Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance. [19] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

[20] On the third day eleven calves, two rams, fourteen lambs of a year old without blemish. [21] Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance. [22] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[23] On the fourth day ten calves, two rams, fourteen lambs of a year old without spot. [24] There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance. [25] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering *there shall be* their meat-offerings and their drink-offerings.

[26] On the fifth day nine calves, two rams, fourteen lambs of a year old without spot. [27] Their meat-offerings and their drink-offerings *shall be* to the calves and the rams and the lambs according to their number, according to their ordinance. [28] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[29] On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish. [30] There shall be their meat-offerings and their drink-offerings to the calves and rams and lambs according to their number, according to their ordinance. [31] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[32] On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish. [33] Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance. [34] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings. [35] And on the eighth day there shall be to you a release: ye shall do no servile work in it. [36] And ye shall offer whole-burnt-offerings *as* sacrifices to the Lord, one calf, one ram, seven lambs of a year old without spot. [37] *There shall be* their meat-offerings and their drink-offerings for the calf and the ram and

the lambs according to their number, according to their ordinance. [38] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[39] These *sacrifices* shall ye offer to the Lord in your feasts, besides your vows; and *ye shall offer* your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.

Chapter 30

[1] And Moses spoke to the children of Israel according to all that the Lord commanded Moses. [2] And Moses spoke to the heads of the tribes of the children of Israel, saying, This *is* the thing which the Lord has commanded. [3] Whatsoever man shall vow a vow to the Lord, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do. [4] And if a woman shall vow a vow to the Lord, or bind herself with an obligation in her youth in her father's house; and her father should hear her vows and her obligations, wherewith she has bound her soul, and her father should hold his peace at her, then all her vows shall stand, [5] and all the obligations with which she has bound her soul, shall remain to her. [6] But if her father straitly forbid *her* in the day in which he shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and the Lord shall hold her guiltless, because her father forbade her.

[7] But if she should be indeed married, and her vows be upon her according to the utterance of her lips, in respect of *the obligations* which she has contracted upon her soul; [8] and her husband should hear, and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding, and her obligations, which she has contracted upon her soul shall stand. [9] But if her husband should straitly forbid *her* in the day in which he should hear her, none of her vows or obligations which she has contracted upon her soul shall stand, because her husband has disallowed her, and the Lord shall hold her guiltless.

[10] And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her. [11] And if her vow *be made* in the house of her husband, or the obligation upon her soul with an oath, [12] and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her. [13] But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations *contracted* upon her soul, shall stand to her; her husband has cancelled them, and the Lord shall hold her guiltless. [14] Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. [15] But if he be wholly silent at her from day to day, then shall he bind upon her all her vows;

and he shall confirm to her the obligations *which she has bound* upon herself, because he held his peace at her in the day in which he heard her. [16] And if her husband should in any wise cancel *them* after the day in which he heard *them*, then he shall bear his iniquity. [17] These *are* the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in *her* youth in the house of *her* father.

Chapter 31

[1] And the Lord spoke to Moses, saying, [2] Avenge the wrongs of the children of Israel on the Madianites, and afterwards thou shalt be added to thy people. [3] And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Madian, to inflict vengeance on Madian from the Lord. [4] Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array. [5] And they numbered of the thousands of Israel a thousand of *each* tribe, twelve thousands; *these were* armed for war. [6] And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets *were* in their hands.

[7] And they set themselves in array against Madian, as the Lord commanded Moses; and they slew every male. [8] And they slew the kings of Madian together with their slain *subjects*; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their *other* slain. [9] And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions: and they spoiled their forces. [10] And they burnt with fire all their cities in the places of their habitation and they burnt their villages with fire. [11] And they took all their plunder, and all their spoils, both man and beast. [12] And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho. [13] And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them. [14] And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array. [15] And Moses said to them, Why have ye saved every female alive? [16] For they were *the occasion* to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord. [17] Now then slay every male in all the spoil, slay every woman, who has known the lying with man. [18] And as for all the captivity of women, who have not known the lying with man, save ye them alive. [19] And ye shall encamp outside the *great* camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day, and ye and your captivity *shall purify yourselves* on the seventh day. [20] And ye shall

purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

[21] And Eleazar the priest said to the men of the host that came from the battle-array, This *is* the ordinance of the law which the Lord has commanded Moses. [22] Beside the gold, and the silver, and the brass, and the iron, and lead, and tin, [23] every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water. [24] And on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

[25] And the Lord spoke to Moses, saying, [26] Take the sum of the spoils of the captivity both of man and beast, thou and Eleazar the priest, and the heads of the families of the congregation. [27] And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation. [28] And ye shall take a tribute for the Lord from the warriors that went out to battle; one soul out of five hundred, from the men, and from the cattle, even from the oxen, and from the sheep, and from the asses; and ye shall take from their half. [29] And thou shalt give *them* to Eleazar the priest *as* the first-fruits of the Lord. [30] And from the half belonging to the children of Israel thou shalt take one in fifty from the men, and from the oxen, and from the sheep, and from the asses, and from all the cattle; and thou shalt give them to the Levites that keep the charges in the tabernacle of the Lord.

[31] And Moses and Eleazar the priest did as the Lord commanded Moses. [32] And that which remained of the spoil which the warriors took, was — of the sheep, six hundred and seventy-five thousand: [33] and oxen, seventy-two thousand: [34] and asses, sixty-one thousand. [35] And persons of women who had not known lying with man, all the souls, thirty-two thousand. [36] And the half, *even* the portion of them that went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred. [37] And the tribute to the Lord from the sheep was six hundred and seventy-five. [38] And the oxen, six and thirty thousand, and the tribute to the Lord seventy-two. [39] And asses, thirty thousand and five hundred, and the tribute to the Lord, sixty-one: [40] and the persons, sixteen thousand, and the tribute of them to the Lord, thirty-two souls.

[41] And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses; [42] from the half belonging to the children of Israel, whom Moses separated from the men of war. [43] And the half *taken* from the sheep, belonging to the

congregation, was three hundred and thirty-seven thousand and five hundred. [44] And the oxen, thirty-six thousand; [45] asses, thirty thousand and five hundred; [46] and persons, sixteen thousand. [47] And Moses took of the half belonging to the children of Israel the fiftieth part, of men and of cattle, and he gave them to the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.

[48] And all those who were appointed to be officers of thousands of the host, captains of thousands and captains of hundreds, approached Moses, and said to Moses, [49] Thy servants have taken the sum of the men of war with us, and not one is missing. [50] And we have brought our gift to the Lord, *every* man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement for us before the Lord. [51] And Moses and Eleazar the priest took the gold from them, even every wrought article. [52] And all the wrought gold, even the offering that they offered to the Lord, was sixteen thousand and seven hundred and fifty shekels from the captains of thousands and the captains of hundreds. [53] For the men of war took plunder every one for himself. [54] And Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds, and brought the vessels into the tabernacle of witness, a memorial of the children of Israel before the Lord.

Chapter 32

[1] And the children of Ruben and the children of Gad had a multitude of cattle, very great; and they saw the land of Jazer, and the land of Galaad; and the place was a place for cattle: [2] and the children of Ruben and the children of Gad came, and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying, [3] Ataroth, and Daebon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabau, and Baean, [4] the land which the Lord has delivered up before the children of Israel, is pasture land, and thy servants have cattle. [5] And they said, If we have found grace in thy sight, let this land be given to thy servants for a possession, and do not cause us to pass over Jordan.

[6] And Moses said to the sons of Gad and the sons of Ruben, Shall your brethren go to war, and shall ye sit here? [7] And why do ye pervert the minds of the children of Israel, that they should not cross over into the land, which the Lord gives them? [8] Did not your fathers thus, when I sent them from Cades Barne to spy out the land? [9] And they went up to the valley of the cluster, and spied the land, and turned aside the heart of the children of Israel, that they should not go into the land, which the Lord gave them. [10] And the Lord was very angry in that day, and sware, saying, [11] Surely these men who came up out of Egypt from twenty years old and upward, who know good and evil, shall not see the land which I sware *to give* to Abraam and Isaac and Jacob, for they have not closely followed after me: [12] save Caleb the son of Jephonne, who was set apart, and Joshua the son of Naue, for they closely followed after the Lord. [13] And the Lord was very angry with Israel; and for forty years he caused them to wander in the wilderness, until all the generation which did evil in the sight of the Lord was extinct. [14] Behold, ye are risen up in the room of your fathers, a combination of sinful men, to increase yet farther the fierce wrath of the Lord against Israel. [15] For ye will turn away from him to desert him yet once more in the wilderness, and ye will sin against this whole congregation.

[16] And they came to him, and said, We will build here folds for our cattle, and cities for our possessions; [17] and we will arm ourselves and go as an advanced guard before the children of Israel, until we shall have brought them into their place; and our possessions shall remain in walled cities because of the inhabitants of the land. [18] We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance. [19] And we will not any longer inherit with them from

the other side of Jordan and onwards, because we have our full inheritance on the side beyond Jordan eastward.

[20] And Moses said to them, If ye will do according to these words, if ye will arm yourselves before the Lord for battle, [21] and every one of you will pass over Jordan fully armed before the Lord, until his enemy be destroyed from before his face, [22] and the land shall be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord, and as regards Israel; and this land shall be to you for a possession before the Lord. [23] But if ye will not do so, ye will sin against the Lord; and ye shall know your sin, when afflictions shall come upon you. [24] And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

[25] And the sons of Ruben and the sons of Gad spoke to Moses, saying, Thy servants will do as our lord commands. [26] Our store, and our wives, and all our cattle shall be in the cities of Galaad. [27] But thy servants will go over all armed and set in order before the Lord to battle, as *our* lord says.

[28] And Moses appointed to them *for judges* Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel. [29] And Moses said to them, If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before the Lord, and ye shall subdue the land before you, then ye shall give to them the land of Galaad for a possession. [30] But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan. [31] And the sons of Ruben and the sons of Gad answered, saying, Whatsoever the Lord says to his servants, that will we do. [32] We will go over armed before the Lord into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

[33] And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about. [34] And the sons of Gad built Daebon, and Ataroth, and Aroer, [35] and Sophar, and Jazer, and they set them up, [36] and Namram, and Baetharan, strong cities, and folds for sheep. [37] And the sons of Ruben built Esebon, and Eleale, and Kariatham, [38] and Beelmeon, surrounded *with walls*, and Sebama; and they called the names of the cities which

they built, after their own names. [39] And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it. [40] And Moses gave Galaad to Machir the son of Manasse, and he dwelt there. [41] And Jair the *son* of Manasse went and took their villages, and called them the villages of Jair. [42] And Nabau went and took Caath and her villages, and called them Naboth after his name.

Chapter 33

[1] And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron. [2] And Moses wrote their removals and their stages, by the word of the Lord: and these are the stages of their journeying. [3] They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went forth with a high hand before all the Egyptians. [4] And the Egyptians buried those that died of them, even all that the Lord smote, every first-born in the land of Egypt; also the Lord executed vengeance on their gods. [5] And the children of Israel departed from Ramesses, and encamped in Socchoth: [6] and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness. [7] And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon, and encamped opposite Magdol. [8] And they departed from before Iroth, and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness, and encamped in Picriae. [9] And they departed from Picriae, and came to Ælim; and in Ælim *were* twelve fountains of water, and seventy palm-trees, and they encamped there by the water. [10] And they departed from Ælim, and encamped by the Red Sea. [11] And they departed from the Red Sea, and encamped in the wilderness of Sin.

[12] And they departed from the wilderness of Sin, and encamped in Raphaca. [13] And they departed from Raphaca, and encamped in Ælus. [14] And they departed from Ælus, and encamped in Raphidin; and there was no water there for the people to drink. [15] And they departed from Raphidin, and encamped in the wilderness of Sina. [16] And they departed from the wilderness of Sina, and encamped at the Graves of Lust. [17] And they departed from the Graves of Lust, and encamped in Aseroth. [18] And they departed from Aseroth, and encamped in Rathama.

[19] And they departed from Rathama, and encamped in Remmon Phares. [20] And they departed from Remmon Phares, and encamped in Lebona. [21] And they departed from Lebona, and encamped in Ressan. [22] And they departed from Ressan, and encamped in Makellath. [23] And they departed from Makellath, and encamped in Saphar. [24] And they departed from Saphar, and encamped in Charadath. [25] And they departed from Charadath, and encamped in Makeloth. [26] And they

departed from Makeloth, and encamped in Kataath. [27] And they departed from Kataath, and encamped in Tarath. [28] And they departed from Tarath, and encamped in Mathecca. [29] And they departed from Mathecca, and encamped in Selmona. [30] And they departed from Selmona, and encamped in Masuruth. [31] And they departed from Masuruth, and encamped in Banaea. [32] And they departed from Banaea, and encamped in the mountain Gadgad.

[33] And they departed from the mountain Gadgad, and encamped in Etebatha. [34] And they departed from Etebatha, and encamped in Ebrona. [35] And they departed from Ebrona, and encamped in Gesion Gaber. [36] And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades. [37] And they departed from Cades, and encamped in mount Or near the land of Edom.

[38] And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first *day* of the month. [39] And Aaron was a hundred and twenty-three years old, when he died in mount Or. [40] And Arad the Chananitish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering *the land* — [41] then they departed from mount Or, and encamped in Selmona. [42] And they departed from Selmona, and encamped in Phino. [43] And they departed from Phino, and encamped in Oboth.

[44] And they departed from Oboth, and encamped in Gai, on the other side *Jordan* on the borders of Moab. [45] And they departed from Gai, and encamped in Daebon Gad. [46] And they departed from Daebon Gad, and encamped in Gelmon Deblathaim. [47] And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau. [48] And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho. [49] And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

[50] And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying, [51] Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan. [52] And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars. [53] And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance. [54] And ye shall inherit their land according to

your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever *part* a man's name shall go forth *by lot*, there shall be his *property*: ye shall inherit according to the tribes of your families. [55] But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell; [56] and it shall come to pass that as I had determined to do to them, so I will do to you.

Chapter 34

[1] And the Lord spoke to Moses, saying, [2] Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Chanaan: it shall be to you for an inheritance, the land of Chanaan with its boundaries. [3] And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the side of the salt sea eastward. [4] And your border shall go round you from the south to the ascent of Acrabin, and shall proceed by Ennac, and the going forth of it shall be southward to Cades Barne, and it shall go forth to the village of Arad, and shall proceed by Asemona. [5] And the border shall compass from Asemona to the river of Egypt, and the sea shall be the termination. [6] And ye shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.

[7] And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of the mountain. [8] And ye shall measure to yourselves the mountain from mount *Hor* at the entering in to Emath, and the termination of it shall be the coasts of Saradac. [9] And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north. [10] And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar. [11] And the border shall go down from Sepphamar to Bela eastward to the fountains, and the border shall go down from Bela behind the sea Chenereth eastward. [12] And the border shall go down to Jordan, and the termination shall be the salt sea; this shall be your land and its borders round about.

[13] And Moses charged the children of Israel, saying, This *is* the land which ye shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse. [14] For the tribe of the children of Ruben, and the tribe of the children of Gad have received *their inheritance* according to their families; and the half-tribe of Manasse have received their inheritances. [15] Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

[16] And the Lord spoke to Moses, saying, [17] These *are* the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Joshua the *son* of Naue. [18] And ye shall take one ruler from *each* tribe to divide the land to you by lot.

[19] And these *are* the names of the men; of the tribe of Juda Chaleb the son of Jephonne. [20] Of the tribe of Symeon, Salamiel the son of Semiud. [21] Of the tribe of Benjamin, Eldad the son of Chaslon. [22] Of the tribe of Dan the prince *was* Bacchir the son of Egli. [23] Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi. [24] Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabathan. [25] Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac. [26] Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza. [27] Of the tribe of the children of Aser, the prince was Achior the son of Selemi. [28] Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

[29] These did the Lord command to distribute *the inheritances* to the children of Israel in the land of Chanaan.

Chapter 35

[1] And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying, [2] Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and they shall give to the Levites the suburbs of the cities round about them. [3] And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts. [4] And the suburbs of the cities which ye shall give to the Levites, shall be from the wall of the city and outwards two thousand cubits round about. [5] And thou shalt measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and your city shall be in the midst of this, and the suburbs of the cities *as described*. [6] And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thither, and in addition to these, forty-two cities. [7] Ye shall give to the Levites in all forty-eight cities, them and their suburbs. [8] And as for the cities which ye shall give out of the possession of the children of Israel, from those *that have* much *ye shall give* much, and from those that have less ye shall give less: they shall give of their cities to the Levites each one according to his inheritance which they shall inherit.

[9] And the Lord spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Chanaan. [11] And ye shall appoint to yourselves cities: they shall be to you cities of refuge for the slayer to flee to, every one who has killed another unintentionally. [12] And the cities shall be to you places of refuge from the avenger of blood, and the slayer shall not die until he stands before the congregation for judgment. [13] And the cities which ye shall assign, *even* the six cities, shall be places of refuge for you. [14] Ye shall assign three cities on the other side of Jordan, and ye shall assign three cities in the land of Chanaan.

[15] It shall be a place of refuge for the children of Israel, and for the stranger, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.

[16] And if he should smite him with an iron instrument, and the man should die, he is a murderer; let the murderer by all means be put to death. [17] And if he should smite him with a stone *thrown* from his hand,

whereby a man may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death. [18] And if he should smite him with an instrument of wood from his hand, whereby he may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death.

[19] The avenger of blood himself shall slay the murderer: whensoever he shall meet him he shall slay him. [20] And if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die, [21] or if he have smitten him with his hand through anger, and the man should die, let the man that smote him be put to death by all means, he is a murderer: let the murderer by all means be put to death: the avenger of blood shall slay the murderer when he meets him.

[22] But if he should thrust him suddenly, not through enmity, or cast any thing upon him, not from an ambuscade, [23] or *smite him* with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him; [24] then the assembly shall judge between the smiter and the avenger of blood, according to these judgments. [25] And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to his city of refuge, whither he fled for refuge; and he shall dwell there till the death of the high-priest, whom they anointed with the holy oil.

[26] But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge, [27] and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty. [28] For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

[29] And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings. [30] Whoever kills a man, thou shalt slay the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die. [31] And ye shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death. [32] Ye shall not accept a ransom *to excuse* his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest. [33] So shall ye not pollute with murder the land in which ye dwell; for this blood pollutes the land, and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it. [34] And ye shall not defile the land whereon ye dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

Chapter 36

[1] And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel: [2] and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters. [3] And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance. [4] And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance, shall be taken away from the inheritance of our family's tribe.

[5] And Moses charged the children of Israel by the commandment of the Lord, saying, Thus says the tribe of the children of Joseph. [6] This *is* the thing which the Lord has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry *men* of their father's tribe. [7] So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe. [8] And whatever daughter is heiress to a property of the tribes of the children Israel, *such* women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe. [9] And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

[10] As the Lord commanded Moses, so did they to the daughters of Salpaad. [11] So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins; [12] they were married *to men* of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family. [13] These *are* the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

Deuteronomy

Chapter 1

[1] These *are* the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works. [2] *It is* a journey of eleven days from Choreb to mount Seir as far as Cades Barne. [3] And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them: [4] after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain; [5] beyond Jordan in the land of Moab, Moses began to declare this law, saying, [6] The Lord your God spoke to us in Choreb, saying, Let it suffice you to have dwelt *so long* in this mountain. [7] Turn ye and depart and enter into the mountain of the Amorites, and *go* to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilibanus, as far as the great river, the river Euphrates. [8] Behold, *God* has delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

[9] And I spoke to you at that time, saying, I shall not be able by myself to bear you. [10] The Lord your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude. [11] The Lord God of your fathers add to you a thousand-fold more than you are, and bless you as he has spoken to you. [12] How shall I alone be able to bear your labour, and your burden, and your gainsayings? [13] Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you. [14] And ye answered me and said, The thing which thou hast told us *is* good to do. [15] So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. [16] And I charged your judges at that time, saying, Hear *causes* between your brethren, and judge rightly between a man and *his* brother, and the stranger that is with him. [17] Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God’s; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it. [18] And I charged upon you at that time all the commands which ye shall perform.

[19] And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne. [20] And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you: [21] behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid. [22] And ye all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter. [23] And the saying pleased me: and I took of you twelve men, one man of a tribe. [24] And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it. [25] And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.

[26] Yet ye would not go up, but rebelled against the words of the Lord our God. [27] And ye murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. [28] Whither do we go up? and your brethren drew away your heart, saying, *It is a* great nation and populous, and mightier than we; and *there are* cities great and walled up to heaven: moreover we saw there the sons of the giants. [29] And I said to you, Fear not, neither be ye afraid of them; [30] the Lord your God who goes before your face, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt; [31] and in this wilderness which ye saw, by the way of the mountain of the Amorite; how the Lord thy God will bear thee as a nursling, as if any man should nurse his child, through all the way which ye have gone until ye came to this place.

[32] And in this matter ye believed not the Lord our God, [33] who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

[34] And the Lord heard the voice of your words, and being greatly provoked he sware, saying, [35] Not one of these men shall see this good land, which I sware to their fathers, [36] except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord. [37] And the Lord was angry with me for your sake, saying, Neither shalt thou by any means enter therein. [38] Joshua the son of Naue, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause

Israel to inherit it. [39] And every young child who this day knows not good or evil, — they shall enter therein, and to them I will give it, and they shall inherit it. [40] And ye turned and marched into the wilderness, in the way by the Red Sea.

[41] And ye answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us: and having taken every one his weapons of war, and being gathered together, ye went up to the mountain. [42] And the Lord said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies. [43] And I spoke to you, and ye did not hearken to me; and ye transgressed the commandment of the Lord; and ye forced your way and went up into the mountain. [44] And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma. [45] And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

[46] And ye dwelt in Cades many days, as many days as ye dwelt *there*.

Chapter 2

[1] And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me, and we compassed mount Seir many days. [2] And the Lord said to me, [3] Ye have compassed this mount long enough; turn therefore toward the north. [4] And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly. [5] Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance. [6] Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink. [7] For the Lord our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Lord thy God *has been* with thee forty years; thou didst not lack any thing.

[8] And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab. [9] And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit. [10] Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim. [11] These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin. [12] And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them. [13] Now then, arise ye, *said I*, and depart, and cross the valley of Zaret.

[14] And the days in which we traveled from Cades Barne till we crossed the valley of Zaret, *were* thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God sware to them. [15] And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

[16] And it came to pass when all the men of war dying out of the midst of the people had fallen, [17] that the Lord spoke to me, saying, [18] Thou shalt pass over this day the borders of Moab to Aroer; [19] and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of

Amman for an inheritance, because I have given it to the children of Lot for an inheritance. [20] It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin. [21] A great nation and populous, and mightier than you, as also the Enakim: yet the Lord destroyed them from before them, and they inherited *their land*, and they dwelt *there* instead of them until this day. [22] As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them, and inherited their country, and dwelt *therein* instead of them until this day. [23] And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

[24] Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esebon the Amorite, and his land: begin to inherit *it*: engage in war with him this day. [25] Begin to put thy terror and thy fear on the face of all the nations under heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.

[26] And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying, [27] I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left. [28] Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet: [29] as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Lord our God gives us. [30] And Seon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

[31] And the Lord said to me, Behold, I have begun to deliver before thee Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land. [32] And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa. [33] And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people. [34] And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey. [35] Only we took the cattle captive, and took the spoil of the cities. [36] From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Galaad; there was not a city which escaped us: the Lord our God delivered all of them into our hands. [37] Only we did not draw near

to the children of Amman, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Lord our God charged us.

Chapter 3

[1] And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim. [2] And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites who dwelt in Esebon. [3] And the Lord our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

[4] And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan: [5] all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites. [6] We utterly destroyed *them* as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children, [7] and all the cattle; and we took for a prey to ourselves the spoil of the cities.

[8] And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, *extending* from the brook of Arnon even unto Aermon. [9] The Phoenicians call Aermon Sanior, but the Amorite has called it Sanir. [10] All the cities of Misor, and all Galaad, and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan. [11] For only Og the king of Basan was left of the Raphain: behold, his bed *was* a bed of iron; behold, *it is* in the chief city of the children of Ammon; the length of it *is* nine cubits, and the breadth of it four cubits, according to the cubit of a man. [12] And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad. [13] And the rest of Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all the country round about Argob, all that Basan; it shall be accounted the land of Raphain. [14] And Jair the son of Manasse took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day. [15] And to Machir I gave Galaad. [16] And to Ruben and to Gad I gave *the land* under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook *is* the border to the children Amman. [17] And Araba and Jordan *are* the

boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

[18] And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, every one *that is* powerful, and go before your brethren the children of Israel. [19] Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities which I have given you; [20] until the Lord your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Lord our God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

[21] And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which thou crossest over thither. [22] Ye shall not be afraid of them, because the Lord our God himself shall fight for you.

[23] And I besought the Lord at that time, saying, [24] Lord God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who will do as thou hast done, and according to thy might? [25] I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

[26] And the Lord because of you did not regard me, and hearkened not to me; and the Lord said to me, Let it suffice thee, speak not of this matter to me any more. [27] Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes, for thou shalt not go over this Jordan. [28] And charge Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen. [29] And we abode in the valley near the house of Phogor.

Chapter 4

[1] And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Lord God of your fathers gives you. [2] Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Lord our God, all that I command you this day. [3] Your eyes have seen all that the Lord our God did in *the case of* Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you. [4] But ye that kept close to the Lord your God are all alive to-day.

[5] Behold, I have shewn you ordinances and judgments as the Lord commanded me, that ye should do so in the land into which ye go to inherit it. [6] And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation *is* a wise and understanding people. [7] For what manner of nation *is so* great, which has God so near to them as the Lord our God *is* in all things in whatsoever we may call upon him? [8] And what manner of nation *is so* great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

[9] Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons, [10] *even the things that happened in* the day in which ye stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons. [11] And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: *there was* darkness, blackness, *and* tempest. [12] And the Lord spoke to you out of the midst of the fire a voice of words, which ye heard: and ye saw no likeness, only *ye heard* a voice. [13] And he announced to you his covenant, which he commanded you to keep, even the ten commandments; and he wrote them on two tables of stone.

[14] And the Lord commanded me at that time, to teach you ordinances and judgments, that ye should do them on the land, into which ye go to inherit it. [15] And take good heed to your hearts, for ye saw no similitude in the day in which the Lord spoke to you in Choreb in

the mountain out of the midst of the fire: [16] lest ye transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female, [17] the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven, [18] the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the waters under the earth; [19] and lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly bodies, thou shouldest go astray and worship them, and serve them, which the Lord thy God has distributed to all the nations under heaven. [20] But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

[21] And the Lord God was angry with me for the things said by you, and sware that I should not go over this Jordan, and that I should not enter into the land, which the Lord thy God giveth thee for an inheritance. [22] For I am to die in this land, and shall not pass over this Jordan; but ye are to pass over, and shall inherit this good land. [23] Take heed to yourselves, lest ye forget the covenant of the Lord our God, which he made with you, and ye transgress, and make to yourselves a graven image of any of the things concerning which the Lord thy God commanded thee. [24] For the Lord thy God is a consuming fire, a jealous God.

[25] And when thou shalt have begotten sons, and shalt have sons' sons, and ye shall have dwelt a long time on the land, and shall have transgressed, and made a graven image of any thing, and shall have done wickedly before the Lord your God to provoke him; [26] I call heaven and earth this day to witness against you, that ye shall surely perish from off the land, into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off. [27] And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations, among which the Lord shall bring you. [28] And ye shall there serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell. [29] And there ye shall seek the Lord your God, and ye shall find him whenever ye shall seek him with all your heart, and with all your soul in your affliction. [30] And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God, and shalt hearken to his voice. [31] Because the Lord thy God *is* a God of pity: he will not forsake thee, nor destroy thee; he will not forget the covenant of thy fathers, which the Lord sware to them.

[32] Ask of the former days which were before thee, from the day when God created man upon the earth, and *beginning* at the *one* end of heaven to the other end of heaven, if there has happened any thing like to this great event, if such a thing has been heard: [33] if a nation have heard the voice of the living God speaking out of the midst of the fire, as thou hast heard and hast lived; [34] if God has assayed to go and take to himself a nation out of the midst of *another* nation with trial, and with signs, and with wonders, and with war, and with a mighty hand, and with a high arm, and with great sights, according to all the things which the Lord our God did in Egypt in thy sight. [35] So that thou shouldest know that the Lord thy God he is God, and there is none beside him. [36] His voice was made audible from heaven to instruct thee, and he shewed thee upon the earth his great fire, and thou heardest his words out of the midst of the fire.

[37] Because he loved thy fathers, he also chose you their seed after them, and he brought thee himself with his great strength out of Egypt, [38] to destroy nations great and stronger than thou before thy face, to bring thee in, to give thee their land to inherit, as thou hast it this day.

[39] An thou shalt know this day, and shalt consider in thine heart, that the Lord thy God he *is* God in heaven above, and on the earth beneath, and there is none else but he. [40] And keep ye his commandments, and his ordinances, all that I command you this day; that it may be well with thee, and with thy sons after thee, that ye may be long-lived upon the earth, which the Lord thy God giveth thee for ever.

[41] Then Moses separated three cities beyond Jordan on the east, [42] that the slayer might flee thither, who should have slain his neighbour unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live: [43] Bosor in the wilderness, in the plain country of Ruben, and Ramoth in Galaad *belonging to* Gad, and Gaulon in Basan *belonging to* Manasse. [44] This *is* the law which Moses set before the children of Israel. [45] These *are* the testimonies, and the ordinances, and the judgments, which Moses spoke to the sons of Israel, when they came out of the land of Egypt: [46] on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel smote when they came out of the land of Egypt. [47] And they inherited his land, and the land of Og king of Basan, two kings of the Amorites, who were beyond Jordan eastward. [48] From Aroer, which is on the border of the brook Arnon, even to the mount of Seon, which is Aermon. [49] All Araba beyond Jordan eastward under Asedoth hewn in the rock.

Chapter 5

[1] And Moses called all Israel, and said to them, Hear, Israel, the ordinances and judgments, all that I speak in your ears this day, and ye shall learn them, and observe to do them. [2] The Lord your God made a covenant with you in Choreb. [3] The Lord did not make this covenant with your fathers, but with you: ye are all here alive this day. [4] The Lord spoke to you face to face in the mountain out of the midst of the fire. [5] And I stood between the Lord and you at that time to report to you the words of the Lord, (because ye were afraid before the fire, and ye went not up to the mountain) saying, [6] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

[7] Thou shalt have no other gods before my face. [8] Thou shalt not make to thyself an image, nor likeness of any thing, whatever things *are* in the heaven above, and whatever *are* in the earth beneath, and whatever *are* in the waters under the earth. [9] Thou shalt not bow down to them, nor shalt thou serve them; for I am the Lord thy God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate me, [10] and doing mercifully to thousands of them that love me, and that keep my commandments. [11] Thou shalt not take the name of the Lord thy God in vain, for the Lord thy God will certainly not acquit him that takes his name in vain.

[12] Keep the sabbath day to sanctify it, as the Lord thy God commanded thee. [13] Six days thou shalt work, and thou shalt do all thy works; [14] but on the seventh day *is* the sabbath of the Lord thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou. [15] And thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand, and a high arm: therefore the Lord appointed thee to keep the sabbath day and to sanctify it. [16] Honour thy father and thy mother, as the Lord thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Lord thy God gives thee. [17] Thou shalt not commit murder. [18] Thou shalt not commit adultery. [19] Thou shalt not steal. [20] Thou shalt not bear false witness against thy neighbour. [21] Thou shalt not covet thy neighbour’s wife; thou shalt not covet thy neighbour’s house, nor his field, nor his man-servant, nor his maid, nor

his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

[22] These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire — *there was* darkness, blackness, storm, a loud voice — and he added no more, and he wrote them on two tables of stone, and he gave them to me. [23] And it came to pass when ye heard the voice out of the midst of the fire, for the mountain burned with fire, that ye came to me, even all the heads of your tribes, and your elders: [24] and ye said, Behold, the Lord our God has shewn us his glory, and we have heard his voice out of the midst of the fire: this day we have seen that God shall speak to man, and he shall live. [25] And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God any more, and we shall die. [26] For what flesh *is there* which has heard the voice of the living God, speaking out of the midst of the fire, as we *have heard*, and shall live? [27] Do thou draw near, and hear all that the Lord our God shall say, and thou shalt speak to us all things whatsoever the Lord our God shall speak to thee, and we will hear, and do.

[28] And the Lord heard the voice of your words as ye spoke to me; and the Lord said to me, I have heard the voice of the words of this people, even all things that they have said to thee. *They have* well *said* all that they have spoken. [29] O that there were such a heart in them, that they should fear me and keep my commands always, that it might be well with them and with their sons for ever. [30] Go, say to them, Return ye to your houses; [31] but stand thou here with me, and I will tell thee all the commands, and the ordinances, and the judgments, which thou shalt teach them, and let them do so in the land which I give them for an inheritance. [32] And ye shall take heed to do as the Lord thy God commanded thee; ye shall not turn aside to the right hand or to the left, [33] according to all the way which the Lord thy God commanded thee to walk in it, that he may give thee rest; and that it may be well with thee, and ye may prolong your days on the land which ye shall inherit.

Chapter 6

[1] And these *are* the commands, and the ordinances, and the judgments, as many as the Lord our God gave commandment to teach you to do so in the land on which ye enter to inherit it. [2] That ye may fear the Lord your God, keep ye all his ordinances, and his commandments, which I command thee to-day, thou, and thy sons, and thy sons' sons, all the days of thy life, that ye may live many days.

[3] Hear, therefore, O Israel, and observe to do them, that it may be well with thee, and that ye may be greatly multiplied, as the Lord God of thy fathers said that he would give thee a land flowing with milk and honey: and these *are* the ordinances, and the judgments, which the Lord commanded the children of Israel in the wilderness, when they had gone forth from the land of Egypt. [4] Hear, O Israel, The Lord our God is one Lord. [5] And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and all thy strength. [6] And these words, all that I command thee this day, shall be in thy heart and in thy soul. [7] And thou shalt teach them to thy children, and thou shalt speak of them sitting in the house, and walking by the way, and lying down, and rising up. [8] And thou shalt fasten them for a sign upon thy hand, and it shall be immoveable before thine eyes. [9] And ye shall write them on the lintels of your houses and of your gates.

[10] And it shall come to pass when the Lord thy God shall have brought thee into the land which he sware to thy fathers, to Abraam, and to Isaac, and to Jacob, to give thee great and beautiful cities which thou didst not build, [11] houses full of all good things which thou didst not fill, wells dug in the rock which thou didst not dig, vineyards and oliveyards which thou didst not plant, then having eaten and been filled, [12] beware lest thou forget the Lord thy God that brought thee forth out of the land of Egypt, out of the house of bondage. [13] Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear.

[14] Go ye not after other gods of the gods of the nations round about you; [15] for the Lord thy God in the midst of thee *is* a jealous God, lest the Lord thy God be very angry with thee, and destroy thee from off the face of the earth.

[16] Thou shalt not tempt the Lord thy God, as ye tempted him in the temptation. [17] Thou shalt by all means keep the commands of the Lord thy God, the testimonies, and the ordinances, which he commanded thee.

[18] And thou shalt do that which is pleasing and good before the Lord thy God, that it may be well with thee, and that thou mayest go in and inherit the good land, which the Lord sware to your fathers, [19] to chase all thine enemies from before thy face, as the Lord said.

[20] And it shall come to pass when thy son shall ask thee at a future time, saying, What are the testimonies, and the ordinances, and the judgments, which the Lord our God has commanded us? [21] Then shalt thou say to thy son, We were slaves to Pharao in the land of Egypt, and the Lord brought us forth thence with a mighty hand, and with a high arm. [22] And the Lord wrought signs and great and grievous wonders in Egypt, on Pharao and on his house before us. [23] And he brought us out thence to give us this land, which he sware to give to our fathers. [24] And the Lord charged us to observe all these ordinances; to fear the Lord our God, that it may be well with us for ever, that we may live, as even to-day. [25] And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us.

Chapter 7

[1] And when the Lord thy God shall bring thee into the land, into which thou goest to possess it, and shall remove great nations from before thee, the Chettite, and Gergesite, and Amorite, and Chananite, and Pherezite, and Evite, and Jebusite, seven nations *more* numerous and stronger than you, [2] and the Lord thy God shall deliver them into thy hands, then thou shalt smite them: thou shalt utterly destroy them: thou shalt not make a covenant with them, neither shall ye pity them: [3] neither shall ye contract marriages with them: thou shalt not give thy daughter to his son, and thou shalt not take his daughter to thy son. [4] For he will draw away thy son from me, and he will serve other gods; and the Lord will be very angry with you, and will soon utterly destroy thee. [5] But thus shall ye do to them; ye shall destroy their altars, and shall break down their pillars, and shall cut down their groves, and shall burn with fire the graven images of their gods. [6] For thou art a holy people to the Lord thy God; and the Lord thy God chose thee to be to him a peculiar people beyond all nations that *are* upon the face of the earth.

[7] It was not because ye are more numerous than all *other* nations that the Lord preferred you, and the Lord made choice of you: for ye are fewer in number than all *other* nations. [8] But because the Lord loved you, and as keeping the oath which he sware to your fathers, the Lord brought you out with a strong hand, and the Lord redeemed thee from the house of bondage, out of the hand of Pharao king of Egypt. [9] Thou shalt know therefore, that the Lord thy God, he *is* God, a faithful God, who keeps covenant and mercy for them that love him, and for those that keep his commandments to a thousand generations, [10] and who recompenses them that hate him to their face, to destroy them utterly; and will not be slack with them that hate him: he will recompense them to their face.

[11] Thou shalt keep therefore the commands, and the ordinances, and these judgments, which I command thee this day to do. [12] And it shall come to pass when ye shall have heard these ordinances, and shall have kept and done them, that the Lord thy God shall keep for thee the covenant and the mercy, which he sware to your fathers. [13] And he will love thee, and bless thee, and multiply thee; and he will bless the offspring of thy body, and the fruit of thy land, thy corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thy sheep, on the land which the Lord sware to thy fathers to give to thee. [14] Thou shalt be blessed beyond all nations; there shall not be among you an impotent or

barren one, or among thy cattle. [15] And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known, will he lay upon thee; but he will lay them upon all that hate thee.

[16] And thou shalt eat all the spoils of the nations which the Lord thy God gives thee; thine eye shall not spare them, and thou shalt not serve their gods; for this is an offence to thee.

[17] But if thou shouldest say in thine heart, This nation *is* greater than I, how shall I be able to destroy them utterly? [18] thou shalt not fear them; thou shalt surely remember all that the Lord thy God did to Pharao and to all the Egyptians: [19] the great temptations which thine eyes have seen, those signs and great wonders, the strong hand, and the high arm; how the Lord thy God brought thee forth: so the Lord your God will do to all the nations, whom thou fearest in their presence. [20] And the Lord thy God shall send against them the hornets, until they that are left and they that are hidden from thee be utterly destroyed. [21] Thou shalt not be wounded before them, because the Lord thy God in the midst of thee *is* a great and powerful God. [22] And the Lord thy God shall consume these nations before thee by little and little: thou shalt not be able to consume them speedily, lest the land become desert, and the wild beasts of the field be multiplied against thee. [23] And the Lord thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them. [24] And he shall deliver their kings into your hands, and ye shall destroy their name from that place; none shall stand up in opposition before thee, until thou shalt have utterly destroyed them.

[25] Ye shall burn with fire the graven images of their gods: thou shalt not covet *their* silver, neither shalt thou take to thyself gold from them, lest thou shouldest offend thereby, because it is an abomination to the Lord thy God. [26] And thou shalt not bring an abomination into thine house, so shouldest thou be an accursed thing like it; thou shalt utterly hate it, and altogether abominate it, because it is an accursed thing.

Chapter 8

[1] Ye shall observe to do all the commands which I charge you to-day, that ye may live and be multiplied, and enter in and inherit the land, which the Lord your God sware *to give* to your fathers. [2] And thou shalt remember all the way which the Lord thy God led thee in the wilderness, that he might afflict thee, and try thee, and that the things in thine heart might be made manifest, whether thou wouldest keep his commandments or no. [3] And he afflicted thee and straitened thee with hunger, and fed thee with manna, which thy fathers knew not; that he might teach thee that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live. [4] Thy garments grew not old from off thee, thy shoes were not worn from off thee, thy feet were not *painfully* hardened, lo! these forty years.

[5] And thou shalt know in thine heart, that as if any man should chasten his son, so the Lord thy God will chasten thee. [6] And thou shalt keep the commands of the Lord thy God, to walk in his ways, and to fear him.

[7] For the Lord thy God will bring thee into a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains: [8] a land of wheat and barley, *wherein are* vines, figs, pomegranates; a land of olive oil and honey; [9] a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a land whose stones are iron, and out of its mountains thou shalt dig brass.

[10] And thou shalt eat and be filled, and shalt bless the Lord thy God on the good land, which he has given thee. [11] Take heed to thyself that thou forget not the Lord thy God, so as not to keep his commands, and his judgments, and ordinances, which I command thee this day: [12] lest when thou hast eaten and art full, and hast built goodly houses, and dwelt in them; [13] and thy oxen and thy sheep are multiplied to thee, and thy silver and thy gold are multiplied to thee, and all thy possessions are multiplied to thee, [14] thou shouldest be exalted in heart, and forget the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage: [15] who brought thee through that great and terrible wilderness, where *is* the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock: [16] who fed thee with manna in the wilderness, which thou knewest not, and thy fathers knew not; that he might afflict thee, and

thoroughly try thee, and do thee good in thy latter days. [17] Lest thou shouldest say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth. [18] But thou shalt remember the Lord thy God, that he gives thee strength to get wealth; even that he may establish his covenant, which the Lord sware to thy fathers, as at this day.

[19] And it shall come to pass if thou do at all forget the Lord thy God, and shouldest go after other gods, and serve them, and worship them, I call heaven and earth to witness against you this day, that ye shall surely perish. [20] As also the other nations which the Lord God destroys before your face, so shall ye perish, because ye hearkened not to the voice of the Lord your God.

Chapter 9

[1] Hear, O Israel: Thou goest this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven; [2] a people great and many and tall, the sons of Enac, whom thou knowest, and concerning whom thou hast heard *say*, Who can stand before the children of Enac? [3] And thou shalt know to-day, that the Lord thy God he shall go before thy face: he is a consuming fire; he shall destroy them, and he shall turn them back before thee, and shall destroy them quickly, as the Lord said to thee. [4] Speak not in thine heart, when the Lord thy God has destroyed these nations before thy face, saying, For my righteousness the Lord brought me in to inherit this good land. [5] Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before thee, and that he may establish the covenant, which the Lord sware to our fathers, to Abraam, and to Isaac, and to Jacob.

[6] And thou shalt know to-day, that *it is* not for thy righteousnesses the Lord thy God gives thee this good land to inherit, for thou art a stiff-necked people.

[7] Remember, forget not, how much thou provokedst the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward the Lord.

[8] Also in Choreb ye provoked the Lord, and the Lord was angry with you to destroy you; [9] when I went up into the mountain to receive the tables of stone, the tables of the covenant, which the Lord made with you, and I was in the mountain forty days and forty nights, I ate no bread and drank no water. [10] And the Lord gave me the two tables of stone written with the finger of God, and on them there had been written all the words which the Lord spoke to you in the mountain in the day of the assembly. [11] And it came to pass after forty days and forty nights, the Lord gave me the two tables of stone, the tables of the covenant. [12] And the Lord said to me, Arise, go down quickly from hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; they have gone aside quickly out of the way which I commanded them, and have made themselves a molten image.

[13] And the Lord spoke to me, saying, I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked

people. [14] And now suffer me utterly to destroy them, and I will blot out their name from under heaven, and will make of thee a nation great and strong, and more numerous than this. [15] And I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies *were* in my two hands. [16] And when I saw that ye had sinned against the Lord your God, and had made to yourselves a molten image, and had gone astray out of the way, which the Lord commanded you to keep; [17] then I took hold of the two tables, and cast them out of my two hands, and broke them before you. [18] And I made my petition before the Lord as also at the first forty days and forty nights: I ate no bread and drank no water, on account of all your sins which ye sinned in doing evil before the Lord God to provoke him. [19] And I was greatly terrified because of the wrath and anger, because the Lord was provoked with you utterly to destroy you; yet the Lord hearkened to me at this time also. [20] And he was angry with Aaron to destroy him utterly, and I prayed for Aaron also at that time. [21] And your sin which ye had made, *even* the calf, I took, and burnt it with fire, and pounded it and ground it down till it became fine; and it became like dust, and I cast the dust into the brook that descended from the mountain.

[22] Also in the burning, and in the temptation, and at the graves of lust, ye provoked the Lord. [23] And when the Lord sent you forth from Cades Barne, saying, Go up and inherit the land which I give to you, then ye disobeyed the word of the Lord your God, and believed him not, and hearkened not to his voice. [24] Ye were disobedient in the things relating to the Lord from the day in which he became known to you. [25] And I prayed before the Lord forty days and forty nights, the number that I prayed *before*, for the Lord said that he would utterly destroy you. [26] And I prayed to God, and said, O Lord, King of gods, destroy not thy people and thine inheritance, whom thou didst redeem, whom thou broughtest out of the land of Egypt with thy great power, and with thy strong hand, and with thy high arm. [27] Remember Abraam, and Isaac, and Jacob thy servants, to whom thou swarest by thyself: look not upon the hardness of heart of this people, and their impieties, and their sins. [28] Lest the inhabitants of the land whence thou broughtest us out speak, saying, Because the Lord could not bring them into the land of which he spoke to them, and because he hated them, has he brought them forth to slay them in the wilderness. [29] And these *are* thy people and thy portion, whom thou broughtest out of the land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm.

Chapter 10

[1] At that time the Lord said to me, Hew for thyself two stone tables as the first, and come up to me into the mountain, and thou shalt make for thyself an ark of wood. [2] And thou shalt write upon the tables the words which were on the first tables which thou didst break, and thou shalt put them into the ark. [3] So I made an ark of boards of incorruptible wood, and I hewed tables of stone like the first, and I went up to the mountain, and the two tables were in my hand. [4] And he wrote upon the tables according to the first writing the ten commandments, which the Lord spoke to you in the mountain out of the midst of the fire, and the Lord gave them to me. [5] And I turned and came down from the mountain, and I put the tables into the ark which I had made; and there they were, as the Lord commanded me. [6] And the children of Israel departed from Beeroth of the sons of Jakim *to* Misadai: there Aaron died, and there he was buried, and Eleazar his son was priest in his stead. [7] Thence they departed to Gadgad; and from Gadgad to Etebatha, a land *wherein are* torrents of water.

[8] At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand near before the Lord, to minister and bless in his name to this day. [9] Therefore the Levites have no part nor inheritance among their brethren; the Lord himself *is* their inheritance, as he said to them. [10] And I remained in the mount forty days and forty nights: and the Lord heard me at that time also, and the Lord would not destroy you. [11] And the Lord said to me, Go, set out before this people, and let them go in and inherit the land, which I sware to their fathers to give to them.

[12] And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul; [13] to keep the commandments of the Lord thy God, and his ordinances, all that I charge thee to-day, that it may be well with thee? [14] Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it. [15] Only the Lord chose your fathers to love them, and he chose out their seed after them, *even* you, beyond all nations, as at this day. [16] Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. [17] For the Lord your God, he *is* God of gods, and the Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he by any means

accept a bribe: [18] executing judgment for the stranger and orphan and widow, and he loves the stranger to give him food and raiment. [19] And ye shall love the stranger; for ye were strangers in the land of Egypt.

[20] Thou shalt fear the Lord thy God, and serve him, and shalt cleave to him, and shalt swear by his name. [21] He *is* thy boast, and he *is* thy God, who has wrought in the midst of thee these great and glorious things, which thine eyes have seen. [22] With seventy souls your fathers went down into Egypt; but the Lord thy God has made thee as the stars of heaven in multitude.

Chapter 11

[1] Therefore thou shalt love the Lord thy God, and shalt observe his appointments, and his ordinances, and his commandments, and his judgments, always. [2] And ye shall know this day; for *I speak* not to your children, who know not and have not seen the discipline of the Lord thy God, and his wonderful works, and his strong hand, and his high arm, [3] and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharao king of Egypt, and all his land; [4] and what he did to the host of the Egyptians, and to their chariots, and their cavalry, and their host; how he made the water of the Red Sea to overwhelm the face of them as they pursued after you, and the Lord destroyed them until this day; [5] and all the things which he did to you in the wilderness until ye came into this place; [6] and all the things that he did to Dathan and Abiron the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel: [7] for your eyes have seen all the mighty works of the Lord, which he wrought among you to-day.

[8] And ye shall keep all his commandments, as many as I command thee to-day, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it: [9] that ye may live long upon the land, which the Lord sware to your fathers to give to them, and to their seed after them, a land flowing with milk and honey. [10] For the land into which thou goest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with their feet, as a garden of herbs: [11] but the land into which thou goest to inherit it, is a land of mountains and plains; it shall drink water of the rain of heaven. [12] A land which the Lord thy God surveys continually, the eyes of the Lord thy God are upon it from the beginning of the year to the end of the year.

[13] Now if ye will indeed hearken to all the commands which I charge thee this day, to love the Lord thy God, and to serve him with all thy heart, and with all thy soul, [14] then he shall give to thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thine oil. [15] And he shall give food in thy fields to thy cattle; and when thou hast eaten and art full, [16] take heed to thyself that thy heart be not puffed up, and ye transgress, and serve other gods, and worship them: [17] and the Lord be angry with you, and restrain the

heaven; and there shall not be rain, and the earth shall not yield its fruit, and ye shall perish quickly from off the good land, which the Lord has given you.

[18] And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign on your hand, and it shall be fixed before your eyes. [19] And ye shall teach them to your children, so as to speak about them when thou sittest in the house, and when thou walkest by the way, and when thou sleepest, and when thou risest up. [20] And ye shall write them on the lintels of your houses, and on your gates; [21] that your days may be long, and the days of your children, upon the land which the Lord sware to your fathers to give to them, as the days of heaven upon the earth. [22] And it shall come to pass that if ye will indeed hearken to all these commands, which I charge thee to observe this day, to love the Lord our God, and to walk in all his ways, and to cleave close to him; [23] then the Lord shall cast out all these nations before you, and ye shall inherit great nations and stronger than yourselves. [24] Every place whereon the sole of your foot shall tread shall be your; from the wilderness and Antilibanus, and from the great river, the river Euphrates, even as far as the west sea shall be your coasts. [25] No one shall stand before you; and the Lord your God will put the fear of you and the dread of you on the face of all the land, on which ye shall tread, as he told you.

[26] Behold, I set before you this day the blessing and the curse; [27] the blessing, if ye hearken to the commands of the Lord your God, all that I command you this day; [28] and the curse, if ye do not hearken to the commands of the Lord our God, as many as I command you this day, and ye wander from the way which I have commanded you, having gone to serve other gods, which ye know not. [29] And it shall come to pass when the Lord thy God shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on mount Garizin, and the curse upon mount Gaebal. [30] Lo! are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgol, by the high oak? [31] For ye are passing over Jordan, to go in and inherit the land, which the Lord our God gives you to inherit always, and ye shall dwell in it.

[32] And ye shall take heed to do all his ordinances, and these judgments, as many as I set before you to-day.

Chapter 12

[1] And these *are* the ordinances and the judgments, which ye shall observe to do in the land, which the Lord God of your fathers gives you for an inheritance, all the days which ye live upon the land. [2] Ye shall utterly destroy all the places in which they served their gods, whose *land* ye inherit, on the high mountains and on the hills, and under the thick tree. [3] And ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and ye shall burn with fire the graven images of their gods, and ye shall abolish their name out of that place. [4] Ye shall not do so to the Lord your God. [5] But in the place which the Lord thy God shall choose in one of your cities to name his name there, and to be called upon, ye shall even seek *him* out and go thither. [6] And ye shall carry thither your whole-burnt-offerings, and your sacrifices, and your first-fruits, and your vowed-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks. [7] And ye shall eat there before the Lord your God, and ye shall rejoice in all the things on which ye shall lay your hand, ye and your houses, as the Lord your God has blessed you.

[8] Ye shall not do altogether as we do here to-day, every man that which is pleasing in his own sight. [9] For hitherto ye have not arrived at the rest and the inheritance, which the Lord our God gives you. [10] And ye shall go over Jordan, and shall dwell in the land, which the Lord our God takes as an inheritance for you; and he shall give you rest from all your enemies round about, and ye shall dwell safely. [11] And there shall be a place which the Lord thy God shall choose for his name to be called there, thither shall ye bring all things that I order you to-day; your whole-burnt-offerings, and your sacrifices, and your tithes, and the first-fruits of your hands, and every choice gift of yours, whatsoever ye shall vow to the Lord your God. [12] And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your men-servants and your maid-servants, and the Levite that is at your gates; because he has no portion or inheritance with you. [13] Take heed to thyself that thou offer not thy whole-burnt-offerings in any place which thou shalt see; [14] save in the place which the Lord thy God shall choose, in one of thy tribes, there shall ye offer your whole-burnt-offerings, and there shalt thou do all things whatsoever I charge thee this day. [15] But thou shalt kill according to all thy desire, and shalt eat flesh according to the blessing of the Lord thy God, which he has given thee in every city; the unclean that

is within thee and the clean shall eat it on equal terms, as the doe or the stag. [16] Only ye shall not eat the blood; ye shall pour it out on the ground as water.

[17] Thou shalt not be able to eat in thy cities the tithe of thy corn, and of thy wine, and of thine oil, the first-born of thine herd and of thy flock, and all *your* vows as many as ye shall have vowed, and your thank-offerings, and the first-fruits of thine hands. [18] But before the Lord thy God thou shalt eat it, in the place which the Lord thy God shall choose for himself, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the stranger that is within thy gates; and thou shalt rejoice before the Lord thy God, on whatsoever thou shalt lay thine hand.

[19] Take heed to thyself that thou do not desert the Levite all the time that thou livest upon the earth. [20] And if the Lord thy God shall enlarge thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul should desire to eat flesh, thou shalt eat flesh according to all the desire of thy soul. [21] And if the place be far from thee, which the Lord thy God shall choose for himself, that his name be called upon it, then thou shalt kill of thy herd and of thy flock which God shall have given thee, even as I commanded thee, and thou shalt eat in thy cities according to the desire of thy soul. [22] As the doe and the stag are eaten, so shalt thou eat it; the unclean in thee and the clean shall eat it in like manner. [23] Take diligent heed that thou eat no blood, for blood *is* the life of it; the life shall not be eaten with the flesh. [24] Ye shall not eat *it*; ye shall pour it out on the ground as water. [25] Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou shalt do that which is good and pleasing before the Lord thy God. [26] But thou shalt take thy holy things, if thou hast any, and thy vowed-offerings, and come to the place which the Lord thy God shall choose to have his name named upon it. [27] And thou shalt sacrifice thy whole-burnt-offerings, thou shalt offer the flesh upon the altar of the Lord thy God; but the blood of thy sacrifices thou shalt pour out at the foot of the altar of the Lord thy God, but the flesh thou shalt eat. [28] Beware and hearken, and thou shalt do all the commands which I charge thee, that it may be well with thee and with thy sons for ever, if thou shalt do that which is pleasing and good before the Lord thy God.

[29] And if the Lord thy God shall utterly destroy the nations, to whom thou goest in thither to inherit their land, from before thee, and thou shalt inherit it, and dwell in their land; [30] take heed to thyself that thou seek not to follow them after they are destroyed before thee, saying, How do these nations act towards their gods? I will do likewise. [31] Thou shalt

not do so to thy God; for they have sacrificed to their gods the abominations of the Lord which he hates, for they burn their sons and their daughters in fire to their gods. [32] Every word that I command you this day, it shalt thou observe to do: thou shalt not add to it, nor diminish from it.

Chapter 13

[1] And if there arise within thee a prophet, or one who dreams a dream, and he gives thee a sign or a wonder, [2] and the sign or the wonder come to pass which he spoke to thee, saying, Let us go and serve other gods, which ye know not; [3] ye shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord thy God tries you, to know whether ye love your God with all your heart and with all your soul. [4] Ye shall follow the Lord your God, and fear him, and ye shall hear his voice, and attach yourselves to him. [5] And that prophet or that dreamer of a dream, shall die; for he has spoken to make thee err from the Lord thy God who brought thee out of the land of Egypt, who redeemed thee from bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou abolish the evil from among you.

[6] And if thy brother by thy father or mother, or thy son, or daughter, or thy wife in thy bosom, or friend who is equal to thine own soul, entreat thee secretly, saying, Let us go and serve other gods, which neither thou nor thy fathers have known, [7] of the gods of the nations that are round about you, who are near thee or at a distance from thee, from one end of the earth to the other; [8] thou shalt not consent to him, neither shalt thou hearken to him; and thine eye shall not spare him, thou shalt feel no regret for him, neither shalt thou at all protect him: [9] thou shalt surely report concerning him, and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. [10] And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. [11] And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

[12] And if in one of thy cities which the Lord God gives thee to dwell therein, thou shalt hear men saying, [13] Evil men have gone out from you, and have caused all the inhabitants of their land to fall away, saying, Let us go and worship other gods, whom ye knew not, [14] then thou shalt enquire and ask, and search diligently, and behold, *if* the thing is clearly true, and this abomination has taken place among you, [15] thou shalt utterly destroy all the dwellers in that land with the edge of the sword; ye shall solemnly curse it, and all things in it. [16] And all its spoils thou shalt gather into its public ways, and thou shalt burn the city with fire, and all its spoils publicly before the Lord thy God; and it shall be

uninhabited for ever, it shall not be built again. [17] And there shall nothing of the cursed thing cleave to thy hand, that the Lord may turn from his fierce anger, and shew thee mercy, and pity thee, and multiply thee, as he sware to thy fathers; [18] if thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God.

Chapter 14

[1] Ye are the children of the Lord your God: ye shall not make any baldness between you eyes for the dead. [2] For thou art a holy people to the Lord thy God, and the Lord thy God has chosen thee to be a peculiar people to himself of all the nations on the face of the earth. [3] Ye shall not eat any abominable thing. [4] These *are* the beasts which ye shall eat; the calf of the herd, and lamb of the sheep, and kid of the goats; [5] the stag, and doe, and pygarg, and wild goat, and camelopard. [6] Every beast that divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat. [7] And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you. [8] And as for the swine, because he divides the hoof, and makes claws of the hoof, yet he chews not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

[9] And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales. [10] And all that have not fins and scales ye shall not eat; they are unclean to you. [11] Ye shall eat every clean bird. [12] And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle, [13] and the vulture, and the kite and the like to it, [14] 15 and the sparrow, and the owl, and the seamew, [16] and the heron, and the swan, and the stork, [17] and the cormorant, and the hawk, and its like, and the hoopoe, and the raven, [18] and the pelican, and the diver and the like to it, and the red-bill and the bat. [19] All winged animals that creep are unclean to you; ye shall not eat of them. [20] Ye shall eat every clean bird. [21] Ye shall eat nothing that dies of itself; it shall be given to the sojourner in thy cities and he shall eat it, or thou shalt sell it to a stranger, because thou art a holy people to the Lord thy God. Thou shalt not boil a lamb in his mother’s milk.

[22] Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year. [23] And thou shalt eat it in the place which the Lord thy God shall choose to have his name called there; ye shall bring the tithe of thy corn and of thy wine, and of thine oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always. [24] And if the journey be too far for thee, and thou art not able to bring them, because the place *is* far from thee which the Lord thy God shall choose to have his name called there, because the Lord thy God

will bless thee; [25] then thou shalt sell them for money, and thou shalt take the money in thy hands, and thou shalt go to the place which the Lord thy God shall choose. [26] And thou shalt give the money for whatsoever thy soul shall desire, for oxen or for sheep, or for wine, or *thou shalt lay it out* on strong drink, or on whatsoever thy soul may desire, and thou shalt eat there before the Lord thy God, and thou shalt rejoice and thy house, [27] and the Levite that is in thy cities, because he has not a portion or inheritance with thee.

[28] After three years thou shalt bring out all the tithes of thy fruits, in that year thou shalt lay it up in thy cities. [29] And the Levite shall come, because he has no part or lot with thee, and the stranger, and the orphan, and the widow which is in thy cities; and they shall eat and be filled, that the Lord thy God may bless thee in all the works which thou shalt do.

Chapter 15

[1] Every seven years thou shalt make a release. [2] And this *is* the ordinance of the release: thou shalt remit every private debt which thy neighbour owes thee, and thou shalt not ask payment of it from thy brother; for it has been called a release to the Lord thy God. [3] Of a stranger thou shalt ask again whatsoever he has of thine, but to thy brother thou shalt remit his debt to thee. [4] For *thus* there shall not be a poor person in the midst of thee, for the Lord thy God will surely bless thee in the land which the Lord thy God gives thee by inheritance, that thou shouldest inherit it.

[5] And if ye shall indeed hearken to the voice of the Lord your God, to keep and do all these commandments, as many as I charge thee this day, [6] (for the Lord thy God has blessed thee in the way of which he spoke to thee,)then thou shalt lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

[7] And if there shall be in the midst of thee a poor *man* of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou by any means close up thine hand from thy brother who is in want. [8] Thou shalt surely open thine hands to him, and shalt lend to him as much as he wants according to his need. [9] Take heed to thyself that there be not a secret thing in thine heart, an iniquity, saying, The seventh year, the year of release, draws nigh; and thine eye shall be evil to thy brother that is in want, and thou shalt not give to him, and he shall cry against thee to the Lord, and there shall be great sin in thee. [10] Thou shalt surely give to him, and thou shalt lend him as much as he wants, according as he is in need; and thou shalt not grudge in thine heart as thou givest to him, because on this account the Lord thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand. [11] For the poor shall not fail off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land.

[12] And if thy brother *or sister*, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee. [13] And when thou shalt send him out free from thee, thou shalt not send him out empty. [14] Thou shalt give

him provision for the way from thy flock, and from thy corn, and from thy wine; as the Lord thy God has blessed thee, thou shalt give to him.

[15] And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing. [16] And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee; [17] then thou shalt take an awl, and bore his ear through to the door, and he shall be thy servant for ever; and in like manner shalt thou do to thy maid-servant. [18] It shall not seem hard to thee when they are sent out free from thee, because *thy servant* has served thee six years according to the annual hire of a hireling; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.

[19] Every first-born that shall be born among thy kine and thy sheep, thou shalt sanctify the males to the Lord thy God; thou shalt not work with thy first-born calf, and thou shalt not shear the first-born of thy sheep. [20] Thou shalt eat it before the Lord year by year in the place which the Lord thy God shall choose, thou and thy house. [21] And if there be in it a blemish, if it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Lord thy God.

[22] Thou shalt eat it in thy cities; the unclean in thee and the clean shall eat it in like manner, as the doe or the stag. [23] Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

Chapter 16

[1] Observe the month of new *corn*, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou camest out of Egypt by night. [2] And thou shalt sacrifice the passover to the Lord thy God, sheep and oxen in the place which the Lord thy God shall choose to have his name called upon it. [3] Thou shalt not eat leaven with it; seven days shalt thou eat unleavened *bread* with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life. [4] Leaven shall not be seen with thee in all thy borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning. [5] thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee. [6] But in the place which the Lord thy God shall choose, to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt. [7] And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house. [8] Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, a feast to the Lord thy God: thou shalt not do in it any work, save what must be done by any one.

[9] Seven weeks shalt thou number to thyself; when thou hast begun *to put* the sickle to the corn, thou shalt begin to number seven weeks. [10] And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee. [11] And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord thy God shall choose, that his name should be called there.

[12] And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands. [13] Thou shalt keep for thyself the feast of tabernacles seven days, when thou gatherest in *thy produce* from thy corn-floor and thy wine-press. [14] And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities. [15] Seven days shalt thou keep a feast to the Lord thy God in the place which the Lord thy God

shall choose for himself; and if the Lord thy God shall bless thee in all thy fruits, and in every work of thy hands, then thou shalt rejoice.

[16] Three times in the year shall all thy males appear before the Lord thy God in the place which the Lord shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt not appear before the Lord thy God empty. [17] Each one according to his ability, according to the blessing of the Lord thy God which he has given thee.

[18] Thou shalt make for thyself judges and officers in thy cities, which the Lord thy God gives thee in *thy* tribes, and they shall judge the people with righteous judgment: [19] they shall not wrest judgment, nor favour persons, nor receive a gift; for gifts blind the eyes of the wise, and pervert the words of the righteous. [20] Thou shalt justly pursue justice, that ye may live, and go in and inherit the land which the Lord thy God gives thee.

[21] Thou shalt not plant for thyself a grove; thou shalt not plant for thyself any tree near the altar of thy God. [22] Thou shalt not set up for thyself a pillar, which the Lord thy God hates.

Chapter 17

[1] Thou shalt not sacrifice to the Lord thy God a calf or a sheep, in which there is a blemish, *or* any evil thing; for it is an abomination to the Lord thy God.

[2] And if there should be found in any one of thy cities, which the Lord thy God gives thee, a man or a woman who shall do that which is evil before the Lord thy God, so as to transgress his covenant, [3] and they should go and serve other gods, and worship them, the sun, or the moon, or any of the host of heaven, which he commanded thee not to do, [4] and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel; [5] then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die. [6] He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness. [7] And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; so shalt thou remove the evil one from among yourselves.

[8] And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities; [9] then thou shalt arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who shall be in those days, and they shall search out *the matter* and report the judgment to thee. [10] And thou shalt act according to the thing which they shall report to thee out of the place which the Lord thy God shall choose, and thou shalt observe to do all whatsoever shall have been by law appointed to thee. [11] Thou shalt do according to the law and to the judgment which they shall declare to thee: thou shalt not swerve to the right hand or to the left from any sentence which they shall report to thee.

[12] And the man whosoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Lord thy God, or the judge who shall preside in those days, that man shall die, and thou shalt remove the evil one out of Israel. [13] And all the people shall hear and fear, and shall no more commit impiety.

[14] And when thou shalt enter into the land which the Lord thy God gives thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me; [15] thou shalt

surely set over thee the ruler whom the Lord God shall choose: of thy brethren thou shalt set over thee a ruler; thou shalt not have power to set over thee a stranger, because he is not thy brother. [16] For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for the Lord said, Ye shall not any more turn back by that way. [17] And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.

[18] And when he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites; [19] and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and to observe these ordinances: [20] that his heart be not lifted up above his brethren, that he depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.

Chapter 18

[1] The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt-offerings of the Lord *are* their inheritance, they shall eat them. [2] And they shall have no inheritance among their brethren; the Lord himself *is* his portion, as he said to him. [3] And this *is* the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine: [4] and the first-fruits of thy corn, and of thy wine, and of thine oil; and thou shalt give to him the first-fruits of the fleeces of thy sheep: [5] because the Lord has chosen him out of all thy tribes, to stand before the Lord thy God, to minister and bless in his name, himself and his sons among the children of Israel.

[6] And if a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen, [7] he shall minister to the name of the Lord his God, as all his brethren the Levites, who stand there present before the Lord thy God. [8] He shall eat an allotted portion, besides the sale of his hereditary property. [9] And when thou shalt have entered into the land which the Lord thy God gives thee, thou shalt not learn to do according to the abominations of those nations.

[10] There shall not be found in thee one who purges his son or his daughter with fire, one who uses divination, who deals with omens, and augury, [11] a sorcerer employing incantation, one who has in him a divining spirit, and observer of signs, questioning the dead. [12] For every one that does these things is an abomination to the Lord thy God; for because of these abominations the Lord will destroy them from before thy face. [13] Thou shalt be perfect before the Lord thy God. [14] For all these nations whose *land* thou shalt inherit, they will listen to omens and divinations; but the Lord thy God has not permitted thee so *to do*.

[15] The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear: [16] according to all things which thou didst desire of the Lord thy God in Choreb in the day of the assembly, saying, We will not again hear the voice of the Lord thy God, and we will not any more see this great fire, and *so* we shall not die. [17] And the Lord said to me, They have spoken rightly all that they have said to thee. [18] I will raise up to them a prophet of their brethren, like thee; and I will put my words in his mouth, and he shall speak to them as I shall command

him. [19] And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, I will take vengeance on him. [20] But the prophet whosoever shall impiously speak in my name a word which I have not commanded him to speak, and whosoever shall speak in the name of other gods, that prophet shall die. [21] But if thou shalt say in thine heart, How shall we know the word which the Lord has not spoken? [22] Whatsoever words that prophet shall speak in the name of the Lord, and they shall not come true, and not come to pass, this *is* the thing which the Lord has not spoken; that prophet has spoken wickedly: ye shall not spare him.

Chapter 19

[1] And when the Lord thy God shall have destroyed the nations, which God gives thee, *even* the land, and ye shall inherit them, and dwell in their cities, and in their houses, [2] thou shalt separate for thyself three cities in the midst of thy land, which the Lord thy God gives thee. [3] Take a survey of thy way, and thou shalt divide the coasts of thy land, which the Lord thy God apportions to thee, into three parts, and there shall be there a refuge for every manslayer.

[4] And this shall be the ordinance of the manslayer, who shall flee thither, and shall live, whosoever shall have smitten his neighbour ignorantly, whereas he hated him not in times past. [5] And whosoever shall enter with his neighbour into the thicket, to gather wood, if the hand of him that cuts wood with the axe should be violently shaken, and the axe head falling off from the handle should light on his neighbour, and he should die, he shall flee to one of these cities, and live. [6] Lest the avenger of blood pursue after the slayer, because his heart is hot, and overtake him, if the way be too long, and slay him, though there is to this man no sentence of death, because he hated him not in time past. [7] Therefore I charge thee, saying, Thou shalt separate for thy self three cities.

[8] And if the Lord shall enlarge thy borders, as he sware to thy fathers, and the Lord shall give to thee all the land which he said he would give to thy fathers; [9] if thou shalt hearken to do all these commands, which I charge thee this day, to love the Lord thy God, to walk in all his ways continually; thou shalt add for thyself yet three cities to these three. [10] So innocent blood shall not be spilt in the land, which the Lord thy God gives thee to inherit, and there shall not be in thee one guilty of blood.

[11] But if there should be in thee a man hating his neighbour, and he should lay wait for him, and rise up against him, and smite him, that he die, and he should flee to one of these cities, [12] then shall the elders of his city send, and take him thence, and they shall deliver him into the hands of the avengers of blood, and he shall die. [13] Thine eye shall not spare him; so shalt thou purge innocent blood from Israel, and it shall be well with thee.

[14] Thou shalt not move the landmarks of thy neighbour, which thy fathers set in the inheritance, in which thou hast obtained a share in the land, which the Lord thy God gives thee to inherit. [15] One witness shall

not stand to testify against a man for any iniquity, or for any fault, or for any sin which he may commit; by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established. [16] And if an unjust witness rise up against a man, alleging iniquity against him; [17] then shall the two men between whom the controversy is, stand before the Lord, and before the priests, and before the judges, who may be in those days. [18] And the judges shall make diligent inquiry, and, behold, *if* and unjust witness has borne unjust testimony; *and* has stood up against his brother; [19] then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves. [20] And the rest shall hear and fear, and do no more according to this evil thing in the midst of you. [21] Thine eye shall not spare him: *thou shalt exact* life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Chapter 20

[1] And if thou shouldest go forth to war against thine enemies, and shouldest see horse, and rider, and a people more numerous than thyself; thou shalt not be afraid of them, for the Lord thy God *is* with thee, who brought thee up out of the land of Egypt. [2] And it shall come to pass whenever thou shalt draw nigh to battle, that the priest shall draw nigh and speak to the people, and shall say to them, [3] Hear, O Israel; ye are going this day to battle against your enemies: let not your heart faint, fear not, neither be confounded, neither turn aside from their face. [4] For *it is* the Lord your God who advances with you, to fight with you against your enemies, *and* to save you.

[5] And the scribes shall speak to the people, saying, What man *is* he that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the war, and another man dedicate it. [6] And what man *is* he that has planted a vineyard, and not been made merry with it? let him go and return to his house, lest he die in the battle, and another man be made merry with it. [7] And what man *is* he that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. [8] And the scribes shall speak further to the people, and say, What man *is* he that fears and is cowardly in his heart? Let him go and return to his house, lest he make the heart of his brother fail, as his own. [9] And it shall come to pass when the scribes shall have ceased speaking to the people, that they shall appoint generals of the army to be leaders of the people.

[10] And if thou shalt draw nigh to a city to overcome them by war, then call them out peaceably. [11] If then they should answer peaceably to thee, and open to thee, it shall be that all the people found in it shall be tributary and subject to thee. [12] But if they will not hearken to thee, but wage war against thee, thou shalt invest it; [13] until the Lord thy God shall deliver it into thy hands, and thou shalt smite every male of it with the edge of the sword: [14] except the women and the stuff: and all the cattle, and whatsoever shall be in the city, and all the plunder thou shalt take as spoil for thyself, and shalt eat all the plunder of thine enemies whom the Lord thy God gives thee. [15] Thus shalt thou do to all the cities that are very far off from thee, not *being* of the cities of these nations which the Lord thy God gives thee to inherit their land. [16] *Of these* ye shall not take any thing alive; [17] but ye shall surely curse them, the Chettite, and the Amorite, and the Chananite, and the Pherezite, and

the Evite, and the Jebusite, and the Gergesite; as the Lord thy God commanded thee: [18] that they may not teach you to do all their abominations, which they did to their gods, and *so* ye should sin before the Lord your God.

[19] And if thou shouldest besiege a city many days to prevail against it by war to take it, thou shalt not destroy its trees, by applying an iron tool to them, but thou shalt eat of it, and shalt not cut it down: Is the tree that is in the field a man, to enter before thee into the work of the siege? [20] But the tree which thou knowest to be not fruit-bearing, this thou shalt destroy and cut down; and thou shalt construct a mound against the city, which makes war against thee, until it be delivered up.

Chapter 21

[1] And if one be found slain with the sword in the land, which the Lord thy God gives thee to inherit, having fallen in the field, and they do not know who has smitten *him*; [2] thine elders and thy judges shall come forth, and shall measure the distances of the cities round about the slain man: [3] and it shall be that the city which is nearest to the slain man the elders of that city shall take a heifer of the herd, which has not laboured, and which has not borne a yoke. [4] And the elders of that city shall bring down the heifer into a rough valley, which has not been tilled and is not sown, and they shall slay the heifer in the valley. [5] And the priests the Levites shall come, because the Lord God has chosen them to stand by him, and to bless in his name, and by their word shall every controversy and every stroke be *decided*. [6] And all the elders of that city who draw nigh to the slain man shall wash their hands over the head of the heifer which was slain in the valley; [7] and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen *it*. [8] Be merciful to thy people Israel, whom thou hast redeemed, O Lord, that innocent blood may not be charged on thy people Israel: and the blood shall be atoned for to them. [9] And thou shalt take away innocent blood from among you, if thou shouldest do that which is good and pleasing before the Lord thy God.

[10] And if when thou goest out to war against thine enemies, the Lord thy God should deliver them into thine hands, and thou shouldest take their spoil, [11] and shouldest see among the spoil a woman beautiful in countenance, and shouldest desire her, and take her to thyself for a wife, [12] and shouldest bring her within thine house: then shalt thou shave her head, and pare her nails; [13] and shalt take away her garments of captivity from off her, and she shall abide in thine house, and shall bewail her father and mother the days of a month; and afterwards thou shalt go in to her and dwell with her, and she shall be thy wife.

[14] And it shall be if thou do not delight in her, thou shalt send her out free; and she shall not by any means be sold for money, thou shalt not treat her contemptuously, because thou hast humbled her.

[15] And if a man have two wives, the one loved and the other hated, and both the loved and the hated should have born him *children*, and the son of the hated should be first-born; [16] then it shall be that whensoever he shall divide by inheritance his goods to his sons, he shall not be able to give the right of the first-born to the son of the loved one, having

overlooked the son of the hated, which is the first-born. [17] But he shall acknowledge the first-born of the hated one to give to him double of all things which shall be found by him, because he is the first of his children, and to him belongs the birthright. [18] And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them; [19] then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place: [20] and they shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveler and a drunkard. [21] And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

[22] And if there be sin in any one, *and* the judgment of death *be upon him*, and he be put to death, and ye hang him on a tree: [23] his body shall not remain all night upon the tree, but ye shall by all means bury it in that day; for every one that is hanged on a tree is cursed of God; and ye shall by no means defile the land which the Lord thy God gives thee for an inheritance.

Chapter 22

[1] When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him. [2] And if thy brother do not come nigh thee, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him. [3] Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook. [4] Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

[5] The apparel of a man shall not be on a woman, neither shall a man put on a woman's dress; for every one that does these things is an abomination to the Lord thy God. [6] And if thou shouldest come upon a brood of birds before thy face in the way or upon any tree, or upon the earth, young or eggs, and the mother be brooding on the young or the eggs, thou shalt not take the dam with the young ones. [7] Thou shalt by all means let the mother go, but thou shalt take the young to thyself; that it may be well with thee, and that thou mayest live long.

[8] If thou shouldest build a new house, then shalt thou make a parapet to thy house; so thou shalt not bring blood-guiltiness upon thy house, if one should in any wise fall from it. [9] Thou shalt not sow thy vineyard with diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest sow, with the fruit of thy vineyard. [10] Thou shalt not plough with an ox and an ass together. [11] Thou shalt not wear a mingled *garment*, woollen and linen together. [12] Thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.

[13] And if any one should take a wife, and dwell with her, and hate her, [14] and attach to her reproachful words, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity: [15] then the father and the mother of the damsel shall take and bring out the damsel's tokens of virginity to the elders of the city to the gate. [16] And the father of the damsel shall say to the elders, I gave this my daughter to this man for a wife; [17] and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these *are* the tokens of my daughter's virginity. And they shall unfold the garment before the elders

of the city. [18] And the elders of that city shall take that man, and shall chastise him, [19] and shall fine him a hundred shekels, and shall give *them* to the father of the damsel, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.

[20] But if this report be true, and the tokens of virginity be not found for the damsel; [21] then shall they bring out the damsel to the doors of her father's house, and shall stone her with stones, and she shall die; because she has wrought folly among the children of Israel, to defile the house of her father by whoring: so thou shalt remove the evil one from among you.

[22] And if a man be found lying with a woman married to a man, ye shall kill them both, the man that lay with the woman, and the woman: so shalt thou remove the wicked one out of Israel. [23] And if there be a young damsel espoused to a man, and a man should have found her in the city and have lain with her; [24] ye shall bring them both out to the gate of their city, and they shall be stoned with stones, and they shall die; the damsel, because she cried not in the city; and the man, because he humbled his neighbour's spouse: so shalt thou remove the evil one from yourselves. [25] But if a man find in the field a damsel that is betrothed, and he should force her and lie with her, ye shall slay the man that lay with her only. [26] And the damsel has not *committed* a sin worthy of death; as if a man should rise up against his neighbour, and slay him, so *is* this thing; [27] because he found her in the field; the betrothed damsel cried, and there was none to help her.

[28] And if any one should find a young virgin who has not been betrothed, and should force *her* and lie with her, and be found, [29] the man who lay with her shall give to the father of the damsel fifty silver didrachms, and she shall be his wife, because he has humbled her; he shall never be able to put her away. [30] A man shall not take his father's wife, and shall not uncover his father's skirt.

Chapter 23

[1] He that is fractured or mutilated in his private parts shall not enter into the assembly of the Lord. [2] *One born* of a harlot shall not enter into the assembly of the Lord.

[3] The Ammanite and Moabite shall not enter into the assembly of the Lord, even until the tenth generation he shall not enter into the assembly of the Lord, even for ever: [4] because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against thee Balaam the son of Beor of Mesopotamia to curse thee. [5] But the Lord thy God would not hearken to Balaam; and the Lord thy God changed the curses into blessings, because the Lord thy God loved thee. [6] Thou shalt not speak peaceably or profitably to them all thy days for ever. [7] Thou shalt not abhor an Edomite, because he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. [8] If sons be born to them, in the third generation they shall enter into the assembly of the Lord.

[9] And if thou shouldest go forth to engage with thine enemies, then thou shalt keep thee from every wicked thing. [10] If there should be in thee a man who is not clean by reason of his issue by night, then he shall go forth out of the camp, and he shall not enter into the camp. [11] And it shall come to pass toward evening he shall wash his body with water, and when the sun has gone down, he shall go into the camp. [12] And thou shalt have a place outside of the camp, and thou shalt go out thither, [13] and thou shalt have a trowel on thy girdle; and it shall come to pass when thou wouldest relieve thyself abroad, that thou shalt dig with it, and shalt bring back the earth and cover thy nuisance. [14] Because the Lord thy God walks in thy camp to deliver thee, and to give up thine enemy before thy face; and thy camp shall be holy, and there shall not appear in thee a disgraceful thing, and *so* he shall turn away from thee.

[15] Thou shalt not deliver a servant to his master, who *coming* from his master attaches himself to thee. [16] He shall dwell with thee, he shall dwell among you where he shall please; thou shalt not afflict him. [17] There shall not be a harlot of the daughters of Israel, and there shall not be a fornicator of the sons of Israel; there shall not be an idolatress of the daughters of Israel, and there shall not be an initiated person of the sons of Israel. [18] Thou shalt not bring the hire of a harlot, nor the price of a dog into the house of the Lord thy God, for any vow; because even both are an abomination to the Lord thy God.

[19] Thou shalt not lend to thy brother on usury of silver, or usury of meat, or usury of any thing which thou mayest lend out. [20] Thou mayest lend on usury to a stranger, but to thy brother thou shalt not lend on usury; that the Lord thy God may bless thee in all thy works upon the land, into which thou art entering to inherit it.

[21] And if thou wilt vow a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee, and *otherwise* it shall be sin in thee. [22] But if thou shouldest be unwilling to vow, it is not sin in thee. [23] Thou shalt observe the words that proceed from between thy lips; and as thou hast vowed a gift to the Lord God, *so* shalt thou do that which thou hast spoken with thy mouth.

Chapter 24

1 And if thou shouldest go into the corn field of thy neighbour, then thou mayest gather the ears with thy hands; but thou shalt not put the sickle to thy neighbour's corn. [2] And if thou shouldest go into the vineyard of thy neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou mayest not put them into a vessel. [3] And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house. [4] And *if* she should go away and be married to another man; [5] and the last husband should hate her, and write for her a bill of divorcement; and should give it into her hands, and send her away out of his house, and the last husband should die, who took her to himself for a wife; [4] (6) the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord thy God, and ye shall not defile the land, which the Lord thy God gives thee to inherit.

[7] And if any one should have recently taken a wife, he shall not go out to war, neither shall any thing be laid upon him; he shall be free in his house; for one year he shall cheer his wife whom he has taken. [8] Thou shalt not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge. [9] And if a man should be caught stealing one of his brethren of the children of Israel, and having overcome him he should sell him, that thief shall die; so shalt thou remove that evil one from yourselves. [10] Take heed to thyself in *regard of* the plague of leprosy: thou shalt take great heed to do according to all the law, which the priests the Levites shall report to you; take heed to do, as I have charged you. [11] Remember all that the Lord thy God did to Mariam in the way, when ye were going out of Egypt.

[12] If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not go into his house to take his pledge: [13] thou shalt stand without, and the man who is in thy debt shall bring the pledge out to thee. [14] And if the man be poor, thou shalt not sleep with his pledge. [15] Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Lord thy God. [16] Thou shalt not unjustly withhold the wages of the poor and needy of thy brethren, or of the strangers who are in thy cities. [17] Thou shalt pay

him his wages the same day, the sun shall not go down upon it, because he is poor and he trusts in it; and he shall cry against thee to the Lord, and it shall be sin in thee. [18] The fathers shall not be put to death for the children, and the sons shall not be put to death for the fathers; every one shall be put to death for his own sin. [19] Thou shalt not wrest the judgment of the stranger and the fatherless, and widow; thou shalt not take the widow's garment for a pledge. [20] And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing.

[21] And when thou shalt have reaped corn in thy field, and shalt have forgotten a sheaf in thy field, thou shalt not return to take it; it shall be for the stranger, and the orphan, and the widow, that the Lord thy God may bless thee in all the works of thy hands. [22] And if thou shouldest gather thine olives, thou shalt not return to collect the remainder; it shall be for the stranger, and the fatherless, and the widow, and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing. [23] And when soever thou shalt gather the grapes of thy vineyard, thou shalt not glean what thou hast left; it shall be for the stranger, and the orphan, and the widow: [24] and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

Chapter 25

[1] And if there should be a dispute between men, and they should come forward to judgment, and *the judges* judge, and justify the righteous, and condemn the wicked: [2] then it shall come to pass, if the unrighteous should be worthy of stripes, thou shalt lay him down before the judges, and they shall scourge him before them according to his iniquity. [3] And they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldest scourge him *with* more stripes beyond these stripes, thy brother will be disgraced before thee. [4] Thou shalt not muzzle the ox that treads out the corn.

[5] And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out *of the family* to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her. [6] And it shall come to pass that the child which she shall bear, shall be named by the name of the deceased, and his name shall not be blotted out of Israel.

[7] And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother has refused. [8] And the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her: [9] then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel. [10] And his name shall be called in Israel, The house of him that has had his shoe loosed.

[11] And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her husband out of the hand of him that smites him, and she should stretch forth her hand, and take hold of his private parts; [12] thou shalt cut off her hand; thine eye shall not spare her.

[13] Thou shalt not have in thy bag divers weights, a great and a small. [14] Thou shalt not have in thine house divers measures, a great and a small. [15] Thou shalt have a true and just weight, and a true and just measure, that thou mayest live long upon the land which the Lord thy God gives thee for an inheritance. [16] For every one that does this *is* an abomination to the Lord thy God, even every one that does injustice.

[17] Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt: [18] how he withstood thee in the way, and harassed thy rear, *even* those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God. [19] And it shall come to pass whenever the Lord thy God shall have given thee rest from all thine enemies round about thee, in the land which the Lord thy God gives thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget *to do it*.

Chapter 26

[1] And it shall be when thou shalt have entered into the land, which the Lord thy God gives thee to inherit it, and thou shalt have inherited it, and thou shalt have dwelt upon it, [2] that thou shalt take of the first of the fruits of thy land, which the Lord thy God gives thee, and thou shalt put them into a basket, and thou shalt go to the place which the Lord thy God shall choose to have his name called there. [3] And thou shalt come to the priest who shall be in those days, and thou shalt say to him, I testify this day to the Lord my God, that I am come into the land which the Lord sware to our fathers to give to us. [4] And the priest shall take the basket out of thine hands, and shall set it before the altar of the Lord thy God: [5] and he shall answer and say before the Lord thy God, My father abandoned Syria, and went down into Egypt, and sojourned there with a small number, and became there a mighty nation and a great multitude. [6] And the Egyptians afflicted us, and humbled us, and imposed hard tasks on us: [7] and we cried to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our labour, and our affliction. [8] And the Lord brought us out of Egypt himself with his great strength, and his mighty hand, and his high arm, and with great visions, and with signs, and with wonders. [9] And he brought us into this place, and gave us this land, a land flowing with milk and honey. [10] And now, behold, I have brought the first of the fruits of the land, which thou gavest me, O Lord, a land flowing with milk and honey: and thou shalt leave it before the Lord thy God, and thou shalt worship before the Lord thy God; [11] and thou shalt rejoice in all the good *things*, which the Lord thy God has given thee, *thou* and thy family, and the Levite, and the stranger that is within thee.

[12] And when thou shalt have completed all the tithings of thy fruits in the third year, thou shalt give the second tenth to the Levite, and stranger, and fatherless, and widow; and they shall eat it in thy cities, and be merry.

[13] And thou shalt say before the Lord thy God, I have fully collected the holy things out of my house, and I have given them to the Levite, and the stranger, and the orphan, and the widow, according to all commands which thou didst command me: I did not transgress thy command, and I did not forget it. [14] And in my distress I did not eat of them, I have not gathered of them for an unclean purpose, I have not given of them to the dead; I have hearkened to the voice of the Lord our God, I have done as

thou hast commanded me. [15] Look down from thy holy house, from heaven, and bless thy people Israel, and the land which thou hast given them, as thou didst swear to our fathers, to give to us a land flowing with milk and honey.

[16] On this day the Lord thy God charged thee to keep all the ordinances and judgments; and ye shall observe and do them, with all your heart, and with all your soul. [17] Thou hast chosen God this day to be thy God, and to walk in all his ways, and to observe his ordinances and judgments, and to hearken to his voice. [18] And the Lord has chosen thee this day that thou shouldest be to him a peculiar people, as he said, to keep his commands; [19] and that thou shouldest be above all nations, as he has made thee renowned, and a boast, and glorious, that thou shouldest be a holy people to the Lord thy God, as he has spoken.

Chapter 27

[1] And Moses and the elders of Israel commanded, saying, Keep all these commands, all that I command you this day. [2] And it shall come to pass in the day when ye shall cross over Jordan into the land which the Lord thy God gives thee, that thou shalt set up for thyself great stones, and shalt plaster them with plaster. [3] And thou shalt write on these stones all the words of this law, as soon as ye have crossed Jordan, when ye are entered into the land, which the Lord God of thy fathers gives thee, a land flowing with milk and honey, according as the Lord God of thy fathers said to thee. [4] And it shall be as soon as ye are gone over Jordan, ye shall set up these stones, which I command thee this day, on mount Gaebal, and thou shalt plaster them with plaster. [5] And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up iron upon it. [6] Of whole stones shalt thou build an altar to the Lord thy God, and thou shalt offer upon it whole-burnt-offerings to the Lord thy God. [7] And thou shalt there offer a peace-offering; and thou shalt eat and be filled, and rejoice before the Lord thy God. [8] And thou shalt write upon the stones all this law very plainly.

[9] And Moses and the priests the Levites spoke to all Israel, saying, Be silent and hear, O Israel; this day thou art become a people to the Lord thy God. [10] And thou shalt hearken to the voice of the Lord thy God, and shalt do all his commands, and his ordinances, as many as I command thee this day.

[11] And Moses charged the people on that day, saying, [12] These shall stand to bless the people on mount Garizin having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph, and Benjamin. [13] And these shall stand for cursing on mount Gaebal; Ruben, Gad, and Aser, Zabulon, Dan, and Nephthali.

[14] And the Levites shall answer and say to all Israel with a loud voice, [15] Cursed *is* the man whosoever shall make a graven or molten image, an abomination to the Lord, the work of the hands of craftsmen, and shall put it in a secret place: and all the people shall answer and say, So be it. [16] Cursed is the man that dishonours his father or his mother: and all the people shall say, So be it. [17] Cursed is he that removes his neighbour's landmarks: and all the people shall say, So be it. [18] Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it. [19] Cursed is every one that shall pervert the judgment of the stranger, and orphan, and widow: and all the people shall say, So be

it. [20] Cursed is he that lies with his father's wife, because he has uncovered his father's skirt: and all the people shall say, So be it. [21] Cursed is he that lies with any beast: and all the people shall say, So be it. [22] Cursed is he that lies with his sister by his father or his mother: and all the people shall say, So be it. [23] Cursed is he that lies with his daughter-in-law: and all the people shall say, So be it. Cursed is he that lies with his wife's sister: and all the people shall say, So be it. [24] Cursed is he that smites his neighbour secretly: and all the people shall say, So be it. [25] Cursed is he whosoever shall have taken a bribe to slay an innocent man: and all the people shall say, So be it. [26] Cursed is every man that continues not in all the words of this law to do them: and all the people shall say, So be it.

Chapter 28

[1] And it shall come to pass, if thou wilt indeed hear the voice of the Lord thy God, to observe and do all these commands, which I charge thee this day, that the Lord thy God shall set thee on high above all the nations of the earth; [2] and all these blessings shall come upon thee, and shall find thee. If thou wilt indeed hear the voice of the Lord thy God, [3] blessed *shalt* thou *be* in the city, and blessed shalt thou be in the field. [4] Blessed shall be the offspring of thy body, and the fruits of thy land, and the herds of thy oxen, and the flocks of thy sheep. [5] Blessed shall be thy barns, and thy stores. [6] Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.

[7] The Lord deliver thine enemies that withstand thee utterly broken before thy face: they shall come out against thee one way, and they shall flee seven ways from before thee. [8] The Lord send upon thee his blessing in thy barns, and on all on which thou shalt put thine hand, in the land which the Lord thy God gives thee. [9] The Lord raise thee up for himself a holy people, as he sware to thy fathers; if thou wilt hear the voice of the Lord thy God, and walk in all his ways. [10] And all the nations of the earth shall see thee, that the name of the Lord is called upon thee, and they shall stand in awe of thee. [11] And the Lord thy God shall multiply thee for good in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, on thy land which the Lord sware to thy fathers to give to thee.

[12] May the Lord open to thee his good treasure, the heaven, to give rain to thy land in season: may he bless all the works of thy hands: so shalt thou lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. [13] The Lord thy God make thee the head, and not the tail; and thou shalt then be above and thou shalt not be below, if thou wilt hearken to the voice of the Lord thy God, in all things that I charge thee this day to observe. [14] Thou shalt not turn aside from any of the commandments, which I charge thee this day, to the right hand or to the left, to go after other gods to serve them.

[15] But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe all his commandments, as many as I charge thee this day, then all these curses shall come on thee, and overtake thee. [16] Cursed *shalt* thou *be* in the city, and cursed shalt thou be in the field. [17] Cursed shall be thy barns and thy stores. [18] Cursed shall be the

offspring of thy body, and the fruits of thy land, the herds of thine oxen, and the flocks of thy sheep. [19] Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

[20] The Lord send upon thee want, and famine, and consumption of all things on which thou shalt put thy hand, until he shall have utterly destroyed thee, and until he shall have consumed thee quickly because of thine evil devices, because thou hast forsaken me. [21] The Lord cause the pestilence to cleave to thee, until he shall have consumed thee off the land into which thou goest to inherit it. [22] The Lord smite thee with distress, and fever, and cold, and inflammation, and blighting, and paleness, and they shall pursue thee until they have destroyed thee. [23] And thou shalt have over thine head a sky of brass, and the earth under thee shall be iron. [24] The Lord thy God make the rain of thy land dust; and dust shall come down from heaven, until it shall have destroyed thee, and until it shall have quickly consumed thee. [25] The Lord give thee up for slaughter before thine enemies: thou shalt go out against them one way, and flee from their face seven ways; and thou shalt be a dispersion in all the kingdoms of the earth. [26] And your dead men shall be food to the birds of the sky, and to the beasts of the earth; and there shall be none to scare them away. [27] The Lord smite thee with the botch of Egypt in the seat, and with a malignant scab, and itch, so that thou canst not be healed. [28] The Lord smite thee with insanity, and blindness, and astonishment of mind. [29] And thou shalt grope at mid-day, as a blind man would grope in the darkness, and thou shalt not prosper in thy ways; and then thou shalt be unjustly treated, and plundered continually, and there shall be no helper.

[30] thou shalt take a wife, and another man shall have her; thou shalt build a house, and thou shalt not dwell in it; thou shalt plant a vineyard, and shalt not gather the grapes of it. [31] Thy calf *shall be* slain before thee, and thou shalt not eat of it; thine ass shall be violently taken away from thee, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have no helper. [32] Thy sons and thy daughters shall be given to another nation, and thine eyes wasting away shall look for them: thine hand shall have no strength. [33] A nation which thou knowest not shall eat the produce of thy land, and all thy labours; and thou shalt be injured and crushed always. [34] And thou shalt be distracted, because of the sights of thine eyes which thou shalt see.

[35] The Lord smite thee with an evil sore, on the knees and the legs, so that thou shalt not be able to be healed from the sole of thy foot to the crown of thy head.

[36] The Lord carry away thee and thy princes, whom thou shalt set over thee, to a nation which neither thou nor thy fathers know; and thou shalt there serve other gods, wood and stone. [37] An thou shalt be there for a wonder, and a parable, and a tale, among all the nations, to which the Lord thy God shall carry thee away.

[38] Thou shalt carry forth much seed into the field, and thou shalt bring in little, because the locust shall devour it. [39] Thou shalt plant a vineyard, and dress it, and shalt not drink the wine, neither shalt thou delight thyself with it, because the worm shall devour it. [40] Thou shalt have olive trees in all thy borders, and thou shalt not anoint thee with oil, because thine olive shall utterly cast *its fruit*. [41] Thou shalt beget sons and daughters, and they shall not be *thine*, for they shall depart into captivity. [42] All thy trees and the fruits of thy land shall the blight consume. [43] The stranger that is within thee shall get up very high, and thou shalt come down very low. [44] He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

[45] And all these curses shall come upon thee, and shall pursue thee, and shall overtake thee, until he shall have consumed thee, and until he shall have destroyed thee; because thou didst not hearken to the voice of the Lord thy God, to keep his commands, and his ordinances which he has commanded thee. [46] And *these things* shall be signs in thee, and wonders among thy seed for ever; [47] because thou didst not serve the Lord thy God with gladness and a good heart, because of the abundance of all things.

[48] And thou shalt serve thine enemies, which the Lord will send forth against thee, in hunger, and in thirst, and in nakedness, and in the want of all things; and thou shalt wear upon thy neck a yoke of iron until he shall have destroyed thee. [49] The Lord shall bring upon thee a nation from the extremity of the earth, like the swift flying of an eagle, a nation whose voice thou shalt not understand; [50] a nation bold in countenance, which shall not respect the person of the aged and shall not pity the young. [51] And it shall eat up the young of thy cattle, and the fruits of thy land, so as not to leave to thee corn, wine, oil, the herds of thine oxen, and the flocks of thy sheep, until it shall have destroyed thee; [52] and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee. [53] And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, all that he has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee.

[54] He that is tender and very delicate within thee shall look with an evil eye upon his brother, and the wife in his bosom, and the children that are left, which may have been left to him; [55] so as *not* to give to one of them of the flesh of his children, whom he shall eat, because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemies shall afflict thee in all thy cities.

[56] And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tenderness, shall look with an evil eye on her husband in her bosom, and her son and her daughter, [57] and her offspring that comes out between her feet, and the child which she shall bear; for she shall eat them because of the want of all things, secretly in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities. [58] If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord thy God; [59] then the Lord shall magnify thy plagues, and the plagues of thy seed, great and wonderful plagues, and evil and abiding diseases. [60] And he shall bring upon thee all the evil pain of Egypt, of which thou wast afraid, and they shall cleave to thee. [61] And the Lord shall bring upon thee every sickness, and every plague that is not written, and every one that is written in the book of this law, until he shall have destroyed thee. [62] And ye shall be left few in number, whereas ye were as the stars of the sky in multitude; because thou didst not hearken to the voice of the Lord thy God.

[63] And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you; and ye shall be quickly removed from the land, into which ye go to inherit it. [64] And the Lord thy God shall scatter thee among all nations, from one end of the earth to the other; and thou shalt there serve other gods, wood and stone, which thou hast not known, nor thy fathers. [65] Moreover among those nations he will not give thee quiet, neither by any means shall the sole of thy foot have rest; and the Lord shall give thee there another and a misgiving heart, and failing eyes, and a wasting soul. [66] And thy life shall be in suspense before thine eyes; and thou shalt be afraid by day and by night, and thou shalt have no assurance of thy life. [67] In the morning thou shalt say, Would it were evening! and in the evening thou shalt say, Would it were morning! for the fear of thine heart with which thou shalt fear, and for the sights of thine eyes which thou shalt see. [68] And the Lord shall bring thee back to Egypt in ships, by the way of which I said, Thou shalt not see it again; and ye shall be

sold there to your enemies for bondmen and bondwomen, and none shall buy you.

Chapter 29

[1] These *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Choreb.

[2] And Moses called all the sons of Israel and said to them, Ye have seen all things that the Lord did in the land of Egypt before you to Pharao and his servants, and all his land; [3] the great temptations which thine eyes have seen, the signs, and those great wonders. [4] Yet the Lord God has not given you a heart to know, and eyes to see, and ears to hear, until this day. [5] And he led you forty years in the wilderness; your garments did not grow old, and your sandals were not worn away off your feet. [6] Ye did not eat bread, ye did not drink wine or strong drink, that ye might know that I *am* the Lord your God. [7] And ye came as far as this place; and there came forth Seon king of Esebon, and Og king of Basan, to meet us in war. [8] And we smote them and took their land, and I gave it for an inheritance to Ruben and Gad, and to the half-tribe of Manasse. [9] And ye shall take heed to do all the words of this covenant, that ye may understand all things that ye shall do.

[10] Ye all stand to-day before the Lord your God, the heads of your tribes, and your elders, and your judges, and your officers, every man of Israel, [11] your wives, and your children, and the stranger who is in the midst of your camp, from your hewer of wood even to your drawer of water, [12] that thou shouldest enter into the covenant of the Lord thy God and into his oaths, as many as the Lord thy God appoints thee this day; [13] that he may appoint thee to himself for a people, and he shall be thy God, as he said to thee, and as he sware to thy fathers, Abraam, and Isaac, and Jacob. [14] And I do not appoint to you alone this covenant and this oath; [15] but to those also who are here with you to-day before the Lord your God, and to those who are not here with you to-day.

[16] For ye know how we dwelt in the land of Egypt, how we came through the midst of the nations through whom ye came. [17] And ye beheld their abominations, and their idols, wood and stone, silver and gold, which are among them. [18] Lest there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Lord your God, having gone to serve the gods of these nations; lest there be in you a root springing up with gall and bitterness. [19] And it shall be if one shall hear the words of this curse, and shall flatter himself in his heart, saying, Let good happen to me, for I will walk in the error of my heart,

lest the sinner destroy the guiltless with *him*: [20] God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall flame out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book, and the Lord shall blot out his name from under heaven. [21] And the Lord shall separate that man for evil of all the children of Israel, according to all the curses of the covenant that are written in the book of this law.

[22] And another generation shall say — even your sons who shall rise up after you, and the stranger who shall come from a land afar off, and shall see the plagues of that land and their diseases, which the Lord has sent upon it, [23] brimstone and burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrha were overthrown, Adama and Seboim, which the Lord overthrew in his wrath and anger:) — [24] and all the nations shall say, Why has the Lord done thus to this land? what *is* this great fierceness of anger? [25] And *men* shall say, Because they forsook the covenant of the Lord God of their fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt: [26] and they went and served other gods, which they knew not, neither did he assign *them* to them. [27] And the Lord was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law. [28] And the Lord removed them from their land in anger, and wrath, and very great indignation, and cast them out into another land as at present.

[29] The secret things *belong* to the Lord our God, but the things that are revealed *belong* to us and to our children for ever, to do all the words of this law.

Chapter 30

[1] And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt call *them* to mind among all the nations, wherein the Lord shall have scattered thee, [2] and shalt return to the Lord thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul; [3] then the Lord shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which the Lord has scattered thee. [4] If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee. [5] And the Lord thy God shall bring thee in from thence into the land which thy fathers have inherited, and thou shalt inherit it; and he will do thee good, and multiply thee above thy fathers. [6] And the Lord shall purge thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

[7] And the Lord thy God will put these curses upon thine enemies, and upon those that hate thee, who have persecuted thee. [8] And thou shalt return and hearken to the voice of the Lord thy God, and shall keep his commands, all that I charge thee this day. [9] And the Lord thy God shall bless thee in every work of thine hands, in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, because the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers: [10] if thou wilt hearken to the voice of the Lord thy God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if thou turn to the Lord thy God with all thine heart, and with all thy soul.

[11] For this command which I give thee this day is not grievous, neither is it far from thee. [12] It is not in heaven above, *as if there were one* saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it? [13] Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it? [14] The word is very near thee, in thy mouth, and in thine heart, and in thine hands to do it.

[15] Behold, I have set before thee this day life and death, good and evil. [16] If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; then ye shall

live, and shall be many in number, and the Lord thy God shall bless thee in all the land into which thou goest to inherit it. [17] But if thy heart change, and thou wilt not hearken, and thou shalt go astray and worship other gods, and serve them, [18] I declare to you this day, that ye shall utterly perish, and ye shall by no means live long upon the land, into which ye go over Jordan to inherit it. [19] I call both heaven and earth to witness this day against you, I have set before you life and death, the blessing and the curse: choose thou life, that thou and thy seed may live; [20] to love the Lord thy God, to hearken to his voice, and cleave to him; for this *is* thy life, and the length of thy days, that thou shouldest dwell upon the land, which the Lord sware to thy fathers, Abraam, and Isaac, and Jacob, to give to them.

Chapter 31

[1] And Moses finished speaking all these words to all the children of Israel; [2] and said to them, I am this day a hundred and twenty years *old*; I shall not be able any longer to come in or go out; and the Lord said to me, Thou shalt not go over this Jordan. [3] The Lord thy God who goes before thee, he shall destroy these nations before thee, and thou shalt inherit them: and *it shall be* Joshua that goes before thy face, as the Lord has spoken. [4] And the Lord thy God shall do to them as he did to Seon and Og the two kings of the Amorites, who were beyond Jordan, and to their land, as he destroyed them. [5] And the Lord has delivered them to you; and ye shall do to them, as I charged you. [6] Be courageous and strong, fear not, neither be cowardly neither be afraid before them; for *it is* the Lord your God that advances with you in the midst of you, neither will he by any means forsake thee, nor desert thee. [7] And Moses called Joshua, and said to him before all Israel, Be courageous and strong; for thou shalt go in before this people into the land which the Lord sware to your fathers to give to them, and thou shalt give it to them for an inheritance. [8] And the Lord that goes with thee shall not forsake thee nor abandon thee; fear not, neither be afraid.

[9] And Moses wrote the words of this law in a book, and gave it to the priests the sons of Levi who bear the ark of the covenant of the Lord, and to the elders of the sons of Israel.

[10] And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles, [11] when all Israel come together to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel in their ears, [12] having assembled the people, the men, and the women, and the children, and the stranger that is in your cities, that they may hear, and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law. [13] And their sons who have not known shall hear, and shall learn to fear the Lord thy God all the days that they live upon the land, into which ye go over Jordan to inherit it.

[14] And the Lord said to Moses, Behold, the days of thy death are at hand; call Joshua, and stand ye by the doors of the tabernacle of testimony, and I will give him a charge. And Moses and Joshua went to the tabernacle of testimony, and stood by the doors of the tabernacle of testimony. [15] And the Lord descended in a cloud, and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by

the doors of the tabernacle of testimony. [16] And the Lord said to Moses, Behold, thou shalt sleep with thy fathers, and this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me, and break my covenant, which I made with them. [17] And I will be very angry with them in that day, and I will leave them and turn my face away from them, and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that day, Because the Lord my God is not with me, these evils have come upon me. [18] And I will surely turn away my face from them in that day, because of all their evil doings which they have done, because they turned aside after strange gods.

[19] And now write the words of this song, and teach it to the children of Israel, and ye shall put it into their mouth, that this song may witness for me among the children of Israel to their face. [20] For I will bring them into the good land, which I sware to their fathers, to give to them a land flowing with milk and honey: and they shall eat and be filled and satisfy *themselves*; then will they turn aside after other gods, and serve them, and they will provoke me, and break my covenant. [21] And this song shall stand up to witness against them; for they shall not forget it out of their mouth, or out of the mouth of their seed; for I know their wickedness, what they are doing here this day, before I have brought them into the good land, which I sware to their fathers.

[22] And Moses wrote this song in that day, and taught it to the children of Israel. [23] And he charged Joshua, and said, Be courageous and strong, for thou shalt bring the sons of Israel into the land, which the Lord sware to them, and he shall be with thee.

[24] And when Moses finished writing all the words of this law in a book, even to the end, [25] then he charged the Levites who bear the ark of the covenant of the Lord, saying, [26] Take the book of this law, and ye shall put it in the side of the ark of the covenant of the Lord your God; and it shall be there among you for a testimony. [27] For I know thy provocation, and thy stiff neck; for yet during my life with you at this day, ye have been provoking in your conduct toward God: how shall ye not also be so after my death? [28] Gather together to me the heads of your tribes, and your elders, and your judges, and your officers, that I may speak in their ears all these words; and I call both heaven and earth to witness against them. [29] For I know that after my death ye will utterly transgress, and turn aside out of the way which I have commanded you; and evils shall come upon you in the latter days,

because ye will do evil before the Lord, to provoke him to anger by the works of your hands.

And Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

Chapter 32

[1] Attend, O heaven, and I will speak; and let the earth hear the words out of my mouth. [2] Let my speech be looked for as the rain, and my words come down as dew, as the shower upon the herbage, and as snow upon the grass. [3] For I have called on the name of the Lord: assign ye greatness to our God. [4] *As for God*, his works *are* true, and all his ways *are* judgment: God *is* faithful, and there is no unrighteousness *in him*; just and holy *is* the Lord. [5] They have sinned, not *pleasing* him; spotted children, a froward and perverse generation. [6] Do ye thus recompense the Lord? *is the* people thus foolish and unwise? did not he himself thy father purchase thee, and make thee, and form thee? [7] Remember the days of old, consider the years for past ages: ask thy father, and he shall relate to thee, thine elders, and they shall tell thee.

[8] When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God. [9] And his people Jacob became the portion of the Lord, Israel was the line of his inheritance. [10] He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye. [11] As an eagle would watch over his brood, and yearns over his young, receives them having spread his wings, and takes them up on his back: [12] the Lord alone led them, there was no strange god with them. [13] He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock. [14] Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape. [15] So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.

[16] They provoked me to anger with strange gods; with their abominations they bitterly angered me. [17] They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh *gods* came in, whom their fathers knew not. [18] Thou hast forsaken God that begot thee, and forgotten God who feeds thee.

[19] And the Lord saw, and was jealous; and was provoked by the anger of his sons and daughters, [20] and said, I will turn away my face from them, and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

[21] They have provoked me to jealousy with *that which is* not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation void of understanding. [22] For a fire has been kindled out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains. [23] I will gather evils upon them, and will fight with my weapons against them. [24] *They shall be* consumed with hunger and the devouring of birds, and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of *serpents* creeping on the ground. [25] Without, the sword shall bereave them of children, and terror *shall issue* out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old. [26] I said, I will scatter them, and I will cause their memorial to cease from among men. [27] Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not the Lord, has done all these things.

[28] It is a nation that has lost counsel, neither is there understanding in them. [29] They had not sense to understand: let them reserve these things against the time to come. [30] How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and the Lord delivered them up? [31] For their gods are not as our God, but our enemies *are* void of understanding. [32] For their vine *is* of the vine of Sodom, and their vine-branch of Gomorrha: their grape *is* a grape of gall, their cluster *is* one of bitterness. [33] Their wine *is* the rage of serpents, and the incurable rage of asps. [34] Lo! are not these things stored up by me, and sealed among my treasures? [35] In the day of vengeance I will recompense, whensoever their foot shall be tripped up; for the day of their destruction *is* near to them, and the judgments at hand are close upon you. [36] For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble: [37] and the Lord said, Where are their gods on whom they trusted? [38] the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors. [39] Behold, behold that I am *he*, and there is no god beside me: I kill, and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands. [40] For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever. [41] For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render

judgment to my enemies, and will recompense them that hate me. [42] I will make my weapons drunk with blood, and my sword shall devour flesh, *it shall glut itself* with the blood of the wounded, and from the captivity of the heads of *their* enemies that rule over them.

[43] Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

[44] And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Joshua the *son* of Naue. [45] And Moses finished speaking to all Israel. [46] And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law. [47] For this *is* no vain word to you; for it *is* your life, and because of this word ye shall live long upon the land, into which ye go over Jordan to inherit it. [48] And the Lord spoke to Moses in this day, saying, [49] Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Chanaan, which I give to the sons of Israel: [50] and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in mount Or, and was added to his people. [51] Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel. [52] Thou shalt see the land before *thee*, but thou shalt not enter into it.

Chapter 33

[1] And this *is* the blessing with which Moses the man of God blessed the children of Israel before his death. [2] And he said, The Lord is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand *were* his angels with him. [3] And he spared his people, and all his sanctified ones *are* under thy hands; and they are under thee; and he received of his words [4] the law which Moses charged us, an inheritance to the assemblies of Jacob. [5] And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel. [6] Let Ruben live, and not die; and let him be many in number.

[7] And this *is the blessing* of Juda; Hear, Lord, the voice of Juda, and do thou visit his people: his hands shall contend for him, and thou shalt be a help from his enemies.

[8] And to Levi he said, Give to Levi his manifestations, and his truth to the holy man, whom they tempted in the temptation; they reviled him at the water of strife. [9] Who says to his father and mother, I have not seen thee; and he knew not his brethren, and he refused to know his sons: he kept thine oracles, and observed thy covenant. [10] They shall declare thine ordinances to Jacob, and thy law to Israel: they shall place incense in *the time of* thy wrath continually upon thine altar. [11] Bless, Lord, his strength, and accept the works of his hands; break the loins of his enemies that have risen up against him, and let not them that hate him rise up. [12] And to Benjamin he said, The beloved of the Lord shall dwell in confidence, and God overshadows him always, and he rested between his shoulders.

[13] And to Joseph he said, His land *is* of the blessing of the Lord, of the seasons of sky and dew, and of the deeps of wells below, [14] and of the fruits of the changes of the sun in season, and of the produce of the months, [15] from the top of the ancient mountains, and from the top of the everlasting hills, [16] and of the fullness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown *of him who was* glorified above his brethren. [17] His beauty *is as* the firstling of his bull, his horns *are* the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these *are* the ten thousands of Ephraim, and these *are* the thousands of Manasse. [18] And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents. [19] They shall utterly destroy the

nations, and ye shall call *men* there, and there offer the sacrifice of righteousness; for the wealth of the sea shall suckle thee, and so shall the marts of them that dwell by the sea-coast.

[20] And to Gad he said, Blessed *be* he that enlarges Gad: as a lion he rested, having broken the arm and the ruler. [21] And he saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; the Lord wrought righteousness, and his judgment with Israel.

[22] And to Dan he said, Dan *is* a lion's whelp, and shall leap out of Basan. [23] And to Nephthali he said, Nephthali *has* the fulness of good things; and let him be filled with blessing from the Lord: he shall inherit the west and the south. [24] And to Aser he said, Aser *is* blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil. [25] His sandal shall be iron and brass; as thy days, so *shall be* thy strength.

[26] There is not *any such* as the God of the beloved; he who rides upon the heaven *is* thy helper, and the magnificent One of the firmament. [27] And the rule of God shall protect thee, and *that* under the strength of the everlasting arms; and he shall cast forth the enemy from before thy face, saying, Perish. [28] And Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky *shall be* misty with dew upon thee. [29] Blessed *art* thou, O Israel; who *is* like to thee, O people saved by the Lord? thy helper shall hold his shield over thee, and *his* sword *is* thy boast; and thine enemies shall speak falsely to thee, and thou shalt tread upon their neck.

Chapter 34

[1] And Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and the Lord shewed him all the mount of Galaad to Dan, and all the land of Nephthali, [2] and all the land of Ephraim and Manasse, and all the land of Juda to the farthest sea; [3] and the wilderness, and the country round about Jericho, the city of palm-trees, to Segor. [4] And the Lord said to Moses, This *is* the land of which I sware to Abraam, and Isaac, and Jacob, saying, To your seed will I give it: and I have shewed it to thine eyes, but thou shalt not go in thither. [5] So Moses the servant of the Lord died in the land of Moab by the word of the Lord. [6] And they buried him in Gai near the house of Phogor; and no one has seen his sepulchre to this day. [7] And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

[8] And the children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed. [9] And Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses. [10] And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face, [11] in all the signs and wonders, which the Lord sent him to work in Egypt on Pharao, and his servants, and all his land; [12] the great wonders, and the mighty hand which Moses displayed before all Israel.

Joshua

Chapter 1

[1] And it came to pass after the death of Moses, that the Lord spoke to Joshua the son of Naue, the minister of Moses, saying, [2] Moses my servant is dead; now then arise, go over Jordan, thou and all this people, into the land, which I give them. [3] Every spot on which ye shall tread I will give it to you, as I said to Moses. [4] The wilderness and Antilibanus, as far as the great river, the river Euphrates, and as far as the extremity of the sea; your costs shall be from the setting of the sun. [5] Not a man shall stand against you all the days of thy life; and as I was with Moses, so will I also be with thee, and I will not fail thee, or neglect thee. [6] Be strong and ‘quit thyself like a man, for thou shalt divide the land to this people, which I sware to give to your fathers. [7] Be strong, therefore, and quit thyself like a man, to observe and do as Moses my servant commanded thee; and thou shalt not turn therefrom to the right hand or to the left, that thou mayest be wise in whatsoever thou mayest do. [8] And the book of this law shall not depart out of thy mouth, and thou shalt meditate in it day and night, that thou mayest know how to do all the things that are written *in it*; then shalt thou prosper, and make thy ways prosperous, and then shalt thou be wise. [9] Lo! I have commanded thee; be strong and courageous, be not cowardly nor fearful, for the Lord thy God is with thee in all places whither thou goest. [10] And Joshua commanded the scribes of the people, saying, [11] Go into the midst of the camp of the people, and command the people, saying, Prepare provisions; for yet three days and ye shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you. [12] And to Ruben, and to Gad, and to the half tribe of Manasse, Joshua said, [13] Remember the word which Moses the servant of the Lord commanded you, saying, the Lord your God has caused you to rest, and has given you this land. [14] Let your wives and your children and your cattle dwell in the land, which he has given you; and ye shall go over well armed before your brethren, every one of you who is strong; and ye shall fight on their side; [15] until the Lord your God shall have given your brethren rest, as also to you, and they also shall have inherited the land, which the Lord your God gives them; then ye shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward. [16] And they answered Joshua and said, We will do all things which thou commandest us, and we will go to every place whither thou shalt send us. [17] Whereinsoever we hearkened to Moses we will hearken to thee;

only let the Lord our God be with thee, as he was with Moses. [18] And whosoever shall disobey thee, and whosoever shall not hearken to thy words as thou shalt command him, let him die; but be thou strong and courageous.

Chapter 2

[1] And Joshua the son of Naue sent out of Sattin two young men to spy *the land*, saying, Go up and view the land and Jericho: and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name *was* Raab, and lodged there.

[2] An it was reported to the king of Jericho, saying, Men of the sons of Israel have come in hither to spy the land. [3] And the king of Jericho sent and spoke to Raab, saying, Bring out the men that entered into thine house this night; for they are come to spy out the land. [4] And the woman took the two men and hid them; and she spoke to the messengers, saying, The men came in to me, [5] but when the gate was shut in the evening, the men went out; I know not whither they are gone: follow after them, if ye may overtake them. [6] But she *had* brought them up upon the house, and hid them in the flax-stalks that were spread by her on the house. [7] And the men followed after them in the way to Jordan to the fords; and the gate was shut.

[8] And it came to pass when the men who pursued after them were gone forth, and before the spies had lain down to sleep, that she came up to them on the top of the house; [9] and she said to them, I know that the Lord has given you the land; for the fear of you has fallen upon us. [10] For we have heard that the Lord God dried up the Red Sea before you, when ye came out of the land of Egypt, and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly destroyed. [11] And when we heard it we were amazed in our heart, and there was no longer any spirit in any of us because of you, for the Lord your god *is* God in heaven above, and on the earth beneath. [12] And now swear to me by the Lord God; since I deal mercifully with you, so do ye also deal mercifully with the house of my father: [13] and save alive the house of my father, my mother, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

[14] And the men said to her, Our life for yours *even* to death: and she said, When the Lord shall have delivered the city to you, ye shall deal mercifully and truly with me. [15] And she let them down by the window; [16] and she said to them, Depart into the hill-country, lest the pursuers meet you, and ye shall be hidden there three days until your pursuers return from after you, and afterwards ye shall depart on your way.

[17] And the men said to her, We are clear of this thy oath. [18] Behold, we shall enter into a part of the city, and thou shalt set a sign; thou shalt

bind this scarlet cord in the window, by which thou hast let us down, and thou shalt bring in to thyself, into thy house, thy father, and thy mother, and thy brethren, and all the family of thy father. [19] And it shall come to pass that whosoever shall go outside the door of thy house, his guilt shall be upon him, and we shall be quit of this thine oath; and we will be responsible for all that shall be found with thee in thy house. [20] But if any one should injure us, or betray these our matters, we shall be quit of this thine oath. [21] And she said to them, Let it be according to your word; and she sent them out, and they departed. [22] And they came to the hill-country, and remained there three days; and the pursuers searched all the roads, and found them not.

[23] And the two young men returned, and came down out of the mountain; and they went over to Joshua the son of Naue, and told him all things that had happened to them. [24] And they said to Joshua, The Lord has delivered all the land into our power, and all the inhabitants of that land tremble because of us.

Chapter 3

[1] And Joshua rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over. [2] And it came to pass after three days, *that* the scribes went through the camp; [3] and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it. [4] But let there be a distance between you and it; ye shall stand as much as two thousand cubits *from it*. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.

[5] And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow the Lord will do wonders among you. [6] And Joshua said to the priests, Take up the ark of the covenant of the Lord, and go before the people: and the priests took up the ark of the covenant of the Lord, and went before the people. [7] And the Lord said to Joshua, This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. [8] And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan.

[9] And Joshua said to the children of Israel, Come hither, and hearken to the word of the Lord our God. [10] Hereby ye shall know that the living God *is* among you, and will utterly destroy from before our face the Chananite, and the Chettite and Pherezite, and the Evite, and the Amorite, and the Gergesite, and the Jebusite. [11] Behold, the ark of the covenant of the Lord of all the earth passes over Jordan. [12] Choose for yourselves twelve men of the sons of Israel, one of each tribe. [13] And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan, the water of Jordan *below* shall fail, and the water coming down from above shall stop.

[14] And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of the Lord before the people. [15] And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:) [16] then the waters that came down from above stopped; there stood one solid

heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho. [17] And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

Chapter 4

[1] And when the people had completely passed over Jordan, the Lord spoke to Joshua, saying, [2] Take men from the people, one of each tribe, [3] and charge them; and ye shall take out of the midst of Jordan twelve fit stones, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night.

[4] And Joshua having called twelve men of distinction among the children of Israel, one of each tribe, [5] said to them, Advance before me in the presence of the Lord into the midst of Jordan, and each having taken up a stone from thence, let him carry it on his shoulders, according to the number of the twelve tribes of Israel: [6] that these may be to you continually for an appointed sign, that when thy son asks thee in future, saying, What are these stones to us? [7] then thou mayest explain to thy son, saying, The river Jordan was dried up from before the ark of the covenant of the Lord of the whole earth, when it passed it: and these stones shall be for a memorial for you for the children of Israel for ever.

[8] And the children of Israel did so, as the Lord commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as the Lord commanded Joshua, when the children of Israel had completely passed over,)and carried these stones with them into the camp, and laid them down there. [9] And Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of the Lord; and there they are to this day.

[10] And the priests that bore the ark of the covenant stood in Jordan, until Joshua *had* finished all that the Lord commanded him to report to the people; and the people hasted and passed over. [11] And it came to pass when all the people had passed over, that the ark of the covenant of the Lord passed over, and the stones before them. [12] And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them. [13] Forty thousand armed for battle went over before the Lord to war, to the city of Jericho. [14] In that day the Lord magnified Joshua before all the people of Israel; and they feared him, as *they did* Moses, as long as he lived.

[15] And the Lord spoke to Joshua, saying, [16] Charge the priests that bear the ark of the covenant of the testimony of the Lord, to go up out of Jordan. [17] And Joshua charged the priests, saying, Go up out of Jordan. [18] And it came to pass when the priests who bore the ark of the

covenant of the Lord were gone up out of Jordan, and set their feet upon the land, *that* the water of Jordan returned impetuously to its place, and went as before over all its banks.

[19] And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho. [20] And Joshua set these twelve stones which he took out of Jordan, in Galgala, [21] saying, When your sons ask you, saying, What are these stones? [22] Tell your sons, that Israel went over this Jordan on dry land, [23] when the Lord our God had dried up the water of Jordan from before them, until they had passed over; as the Lord our God did to the Red Sea, which the Lord our God dried up from before us, until we passed over. [24] That all the nations of the earth might know, that the power of the Lord is mighty, and that ye might worship the Lord our God in every work.

Chapter 5

[1] And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terror-stricken, and there was no sense in them because of the children of Israel.

[2] And about this time the Lord said to Joshua, Make thee stone knives of sharp stone, and sit down and circumcise the children of Israel the second time. [3] And Joshua made sharp knives of stone, and circumcised the children of Israel at the place called the "Hill of Foreskins." [4] And *this is* the way in which Joshua purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt, [5] all these Joshua circumcised; for forty and two years Israel wondered in the wilderness of Mabdaris — [6] Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord sware to give to their fathers, *even* a land flowing with milk and honey. [7] And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way. [8] And when they had been circumcised they rested continuing there in the camp till they were healed. [9] And the Lord said to Joshua the son of Naue, On this day have I removed the reproach of Egypt from you: and he called the name of that place Galgala.

[10] And the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. [11] And they ate of the grain of the earth unleavened and new *corn*. [12] In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of the Phoenicians in that year.

[13] And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and *there was* a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies? [14] And he said to him, I am now come, the chief captain of the host of the Lord. [15] And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy

servant? [16] And the captain of the Lord's host said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy.

Chapter 6

[1] Now Jericho was closely shut up and besieged, and none went out of it, and none came in. [2] And the Lord said to Joshua, Behold, I deliver Jericho into thy power, and its king in it, *and its* mighty men. [3] And do thou set the men of war round about it. [4] And it shall be *that* when ye shall sound with the trumpet, all the people shall shout together. [5] And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

[6] And Joshua the *son* of Naue went in to the priests, and spoke to them, saying, [7] And let seven priests having seven sacred trumpets proceed thus before the Lord, and let them sound loudly; and let the ark of the covenant of the Lord follow. [8] Charge the people to go round, and encompass the city; and let your men of war pass on armed before the Lord. [9] And let the men of war proceed before, and the priests bringing up the rear behind the ark of the covenant of the Lord *proceed* sounding the trumpets. [10] And Joshua commanded the people, saying, Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out, and then ye shall cry out. [11] And the ark of the covenant of God having gone round immediately returned into the camp, and lodged there.

[12] And on the second day Joshua rose up in the morning, and the priests took up the ark of the covenant of the Lord. [13] And the seven priests bearing the seven trumpets went on before the Lord; and afterwards the men of war went on, and the remainder of the multitude went after the ark of the covenant of the Lord, and the priests sounded with the trumpets. [14] And all the rest of the multitude compassed the city six times from within a short distance, and went back again into the camp; this they did six days.

[15] And on the seventh day they rose up early, and compassed the city on that day seven times. [16] And it came to pass at the seventh circuit the priests blew the trumpets; and Joshua said to the children of Israel, Shout, for the Lord has given you the city. [17] And the city shall be devoted, it and all things that are in it, to the Lord of Hosts: only do ye save Raab the harlot, and all things in her house. [18] But keep yourselves strictly from the accursed thing, lest ye set your mind upon and take of the accursed thing, and ye make the camp of the children of Israel and accursed thing, and destroy us. [19] And all the silver, or gold, or brass, or

iron, shall be holy to the Lord; it shall be carried into the treasury of the Lord.

[20] And the priests sounded with the trumpets: and when the people heard the trumpets, all the people shouted at once with a loud and strong shout; and all the wall fell round about, and all the people went up into the city: [21] and Joshua devoted it to destruction, and all things that were in the city, man and woman, young man and old, and calf and ass, with the edge of the sword.

[22] And Joshua said to the two young men who had acted a spies, Go into the house of the woman, and bring her out thence, and all that she has. [23] And the two young men who had spied out the city entered into the house of the woman, and brought out Raab the harlot, and her father, and her mother, and her brethren, and her kindred, and all that she had; and they set her without the camp of Israel. [24] And the city was burnt with fire with all things that were in it; only of the silver, and gold, and brass, and iron, they gave to be brought into the treasury of the Lord.

[25] And Joshua saved alive Raab the harlot, and all the house of her father, and caused her to dwell in Israel until this day, because she hid the spies which Joshua sent to spy out Jericho. [26] And Joshua adjured *them* on that day before the Lord, saying, Cursed *be* the man who shall build that city: he shall lay the foundation of it in his first-born, and he shall set up the gates of it in his youngest son. And so did Hozan of Baethel; he laid the foundation in Abiron his first-born, and set up the gates of it in his youngest surviving son.

[27] And the Lord was with Joshua, and his name was in all the land.

Chapter 7

[1] But the children of Israel committed a great trespass, and purloined *part* of the accursed thing; and Achar the son of Charmi, the son of Zambri, the son of Zara, of the tribe of Juda, took of the accursed thing; and the Lord was very angry with the children of Israel.

[2] And Joshua sent men to Gai, which is by Baethel, saying, Spy out Gai: and the men went up and spied Gai. [3] And they returned to Joshua, and said to him, Let not all the people go up, but let about two or three thousand men go up and take the city by siege: carry not up thither the whole people, for *the enemy* are few. [4] And there went up about three thousand men, and they fled from before the men of Gai. [5] And the men of Gai slew of them to the number of thirty-six men, and they pursued them from the gate, and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

[6] And Joshua tore his garments; and Joshua fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads. [7] And Joshua said, I pray, Lord, wherefore has thy servant brought this people over Jordan to deliver them to the Amorite to destroy us? would we had remained and settled ourselves beyond Jordan. [8] And what shall I say since Israel has turned his back before his enemy? [9] And when the Chananite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do *for* thy great name?

[10] And the Lord said to Joshua, Rise up; why hast thou fallen upon thy face? [11] The people has sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store. [12] And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves. [13] Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Lord God of Israel, The accursed thing is among you; ye shall not be able to stand before your enemies, until ye shall have removed the cursed thing from among you. [14] And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which the Lord shall shew, ye shall bring by families; and the family which the Lord shall shew, ye shall bring by households; and the household which the Lord shall shew, ye shall bring man by man. [15] And the man who

shall be pointed out, shall be burnt with fire, and all that he has; because he has transgressed the covenant of the Lord, and has wrought wickedness in Israel.

[16] And Joshua rose up early, and brought the people by their tribes; and the tribe of Juda was pointed out. [17] And it was brought by their families, and family of the Zaraites was pointed out. [18] And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.

[19] And Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession; and tell me what thou hast done, and hide it not from me. [20] And Achar answered Joshua, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done: [21] I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them. [22] And Joshua sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them. [23] And they brought them out of the tent, and brought them to Joshua and the elders of Israel, and they laid them before the Lord.

[24] And Joshua took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his calves, and his asses, and all his sheep, and his tent, and all his property, and all the people *were* with him; and he brought them to Emec Achor. [25] And Joshua said to Achar, Why hast thou destroyed us? the Lord destroy thee as at this day. And all Israel stoned him with stones. [26] And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Emecachor until this day.

Chapter 8

[1] And the Lord said to Joshua, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land. [2] And thou shalt do to Gai, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind. [3] And Joshua and all the men of war rose to go up to Gai; and Joshua chose out thirty thousand mighty men, and he sent them away by night. [4] And he charged them, saying, Do ye lie in ambush behind the city: do not go far from the city, and ye shall all be ready. [5] Land I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them. [6] And when they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before. [7] And ye shall rise up out of the ambuscade, and go into the city. [8] Ye shall do according to this word, lo! I have commanded you. [9] And Joshua sent them, and they went to lie in ambush; and they lay between Baethel and Gai, westward of Gai.

[10] And Joshua rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai. [11] And all the men of war went up with him, and they went forward and came over against the city eastward. [12] And the ambuscade *was* on the west side of the city. [13] 14 And it came to pass when the king of Gai saw *it*, he hasted and went out to meet them direct to the battle, he and all the people *that were* with him: and he knew not that there was an ambuscade *formed* against him behind the city. [15] And Joshua and Israel saw, and retreated from before them. [16] And they pursued after the children of Israel, and they themselves went to a distance from the city. [17] There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

[18] And the Lord said to Joshua, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place. [19] And Joshua stretched out his hand *and* his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.

[20] And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way. [21] And Joshua and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and smote the men of Gai. [22] And these came forth out of the city to meet them; and they were in the midst of the army, some *being* on this side, and some on that; and they smote them until there was not left of them one who survived and escaped. [23] And they took the king of Gai alive, and brought him to Joshua.

[24] And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them *even* to the end, then Joshua returned to Gai, and smote it with the edge of the sword. [25] And they that fell in that day, men and women, were twelve thousand: *they slew* all the inhabitants of Gai. [26] 27 Beside the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.

[28] And Joshua burnt the city with fire: he made it an uninhabited heap for ever, *even* to this day. [29] And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day. [30] Then Joshua built an altar to the Lord God of Israel in mount Gaebal, [31] as Moses the servant of the Lord commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; and he offered there whole-burnt-offerings to the Lord, and a peace-offering. [32] And Joshua wrote upon the stones a copy of the law, *even* the law of Moses, before the children of Israel. [33] And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of the Lord; and the stranger and the native *were there*, who were half of them near mount Garizin, and half near mount Gaebal, as Moses the servant of the Lord commanded at first, to bless the people. [34] And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. [35] There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all the assembly of the children of Israel, the men, and the women, and the children, and the strangers that joined themselves to Israel.

Chapter 9

[1] And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilibanus, and the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergesites, and the Jebusites, heard *of it*, [2] they came all together at the same time to make war against Joshua and Israel.

[3] And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai. [4] And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched bottles of wine, [5] and the upper part of their shoes and their sandals old and clouted on their feet, and their garments old upon them — and the bread of their provision was dry and mouldy and corrupt.

[6] And they came to Joshua into the camp of Israel to Galgala, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us. [7] And the children of Israel said to the Chorrhaean, Peradventure thou dwellest amongst us; and how should I make a covenant with thee? [8] And they said to Joshua, We are thy servants: and Joshua said to them, Whence are ye, and whence have ye come? [9] And they said, Thy servants are come from a very far country in the name of the Lord thy God: for we have heard his name, and all that he did in Egypt, [10] and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Basan, who dwelt in Astaroth and in Edrain. [11] And our elders and all that inhabit our land when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and ye shall say to them, We are thy servants, and now make a covenant with us. [12] These *are* the loaves — we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy. [13] And these *are* the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

[14] And the chiefs took of their provision, and asked not *counsel of* the Lord. [15] And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

[16] And it came to pass three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them. [17] And the children of Israel departed and came to their cities; and their cities *were* Gabaon, and Kephira, and Berot, and the cities of Jarin. [18] Land the children of Israel fought not with them, because all the princes sware to them by the Lord God of Israel; and all the congregation murmured at the princes.

[19] And the princes said to all the congregation: We have sworn to them by the Lord God of Israel, and now we shall not be able to touch them. [20] This we will do; take them alive, and we will preserve them: so there shall not be wrath against us by reason of the oath which we swore to them. [21] They shall live, and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

[22] And Joshua called them together and said to them, Why have ye deceived me, saying, We live very far from you; whereas ye are fellow-countrymen of those who dwell among us? [23] And now ye are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God. [24] And they answered Joshua, saying, It was reported to us what the Lord thy God charged his servant Moses, to give you this land, and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you, and *therefore* we did this thing. [25] And now, behold, we *are* in your power; do to us as it is pleasing to you, and as it seems *good* to you.

[26] Aand they did so to them; and Joshua rescued them in that day out of the hands of the children of Israel, and they did not slay them. [27] And Joshua made them in that day hewers of wood and drawers of water to the whole congregation, and for the altar of God: therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which the Lord should choose.

[30] Then Joshua built an alter to the Lord God of Israel in mount Gebal, [31] as Moses the servant of the Lord commanded the children of Israel, as it was written in the law of Moses, an alter of unhewn stones, on which iron had not been lifted up: and he offered there whole-burnt-offerings to the Lord, and a piece offering. And Joshua wrote upon the stones a copy of the law, *even* the law of Moses, before the children of Israel. [33] And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other, before the ark; and the priests and the levites took up the ark of the covenant of the Lord; and the stranger and the native *were there*, who were half of them near mount

Gebal, as Moses the servant of the Lord commanded at first, to bless the people.

[34] And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. [35] There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all men, and the women, and the children of Israel, and the strangers that joined themselves to Israel.

Chapter 10

[1] And when Adoni-bezec king of Jerusalem heard that Joshua had taken Gai, and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel; [2] then they were greatly terrified by them, for *the king* knew that Gabaon *was* a great city, as one of the chief cities, and all its men *were* mighty. [3] So Adoni-bezec king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jerimuth, and to Jephtha king of Lachis, and to Dabin king of Odollam, saying, [4] Come up hither to me, and help me, and let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel. [5] And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam, they and all their people; and encamped around Gabaon, and besieged it.

[6] And the inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying, Slack not thy hands from thy servants: come up quickly to us, and help us, and rescue us; for all the kings of the Amorites who dwell in the hill country are gathered together against us. [7] And Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

[8] And the Lord said to Joshua, Fear them not, for I have delivered them into thy hands; there shall not one of them be left before you.

[9] And when Joshua came suddenly upon them, he *had* advanced all the night out of Galgala. [10] And the Lord struck them with terror before the children of Israel; and the Lord destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronin, and they smote them to Azeca and to Makeda. [11] And when they fled from the face of the children of Israel at the descent of Oronin, then the Lord cast upon them hailstones from heaven to Azeca; and they were more that died by the hailstones, than those whom the children of Israel slew with the sword in the battle.

[12] Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel, when he destroyed them in Gabaon, and they were destroyed from before the children of Israel: and Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ælon. [13] And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one

day. [14] And there was not such a day either before or after, so that God should hearken to a man, because the Lord fought on the side of Israel.

[15] 16 And these five kings fled, and hid themselves in a cave that is in Makeda. [17] And it was told Joshua, saying, The five kings have been found hid in the cave that is in Makeda. [18] And Joshua said, Roll stones to the mouth of the cave, and set men to watch over them. [19] But do not ye stand, but pursue after your enemies, and attack the rear of them, and do not suffer them to enter into their cities; for the Lord our God has delivered them into our hands. [20] And it came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that they that escaped took refuge in the strong cities.

[21] And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.

[22] And Joshua said, Open the cave, and bring out these five kings out of the cave. [23] And they brought out the five kings out of the cave, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam. [24] And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks. [25] And Joshua said to them, Do not fear them, neither be cowardly; be courageous and strong, for thus the Lord will do to all your enemies, against whom ye fight. [26] And Joshua slew them, and hanged them on five trees; and they hung upon the trees until the evening. [27] And it came to pass toward the setting of the sun, Joshua commanded, and they took them down from the trees, and cast them into the cave into which they *had* fled for refuge, and rolled stones to the cave, *which remain* till this day.

[28] And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed every living thing that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.

[29] And Joshua and all Israel with him departed out of Makeda to Lebna, and besieged Lebna. [30] And the Lord delivered it into the hands of Israel: and they took it, and its king, and slew the inhabitants with the edge of the sword, and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

[31] And Joshua and all Israel with him departed from Lebna to Lachis, and he encamped about it, and besieged it. [32] And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and they put the inhabitants to death with the edge of the sword, and utterly destroyed it, as they had done to Lebna. [33] Then Elam the king of Gazer went up to help Lachis; and Joshua smote him and his people with the edge of the sword, until there was not left to him one that was preserved and escaped.

[34] And Joshua and all Israel with him departed from Lachis to Odollam, and he besieged it and took it. [35] And the Lord delivered it into the hand of Israel; and he took it on that day, and slew the inhabitants with the edge of the sword, and slew every thing breathing in it, as they did to Lachis.

[36] And Joshua and all Israel with him departed to Chebron, and encamped about it. [37] And he smote it with the edge of the sword, and all the living creatures that were in it; there was no one preserved: they destroyed it and all things in it, as they did to Odollam.

[38] And Joshua and all Israel returned to Dabir; and they encamped about it; [39] and they took it, and its king, and its villages: and he smote it with the edge of the sword, and they destroyed it, and every thing breathing in it; and they did not leave in it any one that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

[40] And Joshua smote all the land of the hill country, and Nageb and the plain country, and Asedoth, and her kings, they did not leave of them one that was saved: and they utterly destroyed every thing that had the breath of life, as the Lord God of Israel commanded, [41] from Cades Barne to Gaza, all Gosom, as far as Gabaon. [42] And Joshua smote, once for all, all their kings, and their land, because the Lord God of Israel fought on the side of Israel.

Chapter 11

[1] And when Jabis the king of Asor heard, he sent to Jobab king of Maron, and to the king of Symoon, and to the king of Aziph, [2] and to the kings who were by the great Sidon, to the hill country and to Araba opposite Keneroth, and to the plain, and to Phenaeddor, [3] and to the Chananites on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountain, and the Evites, and those dwelling under *mount* Aermon in the land Massyma. [4] And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots. [5] And all the kings assembled in person, and came to the same place, and encamped at the waters of Maron to war with Israel.

[6] And the Lord said to Joshua, Be not afraid of them, for to-morrow *at* this time I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire [7] And Joshua and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country. [8] And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to Maseron, and to the plains of Massoch eastward; and they destroyed them till there was not one of them left that survived. [9] And Joshua did to them, as the Lord commanded him: he houghed their horses, and burned their chariots with fire.

[10] And Joshua returned at that time, and took Asor and her king; now Asor in former time was the chief of these kingdoms. [11] And they slew with the sword all that breathed in it, and utterly destroyed them all, and there was no living thing left in it; and they burnt Asor with fire. [12] And Joshua took all the cities of the kingdoms, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of the Lord commanded. [13] But all the walled cities Israel burnt not; but Israel burnt Asor only. [14] And the children of Israel took all its spoils to themselves; and they slew all the men with the edge of the sword, until he destroyed them; they left not one of them breathing. [15] As the Lord commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

[16] And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosom, and the plain country, and that toward the west, and the mountain of Israel and the low country by the mountain;

[17] from the mountain of Chelcha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aermon; and he took all their kings, and destroyed, and slew them. [18] And for many days Joshua waged war with these kings.

[19] And there was no city which Israel took not; they took all in war. [20] For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

[21] And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir, and from Anaboth, and from all the race of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them. [22] There was not *any one* left of the Enakim by the children of Israel, only there was left of them in Gaza, and in Gath, and in Aseldo.

[23] And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land ceased from war.

Chapter 12

[1] And these *are* the kings of the land, whom the children of Israel slew, and inherited their land beyond Jordan from the east, from the valley of Arnon to the mount of Aermon, and all the land of Araba on the east. [2] Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, on the side of the valley, and half of Galaad as far as Jaboc, the borders of the children of Ammon. [3] And Araba as far as the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea eastward *by* the way to Asimoth, from Thaeman under Asedoth Phasga. [4] And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants [5] ruling from mount Aermon and from Secchai, and *over* all the land of Basan to the borders of Gergesi, and Machi, and the half of Galaad of the borders of Seon king of Esebon. [6] Moses the servant of the Lord and the children of Israel smote them; and Moses gave them by way of inheritance to Ruben, and Gad, and to the half tribe of Manasse. [7] And these *are* the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balagad in the plain of Libanus, and as far as the mountain of Chelcha, as men go up to Seir: and Joshua gave it to the tribes of Israel to inherit according to their portion; [8] in the mountain, and in the plain, and in Araba, and in Asedoth, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite.

[9] The king of Jericho, and the king of Gai, which is near Baethel; [10] the king of Jerusalem, the king of Chebron, [11] the king of Jerimuth, the king of Lachis; [12] the king of Ælam, the king of Gazer; [13] the king of Dabir, the king of Gader: [14] the king of Hermath, the king of Ader; [15] the king of Lebna, the king of Odollam, [16] (15A) the king of Elath, [17] (15B) the king of Taphut, the king of Opher, [18] (15C) the king of Ophec of Aroc, [19] (15D) the king of Asom, [20] (15E) the king of Symoon, the king of Mambroth, the king of Aziph, [21] (15F) the king of Cades, the king of Zachac, [22] (15G) the king of Maredoth, the king of Jecom of Chermel, [23] the king of Odollam *belonging to* Phennealdor, the king of Gei of Galilee: [24] the king of Thersa: all these *were* twenty-nine kings.

Chapter 13

[1] And Joshua *was* old and very advanced in years; and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit. [2] And this *is* the land that is left: the borders of the Phylistines, the Gesirite, and the Chananite, [3] from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites *the land* is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the Evite; [4] from Thaeman even to all the land of Chanaan before Gaza, and the Sidonians as far as Aphec, as far as the borders of the Amorites. [5] And all the land of Galiath of the Phylistines, and all Libanus eastward from Galgal, under the mountain Aermon as far as the entering in of Emath; [6] every one that inhabits the hill country from Libanus as far as Masereth Memphomaim. All the Sidonians, I will destroy them from before Israel; but do thou give them by inheritance to Israel, as I charged thee.

[7] And now divide this land by lot to the nine tribes, and to the half tribe of Manasse. [8] From Jordan to the great sea westward thou shalt give it *them*: the great sea shall be the boundary. *But* to the two tribes and to the half tribe of Manasse, to Ruben and to Gad Moses gave *an inheritance* beyond Jordan: Moses the servant of the Lord gave *it* to them eastward, [9] from Aroer, which is on the bank of the brook of Arnon, and the city in the midst of the valley, and all Misor from Maedaban. [10] All the cities of Seon king of the Amorites, who reigned from Esebon to the coasts of the children of Ammon; [11] and the region of Galaad, and the borders of the Gesirites and the Machatites, the whole mount of Aermon, and all the land of Basan to Acha. [12] All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses smote him, and destroyed him. [13] But the children of Israel destroyed not the Gesirite and the Machatite and the Chananite; and the king of the Gesiri and the Machatite dwelt among the children of Israel until this day.

[14] Only no inheritance was given to the tribe of Levi: the Lord God of Israel, he *is* their inheritance, as the Lord said to them; and this *is* the division which Moses made to the children of Israel in Araboth Moab, on the other side of Jordan, by Jericho.

[15] And Moses gave the land to the tribe of Ruben according to their families. [16] And their borders were from Aroer, which is opposite the

brook of Arnon, and *theirs is* the city that is in the valley of Arnon; and all Misor, [17] to Esebon, and all the cities in Misor, and Daebon, and Baemon-Baal, and the house of Meelboth; [18] and Basan, and Bakedmoth, and Maephaad, [19] and Kariathaim, and Sebama, and Serada, and Sion in mount Enab; [20] and Baethphogor, and Asedoth Phasga, and Baetthasinoth, [21] and all the cities of Misor, and all the kingdom of Seon king of the Amorites, whom Moses smote, even him and the princes of Madian, and Evi, and Roboc, and Sur, and Ur, and Robe prince of the spoils of Sion, and the inhabitants of Sion.

[22] And Balaam the son of Baeor the prophet they slew in the battle.

[23] And the borders of Ruben were — *even* Jordan *was the* boundary; this *is* the inheritance of the children of Ruben according to their families, *these were* their cities and their villages.

[24] And Moses gave inheritance to the sons of Gad according to their families. [25] And their borders were Jazer, all the cities of Galaad, and half the land of the children of Ammon to Araba, which is before Arad. [26] And from Esebon to Araboth by Massepha, and Botanim, and Maan to the borders of Daebon, [27] and Enadom, and Othargai, and Baenthanabra, and Soccotha, and Saphan, and the rest of the kingdom of Sean king of Esebon: and Jordan shall be the boundary as far as part of the sea of Chenereth beyond Jordan eastward. [28] This *is* the inheritance of the children of Gad according to their families and according to their cities: according to their families they will turn their backs before their enemies, because their cities and their villages were according to their families.

[29] And Moses gave to half the tribe of Manasse according to their families. [30] And their borders were from Maan, and all the kingdom of Basan, and all the kingdom of Og king of Basan, and all the villages of Jair, which are in the region of Basan, sixty cities: [31] and the half of Galaad, and in Astaroth, and in Edrain, royal cities of Og in the land of Basan, *Moses gave* to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir the sons of Manasse, according to their families. [32] These *are* they whom Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan by Jericho eastward.

Chapter 14

[1] And these *are* they of the children of Israel that received their inheritance in the land of Chanaan, to whom Eleazar the priest, and Joshua the *son*of Naue, and the heads of the families of the tribes of the children of Israel, gave inheritance. [2] They inherited according to their lots, as the Lord commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan. [3] But to the Levites he gave no inheritance among them. [4] For the sons of Joseph were two tribes, Manasse and Ephraim; and there was none inheritance in the land given to the Levites, only cities to dwell in, and their suburbs separated for the cattle, and their cattle. [5] As the Lord commanded Moses, so did the children of Israel; and they divided the land.

[6] And the children of Juda came to Joshua in Galgal, and Chaleb the *son* of Jephone the Kenezite said to him, Thou knowest the word that the Lord spoke to Moses the man of God concerning me and thee in Cades Barne. [7] For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind. [8] My brethren that went up with me turned away the heart of the people, but I applied my self to follow the Lord my God. [9] And Moses sware on that day, saying, The land on which thou art gone up, it shall be thy inheritance and thy children's for ever, because thou hast applied thyself to follow the Lord our God. [10] And now the Lord has kept me alive as he said: this *is* the forty-fifth year since the Lord spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I *am* this day eighty-five years old. [11] I am still strong this day, as when the Lord sent me: just so strong am I now to go out and to come in for war. [12] And now I ask of thee this mountain, as the Lord said in that day; for thou heardest this word on that day; and now the Enakim are there, cities great and strong: if then the Lord should be with me, I will utterly destroy them, as the Lord said to me.

[13] And Joshua blessed him, and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance. [14] Therefore Chebron became the inheritance of Chaleb the *son* of Jephone the Kenezite until this day, because he followed the commandment of the Lord God of Israel. [15] And the name of Chebron before was the city Argob, it *is* the metropolis of the Enakim: and the land rested from war.

Chapter 15

[1] And the borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of sin, as far as Cades southward.

[2] And their borders were from the south as far as a part of the salt sea from the high country that extends southward. [3] And they proceed before the ascent of Acrabin, and go out round Sena, and go up from the south to Cades Barne; and go out to Asoron, and proceed up to Sarada, and go out by the way that is west of Cades. [4] And they go out to Selmona, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

[5] And their boundaries eastward *are* all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan — [6] the borders go up to Baethaglaam, and they go along from the north to Baetharaba, and the borders go on up to the stone of Baeon the son of Ruben. [7] And the borders continue on to the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of Adammin, which is southward in the valley, and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of Rogel. [8] And the borders go up to the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward. [9] And the border *going forth* from the top of the mountain terminates at the fountain of the water of Naphtho, and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jarim. [10] And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jarin northwards; this is Chaslon: and it will come down to the city of Sun, and will go on to the south. [11] And the border terminates behind Accaron northward, and the borders will terminate at Socchoth, and the borders will go on to the south, and will terminate at Lebna, and the issue of the borders will be at the sea; and their borders *shall be* toward the sea, the great sea shall be the boundary. [12] These *are* the borders of the children of Juda round about according to their families.

[13] And to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Enac; this is Chebron. [14] And Chaleb

the son of Jephone destroyed thence the three sons of Enac, Susi, and Tholami, and Achima. [15] And Chaleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.

[16] And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife. [17] And Gothoniel the son of Chenez the brother of Chaleb took it; and he gave him Ascha his daughter to wife. [18] And it came to pass as she went out that she counselled him, saying, I will ask of my father a field; and she cried from off her ass; and Chaleb said to her, What is it? [19] And she said to him, Give me a blessing, for thou hast set me in the land of Nageb; give me Botthanis: and he gave her Gonaethla the upper, and Gonaethla the lower.

[20] This *is* the inheritance of the tribe of the children of Juda. [21] And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Baeseleel, and Ara, and Asor, [22] and Icam, and Regma, and Aruel, [23] and Cades, and Asorionain, and Maenam, [24] and Balmaenan, and their villages, [25] and the cities of Aseron, this *is* Asor, [26] and Sen, and Salmaa, and Molada, [27] and Seri, and Baephalath, [28] and Cholaseola, and Beersabee; and their villages, and their hamlets, [29] Bala and Bacoc, and Asom, [30] and Elboudad, and Baethel, and Herma, [31] and Sekelac, and Macharim, and Sethennac, [32] and Labos, and Sale, and Eromoth; twenty-nine cities, and their villages.

[33] In the plain country Astaol, and Raa, and Assa, [34] and Ramen, and Tano, and Iluthoth, and Maeani, [35] and Jermuth, and Odollam, and Membra, and Saocho, and Jazeca. [36] And Sacarim and Gadera, and its villages; fourteen cities, and their villages; [37] Senna, and Adasan, and Magadalgad, [38] and Dalad, and Maspha, and Jachareel, [39] and Basedoth, and Ideadalea; [40] and Chabra, and Maches, and Maachos, [41] and Geddor, and Bagadiel, and Noman, and Machedan: sixteen cities, and their villages; [42] Lebna, and Ithac, and Anoch, [43] and Jana, and Nasib, [44] and Keilam, and Akiezi, and Kezib, and Bathesar, and Ælom: ten cities, and their villages; [45] Accaron and her villages, and their hamlets: [46] from Accaron, Gemna, and all the cities that are near Asedoth; and their villages. [47] Asiedoth, and her villages, and her hamlets; Gaza, and its villages and its hamlets as far as the river of Egypt, and the great sea is the boundary.

[48] And in the hill country Samir, and Jether, and Socha, [49] and Renna and the city of Letters, this *is* Dabir; [50] and Anon, and Es, and Man, and Æsam, [51] and Gosom, and Chalu, and Channa, and Gelom:

eleven cities, and their villages; [52] Ærem, and Remna, and Soma, [53] and Jemain, and Baethachu, and Phacua, [54] and Euma, and the city Arboc, this is Chebron, and Soraith: nine cities and their villages: [55] Maor, and Chermel, and Ozib, and Itan, [56] and Jariel, and Aricam, and Zacanaim, [57] and Gabaa, and Thamnatha; nine cities, and their villages; [58] Ælua, and Bethsur, and Geddon, [59] and Magaroth, and Baethanam, and Thecum; six cities, and their villages; (60) Theco, and Ephratha, this is Baethleem, and Phagor, and Ætan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho: eleven cities, and their villages, [60] Cariathbaal, this *is* the city of Jarim, and Sotheba: two cities, and their villages: [61] and Baddargeis, and Tharabaam, and Ænon; [62] and Æochioza, and Naphlazon, and the cities of Sadon, and Ancades; seven cities, and their villages.

[63] And the Jebusite dwelt in Jerusalem, and the children of Juda could not destroy them; and the Jebusites dwelt in Jerusalem to this day.

Chapter 16

[1] And the borders of the children of Joseph were from Jordan by Jericho eastward; and they will go up from Jericho to the hill country, to the wilderness, to Baethel Luza. [2] And they will go out to Baethel, and will proceed to the borders of Achatarothi. [3] And they will go across to the sea to the borders of Aptalim, as far as the borders of Baethoron the lower, and the going forth of them shall be to the sea. [4] And the sons of Joseph, Ephraim and Manasse, took their inheritance.

[5] And the borders of the children of Ephraim were according to their families, and the borders of their inheritance were eastward to Ataroth, and Eroc as far as Baethoron the upper, and Gazara. [6] And the borders will proceed to the sea to Icasmon north of Therma; they will go round eastward to Thenasa, and Selles, and will pass on eastward to Janoca, [7] and to Macho, and Ataroth, and *these are* their villages; and they will come to Jericho, and will issue at Jordan. [8] And the borders will proceed from Tapho to the sea to Chelcana; and their termination will be at the sea; this *is* the inheritance of the tribe of Ephraim according to their families.

[9] And the cities separated to the sons of Ephraim *were* in the midst of the inheritance of the sons of Manasse, all the cities and their villages. [10] And Ephraim did not destroy the Chananite who dwelt in Gazer; and the Chananite dwelt in Ephraim until this day, until Pharao the king of Egypt went up and took it, and burnt it with fire; and the Chananites, and Pherezites, and the dwellers in Gaza they destroyed, and Pharao gave them for a dowry to his daughter.

Chapter 17

[1] And the borders of the tribe of the children of Manasse, (for he *was* the first-born of Joseph,) *assigned* to Machir the first-born of Manasse the father of Galaad, for he was a warrior, *were* in the land of Galaad and of Basan. [2] And there was *land* assigned to the other sons of Manasse according to their families; to the sons of Jezi, and to the sons of Kelez, and to the sons of Jeziel, and to the sons of Sychem, and to the sons of Symarim, and to the sons of Opher: these *are* the males according to their families.

[3] And Salpaad the sons of Opher had no sons but daughters: and these *are* the names of the daughters of Salpaad; Maala, and Nua, and Egla, and Melcha, and Thersa. [4] And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God gave a charge by the hand of Moses, to give us an inheritance in the midst of our brethren: so there was given to them by the command of the Lord an inheritance among the brethren of their father. [5] And their lot fell *to them* from Anassa, and *to the* plain of Labec of the land of Galaad, which is beyond Jordan. [6] For the daughters of the sons of Manasse inherited a portion in the midst of their brethren, and the land of Galaad was assigned to the remainder of the sons of Manasse.

[7] And the borders of the sons of Manasse were Delanath, which is before the sons of Anath, and it proceeds to the borders *even* to Jamin and Jassib to the fountain of Thaphthoth. [8] It shall belong to Manasse, and Thapheth on the borders of Manasse *shall belong* to the sons of Ephraim. [9] And the borders shall go down to the valley of Carana southward by the valley of Jariel, (*there is* a turpentine tree *belonging* to Ephraim between *that and* the city of Manasse:) and the borders of Manasse *are* northward to the brook; and the sea shall be its termination. [10] Southward *the land belongs* to Ephraim, and northward to Manasse; and the sea shall be their cost; and northward they shall border upon Aseb, and eastward upon Issachar. [11] And Manasses shall have in *the portion of* Issachar and Aser Baethsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Mapheta, and its villages.

[12] And the sons of Manasse were not able to destroy these cities; and the Chananite began to dwell in that land. [13] And it came to pass that when the children of Israel were strong, they made the Chananites subject, but they did not utterly destroy them.

[14] And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God has blessed me. [15] And Joshua said to them, If thou be a great people, go up to the forest, and clear *the land* for thyself, If mount Ephraim be too little for thee. [16] And they said, The mount of Ephraim does not please us, and the Chananite dwelling in it in Baethsan, and in its villages, *and* in the valley of Jezrael, has choice cavalry and iron. [17] And Joshua said to the sons of Joseph, If thou art a great people, and hast great strength, thou shalt not have *only* one inheritance. [18] For thou shalt have the wood, for there is a wood, and thou shalt clear it, and *the land* shall be thine; even when thou shalt have utterly destroyed the Chananite, for he has chosen cavalry; yet thou art stronger than he.

Chapter 18

[1] And all the congregation of the children of Israel were assembled at Selo, and there they pitched the tabernacle of witness; and the land was subdued by them.

[2] And the sons of Israel remained, *even* those who *had* not received their inheritance, seven tribes. [3] And Joshua said to the sons of Israel, How long will ye be slack to inherit the land, which the Lord our God has given you? [4] Appoint of yourselves three men of each tribe, and let them rise up and go through the land, and let them describe it before me, as it will be proper to divide it. [5] And they came to him: and he divided to them seven portions, *saying*, Juda shall stand to them a border southward, and the sons of Joseph shall stand to them northward. [6] And do ye divide the land into seven parts, and bring the description hither to me, and I will give you a lot before the Lord our God. [7] For the sons of Levi have no part among you; for the priesthood of the Lord *is* his portion; and Gad, and Ruben, and the half tribe of Manasse, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave to them.

[8] And the men rose up and went; and Joshua charged the men who went to explore the land, saying, Go and explore the land, and come to me, and I will bring you forth a lot here before the Lord in Selo. [9] And they went, and explored the land: and they viewed it, and described it according to the cities, seven parts in a book, and brought *the book* to Joshua. [10] And Joshua cast the lot for them in Selo before the Lord.

[11] And the lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Juda and the children of Joseph.

[12] And their borders were northward: the borders shall go up from Jordan behind Jericho northward, and shall go up to the mountain westward, and the issue of it shall be Baethon of Mabdara. [13] And the borders will go forth thence to Luz, behind Luz, from the south of it; this is Baethel: and the borders shall go down to Maatarob Orech, to the hill country, which is southward of Baethoron the lower.

[14] And the borders shall pass through and proceed to the part that looks toward the sea, on the south, from the mountain in front of Baethoron southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

[15] And the south side on the part of Cariath-Baal; and the borders shall go across to Gasin, to the fountain of the water of Naphtho. [16] And the borders shall extend down on one side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward, and it shall come down to Gaeenna behind Jebusai southward: it shall come down to the fountain of Rogel. [17] And *the borders* shall go across to the fountain of Baethsamys: [18] and shall proceed to Galiloth, which is in front by the going up of Æthamin; and they shall come down to the stone of Baeon of the sons of Ruben; and shall pass over behind Baetharaba northward, and shall go down to the borders behind the sea northward. [19] And the termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

[20] And Jordan shall be their boundary on the east: this *is* the inheritance of the children of Benjamin, these *are* their borders round about according to their families.

[21] And the cities of the children of Benjamin according to their families *were* Jericho, and Bethagaeo, and the Amecasis, [22] and Baethabara, and Sara, and Besana, [23] and Æein, and Phara, and Ephratha, [24] and Carapha, and Cephira, and Moni, and Gabaa, twelve cities and their villages: [25] Gabaon, and Rama, and Beerotha; [26] and Massema, and Miron, and Amoke; [27] and Phira, and Caphan, and Nacan, and Selecan, and Thareela, [28] and Jebus (this is Jerusalem); and Gabaoth, Jarim, thirteen cities, and their villages; this *is* the inheritance of the sons of Benjamin according to their families.

Chapter 19

[1] And the second lot came out for the children of Symeon; and their inheritance was in the midst of the lots of the children of Juda. [2] And their lot was Beersabee, and Samaa, and Caladam, [3] and Arsola, and Bola, and Jason, [4] and Erthula, and Bula, and Herma, [5] and Sikelac, and Baethmachereb, and Sarsusin, [6] and Batharoth, and their fields, thirteen cities, and their villages. [7] Eremmon, and Thalcha, and Jether, and Asan; four cities and their villages, [8] round about their cities as far as Balec as *men* go to Bameth southward: this *is* the inheritance of the tribe of the children of Symeon according to their families. [9] The inheritance of the tribe of the children of Symeon *was a part* of the lot of Juda, for the portion of the children of Juda was greater than theirs; and the children of Symeon inherited in the midst of their lot.

[10] And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be — Esedekgola shall be their border, [11] the sea and Magelda, and it shall reach to Baetharaba in the valley, which is opposite Jekman. [12] And the border returned from Sedduc in a contrary direction eastward from Baethsamys, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phangai. [13] And thence it shall come round in the opposite direction eastward to Gebere to the city of Catasem, and shall go on to Remmonaa Matharaoza. [14] And the borders shall come round northward to Amoth, and their going out shall be at Gaephael, [15] and Catanath, and Nabaal, and Symoon, and Jericho, and Baethman. [16] This *is* the inheritance of the tribe of the sons of Zabulon according to their families, *these* cities and their villages.

[17] And the fourth lot came out to Issachar. [18] And their borders were Jazel, and Chasaloth, and Sunam, [19] and Agin, and Siona, and Reeroth, [20] and Anachereth, and Dabiron, and Kison, and Rebes, [21] and Remmas, and Jeon, and Tomman, and Æmarec, and Bersaphes. [22] And the boundaries shall border upon Gaethbor, and upon Salim westward, and Baethsamys; and the extremity of his bounds shall be Jordan. [23] This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24] And the fifth lot came out to Aser according to their families. [25] And their borders were Exeleketh, and Aleph, and Baethok, and Keaph, [26] and Elimelech, and Amiel, and Maasa, and the lot will border on Carmel westward, and on Sion, and Labanath. [27] And it will return

westward from Baethegeneth, and will join Zabulon and Ekgai, and Phthaeel northwards, and the borders will come to Saphthaebaethme, and Inael, and will go on to Chobamasomel, [28] and Elbon, and Raab, and Ememaon, and Canthan to great Sidon. [29] And the borders shall turn back to Rama, and to the fountain of Masphassat, and the Tyrians; and the borders shall return to Jasiph, and their going forth shall be the sea, and Apoleb, and Echozob, [30] and Archob, and Aphec, and Raau. [31] This *is* the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

[32] And the sixth lot came out to Nephthali. [33] And their borders were Moolam, and Mola, and Besemiin, and Arme, and Naboc, and Jephthamai, as far as Dodam; and their goings out were Jordan. [34] And the coasts will return westward by Athabor, and will go out thence to Jacana, and will border on Zabulon southward, and Aser will join *it* westward, and Jordan eastward.

[35] And the walled cities of the Tyrians, Tyre, and Omathadaketh, and Kenereth, [36] and Armaith, and Areal, and Asor, [37] and Cades, and Assari, and the well of Asor; [38] and Keroe, and Megalaarim, and Baetthame, and Thessamys. [39] This *is* the inheritance of the tribe of the children of Nephthali.

[40] And the seventh lot came out to Dan. [41] And their borders were Sarath, and Asa, and the cities of Sammaus, [42] and Salamin, and Ammon, and Silatha, [43] and Elon, and Thamnatha, and Accaron; [44] and Alcatha, and Begethon, and Gebeelan, [45] and Azor, and Banaebacat, and Gethremmon. [46] And westward of Hieracon the border *was* near to Joppa. [47] This *is* the inheritance of the tribe of the children of Dan, according to their families, these *are* their cities and their villages: and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.

[48] And the sons of Dan went and fought against Lachis, and took it, and smote it with the edge of the sword; and they dwelt in it, and called the name of it Lasendan: and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them, and they became tribute to them.

[49] And they proceeded to take possession of the land according to their borders, and the children of Israel gave an inheritance to Joshua the son of Naue among them, [50] by the command of God, and they gave

him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.

[51] These *are* the divisions which Eleazar the priest divided by lot, and Joshua the *son* of Naue, and the heads of families among the tribes of Israel, according to the lots, in Selo before the Lord by the doors of the tabernacle of testimony, and they went to take possession of the land.

Chapter 20

[1] And the Lord spoke to Joshua, saying, [2] Speak to the children of Israel, saying, Assign the cities of refuge, *of* which I spoke to you by Moses. [3] *Even* a refuge to the slayer who has smitten a man unintentionally; and the cities shall be to you a refuge, and the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation for judgement.

[4] And Joshua separated Cades in Galilee in the mount Nephthali, and Sychem in the mount Ephraim, and the city of Arboc; this is Chebron, in the mountain of Juda.

[5] And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben, and Aremoth in Galaad out of the tribe of Gad, and Gaulon in the country of Basan out of the tribe of Manasse.

[6] These *were* the cities selected for the sons of Israel, and for the stranger abiding among them, that every one who smites a soul unintentionally should flee thither, that he should not die by the hand of the avenger of blood, until he should stand before the congregation for judgement.

Chapter 21

[1] And the heads of the families of the sons of Levi drew near to Eleazar the priest, and to Joshua the *son* of Naue, and to the heads of families of the tribes of Israel. [2] And they spoke to them in Selo in the land of Chanaan, saying, The Lord gave commandment by Moses to give us cities to dwell in, and the country round about for our cattle. [3] So the children of Israel gave to the Levites in their inheritance by the command of the Lord the cities and the country round.

[4] And the lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Juda, and out of the tribe of Symeon, and out of the tribe of Benjamin.

[5] And to the sons of Caath that were left were *given by* lot ten cities, out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasse.

[6] And the sons of Gedson had thirteen cities, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the half tribe of Manasse in Basan.

[7] And the sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon.

[8] And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded Moses, by lot.

[9] And the tribe of the children of Juda, and the tribe of the children of Symeon, and *part* of the tribe of the children of Benjamin gave these cities, and they were assigned [10] to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these. [11] And they gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain *country* of Juda, and the suburbs round it. [12] But the lands of the city, and its villages Joshua gave to the sons of Chaleb the son of Jephonne for a possession.

[13] And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the suburbs belonging to it; and Lemna and the suburbs belonging to it; [14] and Ælom and its suburbs; and Tema and its suburbs; [15] and Gella and its suburbs; and Dabir and its suburbs; [16] and Asa and its suburbs; and Tany and its suburbs; and Baethsamys and its suburbs: nine cities from these two tribes. [17] And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs; [18] and Anathoth

and its suburbs; and Gamala and its suburbs; four cities. [19] All the cities of the sons of Aaron the priests, thirteen.

[20] And to the families, *even* the sons of Caath the Levites, that were left of the sons of Caath, there was *given* their priests' city, [21] out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem, and its suburbs, and Gazara and its appendages, and its suburbs; [22] and Baethoron and its suburbs: four cities: [23] and the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs: [24] and Ælon and its suburbs; and Getheremmon and its suburbs: four cities. [25] And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities. [26] In all *were given* ten cities, and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

[27] And *Joshua gave* to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities. [28] And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs; [29] and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities. [30] And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs; [31] and Chelcat and its suburbs; and Raab and its suburbs; four cities. [32] And of the tribe of Nephthali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs; three cities. [33] All the cities of Gedson according to their families *were* thirteen cities.

[34] And to the family of the sons of Merari the Levites that remained, *he gave* out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs, [35] and Sella and its suburbs: three cities. [36] And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs; and Decmon and its suburbs; and Mapha and its suburbs; four cities. [37] And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs; and Esbon and its suburbs; and Jazer and its suburbs: the cities *were* four in all. [38] All *these* cities *were given* to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.

[39] All the cities of the Levites in the midst of the possession of the children of Israel, *were* forty-eight cities, [40] and their suburbs round about these cities: a city and the suburbs round about the city to all these

cities: and Joshua ceased dividing the land by their borders: and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; and Joshua built the city, and dwelt in it: and Joshua took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar.

[41] So the Lord gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it. [42] And the Lord gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hands. [43] There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass.

Chapter 22

[1] Then Joshua called together the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, [2] and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to my voice in all that he commanded you. [3] Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God. [4] And now the Lord our God has given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses gave you on the other side Jordan. [5] But take great heed to do the commands and the law, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind, and with all your soul. [6] And Joshua blessed them, and dismissed them; and they went to their homes.

[7] And to *one* half the tribe of Manasse Moses gave a portion in the land of Basan, and to *the other* half Joshua gave a portion with his brethren on the other side of Jordan westward: and when Joshua sent them away to their homes, then he blessed them. [8] And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

[9] So the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, departed from the children of Israel in Selo in the land of Chanaan, to go away into Galaad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

[10] And they came to Galaad of Jordan, which is in the land of Chanaan: and the children of Ruben, and the children of Gad, and the half tribe of Manasse built there an alter by Jordan, a great altar to look at. [11] And the children of Israel heard say, Behold, the sons of Ruben, and the sons of Gad, and the half tribe of Manasse have built an alter at the borders of the land of Chanaan at Galaad of Jordan, on the opposite side to the children of Israel. [12] And all the children of Israel gathered together to Selo, so as to go up and fight against them.

[13] And the children of Israel sent to the sons of Ruben, and the sons of Gad, and to the sons of the half tribe of Manasse into the land of Galaad, both Phinees the son of Eleazar the son of Aaron the priest, [14] and ten of the chiefs with him; *there was* one chief of every household

out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel.) [15] And they came to the sons of Ruben, and to the sons of Gad, and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying, [16] Thus says the whole congregation of the Lord, What *is* this transgression that ye have transgressed before the God of Israel, to turn away today from the Lord, in that ye have built for yourselves an alter, so that ye should be apostates from the Lord? [17] Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord? [18] And ye have this day revolted from the Lord; and it shall come to pass if ye revolt this day from the Lord, that to-morrow there shall be wrath upon all Israel. [19] And now if the land of your possession *be too* little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwells, and receive ye an inheritance among us; and do not become apostates from God, neither do ye apostatize from the Lord, because of your having built an altar apart from the altar of the Lord our God. [20] Lo! did not Achar the *son* of Zara commit a trespass *taking* of the accursed thing, and there was wrath on the whole congregation of Israel? and he himself died alone in his own sin.

[21] And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse answered, and spoke to the captains of the thousands of Israel, saying, [22] God *even* God is the Lord, and God *even* God himself knows, and Israel he shall know; if we have transgressed before the Lord by apostasy, let him not deliver us this day. [23] And if we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt-offerings, so as to offer upon it a sacrifice of peace-offering, — the Lord shall require it.

[24] But we have done this for the sake of precaution *concerning this* thing, saying, Lest hereafter your sons should say to our sons, What have ye to do with the Lord God of Israel? [25] Whereas the Lord has set boundaries between us and you, even Jordan, and ye have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord. [26] And we gave orders to do thus, to build this altar, not for burnt-offerings, nor for meat-offerings; [27] but that this may be a witness between you and us, and between our posterity after us, that we may do service to the Lord before him, with our burnt-offerings and our meat-offerings and our peace-offerings: so your sons shall not say to our sons, hereafter, Ye have no portion in the Lord. [28] And we said, If ever it should come to pass that they should speak *so* to us, or to our posterity

hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt-offerings, nor for the sake of meat-offerings, but it is a witness between you and us, and between our sons. [29] Far be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so as that we should build an altar for burnt-offerings, and for peace-offerings, besides the altar of the Lord which is before his tabernacle.

[30] And Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Ruben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them. [31] And Phinees the priest said to the sons of Ruben, and to the sons of Gad, and to the half of the tribe of Manasse, To-day we know that the Lord *is* with us, because ye have not trespassed grievously against the Lord, and because ye have delivered the children of Israel out of the hand of the Lord. [32] So Phinees the priest and the princes departed from the children of Ruben, and from the children of Gad, and from the half tribe of Manasse out of Galaad into the land of Chanaan to the children of Israel; and reported the words to them. [33] And it pleased the children of Israel; and they spoke to the children of Israel, and blessed the God of the children of Israel, and told them to go up no more to war against the others to destroy the land of the children of Ruben, and the children of Gad, and the half tribe of Manasse: so they dwelt upon it.

[34] And Joshua gave a name to the altar of the children of Ruben, and the children of Gad, and the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Lord is their God.

Chapter 23

[1] And it came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Joshua was old and advanced in years. [2] And Joshua called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years. [3] And ye have seen all that the Lord our God has done to all these nations before us; *for it* is the Lord your God who has fought for you. [4] See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and *some* I have destroyed; and the boundaries shall be at the great sea westward.

[5] And the Lord our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Lord our God said to you. [6] Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses, that ye turn not to the right hand or to the left; [7] that ye go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall ye serve them, neither shall ye bow down to them. [8] But ye shall cleave to the Lord our God, as ye have done until this day. [9] And the Lord shall destroy them before you, *even* great and strong nations; and no one has stood before us until this day. [10] One of you has chased a thousand, for the Lord our God, he fought for you, as he said to us.

[11] And take ye great heed to love the Lord our God. [12] For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with you, [13] know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks, and nails in your heels, and darts in your eyes, until ye be destroyed from off this good land, which the Lord your God has given you.

[14] But I hasten to go the way *of death*, as all that are upon the earth also *do*: and ye know in your heart and in your soul, that not one word has fallen *to the ground* of all the words which the Lord our God has spoken respecting all that concerns us; there has not one of them failed. [15] And it shall come to pass, that as all the good things are come upon us which the Lord God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which the Lord has

given you, [16] when ye transgress the covenant of the Lord our God, which he has charged us, and go and serve other gods, and bow down to them.

Chapter 24

[1] And Joshua gathered all the tribe of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God.

[2] And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, *even* Thara, the father of Abraam and the father of Nachor; and they served other gods. [3] And I took your father Abraam from the other side of the river, and I guided him through all the land, and I multiplied his seed; [4] and I gave to him Isaac, and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there a great and populous and mighty nation: and the Egyptians afflicted them. [5] And I smote Egypt with the wonders that I wrought among them. [6] And afterwards *God* brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea. [7] And we cried aloud to the Lord; and he put a cloud and darkness between us and the Egyptians, and he brought the sea upon them, and covered them; and your eyes have seen all that the Lord did in the land of Egypt; and ye were in the wilderness many days.

[8] And he brought us into the land of the Amorites that dwelt beyond Jordan, and the Lord delivered them into our hands; and ye inherited their land, and utterly destroyed them from before you.

[9] And Balac, king of Moab, son of Sepphor, rose up, and made war against Israel, and sent and called Balaam to curse us. [10] But the Lord thy God would not destroy thee; and he greatly blessed us, and rescued us out of their hands, and delivered them *to us*. [11] And ye crossed over Jordan, and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Chettite, and the Gergesite, and the Lord delivered them into our hands. [12] And he sent forth the hornet before you; and he drove them out from before you, *even* twelve kings of the Amorites, not with thy sword, nor with thy bow.

[13] And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat *of* vineyards and oliveyards which ye did not plant.

[14] And now fear the Lord, and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve the Lord. [15] But if it seem not good to

you to serve the Lord, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom ye dwell upon their land: but I and my house will serve the Lord, for he is holy.

[16] And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods. [17] The Lord our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations through whom we passed. [18] And the Lord cast out the Amorite, and all the nations that inhabited the land from before us: yea, we will serve the Lord, for he is our God.

[19] And Joshua said to the people, Indeed ye will not be able to serve the Lord, for God is holy; and he being jealous will not forgive your sins and your transgressions. [20] Whensoever ye shall forsake the Lord and serve other gods, then he shall come upon you and afflict you, and consume you, because he has done you good. [21] And the people said to Joshua, Nay, but we will serve the Lord.

[22] And Joshua said to the people, Ye *are* witnesses against yourselves, that ye have chosen the Lord to serve him. [23] And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel. [24] And the people said to Joshua, We will serve the Lord, and we will hearken to his voice.

[25] So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel. [26] And he wrote these words in the book of the laws of God: and Joshua took a great stone, and set it up under the oak before the Lord. [27] And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this *stone* shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God. [28] And Joshua dismissed the people, and they went every man to his place.

[29] And it came to pass after these things that Joshua the son of Naue the servant of the Lord died, *at the age* of a hundred and ten years. [30] And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought them out of Egypt, as the Lord appointed them; and there they are to this day. [31] And Israel served the Lord all the days of Joshua, and

all the days of the elders that lived as long as Joshua, and all that knew all the works of the Lord which he wrought for Israel.

[32] And the children of Israel brought up the bones of Joseph out of Egypt, and buried *them* in Sicima, in the portion of the land which Jacob bought of the Amorites who dwelt in Sicima for a hundred ewe-lambs; and he gave it to Joseph for a portion.

[33] And it came to pass afterwards that Eleazar the high-priest the son of Aaron died, and was buried in Gabaar of Phinees his son, which he gave him in mount Ephraim.

In that day the children of Israel took the ark of God, and carried it about among them; and Phinees exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: but the children of Israel departed every one to their place, and to their own city: and the children of Israel worshipped Astarte, and Astaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglom king of Moab and he ruled over them eighteen years.

Judges

Chapter 1

[1] And it came to pass after the death of Joshua, that the children of Israel enquired of the Lord, saying, Who shall go up for us first against the Chananites, to fight against them? [2] And the Lord said, Judas shall go up: behold, I have delivered the land into his hand. [3] And Judas said to his brother Symeon, Come up with me into my lot, and let us array ourselves against the Chananites, and I also will go with thee into thy lot: and Symeon went with him. [4] And Judas went up; and the Lord delivered the Chananite and the Pherezite into their hands, and they smote them in Bezek to *the number of* ten thousand men. [5] And they overtook Adonibezek in Bezek, and fought against him; and they smote the Chananite and the Pherezite. [6] And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes. [7] And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered *their food* under my table: as I therefore have done, so God has recompensed me: and they brought him to Jerusalem, and he died there.

[8] And the children of Judas fought against Jerusalem, and took it, and smote with the edge of the sword, and they burnt the city with fire. [9] And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country. [10] And Judas went to the Chananite who dwelt in Chebron; and Chebron came out against him; [[and the name of Chebron before was Cariatharbocsepher:]] and they smote Sessi, and Achiman, and Tholmi, children of Enac. [11] And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

[12] And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give to him Ascha my daughter to wife. [13] And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife. [14] And it came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request? [15] And Ascha said to him, Give me, I pray thee, a blessing, for thou hast sent me forth into a south land, and thou shalt give me the ransom of water: and Chaleb gave her according to her heart the ransom of the upper *springs* and the ransom of the low *springs*.

[16] And the children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

[17] And Judas went with Symeon his brother, and smote the Chananite that inhabited Sepheth, and they utterly destroyed them; and they called the name of the city Anathema. [18] But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, *nor* Azotus nor the lands around it. [19] And the Lord was with Judas, and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them. [20] And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

[21] But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

[22] And the sons of Joseph, they also went up to Baethel; and the Lord was with them. [23] And they encamped and surveyed Baethel: and the name of the city before was Luza.

[24] And the spies looked, and behold, a man went out of the city, and they took him; and they said to him, Shew us the way into the city, and we will deal mercifully with thee. [25] And he shewed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family. [26] And the man went into the land of Chettin, and built there a city, and called the name of it Luza; this *is* its name until this day.

[27] And Manasse did not drive out *the inhabitants of* Baethsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the inhabitants of Dor, nor her suburbs, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her suburbs, nor her towns; and the Chananite began to dwell in this land. [28] And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out. [29] And Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary. [30] And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the Chananite dwelt in the midst of them, and became tributary to them.

[31] And Aser did not drive out the inhabitants of Accho, and *that people* became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo. [32] And Aser dwelt in the midst of the Chananite who inhabited the land, for he could not drive him out. [33] And Nephthali did not drive out the inhabitants of Baethsamys, nor the inhabitants of Baethanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Baetheneth became tributary to them. [34] And the Amorite drove out the children of Dan into the mountains, for they did not suffer them to come down into the valley. [35] And the Amorite began to dwell in the mountain of shells, in which *are* bears, and foxes, in Myrsinon, and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, and he became tributary to them. [36] And the border of the Amorite *was* from the going up of Acrabin, from the rock and upwards.

Chapter 2

[1] And an angel of the Lord went up from Galgal to the *place of* weeping, and to Baethel, and to the house of Israel, and said to them, Thus says the Lord, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you. [2] And ye shall make no covenant with them that dwell in this land, neither shall ye worship their gods; but ye shall destroy their graven images, ye shall pull down their altars: but ye hearkened not to my voice, for ye did these things. [3] And I said, I will not drive them out from before you, but they shall be for a distress to you, and their gods shall be to you for an offence. [4] And it came to pass when the angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voice, and wept. [5] And they named the name of that place Weepings; and they sacrificed there to the Lord.

[6] And Joshua dismissed the people, and they went every man to his inheritance, to inherit the land. [7] And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days with Joshua, as many as knew all the great work of the Lord, what things he had wrought in Israel.

[8] And Joshua the son of Naue, the servant of the Lord, died, a hundred and ten years old. [9] And they buried him in the border of his inheritance, in Thamnathares, in mount Ephraim, on the north of the mountain of Gaas. [10] And all that generation were laid to their fathers: and another generation rose up after them, who knew not the Lord, nor yet the work which he wrought in Israel. [11] And the children of Israel wrought evil before the Lord, and served Baalim. [12] And they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and walked after other gods, of the gods of the nations round about them; and they worshipped them. [13] And they provoked the Lord, and forsook him, and served Baal and the Astartes.

[14] And the Lord was very angry with Israel; and he gave them into the hands of the spoilers, and they spoiled them; and he sold them into the hands of their enemies round about, and they could not any longer resist their enemies, [15] among whomsoever they went; and the hand of the Lord was against them for evil, as the Lord spoke, and as the Lord sware to them; and he greatly afflicted them.

[16] And the Lord raised up judges, and the Lord save them out of the hands of them that spoiled them: and yet they hearkened not to the judges, [17] for they went a whoring after other gods, and worshipped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of the Lord; they did not so. [18] And because the Lord raised them up judges, so the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for the Lord was moved at their groaning by reason of them that besieged them and afflicted them. [19] And it came to pass when the judge died, that they went back, and again corrupted *themselves* worse than their fathers to go after other gods to serve them an to worship them: they abandoned not their devices nor their stubborn ways.

[20] And the Lord was very angry with Israel, and said, Forasmuch as this nation has forsaken my covenant which I commanded their fathers, and has not hearkened to my voice, [21] therefore I will not any more cast out a man of the nations before their face, which Joshua the son of Naue left in the land. And *the Lord* left *them*, [22] to prove Israel with them, whether they would keep the way of the Lord, to walk in it, as their fathers kept it, or no. [23] So the Lord will leave these nations, so as not to cast them out suddenly; and he delivered them not into the hand of Joshua.

Chapter 3

[1] And these *are* the nations which the Lord left to prove Israel with them, all that had not known the wars of Chanaan. [2] Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not. [3] The five lordships of the Phylistines, and every Chananite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Aermon to Laboemath. [4] And *this* was done in order to prove Israel by them, to know whether they would obey the commands of the Lord, which he charged their fathers by the hand of Moses.

[5] And the children of Israel dwelt in the midst of the Chananite, and the Chettite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite. [6] And they took their daughters for wives to themselves, and they gave their daughters to their sons, and served their gods. [7] And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. [8] And the Lord was very angry with Israel, and sold them into the hand of Chusarsathaim king of Syria of the rivers: and the children of Israel served Chusarsathaim eight years.

[9] And the children of Israel cried to the Lord; and the Lord raised up a saviour to Israel, and he saved them, Gothoniel the son of Kenez, the brother of Chaleb younger than himself. [10] And the Spirit of the Lord came upon him, and he judged Israel; and he went out to war against Chusarsathaim: and the Lord delivered into his hand Chusarsathaim king of Syria of the rivers, and his hand prevailed against Chusarsathaim. [11] And the land was quiet forty years; and Gothoniel the son of Kenez died.

[12] And the children of Israel continued to do evil before the Lord: and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord. [13] And he gathered to himself all the children of Ammon and Amalec, and went and smote Israel, and took possession of the city of Palm-trees. [14] And the children of Israel served Eglom the king of Moab eighteen years.

[15] And the children of Israel cried to the Lord; and he raised up to them a saviour, Aod the son of Gera a son of Jemeni, a man who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab. [16] And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh. [17] And he went, and brought the presents to Eglom king of Moab, and Eglom *was* a very handsome man.

[18] And it came to pass when *Aod* had made an end of offering his gifts, that he dismissed those that brought the gifts. [19] And he himself returned from the quarries that are by Galgal; and Aod said, I have a secret errand to thee, O king! and Eglom said to him, Be silent: and he sent away from his presence all who waited upon him. [20] And Aod went in to him; and he sat in his own upper summer chamber quite alone; and Aod said, I have a message from God to thee, O king: and Eglom rose up from his throne near him. [21] And it came to pass as he arose, that Aod stretched forth his left hand, and took the dagger off his right thigh, and plunged it into his belly; [22] and drove in also the haft after the blade, and the fat closed in upon the blade, for he drew not out the dagger from his belly.

[23] And Aod went out to the porch, and passed out by the appointed *guards*, and shut the doors of the chamber upon him, and locked *them*. [24] And he went out: and Eglom's servants came, and saw, and behold, the doors of the upper chamber *were* locked; and they said, Does he not uncover his feet in the summer-chamber? [25] And they waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their lord was fallen down dead upon the earth.

[26] And Aod escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Setirotha.

[27] And it came to pass when Aod came into the land of Israel, that he blew the horn in mount Ephraim, and the children of Israel came down with him from the mountain, and he *was* before them. [28] And he said to them, Come down after me, for the Lord God has delivered our enemies, even Moab, into our hand; and they went down after him, and seized on the fords of Jordan before Moab, and he did not suffer a man to pass over. [29] And they smote Moab on that day about ten thousand men, every *lusty* person and every mighty man; and not a man escaped. [30] So Moab was humbled in that day under the hand of Israel, and the land had rest eighty years; and Aod judged them till he died.

[31] And after him rose up Samegar the son of Dinach, and smote the Philistines to the number of six hundred men with a ploughshare *such as is drawn by* oxen; and he too delivered Israel.

Chapter 4

[1] And the children of Israel continued to do evil against the Lord; and Aod was dead. [2] And the Lord sold the children of Israel into the hand of Jabin king of Chanaan, who ruled in Asor; and the chief of his host was Sisara, and he dwelt in Arisoth of the Gentiles. [3] And the children of Israel cried to the Lord, because he had nine hundred chariots of iron; and he mightily oppressed Israel twenty years.

[4] And Debbora, a prophetess, the wife of Lapidoth, — she judged Israel at that time.

[5] And she sat under the palm-tree of Debbora between Rama and Baethel in mount Ephraim; and the children of Israel went up to her for judgement.

[6] And Debbora sent and called Barac the son of Abineem out of Cades Nephthali, and she said to him, Has not the Lord God of Israel commanded thee? and thou shalt depart to mount Thabor, and shalt take with thyself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

[7] And I will bring to thee to the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thine hands.

[8] And Barac said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which the Lord prospers his messenger with me. [9] And she said, I will surely go with thee; but know that thy honour shall not attend on the expedition on which thou goest, for the Lord shall sell Sisara into the hands of a women: and Debbora arose, and went with Barac out of Cades. [10] And Barac called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora went up with him.

[11] And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedes.

[12] And it was told Sisara that Barac the son of Abineem was gone up to mount Thabor. [13] And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

[14] And Debbora said to Barac, Rise up, for this *is* the day on which the Lord has delivered Sisara into thy hand, for the Lord shall go forth before thee: and Barac went down from mount Thabor, and ten thousand

men after him. [15] And the Lord discomfited Sisara, and all his chariots, and all his army, with the edge of the sword before Barac: and Sisara descended from off his chariot, and fled on his feet. [16] And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left. [17] And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite. [18] And Jael went, out to meet Sisara, and said to him, Turn aside, my lord, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

[19] And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him. [20] And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there *any* man here? then thou shalt say, There is not. [21] And Jael the wife of Chaber took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple, and it went through to the earth, and he fainted away, and darkness fell upon him and he died. [22] And, behold, Barac *was* pursuing Sisara: and Jael went out to meet him, and he said to him, Come, and I will shew thee the man whom thou seekest: and he went in to her; and, behold, Sisara was fallen dead, and the pin *was* in his temple. [23] So God routed Jabin king of Chanaan in that day before the children of Israel.

[24] And the hand of the children of Israel prevailed more and more against Jabin king of Chanaan, until they utterly destroyed Jabin king of Chanaan.

Chapter 5

[1] And Debbora and Barac son of Abineem sang in that day, saying,

[2] A revelation was made in Israel when the people were made willing: Praise ye the Lord. [3] Hear, ye kings, and hearken, rulers: I will sing, it is I *who will sing* to the Lord, it is I, I will sing a psalm to the Lord the god of Israel. [4] O Lord, in thy going forth on Seir, when thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dews, and the clouds dropped water. [5] The mountains were shaken before the face of the Lord Eloi, this Sina before the face of the Lord God of Israel. [6] In the days of Samegar son of Anath, in the days of Jael, they deserted the ways, and went in by-ways; they went in crooked paths. [7] The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel. [8] They chose new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.

[9] My heart *inclines* to the orders given in Israel; ye that are willing among the people, bless the Lord. [10] Ye that mount a she-ass at noon-day, ye that sit on the judgement-seat, and walk by the roads of them that sit in judgement by the way; declare [11] *ye that are delivered* from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O Lord, increase righteous acts in Israel: then the people of the Lord went down to the cities. [12] Awake, awake, Debbora; awake, awake, utter a song: arise, Barac, and lead thy captivity captive, son of Abineem. [13] Then went down the remnant to the strong, the people of the Lord went down for him among the mighty ones from me.

[14] Ephraim rooted them out in Amalec, behind thee was Benjamin among thy people: the inhabitants of Machir came down with me searching out the enemy, and from Zabulon came they that draw with the scribe's pen of record. [15] And princess in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great *pangs* reached to the heart. [16] Why did they sit between the sheep-folds to hear the bleating of flocks for the divisions of Ruben? *there were* great searchings of heart. [17] Galaad *is* on the other side of Jordan where he pitched his tents; and why does Dan remain in ships? Aser sat down on the sea-coasts, and he will tabernacle at his ports. [18] The people Zabulon exposed their soul to death, and Nephthali came to the high places of their land.

[19] Kings set themselves in array, then the kings of Chanaan fought in Thanaach at the water of Mageddo; they took no gift of money. [20] The stars from heaven set themselves in array, they set themselves *to fight* with Sisara out of their paths. [21] The brook of Kison swept them away, the ancient brook, the brook Kison: my mighty soul will trample him down. [22] When the hoofs of the horse were entangled, his mighty ones earnestly hasted [23] to curse Meroz: Curse ye *it*, said the angel of the Lord; cursed *is* every one that dwells in it, because they came not to the help of the Lord, to his help among the mighty.

[24] Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents. [25] He asked for water, she gave him milk in a dish; she brought butter of princes. [26] She stretched forth her left hand to the nail, and her right to the hand workman's hammer, and she smote Sisara with it, she nailed through his head and smote him; she nailed through his temples. [27] He rolled down between her feet; he fell and lay between her feet; he bowed and fell: where he bowed, there he fell dead. [28] The mother of Sisara looked down through the window out of the loophole, *saying*, Why was his chariot ashamed? why did the wheels of his chariots tarry? [29] Her wise ladies answered her, and she returned answers to herself, *saying*, [30] Will they not find him dividing the spoil? he will surely be gracious to every man: *there are* spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they *are* the spoils for his neck. [31] Thus let all thine enemies perish, O Lord: and they that love him shall be as the going forth of the sun in his strength.

[32] And the land had rest forty years.

Chapter 6

[1] And the children of Israel did evil in the sight of the Lord, and the Lord gave them into the hand of Madiam seven years. [2] And the hand of Madiam prevailed against Israel: and the children of Israel made for themselves because of Madiam the caves in the mountains, and the dens, and the holes in the rocks. [3] And it came to pass when the children of Israel sowed, that Madiam and Amalec went up, and the children of the east went up together with them. [4] And they encamped against them, and destroyed their fruits until they came to Gaza; and they left not the support of life in the land of Israel, not even ox or ass among the herds. [5] For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste. [6] And Israel was greatly impoverished because of Madiam. [7] And the children of Israel cried to the Lord because of Madiam.

[8] And the Lord sent a prophet to the children of Israel; and he said to them, Thus says the Lord God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage. [9] And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land. [10] And I said to you, I *am* the Lord your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye hearkened not to my voice.

[11] And an angel of the Lord came, and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son *was* threshing wheat in a wine-press in order to escape from the face of Madiam. [12] And the angel of the Lord appeared to him and said to him, The Lord *is* with thee, thou mighty in strength. [13] And Gedeon said to him, *Be gracious* with me, my Lord: but if the Lord is with us, why have these evils found us? and where are all his miracles, which our fathers have related to us, saying, Did not the Lord bring us up out of Egypt? and now he has cast us out, and given us into the hand of Madiam. [14] And the angel of the Lord turned to him, and said, Go in this thy strength, and thou shalt save Israel out of the hand of Madiam: behold, I have sent thee. [15] And Gedeon said to him, *Be gracious* with me, my Lord: whereby shall I save Israel? behold, my thousand is weakened in Manasse, and I am the least in my father’s house. [16] And the angel of the Lord said to him, The Lord shall be with thee, and thou

shalt smite Madiam as one man. [17] And Gedeon said to him, If now I have found mercy in thine eyes, and thou wilt do this day for me all that thou hast spoken of with me, [18] depart not hence until I come to thee, and I will bring forth an offering and offer it before thee: and he said, I will remain until thou return.

[19] And Gedeon went in, and prepared a kid of the goats, and an ephah of fine flour unleavened; and he put the flesh in the basket, and poured the broth into the pot, and brought them forth to him under the turpentine tree, and drew nigh. [20] And the angel of God said to him, Take the flesh and the unleavened cakes, and put them on that rock, and pour out the broth close by: and he did so. [21] And the angel of the Lord stretched out the end of the rod that was in his hand, and touched the flesh and the unleavened bread; and fire came up out of the rock, and consumed the flesh and the unleavened bread, and the angel of the Lord vanished from his sight.

[22] And Gedeon saw that he was an angel of the Lord; and Gedeon said, Ah, ah, Lord my God! for I have seen the angel of the Lord face to face. [23] And the Lord said to him, Peace be to thee, fear not, thou shalt not die.

[24] And Gedeon built there an altar to the Lord, and called it The peace of the Lord, until this day, as it is still in Ephratha of the father of Esdri. [25] And it came to pass in that night, that the Lord said to him, Take the young bullock which thy father has, even the second bullock of seven years old, and thou shalt destroy the altar of Baal which thy father has, and the grove which is by it thou shalt destroy. [26] And thou shalt build an altar to the Lord thy God on the top of this Maozi in the ordering *it*, and thou shalt take the second bullock, and shalt offer up whole-burnt-offerings with the wood of the grove, which thou shalt destroy. [27] And Gedeon took ten men of his servants, and did as the Lord spoke to him: and it came to pass, as he feared the house of his father and the men of the city if he should do it by day, that he did it by night.

[28] And the men of the city rose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they saw the second bullock, which Gedeon offered on the altar that had been built. [29] And a man said to his neighbour, Who has done this thing? and they enquired and searched, and learnt that Gedeon the son of Joas had done this thing. [30] And the men of the city said to Joas, Bring out thy son, and let him die, because he has destroyed the altar of Baal, and because he has destroyed the grove that is by it. [31]

And Gedeon the son of Joas said to all the men who rose up against him, Do ye now plead for Baal, or will ye save him? whoever will plead for him, let him be slain this morning: if he be a god let him plead for himself, *because* one has thrown down his altar. [32] And he called it in that day Jerobaal, saying, Let Baal plead thereby, because his altar has been thrown down.

[33] And all Madiam, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jezrael. [34] And the Spirit of the Lord came upon Gedeon, and he blew with the horn, and Abiezer came to help after him. [35] And *Gedeon* sent messengers into all Manasse, and into Aser, and into Zabulon, and into Nephthali; and he went up to meet them.

[36] And Gedeon said to God, If thou wilt save Israel by my hand, as thou hast said, [37] behold, I put the fleece of wool in the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that thou wilt save Israel by my hand, as thou hast said. [38] And it was so: and he rose up early in the morning, and wrung the fleece, and dew dropped from the fleece, a bowl full of water. [39] And Gedeon said to God, Let not, I pray thee, thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, and let there be dew on all the ground. [40] And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

Chapter 7

[1] And Jerobaal rose early, the same is Gedeon, and all the people with him, and encamped at the fountain of Arad; and the camp of Madiam was to the north of him, *reaching* from Gabaathamorai, in the valley.

[2] And the Lord said to Gedeon, The people with thee *are* many, so that I may not deliver Madiam into their hand, lest at any time Israel boast against me, saying, My hand has saved me. [3] And now speak in the ears of the people, saying, Who *is* afraid and fearful? let him turn and depart from mount Galaad: and there returned of the people twenty-two thousand, and ten thousand were left. [4] And the Lord said to Gedeon, The people is yet numerous; bring them down to the water, and I will purge them there for thee: and it shall come to pass that of whomsoever I shall say to thee, This one shall go with thee, *even* he shall go with thee; and of whomsoever I shall say to thee, This one shall not go with thee, *even* he shall not go with thee. [5] And he brought the people down to the water; and the Lord said to Gedeon, Whosoever shall lap of the water with his tongue as if a dog should lap, thou shalt set him apart, and *also* whosoever shall bow down upon his knees to drink. [6] And the number of those that lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water. [7] And the Lord said to Gedeon, I will save you by the three hundred men that lapped, and I will give Madiam into thy hand; and all the *rest of the* people shall go every one to his place. [8] And they took the provision of the people in their hand, and their horns; and he sent away every man of Israel each to his tent, and he strengthened the three hundred; and the army of Madiam were beneath him in the valley.

[9] And it came to pass in that night that the Lord said to him, Arise, go down into the camp, for I have delivered it into thy hand. [10] And if thou art afraid to go down, go down thou and thy servant Phara into the camp. [11] And thou shalt hear what they shall say, and afterwards thy hands shall be strong, and thou shalt go down into the camp: and he went down and Phara his servant to the extremity of the *companies of* fifty, which were in the camp. [12] And Madiam and Amalec and all the children of the east *were* scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

[13] And Gedeon came, and behold a man *was* relating to his neighbour a dream, and he said, Behold, I have dreamed a dream, and

behold, a cake of barley bread rolling into the camp of Madiam, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell. [14] And his neighbour answered and said, This is none other than the sword of Gedeon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

[15] And it came to pass when Gedeon heard the account of the dream and the interpretation of it, that he worshipped the Lord, and returned to the camp of Israel, and said, Rise, for the Lord has delivered the camp of Madiam into our hand. [16] And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers: [17] and he said to them, Ye shall look at me, and so shall ye do; and behold, I will go into the beginning of the host, and it shall come to pass *that* as I do, so shall ye do. [18] And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For the Lord and Gedeon.

[19] And Gedeon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands, [20] and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gedeon. [21] And *every* man stood in his place round about the host; and all the host ran, and sounded *an alarm*, and fled. [22] And they sounded with the three hundred horns; and the Lord set *every* man's sword in all the host against his neighbour. [23] And the host fled as far as Bethseed Tagaragatha Abel-meula to Tabath; and the men of Israel from Nephthali, and from Aser, and from all Manasse, came to help, and followed after Madiam.

[24] And Gedeon sent messengers into all mount Ephraim, saying, Come down to meet Madiam, and take to yourselves the water as far as Baethera and Jordan: and every man of Ephraim cried out, and they took the water before hand unto Baethera and Jordan. [25] And they took the princess of Madiam, even Oreb and Zeb; and they slew Oreb in Sur Oreb, and they slew Zeb in Jakephzeph; and they pursued Madiam, and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.

Chapter 8

[1] And the men of Ephraim said to Gedeon, What *is* this *that* thou hast done to us, in that thou didst not call us when thou wentest to fight with Madiam? and they chode with him sharply. [2] And he said to them, What have I now done in comparison of you? *is* not the gleaning of Ephraim better than the vintage of Abiezer? [3] The Lord has delivered into your hand the princes of Madiam, Oreb and Zeb; and what could I do in comparison of you? Then was their spirit calmed toward him, when he spoke this word.

[4] And Gedeon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing. [5] And he said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me; because they are faint, and behold, I am following after Zebee and Salmana, kings of Madiam. [6] And the princes of Socchoth said, *Are* the hands of Zebee and Salmana now in thy hand, that we should give bread to thy host? [7] And Gedeon said, Therefore when the Lord gives Zebee and Salmana into my hand, then will I tear your flesh with the thorns of the wilderness, and the Barkenim. [8] And he went up thence to Phanuel, and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth *had* answered him. [9] And Gedeon said to the men of Phanuel, When I return in peace, I will break down this tower.

[10] And Zebee and Salmana *were* in Carcar, and their host *was* with them, about fifteen thousand, all that were left of all the host of the aliens; and they that fell *were* a hundred and twenty thousand men that drew the sword. [11] And Gedeon went up by the way of them that dwelt in tents, eastward of Nabai and Jegebal; and he smote the host, and the host was secure. [12] And Zebee and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfited all the army.

[13] And Gedeon the son of Joas returned from the battle, down from the battle of Ares. [14] And he took prisoner a young lad of the men of Socchoth, and questioned him; and he wrote to him the names of the princes of Socchoth and of their elders, seventy-seven men. [15] And Gedeon came to the princes of Socchoth, and said, Behold Zebee and Salmana, about whom ye reproached me, saying, *Are* the hands of Zebee and Salmana now in thy hand, that we should give bread to thy men that are faint? [16] And he took the elders of the city with the thorns of the

wilderness and the Barkenim, and with them he tore the men of the city. [17] And he overthrew the tower of Phanuel, and slew the men of the city.

[18] And he said to Zebee and Salmana, Where *are* the men whom ye slew in Thabor? and they said, As thou, so *were* they, according to the likeness of the son of a king. [19] And Gedeon said, They were my brethren and the sons of my mother: *as* the Lord lives, if ye had preserved them alive, I would not have slain you. [20] And he said to Jether his first-born, Rise and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young. [21] And Zebee and Salmana said, Rise thou and fall upon us, for thy power *is* as that of a man; and Gedeon arose, and slew Zebee and Salmana: and he took the round ornaments that were on the necks of their camels.

[22] And the men of Israel said to Gedeon, Rule, *my* lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam. [23] And Gedeon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you. [24] And Gedeon said to them, I will make a request of you, and do ye give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites. [25] And they said, We will certainly give them: and he opened his garment, and each man cast therein an earring of his spoils. [26] And the weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents, and the chains, and the garments, and the purple cloths that were on the kings of Madiam, and besides the chains that were on the necks of their camels. [27] And Gedeon made an ephod of it, an set it in his city in Ephratha; and all Israel went thither a whoring after it, and it became a stumbling-block to Gedeon and his house.

[28] And Madiam, was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gedeon. [29] And Jerobaal the son of Joas went and sat in his house. [30] And Gedeon had seventy sons begotten of his body, for he had many wives. [31] And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech. [32] And Gedeon son of Joas died in his city, and he was buried in the sepulchre of Joas his father in Ephratha of Abi-Esdri.

[33] And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god. [34] And the children of Israel remembered not the Lord their God who had delivered them out of the hand of all that afflicted them round about. [35] And they did not deal

mercifully with the house of Jerobaal, (the same is Gedeon) according to all the good which he did to Israel.

Chapter 9

[1] And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spoke to them and to all the kindred of the house of his mother's father, saying, [2] Speak, I pray you, in the ears of all the men of Sychem, saying, Which *is* better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh. [3] And his mother's brethren spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother. [4] And they gave him seventy *pieces* of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men, and they went after him. [5] And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

[6] And all the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sedition, which was at Sicima.

[7] And it was reported to Joatham, and he went and stood on the top of mount Garizin, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

[8] The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us. [9] But the olives said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees? [10] And the trees said to the fig-tree, Come, reign over us. [11] But the fig-tree said to them, Shall I leave my sweetness an my good fruits, and go to be promoted over the trees? [12] And the trees said to the vine, Come, reign over us. [13] And the vine said to them, Shall I leave my wine that cheers God and men, and go to be promoted over the trees? [14] Then all the trees said to the bramble, Come thou and *reign* over us. [15] And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Libanus.

[16] And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand, [17] as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Madiam; [18] and ye are risen up this day

against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother: [19] if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you: [20] but if not, let fire come out from Abimelech, and devour the men of Sicima, and the house of Bethmaalo; and let fire come out from the men of Sicima and from the house of Bethmaalo, and devour Abimelech.

[21] And Joatham fled, and ran away, and went as far as Baeer, and dwelt there out of the way of his brother Abimelech.

[22] And Abimelech reigned over Israel three years. [23] And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech: [24] to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sicima, because they strengthened his hands to slay his brethren. [25] And the men of Sicima set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

[26] And Gaal son of Jobel came, and his brethren, and passed by Sicima, and the men of Sicima trusted in him. [27] And they went out into the field, and gathered their grapes, and trod them, and made merry; and they brought *the grapes* into the house of their god, and ate and drank, and cursed Abimelech. [28] And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? *Is he* not the son of Jerobaal, and *is* not Zebul his steward, his servant with the son of Emmor the father of Sychem? and why should we serve him? [29] And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy host, and come out.

[30] And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry. [31] And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee. [32] And now rise up by night, thou and the people with thee, and lay wait in the field. [33] And it shall come to pass in the morning at sunrising, thou shalt rise up early and draw toward the city; and behold, he and the people with him will come forth against thee, and thou shalt do to him according to thy power. [34] And Abimelech and all the people with him rose up by

night, and formed an ambuscade against Sychem in four companies. [35] And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade. [36] And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people comes down from the top of the mountains: and Zebul said to him, Thou seest the shadow of the mountains as men. [37] And Gaal continued to speak and said, Behold, a people comes down westward from the part bordering on the middle of the land, and another company comes by the way of Helon Maonenim. [38] And Zebul said to him, And where is thy mouth as thou spokest, Who is Abimelech that we should serve him? *Is* not this the people whom thou despisedst? go forth now, and set the battle in array against him. [39] And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech. [40] And Abimelech pursued him, and he fled from before him; and many fell down slain as far as the door of the gate.

[41] And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem.

[42] And it came to pass on the second day that the people went out into the field, and *one* brought word to Abimelech. [43] And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them. [44] And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city; and the two *other* companies rushed forward upon all that were in the field, and smote them. [45] And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

[46] And all the men of the tower of Sychem heard, and came to the gathering of Baethel-berith. [47] And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together. [48] And Abimelech went up to the mount of Selmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I. [49] And they cut down likewise even every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sicima, about a thousand men and women.

[50] And Abimelech went out of Baethel-berith, and encamped against Thebes, and took it. [51] And there was a strong tower in the midst of the

city; and thither all the men and the women of the city fled, and shut *the door* without them, and went up on the roof of the tower. [52] And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire. [53] And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull. [54] And he cried out quickly to the young man his armour-bearer, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him: and his young man thrust him through and he died. [55] And the men of Israel saw that Abimelech was dead; and they went each to his place.

[56] So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren. [57] And all the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

Chapter 10

[1] And after Abimelech Thola the son of Phua rose up to save Israel, *being* the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim. [2] And he judged Israel twenty-three years, and died, and was buried in Samir.

[3] And after him arose Jair of Galaad, and he judged Israel twenty-two years. [4] And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad. [5] And Jair died, and was buried in Rhamnon.

[6] And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Phylistines; and they forsook the Lord, and did not serve him. [7] And the Lord was very angry with Israel, and sold them into the hands of the Phylistines, and into the hand of the children of Ammon. [8] And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad. [9] And the children of Ammon went over Jordan to fight with Juda, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

[10] And the children of Israel cried to the Lord, saying, We have sinned against thee, because we have forsaken God, and served Baalim. [11] And the Lord said to the children of Israel, Did I not *save you* from Egypt and from the Amorite, and from the children of Ammon, and from the Phylistines, [12] and from the Sidonians, and Amalec, and Madiam, who afflicted you? and ye cried to me, and I saved you out of their hand? [13] Yet ye forsook me and served other gods; therefore I will not save you any more. [14] Go, and cry to the gods whom ye have chosen to yourselves, and let them save you in the time of your affliction. [15] And the children of Israel said to the Lord, We have sinned: do thou to us according to all *that is* good in thine eyes; only deliver us this day. [16] And they put away the strange gods from the midst of them, and served the Lord only, and his soul was pained for the trouble of Israel.

[17] And the children of Ammon went up, and encamped in Galaad; and the children of Israel were gathered together and encamped on the hill. [18] And the people the princes of Galaad said every man to his neighbour, Who *is* he that shall begin to fight against the children of Ammon? he shall even be head over all that dwell in Galaad.

Chapter 11

[1] And Jephthae the Galaadite *was* a mighty man; and he *was* the son of a harlot, who bore Jephthae to Galaad. [2] And the wife of Galaad bore him sons; and the sons of his wife grew up, and they cast out Jephthae, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

[3] And Jephthae fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthae, and went out with him.

[4] And it came to pass when the children of Ammon prepared to fight with Israel, [5] that the elders of Galaad went to fetch Jephthae from the land of Tob. [6] And they said to Jephthae, Come, and be our head, and we will fight with the sons of Ammon. [7] And Jephthae said to the elders of Galaad, Did ye not hate me, and cast me out of my father's house, and banish me from you? and wherefore are ye come to me now when ye want me? [8] And the elders of Galaad said to Jephthae, Therefore have we now turned to thee, that thou shouldest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Galaad. [9] And Jephthae said to the elders of Galaad, If ye turn me back to fight with the children of Ammon, and the Lord should deliver them before me, then will I be your head. [10] And the elders of Galaad said to Jephthae, The Lord be witness between us, if we shall not do according to thy word.

[11] And Jephthae went with the elders of Galaad, and the people made him head and ruler over them: and Jephthae spoke all his words before the Lord in Massepha.

[12] And Jephthae sent messengers to the king of the children of Ammon, saying, What have I to do with thee, that thou hast come against me to fight in my land? [13] And the king of the children of Ammon said to the messengers of Jephthae, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc, and to Jordan: now then return them peaceably and I will depart.

[14] And Jephthae again sent messengers to the king of the children of Ammon, [15] and said to him, Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon; [16] for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades. [17] And Israel sent messengers to the king of Edom, saying, I will pass, if it please thee, by thy land: and the king of Edom complied not: and *Israel* also sent to the king of Moab, and he did not

consent; and Israel sojourned in Cades. [18] And *they* journeyed in the wilderness, and compassed the land of Edom and the land of Moab: and they came by the east of the land of Moab, an encamped in the country beyond Arnon, and came not within the borders of Moab, for Arnon *is* the border of Moab. [19] And Israel sent messengers to Seon king of the Amorite, king of Esbon, and Israel said to him, Let us pass, we pray thee, by thy land to our place. [20] And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jasa; and he set the battle in array against Israel. [21] And the Lord God of Israel delivered Seon and all his people into the hand of Israel, and they smote him; and Israel inherited all the land of the Amorite who dwelt in that land, [22] from Arnon and to Jaboc, and from the wilderness to Jordan. [23] And now the Lord God of Israel has removed the Amorite from before his people Israel, and shalt thou inherit his *land*? [24] Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall not we inherit the *land of* all those whom the Lord our God has removed from before you? [25] And now art thou any better than Balac son of Sepphor, king of Moab? did he indeed fight with Israel, or indeed make war with him, [26] when *Israel* dwelt in Esebon and in its coasts, and in the land of Aroer and in its coasts, and in all the cities by Jordan, three hundred years? and wherefore didst thou not recover them in that time? [27] And now I have not sinned against thee, but thou wrongest me in preparing war against me: may the Lord the Judge judge this day between the children of Israel and the children of Ammon.

[28] But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him. [29] And the spirit of the Lord came upon Jephthae, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

[30] And Jephthae vowed a vow to the Lord, and said, If thou wilt indeed deliver the children of Ammon into my hand, [31] then it shall come to pass that whosoever shall first come out of the door of my house to meet me when I return in peace from the children of Ammon, he shall be the Lord's: I will offer him up for a whole-burnt-offering. [32] And Jephthae advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand. [33] And he smote them from Aroer till *one* comes to Arnon, in number twenty cities, and as far as Ebelcharmim, with a very great destruction: and the children of Ammon were straitened before the children of Israel.

[34] And Jephthae came to Massepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter. [35] And it came to pass when he saw her, that he rent his garments, and said, Ah, ah, my daughter, thou hast indeed troubled me, and thou wast the cause of my trouble; and I have opened my mouth against thee to the Lord, and I shall not be able to return from it. [36] And she said to him, Father, hast thou opened thy mouth to the Lord? Do to me accordingly as *the word* went out of thy mouth, in that the Lord has wrought vengeance for thee on thine enemies of the children of Ammon. [37] And she said to her father, Let my father now do this thing: let me alone for two months, and I will go up and down on the mountains, and I will bewail my virginity, I and my companions. [38] And he said, Go: and he sent her away for two months; and she went, and her companions, and she bewailed her virginity on the mountains.

[39] And it came to pass at the end of the two months that she returned to her father; and he performed upon her his vow which he vowed; and she knew no man: [40] and it was an ordinance in Israel, *That* the daughters of Israel went from year to year to bewail the daughter of Jephthae the Galaadite for four days in a year.

Chapter 12

[1] And the men of Ephraim assembled *themselves*, and passed on to the north, and said to Jephthae, Wherefore didst thou go over to fight with the children of Ammon, and didst not call us to go with thee? we will burn thy house over thee with fire. [2] And Jephthae said to them, I and my people and the children of Ammon were very much engaged in war; and I called for you, and ye did not save me out of their hand. [3] And I saw that thou wert no helper, and I put my life in my hand, and passed on to the sons of Ammon; and the Lord delivered them into my hand: and wherefore are ye come up against me this day to fight with me?

[4] And Jephthae gathered all the men of Galaad, and fought with Ephraim; and the men of Galaad smote Ephraim, because they that were escaped of Ephraim said, Ye *are* of Galaad in the midst of Ephraim and in the midst of Manasse. [5] And Galaad took the fords of Jordan before Ephraim; and they that escaped of Ephraim said to them, Let us go over: and the men of Galaad said, Art thou an Ephrathite? and he said, No. [6] Then they said to him, Say now Stachys; and he did not rightly pronounce it so: and they took him, and slew him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

[7] And Jephthae judged Israel six years; and Jephthae the Galaadite died, and was buried in his city Galaad.

[8] And after him Abaissan of Bethleem judged Israel. [9] And he had thirty sons, and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years. [10] And Abaissan died, and was buried in Bethleem.

[11] And after him Ælom of Zabulon judged Israel ten years. [12] And Ælom of Zabulon died, and was buried in Ælom in the land of Zabulon.

[13] And after him Abdon the son of Ellel, the Pharathonite, judged Israel. [14] And he had forty sons, and thirty grandsons, that rode upon seventy colts: and he judged Israel eight years. [15] And Abdon the son of Ellel, the Pharathonite, died, and was buried in Pharathon in the land of Ephraim in the mount of Amalec.

Chapter 13

[1] And the children of Israel yet again committed iniquity before the Lord; and the Lord delivered them into the hand of the Phylistines forty years.

[2] And there was a man of Saraa, of the family of the kindred of Dan, and his name was Manoe, and his wife was barren, and bore not. [3] And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son. [4] And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing; [5] for behold, thou art with child, and shalt bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Phylistines.

[6] And the woman went in, and spoke to her husband, saying, A man of God came to me, and his appearance *was as* of an angel of God, very dreadful; and I did not ask him whence he was, and he did not tell me his name. [7] And he said to me, Behold, thou art with child, and shalt bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

[8] And Manoe prayed to the Lord and said, I pray thee, O Lord my lord, *concerning* the man of God whom thou sentest; let him now come to us once more, and teach us what we shall do to the child about to be born.

[9] And the Lord heard the voice of Manoe, and the angel of God came yet again to the woman; and she sat in the field, and Manoe her husband was not with her. [10] And the woman hasted, and ran, and brought word to her husband, and said to him, Behold the man who came in *the other* day to me has appeared to me.

[11] And Manoe arose and followed his wife, and came to the man, and said to him, Art thou the man that spoke to the woman? and the angel said, I *am*. [12] And Manoe said, Now shall *thy* word come to pass: what shall be the ordering of the child, and our dealings with him? [13] And the angel of the Lord said to Manoe, Of all things concerning which I spoke to the woman, she shall beware. [14] She shall eat of nothing that comes of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean: all things that I have charged her she shall observe.

[15] And Manoe said to the angel of the Lord, Let us detain thee here, and prepare before thee a kid of the goats. [16] And the angel of the Lord said to Manoe, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldest offer a whole-burnt-offering, to the Lord thou shalt offer it: for Manoe knew not that he *was* an angel of the Lord. [17] And Manoe said to the angel of the Lord, What *is* thy name, that *when* thy word shall come to pass, we may glorify thee? [18] And the angel of the Lord said to him, Why dost thou thus ask after my name; whereas it is wonderful? [19] And Manoe took a kid of the goats and its meat-offering, and offered it on the rock to the Lord; and *the angel* wrought a distinct work, and Manoe and his wife were looking on. [20] And it came to pass when the flame went up above the altar toward heaven, that the angel of the Lord went up in the flame; and Manoe and his wife were looking, and they fell upon their face to the earth.

[21] And the angel appeared no more to Manoe and to his wife: then Manoe knew that this *was* an angel of the Lord. [22] And Manoe said to his wife, We shall surely die, because we have seen God. [23] But his wife said to him, If the Lord were pleased to slay us, he would not have received of our hand a whole-burnt-offering and a meat-offering; and he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time.

[24] And the woman brought forth a son, and she called his name Sampson; and the child grew, and the Lord blessed him. [25] And the Spirit of the Lord began to go out with him in the camp of Dan, and between Saraa and Esthaol.

Chapter 14

[1] And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the Philistines. [2] And he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the Phylistines; and now take her to me for a wife. [3] And his father and his mother said to him, Are there no daughters of thy brethren, and *is there not* a woman of all my people, that thou goest to take a wife of the uncircumcised Philistines?

And Sampson said to his father, Take her for me, for she *is* right in my eyes. [4] And his father and his mother knew not that it was of the Lord, that he sought to be revenged on the Philistines: and at that time the Philistines lorded it over Israel. [5] And Sampson and his father and his mother went down to Thamnatha, and he came to the vineyard of Thamnatha; and behold, a young lion roared in meeting him. [6] And the spirit of the Lord came powerfully upon him, and he crushed him as he would have crushed a kid of the goats, and there was nothing in his hands: and he told not his father and his mother what he had done. [7] And they went down and spoke to the woman, and she was pleasing in the eyes of Sampson.

[8] And after some time he returned to take her, and he turned aside to see the carcase of the lion; and behold, a swarm of bees, and honey *were* in the mouth of the lion. [9] And he took it into his hands, and went on eating, and he went to his father and his mother, and gave to them, and they did eat; but he told them not that he took the honey out of the mouth of the lion.

[10] And his father went down to the woman, and Sampson made there a banquet for seven days, for so the young men are used to do. [11] And it came to pass when they saw him, that they took thirty guests, and they were with him.

[12] And Sampson said to them, I propound you a riddle: if ye will indeed tell it me, and discover it within the seven days of the feast, I will you give thirty sheets and thirty changes of raiment. [13] And if ye cannot tell it me, ye shall give me thirty napkins and thirty changes of apparel: and they said to him, Propound thy riddle, and we will hear it. [14] And he said to them, Meat came forth of the eater, and sweetness out of the strong: and they could not tell the riddle for three days.

[15] And it came to pass on the fourth day, that they said to the wife of Sampson, Deceive now thy husband, and let him tell thee the riddle, lest

we burn thee and thy father's house with fire: did ye invite us to do us violence? [16] And Sampson's wife wept before him, and said, Thou dost but hate me, and lovest me not; for the riddle which thou hast propounded to the children of my people thou hast not told me: and Sampson said to her, If I have not told it to my father and my mother, shall I tell it to thee? [17] And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people. [18] And the men of the city said to him on the seventh day, before sunrise, What *is* sweeter than honey? and what *is* stronger than a lion? and Sampson said to them, If ye had not ploughed with my heifer, ye would not have known my riddle. [19] And the Spirit of the Lord came upon him powerfully, and he went down to Ascalon, and destroyed of the inhabitants thirty men, and took their garments, and gave the changes of raiment to them that told the riddle; and Sampson was very angry, and went up to the house of his father. [20] And the wife of Sampson was *given* to one of his friends, with whom he was on terms of friendship.

Chapter 15

[1] And it came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid, and said, I will go in to my wife even into the chamber: but her father did not suffer him to go in. [2] And her father spoke, saying, I said that thou didst surely hate her, and I gave her to one of thy friends: *is* not her younger sister better than she? let her be to thee instead of her.

[3] And Sampson said to them, Even for once am I guiltless with regard to the Philistines, in that I do mischief among them. [4] And Sampson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch between two tails, and fastened it. [5] And he set fire to the torches, and sent *the foxes* into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn, and even to the vineyard and olives. [6] And the Philistines said, Who *has done* these things? and they said, Sampson the son-in-law of the Thamnite, because he has taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father's house with fire.

[7] And Sampson said to them, Though ye may have dealt thus with her, verily I will be avenged of you, and afterwards I will cease. [8] And he smote them leg on thigh *with* a great overthrow; and went down and dwelt in a cave of the rock Etam.

[9] And the Philistines went up, and encamped in Juda, and spread themselves abroad in Lechi. [10] And the men of Juda said, Why are ye come up against us? and the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us. [11] And the three thousand men of Juda went down to the hole of the rock Etam, and they said to Sampson, Knowest thou not that the Philistines rule over us? and what *is* this *that* thou hast done to us? and Sampson said to them, As they did to me, so have I done to them. [12] And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Sampson said to them, Swear to me that ye will not fall upon me yourselves. [13] And they spoke to him, saying, Nay, but we will only bind thee fast, and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

[14] And they came to Lechi: and the Philistines shouted, and ran to meet him: and the Spirit of the Lord came mightily upon him, and the

ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands. [15] And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men. [16] And Sampson said, With the jaw-bone of an ass I have utterly destroyed them, for with the jaw-bone of an ass I have smitten a thousand men. [17] And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the Lifting of the jaw-bone.

[18] And he was very thirsty, and wept before the Lord, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and new shall I die for thirst, and fall into the hand of the uncircumcised? [19] And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called ‘The well of the invoker,’ which is in Lechi, until this day.

[20] And he judged Israel in the days of the Philistines twenty years.

Chapter 16

[1] And Sampson went to Gaza, and saw there a harlot, and went in to her. [2] And it was reported to the Gazites, saying, Sampson is come hither: and they compassed him and laid wait for him all night in the gate of the city, and they were quiet all the night, saying, Let us wait till the dawn appear, and we will slay him. [3] And Sampson slept till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.

[4] And it came to pass after this that he loved a woman in Alsorech, and her name *was* Dalida. [5] And the princess of the Philistines came up to her, and said to her, Beguile him, and see wherein his great strength *is*, and wherewith we shall prevail against him, and bind him to humble him; and we will give thee each eleven hundred *pieces* of silver.

[6] And Dalida said to Sampson, Tell me, I pray thee, wherein *is* thy great strength, and wherewith thou shalt be bound that thou mayest be humbled. [7] And Sampson said to her, If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men. [8] And the princess of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them. [9] And the liers in wait remained with her in the chamber; and she said to him, the Philistines *are* upon thee, Sampson: and he broke the cords as if any one should break a thread of tow when it has touched the fire, and his strength was not known.

[10] And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies; now then tell me wherewith thou shalt be bound. [11] And he said to her, If they should bind me fast with new ropes with which work has not been done, then shall I be weak, and shall be as another man. [12] And Dalida took new ropes, and bound him with them, and the liers in wait came out of the chamber, and she said, The Philistines *are* upon thee, Sampson: and he broke them off his arms like a thread.

[13] And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, I intreat thee, wherewith thou mayest be bound: and he said to her, If thou shouldest weave the seven locks of my head with the web, and shouldest fasten them with the pin into the wall, then shall I be weak as another man. [14] And it came to pass when he was asleep, that Dalida took the seven locks of his head, and wove them with the

web, and fastened them with the pin into the wall, and she said, The Philistines *are* upon thee, Sampson: and he awoke out of his sleep, and carried away the pin of the web out of the wall.

[15] And Dalida said to Sampson, How sayest thou, I love thee, when thy heart is not with me? this third time thou hast deceived me, and hast not told me wherein *is* thy great strength. [16] And it came to pass as she pressed him sore with her words continually, and straitened him, that his spirit failed almost to death. [17] Then he told her all his heart, and said to her, A razor has not come upon my head, because I have been a holy *one* of God from my mother's womb; if then I should be shaven, my strength will depart from me, and I shall be weak, and I shall be as all *other* men.

[18] And Dalida saw that he told her all his heart, and she sent and called the princess of the Philistines, saying, Come up yet this once; for he has told me all his heart. And the chiefs of the Philistines went up to her, and brought the money in their hands. [19] And Dalida made Sampson sleep upon her knees; and she called a man, and he shaved the seven locks of his head, and she began to humble him, and his strength departed from him. [20] And Dalida said, The Philistines *are* upon thee, Sampson: and he awoke out of his sleep and said, I will go out as at former times, and shake myself; and he knew not that the Lord was departed from him. [21] And the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground in the prison-house. [22] And the hair of his head began to grow as before it was shaven.

[23] And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merry; and they said, God has given into our hand our enemy Sampson. [24] And the people saw him, and sang praises to their god; for our god, *said they*, has delivered into our hand our enemy, who wasted our land, and who multiplied our slain. [25] And when their heart was merry, then they said, Call Sampson out of the prison-house, and let him play before us: and they called Sampson out of the prison-house, and he played before them; and they smote him with the palms of their hands, and set him between the pillars. [26] And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house *rests*, and I will stay myself upon them. [27] And the house *was* full of men and woman, and there were all the chiefs of the Philistines, and on the roof *were* about three thousand men and woman looking at the sports of Sampson.

[28] And Sampson wept before the Lord, and said, O Lord, my lord, remember me, I pray thee, and strengthen me, O God, yet this once, and I

will requite one recompense to the Philistines for my two eyes. [29] And Sampson took hold of the two pillars of the house on which the house stood, and leaned on them, and laid hold of one with his right hand, and the other with his left. [30] And Sampson said, Let my wife perish with the Philistines: and he bowed himself mightily; and the house fell upon the princes, and upon all the people that were in it: and the dead whom Sampson slew in his death were more than those whom he slew in his life.

[31] And his brethren and his father's house went down, and they took him; and they went up and buried him between Saraa and Esthaol in the sepulchre of his father Manoe; and he judged Israel twenty years.

Chapter 17

[1] And there was a man of mount Ephraim, and his name was Michaias. [2] And he said to his mother, The eleven hundred pieces of silver which thou tookest of thyself, and *about which* thou cursedst me, and spokest in my ears, behold, the silver *is* with me; I took it: and his mother said, Blessed *be* my son of the Lord. [3] And he restored the eleven hundred pieces of silver to his mother; and his mother said, I had wholly consecrated the money to the Lord out of my hand for my son, to make a graven and a molten *image*, and now I will restore it to thee. [4] But he returned the silver to his mother, and his mother took two hundred pieces of silver, and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias. [5] And the house of Michaias *was* to him the house of God, and he made an ephod and theraphin, and he consecrated one of his sons, and he became to him a priest.

[6] And in those days there was no king in Israel; every man did that which was right in his own eyes.

[7] And there was a young man in Bethleem of the tribe of Juda, and he *was* a Levite, and he was sojourning there. [8] And the man departed from Bethleem the city of Juda to sojourn in whatever place he might find; and he came as far as mount Ephraim, and to the house of Michaias to accomplish his journey. [9] And Michaias said to him, Whence comest thou? and he said to him, I am a Levite of Bethleem Juda, and I go to sojourn in any place I may find. [10] And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by the year, and a change of raiment, and thy living. [11] And the Levite went and began to dwell with the man; and the young man was to him as one of his sons. [12] And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias. [13] And Michaias said, Now I know that the Lord will do me good, because a Levite has become my priest.

Chapter 18

[1] In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel. [2] And the sons of Dan sent from their families five men of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there, [3] in the house of Michaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what doest thou in this place? and what hast thou here? [4] And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest. [5] And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going. [6] And the priest said to them, Go in peace; your way in which ye go, *is* before the Lord.

[7] And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as *is* the manner of the Sidonians, and there is no one perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with any one. [8] And the five men came to their brethren to Saraa and Esthaol, and said to their brethren, Why sit ye here *idle*? [9] And they said, Arise, and let us go up against them, for we have seen the land, and, behold, *it is* very good, yet ye are still: delay not to go, an to enter in to possess the land. [10] And whensoever ye shall go, ye shall come in upon a people secure, and the land *is* extensive, for God has given it into your hand; a place where there is no want of anything that the earth affords.

[11] And there departed thence of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war. [12] And they went up, and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, *it is* behind Cariathiarim.

[13] And they went on thence to the mount of Ephraim, and came to the house of Michaias. [14] And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an ephod, and theraphin, and a graven and a molten image; and now consider what ye shall do. [15] And they turned aside there, and

went into the house of the young man, the Levite, *even* into the house of Michaias, and asked him how he was. [16] And the six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate. [17] And the five men who went to spy out the land went up, and entered into the house of Michaias, and the priest stood. [18] And they took the graven image, and the ephod, and the theraphin, and the molten image; and the priest said to them, What are ye doing? [19] And they said to him, Be silent, lay thine hand upon thy mouth, and come with us, and be to us a father and a priest: *is it* better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel? [20] And the heart of the priest was glad, and he took the ephod, and the theraphin, and the graven image, and the molten image, and went in the midst of the people.

[21] So they turned and departed, and put their children and their property and their baggage before them.

[22] They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias' house, cried out, and overtook the children of Dan. [23] And the children of Dan turned their face, and said to Michaias, What is the matter with thee that thou hast cried out? [24] And Michaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what *is* this *that* ye say to me, Why criest thou? [25] And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house. [26] And the children of Dan went their way; and Michaias saw that they were stronger than himself, and he returned to his house.

[27] And the children of Dan took what Michaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. [28] And there was no deliverer, because *the city* is far from the Sidonians, and they have no intercourse with men, and it *is* in the valley of the house of Raab; and they built the city, and dwelt in it. [29] And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.

[30] And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation. [31] And they set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days *that* there was no king in Israel.

Chapter 19

[1] And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethleem Juda. [2] And his concubine departed from him, and went away from him to the house of her father to Bethleem Juda, and she was there four months.

[3] And her husband rose up, and went after her to speak kindly to her, to recover her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was well pleased to meet him. [4] And his father-in-law, the father of the damsel, constrained him, and he stayed with him for three days; and they ate and drank, and lodged there. [5] And it came to pass on the fourth day that they rose early, and he stood up to depart; and the father of the damsel said to his son-in-law, Strengthen thy heart with a morsel of bread, and afterwards ye shall go. [6] So they two sat down together and ate and drank: and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry. [7] And the man rose up to depart; but his father-in-law constrained him, and he stayed and lodged there.

[8] And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thine heart, and quit thyself as a soldier till the day decline; and the two ate. [9] And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, an let thy heart rejoice; and ye shall rise early to-morrow for your journey, and thou shalt go to thy habitation. [10] But the man would not lodge there, but he arose and departed, and came to the part opposite Jebus, (this is Jerusalem,) and *there was* with him a pair of asses saddled, and his concubine *was* with him.

[11] And they came as far as Jebus: and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and let us lodge in it. [12] And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa. [13] And he said to his young man, Come, and let us draw nigh to one of the places, and we will lodge in Gabaa or in Rama. [14] And they passed by and went on, and the sun went down upon them near to Gabaa, which is in Benjamin. [15] And they turned aside thence to go in to lodge in Gabaa;

and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

[16] And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, and he sojourned in Gabaa, and the men of the place *were* sons of Benjamin. [17] And he lifted up his eyes, and saw a traveller in the street of the city; and the old man said to him, Whither goest thou, and whence comest thou? [18] And he said to him, We are passing by from Bethleem Juda to the sides of mount Ephraim: I am from thence, and I went as far as Bethleem Juda, and I am going home, and there is no man to take me into his house. [19] Yet is there straw and food for our asses, and bread and wine for me and my handmaid and the young man with thy servants; there is no want of anything. [20] And the old man said, Peace *be* to thee; only be every want of thine upon me, only do thou by no means lodge in the street. [21] And he brought him into his house, and made room for his asses; and they washed their feet, and ate and drank.

[22] And they *were* comforting their heart, when, behold, the men of the city, sons of transgressors, compassed the house, knocking at the door: and they spoke to the old man the owner of the house, saying, Bring out the man who came into thy house, that we may know him. [23] And the master of the house came out to them, and said, Nay, brethren, do not ye wrong, I pray you, after this man has come into my house; do not ye this folly. [24] Behold my daughter a virgin, and the man's concubine: I will bring them out, and humble ye them, and do to them that which is good in your eyes; but to this man do not this folly. [25] But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out to them; and they knew her, and abused her all night till the morning, and let her go when the morning dawned.

[26] And the woman came toward morning, and fell down at the door of the house where her husband was, until it was light. [27] And her husband rose up in the morning, and opened the doors of the house, and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house, and her hands were on the threshold. [28] And he said to her, Rise, and let us go; and she answered not, for she was dead: and he took her upon his ass, and went to his place.

[29] And he took his sword, and laid hold of his concubine, and divided her into twelve parts, and sent them to every coast of Israel. [30] And it was so, that every one who saw it said, *Such a day* as this has not happened nor has been seen from the day of the going up of the children

of Israel out of the land of Egypt until this day: take ye counsel concerning it, and speak.

Chapter 20

[1] And all the children of Israel went out, and all the congregation was gathered as one man, from Dan even to Bersabee, and in the land of Galaad, to the Lord at Massepha. [2] And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand footmen that drew sword. [3] And the children of Benjamin heard that the children of Israel were gone up to Massepha: and the children of Israel came and said, Tell us, where did this wickedness take place? [4] And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gabaa of Benjamin to lodge. [5] And the men of Gabaa rose up against me, and compassed the house by night against me; they wished to slay me, and they have humbled my concubine, and she is dead. [6] And I laid hold of my concubine, and divided her in pieces, and sent *the parts* into every coast of the inheritance of the children of Israel; for they have wrought lewdness and abomination in Israel. [7] Behold, all ye *are* children of Israel; and consider and take counsel here among yourselves.

[8] And all the people rose up as one man, saying, No one of us shall return to his tent, and no one of us shall return to his house. [9] And now this *is* the thing which shall be done in Gabaa; we will go up against it by lot. [10] Moreover we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they wrought in Israel. [11] And all the men of Israel were gathered to the city as one man.

[12] And the tribes of Israel sent men through the whole tribe of Benjamin, saying, What *is* this wickedness that has been wrought among you? [13] Now then give up the men the sons of transgressors that are in Gabaa, and we will put them to death, and purge out wickedness from Israel: but the children of Benjamin consented not to hearken to the voice of their brethren the children of Israel. [14] And the children of Benjamin were gathered from their cities to Gabaa, to go forth to fight with the children of Israel. [15] And the children of Benjamin from their cities were numbered in that day, twenty-three thousand, *every* man drawing a sword, besides the inhabitants of Gabaa, who were numbered seven hundred chosen men of all the people, able to use both hands alike; [16] All these could sling with stones at a hair, and not miss. [17] And the men

of Israel, exclusive of Benjamin, were numbered four hundred thousand men that drew sword; all these *were* men of war.

[18] And they arose and went up to Baethel, and enquired of God: and the children of Israel said, Who shall go up for us first to fight with the children of Benjamin? And the Lord said, Juda shall go up first as leader. [19] And the children of Israel rose up in the morning, and encamped against Gabaa.

[20] And they went out, all the men of Israel, to fight with Benjamin, and engaged with them at Gabaa. [21] And the sons of Benjamin went forth from Gabaa, and they destroyed in Israel on that day two and twenty thousand men down to the ground.

[22] And the men of Israel strengthened themselves, and again engaged in battle in the place where they had engaged on the first day. [23] And the children of Israel went up, and wept before the Lord till evening, and enquired of the Lord, saying, Shall we again draw nigh to battle with our brethren the children of Benjamin? and the Lord said, Go up against them. [24] And the children of Israel advanced against the children of Benjamin on the second day. [25] And the children of Benjamin went forth to meet them from Gabaa on the second day, and destroyed of the children of Israel yet further eighteen thousand men down to the ground: all these drew sword.

[26] And the children of Israel and all the people went up, and came to Baethel; and they wept, and sat there before the Lord; and they fasted on that day until evening, and offered whole-burnt-offerings and perfect sacrifices, before the Lord, [27] for the ark of the Lord God *was* there in those days, [28] and Phinees the son of Eleazar the son of Aaron stood before it in those days; and the children of Israel enquired of the Lord, saying, Shall we yet again go forth to fight with our brethren the sons of Benjamin? and the Lord said, Go up, to-morrow I will give them into your hands. [29] And the children of Israel set an ambush against Gabaa round about *it*.

[30] And the children of Israel went up against the children of Benjamin on the third day, and arrayed themselves against Gabaa as before. [31] And the children of Benjamin went out to meet the people, and were all drawn out of the city, and began to smite and slay the people as before in the roads, whereof one goes up to Baethel, and one to Gabaa in the field, about thirty men of Israel. [32] And the children of Benjamin said, They fall before us as at the first: but the children of Israel said, Let us flee, and draw them out from the city into the roads; and they did so.

[33] And all the men rose up out of their places, and engaged in Baal Thamar; and the liers in wait of Israel advanced from their place from Maraagabe. [34] And there came over against Gabaa ten thousand chosen men out of all Israel; and the fight *was* severe; and they knew not that evil was coming upon them. [35] And the Lord smote Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these drew sword. [36] And the children of Benjamin saw that they were smitten; and the men of Israel gave place to Benjamin, because they trusted in the ambuscade which they had prepared against Gabaa.

[37] And when they retreated, then the liers in wait rose up, and they moved toward Gabaa, and the whole ambush came forth, and they smote the city with the edge of the sword.

[38] And the children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city. [39] And the children of Israel saw that the liers in wait had seized Gabaa, and they stood in line of battle; and Benjamin began to smite down wounded ones among the men of Israel about thirty men; for they said, Surely they fall again before us, as in the first battle.

[40] And the signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him, and behold the destruction of the city went up to heaven.

[41] And the men of Israel turned back, and the men of Benjamin hasted, because they saw that evil had come upon them. [42] And they turned to the way of the wilderness from before the children of Israel, and fled: but the battle overtook them, and they from the cities destroyed them in the midst of them.

[43] And they cut down Benjamin, and pursued him from Nua closely till they came opposite Gabaa on the east. [44] And there fell of Benjamin eighteen thousand men: all these *were* men of might.

[45] And the rest turned, and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan, and they smote of them two thousand men. [46] And all that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might. [47] And the rest turned, and fled to the wilderness to the rock of Remmon, even *six* hundred men; and they sojourned four months in the rock of Remmon.

[48] And the children of Israel returned to the children of Benjamin, and smote them with the edge of the sword from the city of Methla, even

to the cattle, and every thing that was found in all the cities: and they burnt with fire the cities they found.

Chapter 21

[1] Now the children of Israel swore in Massephath, saying, No man of us shall give his daughter to Benjamin for a wife. [2] And the people came to Baethel, and sat there until evening before God: and they lifted up their voice and wept with a great weeping; [3] and said, Wherefore, O Lord God of Israel, has this come to pass, that to-day one tribe should be counted *as missing* from Israel? [4] And it came to pass on the morrow that the people rose up early, and built there an altar, and offered up whole-burnt-offerings and peace offerings.

[5] And the children of Israel said, Who of all the tribes of Israel, went not up in the congregation to the Lord? for there was a great oath concerning those who went not up to the Lord to Massephath, saying, He shall surely be put to death.

[6] And the children of Israel relented toward Benjamin their brother, and said, To-day one tribe is cut off from Israel. [7] What shall we do for wives for the rest that remain? whereas we have sworn by the Lord, not to give them of our daughters for wives. [8] And they said, What one *man is there* of the tribes of Israel, who went not up to the Lord to Massephath? and, behold, no man came to the camp from Jabis Galaad to the assembly. [9] And the people were numbered, and there was not there a man from the inhabitants of Jabis Galaad.

[10] And the congregation sent thither twelve thousand men of the strongest, and they charged them, saying, Go ye and smite the inhabitants of Jabis Galaad with the edge of the sword. [11] And this shall ye do: every male and every woman that has known the lying with man ye shall devote *to destruction*, but the virgins ye shall save alive: and they did so.

[12] And they found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of Chanaan.

[13] And all the congregation sent and spoke to the children of Benjamin in the rock Remmon, and invited them to *make* peace. [14] And Benjamin returned to the children of Israel at that time, and the children of Israel gave them the women whom they *had* save alive of the daughters of Jabis Galaad; and they were content.

[15] And the people relented for Benjamin, because the Lord had made a breach in the tribes of Israel.

[16] And the elders of the congregation said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin. [17] And they said, *There must be* an inheritance of them that are escaped of Benjamin; and *so* a tribe shall not be destroyed out of Israel. [18] For we shall not be able to give them wives of our daughters, because we swore among the children of Israel, saying, Cursed *is* he that gives a wife to Benjamin.

[19] And they said, Lo! now *there is* a feast of the Lord from year to year in Selom, which is on the north of Baethel, eastward on the way that goes up from Baethel to Sychem, and from the south of Lebona. [20] And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards; [21] and ye shall see; and lo! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall ye go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom, and go ye into the land of Benjamin. [22] And it shall come to pass, when their fathers or their brethren come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because ye did not give to them according to the occasion, ye transgressed.

[23] And the children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance, and built the cities, and dwelt in them. [24] And the children of Israel went thence at that time every man to his tribe and his kindred; and they went thence every man to his inheritance. [25] And in those days there was no king in Israel; every man did that which was right in his own sight.

Ruth

Chapter 1

[1] And it came to pass when the judges ruled, that there was a famine in the land: and a man went from Bethleem Juda to sojourn in the land of Moab, he, and his wife, and his two sons. [2] And the man's name *was* Elimelech, and his wife's name Noemin, and the names of his two sons Maalon and Chelaion, Ephrathites of Bethleem of Juda: and they came to the land of Moab, and remained there.

[3] And Elimelech the husband of Noemin died; and she was left, and her two sons. [4] And they took to themselves wives, women of Moab; the name of the one *was* Orpha, and the name of the second Ruth; and they dwelt there about ten years. [5] And both Maalon and Chelaion died also; and the woman was left of her husband and her two sons.

[6] And she rose up and her two daughters-in-law, and they returned out of the country of Moab, for she heard in the country of Moab that the Lord *had* visited his people to give them bread. [7] And she went forth out of the place where she was, and her two daughters-in-law with her: and they went by the way to return to the land of Juda.

[8] And Noemin said to her daughter-in-law, Go now, return each to the house of her mother: the Lord deal mercifully with you, as ye have dealt with the dead, and with me. [9] The Lord grant you that ye may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice, and wept. [10] And they said to her, We will return with thee to thy people.

[11] And Noemin said, Return now, my daughters; and why do ye go with me? have I yet sons in my womb to be your husbands? [12] Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons; [13] would ye wait for them till they should be grown? or would ye refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of the Lord has gone forth against me.

[14] And they lifted up their voice, and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

[15] And Noemin said to Ruth, Behold, thy sister-in-law has returned to her people and to her gods; turn now thou also after thy sister-in-law. [16] And Ruth said, Intreat me not to leave thee, or to return from following thee; for whithersoever thou goest, I will go, and wheresoever thou lodgest, I will lodge; thy people *shall be* my people, and thy God my God. [17] And wherever thou diest, I will die, and there will I be

buried: the Lord do so to me, and more also, *if I leave thee*, for death *only* shall divide between me and thee. [18] And Noemin seeing that she was determined to go with her, ceased to speak to her any more.

[19] And they went both of them until they came to Bethleem: and it came to pass, when they arrived at Bethleem, that all the city rang with them, and they said, Is this Noemin? [20] And she said to them, Nay, do not call me Noemin; call me 'Bitter,' for the Mighty One has dealt very bitterly with me. [21] I went out full, and the Lord has brought me back empty: and why call ye me Noemin, whereas the Lord has humbled me and the Mighty One has afflicted me?

[22] So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

Chapter 2

[1] And Noemin had *a friend* an acquaintance of her husband, and the man *was* a mighty man of the kindred of Elimelech, and his name *was* Booz. [2] And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find favour: and she said to her, Go, daughter. [3] And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.

[4] And, behold, Booz came from Bethleem, and said to the reapers, The Lord *be* with you: and they said to him, The Lord bless thee. [5] And Booz said to his servant who was set over the reapers, Whose *is* this damsel? [6] And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab. [7] And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not *even* a little in the field.

[8] And Booz said to Ruth, Hast thou not heard, *my* daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels. [9] *Let* thine eyes *be* on the field where *my men* shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee: and when you shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn. [10] And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thine eyes, that thou shouldest take notice of me, whereas I am a stranger?

[11] And Booz answered and said to her, It has fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not before. [12] The Lord recompense thy work; may a full reward be given thee of the Lord God of Israel, to whom thou hast come to trust under his wings. [13] And she said, Let me find grace in thy sight, my lord, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and behold, I shall be as one of thy servants.

[14] And Booz said to her, Now *it is* time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar: and

Ruth sat by the side of the reapers: and Booz handed her meal, and she ate, and was satisfied, and left.

[15] And she rose up to glean; and Booz charged his young men, saying, Let her even glean among the sheaves, and reproach her not. [16] And do ye by all means carry it for her, and ye shall surely let fall for her some of that which is heaped up; and let her eat, and glean, and rebuke her not. [17] So she gleaned in the field till evening, and beat out that she had gleaned, and it was about an ephah of barely.

[18] And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned, and Ruth brought forth and gave to her the food which she had left from what she had been satisfied with. [19] And her mother-in-law said to her, Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that took notice of thee. And Ruth told her mother-in-law where she *had* wrought, and said, The name of the man with whom I wrought to-day *is* Booz. [20] And Noemin said to her daughter-in-law, Blessed is he of the Lord, because he has not failed in his mercy with the living and with the dead: and Noemin said to her, The man is near akin to us, he is one of our relations. [21] And Ruth said to her mother-in-law, Yea, he said also to me, Keep close to my damsels, until the men shall have finished all my reaping.

[22] And Noemin said to Ruth her daughter-in-law, *It is* well, daughter, that thou wentest out with his damsels; thus they shall not meet thee in another field. [23] And Ruth joined herself to the damsels of Booz to glean until they had finished the barley-harvest and the wheat-harvest.

Chapter 3

[1] And she lodged with her mother-in-law: and Noemin her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may be well with thee? [2] And now *is* not Booz our kinsman, with whose damsels thou wast? behold, he winnows barley this night in the floor.

[3] But do thou wash, and anoint thyself, and put thy raiment upon thee, and go up to the threshing-floor: do not discover thyself to the man until he has done eating and drinking. [4] And it shall come to pass when he lies down, that thou shalt mark the place where he lies down, and shalt come and lift up the covering of his feet, and shalt lie down; and he shall tell thee what thou shalt do. [5] And Ruth said to her, All that thou shalt say, I will do.

[6] And she went down to the threshing-floor, and did according to all that her mother-in-law enjoined her. [7] And Booz ate and drank, and his heart was glad, and he came to lie down by the side of the heap of corn; and she came secretly, and lifted up the covering of his feet. [8] And it came to pass at midnight that the man was amazed, and troubled, and behold, a woman lay at his feet. [9] And he said, Who art thou? and she said, I am thine handmaid Ruth; spread therefore thy skirt over thine handmaid, for thou art a near relation. [10] And Booz said, Blessed *be* thou of the Lord God, *my* daughter, for thou hast made thy latter kindness greater than the former, in that thou followest not after young men, whether *any be* poor or rich. [11] And now fear not, my daughter, whatever thou shalt say I will do to thee; for all the tribe of my people knows that thou art a virtuous woman. [12] And now I am truly akin to thee; nevertheless there is a kinsman nearer than I. [13] Lodge *here* for the night, and it shall be in the morning, if he will do the part of a kinsman to thee, well — let him do it: but if he will not do the part of a kinsman to thee, I will do the kinsman's part to thee, *as* the Lord lives; lie down till the morning.

[14] And she lay at his feet until the morning; and she rose up before a man could know his neighbour; and Booz said, Let it not be known that a woman came into the floor.

[15] And he said to her, Bring the apron that is upon thee: and she held it, and he measured six measures of barley, and put them upon her, and she went into the city.

[16] And Ruth went in to her mother-in-law, and she said to her, *My* daughter! and *Ruth* told her all that the man had done to her. [17] And she

said to her, He gave me these six measures of barley, for he said to me, Go not empty to thy mother-in-law. [18] And she said, Sit still, *my* daughter, until thou shalt know how the matter will fall out; for the man will not rest until the matter be accomplished this day.

Chapter 4

[1] And Booz went up to the gate, and sat there; and behold, the relative passed by, of whom Booz spoke: and Booz said to him, Turn aside, sit down here, such a one: and he turned aside and sat down. [2] And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

[3] And Booz said to the relative, *The matter regards* the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab; [4] and I said, I will inform thee, saying, Buy it before those that sit, and before the elders of my people: if thou wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I shall know; for there is no one beside thee to do the office of a kinsman, and I am after thee: and he said, I am *here*, I will redeem it. [5] And Booz said, In the day of thy buying the field of the hand of Noemin and of Ruth the Moabitess the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance. [6] And the kinsman said, I shall not be able to redeem it for myself, lest I mar my own inheritance; do thou redeem my right for thyself, for I shall not be able to redeem *it*.

[7] And this *was* in former time the ordinance in Israel for redemption, and for a bargain, to confirm every word: A man loosed his shoe, and gave it to his neighbour that redeemed his right; and this was a testimony in Israel. [8] And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

[9] And Booz said to the elders and to all the people, Ye *are* this day witnesses, that I have bought all that was Elimelech's, and all that belonged to Chelaion and Maalon, of the hand of Noemin. [10] Moreover I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye *are* this day witnesses.

[11] And all the people who were in the gate said, *We are* witnesses: and the elders said, The Lord make thy wife who goes into thy house, as Rachel and as Lia, who both *together* built the house of Israel, and wrought mightily in Ephratha, and there shall be a name *to thee* in Bethleem. [12] And let thy house be as the house of Phares, whom Thamar bore to Juda, of the seed which the Lord shall give thee of this handmaid.

[13] And Booz took Ruth, and she became his wife, and he went in to her; and the Lord gave her conception, and she bore a son. [14] And the woman said to Noemin, Blessed *is* the Lord, who has not suffered a redeemer to fail thee this day, even to make thy name famous in Israel. [15] And he shall be to thee a restorer of thy soul, and one to cherish thy old age; for thy daughter-in-law which has loved thee, who is better to thee than seven sons, has born him. [16] And Noemin took the child and laid it in her bosom, and became a nurse to it.

[17] And the neighbours gave it a name, saying, A son has been born to Noemin; and they called his name Obed; this *is* the father of Jessae the father of David. [18] And these *are* the generations of Phares: Phares begot Esrom: [19] Esrom begot Aram; and Aram begot Aminadab. [20] And Aminadab begot Naasson; and Naasson begot Salmon. [21] And Salmon begot Booz; and Booz begot Obed. [22] And Obed begot Jessae; and Jessae begot David.

I Kings

Chapter 1

[1] There was a man of Armathaim Sipha, of mount Ephraim, and his name *was* Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim. [2] And he *had* two wives; the name of the one *was* Anna, and the name of the second Phennana. And Phennana had children, but Anna had no child.

[3] And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and *there were* Heli and his two sons Ophni and Phinees, the priests of the Lord.

[4] And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children. [5] And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord *had* closed her womb. [6] For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child. [7] So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

[8] And Helkana her husband said to her, Anna: and she said to him, Here *am* I, my lord: and he said to her, What ails thee that thou weepest? and why dost thou not eat? and why does thy heart smite thee? *am* I not better to thee than ten children?

[9] And Anna rose up after they had eaten in Selom, and stood before the Lord: and Heli the priest *was* on a seat by the threshold of the temple of the Lord.

[10] And she *was* very much grieved in spirit, and prayed to the Lord, and wept abundantly. [11] And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou welt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a man-child, then will I indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.

[12] And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth. [13] And she was speaking in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman. [14] And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go

out from the presence of the Lord. [15] And Anna answered and said, Nay, my lord, *I live* in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord. [16] Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued *my prayer* until now. [17] And Heli answered and said to her, Go in peace: the God of Israel give thee all thy petition, which thou hast asked of him. [18] And she said, Thine handmaid has found favour in thine eyes: and the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no more sad.

[19] And they rise early in the morning, and worship the Lord, and they go their way: and Helkana went into his house at Armathaim, and knew his wife Anna; and the Lord remembered her, and she conceived. [20] And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said, Because I asked him of the Lord God of Sabaoth. [21] And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land. [22] But Anna did not go up with him, for she said to her husband, *I will not go up* until the child goes up, when I have weaned him, and he shall be presented before the Lord, and he shall abide there continually. [23] And Helkana her husband said to her, Do that which is good in thine eyes, abide still until thou shalt have weaned him; but may the Lord establish that which comes out of thy mouth: and the woman tarried, and suckled her son until she had weaned him.

[24] And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of fine flour, and a bottle of wine: and she entered into the house of the Lord in Selom, and the child with them. [25] And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli. [26] And she said, I pray thee, my lord, as thy soul liveth, I *am* the woman that stood in thy presence with thee while praying to the Lord. [27] For this child I prayed; and the Lord has given me my request that I asked of him. [28] And I lend him to the Lord all his days that he lives, a loan to the Lord: and she said,

Chapter 2

[1] My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation. [2] For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides thee. [3] Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord *is* a God of knowledge, and God prepares his own designs. [4] The bow of the mighty has waxed feeble, and the weak have girded themselves with strength. [5] They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that abounded in children has waxed feeble. [6] The Lord kills and makes alive; he brings down to the grave, and brings up. [7] The Lord makes poor, and makes rich; he brings low, and lifts up. [8] He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory: [9] granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail. [10] The Lord will weaken his adversary; the Lord *is* holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgement and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ.

And she left him there before the Lord,11 and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest. [12] And the sons of Heli the priest *were* evil sons, not knowing the Lord. [13] And the priest's claim from every one of the people that sacrificed *was this:* the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth *was* in his hand. [14] And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom. [15] And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee sodden flesh out of the caldron. [16] And *if* the man that sacrificed said, First let the fat be burned, as it is fit, and take for thyself of all things which thy soul

desires: then he would say, Nay, for thou shalt give it me now; and if not I will take it by force. [17] So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

[18] And Samuel ministered before the Lord, a child girt with a linen ephod. [19] And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice. [20] And Heli blessed Helcana and his wife, saying The Lord recompense to thee seed of this woman, in return for the loan which thou hast lent to the Lord: and the man returned to his place.

[21] And the Lord visited Anna, and she bore yet three sons, and two daughters. And the child Samuel grew before the Lord.

[22] And Heli *was* very old, and he heard what his sons did to the children of Israel. [23] And he said to them, Why do ye according to this thing, which I hear from the mouth of all the people of the Lord? [24] Nay *my* sons, for the report which I hear *is* not good; do not so, for the reports which I hear *are* not good, so that the people do not serve God. [25] If a man should at all sin against another, then shall they pray for him to the Lord; but if a man sin against the Lord, who shall intreat for him? But they hearkened not to the voice of their father, because the Lord would by all means destroy them. [26] And the child Samuel advanced, and was in favour with God and with men.

[27] And a man of God came to Heli, and said, Thus says the Lord, I plainly revealed myself to the house of thy father, when they were servants in Egypt to the house of Pharao. [28] And I chose the house of thy father out of all the tribes of Israel to minister to me in the priest's office, to go up to my altar, and to burn incense, and to wear an ephod. And I gave to the house of thy father all the offerings by fire of the children of Israel for food. [29] And wherefore hast thou looked upon my incense-offering and my meat-offering with a shameless eye, and hast honoured thy sons above me, so that they should bless themselves with the first-fruits of every sacrifice of Israel before me? [30] Therefore thus says the Lord God of Israel, I said, Thy house and the house of thy father shall pass before me for ever: but now the Lord says, That be far from me; for I will only honour them that honour me, and he that sets me at nought shall be despised.

[31] Behold, the days come when I will destroy thy seed and the seed of thy father's house. [32] And thou shalt not have an old man in my house for ever. [33] And *if* I do not destroy a man of thine from my altar, *it shall be* that his eyes may fail and his soul may perish; and every one that remains in thy house shall fall by the sword of men.

[34] And this which shall come upon thy two sons Ophni and Phinees shall be a sign to thee; in one day they shall both die. [35] And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever. [36] And it shall come to pass that he that survives in thy house, shall come to do obeisance before him for a little piece of silver, saying, Put me into one of thy priest's offices to eat bread.

Chapter 3

[1] And the child Samuel ministered to the Lord before Heli the priest: and the word of the Lord was precious in those days, there was no distinct vision. [2] And it came to pass at that time that Heli was sleeping in his place; and his eyes began to fail, and could not see. [3] And the lamp of God *was burning* before it was trimmed, and Samuel slept in the temple, where *was* the ark of God. [4] And the Lord called, Samuel, Samuel; and he said, Behold, *here am* I. [5] And he ran to Heli, and said, *Here am* I, for thou didst call me: and he said, I did not call thee; return, go to sleep; and he returned and went to sleep. [6] And the Lord called again, Samuel, Samuel: and he went to Heli the second time, and said, Behold *here am* I, for thou didst call me: and he said, I called thee not; return, go to sleep. [7] And *it was* before Samuel knew the Lord, and *before* the word of the Lord was revealed to him. [8] And the Lord called Samuel again for the third time: and he arose and went to Heli, and said, Behold, I *am here*, for thou didst call me: and Heli perceived that the Lord *had* called the child. [9] And he said, Return, child, go to sleep; and it shall come to pass if he shall call thee, that thou shalt say, Speak for thy servant hears: and Samuel went and lay down in his place. [10] And the Lord came, and stood, and called him as before: and Samuel said, Speak, for thy servant hears.

[11] And the Lord said to Samuel, Behold, I execute my words in Israel; whoever hears them, both his ears shall tingle. [12] In that day I will raise up against Heli all things that I have said against his house; I will begin, and I will make an end. [13] And I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, and he did not admonish them. [14] And *it shall* not *go on* so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

[15] And Samuel slept till morning, and rose early in the morning, and opened the doors of the house of the Lord; and Samuel feared to tell *Heli* the vision. [16] And Heli said to Samuel, Samuel, *my* son; and he said, Behold, *here am* I. [17] And he said, What *was* the word that was spoken to thee? I pray thee hide it not from me: may God do these things to thee, and more also, if thou hide from me any thing of all the words that were spoken to thee in thine ears. [18] And Samuel reported all the words, and hid them not from him. And Heli said, He *is* the Lord, he shall do that which is good in his sight.

[19] And Samuel grew, and the Lord was with him, and there did not fall one of his words to the ground. [20] And all Israel knew from Dan even to Bersabee, that Samuel *was* faithful as a prophet to the Lord. [21] And the Lord manifested himself again in Selom, for the Lord revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to the Lord from one end of the land to the other: and Heli *was* very old, and his sons kept advancing *in wickedness*, and their way *was* evil before the Lord.

Chapter 4

[1] And it came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Abenezer, and the Philistines encamped in Aphec. [2] And the Philistines prepare to fight with Israel, and the battle was turned against them; and the men of Israel fell before the Philistines, and there were smitten in the battle in the field four thousand men.

[3] And the people came to the camp, and the elders of Israel said, Why has the Lord caused us to fall this day before the Philistines? let us take the ark of our God out of Selom, and let it proceed from the midst of us, and it shall save us from the hand of our enemies.

[4] And the people sent to Selom, and they take thence the ark of the Lord who dwells between the cherubs: and both the sons of Heli, Ophni and Phinees, *were* with the ark. [5] And it came to pass when the ark of the Lord entered into the camp, that all Israel cried out with a loud voice, and the earth resounded. [6] And the Philistines heard the cry, and the Philistines said, What *is* this great cry in the camp of the Hebrews: and they understood that the ark of the Lord was come into the camp. [7] And the Philistines feared, and said, These are the Gods that are come to them into the camp. [8] Woe to us, O Lord, deliver us to-day for such a thing has not happened aforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote Egypt with every plague, and in the wilderness. [9] Strengthen yourselves and behave yourselves like men, O ye Philistines, that ye may not serve the Hebrews as they have served us, but be ye men and fight with them.

[10] And they fought with them; and the men of Israel fall, and they fled every man to his ten; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men. [11] And the ark of God was taken, and both the sons of Heli, Ophni, and Phinees, died.

[12] And there ran a man of Benjamin out of the battle, and he came to Selom on that day: and his clothes *were* rent, and earth *was* upon his head. [13] And he came, an behold, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out. [14] And Heli heard the sound of the cry, and said, What *is* the voice of this cry? and the men hasted and went in, and reported to Heli. [15] Now Heli *was* ninety years old, and his eyes were fixed, and he saw not. [16] And Heli said to them that stood round about him, What *is* the voice

of this sound? And the man hasted and advanced to Heli, and said to him, I am he that is come out of the camp, and I have fled from the battle to-day: and Heli said, What *is* the even, *my* son? [17] And they young man answered and said, The men of Israel fled from the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken. [18] And it came to pass, when he mentioned the ark of God, that he fell from the seat backward near the gate, and his back was broken, and he died, for *he was* an old man and heavy: and he judged Israel twenty years.

[19] And his daughter-in-law the wife of Phinees *was* with child, *about* to bring forth; and she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her. [20] And in her time she was at the point of death; and the women that stood by her, said to her, Fear not, for thou hast born a son: but she answered not, and her heart did not regard it. [21] And she called the child Uaebarchaboth, because of the ark of God, and because of her father-in-law, and because of her husband. [22] And they said, The glory of Israel is departed, forasmuch as the ark of the Lord is taken.

Chapter 5

[1] And the Philistines took the ark of God, and brought it from Abenezer to Azotus. [2] And the Philistines took the ark of the Lord, and brought it into the house of Dagon, and set it by Dagon. [3] And the people of Azotus rose early, and entered into the house of Dagon; and looked, and behold, Dagon had fallen on his face before the ark of the Lord: and they lifted up Dagon, and set him in his place. And the hand of the Lord was heavy upon the Azotians, and he plagued them, and he smote them in their secret parts, Azotus and her coasts. [4] And it came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the Lord; and the head of Dagon and both the palms of his hands *were* cut off each before the threshold, and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left. [5] Therefore the priests of Dagon, and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.

[6] And the hand of the Lord was heavy upon Azotus, and he brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city. [7] And the men of Azotus saw that *it was* so, and they said, The ark of the God of Israel shall not abide with us, for his hand *is* heavy upon us and upon Dagon our god. [8] And they send and gather the lords of the Philistines to them, and say, What shall we do to the ark of the God of Israel? and the Gittites say, Let the ark of God come over to us; and the ark of the God of Israel came to Geth.

[9] And it came to pass after it went about to Geth, that the hand of the Lord comes upon the city, a very great confusion; and he smote the men of the city small and great, and smote them in their secret parts: and the Gittites made to themselves images of emerods.

[10] And they send away the ark of God to Ascalon; and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying, Why have ye brought back the ark of the God of Israel to us, to kill us and our people? [11] And they send and gather the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it lodge in its place; and let it not slay us and our people. [12] For there was a very great confusion in all the city, when the ark of the God of Israel entered there; and those, who lived and died not were smitten with emerods; and the cry of the city went up to heaven.

Chapter 6

[1] And the ark was seven months in the country of the Philistines, and their land brought forth swarms of mice. [2] And the Philistines call their priests, and their prophets, and their enchanters, saying, What shall we do to the ark of the Lord? teach us wherewith we shall send it away to its place. [3] And they said, If ye send away the ark of the covenant of the Lord God of Israel, do not on any account send it away empty, but by all means render to it an offering for the plague; and then shall ye be healed, and an atonement shall be made for you: should not his hand be *thus* stayed from off you? [4] And they say, What *is* the offering for the plague *which* we shall return to it? and they said, [5] According to the number of the lords of the Philistines, five golden emerods, for the plague was on you, and on your rulers, and on the people; and golden mice, the likeness of the mice that destroy your land: and ye shall give glory to the Lord, that he may lighten his hand from off you, and from off your gods, and from off your land. [6] And why do ye harden your hearts, as Egypt and Pharao hardened their hearts? *was it* not *so* when he mocked them, *that* they let the people go, and they departed?

[7] And now take wood and make a new wagon, and take two cows, that have calved for the first time, without their calves; and do ye yoke the cows to the wagon, and lead away the calves from behind them home. [8] And ye shall take the ark and put it on the wagon; and ye shall restore to it the golden articles for the trespass-offering in a coffer by the side of it: and ye shall let it go, and sent it away, and ye shall depart. [9] And ye shall see, if it shall go the way of its coasts along by Baethsamys, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this *is a* chance *which* has happened to us.

[10] And the Philistines did so; and they took two cows that had calved for the first time, and yoked them to the waggon, and shut up their calves at home. [11] And they set the ark of the Lord, and the coffer, and the golden mice, on the waggon. [12] And the cows went straight on the way to the way of Baethsamys, they went along one track; and laboured, and turned not aside to the right hand or to the left, and the lords of the Philistines went after it as far as the coasts of Baethsamys. [13] And the men of Baethsamys were reaping the wheat harvest in the valley; and they lifted up their eyes, and saw the ark of the Lord, and rejoiced to meet it. [14] And the waggon entered into the field of Osee, which was in

Baethsamys, and they set there by it a great stone; and they split the wood of the waggon, and offered up the cows for a whole-burnt-offering to the Lord. [15] And the Levites brought up the ark of the Lord, and the coffer with it, and the golden articles upon it, and placed them on the great stone, and the men of Baethsamys offered whole-burnt-offerings and meat offerings on that day to the Lord. [16] And the five lords of the Philistines saw, and returned to Ascalon in that day.

[17] And these *are* the golden emerods which the lords of the Philistines gave as a trespass-offering to the Lord; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one. [18] And the golden mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the village of the Pherezite, and to the great stone, on which they placed the ark of the covenant of the Lord, that was in the field of Osee the Baethsamysite.

[19] And the sons of Jechonias were not pleased with the men of Baethsamys, because they saw the ark of the Lord; and *the Lord* smote among them seventy men, and fifty thousand men: and the people mourned, because the Lord had inflicted on the people, a very great plague. [20] And the men of Baethsamys said, Who shall be able to pass before this holy Lord God? and to whom shall the ark of the Lord go up from us?

[21] And they send messengers to the inhabitants of Cariathiarim, saying, The Philistines have brought back the ark of the Lord, go down and take it home to yourselves.

Chapter 7

[1] And the men of Cariathiarim come, and bring up the ark of the covenant of the Lord: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of the Lord.

[2] And it came to pass from the time that the ark was in Cariathiarim, the days were multiplied, and *the time* was twenty years; and all the house of Israel looked after the Lord. [3] And Samuel spoke to all the house of Israel, saying, If ye do with all your heart return to the Lord, take away the strange gods from the midst of you, and the groves, and prepare your hearts to *serve* the Lord, and serve him only; and he shall deliver you from the hand of the Philistines. [4] And the children of Israel took away Baalim and the groves of Astaroth, and served the Lord only.

[5] And Samuel said, Gather all Israel to Massephath, and I will pray for you to the Lord. [6] And they were gathered together to Massephath, and they drew water, and poured it out upon the earth before the Lord. And they fasted on that day, and said, We have sinned before the Lord. And Samuel judged the children of Israel in Massephath.

[7] And the Philistines heard that all the children of Israel were gathered together to Massephath: and the lords of the Philistines went up against Israel: and the children of Israel heard, and they feared before the Philistines. [8] And the children of Israel said to Samuel, Cease not to cry to the Lord thy God for us, and he shall save us out of the hand of the Philistines. [9] And Samuel took a sucking lamb, and offered it up as a whole-burnt-offering with all the people to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him. [10] And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thundered with a mighty sound in that day upon the Philistines, and they were confounded and overthrown before Israel. [11] And the men of Israel went forth out of Massephath, and pursued the Philistines, and smote them to the parts under Baethchor.

[12] And Samuel took a stone, and set it up between Massephath and the old *city*; and he called the name of it Abenezer, stone of the helper; and he said, Hitherto has the Lord helped us.

[13] So the Lord humbled the Philistines, and they did not anymore come into the border of Israel; and the hand of the Lord was against the Philistines all the days of Samuel. [14] And the cities which the Philistines took from the children of Israel were restored; and they

restored them to Israel from Ascalon to Azob: and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.

[15] And Samuel judged Israel all the days of his life. [16] And he went year by year, and went round Baethel, and Galgala, and Massephath; and he judged Israel in all these consecrated places. [17] And his return was to Armathaim, because there was his house; and there he judged Israel, and built there an altar to the Lord.

Chapter 8

[1] And it came to pass when Samuel was old, that he made his sons judges over Israel. [2] And these *are* the names of his sons; Joel the first-born, and the name of the second Abia, judges in Bersabee. [3] And his sons did not walk in his way; and they turned aside after gain, and took gifts, and perverted judgments.

[4] And the men of Israel gather themselves together, and come to Armathaim to Samuel, [5] and they said to him, Behold, thou art grown old, and thy sons walk not in thy way; and now set over us a king to judge us, as also the other nations *have*.

[6] And the thing *was* evil in the eyes of Samuel, when they said, Give us a king to judge us: and Samuel prayed to the Lord. [7] And the Lord said to Samuel, Hear the voice of the people, in whatever they shall say to thee; for they have not rejected thee, but they have rejected me from reigning over them. [8] According to all their doings which they have done to me, from the day that I brought them out of Egypt until this day, even *as* they have deserted me, and served other gods, so they do also to thee. [9] And now hearken to their voice; only thou shalt solemnly testify to them, and thou shalt describe to them the manner of the king who shall reign over them.

[10] And Samuel spoke every word of the Lord to the people who asked of him a king. [11] And he said, This shall be the manner of the king that shall rule over you: he shall take your sons, and put them in his chariots, and among his horsemen, and running before his chariots, [12] and *his manner shall be* to make them to himself captains of hundreds and captains of thousands; and to reap his harvest, and gather his vintage, and prepare his instruments of war, and the implements of his chariots.

[13] And he will take your daughters to be perfumers, and cooks, and bakers. [14] And he will take your fields, and your vineyards, and your good oliveyards, and give them to his servants. [15] And he will take the tithe of your seeds and your vineyards, and give *it* to his eunuchs, and to his servants. [16] And he will take your servants, and your handmaids, and your good herds and your asses, and will take the tenth of them for his works. [17] And he will tithe your flocks; and ye shall be his servants. [18] And ye shall cry out in that day because of your king whom ye have chosen to yourselves, and the Lord shall not hear you in those days, because ye have chosen to yourselves a king. [19] But the people would not hearken to Samuel; and they said to him, Nay, but there shall be a

king over us. [20] An we also will be like all the nations; and our king shall judge us, and shall go out before us, and fight our battles. [21] And Samuel heard all the words of the people, and spoke them in the ears of the Lord. [22] And the Lord said to Samuel, Hearken to their voice, and appoint them a king. And Samuel said to the men of Israel, Let each man depart to his city.

Chapter 9

[1] And *there was* a man of the sons of Benjamin, and his name *was* Kis, the son of Abiel, the son of Jared, the son of Bachir, the son of Aphec, the son of a Benjamite, a man of might. [2] And this man *had* a son, and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the people from his shoulders and upward.

[3] And the asses of Kis the father of Saul were lost; and Kis said to Saul his son, Take with thee one of the young men, and arise ye, and go seek the asses.

[4] And they went through mount Ephraim, and they went through the land of Selcha, and found them not: and they passed through the land of Segalim, and they were not there: and they passed through the land of Jamin, and found them not. [5] And when they came to Siph, then Saul said to his young man that was with him, Come and let us return, lest my father leave the asses, and take care for us. [6] And the young man said to him, Behold now, *there is* a man of God in this city, and the man *is* of high repute; all that he shall speak will surely come to pass: now then let us go, that he may tell us our way on which we have set out. [7] And Saul said to his young man that was with him, Lo, then, we will go; but what shall we bring the man of God? for the loaves are spent out of our vessels, and we have nothing more with us that belongs to us to bring to the man of God. [8] And the young man answered Saul again, and said, Behold, there is found in my hand a fourth part of a shekel of silver; and thou shalt give it to the man of God, and he shall tell us our way. [9] Now before time in Israel every one in going to enquire of God said, Come and let us go to the seer; for the people beforetime called the prophet, the seer. [10] And Saul said to his servant, Well said, come and let us go: and they went to the city where the man of God was.

[11] As they went up the ascent to the city, they find damsels come out to draw water, and they say to them, Is the seer here? [12] And the virgins answered them, and they say to them, He is: behold, *he is* before you: now he is coming to the city, because of the day, for to-day *there is* a sacrifice for the people in Bama. [13] As soon as ye shall enter into the city, so shall ye find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice, and afterwards the guests eat; now then go up, for ye shall find him because of the holiday. [14] And they go up to the city; and as they were entering

into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

[15] And the Lord uncovered the ear of Samuel one day before Saul came to him, saying, [16] At this time to-morrow I will send to thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel, and he shall save my people out of the hand of the Philistines; for I have looked upon the humiliation of my people, for their cry is come unto me. [17] And Samuel looked upon Saul, and the Lord answered him, Behold the man of whom I spoke to thee, this one shall rule over my people.

[18] And Saul drew near to Samuel into the midst of the city, and said, Tell me now which *is* the house of the seer? [19] And Samuel answered Saul, and said, I am he: go up before me to Bama, and eat with me to-day, and I will send thee away in the morning, and I will tell thee all that is in thine heart. [20] And concerning thine asses that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? does it not to thee and to thy father's house? [21] And Saul answered and said, Am not I the son of a Benjamite, the least tribe of the people of Israel? and of the least family of the whole tribe of Benjamin? and why hast thou spoken to me according to this word?

[22] And Samuel took Saul and his servant, and brought them to the inn, and set them there a place among the chief of those that were called, about seventy men. [23] And Samuel said to the cook, Give me the portion which I gave thee, which I told thee to set by thee. [24] Now the cook *had* boiled the shoulder, and he set it before Saul; and Samuel said to Saul, Behold that which is left: set before thee, an eat; for it is set thee for a testimony in preference to the others; take *of it*: and Saul ate with Samuel on that day.

[25] And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.

[26] An it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, Rise up, and I will dismiss thee. And Saul arose, and he and Samuel went out. [27] As they went down to a part of the city, Samuel said to Saul, Speak to the young man, and let him pass on before us; and do thou stand as to-day, and hearken to the word of God.

Chapter 10

[1] And Samuel took a vial of oil, and poured *it* on his head, and kissed him, and said to him, Has not the Lord anointed thee for a ruler over his people, over Israel? and thou shalt rule among the people of the Lord, and thou shalt save them out of the hand of their enemies; and this *shall be* the sign to thee that the Lord has anointed thee for a ruler over his inheritance. [2] *As soon* as thou shalt have departed this day from me, thou shalt find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to thee, The asses are found which ye went to seek; and, behold, thy father has given up the matter of the asses, and he is anxious for you, saying, What shall I do for my son? [3] And thou shalt depart thence, and shalt go beyond that as far as the oak of Thabor, and thou shalt find there three men going up to God to Baethel, one bearing three kids, and another bearing three vessels of bread, and another bearing a bottle of wine. [4] And they shall ask thee how thou doest, and shall give thee two presents of bread, and thou shall receive them of their hand. [5] And afterward thou shalt go to the hill of God, where is the encampment of the Philistines; there *is* Nasib the Philistine: an it shall come to pass when ye shall have entered into the city, that thou shalt meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy. [6] And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. [7] And it shall come to pass when these signs shall come upon thee, — *then* do thou whatsoever thy hand shall find, because God *is* with thee. [8] And thou shalt go down in front of Galgal, and behold, I come down to thee to offer a whole-burnt-offering and peace-offerings: seven days shalt thou wait until I shall come to thee, and I will make known to thee what thou shalt do.

[9] And it came to pass when he turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day. [10] And he comes thence to the hill, and behold a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them. [11] And all that had known him before came, and saw, and behold, he *was* in the midst of the prophets: and the people said every one to his neighbour, What *is* this that has happened to the son of Kis? *is* Saul also among the prophets? [12] And one of them answered and said, And who *is* his father? and therefore it became a

proverb, *Is* Saul also among the prophets? [13] And he ceased prophesying, and comes to the hill.

[14] And his kinsman said to him and to his servant, Whither went ye? and they said, To seek the asses; and we saw that they were lost, and we went in to Samuel. [15] And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee? [16] And Saul said to his kinsman, he verily told me that the asses were found. But the matter of the kingdom he told him not.

[17] And Samuel summoned all the people before the Lord to Massephath. [18] And he said to the children of Israel, Thus has the Lord God of Israel spoken, saying, I brought up the children of Israel out of Egypt, and I rescued you out of the hand of Pharao king of Egypt, and out of all the kingdoms that afflicted you. [19] And ye have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and ye said, Nay, but thou shalt set a king over us: and now stand before the Lord according to your tribes, and according to your families.

[20] And Samuel brought nigh all the tribes of Israel, and the tribe of Benjamin is taken by lot. [21] And he brings near the tribe of Benjamin by families, and the family of Mattari is taken by lot: and they bring near the family of Mattari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.

[22] And Samuel asked yet again of the Lord, Will the man come hither? and the Lord said, Behold, he is hid among the stuff. [23] And he ran and took him thence, and he set him in the midst of the people; and he was higher than all the people by his shoulders and upwards.

[24] And Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live! [25] And Samuel told the people the manner of the king, and wrote it in a book, and set it before the Lord: and Samuel sent away all the people, and each went to his place.

[26] And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched. [27] But evil men said, Who *is* this man *that* shall save us? and they despised him, and brought him no gifts.

Chapter 11

[1] And it came to pass about a month after this, that Naas the Ammanite went up, and encamped against Jabis Galaad: and all the men of Jabis said to Naas the Ammanite, Make a covenant with us, and we will serve thee. [2] Naas the Ammanite said to them, On these terms will I make a covenant with you, that I should put out all your right eyes, and I will lay a reproach upon Israel. [3] And the men of Jabis say to him, Allow us seven days, and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.

[4] And the messengers came to Gabaa to Saul, and they speak the words into the ears of the people; and all the people lifted up their voice, and wept. [5] And, behold, Saul came after the early morning out of the field: and Saul said, Why does the people week? and they tell him the words of the men of Jabis. [6] And the Spirit of the Lord came upon Saul when he heard these words, and his anger was greatly kindled against them. [7] And he took two cows, and cut them in pieces, and sent them into all the coasts of Israel by the hand of messengers, saying, Whoso comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from the Lord came upon the people of Israel, and they came out to battle as one man. [8] And he reviews them at Bezec in Bama, every man of Israel six hundred thousand, and the men of Juda seventy thousand.

[9] And he said to the messengers that came, Thus shall ye say to the men of Jabis, To-morrow ye shall have deliverance when the sun is hot; and the messengers came to the city, and told the men of Jabis, and they rejoiced. [10] And the men of Jabis said to Naas the Ammanite, To-morrow we will come forth to you, and ye shall do to us what seems good in your sight.

[11] And it came to pass on the morrow, that Saul divided the people into three companies, and they go into the midst of the camp in the morning watch, and they smote the children of Ammon until the day was hot; at it came to pass that those who were left were scattered, and there were not left among them two together.

[12] And the people said to Samuel, Who has said that Saul shall not reign over us? Give up the men, and we will put them to death. [13] And Saul said, No man shall die this day, for to-day the Lord has wrought deliverance in Israel.

[14] And Samuel spoke to the people, saying, Let us go to Galgala, and there renew the kingdom. [15] And all the people went to Galgala, and Samuel anointed Saul there to be king before the Lord in Galgala, and there he offered meat-offerings and peace-offerings before the Lord: and Samuel and all Israel rejoiced exceedingly.

Chapter 12

[1] And Samuel said to all Israel, Behold, I have hearkened to your voice in all things that ye have said to me, and I have set a king over you. [2] And now, behold, the king goes before you; and I am grown old and shall rest; and, behold, my sons *are* among you; and, behold, I have gone about before you from my youth to this day. [3] Behold, *here am* I, answer against me before the Lord and before his anointed: whose calf have I taken? or whose ass have I taken? or whom of you have I oppressed? or from whose hand have I taken a bribe, even *to* a sandal? bear witness against me, and I will make restitution to you. [4] And they said to Samuel, Thou hast not injured us, and thou hast not oppressed us; and thou hast not afflicted us, and thou hast not taken anything from any one's hand.

[5] And Samuel said to the people, The Lord *is* witness among you, and his anointed *is* witness this day, that ye have not found anything in my hand: and they said, *He is* witness.

[6] And Samuel spoke to the people, saying, The Lord who appointed Moses and Aaron *is* witness, who brought our fathers up out of Egypt. [7] And now stand still, and I will judge you before the Lord; and I will relate to you all the righteousness of the Lord, the things which he has wrought among you and your fathers. [8] When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried to the Lord, and the Lord sent Moses and Aaron; and they brought our fathers out of Egypt, and he made them to dwell in this place. [9] And they forgot the Lord their God, and he sold them into the hands of Sisara captain of the host of Jabis king of Asor, and into the hands of the Philistines, and into the hands of the king of Moab; and he fought with them. [10] And they cried to the Lord, and said, We have sinned, for we have forsaken the Lord, and have served Baalim and the groves: and now deliver us out of the hand of our enemies, and we will serve thee. [11] And he sent Jerobaal, and Barac, and Jephthae, and Samuel, and rescued us out of the hand of our enemies round about, and ye dwelt in security. [12] And ye saw that Naas king of the children of Ammon came against you, and ye said, Nay, none but a king shall reign over us; whereas the Lord our God *is* our king.

[13] And now behold the king whom ye have chosen; and behold, the Lord has set a king over you. [14] If ye should fear the Lord, and serve him, and hearken to his voice, and not resist the mouth of the Lord, and

ye and your king that reigns over you should follow the Lord, *well*. [15] But if ye should not hearken to the voice of the Lord, and ye should resist the mouth of the Lord, then shall the hand of the Lord be upon you and upon your king.

[16] And now stand still, and see this great thing, which the Lord will do before your eyes. [17] *Is it* not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain; and know ye and see, that your wickedness *is* great which ye have wrought before the Lord, having asked for yourselves a king.

[18] And Samuel called upon the Lord, and the Lord sent thunders and rain in that day; and all the people feared greatly the Lord and Samuel. [19] And all the people said to Samuel, Pray for thy servants to the Lord thy God, and let us not die; for we have added to all our sins this iniquity, in asking for us a king.

[20] And Samuel said to the people, Fear not: ye have *indeed* wrought all this iniquity; only turn not from following the Lord, and serve the Lord with all your heart. [21] And turn not aside after the *gods* that are nothing, who will do nothing, and will not deliver *you*, because they are nothing. [22] For the Lord will not cast off his people for his great name's sake, because the Lord graciously took you to himself for a people. [23] And far be it from me to sin against the Lord in ceasing to pray for you: but I will serve the Lord, and shew you the good and the right way. [24] Only fear the Lord, and serve him in truth and with all your heart, for ye see what great things he has wrought with you. [25] But if ye continue to do evil, then shall ye and your king be consumed.

Chapter 13

[1] 2 And Saul chooses for himself three thousand men of the men of Israel: and there were with Saul two thousand who were in Machmas, and in mount Baethel, and a thousand were with Jonathan in Gabaa of Benjamin: and he sent the rest of the people every man to his tent.

[3] And Jonathan smote Nasib the Philistine that dwelt in the hill; and the Philistines hear of it, and Saul sounds the trumpet through all the land, saying, The servants have despised *us*. [4] And all Israel heard say, Saul has smitten Nasib the Philistine; now Israel had been put to shame before the Philistines; and the children of Israel went up after Saul in Galgala. [5] And the Philistines gather together to war with Israel; and then come up against Israel thirty thousand chariots, and six thousand horsemen, and people as the sand by the seashore for multitude: and they come up, and encamp in Machmas, opposite Baethoron southward.

[6] And the men of Israel saw that they were in a strait so that they could not draw nigh, and the people hid themselves in caves, and sheepfolds, and rocks, and ditches, and pits. [7] And they that went over went over Jordan to the land of Gad and Galaad: and Saul was yet in Galgala, and all the people followed after him in amazement. [8] And he continued seven days for the appointed testimony, as Samuel told him, and Samuel came not to Galgala, and his people were dispersed from him. [9] And Saul said, Bring hither *victims*, that I may offer whole-burnt-offerings and peace-offerings: and he offered the whole-burnt-offering.

[10] And it came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived, and Saul went out to meet him, *and* to bless him. [11] And Samuel said, What hast thou done? and Saul said, Because I saw how the people were scattered from me, and thou was not present as thou purposedst according to the set time of the days, and the Philistines were gathered to Machmas. [12] Then I said, Now will the Philistines come down to me to Galgala, and I have not sought the face of the Lord: so I forced myself and offered the whole-burnt-offering. [13] And Samuel said to Saul, Thou hast done foolishly; for thou hast not kept my command, which the Lord commanded thee, as now the Lord would have confirmed thy kingdom over Israel for ever. [14] But now thy kingdom shall not stand to thee, and the Lord shall seek for himself a man after his own heart; and the Lord shall appoint him to be a ruler over his people, because thou hast not kept all that the Lord commanded thee.

[15] And Samuel arose, and departed from Galgala, and the remnant of the people went after Saul to meet *him* after the men of war, when they had come out of Galgala to Gabaa of Benjamin. And Saul numbered the people that were found with him, about six hundred men. [16] And Saul and Jonathan his son, and the people that were found with them, halted in Gabaa, of Benjamin; and they wept: and the Philistines had encamped in Machmas. [17] And men came forth to destroy out of the land of the Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal, [18] and another company turning the way of Baethoron, and another company turning by the way of Gabae that turns aside to Gai of Sabim.

[19] And there was not found a smith in all the land of Israel, for the Philistines said, Lest the Hebrews make themselves sword or spear. [20] And all Israel went down to the Land of the Philistines to forge every one his reaping-hook and his tool, and every one his axe and his sickle. [21] And it was near the time of vintage: and their tools were *valued at* three shekels for a plough-share, and there was the same rate for the axe and the sickle. [22] And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

[23] And there went out some from the camp of the Philistines to the place beyond Machmas.

Chapter 14

[1] And when a certain day arrived, Jonathan the son of Saul said to the young man that bore his armour, Come, and let us go over to Messab of the Philistines that is on the other side yonder; but he told not his father. [2] And Saul sat on the top of the hill under the pomegranate tree that is in Magdon, and there were with him about six hundred men. [3] And Achia son of Achitob, the brother of Jochabed the son of Phinees, the son of Heli, *was* the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone. [4] And in the midst of the passage whereby Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side, and a sharp rock on the other side: the name of the one *was* Bases, and the name of the other Senna. [5] The one way *was* northward to one coming to Machmas, and the other way *was* southward to one coming to Gabae.

[6] And Jonathan said to the young man that bore his armour, Come, let us go over to Messab of these uncircumcised, if *peradventure* the Lord may do something for us; for the Lord is not straitened to save by many or by few. [7] And his armour-bearer said to him, Do all that thine heart inclines toward: behold, I *am* with thee, my heart *is* as thy heart. [8] And Jonathan said, Behold, we will go over to the men, and will come down suddenly upon them. [9] If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves, and will not go up against them. [10] *But* if they should say thus to us, Come up to us; then will we go up, for the Lord has delivered them into our hands; this *shall be* a sign to us.

[11] And they both went in to Messab of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of their Caves, where they had hidden themselves. [12] And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing: and Jonathan said to his armour-bearer, Come up after me, for the Lord has delivered them into the hands of Israel. [13] And Jonathan went up on his hands and feet, and his armour-bearer with him; and they looked on the face of Jonathan, and he smote them, and his armour-bearer did smite *them* after him. [14] And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.

[15] And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act,

and the land was terror-struck, and there was dismay from the lord.

[16] And the watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side. [17] And Saul said to the people with him, Number yourselves now, and see who has gone out from you: and they numbered themselves, and behold, Jonathan and his armour-bearer were not found. [18] And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel. [19] And it came to pass while Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.

[20] And Saul went up and all the people that were with him, and they come to the battle: and, behold, *every* man's sword was against his neighbour, a very great confusion. [21] And the servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan. [22] And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men. [23] And the battle extended itself to every city in the mount Ephraim.

[24] And Saul committed a great trespass of ignorance in that day, and he lays a curse on the people, saying, Cursed *is* the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining. [25] And Jaal was a wood abounding in swarms of bees on the face of the ground. [26] And the people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord. [27] And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, an dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight. [28] And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed *is* the man who shall eat bread to-day. And the people were very faint, [29] and Jonathan knew it, and said, My father has destroyed the land: see how my eyes have received sight *now* that I have tasted a little of this honey. [30] Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

[31] And on that day he smote some of the Philistines in Machmas; and the people were very weary. [32] And the people turned to the spoil; and the people took flocks, and herds, and calves, and slew them on the ground, and the people ate with the blood. [33] And it was reported to Saul, saying, The people have sinned against the Lord, eating with the blood: and Saul said, Out of Getthaim roll a great stone to me hither. [34] And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheep: and let them slay it on this *stone* and sin not against the Lord in eating with the blood: and the people brought each one that which was in his hand, and they slew *them* there. [35] And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord.

[36] And Saul said, Let us go down after the Philistines this night, and let us plunder among them till the day break, and let us not leave a man among them. And they said, Do all that is good in thy sight: and the priest said, let us draw nigh hither to God.

[37] And Saul enquired of God, If I go down after the Philistines, wilt thou deliver them into the hands of Israel? And he answered him not in that day.

[38] And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day. [39] For as the Lord lives who has saved Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people. [40] And he said to all the men of Israel, Ye shall be under subjection, and I an Jonathan my son will be under subjection: and the people said to Saul, Do that which is good in thy sight. [41] And Saul said, O Lord God of Israel, why hast thou not answered thy servant this day? *is* the iniquity in me, or in Jonathan my son? Lord God of Israel, give clear *manifestations*; and if *the lot* should declare this, give, I pray thee, to thy people of Israel, give, I pray, holiness. And Jonathan and Saul are taken, and the people escaped.

[42] And Saul said, Cast *lots* between me and my son Jonathan: whomsoever the Lord shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not *to be done*: and Saul prevailed against the people, and they cast *lots* between him and Jonathan his son, and Jonathan is taken by lot. [43] And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did indeed taste a little honey, with the end of my staff that was in my hand, and, lo! I *am to* die. [44] And Saul said to him, God do so to me, and more also, thou shalt surely die to-day. [45] And the people said to Saul, Shall he that has

wrought this great salvation in Israel be put to death this day? *As* the Lord lives, there shall not fall to the ground one of the hairs of his head; for the people of God have wrought successfully this day. And the people prayed for Jonathan in that day, and he died not. [46] And Saul went up from following the Philistines; and the Philistines departed to their place.

[47] And Saul received the kingdom, by lot he inherits the office *of ruling* over Israel: and he fought against all his enemies round about, against Moab, and against the children of Ammon, and against the children of Edom, and against Baethaeor, and against the king of Suba, and against the Philistines: whithersoever he turned, he was victorious. [48] And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

[49] And the sons of Saul were Jonathan, and Jessiu, and Melchisa: and *these were* the names of his two daughters, the name of the first-born Merob, and the name of the second Melchol. [50] And the name of his wife was Achinoom, the daughter of Achimaa: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul. [51] And Kis *was* the father of Saul, and Ner, the father of Abenezer, *was* son of Jamin, son of Abiel.

[52] And the war was vehement against the Philistines all the days of Saul; and when Saul saw any mighty man, and any valiant man, then he took them to himself.

Chapter 15

[1] And Samuel said to Saul, The Lord sent me to anoint thee king over Israel: and now hear the voice of the Lord. [2] Thus said the Lord of hosts, Now will I take vengeance for what Amalec did to Israel, when he met him in the way as he came up out of Egypt. [3] And now go, and thou shalt smite Amalec and Hierim and all that belongs to him, and thou shalt not save anything of him alive, but thou shalt utterly destroy him: and thou shalt devote him and all his to *destruction*, and thou shalt spare nothing belonging to him; and thou shalt slay both man and woman, and infant and suckling, and calf and sheep, and camel and ass.

[4] And Saul summoned the people, and he numbered them in Galgala, four hundred thousand regular troops, and Juda thirty thousand regular troops. [5] And Saul came to the cities of Amalec, and laid wait in the valley. [6] And Saul said to the Kinite, Go, and depart out of the midst of the Amalekites, lest I put thee with them; for thou dealedst mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec. [7] And Saul smote Amalec from Evilat to Sur fronting Egypt. [8] And he took Agag the king of Amalec alive, and he slew all the people and Hierim with the edge of the sword. [9] And Saul and all the people saved Agag alive, and the best of the flocks, and of the herds, and of the fruits, of the vineyards, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

[10] And the word of the Lord came to Samuel, saying, [11] I have repented that I have made Saul to be king: for he has turned back from following me, and has not kept my word. And Samuel was grieved, and cried to the Lord all night. [12] And Samuel rose early and went to meet Israel in the morning, and it was told Saul, saying, Samuel has come to Carmel, and he has raised up help for himself: and he turned his chariot, and came down to Galgala to Saul; and, behold, he was offering up a whole-burnt-offering to the Lord, the chief of the spoils which he brought out of Amalec.

[13] And Samuel came to Saul: and Saul said to him, Blessed *art* thou of the Lord: I have performed all that the Lord said. [14] And Samuel said, What then *is* the bleating of this flock in my ears, and the sound of the oxen which I hear? [15] And Saul said, I have brought them out of Amalec, that which the people preserved, even the best of the sheep, and of the cattle, that it might be sacrificed to the Lord thy God, and the rest

have I utterly destroyed. [16] And Samuel said to Saul, Stay, and I will tell thee what the Lord has said to me this night: and he said to him, Say on.

[17] And Samuel said to Saul, Art thou not little in his eyes, *though* a leader of one of the tribes of Israel? and *yet* the Lord anointed thee to be king over Israel. [18] And the Lord sent thee on a journey, and said to thee, Go, and utterly destroy: thou shalt slay the sinners against me, *even* the Amalekites; and thou shalt war against them until thou have consumed them. [19] And why didst not thou hearken to the voice of the Lord, but didst haste to fasten upon the spoils, and didst that which was evil in the sight of the Lord? [20] And Saul said to Samuel, Because I listened to the voice of the people: yet I went the way by which the Lord sent me, and I brought Agag the king of Amalec, and I destroyed Amalec. [21] But the people took of the spoils the best flocks and herds *out* of that which was destroyed, to sacrifice before the Lord our God in Galgal. [22] And Samuel said, Does the Lord take pleasure in whole-burnt-offerings and sacrifices, as in hearing the words of the Lord? behold, obedience *is* better than a good sacrifice, and hearkening than the fat of rams. [23] For sin is *as* divination; idols bring on pain and grief. Because thou hast rejected the word of the Lord, the Lord also shall reject thee from being king over Israel.

[24] And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord and thy direction; for I feared the people, and I hearkened to their voice. [25] And now remove, I pray thee, my sin, and turn back with me, and I will worship the Lord thy God. [26] And Samuel said to Saul, I will not turn back with thee, for thou hast rejected the word of the Lord, and the Lord will reject thee from being king over Israel.

[27] And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and tore it. [28] And Samuel said to him, The Lord has rent thy kingdom from Israel out of thy hand this day, and will give it to thy neighbour who is better than thou. [29] And Israel shall be divided to two: and *God* will not turn nor repent, for he is not as a man to repent. [30] And Saul said, I have sinned; yet honour me, I pray thee, before the elders of Israel, and before my people; and turn back with me, and I will worship the Lord thy God. [31] So Samuel turned back after Saul, and he worshipped the Lord.

[32] And Samuel said, Bring me Agag the king of Amalec: and Agag came to him trembling; and Agag said Is death thus bitter? [33] And Samuel said to Agag, As thy sword has bereaved women of their

children, so shall thy mother be made childless among women: and Samuel slew Agag before the Lord in Galgal.

[34] And Samuel departed to Armathaim, and Saul went up to his house at Gabaa. [35] And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul, and the Lord repented that he had made Saul king over Israel.

Chapter 16

[1] And the Lord said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jessae, to Bethleem; for I have seen among his sons a king for me. [2] And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and the Lord said, Take a heifer in thine hand and thou shall say, I am come to sacrifice to the Lord. [3] And thou shalt call Jessae to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

[4] And Samuel did all that the Lord told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, Dost thou come peaceably, thou Seer? [5] And he said, Peaceably: I am come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and he sanctified Jessae and his sons, and he called them to the sacrifice. [6] And it came to pass when they came in, that he saw Eliab, and said, Surely the Lord's anointed *is* before him. [7] But the Lord said to Samuel, Look not on his appearance, nor on his stature, for I have rejected him; for God sees not as man looks; for man looks at the outward appearance, but God looks at the heart. [8] And Jessae called Aminadab, and he passed before Samuel: and he said, Neither has God chosen this one. [9] And Jessae caused Sama to pass by: and he said, Neither has God chosen this one. [10] And Jessae caused his seven sons to pass before Samuel: and Samuel said, the Lord has not chosen these.

[11] And Samuel said to Jessae, Hast thou no more sons? And Jessae said, *There is* yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes. [12] And he sent and fetched him: and he was ruddy, with beauty of eyes, and very goodly to behold. And the Lord said to Samuel, Arise, and anoint David, for he is good. [13] And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.

[14] And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him. [15] And Saul's servants said to him, Behold now, and evil spirit from the Lord torments thee. [16] Let now thy servants speak before thee, and let them seek for our lord a man skilled to play on the harp; and it shall come to pass when an evil spirit comes

upon thee and he shall play on his harp, that thou shalt be well, and he shall refresh thee. [17] And Saul said to his servants, Look now out for me a skillful player, and bring him to me. [18] And one of his servants answered and said, Behold, I have seen a son of Jessae the Bethleemite, and he understands playing *on the harp*, and the man *is* prudent, and a warrior, and wise in speech, and the man *is* handsome, and the Lord *is* with him. [19] And Saul sent messengers to Jessae, saying, Send to me thy son David who is with thy flock. [20] And Jessae took a homer of bread, and a bottle of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

[21] And David went in to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer. [22] And Saul sent to Jessae, saying, Let David, I pray thee, stand before me, for he has found grace in my eyes. [23] And it came to pass when the evil spirit was upon Saul, that David took his harp, and played with his hand: and Saul was refreshed, and *it was* well with him, and the evil spirit departed from him.

Chapter 17

[1] And the Philistines gather their armies to battle, and gather themselves to Socchoth of Judaea, and encamp between Socchoth and Azeca Ephermen. [2] And Saul and the men of Israel gather together, and they encamp in the valley, and set the battle in array against the Philistines. [3] And the Philistines stand on the mountain on one side, and Israel stands on the mountain on the other side, and the valley was between them.

[4] And there went forth a mighty man out of the army of the Philistines, Goliath, by name, out of Geth, his height *was* four cubits and a span. [5] And *he had* a helmet upon his head, and he wore a breastplate of chain armour; and the weight of his breastplate *was* five thousand shekels of brass and iron. [6] And greaves of grass *were* upon his legs, and a brazen target *was* between his shoulders. [7] And the staff of his spear *was* like a weaver's beam, and the spear's head *was formed* of six hundred shekels of iron; and his armour-bearer went before him. [8] And he stood and cried to the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye He brews of Saul? Choose for yourselves a man, and let him come down to me. [9] And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us. [10] And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

[11] And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.

[12] 13 [14] 15 [16] 17 [18] 19 [20] 21 [22] 23 [24] 25 [26] 27 [28] 29 [30] 31

[32] And David said to Saul, Let not, I pray thee, the heart of my lord be dejected within him: thy servant will go, and fight with this Philistine. [33] And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

[34] And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock, [35] then I went forth after him, and smote him, and drew *the spoil* out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him. [36] Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel?

For who *is* this uncircumcised one, who has defied the army of the living God? [37] The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.

[38] And Saul clothed David with a military coat, and *put* his brazen helmet on his head. [39] And he girt David with his sword over his coat: and he made trial walking *with them* once and again: and David said to Saul, I shall not be able to go with these, for I have not proved *them*: so they remove them from him. [40] And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine. [41]

[42] And Goliath saw David, and despised him; for he was a lad, and ruddy, with a fair countenance. [43] And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? [and David said, Nay, but worse than a dog.] And the Philistine cursed David by his gods. [44] And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

[45] And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Lord God of hosts of the army of Israel, which thou hast defied [46] this day. And the Lord shall deliver thee this day into my hand; and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army of the Philistines this day to the birds of the sky, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel. [47] And all this assembly shall know that the Lord delivers not by sword or spear, for the battle *is* the Lord's, and the Lord will deliver you into our hands.

[48] And the Philistine arose and went to meet David. [49] And David stretched out his hand to his scrip, and took thence a stone, and slang it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground. [50] 51 And David ran, and stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

[52] And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Geth, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth, and to Accaron. [53] And the men of Israel returned from pursuing after

the Philistines, and they destroyed their camp. [54] And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

Chapter 18

[1] 2 [3] 4 [5] 6 And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoicing, and with cymbals. [7] And the women began *the strain*, and said, Saul has smitten his thousands, and David his ten thousands. [8] And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands. [9] 10 [11]

[12] And Saul was alarmed on account of David. [13] And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people. [14] And David was prudent in all his ways, and the Lord was with him. [15] And Saul saw that he was very wise, and he was afraid of him. [16] And all Israel and Juda loved David, because he came in and went out before the people. [17] 18 [19]

[20] And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes. [21] And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul. [22] And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delights in thee, and all his servants love thee, and do thou becomes the king's son-in-law. [23] And the servants of Saul spoke these words in the ears of David; and David said, *Is it* a light thing in your eyes to become son-in-law to the king? Whereas I *am* an humble man, an not honourable? [24] And the servants of Saul reported to him according to these words, which David spoke. [25] And Saul said, Thus shall ye speak to David, The king wants no gift but a hundred foreskins of the Philistines, to avenge himself on the kings enemies. Now Saul thought to cast him into the hands of the Philistines. [26] And the servants of Saul report these words to David, and David was well pleased to become the son-in-law to the king.

[27] And David arose, and went, he and his men, and smote among the Philistines a hundred men: and he brought their foreskins, and he becomes the king's son-in-law, and *Saul* gives him Melchol his daughter to wife. [28] And Saul saw that the Lord *was* with David, and *that* all Israel loved him. [29] And he was yet more afraid of David.

Chapter 19

[1] And Saul spoke to Jonathan his son, and to all his servants, to slay David. [2] And Jonathan, Saul's son, loved David much: and Jonathan told David, saying, Saul seeks to kill thee: take heed to thyself therefore to-morrow morning, and hide thyself, and dwell in secret. [3] And I will go forth, and stand near my father in the field where thou shalt be, and I will speak concerning thee to my father; and I will see what his answer may be, and I will tell thee.

[4] And Jonathan spoke favorably concerning David to Saul his father, and said to him, Let not the king sin against thy servant David, for he has not sinned against thee, and his deeds *are* very good. [5] And he put his life in his hand, and smote the Philistine, and the Lord wrought a great deliverance; and all Israel saw, and rejoined: why then dost thou sin against innocent blood, to slay David without a cause? [6] And Saul hearkened to the voice of Jonathan; and Saul swore, saying, *As* the Lord lives, he shall not die. [7] And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times.

[8] And there was again war against Saul; and David did valiantly, and fought against the Philistines, and smote them with a very great slaughter, and they fled from before him.

[9] And an evil spirit from God was upon Saul, and he was resting in his house, and a spear *was* in his hand, and David was playing on the harp with his hands. [10] And Saul sought to smite David with the spear; and David withdrew *suddenly* from the presence of Saul; and he drove the spear into the wall; and David retreated and escaped. [11] And it came to pass in that night, that Saul sent messengers to the house of David to watch him, in order to slay him in the morning; and Melchol David's wife told him, saying, Unless thou save thy life this night, to-morrow thou shalt be slain. [12] So Melchol lets David down by the window, and he departed, and fled, and escaped. [13] And Melchol took images, and laid them on the bed, and she put the liver of a goat by his head, and covered them with clothes.

[14] And Saul sent messengers to take David; and they say that he is sick. [15] And he sends to David, saying, Bring him to me on the bed, that I may slay him. [16] And the messengers come, and, behold, the images *were* on the bed, and the goat's liver at his head. [17] And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to

depart, and he has escaped? and Melchol said to Saul, He said, let me go, and if not, I will slay thee.

[18] So David fled, and escaped, and comes to Samuel to Armathaim, and tells him all that Saul had done to him: and Samuel and David went, and dwelt in Navath in Rama.

[19] And it was told Saul, saying, Behold, David *is* in Navath in Rama. [20] And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood *as* appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy. [21] And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sent again a third set of messengers, and they also prophesied. [22] And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing floor that is in Sephi; and he asked and said, Where *are* Samuel and David? And they said, Behold, in Navath in Rama. [23] And he went thence to Navath in Rama: and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama. [24] And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night: therefore they said, *Is* Saul also among the prophets?

Chapter 20

[1] And David fled from Navath in Rama, and comes into the presence of Jonathan; and he said, What have I done, and what *is* my fault, and wherein have I sinned before thy father, that he seeks my life? [2] And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? This thing is not *so*. [3] And David answered Jonathan, and said, Thy father knows surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but *as* the Lord lives and thy soul lives, as I said, *the space* is filled up between me and death. [4] And Jonathan said to David, What does thy soul desire, and what shall I do for thee.

[5] And David said to Jonathan, Behold, to-morrow *is* the new moon, and I shall not on any account sit down to eat, but thou shalt let me go, and I will hide in the plain till the evening. [6] And if thy father do in anywise enquire for me, then shalt thou say, David earnestly asked leave of me to run to Bethleem his city, for *there is* there, a yearly sacrifice for all the family. [7] If he shall say thus, Well, — *all is* safe for thy servant: but if he shall answer harshly to thee, know that evil is determined by him. [8] And thou shalt deal mercifully with thy servant; for thou hast brought thy servant into a covenant of the Lord with thyself: and if there is iniquity in thy servant, slay me thyself; but why dost thou thus bring me to thy father?

[9] And Jonathan said, That be far from thee: for if I surely know that evil is determined by my father to come upon thee, although it should not be against thy cities, I will tell thee. [10] And David said to Jonathan, Who can tell me if thy father should answer roughly? [11] And Jonathan said to David, Go, and abide in the field. And they went out both into the field.

[12] And Jonathan said to David, the Lord God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, *if good* should be determined concerning David, and I do not send to thee to the field, [13] God do so to Jonathan and more also: as I shall *also* report the evil to thee, and make it known to thee, and I will let thee go; and thou shalt depart in peace, and the Lord shall be with thee, as he was with my father. [14] And if indeed I continue to live, then shalt thou deal mercifully with me; and if I indeed die, [15] 16 thou shalt not withdraw thy mercy from my house for ever: and if thou doest not, when

the Lord cuts off the enemies of David each from the face of the earth, *should it happen* that the name of Jonathan be discovered by the house of David, then let the Lord seek out the enemies of David. [17] And Jonathan swore yet again to David, because he loved the soul of him that loved him.

[18] And Jonathan said, To-morrow *is* the new moon, and thou wilt be enquired for, because thy seat will be observed as vacant. [19] And thou shalt stay three days, and watch an opportunity, and shalt come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that ergab. [20] And I will shoot three arrows, aiming them at a mark. [21] And behold, I *will* send a lad, saying, Go find me the arrow. [22] If I should expressly say to the lad, The arrow *is* here, and on this side of thee, take it; *then* come, for it is well with thee, and there is no reason *for fear, as* the Lord lives: *but* if I should say thus to the young man, The arrow *is* on that side of thee, and beyond; go, for the Lord hath sent thee away. [23] And as for the word which thou and I have spoken, behold, the Lord *is* witness between me and thee for ever.

[24] So David hides himself in the field, and the *new* month arrives, and the king comes to the table to eat. [25] And he sat upon his seat as in former times, even on his seat by the wall, and he went before Jonathan; and Abenner sat on one side of Saul, and the place of David was empty. [26] And Saul said nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

[27] And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jessae attended both yesterday and today at the table? [28] And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethleem his city; [29] and he said, Let me go, I pray thee, for we have a family sacrifice in the city, and my brethren have sent for me; and now, if I have found grace in thine eyes, I will even go over and see my brethren: therefore he is not present at the table of the king.

[30] And Saul was exceedingly angry with Jonathan, and said to him, Thou son of traitorous damsels! for do I not know that thou art an accomplice with the son of Jessae to thy same, and to the shame of thy mother’s nakedness? [31] For so long as the son of Jessae lives upon the earth, thy kingdom shall not be established: now then send and take the young man, for he shall surely die. [32] And Jonathan answered Saul, Why is he to die? What has he done? [33] And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this evil was

determined on by his father to slay David. [34] And Jonathan sprang up from the table in great anger, and did not eat bread on the second *day* of the month, for he grieved bitterly for David, because his father determined *on mischief* against him.

[35] And morning came, and Jonathan went out to the field, as he appointed *to do* for a signal to David, and a little boy *was* with him. [36] And he said to the boy, Run, find me the arrows which I shoot: and the boy ran, and *Jonathan* shot an arrow, and sent it beyond *him*. [37] And the boy came to the place where the arrow was which Jonathan shot; and Jonathan cried out after the lad, and said, The arrow *is* on that side of thee and beyond thee. [38] And Jonathan cried out after his boy, saying, Make all speed, and stay not. And Jonathan's boy gathered up the arrows, and brought the arrows to his master. [39] And the boy knew nothing, only Jonathan and David *knew*. [40] And Jonathan gave his weapons to his boy, and said to his boy, Go, enter into the city.

[41] And when the lad went in, then David arose from the argab, and fell upon his face, and did obeisance to him three times, and they kissed each other, and wept for each other, for a great while. [42] And Jonathan said to David, Go in peace, and as we have both sworn in the name of the Lord, saying, The Lord shall be witness between me and thee, and between my seed and thy seed for ever — *even so let it be*. And David arose and departed, and Jonathan went into the city.

Chapter 21

[1] And David comes to Nomba to Abimelech the priest: and Abimelech was amazed at meeting him, and said to him, Why *art* thou alone, and nobody with thee? [2] And David said to the priest, The king gave me a command to-day, and said to me, Let no one know the matter on which I send thee, an concerning which I have charged thee: and I have charged my servants *to be* in the place that is called, The faithfulness of God, phellani maemoni. [3] And now if there are under thy hand five loaves, give into my hand what is ready. [4] And the priest answered David, and said, There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat *them*. [5] And David answered the priest, and said to him, Yea, we have been kept from women for three days: when I came forth for the journey all the young men were purified; but this expedition is unclean, wherefore it shall be sanctified this day because of my weapons.

[6] So Abimelech the priest gave him the shewbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of the Lord, in order that hot bread should be set on, on the day on which he took them.

[7] And there was there on that day one of Saul's servants detained before the Lord, and his name *was* Doec the Syrian, tending the mules of Saul. [8] And David said to Abimelech, See if there is here under thy hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent. [9] And the priest said, Behold the sword of Goliath the Philistine, whom thou smotest in the valley of Ela; and it is wrapt in a cloth: if thou wilt take it, take it for thyself, for there is no other except it here. And David said, Behold, there is none like it; give it me.

[10] And he gave it him; and David arose, and fled in that day from he presence of Saul: and David came to Anchus king of Geth. [11] And the servants of Anchus said to him, *Is* not this David the king of the land? Did not the dancing women begin the son to him, saying, Saul has smitten his thousand, and David his ten thousands? [12] And David laid up the words in his heart, and was greatly afraid of Anchus king of Geth. [13] And he changed his appearance before him, and feigned himself a false character in that day; and drummed upon the doors of the city, and used extravagant gestures with his hands, and fell against the doors of the gate, and his spittle ran down upon his beard. [14] And Anchus said to

his servants, Lo! ye see the man *is* mad: why have ye brought him in to me? [15] *Am* I in want of madmen, that ye have brought him in to me to play the madman? He shall not come into the house.

Chapter 22

[1] And David departed thence, and escaped; and he comes to the cave of Odollam, and his brethren hear, and the house of his father, and they go down to him there. [2] And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four hundred men.

[3] And David departed thence to Massephath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me. [4] And he persuaded the King of Moab, and they dwell with him continually, while David was in the hold. [5] And Gad the prophet said to David, Dwell not in the hold: go, and thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric. [6] And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rama, and his spear *was* in his hand, and all his servants stood near him. [7] And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jessae indeed give all of you fields and vineyards, and will he make you all captains of hundreds and captains of thousands? [8] That ye are conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jessae, and there is no one of you that is sorry for me, or informs me, that my son has stirred up my servant against me for an enemy, as *it is* this day?

[9] And Doec the Syrian who was over the mules of Saul answered and said, I saw the son of Jessae as he came to Nomba to Abimelech son of Achitob the priest. [10] And *the priest* enquired of God for him, and gave him provision, and gave him the sword of Goliath the Philistine.

[11] And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king. [12] And Saul said, Hear now, thou son of Achitob. And he said, Lo! I *am here*, speak, *my* lord. [13] And Saul said to him, Why have thou and the son of Jessae conspired against me, that thou shouldest give him bread and a sword, and shouldest enquire of God for him, to raise him up against me as an enemy, as *he is* this day? [14] And he answered the king, and said, And who *is* there among all thy servants faithful as David, and *he is* a son-in-law of the king, and *he is* executor of all thy commands, and *is* honourable in thy house? [15] Have I begun to-day to enquire of God for him? By no means: let not the king bring a charge against his

servant, and against thee whole of my father's house; for thy servant knew not in all these matters anything great or small.

[16] And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house. [17] And the king said to the footmen that attended on him, Draw nigh and slay the priests of the Lord, because their hand *is* with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priest of the Lord. [18] And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord in that day, three hundred and five men, all wearing an ephod. [19] And he smote Nomba the city of the priest with the edge of the sword, both man, and woman, infant and suckling, and calf, and ox, and sheep.

[20] And one son of Abimelech son of Achitob escapes, and his name *was* Abiathar, and he fled after David. [21] And Abiathar told David that Saul had slain all the priests of the Lord. [22] And David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of thy father. [23] Dwell with me; fear not, for wherever I shall seek a place *of safety* for my life, I will also seek a place for thy life, for thou art safely guarded *while* with me.

Chapter 23

[1] And it was told David, saying, behold, the Philistines war in Keila, and they rob, they trample on the threshing-floors. [2] And David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said, Go, and thou shalt smite these Philistines, and shalt save Keila. [3] And the men of David said to him, Behold, we are afraid here in Judea; and how shall it be if we go to Keila? Shall we go after the spoils of the Philistines? [4] And David enquired yet again of the Lord; and the Lord answered him, and said to him, Arise and go down to Keila, for I will deliver the Philistines into thy hands. [5] So David and his men with him went to Keila, and fought with the Philistines; and they fled from before him, and he carried off their cattle, and smote them with a great slaughter, and David rescued the inhabitants of Keila. [6] And it came to pass when Abiathar the son of Achimelech fled to David, that he went down with David to Keila, having and ephod in his hand.

[7] And it was told Saul that David was come to Keila: and Saul said, God has sold him into my hands, for he is shut up, having entered into a city that has gates and bars. [8] And Saul charged all the people to go down to war to Keila, to besiege David and his men. [9] And David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of the Lord. [10] And David said, Lord God of Israel, thy servant has indeed heard, that Saul seeks to come against Keila to destroy the city on my account. [11] Will *the place* be shut up? And now will Saul come down, as thy servant has heard? Lord God of Israel, tell thy servant. And the Lord said, It will be shut up.

[12] 13 And David arose, and the men with him, in number about four hundred, and they went forth from Keila, and went whithersoever they could go: and it was told Saul that David had escaped from Keila, and he forbore to come. [14] And he dwelt in Maserem in the wilderness, in the narrow *passes*; and dwelt in the wilderness in mount Ziph, in the dry country. And Saul sought him continually, but the Lord delivered him not into his hands. [15] And David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.

[16] And Jonathan son of Saul rose, and went to David to Caene, and strengthened his hands in the Lord. [17] And he said to him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be second to thee; and Saul my father knows it.

[18] So they both made a covenant before the Lord; and David dwelt in Caene, and Jonathan went to his home.

[19] And the Ziphites came up out of the dry country to Saul to the hill, saying, Behold, is not David hidden with us in Messara, in the narrows in Caene in the hill of Echela, which is on the right of Jessaemon? [20] And now *according to* all the king's desire to come down, let him come down to us; they have shut him up into the hands of the king. [21] And Saul said to them, Blessed *be* ye of the Lord, for ye have been grieved on my account. [22] Go, I pray you, and make preparations yet, and notice his place where his foot shall be, quickly, in that place which ye spoke of, lest by any means he should deal craftily. [23] Take notice, then, and learn, and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda. [24] And the Ziphites arose, and went before Saul: and David and his men *were* in the wilderness of Maon, westward, to the right of Jessaemon.

[25] And Saul and his men went to seek him: and they brought word to David, and he went down to the rock that was in the wilderness of Maon: and Saul heard, and followed after David to the wilderness of Maon. [26] And Saul and his men go on one side of the mountain, and David and his men are on the other side of the mountain: and David was hiding himself to escape from Saul: and Saul and his men encamped against David and his men, in order to take them.

[27] And there came a messenger to Saul, saying, Haste thee, and come hither, for the Philistines have invaded the land. [28] So Saul returned from following after David, and went to meet the Philistines: therefore that place was called The divided Rock.

Chapter 24

[1] And David rose up from thence, and dwelt in the narrow passes of Engaddi. [2] And it came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying, David *is* in the wilderness of Engaddi. [3] And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Saddaeem. [4] And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the inner part of the cave. [5] And the men of David said to him, Behold, this *is* the day of which the Lord spoke to thee, that he would deliver thine enemy into thy hands; and thou shalt do to him as *it is* good in thy sight. So David arose and cut off the skirt of Saul's garment secretly. [6] And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment. [7] And David said to his men, The Lord forbid it me, that I should do this ting to my lord the anointed of the Lord, to lift my hand against him; for he is the anointed of the Lord. [8] So David persuaded his men by *his* words, and did not suffer them to arise and slay Saul: and Saul arose and went his way.

[9] And David rose up *and went* after him out of the cave: and David cried after Saul, saying, *My* lord, *O* king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.

[10] And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeks thy life? [11] Behold, thine eyes have seen this day how that the Lord has delivered thee this day into my hands in the cave; and I would not slay thee, but spared thee, and said, I will not lift up my hand against my lord, for he is the Lord's anointed. [12] And behold, the skirt of thy mantle *is* in my hand, I cut off the skirt, and did not slay thee: know then and see to-day, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against thee, yet thou layest snares for my soul to take it. [13] The Lord judge between me and thee, and the Lord requite thee on thyself: but my hand shall not be upon thee. [14] As the old proverb says, Transgression will proceed from the wicked ones: but my hand shall not be upon thee. [15] And now after whom dost thou come forth, O king of Israel? After whom dost thou pursue? After a dead dog, and after a flea? [16] The Lord be judge and umpire between me and thee, the Lord look upon and judge my cause, and rescue me out of thy hand.

[17] And it came to pass when David had finished speaking these words to Saul, that Saul said, *Is* this thy voice, Son David? And Saul lifted up his voice, and wept. [18] And Saul said to David, Thou *art* more righteous that I, for thou hast recompensed me good, but I have recompensed thee evil. [19] And thou hast told me to-day what good thou hast done me, how the Lord shut me up into thy hands to-day, and thou didst not slay me. [20] And if any one should find his enemy in distress, and should send him forth in a good way, then the Lord will reward him good, as thou has done this day. [21] And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand. [22] Now then swear to me by the Lord, that thou wilt not destroy my seed after me, that thou wilt not blot out my name from the house of my father. [23] So David swore to Saul: and Saul departed to his place, and David and his men went up to the strong-hold of Messera.

Chapter 25

[1] And Samuel died, and all Israel assembled, and bewailed him, and they bury him in his house in Armathaim: and David arose, and went down to the wilderness of Maon.

[2] And there was a man in Maon, and his flocks were in Carmel, and *he was* a very great man; and he had three thousand sheep, and a thousand she-goats: and he happened to be shearing his flock in Carmel. [3] And the man's name *was* Nabal, and his wife's name *was* Abigaia: and his wife *was* of good understanding and very beautiful in person: but the man *was* harsh, and evil in his doings, and the man *was* churlish. [4] And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep. [5] And David sent ten young men, and he said to the young men, Go up to Carmel, and go to Nabal, and ask him in my name how he is. [6] And thus shall ye say, May thou and thy house seasonably prosper, and all thine be in prosperity.

[7] And now, behold, I have heard that thy shepherds who were with is in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel. [8] Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good day; give we pray thee, whatsoever thy hand may find, to thy son David.

[9] So the servants come and speak these words to Nabal, according to all these words in the name of David. [10] And Nabal sprang up, and answered the servants of David, and said, Who *is* David? and who *is* the son of Jessae? Now-a-days there is abundance of servants who depart every one from his master. [11] And shall I take my bread, and my wine, and my beasts that I have slain for my shearers, and shall I give them to men of whom I know not whence they are? [12] So the servants of David turned back, and returned, and came and reported to David according to these words. [13] And David said to his men, Gird on every man his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.

[14] And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them. [15] And the men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them. [16] And when we were in the field, they were as a wall round about us, both by night and by day, all

the days that we were with them feeding the flock. [17] And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he *is* a vile character, and one cannot speak to him.

[18] And Abigaia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses. [19] And she said to her servants, Go on before me, and behold I come after you: but she told not her husband. [20] And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them. [21] And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking anything of all his goods; yet he has rewarded me evil for good. [22] So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

[23] And Abigaia saw David, and she hasted and alighted from her ass; and she felt before David on her face, and did obeisance to him, *bowing* to the ground [24] *even* to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant. [25] Let not my lord, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal *is* his name, and folly *is* with him: but I thy handmaid saw not the servants of my lord whom thou didst send.

[26] And now, my lord, *as* the Lord lives, and thy soul lives, as the Lord has kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thine enemies, and those that seek evil against my lord, become as Nabal. [27] And now accept this token of goodwill, which thy servant has brought to my lord, and thou shalt give it to the servants that wait on my lord. [28] Remove, I pray thee, the trespass of thy servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord, and there shall no evil be ever found in thee. [29] And *if* a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the bundle of life with the Lord God, and thou shalt whirl the life of thine enemies *as* in the midst of a sling. [30] And it shall be when the Lord shall have wrought for my lord all the good things he has spoken concerning thee, and shall appoint thee to be ruler over Israel; [31] then this shall not be an abomination and offence to my lord, to have shed innocent blood without cause, and for my lord to have avenged

himself: and so may the Lord do good to my lord, and thou shalt remember thine handmaid to do her good.

[32] And David said to Abigaia, Blessed *be* the Lord God of Israel, who sent thee this very day to meet me: [33] and blessed *be* thy conduct, and blessed *be* thou, who hast hindered me this very day from coming to shed blood, and from avenging myself. [34] But surely as the Lord God of Israel lives, who hindered me this day from doing thee harm, if thou hadst not hasted and come to meet me, then I said, There shall *surely* not be left to Nabal till the morning one male. [35] And David took of her hand all that she brought to him, and said to her, Go in peace to thy house: see, I have hearkened to thy voice, and accepted thy petition.

[36] And Abigaia came to Nabal: and, behold, he had a banquet in this house, as the banquet of a king, and the heart of Nabal *was* merry within him, and he *was* very drunken: and she told him nothing great or small till the morning light. [37] And it came to pass in the morning, when Nabal recovered from his wine, his wife told him these words; and his heart died within him, and he became as a stone.

[38] And it came to pass after about ten days, that the Lord smote Nabal, and he died. [39] And David heard it and said, Blessed *be* the Lord, who has judged the cause of my reproach at the hand of Nabal, and has delivered his servant from the power of evil; and the Lord has returned the mischief of Nabal upon his own head.

And David sent and spoke concerning Abigaia, to take her to himself for a wife. [40] So the servants of David came to Abigaia to Carmel, and spoke to her, saying, David has sent us to thee, to take thee to himself for a wife. [41] And she arose, and did reverence with her face to the earth, and said, Behold, thy servant *is* for an handmaid to wash the feet of thy servants. [42] And Abigaia arose, and mounted her ass, and five damsels followed her: and she went after the servants of David, and became his wife. [43] And David took Achinaam out of Jezrael, and they were both his wives. [44] And Saul gave Melchol his daughter, David's wife, to Phalti the son of Amis who was of Romma.

Chapter 26

[1] And the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jessemon. [2] And Saul arose, and went down to the wilderness of Ziph, and with him *went* three thousand men chosen out of Israel, to seek David in the wilderness of Ziph. [3] And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness. [4] And David sent spies, and ascertained that Saul was come prepared out of Keila.

[5] And David arose secretly, and goes into the place where Saul was sleeping, and there *was* Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped along round about him. [6] And David answered and spoke to Abimelech the Chettite, and to Abessa the son Saruia the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go in with thee.

[7] So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him. [8] And Abessa said to David, The Lord has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once *for all*, and I will not smite him again. [9] And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord, and be guiltless? [10] And David said, *As* the Lord lives, if the Lord smite him not, or his day come and he die, or he go down to battle and be added *to his fathers, do not so*. [11] The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home. [12] So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

[13] So David went over to the other side, and stood on the top of a hill afar off, and *there was* a good distance between them. [14] And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered and said, Who art thou that callest? [15] And David said to Abenner, *Art* not thou a man? and who *is* like thee in

Israel? Why then dost thou not guard thy lord the king? for one out of the people went in to destroy thy lord the king. [16] And this thing *is* not good which thou hast done. *As* the Lord lives, ye are worthy of death, ye who guard your lord the king, the anointed of the Lord: and now behold, I pray you, the spear of the king, and the cruse of water: where are the articles that should be at his head?

[17] And Saul recognized the voice of David, and said, *Is* this thy voice, son David? and David said, I *am* thy servant, *my* lord, O king. [18] And he said, Why does my lord thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me? [19] And now let my lord the king hear the word of his servant. If God stirs thee up against me, let thine offering be acceptable: but if the sons of men, they *are* cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying, Go, serve other Gods. [20] And now let not my blood fall to the ground before the Lord, for the king of Israel has come forth to seek thy life, as the night hawk pursues *its prey* in the mountains.

[21] And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day I have been foolish and have erred exceedingly. [22] And David answered and said, Behold, the spear of the king: let one of the servants come over and take it. [23] And the Lord shall recompense each according to his righteousness and his truth, since the Lord delivered thee this day into my hands, and I would not lift my hand against the Lord's anointed. [24] And, behold, as thy life has been precious this very day in my eyes, so let my life be precious before the Lord, and may he protect me, and deliver me out of all affliction. [25] And Saul said to David, Blessed *be* thou, *my* son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

Chapter 27

[1] And David said in his heart, Now shall I be one day delivered *for death* into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand. [2] So David arose, and the six hundred men that were with him, and he went to Anchus, son Ammach, king of Geth. [3] And David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite. [4] And it was told Saul that David had fled to Geth; and he no longer sought after him.

[5] And David said to Anchus, If now thy servant has found grace in thine eyes, let them give me, I pray thee, a place in one of the cities in the country, and I will dwell there: for why does thy servant dwell with thee in a royal city? [6] And he gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day. [7] And the number of the days that David dwelt in the country of the Philistines was four months.

[8] And David and his men went up, and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited, (even the land from Gelampsur) by those who come from the fortified *cities* even to the land of Egypt. [9] And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus. [10] And Anchus said to David, On whom have ye made an attack to-day? And David said to Anchus, On the south of Judea, and on the south of Jesmega, and on the south of the Kenezite. [11] And I have not saved man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things David does. And this was his manner all the days that David dwelt in the country of the Philistines. [12] So David had the full confidence of Anchus, who said, He is thoroughly disgraced among his people in Israel and he shall be my servant for ever.

Chapter 28

[1] And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, *thou*, and thy men. [2] And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually. [3] And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land. [4] And the Philistines assemble themselves, and come and encamp in Sonam: and Saul gathers all the men of Israel, and they encamp in Gelbue. [5] And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed. [6] And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

[7] Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, *there is* a woman who has in her a divining spirit at Aendor.

[8] And Saul disguised himself, and put on other raiment, and he goes, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee. [9] And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and why dost thou spread a snare for my life to destroy it? [10] And Saul swore to her, and said, *As* the Lord lives, no injury shall come upon thee on this account. [11] And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel.

[12] And the woman saw Samuel, and cried out with a loud voice: and the woman said to Saul, Why hast thou deceived me? for thou art Saul. [13] And the king said to her, Fear not; tell me whom thou has seen. And the woman said to him, I saw gods ascending out of the earth. [14] And he said to her, What didst thou perceive? and she said to him, An upright man ascending out of the earth, and he *was* clothed with a mantle. And Saul knew that this was Samuel, and he stooped with his face to the earth, and did obeisance to him.

[15] And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am greatly distressed, and the Philistines war against me, and God has departed from me, and no longer hearkens to me either by the hand of the prophets or by dreams: and now I have called thee to tell me what I shall do. [16] And Samuel said, Why askest thou me, whereas the Lord has departed from thee, and taken part with thy neighbour? [17] And the Lord has done to thee, as the Lord spoke by me; and the Lord will rend thy kingdom out of thy hand, and will give it to thy neighbour David. [18] because thou didst not hearken to the voice of the Lord, and didst not execute his fierce anger upon Amalec, therefore the Lord has done this thing to thee this day. [19] And the Lord shall deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons with thee shall fall, and the Lord shall deliver the army of Israel into the hands of the Philistines.

[20] And Saul instantly fell at his full length upon the earth, and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day, and all that night. [21] And the woman went in to Saul, and saw that he was greatly disquieted, and said to him, Behold now, thine handmaid has hearkened to thy voice, and I have put my life in my hand, and have heard the words which thou has spoken to me. [22] And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a morsel of bread, and eat, and thou shalt be strengthened, for thou wilt be going on thy way. [23] But he would not eat; so his servants and the woman constrained him, and he hearkened to their voice, and rose up from the earth, and sat upon a bench. [24] And the woman had a fat heifer in the house; and she hasted and slew it; and she took meal and kneaded it, and baked unleavened cakes. [25] And she brought *the meat* before Saul, and before his servants; and they ate, and rose up, and departed that night.

Chapter 29

[1] And the Philistines gather all their armies to Aphec, and Israel encamped in Aendor, which is in Jezrael. [2] And the lords of the Philistines went on by hundreds and thousands, and David and his men went on in the rear with Anchus. [3] And the lords of the Philistines said, Who *are* these that pass by? And Anchus said to the captains of the Philistines, *Is* not this David the servant of Saul king of Israel? He has been with us some time, even this second year, and I have not found any fault in him from the day that he attached himself to me even until this day. [4] And the captains of the Philistines were displeased at him, and they say to him, Send the man away, and let him return to his place, where thou didst set him; and let him not come with us to the war, and let him not be a traitor in the camp: and wherewith will he be reconciled to his master? Will it not be with the heads of those men? [5] *Is* not this David whom they celebrated in dances, saying, Saul has smitten his thousands, and David his ten thousands?

[6] And Anchus called David, and said to him, *As* the Lord lives, thou *art* right and approved in my eyes, and *so is* thy going out and thy coming in with me in the army, and I have not found *any* evil to charge against thee from the day that thou camest to me until this day: but thou art not approved in the eyes of the lords. [7] Now then return and go in peace, thus thou shalt not do evil in the sight of the lords of the Philistines.

[8] And David said to Anchus, What have I done to thee? and what hast thou found in thy servant from the *first* day that I was before thee even until this day, that I should not come and war against the enemies of the lord my king?

[9] And Anchus answered David, I know that thou *art* good in my eyes, but the lords of the Philistines say, He shall not come with us to the war. [10] Now then rise up early in the morning, thou and the servants of thy lord that are come with thee, and go to the place where I appointed you, and entertain no evil thought in thy heart, for thou *art* good in my sight: and rise early for your journey when it is light, and depart.

[11] So David arose early, he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezrael to battle.

Chapter 30

[1] And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire. [2] And as to the women and all things that were in it, great and small, they slew neither man nor woman, but carried them captives, and went on their way.

[3] And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters were carried captive. [4] And David and his men lifted up their voice, and wept till there was no longer any power within them to weep. [5] And both the wives of David were carried captive, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite. [6] And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.

[7] And David said to Abiathar the priest the son of Achimelech, Bring near the ephod. [8] And David enquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he said to him, Pursue, for thou shalt surely overtake them, and thou shalt surely rescue *the captives*. [9] So David went, he an the six hundred men with him, an they come as far as the brook Bosor, and the superfluous ones stopped. [10] And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.

[11] And they find an Egyptian in the field, and they take him, and bring him to David; and they gave him bread and he ate, and they caused him to drink water. [12] And they gave him a piece of a cake of figs, and he ate, and his spirit was restored in him; for he had not eaten bread, and had not drunk water three days and three nights. [13] And David said to him, Whose art thou? and whence art thou? and the young man the Egyptian said, I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago. [14] And we made an incursion on the south of the Chelethite, and on the parts of Judea, and on the south of Chelub, and we burnt Sekelac with fire. [15] And David said to him, Wilt thou bring me down to this troop? And he said, Swear now to me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hands of my master, and I will bring thee down upon this troop.

[16] So be brought him down thither, and behold, they *were* scattered abroad upon the surface of the whole land, eating and drinking, and feasting by *reason of* all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda. [17] And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels, and fled. [18] And David recovered all that the Amalekites had taken, and he rescued both his wives. [19] And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all. [20] And he took all the flocks, and the herds, and led them away before the spoils: and it was said of these spoils, These *are* the spoils of David.

[21] And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook of Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.

[22] Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return. [23] And David said, Ye shall not do so, after the Lord has delivered *the enemy* to us, and guarded us, and the Lord has delivered into our hands the troop that came against u. [24] And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike. [25] And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

[26] And David came to Sekelac, and sent of the spoils to the elders of Juda, and to his friends, saying, Behold *some* of the spoils of the enemies of the Lord; [27] to those in Baethsur, and to those in Rama of the south, and to those in Gethor. [28] And to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie, [29] and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath, and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite; [30] and to those in Jerimuth, and to those in Bersabee, and to those in Nombe, [31] and to those in

Chebron, and to all the places which David and his men had passed through.

Chapter 31

[1] And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fall down wounded in the mountain in Gelbue. [2] And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Aminadab, and Melchisa son of Saul. [3] And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs. [4] And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest these uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it. [5] And his armour-bearer saw that Saul was dead, and he fell also himself upon his sword, and died with him. [6] So Saul died, and his three sons, and his armour-bearer, in that day together.

[7] And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

[8] And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelbue.

[9] And they turned him, and stripped off his armour, and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people. [10] And they set up his armour at the temple of Astarte, and they fastened his body on the wall of Baethsam.

[11] And the inhabitants of Jabis Galaad hear what the Philistines did to Saul. [12] And they rose up, *even* every man of might, and marched all night, and took the body of Saul and the body of Jonathan his son from the wall of Baethsam; and they bring them to Jabis, and burn them there. [13] And they take their bones, and bury them in the field that is in Jabis, and fast seven days.

II Kings

Chapter 1

[1] And it came to pass after Saul was dead, that David returned from smiting Amalec, and David abode two days in Sekelac. [2] And it came to pass on the third day, that, behold, a man came from the camp, from the people of Saul, and his garments were rent, and earth *was* upon his head: and it came to pass when he went in to David, that he fell upon the earth, and did obeisance to him.

[3] And David said to him, Whence comest thou? and he said to him, I have escaped out of the camp of Israel. [4] And David said to him, What *is* the matter? tell me. And he said, The people fled out of the battle, and many of the people have fallen and are dead, and Saul and Jonathan his son are dead.

[5] And David said to the young man who brought him the tidings, How knowest thou that Saul and Jonathan his son are dead? [6] And the young man that brought the tidings, said to him, I happened accidentally to be upon mount Gelbue; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him. [7] And he looked behind him, and saw me, and called me; and I said, Behold, *here am* I. [8] And he said to me, Who art thou? and I said, I am an Amalekite. [9] And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful darkness has come upon me, for all my life *is* in me. [10] So I stood over him and slew him, because I knew he would not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was upon his arm, and I have brought them hither to my lord.

[11] And David laid hold of his garments, and rent them; and all the men who were with him rent their garments. [12] And they lamented, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Juda, and for the house of Israel, because they were smitten with the sword.

[13] And David said to the young man who brought the tidings to him, Whence art thou? and he said, I am the son of an Amalekite sojourner.

[14] And David said to him, How was it thou wast not afraid to lift thy hand to destroy the anointed of the Lord? [15] And David called one of his young men, and said, Go and fall upon him: and he smote him, and he died. [16] And David said to him, Thy blood *be* upon thine own head; for thy mouth has testified against thee, saying, I have slain the anointed of the Lord.

[17] And David lamented with this lamentation over Saul and over Jonathan his son. [18] And he gave orders to teach it the sons of Juda: behold, it is written in the book of Right.

[19] Set up a pillar, O Israel, for the slain that died upon thy high places: how are the mighty fallen! [20] Tell it not in Geth, and tell it not as glad tidings in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. [21] Ye mountains of Gelbue, let not dew no rain descend upon you, nor fields of first-fruits *be upon you*, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil. [22] From the blood of the slain, and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty. [23] Saul and Jonathan, the beloved and the beautiful, were not divided: comely *were they* in their life, and in their death they were not divided: *they were* swifter than eagles, and they were stronger than lions. [24] Daughters of Israel, weep for Saul, who clothed you with scarlet together with your adorning, who added golden ornaments to your apparel. [25] How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones upon thy high places! [26] I am grieved for thee, my brother Jonathan; thou wast very lovely to me; thy love to me was wonderful beyond the love of women. [27] How are the mighty fallen, and the weapons of war perished!

Chapter 2

[1] And it came to pass after this that David enquired of the Lord, saying, Shall I go up into one of the cities of Juda? and the Lord said to him, Go up. And David said, Whither shall I go up? and he said, To Chebron. [2] And David went up thither to Chebron, *he* and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite, [3] and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

[4] And the men of Judea come, and anoint David there to reign over the house of Juda; and they reported to David, saying, The men of Jabis of the country of Galaad have buried Saul. [5] And David sent messengers to the rulers of Jabis of the country of Galaad, and David said to them, Blessed be ye of the Lord, because ye have wrought this mercy toward your lord, even toward Saul the anointed of the Lord, and ye have buried him and Jonathan his son. [6] And now may the Lord deal in mercy and truth towards you: and I also will requite towards you this good deed, because ye have done this. [7] And now let your hands be made strong, and be valiant; for your master Saul is dead, and moreover the house of Juda have anointed me to be king over them.

[8] But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul, and brought him up from the camp to Manaem [9] and made him king over the land of Galaad, and over Thasiri, and over Jezrael, and over Ephraim, and over Benjamin, and over all Israel. [10] Jebosthe, Saul's son *was* forty years old, when he reigned over Israel; and he reigned two years, but not over the house of Juda, who followed David.

[11] And the days which David reigned in Chebron over the house of Juda were seven years and six months.

[12] And Abenner the son of Ner went forth, and the servants of Jebosthe the son of Saul, from Manaem to Gabaon. [13] And Joab the son of Saruia, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaon, at the same place: and these sat down by the fountain on this side, and those by the fountain on that side. [14] And Abenner said to Joab, Let now the young men arise, and play before us. And Joab said, Let them arise. [15] And there arose and passed over by number twelve of the children of Benjamin, belonging to Jebosthe the son of Saul, and twelve of the servants of David. [16] And they seized every one the head of his neighbour with his hand, and his sword *was*

thrust into the side of his neighbour, and they fall down together: and the name of that place was called The portion of the treacherous ones, which is in Gabaon. [17] And the battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David. [18] And there were there the three sons of Saruia, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field.

[19] And Asael followed after Abenner, and turned not to go to the right hand or to the left from following Abenner. [20] And Abenner looked behind him, and said, Art thou Asael himself? and he said, I am. [21] And Abenner said to him, Turn thou to the right hand or to the left, and lay hold for thyself on one of the young men, and take to thyself his armour: but Asel would not turn back from following him. [22] And Abenner said yet again to Asael, Stand aloof from me, lest I smite thee to the ground? and how should I lift up my face to Joab? [23] And what does this mean? return to Joab thy brother? But he would not stand aloof; and Abenner smites him with the hinder end of the spear on the loins, and the spear went out behind him, and he falls there and dies on the spot: and it came to pass that every one that came to the place where Asael fell and died, stood still. [24] And Joab and Abessa pursued after Abenner, and the sun went down: and they went as far as the hill of Amman, which is in the front of Gai, by the desert way of Gabaon.

[25] And the children of Benjamin who followed Abenner gather themselves together, and they formed themselves into one body, and stood on the top of a hill. [26] And Abenner called Joab, and said, Shall the sword devour perpetually? knowest thou not that it will be bitter at last? How long then wilt thou refuse to tell the people to turn from following our brethren? [27] And Joab said, As the Lord lives, if thou hadst not spoken, even from the morning the people had gone up every one from following his brother. [28] And Joab sounded the trumpet, and all the people departed, and did not pursue after Israel, and did not fight any longer.

[29] And Abenner and his men departed at evening, *and went* all that night, and crossed over Jordan, and went along the whole adjacent *country*, and they come to the camp. [30] And Joab returned from following Abenner, and he assembled all the people, and there were missing of the people of David, nineteen men, and Asael. [31] And the servants of David smote of the children of Benjamin, of the men of Abenner, three hundred and sixty men belonging to him.

[32] And they take up Asael, and bury him in the tomb of his father in Bethleem. And Joab and the men with him went all the night, and the

morning rose upon them in Chebron.

Chapter 3

[1] And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker. [2] And sons were born to David in Chebron: and his first-born was Ammon the son of Achinoom the Jezraelitess. [3] And his second son *was* Daluia, the son of Abigaia the Carmelitess; and the third, Abessalom the son of Maacha the daughter of Tholmi the king of Gessir. [4] And the fourth *was* Ornia, the son of Aggith, and the fifth *was* Saphatia, the son of Abital. [5] And the sixth *was* Jetheraam, the son of Ægal the wife of David. These were born to David in Chebron.

[6] And it came to pass while there was war between the house of Saul and the house of David, that Abenner was governing the house of Saul. [7] And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abenner, Why hast thou gone in to my father's concubine? [8] And Abenner was very angry with Jebosthe for this saying; and Abenner said to him, Am I a dog's head? I have this day wrought kindness with the house of Saul thy father, and with his brethren and friends, and have not gone over to the house of David, and dost thou this day seek a charge against me concerning injury to a woman? [9] God do thus and more also to Abenner, if as the Lord swore to David, so do I not to him this day; [10] to take away the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Juda from Dan to Bersabee. [11] And Jebosthe could not any longer answer Abenner a word, because he feared him.

[12] And Abenner sent messengers to David to Thaelam where he was, immediately, saying, Make thy covenant with me, and, behold, my hand *is* with thee to bring back to thee all the house of Israel. [13] And David said, With a good will I will make with thee a covenant: only I demand one condition of thee, saying, Thou shalt not see my face, unless thou bring Melchol the daughter of Saul, when thou comest to see my face. [14] And David sent messengers to Jebosthe the son of Saul, saying, Restore me my wife Melchol, whom I took for a hundred foreskins of the Philistines. [15] And Jebosthe sent, and took her from her husband, *even* from Phaltiel the son of Selle. [16] And her husband went with her weeping behind her as far as Barakim. And Abenner said to him, Go, return; and he returned.

[17] And Abenner spoke to the elders of Israel, saying, In former days ye sought David to reign over you; [18] and now perform *it*: for the Lord has spoken concerning David, saying, By the hand of my servant David I will save Israel out of the hand of all their enemies. [19] And Abenner spoke in the ears of Benjamin: and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin. [20] And Abenner came to David to Chebron, and with him twenty men: and David made for Abenner and his men with him a banquet of wine. [21] And Abenner said to David, I will arise now, and go, and gather to my lord the king all Israel; and I will make with him a covenant, and thou shalt reign over all whom thy soul desires. And David sent away Abenner, and he departed in peace.

[22] And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, and he had departed in peace. [23] And Joab and all his army came, and it was reported to Joab, saying, Abenner the son of Ner is come to David, and David has let him go, and he has departed in peace. [24] And Joab went in to the king, and said, What *is* this *that* thou hast done? behold, Abenner came to thee; and why hast thou let him go, and he has departed in peace? [25] Knowest thou not the mischief of Abenner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all things that thou doest?

[26] And Joab returned from David, and sent messengers to Abenner after *him*; and they bring him back from the well of Seiram: but David knew *it* not. [27] And he brought back Abenner to Chebron, and Joab caused him to turn aside from the gate to speak to him, laying wait for him: and he smote him there in the loins, and he died for the blood of Asael the brother of Joab.

[28] And David heard *of it* afterwards, and said, I and my kingdom are guiltless before the Lord even for ever of the blood of Abenner the son of Ner. [29] Let it fall upon the head of Joab, and upon all the house of his father; and let there not be wanting of the house of Joab one that has an issue, or a leper, or that leans on a staff, or that falls by the sword, or that wants bread. [30] For Joab and Abessa his brother laid wait continually for Abenner, because he slew Asael their brother at Gabaon in the battle.

[31] And David said to Joab and to all the people with him, Rend your garments, and gird yourselves with sackcloth, and lament before Abenner. And king David followed the bier. [32] And they bury Abenner

in Chebron: and the king lifted up his voice, and wept at his tomb, and all the people wept for Abenner.

[33] And the king mourned over Abenner, and said, Shall Abenner die according to the death of Nabal? [34] Thy hands were not bound, and thy feet *were* not *put* in fetters: *one* brought *thee* not near as Nabal; thou didst fall before children of iniquity. [35] And all the people assembled to weep for him. And all the people came to cause David to eat bread while it was yet day: and David swore, saying, God do so to me, and more also, if I eat bread or any thing else before the sun goes down. [36] And all the people took notice, and all things that the king did before the people were pleasing in their sight. [37] So all the people and all Israel perceived in that day, that it was not of the king to slay Abenner the son of Ner.

[38] And the king said to his servants, Know ye not that a great prince is this day fallen in Israel? [39] And that I am this day a *mere* kinsman *of his*, and *as it were* a subject; but these men the sons of Saruia are too hard for me: the Lord reward the evil-doer according to his wickedness.

Chapter 4

[1] And Jebosthe the son of Saul heard that Abenner the son of Ner had died in Chebron; and his hands were paralyzed, and all the men of Israel grew faint. [2] And Jebosthe the son of Saul had two men that were captains of bands: the name of the one *was* Baana, and the name of the other Rechab, sons of Remmon the Berothite of the children of Benjamin; for Beroth was reckoned to the children of Benjamin. [3] And the Berothites ran away to Gethaim, and were sojourners there until this day.

[4] And Jonathan Saul's son *had* a son lame of his feet, five years old, and he was *in the way* when the news of Saul and Jonathan his son came from Jezrael, and his nurse took him up, and fled; and it came to pass as he hasted and retreated, that he fell, and was lamed. And his name *was* Memphibosthe.

[5] And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day into the house of Jebosthe; and he was sleeping on a bed at noon. [6] And, behold, the porter of the house winnowed wheat, and he slumbered and slept: and the brothers Rechab and Baana went privily into the house: [7] And Jebosthe was sleeping on his bed in his chamber: and they smite him, and slay him, and take off his head: and they took his head, and went all the night by the western road.

[8] And they brought the head of Jebosthe to David to Chebron, and they said to the king, Behold the head of Jebosthe the son of Saul thy enemy, who sought thy life; and the Lord has executed for my lord the king vengeance on his enemies, as *it is* this day: even on Saul thy enemy, and on his seed.

[9] And David answered and Rechab and Baana his brother, the sons of Remmon the Berothite, and said to them, *As* the Lord lives, who has redeemed my soul out of all affliction; [10] he that reported to me that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and slew him in Sekelac, to whom I ought, *as he thought*, to have given a reward for his tidings. [11] And now evil men have slain a righteous men in his house on his bed: now then I will require his blood of your hand, and I will destroy you from off the earth. [12] And David commanded his young men, and they slay them, and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jebosthe in the tomb of Abenezer the son of Ner.

Chapter 5

[1] And all the tribes of Israel come to David to Chebron, and they said to him, Behold, we *are* thy bone and thy flesh. [2] And heretofore Saul being king over us, thou was he that didst lead out and bring in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be for a leader to my people Israel. [3] And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and they anoint David king over all Israel. [4] David *was* thirty years old when he began to reign, and he reigned forty years. [5] Seven years and six months he reigned in Chebron over Juda, and thirty-three years he reigned over all Israel and Juda in Jerusalem.

[6] And David and his men, departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, Thou shalt not come in hither: for the blind and the lame withstood him, saying, David shall not come in hither. [7] And David took first the hold of Sion: this *is* the city of David. [8] And David said on that day, Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David. Therefore they say, The lame and the blind shall not enter into the house of the Lord. [9] And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and *he built* his own house. [10] And David advanced and became great, and the Lord Almighty *was* with him.

[11] And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone-masons: and they built a house for David. [12] And David knew that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

[13] And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him. [14] And these *are* the names of those that were born to him in Jerusalem; Sammus, and Sobab, and Nathan, and Solomon. [15] And Ebear, and Elisue, and Naphec, and Jephies. [16] And Elisama, and Elidae, and Eliphalath, (16A) Samae, Jessibath, Nathan, Galamaan, Jebaar, Theesus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.

[17] And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of

it, and went down to the strong hold. [18] And the Philistines came, and assembled in the valley of the giants.

[19] And David enquired of the Lord, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hands? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hands. [20] And David came from Upper Breaches, and smote the Philistines there: and David said, The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called Over Breaches. [21] And they leave there their gods, and David and his men with him took them.

[22] And the Philistines came up yet again, and assembled in the valley of Giants. [23] And David enquired of the Lord: and the Lord said, Thou shalt not go up to meet them: turn from them, and thou shalt meet them near the place of weeping. [24] And it shall come to pass when thou hearest the sound of a clashing together from the grove of weeping, then thou shalt go down to them, for then the Lord shall go forth before thee to make havoc in the battle with the Philistines. [25] And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazera.

Chapter 6

[1] And David again gathered all the young men of Israel, about seventy thousand. [2] And David arose, and went, he and all the people that were with him, and some of the rulers of Juda, on an expedition *to a distant place*, to bring back thence the ark of God, on which the name of the Lord of Host who dwells between the cherubs upon it is called. [3] And they put the ark of the Lord on a new waggon, and took it out of the house of Aminadab who lived on the hill, and Oza and his brethren the sons of Aminadab drove the waggon with the ark. [4] And his brethren went before the ark. [5] And David and the children of Israel *were* playing before the Lord on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

[6] And they come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place. [7] And the Lord was very angry with Oza; and God smote him there: and he died there by the ark of the Lord before God. [8] And David was dispirited because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day. [9] And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me? [10] And David would not bring in the ark of the covenant of the Lord to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite. [11] And the ark of the Lord lodged in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his possessions.

[12] And it was reported to king David, saying, The Lord has blessed the house of Abeddara, and all that he has, because of the ark of the Lord. And David went, and brought up the Ark of the Lord from the house of Abeddara to the city of David with gladness. [13] And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs. [14] And David sounded with well-tuned instruments before the Lord, and David *was* clothed with a fine long robe. [15] And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.

[16] And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before the Lord; and she despised him in her heart.

[17] And they bring the ark of the Lord, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord, *and* peace-offerings. [18] And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord of Hosts. [19] And he distributed to all the people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the frying-pan: and all the people departed every one to his home.

[20] And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself! [21] And David said to Melchol, I will dance before the Lord. Blessed *be* the Lord who chose me before thy father, and before all his house, to make me head over his people, even over Israel: therefore I will play, and dance before the Lord. [22] And I will again uncover myself thus, and I will be vile in thine eyes, and with the maid-servants by whom thou saidst that I was not had in honour. [23] And Melchol the daughter of Saul had no child till the day of her death.

Chapter 7

[1] And it came to pass when the king sat in his house, and the Lord had given him an inheritance on every side *free* from all his enemies round about him; [2] that the king said to Nathan the prophet, Behold now, I live in a house of cedar, and the ark of the Lord dwells in the midst of a tent. [3] And Nathan said to the king, Go and do all that *is* in thine heart, for the Lord *is* with thee.

[4] And it came to pass in that night, that the word of the Lord came to Nathan, saying, [5] Go, and say to my servant David, Thus says the Lord, Thou shalt not build me a house for me to dwell in. [6] For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt to this day, but I have been walking in a lodge and in a tent, [7] wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, Why have ye not built me a house of Cedar?

[8] And now thus shalt thou say to my servant David, Thus says the Lord Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel. [9] And I was with thee wheresoever thou wentest, and I destroyed all thine enemies before thee, and I made thee renowned according to the renown of the great ones on the earth. [10] And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he *has done* from the beginning, [11] from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him. [12] And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom. [13] He shall build for me a house to my name, and I will set up his throne even for ever. [14] I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men. [15] But my mercy I will not take from him, as I took it from those whom I removed from my presence. [16] And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.

[17] According to all these words, and according to all this vision, so Nathan spoke to David.

[18] And king David came in, and sat before the Lord, and said, Who am I, O Lord, my Lord, and what *is* my house, that thou hast loved me hitherto? [19] Whereas I was very little before thee, O Lord, my Lord, yet thou spokest concerning the house of thy servant for a long time to *to come*. And *is* this the law of man, O Lord, my Lord? [20] And what shall David yet say to thee? and now thou knowest thy servant, O Lord, my Lord. [21] And thou hast wrought for thy servant's sake, and according to thy heart thou hast wrought all this greatness, to make it known to thy servant, [22] that he may magnify thee, O my Lord; for there is no one like thee, and there is no God, but thou among all of whom we have heard with our ears. [23] And what other nation in the earth *is* as thy people Israel? whereas God was his guide, to redeem for himself a people to make thee a name, to do mightily and nobly, so that thou shouldest cast out nations an *their* tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt? [24] And thou has prepared for thyself thy people Israel to be a people for ever, and thou, Lord, art become their God. [25] And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said, [26] Let thy name be magnified for ever. [27] Almighty Lord God of Israel, thou hast uncovered the ear of thy servant, saying, I will build thee a house: therefore thy servant has found *in* his heart to pray this prayer to thee. [28] And now, O Lord my Lord, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant. [29] And now begin and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord, my Lord, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

Chapter 8

[1] And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.

[2] And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.

[3] And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates. [4] And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariot *horses*, and he reserved to himself a hundred chariots. [5] And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian. [6] And David placed a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and the Lord preserved David whithersoever he went. [7] And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon. [8] And king David took from Metebac, and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

[9] And Thou the king of Hemath heard that David had smitten all the host of Adraazar. [10] And Thou sent Jedduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass. [11] And these king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered, [12] out of Idumea, and out of Moab, and from the children of Ammon, and from the Philistines, and from Amalec, and from the spoils of Adraazar son of Raab king of Suba.

[13] And David made *himself* a name: and when he returned he smote Idumea in Gebelem to *the number of* eighteen thousand. [14] And he set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. And the Lord preserved David wherever he went.

[15] And David reigned over all Israel: and David wrought judgment and justice over all his people. [16] And Joab the son of Saruia *was* over the host; and Josaphat the son of Achilud *was keeper* of the records. [17] And Sadoc the son of Achitob, and Achimelech son of Abiathar, *were* priests; and Sasa *was* the scribe, [18] and Banaeas son of Jodae *was* councillor, and the Chelethite and the Phelethite, and the sons of David, were princes of the court.

Chapter 9

[1] And David said, Is there yet any one left in the house of Saul, that I may deal kindly with him for Jonathan's sake? [2] And there was a servant of the house of Saul, and his name was Siba: and they call him to David; and the king said to him, Art thou Siba? and he said, I *am* thy servant. [3] And the king said, Is there yet a man left of the house of Saul, that I may act towards him with the mercy of God? and Siba said to the king, There is yet a son of Jonathan, lame *of* his feet. [4] And the king said, Where *is* he? and Siba said to the king, Behold, *he is* in the house of Machir the son of Amiel of Lodabar. [5] And king David went, and took him out of the house of Machir the son Amiel of Lodabar.

[6] And Memphibosthe the son of Jonathan the son of Saul comes to the king David, and he fell upon his face and did obeisance to him: and David said to him, Memphibosthe: and he said, Behold thy servant. [7] And David said to him, Fear not, for I will surely deal mercifully with thee for the sake of Jonathan thy father, and I will restore to thee all the land of Saul the father of thy father; and thou shalt eat bread at my table continually. [8] And Memphibosthe did obeisance, and said, Who am I thy servant, that thou hast looked upon a dead dog like me?

[9] And the king called Siba the servant of Saul, and said to him, All that belonged to Saul and to all his house have I given to the son of thy lord. [10] And thou, and thy sons, and thy servants, shall till the land for him; and thou shalt bring in bread to the son of thy lord, and he shall eat bread: and Memphibosthe the son of thy lord shall eat bread continually at my table. Now Siba had fifteen sons and twenty servants. [11] And Siba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Memphibosthe did eat at the table of David, as one of the sons of the king. [12] And Memphibosthe had a little son, and his name *was* Micha: and all the household of Siba *were* servants to Memphibosthe. [13] And Memphibosthe dwelt in Jerusalem, for he continually ate at the table of the king; and he was lame in both his feet.

Chapter 10

[1] And it came to pass after this that the king of the children of Ammon died, and Annon his son reigned in his stead. [2] And David said, I will shew mercy to Annon the son of Naas, as his father dealt mercifully with me. And David sent to comfort him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon. [3] And the princes of the children of Ammon said to Annon their lord, *Is it* to honour thy father before thee that David has sent comforters to thee? Has not David rather sent his servants to thee that they should search the city, and spy it out and examine it? [4] And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their haunches, and sent them away.

[5] And they brought David word concerning the men; and he sent to meet them, for the men were greatly dishonoured: and the king said, Remain in Jericho till your beards have grown, and *then* ye shall return.

[6] And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Baethraam, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istob with twelve thousand men.

[7] And David heard, and sent Joab and all his host, *even* the mighty men. [8] And the children of Ammon went forth, and set the battle in array by the door of the gate: *those* of Syria, Suba, and Roob, and Istob, and Amalec, being by themselves in the field. [9] And Joab saw that the front of the battle was against him from that which was opposed in front and from behind, and he chose out *some* of all the young men of Israel, and they set themselves in array against Syria. [10] And the rest of the people he gave into the hand of Abessa his brother, and they set the battle in array opposite to the children of Ammon. [11] And he said, If Syria be too strong for me, then shall ye help me: and if the children of Ammon be too strong for thee, then will we be ready to help thee. [12] Be thou courageous, and let us be strong for our people, and for the sake of the cities of our God, and the Lord shall do that which is good in his eyes.

[13] And Joab and his people with him advanced to battle against Syria, and they fled from before him. [14] And the children of Ammon saw that the Syrians were fled, and they fled from before Abessa, and

entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

[15] And the Syrians saw that they were worsted before Israel, and they gathered themselves together. [16] And Adraazar sent and gathered the Syrians from the other side of the river Chalamak, and they came to Ælam; and Sobac the captain of the host of Adraazar *was* at their head.

[17] And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Ælam: and the Syrians set the battle in array against David, and fought with him. [18] And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and he smote Sobac the captain of his host, and he died there. [19] And all the kings the servants of Adraazar saw that they were put to the worse before Israel, and they went over to Israel, and served them: and Syria was afraid to help the children of Ammon any more.

Chapter 11

[1] And it came to pass when the time o the year for kings going out *to battle* had come round, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

[2] And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon. [3] And David sent and enquired about the woman: and *one* said, *Is* not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

[4] And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house. [5] And the woman conceived; and she sent and told David, and said, I am with child. [6] And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

[7] And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on. [8] And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion *of meat* from the king followed him. [9] And Urias slept at the door of the king with the servants of his lord, and went not down to his house. [10] And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house? [11] And Urias said to David, The ark, and Israel, and Juda dwell in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how *should I do this? as* thy soul lives, I will not do this thing. [12] And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

[13] And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

[14] And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias. [15] And he wrote in the letter, saying, Station Urias in front of the severe *part* of the fight, and retreat from behind him, so shall he be wounded and die.

[16] And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were. [17] And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

[18] And Joab sent, and reported to David all the events of the war, so as to tell them to the king. [19] And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king, [20] then it shall come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from off the wall? [21] Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

[22] And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal? did not a woman cast upon him a piece of millstone from the wall, and he died in Thamasi? why did ye draw near to the wall? [23] And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate. [24] And the archers shot at thy servants from off the wall, and some of the king's servants died, and thy servant Urias the Chettite is dead also. [25] And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time and another way at another: strengthen thine array against the city, and destroy it, and strengthen him.

[26] And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband. [27] And the time of mourning expired, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did was evil in the eyes of the Lord.

Chapter 12

[1] And the Lord sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city, one rich and the other poor. [2] And the rich *man* had very many flocks and herds. [3] But the poor *man had* only one little ewe lamb, which he had purchased, and preserved, and reared; an it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter. [4] And a traveller came to the rich man, and he spared to take of his flocks and of his herds, to dress for the traveller that came to him; and he took the poor man's lamb, and dressed it for the man that came to him. [5] And David was greatly moved with anger against the man; and David said to Nathan, *As* the Lord lives, the man that did this thing shall surely die. [6] And he shall restore the lamb seven-fold, because he has not spared.

[7] And Nathan said to David, Thou art the man that has done this. Thus says the Lord God of Israel, I anointed thee to be king over Israel, and I rescued thee out the hand of Saul; [8] and I gave thee the house of thy lord, and the wives of thy lord into thy bosom, and I gave to thee the house of Israel and Juda; and if that had been little, I would have given thee yet more. [9] Why hast thou set at nought the word of the Lord, to do that which is evil in his eyes? thou hast slain Urias the Chettite with the sword, and thou hast taken his wife to be thy wife, and thou hast slain him with the sword of the children of Ammon. [10] Now therefore the sword shall not depart from thy house for ever, because thou has set me at nought, and thou hast taken the wife of Urias the Chettite, to be thy wife. [11] Thus says the Lord, Behold, I will raise up against thee evil out of thy house, and I will take thy wives before thine eyes, and will give them to thy neighbour, and he shall lie with thy wives in the sight of this sun. [12] For thou didst it secretly, but I will do this thing in the sight of all Israel, and before the sun.

[13] And David said to Nathan, I have sinned against the Lord. And Nathan said to David, And the Lord has put away thy sin; thou shalt not die. [14] Only because thou hast given great occasion of provocation to the enemies of the Lord by this thing, thy son also that is born to thee shall surely die.

[15] And Nathan departed to his house. And the Lord smote the child, which the wife of Urias the Chettite bore to David, and it was ill. [16] And David enquired of God concerning the child, and David fasted, and

went in and lay all night upon the ground. [17] And the elders of his house arose *and went* to him to raise him up from the ground, but he would not *rise*, nor did he eat bread with them.

[18] And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he hearkened not to our voice; and thou should we tell him that the child is dead? — so would he do *himself* harm. [19] And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead. [20] Then David rose up from the earth, and washed, and anointed himself, and changed his raiment, and went into the house of God, and worshipped him; and went into his own house, and called for bread to eat, and they set bread before him and he ate. [21] And his servants said to him, What *is* this thing that thou hast done concerning the child? while it was yet living thou didst fast, and weep, and watch: and when the child was dead thou didst rise up, and didst eat bread, and drink. [22] And David said, While the child yet lived, I fasted and wept; for I said, Who knows if the Lord will pity me, and the child live? [23] But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.

[24] And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bore a son, and he called his named Solomon, and the Lord loved him. [25] And he sent by the hand of Nathan the prophet, and called his name Jeddedi, for the Lord's sake.

[26] And Joab fought against Rabbath of the children of Ammon, and took the royal city. [27] And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters. [28] And now gather the rest of the people, and encamp against the city, an take it beforehand; lest I take the city first, and my name be called upon it.

[29] And David gathered all the people, and went to Rabbath, and fought against it, and took it. [30] And he took the crown of Molchom their king from off his head, and the weight of it was a talent of gold, with precious stones, and it was upon the head of David; and he carried forth very much spoil of the city. [31] And he brought forth the people that were in it, and put them under the saw, and under iron harrows, and axes of iron, and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

Chapter 13

[1] And it happened after this that Abessalom the son of David had a very beautiful sister, and her name *was* Themar; and Amnon the son of David loved her. [2] And Amnon was distressed even to sickness, because of Themar his sister; for she was a virgin, and it seemed very difficult for Amnon to do anything to her. [3] And Amnon had a friend, and his name *was* Jonadab, the son of Samaa the brother of David: and Jonadab *was* a very cunning man. [4] And he said to him, What ails thee that thou art thus weak? O son of the king, morning by morning? wilt thou not tell me? and Ammon said, I love Themar the sister of my brother Abessalom. [5] And Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy father shall come in to see thee; and thou shalt say to him, Let, I pray thee, Themar my sister come, and feed me with morsels, and let her prepare food before my eyes, that I may see and eat at her hands. [6] So Ammon lay down, and made himself sick; and the king came in to see him: and Amnon said to the king, Let, I pray thee, my sister Themar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.

[7] And David sent to Themar to the house, saying, Go now to thy brother's house, and dress him food. [8] And Themar went to the house of her brother Amnon, and he *was* lying down: and she took the dough and kneaded it, and made cakes in his sight, and baked the cakes. [9] And she took the frying pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from about me. And they removed every man from about him. [10] And Amnon said to Themar, Bring in the food into the closet, and I will eat of thy hand. And Themar took the cakes which she had made, and brought them to her brother Amnon into the chamber. [11] And she brought *them* to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister. [12] And she said to him, Nay, my brother, do not humble me, for it ought not to be so done in Israel; do not this folly. [13] And I, whither shall I remove my reproach? and thou shalt be as one of the fools in Israel. And now, speak, I pray thee, to the king, for surely he will not keep me from thee. [14] But Amnon would not hearken to her voice; and he prevailed against her, and humbled her, and lay with her.

[15] Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first: and Amnon said to

her, Rise, and be gone. [16] And Themar spoke to him concerning this great mischief, greater, *said she*, than the other that thou didst me, to send me away: but Amnon would not hearken to her voice. [17] And he called his servant who had charge of the house, and said to him, Put now this *woman* out from me, and shut the door after her. [18] And she had on her a variegated robe, for so were the king's daughters that were virgins attired in their apparel: and his servant led her forth, and shut the door after her.

[19] And Themar took ashes, and put them on her head; and she rent the variegated garment that was upon her: and she laid her hands on her head, and went crying continually. [20] And Abessalom her brother said to her, Has thy brother Amnon been with thee? now then, my sister, be silent, for he is thy brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of her brother Abessalom.

[21] And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because be loved him, for he was his first-born. [22] And Abessalom spoke not to Amnon, good or bad, because Abessalom hated Amnon, on account of his humbling his sister Themar. [23] And it came to pass at the end of two whole years, that they were shearing *sheep* for Abessalom in Belasor near Ephraim: and Abessalom invited all the king's sons. [24] And Abessalom came to the king, and said, Behold, thy servant has a sheep-shearing; let now the king and his servants go with thy servant. [25] And the king said to Abessalom, Nay, my son, let us not all go, and let us not be burdensome to thee. And he pressed him; but he would not go, but blessed him. [26] And Abessalom said to him, And if not, let I pray thee, my brother Amnon go with us. And the king said to him, Why should he go with thee? [27] And Abessalom pressed him, and he sent with him Amnon and all the king's sons; and Abessalom made a banquet like the banquet of the king.

[28] And Abessalom charged his servants, saying, Mark when the heart of Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and slay him: fear not; for is it not I that command you? Be courageous, and be valiant. [29] And the servants of Abessalom did to Amnon as Abessalom commanded them: and all the sons of the king rose up, and they mounted every man his mule, and fled.

[30] And it came to pass, when they were in the way, that a report came to David, saying, Abessalom has slain all the king's sons, and there is not one of them left. [31] Then the king arose, and rent his garments, and lay upon the ground: and all his servants that were standing round

him rent their garments. [32] And Jonadab the son of Samaa brother of David, answered and said, Let not my Lord the king say that he has slain all the young men the sons of the king, for Amnon only of them all is dead; for he was appointed *to death* by the mouth of Abessalom from the day that he humbled his sister Themar. [33] And now let not my lord the king take the matter to heart, saying, All the king's sons are dead: for Amnon only of them is dead.

[34] And Abessalom escaped: and the young man the watchman, lifted up his eyes, and looked; and, behold, much people went in the way behind him from the side of the mountain in the descent: and the watchman came and told the king, and said, I have seen men by the way of Oronen, by the side of the mountain. [35] And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened. [36] And it came to pass when he had finished speaking, that, behold, the king's sons came, and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

[37] But Abessalom fled, and went to Tholmi son of Emiud the king of Gedsur to the land of Chamaachad: and king David mourned for his son continually. [38] So Abessalom fled, and departed to Gedsur, and was there three years. [39] And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

Chapter 14

[1] And Joab the son of Saruia knew that the heart of the king was toward Abessalom. [2] And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, I pray thee, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days. [3] And thou shalt go to the king, and speak to him according to this word. And Joab put the words in her mouth.

[4] So the woman of Thecoe went in to the king and fell upon her face to the earth, and did him obeisance, and said, Help, O king, help. [5] And the king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead. [6] And moreover thy handmaid had two sons, and they fought together in the field, and there was no one to part them; and the one smote the other his brother, and slew him. [7] And behold the whole family rose up against thine handmaid, and they said, Give up the one that smote his brother, and we will put him to death for the life of his brother, whom he slew, and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.

[8] And the king said to the woman, Go in peace to thy house, and I will give commandment concerning thee. [9] And the woman of Thecoe said to the king, On me, my lord, O king, and on my father's house *be* the iniquity, and the king and his throne *be* guiltless. [10] And the king said, Who was it that spoke to thee? thou shalt even bring him to me, and *one* shall not touch him any more. [11] And she said, Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, *As* the lord lives, not a hair of thy son shall fall to the ground.

[12] And the woman said, Let now thy servant speak a word to my lord the king. And he said, Say on. [13] And the woman said, Why hast thou devised this thing against the people of God? or *is* this word out of the king's mouth as a transgression, so that the king should not bring back his banished? [14] For we shall surely die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as he devises to thrust forth from him his outcast. [15] And now whereas I came to speak this word to my lord the king, *the reason is* that the people will see me, and thy handmaid will say, Let one now speak to

my lord the king, if peradventure the king will perform the request of his handmaid; [16] for the king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God. [17] And the woman said, If now the word of my lord the king be gracious, — *well*: for as an angel of God, so *is* my lord the king, to hear good and evil: and the Lord thy God shall be with thee.

[18] And the king answered, and said to the woman, Hide not from me, I pray thee, the matter which I ask thee. And the woman said, Let my lord the king by all means speak. [19] And the king said, *Is* not the hand of Joab in all this matter with thee? and the woman said to the king, *As* thy soul lives, my lord, O king, there is no turning to the right hand or to the left from all that my lord the king has spoken; for thy servant Joab himself charged me, and he put all these words in the mouth of thine handmaid. [20] In order that this form of speech might come about *it was* that thy servant Joab has framed this matter: and my lord is wise as *is* the wisdom of an angel of God, to know all things that are in the earth.

[21] And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abessalom. [22] And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, To-day thy servant knows that I have found grace in thy sight, my lord, O king, for my lord the king has performed the request of his servant. [23] And Joab arose, and went to Gedsur, and brought Abessalom to Jerusalem. [24] And the king said, Let him return to his house, and not see my face. And Abessalom returned to his house, and saw not the king's face.

[25] And there was not a man in Israel so very comely as Abessalom: from the sole of his foot even to the crown of his head there was no blemish in him. [26] And when he polled his head, (and it was at the beginning of every year that he polled it, because it grew, heavy upon him,) even when he polled it, he weighed the hair of his head, two hundred shekels according to the royal shekel. [27] And there were born to Abessalom three sons and one daughter, and her name was Themar: she was a very beautiful woman, and she becomes the wife of Roboam son of Solomon, and she bears to him Abia.

[28] And Abessalom remained in Jerusalem two full years, and he saw not the king's face. [29] And Abessalom sent to Joab to bring him in to the king, and he would not come to him: and he sent to him the second time, and he would not come. [30] And Abessalom said to his servants, Behold, Joab's portion in the field *is* next to mine, and he has in it barley; go and set it on fire. And the servants of Abessalom set the field on fire:

and the servants of Joab come to him with their clothes rent, and they said to him, The servants of Abessalom have set the field on fire. [31] And Joab arose, and came to Abessalom into the house, and said to him, Why have thy servants set my field on fire? [32] And Abessalom said to Joab, Behold, I sent to thee, saying, Come hither, and I will send thee to the king, saying, Why did I come out of Gedsur? it would have been better for me to have remained there: and now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.

[33] And Joab went in to the king, and brought him word: and he called Abessalom, and he went in to the king, and did him obeisance, and fell upon his face to the ground, even in the presence of the king; and the king kissed Abessalom.

Chapter 15

[1] And it came to pass after this that Abessalom prepared for himself chariots and horses, and fifty men to run before him. [2] And Abessalom rose early, and stood by the side of the way of the gate: and it came to pass that every man who had a cause, came to the king for judgment, and Abessalom cried to him, and said to him, Of what city art thou? And he said, Thy servant *is* of one of the tribes of Israel. [3] And Abessalom said to him, See, thy affairs *are* right and clear, yet thou hast no one *appointed* of the king to hear thee. [4] And Abessalom said, O that one would make me a judge in the land; then every man who had a dispute or a cause would come to me, and I would judge him! [5] And it came to pass when a man came near to do him obeisance, that he stretched out his hand, and took hold of him, and kissed him. [6] And Abessalom did after this manner to all Israel that came to the king for judgement; and Abessalom gained the hearts of the men of Israel.

[7] And it came to pass after forty years, that Abessalom said to his father, I will go now, and pay my vows, which I vowed to the Lord in Chebron. [8] For thy servant vowed a vow when I dwelt at Gedsur in Syria, saying, If the Lord should indeed restore me to Jerusalem, then will I serve the Lord. [9] And the king said to him, Go in peace. And he arose and went to Chebron.

[10] And Abessalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, then shall ye say, Abessalom is become king in Chebron. [11] And there went with Abessalom two hundred chosen men from Jerusalem; and they went in their simplicity, and knew not anything. [12] And Abessalom sent to Achitophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conspiracy; and the people with Abessalom were increasingly numerous.

[13] And there came a messenger to David, saying, the heart of the men of Israel is gone after Abessalom. [14] And David said to all his servants who were with him in Jerusalem, Rise, and let us flee, for we have no refuge from Abessalom: make haste and go, lest he overtake us speedily, and bring evil upon us, and smite the city with the edge of the sword. [15] And the king's servants said to the king, In all things which our lord the king chooses, behold *we are* thy servants.

[16] And the king and all his house went out on foot: and the king left ten women of his concubines to keep the house. [17] And the king and all

his servants went out on foot; and abode in a distant house. [18] And all his servants passed on by his side, and every Chelethite, and every Phelethite, and they stood by the olive tree in the wilderness: and all the people marched near him, and all his court, and all the men of might, and all the men of war, six hundred: and they were present at his side: and every Chelethite, and every Phelethite, and all the six hundred Gittites that came on foot out of Geth, and they went on before the king.

[19] And the king said to Ethi, the Gittite, Why dost thou also go with us? return, and dwell with the king, for thou art a stranger, and thou has come forth as a sojourner out of thy place. [20] Whereas thou camest yesterday, shall I to-day cause thee to travel with us, and shalt thou *thus* change thy place? thou didst come forth yesterday, and to-day shall I set thee in motion to go along with us? I indeed will go whithersoever I may go: return then, and cause thy brethren to return with thee, and may the Lord deal mercifully and truly with thee. [21] And Ethi answered the king and said, *As* the Lord lives and as my lord the king lives, in the place wheresoever my lord shall be, whether it be for death or life, there shall thy servant be. [22] And the king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over, and all his servants, and all the multitude with him.

[23] And all the country wept with a loud voice. And all the people passed by over the brook of Kedron; and the king crossed the brook Kedron: and all the people and the king passed on toward the way of the wilderness.

[24] And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of the Lord from Baethar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city. [25] And the king said to Sadoc, Carry back the ark of God into the city: if I should find favour in the eyes of the Lord, then will he bring me back, and he will shew me it and its beauty. [26] But if he should say thus, I have no pleasure in thee; behold, *here* I am, let him do to me according to that which is good in his eyes.

[27] And the king said to Sadoc the priest, Behold, thou shalt return to the city in peace, and Achimaas thy son, and Jonathan the son of Abiathar, your two sons with you. [28] Behold, I continue in arms in Araboth of the desert, until there come tidings from you to report to me. [29] So Sadoc and Abiathar brought back the ark of the Lord to Jerusalem, and it continued there.

[30] And David went up by the ascent of *the mount of* Olives, ascending and weeping, and had his head covered, and went barefooted:

and all the people that were with him covered *every* man his head; and they went up, ascending and weeping. [31] And it was reported to David, saying, Achitophel also *is* among the conspirators with Abessalom. And David said, O Lord my God, disconcert, I pray thee, the counsel of Achitophel.

[32] And David came as far as Ros, where he worshipped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment, and earth *was* upon his head. [33] And David said to him, If thou shouldest go over with me, then wilt thou be a burden to me; [34] but if thou shall return to the city, and shalt say to Abessalom, Thy brethren are passed over, and the king thy father is passed over after me: and now I am thy servant, O king, suffer me to live: at one time even of late I was the servant of thy father, and now I *am* thy humble servant — so shalt thou disconcert for me, the counsel of Achitophel. [35] And, behold, *there are* there with thee Sadoc and Abiathar the priests; and it shall be that every word that thou shalt hear of the house of the king, thou shalt report it to Sadoc and Abiathar the priests. [36] Behold, *there are* there with them their two sons, Achimaas the son of Sadoc, and Jonathan the son of Abiathar; and by them ye shall report to me every word which ye shall hear. [37] So Chusi the friend of David went into the city, and Abessalom was lately gone into Jerusalem.

Chapter 16

[1] And David passed on a little way from Ros; and, behold, Siba the servant of Memphibosthe *came* to meet him; and he had a couple of asses laden, and upon them two hundred loaves, and a hundred *bunches of* raisins, and a hundred *cakes of* dates, and bottle of wine. [2] And the king said to Siba, What meanest thou by these? and Siba, said, The asses *are* for the household of the king to sit upon, and the loaves and the dates *are* for the young men to eat, and the wine *is* for them that are faint in the wilderness to drink. [3] And the king said, And where *is* the son of thy master? and Siba said to the king, Behold, he remains in Jerusalem; for he said, To-day shall the house of Israel restore to me the kingdom of my father. [4] And the king said to Siba, Behold, all Memphibosthe's property *is* thine. And Siba did obeisance and said, My lord, O king, let me find grace in thine eyes.

[5] And king David came to Baurim; and, behold, there came out from thence a man of the family of the house of Saul, and his name *was* Semei the son of Gera. He came forth and cursed as he went, [6] and cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on the right and left hand of the king. [7] And thus Semei said when he cursed him, Go out, go out, thou bloody man, and man of sin. [8] The Lord has returned upon thee all the blood of the house of Saul, because thou hast reigned in his stead; and the Lord has given the kingdom into the hand of Abessalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

[9] And Abessa the son of Saruia said to the king, Why does this dead dog curse my lord the king? let me go over now and take off his head. [10] And the king said, What have I to do with you, ye sons of Saruia? even let him alone, and so let him curse, for the Lord has told him to curse David: and who shall say, Why hast thou done thus? [11] And David said to Abessa and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because the Lord has told him. [12] If by any means the Lord may look on my affliction, thus shall he return me good for his cursing this day.

[13] And David and all the men with him went on the way: and Semei went by the side of the hill next to him, cursing as he went, and casting stones at him, and sprinkling him with dirt. [14] And the king, and all the people with him, came away and refreshed themselves there.

[15] And Abessalom and all the men of Israel went into Jerusalem, and Achitophel with him. [16] And it came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live. [17] And Abessalom said to Chusi, *Is* this thy kindness to thy friend? why wentest thou not forth with thy friend? [18] And Chusi said to Abessalom, Nay, but following whom the Lord, and this people, and all Israel have chosen, — his will I be, and with him I will dwell. [19] And again, whom shall I serve? should I not in the presence of his son? As I served in the sight of thy father, so will I be in thy presence.

[20] And Abessalom said to Achitophel, Deliberate among yourselves concerning what we should do. [21] And Achitophel said to Abessalom, Go in to thy father's concubines, whom he left to keep his house; and all Israel shall hear that thou hast dishonoured thy father; and the hands of all that are with thee shall be strengthened. [22] And they pitched a tent for Abessalom on the roof, and Abessalom went in to his father's concubines in the sight of all Israel. [23] And the counsel of Achitophel, which he counselled in former days, *was* as if one should enquire of the word of God: so *was* all the counsel of Achitophel both to David and also to Abessalom.

Chapter 17

[1] And Achitophel said to Abessalom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night: [2] and I will come upon him when he *is* weary and weak-handed, and I will strike him with terror; and all the people with him shall flee, and I will smite the king only of all. [3] And I will bring back all the people to thee, as a bride returns to her husband: only thou seekest the life of one man, and all the people shall have peace. [4] And the saying *was* right in the eyes of Abessalom, and in the eyes of all the elders of Israel.

[5] And Abessalom said, Call now also Chusi the Arachite, and let us hear what *is* in his mouth, even in his also. [6] And Chusi went in to Abessalom, and Abessalom spoke to him, saying, After this manner spoke Achitophel: shall we do according to his word? but if not, do thou speak.

[7] And Chusi said to Abessalom, This counsel which Achitophel has counselled this one time *is* not good. [8] And Chusi said, Thou knowest thy father and his men, that they are very mighty, and bitter in their spirit, as a bereaved bear in the field, [[and as a wild boar in the plain]]: and thy father *is* a man of war, and will not give the people rest. [9] For, behold, he is now hidden in one of the hills or in some *other* place: and it shall come to pass when he falls upon them at the beginning, that *some one* will certainly hear, and say, There has been a slaughter among the people that follow after Abessalom. [10] Then even he *that is* strong, whose heart is as the heart of a lion, — it shall utterly melt: for all Israel knows that thy father *is* mighty, and they that are with him *are* mighty men. [11] For thus I have surely given counsel, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence go in the midst of them. [12] And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one. [13] And if he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone.

[14] And Abessalom, and all the men of Israel said, The counsel of Chusi the Arachite *is* better than the counsel of Achitophel. For the Lord ordained to disconcert the good counsel of Achitophel, that the Lord might bring all evil upon Abessalom.

[15] And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled. [16] And now send quickly and report to David, saying, Lodge not this night in Araboth of the wilderness: even go and make haste, lest *one* swallow up the king, and all the people with him.

[17] And Jonathan and Achimaas stood by the well of Rogel, and a maid-servant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city. [18] But a young man saw them and told Abessalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it. [19] And a woman took a covering, and spread it over the mouth of the well, and spread out ground corn upon it to dry, and the thing was not known. [20] And the servants of Abessalom came to the woman into the house, and said, Where *are* Achimaas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem. [21] And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus has Achitophel counselled concerning you.

[22] And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

[23] And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.

[24] And David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him. [25] And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab. [26] And all Israel and Abessalom encamped in the land of Galaad.

[27] And it came to pass when David came to Manaim, that Uesbi the son of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of Lodabar, and Berzelli the Galaadite of Rogellim, [28] brought ten embroidered beds, (with double coverings,)and ten caldrons, and earthenware, and wheat, and barley, and flour, and meal, and beans, and pulse, [29] and honey, and butter, and sheep, and cheeses of kine: and they

brought them to David and to his people with him to eat; for *one* said, The people *is* faint and hungry and thirsty in the wilderness.

Chapter 18

[1] And David numbered the people with him, and set over them captains of thousands and captains of hundreds. [2] And David sent away the people, the third part under the hand of Joab, and the third part under the hand of Abessa the son of Saruia, the brother of Joab, and the third part under the hand of Ethi the Gittite. And David said to the people, I also will surely go out with you. [3] And they said, Thou shalt not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for thou *art* as ten thousand of us: and now *it is* well that thou shalt be to us an aid to help us in the city. [4] And the king said to them, Whatsoever shall seem good in your eyes I will do. And the king stood by the side of the gate, and all the people went out by hundreds and by thousands.

[5] And the king commanded Joab and Abessa and Ethi, saying, Spare for my sake the young man Abessalom. And all the people heard the king charging all the commanders concerning Abessalom.

[6] And all the people went out into the wood against Israel; and the battle was in the wood of Ephraim. [7] And the people of Israel fell down there before the servants of David, and there was a great slaughter in that day, *even* twenty thousand men. [8] And the battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day. [9] And Abessalom went to meet the servants of David: and Abessalom was mounted on his mule, and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, and he was suspended between heaven and earth; and the mule passed on from under him.

[10] And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak. [11] And Joab said to the man who reported it to him, And, behold, thou didst see him: why didst thou not smite him there to the ground? and I would have given thee ten *pieces* of silver, and a girdle. [12] And the man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son; for in our ears the king charged thee and Abessa and Ethi, saying, Take care of the young man Abessalom for me, [13] so as to do no harm to his life: and nothing of the matter will be concealed from the king, and thou wilt set thyself against me. [14] And Joab said, I will begin this; I will not thus remain with thee. And Joab took three darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive in the

heart of the oak. [15] And ten young men that bore Joab's armour compassed Abessalom, and smote him and slew him.

[16] And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people. [17] And he took Abessalom, and cast him into a great cavern in the wood, into a deep pit, and set up over him a very great heap of stones: and all Israel fled every man to his tent. [18] Now Abessalom while yet alive had taken and set up for himself the pillar near which he was taken, and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance: and he called the pillar, Abessalom's hand, until this day.

[19] And Achimaas the son of Sadoc said, Let me run now and carry glad tidings to the king, for the Lord has delivered him from the hand of his enemies. [20] And Joab said to him, Thou *shalt* not *be* a messenger of glad tidings this day; thou shalt bear them another day; but on this day thou shalt bear no tidings, because the king's son is dead. [21] And Joab said to Chusi, Go, report to the king all that thou hast seen. And Chusi did obeisance to Joab, and went out. [22] And Achimaas the son of Sadoc said again to Joab, Nay, let me also run after Chusi. And Joab said, Why wouldest thou thus run, my son? attend, thou hast no tidings for profit if thou go. [23] And he said, Why should I not run? and Joab said to him, Run. And Achimaas ran along the way of Kechar, and outran Chusi.

[24] And David was sitting between the two gates: and the watchman went up on the top of the gate of the wall, and lifted up his eyes, and looked, and behold a man running alone before him. [25] And the watchman cried out, and reported to the king. And the king said, If he be alone, *there are* good tidings in his mouth. And the man came and drew near. [26] And the watchman saw another man running: and the watchman cried at the gate, and said, And look, another man running alone. And the king said, He also brings glad tidings. [27] And the watchman said, I see the running of the first as the running of Achimaas the son of Sadoc. And the king said, He *is* a good man, and will come to *report* glad tidings.

[28] And Achimaas cried out and said to the king, Peace. And he did obeisance to the king with his face to the ground, and said, Blessed *be* the Lord thy God, who has delivered up the men that lifted up their hands against my lord the king. [29] And the king said, *Is* the young man Abessalom safe? and Achimaas said, I saw a great multitude *at the time* of Joab's sending the king's servant and thy servant, and I knew not what was there. [30] And the king said, Turn aside, stand still here. And he turned aside, and stood.

[31] And, behold, Chusi came up, and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged thee this day upon all them that rose up against thee. [32] And the king said to Chusi, Is it well with the young man Abessalom? and Chusi said, Let the enemies of my lord the king, and all whosoever have risen up against him for evil, be as that young man. [33] And the king was troubled, and went to the chamber over the gate, and wept: and thus he said as he went, My son Abessalom, my son, my son Abessalom; would God I had died for thee, *even* I *had died* for thee, Abessalom, my son, my son!

Chapter 19

[1] And they brought Joab word, saying, Behold, the king weeps and mourns for Abessalom. [2] And the victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son. [3] And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle. [4] And the king hid his face: and the king cried with a loud voice, My son Abessalom! Abessalom my son!

[5] And Joab went in to the king, into the house, and said, Thou hast this day shamed the faces of all thy servants that have delivered thee this day, and *have saved* the lives of thy sons and of thy daughters, and the lives of thy wives, and of thy concubines, [6] forasmuch as thou lovest them that hate thee, and hatest them that love thee; and thou hast this day declared, that thy princes and thy servants are nothing *in thy sight*: for I know this day, that if Abessalom were alive, *and* all of us dead to-day, then it would have been right in thy sight. [7] And now arise, and go forth, and speak comfortably to thy servants; for I have sworn by the Lord, that unless thou wilt go forth to-day, there shall not a man remain with thee this night: and know for thyself, this thing *will* indeed *be* evil to thee beyond all the evil that has come upon thee from thy youth until now. [8] Then the king arose, and sat in the gate: and all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate; for Israel had fled every man to his tent.

[9] And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and he rescued us from the hand of the Philistines: and now he has fled from the land, and from his kingdom, and from Abessalom. [10] And Abessalom, whom we anointed over us, is dead in battle: and now why are ye silent about bringing back the king? And the word of all Israel came to the king.

[11] And king David sent to Sadoc and Abiathar the priests, saying, Speak to the elders of Israel, saying, Why are ye the last to bring back the king to his house? whereas the word of all Israel is come to the king to his house. [12] Ye *are* my brethren, ye *are* my bones and my flesh: why are ye the last to bring back the king to his house? [13] And ye shall say to Amessai, *Art* thou not my bone and my flesh? and now God do so to me, and more also, if thou shalt not be commander of the host before me continually in the room of Joab. [14] And he bowed the heart of all the

men of Juda as that of one man; and they sent to the king, saying, Return thou, and all thy servants. [15] And the king returned, and came as far s Jordan. And the men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

[16] And Semei the son of Gera, the Benjamite, of Baurim, hasted and went down with the men of Juda to meet king David. [17] And a thousand men of Benjamin *were* with him, and Siba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him: and they went directly down to Jordan before the king, [18] and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king, and to do that which was right in his eyes. And Semei the son of Gera fell on his face before the king, as he went over Jordan; [19] and said to the king, Let not my lord now impute iniquity, and remember not all the iniquity of thy servant in the day in which my lord went out from Jerusalem, so that the king should mind it. [20] For thy servant knows that I have sinned: and, behold, I am come to-day before all Israel and the house of Joseph, to go down and meet my lord the king.

[21] And Abessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed the Lord's anointed? [22] And David said, What have I to do with you, ye sons of Saruia, that ye as it were lie in wait against me this day? to-day no man in Israel shall be put to death, for I know not if I this day reign over Israel. [23] And the king said to Semei, Thou shalt not die: and the king swore to him.

[24] And Memphibosthe the son of Saul's son went down to meet the king, and had not dressed his feet, nor pared his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

[25] And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why didst thou not go with me, Memphibosthe? [26] And Memphibosthe said to him, My lord, O king, my servant deceived me; for thy servant said to him, Saddle me the ass, and I will ride upon it, and go with the king; for thy servant *is* lame. [27] And he has dealt deceitfully with thy servant to my lord the king: but my lord the king *is* as an angel of God, and do thou that which is good in thine eyes. [28] For all the house of my father were but as dead men before my lord the king; yet thou hast set thy servant among them that eat at thy table: and what right have I any longer even to cry to the king? [29] And the king said to him, Why speakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land. [30] And

Memphibosthe said to the king, Yea, let him take all, since my lord the king has come in peace to his house.

[31] And Berzelli the Galaadite came down from Rogellim, and crossed over Jordan with the king, that he might conduct the king over Jordan. [32] And Berzelli was a very old man, eighty years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man. [33] And the king said to Berzelli, Thou shalt go over with me, and I will nourish thine old age with me in Jerusalem. [34] And Berzelli said to the king, How many *are* the days of the years of my life, that I should go up with the king to Jerusalem? [35] I am this day eighty years old: can I then distinguish between good and evil? Can thy servant taste any longer what I eat or drink? can I any longer hear the voice of singing men or singing women? and wherefore shall thy servant any longer be a burden to my lord the king? [36] Thy servant will go a little way over Jordan with the king: and why does the king return me this recompense? [37] Let, I pray thee, thy servant remain, and I will die in my city, by the tomb of my father and of my mother. And, behold, thy servant Chamaam shall go over with my lord the king; and do thou to him as it seems good in thine eyes. [38] And the king said, Let Chamaam go over with me, and I will do to him what is good in my sight; and whatsoever thou shalt choose at my hand, I will do for thee.

[39] And all the people went over Jordan, and the king went over; and the king kissed Berzelli, and blessed him; and he returned to his place. [40] And the king went over to Galgala, and Chamaam went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

[41] And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Juda stolen thee away, and caused the king and all his house to pass over Jordan, and all the men of David with him? [42] And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? have we indeed eaten of the king's food? or has he given us a gift, or has he sent us a portion? [43] And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.

Chapter 20

[1] And there was a transgressor *so* called there, and his name was Sabee, a Benjamite, the son of Bochori: and he blew the trumpet, and said, We have no portion in David, neither have we *any* inheritance in the son of Jessae: to thy tents, O Israel, every one. [2] And all the men of Israel went up from following David after Sabee the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

[3] And David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and maintained them, and went not in to them; and they were kept living as widows, till the day of their death.

[4] And the king said to Amessai, Call to me the men of Juda for three days, and do thou be present here. [5] And Amessai went to call Juda, and delayed beyond the time which David appointed him. [6] And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abessalom: now then take thou with thee the servants of thy lord, and follow after him, lest he find for himself strong cities, so will he blind our eyes. [7] And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelethites, and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

[8] And they *were* by the great stone that is in Gabaon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.

[9] And Joab said to Amessai, Art thou in health, *my* brother? and the right hand of Joab took hold of the beard of Amessai to kiss him. [10] And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died: and Joab and Abessai his brother pursued after Sabee the son of Bochori. [11] And there stood over him one of the servants of Joab, and said, Who *is* he that is for Joab, and who *is* on the side of David following Joab? [12] And Amessai *was* weltering in blood in the midst of the way. And a man saw that all the people stood still; and he removed Amessai out of the path into a field, and he cast a garment upon him, because he saw every one that came to him standing still. [13] And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

[14] And he went through all the tribes of Israel to Abel, and to Bethmacha; and all in Charri too were assembled, and followed after him. [15] And they came and besieged him in Abel and Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall. [16] And a wise woman cried from the wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I will speak to him.

[17] And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I *am*. And she said to him, Hear the words of thy handmaid; and Joab said, I do hear. [18] And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed. [19] I am a peaceable one of the strong ones in Israel; but thou seekest to destroy a city and a mother city in Israel: why dost thou seek to ruin the inheritance of the Lord? [20] And Joab answered and said, Far be it, far be it from me, that I should ruin or destroy. [21] Is not the case thus, that a man of mount Ephraim, Sabee, son of Bochori by name, has even lifted up his hand against king David? Give him only to me, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.

[22] And the woman went in to all the people, and she spoke to all the city in her wisdom; and they took off the head of Sabee the son of Bochori; and took it away and threw it to Joab: and he blew the trumpet, and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem to the king.

[23] And Joab *was* over all the forces of Israel: and Banaias the son of Jodae *was* over the Cherethites and over the Phelethites. [24] And Adoniram *was* over the tribute: and Josaphath the son of Achiluth *was* recorder. [25] And Susa *was* scribe: and Sadoc and Abiathar *were* priests. [26] Moreover Iras the *son of* Iarin was priest to David.

Chapter 21

[1] And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, *There is* guilt upon Saul and his house because of his bloody murder, whereby he slew the Gabaonites. [2] And King David called the Gabaonites, and said to them; — (now the Gabaonites are not the children of Israel, but *are* of the remnant of the Amorite, and the children of Israel had sworn to them: but Saul sought to smite them in his zeal for the children of Israel and Juda.)

[3] And David said to the Gabaonites, What shall I do to you? and wherewithal shall I make atonement, that ye may bless the inheritance of the Lord? [4] And the Gabaonites said to him, We have no *question about* silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. [5] And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel. [6] Let one give us seven men of his sons, and let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. And the king said, I will give *them*.

[7] But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

[8] And the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moulathite. [9] And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before the lord: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest. [10] And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

[11] And it was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint, and Dan, the son of Joa of the offspring of the giants overtook them.] [12] And David went and took the bones of Saul, and the bones of Jonathan his son, from the

men of the sons of Jabis Galaad, who stole them from the street of Baethsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue. [13] And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged. [14] And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of Cis his father; and they did all things that the king commanded: and after this God hearkened to *the prayers of* the land.

[15] And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went. [16] And Jesbi, who was of the progeny of Rapha, and the head of whose spear *was* three hundred shekels of brass in weight, who also was girt with a club, even he thought to smite David. [17] And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David swore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

[18] And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite slew Seph of the progeny of Rapha.

[19] And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear *was* as a weaver's beam. [20] And there was yet a battle in Geth: and there was a man of stature, and the fingers of his hands and the toes of his feet *were* six on each, four and twenty in number: and he also was born to Rapha. [21] And he defied Israel, and Jonathan son of Semei brother of David, smote him.

[22] These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.

Chapter 22

[1] And David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of the hand of all his enemies, and out of the hand of Saul. [2] And the song was thus: O Lord, my rock, and my fortress, and my deliverer, [3] my God; he shall be to me my guard, I will trust in him: *he is* my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

[4] I will call upon the Lord who is worthy to be praised, and I shall be saved from my enemies. [5] For the troubles of death compassed me, the floods of iniquity amazed me: [6] the pangs of death surrounded me, the agonies of death prevented me. [7] When I am afflicted I will call upon the Lord, and will cry to my God, and he shall hear my voice out of his temple, and my cry shalt come into his ears.

[8] And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because the Lord was wroth with them. [9] There went up a smoke in his wrath, and fire out of his mouth devours: coals were kindled at it. [10] And he bowed the heavens, and came down, and *there was* darkness under his feet. [11] And he rode upon the cherubs and did fly, and was seen upon the wings of the wind. [12] And he made darkness his hiding-place; his tabernacle round about him was the darkness of waters, he condensed it with the clouds of the air. [13] At the brightness before him coals of fire were kindled. [14] The Lord thundered out of heaven, and the Most High uttered his voice. [15] And he sent forth arrows, and scattered them, and he flashed lightning, and dismayed them. [16] And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of his anger. [17] He sent from above and took me; he drew me out of many waters. [18] He delivered me from my strong enemies, from them that hated me, for they were stronger than I.

[19] The days of my affliction prevented me; but the Lord was my stay. [20] And he brought me into a wide place, and rescued me, because he delighted in me. [21] And the Lord recompensed me according to my righteousness; even according to the purity of my hands did he recompense me. [22] Because, I kept the ways of the Lord, and did not wickedly depart from my God. [23] For all his judgments and his ordinances *were* before me: I departed not from them. [24] And I shall be blameless before him, and will keep myself from my iniquity. [25] And

the Lord will recompense me according to my righteousness, and according to the purity of my hands in his eye-sight.

[26] With the holy thou wilt be holy, and with the perfect man thou will be perfect, [27] and with the excellent thou wilt be excellent, and with the froward thou will be froward. [28] And thou wilt save the poor people, and wilt bring down the eyes of the haughty. [29] For thou, Lord, *art* my lamp, and the Lord shall shine forth to me in my darkness. [30] For by thee shall I run *as* a girded man, and by my God shall I leap over a wall.

[31] As for the Mighty One, his way *is* blameless: the word of the Lord *is* strong *and* tried in the fire: he is a protector to all that put their trust in him. [32] Who *is* strong, but the Lord? and who will be a Creator except our God? [33] *It is* the Mighty One who strengthens me with might, and has prepared my way without fault. [34] He makes my feet like hart's feet, and sets me upon the high places. [35] He teaches my hands to war, and has broken a brazen bow by my arm. [36] And thou hast given me the shield of my salvation, and thy propitious dealing has increased me, [37] so as to make room under me for my going, and my legs did not totter.

[38] I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them. [39] And I will crush them, and they shall not rise; and they shall fall under my feet. [40] And thou shalt strengthen me with power for the war; thou shalt cause them that rise up against me to bow down under me. [41] And thou hast caused mine enemies to flee before me, even them that hated me, and thou hast slain them. [42] They shall cry, and there shall be no helper; to the Lord, but he hearkens not to them. [43] And I ground them as the dust of the earth, I beat them small as the mire of the streets. [44] And thou shalt deliver me from the striving of the peoples, thou shalt keep me *to be* the head of the Gentiles: a people which I knew not served me. [45] The strange children feigned *obedience* to me; they hearkened to me as soon as they heard. [46] The strange children shall be cast away, and shall be overthrown out of their hiding places.

[47] The Lord lives, and blessed *be* my guardian, and my God, my strong keeper, shall be exalted. [48] The Lord who avenges me *is* strong, chastening the nations under me, [49] and bringing me out from my enemies: and thou shalt set me on high from among those that rise up against me: thou shalt deliver me from the violent man. [50] Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. [51] He magnifies the salvation of his king, and works mercy for his anointed, even for David and for his seed for ever.

Chapter 23

[1] And these *are* the last words of David.

Faithful *is* David the son of Jessae, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob, and beautiful *are* the psalms of Israel.

[2] The Spirit of the Lord spoke by me, and his word *was* upon my tongue. [3] The God of Israel says, A watchman out of Israel spoke to me a parable: I said among men, How will ye strengthen the fear of the anointed? [4] And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth. [5] For my house *is* not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire *is*, that the wicked should not flourish. [6] All these *are* as a thorn thrust forth, for they shall not be taken with the hand, [7] and a man shall not labour among them; and *one shall have* that which is fully armed with iron, and the staff of a spear, an he shall burn them with fire, and they shall be burnt in their shame.

[8] These *are* the names of the mighty men of David: Jebosthe the Chananite is a captain of the third *part*: Adinon the Asonite, he drew his sword against eight hundred soldiers at once. [9] And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up. [10] He arose an smote the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord wrought a great salvation in that day, and the people rested behind him only to strip *the slain*.

[11] And after him Samaia the son of Asa the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of lentiles; and the people fled before the Philistines. [12] And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

[13] And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and *there was* an army of the Philistines, and they encamped in the valley of Raphain. [14] And David *was* then in the strong hold, and the garrison of the Philistines *was* then in Bethleem. [15] And David longed, and said, Who will give me water to drink out of the well that is in Bethleem by the gate? now the band of the Philistines

was then in Bethleem. [16] And the three mighty men broke through the host of the Philistines, and drew water out of the well that was in Bethleem in the gate: and they took it, and brought it to David, and he would not drink it, but poured it out before the Lord. [17] And he said, O Lord, forbid that I should do this, that I should drink of the blood of the men who went at *the risk of* their lives: and he would not drink it. These things did these three mighty men.

[18] And Abessa the brother of Joab the son of Saruia, he *was* chief among the three, and he lifted up his spear against three hundred whom he slew; and he had a name among three. [19] Of those three *he was* most honourable, and he became a chief over them, but he reached not to the *first* three.

[20] And Banaeas the son of Jodae, he was abundant in *mighty* deeds, from Cabeseel, and he smote the two sons of Ariel of Moab: and he went down and smote a lion in the midst of a pit on a snowy day. [21] He smote an Egyptian, a wonderful man, and in the hand of the Egyptian *was* a spear as the side of a ladder; and he went down to him with a staff, and snatched the spear from the Egyptian's hand, and slew him with his own spear. [22] These things did Banaeas the son of Jodae, and he had a name among the three mighty men. [23] He was honourable among the *second* three, but he reached not to the *first* three: and David made him his reporter.

And these *are* the names of King David's mighty men. [24] Asael Joab's brother; he *was* among the thirty. Eleanan son of Dudi his uncle in Bethleem. [25] Saema the Rudaean. [26] Selles the Kelothite: Iras the son of Isca the Thecoite. [27] Abiezer the Anothite, of the sons of the Anothite. [28] Ellon the Aoite; Noere the Netophatite. [29] Esthai the son of Riba of Gabaeth, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite: [30] Adroi of the brooks. [31] Gadabiel son of the Arabothaeite. [32] the sons of Asan, Jonathan; [33] Samnan the Arodite; Amnan the son of Arai the Saraurite. [34] Aliphaleth the son of Asbites, the son of the Machachachite; Eliab the son of Achitophel the Gelonite. [35] Asarai the Carmelite the son of Uraeoerchi. [36] Gaal the son of Nathana. The son of much valour, *the son* of Galaaddi. Elie the Ammanite. [37] Gelore the Bethorite, armour-bearer to Joab, son of Saruia. [38] Iras the Ethirite. Gerab the Ethenite. [39] Urias the Chettite: thirty-seven in all.

Chapter 24

[1] And the Lord caused his anger to burn forth again in Israel, and *Satan* stirred up David against them, saying, Go, number Israel and Juda. [2] And the king said to Joab commander of the host, who was with him, Go now through all the tribes of Israel and Juda, from Dan even to Bersabee, and number the people, and I will know the number of the people. [3] And Joab said to the king, Now may the Lord add to the people a hundred-fold as many as they are, and *may* the eyes of my lord the king see it: but why does my lord the king desire this thing? [4] Nevertheless the word of the king prevailed against Joab an the captains of the host:

And Joab and the captains of the host went out before the king to number the people of Israel. [5] And they went over Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer. [6] And they came to Galaad, and into the land of Thabason, which is Adasai, and they came to Danidan and Udan, and compassed Sidon. [7] And they came to Mapsar of Tyre, and to all the cities of the Evite and the Chananite: and they came by the South of Juda to Bersabee. [8] And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days. [9] And Joab gave in the number of the census of the people to the king: and Israel consisted of eight hundred thousand men of might that drew sword; and the men of Juda, five hundred thousand fighting men.

[10] And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grievously, O Lord, *in* what I have now done: remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

[11] And David rose early in the morning, and the word of the Lord came to the prophet Gad, the seer, saying, Go, and speak to David, saying, [12] Thus saith the Lord, I bring *one of* three things upon thee: now choose thee one of them, and I will do *it* to thee. [13] And Gad went in to David, and told him, and said to him, Choose *one of these things* to befall thee, whether there shall come upon thee *for* three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be *for* three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me. [14] And David said to Gad, On every side I am much straitened: let me fall now into the hands of the Lord, for his compassions *are* very many; and let me not fall into the hands of man.

[15] So David chose for himself the mortality: and *they were* the days of wheat-harvest; and the Lord sent a pestilence upon Israel from morning till noon, and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men. [16] And the angel of the Lord stretched out his hand against Jerusalem to destroy it, and the Lord repented of the evil, and said to the angel that destroyed the people, *It is* enough now, withhold thine hand. And the angel of the Lord was by the threshing-floor of Orna the Jebusite. [17] And David spoke to the Lord when he saw the angel smiting the people, and he said, Behold, it is I that have done wrong, but these sheep what have they done? Let thy hand, I pray thee, be upon me, and upon my father's house.

[18] And Gad came to David in that day, and said to him, Go up, and set up to the Lord and altar in the threshing-floor of Orna the Jebusite. [19] And David went up according to the word of Gad, as the Lord commanded him. [20] And Orna looked out, and saw the king and his servants coming on before him: and Orna went forth, and did obeisance to the king with his face to the earth. [21] And Orna said, Why has my lord the king come to his servant? and David said, To buy of thee the threshing-floor, in order to build an altar to the Lord that the plague may be restrained from off the people. [22] And Orna said to David, Let my lord the king take and offer to the Lord that which is good in his eyes: behold, *here are* oxen for a whole-burnt-offering, and the wheels and furniture of the oxen for wood. [23] Orna gave all to the king: and Orna said to the king, The Lord thy God bless thee. [24] And the king said to Orna, Nay, but I will surely buy it of thee at a fair price, and I will not offer to the Lord my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and the oxen for fifty shekels of silver. [25] And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace-offerings: and Solomon made an addition to the altar afterwards, for it was little at first. And the Lord hearkened to the land, and the plague was stayed from Israel.

III Kings

Chapter 1

[1] And king David *was* old and advanced in days, and they covered him with clothes, and he was not warmed. [2] And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my lord the king shall be warmed. [3] So they sought for a fair damsel out of all the coasts of Israel; and they found Abisag the Somanite, and they brought her to the king. [4] And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

[5] And Adonias the son of Aggith exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him. [6] And his father never at any time checked him, saying, Why hast thou done *thus*? and he was also very handsome in appearance, and his mother bore him after Abessalom. [7] And he conferred with Joab the son of Saruia, and with Abiathar the priest, and they followed after Adonias. [8] But Sadoc the priest, and Banaeas the son of Jodae, and Nathan the prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias. [9] And Adonias sacrificed sheep and calves and lambs by the stone of Zoelethi, which was near Rogel: and he called all his brethren, and all the adult *men* of Juda, servants of the king. [10] But Nathan the prophet, and Banaeas, and the mighty *men*, and Solomon his brother, he did not call.

[11] And Nathan spoke to Bersabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our lord David knows it not? [12] And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon. [13] Haste, and go in to king David, and thou shalt speak to him, saying, Hast not thou, my lord, O king, sworn to thine handmaid, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign? [14] And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

[15] So Bersabee went in to the king into the chamber: and the king was very old, and Abisag the Somanite was ministering to the king. [16] And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request? [17] And she said, My lord, thou didst swear by the Lord thy God to thine handmaid, saying, Thy son Solomon shall reign after me, and shall sit upon my throne. [18] And now, behold, Adonias reigns, and thou, my lord, O king, knowest *it* not. [19] And he has

sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest and Joab the commander-in-chief of the host; but Solomon thy servant he has not called. [20] And thou, my lord, O king, — the eyes of all Israel *are* upon thee, to tell them who shall sit upon the throne of my lord the king after him. [21] And it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

[22] And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king,

[23] Behold, Nathan the prophet *is here*: and he came in to the king's presence, and did obeisance to the king with his face to the ground. [24] And Nathan said, My lord, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne? [25] For he has gone down to-day, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and, behold, they are eating and drinking before him, and they said, *Long* live king Adonias. [26] But he has not invited me thy servant, and Sadoc the priest, and Banaeas the son of Jodae, and Solomon thy servant. [27] Has this matter happened by the authority of my lord the king, and hast thou not made known to thy servant who shall sit upon the throne of my lord the king after him? [28] And king David answered and said, Call me Bersabee: and she came in before the king, and stood before him. [29] And the king swore, and said, *As* the Lord lives who redeemed my soul out of all affliction, [30] as I swore to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day. [31] And Bersabee bowed with her face to the ground, and did obeisance to the king, and said, Let my lord king David live for ever.

[32] And king David said, Call me Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae: and they came in before the king. [33] And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gion. [34] And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live. [35] And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda. [36] And Banaeas the son of Jodae answered the king and said, So let it be: may the Lord God of my lord the king confirm *it*. [37] As the Lord was with my lord the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my lord king David.

[38] And Sadoc the priest went down, and Nathan the prophet, and Banaeas son of Jodae, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion. [39] And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people said, Let king Solomon live. [40] And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.

[41] And Adonias and all his guests heard, and they had *just* left off eating: and Joab heard the sound of the trumpet, and said, What *means* the voice of the city in tumult? [42] While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said, Come in, for thou art a mighty man, and *thou comest* to bring glad tidings. [43] And Jonathan answered and said, Verily our lord king David has made Solomon king: [44] and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae, and the Cherethite, and the Phelethite, and they have mounted him on the king's mule; [45] and Sadoc the priest and Nathan the prophet have anointed him in Gion, and have gone up thence rejoicing, and the city resounded: this *is* the sound which ye have heard. [46] And Solomon is seated upon the throne of the kingdom. [47] And the servants of the king have gone in to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king worshipped upon his bed. [48] Moreover thus said the king, Blessed *be* the Lord God of Israel, who has this day appointed one of my seed sitting on my throne, and my eyes see it.

[49] And all the guests of Adonias were dismayed, and every man went his way. [50] And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar. [51] And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, that he will not slay his servant with the sword. [52] And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die. [53] And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

Chapter 2

[1] And the days of David drew near that he should die: and he addressed his son Solomon, saying, I go the way of all the earth: [2] but be thou strong, and shew thyself a man; [3] and keep the charge of the Lord thy God, to walk in his ways, to keep the commandments and the ordinances and the judgements which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee: [4] that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, *I promise thee*, saying, there shall not fail thee a man on the throne of Israel. [5] Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of Ner, and to Amessai the son of Jether, that he slew them, and shed the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot. [6] Therefore thou shalt deal *with him* according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave. [7] But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abessalom. [8] And, behold, *there is* with thee Semei the son of Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to meet me, and I swore to him by the Lord, saying, I will not put thee to death with the sword. [9] But thou shalt by no means hold him guiltless, for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

[10] And David slept with his fathers, and was buried in the city of David. [11] And the days which David reigned over Israel *were* forty years; he reigned seven years in Chebron, and thirty-three years in Jerusalem.

[12] And Solomon sat on the throne of his father David, and his kingdom was established greatly. [13] And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance to her: and she said, Dost thou enter peaceably? and he said, Peaceably: [14] I have business with thee. And she said to him, Say on. [15] And he said to her, Thou knowest that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned *from me* and

became my brother's: for it was *appointed* to him from the Lord. [16] And now I make one request of thee, do not turn away thy face. And Bersabee said to him, Speak *on*. [17] And he said to her, Speak, I pray thee, to king Solomon, for he will not turn away his face from thee, and let him give me Abisag the Somanite for a wife. [18] And Bersabee said, Well; I will speak for thee to the king.

[19] And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand. [20] And she said to him, I ask of thee one little request; turn not away my face from thee. And the king said to her, Ask, my mother, and I will not reject thee. [21] And she said, Let, I pray thee, Abisag the Somanite be given to Adonias thy brother to wife. [22] And king Solomon answered and said to his mother, And why hast thou asked Abisag for Adonias? ask for him the kingdom also; for he *is* my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Saruia the commander-in-chief. [23] And king Solomon swore by the Lord, saying, God do so to me, and more also, *if it be not* that Adonias has spoken this word against his own life. [24] And now *as* the Lord lives who has established me, and set me on the throne of my father David, and he has made me a house, as the Lord spoke, this day shall Adonias be put to death. [25] So king Solomon sent by the hand of Banaeas the son of Jodae, and he slew him, and Adonias died in that day.

[26] And the king said to Abiathar the priest, Depart thou quickly to Anathoth to thy farm, for thou art worthy of death this day; but I will not slay thee, because thou hast borne the ark of the covenant of the Lord before my father, and because thou was afflicted in all things wherein my father was afflicted. [27] And Solomon removed Abiathar from being a priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Selom.

[28] And the report came to Joab son of Saruia; for Joab had turned after Adonias, and he went not after Solomon: and Joab fled to the tabernacle of the Lord, and caught hold of the horns of the altar. [29] And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! he has hold of the horns of the altar. And king Solomon sent to Joab, saying, What ails thee, that thou hast fled to the altar? and Joab said, Because I was afraid of thee, and fled for refuge to the Lord. And Solomon sent Banaeas son of Jodae, saying, Go and slay him, and bury him.

[30] And Banaeas son of Jodae came to Joab to the tabernacle of the Lord, and said to him, Thus says the king, Come forth. And Joab said, I will not come forth, for I will die here. And Banaeas son of Jodae returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me. [31] And the king said to him, Go, and do to him as he has spoken, and kill him: and thou shalt bury him, and thou shalt remove this day the blood which he shed without cause, from me and from the house of my father. [32] And the Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, *even* Abenner the son of Ner the commander-in-chief of Israel, and Amessa the son of Jether the commander-in-chief of Juda. [33] And their blood is returned upon his head, and upon the head of his seed for ever: but to David, and his seed, and his house, and his throne, may there be peace for ever from the Lord. [34] So Banaeas son of Jodae went up, and attacked him, and slew him, and buried him in his house in the wilderness.

[35] And the king appointed Banaeas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and *as for* Sadoc the priest, the king appointed him to be high priest in the room of Abiathar. And Solomon son of David reigned over Israel and Juda in Jerusalem: and the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore.

And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt: and he took the daughter of Pharao, and brought her into the city of David, until he had finished building his own house, and the house of the Lord first, and the wall of Jerusalem round about. In seven years he made and finished *them*.

And Solomon had seventy thousand bearers of burdens, and eight thousand hewers of stone in the mountain: and Solomon made the sea, and the bases, and the great lavers, and the pillars, and the fountain of the court, and the brazen sea-and he built the citadel as a defence above it, he made a breach in the wall of the city of David: thus the daughter of Pharao went up out of the city of David to her house which he built for her. Then he built the citadel: and Solomon offered up three whole-burnt-offerings in the year, and peace-offerings on the altar which he built to the Lord, and he burnt incense before the Lord, and finished the house. And these are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that

wrought the works. And he burit Assur, and Magdo, and Gazer, and upper Baethoron, and Ballath: only after he had built the house of the Lord, and the wall of Jerusalem round about, afterwards he built these cities.

And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semei the son of Gera, of the seed of Benjamin out of Chebron: he cursed me with a grievous curse in the day when I went into the camp; and he came down to meet me at Jordan, and I swore to him by the Lord, saying, He shall not be slain with the sword. But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his grey hairs with blood to the grave.

[36] And the king called Semei, and said to him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go out thence any whither. [37] And it shall come to pass in the day that thou shalt go forth and cross over the brook Kedron, know assuredly that thou shalt certainly die: thy blood shall be upon thine head. And the king caused him to swear in that day. [38] And Semei said to the king, Good *is* the word that thou hast spoken, my lord O king: thus will thy servant do. And Semei dwelt in Jerusalem three years.

[39] And it came to pass after the three years, that two servants of Semei ran away to Anchus son of Maacha king of Geth: and it was told Semei, saying, Behold, thy servants *are* in Geth. [40] And Semei rose up, and saddled his ass, and went to Geth to Anchus to seek out his servants: and Semei went, and brought his servants out of Geth. [41] And it was told Solomon, saying, Semei is gone out of Jerusalem to Geth, and has brought back his servants. [42] And the king sent and called Semei, and said to him, Did I not adjure thee by the Lord, and testify to thee, saying, In whatsoever day thou shalt go out of Jerusalem, and go to the right or left, know certainly that thou shalt assuredly die? [43] And why hast thou not kept the oath of the Lord, and the commandment which I commanded thee?

[44] And the king said to Semei, Thou knowest all thy mischief which thy heart knows, which thou didst to David my father: and the Lord has recompensed thy mischief on thine *own* head. [45] And king Solomon *is* blessed, and the throne of David shall be established before the Lord for ever. [46] And Solomon commanded Banaeas the son of Jodae, and he went forth and slew him.

And king Solomon was very prudent and wise: and Juda and Israel *were* very many, as the sand which is by the sea for multitude, eating,

and drinking, and rejoicing: and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. And Solomon began to open the domains of Libanus, and he built Thermae in the wilderness. And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds. For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river: and he was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinand feasting, from Dan even to Bersabee, all the days of Solomon.

And these *were* the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai *was* over the levies, and Banaeas son of Jodae over the household and over the brickwork, and Cachur the son of Nathan *was* counsellor.

And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses. And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: so Solomon the son of David reigned over Israel and Juda in Jerusalem.

Chapter 3

[1] 2 Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord. [3] And Solomon loved the Lord, *so as* to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places. [4] And he arose and went to Gabaon to sacrifice there, for that *was* the highest place, and great: Solomon offered a whole-burnt-offering of a thousand *victims* on the altar in Gabaon.

[5] And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for thyself. [6] And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as *it is* this day. [7] And now, O Lord my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out an my coming in. [8] But thy servant *is* in the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered. [9] Thou shalt give therefore to thy servant a heart to hear and to judge thy people justly, and to discern between good and evil: for who will be able to judge this thy great people?

[10] And it was pleasing before the Lord, that Solomon asked this thing. [11] And the Lord said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thine enemies, but hast asked for thyself understanding to hear judgement; [12] behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there has not been *any one* like thee before thee, and after thee there shall not arise one like thee. [13] And I have given thee what thou hast not asked, wealth and glory, so that there has not been any one like thee among kings. [14] And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days. [15] And Solomon awoke, and, behold, *it was* a dream: and he arose and came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.

[16] Then there appeared two harlots before the king, and they stood before him. [17] And the one woman said, Hear me, *my* lord; I and this woman dwelt in one house, and we were delivered in the house. [18] And it came to pass on the third day after I was delivered, this woman also was delivered: and we *were* together; and there was no one with us besides our two selves in the house. [19] And this woman's child died in the night; because she overlaid it. [20] and she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and laid her dead son in my bosom. [21] and I arose in the morning to suckle my son, and he was dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore. [22] And the other woman said, No, but the living *is* my son, and the dead *is* thy son. So they spoke before the king.

[23] and the king said to them, Thou sayest, This *is* my son, *even* the living *one*, and this woman's son *is* the dead one: and thou sayest, No, but the living *is* my son, and the dead *is* thy son. [24] And the king said, Fetch a sword. And they brought a sword before the king. [25] And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other. [26] And the woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said, I pray thee, *my* lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers; divide *it*. [27] Then the king answered and said, Give the child to her that said, 'Give it to her, and by no means slay it:' she *is* its mother. [28] and all Israel heard this judgement which the king judged, and they feared before the king; because they saw that the wisdom of God *was* in him, to execute judgement.

Chapter 4

[1] And king Solomon reigned over Israel.

[2] And these *are* the princes which he had; Azarias son of Sadoc. [3] Eliaph, and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder. [4] And Banaeas son of Jodae over the host; and Sadoc and Abiathar *were* priests. [5] And Ornia the son of Nathan *was* over the officers; and Zabuth son of Nathan *was* the king's friend. [6] And Achisar was steward, and Eliac the *chief* steward; and Eliab the son of Saph *was* over the family: and Adoniram the son of Audon over the tribute.

[7] And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. [8] And these *were* their names: Been the son of Or in the mount of Ephraim, one. [9] The son of Dacar, in Makes, and in Salabin, and Baethsamys, and Elon as far as Bethanan, one. [10] The son of Esdi in Araboth; his *was* Socho, and all the land of Opher. [11] All Nephthador *belonged to* the son of Aminadab, Tephath daughter of Solomon was his wife, one. [12] Bana son of Achiluth *had* Ithaanach, and Mageddo, and *his was* the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one. [13] The son of Naber in Raboth Galaad, to him *fell* the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. [14] Achinadab son of Saddo, *had* Maanaim. [15] Achimaas *was* in Nephthalim, and he took Basemmath daughter of Solomon to wife, one. [16] Baana son of Chusi, in Aser and in Baaloth, one, [17] Josaphat son of Phuasud *was* in Issachar. [18] Semei son of Ela, in Benjamin. [19] Gaber son of Adai in the land of Gad, *the land* of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda. [20] 21 [22] And these *were* the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal, [23] and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fatted does. [24] For he had dominion on this side the river, and he was at peace on all sides round about.

[25] 26 [27] And thus the officers provided king Solomon: and *they execute* every one in his month all the orders for the table of the king, they omit nothing. [28] And they carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge.

[29] And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore. [30] And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt. [31] And he was wiser than all *other* men: and he was wiser than Gaethan the Zarite, and *than* Ænan, and *than* Chalcad and Darala the son of Mal. [32] And Solomon spoke three thousand proverbs, and his songs were five thousand. [33] And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall: he spoke also of cattle, and of birds, and of reptiles, and of fishes. [34] And all the nations came to hear the wisdom of Solomon, and *ambassadors* from all the kings of the earth, as many as heard of his wisdom.

And Solomon took to himself the daughter of Pharao to wife, and brought her into the city of David until he had finished the house of the Lord, and his own house, and the wall of Jerusalem. Then went up Pharao the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Mergab; and Pharao gave them as a dowry to his daughter the wife of Solomon: and Solomon rebuilt Gazer.

Chapter 5

[1] And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David. [2] And Solomon sent to Chiram, saying, [3] Thou knewest my father David, that he could not build a house to the name of the Lord my God because of the wars that compassed him about, until the Lord put them under the soles of his feet. [4] And now the Lord my God has given me rest round about; there is no one plotting against *me*, and there is no evil trespass *against me*. [5] And, behold, I intend to build a house to the name of the Lord my God, as the Lord God spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name. [6] And now command, and let *men* cut wood for me out of Libanus: and, behold, my servants *shall be* with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one skilled in cutting timber like the Sidonians.

[7] And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* God to-day, who has given to David a wise son over this numerous people. [8] And he sent to Solomon, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: *as for* timber of cedar and fir, [9] my servants shall bring them down from Libanus to the sea: I will form them *into* rafts, *and bring them* to the place which thou shalt send to me *about*; and I will land them there, and thou shalt take *them* up: and thou shalt do my will, in giving bread to my household.

[10] So Chiram gave to Solomon cedars, and fir trees, and all his desire. [11] And Solomon gave to Chiram twenty thousand measures of wheat as food for his house, and twenty thousand baths of beaten oil thus Solomon gave to Chiram yearly. [12] And the Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.

[13] And the king raised a levy out of all Israel, and the levy was thirty thousand men. [14] And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram *was* over the levy. [15] And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain; [16] besides the rulers that were appointed over the works of Solomon, *there were* three thousand six hundred masters who wrought in the

works. [17] 18 And they prepared the stones and the timber *during* three years.

Chapter 6

[0] And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, [17] that the king commanded that they should take great *and* costly stones for the foundation of the house, and hewn stones. [18] And the men of Solomon, and the men of Chiram hewed *the stones*, and laid them *for a foundation*.

[1] In the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month. [38] In the eleventh year, in the month Baal, this *is* the eighth month, the house was completed according to all its plan, and according to all its arrangement. [2] And the house which the king built to the Lord *was* forty cubits in length, and twenty cubits in breadth, and its height five and twenty cubits. [3] And the porch in front of the temple — twenty cubits *was* its length according to the breadth of the house in front of the house: and he built the house, and finished it. [4] And he made to the house secret windows inclining inward.

[5] And against the wall of the house he set chambers round about the temple and the ark. [6] The under side *was* five cubits broad, and the middle *part* six, and the third *was* seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house. [7] And the house was built in the construction of it with rough hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool. [8] And the porch of the under side *was* below the right wing of the house, and *there was* a winding ascent into the middle *chamber*, and from the middle to the third story. [9] So he built the house and finished it; and he made the ceiling of the house with cedars. [10] And he made the partitions through all the house, each five cubits high, and enclosed each partition with cedar boards.

[11] 12 [13] 14 [15] And he framed the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir. [16] And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place. [17] And the temple was forty cubits *in extent*, [18] 19 in front of the oracle in the midst of the house within, *in order* to put there the ark of the

covenant of the Lord. [20] The length *was* twenty cubits, and the breadth *was* twenty cubits, and the height of it was twenty cubits. And he covered it with perfect gold, and he made an altar in front of the oracle, and covered it with gold. [21] 22 And he covered the whole house with gold, till he had finished *gilding* the whole house.

[23] And he made in the oracle two cherubs of ten cubits measured size. [24] And the wing of one cherub was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing. [25] Thus it was with the other cherub, both were alike finished with one measure. [26] And the height of the one cherub *was* ten cubits, and so *was it* with the second cherub. [27] And both the cherubs *were* in the midst of the innermost part of the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other. [28] And he covered the cherubs with gold.

[29] He graved all the walls of the house round about with the graving of cherubs, and *he sculptured* palm trees within and without *the house*. [30] And he covered the floor of the house within and without with gold.

[31] And for the door-way of the oracle he made doors of juniper wood, *there were* porches in a four-fold way. [32] 33 [34] In both the doors *were* planks of fir; the one door had two leaves and their hinges, and the other door had two leaves and turned *on hinges*, [35] being carved with cherubs, and *there were* palm-trees and open flower-leaves, and it *was* overlaid with gold gilt upon the engraving. [36] And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about, and he made the curtain of the court of the porch of the house that was in front of the temple. [37] 38

[13] And king Solomon sent, and took Chiram out of Tyre, [14] the son of a widow woman; and he *was* of the tribe of Nephthalim, and his father *was* a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works.

[15] And he cast the two pillars for the porch of the house: eighteen cubits *was* the height of *each* pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings *were* four fingers *wide*, and thus *was* the other pillar *formed*. [16] And he made two molten chapiters to put on the heads of the pillars: five cubits *was* the height of one chapiter, and five cubits *was* the height of the other chapiter. [17] And he made two ornaments of net-work to cover the chapiters of the pillars; even a net for one chapiter, and a net for the other

chapiter. [18] And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed *the ornaments* for the second chapiter. [19] And on the heads of the pillars he made lily-work against the porch, of four cubits, [20] and a chamber over both the pillars, and above the sides an addition *equal to* the chamber in width. [21] And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz.

[22] 23 And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height *was* five cubits, and its circumference thirty-three cubits. [24] And stays underneath its rim round about compassed it ten cubits round; [25] And *there were* twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts *were* inward, and the sea *was* above upon them. [26] and its rim *was* as the work of the rim of a cup, a lily-flower, and the thickness of it *was* a span.

[27] And he made ten brazen bases: five cubits *was* the length of one base, and four cubits the breadth of it, and its height *was* six cubits. [28] And this work of the bases *was* formed with a border the them, and *there was* a border between the ledges. [29] And upon their borders between the projection *were* lions, and oxen, and cherubs: and on the projections, even so above, and also below *were* the places of lions and oxen, hanging work. [30] And *there were* four brazen wheels to one base; and *there were* brazen bases, and their four sides *answering to them*, side pieces under the bases. [31] And *there were* axles in the wheels under the base. [32] And the height of one wheel *was* a cubit and a half. [33] And the work of the wheels *was* as the work of chariot wheels: their axles, and their felloes, and *the rest of* their work, *were* all molten. [34] The four side pieces were at the four corners of each base; its shoulders *were formed* of the base. [35] And on the top of the base half a cubit *was* the size of it, *there was* a circle on the top of the base, and *there was* the top of its spaces and its borders: and it was open at the top of its spaces. [36] And its borders *were* cherubs, and lions, and palm-trees, upright, each *was* joined in front *and* within and round about. [37] According to the same form he made all the ten bases, *even* one order and one measure to all. [38] And he made ten brazen lavers, each laver containing forty baths, *and* measuring four cubits, each laver *placed* on a several base throughout the ten bases. [39] And he put five bases on the right side of

the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

[40] And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord: [41] two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars. [42] The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. [43] And the ten bases, and the ten lavers upon the bases. [44] And one sea, and the twelve oxen under the sea. [45] And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and *there were* eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass. [46] In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira. [47] There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

[48] And king Solomon took the furniture which *Chiram* made for the house of the Lord, the golden altar, and the golden table of shewbread. [49] And *he put* the five candlesticks on the left, and five on the right in front of the oracle, *being* of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold. [50] And *there were made* the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, *even* the holy of holies, and the golden doors of the temple.

[51] So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord.

Chapter 7

[1] And Solomon built a house for himself in thirteen years. [2] And he built the house with the wood of Libanus; its length *was* a hundred cubits, and its breadth *was* fifty cubits, and its height *was* of thirty cubits, and *it was made* with three rows of cedar pillars, and the pillars had side-pieces of cedar. [3] And he formed the house with chambers above on the sides of the pillars, and the number of the pillars *was each* row forty and five, [4] and *there were* three chambers, and space against space in three rows. [5] And all the doors and spaces formed like chambers *were* square, and from door to door *was a correspondence* in three rows. [6] And *he made* the porch of the pillars, *they were* fifty *cubits* long and fifty broad, the porch joining them in front; and the *other* pillars and the thick beam *were* in front of the house by the porches. [7] And *there was* the Porch of seats where he would judge, the porch of judgement.

[8] And their house where he would dwell, *had* one court communicating with these according to this work; and *he built* the house for the daughter of Pharao whom Solomon had taken, according to this porch.

[9] All these *were* of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court, [10] founded with large costly stones, stones of ten cubits and eight cubits *long*. [11] And above with costly stones, according to the measure of hewn stones, and with cedars. [12] *There were* three rows of hewn *stones* round about the great hall, and a row of sculptured cedar: and Solomon finished all his house.

Chapter 8

[1] And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion, [2] in the month of Athanin.

[3] And the priests took up the ark, [4] and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony. [5] And the king and all Israel *were occupied* before the ark, sacrificing sheep *and* oxen, without number. [6] And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs. [7] For the cherubs spread out their wings over the place of the ark, and the cherubs covered the ark and its holy things above. [8] And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without. [9] There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put *there* in Choreb, which *tables* the Lord made *as a covenant* with the children of Israel in their going forth from the land of Egypt.

[10] And it came to pass when the priests departed out of the holy place, that the cloud filled the house. [11] And the priests could not stand to minister because of the cloud, because the glory of the Lord filled the house.

[12] 13 [14] And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:) [15] and he said, Blessed *be* the Lord God of Israel to-day, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying, [16] From the day that I brought out my people Israel out of Egypt, I have not chosen a city in *any* one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to be over my people Israel. [17] And it was in the heart of my father to build a house to the name of the Lord God of Israel. [18] And the Lord said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart. [19] Nevertheless thou shalt not build the house, but thy son that has proceeded out of thy bowels, he shall build the house to my name. [20] And the Lord has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel,

as the Lord spoke, and I have built the house to the name of the Lord God of Israel. [21] And I have set there a place for the ark, in which is the covenant of the Lord, which the Lord made with our fathers, when he brought them out of the land of Egypt.

[22] And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: [23] and he said, Lord God of Israel, there is no God like thee in heaven above and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all his heart; [24] which thou hast kept toward thy servant David my father: for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as *at* this day. [25] And now, O Lord God of Israel, keep for thy servant David my father, *the promises* which thou hast spoken to him, saying, There shall not be taken from thee a man sitting before me on the throne of Israel, provided only thy children shall take heed to their ways, to walk before me as thou hast walked before me. [26] And now, O Lord God of Israel, let, I pray thee, thy word to David my father be confirmed.

[27] But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not suffice thee, how much less even this house which I have built to thy name? [28] Yet, O Lord God of Israel, thou shalt look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day, [29] that thine eyes may be open toward this house day and night, even toward the place which thou saidst, My name shall be there, to hear the prayer which thy servant prays at this place day and night. [30] And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place; and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.

[31] Whatsoever trespasses any *one* shall commit against his neighbor, — and if he shall take upon him an oath so that he should swear, and he shall come and make confession before thine altar in this house, [32] then shalt thou hear from heaven, and do, and thou shalt judge thy people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

[33] When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house, [34] then shalt thou hear from heaven, and be gracious to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to their fathers.

[35] When the heaven is restrained, and there is no rain, because they shall sin against thee, and the shall pray toward this place, and they shall make confession to thy name, and shall turn from their sins when thou shalt have humbled them, [36] then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.

[37] If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew, and if their enemy oppress them in *any* one of their cities, *with regard to* every calamity, every trouble, [38] every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house, [39] then shalt thou hearken from heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to *every* man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men: [40] that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

[41] And for the stranger who is not of thy people, [42] when they shall come and pray toward this place, [43] then shalt thou hear *them* from heaven, out of thine established dwelling-place, and thou shalt do according to all that the stranger shall call upon thee for, that all the nations may know thy name, and fear thee, as *do* thy people Israel, and may know that thy name has been called on this house which I have builded.

[44] *If it be* that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of the Lord toward the city which thou hast chosen, and the house which I have built to thy name, [45] then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

[46] *If it be* that they shall sin against thee, (for there is not a man who will not sin,) and thou shalt bring them and deliver them up before their enemies, and they that take *them* captive shall carry *them* to a land far or near, [47] and they shall turn their hearts in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate thee, saying, We have sinned, we have done unjustly, we have transgressed, [48] and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which

I have built to thy name: [49] then shalt thou hear from heaven thine established dwelling-place, [50] and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and according to all their transgressions wherewith they have transgressed against thee, and thou shalt cause them to be pitied before them that carried them captives, and they shall have compassion on them: [51] for *they are* thy people and thine inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron. [52] And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee. [53] Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God. — Then spoke Solomon concerning the house, when he had finished building it — He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?

[54] And it came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, *after* having knelt upon his knees, and his hands *were* spread out towards heaven.

[55] And he stood, and blessed all the congregation of Israel with a loud voice, saying, [56] Blessed *be* the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses. [57] May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us, [58] that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers. [59] And let these words, which I have prayed before the Lord our God, *be* near to the Lord our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel for ever. [60] that all the nations of the earth may know that the Lord God, he *is* God, and there is none beside. [61] And let our hearts be perfect toward the Lord our God, to walk also holily in his ordinances, and to keep his commandments, as at this day.

[62] And the king and all the children of Israel offered sacrifice before the Lord. [63] And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, two and twenty thousand oxen,

and hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord. [64] In that day the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering, and the sacrifices, and the fat of the peace-offerings, because the brazen altar which was before the Lord *was too* little to bear the whole-burnt-offering and the sacrifices of peace-offerings.

[65] And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days. [66] And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and *their* heart *was* glad because of the good things which the Lord had done to his servant David, and to Israel his people.

Chapter 9

[1] And it came to pass when Solomon had finished building the house of the Lord, and the king's house, and all the work of Solomon, whatever he wished to perform, [2] that the Lord appeared to Solomon a second time, as he appeared in Gabaon.

[3] And the Lord said to him, I have heard the voice of thy prayer, and thy supplication which thou madest before me: I have done for thee according to all thy prayer: I have hallowed this house which thou hast built to put my name there for ever, and mine eyes and my heart shall be there always. [4] And if thou wilt walk before me as David thy father walked, in holiness of heart and uprightness, and so as to do according to all that I commanded him, and shalt keep my ordinances and my commandments: [5] then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail thee a man to rule in Israel. [6] But if ye or your children do in any wise revolt from me, and do not keep my commandments and my ordinances, which Moses set before you, and ye go and serve other gods, and worship them: [7] then will I cut off Israel from the land which I have given them, and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations. [8] And this house, which is high, shall be *so that* every one that passes by it shall be amazed, and shall hiss; and they shall say, Wherefore has the Lord done thus to this land, and to this house? [9] And *men* shall say, Because they forsook the Lord their God, who brought out their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them: therefore the Lord has brought this evil upon them.

Then Solomon brought up the daughter of Pharao out of the city of David into his house which he built for himself in those days.

[10] *During* twenty years in which Solomon was building the two houses, the house of the Lord, and the house of the king, [11] Chiram king of Tyre helped Solomon with cedar wood, and fir wood, and with gold, and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee. [12] So Chiram departed from Tyre, and went into Galilee to see the cities which Solomon gave to him; and they pleased him not. And he said, [13] What *are* these cities which thou hast given me, brother? And he called them Boundary until this day. [14] And Chiram brought to Solomon a hundred and twenty talents of gold, [25] 26 even

that for which king Solomon built a ship in Gasion Gaber near Ælath on the shore of the extremity of the sea in the land of Edom. [27] And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners to row, men acquainted with the sea. [28] And they came to Sophira, and took thence a hundred and twenty talents of gold, and brought them to king Solomon.

Chapter 10

[1] And the queen of Saba heard of the name of Solomon, and the name of the Lord, and she came to try him with riddles. [2] And she came to Jerusalem with a very great train; and *there came* camels bearing spices, and very much gold, and precious stones: and she came in to Solomon, and told him all that was in her heart. [3] And Solomon answered all her questions: and there was not a question overlooked by the king which he did not answer her. [4] And the queen of Saba saw all the wisdom of Solomon, and the house which he built, [5] and the provision of Solomon and the sitting of his attendants, and the standing of his servants, and his raiment, and his cup-bearers, and his whole-burnt-offering which he offered in the house of the Lord, and she was utterly amazed. [6] And she said to king Solomon, *It was* a true report which I heard in my land of thy words and thy wisdom. [7] But I believed not them that told me, until I came and my eyes saw: and, behold, the words as they reported to me are not the half: thou hast exceeded in goodness all the report which I heard in my land. [8] Blessed *are* thy wives, blessed *are* these thy servants who stand before thee continually, who hear all thy wisdom. [9] Blessed be the Lord thy God, who has taken pleasure in thee, to set thee upon the throne of Israel, because the Lord loved Israel to establish *him* for ever; and he has made thee king over them, to execute judgment with justice, and in their causes.

[10] And she gave to Solomon a hundred and twenty talents of gold, and very many spices, and precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to king Solomon.

[11] And the ship of Chiram which brought the gold from Suphir, brought very much hewn timber and precious stones. [12] And the king made the hewn timber *into* buttresses of the house of the Lord and the king's house, and lyres and harps for singers: such hewn timber had not come upon the earth, nor have been seen anywhere until this day. [13] And king Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her by the hand of king Solomon: and she returned, and came into her own land, she and her servants.

[14] And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold. [15] Besides the tributes of them

that were subjects, both merchants and all the kings of the *country* beyond *the river*, and of the princess of the land.

[16] And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear. [17] And three hundred shields of beaten gold: and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.

[18] And the king made a great ivory throne, and gilded it with pure gold. [19] The throne *had* six steps, and calves in bold relief to the throne behind it, and side-pieces on either hand of the place of the seat, and two lions standing by the side-pieces, [20] and twelve lions standing there on the six steps on either side: it was not so done in any *other* kingdom. [21] And all the vessels made by Solomon *were* of gold, and the lavers *were* golden, and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not accounted of in the days of Solomon. [22] For Solomon had a ship of Tharsis in the sea with the ships of Chiram: one ship came to the king every three years out of Tharsis, *laden with* gold and silver, and wrought stones, and hewn stones.

This was the arrangement of the provision which king Solomon fetched to build the house of the Lord, and the house of the king, and the wall of Jerusalem, and the citadel; to fortify the city of David, and Assur, and Magdal, and Gazer, and Baethoron the upper, and Jethermath, and all the cities of the chariots, and all the cities of the horsemen, and the fortification of Solomon which he purposed to build in Jerusalem and in all the land, so that none of the people should rule over him that was left of the Chettite and the Amorite, and the Pherezite, and the Chananite, and the Evite, and the Jebusite, and the Gergesite, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel could not utterly destroy; and Solomon made them tributaries until this day. But of the children of Israel Solomon made nothing; for they were the warriors, and his servants and rulers, and captains of the third order, and the captains of his chariots, and his horsemen.

[23] And Solomon increased beyond all the kings of the earth in wealth and wisdom. [24] And all the kings of the earth sought the presence of Solomon, to hear his wisdom which the Lord *had* put into his heart. [25] And they brought every one their gifts, vessels of gold, and raiment, and stacte, and spices, and horses, and mules, a rate year by year. [26] And Solomon had four thousand mares for his chariots, and twelve thousand horsemen: and he put them in the cities of his chariots, and with the king

in Jerusalem: and he ruled over all the kings from the river to the land of the Philistines, and to the borders of Egypt.

[27] And the king made gold and silver in Jerusalem as stones, and he made cedars as the sycamores in the plain for multitude. [28] And the goings forth of Solomon's horsemen *was* also out of Egypt, and the king's merchants *were* of Thecue; and they received them out of Thecue at a price. [29] And that which proceeded out of Egypt went up *thus, even* a chariot for a hundred *shekels* of silver, and a horse for fifty *shekels* of silver: and thus for all the kings of the Chettians, and the kings of Syria, they came out by sea.

Chapter 11

[0] And king Solomon was a lover of women. [3] And he had seven hundred wives, princesses, and three hundred concubines. [1] And he took strange women, as well as the daughter of Pharao, Moabitish, Ammanitish women, Syrians and Idumeans, Chettites, and Amorites; [2] of the nations concerning whom the Lord forbade the children of Israel, *saying*, Ye shall not go in to them, and they shall not come in to you, lest they turn away your hearts after their idols: Solomon clave to these in love. [4] And it came to pass in the time of the old age of Solomon, that his heart was not perfect with the Lord his God, as *was* the heart of David his father. [5] and to Astarte the abomination of the Sidonians. [7] Then Solomon built a high place to Chamos the idol of Moab, and to their king the idol of the children of Ammon, [8] And thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols. [6] And Solomon did that which was evil in the sight of the Lord: he went not after the Lord, as David his father. And the strange women turned away his heart after their gods.

[9] And the Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared twice to him, [10] and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Lord God commanded him; neither was his heart perfect with the Lord, according to the heart of David his father. [11] And the Lord said to Solomon, Because it has been thus with thee, and thou hast not kept my commandments and my ordinances which I commanded thee, I will surely rend thy kingdom out of thy hand, and give it to thy servant. [12] Only in thy days I will not do it for David thy father's sake: *but* I will take it out of the hand of thy son. [13] Only I will not take away the whole kingdom: I will give one tribe to thy son for David my servant's sake, and for the sake of Jerusalem, the city which I have chosen.

[14] And the Lord raised up and enemy to Solomon, Ader the Idumaean, and Esrom son of Eliadae who *dwelt* in Raama, *and* Adadezer king of Suba his master; (and men gathered to him, and he was head of the conspiracy, and he seized on Damasec,)and they were adversaries to Israel all the days of Solomon: and Ader the Idumaean *was* of the seed royal in Idumaea. [15] And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slew every male in Idumaea; [16] (for Joab and all Israel

abode there six months in Idumaea, until he utterly destroyed every male in Idumaea;) [17] that Ader ran away, he and all the Idumaeans of the servants of his father with him; and they went into Egypt; and Ader *was then* a little child. [18] And there rise up men out of the city of Madiam, and they come to Pharan, and take men with them, and come to Pharao king of Egypt: and Ader went in to Pharao, and he gave him a house, and appointed him provision. [19] And Ader found great favour in the sight of Pharao, and he gave him his wife's sister in marriage, the elder sister of Thekemina. [20] And the sister of Thekemina bore to him, *even* to Ader, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharao, and Ganebath was in the midst of the sons of Pharao.

[21] And Ader heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Ader said to Pharao, Let me go, and I will return to my country. [22] And Pharao said to Ader, What lackest thou with me? that lo! thou seekest to depart to thy country? and Ader said to him, By all means let me go. [23] 24 [25] (22A) So Ader returned to his country; this *is* the mischief which Ader did, and he was a bitter enemy of Israel, and he reigned in the land of Edom.

[26] And Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a widow, *was* servant of Solomon. [27] And this *was* the occasion of his lifting up *his* hands against king Solomon: now king Solomon built the citadel, he completed the fortification of the city of David his father. [28] And the man Jeroboam was very strong; and Solomon saw the young man that he was active, and he set him over the levies of the house of Joseph.

[29] And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selonite the prophet found him in the way, and caused him to turn aside out of the way: and Achia was clad with a new garment, and they two *were* alone in the field. [30] And Achia laid hold of his new garment that was upon him, and tore it *into* twelve pieces: [31] and he said to Jeroboam, Take to thyself ten pieces, for thus saith the Lord God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give thee ten tribes. [32] Yet he shall have two tribes, for my servant David's sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel. [33] Because he forsook me, and sacrificed to Astarte the abomination of the Sidonians, and to Chamos, and to the idols of Moab, and to their king the abomination of the children of Ammon, and he walked not in my ways, to do that which was right before me, as David his father *did*. [34] Howbeit I will not take the whole kingdom out of his hand, (for I will certainly resist him all the

days of his life,) for David my servant's sake, whom I have chosen. [35] But I will take the kingdom out of the hand of his son, and give thee ten tribes. [36] But to his son I will give the two *remaining* tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there. [37] And I will take thee, and thou shalt reign as thy soul desires, and thou shalt be king over Israel. [38] And it shall come to pass, if thou wilt keep all the commandments that I shall give thee, and wilt walk in my ways, and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with thee, and will build thee a sure house, as I built to David.

[39] 40 And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Susakim king of Egypt, and he was in Egypt until Solomon died.

[41] And the rest of the history of Solomon, and all that he did, and all his wisdom, behold are not these things written in the book of the life of Solomon? [42] And the days *during* which Solomon reigned in Jerusalem over all Israel *were* forty years. [43] And Solomon slept with his fathers, and they buried him in the city of David his father. And it came to pass when Jeroboam son of Nabat heard *of it*, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Sarira in the mount of Ephraim. And king Solomon slept with his fathers, and Roboam his son reigned in his stead.

Chapter 12

[1] And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king. [2] 3 And the people spoke to king Roboam, saying, Thy father made our yoke heavy; [4] but do thou now lighten somewhat of the hard service of thy father, and of his heavy yoke which he put upon us, and we will serve thee. [5] And he said to them, Depart for three days, and return to me. And they departed.

[6] And the king referred *the matter* to the elders, who stood before Solomon his father while he was yet living, saying, How do ye advise that I should answer this people? [7] And they spoke to him, saying, If thou wilt this day be a servant to this people, and wilt serve them, and wilt speak to them good words, then will they be thy servants continually.

[8] But he forsook the counsel of the old men which they gave him, and consulted with the young men who were brought up with him, who stood in his presence. [9] And he said to them, What counsel do ye give? And what shall I answer to this people who speak to me, saying, Lighten somewhat of the yoke which thy father has put upon us?

[10] And the young men who had been brought up with him, who stood before his face, spoke to him, saying, Thus shalt thou say to this people who have spoken to thee, saying, Thy father made our yoke heavy, and do thou now lighten it from off us: thus shalt say to them, My little *finger shall be* thicker than my father's loins. [11] And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

[12] And all Israel came to king Roboam on the third day, as the king spoke to them, saying, Return to me on the third day. [13] And the king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him. [14] And he spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

[15] And the king hearkened not to the people, because the change was from the Lord, that he might establish his word which he spoke by Achia the Selonite concerning Jeroboam the son of Nabat. [16] And all Israel saw that the king did not hearken to them: and the people answered the king, saying, What portion have we in David? neither have we any

inheritance in the son of Jessae. Depart, O Israel, to thy tents: now feed thine own house, David. So Israel departed to his tents.

[17] 18 And the king sent Adoniram who was over the tribute; and they stoned him with stones, and he died: and king Roboam made haste to rise to flee to Jerusalem.

[19] So Israel rebelled against the house of David until this day. [20] And it came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly, and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

[21] And Roboam went into Jerusalem, and he assembled the congregation of Juda, and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon. [22] And the word of the Lord came to Samaia the man of God, saying, [23] Speak to Roboam the son of Solomon, king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, [24] Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return each man to his own home; for this thing is from me; and they hearkened to the word of the Lord, and they ceased from going up, according to the word of the Lord.

So king Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, and he reigned twelve years I Jerusalem: and his mother's name *was* Naanan, daughter of Ana son of Naas king of the children of Ammon. And he did that which was evil in the sight of the Lord, and walked not in the way of David his father.

And there was a man of mount Ephraim, a servant to Solomon, and his name was Jeroboam: and the name of his mother was Sarira, a harlot: and Solomon made him head of the levies of the house of Joseph: and he built for Solomon Sarira in mount Ephraim; and he had three hundred chariots of horses: he built the citadel with the levies of the house of Ephraim; he fortified the city of David, and aspired to the kingdom, And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

And Jeroboam heard in Egypt that Solomon was dead: and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land: and Susakim said to him, Ask and request, and I will grant it thee. And Susakim gave to Jeroboam Ano the eldest sister of

Thekemina his wife: she was great among the daughters of the king, and she bore to Jerobaom Abia his son: and Jeroboam said to Susakim, Let me indeed go, and I will depart.

And Jeroboam departed out of Egypt, and came into the land of Saria that was in mount Ephraim, and thither the whole in mount Ephraim, and thither the whole tribe of Ephraim assembles, and Jeroboam built a fortress there.

And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: and he said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness. Now there was a man in Selom, an his name *was* Achia: and he was sixty years old, and the word of the Lord was with him. And Jeroboam said to his wife, Arise, and take in thine hand loaves for the man of God, and cakes for his children, and grapes, and a pot of honey. And the woman arose, and took in her hand bread, and two cakes, and grapes, and a pot of honey, for Achia: and the man *was* old, and his eyes were dim, so that he could not see. And she arose, up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam, and thou shalt say to her, Come in, and stand not *still*: for thus saith the Lord, I send grievous tidings to thee. And Ano went in to the man of God; and Achia said to her, Why hast thou brought me bread and grapes, and cakes, and a pot of honey? Thus saith the Lord, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, *even* into Sarira, that thy maidens shall come out to meet thee, and shall say to thee, The child is dead: for thus saith the Lord, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, *them* the dogs shall eat, and him that eat, and he shall lament for the child, saying, *Woe is me*, Lord! For there has been found in him some good thing touching the Lord.

And the woman departed, when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet *her*. And Jeroboam went to Sikima in mount Ephraim, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither. And the word of the Lord came to Samaias son of Enlami, saying, Take to thyself a new garment which has not gone into the water, and rend it into twelve piees; and thou shalt five some to Jeroboam, and shalt say to him, thus saith the Lord, Take to thyself ten

pieces to cover thee: and Jeroboam took *them*: and Samaias said, Thus saith the Lord concerning the ten tribes of Israel.

And the people said to Roboam the son of Solomon, Thy father make his yoke heavy upon us, and made the meat of his table heavy; and now thou shalt lighten them upon us, and we will serve thee. And Roboam said to the people, Wait three days, and I will return you an answer: and Roboam said, Bring in to me the elders, and I will take counsel with them what I shall answer to the people on the third day, So Roboam spoke in their ears, as the people sent to him to *say*: and the elders of the people said, Thus the people have spoken to thee.

And Roboam rejected their counsel, and it pleased him not: and he sent and brought in thouse who had been brought up with him; and he said to them, Thus and thus has the people sent to me to say: and they that had been brought up with him said, Thus shalt thou speak to the people saying, My little *finger* shall be thicker than my father's loins; my father scourged you with whips, a\but I will rule you with scorpions.

And the saying pleased Roboam, and he answered the people as the young men, they that were brought up with him, counselled him: and all the people spoke as one man, every one to his neighbor, and they cried out all together, saying, We have no part in David, nor inheritance in the son of Jessae: to they tents, O Israel, every one; for this man is not for a prince or a ruler over us. And all the people was dispersed from Sikima, and they departed every one to his tent: and Roboam strengthened him self and departed, and mounted his chariot, and entered into Jerusalem: and there follow him the whole tribe of Juda, and the whole tribe of Benjamin. And it came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin, and went up to fight with Jeroboam at Sikima. And the word of the Lord came to Sameas the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return every man to his house, for this thing is from me. And they hearkened to the word of the Lord, and forbore to go up, according to the word of the Lord.

[25] And Jeroboam built Sikima in mount Ephraim and dwelt in it, and went forth thence and built Phanuel. [26] And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David. [27] If this people shall go up to offer sacrifice in the house of the Lord at Jerusalem, then the heart of the people will return to the Lord, and to their master, to Roboam king of Juda, and they will slay me. [28] And the

king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you to have gone *hitherto* to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt. [29] And he put one in Bethel, and he put the other in Dan. [30] And this thing became a sin; and the people went before one as far as Dan, and left the house of the Lord. [31] And he made houses on the high places, and made priests of any part of the people, who were not of the sons of Levi.

[32] And Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Juda; [33] and went up to the altar which he made in Baethel to sacrifice to the heifers which he made, and he placed in Baethel the priests of the high places which he had made. And he went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; and he made a feast to the children of Israel, and went up to the altar to sacrifice.

Chapter 13

[1] And behold, there came a man of God out of Juda by the word of the Lord to Baethel, and Jeroboam stood at the altar to sacrifice. [2] And he cried against the altar by the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a son is *to be* born to the house of David, Josias by name; and he shall offer upon thee the priests of the high places, *even* of them that sacrifice upon thee, and *he* shall burn men's bones upon thee. [3] And in that day one shall give a sign, saying, This *is* the word which the Lord has spoken, saying, Behold, the altar is rent, and the fatness upon it shall be poured out.

[4] And it came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Baethel, that the king stretched forth his hand from the altar, saying, Take hold of him. And, behold, his hand, which he stretched forth against him, withered, and he could not draw it back to himself. [5] And the altar was rent, and the fatness was poured out from the altar, according to the sign which the man of God gave by the word of the Lord. [6] And king Jeroboam said to the man of God, Intreat the Lord thy God, and let my hand be restored to me. And the man of God intreated the Lord, and he restored the king's hand to him, and it became as before.

[7] And the king said to the man of God, Enter with me into the house, and dine, and I will give thee a gift. [8] And the man of God said to the king, If thou shouldest give me the half of thine house, I would not go in with thee, neither will I eat bread, neither will I drink water in this place; for thus the Lord charged me by *his* word, saying, [9] Eat no bread, and drink no water, and return not by the way by which thou camest. [10] So he departed by another way, and returned not by the way by which he came to Baethel.

[11] And there dwelt an old prophet in Baethel; and his sons came and told him all the works that the man of God did on that day in Baethel, and the words which he spoke to the king: and they turned the face of their father. [12] And their father spoke to them, saying, Which way went he? and his sons shew him the way by which the man of God who came out of Juda went up. [13] And he said to his sons, Saddle me the ass: and they saddled him the ass, and he mounted it, [14] and went after the man of God, and found him sitting under an oak: and he said to him, Art thou the man of God that came out of Juda? And he said to him, I *am*. [15] And he said to him, Come with me, and eat bread. [16] And he said, I shall not

by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place. [17] For thus the Lord commanded me by word, saying, Eat not bread there, and drink not water, and return not thither by the way by which thou camest.

[18] And he said to him, I also am a prophet as thou *art*; and an angel spoke to me by the word of the Lord, saying, Bring him back to thee into thy house, and let him eat bread and drink water: but he lied to him. [19] And he brought him back, and he ate bread and drank water in his house.

[20] And it came to pass while they were sitting at the table, that the word of the Lord came to the prophet that brought him back; [21] and he spoke to the man of God that came out of Juda, saying, Thus saith the Lord, Because thou hast resisted the word of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, [22] but hast returned, and eaten bread and drunk water in the place of which he spoke to thee, saying, Thou shalt not eat bread, and shalt not drink water; *therefore* thy body shall in nowise enter into the sepulchre of thy fathers.

[23] And it came to pass after he had eaten bread and drunk water, that he saddled the ass for him, and he turned and departed. [24] And a lion found him in the way, and slew him; and his body was cast out in the way, and the ass was standing by it, and the lion *also* was standing by the body. [25] And, behold, men *were* passing by, and saw the carcase cast in the way, and the lion was standing near the carcase: and they went in and spoke *of it* in the city where the old prophet dwelt. [26] And *the prophet* that turned him back out of the way heard, and said, This is the man of God who rebelled against the word of the Lord. [27] 28 And he went and found the body cast in the way, and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God, and had not torn the ass.

[29] And the prophet took up the body of the man of God, and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb, [30] and they bewailed him, *saying*, Alas, brother. [31] And it came to pass after he had lamented him, that he spoke to his sons, saying, Whenever I die, bury me in this tomb wherein the man of God is buried; lay me by his bones, that my bones may be preserved with his bones. [32] For the word will surely come to pass which he spoke by the word of the Lord against the altar in Baethel, and against the high houses in Samaria.

[33] And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the *high places*: whoever would, he consecrated him, and he became a priest for the high places. [34] And this

thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

Chapter 14

[1] 2 [3] 4 [5] 6 [7] 8 [9] 10 [11] 12 [13] 14 [15] 16 [17] 18 [19] 20 [21] And Roboam son of Solomon ruled over Juda. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name *was* Naama the Ammonitess. [22] And Roboam did evil in the sight of the Lord; and he provoked him in all the things which their fathers did in their sins which they sinned. [23] And they built for themselves high places, and pillars, and *planted* groves on every high hill, and under every shady tree. [24] And there was a conspiracy in the land, and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.

[25] And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem; [26] and took all the treasures of the house of the Lord, and the treasures of the king's house, and the golden spears which David took out of the hand of the sons of Adrazaar king of Suba, and brought them into Jerusalem, even all that he took, *and* the golden shields which Solomon had made, [and carried them away into Egypt.] [27] And king Roboam made brazen shields instead of them; and the chiefs of the body guard, who kept the gate of the house of the king, were placed in charge over them. [28] And it came to pass when the king went into the house of the Lord, that the body guard took them up, and fixed them in the chamber of the body guard.

[29] And the rest of the history of Roboam, and all that he did, behold, are they not written in the book of the chronicles of the kings of Juda? [30] And there was war between Roboam and Jeroboam continually. [31] And Roboam slept with his fathers, and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

Chapter 15

[1] And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Juda. [2] And he reigned three years over Jerusalem: and his mother's name *was* Maacha, daughter of Abessalom. [3] And he walked in the sins of his father which he wrought in his presence, and his heart was not perfect with the Lord his God, as *was* the heart of his father *David*. [4] Howbeit for David's sake the Lord gave him a remnant, that he might establish his children after him, and might establish Jerusalem. [5] Forasmuch as David did that which was right in the sight of the Lord: he turned not from any thing that he commanded him all the days of his life.

[6] 7 And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And there was war between Abiu and Jeroboam. [8] And Abiu slept with his fathers in the twenty-fourth year of Jeroboam; and he is buried with his fathers in the city of David: And Asa his son reigns in his stead.

[9] In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda. [10] And he reigned forty-one years in Jerusalem: and his mother's name *was* Ana, daughter of Abessalom. [11] And Asa did that which was right in the sight of the Lord, as David his father. [12] And he removed the sodomites out of the land, and abolished all the practices which his fathers had kept up. [13] And he removed Ana his mother from being queen, forasmuch as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Kedron. [14] But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days. [15] And he brought in the pillars of his father, he even brought in his gold and silver pillars into the house of the Lord, and *his* vessels.

[16] And there was war between Asa and Baasa king of Israel all their days. [17] And Baasa king of Israel went up against Juda, and built Rama, so that no one should go out or come in for Asa king of Juda.

[18] And Asa took all the silver and the gold that was found in the treasures of the house of the Lord, and in the treasures of the king's house, and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying, [19] Make a covenant between me and thee, and between my father and thy father: lo! I have sent forth to thee gold and silver *for* gifts: come, break thy league with Baasa king of

Israel, that he may go up from me. [20] And the son of Ader hearkened to king Asa, and sent the chiefs of his forces to the cities of Israel; and they smote Ain, Dan, and Abel of the house of Maacha, and all Chennereth, as far as the whole land of Nephthali. [21] And it came to pass when Baasa heard it, that he left off building Rama, and returned to Thersa.

[22] And king Asa charged all Juda without exception: and they take up the stones of Rama and its timbers *with* which Baasa was building; and king Asa built with them upon the whole hill of Benjamin, and the watch-tower.

[23] And the rest of the history of Asa, and all his mighty deeds which he wrought, and the cities which he built, behold, are not these written in the book of the chronicles of the kings of Juda? Nevertheless in the time of his old age he was diseased in his feet. [24] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Josaphat his son reigns in his stead.

[25] And Nabat son of Jeroboam reigns over Israel in the second year of Asa king of Juda, and he reigned two years in Israel. [26] And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sins wherein he caused Israel to sin.

[27] And Baasa son of Achia, *who was* over the house of Belaan son of Achia, conspired against him, and smote him in Gabathon of the Philistines; for Nabat and all Israel were besieging Gabathon. [28] And Baasa slew him in the third year of Asa son of Asa king of Juda; and reigned in his stead. [29] And it came to pass when he reigned, that he smote the whole house of Jeroboam, and left none that breathed of Jeroboam, until he has destroyed him utterly, according to the word of the Lord which he spoke by his servant Achia the Selonite, [30] for the sins of Jeroboam, who led Israel into sin, even by his provocation wherewith he provoked the Lord God of Israel. [31] And the rest of the history of Nabat, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

[32] 33 And in the third year of Asa king of Juda, Baasa the son of Achia begins to reign over Israel in Thersa, twenty and four years. [34] And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam the son of Nabat, and in his sins, as he caused Israel to sin.

Chapter 16

[1] And the word of the Lord came by the hand of Ju son of Anani to Baasa, *saying*, [2] Forasmuch as I lifted thee up from the earth, and made thee ruler over my people Israel; and thou hast walked in the way of Jeroboam, and hast caused my people Israel to sin, to provoke me with their vanities; [3] Behold, I raise up *enemies* after Baasa, and after his house; and I will make thy house as the house of Jeroboam son of Nabat. [4] Him the dies of Baasa in the city the dogs shall devour, and him that dies of his in the field the birds of the sky shall devour.

[5] Now the rest of the history of Baasa, and all that he did, and his mighty acts, behold, are not these written in the book of the chronicles of the kings of Israel? [6] And Baasa slept with his fathers, and they bury him in Thersa; and Ela his son reigns in his stead.

[7] And the Lord spoke by Ju the son of Anani against Baasa, and against his house, *even* all the evil which he wrought before the Lord to provoke him to anger by the works of his hands, in being like the house of Jeroboam; and because he smote him.

[8] And Ela son of Baasa reigned over Israel two years in Thersa. [9] And Zambri, captain of half his cavalry, conspired against him, while he was in Thersa, drinking himself drunk in the house of Osa the steward at Thersa. [10] And Zambri went in and smote him and slew him, and reigned in his stead. [11] And it came to pass when he reigned, when he sat upon his throne, [12] that he smote all the house of Baasa, according to the word which the Lord spoke against the house of Baasa, and to Ju the prophet, [13] for all the sins of Baasa and Ela his son, as he led Israel astray to sin, to provoke the Lord God of Israel with their vanities. [14] And the rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?

[15] And Zambri reigned in Thersa seven days: and the army of Israel *was* encamped against Gabathon of the Philistines. [16] And the people heard in the army, saying, Zambri has conspired and smitten the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel. [17] And Ambri went up, and all Israel with him, out of Gabathon; and they besieged Thersa. [18] And it came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king, and burnt the king's house over him, and died. [19] Because of his sins which he committed, doing that which was evil in the sight of the Lord, so as to walk in the way of Jeroboam

the son of Nabat, and in his sins wherein he caused Israel to sin. [20] And the rest of the history of Zambri, and his conspiracies wherein he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

[21] Then the people of Israel divides; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri. [22] The people that followed Ambri overpowered the people that followed Thamni son of Gonath; and Thamni died and Joram his brother at that time, and Ambri reigned after Thamni.

[23] In the thirty-first year of king Asa, Ambri begins to reign over Israel twelve years: he reigns six years in Thersa. [24] And Ambri bought the mount Semeron of Semer the lord of the mountain for two talents of silver; and he built *upon* the mountain, and they called the name of the mountain *on* which he built, after the name of Semer the lord of the mount, Semeron. [25] And Ambri did that which was evil in the sight of the Lord, and wrought wickedly beyond all that were before him. [26] And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he caused Israel to sin, to provoke the Lord God of Israel by their vanities. [27] And the rest of the acts of Ambri, and all that he did, and all his might, behold, *are* not these things written in the book of the chronicles of the kings of Israel?

[28] And Ambri slept with his fathers, and is buried in Samaria; and Achaab his son reigns in his stead.

And in the eleventh year of Ambri Josaphat the son of Asa reigns, *being* thirty-five years old in the beginning of his reign, and he reigned twenty-five years in Jerusalem: and his mother's name *was* Gazuba, daughter of Seli. And he walked in the way of Asa his father, and turned not from it, *even* from doing right in the eyes of the Lord: only they removed not *any* of the high places; they sacrificed and burnt incense on the high places. Now the engagements which Josaphat made with the king of Israel, and all his mighty deeds which he performed, and the enemies whom he fought against, behold, *are* not these written in the book of the chronicles of the kings of Juda? and the remains of the prostitution which they practiced in the days of Asa his father, he removed out of the land: and there was no king in Syria, *but* a deputy.

And king Josaphat made a ship at Tharsis to go to Sophir for gold: but it went not, for the ship was broken at Gasion Gaber. Then the king of Israel said to Josaphat, I will send forth thy servants and my servants in the ship: but Josaphat would not. And Josaphat slept with his fathers, and

is buried with his fathers in the city of David: and Joram his son reigned in his stead.

[29] In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years. [30] And Achaab did that which was evil in the sight of the Lord, and did more wickedly than all that were before him. [31] And it was not enough for him to walk in the sins of Jeroboam the son of Nabat, but he took to wife, Jezabel the daughter of Jethebaal king of the Sidonians; and he went and served Baal, and worshiped him. [32] And he set up an alter to Baal, in the house of his abominations, which he built in Samaria. [33] And Achaab made a grove; and Achaab did yet more abominably, to provoke the Lord God of Israel, and *to sin against* his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

[34] And in his days Achiel the Baethelite built Jericho: he laid the foundation of it in Abiron his first-born, and he set up the doors of it in Segub his younger son, according to the word of the Lord which he spoke by Joshua the son of Naue.

Chapter 17

[1] And Eliu the prophet, the Thesbite of Thesbae of Galaad, said to Achaab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, there shall not be these years dew nor rain, except by the word of my mouth.

[2] And the word of the Lord came to Eliu, *saying*, [3] Depart hence eastward, and hide thee by the brook of Chorrath, that is before Jordan. [4] And it shall be *that* thou shalt drink water of the brook, and I will charge the ravens to feed thee there. [5] And Eliu did according to the word of the Lord, and he sat by the brook of Chorrath before Jordan. [6] And the ravens brought him loaves in the morning, and flesh in the evening and he drank water of the brook. [7] And it came to pass after some time, that the brook was dried up, because there had been no rain upon the earth.

[8] And the word of the Lord came to Eliu, *saying*, [9] Arise, and go to Sarepta of the Sidonian *land*: behold, I have there commanded a widow-woman to maintain thee. [10] And he arose and went to Sarepta, and came to the gate of the city: and, behold, a widow-woman was there gathering sticks; and Eliu cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink. [11] And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand. [12] And the woman said, *As* the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die.

[13] And Eliu said to her, Be of good courage, go in and do according to thy word: but make me thereof a little cake, and thou shalt bring *it* out to me first, and thou shalt make *some* for thyself and thy children last. [14] For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth. [15] And the woman went and did *so*, and did eat, she, and he, and her children. [16] And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Eliu.

[17] And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. [18] And she said to Eliu, What have I to

do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son?

[19] And Eliu said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed. [20] And Eliu cried aloud, and said, Alas, O Lord, the witness of the widow with whom I sojourn, thou hast wrought evil *for her* in slaying her son. [21] And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him. [22] And it was so, and the child cried out, [23] and he brought him down from the upper chamber into the house, and gave him to his mother; and Eliu said, See, thy son lives. [24] And the woman said to Eliu, Behold, I know that thou *art* a man of God, and the word of the Lord in thy mouth *is* true.

Chapter 18

[1] And it came to pass after many days, that the word of the Lord came to Eliu in the third year, saying, Go, and appear before Achaab, and I will bring rain upon the face of the earth. [2] And Eliu went to appear before Achaab: and the famine *was* severe in Samaria.

[3] And Achaab called Abdiu the steward. Now Abdiu feared the Lord greatly. [4] And it came to pass when Jezabel smote the prophets of the Lord, that Abdiu took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. [5] And Achaab said to Abdiu, Come, and let us go through the land, and to the fountains of water, and to the brooks, if by any means we may find grass, and may save the horses and mules, and so they will not perish from the tents. [6] And they made a division of the way between them to pass through it: Achaab went one way, and Abdiu went by another way alone. [7] And Abdiu was alone in the way; and Eliu came alone to meet him: and Abdiu hasted, and fell upon his face, and said, My lord Eliu, art thou *indeed* he? [8] And Eliu said to him, I *am*: go say to thy master, Behold, Eliu *is here*. [9] And Abdiu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me? [10] *As* the Lord thy God lives, there is not a nation or kingdom, whither my lord has not sent to seek thee; and if they said, He is not *here*, then has he set fire to the kingdom and its territories, because he has not found thee. [11] And now thou sayest, Go, tell thy lord, Behold, Eliu *is here*. [12] And it shall come to pass when I shall have departed from thee, that the Spirit of the Lord shall carry thee to a land which I know not, and I shall go in to tell the matter to Achaab, and he will not find thee and will slay me: yet thy servant fears the Lord from his youth. [13] Has it not been told to thee my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty in a cave, and fed them with bread and water? [14] And now thou sayest to me, Go, say to thy master, Behold, Eliu *is here*: and he shall slay me. [15] And Eliu said, *As* the Lord of Hosts before whom I stand lives, to-day I will appear before him.

[16] And Abdiu went to meet Achaab, and told him: and Achaab hasted forth, and went to meet Eliu. [17] And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel? [18] And Eliu said, I do not pervert Israel; but it is thou and thy father's house, in that ye forsake the Lord your God, and thou hast gone after Baalim. [19] And now send, gather to me all Israel to mount Carmel,

and the prophets of shame four hundred and fifty, and the prophets of the groves four hundred, that eat *at* Jezabel's table.

[20] And Achaab sent to all Israel, and gathered all the prophets to mount Carmel.

[21] And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both feet? if the Lord be God, follow him; but if Baal, follow him. And the people answered not a word. [22] And Eliu said to the people, I am left, the only one prophet of the Lord; and the prophets of Baal *are* four hundred and fifty men, and the prophets of the groves four hundred. [23] Let them give us two oxen, and let them choose one for themselves, and cut it in pieces, and lay it on the wood, and put no fire *on* the wood: and I will dress the other bullock, and put on no fire. [24] And do ye call loudly on the name of your gods, and I will call on the name of the Lord my God, and it shall come to pass that the God who shall answer by fire, he *is* God. And all the people answered and said, The word which thou hast spoken *is* good.

[25] And Eliu said to the prophets of shame, Choose to yourselves one calf, and dress it first, for ye *are* many; and call ye on the name of your god; but apply no fire. [26] And they took the calf and drest it, and called on the name of Baal from morning till noon, and said, hear us, O Baal, hear us. And there was no voice, neither was there hearing, and they ran up and down on the alter which they *had* made. [27] And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep, and is to be awaked. [28] And they cried with a loud voice, and cut themselves according to their custom with knives and lancets until the blood gushed out upon them. [29] And they prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Thesbite spoke to the prophets of the abominations, saying, Stand by for the present, and I will offer my sacrifice. And they stood aside and departed.

[30] And Eliu said to the people, Come near to me. And all the people came near to him. [31] And Eliu took twelve stones, according to the number of the tribes of Israel, as the Lord spoke to him, saying, Israel shall be thy name. [32] And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar. [33] And he piled the cleft wood on the altar which he *had* made, and divided the whole-burnt-offering, and laid *it* on the wood, and laid *it* in order on the altar, and said, Fetch me four pitchers of water, and pour *it* on the

whole-burnt-offering, and on the wood. And they did so. [34] And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. [35] And the water ran round about the altar, and they filled the trench with water.

[36] And Eliu cried aloud to the heaven, and said, Lord God of Abraam, and Isaac, and Israel, answer me, O Lord, answer me this day by fire, and let all this people know that thou art the Lord, the God of Israel, and I *am* thy servant, and for thy sake I have wrought these works. [37] Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and thou hast turned back the heart of this people. [38] Then fire fell from the Lord out of heaven, and devoured the whole-burnt-offerings, and the wood and the water that was in the trench, and the fire licked up the stones and the earth.

[39] And all the people fell upon their faces, and said, Truly the Lord *is* God; he *is* God. [40] And Eliu said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliu brings them down to the brook Kisson, and he slew them there.

[41] And Eliu said to Achaab, Go up, and eat and drink, for *there is* a sound of the coming of rain. [42] And Achaab went up to eat and to drink; and Eliu went up to Carmel, and stooped to the ground, and put his face between his knees, [43] and said to his servant, Go up, and look toward the sea. And the servant looked, and said, There is nothing: and Eliu said, Do thou then go again seven times. [44] And the servant went again seven times: and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man’s foot brought water; and he said, Go up, and say to Achaab, make ready thy chariot, and go down, lest the rain overtake thee. [45] And it came to pass in the meanwhile, that the heaven grew black with clouds and wind, and there was a great rain. And Achaab wept, and went to Jezrael. [46] And the hand of the Lord *was* upon Eliu, and he girt up his loins, and ran before Achaab to Jezrael.

Chapter 19

[1] And Achaab told Jezabel his wife all that Eliu *had* done, and how he *had* slain the prophets with the sword. [2] And Jezabel sent to Eliu, and said, If thou art Eliu and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to-morrow as the life of one of them. [3] And Eliu feared, and rose, and departed for his life: and he comes to Bersabee *to* the land of Juda, and he left his servant there.

[4] And he himself went a day's journey in the wilderness, and came and sat under a juniper tree; and asked concerning his life that he might die, and said, Let it be enough now, O Lord, take, I pray thee, my life from me; for I am no better than my fathers. [5] And he lay down and slept there under a tree; and behold, some one touched him, and said to him, Arise and eat. [6] And Eliu looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down. [7] And the angel of the Lord returned again, and touched him, and said to him, Arise, and eat, for the journey *is* far from thee. [8] And he arose, and ate and drank, and went in the strength of that meat forty days and forty nights to mount Choreb.

[9] And he entered there into a cave, and rested there; and, behold, the word of the Lord *came* to him, and he said, What *doest* thou here, Eliu? [10] And Eliu said, I have been very jealous for the Lord Almighty, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I only am left alone, and they seek my life to take it. [11] And he said, Thou shalt go forth to-morrow, and shalt stand before the Lord in the mount; behold, the Lord will pass by. And, behold, a great *and* strong wind rending the mountains, and crushing the rocks before the Lord; *but* the Lord *was* not in the wind; and after the wind an earthquake; *but* the Lord *was* not in the earthquake: [12] and after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire the voice of a gentle breeze.

[13] And it came to pass when Eliu heard, that he wrapt his face in his mantle, and went forth and stood in the cave: and, behold, a voice *came* to him and said, What *doest* thou here, Eliu? [14] And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken thy covenant, and they have overthrown thine altars, and have slain thy prophets with the sword! and I am left entirely alone, and they seek my life to take it. [15] And the Lord said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt

go and anoint Azael to be king over Syria. [16] And Ju the son of Namessi shalt thou anoint to be king over Israel; and Elisaie the son of Saphat shalt thou anoint to be prophet in thy room. [17] And it shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisaie shall slay. [18] And thou shalt leave in Israel seven thousand men, all the knees which had not bowed themselves to Baal, and every mouth which had not worshipped him.

[19] And he departed thence, and finds Elisaie the son of Saphat, and he was ploughing with oxen; *there were* twelve yoke before him, and he with the twelve, and he passed by to him, and cast his mantle upon him. [20] And Elisaie left the cattle, and ran after Eliu and said, I will kiss my father, and follow after thee. And Eliu said, Return, for I have done *a work* for thee. [21] And he returned from following him, and took a yoke of oxen, and slew them, and boiled them with the instruments of the oxen, and gave to the people, and they ate: and he arose, and went after Eliu, and ministered to him.

Chapter 20

[1] And Nabuthai the Jezraelite had a vineyard, near the threshingfloor of Achaab king of Samaria. [2] And Achaab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it *is* near my house: and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs. [3] And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

[4] And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread. [5] And Jezabel his wife went in to him, and spoke to him, *saying*, Why *is* thy spirit troubled, and *why* dost thou eat no bread? [6] And he said to her, Because I spoke to Nabuthai the Jezraelite, saying, Give me thy vineyard for money; or if thou wilt, I will give thee another vineyard for it: and he said, I will not give thee the inheritance of my fathers. [7] And Jezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be thine own *master*, and I will give thee the vineyard of Nabuthai the Jezraelite.

[8] And she wrote a letter in the name of Achaab, and sealed it with his seal, and sent the letter to the elders, and to the freemen who dwelt with Nabuthai. [9] And it was written in the letters, saying, Keep a fast, and set Naboth in a chief place among the people. [10] And set two men, sons of transgressors, before him, and let them testify against him, saying, He blessed God and the king: and let them lead him forth, and stone him, and let them die.

[11] And the men of his city, the elders, and the nobles who dwelt in his city, did as Jezabel sent to them, and as it had been written in the letters which she sent to them. [12] And they proclaimed a fast, and set Nebuthai in a chief place among the people. [13] And two men, sons of transgressors, came in, and sat opposite him, and bore witness against him, saying, Thou hast blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died. [14] And they sent to Jezabel, saying, Nabuthai is stoned, and is dead.

[15] And it came to pass, when Jezabel heard *it*, that she said to Achaab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to thee: for Nebuthai is not alive, for he is dead. [16] And it came to pass, when Achaab heard that Nabuthai the Jezraelite was dead, that he rent his garments, and put on sackcloth. And

it came to pass afterward, that Achaab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.

[17] And the Lord spoke to Eliu the Thesbite, saying, [18] Arise, and go down to meet Achaab king of Israel, who is in Samaria, for he *is* in the vineyard of Nabuthai, for he has gone down thither to take possession of it. [19] And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain and taken possession, therefore thus saith the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood. [20] And Achaab said to Eliu, Hast thou found me, mine enemy? and he said, I have found *thee*: because thou hast wickedly sold thyself to work evil in the sight of the Lord, to provoke him to anger; [21] behold, I bring evil upon thee: and I will kindle a fire after thee, and I will utterly destroy every male of Achaab, and him that is shut up and him that is left in Israel. [22] And I will make thy house as the house of Jeroboam the son of Nabat, and as the house of Baasa son of Achia, because of the provocations wherewith thou hast provoked *me*, and caused Israel to sin. [23] And the Lord spoke of Jezabel, saying, The dogs shall devour her within the fortification of Jezrael. [24] Him that is dead of Achaab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

[25] But Achaab *did* wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezabel led him astray. [26] And he did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

[27] And because of the word, Achaab was pierced with sorrow before the Lord, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezraelite, and went his way. [28] And the word of the Lord came by the hand of his servant Eliu concerning Achaab, and the Lord said, [29] Hast thou seen how Achaab has been pricked *to the heart* before me? I will not bring on the evil in his days, but in his son’s days will I bring on the evil.

Chapter 21

[1] And the son of Ader gathered all his forces, and went up and besieged Samaria, *he* and thirty-two kings with him, and all *his* horse and chariots: and they went up and besieged Samaria, and fought against it. [2] And he sent into the city to Achaab king of Israel, and said to him, Thus says the son of Ader, [3] Thy silver and thy gold are mine, and thy wives and thy children are mine. [4] And the king of Israel answered and said, As thou hast said, my lord, O king, I am thine, and all mine *also*.

[5] And the messengers came again, and said, Thus says the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children. [6] For at this time to-morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take *them*. [7] And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives, and concerning my sons, an concerning my daughters: I have not kept back from him my silver and my gold. [8] And the elders and all the people said to him, Hearken not, and consent not. [9] And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

[10] And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry. [11] And the king of Israel answered and said, Let it be sufficient; let not the humpbacked boast as he that is upright. [12] And it came to pass when he returned him this answer, he and all the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city.

[13] And, behold, a prophet came to Achaab king of Israel, and said, Thus saith the Lord, Hast thou seen this great multitude? behold, I give it this day into thine hands; and thou shalt know that I *am* the Lord. [14] And Achaab said, Whereby? And he said, Thus saith the Lord, by the young men of the heads of the districts. And Achaab said, Who shall begin the battle? and he said, Thou.

[15] And Achaab numbered the young men the heads of the districts, and they were two hundred and thirty: and afterwards he numbered the

people, *even* every man fit for war, seven thousand. [16] And he went forth at noon, an the son of Ader was drinking *and* getting drunk in Socchoth, he and the kings, *even* thirty and two kings, his allies. [17] And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, There are men come forth out of Samaria. [18] And he said to them, If they come forth peaceably, take them alive; and if they come forth to war, take them alive: [19] and let not the young men the heads of the districts go forth of the city. And the force that was behind them [20] smote each one the man next to him; and each one a second time smote the man next to him: and Syria fled, and Israel pursued them; and the son of Ader, *even* the king of Syria, escapes on the horse of a horseman. [21] And the king of Israel went forth, and took all the horses and the chariots, and smote *the enemy* with a great slaughter in Syria. [22] And the prophet came to the king of Israel, and said, Strengthen thyself, and observe, and see what thou shalt do; for at the return of the year the son of Ader king of Syria comes up against thee.

[23] And the servants of the king of Syria, even they said, The God of Israel *is* a God of mountains, and not a God of valleys; therefore has he prevailed against us: but if we should fight against them in the plain, verily we shall prevail against them. [24] And do thou this thing: Send away the kings, each one to his place, and set princes in their stead. [25] And we will give thee *another* army according to the army that was destroyed, and cavalry according to the cavalry, and chariots according to the chariots, and we will fight against them in the plain, and we shall prevail against them. And he hearkened to their voice, and did so.

[26] And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Apheca to war against Israel. [27] And the children of Israel were numbered, and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land.

[28] And there came the man of God, and said to the king of Israel, Thus saith the Lord, Because Syria has said, The Lord God of Israel *is* a God of the hills, and he *is* not a God of the valleys, therefore will I give this great army into thy hand, and thou shalt know that I *am* the Lord. [29] And they encamp one over against the other before them seven days. And it came to pass on the seventh day that the battle drew on, and Israel smote Syria, *even* a hundred thousand footmen in one day. [30] And the rest fled to Apheca, into the city; and the wall fell upon twenty-seven

thousand men that were left: and the son of Ader fled, and entered into an inner chamber, into a closet.

[31] And he said to his servants, I know that the kings of Israel are merciful kings: let us now put sackcloth upon our loins, and ropes upon our heads, and let us go forth to the king of Israel, if by any means he will save our souls alive. [32] So they girt sackcloth upon their loins, and put ropes upon their heads, and said to the king of Israel, Thy servant the son of Ader says, Let our souls live, I pray thee. And he said, Does he yet live? He is my brother. [33] And the men divined, and offered drink-offerings; and they caught the word out of his mouth, and said, Thy brother the son of Ader. And he said, Go ye in and fetch him. And the son of Ader went out to him, and they cause him to go up to him into the chariot. [34] And he said to him, The cities which my father took from thy father I will restore to thee; and thou shalt make streets for thyself in Damascus, as my father made streets in Samaria; and I will let thee go with a covenant. And he made a covenant with him, and let him go.

[35] And a certain man of the sons of the prophets said to his neighbour by the word of the Lord, Smite me, I pray, And the man would not smite him. [36] And he said to him, Because thou hast not hearkened to the voice of the Lord, therefore, behold, as thou departest from me, a lion shall smite thee: and he departed from him, and a lion found him, and smote him. [37] And he finds another man, and says, Smite me, I pray thee. And the man smote him, and in smiting wounded *him*.

[38] And the prophet went and stood before the king of Israel by the way, and bound his eyes with a bandage. [39] And it came to pass as the king passed by, that he cried aloud to the king, and said, Thy servant went out to war, and, behold, a man brought *another* man to me, and said to me, Keep his man; and if he should by any means escape, then thy life shall go for his life, or thou shalt pay a talent of silver. [40] And it came to pass, that thy servant looked round this way and that way, and the man was gone. And the king of Israel said to him, Behold, thou hast also destroyed snares *set* for me. [41] And he hasted, and took away the bandage from his eyes; and the king of Israel recognized him, that he was one of the prophets. [42] And he said to him, Thus saith the Lord, Because thou hast suffered to escape out of thine hand a man appointed to destruction, therefore thy life shall go for his life, and thy people for his people. [43] And the king of Israel departed confounded and discouraged, and came to Samaria.

Chapter 22

[1] And he rested three years, and there was no war between Syria and Israel. [2] And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel. [3] And the king of Israel said to his servants, Know ye that Remmath Galaad *is* ours, and we are slow to take it out of the hand of the king of Syria? [4] And the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle? [5] And Josaphat said, As I *am*, so *art* thou also; as my people, *so is* thy people; as my horses, *so are* thy horses.

And Josaphat king of Juda said to the king of Israel, Enquire, I pray thee, of the Lord to-day. [6] And the king of Israel gathered all the prophets together, about four hundred men; and the king said to them, Shall I go up to Remmath Galaad to battle, or shall I forbear? and they said, Go up, and the Lord will surely give *it* into the hands of the king.

[7] And Josaphat said to the king of Israel, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? [8] And the king of Israel said to Josaphat, There is one man here *for us* to enquire of the Lord by; but I hate him, for he does not speak good of me, but only evil; Michaias son of Jemblaa. And Josaphat king of Juda said, Let not the king say so.

[9] And the king of Israel called a eunuch and said, *Bring hither* quickly Michaias son of Jemblaa. [10] And the king of Israel and Josaphat king of Juda sat, each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them. [11] And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt push Syria, until it be consumed. [12] And all the prophets prophesied in like manner, saying, Go up to Remmath Galaad, and *the thing* shall prosper, and the Lord shall deliver it and the king of Syria into thine hands.

[13] And the messenger that went to call Michaias spoke to him, saying, Behold now, all the prophets speak with one mouth good concerning the king, let now thy words be like the words of one of them, and speak good things. [14] And Michaias said, *As* the Lord lives, whatsoever the Lord shall say to me, that will I speak.

[15] And he came to the king: and the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up, and the Lord shall deliver it into the hand of the king. [16] And the king said to him, How often shall I adjure thee, that thou speak to me

truth in the name of the Lord? [17] And he said, Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and the Lord said, *Is* not God lord of these? let each one return to his home in peace.

[18] And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this man does not prophesy good to me, for *he speaks* nothing but evil? [19] And Michaias said, Not so, *it is* not I: hear the word of the Lord; *it is* not so. I saw the God of Israel sitting on his throne, and all the host of heaven stood about him on his right hand and on his left. [20] And the Lord said, Who will deceive Achaab king of Israel, that he may go up and fall in Remmath Galaad? and one spoke one way, and another another way. [21] And there came forth a spirit and stood before the Lord, and said, I will deceive him. [22] And the Lord said to him, Whereby? And he said, I will go forth, and will be a false spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do so. [23] And now, behold, the Lord has put a false spirit in the mouth of all these thy prophets, and the Lord has spoken evil against thee.

[24] And Sedekias the son of Chanaan came near and smote Michaias on the cheek, and said, What sort of a spirit of the Lord *has* spoken in thee? [25] And Michaias said, Behold, thou shalt see in that day, when thou shalt go into an innermost chamber to hide thyself there. [26] And the king of Israel said, Take Michaias, and convey him away to Semer the keeper of the city; [27] and tell Joas the king's son to put this *fellow* in prison, and to feed him with bread of affliction and water of affliction until I return in peace. [28] And Michaias said, If thou return at all in peace, the Lord has not spoken by me.

[29] So the king of Israel went up, and Josaphat king of Juda with him to Remmath Galaad. [30] And the king of Israel said to Josaphat king of Juda, I will disguise myself, and enter into the battle, and do thou put on my raiment. So the king of Israel disguised himself, and went into the battle.

[31] And the king of Syria had charged the thirty-two captains of his chariots, saying, Fight not *against* small or great, but against the king of Israel only. [32] And it came to pass, when the captains of the chariots saw Josaphat king of Juda, that they said, this seems *to be* the king of Israel. And they compassed him about to fight *against* him; and Josaphat cried out. [33] And it came to pass, when the captains of the chariots saw that this was not the king of Israel, that they returned from him. [34] And one drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to his charioteer, Turn thine

hands, and carry me away out of the battle, for I am wounded. [35] And the war was turned in that day, and the king was standing on the chariot, against Syria from morning till evening; and he shed the blood out of his wound, into the bottom of the chariot, and died at even, and the blood ran out of the wound into the bottom of the chariot. [36] And the herald of the army stood at sunset, saying, Let every man go to his own city and his own land, [37] for the king is dead. And they came to Samaria, and buried the king in Samaria. [38] And they washed the chariot at the fountain of Samaria; and the swine and the dogs licked up the blood, and the harlots washed themselves in the blood, according to the word of the Lord which he spoke.

[39] And the rest of the acts of Achaab, and all that he did, and the ivory house which he built, and all the cities which he built, behold, *are* not these things written in the book of the chronicles of the kings of Israel? [40] And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

[41] And Josaphat the son of Asa reigned over Juda: in the fourth year of Achaab king of Israel began Josaphat to reign. [42] Thirty and five years old *was he* when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother's name *was* Azuba daughter of Salai. [43] And he walked in all the way of Asa his father: he turned not from it, even from doing that which was right in the eyes of the Lord. [44] Only he took not away *any* of the high places: the people still sacrificed and burnt incense on the high places. [45] And Josaphat was at peace with the king of Israel.

[46] And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, *are* not these things written in the book of the chronicles of the kings of Juda? [46] 47 [48] 49 [50] 51 And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Joram his son reigned in his stead.

[52] And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Juda, Ochozias son of Achaab reigned over Israel in Samaria two years. [53] And he did that which was evil in the sight of the Lord, and walked in the way of Achaab his father, and in the way of Jezabel his mother, and in the sins of the house of Jeroboam the son of Nabat, who caused Israel to sin. 54And he served Baalim, and worshipped them, and provoked the Lord God of Israel, according to all that had been done before him.

IV Kings

Chapter 1

[1] And Moab repelled against Israel after the death of Achaab.

[2] And Ochozias fell through the lattice that was in his upper chamber in Samaria and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him. [3] And an angel of the Lord called Eliu the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, *Is it* because there is no God in Israel, *that* ye go to enquire of Baal fly, the God of Accaron? but *it shall* not *be* so. [4] For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said *so* to them.

[5] And the messengers returned to him, and he said to them, Why have ye returned? [6] And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, *Is it* because there is no God in Israel, *that* thou goest to enquire of Baal fly, the God of Accaron? *it shall* not *be* so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. [7] So they returned and reported to the king as Eliu said: and he said to them, What *was* the manner of the man who went up to mid you, and spoke to you these words? [8] And they said to him, *He was* a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thesbite.

[9] And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down. [10] And Eliu answered and said to the captain of fifty, And if I *am* a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [11] And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus says the king, Come down quickly. [12] And Eliu answered and spoke to him, and said, If I *am* a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [13] And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before Eliu, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy

servants, be precious in thine eyes. [14] Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thine eyes. [15] And the angel of the Lord spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king. [16] And Eliu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal fly, the god of Accaron? *it shall* not *be* so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

[17] So he died according to the word of the Lord which Eliu has spoken. [18] And the rest of the acts of Ochozias which he did, behold, *are* they not written in the book of the chronicles of the kings of Israel? and Joram son of Achaab reigns over Israel in Samaria twelve years *beginning* in the eighteenth year of Josaphat king of Juda: and he did that which was evil in the sight of the Lord, only not as his brethren, nor as his mother: and he removed the pillars of Baal which his father made, and broke them in pieces: only he was joined to the sins of the house of Jeroboam, who led Israel to sin; he departed not from them. And the Lord was very angry with the house of Achaab.

Chapter 2

[1] And it came to pass, when the Lord was going to take Eliu with a whirlwind as it were into heaven, that Eliu and Elisaie went out of Galgala. [2] And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Baethel. And Elisaie said, *As* the Lord lives and thy soul lives, I will not leave thee; so they came to Baethel. [3] And the sons of the prophets who were in Baethel came to Elisaie, and said to him, Dost thou know, that the Lord this day is going to take thy lord away from thy head? And he said, Yea, I know *it*; be silent. [4] And Eliu said to Elisaie, Stay here, I pray thee; for the Lord has sent me to Jericho. And he said, *As* the Lord lives and thy soul lives, I will not leave thee. And they came to Jericho.

[5] And the sons of the prophets who were in Jericho drew near to Elisaie, and said to him, Dost thou know that the Lord is about to take away thy master to-day from thy head? And he said, Yea, I know *it*; hold your peace. [6] And Eliu said to him, Stay here, I pray thee, for the Lord has sent me to Jordan. And Elisaie said, *As* the Lord lives and thy soul lives, I will not leave thee: and they both went on. [7] And fifty men of the sons of the prophets *went also*, and they stood opposite afar off: and both stood on *the bank* of Jordan. [8] And Eliu took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground.

[9] And it came to pass while they were crossing over, that Eliu said to Elisaie, Ask what I shall do for thee before I am taken up from thee. And Elisaie said, Let there be, I pray thee, a double *portion* of thy spirit upon me. [10] And Eliu said, Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be *so*.

[11] And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven. [12] And Elisaie saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garments, and rent them into two pieces. [13] And Elisaie took up the mantle of Eliu, which fell from off him upon Elisaie; and Elisaie returned, and stood upon the brink of Jordan; [14] and he took the mantle of Eliu, which fell from off him, and smote the water, and said, Where is

the Lord God of Eliu? and he smote the waters, and they were divided hither and thither; and Elisaie went over.

[15] And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu has rested upon Elisaie. And they came to meet him, and did obeisance to him to the ground. [16] And they said to him, Behold now, *there are* with thy servants fifty men of strength: let them go now, and seek thy lord: peradventure the Spirit of the Lord has taken him up, and cast him into Jordan, or on one of the mountains, or on one of the hills. And Elisaie said, Ye shall not send. [17] And they pressed him until he was ashamed; and he said, Send. And they sent fifty men, and sought three days, and found him not. [18] And they returned to him, for he dwelt in Jericho: and Elisaie said, Did I not say to you, Go not?

[19] And the men of the city said to Elisaie, Behold, the situation of the city *is* good, as *our* lord sees; but the waters *are* bad, and the ground barren. [20] And Elisaie said, Bring me a new pitcher, and put salt in it. And they took *one*, and brought *it* to him. [21] And Elisaie went out to the spring of the waters, and cast salt therein, and says, Thus saith the Lord, I have healed these waters; there shall not be any longer death thence or barren *land*. [22] And the waters were healed until this day, according to the word of Elisaie which he spoke.

[23] And he went up thence to Baethel: and as he was going up by the way there came up also little children from the city, and mocked him, and said to him, Go up, bald-head, go up. [24] And he turned after them, and saw them, and cursed them in the name of the Lord. And, behold, there came out two bears out of the wood, and they tore forty and two children of them. [25] And he went thence to mount Carmel, and returned thence to Samaria.

Chapter 3

[1] And Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Juda, and he reigned twelve years. [2] And he did that which was evil in the sight of the Lord, only not as his father, nor as his mother: and he removed the pillars of Baal which his father had made. [3] Only he adhered to the sin of Jeroboam the son of Nabat, who made Israel to sin; he departed not from it.

[4] And Mosa king of Moab was a sheep-master, and he rendered to the king of Israel in the beginning *of the year*, a hundred thousand lambs, and a hundred thousand rams, with the wool. [5] And it came to pass, after the death of Achaab, that the king of Moab rebelled against the king of Israel.

[6] And king Joram went forth in that day out of Samaria, and numbered Israel. [7] And he went and sent to Josaphat king of Juda, saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to war? And he said, I will go up: thou art as I, I am as thou; as my people, so *is* thy people, as my horses, so *are* thy horses. [8] And he said, What way shall I go up? and he said, The way of the wilderness of Edom. [9] And the king of Israel went, and the king of Juda, and the king of Edom: and they fetched a compass of seven days' journey; and there was no water for the army, and for the cattle that went with them.

[10] And the king of Israel said, Alas! that the Lord should have called the three kings on their way, to give them into the hand of Moab. [11] And Josaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the servants of the king of Israel answered and said, *There is* here Elisaie son of Saphat, who poured water on the hands of Eliu. [12] And Josaphat said, He has the word of the Lord. And the king of Israel, and Josaphat king of Juda, and the king of Edom, went down to him.

[13] And Elisaie said to the king of Israel, What have I to do with thee? go to the prophets of thy father, and the prophets of thy mother. And the king of Israel said to him, Has the Lord called the three kings to deliver them into the hands of Moab? [14] And Elisaie said, *As* the Lord of hosts before whom I stand lives, unless I regarded the presence of Josaphat the king of Juda, I would not have looked on thee, nor seen thee. [15] And now fetch me a harper. And it came to pass, as the harper harped, that the hand of the Lord came upon him. [16] And he said, Thus saith the Lord,

Make this valley full of trenches. [17] For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water, and ye, and your flocks, and your cattle shall drink. [18] And this *is* a light *thing* in the eyes of the Lord: I will also deliver Moab into your hand. [19] And ye shall smite every strong city, and ye shall cut down every good tree, and ye shall stop all wells of water, and spoil every good piece *of land* with stones.

[20] And it came to pass in the morning, when the sacrifice was offered, that, behold! waters came from the way of Edom, and the land was filled with water.

[21] And all Moab heard that the three kings were come up to fight against them; and they cried out on every *side, even* all that were girt with a girdle, and they said, Ho! and stood upon the border. [22] And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters on the opposite side red as blood. [23] And they said, This *is* the blood of the sword; and the kings have fought, and each man has smitten his neighbour; now then to the spoils, Moab. [24] And they entered into the camp of Israel; and Israel arose and smote Moab, and they fled from before them; and they went on and smote Moab as they went. [25] And they razed the cities, and cast every man his stone on every good piece *of land* and filled it; and they stopped every well, and cut down every good tree, until they left *only* the stones of the wall cast down; and the slingers compassed *the land*, and smote it. [26] And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not. [27] And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the walls. And there was a great indignation against Israel; and they departed from him, and returned to their land.

Chapter 4

[1] And one of the wives of the sons of the prophets cried to Elisaie, saying, Thy servant my husband is dead; and thou knowest that thy servant feared the Lord: and the creditor is come to take my two sons to be his servants. [2] And Elisaie said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself. [3] And he said to her, Go, borrow for thyself vessels without of all thy neighbours, *even* empty vessels; borrow not a few. [4] And thou shalt go in and shut the door upon thee and upon thy sons, and thou shalt pour forth into these vessels, and remove that which is filled. [5] And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled. [6] And she said to her sons, Bring me yet a vessel. And they said to her, There is not a vessel more. And the oil stayed. [7] And she came and told the man of God: and Elisaie said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.

[8] And a day came, when Elisaie passed over to Soman, and *there was* a great lady there, and she constrained him to eat bread: and it came to pass as often as he went into *the city, that* he turned aside to eat there. [9] And the woman said to her husband, See now, I know that this *is* a holy man of God who comes over continually to us. [10] Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither.

[11] And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. [12] And he said to Giezi his servant, Call me this Somanite. and he called her, and she stood before him. [13] And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request *to make* to the king, or to the captain of the host? And she said, I dwell in the midst of my people. [14] And he said to Giezi, What must we do for her? and Giezi his servant said, Indeed she has no son, and her husband *is* old.

[15] And he called her, and she stood by the door. [16] And Elisaie said to her, At this time *next year*, as the season *is*, thou *shalt be* alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant. [17] And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisaie said to her.

[18] And the child grew: and it came to pass when he went out to his father to the reapers, [19] that he said to his father, My head, my head. and *his father* said to a servant, carry him to his mother. [20] And he carried him to his mother, and he lay upon her knees till noon, and died. [21] And she carried him up and laid him on the bed of the man of god; and she shut the door upon him, and went out. [22] And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return. [23] And he said, Why art thou going to him to-day? It is neither new moon, nor the Sabbath. And she said, *It is* well.

[24] And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel. [25] And she rode and came to the man of God to the mountain: and it came to pass when Elisaie saw her coming, that he said to Giezi his servant, See now, that Somanite comes. [26] Now run to meet her, and thou shalt say, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? and she said, *It is* well. [27] And she came to Elisaie to the mountain, and laid hold of his feet; and Giezi drew near to thrust her away. And Elisaie said, Let her alone, for her soul *is* much grieved in her, and the Lord has hidden *it* from me, and has not told *it* me. [28] And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me?

[29] And Elisaie said to Giezi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child's face. [30] And the mother of the child said, *As* the Lord lives and *as* thy soul lives, I will not leave thee. And Elisaie arose, and went after her. [31] And Giezi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked.

[32] And Elisaie went into the house, and, behold, the dead child was laid upon his bed. [33] And Elisaie went into the house, and shut the door upon themselves, the two, and prayed to the Lord. [34] And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm. [35] And he returned, and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes. [36] And Elisaie cried out to Giezi, and said, Call this Somanite. So he called her, and she

came in to him: and Elisaie said, Take thy son. [37] And the woman went in, and fell at his feet, and did obeisance *bowing* to the ground; and she took her son, and went out.

[38] And Elisaie returned to Galgala: and a famine *was* in the land; and the sons of the prophets sat before him: and Elisaie said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. [39] And he went out into the field to gather herbs, and found a vine in the field, and gathered of it wild gourds, his garment full; and he cast it into the caldron of pottage, for they knew *them* not. [40] And he poured it out for the men to eat: and it came to pass, when they were eating of the pottage, that lo! they cried out, and said, *There is* death in the pot, O man of God. And they could not eat. [41] And he said, Take meal, and cast it into the pot. And Elisaie said to his servant Giezi, Pour out for the people, and let them eat. And there was no longer there any hurtful thing in the pot.

[42] And there came a man over from Baetharisa, and brought to the man of God twenty barley loaves and cakes of figs, of the first-fruits. And he said, Give to the people, and let them eat. [43] And his servant said, Why should I set this before a hundred men? and he said, Give to the people, and let them eat; for thus saith the Lord, They shall eat and leave. [44] And they ate and left, according to the word of the Lord.

Chapter 5

[1] Now Naiman, the captain of the host of Syria, was a great man before his master, and highly respected, because by him the Lord had given deliverance to Syria, and the man was mighty in strength, *but* a leper. [2] And the Syrians went forth in small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman's wife. [3] And she said to her mistress, O that my lord were before the prophet of God in Samaria; then he would recover him from his leprosy. [4] And she went in and told her lord, and said, Thus and thus spoke the maid from the land of Israel.

[5] And the king of Syria said to Naiman, Go to, go, and I will send a letter to the king of Israel. And he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. [6] And he brought the letter to the king of Israel, saying, Now then, as soon as this letter shall reach thee, behold, I have sent to thee my servant Naiman, and thou shalt recover him from his leprosy. [7] And it came to pass, when the king of Israel read the letter, *that* he rent his garments, and said, *Am* I God, to kill and to make alive, that this *man* sends to me to recover a man of his leprosy? consider, however, I pray you, and see that this *man* seeks an occasion against me.

[8] And it came to pass, when Elisaie heard that the king of Israel had rent his garments, that he sent to the king of Israel, saying, Wherefore hast thou rent thy garments? Let Naiman, I pray thee, come to me, and let him know that there is a prophet in Israel.

[9] So Naiman came with horse and chariot, and stood at the door of the house of Elisaie. [10] And Elisaie sent a messenger to him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed. [11] And Naiman was angry, and departed, and said, Behold, I said, He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. [12] *Are* not the Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage. [13] And his servants came near and said to him, *Suppose* the prophet had spoken a great thing to thee, wouldest thou not perform it? yet he has but said to thee, Wash, and be cleansed. [14] So Naiman went down, and dipped himself seven times in Jordan, according to the word of Elisaie: and his flesh returned to him as the flesh of a little child, and he was cleansed.

[15] And he and all his company returned to Elisaie, and he came and stood before him, and said, Behold, I know that there is no God in all the earth, save only in Israel: and now receive a blessing of thy servant. [16] And Elisaie said, *As* the Lord lives, before whom I stand, I will not take *one*. And he pressed him to take *one*: but he would not. [17] And Naiman said, Well then, if not, let there be given to thy servant, I pray thee, the load *of a* yoke of mules; and thou shalt give me of the red earth: for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods, but only to the Lord by *reason of* this thing. [18] And l let the Lord be propitious to thy servant when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he bows down in the house of Remman; even let the Lord, I pray, be merciful to thy servant in this matter. [19] And Elisaie said to Naiman, Go in peace. And he departed from him a little way.

[20] And Giezi the servant of Elisaie said, Behold, my Lord has spared this Syrian Naiman, so as not to take of his hand what he has brought: as the Lord lives, I will surely run after him, and take somewhat of him. [21] So Giezi followed after Naiman: and Naiman saw him running after him, and turned back from his chariot to meet him. [22] And *Giezi* said, All is well: my master has sent me, saying, Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment. [23] And *Naiman* said, Take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him. [24] And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.

[25] And he went in himself and stood before his master; and Elisaie said to him, [26] Whence *comest thou*, Giezi? and Giezi said, Thy servant has not been hither or thither. And Elisaie said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants. [27] The leprosy also of Naiman shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

Chapter 6

[1] And the sons of the prophets said to Elisaie, Behold now, the place wherein we dwell before thee is too narrow for us. [2] Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there. [3] And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go. [4] And he went with them, and they came to Jordan, and began to cut down wood. [5] And behold, one was cutting down a beam, and the axe head fell into the water: and he cried out, Alas! master: and it was hidden. [6] And the man of God said, Where did it fall? and he shewed him the place: and he broke off a stick, and threw it in there, and the iron came to the surface. [7] And he said, Take it up to thyself. And he stretched out his hand, and took it.

[8] And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place. [9] And Elisaie sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there. [10] And the king of Israel sent to the place which Elisaie mentioned to him, and saved himself thence not once or twice.

[11] And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not tell me who betrays me to the king of Israel? [12] And one of his servants said, Nay, my Lord, O king, for Elisaie the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in thy bedchamber. [13] And he said, Go, see where this man *is*, and I will send and take him. And they sent word to him, saying, Behold, *he is* in Dothaim.

[14] And he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed about the city. [15] And the servant of Elisaie rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to him, O master, what shall we do? [16] And Elisaie said, Fear not, for they who are with us *are* more than they that are with them. [17] And Elisaie prayed, and said, Lord, open, I pray thee, the eyes of the servant, and let him see. And the Lord opened his eyes, and he saw: and, behold, the mountain *was* full of horses, and there were chariots of fire round about Elisaie. [18] And they came down to him; and he prayed to the Lord, and said, Smite, I pray thee, this people with blindness. And he smote them with blindness,

according to the word of Elisaie. [19] And Elisaie said to them, This *is* not the city, and this *is* not the way: follow me, and I will bring you to the man whom ye seek. And he led them away to Samaria. [20] And it came to pass when they entered into Samaria, that Elisaie said, Open, I pray thee, O Lord, their eyes, and let them see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

[21] And the king of Israel said to Elisaie, when he saw them, Shall I *not* verily smite them, *my* father? [22] And he said, Thou shalt not smite them, unless thou wouldest smite those whom thou hast taken captive with thy sword and with thy bow: set bread and water before them, and let them eat and drink, and depart to their master. [23] And he set before them a great feast, and they ate and drank: and he dismissed them and they departed to their master. And the bands of Syria came no longer into the land of Israel.

[24] And it came to pass after this, that the son of Ader king of Syria gathered all his army, and went up, and besieged Samaria. [25] And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *valued* at fifty pieces of silver, and the fourth part of a cab of dove's dung at five pieces of silver.

[26] And the king of Israel was passing by on the wall, and a woman cried to him, saying, Help, my lord, O king. [27] And he said to her, Unless the Lord help thee, whence shall I help thee? from the corn-floor, or from the wine-press? [28] And the king said to her, What is *the matter* with thee? And the woman said to him, This *woman* said to me, Give thy son, and we will eat him to-day, and we will eat my son to-morrow. [29] So we boiled my son, and ate him; and I said to her on the second day, Give thy son, and let us eat him: and she has hidden her son. [30] And it came to pass, when the king of Israel heard the words of the woman, *that* he rent his garments; and he passed by on the wall, and the people saw sackcloth within upon his flesh. [31] And he said, God do so to me and more also, if the head of Elisaie shall stand upon him this day.

[32] And Elisaie was sitting in his house, and the elders were sitting with him; and *the king* sent a man before him: before the messenger came to him, he also said to the elders, Do ye see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door, and forcibly detain him at the door: *is* not the sound of his master's feet behind him? [33] While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil *is* of the Lord; why should I wait for the Lord any longer?

Chapter 7

[1] And Elisaie said, Hear thou the word of the Lord; Thus saith the Lord, As at this time, to-morrow a measure of fine flour *shall be sold* for a shekel, and two measures of barley for a shekel, in the gates of Samaria. [2] And the officer on whose hand the king rested, answered Elisaie, and said, Behold, *if* the Lord shall make flood-gates in heaven, might this thing be? and Elisaie said, Behold, thou shalt see with thine eyes, but shalt not eat thereof.

[3] And there were four leprous men by the gate of the city: and one said to his neighbour, Why sit we here until we die? [4] If we should say, Let us go into the city, then *there is* famine in the city, and we shall die there: and if we sit here, then we shall die. Now then come, and let us fall upon the camp of the Syrians: if they should take us alive, then we shall live; and if they should put us to death, then we shall *only* die. [5] And they rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and behold, there *was* no man there. [6] For the Lord had made the army of Syria to hear a sound of chariots, and a sound of horses, *even* the sound of a great host: and *each* man said to his fellow, Now has the king of Israel hired against us the kings of the Chettites, and the kings of Egypt, to come against us. [7] And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, as they were, and fled for their lives.

[8] And these lepers entered a little way into the camp, and went into one tent, and ate and drank, and took thence silver, and gold, and raiment; and they went and returned thence, and entered into another tent, and took thence, and went and hid *the spoil*. [9] And *one* man said to his neighbour, We are not doing *well* thus: this day is a day of glad tidings, and we hold our peace, and are waiting till the morning light, and shall find mischief: now them come, and let us go into *the city*, and report to the house of the king.

[10] So they went and cried toward the gate of the city, and reported to them, saying, We went into the camp of Syria, and, behold, there is not there a man, nor voice of man, only horses tied and asses, and their tents as they were. [11] And the porters cried aloud, and reported to the house of the king within.

[12] And the king rose up by night, and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves

in the field, saying, They will come out of the city, and we shall catch them alive, and go into the city. [13] And one of his servants answered and said, Let them now take five of the horses that were left, which were left here; behold, they are the number left to all the multitude of Israel; and we will send thither and see. [14] So they took two horsemen; and the king of Israel sent after the king of Syria, saying, Go, and see. [15] And they went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. and the messengers returned, and brought word to the king.

[16] And the people went out, and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of the Lord, and two measures of barley for a shekel. [17] And the king appointed the officer on whose hand the king leaned *to have charge* over the gate: and the people trampled on him in the gate, and he died, as the man of God *had* said, who spoke when the messenger came down to him. [18] So it came to pass as Elisaie had spoken to the king, saying, Two measures of barley *shall be sold* for a shekel, and a measure of fine flour for a shekel; and it shall be as at this time to-morrow in the gate of Samaria. [19] And the officer answered Elisaie, and said, Behold, *if* the Lord makes flood-gates in heaven, shall this thing be? and Elisaie said, Behold, thou shalt see *it* with thine eyes, but thou shalt not eat thereof. [20] And it was so: for the people trampled on him in the gate, and he died.

Chapter 8

[1] And Elisaie spoke to the woman, whose son he *had* restored to life, saying, Arise, and go thou and thy house, and sojourn wherever thou mayest sojourn: for the Lord has called for a famine upon the land; indeed it is come upon the land *for* seven years. [2] And the woman arose, and did according to the word of Elisaie, both she and her house; and they sojourned in the land of the Philistines seven years.

[3] And it came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands. [4] And the king spoke to Giezi the servant of Elisaie the man of God, saying, Tell me, I pray thee, all the great things which Elisaie has done. [5] And it came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisaie restored to life *came* crying to the king for her house and for her lands. And Giezi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisaie restored to life. [6] And the king asked the woman, and she told him: and the king appointed her a eunuch, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

[7] And Elisaie came to Damascus; and the king of Syria the son of Ader was ill, and they brought him word, saying, The man of God is come hither. [8] And the king said to Azael, Take in thine hand a present, and go to meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this my disease? [9] And Azael went to meet him, and he took a present in his hand, and all the good things of Damascus, forty camels' load, and came and stood before him, and said to Elisaie, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire, saying, Shall I recover of this my disease? [10] And Elisaie said, Go, say, Thou shalt certainly live; yet the Lord has shewed me that thou shalt surely die. [11] And he stood before him, and fixed *his countenance* till he was ashamed: and the man of God wept. [12] And Azael said, Why does my lord weep? And he said, Because I know all the evil that thou wilt do to the children of Israel: thou wilt utterly destroy their strong holds with fire, and thou wilt slay their choice men with the sword, and thou wilt dash their infants *against the ground*, and their women with child thou wilt rip up. [13] And Azael said, Who is thy servant? a dead dog, that he should do this thing? And Elisaie said, The Lord has shewn me thee ruling over Syria. [14] And he departed from Elisaie, and went in to his

lord; and he said to him, What said Elisaie to thee? and he said, He said to me, Thou shalt surely live. [15] And it came to pass on the next day that he took a thick cloth, and dipped it in water, and put it on his face, and he died: and Azael reigned in his stead.

[16] In the fifth year of Joram son of Achaab king of Israel, and while Josaphat was king of Juda, Joram the son of Josaphat king of Juda began to reign. [17] Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem. [18] And he walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord. [19] But the Lord would not destroy Juda for David his servant's sake, as he said he would give a light to him and to his sons continually.

[20] In his days Edom revolted from under the hand of Juda, and they made a king over themselves. [21] And Joram went up to Sior, and all the chariots that were with him: and it came to pass after he had arisen, that he smote Edom who compassed him about, and the captains of the chariots; and the people fled to their tents. [22] Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

[23] And the rest of the acts of Joram, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? [24] So Joram slept with his fathers, and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

[25] In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign. [26] Twenty and two years old *was* Ochozias when he began to reign, and he reigned one year in Jerusalem: and the name of his mother *was* Gotholia, daughter of Ambri king of Israel. [27] And he walked in the way of the house of Achaab, and did that which was evil in the sight of the Lord, as did the house of Achaab. [28] And he went with Joram the son of Achaab to war against Azael king of the Syrians in Remmoth Galaad; and the Syrians wounded Joram. [29] And king Joram returned to be healed in Jezrael of the wounds with which they wounded him in Remmoth, when he fought with Azael king of Syria. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezrael, because he was sick.

Chapter 9

[1] And Elisaie the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this cruse of oil in thy hand, and go to Remmoth Galaad. [2] And thou shalt enter there, and shalt see there Ju the son of Josaphat son of Namessi, and shalt go in and make him rise up from among his brethren, and shalt bring him into a secret chamber. [3] And thou shalt take the cruse of oil, and pour *it* on his head, and say thou, Thus saith the Lord, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry. [4] And the young man the prophet went to Remmoth Galaad.

[5] And he went in, and, behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Ju said, To which of all us? And he said, To thee, O captain. [6] And he arose, and went into the house: and he poured the oil upon his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee to be king over the people of the Lord, even over Israel. [7] And thou shalt utterly destroy the house of Achaab thy master from before me, and shalt avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel, [8] and at the hand of the whole house of Achaab: and thou shalt utterly cut off from the house of Achaab every male, and him that is shut up and left in Israel. [9] And I will make the house of Achaab like the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Achia. [10] And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

[11] And Ju went forth to the servants of his lord, and they said to him, *Is* all well? Why came this mad fellow in to thee? And he said to them, Ye know the man, and his communication. [12] And they said, *It is* wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying, — and he said, Thus saith the Lord, I have anointed thee to be king over Israel. [13] And when they heard it, they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju is king.

[14] So Ju the son of Josaphat the son of Namessi conspired against Joram, and Joram was defending Remmoth Galaad, he and all Israel, because of Azael king of Syria. [15] And king Joram had returned to be healed in Jezrael of the wounds which the Syrians had given him, in his war with Azael king of Syria.

And Ju said, If your heart is with me, let there not go forth out of the city one fugitive to go and report to Jezrael. [16] And Ju rode and advanced, and came down to Jezrael; for Joram king of Israel was getting healed in Jezrael of the arrow-wounds wherewith the Syrians *had* wounded him in Rammath in the war with Azael king of Syria; for he *was* strong and a mighty man: and Ochozias king of Juda was come down to see Joram. [17] And there went up a watchman upon the tower of Jezrael, and saw the dust *made by* Ju as he approached; and he said, I see dust. And Joram said, Take a horseman, and send to meet them, and let him say, Peace. [18] And there went a horseman to meet them, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned. [19] And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me. [20] And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Namessi, for it is with furious *haste*. [21] And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Juda, each in his chariot, and they went to meet Ju, and found him in the portion of Nabuthai the Jezraelite.

[22] And it came to pass when Joram saw Ju, that he said, *Is it* peace, Ju? And Ju said, How *can it be* peace? as yet *there are* the whoredoms of thy mother Jezabel, and her abundant witchcrafts. [23] And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias. [24] And Ju bent his bow with his full strength, and smote Joram between his arms, and his arrow went out at his heart, and he bowed upon his knees. [25] And *Ju* said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and thou remember, riding *as we were* on chariots after Achaab his father, that the Lord took up this burden against him, *saying*, [26] Surely, I have seen yesterday the blood of Nabuthai, and the blood of his sons, saith the Lord; and I will recompense him in this portion, saith the Lord. Now then, I pray thee, take him up and cast him into the portion, according to the word of the Lord.

[27] And Ochozias king of Juda saw *it*, and fled by the way of Baethgan. And Ju pursued after him, and said, *Slay* him also. And one smote him in the chariot at the going up of Gai, which is Jeblaam: and he fled to Mageddo, and died there. [28] And his servants put him on a

chariot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.

[29] And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

[30] And Ju came to Jezrael; and Jezabel heard *of it*, and coloured her eyes, and adorned her head, and looked through the window. [31] And Ju entered into the city; and she said, Had Zambri, the murderer of his master, peace? [32] And he lifted up his face toward the window, and saw her, and said, Who art thou? Come down with me. And two eunuchs looked down towards him. [33] And he said, Throw her *down*. And they threw her *down*; and some of her blood was sprinkled on the wall, and on the horses: and they trampled on her. [34] And *Ju* went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is a king's daughter. [35] And they went to bury her; but they found nothing of her but the skull, and the feet, and the palms of her hands. [36] And they returned and told him. And he said, *It is* the word of the Lord, which he spoke by the hand of Eliu the Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of Jezabel. [37] And the carcass of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, *This is* Jezabel.

Chapter 10

[1] And Achaab *had* seventy sons in Samaria. And Ju wrote a letter, and sent it into Samaria to the rulers of Samaria, and to the elders, and to the guardians of *the children of* Achaab, saying. [2] Now then, as soon as this letter shall have reached you, whereas *there are* with you the sons of your master, and with you chariots and horses, and strong cities, and arms, [3] do ye accordingly look out the best and fittest among your master's sons, and set him on the throne of his father, and fight for the house of your master. [4] And they feared greatly, and said, Behold, two kings stood not before him: and how shall we stand? [5] So they that were over the house, and they that were over the city, and the elders and the guardians, sent to Ju, saying, We also *are* thy servants, and whatsoever thou shalt say to us we will do; we will not make *any* man king: we will do that which is right in thine eyes.

[6] And Ju wrote them a second letter, saying, If ye *are* for me, and hearken to my voice, take the heads of the men your master's sons, and bring *them* to me at this time to-morrow in Jezrael. Now the sons of the king were seventy men; these great men of the city brought them up. [7] And it came to pass, when the letter came to them, that they took the king's sons, and slew them, *even* seventy men, and put their heads in baskets, and sent them to him at Jezrael. [8] And a messenger came and told *him*, saying, They have brought the heads of the king's sons. And he said, Lay them *in* two heaps by the door of the gate until the morning. [9] And the morning came, and he went forth, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him: but who slew all these? [10] See now that there shall not fall to the ground anything of the word of the Lord which the Lord spoke against the house of Achaab: for the Lord has performed all that he spoke of by the hand of his servant Eliu. [11] And Ju smote all that were left of the house of Achaab in Jezrael, and all his great men, and his acquaintance, and his priests, so as not to leave him *any* remnant.

[12] And he arose and went to Samaria, *and* he *was* in the house of sheep-shearing in the way. [13] And Ju found the brethren of Ochozias king of Juda, and said, Who *are* ye? And they said, We *are* the brethren of Ochozias, and we have come down to salute the sons of the king, and the sons of the queen. [14] And he said, Take them alive. And they slew them at the shearing-house, forty and two men: he left not a man of them.

[15] And he went thence and found Jonadab the son of Rechab *coming* to meet him; and he saluted him, and Ju said to him, Is thy heart right with my heart, as my heart *is* with thy heart? And Jonadab said, It is. And Ju said, If it is then, give me thy hand. And he gave him his hand, and he took him up to him into the chariot. [16] And he said to him, Come with me, and see me zealous for the Lord. And he caused him to sit in his chariot.

[17] And he entered into Samaria, and smote all that were left of Achaab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Eliu. [18] And Ju gathered all the people, and said to them, Achaab served Baal a little; Ju shall serve him much. [19] Now then do all *ye* the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice *to offer* to Baal; every one who shall be missing shall die. But Ju did it in subtilty, that he might destroy the servants of Baal.

[20] And Ju said, Sanctify a solemn festival to Baal, and they made a proclamation. [21] And Ju sent throughout all Israel, saying, Now then let all *Baal's* servants, and all his priests, and all his prophets *come*, let none be lacking: for I am going to offer a great sacrifice; whosoever shall be missing, shall not live. So all the servants of Baal came, and all his priests, and all his prophets: there was not one left who came not. And they entered into the house of Baal; and the house of Baal was filled from one end to the other. [22] And he said to the man who was over the house of the wardrobe, Bring forth a robe for all the servants of Baal. And the keeper of the robes brought forth to them. [23] And Ju and Jonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see whether there is among you any of the servants of the Lord, or only the servants of Baal, by themselves. [24] And he went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without, and said, Every man who shall escape of the men whom I bring into your hand, the life of him *that spares him* shall go for his life.

[25] And it came to pass, when he had finished offering the whole-burnt-offering, that Ju said to the footmen and to the officers, Go ye in and slay them; let not a man of them escape. So they smote them with the edge of the sword, and the footmen and the officers cast *the bodies* forth, and went to the city of the house of Baal. [26] And they brought out the pillar of Baal, and burnt it. [27] And they tore down the pillars of Baal, and made his house a draught-house until this day. [28] So Ju abolished Baal out of Israel.

[29] Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, who led Israel to sin: *these were* the golden heifers in Baethel and in Dan.

[30] And the Lord said to Ju, Because of all thy deeds wherein thou hast acted well in doing that which was right in my eyes, according to all things which thou hast done to the house of Achaab *as they were* in my heart, thy sons to the fourth generation shall sit upon the throne of Israel. [31] But Ju took no heed to walk in the law of the Lord God of Israel with all his heart: he departed not from following the sins of Jeroboam, who made Israel to sin. [32] In those days the Lord began to cut Israel short; and Azael smote them in every coast of Israel; [33] from Jordan eastward all the land of Galaad belonging to the Gadites, of Gaddi and that of Ruben, and of Manasses, from Aroer, which is on the brink of the brook of Arnon, and Galaad and Basan.

[34] And the rest of the acts of Ju, and all that he did, and all his might, and the wars wherein he engaged, *are* not these things written in the book of the chronicles of the kings of Israel? [35] And Ju slept with his fathers; and they buried him in Samaria: and Joachaz his son reigned in his stead. [36] And the days which Ju reigned over Israel *were* twenty-eight years in Samaria.

Chapter 11

[1] And Gotholia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal. [2] And Josabee daughter of king Joram, sister of Ochozias, took Joas the son of her brother, and stole him from among the king's sons that were put to death, *secreting* him and his nurse in the bedchamber, and hid him from the face of Gotholia, and he was not slain. [3] And he remained with her hid in the house of the Lord six years: and Gotholia reigned over the land.

[4] And in the seventh year Jodae sent and took the captains of hundreds of the Chorri and of the Rhasim, and brought them to him into the house of the Lord, and made a covenant of the Lord with them, and adjured them, and Jodae shewed them the king's son. [5] And charged them, saying, This *is* the thing which ye shall do. [6] Let a third part of you go in *on* the sabbath-day, and keep ye the watch of the king's house in the porch; and another third in the gate of the high way, and a third at the gate behind the footmen; and keep ye the guard of the house. [7] And there *shall be* two parties among you, even every one that goes out on the Sabbath, and they shall keep the guard of the Lord's house before the king. [8] And do ye compass the king about every man with his weapon in his hand, and he that goes into the ranges shall die: and they shall be with the king in his going out and in his coming in.

[9] And the captains of hundreds did all things that the wise Jodae commanded; and they took each his men, both those that went in on the sabbath-day, and those that went out on the sabbath-day, and went in to Jodae the priest. [10] And the priest gave to the captains of hundreds the swords and spears of king David that were in the house of the Lord. [11] And the footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, *by* the altar and the house round about the king. [12] And he brought forth the king's son, and put upon him the crown and *gave him* the testimony; and he made him king, and anointed him: and they clapped *their* hands, and said, Long live the king.

[13] And Gotholia heard the sound of the people running, and she went in to the people to the house of the Lord. [14] And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land *even* rejoicing and sounding with trumpets: and Gotholia rent her garments, and cried, A conspiracy, a conspiracy. [15] And Jodae the priest

commanded the captains of hundreds who were over the host, and said to them, Bring her forth without the ranges, *and* he that goes in after her shall certainly die by the sword. For the priest said, Let her not however be slain in the house of the Lord. [16] And they laid hands upon her, and went in by the way of the horses' entrance into the house of the Lord, and she was slain there.

[17] And Jodae made a covenant between the Lord and the king and the people, that they should be the Lord's people; also between the king and the people. [18] And all the people of the land went into the house of Baal, and tore it down, and completely broke in pieces his altars and his images, and they slew Mathan the priest of Baal before the altars. And the priest appointed overseers over the house of the Lord. [19] And he took the captains of the hundreds, and the Chorri, and the Rhasim, and all the people of the land, and brought down the king out of the house of the Lord; and they went in by the way of the gate of the footmen of the king's house, and seated him there on the throne of the kings. [20] And all the people of the land rejoiced, and the city was at rest: and they slew Gotholia with the sword in the house of the king.

[21] Joas *was* seven years old when he began to reign.

Chapter 12

[1] Joas began to reign in the seventh year of Ju, and he reigned forty years in Jerusalem: and his mother's name *was* Sabia of Bersabee. [2] And Joas did that which was right in the sight of the Lord all the days that Jodae the priest instructed him. [3] Only there were not *any* of the high places removed, and the people still sacrificed there, and burned incense on the high places.

[4] And Joas said to the priests, *As for* all the money of the holy things that is brought into the house of the Lord, the money of valuation, *as* each man brings the money of valuation, all the money which any man may feel disposed to bring into the house of the Lord, [5] let the priests take it to themselves, every man from *the proceeds of* his sale: and they shall repair the breaches of the house in all *places* wheresoever a breach shall be found.

[6] And it came to pass in the twenty-third year of king Joas the priests *had* not repaired the breaches of the house. [7] And king Joas called Jodae the priest, and the *other* priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no *more* money from your sales, for ye shall give it to *repair the* breaches of the house. [8] And the priests consented to receive no more money of the people, and not to repair the breaches of the house. [9] And Jodae the priest took a chest, and bored a hole in the lid of it, and set it by the altar in the house of a man *belonging to* the house of the Lord, and the priests that kept the door put *therein* all the money that was found in the house of the Lord.

[10] And it came to pass, when they saw that *there was* much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of the Lord. [11] And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of the Lord; and they gave it out to the carpenters and to the builders that wrought in the house of the Lord. [12] And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair *it*. [13] Only there were not to be made for the house of the Lord silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord: [14] for they were to give it to the workmen, and they repaired therewith the house of the Lord. [15]

Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully. [16] Money for a sin-offering, and money for a trespass-offering, whatever happened to be brought into the house of the Lord, went to the priests.

[17] Then went up Azael king of Syria, and fought against Geth, and took it: and Azael set his face to go against Jerusalem. [18] And Joas king of Juda took all the holy things which Josaphat, and Joram, Ochozias, his fathers, and kings of Juda *had* consecrated, and what he had himself dedicated, and all the gold that was found in the treasures of the Lord's house and the king's house, and he sent *them* to Azael king of Syria; and he went up from Jerusalem.

[19] And the rest of the acts of Joas, and all that he did, behold, *are* not these things written in the book of the chronicles of the kings of Juda? [20] And his servants rose up and made a conspiracy, and smote Joas in the house of Mallo that is in Sela. [21] And Jezirchar the son of Jemuath, and Jezabuth Somer's son, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

Chapter 13

[1] In the twenty-third year of Joas son of Ochozias king of Juda began Joachaz the son of Ju to reign in Samaria, *and he reigned* seventeen years. [2] And he did that which was evil in the sight of the Lord, and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.

[3] And the Lord was very angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hand of the son of Ader son of Azael, all their days. [4] And Joachaz besought the Lord, and the Lord hearkened to him, for he saw the affliction of Israel, because the king of Syria afflicted them. [5] And the Lord gave deliverance to Israel, and they escaped from under the hand of Syria: and the children of Israel dwelt in their tents as heretofore. [6] Only they departed not from the sins of the house of Jeroboam, who led Israel to sin: they walked in them — moreover the grove also remained in Samaria. [7] Whereas there was not left any army to Joachaz, except fifty horsemen, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.

[8] And the rest of the acts of Joachaz, and all that he did, and his mighty acts *are* not these things written in the book of the chronicles of the kings of Israel? [9] And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

[10] In the thirty-seventh year of Joas king of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years. [11] And he did that which was evil in the sight of the Lord; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it. [12] And the rest of the acts of Joas, and all that he did, and his mighty acts which he performed together with Amessias king of Juda, *are* not these written in the book of the chronicles of the kings of Israel? [13] And Joas slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

[14] Now Elisaie was sick of his sickness, whereof he died: and Joas king of Israel went down to him, and wept over his face, and said, *My* father, *my* father, the chariot of Israel, and the horseman thereof! [15] And Elisaie said to him, Take bow and arrows. And he took to himself a bow and arrows. [16] And he said to the king, Put thy hand on the bow. And Joas put his hand upon *it*: and Elisaie put his hands upon the king's hands. [17] And he said, Open the window eastward. And he opened it.

And Elisaie said, Shoot. And he shot. And *Elisaie* said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Aphec until thou have consumed them. [18] And Elisaie said to him, Take bow and arrows. And he took them. And *he* said to the king of Israel, Smite upon the ground. And the king smote three times, and stayed. [19] And the man of God was grieved at him, and said, If thou hadst smitten five or six times, then thou shouldest have smitten Syria till thou hadst consumed them; but now thou shalt smite Syria *only* thrice.

[20] And Elisaie died, and they buried him. And the bands of the Moabites came into the land, at the beginning of the year. [21] And it came to pass as they were burying a man, that behold, they saw a band *of men*, and they cast the man into the grave of Elisaie: and as soon as he touched the bones of Elisaie, he revived and stood up on his feet.

[22] And Azael greatly afflicted Israel all the days of Joachaz. [23] And the Lord had mercy and compassion upon them, and had respect to them because of his covenant with Abraam, and Isaac, and Jacob; and the Lord would not destroy them, and did not cast them out from his presence. [24] And Azael king of Syria died, and the son of Ader his son reigned in his stead. [25] And Joas the son of Joachaz returned, and took the cities out of the hand of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel.

Chapter 14

[1] In the second year of Joas the son of Joachaz king of Israel, did Amessias also the son of Joas the king of Juda begin to reign. [2] Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Joadim of Jerusalem. [3] And he did that which was right in the sight of the Lord, but not as David his father: he did according to all things that his father Joas did. [4] Only he removed not the high places: as yet the people sacrificed and burnt incense on the high places. [5] And it came to pass when the kingdom was established in his hand, that he slew his servants that had slain the king his father. [6] But he slew not the sons of those that had slain him; according as it is written in the book of the laws of Moses, as the Lord gave commandment, saying, The fathers shall not be put to death for the children, and the children shall not be put to death for the fathers; but every one shall die for his own sins. [7] He smote of Edom ten thousand in the valley of salt, and took the Rock in the war, and called its name Jethoel until this day.

[8] Then Amessias sent messengers to Joas son of Joachaz son of Ju king of Israel, saying, Come, let us look one another in the face. [9] And Joas the king of Israel sent to Amessias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give my daughter to thy son to wife: and the wild beasts of the field that were in Libanus passed by and trod down the thistle. [10] Thou hast smitten and wounded Edom, and thy heart has lifted thee up: stay at home and glorify thyself; for wherefore art thou quarrelsome to thy hurt? So *both* thou wilt fall and Juda with thee.

[11] Nevertheless Amessias hearkened not: so Joas king of Israel went up, and he and Amessias king of Juda looked one another in the face in Baethsamys of Juda. [12] And Juda was overthrown before Israel, and *every* man fled to his tent. [13] And Joas king of Israel took Amessias the son of Joas the son of Ochozias, in Baethsamys; and he came to Jerusalem, and broke down the wall of Jerusalem, *beginning* at the gate of Ephraim as far as the gate of the corner, four hundred cubits. [14] And he took the gold, and the silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the hostages, and returned to Samaria.

[15] And the rest of the acts of Joas, *even* all that he did in his might, how he warred with Amessias king of Juda, are not these things written

in the book of the chronicles of the kings of Israel? [16] And Joas slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

[17] And Amessias the son of Joas king of Juda lived after the death of Joas son of Joachaz king of Israel fifteen years. [18] And the rest of the acts of Amessias, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda? [19] And they formed a conspiracy against him in Jerusalem, and he fled to Lachis: and they sent after him to Lachis, and slew him there. [20] And they brought him upon horses; and he was buried in Jerusalem with his fathers in the city of David.

[21] And all the people of Juda took Azarias, and he was sixteen years old, and made him king in the room of his father Amessias. [22] He built Æloth, and restored it to Juda, after the king slept with his fathers.

[23] In the fifteenth year of Amessias son of Joas king of Juda began Jeroboam son of Joas to reign over Israel in Samaria forty and one years. [24] And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. [25] He recovered the coast of Israel from the entering in of Æmath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet of Gethchopher. [26] For the Lord saw *that* the affliction of Israel *was* very bitter, and that they were few in number, straitened and in want, and destitute, and Israel had no helper. [27] And the Lord said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Joas.

[28] And the rest of the acts of Jeroboam and all that he did, and his mighty deeds, which he achieved in war, and how he recovered Damascus and Æmath to Juda in Israel, *are* not these things written in the book of the chronicles of the kings of Israel? [29] And Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

Chapter 15

[1] In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign. [2] Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. [3] And he did that which was right in the eyes of the Lord, according to all things that Amessias his father did. [4] Only he took not away *any* of the high places: as yet the people sacrificed and burnt incense on the high places.

[5] And the Lord plagued the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joatham the king's son *was* over the household, judging the people of the land.

[6] And the rest of the acts of Azarias, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda? [7] And Azarias slept with his fathers, and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

[8] In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months. [9] And he did that which was evil in the eyes of the Lord, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. [10] And Sellum the son of Jabis *and others* conspired against him, and they smote him *in* Keblaam, and slew him, and he reigned in his stead. [11] And the rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel. [12] *This was* the word of the Lord which he spoke to Ju, saying, Thy sons of the fourth generation shall sit upon the throne of Israel: and it was so.

[13] And Sellum the son of Jabis reigned: and in the thirty and ninth year of Azarias king of Juda began Sellum to reign a full month in Samaria. [14] And Manaem the son of Gaddi went up out of Tharsila, and came to Samaria, and smote Sellum the son of Jabis in Samaria, and slew him. [15] And the rest of the acts of Sellum, and his conspiracy wherein he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

[16] Then Manaem smote both Thersa and all that was in it, and its borders extending beyond Thersa, because they opened not to him: and he smote it, and ripped up the women with child.

[17] In the thirty and ninth year of Azarias king of Juda began Manaem the son of Gaddi to reign over Israel in Samaria ten years. [18] And he did

that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. [19] In his days went up Phua king of the Assyrians against the land: and Manaem gave to Phua a thousand talents of silver to aid him with his power. [20] And Manaem raised the silver *by a tax* upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels *levied* on each man; and the king of the Assyrians departed, and remained not there in the land. [21] And the rest of the acts of Manaem, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel? [22] And Manaem slept with his fathers; and Phakesias his son reigned in his stead.

[23] In the fiftieth year of Azarias king of Juda, began Phakesias the son of Manaem to reign over Israel in Samaria two years. [24] And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. [25] And Phakee the son of Romelias, his officer, conspired against him, and smote him in Samaria in the front of the king's house, with Argob and Aria, and with him *there were* fifty men of the four hundred: and he slew him, and reigned in his stead. [26] And the rest of the acts of Phakesias, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

[27] In the fifty-second year of Azarias king of Juda began Phakee the son of Romelias to reign over Israel in Samaria twenty years. [28] And he did that which was evil in the eyes of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. [29] In the days of Phakee king of Israel came Thalgath-phellasar king of the Assyrians, and took Ain, and Abel, and Thamaacha, and Anioch, and Kenez, and Asor, and Galaa, and Galilee, *even* all the land of Nephthali, and carried them away to the Assyrians. [30] And Osee son of Ela formed a conspiracy against Phakee the son of Romelias, and smote him, and slew him, and reigned in his stead, in the twentieth year of Joatham the son of Azarias. [31] And the rest of the acts of Phakee, and all that he did, behold, these *are* written in the book of the chronicles of the kings of Israel.

[32] In the second year of Phakee son of Romelias king of Israel began Joatham the son of Azarias king of Juda to reign. [33] Twenty and five years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusa daughter of Sadoc. [34] And he did that which was right in the sight of the Lord, according to all things that his father Azarias did. [35] Nevertheless he took not away the

high places: as yet the people sacrificed and burnt incense on the high places. He built the upper gate of the Lord's house. [36] And the rest of the acts of Joatham, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda?

[37] In those days the Lord began to send forth against Juda Raasson king of Syria, and Phakee son of Romelias. [38] And Joatham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son reigned in his stead.

Chapter 16

[1] In the seventeenth year of Phakee son of Romelias began Achaz the son of Joatham king of Juda to reign. [2] Twenty years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of the Lord his God faithfully, as David his father *had done*. [3] And he walked in the way of the kings of Israel, yea, he made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel. [4] And he sacrificed and burnt incense on the high places, and upon the hills, and under every shady tree.

[5] Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war, and besieged Achaz, but could not prevail *against him*. [6] At that time Raasson king of Syria recovered Ælath to Syria, and drove out the Jews from Ælath, and the Idumeans came to Ælath, and dwelt there until this day. [7] And Achaz sent messengers to Thalgath-phellasar king of the Assyrians, saying, I am thy servant and thy son: come up, deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me. [8] And Achaz took the silver and the gold that was found in the treasures of the house of the Lord, and of the king's house, and sent gifts to the king. [9] And the king of the Assyrians hearkened to him: and the king of the Assyrians went up to Damascus and took it, and removed the inhabitants, and slew king Raasson.

[10] And king Achaz went to Damascus to meet Thalgath-phellasar king of the Assyrians at Damascus; and he saw an altar at Damascus. And king Achaz sent to Urias the priest the pattern of the altar, and its proportions, and all its workmanship. [11] And Urias the priest built the altar, according to all *the directions* which king Achaz sent from Damascus.

[12] And the king saw the altar, and went up to it, [13] and offered his whole-burnt-offering, and his meat-offering, and his drink-offering, and poured out the blood of his peace-offerings on the brazen altar that was before the Lord. [14] And he brought forward *the one* before the house of the Lord from between the altar and the house of the Lord, and he set it openly by the side of the altar northwards. [15] And king Achaz charged Urias the priest, saying, Offer upon the great altar the whole-burnt-offering in the morning and the meat-offering in the evening, and the whole-burnt-offering of the king, and his meat-offering, and the whole-

burnt-offering of all the people, and their meat-offering, and their drink-offering; and thou shalt pour all the blood of the whole-burnt-offering, and all the blood of *any other* sacrifice upon it: and the brazen altar shall be for me in the morning. [16] And Urias the priest did according to all that king Achaz commanded him. [17] And king Achaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from the brazen oxen that were under it, and set it upon a base of stone. [18] And he made a base for the throne in the house of the Lord, and he turned the king's entrance without in the house of the Lord because of the king of the Assyrians.

[19] And the rest of the acts of Achaz, even all that he did, *are* not these written in the book of the chronicles of the kings of Juda? [20] And Achaz slept with his fathers, and was buried in the city of David: and Ezekias his son reigned in his stead.

Chapter 17

[1] In the twelfth year of Achaz king of Juda began Osee the son of Ela to reign in Samaria over Israel nine years. [2] And he did evil in the eyes of the Lord, only not as the kings of Israel that were before him.

[3] Against him came up Salamanassar king of the Assyrians; and Osee became his servant, and rendered him tribute. [4] And the king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt, and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him, and bound him in the prison-house. [5] And the king of the Assyrians went up against all the land, and went up to Samaria, and besieged it *for* three years.

[6] In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away to the Assyrians, and settled them in Alae, and in Abor, *near* the rivers of Gozan, and *in* the mountains of the Medes. [7] For it came to pass that the children of Israel *had* transgressed against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharao king of Egypt, and they feared other gods, [8] and walked in the statutes of the nations which the Lord cast out before the face of the children of Israel, and of the kings of Israel as many as did *such things*, [9] and *in those* of the children of Israel as many as secretly practised customs, not as *they should have done*, against the Lord their God: [10] and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. And they made for themselves pillars and groves on every high hill, and under every shady tree. [11] And burned incense there on all high places, as the nations *did* whom the Lord removed from before them, and dealt with familiar spirits, and they carved *images* to provoke the Lord to anger. [12] And they served the idols, of which the Lord said to them, Ye shall not do this thing *against* the Lord.

[13] And the Lord testified against Israel and against Juda, even by the hand of all his prophets, *and* of every seer, saying, Turn ye from your evil ways, and keep my commandments and my ordinances, and all the law which I commanded your fathers, *and* all that I sent to them by the hand of my servants the prophets. [14] But they hearkened not, and made their neck harder than the neck of their fathers. [15] And they kept not any of his testimonies which he charged them; and they walked after vanities, and became vain, and after the nations round about them, concerning which the Lord had charged them not to do accordingly. [16] They

forsook the commandments of the Lord their God, and made themselves graven images, *even* two heifers, and they made groves, and worshipped all the host of heaven, and served Baal. [17] And they caused their sons and their daughters to pass through the fire, and used divinations and auspices, and sold themselves to work wickedness in the sight of the Lord, to provoke him.

[18] And the Lord was very angry with Israel, and removed them out of his sight; and there was only left the tribe of Juda quite alone. [19] Nay even Juda kept not the commandments of the Lord their God, but they walked according to the customs of Israel which they practised, and rejected the Lord.

[20] And the Lord was angry with the whole seed of Israel, and troubled them, and gave them into the hand of them that spoiled them, until he cast them out of his presence. [21] Forasmuch as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king: and Jeroboam drew off Israel from following the Lord, and led them to sin a great sin. [22] And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it, [23] until the Lord removed Israel from his presence, as the Lord spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

[24] And the king of Assyria brought from Babylon the men of Chutha, *and men* from Aia, and from Æmath, and Seppharvaim, and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria, and were settled in its cities. [25] And it was so at the beginning of their establishment there *that* they feared not the Lord, and the Lord sent lions among them, and they slew some of them. [26] And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria *for the Israelites*, know not the manner of the God of the land: and he has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land. [27] And the king of the Assyrians commanded, saying, Bring some *Israelites* thence, and let them go and dwell there, and they shall teach them the manner of the God of the land. [28] And they brought one of the priests whom they had removed from Samaria, and he settled in Baethel, and taught them how they should fear the Lord.

[29] But the nations made each their own gods, and put them in the house of the high places which the Samaritans *had* made, each nation in the cities in which they dwelt. [30] And the men of Babylon made

Socchoth Benith, and the men of Chuth made Ergel, and the men of Haemath made Asimath. [31] And the Evites made Eblazer and Tharthac, and the *inhabitant* of Seppharvaim *did evil* when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim. [32] And they feared the Lord, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places. [33] And they feared the Lord, and served their gods according to the manner of the nations, whence *their lords* brought them.

[34] Until this day they did according to their manner: they fear *the Lord*, and they do according to their customs, and according to their manner, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel. [35] And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them: [36] but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice. [37] Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you to do; and ye shall not fear other gods. [38] Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods. [39] But ye shall fear the Lord your God, and he shall deliver you from all your enemies.

[40] Neither shall ye comply with their practice, which they follow. [41] So these nations feared the Lord, and served their graven images: yea, their sons and their son’s sons do until this day even as their fathers did.

Chapter 18

[1] And it came to pass in the third year of Osee son of Ela king of Israel *that* Ezekias son of Achaz king of Juda began to reign. [2] Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Abu, daughter of Zacharias. [3] And he did that which was right in the sight of the Lord, according to all that his father David did. [4] He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neesthan. [5] He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Juda, nor among those that were before him. [6] And he clave to the Lord, he departed not from following him; and he kept his commandments, as many as he commanded Moses.

[7] And the Lord was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not. [8] He smote the Philistines *even* to Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

[9] And it came to pass in the fourth year of King Ezekias (this is the seventh year of Osee son of Ela king of Israel,)*that* Salamanassar king of the Assyrians came up against Samaria, and besieged it. [10] And he took it at the end of three years, in the sixth year of Ezekias, (this *is* the ninth year of Osee king of Israel, when Samaria was taken.) [11] And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alae and in Abor, *by* the river Gozan, and *in* the mountains of the Medes; [12] because they hearkened not to the voice of the Lord their God, and transgressed his covenant, *even* in all things that Moses the servant of the Lord commanded, and hearkened not *to them*, nor did *them*.

[13] And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda, and took them. [14] And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Ezekias king of Juda *a tribute of* three hundred talents of silver, and thirty talents of gold. [15] And Ezekias gave all the silver that was found in the house of the Lord, and in the treasures of the king's house. [16] At that time Ezekias cut off *the gold from* the doors of the temple, and *from* the pillars

which Ezekias king of Juda *had* overlaid with gold, and gave it to the king of the Assyrians.

[17] And the king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller's field. [18] And they cried to Ezekias: and there came to him Heliakim the son of Chelcias the steward, and Somnas the scribe, and Joas the son of Saphat the recorder.

[19] And Rapsakes said to them, Say now to Ezekias, Thus says the king, the great king of the Assyrians, What *is* this confidence wherein thou trustest? [20] Thou hast said, (but *they are* mere words,)*I have* counsel and strength for war. Now then in whom dost thou trust, that thou hast revolted from me? [21] See now, art thou trusting for thyself on this broken staff of reed, *even* upon Egypt? whosoever shall stay himself upon it, it shall even go into his hand, and pierce it: so *is* Pharao king of Egypt to all that trust on him. [22] And whereas thou hast said to me, We trust on the Lord God: *is* not this he, whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem? [23] And now, I pray you, make and agreement with my lord the king of the Assyrians, and I will give thee two thousand horses, if thou shalt be able on thy part to set riders upon them. [24] How then wilt thou turn away the face of one petty governor, from among the least of my lord's servants? whereas thou trustest for thyself on Egypt for chariots and horsemen. [25] And now have we come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

[26] And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why dost thou speak in the ears of the people that are on the wall? [27] And Rapsakes said to them, Has my master sent me to thy master, and to thee, to speak these words? *has he* not *sent me* to the men who sit on the wall, that they may eat their own dung, and drink their own water together with you.

[28] And Rapsakes stood, and cried with a loud voice in the Jewish language, and spoke, and said, Hear the words of the great king of the Assyrians: [29] thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand. [30] And let not Ezekias cause you to trust on the Lord, saying, The Lord will

certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias: [31] for thus says the king of the Assyrians, Gain my favour, and come forth to me, and every man shall drink *of the wine* of his own vine, and every man shall eat of his own fig-tree, and shall drink water out of his own cistern; [32] until I come and remove you to a land like your own land, a land of corn and wine, and bread and vineyards, a land of olive oil, and honey, and ye shall live and not die: and do not ye hearken to Ezekias, for he deceives you, saying, The Lord shall deliver you. [33] Have the Gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians? [34] Where is the god of Haemath, and of Arphad? where is the god of Seppharvaim, Ana, and Aba? for have they delivered Samaria out of my hand? [35] Who *is there* among all the gods of the countries, who have delivered their countries out of my hand, that the Lord should deliver Jerusalem out of my hand?

[36] But *the men* were silent, and answered him not a word: for *there was* a commandment of the king, saying, Ye shall not answer him. [37] And Heliakim the son of Chelcias, the steward, and Somnas the scribe, and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

Chapter 19

[1] And it came to pass when king Ezekias heard it, that he rent his clothes, and put on sackcloth, an went into the house of the Lord. [2] And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests, clothed with sackcloth, to Esaias the prophet the son of Amos. [3] And they said to him, Thus says Ezekias, This day *is* a day of tribulation, and rebuke, and provocation: for the children are come to the travail-*pangs*, but the mother has no strength. [4] Peradventure the Lord thy God will hear all the words of Rapsakes, whom the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Lord thy God has heard: and thou shalt offer *thy* prayer for the remnant that is found.

[5] So the servants of king Ezekias came to Esaias. [6] And Esaias said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed. [7] Behold, I send a blast upon him, and he shall hear a report, and shall return to his own land; and I will overthrow him with the sword in his own land.

[8] So Rapsakes returned, and found the king of Assyria warring against Lobna: for he heard that he *had* departed from Lachis. [9] And he heard concerning Tharaca king of the Ethiopians, saying, Behold, he is come forth to fight with thee: and he returned, and sent messengers to Ezekias, saying, [10] Let not thy God on whom thou trustest encourage thee, saying, Jerusalem shall not be delivered into the hands of the king of the Assyrians. [11] Behold, thou hast heard all that the kings of the Assyrians have done in all the lands, to waste them utterly: and shalt thou be delivered? [12] Have the gods of the nations at all delivered them, whom my fathers destroyed; both Gozan, and Charran, and Raphis, and the sons of Edem who were in Thaesthen? [13] Where is the king of Haemath, and the king of Arphad? and where is the king of the city of Seppharvaim, of Ana, and Aba?

[14] And Ezekias took the letter from the hand of the messengers, and read it: and he went up to the house of the Lord, an Ezekias spread it before the Lord, [15] and said, O Lord God of Israel that dwellest over the cherubs, thou art the only god in all the kingdoms of the earth; thou hast made heaven and earth. [16] Incline thine ear, O Lord, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherim, which he has sent to reproach the living God. [17] For truly, Lord, the kings of

Assyria have wasted the nations, [18] and have cast their gods into the fire: because they are no gods, but the works of men's hands, wood and stone; and they have destroyed them. [19] And now, O Lord our God, deliver us out of his hand, and all the kingdoms of the earth shall know that thou alone *art* the Lord God.

[20] And Esaias the son of Amos sent to Ezekias, saying, Thus saith the Lord God of hosts, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians. [21] This *is* the word which the Lord has spoken against him; The virgin daughter of Sion has made light of thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee. [22] Whom hast thou reproached, and whom hast thou reviled? and against whom hast thou lifted up thy voice, and raised thine eyes on high? *Is it* against the Holy One of Israel?

[23] By thy messengers thou has reproached the Lord, and hast said, I will go up with the multitude of my chariots, to the height of the mountains, to the sides of Libanus, and I have cut down the height of his cedar, *and* his choice cypresses; and I have come into the midst of the forest and of Carmel. [24] I have refreshed *myself*, and have drunk strange waters, and I have dried up with the sole of my foot all the rivers of fortified places. [25] I have brought about *the matter*, I have brought it to a conclusion; and it is come to the destruction of the bands of warlike prisoners, *even of* strong cities. [26] And they that dwelt in them were weak in hand, they quaked and were confounded, they became *as* grass of the field, or *as* the green herb, the grass *growing on* houses, and that which is trodden down by him that stands *upon it*. [27] But I know thy down-sitting, and thy going forth, and thy rage against me. [28] Because thou was angry against me, and thy fierceness is come up into my ears, therefore will I put my hooks in thy nostrils, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

[29] And this shall be a sign to thee; eat this year the things that grow of themselves, and in the second year the things which spring up: and in the third year *let there be* sowing, and reaping, and planting of vineyards, and eat ye the fruit of them. [30] And he shall increase him that has escaped of the house of Juda: and the remnant *shall strike* root beneath, and it shall produce fruit above. [31] For from Jerusalem shall go forth a remnant, and he that escapes from the mountain of Sion: the zeal of the Lord of host shall do this. [32] *Is it* not so?

Thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, and he shall not shoot an arrow there, neither shall a shield come against it, neither shall he heap a mound against it. [33] By

the way by which he comes, by it shall he return, and he shall not enter into this city, saith the Lord. [34] And I will defend this city as with a shield, for my own sake, and for my servant David's sake.

[35] And it came to pass at night that the angel of the Lord went forth, an smote in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, *these were* all dead corpses. [36] And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve. [37] And it came to pass, while he was worshipping in the house of Meserach his god, that Adramelech and Sarasar his sons smote him with the sword: and they escaped into the land of Ararath; and Asordan his son reigned in his stead.

Chapter 20

[1] In those days was Ezekias sick *even* to death. And the prophet Esaias the son of Amos came in to him, and said to him, Thus saith the Lord, Give charge to thy household; *for* thou shalt die, and not live. [2] And Ezekias turned to the wall, and prayed to the Lord, saying, [3] Lord, remember, I pray thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thine eyes. And Ezekias wept with a great weeping.

[4] And Esaias was in the middle court, and the word of the Lord came to him, saying, [5] Turn back, and thou shalt say to Ezekias the ruler of my people, Thus saith the Lord God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord. [6] And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will defend this city for my own sake, and for my servant's David sake. [7] And he said, Let them take a cake of figs, and lay it upon the ulcer, and he shall be well. [8] And Ezekias said to Esaias, What *is* the sign that the Lord will heal me, and I shall go up to the house of the Lord on the third day? [9] And Esaias said, This *is* the sign from the Lord, that the Lord will perform the word which he has spoken, the shadow *of the dial* shall advance ten degrees: *or* if it should go back ten degrees *this would also be the sign*. [10] And Ezekias said, *It is* a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees backward on the dial. [11] And Esaias the prophet cried to the Lord: and the shadow returned back ten degrees on the dial.

[12] At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick. [13] And Ezekias rejoiced at them, and shewed all the house of his spices, the silver and the gold, the spices, and the fine oil, and the armory, and all that was found in his treasures: there was nothing which Ezekias did not shew them in his house, and in all his dominion. [14] And Esaias the prophet went in to king Ezekias, and said to him, What said these men? and whence came they to thee? And Ezekias said, they came to me from a distant land, *even* from Babylon. [15] And he said, What saw they in thy house? And he said, They saw all things that *are* in my house: there was nothing in my house which I shewed not to them; yea, all that was in my treasures also. [16] And Esaias said to Ezekias, Hear

the word of the Lord: [17] Behold, the days come, that all things that are in thy house shall be taken, and all that thy fathers have treasured up until this day, to Babylon; and there shall not fail a word, which the Lord has spoken. [18] And as for thy sons which shall come forth of thee, which thou shalt beget, *the enemy* shall take them, and they shall be eunuchs in the house of the king of Babylon. [19] And Ezekias said to Esaias, Good *is* the word of the Lord which he has spoken: *only* let there be peace in my days.

[20] And the rest of the acts of Ezekias, and all his might, and all that he made, the fountain and the aqueduct, and *how* he brought water into the city, *are* not these things written in the book of the chronicles of the kings of Juda? [21] And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

Chapter 21

[1] Manasses *was* twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: and his mother's name *was* Apsiba. [2] And he did that which was evil in the eyes of the Lord, according to the abominations of the nations which the Lord cast out from before the children of Israel. [3] And he built again the high places, which Ezekias his father *had* demolished; and set up an altar to Baal, and made groves as Achaab king of Israel *made them*; and worshipped all the host of heaven, and served them. [4] And he built an altar in the house of the Lord, whereas he had said, In Jerusalem I will place my name. [5] And he built an altar to all the host of heaven in the two courts of the house of the Lord. [6] And he caused his sons to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which was evil in the sight of the Lord, to provoke him to anger. [7] And he set up the graven image of the grove in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever. [8] And I will not again remove the foot of Israel from the land which I gave to their fathers, *even of those* who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them. [9] But they hearkened not; and Manasses led them astray to do evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

[10] And the Lord spoke by his servants the prophets, saying, [11] Forasmuch as Manasses the king of Juda has wrought all these evil abominations, beyond all that the Amorite did, who lived before *him*, and has led Juda also into sin by their idols, [12] *it shall* not *be* so. Thus saith the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Juda, so that both the ears of every one that hears shall tingle. [13] And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achaab: and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping. [14] And I will reject the remnant of my inheritance, and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies: [15] forasmuch as they have done wickedly in my sight, and have provoked me from the day that I brought out their fathers out of Egypt, even until this day. [16] Moreover Manasses shed very much innocent blood, until

he filled Jerusalem *with it* from one end to the other, beside his sins with which he caused Juda to sin, in doing evil in the eyes of the Lord.

[17] And the rest of the acts of Manasses, and all that he did, and his sin which he sinned, *are* not these things written in the book of the chronicles of the kings of Juda? [18] And Manasses slept with his fathers, and was buried in the garden of his house, *even* in the garden of Oza: and Amos his son reigned in his stead.

[19] Twenty and two years old *was* Amos when he began to reign, and he reigned two years in Jerusalem: and his mother's name *was* Mesollam, daughter of Arus of Jeteba. [20] And he did that which was evil in the sight of the Lord, as Manasses his father did. [21] And he walked in all the way in which his father walked, and served the idols which his father served, and worshipped them. [22] And he forsook the Lord God of his fathers, and walked not in the way of the Lord. [23] And the servants of Amos conspired against him, and slew the king in his house. [24] And the people of the land slew all that had conspired against king Amos; and the people of the land made Josias king in his room.

[25] And the rest of the acts of Amos, *even* all that he did, behold, *are* not these written in the book of the chronicles of the kings of Juda? [26] And they buried him in his tomb in the garden of Oza: and Josias his son reigned in his stead.

Chapter 22

[1] Josias *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedia, daughter of Edeia of Basuroth. [2] And he did that which was right in the sight of the Lord, and walked in all the way of David his father; he turned not aside to the right hand or to the left.

[3] And it came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezelias the son of Mesollam, the scribe of the house of the Lord, saying, [4] Go up to Chelcias the high priest, and take account of the money that is brought into the house of the Lord, which they that keep the door have collected of the people. [5] And let them give it into the hand of the workmen that are appointed in the house of the Lord. And he gave it to the workmen in the house of the Lord, to repair the breaches of the house, [6] *even* to the carpenters, and builders, and masons, *and* also to purchase timber and hewn stones, to repair the breaches of the house. [7] Only they did not call them to account for the money that was given to them, because they dealt faithfully.

[8] And Chelcias the high priest said to Saphan the scribe, I have found the book of the law in the house of the Lord. And Chelcias gave the book to Sapphan, and he read it. [9] And he went into the house of the Lord to the king, and reported the matter to the king, and said, Thy servants have collected the money that was found in the house of the Lord, and have given it into the hand of the workmen that are appointed in the house of the Lord. [10] And Sapphan the scribe spoke to the king, saying, Chelcias the priest has given me a book. And Sapphan read it before the king. [11] And it came to pass, when the king heard the words of the book of the law, that he rent his garments. [12] And the king commanded Chelcias the priest, and Achikam the son of Sapphan, and Achobor the son of Michaias, and Sapphan the scribe, and Asaias the king's servant, saying, [13] Go, enquire of the Lord for me, and for all the people, and for all Juda, and concerning the words of this book that has been found: for the wrath of the Lord that has been kindled against us *is* great, because our fathers hearkened not to the words of this book, to do according to all the things written concerning us.

[14] So Chelcias the priest went, and Achicam, and Achobor, and Sapphan, and Asaias, to Olda the prophetess, the mother of Sellem the

son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.

[15] And she said to them, Thus saith the Lord God of Israel, Say to the man that sent you to me, [16] Thus saith the Lord, Behold, I bring evil upon this place, and upon them that dwell in it, *even* all the words of the book which the king of Juda has read: [17] because they have forsaken me, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched. [18] And to the king of Juda that sent you to enquire of the Lord, — thus shall ye say to him, Thus saith the Lord God of Israel, *As for* the words which thou hast heard; [19] because thy heart was softened, and thou was humbled before *me*, when thou heardest all that I spoke against this place, and against the inhabitants of it, that it should be utterly destroyed and accursed, and thou didst rend thy garments, and weep before me; I also have heard, saith the Lord. [20] It shall not be so *therefore*: behold, I *will* add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thine eyes shall not see *any* among all the evils which I bring upon this place.

Chapter 23

[1] So they reported the word to the king: and the king sent and gathered all the elders of Juda and Jerusalem to himself. [2] And the king went up to the house of the Lord, and every man of Juda and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. [3] And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; *even* the things written in this book. And all the people stood to the covenant.

[4] And the king commanded Chelcias the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and all the host of heaven, and he burned them without Jerusalem in the fields of Kedron, and took the ashes of them to Baethel. [5] And he burned the idolatrous priests, whom the kings of Juda *had* appointed, (and they burned incense in the high places and in the cities of Juda, and the places around about Jerusalem); and them that burned incense to Baal, and to the sun, and to the moon, and to Mazuroth, and to all the host of heaven.

[6] And he carried out the grove from the house of the Lord to the brook Kedron, and burned it at the brook Kedron, and reduced it to powder, and cast its powder on the sepulchres of the sons of the people. [7] And he pulled down the house of the sodomites that were by the house of the Lord, where the women wove tents for the grove. [8] And he brought up all the priest from the cities of Juda, and defiled the high places where the priests burned incense, from Gaebal even to Bersabee; and he pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on a man's left hand at the gate of the city. [9] Only the priests of the high places went not up to the altar of the Lord in Jerusalem, for they only ate leavened bread in the midst of their brethren. [10] And he defiled Tapheth which is in the valley of the son of Ennom, *constructed* for a man to cause his son or his daughter to pass through fire to Moloch.

[11] And he burned the horses which the king of Juda had given to the sun in the entrance of the house of the Lord, by the treasury of Nathan

the king's eunuch, in the suburbs; and he burned the chariot of the sun with fire. [12] And the altars that were on the roof of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the house of the Lord, did the king pull down and forcibly remove from thence, and cast their dust into the brook of Kedron. [13] And the king defiled the house that was before Jerusalem, on the right hand of the mount of Mosthath, which Solomon king of Israel built to Astarte the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon. [14] And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

[15] Also the high altar in Baethel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down, and broke in pieces the stones of it, and reduced it to powder, and burnt the grove. [16] And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of the Lord which the man of God spoke, when Jeroboam stood by the altar at the feast: and he turned and raised his eyes to the tomb of the man of God that spoke these words. [17] And he said, What *is* that mound which I see? And the men of the city said to him, *It is the grave of* the man of God that came out of Juda, and uttered these imprecations which he imprecated upon the altar of Baethel. [18] And he said, Let him alone; let no one disturb his bones. So his bones were spared, together with the bones of the prophet that came out of Samaria.

[19] Moreover Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke the Lord, and did to them all that he did in Baethel. [20] And he sacrificed all the priests of the high places that were there on the altars, and burnt the bones of men upon them, and returned to Jerusalem.

[21] And the king commanded all the people, saying, Keep the passover to the Lord your God, as it is written in the book of this covenant. [22] For a passover *such as* this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Juda. [23] But in the eighteenth year of king Josias, was the passover kept to the Lord in Jerusalem.

[24] Moreover Josias removed the sorcerers, and the wizards, and the theraphin, and the idols, and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelcias the priest found in the

house of the Lord. [25] There was no king like him before him, who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him. [26] Nevertheless the Lord turned not from the fierceness of his great anger, wherewith he was wroth in his anger against Juda, because of the provocations, wherewith Manasses provoked him. [27] And the Lord said, I will also remove Juda from my presence, as I removed Israel, and will reject this city which I have chosen *even* Jerusalem, and the house *of* which I said, My name shall be there. [28] And the rest of the acts of Josias, and all that he did, *are* not these things written in the book of the chronicles of the kings of Juda?

[29] And in his days went up Pharao Nechao king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechao slew him in Mageddo when he saw him. [30] And his servants carried him dead from Mageddo, and brought him to Jerusalem, and buried him in his sepulchre: and the people of the land took Joachaz the son of Josias, and anointed him, and made him king in the room of his father.

[31] Twenty and three years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: and his mother's name *was* Amital, daughter of Jeremias of Lobna. [32] And he did that which was evil in the sight of the Lord, according to all that his fathers did. [33] And Pharao Nechao removed him to Rablaam in the land of Emath, so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver, and a hundred talents of gold. [34] And Pharao Nechao made Eliakim son of Josias king of Juda king over them in the place of his father Josias, and he changed his name *to* Joakim, and he took Joachaz and brought him to Egypt, and he died there. [35] And Joakim gave the silver and the gold to Pharao; but he assessed the land to give the money at the command of Pharao: they gave the silver and the gold *each* man according to his assessment together with the people of the land to give to Pharao Nechao.

[36] Twenty-five years old *was* Joakim when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Jeldaph, daughter of Phadail of Ruma. [37] And he did that which was evil in the eyes of the lord, according to all that his fathers had done.

Chapter 24

[1] In his days went up Nabuchodonosor king of Babylon, and Joakim became his servant three years; and *then* he turned and revolted from him. [2] And the lord sent against him the bands of the Chaldeans, and the bands of Syria, and the bans of Moab, and the bands of the children of Ammon, and sent them into the land of Juda to prevail *against it*, according to the word of the Lord, which he spoke by his servants the prophets. [3] Moreover it was the purpose of the Lord concerning Juda, to remove them from his presence, because of the sins of Manasses, according to all that he did. [4] Moreover he shed innocent blood, and filled Jerusalem with innocent blood, and the Lord would not pardon *it*. [5] And the rest of the acts of Joakim, and all that he did, behold, *are* not these written in the book of the chronicles of the kings of Juda?

[6] And Joakim slept with his fathers: and Joachim his son reigned in his stead. [7] And the king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates.

[8] Eighteen years old *was* Joachim when he began to reign, an he reigned three months in Jerusalem: and his mother's name *was* Nestha, daughter of Ellanastham, of Jerusalem. [9] And he did that which was evil in the sight of the Lord, according to all that his father did.

[10] At that time went up Nabuchodonosor king of Babylon to Jerusalem, and the city was besieged. [11] And Nabuchodonosor king of Babylon came against the city, and his servants besieged it. [12] And Joachim king of Juda came forth to the king of Babylon, he and his servants, and his mother, and his princes, and his eunuchs; and the king of Babylon took him in the eighth year of his reign. [13] And he brought forth thence all the treasures of the house of the Lord, and the treasures of the king's house, and he cut up all the golden vessels which Solomon the king of Israel *had* made in the temple of the Lord, according to the word of the Lord. [14] And he carried away *the inhabitants of* Jerusalem, and all the captains, and the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left. [15] And he carried Joachim away to Babylon, and the king's mother, and the king's wives, and his eunuchs: and he carried away the mighty men of the land into captivity from Jerusalem to Babylon. [16] And all the men of might, even seven thousand, and one thousand artificers and smiths: all *were* mighty *men* fit for war; and the king of

Babylon carried them captive to Babylon. [17] And the king of Babylon made Batthanias his son king in his stead, and called his name Sedekias.

[18] Twenty and one years old *was* Sedekias when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Amital daughter of Jeremias. [19] And he did that which was evil in the sight of the Lord, according to all that Joachim did. [20] For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon.

Chapter 25

[1] And it came to pass in the ninth year of his reign, in the tenth month, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem; and he encamped against it, and built a mound against it. [2] And the city was besieged until the eleventh year of king Sedekias on the ninth day of the month. [3] And the famine prevailed in the city, and there was no bread for the people of the land. [4] And the city was broken up, and all the men of war went forth by night, by the way of the gate between the walls, this is *the gate* of the king's garden: and the Chaldeans *were set* against the city round about: and *the king* went by the way of the plain. [5] And the force of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was dispersed from about him. [6] And they took the king, and brought him to the king of Babylon to Reblatha; and he gave judgment upon him. [7] And he slew the sons of Sedekias before his eyes, and put out the eyes of Sedekias, and bound him in fetters, and brought him to Babylon.

[8] And in the fifth month, on the seventh day of the month (this *is* the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, captain of the guard, who stood before the king of Babylon, to Jerusalem. [9] And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, even every house did the captain of the guard burn. [10] And the force of the Chaldeans pulled down the wall of Jerusalem round about. [11] And Nabuzardan the captain of the guard removed the rest of the people that were left in the city, and the men who had deserted to the king of Babylon, and the rest of the multitude. [12] But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

[13] And the Chaldeans broke to pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and carried their brass to Babylon. [14] And the caldrons, and the shovels, and the bowls, and the censers, and all the brazen vessels with which they minister, he took. [15] And the captain of the guard took the fire-pans, and the gold and silver bowls. [16] Two pillars, and one sea, and the bases which Solomon made for the house of the Lord: there was no weight of the brass of all the vessels. [17] The height of one pillar *was* eighteen cubits, and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border, and the

pomegranates on the chapiter round about were all of brass: and so it was with the second pillar with its border.

[18] And the captain of the guard took Saraias the high-priest, and Sophonias the second in order, and the three doorkeepers. [19] And they took out of the city one eunuch who was commander of the men of war, and five men that saw the face of the king, that were found in the city, and the secretary of the commander-in-chief, who took account of the people of the land, and sixty men of the people of the land that were found in the city. [20] And Nabuzardan the captain of the guard took them, and brought them to the king of Babylon to Reblatha. [21] And the king of Babylon smote them and slew them at Reblatha in the land of Æmath. So Juda was carried away from his land.

[22] And *as for* the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan. [23] And all the captains of the host, they and their men, heard that the king of Babylon had *thus* appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathanias, and Jona son of Careth, and Saraias, son of Thanamath the Netophathite, and Jezonias son of a Machathite, they and their men. [24] And Godolias swore to them and their men, and said to them, Fear not the incursion of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. [25] And it came to pass in the seventh month *that* Ismael son of Nathanias son of Helisama, of the seed royal, came, and ten men with him, and he smote Godolias, that he died, *him* and the Jews and the Chaldeans that were with him in Massepha. [26] And all the people, great and small rose up, *they* and the captains of the forces, and went into Egypt; because they were afraid of the Chaldeans.

[27] And it came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, *that* Evialmarodec king of Babylon in the *first* year of his reign lifted up the head of Joachim king of Juda, and brought him out of his prison-house. [28] And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon; [29] And changed his prison garments: and he ate bread continually before him all the days of his life. [30] And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.

1 Chronicles

Chapter 1

[1] Adam, Seth, Enos, [2] and Cainan, Maleleel, Jared, [3] Enoch, Mathusala, Lamech, [4] Noe: the sons of Noe, Sem, Cham, Japheth.

[5] The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel, Mosoch, and Thiras. [6] And the sons of Gamer, Aschanaz, and Riphath, and Thorgama. [7] And the sons of Jovan, Helisa, and Tharsis, the Citians, and Rhodians.

[8] And the sons of Cham, Chus, and Mesraim, Phud and Chanaan. [9] And the sons of Chus, Saba, and Evila, and Sabatha, and Regma, and Sebethaca: and the sons of Regma, Saba, and Dadan. [10] And Chus begot Nebrod: he began to be a mighty hunter on the earth. [11] 12 [13] 14 [15] 16

[17] The sons of Sem, Ælam, and Assur, [18] 19 [20] 21 [22] 23 [24] and Arphaxad, Sala, [25] Eber, Pheleg, Ragan, [26] Seruch, Nachor, Tharrha, [27] Abraam.

[28] And the sons of Abraam, Isaac, and Ismael. [29] And these *are* their generations: the first-born of Ismael, Nabaeoth, and Kedar, Nabdeel, Massam, [30] Masma, Iduma, Masse, Chondan, Thaeman, [31] Jettur, Naphes, Kedma: these *are* the sons of Ismael.

[32] And the sons of Chettura Abraam's concubine: — and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan; Daedan, and Sabai; [33] and the sons of Madiam; Gephar, and Opher, and Enoch, and Abida, and Eldada; all these *were* the sons of Chettura.

[34] And Abraam begot Isaac: and the sons of Isaac *were* Jacob, and Esau. [35] The sons of Esau, Eliphaz, and Raguel, and Jeul, and Jeglom, and Core. [36] The sons of Eliphaz: Thaeman, and Omar, Sophar, and Gootham, and Kenez, and Thamna, and Amalec. [37] And the sons of Raguel, Naches, Zare, Some, and Moze. [38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar, and Disan. [39] And the sons of Lotan, Chorri, and Æman; and the sister of Lotan *was* Thamna. [40] The sons of Sobal; Alon, Machanath, Taebel, Sophi, and Onan: and the sons of Sebegon; Æth, and Sonan. [41] The sons of Sonan, Daeson: and the sons of Daeson; Emeron, and Asebon, and Jethram, and Charran. [42] And the sons of Hosar, Balaam, and Zucam, and Acan: the sons of Disan, Os, and Aran.

[43] And these *are* their kings, Balac the son of Beor; and the name of his city *was* Dennaba. [44] And Balac died, and Jobab the son of Zara of

Bosorrha reigned in his stead. [45] And Jobab died, and Asom of the land of the Thaemanites reigned in his stead. [46] And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab: and the name of his city *was* Gethaim. [47] And Adad died, and Sebla of Masecca reigned in his stead. [48] And Sebla died, and Saul of Rhoboth by the river reigned in his stead. [49] And Saul died, and Balaennor son of Achobor reigned in his stead. [50] And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city *was* Phogor.

[51] The princes of Edom: prince Thamna, prince Golada, prince Jether, [52] prince Elibamas, prince Elas, prince Phinon, [53] prince Kenez, prince Thaeman, prince Babsar, prince Magediel, [54] prince Zaphoin. These *are* the princes of Edom.

Chapter 2

[1] These *are* the names of the sons of Israel; [2] Ruben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

[3] The sons of Juda; Er, Aunan, Selom. *These* three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, *was* wicked before the Lord, and he slew him. [4] And Thamar his daughter-in-law bore to him Phares, and Zara: all the sons of Juda *were* five.

[5] The sons of Phares, Esrom, and Jemuel. [6] And the sons of Zara, Zambri, and Ætham, and Æmuan, and Calchal, and Darad, *in* all five.

[7] And the sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing. [8] And the sons of Ætham; Azarias, [9] and the sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.

[10] And Aram begot Aminadab, and Aminadab begot Naasson, chief of the house of Juda. [11] And Naasson begot Salmon, and Salmon begot Booz, [12] and Booz begot Obed, and Obed begot Jessae. [13] And Jessae begot his first-born Eliab, Aminadab *was* the second, Samaa the third, [14] Nathanael the fourth, Zabdai the fifth, [15] Asam the sixth, David the seventh. [16] And their sister *was* Saruia, and *another* Abigaia: and the sons of Saruia *were* Abisa, and Joab, and Asael, three. [17] And Abigaia bore Amessab: and the father of Amessab *was* Jothor the Ismaelite.

[18] And Chaleb the son of Esrom took Gazuba to wife, and Jerioth: and these *were* her sons; Jasar, and Subab, and Ardon. [19] And Gazuba died; and Chaleb took to himself Ephrath, and she bore to him Or. [20] And Or begot Uri, and Uri begot Beseleel. [21] And after this Esron went in to the daughter of Machir the father of Galaad, and he took her when he was sixty-five years old; and she bore him Seruch. [22] And Seruch begot Jair, and he had twenty-three cities in Galaad. [23] And he took Gedsur and Aram, the towns of Jair from them; *with* Canath and its towns, sixty cities. All these *belonged to* the sons of Machir the father of Galaad. [24] And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron *was* Abia; and she bore him Ascho the father of Thecoe.

[25] And the sons of Jerameel the first-born of Esron *were*, the first-born Ram, and Banaa, and Aram, and Asan his brother. [26] And Jerameel had another wife, and her name *was* Atara: she is the mother of Ozom. [27] And the sons of Ram the first-born of Jerameel were Maas, and

Jamin, and Acor. [28] And the sons of Ozom were, Samai, and Jadae: and the sons of Samai; Nadab, and Abisur. [29] And the name of the wife of Abisur *was* Abichaia, and she bore him Achabar, and Moel. [30] And the sons of Nadab; Salad and Apphain; and Salad died without children. [31] And the sons of Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai. [32] And the sons of Dadai, Achisamas, Jether, Jonathan: and Jether died childless. [33] And the sons of Jonathan; Phaleth, and Hozam. These were the sons of Jerameel.

[34] And Sosan had no sons, but daughters. And Sosan had an Egyptian servant, and his name *was* Jochel. [35] And Sosan gave his daughter to Jochel his servant to wife; and she bore him Ethi. [36] And Ethi begot Nathan, and Nathan begot Zabed, [37] and Zabed begot Aphamel, and Aphamel begot Obed. [38] And Obed begot Jeu, and Jeu begot Azarias. [39] And Azarias begot Chelles, and Chelles begot Eleasa, [40] and Eleasa begot Sosomai, and Sosomai begot Salum, [41] and Salum begot Jechemias, and Jechemias begot Elisama, and Elisama begot Ismael.

[42] And the sons of Chaleb the brother of Jerameel *were*, Marisa his first-born, he *is* the father of Ziph: — and the sons of Marisa the father of Chebron. [43] And the sons of Chebron; Core, and Thapphus, and Recom, and Samaa. [44] And Samaa begot Raem the father of Jeclan: and Jeclan begot Samai. [45] And his son *was* Maon: and Maon *is* the father of Baethsur. [46] And Gaepha the concubine of Chaleb bore Aram, and Mosa, and Gezue. [47] And the sons of Addai *were* Ragem, and Joatham, and Sogar, and Phalec, and Gaepha, and Sagae. [48] And Chaleb's concubine Mocha bore Saber, and Tharam. [49] She bore also Sagae the father of Madmena, and Sau the father of Machabena, and the father of Gaebal: and the daughter of Chaleb *was* Ascha.

[50] These were the sons of Chaleb: the sons of Or the first-born of Ephratha; Sobal the father of Cariathiarim, [51] Salomon the father of Baetha, Lammon the father of Baethalaem, and Arim the father of Bethgedor. [52] And the sons of Sobal the father of Cariathiarim were Araa, and Æsi, and Ammanith, [53] and Umasphae, cities of Jair; Æthalim, and Miphithim, and Hesamathim, and Hemasaraim; from these went forth the Sarathaeans, and the sons of Esthaam. [54] The sons of Salomon; Baethalaem, the Netophathite, Ataroth of the house of Joab, and half of the family of Malathi, Esari. [55] The families of the scribes dwelling in Jabis; Thargathiim, and Samathiim, and Sochathim, these *are* the Kinaeans that came of Hemath, the father of the house of Rechab.

Chapter 3

[1] Now these were the sons of David that were born to him in Chebron; the first-born Amnon, *born* of Achinaam the Jezraelitess; the second Damniel, of Abigaia the Carmelitess. [2] The third, Abessalom, the son of Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son of Aggith. [3] The fifth, Saphatia, *the son* of Abital; the sixth, Jethraam, *born* of Agla his wife. [4] Six were born to him in Chebron; and he reigned there seven years and six months: and he reigned thirty-three years in Jerusalem. [5] And these were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon; four *of* Bersabee the daughter of Amiel: [6] and Ebaar, and Elisa, and Eliphaleth, [7] and Nagai, and Naphec, and Japhie, [8] and Helisama, and Eliada, and Eliphala, nine. [9] All *these were* the sons of David, besides the sons of the concubines, and *there was also* Themar their sister.

[10] The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his son, [11] Joram his son, Ochozias his son, Joas his son, [12] Amasias his son, Azarias his son, Joathan his son, [13] Achaz his son, Ezekias his son, Manasses his son, [14] Amon his son, Josia his son. [15] And the sons of Josia; the first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum. [16] And the sons of Joakim; Jechonias his son, Sedekias his son. [17] And the sons of Jechonias; Asir, Salathiel his son, [18] Melchiram, and Phadaias, and Sanesar, and Jekimia, and Hosamath, and Nabadias.

[19] And the sons of Phadaias; Zorobabel, and Semei: and the sons of Zorobabel; Mosollam, and Anania, and Salomethi *was* their sister. [20] And Asube, and Ool, and Barachia, and Asadia, and Asobed, five.

[21] And the sons of Anania, Phalettia, and Jesias his son, Raphal his son, Orna his son, Abdia his son, Sechenias his son. [22] And the son of Sechenias; Samaia: and the sons of Samaia; Chattus, and Joel, and Berri and Noadia, and Saphath, six.

[23] And the sons of Noadia: Elithenan, and Ezekia, and Ezricam, three. [24] And the sons of Elithenan; Odolia, and Heliasebon, and Phadaia, and Akub, and Joanan, and Dalaaia, and Anan, seven.

Chapter 4

[1] And the sons of Juda; Phares, Esrom, and Charmi, and Or, Subal, [2] and Rada his son; and Subal begot Jeth; and Jeth begot Achimai, and Laad: these *are* the generations of the Arathites. [3] And these *are* the sons of Ætam; Jezrael and Jesman, and Jebdas: and their sister's name *was* Eselebbon. [4] And Phanuel the father of Gedor, and Jazer the father of Osan: these *are* the sons of Or, the first-born of Ephratha, the father of Baethalaen.

[5] And Asur the father of Thecoe had two wives, Aoda and Thoada. [6] And Aoda bore to him Ochaia, and Ephal, and Thaeman, and Aasther: all these *were* the sons of Aoda. [7] And the sons of Thoada; Sereth, and Saar, and Esthanam. [8] And Coe begot Enob, and Sabatha, and the progeny of the brother of Rechab, the son of Jarin. [9] And Igabes was more famous than his brethren; and his mother called his name Igabes, saying, I have born as a sorrowful one. [10] And Igabes called on the God of Israel, saying, O that thou wouldest indeed bless me, and enlarge my coasts, and that thy hand might be with me, and that thou wouldest make me know that thou wilt not grieve me! And God granted him all that he asked.

[11] And Chaleb the father of Ascha begot Machir; he *was* the father of Assathon. [12] He begot Bathraias, and Bessee, and Thaeman the founder of the city of Naas the brother of Eselom the Kenezite: these *were* the men of Rechab. [13] And the sons of Kenez; Gothoniel, and Saraia: and the sons of Gothoniel; Athath. [14] And Manathi begot Gophera: and Saraia begot Jobab, the father of Ageaddair, for they were artificers. [15] And the sons of Chaleb the son of Jephonne; Er, Ada, and Noom: and the sons of Ada, Kenez. [16] And the sons of Aleel, Zib, and Zepha, and Thiria, and Eserel. [17] And the sons of Esri; Jether, Morad, and Apher, and Jamon: and Jether begot Maron, and Semei, and Jesba the father of Esthaemon. [18] And his wife, that *is* Adia, bore Jared the father of Gedor, and Aber the father of Sochon, and Chetiel the father of Zamon: and these *are* the sons of Betthia the daughter of Pharao, whom Mored took. [19] And the sons of the wife of Iduia the sister of Nachaim the father of Keila; Garmi, and Esthaemon the Nochathite. [20] And the sons of Semon; Amnon, and Ana the son of Phana, and Inon: and the sons of Sei, Zoan, and the sons of Zoab.

[21] The sons of Selom the son of Juda; Er the father of Lechab, and Laada the father of Marisa, and the offspring of the family of

Ephrathabac *belonging to* the house of Esoba. [22] And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim. [23] These *are* the potters who dwelt in Ataim and Gadira with the king: they grew strong in his kingdom, and dwelt there.

[24] The sons of Semeon; Namuel, and Jamin, Jarib, Zares, Saul: [25] Salem his son, Mabasam his son, Masma his son: [26] Amuel his son, Sabud his son, Zacchur his son, Semei his son. [27] Semei *had* sixteen sons, and six daughters; and his brethren had not many sons, neither did all their families multiply as the sons of Juda. [28] And they dwelt in Bersabee, and Molada, and in Esersual, [29] and in Balaa, and in Æsem, and in Tholad, [30] and in Bathuel, and in Herma, and in Sikelag, [31] and in Baethmarimoth, and Hemisuseosin, and the house of Baruseorim: these *were* their cities until *the time of* king David. [32] And their villages *were* Ætan, and En, Remnon, and Thocca, and Æsar, five cities. [33] And all their villages *were* round about these cities, as far as Baal: this *was* their possession, and their distribution. [34] And Mosobab, and Jemoloch, and Josia the son of Amasia; [35] and Joel, and Jeu the son of Asabia, the son of Sarau, the son of Asiel; [36] and Elionai, and Jocaba, and Jasuia, and Asaia, and Jediel, and Ismael, and Banaias; [37] and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semri, the son of Samaias. [38] These went by the names of princes in their families, and they increased abundantly in their fathers' households.

[39] And they went till they came to Gerara, to the east of Gai, to seek pasture for their cattle. [40] And they found abundant and good pastures, and the land before them *was* wide, and *there was* peace and quietness; for *there were* some of the children of Cham who dwelt there before. [41] And these who are written by name came in the days of Ezekias king of Juda, and they smote the people's houses, and the Minaeans whom they found there, and utterly destroyed them until this day: and they dwelt in their place, because *there was* pasture there for their cattle. [42] And some of them, *even* of the sons of Symeon, went to mount Seir, *even* five hundred men; and Phalaettia, and Noadia, and Raphaia, and Oziel, sons of Jesi, *were* their rulers. [43] And they smote the remnant that were left of Amalec, until this day.

Chapter 5

[1] And the sons of Ruben the first-born of Israel (for he *was* the first-born; but because of his going up to his father's couch, *his father* gave his blessing to his son Joseph, *even* the son of Israel; and he was not reckoned as first-born; [2] for Judas *was* very mighty even among his brethren, and one was to be a ruler out of him: but the blessing *was* Joseph's). [3] The sons of Ruben the first-born of Israel; Enoch, and Phallus, Asrom, and Charmi. [4] The sons of Joel; Semei, and Banaia his son: and the sons of Gug the son of Semei. [5] His son *was* Micha, his son Recha, his son Joel, [6] his son Beel, whom Thagla-phallasar king of Assyria carried away captive: he *is* the chief of the Rubenites.

[7] And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zacharia. [8] And Balec the son of Azuz, the son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and Beelmasson. [9] And he dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Galaad. [10] And in the days of Saul they made war upon the sojourners *in the land*; and they fell into their hands, all of them dwelling in their tents eastward of Galaad.

[11] The sons of Gad dwelt over against them in the land of Basan even to Sela. [12] Joel the first-born, and Sapham the second, and Janin the scribe in Basan. [13] And their brethren according to the houses of their fathers; Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and Obed, seven. [14] These *are* the sons of Abichaia the son of Uri, the son of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of Jeddai, the son of Buz, [15] *who was* the brother of the son of Abdiel, the son of Guni, *he was* chief of the house of their families. [16] They dwelt in Galaad, in Basan, and in their villages, and *in* all the country round about Saron to the border. [17] The enumeration of *them* all took place in the days of Joatham king of Juda, and in the days of Jeroboam king of Israel.

[18] The sons of Ruben and Gad, and the half-tribe of Manasse, of mighty men, bearing shields and sword, and bending the bow, and skilled in war, *were* forty and four thousand and seven hundred and sixty, going forth to battle. [19] And they made war with the Agarenes, and Itureans, and Naphiseans, and Nadabeans, [20] and they prevailed against them: and the Agaraeans were given into their hands, *they* and all their tents: for they cried to God in the battle, and he hearkened to them, because

they trusted on him. [21] And they took captive their store; five thousand camels, and two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand men. [22] For many fell slain, because the war *was* of God. And they dwelt in their place until the captivity.

[23] And the half-tribe of Manasse dwelt from Basan to Baal, Ermon, and Sanir, and *to* the mount Aermon: and they increased in Libanus. [24] And these were the heads of the houses of their families; Opher, and Sei, and Eliel, and Jeremia, and Oduia, and Jediel, mighty men of valour, men of renown, heads of the houses of their families.

[25] But they rebelled against the God of their fathers, and went a-whoring after the gods of the nations of the land, whom God cast out from before them. [26] And the God of Israel stirred up the spirit of Phaloch king of Assyria, and the spirit of Thagla-phallasar king of Assyria, and carried away Ruben and Gaddi, and the half-tribe of Manasse, and brought them to Chaach, and Chabor, and to the river Gozan, until this day.

Chapter 6

[1] The sons of Levi: Gedson, Caath, and Merari. [2] And the sons of Caath; Ambram, and Issaar, Chebron, and Oziel. [3] And the sons of Ambram; Aaron, and Moses, and Mariam: and the sons of Aaron; Nadab, and Abiud, Eleazar, and Ithamar. [4] Eleazar begot Phinees, Phinees begot Abisu; [5] Abisu begot Bokki, and Bokki begot Ozi; [6] Ozi begot Zaraia, Zaraia begot Mariel; [7] and Mariel begot Amaria, and Amaria begot Achitob; [8] and Achitob begot Sadoc, and Sadoc begot Achimaas; [9] and Achimaas begot Azarias, and Azarias begot Joanan; [10] and Joanan begot Azarias: he ministered as priest in the house which Solomon built in Jerusalem. [11] And Azarias begot Amaria, and Amaria begot Achitob; [12] and Achitob begot Sadoc, and Sadoc begot Salom; [13] and Salom begot Chelcias, and Chelcias begot Azarias; [14] and Azarias begot Saraia, and Saraias begot Josadac. [15] And Josadac went into captivity with Juda and Jerusalem under Nabuchodonosor.

[16] The sons of Levi: Gedson, Caath, and Merari. [17] And these *are* the names of the sons of Gedson; Lobeni, and Semei. [18] The sons of Caath; Ambram, and Issaar, Chebron, and Oziel. [19] The sons of Merari; Mooli and Musi: and these *are* the families of Levi, according to their families. [20] To Gedson — to Lobeni his son — *were born* Jeth his son, Zammath his son, [21] Joab his son, Addi his son, Zara his son, Jethri his son. [22] The sons of Caath; Aminadab his son, Core his son, Aser his son; [23] Helcana his son, Abisaph his son, Aser his son: [24] Thaath his son, Uriel his son, Ozia his son, Saul his son. [25] And the sons of Helcana; Amessi, and Achimoth. [26] Helcana his son, Suphi his son, Cainaath his son; [27] Eliab his son, Jeroboam his son, Helcana his son. [28] The sons of Samuel; the first-born Sani, and Abia. [29] The sons of Merari; Mooli, Lobeni his son, Semei his son, Oza his son; [30] Samaa his son, Angia his son, Asaias his son.

[31] And these *were the men* whom David set over the service of the singers in the house of the Lord when the ark was at rest. [32] And they ministered in front of the tabernacle of witness *playing* on instruments, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order for their services.

[33] And these *were the men* that stood, and their sons, of the sons of Caath: Æman the psalm singer, son of Joel, the son of Samuel, [34] the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas, [35] the son of Suph, the son of Helcana, the son of Maath, the son of

Amathi, [36] the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias, [37] the son of Thaath, the son of Aser, the son of Abiasaph, the son of Core, [38] the son of Isaar, the son of Caath, the son of Levi, the son of Israel. [39] And his brother Asaph, who stood at his right hand; Asaph the son of Barachias, the son of Samaa, [40] the son of Michael, the son of Baasia, the son of Melchia, [41] the son of Athani, the son of Zaarai, [42] the son of Adai, the son of Ætham, the son of Zammam, the son of Semei, [43] the son of Jeeth, the son of Gedson, the son of Levi. [44] And the sons of Merari their brethren on the left hand: Ætham the son of Kisa, the son of Abai, the son of Maloch, [45] the son of Asebi, [46] the son of Amessias, the son of Bani, the son of Semer, [47] the son of Mooli, the son of Musi, the son of Merari, the son of Levi. [48] And their brethren according to the houses of their fathers, *were* the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.

[49] And Aaron and his sons *were* to burn incense on the altar of whole-burnt-offerings, and on the altar of incense, for all the ministry *in* the holy of holies, and to make atonement for Israel, according to all things that Moses the servant of the Lord commanded. [50] And these *are* the sons of Aaron; Eleazar his son, Phinees his son, Abisu his son, [51] Bokki his son, Ozi his son, Saraia his son, [52] Mariel his son, Amaria his son, Achitob his son, [53] Sadoc his son, Achimaas his son.

[54] And these *are* their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot. [55] And they gave them Chebron in the land of Juda, and its suburbs round about it. [56] But the fields of the city, and its villages, they gave to Chaleb the son of Jephonne. [57] And to the sons of Aaron they gave the cities of refuge, *even* Chebron, and Lobna and her suburbs round about, and Selna and her suburbs, and Esthamo and her suburbs, [58] and Jethar and her suburbs, and Dabir and her suburbs, [59] and Asan and her suburbs, and Baethsamys and her suburbs: [60] and of the tribe of Benjamin Gabai and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs: all their cities *were* thirteen cities according to their families.

[61] And to the sons of Caath that were left of their families, *there were given* out of the tribe, *namely*, out of the half-tribe of Manasse, by lot, ten cities. [62] And to the sons of Gedson according to their families *there were given* thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan. [63] And to the sons of Merari according to their families *there were given*, by lot,

twelve cities of the tribe of Ruben, of the tribe of Gad, *and* of the tribe of Zabulon. [64] So the children of Israel gave to the Levites the cities and their suburbs. [65] And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Symeon, and out of the tribe of the children of Benjamin, these cities which they call by name.

[66] And *to the members* of the families of the sons of Caath there were also given the cities of their borders out of the tribe of Ephraim. [67] And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs, [68] and Jecmaan and her suburbs, and Baethoron and her suburbs, [69] and Ælon and her suburbs, and Gethremmon and her suburbs: [70] and of the half-tribe of Manasse Anar and her suburbs, and Jemblaan and her suburbs, to the sons of Caath that were left, according to *each several* family.

[71] To the sons of Gedson from the families of the half-tribe of Manasse *they gave* Golan of Basan and her suburbs, and Aseroth and her suburbs. [72] And out of the tribe of Issachar, Kedes and her suburbs, and Deberi and her suburbs, and Dabor and her suburbs, [73] and Ramoth, and Ænan and her suburbs. [74] And of the tribe of Aser; Maasal and her suburbs, and Abdon and her suburbs, [75] and Acac and her suburbs, and Roob and her suburbs. [76] And of the tribe of Nephthali; Kedes in Galilee and her suburbs, and Chamoth and her suburbs, and Kariathaim and her suburbs.

[77] To the sons of Merari that were left, *they gave* out of the tribe of Zabulon Remmon and her suburbs, and Thabor and her suburbs: [78] out of *the country* beyond Jordan; Jericho westward of Jordan: out of the tribe of Ruben; Bosor in the wilderness and her suburbs, and Jasa and her suburbs, [79] and Kadmoth and her suburbs, and Maephla and her suburbs. [80] Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Maanaim and her suburbs, [81] and Esebon and her suburbs, and Jazer and her suburbs.

Chapter 7

[1] And *as* to the sons of Issachar, *they were* Thola, and Phua, and Jasub, and Semeron, four. [2] And the sons of Thola; Ozi, Raphaia, and Jeriel, and Jamai, and Jemasan, and Samuel, chiefs of their fathers' houses *belonging to* Thola, men of might according to their generations; their number in the days of David *was* twenty and two thousand and six hundred. [3] And the sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu, and Joel, and Jesia, five, all rulers.

[4] And with them, according to their generations, according to the houses of their families, *were men* mighty to set *armies* in array for war, thirty and six thousand, for they had multiplied *their* wives and children. [5] And their brethren among all the families of Issachar, also mighty men, *were* eighty-seven thousand — *this was* the number of them all.

[6] The sons of Benjamin; Bale, and Bachir, and Jediel, three. [7] And the sons of Bale; Esebon, and Ozi, and Oziel, and Jerimuth, and Uri, five; heads of houses of families, mighty men; and their number *was* twenty and two thousand and thirty-four. [8] And the sons of Bachir; Zemira, and Joas, and Eliezer, and Elithenan, and Amaria, and Jerimuth, and Abiud, and Anathoth, and Eleemeth: all these *were* the sons of Bachir. [9] And their number according to their generations, (*they were* chiefs of their fathers' houses, men of might), *was* twenty thousand and two hundred. [10] And the sons of Jediel; Balaan: and the sons of Balaan; Jaus, and Benjamin, and Aoth, and Chanana, and Zaethan, and Tharsi, and Achisaar. [11] All these *were* the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred, going forth to war with might. [12] And Sapphin, and Apphin, and the sons of Or, Asom, whose son *was* Aor.

[13] The sons of Nephthali; Jasiel, Goni, and Aser, and Sellum, his sons, Balam his son.

[14] The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad. [15] And Machir took a wife for Apphin and Sapphin, and his sister's name was Moocha; and the name of the second *son* was Sapphaad; and to Sapphaad were born daughters. [16] And Moocha the wife of Machir bore a son, and called his name Phares; and his brother's name *was* Surus; his sons *were* Ulam, and Rocom. [17] And the sons of Ulam; Badam. These *were* the sons of Galaad, the son of Machir, the son of Manasse. [18] And his sister

Malecheth bore Isud, and Abiezer, and Maela. [19] And the sons of Semira were, Aim, and Sychem, and Lakim, and Anian.

[20] And the sons of Ephraim; Sothalath, and Barad his son, and Thaath his son, Elada his son, Saath his son, [21] and Zabad his son, Sothele his son, and Azer, and Elead: and the men of Geth who were born in the land slew them, because they went down to take their cattle. [22] And their father Ephraim mourned many days, and his brethren came to comfort him. [23] And he went in to his wife, and she conceived, and bore a son, and he called his name Beria, because, *said he*, he was afflicted in my house. [24] And his daughter *was* Saraa, and he was among them that were left, and he built Baethoron the upper and the lower. And the descendants of Ozan *were* Seera, [25] and Raphe his son, Saraph and Thalees his sons, Thaen his son. [26] To Laadan his son *was born his* son Amiud, his son Helisamai, *his* son [27] Nun, *his* son Jesue, *these were* his sons.

[28] And their possession and their dwelling *were* Baethel and her towns, to the east Noaran, westward Gazer and her towns, and Sychem and her towns, as far as Gaza and her towns. [29] And as far as the borders of the sons of Manasse, Baethsaan and her towns, Thanach and her towns, Mageddo and her towns, Dor and her towns. In this the children of Joseph the son of Israel dwelt.

[30] The sons of Aser; Jemna, and Suia, and Isui, and Beria, and Sore their sister. [31] And the sons of Beria; Chaber, and Melchiel; he *was* the father of Berthaith. [32] And Chaber begot Japhlet, and Samer, and Chothan, and Sola their sister. [33] And the sons of Japhlet; Phasec, and Bamael, and Asith: these *are* the sons of Japhlet. [34] And the sons of Semmer; Achir, and Rooga, and Jaba, and Aram. [35] And the sons of Elam his brother; Sopha, and Imana, and Selles, and Amal. [36] The sons of Sopha; Sue, and Arnaphar, and Suda, and Barin, and Imran, [37] and Basan, and Oa, and Sama, and Salisa, and Jethra, and Beera. [38] And the sons of Jether, Jephina, and Phaspha, and Ara. [39] And the sons of Ola; Orech, Aniel, and Rasia.

[40] All these *were* the sons of Aser, all heads of families, choice, mighty men, chief leaders: their number for battle array — their number *was* twenty-six thousand men.

Chapter 8

[1] Now Benjamin begot Bale his first-born, and Asbel his second *son*, Aara the third, Noa the fourth, [2] and Rapha the fifth. [3] And the sons of Bale were, Adir, and Gera, and Abiud, [4] and Abessue, and Noama, and Achia, [5] and Gera, and Sephupham, and Uram. [6] These *were* the sons of Aod: these are the heads of families to them that dwell in Gabee, and they removed them to Machanathi: [7] and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.

[8] And Saarin begot *children* in the plain of Moab, after that he had sent away Osin and Baada his wives.

[9] And he begot of his wife Ada, Jolab, and Sebia, and Misa, and Melchas, [10] and Jebus, and Zabia, and Marma: these *were* heads of families. [11] And of Osin he begot Abitol, and Alphaal. [12] And the sons of Alphaal; Obed, Misaal, Semmer: he built Ona, and Lod, and its towns: [13] and Beria, and Sama; these *were* heads of families among the dwellers in Elam, and they drove out the inhabitants of Geth. [14] And his brethren *were* Sosec, and Arimoth, [15] and Zabadia, and Ored, and Eder, [16] and Michael, and Jespha, and Joda, the sons of Beria: [17] and Zabadia, and Mosollam, and Azaki, and Abar, [18] and Isamari, and Jexlias, and Jobab, the sons of Elphaal: [19] and Jakim, and Zachri, and Zabdi, [20] and Elionai, and Salathi, [21] and Elieli, and Adaia, and Baraia, and Samarath, sons of Samaith: [22] and Jesphan, and Obed, and Eliel, [23] and Abdon, and Zechri, and Anan, [24] and Anania, and Ambri, and Ælam, *and* Anathoth, [25] and Jathin, and Jephadias, and Phanuel, the sons of Sosec: [26] and Samsari, and Saarias, and Gotholia, [27] and Jarasia, and Eria, and Zechri, son of Iroam. [28] These *were* heads of families, chiefs according to their generations: these dwelt in Jerusalem.

[29] And the father of Gabaon dwelt in Gabaon; and his wife's name was Moacha. [30] And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner, [31] and Gedur and his brother, and Zacchur, and Makeloth. [32] And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brethren with their brethren.

[33] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal. [34] And the son of Jonathan *was* Meribaal; and Meribaal begot Micha. [35] And the sons of Micha; Phithon, and Melach, and Tharach, and Achaz. [36] And Achaz begot Jada, and Jada begot Salaemath, and Asmoth, and Zambri; and Zambri

begot Maesa; [37] and Maesa begot Baana: Rhaphaea *was* his son, Elasa his son, Esel his son.

[38] And Esel *had* six sons, and these *were* their name; Ezricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: all these *were* the sons of Esel. [39] And the sons of Asel his brother; Ælam his first-born, and Jas the second, and Eliphalet the third. [40] And the sons of Ælam were mighty men, bending the bow, and multiplying sons and grandsons, a hundred *and* fifty. All these *were* of the sons of Benjamin.

Chapter 9

[1] And *this is* all Israel, *even* their enrolment: and these *are* written down in the book of the kings of Israel and Juda, with the *names of them* that were carried away to Babylon for their transgressions. [2] And they that dwelt before in their possessions in the cities of Israel, the priests, the Levites, and the appointed ones.

[3] And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and Manasse. [4] And Gnothi, and the son of Samiud, the son of Amri, the son of Ambraim, the son of Buni, son of the sons of Phares, the son of Juda. [5] And of the Selonites; Asaia his first-born, and his sons. [6] Of the sons of Zara; Jeel, and their brethren, six hundred and ninety.

[7] And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia, son of Asinu. [8] And Jemnaa son of Jeroboam, and Elo: these *are* the sons of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel, son of Jemnai; [9] and their brethren according to their generations, nine hundred and fifty-six, all the men *were* heads of families according to the houses of their fathers.

[10] And of the priests; Jodae, and Joarim, and Jachin, [11] and Azaria the son of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, the ruler of the house of God; [12] and Adaia son of Iraam, son of Phascor, son of Melchia, and Maasaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer; [13] and their brethren, chiefs of their families, a thousand seven hundred and sixty, mighty *men* for the work of the ministration of the house of God.

[14] And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia, of the sons of Merari. [15] And Bacbacar, and Ares, and Galaal, and Matthanias son of Micha, son of Zechri, son of Asaph; [16] and Abdia, son of Samia, son of Galaal, son of Idithun, and Barachia son of Ossa, son of Helcana — who dwelt in the villages of the Notephatites. [17] The door-keepers; Salom, Acum, Telmon, and Diman, and their brethren; Salom *was* the chief; [18] and *he waited* hitherto in the king's gate eastward: these *are* the gates of the companies of the sons of Levi. [19] And Sellum the son of Core, the son of Abiasaph, the son of Core, and his brethren belonging to the house of his father, the Corites *were* over the works of the service, keeping the watches of the tabernacle, and their fathers over the camp of the Lord, keeping the entrance.

[20] And Phinees son of Eleazar was head over them before the Lord, and these *were* with him. [21] Zacharias the son of Mosollami *was* keeper of the door of the tabernacle of witness. [22] All the chosen porters in the gates *were* two hundred and twelve, these *were* in their courts, *this was* their distribution: these David and Samuel the seer established in their charge. [23] And these and their sons *were* over the gates in the house of the Lord, and in the house of the tabernacle, to keep watch. [24] The gates were toward the four winds, eastward, westward, northward, southward. [25] And their brethren *were* in their courts, to enter in weekly from time to time with these. [26] For four strong *men* have the charge of the gates; and the Levites were over the chambers, and they keep watch over the treasures of the house of God. [27] For the charge *was* upon them, and these *were* charged with the keys to open the doors of the temple every morning.

[28] And *some* of them *were appointed* over the vessels of service, that they should carry them in by number, and carry them out by number. [29] And *some* of them *were* appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices. [30] And some of the priests were makers of the ointment, and *appointed to prepare* the spices. [31] And Matthathias of the Levites, (he *was* the first-born of Salom the Corite,)*was set* in charge over the sacrifices of meat-offering of the pan belonging to the high priest. [32] And Banaias the Caathite, from among their brethren, *was set* over the shewbread, to prepare it every sabbath. [33] And these *were* the singers, heads of families of the Levites, *to whom were* established daily courses, for they were employed in the services day and night. [34] These *were* the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

[35] And Jeel the father of Gabaon dwelt in Gabaon; and his wife's name *was* Moocha. [36] And his first-born son *was* Abdon, and *he had* Sur, and Kis, and Baal, and Ner, and Nadab, [37] and Gedur and *his* brother, and Zacchur, and Makeloth. [38] And Makeloth begot Samaa: and these dwelt in the midst of their brethren in Jerusalem, *even* in the midst of their brethren.

[39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal. [40] And the son of Jonathan *was* Meribaal: and Meribaal begot Micha. [41] And the sons of Micha *were* Phithon and Malach, and Tharach. [42] And Achaz begot Jada: and Jada begot Galemeth, and Gazmoth, and Zambri; and Zambri begot Massa. [43] And Massa begot Baana, and Rhaphaia *was* his son, Elasa his

son, Esel his son. [44] And Esel had six sons, and these *were* their names; Esricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: these *were* the sons of Esel.

Chapter 10

[1] Now the Philistines warred against Israel; and they fled from before the Philistines, and fell down slain in mount Gelbue. [2] And the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Melchisue, sons of Saul. [3] And the battle prevailed against Saul, and the archers hit him with bows and arrows, and they were wounded of the bows. [4] And Saul said to his armour-bearer, Draw thy sword, and pierce me through with it, lest these uncircumcised come and mock me. But his armour-bearer would not, for he was greatly afraid: so Saul took a sword, and fell upon it. [5] And his armour-bearer saw that Saul was dead, and he also fell upon his sword. [6] So Saul died, and his three sons on that day, and all his family died at the same time. [7] And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled: and the Philistines came and dwelt in them.

[8] And it came to pass on the next *day* that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gelbue. [9] And they stripped him, and took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people. [10] And they put their armour in the house of their god, and they put his head in the house of Dagon.

[11] And all the dwellers in Galaad heard of all that the Philistines had done to Saul and to Israel. [12] And all the mighty men rose up from Galaad, and they took the body of Saul, and the bodies of his sons, and brought them to Jabis, and buried their bones under the oak in Jabis, and fasted seven days. [13] So Saul died for his transgressions, wherein he transgressed against God, against the word of the Lord, forasmuch as he kept *it* not, because Saul enquired of a wizard to seek *counsel*, and Samuel the prophet answered him: [14] and he sought not the Lord: so he slew him, and turned the kingdom to David the son of Jesse.

Chapter 11

[1] And all Israel came to David in Chebron, saying, Behold, we *are* thy bones and thy flesh. [2] And heretofore when Saul was king, thou wast he that led Israel in and out, and the Lord of Israel said to thee, Thou shalt feed my people Israel, and thou shalt be for a ruler over Israel. [3] And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by Samuel.

[4] And the king and his men went to Jerusalem, this *is* Jebus; and there the Jebusites the inhabitants of the land said to David, [5] Thou shalt not enter in hither. But he took the strong hold of Sion: this *is* the city of David. [6] And David said, Whoever first smites the Jebusite, even he shall be chief and captain. And Joab the son of Saruia went up first, and became chief. [7] And David dwelt in the strong hold; therefore he called it the city of David. [8] And he fortified the city round about. [9] And David continued to increase, and the Lord Almighty *was* with him. [10] And these *are* the chiefs of the mighty men, whom David had, who strengthened *themselves* with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.

[11] And this *is* the list of the mighty *men* of David; Jesebada, son of Achaman, first of the thirty: he drew his sword once against three hundred whom he slew at one time. [12] And after him Eleazar son of Dodai, the Achochite: he was among the three mighty men. [13] He was with David in Phasodamin, and the Philistines were gathered there to battle, and *there was* a portion of the field full of barley; and the people fled before the Philistines. [14] And he stood in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

[15] And three of the thirty chiefs went down to the rock to David, to the cave of Odollam, and the camp of the Philistines *was* in the giants' valley. [16] And David *was* then in the hold, and the garrison of the Philistines *was* then in Bethleem. [17] And David longed, and said, Who will give me water to drink of the well of Bethleem, that is in the gate? [18] And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethleem, which was in the gate, and they took it, and came to David: but David would not drink it, and poured it out to the Lord, and said, [19] God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with *the*

peril of their lives they brought it. So he would not drink it. These things did the three mighty *men*.

[20] And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, and he had a name among the *second* three. [21] He was more famous than the two *others* of the three, and he was chief *over* them; yet he reached not to the *first* three.

[22] And Banaia the son of Jodae was the son of a mighty man: many *were* his acts for Cabasael: he smote two lion-like men of Moab, and he went down and smote a lion in a pit on a snowy day. [23] And he smote an Egyptian, a wonderful man five cubits *high*; and in the hand of the Egyptian *there was* a spear like a weavers' beam; and Banaia went down to him with a staff, and took the spear out of the Egyptian's hand, and slew him with his own spear. [24] These things did Banaia son of Jodae, and his name *was* among the three mighties. [25] He was distinguished beyond the thirty, yet he reached not to the *first* three: and David set him over his family.

[26] And the mighty *men* of the forces *were*, Asael the brother of Joab, Eleanan the son of Dodoe of Bethleem, [27] Samaoth the Arorite, Chelles the Phelonite, [28] Ora the son of Ekkis the Thecoite, Abiezer the Anathothite, [29] Sobochai the Usathite, Eli the Achonite, [30] Marai the Netophathite, Chthaod the son of Nooza the Netophathite, [31] Airi the son of Rebie of the hill of Benjamin, Banaias the Pharathonite, [32] Uri of Nachali Gaas, Abiel the Garabaethite, [33] Azbon the Baromite, Eliaba the Salabonite, [34] the son of Asam the Gizonite, Jonathan the son of Sola the Ararite, [35] Achim the son of Achar the Ararite, Elphat the son of Thyrophar [36] the Mechorathrite, Achia the Phellonite, [37] Esere the Charmadaite, Naarai the son of Azobai, [38] Joel the son of Nathan, Mebaal son of Agari, [39] Sele the son of Ammoni, Nachor the Berothite, armour-bearer to the son of Saruia, [40] Ira the Jethrite, Gaber the Jethrite, [41] Uria the Chettite, Zabet son of Achaia, [42] Adina son of Saeza, a chief of Ruben, and thirty with him, [43] Anan the son of Moocha, and Josaphat the Matthanite, [44] Ozia the Astarothite, Samatha and Jeiel sons of Chotham the Ararite, [45] Jediel the son of Sameri, and Jozae his brother the Thosaite, [46] Eliel the Maoite, and Jaribi, and Josia his son, Ellaam, and Jethama the Moabite, [47] Daliel, and Obeth, and Jessiel of Mesobia.

Chapter 12

[1] And these *are* they that came to Sikelag, when he yet kept himself close because of Saul the son of Kis; and these *were* among the mighty, aiding *him* in war, [2] and *using* the bow with the right hand and with the left, and slingers with stones, and *shooters* with bows. Of the brethren of Saul of Benjamin, [3] the chief *was* Achiezer, and Joas son of Asma the Gabathite, and Joel and Jophalet, sons of Asmoth, and Berchia, and Jeul of Anathoth, [4] and Samaias the Gabaonite a mighty man among the thirty, and over the thirty; *and* Jeremia, and Jeziel, and Joanan, and Jozabath of Gadarathiim, [5] Azai and Arimuth, and Baalia, and Samaraia, and Saphatias of Charaephiel, [6] Helcana, and Jesuni, and Ozriel, and Jozara, and Sobocam, and the Corites, [7] and Jelia and Zabadia, sons of Iroam, and the *men* of Gedor.

[8] And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears, and their faces *were as* the face of a lion, and they were nimble as roes upon the mountains in speed. [9] Aza the chief, Abdia the second, Eliab the third, [10] Masmana the fourth, Jeremias the fifth, [11] Jethi the sixth, Eliab the seventh, [12] Joanan the eighth, Eleazer the ninth, [13] Jeremia the tenth, Melchabanai the eleventh. [14] These *were* chiefs of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand. [15] These *are* the *men* that crossed over Jordan in the first month, and it had overflowed all its banks; and they drove out all the inhabitants of the valleys, from the east to the west.

[16] And there came *some* of the sons of Benjamin and Juda to the assistance of David. [17] And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart be at peace with you: but if *ye are come* to betray me to my enemies unfaithfully, the God of your fathers look upon it, and reprove it. [18] And the Spirit came upon Amasai, a captain of the thirty, and he said, Go, David, son of Jesse, thou and thy people, peace, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.

[19] And *some* came to David from Manasse, when the Philistines came against Saul to war: and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul. [20] When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael,

and Josabaith, and Elimuth, and Semathi: *these* are the captains of thousands of Manasse. [21] And they fought on the side of David against a troop, for they *were* all men of might; and they were commanders in the army, *because* of *their* might. [22] For daily men came to David, *till they amounted* to a great force, as the force of God.

[23] And these *are* the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of the Lord. [24] The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war. [25] Of the sons of Symeon mighty for battle, seven thousand and a hundred. [26] Of the sons of Levi, four thousand and six hundred. [27] And Joadas the chief *of the family* of Aaron, and with him three thousand and seven hundred. [28] And Sadoc, a young *man* mighty in strength, and *there were* twenty-two leaders of his father's house. [29] And of the sons of Benjamin, the brethren of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul. [30] And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers. [31] And of the half-tribe of Manasse, eighteen thousand, even *those* who were named by name, to make David king. [32] And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.

[33] And of Zabulon they that went out to battle, with all weapons of war, *were* fifty thousand to help David, not weak-handed. [34] And of Nephthali a thousand captains, and with them *men* with shields and spears, thirty-seven thousand. [35] And of the Danites *men* ready for war twenty-eight thousand and eight hundred. [36] And of Aser, they that went out to give aid in war, forty thousand. [37] And from the country beyond Jordan, from Ruben, and the Gadites, and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.

[38] All these *were* men of war, setting *the army* in battle array, with a peaceful mind *towards him*, and they came to Chebron to make David king over all Israel: and the rest of Israel *were of* one mind to make David king. [39] And they were there three days eating and drinking, for their brethren *had* made preparations. [40] And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels, and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins, wine, and oil, calves and sheep abundantly: for *there was* joy in Israel.

Chapter 13

[1] And David took counsel with the captains of thousands and captains of hundreds, *even with* every commander. [2] And David said to the whole congregation of Israel, If it *seem* good to you, and it should be prospered by the Lord our God, let us send to our brethren that are left in all the land of Israel, and let the priests the Levites who are with them in the cities of their possession *come*, and let them be gathered to us. [3] And let us bring over to us the ark of our God; for men have not enquired *at* it since the days of Saul. [4] And all the congregation said that they would do thus; for the saying was right in the eyes of all the people.

[5] So David assembled all Israel, from the borders of Egypt even to the entering in of Hemath, to bring in the ark of God from the city of Jarim. [6] And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up thence the ark of the Lord God who sits between the cherubim, whose name is called *on it*. [7] And they set the ark of God on a new waggon *brought* out of the house of Aminadab: and Oza and his brethren drove the waggon.

[8] And David and all Israel *were* playing before the Lord with all their might, and *that* together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets. [9] And they came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from *its place*. [10] And the Lord was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God. [11] And David was dispirited, because the Lord *had* made a breach on Oza: and he called that place the Breach of Oza until this day. [12] And David feared God that day, saying, How shall I bring the ark of God in to myself? [13] So David brought not the ark home to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite.

[14] And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.

Chapter 14

[1] And Chiram king of Tyre sent messengers to David, and cedar timbers, and masons, and carpenters, to build a house for him. [2] And David knew that the Lord *had* designed him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

[3] And David took more wives in Jerusalem: and there were born to David more sons and daughters. [4] And these *are* the names of those that were born, who were *born* to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon, [5] and Baar, and Elisa, and Eliphaleth, [6] and Nageth, and Naphath, and Japhie, [7] and Elisamae, and Eliade, and Eliphala.

[8] And the Philistines heard that David was anointed king over all Israel: and all the Philistines went up to seek David; and David heard *it*, and went out to meet them. [9] And the Philistines came and assembled together in the giants' valley. [10] And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said to him, Go up, and I will deliver them into thy hands. [11] And he went up to Baal Pharasin, and David smote them there; and David said, God has broken through enemies by my hand like a breach of water: therefore he called the name of that place, the Breach of Pharasin. [12] And the Philistines left their gods there; and David gave orders to burn them with fire.

[13] And the Philistines once more assembled themselves in the giants' valley. [14] And David enquired of God again; and God said to him, Thou shalt not go after them; turn away from them, and thou shalt come upon them near the pear trees. [15] And it shall be, when thou shalt hear the sound of their tumult in the tops of the pear trees, then thou shalt go into the battle: for God has gone out before thee to smite the army of the Philistines. [16] And he did as God commanded him: and he smote the army of the Philistines from Gabaon to Gazera. [17] And the name of David was *famous* in all the land; and the Lord put the terror of him on all the nations.

Chapter 15

[1] And *David* made for himself houses in the city of David, and he prepared a place for the ark of God, and made a tent for it. [2] Then said David, It is not *lawful for any* to bear the ark of God, but the Levites; for the Lord has chosen them to bear the ark of the Lord, and to minister to him for ever.

[3] And David assembled all Israel at Jerusalem, to bring up the ark of the Lord to the place which he *had* prepared for it. [4] And David gathered together the sons of Aaron the Levites. [5] Of the sons of Caath; *there was* Uriel the chief, and his brethren, a hundred and twenty. [6] Of the sons of Merari; Asaia the chief, and his brethren, two hundred and twenty. [7] Of the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty. [8] Of the sons of Elisaphat; Semei the chief, and his brethren, two hundred. [9] Of the sons of Chebrom; Eliel the chief, and his brethren eighty. [10] Of the sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.

[11] And David called Sadoc and Abiathar the priests, and the Levites, Uriel, Asaia, and Joel, and Semaia, and Eliel, and Aminadab, [12] and said to them, Ye *are* the heads of the families of the Levites: sanctify yourselves, you and your brethren, and ye shall carry up the ark of the God of Israel, *to the place* which I have prepared for it. [13] For because ye were not *ready* at the first, our God made a breach upon us, because we sought him not according to the ordinance. [14] So the priests and the Levites sanctified themselves, to bring up the ark of the God of Israel. [15] And the sons of the Levites took the ark of God, (as Moses commanded by the word of God according to the scripture) upon their shoulders with staves.

[16] And David said to the chiefs of the Levites, Set your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy. [17] So the Levites appointed Æman the son of Joel; Asaph the son of Barachias *was one* of his brethren; and Æthan the son of Kisaeus was of the sons of Merari their brethren; [18] and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jeiel, and Elioel, and Eliab, and Banaia, and Maasaia, and Matthathia, and Eliphena, and Makellia, and Abdedom, and Jeiel, and Ozias, the porters. [19] And the singers, Æman, Asaph, and Æthan, with brazen cymbals to make *a sound* to be heard. [20] Zacharias, and Oziel, Semiramoth, Jeiel, Oni, Eliab, Maasaeas, Banaeas, with lutes, on

alaemoth. [21] And Mattathias, and Eliphalu, and Makenia, and Abdedom, and Jeiel, and Ozias, with harps of Amasenith, to make a loud noise.

[22] And Chonenia chief of the Levites *was* master of the bands, because he was skilful. [23] And Barachia and Elcana *were* door-keepers of the ark. [24] And Somnia, and Josaphat, and Nathanael, and Amasai, and Zacharia, and Banaea, and Eliezer, the priests, were sounding with trumpets before the ark of God: and Abdedom and Jeia *were* door-keepers of the ark of God.

[25] So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant from the house of Abdedom with gladness. [26] And it came to pass when God strengthened the Levites bearing the ark of the covenant of the Lord, that they sacrificed seven calves and seven rams. [27] And David *was* girt with a fine linen robe, and all the Levites *who were* bearing the ark of the covenant of the Lord, and the singers, and Chonenias the master of the band of singers; also upon David *there was* a robe of fine linen. [28] And all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps. [29] And the ark of the covenant of the Lord arrived, and came to the city of David; and Melchol the daughter of Saul looked down through the window, and saw king David dancing and playing: and she despised him in her heart.

Chapter 16

[1] So they brought in the ark of God, and set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God. [2] And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord. [3] And he divided to every man of Israel (both men and women), to *every* man one baker's loaf, and a cake. [4] And he appointed before the ark of the covenant of the Lord, Levites to minister *and* lift up the voice, and to give thanks and praise the Lord God of Israel: [5] Asaph *was* the chief, and next to him Zacharias, Jeiel, Semiramoth, and Jeiel, Mattathias, Eliab, and Banaeas, and Abdedom: and Jeiel sounding with musical instruments, lutes *and* harps, and Asaph with cymbals: [6] and Banaeas and Oziel the priests *sounding* continually with trumpets before the ark of the covenant of God in that day.

[7] Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.

[8] Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people. [9] Sing *songs* to him, and sing hymns to him, relate to all *people* his wonderful deeds, which the Lord has wrought. [10] Praise his holy name, the heart that seeks his pleasure shall rejoice. [11] Seek the Lord and be strong, seek his face continually. [12] Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth; [13] *ye* seed of Israel his servants, *ye* seed of Jacob his chosen ones. [14] He *is* the Lord our God; his judgments *are* in all the earth. [15] Let us remember his covenant for ever, his word which he commanded to a thousand generations, [16] which he covenanted with Abraham, and his oath *sworn* to Isaac. [17] He confirmed it to Jacob for an ordinance, to Israel *as* an everlasting covenant, [18] saying, To thee will I give the land of Chanaan, the line of your inheritance: [19] when they were few in number, when they were but little, and dwelt as strangers in it; [20] and went from nation to nation, and from one kingdom to another people. [21] He suffered not a man to oppress them, and he reproved kings for their sakes, [22] saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

[23] Sing ye to the Lord, all the earth; proclaim his salvation from day to day. [24] Declare among the nations his glory, his wondrous deeds among all peoples. [25] For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods. [26] For all the gods of the nations *are*

idols; but our God made the heavens. [27] Glory and praise *are* in his presence; strength and rejoicing *are* in his place. [28] Give to the Lord, ye families of the nations, give to the Lord glory and strength. [29] Give to the Lord the glory *belonging* to his name: take gifts and offer *them* before him; and worship the Lord in his holy courts. [30] Let the whole earth fear before him; let the earth be established, and not be moved. [31] Let the heavens rejoice, and let the earth exult; and let them say among the nations, The Lord reigns. [32] The sea with its fullness shall resound and the tree of the field, and all things in it. [33] Then shall the trees of the wood rejoice before the Lord, for he is come to judge the earth. [34] Give thanks to the Lord, for *it is* good, for his mercy *is* for ever. [35] And say ye, Save us, O God of our salvation, and gather us, and rescue us from among the heathen, that we may praise thy holy name, and glory in thy praises. [36] Blessed *be* the Lord God of Israel from everlasting and to everlasting:

And all the people shall say, Amen. So they praised the Lord.

[37] And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day: from day to day. [38] And Abdedom and his brethren *were* sixty and eight; and Abdedom the son of Idithun, and Osa, *were* to be door-keepers. [39] And *they appointed* Sadoc the priest, and his brethren the priests, before the tabernacle of the Lord in the high place in Gabaon, [40] to offer up whole-burnt-offerings continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God. [41] And with him *were* Æman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy *endures* for ever. [42] And with them *there were* trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Idithun *were* at the gate.

[43] And all the people went every one to his home: and David returned to bless his house.

Chapter 17

[1] And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord *is* under *curtains* of skins.

[2] And Nathan said to David, Do all that is in thy heart; for God *is* with thee. [3] And it came to pass in that night, that the word of the Lord came to Nathan, *saying*, [4] Go and say to David my servant, Thus said the Lord, Thou shalt not build me a house for me to dwell in it. [5] For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent, [6] in all places through which I have gone with all Israel: did I ever speak to *any* one tribe of Israel whom I commanded to feed my people, saying, *Why is it* that ye have not built me a house of cedar? [7] And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel: [8] and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth. [9] And I will appoint a place for my people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning, [10] and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and the Lord will build thee a house. [11] And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom. [12] He shall build me a house, and I will set up his throne for ever. [13] I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as I withdrew *it* from them that were before thee. [14] And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

[15] According to all these words, and according to all this vision, so spoke Nathan to David. [16] And king David came and sat before the Lord, and said, Who am I, O Lord God? and what *is* my house, that thou hast loved me for ever? [17] And these things were little in thy sight, O God: thou hast also spoken concerning the house of thy servant for a long time to come, and thou hast looked upon me as a man looks upon his fellow, and hast exalted me, O Lord God. [18] What shall David do

more toward thee to glorify *thee*? and thou knowest thy servant. [19] And thou hast wrought all this greatness according to thine heart. [20] O Lord, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears. [21] Neither is there another nation upon the earth *such* as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt. [22] And thou hast appointed thy people Israel as a people to thyself for ever; and thou, Lord, didst become a God to them. [23] And now, Lord, let the word which thou spokest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken. [24] And let thy name *be* established and magnified for ever, *men* saying, Lord, Lord, Almighty God of Israel: and *let* the house of thy servant David *be* established before thee. [25] For thou, O Lord my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a willingness to pray before thee. [26] And now, Lord, thou thyself art God, and thou hast spoken these good things concerning thy servant. [27] And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed *it*, and do thou bless *it* for ever.

Chapter 18

[1] And it came to pass afterwards, that David smote the Philistines, and routed them, and took Geth and its villages out of the hand of the Philistines.

[2] And he smote Moab; and the Moabites became servants to David, *and* tributaries.

[3] And David smote Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates. [4] And David took of them a thousand chariots, and seven thousand horsemen, and twenty thousand infantry: and David houghed all the chariot *horses*, but there were reserved of them a hundred chariots. [5] And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian *army* twenty and two thousand men. [6] And David put a garrison in Syria near Damascus; and they became tributary servants to David: and the Lord delivered David wherever he went. [7] And David took the golden collars that were on the servants of Adraazar, and brought them to Jerusalem. [8] And David took out of Matabeth, and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea, and the pillars, and the brazen vessels.

[9] And Thoa king of Emath heard that David had smitten the whole force of Adraazar king of Suba. [10] And he sent Aduram his son to king David to ask how he was, and to congratulate him because he had fought against Adraazar, and smitten him; for Thoa was the enemy of Adraazar. [11] And all the golden and silver and brazen vessels, even these king David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Idumaea, and Moab, and from the children of Ammon, and from the Philistines, and from Amalec.

[12] And Abesa son of Saruia smote the Idumeans in the valley of Salt, eighteen thousand. [13] And he put garrisons in the valley; and all the Idumaeans became David's servants: and the Lord delivered David wherever he went.

[14] So David reigned over all Israel; and he executed judgment and justice to all his people. [15] And Joab the son of Saruia *was* over the army, and Josaphat the son of Achilud *was* recorder. [16] And Sadoc son of Achitob, and Achimelech son of Abiathar, *were* the priests; and Susa *was* the scribe; [17] and Banaeas the son of Jodae *was* over the Cherethite and the Phelethite, and the sons of David were the chief deputies of the king.

Chapter 19

[1] And it came to pass after this, *that* Naas the king of the children of Ammon died, and Anan his son reigned in his stead. [2] And David said, I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. And David sent messengers to condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to Anan, to comfort him. [3] And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforters to thee? Have not his servants come to thee that they might search the city, and to spy out the land? [4] And Anan took the servants of David, and shaved them, and cut off the half of their garments as far as their tunic, and sent them away. [5] And there came men to report to David concerning the men: and he sent to meet them, for they were greatly disgraced: and the king said, Dwell in Jericho until your beards have grown, and return.

[6] And the children of Ammon saw that the people of David were ashamed, and Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen out of Syria of Mesopotamia, and out of Syria Maacha, and from Sobal. [7] And they hired for themselves two and thirty thousand chariots, and the king of Maacha and his people; and they came and encamped before Medaba: and the children of Ammon assembled out of their cities, and came to fight.

[8] And David heard, and sent Joab and all the host of mighty men. [9] And the children of Ammon came forth, and set themselves in array for battle by the gate of the city: and the kings that were come forth encamped by themselves in the plain. [10] And Joab saw that they were fronting *him* to fight against him before and behind, and he chose *some* out of all the young men of Israel, and they set themselves in array against the Syrian. [11] And the rest of the people he gave into the hand of his brother Abesai, and they set themselves in array against the children of Ammon. [12] And he said, If the Syrian should prevail against me, then shalt thou deliver me: and if the children of Ammon should prevail against thee, then will I deliver thee. [13] Be of good courage, and let us be strong, for our people, and for the cities of our God: and the Lord shall do what *is* good in his eyes.

[14] So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them. [15] And the children

of Ammon saw that the Syrians fled, and they also fled from before Abesai, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

[16] And the Syrian saw that Israel had defeated him, and he sent messengers, and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar *was* before them. [17] And it was told David; and he gathered all Israel, and crossed over Jordan, and came upon them, and set the battle in array against them. So David set *his army* in array to fight against the Syrians, and they fought against him. [18] And the Syrians fled from before Israel; and David slew of the Syrians seven thousand *riders in* chariots, and forty thousand infantry, and he slew Sophath the commander-in-chief of the forces. [19] And the servants of Adraazar saw that they were defeated before Israel, and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.

Chapter 20

[1] And it came to pass at the return of the year, at the *time of the* going forth of kings *to war*, that Joab gathered the whole force of the army, and they ravaged the land of the children of Ammon; and he came and besieged Rabba. But David abode in Jerusalem. And Joab smote Rabba and destroyed it. [2] And David took the crown of Molchom their king off his head, and the weight of it was found *to be* a talent of gold, and on it were precious stones; and it was *placed* on the head of David: and he brought out the spoils of the city *which were* very great. [3] And he brought out the people that were in it, and sawed them asunder with saws, and *cut them* with iron axes, and with harrows: and thus David did to all the children of Ammon. And David and all his people returned to Jerusalem.

[4] And it came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons of the giants, and laid him low.

[5] And there *was* war again with the Philistines; and Eleanan the son of Jair smote Lachmi the brother of Goliath the Gittite, and the wood of his spear *was* as a weavers' beam.

[6] And there was again war in Geth, and there was a man of extraordinary size, and his fingers *and toes were* six on each hand and foot, four and twenty; and he was descended from the giants. [7] And he defied Israel, and Jonathan the son of Samaa the brother of David slew him. [8] These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

Chapter 21

[1] And the devil stood up against Israel, and moved David to number Israel. [2] And king David said to Joab and to the captains of the forces, Go, number Israel from Bersabee even to Dan, and bring me *the account*, and I shall know their number. [3] And Joab said, May the Lord add to his people, a hundred-fold as many as they *are*, and *let* the eyes of my lord the king see *it*: all *are* the servants of my lord. Why does my lord seek this thing? *do it not*, lest it become a sin to Israel. [4] Nevertheless the king's word prevailed against Joab; and Joab went out and passed through all Israel, and came to Jerusalem. [5] And Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda *were* four hundred and seventy thousand men that drew sword. [6] But he numbered not Levi and Benjamin among them; for the word of the king was painful to Joab.

[7] And *there was* evil in the sight of the Lord respecting this thing; and he smote Israel. [8] And David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray thee, remove the sin of thy servant; for I have been exceedingly foolish.

[9] And the Lord spoke to Gad the seer, saying, [10] Go and speak to David, saying, Thus saith the Lord, I bring three things upon thee: choose one of them for thyself, and I will do it to thee. [11] And Gad came to David, and said to him, Thus saith the Lord, Choose for thyself, [12] either three years of famine, or that thou shouldest flee three months from the face of thine enemies, and the sword of thine enemies *shall be employed* to destroy thee, or that the sword of the Lord and pestilence *should be* three days in the land, and the angel of the Lord *shall be* destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

[13] And David said to Gad, They are very hard for me, even *all* the three: let me fall now into the hands of the Lord, for his mercies *are* very abundant, and let me not fall by any means into the hands of man.

[14] So the Lord brought pestilence upon Israel: and there fell of Israel seventy thousand men. [15] And God sent an angel to Jerusalem to destroy it: and as he was destroying, the Lord saw, and repented for the evil, and said to the angel that was destroying, Let it suffice thee; withhold thine hand. And the angel of the Lord stood by the threshing-floor of Orna the Jebusite. [16] And David lifted up his eyes, and saw the

angel of the Lord, standing between the earth and the heaven, and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces. [17] And David said to God, *Was it* not I *that* gave orders to number the people? and I am the guilty one; I have greatly sinned: but these sheep, what have they done? O Lord God, let thy hand be upon me, and upon my father's house, and not on thy people for destruction, O Lord!

[18] And the angel of the Lord told Gad to tell David, that he should go up to erect and altar to the Lord, in the threshing-floor of Orna the Jebusite. [19] And David went up according to the word of Gad, which he spoke in the name of the Lord. [20] And Orna turned and saw the king; and he hid himself and his four sons with him. Now Orna was threshing wheat. [21] And David came to Orna; and Orna came forth from the threshing-floor, and did obeisance to David with his face to the ground. [22] And David said to Orna, Give me thy place of the threshing-floor, and I will build upon it an altar to the Lord: give it me for its worth in money, and the plague shall cease from *among* the people. [23] And Orna said to David, Take it to thyself, and let my lord the king do what is right in his eyes: see, I have given the calves for a whole-burnt-offering, and the plough for wood, and the corn for a meat-offering; I have given all.

[24] And king David said to Orna, Nay; for I will surely buy it for its worth in money: for I will not take thy property for the Lord, to offer a whole-burnt-offering to the Lord without cost *to myself*. [25] And David gave to Orna for his place six hundred shekels of gold *by* weight. [26] And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace-offerings: and he cried to the Lord, and he answered him by fire out of heaven on the altar of whole-burnt-offerings, and *it* consumed the whole-burnt-offering. [27] And the Lord spoke to the angel; and he put up the sword into its sheath.

[28] At that time when David saw that the Lord answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there. [29] And the tabernacle of the Lord which Moses made in the wilderness, and the altar of whole-burnt-offerings, *were* at that time in the high place at Gabaon. [30] And David could not go before it to enquire of God; for he hasted not because of the sword of the angel of the Lord.

Chapter 22

[1] And David said, This is the house of the Lord God, and this *is* the altar for whole-burnt-offering for Israel.

[2] And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-hewers to hew polished stones to build the house to God. [3] And David prepared much iron for the nails of the doors and the gate; the hinges also and brass in abundance, there was no weighing *of it*. [4] And cedar threes without number: for the Sidonians and the Tyrians brought cedar trees in abundance to David. [5] And David said, My son Solomon *is* a tender child, and the house *for me* to build to the Lord *is* for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. And David prepared abundantly before his death.

[6] And he called Solomon his son, and commanded him to build the house for the Lord God of Israel. [7] And David said to Solomon, *My* child, it was in my heart to build a house to the name of the Lord God. [8] But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast carried on great wars: thou shalt not build a house to my name, because thou hast shed much blood upon the earth before me. [9] Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name *shall be* Solomon, and I will give peace and quietness to Israel in his days. [10] He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever. [11] And now, my son, the Lord shall be with thee, and prosper *thee*; and thou shalt build a house to the Lord thy God, as he spoke concerning thee. [12] Only may the Lord give thee wisdom and prudence, and strengthen thee over Israel, both to keep and to do the law of the Lord thy God. [13] Then will he prosper *thee*, if thou take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

[14] And, behold, I according to my poverty have prepared for the house of the Lord a hundred thousand talents of gold, and a million talents of silver, and brass and iron without measure; for it is abundant; and I have prepared timber and stones; and do thou add to these. [15] And *of them that are* with thee do thou add to the multitude of workmen; *let there be* artificers and masons, and carpenters, and every skilful

workman in every work; [16] in gold and silver, brass and iron, *of which* there is no number. Arise and do, and the Lord *be* with thee.

[17] And David charged all the chief men of Israel to help Solomon his son, *saying*, [18] *Is* not the Lord with you? and he has given you rest round about, for he has given into your hands the inhabitants of the land; and the land is subdued before the Lord, and before his people. [19] Now set your hearts and souls to seek after the Lord your God: and rise, and build a sanctuary to your God to carry in the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

Chapter 23

[1] And David was old and full of days; and he made Solomon his son king over Israel in his stead. [2] And he assembled all the chief men of Israel, and the priests, and the Levites. [3] And the Levites numbered *themselves* from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men. [4] Of the overseers over the works of the house of the Lord *there were* twenty-four thousand, and *there were* six thousand scribes and judges; [5] and four thousand door-keepers, and four thousand to praise the Lord with instruments which he made to praise the Lord.

[6] And David divided them *into* daily courses, for the sons of Levi, for Gedson, Caath, and Merari. [7] And for *the family of* Gedson, Edan, and Semei. [8] The sons of Edan *were* Jeiel, the chief, and Zethan, and Joel, three. [9] The sons of Semei; Salomith, Jeiel, and Dan, three: these *were* the chiefs of the families of Edan. [10] And to the sons of Semei, Jeth, and Ziza, and Joas, and Beria: these *were* the four sons of Semei. [11] And Jeth was the chief, and Ziza the second: and Joas and Beria did not multiply sons, and they became *only* one reckoning according to the house of their father.

[12] The sons of Caath; Ambram, Isaar, Chebron, Oziel, four. [13] The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before the Lord, to minister and bless in his name for ever. [14] And *as for* Moses the man of God, his sons were reckoned to the tribe of Levi. [15] The sons of Moses; Gersam, and Eliezer. [16] The sons of Gersam; Subael the chief. [17] And the sons of Eliezer were, Rabia the chief: and Eliezer had no other sons; but the sons of Rabia were very greatly multiplied. [18] The sons of Isaar; Salomoth the chief. [19] The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth. [20] The sons of Oziel; Micha the chief, and Isia the second.

[21] The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and Kis. [22] And Eleazar died, and he had no sons, but daughters: and the sons of Kis, their brethren, took them. [23] The sons of Musi; Mooli, and Eder, and Jarimoth, three.

[24] These *are* the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the number of their names, according to their polls, doing the works of

service of the house of the Lord, from twenty years old and upward. [25] For David said, The Lord God of Israel has given rest to his people, and has taken up his abode in Jerusalem for ever. [26] And the Levites bore not the tabernacle, and all the vessels of it for its service. [27] For by the last words of David was the number of the Levites *taken* from twenty years old and upward. [28] For he appointed them to wait on Aaron, to minister in the house of the Lord, over the courts, and over the chambers, and over the purification of all the holy things, and over the works of the service of the house of God; [29] and for the shew-bread, and for the fine flour of the meat-offering, and for the unleavened cakes, and for the fried cake, and for the dough, and for every measure; [30] and to stand in the morning to praise and give thanks to the Lord, and so in the evening; [31] and *to be* over all the whole-burnt-offerings that were offered up to the Lord on the sabbaths, and at the new moons, and at the feasts, by number, according to the order *given* to them, continually before the Lord. [32] And they are to keep the charge of the tabernacle of witness, and the charge of the holy place, and the charges of the sons of Aaron their brethren, to minister in the house of the Lord.

Chapter 24

[1] And *they number* the sons of Aaron in *their* division, Nadab, and Abiud, and Eleazar, and Ithamar. [2] And Nadab and Abiud died before their father, and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests. [3] And David distributed them, even Sadoc of the sons of Eleazar, and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

[4] And there were found *among* the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: and he divided them, sixteen heads of families to the sons of Eleazar, eight according to *their* families to the sons of Ithamar. [5] And he divided them according to their lots, one with the other; for there were those who had charge of the holy things, and those who had charge of the *house* of the Lord among the sons of Eleazar, and among the sons of Ithamar.

[6] And Samaias the son of Nathanael, the scribe, *of the family* of Levi, wrote them down before the king, and the princes, and Sadoc the priest, and Achimelech the son of Abiathar *were present*; and the heads of the families of the priests and the Levites, each of a household *were assigned* one to Eleazar, and one to Ithamar.

[7] And the first lot came out to Joarim, the second to Jedia, [8] the third to Charib, the fourth to Seorim, [9] the fifth to Melchias, the sixth to Meiamin, [10] the seventh to Cos, the eighth to Abia, [11] the ninth to Jesus, the tenth to Sechenias, [12] the eleventh to Eliabi, the twelfth to Jacim, [13] the thirteenth to Oppha, the fourteenth to Jesbaal, [14] the fifteenth to Belga, the sixteenth to Emmer, [15] the seventeenth to Chezin, the eighteenth to Aphese, [16] the nineteenth to Phetaea, the twentieth to Ezekel, [17] the twenty-first to Achim, the twenty-second to Gamul, [18] the twenty-third to Adallai, the twenty-fourth to Maasai.

[19] This *is* their numbering according to their service to go into the house of the Lord, according to their appointment by the hand of Aaron their father, as the Lord God of Israel commanded.

[20] And for the sons of Levi that were left, *even* for the sons of Ambram, Sobael: for the sons of Sobael, Jedia. [21] For Raabia, the chief *was Isaari*, [22] and for Isaari, Salomoth: for the sons of Salomoth, Jath. [23] The sons of Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth. [24] For the sons of Oziel, Micha: the sons of Micha; Samer. [25] The brother of Micha; Isia, the son of Isia; Zacharia. [26] The sons of

Merari, Mooli, and Musi: the sons of Ozia, [27] *That is, the sons* of Merari by Ozia, — his sons *were* Isoam, and Sacchur, and Abai. [28] To Mooli *were born* Eleazar, and Ithamar; and Eleazar died, and had no sons. [29] For Kis; the sons of Kis; Jerameel. [30] And the sons of Musi; Mooli, and Eder, and Jerimoth. These *were* the sons of the Levites according to the houses of their families. [31] And they also received lots as their brethren the sons of Aaron before the king; Sadoc also, and Achimelech, and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

Chapter 25

[1] And king David and the captains of the host appointed to their services the sons of Asaph, and of Æman, and of Idithun, prophesiers with harps, and lutes, and cymbals: and their number was according to their polls serving in their ministrations.

[2] The sons of Asaph; Sacchur, Joseph, and Nathanias, and Erael: the sons of Asaph *were* next the king.

[3] To Idithun *were reckoned* the sons of Idithun, Godolias, and Suri, and Iseas, and Asabias, and Matthathias, six after their father Idithun, sounding loudly on the harp thanksgiving and praise to the Lord.

[4] To Æman *were reckoned* the sons of Æman, Bukias, and Matthanias, and Oziel, and Subael, and Jerimoth, and Ananias, and Anan, and Heliatha, and Godollathi, and Rometthiezer, and Jesbasaca, and Mallithi, and Otheri, and Meazoth. [5] All these *were* the sons of Æman the king's chief player in the praises of God, to lift up the horn. And God gave to Æman fourteen sons, and three daughters. [6] All these sang hymns with their father in the house of God, with cymbals, and lutes, and harps, for the service of the house of God, near the king, and Asaph, and Idithun, and Æman.

[7] And the number of them after their brethren, those instructed to sing to God, every one that understood *singing* was two hundred and eighty-eight.

[8] And they also cast lots for the daily courses, for the great and the small *of them*, of the perfect ones and the learners. [9] And the first lot of his sons and of his brethren came forth to Asaph the son of Joseph, *namely*, Godolias: the second Heneia, his sons and his brethren *being* twelve. [10] The third Zacchur, his sons and his brethren *were* twelve: [11] the fourth Jesri, his sons and his brethren *were* twelve: [12] the fifth Nathan, his sons and his brethren, twelve: [13] the sixth Bukias, his sons and his brethren, twelve: [14] the seventh Iseriel, his sons and his brethren, twelve: [15] the eighth Josia, his sons and his brethren, twelve: [16] the ninth Matthanias, his sons and his brethren, twelve: [17] the tenth Semeia, his sons and his brethren, twelve: [18] the eleventh Asriel, his sons and his brethren, twelve: [19] the twelfth Asabia, his sons and his brethren, twelve: [20] the thirteenth Subael, his sons and his brethren, twelve: [21] the fourteenth Matthathias, his sons and his brethren, twelve: [22] the fifteenth Jerimoth, his sons and his brethren, twelve: [23] the sixteenth Anania, his sons and his brethren, twelve: [24] the seventeenth

Jesbasaca, his sons and his brethren, twelve: [25] the eighteenth Ananias, his sons and his brethren, twelve: [26] the nineteenth Mallithi, his sons and his brethren, twelve: [27] the twentieth Heliatha, his sons and his brethren, twelve: [28] the twenty-first Otheri, his sons and his brethren, twelve: [29] the twenty-second Godollathi, his sons and his brethren, twelve: [30] the twenty-third Meazoth, his sons and his brethren, twelve: [31] the twenty-fourth Rometthiezer, his sons and his brethren, twelve:

Chapter 26

[1] And for the divisions of the gates: the sons of the Corites *were* Mosellemia, of the sons of Asaph. [2] And Mosellemia's first-born son *was* Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel, [3] the fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom. [4] And to Abdedom *there were born* sons, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathanael the fifth, [5] Amiel the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him. [6] And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty. [7] The sons of Samai; Othni, and Raphael, and Obed, and Elzabath, and Achiud, mighty men, Heliu, and Sabachia, and Isbacom. [8] All *these were* of the sons of Abdedom, they and their sons and their brethren, doing mightily in service: in all sixty-two *born* to Abdedom.

[9] And Mosellemia *had* eighteen sons and brethren, mighty men. [10] And to Osa of the sons of Merari *there were born* sons, keeping the dominion; though he was not the first-born, yet his father made him chief of the second division. [11] Chelcias the second, Tablai the third, Zacharias the fourth: all these *were* the sons and brethren of Osa, thirteen.

[12] To these *were assigned* the divisions of the gates, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of the Lord. [13] And they cast lots for the small as well as for the great, for the several gates, according to their families. [14] And the lot of the east gates fell to Selemias, and Zacharias: the sons of Soaz cast lots for Melchias, and the lot came out northward. [15] To Abdedom *they gave by lot* the south, opposite the house of Esephim. [16] *They gave the lot* for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch. [17] Eastward *were* six *watchmen* in the day; northward four by the day; southward four by the day; and two at the Esephim, [18] to relieve guard, also for Osa westward after the chamber-gate, three. *There was* a ward over against the ward of the ascent eastward, six *men* in a day, and four for the north, and four for the south, and at the Esephim two to relieve guard, and four by the west, and two to relieve guard at the pathway. [19] These *are* the divisions of the porters for the sons of Core, and to the sons of Merari.

[20] And the Levites their brethren *were* over the treasures of the house of the Lord, and over the treasures of the hallowed things. [21] These

were the sons of Ladan, the sons of the Gersonite: to Ladan *belonged* the heads of the families: *the son* of Ladan the Gersonite *was* Jeiel. [22] The sons of Jeiel *were* Zethom, and Joel; brethren *who were* over the treasures of the house of the Lord. [23] To Ambram and Issaar belonged Chebron, and Oziel. [24] And Subael the *son* of Gersam, the *son* of Moses, *was* over the treasures. [25] And Rabias *was* son to his brother Eliezer, and *so was* Josias, and Joram, and Zechri, and Salomoth. [26] This Salomoth and his brethren *were* over all the sacred treasures, which David the king and the heads of families consecrated, *and* the captains of thousands and captains of hundreds, and princes of the host, [27] things which he took out of cities and from the spoils, and consecrated some of them, so that the building of the house of God should not want *supplies*; [28] and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner the son of Ner, and Joab the son of Saruia, whatsoever they sanctified *was* by the hand of Salomoth and his brethren.

[29] For the Issaarites, Chonenia, and *his* sons *were over* the outward ministration over Israel, to record and to judge. [30] For the Chebronites, Asabias and his brethren, a thousand and seven hundred mighty men, *were* over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king. [31] Of the *family* of Chebron Urias *was* chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Galaad. [32] And his brethren *were* two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gaddites, and the half-tribe of Manasse, for every ordinance of the Lord, and business of the king.

Chapter 27

[1] Now the sons of Israel according to their number, heads of families, captains of thousands and captains of hundreds, and scribes ministering to the king, and for every affair of the king according to *their* divisions, *for* every ordinance of coming in and going out monthly, for all the months of the year, one division of them *was* twenty-four thousand.

[2] And over the first division of the first month *was* Isboaz the son of Zabdiel: in his division *were* twenty-four thousand. [3] Of the sons of Tharez *one* was chief of all the captains of the host for the first month. [4] And over the division of the second month *was* Dodia the son of Ecchoc, and over his division *was* Makelloth also chief: and in his division *were* twenty and four thousand, chief men of the host. [5] The third for the third month *was* Banaias the son of Jodae the chief priest: and in his division *were* twenty and four thousand. [6] This Banaeas *was* more mighty than the thirty, and over the thirty: and Zabad his son *was* over his division. [7] The fourth for the fourth month *was* Asael the brother of Joab, and Zabadias his son, and his brethren: and in his division *were* twenty and four thousand. [8] The fifth chief for the fifth month *was* Samaoth the Jezraite: and in his division *were* twenty and four thousand. [9] The sixth for the sixth month *was* Hoduias the son of Ekkes the Thecoite: and in his division *were* twenty and four thousand. [10] The seventh for the seventh month *was* Chelles of Phallus of the children of Ephraim: and in his division *were* twenty and four thousand. [11] The eighth for the eighth month *was* Sobochai the Usathite, *belonging* to Zarai: and in his division *were* twenty and four thousand. [12] The ninth for the ninth month *was* Abiezer of Anathoth, of the land of Benjamin: and in his division *were* twenty and four thousand. [13] The tenth for the tenth month *was* Meera the Netophathite, *belonging* to Zarai: and in his division *were* twenty and four thousand. [14] The eleventh for the eleventh month *was* Banaias of Pharathon, of the sons of Ephraim: and in his division *were* twenty and four thousand. [15] The twelfth for the twelfth month *was* Choldia the Netophathite, *belonging* to Gothoniel: and in his division *were* twenty and four thousand.

[16] And over the tribes of Israel, the chief for Ruben *was* Eliezer the son of Zechri: for Symeon, Saphatias the son of Maacha: [17] for Levi, Asabias the son of Camuel: for Aaron, Sadoc: [18] for Juda, Eliab of the brethren of David: for Issachar, Ambri the son of Michael: [19] for Zabulon, Samaeas the son of Abdiu: for Nephthali, Jerimoth the son of

Oziel: [20] for Ephraim, Ose the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadaea: [21] for the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadaeas, for the sons of Benjamin, Jasiel the son of Abenner: [22] for Dan, Azariel the son of Iroab: these *are* the chiefs of the tribes of Israel.

[23] But David took not their number from twenty years old and under: because the Lord said that he would multiply Israel as the stars of the heaven. [24] And Joab the son of Saruia began to number the people, and did not finish the work, for there was hereupon wrath on Israel; and the number was not recorded in the book of the chronicles of king David.

[25] And over the king's treasures *was* Asmoth the son of Odiel; and over the treasures in the country, and in the towns, and in the villages, and in the towers, *was* Jonathan the son of Ozia. [26] And over the husbandmen who tilled the ground *was* Esdri the son of Chelub. [27] And over the fields *was* Semei of Rael; and over the treasures of wine in the fields *was* Zabdi the son of Sephni. [28] And over the oliveyards, and over the sycamores in the plain country *was* Ballanan the Gedorite; and over the stores of oil *was* Joas. [29] And over the oxen pasturing in Saron *was* Satrai the Saronite; and over the oxen in the valleys *was* Sophat the son of Adli. [30] And over the camels *was* Abias the Ismaelite; and over the asses *was* Jadias of Merathon. [31] And over the sheep *was* Jaziz the Agarite. All these *were* superintendents of the substance of king David.

[32] And Jonathan, David's uncle by the father's side, *was* a counsellor, a wise man: and Jeel the son of Achami *was* with the king's sons. [33] Achitophel *was* the king's counsellor: and Chusi the chief friend of the king. [34] And after this Achitophel Jodae the son of Banaeas *came* next, and Abiathar: and Joab *was* the king's commander-in-chief.

Chapter 28

[1] And David assembled all the chief *men* of Israel, the chief of the judges, and all the chief *men* of the courses *of attendance* on the person of the king, and the captains of thousands and hundreds, and the treasurers, and the lords of his substance, and of all the king's property, and of his sons, together with the eunuchs, and the mighty men, and the warriors of the army, at Jerusalem.

[2] And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared *materials* suitable for the building: [3] but God said, Thou shalt not build me a house to call my name upon it, for thou art a man of war, and hast shed blood. [4] Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly *house*, and out of the house of Juda *he chose* the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel. [5] And of all my sons, (for the Lord has given me many sons,)he has chosen Solomon my son, to set him on the throne of the kingdom of the Lord over Israel. [6] And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father. [7] And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as *at* this day. [8] And now *I charge you* before the whole assembly of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.

[9] And now, *my* son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for the Lord searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldest forsake him, he will forsake thee for ever. [10] See now, for the Lord has chosen thee to build him a house for a sanctuary, be strong and do *it*.

[11] And David gave Solomon his son the plan of the temple, and its buildings, and its treasuries, and its upper chambers, and the inner store-rooms, and the place of the atonement, [12] and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about, *designed* for the treasuries of the house of God, and of the

treasuries of the holy things, and of the chambers for resting: [13] and *the plan* of the courses of the priests and Levites, for all the work of the service of the house of the Lord, and of the stores of vessels for ministration of the service of the house of the Lord. [14] And *he gave him* the account of their weight, both of gold and silver *vessels*. [15] He gave him the weight of the candlesticks, and of the lamps. [16] He gave him likewise the weight of the tables of shewbread, of each table of gold, and likewise of the *tables of* silver: [17] also of the flesh-hooks, and vessels for drink-offering, and golden bowls: and the weight of the gold and silver *articles*, and censers, *and* bowls, according to the weight of each. [18] And he shewed him the weight *of the utensils* of the altar of incense, *which was* of pure gold, and the plan of the chariot of the cherubs that spread out their wings, and overshadowed the ark of the covenant of the Lord. [19] David gave all to Solomon in the Lord's handwriting, according to the knowledge given him of the work of the pattern.

[20] And David said to Solomon his son, Be strong, and play the man, and do: fear not, neither be terrified; for the Lord my God *is* with thee; he will not forsake thee, and will not fail thee, until thou hast finished all the work of the service of the house of the Lord. And behold the pattern of the temple, even his house, and its treasury, and the upper chambers, and the inner store-rooms, and the place of propitiation, and the plan of the house of the Lord. [21] And see, *here are* the courses of the priests and Levites for all the service of the house of the Lord, and *there shall be* with thee *men* for every workmanship, and every one of ready skill in every art: also the chief men and all the people, *ready* for all thy commands.

Chapter 29

[1] And David the king said to all the congregation, Solomon my son, whom the Lord has chosen, *is* young and tender, and the work *is* great; for *it is* not for man, but for the Lord God. [2] I have prepared according to all *my* might for the house of my God gold, silver, brass, iron, wood, onyx stones, and costly and variegated stones for setting, and every precious stone, and much Parian *marble*. [3] And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house. [4] Three thousand talents of gold of Suphir, and seven thousand talents of fine silver, for the overlaying of the walls of the sanctuary: [5] *for thee to use* the gold for *things of* gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for the Lord?

[6] Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly. [7] And they gave for the works of the house of the Lord five thousand talents of gold, and ten thousand gold *pieces*, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron. [8] And they who had *precious* stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gedsonite. [9] And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

[10] And king David blessed the Lord before the congregation, saying,

Blessed art thou, O Lord God of Israel, our Father, from everlasting and to everlasting. [11] Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the might: for thou art Lord of all things that are in heaven and upon the earth: before thy face every king and nation is troubled. [12] From thee *come* wealth and glory: thou, O Lord, rulest over all, the Lord of all dominion, and in thy hand *is* strength and rule; and *thou art* almighty with thy hand to increase and establish all things. [13] And now, Lord, we give thanks to thee, and praise thy glorious name. [14] But who am I, and what *is* my people, that we have been able to be thus forward *in offering* to thee? for all things *are* thine, and of thine own have we given thee, [15] for we are strangers before thee, and sojourners, as all our fathers *were*: our days upon the earth *are*

as a shadow, and there is no remaining. [16] O Lord our God, as for all this abundance which I have prepared that a house should be built to thy holy name, it is of thy hand, and all *is* thine. [17] And I know, Lord, that thou art he that searches the hearts, and thou lovest righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee. [18] O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee. [19] And to Solomon my son give a good heart, to perform thy commandments, and *to observe* thy testimonies, and thine ordinances, and to accomplish the building of thy house.

[20] And David said to the whole congregation, Bless ye the Lord our God. And all the congregation blessed the Lord God of their fathers, and they bowed the knee and worshipped the Lord, and *did obeisance* to the king. [21] And David sacrificed to the Lord, and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in abundance for all Israel. [22] And they ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time, and anointed him king before the Lord, and Sadoc to the priesthood.

[23] And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him. [24] The princes, and the mighty men, and all the sons of king David his father, were subject to him. [25] And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

[26] And David the son of Jessae reigned over Israel forty years; [27] seven years in Chebron, and thirty-three years in Jerusalem. [28] And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead. [29] And the rest of the acts of David, the former and the latter, are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, [30] concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.

2 Chronicles

Chapter 1

[1] And Solomon the son of David was established over his kingdom, and the Lord his God was with him, and increased him exceedingly. [2] And Solomon spoke to all Israel, to the captains of thousands, and to the captains of hundreds, and to the judges, and to all the rulers over Israel, even the heads of the families; [3] and Solomon and all the congregation went to the high place that was in Gabaon, where was God's tabernacle of witness, which Moses the servant of the Lord made in the wilderness. [4] But David had brought up the ark of God out of the city of Cariathiarim; for David had prepared a place for it, for he had pitched a tabernacle for it in Jerusalem. [5] And the brazen altar which Beseleel the son of Urias, the son of Or, had made, was there before the tabernacle of the Lord: and Solomon and the congregation enquired at it. [6] And Solomon brought *victims* thither to the brazen altar that was before the Lord in the tabernacle, and offered upon it a thousand whole-burnt-offerings.

[7] In that night God appeared to Solomon, and said to him, Ask what I shall give thee. [8] And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made me king in his stead. [9] And now, O Lord God, let, I pray thee, thy name be established upon David my father; for thou hast made me king over a people numerous as the dust of the earth. [10] Now give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this thy great people?

[11] And God said to Solomon, Because this was in thy heart, and thou hast not asked great wealth, nor glory, nor the life of thine enemies, and thou hast not asked long life; but hast asked for thyself wisdom and understanding, that thou mightest judge my people, over whom I have made thee king: [12] I give thee this wisdom and understanding; and I will give thee wealth, and riches, and glory, so that there shall not have been *any* like thee among the kings before thee, neither shall there be such after thee.

[13] And Solomon came from the high place that was in Gabaon to Jerusalem, *from* before the tabernacle of witness, and reigned over Israel.

[14] And Solomon collected chariots and horsemen: and he had fourteen hundred chariots, and twelve thousand horsemen: and he set them in the cities of chariots, and the people *were* with the king in Jerusalem. [15] And the king made silver and gold in Jerusalem *to be* as

stones, and cedars in Judea as sycamores in the plain for multitude. [16] And Solomon imported horses from Egypt, and the charge of the king's merchants for going *was as follows*, and they traded, [17] and went and brought out of Egypt a chariot for six hundred *pieces* of silver, and a horse for a hundred and fifty *pieces* of silver: and so they brought for all the kings of the Chettites, and for the kings of Syria by their means.

Chapter 2

[1] And Solomon said that he would build a house to the name of the Lord, and a house for his kingdom. [2] And Solomon gathered seventy thousand men that bore burdens, and eighty thousand hewers of stone in the mountain, and *there were* three thousand six hundred superintendents over them.

[3] And Solomon sent to Chiram king of Tyre, saying, Whereas thou didst deal *favourably* with David my father, and didst send him cedars to build for himself a house to dwell in, [4] behold, I also his son am building a house to the name of the Lord my God, to consecrate it to him, to burn incense before him, and *to offer* shewbread continually, and to offer up whole-burnt-offerings continually morning and evening, and on the sabbaths, and at the new moons, and at the feasts of the Lord our God: this *is* a perpetual *statute* for Israel. [5] And the house which I am building *is to be* great: for the Lord our God *is* great beyond all gods. [6] And who will be able to build him a house? for the heaven and heaven of heavens do not bear his glory: and who am I, that I should build him a house, save only to burn incense before him? [7] And now send me a man wise and skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and in scarlet, and in blue, and one that knows how to grave together with the craftsmen who are with me in Juda and in Jerusalem, which materials my father David prepared. [8] And send me from Libanus cedar wood, and wood of juniper, and pine; for I know that thy servants are skilled in cutting timber in Libanus: and, behold, thy servants shall go with my servants, [9] to prepare timber for me in abundance: for the house which I am building *must be* great and glorious. [10] And, behold, I have given freely to thy servants that work and cut the wood, corn for food, *even* twenty thousand measures of wheat, and twenty thousand measures of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

[11] And Chiram king of Tyre answered in writing, and sent to Solomon, saying, Because the Lord loved his people, he made thee king over them. [12] And Chiram said, Blessed *be* the Lord God of Israel, who made heaven and earth, who has given to king David a wise son, and one endowed with knowledge and understanding, who shall build a house for the Lord, and a house for his kingdom. [13] And now I have sent thee a wise and understanding man *who belonged* to Chiram my father [14] (his mother *was* of the daughters of Dan, and his father *was* a Tyrian), skilled

to work in gold, and in silver, and in brass, and in iron, and in stones and wood; and to weave with purple, and blue, and fine linen, and scarlet; and to engrave, and to understand every device, whatsoever thou shalt give him *to do* with thy craftsmen, and the craftsmen of my lord David thy father. [15] And now, the wheat, and the barley, and the oil, and the wine which my lord mentioned, let him send to his servants. [16] And we will cut timber out of Libanus according to all thy need, and we will bring it on rafts to the sea of Joppa, and thou shalt bring it to Jerusalem.

[17] And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred. [18] And he made of them seventy thousand burden-bearers, and eighty thousand hewers of stone, and three thousand six hundred taskmasters over the people.

Chapter 3

[1] And Solomon began to build the house of the Lord in Jerusalem in the mount of Amoria, where the Lord appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite. [2] And he began to build in the second month, in the fourth year of his reign.

[3] And thus Solomon began to build the house of God: the length in cubits — even the first measurement from end to end, was sixty cubits, and the breadth twenty cubits. [4] And the portico in front of the house, its length in front of the breadth of the house *was* twenty cubits, and its height a hundred and twenty cubits: and he gilded it within with pure gold. [5] And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm-trees and chains. [6] And he garnished the house with precious stones for beauty; and he gilded it with gold of the gold from Pharuim. [7] And he gilded the house, and its *inner* walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs on the walls.

[8] And he built the holy of holies, its length was according to the front *of the other house*, the breadth of the house *was* twenty cubits, and the length twenty cubits: and he gilded *it* with pure gold for cherubs, to *the amount of* six hundred talents. [9] And the weight of the nails, *even* the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

[10] And he made two cherubs in the most holy house, wood-work, and he gilded them with gold. [11] And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub. [12] 13 And the wings of these cherubs expanded were of the length of twenty cubits: and they stood upon their feet, and their faces were toward the house. [14] And he made the vail of blue, and purple, and scarlet, and fine linen, and wove cherubs in it.

[15] Also he made in front of the house two pillars, in height thirty-five cubits, and their chapters of five cubits. [16] And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and he made a hundred pomegranates, and put them on the chains. [17] And he set up the pillars in front of the temple, one on the right hand and the other on the left: and he called the name of the one on the right hand ‘Stability,’ and the name of the one on the left ‘Strength.’

Chapter 4

[1] And he made a brazen altar, the length of it twenty cubits, and the breadth twenty cubits, and the height ten cubits. [2] And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits. [3] And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting, [4] wherein they made them twelve calves, — three looking northwards, and three westwards, and three southwards, and three eastwards: and the sea was upon them above, *and* their hinder parts were inward. [5] And its thickness was a hand-breadth, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished *it*.

[6] And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the instruments of the whole-burnt-offerings, and to rinse *the vessels* in them; and the sea *was* for the priests to wash in.

[7] And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

[8] And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred golden bowls. [9] Also he made the priests' court, and the great court, and doors to the court, and their panels *were* overlaid with brass. [10] And he set the sea at the corner of the house on the right, as it were fronting the east.

[11] And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for king Solomon in the house of God: [12] two pillars, and upon them an embossed work for the chapiters on the heads of the two pillars, and two nets to cover the heads of the chapiters which are on the heads of the pillars; [13] and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars. [14] And he made the ten bases, and he made the lavers upon the bases; [15] and the one sea, and the twelve calves under it; [16] and the foot-baths, and the buckets, and the caldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of the Lord) of pure brass. [17] In the country round about Jordan the king cast

them, in the clay ground in the house of Socchoth, and between *that and* Saredatha.

[18] So Solomon made all these vessels in great abundance, for the quantity of brass failed not. [19] And Solomon made all the vessels of the house of the Lord, and the golden altar, and the tables, and upon them *were to be* the loaves of shewbread; [20] also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold. [21] And their snuffers, and their lamps *were made*, and *he made* the bowls, and the censers, and the fire-pans, of pure gold. [22] And *there was* the inner door of the house *opening* into the holy of holies, and *he made* the inner doors of the temple of gold. So all the work which Solomon wrought for the house of the Lord was finished.

Chapter 5

[1] And Solomon brought in the holy things of his father David, the silver, and the gold, and the *other* vessels, and put them in the treasury of the house of the Lord.

[2] Then Solomon assembled all the elders of Israel, and all the heads of the tribes, *even* the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, — this *is* Sion. [3] And all Israel were assembled *unto* the king in the feast, this *is* the seventh month. [4] And all the elders of Israel came; and all the Levites took up the ark, [5] and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up. [6] And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were gathered before the ark, *were* sacrificing calves and sheep, which could not be numbered or reckoned for multitude. [7] And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, *even* into the holy of holies, under the wings of the cherubs. [8] And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above. [9] And the staves projected, and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without: and there they were to this day. [10] There was nothing in the ark except the two tables which Moses placed *there* in Choreb, which God gave in covenant with the children of Israel, when they went out of the land of Egypt.

[11] And it came to pass, when the priests when out of the holy place, (for all the priests that were found were sanctified, they were not *then* arranged according to their daily course,) [12] that all the singing Levites *assigned* to the sons of Asaph, to Æman, to Idithun, and to his sons, and to his brethren, of them that were clothed in linen garments, with cymbals and lutes and harps, *were* standing before the altar, and with them a hundred and twenty priests, blowing trumpets. [13] And there was one voice in the trumpeting and in the psalm-singing, and in the loud utterance with one voice to give thanks and praise the Lord; and when they raised their voice together with trumpets and cymbals, and instruments of music, and said, Give thanks to the Lord, for *it is* good, for his mercy *endures* for ever: — then the house was filled with the cloud of the glory of the Lord. [14] And the priests could not stand to

minister because of the cloud: for the glory of the Lord filled the house of God.

Chapter 6

[1] Then said Solomon, The Lord said that he would dwell in thick darkness. [2] But I have built a house to thy name, holy to thee, and prepared *for thee* to dwell in for ever.

[3] And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood by. [4] And he said, Blessed *be* the Lord God of Israel: he has even fulfilled with his hands as he spoke with his mouth to my father David, saying, [5] From the day when I brought up my people out of the land of Egypt, I chose no city of all the tribes of Israel, to build a house that my name should be there; neither did I choose a man to be a leader over my people Israel. [6] But I chose Jerusalem that my name should be there; and I chose David to be over my people Israel. [7] And it came into the heart of David my father, to build a house for the name of the Lord God of Israel. [8] But the Lord said to my father David, Whereas it came into thy heart to build a house for my name, thou didst well that it came into thy heart. [9] Nevertheless thou shalt not build the house; for thy son who shall come forth out of thy loins, he shall build the house for my name. [10] And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel as the Lord said, and I have built the house for the name of the Lord God of Israel: [11] and I have set there the ark in which *is* the covenant of the Lord, which he made with Israel.

[12] And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands. [13] For Solomon *had* made a brazen scaffold, and set it in the midst of the court of the sanctuary; the length of it *was* five cubits, and the breadth of it five cubits, and the height of it three cubits: and he stood upon it, and fell upon his knees before the whole congregation of Israel, and spread abroad his hands to heaven, [14] and said,

Lord God of Israel, there is no God like thee in heaven, or on the earth; keeping covenant and mercy with thy servants that walk before thee with *their* whole heart. [15] Even as thou hast kept *them* with thy servant David my father, as thou hast spoken to him in words: — thou hast both spoken with thy mouth, and hast fulfilled *it* with thy hands, as it is this day. [16] and now, Lord God of Israel, keep with thy servant David my father the things which thou spokest to him, saying, There shall not fail thee a man before me sitting on the throne of Israel, if only

thy sons will take heed to their way to walk in my law, as thou didst walk before me. [17] And now, Lord God of Israel, let, I pray thee, thy word be confirmed, which thou hast spoken to thy servant David.

[18] For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built? [19] Yet thou shalt have respect to the prayer of thy servant, and to my petition, O Lord God, so as to hearken to the petition and the prayer which thy servant prays before thee this day: [20] so that thine eyes should be open over this house by day and by night, towards this place, whereon thou saidst thy name should be called, so as to hear the prayer which thy servant prays towards this house. [21] And thou shalt hear the supplication of thy servant, and of thy people Israel, whatsoever prayers they shall make towards this place: and thou shalt hearken in thy dwelling-place out of heaven, yea thou shalt hear, and be merciful. [22] If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house; [23] then shalt thou hearken out of heaven, and do, and judge thy servants, to recompense the transgressor, and to return his ways upon his head: and to justify the righteous, to recompense him according to his righteousness.

[24] And if thy people Israel should be put to the worse before the enemy, if they should sin against thee, and *then* turn and confess to thy name, and pray and make supplication before thee in this house; [25] then shalt thou hearken out of heaven and shalt be merciful to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to them and to their fathers.

[26] When heaven is restrained, and there is no rain, because they shall have sinned against thee, and *when* they shall pray towards this place, and praise thy name, and shall turn from their sins, because thou shalt afflict them; [27] then shalt thou hearken from heaven, and thou shalt be merciful to the sins of thy servants, and of thy people Israel; for thou shalt shew them the good way in which they shall walk; and thou shalt send rain upon thy land, which thou gavest to thy people for an inheritance.

[28] If there should be famine upon the land, if there should be death, a pestilent wind an blight; if there should be locust and caterpiller, and if the enemy should harass them before their cities: in whatever plague and whatever distress *they may be*; [29] Then whatever prayer and whatever supplication shall be made by any man and all thy people Israel, if a man should know his own plague and his own sickness, and should spread

forth his hands toward this house; [30] then shalt thou hear from heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense to the man according to his ways, as thou shalt know his heart *to be*; for thou alone knowest the heart of the children of men: [31] that they may reverence all thy ways all the days which they live upon the face of the land, which thou gavest to our fathers.

[32] And every stranger who is not himself of thy people Israel, and who shall have come from a distant land because of thy great name, and thy mighty hand, and thy high arm; when they shall come and worship toward this place; — [33] then shalt thou hearken out of heaven, out of thy prepared dwelling-place, and shalt do according to all that the stranger shall call upon thee for; that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel *do*, and that they may know that thy name is called upon this house which I have built.

[34] And if thy people shall go forth to war against their enemies by the way by which thou shalt send them, and shall pray to thee toward this city which thou hast chosen, and *toward* the house which I have built to thy name; [35] then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

[36] Whereas if they shall sin against thee, (for there is no man who will not sin,) and thou shalt smite them, and deliver them up before their enemies, and they that take them captive shall carry them away into a land of enemies, to a land far off or near; [37] and *if* they shall repent in their land whither they were carried captive, and shall also turn and make supplication to thee in their captivity, saying, We have sinned, we have transgressed, we have wrought unrighteously; [38] and *if* they shall turn to thee with all their heart and all their soul in the land of them that carried them captives, whither they carried them captives, and shall pray toward their land which thou gavest to their fathers, and the city which thou didst choose, and the house which I built to thy name: — [39] then shalt thou hear out of heaven, out of thy prepared dwelling-place, their prayer and their supplication, and thou shalt execute justice, and shalt be merciful to thy people that sin against thee.

[40] And now, Lord, let, I pray thee, thine eyes be opened, and thine ears be attentive to the petition *made in* this place. [41] And now, O Lord God, arise into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity. [42] O Lord God, turn not away the face of thine anointed: remember the mercies of thy servant David.

Chapter 7

[1] And when Solomon had finished praying, then the fire came down from heaven, and devoured the whole-burnt-offerings and the sacrifices; and the glory of the Lord filled the house. [2] And the priests could not enter into the house of the Lord at that time, for the glory of the Lord filled the house. [3] And all the children of Israel saw the fire descending, and the glory of the Lord was upon the house: and they fell upon their face to the ground on the pavement, and worshipped, and praised the Lord; for *it is* good *to do so*, because his mercy *endures* for ever.

[4] And the king and all the people *were* offering sacrifices before the Lord. [5] And king Solomon offered a sacrifice of calves twenty and two thousand, of sheep a hundred and twenty thousand: so the king and all the people dedicated the house of God. [6] And the priests were standing at their watches, and the Levites with instruments of music of the Lord, belonging to king David, to give thanks before the Lord, for his mercy *endures* for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them, and all Israel standing. [7] And Solomon consecrated the middle of the court that was in the house of the Lord: for he offered there the whole-burnt-offerings and the fat of the peace-offerings, for the brazen altar which Solomon had made was not sufficient to receive the whole-burnt-offerings, and the meat-offerings, and the fat.

[8] And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Æmath, and as far as the river of Egypt. [9] And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar. [10] And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.

[11] So Solomon finished the house of the Lord, and the king's house: and in whatever Solomon wished in his heart to do in the house of the Lord and in his own house, he prospered.

[12] And the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. [13] If I should restrain the heaven and there should be no rain, and if I should command the locust to devour the trees, and if I should send pestilence upon my people; [14] then if my people, on whom

my name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land. [15] And now my eyes shall be open, and my ears attentive to the prayer of this place. [16] And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

[17] And if thou wilt walk before me as David thy father *did*, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments; [18] then will I establish the throne of thy kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man ruling in Israel.

[19] But if ye should turn away, and forsake my ordinances and my commandments, which I have set before you, and go and serve other gods, and worship them; [20] then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight, and I will make it a proverb and a by-word among all nations. [21] And *as for* this lofty house, every one that passes by it shall be amazed, and shall say, Wherefore has the Lord done *thus* to this land, and to this house? [22] And *men* shall say, Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they attached themselves to other gods, and worshipped them, and served them: and therefore he has brought upon them all this evil.

Chapter 8

[1] And it came to pass after twenty years, in which Solomon built the house of the Lord, and his own house, [2] that Solomon rebuilt the cities which Chiram had given to Solomon, and caused the children of Israel to dwell in them.

[3] And Solomon came to Baesoba, and fortified it. [4] And he built Thoedmor in the wilderness, and all the strong cities which he built in Emath. [5] And he built Baethoron the upper, and Baethoron the lower, strong cities, — they had walls, gates, and bars; [6] and Balaath, and all the strong cities which Solomon had, and all his chariot cities, and cities of horsemen, and all things that Solomon desired according to his desire of building, in Jerusalem, and in Libanus, and in all his kingdom.

[7] *As for* all the people that was left of the Chettites, and the Amorites, and the Pherezites, and the Evites, and the Jebusites, who are not of Israel, [8] but were of the children of them whom the children Israel destroyed not, that were left after them in the land, even them did Solomon make tributaries to this day. [9] But Solomon did not make any of the children of Israel servants in his kingdom; for, behold, *they were* warriors and rulers, and mighty *men*, and captains of chariots and horsemen. [10] And these are the chiefs of the officers of king Solomon, two hundred and fifty overseeing the work among the people.

[11] And Solomon brought up the daughter of Pharao from the city of David to the house which he had built for her: for he said, My wife shall not dwell in the city of David, the king of Israel, for *the place* is holy into which the ark of the Lord has entered.

[12] Then Solomon offered up to the Lord whole-burnt-offerings on the altar which he had built to the Lord before the temple, [13] according to the daily rate, to offer up *sacrifices* according to the commandments of Moses, on the sabbaths, and at the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles. [14] And he established, according to the order of his father David, the courses of the priests, and *that* according to their public ministrations: and the Levites *were appointed* over their charges, to praise and minister before the priests according to the daily order: and the porters were appointed according to their courses to the different gates: for thus *were* the commandments of David the man of God. [15] They transgressed not the commandments of the king concerning the priests and the Levites with regard to everything else, and

with regard to the treasures. [16] Now all the work had been prepared from the day when the foundation was laid, until Solomon finished the house of the Lord.

[17] Then Solomon went to Gasion Gaber, and to Ælath near the sea in the land of Idumea. [18] And Chiram sent by the hand of his servants ships, and servants skilled in naval affairs; and they went with the servants of Solomon to Sophira, and brought thence four hundred and fifty talents of gold, and they came to king Solomon.

Chapter 9

[1] And the queen of Saba heard *of* the name of Solomon, and she came to Jerusalem with a very large force, to prove Solomon with hard questions, and *she had* camels bearing spices in abundance, and gold, and precious stones: and she came to Solomon, and told him all that was in her mind. [2] And Solomon told her all her words; and there passed not a word from Solomon which he told her not.

[3] And the queen of Saba saw the wisdom of Solomon, and the house which he had built, [4] and the meat of the tables, and the sitting of his servants, and the standing of his ministers, and their raiment; and his cupbearers, and their apparel; and the whole-burnt-offerings which he offered up in the house of the Lord; then she was in ecstasy. [5] And she said to the king, *It was* a true report which I heard in my land concerning thy words, and concerning thy wisdom. [6] Yet I believed not the reports until I came, and my eyes saw: and, behold, the half of the abundance of thy wisdom was not told me: thou hast exceeded the report which I heard. [7] Blessed *are* thy men, blessed *are* these thy servants, who stand before thee continually, and hear thy wisdom. [8] Blessed be the Lord thy God, who took pleasure in thee, to set thee upon his throne for a king, to the Lord thy God: forasmuch as the Lord thy God loved Israel to establish them for ever, therefore he has set thee over them for a king to execute judgment and justice. [9] And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there were not *any where else* such spices as those which the queen of Saba gave king Solomon.

[10] And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Suphir, and pine timber, and precious stones. [11] And the king made of the pine timber steps to the house of the Lord, and to the king's house, and harps and lutes for the singers: and such were not seen before in the land of Juda. [12] And king Solomon gave to the queen of Saba all that she requested, besides all that she brought to king Solomon: and she returned to her *own* land.

[13] And the weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold, [14] besides what the men who were regularly appointed and the merchants brought, and all the kings of Arabia and princes of the land: all brought gold and silver to king Solomon. [15] And king Solomon made two hundred shields of beaten gold: there were six hundred *shekels* of pure gold to one shield.

[16] And three hundred buckles of beaten gold: *the weight* of three hundred gold shekels went to one buckler: and the king placed them in the house of the forest of Lebanon.

[17] And the king made a great throne of ivory, and he gilded it with pure gold. [18] And *there were* six steps to the throne, riveted with gold, and elbows on either side of the seat of the throne, and two lions standing by the elbows: [19] and twelve lions standing there on the six steps on each side. There was not the like in any *other* kingdom.

[20] And all king Solomon's vessels were of gold, and all the vessels of the house of the forest of Lebanon were covered with gold: silver was not thought anything of in the days of Solomon. [21] For a ship went for the king to Tharsis with the servants of Chiram: once every three years came vessels from Tharsis to the king, laden with gold, and silver, and ivory, and apes.

[22] And Solomon exceeded all *other* kings both in riches and wisdom. [23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. [24] And they brought every one his gifts, silver vessels and golden vessels, and raiment, myrrh and spices, horses and mules, a rate every year.

[25] And Solomon had four thousand mares for chariots, and twelve thousand horsemen; and he put them in the chariot cities, and with the king in Jerusalem. [26] And he rules over all the kings from the river even to the land of the Philistines, and to the borders of Egypt. [27] And the king made gold and silver in Jerusalem as stones, and cedars as the sycamore trees in the plain for abundance. [28] And Solomon imported horses from Egypt, and from every *other* country.

[29] And the rest of the acts of Solomon, the first and the last, behold, these are written in the words of Nathan the prophet, and in the words of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam the son of Nabat. [30] And Solomon reigned over all Israel forty years. [31] And Solomon fell asleep, and they buried him in the city of David his father: and Roboam his son reigned in his stead.

Chapter 10

[1] And Roboam came to Sychem: for all Israel came to Sychem to make him king.

[2] And it came to pass when Jeroboam the son of Nabat heard *it*, (now he was in Egypt, forasmuch as he had fled thither from the face of king Solomon, and Jeroboam dwelt in Egypt,)that Jeroboam returned out of Egypt. [3] And they sent and called him: and Jeroboam and all the congregation came to Roboam, saying, [4] Thy father made our yoke grievous: now then abate *somewhat* of thy father's grievous rule, and of his heavy yoke which he put upon us, and we will serve thee. [5] And he said to them, Go away for three days, and *then* come to me. So the people departed.

[6] And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying, How do ye counsel *me* to return an answer to this people? [7] And they spoke to him, saying, If thou wouldest this day befriend this people, and be kind to them, and speak to them good words, then will they be thy servants for ever. [8] But he forsook the advice of the old men, who took counsel with him, and he took counsel with the young men who had been brought up with him, who stood before him. [9] And he said to them, What do ye advise that I should answer this people, who spoke to me, saying, Ease *somewhat* of the yoke which thy father laid upon us? [10] And the young men that had been brought up with him spoke to him, saying, Thus shalt thou speak to the people that spoke to thee, saying, Thy father made our yoke heavy, and do thou lighten *somewhat of it* from us; thus shalt thou say, My little finger *shall be* thicker than my father's loins. [11] And whereas my father chastised you with a heavy yoke, I will also add to your yoke: my father chastised you with whips, and I will chastise you with scorpions.

[12] And Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying, Return to me on the third day. [13] And the king answered harshly; and king Roboam forsook the counsel of the old men, [14] and spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

[15] And the king hearkened not to the people, for there was a change *of their minds* from God, saying, The Lord has confirmed his word, which he spoke by the hand of Achia the Selonite concerning Jeroboam the son of Nabat, and *concerning* all Israel; [16] for the king did not

hearken to them. And the people answered the king, saying, What portion have we in David, or inheritance in the son of Jessae? to thy tents, O Israel: now see to thine own house, David. So all Israel went to their tents. [17] But the men of Israel, even those who dwelt in the cities of Juda, *remained* and made Roboam king over them.

[18] And king Roboam sent to them Adoniram that was over the tribute; and the children of Israel stoned him with stones, and he died. And king Roboam hasted to mount *his* chariot, to flee to Jerusalem. [19] So Israel rebelled against the house of David until this day.

Chapter 11

[1] And Roboam came to Jerusalem; and he assembled Juda and Benjamin, a hundred and eighty thousand young men fit for war, and he waged war with Israel to recover the kingdom to Roboam. [2] And the Word of the Lord came to Samaias the man of God, saying, [3] Speak to Roboam the *son* of Solomon, and to all Juda and Benjamin, saying, [4] Thus saith the Lord, Ye shall not go up, and ye shall not war against your brethren: return every one to his home; for this thing is of me. And they hearkened to the word of the Lord, and returned from going against Jeroboam.

[5] And Roboam dwelt in Jerusalem, and he built walled cities in Judea. [6] And he built Bethleem, and Ætan and Thecoe, [7] and Baethsura, and Sochoth, and Odollam, [8] and Geth, and Marisa, and Ziph, [9] and Adorai, and Lachis, and Azeca, [10] and Saraa, and Ælom, and Chebron, which belong to Juda and Benjamin, walled cities. [11] And he fortified them with walls, and placed in them captains, and stores of provisions, oil and wine, [12] shields and spears in every several city, and he fortified them very strongly, and he had on his side Juda and Benjamin.

[13] And the priests and the Levites who were in all Israel were gathered to him out of all the coasts. [14] For the Levites left the tents of their possession, and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord. [15] And he made for himself priests of the high places, and for the idols, and for the vanities, and for the calves which Jeroboam made. [16] And he cast out from the tribes of Israel those who set their heart to seek the Lord God of Israel: and they came to Jerusalem, to sacrifice to the Lord God of their fathers. [17] And they strengthened the kingdom of Juda; and *Juda* strengthened Roboam the *son* of Solomon for three years, for he walked three years in the ways of David and Solomon.

[18] And Roboam took to himself for a wife, Moolath daughter of Jerimuth the son of David, and Abigaia daughter of Heliab the son of Jessae. [19] And she bore him sons; Jeus, and Samoria, and Zaam. [20] And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia, and Jetthi, and Zeza, and Salemoth. [21] And Roboam loved Maacha the daughter of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; and he begot twenty-eight sons, and sixty daughters. [22]

And he made Abia the son of Maacha chief, *even* a leader among his brethren, for he intended to make him king. [23] And he was exalted beyond all his *other* sons in all the coasts of Juda and Benjamin, and in the strong cities; and he gave them provisions in great abundance: and he desired many wives.

Chapter 12

[1] And it came to pass when the kingdom of Roboam was established, and when he had grown strong, *that* he forsook the commandments of the Lord, and all Israel with him.

[2] And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against the Lord, [3] with twelve hundred chariots, and sixty thousand horses: and there was no number of the multitude that came with him from Egypt; Libyans, Trogodytes, and Ethiopians. [4] And they obtained possession of the strong cities, which were in Juda, and came to Jerusalem.

[5] And Samaias the prophet came to Roboam, and to the princes of Juda that were gathered to Jerusalem for fear of Susakim, and said to them, Thus said the Lord, Ye have left me, and I will leave you in the hand of Susakim. [6] And the elders of Israel and the king were ashamed, and said, The Lord *is* righteous. [7] And when the Lord saw that they repented, then came the word of the Lord to Samaias, saying, They have repented; I will not destroy them, but I will set them in safety for a little while, and my wrath shall not be poured out on Jerusalem. [8] Nevertheless they shall be servants, and know my service, and the service of the kings of the earth.

[9] So Susakim king of Egypt went up against Jerusalem, and took the treasures that were in the house of the Lord, and the treasures that were in the king's house: he took all; and he took the golden shields which Solomon had made. [10] And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king. [11] And it came to pass, when the king went into the house of the Lord, the guards and the footmen went in, and they that returned to meet the footmen. [12] And when he repented, the anger of the Lord turned from him, and did not destroy him utterly; for there were good things in Juda.

[13] So king Roboam strengthened *himself* in Jerusalem, and reigned: and Roboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, in the city which the Lord chose out of all the tribes of the children of Israel to call his name there: and his mother's name was Noomma the Ammanitess. [14] And he did evil, for he directed not his heart to seek the Lord.

[15] And the acts of Roboam, the first and the last, behold, are they not written in the book of Samaia the prophet, and Addo the seer, with his achievements. [16] And Roboam made war with Jeroboam all *his* days. And Roboam died with his fathers, and was buried in the city of David: and Abia his son reigned in his stead.

Chapter 13

[1] In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda. [2] He reigned three years in Jerusalem. And his mother's name *was* Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam. [3] And Abia set the battle in array with an army, with mighty men of war, *even* four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, *they were* mighty warriors of the host.

[4] And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel: [5] *Is it* not for you to know that the Lord God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt? [6] But Jeroboam the *son* of Nabat, the servant of Solomon *the son* of David, is risen up, and has revolted from his master: [7] and there are gathered to him pestilent men, transgressors, and he has risen up against Roboam the *son* of Solomon, while Roboam was young and fearful in heart, and he withstood him not. [8] And now ye profess to resist the kingdom of the Lord in the hand of the sons of David; and ye *are* a great multitude, and with you are golden calves, which Jeroboam made you for gods. [9] Did ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and make to yourselves priests of the people of any *other* land? whoever came to consecrate himself with a calf of the heard and seven rams, he forthwith became a priest to that which is no god. [10] But we have not forsaken the Lord our God, and his priests, the sons of Aaron, and the Levites, minister to the Lord; and in their daily courses [11] they sacrifice to the Lord whole-burnt-offering, morning and evening, and compound incense, and *set* the shewbread on the pure table; and *there is* the golden candlestick, and the lamps for burning, to light in the evening: for we keep the charge of the Lord God of our fathers; but ye have forsaken him. [12] And, behold, the Lord and his priests are with us at our head, and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Lord God of our fathers; for ye shall not prosper.

[13] Now Jeroboam had caused an ambush to come round upon him from behind: and he *himself* was before Juda, and the ambush behind. [14] And Juda looked back, and, behold, the battle *was* against them before and behind: and they cried to the Lord, and the priests sounded with the trumpets. [15] And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that the Lord smote Jeroboam and Israel

before Abia and Juda. [16] And the children of Israel fled from before Juda; and the Lord delivered them into their hands. [17] And Abia and his people smote them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men. [18] So the children of Israel were brought low in that day, and the children of Juda prevailed, because they trusted on the Lord God of their fathers. [19] And Abia pursued after Jeroboam, and he took from him the cities, Baethel and her towns, and Jesyna and her towns, and Ephron and her towns. [20] And Jeroboam did not recover strength again all the days of Abia: and the Lord smote him, and he died.

[21] But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

[22] And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

Chapter 14

[1] And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Juda had rest ten years.

[2] And he did that which was good and right in the sight of the Lord his God. [3] And he removed the altars of the strange *gods*, and the high places, and broke the pillars in pieces, and cut down the groves: [4] and he told Juda to seek earnestly the Lord God of their fathers, and to perform the law and commandments. [5] And he removed from all the cities of Juda the altars and the idols, and established in quietness [6] fortified cities in the land of Juda; for the land was quiet, and he had no war in these years; for the Lord gave him rest. [7] And he said to Juda, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for as we have sought out the Lord our God, he has sought out us, and has given us rest round about, and prospered us. [8] And Asa had a force of armed men bearing shields and spears in the land of Juda, *even* three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

[9] And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa. [10] And Asa went out to meet him, and set the battle in array in the valley north of Maresa. [11] And Asa cried to the Lord his God, and said, O Lord, it is not impossible with thee to save by many or by few: strengthen us, O Lord our God; for we trust in thee, and in thy name have we come against this great multitude. O Lord our God, let not man prevail against thee. [12] And the Lord smote the Ethiopians before Juda; and the Ethiopians fled. [13] And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his host; and they took many spoils. [14] And they destroyed their towns roundabout Gedor; for a terror of the Lord was upon them: and they spoiled all their cities, for they had much spoil. [15] Also they destroyed the tents of cattle, and the Alimazons, and took many sheep and camels, and returned to Jerusalem.

Chapter 15

[1] And Azarias the son of Oded — upon him came the Spirit of the Lord, [2] and he went out to meet Asa, and all Juda and Benjamin, and said, Hear me, Asa, and all Juda and Benjamin. The Lord *is* with you, while ye are with him; and if ye seek him out, he will be found of you; but if ye forsake him, he will forsake you. [3] And Israel *has been* a long time without the true God, and without a priest to expound *the truth*, and without the law. [4] But he shall turn them to the Lord God of Israel, and he will be found of them. [5] And in that time there is no peace to one going out, or to one coming in, for the terror of the Lord is upon all that inhabit the lands. [6] And nation shall fight against nation, and city against city; for God has confounded them with every *kind of* affliction. [7] But be ye strong, and let not your hands be weakened: for there is a reward for your work.

[8] And when *Asa* heard these words, and the prophesy of Adad the prophet, then he strengthened himself, and cast out the abominations from all the land of Juda and Benjamin, and from the cities which Jeroboam possessed, in mount Ephraim, and he renewed the altar of the Lord, which was before the temple of the Lord. [9] And he assembled Juda and Benjamin, and the strangers that dwelt with him, of Ephraim, and of Manasse, and of Symeon: for many of Israel were joined to him, when they saw that the Lord his God was with him. [10] And they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa. [11] And he sacrificed to the Lord in that day of the spoils which they brought, seven hundred calves and seven thousand sheep.

[12] And he entered into a covenant that they should seek the Lord God of their fathers with all their heart and with all their soul. [13] And that whoever should not seek the Lord God of Israel, should die, whether young or old, whether man or woman. [14] And they swore to the Lord with a loud voice, and with trumpets, and with cornets. [15] And all Juda rejoiced concerning the oath: for they swore with all their heart, and they sought him with all their desires; and he was found of them: and the Lord gave them rest round about.

[16] And he removed Maacha his mother from being priestess to Astarte; and he cut down the idol, and burnt it in the brook of Kedron. [17] Nevertheless they removed not the high places: they still existed in Israel: nevertheless the heart of Asa was perfect all his days. [18] And he brought in the holy things of David his father, and the holy things of the

house of God, silver, and gold, and vessels. [19] And there was no war *waged* with him until the thirty-fifth year of the reign of Asa.

Chapter 16

[1] And in the thirty-eighth year of the reign of Asa, the king of Israel went up against Juda, and built Rama, so as not to allow egress or ingress to Asa king of Juda.

[2] And Asa took silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent *them* to the son of Ader king of Syria, which dwelt in Damascus, saying, [3] Make a covenant between me and thee, and between my father and thy father: behold, I have sent thee gold and silver: come, and turn away from me Baasa king of Israel, and let him depart from me.

[4] And the son of Ader hearkened to king Asa, and sent the captains of his host against the cities of Israel; and smote Æon, and Dan, and Abelmain, and all the country round Nephthali.

[5] And it came to pass when Baasa heard *it* he left off building Rama, and put a stop to his work: [6] then king Asa took all Juda, and took the stones of Rama, and its timber, *with* which Baasa *had* built; and he built with them Gabae and Maspha.

[7] And at that time came Anani the prophet to Asa king of Juda, and said to him, Because thou didst trust on the king of Syria, and didst not trust on the Lord thy God, therefore the army of Syria is escaped out of thy hand. [8] Were not the Ethiopians and Libyans a great force, in courage, in horsemen, in great numbers? and did not He deliver them into thy hands, because thou trustedst in the Lord? [9] For the eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him. In this thou hast done foolishly; henceforth there shall be war with thee. [10] And Asa was angry with the prophet, and put him in prison, for he was angry at this: and Asa vexed some of the people at that time.

[11] And, behold, the acts of Asa, the first and the last, *are* written in the book of the kings of Juda and Israel.

[12] And Asa was diseased *in* his feet in the thirty-ninth year of his reign, until he was very ill: but in his disease he sought not to the Lord, but to the physicians. [13] And Asa slept with his fathers, and died in the fortieth year of his reign. [14] And they buried him in the sepulchre which he had dug for himself in the city of David, and they laid him on a bed, and filled *it* with spices and *all* kinds of perfumes of the apothecaries; and they made for him a very great funeral.

Chapter 17

[1] And Josaphat his son reigned in his stead, Josaphat strengthened himself against Israel. [2] And he put garrisons in all the strong cities of Juda, and appointed captains in all the cities of Juda, and in the cities of Ephraim, which Asa his father had taken. [3] And the Lord was with Josaphat, for he walked in the first ways of his father, and did not seek to idols; [4] but he sought to the Lord God of his father, and walked in the commandments of his father, and not according to the works of Israel. [5] And the Lord prospered the kingdom in his hand; and all Juda gave gifts to Josaphat; and he had great wealth and glory. [6] And his heart was exalted in the way of the Lord; and he removed the high places and the groves from the land of Juda.

[7] And in the third year of his reign, he sent his chief men, and his mighty men, Abdias and Zacharias, and Nathanael, and Michaias, to teach in the cities of Juda. [8] And with them *were* the Levites, Samaias, and Nathanias, and Zabdias, and Asiel, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Tobadonias, Levites, and with them Elisama and Joram, the priests. [9] And they taught in Juda, and *there was* with them the book of the law of the Lord, and they passed through the cities of Juda, and taught the people.

[10] And a terror of the Lord was upon all the kingdoms of the land round about Juda, and they made no war against Josaphat. [11] And *some* of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams. [12] And Josaphat increased in greatness exceedingly, and built in Judea places of abode, and strong cities. [13] And he had many works in Judea: and the mighty men of war, *the men* of strength, *were* in Jerusalem.

[14] And this *is* their number according to the houses of their fathers; even the captains of thousands in Juda *were*, Ednas the chief, and with him mighty men of strength three hundred thousand. [15] And after him, Joanan the captain, and with him two hundred eighty thousand. [16] And after him Amasias the *son* of Zari, who was zealous for the Lord; and with him two hundred thousand mighty men of strength. [17] And out of Benjamin *there was* a mighty man of strength, even Eliada, and with him two hundred thousand archers and targeteers. [18] And after him Jozabad, and with him a hundred and eighty thousand mighty men of war. [19] These were the king's servants besides those whom the king put in the strong cities in all Judea.

Chapter 18

[1] And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab. [2] And he went down after a term of years to Achaab to Samaria: and Achaab slew for him sheep and calves, in abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Galaad. [3] And Achaab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of the country of Galaad? And he said to him, As I *am*, so also *art* thou, as thy people, *so* also *is* my people with thee for the war.

[4] And Josaphat said to the king of Israel, Seek, I pray thee, the Lord to-day. [5] And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, and God shall deliver *it* into the hands of the king. [6] And Josaphat said, Is there not here a prophet of the Lord besides, that we may enquire of him? [7] And the king of Israel said to Josaphat, There is yet one man by whom to enquire of the Lord; but I hate him, for he does not prophesy concerning me for good, for all his days *are* for evil: this *is* Michaias the son of Jembla. And Josaphat said, Let not the king say so.

[8] And the king called an eunuch, and said, *Fetch* quickly Michaias the son of Jembla. [9] And the king of Israel and Josaphat king of Juda were sitting each on his throne, and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria: and all the prophets were prophesying before them. [10] And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt thrust Syria until it be consumed. [11] And all the prophets prophesied so, saying, Go up to Ramoth Galaad, and thou shalt prosper; and the Lord shall deliver it into the hands of the king.

[12] And the messenger that went to call Michaias spoke to him, saying, Behold, the prophets have spoken favourably concerning the king with one mouth; let now, I pray thee, thy words be as *the words* of one of them, and do thou speak good things. [13] And Michaias said, *As* the Lord lives, whatever God shall say to me, that will I speak.

[14] And he came to the king, and the king said to him, Michaias, shall I go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up, and thou shalt prosper, and they shall be given into your hands. [15] And the king said to him, How often shall I solemnly charge thee that

thou speak to me nothing but truth in the name of the Lord? [16] And he said, I saw Israel scattered on the mountains, as sheep without a shepherd: and the Lord said, These have no commander; let each return to his home in peace.

[17] And the king of Israel said to Josaphat, Said I not to thee, that he would not prophesy concerning me good, but evil? [18] But he said, Not so. Hear ye the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven stood by on his right hand and on his left. [19] And the Lord said, Who will deceive Achaab king of Israel, that he may go up, and fall in Ramoth Galaad? And one spoke this way, and another spoke that way. [20] And there came forth a spirit, and stood before the Lord, and said, I will deceive him. And the Lord said, Whereby? [21] And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And *the Lord* said, Thou shalt deceive *him*, and shalt prevail: go forth, and do so. [22] And now, behold, the Lord has put a false spirit in the mouth of these thy prophets, and the Lord has spoken evil against thee.

[23] Then Sedekias the son of Chanaan drew near, and smote Michaias on the cheek, and said to him, By what way passed the Spirit of the Lord from me to speak to thee? [24] And Michaias said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

[25] And the king of Israel said, Take Michaias, and carry him back to Emer the governor of the city, and to Joas the captain, the king's son; [26] and ye shall say, Thus said the king, Put this fellow into the prison house, and let him eat the bread of affliction, and *drink* the water of affliction, until I return in peace. [27] And Michaias said, If thou do at all return in peace, the Lord has not spoken by me. And he said, Hear, all ye people.

[28] So the king of Israel, and Josaphat king of Juda, went up to Ramoth Galaad. [29] And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my raiment. so the king of Israel disguised himself, and entered into the battle. [30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight neither against small nor great, but only against the king of Israel. [31] And it came to pass, when the captains of the chariots saw Josaphat, that they said, It is the king of Israel: and they compassed him about to fight against him: and Josaphat cried out, and the Lord delivered him; and God turned them away from him. [32] And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned away from him. [33] And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-

plate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded. [34] And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

Chapter 19

[1] And Josaphat king of Juda returned to his house at Jerusalem. [2] And there went out to meet him Jeu the prophet the son of Anani, and said to him, King Josaphat, doest thou help a sinner, or act friendly towards one hated of the Lord? Therefore has wrath come upon thee from the Lord. [3] Nevertheless *some* good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after the Lord.

[4] And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Lord God of their fathers. [5] And he appointed judges in all the strong cities of Juda, city by city. [6] And he said to the judges, Take good heed what ye do: for ye judge not for man, but for the Lord, and with you are matters of judgment. [7] And now let the fear of the Lord be upon you, and be wary, and do *your duty*: for there is no unrighteousness with the Lord our God, neither *is it for him* to respect persons, nor take bribes.

[8] Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of the Lord, and to judge the dwellers in Jerusalem. [9] And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart. [10] Whatsoever man of your brethren that dwell in their cities *shall bring* the cause that comes before you, between blood *and* blood, and between precept and commandment, and ordinances and judgments, ye shall even decide for them; so they shall not sin against the Lord, and there shall not be wrath upon you, and upon your brethren: thus ye shall do, and ye shall not sin. [11] And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdias the son of Ismael is head over the house of Juda in every matter of the king; and the scribes and Levites are before you: be strong and active, and the Lord shall be with the good.

Chapter 20

[1] And after this came the children of Moab, and the children of Ammon, and with them *some* of the Minaeans, against Josaphat to battle. [2] And they came and told Josaphat, saying, There is come against thee a great multitude from Syria, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi. [3] And Josaphat was alarmed, and set his face to seek the Lord earnestly, and he proclaimed a fast in all Juda. [4] And Juda gathered themselves together to seek after the Lord: even from all the cities of Juda they came to seek the Lord.

[5] And Josaphat stood up in the assembly of Juda in Jerusalem, in the house of the Lord, in front of the new court. [6] And he said, O Lord God of my fathers, art not thou God in heaven above, and art not thou Lord of all the kingdoms of the nations? and *is there* not in thy hand the might of dominion, and there is no one who can resist thee? [7] Art not thou the Lord that didst destroy the inhabitants of this land before the face of thy people Israel, and didst give it to thy beloved seed of Abraham for ever? [8] And they dwelt in it, and built in it a sanctuary to thy name, saying, [9] If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house, and before thee, (for thy name *is* upon this house,)and we will cry to thee because of the affliction, and thou shalt hear, and deliver. [10] And now, behold, the children of Ammon, and Moab, and mount Seir, with regard to whom thou didst not permit Israel to pass through their border, when they had come out of the land of Egypt, (for they turned away from them, and did not destroy them;) — [11] yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which thou gavest us. [12] O Lord our God, wilt thou not judge them? for we have no strength to resist this great multitude that is come against us; and we know not what we shall do to them: but our eyes are toward thee.

[13] And all Juda was standing before the Lord, and their children, and their wives. [14] And Oziel the *son* of Zacharias, of the children of Banaias, of the sons of Eleiel, the sons of Matthanias the Levite, of the sons of Asaph, — upon him came the Spirit of the Lord in the assembly: [15] and he said, Hear ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith the Lord to you, even you, Fear not, neither be alarmed, before all this great multitude; for the battle is not years, but God's. [16] To-morrow go ye down against them: behold, they come up by the ascent of Assis, and ye shall find them at the extremity of the river

of the wilderness of Jeriel. [17] It is not for you to fight: understand these things, and see the deliverance of the Lord with you, Juda and Jerusalem: fear not, neither be afraid to go forth to-morrow to meet them; and the Lord shall be with you. [18] And Josaphat bowed with his face *to the ground* with all Juda and the dwellers in Jerusalem, *and* they fell before the Lord to worship the Lord. [19] And the Levites of the children of Caath, and *they* of the sons of Core, rose up to praise the Lord God of Israel with a loud voice on high.

[20] And they rose early in the morning and went out to the wilderness of Thecoe: and as they went out, Josaphat stood and cried, and said, Hear me, Juda, and the dwellers in Jerusalem; put your trust in the Lord God, and your trust shall be honored; trust in his prophet, and ye shall prosper. [21] And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and sing the holy songs of praise in going forth before the host: and they said, Give thanks to the Lord, for his mercy *endures* for ever.

[22] And when they began the praise and thanksgiving, the Lord caused the children of Ammon to fight against Moab, and *the inhabitants of* mount Seir that came out against Juda; and they were routed. [23] Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an end of *destroying* the inhabitants of Seir, they rose up against one another so that they were utterly destroyed.

[24] And Juda came to the watch-tower of the wilderness, and looked, and saw the multitude, and, behold, *they were* all fallen dead upon the earth, not one escaped. [25] And Josaphat and his people went out to spoil them, and they found much cattle, and furniture, and spoils, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was abundant. [26] And it came to pass on the fourth day they were gathered to the Valley of Blessing; for there they blessed the Lord: therefore they called the name of the place the Valley of Blessing, until this day.

[27] And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy; for the Lord gave them joy over their enemies. [28] And they entered into Jerusalem with lutes and harps and trumpets, *going* into the house of the lord. [29] And there was a terror of the Lord upon all the kingdoms of the land, when they heard that the Lord fought against the enemies of Israel. [30] And the kingdom of Josaphat was at peace; and his God gave him rest round about.

[31] And Josaphat reigned over Juda, being thirty-five years *old* when he began to reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali. [32] And he walked in the ways of his father Asa, and turned not aside from doing that which was right in the sight of the Lord. [33] nevertheless the high places yet remained; and as yet the people did not direct their heart to the Lord God of their fathers.

[34] And the rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu *the son* of Anani, who wrote the book of the kings of Israel.

[35] And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,) [36] by acting *with* and going to him, to build ships to go to Tharsis: and he built ships in Gasion Gaber. [37] And Eliezer thee *son* of Dodia of Marisa prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, the Lord has broken thy work, and thy vessels have been wrecked. And they could not go to Tharsis.

Chapter 21

[1] And Josaphat slept with his fathers, and was buried in the city of David: and Joran his son reigned in his stead. [2] And he had brothers, the six sons of Josaphat, Azarias, and Jeiel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these *were* the sons of Josaphat king of Juda. [3] And their father gave them many gifts, silver, and gold, and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he *was* the first-born. [4] And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and *some* of the princes of Israel.

[5] When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem. [6] And he walked in the way of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord: [7] nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.

[8] In those days Edom revolted from Juda, and they made a king over themselves. [9] And Joram went with the princes, and all the cavalry with him: and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents. [10] And Edom revolted from Juda until this day. Then Lomna at that time revolted from *under* his hand, because he forsook the Lord God of his fathers. [11] For he built high places in the cities of Juda, and caused the dwellers in Jerusalem to go a-whoring, and led Juda astray.

[12] And there came to him *a message* in writing from Eliu the prophet, saying, Thus saith the Lord God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Juda, [13] but hast walked in the ways of the kings of Israel, and hast caused Juda and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused *Israel* to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself; [14] behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store: [15] and thou *shalt be afflicted* with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

[16] So the Lord stirred up the Philistines against Joram, and the Arabians, and those who bordered on the Æthiopians: [17] and they went up against Juda, and prevailed against them, and took away all the store which they found in the house of the king, and his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons. [18] And after all these things the Lord smote him in the bowels with an incurable disease. [19] And it continued from day to day: and when the time of the days came *to* two years, his bowels fell out with the disease, and he died by a grievous distemper: and his people performed no funeral, like the funeral of his fathers. [20] He was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed without honour, and was buried in the city of David, but not in the tombs of the kings.

Chapter 22

[1] And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

[2] Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother's name was Gotholia, the daughter of Ambri. [3] And he walked in the way of the house of Achaab; for his mother was his counsellor to do evil. [4] And he did that which was evil in the sight of the Lord as the house of Achaab *had done*: for they were his counselors after the death of his father to his destruction. [5] And he walked in their counsels, and he went with Joram son of Achaab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers smote Joram. [6] And Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Juda, went down to see Joram the son of Achaab at Jezrael because he was sick. [7] And destruction from God came upon Ochozias in *his* coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessei, the anointed of the Lord against the house of Achaab.

[8] And it came to pass, when Jeu was taking vengeance on the house of Achaab, that he found the princes of Juda and the brethren of Ochozias ministering to Ochozias, and he slew them. [9] And he gave orders to seek Ochozias: and they took him while he was healing his wounds in Samaria, and they brought him to Jeu, and he slew him; and they buried him, for they said, He is the son of Josaphat, who sought the Lord with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom. [10] And Gotholia the mother of Ochozias saw that her son was dead, and she arose and destroyed all the seed royal in the house of Juda. [11] But Josabeeth, the daughter of the king, took Joas the son of Ochozias and rescued him secretly out of the midst of the sons of the king that were put to death, and she placed him and his nurse in a bedchamber. So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the priest, hid him, and she *even* hid him from Gotholia, and she did not slay him. [12] And he was with him hid in the house of God six years; and Gotholia reigned over the land.

Chapter 23

[1] And in the eighth year Jodae strengthened *himself*, and took the captains of hundreds, Azarias the son of Joram, and Ismael the son of Joanan, and Azarias the son of Obed, and Maasaeas the son of Adia, and Elisaphan the son of Zacharias, with him unto the house of the Lord. [2] And they went round about Juda, and gathered the Levites out of all the cities of Juda, and heads of the families of Israel, and they came to Jerusalem. [3] and all the congregation of Juda made a covenant with the king in the house of God. And he shewed them the king's son, and said to them, Lo, let the king's son reign, as the Lord said concerning the house of David. [4] Now this *is* the thing which ye shall do. Let a third part of you, *even* of the priests and of the Levites, enter in on the sabbath, even into the gates of the entrances; [5] and let a third part be in the house of the king; and another third at the middle gate: and all the people in the courts of the Lord's house. [6] And let not *any one* enter into the house of the Lord, except the priests and the Levites, and the servants of the Levites; they shall enter in, because they are holy: and let all the people keep the watch of the Lord. [7] And the Levites shall compass the king round about, every man's weapon in his hand; and whoever *else* goes into the house shall die: but they shall be with the king when he goes out, and when he comes in.

[8] And the Levites and all Juda did according to all that the priest Jodae commanded them, and they took each his men from the beginning of the sabbath to the end of the sabbath, for Jodae the priest did not dismiss the courses. [9] And Jodae gave to the men the swords, and the shields, and the arms, which *had* belonged to King David, in the house of God. [10] And he set the whole people, every man with his arms, from the right side of the house to the left side of the altar and the house, over against the king round about. [11] And he brought out the king's son, and put on him the crown and the testimony, and Jodae the priest and his sons proclaimed him king, and anointed him, and said, Long live the king!

[12] And Gotholia heard the sound of the people running, and acknowledging and praising the king: and she went in to the king into the house of the Lord. [13] And she looked, and, behold, the king *stood* in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and singing hymns of praise. and Gotholia rent her robe, and cried, ye surely

are plotting against *me*. [14] And Jodae the priest went forth, and Jodae the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For the priest said, Let her not be slain in the house of the Lord. [15] So they let her go *out*; and she went through the horsemen's gate of the house of the king, and they slew her there.

[16] And Jodae made a covenant between himself, and the people, and the king, that the people should be the Lord's. [17] And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars. [18] And Jodae the priest committed the works of the house of the Lord into the and of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of the Lord, and *he appointed them* to offer whole-burnt-offerings to the Lord, as it is written in the law of Moses, with gladness, and with songs by the hand of David. [19] And the porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in. [20] And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of the Lord; and he went through the inner gate into the king's house, and they seated the king on the throne of the kingdom. [21] And all the people of the land rejoiced; and the city was quiet: and they slew Gotholia.

Chapter 24

[1] Joas was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee. [2] And Joas did that which right in the sight of the Lord all the days of Jodae the priest. [3] And Jodae took to himself two wives, and they bore sons and daughters.

[4] And it came to pass afterward that it came into the heart of Joas to repair the house of the Lord. [5] And he gathered the priests and the Levites, and said to them, Go out into the cities of Juda, and collect money of all Israel to repair the house of the Lord from year to year, and make haste to speak *of it*. But the Levites hasted not.

[6] And king Joas called Jodae the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Juda and Jerusalem that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness? [7] For Gotholia was a transgressor, and her sons tore down the house of God; for they offered the holy things of the house of the Lord to Baalim.

[8] And the king said, Let a box be made, and let it be put at the gate of the house of the Lord without. [9] And let *men* proclaim in Juda an in Jerusalem, that *the people* should bring to the Lord, as Moses the servant of God spoke concerning Israel in the wilderness. [10] And all the princes and all the people gave, and brought in, and cast into the box until it was filled. [11] And it came to pass, when they brought in the box to the officers of the king by the hand of the Levites, and when they saw that the money was more than sufficient, then came the king's scribe, and the officer of the high priest, and emptied the box, and restored it to its place. Thus they did day by day, and collected much money. [12] And the king and Jodae the priest gave it to the workmen employed in the service of the house of the Lord, and they hired masons and carpenters to repair the house of the Lord, also smiths and braziers to repair the house of the Lord. [13] And the workmen wrought, and the works prospered in their hands, and they established the house of the Lord on its foundation, and strengthened *it*. [14] And when they had finished *it*, they brought to the king and to Jodae the remainder of the money, and they made vessels for the house of the Lord, vessels of service for whole-burnt-offerings, and gold and silver *censers*: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Jodae.

[15] And Jodae grew old, being full of days, and he died, being a hundred and thirty years old at his death. [16] And they buried him with the kings in the city of David, because he had dealt well with Israel, and with God and his house.

[17] And it came to pass after the death of Jodae, *that* the princes of Juda went in, and did obeisance to the king. Then the king hearkened to them. [18] And they forsook the house of the Lord God of their fathers, and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day. [19] yet he sent prophets to them, to turn them to the Lord; but they hearkened not: and he testified to them, but they obeyed not. [20] And the Spirit of God came upon Azarias the son of Jodae the priest, and he stood up above the people, and said, Thus saith the Lord, Why do ye transgress the commandments of the Lord? so shall ye not prosper; for ye have forsaken the Lord, and he will forsake you. [21] And they conspired against him, and stone him by command of king Joas in the court of the Lord's house. [22] So Joas remembered not the kindness which his father Jodae had exercised towards him, but slew his son. And as he died, he said, The Lord look upon *it*, and judge.

[23] And it came to pass after the end of the year, *that* the host of Syria went up against him, and came against Juda and Jerusalem: and they slew all the chiefs of the people among the people, and all their spoils they sent to the king of Damascus. [24] For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; and he brought judgments on Joas.

[25] And after they had departed from him, when they had left him in sore diseases, then his servants conspired against him because of the blood of the son of Jodae the priest, and slew him on his bed, and he died, and they buried him in the city of David, but they buried him not in the sepulchre of the kings. [26] And they that conspired against him were Zabed the son of Samaath the Ammanite, and Jozabed the son of Samareth the Moabite. [27] And all his sons, and the five came to him: and the other *matters*, behold, they are written in the book of the kings. And Amasias his son reigned in his stead.

Chapter 25

[1] Amasias began to reign when he was twenty and five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name *was* Joadaen of Jerusalem. [2] And he did that which was right in the sight of the Lord, but not with a perfect heart. [3] And it came to pass, when the kingdom was established in his hand, that he slew his servants who had slain the king his father. [4] But he slew not their sons, according to the covenant of the law of the Lord, as it is written, *and* as the Lord commanded, saying, The fathers shall not die for the children, and the sons shall not die for the fathers, but they shall die each for his own sin.

[5] And Amasias assembled the house of Juda, and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem: and he numbered them from twenty years old and upwards, and found them three hundred thousand able to go out to war, holding spear and shield. [6] Also he hired of Israel a hundred thousand mighty *men for* a hundred talents of silver.

[7] And there came a man of God to him, saying, O king, let not the host of Israel go with thee; for the Lord is not with Israel, *even* all the sons of Ephraim. [8] For if thou shalt undertake to strengthen *thyself* with these, then the lord shall put thee to flight before the enemies: for it is of the Lord both to strengthen and to put to flight. [9] And Amasias said to the man of God, But what shall I do *for* the hundred talents which I have given to the army of Israel? And the man of God said, The Lord can give thee much more than these.

[10] And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Juda, and they returned to their place with great wrath. [11] And Amasias strengthened *himself*, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand. [12] And the children of Juda took ten thousand prisoners, and they carried them to the top of the precipice, and cast them headlong from the top of the precipice, and they were all dashed to pieces. [13] And the men of the host whom Amasias sent back so that they should not go with him to battle, *went* and attacked the cities of Juda, from Samaria to Baethoron; and they smote three thousand among them, and took much spoil.

[14] And it came to pass, after Amasias had returned from smiting Idumea, that he brought home the gods of the children of Seir, and set them up for himself as gods, and bowed down before them, and he

sacrificed to them. [15] And the anger of the Lord came upon Amasias, and he sent him a prophet, and he said to him, Why hast thou sought the gods of the people, which have not rescued their own people out of thine hand? [16] And it came to pass when the prophet was speaking to him, that he said to him, have I made thee king's counsellor? take heed lest thou be scourged: and the prophet forebore, and said, I know that *God* is disposed against thee to destroy thee, because thou hast done this thing, and hast not hearkened to my counsel.

[17] And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jeu, king of Israel, saying, Come, and let us look one another in the face. [18] And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give thy daughter to my son to wife; but, behold, thy wild beasts of the field that are in Libanus shall come: and the wild beasts did come, and trod down the thistle. [19] Thou hast said, Behold, I have smitten Idumea, and thy stout heart exalts thee: now stay at home; for why dost thou implicate thyself in mischief, that thou shouldest fall, and Juda with thee.

[20] Nevertheless Amasias hearkened not, for it was of the Lord to deliver him into *the enemy's* hands, because he sought after the gods of the Idumeans. [21] So Joas king of Israel went up; and they saw one another, he and Amasias king of Juda, in Baethsamys, which is of Juda. [22] And Juda was put to flight before Israel, and they fled every man to his tent. [23] And Joas king of Israel took prisoner Amasias king of Juda, *son* of Joas, son of Joachaz, in Baethsamys, and brought him to Jerusalem; and he pulled down *part* of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. [24] And *he took* all the gold and the silver, and all the vessels that were found in the house of the Lord and with Abdedom, and the treasures of the king's house, and the hostages, and he returned to Samaria.

[25] And Amasias the *son* of Joas king of Juda lived after the death of Joas the *son* of Joachaz king of Israel fifteen years. [26] And the rest of the acts of Amasias, the first and the last, Lo! are they not written in the book of the kings of Juda and Israel? [27] And at the time when Amasias departed from the Lord, then they formed a conspiracy against him; and he fled from Jerusalem to Lachis: and they sent after him to Lachis, and slew him there. [28] And they took him up on horses, and buried him with his fathers in the city of David.

Chapter 26

[1] Then all the people of the land took Ozias, and he was sixteen years old, and they made him king in the room of his father Amasias. [2] He built Ælath, he recovered it to Juda, after the king slept with his fathers.

[3] Ozias began to reign at the age of sixteen years, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. [4] And he did that which was right in the sight of the Lord, according to all that Amasias his father did. [5] And he sought the Lord in the days of Zacharias, who understood the fear of the Lord; and in his days he sought the Lord, and the Lord prospered him.

[6] And he went out and fought against the Philistines, and pulled down the walls of Geth, and the walls of Jabner, and the walls of Azotus, and he built cities *near* Azotus, and among the Philistines. [7] And the Lord strengthened him against the Philistines, and against the Arabians that dwelt on the rock, and against the Minaeans. [8] And the Minaeans gave gifts to Ozias; and his fame spread as far as the entering in of Egypt, for he strengthened *himself* exceedingly.

[9] And Ozias built towers in Jerusalem, both at the gate of the corners, and at the valley gate, and at the corners and he fortified them. [10] And he built towers in the wilderness, and dug many wells, for he had many cattle in the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman. [11] And Ozias had a host of warriors, and that went out orderly to war, and returned orderly in number; and their number was *made* by the hand of Jeiel the scribe, and Maasias the judge, by the hand of Ananias the king's deputy. [12] The whole number of the chiefs of families of the mighty men of war *was* two thousand six hundred; [13] and with them was a warrior force, three hundred thousand and seven thousand and five hundred: these waged war mightily to help the king against *his* enemies. [14] And Ozias prepared for them, *even* for all the host, shields, and spears, and helmets, and breastplates, and bows, and slings for stones. [15] And he made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the corners, to cast darts and great stones: and *the fame* of their preparation was heard at a distance; for he was wonderfully helped, till he was strong.

[16] And when he was strong, his heart was lifted up to his destruction; and he transgressed against the Lord his God, and went into the temple of the Lord to turn incense on the altar of incense. [17] And there went in

after him Azarias the priest, and with him eighty priests of the Lord, mighty men. [18] And they withstood Ozias the king, and said to him, *It is* not for thee, Ozias, to burn incense to the Lord, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for thou hast departed from the Lord; and this shall not be for glory to thee from the Lord god.

[19] And Ozias was angry, and in his hand *was* the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests in the house of the Lord, over the altar of incense. [20] And Azarias the chief priest, and the *other* priests, turned *to look* at him, and, behold, he *was* leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because the Lord had rebuked him. [21] And Ozias the king was a leper to the day of his death, and he dwelt *as* a leper in a separate house; for he was cut off from the house of the Lord: and Joathan his son *was set* over his kingdom, judging the people of the land.

[22] And the rest of the acts of Ozias, the first and the last, *are* written by Jessias the prophet. [23] And Ozias slept with his fathers, and they buried him with his fathers in the field of the burial *place* of the kings, for they said, He is a leper; and Joatham his son reigned in his stead.

Chapter 27

[1] Joatham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusa, daughter of Sadoc. [2] And he did that which was right in the sight of the Lord, according to all that his father Ozias did: but he went not into the temple of the Lord. And still the people corrupted themselves. [3] He built the high gate of the house of the Lord, and he built much in the wall of Opel. [4] In the mountain of Juda, and in the woods, *he built* both dwelling-places and towers. [5] He fought against the king of the children of Ammon, and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. These the king of the children of Ammon brought to him annually in the first and second and third years. [6] Joatham grew strong, because he prepared his ways before the Lord his God.

[7] And the rest of the acts of Joatham, and his war, and his deeds, behold, *they are* written in the book of the kings of Juda and Israel. [8] 9 And Joatham slept with his fathers, and was buried in the city of David: and Achaz his son reigned in his stead.

Chapter 28

[1] Achaz was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: and he did not that which was right in the sight of the Lord, as David his father. [2] But he walked in the ways of the kings of Israel, for he made graven images. [3] And *he sacrificed* to their idols in the valley of Benennom, and passed his children through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. [4] And he burnt incense upon the high places, and upon the roofs, and under every shady tree.

[5] And the Lord his God delivered him into the hand of the king of Syria; and he smote him, and took captive of them a great band of prisoners, and carried him to Damascus. Also *God* delivered him into the hands of the king of Israel, who smote him with a great slaughter. [6] And Phakee the son of Romelias king of Israel, slew in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Lord God of their fathers. [7] And Zechri, a mighty man of Ephraim, slew Maasias the king's son, and Ezrican the chief of his house, and Elcana the king's deputy. [8] And the children of Israel took captive of their brethren three hundred thousand, women, and sons, and daughters, and they spoiled them of much property, and brought the spoils to Samaria.

[9] And there was there a prophet of the Lord, his name *was* Oded: and he went out to meet the host that were coming to Samaria, and said to them, Behold, the wrath of the Lord God of your fathers *is* upon Juda, and he has delivered them into your hands, and ye have slain them in wrath, and it has reached even to heaven. [10] And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Lo, am I not with you to testify for the Lord your God? [11] And now hearken to me, and restore the prisoners of your brethren whom ye have taken: for the fierce anger of the Lord *is* upon you.

[12] And the chiefs of the sons of Ephraim rose up, Udias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against those that came from the war, [13] and said to them, Ye shall not bring in hither the prisoners to us, for whereas sin against the Lord *is* upon us, ye mean to add to our sins, and to our trespass: for our sin *is* great, and the fierce anger of the Lord *is* upon Israel. [14] So the warriors left the prisoners and the spoils before the princes and all the congregation. [15] And the men who were called by name rose up, and took hold of the prisoners, and clothed all the

naked from the spoils, and gave them garments and shoes, and gave them *food* to eat, and *oil* to anoint themselves *with*, and they helped also every one that was weak with asses, and placed them in Jericho, the city of palm-trees, with their brethren; and they returned to Samaria.

[16] At that time king Achaz sent to the king of Assyria to help him, and on this occasion, [17] because the Idumeans had attacked *him*, and smitten Juda, and taken a number of prisoners. [18] Also the Philistines had made an attack on the cities of the plain country, and the cities of the south of Juda, and taken Baethsamys, and [[the things in the house of the Lord, and the things in the house of the king, and of the princes: and they gave to the king]] Ælon, and Galero, and Socho and her villages, and Thamna and her villages, and Gamzo and her villages: and they dwelt there. [19] For the Lord humbled Juda because of Achaz king of Juda, because he grievously departed from the Lord. [20] And there came against him Thalgaphellasar king of Assyria, and he afflicted him. [21] And Achaz took the things *that were* in the house of the Lord, and the things in the house of the king, and of the princes, and gave them to the king of Assyria: but he was no help to him, [22] but only *troubled him* in his affliction: and he departed yet more from the Lord, and king Achaz said, [23] I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me. But they became a stumbling-block to him, and to all Israel.

[24] And Achaz removed the vessels of the house of the Lord, and cut them in pieces, and shut the doors of the house of the Lord, and made to himself altars in every corner in Jerusalem: [25] and in each several city in Juda he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers. [26] And the rest of his acts, and his deeds, the first and the last, behold, *they are* written in the book of the kings of Juda and Israel. [27] And Achaz slept with his fathers, and was buried in the city of David; for they did not bring him into the sepulchres of the kings of Israel: and Ezekias his son reigned in his stead.

Chapter 29

[1] And Ezekias began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem: and his mother's name was Abia, daughter of Zacharias. [2] And he did that which was right in the sight of the Lord, according to all that his father David had done.

[3] And it came to pass, when he was established over his kingdom, in the first month, he opened the doors of the house of the Lord, and repaired them. [4] And he brought in the priests and the Levites, and put them on the east side, [5] and said to them, Hear, ye Levites: now sanctify yourselves, and sanctify the house of the Lord God of your fathers, and cast out the impurity from the holy places. [6] For our fathers have revolted, and done that which was evil before the Lord our God, and have forsaken him, and have turned away their face from the tabernacle of the Lord, and have turned *their* back. [7] And they have shut up the doors of the temple, and put out the lamps, and have not burnt incense, and have not offered whole-burnt-offerings in the holy *place* to the God of Israel. [8] And the Lord was very angry with Juda and Jerusalem, and made them an astonishment, and a desolation, and a hissing, as ye see with your eyes. [9] And, behold, your fathers have been smitten with the sword, and your sons and your daughters and your wives are in captivity in a land not their own, as it is even now. [10] Therefore it is now in my heart to make a covenant, a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us. [11] And now be not wanting *to your duty*, for the Lord has chosen you to stand before him to minister, and to be ministers and burners of incense to him.

[12] Then the Levites rose up, Maath the son of Amasi, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi, and Azarias the son of Haelel: and of the sons of Gedsoni, Jodaad the son of Zemmath, and Joadam: these *were* the sons of Joacha. [13] And of the sons of Elisaphan; Zambri, and Jeiel: and of the sons of Asaph; Zacharias, and Matthanias: [14] and of the sons of Æman; Jeiel, and Semei: and of the sons of Idithun; Samaisa, and Oziel. [15] And they gathered their brethren, and they purified themselves according to the king's command by the order of the Lord, to purify the house of the Lord. [16] And the priests entered into the house of the Lord, to purify *it*, and they cast out all the uncleanness that was found in the house of the Lord, even into the court of the house of the Lord: and the Levites received *it* to cast into the brook of Kedron without.

[17] And *Ezekias* began on the first day, *even* on the new moon of the first month, to purify, and on the eighth day of the month they entered into the temple of the Lord: and they purified the house of the Lord in eight days; and on the thirteenth day of the first month they finished *the work*.

[18] And they went in to king Ezekias, and said, We have purified all the things in the house of the Lord, the altar of whole-burnt-offering, and its vessels, and the table of shew-bread, and its vessels; [19] and all the vessels which king Achaz polluted in his reign, in his apostasy, we have prepared and purified: behold, they are before the altar of the Lord.

[20] And king Ezekias rose early in the morning, and gathered the chief men of the city, and went up to the house of the Lord. [21] And he brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom, and for the holy things, and for Israel: and he told the priests the sons of Aaron to go up to the altar of the Lord. [22] And they slew the calves, and the priests received the blood, and poured it on the altar: and they slew the rams, and poured the blood upon the altar: also they slew the lambs, and poured the blood round the altar. [23] And they brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them. [24] And the priests slew them, and offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said, The whole-burnt-offering, and the sin-offering *are* for all Israel.

[25] And he stationed the Levites in the house of the Lord with cymbals, and lutes, and harps, according to the commandment of king David, and of Gad the king's seer, and Nathan the prophet: for by the commandment of the Lord the order *was* in the hand of the prophets. [26] And the Levites stood with the instruments of David, and the priests with the trumpets. [27] And Ezekias told *them* to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they began to sing to the Lord, and the trumpets *accompanied* the instruments of David king of Israel. [28] And all the congregation worshipped, and the psalm-singers *were* singing, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered. [29] And when they had done offering *it*, the king and all that were present bowed, and worshipped.

[30] And king Ezekias and the princes told the Levites to sing hymns to the Lord in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped.

[31] Then Ezekias answered and said, Now ye have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. And the congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart *brought* whole-burnt-offerings. [32] And the number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these *were* for a whole-burnt-offering to the Lord. [33] And the consecrated calves were six hundred, *and* the sheep three thousand. [34] But the priests were few, and could not flay the whole-burnt-offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites *more* zealously purified *themselves* than the priests. [35] And the whole-burnt-offering *was* abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord.

[36] And Ezekias and all the people rejoiced, because God has prepared the people: for the thing was done suddenly.

Chapter 30

[1] And Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the passover to the Lord God of Israel. [2] For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month. [3] For they could not keep it at that time, because a sufficient number of priest had not purified themselves, and the people was not gathered to Jerusalem. [4] And the proposal pleased the king and the congregation. [5] And they established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the passover to the Lord God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

[6] And the posts went with the letters from the king and the princes to all Israel and Juda, according to the command of the king, saying, Children of Israel, return to the Lord God of Abraam, and Isaac, and Israel, and bring back them that have escaped *even* those that were left of the hand of the king of Assyria. [7] And be not as your fathers, and your brethren, who revolted from the Lord God of their fathers, and he gave them up to desolation, as ye see. [8] And now harden not your hearts, as your fathers *did*: give glory to the Lord God, and enter into his sanctuary, which he has sanctified for ever: and serve the Lord your God, and he shall turn away *his* fierce anger from you. [9] For when ye turn to the Lord, your brethren and your children shall be pitied before all that have carried them captives, and he will restore *you* to this land: for the Lord our God is merciful and pitiful, and will not turn away his face from you, if we return to him.

[10] So the posts went through from city to city in mount Ephraim, and Manasse, and as far as Zabulon: and they as it were laughed them to scorn, and mocked them. [11] But the men of Aser, and *some* of Manasses and of Zabulon, were ashamed, and came to Jerusalem and Juda. [12] And the hand of the Lord was *present* to give them one heart to come, to do according to the commands of the king and of the princes, by the word of the Lord.

[13] And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. [14] And they arose, and took away the altars that were in Jerusalem, and all on which they burnt incense to false *gods* they tore down and cast into

the brook Kedron. [15] Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites repented, and purified *themselves*, and brought whole-burnt-offerings into the house of the Lord.

[16] And they stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites. [17] For a great part of the congregation was not sanctified; and the Levites were *ready* to kill the passover for every one who could not sanctify himself to the Lord. [18] For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified *themselves*, but ate the passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying, [19] The good Lord be merciful with regard to every heart that sincerely seeks the Lord God of their fathers, and *is* not *purified* according to the purification of the sanctuary. [20] And the Lord hearkened to Ezekias, and healed the people.

[21] And the children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy; and they continued to sing hymns to the Lord daily, and the priests and the Levites *played* on instruments to the Lord. [22] And Ezekias encouraged all the Levites, and those that had good understanding of the Lord: and they completely kept the feast of unleavened bread seven days, offering peace-offerings, and confessing to the Lord God of their fathers.

[23] And the congregation purposed together to keep other seven days: and they kept seven days with gladness. [24] For Ezekias set apart for Juda, *even* for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly. [25] And all the congregation, the priests and the Levites, rejoiced, and all the congregation of Juda, and they that were present of Jerusalem, and the strangers that came from the land of Israel, and the dwellers in Juda. [26] And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem. [27] Then the priests the Levites rose up and blessed the people: and their voice was heard, and their prayer came into his holy dwelling-place, *even* into heaven.

Chapter 31

[1] And when all these things were finished, all Israel that were found in the cities of Juda went out, and broke in pieces the pillars, and cut down the groves, and tore down the high places and the altars out of all Judea and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned, every one to his inheritance, and to their cities.

[2] And Ezekias appointed the courses of the priests and the Levites, and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering, and for the peace-offering, and to praise, and to give thanks, and to minister in the gates, *and* in the courts of the house of the Lord. [3] And the king's proportion out of his substance *was appointed* for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings for the sabbaths, and for the new moons, and for the feasts that were ordered in the law of the Lord.

[4] And they told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of the Lord. [5] And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly. [6] And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the Lord their God, and they brought them and laid them in heaps. [7] In the third month the heaps began to be piled, and in the seventh month they were finished. [8] And Ezekias and the princes came and saw the heaps, and blessed the Lord, and his people Israel. [9] Then Ezekias enquired of the priests and the Levites concerning the heaps. [10] And Azarias the priest, the chief over the house of Sadoc, spoke to him, and said, From the time that the first-fruits began to be brought into the house of the Lord, we have eaten and drunk, and left even abundantly; for the Lord has blessed his people, and we have left to this amount.

[11] And Ezekias told them yet farther to prepare chambers for the house of the Lord; and they prepared *them*, [12] and they brought thither the first-fruits and the tithes faithfully: and Chonenias the Levite was superintendent over them, and Semei his brother was next. [13] and Jeiel, and Ozias, and Naeth, and Asael, and Jerimoth, and Jozabad, and Eliel, and Samachia, and Maath, and Banaias, and his sons, were appointed by

Chonenias and Semei his brother, as Ezekias the king, and Azarias who was over the house of the Lord commanded.

[14] And Core, the *son* of Jemna the Levite, the porter eastward, *was* over the gifts, to distribute the first-fruits of the Lord, and the most holy things, [15] by the hand of Odom, and Benjamin, and Jesus, and Semei, and Amarias, and Sechonias, by the hand of the priests faithfully, to give to their brethren according to the courses, as well to great as small; [16] besides the increase of males from three years old and upward, to every one entering into the house of the Lord, *a portion* according to a daily rate, for service in the daily courses of their order. [17] This *is* the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward *were* in *their* order, [18] to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place. [19] As for the sons of Aaron that executed the priests' office, — even those from their cities the men in each several city who were named expressly, — *were appointed* to give a portion to every male among the priests, and to every one reckoned among the Levites.

[20] And Ezekias did so through all Juda, and did that which was good and right before the Lord his God. [21] And in every work which he began in service in the house of the Lord, and in the law, and in the ordinances, he sought his God with all his soul, and wrought, and prospered.

Chapter 32

[1] And after these things and this faithful dealing, came Sennacherim king of the Assyrians, and he came to Juda, and encamped against the fortified cities, and intended to take them for himself.

[2] And Ezekias saw that Sennacherim was come, and *that* his face *was set* to fight against Jerusalem. [3] And he took counsel with his elders and his mighty *men* to stop the wells of water which were without the city: and they helped him. [4] And he collected many people, and stopped the wells of water, and the river that flowed through the city, saying, Lest the king of Assyria come, and find much water, and strengthen *himself*.

[5] And Ezekias strengthened *himself*, and built all the wall that had been pulled down, and the towers, and another wall in front without, and fortified the strong place of the city of David, and prepared arms in abundance. [6] And he appointed captains of war over the people, and they were gathered to *meet* him to the open place of the gate of the valley, and he encouraged them, saying, [7] Be strong and courageous, and fear not, neither be dismayed before the King of Assyria, and before all the nation that *is* with him: for *there are* more with us than with him. [8] With him *are* arms of flesh; but with us *is* the Lord our God to save *us*, and to fight our battle. And the people were encouraged at the words of Ezekias king of Juda.

[9] And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem; and *he went* himself against Lachis, and all his army with him, and sent to Ezekias king of Juda, and to all Juda that *was* in Jerusalem, saying, [10] Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye will remain in the siege in Jerusalem? [11] Does not Ezekias deceive you, to deliver you to death and famine and thirst, saying, The Lord our God will deliver us out of the hand of the king of Assyria? [12] Is not this Ezekias who has taken down his altars and his high places and has spoken to Juda and the dwellers in Jerusalem, saying, Ye shall worship before this altar and burn incense upon it? [13] Know ye not what I and my fathers have done to all the nations of the countries? Could the gods of the nations of all the earth at all rescue their people out of my hand? [14] Who is there among all the gods of those nations whom my fathers utterly destroyed, *worthy of trust*? Could they deliver their people out of my hand, that your God should deliver you out of my hand? [15] Now then, let not Ezekias deceive you, and let him not make you thus confident, and believe him not: for no god of any

kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand. [16] And his servants continued to speak against the Lord God, and against his servant Ezekias.

[17] And he wrote a letter to reproach the Lord God of Israel, and spoke concerning him, saying, As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand. [18] And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, *calling them* to assist them, and pull down *the walls*, that they might take the city. [19] And he spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

[20] And king Ezekias and Esaias the prophet the son of Amos prayed concerning these things, and they cried to heaven. [21] And the Lord sent an angel, and he destroyed every mighty man and warrior, and leader and captain in the camp of the king of Assyria: and he returned with shame of face to his own land and came into the house of his god: and *some* of them that came out of his bowels slew him with the sword. [22] So the Lord delivered Ezekias and the dwellers in Jerusalem out of the hand of Sennacherim King of Assyria, and out of the hand of all *his enemies*, and gave them rest round about. [23] And many brought gifts to the Lord to Jerusalem, and presents to Ezekias king of Juda; and he was exalted in the eyes of all the nations after these things.

[24] In those days Ezekias was sick even to death, and prayed to the Lord: and he hearkened to him, and gave him a sign. [25] But Ezekias did not recompense the Lord according to the return which he made him, but his heart was lifted up: and wrath came upon him, and upon Juda and Jerusalem. [26] And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of the Lord did not come upon them in the days of Ezekias. [27] And Ezekias had wealth and very great glory: and he made for himself treasuries of gold, and silver, and precious stones, also for spices, and stores for arms, and for precious vessels; [28] and cities for the produce of corn, and wine, and oil; and stalls and mangers for every *kind of* cattle, and folds for flocks; [29] and cities which he built for himself, and store of sheep and oxen in abundance, for the Lord gave him a very great store.

[30] The same Ezekias stopped up the course of the water of Gion above, and brought the water down straight south of the city of David. And Ezekias prospered in all his works. [31] Notwithstanding, in regard

to the ambassadors of the princes of Babylon, who were sent to him to enquire of him *concerning* the prodigy which came upon the land, the Lord left him, to try him, to know what was in his heart.

[32] And the rest of the acts of Ezekias, and his kindness, behold, they are written in the prophecy of Esaias the son of Amos the prophet, and in the book of the kings of Juda and Israel. [33] And Ezekias slept with his fathers, and they buried him in a high place among the sepulchres of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honour at his death. And Manasses his son reigned in his stead.

Chapter 33

[1] Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. [2] And he did that which was evil in the sight of the Lord, according to all the abominations of the heathen, whom the Lord destroyed from before the face of the children of Israel. [3] And he returned and built the high places, which his father Ezekias had pulled down, and set up images to Baalim, and made groves, and worshipped all the host of heaven, and served them. [4] And he built altars in the house of the Lord, concerning which the Lord said, In Jerusalem shall be my name for ever. [5] And he built altars to all the host of heaven in the two courts of the house of the Lord. [6] He also passed his children through the fire in the valley of Benennom; and he divined, and used auspices, and sorceries, and appointed those who had divining spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him. [7] And he set the graven *image*, the molten *statue*, the idol which he made, in the house of God, of which God had said to David and to Solomon his son, In this house, and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever; [8] and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments *given* by the hand of Moses. [9] So Manasses led astray Juda and the inhabitants of Jerusalem, to do evil beyond all the nations which the Lord cast out from before the children of Israel.

[10] And the Lord spoke to Manasses, and to his people: but they hearkened not. [11] And the Lord brought upon them the captains of the host of the king of Assyria, and they took Manasses in bonds, and bound him in fetters, and brought him to Babylon. [12] And when he was afflicted, he sought the face of the Lord his God, and was greatly humbled before the face of the God of his fathers; [13] and he prayed to him: and he hearkened to him, and listened to his cry, and brought him back to Jerusalem to his kingdom: and Manasses knew that the Lord he is God.

[14] And afterward he built a wall without the city of David, from the southwest southward in the valleys and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Opel: and he raised it much, and set captains of the host in all the fortified cities in Juda. [15] And he removed the strange gods, and the graven *image* out of

the house of the Lord, and all the altars which he had built in the mount of the house of the Lord, and in Jerusalem, and without the city. [16] And he repaired the altar of the Lord, and offered upon it a sacrifice of peace-offering and thank-offering, and he told Juda to serve the Lord God of Israel. [17] Nevertheless the people still sacrificed on the high places, only to the Lord their God.

[18] And the rest of the acts of Manasses, and his prayer to God, and the words of the seers that spoke to him in the name of the God of Israel, [19] behold, *they are* in the account of his prayer; and *God* hearkened to him. And all his sins, and his backslidings, and the spots on which he built the high places, and set there groves and graven images, before he repented, behold, they are written in the books of the seers. [20] And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.

[21] Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. [22] And he did that which was evil in the sight of the Lord, as his father Manasses did: and Amon sacrificed to all the idols which his father Manasses had made, and served them. [23] And he was not humbled before the Lord as his father Manasses was humbled; for his son Amon abounded in transgression. [24] And his servants conspired against him, and slew him in his house. [25] And the people of the land slew the men who had conspired against king Amon; and the people of the land made Josias his son king in his stead.

Chapter 34

[1] Josias was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. [2] And he did that which was right in the sight of the Lord, and walked in the ways of his father David, and turned not aside to the right hand or to the left. [3] And in the eighth year of his reign, and he *being* yet a youth, he began to seek the Lord God of his father David: and in the twelfth year of his reign he began to purge Juda and Jerusalem from the high places, and the groves, and the ornaments for the altars, and the molten images. [4] And he pulled down the altars of Baalim that were before his face, and the high places that were above them; and he cut down the groves, and the graven images, and broke in pieces the molten images, and reduced them to powder, and cast *it* upon the surface of the tombs of those who *had* sacrificed to them. [5] And he burnt the bones of the priests upon the altars, and purged Juda and Jerusalem. [6] And *he did so* in the cities of Manasse, and Ephraim, and Symeon, and Nephthali, and the places round about them. [7] And he pulled down the altars and the groves, and he cut the idols in small pieces, and cut off all the high places from all the land of Israel, and returned to Jerusalem.

[8] And in the eighteenth year of his reign, after having cleansed the land, and the house, he sent Saphan the son of Ezelias, and Maasa prefect of the city, and Juach son of Joachaz his recorder, to repair the house of the Lord his God. [9] And they came to Chelcias the high priest, and gave the money that was brought into the house of God, which the Levites who kept the gate collected of the hand of Manasse and Ephraim, and of the princes, and of every one that was left in Israel, and of the children of Juda and Benjamin, and of the dwellers in Jerusalem. [10] And they gave it into the hand of the workmen, who were appointed in the house of the Lord, and they gave it to the workmen who wrought in the house of the Lord, to repair and strengthen the house. [11] They gave *it* also to the carpenters and builders, to buy squared stones, and timber for beams to cover the houses which the kings of Juda had destroyed. [12] And the men *were* faithfully *engaged* in the works: and over them were superintendents, Jeth and Abdias, Levites of the sons of Merari, and Zacharias and Mosollam, of the sons of Caath, *appointed* to oversee; and every Levite, and every one that understood *how* to play on musical instruments. [13] And *overseers were* over the burden-bearers, and over

all the workmen in the respective works; and of the Levites *were appointed* scribes, and judges, and porters.

[14] And when they brought forth the money that had been brought into the house of the Lord, Chelcias the priest found a book of the law of the Lord *given* by the hand of Moses. [15] And Chelcias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Chelcias gave the book to Saphan. [16] And Saphan brought in the book to the king, and moreover gave an account to the king, *saying, This is* all the money given into the hand of thy servants that work. [17] And they have collected the money that was found in the house of the Lord, and given it into the hand of the overseers, and into the hand of them that do the work.

[18] And Saphan the scribe brought word to the king, saying, Chelcias the priest has given me a book. And Saphan read it before the king. [19] And it came to pass, when the king heard the words of the law, that he rent his garments. [20] And the king commanded Chelcias, and Achicam the son of Saphan, and Abdom the son of Michaias, and Saphan the scribe, and Asia the servant of the king, saying, [21] Go, enquire of the Lord for me, and for every one that is left in Israel and Juda, concerning the words of the book that is found: for great is the wrath of the Lord *which* has been kindled amongst us, because our fathers have not hearkened to the words of the Lord, to do according to all the things written in this book.

[22] And Chelcias went, and *the others* whom the king told, to Olda the prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the commandments; and she dwelt in Jerusalem in the second *quarter*: and they spoke to her accordingly.

[23] And she said to them, Thus has the Lord God of Israel said, Tell the man who sent you to me, [24] Thus saith the Lord, Behold, I bring evil upon this place, *even* all the words that are written in the book that was read before the king of Juda: [25] because they have forsaken me, and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place, and it shall not be quenched. [26] And concerning the king of Juda, who sent you to seek the Lord, — thus shall ye say to him, Thus saith the Lord God of Israel, *As for* the words which thou has heard, [27] forasmuch as thy heart was ashamed, and thou was humbled before me when thou heardest my words against this place, and against the inhabitants of it, and thou wast humbled before me, and didst rend thy garments, and didst weep before me; I also have heard, saith the Lord. [28] Behold, I *will*

gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not look upon all the evils which I am bringing upon this place, and upon the inhabitants of it. And they brought back word to the king.

[29] And the king sent and gathered the elders of Juda and Jerusalem. [30] And the king went up to the house of the Lord, *he* and all Juda, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that were found in the house of the Lord. [31] And the king stood at a pillar, and made a covenant before the Lord, to walk before the Lord, to keep his commandments and testimonies, and his ordinances, with all *his* heart and with all *his* soul, so as to perform the words of the covenant that were written in this book. [32] And he caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Lord God of their fathers.

[33] And Josias removed all the abominations out of the whole land which belonged to the children of Israel, and caused all that were found in Jerusalem and in Israel, to serve the Lord their God all his days: he departed not from following the Lord God of his fathers.

Chapter 35

[1] And Josias kept a passover to the Lord his God; and sacrificed the passover on the fourteenth day of the first month. [2] And he appointed the priests at their charges, and encouraged them for the services of the house of the Lord. [3] And he told the Levites that were able *to act* in all Israel, that they should consecrate themselves to the Lord: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said, Ye must not carry anything on your shoulders: now then minister to the Lord your God, and to his people Israel. [4] And prepare yourselves according to the houses of your families, and according to your daily courses, according to the writing of David king of Israel, and *the order* by the hand of his son Solomon. [5] And stand ye in the house according to the divisions of the houses of your families for your brethren the sons of the people; *so* also let there be for the Levites a division of the house of their family. [6] And kill ye the passover, and prepare *it* for your brethren, to do according to the word of the Lord, by the hand of Moses.

[7] And Josias gave as an offering to the children of the people, sheep, and lambs, and kids of the young of the goats, all for the passover, *even for* all that were found, in number *amounting to* thirty thousand, and three thousand calves, these *were* of the substance of the king. [8] And his princes gave an offering to the people, and to the priests, and to the Levites: and Chelcias and Zacharias and Jeiel the chief men gave to the priests of the house of God, they even gave for the passover sheep, and lambs, and kids, two thousand six hundred, and three hundred calves. [9] And Chonenias, and Banaeas, and Samaeas, and Nathanael his brother, and Asabias, and Jeiel, and Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand sheep and five hundred calves.

[10] And the service was duly ordered, and the priests stood in their place, and the Levites in their divisions, according to the command of the king. [11] And they slew the passover, and the priests sprinkled the blood from their hand, and the Levites flayed *the victims*. [12] And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, *even* to the sons of the people, to offer to the Lord, as it is written in the book of Moses. [13] And thus *they did* till the morning. And they roasted the passover with fire according to the ordinance; and boiled the holy *pieces* in copper vessels and caldrons, and

the feast went on well, and they quickly served all the children of the people.

[14] And after they had prepared for themselves and for the priests, for the priests *were engaged* in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron. [15] And the sons of Asaph the psalm-singers *were* at their post according to the commands of David, and Asaph, and Æman, and Idithom, the prophets of the king: also, the chiefs and the porters of the several gates; — it was not for them to stir from the service of the holy things, for their brethren the Levites prepared for them. [16] So all the service of the Lord was duly ordered and prepared in that day, for keeping the passover, and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias. [17] And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

[18] And there was no passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Juda and Israel that were present, and the dwellers in Jerusalem, kept to the Lord. [19] In the eighteenth year of the reign of Josias this passover was kept, after all these things that Josias did in the house. And king Josias burnt those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of the Lord. There was no *king* like him before him, who turned to the Lord with all his heart, and all his soul, and all his strength, according to all the law of Moses, and after him there rose up none like him. Nevertheless the Lord turned not from the anger of his fierce wrath, wherewith the Lord was greatly angry against Juda, for all the provocations wherewith Manasses provoked him: and the Lord said, I will even remove Juda also from my presence, as I have removed Israel, and I have rejected the city which I chose, *even* Jerusalem, and thehouse of which I said, My name shall be there.

[20] And Pharao Nechao king of Egypt went up against the king of the Assyrians to the river Euphrates, and king Josias went to meet him. [21] And he sent messengers to him, saying, What have I to do with thee, O king of Juda? I am not come to-day to war against thee; and God has told me to hasten: beware of the God that is with me, lest he destroy thee. [22] However, Josias turned not his face from him, but strengthened himself

to fight against him, and hearkened not to the words of Nechao by the mouth of God, and he came to fight in the plain of Mageddo. [23] And the archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded. [24] And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried with his fathers: and all Juda and Jerusalem lamented over Josias. [25] And Jeremias mourned over Josias, and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and, behold, it is written in the lamentations.

[26] And the rest of the acts of Josias, and his hope, are written in the law of the Lord. [27] And his acts, the first and the last, behold, *they are* written in the book of the kings of Israel and Judah.

Chapter 36

[1] And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father. [2] Joachaz *was* twenty-three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharao Nechao bound him in Deblatha in the land of Æmath, that he might not reign in Jerusalem. [3] And the king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold. [4] And Pharao Nechao made Eliakim the son of Josias king over Juda in the room of his father Josias, and changed his name *to* Joakim. And Pharao Nechao took his brother Joachaz and brought him into Egypt, and he died there: but *he* had given the silver and gold to Pharao. At that time the land began to be taxed to give the money at the command of Pharao; and every one as he could borrowed the silver and the gold of the people of the land, to give to Pharao Nechao.

[5] Joachim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Zechora, daughter of Nerias of Rama. And he did that which was evil in the sight of the Lord, according to all that his fathers did. In his days came Nabuchodonosor king of Babylon into the land, and he served him three years, and *then* revolted from him. And the Lord sent against them the Chaldeans, and plundering parties of Syrians, and plundering parties of the Moabites, and of the children of Ammon, and of Samaria; but after this they departed, according to the word of the Lord by the hand of his servants the prophets. Nevertheless the wrath of the Lord was upon Juda, so that they should be removed from his presence, because of the sins of Manasses in all that he did, and for the innocent blood which Joakim shed, for he had filled Jerusalem with innocent blood; yet the Lord would not utterly destroy them. [6] And Nabuchodonosor king of Babylon came up against him, and bound him with brazen fetters, and carried him away to Babylon. [7] And he carried away a part of the vessels of the house of the Lord to Babylon, and put them in his temple in Babylon.

[8] And the rest of the acts of Joakim, and all that he did, behold, *are* not these things written in the book of the chronicles of the kings of

Juda? And Joakim slept with his fathers, and was buried with his fathers in Ganozae: and Jechonias his son reigned in his stead.

[9] Jechonias *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did that which was evil in the sight of the Lord. [10] And at the turn of the year, king Nabuchodonosor sent, and brought him to Babylon, with the precious vessels of the house of the Lord, and made Sedekias his father's brother king over Juda and Jerusalem.

[11] Sedekias *was* twenty-one years old when he began to reign, and be reigned eleven years in Jerusalem. [12] And he did that which was evil in the sight of the Lord his God: he was not ashamed before the prophet Jeremias, nor because of the word of the Lord; [13] in that he rebelled against king Nabuchodonosor, which he adjured him by God *not to do*: but he stiffened his neck, and hardened his heart, so as not to return to the Lord God of Israel. [14] And all the great men of Juda, and the priests, and the people of the land transgressed abundantly in the abominations of the heathen, and polluted the house of the Lord which *was* in Jerusalem. [15] And the Lord God of their fathers sent by the hand of his prophets; rising early and sending his messengers, for he spared his people, and his sanctuary. [16] Nevertheless they sneered at his messengers, and set at nought his words, and mocked his prophets, until the wrath of the Lord rose up against his people, till there was no remedy.

[17] And he brought against them the king of the Chaldeans, and slew their young men with the sword in the house of his sanctuary, and did not spare Sedekias, and had no mercy upon their virgins, and they led away their old men: he delivered all things into their hands. [18] And all the vessels of the house of God, the great and the small, and the treasures of the house of the Lord, and all the treasures of the king and the great men; he brought all to Babylon.

[19] And he burnt the house of the Lord, and broke down the wall of Jerusalem, and burnt its palaces with fire, and *utterly destroyed* every beautiful vessel. [20] And he carried away the remnant to Babylon; and they were servants to him and to his sons until *the establishment of* the kingdom of the Medes. [21] That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting *and* sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

[22] In the first year of Cyrus king of the Persians, after the fulfillment of the word of the Lord by the mouth of Jeremias, the Lord stirred up the

spirit of Cyrus king of the Persians, and told him to make proclamation in writing throughout all his kingdom, saying, [23] Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Lord God of heaven has given me *power*, and he has commanded me to build a house to him in Jerusalem, in Judea. Who *is there* of you of all his people? His God shall be with him, and let him go up.

I Ezra

Chapter 1

[1] And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; [2] Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

[3] And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: [4] And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds, [5] According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, [6] Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

[7] And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites. [8] And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. [9] And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

[10] And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, [11] And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning. [12] And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, [13] And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. [14] For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. [15] The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias,

and Jeduthun, who was of the king's retinue. [16] Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. [17] Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, [18] And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

[19] So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days. [20] And such a passover was not kept in Israel since the time of the prophet Samuel. [21] Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. [22] In the eighteenth year of the reign of Josias was this passover kept.

[23] And the works or Josias were upright before his Lord with an heart full of godliness. [24] As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

[25] Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him. [26] But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea? [27] I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

[28] Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: [29] But joined battle with him in the plain of Magiddo, and the princes came against king Josias. [30] Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. [31] Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. [32] And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

[33] These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his

understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

[34] And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. [35] And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. [36] And he set a tax upon the land of an hundred talents of silver and one talent of gold.

[37] The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. [38] And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt. [39] Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord. [40] Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon. [41] Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. [42] But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

[43] And Joacim his son reigned in his stead: he was made king being eighteen years old; [44] And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

[45] So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord; [46] And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years: [47] And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord. [48] And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel. [49] The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

[50] Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also. [51] But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets: [52] So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; [53] Who slew their young men

with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands. [54] And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon. [55] As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers: [56] And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon: [57] Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy: [58] Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

Chapter 2

[1] In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy; [2] The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing, [3] Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world, [4] And commanded me to build him an house at Jerusalem in Jewry.

[5] If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem. [6] Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, [7] With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

[8] Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem, [9] And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto. [10] King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

[11] Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: [12] And by him they were delivered to Sanabassar the governor of Judea. [13] And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels. [14] So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. [15] These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

[16] But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that

dwelt in Judea and Jerusalem these letters following; [17] To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice. [18] Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple. [19] Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

[20] And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, [21] But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers: [22] And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities: [23] And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate. [24] Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

[25] Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner; [26] I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings; [27] And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice. [28] Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it; [29] And that those wicked workers proceed no further to the annoyance of kings,

[30] Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Chapter 3

[1] Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, [2] And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces. [3] And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

[4] Then three young men, that were of the guard that kept the king's body, spake one to another; [5] Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: [6] As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck: [7] And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

[8] And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow; [9] And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. [10] The first wrote, Wine is the strongest. [11] The second wrote, The king is strongest. [12] The third wrote, Women are strongest: but above all things Truth beareth away the victory.

[13] Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: [14] And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; [15] And sat him down in the royal seat of judgment; and the writings were read before them. [16] And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. [17] And he said unto them, Declare unto us your mind concerning the writings.

Then began the first, who had spoken of the strength of wine; [18] And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it: [19] It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: [20] It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: [21] And it

maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: [22] And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: [23] But when they are from the wine, they remember not what they have done. [24] O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

Chapter 4

[1] Then the second, that had spoken of the strength of the king, began to say, [2] O ye men, do not men excel in strength that bear rule over sea and land and all things in them? [3] But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. [4] If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers. [5] They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

[6] Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. [7] And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; [8] If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; [9] If he command to cut down, they cut down; if he command to plant, they plant. [10] So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: [11] And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. [12] O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

[13] Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. [14] O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? [15] Women have borne the king and all the people that bear rule by sea and land. [16] Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. [17] These also make garments for men; these bring glory unto men; and without women cannot men be. [18] Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? [19] And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

[20] A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. [21] He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country. [22] By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? [23] Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers; [24] And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. [25] Wherefore a man loveth his wife better than father or mother. [26] Yea, many there be that have run out of their wits for women, and become servants for their sakes. [27] Many also have perished, have erred, and sinned, for women.

[28] And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? [29] Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, [30] And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. [31] And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. [32] O ye men, how can it be but women should be strong, seeing they do thus?

[33] Then the king and the princes looked one upon another: so he began to speak of the truth. [34] O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. [35] Is he not great that maketh these things? therefore great is the truth, and stronger than all things. [36] All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. [37] Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

[38] As for the truth, it endureth, and is Always strong; it liveth and conquereth for evermore. [39] With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. [40] Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

[41] And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. [42] Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. [43] Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, [44] And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. [45] Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. [46] And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

[47] Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. [48] He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

[49] Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; [50] And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: [51] Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; [52] And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: [53] And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. [54] He wrote also concerning. the charges, and the priests' vestments wherein they minister; [55] And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. [56] And he commanded to give to all that kept the city pensions and wages. [57] He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

[58] Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, [59] And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. [60] Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers. [61] And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. [62] And they praised the God of their fathers, because he had given them freedom and liberty [63] To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

Chapter 5

[1] After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. [2] And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical *instruments* tabrets and flutes. [3] And all their brethren played, and he made them go up together with them.

[4] And these are the names of the men which went up, according to their families among their tribes, after their several heads. [5] The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; [6] Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. [7] And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon. [8] And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

[9] The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

[10] The sons of Ares, seven hundred fifty and six:

[11] The sons of Phaath Moab, two thousand eight hundred and twelve:

[12] The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

[13] The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

[14] The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

[15] The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

[16] The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

[17] The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

[18] They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

[19] They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

[20] They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

[21] They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

[22] The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

[23] The sons of Annas, three thousand three hundred and thirty.

[24] The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

[25] The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

[26] The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

[27] The holy singers: the sons of Asaph, an hundred twenty and eight.

[28] The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

[29] The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

[30] The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

[31] The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

[32] The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of

Nasith, the sons of Atipha.

[33] The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

[34] The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

[35] All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

[36] These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar; [37] Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

[38] And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

[39] And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood: [40] For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

[41] So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty. [42] Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five: [43] Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

[44] And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, [45] And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. [46] And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

[47] But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with

one consent into the open place of the first gate which is toward the east. [48] Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, [49] To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

[50] And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening. [51] Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet: [52] And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

[53] And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

[54] And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness. [55] Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

[56] And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity: [57] And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem. [58] And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

[59] And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, [60] Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

[61] And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel. [62] And all the

people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

[63] Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. [64] But many with trumpets and joy shouted with loud voice, [65] Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

[66] Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean. [67] And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel. [68] So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you. [69] For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

[70] Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God. [71] We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us. [72] But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; [73] And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

Chapter 6

[1] Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

[2] Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them. [3] At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, [4] By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

[5] Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity; [6] And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

[7] The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting: [8] Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity [9] Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls. [10] And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

[11] Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works? [12] Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. [13] So they gave us this answer, We are the servants of the Lord which made heaven and earth. [14] And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished. [15] But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees; [16] Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

[17] But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house. [18] And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler, [19] With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place. [20] Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

[21] Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus: [22] And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

[23] Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded. [24] In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: [25] Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus: [26] And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

[27] And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place. [28] I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished: [29] And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs; [30] And also corn, salt, wine, and oil, and that continually every year without further question, according as the

priests that be in Jerusalem shall signify to be daily spent: [31] That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives. [32] And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

[33] The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem. [34] I Darius the king have ordained that according unto these things it be done with diligence.

Chapter 7

[1] Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius, [2] Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. [3] And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

[4] And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia. [5] And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

[6] And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses. [7] And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs; [8] And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. [9] The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

[10] And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified. [11] They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

[12] And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. [13] And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord. [14] And they kept the feast of unleavened bread seven days, making merry before the Lord, [15] For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

Chapter 8

[1] And after these things, when Artaxerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum, [2] The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. [3] This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. [4] And the king did him honour: for he found grace in his sight in all his requests.

[5] There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, [6] In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them. [7] For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

[8] Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

[9] King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting: [10] Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem. [11] As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; [12] That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord; [13] And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, [14] With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining; [15] To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

[16] And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. [17] And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. [18] And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

[19] And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, [20] To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. [21] Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. [22] I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

[23] And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach. [24] And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

[25] Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem: [26] And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles. [27] Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

[28] And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: [29] Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias: [30] Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men: [31] Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men: [32] Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: [33] Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

[34] Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men: [35] Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men: [36] Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men: [37] Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: [38] Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men: [39] Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men: [40] Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

[41] And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them. [42] But when I had found there none of the priests and Levites, [43] Then sent I unto Eleazar, and Iduel, and Masman, [44] And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned. [45] And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury: [46] And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

[47] And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen. [48] And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men. [49] And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

[50] And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle: [51] For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. [52] For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways. [53] And again we besought our Lord as touching these things, and found him favourable unto us.

[54] Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them: [55] And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had

given. [56] And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, [57] And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

[58] And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. [59] Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. [60] So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

[61] And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem. [62] And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri. [63] And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. [64] And all the weight of them was written up the same hour.

[65] Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, [66] Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord. [67] And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

[68] Now when these things were done, the rulers came unto me, and said, [69] The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites. [70] For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

[71] And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy. [72] So all they that were then moved at the

word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

[73] Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord, [74] I said, O Lord, I am confounded and ashamed before thy face; [75] For our sins are multiplied above our heads, and our ignorances have reached up unto heaven. [76] For ever since the time of our fathers we have been and are in great sin, even unto this day. [77] And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

[78] And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary; [79] And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude. [80] Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food; [81] Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

[82] And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying, [83] That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. [84] Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. [85] Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

[86] And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light, [87] And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land. [88] Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

[89] O Lord of Israel, thou art true: for we are left a root this day. [90] Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee. [91] And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great

multitude of men and women and children: for there was great weeping among the multitude.

[92] Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft. [93] Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, [94] Like as thou hast decreed, and as many as do obey the law of the Lord. [95] Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly. [96] So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

Chapter 9

[1] Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib, [2] And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude. [3] And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: [4] And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

[5] And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. [6] And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

[7] So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. [8] And now by confessing give glory unto the Lord God of our fathers, [9] And do his will, and separate yourselves from the heathen of the land, and from the strange women.

[10] Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do. [11] But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far: [12] Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, [13] And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

[14] Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. [15] And they that were of the captivity did according to all these things. [16] And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. [17] So their cause that held strange wives was brought to an end in the first day of the first month.

[18] And of the priests that were come together, and had strange wives, there were found: [19] Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus. [20] And they

gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

[21] And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias. [22] And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

[23] And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas. [24] Of the holy singers; Eleazurus, Bacchurus. [25] Of the porters; Sallumus, and Tolbanes.

[26] Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias. [27] Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. [28] And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus. [29] Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis. [30] Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. [31] And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas. [32] And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. [33] And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei. [34] And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus. [35] And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

[36] All these had taken strange wives, and they put them away with their children.

[37] And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

[38] And the whole multitude came together with one accord into the broad place of the holy porch toward the east: [39] And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. [40] So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month. [41] And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

[42] And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose. [43] And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand: [44] And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

[45] Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all. [46] And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty. [47] And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

[48] Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

[49] Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying, [50] This day is holy unto the Lord; (for they all wept when they heard the law:) [51] Go then, and eat the fat, and drink the sweet, and send part to them that have nothing; [52] For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

[53] So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful. [54] Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer; [55] Because they understood the words wherein they were instructed, and for the which they had been assembled.

II Ezra

Chapter 1

[1] Now in the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, and he issued a proclamation through all his kingdom, and that in writing, saying,

[2] Thus said Cyrus king of the Persians, The Lord God of heaven has given me all the kingdoms of the earth, and he has given me a charge to build him a house in Jerusalem that is in Judea. [3] Who *is* there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the God of Israel: he *is* the God that is in Jerusalem. [4] And *let* every *Jew* that is left *go* from every place where he sojourns, and the men of his place shall help him with silver, and gold, and goods, and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

[5] Then the chiefs of the families of Juda and Benjamin arose, and the priests, and the Levites, all whose spirit the Lord stirred up to go up to build the house of the Lord that *is* in Jerusalem. [6] And all that were round about strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with presents, besides the voluntary offerings.

[7] And king Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosor had brought from Jerusalem, and put in the house of his god. [8] And Cyrus king of the Persians brought them out by the hand of Mithradates the treasurer, and he numbered them to Sasabasar, the chief man of Juda. [9] And this *is* their number: thirty gold basons, and a thousand silver basons, nine and twenty changes, thirty golden goblets, [10] and four hundred *and* ten double silver *vessels*, and a thousand other vessels. [11] All the gold and silver vessels were five thousand four hundred, *even* all that went up with Sasabasar from the *place of* transportation, from Babylon to Jerusalem.

Chapter 2

[1] And these *are* the people of the land that went up, of the number of prisoners who were removed, whom Nabuchodonosor king of Babylon carried away to Babylon, and they returned to Juda and Jerusalem, every man to his city; [2] who came with Zorobabel: Jesus, Neemias, Saraias, Reelias, Mardochaeus, Balasan, Masphar, Baguai, Reum, Baana. The number of the people of Israel:

[3] the children of Phares, two thousand one hundred and seventy-two.

[4] The children of Saphatia, three hundred and seventy-two.

[5] The children of Ares, seven hundred and seventy-five.

[6] The children of Phaath Moab, belonging to the sons of Jesue *and* Joab, two thousand eight hundred and twelve.

[7] The children of Ælam, a thousand two hundred and fifty-four.

[8] The children of Zatthua, nine hundred and forty-five.

[9] The children of Zacchu, seven hundred and sixty.

[10] The children of Banui, six hundred and forty-two.

[11] The children of Babai, six hundred and twenty-three.

[12] The children of Asgad, a thousand two hundred and twenty-two.

[13] The children of Adonicam, six hundred and sixty-six.

[14] The children of Bague, two thousand and fifty-six.

[15] The children of Addin, four hundred and fifty-four.

[16] The children of Ater *the son* of Ezekias, ninety eight.

[17] The children of Bassu, three hundred and twenty-three.

[18] The children of Jora, a hundred and twelve.

[19] The children of Asum, two hundred and twenty-three.

[20] The children of Gaber, ninety-five.

[21] The children of Bethlaem, a hundred and twenty-three.

[22] The children of Netopha, fifty-six.

[23] The children of Anathoth, a hundred and twenty-eight.

[24] The children of Azmoth, forty-three.

[25] The children of Cariathiarim, Chaphira, and Beroth, seven hundred and forty-three.

[26] The children of Rama and Gabaa, six hundred and twenty-one.

[27] The men of Machmas, a hundred and twenty-two.

[28] The men of Baethel and Aia, four hundred and twenty-three.

[29] The children of Nabu, fifty-two.

[30] The children of Magebis, a hundred and fifty-six.

[31] The children of Elamar, a thousand two hundred and fifty-four.

[32] The children of Elam, three hundred and twenty.

[33] The children of Lodadi and Ono, seven hundred and twenty-five.

[34] The children of Jericho, three hundred and forty-five.

[35] The children of Senaa, three thousand six hundred and thirty.

[36] And the priests, the sons of Jedua, *belonging to* the house of Jesus, *were* nine hundred and seventy-three. [37] The children of Emmer, a thousand *and* fifty-two. [38] The children of Phassur, a thousand two hundred *and* forty-seven. [39] The children of Erem, a thousand *and* seven.

[40] And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.

[41] The sons of Asaph, singers, a hundred *and* twenty-eight.

[42] The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, *in* all a hundred *and* thirty-nine. [43] The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth, [44] the sons of Cades, the children of Siaa, the children of Phadon, [45] the children of Labano, the children of Agaba, the sons of Acub, [46] the children of Agab, the children of Selami, the children of Anan, [47] the children of Geddel, the children of Gaar, the children of Raia, [48] the children of Rason, the children of Necoda, the children of Gazem, [49] the children of Azo, the children of Phase, the children of Basi, [50] the children of Asena, the children of Mounim, the children of Nephusim, [51] the children of Bacbuc, the children of Acupha, the children of Arur, [52] the children of Basaloth, the children of Mauda, the children of Arsa, [53] the children of Barcos, the children of Sisara, the children of Thema, [54] the children of Nasthie, the children of Atupha. [55] The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura, [56] the children of Jeela, the children of Darcon, the children of Gedel, [57] the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei. [58] All the Nathanim, and the sons of Abdeselma *were* three hundred and ninety-two.

[59] And these *are* they that went up from Thelmelech, Thelaresa, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel: [60] the children of Dalaea, the children of Bua, the children of Tobias, the children of Necoda, six hundred *and* fifty-two. [61] And of the children of the priests, the children of Labeia, the children of Akkus, the children of Berzellai, who took a wife of the daughter of Berzellai the Galaadite, and was

called by their name. [62] These sought their genealogy *as though* they had been reckoned, but they were not found; and they were removed, *as polluted*, from the priesthood. [63] And the Athersastha told them that they should not eat of the most holy things, until a priest should arise with Lights and Perfections.

[64] And all the congregation together *were* about forty-two thousand three hundred and sixty; [65] besides their men-servants and maid-servants, *and* these were seven thousand three hundred *and* thirty-seven: and *among* these were two hundred singing men and singing women. [66] Their horses *were* seven hundred *and* thirty-six, their mules, two hundred *and* forty-five. [67] Their camels, four hundred *and* thirty-five; their asses, six thousand seven hundred *and* twenty.

[68] And *some* of the chiefs of families, when they went into the house of the Lord that was in Jerusalem, offered willingly for the house of God, to establish it on its prepared place. [69] According to their power they gave into the treasury of the work pure gold sixty-one thousand pieces, and five thousand pounds of silver, and one hundred priests' garments.

[70] So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nathinim, dwelt in their cities, and all Israel in their cities.

Chapter 3

[1] And the seventh month came on, and the children of Israel *were* in their cities, and the people assembled as one man at Jerusalem. [2] Then stood up Jesus the *son* of Josedec, and his brethren the priests, and Zorobabel the *son* of Salathiel, and his brethren, and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

[3] And they set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offerings was offered up upon it to the Lord morning and evening. [4] And they kept the feast of tabernacles, according to that which was written, and *offered* whole-burnt-offerings daily in number according to the ordinance, the exact daily rate. [5] And after this the perpetual whole-burnt-offering, and *offering* for the season of new moon, and for all the hallowed feasts to the Lord, and for every one that offered a free-will-offering to the Lord. [6] On the first day of the seventh month they began to offer whole-burnt-offerings to the Lord: but the foundation of the house of the Lord was not laid. [7] And they gave money to the stone-hewers and carpenters, and meat and drink, and oil, to the Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

[8] And in the second year of their coming to the house of God in Jerusalem, in the second month, began Zorobabel the *son* of Salathiel, and Jesus the *son* of Josedec, and the rest of their brethren the priests and the Levites, and all who came from the captivity to Jerusalem, and they appointed the Levites, from twenty years old and upward, over the workmen in the house of the Lord. [9] And Jesus and his sons and his brethren stood, Cadmiel and his sons the sons of Juda, over them that wrought the works in the house of God: the sons of Enadad, their sons and their brethren the Levites.

[10] And they laid a foundation for building the house of the Lord: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise the Lord, according to the order of David king of Israel. [11] And they answered *each other* with praise and thanksgiving to the Lord, *saying*, For *it is* good, for his mercy to Israel *endures* for ever. And all the people shouted with a loud voice to praise the Lord at the laying the foundation of the house of the Lord. [12] But many of the priests and the Levites, and the elder men, heads of families,

who had seen the former house on its foundation, and *who saw* this house with their eyes, wept with a loud voice: but the multitude shouted with joy to raise a song. [13] And the people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice, and the voice was heard even from afar off.

Chapter 4

[1] And they that afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Lord God of Israel. [2] And they drew near to Zorobabel, and to the heads of families, and said to them, We will build with you; for as ye *do*, we seek *to serve* our God, and we do sacrifice to him from the days of Asaradan king of Assur, who brought us hither.

[3] then Zorobabel, and Jesus and the rest of the heads of the families of Israel said to them, *It is* not for us and you to build a house to our God, for we ourselves will build together to the Lord our God, as Cyrus the king of the Persians commanded us. [4] And the people of the land weakened the hands of the people of Juda, and hindered them in building, [5] and *continued* hiring *persons* against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians, and until the reign of Darius king of the Persians.

[6] And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem. [7] And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians a writing in the Syrian tongue, and *the same* interpreted. [8] Reum the chancellor, and Sampsa the scribe wrote an epistle against Jerusalem to King Arthasastha, *saying,* [9] Thus has judged Reum the chancellor, and Sampsa the scribe, and the rest of our fellow-servants, the Dinaeans, the Apharsathachaeans, the Tarphalaeans, the Apharsaeans, the Archyaeans, the Babylonians, the Susanachaeans, Davaeans, [10] and the rest of the nations whom the great and noble Assenaphar removed, and settled them in the cities of Somoron, and the rest *of them* beyond the river. [11] This *is* the purport of the letter, which they sent to him: Thy servants the men beyond the river to king Arthasastha.

[12] Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which they are building, and its walls are set in order, and they have established the foundations of it. [13] Now then be it known to the king, that if that city be built up, and its walls completed, thou shalt have no tribute, neither will they pay *anything*, and this injures kings. [14] And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known *the matter* to the king; [15] That examination may be made in thy

fathers' book of record; and thou shalt find, and thou shalt know that city *is* rebellious, and does harm to kings and countries, and there are in the midst of it from very old time refuges for *runaway* slaves: therefore this city has been made desolate. [16] We therefore declare to the king, that, if that city be built, and its walls be set up, thou shalt not have peace.

[17] Then the king sent to Reum the chancellor, and Sampsa the scribe, and the rest of their fellow-servants who dwelt in Samaria, and the rest beyond the river, *saying,*Peace; and he says, [18] The tribute-gatherer whom ye sent to us, has been called before me. [19] And a decree has been made by me, and we have examined, and found that city of old time exalts itself against kings, and that rebellions and desertions take place within it. [20] And there were powerful kings in Jerusalem, and they ruled over all the *country* beyond the river, and abundant revenues and tribute were given to them. [21] Now therefore make a decree to stop the work of those men, and that city shall no more be built. [22] *See* that ye be careful of the decree, *not* to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.

[23] Then the tribute-gatherer of king Arthasastha read *the letter* before Reum the chancellor, and Sampsa the scribe, and his fellow-servants: and they went in haste to Jerusalem and through Juda, and caused them to cease with horses and an *armed* force. [24] Then ceased the work of the house of God in Jerusalem, and it was at a stand until the second year of the reign of Darius king of the Persians.

Chapter 5

[1] And Aggaeus the prophet, and Zacharias the *son* of Addo, prophesied a prophesy to the Jews in Juda and Jerusalem in the name of the God of Israel, *even* to them. [2] Then rose up Zorobabel the *son* of Salathiel, and Jesus the son of Josedec, and began to build the house of God that was in Jerusalem: and with them *were* the prophets of God assisting them.

[3] At the same time came there upon them Thanthanai, the governor on this side the river, and Satharbuzanai, and their fellow-servants, and spoke thus to them, Who has ordained a decree for you to build this house, and to *provide* this preparation? [4] Then they spoke thus to them, What are the names of the men that build this city? [5] But the eyes of God were upon the captivity of Juda, and they did not cause them to cease till the decree was brought to Darius; and then was sent by the tribute-gatherer concerning this [6] the copy of a letter, which Thanthanai, the governor of the part on this side the river, and Satharbuzanai, and their fellow-servants the Apharsachaeans who were on this side of the river, sent to king Darius. [7] They sent an account to him, and thus it was written in it:

All peace to king Darius. [8] Be it known to the king, that we went into the land of Judea, to the house of the great God; and it is building with choice stones, and they are laying timbers in the walls, and that work is prospering, and goes on favorably in their hands. [9] Then we asked those elders, and thus we said to them, Who gave you the order to build this house, and to *provide* this preparation? [10] And we asked them their names, *in order* to declare *them* to thee, so as to write to thee the names of their leading men. [11] And they answered us thus, saying, We *are* the servants of the God of heaven and earth, and we *are* building the house which had been built many years before this, and a great king of Israel built it, and established it for them. [12] But after that our fathers provoked the God of heaven, he gave them into the hands of Nabuchodonosor the Chaldean, king of Babylon, and he destroyed this house, and carried the people captive to Babylon. [13] And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built. [14] And the gold and silver vessels of the house of God, which Nabuchodonosor brought out from the house that was in Jerusalem, and carried them into the temple of the king, them did king Cyrus bring out from the temple of the king, and gave them to Sabanasar the treasurer, who was over the treasurer; [15] and said to him, Take all

the vessels, and go, put them in the house that is in Jerusalem in their place. [16] Then that Sabanazar came, and laid the foundations of the house of God in Jerusalem: and from that time even until now it has been building, and has not been finished. [17] And now, if it *seem* good to the king, lest search be made in the treasure-house of the king at Babylon, that thou mayest know *if it be* that a decree was made by king Cyrus to build that house of God that was in Jerusalem, and let the king send to us when he has learnt concerning this *matter*.

Chapter 6

[1] Then Darius the king made a decree, and caused a search to be made in the record-offices, where the treasure is stored in Babylon. [2] And there was found in the city, in the palace, a volume, and this was the record written in it.

[3] In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, *saying,*Let the house be built, and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height sixty cubits; its breadth *was* of sixty cubits.) [4] And *let there be* three strong layers of stone, and one layer of timber; and the expense shall be paid out of the house of the king. [5] And the silver and the gold vessels of the house of God, which Nabuchodonosor carried off from the house that was in Jerusalem, and carried to Babylon, let them even be given, and be carried to the temple that is in Jerusalem, and put in the place where they were set in the house of God.

[6] Now, ye rulers beyond the river, Satharbuzanai, and their fellow-servants the Apharsachaeans, who *are* on the other side of the river, give *these things*, keeping far from that place. [7] Now let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place. [8] Also a decree has been made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king's property, *even* the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered. [9] And whatever need *there may be*, ye shall give both the young of bulls and rams, and lambs for whole-burnt-offerings to the God of heaven, wheat, salt, wine, oil: — let it be given them according to the word of the priests that are in Jerusalem, day by day whatsoever they shall ask; [10] that they may offer sweet savours to the God of heaven, and that they may pray for the life of the king and his sons. [11] And a decree has been made by me, that every man who shall alter this word, timber shall be pulled down from his house, and let him be lifted up and slain upon it, and his house shall be confiscated. [12] And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to alter or destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be diligently *attended to*.

[13] Then Thanthanai the governor on this side beyond the river, Satharbuzanai, and his fellow-servants, according to that which king Darius sent, so they did diligently. [14] And the elders of the Jews and the Levites built, at the prophecy of Aggaeus the prophet, and Zacharias the son of Addo: and they built up, and finished *it*, by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Arthasastha, kings of the Persians.

[15] And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.

[16] And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with gladness. [17] And they offered for the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel. [18] And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

[19] And the children of the captivity kept the passover on the fourteenth day of the first month. [20] For the priests and Levites were purified, all were clean to a man, and they slew the passover for all the children of the captivity, and for their brethren the priests, and for themselves. [21] And the children of Israel ate the passover, *even* they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek the Lord God of Israel. [22] and they kept the feast of unleavened bread seven days with gladness, because the Lord made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

Chapter 7

[1] Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias, [2] the son of Selum, the son of Sadduc, the son of Achitob, [3] the son of Samarias, the son of Esria, the son of Mareoth, [4] the son of Zaraia, the son of Ozias, the son of Bokki, [5] the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the first priest. [6] This Esdras went up out of Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him *leave*, for the hand of the Lord his God was upon him in all things which he sought. [7] And *some* of the children of Israel went up, and *some* of the priests, and of the Levites, and the singers, and the door-keepers, and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king. [8] And they came to Jerusalem in the fifth month, this *was* the seventh year of the king. [9] For in the first *day* of the first month he began the going up from Babylon, and in the first day of the fifth month, they came to Jerusalem, for the good hand of his God was upon him. [10] For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

[11] And this *is* the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his ordinances to Israel.

[12] Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished. [13] A decree is made by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, *be permitted* to go with thee. [14] *One* has been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in thine hand. [15] And for the house of the Lord *there have been sent* silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem. [16] And all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem. [17] And as for every one that arrives *there*, speedily order him by this letter *to bring* calves, rams, lambs, and their meat-offerings, and their drink-offerings; and thou shalt offer them on the altar of the house of your God which is in Jerusalem. [18] And whatever it shall seem good to thee and to thy brethren to do

with the rest of the silver and the gold, do as it is pleasing to your God. [19] And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. [20] And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses, [21] and from me, whatever it shall seem *good* to thee to give.

I king Arthasastha have made a decree for all the treasuries that are in the *country* beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily, [22] to *the amount of* a hundred talents of silver, and a hundred measures of wheat, and a hundred baths of wine, and a hundred baths of oil, and salt without reckoning. [23] Let whatever is in the decree of the God of heaven, be done: take heed lest any one make an attack on the house of the God of heaven, lest at any time there shall be wrath against the realm of the king and his sons. [24] Also this has been declared to you, with respect to all the priests, and Levites, the singers, porters, Nathinim and ministers of the house of God, let no tribute be *paid* to thee; thou shalt not have power to oppress them. [25] And thou, Esdras, as the wisdom of God *is* in thy hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Lord thy God; and ye shall make it known to him that knows not.

[26] And whosoever shall not do the law of God, and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

[27] Blessed *be* the Lord God of our fathers, who has put it thus into the heart of the king, to glorify the house of the Lord which is in Jerusalem; [28] and has given me favour in the eyes of the king, and of his councillors, and all the rulers of the king, the exalted ones. And I was strengthened according to the good hand of God upon me, and I gathered chief men of Israel to go up with me.

Chapter 8

[1] And these *are* the heads of their families, the leaders that went up with me in the reign of Arthasastha the king of Babylon. [2] Of the sons of Phinees; Gerson: of the sons of Ithamar; Daniel: of the sons of David; Attus. [3] Of the sons of Sachania, and the sons of Phoros; Zacharias: and with him a company *of* a hundred and fifty. [4] Of the sons of Phaath-Moab; Eliana the son of Saraia, and with him two hundred that were males. [5] And of the sons of Zathoes; Sechenias the son of Aziel, and with him three hundred males. [6] And of the sons of Adin; Obeth the son of Jonathan, and with him fifty males. [7] And of the sons of Elam; Isaeas the son of Athelia, and with him seventy males. [8] And of the sons of Saphatia; Zabadias the son of Michael, and with him eighty males. [9] And of the sons of Joab; Abadia the son of Jeiel, and with him two hundred and eighteen males. [10] And of the sons of Baani; Selimuth the son of Josephia, and with him a hundred and sixty males. [11] And of the sons of Babi; Zacharias the son of Babi, and with him twenty-eight males. [12] And of the sons of Asgad; Joanan the son of Accatan, and with him a hundred and ten males. [13] And of the sons of Adonicam *were the* last, and these *were* their names, Eliphalat, Jeel, and Samaea, and with them sixty males. [14] And of the sons of Baguae, Uthai, and Zabud, and with him seventy males. [15] And I gathered them to the river that comes to Evi, and we encamped there three days: and I reviewed the people and the priests, and found none of the sons of Levi there. [16] And I sent men of understanding to Eleazar, to Ariel, to Semeias, and to Alonam, and to Jarib, and to Elnatham, and to Nathan, and to Zacharias, and to Mesollam, and to Joarim, and to Elnathan. [17] And I forwarded them to the rulers with the money of the place, and I put words in their mouth to speak to their brethren the Athinim with the money of the place, that they should bring us singers for the house of our God. [18] And they came to us, as the good hand of our God was upon us, even a man of understanding of the sons of Mooli, the son of Levi, the son of Israel, and at the commencement came his sons and his brethren, eighteen. [19] And Asebia, and Isaia of the sons of Merari, his brethren and his sons, twenty. [20] And of the Nathinim; whom David and the princes had appointed for the service of the Levites *there were* two hundred and twenty Nathinim; all were gathered by *their* names.

[21] And I proclaimed there a fast, at the river Aue, that *we* should humble ourselves before our God, to seek of him a straight way for us,

and for our children, and for all our property. [22] For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying, The hand of our God *is* upon all that seek him, for good; but his power and his wrath *are* upon all that forsake him. [23] So we fasted, and asked of our God concerning this; and he hearkened to us.

[24] And I gave charge to twelve of the chiefs of the priests, to Saraia, to Asabia, and ten of their brethren with them. [25] And I weighed to them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and his councillors, and his princes, and all Israel that were found, had dedicated. [26] I even weighed into their hands six hundred and fifty talents of silver, and a hundred silver vessels, and a hundred talents of gold; [27] and twenty golden bowls, *weighing* about a thousand drachms, and superior vessels of fine shining brass, *precious* as gold. [28] And I said to them, Ye *are* holy to the Lord; and the vessels *are* holy; and the silver and the gold are freewill-offerings to the Lord God of our fathers. [29] Be watchful and keep them, until ye weigh *them* before the chief priests and the Levites, and the chiefs of families in Jerusalem, at the chambers of the house of the Lord. [30] So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of our God.

[31] And we departed from the river of Aue on the twelfth day of the first month, to come to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way. [32] And we came to Jerusalem, and abode there three days. [33] And it came to pass on the fourth day that we weighed the silver, and the gold, and the vessels, in the house of our God, into the hand of Merimoth the son of Uria the priest; and with him *was* Eleazar the son of Phinees, and with them Jozabad the son of Jesus, and Noadia the son of Banaia, the Levites. [34] All things *were reckoned* by number and weight, and the whole weight was written *down*.

[35] At that time the children of the banishment that came from the captivity offered whole-burnt-offerings to the God of Israel, twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-offering; all whole-burnt-offerings to the Lord. [36] And they gave the king’s mandate to the king’s lieutenants, and the governors beyond the river: and they honoured the people and the house of God.

Chapter 9

[1] And when these things were finished, the princes drew near to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands in their abominations, *even* the Chananite, the Ethite, the Pherezite, the Jebusite, the Ammonite, the Moabite, and the Moserite and the Amorite. [2] For they have taken of their daughters for themselves and their sons; and the holy seed has passed among the nations of the lands, and the hand of the rulers *has been* first in this transgression. [3] And when I heard this thing, I rent my garments, and trembled, and plucked *some* of the hairs of my head and of my beard, and sat down mourning. [4] Then there assembled to me all that followed the word of the God of Israel, on account of the transgression of the captivity; and I remained mourning until the evening sacrifice.

[5] And at the evening sacrifice I rose up from my humiliation; and when I had rent my garments, then I trembled, and I bow myself on my knees, and spread out my hands to the Lord God, [6] and I said, O Lord, I am ashamed and confounded, O my God, to lift up my face to thee: for our transgressions have abounded over our head, and our trespasses have increased even to heaven. [7] From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we, and our kings, and our children, have been delivered into the hand of the kings of the Gentiles by the sword, and by captivity, and by spoil, and with shame of our face, as at this day. [8] And now our God has dealt mercifully with us, so as to leave us to escape, and to give us an establishment in the place of his sanctuary, to enlighten our eyes, and to give a little quickening in our servitude. [9] For we are slaves, yet in our servitude the Lord our God has not deserted us; and he has extended favour to us in the sight of the kings of the Persians, to give us a quickening, that they should raise up the house of our God, and restore the desolate places of it, and to give us a fence in Juda and Jerusalem. [10] What shall we say, our God, after this? for we have forsaken thy commandments, [11] which thou hast given us by the hand of thy servants the prophets, saying, The land, into which ye go to inherit it, is a land subject to disturbance by the removal of the people of the nations for their abominations, wherewith they have filled it from one end to the other by their uncleanness.

[12] And now give not your daughters to their sons, and take not of their daughters for your sons, neither shall ye seek their peace or their good for ever: that ye may be strong, and eat the good of the land, and transmit it as an inheritance to your children for ever. [13] And after all that is come upon us because of our evil deeds, and our great trespass, *it is clear* that there is none such as our God, for thou has lightly visited our iniquities, and given us deliverance; [14] whereas we have repeatedly broken thy commandments, and intermarried with the people of the lands: be not very angry with us to *our* utter destruction, so that there should be no remnant or escaping one. [15] O Lord God of Israel, thou *art* righteous; for we remain *yet* escaped, as at this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee on this account.

Chapter 10

[1] So when Esdras *had* prayed, and when he *had* confessed, weeping and praying before the house of God, a very great assembly of Israel came together to him, men and women and youths; for the people wept, and wept aloud. [2] And Sechenias the son of Jeel, of the sons of Elam, answered and said to Esdras, We have broken covenant with our God, and have taken strange wives of the nations of the land: yet now there is patience *of hope* to Israel concerning this thing. [3] Now then let us make a covenant with our God, to put away all the wives, and their offspring, as thou shalt advise: [4] arise, and alarm them with the commands of our God; and let *it* be done according to the law. Rise up, for the matter *is* upon thee; and we *are* with thee: be strong and do.

[5] Then Esdras arose, and caused the rulers, the priests, and Levites, and all Israel, to swear that they would do according to this word: and they swore. [6] And Esdras rose up from before the house of God, and went to the treasury of Joanan the son of Elisub; he even went thither: he ate no bread, and drank no water; for he mourned over the unfaithfulness *of them* of the captivity. [7] And they made proclamation throughout Juda and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, *saying*, [8] Every one who shall not arrive within three days, as *is* the counsel of the rulers and the elders, all his substance shall be forfeited, and he shall be separated from the congregation of the captivity.

[9] So all the men of Juda and Benjamin assembled at Jerusalem within the three days. This *was* the ninth month: on the twentieth day of the month all the people sat down in the street of the house of the Lord, because of their alarm concerning the word, and because of the storm. [10] And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel. [11] Now therefore give praise to the Lord God of our fathers, and do that which is pleasing in his sight: and separate yourselves from the peoples of the land, and from the strange wives.

[12] Then all the congregation answered and said, This thy word *is* powerful upon us to do it. [13] But the people *is* numerous, and the season *is* stormy, and there is no power to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter. [14] Let now our rulers stand, and for all those in our cities who have taken strange wives, let them come at appointed times, and with

them elders from every several city, and judges, to turn away the fierce wrath of our God from us concerning this matter. [15] Only Jonathan the son of Asael, and Jazias the son of Thecoe *were* with me concerning this; and Mesollam, and Sabbathai the Levite helped them.

[16] And the children of the captivity did thus: and Esdras the priest, and heads of families according to *their* house were separated, and all by their names, for they returned in the first day of the tenth month to search out the matter. [17] And they made an end with all the men who had taken strange wives by the first day of the first month.

[18] And there were found *some* of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedec, and his brethren; Maasia, and Eliezer, and Jarib, and Gadalia. [19] And they pledged themselves to put away their wives, and *offered* a ram of the flock for a trespass-offering because of their trespass. [20] And of the sons of Emmer; Anani, and Zabdia. [21] And of the sons of Eram; Masael, and Elia, and Samaia, and Jeel, and Ozia. [22] And of the sons of Phasur; Elionai, Maasia, and Ismael, and Nathanael, and Jozabad, and Elasa. [23] And of the Levites; Jozabad, and Samu, and Colia (he *is* Colitas,)and Phetheia, and Judas, and Eliezer. [24] And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth. [25] Also of Israel: of the sons of Phoros; Ramia, and Azia, and Melchia, and Meamin, and Eleazar, and Asabia, and Banaia. [26] And of the sons of Helam; Matthania, and Zacharia, and Jaiel, and Abdia, and Jarimoth, and Elia. [27] And of the sons of Zathua; Elionai, Elisub, Matthanai, and Armoth, and Zabad, and Oziza. [28] And of the sons of Babei; Joanan, Anania, and Zabu, and Thali. [29] And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub, and Saluia, and Remoth. [30] And of the sons of Phaath Moab; Edne, and Chalel, and Banaia, Maasia, Matthania, Beseleel, and Banui, and Manasse. [31] And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, [32] Benjamin, Baluch, Samaria. [33] And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei. [34] And of the sons of Bani; Moodia, Amram, Uel, [35] Banaia, Badaia, Chelkia, [36] Uvania, Marimoth, Eliasiph, [37] Matthania, Matthanai: [38] and *so* did the children of Banui, and the children of Semei, [39] and Selemia, and Nathan, and Adaia, [40] Machadnabu, Sesei, Sariu, [41] Ezriel, and Selemia, and Samaria, [42] and Sellum, Amaria, Joseph. [43] Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai, and Joel, and Banaia.

[44] All these had taken strange wives, and had begotten sons of them.

Nehemiah

Chapter 1

[1] The words of Neemias the son of Chelcia. And it came to pass in the month Chaseleu, of the twentieth year, that I was in Susan the palace. [2] And Anani, one of my brethren, came, he and *some* men of Juda; and I asked them concerning those that had escaped, who had been left of the captivity, and concerning Jerusalem. [3] And they said to me, The remnant, *even* those that are left of the captivity, *are* there in the land, in great distress and reproach: and the walls of Jerusalem *are* thrown down, and its gates are burnt with fire.

[4] And it came to pass, when I heard these words, *that* I sat down and wept, and mourned for *several* days, and continued fasting and praying before the God of heaven. [5] And I said, Nay, I pray thee, O Lord God of heaven, the mighty, the great and terrible, keeping thy covenant and mercy to them that love him, and to those that keep his commandments: [6] let now thine ear be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee at this time, this day *both* day and night, for the children of Israel thy servants, and make confession for the sins of the children of Israel, which we have sinned against thee: both I and the house of my father have sinned. [7] We have altogether broken *covenant* with thee, and we have not kept the commandments, and the ordinances, and the judgments, which thou didst command thy servant Moses. [8] Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant *with me*, I will disperse you among the nations. [9] But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost *bound* of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there. [10] Now they *are* thy servants and thy people, whom thou hast redeemed with thy great power, and with thy strong hand.

[11] *Turn* not *away*, I pray thee, O Lord, but let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and cause him to find mercy in the sight of this man. Now I was the king's cup-bearer.

Chapter 2

[1] And it came to pass in the month Nisan of the twentieth year of king Arthasastha, that the wine was before me: and I took the wine, and gave *it* to the king: and there was not another before him.

[2] And the king said to me, Why is thy countenance sad, and dost thou not control thyself? and now this is nothing but sorrow of heart. Then I was very much alarmed, [3] and I said to the king, Let the king live for ever: why should not my countenance be said, forasmuch as the city, even the home of the sepulchres of my fathers, has been laid waste, and her gates have been devoured with fire? [4] And the king said to me, For what dost thou ask thus? So I prayed to the God of heaven. [5] And I said to the king, If *it seem* good to the king, and if thy servant shall have found favour in thy sight, *I ask* that *thou* wouldest send him into Juda, to the city of the sepulchres of my fathers; then will I rebuild it.

[6] And the king, and his concubine that sat next to him, said to me, For how long will thy journey be, and when wilt thou return? and *the proposal* was pleasing before the king, and he sent me away, and I appointed him a time. [7] And I said to the king, If *it seem* good to the king, let him give me letters to the governors beyond the river, so as to forward me till I come to Juda; [8] and a letter to Asaph the keeper of the garden which belongs to the king, that he may give me timber to cover the gates, and for the wall of the city, and for the house into which I shall enter. And the king gave to me, according as the good hand of God *was upon me*.

[9] And I came to the governors beyond the river, and I gave them the king's letters. (Now the king had sent with me captains of the army and horsemen.) [10] And Sanaballat the Aronite heard *it*, and Tobia the servant, the Ammonite, and it was grievous to them that a man was come to seek good for the children of Israel.

[11] So I came to Jerusalem, and was there three days. [12] And I rose up by night, I and a few men with me; and I told no man what God put into my heart to do with Israel; and there was no beast with me, except the beast which I rode upon. [13] And I went forth by the gate of the valley by night, and to the mouth of the well of fig trees, and to the dung-gate: and I mourned over the wall of Jerusalem which they were destroying, and her gates were devoured with fire. [14] And I passed on to the fountain gate, and to the king's pool; and there was no room for the beast to pass under me. [15] And I went up by the wall of the brook by

night, and mourned over the wall, and passed through the gate of the valley, and returned.

[16] And the sentinels knew not why I went, nor what I was doing; and until that time I told *it* not to the Jews, or to the priests, or to the nobles, or to the captains, or to the rest *of the men* who wrought the works. [17] Then I said to them, Ye see this evil, in which we are, how Jerusalem is desolate, and her gates have been set on fire: come, and let us build throughout the wall of Jerusalem, and we shall be no longer a reproach. [18] And I told them of the hand of God which was good upon me, also about the words of the king which he spoke to me: and I said, Let us arise and build. And their hands were strengthened for the good *work*.

[19] And Sanaballat the Aronite, and Tobia the servant, the Ammonite, and Gesam the Arabian, heard *it*, and they laughed us to scorn, and came to us, and said, What *is* this thing that ye are doing? are ye revolting against the king? [20] And I answered them, and said to them, The God of heaven, he shall prosper us, and we his servants are pure, and we will build: but ye have no part, nor right, nor memorial, in Jerusalem.

Chapter 3

[1] Then Eliasub the high priest, and his brethren the priests, rose up, and built the sheep-gate; they sanctified it, and set up the doors of it; even to the tower of the hundred they sanctified *it*, to the tower of Anameel. [2] And *they builded* by the side of the men of Jericho, and by the side of the sons of Zacchur, the son of Amari.

[3] And the sons of Asana built the fish-gate; they roofed it, and covered in its doors, and bolts, and bars. [4] And next to them *the order* reached to Ramoth the son of Uria, the son of Accos, and next to them Mosollam son of Barachias the son of Mazebel took *his* place: and next to them Sadoc the son of Baana took *his* place. [5] And next to them the Thecoim took *their* place; but the Adorim applied not their neck to their service.

[6] And Joida the son of Phasec, and Mesulam son of Basodia, repaired the old gate; they covered it in, and set up its doors, and its bolts, and its bars. [7] And next to them repaired Maltias the Gabaonite, and Evaron the Meronothite, the men of Gabaon and Maspha, to the throne of the governor on this side the river. [8] And next to him Oziel the son of Arachias of the smiths, carried on the repairs: and next to them Ananias the son of one of the apothecaries repaired, and they finished Jerusalem to the broad wall. [9] And next to them repaired Raphaea the son of Sur, the ruler of half the district round about Jerusalem. [10] And next to them repaired Jedaia the son of Eromaph, and *that* in front of his house: and next to him repaired Attuth son of Asabania. [11] And next *to him* repaired Melchias son of Heram, and Asub son of Phaat Moab, even to the tower of the furnaces. [12] And next to him repaired Sallum the son of Alloes, the ruler of half the district round about Jerusalem, he and his daughters.

[13] Anun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bolts, and its bars, and a thousand cubits of the wall as far as the dung-gate.

[14] And Melchia the son of Rechab, the ruler of the district round about Beth-accharim, repaired the dung-gate, he and his sons; and they covered it, and set up its doors, and its bolts, and its bars.

[15] But Solomon the son of Choleze repaired the gate of the fountain, the ruler of part of Maspha; he built it, and covered it, and set up its doors and its bars, and the wall of the pool of the skins by the meadow of the king, and as far as the steps that lead down from the city of David.

[16] After him repaired Neemias son of Azabuch, ruler of half the district round about Bethsur, as far as the garden of David's sepulchre, and as far as the artificial pool, and as far as the house of the mighty men. [17] After him repaired the Levites, *even* Raum the son of Bani: next to him repaired Asabia, ruler of half the district round about Keila, in his district. [18] And after him repaired his brethren, Benei son of Enadad, ruler of half the district round about Keila. [19] And next to him repaired Azur the son of Joshua, ruler of Masphai, another portion of the tower of ascent, where it meets the corner. [20] After him repaired Baruch the son of Zabu, a second portion, from the corner as far as the door of the house of Eliasub the high priest. [21] After him repaired Meramoth the son of Uria the son of Accos, a second part from the door of the house of Eliasub, to the end of the house of Eliasub. [22] And after him repaired the priests, the men of Ecchechar. [23] And after him repaired Benjamin and Asub over against their house: and after him repaired Azarias son of Maasias the son of Ananias, *the parts* near to his house. [24] After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning, [25] of Phalach the son of Uzai, opposite the corner, and *where is* also the tower that projects from the king's house, even the upper one of the prison-house: and after him *repaired* Phadaea the son of Phoros. [26] And the Nathinim dwelt in Ophal, as far as the garden of the water-gate eastward, and *there is* the projecting tower.

[27] And after them the Thecoim repaired, another portion opposite the great projecting tower, even as far as the wall of Ophla.

[28] The priests repaired above the horse-gate, *every* man over against his own house. [29] And after him Sadduc the son of Emmer repaired opposite his own house: and after him repaired Samaea son of Sechenia, guard of the east-gate. [30] After him repaired Anania son of Selemia, and Anom, the sixth son of Seleph, another portion: after him Mesulam the son of Barachia repaired over against his treasury. [31] After him repaired Melchia the son of Sarephi as far as the house of the Nathinim, and the chapmen over against the gate of Maphecad, and as far as the steps of the corner. [32] And between *that and* the sheep-gate the smiths and chapmen repaired.

Chapter 4

[1] Now it came to pass, when Sanaballat heard that we were building the wall, that it was grievous to him, and he was very angry, and railed against the Jews. [2] And he said before his brethren (that *is* the army of the Samaritans) *Is it true* that these Jews are building their city? do they indeed offer sacrifices? will they prevail? and will they this day restore the stones, after they have been burnt and made a heap of rubbish? [3] And Tobias the Ammanite came near to him, and said to them, Do they sacrifice or eat in their place? shall not a fox go up and pull down their wall of stones?

[4] Hear, O our God, for we have become a scorn; and return thou their reproach upon their head, and make them a scorn in a land of captivity, [5] and do not cover *their* iniquity. [6]

[7] But it came to pass, when Sanaballat and Tobia, and the Arabians, and the Ammanites, heard that the building of the walls of Jerusalem was advancing, *and* that the breaches began to be stopped, that it appeared very grievous to them. [8] And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly. [9] So we prayed to our God and set watchmen against them day and night, because of them. [10] And Juda said, The strength of the enemies is broken, yet *there is* much rubbish, and we shall not be able to build the wall. [11] And they that afflicted us said, They shall not know, and they shall not see, until we come into the midst of them, and slay them, and cause the work to cease.

[12] And it came to pass, when the Jews who lived near them came, that they said to us, They are coming up against us from every quarter. [13] So I set *men* in the lowest part of the place behind the wall in the lurking-places, I even set the people according to their families, with their swords, their spears, and their bows. [14] And I looked, and arose, and said to the nobles, and to the captains, and to the rest of the people, Be not afraid of them: remember our great and terrible God, and fight for your brethren, your sons, your daughters, your wives, and your houses.

[15] And it came to pass, when our enemies heard that it was made known to us, and God had frustrated their counsel, that we all returned to the wall, *every* man to his work. [16] And it came to pass from that day *that* half of them that had been driven forth, wrought the work, and half of them kept guard; and *there were* spears, and shields, and bows, and breast-plates, and rulers behind the whole house of Juda, [17] even of them that were building the wall: — and those who carried the burdens

were under arms: *each* with one hand wrought his work, and with the other held his dart. [18] And the builders *wrought* each man having his sword girt upon his loins, and so they built: and the trumpeter with his trumpet next to him. [19] And I said to the nobles, and to the rulers, and to the rest of the people, The work *is* great and abundant, and we are dispersed upon the wall, each at a great distance from his brother. [20] In whatsoever place ye shall hear the sound of the cornet, thither gather yourselves together to us; and our God shall fight for us.

[21] So we *continued* labouring at the work: and half of them held the spears from the rising of the morning until the stars appeared. [22] And at that time I said to the people, Lodge ye every man with his servant in the midst of Jerusalem, and let the night be a watch-time to you, and the day a work-time. [23] And I was *there*, and the watchmen behind me, and there was not a man of us that put off his garments.

Chapter 5

[1] And the cry of the people and their wives *was* great against their brethren the Jews. [2] And some said, We *are* numerous with our sons and our daughters; so we will take corn, and eat, and live. [3] And some said, *As to* our fields and vineyards and houses, let us pledge *them*, and we will take corn, and eat. [4] And some said, We have borrowed money for the king's tributes: — our fields, and our vineyards, and houses *are pledged*. [5] And now our flesh *is* as the flesh of our brethren, our children *are* as their children: yet, behold, we are reducing our sons and our daughters to slavery, and some of our daughters are enslaved: and there is no power of our hands, for our fields and our vineyards *belong* to the nobles.

[6] And I was much grieved as I heard their cry and these words. [7] And my heart took counsel within me, and I contended against the nobles, and the princes, and I said to them, Should every man demand of his brother what ye demand? And I appointed against them a great assembly, [8] and I said to them, We of our free-will have redeemed our brethren the Jews that were sold to the Gentiles; and do ye sell your brethren? and shall they be delivered to us? And they were silent, and found no answer. [9] And I said, The thing which ye do *is* not good; ye will not so walk in the fear of our God because of the reproach of the Gentiles our enemies. [10] Both my brethren, and my acquaintances, and I, have lent them money and corn: let us now leave off this exaction. [11] Restore to them, I pray, as at this day, their fields, and their vineyards, and their olive-yards, and their houses, and bring forth to them corn and wine and oil of the money. [12] And they said, We will restore, and we will not exact of them; we will do thus as thou sayest. Then I called the priests, and bound them by oath to do according to this word.

[13] And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labours, he shall be even thus shaken out, as an outcast and empty. And all the congregation said, Amen, and they praised the Lord: and the people did this thing.

[14] From the day that he charged me to be their ruler in the land of Juda, from the twentieth year even to the thirty-second year of Arthasastha, twelve years, I and my brethren ate not *provision* extorted from them. [15] But as for the former acts of extortion wherein *those who were* before me oppressed them, they even took of them their last money,

forty didrachms for bread and wine; and the *very* outcasts of them exercised authority over the people: but I did not so, because of the fear of God. [16] Also in the work of the wall I treated them not with rigor, I bought not land: and all that were gathered together *came* thither to the work. [17] And the Jews, to *the number of* a hundred and fifty men, besides those coming to us from the nations round about, *were* at my table. [18] And there came *to me* for one day one calf, and I had six choice sheep and a goat; and every ten days wine in abundance of all sorts: yet with these I required not the bread of extortion, because the bondage was heavy upon this people.

[19] Remember me, O God, for good, *in* all that I have done to this people.

Chapter 6

[1] Now it came to pass, when Sanaballat, and Tobias, and Gesam the Arabian, and the rest of our enemies, heard that I had built the wall, and *that* there was no opening left therein; (*but* hitherto I had not set up the doors on the gates;) [2] that Sanaballat and Gesam sent to me, saying, Come and let us meet together in the villages in the plain of Ono. But they *were* plotting to do me mischief. [3] So I sent messengers to them, saying, I am doing a great work, and I shall not be able to come down, lest the work should cease: as soon as I shall have finished it, I will come down to you. [4] And they sent to me *again* to this effect; and I sent them *word* accordingly.

[5] Then Sanaballat sent his servant to me with an open letter in his hand. [6] And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to revolt: therefore thou art building the wall, and thou wilt be a king to them. [7] And moreover thou has appointed prophets to thyself, that thou mightest dwell in Jerusalem as a king over Juda: and now these words will be reported to the king. Now then, come, let us take counsel together. [8] And I sent to him, saying, It has not happened according to these words, *even* as thou sayest, for thou framest them falsely out of thy heart. [9] For all were trying to alarm us, saying, Their hands shall be weakened from this work, and it shall not be done. Now therefore I have strengthened my hands.

[10] And I came into the house of Semei the son of Dalaia the Son of Metabeel, and he was shut up; and he said, Let us assemble together in the house of God, in the midst of it, and let us shut the doors of it; for they are coming by night to slay thee. [11] And I said, Who is the man that shall enter into the house, that he may live? [12] And I observed, and, behold, God had not sent him, for the prophecy was a fable *devised* against me: [13] and Tobias and Sanaballat had hired against me a multitude, that I might be frightened, and do this, and sin, and become to them an ill name, that they might reproach me.

[14] Remember, O God, Tobias and Sanaballat, according to these their deeds, and the prophetess Noadia, and the rest of the prophets who tried to alarm me. [15] So the wall was finished on the twenty-fifth day of the *month* Elul, in fifty-two days. [16] And it came to pass, when all our enemies heard *of it*, that all the nations round about us feared, and great alarm fell upon them, and they knew that it was of our God that this work should be finished.

[17] And in those days letters came to Tobias from many nobles of Juda, and those of Tobias came to them. [18] For many in Juda were bound to him by oath, because he was son-in-law of Sechenias the son of Herae; and Jonan his son had taken the daughter of Mesulam the son of Barachia to wife. [19] And they reported his words to me, and carried out my words to him: and Tobias sent letters to terrify me.

Chapter 7

[1] And it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, [2] that I gave charge to Ananias my brother, and Ananias the ruler of the palace, over Jerusalem: for he was a true man, and one that feared God beyond many. [3] And I said to them, The gates of Jerusalem shall not be opened till sunrise; and while they are still watching, let the doors be shut, and bolted; and set watches of them that dwell in Jerusalem, *every* man at his post, and *every* man over against his house.

[4] Now the city *was* wide and large; and the people *were* few in it, and the houses were not built. [5] And God put *it* into my heart, and I gathered the nobles, and the rulers, and the people, into companies: and I found a register of the company that came up first, and I found written in it as follows:

[6] Now these *are* the children of the country, that came up from captivity, of the number which Nabuchodonosor king of Babylon carried away, and they returned to Jerusalem and to Juda, *every* man to his city; [7] with Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Mardochaeus, Balsan, Maspharath, Esdra, Boguia, Inaum, Baana, Masphar, men of the people of Israel.

[8] The children of Phoros, two thousand one hundred and seventy-two.

[9] The children of Saphatia, three hundred and seventy-two.

[10] The children of Era, six hundred and fifty-two.

[11] The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen.

[12] The children of Ælam, a thousand two hundred and fifty-four.

[13] The children of Zathuia, eight hundred and forty-five.

[14] The children of Zacchu, seven hundred and sixty.

[15] The children of Banui, six hundred and forty-eight.

[16] The children of Bebi, six hundred and twenty-eight.

[17] The children of Asgad, two thousand three hundred and twenty-two.

[18] The children of Adonicam, six hundred and sixty-seven.

[19] The children of Bagoi, two thousand and sixty-seven.

[20] The children of Edin, six hundred and fifty-five.

[21] The children of Ater, *the son* of Ezekias, ninety-eight.

[22] The children of Esam, three hundred and twenty-eight.

[23] The children of Besei, three hundred and twenty-four.

[24] The children of Ariph, a hundred and twelve: the children of Asen, two hundred and twenty-three.

[25] The children of Gabaon, ninety-five.

[26] The children of Baethalem, a hundred and twenty-three: the children of Atopha, fifty-six.

[27] The children of Anathoth, a hundred and twenty-eight.

[28] The men of Bethasmoth, forty-two.

[29] The men of Cariatharim, Caphira, and Beroth, seven hundred and forty-three.

[30] The men of Arama and Gabaa, six hundred and twenty.

[31] The men of Machemas, a hundred and twenty-two.

[32] The men of Baethel and Ai, a hundred and twenty-three.

[33] The men of Nabia, a hundred an fifty-two.

[34] The men of Elamaar, one thousand two hundred and fifty-two.

[35] The children of Eram, three hundred and twenty.

[36] The children of Jericho, three hundred and forty-five.

[37] The children of Lodadid and Ono, seven hundred and twenty-one.

[38] The children of Sanana, three thousand nine hundred and thirty.

[39] The priests; the sons of Jodae, *pertaining* to the house of Jesus, nine hundred and seventy-three.

[40] The children of Emmer, one thousand and fifty-two.

[41] The children of Phaseur, one thousand two hundred and forty-seven.

[42] The children of Eram, a thousand and seventeen.

[43] The Levites; the children of Jesus the son of Cadmiel, with the children of Uduia, seventy-four.

[44] The singers; the children of Asaph, a hundred and forty-eight.

[45] The porters; the children of Salum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sabi, a hundred and thirty-eight.

[46] The Nathinim; the children of Sea, the children of Aspha, the children of Tabaoth, [47] the children of Kiras, the children of Asuia, the children of Phadon, [48] the children of Labana, the children of Agaba, the children of Selmei, [49] the children of Anan, the children of Gadel, the children of Gaar, [50] the children of Raaia, the children of Rasson, the children of Necoda, [51] the children of Gezam, the children of Ozi, the children of Phese, [52] the children of Besi, the children of Meinon, the children of Nephosasi, [53] the children of Bacbuc, the children of Achipha, the children of Arur, [54] the children of Basaloth, the children

of Mida, the children of Adasan, [55] the children of Barcue, the children of Sisarath, the children of Thema, [56] the children of Nisia, the children of Atipha. [57] The children of the servants of Solomon; the children of Sutei, the children of Sapharat, the children of Pherida, [58] the children of Jelel, the children of Dorcon, the children of Gadael, [59] the children of Saphatia, the children of Ettel, the children of Phacarath, the children of Sabaim, the children of Emim. [60] All the Nathinim, and children of the servants of Solomon, *were* three hundred and ninety-two.

[61] And these went up from Thelmeleth, Thelaresa, Charub, Eron, Jemer: but they could not declare the houses of their families, or their seed, whether they were of Israel. [62] The children of Dalaia, the children of Tobia, the children of Necoda, six hundred and forty-two.

[63] And of the priests; the children of Ebia, the children of Acos, the children of Berzelli, for they took wives of the daughters of Berzelli the Galaadite, and they were called by their name. [64] These sought the pedigree of their company, and it was not found, and they were removed *as polluted* from the priesthood. [65] And the Athersastha said, that they should not eat of the most holy things, until a priest should stand up to give light.

[66] And all the congregation was about forty-two thousand three hundred and sixty, [67] besides their men-servants and their maid-servants: these were seven thousand three hundred and thirty seven: and the singing-men and singing-women, two hundred and forty-five. [68] 69 Two thousand seven hundred asses.

[70] And part of the heads of families gave into the treasury to Neemias for the work a thousand pieces of gold, fifty bowls, and thirty priests' *garments*. [71] And *some* of the heads of families gave into the treasuries of the work, twenty thousand pieces of gold, and two thousand three hundred pounds of silver. [72] And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pounds of silver, and sixty-seven priests' *garments*.

[73] And the priests, and Levites, and porters, and singers, and *some* of the people, and the Nathinim, and all Israel, dwelt in their cities.

Chapter 8

[1] And the seventh month arrived, and the children of Israel *were settled* in their cities; and all the people were gathered as one man to the broad place before the water-gate, and they told Esdras the scribe to bring the book of the law of Moses, which the Lord commanded Israel. [2] So Esdras the priest brought the law before the congregation both of men and women, and every one who had understanding *was present* to hearken, on the first day of the seventh month. [3] And he read in it from the time of sun-rise to the middle of the day, before the men and the women; and they understood *it*, and the ears of all the people *were attentive* to the book of the law. [4] And Esdras the scribe stood on a wooden stage, and there stood next to him Mattathias, and Samaeas, and Ananias, and Urias, and Chelcia, and Massia, on his right hand; and on his left Phadaeas, and Misael, and Melchias, and Asom, and Asabadma, and Zacharias, and Mesollam. [5] And Esdras opened the book before all the people, for he was above the people; and it came to pass when he had opened it, *that* all the people stood. [6] And Esdras blessed the Lord, the great God: and all the people answered, and said, Amen, lifting up their hands: and they bowed down and worshipped the Lord with their face to the ground. [7] And Jesus and Banaias and Sarabias instructed the people in the law, and the people *stood* in their place. [8] And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood *the law* in the reading.

[9] And Neemias, and Esdras the priest and scribe, and the Levites, and they that instructed the people, spoke and said to all the people, It is a holy day to the Lord our God; do not mourn, nor weep. For all the people wept when they heard the words of the law. [10] And *the governor* said to them, Go, eat the fat, and drink the sweet, and send portions to them that have nothing; for the day is holy to our Lord: and faint not, for the Lord is our strength. [11] And the Levites caused all the people to be silent, saying, Be silent, for *it is* a holy day, and despond not. [12] So all the people departed to eat, and to drink, and to send portions, and to make great mirth, for they understood the words which he made known to them.

[13] And on the second day the heads of families assembled with all the people, *also* the priests and Levites, to Esdras the scribe, to attend to all the words of the law. [14] And they found written in the law which the

Lord commanded Moses, that the children of Israel should dwell in booths, in the feast in the seventh month: [15] and that they should sound with trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth to the mountain, and bring branches of olive, and branches of cypress trees, and branches of myrtle, and branches of palm trees, and branches of *every* thick tree, to make booths, according to that which was written. [16] And the people went forth, and brought *them*, and made booths for themselves, each one upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim. [17] And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel *had* not done so from the days of Jesus the son of Naue until that day: and there was great joy.

[18] And *Esdras* read in the book of the law of God daily, from the first day even to the last day: and they kept the feast seven days; and on the eighth day a solemn assembly, according to the ordinance.

Chapter 9

[1] Now on the twenty-fourth day of this month the children of Israel assembled with fasting, and in sackcloths, and with ashes on their head. [2] And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers. [3] And they stood in their place, and read in the book of the law of the Lord their god: and they confessed *their sins* to the Lord, and worshipped the Lord their God. [4] *And* there stood upon the stairs, of the Levites, Jesus, and the sons of Cadmiel, Sechenia the son of Sarabia, sons of Choneni; and they cried with a loud voice to the Lord their God. [5] And the Levites, Jesus and Cadmiel, said, Rise up, bless the Lord our God forever and ever: and let them bless thy glorious name, and exalt it with all blessing and praise.

[6] And Esdras said, Thou art the only true Lord; thou madest the heaven, and the heaven of heavens, and all their array, the earth, and all things that are in it, the seas, and all things in them; and thou quickenest all things, and the hosts of heaven worship thee.

[7] Thou art the Lord God, thou didst choose Abram, and broughtest him out of the land of the Chaldeans, and gavest him the name of Abraam: [8] and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and Gergesites; and thou hast confirmed thy words, for thou *art* righteous.

[9] And thou sawest the affliction of our fathers in Egypt, and thou heardest their cry at the Red Sea. [10] And thou shewedst signs and wonders in Egypt, on Pharao and all his servants, and on all the people of his land: for thou knowest that they behaved insolently against them: and thou madest thyself a name, as at this day. [11] And thou didst cleave the sea before them, and they passed through the midst of the sea on dry land; and thou didst cast into the deep them that were about to pursue them, as a stone in the mighty water.

[12] And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk. [13] Also thou camest down upon mount Sina, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments. [14] And thou didst make known to them thy holy sabbath; thou didst enjoin upon them commandments,

and ordinances, and a law, by the hand of thy servant Moses. [15] And thou gavest them bread from heaven for their food, and thou broughtest them forth water from a rock for their thirst; and thou badest them go in to inherit the land over which thou stretchedst out thy hand to give *it* them.

[16] But they and our fathers behaved proudly, and hardened their neck, and did not hearken to thy commandments, [17] and refused to listen, and remembered not thy wonders which thou wroughtest with them; and they hardened their neck, and appointed a leader to return to their slavery in Egypt: but thou, O God, *art* merciful and compassionate, long-suffering, and abundant in mercy, and thou didst not forsake them. [18] And still farther they even made to themselves a molten calf, and said, These *are* the gods that brought us up out of Egypt: and they wrought great provocations.

[19] Yet thou in thy great compassions didst not forsake them in the wilderness: thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk. [20] And thou gavest thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouth, and gavest them water in their thirst. [21] And thou didst sustain them forty years in the wilderness; thou didst not allow anything to fail them: their garments did not wax old, and their feet were not bruised.

[22] Moreover, thou gavest them kingdoms, and didst divide nations to them: and they inherited the land of Seon king of Esebon, and the land of Og king of Basan. [23] And thou didst multiply their children as the stars of heaven, and broughtest them into the land of which thou spokest to their fathers; [24] And they inherited it: and thou didst destroy from before them the dwellers in the land of the Chananites, and thou gavest into their hands them and their kings, and the nations of the land, to do unto them as it pleased them. [25] And they took lofty cities, and inherited houses full of all good things, wells dug, vineyards, and oliveyards, and every fruit tree in abundance: so they ate, and were filled, and grew fat, and rioted in thy great goodness. [26] But they turned, and revolted from thee, and cast thy law behind their backs; and they slew thy prophets, who testified against them to turn them back to thee, and they wrought great provocations. [27] Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried to thee in the time of their affliction, and thou didst hear them from thy heaven, and in

thy great compassions gavest them deliverers, and didst save them from the hand of them that afflicted them.

[28] But when they rested, they did evil again before thee: so thou leftest them in the hands of their enemies, and they ruled over them: and they cried again to thee, and thou heardest *them* from heaven, and didst deliver them in thy great compassions. [29] And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments and thy judgments, which if a man do, he shall live in them; and they turned their back, and hardened their neck, and heard not. [30] Yet thou didst bear long with them many years, and didst testify to them by thy Spirit by the hand of thy prophets: but they hearkened not; so thou gavest them into the hand of the nations of the land. [31] But thou in thy many mercies didst not appoint them to destruction, and didst not forsake them; for thou art strong, and merciful, and pitiful.

[32] And now, O our God, the powerful, the great, the mighty, and the terrible, keeping thy covenant and thy mercy, let not all the trouble seem little in thy sight which has come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day. [33] But thou *art* righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned. [34] And our kings, and our princes, and our priests, and our fathers, have not performed thy law, and have not given heed to thy commandments, and *have not kept* thy testimonies which thou didst testify to them. [35] And they did not serve thee in thy kingdom, and in thy great goodness which thou gavest to them, and in the large and fat land which thou didst furnish before them, and they turned not from their evil devices. [36] Behold, we are servants this day, and *as for* the land which thou gavest to our fathers to eat the fruit of it and the good things of it, behold, we are servants upon it: [37] and its produce *is* abundant for the kings whom thou didst appoint over us because of our sins; and they have dominion over our bodies, and over our cattle, as it pleases them, and we are in great affliction.

[38] And in regard to all these circumstances we make a covenant, and write *it*, and our princes, our Levites, *and* our priests, set their seal to *it*.

Chapter 10

[1] And over them that sealed were Neemias the Artasastha, son of Achalia, and Zedekias, [2] the son of Araea, and Azaria, and Jeremia, [3] Phasur, Amaria, Melchia, [4] Attus, Sebani, Maluch, [5] Iram, Meramoth, Abdia, [6] Daniel, Gannathon, Baruch, [7] Mesulam, Abia, Miamin, [8] Maazia, Belgai, Samaia; these *were* priests.

[9] And the Levites; Jesus the son of Azania, Banaiu of the sons of Enadad, Cadmiel [10] and his brethren, Sabania, Oduia, Calitan, Phelia, Anan, [11] Micha, Roob, Asebias, [12] Zacchor, Sarabia, Sebania, [13] Odum, the sons of Banuae.

[14] The heads of the people; Phoros, Phaath Moab, Elam, Zathuia, [15] the sons of Bani, Asgad, Bebai, [16] Adania, Bagoi, Hedin [17] Ater, Ezekia, Azur, [18] Oduia, Esam, Besi, [19] Ariph, Anathoth, Nobai, [20] Megaphes, Mesullam, Ezir, [21] Mesozebel, Saduc, Jeddua, [22] Phaltia, Anan, Anaea, [23] Osee, Anania, Asub, [24] Aloes, Phalai, Sobec, [25] Reum, Essabana, Maasia, [26] and Aia, Ænan, Enam, [27] Maluch, Eram, Baana.

[28] And the rest of the people, the priests, the Levites, the porters, the singers, the Nathinim, and every one who drew off from the nations of the land to the law of God, their wives, their sons, their daughters, every one who had knowledge and understanding, [29] were urgent with their brethren, and bound them under a curse, and entered into a curse, and into an oath, to walk in the law of God, which was given by the hand of Moses, the servant of God; to keep and to do all the commandments of the Lord, and his judgments, and his ordinances; [30] and that we will not, *they said,* give our daughters to the people of the land, nor will we take their daughters to our sons. [31] And *as for* the people of the land who bring wares and all *manner of* merchandise to sell on the sabbath-day, we *will* not buy of them on the sabbath or on the holy day: and we will leave the seventh year, and the exaction of every debt.

[32] And we will impose ordinances upon ourselves, to levy on ourselves the third part of a didrachm yearly for the service of the house of our God; [33] the shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, for the feast, and for the holy things, and the sin-offerings, to make atonement for Israel, and for the works of the house of our God.

[34] And we cast lots for the office of wood-bearing, *we* the priests, and the Levites, and the people, to bring *wood* into the house of our God,

according to the house of our families, at certain set times, year by year, to burn on the altar of the Lord our God, as it is written in the law: [35] and to bring the first-fruits of our land, and the first-fruits of the fruit of every tree, year by year, into the house of the Lord: [36] the first-born of our sons, and of our cattle, as it is written in the law, and the first-born of our herds and of our flocks, to bring to the house of our God, for the priests that minister in the house of our God. [37] And the first-fruits of our corn, and the fruit of every tree, of wine, and of oil, will we bring to the priests to the treasury of the house of God; and a tithe of our land to the Levites: for the Levites themselves shall receive tithes in all the cities of the land we cultivate. [38] And the priest the son of Aaron shall be with the Levites in the tithe of the Levite: and the Levites shall bring up the tenth part of *their* tithe to the house of our God, into the treasuries of the house of God. [39] For the children of Israel and the children of Levi shall bring into the treasuries the first-fruits of the corn, and wine, and oil; and there *are* the holy vessels, and the priests, and the ministers, and the porters, and the singers: and we will not forsake the house of our God.

Chapter 11

[1] And the chiefs of the people dwelt in Jerusalem: and the rest of the people cast lots, to bring one of *every* ten to dwell in Jerusalem the holy city, and nine parts in the *other* cities. [2] And the people blessed all the men that volunteered to dwell in Jerusalem.

[3] Now these *are* the chiefs of the province who dwelt in Jerusalem, and in the cities of Juda; *every* man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nathinim, and the children of the servants of Solomon.

[4] And there dwelt in Jerusalem *some* of the children of Juda, and of the children of Benjamin. Of the children of Juda; Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel, and *some* of the sons of Phares; [5] and Maasia son of Baruch, son of Chalaza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of Seloni. [6] All the sons of Phares who dwelt in Jerusalem *were* four hundred and sixty-eight men of might. [7] And these *were* the children of Benjamin; Selo son of Mesulam, son of Joad, son of Phadaia, son of Coleia, son of Maasias, son of Ethiel, son of Jesia. [8] And after him Gebe, Seli, nine hundred and twenty-eight. [9] And Joel son of Zechri *was* overseer over them: and Juda son of Asana was second in the city.

[10] Of the priests: both Jadia son of Joarib, and Jachin. [11] Saraia, son of Elchia, son of Mesulam, son of Sadduc, son of Marioth, son of Ætoth, was over the house of God. [12] And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jeroam, son of Phalalia, son of Amasi, son of Zacharia, son of Phassur, son of Melchia, [13] and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Esdriel, son of Mesarimith, son of Emmer, [14] and his brethren, mighty men of war, a hundred and twenty-eight: and *their* overseer *was* Badiel son of *one of the* great men.

[15] And of the Levites; Samaia, son of Esricam, [16] 17 Matthanias son of Micha, and Jobeb son of Samui, [18] two hundred and eighty-four.

[19] And the porters; Acub, Telamin, and their brethren, a hundred and seventy-two.

[20] 21 [22] And the overseer of the Levites *was* the son of Bani, son of Ozi, son of Asabia, the son of Micha. Of the sons of Asaph the singers *some were* over the house of God, [23] For so was the king's commandment concerning them.

[24] And Phathaia son of Baseza was in attendance on the king in every matter for the people, [25] and with regard to villages in their country district: and *some* of the children of Juda dwelt in Cariatharboc, [26] and in Jesu, [27] and in Bersabee: [28] 29 [30] And their villages *were* Lachis and her hands: and they pitched their tents in Bersabee. [31] And the children of Benjamin *dwelt* from Gabaa *to* Machmas. [32] 33 [34] 35 [36] And of the Levites there were divisions to Juda *and* to Benjamin.

Chapter 12

[1] Now these *are* the priests and the Levites that went up with Zorobabel the son of Salathiel and Jesus: Saraia, Jeremia, Esdra, [2] Amaria, Maluch, [3] Sechenia. [4] 5 [6] 7 These *were* the chiefs of the priests, and their brethren in the days of Jesus.

[8] And the Levites *were*, Jesus, Banui, Cadmiel, Sarabia, Jodae, Matthania: he *was* over the bands, [9] (8A) and his brethren *were appointed* to the daily courses. [10] And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib *begot* Jodae, [11] and Jodae begot Jonathan, and Jonathan begot Jadu. [12] And in the days of Joakim, his brethren the priests and the heads of families *were, belonging* to Saraia, Amaria; to Jeremia, Anania; [13] to Esdra, Mesulam; to Amaria, Joanan; [14] to Amaluch, Jonathan; to Sechenia, Joseph; [15] to Are, Mannas; to Marioth, Elcai; [16] to Adadai, Zacharia; to Ganathoth, Mesolam; [17] to Abia, Zechri; to Miamin, Maadai; to Pheleti, *one*; [18] to Balgas, Samue; to Semia, Jonathan; [19] to Joarib, Matthanai; to Edio, Ozi; [20] to Salai, Callai; to Amec, Abed; [21] to Elkia, Asabias; to Jedeiu, Nathanael.

[22] The Levites in the days of Eliasib, Joada, and Joa, and Joanan, and Idua, *were* recorded heads of families: also the priests, in the reign of Darius the Persian. [23] And the sons of Levi, heads of families, *were* written in the book of the chronicles, even to the days of Joanan son of Elisue. [24] And the heads of the Levites *were* Asabia, and Sarabia, and Jesu: and the sons of Cadmiel, and their brethren over against them, were to sing hymns of praise, according to the commandment of David the man of God, course by course.

[25] When I gathered the porters, [26] *it was* in the days of Joakim son of Jesus, son of Josedec, and in the days of Neemia: and Esdras the priest *was* scribe.

[27] And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem, to keep a feast of dedication and gladness with thanksgiving, and they sounded cymbals with songs, and *had* psalteries and harps. [28] And the sons of the singers were assembled both from the neighbourhood round about to Jerusalem, and from the villages, [29] and from the country: for the singers built themselves villages by Jerusalem. [30] And the priests and the Levites purified themselves, and they purified the people, and the porters, and the wall.

[31] And they brought up the princes of Juda on the wall, and they appointed two great *companies* for thanksgiving, and they passed on the right hand on the wall of the dung-gate. [32] And after them went Osaia, and half the princes of Juda, [33] and Azarias, and Esdras, and Mesollam, [34] and Juda, and Benjamin, and Samaias and Jeremia. [35] And *some* of the sons of the priest with trumpets, Zacharias son of Jonathan, son of Samaias, son of Matthania, son of Michaia, son of Zacchur, son of Asaph: [36] and his brethren, Samaia, and Oziel, Gelol, Jama, Aia, Nathanael, and Juda, Anani, to praise with the hymns of David the man of God; (37) and Esdras the scribe *was* before them, [37] at the gate, to praise before them, and they went up by the steps of the city of David, in the ascent of the wall, above the house of David, even to the water-gate [38] 39 of Ephraim, and to the fish-gate, and by the tower of Anameel, and as far as the sheep-gate. [40] 41 [42] And the singers were heard, and were numbered. [43] And in that day they offered great sacrifices, and rejoiced; for God had made them very joyful: and their wives and their children rejoiced: and the joy in Jerusalem was heard from afar off.

[44] And in that day they appointed men over the treasuries, for the treasures, the first-fruits, and the tithes, and *for* the chiefs of the cities who were assembled among them, *to furnish* portions for the priests and Levites: for *there was* joy in Juda over the priests and over the Levites that waited. [45] And they kept the charges of their God, and the charges of the purification, and *ordered* the singers and the porters, according to the commandments of David and his son Solomon. [46] For in the days of David Asaph was originally first of the singers, and *they sang* hymns and praise to God. [47] And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate: and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron.

Chapter 13

[1] In that day they read in the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the congregation of God for ever; [2] because they met not the children of Israel with bread and water, but hired Balaam against them to curse them: but our God turned the curse into a blessing. [3] And it came to pass, when they heard the law, that they were separated, *even* every alien in Israel.

[4] And before this time Eliasib the priest dwelt in the treasury of the house of our God, connected with Tobias; [5] and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense, and the vessels, and the tithe of the corn, and the wine, and the oil, the ordered portion of the Levites, and singers, and porters; and the first-fruits of the priests. [6] But in all this *time* I was not in Jerusalem; for in the thirty-second year of Arthasastha king of Babylon I came to the king, and after a certain time I made my request of the king; [7] and I came to Jerusalem, and I understood the mischief which Eliasib had done in the case of Tobias, in making for him a treasury in the court of the house of God.

[8] And it appeared very evil to me: so I cast forth all the furniture of the house of Tobias from the treasury. [9] And I gave orders, and they purified the treasuries: and I restored thither the vessels of the house of God, *and* the offerings, and the frankincense.

[10] And I understood that the portion of the Levites had not been given: and they had fled every one to his field, the Levites and the singers doing the work. [11] And I strove with the commanders, and said, Wherefore has the house of God been abandoned? and I assembled them, and set them in their place. [12] And all Juda brought a tithe of the wheat and the wine and the oil into the treasuries, [13] to the charge of Selemia the priest, and Sadoc the scribe, and Phadaea of the Levites: and next to them *was* Anan the son of Zacchur, son of Matthanias; for they were accounted faithful: *it was* their office to distribute to their brethren.

[14] Remember me, O God, in this, and let not my kindness be forgotten which I have wrought in *regard to* the house of the Lord God.

[15] In those days I saw in Juda *men* treading wine-presses on the sabbath, and carrying sheaves, and loading asses with both wine, and grapes, and figs, and every *kind of* burden, and bringing them into Jerusalem on the sabbath-day: [16] and I testified in the day of their sale.

Also their dwelt in it *men* bringing fish, and selling every *kind of* merchandise to the children of Juda and in Jerusalem on the sabbath. [17] And I strove with the free children of Juda, and said to them, What *is* this evil thing which ye do, and profane the sabbath-day? [18] Did not your fathers thus, and our God brought upon them and upon us and upon this city all these evils? and do ye bring additional wrath upon Israel by profaning the sabbath?

[19] And it came to pass, when the gates were set up in Jerusalem, before the sabbath, that I spoke, and they shut the gates; and I gave orders that they should not be opened till after the sabbath: and I set *some* of my servants at the gates, that none should bring *in* burdens on the sabbath-day. [20] So all *the merchants* lodged, and carried on traffic without Jerusalem once or twice. [21] Then I testified against them, and said to them, Why do ye lodge in front of the wall? if ye do so again, I will stretch out my hand upon you. From that time they came not on the sabbath. [22] and I told the Levites who were purifying themselves, and came and kept the gates, that they should sanctify the sabbath-day.

Remember me, O God, for these things, and spare me according to the abundance of thy mercy.

[23] And in those days I saw the Jews who had married women of Ashdod, of Ammon, *and* of Moab: [24] and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language. [25] And I strove with them and cursed them; and I smote some of them, and plucked off their hair, and made them swear by God, *saying,* Ye shall not give your daughters to their sons, and ye shall not take of their daughters to your sons. [26] Did not Solomon king of Israel sin thus? though there was no king like him among many nations, and he was beloved of God, and God made him king over all Israel; yet strange women turned him aside. [27] So we will not hearken to you to do all this evil, to break covenant with our God, — to marry strange wives.

[28] and Elisub the high priest, *one* of the sons of Joada, *being* son-in-law of Sanaballat the Uranite, I chased him away from me. [29] Remember them, O God, for their *false* connection with the priesthood, and *the breaking* the covenant of the priesthood, and *for defiling* the Levites.

[30] So I purged them from all foreign connection, and established courses for the priests and the Levites, *every* man according to his work. [31] And the offering of the wood-bearers *was* at certain set times, and in the *times of the* first-fruits. Remember me, O our God, for good.

Tobit

Chapter 1

[1] The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali; [2] Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser. [3] I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. [4] And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

[5] Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. [6] But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. [7] The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: [8] And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

[9] Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. [10] And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. [11] But I kept myself from eating; [12] Because I remembered God with all my heart. [13] And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

[14] And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver. [15] Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

[16] And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, [17] And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. [18] And if the king Sennacherib had slain any, when he was come,

and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

[19] And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. [20] Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. [21] And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

[22] And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

Chapter 2

[1] Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat. [2] And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

[3] But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. [4] Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun. [5] Then I returned, and washed myself, and ate my meat in heaviness, [6] Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. [7] Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. [8] But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

[9] The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered: [10] And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

[11] And my wife Anna did take women's works to do. [12] And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid. [13] And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

[14] But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

Chapter 3

[1] Then I being grieved did weep, and in my sorrow prayed, saying, [2] O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. [3] Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee: [4] For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

[5] And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee. [6] Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

[7] It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids; [8] Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them. [9] Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter. [10] When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

[11] Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever. [12] And now, O Lord, I set I mine eyes and my face toward thee, [13] And say, Take me out of the earth, that I may hear no more the reproach. [14] Thou knowest, Lord, that I am pure from all sin with man, [15] And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir,

neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

[16] So the prayers of them both were heard before the majesty of the great God. [17] And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

Chapter 4

[1] In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, [2] And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

[3] And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. [4] Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

[5] My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. [6] For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. [7] Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. [8] If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little: [9] For thou layest up a good treasure for thyself against the day of necessity. [10] Because that alms do deliver from death, and suffereth not to come into darkness. [11] For alms is a good gift unto all that give it in the sight of the most High.

[12] Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

[13] Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine. [14] Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation. [15] Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

[16] Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms. [17] Pour out thy bread on the burial of the just, but give nothing to the wicked. [18] Ask counsel of all that are wise, and despise not any counsel that is profitable.

[19] Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

[20] And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media. [21] And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Chapter 5

[1] Tobias then answered and said, Father, I will do all things which thou hast commanded me: [2] But how can I receive the money, seeing I know him not? [3] Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

[4] Therefore when he went to seek a man, he found Raphael that was an angel. [5] But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well? [6] To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

[7] Then Tobias said unto him, Tarry for me, till I tell my father. [8] Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee. [9] So he called him, and he came in, and they saluted one another.

[10] Then Tobit said unto him, Brother, shew me of what tribe and family thou art. [11] To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

[12] Then he said, I am Azarias, the son of Ananias the great, and of thy brethren. [13] Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. [14] But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son? [15] Yea, moreover, if ye return safe, I will add something to thy wages.

[16] So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things far the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man’s dog with them.

[17] But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? [18] Be not greedy to add money to money: but let it be as refuse in respect of our child. [19] For that which the Lord hath given us to live with doth suffice us. [20] Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. [21] For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. [22] Then she made an end of weeping.

Chapter 6

[1] And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. [2] And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. [3] Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. [4] To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. [5] So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

[6] Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish? [7] And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. [8] As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

[9] And when they were come near to Rages, [10] The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. [11] For to thee doth the right of her appertain, seeing thou only art of her kindred. [12] And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

[13] Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber. [14] And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father’s and my mother’s life because of me to the grave with sorrow: for they have no other son to bury them.

[15] Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this

same night shall she be given thee in marriage. [16] And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: [17] And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

Chapter 7

[1] And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house. [2] Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

[3] And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve. [4] Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? [5] And they said, He is both alive, and in good health: and Tobias said, He is my father. [6] Then Raguel leaped up, and kissed him, and wept, [7] And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

[8] And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

[9] So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: [10] For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. [11] I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. [12] Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

[13] Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; [14] And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it. [15] Then they began to eat.

[16] After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither. [17] Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, [18] Be of good

comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

Chapter 8

[1] And when they had supped, they brought Tobias in unto her. [2] And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. [3] The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

[4] And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. [5] Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. [6] Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. [7] And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together. [8] And she said with him, Amen.

[9] So they slept both that night. And Raguel arose, and went and made a grave, [10] Saying, I fear lest he also be dead. [11] But when Raguel was come into his house, [12] He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it. [13] So the maid opened the door, and went in, and found them both asleep, [14] And came forth, and told them that he was alive.

[15] Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever. [16] Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. [17] Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy. [18] Then Raguel bade his servants to fill the grave.

[19] And he kept the wedding feast fourteen days. [20] For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; [21] And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Chapter 9

[1] Then Tobias called Raphael, and said unto him, [2] Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding. [3] For Raguel hath sworn that I shall not depart. [4] But my father counteth the days; and if I tarry long, he will be very sorry. [5] So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

[6] And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Chapter 10

[1] Now Tobit his father counted every day: and when the days of the journey were expired, and they came not, [2] Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money? [3] Therefore he was very sorry. [4] Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said, [5] Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

[6] To whom Tobit said, Hold thy peace, take no care, for he is safe. [7] But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [8] Let me go, for my father and my mother look no more to see me. [9] But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee. [10] But Tobias said, No; but let me go to my father.

[11] Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money: [12] And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children. [13] And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

Chapter 11

[1] After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve. [2] Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father: [3] Let us haste before thy wife, and prepare the house. [4] And take in thine hand the gall of the fish. So they went their way, and the dog went after them. [5] Now Anna sat looking about toward the way for her son. [6] And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

[7] Then said Raphael, I know, Tobias, that thy father will open his eyes. [8] Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

[9] Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. [10] Tobit also went forth toward the door, and stumbled: but his son ran unto him, [11] And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father. [12] And when his eyes began to smart, he rubbed them; [13] And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

[14] And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels: [15] For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

[16] Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight. [17] But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve. [18] And Achiacharus, and Nasbas his brother's son, came: [19] And Tobias' wedding was kept seven days with great joy.

Chapter 12

[1] Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. [2] And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought: [3] For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee. [4] Then the old man said, It is due unto him. [5] So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety. [6] Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. [7] It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. [8] Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: [9] For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: [10] But they that sin are enemies to their own life.

[11] Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God. [12] Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. [13] And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. [14] And now God hath sent me to heal thee and Sara thy daughter in law. [15] I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

[16] Then they were both troubled, and fell upon their faces: for they feared. [17] But he said unto them, Fear not, for it shall go well with you; praise God therefore. [18] For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever. [19] All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. [20] Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. [21] And when they

arose, they saw him no more. [22] Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Chapter 13

[1] Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever, and blessed be his kingdom. [2] For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. [3] Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. [4] There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. [5] And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

[6] If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

[7] I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. [8] Let all men speak, and let all praise him for his righteousness.

[9] O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. [10] Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

[11] Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. [12] Cursed are all they which hate thee, and blessed shall all be which love thee for ever. [13] Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just. [14] O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

[15] Let my soul bless God the great King. [16] For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold. [17] And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. [18] And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

Chapter 14

[1] So Tobit made an end of praising God. [2] And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

[3] And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. [4] Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; [5] And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

[6] And all nations shall turn, and fear the Lord God truly, and shall bury their idols. [7] So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

[8] And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. [9] But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. [10] And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

[11] Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably. [12] And when Anna his mother was dead, he buried her with his father.

But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, [13] Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. [14] And he died at Ecbatane in Media, being an hundred and seven and twenty years old. [15] But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

Judith

Chapter 1

[1] In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, [2] And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: [3] And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits: [4] And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

[5] Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. [6] And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

[7] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, [8] And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, [9] And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, [10] Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

[11] But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. [12] Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

[13] Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, [14] And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. [15] He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

[16] So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

Chapter 2

[1] And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth. [2] So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. [3] Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

[4] And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him. [5] Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. [6] And thou shalt go against all the west country, because they disobeyed my commandment. [7] And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: [8] So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow: [9] And I will lead them captives to the utmost parts of all the earth. [10] Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

[11] But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. [12] For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. [13] And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

[14] Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; [15] And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; [16] And he ranged them, as a great army is ordered for the war. [17] And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without

number for their provision: [18] And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

[19] Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen. [20] A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number. [21] And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. [22] Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country; [23] And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

[24] Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

[25] And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

[26] He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

[27] Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

[28] Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Chapter 3

[1] So they sent ambassadors unto him to treat of peace, saying, [2] Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. [3] Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee. [4] Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

[5] So the men came to Holofernes, and declared unto him after this manner. [6] Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. [7] So they and all the country round about received them with garlands, with dances, and with timbrels. [8] Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

[9] Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. [10] And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Chapter 4

[1] Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. [2] Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: [3] For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. [4] Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: [5] And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

[6] Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, [7] Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most. [8] And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

[9] Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls: [10] Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

[11] Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar, [12] And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

[13] So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the

sanctuary of the Lord Almighty.

[14] And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people, [15] And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

Chapter 15

[1] Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries: [2] Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast, [3] And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army; [4] And why have they determined not to come and meet me, more than all the inhabitants of the west.

[5] Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. [6] This people are descended of the Chaldeans: [7] And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. [8] For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. [9] Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. [10] But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. [11] Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

[12] Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. [13] And God dried the Red sea before them, [14] And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

[15] So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed

all the hill country. [16] And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

[17] And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. [18] But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

[19] But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. [20] Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. [21] But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

[22] And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. [23] For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

[24] Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

Chapter 6

[1] And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations, [2] And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor? [3] He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. [4] For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

[5] And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. [6] And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. [7] Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: [8] And thou shalt not perish, till thou be destroyed with them. [9] And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

[10] Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. [11] So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. [12] And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. [13] Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

[14] But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city: [15] Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

[16] And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. [17] And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

[18] Then the people fell down and worshipped God, and cried unto God. saying, [19] O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

[20] Then they comforted Achior, and praised him greatly. [21] And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

Chapter 7

[1] The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. [2] Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. [3] And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

[4] Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. [5] Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. [6] But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, [7] And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

[8] Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, [9] Let our lord now hear a word, that there be not an overthrow in thine army. [10] For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

[11] Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. [12] Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: [13] For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. [14] So they and their wives and their children shall be consumed with fire, and

before the sword come against them, they shall be overthrown in the streets where they dwell. [15] Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

[16] And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. [17] So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

[18] Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

[19] Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. [20] Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia. [21] And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. [22] Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

[23] Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, [24] God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. [25] For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

[26] Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. [27] For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. [28] We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our

fathers, that he do not according as we have said this day. [29] Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

[30] Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. [31] And if these days pass, and there come no help unto us, I will do according to your word. [32] And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Chapter 8

[1] Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

[2] And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. [3] For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

[4] So Judith was a widow in her house three years and four months. [5] And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow's apparel. [6] And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel. [7] She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them. [8] And there was none that gave her an ill word; ar she feared God greatly.

[9] Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; [10] Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. [11] And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. [12] And now who are ye that have tempted God this day, and stand instead of God among the children of men?

[13] And now try the Lord Almighty, but ye shall never know any thing. [14] For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his

purpose? Nay, my brethren, provoke not the Lord our God to anger. [15] For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

[16] Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. [17] Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

[18] For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime. [19] For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. [20] But we know none other god, therefore we trust that he will not dispise us, nor any of our nation.

[21] For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. [22] And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. [23] For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

[24] Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

[25] Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. [26] Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. [27] For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

[28] Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. [29] For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. [30] But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. [31] Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

[32] Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. [33] Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. [34] But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

[35] Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. [36] So they returned from the tent, and went to their wards.

Chapter 9

[1] Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said, [2] O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: [3] Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; [4] And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

[5] For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. [6] Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

[7] For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. [8] Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

[9] Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. [10] Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. [11] For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

[12] I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer: [13] And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

[14] And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

Chapter 10

[1] Now after that she had ceased to cry unto the God of Israel, and bad made an end of all these words. [2] She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days, [3] And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. [4] And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[5] Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. [6] Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

[7] And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her. [8] The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[9] And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

[10] And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. [11] Thus they went straight forth in the valley: and the first watch of the Assyrians met her, [12] And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: [13] And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

[14] Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, [15] Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. [16] And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

[17] Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. [18] Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. [19] And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth. [20] And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

[21] Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. [22] So they shewed him of her; and he came out before his tent with silver lamps going before him. [23] And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Chapter 11

[1] Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. [2] Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. [3] But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: [4] For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

[5] Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. [6] And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

[7] As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. [8] For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

[9] Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. [10] Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

[11] And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done: [12] For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws: [13] And are resolved to spend the firstfruits of the the tenths of wine and oil, which they had

sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. [14] For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. [15] Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

[16] Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. [17] For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: [18] And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. [19] And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

[20] Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, [21] There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. [22] Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord. [23] And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

Chapter 12

[1] Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

[2] And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. [3] Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

[4] Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

[5] Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, [6] And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

[7] Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. [8] And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. [9] So she came in clean, and remained in the tent, until she did eat her meat at evening.

[10] And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. [11] Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. [12] For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

[13] Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

[14] Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. [15] So she arose, and decked herself with her apparel and all her woman’s attire, and her maid went and laid

soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

[16] Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

[17] Then said Holofernes unto her, Drink now, and be merry with us. [18] So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. [19] Then she took and ate and drank before him what her maid had prepared.

[20] And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

Chapter 13

[1] Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. [2] And Judith was left along in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

[3] Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

[4] So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. [5] For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

[6] Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, [7] And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

[8] And she smote twice upon his neck with all her might, and she took away his head from him. [9] And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; [10] And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

[11] Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

[12] Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. [13] And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

[14] Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of

Israel, but hath destroyed our enemies by mine hands this night. [15] So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. [16] As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

[17] Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. [18] Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. [19] For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. [20] And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

Chapter 14

[1] Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

[2] And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. [3] Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. [4] So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go. [5] But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

[6] Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

[7] But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished. [8] Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. [9] And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

[10] And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

[11] And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

[12] But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

[13] So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been

bold to come down against us to battle, that they may be utterly destroyed.

[14] Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith. [15] But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him. [16] Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

[17] After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried, [18] These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head. [19] When the captains of the Assyrians' army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

Chapter 15

[1] And when they that were in the tents heard, they were astonished at the thing that was done. [2] And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country. [3] They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

[4] Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them. [5] Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

[6] And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched. [7] And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

[8] Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her. [9] And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation: [10] Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

[11] And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

[12] Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. [13] And they put a

garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

Chapter 16

[1] Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

[2] And Judith said,

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name. [3] For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me. [4] Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. [5] He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

[6] But the Almighty Lord hath disappointed them by the hand of a woman. [7] For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. [8] For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. [9] Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

[10] The Persians quaked at her boldness, and the Medes were daunted at her hardiness. [11] Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. [12] The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

[13] I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. [14] Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. [15] For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. [16] For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

[17] Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

[18] Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

[19] Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

[20] So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

[21] After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. [22] And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

[23] But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. [24] And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. [25] And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Esther

Chapter 1

In the second year of the reign of Artaxerxes the great king, on the first *day* of Nisan, Mardochaeus the *son* of Jarius, the *son* of Semeias, the *son* of Cisaus, of the tribe of Benjamine, a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. Now he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jachonias the king of Judea.

And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice, and by their voice every nation was prepared for battle, even to fight against the nation of the just. And, behold, a day of darkness and blackness, tribulation and anguish, affection and tumult upon the earth. And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God: and from their cry there came as it were a great river from a little fountain , *even* much water. And light and the sun arose, and the lowly were exalted, and devoured the honorable.

And Mardochaeus who had seen this vision and what God desired to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night. And Mardochaeus rested quiet in the palace with Gabatha and Tharrha the king's two chamberlains, eunuchs who guarded the palace. And he heard their reasoning and searched out their plans, and learnt that they were preparing to lay hands on king Artaxerxes: and he informed the king concerning them. And the king examined the two chamberlains, and they confessed, and were executed. And the king wrote these things for a memorial: also Mardochaeus wrote concerning these matters. And the king commanded Mardochaeus to attend in the palace, and gave gifts for this service. And Aman the son of Amadathes the Bugean was honourable in the sight of the king, and he endeavored to hurt Mardochaeus and his people, because of the two chamberlains of the king.

[1] And it came to pass after these things in the days of Artaxerxes, — (this Artaxerxes ruled over a hundred and twenty-seven provinces from India) — [2] in those days, when king Artaxerxes was on the throne in the city of Susa, [3] in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

[4] And after this, after he had shewn to them the wealth of his kingdom, and the abundant glory of his wealth during a hundred and eighty days, [5] when, *I say*, the days of the marriage feast were completed, the king made a banquet to the nations who were present in the city six days, in the court of the king's house, [6] *which was* adorned with *hangings* of fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs, on pillars of Parian marble and stone: *there were* golden and silver couches on a pavement of emerald stone, and of pearl, and of Parian stone, and open-worked coverings variously flowered, *having* roses worked round about; [7] gold and silver cups, and a small cup of carbuncle set out of the value of thirty thousand talents, abundant and sweet wine, which the king himself drank. [8] And this banquet was not according to the appointed law; but so the king would have it: and he charged the stewards to perform his will and that of the company. [9] Also Astin the queen made a banquet for the women in the palace where king Artaxerxes *dwelt*.

[10] Now on the seventh day the king, being merry, told Aman, and Bazan, and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba, the seven chamberlains, servants of king Artaxerxes, [11] to bring in the queen to him, to enthrone her, and crown her with the diadem, and to shew her to the princes, and her beauty to the nations: for she was beautiful. [12] But queen Astin hearkened not to him to come with the chamberlains: so the king was grieved and angered.

[13] And he said to his friends, Thus hast Astin spoken: pronounce therefore upon this *case* law and judgment. [14] So Arkesaeus, and Sarsathaeus, and Malisear, the princes of the Persians and Medes, who were near the king, who sat chief *in rank* by the king, drew near to him, [15] and reported to him according to the laws how it was proper to do to queen Astin, because she had not done the things commanded of the king by the chamberlains.

[16] And Muchaeus said to the king and to the princes, Queen Astin has not wronged the king only, but also all the king's rulers and princes: [17] for he has told them the words of the queen, and how she disobeyed the king. As then, *said he*, she refused *to obey* king Artaxerxes, [18] so this day shall the other ladies of the chiefs of the Persians and Medes, having heard what she said to the king, dare in the same way to dishonour their husbands. [19] If then it seem good to the king, let him make a royal decree, and let it be written according to the laws of the Medes and Persians, and let him not alter *it*: and let not the queen come in to him any more; and let the king give her royalty to a woman better

than she. [20] And let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honour to their husbands, from the poor even to the rich.

[21] And the saying pleased the king and the princes; and the king did as Muchaeus had said, [22] and sent into all his kingdom through the several provinces, according to their language, in order that men might be feared in their own houses.

Chapter 2

[1] And after this the king's anger was pacified, and he no more mentioned Astin, bearing in mind what she had said, and how he had condemned her. [2] Then the servants of the king said, Let there be sought for the king chaste *and* beautiful young virgins. [3] And let the king appoint local governors in all the provinces of his kingdom, and let them select fair *and* chaste young damsels *and bring them* to the city Susa, into the women's apartment, and let them be consigned to the king's chamberlain, the keeper of the women; and let things for purification and other attendance be given *to them*. [4] And let the woman who shall please the king be queen instead of Astin. And the thing pleased the king; and he did so.

[5] Now there was a Jew in the city Susa, and his name was Mardochaeus, the *son* of Jairus, *the son* of Semeias, *the son* of Cisaeus, of the tribe of Benjamin; [6] who had been brought a prisoner from Jerusalem, which Nabuchodonosor king of Babylon had carried into captivity. [7] And he had a foster child, daughter of Aminadab his father's brother, and her name *was* Esther; and when her parents were dead, he brought her up for a wife for himself: and the damsel was beautiful.

[8] And because the king's ordinance was published, many damsels were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women. [9] And the damsel pleased him, and she found favour in his sight; and he hasted to give her the things for purification, and her portion, and the seven maidens appointed her out of the palace: and he treated her and her maidens well in the women's apartment. [10] But Esther discovered not her family nor her kindred: for Mardochaeus had charged her not to tell.

[11] But Mardochaeus used to walk every day by the women's court, to see what would become of Esther. [12] Now this was the time for a virgin to go into the king, when she should have fulfilled twelve months; for so are the days of purification fulfilled, six months while they are anointing themselves with oil of myrrh, and six months with spices and women's purifications. [13] And then *the damsel* goes in to the king; and *the officer* to whomsoever he shall give the command, will bring her to come in with him from the women's apartment to the king's chamber. [14] She enters in the evening, and in the morning she departs to the second women's apartment, where Gai the king's chamberlain *is* keeper of the

women: and she goes not in to the king again, unless she should be called by name.

[15] And when the time. was fulfilled for Esther the daughter of Aminadab the brother of Mardochaeus' father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Esther found grace in the sight of all that looked upon her. [16] So Esther went in to king Artaxerxes in the twelfth month, which is Adar, in the seventh year of his reign. [17] And the king loved Esther, and she found favour beyond all the *other* virgins: and he put on her the queen's crown. [18] And the king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Esther; and he made a release to those who were under his dominion. [19] But Mardochaeus served in the palace. [20] Now Esther had not discovered her kindred; for so Mardochaeus commanded her, to fear God, and perform his commandments, as when she was with him: and Esther changed not her manner of life.

[21] And two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mardochaeus was promoted; and they sought to kill king Artaxerxes. [22] And the matter was discovered to Mardochaeus, and he made it known to Esther, and she declared to the king the matter of the conspiracy. [23] And the king examined the two chamberlains, and hanged them: and the king gave orders to make a note for a memorial in the royal records of the good offices of Mardochaeus, as a commendation.

Chapter 3

[1] And after this king Artaxerxes highly honoured Aman *son* of Amadathes, the Bugaean, and exalted him, and set his seat above all his friends. [2] And all in the palace did him obeisance, for so the king had given orders to do: but Mardochaeus did not do him obeisance. [3] And they in the king's palace said to Mardochaeus, Mardochaeus, why dost thou transgress the commands of the king?

[4] *Thus* they spoke daily to him, but he hearkened not unto them; so they represented to Aman that Mardochaeus resisted the commands of the king: and Mardochaeus had shewn to them that he was a Jew. [5] And when Aman understood that Mardochaeus did not obeisance to him, he was greatly enraged, [6] and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

[7] And he made a decree in the twelfth year of the reign of Artaxerxes, and cast lots daily and monthly, to slay in one day the race of Mardochaeus: and the lot fell on the fourteenth *day* of the month which is Adar. [8] And he spoke to king Artaxerxes, saying, There is a nation scattered among the nations in all thy kingdom, and their laws differ from *those of* all the *other* nations; and they disobey the laws of the king; and it is not expedient for the king to let them alone. [9] If it seem good to the king, let him make a decree to destroy them: and I will remit into the king's treasury ten thousand talents of silver. [10] And the king took off his ring, and gave it into the hands of Aman, to seal the decrees against the Jews. [11] And the king said to Aman, Keep the silver, and treat the nation as thou wilt.

[12] So the king's recorders were called in the first month, on the thirteenth *day*, and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their *several* languages, in the name of king Artaxerxes. [13] And *the message* was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar, and to plunder their goods.

And the following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under *him*. Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but

ever conducting *myself* with great moderation and gentleness) to make the lives of *my* subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to *its* utmost limits, and to restore the peace desired by all men. But when I had enquired of my counsellors how this should be brought to pass. Aman, who excels in soundness of judgment among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom, informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their law to every *other* nation, and continually neglecting the commands of the king, so that the united government blamelessly administered by us is not quietly established. Having then conceived that this nation *alone of all others* is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy; we signified to you in the letter written by Aman, who is set over *the public* affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year; that the people aforetime and now ill-disposed *to us* having been violently consigned to death in one day, may hereafter secure to us continually a well constituted and quiet *state of affairs.*

[14] And the copies of the letters were published in every province; and an order was given to all the nations to be ready against that day. [15] And the business was hastened, and *that* at Susa: and the king and Aman began to drink; but the city was troubled.

Chapter 4

[1] But Mardochaeus having perceived what was done, rent his garments, and put on sackcloth, and sprinkled dust upon himself; and having rushed forth through the open street of the city, he cried with a loud voice, A nation that has done no wrong is going to be destroyed. [2] And he came to the king's gate, and stood; for it was not lawful for him to enter into the palace, wearing sackcloth and ashes. [3] And in every province where the letters were published, *there was* crying and lamentation and great mourning on the part of the Jews: they spread for themselves sackcloth and ashes.

[4] And the queen's maids and chamberlains went in and told her: and when she had heard what was done, she was disturbed; and she sent to clothe Mardochaeus, and take away his sackcloth; but he consented not. [5] So Esther called for her chamberlain Achrathaeus, who waited upon her; and she sent to learn the truth from Mardochaeus. [6] 7 And Mardochaeus shewed him what was done, and the promise which Aman had made the king of ten thousand talents *to be paid* into the treasury, that he might destroy the Jews. [8] And he gave him the copy *of the writing* that was published in Susa concerning their destruction, to shew to Esther; and told him to charge her to go in and intreat the king, and to beg him for the people, remembering, *said he*, the days of thy low estate, how thou wert nursed by my hand: because Aman who holds the next place to the king has spoken against us for death. Do thou call upon the Lord, and speak to the king concerning us, to deliver us from death.

[9] So Achrathaeus went in and told her all these words. [10] And Esther said to Achrathaeus, Go to Mardochaeus, and say, [11] All the nations of the empire know, that whoever, man or woman, shall go in to the king into the inner court uncalled, that person cannot live: only to whomsoever the king shall stretch out *his* golden sceptre, he shall live: and I have not been called to go into the king, for these thirty days. [12] And Achrathaeus reported to Mardochaeus all the words of Esther.

[13] Then Mardochaeus said to Achrathaeus, Go, and say to her, Esther, say not to thyself that thou alone wilt escape in the kingdom, more than all the *other* Jews. [14] For if thou shalt refuse to hearken on this occasion, help and protection will be to the Jews from another quarter; but thou and thy father's house will perish: and who knows, if thou hast been made queen for this *very* occasion? [15] And Esther sent the *man* that came to her to Mardochaeus, saying, [16] Go and assemble

the Jews that are in Susa, and fast ye for me, and eat not and drink not for three days, night and day: and I also and my maidens will fast; and then I will go in to the king contrary to the law, even if I must die. [17] So Mardochaeus went and did all that Esther commanded him.

[And he besought the Lord, making mention of all the works of the Lord; and he said, Lord God, king ruling over all, for all things are in thy power, and there is no one that shall oppose thee, in thy purpose to save Israel. - For thou hast made the heaven and the earth and every wonderful thing in the *world* under heaven. And thou art Lord of all, and there is no one who shall resist thee Lord. Thou knowest all things: thou knowest, Lord, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel. But I have done this, that I might not set the glory of man above the glory of God: and I will not worship any one except thee, my Lord, and I will not do these things in haughtiness. And now, O Lord God, the King, the God of Abraam, spare thy people, for *our enemies* are looking upon us to *our* destruction, and they have desired to destroy thine ancient inheritance. Do not overlook thy peculiar people, whom thou hast redeemed for thyself out of the land of Egypt. Hearken to my prayer, and be propitious to thine inheritance, and turn our mourning into gladness, that we may live and sing praise to thy name, O Lord; and do not utterly destroy the mouth of them that praise thee, O Lord.

And all Israel cried with *all* their might, for death *was* before their eyes. And queen Esther betook herself for refuge to the Lord, being taken *as it were* in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung, and she greatly brought down her body, and she filled every place of her glad adorning with the *torn* curls of her hair.

And she besought the Lord God of Israel, and said, O my Lord, thou alone art our king: help me *who am* destitute, and have no helper but thee, for my danger *is* near at hand. I have heard from my birth, in the tribe of my kindred that thou, Lord, tookest Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for them all that thou hast said. And now we have sinned before thee, and thou hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord. But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, *in order* to abolish the decree

of thy mouth, and utterly to destroy thine inheritances, and to stop the mouth of them that praise thee, and to extinguish the glory of thine house and thine alter, and to open the mouth of the Gentiles to *speak* the praises of vanities, and *in order* that a mortal king should be admired for ever.

O Lord, do not resign thy scepter to them that are not, and let them not laugh at our fall, but turn their counsel, against themselves, and make an example of him who has begun *to injure* us. Remember *us*, O Lord, manifest thyself in the time of our affliction, and encourage me, O King of gods, and ruler of all dominion. Put harmonious speech into my mouth before the lion, and turn his heart to hate him that fights against us, to the utter destruction of him that consent with him. But deliver us by thine hand, and help me *who am* destitute, and have none but the, O Lord. Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the uncircumcised, and of every stranger. Thou knowest my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquility. And thy handmaid has not eaten *at* the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations. Neither has thy handmaid rejoiced since the day of my promotion until now, except in thee, O Lord God of Abraam. O god, who has power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

Chapter 5

[1] And it came to pass on the third day, when she had ceased praying, that she put off her mean dress, and put on her glorious apparel. And being splendidly arrayed, *and* having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train. And she *was* blooming in the perfection of her beauty; and her face *was* cheerful, and *it were* benevolent, but her heart *was* straitened for fear. And having passed through all the doors, she stood before the king: and he was sitting upon his royal throne, and he had put on all his glorious apparel, *covered* all over with gold and precious stones, and was very terrible. And having raised his face resplendent with glory, he looked with intense anger: and the queen fell, and changed her colour as she fainted; and she bowed herself upon the head of the maid that went before *her*. But God changed the spirit of the king gentleness, and in intense feeling he sprang from off his throne, and took her into his arms, until she recovered: and he comforted her with peaceable words, and said to her, What is *the matter*, Esther? I *am* thy brother; be of good cheer, thou shalt not die, for our command is openly declared *to thee*, Draw nigh.

[2] And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, Speak to me. And she said to him, I saw thee, *my* lord, as an angel of God, and my heart was troubled for fear of thy glory; for thou, *my* lord, art to be wondered at, and thy face *is* full of grace. And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her. [3] And the king said, What wilt thou, Esther? and what is thy request? *ask* even to the half of my kingdom, and it shall be thine. [4] And Esther said, To-day is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day. [5] And the king said, Hasten Aman hither, that we may perform the word of Esther. So they both come to the feast of which Esther had spoken.

[6] And at the banquet the king said to Esther, What is *thy request*, queen Esther? *speak*, and thou shalt have all that thou requirest. [7] And she said, My request and my petition *are*: [8] if I have found favour in the sight of the king, let the king and Aman come again to-morrow to the feast which I shall prepare for them, and to-morrow I will do the same.

[9] So Aman went out from the king very glad *and* merry: but when Aman saw Mardochaeus the Jew in the court, he was greatly enraged. [10]

And having gone into his own house, he called his friends, and his wife Zosara. [11] And he shewed them his wealth, and the glory with which the king had invested him, and how he had caused him to take precedence and bear chief rule in the kingdom. [12] And Aman said, The queen has called no one to the feast with the king but me, and I am invited to-morrow. [13] But these things please me not, while I see Mardochaeus the Jew in the court. [14] And Zosara his wife and his friends said to him, Let there be a gallows made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mardochaeus be hanged on the gallows: but do thou go in to the feast with the king, and be merry. And the saying pleased Aman, and the gallows was prepared.

Chapter 6

[1] But the Lord removed sleep from the king that night: and he told his servant to bring in the books, the registers of daily events, to read to him. [2] And he found the records written concerning Mardochaeus, how he had told the king concerning the two chamberlains of the king, when they were keeping guard, and sought to lay hands on Artaxerxes.

[3] And the king said, What honour or favour have we done to Mardochaeus? And the king's servants said, Thou hast not done anything to him. [4] And while the king was enquiring about the kindness of Mardochaeus, behold, Aman *was* in the court. And the king said, Who *is* in the court? Now Aman was come in to speak to the king, that he should hang Mardochaeus on the gallows, which he had prepared. [5] And the king's servants said, Behold, Aman stands in the court. And the king said, Call him.

[6] And the king said to Aman, What shall I do to the man whom I wish to honour? And Aman said within himself, Whom would the king honour but myself? [7] and he said to the king, As for the man whom the king wishes to honour, [8] let the king's servants bring the robe of fine linen which the king puts on, and the horse on which the king rides, [9] and let him give *it* to one of the king's noble friends, and let him array the man whom the king loves; and let him mount him on the horse, and proclaim through the street of the city, saying, Thus shall it be *done* to every man whom the king honours. [10] Then the king said to Aman, Thou hast well said: so do to Mardochaeus the Jew, who waits in the palace, and let not a word of what thou hast spoken be neglected.

[11] So Aman took the robe and the horse, and arrayed Mardochaeus, and mounted him on the horse, and went through the street of the city, and proclaimed, saying, Thus shall it be to every man whom the king wishes to honour.

[12] And Mardochaeus returned to the palace: but Aman went home mourning, and having his head covered. [13] And Aman related the events that had befallen him to Zosara his wife, and to *his* friends: and his friends and his wife said to him, If Mardochaeus *be* of the race of the Jews, *and* thou hast begun to be humbled before him, thou wilt assuredly fall, and thou wilt not be able to withstand him, for the living God *is* with him. [14] While they were yet speaking, the chamberlains arrived, to hasten Aman to the banquet which Esther had prepared.

Chapter 7

[1] So the king and Aman went in to drink with the queen. [2] And the king said to Esther at the banquet on the second day, What is it, queen Esther? and what *is* thy request, and what *is* thy petition? and it shall be *done* for thee, to the half of my kingdom. [3] And she answered and said, If I have found favour in the sight of the king, let *my* life be granted to my petition, and my people to my request. [4] For both I and my people are sold for destruction, and pillage, and slavery; *both* we and our children for bondmen and bondwomen: and I consented not to it, for the slanderer *is* not worthy of the king's palace. [5] And the king said, Who *is* this that has dared to do this thing? [6] And Esther said, the adversary *is* Aman, this wicked man. Then Aman was troubled before the king and the queen.

[7] And the king rose up from the banquet to go into the garden: and Aman began to intreat the queen; for he saw that he was in an evil case.

[8] And the king returned from the garden; and Aman had fallen upon the bed, intreating the queen. And the king said, Wilt thou even force *my* wife in my house? And when Aman heard it, he changed countenance. [9] And Bugathan, one of the chamberlains, said to the king, Behold, Aman has also prepared a gallows for Mardochaeus, who spoke concerning the king, and a gallows of fifty cubits high has been set up in the premises of Aman. And the king said, Let him be hanged thereon. [10] So Aman was hanged on the gallows that had been prepared for Mardochaeus: and then the king's wrath was appeased.

Chapter 8

[1] And in that day king Artaxerxes gave to Esther all that belonged to Aman the slanderer: and Mardochaeus was called by the king; for Esther had shewn that he was related to her. [2] And the king took the ring which he had taken away from Aman, and gave it to Mardochaeus: and Esther appointed Mardochaeus over all that had been Aman's.

[3] And she spoke yet again to the king, and fell at his feet, and besought *him* to do away the mischief of Aman, and all that he had done against the Jews. [4] Then the king stretched out to Esther the golden sceptre: and Esther arose to stand near the king. [5] And Esther said, If it seem good to thee, and I have found favour *in thy sight*, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in thy kingdom. [6] For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my kindred?

[7] And the king said to Esther, If I have given and freely granted thee all that was Aman's, and hanged him on a gallows, because he laid his hands upon the Jews, what dost thou yet further seek? [8] Write ye also in my name, as it seems good to you, and seal *it* with my ring: for whatever *orders* are written at the command of the king, and sealed with my ring, it is not lawful to gainsay them.

[9] So the scribes were called in the first-month, which is Nisan, on the three and twentieth day of the same year; and *orders* were written to the Jews, whatever *the king had* commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.

[10] And they were written by order of the king, and sealed with his ring, and they sent the letters by the posts: [11] wherein he charged them to use their *own* laws in every city, and to help each other, and to treat their adversaries, and those who attacked them, as they pleased, [12] on one day in all the kingdom of Artaxerxes, on the thirteenth *day* of the twelfth month, which is Adar.

[13] And let the copies be posted in conspicuous places throughout the kingdom, and let all the Jews be ready against this day, to fight against their enemies.

And the following is the copy of the letter of the orders.

[The great king Artaxerxes sends greetings to the rulers of provinces *in* a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they supposed that they shall escape the sin-hating vengeance of the ever-seeing God. And oftentimes *evil* exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their friends' affairs; while *men*, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers. And it is possible to see *this*, not so much from more ancient traditionary accounts, as it is immediately in your power *to see it* by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power. And *it is right* to take heed with regard to the future, that we may maintain the government in undistributed peace for all men, adopting *needful* changes, and ever judging those cases which come under our notices, with truly equitable decision.

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitable entertained by us, obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all; *he however*, overcome by the pride *of his station*, endeavored to deprive us of our dominion, and our life: having by various and subtle artifices demanded for destruction both Mardochaeus our deliverer and perpetual benefactor, and Esther the blameless consort of *our* kingdom, with their whole nation. For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, and being the sons of the living God, the most high and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

Ye will therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompence, *We enjoin you* then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, Almighty God has granted them this *time of* gladness.

Do ye therefore also, among your *notable* feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction. And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds for ever.] And let the copies be posted in conspicuous places throughout the kingdom and let all the Jews be ready against this day, to fight against their enemies.

[14] So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.

[15] And Mardochaeus went forth robed in the royal apparel, and wearing a golden crown, and a diadem of fine purple linen: and the people in Susa saw *it* and rejoiced. [16] And the Jews had light and gladness, [17] in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.

Chapter 9

[1] For in the twelfth month, on the thirteenth day of the month which is Adar, the letters written by the king arrived. [2] In that day the adversaries of the Jews perished: for no one resisted, through fear of them. [3] For the chiefs of the satraps, and the princes and the royal scribes, honoured the Jews; for the fear of Mardochaeus lay upon them. [4] For the order of the king was in force, that he should be celebrated in all the kingdom. [5] 6 And in the city Susa the Jews slew five hundred men: [7] both Pharsannes, and Delphon and Phasga, [8] and Pharadatha, and Barea, and Sarbaca, [9] and Marmasima, and Ruphaeus, and Arsaeus, and Zabuthaeus, [10] the ten sons of Aman the son of Amadathes the Bugaean, the enemy of the Jews, and they plundered *their property* on the same day: [11] and the number of them that perished in Susa was rendered to the king. [12] And the king said to Esther, The Jews have slain five hundred men in the city Susa; and how, thinkest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be *done* for thee?

[13] And Esther said to the king, let it be granted to the Jews so to treat them tomorrow as to hand the ten sons of Aman. [14] And he permitted it to be so done; and he gave up to the Jews of the city the bodies of the sons of Aman to hang. [15] And the Jews assembled in Susa on the fourteenth *day* of Adar, and slew three hundred men, but plundered no property.

[16] And the rest of the Jews who were in the kingdom assembled, and helped one another, and obtained rest from their enemies: for they destroyed fifteen thousand of them on the thirteenth *day* of Adar, but took no spoil. [17] And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and gladness. [18] And the Jews in the city Susa assembled also on the fourteenth *day* and rested; and they kept also the fifteenth with joy and gladness. [19] On this account then *it is that* the Jews dispersed in every foreign land keep the fourteenth of Adar *as* a holy day with joy, sending portions each to his neighbour.

[20] And Mardochaeus wrote these things in a book, and sent them to the Jews, as many as were in the kingdom of Artaxerxes, both them that were near and them that were afar off, [21] to establish these *as* joyful days, and to keep the fourteenth and fifteenth of Adar; [22] for on these days the Jews obtained rest from their enemies; and *as to* the month, which was Adar, in which a change was made for them, from mourning

to joy, and from sorrow to a good day, to spend the whole of it *in* good days of feasting and gladness, sending portions to their friends, and to the poor.

[23] And the Jews consented *to this* accordingly as Mardochaeus wrote to them, [24] *shewing* how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly; [25] also how he went in to the king, telling *him* to hang Mardochaeus: but all the calamities he tried to bring upon the Jews came upon himself, and he was hanged, and his children. [26] Therefore these days were called Phrurae, because of the lots; (for in their language they are called Phrurae;)because of the words of this letter, and *because of* all they suffered on this account, and all that happened to them. [27] And *Mardochaeus* established it, and the Jews took upon themselves, and upon their seed, and upon those that were joined to them *to observe it*, neither would they on any account behave differently: but these days *were to be* a memorial kept in every generation, and city, and family, and province. [28] And these days of the Phrurae, *said they,*shall be kept for ever, and their memorial shall not fail in any generation.

[29] And queen Esther, the daughter of Aminadab, and Mardochaeus the Jew, wrote all that they had done, and the confirmation of the letter of Phrurae. [30] 31 And Mardochaeus and Esther the queen appointed *a fast* for themselves privately, even at that time also having formed their plan against their own health. [32] And Esther established it by a command for ever, and it was written for a memorial.

Chapter 10

[1] And the king levied *a tax* upon *his* kingdom both by land and sea. [2] And *as for* his strength and valour, and the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial. [3] And Mardochaeus was viceroy to king Artaxerxes, and was a great man in the kingdom, and honoured by the Jews, and passed his life beloved of all his nation.

I Maccabees

Chapter 1

[1] And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, [2] And made many wars, and won many strong holds, and slew the kings of the earth, [3] And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up. [4] And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

[5] And after these things he fell sick, and perceived that he should die. [6] Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. [7] So Alexander reigned twelve years, and then died. [8] And his servants bare rule every one in his place. [9] And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

[10] And there came out of them a wicked root Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

[11] In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. [12] So this device pleased them well.

[13] Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: [14] Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: [15] And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

[16] Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. [17] Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, [18] And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. [19] Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

[20] And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, [21] And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, [22] And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. [23] He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

[24] And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. [25] Therefore there was a great mourning in Israel, in every place where they were; [26] So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. [27] Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, [28] The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

[29] And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, [30] And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. [31] And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. [32] But the women and children took they captive, and possessed the cattle.

[33] Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. [34] And they put therein a sinful nation, wicked men, and fortified themselves therein. [35] They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: [36] For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

[37] Thus they shed innocent blood on every side of the sanctuary, and defiled it: [38] Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. [39] Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into

contempt. [40] As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

[41] Moreover king Antiochus wrote to his whole kingdom, that all should be one people, [42] And every one should leave his laws: so all the heathen agreed according to the commandment of the king. [43] Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

[44] For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, [45] And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: [46] And pollute the sanctuary and holy people: [47] Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: [48] That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: [49] To the end they might forget the law, and change all the ordinances.

[50] And whosoever would not do according to the commandment of the king, he said, he should die. [51] In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

[52] Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; [53] And drove the Israelites into secret places, even wheresoever they could flee for succour.

[54] Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; [55] And burnt incense at the doors of their houses, and in the streets.

[56] And when they had rent in pieces the books of the law which they found, they burnt them with fire. [57] And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. [58] Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. [59] Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

[60] At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

[61] And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. [62] Howbeit many in

Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

[63] Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. [64] And there was very great wrath upon Israel.

Chapter 2

[1] In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. [2] And he had five sons, Joannan, called Caddis: [3] Simon; called Thassi: [4] Judas, who was called Maccabeus: [5] Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

[6] And when he saw the blasphemies that were committed in Juda and Jerusalem, [7] He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

[8] Her temple is become as a man without glory. [9] Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. [10] What nation hath not had a part in her kingdom and gotten of her spoils? [11] All her ornaments are taken away; of a free woman she is become a bondslave. [12] And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. [13] To what end therefore shall we live any longer?

[14] Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

[15] In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. [16] And when many of Israel came unto them, Mattathias also and his sons came together.

[17] Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: [18] Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

[19] Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: [20] Yet will I and my sons and my brethren walk in the covenant of our fathers. [21] God forbid that we should forsake the law

and the ordinances. [22] We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

[23] Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. [24] Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

[25] Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down. [26] Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

[27] And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. [28] So he and his sons fled into the mountains, and left all that ever they had in the city.

[29] Then many that sought after justice and judgment went down into the wilderness, to dwell there: [30] Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

[31] Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, [32] They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. [33] And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

[34] But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. [35] So then they gave them the battle with all speed. [36] Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; [37] But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully. [38] So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

[39] Now when Mattathias and his friends understood hereof, they mourned for them right sore. [40] And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

[41] At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

[42] Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law. [43] Also all they that fled for persecution joined themselves unto them, and were a stay unto them. [44] So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

[45] Then Mattathias and his friends went round about, and pulled down the altars: [46] And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. [47] They pursued also after the proud men, and the work prospered in their hand. [48] So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

[49] Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: [50] Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. [51] Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. [52] Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? [53] Joseph in the time of his distress kept the commandment and was made lord of Egypt. [54] Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

[55] Jesus for fulfilling the word was made a judge in Israel. [56] Caleb for bearing witness before the congregation received the heritage of the land. [57] David for being merciful possessed the throne of an everlasting kingdom. [58] Elias for being zealous and fervent for the law was taken up into heaven. [59] Ananias, Azarias, and Misael, by believing were saved out of the flame. [60] Daniel for his innocency was delivered from the mouth of lions. [61] And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. [62] Fear not then the words of a sinful man: for his glory shall be dung and worms. [63] To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

[64] Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. [65] And behold, I know

that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. [66] As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

[67] Take also unto you all those that observe the law, and avenge ye the wrong of your people. [68] Recompense fully the heathen, and take heed to the commandments of the law. [69] So he blessed them, and was gathered to his fathers. [70] And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Chapter 3

[1] Then his son Judas, called Maccabeus, rose up in his stead. [2] And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. [3] So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

[4] In his acts he was like a lion, and like a lion's whelp roaring for his prey. [5] For He pursued the wicked, and sought them out, and burnt up those that vexed his people. [6] Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

[7] He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. [8] Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel: [9] So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

[10] Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. [11] Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. [12] Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

[13] Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; [14] He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment. [15] So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. [16] And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: [17] Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

[18] Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: [19] For the victory of

battle standeth not in the multitude of an host; but strength cometh from heaven. [20] They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: [21] But we fight for our lives and our laws. [22] Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

[23] Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. [24] And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. [25] Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: [26] Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

[27] Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. [28] He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

[29] Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time; [30] He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

[31] Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. [32] So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: [33] And to bring up his son Antiochus, until he came again.

[34] Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem: [35] To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; [36] And that he should place strangers in all their quarters, and divide their land by lot. [37] So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

[38] Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends: [39] And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. [40] So they went forth with all their power, and came and pitched by Emmaus in the plain country.

[41] And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

[42] Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them; [43] They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

[44] Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

[45] Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. [46] Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

[47] Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, [48] And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. [49] They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

[50] Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away? [51] For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low. [52] And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest. [53] How shall we be able to stand against them, except thou, O God, be our help? [54] Then sounded they with trumpets, and cried with a loud voice.

[55] And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. [56] But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

[57] So the camp removed, and pitched upon the south side of Emmaus. [58] And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: [59] For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary. [60] Nevertheless, as the will of God is in heaven, so let him do.

Chapter 4

[1] Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; [2] To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. [3] Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, [4] While as yet the forces were dispersed from the camp.

[5] In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

[6] But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. [7] And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

[8] Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault. [9] Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army. [10] Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: [11] That so all the heathen may know that there is one who delivereth and saveth Israel.

[12] Then the strangers lifted up their eyes, and saw them coming over against them. [13] Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. [14] So they joined battle, and the heathen being discomfited fled into the plain. [15] Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

[16] This done, Judas returned again with his host from pursuing them, [17] And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us, [18] And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

[19] As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: [20] Who when they perceived that the Jews had put their host to flight and were burning the tents; for the

smoke that was seen declared what was done: [21] When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, [22] They fled every one into the land of strangers. [23] Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. [24] After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever. [25] Thus Israel had a great deliverance that day.

[26] Now all the strangers that had escaped came and told Lysias what had happened: [27] Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

[28] The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. [29] So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

[30] And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer; [31] Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: [32] Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: [33] Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

[34] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

[35] Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. [37] Upon this all the host assembled themselves together, and went up into mount Sion. [38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; [39] They rent their clothes, and made great lamentation, and cast

ashes upon their heads, [40] And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. [42] So he chose priests of blameless conversation, such as had pleasure in the law: [43] Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. [44] And when as they consulted what to do with the altar of burnt offerings, which was profaned; [45] They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, [46] And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

[47] Then they took whole stones according to the law, and built a new altar according to the former; [48] And made up the sanctuary, and the things that were within the temple, and hallowed the courts. [49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. [51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

[52] Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, [53] And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. [54] Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. [55] Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

[56] And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. [57] They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. [58] Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

[59] Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. [60] At that time also they builded up the mount Sion with high walls and strong

towers round about, lest the Gentiles should come and tread it down as they had done before. [61] And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Chapter 5

[1] Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much. [2] Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

[3] Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils. [4] Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. [5] He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

[6] Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain. [7] So he fought many battles with them, till at length they were discomfited before him; and he smote them. [8] And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

[9] Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema. [10] And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us: [11] And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

[12] Come now therefore, and deliver us from their hands, for many of us are slain: [13] Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

[14] While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, [15] And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

[16] Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. [17] Then said Judas unto Simon his brother, Choose thee out men, and go and

deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

[18] So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. [19] Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again. [20] Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

[21] Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. [22] And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. [23] And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

[24] Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, [25] Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: [26] And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: [27] And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

[28] Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire, [29] From whence he removed by night, and went till he came to the fortress.

[30] And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. [31] When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, [32] He said unto his host, Fight this day for your brethren. [33] So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

[34] Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there

were killed of them that day about eight thousand men. [35] This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and burnt it with fire. [36] From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

[37] After these things gathered Timotheus another host and encamped against Raphon beyond the brook. [38] So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. [39] He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

[40] Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us: [41] But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

[42] Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. [43] So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. [44] But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

[45] Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. [46] Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. [47] Then they of the city shut them out, and stopped up the gates with stones. [48] Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

[49] Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. [50] So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his

hands: [51] Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

[52] After this went they over Jordan into the great plain before Bethsan. [53] And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. [54] So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

[55] Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, [56] Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. [57] Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

[58] So when they had given charge unto the garrison that was with them, they went toward Jamnia. [59] Then came Gorgias and his men out of the city to fight against them. [60] And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men. [61] Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. [62] Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. [63] Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of; [64] Insomuch as the people assembled unto them with joyful acclamations.

[65] Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about. [66] From thence he removed to go into the land of the Philistines, and passed through Samaria.

[67] At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly. [68] So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

Chapter 6

[1] About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; [2] And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. [3] Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, [4] Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

[5] Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: [6] And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: [7] Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

[8] Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. [9] And there he continued many days: for his grief was ever more and more, and he made account that he should die. [10] Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. [11] And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power. [12] But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. [13] I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

[14] Then called he for Philip, one of his friends, who he made ruler over all his realm, [15] And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. [16] So king Antiochus died there in the hundred

forty and ninth year. [17] Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

[18] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. [19] Wherefore Judas, purposing to destroy them, called all the people together to besiege them. [20] So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

[21] Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: [22] And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? [23] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; [24] For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

[25] Neither have they stretched out their hand against us only, but also against their borders. [26] And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. [27] Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

[28] Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. [29] There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. [30] So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. [31] These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

[32] Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp. [33] Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

[34] And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries. [35] Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five

hundred horsemen of the best. [36] These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. [37] And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

[38] As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks. [39] Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. [40] So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. [41] Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

[42] Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men. [43] Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, [44] Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: [45] Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. [46] Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. [47] Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

[48] Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion. [49] But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

[50] So the king took Bethsura, and set a garrison there to keep it. [51] As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. [52] Whereupon they also made engines against their engines, and held them battle a long season. [53] Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue

of the store;) [54] There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

[55] At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, [56] Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs. [57] Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: [58] Now therefore let us be friends with these men, and make peace with them, and with all their nation; [59] And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

[60] So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. [61] Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. [62] Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about. [63] Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

Chapter 7

[1] In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

[2] And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. [3] Wherefore, when he knew it, he said, Let me not see their faces. [4] So his host slew them. Now when Demetrius was set upon the throne of his kingdom, [5] There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: [6] And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land. [7] Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

[8] Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king, [9] And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. [10] So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully. [11] But they gave no heed to their words; for they saw that they were come with a great power.

[12] Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. [13] Now the Assideans were the first among the children of Israel that sought peace of them: [14] For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong. [15] So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends. [16] Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote, [17] The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them. [18] Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

[19] After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had

forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit. [20] Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. [21] But Alcimus contended for the high priesthood. [22] And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

[23] Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, [24] He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

[25] On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

[26] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. [27] So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying, [28] Let there be no battle between me and you; I will come with a few men, that I may see you in peace. [29] He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. [30] Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

[31] Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: [32] Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

[33] After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. [34] But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, [35] And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

[36] Then the priests entered in, and stood before the altar and the temple, weeping, and saying, [37] Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy

people: [38] Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

[39] So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him. [40] But Judas pitched in Adasa with three thousand men, and there he prayed, saying, [41] O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them. [42] Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

[43] So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

[44] Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. [45] Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. [46] Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

[47] Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. [48] For this cause the people rejoiced greatly, and they kept that day a day of great gladness. [49] Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

[50] Thus the land of Juda was in rest a little while.

Chapter 8

[1] Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; [2] And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; [3] And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; [4] And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

[5] Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: [6] How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; [7] And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, [8] And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

[9] Moreover how the Grecians had determined to come and destroy them; [10] And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

[11] It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; [12] But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: [13] Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: [14] Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby: [15] Moreover how they had made for themselves a

senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: [16] And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

[17] In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, [18] And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

[19] They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said. [20] Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. [21] So that matter pleased the Romans well.

[22] And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: [23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion, [25] The people of the Jews shall help them, as the time shall be appointed, with all their heart: [26] Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore. [27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: [28] Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

[29] According to these articles did the Romans make a covenant with the people of the Jews. [30] Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

[31] And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews? [32] If therefore they

complain any more against thee, we will do them justice, and fight with thee by sea and by land.

Chapter 9

[1] Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host: [2] Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. [3] Also the first month of the hundred fifty and second year they encamped before Jerusalem: [4] From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

[5] Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: [6] Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

[7] When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. [8] Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. [9] But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

[10] Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. [11] With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

[12] As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. [13] They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night. [14] Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, [15] Who discomfited the right wing, and pursued them unto the mount Azotus. [16] But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: [17] Whereupon there was a sore battle,

insomuch as many were slain on both parts. [18] Judas also was killed, and the remnant fled.

[19] Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. [20] Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, [21] How is the valiant man fallen, that delivered Israel! [22] As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many. 2

[3] Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity. [24] In those days also was there a very great famine, by reason whereof the country revolted, and went with them. [25] Then Bacchides chose the wicked men, and made them lords of the country. [26] And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully. [27] So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

[28] For this cause all Judas' friends came together, and said unto Jonathan, [29] Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. [30] Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. [31] Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. [32] But when Bacchides gat knowledge thereof, he sought for to slay him

[33] Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. [34] Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day. [35] Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. [36] But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

[37] After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. [38] Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: [39] Where they lifted up their eyes, and looked, and, behold,

there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

[40] Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. [41] Thus was the marriage turned into mourning, and the noise of their melody into lamentation. [42] So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

[43] Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. [44] Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: [45] For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. [46] Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. [47] With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. [48] Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them. [49] So there were slain of Bacchides' side that day about a thousand men.

[50] Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars. [51] And in them he set a garrison, that they might work malice upon Israel. [52] He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals. [53] Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

[54] Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets [55] And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. [56] So Alcimus died at that time with great torment.

[57] Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years. [58] Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night. [59] So they went and consulted with him. [60] Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. [61] Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

[62] Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. [63] Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

[64] Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war. [65] But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. [66] And he smote Odonarkes and his brethren, and the children of Phasiron in their tent. [67] And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, [68] And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. [69] Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

[70] Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. [71] Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. [72] When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. [73] Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

Chapter 10

[1] In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there, [2] Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. [3] Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. [4] For said he, Let us first make peace with him, before he join with Alexander against us: [5] Else he will remember all the evils that we have done against him, and against his brethren and his people. [6] Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

[7] Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower: [8] Who were sore afraid, when they heard that the king had given him authority to gather together an host. [9] Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

[10] This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. [11] And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

[12] Then the strangers, that were in the fortresses which Bacchides had built, fled away; [13] Insomuch as every man left his place, and went into his own country. [14] Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

[15] Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, [16] He said, Shall we find such another man? now therefore we will make him our friend and confederate.

[17] Upon this he wrote a letter, and sent it unto him, according to these words, saying, [18] King Alexander to his brother Jonathan sendeth greeting: [19] We have heard of thee, that thou art a man of great power, and meet to be our friend. [20] Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require

thee to take our part, and keep friendship with us. [21] So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

[22] Whereof when Demetrius heard, he was very sorry, and said, [23] What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself? [24] I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid. [25] He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting: [26] Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. [27] Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, [28] And will grant you many immunities, and give you rewards.

[29] And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, [30] And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

[31] Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. [32] And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

[33] Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. [34] Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm. [35] Also no man shall have authority to meddle with or to molest any of them in any matter.

[36] I will further, that there be enrolled among the king’s forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king’s forces. [37] And of them some shall be placed in the king’s strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and

governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

[38] And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

[39] As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. [40] Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. [41] And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

[42] And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. [43] And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. [44] For the building also and repairing of the works of the sanctuary expenses shall be given of the king's accounts. [45] Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

[46] Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. [47] But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

[48] Then gathered king Alexander great forces, and camped over against Demetrius. [49] And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. [50] And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

[51] Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect: [52] Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; [53] For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: [54] Now

therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

[55] Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. [56] And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

[57] So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: [58] Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

[59] Now king Alexander had written unto Jonathan, that he should come and meet him. [60] Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

[61] At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. [62] Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. [63] And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

[64] Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. [65] So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. [66] Afterward Jonathan returned to Jerusalem with peace and gladness.

[67] Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: [68] Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

[69] Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, [70] Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

[71] Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. [72] Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have twice been put to flight in their own land. [73] Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

[74] So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. [75] And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

[76] Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa. [77] Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

[78] Then Jonathan followed after him to Azotus, where the armies joined battle. [79] Now Apollonius had left a thousand horsemen in ambush. [80] And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

[81] But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. [82] Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled. [83] The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

[84] But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. [85] Thus there were burned and slain with the sword well nigh eight thousand men. [86] And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. [87] After this returned Jonathan and his host unto Jerusalem, having any spoils.

[88] Now when king Alexander heard these things, he honoured Jonathan yet more. [89] And sent him a buckle of gold, as the use is to be

given to such as are of the king’s blood: he gave him also Accaron with the borders thereof in possession.

Chapter 11

[1] And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. [2] Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

[3] Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it. [4] And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass. [5] Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

[6] Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged. [7] Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

[8] King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. [9] Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: [10] For I repent that I gave my daughter unto him, for he sought to slay me. [11] Thus did he slander him, because he was desirous of his kingdom.

[12] Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. [13] Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

[14] In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him. [15] But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

[16] So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted: [17] For Zabdiel the Arabian took off Alexander's

head, and sent it unto Ptolemee.

[18] King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another. [19] By this means Demetrius reigned in the hundred threescore and seventh year.

[20] At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it. [21] Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower, [22] Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

[23] Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril; [24] And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

[25] And though certain ungodly men of the people had made complaints against him, [26] Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, [27] And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

[28] Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. [29] So the king consented, and wrote letters unto Jonathan of all these things after this manner:

[30] King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: [31] We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

[32] King Demetrius unto his father Lasthenes sendeth greeting: [33] We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. [34] Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

[35] And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. [36] And nothing hereof shall be revoked from this time forth for ever.

[37] Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

[38] After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

[39] Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander, [40] And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

[41] In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. [42] So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. [43] Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

[44] Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. [45] Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. [46] Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

[47] Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand. [48] Also they set fire on the city, and gat many spoils that day, and delivered the king.

[49] So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, [50] Grant us peace, and let the Jews cease

from assaulting us and the city. [51] With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

[52] So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. [53] Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

[54] After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. [55] Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled. [56] Moreover Tryphon took the elephants, and won Antioch.

[57] At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. [58] Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. [59] His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

[60] Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

[61] From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. [62] Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

[63] Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country, [64] He went to meet them, and left Simon his brother in the country. [65] Then Simon encamped against Bethsura and fought against it a long season, and shut it up: [66] But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

[67] As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the

plain of Nasor. [68] And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

[69] So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled; [70] Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

[71] Then Jonathan rent his clothes, and cast earth upon his head, and prayed. [72] Afterwards turning again to battle, he put them to flight, and so they ran away. [73] Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

[74] So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

Chapter 12

[1] Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. [2] He sent letters also to the Lacedemonians, and to other places, for the same purpose.

[3] So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time. [4] Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably. [5] And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

[6] Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

[7] There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. [8] At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

[9] Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us, [10] Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

[11] We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: [12] And we are right glad of your honour.

[13] As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us. [14] Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: [15] For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. [16] For this cause we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. [17] We commanded them also to go unto you, and to

salute and to deliver you our letters concerning the renewing of our brotherhood. [18] Wherefore now ye shall do well to give us an answer thereto.

[19] And this is the copy of the letters which Oniares sent. [20] Areus king of the Lacedemonians to Onias the high priest, greeting:

[21] It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: [22] Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. [23] We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

[24] Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore, [25] He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

[26] He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season. [27] Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

[28] But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. [29] Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. [30] Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. [31] Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils. [32] And removing thence, he came to Damascus, and so passed through all the country,

[33] Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it. [34] For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it. [35] After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea, [36] And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. [37] Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was

fallen down, and they repaired that which was called Caphenatha. [38] Simon also set up Adida in Sephela, and made it strong with gates and bars.

[39] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. [40] Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

[41] Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

[42] Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him; [43] But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

[44] Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us? [45] Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

[46] So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. [47] And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword. [49] Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. [50] But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

[51] They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. [52] Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

[53] Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

Chapter 13

[1] Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it, [2] And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, [3] And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen. [4] By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

[5] Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren. [6] Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

[7] Now as soon as the people heard these words, their spirit revived. [8] And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. [9] Fight thou our battles, and whatsoever, thou commandest us, that will we do.

[10] So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. [11] Also he sent Jonathan the son of Absalom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

[12] So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. [13] But Simon pitched his tents at Adida, over against the plain.

[14] Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying, [15] Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him. [16] Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

[17] Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people: [18] Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead. [19] So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

[20] And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

[21] Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. [22] Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad. [23] And when he came near to Bascama he slew Jonathan, who was buried there. [24] Afterward Tryphon returned and went into his own land.

[25] Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. [26] And all Israel made great lamentation for him, and bewailed him many days.

[27] Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. [28] Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. [29] And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. [30] This is the sepulchre which he made at Modin, and it standeth yet unto this day.

[31] Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. [32] And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

[33] Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. [34] Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

[35] Unto whom king Demetrius answered and wrote after this manner: [36] King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: [37] The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. [38] And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. [39] As for any oversight or fault committed unto this day, we forgive it,

and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. [40] And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

[41] Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. [42] Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

[43] In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. [44] And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: [45] Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. [46] And they said, Deal not with us according to our wickedness, but according to thy mercy.

[47] So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. [48] Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

[49] They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. [50] Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions: [51] And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

[52] He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company. [53] And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

Chapter 14

[1] Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphon.

[2] But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: [3] Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

[4] As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. [5] And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea, [6] And enlarged the bounds of his nation, and recovered the country, [7] And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

[8] Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. [9] The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. [10] He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

[11] He made peace in the land, and Israel rejoiced with great joy: [12] For every man sat under his vine and his fig tree, and there was none to fray them: [13] Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days. [14] Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. [15] He beautified the sanctuary, and multiplied vessels of the temple.

[16] Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. [17] But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: [18] They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: [19] Which writings were read before the congregation at Jerusalem.

[20] And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting: [21] The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, [22] And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

[23] And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

[24] After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them. [25] Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? [26] For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

[27] So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, [28] At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

[29] Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

[30] (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, [31] Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary: [32] At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages, [33] And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there: [34] Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt

before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

[35] The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

[36] For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: [37] But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

[38] King Demetrius also confirmed him in the high priesthood according to those things, [39] And made him one of his friends, and honoured him with great honour.

[40] For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably; [41] Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; [42] Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary; [43] Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

[44] Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold; [45] And whosoever should do otherwise, or break any of these things, he should be punished. [46] Thus it liked all the people to deal with Simon, and to do as hath been said. [47] Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

[48] So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; [49] Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Chapter 15

[1] Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; [2] The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

[3] Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; [4] My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: [5] Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

[6] I give thee leave also to coin money for thy country with thine own stamp. [7] And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. [8] And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. [9] Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

[10] In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

[11] Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side: [12] For he saw that troubles came upon him all at once, and that his forces had forsaken him.

[13] Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. [14] And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

[15] In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

[16] Lucius, consul of the Romans unto king Ptolemee, greeting: [17] The Jews' ambassadors, our friends and confederates, came unto us to

renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: [18] And they brought a shield of gold of a thousand pound. [19] We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. [20] It seemed also good to us to receive the shield of them. [21] If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

[22] The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, [23] And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. [24] And the copy hereof they wrote to Simon the high priest.

[25] So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

[26] At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. [27] Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

[28] Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm. [29] The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. [30] Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: [31] Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

[32] So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

[33] Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. [34] Wherefore we, having opportunity, hold

the inheritance of our fathers. [35] And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them.

Hereunto Athenobius answered him not a word; [36] But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth. [37] In the mean time fled Tryphon by ship unto Orthosias.

[38] Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, [39] And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

[40] So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them. [41] And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

Chapter 16

[1] Then came up John from Gazera, and told Simon his father what Cendebeus had done.

[2] Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. [3] But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

[4] So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

[5] And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. [6] So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. [7] That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

[8] Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

[9] At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built. [10] So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

[11] Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold: [12] For he was the high priest's son in law. [13] Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

[14] Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: [15]

Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

[16] So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. [17] In which doing he committed a great treachery, and recompensed evil for good.

[18] Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

[19] He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. [20] And others he sent to take Jerusalem, and the mountain of the temple.

[21] Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also. [22] Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

[23] As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, [24] Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

II Maccabees

Chapter 1

[1] The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

[2] God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; [3] And give you all an heart to serve him, and to do his will, with a good courage and a willing mind; [4] And open your hearts in his law and commandments, and send you peace, [5] And hear your prayers, and be at one with you, and never forsake you in time of trouble. [6] And now we be here praying for you.

[7] What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, [8] And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves. [9] And now see that ye keep the feast of tabernacles in the month Casleu.

[10] In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

[11] Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king. [12] For he cast them out that fought within the holy city.

[13] For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests. [14] For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. [15] Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in: [16] And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

[17] Blessed be our God in all things, who hath delivered up the ungodly.

[18] Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar. [19] For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

[20] Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; [21] Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. [22] When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

[23] And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

[24] And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, [25] The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: [26] Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. [27] Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

[28] Punish them that oppress us, and with pride do us wrong. [29] Plant thy people again in thy holy place, as Moses hath spoken. [30] And the priests sung psalms of thanksgiving.

[31] Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. [32] When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

[33] So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

[34] Then the king, inclosing the place, made it holy, after he had tried the matter.

[35] And the king took many gifts, and bestowed thereof on those whom he would gratify. [36] And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

Chapter 2

[1] It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: [2] And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. [3] And with other such speeches exhorted he them, that the law should not depart from their hearts.

[4] It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. [5] And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

[6] And some of those that followed him came to mark the way, but they could not find it. [7] Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. [8] Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

[9] It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. [10] And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. [11] And Moses said, Because the sin offering was not to be eaten, it was consumed. [12] So Solomon kept those eight days.

[13] The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. [14] In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us, [15] Wherefore if ye have need thereof, send some to fetch them unto you.

[16] Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. [17] We hope also, that the God, that delivered all his people, and gave them all

an heritage, and the kingdom, and the priesthood, and the sanctuary, [18] As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

[19] Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, [20] And the wars against Antiochus Epiphanes, and Eupator his son, [21] And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes, [22] And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour: [23] All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

[24] For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, [25] We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

[26] Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; [27] Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; [28] Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. [29] For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. [30] To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: [31] But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

[32] Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

Chapter 3

[1] Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, [2] It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; [3] Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

[4] But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. [5] And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice, [6] And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

[7] Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. [8] So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

[9] And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

[10] Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: [11] And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold: [12] And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

[13] But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury. [14] So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. [15] But the priests, prostrating themselves before the altar in their priests'

vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

[16] Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. [17] For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

[18] Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. [19] And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows. [20] And all, holding their hands toward heaven, made supplication.

[21] Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony. [22] They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

[23] Nevertheless Heliodorus executed that which was decreed.

[24] Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. [25] For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

[26] Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

[27] And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. [28] Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God. [29] For he by the hand of God was cast down, and lay speechless without all hope of life. [30] But they praised the Lord, that had miraculously honoured his own place: for the temple;

which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

[31] Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. [32] So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

[33] Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: [34] And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

[35] So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. [36] Then testified he to all men the works of the great God, which he had seen with his eyes.

[37] And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, [38] If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

[39] For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

[40] And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

Chapter 4

[1] This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he ha terrified Heliodorus, and been the worker of these evils. [2] Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

[3] But when their hatred went so far, that by one of Simon's faction murders were committed, [4] Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, [5] He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private: [6] For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

[7] But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, [8] Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: [9] Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. [10] Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

[11] And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: [12] For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

[13] Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; [14] That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; [15] Not

setting by the honours of their fathers, but liking the glory of the Grecians best of all.

[16] By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. [17] For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

[18] Now when the game that was used every faith year was kept at Tyrus, the king being present, [19] This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. [20] This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

[21] Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem: [22] Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

[23] Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. [24] But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. [25] So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

[26] Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. [27] So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it: [28] For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

[29] Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

[30] While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus. [31] Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

[32] Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. [33] Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

[34] Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. [35] For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

[36] And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. [37] Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. [38] And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

[39] Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. [40] Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

[41] They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. [42] Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

[43] Of these matters therefore there was an accusation laid against Menelaus. [44] Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: [45] But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him. [46] Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: [47] Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

[48] Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. [49] Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried. [50] And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

Chapter 5

[1] About the same time Antiochus prepared his second voyage into Egypt: [2] And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, [3] And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. [4] Wherefore every man prayed that that apparition might turn to good.

[5] Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: [6] But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. [7] Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

[8] In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. [9] Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: [10] And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

[11] Now when this that was done came to the king’s ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, [12] And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. [13] Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. [14] And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

[15] Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: [16] And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

[17] And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place. [18] For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

[19] Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. [20] And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

[21] So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

[22] And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; [23] And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

[24] He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: [25] Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. [26] And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

[27] But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

Chapter 6

[1] Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: [2] And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

[3] The coming in of this mischief was sore and grievous to the people: [4] For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. [5] The altar also was filled with profane things, which the law forbiddeth. [6] Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

[7] And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

[8] Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: [9] And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

[10] For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall. [11] And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

[12] Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. [13] For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

[14] For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us, [15] Lest that, being come to the height of sin, afterwards he should

take vengeance of us. [16] And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. [17] But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

[18] Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. [19] But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment, [20] As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

[21] But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; [22] That in so doing he might be delivered from death, and for the old friendship with them find favour.

[23] But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

[24] For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; [25] And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. [26] For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

[27] Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, [28] And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment: [29] They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

[30] But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body

by being beaten: but in soul am well content to suffer these things, because I fear him. [31] And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

Chapter 7

[1] It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

[2] But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

[3] Then the king, being in a rage, commanded pans and caldrons to be made hot: [4] Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

[5] Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, [6] The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

[7] So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? [8] But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. [9] And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

[10] After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully. [11] And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. [12] Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

[13] Now when this man was dead also, they tormented and mangled the fourth in like manner. [14] So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be

raised up again by him: as for thee, thou shalt have no resurrection to life.

[15] Afterward they brought the fifth also, and mangled him. [16] Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; [17] But abide a while, and behold his great power, how he will torment thee and thy seed.

[18] After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. [19] But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

[20] But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. [21] Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, [22] I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you; [23] But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

[24] Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

[25] But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. [26] And when he had exhorted her with many words, she promised him that she would counsel her son.

[27] But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. [28] I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that

God made them of things that were not; and so was mankind made likewise. [29] Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

[30] Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. [31] And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

[32] For we suffer because of our sins. [33] And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. [34] But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: [35] For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

[36] For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. [37] But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; [38] And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

[39] Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked. [40] So this man died undefiled, and put his whole trust in the Lord.

[41] Last of all after the sons the mother died.

[42] Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Chapter 8

[1] Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

[2] And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; [3] And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him, [4] And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

[5] Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy. [6] Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. [7] But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

[8] So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

[9] Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

[10] So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. [11] Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

[12] Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at

hand, [13] They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

[14] Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together: [15] And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

[16] So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully, [17] And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers: [18] For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

[19] Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. [20] And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

[21] Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts; [22] And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. [23] Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

[24] And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; [25] And took their money that came to buy them, and pursued them far: but lacking time they returned: [26] For it was the day before the sabbath, and therefore they would no longer pursue them.

[27] So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding

praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

[28] And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. [29] When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

[30] Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. [31] And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

[32] They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. [33] Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

[34] As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, [35] He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed. [36] Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

Chapter [9]

[1] About that time came Antiochus with dishonour out of the country of Persia [2] For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

[3] Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. [4] Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

[5] But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; [6] And that most justly: for he had tormented other men's bowels with many and strange torments.

[7] Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

[8] And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. [9] So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. [10] And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

[11] Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. [12] And when he himself could not abide his own smell, he said these words, It is meet to be subject unto

God, and that a man that is mortal should not proudly think of himself if he were God.

[13] This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, [14] That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty: [15] And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: [16] And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: [17] Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

[18] But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

[19] Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: [20] If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

[21] As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: [22] Not distrusting mine health, but having great hope to escape this sickness. [23] But considering that even my father, at what time he led an army into the high countries. appointed a successor, [24] To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

[25] Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

[26] Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. [27] For I am persuaded that he

understanding my mind will favourably and graciously yield to your desires.

[28] Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. [29] And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

Chapter 10

[1] Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: [2] But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

[3] And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. [4] When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

[5] Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

[6] And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. [7] Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. [8] They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

[9] And this was the end of Antiochus, called Epiphanes.

[10] Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. [11] So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

[12] For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. [13] Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

[14] But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews: [15] And therewithal the Idumeans, having gotten into their hands the most commodious holds,

kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

[16] Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, [17] And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

[18] And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, [19] Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

[20] Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. [21] But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them. [22] So he slew those that were found traitors, and immediately took the two castles. [23] And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

[24] Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. [25] But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, [26] And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. [27] So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

[28] Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

[29] But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold,

and two of them led the Jews, [30] And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. [31] And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

[32] As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

[33] But they that were with Maccabeus laid siege against the fortress courageously four days. [34] And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

[35] Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal. [36] Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city, [37] And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

[38] When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

Chapter 11

[1] Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. [2] And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, [3] And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year: [4] Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

[5] So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

[6] Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel. [7] Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

[8] And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold. [9] Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. [10] Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them [11] And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. [12] Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

[13] Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them, [14] And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them. [15] Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

[16] For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting: [17] John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. [18] Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. [19] And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. [20] But of the particulars I have given order both to these and the other that came from me, to commune with you. [21] Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

[22] Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting: [23] Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. [24] We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. [25] Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. [26] Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

[27] And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews: [28] If ye fare well, we have our desire; we are also in good health. [29] Menelaus declared unto us, that your desire was to return home, and to follow your own business: [30] Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. [31] And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done. [32] I have sent also Menelaus, that he may comfort you. [33] Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

[34] The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews. [35] Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. [36] But touching such things as he judged to be referred to the king, after ye have advised

thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

[37] Therefore send some with speed, that we may know what is your mind. [38] Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

Chapter 12

[1] When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. [2] But of the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

[3] The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. [4] Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

[5] When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. [6] And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. [7] And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

[8] But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, [9] He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

[10] Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. [11] Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

[12] Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

[13] He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis. [14] But they that were within it put such

trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. [15] Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, [16] And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

[17] Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni. [18] But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold. [19] Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

[20] And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

[21] Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

[22] But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. [23] Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

[24] Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. [25] So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

[26] Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

[27] And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. [28] But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

[29] From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem, [30] But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; [31] They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

[32] And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea, [33] Who came out with three thousand men of foot and four hundred horsemen. [34] And it happened that in their fighting together a few of the Jews were slain. [35] At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

[36] Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle. [37] And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight. [38] So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

[39] And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. [40] Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. [41] All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, [42] Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from

sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

[43] And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: [44] For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. [45] And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

Chapter 13

[1] In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, [2] And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

[3] Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. [4] But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

[5] Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes. [6] And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. [7] Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: [8] For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

[9] Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. [10] Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple: [11] And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

[12] So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

[13] And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

[14] So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: [15] And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him. [16] And at last they filled the camp with fear and tumult, and departed with good success. [17] This was done in the break of the day, because the protection of the Lord did help him.

[18] Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, [19] And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: [20] For Judas had conveyed unto them that were in it such things as were necessary.

[21] But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

[22] The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome; [23] Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, [24] And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians; [25] Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

[26] Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

Chapter 14

[1] After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, [2] Had taken the country, and killed Antiochus, and Lysias his protector.

[3] Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar, [4] Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

[5] Howbeit having gotten opportunity to further his foolish enterprise, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto: [6] Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

[7] Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither: [8] First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

[9] Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all. [10] For as long as Judas liveth, it is not possible that the state should be quiet. [11] This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

[12] And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth, [13] Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple. [14] Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

[15] Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence. [16] So at

the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

[17] Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. [18] Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword. [19] Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

[20] So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, [21] And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, [22] Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

[23] Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. [24] And he would not willingly have Judas out of his sight: for he love the man from his heart [25] He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

[26] But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor. [27] Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

[28] When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault. [29] But because there was no dealing against the king, he watched his time to accomplish this thing by policy. [30] Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. [31] But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. [32] And when they sware that they could not tell where the man

was whom he sought, [33] He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

[34] After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner; [35] Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us: [36] Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. [38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: [40] For he thought by taking him to do the Jews much hurt. [41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; [42] Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: [43] But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. [44] But they quickly giving back, and a space being made, he fell down into the midst of the void place.

[45] Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, [46] When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

Chapter 15

[1] But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

[2] Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

[3] Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. [4] And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept: [5] Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done. [6] So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

[7] But Maccabeus had ever sure confidence that the Lord would help him: [8] Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. [9] And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

[10] And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. [11] Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

[12] And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. [13] This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. [14] Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the

prophet of God. [15] Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, [16] Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

[17] Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. [18] For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple. [19] Also they that were in the city took not the least care, being troubled for the conflict abroad.

[20] And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

[21] Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy: [22] Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: [23] Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; [24] And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

[25] Then Nicanor and they that were with him came forward with trumpets and songs. [26] But Judas and his company encountered the enemies with invocation and prayer. [27] So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

[28] Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. [29] Then they made a great shout and a noise, praising the Almighty in their own language.

[30] And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor’s head, and his hand with his shoulder, and bring them to Jerusalem.

[31] So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, [32] And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

[33] And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. [34] So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. [35] He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

[36] And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. [37] Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

[38] And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. [39] For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

III Maccabees

Chapter 1

[1] Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

[2] And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. [3] But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other.

[4] A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minae of gold apiece. [5] It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners.

[6] Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. [7] By doing this, and by making donations to their temples, he inspired his subjects with confidence. [8] The Jews sent some of their council and of their elders to him. The greetings, guest- gifts, and congratulations of the past, bestowed by them, filled him with the greater eagerness to visit their city.

[9] Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court, [10] he was so struck with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself.

[11] And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. [12] Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed:

and saying Be it that they were deprived of this honour, I ought not to be. [13] And he put the question, Why, when he entered all the temples, none of the priests who were present forbad him?

[14] He was thoroughly answered by some one, That he did wrong to boast of this. [15] Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? [16] And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, [17] then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

[18] Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. [19] Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. [20] New-born babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. [21] Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

[22] Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose. [23] Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before.

[24] During this time the multitude kept on praying. [25] The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. [26] He, in his hardened mood, insensible to all persuasion, was going onwards with the view of carrying out this design.

[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening lawlessness. [28] Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. [29] Not the men only, but the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

Chapter 2

[1] Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

[2] O Lord, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exulteth in his confidence and strength. [3] It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

[4] It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. [5] It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst cover them with fire and brimstone.

[6] Thou didst make known thy power when thou causedst the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse inflictions. [7] And thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, the Lord of the whole creation. [8] These saw and felt the works of thine hands, and praised thee the Almighty.

[9] Thou, O King, when thou createdst the illimitable and measureless earth, didst choose out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thine illustrious presence, after constructing it to the glory of thy great and honourable name.

[10] And thou didst promise, out of love to the people of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer. [11] Verily thou art faithful and true.

[12] And when thou didst often aid our fathers when hard pressed, and in low estate, and deliveredst them out of gret dangers, [13] see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless. [14] We being in this low condition, this bold and profane man seeks to

dishonour this thine holy place, consecrated out of the earth to the name of thy Majesty.

[15] Thy dwelling place, the heaven of heavens, is indeed unapproachable to men. [16] But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst sanctify this place. [16] Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, [18] We have trampled upon the holy house, as idolatrous houses are trampled upon.

[19] Blot out our iniquities, and do away with our errors, and shew forth thy compassion in this hour. [20] Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.

[21] At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence. [22] Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.

[23] His friends and bodyguards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. [24] When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings. [25] He proceeded to Egypt, grew worse in wickedness through his beforementioned companions in wine, who were lost to all goodness; [26] and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

[27] His purpose was to indict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraved upon it: [28] That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death; [29] that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus, and to be set apart with these limited rights.

[30] To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the

community of those initiated in the rites, these should have equal rights with the Alexandrians.

[31] Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. [32] A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration: [33] cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

Chapter 3

[1] On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives.

[2] While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law. [3] Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings, yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium; although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

[6] What all the rest of mankind said, was, however, made of no account by the foreigners; [7] who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

[8] Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged them in their troubles, and expected a favourable turn of affairs: [9] He who knoweth all things, will not, [said they,] disregard so great a people. [10] Some of the neighbors, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

[11] Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.

[12] King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness! [13] I am right well; and so, too, are my affairs. [14] Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue according to

our expectation, [15] we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Phoenicia, and to be their willing benefactors.

[16] So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly. [17] To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, [18] they were so carried away by their old arrogance, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them. [19] And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

[20] We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting. [21] Accordingly, bearing no ill-will against their kinsmen [at Jerusalem,] but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

[22] All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil, [23] have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us; ever deeming that their ignoble course of procedure will force us to do away with our reform. [24] Having then, received certain proofs that these [Jews] bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

[25] As soon, therefore, as the contents of this letter become known to you, in that same hour we order those [Jews] who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected. [26] For by the punishment of them in one body we perceive

that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

[27] Whosoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death. [28] Whoever shall inform against the [Jews,] besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

[29] Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come. [30] Such was the purport of the king's letter.

Chapter 4

[1] Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

[2] The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. [3] What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

[4] They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion. [5] A multitude of aged hoary-haired old men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

[6] Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled; and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu of the marriage hymn. [7] Bound, and exposed to public gaze, they were hurried violently on board ship.

[8] The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand. [9] They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the benches of the rowers; while the feet of others were enclosed in hard fetters. [10] The planks of the deck above them barred out the light, and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

[11] They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they

could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.

[12] When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims, [13] was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. [14] The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties [15] The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days.

[16] The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

[17] At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, [18] inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. [19] The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said. [20] They said, and proved, that paper and pens had failed them for the carrying out of their purpose. [21] Now this was an active interference of the unconquerable Providence which assisted the Jews from heaven.

Chapter 5

[1] Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, [2] he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. [3] The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

[4] The master of the elephants, Hermon, fulfilled his commission punctually. [5] The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

[6] The heathen believed the Jews to be destitute of all protection; for chains fettered them about. [7] they invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, [8] to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. [9] Their litany so earnest went up to heaven.

[10] Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the kind thereof. [11] He, however, who has sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion thereof now upon the king. [12] By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

[13] But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. [14] The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, came and shook the king. [15] He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him.

[16] The kind listened to this, and then turning aside to his potations, commanded the guests to sit down before him. [17] This done, he asked

them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. [18] Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day. [19] Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. [20] The king, then, with a barbarity exceeding that of Phalaris, said, That they might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Jews.

[21] When the king said this, the company present were glad, and approved; and then each man went to his own home. [22] Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

[23] The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. [24] The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. [25] The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

[26] The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. [27] The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. [28] But this was the wroking of that Almighty God who had made him forget all his purpose.

[29] Hermon, and all his friends, pointed out the preparation of the animals. they are ready, O king, according to your own strict injunction. [30] The king was filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: [31] Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. [32] Had it not been for familar friendship, and the claims of your office, your life should have gone for theirs.

[33] Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and depressed in countenance. [34] The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations. [35] The Jews, having heard of

these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

[36] Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. [27] And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons? [28] Once more, arm the elephants against the morrow for the extermination of the Jews.

[39] His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: [40] O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recallest thy instructions. [41] For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered.

[42] The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to hades, crushed by the knees and feet of the elephants. [43] He would also invade Judea, and level its towns with fire and the sword; and destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there.

[44] Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. [45] And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

[46] About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king to the business in hand. [47] The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the abovementioned [*Jews*].

[48] But the [*Jews*,] when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd, [49] thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mother their daughters: other

women held their infants to their breasts, which drew what seemed their last milk.

[50] Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breasts, and [51] sent up an exceeding great cry entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of hades.

Chapter 6

[1] And Eleazar, an illustrious priest of the country, who had attained to length of day, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:

[2] O king, mighty in power, most high, Almighty God, who regulates the whole creation with thy tender mercy, [3] look upon the seed of Abraham, upon the children of the sanctified Jacob, thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.

[4] Thou destroyedst Pharaoh, with his hosts of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army. [5] When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thine holy city, with boastings grievous to be endured, thou, O Lord, didst demolish him and didst shew forth thy might to many nations. [6] When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. [7] It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back against unhurt to light. [8] When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.

[9] And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless gentiles. [10] If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which thou preferrest.

[11] Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their god deliver them. [12] Thou, who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. [13] Let the heathen cower before thine invincible might today, O glorious One, who hast all power to save the

race of Jacob. [14] The whole band of infants and their parents with tears beseech thee. [15] Let it be shewn to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

[16] Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power. [17] When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army.

[18] Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Jews. [19] And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. [20] And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. [21] They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.

[22] The king's wrath was converted into compassion; and he wept at his own machinations. [23] For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, [24] Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. [25] Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? [26] Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

[27] Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has been done. [28] Release the sons of the almighty living God of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs.

[29] These things he said; and they, released the same moment, having now escaped death, praised God their holy Saviour. [30] The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a gladsome festival of

deliverance in the very place in which they expected to meet with their destruction.

[31] Then they who were before despised and nigh unto hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths. [32] Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

[33] So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. [34] Those who had marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

[35] But the Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. [36] They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. [37] They requested the king to send them back to their homes.

[38] They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. [39] The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.

[40] They feasted upon the king’s provision up to the fourteenth day, and then asked to be sent away. [41] The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

Chapter 7

[1] King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength. [2] We, too, and our children are well; and God has directed our affairs as we wish.

[3] Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. [4] They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other people. [5] They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

[6] For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fights for his sons; [7] and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. [8] And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. [9] For know ye, that should we conceive any evil design, or in any way aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare ye well.

[10] When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy god, and the law of God. [11] They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

[12] The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king's dominions. [13] Their priests, then, as it was meet, saluted him with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed.

[14] Then they punished and destryed with ignominy every polluted Jew that fell in their way; [15] slaying thus, in that day, above three hundred men, and esteeming this destruction of the wicked a season of joy. [16] They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns they thanked the God of their fathers, the eternal Saviour of Israel.

[17] Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days, [18] they partook of a banquet of deliverance, for the king generously granted them severally the means of securing a return home. [19] They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. [20] These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king’s command, by land, by sea, and by river, each to his own home.

[21] They had more weight than before among their enemies; and were honoured and feared, and no one in any way robbed them of their goods. [22] Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation. [23] Blessed be the Redeemer of Israel unto everlasting. Amen.

IV Maccabees

Chapter I

[1] As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. [2] For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

[3] If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, [4] it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. [5] How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. [6] For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

[7] I might prove to you, from may other considerations, that religious reasoning is sole master of the passions; [8] but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. [9] For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

[10] For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. [11] For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

[12] But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

[13] The question, therefore, is, whether reasoning be absolute master of the passions. [14] Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

[15] Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. [16] And wisdom is a

knowledge of divine and human things, and of their causes. [17] And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

[18] And the forms of wisdom are prudence, and justice, and manliness, and temperance.19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. [20] Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. [21] And there are many attendant affections surrounding pleasure and pain. [22] Before pleasure is lust; and after pleasure, joy. [23] And before pain is fear; and after pain is sorrow.

[24] Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. [25] And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. [26] In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. [27] In the body it is greediness and gormandizing, and solitary gluttony.

[28] As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions. [29] And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. [30] For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

[31] Now temperance consists of a command over the lusts. [32] But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. [33] For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. [34] Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. [35] For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

Chapter 2

[1] And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, [2] on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. [3] For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

[4] And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. [5] For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour. [6] Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. [7] Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

[8] A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath. [9] And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

[10] For the law conquers even affection toward parents, not surrendering virtue on their account. [11] And it prevails over marriage love, condemning it when transgressing law. [12] And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked. [13] And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. [14] It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

[15] And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander. [16] For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

[17] Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. [18] For

the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. [19] For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. [20] For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

[21] For at the time when God created man, He implanted within him his passions and moral nature. [22] And at that time He enthroned above all the holy leader mind, through the medium of the senses. [23] And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign. [24] How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

Chapter 3

[1] The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body, [2] in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

[3] One may not be able to root out anger from the soul, but it is possible to withstand anger. [4] Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. [5] For reasoning is not an eradicator, but an antagonist of the passions. [6] And this may be more clearly comprehended from the thirst of king David. [7] For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them; [8] then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

[9] Now all the rest of them were at supper; [10] but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; [11] but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

[12] Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies: [13] and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. [14] And having boldly discovered the fountain, they filled out of it the draught for the king.

[15] But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. [16] Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God. [17] For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, [18] and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

[19] But the occasion now invites us to give an illustration of temperate reasoning from history. [20] For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both

assigned them money for divine service, and accepted their form of government, [21] then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

Chapter 4

[1] For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

[2] Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said, [3] Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

[4] Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure; [5] and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force, [6] he said that he came with the commands of the king that he should take the private money of the treasure. [7] And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. [8] But Appolonius went away with threats into the temple.

[9] And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, [10] and Appolonius going up with his armed force to the seizure of the treasure, — there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling. [11] And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host. [12] For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

[13] Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him; [14] and he being thus unexpectedly saved, departed to manifest to the king what had happened to him. [15] But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible. [16] Who having deposed Onias from the high

priesthood, appointed his brother Jason to be high priest: [17] who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

[18] And he committed to him the high priesthood and rulership over the nation. [19] And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness. [20] So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple. [21] At which Divine vengeance being grieved, instigated Antiochus himself against them. [22] For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. [23] And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

[24] And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, [25] for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. [26] When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

Chapter 5

[1] The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. [2] 3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

[4] And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

[5] And Antiochus seeing him, said, [6] I would counsel thee, old man, before thy tortures begin, to tasted the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. [7] For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? [8] It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

[9] And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth. [10] And you will, moreover, be despising me to your own punishment. [11] Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course? [12] and, reverencing my kindly admonition, have pity upon your own years? [13] For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

[14] While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. [15] And having received power to speak, he began thus to deliver himself: [16] We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; [17] wherefore we consider that we ought not in any point to transgress the law. [18] And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. [19] think not eating the unclean, then, a trifling offense. [20] For transgression of the law, whether in small or

great matters, is of equal moment; [21] for in either case the law is equally slighted.

[22] But thou deridest our philosophy, as though we lived irrationally in it. [23] Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. [24] And it instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. [25] Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature. [26] Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

[27] But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat: [28] but thou shalt not have this cause of laughter against me; [29] nor will I transgress the sacred oaths of my forefathers to keep the law. [30] No, not if you pluck out my eyes, and consume my entrails. [31] I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

[32] Now then; prepare your wheels, and kindle a fiercer flame. [33] I will not so compassionate my old age, as on my account to break the law of my country. [34] I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control! [35] I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law. [36] Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

[37] My fathers shall receive me pure, not having quailed before your compulsion, though unto death. [38] For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

Chapter 6

[1] When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture. [2] And first, they stripped the old man, adorned as he was with the comeliness of piety. [3] Then tying back his arms and hands, they disdainfully used him with stripes; [4] a herald opposite crying out, Obey the commands of the king.

[5] But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all. [6] But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. [7] And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending. [8] then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

[9] But he endured the pains, and despised the cruelty, and persevered through the indignities; [10] and like a noble athlete, the old man, when struck, vanquished his torturers. [11] His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

[12] Wherefore, partly in pity for his old age, [13] partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, Why do you unreasonably destroy yourself, O Eleazar, with these miseries? [15] We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

[16] And Eleazar, as though the advice more painfully tortured him, cried out, [17] Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; [18] for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back, [19] and ourselves should become a pattern of impiety to the young, as being an example of pollution eating. [20] It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice, [21] and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law. [22] Wherefore do you, O children of Abraham, die nobly for your religion. [23] Ye spearbearers of the tyrant, why do ye linger?

[24] Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire: [25] then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

[26] And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, [27] Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. [28] Be merciful to thy people, and be satisfied with the punishment of me on their account. [29] Let my blood be a purification for them, and take my life in recompense for theirs. [30] Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

[31] Confessedly, therefore, religious reasoning is master of the passions. [32] For had the passions been superior to reasoning, I would have given them the witness of this mastery. [33] But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

[34] And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries. [35] Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

Chapter 7

[1] The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, [2] and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, [3] in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

[4] Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him. [5] For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory. [6] O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite, which had always embraced the clean and lawful, a partaker of profanity. [7] O harmonizer with the law, and sage devoted to a divine life! [8] Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

[9] Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy. [10] O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

[11] For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, [12] so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. [13] And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth. [14] By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. [15] O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. [16] 0 If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

[17] But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. [18] But they who have meditated upon religion with their whole heart, these alone can master the passions of the

flesh; [19] they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

[20] This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: [21] since what person, walking religiously by the whole rule of philosophy, and believing in God, [22] and knowing that it is a blessed thing to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion? [23] For the wise and brave man only is lord over his passions. [24] Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: [25] for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

Chapter 8

[1] Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

[2] The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. [3] Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

[4] O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, [5] but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

[6] Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance, [7] and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. [8] For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. [9] Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. [10] Will you not reason upon this — that if you disobey, there will be nothing left for you but to die in tortures?

[11] Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. [12] And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue: [13] Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion. [14] Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

[15] Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have

employed but these? [16] O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? [17] Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

[18] Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? [19] Let us have compassion upon our age and relent over the years of our mother. [20] And let us bear in mind that we shall be dying as rebels. [21] And Divine Justice will pardon us if we fear the king through necessity. [22] Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? [23] Let us not oppose necessity, nor seek vain-glory by our own excruciation. [24] The law itself is not forward to put us to death, if we dread torture. [25] Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

[26] But nothing of this kind did the young men say or think when about to be tortured. [27] For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart said:

Chapter 9

[1] Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers. [2] And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

[3] O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves. [4] For we account escape to be worse than death. [5] And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar. [6] But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

[7] Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us. [8] For we through this ill-treatment and endurance shall bear off the rewards of virtue. [9] But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

[10] When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. [11] So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. [12] And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. [13] And the noble youth, extended upon this, became dislocated. [14] And with every member disjointed, he exclaimed in expostulation,

[15] O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law. [16] And when the spearmen said, Consent to eat, that you may be releasted from your tortures, — [17] he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints. [18] For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

[19] While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. [20] And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

[21] And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan. [22] But, as though

transformed by fire into immortality, he nobly endured the rackings, saying [23] Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion; [24] by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant. [25] And saying this, the revered youth abruptly closed his life.

[26] And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt. [27] And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, [28] after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said, [29] How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

[30] Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion? [31] For I lighten my suffering by the pleasures which are connected with virtue. [32] But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

Chapter 10

[1] Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life. [2] But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? [3] I abjure not the noble relationship of my brethren. [4] Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

[5] But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. [6] And they dragged round his fingers, and his arms, and his legs, and his ankles. [7] And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel; [8] around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. [9] And when about to die, he said, [10] We, O accursed tyrant, suffer this for the sake of Divine education and virtue. [11] But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

[12] And thus having died worthily of his brethren, they dragged forward the fourth, saying, [13] Do not thou share the madness of thy brethren: but give regard to the king, and save thyself. [14] But he said to them, You have not a fire so scorching as to make me play the coward. [15] By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood. [16] Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

[17] When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out. [18] But he said, Even if you take away the organ of speech, yet God hears the silent. [19] Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning. [20] Gladly do we lose our limbs in behalf of God. [21] But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

Chapter 11

[1] And when he had died, disfigured in his torments, the fifth leaped forward,

and said,

[2] I intend not, O tyrant, to get excused from the torment which is in behalf of virtue. [3] But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. [4] O thou hater of virtue and of men, what have we done that thou thus revellest in our blood? [5] Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law? [6] But this is worthy of honours, not torments; [7] hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. [8] Behold now, being alien from God, thou makest war against those who are religious toward God.

[9] As he said this, the spearbearers bound him, and drew him to the catapelt: [10] to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion. [11] With his breath thus confined, and his body strangled, he said, [12] A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

[13] He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

[14] I am indeed younger than my brothers, but in understanding I am am as old; [15] for having been born and reared unto the same end, we are bound to die also in behalf of the same cause. [16] So that if ye think proper to torment us for not eating the unclean; — torment!

[17] As he said this, they brought him to the wheel. [18] Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath. [19] And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

[20] And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered. [21] For religious understanding, O tyrant, is unconquered. [22] Armed with upright virtue, I also shall depart with my brethren. [23] I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

[24] We six youths have destroyed thy tyranny. [25] For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? [26] Your fire is cold to us, your catapelts are painless, and your violence harmless. [27] For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

Chapter 12

[1] When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: [2] whom the tyrant pitying, though he had been dreadfully reproached by his brethren, [3] seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

[4] Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. [5] But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

[6] And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. [7] And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith, 8 Release me that I may speak to the king and all his friends. [9] And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

[10] And he, running up to the pans, said, [11] Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness? [12] Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

[13] Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? [14] But they, bravely dying, fulfilled their religion towards God. [15] But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

[16] Wherefore, he continued, I myself, being about to die, [17] will not forsake my brethren. [18] And I call upon the God of my fathers to be merciful to my race. [19] But thee, both living and dead, he will punish.

[20] Thus having prayed, he hurled himself into the pans; and so expired.

Chapter 13

[1] If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. [2] For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the; [3] now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

[4] And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. [5] How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? [6] For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, [7] so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

[8] For having arranged a holy choir of piety, they encouraged one another, saying, [9] Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. [10] Let us not be cowards in the manifestation of piety. [11] And one said, Courage, brother; and another, Nobly endure. [12] And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

[13] And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. [14] Let us not fear him who thinketh he killeth; [15] for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. [16] Let us arm ourselves, therefore, in the abnegation of the divine reasoning. [17] If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. [18] And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

[19] Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother’s womb. [20] In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, [21] and having been brought

forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; [22] and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

[23] Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. [24] For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. [25] For a like ardour for what is right and honourable increased their fellow-feeling towards each other. [26] For it acting along with religion, made their brotherly feeling more desirable to them.

[27] And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

Chapter 14

[1] And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

[2] O reasonings more royal than a king, and freer than freemen! [3] Sacred and harmonius concert of the seven brethern as concerning piety! [4] None of the seven youths turned cowardly, or shrank back from death. [5] But all of them, as though running the road to immortality, hastened on to death through tortures. [6] For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

[7] O holy seven of harmonious brethren! for as the seven days of creation, about religion, [8] so the youths, circling around the number seven, annulled the fear of torments. [9] We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. [10] And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

[11] And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. [12] For the mother of those seven youths endured the rackings of each of her children.

[13] And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, [14] where irrational animals possess a similar sympathy and love for their offspring with men. [15] The tame birds frequenting the roofs of our houses, defend their fledglings. [16] Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. [17] And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

[18] But why should we point attention to the sympathy toward children shewn by irrational animals? [19] The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

[20] But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

Chapter 15

[1] O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny! [2] The mother, when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, [3] rather elected the religion which according to God preserves to eternal life.

[4] O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! [5] for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. [6] And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; [7] and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; [8] yet, through fear of God, who neglected the temporary salvation of her children.

[9] Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased. [10] For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

[11] And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. [12] But she inclined each one separately and all together to death for religion. [13] O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

[14] At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. [15] She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks. [16] O thou mother, who wast tried at this time with bitterer pangs than those of parturition! [17] O thou only woman who hast brought forth perfect holiness! [18] Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. [19] Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and

their nostrils foreboding death, didst thou weep! [20] When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

[21] Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! [22] With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

[23] But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. [24] Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God. [25] For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children, [26] she holding two votes, one for the death, the other for the preservation of her children, [27] did not lean to that which would have saved her children for the safety of a brief space. [28] But this daughter of Abraham remembered his holy fortitude.

[29] O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections! [30] O thou nobler in endurance than males, and more manly than men in patience! [31] For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, [32] so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, didst bear up nobly against the storms against religion.

Chapter 16

[1] If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

[2] I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. [3] And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured. [4] But with the reasoning of religion the mother quenched passions so great and powerful.

[5] For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

[6] Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none. [7] O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. [8] Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing. [9] Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. [10] Ah, that I who had many and fair children, should be a lone widow full of sorrows! [11] Nor, should I die, shall I have a son to bury me.

But with such a lament is this the holy and God-fearing mother bewailed none of them. [12] Nor did she divert any of them from death, nor grieve for them as for the dead. [13] But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

[14] O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words. [15] For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

[16] O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. [17] For it were disgraceful that this old man should endure pains for the sake

of righteousness, and that you who are younger should be afraid of the tortures.

[18] Remember that through God ye obtained existence, and have enjoyed it. [19] And on this second account ye ought to bear every affliction because of God. [20] For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. [21] And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God. [22] You, then, having the same faith towards God, be not troubled. [23] For it is unreasonable that they who know religion should not stand up against troubles.

[24] With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. [25] And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

Chapter 17

[1] And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

[2] O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! [3] For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

[4] Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God. [5] Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons who thou didst illuminate with religion to the stars. [6] For thy bearing of children was after the fashion of a child of Abraham.

[7] And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. [8] And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation, [9] Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. [10] These also avenged their nation, looking unto God, and enduring torments unto death.

[11] For it was truly a divine contest which was carried through by them. [12] For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. [13] Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. [14] The tyrant was the opposite; and the world and living men were the spectators. [15] And reverence for God conquered, and crowned her own athletes.

[16] Who did not admire those champions of true legislation? who were not astonied? [17] The tyrant himself, and all their council, admired their endurance; [18] through which, also, they now stand beside the divine throne, and live a blessed life. [19] For Moses saith, And all the saints are under thine hands.

[20] These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation; [21] and that the tyrant was

punished, and their country purified. [22] For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

[23] For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. [24] And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

Chapter 18

[1] O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious. [2] Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

[3] When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. [4] And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. [5] And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, [6] then, departing from Jerusalem, he made war against the Persians.

[7] And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. [8] No destroyer of the desert, *or* ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

[9] And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. [10] And he used to teach you, when yet with you, the law and the prophets.

[11] He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. [12] And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. [13] And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

[14] And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee. [15] He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just. [16] He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will. [17] He used to verify Ezekiel, who said, Shall these dry bones live? [18] For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live. [19] This is our life, and the length of our days.

[20] O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with

boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments! [21] He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. [22] Wherefore divine retribution pursued and will pursue the pestilent wretch.

[23] But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God. [24] To whom be glory for ever and ever. Amen.

Job

Chapter 1

[1] There was a certain man in the land of Ausis, whose name *was* Job; and than man was true, blameless, righteous, *and* godly, abstaining from everything evil. [2] And he had seven sons and three daughters. [3] And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was *most* noble of the *men* of the east.

[4] And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them. [5] And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus, then Job did continually.

[6] And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them. [7] And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world. [8] And the Lord said to him, Hast thou diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil? [9] Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing? [10] Hast thou not made a hedge about him, and about his household, and all his possessions round about? and hast thou not blessed the works of his hands, and multiplied his cattle upon the land? [11] But put forth thine hand, and touch all that he has: verily he will bless thee to *thy* face. [12] Then the Lord said to the devil, Behold, I give into thine hand all that he has, but touch not himself. So the devil went out from the presence of the Lord.

[13] And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother. [14] And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were feeding near them; [15] and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee. [16] While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured

the shepherds like wise; and I having escaped alone am come to tell thee. [17] While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee. [18] While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother, [19] suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

[20] So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped, [21] and said, I myself came forth naked from my mother's womb, and naked shall I return thither; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord. [22] In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

Chapter 2

[1] And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord. [2] And the Lord, said to the devil, Whence comest thou? Then the devil said before the Lord, I am come from going through the world, and walking about the whole earth. [3] And the Lord said to the devil, Hast thou then observed my servant Job, that there is none of *men* upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocence, whereas thou has told *me* to destroy his substance without cause? [4] And the devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life. [5] Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to *thy* face. [6] And the Lord said to the devil, Behold, I deliver him up to thee; only save his life. [7] So the devil went out from the Lord, and smote Job with sore boils from *his* feet to *his* head. [8] And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city. [9] And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, *even thy* sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die. [10] But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things?

In all these things that happened to him, Job sinned not at all with his lips before God.

[11] Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Thaemans, Baldad sovereign of the Saucheans, Sophar king of he Minaeans: and they came to him with one accord, to comfort and to visit him. [12] And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and rent every one his garment, and sprinkled dust upon *their heads*, [13] and they sat down

beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very great.

Chapter 3

[1] After this Job opened his mouth, and cursed his day, [2] saying,

[3] Let the day perish in which I was born, and that night in which they said, Behold a man-child! [4] Let that night be darkness, and let not the Lord regard it from above, neither let light come upon it. [5] But let darkness and the shadow of death seize it; let blackness come upon it; [6] let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months. [7] But let that night be pain, and let not mirth come upon it, nor joy. [8] But let him that curses that day curse it, *even* he that is ready to attack the great whale. [9] Let the stars of that night be darkened; let it remain *dark*, and not come into light; and let it not see the morning star arise: [10] because it shut not up the gates of my mother's womb, for *so* it would have removed sorrow from my eyes.

[11] For why died I not in the belly? and *why* did I not come forth from the womb and die immediately? [12] and why did the knees support me? and why did I suck the breasts? [13] Now I should have lain down and been quiet, I should have slept and been at rest, [14] with kings *and* councillors of the earth, who gloried in *their* swords; [15] or with rulers, whose gold was abundant, who filled their houses with silver: [16] or *I should have been* as an untimely birth proceeding from his mother's womb, or as infants who never saw light. [17] There the ungodly have burnt out the fury of rage; there the wearied in body rest. [18] And the men of old time have together ceased to hear the exactor's voice. [19] The small and great are there, and the servant that feared his lord.

[20] For why is light given to those who are in bitterness, and life to those souls which are in griefs? [21] who desire death, and obtain it not, digging *for it* as *for* treasures; [22] and would be very joyful if they should gain it? [23] Death *is* rest to *such* a man, for God has hedged him in. [24] For my groaning comes before my food, and I weep being beset with terror. [25] For the terror of which I meditated has come upon me, and that which I had feared has befallen me. [26] I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

Chapter 4

[1] Then Eliphaz the Thaemanite answered and said,

[2] Hast thou been often spoken to in distress? but who shall endure the force of thy words? [3] For whereas thou hast instructed many, and hast strengthened the hands of the weak one, [4] and hast supported the failing with words, and hast imparted courage to feeble knees. [5] Yet now *that* pain has come upon thee, and touched thee, thou art troubled. [6] Is not thy fear *founded* in folly, thy hope also, and the mischief of thy way? [7] Remember then who has perished, being pure? or when were the true-hearted utterly destroyed? [8] Accordingly as I have seen men ploughing barren places, and they that sow them will reap sorrows for themselves. [9] They shall perish by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

[10] The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched. [11] The old lion has perished for want of food, and the lions' whelps have forsaken one another.

[12] But if there had been any truth in thy words, none of these evils would have befallen thee. Shall not mine ear receive excellent *revelations* from him? [13] But *as when* terror falls upon men, with dread and a sound in the night, [14] horror and trembling seized me, and caused all my bones greatly to shake. [15] And a spirit came before my face; and my hair and flesh quivered. [16] I arose and perceived it not: I looked, and there, was no form before my eyes: but I only heard a breath and a voice, *saying*, [17] What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works? [18] Whereas he trust not in his servants, and perceives perverseness in his angels.

[19] But *as for* them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth. [20] And from the morning to evening they no longer exist: they have perished, because they cannot help themselves. [21] For he blows upon them, and they are withered: they have perished for lack of wisdom.

Chapter 5

[1] But call, if any one will hearken to thee, or if thou shalt see any of the holy angels. [2] For wrath destroys the foolish one, and envy slays him that has gone astray. [3] And I have seen foolish ones taking root: but suddenly their habitation was devoured. [4] Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer. [5] For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted. [6] For labour cannot by any means come out of the earth, nor shall trouble spring out of the mountains: [7] yet man is born to labour, and *even so* the vulture's young seek the high places.

[8] Nevertheless I will beseech the Lord, and will call upon the Lord, the sovereign of all; [9] who does great things and untraceable, glorious things also, and marvellous, of which there is no number: [10] who gives rain upon the earth, sending water on the earth: [11] who exalts the lowly, and raises up them that are lost: [12] frustrating the counsels of the crafty, and their hands shall not perform the truth: [13] who takes the wise in their wisdom, and subverts the counsel of the crafty [14] In the day darkness shall come upon them, and let them grope in the noon-day even as in the night: [15] and let them perish in war, and let the weak escape from the hand of the mighty. [16] And let the weak have hope, but the mouth of the unjust be stopped.

[17] But blessed *is* the man whom the Lord has reproved; and reject not thou the chastening of the Almighty. [18] for he causes *a man* to be in pain, and restores *him* again: he smites, and his hands heal. [19] Six time he shall deliver thee out of distresses: and in the seventh harm shall not touch thee. [20] In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword. [21] He shall hide thee from the scourge of the tongue: and thou shalt not be afraid of coming evils. [22] Thou shalt laugh at the unrighteous and the lawless: and thou shalt not be afraid of wild beasts. [23] For the wild beasts of the field shall be at peace with thee. [24] Then shalt thou know that thy house shall be at peace, and the provision for thy tabernacle shall not fail. [25] And thou shalt know that thy seed *shall be* abundant; and thy children shall be like the herbage of the field. [26] And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.

[27] Behold, we have thus sought out these matters; these are what we have heard: but do thou reflect with thyself, if thou hast done anything *wrong*.

Chapter 6

[1] But Job answered and said,

[2] Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together! [3] And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain. [4] For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me. [5] What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has a fodder? [6] Shall bread be eaten without salt? or again, is there taste in empty words? [7] For my wrath cannot cease; for I perceive my food as the smell of a lion *to be* loathsome.

[8] For oh that he would grant *my desire*, and my petition might come, and the Lord would grant my hope! [9] Let the Lord begin and wound me, but let him not utterly destroy me. [10] Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I have not denied the holy words of my God. [11] For what is my strength, that I continue? what is my time, that my soul endures? [12] Is my strength the strength of stones? or is my flesh of brass? [13] Or have I not trusted in him? but help is *far* from me.

[14] Mercy has rejected me; and the visitation of the Lord has disregarded me. [15] My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave. [16] They who used to reverence me, now have come against me like snow or congealed ice. [17] When it has melted at the approach of heat, it is not known what it was. [18] Thus I also have been deserted of all; and I am ruined, and become an outcast. [19] Behold the ways of the Thaemanites, ye that mark the paths of the Sabaeans. [20] They too that trust in cities and riches shall come to shame. [21] But ye also have come to me without pity; so that beholding my wound ye are afraid. [22] What? have I made any demand of you? or do I ask for strength from you, [23] to deliver me from enemies, or to rescue me from the hand of the mighty ones?

[24] Teach ye me, and I will be silent: if in anything I have erred, tell me. [25] But as it seems, the words of a true man are vain, because I do not ask strength of you. [26] Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech. [27] Even because ye attack the fatherless, and insult your friend. [28] But now, having looked upon your countenances, I will not lie. [29] Sit down now,

and let there not be unrighteousness; and unite again with the just. [30] For there is no injustice in my tongue; and does not my throat meditate understanding?

Chapter 7

[1] Is not the life of man upon earth a state of trial? and his existence as that of a hireling by the day? [2] Or as a servant that fears his master, and one who has grasped a shadow? or as a hireling waiting for his pay? [3] So have I also endured months of vanity, and nights of pain have been appointed me. [4] Whenever I lie down, I say, When *will it be* day? and whenever I rise up, again *I say* when *will it be* evening? and I am full of pains from evening to morning. [5] And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption. [6] And my life is lighter than a word, and has perished in vain hope. [7] Remember then that my life is breath, and mine eye shalt not yet again see good. [8] The eye of him that sees me shall not see me *again*: thine eyes are upon me, and I am no more. [9] *I am* as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again: [10] and he shall surely not return to his own house, neither shall his place know him any more. [11] Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

[12] Am I a sea, or a serpent, that thou hast set a watch over me? [13] I said that my bed should comfort me, and I would privately counsel with myself on my couch. [14] Thou scarest me with dreams, and dost terrify me with visions. [15] Thou wilt separate life from my spirit; and yet *keep* my bones from death. [16] For I shall not live for ever, that I should patiently endure: depart from me, for my life *is* vain. [17] For what is man, that thou hast magnified him? or that thou givest heed to him? [18] Wilt thou visit him till the morning, and judge him till *the time of* rest? [19] How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle? [20] If I have sinned, what shall I be able to do, O thou that understandest the mind of men? why hast thou made me as thine accuser, and *why* am I a burden to thee? [21] Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning I am no more.

Chapter 8

[1] Then Baldad the Sauchite answered, and said,

[2] How long wilt thou speak these things, *how long shall* the breath of thy mouth *be* abundant in words? [3] Will the Lord be unjust when he judges; or will he that has made all things pervert justice? [4] If thy sons have sinned before him, he has cast them away because of their transgression.

[5] But be thou early in prayer to the Lord Almighty. [6] If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness. [7] Though then thy beginning should be small, yet thy end should be unspeakably great.

[8] For ask of the former generation, and search diligently among the race of *our* fathers: [9] (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:) [10] shall not these teach thee, and report *to thee*, and bring out words from *their* heart? [11] Does the rush flourish without water, or shall the flag grow up without moisture? [12] When it is yet on the root, and *though* it has not been cut down, does not any herb wither before it has received moisture? [13] Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish. [14] For his house shall be without inhabitants, and his tent shall prove a spider's web. [15] If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain. [16] For it is moist under the sun, and his branch shall come forth out of his dung-heap. [17] He lies down upon a gathering of stones, and shall live in the mist of flints. [18] If *God* should destroy *him*, his place shall deny him. Hast thou not seen such things, [19] that such is the overthrow of the ungodly? and out of the earth another shall grow.

[20] For the Lord will by no means reject the harmless man; but he will not receive any gift of the ungodly. [21] But he will fill with laughter the mouth of the sincere, and their lips with thanksgiving. [22] But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

Chapter 9

[1] Then Job answered and said,

[2] I know of a truth that it is so: for how shall a mortal man be just before the Lord? [3] For if he would enter into judgment with him, *God* would not hearken to him, so that he should answer to one of his charges of a thousand. [4] For he is wise in mind, and mighty, and great: who has hardened himself against him and endured? [5] Who wears out the mountains, and *men* know it not: who overturns them in anger. [6] Who shakes the *earth* under heaven from its foundations, and its pillars totter. [7] Who commands the sun, and it rises not; and he seals up the stars. [8] Who alone has stretched out the heavens, and walks on the sea as on firm ground. [9] Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south. [10] Who does great and unsearchable things; glorious also and excellent things, innumerable.

[11] If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known *it*. [12] If he would take away, who shall turn him back? or who shall say to him, What hast thou done? [13] For *if* he has turned away *his* anger, the whales under heaven have stooped under him. [14] Oh then that he would hearken to me, or judge my cause. [15] For though I be righteous, he will not hearken to me: I will intreat his judgment. [16] And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

[17] Let him not crush me with a dark storm: but he has made by bruises many without cause. [18] For he suffers me not to take breath, but he has filled me with bitterness. [19] For indeed he is strong in power: who then shall resist his judgment? [20] For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse. [21] For even if I have sinned, I know it not *in* my soul: but my life is taken away.

[22] Wherefore I said, Wrath slays the great and mighty man. [23] For the worthless die, but the righteous are laughed to scorn. [24] For they are delivered into the hands of the unrighteous *man*: he covers the faces of the judges *of the earth*: but if it be not he, who is it? [25] But my life is swifter than a post: *my days* have fled away, and they knew it not. [26] Or again, is there a trace of *their* path *left* by ships? or is there one of the flying eagle as it seeks *its* prey? [27] And if I should say, I will forget to speak, I will bow down my face and groan; [28] I quake in all my limbs, for I know that thou wilt not leave me alone *as* innocent.

[29] But since I am ungodly, why have I not died? [30] For if I should wash myself with snow, and purge myself with pure hands, [31] thou hadst thoroughly plunged me in filth, and my garment had abhorred me. [32] For thou art not man like me, with whom I could contend, that we might come together to judgment. [33] Would that *he* our mediator were *present*, and a reprover, and one who should hear *the cause* between both. [34] Let him remove *his* rod from me, and let not his fear terrify me: [35] so shall I not be afraid, but I will speak: for I am not thus conscious *of guilt*.

Chapter 10

[1] Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul. [2] And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me? [3] Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly. [4] Or dost thou see as a mortal sees? or wilt thou look as a man sees? [5] Or is thy life human, or thy years *the years* of a man, [6] that thou hast enquired into mine iniquity, and searched out my sins? [7] For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?

[8] Thy hands have formed me and made me; afterwards thou didst change *thy mind*, and smite me. [9] Remember that thou hast made me *as* clay, and thou dost turn me again to earth. [10] Hast thou not poured me out like milk, and curdled me like cheese? [11] And thou didst clothe me with skin and flesh, and frame me with bones and sinews. [12] And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit. [13] Having these things in thyself, I know that thou canst do all things; for nothing is impossible with thee.

[14] And if I should sin, thou watchest me; and thou hast not cleared me from iniquity. [15] Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour. [16] For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me; [17] renewing against me my torture: and thou hast dealt with me in great anger, and thou hast brought trials upon me.

[18] Why then didst thou bring me out of the womb? and why did I not die, and no eye see me, [19] and I become as if I had not been? for why was I not carried from the womb to the grave? [20] Is not the time of my life short? suffer me to rest a little, [21] before I go whence I shall not return, to a land of darkness and gloominess; [22] to a land of perpetual darkness, where there is no light, neither *can any one* see the life of mortals.

Chapter 11

[1] Then Sophar the Minaean answered and said,

[2] He that speaks much, should also hear on the other side: or does the fluent speaker think himself to be righteous? blessed *is* the short lived offspring of woman. [3] Be not a speaker of many words; for is there none to answer thee? [4] For say not, I am pure in my works, and blameless before him.

[5] But oh that the Lord would speak to thee, and open his lips to thee! [6] Then shall he declare to thee the power of wisdom; for it shall be double of that which is with thee: and then shalt thou know, that a just recompence of thy sins has come to thee from the Lord.

[7] Wilt thou find out the traces of the Lord? or hast thou come to the end *of that* which the Almighty has made? [8] Heaven *is* high; and what wilt thou do? and there are deeper things than those in hell; what dost thou know? [9] Or longer than the measure of the earth, or the breadth of the sea.

[10] And if he should overthrow all things, who will say to him, What hast thou done? [11] For he knows the works of transgressors; and when he sees wickedness, he will not overlook *it*.

[12] But man vainly buoys himself up with words; and a mortal born of woman *is* like an ass in the desert.

[13] For if thou hast made thine heart pure, and liftest up *thine* hands towards him; [14] if there is any iniquity in thy hands, put if far from thee, and let not unrighteousness lodge in thy habitation. [15] For thus shall thy countenance shine again, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear. [16] And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared. [17] And thy prayer *shall be* as the morning star, and life shall arise to thee *as* from the noonday. [18] And thou shalt be confident, because thou hast hope; and peace shall dawn to thee from out of anxiety and care. [19] For thou shalt be at ease, and there shall be no one to fight against thee; and many shall charge, and make supplication to thee. [20] But safety shall fail them; for their hope is destruction, and the eyes of the ungodly shall waste away.

Chapter 12

[1] And Job answered and said,

[2] So then ye *alone* are men, and wisdom shall die with you? [3] *But* I also have a heart as well as you. [4] For a righteous and blameless man has become a subject for mockery. [5] For it had been ordained that he should fall under others at the appointed time, and that his houses should be spoiled by transgressors: let not however any one trust that, being evil, he shall be *held* guiltless, [6] even as many as provoke the Lord, as if there were indeed to be no inquisition *made* of them.

[7] But ask now the beasts, if they may speak to thee; and the birds of the air, if they may declare to thee. [8] Tell the earth, if it may speak to thee: and the fishes of the sea shall explain to thee. [9] Who then has not known in all these things, that the hand of the Lord has made them? [10] Whereas the life of all living things is in his hand, and the breath of every man.

[11] For the ear tries words, and the palate tastes meats. [12] In length of time is wisdom, and in long life knowledge. [13] With him are wisdom and power, with him counsel and understanding. [14] If he should cast down, who will build up? if he should shut up against man, who shall open? [15] If he should withhold the water, he will dry the earth: and if he should let it loose, he overthrows and destroys it. [16] With him are strength and power: he has knowledge and understanding. [17] He leads counsellors away captive, and maddens the judges of the earth. [18] He seats kings upon thrones, and girds their loins with a girdle. [19] He sends away priests into captivity, and overthrows the mighty ones of the earth. [20] He changes the lips of the trusty, and he knows the understanding of the elders. [21] He pours dishonour upon princes, and heals the lowly. [22] Revealing deep things out of darkness: and he has brought into light the shadow of death. [23] Causing the nations to wander, and destroying them: overthrowing the nations, and leading them *away*. [24] Perplexing the minds of the princes of the earth: and he causes them to wander in a way, they have not known, *saying*, [25] Let them grope *in* darkness, and *let there be* no light, and let them wander as a drunken man.

Chapter 13

[1] Behold, mine eye has seen these things, and mine ear has heard *them*. [2] And I know all that ye too know; and I have not less understanding than you.

[3] Nevertheless I will speak to the Lord, and I will reason before him, if he will. [4] But ye are all bad physicians, and healers of diseases. [5] But would that ye were silent, and it would be wisdom to you in the end.

[6] But hear ye the reasoning of my mouth, and attend to the judgment of my lips. [7] Do ye not speak before the Lord, and utter deceit before him? [8] Or will ye draw back? nay do, ye yourselves be judges. [9] For *it were* well if he would thoroughly search you: for though doing all things *in your power* ye should attach yourselves to him, [10] he will not reprove you at all the less: but if moreover ye should secretly respect persons, [11] shall not his whirlpool sweep you round, and terror from him fall upon you? [12] And your glorying shall prove in the end to you like ashes, and your body *like a body* of clay.

[13] Be silent, that I may speak, and cease from *mine* anger, [14] while I may take my flesh in my teeth, and put my life in my hand. [15] Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him. [16] And this shall turn to me for salvation; for fraud shall have no entrance before him. [17] Hear, hear ye my words, for I will declare in your hearing. [18] Behold, I am near my judgment: I know that I shall appear evidently just. [19] For who is he that shall plead with me, that I should now be silent, and expire?

[20] But grant me two things: then I will not hide myself from thy face. [21] Withhold *thine* hand from me: and let not thy fear terrify me. [22] Then shalt thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer. [23] How many are my sins and my transgressions? teach me what they are.

[24] Wherefore hidest thou thyself from me, and deemest me thine enemy? [25] Wilt thou be startled *at me*, as *at* a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze? [26] for thou hast written evil things against me, and thou hast compassed me with the sins of my youth. [27] And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated my heels. [28] *I am as* that which waxes old like a bottle, or like a moth-eaten garment.

Chapter 14

[1] For a mortal born of a woman *is* short lived, and full of wrath. [2] Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue. [3] Hast thou not taken account even of him, and caused him to enter into judgment before thee? [4] For who shall be pure from uncleanness? not even one; [5] if even his life should be *but* one day upon the earth: and his months are numbered by him: thou hast appointed *him* for a time, and he shall by no means exceed *it*.

[6] Depart from him, that he may be quiet, and take pleasure in his life, *though* as a hireling. [7] For there is hope for a tree, even if it should be cut down, *that* it shall blossom again, and its branch shall not fail. [8] For though its root should grow old in the earth, and its stem die in the rock; [9] it will blossom from the scent of water, and will produce a crop, as one newly planted. [10] But a man that has died is utterly gone; and when a mortal has fallen, he is no more. [11] For the sea wastes in *length of* time, and a river fails and is dried up. [12] And man that has lain down *in death* shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep.

[13] For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me! [14] For if a man should die, shall he live *again*, having accomplished the days of his life? I will wait till I exist again? [15] Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands. [16] But thou hast numbered my devices: and not one of my sins shall escape thee? [17] An thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

[18] And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place. [19] The waters wear the stones, and waters falling headlong *overflow* a heap of the earth: and thou destroyest the hope of man. [20] Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away; [21] and though his children be multiplied, he knows *it* not; and if they be few, he is not aware. [22] But his flesh is in pain, and his soul mourns.

Chapter 15

[1] Then Eliphaz the Thaemanite answered and said,

[2] Will a wise man give for answer a *mere* breath of wisdom? and does he fill up the pain of his belly, [3] reasoning with improper sayings, and with words wherein is no profit? [4] Hast not thou moreover cast off fear, and accomplished such words before the Lord? [5] Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty. [6] Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

[7] What! art thou the first man that was born? or wert thou established before the hills? [8] Or hast thou heard the ordinance of the Lord? or has God used thee as *his* counsellor? and has wisdom come *only* to thee? [9] For what knowest thou, that, we know not? or what understandest thou, which we do not also? [10] Truly among us *are* both the old and very aged man, more advanced in days than thy father. [11] Thou hast been scourged for *but* few of thy sins: thou hast spoken haughtily *and* extravagantly.

[12] What has thine heart dared? or what have thine eyes *aimed at*, [13] that thou hast vented *thy* rage before the Lord, and delivered such words from *thy* mouth? [14] For who, being a mortal, *is such* that he shall be blameless? or, *who that is* born of a woman, that he should be just? [15] Forasmuch as he trusts not his saints; and the heaven is not pure before him. [16] Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

[17] But I will tell thee, hearken to me; I will tell thee now what I have seen; [18] things wise men say, and their fathers have not hidden. [19] To them alone the earth was given, and no stranger came upon them. [20] All the life of the ungodly *is spent* in care, and the years granted to the oppressor are numbered. [21] And his terror is in his ears: just when he seems to be at peace, his overthrow will come. [22] Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword. [23] And he has been appointed to be food for vultures; and he knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a whirlwind. [24] Distress also and anguish shall come upon him: he shall fall as a captain in the first rank. [25] For he has lifted his hands against the Lord, and he has hardened his neck against the Almighty Lord. [26] And he has run against him with insolence, on the thickness of the back of his shield. [27] For he

has covered his face with his fat, and made layers of fat upon his thighs. [28] And let him lodge in desolate cities, and enter into houses without inhabitant: and what they have prepared, others shall carry away.

[29] Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth. [30] Neither shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off. [31] Let him not think that he shall endure; for his end shall be vanity. [32] His harvest shall perish before the time, and his branch shall not flourish. [33] And let him be gathered as the unripe grape before the time, and let him fall as the blossom of the olive. [34] For death is the witness of an ungodly man, and fire shall burn the houses of them that receive gifts. [35] And he shall conceive sorrows, and his end shall be vanity, and his belly shall bear deceit.

Chapter 16

[1] But Job answered and said,

[2] I have heard many such things: poor comforters are ye all. [3] What! is there any reason in vain words? or what will hinder thee from answering? [4] I also will speak as ye *do*: if indeed your soul were in my *soul's* stead, [5] then would I insult you with words, and I would shake my head at you. [6] And would there were strength in my mouth, and I would not spare the movement of my lips. [7] For if I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less?

[8] But now he has made me weary, and a worn-out fool; and thou hast laid hold of me. [9] My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.

[10] In his anger he has cast me down; he has gnashed his teeth upon me: the weapons of his robbers have fallen upon me. [11] He has attacked me with the keen glances of his eyes; with his sharp *spear* he has smitten me *down* upon my knees; and they have run upon me with one accord.

[12] For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly. [13] When I was at peace he distracted me: he took me by the hair of the head, and plucked it out: he set me up as a mark. [14] They surrounded me with spears, aiming at my reins: without sparing *me* they poured out my gall upon the ground. [15] They overthrew me with fall upon fall: they ran upon me in *their* might. [16] They sewed sackcloth upon my skin, and my strength has been spent on the ground. [17] My belly has been parched with wailing, and darkness is on my eyelids. [18] Yet there was no injustice in my hands, and my prayer is pure.

[19] Earth, cover not over the blood of my flesh, and let my cry have no place. [20] And now, behold, my witness is in heaven, and my advocate is on high. [21] Let my supplication come to the Lord, and let mine eye weep before him. [22] Oh that a man might plead before the Lord, even *as* the son of man with his neighbor! [23] But my years are numbered and *their end* come, and I shall go by the way by which I shall not return.

Chapter 17

[1] I perish, carried away by the wind, and I seek for burial, and obtain *it* not. [2] Weary I intreat; and what have I done? and strangers have stolen my goods. [3] Who is this? let him join hands with me. [4] For thou hast hid their heart from wisdom; therefore thou shalt not exalt them. [5] He shall promise mischief to *his* companions: but *their* eyes have failed for *their* children.

[6] But thou has made me a byword amount the nations, and I am become a scorn to them. [7] For my eyes are dimmed through pain; I have been grievously beset by all. [8] Wonder has seized true men upon this; and let the just rise up against the transgressor. [9] But let the faithful hold on his own way, and let him that is pure of hands take courage. [10] Howbeit, do ye all strengthen *yourselves* and come now, for I do not find truth in you.

[11] My days have passed in groaning, and my heart-strings are broken. [12] I have turned the night into day: the light is short because of darkness. [13] For if I remain, Hades is my habitation: and my bed has been made in darkness. [14] I have called upon death to be my father, and corruption *to be* my mother and sister. [15] Where then is yet my hope? or *where* shall I see my good? [16] Will they go down with me to Hades, or shall we go down together to the tomb?

Chapter 18

[1] Then Baldad the Sauchite answered and said,

[2] How long wilt thou continue? forbear, that we also may speak. [3] For wherefore have we been silent before thee like brutes? [4] Anger has possessed thee: for what if thou shouldest die; would *the earth* under heaven be desolate? or shall the mountains be overthrown from their foundations?

[5] But the light of the ungodly shall be quenched, and their flame shall not go up. [6] His light *shall be* darkness in *his* habitation, and his lamp shall be put out with him. [7] Let the meanest of men spoil his goods, and let his counsel deceive *him*. [8] His foot also has been caught in a snare, *and* let it be entangled in a net. [9] And let snares come upon him: he shall strengthen those that thirst for his destruction. [10] His snare is hid in the earth, and that which shall take him is by the path. [11] Let pains destroy him round about, and let many *enemies* come about him, [12] *vex him* with distressing hunger: and a signal destruction has been prepared for him. [13] Let the soles of his feet be devoured: and death shall consume his beauty. [14] And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king. [15] It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone. [16] His roots shall be dried up from beneath, and his crop shall fall away from above. [17] Let his memorial perish out of the earth, and his name shall be publicly cast out. [18] Let *one* drive him from light into darkness. [19] He shall not be known among his people, nor his house preserved on the earth. [20] But strangers shall dwell in his possessions: the last groaned for him, and wonder seized the first.

[21] These are the houses of the unrighteous, and this is the place of them that know not the Lord.

Chapter 19

[1] Then Job answered and said,

[2] How long will ye vex my soul, and destroy me with words? only know that the Lord has dealt with me thus. [3] Ye speak against me; ye do not feel for me, but bear hard upon me. [4] Yea verily, I have erred in truth, (but the error abides with myself) in having spoken words which it was not right *to speak*; and my words err, and are unreasonable. [5] But alas! for ye magnify yourselves against me, and insult me with reproach. [6] Know then that it is the Lord that has troubled *me*, and has raised his bulwark against me. [7] Behold, I laugh at reproach; I will not speak: *or* I will cry out, but *there is* nowhere judgment. [8] I am fenced round about, and can by no means escape: he has set darkness before my face. [9] And he has stripped me of my glory, and has taken the crown from my head. [10] He has torn me around about, and I am gone: and he has cut off my hope like a tree. [11] And he has dreadfully handled me in anger, and has counted me for an enemy. [12] His troops also came upon me with one accord, liars in wait compassed my ways.

[13] My brethren have stood aloof from me; they have recognized strangers *rather* than me: and my friends have become pitiless. [14] My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me. [15] *As for* my household, and my maid-servants, I was a stranger before them. [16] I called my servant, and he hearkened not; and my mouth intreated *him*. [17] And I besought my wife, and earnestly intreated the sons of my concubines. [18] But they rejected me for ever; whenever I rise up, they speak against me. [19] They that saw me abhorred me: the very persons whom I had loved, rose up against me. [20] My flesh is corrupt under my skin, and my bones are held in *my* teeth. [21] Pity me, pity me, O friends; for it is the hand of the Lord that has touched me. [22] Wherefore do ye persecute me as also the Lord *does*, and are not satisfied with my flesh?

[23] For oh that my words were written, and that they were recorded in a book forever, [24] with an iron pen and lead, or graven in the rocks! [25] For I know that he is eternal who is about to deliver me, [26] *and* to raise up upon the earth my skin that endures these *sufferings*: for these things have been accomplished to me of the Lord; [27] which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in *my* bosom.

[28] But if ye shall also say, What shall we say before him, and *so* find the root of the matter in him? [29] Do ye also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

Chapter 20

[1] Then Sophar the Minaean answered and said,

[2] I did not suppose that thou wouldest answer thus: neither do ye understand more than I. [3] I will hear my shameful reproach; and the spirit of my understanding answers me.

[4] Hast thou *not* known these things of old, from the time that man was set upon the earth? [5] But the mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction: [6] although his gifts should go up to heaven, and his sacrifice reach the clouds. [7] For when he shall seem to be now established, then he shall utterly perish: and they that knew him shall say, Where is he? [8] Like a dream that has fled away, he shall not be found; and he has fled like a vision of the night. [9] The eye has looked upon him, but shall not *see him* again; and his place shall no longer perceive him. [10] Let *his* inferiors destroy his children, and let his hands kindle the fire of sorrow. [11] His bones have been filled with *vigour of* his youth, and it shall lie down with him in the dust.

[12] Though evil be sweet in his mouth, *though* he will hide it under his tongue; [13] though he will not spare it, and will not leave it, but will keep it in the midst of his throat: [14] yet he shall not at all be able to help himself; the gall of an asp is in his belly.

[15] *His* wealth unjustly collected shall be vomited up; a messenger *of wrath* shall drag him out of his house. [16] And let him suck the poison of serpents, and let the serpent's tongue slay him. [17] Let him not see the milk of the pastures, nor the supplies of honey and butter. [18] He has laboured unprofitably and in vain, *for* wealth of which he shall not taste: *it is* as a lean thing, unfit for food, which he cannot swallow. [19] For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built *it* not. [20] There is no security to his possessions; he shall not be saved by his desire. [21] There is nothing remaining of his provisions; therefore his goods shall not flourish. [22] But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.

[23] If by any means he would fill his belly, let *God* send upon him the fury of wrath; let him bring a torrent of pains upon him. [24] And he shall by no means escape from the power of the sword; let the brazen bow wound him. [25] And let the arrow pierce through his body; and let the stars be against his dwelling-place: let terrors come upon him. [26] And let all darkness wait for him: a fire that burns not out shall consume him;

and let a stranger plague his house. [27] And let the heaven reveal his iniquities, and the earth rise up against him. [28] Let destruction bring his house to an end; let a day of wrath come upon him. [29] This is the portion of an ungodly man from the Lord, and the possession of his goods *appointed him* by the all-seeing *God*.

Chapter 21

[1] But Job answered and said,

[2] Hear ye, hear ye my words, that I may not have this consolation from you. [3] Raise me, and I will speak; then ye shall not laugh me to scorn. [4] What! is my reproof of man? and why should I not be angry? [5] Look upon me, and wonder, laying your hand upon your cheek.

[6] For even when I remember, I am alarmed, and pains seize my flesh. [7] Wherefore do the ungodly live, and grow old even in wealth? [8] Their seed is according to *their* desire, and their children are in *their* sight. [9] Their houses are prosperous, neither *have they* any where *cause for* fear, neither is there a scourge from the Lord upon them. [10] Their cow does not cast her calf, and their *beast* with young is safe, and does not miscarry. [11] And they remain as an unfailing flock, and their children play before *them*, taking up the psaltery and harp; [12] and they rejoice at the voice of a song. [13] And they spend their days in wealth, and fall asleep in the rest of the grave. [14] Yet *such a man* says to the Lord, Depart from me; I desire not to know thy ways. [15] What is the Mighty One, that we should serve him? and what profit is there that we should approach him?

[16] For their good things were in *their* hands, but he regards not the works of the ungodly. [17] Nevertheless, the lamp of the ungodly also shall be put out, and destruction shall come upon them, and pangs of vengeance shall seize them. [18] And they shall be as chaff before the wind, or as dust which the storm has taken up. [19] Let his substance fail *to supply* his children: *God* shall recompense him, and he shall know it. [20] Let his eyes see his own destruction, and let him not be saved by the Lord. [21] For his desire is in his house with him, and the number of his months has been suddenly cut off.

[22] Is it not the Lord who teaches understanding and knowledge? and does not he judge murders? [23] One shall die in his perfect strength, and wholly at ease and prosperous; [24] and his inwards are full of fat, and his marrow is diffused *throughout him*. [25] And another dies in bitterness of soul, not eating any good thing. [26] But they lie down in the earth together, and corruption covers them.

[27] So I know you, that ye presumptuously attack me: [28] so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly? [29] Ask those that go by the way, and do not disown their tokens. [30] For the wicked hastens to the day of

destruction: they shall be led away for the day of his vengeance. [31] Who will tell him his way to his face, whereas he has done *it*? who shall recompense him? [32] And he has been led away to the tombs, and he has watched over the heaps. [33] The stones of the valley have been sweet to him, and every man shall depart after him, and *there are* innumerable *ones* before him. [34] How then do ye comfort me in vain? whereas I have no rest from your molestation.

Chapter 22

[1] Then Eliphaz the Thaemanite answered and said,

[2] Is it not the Lord that teaches understanding and knowledge? [3] For what matters it to the Lord, if thou wert blameless in *thy* works? or is it profitable that thou shouldest perfect thy way? [4] Wilt thou maintain and plead thine own cause? and will he enter into judgment with thee?

[5] Is not thy wickedness abundant, and thy sins innumerable? [6] And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked. [7] Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry. [8] And thou hast accepted the persons of some; and thou hast established those *that were already settled* on the earth. [9] But thou hast sent widows away empty, and has afflicted orphans. [10] Therefore snares have compassed thee, and disastrous war has troubled thee. [11] The light has proved darkness to thee, and water has covered thee on thy lying down.

[12] Does not he that dwells in the high places observe? and has he not brought down the proud? [13] And thou has said, What does the Mighty One know? does he judge in the dark? [14] A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven. [15] Wilt thou *not* mark the old way, which righteous men have trodden? [16] who were seized before their time: their foundations *are as* an overflowing stream. [17] Who say, What will the Lord do to us? or what will the Almighty bring upon us? [18] Yet he filled their houses with good things: but the counsel for the wicked is far from him. [19] The righteous have seen *it*, and laughed, and the blameless one has derided *them*. [20] Verily their substance has been utterly destroyed, and the fire shall devour what is left of their *property*.

[21] Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper. [22] And receive a declaration from his mouth, and lay up his words in thine heart. [23] And if thou shalt turn and humble thyself before the Lord, thou hast *thus* removed unrighteousness far from thy habitation. [24] Thou shalt lay up for thyself *treasure* in a heap on the rock; and Sophir *shall be* as the rock of the torrent. [25] So the Almighty shall be thy helper from enemies, and he shall bring thee forth pure as silver that has been tried by fire. [26] Then shalt thou have boldness before the Lord, looking up cheerfully to heaven. [27] And he shall hear thee when thou prayest to him, and he shall grant thee *power* to pay thy vows. [28] And he shall establish to thee again a habitation of

righteousness and there shall be light upon thy paths. [29] Because thou hast humbled thyself; and thou shalt say, *Man* has behaved proudly, but he shall save him that is of lowly eyes. [30] He shall deliver the innocent, and do thou save thyself by thy pure hands.

Chapter 23

[1] Then Job answered and said,

[2] Yea, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning. [3] Who would then know that I might find him, and come to an end *of the matter*? [4] And I would plead my own cause, and he would fill my mouth with arguments. [5] And I would know the remedies which he would speak to me, and I would perceive what he would tell me. [6] Though he should come on me in *his* great strength, then he would not threaten me; [7] for truth and reproof are from him; and he would bring forth my judgment to an end. [8] For if I shall go first, and exist no longer, still what do I know *concerning* the latter end?

[9] When he wrought on the left hand, then I observed *it* not: his right hand shall encompass me but I shall not see *it*. [10] For he knows already my way; and he has tried me as gold. [11] And I will go forth according to his commandments, for I have kept his ways; and I shall not turn aside from his commandments, [12] neither shall I transgress; but I have hid his words in my bosom.

[13] And if too he has thus judged, who is he that has contradicted, for he has both willed *a thing* and done it. [14] 15 Therefore am I troubled at him; and when I was reproved, I thought of him. Therefore let me take good heed before him: I will consider, and be afraid of him.

[16] But the Lord has softened my heart, and the Almighty has troubled me. [17] For I knew not that darkness would come upon me, and thick darkness has covered *me* before my face.

Chapter 24

[1] But why have the seasons been hidden from the Lord, [2] while the ungodly have passed over the bound, carrying off the flock with the shepherd? [3] They have led away, the ass of the fatherless, and taken the widow's ox for a pledge.

[4] They have turned aside the weak from the right way: and the meek of the earth have hidden themselves together. [5] And they have departed like asses in the field, having gone forth on my account according to their own order: his bread is sweet to *his* little ones.

[6] They have reaped a field that was not their own before the time: the poor have laboured in the vineyards of the ungodly without pay and without food. [7] They have caused many naked to sleep without clothes, and they have taken away the covering of their body. [8] They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

[9] They have snatched the fatherless from the breast, and have afflicted the outcast. [10] And they have wrongfully caused *others* to sleep without clothing, and taken away the morsel of the hungry.

[11] They have unrighteously laid wait in narrow places, and have not known the righteous way. [12] Who have cast forth *the* poor from the city and their own houses, and the soul of the children has groaned aloud.

[13] Why then has he not visited these? forasmuch as they were upon the earth, and took no notice, and they knew not the way of righteousness, neither have they walked in their *appointed* paths? [14] But having known their works, he delivered them into darkness: and in the night one will be as a thief: [15] and the eye of the adulterer has watched *for* the darkness, saying, Eye shall not perceive me, and he puts a covering on his face. [16] In darkness he digs through houses: by day they conceal themselves securely: they know not the light. [17] For the morning is to them all *as* the shadow of death, for *each* will be conscious of the terror of the shadow of death. [18] He is swift on the face of the water: let his portion be cursed on the earth; and let their plants be laid bare. [19] *Let them be* withered upon the earth; for they have plundered the sheaves of the fatherless.

[20] Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompensed to him, and let every unrighteous one be crushed like rotten wood.

[21] For he has not treated the barren woman well, and has had no pity on a feeble woman. [22] And in wrath he has overthrown the helpless: therefore when he has arisen, *a man* will not feel secure of his own life. [23] When he has fallen sick, let him not hope to recover: but let him perish by disease. [24] For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk. [25] But if not, who is he that says I speak falsely, and will make my words of no account?

Chapter 25

[1] Then Baldad the Sauchite answered and said,

[2] What beginning or fear is his — even he that makes all things in the highest? [3] For let none think that there is a respite for robbers: and upon whom will there not come a snare from him? [4] For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself? [5] If he gives an order to the moon, then it shines not; and the stars are not pure before him. [6] But alas! man is corruption, and the son of man a worm.

Chapter 26

[1] But Job answered and said,

[2] To whom dost thou attach thyself, or whom art thou going to assist? is it not he that *has* much strength, and *he* who has a strong arm? [3] To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power? [4] To whom hast thou uttered words? and whose breath is it that has come forth from thee?

[5] Shall giants be born from under the water and the inhabitants thereof? [6] Hell is naked before him, and destruction has no covering. [7] He stretches out the north wind upon nothing, and he upon nothing hangs the earth; [8] binding water in his clouds, and the cloud is not rent under it. [9] He keeps back the face of his throne, stretching out his cloud upon it. [10] He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness. [11] The pillars of heaven are prostrate and astonished at his rebuke. [12] He has calmed the sea with *his* might, and by *his* wisdom the whale has been overthrown. [13] And the barriers of heaven fear him, and by a command he has slain the apostate dragon. [14] Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows, when he shall employ *it*?

Chapter 27

[1] And Job further continued and said in his parable,

[2] *As* God lives, who has thus judge me; and the Almighty, who has embittered my soul; [3] verily, while my breath is yet in *me*, and the breath of God which remains to me is in my nostrils, [4] my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts. [5] Far be it from me that I should justify you till I die; for I will not let go my innocence, [6] but keeping fast to *my* righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss. [7] Nay rather, but let mine enemies be as the overthrow of the ungodly, and they that rise up against me, as the destruction of transgressors.

[8] For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord *and* be saved? [9] Will God hear his prayer? or, when distress has come upon him, [10] has he any confidence before him? or will *God* hear him as he calls upon him?

[11] Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty. [12] Behold, ye all know that ye are adding vanity to vanity. [13] This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty. [14] And if their children be many, they shall be for slaughter: and if they grow up, they shall beg. [15] And they that survive of him shall utterly perish, and no one shall pity their widows. [16] Even if he should gather silver as earth, and prepare gold as clay; [17] All these things shall the righteous gain, and the truehearted shall possess his wealth. [18] And his house is gone like moths, and like a spider's web. [19] The rich man shall lie down, and shall not continue: he has opened his eyes, and he is not. [20] Pains have come upon him as water, and darkness has carried him away by night. [21] And a burning wind shall catch him, and he shall depart, and it shall utterly drive him out of his place. [22] And *God* shall cast *trouble* upon him, and not spare: he would fain flee out of his hand. [23] He shall cause *men* to clap their hands against them, and shall hiss him out of his place.

Chapter 28

[1] For there is a place for the silver, whence it comes, and a place for the gold, whence it is refined. [2] For iron comes out of the earth, and brass is hewn out like stone.

[3] He has set a bound to darkness, and he searches out every limit: a stone *is* darkness, and the shadow of death. [4] There is a cutting off the torrent by reason of dust: so they that forget the right way are weakened; they are removed from *among* men. [5] *As for* the earth, out of it shall come bread: under it has been turned up as it were fire. [6] Her stones are the place of the sapphire: and *her* dust *supplies* man with gold. [7] *There is* a path, the fowl has not known it, neither has the eye of the vulture seen it: [8] neither have the sons of the proud trodden it, a lion has not passed upon it. [9] He has stretched forth his hand on the sharp *rock*, and turned up mountains by the roots: [10] and he has interrupted the whirlpools of rivers, and mine eye has seen every precious thing. [11] And he has laid bare the depths of rivers, and has brought his power to light.

[12] But whence has wisdom been discovered? and what is the place of knowledge? [13] A mortal has not known its way, neither indeed has it been discovered among men. [14] The depth said, It is not in me: and the sea said, It is not with me. [15] One shall not give fine gold instead of it, neither shall silver be weighed in exchange for it. [16] Neither shall it be compared with gold of Sophir, with the precious onyx and sapphire. [17] Gold and crystal shall not be equalled to it, neither shall vessels of gold be its exchange. [18] Coral and fine pearl shall not be mentioned: but do thou esteem wisdom above the most precious things. [19] The topaz of Ethiopia shall not be equalled to it; it shall not be compared with pure gold.

[20] Whence then is wisdom found? and of what kind is the place of understanding? [21] It has escaped the notice of every man, and has been hidden from the birds of the sky. [22] Destruction and Death said, We have heard the report of it.

[23] God has well ordered the way of it, and he knows the place of it. [24] For he surveys the whole *earth* under heaven, knowing the things in the earth: [25] all that he has made; the weight of the winds, the measures of the water. [26] When he made *them*, thus he saw and numbered them, and made a way for the pealing of the thunder. [27] Then he saw it, and

declared it: he prepared it *and* traced it out. [28] And he said to man, Behold, godliness is wisdom: and to abstain from evil is understanding.

Chapter 29

[1] And Job continued and said in his parable,

[2] Oh that I were as in months past, wherein God preserved me! [3] As when his lamp shone over my head; when by his light I walked through darkness. [4] *As* when I steadfastly pursued my ways, when God took care of my house. [5] When I was very fruitful, and my children were about me; [6] when my ways were moistened with butter, and the mountains flowed for me with milk.

[7] When I went forth early in the city, and the seat was placed for me in the streets. [8] The young men saw me, and hid themselves: and all the old men stood up. [9] And the great men ceased speaking, and laid their finger on their mouth. [10] And they that heard *me* blessed me, and their tongue clave to their throat. [11] For the ear heard, and blessed me; and the eye saw me, and turned aside. [12] For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper. [13] Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me. [14] Also I put on righteousness, and clothed myself with judgment like a mantle. [15] I was the eye of the blind, and the foot of the lame. [16] I was the father of the helpless; and I searched out the cause which I knew not. [17] And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth. [18] And I said, My age shall continue as the stem of a palm-tree; I shall live a long while. [19] *My* root was spread out by the water, and the dew would lodge on my crop. [20] My glory was fresh in me, and by bow prospered in his hand.

[21] *Men* heard me, and gave heed, and they were silent at my counsel. [22] At my word they spoke not again, and they were very gland whenever I spoke to them. [23] As the thirsty earth expecting the rain, so they *waited for* my speech. [24] Were I to laugh on them, they would not believe *it*; and the light of my face has not failed. [25] I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

Chapter 30

[1] But now the youngest have laughed me to scorn, now they reprove me in *their* turn, whose fathers I set at nought; whom I did not deem worthy *to be with* my shepherd dogs. [2] Yea, why had I the strength of their hands? for them the full term *of life* was lost. [3] *One is* childless in want and famine, *such as* they that fled but lately the distress and misery of drought. [4] Who compass the salt places on the sounding *shore*, who had salt *herbs* for their food, and were dishonorable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

[5] Thieves have risen up against me, [6] whose houses were the caves of the rocks, who lived under the wild shrubs. [7] They will cry out among the rustling *bushes*. [8] *They are* sons of fools and vile men, *whose* name and glory *are* quenched from off the earth. [9] But now I am their music, and they have me for a by-word. [10] And they stood aloof and abhorred me, and spared not to spit in my face. [11] For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence. [12] They have risen up against *me* on the right hand of *their* offspring; they have stretched out their foot, and directed against me the ways of their destruction. [13] My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons. [14] And he has pleaded against me as he will: I am overwhelmed with pains. [15] My pains return upon *me*; my hope is gone like the wind, and my safety as a cloud.

[16] Even now my life shall be poured forth upon me; and days of anguish seize me. [17] And by night my bones are confounded; and my sinews are relaxed. [18] With great force *my disease* has taken hold of my garment: it has compassed me as the collar of my coat. [19] And thou hast counted me as clay; my portion in dust and ashes.

[20] And I have cried to thee, but thou hearest me not: but they stood still, and observed me. [21] They attacked me also without mercy: thou hast scourged me with a strong hand. [22] And thou hast put me to grief, and hast cast me away from safety. [23] For I know that death will destroy me: for the earth is the house *appointed* for every mortal. [24] Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me. [25] Yet I wept over every helpless man; I groaned when I saw a man in distress. [26] But I, when I waited for good things, behold, days of evils came the more upon me.

[27] My belly boiled, and would not cease: the days of poverty prevented me. [28] I went mourning without restraint: and I have stood and cried out in the assembly. [29] I am become a brother of monsters, and a companion of ostriches. [30] And my skin has been greatly blackened, and my bones are burned with heat. [31] My harp also has been turned into mourning, and my song into my weeping.

Chapter 31

[1] I made a covenant with mine eyes, and I will not think upon a virgin. [2] Now what portion has God given from above? and is there an inheritance *given* of the Mighty One from the highest? [3] Alas! destruction to the unrighteous, and rejection to them that do iniquity. [4] Will he not see my way, and number all my steps? [5] But if I had gone with scorners, and if too my foot has hasted to deceit: [6] (for I am weighed in a just balance, and the Lord knows my innocence:) [7] if my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands; [8] then let me sow, and let others eat; and let me be uprooted on the earth. [9] If my heart has gone forth after another man's wife, and if I laid wait at her doors; [10] then let my wife also please another, and let my children be brought low. [11] For the rage of anger is not to be controlled, *in the case* of defiling *another* man's wife. [12] For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

[13] And if too I despised the judgment of my servant or *my* handmaid, when they pleaded with me; [14] what then shall I do if the Lord should try me? and if also he should at all visit me, can I make an answer? [15] Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

[16] But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail. [17] And if too I ate my morsel alone, and did not impart *of it* to the orphan; [18] (for I nourished *them* as a father from my youth and guided *them* from my mother's womb.) [19] And if too I overlooked the naked as he was perishing, and did not clothe him; [20] and if the poor did not bless me, and their shoulders were *not* warmed with the fleece of my lambs; [21] if I lifted my hand against an orphan, trusting that my strength was far superior *to his*: [22] let them my shoulder start from the blade-bone, and my arm be crushed off from the elbow. [23] For the fear of the Lord constrained me, and I cannot bear up by reason of his burden.

[24] If I made gold my treasure, and if too I trusted the precious stone; [25] and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable *treasures*: [26] (do we not see the shining sun eclipsed, and the moon waning? for they have not *power to continue*:) [27] and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it: [28] let this also then be reckoned to me as

the greatest iniquity: for I *should* have lied against the Lord Most High. [29] And if too I was glad at the fall of mine enemies, and mine heart said, Aha! [30] let then mine ear hear my curse, and let me be a byword among my people in my affliction.

[31] And if too my handmaids have often said, Oh that we might be satisfied with his flesh; (whereas I was very kind: [32] for the stranger did not lodge without, and my door was opened to every one that came:) [33] or if too having sinned unintentionally, I hid my sin; [34] (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom: [35] (Oh that I had a hearer,)and if I had not feared the hand of the Lord; and *as to* the written charge which I had against any one, [36] I would place *it* as a chaplet on my shoulders, and read it. [37] And if I did not read it and return it, having taken nothing from the debtor:

[38] If at any time the land groaned against me, and if its furrows mourned together; [39] and if I ate its strength alone without price, and if I too grieved the heart of the owner of the soil, by taking *aught* from *him*: [40] then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking.

Chapter 32

[1] And his three friends also ceased any longer to answer Job: for Job was righteous before them.

[2] Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before the Lord. [3] And he was also very angry with *his* three friends, because they were not able to return answers to Job, yet set him down for an ungodly man. [4] But Elius had forborne to give an answer to Job, because they were older than he. [5] And Elius saw that there was no answer in the mouth of the three men; and he was angered in his wrath. [6] And Elius the Buzite the son of Barachiel answered and said,

I am younger in age, and ye are elder, wherefore I kept silence, fearing to declare to you my own knowledge. [7] And I said, It is not time that speaks, though in many years *men* know wisdom: [8] but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches. [9] The long-lived are not wise *as such*; neither do the aged know judgment. [10] Wherefore I said, Hear me, and I will tell you what I know.

[11] Hearken to my words; for I will speak in your hearing, until ye shall have tried *the matter* with words: [12] and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument, [13] lest ye should say, We have found that we have added wisdom to the Lord. [14] And ye have commissioned a man to speak such words.

[15] They were afraid, they answered no longer; they gave up their speaking. [16] I waited, (for I had not spoken,)because they stood still, they answered not. [17] And Elius continued, and said, I will again speak, [18] for I am full of words, for the spirit of my belly destroys me. [19] And my belly is as a skin of sweet wine, bound up *and* ready to burst; or as a brazier’s labouring bellows. [20] I will speak, that I may open my lips and relieve myself. [21] For truly I will not be awed because of man, nor indeed will I be confounded before a mortal. [22] For I know not how to respect persons: and if otherwise, even the moths would eat me.

Chapter 33

[1] Howbeit hear, Job, my words, and hearken to my speech. [2] For behold, I have opened my mouth, and my tongue has spoken. [3] My heart *shall be found* pure by *my* words; and the understanding of my lips shall meditate purity. [4] The Divine Spirit is that which formed me, and the breath of the Almighty that which teaches me. [5] If thou canst, give me an answer: wait therefore; stand against me, and I *will stand* against thee. [6] Thou art formed out of the clay as also I: we have been formed out of the same *substance*. [7] My fear shall not terrify thee, neither shall my hand be heavy upon thee.

[8] But thou hast said in mine ears, (I have heard the voice of thy words;)because thou sayest, I am pure, not having sinned; [9] I am blameless, for I have not transgressed. [10] Yet he has discovered a charge against me, and he has reckoned me as an adversary. [11] And he has put my foot in the stocks, and has watched all my ways. [12] For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.

[13] But thou sayest, Why has he not heard every word of my cause? [14] For when the Lord speaks once, or a second time, [15] *sending* a dream, or in the meditation of the night; (as when a dreadful alarm happens to fall upon men, in slumberings on the bed:) [16] then opens he the understanding of men: he scares them with such fearful visions: [17] to turn a man from unrighteousness, and he delivers his body from a fall. [18] He spares also his soul from death, and *suffers* him not to fall in war.

[19] And again, he chastens him with sickness on his bed, and the multitude of his bones is benumbed. [20] And he shall not be able to take any food, though his soul shall desire meat; [21] until his flesh shall be consumed, and he shall shew his bones bare. [22] His soul also draws nigh to death, and his life is in Hades. [23] Though there should be a thousand messengers of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord, and declare to man his fault, and shew his folly; [24] he will support him, that he should not perish, and will restore his body as *fresh* plaster upon a wall; and he will fill his bones with morrow. [25] And he will make his flesh tender as that of a babe, and he will restore him among men in *his* full strength. [26] And he shall pray to the Lord, and his prayer shall be accepted of him; he shall enter with a cheerful countenance, with a full expression *of praise*: for he will render to men *their* due. [27] Even then a man shall blame

himself, saying, What kind of things have I done? and he has not punished me according to the full amount of my sins. [28] Deliver my soul, that it may not go to destruction, and my life shall see the light.

[29] Behold, all these things, the Mighty One works in a threefold manner with a man. [30] And he has delivered my soul from death, that my life may praise him in the light. [31] Hearken, Job, and hear me: be silent, and I will speak. [32] If thou hast words, answer me: speak, for I desire thee to be justified. [33] If not, do thou hear me: be silent, and I will teach thee.

Chapter 34

[1] And Elius continued, and said,

[2] Hear me, ye wise men; hearken, ye that have knowledge. [3] For the ear tries words, and the mouth tastes meat. [4] Let us choose judgment to ourselves: let us know amount ourselves what is right. [5] For Job has said, I am righteous: the Lord has removed my judgment. [6] And he has erred in my judgment: my wound is severe without unrighteousness *of mine*.

[7] What man is as Job, drinking scorning like water? [8] *saying*, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly. [9] For thou shouldest not say, There shall be no visitation of a man, whereas *there is* a visitation on him from the Lord.

[10] Wherefore hear me, ye that are wise in heart: far be it from me to sin before the Lord, and to pervert righteousness before the almighty. [11] Yea, he renders to a man accordingly as each of them does, and in a man's path he will find him.

[12] And thinkest thou that the Lord will do wrong, or will the Almighty who made the earth wrest judgment? [13] And who is he that made *the whole world* under heaven, and all things therein? [14] For if he would confine, and restrain his spirit with himself; [15] all flesh would die together, and every mortal would return to the earth, whence also he was formed.

[16] Take heed lest he rebuke *thee*: hear this, hearken to the voice of words. [17] Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just.

[18] *He is* ungodly that says to a king, Thou art a transgressor, *that says* to princes, O most ungodly one. [19] *Such a one* as would not reverence the face of an honourable man, neither knows how to give honour to the great, so as that their persons should be respected. [20] But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being turned aside *from their right*. [21] For he surveys the works of men, and nothing of what they do has escaped him. [22] Neither shall there be a place for the workers of iniquity to hide themselves. [23] For he will not lay upon a man more *than right*. [24] For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number. [25] Who discovers their works, and will bring night about *upon them*, and they

shall be brought low. [26] And he quite destroys the ungodly, for they are seen before him. [27] Because they turned aside from the law of God, and did not regard his ordinances, [28] so as to bring before him the cry of the needy; for he will hear the cry of the poor.

[29] And he will give quiet, and who will condemn? and he will hide his face, and who shall see him? whether *it be done* against a nation, or against a man also: [30] causing a hypocrite to be king, because of the waywardness of the people.

[31] For *there is* one that says to the Mighty One, I have received *blessings*; I will not take a pledge: [32] I will see apart from myself: do thou shew me if I have done unrighteousness; I will not do *so* any more. [33] Will he take vengeance for it on thee, whereas thou wilt put *it* far *from thee*? for thou shalt choose, and not I; and what thou knowest, speak thou. [34] Because the wise in heart shall say this, and a wise man listens to my word. [35] But Job has not spoken with understanding, his words are not *uttered* with knowledge. [36] Howbeit do thou learn, Job: no longer make answer as the foolish: [37] that we add not to our sins: for iniquity will be reckoned against us, if *we* speak many words before the Lord.

Chapter 35

[1] And Elius resumed and said,

[2] What is this that thou thinkest to be according to right? who art thou that thou hast said, I am righteous before the Lord? [3] I will answer thee, and thy three friends. [4] Look up to the sky and see; and consider the clouds, how high *they are* above thee. [5] If thou hast sinned, what wilt thou do? [6] and if too thou hast transgressed much, what canst thou perform? [7] And suppose thou art righteous, what wilt thou give him? or what shall he receive of thy hand? [8] Thy ungodliness *may affect* a man who is like to thee; or thy righteousness a son of man. [9] They that are oppressed of a multitude will be ready to cry out; they will call for help because of the arm of many. [10] But none said, Where is God that made me, who appoints the night-watches; [11] who makes me to differ from the four-footed beasts of the earth, and from the birds of the sky? [12] There they shall cry, and none shall hearken, even because of the insolence of wicked men.

[13] For the Lord desires not to look on error, for he is the Almighty One. [14] He beholds them that perform lawless deeds, and he will save me: and do thou plead before him, if thou canst praise him, as it is *possible* even now. [15] For he is not *now* regarding his wrath, nor has he noticed severely any trespass. [16] Yet Job vainly opens his mouth, in ignorance he multiplies words.

Chapter 36

[1] And Elius further continued, and said,

[2] Wait for me yet a little while, that I may teach thee: for there is yet speech in me.

[3] Having fetched my knowledge from afar, and according to my works, [4] I will speak just things truly, and thou shalt not unjustly receive unjust words.

[5] But know that the Lord will not cast off an innocent man: being mighty in strength of wisdom, [6] he will not by any means save alive the ungodly: and he will grant the judgment of the poor. [7] He will not turn away his eyes from the righteous, but *they shall be* with kings on the throne: and he will establish them in triumph, and they shall be exalted. [8] But they that are bound in fetters shall be holden in cords of poverty. [9] And he shall recount to them their works, and their transgressions, for such will act with violence. [10] But he will hearken to the righteous: and he has said that they shall turn from unrighteousness. [11] If they should hear and serve *him*, they shall spend their days in prosperity, and their years in honour. [12] But he preserves not the ungodly; because they are not willing to know the Lord, and because when reproved they were disobedient.

[13] And the hypocrites in heart will array wrath *against themselves*; they will not cry, because he has bound them. [14] Therefore let their soul die in youth, and their life be wounded by messengers *of death*. [15] Because they afflicted the weak and helpless: and he will vindicate the judgment of the meek. [16] And he has also enticed thee out of the mouth of the enemy: [17] *there is* a deep gulf *and* a rushing stream beneath it, and thy table came down full of fatness. Judgment shall not fail from the righteous; [18] but there shall be wrath upon the ungodly, by reason of the ungodliness of the bribes which they received for iniquities.

[19] Let not *thy* mind willingly turn thee aside from the petition of the feeble that are in distress. [20] And draw not forth all the mighty *men* by night, so that the people should go up instead of them. [21] But take heed lest thou do that which is wrong: for of this thou has made choice because of poverty.

[22] Behold, the Mighty One shall prevail by his strength: for who is powerful as he is? [23] And who is he that examines his works? or who can say, he has wrought injustice? [24] Remember that his works are great *beyond* those which men have attempted. [25] Every man has seen in

himself, how many mortals are wounded. [26] Behold, the Mighty One is great, and we shall not know *him*: the number of his years is even infinite. [27] And the drops of rain are numbered by him, and shall be poured out in rain to form a cloud. [28] The ancient *heavens* shall flow, and the clouds overshadow innumerable mortals: he has fixed a time to cattle, and they know the order of rest. *Yet* by all these things thy understanding is not astonished, neither is thy mind disturbed in *thy* body. [29] And though one should understand the outspreadings of the clouds, *or* the measure of his tabernacle; [30] behold he will stretch his bow against him, and he covers the bottom of the sea. [31] For by them he will judge the nations: he will give food to him that has strength. [32] He has hidden the light in *his* hands, and given charge concerning it to the interposing *cloud*. [33] The Lord will declare concerning this *to* his friend: *but there is* a portion also for unrighteousness.

Chapter 37

[1] At this also my heart is troubled, and moved out of its place. [2] Hear thou a report by the anger of the Lord's wrath, and a discourse shall come out of his mouth. [3] His dominion is under the whole heaven, and his light is at the extremities of the earth. [4] After him shall be a cry with a *loud* voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice. [5] The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not; [6] commanding the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might. [7] He seals up the hand of every man, that every man may know his own weakness. [8] And the wild beasts come in under the covert, and rest in *their* lair. [9] Troubles come on out of the secret chambers, and cold from the mountain-tops. [10] And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases. [11] And *if* a cloud obscures *what is* precious *to him*, his light will disperse the cloud. [12] And he will carry round the encircling *clouds* by his governance, to *perform* their works: whatsoever he shall command them, [13] this has been appointed by him on the earth, whether for correction, *or* for his land, or if he shall find him *an object* for mercy.

[14] Hearken to this, O Job: stand still, and be admonished of the power of the Lord. [15] We know that god has disposed his works, having made light out of darkness. [16] And he knows the divisions of the clouds, and the signal overthrows of the ungodly. [17] But thy robe is warm, and there is quiet upon the land. [18] Wilt thou establish with him *foundations* for the ancient *heavens? they are* strong as a molten mirror. [19] Wherefore teach me, what shall we say to him? and let us cease from saying much. [20] Have I a book or a scribe my me, that I may stand and put man to silence?

[21] But the light is not visible to all: it shines afar off in the heavens, as that which is from him in the clouds. [22] From the *north* come the clouds shining like gold: in these great are the glory and honour of the Almighty; [23] and we do not find another his equal in strength: *as for* him that judges justly, dost thou not think that he listens? [24] Wherefore men shall fear him; and the wise also in heart shall fear him.

Chapter 38

[1] And after Elius had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, *saying*,

[2] Who is this that hides counsel from me, and confines words in *his* heart, and thinks to conceal *them* from me? [3] Gird thy loins like a man; and I will ask thee, and do thou answer me.

[4] Where wast thou when I founded the earth? tell me now, if thou hast knowledge, [5] who set the measures of it, if thou knowest? or who stretched a line upon it? [6] On what are its rings fastened? and who is he that laid the corner-stone upon it? [7] When the stars were made, all my angels praised me with a loud voice. [8] And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb. [9] And I made a cloud its clothing, and swathed it in mist. [10] And I set bounds to it, surrounding it with bars and gates. [11] And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

[12] Or did I order the morning light in thy time; and *did* the morning star *then first* see his appointed place; [13] to lay hold of the extremities of the earth, to cast out the ungodly out of it? [14] Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth? [15] And hast thou removed light from the ungodly, and crushed the arm of the proud?

[16] Or hast thou gone to the source of the sea, and walked in the tracks of the deep? [17] And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee? [18] And hast thou been instructed in the breadth of the *whole earth* under heaven? tell me now, what is the extent of it?

[19] And in what kind of a land does the light dwell? and of what kind is the place of darkness? [20] If thou couldest bring me to their *utmost* boundaries, and if also thou knowest their paths; [21] I know then that thou wert born at that time, and the number of thy years is great.

[22] But hast thou gone to the treasures of snow? and hast thou seen the treasures of hail? [23] And is there a store *of them*, for thee against the time of *thine* enemies, for the day of wars and battle? [24] And whence proceeds the frost? or *whence* is the south wind dispersed over the *whole world* under heaven? [25] And who prepared a course for the violent rain, and a way for the thunders; [26] to rain upon the land where *there is* no man, the wilderness, where there is not a man in it; so as to feed the

untrodden and uninhabited *land*, [27] and cause it to send forth a crop of green herbs?

[28] Who is the rain's father? and who has generated the drops of dew? [29] And out of whose womb comes the ice? and who has produced the frost in the sky, [30] which descends like flowing water? who has terrified the face of the ungodly?

[31] And dost thou understand the band of Pleias, and hast thou opened the barrier of Orion? [32] Or wilt thou reveal Mazuroth in his season, and the evening star with his rays? Wilt thou guide them? [33] And knowest thou the changes of heaven, or the events which take place together under heaven? [34] And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain? [35] And wilt thou send lightnings, and they shall go? and shall they say to thee, What is *thy pleasure*? [36] And who has given to women skill in weaving, or knowledge of embroidery? [37] And who is he that numbers the clouds in wisdom, and has bowed the heaven *down* to the earth? [38] For it is spread out as dusty earth, and I have cemented it as one hewn stone to another.

[39] And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents? [40] For they fear in their lairs, and lying in wait couch in the woods. [41] And who has prepared food for the raven? for its young ones wander and cry to the Lord, in search of food.

Chapter 39

[1] *Say* if thou knowest the time of the bringing forth of the wild goats of the rock, and *if* thou hast marked the calving of the hinds: [2] and *if* thou has hast numbered the full months of their being with young, and *if* thou hast relieved their pangs: [3] and hast reared their young without fear; and wilt thou loosen their pangs? [4] Their young will break forth; they will be multiplied with offspring: *their young* will go forth, and will not return to them.

[5] And who is he that sent forth the wild ass free? and who loosed his bands? [6] whereas I made his habitation the wilderness, and the salt land his coverts. [7] He laughs to scorn the multitude of the city, and hears not the chiding of the tax-gatherer. [8] He will survey the mountains *as* his pasture, and he seeks after every green thing.

[9] And will the unicorn be willing to serve thee, or to lie down at thy manger? [10] And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain? [11] And dost thou trust him, because his strength is great? and wilt thou commit thy works to him? [12] And wilt thou believe that he will return to thee thy seed, and bring *it* in *to* thy threshing-floor?

[13] The peacock has a beautiful wing: if the stork and the ostrich conceive, *it is worthy of notice*, [14] for *the ostrich* will leave her eggs in the ground, and warm them on the dust, [15] and has forgotten that the foot will scatter them, and the wild beasts of the field trample them. [16] She has hardened *herself* against her young ones, as though *she bereaved* not herself: she labours in vain without fear. [17] For God has withholden wisdom from her, and not given her a portion in understanding. [18] In her season she will lift herself on high; she will scorn the horse and his rider.

[19] Hast thou invested the horse with strength, and clothed his neck with terror? [20] And hast thou clad him in perfect armour, and made his breast glorious with courage? [21] He paws exulting in the plain, and goes forth in strength into the plain. [22] He laughs to scorn a king as he meets him, and will by no means turn back from the sword. [23] The bow and sword resound against him; and *his* rage will swallow up the ground: [24] and he will not believe until the trumpet sounds. [25] And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

[26] And does the hawk remain steady by thy wisdom, having spread out her wings unmoved, looking toward the region of the south? [27] And does the eagle rise at thy command, and the vulture remain sitting over his nest, [28] on a crag of a rock, and in a secret *place*? [29] Thence he seeks food, his eyes observe from far. [30] And his young ones roll themselves in blood, and wherever the carcasses may be, immediately they are found.

[31] And the Lord God answered Job, and said, [32] Will *any one* pervert judgment with the Mighty One? and he that reproves God, let him return it for answer.33 And Job answered and said to the Lord, [34] Why do I yet plead? being rebuked even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these *arguments*? I will lay my hand upon my mouth. [35] I have spoken once; but I will not do so a second time.

Chapter 40

[1] And the Lord yet again answered and spoke to Job out of the cloud, *saying*,

[2] Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me. [3] Do not set aside my judgment: and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be righteous? [4] Hast thou an arm like the Lord's? or dost thou thunder with a voice like his? [5] Assume now a lofty bearing and power; and clothe thyself with glory and honour. [6] And send forth messengers with wrath; and lay low every haughty one. [7] Bring down also the proud man; and consume at once the ungodly. [8] And hide them together in the earth; and fill their faces with shame. [9] *Then* will I confess that thy right hand can save *thee*.

[10] But now look at the wild beasts with thee; they eat grass like oxen. [11] Behold now, his strength is in his loins, and his force is in the navel of his belly. [12] He sets up his tail like a cypress; and his nerves are wrapped together. [13] His sides are sides of brass; and his backbone is *as* cast iron. [14] This is the chief of the creation of the Lord; made to be played with by his angels. [15] And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. [16] He lies under trees of every kind, by the papyrus, and reed, and bulrush. [17] And the great trees make a shadow over him with their branches, and *so do* the bushes of the field. [18] If there should be a flood, he will not perceive it; he trust that Jordan will rush up into his mouth. [19] *Yet one* shall take him in his sight; *one* shall catch *him* with a cord, and pierce his nose.

[20] But wilt thou catch the serpent with a hook, and put a halter about his nose? [21] Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? [22] Will he address thee with a petition? softly, with the voice of a suppliant? [23] And will he make a covenant with thee? and wilt thou take him for a perpetual servant? [24] And wilt thou play with him as with a bird? or bind him as a sparrow for a child? [25] And do the nations feed upon him, and the nations of the Phoenicians share him? [26] And all the ships come together would not be able to bear the mere skin of his tail; neither *shall they carry* his head in fishing-vessels. [27] But thou shalt lay thy hand upon him *once*, remembering the war that is waged by his mouth; and let it not be done any more.

Chapter 41

[1] Hast thou not seen him? and hast thou not wondered at the things said *of him*? Dost thou not fear because preparation has been made by me? for who is there that resists me? [2] Or who will resist me, and abide, since the whole *world* under heaven is mine?

[3] I will not be silent because of him: though because of his power *one* shall pity his antagonist. [4] Who will open the face of his garment? and who can enter within the fold of his breastplate? [5] Who will open the doors of his face? terror is round about his teeth. [6] His inwards are as brazen plates, and the texture of his *skin* as a smyrite stone. [7] One *part* cleaves fast to another, and the air cannot come between them. [8] They will remain united each to the other: they are closely joined, and cannot be separated. [9] At his sneezing a light shines, and his eyes are *as* the appearance of the morning star. [10] Out of his mouth proceed as it were burning lamps, and as it were hearths of fire are cast abroad. [11] Out of his nostrils proceeds smoke of a furnace burning with fire of coals. [12] His breath is *as* live coals, and a flame goes out of his mouth. [13] And power is lodged in his neck, before him destruction runs. [14] The flesh also of his body is joined together: *if one* pours *violence* upon him, he shall not be moved. [15] His heart is firm as a stone, and it stands like an unyielding anvil. [16] And when he turns, *he is* a terror to the four-footed wild beasts which leap upon the earth. [17] If spears should come against him, *men* will effect nothing, *either with* the spear or the breast-plate. [18] For he considers iron as chaff, and brass as rotten wood. [19] The bow of brass shall not would him, he deems a slinger as grass. [20] Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand. [21] His lair is *formed of* sharp points; and all the gold of the sea under him is an immense *quantity of* clay. [22] He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, [23] and the lowest part of the deep as a captive: he reckons the deep as *his* range. [24] There is nothing upon the earth like to him, formed to be sported with by my angels. [25] He beholds every high thing: and he is king of all that are in the waters.

Chapter 42

[1] Then Job answered and said to the Lord,

[2] I know that thou canst do all things, and nothing is impossible with thee. [3] For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who will tell me what I knew not, great and wonderful things which I understood not?

[4] But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me. [5] I have heard the report of thee by the ear before; but now mine eye has seen thee. [6] Wherefore I have counted myself vile, and have fainted: and I esteem myself dust and ashes.

[7] And it came to pass after the Lord had spoken all these words to Job, *that* the Lord said to Eliphaz the Thaemanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job *has*. [8] Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

[9] So Eliphaz the Thaemanite, and Baldad the Sauchite, and Sophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

[10] And the Lord prospered Job: and when he prayed also for his friends, he forgave them *their* sin: and the Lord gave Job twice as much, even the double of what he had before. [11] And all his brethren and his sisters heard all that had happened to him, and they came to him, and *so did* all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped *gold*.

[12] And the Lord blessed the latter end of Job, *more* than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. [13] And there were born to him seven sons and three daughters. [14] And he called the first Day, and the second Casia, and the third Amalthaea's horn. [15] And there were not found in comparison with the daughters of Job, fairer *women* than they in all the world: and their father gave them an inheritance among their brethren.

[16] And Job lived after *his* affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. [17] And Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up.

This man is described in the Syriac book *as* living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And *his* friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.

Psalms

Psalm 1

[1] Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men. [2] But his pleasure is in the law of the Lord; and in his law will he meditate day and night. [3] And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered.

[4] Not so the ungodly; — not so: but rather as the chaff which the wind scatters away from the face of the earth. [5] Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just. [6] For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

Psalm 2

[1] Wherefore did the heathen rage, and the nations imagine vain things? [2] The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; [3] *saying*, Let us break through their bonds, and cast away their yoke from us.

[4] He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them. [5] Then shall he speak to them in his anger, and trouble them in his fury. [6] But I have been made king by him on Sion his holy mountain, [7] declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee. [8] Ask of me, and I will give thee the heathen *for* thine inheritance, and the ends of the earth *for* thy possession. [9] Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

[10] Now therefore understand, ye kings: be instructed, all ye that judge the earth. [11] Serve the Lord with fear, and rejoice in him with trembling. [12] Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him.

Psalm 3

A Psalm of David, when he fled from the presence of his son Abessalom.

[1] O Lord, why are they that afflict me multiplied? many rise up against me. [2] Many say concerning my soul, There is no deliverance for him in his God. Pause.

[3] But thou, O Lord, art my helper: my glory, and the one that lifts up my head. [4] I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause. [5] I lay down and slept; I awaked; for the Lord will help me. [6] I will not be afraid of ten thousands of people, who beset me round about. [7] Arise, Lord; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners. [8] Deliverance is the Lord's, and thy blessing is upon thy people.

Psalm 4

For the End, a Song of David among *the* Psalms.

[1] When I called upon *him*, the God of my righteousness heard me: thou hast made room for me in tribulation; pity me, and hearken to my prayer.

[2] O ye sons on men, how long *will ye be* slow of heart? wherefore do ye love vanity, and seek falsehood? Pause. [3] But know ye that the Lord has done wondrous things for his holy one: the Lord will hear me when I cry to him. [4] Be ye angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Pause. [5] Offer the sacrifice of righteousness, and trust in the Lord.

[6] Many say, Who will shew us good things? the light of thy countenance, O Lord, has been manifested towards us. [7] Thou hast put gladness into my heart: they have been satisfied with the fruit of their corn and wine and oil. [8] I will both lie down in peace and sleep: for thou, Lord, only hast caused me to dwell securely.

Psalm 5

For the end, a Psalm of David, concerning her that inherits.

[1] Hearken to my words, O Lord, attend to my cry. [2] Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray. [3] In the morning thou shalt hear my voice: in the morning will I wait upon thee, and will look up. [4] For thou art not a god that desires iniquity; neither shall the worker of wickedness dwell with thee. [5] Neither shall the transgressors continue in thy sight: thou hatest, O Lord, all them that work iniquity. [6] Thou wilt destroy all that speak falsehood: the Lord abhors the bloody and deceitful man. [7] But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple.

[8] Lead me, O Lord, in thy righteousness because of mine enemies; make my way plain before thy face. [9] For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues they have used deceit. [10] Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord.

[11] But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thy name shall rejoice in thee. [12] For thou, Lord, shalt bless the righteous: thou hast compassed us as with a shield of favour.

Psalm 6

For the End, a Psalm of David among the Hymns for the eighth.

[1] O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. [2] Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed. [3] My soul also is grievously vexed: but thou, O Lord, how long? [4] Return, O Lord, deliver my soul: save me for thy mercy's sake. [5] For in death no man remembers thee: and who will give thee thanks in Hades? [6] I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with tears. [7] Mine eye is troubled because of my wrath; I am worn out because of all my enemies.

[8] Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping. [9] The Lord has hearkened to my petition; the Lord has accepted my prayer. [10] Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily.

Psalm 7

A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.

[1] O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me. [2] Lest at any time *the enemy* seize my soul as a lion, while there is none to ransom, nor to save.

[3] O Lord my God, if I have done this; (if there is unrighteousness in my hands;) [4] if I have requited with evil those who requited me *with good*; may I then perish empty by means of my enemies. [5] Let the enemy persecute my soul, an take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

[6] Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command. [7] And the congregation of the nations shall compass thee: and for this cause do thou return on high. [8] The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me. [9] Oh let the wickedness of sinners come to an end; and *then* thou shalt direct the righteous, O God that searchest the hearts and reins.

[10] My help is righteous, *coming* from God who saves the upright in heart. [11] God is a righteous judge, and strong, and patient, not inflicting vengeance every day. [12] If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready. [13] And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.

[14] Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity. [15] He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. [16] His trouble shall return on his own head, and his unrighteousness shall come down on his own crown. [17] I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high.

Psalm 8

For the end, concerning the wine-presses, a Psalm of David.

[1] O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens. [2] Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.

[3] For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established. [4] What is man, that thou art mindful of him? or the son of man, that thou visitest him? [5] Thou madest him a little less than angels, thou hast crowned him with glory and honour; [6] and thou hast set him over the works of thy hands: thou hast put all things under his feet: [7] sheep and all oxen, yea and the cattle of the field; [8] the birds of the sky, and the fish of the sea, the *creatures* passing through the paths of the sea. [9] O Lord our Lord, how wonderful is thy name in all the earth!

Psalm 9

For the end, a Psalm of David, concerning the secrets of the Son.

[1] I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works. [2] I will be glad and exult in thee: I will sing to thy name, O thou Most High.

[3] When mine enemies are turned back, they shall be feeble and perish at thy presence. [4] For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness. [5] Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever. [6] The swords of the enemy have failed utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise, [7] but the Lord endures for ever: he has prepared his throne for judgment. [8] And he will judge the world in righteousness, he will judge the nations in uprightness. [9] The Lord also is become a refuge for the poor, a seasonable help, in affliction. [10] And let them that know thy name hope in thee: for thou, O Lord, hast not failed them that diligently seek thee.

[11] Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations. [12] For he remembered them, *in* making inquisition for blood: he has not forgotten the supplication of the poor.

[13] Have mercy upon me, O Lord; look upon my affliction *which I suffer* of mine enemies, thou that liftest me up from the gates of death: [14] that I may declare all thy praises in the gates of the daughter of Sion: I will exult in thy salvation.

[15] The heathen are caught in the destruction which they planned: in the very snare which they hid is their foot taken. [16] The Lord is known as executing judgments: the sinner is taken in the works of his hands. A song of Pause. [17] Let sinners be driven away into Hades, *even* all the nations that forget God. [18] For the poor shall not be forgotten for ever: the patience of the needy ones shall not perish for ever. [19] Arise, O Lord, let not man prevail: let the heathen be judged before thee. [20] Appoint, O Lord, a lawgiver over them: let the heathen know that they are men. Pause.

Psalm 10

[1] Why standest thou afar off, O Lord? *why* dost thou overlook *us* in times of need, in affliction? [2] While the ungodly one acts proudly, the poor is hotly pursued: *the wicked* are taken in the crafty counsels which they imagine. [3] Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself. [4] The sinner has provoked the Lord: according to the abundance of his pride he will not seek after *him*: God is not before him. [5] His ways are profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies. [6] For he has said in his heart, I shall not be moved, *continuing* without evil from generation to generation. [7] Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain. [8] He lies in wait with rich *men* in secret places, in order to slay the innocent: his eyes are set against the poor. [9] He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him *after him*: he will bring him down in his snare. [10] He will bow down and fall when he has mastered the poor. [11] For he has said in his heart, God has forgotten: he has turned away his face so as never to look.

[12] Arise, O Lord God; let thy hand be lifted up: forget not the poor. [13] Wherefore, has the wicked provoked God? for he has said in his heart, He will not require *it*. [14] Thou seest *it*; for thou dost observe trouble and wrath, to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan. [15] Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found.

[16] The Lord shall reign for ever, even for ever and ever: ye Gentiles shall perish out his land. [17] The Lord has heard the desire of the poor: thine ear has inclined to the preparation of their heart; [18] to plead for the orphan and afflicted, that man may no more boast upon the earth.

Psalm 11

For the end, a Psalm of David.

[1] In the Lord I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow? [2] For behold the sinners have bent their *bow*, they have prepared their arrows for the quiver, to shoot privily at the upright in heart. [3] For they have pulled down what thou didst frame, but what has the righteous done?

[4] The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men. [5] The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul. [6] He shall rain upon sinners snares, fire, and brimstone, and a stormy blast *shall be* the portion of their cup. [7] For the Lord *is* righteous, and loves righteousness; his face beholds uprightness.

Psalm 12

For the end, A Psalm of David, upon the eighth.

[1] Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men. [2] Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart. [3] Let the Lord destroy all the deceitful lips, and the tongue that speaks great words: [4] who have said, We will magnify our tongue; our lips are our own: who is Lord of us?

[5] Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set *them* in safety; I will speak *to them* thereof openly. [6] The oracles of the Lord are pure oracles; as silver tried in the fire, proved *in* a furnace of earth, purified seven times. [7] Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and for ever. [8] The ungodly walk around: according to thy greatness thou has greatly exalted the sons of men.

Psalm 13

For the end, a Psalm of David.

[1] How long, O Lord, wilt thou forget me? for ever? how long wilt thou turn away thy face from me? [2] How long shall I take counsel in my soul, *having* sorrows in my heart daily? how long shall my enemy be exalted over me? [3] Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death; [4] lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved.

[5] But I have hoped in thy mercy; my heart shall exult in thy salvation. [6] I will sing to the Lord who has dealt bountifully with me, and I will sing psalms to the name of the Lord most high.

Psalm 14

For the end, Psalm of David.

[1] The fool has said in his heart, There is no God. They have corrupted *themselves*, and become abominable in their devices; there is none that does goodness, there is not even so much as one. [2] The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after god. [3] They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

[4] Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. [5] There were they alarmed with fear, where there was no fear; for God is in the righteous generation. [6] Ye have shamed the counsel of the poor, because the Lord is his hope. [7] Who will bring the salvation of Israel out of Sion? when the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad.

Psalm 15

A Psalm of David.

[1] O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?

[2] He that walks blameless, and works righteousness, who speaks truth in his heart. [3] Who has not spoken craftily with is tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwelt nearest to him. [4] In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints *him* not. [5] He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved.

Psalm 16

A writing of David.

[1] Keep me, O Lord; for I have hoped in thee. [2] I said to the Lord, Thou art my Lord; for thou has no need of my goodness. [3] On behalf of the saints that are in his land, he has magnified all his pleasure in them. [4] Their weaknesses have been multiplied; afterward they hasted. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips. [5] The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me. [6] The lines have fallen to me in the best places, yea, I have a most excellent heritage.

[7] I will bless the Lord who has instructed me; my reins too have chastened me even till night. [8] I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. [9] Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope: [10] because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. [11] Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand *there are* delights for ever.

Psalm 17

A prayer of David.

[1] Hearken, O Lord of my righteousness, attend to my petition; give ear to my prayer not *uttered* with deceitful lips. [2] Let my judgment come forth from thy presence; let mine eyes behold righteousness. [3] Thou has proved mine heart; thou hast visited *me* by night; thou hast tried me as with fire, and unrighteousness has not been found in me: *I am purposed* that my mouth shall not speak *amiss*. [4] As for the works of men, by the words of thy lips I have guarded *myself from* hard ways. [5] Direct my steps in thy paths, that my steps slip not.

[6] I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words. [7] Shew the marvels of thy mercies, thou that savest them that hope in thee. [8] Keep me as the apple of the eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings, [9] from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul. [10] They have enclosed *themselves with* their own fat: their mouth has spoken pride. [11] They have now cast me out and compassed me round about: they have set their eyes *so as* to bow them down to the ground. [12] They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret *places*. [13] Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: *draw* thy sword, [14] because of the enemies of thine hand: O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden *treasures*: they have been satisfied with uncleanness, and have left the remnant *of their possessions* to their babes.

[15] But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.

Psalm 18

For the end, *a Psalm* of David, the servant of the Lord; *the words* which he spoke to the Lord, *even* the words of this Song, in the day in which the Lord delivered him out the hand of all his enemies, and out the hand of Saul: and he said:

[1] I will love thee, O Lord, my strength. [2] The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; *he is* my defender, and the horn of my salvation, and my helper. [3] I will call upon the Lord with praises, and I shall be saved from mine enemies. [4] The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly. [5] The pangs of hell came round about me: the snares of death prevented me.

[6] And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of this holy temple, and my cry shall enter before him, *even* into his ears.

[7] Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them. [8] There went up a smoke in his wrath, and fire burst into a flame at his presence: coals were kindled at it. [9] And he bowed the heaven, and came down: and thick darkness was under his feet. [10] And he mounted on cherubs and flew: he flew on the wings of winds. [11] And he made darkness his secret place: round about him was his tabernacle, *even* dark water in the clouds of the air. [12] At the brightness before him the clouds passed, hail and coals of fire. [13] The Lord also thundered from heaven, and the Highest uttered his voice. [14] And he sent forth *his* weapons, and scattered them; and multiplied lightnings, and routed them. [15] And the springs of waters appeared, and the foundations of the world were exposed, at thy rebuke, O Lord, at the blasting of the breath of thy wrath.

[16] He sent from on high and took me, he drew me to himself out of many waters. [17] He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I. [18] They prevented me in the day of mine affliction: but the Lord was my stay against *them*. [19] And he brought me out into a wide place: he will deliver me, because he has pleasure in me. [20] And the Lord will recompense me according to my righteousness; even according to the purity of my hands will he recompense me. [21] For I have kept the way of the Lord and have not wickedly departed from my God. [22] For all his judgments were before

me, and his ordinances departed not from me. [23] And I shall be blameless with hem, and shall keep myself from mine iniquity. [24] And the Lord shall recompense me according to my righteousness, and according to the purity of my hands before his eyes.

[25] With the holy thou wilt be holy; and with the innocent man thou wilt be innocent. [26] And with the excellent *man* thou wilt be excellent; and with the perverse thou wilt shew frowardness. [27] For thou wilt save the lowly people, and wilt humble the eyes of the proud. [28] For thou, O Lord, wilt light my lamp: my God, thou wilt lighten my darkness. [29] For by thee shall I be delivered from a troop; and by my God I will pass over a wall. [30] *As for* my God, his way is perfect: the oracles of the Lord are tried in the fire; he is a protector of all them that hope in him. [31] For who is God but the Lord? and who is a God except our God?

[32] *It is* God that girds me with strength, and has made my way blameless: [33] who strengthens my feet as hart's feet, and sets me upon high places. [34] He instructs my hands for war: and thou hast made my arms *as* a brazen bow. [35] And thou hast made me secure in my salvation: and thy right hand has helped me, and thy correction has upheld me to the end; yea, thy correction itself shall instruct me. [36] Thou has made room for my goings under me, and by footsteps did not fail. [37] I will pursue mine enemies, and overtake them; and I will not turn back until they are consumed. [38] I will dash them to pieces and they shall not be able to stand: they shall fall under my feet. [39] For thou hast girded me with strength for war: thou hast beaten down under me all that rose up against me. [40] And thou has made mine enemies turn their backs before me; and thou hast destroyed them that hated me. [41] They cried, but there was no deliverer: *even* to the Lord, but he hearkened not to them. [42] I will grind them as the mud of the streets: and I will beat them small as dust before the wind. [43] Deliver me from the gain sayings of the people: thou shalt make me head of the Gentiles: a people whom I knew not served me, [44] at the hearing of the ear they obeyed me: the strange children lied to me. [45] The strange children waxed old, and fell away from their paths through lameness.

[46] The Lord lives; and blessed *be* my God; and let the God of my salvation be exalted. [47] *It is* God that avenges me, and has subdued the nations under me; [48] my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man. [49] Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. [50] *God* magnifies the

deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever.

Psalm 19

For the end, a Psalm of David.

[1] The heavens declare the glory of God; and the firmament proclaims the work of his hands. [2] Day to day utters speech, and night to night proclaims knowledge. [3] There are no speeches or words, in which their voices are not heard. [4] Their voice is gone out into all the earth, and their words to the ends of the world. [5] In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. [6] His going forth is from the extremity of heaven, and his circuit to the *other* end of heaven: and no one shall be hidden from his heat.

[7] The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes. [8] The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes. [9] The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are true, *and* justified altogether. [10] To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb. [11] For thy servant keeps to them: in the keeping of them *there is* great reward.

[12] Who will understand *his* transgressions? purge thou me from my secret *sins*. [13] And spare thy servant *the attack* of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin. [14] So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer.

Psalm 20

For the end, a Psalm of David.

[1] The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. [2] Send thee help from the sanctuary, and aid thee out of Sion. [3] Remember all thy sacrifice, and enrich thy whole-burnt-offering. Pause. [4] Grant thee according to thy heart, and fulfill all thy desire. [5] We will exult in thy salvation, and in the name of our God shall we be magnified: the Lord fulfil all thy petitions.

[6] Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty. [7] Some *glory* in chariots, and some in horses: but we will glory in the name of the Lord our God. [8] They are overthrown and fallen: but we are risen, and have been set upright. [9] O Lord, save the king: and hear us in whatever day we call upon thee.

Psalm 21

For the end, a Psalm of David.

[1] O Lord, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult. [2] Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. Pause. [3] For thou hast prevented him with blessings of goodness: thou has set upon his head a crown of precious stone. [4] He asked life of thee, and thou gavest him length of days for ever and ever. [5] His glory is great in thy salvation: thou wilt crown him with glory and majesty. [6] For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance. [7] For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.

[8] Let thy hand be found by all thine enemies: let thy right hand find all that hate thee. [9] Thou shalt make them as a fiery oven at the time of thy presence: the Lord shall trouble them in his anger, and fire shall devour them. [10] Thou shalt destroy their fruit from the earth, and their seed from *among* the sons of men. [11] For they intended evils against thee; they imagined a device which they shall by no means be able to perform. [12] For thou shalt make them *turn their* back in thy latter end, thou wilt prepare their face. [13] Be thou exalted, O Lord, in thy strength: we will sing and praise thy mighty acts.

Psalm 22

For the end, concerning the morning aid, a Psalm of David.

[1] O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation. [2] O my God, I will cry to thee by day, but thou wilt not hear: and by night, and *it shall* not *be accounted* for folly to me.

[3] But thou, the praise of Israel, dwellest in a sanctuary. [4] Our fathers hoped in thee; they hoped, and thou didst deliver them. [5] They cried to thee, and were saved: they hoped in thee, and were not ashamed. [6] But I am a worm, and not a man; a reproach of men, and scorn of the people. [7] All that saw me mocked me: they spoke with *their* lips, they shook the head, *saying*, [8] He hoped in the Lord: let him deliver him, let him save him, because he takes pleasure in him. [9] For thou art he that drew me out of the womb; my hope from my mother's breasts. [10] I was cast on thee from the womb: thou art my God from my mother's belly.

[11] Stand not aloof from me; for affliction is near; for there is no helper. [12] Many bullocks have compassed me: fat bulls have beset me round. 13They have opened their mouth against me, as a ravening and roaring lion. [14] I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax. [15] My strength is dried up, like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of death. [16] For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet. [17] They counted all my bones; and they observed and looked upon me. [18] They parted my garments *among* themselves, and cast lots upon my raiment.

[19] But thou, O Lord, remove not my help afar off: be ready for mine aid. [20] Deliver my soul from the sword; my only-begotten one from the power of the dog. [21] Save me from the lion's mouth; and *regard* my lowliness from the horns of the unicorns.

[22] I will declare thy name to my brethren: in the midst of the church will I sing praise to thee. [23] Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him: let all the seed of Israel fear him. [24] For he has not despised nor been angry at the supplication of the poor; nor turned away his face from me; but when I cried to him, he heard me. [25] My praise is of thee in the great congregation: I will pay my vows before them that fear him.

[26] The poor shall eat and be satisfied; and they shall praise the Lord that seek him: their heart shall live for ever. [27] All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him. [28] For the kingdom is the Lord’s; and he is the governor of the nations. [29] All the fat ones of the earth have eaten and worshipped: all that go down to the earth shall fall down before him: my soul also lives to him. [30] And my seed shall serve him: the generation that is coming shall be reported to the Lord. [31] And they shall report his righteousness to the people that shall be born, whom the Lord has made.

Psalm 23

A Psalm of David.

[1] The Lord tends me as a shepherd, and I shall want nothing. [2] In a place of green grass, there he has made me dwell: he has nourished me by the water of rest. [3] He has restored my soul: he has guided me into the paths of righteousness, for his name's sake. [4] Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou art with me; thy rod and thy staff, these have comforted me. [5] Thou has prepared a table before me in presence of them that afflict me: thou hast thoroughly anointed my head with oil; and thy cup cheers me like the best *wine*. [6] Thy mercy also shall follow me all the days of my life: and my dwelling *shall be* in the house of the Lord for a very long time.

Psalm 24

A Psalm for David on the first day of the week.

[1] The earth is the Lord's and the fullness thereof; the world, and all that dwell in it. [2] He has founded it upon the seas, and prepared it upon the rivers.

[3] Who shall go up to the mountain of the Lord, and who shall stand in his holy place? [4] He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour. [5] He shall receive a blessing from the Lord, and mercy from God his Saviour. [6] This is the generation of them that seek him, that seek the face of the God of Jacob. Pause.

[7] Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in. [8] Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle. [9] Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in. [10] Who is this king of glory? The Lord of hosts, he is this king of glory.

Psalm 25

A Psalm of David.

[1] To thee, O Lord, have I lifted up my soul. [2] O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn. [3] For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause. [4] Shew me thy ways, O Lord; and teach me thy paths. [5] Lead me in thy truth, and teach me: for thou art God my Saviour: and I have waited on thee all the day. [6] Remember thy compassions, O Lord, and thy mercies, for they are from everlasting. [7] Remember not the sins of my youth, nor *my sins* of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord.

[8] Good and upright is the Lord: therefore will he instruct sinners in *the* way. [9] The meek will he guide in judgment: the meek will he teach his ways. [10] All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies. [11] For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great. [12] Who is the man that fears the Lord? he shall instruct him in the way which he has chosen. [13] His soul shall dwell in prosperity; and his seed shall inherit the earth. [14] The Lord is the strength of them that fear him; and his covenant is to manifest *truth* to them.

[15] Mine eyes are continually to the Lord; for he shall draw my feet out of the snare. [16] Look upon me, and have mercy upon me; for I am an only child and poor. [17] The afflictions of my heart have been multiplied; deliver me from my distresses. [18] Look upon mine affliction and my trouble; and forgive all my sins. [19] Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred. [20] Keep my soul, and deliver me: let me not be ashamed; for I have hoped in thee. [21] The harmless and upright joined themselves to me: for I waited for thee, O Lord. [22] Deliver Israel, O God, out of all his afflictions.

Psalm 26

A Psalm of David.

[1] Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall not be moved. [2] Prove me, O Lord, and try me; purify as with fire my reins and my heart.

[3] For thy mercy is before mine eyes: and I am well pleased with thy truth. [4] I have not sat with the council of vanity, and will in nowise enter in with transgressors. [5] I have hated the assembly of wicked doers; and will not sit with ungodly *men*. [6] I will wash my hands in innocency, and compass thine altar, O Lord: [7] to hear the voice of praise, and to declare all thy wonderful works. [8] O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory. [9] Destroy not my soul together with the ungodly, nor my life with bloody men: [10] in whose hands *are* iniquities, *and* their right hand is filled with bribes. [11] But I have walked in my innocence: redeem me, and have mercy upon me. [12] My foot stands in an even place: in the congregations will I bless thee, O Lord.

Psalm 27

A Psalm of David, before he was anointed.

[1] The Lord is my light and my Saviour; whom shall I fear? the Lord is the defender of my life; of whom shall I be afraid? [2] When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell. [3] Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident. [4] One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord, all the days of my life, that I should behold the fair beauty of the Lord, and survey his temple. [5] For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock. [6] And now, behold, he has lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing even sing psalms to the Lord.

[7] Hear, O Lord, my voice which I have uttered aloud: pity me, and hearken to me. [8] My heart said to thee, I have diligently sought thy face: thy face, O Lord, I will seek. [9] Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not. [10] For my father and my mother have forsaken me, but the Lord has taken me to himself. [11] Teach me, O Lord, in thy way, and guide me in a right path, because of mine enemies. [12] Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself.

[13] I believe that I shall see the goodness of the Lord in the land of the living. [14] Wait on the Lord: be of good courage, and let thy heart be strengthened: yea wait on the Lord.

Psalm 28

A Psalm of David.

[1] To thee, O Lord, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit. [2] Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple. [3] Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evils are in their hearts. [4] Give them according to their works, and according to the wickedness of their devices: give them according to the works of their hands; render their recompense unto them. [5] Because they have not attended to the works of the Lord, even to the works of his hands, thou shalt pull them down, and shalt not build them up.

[6] Blessed be the Lord, for he has hearkened to the voice of my petition. [7] The Lord is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him. [8] The Lord is the strength of his people, and the saving defender of his anointed.

[9] Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.

Psalm 29

A Psalm of David *on the occasion* of the solemn assembly of the Tabernacle.

[1] Bring to the Lord, ye sons of God, bring to the Lord young rams; bring to the Lord glory and honour. [2] Bring to the Lord glory, *due* to his name; worship the lord in his holy court.

[3] The voice of the Lord is upon the waters: the God of glory has thundered: the Lord is upon many waters. [4] The voice of the Lord is mighty; the voice of the Lord is full of majesty. [5] *There is* the voice of the Lord who breaks the cedars; the Lord will break the cedars of Libanus. [6] And he will beat them small, *even* Libanus itself, like a calf; and the beloved one is as a young unicorn. [7] *There is* a voice of the Lord who divides a flame of fire. [8] A voice of the Lord who shakes the wilderness; the Lord will shake the wilderness of Cades. [9] The voice of the Lord strengthens the hinds, and will uncover the thickets: and in his temple every one speaks *of his* glory. [10] The Lord will dwell on the waterflood: and the Lord will sit a king for ever. [11] The Lord will give strength to his people; the Lord will bless his people with peace.

Psalm 30

For the end, a Psalm and Song at the dedication of the house of David.

[1] I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. [2] O Lord my God, I cried to thee, and thou didst heal me. [3] O Lord, thou hast brought up my soul from Hades, thou hast delivered me from *among* them that go down to the pit.

[4] Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. [5] For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning.

[6] And I said in my prosperity, I shall never be moved. [7] O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. [8] To thee, O Lord, will I cry; and to my God will I make supplication. [9] What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth? [10] The Lord heard, and had compassion upon me; the Lord is become my helper. [11] Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness; [12] that my glory may sing praise to thee, and I may not be pierced *with sorrow*. O Lord my God, I will give thanks to thee for ever.

Psalm 31

For the end, a Psalm of David, *an utterance* of extreme fear.

[1] O Lord, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me. [2] Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me. [3] For thou art my strength and my refuge; and thou shalt guide me for thy name's sake, and maintain me. [4] Thou shalt bring me out of the snare which they have hidden for me; for thou, O Lord, art my defender. [5] Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth. [6] Thou has hated them that idly persist in vanities: but I have hoped in the Lord. [7] I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses. [8] And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place.

[9] Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and by belly. [10] For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled. [11] I became a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me. [12] I have been forgotten as a dead man out of mind: I am become as a broken vessel. [13] For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to take my life.

[14] But I hoped in thee, O Lord: I said, Thou art my God. [15] My lots are in thy hands: deliver me from the hand of mine enemies, [16] and from them that persecute me. Make thy face to shine upon thy servant: save me in thy mercy. [17] O Lord, let me not be ashamed, for I have called upon thee: let the ungodly be ashamed, and brought down to Hades. [18] Let the deceitful lips become dumb, which speak iniquity against the righteous with pride and scorn.

[19] How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! thou hast wrought *it* out for them that hope on thee, in the presence of the sons of men. [20] Thou wilt hide them in the secret of thy presence from the vexation of man: thou wilt screen them in a tabernacle from the contradiction of tongues. [21] Blessed be the Lord: for he has magnified his mercy in a fortified city. [22] But I said in my extreme fear, I am cast out from the sight of thine

eyes: therefore thou didst hearken, O Lord, to the voice of my supplication when I cried to thee.

[23] Love the Lord, all ye his saints: for the Lord seeks for truth, and renders *a reward* to them that deal very proudly. [24] Be of good courage, and let your heart be strengthened, all ye that hope in the Lord.

Psalm 32

A Psalm of instruction by David.

[1] Blessed *are they* whose transgressions are forgiven, and who sins are covered. [2] Blessed is the man to whom the Lord will not impute sin, and whose mouth there is no guile.

[3] Because I kept silence, my bones waxed old, from my crying all the day. [4] For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in *me*. Pause. [5] I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. Pause. [6] Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him. [7] Thou art my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause.

[8] I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee. [9] Be ye not as horse and mule, which have no understanding; *but thou must* constrain their jaws with bit and curb, lest they should come nigh to thee. [10] Many are the scourges of the sinner: but him that hopes in the Lord mercy shall compass about. [11] Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.

Psalm 33

A Psalm of David.

[1] Rejoice in the Lord, ye righteous; praise becomes the upright. [2] Praise the Lord on the harp; platy to him on a psaltery of ten strings. [3] Sing to him a new song; play skillfully with a loud noise.

[4] For the word of the Lord is right; and all his works are faithful. [5] He loves mercy and judgment; the earth is full the mercy of the Lord. [6] By the word of the Lord the heavens were established; and all the host of them by the breath of his *mouth*. [7] Who gathers the waters of the sea as *in* a bottle; who lays up the deeps in treasuries. [8] Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. [9] For he spoke, and they were made; he commanded, and they were created. [10] The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. [11] But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation. [12] Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance. [13] The Lord looks out of heaven; he beholds all the sons of men. [14] He looks from his prepared habitation on all the dwellers on the earth; [15] who fashioned their hearts alone; who understands all their works. [16] A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength. [17] A horse is vain for safety; neither shall he be delivered by the greatness of his power.

[18] Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; [19] to deliver their souls from death, and to keep them alive in famine. [20] Our soul waits on the Lord; for he is our helper and defender. [21] For our heart shall rejoice in him, and we have hoped in his holy name. [22] Let thy mercy, O Lord, be upon us, according as we have hoped in thee.

Psalm 34

A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

[1] I will bless the Lord at all times: his praise shall be continually in my mouth. [2] My soul shall boast herself in the Lord: let the meek hear, and rejoice. [3] Magnify ye the Lord with me, and let us exalt his name together.

[4] I sought the Lord diligently, and he hearkened to me, and delivered me from all my sojournings. [5] Draw near to him, and be enlightened: and your faces shall not *by any means* be ashamed. [6] This poor man cried, and the Lord hearkened to him, and delivered him out of all his afflictions. [7] The angel of the Lord will encamp round about them that fear him, and will deliver them. [8] Taste and see that the Lord is good: blessed is the man who hopes in him. [9] Fear the Lord, all ye his saints: for there is no want to them that fear him. [10] The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing. Pause.

[11] Come, ye children, hear me: I will teach you the fear of the Lord. [12] What man is there that desires life, loving to see good days? [13] Keep thy tongue from evil, and thy lips from speaking guile. [14] Turn away from evil, and do good; seek peace, and pursue it.

[15] The eyes of the Lord are over the righteous, and his ears *are open* to their prayer: [16] but the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them, [17] and delivered them out of all their afflictions. [18] The Lord is near to them that are of a contrite heart; and will save the lowly in spirit. [19] Many are the afflictions of the righteous: but out of them all Lord will deliver them. [20] He keeps all their bones: not one of them shall be broken. [21] The death of sinners is evil: and they that hate righteousness will go wrong. [22] The Lord will redeem the souls of his servants: and none of those that hope in him shall go wrong.

Psalm 35

A Psalm of David.

[1] Judge thou, O Lord, them that injure me, fight against them that fight against me. [2] Take hold of shield and buckler, and arise for my help. [3] Bring forth a sword, and stop *the way* against them that persecute me: say to my soul, I am thy salvation. [4] Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame. [5] Let them be as dust before the wind, and an angel of the Lord afflicting them. [6] Let their way be dark and slippery, and an angel of the Lord persecuting them. [7] For without cause they have hid for me their destructive snare: without a cause they have reproached my soul.

[8] Let a snare which they know not come upon them; and the gin which they hid take them; and let them fall into the very same snare. [9] But my soul shall exult in the Lord: it shall delight in his salvation. [10] All my bones shall say, O Lord, who is like to thee? delivering the poor out of the hand of them that are stronger than he, yea, the poor and needy one from them that spoil him.

[11] Unjust witnesses arose, and asked me of things I new not. [12] They rewarded me evil for good, and bereavement to my soul. [13] But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer shall return to my *own* bosom. [14] I behaved agreeably towards them as *if it had been* our neighbour *or* brother: I humbled myself as one mourning and sad of countenance. [15] Yet they rejoiced against me, and plagues were plentifully brought against me, and I knew *it* not: they were scattered, but repented not. [16] They tempted me, they sneered at me most contemptuously, they gnashed their teeth upon me.

[17] O Lord, when wilt thou look upon me? Deliver my soul from their mischief, mine only-begotten one from the lions. [18] I will give thanks to thee even in a great congregation: in an abundant people I will praise thee. [19] Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing, and wink with their eyes. [20] For to me they spoke peaceably, but imagined deceits in *their* anger. [21] And they opened wide their mouth upon me; they said Aha, aha, our eyes have seen *it*.

[22] Thou hast seen *it*, O Lord: keep not silence: O Lord, withdraw not *thyself* from me. [23] Awake, O Lord, and attend to my judgment, *even* to

my cause, my God and my Lord. [24] Judge me, O Lord, according to thy righteousness, O Lord my God; and let them not rejoice against me. [25] Let them not say in their hearts, Aha, aha, *it is pleasing* to our soul: neither let them say, We have devoured him. [26] Let them be confounded and ashamed together that rejoice at my afflictions: let them be clothed with shame and confusion that speak great swelling words against me. [27] Let them that rejoice in my righteousness exult and be glad: and let them say continually, The Lord be magnified, who desire the peace of his servant. [28] And my tongue shall meditate on thy righteousness, *and* on thy praise all the day.

Psalm 36

For the end, by David the servant of the Lord.

[1] The transgressor, that he may sin, says within himself, *that* there is no fear of God before his eyes. [2] For he has dealt craftily before him, to discover his iniquity and hate it. [3] The words of his mouth are transgression and deceit: he is not inclined to understand *how* to do good. [4] He devises iniquity on his bed; he gives himself to every evil way; and does not abhor evil.

[5] O Lord, thy mercy is in the heaven; and thy truth *reaches* to the clouds. [6] Thy righteousness is as the mountains of God, thy judgments are as a great deep: O Lord, thou wilt preserve men and beasts. [7] How hast thou multiplied thy mercy, O God! so the children of men shall trust in the shelter of thy wings. [8] They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights. [9] For with thee is the fountain of life: in thy light we shall see light.

[10] Extend thy mercy to them that know thee; and thy righteousness to the upright in heart. [11] Let not the foot of pride come against me, and let not the hand of sinners move me.

[12] There have all the workers of iniquity fallen: they are cast out, and shall not be able to stand.

Psalm 37

A Psalm of David.

[1] Fret not thyself because of evil-doers, neither be envious of them that do iniquity. [2] For they shall soon be withered as the grass, and shall soon fall away as the green herbs. [3] Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it. [4] Delight *thyself* in the Lord; and he shall grant thee the requests of thine heart. [5] Disclose thy way to the Lord, and hope in him; and he shall bring *it* to pass. [6] And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

[7] Submit thyself to the Lord, and supplicate him: fret not thyself because of him that prospers in his way, at the man that does unlawful deeds. [8] ease from anger, and forsake wrath: fret not thyself so as to do evil. [9] For evil-doers shall be destroyed: but they that wait on the Lord, they shall inherit the land. [10] And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find *it*. [11] But the meek shall inherit the earth; and shall delight *themselves* in the abundance of peace.

[12] The sinner will watch for the righteous, and gnash his teeth upon him. [13] But the Lord shall laugh at him: for he foresees that his day will come. [14] Sinners have drawn their swords, they have bent their bow, to cast down the poor and needy one, *and* to slay the upright in heart. [15] Let their sword enter into their *own* heart, and their bows be broken.

[16] A little is better to the righteous than abundant wealth of sinners. [17] For the arms of sinners shall be broken; but the Lord supports the righteous.

[18] The Lord knows the ways of the perfect; and their inheritance shall be for ever. [19] They shall not be ashamed in an evil time; and in days of famine they shall be satisfied. [20] For the sinners shall perish; and the enemies of the Lord at the moment of their being honoured and exalted have utterly vanished like smoke. [21] The sinner borrows, and will not pay again: but the righteous has compassion, and gives. [22] For they that bless him shall inherit the earth; and they that curse him shall be utterly destroyed.

[23] The steps of a man are rightly ordered by the Lord: and he will take pleasure in his way. [24] When he falls, he shall not be ruined: for the Lord supports his hand. [25] I was *once* young, indeed I am now old; yet I

have not seen the righteous forsaken, nor his seed seeking bread. [26] He is merciful, and lends continually; and his seed shall be blessed.

[27] Turn aside from evil, and do good; and dwell for ever. [28] For the Lord loves judgment, and will not forsake his saints; they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed. [29] But the righteous shall inherit the earth, and dwell upon it for ever.

[30] The mouth of the righteous will meditate wisdom, and his tongue will speak of judgment. [31] The law of his God is in his heart; and his steps shall not slide. [32] The sinner watches the righteous, and seeks to slay him. [33] But the Lord will not leave him in his hands, nor by any means condemn him when he is judged. [34] Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see *it*.

[35] I saw the ungodly very highly exalting himself, and lifting himself up like the cedars of Libanus. [36] Yet I passed by, and lo! he was not: and I sought him, but his place was not found. [37] Maintain innocence, and behold uprightness: for there is a remnant to the peaceable man. [38] But the transgressors shall be utterly destroyed together: the remnants of the ungodly shall be utterly destroyed. [39] But the salvation of the righteous is of the Lord; and he is their defender in the time of affliction. [40] And the Lord shall help them, and deliver them: and he shall rescue them from sinners, and save them, because they have hoped in him.

Psalm 38

A Psalm of David for remembrance concerning the Sabbath-day.

[1] O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. [2] For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me.

[3] For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins. [4] For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden. [5] My bruises have become noisome and corrupt, because of my foolishness. [6] I have been wretched and bowed down continually: I went with a mourning countenance all the day. [7] For my soul is filled with mockings; and there is no health in my flesh. [8] I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart.

[9] But all my desire is before thee; and my groaning is not hidden from thee. [10] My heart is troubled, my strength has failed me; and the light of mine eyes is not with me. [11] My friends and my neighbours drew near before me, and stood still; and my nearest of kin stood afar off. [12] While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanities, and devised deceits all the day. [13] But I, as a deaf man, heard not; and was as a dumb man not opening his mouth. [14] And I was as a man that hears not, and who has no reproofs in his mouth.

[15] For I hoped in thee, O Lord: thou wilt hear, O Lord my God. [16] For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastingly against me. [17] For I am ready for plagues, and my grief is continually before me. [18] For I will declare mine iniquity, and be distressed for my sin. [19] But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied. [20] They that reward evil for good slandered me; because I followed righteousness. [21] Forsake me not, O Lord my God: depart not from me. [22] Draw nigh to my help, O Lord of my salvation.

Psalm 39

For the end, a Song of David, to Idithun.

[1] I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence. [2] I was dumb, and humbled myself, and kept silence from good *words*; and my grief was renewed. [3] My heart grew hot within me, and a fire would kindle in my meditation: I spoke with my tongue,

[4] O Lord, make me to know mine end, and the number of my days, what it is; that I may know what I lack. [5] Behold, thou hast made my days old; and my existence *is* as nothing before thee: nay, every man living *is* altogether vanity. Pause. [6] Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them.

[7] And now what *is* my expectation? *is it* not the Lord? and my ground *of hope* is with thee. Pause. [8] Deliver me from all my transgressions: thou hast made me a reproach to the foolish. [9] I was dumb, and opened not my mouth; for thou art he that made me. [10] Remove thy scourges from me: I have fainted by reason of the strength of thine hand. [11] Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider's web; nay, every man is disquieted in vain. Pause.

[12] O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers *were*. [13] Spare me, that I may be refreshed, before I depart, and be no more.

Psalm 40

For the end, a Psalm of David.

[1] I waited patiently for the Lord; and he attended to me, and hearkened to my supplication. [2] And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. [3] And he put a new song into my mouth, *even* a hymn to our God: many shall see *it*, and fear, and shall hope in the Lord. [4] Blessed *is* the man whose hope is in the name of the Lord, and *who* has not regarded vanities and false frenzies.

[5] O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke *of them*: they exceeded number. [6] Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and *sacrifice* for sin thou didst not require. [7] Then I said, Behold, I come: in the volume of the book it is written concerning me, [8] I desired to do thy will, O my God, and thy law in the midst of mine heart. [9] I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness. [10] I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation.

[11] But thou, Lord, remove not thy compassion far from me; thy mercy and thy truth have helped me continually. [12] For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied more than the hairs of my head; and my heart has failed me. [13] Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me. [14] Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. [15] Let those that say to me, Aha, aha, quickly receive shame for their reward. [16] Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified. [17] But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not.

Psalm 41

For the end, a Psalm of David.

[1] Blessed *is the man* who thinks, on the poor and needy: the Lord shall deliver him in an evil day. [2] May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy. [3] May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness.

[4] I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee. [5] Mine enemies have spoken evil against me, *saying*, When shall he die, and his name perish? [6] And if he came to see *me*, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner. [7] All my enemies whispered against me; against me they devised my hurt. [8] They denounced a wicked word against me, *saying*, Now that he lies, shall he not rise up again? [9] For even the man of my peace, in whom I trusted, who ate my bread, lifted up *his* heel against me.

[10] But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them. [11] By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me. [12] But thou didst help me because of *mine* innocence, and hast established me before thee for ever. [13] Blessed *be* the Lord God of Israel from everlasting, and to everlasting. So be it, so be it.

Psalm 42

For the end, *a Psalm* for instruction, for the sons of Core.

[1] As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God. [2] My soul has thirsted for the living God: when shall I come and appear before God? [3] My tears have been bread to me day and night, while they daily said to me, Where is thy God? [4] I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, *even* to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival.

[5] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; *he is* the salvation of my countenance.

[6] O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of the Ermonites, from the little hill. [7] Deep calls to deep at the voice of thy cataracts: all thy billows and thy waves have gone over me. [8] By day the Lord will command his mercy, and manifest *it* by night: with me *is* prayer to the God of my life. [9] I will say to God, Thou art my helper; why hast thou forgotten me? wherefore do I go sad of countenance, while the enemy oppresses *me*? [10] While my bones were breaking, they that afflicted me reproached me; while they said to me daily, Where is thy God?

[11] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; *he is* the health of my countenance, and my God.

Psalm 43

A Psalm of David.

[1] Judge me, o God, and plead my cause, against an ungodly nation: deliver me from the unjust and crafty man. [2] For thou, O God, art my strength: wherefore hast thou cast me off? and why do I go sad of countenance, while the enemy oppresses *me*? [3] Send forth thy light and thy truth: they have led me, and brought me to thy holy mountain, and to thy tabernacles. [4] And I will go in to the altar of God, to God who gladdens my youth: I will give thanks to thee on the harp, O God, my God.

[5] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? Hope in God; for I will give thanks to him, *who is* the health of my countenance, *and* my God.

Psalm 44

For the end, a Psalm for instruction, for the sons of Core.

[1] O God, we have heard with our ears, our fathers have told us, the work which thou wroughtest in their days, in the days of old. [2] Thine hand utterly destroyed the heathen, and thou didst plant them: thou didst afflict the nations, and cast them out. [3] For they inherited not the land by their *own* sword, and their *own* arm did not deliver them; but thy right hand, and thine arm, and the light of thy countenance, because thou wert well pleased in them.

[4] Thou art indeed my King and my God, who commandest deliverances for Jacob. [5] In thee will we push down our enemies, and in thy name will we bring to nought them that rise up against us. [6] For I will not trust in my bow, and my sword shall not save me. [7] For thou hast saved us from them that afflicted us, and hast put to shame them that hated us. [8] In God will we make our boast all the day, and to thy name will we give thanks for ever. Pause.

[9] But now thou hast cast off, and put us to shame; and thou wilt not go forth with our hosts. [10] Thou hast turned us back before our enemies; and they that hated us spoiled for themselves. [11] Thou madest us as sheep for meat; and thou scatteredst us among the nations. [12] Thou hast sold thy people without price, and there was no profit by their exchange. [13] Thou hast made us a reproach to our neighbours, a scorn and derision them that are round about us. [14] Thou hast made us a proverb among the Gentiles, a shaking of the head among the nations. [15] All the day my shame is before me, and the confusion of my face has covered me, [16] because of the voice of the slanderer and reviler; because of the enemy and avenger.

[17] All these things are come upon us: but we have not forgotten thee, neither have we dealt unrighteously in thy covenant. [18] And our heart has not gone back; but thou hast turned aside our paths from thy way. [19] For thou hast laid us low in a place of affliction, and the shadow of death has covered us. [20] If we have forgotten the name of our God, and if we have spread out our hands to a strange god; shall not God search these things out? [21] for he knows the secrets of the heart. [22] For, for thy sake we are killed all the day long; we are counted as sheep for slaughter.

[23] Awake, wherefore sleepest thou, O Lord? arise, and do not cast *us* off for ever. [24] Wherefore turnest thou thy face away, *and* forgettest our poverty and our affliction? [25] For our soul has been brought down to the

dust; our belly has cleaved to the earth. [26] Arise, O Lord, help us, and redeem us for thy name’s sake.

Psalm 45

For the end, for alternate *strains* by the sons of Core; for instruction, a Song concerning the beloved.

[1] My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer. [2] Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever. [3] Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty; [4] and bend *thy bow*, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. [5] Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) *they are* in the heart of the king's enemies.

[6] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. [7] Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.

[8] Myrrh, and stacte, and cassia *are exhaled* from thy garments, *and* out of the ivory palaces, [9] with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, *and* arrayed in divers colours. [10] Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house. [11] Because the king has desired thy beauty; for he is thy Lord. [12] And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour.

[13] All her glory *is that* of the daughter of the king of Esebon, robed *as she is* in golden fringed garments, [14] in embroidered *clothing*: virgins shall be brought to the king after her: her fellows shall be brought to thee. [15] They shall be brought with gladness and exultation: they shall be led into the king's temple. [16] Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth. [17] They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever.

Psalm 46

For the end, for the sons of Core; a Psalm concerning secret things.

[1] God is our refuge and strength, a help in the afflictions that have come heavily upon us. [2] Therefore will we not fear when the earth is troubled, and the mountains are removed into the depths of the seas. [3] Their waters have roared and been troubled, the mountains have been troubled by his might. Pause. [4] The flowings of the river gladden the city of God: the Most High has sanctified his tabernacle. [5] God is in the midst of her; she shall not be moved: God shall help her with his countenance. [6] The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook. [7] The Lord of hosts is with us; the God of Jacob is our helper. Pause.

[8] Come, and behold the works of the Lord, what wonders he has achieved on the earth. [9] Putting an end to wars as for the ends of the earth; he will crush the bow, and break in pieces the weapon, and burn the bucklers with fire. [10] Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. [11] The Lord of hosts is with us; the God of Jacob is our helper.

Psalm 47

For the end, a Psalm for the sons of Core.

[1] Clap your hands, all ye nations; shout to God with a voice of exultation. [2] For the Lord most high is terrible; *he is* a great king over all the earth. [3] He has subdued the peoples under us, and the nations under our feet. [4] He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.

[5] God is gone up with a shout, the Lord with a sound of a trumpet. [6] Sing praises to our God, sing praises: sing praises to our King, sing praises. [7] For God is king of all the earth: sing praises with understanding. [8] God reigns over the nations: God sits upon the throne of his holiness. [9] The rulers of the people are assembled with the God of Abraam: for God's mighty ones of the earth have been greatly exalted.

Psalm 48

A Psalm of praise for the sons of Core on the second *day* of the week.

[1] Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain. [2] The city of the great King is well planted *on* the mountains of Sion, with the joy of the whole earth, *on* the sides of the north. [3] God is known in her palaces, when he undertakes to help her.

[4] For, behold the kings of the earth were assembled, they came together. [5] They saw, and so they wondered: they were troubled, they were moved. [6] Trembling took hold on them: there were the pangs as of a woman in travail. [7] Thou wilt break the ships of Tharsis with a vehement wind. [8] As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. Pause.

[9] We have thought of thy mercy, O God, in the midst of thy people. [10] According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. [11] Let mount Sion rejoice, let the daughters of Judaea exult, because of thy judgments, O Lord.

[12] Go round about Sion, and encompass her: tell ye her towers. [13] Mark ye well her strength, and observe her palaces; that ye may tell the next generation. [14] For this is our God for ever and ever: he will be our guide for evermore.

Psalm 49

For the end, a Psalm for the sons of Core.

[1] Hear these words, all ye nations, hearken, all ye that dwell upon the earth: [2] both the sons of mean men, and sons of *great* men; the rich and poor *man* together. [3] My mouth shall speak of wisdom; and the meditation of my heart shall bring *forth* understanding. [4] I will incline mine ear to a parable: I will open my riddle on the harp.

[5] Wherefore should I fear in the evil day? the iniquity of my heel shall compass me. [6] They that trust in their strength, and boast themselves in the multitude of their wealth — [7] A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself, [8] or the price of the redemption of his soul, though he labour for ever, [9] and live to the end, *so* that he should not see corruption.

[10] When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. [11] And their sepulchres are their houses for ever, *even* their tabernacles to all generations: they have called their lands after their own names. [12] And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. [13] This their way is an offence to them: yet afterwards men will commend their sayings. Pause. [14] They have laid *them* as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory. [15] But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.

[16] Fear not when a man is enriched, and when the glory of his house is increased. [17] For he shall take nothing when he dies; neither shall his glory descend with him. [18] For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him. [19] *Yet* he shall go in to the generation of his fathers; he shall never see light. [20] Man that is in honour, understands not: he is compared to the senseless cattle, and is like them.

Psalm 50

A Psalm for Asaph.

[1] The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down *thereof*. [2] Out of Sion *comes* the excellence of his beauty. [3] God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest. [4] He shall summon the heaven above, and the earth, that he may judge his people. [5] Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices. [6] And the heavens shall declare his righteousness: for God is judge. Pause.

[7] Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God. [8] I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually. [9] I will take no bullocks out of thine house, nor he-goats out of thy flocks. [10] For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen. [11] I know all the birds of the sky; and the beauty of the field is mine. [12] If I should be hungry, I will not tell thee: for the world is mine, and the fullness of it. [13] Will I eat the flesh of bulls, or drink the blood of goats? [14] Offer to God the sacrifice of praise; and pay thy vows to the Most High. [15] And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. Pause.

[16] But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth? [17] Whereas thou hast hated instruction, and hast cast my words behind *thee*. [18] If thou sawest a thief, thou rannest along with him, and hast cast in thy lot with adulterers. [19] Thy mouth has multiplied wickedness, and thy tongue has framed deceit. [20] Thou didst sit and speak against thy brother, and didst scandalize thy mother's son.

[21] These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee, *but* I will reprove thee, and set *thine offences* before thee. [22] Now consider these things, ye that forget God, lest he rend *you*, and there is no deliverer.

[23] The sacrifice of praise will glorify me: and that is the way wherein I will shew to him the salvation of God.

Psalm 51

For the end, a Psalm of David, when Nathan the prophet came to him, when he had gone to Bersabee.

[1] Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression. [2] Wash me thoroughly from mine iniquity, and cleanse me from my sin.

[3] For I am conscious of mine iniquity; and my sin is continually before me. [4] Against thee only have I sinned, and done evil before thee: that thou mightest be justified in thy sayings, and mightest overcome when thou art judged. [5] For, behold, I was conceived in iniquities, and in sins did my mother conceive me.

[6] For, behold, thou lovest truth: thou hast manifested to me the secret and hidden things of thy wisdom. [7] Thou shalt sprinkle me with hyssop, and I shall be purified: thou shalt wash me, and I shall be made whiter than snow. [8] Thou shalt cause me to hear gladness and joy: the afflicted bones shall rejoice. [9] Turn away thy face from my sins, and blot out all mine iniquities. [10] Create in me a clean heart, O God; and renew a right spirit in my inward parts. [11] Cast me not away from thy presence; and remove not thy holy Spirit from me. [12] Restore to me the joy of thy salvation: establish me with thy directing Spirit.

[13] *Then* will I teach transgressors thy ways; and ungodly men shall turn to thee. [14] Deliver me from blood-guiltiness, O God, the God of my salvation: *and* my tongue shall joyfully declare thy righteousness. [15] O Lord, thou shalt open my lips; and my mouth shall declare thy praise. [16] For if thou desiredst sacrifice, I would have given *it*: thou wilt not take pleasure in whole-burnt-offerings. [17] Sacrifice to God is a broken spirit: a broken and humbled heart God will not despise.

[18] Do good, O Lord, to Sion in thy good pleasure; and let the walls of Jerusalem be built. [19] Then shalt thou be pleased with a sacrifice of righteousness, offering, and whole-burnt-sacrifices: then shall they offer calves upon thine altar.

Psalm 52

For the end, *a Psalm* of instruction by David, when Doec the Idumean came and told Saul, and said to him, David is gone to the house of Abimelech.

[1] Why dost thou, O mighty man, boast of iniquity in *thy* mischief? All the day [2] thy tongue has devised unrighteousness; like a sharpened razor thou hast wrought deceit. [3] Thou hast loved wickedness more than goodness; unrighteousness better than to speak righteousness. Pause. [4] Thou has loved all words of destruction, *and* a deceitful tongue.

[5] Therefore may God destroy thee for ever, may he pluck thee up and utterly remove thee from *thy* dwelling, and thy root from the land of the living. Pause. [6] And the righteous shall see, and fear, and shall laugh at him, and say, [7] Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

[8] But I am as a fruitful olive in the house of God: I have trusted in the mercy of God for ever, even for evermore. [9] I will give thanks to thee for ever, for thou hast done *it*: and I will wait on thy name; for *it is* good before the saints.

Psalm 53

For the end, *a Psalm* of David upon Maeleth, of instruction.

[1] The fool has said in his heart, There is no God. They have corrupted *themselves*, and become abominable in iniquities: there is none that does good. [2] God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. [3] They have all gone out of the way, they are together become unprofitable; there is none that does good, there is not even one.

[4] Will none of the workers of iniquity know, who devour my people as they would eat bread? they have not called upon God. There were they greatly afraid, where there was no fear: [5] or God has scattered the bones of the men-pleasers; they were ashamed, for God despised them. [6] Who will bring the salvation of Israel out of Sion? When the Lord turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

Psalm 54

For the end, among Hymns of instruction by David, when the Ziphites came and said to Saul, Lo, is not David hid with us?

[1] Save me, O God, by thy name, and judge me by thy might. [2] O God, hear my prayer; hearken to the words of my mouth. [3] For strangers have risen up against me, and mighty men have sought my life: they have not set God before them. Pause.

[4] For lo! God assists me; and the Lord is the helper of my soul. [5] He shall return evil to mine enemies; utterly destroy them in thy truth. [6] I will willingly sacrifice to thee: I will give thanks to thy name, O Lord; for *it is* good. [7] For thou hast delivered me out of all affliction, and mine eye has seen *my desire* upon mine enemies.

Psalm 55

For the end, among Hymns of instruction by David.

[1] Hearken, O God, to my prayer; and disregard not my supplication. [2] Attend to me, and hearken to me: I was grieved in my meditation, and troubled; [3] because of the voice of the enemy, and because of the oppression of the sinner: for they brought iniquity against me, and were wrathfully angry with me.

[4] My heart was troubled within me; and the fear of death fell upon me. [5] Fear and trembling came upon me, and darkness covered me. [6] And I said, O that I had wings as *those* of a dove! then would I flee away, and be at rest. [7] Lo! I have fled afar off, and lodged in the wilderness. Pause. [8] I waited for him that should deliver me from distress of spirit and tempest.

[9] Destroy, O Lord, and divide their tongues: for I have seen iniquity and gain saying in the city. [10] Day and night he shall go round about it upon its walls: iniquity and sorrow and unrighteousness *are* in the midst of it; [11] and usury and craft have not failed from its streets.

[12] For if an enemy had reproached me, I would have endured it; and if one who hated *me* had spoken vauntingly against me, I would have hid myself from him. [13] But thou, O man like minded, my guide, and my acquaintance, [14] who in companionship with me sweetened *our* food: we walked in the house of God in concord. [15] Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

[16] I cried to God, and the Lord hearkened to me. [17] Evening, and morning, and at noon I will declare and make known *my wants*: and he shall hear my voice. [18] He shall deliver my soul in peace from them that draw nigh to me: for they were with me in many *cases*. [19] God shall hear, and bring them low, *even* he that has existed from eternity. Pause.

For they suffer no reverse, and *therefore* they have not feared God. [20] He has reached forth his hand for retribution; they have profaned his covenant. [21] They were scattered at the anger of his countenance, and his heart drew nigh them. His words were smoother than oil, yet are they darts.

[22] Cast thy care upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. [23] But thou, O God, shalt bring them down to the pit of destruction; bloody and crafty men shall not live out half their days; but I will hope in thee, O Lord.

Psalm 56

For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth.

[1] Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me. [2] Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me.

[3] They shall be afraid, but I will trust in thee. [4] In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me.

[5] All the day long they have abominated my words; all their devices *are* against me for evil. [6] They will dwell near and hide *themselves*; they will watch my steps, accordingly as I have waited patiently in my soul. [7] Thou wilt on no account save them; thou wilt bring down the people in wrath. [8] O God, I have declared my life to thee; thou has set my tears before thee, even according to thy promise.

[9] Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God. [10] In God, will I praise *his* word; in the Lord will I praise *his* saying. [11] I have hoped in God; I will not be afraid of what man shall do to me. [12] The vows of thy praise, O God, which I will pay, are upon me. [13] For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.

Psalm 57

For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave.

[1] Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away. [2] I will cry to God most high; the God who has benefited me. Pause. [3] He sent from heaven and saved me; he gave to reproach them that trampled on me: God has sent forth his mercy and his truth; [4] and he has delivered my soul from the midst of *lions'* whelps: I lay down to sleep, *though* troubled. *As for* the sons of men, their teeth are arms and *missile* weapons, and their tongue a sharp sword.

[5] Be thou exalted, O God, above the heavens; and thy glory above all the earth. [6] They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it *themselves*. Pause. [7] My heart, O God, *is* ready, my heart *is* ready: I will sing, yea will sing psalms. [8] Awake, my glory; awake, psaltery and harp: I will awake early. [9] O Lord, I will give thanks to thee among the nations: I will sing to thee among the Gentiles. [10] For thy mercy has been magnified even to the heavens, and thy truth to the clouds. [11] Be thou exalted, O God, above the heavens; and thy glory above all the earth.

Psalm 58

For the end. Destroy not: by David, for a memorial.

[1] If ye do indeed speak righteousness, *then* do ye judge rightly, ye sons of men. [2] For ye work iniquities in *your* hearts in the earth: your hands plot unrighteousness. [3] Sinners have gone astray from the womb: they go astray from the belly: they speak lies. [4] Their venom is like *that* of a serpent; as *that* of a deaf asp, and that stops her ears; [5] which will not hear the voice of charmers, nor *heed* the charm prepared skillfully by the wise.

[6] God has crushed their teeth in their mouth: God has broken the cheek-teeth of the lions. [7] They shall utterly pass away like water running through: he shall bend his bow till they shall fail. [8] They shall be destroyed as melted wax: the fire has fallen and they have not seen the sun. [9] Before your thorns feel the white thorn, he shall swallow you up as living, as in his wrath.

[10] The righteous shall rejoice when he sees the vengeance of the ungodly: he shall wash his hands in the blood of the sinner. [11] And a man shall say, Verily then there is a reward for the righteous: verily there is a God that judges them in the earth.

Psalm 59

For the end. Destroy not: by David for a memorial, when Saul sent, and watched his house to kill him.

[1] Deliver me from mine enemies, O God; and ransom me from those that rise up against me. [2] Deliver me from the workers of iniquity, and save me from bloody men.

[3] For, behold, they have hunted after my soul; violent men have set upon me: neither *is it* my iniquity, nor my sin, O Lord. [4] Without iniquity I ran and directed *my course aright*: awake to help me, and behold. [5] And thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. Pause. [6] They shall return at evening, and hunger like a dog, and go round about the city.

[7] Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, *say they*, has heard? [8] But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen. [9] will keep my strength, *looking* to thee; for thou, O God, art my helper. [10] *As for* my God, his mercy shall go before me: my God will shew me *vengeance* on mine enemies.

[11] Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender. [12] *For* the sin of their mouth, *and* the word of their lips, let them be even taken in their pride. [13] And for *their* cursing and falsehood shall utter destruction be denounced: *they shall fall* by the wrath of utter destruction, and shall not be; so shall they know that the God of Jacob is Lord of the ends of the earth. Pause. [14] They shall return at evening, and be hungry as a dog, and go round about the city. [15] They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur.

[16] But I will sing to thy strength, and in the morning will I exult *in* thy mercy; for thou hast been my supporter, and my refuge in the day of mine affliction. [17] *Thou art* my helper; to thee, my God, will I sing; thou art my supporter, O my God, *and* my mercy.

Psalm 60

For the end, for them that shall yet be changed; for an inscription by David for instruction, when he *had* burned Mesopotamia of Syria, and Syria Sobal, and Joab *had* returned and smitten *in* the valley of salt twelve thousand.

[1] O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us. [2] Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken. [3] Thou hast shewn thy people hard things: thou has made us drink the wine of astonishment. [4] Thou hast given a token to them that fear thee, that they might flee from the bow. Pause. [5] That thy beloved ones may be delivered; save with thy right hand, and hear me.

[6] God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents. [7] Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head; [8] Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me.

[9] Who will lead me into the fortified city? who will guide me as far a Idumea? [10] Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces? [11] Give us help from trouble: for vain is the deliverance of man.

[12] In God will we do valiantly; and he shall bring to nought them that harass us.

Psalm 61

For the end, among the Hymns of David.

[1] O God, hearken to my petition; attend to my prayer. [2] From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock thou didst guide me: [3] because thou wert my hope, a tower of strength from the face of the enemy. [4] I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. Pause.

[5] For thou, o God, hast heard my prayers; thou hast given an inheritance to them that fear thy name. [6] Thou shalt add days to the days of the king; *thou shalt lengthen* his years to all generations. [7] He shall endure for ever before God: which of them will seek out his mercy and truth? [8] So will I sing to thy name for ever and ever, that I may daily perform my vows.

Psalm 62

For the end, a Psalm of David for Idithun.

[1] Shall not my soul be subjected to God? for of him is my salvation. [2] For he is my God, and my saviour; my helper, I shall not be moved very much. [3] How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge. [4] They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. Pause.

[5] Nevertheless do thou, my soul, be subjected to God; for of him *is* my patient hope. [6] For he *is* my God and my Saviour; my helper, I shall not be moved. [7] In God *is* my salvation and my glory: *he is* the God of my help, and my hope is in God. [8] Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. Pause.

[9] But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike *formed* out of vanity. [10] Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. [11] God has spoken once, *and* I have heard these two things, that power is of God; [12] and mercy is thine, O Lord; for thou wilt recompense every one according to his works.

Psalm 63

A Psalm of David, when he was in the wilderness of Idumea.

[1] O God, my God, I cry to thee early; my soul has thirsted for thee: how often has my flesh *longed* after thee, in a barren and trackless and dry land! [2] Thus have I appeared before thee in the sanctuary, that I might see thy power and thy glory. [3] For thy mercy is better than life: my lips shall praise thee. [4] Thus will I bless thee during my life: I will lift up my hands in thy name. [5] Let my soul be filled as with marrow and fatness; and *my* joyful lips shall praise thy name.

[6] Forasmuch as I have remembered thee on my bed: in the early seasons I have meditated on thee. [7] For thou hast been my helper, and in the shelter of thy wings will I rejoice. [8] My soul has kept very close behind thee: thy right hand has upheld me. [9] But they vainly sought after my soul; they shall go into the lowest parts o the earth. [10] They shall be delivered up to the power of the sword; they shall be portions for foxes. [11] But the king shall rejoice in God; every one that swears by him shall be praised; for the mouth of them that speak unjust things has been stopped.

Psalm 64

For the end, a Psalm of David.

[1] Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy. [2] Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity; [3] who have sharpened their tongues as a sword; they have bent their bow maliciously; [4] to shoot in secret at the blameless; they will shoot him suddenly, and will not fear. [5] They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them? [6] They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep, [7] and God shall be exalted, their wounds were *caused by* the weapon of the foolish children, [8] and their tongues have set him at nought, all that saw them were troubled; [9] and every man was alarmed, and they related the works of God, and understood his deeds. [10] The righteous shall rejoice in the Lord, and hope on him, and all the upright in heart shall be praised.

Psalm 65

For the end, a Psalm *and* Song of David.

[1] Praise becomes thee, O God, in Sion; and to thee shall the vow be performed. [2] Hear my prayer; to thee all flesh shall come. [3] The words of transgressors have overpowered us; but do thou pardon our sins. [4] Blessed *is he* whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy. [5] *Thou art* wonderful in righteousness. Hearken to us, O God our Saviour; the hope of all the ends of the earth, and of them *that are* on the sea afar off: [6] who dost establish the mountains in thy strength, being girded about with power; [7] who troublest the depth of the sea, the sounds of its waves. [8] The nations shall be troubled, and they that inhabit the ends *of the earth* shall be afraid of thy signs; thou wilt cause the outgoings of morning and evening to rejoice.

[9] Thou hast visited the earth, and saturated it; thou hast abundantly enriched it. The river of God is filled with water; thou hast prepared their food, for thus is the preparation *of it*. [10] Saturate her furrows, multiply her fruits; *the crop* springing up shall rejoice in its drops. [11] Thou wilt bless the crown of the year *because* of thy goodness; and thy plains shall be filled with fatness. [12] The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy. [13] The rams of the flock are clothed *with wool*, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns.

Psalm 66

For the end, a Song of Psalm of resurrection.

[1] Shout unto God, all the earth. [2] O sing praises to his name; give glory to his praise. [3] Say unto God, How awful are thy works! through the greatness of thy power thine enemies shall lie to thee. [4] Let all the earth worship thee, and sing to thee; let them sing to thy name. Pause.

[5] Come and behold the works of God; *he is* terrible in *his* counsels beyond the children of men. [6] Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him, [7] who by his power is Lord over the age, his eyes look upon the nations; let not them that provoke *him* be exalted in themselves. Pause.

[8] Bless our God, ye Gentiles, and make the voice of his praise to be heard; [9] who quickens my soul in life, and does not suffer my feet to be moved. [10] For thou, O God, has proved us; thou hast tried us with fire as silver is tried. [11] Thou broughtest us into the snare; thou laidest afflictions on our back. [12] Thou didst mount men upon our heads; we went through the fire and water; but thou broughtest us out into *a place of* refreshment.

[13] I will go into thine house with whole-burnt-offerings; I will pay thee my vows, [14] which my lips framed, and my mouth uttered in my affliction. [15] I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause.

[16] Come, hear, and I will tell, all ye that fear God, how great things he has done for my soul. [17] I cried to him with my mouth, and exalted him with my tongue. [18] If I have regarded iniquity in my heart, let not the Lord hearken *to me*. [19] Therefore God has hearkened to me; he has attended to the voice of my prayer. [20] Blessed be God, who has not turned away my prayer, nor his mercy from me.

Psalm 67

For the end, a Psalm of David among the Hymns.

[1] God be merciful to us, and bless us; *and* cause his face to shine upon us. Pause. [2] That *men* may know thy way on the earth, thy salvation among all nations. [3] Let the nations, O God, give thanks to thee; let all the nations give thanks to thee. [4] Let the nations rejoice and exult, for thou shalt judge the peoples in equity, and shalt guide the nations on the earth. Pause. [5] Let the peoples, O God, give thanks to thee; let all the peoples give thanks to thee. [6] The earth has yielded her fruit; let God, our God bless us. [7] Let God bless us; and let all the ends of the earth fear him.

Psalm 68

For the end, a Psalm of a Song by David.

[1] Let God arise, and let his enemies be scattered; and let them that hate him flee from before him. [2] As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God. [3] But let the righteous rejoice; let them exult before God: let them be delighted with joy.

[4] Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him, [5] *who is* the father of the orphans, and judge of the widows: *such is* God in his holy place. [6] God settles the solitary in a house; leading forth prisoners mightily, also them that act provokingly, *even* them that dwell in tombs.

[7] O God, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause: [8] the earth quaked, yea, the heavens dropped *water* at the presence of the God of Sina, at the presence of the God of Israel. [9] O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it.

[10] Thy creatures dwell in it: thou hast in thy goodness prepared for the poor. [11] The Lord God will give a word to them that preach *it* in a great company. [12] The king of the forces of the beloved, of the beloved, *will* even *grant them* for the beauty of the house to divide the spoils. [13] Even if ye should lie among the lots, *ye shall have* the wings of a dove covered with silver, and her breast with yellow gold. [14] When the heavenly One scatters kings upon it, they shall be made snow-white in Selmon. [15] The mountain of God is a rich mountain; a swelling mountain, a rich mountain. [16] Wherefore do ye conceive *evil*, ye swelling mountains? *this is* the mountain which God has delighted to dwell in; yea, the Lord will dwell *in it* for ever.

[17] The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, in Sina, in the holy place. [18] Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for *they were* rebellious, that thou mightest dwell among them.

[19] Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. Pause. [20] Our God is the God of salvation; and to the Lord belong the issues from death. [21] But God shall crust the heads of his enemies; the hairy crown of them that go on

in their trespasses. [22] The Lord said, I will bring again from Basan, I will bring *my people* again through the depths of the sea. [23] That thy foot may be dipped in blood, *and* the tongue of thy dogs *be stained* with that of *thine* enemies.

[24] Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary. [25] The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels. [26] Praise God in the congregations, the Lord from the fountains of Israel. [27] There is Benjamin the younger *one* in ecstasy, the princes of Juda their rulers, the princes of Zabulon, the princes of Nephthali.

[28] O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us. [29] Because of thy temple at Jerusalem shall kings bring presents to thee. [30] Rebuke the wild beasts of the reed: let the crowd of bulls with the heifers of the nations *be rebuked*, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars. [31] Ambassadors shall arrive out of Egypt; Ethiopia shall hasten *to stretch out* her hand readily to God.

[32] Sing to God, ye kingdoms of the earth; sing psalms to the Lord. Pause. [33] Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice. [34] Give ye glory to God: his excellency is over Israel, and his power is in the clouds. [35] God is wonderful in his holy *places*, the God of Israel: he will give power and strength to his people: blessed be God.

Psalm 69

For the end, *a Psalm* of David, for alternate *strains*.

[1] Save me, O God; for the waters have come in to my soul. [2] I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me. [3] I am weary *of* crying, my throat has become hoarse; mine eyes have failed by my waiting on my God. [4] They that hate me without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I restored that which I took not away.

[5] O God, thou knowest my foolishness; and my transgressions are not hidden from thee. [6] Let not them that wait on thee, O Lord of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel. [7] For I have suffered reproach for thy sake; shame has covered my face. [8] I became strange to my brethren, and a stranger to my mother's children. [9] For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me. [10] And I bowed down my soul with fasting, and that was made my reproach. [11] And I put on sackcloth for my covering; and I became a proverb to them. [12] They that sit in the gate talked against me, and they that drank wine sang against me.

[13] But I *will cry* to thee, O Lord, in my prayer; O God, it is a propitious time: in the multitude of thy mercy hear me, in the truth of thy salvation. [14] Save me from the mire, that I stick not *in it*: let me be delivered from them that hate me, and from the deep waters. [15] Let not the waterflood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me. [16] Hear me, O Lord; for thy mercy is good: according to the multitude of thy compassions look upon me. [17] And turn not away thy face from thy servant; for I am afflicted: hear me speedily. [18] Draw nigh to my soul and redeem it: deliver me because of mine enemies.

[19] For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee. [20] My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none. [21] They gave *me* also gall for my food, and made me drink vinegar for my thirst. [22] Let their table before them be for a snare, and for a recompense, and for a stumbling-block. [23] Let their eyes be darkened that they should not see; and bow down their back continually. [24] Pour out thy wrath upon them, and let

the fury of thine anger take hold on them. [25] Let their habitation be made desolate; and let there be no inhabitant in their tents: [26] Because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. [27] Add iniquity to their iniquity; and let them not come into thy righteousness. [28] Let them be blotted out of the book of the living, and let them not be written with the righteous.

[29] I am poor and sorrowful; but the salvation of thy countenance has helped me. [30] I will praise the name of my God with a song, I will magnify him with praise; [31] and *this* shall please God more than a young calf having horns and hoofs. [32] Let the poor see and rejoice; seek the Lord diligently, and ye shall live. [33] For the Lord hears the poor, and does not set at nought his fettered ones. [34] Let the heavens and the earth raise him, the sea, and all things moving in them. [35] For God will save Sion, and the cities of Judea shall be built; and *men* shall dwell there, and inherit it. [36] And the seed of his servants shall possess it, and they that love his name shall dwell therein.

Psalm 70

For the end, by David for a remembrance, that the Lord may save me.

[1] Draw nigh, O God, to my help. [2] Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil. [3] Let them that say to me, Aha, aha, be turned back and put to shame immediately. [4] Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified. [5] But I am poor and needy; O God, help me: thou art my helper and deliverer, O Lord, delay not.

Psalm 71

By David, *a Psalm sung by* the sons of Jonadab, and the first that were taken captive.

[1] O Lord, I have hoped in thee: let me never be put to shame. [2] In thy righteousness deliver me and rescue me: incline thine ear to me, and save me. [3] Be to me a protecting God, and a strong hold to save me: for thou art my fortress and my refuge. [4] Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man. [5] For thou art my support, O Lord; O Lord, *thou art* my hope from my youth. [6] On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually.

[7] I am become as it were a wonder to many: but thou art *my* strong helper. [8] Let my mouth be filled with praise, that I may hymn thy glory, *and* thy majesty all the day. [9] Cast me not off at the time of old age; forsake me not when my strength fails. [10] For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, [11] saying, God has forsaken him: persecute ye and take him; for there is none to deliver *him*. [12] O God, go not far from me, O my God, draw nigh to my help. [13] Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour.

[14] But I will hope continually, and will praise thee more and more. [15] My mouth shall declare thy righteousness openly, *and* thy salvation all the day; for I am not acquainted with the affairs *of men*. [16] I will go on in the might of the Lord: O Lord, I will make mention of thy righteousness only. [17] O God, thou hast taught me from my youth, and until now will I declare thy wonders; [18] even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come: [19] even thy power and thy righteousness, O God, up to the highest *heavens, even* the mighty works which thou has done: O God, who is like to thee?

[20] What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth. [21] Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth. [22] I will also therefore give thanks to thee, O God, *because of* thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel. [23] My lips shall rejoice when I sing to thee; and my soul,

which thou hast redeemed. [24] Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt.

Psalm 72

For Solomon.

[1] O God, give thy judgment to the king, and thy righteousness to the king's son; [2] *that he may* judge thy people with righteousness, and thy poor with judgment.

[3] Let the mountains and the hills raise peace to thy people: [4] he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser. [5] And he shall continue as long as the sun, and before the moon for ever. [6] He shall come down as rain upon a fleece; and as drops falling upon the earth. [7] In his days shall righteousness spring up; and abundance of peace till the moon be removed. [8] And he shall have dominion from sea to sea, and from the river to the ends of the earth. [9] The Ethiopians shall fall down before him; and his enemies shall lick the dust. [10] The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts. [11] And all kings shall worship him; all the Gentiles shall serve him. [12] For he has delivered the poor from the oppressor; and the needy who had no helper. [13] He shall spare the poor and needy, and shall deliver the souls of the needy. [14] He shall redeem their souls from usury and injustice: and their name *shall be* precious before him. [15] And he shall live, and there shall be given him of the gold of Arabia: and *men* shall pray for him continually; *and* all the day shall they praise him. [16] There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth.

[17] Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed.

[18] Blessed is the Lord God of Israel, who alone does wonders. [19] And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it. [20] The hymns of David the son of Jessae are ended.

Psalm 73

A Psalm for Asaph.

[1] How good is God to Israel, to the upright in heart! [2] But my feet were almost overthrown; my goings very nearly slipped. [3] For I was jealous of the transgressors, beholding the tranquility of sinners.

[4] For there is no sign of reluctance in their death: and *they have* firmness under their affliction. [5] They are not in the troubles of *other* men; and they shall not be scourged with *other* men. [6] Therefore pride has possessed them; they have clothed themselves with their injustice and ungodliness. [7] Their injustice shall go forth as out of fatness: they have fulfilled their intention. [8] They have taken counsel and spoken in wickedness: they have uttered unrighteousness loftily. [9] They have set their mouth against heaven, and their tongue has gone through upon the earth. [10] Therefore shall my people return hither: and full days shall be found with them. [11] And they said, How does God know? and is there knowledge in the Most High? [12] Behold, these *are* the sinners, and they that prosper always: they have possessed wealth.

[13] And I said, Verily in vain have I justified my heart, and washed my hands in innocency. [14] For I was plagued all the day, and my reproof *was* every morning. [15] If I said, I will speak thus; behold, I *should* have broken covenant with the generation of thy children. [16] And I undertook to understand this, *but* it is too hard for me, [17] until I go into the sanctuary of God; *and so* understand the latter end.

[18] Surely thou hast appointed *judgments* to them because of their crafty dealings: thou hast cast them down when they were lifted up. [19] How have they become desolate! suddenly they have failed: they have perished because of their iniquity. [20] As the dream of one awakening, O Lord, in thy city thou wilt despise their image.

[21] For my heart has rejoiced, and my reins have been gladdened. [22] But I *was* vile and knew not: I became brutish before thee. [23] Yet I am continually with thee: thou hast holden my right hand. [24] Thou hast guided me by thy counsel, and thou hast taken me to thyself with glory. [25] For what have I in heaven *but thee*? and what have I desired upon the earth beside thee? [26] My heart and my flesh have failed: *but* God *is the strength* of my heart, and God is my portion for ever.

[27] For, behold, they that remove themselves far from thee shall perish: thou hast destroyed every one that goes a whoring from thee. [28]

But it is good for me to cleave close to God, to put my trust in the Lord; that I may proclaim all thy praises in the gates of the daughter of Sion.

Psalm 74

A Psalm of instruction for Asaph.

[1] Wherefore hast thou rejected *us*, O God, for ever? *wherefore* is thy wrath kindled against the sheep of thy pasture? [2] Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt. [3] Lift up thine hands against their pride continually; *because of* all that the enemy has done wickedly in thy holy places.

[4] And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs, [5] ignorantly as it were in the entrance above; [6] they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter. [7] They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name. [8] They have said in their heart, *even* all their kindred together, Come, let us abolish the feasts of the Lord from the earth. [9] We have not seen our signs; there is no longer a prophet; and *God* will not know us any more.

[10] How long, O God, shall the enemy reproach? shall the enemy provoke thy name forever? [11] Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever? [12] But God is our King of old; he has wrought salvation in the midst of the earth. [13] Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water. [14] Thou didst break to pieces the heads of the dragon; thou didst give him *for* meat to the Ethiopian nations. [15] Thou didst cleave fountains and torrents; thou driedst up mighty rivers. [16] The day is thine, and the night is thine; thou hast prepared the sun and the moon. [17] Thou hast made all the borders of the earth; thou hast made summer and spring.

[18] Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name. [19] Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor. [20] Look upon thy covenant: for the dark *places* of the earth are filled with the habitations of iniquity. [21] let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name. [22] Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day. [23] Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee.

Psalm 75

For the end, Destroy not, a Psalm of a Song for Asaph.

[1] We will give thanks to thee, O God, we will give thanks, and call upon thy name: I will declare all thy wonderful works. [2] When I shall take a set time, I will judge righteously. [3] The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause.

[4] I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn. [5] Lift not up your horn on high; speak not unrighteousness against God. [6] For *good comes* neither from the east, nor from the west, nor from the desert mountains. [7] For God is the judge; he puts down one, and raises up another. [8] For *there is* a cup in the hand of the Lord, full of unmingled wine; and he has turned *it* from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink *them*.

[9] But I will exult for ever: I will sing praises to the God of Jacob. [10] And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.

Psalm 76

For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.

[1] God is known in Judea: his name is great in Israel. [2] And his place has been in peace, and his dwelling-place in Sion. [3] There he broke the power of the bows, the shield, and the sword, and the battle. Pause.

[4] Thou dost wonderfully shine forth from the everlasting mountains. [5] All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands. [6] At thy rebuke, O God of Jacob, the riders on horses slumbered. [7] Thou art terrible; and who shall withstand thee, because of thine anger? [8] Thou didst cause judgment to be heard from heaven; the earth feared, and was still, [9] when God arose to judgment, to save all the meek in heart. Pause.

[10] For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee. [11] Vow, and pay *your vows* to the Lord our God; all that are round about him shall bring gifts, *even* to him that is terrible, [12] and that takes away the spirits of princes; to him that is terrible among the kings of the earth.

Psalm 77

For the end, for Idithun, a Psalm of Asaph.

[1] I cried to the Lord with my voice, yea, my voice *was addressed* to God; and he gave heed to me. [2] In the day of mine affliction I earnestly sought the Lord; *even* with my hands by night before him, and I was not deceived; my soul refused to be comforted. [3] I remembered God, and rejoiced; I poured out my complaint, and my soul fainted. Pause. [4] All mine enemies set a watch *against me*: I was troubled, and spoke not.

[5] I considered the days of old, and remembered ancient years. [6] And I meditated; I communed with my heart by night, and diligently searched my spirit, *saying*, [7] Will the Lord cast off for ever? and will he be well pleased no more? [8] Will he cut off his mercy for ever, even for ever and ever? [9] Will God forget to pity? or will he shut up his compassions in his wrath? Pause.

[10] And I said, Now I have begun; this is the change of the right hand of the Most High. [11] I remembered the works of the Lord; for I will remember thy wonders from the beginning. [12] And I will meditate on all thy works, and will consider thy doings.

[13] O God, thy way is in the sanctuary; who is a great God as our God? [14] Thou art the God that doest wonders; thou hast made known thy power among the nations. [15] Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Pause. [16] The waters saw thee, O God, the waters saw thee, and feared; and the depths were troubled. [17] *There was* an abundant sound of waters: the clouds uttered a voice; for thine arrows went abroad. [18] The voice of thy thunder was abroad, and around thy lightnings appeared to the world; the earth trembled a quaked. [19] Thy way is in the sea, and thy paths in many waters, and thy footsteps cannot be known. [20] Thou didst guide thy people as sheep by the hand of Moses and Aaron.

Psalm 78

A Psalm of instruction for Asaph.

[1] Give heed, O my people, to my law: incline your ear to the words of my mouth. [2] I will open my mouth in parables: I will utter dark sayings *which have been* from the beginning. [3] All which we have heard and known, and our fathers have declared to us. [4] They were not hid from their children to a second generations; *the fathers* declaring the praises of the Lord, and his mighty acts, and his wonders which he wrought.

[5] And he raised up a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, to make it known to their children: [6] that another generation might know, even the sons which should be born; and they should arise and declare them to their children. [7] That they might set their hope on God, and not forget the works of God, but diligently seek his commandments. [8] That they should not be as their fathers, a perverse and provoking generation; a generation which set not its heart aright, and its spirit was not steadfast with God.

[9] The children of Ephraim, bending and shooting *with* the bow, turned *back* in the day of battle. [10] They kept not the covenant of God, and would not walk in his law. [11] And they forgot his benefits, and his miracles which he *had* shewed them; [12] the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanes. [13] He clave the sea, and led them through: he made the waters to stand as *in* a bottle. [14] And he guided them with a cloud by day, and all the night with a light of fire. [15] he clave a rock in the wilderness, and made them drink as in a great deep. [16] And he brought water out of the rock, and caused waters to flow down as rivers.

[17] And they sinned yet more against him; they provoked the Most High in the wilderness. [18] And they tempted God in their hearts, in asking meat for *the desire of* their souls. [19] They spoke also against God, and said, Will God be able to prepare a table in the wilderness? [20] Forasmuch as he smote the rock, and the waters flowed, and the torrents ran abundantly; will he be able also to give bread, or prepare a table for his people?

[21] Therefore the Lord heard, and was provoked: and fire was kindled in Jacob, and wrath went up against Israel. [22] Because they believed not in God, and trusted not in his salvation. [23] Yet he commanded the clouds from above, and opened the doors of heaven, [24] and rained upon

them manna to eat, and gave them the bread of heaven. [25] Man ate angels' bread; he sent them provision to the full.

[26] He removed the south wind from heaven; and by his might he brought in the south-west wind. [27] And he rained upon them flesh like dust, and feathered birds like the sand of the seas. [28] And they fell into the midst of their camp, round about their tents. [29] So they ate, and were completely filled; and he gave them their desire.

[30] They were not disappointed of their desire: *but* when their food was yet in their mouth, [31] then the indignation of God rose up against them, and slew the fattest of them, and overthrew the choice men of Israel.

[32] In the midst of all this they sinned yet more, and believed not his miracles. [33] And their days were consumed in vanity, and their years with anxiety.

[34] When he slew them, they sought him: and they returned and called betimes upon God. [35] And they remembered that God was their helper, and the most high God was their redeemer. [36] Yet they loved him *only* with their mouth, and lied to him with their tongue. [37] For their heart *was* not right with him, neither were they steadfast in his covenant.

[38] But he is compassionate, and will forgive their sins, and will not destroy *them*: yea, he will frequently turn away his wrath, and will not kindle all his anger. [39] And he remembered that they are flesh; a wind that passes away, and returns not.

[40] How often did they provoke him in the wilderness, *and* anger him in a dry land! [41] Yea, they turned back, and tempted God, and provoked the Holy One of Israel. [42] They remembered not his hand, the day in which he delivered them from the hand of the oppressor. [43] How he had wrought his signs in Egypt, and his wonders in the field of Tanes: [44] and had changed their rivers into blood; and their streams, that they should not drink. [45] He sent against them the dog-fly, and it devoured them; and the frog, and it spoiled them. [46] And he gave their fruit to the canker worm, and their labours to the locust. [47] He killed their vines with hail, and their sycamores with frost. [48] And he gave up their cattle to hail, and their substance to the fire. [49] He sent out against them the fury of his anger, wrath, and indignation, and affliction, a message by evil angels. [50] He made a way for his wrath; he spared not their souls from death, but consigned their cattle to death; [51] and smote every first-born in the land of Egypt; the first-fruits of their labours in the tents of Cham. [52] And he removed his people like sheep; he led them as a flock

in the wilderness. [53] And he guided them with hope, and they feared not: but the sea covered their enemies. [54] And he brought them in to the mountain of his sanctuary, this mountain which his right hand had purchased. [55] And he cast out the nations from before them, and made them to inherit by a line of inheritance, and made the tribes of Israel to dwell in their tents.

[56] Yet they tempted and provoked the most high God, and kept not his testimonies. [57] And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow. [58] And they provoked him with their high places, and moved him to jealousy with their graven images.

[59] God heard and lightly regarded *them*, and greatly despised Israel. [60] And he rejected the tabernacle of Selom, his tent where he dwelt among men. [61] And he gave their strength into captivity, and their beauty into the enemy's hand. [62] And he gave his people to the sword; and disdained his inheritance. [63] Fire devoured their young men; and their virgins mourned not. [64] Their priests fell by the sword; and their widows shall not be wept for.

[65] So the Lord awaked as one out of sleep, *and* as a mighty man who has been heated with wine. [66] And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.

[67] And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; [68] but chose the tribe of Juda, the mount Sion which he loved. [69] And he built his sanctuary as *the place* of unicorns; he founded it for ever on the earth. [70] He chose David also his servant, and took him up from the flocks of sheep. [71] He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance. [72] So he tended them in the innocency of his heart; and guided them by the skillfulness of his hands.

Psalm 79

A Psalm for Asaph.

[1] O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits. [2] They have given the dead bodies of thy servants *to be* food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth. [3] They have shed their blood as water, round about Jerusalem; and there was none to bury *them*. [4] We are become a reproach to our neighbours, a scorn and derision to them *that are* round about us.

[5] How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? [6] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name. [7] For they have devoured Jacob, and laid his place waste.

[8] Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished. [9] Help us, O God our Saviour; for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake. [10] Lets haply they should say among the heathen, Where is their God? and let the avenging of thy servant's blood that has been shed be known among the heathen before our eyes.

[11] Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones. [12] Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord. [13] For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations.

Psalm 80

For the end, for alternate *strains*, a testimony for Asaph, a Psalm concerning the Assyrian.

[1] Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself; [2] before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us. [3] Turn us, O God, and cause thy face to shine; and we shall be delivered.

[4] O Lord God of hosts, how long art thou angry with the prayer of thy servant? [5] Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure. [6] Thou has made us a strife to our neighbours; and our enemies have mocked at us. [7] Turn us, O Lord God of hosts, and cause thy face to shine; and we shall be saved. Pause.

[8] Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it. [9] Thou madest a way before it, and didst cause its roots to strike, and the land was filled *with it*. [10] Its shadow covered the mountains, and its shoots *equalled* the goodly cedars. [11] It sent forth its branches to the sea, and its shoots to the river. [12] Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? [13] The boar out of the wood has laid it waste, and the wild beast has devoured it. [14] O God of hosts, turn, we pray thee: look on *us* from heaven, and behold and visit this vine; [15] and restore that which thy right hand has planted: and look on the son of man whom thou didst strengthen for thyself. [16] *It is* burnt with fire and dug up: they shall perish at the rebuke of thy presence. [17] Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

[18] So will we not depart from thee: thou shalt quicken us, and we will call upon thy name. [19] Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.

Psalm 81

For the end, a Psalm for Asaph, concerning the wine-presses.

[1] Rejoice ye in God our helper; shout aloud to the God of Jacob. [2] Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. [3] Blow the trumpet at the new moon, in the glorious day of your feast.

[4] For *this* is an ordinance for Israel, and a statute of the God of Jacob. [5] He made it *to be* a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language which he understood not.

[6] He removed his back from burdens: his hands slaved in making the baskets. [7] Thou didst call upon me in trouble, and I delivered thee; I heard thee in the secret place of the storm: I proved thee at the water of Strife. Pause. [8] Hear, my people, and I will speak to thee, O Israel; and I will testify to thee: if thou wilt hearken to me; [9] there shall be no new god in thee; neither shalt thou worship a strange god. [10] For I am the Lord thy God, that brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. [11] But my people hearkened not to my voice; and Israel gave no heed to me. [12] So I let them go after the ways of their own hearts: they will go on in their own ways.

[13] If my people had hearkened to me, if Israel had walked in my ways, [14] I should have put down their enemies very quickly, and should have laid my hand upon those that afflicted them. [15] The Lord's enemies *should have* lied to him: but their time shall be for ever. [16] And he fed them with the fat of wheat; and satisfied them with honey out of the rock.

Psalm 82

A Psalm for Asaph.

[1] God stands in the assembly of gods; and in the midst *of them* will judge gods. [2] How long will ye judge unrighteously, and accept the persons of sinners? Pause. [3] Judge the orphan and poor: do justice to the low and needy. [4] Rescue the needy, and deliver the poor out of the hand of the sinner.

[5] They know not, nor understand; they walk on in darkness: all the foundations of the earth shall be shaken. [6] I have said, Ye are gods; and all *of you* children of the Most High. [7] But ye die as men, and fall as one of the princes.

[8] Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalm 83

A Song of a Psalm for Asaph.

[1] O God, who shall be compared to thee? be not silent, neither be still, O God.

[2] For behold, thine enemies have made a noise; and they that hate thee have lifted up the head. [3] Against thy people they have craftily imagined a device, and have taken counsel against thy saints. [4] They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all. [5] For they have taken counsel together with one consent: they have made a confederacy against thee; [6] even the tents of the Idumeans, and the Ismaelites; Moab, and the Agarenes; [7] Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre. [8] Yea, Assur too is come with them: they have become a help to the children of Lot. Pause.

[9] Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison. [10] They were utterly destroyed at Aendor: they became as dung for the earth. [11] Make their princes as Oreb and Zeb, and Zebee and Salmana; *even* all their princes: [12] who said, let us take to ourselves the altar of God as an inheritance. [13] O my God, make them as a wheel; as stubble before the face of the wind. [14] As fire which shall burn up a wood, as the flame may consume the mountains; [15] so shalt thou persecute them with thy tempest, and trouble them in thine anger. [16] Fill their faces with dishonour; so shall they seek thy name, O Lord. [17] Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed. [18] And let them know that thy name is Lord; that thou alone art Most High over all the earth.

Psalm 84

For the end, a Psalm for the sons of Core, concerning the wine-presses.

[1] How amiable are thy tabernacles, O Lord of hosts! [2] My soul longs, and faints for the courts of the Lord: my heart and my flesh have exulted in the living god. [3] Yea, the sparrow has found himself a home, and the turtle-dove a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God.

[4] Blessed are they that dwell in thy house: they will praise thee evermore. Pause. [5] Blessed is the man whose help is of thee, O Lord; in his heart he has purposed to go up [6] the valley of weeping, to the place which he has appointed, for *there* the law-giver will grant blessings. [7] They shall go from strength to strength: the God of gods shall be seen in Sion.

[8] O Lord God of hosts, hear my prayer: hearken, O God of Jacob. Pause. [9] Behold, O God our defender, and look upon the face of thine anointed. [10] For one day in thy courts is better than thousands. I would rather be an abject in the house of God, than dwell in the tents of sinners. [11] For the Lord loves mercy and truth: God will give grace and glory: the Lord will not withhold good things from them that walk in innocence. [12] O Lord of hosts, blessed is the man that trusts in thee.

Psalm 84

For the end, a Psalm for the sons of Core.

[1] O Lord, thou has taken pleasure in thy land: thou hast turned back the captivity of Jacob. [2] Thou hast forgiven thy people their transgressions; thou has covered all their sins. Pause. [3] Thou has caused all thy wrath to cease: thou hast turned from thy fierce anger.

[4] Turn us, O God of our salvation, and turn thy anger away from us. [5] Wouldest thou be angry with us for ever? or wilt thou continue thy wrath from generation to generation? [6] O God, thou wilt turn and quicken us; and thy people shall rejoice in thee. [7] Shew us thy mercy, O Lord, and grant us thy salvation.

[8] I will hear what the Lord God will say concerning me: for he shall speak peace to his people, and to his saints, and to those that turn their heart toward him. [9] Moreover his salvation is near them that fear him; that glory may dwell in our land. [10] Mercy and truth are met together: righteousness and peace have kissed *each other*. [11] Truth has sprung out of the earth; and righteousness has looked down from heaven. [12] For the Lord will give goodness; and our land shall yield her fruit. [13] Righteousness shall go before him; and shall set his steps in the way.

Psalm 86

A Prayer of David.

[1] O Lord, incline thine ear, and hearken to me; for I am poor and needy. [2] Preserve my soul, for I am holy; save thy servant, O God, who hopes in thee. [3] Pity me, O Lord: for to thee will I cry all the day. [4] Rejoice the sold of thy servant: for to thee, O Lord, have I lifted up my soul. [5] For thou, O Lord, art kind, and gentle; and plenteous in mercy to all that call upon thee. [6] Give ear to my prayer, o Lord; and attend to the voice of my supplication. [7] In the day of my trouble I cried to thee: for thou didst hear me.

[8] There is none like to thee, O Lord, among the god; and there are no *works* like to thy works. [9] All nations whom thou hast made shall come, and shall worship before thee, O Lord; and shall glorify thy name. [10] For thou art great, and doest wonders: thou art the only *and* the great God. [11] Guide me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that I may fear thy name. [12] I will give thee thanks, O Lord my God, with all my heart; and I will glorify thy name for ever. [13] For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.

[14] O God, transgressors have risen up against me, and an assembly of violent *men* have sought my life; and have not set thee before them. [15] But thou, O Lord God, art compassionate and merciful, long-suffering, and abundant in mercy and true. [16] Look thou upon me, and have mercy upon me: give thy strength to thy servant, and save the son of thine handmaid. [17] Establish with me a token for good; and let them that hate me see *it* and be ashamed; because thou, O Lord, hast helped me, and comforted me.

Psalm 87

A Psalm of a Song for the sons of Core.

[1] His foundations are in the holy mountains. [2] The Lord loves the gates of Sion, more than all the tabernacles of Jacob. [3] Glorious things have been spoken of thee, O city of God. Pause.

[4] I will make mention of Raab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born there. [5] A man shall say, Sion *is my* mother; and *such* a man was born in her; and the Highest himself has founded her. [6] The Lord shall recount *it* in the writing of the people, and of these princes that were born in her. [7] The dwelling of all within thee is *as the dwelling* of those that rejoice.

Psalm 88

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive *strains*, of instruction for Æman the Israelite.

[1] O Lord God of my salvation, I have cried by day and in the night before thee. [2] Let my prayer come in before thee; incline thine ear to my supplication, O Lord.

[3] For my soul is filled with troubles, and my life has drawn nigh to Hades. [4] I have been reckoned with them that go down to the pit; I became as a man without help; [5] free among the dead, as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand. [6] They laid me in the lowest pit, in dark *places*, and in the shadow of death. [7] Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. Pause. [8] Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth. [9] Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee.

[10] Wilt thou work wonders for the dead? or shall physicians raise *them* up, that they shall praise thee? [11] Shall any one declare thy mercy in the tomb? and thy truth in destruction? [12] Shall thy wonders be known in darkness? and thy righteousness in a forgotten land? [13] But I cried to thee, O Lord; and in the morning shall my prayer prevent thee.

[14] Wherefore, O Lord, dost thou reject my prayer, *and* turn thy face away from me? [15] I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair. [16] Thy wrath has passed over me; and thy terrors have greatly disquieted me. [17] They compassed me like water; all the day they beset me together. [18] Thou hast put far from me *every* friend, and mine acquaintances because of *my* wretchedness.

Psalm 89

A Psalm of instruction for Ætham the Israelite.

[1] I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations. [2] For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens. [3] I made a covenant with my chosen ones, I sware unto David my servant. [4] I will establish thy seed for ever, and build up thy throne to all generations. Pause.

[5] The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints. [6] For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God? [7] God is glorified in the council of the saints; great and terrible toward all that are round about him. [8] O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee. [9] Thou rulest the power of the sea; and thou calmest the tumult of its waves. [10] Thou has brought down the proud as one that is slain; and with the arm of thy power thou has scattered thine enemies. [11] The heavens are thine, and the earth is thine: thou hast founded the world, and the fullness of it. [12] Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name. [13] Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted. [14] Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face.

[15] Blessed is the people that knows the joyful sound: they shall walk, O Lord, in the light of thy countenance. [16] And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. [17] For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted, [18] for *our* help is of the Lord; and of the Holy One of Israel, our king.

[19] Then thou spokest in vision to thy children, and saidst, I have laid help on a mighty one; I have exalted one chosen out of my people. [20] I have found David my servant; I have anointed him by *my* holy mercy. [21] For my hand shall support him; and mine arm shall strengthen him. [22] The enemy shall have no advantage against him; and the son of transgression shall not hurt him again. [23] And I will hew down his foes before him, and put to flight those that hate him. [24] But my truth and my mercy shall be with him; and in my name shall his horn be exalted. [25] And I will set his hand in the sea, and his right hand in the rivers. [26] He shall call upon me, *saying*, Thou art my Father, my God, and the

helper of my salvation. [27] And I will make him *my* first-born, higher than the kings of the earth. [28] I will keep my mercy for him for ever, and my covenant *shall be* firm with him. [29] And I will establish his seed for ever and ever, and his throne as the days of heaven.

[30] If his children should forsake my law, and walk not in my judgments; [31] if they should profane my ordinances, and not keep my commandments; [32] I will visit their transgressions with a rod, and their sins with scourges. [33] But my mercy I will not utterly remove from him, nor wrong my truth. [34] Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips. [35] Once have I sworn by my holiness, that I will not lie to David. [36] His see shall endure for ever, and his throne as the sun before me; [37] and as the moon *that is* established for ever, and as the faithful witness in heaven. Pause.

[38] But thou hast cast off and set at nought, thou has rejected thine anointed. [39] Thou hast overthrown the covenant of thy servant; thou has profaned his sanctuary, *casting it* to the ground. [40] Thou hast broken down all his hedges; thou hast made his strong holds a terror. [41] All that go by the way have spoiled him: he is become a reproach to his neighbours. [42] Thou hast exalted the right hand of his enemies; thou hast made all his enemies to rejoice. [43] Thou hast turned back the help of his sword, and hast not helped him in the battle. [44] Thou hast deprived him of glory: thou hast broken down his throne to the ground. [45] Thou hast shortened the days of his throne: thou hast poured shame upon him. Pause.

[46] How long, O Lord, wilt thou turn away, for ever? shall thine anger flame out as fire? [47] Remember what my being is: for hast thou created all the sons of men in vain? [48] What man is there who shall live, and not see death? shall *any one* deliver his soul from the hand of Hades? Pause. [49] Where are thine ancient mercies, O Lord, which thou swarest to David in thy truth? [50] Remember, O Lord, the reproach of thy servants, which I have borne in my bosom, *even the reproach* of many nations; [51] wherewith thine enemies have reviled, O Lord: wherewith they have reviled the recompense of thine anointed. [52] Blessed be the Lord for ever. So be it, so be it.

Psalm 90

A Prayer of Moses the man of God.

[1] Lord, thou hast been our refuge in all generations. [2] Before the mountains existed, and *before* the earth and the world were formed, even from age to age, Thou art. [3] Turn not man back to *his* low place, whereas thou saidst, Return, ye sons of men? [4] For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night. [5] Years shall be vanity to them: let the morning pass away as grass. [6] In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up. [7] For we have perished in thine anger, and in thy wrath we have been troubled. [8] Thou hast set our transgressions before thee: our age is in the light of thy countenance. [9] For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider. [10] *As for* the days of our years, in them are seventy years; and if *men should be* in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened. [11] Who knows the power of thy wrath? [12] and *who knows how* to number *his days* because of the fear of thy wrath? So manifest thy right hand, and those that are instructed in wisdom in the heart.

[13] Return, O Lord, how long? and be intreated concerning thy servants. [14] We have been satisfied in the morning with thy mercy; and we did exult and rejoice: [15] let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil. [16] And look upon thy servants, and upon thy works; and guide their children. [17] And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands.

Psalm 91

Praise of a Song, by David.

[1] He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven. [2] He shall say to the Lord, Thou art my helper and my refuge: my God; I will hope in him. [3] For he shall deliver thee from the snare of the hunters, from *every* troublesome matter. [4] He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield. [5] Thou shalt not be afraid of terror by night; nor of the arrow flying by day; [6] *nor* of the *evil* thing that walks in darkness; *nor* of calamity, and the evil spirit at noon-day. [7] A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. [8] Only with thine eyes shalt thou observe and see the reward of sinners.

[9] For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge. [10] No evils shall come upon thee, and no scourge shall draw night to thy dwelling. [11] For he shall give his angels charge concerning thee, to keep thee in all thy ways. [12] They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone. [13] Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon.

[14] For he has hoped in me, and I will deliver him: I will protect him, because he has known my name. [15] He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him. [16] I will satisfy him with length of days, and shew him my salvation.

Psalm 92

A Psalm of a Song for the Sabbath-day.

[1] It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High; [2] to proclaim thy mercy in the morning, and thy truth by night, [3] on a psaltery of ten strings, with a song on the harp. [4] For thou, O Lord, hast made me glad with thy work: and in the operations of thy hands will I exult.

[5] How have thy works been magnified, O Lord! thy thoughts are very deep. [6] A foolish man will not know, and a senseless man will not understand this. [7] When the sinners spring up as the grass, and all the workers of iniquity have watched; *it is* that they may be utterly destroyed for ever. [8] But thou, O Lord, art most high for ever.

[9] For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered. [10] But my horn shall be exalted *as the horn* of a unicorn; and mine old age with rich mercy. [11] And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me.

[12] The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus. [13] They that are planted in the house of the Lord shall flourish in the courts of our God. [14] Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare [15] that the Lord my God is righteous, and there is no iniquity in him.

Psalm 93

For the day before the Sabbath, when the land was *first* inhabited, the praise of a Song by David.

[1] The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved. [2] Thy throne is prepared of old: thou art from everlasting. [3] The rivers have lifted up, O Lord, the rivers have lifted up their voices, [4] at the voices of many waters: the billows of the sea are wonderful: the Lord is wonderful in high places. [5] Thy testimonies are made very sure: holiness becomes thine house, O Lord, for ever.

Psalm 94

A Psalm of David for the fourth *day* of the week.

[1] The Lord is a God of vengeance; the God of vengeance has declared himself. [2] Be thou exalted, thou that judgest the earth: render a reward to the proud.

[3] How long shall sinners, O Lord, how long shall sinners boast? [4] They will utter and speak unrighteousness; all the workers of iniquity will speak *so*. [5] They have afflicted thy people, O Lord, and hurt thine heritage. [6] They have slain the widow and fatherless, and murdered the stranger. [7] And they said, The Lord shall not see, neither shall the God of Jacob understand.

[8] Understand now, ye simple among the people; and ye fools, at length be wise. [9] He that planted the ear, does he not hear? or he that formed the eye, does not he perceive? [10] He that chastises the heathen, shall not he punish, *even* he that teaches man knowledge? [11] The Lord knows the thoughts of men, that they are vain.

[12] Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law; [13] to give him rest from evil days, until a pit be digged for the sinful one. [14] For the Lord will not cast off his people, neither will he forsake his inheritance; [15] until righteousness return to judgment, and all the upright in heart shall follow it. Pause.

[16] Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity? [17] If the Lord had not helped me, my soul had almost sojourned in Hades. [18] If I said, My foot has been moved; [19] thy mercy, O Lord, helped me. O Lord, according to the multitude of my griefs within my heart, thy consolation have soothed my soul.

[20] Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance? [21] They will hunt for the soul of the righteous, and condemn innocent blood. [22] But the Lord was my refuge; and my God the helper of my hope. [23] And he will recompense to them their iniquity and their wickedness: the Lord our God shall utterly destroy them.

Psalm 95

The praise of a Song by David.

[1] Come, let us exult in the Lord; let us make a joyful noise to God our Saviour. [2] Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms. [3] For the Lord is a great God, and a great king over all gods: for the Lord will not cast off his people. [4] For the ends of the earth are in his hands; and the heights of the mountains are his. [5] For the sea is his, and he made it: and is hands formed the dry land.

[6] Come, let us worship and fall down before him; and weep before the Lord that made us. [7] For he is our God; and we are the people of his pasture, and the sheep of his hand. [8] To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness: [9] where your fathers tempted me, proved me, and saw my works. [10] Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways. [11] So I sware in my wrath, They shall not enter into my rest.

Psalm 96

When the house was built after the Captivity, a Song of David.

[1] Sing to the Lord a new song; sing to the Lord, all the earth. [2] Sing to the Lord, bless his name: proclaim his salvation from day to day. [3] Publish his glory among the Gentiles, his wonderful works among all people.

[4] For the Lord is great, and greatly to be praised: he is terrible above all gods. [5] For all the gods of the heathen are devils: but the Lord made the heavens. [6] Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

[7] Bring to the Lord, ye families of the Gentiles, bring to the Lord glory and honour. [8] Bring to the Lord the glory *becoming* his name: take offerings, and go into his courts. [9] Worship the Lord in his holy court: let all the earth tremble before him. [10] Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness. [11] Let the heavens rejoice, and the earth exult; let the sea be moved, and the fullness of it. [12] The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of the Lord: [13] for he comes, for he comes to judge the earth; he shall judge the world in righteousness, and the people with his truth.

Psalm 97

For David, when his land is established.

[1] The Lord reigns, let the earth exult, let many islands rejoice.

[2] Cloud, and darkness are round about him; righteousness and judgment are the establishment of his throne. [3] Fire shall go before him, and burn up his enemies round about. [4] His lightnings appeared to the world; the earth saw, and trembled. [5] The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. [6] The heavens have declared his righteousness, and all the people have seen his glory.

[7] Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

[8] Sion heard and rejoiced; and the daughters of Judea exulted, because of thy judgments, O Lord. [9] For thou art Lord most high over all the earth; thou art greatly exalted above all gods.

[10] Ye that love the Lord, hate evil; the Lord preserves the souls of his saints; he shall deliver them from the hand of sinners. [11] Light is sprung up for the righteous, and gladness for the upright in heart. [12] Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

Psalm 98

A Psalm of David.

[1] Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.

[2] The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations. [3] He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God.

[4] Shout to God, all the earth; sing, and exult, and sing psalms. [5] Sing to the Lord with a harp, with a harp, and the voice of a psalm. [6] With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to the Lord before the king. [7] Let the sea be moved, and the fullness of it; the world, and they that dwell in it. [8] The rivers shall clap their hands together; the mountains shall exult. [9] For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness.

Psalm 99

A Psalm of David.

[1] The Lord reigns; — let the people rage; *it is he* that sits upon the cherubs, let the earth be moved. [2] The Lord is great in Sion, and is high over all the people. [3] Let them give thanks to thy great name; for it is terrible and holy. [4] And the king's honour loves judgment; thou hast prepared equity, thou hast wrought judgment and justice in Jacob. [5] Exalt ye the Lord our God, and worship *at* his footstool; for he is holy.

[6] Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he heard them. [7] He spoke to them in a pillar of cloud; they kept his testimonies, and the ordinances which he gave them. [8] O Lord our God, thou heardest them; O God, thou becamest propitious to them, though thou didst take vengeance on all their devices. [9] Exalt ye the Lord our God, and worship at his holy mountain; for the Lord our God is holy.

Psalm 100

A Psalm for Thanksgiving.

[1] Make a joyful noise to the Lord, all the earth. [2] Serve the Lord with gladness; come before his presence with exultation. [3] Know that the Lord he is God; he made us, and not we ourselves; *we are* his people, and the sheep of his pasture. [4] Enter into his gates with thanksgiving, and his courts with hymns; give thanks to him, praise his name. [5] For the Lord is good, his mercy is for ever; and his truth *endures* to generation and generation.

Psalm 101

A Psalm of David.

[1] I will sing to thee, O Lord, of mercy and judgment; I will sing a psalm, [2] and I will be wise in a blameless way. When wilt thou come to me? I walked in the innocence of my heart, in the midst of my house. [3] I have not set before mine eyes any unlawful ting; I have hated transgressors. [4] A perverse heart has not cleaved to me; I have not known an evil man, forasmuch as he turns away from me. [5] Him that privily speaks against his neighbour, him have I driven from *me*: he that is proud in look and insatiable in heart, — with him I have not eaten. [6] Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walked in a perfect way, the same ministered to me. [7] The proud doer dwelt not in the midst of my house; the unjust speaker prospered not in my sight. [8] Early did I slay all the sinners of the land, that I might destroy out of the city of the Lord all that work iniquity.

Psalm 102

A Prayer for the Poor; when he is deeply afflicted, and pours out his supplication before the Lord.

[1] Hear my prayer, O Lord, and let my cry come to thee. [2] Turn not away thy face from me: in the day *when* I am afflicted, incline thine ear to me: in the day *when* I shall call upon thee, speedily hear me.

[3] For my days have vanished like smoke, and my bones have been parched like a stick. [4] I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread. [5] By reason of the voice of my groaning, my bone has cleaved to my flesh. [6] I have become like a pelican of the wilderness; [7] I have become like an owl in a ruined house. I have watched, and am become as a sparrow dwelling alone on a roof. [8] All the day long mine enemies have reproached me; and they that praised me have sworn against me. [9] For I have eaten ashes as it were bread, and mingled my drink with weeping; [10] because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down.

[11] My days have declined like a shadow; and I am withered like grass. [12] But thou, Lord, endurest for ever, and thy memorial to generation and generation. [13] Thou shalt arise, and have mercy upon Sion: for *it is* time to have mercy upon her, for the set time is come. [14] For thy servants have taken pleasure in her stones, and they shall pity her dust. [15] So the nations shall fear thy name, O Lord, and all kings thy glory.

[16] For the Lord shall build up Sion, and shall appear in his glory. [17] He has had regard to the prayer of the lowly, and has not despised their petition. [18] Let this be written for another generation; and the people that shall be created shall praise the Lord. [19] For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven; [20] to hear the groaning of the fettered ones, to loosen the sons of the slain; [21] to proclaim the name of the Lord in Sion, and his praise in Jerusalem; [22] when the people are gathered together, and the kings, to serve the Lord.

[23] He answered him in the way of his strength: tell me the fewness of my days. [24] Take me not away in the midst of my days: thy years *are* through all generations. [25] In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. [26] They shall perish, but thou remainest: and *they all* shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be

changed. [27] But thou art the same, and thy years shall not fail. [28] The children of thy servants shall dwell *securely*, and their seed shall prosper for ever.

Psalm 103

A Psalm of David.

[1] Bless the Lord, O my soul; and all *that is* within me, *bless* his holy name. [2] Bless the Lord, O my soul, and forget not all his praises: [3] who forgives all thy transgressions, who heals all thy diseases; [4] who redeems thy life from corruption; who crowns thee with mercy and compassion; [5] who satisfies thy desire with good things: *so that* thy youth shall be renewed like *that* of the eagle.

[6] The Lord executes mercy and judgment for all that are injured. [7] He made known his ways to Moses, his will to the children of Israel. [8] The Lord is compassionate and pitiful, long-suffering, and full of mercy. [9] He will not be always angry; neither will he be wrathful for ever. [10] He has not dealt with us according to our sins, nor recompensed us according to our iniquities. [11] For as the heaven is high above the earth, the Lord has *so* increased his mercy toward them that fear him. [12] As far as the east is from the west, *so far* has he removed our transgressions from us. [13] As a father pities *his* children, the Lord pities them that fear him. [14] For he knows our frame: remember that we are dust.

[15] *As for* man, his days are as grass; as a flower of the field, so shall he flourish. [16] For the wind passes over it, and it shall not be; and it shall know its place no more. [17] But the mercy of the Lord is from generation to generation upon them that fear him, and his righteousness to children's children; [18] to them that keep his covenant, and remember his commandments to do them.

[19] The Lord has prepared his throne in the heaven; and his kingdom rules over all. [20] Bless the Lord, all ye his angels, mighty in strength, who perform his bidding, *ready* to hearken to the voice of his words. [21] Bless the Lord, all ye his hosts; *ye* ministers of his that do his will. [22] Bless the Lord, all his works, in every place of his dominion: bless the Lord, O my soul.

Psalm 104

A Psalm of David.

[1] Bless the Lord, O my soul. O Lord my God, thou art very great; thou hast clothed thyself with praise and honour: [2] who dost robe thyself with light as with a garment; spreading out the heaven as a curtain. [3] Who covers his chambers with waters; who makes the clouds his chariot; who walks on the wings of the wind. [4] Who makes his angels spirits, and his ministers a flaming fire.

[5] Who establishes the earth on her sure foundation: it shall not be moved for ever. [6] The deep, as it were a garment, is his covering: the waters shall stand on the hills. [7] At thy rebuke they shall flee; at the voice of thy thunder they shall be alarmed. [8] They go up to the mountains, and down to the plains, to the place which thou hast founded for them. [9] Thou hast set a bound which they shall not pass, neither shall they turn again to cover the earth.

[10] He sends forth his fountains among the valleys: the waters shall run between the mountains. [11] They shall give drink to all the wild beasts of the field: the wild asses shall take *of them* to *quench* their thirst. [12] By them shall the birds of the sky lodge: they shall utter a voice out of the midst of the rocks. [13] He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works.

[14] He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth; [15] and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengthens man's heart. [16] The trees of the plain shall be full *of sap*; *even* the cedars of Libanus which he has planted. [17] There the sparrows will build their nests; and the house of the heron takes the lead among them. [18] The high mountains are a refuge for the stags, *and* the rock for the rabbits.

[19] He appointed the moon for seasons: the sun knows his going down. [20] Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad: [21] *even* young lions roaring for prey, and to seek meat for themselves from God. [22] The sun arises, and they shall be gathered together, and shall lie down in their dens. [23] Man shall go forth to his work, and to his labour till evening.

[24] How great are thy works, O Lord! in wisdom hast thou wrought them all: the earth is filled with thy creation. [25] *So is* this great and wide sea: there are things creeping innumerable, small animals and great. [26]

There go the ships; *and* this dragon whom thou hast made to play in it. [27] All wait upon thee, to give them *their* food in due season. [28] When thou hast given *it* them, they will gather *it*; and when thou hast opened thine hand, they shall all be filled with good. [29] But when thou hast turned away thy face, they shall be troubled: thou wilt take away their breath, and they shall fail, and return to their dust. [30] Thou shalt send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth.

[31] Let the glory of the Lord be for ever: the Lord shall rejoice in his works; [32] who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke. [33] I will sing to the Lord while I live; I will sing praise to my God while I exist. [34] Let my meditation be sweet to him: and I will rejoice in the Lord. [35] Let the sinners fail from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul.

Psalm 105

Alleluia.

[1] Give thanks to the Lord, and call upon his name; declare his works among the heathen. [2] Sing to him, yea, sing praises to him: tell forth all his wonderful works. [3] Glory in his holy name: let the heart of them that seek the Lord rejoice. [4] Seek ye the Lord, and be strengthened; seek his face continually. [5] Remember his wonderful works that he has done; his wonders, and the judgments of his mouth; [6] *ye* seed of Abraam, his servants, *ye* children of Jacob, his chosen ones.

[7] He is the Lord our God; his judgments are in all the earth. [8] He has remembered his covenant for ever, the word which he commanded for a thousand generation: [9] which he established as a covenant to Abraam, and *he remembered* his oath to Isaac. [10] And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant; [11] saying To thee will I give the land of Chanaan, the line of your inheritance: [12] when they were few in number, very few, and sojourners in it. [13] And they went from nation to nation, and from *one* kingdom to another people. [14] He suffered no man to wrong them; and he rebuked kings for their sakes: [15] *saying*, Touch not my anointed ones; and do my prophets no harm. [16] Moreover he called for a famine upon the land; he broke the whole support of bread.

[17] He sent a man before them; Joseph was sold for a slave. [18] They hurt his feet with fetters; his soul passed into iron, [19] until the time that his cause came on; the word of the Lord tried him as fire. [20] The king sent and loosed him; *even* the prince of the people, and let him go free. [21] He made him Lord over his house, and ruler of all his substance; [22] to chastise his rulers at his pleasure, and to teach his elders wisdom.

[23] Israel also came into Egypt, and Jacob sojourned in the land of Cham. [24] And he increased his people greatly, and made them stronger than their enemies. [25] And he turned their heart to hate his people, to deal craftily with his servants. [26] He sent fort Moses his servant, *and* Aaron whom he had chosen.

[27] He established among them his signs, and *his* wonders in the land of Cham. [28] He sent forth darkness, and made it dark; yet they rebelled against his words. [29] He turned their waters into blood, and slew their fish. [30] Their land produced frogs abundantly, in the chambers of their kings. [31] He spoke, and the dog-fly came, and lice in all their coasts. [32] He turned their rain into hail, *and sent* flaming fire in their land. [33] And

he smote their vines and their fig trees; and broke every tree of their coast. [34] He spoke, and the locust came, and caterpillars innumerable, [35] and devoured all the grass in their land, and devoured the fruit of the ground. [36] He smote also every first-born of their land, the first-fruits of all their labour. [37] And he brought them out with silver and gold; and there was not a feeble one among their tribes. [38] Egypt rejoiced at their departing; for the fear of them fell upon them. [39] He spread out a cloud for a covering to them, and fire to give them light by night. [40] They asked, and the quail came, and he satisfied them with the bread of heaven. [41] He clave the rock, and the waters flowed, rivers ran in dry places.

[42] For he remembered his holy word, which *he promised* to Abraam his servant. [43] And he brought out his people with exultation, and his chosen with joy; [44] and gave them the lands of the heathen; and they inherited the labours of the people; [45] that they might keep his ordinances, and diligently seek his law.

Psalm 106

Alleluia.

[1] Give thanks to the Lord; for he is good: for his mercy *endures* for ever. [2] Who shall tell the mighty acts of the Lord? *who* shall cause all his praises to be heard? [3] Blessed are they that keep judgment, and do righteousness at all times.

[4] Remember us, O Lord, with the favour *thou hast* to thy people: visit us with thy salvation; [5] that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance.

[6] We have sinned with our fathers, we have transgressed, we have done unrighteously. [7] Our fathers in Egypt understood not thy wonders, and remembered not the multitude of thy mercy; but provoked *him* as they went up by the Red Sea. [8] Yet he saved them for his name's sake, that he might cause his mighty power to be known. [9] And he rebuked the Red Sea, and it was dried up: so he led them through the deep as through the wilderness. [10] And he saved them out of the hand of them that hated *them*, and redeemed them out of the hand of the enemy. [11] The water covered those that oppressed them: there was not one of them left. [12] Then they believed his words, and celebrated his praise. [13] They made haste, they forgot his works; they waited not for his counsel. [14] And they lusted exceedingly in the wilderness, and tempted God in the dry *land*. [15] And he gave them their request, and sent fullness into their souls.

[16] They provoked Moses also in the camp, and Aaron the holy one of the Lord. [17] The earth opened and swallowed up Dathan, and closed upon the congregation of Abiron. [18] And a fire was kindled in their congregation, and a flame burnt up the sinners.

[19] And they made a calf in Choreb, and worshipped the graven image, [20] and they changed their glory into the similitude of a calf that feeds on grass. [21] They forgot God that saved them, who had wrought great deeds in Egypt; [22] wondrous *works* in the land of Cham, and terrible things at the Red Sea. [23] So he said that he would have destroyed them, had not Moses his chosen stood before him in the breach, to turn *him* away from the fierceness of his anger, so that he should not destroy them.

[24] Moreover they set at nought the desirable land, and believed not his word. [25] And they murmured in their tents: they hearkened not to

the voice of the Lord. [26] So he lifted up his hand against them, to cast them down in the wilderness; [27] and to cast down their seed among the nations, and to scatter them in the countries.

[28] They were joined also to Beelphegor, and ate the sacrifices of the dead. And they provoked him with their devices; [29] and destruction, was multiplied among them. [30] Then Phinees stood up, and made atonement: and the plague ceased. [31] And it was counted to him for righteousness, to all generations for ever.

[32] They provoked him also at the water of Strife, and Moses was hurt for their sakes; [33] for they provoked his spirit, and he spoke *unadvisedly* with his lips.

[34] They destroyed not the nations which the Lord told them *to destroy*; [35] but were mingled with the heathen, and learned their works. [36] And they served their graven images; and it became an offence to them. [37] And they sacrificed their sons and their daughters to devils, [38] and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Chanaan; and the land was defiled with blood. [39] and was polluted with their works; and they went a whoring with their own devices.

[40] So the Lord was very angry with his people, and he abhorred his inheritance. [41] And he delivered them into the hands of *their* enemies; and they that hated them ruled over them. [42] Ands their enemies oppressed them, and they were brought down under their hands. [43] Many a time he delivered them; but they provoked him by their counsel, and they were brought low by their iniquities. [44] Ye the Lord looked upon their affliction, when he heard their petition. [45] And he remembered his covenant, and repented according to the multitude of his mercy. [46] And he caused them to be pitied in the sight of all who carried them captive.

[47] Save us, O Lord our God, and gather us from among the heathen, that we may give thanks to thy holy name, that we may glory in thy praise. [48] Blessed be the Lord God of Israel from everlasting and to everlasting; and all the people shall say, Amen, Amen.

Psalm 107

Alleluia.

[1] Give thanks to the Lord, for he is good; for his mercy *endures* for ever. [2] Let them say *so* who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy; [3] and gathered them out of the countries, from the east, and west, and north, and south.

[4] They wandered in the wilderness in a dry land; they found no way to a city of habitation. [5] Hungry and thirsty, their soul fainted in them. [6] Then they cried to the Lord in their affliction, and he delivered them out of their distresses. [7] And he guided them into a straight path, that they might go to a city of habitation.

[8] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. [9] For he satisfies the empty soul, and fills the hungry *soul* with good things, [10] *even* them that sit in darkness and the shadow of death, fettered in poverty and iron; [11] because they rebelled against the words of God, and provoked the counsel of the Most High. [12] So their heart was brought low with troubles; they were weak, and there was no helper. [13] Then they cried to the Lord in their affliction, and he saved them out of their distresses. [14] And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

[15] Let them acknowledge to the Lord his mercies, and his wonders to the children of men. [16] For he broke to pieces the brazen gates, and crushed the iron bars.

[17] He helped them out of the way of their iniquity; for they were brought low because of their iniquities. [18] Their soul abhorred all meat; and they drew near to the gates of death. [19] Then they cried to the Lord in their affliction, and he saved them out of their distresses. [20] He sent his word, and healed them, and delivered them out of their destructions.

[21] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. [22] And let them offer to him the sacrifice of praise, and proclaim this works with exultation.

[23] They that go down to the sea in ships, doing business in many waters; [24] these *men* have seen the works of the Lord, and his wonders in the deep. [25] He speaks, and the stormy wind arises, and its waves are lifted up. [26] They go up to the heavens, and go down to the depths; their soul melts because of troubles. [27] They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up. [28] Then they cry to the

Lord in their affliction, and he brings them out of their distresses. [29] And he commands the storm, and it is calmed into a gentle breeze, and its waves are still. [30] And they are glad, because they are quiet; and he guides them to their desire haven.

[31] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men. [32] Let them exalt him in the congregation of the people, and praise him in the seat of the elders.

[33] He turns rivers into a desert, and streams of water into a dry land; [34] a fruitful land into saltness, for the wickedness of them that dwell in it. [35] He turns a wilderness into pools of water, and a dry land into streams of water. [36] And there he causes the hungry to dwell, and they establish for themselves cities of habitation. [37] And they sow fields, and plant vineyards, and they yield fruit of increase. [38] And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle. [39] Again they become few, and are brought low, by the pressure of evils and pain. [40] Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land. [41] But he helps the poor out of poverty, and makes *him* families as a flock. [42] The upright shall see and rejoice; and all iniquity shall stop her mouth. [43] Who is wise, and will observe these things, and understand the mercies of the Lord?

Psalm 108

Song of a Psalm by David.

[1] O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory. [2] Awake, psaltery and harp; I will awake early. [3] I will give thanks to thee, O Lord, among the people; I will sing praise to thee among the Gentiles. [4] For thy mercy is great above the heavens, and thy truth *reaches* to the clouds. [5] Be thou exalted, O God, above the heavens; and thy glory above all the earth. [6] That thy beloved *ones* may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary; [7] I will be exalted, and will divide Sicima, and will measure out the valley of tents. [8] Galaad is mine; and Manasses is mine; and Ephraim is the help of mine head; Judas is my king; [9] Moab is the caldron of my hope; over Idumea will I cast my sandal; the Philistines are made subject to me.

[10] Who will bring me into the fortified city? or who will guide me to Idumea? [11] Wilt not thou, O God, who hast rejected us? and wilt not thou, O God, go forth with our hosts? [12] Give us help from tribulation: for vain is the help of man. [13] Through God we shall do valiantly; and he will bring to nought our enemies.

Psalm 109

For the end, a Psalm of David.

[1] O God, pass not over my praise in silence; [2] for the mouth of the sinner and the mouth of the crafty *man* have been opened against me: they have spoken against me with a crafty tongue. [3] And they have compassed me with words of hatred; and fought against me without a cause. [4] Instead of loving me, they falsely accused me: but I continued to pray. [5] And they rewarded me evil for good, and hatred for my love.

[6] Set thou a sinner against him; and let the devil stand at his right hand. [7] When he is judged, let him go forth condemned: and let his prayer become sin. [8] Let his days be few: and let another take his office of overseer. [9] Let his children be orphans, and his wife a widow. [10] Let his children wander without a dwelling-place, and beg: let them be cast out of their habitations. [11] Let *his* creditor exact all that belongs to him: and let strangers spoil his labours. [12] Let him have no helper; neither let there be any one to have compassion on his fatherless children. [13] Let his children be *given up* to utter destruction: in one generation let his name be blotted out. [14] Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out. [15] Let them be before the Lord continually; and let their memorial be blotted out from the earth.

[16] Because he remembered not to shew mercy, but persecuted the needy and poor man, and *that* to slay him that was pricked in the heart. [17] He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him. [18] Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones. [19] Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually. [20] This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul.

[21] But thou, O Lord, Lord, deal *mercifully* with me, for thy name's sake: for thy mercy is good. [22] Deliver me, for I am poor and needy; and my heart is troubled within me. [23] I am removed as a shadow in its going down: I am tossed up and down like locusts. [24] My knees are weakened through fasting, and my flesh is changed by reason of *the want of* oil. [25] I became also a reproach to them: *when* they saw me they shook their heads.

[26] Help me, O Lord my God; and save me according to thy mercy. [27] And let them know that this is thy hand; and *that* thou, Lord, hast wrought it. [28] Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice. [29] Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle. [30] I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise him. [31] For he stood on the right hand of the poor, to save *me* from them that persecute my soul.

Psalm 110

A Psalm of David.

[1] The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. [2] The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. [3] With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. [4] The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec. [5] The Lord at thy right hand has dashed in pieces kings in the day of his wrath. [6] He shall judge among the nations, he shall fill up *the number of* corpses, he shall crush the heads of many on the earth. [7] He shall drink of the brook in the way; therefore shall he lift up the head.

Psalm 111

Alleluia.

[1] I will give thee thanks, O Lord, with my whole heart, in the council of the upright, and *in* the congregation. [2] The works of the Lord are great, sought out according to all his will. [3] His work is *worthy of* thanksgiving and honour: and his righteousness endures for ever and ever. [4] He has caused his wonderful works to be remembered: the Lord is merciful and compassionate. [5] He has given food to them that fear him: he will remember his covenant for ever. [6] He has declared to his people the power of his works, to give them the inheritance of the heathen. [7] The works of his hands are truth and judgment: all his commandments are sure: [8] established for ever and ever, done in truth and uprightness. [9] He sent redemption to his people: he commanded his covenant for ever: holy and fearful is his name. [10] The fear of the Lord is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever.

Psalm 112

Alleluia.

[1] Blessed is the man that fears the Lord: he will delight greatly in his commandments. [2] His seed shall be mighty in the earth: the generation of the upright shall be blessed. [3] Glory and riches shall be in his house; and his righteousness endures for evermore. [4] To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous. [5] The good man is he that pities and lends: he will direct his affairs with judgment. [6] For he shall not be moved for ever; the righteous shall be in everlasting remembrance. [7] He shall not be afraid of *any* evil report: his heart is ready to trust in the Lord. [8] His heart is established, he shall not fear, till he shall see *his desire* upon his enemies. [9] He has dispersed abroad; he has given to the poor; his righteousness endures for evermore: his horn shall be exalted with honour. [10] The sinner shall see and be angry, he shall gnash his teeth, and consume away: the desire of the sinner shall perish.

Psalm 113

Alleluia.

[1] Praise the Lord, ye servants *of his*, praise, the name of the Lord. [2] Let the name of the Lord be blessed, from this present time and for ever. [3] From the rising of the sun to his setting, the name of the Lord is to be praised. [4] The Lord is high above all the nations; his glory is above the heavens.

[5] Who is as the Lord our God? who dwells in the high places, [6] and *yet* looks upon the low things in heaven, and on the earth: [7] who lifts up the poor from the earth, and raises up the needy from the dunghill; [8] to set him with princes, *even* with the princes of his people: [9] who settles the barren *woman* in a house, *as* a mother rejoicing over children.

Psalm 114

Alleluia.

[1] At the going forth of Israel from Egypt, of the house of Jacob from a barbarous people, [2] Judea became his sanctuary, *and* Israel his dominion. [3] The sea saw and fled: Jordan was turned back. [4] The mountains skipped like rams, and the hills like lambs.

[5] What *ailed* thee, O sea, that thou fleddest? and thou Jordan, that thou wast turned back? [6] *Ye* mountains, that ye skipped like rams, and *ye* hills, like lambs? [7] The earth trembled at the presence of the Lord, at the presence of the God of Jacob; [8] who turned the rock into pools of water, and the flint into fountains of water.

Psalm 115

[1] Not to us, O Lord, not to us, but to thy name give glory, because of thy mercy and thy truth; [2] lest at any time the nations should say, Where is their God? [3] But our God has done in heaven and on earth, whatsoever he has pleased.

[4] The idols of the nations are silver and gold, the works of men's hands. [5] They have a mouth, but they cannot speak; they have eyes, but they cannot see: [6] they have ears, but they cannot hear; they have noses, but they cannot smell; [7] they have hands, but they cannot handle; they have feet, but they cannot walk: they cannot speak through their throat. [8] Let those that make them become like to them, and all who trust in them.

[9] The house of Israel trusts in the Lord: he is their helper and defender. [10] The house of Aaron trusts in the Lord: he is their helper and defender. [11] They that fear the Lord trust in the Lord: he is their helper and defender.

[12] The Lord has remembered us, and blessed us: he has blessed the house of Israel, he has blessed the house of Aaron. [13] He has blessed them that fear the Lord, both small and great. [14] The Lord add *blessings* to you and to your children. [15] Blessed are ye of the Lord, who made the heaven and the earth.

[16] The heaven of heavens *belongs* to the Lord: but he has given the earth to the sons of men. [17] The dead shall not praise thee, O Lord, nor any that go down to Hades. [18] But we, the living, will bless the Lord, from henceforth and for ever.

Psalm 116

Alleluia.

[1] I am well pleased, because the Lord will hearken to the voice of my supplication. [2] Because he has inclined his ear to me, therefore will I call upon him while I live. [3] The pangs of death compassed me; the dangers of hell found me: I found affliction and sorrow. [4] Then I called on the name of the Lord: O Lord, deliver my soul.

[5] The Lord is merciful and righteous; yea, our God has pity. [6] The Lord preserves the simple: I was brought low, and he delivered me.

[7] Return to thy rest, O my soul; for the Lord has dealt bountifully with thee. [8] For he has delivered my soul from death, mine eyes from tears, and my feet from falling. [9] I shall be well-pleasing before the Lord in the land of the living.

Alleluia:

[10] I believed, wherefore I have spoken: but I was greatly afflicted. [11] And I said in mine amazement, Every man is a liar. [12] What shall I render to the Lord for all the things wherein he has rewarded me? [13] I will take the cup of salvation, and call upon the name of the Lord. [14] I will pay my vows to the Lord, in the presence of all his people.

[15] Precious in the sight of the Lord is the death of his saints. [16] O Lord, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst by bonds asunder. [17] I will offer to thee the sacrifice of praise, and will call upon the name of the Lord. [18] I will pay my vows unto the Lord, in the presence of all his people, [19] in the courts of the Lord’s house, in the midst of thee, Jerusalem.

Psalm 117

Alleluia.

[1] Praise the Lord, all ye nations: praise him, all ye peoples. [2] For his mercy has been abundant toward us: and the truth of the Lord endures for ever.

Psalm 118

Alleluia.

[1] Give thanks to the Lord; for *he is* good: for his mercy *endures* for ever. [2] Let now the house of Israel say, that *he is* good: for his mercy *endures* for ever. [3] Let now the house of Aaron say, that *he is* good: for his mercy *endures* for ever. [4] Let now all that fear the Lord say, that *he is* good: for his mercy *endures* for ever.

[5] I called on the Lord out of affliction: and he hearkened to me, *so as to bring me* into a wide place. [6] The Lord is my helper; and I will not fear what man shall do to me. [7] The Lord is my helper; and I shall see *my desire* upon mine enemies. [8] *It is* better to trust in the Lord than to trust in man. [9] *It is* better to hope in the Lord, than to hope in princes.

[10] All nations compassed me about: but in the name of the Lord I repulsed them. [11] They completely compassed me about: but in the name of the Lord I repulsed them. [12] They compassed me about as bees *do* a honeycomb, and they burst into flame as fire among thorns: but in the name of the Lord I repulsed them. [13] I was thrust, and sorely shaken, that I might fall: but the Lord helped me.

[14] The Lord is my strength and my song, and is become my salvation. [15] The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily. [16] The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully. [17] I shall not die, but live, and recount the works of the Lord. [18] The Lord has chastened me sore: but he has not given me up to death.

[19] Open to me the gates of righteousness: I will go into them, and give praise to the Lord. [20] This is the gate of the Lord: the righteous shall enter by it. [21] I will give thanks to thee; because thou hast heard me, and art become my salvation. [22] The stone which the builders rejected, the same is become the head of the corner. [23] This has been done of the Lord; and it is wonderful in our eyes. [24] This is the day which the Lord has made: let us exult and rejoice in it. [25] O Lord, save now: O Lord, send now prosperity. [26] Blessed is he that comes in the name of the Lord: we have blessed you out of the house of the Lord.

[27] God is the Lord, and he has shined upon us: celebrate the feast with thick *branches, binding the victims* even to the horns of the altar. [28] Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee. I will give thanks to thee, for thou hast heard me, and art

become my salvation. [29] Give thanks to the Lord; for he is good: for his mercy *endures* for ever.

Psalm 119

Alleluia.

[1] Blessed are the blameless in the way, who walk in the law of the Lord. [2] Blessed are they that search out his testimonies: they will diligently seek him with the whole heart. [3] For they that work iniquity have not walked in his ways. [4] Thou hast commanded *us* diligently to keep thy precepts. [5] O that my ways were directed to keep thine ordinances. [6] Then shall I not be ashamed, when I have respect to all thy commandments. [7] I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness. [8] I will keep thine ordinances: O forsake me not greatly.

[9] Wherewith shall a young man direct his way? by keeping thy words. [10] With my whole heart have I diligently sought thee: cast me not away from thy commandments. [11] I have hidden thine oracles in my heart, that I might not sin against thee. [12] Blessed art thou, O Lord: teach me thine ordinances. [13] With my lips have I declared all the judgments of thy mouth. [14] I have delighted in the way of thy testimonies, *as much* as in all riches. [15] I will meditate on thy commandments, and consider thy ways. [16] I will meditate on thine ordinances: I will not forget thy words.

[17] Render a recompense to thy servant: *so* shall I live, and keep thy words. [18] Unveil thou mine eyes, and I shall perceive wondrous things of thy law. [19] I am a stranger in the earth: hide not thy commandments from me. [20] My soul has longed exceedingly for thy judgments at all times. [21] Thou has rebuked the proud: cursed are they that turn aside from thy commandments. [22] Remove from me reproach and contempt; for I have sought out thy testimonies. [23] For princes sat and spoke against me: but thy servant was meditating on thine ordinances. [24] For thy testimonies are my meditation, and thine ordinances are my counsellors.

[25] My soul has cleaved to the ground; quicken thou me according to thy word. [26] I declared my ways, and thou didst hear me: teach me thine ordinances. [27] Instruct me in the way of thine ordinances; and I will meditate on thy wondrous works. [28] My soul has slumbered for sorrow; strengthen thou me with thy words. [29] Remove from me the way of iniquity; and be merciful to me by thy law. [30] I have chosen the way of truth; and have not forgotten thy judgments. [31] I have cleaved to thy

testimonies, O Lord; put me not to shame. [32] I ran the way of thy commandments, when thou didst enlarge my heart.

[33] Teach me, O Lord, the way of thine ordinances, and I will seek it out continually. [34] Instruct me, and I will search out thy law, and will keep it with my whole heart. [35] Guide me in the path of thy commandments; for I have delighted in it. [36] Incline mine heart to thy testimonies, and not to covetousness. [37] Turn away mine eyes that I may not behold vanity: quicken thou me in thy way. [38] Confirm thine oracle to thy servant, that he may fear thee. [39] Take away my reproach which I have feared: for thy judgments are good. [40] Behold, I have desired thy commandments: quicken me in thy righteousness.

[41] And let thy mercy come upon me, O Lord; *even* thy salvation, according to thy word. [42] And *so* I shall render an answer to them that reproach me: for I have trusted in thy words. [43] And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually, for ever and ever. [45] I walked also at large: for I sought out thy commandments. [46] And I spoke of thy testimonies before kings, and was not ashamed. [47] And I meditated on thy commandments, which I loved exceedingly. [48] And I lifted up my hands to thy commandments which I loved; and I meditated in thine ordinances.

[49] Remember thy words to thy servant, wherein thou hast made me hope. [50] This has comforted me in mine affliction: for thine oracle has quickened me. [51] The proud have transgressed exceedingly; but I swerved not from thy law. [52] I remembered thy judgements of old, O Lord; and was comforted. [53] Despair took hold upon me, because of the sinners who forsake thy law. [54] Thine ordinances were my songs in the place of my sojourning. [55] I remembered thy name, O Lord, in the night, and kept thy law. [56] This I had, because I diligently sought thine ordinances.

[57] Thou art my portion, O Lord: I said that I would keep thy law. [58] I besought thy favour with my whole heart: have mercy upon me according to thy word. [59] I thought on thy ways, and turned my feet to thy testimonies. [60] I prepared myself, (and was not terrified,) to keep thy commandments. [61] The snares of sinners entangled me: but I forgot not thy law. [62] At midnight I arose, to give thanks to thee for the judgments of thy righteousness. [63] I am a companion of all them that fear thee, and of them that keep thy commandments. [64] O Lord, the earth is full of thy mercy: teach me thine ordinances.

[65] Thou hast wrought kindly with thy servant, o Lord, according to thy word. [66] Teach me kindness, and instruction, and knowledge: for I have believed thy commandments. [67] Before I was afflicted, I transgressed; therefore have I kept thy word. [68] Good art thou, O Lord; therefore in thy goodness teach me thine ordinances. [69] The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart. [70] Their heart has been curdled like milk; but I have meditated on thy law. [71] *It is* good for me that thou hast afflicted me; that I might learn thine ordinances. [72] The law of thy mouth is better to me than thousands of gold and silver.

[73] Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments. [74] They that fear thee will see me and rejoice: for I have hoped in thy words. [75] I know, O Lord, that thy judgments are righteousness, and *that* thou in truthfulness hast afflicted me. [76] Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant. [77] Let thy compassions come to me, that I may live: for thy law is my meditation. [78] Let the proud be ashamed; for they transgressed against me unjustly: but I will meditate in thy commandments. [79] Let those that fear thee, and those that know thy testimonies, turn to me. [80] Let mine heart be blameless in thine ordinances, that I may not be ashamed.

[81] My soul faints for thy salvation: I have hoped in thy words. [82] Mine eyes failed *in waiting* for thy word, saying, When wilt thou comfort me? [83] For I am become as a bottle in the frost: *yet* I have not forgotten thine ordinances. [84] How many are the days of thy servant? when wilt thou execute judgment for me on them that persecute me? [85] Transgressors told me *idle tales*; but not according to thy law, O Lord. [86] All thy commandments are truth; they persecuted me unjustly; help thou me. [87] They nearly made an end of me in the earth; but I forsook not thy commandments. [88] Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

[89] Thy word, O Lord, abides in heaven for ever. [90] Thy truth *endures* to all generations; thou hast founded the earth, and it abides. [91] The day continues by thy arrangement; for all things are thy servants. [92] Were it not that thy law is my meditation, then I should have perished in mine affliction. [93] I will never forget thine ordinances; for with them thou hast quickened me. [94] I am thine, save me; for I have sought out thine ordinances. [95] Sinners laid wait for me to destroy me; *but* I understood thy testimonies. [96] have seen an end of all perfection; *but* thy commandment is very broad.

[97] How I have loved thy law, O Lord! it is my meditation all the day. [98] Thou hast made me wiser than mine enemies *in* thy commandment; for it is mine for ever. [99] I have more understanding than all my teachers; for thy testimonies are my medication. [100] I understand more that the aged; because I have sought out thy commandments. [101] I have kept back my feet from every evil way, that I might keep thy words. [102] I have not declined from thy judgments; for thou hast instructed me.

[103] How sweet are thine oracles to my throat! more so than honey to my mouth! [104] I gain understanding by thy commandments: therefore I have hated every way of unrighteousness.

[105] Thy law is a lamp to my feet, and a light to my paths. [106] I have sworn and determined to keep the judgments of thy righteousness. [107] I have been very greatly afflicted, O Lord: quicken me, according to thy word. [108] Accept, I pray thee, O Lord, the freewill-offerings of my mouth, and teach me thy judgments. [109] My soul is continually in thine hands; and I have not forgotten thy law. [110] Sinners spread a snare for me; but I erred not from thy commandments. [111] I have inherited thy testimonies for ever; for they are the joy of my heart. [112] I have inclined my heart to perform thine ordinances for ever, in return *for thy mercies*.

[113] I have hated transgressors; but I have loved thy law. [114] Thou art my helper and my supporter; I have hoped in thy words. [115] Depart from me, ye evil-doers; for I will search out the commandments of my God. [116] Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation. [117] Help me, and I shall be saved; and I will meditate in thine ordinances continually. [118] Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous. [119] I have reckoned all the sinners of the earth as transgressors; therefore have I loved thy testimonies. [120] Penetrate my flesh with thy fear; for I am afraid of thy judgments.

[121] I have done judgment and justice; deliver me not up to them that injure me. [122] Receive thy servant for good: let not the proud accuse me falsely. [123] Mine eyes have failed for thy salvation, and for the word of thy righteousness. [124] Deal with thy servant according to thy mercy, and teach me thine ordinances. [125] I am thy servant; instruct me, and I shall know thy testimonies. [126] *It is* time for the Lord to work: they have utterly broken thy law. [127] Therefore have I loved thy commandments more than gold, or the topaz. [128] Therefore I directed myself *according* to all thy commandments: I have hated every unjust way.

[129] Thy testimonies are wonderful: therefore my soul has sought them out. [130] The manifestation of thy words will enlighten, and

instruct the simple. [131] I opened my mouth, and drew breath: for I earnestly longed after thy commandments. [132] Look upon me and have mercy upon me, after the manner of them that love thy name. [133] Order my steps according to thy word: and let not any iniquity have dominion over me. [134] Deliver me from the false accusation of men: so will I keep thy commandments. [135] Cause thy face to shine upon thy servant: and teach me thine ordinances. [136] Mine eyes have been bathed in streams of water, because I kept not thy law.

[137] Righteous art thou, O Lord, and upright are thy judgments. [138] Thou has commanded righteousness and perfect truth, *as* thy testimonies. [139] Thy zeal has quite wasted me: because mine enemies have forgotten thy words. [140] Thy word *has been* very fully tried; and thy servant loves it. [141] I am young and despised: *yet* I have not forgotten thine ordinances. [142] Thy righteousness is an everlasting righteousness, and thy law is truth. [143] Afflictions and distresses found me: *but* thy commandments *were* my meditation. [144] Thy testimonies *are* an everlasting righteousness: instruct me, and I shall live.

[145] I cried with my whole heart; hear me, O Lord: I will search out thine ordinances. [146] I cried to thee; save me, and I will keep thy testimonies. [147] I arose before the dawn, and cried: I hoped in thy words. [148] Mine eyes prevented the dawn, that I might meditate on thine oracles. [149] Hear my voice, O Lord, according to thy mercy; quicken me according to thy judgment. [150] They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law. [151] Thou art near, O Lord; and all thy ways are truth. [152] I have known of old concerning thy testimonies, that thou hast founded them for ever.

[153] Look upon mine affliction, and rescue me; for I have not forgotten thy law. [154] Plead my cause, and ransom me: quicken me because of thy word. [155] Salvation is far from sinners: for they have not searched out thine ordinances. [156] Thy mercies, O Lord, are many: quicken me according to thy judgment. [157] Many are they that persecute me and oppress me: *but* I have not declined from thy testimonies. [158] I beheld men acting foolishly, and I pined away; for they kept not thine oracles. [159] Behold, I have loved thy commandments, O Lord: quicken me in thy mercy. [160] The beginning of thy words is truth; and all the judgments of thy righteousness *endure* for ever.

[161] Princes persecuted me without a cause, but my heart feared because of thy words. [162] I will exult because of thine oracles, as one that finds much spoil. [163] I hate and abhor unrighteousness; but I love thy law. [164] Seven times in a day have I praised thee because of the

judgments of thy righteousness. [165] Great peace have they that love thy law: and there is no stumbling-block to them. [166] I waited for thy salvation, O Lord, and have loved thy commandments. [167] My soul has kept thy testimonies, and loved them exceedingly. [168] I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord.

[169] Let my supplication come near before thee, o Lord; instruct me according to thine oracle. [170] Let my petition come in before thee, O Lord; deliver me according to thine oracle. [171] Let my lips utter a hymn, when thou shalt have taught me thine ordinances. [172] Let my tongue utter thine oracles; for all thy commandments are righteous. [173] Let thine hand be *prompt* to save me; for I have chosen thy commandments. [174] I have longed after thy salvation, O Lord; and thy law is my meditation. [175] My soul shall live, and shall praise thee; and thy judgments shall help me. [176] I have gone astray like a lost sheep; seek thy servant; for I have not forgotten thy commandments.

Psalm 120

A Song of Degrees.

[1] In mine affliction I cried to the Lord, and he hearkened to me. [2] Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue.

[3] What should be given to thee, and what should be added to thee, for *thy* crafty tongue? [4] Sharpened weapons of the mighty, with coals of the desert.

[5] Woe is me, that my sojourning is prolonged; I have tabernacled among the tents of Kedar. [6] My soul has long been a sojourner; [7] I was peaceable among them that hated peace; when I spoke to them, they warred against me without a cause.

Psalm 121

A Song of Degrees.

[1] I lifted up mine eyes to the mountains, whence my help shall come. [2] My help *shall come* from the Lord, who made the heaven and the earth. [3] Let not thy foot be moved; and let not thy keeper slumber. [4] Behold, he that keeps Israel shall not slumber nor sleep. [5] The Lord shall keep thee: the Lord is thy shelter upon thy right hand. [6] The sun shall not burn thee by day, neither the moon by night. [7] May the Lord preserve thee from all evil: the Lord shall keep thy soul. [8] The Lord shall keep thy coming in, and thy going out, from henceforth and even for ever.

Psalm 122

A Song of Degrees.

[1] I was glad when they said to me, Let us go into the house of the Lord. [2] Our feet stood in thy courts, O Jerusalem. [3] Jerusalem is built as a city whose fellowship is complete. [4] For thither the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks unto the name of the Lord. [5] For there are set thrones for judgement, *even* thrones for the house of David.

[6] Pray now for the peace of Jerusalem: and *let there be* prosperity to them that love thee. [7] Let peace, I pray, be within thine host, and prosperity in thy palaces. [8] For the sake of my brethren and my neighbours, I have indeed spoken peace concerning thee. [9] Because of the house of the Lord our God, I have diligently sought thy good.

Psalm 123

A Song of Degrees.

[1] Unto thee who dwellest in heaven have I lifted up mine eyes. [2] Behold, as the eyes of servants *are directed* to the hands of their masters, *and* as the eyes of a maidservant to the hands of her mistress; so our eyes *are directed* to the Lord our God, until he have mercy upon us. [3] Have pity upon us, O Lord, have pity upon us: for we are exceedingly filled with contempt. [4] *Yea*, our soul has been exceedingly filled *with it*: *let* the reproach *be* to them that are at ease, and contempt to the proud.

Psalm 124

A Song of Degrees.

[1] If it had not been that the Lord was among us, let Israel now say; [2] if it had not been that the Lord was among us, when men rose up against us; [3] verily they would have swallowed us up alive, when their wrath was kindled against us: [4] verily the water would have drowned us, our soul would have gone under the torrent. [5] Yea, our soul would have gone under the overwhelming water.

[6] Blessed be the Lord, who has not given us for a prey to their teeth. [7] Our soul has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered. [8] Our help is in the name of the Lord, who made heaven and earth.

Psalm 125

A Song of Degrees.

[1] They that trust in the Lord *shall be* as mount Sion: he that dwells in Jerusalem shall never be moved. [2] The mountains are round about her, and *so* the Lord is round about his people, from henceforth and even for ever. [3] For the Lord will not allow the rod of sinners to be upon the lot of the righteous; lest the righteous should stretch forth their hands to iniquity.

[4] Do good, O Lord, to them *that are* good, and to them *that are* upright in heart. [5] But them that turn aside to crooked ways the Lord will lead away with the workers of iniquity: *but* peace *shall be* upon Israel.

Psalm 126

A Song of Degrees.

[1] When the Lord turned the captivity of Sion, we became as comforted ones. [2] Then was our mouth filled with joy, and our tongue with exultation: then would they say among the Gentiles, [3] The Lord has done great things among them. The Lord has done great things for us, we became joyful.

[4] Turn, O Lord, our captivity, as the steams in the south. [5] They that sow in tears shall reap in joy. [6] They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves *with them*.

Psalm 127

A Song of Degrees.

[1] Except the Lord build the house, they that build labour in vain: except the Lord keep the city, the watchman watches in vain. [2] It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved.

[3] Behold, the inheritance of the Lord, children, the reward of the fruit of the womb. [4] As arrows in the hand of a mighty man; so are the children of those who were outcasts. [5] Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates.

Psalm 128

A Song of Degrees.

[1] Blessed are all they that fear the Lord; who walk in his ways. [2] Thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee. [3] Thy wife shall be as a fruitful vine on the sides of thy house: thy children as young olive-plants round about thy table.

[4] Behold, thus shall the man be blessed that fears the Lord. [5] May the Lord bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life. [6] And mayest thou see thy children's children. Peace be upon Israel.

Psalm 129

A Song of Degrees.

[1] Many a time have they warred against me from my youth, let Israel now say: [2] Many a time have they warred against me from my youth: and yet they prevailed not against me. [3] The sinners wrought upon my back: they prolonged their iniquity. [4] The righteous Lord has cut asunder the necks of sinners.

[5] Let all that hate Sion be put to shame and turned back. [6] Let them be as the grass of the house-tops, which withers before it is plucked up. [7] Wherewith the reaper fills not his hand, nor he that makes up the sheaves, his bosom. [8] Neither do they that go by say, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Psalm 130

A Song of Degrees.

[1] Out of the depths have I cried to thee, O Lord. [2] O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication. [3] If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? [4] For with thee is forgiveness: for thy name's sake [5] have I waited for thee, O Lord, my soul has waited for thy word. [6] My soul has hoped in the Lord; from the morning watch till night.

[7] Let Israel hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption. [8] And he shall redeem Israel from all his iniquities.

Psalm 131

A Song of Degrees.

[1] O Lord, my heart is not exalted, neither have mine eyes been *haughtily* raised: neither have I exercised myself in great *matters*, nor in things too wonderful for me. [2] *I shall have sinned* if I have not been humble, but have exulted my soul: according to *the relation of* a weaned child to his mother, so wilt thou recompense my soul. [3] Let Israel hope in the Lord, from henceforth and for ever.

Psalm 132

A Song of Degrees.

[1] Lord, remember David, and all his meekness: [2] how he sware to the Lord, *and* vowed to the God of Jacob, *saying*, [3] I will not go into the tabernacle of my house; I will not go up to the couch of my bed; [4] I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, [5] until I find a place for the Lord, a tabernacle for the God of Jacob. [6] Behold, we heard of it in Ephratha; we found it in the fields of the wood. [7] Let us enter into his tabernacles: let us worship at the place where his feet stood.

[8] Arise, O Lord, into thy rest; thou, and the ark of thine holiness. [9] Thy priests shall clothe themselves with righteousness; and thy saints shall exult. [10] For the sake of thy servant David turn not away the face of thine anointed.

[11] The Lord sware *in* truth to David, and he will not annul it, *saying*, Of the fruit of thy body will I set *a king* upon thy throne. [12] If thy children will deep my covenant, and these my testimonies which I shall teach them, their children also shall sit upon thy throne for ever. [13] For the Lord has elected Sion, he has chosen her for a habitation for himself, *saying*, [14] This is my rest for ever: here will I dwell; for I have chosen it. [15] I will surely bless her provision: I will satisfy her poor with bread. [16] I will clothe her priests with salvation; and her saints shall greatly exult. [17] There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed. [18] His enemies will I clothe with a shame; but upon himself shall my holiness flourish.

Psalm 133

A Song of Degrees.

[1] See now! what is so good, or what so pleasant, as for brethren to dwell together? [2] *It is* as ointment on the head, that ran down to the beard, *even* the beard of Aaron; that ran down to the fringe of his clothing. [3] As the dew of Aermon, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.

Psalm 134

A Song of Degrees.

[1] Behold now, bless ye the Lord, all the servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. [2] Lift up your hands by night in the sanctuaries, and bless the Lord. [3] May the Lord, who made heaven and earth, bless thee out of Sion.

Psalm 135

Alleluia.

[1] Praise ye the name of the Lord; praise the Lord, *ye his* servants, [2] who stand in the house of the Lord, in the courts of the house of our God. [3] Praise ye the Lord; for the Lord is good: sing praises to his name; for *it is* good.

[4] For the Lord has chosen Jacob for himself, *and* Israel for his peculiar treasure. [5] For I know that the Lord is great, and our Lord is above all gods; [6] all that the Lord willed, he did in heaven, and on the earth, in the sea, and in all deeps. [7] Who brings up clouds from the extremity of the earth: he has made lightnings for the rain: he brings winds out of his treasures. [8] Who smote the first-born of Egypt, both of man and beast. [9] He sent signs and wonders into the midst of thee, O Egypt, on Pharao, and on all his servants. [10] Who smote many nations, and slew mighty kings; [11] Seon king of the Amorites, and Og king of Basan, and all the kingdoms of Chanaan: [12] and gave their land *for* an inheritance, an inheritance to Israel his people.

[13] O Lord, thy name *endures* for ever, and thy memorial to all generations. [14] For the Lord shall judge his people, and comfort himself concerning his servants. [15] The idols of the heathen are silver and gold, the works of men's hands. [16] They have a mouth, but they cannot speak; they have eyes, but they cannot see; [17] they have ears, but they cannot hear; for there is no breath in their mouth. [18] Let those who make them be made like to them; and all those who trust in them.

[19] O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: [20] O house of Levi, bless ye the Lord: ye that fear the Lord, bless the Lord. [21] Blessed in Sion be the Lord, who dwells in Jerusalem.

Psalm 136

Alleluia.

[1] Give thanks to the Lord: for he is good: for his mercy *endures* for ever. [2] Give thanks to the God of gods; for his mercy *endures* for ever. [3] Give thanks to the Lord of lords: for his mercy *endures* for ever.

[4] To him who along has wrought great wonders: for his mercy *endures* for ever. [5] To him who made the heavens by understanding; for his mercy *endures* for ever. [6] To him who established the earth on the waters; for his mercy *endures* for ever. [7] To him who alone made great lights; for his mercy *endures* for ever. [8] The sun to rule by day; for his mercy *endures* for ever. [9] The moon and the stars to rule the night; for his mercy *endures* for ever.

[10] To him who smote Egypt with their first-born; for his mercy *endures* for ever. [11] And brought Israel out of the midst of them; for his mercy *endures* for ever: [12] with a strong hand, and a high arm: for his mercy *endures* for ever. [13] To him who divided the Red Sea into parts: for his mercy *endures* for ever: [14] and brought Israel through the midst of it: for his mercy *endures* for ever: [15] and overthrew Pharao and his host in the Red Sea: for his mercy endures for ever. [16] To him who led his people through the wilderness: for his mercy *endures* for ever.

[17] To him who smote great kings: for his mercy *endures* for ever: [18] and slew mighty kings; for his mercy *endures* for ever: [19] Seon king of the Amorites: for his mercy *endures* for ever: [20] and Og king of Basan: for his mercy *endures* for ever: [21] and gave their land *for* an inheritance: for his mercy *endures* for ever: [22] even an inheritance to Israel his servant: for his mercy *endures* for ever.

[23] For the Lord remembered us in our low estate; for his mercy *endures* for ever: [24] and redeemed us from our enemies; for his mercy *endures* for ever. [25] Who gives food to all flesh; for his mercy *endures* for ever. [26] Give thanks to the God of heaven; for his mercy *endures* for ever.

Psalm 137

For David, *a Psalm* of Jeremias.

[1] By the rivers of Babylon, there we sat; and wept when we remembered Sion. [2] We hung our harps on the willows in the midst of it. [3] For there they that had taken us captive asked of us the words of a song; and they that had carried us away *asked* a hymn, *saying*, Sing us *one* of the songs of Sion.

[4] How should we sing the Lord's song in a strange land? [5] If I forget thee, O Jerusalem, let my right hand forget *its skill*. [6] May my tongue cleave to my throat, if I do not remember thee; if I do not prefer Jerusalem as the chief of my joy.

[7] Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, even to its foundations. [8] Wretched daughter of Babylon! blessed *shall he be* who shall reward thee as thou hast rewarded us. [9] Blessed *shall he be* who shall seize and dash thine infants against the rock.

Psalm 138

A Psalm for David, of Aggaeus and Zacharias.

[1] I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth. [2] I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing. [3] In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul. [4] Let all the kings of the earth, o Lord, give thanks unto thee; for they have heard all the words of thy mouth. [5] And let them sing in the ways of the Lord; for great is the glory of the Lord.

[6] For the Lord is high, and *yet* regards the lowly; and he knows high things from afar off. [7] Though I should walk in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me. [8] O Lord, thou shalt recompense *them* on my behalf: thy mercy, O Lord, *endures* for ever: overlook not the works of thine hands.

Psalm 139

For the end, a Psalm of David.

[1] O Lord, thou hast proved me, and known me. [2] Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before. [3] Thou hast traced my path and my bed, and hast foreseen all my ways. [4] For there is no unrighteous word in my tongue: behold, O Lord, thou hast known all things, [5] the last and the first: thou hast fashioned me, and laid thine hand upon me.

[6] The knowledge of thee is too wonderful for me; it is very difficult, I cannot *attain* to it. [7] Whither shall I go from thy Spirit? and whither shall I flee from my presence? [8] If I should go up to heaven, thou art there: if I should go down to hell, thou art present. [9] If I should spread my wings *to fly* straight forward, and sojourn at the extremity of the sea, *it would be vain*, [10] for even there thy hand would guide me, and thy right hand would hold me. [11] When I said, Surely the darkness will cover me; even the night *was* light in my luxury. [12] For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light *be to thee*. [13] For thou, O Lord, hast possessed my reins; thou hast helped me from my mother's womb. [14] I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows *it* well. [15] My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth. [16] Thine eyes saw my unwrought *substance*, and all *men* shall be written in thy book; they shall be formed by day, though *there should for a time* be no one among them.

[17] But thy friends, O God, have been greatly honoured by me; their rule has been greatly strengthened. [18] I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee.

[19] Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood. [20] For thou wilt say concerning *their* thought, *that* they shall take thy cities in vain. [21] Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies? [22] I have hated them with perfect hatred; they were counted my enemies. [23] Prove me, O God, and know my heart; examine me, and know my paths; [24] and see if *there is any* way of iniquity in me, and lead me in an everlasting way.

Psalm 140

For the end, a Psalm of David.

[1] Rescue me, O Lord, from the evil man; deliver me from the unjust man. [2] Who have devised injustice in their hearts; all the day they prepared war. [3] They have sharpened their tongue as *the tongue* of a serpent; the poison of asps is under their lips. Pause. [4] Keep me, O Lord, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings. [5] The proud have hid a snare for me, and have stretched out ropes *for* snares for my feet; they set a stumbling-block for me near the path. Pause.

[6] I said to the Lord, Thou art my God; hearken, O Lord, to the voice of my supplication. [7] O Lord God, the strength of my salvation; thou hast screened my head in the day of battle. [8] Deliver me not, O Lord, to the sinner, according to my desire: they have devised *mischief* against me; forsake me not, lest they should be exalted. Pause.

[9] *As for* the head of them that compass me, the mischief of their lips shall cover them. [10] Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up *under them*. [11] A talkative man shall not prosper on the earth: evils shall hunt the unrighteous man to destruction. [12] I know that the Lord will maintain the cause of the poor, and the right of the needy ones. [13] Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence.

Psalm 141

A Psalm of David.

[1] O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee. [2] Let my prayer be set forth before thee as incense; the lifting up of my hands *as* an evening sacrifice. [3] Set a watch, O Lord, on my mouth, and a strong door about by lips. [4] Incline not my heart to evil things, to employ pretexts for sins, with me who work iniquity: and let me not unite with their choice ones. [5] The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures.

[6] Their mighty ones have been swallowed up near the rock: they shall hear my words, for they are sweet. [7] As a lump of earth is crushed upon the ground, our bones have been scattered by the *mouth of* the grave. [8] For mine eyes are to thee, O Lord God: I have hoped in thee; take not away my life. [9] Keep me from the snare which they have set for me, and from the stumbling blocks of them that work iniquity. [10] Sinners shall fall by their own net: I am alone until I shall escape.

Psalm 142

A Psalm of instruction for David, when he was in the cave, — a Prayer.

[1] I cried to the Lord with my voice; with my voice I made supplication to the Lord. [2] I will pour out before him my supplication: I will declare before him mine affliction. [3] When my spirit was fainting within me, then thou knewest my paths; in the very way wherein I was walking, they hid a snare for me. [4] I looked on *my* right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul. [5] I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living. [6] Attend to my supplication, for I am brought very low; deliver me from them that persecute me; for they are stronger than I. [7] Bring my soul out of prison, that I may give thanks to thy name, O Lord; the righteous shall wait for me, until thou recompense me.

Psalm 143

A Psalm of David, when his son pursued him.

[1] O Lord, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness. [2] And enter not into judgment with thy servant, for in thy sight shall no *man* living be justified.

[3] For the enemy has persecuted my soul; he has brought my life down to the ground; he has made me to dwell in a dark *place*, as those that have been long dead. [4] Therefore my spirit was grieved in me; my heart was troubled within me. [5] I remembered the days of old; and I meditated on all thy doings: *yea*, I meditated on the works of thine hands. [6] I spread forth my hands to thee; my soul *thirsts* for thee, as a dry land. Pause.

[7] Hear me speedily, O Lord; my spirit has failed; turn not away thy face from me, else I shall be like to them that go down to the pit. [8] Cause me to hear thy mercy in the morning; for I have hoped in thee; make known to me, O Lord, the way wherein I should walk; for I have lifted up my soul to thee. [9] Deliver me from mine enemies, O Lord; for I have fled to thee for refuge. [10] Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the straight *way*. [11] Thou shalt quicken me, O Lord, for thy name's sake; in thy righteousness thou shalt bring my soul out of affliction. [12] And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those that afflict my soul; for I am thy servant.

Psalm 144

A Psalm of David concerning Goliad.

[1] Blessed *be* the Lord my God, who instructs my hands for battle, *and* my fingers for war. [2] My mercy, and my refuge; my helper, and my deliverer; my protector, in whom I have trusted; who subdues my people under me.

[3] Lord, what is man, that thou art made known to him? or the son of man, that thou takest account of him? [4] Man is like to vanity: his days pass as a shadow.

[5] O Lord, bow thy heavens, and come down: touch the mountains, and they shall smoke. [6] Send lightning, and thou shalt scatter them: send forth thine arrows, and thou shalt discomfit them. [7] Send forth thine hand from on high; rescue me, and deliver me out of great waters, out of the hand of strange children; [8] whose mouth has spoken vanity, and their right hand is a right hand of iniquity.

[9] O God, I will sing a new song to thee: I will play to thee on a psaltery of ten strings. [10] *Even* to him who gives salvation to kings: who redeems his servant David from the hurtful sword. [11] Deliver me, and rescue me from the hand of strange children, whose mouth has spoken vanity, and their right hand is a right hand of iniquity; [12] whose children are as plants, strengthened in their youth: their daughters are beautiful, sumptuously adorned after the similitude of a temple. [13] Their garners are full, and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets. [14] Their oxen are fat: there is no falling down of a hedge, nor going out, nor cry in their folds. [15] Men bless the people to whom this lot belongs, *but* blessed is the people whose God is the Lord.

Psalm 145

David's *Psalm of* praise.

[1] I will exalt thee, my God, my king; and I will bless thy name for ever and ever. [2] Every day will I bless thee, and I will praise thy name for ever and ever. [3] The Lord is great, and greatly to be praised; and there is no end to his greatness. [4] Generation after generation shall praise thy works, and tell of thy power. [5] And they shall speak of the glorious majesty of thy holiness, and recount thy wonders. [6] And they shall speak of the power of thy terrible *acts*; and recount thy greatness. [7] They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

[8] The Lord is compassionate, and merciful; long suffering, and abundant in mercy. [9] The Lord is good to those that wait *on him*; and his compassions are over all his works. [10] Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee. [11] They shall speak of the glory of thy kingdom, and talk of thy dominion; [12] to make known to the sons of men thy power, and the glorious majesty of thy kingdom. [13] Thy kingdom is an everlasting kingdom, and thy dominion *endures* through all generations. The Lord is faithful in his words, and holy in all his works.

[14] The Lord supports all that are falling, and sets up all that are broken down. [15] The eyes of all wait upon thee; and thou givest *them* their food in due season. [16] Thou openest thine hands, and fillest every living thing with pleasure. [17] The Lord is righteous in all his ways, and holy in all his works.

[18] The Lord is near to all that call upon him, to all that call upon him in truth. [19] He will perform the desire of them that fear him: and he will hear their supplication, and save them. [20] The Lord preserves all that love him: but all sinners he will utterly destroy. [21] My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Psalm 146

Alleluia, *a Psalm* of Aggaeus and Zacharias.

[1] My soul, praise the Lord. [2] While I live will I praise the Lord: I will sing praises to my God as long as I exist. [3] Trust not in princes, nor in the children of men, in whom there is no safety. [4] His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.

[5] Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God: [6] who made heaven, and earth, the sea, and all things in them: who keeps truth for ever: [7] who executes judgment for the wronged: who gives food to the hungry. The Lord looses the fettered ones: [8] the Lord gives wisdom to the blind:

The Lord sets up the broken down: the Lord loves the righteous: the Lord preserves the strangers; [9] he will relieve the orphan and widow: but will utterly remove the way of sinners. [10] The Lord shall reign for ever, *even* thy God, O Sion, to all generations.

Psalm 147

Alleluia, *a Psalm* of Aggaeus and Zacharias.

[1] Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God. [2] The Lord builds up Jerusalem; and he will gather together the dispersed of Israel. [3] He heals the broken in heart, and binds up their wounds. [4] He numbers the multitudes of stars; and calls them all by names. [5] Great is our Lord, and great is his strength; and his understanding is infinite. [6] The Lord lifts up the meek; but brings sinners down to the ground.

[7] Begin *the song* with thanksgiving to the Lord; sing praises on the harp to our God: [8] who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, [and green herb for the service of men;] [9] and gives cattle their food, and to the young ravens that call upon him. [10] He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man. [11] The Lord takes pleasure in them that fear him, and in all that hope in his mercy.

Alleluia, a Psalm of Aggaeus and Zacharias.

[12] Praise the Lord, O Jerusalem; praise thy God, O Sion. [13] For he has strengthened the bars of thy gates; he has blessed thy children within thee. [14] He makes thy borders peaceful, and fills thee with the flour of wheat. [15] He sends his oracle to the earth: his word will run swiftly. [16] He gives snow like wool: he scatters the mist like ashes. [17] Casting *forth* his ice like morsels: who shall stand before his cold? [18] He shall send out his word, and melt them: he shall blow *with* his wind, and the waters shall flow. [19] He sends his word to Jacob, his ordinances and judgments to Israel. [20] He has not done so to any *other* nation; and he has not shewn them his judgments.

Psalm 148

Alleluia, *a Psalm* of Aggaeus and Zacharias.

[1] Praise ye the Lord from the heavens: praise him in the highest. [2] Praise ye him, all his angels: praise ye him, all his hosts. [3] Praise him, sun and moon; praise him, all ye stars and light. [4] Praise him, ye heavens of heavens, and the water that is above the heavens. [5] Let them praise the name of the Lord: for he spoke, and they were made; he commanded, and they were created. [6] He has established them for ever, even for ever and ever: he has made an ordinance, and it shall not pass away.

[7] Praise the Lord from the earth, ye serpents, and all deeps. [8] Fire, hail, snow, ice, stormy wind; the things that perform his word. [9] Mountains, and all hills; fruitful trees, and all cedars: [10] wild beasts, and all cattle; reptiles, and winged birds: [11] kings of the earth, and all peoples; princes, and all judges of the earth: [12] young men and virgins, old men with youths: [13] let them praise the name of the Lord: for his name only is exalted; his praise is above the earth and heaven, [14] and he shall exalt the horn of his people, *there is* a hymn for all his saints, *even* of the children of Israel, a people who draw near to him.

Psalm 149

Alleluia.

[1] Sing to the Lord a new song: his praise is in the assembly of the saints. [2] Let Israel rejoice in him that made him; and let the children of Sion exult in their king. [3] Let them praise his name in the dance: let them sings praises to him with timbrel and psaltery. [4] For the Lord takes pleasure in his people; and will exalt the meek with salvation.

[5] The saints shall rejoice in glory; and shall exult on their beds. [6] The high praises of God shall be in their throat, and two-edged swords in their hands; [7] to execute vengeance on the nations, *and* punishments among the peoples; [8] to bind their kings with fetters, and their nobles with manacles of iron; [9] to execute on them the judgment written: this honour have all his saints.

Psalm 150

Alleluia.

[1] Praise God in his holy places: praise him in the firmament of his power. [2] Praise him on *account of* his mighty acts: praise him according to his abundant greatness. [3] Praise him with the sound of a trumpet: praise him with psaltery and harp. [4] Praise him with timbrel and dance: praise him with stringed instruments and the organ. [5] Praise him with melodious cymbals: praise him with loud cymbals. [6] Let every thing that has breath praise the Lord.

Psalm 151

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad.

1 I was small among my brethren, and youngest in my father's house: I tended my father's sheep. [2] My hands formed a musical instrument, and my fingers tuned a psaltery. [3] And who shall tell my Lord? the Lord himself, he himself hears. [5] He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing. [5] My brothers were handsome and tall; but the Lord did not take pleasure in them. [6] I went forth to meet the Philistine; and he cursed me by his idols. [7] But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

Psalm 152

Prayer of Manasses

[1] O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; [2] who hast made heaven and earth, with all the ornament thereof; [3] who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; [4] whom all men fear, and tremble before thy power; [5] for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: [6] but thy merciful promise is unmeasurable and unsearchable; [7] for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. [8] Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: [9] for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. [10] I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. [11] Now therefore I bow the knee of mine heart, beseeching thee of grace. [12] I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: [13] wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth. For thou art the God, even the God of them that repent; [14] and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. [15] Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Proverbs

Chapter 1

[1] The Proverbs of Solomon son of David, who reigned in Israel; [2] to know wisdom and instruction, and to perceive words of understanding; [3] to receive also hard saying, and to understand true justice, and *how* to direct judgement; [4] that he might give subtlety to the simple, and to the young man discernment and understanding. [5] For by the hearing of these a wise man will be wiser, and man of understanding will gain direction; [6] and will understand a parable, and a dark speech; the saying of the wise also, and riddles.

[7] The fear of the Lord is the beginning of wisdom; and *there is* good understanding to all that practise it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction. [8] Hear, *my* son, the instruction of thy father, and reject not the rules of thy mother. [9] For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

[10] *My* son, let not ungodly men lead thee astray, neither consent thou *to them*. [11] If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth: [12] and let us swallow him alive, as Hades *would*, and remove the memorial of him from the earth: [13] let us seize on his valuable property, and let us fill our houses with spoils: [14] but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch: [15] go not in the way with them, but turn aside thy foot from their paths: [16] 17 for nets are not without cause spread for birds. [18] For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. [19] These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

[20] Wisdom sings aloud in passages, and in the broad places speaks boldly. [21] And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, [22] So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs. [23] Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

[24] Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed; [25] but ye set at nought my counsels, and disregarded my reproofs; [26] therefore I also will laugh at your destruction; and I will

rejoice against *you* when ruin comes upon you: [27] yea when dismay suddenly comes upon you, and *your* overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. [28] For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find *me*. [29] For they hated wisdom, and did not choose the word of the Lord: [30] neither would they attend to my counsels, but derided my reproofs. [31] Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. [32] For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. [33] But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

Chapter 2

[1] *My* son, if thou wilt receive the utterance of my commandment, and hide it with thee; [2] thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.

[3] For it thou shalt call to wisdom, and utter thy voice for understanding; [4] and if thou shalt seek it as silver, and search diligently for it as for treasures; [5] then shalt thou understand the fear of the Lord, and find the knowledge of God.

[6] For the Lord gives wisdom; and from his presence *come* knowledge and understanding, [7] and he treasures up salvation for them that walk uprightly: he will protect their way; [8] that he may guard the righteous ways: and he will preserve the way of them that fear him. [9] Then shalt thou understand righteousness, and judgement; and shalt direct all thy course aright.

[10] For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul, [11] good counsel shall guard thee, and holy understanding shall keep thee; [12] to deliver thee from the evil way, and from the man that speaks nothing faithfully.

[13] Alas *for those* who forsake right paths, to walk in ways of darkness; [14] who rejoice in evils, and delight in wicked perverseness; [15] whose paths are crooked, and their courses winding; [16] to remove thee far from the straight way, and to estrange thee from a righteous purpose. *My* son, let not evil counsel overtake thee, [17] *of her* who has forsaken the instruction of her youth, and forgotten the covenant of God. [18] For she has fixed her house near death, and *guided* her wheels near Hades with the giants. [19] None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life. [20] For had they gone in good paths, they would have found the paths of righteousness easy. [21] For the upright shall dwell in the earth, and the holy shall be left behind in it. [22] The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

Chapter 3

[1] *My* son, forget not my laws; but let thine heart keep my words: [2] for length of existence, and years of life, and peace, shall they add to thee. [3] Let not mercy and truth forsake thee; but bind them about thy neck: [4] so shalt thou find favour: and do thou provide things honest in the sight of the Lord, and of men.

[5] Trust in God with all thine heart; and be not exalted in thine own wisdom. [6] In all thy ways acquaint thyself with her, that she may rightly direct thy paths. [7] Be not wise in thine own conceit; but fear God, and depart from all evil. [8] Then shall there be health to thy body, and good keeping to thy bones.

[9] Honour the Lord with thy just labours, and give him the first of thy fruits of righteousness: [10] that thy storehouses may be completely filled with corn, and that thy presses may burst forth with wine.

[11] *My* son, despise not the chastening of the Lord; nor faint when thou art rebuked of him: [12] for whom the Lord loves, he rebukes, and scourges every son whom he receives.

[13] Blessed is the man who has found wisdom, and the mortal who knows prudence. [14] For it is better to traffic for her, than for treasures of gold and silver. [15] And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value. [16] For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness, and she carries law and mercy upon her tongue. [17] Her ways are good ways, and all her paths are peaceful. [18] She is a tree of life to all that lay hold upon her; and she is *a* secure *help* to all that stay themselves on her, as on the Lord.

[19] God by wisdom founded the earth, and by prudence he prepared the heavens. [20] By understanding were the depths broken up, and the clouds dropped water.

[21] *My* son, let *them* not pass from *thee*, but keep my counsel and understanding: [22] that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones: [23] that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. [24] For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly. [25] And thou shalt not be afraid of alarm coming upon thee, neither of approaching

attacks of ungodly men. [26] For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved.

[27] Forbear not to do good to the poor, whensoever thy hand may have *power* to help *him*. [28] Say not, Come back another time, to-morrow I will give; while thou art able to do *him* good: for thou knowest not what the next day will bring forth. [29] Devise not evil against thy friend, living near thee and trusting in thee.

[30] Be not ready to quarrel with a man without a cause, lest he do thee some harm.

[31] Procure not the reproaches of bad men, neither do thou covet their ways. [32] For every transgressor is unclean before the Lord; neither does he sit among the righteous. [33] The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. [34] The Lord resists the proud; but he gives grace to the humble. [35] The wise shall inherit glory; but the ungodly have exalted *their own* dishonour.

Chapter 4

[1] Hear, ye children, the instruction of a father, and attend to know understanding. [2] For I give you a good gift; forsake ye not my law. [3] For I also was a son obedient to *my* father, and loved in the sight of *my* mother: [4] who spoke and instructed me, *saying*, Let our speech be fixed in thine heart, keep *our* commandments, forget them not: [5] and do not neglect the speech of my mouth. [6] And forsake it not, and it shall cleave to thee: love it, and it shall keep thee. [7] 8 Secure it, and it shall exalt thee: honour it, that it may embrace thee; [9] that it may give unto thy head a crown of graces, and may cover thee with a crown of delight.

[10] Hear, *my* son, and receive my words; and the years of thy life shall be increased, that the resources of thy life may be many. [11] For I teach thee the ways of wisdom; and I cause thee to go in right paths. [12] For when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not be distressed. [13] Take hold of my instruction; let it not go, — but keep it for thyself for thy life.

[14] Go not in the ways of the ungodly, neither covet the ways of transgressors. [15] In whatever place they shall pitch their camp, go not thither; but turn from them, and pass away. [16] For they cannot sleep, unless they have done evil: their sleep is taken away, and they rest not. [17] For these live upon the bread of ungodliness, and are drunken with wine of transgression. [18] But the ways of the righteous shine like light; they go on and shine, until the day be fully come. [19] But the ways of the ungodly are dark; they know not how they stumble.

[20] *My* son, attend to my speech; and apply thine ear to my words: [21] that thy fountains may not fail thee; keep them in *thine* heart. [22] For they are life to those that find them, and health to all *their* flesh. [23] Keep thine heart with the utmost care; for out of these are the issues of life. [24] Remove from thee a froward mouth, and put far away from thee unjust lips. [25] Let thine eyes look right on, and let thine eyelids assent *to* just *things*. [26] Make straight paths for thy feet, and order thy ways aright. [27] Turn not aside to the right hand nor to the left, but turn away thy foot from an evil way: [for God knows the ways on the right hand, but those on the left are crooked:] and he will make thy ways straight, and will guide thy steps in peace.

Chapter 5

[1] *My* son, attend to my wisdom, and apply thine ear to my words; [2] that thou mayest keep good understanding, and the discretion of my lips gives thee a charge.

Give no heed to a worthless woman; [3] for honey drops from the lips of a harlot, who for a season pleases thy palate: [4] but afterwards thou wilt find her more bitter than gall, and sharper than a two-edged sword. [5] For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established. [6] For she goes not upon the paths of life; but her ways are slippery, and not easily known.

[7] Now then, *my* son, hear me, and make not my words of none effect. [8] Remove thy way far from her; draw not near to the doors of her house: [9] lest thou give away thy life to others, and thy substance to the merciless: [10] lest strangers be filled with thy strength, and thy labours come into the houses of strangers; [11] And thou repent at last, when the flesh of thy body is consumed, [12] and thou shalt say, How have I hated instruction, and my heart avoided reproofs! [13] I heard not the voice of him that instructed me, and taught me, neither did I apply mine ear. [14] I was almost in all evil in the midst of the congregation and assembly.

[15] Drink waters out of thine own vessels, and out of thine own springing wells. [16] Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets. [17] Let them be only thine own, and let no stranger partake with thee. [18] Let thy fountain of water be *truly* thine own; and rejoice with the wife of thy youth. [19] Let *thy* loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased. [20] Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own. [21] For the ways of a man are before the eyes of God, and he looks on all his paths. [22] Iniquities ensnare a man, and every one is bound in the chains of his own sins. [23] Such a man dies with the uninstructed; and he is cast forth from the abundance of his own substance, and has perished through folly.

Chapter 6

[1] *My* son, if thou become surety for thy friend, thou shalt deliver thine hand to an enemy. [2] For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. [3] *My* son, do what I command thee, and deliver thyself; for on thy friend's account thou art come into the power of evil *men*: faint not, but stir up even thy friend for whom thou art become surety. [4] Give not sleep to thine eyes, nor slumber with thine eyelids; [5] that thou mayest deliver thyself as a doe out of the toils, and as a bird out of a snare.

[6] Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he. [7] For whereas he has no husbandry, nor any one to compel him, and is under no master, [8] he prepares food for himself in the summer, and lays by abundant store in harvest. Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work; whose labours kings and private men use for health, and she is desired and respected by all: though weak in body, she is advanced by honouring wisdom. [9] How long wilt thou lie, O sluggard? and when wilt thou awake out of sleep? [10] Thou sleepest a little, and thou restest a little, and thou slumberest a short *time*, and thou foldest thine arms over thy breast a little. [11] Then poverty comes upon thee as an evil traveller, and want as a swift courier: but if thou be diligent, thine harvest shall arrive as a fountain, and poverty shall flee away as a bad courier.

[12] A foolish man and a transgressor goes in ways that are not good. [13] And the same winks with the eye, and makes a sign with his foot, and teaches with the beckonings of his fingers. [14] *His* perverse heart devises evils: at all times such a one causes troubles to a city. [15] Therefore his destruction shall come suddenly; overthrow and irretrievable ruin.

[16] For he rejoices in all things which God hates, and he is ruined by reason of impurity of soul. [17] The eye of the haughty, a tongue unjust, hands shedding the blood of the just; [18] and a heart devising evil thoughts, and feet hastening to do evil, — *are hateful to God*. [19] An unjust witness kindles falsehoods, and brings on quarrels between brethren.

[20] *My* son, keep the laws of thy father, and reject not the ordinances of thy mother: [21] but bind them upon thy soul continually, and hang them as a chain about thy neck. [22] Whensoever thou walkest, lead this along and let it be with thee; that it may talk with thee when thou wakest. [23] For the commandment of the law is a lamp and a light; a way of life;

reproof also and correction: [24] to keep thee continually from a married woman, and from the calumny of a strange tongue.

[25] Let not the desire of beauty overcome thee, neither be thou caught by thine eyes, neither be captivated with her eyelids. [26] For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men. [27] Shall any one bind fire in his bosom, and not burn his garments? [28] or will any one walk on coals of fire, and not burn his feet? [29] So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her. [30] It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul: [31] but if he should be taken, he shall repay sevenfold, and shall deliver himself by giving all his goods. [32] But the adulterer through want of sense procures destruction to his soul. [33] He endures both pain and disgrace, and his reproach shall never be wiped off. [34] For the soul of her husband is full of jealousy: he will not spare in the day of vengeance. [35] He will not forego *his* enmity for any ransom: neither will he be reconciled for many gifts.

Chapter 7

[1] *My* son, keep my words, and hide with thee my commandments. *My* son, honour the Lord, and thou shalt be strong; and fear none but him: [2] keep my commandments, and thou shalt live; and *keep* my words as the pupils of *thine* eyes. [3] And bind them on thy fingers, and write *them* on the table of thine heart.

[4] Say that wisdom is thy sister, and gain prudence as an acquaintance for thyself; [5] that she may keep thee from the strange and wicked woman, if she should assail thee with flattering words.

[6] For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding, [7] passing by the corner in the passages near her house, [8] and speaking, in the dark of the evening, [9] when there happens *to be* the stillness of night and of darkness: [10] and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter. [11] And she is fickle, and debauched, and her feet abide not at home. [12] For at one time she wanders without, and at *another* time she lies in wait in the streets, at every corner. [13] Then she caught him, and kissed him, and with an impudent face said to him, [14] I have a peace-offering; today I pay my vows: [15] therefore I came forth to meet thee, desiring thy face; *and* I have found thee. [16] I have spread my bed with sheets, and I have covered it with double tapestry from Egypt. [17] I have sprinkled my couch with saffron, and my house with cinnamon. [18] Come, and let us enjoy love until the morning; come, and let us embrace in love. [19] For my husband is not at home, but is gone on a long journey, [20] having taken in his hand a bundle of money: after many days he will return to his house.

[21] So with much converse she prevailed on him to go astray, and with the snares of her lips forced him from *the right path*. [22] And he followed her, being gently led on, and *that* as an ox is led to the slaughter, and as a dog to bonds, or as a hart shot in the liver with an arrow: [23] and he hastens as a bird into a snare, not knowing that he is running for *his* life.

[24] Now then, *my* son, hearken to me, and attend to the words of my mouth. [25] Let not thine heart turn aside to her ways: [26] for she has wounded and cast down many, and those whom she has slain are innumerable. [27] Her house is the way of hell, leading down to the chambers of death.

Chapter 8

[1] Thou shalt proclaim wisdom, that understanding may be obedient to thee. [2] For she is on lofty eminences, and stands in the midst of the ways. [3] For she sits by the gates of princes, and sings in the entrances, *saying*, [4] You, O men, I exhort; and utter my voice to the sons of men. [5] O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. [6] Hearken to me; for I will speak solemn *truths*; and will produce right *sayings* from my lips. [7] For my throat shall meditate truth; and false lips are an abomination before me. [8] All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. [9] They are all evident to those that understand, and right to those that find knowledge. [10] Receive instruction, and not silver; and knowledge rather than tried gold. [11] For wisdom is better than precious stones; and no valuable substance is of equal worth with it.

[12] I wisdom have dwelt *with* counsel and knowledge, and I have called upon understanding. [13] The fear of the Lord hates unrighteousness, and insolence, and pride, and the ways of wicked men; and I hate the perverse ways of bad men. [14] Counsel and safety are mine; prudence is mine, and strength is mine. [15] By me kings reign, and princes decree justice. [16] By me nobles become great, and monarchs by me rule over the earth. [17] I love those that love me; and they that seek me shall find *me*.

[18] Wealth and glory belong to me; yea, abundant possessions and righteousness. [19] *It is* better to have my fruit than *to have* gold and precious stones; and my produce is better than choice silver. [20] I walk in ways of righteousness, and *am* conversant with the paths of judgement; [21] that I may divide substance to them that love me, and may fill their treasures with good things. If I declare to you the things that daily happen, I will remember *also* to recount the things of old.

[22] The Lord made me the beginning of his ways for his works. [23] He established me before time *was* in the beginning, before he made the earth: [24] even before he made the depths; before the fountains of water came forth: [25] before the mountains were settled, and before all hills, he begets me. [26] The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world. [27] When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds: [28] and when he strengthened the clouds above; and when he secured the fountains of the earth: [29] and when he strengthened the foundations of

the earth: [30] I was by him, suiting *myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually. [31] For he rejoiced when he had completed the world, and rejoiced among the children of men.

[32] Now then, *my* son, hear me: blessed is the man who shall hearken to me, and the mortal who shall keep my ways; [33] 34 watching daily at my doors, waiting at the posts of my entrances. [35] For my outgoings are the outgoings of life, and *in them* is prepared favour from the Lord. [36] But they that sin against me act wickedly against their own souls: and they that hate me love death.

Chapter 9

[1] Wisdom has built a house for herself, and set up seven pillars. [2] She has killed her beasts; she has mingled her wine in a bowl, and prepared her table. [3] She has sent forth her servants, calling with a loud proclamation to the feast, saying, [4] Whoso is foolish, let him turn aside to me: and to them that want understanding she says, [5] Come, eat of my bread, and drink wine which I have mingled for you.

[6] Leave folly, that ye may reign for ever; and seek wisdom, and improve understanding by knowledge. [7] He that reproves evil *men* shall get dishonour to himself; and he that rebukes an ungodly *man* shall disgrace himself. [8] Rebuke not evil *men*, lest they should hate thee: rebuke a wise *man*, and he will love thee. [9] Give an opportunity to a wise *man*, and he will be wiser: instruct a just man, and he will receive more *instruction*. [10] The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is *the character* of a sound mind. [11] For in this way thou shalt live long, and years of thy life shall be added to thee.

[12] Son, if thou be wise for thyself, thou shalt also be wise for thy neighbours; and if thou shouldest prove wicked, thou alone wilt bear the evil. He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their fight: for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a *land* appointed to drought, and he gathers barrenness with his hands.

[13] A foolish and bold woman, who knows not modesty, comes to want a morsel. [14] She sits at the doors of her house, on a seat openly in the streets, [15] calling to passers by, and to those that are going right on their ways; [16] *saying*, Whoso is most senseless of you, let him turn aside to me; and I exhort those that want prudence, saying, [17] Take and enjoy secret bread, and the sweet water of theft.

[18] But he knows that mighty men die by her, and he falls in with a snare of hell. But hasten away, delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but do thou abstain from strange water, and drink not of a strange fountain, that thou mayest live long, and years of life may be added to thee.

Chapter 10

[1] A wise son makes *his* father glad: but a foolish son is a grief to his mother. [2] Treasures shall not profit the lawless: but righteousness shall deliver from death. [3] The Lord will not famish a righteous soul: but he will overthrow the life of the ungodly.

[4] Poverty brings a man low: but the hands of the vigorous make rich. A son who is instructed shall be wise, and shall use the fool for a servant. [5] A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

[6] The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mouth of the ungodly. [7] The memory of the just is praised; but the name of the ungodly *man* is extinguished. [8] A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness. [9] He that walks simply, walks confidently; but he that perverts his ways shall be known. [10] He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker. [11] *There is* a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly.

[12] Hatred stirs up strife; but affection covers all that do not love strife. [13] He that brings forth wisdom from his lips smites the fool with a rod. [14] The wise will hide discretion; but the mouth of the hasty draws near to ruin. [15] The wealth of rich men is a strong city; but poverty is the ruin of the ungodly. [16] The works of the righteous produce life; but the fruits of the ungodly *produce* sins. [17] Instruction keeps the right ways of life; but instruction unchastened goes astray.

[18] Righteous lips cover enmity; but they that utter railings are most foolish. [19] By a multitude of words thou shalt not escape sin; but if thou refrain thy lips thou wilt be prudent. [20] The tongue of the just is tried silver; but the heart of the ungodly shall fail. [21] The lips of the righteous know sublime *truths*: but the foolish die in want. [22] The blessing of the Lord is upon the head of the righteous; it enriches *him*, and grief of heart shall not be added to *it*.

[23] A fool does mischief in sport; but wisdom brings forth prudence for a man.

[24] The ungodly is engulphed in destruction; but the desire of the righteous is acceptable. [25] When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. [26] As

a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it. [27] The fear of the Lord adds *length* of days: but the years of the ungodly shall be shortened. [28] Joy rests long with the righteous: but the hope of the ungodly shall perish. [29] The fear of the Lord is a strong hold of the saints: but ruin *comes* to them that work wickedness.

[30] The righteous shall never fail: but the ungodly shall not dwell in the earth. [31] The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish. [32] The lips of just men drop grace: but the mouth of the ungodly is perverse.

Chapter 11

[1] False balances are an abomination before the Lord: but a just weight is acceptable unto him. [2] Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom. [3] When a just man dies he leaves regret: but the destruction of the ungodly is speedy, and causes joy. [4] 5 Righteousness traces out blameless paths: but ungodliness encounters unjust dealing.

[6] The righteousness of upright men delivers them: but transgressors are caught in their own destruction. [7] At the death of a just man his hope does not perish: but the boast of the ungodly perishes. [8] A righteous man escapes from a snare, and the ungodly man is delivered up in his place. [9] In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous. [10] In the prosperity of righteous men a city prospers: [11] but by the mouth of ungodly men it is overthrown.

[12] A man void of understanding sneers at *his fellow* citizens: but a sensible man is quiet. [13] A double-tongued man discloses the *secret* counsels of an assembly: but he that is faithful in spirit conceals matters. [14] They that have no guidance fall like leaves: but in much counsel there is safety.

[15] A bad man does harm wherever he meets a just man: and he hates the sound of safety. [16] A gracious wife brings glory to her husband: but a woman hating righteousness is a theme of dishonour. The slothful come to want: but the diligent support themselves with wealth. [17] A merciful man does good to his own soul: but the merciless destroys his own body.

[18] An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth. [19] A righteous son is born for life: but the persecution of the ungodly *ends* in death. [20] Perverse ways are an abomination to the Lord: but all they that are blameless in their ways are acceptable to him. [21] He that unjustly strikes hands shall not be unpunished: but he that sows righteousness he shall receive a faithful reward. [22] As an ornament in a swine's snout, so is beauty to an ill-minded women. [23] All the desire of the righteous is good: but the hope of the ungodly shall perish.

[24] There are *some* who scatter their own, and make it more: and there are *some* also who gather, *yet* have less. [25] Every sincere soul is blessed: but a passionate man is not graceful. [26] May he that hoards corn leave it

to the nation: but blessing be on the head of him that gives *it*. [27] He that devises good *counsels* seeks good favour: but *as for* him that seeks after evil, *evil* shall overtake him. [28] He that trusts in wealth shall fall; but he that helps righteous men shall rise. [29] He that deals not graciously with his own house shall inherit the wind; and the fool shall be servant to the wise man. [30] Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time. [31] If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Chapter 12

[1] He that loves instruction loves sense, but he that hates reproofs is a fool. [2] He that has found favour with the Lord *is made* better; but a transgressor shall be passed over in silence. [3] A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up. [4] A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

[5] The thoughts of the righteous *are true* judgments; but ungodly men devise deceits.

[6] The words of ungodly men are crafty; but the mouth of the upright shall deliver them. [7] When the ungodly is overthrown, he vanishes away; but the houses of the just remain. [8] The mouth of an understanding *man* is praised by a man; but he that is dull of heart is had in derision. [9] Better is a man in dishonour serving himself, than one honouring himself and wanting bread.

[10] A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful. [11] He that tills his own land shall be satisfied with bread; but they that pursue vanities are void of understanding. He that enjoys himself in banquets of wine, shall leave dishonour in his own strong holds.

[12] The desires of the ungodly are evil; but the roots of the godly are firmly set. [13] For the sin of *his* lips a sinner falls into snare; but a righteous man escapes from them. He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls. [14] The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him. [15] The ways of fools are right in their own eyes; but a wise man hearkens to counsels. [16] A fool declares his wrath the same day; but a prudent man hides his own disgrace. [17] A righteous man declares the open truth; but an unjust witness is deceitful.

[18] Some wound as they speak, *like* swords; but the tongues of the wise heal. [19] True lips establish testimony; but a hasty witness has an unjust tongue. [20] *There is* deceit in the heart of him that imagines evil; but they that love peace shall rejoice. [21] No injustice will please a just man; but the ungodly will be filled with mischief. [22] Lying lips are a abomination to the Lord; but he that deals faithfully is accepted with him. [23] An understanding man is a throne of wisdom; but the heart of fools shall meet with curses.

[24] The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey. [25] A terrible word troubles the heart of a righteous man; but a good message rejoices him. [26] A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray. [27] A deceitful man shall catch no game; but a blameless man is a precious possession. [28] In the ways of righteousness is life; but the ways of those that remember injuries *lead* to death.

Chapter 13

[1] A wise son is obedient to his father: but a disobedient son will be destroyed. [2] A good *man* shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time. [3] He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself. [4] Every slothful man desires, but the hands of the active are diligent. [5] A righteous man hates an unjust word: but an ungodly man is ashamed, and will have no confidence. 6 [7] There are *some* who, having nothing, enrich themselves: and there are *some* who bring themselves down in *the midst of* much wealth.

[8] A man's own wealth is the ransom of his life: but the poor endures not threatening. [9] The righteous always have light: but the light of the ungodly is quenched. Crafty souls go astray in sins: but just men pity, and are merciful. [10] A bad man does evil with insolence: but they that are judges of themselves are wise. [11] Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and lends. [12] Better is he that begins to help heartily, than he that promises and leads *another* to hope: for a good desire is a tree of life. [13] He that slights a matter shall be slighted of it: but he that fears the commandment has health *of soul*. To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright.

[14] The law of the wise is fountain of life: but the man void of understanding shall die by a snare. [15] Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

[16] Every prudent man acts with knowledge: but the fool displays his own mischief. [17] A rash king shall fall into mischief: but a wise messenger shall deliver him. [18] Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured. [19] The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge. [20] If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known. [21] Evil shall pursue sinners; but good shall overtake the righteous. [22] A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just. [23] The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

[24] He that spares the rod hates his son: but he that loves, carefully chastens *him*. [25] A just *man* eats and satisfies his soul: but the souls of the ungodly are in want.

Chapter 14

[1] Wise women build houses: but a foolish one digs *hers* down with her hands. [2] He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonoured. [3] Out of the mouth of fools *comes* a rod of pride; but the lips of the wise preserve them. [4] Where no oxen are, the cribs are clean; but where there is abundant produce, the strength of the ox is apparent. [5] A faithful witness does not lie; but an unjust witness kindles falsehoods. [6] Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

[7] All things are adverse to a foolish man; but wise lips are the weapons of discretion. [8] The wisdom of the prudent will understand their ways; but the folly of fools leads astray. [9] The houses of transgressors will need purification; but the houses of the just are acceptable.

[10] *If* a man's mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride. [11] The houses of ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand. [12] There is a way which seems to be right with men, but the ends of it reach to the depths of hell. [13] Grief mingles not with mirth; and joy in the end comes to grief. [14] A stout-hearted *man* shall be filled with his own ways; and a good man with his own thoughts. [15] The simple believes every word: but the prudent man betakes himself to after-thought. [16] A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor. [17] A passionate man acts inconsiderately; but a sensible man bears up under many things.

[18] Fools shall have mischief for their portion; but the prudent shall take fast hold of understanding. [19] Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous. [20] Friends will hate poor friends; but the friends of the rich are many. [21] He that dishonours the needy sins: but he that has pity on the poor is most blessed. [22] They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good. [23] With every one *who is* careful there is abundance: but the pleasure-taking and indolent shall be in want. [24] A prudent man is the crown of the wise: but the occupation of fools is evil.

[25] A faithful witness shall deliver a soul from evil: but a deceitful *man* kindles falsehoods. [26] In the fear of the Lord is strong confidence: and he leaves his children a support. [27] The commandment of the Lord is a fountain of life; and it causes *men* to turn aside from the snare of death. [28] In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince. [29] A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish. [30] A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones. [31] He that oppresses the needy provokes his Maker: but he that honours him has pity upon the poor. [32] The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just.

[33] There is wisdom in the good heart of a man: but in the heart of fools it is not discerned. [34] Righteousness exalts a nation: but sins diminish tribes. [35] An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

Chapter 15

[1] Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger. [2] The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things.

[3] The eyes of the Lord behold both the evil and the good in every place. [4] The wholesome tongue is a tree of life, and he that keeps it shall be filled with understanding. [5] A fool scorns his father's instruction; but he that keeps his commandments is more prudent. In abounding righteousness is great strength: but the ungodly shall utterly perish from the earth.

[6] In the houses of the righteous is much strength: but the fruits of the ungodly shall perish. [7] The lips of the wise are bound by discretion: but the hearts of the foolish are not safe. [8] The sacrifices of the ungodly are an abomination to the Lord; but the prayers of them that walk honestly are acceptable with him. [9] The ways of an ungodly *man* are an abomination to the Lord; but he loves those that follow after righteousness. [10] The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully.

[11] Hell and destruction are manifest to the Lord; how shall not also be the hearts of men? [12] An uninstructed person will not love those that reprove him; neither will he associate with the wise. [13] When the heart rejoices the countenance is cheerful; but when it is in sorrow, *the countenance* is sad. [14] An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

[15] The eyes of the wicked are always looking for evil things; but the good are always quiet. [16] Better is a small portion with the fear of the Lord, than great treasures without the fear *of the Lord*. [17] Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity. [18] A passionate man stirs up strife; but *he that is* slow to anger appeases even a rising one. A man slow to anger will extinguish quarrels; but an ungodly man rather stirs *them* up. [19] The ways of sluggards are strewn with thorns; but those of the diligent are made smooth. [20] A wise son gladdens *his* father; but a foolish son sneers at his mother. [21] The ways of a foolish man are void of sense; but a wise man proceeds on his way aright. [22] They that honour not councils put off deliberation; but counsel abides in the hearts of counsellors.

[23] A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common *weal*.

[24] The thoughts of the wise are ways of life, that he may turn aside and escape from hell. [25] The Lord pulls down the houses of scorners; but he establishes the border of the widow. [26] An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honour. [27] A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. [By alms and by faithful dealings sins are purged away;] but by the fear of the Lord every one departs from evil.

[28] The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. The ways of righteous men are acceptable with the Lord; and through them even enemies become friends. [29] God is far from the ungodly; but he hearkens to the prayers of the righteous. Better are small receipts with righteousness, than abundant fruits with unrighteousness.

Chapter 16

[1] Let the heart of a man think justly, that his steps may be rightly ordered of God. The eye that sees rightly rejoices the heart; and a good report fattens the bones. 31 [32] He that rejects instruction hates himself; but he that mind reproofs loves his soul. [33] The fear of the Lord is instruction and wisdom; and the highest honour will correspond therewith. All the works of the humble *man* are manifest with God; but the ungodly shall perish in an evil day. [5] Every one that is proud in heart is unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless. The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices. He that seeks the Lord shall find knowledge with righteousness: and they that rightly seek him shall find peace. All of the works of the Lord *are done* with righteousness; and the ungodly *man* is kept for the evil day.

[10] *There is* an oracle upon the lips of a king; and his mouth shall not err in judgement. [11] The poise of the balance is righteousness with the Lord; and his works are righteous measures. [12] An evil-doer is an abomination to a king; for the throne of rule is established by righteousness. [13] Righteous lips are acceptable to a king; and he loves right words. [14] The anger of a king is a messenger of death; but a wise man will pacify him. [15] The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain. [16] The brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver. [17] The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth.

[18] Pride goes before destruction, and folly before a fall. [19] Better is a meek-spirited *man* with lowliness, than one who divides spoils with the proud. [20] *He who is* skillful in business finds good: but he that trusts in God is most blessed. [21] *Men* call the wise and understanding evil: but they that are pleasing in speech shall hear more. [22] Understanding is a fountain of life to its possessors; but the instruction of fools is evil.

[23] The heart of the wise will discern the *things which proceed* from his own mouth; and on his lips he will wear knowledge. [24] Good words are honeycombs, and the sweetness thereof is a healing of the soul. [25] There are ways that seem to be right to a man, but the end of them looks

to the depth of hell. [26] A man who labours, labours for himself, and drives from *him* his own ruin. [27] But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself, and treasures fire on his own lips. [28] A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends. [29] A transgressor tries *to ensnare* friends, and leads them in ways *that are* not good.

[30] And the man that fixes his eyes devises perverse things, and marks out with his lips all evil: he is a furnace of wickedness. [31] Old age is a crown of honour, but it is found in the ways of righteousness. [32] A man slow to anger is better than a strong *man*; and he that governs *his* temper better than he that takes a city. [33] All *evils* come upon the ungodly into *their* bosoms; but all righteous things *come* of the Lord.

Chapter 17

[1] Better is a morsel with pleasure in peace, than a house *full* of many good things and unjust sacrifices, with strife. [2] A wise servant shall have rule over foolish masters, and shall divide portions among brethren. [3] As silver and gold are tried in a furnace, so are choice hearts with the Lord. [4] A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips. [5] He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

[6] Children's children are the crown of old men; and their fathers are the glory of children. The faithful has the whole world full of wealth; but the faithless not even a farthing. [7] Faithful lips will not suit a fool; nor lying lips a just man. [8] Instruction is to them that use it a gracious reward; and whithersoever it may turn, it shall prosper. [9] He that conceals injuries seeks love; but he that hates to hide *them* separates friends and kindred. [10] A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. [11] Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger.

[12] Care may befall a man of understanding; but fools will meditate evils. [13] Whoso rewards evil for good, evil shall not be removed from his house. [14] Rightful rule gives power to words; but sedition and strife precede poverty. [15] He that pronounces the unjust just, and the just unjust, is unclean and abominable with God. [16] Why has the fool wealth? for a senseless man will not be able to purchase wisdom. He that exalts his own house seeks ruin; and he that turns aside from instruction shall fall into mischief. [17] Have thou a friend for every time, and let brethren be useful in distress; for on this account are they born. [18] A foolish man applauds and rejoices over himself, *as he* also that becomes surety would make himself responsible for his own friends.

[19] A lover of sin rejoices in strifes; [20] and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into mischiefs; [21] and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother. [22] A glad heart promotes health; but the bones of a sorrowful man dry up. [23] The ways of a man who unjustly receives gifts in *his* bosom do not prosper; and an ungodly man perverts the ways of righteousness. [24] The countenance of a wise man is sensible; but the

eyes of a fool *go* to the ends of the earth. [25] A foolish son *is a cause of* anger to his father, and grief to her that bore him.

[26] *It is* not right to punish a righteous man, nor *is it* holy to plot against righteous princes. [27] He that forbears to utter a hard word is discreet, and a patient man is wise. [28] Wisdom shall be imputed to a fool who asks after wisdom: and he who holds his peace shall seem to be sensible.

Chapter 18

[1] A man who wishes to separate from friends seeks excuses; but at all times he will be liable to reproach. [2] A senseless man feels no need of wisdom, for he is rather led by folly. [3] When an ungodly man comes into a depth of evils, he despises *them*; but dishonour and reproach come upon him. [4] A word in the heart of a man is a deep water, and a river and fountain of life spring forth. [5] *It is* not good to accept the person of the ungodly, nor *is it* holy to pervert justice in judgment.

[6] The lips of a fool bring *him* into troubles, and his bold mouth calls for death. [7] A fool's mouth is ruin to him, and his lips are a snare to his soul. [8] Fear casts down the slothful; and the souls of the effeminate shall hunger. [9] A man who helps not himself by his labour is brother of him that ruins himself. [10] The name of the Lord is of great strength; and the righteous running to it are exalted. [11] The wealth of a rich man is a strong city; and its glory casts a broad shadow. [12] Before ruin a man's heart is exalted, and before honour it is humble. [13] Whoso answers a word before he hears *a cause*, it is folly and reproach to him. [14] A wise servant calms a man's anger; but who can endure a faint-hearted man? [15] The heart of the sensible *man* purchases discretion; and the ears of the wise seek understanding. [16] A man's gift enlarges him, and seats him among princes. [17] A righteous man accuses himself at the beginning of his speech, but when he has entered upon the attack, the adversary is reproved.

[18] A silent *man* quells strifes, and determines between great powers. [19] A brother helped by a brother is as a strong and high city; and is *as* strong as a *well*-founded palace. [20] A man fills his belly with the fruits of his mouth; and he shall be satisfied with the fruits of his lips. [21] Life and death are in the power of the tongue; and they that rule it shall eat the fruits thereof. [22] He that has found a good wife has found favours, and has received gladness from God. [He that puts away a good wife, puts away a good thing, and he that keeps an adulteress is foolish and ungodly.]

Chapter 19

[1] 2 [3] The folly of a man spoils his ways: and he blames God in his heart.

[4] Wealth acquires many friends; but the poor is deserted even of the friend he has. [5] A false witness shall not be unpunished, and he that accuses unjustly shall not escape. [6] Many court the favour of kings; but every bad man becomes a reproach to *another* man. [7] Every one who hates *his* poor brother shall also be far from friendship. Good understanding will draw near to them that know it, and a sensible man will find it. He that does much harm perfects mischief; and he that used provoking words shall not escape.

[8] He that procures wisdom loves himself; and he that keeps wisdom shall find good. [9] A false witness shall not be unpunished; and whosoever shall kindle mischief shall perish by it. [10] Delight does not suit a fool, nor *is it seemly* if a servant should begin to rule with haughtiness. [11] A merciful man is long-suffering; and his triumph overtakes transgressors. [12] The threatening of a king is like the roaring of a lion; but as dew on the grass, so is his favour.

[13] A foolish son is a disgrace to his father: vows *paid out* of the hire of a harlot are not pure. [14] Fathers divide house and substance to *their* children: but a wife is suited to a man by the Lord. [15] Cowardice possesses the effeminate *man*; and the soul of the sluggard shall hunger. [16] He that keeps the commandment keeps his own soul; but he that despises his ways shall perish. [17] He that has pity on the poor lends to the Lord; and he will recompense to him according to his gift. [18] Chasten thy son, for so he shall be hopeful; and be not exalted in thy soul to haughtiness. [19] A malicious man shall be severely punished, and if he commit injury, he shall also lose his life.

[20] Hear, son, the instruction of thy father, that thou mayest be wise at thy latter end. [21] *There are* many thoughts in a man’s heart; but the counsel of the Lord abides for ever. [22] Mercy is a fruit to a man: and a poor man is better than a rich liar. [23] The fear of the Lord is life to a man: and he shall lodge without fear in places where knowledge is not seen. [24] He that unjustly hides his hands in his bosom, will not even *bring* them up to his mouth. [25] When a pestilent character is scourged, a simple man is made wiser: and if thou reprove a wise man, he will understand discretion.

[26] He that dishonours his father, and drives away his mother, shall be disgraced and shall be exposed to reproach. [27] A son who ceases to attend to the instruction of a father will cherish evil designs. [28] He that becomes surety for a foolish child will despise the ordinance: and the mouth of ungodly men shall drink down judgement. [29] Scourges are preparing for the intemperate, and punishments likewise for fools.

Chapter 20

[1] Wine is an intemperate thing, and strong drink full of violence: but every fool is entangled with them. [2] The threat of a king differs not from the rage of a lion; and he that provokes him sins against his own soul. [3] *It is* a glory to a man to turn aside from railing; but every fool is entangled with such matters. [4] A sluggard when reproached is not ashamed: so also he who borrows corn in harvest.

[5] Counsel in a man's heart is deep water; but a prudent man will draw it out. [6] A man is valuable, and a merciful man precious: but *it is* hard to find a faithful man. [7] He that walks blameless in justice, shall leave his children blessed. [8] Whenever a righteous king sits on the throne, no evil thing can stand before his presence. [9] Who will boast that he has a pure heart? or who will boldly say that he is pure from sins? 14 15 16 17 18 19 [20] The lamp of him that reviles father or mother shall be put out, and his eyeballs shall see darkness.

[21] A portion hastily gotten at first shall not be blessed in the end. [22] Say not, I will avenge myself on my enemy; but wait on the Lord, that he may help thee.

[10] A large and small weight, and divers measures, are even both of them unclean before the Lord; and *so is* he that makes them. [11] A youth *when in company* with a godly man, will be restrained in his devices, and *then* his way will be straight. [12] The ear hears, and the eye sees: even both of them are the Lord's work. [13] Love not to speak ill, lest thou be cut off: open thine eyes, and be filled with bread.

[23] A double weight is an abomination to the Lord; and a deceitful balance is not good in his sight. [24] A man's goings are directed of the Lord: how then can a mortal understand his ways? [25] It is a snare to a man hastily to consecrate some of his own property: for *in that case* repentance comes after vowing. [26] A wise king utterly crushes the ungodly, and will bring a wheel upon them.

[27] The spirit of man is a light of the Lord, who searches the inmost parts of the belly. [28] Mercy and truth are a guard to a king, and will surround his throne with righteousness. [29] Wisdom is an ornament to young men; and grey *hairs* are the glory of old men. [30] Bruises and contusions befall bad men; and plagues *shall come* in the inward parts of *their* belly.

Chapter 21

[1] As a rush of water, so is the king's heart in God's hand: he turns it whithersoever he may desire to point out. [2] Every man seems to himself righteous; but the Lord directs the hearts. [3] To do justly and to speak truth, are more pleasing to God than the blood of sacrifices. [4] A high-minded man is stout-hearted in *his* pride; and the lamp of the wicked is sin. 5 [6] He that gathers treasures with a lying tongue pursues vanity *on* to the snares of death. [7] Destruction shall lodge with the ungodly; for they refuse to do justly. [8] To the froward God sends froward ways; for his works are pure and right. [9] *It is* better to dwell in a corner on the house-top, than in plastered *rooms* with unrighteousness, and in an open house. [10] The soul of the ungodly shall not be pitied by any man. [11] When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge. [12] A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.

[13] He that stops his ears from hearing the poor, himself also shall cry, and there shall be none to hear *him*. [14] A secret gift calms anger: but he that forbears to give stirs up strong wrath. [15] *It is* the joy of the righteous to do judgement: but a holy *man* is abominable with evil-doers. [16] A man that wanders out of the way of righteousness, shall rest in the congregation of giants. [17] A poor man loves mirth, loving wine and oil in abundance; [18] and a transgressor is the abomination of a righteous man. [19] *It is* better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman. [20] A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. [21] The way of righteousness and mercy will find life and glory. [22] A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted. [23] He that keeps his mouth and his tongue keeps his soul from trouble.

[24] A bold and self-willed and insolent *man* is called a pest: and he that remembers injuries is a transgressor. [25] Desires kill the sluggard; for his hands do not choose to do anything. [26] An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. [27] The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly. [28] A false witness shall perish; but an obedient man will speak cautiously. [29] An ungodly man impudently withstands with his face; but the upright man himself understands his ways. [30] There is no wisdom, there is no

courage, there is no counsel against the ungodly. [31] A horse is prepared for the day of battle; but help is of the Lord.

Chapter 22

[1] A fair name is better than much wealth, and good favour is above silver and gold. [2] The rich and the poor meet together; but the Lord made them both. [3] An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and are punished. [4] The fear of the Lord is the offspring of wisdom, and wealth, and glory, and life. [5] Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them. 6 [7] The rich will rule over the poor, and servants will lend to their own masters.

[8] He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. God loves a cheerful and liberal man; but *a man* shall fully prove the folly of his works. [9] He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. He that gives liberally secures victory an honour; but he takes away the life of them that posses *them*. [10] Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all.

[11] The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips. [12] But the eyes of the Lord preserve discretion; but the transgressor despises *wise* words. [13] The sluggard makes excuses, and says, *There is* a lion in the ways, and murderers in the streets. [14] The mouth of a transgressor is a deep pit; and he that is hated of the Lord shall fall into it. Evil ways are before a man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way. [15] Folly is attached to the heart of a child, but the rod and instruction are *then* far from him.

[16] He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.

[17] Incline thine ear to the words of wise men: hear also my word, and apply thine heart, [18] that thou mayest know that they are good: and if thou lay them to heart, they shall also gladden thee on thy lips. [19] That thy hope may be in the Lord, and he may make thy way known to thee. [20] And do thou too repeatedly record them for thyself on the table of thine heart, for counsel and knowledge. [21] I therefore teach thee truth, and knowledge good to hear; that thou mayest answer words of truth to them that question thee.

[22] Do no violence to the poor, for he is needy: neither dishonour the helpless *man* in the gates. [23] For the Lord will plead his cause, and thou

shalt deliver thy soul in safety.

[24] Be not companion to a furious man; neither lodge with a passionate man: [25] lest thou learn of his ways, and get snares to thy soul.

[26] Become not surety from respect of a man's person. [27] For if those have not whence to give compensation, they will take the bed *that is* under thee. [28] Remove not the old landmarks, which thy fathers placed.

[29] It is fit that an observant man and *one* diligent in his business should attend on kings, and not attend on slothful men.

Chapter 23

[1] If thou sit to sup at the table of a prince, consider attentively the things set before thee: [2] and apply thine hand, knowing that it behoves thee to prepare such *meats*: but if thou art very insatiable, [3] desire not his provisions; for these belong to a false life.

[4] If thou art poor, measure not thyself with a rich man; but refrain thyself in thy wisdom. [5] If thou shouldest fix thine eye upon him, he will disappear; for wings like an eagle's are prepared for him, and he returns to the house of his master. [6] Sup not with an envious man, neither desire thou his meats: [7] so he eats and drinks as if any one should swallow a hair, and do not bring him in to thyself, nor eat thy morsel with him: [8] for he will vomit it up, and spoil thy fair words.

[9] Say nothing in the ears of a fool, lest at any time he sneer at thy wise words. [10] Remove not the ancient landmarks; and enter not upon the possession of the fatherless: [11] for the Lord is their redeemer; he is mighty, and will plead their cause with thee. [12] Apply thine heart to instruction, and prepare thine ears for words of discretion.

[13] Refrain not from chastening a child; for if thou beat him with the rod, he shall not die. [14] For thou shalt beat him with the rod, and shalt deliver his soul from death.

[15] Son, if thy heart be wise, thou shalt also gladden my heart; [16] and thy lips shall converse with my lips, if they be right. [17] Let not thine heart envy sinners: but be thou in the fear of the Lord all the day. [18] For if thou shouldest keep these things, thou shalt have posterity; and thine hope shall not be removed.

[19] Hear, *my* son, and be wise, and rightly direct the thoughts of thine heart. [20] Be not a wine-bibber, neither continue long at feasts, and purchases of flesh: [21] for every drunkard and whoremonger shall be poor; and every sluggard shall clothe himself with tatters and ragged garments.

[22] Hearken, *my* son, to thy father which begot thee, and despise not *thy mother* because she is grown old. [23] 24 A righteous father brings up *his children* well; and his soul rejoices over a wise son. [25] Let thy father and thy mother rejoice over thee, and let her that bore thee be glad.

[26] *My* son, give me thine heart, and let thine eyes observe my ways. [27] For a strange house is a vessel full of holes; and a strange well is narrow. [28] For such a one shall perish suddenly; and every transgressor shall be cut off.

[29] Who *has* woe? who trouble? who *has* quarrels? and who vexations and disputes? who *has* bruises without a cause? whose eyes are livid? [30] Are not those of them that stay long at wine? *are* not *those* of them that haunt *the places* where banquets are? Be not drunk with wine; but converse with just men, and converse *with them* openly. [31] For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle. [32] But at last *such a one* stretches himself out as one smitten by a serpent, and venom is diffused through him as by a horned serpent.

[33] Whenever thine eyes shall behold a strange woman, then thy mouth shall speak perverse things. [34] And thou shalt lie as in the midst of the sea, and as a pilot in a great storm. [35] And thou shalt say, They smote me, and I was not pained; and they mocked me, and I knew it not: when will it be morning, that I may go and seek those with whom I may go in company?

Chapter 24

[1] *My* son, envy not bad men, nor desire to be with them. [2] For their heart meditates falsehoods, and their lips speak mischiefs. [3] A house is built by wisdom, and is set up by understanding. [4] By discretion the chambers are filled with all precious and excellent wealth. [5] A wise man is better than a strong man; and a man who has prudence than a large estate. [6] War is carried on with generalship, and aid is supplied to the heart of a counsellor.

[7] Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord, [8] but deliberate in council. Death befalls uninstructed *men*. [9] The fools also dies in sins; and uncleanness *attaches* to a pestilent man. [10] He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed.

[11] Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not *thy help*. [12] But if thou shouldest say, I know not this man; know that the Lord knows the hearts of all; and he that formed breath for all, he knows all things, who renders to every man according to his works.

[13] *My* son, eat honey, for the honeycomb is good, that thy throat may be sweetened. [14] Thus shalt thou perceive wisdom in thy soul: for if thou find it, thine end shall be good, and hope shall not fail thee.

[15] Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly. [16] For a righteous man will fall seven times, and rise *again*: but the ungodly shall be without strength in troubles. [17] If thine enemy should fall, rejoice not over him, neither be elated at his overthrow. [18] For the Lord will see *it*, and it will not please him, and he will turn away his wrath from him. [19] Rejoice not in evil-doers, neither be envious of sinners. [20] For the evil man shall have no posterity: and the light of the wicked shall be put out.

[21] *My* son, fear God and the king; and do not disobey either of them. [22] For they will suddenly punish the ungodly, and who can know the vengeance *inflicted* by both?

[A son that keeps the commandment shall escape destruction; for *such an one* has fully received it. Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to *it* shall be destroyed: for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame,

so that they are not *even* fit to be eaten by the young eagles. *My* son, reverence my words, and receive them, and repent.]

Chapter 25

[1] These things says the man to them that trust in God; and I cease.

[2] For I am the most simple of all men, and there is not in me the wisdom of men. [3] God has taught me wisdom, and I know the knowledge of the holy. [4] Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? who has dominion of all the ends of the earth? what is his name? or what is the name of his children? [5] For all the words of God are tried in the fire, and he defends those that reverence him. [6] Add not unto his words, lest he reprove thee, and thou be made a liar.

[7] Two things I ask of thee; take not favour from me before I die. [8] Remove far from me vanity and falsehood: and give me not wealth *or* poverty; but appoint me what is needful and sufficient: [9] lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear *vainly* by the name of God.

[10] Deliver not a servant into the hands of his master, lest he curse thee, and thou be utterly destroyed. [11] A wicked generation curse their father, and do not bless their mother. [12] A wicked generation judge themselves to be just, but do not cleanse their way. [13] A wicked generation have lofty eyes, and exalt themselves with their eyelids. [14] A wicked generation have swords *for* teeth and jaw-teeth *as* knives, so as to destroy and devour the lowly from the earth, and the poor of them from among men.

[23] And this thing I say to you that are wise *for you* to learn: It is not good to have respect of persons in judgment. [24] He that says of the ungodly, He is righteous, shall be cursed by peoples, and hateful among the nations. [25] But they that reprove *him* shall appear more excellent, and blessing shall come upon them; [26] and *men* will kiss lips that answer well. [27] Prepare thy works for *thy* going forth, and prepare thyself for the field; and come after me, and thou shalt rebuild thine house. [28] Be not a false witness against thy *fellow* citizen, neither exaggerate with thy lips. [29] Say not, As he has treated me, so will I treat him, and I will avenge myself on him for that wherein he has injured me. [30] A foolish man is like a farm, and a senseless man is like a vineyard. [31] If thou let him alone, he will altogether remain barren and covered with weeds; and he becomes destitute, and his stone walls are broken down. [32] Afterwards I reflected, I looked that I might receive instruction. [33] *The sluggard says,*I slumber a little, and I sleep a little,

and for a little while I fold my arms across *my* breast. [34] But if thou do this, thy poverty will come speedily; and thy want like a swift courier.

[15] The horse-leech had three dearly-beloved daughters: and these three did not satisfy her; and the fourth was not contented so as to say, Enough. [16] The grave, and the love of a woman, and the earth not filled with water; water also and fire will not say, It is enough.

[17] The eye that laughs to scorn a father, and dishonours the old age of a mother, let the ravens of the valleys pick it out, and let the young eagles devour it. [18] Moreover there are three things impossible for me to comprehend, and the fourth I know not: [19] the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth. [20] Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing amiss.

[21] By three thing the earth is troubled, and the fourth it cannot bear: [22] if a servant reign; or a fool be filled with food; [23] or if a maid-servant should cast out her own mistress; and if a hateful woman should marry a good man.

[24] And *there are* four very little things upon the earth, but these are wiser than the wise: [25] the ants which are weak, and *yet* prepare *their* food in summer; [26] the rabbits also *are* a feeble race, who make their houses in the rocks. [27] The locusts have no king, and *yet* march orderly at one command. [28] And the eft, which supports itself by *its* hands, and is easily taken, dwells in the fortresses of kings.

[29] And there are three things which go well, and a fourth which passes along finely. [30] A lion's whelp, stronger than *all other* beasts, which turns not away, nor fears *any* beast; [31] and a cock walking in boldly among the hens, and the goat leading the herd; and a king publicly speaking before a nation.

[32] If thou abandon thyself to mirth, and stretch forth thine hand in a quarrel, thou shalt be disgraced. [33] Milk out milk, and there shall be butter, and if thou wing *one's* nostrils there shall come out blood: so if thou extort words, there will come forth quarrels and strifes.

Chapter 26

[1] My words have been spoken by God — the oracular answer of a king, whom his mother instructed.

[2] What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows? [3] Give not thy wealth to women, nor thy mind and living to remorse. Do all things with counsel: drink wine with counsel. [4] Princes are prone to anger: let them then not drink wine: [5] lest they drink, and forget wisdom, and be not able to judge the poor rightly. [6] Give strong drink to those that are in sorrow, and the wine to drink to those in pain: [7] that they may forget their poverty, and may not remember their troubles any more. [8] Open thy mouth with the word of God, and judge all fairly. [9] Open thy mouth and judge justly, and plead the cause of the poor and weak.

Chapter 27

[1] These are the miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out.

[2] The glory of God conceals a matter: but the glory of a king honours business. [3] Heaven is high, and earth is deep, and a king's heart is unsearchable. [4] Beat the drossy silver, and it shall be made entirely pure. [5] Slay the ungodly from before the king, and his throne shall prosper in righteousness.

[6] Be not boastful in the presence of the king, and remain not in the places of princes; [7] for *it is* better for thee that it should be said, Come up to me, than that *one* should humble thee in the presence of the prince; speak of that which thine eyes have seen.

[8] Get not suddenly into a quarrel, lest thou repent at last. [9] Whenever thy friend shall reproach thee, retreat backward, despise *him* not; [10] lest thy friend continue to reproach thee, so thy quarrel and enmity shall not depart, but shall be to thee like death. Favour and friendship set *a man* free, which do thou keep for thyself, lest thou be made liable to reproach; but take heed to thy ways peaceably.

[11] *As* a golden apple in a necklace of sardius, so *is it* to speak a *wise* word. [12] In an ear-ring of gold a precious sardius is also set; *so is* a wise word to an obedient ear. [13] As a fall of snow in the time of harvest is good against heat, so a faithful messenger *refreshes* those that send him; for he helps the souls of his employers.

[14] As winds and clouds and rains are most evident *objects*, so is he that boasts of a false gift. [15] In long-suffering is prosperity to kings, and a soft tongue breaks the bones. [16] Having found honey, eat *only* what is enough, lest haply thou be filled, and vomit it up. [17] Enter sparingly into thy friend's house, lest he be satiated with thy company, and hate thee. [18] *As* a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend. [19] The way of the wicked and the foot of the transgressor shall perish in an evil day.

[20] As vinegar is bad for a sore, so trouble befalling the body afflicts the heart. As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart.

[21] If thine enemy hunger, feed him; if he thirst, give him drink; [22] for so doing thou shalt heap coals of fire upon his head, and the Lord shall reward thee *with* good. [23] The north wind raises clouds; so an impudent face provokes the tongue. [24] *It is* better to dwell on a corner

of the roof, than with a railing woman in an open house. [25] As cold water is agreeable to a thirsting soul, so is a good message from a land far off. [26] As if one should stop a well, and corrupt a spring of water, so *is it* unseemly for a righteous man to fall before an ungodly man. [27] *It is* not good to eat much honey; but it is right to honour venerable sayings. [28] As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.

Chapter 28

[1] As dew in harvest, and as rain in summer, so honour is not *seemly* for a fool. [2] As birds and sparrows fly, so a curse shall not come upon any one without a cause. [3] As a whip for a horse, and a goad for an ass, so *is* a rod for a simple nation. [4] Answer not a fool according to his folly, lest thou become like him. [5] Yet answer a fool according to his folly, lest he seem wise in his own conceit. [6] He that sends a message by a foolish messenger procures for himself a reproach from his own ways. [7] *As well* take away the motion of the legs, as transgression from the mouth of fools. [8] He that binds up a stone in a sling, is like one that gives glory to a fool. [9] Thorns grow in the hand of a drunkard, and servitude in the hand of fools. [10] All the flesh of fools endures much hardship; for their fury is brought to nought. [11] As when a dog goes to his own vomit, and becomes abominable, so is fool who returns in his wickedness to his own sin. [There is a shame that brings sin: and there is a shame *that is* glory and grace.] [12] I have seen a man who seemed to himself to be wise; but a fool had more hope than he. [13] A sluggard when sent on a journey says, *There is* a lion in the ways, and *there are* murderers in the streets.

[14] As a door turns on the hinge, so does a sluggard on his bed. [15] A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth. [16] A sluggard seems to himself wiser than one who most satisfactorily brings back a message.

[17] As he that lays hold of a dog's tail, so is he that makes himself the champion of another's cause. [18] As those who need correction put forth *fair* words to men, and he that first falls in with the proposal will be overthrown; [19] so are all that lay wait for their own friends, and when they are discovered, say, I did it in jest. [20] With much wood fire increases; but where there is not a double-minded man, strife ceases. [21] A hearth for coals, and wood for fire; and railing man for the tumult of strife. [22] The words of cunning knaves are soft; but they smite *even* to the inmost parts of the bowels.

[23] Silver dishonestly given is to be considered as a potsherd: smooth lips cover a grievous heart. [24] A weeping enemy promises all things with his lips, but in his heart he contrives deceit. [25] Though *thine* enemy intreat thee with a loud voice, consent not: for there are seven abominations in his heart. [26] He that hides enmity frames deceit: but being easily discerned, exposes his own sins in the public assemblies. [27] He that digs a pit for his neighbour shall fall into it: and he that rolls a

stone, rolls it upon himself. [28] A lying tongue hates the truth; and an unguarded mouth causes tumults.

Chapter 29

[1] Boast not of to-morrow; for thou knowest not what the next day shall bring forth. [2] Let thy neighbour, and not thine own mouth, praise thee; a stranger, and not thine own lips. [3] A stone is heavy, and sand cumbersome; but a fool's wrath is heavier than both. [4] Wrath is merciless, and anger sharp: but envy can bear nothing. [5] Open reproofs are better than secret love. [6] The wounds of a friend are more to be trusted than the spontaneous kisses of an enemy.

[7] A full soul scorns honeycombs; but to a hungry soul even bitter things appear sweet. [8] As when a bird flies down from its own nest, so a man is brought into bondage whenever he estranges himself from his own place. [9] The heart delights in ointments and wines and perfumes: but the soul is broken by calamities.

[10] Thine own friend, and thy father's friend, forsake not; and when thou art in distress go not into thy brother's house: better is a friend *that is* near than a brother living far off. [11] Son, be wise, that thy heart may rejoice; and remove thou from thyself reproachful words. [12] A wise man, when evils are approaching, hides himself; but fools pass on, and will be punished. [13] Take away the man's garment, (for a scorner has passed by) whoever lays waste another's goods. [14] Whosoever shall bless a friend in the morning with a loud voice, shall seem to differ nothing from one who curses *him*.

[15] On a stormy day drops *of rain* drive a man out of his house; so also does a railing woman *drive a man* out of his own house. [16] The north wind is sharp, but it is called by name propitious. [17] Iron sharpens iron; and a man sharpens his friend's countenance. [18] He that plants a fig-tree shall eat the fruits of it: so he that waits on his own master shall be honoured. [19] As faces are not like *other* faces, so neither are the thoughts of men. [20] Hell and destruction are not filled; so also are the eyes of men insatiable. [He that fixes his eye is an abomination to the Lord; and the uninstructed do not restrain their tongue.] [21] Fire is the trial for silver and gold; and a man is tried by the mouth of them that praise him. The heart of the transgressor seeks after mischiefs; but an upright heart seeks knowledge. [22] Though thou scourge a fool, disgracing him in the midst of the council, thou wilt *still* in no wise remove his folly from him.

[23] Do thou thoroughly know the number of thy flock, and pay attention to thine herds. [24] For a man *has* not strength and power for

ever; neither does he transmit it from generation to generation. [25] Take care of the herbage in the field, and thou shalt cut grass, and gather the mountain hay; [26] that thou mayest have *wool of* sheep for clothing: pay attention to the land, that thou mayest have lambs. [27] *My* son, thou hast from me words very useful for thy life, and for the life of thy servants.

Chapter 30

[1] The ungodly *man* flees when no one pursues: but the righteous is confident as a lion. [2] By reason of the sins of ungodly men quarrels arise; but a wise man will quell them. [3] A bold man oppresses the poor by ungodly deeds. As an impetuous and profitable rain, [4] so they that forsake the law praise ungodliness; but they that love the law fortify themselves with a wall. [5] Evil men will not understand judgement: but they that seek the Lord will understand everything.

[6] A poor man walking in truth is better than a rich liar. [7] A wise son keeps the law: but he that keeps up debauchery dishonours his father. [8] He that increases his wealth by usuries and *unjust* gains, gathers it for him that pities the poor. [9] He that turns away his ear from hearing the law, even he has made his prayer abominable.

[10] He that causes upright men to err in an evil way, himself shall fall into destruction: transgressor also shall pass by prosperity, but shall not enter into it. [11] A rich man is wise in his own conceit; but an intelligent poor man will condemn him. [12] By reason of the help of righteous men great glory arises: but in the places of the ungodly men are caught.

[13] He that covers his own ungodliness shall not prosper: but he that blames *himself* shall be loved. [14] Blessed is the man who religiously fears always: but the hard of heart shall fall into mischiefs. [15] A hungry lion and a thirsty wolf *is he*, who, being poor, rules over a poor nation.

[16] A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time.

[17] He that becomes surety for a man charged with murder shall be an exile, and not in safety. Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation. [18] He that walks justly is assisted: but he that walks in crooked ways shall be entangled *therein*. [19] He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

[20] A man worthy of credit shall be much blessed: but the wicked shall not be unpunished. [21] He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread. [22] An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

[23] He that reproves a man's ways shall have more favour than he that flatters with the tongue. [24] He that casts off father or mother, and thinks he sins not; the same is partaker with an ungodly man. [25] An

unbelieving man judges rashly: but he that trusts in the Lord will act carefully. [26] He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe. [27] He that gives to the poor shall not be in want: but he that turns away his eye *from him* shall be in great distress. [28] In the places of ungodly *men* the righteous mourn: but in their destruction the righteous shall be multiplied.

Chapter 31

[1] A reprover is better than a stiff-necked man: for when the latter is suddenly set on fire, there shall be no remedy. [2] When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn. [3] When a man loves wisdom, his father rejoices: but he that keeps harlots will waste wealth. [4] A righteous king establishes a country: but a transgressor destroys *it*. [5] He that prepares a net in the way of his own friend, entangles his own feet in it. [6] A great snare *is spread* for a sinner: but the righteous shall be in joy and gladness. [7] A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind.

[8] Lawless men burn down a city: but wise men turn away wrath. [9] A wise man shall judge nations: but a worthless man being angry laughs and fears not. [10] Bloody men hate a holy *person*, but the upright will seek his soul. [11] A fool utters all is mind: but the wise reserves his in part. [12] When a king hearkens to unjust language, all his subjects are transgressors. [13] When the creditor and debtor meet together, the Lord oversees them both. [14] When a king judges the poor in truth, his throne shall be established for a testimony. [15] Stripes and reproofs give wisdom: but an erring child disgraces his parents. [16] When the ungodly abound, sins abound: but when they fall, the righteous are warned.

[17] Chasten thy son, and he shall give thee rest; and he shall give honour to thy soul. [18] There shall be no interpreter to a sinful nation: but he that observes the law is blessed. [19] A stubborn servant will not be reproved by words: for even if he understands, still he will not obey. [20] If thou see a man hasty in *his* words, know that the fool has hope rather than he. [21] He that lives wantonly from a child, shall be a servant, and in the end shall grieve over himself. [22] A furious man stirs up strife, and a passionate man digs up sin. [23] Pride brings a man low, but the Lord upholds the humble-minded with honour.

[24] He that shares with a thief, hates his own soul: and if any having heard an oath uttered tell not of it, [25] *they* fearing and reverencing men *unreasonably* have been overthrown, but he that trusts in the Lord shall rejoice. Ungodliness causes a man to stumble: but he that trusts in his master shall be safe. [26] Many wait on the favour of rulers; but justice comes to a man from the Lord. [27] A righteous man is an abomination to an unrighteous man, and the direct way is an abomination to the sinner.

[10] Who shall find a virtuous woman? for such a one is more valuable than precious stones. [11] The heart of her husband trusts in her: such a one shall stand in no need of fine spoils. [12] For she employs all her living for her husband's good. [13] Gathering wool and flax, she makes it serviceable with her hands. [14] She is like a ship trading from a distance: so she procures her livelihood. [15] And she rises by night, and gives food to her household, and *appointed* tasks to her maidens. [16] She views a farm, and buys it: and with the fruit of her hands she plants and a possession. [17] She strongly girds her loins, and strengthens her arms for work. [18] And she finds by experience that working is good; and her candle goes not out all night. [19] She reaches forth her arms to needful *works*, and applies her hands to the spindle. [20] And she opens her hands to the needy, and reaches out fruit to the poor.

[21] Her husband is not anxious about those at home when he tarries anywhere abroad: for all her household are clothed. [22] She makes for her husband clothes of double texture, and garments for herself of fine linen and scarlet. [23] And her husband becomes a distinguished *person* in the gates, when he sits in council with the old inhabitants of the land. [24] She makes fine linens, and sells girdles to the Chananites: she opens her mouth heedfully and with propriety, and controls her tongue. [25] She puts on strength and honour; and rejoices in the last days. [26] But she opens her mouth wisely, and according to law. [27] The ways of her household are careful, and she eats not the bread of idleness. [28] And *her* kindness to them sets up her children for them, and they grow rich, and her husband praises her. [29] Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all. [30] Charms are false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear the Lord. [31] Give her of the fruit of her lips; and let her husband be praised in the gates.

Ecclesiastes

Chapter 1

[1] The words of the Preacher, the son of David, king of Israel in Jerusalem. [2] Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.

[3] What advantage *is there* to a man in all his labour that he takes under the sun? [4] A generation goes, and a generation comes: but the earth stands for ever. [5] And the sun arises, and the sun goes down and draws toward its place; [6] arising there it proceeds southward, and goes round toward the north. The wind goes round and round, and the wind returns to its circuits. [7] All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again. [8] All things are full of labour; a man will not be able to speak *of them*: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.

[9] What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun. [10] *Who is he* that shall speak and say, Behold, this is new? it has already been in the ages that have passed before us. [11] There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall at the last *time*.

[12] I the Preacher was king over Israel in Jerusalem. [13] And I applied my heart to seek out and examine by wisdom concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.

[14] I beheld all the works that were wrought under the sun; and, beheld, all were vanity and waywardness of spirit. [15] That which is crooked cannot be made straight: and deficiency cannot be numbered. [16] I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge. [17] And my heart knew much — wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit. [18] For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.

Chapter 2

[1] I said in my heart, Come now, I will prove thee with mirth, and behold thou good: and, behold, this is also vanity. [2] I said to laughter, Madness: and to mirth, Why doest thou this:

[3] And I examined whether my heart would excite my flesh as *with* wine, (though my heart guided *me* in wisdom,) and *I desired* to lay hold of mirth, until I should see of what kind is the good to the sons of men, which they should do under the sun all the days of their life. [4] I enlarged my work; I built me houses; I planted me vineyards. [5] I made me gardens and orchards, and planted in them every kind of fruit-tree. [6] I made me pools of water, to water from them the timber-bearing wood. [7] I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem. [8] Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

[9] So I became great, and advanced beyond all that were before in Jerusalem: also my wisdom was established to me. [10] And whatever mine eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour. [11] And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

[12] Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things where in he employs it? [13] And I saw that wisdom excels folly, as much as light excels darkness. [14] The wise man’s eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

[15] And I said in my heart, As the event of the fool is, so shall it be to me, even to me: and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance. [16] For there is no remembrance of the wise man with the fool for ever; forasmuch as now *in* the coming days all things are forgotten: and how shall the wise man die with the fool?

[17] So I hated life; because the work that was wrought under the sun was evil before me: for all is vanity and waywardness of spirit. [18] And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me. [19] And who knows whether he will be a wise *man* or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity. [20] so I went about to dismiss from my heart all my labour wherein I had laboured under the sun. [21] For there is *such* a man that his labour is in wisdom, and in knowledge, and in fortitude; *yet* this man shall give his portion to one who has not laboured therein. This is also vanity and great evil. [22] For it happens to a man in all his labour, and in the purpose of his heart wherein he labours under the sun. [23] For all his days *are days* of sorrows, and vexation of spirit is his; in the night also his heart rests not. This is also vanity.

[24] A man has nothing *really* good to eat, and to drink, and to shew his soul *as* good in his trouble. This also I saw, that it is from the hand of God. [25] For who shall eat, or who shall drink, without him? [26] For *God* has given to the man who is good in his sight, wisdom, and knowledge, and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

Chapter 3

[1] To all things there is a time, and a season for every matter under heaven. [2] A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted; [3] a time to kill, and a time to heal; a time to pull down, and a time to build up; [4] a time to weep, and a time to laugh; a time to lament, and a time to dance; [5] a time to throw stones, and a time to gather stones together; a time to embrace, and a time to abstain from embracing; [6] a time to seek, and a time to lose; a time to keep, and a time to cast away; [7] a time to rend, and a time to sew; a time to be silent, and a time to speak; [8] a time to love, and a time to hate; a time of war, and a time of peace.

[9] What advantage *has* he that works in those things wherein he labours?

[10] I have seen all the trouble, which God has given to the sons of men to be troubled with. [11] All the things which he has made are beautiful in his time: he has also set the whole world in their heart, that man might not find out the work which God has wrought from the beginning even to the end. [12] I know that there is no good in them, except *for a man* to rejoice, and to do good in his life.

[13] Also *in the case of* every man who shall eat and drink, and see good in all his labour, *this* is a gift of God. [14] I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it, and it is impossible to take away from it: and God has done *it*, that *men* may fear before him. [15] That which has been is now; and whatever things *are appointed* to be have already been; and God will seek out that which is past.

[16] And moreover I saw under the sun the place of judgement, there was the ungodly one; and the place of righteousness, there was the godly one. [17] And I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

[18] I said in my heart, concerning the speech of the sons of man, God will judge them, and that to shew that they are breasts. [19] Also to them is the event of the sons of man, and the event of the brute; one event befalls them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? nothing; for all is vanity. [20] All *go* to one place; all were formed of the dust, and all will return to dust. [21] And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast, whether

it goes downward to the earth? [22] And I saw that there was no good, but that wherein a man shall rejoice in his works, for it is his portion, for who shall bring him to see any thing of that which shall be after him?

Chapter 4

[1] So I returned, and saw all the oppressions that were done under the sun: and behold the tear of the oppressed, and they had no comforter; and on the side of them that oppressed them was power; but they had no comforter: [2] and I praised all the dead that had already died more than the living, as many as are alive until now. [3] Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

[4] And I saw all labour, and all the diligent work, that this is a man's envy from his neighbour. This is also vanity and waywardness of spirit. [5] The fool folds his hands together, and eats his own flesh. [6] Better is a handful of rest than two handfuls of trouble and waywardness of spirit.

[7] So I returned, and saw vanity under the sun. [8] There is one *alone*, and there is not a second; yea, he has neither son nor brother: yet there is no end to all his labour; neither is his eye satisfied with wealth; and for whom do I labour, and deprive my soul of good? this is also vanity, and an evil trouble. [9] Two *are* better than one, *seeing* they have a good reward for their labour. [10] For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls, and there is not a second to lift him up. [11] Also if two should lie together, they also get heat: but how shall one be warmed *alone?* [12] And if one should prevail against *him*, the two shall withstand him; and a threefold cord shall not be quickly broken.

[13] Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer. [14] For he shall come forth out of the house of the prisoners to reign, because *he* also that was in his kingdom has become poor. [15] I beheld all the living who were walking under the sun, with the second youth who shall stand up in each one's place. [16] There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity and waywardness of spirit.

[17] Keep thy foot, whensoever thou goest to the house of God; and *when thou art* near to hear, let thy sacrifice *be* better than the gift of fools: for they know not that they are doing evil.

Chapter 5

[1] Be not hasty with thy mouth, and let not thine heart be swift to utter anything before God; for God is in heaven above, and thou upon earth: therefore let thy words be few. [2] For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

[3] Whenever thou shalt vow a vow to God, defer not to pay it; for *he has* no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed. [4] *It is* better that thou shouldest not vow, than that thou shouldest vow and not pay. [5] Suffer not thy mouth to lead thy flesh to sin; and say not in the presence of God, It was an error: lest God be angry at thy voice, and destroy the works of thy hands. [6] For *there is evil* in a multitude of dreams and vanities and many words: but fear thou God.

[7] If thou shouldest see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for *there is* a high one to watch over him that is high, and high ones over them. [8] Also the abundance of the earth is for every one: the king *is dependent on* the tilled field.

[9] He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance thereof? this is also vanity. [10] In the multitude of good they are increased that eat it: and what virtue has the owner, but the right of beholding *it* with his eyes? [11] The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

[12] There is an infirmity which I have seen under the sun, *namely*, wealth kept for its owner to his hurt. [13] And that wealth shall perish in an evil trouble: and *the man* begets a son, and there is nothing in his hand. [14] As he came forth naked from his mother's womb, he shall return back as he came, and he shall receive nothing for his labour, that it should go *with him* in his hand. [15] And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labours? [16] Yea, all his days are in darkness, and in mourning, and much sorrow, and infirmity, and wrath.

[17] Behold, I have seen good, that it is a fine thing *for a man* to eat and to drink, and to see good in all his labour in which he may labour under the sun, *all* the number of the days of his life which God has given to him: for it is his portion. [18] Yea, and *as for* every man to whom God has given wealth and possessions, and has given him power to eat

thereof, and to receive his portion, and to rejoice in his labour; this is the gift of God. [19] For he shall not much remember the days of his life; for God troubles him in the mirth of his heart.

Chapter 6

[1] There is an evil which I have seen under the sun, and it is abundant with man: [2] a man to whom God shall give wealth, and substance, and honour, and he wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity, and an evil infirmity.

[3] If a man beget a hundred *children*, and live many years, yea, however abundant the days of his years shall be, yet *if* his soul shall not be satisfied with good, and also he have no burial; I said, An untimely birth is better than he. [4] For he came in vanity, and departs in darkness, and his name shall be covered in darkness. [5] Moreover he has not seen the sun, nor known rest: there is *no more rest* to this one than another. [6] Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

[7] All the labour of a man is for his mouth, and yet the appetite shall not be satisfied. [8] For *what* advantage has the wise man over the fool, since *even* the poor knows how to walk in the direction of life? [9] The sight of the eyes is better than that which wanders in soul: this is also vanity, and waywardness of spirit.

[10] If anything has been, its name has already been called: and it is known what man is; neither can he contend with him who is stronger than he. [11] For there are many things which increase vanity.

Chapter 7

[1] What advantage has a man? for who knows *what is* good for a man in his life, *during* the number of the life of the days of his vanity? and he has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

[2] A good name is better than good oil; and the day of death than the day of birth. [3] *It is* better to go to the house of mourning, than to go to the banquet house: since this is the end of every man; and the living man will apply good *warning* to his heart. [4] Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better. [5] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

[6] *It is* better to hear a reproof of a wise man, than for a man to hear the song of fools. [7] As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

[8] for oppression makes a wise man mad, and destroys his noble heart. [9] The end of a matter is better than the beginning thereof: the patient is better than the high-minded. [10] Be not hasty in thy spirit to be angry: for anger will rest in the bosom of fools. [11] Say not, What has happened, that the former days were better than these? for thou dost not enquire in wisdom concerning this.

[12] Wisdom is good with an inheritance: and *there is* an advantage *by it* to them that see the sun. [13] For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

[14] Behold the works of God: for who shall be able to straighten him whom God has made crooked? [15] In the day of prosperity live joyfully, and consider in the day of adversity: consider, *I say*, God also has caused the one to agree with the other for *this* reason, that man should find nothing after him.

[16] I have seen all things in the days of my vanity: there is a just man perishing in his justice, and there is an ungodly man remaining in his wickedness. [17] Be not very just; neither be very wise: lest thou be confounded. [18] Be not very wicked; and be not stubborn: lest thou shouldest die before thy time. [19] It is well for thee to hold fast by this; also by this defile not thine hand: for to them that fear God all things shall come forth *well*.

[20] Wisdom will help the wise man more than ten mighty men which are in the city. [21] For there is not a righteous man in the earth, who will do good, and not sin [22] Also take no heed to all the words which ungodly men shall speak; lest thou hear thy servant cursing thee. [23] For many times he shall trespass against thee, and repeatedly shall he afflict thine heart; for thus also hast thou cursed others.

24All these things have I proved in wisdom: I said, I will be wise; but it was far from me. [25] *That which is* far beyond what was, and a great depth, who shall find it out?

[26] I and my heart went round about to know, and to examine, and to seek wisdom, and the account *of things*, and to know the folly and trouble and madness of the ungodly man.

[27] And I find her *to be*, and I will pronounce *to be* more bitter than death the woman which is a snare, and her heart nets, *who has* a band in her hands: *he that is* good in the sight of God shall be delivered from her; but the sinner shall be caught by her. [28] Behold, this have I found, said the Preacher, *seeking* by one at a time to find out the account, [29] which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found. [30] But, behold, this have I found, that God made man upright; but they have sought out many devices.

Chapter 8

[1] Who knows the wise? and who knows the interpretation of a saying?

A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

[2] Observe the commandment of the king, and *that* because of the word of the oath of God. [3] Be not hasty; thou shalt go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please, [4] even as a king having power: and who will say to him, What doest thou?

[5] He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgement. [6] For to every thing there is time and judgement; for the knowledge of a man is great to him. [7] For there is no one that knows what is going to be: for who shall tell him how it shall be?

[8] There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no discharge in the day of the battle; neither shall ungodliness save her votary.

[9] So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein man has power over man to afflict him. [10] And then I saw the ungodly carried into the tombs, and *that* out of the holy place: and they departed, and were praised in the city, because they had done thus: this also is vanity.

[11] Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil. [12] He that has sinned has done evil from that time, and long from beforehand: nevertheless I know, that it is well with them that fear God, that they may fear before him: [13] but it shall not be well with the ungodly, and he shall not prolong his days, *which are* as a shadow; forasmuch as he fears not before God.

[14] There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the just: I said, This is also vanity. [15] Then I praised mirth, because there is no good for a man under the sun, but to eat, and drink, and be merry: and this shall attend him in his labour all the days of his life, which God has given him under the sun.

[16] Whereupon I set my heart to know wisdom, and to perceive the trouble that was wrought upon the earth: for there is that neither by day

nor night sees sleep with his eyes. [17] And I beheld all the works of God, that a man shall not be able to discover the work which is wrought under the sun; whatsoever things a man shall endeavour to seek, however a man may labour to seek it, yet he shall not find it; yea, how much soever a wise man may speak of knowing it, he shall not be able to find it: for I applied all this to my heart, and my heart has seen all this.

Chapter 9

[1] *I saw* that the righteous, and the wise, and their works, are in the hand of God: yea, there is no man that knows either love or hatred, *though* all are before their face. [2] Vanity is in all: there is one event to the righteous, and to the wicked; to the good, and to the bad; both to the pure, and to the impure; both to him that sacrifices, and to him that sacrifice not: as is the good, so is the sinner: as is the swearer, even so is he that fears an oath.

[3] There is this evil in all that is done under the sun, that there is one event to all: yea, the heart of the sons of men is filled with evil, and madness is in their heart during their life, and after that *they go* to the dead. [4] for who is he that has fellowship with all the living? there is hope *of him*: for a living dog is better than a dead lion. [5] For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost. [6] also their love, and their hatred, and their envy, have now perished; yea, there is no portion for them any more for ever in all that is done under the sun.

[7] Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works. [8] Let thy garments be always white; and let not oil be wanting on thine head. [9] And see life with the wife whom thou lovest all the days of the life of thy vanity, which are given thee under the sun: for that is thy portion in thy life, and in thy labour wherein thou labourest under the sun.

[10] Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades wither thou goest.

[11] I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet wealth to men of understanding, nor yet favour to men of knowledge; for time and chance will happen to them all. [12] For surely man also knows not his time: as fishes that are taken in an evil net, and as birds that are caught in a snare; even thus the sons of men are snared at an evil time, when it falls suddenly upon them.

[13] This I also saw *to be* wisdom under the sun, and it is great before me: [14] *suppose there were* a little city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it; [15] and should find in it a poor wise man, and he should save the city through his wisdom: yet no man would remember

that poor man. [16] And I said Wisdom is better than power: yet the wisdom of the poor man is set at nought, and his words not listened to.

[17] The words of the wise are heard in quiet more than the cry of them that rule in folly.

[18] Wisdom is better than weapons of war: and one sinner will destroy much good.

Chapter 10

[1] Pestilent flies will corrupt a preparation of sweet ointment: *and* a little wisdom is more precious than great glory of folly.

[2] A wise man's heart is at his right hand; but a fool's heart at his left. [3] Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinks of is folly.

[4] If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences. [5] There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler. [6] The fool has been set in very high places, while rich men would sit in a low one. [7] I have seen servants upon horses, and princes walking as servants on the earth.

[8] He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

[9] He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.

[10] If the axe-head should fall off, then the man troubles his countenance, and he must put forth more strength: and *in that case* skill is of no advantage to a man.

[11] If a serpent bite when there is no *charmer's* whisper, then there is no advantage to the charmer.

[12] The words of a wise mouth are gracious: but the lips of a fool will swallow him up. [13] The beginning of the words of his mouth is folly: and the end of his talk mischievous madness. [14] A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him? [15] The labour of fools will afflict them, *as that of one* who knows not to go to the city.

[16] Woe to thee, O city, whose king is young, and thy princes eat in the morning! [17] Blessed art thou, O land, whose king is a son of nobles, and whose princes shall eat seasonably, for strength, and shall not be ashamed.

[18] By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.

[19] Men prepare bread for laughter, and wine and oil that the living should rejoice: but to money all things will humbly yield obedience.

[20] Even in thy conscience, curse not the king; and curse not the rich in thy bedchamber: for a bird of the air shall carry thy voice, and that which has wings shall report thy speech.

Chapter 11

[1] Send forth thy bread upon the face of the water: for thou shalt find it after many days. [2] Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth. [3] If the clouds be filled with rain, they pour *it* out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be. [4] He that observes the wind sows not; and he that looks at the clouds will not reap. [5] Among whom none knows what is the way of the wind: as the bones *are hid* in the womb of a pregnant *woman*, so thou shalt not know the works of God, *even* all things whatsoever he shall do. [6] In the morning sow thy seed, and in the evening let not thine hand be slack: for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.

[7] Moreover the light is sweet, and it is good for the eyes to see the sun. [8] For even if a man should live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

[9] Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgement. [10] Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.

Chapter 12

[1] And remember thy Creator in the days of thy youth, before the days of evil come, and the years overtake *thee* in which thou shalt say, I have no pleasure in them. [2] While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain: [3] in the day wherein the keepers of the house shall tremble, and the mighty men shall become bent, and the grinding *women* cease because they have become few, and the *women* looking out at the windows be dark; [4] and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds *at the mill*; and he shall rise up at the voice of the sparrow, and all the daughters of song shall be brought low; [5] and they shall look up, and fears *shall be* in the way, and the almond tree shall blossom, and the locust shall increase, and the caper shall be scattered: because man has gone to his eternal home, and the mourners have gone about the market: [6] before the silver cord be *let go*, or the choice gold be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern; [7] *before* the dust also return to the earth as it was, and the spirit return to God who gave it. [8] Vanity of vanities, said the Preacher; all is vanity. [9] And because the Preacher was wise above *others, so it was* that he taught man excellent knowledge, and the ear will trace out the parables. [10] The Preacher sought diligently to find out acceptable words, and a correct writing, *even* words of truth. [11] The words of the wise are as goads, and as nails firmly fastened, which have been given from one shepherd by agreement. [12] And moreover, my son, guard thyself by means of them: of making many books there is no end; and much study is a weariness of the flesh.

[13] Hear the end of the matter, the sun: Fear God, and keep his commandments: for this is the whole man. [14] For God will bring every work into judgment, with everything that has been overlooked, whether *it be* good, or whether *it be* evil.

Song of Solomon

Chapter 1

[1] The Song of songs, which is Solomon's. [2] Let him kiss me with the kisses of his mouth: for thy breasts are better than wine. [3] And the smell of thine ointments is better than all spices: thy name is ointment poured forth; therefore do the young maidens love thee. [4] They have drawn thee: we will run after thee, for the smell of thine ointments: the king has brought me into closet: let us rejoice and be glad in thee; we will love thy breasts more than wine: righteousness loves thee.

[5] I am black, but beautiful, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. [6] Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother's sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

[7] Tell me, *thou* whom my soul loves, where thou tendest thy flock, where thou causest *them* to rest at noon, lest I become as one that is veiled by the flocks of thy companions.

[8] If thou know not thyself, thou fair one among women, go thou forth by the footsteps of the flocks, and feed thy kids by the shepherd's tents. [9] I have likened thee, my companion, to my horses in the chariots of Pharao. [10] How are thy cheeks beautiful as *those* of a dove, thy neck as chains! [11] We will make thee figures of gold with studs of silver.

[12] So long as the king was at table, my spikenard gave forth its smell. [13] My kinsman is to me a bundle of myrrh; he shall lie between my breasts. [14] My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

[15] Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves. [16] Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed. [17] The beams of our house are cedars, our ceilings are of cypress.

Chapter 2

[1] I am a flower of the plain, a lily of the valleys.

[2] As a lily among thorns, so is my companion among the daughters.

[3] As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow, and sat down, and his fruit was sweet in my throat. [4] Bring me into the wine house; set love before me. [5] Strengthen me with perfumes, stay me with apples: for I *am* wounded with love. [6] His left *hand shall be* under my head, and his right hand shall embrace me.

[7] I have charged you, ye daughters of Jerusalem, by the powers and by the virtues of the field, that ye do not rouse or wake *my* love, until he please.

[8] The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.

[9] My kinsman is like a roe or a young hart on the mountains of Baethel: behold, he is behind our wall, looking through the windows, peeping through the lattices. [10] My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove. [11] For, behold, the winter is past, the rain is gone, it has departed. [12] The flowers are seen in the land; the time of pruning has arrived; the voice of the turtle-dove has been heard in our land. [13] The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yea, come.

[14] *Thou art* my dove, in the shelter of the rock, near the wall: shew me thy face, and cause me to hear thy voice; for thy voice is sweet, and thy countenance is beautiful.

[15] Take us the little foxes that spoil the vines: for our vines put forth tender grapes.

[16] My kinsman is mine, and I am his: he feeds *his flock* among the lilies.

[17] Until the day dawn, and the shadows depart, turn, my kinsman, be thou like to a roe or young hart on the mountains of the ravines.

Chapter 3

[1] By night on my bed I sought him whom my soul loves: I sought him, but found him not; I called him, but he hearkened not to me. [2] I will rise now, and go about in the city, in the market-places, and in the streets, and I will seek him whom my soul loves: I sought him, but I found him not. [3] The watchmen who go their rounds in the city found me. *I said*, Have ye seen him whom my soul loves? [4] *It was* as a little *while* after I parted from them, that I found him whom my soul loves: I held him, and did not let him go, until I brought him into my mother's house, and into the chamber of her that conceived me.

[5] I have charged you, O daughters of Jerusalem, by the powers and by the virtues of the field, that ye rouse not nor awake *my* love, until he please.

[6] Who is this that comes up from the wilderness as pillars of smoke, perfumed with myrrh and frankincense, with all powders of the perfumer? [7] Behold Solomon's bed; sixty mighty men of the mighty ones of Israel are round about it. [8] They all hold a sword, being expert in war: every man *has* his sword upon his thigh because of fear by night.

[9] King Solomon made himself a litter of woods of Lebanon. [10] He made the pillars of it silver, the bottom of it gold, the covering of it scarlet, in the midst of it a pavement of love, for the daughters of Jerusalem. [11] Go forth, ye daughters of Sion, and behold king Solomon, with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

Chapter 4

[1] Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves, beside thy veil: thy hair is as flocks of goats, that have appeared from Galaad. [2] Thy teeth are as flocks of shorn *sheep*, that have gone up from the washing; all of them bearing twins, and there is not a barren one among them. [3] Thy lips are as a thread of scarlet, and thy speech is comely: like the rind of a pomegranate is thy cheek without thy veil. [4] Thy neck is as the tower of David, that was built for an armoury: a thousand shields hang upon it, *and* all darts of mighty men. [5] Thy two breasts are as two twin fawns, that feed among the lilies. [6] Until the day dawn, and the shadows depart, I will betake me to the mountain of myrrh, and to the hill of frankincense. [7] Thou art all fair, my companion, and there is no spot in thee.

[8] Come from Libanus, *my* bride, come from Libanus: thou shalt come and pass from the top of Faith, from the top of Sanir and Hermon, from the lions' dens, from the mountains of the leopards. [9] My sister, *my* spouse, thou hast ravished my heart; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. [10] How beautiful are thy breasts, my sister, my spouse! how much more beautiful are thy breasts than wine, and the smell of thy garments than all spices! [11] Thy lips drop honeycomb, my spouse: honey and milk are under thy tongue; and the smell of thy garments is as the smell of Libanus. [12] My sister, *my* spouse is a garden enclosed; a garden enclosed, a fountain sealed. [13] Thy shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard: [14] spikenard and saffron, calamus and cinnamon; with all woods of Libanus, myrrh, aloes, with all chief spices: [15] a fountain of a garden, and a well of water springing and gurgling from Libanus.

[16] Awake, O north wind; and come, O south; and blow through my garden, and let my spices flow out.

Chapter 5

[1] Let my kinsman come down into his garden, and eat the fruit of his choice berries. I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends, and drink; yea, brethren, drink abundantly.

[2] I sleep, but my heart is awake: the voice of my kinsman knocks at the door, *saying*, Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night. [3] I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them? [4] My kinsman put forth his hand by the hole *of the door*, and my belly moved for him. [5] I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock. [6] I opened to my kinsman; my kinsman was gone: my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not. [7] The watchman that go their rounds in the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. [8] I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if ye should find my kinsman, what are ye to say to him? That I am wounded with love.

[9] What is thy kinsman *more* than *another* kinsman, O thou beautiful among women? what is thy kinsman *more* than *another* kinsman, that thou hast so charged us? [10] My kinsman is white and ruddy, chosen out from myriads. [11] His head is *as* very fine gold, his locks are flowing, black as a raven. [12] His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools. [13] His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh. [14] His hands are as turned gold set with beryl: his belly is an ivory tablet on a sapphire stone. [15] His legs are marble pillars set on golden sockets: his form is as Libanus, choice as the cedars. [16] His throat is most sweet, and altogether desirable. This is my kinsman, and this is my companion, O daughters of Jerusalem.

[17] Whither is thy kinsman gone, thou beautiful among women? whither has thy kinsman turned aside? *tell us*, and we will seek him with thee.

Chapter 6

[1] My kinsman is gone down to his garden, to the beds of spice, to feed *his flock* in the gardens, and to gather lilies. [2] I am my kinsman's, and my kinsman is mine, who feeds among the lilies.

[3] Thou art fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as *armies* set in array. [4] Turn away thine eyes from before me, for they have ravished me: thy hair is as flocks of goats which have appeared from Galaad. [5] Thy teeth are as flocks of shorn *sheep*, that have gone up from the washing, all of them bearing twins, and there is none barren among them: thy lips are as a thread of scarlet, and thy speech is comely. [6] Thy cheek is like the rind of a pomegranate, *being seen* without thy veil. [7] There are sixty queens, and eighty concubines, and maidens without number. [8] My dove, my perfect one is one; she is the *only* one of her mother; she is the choice of her that bore her. The daughters saw her, and the queens will pronounce her blessed, yea, and the concubines, and they will praise her. [9] Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as *armies* set in array?

[10] I went down to the garden of nuts, to look at the fruits of the valley, to see if the vine flowered, *if* the pomegranates blossomed. [11] There I will give thee my breasts: my soul knew *it* not: it made me as the chariots of Aminadab.

[12] Return, return, O Sunamite; return, return, and we will look at thee. What will ye see in the Sunamite? She comes as bands of armies.

Chapter 7

[1] Thy steps are beautiful in shoes, O daughter of the prince: the joints of *thy* thighs are like chains, the work of the craftsman. [2] Thy navel is *as* a turned bowl, not wanting liquor; thy belly is *as* a heap of wheat set about with lilies. [3] Thy two breasts are as two twin fawns. [4] Thy neck is as an ivory tower; thine eyes are as pools in Esebon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus. [5] Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the galleries. [6] How beautiful art thou, and how sweet art thou, *my* love! [7] This is thy greatness in thy delights: thou wast made like a palm tree, and thy breasts to cluster. [8] I said, I will go up to the palm tree, I will take hold of its high boughs: and now shall thy breasts be as clusters of the vine, and the smell of thy nose of apples; [9] and thy throat as good wine, going well with my kinsman, suiting my lips and teeth.

[10] I am my kinsman's, and his desire is toward me. [11] Come, my kinsman, let us go forth into the field; let us lodge in the villages. [12] Let us go early into the vineyards; let us see if the vine has flowered, *if* the blossoms have appeared, if the pomegranates have blossomed; there will I give thee my breasts. [13] The mandrakes have given a smell, and at our doors *are* all kinds of choice fruits, new and old. O my kinsman, I have kept *them* for thee.

Chapter 8

[1] I would that thou, O my kinsman, wert he that sucked the breasts of my mother; when I found thee without, I would kiss thee; yea, they should not despise me. [2] I would take thee, I would bring thee into my mother's house, and into the chamber of her that conceived me; I would make thee to drink of spiced wine, of the juice of my pomegranates.

[3] His left hand *should be* under my head, and his right hand should embrace me.

[4] I have charged you, ye daughters of Jerusalem, by the virtues of the field, that ye stir not up, nor awake *my* love, until he please.

[5] Who is this that comes up all white, leaning on her kinsman? I raised thee up under an apple-tree; there thy mother brought thee forth; there she that bore thee brought thee forth.

[6] Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, *even* the flames thereof.

[7] Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, *men* would utterly despise it.

[8] Our sister is little, and has no breasts; what shall we do for our sister, in the day wherein she shall be spoken for? [9] If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels. [10] I am a wall, and my breasts are as towers; I was in their eyes as one that found peace. [11] Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand *pieces* of silver. [12] My vineyard, even mine, is before me; Solomon *shall have* a thousand, and they that keep its fruit two hundred.

[13] Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear *it*.

[14] Away, my kinsman, and be like a doe or a fawn on the mountains of spices.

Wisdom of Solomon

Chapter 1

[1] Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. [2] For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. [3] For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

[4] For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. [5] For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

[6] For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. [7] For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

[8] Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. [9] For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. [10] For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

[11] Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

[12] Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. [13] For God made not death: neither hath he pleasure in the destruction of the living. [14] For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: [15] (For righteousness is immortal:) [16] But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

Chapter 2

[1] For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. [2] For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: [3] Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air, [4] And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

[5] For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

[6] Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. [7] Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us: [8] Let us crown ourselves with rosebuds, before they be withered: [9] Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

[10] Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged. [11] Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

[12] Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. [13] He professeth to have the knowledge of God: and he calleth himself the child of the Lord. [14] He was made to reprove our thoughts. [15] He is grievous unto us even to behold: for his life is not like other men’s, his ways are of another fashion. [16] We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

[17] Let us see if his words be true: and let us prove what shall happen in the end of him. [18] For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. [19] Let us examine him with despitefulness and torture, that we may know his meekness,

and prove his patience. [20] Let us condemn him with a shameful death: for by his own saying he shall be respected.

[21] Such things they did imagine, and were deceived: for their own wickedness hath blinded them. [22] As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

[23] For God created man to be immortal, and made him to be an image of his own eternity. [24] Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

Chapter 3

[1] But the souls of the righteous are in the hand of God, and there shall no torment touch them. [2] In the sight of the unwise they seemed to die: and their departure is taken for misery, [3] And their going from us to be utter destruction: but they are in peace. [4] For though they be punished in the sight of men, yet is their hope full of immortality.

[5] And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. [6] As gold in the furnace hath he tried them, and received them as a burnt offering.

[7] And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. [8] They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. [9] They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. [10] But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

[11] For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: [12] Their wives are foolish, and their children wicked:

[13] Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

[14] And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. [15] For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

[16] As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. [17] For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. [18] Or, if they die quickly, they have no hope, neither comfort in the day of trial. [19] For horrible is the end of the unrighteous generation.

Chapter 4

[1] Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men. [2] When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

[3] But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. [4] For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out. [5] The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. [6] For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. [7] But though the righteous be prevented with death, yet shall he be in rest.

[8] For honourable age is not that which standeth in length of time, nor that is measured by number of years. [9] But wisdom is the gray hair unto men, and an unspotted life is old age. [10] He pleased God, and was beloved of him: so that living among sinners he was translated. [11] Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. [12] For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. [13] He, being made perfect in a short time, fulfilled a long time: [14] For his soul pleased the Lord: therefore hasted he to take him away from among the wicked. [15] This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

[16] Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous. [17] For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety. [18] They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore. [19] For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. [20] And

when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Chapter 5

[1] Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. [2] When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. [3] And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach: [4] We fools accounted his life madness, and his end to be without honour: [5] How is he numbered among the children of God, and his lot is among the saints! [6] Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. [7] We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

[8] What hath pride profited us? or what good hath riches with our vaunting brought us? [9] All those things are passed away like a shadow, and as a post that hasted by; [10] And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; [11] Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; [12] Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: [13] Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

[14] For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

[15] But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. [16] Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord’s hand: for with his right hand shall he cover them, and with his arm shall he protect them.

[17] He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies. [18] He shall put on righteousness as a breastplate, and true judgment instead of an helmet. [19] He shall take holiness for an invincible shield. [20] His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

[21] Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. [22] And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

[23] Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Chapter 6

[1] Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. [2] Give ear, ye that rule the people, and glory in the multitude of nations. [3] For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. [4] Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; [5] Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. [6] For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. [7] For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. [8] But a sore trial shall come upon the mighty.

[9] Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. [10] For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. [11] Wherefore set your affection upon my words; desire them, and ye shall be instructed.

[12] Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

[13] She preventeth them that desire her, in making herself first known unto them. [14] Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. [15] To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. [16] For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. [17] For the very true beginning of her is the desire of discipline; and the care of discipline is love; [18] And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; [19] And incorruption maketh us near unto God: [20] Therefore the desire of wisdom bringeth to a kingdom.

[21] If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. [22] As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. [23] Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. [24] But the multitude of the wise

is the welfare of the world: and a wise king is the upholding of the people. [25] Receive therefore instruction through my words, and it shall do you good.

Chapter 7

[1] I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, [2] And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. [3] And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. [4] I was nursed in swaddling clothes, and that with cares. [5] For there is no king that had any other beginning of birth. [6] For all men have one entrance into life, and the like going out.

[7] Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me. [8] I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. [9] Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. [10] I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

[11] All good things together came to me with her, and innumerable riches in her hands. [12] And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

[13] I learned diligently, and do communicate her liberally: I do not hide her riches. [14] For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

[15] God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. [16] For in his hand are both we and our words; all wisdom also, and knowledge of workmanship. [17] For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: [18] The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons: [19] The circuits of years, and the positions of stars: [20] The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots: [21] And all such things as are either secret or manifest, them I know.

[22] For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively,

clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good, [23] Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

[24] For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. [25] For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. [26] For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. [27] And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

[28] For God loveth none but him that dwelleth with wisdom. [29] For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. [30] For after this cometh night: but vice shall not prevail against wisdom.

Chapter 8

[1] *Wisdom* reacheth from one end to another mightily: and sweetly doth she order all things.

[2] I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty. [3] In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. [4] For she is privy to the mysteries of the knowledge of God, and a lover of his works.

[5] If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? [6] And if prudence work; who of all that are is a more cunning workman than she? [7] And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. [8] If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

[9] Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. [10] For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. [11] I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. [12] When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

[13] Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. [14] I shall set the people in order, and the nations shall be subject unto me. [15] Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war. [16] After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

[17] Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; [18] And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

[19] For I was a witty child, and had a good spirit. [20] Yea rather, being good, I came into a body undefiled. [21] Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

Chapter 9

[1] O God of my fathers, and Lord of mercy, who hast made all things with thy word, [2] And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, [3] And order the world according to equity and righteousness, and execute judgment with an upright heart: [4] Give me wisdom, that sitteth by thy throne; and reject me not from among thy children: [5] For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

[6] For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

[7] Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: [8] Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. [9] And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. [10] O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. [11] For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. [12] So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

[13] For what man is he that can know the counsel of God? or who can think what the will of the Lord is? [14] For the thoughts of mortal men are miserable, and our devices are but uncertain. [15] For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. [16] And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? [17] And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? [18] For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

Chapter 10

[1] She preserved the first formed father of the world, that was created alone, and brought him out of his fall, [2] And gave him power to rule all things.

[3] But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. [4] For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. [5] Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

[6] When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. [7] Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. [8] For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. [9] Rut wisdom delivered from pain those that attended upon her.

[10] When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours. [11] In the covetousness of such as oppressed him she stood by him, and made him rich. [12] She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

[13] When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, [14] And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

[15] She delivered the righteous people and blameless seed from the nation that oppressed them.

[16] She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; [17] Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; [18] Brought them through the Red sea, and led them through much water: [19] But she drowned their enemies, and cast them up out of the bottom of the deep. [20] Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them. [21] For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

Chapter 11

[1] She prospered their works in the hand of the holy prophet. [2] They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way. [3] They stood against their enemies, and were avenged of their adversaries. [4] When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone. [5] For by what things their enemies were punished, by the same they in their need were benefited. [6] For instead of a fountain of a perpetual running river troubled with foul blood, [7] For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: [8] Declaring by that thirst then how thou hadst punished their adversaries.

[9] For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just. [10] For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish. [11] Whether they were absent or present, they were vexed alike. [12] For a double grief came upon them, and a groaning for the remembrance of things past. [13] For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord. [14] For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

[15] But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance; [16] That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

[17] For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions, [18] Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes: [19] Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them. [20] Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in

measure and number and weight. [21] For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm? [22] For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

[23] But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend. [24] For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it. [25] And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? [26] But thou sparest all: for they are thine, O Lord, thou lover of souls.

Chapter 12

[1] For thine incorruptible Spirit is in all things. [2] Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. [3] For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land, [4] Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; [5] And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, [6] With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: [7] That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

[8] Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little. [9] Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: [10] But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. [11] For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned. [12] For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men? [13] For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

[14] Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. [15] Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. [16] For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. [17] For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. [18] But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

[19] But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. [20] For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice: [21] With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? [22] Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

[23] Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. [24] For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. [25] Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. [26] But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. [27] For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; *now* being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

Chapter 13

[1] Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster; [2] But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. [3] With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them. [4] But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

[5] For by the greatness and beauty of the creatures proportionably the maker of them is seen. [6] But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him. [7] For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen. [8] Howbeit neither are they to be pardoned. [9] For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

[10] But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. [11] Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; [12] And after spending the refuse of his work to dress his meat, hath filled himself; [13] And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man; [14] Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein; [15] And when he had made a convenient room for it, set it in a wall, and made it fast with iron: [16] For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

[17] Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. [18] For health he

calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward: [19] And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

Chapter 14

[1] Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him. [2] For verily desire of gain devised that, and the workman built it by his skill. [3] But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves; [4] Shewing that thou canst save from all danger: yea, though a man went to sea without art. [5] Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

[6] For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation. [7] For blessed is the wood whereby righteousness cometh.

[8] But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god. [9] For the ungodly and his ungodliness are both alike hateful unto God. [10] For that which is made shall be punished together with him that made it. [11] Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

[12] For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life. [13] For neither were they from the beginning, neither shall they be for ever. [14] For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

[15] For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. [16] Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings. [17] Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present. [18] Also the singular diligence of

the artificer did help to set forward the ignorant to more superstition. [19] For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. [20] And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured. [21] And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

[22] Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. [23] For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; [24] They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery. [25] So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, [26] Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. [27] For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. [28] For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. [29] For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

[30] Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. [31] For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

Chapter 15

[1] But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things, [2] For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. [3] For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. [4] For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour; [5] The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

[6] Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon. [7] For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. [8] And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

[9] Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things. [10] His heart is ashes, his hope is more vile than earth, and his life of less value than clay: [11] Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit. [12] But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means. [13] For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

[14] And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes. [15] For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. [16] For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself. [17] For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things

which he worshippeth: whereas he lived once, but they never. [18] Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others. [19] Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

Chapter 16

[1] Therefore by the like were they punished worthily, and by the multitude of beasts tormented. [2] Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite: [3] To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. [4] For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented. [5] For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

[6] But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. [7] For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all. [8] And in this thou madest thine enemies confess, that it is thou who deliverest from all evil: [9] For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. [10] But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them. [11] For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

[12] For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things. [13] For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. [14] A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again. [15] But it is not possible to escape thine hand.

[16] For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

[17] For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous. [18] For sometime the flame was mitigated, that it might not

burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. [19] And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. [20] Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. [21] For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. [22] But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

[23] But this again did even forget his own strength, that the righteous might be nourished. [24] For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

[25] Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need: [26] That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

[27] For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: [28] That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. [29] For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

Chapter 17

[1] For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred. [2] For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay *there* exiled from the eternal providence. [3] For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with *strange* apparitions. [4] For neither might the corner that held them keep them from fear: but noises *as of waters* falling down sounded about them, and sad visions appeared unto them with heavy countenances.

[5] No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night. [6] Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not. [7] As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace. [8] For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

[9] For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, [10] They died for fear, denying that they saw the air, which could of no side be avoided.

[11] For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things. [12] For fear is nothing else but a betraying of the succours which reason offereth. [13] And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. [14] But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell, [15] Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them. [16] So then whosoever there fell down was straitly kept, shut up in a prison without iron bars, [17] For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

[18] Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running

violently, [19] Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear. [20] For the whole world shined with clear light, and none were hindered in their labour: [21] Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Chapter 18

[1] Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. [2] But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. [3] Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. [4] For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

[5] And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water. [6] Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

[7] So of thy people was accepted both the salvation of the righteous, and destruction of the enemies. [8] For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called. [9] For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

[10] But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. [11] The master and the servant were punished after one manner; and like as the king, so suffered the common person.

[12] So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. [13] For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. [14] For while all things were in quiet silence, and that night was in the midst of her swift course, [15] Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, [16] And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. [17] Then suddenly visions of horrible

dreams troubled them sore, and terrors came upon them unlooked for. [18] And one thrown here, and another there, half dead, shewed the cause of his death. [19] For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

[20] Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. [21] For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

[22] So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. [23] For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. [24] For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. [25] Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

Chapter 19

[1] As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; [2] How that having given them leave to depart, and sent them hastily away, they would repent and pursue them. [3] For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. [4] For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: [5] And that thy people might pass a wonderful way: but they might find a strange death.

[6] For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: [7] As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: [8] Where through all the people went that were defended with thy hand, seeing thy marvellous strange wonders. [9] For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them. [10] For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

[11] But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. [12] For quails came up unto them from the sea for their contentment. [13] And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. [14] For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. [15] And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: [16] But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. [17] Therefore even with blindness were these stricken, as those were at the doors of the righteous

man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

[18] For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. [19] For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. [20] The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. [21] On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt. [22] For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

Wisdom of the Son of Sirach

The Prologue to the Wisdom of Jesus the Son of Sirach.

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

Chapter 1

[1] All wisdom *cometh* from the Lord, and is with him for ever. [2] Who can number the sand of the sea, and the drops of rain, and the days of eternity? [3] Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

[4] Wisdom hath been created before all things, and the understanding of prudence from everlasting. [5] The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. [6] To whom hath the root of wisdom been revealed? or who hath known her wise counsels? [7] *Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?* [8] There is one wise and greatly to be feared, the Lord sitting upon his throne. [9] He created her, and saw her, and numbered her, and poured her out upon all his works. [10] She is with all flesh according to his gift, and he hath given her to them that love him.

[11] The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. [12] The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. [13] Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

[14] To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. [15] She hath built an everlasting foundation with men, and she shall continue with their seed. [16] To fear the Lord is fulness of wisdom, and filleth men with her fruits. [17] She filleth all their house with things desirable, and the garners with her increase. [18] The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him. [19] Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

[20] The root of wisdom is to fear the Lord, and the branches thereof are long life. [21] The fear of the Lord driveth away sins: and where it is present, it turneth away wrath. [22] A furious man cannot be justified; for the sway of his fury shall be his destruction. [23] A patient man will tear for a time, and afterward joy shall spring up unto him. [24] He will hide his words for a time, and the lips of many shall declare his wisdom. [25] The parables of knowledge are in the treasures of wisdom: but godliness

is an abomination to a sinner. [26] If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

[27] For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight. [28] Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart. [29] Be not an hypocrite in the sight of men, and take good heed what thou speakest. [30] Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Chapter 2

[1] My son, if thou come to serve the Lord, prepare thy soul for temptation. [2] Set thy heart aright, and constantly endure, and make not haste in time of trouble. [3] Cleave unto him, and depart not away, that thou mayest be increased at thy last end. [4] Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. [5] For gold is tried in the fire, and acceptable men in the furnace of adversity. [6] Believe in him, and he will help thee; order thy way aright, and trust in him. [7] Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall. [8] Ye that fear the Lord, believe him; and your reward shall not fail. [9] Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

[10] Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? [11] For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. [12] Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

[13] Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. [14] Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

[15] They that fear the Lord will not disobey his Word; and they that love him will keep his ways. [16] They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law. [17] They that fear the Lord will prepare their hearts, and humble their souls in his sight, [18] Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

Chapter 3

[1] Hear me your father, O children, and do thereafter, that ye may be safe. [2] For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. [3] Whoso honoureth his father maketh an atonement for his sins: [4] And he that honoureth his mother is as one that layeth up treasure.

[5] Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. [6] He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. [7] He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

[8] Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. [9] For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. [10] Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. [11] For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

[12] My son, help thy father in his age, and grieve him not as long as he liveth. [13] And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. [14] For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. [15] In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

[16] He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

[17] My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. [18] The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. [19] Many are in high place, and of renown: but mysteries are revealed unto the meek. [20] For the power of the Lord is great, and he is honoured of the lowly.

[21] Seek not out things that are too hard for thee, neither search the things that are above thy strength. [22] But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret. [23] Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. [24] For many are deceived by their own vain opinion; and an evil suspicion

hath overthrown their judgment. [25] Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

[26] A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. [27] An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. [28] In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. [29] The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

[30] Water will quench a flaming fire; and alms maketh an atonement for sins. [31] And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

Chapter 4

[1] My son, defraud not the poor of his living, and make not the needy eyes to wait long. [2] Make not an hungry soul sorrowful; neither provoke a man in his distress. [3] Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. [4] Reject not the supplication of the afflicted; neither turn away thy face from a poor man. [5] Turn not away thine eye from the needy, and give him none occasion to curse thee: [6] For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. [7] Get thyself the love of the congregation, and bow thy head to a great man. [8] Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

[9] Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. [10] Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

[11] Wisdom exalteth her children, and layeth hold of them that seek her. [12] He that loveth her loveth life; and they that seek to her early shall be filled with joy.

[13] He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. [14] They that serve her shall minister to the Holy One: and them that love her the Lord doth love. [15] Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. [16] If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession. [17] For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. [18] Then will she return the straight way unto him, and comfort him, and shew him her secrets. [19] But if he go wrong, she will forsake him, and give him over to his own ruin.

[20] Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. [21] For there is a shame that bringeth sin; and there is a shame which is glory and grace. [22] Accept no person against thy soul, and let not the reverence of any man cause thee to fall. [23] And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

[24] For by speech wisdom shall be known: and learning by the word of the tongue. [25] In no wise speak against the truth; but be abashed of the error of thine ignorance. [26] Be not ashamed to confess thy sins; and force not the course of the river. [27] Make not thyself an underling to a foolish man; neither accept the person of the mighty. [28] Strive for the truth unto death, and the Lord shall fight for thee.

[29] Be not hasty in thy tongue, and in thy deeds slack and remiss. [30] Be not as a lion in thy house, nor frantick among thy servants. [31] Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Chapter 5

[1] Set thy heart upon thy goods; and say not, I have enough for my life. [2] Follow not thine own mind and thy strength, to walk in the ways of thy heart: [3] And say not, Who shall control me for my works? for the Lord will surely revenge thy pride. [4] Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go. [5] Concerning propitiation, be not without fear to add sin unto sin: [6] And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

[7] Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. [8] Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

[9] Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. [10] Be stedfast in thy understanding; and let thy word be the same. [11] Be swift to hear; and let thy life be sincere; and with patience give answer. [12] If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. [13] Honour and shame is in talk: and the tongue of man is his fall. [14] Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. [15] Be not ignorant of any thing in a great matter or a small.

Chapter 6

[1] Instead of a friend become not an enemy; for *thereby* thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. [2] Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull *straying alone.* [3] Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

[4] A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. [5] Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. [6] Be in peace with many: nevertheless have but one counsellor of a thousand.

[7] If thou wouldest get a friend, prove him first and be not hasty to credit him. [8] For some man is a friend for his own occasion, and will not abide in the day of thy trouble. [9] And there is a friend, who being turned to enmity, and strife will discover thy reproach. [10] Again, some friend is a companion at the table, and will not continue in the day of thy affliction. [11] But in thy prosperity he will be as thyself, and will be bold over thy servants. [12] If thou be brought low, he will be against thee, and will hide himself from thy face.

[13] Separate thyself from thine enemies, and take heed of thy friends. [14] A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. [15] Nothing doth countervail a faithful friend, and his excellency is invaluable. [16] A faithful friend is the medicine of life; and they that fear the Lord shall find him. [17] Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

[18] My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. [19] Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. [20] She is very unpleasant to the unlearned: he that is without understanding will not remain with her. [21] She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. [22] For wisdom is according to her name, and she is not manifest unto many.

[23] Give ear, my son, receive my advice, and refuse not my counsel, [24] And put thy feet into her fetters, and thy neck into her chain. [25] Bow down thy shoulder, and bear her, and be not grieved with her bonds. [26] Come unto her with thy whole heart, and keep her ways with all thy power. [27] Search, and seek, and she shall be made known unto thee: and

when thou hast got hold of her, let her not go. [28] For at the last thou shalt find her rest, and that shall be turned to thy joy. [29] Then shall her fetters be a strong defence for thee, and her chains a robe of glory. [30] For there is a golden ornament upon her, and her bands are purple lace. [31] Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

[32] My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. [33] If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise, [34] Stand in the multitude of the elders; and cleave unto him that is wise. [35] Be willing to hear every godly discourse; and let not the parables of understanding escape thee. [36] And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. [37] Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

Chapter 7

[1] Do no evil, so shall no harm come unto thee. [2] Depart from the unjust, and iniquity shall turn away from thee.

[3] My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. [4] Seek not of the Lord preeminence, neither of the king the seat of honour. [5] justify not thyself before the Lord; and boast not of thy wisdom before the king. [6] Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness. [7] Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. [8] Bind not one sin upon another; for in one thou shalt not be unpunished. [9] Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. [10] Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

[11] Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. [12] Devise not a lie against thy brother; neither do the like to thy friend. [13] Use not to make any manner of lie: for the custom thereof is not good. [14] Use not many words in a multitude of elders, and make not much babbling when thou prayest. [15] Hate not laborious work, neither husbandry, which the most High hath ordained. [16] Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. [17] Humble thyself greatly: for the vengeance of the ungodly is fire and worms. [18] Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir. [19] Forego not a wise and good woman: for her grace is above gold. [20] Whereas thy servant worketh truly, entreat him not evil. nor the hireling that bestoweth himself wholly for thee.

[21] Let thy soul love a good servant, and defraud him not of liberty. [22] Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. [23] Hast thou children? instruct them, and bow down their neck from their youth. [24] Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. [25] Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. [26] Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

[27] Honour thy father with thy whole heart, and forget not the sorrows of thy mother. [28] Remember that thou wast begotten of them; and how

canst thou recompense them the things that they have done for thee? [29] Fear the Lord with all thy soul, and reverence his priests. [30] Love him that made thee with all thy strength, and forsake not his ministers. [31] Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. [32] And stretch thine hand unto the poor, that thy blessing may be perfected. [33] A gift hath grace in the sight of every man living; and for the dead detain it not. [34] Fail not to be with them that weep, and mourn with them that mourn. [35] Be not slow to visit the sick: fir that shall make thee to be beloved. [36] Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Chapter 8

[1] Strive not with a mighty man' lest thou fall into his hands. [2] Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. [3] Strive not with a man that is full of tongue, and heap not wood upon his fire. [4] Jest not with a rude man, lest thy ancestors be disgraced. [5] Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. [6] Dishonour not a man in his old age: for even some of us wax old. [7] Rejoice not over thy greatest enemy being dead, but remember that we die all. [8] Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

[9] Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. [10] Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. [11] Rise not up *in anger* at the presence of an injurious person, lest he lie in wait to entrap thee in thy words [12] Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. [13] Be not surety above thy power: for if thou be surety, take care to pay it. [14] Go not to law with a judge; for they will judge for him according to his honour. [15] Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

[16] Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee. [17] Consult not with a fool; for he cannot keep counsel. [18] Do no secret thing before a stranger; for thou knowest not what he will bring forth. [19] Open not thine heart to every man, lest he requite thee with a shrewd turn.

Chapter 9

[1] Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. [2] Give not thy soul unto a woman to set her foot upon thy substance. [3] Meet not with an harlot, lest thou fall into her snares. [4] Use not much the company of a woman that is a singer, lest thou be taken with her attempts. [5] Gaze not on a maid, that thou fall not by those things that are precious in her. [6] Give not thy soul unto harlots, that thou lose not thine inheritance. [7] Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof. [8] Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

[9] Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. [10] Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. [11] Envy not the glory of a sinner: for thou knowest not what shall be his end. [12] Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. [13] Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

[14] As near as thou canst, guess at thy neighbour, and consult with the wise. [15] Let thy talk be with the wise, and all thy communication in the law of the most High. [16] And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. [17] For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech. [18] A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

Chapter 10

[1] A wise judge will instruct his people; and the government of a prudent man is well ordered. [2] As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. [3] An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. [4] The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. [5] In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

[6] Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. [7] Pride is hateful before God and man: and by both doth one commit iniquity. [8] Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

[9] Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. [10] The physician cutteth off a long disease; and he that is to day a king to morrow shall die. [11] For when a man is dead, he shall inherit creeping things, beasts, and worms. [12] The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. [13] For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

[14] The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. [15] The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. [16] The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. [17] He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. [18] Pride was not made for men, nor furious anger for them that are born of a woman. [19] They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. [20] Among brethren he that is chief is honourably; so are they that fear the Lord in his eyes. [21] The fear of the Lord goeth before the obtaining of

authority: but roughness and pride is the losing thereof. [22] Whether he be rich, noble, or poor, their glory is the fear of the Lord.

[23] It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. [24] Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord. [25] Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. [26] Be not overwise in doing thy business; and boast not thyself in the time of thy distress. [27] Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

[28] My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. [29] Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? [30] The poor man is honoured for his skill, and the rich man is honoured for his riches. [31] He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Chapter 11

[1] Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. [2] Commend not a man for his beauty; neither abhor a man for his outward appearance. [3] The bee is little among such as fly; but her fruit is the chief of sweet things. [4] Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. [5] Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. [6] Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands. [7] Blame not before thou hast examined the truth: understand first, and then rebuke. [8] Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk. [9] Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

[10] My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. [11] There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. [12] Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, [13] And lifted up his head from misery; so that many that saw from him is peace over all the

[14] Prosperity and adversity, life and death, poverty and riches, come of the Lord. [15] Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him. [16] Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein. [17] The gift of the Lord remaineth with the ungodly, and his favour bringeth prosperity for ever. [18] There is that waxeth rich by his wariness and pinching, and this his the portion of his reward: [19] Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die. [20] Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. [21] Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

[22] The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish. [23] Say not, What profit is

there of my service? and what good things shall I have hereafter? [24] Again, say not, I have enough, and possess many things, and what evil shall I have hereafter? [25] In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity. [26] For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. [27] The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered. [28] Judge none blessed before his death: for a man shall be known in his children.

[29] Bring not every man into thine house: for the deceitful man hath many trains. [30] Like as a partridge taken *and kept* in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall: [31] For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. [32] Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. [33] Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot. [34] Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

Chapter 12

[1] When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits. [2] Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. [3] There can no good come to him that is always occupied in evil, nor to him that giveth no alms. [4] Give to the godly man, and help not a sinner. [5] Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for *else* thou shalt receive twice as much evil for all the good thou shalt have done unto him. [6] For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

[7] Give unto the good, and help not the sinner. [8] A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. [9] In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. [10] Never trust thine enemy: for like as iron rusteth, so is his wickedness. [11] Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. [12] Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

[13] Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? [14] So one that goeth to a sinner, and is defiled with him in his sins, who will pity? [15] For a while he will abide with thee, but if thou begin to fall, he will not tarry. [16] An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. [17] If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee. [18] He will shake his head, and clap his hands, and whisper much, and change his countenance.

Chapter 13

[1] He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him. [2] Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

[3] The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. [4] If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee. [5] If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. [6] If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? [7] And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee. [8] Beware that thou be not deceived and brought down in thy jollity.

[9] If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. [10] Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. [11] Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: [12] But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. [13] Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep. [14] Love the Lord all thy life, and call upon him for thy salvation.

[15] Every beast loveth his like, and every man loveth his neighbour. [16] All flesh consorteth according to kind, and a man will cleave to his like. [17] What fellowship hath the wolf with the lamb? so the sinner with the godly. [18] What agreement is there between the hyena and a dog? and what peace between the rich and the poor? [19] As the wild ass is the lion’s prey in the wilderness: so the rich eat up the poor. [20] As the proud hate humility: so doth the rich abhor the poor.

[21] A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends. [22] When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and

yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. [23] When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. [24] Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

[25] The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance. [26] A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

Chapter 14

[1] Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. [2] Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

[3] Riches are not comely for a niggard: and what should an envious man do with money? [4] He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously. [5] He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods. [6] There is none worse than he that envieth himself; and this is a recompence of his wickedness. [7] And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness. [8] The envious man hath a wicked eye; he turneth away his face, and despiseth men. [9] A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. [10] A wicked eye envieth *his* bread, and he is a niggard at his table.

[11] My son, according to thy ability do good to thyself, and give the Lord his due offering. [12] Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. [13] Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. [14] Defraud not thyself of the good day, and let not the part of a good desire overpass thee. [15] Shalt thou not leave thy travails unto another? and thy labours to be divided by lot? [16] Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. [17] All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. [18] As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born. [19] Every work rotteth and consumeth away, and the worker thereof shall go withal.

[20] Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. [21] He that considereth her ways in his heart shall also have understanding in her secrets. [22] Go after her as one that traceth, and lie in wait in her ways. [23] He that prieth in at her windows shall also hearken at her doors. [24] He that doth lodge near her house shall also fasten a pin in her walls. [25] He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. [26] He shall set his children under her shelter, and shall

lodge under her branches. [27] By her he shall be covered from heat, and in her glory shall he dwell.

Chapter 15

[1] He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her. [2] And as a mother shall she meet him, and receive him as a wife married of a virgin. [3] With the bread of understanding shall she feed him, and give him the water of wisdom to drink. [4] He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. [5] She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. [6] He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. [7] But foolish men shall not attain unto her, and sinners shall not see her. [8] For she is far from pride, and men that are liars cannot remember her.

[9] Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord. [10] For praise shall be uttered in wisdom, and the Lord will prosper it. [11] Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. [12] Say not thou, He hath caused me to err: for he hath no need of the sinful man.

[13] The Lord hateth all abomination; and they that fear God love it not. [14] He himself made man from the beginning, and left him in the hand of his counsel; [15] If thou wilt, to keep the commandments, and to perform acceptable faithfulness. [16] He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. [17] Before man is life and death; and whether him liketh shall be given him. [18] For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: [19] And his eyes are upon them that fear him, and he knoweth every work of man. [20] He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Chapter 16

[1] Desire not a multitude of unprofitable children, neither delight in ungodly sons. [2] Though they multiply, rejoice not in them, except the fear of the Lord be with them. [3] Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly. [4] For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate. [5] Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

[6] In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire. [7] He was not pacified toward the old giants, who fell away in the strength of their foolishness. [8] Neither spared he the place where Lot sojourned, but abhorred them for their pride. [9] He pitied not the people of perdition, who were taken away in their sins: [10] Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts. [11] And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

[12] As his mercy is great, so is his correction also: he judgeth a man according to his works [13] The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate. [14] Make way for every work of mercy: for every man shall find according to his works. [15] The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world. [16] His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

[17] Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures? [18] Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit. [19] The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them. [20] No heart can think upon these things worthily: and who is able to conceive his ways? [21] It is a tempest which no man can see: for the most part of his works are hid. [22] Who can declare the works of his justice? or who can endure them? for his

covenant is afar off, and the trial of all things is in the end. [23] He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

[24] My son, hearken unto me, and learn knowledge, and mark my words with thy heart. [25] I will shew forth doctrine in weight, and declare his knowledge exactly. [26] The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof. [27] He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works. [28] None of them hindereth another, and they shall never disobey his word. [29] After this the Lord looked upon the earth, and filled it with his blessings. [30] With all manner of living things hath he covered the face thereof; and they shall return into it again.

Chapter 17

[1] The Lord created man of the earth, and turned him into it again. [2] He gave them few days, and a short time, and power also over the things therein. [3] He endued them with strength by themselves, and made them according to his image, [4] And put the fear of man upon all flesh, and gave him dominion over beasts and fowls. [5] *They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.* [6] Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. [7] Withal he filled them with the knowledge of understanding, and shewed them good and evil. [8] He set his eye upon their hearts, that he might shew them the greatness of his works. [9] He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. [10] And the elect shall praise his holy name.

[11] Beside this he gave them knowledge, and the law of life for an heritage. [12] He made an everlasting covenant with them, and shewed them his judgments. [13] Their eyes saw the majesty of his glory, and their ears heard his glorious voice. [14] And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. [15] Their ways are ever before him, and shall not be hid from his eyes. [16] Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony. [17] For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion: [18] Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him. [19] Therefore all their works are as the sun before him, and his eyes are continually upon their ways. [20] None of their unrighteous deeds are hid from him, but all their sins are before the Lord [21] But the Lord being gracious and knowing his workmanship, neither left nor forsook them, but spared them.

[22] The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters. [23] Afterwards he will rise up and reward them, and render their recompence upon their heads. [24] But unto them that repent, he granted them return, and comforted those that failed in patience.

[25] Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less. [26] Turn again to the most High, and turn away

from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently. [27] Who shall praise the most High in the grave, instead of them which live and give thanks? [28] Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord. [29] How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness! [30] For all things cannot be in men, because the son of man is not immortal.

[31] What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil. [32] He vieweth the power of the height of heaven; and all men are but earth and ashes.

Chapter 18

[1] He that liveth for ever Hath created all things in general. [2] The Lord only is righteous, and there is none other but he, [3] Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane. [4] To whom hath he given power to declare his works? and who shall find out his noble acts? [5] Who shall number the strength of his majesty? and who shall also tell out his mercies?

[6] As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. [7] When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. [8] What is man, and whereto serveth he? what is his good, and what is his evil? [9] The number of a man's days at the most are an hundred years. [10] As a drop of water unto the sea, and a gravelstone in comparison of the sand; so are a thousand years to the days of eternity. [11] Therefore is God patient with them, and poureth forth his mercy upon them. [12] He saw and perceived their end to be evil; therefore he multiplied his compassion. [13] The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock. [14] He hath mercy on them that receive discipline, and that diligently seek after his judgments.

[15] My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. [16] Shall not the dew asswage the heat? so is a word better than a gift. [17] Lo, is not a word better than a gift? but both are with a gracious man. [18] A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. [19] Learn before thou speak, and use physick or ever thou be sick. [20] Before judgment examine thyself, and in the day of visitation thou shalt find mercy. [21] Humble thyself before thou be sick, and in the time of sins shew repentance.

[22] Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. [23] Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. [24] Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. [25] When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. [26] From the morning

until the evening the time is changed, and all things are soon done before the Lord.

[27] A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. [28] Every man of understanding knoweth wisdom, and will give praise unto him that found her. [29] They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

[30] Go not after thy lusts, but refrain thyself from thine appetites. [31] If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee. [32] Take not pleasure in much good cheer, neither be tied to the expense thereof. [33] Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

Chapter 19

[1] A labouring man that A is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. [2] Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent. [3] Moths and worms shall have him to heritage, and a bold man shall be taken away.

[4] He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul. [5] Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life. [6] He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

[7] Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. [8] Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. [9] For he heard and observed thee, and when time cometh he will hate thee. [10] If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. [11] A fool travaileth with a word, as a woman in labour of a child. [12] As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. [13] Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. [14] Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. [15] Admonish a friend: for many times it is a slander, and believe not every tale.

[16] There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? [17] Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High. [18] The fear of the Lord is the first step to be accepted *of him,* and wisdom obtaineth his love. [19] The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality. [20] The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency. [21] If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him. [22] The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. [23] There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

[24] He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. [25] There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment. [26] There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit, [27] Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware. [28] And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. [29] A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. [30] A man’s attire, and excessive laughter, and gait, shew what he is.

Chapter 20

[1] There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise. [2] It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. [3] How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin. [4] As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

[5] There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. [6] Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. [7] A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. [8] He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated. [9] There is a sinner that hath good success in evil things; and there is a gain that turneth to loss. [10] There is a gift that shall not profit thee; and there is a gift whose recompence is double. [11] There is an abasement because of glory; and there is that lifteth up his head from a low estate. [12] There is that buyeth much for a little, and repayeth it sevenfold.

[13] A wise man by his words maketh him beloved: but the graces of fools shall be poured out. [14] The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one. [15] He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man. [16] The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me. [17] How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

[18] To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily. [19] An unseasonable tale will always be in the mouth of the unwise. [20] A wise sentence shall be rejected when it cometh out of a fool’s mouth; for he will not speak it in due season. [21] There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled. [22] There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself. [23] There is that for bashfulness promiseth to his

friend, and maketh him his enemy for nothing. [24] A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

[25] A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage. [26] The disposition of a liar is dishonourable, and his shame is ever with him.

[27] A wise man shall promote himself to honour with his words: and he that hath understanding will please great men. [28] He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity. [29] Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove. [30] Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? [31] Better is he that hideth his folly than a man that hideth his wisdom. [32] Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

Chapter 21

[1] My son, hast thou sinned? do so no more, but ask pardon for thy former sins. [2] Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. [3] All iniquity is as a two edged sword, the wounds whereof cannot be healed. [4] To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. [5] A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily. [6] He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

[7] An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. [8] He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. [9] The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. [10] The way of sinners is made plain with stones, but at the end thereof is the pit of hell. [11] He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. [12] He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. [13] The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. [14] The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

[15] If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. [16] The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. [17] They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. [18] As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. [19] Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. [20] A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. [21] Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

[22] A foolish man's foot is soon in his *neighbour's* house: but a man of experience is ashamed of him. [23] A fool will peep in at the door into the house: but he that is well nurtured will stand without. [24] It is the rudeness of a man to hearken at the door: but a wise man will be grieved

with the disgrace. [25] The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. [26] The heart of fools is in their mouth: but the mouth of the wise is in their heart. [27] When the ungodly curseth Satan, he curseth his own soul.

[28] A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

Chapter 22

[1] A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. [2] A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. [3] An evilnurtured man is the dishonour of his father that begat him: and a *foolish* daughter is born to his loss. [4] A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. [5] She that is bold dishonoureth both her father and her husband, but they both shall despise her. [6] A tale out of season *is as* musick in mourning: but stripes and correction of wisdom are never out of time. [7] Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. [8] He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? [9] If children live honestly, and have wherewithal, they shall cover the baseness of their parents. [10] But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred. [11] Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. [12] Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life. [13] Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. [14] What is heavier than lead? and what is the name thereof, but a fool? [15] Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

[16] As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. [17] A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. [18] Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

[19] He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. [20] Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. [21] Though thou drewest a sword at thy friend, yet despair not: for there may be a returning *to favour*. [22] If thou hast

opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

[23] Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration. [24] As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. [25] I will not be ashamed to defend a friend; neither will I hide myself from him. [26] And if any evil happen unto me by him, every one that heareth it will beware of him. [27] Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Chapter 23

[1] O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them. [2] Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins: [3] Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

[4] O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind. [5] Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee. [6] Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

[7] Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips. [8] The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby. [9] Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. [10] For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless. [11] A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. [12] There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. [13] Use not thy mouth to intemperate swearing, for therein is the word of sin.

[14] Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity. [15] The man that is accustomed to opprobrious words will never be reformed all the days of his life.

[16] Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he

hath kindled a fire. [17] All bread is sweet to a whoremonger, he will not leave off till he die.

[18] A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins: [19] Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. [20] He knew all things ere ever they were created; so also after they were perfected he looked upon them all. [21] This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

[22] Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. [23] For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. [24] She shall be brought out into the congregation, and inquisition shall be made of her children. [25] Her children shall not take root, and her branches shall bring forth no fruit. [26] She shall leave her memory to be cursed, and her reproach shall not be blotted out. [27] And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord. [28] It is great glory to follow the Lord, and to be received of him is long life.

Chapter 24

[1] Wisdom shall praise herself, and shall glory in the midst of her people. [2] In the congregation of the most High shall she open her mouth, and triumph before his power. [3] I came out of the mouth of the most High, and covered the earth as a cloud. [4] I dwelt in high places, and my throne is in a cloudy pillar. [5] I alone compassed the circuit of heaven, and walked in the bottom of the deep. [6] In the waves of the sea and in all the earth, and in every people and nation, I got a possession. [7] With all these I sought rest: and in whose inheritance shall I abide? [8] So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. [9] He created me from the beginning before the world, and I shall never fail.

[10] In the holy tabernacle I served before him; and so was I established in Sion. [11] Likewise in the beloved city he gave me rest, and in Jerusalem was my power. [12] And I took root in an honourable people, even in the portion of the Lord's inheritance. [13] I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. [14] I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. [15] I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. [16] As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

[17] As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. [18] I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. [19] Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. [20] For my memorial is sweeter than honey, and mine inheritance than the honeycomb. [21] They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. [22] He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

[23] All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. [24] Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone,

and beside him there is no other Saviour. [25] He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. [26] He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. [27] He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

[28] The first man knew her not perfectly: no more shall the last find her out. [29] For her thoughts are more than the sea, and her counsels profounder than the great deep. [30] I also came out as a brook from a river, and as a conduit into a garden. [31] I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. [32] I will yet make doctrine to shine as the morning, and will send forth her light afar off. [33] I will yet pour out doctrine as prophecy, and leave it to all ages for ever. [34] Behold that I have not laboured for myself only, but for all them that seek wisdom.

Chapter 25

[1] In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

[2] Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

[3] If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

[4] O how comely a thing is judgment for gray hairs, and for ancient men to know counsel! [5] O how comely is the wisdom of old men, and understanding and counsel to men of honour. [6] Much experience is the crown of old men, and the fear of God is their glory.

[7] There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy: [8] Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself: [9] Well is him that hath found prudence, and he that speaketh in the ears of them that will hear: [10] O how great is he that findeth wisdom! yet is there none above him that feareth the Lord. [11] But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened? [12] The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

[13] *Give me* any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: [14] And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. [15] There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

[16] I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. [17] The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth. [18] Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. [19] All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

[20] As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. [21] Stumble not at the beauty of a woman, and desire her not for pleasure. [22] A woman, if she maintain

her husband, is full of anger, impudence, and much reproach. [23] A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees. [24] Of the woman came the beginning of sin, and through her we all die. [25] Give the water no passage; neither a wicked woman liberty to gad abroad. [26] If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Chapter 26

[1] Blessed is the man that hath a virtuous wife, for the number of his days shall be double. [2] A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. [3] A good wife is a good portion, which shall be given in the portion of them that fear the Lord. [4] Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

[5] There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death. [6] But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all. [7] An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion. [8] A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. [9] The whoredom of a woman may be known in her haughty looks and eyelids. [10] If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. [11] Watch over an impudent eye: and marvel not if she trespass against thee. [12] She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

[13] The grace of a wife delighteth her husband, and her discretion will fatten his bones. [14] A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. [15] A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. [16] As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house. [17] As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age. [18] As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

[19] My son, keep the flower of thine age sound; and give not thy strength to strangers. [20] When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock. [21] So thy race which thou leavest shall be magnified, having the confidence of their good descent. [22] An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband. [23] A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord. [24] A dishonest

woman contemneth shame: but an honest woman will reverence her husband. [25] A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord. [26] A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all. [27] A loud crying woman and a scold shall be sought out to drive away the enemies. [28] There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword. [29] A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

Chapter 27

[1] Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. [2] As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. [3] Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. [4] As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk. [5] The furnace proveth the potter's vessels; so the trial of man is in his reasoning. [6] The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

[7] Praise no man before thou hearest him speak; for this is the trial of men. [8] If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe. [9] The birds will resort unto their like; so will truth return unto them that practise in her. [10] As the lion lieth in wait for the prey; so sin for them that work iniquity. [11] The discourse of a godly man is always with wisdom; but a fool changeth as the moon. [12] If thou be among the indiscreet, observe the time; but be continually among men of understanding. [13] The discourse of fools is irksome, and their sport is the wantonness of sin. [14] The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears. [15] The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

[16] Whoso discovereth secrets loseth his credit; and shall never find friend to his mind. [17] Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him. [18] For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour. [19] As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again [20] Follow after him no more, for he is too far off; he is as a roe escaped out of the snare. [21] As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope. [22] He that winketh with the eyes worketh evil: and he that knoweth him will depart from him. [23] When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings. [24] I have hated many things, but nothing like him; for the Lord will hate him.

[25] Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. [26] Whoso diggeth a pit shall fall

therein: and he that setteth a trap shall be taken therein. [27] He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. [28] Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them. [29] They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. [30] Malice and wrath, even these are abominations; and the sinful man shall have them both.

Chapter 28

[1] He that revengeth shall find vengeance from the Lord, and he will surely keep his sins *in remembrance.* [2] Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. [3] One man beareth hatred against another, and doth he seek pardon from the Lord? [4] He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? [5] If he that is but flesh nourish hatred, who will intreat for pardon of his sins? [6] Remember thy end, and let enmity cease; *remember* corruption and death, and abide in the commandments. [7] Remember the commandments, and bear no malice to thy neighbour: *remember* the covenant of the Highest, and wink at ignorance. [8] Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

[9] A sinful man disquieteth friends, and maketh debate among them that be at peace. [10] As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. [11] An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. [12] If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

[13] Curse the whisperer and doubletongued: for such have destroyed many that were at peace. [14] A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. [15] A backbiting tongue hath cast out virtuous women, and deprived them of their labours. [16] Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

[17] The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. [18] Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. [19] Well is he that is defended through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands. [20] For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass. [21] The death thereof is an evil death, the grave were better than it. [22] It shall not have rule over them that fear God, neither shall they be burned with the flame thereof. [23] Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard. [24] Look that thou hedge thy possession about with thorns, and bind up thy silver and gold, [25] And weigh thy words in

a balance, and make a door and bar for thy mouth. [26] Beware thou slide not by it, lest thou fall before him that lieth in wait.

Chapter 29

[1] He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. [2] Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. [3] Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. [4] Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. [5] Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. [6] If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. [7] Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. [8] Yet have thou patience with a man in poor estate, and delay not to shew him mercy. [9] Help the poor for the commandment's sake, and turn him not away because of his poverty.

[10] Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. [11] Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. [12] Shut up alms in thy storehouses: and it shall deliver thee from all affliction. [13] It shall fight for thee against thine enemies better than a mighty shield and strong spear. [14] An honest man is surety for his neighbour: but he that is impudent will forsake him. [15] Forget not the friendship of thy surety, for he hath given his life for thee. [16] A sinner will overthrow the good estate of his surety: [17] And he that is of an unthankful mind will leave him *in danger* that delivered him.

[18] Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. [19] A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits. [20] Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

[21] The chief thing for life is water, and bread, and clothing, and an house to cover shame. [22] Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. [23] Be it little or

much, hold thee contented, that thou hear not the reproach of thy house. [24] For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. [25] Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: [26] Come, thou stranger, and furnish a table, and feed me of that thou hast ready. [27] Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. [28] These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

Chapter 30

[1] He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. [2] He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. [3] He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him. [4] Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. [5] While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. [6] He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

[7] He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry. [8] An horse not broken becometh headstrong: and a child left to himself will be wilful. [9] Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. [10] Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. [11] Give him no liberty in his youth, and wink not at his follies. [12] Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. [13] Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

[14] Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. [15] Health and good estate of body are above all gold, and a strong body above infinite wealth. [16] There is no riches above a sound body, and no joy above the joy of the heart. [17] Death is better than a bitter life or continual sickness. [18] Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

[19] What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord. [20] He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth. [21] Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. [22] The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. [23] Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. [24] Envy and wrath shorten the life, and carefulness bringeth age before the time.

[16] I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and filled my

winepress like a gatherer of grapes. [17] Consider that I laboured not for myself only, but for all them that seek learning. [18] Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. [19] Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again. [20] As long as thou livest and hast breath in thee, give not thyself over to any. [21] For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy. [22] In all thy works keep to thyself the preeminence; leave not a stain in thine honour. [23] At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

[24] Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant. [25] If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty. [26] A yoke and a collar do bow the neck: so are tortures and torments for an evil servant. [27] Send him to labour, that he be not idle; for idleness teacheth much evil. [28] Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

[29] But be not excessive toward any; and without discretion do nothing. [30] If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price. [31] If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

Chapter 31

[1] The hopes of a man void of understanding are vain and false: and dreams lift up fools. [2] Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. [3] The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. [4] Of an unclean thing what can be cleansed? and from that thing which is false what truth can come? [5] Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail. [6] If they be not sent from the most High in thy visitation, set not thy heart upon them. [7] For dreams have deceived many, and they have failed that put their trust in them. [8] The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. [9] A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom. [10] He that hath no experience knoweth little: but he that hath travelled is full of prudence. [11] When I travelled, I saw many things; and I understand more than I can express. [12] I was ofttimes in danger of death: yet I was delivered because of these things.

[13] The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. [14] Whoso feareth the Lord shall not fear nor be afraid; for he is his hope. [15] Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength? [16] For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. [17] He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

[18] He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. [19] The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices. [20] Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes. [21] The bread of the needy is their life: he that defraudeth him thereof is a man of blood. [22] He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

[23] When one buildeth, and another pulleth down, what profit have they then but labour? [24] When one prayeth, and another curseth, whose voice will the Lord hear? [25] He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? [26] So is

it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

Chapter 32

[1] He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. [2] He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. [3] To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

[4] Thou shalt not appear empty before the Lord. [5] For all these things *are to be done* because of the commandment. [6] The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. [7] The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

[8] Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. [9] In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. [10] Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. [11] For the Lord recompenseth, and will give thee seven times as much. [12] Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. [13] He will not accept any person against a poor man, but will hear the prayer of the oppressed. [14] He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. [15] Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

[16] He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. [17] The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. [18] For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; [19] Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. [20] Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Chapter 33

[1] Have mercy upon us, O Lord God of all, and behold us: [2] And send thy fear upon all the nations that seek not after thee. [3] Lift up thy hand against the strange nations, and let them see thy power. [4] As thou wast sanctified in us before them: so be thou magnified among them before us. [5] And let them know thee, as we have known thee, that there is no God but only thou, O God.

[6] Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. [7] Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. [8] Sake the time short, remember the covenant, and let them declare thy wonderful works. [9] Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people. [10] Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we. [11] Gather all the tribes of Jacob together, and inherit thou them, as from the beginning. [12] A cheerful and good heart will have a care of his meat and diet.

Chapter 34

[1] Watching for riches consumeth the flesh, and the care thereof driveth away sleep. [2] Watching care will not let a man slumber, as a sore disease breaketh sleep, [3] The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates. [4] The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

[5] He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. [6] Gold hath been the ruin of many, and their destruction was present. [7] It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith. [8] Blessed is the rich that is found without blemish, and hath not gone after gold. [9] Who is he? and we will call him blessed: for wonderful things hath he done among his people. [10] Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? [11] His goods shall be established, and the congregation shall declare his alms.

[12] If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. [13] Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. [14] Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. [15] Judge not thy neighbour by thyself: and be discreet in every point. [16] Eat as it becometh a man, those things which are set before thee; and devour note, lest thou be hated. [17] Leave off first for manners' sake; and be not unsatiable, lest thou offend. [18] When thou sittest among many, reach not thine hand out first of all. [19] A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. [20] Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. [21] And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

[22] My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee. [23] Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. [24] But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

[25] Shew not thy valiantness in wine; for wine hath destroyed many. [26] The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness. [27] Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. [28] Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: [29] But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. [30] Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. [31] Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him *to drink.*

Chapter 35

[1] If thou be made the master *of a feast,* lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. [2] And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. [3] Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick. [4] Pour not out words where there is a musician, and shew not forth wisdom out of time. [5] A concert of musick in a banquet of wine is as a signet of carbuncle set in gold. [6] As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

[7] Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked. [8] Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. [9] If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. [10] Before the thunder goeth lightning; and before a shamefaced man shall go favour. [11] Rise up betimes, and be not the last; but get thee home without delay. [12] There take thy pastime, and do what thou wilt: but sin not by proud speech. [13] And for these things bless him that made thee, and hath replenished thee with his good things.

[14] Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour. [15] He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. [16] They that fear the Lord shall find judgment, and shall kindle justice as a light. [17] A sinful man will not be reproved, but findeth an excuse according to his will. [18] A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel. [19] Do nothing without advice; and when thou hast once done, repent not.

[20] Go not in a way wherein thou mayest fall, and stumble not among the stones. [21] Be not confident in a plain way. [22] And beware of thine own children. [23] In every good work trust thy own soul; for this is the keeping of the commandments. [24] He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

Chapter 36

[1] There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him. [2] A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm. [3] A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle. [4] Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer. [5] The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree. [6] A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

[7] Why doth one day excel another, when as all the light of every day in the year is of the sun? [8] By the knowledge of the Lord they were distinguished: and he altered seasons and feasts. [9] Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

[10] And all men are from the ground, and Adam was created of earth: [11] In much knowledge the Lord hath divided them, and made their ways diverse. [12] Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places. [13] As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best. [14] Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. [15] So look upon all the works of the most High; and there are two and two, one against another.

[11] Though I was the last to wake up, yet I received their inheritance as from the beginning. [12] O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn. [13] O be merciful unto Jerusalem, thy holy city, the place of thy rest. [14] Fill Sion with thine unspeakable oracles, and thy people with thy glory: [15] Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name. [16] Reward them that wait for thee, and let thy prophets be found faithful.

[17] O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. [18] The belly devoureth all meats, yet is one meat better than another. [19] As the palate tasteth divers

kinds of venison: so doth an heart of understanding false speeches. [20] A froward heart causeth heaviness: but a man of experience will recompense him.

[21] A woman will receive every man, yet is one daughter better than another. [22] The beauty of a woman cheereth the countenance, and a man loveth nothing better. [23] If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

[24] He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest. [25] Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. [26] Who will trust a thief well appointed, that skippeth from city to city? so *who will believe* a man that hath no house, and lodgeth wheresoever the night taketh him?

Chapter 37

[1] Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. [2] Is it not a grief unto death, when a companion and friend is turned to an enemy? [3] O wicked imagination, whence camest thou in to cover the earth with deceit? [4] There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. [5] There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. [6] Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

[7] Every counsellor extolleth counsel; but there is some that counselleth for himself. [8] Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, [9] And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee. [10] Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. [11] Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

[12] But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry. [13] And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it. [14] For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. [15] And above all this pray to the most High, that he will direct thy way in truth. [16] Let reason go before every enterprise, and counsel before every action.

[17] The countenance is a sign of changing of the heart. [18] Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually. [19] There is one that is wise and teacheth many, and yet is unprofitable to himself. [20] There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. [21] For grace is not given, him from the Lord, because he is deprived of all wisdom. [22] Another is wise to himself; and the fruits of understanding are commendable in his mouth.

[23] A wise man instructeth his people; and the fruits of his understanding fail not. [24] A wise man shall be filled with blessing; and all they that see him shall count him happy. [25] The days of the life of man may be numbered: but the days of Israel are innumerable. [26] A wise man shall inherit glory among his people, and his name shall be perpetual.

[27] My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. [28] For all things are not profitable for all men, neither hath every soul pleasure in every thing. [29] Be not unsatiable in any dainty thing, nor too greedy upon meats: [30] For excess of meats bringeth sickness, and surfeiting will turn into choler. [31] By surfeiting have many perished; but he that taketh heed prolongeth his life.

Chapter 38

[1] Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. [2] For of the most High cometh healing, and he shall receive honour of the king. [3] The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. [4] The Lord hath created medicines out of the earth; and he that is wise will not abhor them. [5] Was not the water made sweet with wood, that the virtue thereof might be known? [6] And he hath given men skill, that he might be honoured in his marvellous works. [7] With such doth he heal *men,* and taketh away their pains. [8] Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

[9] My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. [10] Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. [11] Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. [12] Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. [13] There is a time when in their hands there is good success. [14] For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life. [15] He that sinneth before his Maker, let him fall into the hand of the physician.

[16] My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. [17] Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. [18] For of heaviness cometh death, and the heaviness of the heart breaketh strength. [19] In affliction also sorrow remaineth: and the life of the poor is the curse of the heart. [20] Take no heaviness to heart: drive it away, and member the last end. [21] Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself. [22] Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee. [23] When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

[24] The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. [25] How can he get wisdom that holdeth the plough, and that glorieth in the goad, that

driveth oxen, and is occupied in their labours, and whose talk is of bullocks? [26] He giveth his mind to make furrows; and is diligent to give the kine fodder. [27] So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

[28] The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

[29] So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; [30] He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: [31] All these trust to their hands: and every one is wise in his work. [32] Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: [33] They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. [34] But they will maintain the state of the world, and *all* their desire is in the work of their craft.

Chapter 39

[1] But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. [2] He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. [3] He will seek out the secrets of grave sentences, and be conversant in dark parables. [4] He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. [5] He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

[6] When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. [7] He shall direct his counsel and knowledge, and in his secrets shall he meditate. [8] He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. [9] Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. [10] Nations shall shew forth his wisdom, and the congregation shall declare his praise. [11] If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. [12] Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

[13] Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field: [14] And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works. [15] Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner: [16] All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season. [17] And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters. [18] At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save. [19] The works of all flesh are before him, and nothing can be hid from his eyes. [20] He seeth from everlasting to everlasting; and there is nothing wonderful before him.

[21] A man need not to say, What is this? wherefore is that? for he hath made all things for their uses. [22] His blessing covered the dry land as a river, and watered it as a flood. [23] As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

[24] As his ways are plain unto the holy; so are they stumblingblocks unto the wicked. [25] For the good are good things created from the beginning: so evil things for sinners. [26] The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. [27] All these things are for good to the godly: so to the sinners they are turned into evil.

[28] There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them. [29] Fire, and hail, and famine, and death, all these were created for vengeance; [30] Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction. [31] They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

[32] Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing. [33] All the works of the Lord are good: and he will give every needful thing in due season. [34] So that a man cannot say, This is worse than that: for in time they shall all be well approved. [35] And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

Chapter 40

[1] Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. [2] Their imagination of things to come, and the day of death, *trouble* their thoughts, and *cause* fear of heart; [3] From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; [4] From him that weareth purple and a crown, unto him that is clothed with a linen frock. [5] Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge. [6] A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle. [7] When all is safe, he awaketh, and marvelleth that the fear was nothing.

[8] *Such things happen* unto all flesh, both man and beast, and that is sevenfold more upon sinners. [9] Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge; [10] These things are created for the wicked, and for their sakes came the flood. [11] All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea. [12] All bribery and injustice shall be blotted out: but true dealing shall endure for ever. [13] The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

[14] While he openeth his hand he shall rejoice: so shall transgressors come to nought. [15] The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. [16] The weed growing upon every water and bank of a river shall be pulled up before all grass.

[17] Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. [18] To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both. [19] Children and the building of a city continue a man's name: but a blameless wife is counted above them both. [20] Wine and musick rejoice the heart: but the love of wisdom is above them both.

[21] The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. [22] Thine eye desireth favour and beauty: but more than both corn while it is green. [23] A friend and companion never meet amiss: but above both is a wife with her husband. [24] Brethren and

help are against time of trouble: but alms shall deliver more than them both. [25] Gold and silver make the foot stand sure: but counsel is esteemed above them both. [26] Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help. [27] The fear of the Lord is a fruitful garden, and covereth him above all glory.

[28] My son, lead not a beggar's life; for better it is to die than to beg. [29] The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof. [30] Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

Chapter 41

[1] O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! [2] O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! [3] Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. [4] And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

[5] The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. [6] The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach. [7] The children will complain of an ungodly father, because they shall be reproached for his sake. [8] Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction: [9] And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

[10] All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

[11] The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. [12] Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold. [13] A good life hath but few days: but a good name endureth for ever. [14] My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? [15] A man that hideth his foolishness is better than a man that hideth his wisdom. [16] Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

[17] Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; [18] Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend; [19] And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take; [20] And of silence before them that salute thee; and to

look upon an harlot; [21] And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man’s wife. [22] Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Chapter 42

[1] Or of iterating and speaking again that which thou hast heard; and of revealing of secrets. So shalt thou be truly shamefaced and find favour before all men. Of these things be not thou ashamed, and accept no person to sin thereby: [2] Of the law of the most High, and his covenant; and of judgment to justify the ungodly; [3] Of reckoning with thy partners and travellers; or of the gift of the heritage of friends; [4] Of exactness of balance and weights; or of getting much or little; [5] And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

[6] Sure keeping is good, where an evil wife is; and shut up, where many hands are. [7] Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in. [8] Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

[9] A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated: [10] In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren. [11] Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude. [12] Behold not every body's beauty, and sit not in the midst of women. [13] For from garments cometh a moth, and from women wickedness. [14] Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

[15] I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works. [16] The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

[17] The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory. [18] He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world. [19] He declareth the things that are past, and for to come, and revealeth

the steps of hidden things. [20] No thought escapeth him, neither any word is hidden from him.

[21] He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. [22] Oh how desirable are all his works! and that a man may see even to a spark. [23] All these things live and remain for ever for all uses, and they are all obedient. [24] All things are double one against another: and he hath made nothing imperfect. [25] One thing establisheth the good or another: and who shall be filled with beholding his glory?

Chapter 43

[1] The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; [2] The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: [3] At noon it parcheth the country, and who can abide the burning heat thereof? [4] A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. [5] Great is the Lord that made it; and at his commandment runneth hastily. [6] He made the moon also to serve in her season for a declaration of times, and a sign of the world. [7] From the moon is the sign of feasts, a light that decreaseth in her perfection. [8] The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; [9] The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. [10] At the commandment of the Holy One they will stand in their order, and never faint in their watches. [11] Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. [12] It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. [13] By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment. [14] Through this the treasures are opened: and clouds fly forth as fowls. [15] By his great power he maketh the clouds firm, and the hailstones are broken small.

[16] At his sight the mountains are shaken, and at his will the south wind bloweth. [17] The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: [18] The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. [19] The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

[20] When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate. [21] It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. [22] A present remedy of all is a mist coming speedily, a dew coming after heat refresheth.

[23] By his counsel he appeaseth the deep, and planteth islands therein. [24] They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat. [25] For therein be strange and wondrous works, variety of all kinds of beasts and whales created. [26] By him the end of them hath prosperous success, and by his word all things consist.

[27] We may speak much, and yet come short: wherefore in sum, he is all. [28] How shall we be able to magnify him? for he is great above all his works. [29] The Lord is terrible and very great, and marvellous is his power. [30] When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough. [31] Who hath seen him, that he might tell us? and who can magnify him as he is? [32] There are yet hid greater things than these be, for we have seen but a few of his works. [33] For the Lord hath made all things; and to the godly hath he given wisdom.

Chapter 44

[1] Let us now praise famous men, and our fathers that begat us. [2] The Lord hath wrought great glory by them through his great power from the beginning. [3] Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: [4] Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions: [5] Such as found out musical tunes, and recited verses in writing: [6] Rich men furnished with ability, living peaceably in their habitations: [7] All these were honoured in their generations, and were the glory of their times. [8] There be of them, that have left a name behind them, that their praises might be reported. [9] And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

[10] But these were merciful men, whose righteousness hath not been forgotten. [11] With their seed shall continually remain a good inheritance, and their children are within the covenant. [12] Their seed standeth fast, and their children for their sakes. [13] Their seed shall remain for ever, and their glory shall not be blotted out. [14] Their bodies are buried in peace; but their name liveth for evermore. [15] The people will tell of their wisdom, and the congregation will shew forth their praise.

[16] Enoch pleased the Lord, and was translated, being an example of repentance to all generations. [17] Noah was found perfect and righteous; in the time of wrath he was taken in exchange *for the world;* therefore was he left as a remnant unto the earth, when the flood came. [18] An everlasting covenant was made with him, that all flesh should perish no more by the flood.

[19] Abraham was a great father of many people: in glory was there none like unto him; [20] Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful. [21] Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

[22] With Isaac did he establish likewise *for Abraham his father's sake* the blessing of all men, and the covenant, [23] And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them. [24] And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

Chapter 45

[1] 2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him. [3] By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory. [4] He sanctified him in his faithfulness and meekness, and chose him out of all men. [5] He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

[6] He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi. [7] An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory. [8] He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod. [9] And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people; [10] With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim; [11] With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel. [12] He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

[13] Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually. [14] Their sacrifices shall be wholly consumed every day twice continually.

[15] Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

[16] He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people. [17] He gave unto him his commandments, and authority in

the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

[18] Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

[19] This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame. [20] But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance: [21] For they eat of the sacrifices of the Lord, which he gave unto him and his seed. [22] Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

[23] The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel. [24] Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever: [25] According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed. [26] God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Chapter 46

[1] Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance. [2] How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities! [3] Who before him so stood to it? for the Lord himself brought his enemies unto him. [4] Did not the sun go back by his means? and was not one day as long as two? [5] He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him. [6] And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent *of Beth-horon* he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

[7] In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring. [8] And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

[9] The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage: [10] That all the children of Israel might see that it is good to follow the Lord. [11] And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. [12] Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

[13] Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. [14] By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. [15] By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. [16] He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. [17] And the Lord thundered from heaven, and with a great noise made his voice to be heard. [18] And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

[19] And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. [20] And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

Chapter 47

[1] And after him rose up Nathan to prophesy in the time of David.

[2] As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. [3] He played with lions as with kids, and with bears as with lambs. [4] Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? [5] For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

[6] So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory. [7] For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. [8] In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him. [9] He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. [10] He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

[11] The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. [12] After him rose up a wise son, and for his sake he dwelt at large. [13] Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. [14] How wise wast thou in thy youth and, as a flood, filled with understanding! [15] Thy soul covered the whole earth, and thou filledst it with dark parables.

[16] Thy name went far unto the islands; and for thy peace thou wast beloved. [17] The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations. [18] By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead. [19] Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. [20] Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. [21] So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

[22] But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

[23] Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin: [24] And their sins were multiplied exceedingly, that they were driven out of the land. [25] For they sought out all wickedness, till the vengeance came upon them.

Chapter 48

[1] Then stood up Elias the prophet as fire, and his word burned like a lamp. [2] He brought a sore famine upon them, and by his zeal he diminished their number. [3] By the word of the Lord he shut up the heaven, and also three times brought down fire. [4] O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! [5] Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High: [6] Who broughtest kings to destruction, and honourably men from their bed: [7] Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: [8] Who anointedst kings to take revenge, and prophets to succeed after him: [9] Who was taken up in a whirlwind of fire, and in a chariot of fiery horses: [10] Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. [11] Blessed are they that saw thee, and slept in love; for we shall surely live.

[12] Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection. [13] No word could overcome him; and after his death his body prophesied. [14] He did wonders in his life, and at his death were his works marvellous.

[15] For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: [16] Of whom some did that which was pleasing to God, and some multiplied sins.

[17] Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters. [18] In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly. [19] Then trembled their hearts and hands, and they were in pain, as women in travail.

[20] But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay. [21] He smote the host of the Assyrians, and his angel destroyed them. [22] For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his

vision, had commanded him. [23] In his time the sun went backward, and he lengthened the king's life. [24] He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. [25] He shewed what should come to pass for ever, and secret things or ever they came.

Chapter 49

[1] The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine. [2] He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity. [3] He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God. [4] All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed. [5] Therefore he gave their power unto others, and their glory to a strange nation.

[6] They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. [7] For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. [8] It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims. [9] For he made mention of the enemies under the figure of the rain, and directed them that went right. [10] And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. [11] How shall we magnify Zorobabel? even he was as a signet on the right hand:

[12] So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. [13] And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. [14] But upon the earth was no man created like Enoch; for he was taken from the earth. [15] Neither was there a young man born like Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord. [16] Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

Chapter 50

[1] Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple: [2] And by him was built from the foundation the double height, the high fortress of the wall about the temple: [3] In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: [4] He took care of the temple that it should not fall, and fortified the city against besieging: [5] How was he honoured in the midst of the people in his coming out of the sanctuary! [6] He was as the morning star in the midst of a cloud, and as the moon at the full: [7] As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds: [8] And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: [9] As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: [10] And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

[11] When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable. [12] When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed about, as a young cedar in Libanus; and as palm trees compassed they him round about. [13] So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. [14] And finishing the service at the altar, that he might adorn the offering of the most high Almighty, [15] He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

[16] Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High. [17] Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High. [18] The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. [19] And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

[20] Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name. [21] And they bowed themselves

down to worship the second time, that they might receive a blessing from the most High. [22] Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. [23] He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: [24] That he would confirm his mercy with us, and deliver us at his time!

[25] There be two manner of nations which my heart abhorreth, and the third is no nation: [26] They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

[27] Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom. [28] Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise. [29] For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

Chapter 51

[1] I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: [2] For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries: [3] And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; [4] From the choking of fire on every side, and from the midst of the fire which I kindled not; [5] From the depth of the belly of hell, from an unclean tongue, and from lying words.

[6] By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. [7] They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. [8] Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. [9] Then lifted I up my supplications from the earth, and prayed for deliverance from death. [10] I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. [11] I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard: [12] For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

[13] When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. [14] I prayed for her before the temple, and will seek her out even to the end. [15] Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. [16] I bowed down mine ear a little, and received her, and gat much learning. [17] I profited therein, therefore will I ascribe glory unto him that giveth me wisdom. [18] For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

[19] My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. [20] I directed my soul unto her, and I found her in

pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. [21] My heart was troubled in seeking her: therefore have I gotten a good possession. [22] The Lord hath given me a tongue for my reward, and I will praise him therewith.

[23] Draw near unto me, ye unlearned, and dwell in the house of learning. [24] Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty? [25] I opened my mouth, and said, Buy her for yourselves without money. [26] Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. [27] Behold with your eyes, how that I have but little labour, and have gotten unto me much rest. [28] Get learning with a great sum of money, and get much gold by her.

[29] Let your soul rejoice in his mercy, and be not ashamed of his praise. [30] Work your work betimes, and in his time he will give you your reward.

Isaiah

Chapter 1

[1] The vision which Isaiah the son of Amos saw, which he saw against Juda, and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

[2] Hear, O heaven, and hearken, O earth: for the Lord has spoken, *saying*, I have begotten and reared up children, but they have rebelled against me. [3] The ox knows his owner, and the ass his master's crib: but Israel does not know me, and the people has not regarded me.

[4] Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel. [5] Why should ye be smitten *any* more, transgressing more and more? the whole head is pained, and the whole heart sad. [6] From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer *are healed*: it is not possible to apply a plaister, nor oil, nor bandages. [7] Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations. [8] The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city. [9] And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like Gomorrha.

[10] Hear the word of the Lord, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrha. [11] Of what *value* to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: [12] neither shall ye come *with these* to appear before me; for who has required these things at your hands? Ye shall no more tread my court. [13] Though ye bring fine flour, *it is* vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day; [14] *your* fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins. [15] When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

[16] Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities; [17] learn to do well; diligently seek judgement, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow. [18] And come, let us reason

together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make *them* white as wool. [19] And if ye be willing, and hearken to me, ye shall eat the good of the land: [20] but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

[21] How has the faithful city Sion, *once* full of judgement, become a harlot! wherein righteousness lodged, but now murderers. [22] Your silver is worthless, thy wine merchants mix the wine with water. [23] Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

[24] Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty *men* of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgement on mine enemies. [25] And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors. [26] And I will establish thy judges as before, and thy counsellors as at the beginning: and afterward thou shalt be called the city of righteousness, the faithful mother-city of Sion. [27] For her captives shall be saved with judgement, and with mercy. [28] And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed. [29] For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted. [30] For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water. [31] And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench *them*.

Chapter 2

[1] The word which came to Isaiah the son of Amos concerning Judea, and concerning Jerusalem.

[2] For in the last days the mountain of the Lord shall be glorious, and the house of God *shall be* on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. [3] And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem. [4] And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

[5] And now, O house of Jacob, come, *and* let us walk in the light of the Lord. [6] For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the *land* of the Philistines, and many strange children were born to them. [7] For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of chariots. [8] And the land is filled with abominations, *even* the works of their hands; and they have worshipped *the works* which their fingers made. [9] And the mean man bowed down, and the great man was humbled: and I will not pardon them.

[10] Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. [11] For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

[12] For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down; [13] and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan, [14] and upon every high mountain, and upon every high hill, [15] and upon every high tower, and upon every high wall, [16] and upon every ship of the sea, and upon every display of fine ships. [17] And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day. [18] And they shall hide all *idols* made with hands, [19] having carried *them* into the caves, and into the clefts of the rocks, and into the

caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth. [20] For in that day a man shall cast forth his silver and gold abominations, which they made *in order* to worship vanities and bats; [21] to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

Chapter 3

[1] Behold now, the Lord, the Lord of hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread, and the strength of water, [2] the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder, [3] the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer. [4] And I will make youths their princes, and mockers shall have dominion over them. [5] And the people shall fall, man upon man, and *every* man upon his neighbor: the child shall insult the elder man, and the base the honourable. [6] For a man shall lay hold of his brother, as one of his father's household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee. [7] And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people. [8] For Jerusalem is ruined, and Judea has fallen, and their tongues *have spoken* with iniquity, disobedient *as they are* towards the Lord. [9] Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest. [10] Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works. [11] Woe to the transgressor! evils shall happen to him according to the works of his hands. [12] O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blesses lead you astray, and pervert the path of your feet.

[13] But now the Lord will stand up for judgement, and will enter into judgement with his people. [14] The Lord himself shall enter into judgement with the elders of the people, and with their rulers: but why have ye set my vineyard on fire, and *why is* the spoil of the poor in your houses? [15] Why do ye wrong my people, and shame the face of the poor?

[16] Thus saith the Lord, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet: [17] therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day; [18] and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents, [19] and the chains,

and the ornaments of their faces, [20] and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand, [21] 22 [23] and the ear-rings, and the garments with scarlet borders, and the garments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses, and those made of fine linen, and the purple *ones*, and the scarlet *ones*, and the fine linen, interwoven with gold and purple, and the light coverings for couches. [24] And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth. [25] And thy most beautiful son whom thou lovest shall fall by the sword; and your mighty men shall fall by the sword, and shall be brought low. [26] And the stores of your ornaments shall mourn, and thou shalt be left alone, and shalt be levelled with the ground.

Chapter 4

[1] And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, *and* take away our reproach.

[2] And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel. [3] And it shall be, *that* the remnant left in Sion, and the remnant left in Jerusalem, *even* all that are appointed to life in Jerusalem, shall be called holy. [4] For the Lord shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgement, and the spirit of burning. [5] And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud overshadow by day, and *there shall be* as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence. [6] And it shall be for a shadow from the heat, and as a shelter and a hiding place from inclemency *of weather* and from rain.

Chapter 5

[1] Now I will sing to *my* beloved a song of my beloved concerning my vineyard.

My beloved had a vineyard on a high hill in a fertile place. [2] And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited *for it* to bring forth grapes, and it brought forth thorns. [3] And now, ye dwellers in Jerusalem, and *every* man of Juda, judge between me and my vineyard. [4] What shall I do any more to my vineyard, that I have not done to it? Whereas I expected *it* to bring forth grapes, but it has brought forth thorns. [5] And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be *left* to be trodden down. [6] And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it. [7] For the vineyard of the Lord of hosts is the house of Israel, and the men of Juda *his* beloved plant: I expected *it* to bring forth judgement, and it brought forth iniquity; and not righteousness, but a cry.

[8] Woe *to them* that join house to house, and add field to field, that they may take away something of their neighbor's: will ye dwell alone upon the land? [9] For these things have reached the ears of the Lord of hosts: for though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them. [10] For where ten yoke of oxen plough *the land* shall yield one jar-full, and he that sows six homers shall produce three measures.

[11] Woe *to them* that rise up in the morning, and follow strong drink; who wait *at it till* evening: for the wine shall inflame them. [12] For they drink wine with harp, and psaltery, and drums, and pipes: but they regard not the works of the Lord, and consider not the works of his hands.

[13] Therefore my people have been taken captive, because they know not the Lord: and there has been a multitude of dead *bodies*, because of hunger and of thirst for water. [14] Therefore hell has enlarged its desire and opened its mouth without ceasing: and her glorious and great, and her rich and her pestilent men shall go down *into it*. [15] And the mean man shall be brought low, and the great man shall be disgraced, and the lofty eyes shall be brought low. [16] But the Lord of hosts shall be exalted in judgement, and the holy God shall be glorified in righteousness. [17]

And they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away.

[18] Woe *to them* that draw sins to them as with a long rope, and iniquities as with a thong of the heifer's yoke: [19] who say, Let him speedily hasten what he will do, that we may see *it*: and let the counsel of the Holy One of Israel come, that we may know *it*. [20] Woe *to them* that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter. [21] Woe *to them* that are wise in their own conceit, and knowing in their own sight. [22] Woe to the strong *ones* of you that drink wine, and the mighty *ones* that mingle strong drink: [23] who justify the ungodly for rewards, and take away the righteousness of the righteous.

[24] Therefore as stubble shall be burnt by a coal of fire, and shall be consumed by a violent flame, their root shall be as chaff, and their flower shall go up as dust: for they rejected the law of the Lord of hosts, and insulted the word of the Holy One of Israel. [25] Therefore the Lord of hosts was greatly angered against his people, and he reached forth his hand upon them, and smote them: and the mountains were troubled, and their carcasses were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised.

[26] Therefore shall he lift up a signal to the nations that are afar, and shall hiss for them from the end of the earth; and, behold, they are coming very quickly. [27] They shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they loose their girdles from their loins, neither shall their shoe-latchets be broken. [28] Whose arrows are sharp, and their bows bent; their horses' hoofs are counted as solid rock: their chariot-wheels are as a storm. [29] They rage as lions, and draw nigh as a lion's whelps: and he shall seize, and roar as a wild beast, and he shall cast *them* forth, and there shall be none to deliver them. [30] And he shall roar on account of them in that day, as the sound of the swelling sea; and they shall look to the land, and, behold, *there shall be* thick darkness in their perplexity.

Chapter 6

[1] And it came to pass in the year in which king Ozias died, *that* I saw the Lord sitting on a high and exalted throne, and the house was full of his glory. [2] And seraphs stood round about him: each one had six wings: and with two they covered *their* face, and with two they covered *their* feet, and with two they flew. [3] And one cried to the other, and they said, Holy, holy, holy *is the* Lord of hosts: the whole earth is full of his glory.

[4] And the lintel shook at the voice they uttered, and the house was filled with smoke. [5] And I said, Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts. [6] And there was sent to me one of the seraphs, and he had in his hand a coal, which he had taken off the altar with the tongs: [7] and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.

[8] And I heard the voice of the Lord, saying, Whom shall I send, and who will go to this people? And I said, behold, I am *here*, send me. And he said, Go, and say to this people, [9] Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. [10] For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. [11] And I said, How long, O Lord? And he said, Until cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate. [12] And after this God shall remove the men far off, and they that are left upon the land shall be multiplied. [13] And yet there shall be a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its husk.

Chapter 7

[1] And it came to pass in the days of Achaz *the son* of Joatham, the son of Ozias, king of Juda, there came up Rasim king of Aram, and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they could not take it. [2] And a message was brought to the house of David, saying, Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind. [3] And the Lord said to Isaiah, Go forth to meet Achaz, thou, and thy son Jasub who is left, to the pool of the upper way of the fuller's field. [4] And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again. [5] And *as for* the son of Aram, and the son of Romelias, forasmuch as they have devised an evil counsel, *saying*, [6] We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it; [7] thus saith the Lord of hosts, This counsel shall not abide, nor come to pass. [8] But the head of Aram is Damascus, and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from *being* a people. [9] And the head of Ephraim is Somoron, and the head of Somoron the son of Romelias: but if ye believe not, neither will ye at all understand.

[10] And the Lord again spoke to Achaz, saying, [11] Ask for thyself a sign of the Lord thy God, in the depth or in the height. [12] And Achaz said, I will not ask, neither will I tempt the Lord. [13] And he said, Hear ye now, O house of David; is it a little thing for you to contend with men? and how do ye contend against the Lord? [14] Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel. [15] Butter and honey shall he eat, before he knows either to prefer evil *or* choose the good. [16] For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings.

[17] But God shall bring upon thee, and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians. [18] And it shall come to pass in that day that the Lord shall hiss for the flies, which *insect* shall rule over a part of the river of Egypt, and for the bee which is in the land of the Assyrians. [19] And they all shall enter into the clefts of the

land, and into the holes of the rocks, and into the caves, and into every ravine. [20] In that day the Lord shall shave with the hired razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard. [21] And it shall come to pass in that day, *that* a man shall rear a heifer, and two sheep. [22] And it shall come to pass from their drinking an abundance of milk, *that* every one that is left on the land shall eat butter and honey.

[23] And it shall come to pass in that day, *for* every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns. [24] *Men* shall enter thither with arrow and bow; for all the land shall be *barren* ground and thorns. [25] And every mountain shall be certainly ploughed: there shall no fear come thither: for there shall be from *among* the *barren* ground and thorns that whereon cattle shall feed and oxen shall tread.

Chapter 8

[1] And the Lord said to me, Take to thyself a volume of a great new *book*, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand. [2] And make me witnesses *of* faithful men, Urias, and Zacharias the son of Barachias. [3] And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily. [4] For before the child shall know *how* to call *his* father or *his* mother, *one* shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

[5] And the Lord spoke to me yet again, *saying*, [6] Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias *to be* king over you; [7] therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, *even* the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours: [8] and he shall take away from Juda *every* man who shall be able to lift up his head, *and every one* able to accomplish anything; and his camp shall fill the breadth of thy land, *O* God with us.

[9] Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. [10] And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. [11] Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying, [12] Let them not say, *It is* hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed. [13] Sanctify ye the Lord himself; and he shall be thy fear. [14] And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against *him* as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit. [15] Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. [16] Then shall those who seal themselves that they may not learn the law be made manifest.

[17] And *one* shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. [18] Behold I and the

children which God has given me: and they shall be *for* signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion. [19] And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living? [20] For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it. [21] And famine shall come sorely upon you, and it shall come to pass, *that* when ye shall be hungry, ye shall be grieved, and ye shall speak ill of the prince and your fathers' ordinances: and they shall look up to heaven above, [22] and they shall look on the earth below, and behold severe distress, and darkness, affliction, and anguish, and darkness so that *one cannot* see; and he that is in anguish shall not be distressed only for a time.

Chapter 9

[1] Drink this first. Act quickly, O land of Zabulon, land of Nephthalim, and the rest *inhabiting* the sea-coast, and *the land* beyond Jordan, Galilee of the Gentiles.

[2] O people walking in darkness, behold a great light: ye that dwell in the region *and* shadow of death, a light shall shine upon you. [3] The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil. [4] Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam. [5] For they shall compensate for every garment that has been acquired by deceit, and *all* raiment with restitution; and they shall be willing, *even* if they were burnt with fire.

[6] For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him. [7] His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgement and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this.

[8] The Lord has sent death upon Jacob, and it has come upon Israel. [9] And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty heart, [10] The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower. [11] And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies; [12] *even* Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this *his* anger is not turned away, but still *his* hand is exalted.

[13] But the people turned not until they were smitten, and they sought not the Lord. [14] So the Lord took away from Israel the head and tail, great and small, in one day: [15] the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail. [16] And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them. [17] Therefore the Lord shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors

and wicked, and every mouth speaks unjustly. For all this *his* anger is not turned away, but *his* hand is yet exalted.

[18] And iniquity shall burn as fire, and shall be devoured by fire as dry grass: and it shall burn in the thickets of the wood, and shall devour all that is round about the hills. [19] The whole earth is set on fire because of the fierce anger of the Lord, and the people shall be as men burnt by fire: no man shall pity his brother. [20] But *one* shall turn aside to the right hand, for he shall be hungry; and shall eat on the left, and a man shall by no means be satisfied with eating the flesh of his own arm. [21] For Manasses shall eat *the flesh* of Ephraim, and Ephraim *the flesh* of Manasses; for they shall besiege Juda together. For all this *his* anger is not turned away, but *his* hand is yet exalted.

Chapter 10

[1] Woe to them that write wickedness; for when they write they do write wickedness, [2] perverting the cause of the poor, violently wresting the judgement of the needy ones of my people, that the widow may be a prey to them, and the orphan a spoil. [3] And what will they do in the day of visitation? for affliction shall come to you from afar: and to whom will ye flee for help? and where will ye leave your glory, [4] that ye may not fall into captivity?

For all this *his* wrath is not turned away, but *his* hand is yet exalted.

[5] Woe to the Assyrians; the rod of my wrath, and anger are in their hands. [6] I will send my wrath against a sinful nation, and I will charge my people to take plunder and spoil, and to trample the cities, and to make them dust. [7] But he meant not thus, neither did he devise thus in his soul: but his mind shall change, and *that* to destroy nations not a few. [8] And if they should say to him, Thou alone art ruler; [9] then shall he say, Have I not taken the country above Babylon and Chalanes, where the tower was built? and have I *not* taken Arabia, and Damascus, and Samaria? [10] As I have taken them, I will also take all the kingdoms: howl, ye idols in Jerusalem, and in Samaria. [11] For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols. [12] And it shall come to pass, when the Lord shall have finished doing all things on Mount Sion and Jerusalem, *that* I will visit upon the proud heart, *even* upon the ruler of the Assyrians, and upon the boastful haughtiness of his eyes. [13] For he said, I will act in strength, and in the wisdom of *my* understanding I will remove the boundaries of nations, and will spoil their strength. [14] And I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will even take them as eggs that have been left; and there is none that shall escape me, or contradict me. [15] Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that uses it, as if one should lift a rod or staff? but it shall not be so; [16] but the Lord of hosts shall send dishonour upon thine honour, and burning fire shall be kindled upon thy glory. [17] And the light of Israel shall be for a fire, and he shall sanctify him with burning fire, and it shall devour the wood as grass. [18] In that day the mountains shall be consumed, and the hills, and the forests, and *fire* shall devour *both* soul and body: and he that flees shall be as one fleeing from burning flame. [19] And they that are left of them shall be a *small* number, and a child shall write them.

[20] And it shall come to pass in that day *that* the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth. [21] And the remnant of Jacob shall *trust* on the mighty God. [22] And though the people of Israel be as the sand of the sea, a remnant of them shall be saved. [23] He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world.

[24] Therefore thus saith the Lord of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that *thou* mayest see the way of Egypt. [25] For yet a little while, and the indignation shall cease: but my wrath shall be against their council. [26] And God will stir up *enemies* against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, *even* to the way that leads to Egypt. [27] And it shall come to pass in that day, *that* his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.

[28] For he shall arrive at the city of Angai, and shall pass on to Maggedo, and shall lay up his stores in Machmas. [29] And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul. [30] The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth. [31] Madebena also is amazed, and the inhabitants of Gibbir.

[32] Exhort ye *them* to-day to remain in the way: exhort ye *beckoning* with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem. [33] Behold, the Lord, the Lord of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low: [34] and the lofty ones shall fall by the sword, and the Libanus shall fall with his lofty ones.

Chapter 11

[1] And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from *his* root: [2] and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him; [3] the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report: [4] but he shall judge the cause of the lowly, and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one. [5] And he shall have his loins girt with righteousness, and his sides clothed with truth.

[6] And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them. [7] And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox. [8] And an infant shall put his hand on the holes of asps, and on the nest of young asps. [9] And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole *world* is filled with the knowledge of the Lord, as much water covers the seas. [10] And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious. [11] And it shall be in that day, *that* the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and *that* from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia. [12] And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth. [13] And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim. [14] And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them *that come* from the east, and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey *them*

[15] And the Lord shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry-shod. [16] And there shall

be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.

Chapter 12

[1] And in that day thou shalt say, I *will* bless thee, O Lord; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me. [2] Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise, and is become my salvation. [3] Draw ye therefore water with joy out of the wells of salvation. [4] And in that day thou shalt say, sing to the Lord, call aloud upon his name, proclaim his glorious *deeds* among the Gentiles; make mention that his name is exalted. [5] Sing praise to the name of the Lord; for he has done great *things*: declare this in all the earth. [6] Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

Chapter 13

[1] THE VISION WHICH ESAIAS SON OF AMOS SAW AGAINST BABYLON.

[2] Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open *the gates*, ye rulers. [3] I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting. [4] A voice of many nations on the mountains, *even* like *to that* of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation, [5] to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors *are coming* to destroy all the world.

[6] Howl ye, for the day of the Lord is near, and destruction from God shall arrive. [7] Therefore every hand shall become powerless, and every soul of man shall be dismayed. [8] The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame. [9] For behold! the day of the Lord is coming which cannot be escaped, *a day* of wrath and anger, to make the world desolate, and to destroy sinners out of it. [10] For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light. [11] And I will command evils for the whole world, and *will visit* their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty. [12] And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir. [13] For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on. [14] And they that are left shall be as a fleeing fawn, and as a stray sheep, and there shall be none to gather *them*: so that a man shall turn back to his people, and a man shall flee to his own land. [15] For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword. [16] And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.

[17] Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold. [18] They shall break the bows of the young men; and they shall have no mercy on your children; nor shall

their eyes spare thy children. [19] And Babylon, which is called glorious by the king of the Chaldeans, shall be as *when* God overthrew Sodoma, and Gomorrha. [20] It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it. [21] But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there, [22] and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.

Chapter 14

[1] And the Lord will have mercy on Jacob, and will yet choose Israel, and they shall rest on their land: and the stranger shall be added to them, yea, shall be added to the house of Jacob. [2] And the Gentiles shall take them, and bring them into their place: and they shall inherit them, and they shall be multiplied upon the land for servants and handmaidens: and they that took them captives shall become captives *to them*; and they that had lordship over them shall be under *their* rule.

[3] And it shall come to pass in that day, *that* the Lord shall give thee rest from thy sorrow and vexation, *and from* thy hard servitude wherein thou didst serve them. [4] And thou shalt take up this lamentation against the king of Babylon,

How has the extortioner ceased, and the taskmaster ceased! [5] The Lord has broken the yoke of sinners, the yoke of princes. [6] Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared *them* not, he rested in quiet. [7] All the earth cries aloud with joy: [8] the trees also of Libanus rejoice against thee, and the cedar of Libanus, *saying*, From the time that thou hast been laid low, no one has come up to cut us down. [9] Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations. [10] All shall answer and say to thee, Thou also hast been taken, even as we; and thou art numbered amongst us. [11] Thy glory has come down to Hades, and thy great mirth: under thee they shall spread corruption, and the worm shall be thy covering. [12] How has Lucifer, that rose in the morning, fallen from heaven! He that sent *orders* to all the nations is crushed to the earth. [13] But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north: [14] I will go up above the clouds: I will be like the Most High. [15] But now thou shalt go down to hell, even to the foundations of the earth. [16] They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake; [17] that made the whole world desolate, and destroyed its cities; he loosed not those who were in captivity. [18] All the kings of the nations lie in honour, *every* man in his house. [19] But thou shalt be cast forth on the mountains, as a loathed carcase, with many dead who have been pierced with swords, going down to the grave. [20] As a garment defiled with blood shall not be pure,

so neither shalt thou be pure; because thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, — *thou* an evil seed. [21] Prepare thy children to be slain for the sins of their father; that they arise not, and inherit the earth, nor fill the earth with wars. [22] And I will rise up against them, saith the Lord of hosts, and I will destroy their name, and remnant, and seed: thus saith the Lord. [23] And I will make the region of Babylon desert, so that hedgehogs shall dwell *there*, and it shall come to nothing: and I will make it a pit of clay for destruction.

[24] Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so *the matter* shall remain: [25] *even* to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders. [26] This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations. [27] For what the Holy God has purposed, who shall frustrate? and who shall turn back his uplifted hand?

[28] In the year in which king Achaz died this word came.

[29] Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young asps, and their young shall come forth flying serpents, [30] And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant. [31] Howl, ye gates of cities; let the cities be troubled and cry, *even* all the Philistines: for smoke is coming from the north, and there is no *possibility* of living. [32] And what shall the kings of the nations answer? That the Lord has founded Sion, and by him the poor of the people shall be saved.

Chapter 15

[1] THE WORD AGAINST THE LAND OF MOAB.

By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed. [2] Grieve for yourselves; for even Debon, where your altar is, shall be destroyed: thither shall ye go up to weep, over Nabau of the land of Moab: howl ye: baldness shall be on every head, *and* all arms *shall be* wounded. [3] Gird yourselves with sackcloth in her streets: and lament upon her roofs, and in her streets, and in her ways; howl all of you with weeping. [4] For Esebon and Eleale have cried: their voice was heard to Jassa: therefore the loins of the region of Moab cry aloud; her soul shall know. [5] The heart of the region of Moab cries within her to Segor; for it is *as* a heifer of three years old: and on the ascent of Luith they shall go up to thee weeping by the way of Aroniim: she cries, Destruction, and trembling. [6] The water of Nemerim shall be desolate, and the grass thereof shall fail: for there shall be no green grass. [7] Shall *Moab* even thus be delivered? for I *will* bring the Arabians upon the valley, and they shall take it. [8] For the cry has reached the border of the region of Moab, *even* of Agalim; and her howling *has gone* as far as the well of Ælim. [9] And the water of Dimon shall be filled with blood: for I will bring Arabians upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Adama.

Chapter 16

[1] I will send as it were reptiles on the land: is *not* the mount of the daughter of Sion a desolate rock? [2] For thou shalt be as a young bird taken away from a bird that has flown: *even* thou shalt be *so*, daughter of Moab: and then do thou, O Arnon, [3] take farther counsel, and continually make thou a shelter from grief: they flee in darkness at mid-day; they are amazed; be not thou led captive. [4] The fugitives of Moab shall sojourn with thee; they shall be to you a shelter from the face of the pursuer: for thine alliance has been taken away, and the oppressing ruler has perished from off the earth. [5] And a throne shall be established with mercy; and one shall sit upon it with truth in the tabernacle of David, judging, and earnestly seeking judgements, and hasting righteousness.

[6] We have heard of the pride of Moab; he is very proud. I have cut off his pride: thy prophecy shall not be thus, *no* not thus. [7] Moab shall howl; for all shall howl in the land of Moab: but thou shalt care for them that dwell in Seth, and thou shalt not be ashamed. [8] The plains of Esebon shall mourn, the vine of Sebama: swallowing up the nations, trample ye her vines, even to Jazer: ye shall not come together; wander ye in the desert: they that were sent are deserted, for they have gone over to the sea. [9] Therefore will I weep as with the weeping of Jazer for the vine of Sebama; Esebon and Eleale have cast down thy trees; for I will trample on thy harvest and on thy vintages, and all *thy plants* shall fall. [10] And gladness and rejoicing shall be taken away from the vineyards; and they shall not at all tread wine into the vats; for *the vintage* has ceased. [11] Therefore my belly shall sound as a harp for Moab, and thou hast repaired my inward parts as a wall. [12] And it shall be to thy shame, (for Moab is wearied at the altars,) that he shall go in to the idols thereof to pray, but they shall not be at all able to deliver him.

[13] This is the word which the Lord spoke against Moab, when he spoke. [14] And now I say, in three years, of the years of an hireling, the glory of Moab shall be dishonoured *with* all his great wealth; and he shall be left few in number, and not honoured.

Chapter 17

[1] THE WORD AGAINST DAMASCUS.

Behold, Damascus shall be taken away from among cities, and shall become a ruin; [2] abandoned for ever, to *be* a fold and resting-place for flocks, and there shall be none to go after them. [3] And she shall no longer be a strong place for Ephraim to flee to, and there shall no longer be a kingdom in Damascus, or a remnant of Syrians; for thou art no better than the children of Israel, *even* than their glory; thus saith the Lord of hosts. [4] There shall be in that day a failure of the glory of Jacob, and the riches of his glory shall be shaken. [5] And it shall be as if one should gather standing corn, and reap the grain of the ears; and it shall be as if one should gather ears in a rich valley; [6] and *as if* there should be left stubble therein, or *as it were* the berries of an olive tree, two or three on the topmost bough, or *as if* four or five should be left on their branches; thus saith the Lord, the God of Israel.

[7] In that day a man shall trust in him that made him, and his eyes shall have respect to the Holy One of Israel. [8] And they shall not at all trust in their altars, nor in the works of their hands, which their fingers made; and they shall not look to the trees, nor to their abominations.

[9] In that day thy cities shall be deserted, as the Amorites and the Evaeans deserted *theirs*, because the of children of Israel; and they shall be desolate. [10] Because thou hast forsaken God thy Saviour, and hast not been mindful of the Lord thy helper; therefore shalt thou plant a false plant, and a false seed. [11] In the day wherein thou shalt plant thou shalt be deceived; but if thou sow in the morning, *the seed* shall spring up for a crop in the day wherein thou shalt obtain an inheritance, and as a man's father, thou shalt obtain an inheritance for thy sons.

[12] Woe *to* the multitude of many nations, as the swelling sea, so shall ye be confounded; and the force of many nations shall sound like water; [13] many nations like much water, as when much water rushes violently: and they shall drive him away, and pursue him afar, as the dust of chaff when men winnow before the wind, and as a storm whirling the dust of the wheel.

[14] Toward evening, and there shall be grief; before the morning, and he shall not be. This is the portion of them that spoiled you, and the inheritance to them that robbed you of your inheritance.

Chapter 18

[1] Woe to you, ye wings of the land of ships, beyond the rivers of Ethiopia. [2] He sends messengers by the sea, and paper letters on the water: for swift messengers shall go to a lofty nation, and to a strange and harsh people. Who is beyond it? a nation not looked for, and trodden down. [3] Now all the rivers of the land shall be inhabited as an inhabited country; their land shall be as when a signal is raised from a mountain; it shall be audible as the sound of a trumpet. [4] For thus said the Lord to me, There shall be security in my city, as the light of noonday heat, and it shall be as a cloud of dew in the day of harvest. [5] Before the reaping time, when the flower has been completely formed, and the unripe grape has put forth its flower and blossomed, then shall he take away the little clusters with pruning-hooks, and shall take away the small branches, and cut them off; [6] And he shall leave *them* together to the birds of the sky, and to the wild beasts of the earth: and the fowls of the sky shall be gathered upon them, and all the beasts of the land shall come upon him. [7] In that time shall presents be brought to the Lord of hosts from a people afflicted and peeled, and from a people great from henceforth and for ever; a nation hoping and *yet* trodden down, which is in a part of a river of his land, to the place where is the name of the Lord of hosts, the mount Sion.

Chapter 19

[1] THE VISION OF EGYPT.

Behold, the Lord sits on a swift cloud, and shall come to Egypt: and the idols of Egypt shall be moved at his presence, and their heart shall faint within them. [2] And the Egyptians shall be stirred up against the Egyptians: and a man shall fight against his brother, and a man against his neighbor, city against city, and law against law. [3] And the spirit of the Egyptians shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods and their images, and them that speak out of the earth, and them that have in them a divining spirit. [4] And I will deliver Egypt into the hands of men, of cruel lords; and cruel kings shall rule over them: thus saith the Lord of hosts. [5] And the Egyptians shall drink the water that is by the sea, but the river shall fail, and be dried up. [6] And the streams shall fail, and the canals of the river; and every reservoir of water shall be dried up, in every marsh also of reed and papyrus. [7] And all the green herbage round about the river, and everything sown by the side of the river, shall be blasted with the wind and dried up. [8] And the fishermen shall groan, and all that cast a hook into the river shall groan; they also that cast nets, and the anglers shall mourn. [9] And shame shall come upon them that work fine flax, and them that make fine linen. [10] And they that work at them shall be in pain, and all that make beer shall be grieved, and be pained in their souls. [11] And the princes of Tanis shall be fools: *as for* the king's wise counsellors, their counsel shall be turned into folly: how will ye say to the king, we are sons of wise men, sons of ancient kings? [12] Where are now thy wise men? and let them declare to thee, and say, What has the Lord of hosts purposed upon Egypt? [13] The princes of Tanis have failed, and the princes of Memphis are lifted up *with pride*, and they shall cause Egypt to wander by tribes. [14] For the Lord has prepared for them a spirit of error, and they have caused Egypt to err in all their works, as one staggers who is drunken and vomits also. [15] And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

[16] But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of hosts, which he shall bring upon them. [17] And the land of the Jews shall be for a terror to the Egyptians: whosoever shall name it to them, they shall fear, because of the counsel which the Lord of hosts has purposed concerning it. [18] In

that day there shall be five cities in Egypt speaking the language of Chanaan, and swearing by the name of the Lord of hosts; one city shall be called the city of Asedec. [19] In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. [20] And it shall be for a sign to the Lord for ever in the land of Egypt: for they shall presently cry to the Lord by reason of them that afflict them, and he shall send them a man who shall save them; he shall judge and save them. [21] And the Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord, and pay *them*. [22] And the Lord shall smite the Egyptians with a stroke, and shall completely heal them: and they shall return to the Lord, and he shall hear them, and thoroughly heal them. [23] In that day there shall be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt, and the Egyptians shall go to the Assyrians, and the Egyptians shall serve the Assyrians. [24] In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts has blessed, [25] saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel mine inheritance.

Chapter 20

[1] In the year when Tanathan came to Azotus, when he was sent by Arna king of the Assyrians, and warred against Azotus, and took it; [2] then the Lord spoke to Isaiah the son of Amos, saying, Go and take the sackcloth off thy loins, and loose thy sandals from off thy feet, and do thus, going naked and barefoot. [3] And the Lord said, As my servant Isaiah has walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians; [4] for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men and old, naked and barefoot, having the shame of Egypt exposed. [5] And the Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory. [6] And they that dwell in this island shall say in that day, Behold, we trusted to flee to them for help, who could not save themselves from the king of the Assyrians: and how shall we be saved?

Chapter 21

[1] THE VISION OF THE DESERT.

As though a whirlwind should pass through the desert, coming from a desert, *even* from such a land, [2] *so* a fearful and a grievous vision was declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself. [3] Therefore are my loins filled with feebleness, and pangs have seized me as a travailing woman: I dealt wrongfully that I might not hear; I hasted that I might not see. [4] My heart wanders, and transgression overwhelms me; my soul is occupied with fear. [5] Prepare the table, eat, drink: arise, ye princes, and prepare *your* shields. [6] For thus said the Lord to me, Go and station a watchman for thyself, and declare whatever thou shalt see. [7] And I saw two mounted horsemen, and a rider on an ass, and a rider on a camel. [8] Hearken with great attention, and call thou Urias to the watch-tower: the Lord has spoken. I stood continually during the day, and I stood in the camp all night: [9] and, behold, he comes riding in a chariot and pair: and he answered and said, Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground. [10] Hear, ye that are left, and ye that are in pain, hear what things I have heard of the Lord of hosts *which* the God of Israel has declared to us.

THE VISION OF IDUMEA.

[11] Call to me out of Seir; guard ye the bulwarks. [12] I watch in the morning and the night: if thou wouldest enquire, enquire, and dwell by me. [13] Thou mayest lodge in the forest in the evening, or in the way of Daedan. [14] Ye that dwell in the country of Thaeman, bring water to meet him that is thirsty; [15] meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war. [16] For thus said the Lord to me, Yet a year, as the year of an hireling, *and* the glory of the sons of Kedar shall fail: [17] and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel has spoken *it*.

Chapter 22

[1] THE WORD OF THE VALLEY OF SION.

What has happened to thee, that now ye are all gone up to the housetops which help you not? [2] The city is filled with shouting *men*: thy slain are not slain with swords, nor are thy dead those who have died in battle. [3] All thy princes have fled, and *thy* captives are tightly bound, and the mighty *men* in thee have fled far away. [4] Therefore I said, Let me alone, I will weep bitterly; labour not to comfort me for the breach of the daughter of my people. [5] For *it is* a day of trouble, and of destruction, and of treading down, and *there is* perplexity *sent* from the Lord of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains. [6] And the Elamites took *their* quivers, and *there were* men mounted on horses, and *there was* a gathering for battle. [7] And it shall be *that* thy choice valleys shall be filled with chariots, and horsemen shall block up thy gates. [8] And they shall uncover the gates of Juda, and they shall look in that day on the choice houses of the city. [9] And they shall uncover the secret places of the houses of the citadel of David: and they saw that they were many, and that one *had* turned the water of the old pool into the city; [10] and that they *had* pulled down the houses of Jerusalem, to fortify the wall of the city. [11] And ye procured to yourselves water between the two walls within the ancient pool: but ye looked not to him that made it from the beginning, and regarded not him that created it. [12] And the Lord, the Lord of hosts, called in that day for weeping, and lamentation, and baldness, and for girding with sackcloth: [13] but they engaged in joy and gladness, slaying calves, and killing sheep, so as to eat flesh, and drink wine; saying, Let us eat and drink; for to-morrow we die. [14] And these things are revealed in the ears of the Lord of hosts: for this sin shall not be forgiven you, until ye die.

[15] Thus saith the Lord of hosts, Go into the chamber, to Somnas the treasurer, and say to him, Why art thou here? [16] and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock? [17] Behold now, the Lord of hosts casts forth and will utterly destroy *such* a man, and will take away thy robe and thy glorious crown, [18] and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down. [19] And thou shalt be removed from thy stewardship,

and from thy place. [20] And it shall come to pass in that day, that I will call my servant Eliakim the son of Chelcias: [21] and I will put on him thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands: and he shall be as a father to them that dwell in Jerusalem, and to them that dwell in Juda. [22] And I will give him the glory of David; and he shall rule, and there shall be none to speak against him: and I will give him the key of the house of David *upon* his shoulder; and he shall open, and there shall be none to shut; and he shall shut, and there shall be none to open. [23] And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father's house. [24] And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day. [25] Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and be taken away, and shall fall; and the glory that is upon him shall be utterly destroyed: for the Lord has spoken it.

Chapter 23

[1] THE WORD CONCERNING TYRE.

Howl, ye ships of Carthage; for she has perished, and *men* no longer arrive from the land of the Citians: she is led captive. [2] To whom are the dwellers in the island become like, the merchants of Phoenice, passing over the sea [3] in great waters, a generation of merchants? as when the harvest is gathered in, *so are* these traders with the nations. [4] Be ashamed, O Sidon: the sea has said, yea, the strength of the sea has said, I have not travailed, nor brought forth, nor have I brought up young men, nor reared virgins. [5] Moreover when it shall be heard in Egypt, sorrow shall seize them for Tyre. [6] Depart ye to Carthage; howl, ye that dwell in this island. [7] Was not this your pride from the beginning, before she was given up? [8] Who has devised this counsel against Tyre? Is she inferior? or has she no strength? her merchants were the glorious princes of the earth. [9] The Lord of hosts has purposed to bring down all the pride of the glorious ones, and to disgrace every glorious thing on the earth. [10] Till thy land; for ships no more come out of Carthage. [11] And thy hand prevails no more by sea, which troubled kings: the Lord of hosts has given a command concerning Chanaan, to destroy the strength thereof. [12] And *men* shall say, Ye shall no longer at all continue to insult and injure the daughter of Sidon: and if thou depart to the Citians, neither there shalt thou have rest. [13] And *if thou depart* to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen. [14] Howl, ye ships of Carthage: for your strong hold is destroyed.

[15] And it shall come to pass in that day, *that* Tyre shall be left seventy years, as the time of a king, as the time of a man: and it shall come to pass after seventy years, *that* Tyre shall be as the song of a harlot. [16] Take a harp, go about, O city, thou harlot that hast been forgotten; play well on the harp, sing many *songs*, that thou mayest be remembered. [17] And it shall come to pass after the seventy years, *that* God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth. [18] And her trade and her gain shall be holiness to the Lord: it shall not be gathered for them, but for those that dwell before the Lord, *even* all her trade, to eat and drink and be filled, and for a covenant *and* a memorial before the Lord.

Chapter 24

[1] Behold, the Lord is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein. [2] And the people shall be as the priest, and the servant as the lord, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor as his creditor.

[3] The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things. [4] The earth mourns, and the world is ruined, the lofty ones of the earth are mourning. [5] And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, *even* the everlasting covenant. [6] Therefore a curse shall consume the earth, because the inhabitants thereof have sinned: therefore the dwellers in the earth shall be poor, and few men shall be left. [7] The wine shall mourn, the vine shall mourn, all the merry-hearted shall sigh. [8] The mirth of timbrels has ceased, the sound of the harp has ceased. [9] They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink *it*. [10] All the city has become desolate: one shall shut his house so that none shall enter. [11] There is a howling for the wine everywhere; all the mirth of the land has ceased, all the mirth of the land has departed. [12] And cities shall be left desolate, and houses being left shall fall to ruin.

[13] All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done, [14] these shall cry aloud; and they that are left on the land shall rejoice together in the glory of the Lord: the water of the sea shall be troubled. [15] Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious.

[16] O Lord God of Israel, from the ends of the earth we have heard wonderful things, *and there is* hope to the godly: but they shall say, Woe to the despisers, that despise the law. [17] Fear, and a pit, and a snare, are upon you that dwell on the earth. [18] And it shall come to pass, *that* he that flees from the fear shall fall into the pit; and he that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven, and the foundations of the earth shall be shaken, [19] the earth shall be utterly confounded, and the earth shall be completely perplexed. [20] It reels as a drunkard and one oppressed with wine, and the earth

shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.

[21] And God shall bring *his* hand upon the host of heaven, and upon the kings of the earth. [22] And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be visited. [23] And the brick shall decay, and the wall shall fall; for the Lord shall reign from out of Sion, and out of Jerusalem, and shall be glorified before *his* elders.

Chapter 25

[1] O Lord God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, *even* an ancient *and* faithful counsel. So be it. [2] For thou hast made cities a heap, *even* cities *made* strong that their foundations should not fall: the city of ungodly men shall not be built for ever. [3] Therefore shall the poor people bless thee, and cities of injured men shall bless thee. [4] For thou hast been a helper to every lowly city, and a shelter to them that were disheartened by reason of poverty: thou shalt deliver them from wicked men: *thou hast been* a shelter of them that thirst, and a refreshing air to injured men.

[5] *We were* as faint-hearted men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us. [6] And the Lord of hosts shall make *a feast* for all the nations: on this mount they shall drink gladness, they shall drink wine: [7] they shall anoint themselves with ointment in this mountain. Impart thou all these things to the nations; for this is *God's* counsel upon all the nations. [8] Death has prevailed and swallowed *men* up; but again the Lord God has taken away every tear from every face. He has taken away the reproach of *his* people from all the earth: for the mouth off the Lord has spoken it. [9] And in that day they shall say, behold our God in whom we have trusted, and he shall save us: this *is* the Lord; we have waited for him, and we have exulted, and will rejoice in our salvation.

[10] God will give rest on this mountain, and the country of Moab shall be trodden down, as they tread the floor with waggons. [11] And he shall spread forth his hands, even as he also brings down *man* to destroy *him*: and he shall bring low his pride *in regard to the thing* on which he has laid his hands. [12] And he shall bring down the height of the refuge of the wall, and it shall come down even to the ground.

Chapter 26

[1] In that day they shall sing this song in the land of Judea; Behold a strong city; and he shall make salvation *its* wall and bulwark. [2] Open ye the gates, let the nation enter that keeps righteousness, and keeps truth, [3] supporting truth, and keeping peace: for on thee, O Lord, [4] they have trusted with confidence for ever, the great, the eternal God; [5] who hast humbled and brought down them that dwell on high thou shalt cast down strong cities, and bring them to the ground. [6] And the feet of the meek and lowly shall trample them.

[7] The way of the godly is made straight: the way of the godly is also prepared. [8] For the way of the Lord is judgement: we have hoped in thy name, and on the remembrance *of thee*, [9] which our soul longs for: my spirit seeks thee very early in the morning, O God, for thy commandments are a light on the earth: learn righteousness, ye that dwell upon the earth. [10] For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord. [11] O Lord, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealously shall seize upon an untaught nation, and now fire shall devour the adversaries. [12] O Lord our God, give us peace: for thou hast rendered to us all things. [13] O Lord our God, take possession of us: O Lord, we know not *any* other beside thee: we name thy name.

[14] But the dead shall not see life, neither shall physicians by any means raise *them* up: therefore thou hast brought *wrath* upon *them*, and slain *them*, and hast taken away every male of them. Bring more evils upon them, O Lord; [15] bring more evils on the glorious ones of the earth.

[16] Lord, in affliction I remembered thee; thy chastening was to us with small affliction. [17] And as a woman in travail draws nigh to be delivered, *and* cries out in her pain; so have we been to thy beloved. [18] We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the breath of thy salvation, which we have wrought upon the earth: we shall not fall, but all that dwell upon the land shall fall. [19] The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish. [20] Go, my people, enter into thy closets, shut thy door, hide thyself for a little season, until the anger of the Lord have passed away. [21] For, behold, the

Lord is bringing wrath from *his* holy place upon the dwellers on the earth: the earth also shall disclose her blood, and shall not cover her slain.

Chapter 27

[1] In that day God shall bring *his* holy and great and strong sword upon the dragon, even the serpent that flees, upon the dragon, the crooked serpent: he shall destroy the dragon. [2] In that day *there shall be* a fair vineyard, *and* a desire to commence *a song* concerning it. [3] I am a strong city, a city in a siege: in vain shall I water it; for it shall be taken by night, and by day the wall shall fall. [4] There is no woman that has not taken hold of it; who will set me to watch stubble in the field? because of this enemy I have set her aside; therefore on this account the Lord has done all that he appointed. [5] I am burnt up; they that dwell in her shall cry, Let us make peace with him, let us make peace, [6] they that are coming are the children of Jacob. Israel shall bud and blossom, and the world shall be filled with his fruit.

[7] Shall he himself be thus smitten, even as he smote? and as he slew, shall he be thus slain? [8] Fighting and reproaching he will dismiss them; didst thou not meditate with a harsh spirit, to slay them with a wrathful spirit? [9] Therefore shall the iniquity of Jacob be taken away; and this is his blessing, when I shall have taken away his sin; when they shall have broken to pieces all the stones of the altars as fine dust, and their trees shall not remain, and their idols shall be cut off, as a thicket afar off. [10] The flock that dwelt *there* shall be left, as a deserted flock; and *the ground* shall be for a long time for pasture, and there shall flocks lie down to rest. [11] And after a time there shall be in it no green thing because of *the grass* being parched. Come hither, ye woman that come from a sight; for it is a people of no understanding; therefore he that made them shall have no pity upon them, and he that formed them shall have no mercy *upon them*.

[12] And it shall come to pass in that day *that* God shall fence *men* off from the channel of the river as far as Rhinocorura; but do ye gather one by one the children of Israel. [13] And it shall come to pass in that day *that* they shall blow the great trumpet, and the lost ones in the land of the Assyrians shall come, and the lost ones in Egypt, and shall worship the Lord on the holy mountain in Jerusalem.

Chapter 28

[1] Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, they that are drunken without wine. [2] Behold, the anger of the Lord is strong and severe, as descending hail where there is no shelter, violently descending; as a great body of water sweeping away the soil, he shall make rest for the land. [3] The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet. [4] And the fading flower of the glorious hope on the top of the high mountain shall be as the early fig; he that sees it, before he takes it into his hand, will desire to swallow it down.

[5] In that day the Lord of hosts shall be the crown of hope, the woven *crown* of glory, to the remnant of the people. [6] They shall be left in the spirit of judgement for judgement, and for the strength of them that hinder slaying. [7] For these have trespassed through wine; they have erred through strong drink: the priest and the prophet are mad through strong drink, they are swallowed up by reason of wine, they have staggered through drunkenness; they have erred: this is *their* vision. [8] A curse shall devour this counsel, for this *is their* counsel for the sake of covetousness. [9] To whom have we reported evils? and to whom have we reported a message? *even to those* that are weaned from the milk, who are drawn from the breast. [10] Except thou affliction on affliction, hope upon hope: yet a little, *and* yet a little, [11] by reason of the contemptuous *words* of the lips, by means of another language: for they shall speak to this people, saying to them, [12] This is the rest to him that is hungry, and this is the calamity: but they would not hear.

[13] Therefore the oracle of God shall be to them affliction on affliction, hope on hope, yet a little, *and* yet a little, that they may go and fall backward; and they shall be crushed and shall be in danger, and shall be taken.

[14] Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem. [15] Because ye have said, We have made a covenant with Hades, and agreements with death; if the rushing storm should pass, it shall not come upon us: we have made falsehood our hope, and by falsehood shall we be protected: [16] Therefore thus saith the Lord, *even* the Lord,

Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious *stone*, for its foundations; and he that believes

on him shall by no means be ashamed. [17] And I will cause judgement *to be* for hope, and my compassion shall be for *just* measures, and ye that trust vainly in falsehood *shall fall*: for the storm shall by no means pass by you, [18] except it also take away your covenant of death, and your trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it. [19] Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day, and in the night there shall be an evil hope.

Learn to hear, [20] ye that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered. [21] The Lord shall rise up as a mountain of ungodly *men*, and shall be in the valley of Gabaon; he shall perform his works with wrath, *even* a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange. [22] Therefore do not ye rejoice, neither let your bands be made strong; for I have heard of works finished and cut short by the Lord of hosts, which he will execute upon all the earth.

[23] Hearken, and hear my voice; attend, and hear my words. [24] Will the ploughman plough all the day? or will he prepare the seed beforehand, before he tills the ground? [25] Does he not, when he has levelled the surface thereof, then sow the small black poppy, or cumin, and afterward sow wheat, and barley, and millet, and bread-corn in thy borders? [26] So thou shalt be chastened by the judgement of thy God, and shalt rejoice. [27] For the black poppy is not cleansed with harsh treatment, nor will a wagon-wheel pass over the cumin; but the black poppy is threshed with a rod, and the cumin shall be eaten with bread; [28] for I will not be wroth with you for ever, neither shall the voice of my anger crush you. [29] And these signs came forth from the Lord of hosts. Take counsel, exalt vain comfort.

Chapter 29

[1] Alas for the city of Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab. [2] For I will grievously afflict Ariel: and her strength and her wealth shall be mine. [3] And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee. [4] And thy words shall be brought down to the earth, and thy words shall sink down to the earth, and thy voice shall be as they that speak out of the earth, and thy voice shall be lowered to the ground. [5] But the wealth of the ungodly shall be as dust from a wheel, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment, [6] from the Lord of Hosts: for there shall be a visitation with thunder, and earthquake, and a loud noise, a rushing tempest, and devouring flame of fire. [7] And the wealth of all the nations together, as many as have fought against Ariel, and all they that war against Jerusalem, and all who are gathered against her, and they that distress her, shall be as one that dreams in sleep by night. [8] And as men drink and eat in sleep, and when they have arisen, the dream is vain: and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Sion.

[9] Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine. [10] For the Lord has made you to drink a spirit of deep sleep; and he shall close their eyes, and *the eyes* of their prophets and of their rulers, who see secret things. [11] And all these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying, Read this, he shall then say, I cannot read *it*, for it is sealed. [12] And this book shall be given into the hands of a man that is unlearned, and *one* shall say to him, Read this; and he shall say, I am not learned.

[13] And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men. [14] Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent. [15] Woe to them that deepen their counsel, and not by the Lord. Woe to them that take secret counsel, and whose works are in darkness, and they say, Who has seen us? and who shall know us, or what we do? [16] Shall ye not be

counted as clay of the potter? Shall the thing formed say to him that formed it, Thou didst not form me? or the work to the maker, Thou hast not made me wisely? [17] *Is it* not yet a little while, and Libanus shall be changed as the mountains of Chermel, and Chermel shall be reckoned as a forest? [18] And in that day the deaf shall hear the words of the book, and they that are in darkness, and they that are in mist: the eyes of the blind shall see, [19] and the poor shall rejoice with joy because of the Lord, and they that had no hope among men shall be filled with joy. [20] The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed: [21] and they that cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.

[22] Therefore thus saith the Lord concerning the house of Jacob, whom he set apart from Abraam, Jacob shall not now be ashamed, neither shall he now change countenance. [23] But when their children shall have seen my works, they shall sanctify my name for my sake, and they sanctify the Holy One of Jacob, and shall fear the God of Israel. [24] And they that erred in spirit shall know understanding, and the murmurers shall learn obedience, and the stammering tongues shall learn to speak peace.

Chapter 30

[1] Woe to the apostate children, saith the Lord: ye have framed counsel, not by me, and covenants not by my Spirit, to add sins to sins: [2] *even* they that proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharao, and protected by the Egyptians. [3] For the protection of Pharaoh shall be to you a disgrace, and *there shall be* a reproach to them that trust in Egypt. [4] For there are princes in Tanes, evil messengers. [5] In vain shall they labour *in seeking* to a people, which shall not profit them for help, but *shall be* for a shame and reproach.

[6] THE VISION OF THE QUADRUPEDS IN THE DESERT.

In affliction and distress, *where are* the lion and lion's whelp, thence *come* also asps, and the young of flying asps, *there shall they be* who bore their wealth on asses and camels to a nation which shall not profit them. [7] The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

[8] Now then sit down and write these words on a tablet, and in a book; for these things shall be for *many long* days, and even for ever. [9] For the people is disobedient, false children, who would not hear the law of God: [10] who say to the prophets, Report not to us; and to them that see visions, Speak *them* not to us, but speak and report to us another error; [11] and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.

[12] Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect: [13] therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand. [14] And the fall thereof shall be as the breaking of an earthen vessel, *as* small fragments of a pitcher, so that thou shouldest not find among them a sherd, with which thou mightest take up fire, and with which thou shouldest draw a little water. [15] Thus saith the Lord, the Holy Lord of Israel; When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: *then* your strength became vain, yet ye would not hearken: [16] but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift. [17] A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five;

until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.

[18] And the Lord will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Lord your God is a judge: blessed are they that stay themselves upon him.

[19] For the holy people shall dwell in Sion: and *whereas* Jerusalem has wept bitterly, *saying*, Pity me; he shall pity thee: when he perceived the voice of thy cry, he hearkened to thee. [20] And *though* the Lord shall give you the bread of affliction and scant water, yet they that cause thee to err shall no more at all draw nigh to thee; for thine eyes shall see those that cause thee to err, [21] and thine ears shall hear the words of them that went after thee to lead thee astray, who say, This *is* the way, let us walk in it, whether to the right or to the left. [22] And thou shalt pollute the plated idols, and thou shalt grind to powder the gilt ones, and shalt scatter them as the water of a removed *woman*, and thou shalt thrust them forth as dung. [23] Then shall there be rain to the seed of thy land; and the bread of the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in that day in a fertile and spacious place. [24] Your bulls and your oxen that till the ground, shall eat chaff mixed with winnowed barley. [25] And there shall be upon every lofty mountain and upon every high hill, water running in that day, when many shall perish, and when the towers shall fall. [26] And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of his people, and shall heal the pain of thy wound.

[27] Behold, the name of the Lord comes after a *long* time, burning wrath: the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire. [28] And his breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for *their* vain error: error also shall pursue them, and overtake them. [29] Must ye always rejoice, and go into my holy places continually, as they that keep a feast? and must ye go with a pipe, as those that rejoice, into the mountain of the Lord, to the God of Israel? [30] And the Lord shall make his glorious voice to be heard, and the wrath of his arm, to make a display with wrath and anger and devouring flame: he shall lighten terribly, and *his wrath shall be* as water and violent hail. [31] For by the voice of the Lord the Assyrians shall be overcome, *even* by the stroke wherewith he shall smite them. [32] And it shall happen to him from every side, *that* they from whom their hope of assistance was, in which he trusted, themselves shall war against him in

turn with drums and with harp. [33] For thou shalt be required before *thy* time: has it been prepared for thee also to reign? nay, God has *prepared for thee* a deep trench, wood piled, fire and much wood: the wrath of the Lord *shall be* as a trench kindled with sulphur.

Chapter 31

[1] Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are many; and in horses, *which are* a great multitude; and have not trusted in the Holy One of Israel, and have not sought the Lord. [2] Therefore he has wisely brought evils upon them, and his word shall not be frustrated; and he shall rise up against the houses of wicked men, and against their vain hope, [3] *even* an Egyptian, a man, and not God; the flesh of horses, and there is no help *in them*: but the Lord shall bring his hand upon them, and the helpers shall fail, and all shall perish together. [4] For thus said the Lord to me, As a lion would roar, or a lion's whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and *the animals* are awe-struck and tremble at the fierceness of his wrath: so the Lord of hosts shall descend to fight upon the mount Sion, *even* upon her mountains. [5] As birds flying, so shall the Lord of hosts defend; he shall defend Jerusalem, and he shall rescue, and save and deliver. [6] Turn, ye children of Israel, who devise a deep and sinful counsel. [7] For in that day men shall renounce their silver idols and *their* golden idols, which their hands made. [8] And the Assyrian shall fall: not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown: [9] for they shall be compassed with rocks as with a trench, and shall be worsted; and he that flees shall be taken. Thus saith the Lord, Blesses is he that has a seed in Sion, and household friends in Jerusalem.

Chapter 32

[1] For, behold, a righteous king shall reign, and princes shall govern with judgement. [2] And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion as a rushing river, glorious in a thirsty land. [3] And they shall no more trust in men, but they shall incline their ears to hear. [4] And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace. [5] And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent. [6] For the fool shall speak foolish words, and his heart shall meditate vanities, and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, and he will cause the thirsty souls to be empty. [7] For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgement. [8] But the godly have devised wise *measures*, and this counsel shall stand.

[9] Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words. [10] Remember for a full year in pain, yet with hope: the vintage has been cut off; it has ceased, it shall by no means come again. [11] Be amazed, be pained, ye confident ones: strip you, bare yourselves, gird your loins; [12] and beat your breasts, because of the pleasant field, and the fruit of the vine. [13] *As for* the land of my people, the thorn and grass shall come upon *it*, and joy shall be removed from every house. [14] *As for* the rich city, the houses are deserted; they shall abandon the wealth of the city, *and* the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures; [15] until the Spirit shall come upon you from on high, and Chermel shall be desert, and Chermel shall be counted for a forest. [16] Then judgement shall abide in the wilderness, and righteousness shall dwell in Carmel. [17] And the works of righteousness shall be peace; and righteousness shall ensure rest, and *the righteous* shall be confident for ever. [18] And his people shall inhabit a city of peace, and dwell in *it* in confidence, and they shall rest with wealth. [19] And if the hail should come down, it shall not come upon you; and they that dwell in the forests shall be in confidence, as those in the plain country. [20] Blessed are they that sow by every water, where the ox and ass tread.

Chapter 33

[1] Woe to them that afflict you; but no one makes you miserable: and he that deals perfidiously with you does not deal perfidiously: they that deal perfidiously shall be taken and given up, and as a moth on a garment, so shall they be spoiled. [2] Lord, have mercy upon us; for we have trusted in thee: the seed of the rebellious is gone to destruction, but our deliverance was in a time of affliction. [3] By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

[4] And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you. [5] The God who dwells on high is holy: Sion is filled with judgment and righteousness. [6] They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

[7] Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace. [8] For the ways of these shall be made desolate: the terror of the nations has been made to cease, and the covenant with these is taken away, and ye shall by no means deem them men. [9] The land mourns; Libanus is ashamed: Saron is become marshes; Galilee shall be laid bare, and Chermel.

[10] Now will I arise, saith the Lord, now will I be glorified; now will I be exalted. [11] Now shall ye see, now shall ye perceive; the strength of your breath, shall be vain; fire shall devour you. [12] And the nations shall be burnt up; as a thorn in the field cast out and burnt up.

[13] They that are afar off shall hear what I have done; they that draw nigh shall know my strength. [14] The sinners in Sion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

[15] He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgement of blood, shutting his eyes that he should not see injustice. [16] he shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure. [17] Ye shall see a king with glory: your eyes shall behold a land from afar. [18] Your soul shall meditate terror. Where are the scribes? where are the counsellors, where is he that numbers them that are growing up, [19] *even*

the small and great people? with whom he took not counsel, neither did he understand *a people* of deep speech, so that a despised people should not hear, and there is no understanding to him that hears.

[20] Behold the city of Sion, our refuge: thine eyes shall behold Jerusalem, a rich city, tabernacles which shall not be shaken, neither shall the pins of her tabernacle be moved for ever, neither shall her cords be at all broken: [21] for the name of the Lord is great to you: ye shall have a place, *even* rivers and wide and spacious channels: thou shalt not go this way, neither a vessel with oars go *thereby*. [22] For my God is great: the Lord our judge shall not pass me by: the Lord is our prince, the Lord is our king; the Lord, he shall save us.

[23] Thy cords are broken, for they had no strength: thy meat has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil. [24] And the people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.

Chapter 34

[1] Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein. [2] For the wrath of the Lord is upon all nations, and *his* anger upon the number of them, to destroy them, and give them up to slaughter. [3] And their slain shall be cast forth, and their corpses; and their *ill* savour shall come up, and the mountains shall be made wet with their blood. [4] And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

[5] My sword has been made drunk in heaven: behold, it shall come down upon Idumea, and with judgement upon the people doomed to destruction. [6] The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams: for the Lord has a sacrifice in Bosor, and a great slaughter in Idumea. [7] And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be soaked with blood, and shall be filled with their fat. [8] For it is the day of judgement of the Lord, and the year of the recompence of Sion in judgement. [9] And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day; [10] and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations, [11] and for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the measuring line of desolation shall be cast over it, and satyrs shall dwell in it. [12] Her princes shall be no more; for her kings and her great men shall be destroyed. [13] And thorns shall spring up in their cities, and in her strong holds: and they shall be habitations of monsters, and a court of ostriches. [14] And devils shall meet with satyrs, and they shall cry one to the other: there shall satyrs rest, having found for themselves *a place of* rest. [15] There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces. [16] They passed by in *full* number, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them. [17] And he shall cast lots for them, and his hand has portioned out *their* pasture, *saying*, Ye shall inherit *the land* for ever: they shall rest on it *through* all generations.

Chapter 35

[1] Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily. [2] And the desert places of Jordan shall blossom and rejoice; the glory of Libanus has been given to it, and the honour of Carmel; and my people shall see the glory o the Lord, and the majesty of God.

[3] Be strong, ye relaxed hands and palsied knees. [4] Comfort one another, ye fainthearted; be strong, fear not; behold, our God renders judgement, and he will render *it*; he will come and save us. [5] Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. [6] Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel *of water* in a thirsty land. [7] And the dry land shall become pools, and a fountain of water shall *be poured* into the thirsty land; there shall there be a joy of birds, ready habitations and marshes. [8] There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. [9] And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf, shall walk in it, [10] and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head; for on their head *shall be* praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

Chapter 36

[1] Now it came to pass in the fourteenth year of the reign of Ezekias, *that* Sennacherim, king of the Assyrians, came up against the strong cities of Judea, and took them. [2] And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Ezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller's field. [3] And there went forth to him Heliakim the steward, the *son* of Chelcias, and Somnas the scribe, and Joach the *son* of Asaph, the recorder.

[4] And Rabsaces said to them, Say to Ezekias, Thus says the great king, the king of the Assyrians, Why art thou secure? [5] Is war carried on with counsel and *mere* words of the lips? and now on whom dost thou trust, that thou rebellest against me? [6] Behold, thou trustest on this bruised staff of reed, on Egypt: *as soon* as a man leans upon it, it shall go into his hand, and pierce it: so is Pharao king of Egypt and all that trust in him. [7] But it ye say, We trust in the Lord our God; [8] yet now make an agreement with my lord the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to set riders upon them. [9] And how can ye *then* turn to the face of the satraps? They that trust on the Egyptians for horse and rider, are *our* servants. [10] And now, Have we come up against this land to fight against it without the Lord? The Lord said to me, Go up against this land, and destroy it.

[11] Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for we understand *it*: and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall? [12] And Rabsaces said to them, Has my lord sent me to your lord or to you, to speak these words? *has he* not *sent* me to the men that sit on the wall, that they may eat dung, and drink *their* water together with you?

[13] And Rabsaces stood and cried with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of the Assyrians: [14] thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you. [15] And let not Ezekias say to you, That God will deliver you, and this city will not at all be delivered into the hand of the king of the Assyrians. [16] Hearken not to Ezekias: thus says the king of the Assyrians, If ye wish to be blessed, come out to me: and ye shall eat every one *of* his vine and his fig-trees, and ye shall drink water out of your own cisterns: [17] until I come and take you to a

land, like your own land, a land of corn and wine, and bread, and vineyards. [18] Let not Ezekias deceive you, saying, God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians? [19] Where is the god of Emath, and Arphath? and where is the god of Eppharuaim? have they been able to deliver Samaria out of my hand? [20] Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand? [21] And they were silent, and none answered him a word; because the king had commanded that none should answer.

[22] And Heliakim the *son* of Chelcias, the steward, and Somnas the military scribe, and Joach the *son* of Asaph, the recorder, came in to Ezekias, having their garments rent, and they reported to him the words of Rabsaces.

Chapter 37

[1] And it came to pass, when king Ezekias heard *it, that* he rent his clothes, and put on sackcloth, and went up to the house of the Lord.

[2] And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Isaiah the son of Amos, the prophet. And they said to him, Thus says Ezekias, [3] To-day is a day of affliction, and reproach, and rebuke, and anger: for the pangs are come upon the travailing *woman*, but she has not strength to bring forth. [4] May the Lord thy God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Lord thy God has heard: therefore thou shalt pray to thy Lord for these that are left.

[5] So the servants of king Ezekias came to Isaiah. [6] And Isaiah said to them, Thus shall ye say to your master, Thus saith the Lord, Be not thou afraid at the words which thou hast heard, wherewith the ambassadors of the king of the Assyrians have reproached me, [7] Behold, I *will* send a blast upon him, and he shall hear a report, and return to his own country, and he shall fall by the sword in his own land.

[8] So Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from Lachis. [9] And Tharaca king of the Ethiopians went forth to attack him. And when he heard it, he turned aside, and sent messengers to Ezekias, saying, [10] Thus shall ye say to Ezekias king of Judea, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of the Assyrians.

[11] Hast thou not heard what the kings of the Assyrians have done, how they have destroyed the whole earth? and shalt thou be delivered? [12] Have the gods of the nations which my fathers destroyed delivered them, both Gozan, and Charrhan, and Rapheth, which are in the land of Theemath? [13] Where are the kings of Emath? and where *is the king of* Arphath? and where *is the king* of the city of Eppharuaim, *and of* Anagugana?

[14] And Ezekias received the letter from the messengers, and read it, and went up to the house of the Lord, and opened it before the Lord. [15] And Ezekias prayed to the Lord, saying,

[16] O Lord of hosts, God of Israel, who sittest upon the cherubs, thou alone art the God of every kingdom of the world: thou hast made heaven and earth. [17] Incline thine ear, O Lord, hearken, O Lord; open thine

eyes, O Lord, look, O Lord: and behold the words of Sennacherim, which he has sent to reproach the living God. [18] For of a truth, Lord, the kings of the Assyrians have laid waste the whole world, and the countries thereof, [19] and have cast their idols into the fire: for, they were no gods, but the work of men's hands, wood and stone; and they have cast them away. [20] But now, O Lord our God, deliver us from his hands, that every kingdom of the earth may know that thou art God alone.

[21] And Isaiah the son of Amos was sent to Ezekias, and said to him, Thus saith the Lord, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians. [22] This is the word which God has spoken concerning him; The virgin daughter of Sion has despised thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee. [23] Whom hast thou reproached and provoked? and against whom hast thou lifted up thy voice? and hast thou not lifted up thine eyes on high against the Holy One of Israel? [24] For thou hast reproached the Lord by messengers; for thou hast said, With the multitude of chariots have I ascended to the height of mountains, and to the sides of Libanus; and I have cropped the height of his cedars and the beauty of his cypresses; and I entered into the height of the forest region: [25] and I have made a bridge, and dried up the waters, and every pool of water.

[26] Hast thou not heard of these things which I did of old? I appointed *them* from ancient times; but now have I manifested *my purpose* of desolating nations in *their* strong holds, and them that dwell in strong cities. [27] I weakened *their* hands, and they withered; and they became as dry grass on the house-tops, and as grass. [28] But now I know thy rest, and thy going out, and thy coming in. [29] And thy wrath wherewith thou hast been enraged, and thy rancour has come up to me; therefore I will put a hook in thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

[30] And this shall be a sign to thee, Eat this year what thou hast sown; and the second year that which is left: and the third year sow, and reap, and plant vineyards, and eat the fruit of them. [31] And they that are left in Judea shall take root downward, and bear fruit upward: [32] for out of Jerusalem there shall be a remnant, and the saved ones out of mount Sion: the zeal of the Lord of hosts shall perform this. [33] Therefore thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, nor cast a weapon against it, nor bring a shield against it, nor make a rampart round it. [34] But by the way by which he came, by it shall he return, and shall not enter into this city: thus saith the Lord. [35] I

will protect this city to save it for my own sake, and for my servant David's sake.

[36] And the angel of the Lord went forth, and slew out of the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning and found all *these* bodies dead. [37] And Sennacherim king of the Assyrians turned and departed, and dwelt in Nineve. [38] And while he was worshipping Nasarach his country's god in the house, Adramelech and Sarasar his sons smote him with swords; and they escaped into Armenia: and Asordan his son reigned in his stead.

Chapter 38

[1] And it came to pass at that time, *that* Ezekias was sick even to death. And Isaiah the prophet the son of Amos came to him, and said to him, Thus saith the Lord, Give orders concerning thy house: for thou shalt die, and not live. [2] And Ezekias turned his face to the wall, and prayed to the Lord, saying, [3] Remember, O Lord, how I have walked before thee in truth, with a true heart, and have done that which was pleasing in thy sight. And Ezekias wept bitterly. [4] And the word of the Lord came to Isaiah, saying, Go, and say to Ezekias, [5] Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears: behold, I *will* add to thy time fifteen years. [6] And I will deliver thee and this city out of the hand of the king of the Assyrians: and I will defend this city. [7] And this *shall be* a sign to thee from the Lord, that God will do this thing; [8] behold, I will turn back the shadow of the degrees *of the dial* by which ten degrees on the house of thy father the sun has gone down — I will turn back the sun the ten degrees; so the sun went back the ten degrees by which the shadow had gone down.

[9] THE PRAYER OF EZEKIAS KING OF JUDEA, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

[10] I said in the end of my days, I shall go to the gates of the grave: I shall part with the remainder of my years. [11] I said, I shall no more at all see the salvation of God in the land of the living: I shall no more at all see the salvation of Israel on the earth: I shall no more at all see man. [12] *My life* has failed from among my kindred: I have parted with the remainder of my life: it has gone forth and departed from me, as one that having pitched a tent takes it down *again*: my breath was with me as a weaver's web, when she that weaves draws nigh to cut off *the* thread. [13] In that day I was given up as to a lion until the morning: so has he broken all my bones: for I was so given up from day *even* to night. [14] As a swallow, so will I cry, and as a dove, so do I mourn: for mine eyes have failed with looking to the height of heaven to the Lord, who has delivered me, and removed the sorrow of my soul. [16] *Yea*, O Lord, for it was told thee concerning this; and thou hast revived my breath; and I am comforted, and live. [17] For thou hast chosen my soul, that it should not perish: and thou hast cast all *my* sins behind me. [18] For they that are in the grave shall not praise thee, neither shall the dead bless thee, neither shall they that are in Hades hope for thy mercy. [19] The living shall bless thee, as I also *do*: for from this day shall I beget children, who shall

declare thy righteousness, [20] O God of my salvation; and I will not cease blessing thee with the psaltery all the days of my life before the house of God.

[21] Now Isaiah had said to Ezekias; Take a cake of figs, and mash them, and apply them as a plaster, and thou shalt be well. [22] And Ezekias said, This is a sign to Ezekias, that I shall go up to the house of God.

Chapter 39

[1] At that time Marodach Baladan, the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Ezekias: for he had heard that he had been sick *even* to death, and was recovered. [2] And Ezekias was glad of their coming, and he shewed them the house of *his* spices, and of silver, and gold, and myrrh, and incense, and ointment, and all the houses of his treasures, and all that he had in his stores: and there was nothing in his house, nor in all his dominion, which Ezekias did not shew.

[3] And Isaiah the prophet came to king Ezekias, and said to him, What say these men? and whence came they to thee? and Ezekias said, They are come to me from a land afar off, from Babylon. [4] And Isaiah said, What have they seen in thine house? and Ezekias said, They have seen everything in my house; and there is nothing in my house which they have not seen: yea, also the *possessions* in my treasuries. [5] And Isaiah said to him, Hear the word of the Lord of hosts: [6] Behold, the days come, when they shall take all the *things that are* in thine house, and all that thy fathers have gathered until this day, shall go to Babylon; and they shall not leave anything at all: and God hath said, [7] that they shall take also of thy children whom thou shalt beget; and they shall make them eunuchs in the house of the king of the Babylonians. [8] And Ezekias said to Isaiah, Good is the word of the Lord, which he hath spoken: let there, I pray, be peace and righteousness in my days.

Chapter 40

[1] Comfort ye, comfort ye my people, saith God. [2] Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double *the amount of* her sins.

[3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. [4] Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked *ways* shall become straight, and the rough *places* plains. [5] And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken *it*. [6] The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass: [7] 8 The grass withers, and the flower fades: but the word of our God abides for ever.

[9] O thou that bringest glad tidings to Zion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not; say unto the cities of Juda, Behold your God! [10] Behold the Lord! The Lord is coming with strength, and *his* arm is with power: behold, his reward is with him, and *his* work before him. [11] He shall tend his flock as a shepherd, and he shall gather the lambs with his arm, and shall soothe them that are with young. [12] Who has measured the water in his hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance? [13] Who has known the mind of the Lord? and who has been his counsellor, to instruct him? [14] Or with whom has he taken counsel, and he has instructed him? or who has taught him judgement, or who has taught him the way of understanding; [15] since all the nations are counted as a drop from a bucket, and as the turning of a balance, *and* shall be counted as spittle? [16] And Libanus is not enough to burn, nor all beasts enough for a whole-burnt offering: [17] and all the nations are as nothing, and counted as nothing.

[18] To whom have ye compared the Lord? and with what likeness have ye compared him? [19] Has not the artificer made an image, or the goldsmith having melted gold, gilt it over, *and* made it a similitude? [20] For the artificer chooses out a wood that will not rot, and will wisely enquire how he shall set up his image, and *that so* that it should not be moved. [21] Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth? [22] *It is* he that

comprehends the circle of the earth, and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber, and stretched *it* out as a tent to dwell in: [23] he that appoints princes to rule as nothing, and has made the earth as nothing. [24] For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them, and they are withered, and a storm shall carry them away like sticks.

[25] Now then to whom have ye compared me, that I may be exalted? saith the Holy One. [26] Lift up your eyes on high, and see, who has displayed all these things? *even* he that brings forth his host by number: he shall call them all by name by *means of his* great glory, and by the power of his might: nothing has escaped thee.

[27] For say not thou, O Jacob, and why hast thou spoken, Israel, *saying*, My way is hid from God, and my God has taken away *my* judgement, and has departed? [28] And now, hast thou not known? hast thou not heard? the eternal God, the God that formed the ends of the earth, shall not hunger, nor be weary, and there is no searching of his understanding. [29] He gives strength to the hungry, and sorrow to them that are not suffering. [30] For the young *men* shall hunger, and the youths shall be weary, and the choice *men* shall be powerless: [31] but they that wait on God shall renew *their* strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.

Chapter 41

[1] Hold a feast to me, ye islands: for the princes shall renew *their* strength: let them draw nigh and speak together: then let them declare judgement.

[2] Who raised up righteousness from the east, *and* called it to his feet, so that it should go? shall appoint *it* an adversary of Gentiles, and shall dismay kings, and bury their swords in the earth, and cast forth their bows and arrows as sticks? [3] And he shall pursue them; the way of his feet shall proceed in peace. [4] Who has wrought and done these things? he has called it who called it from the generations of old; I God, the first and to *all* futurity, I AM.

[5] The nations saw, and feared; the ends of the earth drew nigh, and came together, [6] every one judging for his neighbor and *that* to assist his brother: and one will say, [7] The artificer has become strong, and the coppersmith that smites with the hammer, *and* forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them, and they shall not be moved.

[8] But thou, Israel, art my servant Jacob, and he whom I have chosen, the seed of Abraam, whom I have loved: [9] whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee. [10] Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established thee with my just right hand.

[11] Behold, all thine adversaries shall be ashamed and confounded; for they shall be as if they were not: and all thine opponents shall perish. [12] Thou shalt seek them, and thou shalt not find the men who shall insolently rage against thee: for they shall be as if they were not, and they that war against thee shall not be. [13] For I am thy God, who holdeth thy right hand, who saith to thee, [14] Fear not, Jacob, *and thou* Israel few in number; I have helped thee, saith thy God, he that redeems thee, O Israel. [15] Behold, I have made thee as new saw-shaped threshing wheels of a waggon; and thou shalt thresh the mountains, and beat the hills to powder, and make *them* as chaff: [16] and thou shalt winnow *them*, and the wind shall carry them away, and a tempest shall scatter them: but thou shalt rejoice in the holy ones of Israel.

[17] And the poor and the needy shall exult; for *when* they shall seek water, and there shall be none, *and* their tongue is parched with thirst, I

the Lord God, I the God of Israel will hear, and will not forsake them: [18] but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses. [19] I will plant in the dry land the cedar and box, the myrtle and cypress, and white poplar: [20] that they may see, and know, and perceive, and understand together, that the hand of the Lord has wrought these *works*, and the Holy One of Israel has displayed *them*.

[21] Your judgement draws nigh, saith the Lord God; your counsel have drawn nigh, saith the King of Jacob. [22] Let them draw nigh, and declare to you what things shall come to pass; or tell *us* what things were of old, and we will apply *our* understanding, and we shall know what are the last and the future things: [23] tell us, declare ye to us the things that are coming on at the last *time*, and we shall know that ye are gods: do good, and do evil, and we shall wonder, and see at the same time [24] whence ye are, and whence is your works: they have chosen you an abomination out of the earth.

[25] But I have raised up him that *comes* from the north, and him that *comes* from the rising of the sun: they shall be called by my name: let the princes come, and as potter's clay, and as a potter treading clay, so shall ye be trodden down. [26] For who will declare the things from the beginning, that we may know also the former things, and we will say that they are true? there is no one that speaks beforehand, nor anyone that hears your words. [27] I will give dominion to Sion, and will comfort Jerusalem by the way. [28] For from among the nations, behold, *there was* no one; and of their idols there was none to declare *anything*: and if I should ask them, Whence are ye? they could not answer me. [29] For *these* are your makers, *as ye think*, and they that cause you to err in vain.

Chapter 42

[1] Jacob is my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgement to the Gentiles. [2] He shall not cry, nor lift up *his voice*, nor shall his voice be heard without. [3] A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgement to truth. [4] He shall shine out, and shall not be discouraged, until he have set judgement on the earth: and in his name shall the Gentiles trust.

[5] Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath to the people on it, and spirit to them that tread on it: [6] I the Lord God have called thee in righteousness, and will hold thine hand, and will strengthen thee: and I have given thee for the covenant of a race, for a light of the Gentiles: [7] to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.

[8] I am the Lord God: that is my name: I will not give my glory to another, nor my praises to graven images. [9] Behold, the ancient things have come to pass, and *so will* the new things which I tell you: yea, before I tell *them* they are made known to you.

[10] Sing a new hymn to the Lord: ye *who are* his dominion, glorify his name from the end of the earth: ye that go down to the sea, and sail upon it; the islands, and they that dwell in them. [11] Rejoice, thou wilderness, and the villages thereof, the hamlets, and the dwellers in Kedar: the inhabitants of the rock shall rejoice, they shall shout from the top of the mountains. [12] They shall give glory to God, *and* shall proclaim his praises in the islands.

[13] The Lord God of hosts shall go forth, and crush the war: he shall stir up jealousy, and shall shout mightily against his enemies. [14] I have been silent: shall I also always be silent and forbear: I have endured like a travailing *woman*: I will *now* amaze and wither at once. [15] I will make desolate mountains and hills, and will dry up all their grass; and I will make the rivers islands, and dry up the pools. [16] And I will bring the blind by a way that they knew not, and I will cause them to tread paths which they have not known: I will turn darkness into light for them, and crooked things into straight. These things will I do, and will not forsake them. [17] But they are turned back: be ye utterly ashamed that trust in graven *images*, who say to the molten *images*, Ye are our gods.

[18] Hear, ye deaf, and look up, ye blind, to see. [19] And who is blind, but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind. [20] Ye have often seen, and have not taken heed; *your* ears have been opened, and ye have not heard. [21] The Lord God has taken counsel that he might be justified, and might magnify *his* praise. [22] And I beheld, and the people were spoiled and plundered: for *there is* a snare in the secret chambers everywhere, and in the houses also, where they have hidden them: they became a spoil, and there was no one that delivered the prey, and there was none who said, Restore.

[23] Who *is there* among you that will give ear to these things? hearken ye to the things which are coming to pass. [24] For what did he give to Jacob up to spoil, and Israel to them that plundered him? Did not God *do it* against whom they sinned? *and* they would not walk in his ways, nor hearken to his law. [25] So he brought upon them the fury of his wrath; and the war, and those that burnt round about them, prevailed against them; yet no one of them knew *it*, neither did they lay *it* to heart.

Chapter 43

[1] And now thus saith the Lord God that made thee, O Jacob, and formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee *by* thy name; thou art mine. [2] And if thou pass through water, I am with thee; and the rivers shall not overflow thee: and if thou go through fire, thou shalt not be burned; the flame shall not burn thee. [3] For I am the Lord thy God, the Holy One of Israel, that saves thee: I have made Egypt and Ethiopia thy ransom, and *given* Soene for thee. [4] Since thou becamest precious in my sight, thou hast become glorious, and I have loved thee: and I will give men for thee, and princes for thy life. [5] Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west. [6] I will say to the north, Bring; and to the south, Keep not back; bring my sons from the *land* afar off, and my daughters from the ends of the earth; [7] *even* all who are called by my name: for I have prepared him for my glory, and I have formed him, and have made him: [8] and I have brought forth the blind people; for *their* eyes are alike blind, and they that have ears are deaf.

[9] All the nations are gathered together, and princes shall be gathered out of them: who will declare these things? or who will declare to you things from the beginning? let them bring forth their witnesses, and be justified; and let them hear, and declare the truth.

[10] Be ye my witnesses, and I *too am* a witness, saith the Lord God, and my servant whom I have chosen: that ye may know, and believe, and understand that I an *he*: before me there was no other God, and after me there shall be none. [11] I am God; and beside me there is no Saviour. [12] I have declared, and have saved; I have reproached, and there was no strange *god* among you: ye are my witnesses, and I am the Lord God, [13] even from the beginning; and there is none that can deliver out of my hands: I will work, and who shall turn it back?

[14] Thus saith the Lord God that redeems you, the Holy One of Israel; for your sakes I will send to Babylon, and I will stir up all that flee, and the Chaldeans shall be bound in ships. [15] I am the Lord God, your Holy One, who have appointed for Israel your king.

[16] Thus saith the Lord, who makes a way in the sea, and a path in the mighty water; [17] who brought forth chariots and horse, and a mighty multitude: but they have lain down, and shall not rise: they are extinct, as quenched flax. [18] Remember ye not the former things, and consider not the ancient things.

[19] Behold, I *will* do new things, which shall presently spring forth, and ye shall know them: and I will make a way in the wilderness, and rivers in the dry land. [20] the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the wilderness, and rivers in the dry land, to give drink to my chosen race, [21] my people whom I have preserved to tell forth my praises.

[22] I have not now called thee, O Jacob; neither have I made thee weary, O Israel. [23] Thou hast not brought me the sheep of thy whole-burnt-offering; neither hast thou glorified me with thy sacrifices. I have not caused thee to serve with sacrifices, neither have I wearied thee with frankincense. [24] Neither hast thou purchased for me victims for silver, neither have I desired the fat of thy sacrifices: but thou didst stand before me in thy sins, and in thine iniquities. [25] I, *even* I, am he that blots out thy transgressions for mine own sake, and thy sins; and I will not remember *them*. [26] But do thou remember, and let us plead *together*: do thou first confess thy transgressions, that thou mayest be justified. [27] Your fathers first, and your princes have transgressed against me. [28] And the princes have defiled my sanctuaries: so I gave Jacob *to enemies* to destroy, and Israel to reproach.

Chapter 44

[1] But now hear, Jacob my servant; and Israel, whom I have chosen. [2] Thus saith the Lord God that made thee, and he that formed thee from the womb; Thou shalt yet be helped: fear not, my servant Jacob; and beloved Israel, whom I have chosen. [3] For I will give water to the thirsty that walk in a dry land: I will put my Spirit upon thy seed, and my blessings upon thy children: [4] and they shall spring up as grass between brooks, and as willows on *the banks of* running water. [5] One shall say, I am God's; and another shall call himself by the name of Jacob; and another shall write with his hand, I am God's, and shall call himself by the name of Israel.

[6] Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God. [7] Who is like me? let him stand, and call, and declare, and prepare for me from the time that I made man for ever; and let them tell you the things that are coming before they arrive. [8] Hide not yourselves, nor go astray: have ye not heard from the beginning, and *have not* I told you? ye are witnesses if there is a God beside me.

[9] But they that framed *false gods* did not then hearken; and they that graved *images* are all vain, performing their own desires, which shall not profit them, but they shall be ashamed [10] that form a god, and all that grave worthless things: [11] and all by whom they were made are withered: yea, let all the deaf be gathered from *among* men, and let them stand together; and let them be ashamed and confounded together:

[12] For the artificer sharpens the iron; he fashions *the idol* with an axe, and fixes it with an awl, and fashions it with the strength of his arm: and he will be hungry and weak, and will drink no water. [13] The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the form of a man, and as the beauty of a man, to set it up in the house. [14] He cuts wood out of the forest, which the Lord planted, *even* a pine tree, and the rain made it grow, [15] that it might be for men to burn: and having taken part of it he warms himself; yea, they burn part of it, and bake loaves thereon; and *of* the rest they make for themselves gods, and they worship them. [16] Half thereof he burns in the fire, and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats, and is satisfied, and having warmed himself he says, I am comfortable, for I have warmed myself, and have

seen the fire. [17] And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God.

[18] They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart. [19] And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire, and baked loaves on the coals thereof and has roasted and eaten flesh, and of the rest of it he has made an abomination, and they worship it. [20] Know thou that their heart is ashes, and they err, and no one is able to deliver his soul: see, ye will not say, *There is a* lie in my right hand.

[21] Remember these things, O Jacob and Israel; for thou art my servant; I have formed thee *to be* my servant: and do thou, Israel, not forget me. [22] For behold, I have blotted out as a cloud thy transgressions, and thy sin as darkness: turn to me, and I will redeem thee.

[23] Rejoice, ye heavens; for God has had mercy upon Israel: sound the trumpet, ye foundations of the earth: ye mountains, shout *with* joy, ye hills, and all the trees therein: for God has redeemed Jacob, and Israel shall be glorified.

[24] Thus saith the Lord that redeems thee, and who formed thee from the womb, I am the Lord that performs all things: I stretched out the heaven alone, and established the earth. [25] Who else will frustrate the tokens of those that have divining spirits, and prophecies from the heart of *man*? turning the wise back, and making their counsel foolishness; [26] and confirming the word of his servant, and verifying the counsel of his messengers: who says to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be built, and her desert places shall spring forth. [27] Who says to the deep, Thou shalt be dried up, and I will dry up the rivers. [28] Who bids Cyrus be wise, and he shall perform all my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

Chapter 45

[1] Thus saith the Lord God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; I will open doors before him, and cities shall not be closed. [2] I will go before thee, and will level mountains: I will break to pieces brazen doors, and burst iron bars. [3] And I will give thee the treasures of darkness, I will open to thee hidden, unseen *treasures*, that thou mayest know that I, the Lord thy God, that call thee by name, am the God of Israel. [4] For the sake of my servant Jacob, and Israel mine elect, I will call thee by thy name, and accept thee: but thou hast not known me. [5] For I am the Lord God, and there is no other God beside me; I strengthened thee, and thou hast not known me. [6] That they that *come* from the east and they that *come* from the west may know that there is no God but me. I am the Lord God, and there is none beside. [7] I am he that prepared light, and formed darkness; who make peace, and create evil; I am the Lord God, that does all these things.

[8] Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom *with* mercy, and bring forth righteousness likewise: I am the Lord that created thee.

[9] What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all say? shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? shall the thing formed answer him that formed it? [10] As though one should say to *his* father, What wilt thou beget me? and to his mother, What art thou bringing forth?

[11] For thus saith the Lord God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons, and concerning the works of my hands command me. [12] I have made the earth, and man upon it: I with my hand have established the heaven; I have given commandment to all the stars. [13] I have raised him up *to be* a king with righteousness, and all his ways are right: he shall build my city, and shall turn the captivity of my people, not for ransoms, nor for rewards, saith the Lord of hosts.

[14] Thus saith the Lord of hosts, Egypt has laboured *for thee*; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there

is no God beside thee, *O Lord*. [15] For thou art God, yet we knew *it* not, the God of Israel, the Saviour. [16] All that are opposed to him shall be ashamed and confounded, and shall walk in shame: ye isles, keep a feast to me. [17] Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded for evermore.

[18] Thus saith the Lord that made the heaven, this God that created the earth, and made it; he marked it out, he made it not in vain, but formed it to be inhabited: I am the Lord, and there is none beside. [19] I have not spoken in secret, nor in a dark place of the earth: I said not to the seed of Jacob, Seek vanity: I, even I, am the Lord, speaking righteousness, and proclaiming truth.

[20] Assemble yourselves and come; take counsel together, ye that escape of the nations: they that set up wood, *even* their graven image, have no knowledge, nor they who pray to gods that do not save. [21] If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from the beginning: then was it told you. I am God, and there is not another beside me; a just *God* and a Saviour; there is none but me. [22] Turn ye to me, and ye shall be saved, ye that *come* from the end of the earth: I am God, and there is none other. [23] By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; that to me every knee shall bend, and every tongue shall swear by God, [24] saying, Righteousness and glory shall come to him: and all that remove them from their borders shall be ashamed. [25] By the Lord shall they be justified, and in God shall all the seed of the children of Israel be glorified.

Chapter 46

[1] Bel has fallen, Nabo is broken to pieces, their graven images are gone to the wild beasts and the cattle: ye take them packed up as a burden to the weary, exhausted, hungry, and *at the same time* helpless man; [2] who will not be able to save themselves from war, but they themselves are led *away* captive.

[3] Hear me, O house of Jacob, and all the remnant of Israel, who are borne *by me* from the womb, and taught *by me* from infancy, *even* to old age: [4] I am *he*; and until ye shall have grown old, I am *he*: I bear you, I have made, and I will relieve, I will take up and save you.

[5] To whom have ye compared me? see, consider, ye that go astray. [6] They that furnish gold out of a purse, and silver by weight, will weigh it in a scale, and they hire a goldsmith and make idols, and bow down, and worship them. [7] They bear it upon the shoulder, and go; and if they put it upon its place, it remains, it cannot move: and whosoever shall cry to it, it cannot hear; it cannot save him from trouble.

[8] Remember ye these things, and groan: repent, ye that have gone astray, return in your heart; [9] and remember the former things *that were* of old: for I am God, and there is none other beside me, [10] telling beforehand the latter events before they come to pass, and they are accomplished together: and I said, all my counsel shall stand, and I will do all things that I have planned: [11] calling a bird from the east, and from a land afar off, for the things which I have planned: I have spoken, and brought *him*; I have created and made *him*; I have brought him, and prospered his way.

[12] Hearken to me, ye senseless ones, that are far from righteousness: [13] I have brought near my righteousness, and I will not be slow with the salvation that is from me: I have given salvation in Sion to Israel for glory.

Chapter 47

[1] Come down, sit on the ground, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans: for thou shalt no more be called tender and luxurious. [2] Take a millstone, grind meal: remove thy veil, uncover thy white hairs, make bare the leg, pass through the rivers.

[3] Thy shame shall be uncovered, thy reproaches shall be brought to light: I will exact of thee due vengeance, I will no longer deliver thee to men.

[4] Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

[5] Sit thou down pierced with woe, go into darkness, O daughter of the Chaldeans: thou shalt no more be called the strength of a kingdom. [6] I have been provoked with my people; thou hast defiled mine inheritance: I gave them into thy hand, but thou didst not extend mercy to them: thou madest the yoke of the aged man very heavy, [7] and saidst, I shall be a princess for ever: thou didst not perceive these things in thine heart, nor didst thou remember the latter end.

[8] But now hear these words, thou luxurious one, *who art* the one that sits *at ease*, that is secure, that says in her heart, I am, and there is not another; I shall not sit a widow, neither shall I know bereavement. [9] But now these two things shall come upon thee suddenly in one day, the loss of children and widowhood shall come suddenly upon thee, for thy sorcery, for the strength of thine enchantments, [10] for thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another.

[11] And destruction shall come upon thee, and thou shalt not be aware; *there shall be a* pit, and thou shalt fall into it: and grief shall come upon thee, and thou shalt not be able to be clear; and destruction shall come suddenly upon thee, and thou shalt not know. [12] Stand now with thine enchantments, and with the abundance of thy sorcery, which thou hast learned from thy youth; if thou canst be profited. [13] Thou art wearied in thy counsels. Let now the astrologers of the heaven stand and deliver thee, let them that see the stars tell thee what is about to come upon thee. [14] Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because thou hast coals of fire, sit thou upon them; [15] these shall be thy help. Thou

hast wearied thyself with traffic from thy youth: every man has wandered to his own home, but thou shalt have no deliverance.

Chapter 48

[1] Hear these *words*, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention *of it, but* not with truth, nor with righteousness; [2] maintaining also the name of the holy city, and staying themselves on the God of Israel: the Lord of hosts is his name. The former things I have already declared; [3] and they that have proceeded out of my mouth, and it became well known; I wrought suddenly, and *the events* came to pass.

[4] I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen. [5] And I told thee of old what *should be* before it came upon thee; I made it known to thee, lest thou shouldest say, *My* idols have done *it* for me; and shouldest say, *My* graven and molten images have commanded me. [6] Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not, [7] Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them. [8] Thou hast neither known, nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.

[9] For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee. [10] Behold, I have sold thee, *but* not for silver; but I have rescued thee from the furnace of affliction. [11] For mine own sake I will do *this* for thee, because my name is profaned; and I will not give my glory to another.

[12] Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for ever. [13] My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together. [14] And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans. [15] I have spoken, I have called, I have brought him, and made his way prosperous.

[16] Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, *even* the Lord, and his Spirit, hath sent me. [17] Thus saith the Lord that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk. [18]

And if thou hadst hearkened to my commandments, *then* would thy peace have been like a river, and thy righteousness as a wave of the sea. [19] Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me.

[20] Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob. [21] And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink. [22] There is no joy, saith the Lord, to the ungodly.

Chapter 49

[1] Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name: [2] and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver; [3] and said to me, Thou art my servant, O Israel, and in thee I will be glorified. [4] Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgement with the Lord, and my labour before my God. [5] And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength. [6] And he said to me, *It is* a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth.

[7] Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

[8] Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages: [9] saying to them that are in bonds, Go forth; and *bidding* them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths *shall be* their pasture. [10] They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort *them*, and by fountains of waters shall he lead them. [11] And I will make every mountain a way, and every path a pasture to them. [12] Behold, these shall come from far: *and* these from the north and the west, and others from the land of the Persians.

[13] Rejoice, ye heavens; and let the earth be glad: let the mountains break forth *with* joy; for the Lard has had mercy on his people, and has comforted the lowly ones of his people.

[14] But Sion said, The Lord has forsaken me, and, The Lord has forgotten me. [15] Will a woman forget her child, so as not to have

compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith the Lord.

[16] Behold, I have painted thy walls on my hands, and thou art continually before me. [17] And thou shalt soon be built by those by whom thou were destroyed, and they that made thee desolate shall go forth of thee.

[18] Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. *As* I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire. [19] For thy desert and marred and ruined *places* shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee. [20] For thy sons whom thou hast lost shall say in thine ears, The place *is too* narrow for me: make room for me that I may dwell. [21] And thou shalt say in thine heart, Who has begotten me these? whereas I *was* childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?

[22] Thus saith the Lord, *even* the Lord, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in *their* bosom, and shall bear thy daughters on *their* shoulders. [23] And kings shall be thy nursing fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am the Lord, and they that wait on me shall not be ashamed.

[24] Will any one take spoils from a giant? and if one should take *a man* captive unjustly, shall he be delivered? [25] For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes *them* from a mighty *man* shall be delivered: for I will plead thy cause, and I will deliver thy children. [26] And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am the Lord that delivers thee, and that upholds the strength of Jacob.

Chapter 50

[1] Thus saith the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away. [2] Why did I come, and there was no man? *why* did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers a wilderness; and their fish shall be dried up because there is no water, and shall die for thirst. [3] I will clothe the sky with darkness, and will make its covering as sackcloth.

[4] The Lord *even* God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear: [5] and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute. [6] I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: [7] but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed, [8] for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me. [9] Behold, the Lord, the Lord, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you.

[10] Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God. [11] Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

Chapter 51

[1] Hearken to me, ye that follow after righteousness, and seek the Lord: look to the solid rock, which ye have hewn, and to the hole of the pit which ye have dug. [2] Look to Abraam your father, and to Sarrha that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him. [3] And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her western places as the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise.

[4] Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment *shall be* for a light of the nations. [5] My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust. [6] Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail.

[7] Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt. [8] For as a garment will be devoured by time, and as wool will be devoured by a moth, *so shall they be consumed*; but my righteousness shall be for ever, and my salvation for all generations.

[9] Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation. [10] Art thou not it that dried the sea, the water, *even* the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed? [11] for by *the help of* the Lord they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away.

[12] I, *even* I, am he that comforts thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass. [13] And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for *whereas* he counselled to take thee away, yet now where is the wrath of him that afflicted thee? [14] For in thy deliverance he shall not halt, nor tarry; [15] for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts

is my name. [16] I will put my words into thy mouth, and I will shelter thee under the shadow of mine hand, with which I fixed the sky, and founded the earth: and *the Lord* shall say to Sion, Thou art my people.

[17] Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury: for thou hast drunk out and drained the cup of calamity, the cup of wrath: [18] and there was none to comfort thee of all the children whom thou borest; and there was none to take hold of thine hand, not even of all the children whom thou has reared. [19] Wherefore these things are against thee; who shall sympathize with thee in thy grief? downfall, and destruction, famine, and sword: who shall comfort thee? [20] Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to faint by the Lord God.

[21] Therefore hear, thou afflicted one, and drunken, *but* not with wine; [22] thus saith the Lord God that judges his people, Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more. [23] And I will give it into the hands of them that injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may pass over: and thou didst level thy body with the ground to them passing by without.

Chapter 52

[1] Awake, awake, Sion; put on thy strength, O Sion; and o thou put on thy glory, Jerusalem the holy city: there shall no more pass through thee, the uncircumcised and unclean. [2] Shake off the dust and arise; sit down, Jerusalem: put off the band of thy neck, captive daughter of Sion.

[3] For thus saith the Lord, Ye have been sold for nought; and ye shall not be ransomed with silver. [4] Thus saith the Lord, My people went down before to Egypt to sojourn there; and were carried away forcibly to the Assyrians. [5] And now why are ye here? Thus saith the Lord, Because my people was taken for nothing, wonder ye and howl. Thus saith the Lord, On account of you my name is continually blasphemed among the Gentiles. [6] Therefore shall my people know my name in that day, for I am he that speaks: I am present, [7] as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news: for I will publish thy salvation, saying, O Sion, thy God shall reign. [8] For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall have mercy upon Sion. [9] Let the waste places of Jerusalem break forth *in* joy together, because the Lord has had mercy upon her, and has delivered Jerusalem. [10] And the Lord shall reveal his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that *comes* from our God.

[11] Depart ye, depart, go out from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord. [12] For ye shall not go forth with tumult, neither go by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.

[13] Behold, my servant shall understand, and be exalted, and glorified exceedingly. [14] As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory *shall not be honoured* by the sons of men. [15] Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

Chapter 53

[1] O Lord, who has believed our report? and to whom has the arm of the Lord been revealed? [2] We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. [3] But his form was ignoble, and inferior to that of the children of men; *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*: he was dishonoured, and not esteemed. [4] He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction. [5] But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed. [6] All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

[7] And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. [8] In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. [9] And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth. [10] The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: [11] the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins. [12] Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

Chapter 54

[1] Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for the Lord has said, [2] Enlarge the placed of thy tent, and of thy curtains: fix *the pins*, spare not, lengthen thy cords, and strengthen thy pins; [3] spread forth *thy tent* yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited. [4] Fear not, because thou has been put to shame, neither be confounded, because thou was reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood. [5] For *it is* the Lord that made thee; the Lord of hosts is his name: and he that delivered thee, he is the God of Israel, *and* shall be called *so* by the whole earth. [6] The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from *her* youth, saith thy God.

[7] For a little while I left thee: but with great mercy will I have compassion upon thee. [8] In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith the Lord that delivers thee.

[9] From the time of the water of Noe this is my *purpose*: as I sware to him at that time, *saying* of the earth, I will no more be wroth with thee, neither when thou art threatened, [10] shall the mountains depart, nor shall thy hills be removed: so neither shall my mercy fail thee, nor shall the covenant of thy peace be at all removed: for the Lord *who is* gracious to thee has spoken *it*.

[11] Afflicted and outcast thou has not been comforted: behold, I *will* prepare carbuncle *for* thy stones, and sapphire for thy foundations; [12] and I will make thy buttresses jasper, and thy gates crystal, and thy border precious stones. [13] And *I will cause* all thy sons *to be* taught of God, and thy children *to be* in great peace. [14] And thou shalt be built in righteousness: abstain from injustice, and thou shalt not fear; and trembling shall not come nigh thee. [15] Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

[16] Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel *fit* for work; but I have created thee, not for ruin, that *I* should destroy *thee*. [17] I will not suffer any weapon formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be

condemned thereby. There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord.

Chapter 55

[1] Ye that thirst, go to the water, and all that have no money, go *and* buy; and eat *and drink* wine and fat without money or price. [2] Wherefore do ye value at the price of money, and *give* your labour for that which will not satisfy? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things.

[3] Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David. [4] Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles. [5] Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee.

[6] Seek ye the Lord, and when ye find him, call upon him; and when he shall draw nigh to you, [7] let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins. [8] For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord. [9] But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. [10] For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food: [11] so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous, and *will effect* my commands. [12] For ye shall go forth with joy, and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches. [13] And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

Chapter 56

[1] Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my mercy to be revealed. [2] Blessed is the man that does these things, and the man that holds by them, and keeps the sabbaths from profaning them, and keeps his hands from doing unrighteousness.

[3] Let not the stranger who attaches himself to the Lord, say, Surely the Lord will separate me from his people: and let not the eunuch say, I am a dry tree. [4] Thus saith the Lord to the eunuchs, as many as shall keep my sabbaths, and choose the things which I take pleasure in, and take hold of my covenant; [5] I will give to them in my house and within my walls an honourable place, better than sons and daughters: I will give them an everlasting name, and it shall not fail. [6] And *I will give it* to the strangers that attach themselves to the Lord, to serve him, and to love the name of the Lord, to be to him servants and handmaids; and *as for* all that keep my sabbaths from profaning *them*, and that take hold of my covenant; [7] I will bring them to my holy mountain, and gladden them in my house of prayer: their whole-burnt-offerings and their sacrifices shall be acceptable upon mine altar; for my house shall be called a house of prayer for all nations, [8] saith the Lord that gathers the dispersed of Israel; for I will gather to him a congregation.

[9] All ye beasts of the field, come, devour, all ye beasts of the forest. [10] See how they are all blinded: they have not known; *they are* dumb dogs *that* will not bark; dreaming of rest, loving to slumber. [11] Yea, they are insatiable dogs, that known not what it is to be filled, and they are wicked, having no understanding: all have followed their own ways, each according to his *will*.

Chapter 57

[1] See how the just man has perished, and no one lays *it* to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice. [2] His burial shall be in peace: he has been removed out of the way.

[3] But draw ye near hither, ye lawless children, the seed of adulterers and the harlot. [4] Wherein have ye been rioting? and against whom have ye opened your mouth, and against whom have ye loosed your tongue? are ye not children of perdition? a lawless seed? [5] who call upon idols under the leafy trees, slaying your children in the valleys among the rocks? [6] That is thy portion, this is thy lot: and to them hast thou poured forth drink-offerings, and to these hast thou offered meat-offerings. Shall I not therefore be angry for these things?

[7] On a lofty and high mountain, there is thy bed, and thither thou carriedst up thy meat-offerings: [8] and behind the posts of thy door thou didst place thy memorials. Didst thou think that if thou shouldest depart from me, thou wouldest gain? thou hast loved those that lay with thee; [9] and thou hast multiplied thy whoredom with them, and thou hast increased the number of them that are far from thee, and hast sent ambassadors beyond thy borders, and hast been debased even to hell. [10] Thou hast wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou has done these things; therefore thou has not supplicated me.

[11] Through dread of whom hast thou feared, and lied against me, and has not remembered, nor considered me, nor regarded me, yea, though when I see thee I pass they by, yet thou hast not feared me.

[12] And I will declare thy righteousness, and thy sins, which shall not profit thee. [13] When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and the tempest shall carry *them* away: but they that cleave to me shall possess the land, and shall inherit my holy mountain. [14] And they shall say, Clear the ways before him, and take up the stumbling-blocks out of the way of my people.

[15] Thus saith the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted: [16] I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created all breath. [17] On account of sin for a little while I grieved him, and smote

him, and turned away my face from him; and he was grieved, and he went on sorrowful in his ways. [18] I have seen his ways, and healed him, and comforted him, and given him true comfort; [19] peace upon peace to them that are far off, and to them that are nigh: and the Lord has said, I will heal them.

[20] But the unrighteous shall be tossed as troubled waves, and shall not be able to rest. [21] There is no joy to the ungodly, said God.

Chapter 58

[1] Cry aloud, and spare not; lift up thy voice as with a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities. [2] They seek me day by day, and desire to know my ways, as a people that had done righteousness, and had not forsaken the judgment of their God: they now ask of me righteous judgment, and desire to draw nigh to God, [3] saying, Why have we fasted, and thou regardest not? *why* have we afflicted our souls, and thou didst not know it?

Nay, in the days of your fasts ye find your pleasures, and all them that are under your power ye wound. [4] If ye fast for quarrels and strifes, and smite the lowly with *your* fists, wherefore do ye fast to me as *ye do* this day, so that your voice may be heard in crying? [5] I have not chosen this fast, nor *such* a day for a man to afflict his soul; neither though thou shouldest bend down thy neck as a ring, and spread under thee sackcloth and ashes, neither thus shall ye call a fast acceptable. [6] I have not chosen such a fast, saith the Lord; but do thou loose every burden of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account. [7] Break thy bread to the hungry, and lead the unsheltered poor to thy house: if thou seest one naked, clothe *him*, and thou shalt not disregard the relations of thine own seed.

[8] Then shall thy light break forth as the morning, and thy health shall speedily spring forth: and thy righteousness shall go before thee, and the glory of God shall compass thee. [9] Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking he will say, Behold, I am here. If thou remove from thee the band, and the stretching forth of the hands, and murmuring speech; [10] and *if* thou give bread to the hungry from thy heart, and satisfy the afflicted soul; then shall thy light spring up in darkness, and thy darkness *shall be* as noon-day: [11] and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain *from* which the water has not failed. [12] And thy old waste desert *places* shall be built up, and thy foundations shall last through all generations; and thou shalt be called a repairer of breaches, and thou shalt cause thy paths between to be in peace.

[13] If thou turn away thy foot from the sabbath, so as not to do thy pleasure on the holy days, and shalt call the sabbaths delightful, holy to God; *if* thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth, [14] then shalt thou trust on the Lord; and he shall bring

thee up to the good places of the land, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken this.

Chapter 59

[1] Has the hand of the Lord no power to save? or has he made his ear heavy, so that he should not hear? [2] Nay, your iniquities separate between you and God, and because of your sins has he turned away *his* face from you, so as not to have mercy *upon you*. [3] For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

[4] None speaks justly, neither is there true judgment: they trust in vanities, and speak empty *words*; for they conceive trouble, and bring forth iniquity. [5] They have hatched asps' eggs, and weave a spider's web: and he that is going to eat of their eggs, having crushed an addled egg, has found also in it a basilisk. [6] Their web shall not become a garment, nor shall they at all clothe themselves with their works; for their works are works of iniquity. [7] And their feet run to wickedness, swift to shed blood; their thoughts also are thoughts of murder; destruction and misery are in their ways; [8] and the way of peace they know not, neither is there judgment in their ways; for their paths by which they go are crooked, and they know not peace.

[9] Therefore has judgment departed from them, and righteousness shall not overtake them: while they waited for light, darkness came upon them; while they waited for brightness, they walked in perplexity. [10] They shall feel for the wall as blind *men*, and shall feel *for it* as if they had no eyes: and they shall feel at noon-day as at midnight; they shall groan as dying men. [11] They shall proceed together as a bear and as a dove: we have waited for judgment, and there is no salvation, it is gone far from us.

[12] For our iniquity is great before thee, and our sins have risen up against us: for our iniquities are in us, and we know our unrighteous deeds. [13] We have sinned, and dealt falsely, and revolted from our God: we have spoken unrighteous words, and have been disobedient; we have conceived and uttered from our heart unrighteous words. [14] And we have turned judgment back, and righteousness has departed afar off: for truth is consumed in their ways, and they could not pass by a straight *path*. [15] And truth has been taken away, and they have turned aside *their* mind from understanding.

And the Lord saw it, and it pleased him not that there was no judgment. [16] And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and

stablished *them* with *his* mercy. [17] And he put on righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak, [18] as one about to render a recompence, *even* reproach to his adversaries. [19] So shall they of the west fear the name of the Lord, and they *that come* from the rising of the sun his glorious name: for the wrath of the Lord shall come as a mighty river, it shall come with fury.

[20] And the deliverer shall come for Sion's sake, and shall turn away ungodliness from Jacob. [21] And this shall be my covenant with them, said the Lord; My Spirit which is upon thee, and the words which I have put in thy mouth, shall never fail from thy mouth, nor from the mouth of thy seed, for the Lord has spoken it, henceforth and for ever.

Chapter 60

[1] Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. [2] Behold, darkness shall cover the earth, and *there shall be* gross darkness on the nations: but the Lords shall appear upon thee, and his glory shall be seen upon thee. [3] And kings shall walk in thy light, and nations in thy brightness.

[4] Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on *men's* shoulders. [5] Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, [6] and the camels of Madiam and Gaepha shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. [7] And all the flocks of Kedar shall be gathered, and the rams of Nabaeoth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified.

[8] Who are these *that* fly as clouds, and as doves with young ones to me? [9] The isles have waited for me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and *that* for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. [10] And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee. [11] And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives. [12] For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.

[13] And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place.

[14] And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. [15] Because thou has become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations.

[16] And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saves thee and delivers thee, the Holy One of Israel. [17] And for brass I will bring thee gold, and for iron I will bring thee silver, and instead of wood I will

bring thee brass, and instead of stones, iron; and I will make thy princes peaceable, and thine overseers righteous. [18] And injustice shall no more be heard in thy land, nor destruction nor misery in thy coasts; but thy walls shall be called Salvation, and thy gates Sculptured Work. [19] And thou shalt no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but the Lord shall be thine everlasting light, and God thy glory. [20] For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be thine everlasting light, and the days of thy mourning shall be completed. [21] Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, *even* the works of their hands, for glory. [22] The little one shall become thousands, and the least a great nation; I the Lord will gather them in *due* time.

Chapter 61

[1] The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; [2] to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn; [3] that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.

[4] And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, *even* those that had been desolate for *many* generations. [5] And strangers shall come and feed thy flocks, and aliens *shall be thy* ploughmen and vine-dressers. [6] But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth. [7] Thus shall they inherit the land a second time, and everlasting joy shall be upon their head. [8] For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them. [9] And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God; [10] and they shall greatly rejoice in the Lord.

Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

[11] And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, *even* the Lord, cause righteousness to spring forth, and exultation before all nations.

Chapter 62

[1] For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch. [2] And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee *by* a new name, which the Lords shall name. [3] And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. [4] And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited.

[5] And as a young man lives with a virgin, so shall thy sons dwell in *thee*: and it shall come to pass *that* as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

[6] And on thy walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of the Lord. [7] For there is none like you, when he shall have established, and made Jerusalem a praise on the earth. [8] For the Lord has sworn by his glory, and by the might of his arm, I will no more give thy corn and thy provisions to thine enemies; nor shall strangers any more drink thy wine, for which thou has laboured. [9] But they that have gathered them shall eat them, and they shall praise the Lord; and they that have gathered *the grapes* shall drink thereof in my holy courts.

[10] Go through my gates, and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles. [11] For behold, the Lord has proclaimed to the end of the earth, say ye to the daughter of Sion, Behold, thy Saviour has come to thee, having his reward and his work before his face. [12] And one shall call them the holy people, the redeemed of the Lord: and thou shalt be called a city sought out, and not forsaken.

Chapter 63

[1] Who is this that is come from Edom, *with* red garments from Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

[2] Wherefore are thy garments red, and thy raiment as *if fresh* from a trodden winepress? [3] I am full of trodden *grape*, and of the nations there is not a man with me; and I trampled them in my fury, and dashed them to pieces as earth, and brought down their blood to the earth. [4] For the day of recompence has come upon them, and the year of redemption is at hand. [5] And I looked, and there was no helper; and I observed, and none upheld: therefore my arm delivered them, and mine anger drew nigh. [6] And I trampled them in mine anger, and brought down their blood to the earth.

[7] I remembered the mercy of the Lord, the praises of the Lord in all things wherein he recompenses us. The Lord is a good judge to the house of Israel; he deals with us according to his mercy, and according to the abundance of his righteousness.

[8] And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance [9] out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old.

[10] But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them. [11] Then he remembered the ancient days, *saying*, Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them? [12] who led Moses with his right hand, the arm of his glory? he forced the water *to separate* from before him, to make himself an everlasting name. [13] He led them through the deep, as a horse through the wilderness, and they fainted not, [14] and as cattle through a plain: the Spirit came down from the Lord, and guided them: thus thou leddest thy people, to make thyself a glorious name.

[15] Turn from heaven, and look from thy holy habitation and *from* thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us? [16] For thou art our Father; for *though* Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning.

[17] Why hast thou caused us to err, O Lord, from thy way? *and* has hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance, [18] that we may inherit a small part of thy holy mountain. [19] We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.

Chapter 64

[1] If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt, [2] as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled, [3] whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

[4] From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy. [5] For *these blessings* shall happen to them that work righteousness, and they shall remember thy ways: behold, thou wast angry and we have sinned; therefore we have erred, [6] and we are all become as unclean, and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us *away*. [7] And there is none that calls upon thy name, or that remembers to take hold on thee: for thou hast turned thy face away from us, and hast delivered us up because of our sins.

[8] And now, O Lord, thou art our Father, and we are clay, all *of us* the work of thine hands. [9] Be not very wroth with us, and remember not our sins for ever; but now look on *us*, for we are all thy people. [10] The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse. [11] The house, our sanctuary, and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin. [12] And for all these things thou, O Lord, has withholden, thyself, and been silent, and hast brought us very low.

Chapter 65

[1] I became manifest to them that asked not for me; I was found of them that sought me not: I said, Behold, I am *here*, to a nation, who called not on my name. [2] I have stretched forth my hands all day to a disobedient and gainsaying people, to them that walked in a way that was not good, but after their sins. [3] This is the people that provokes me continually in my presence; they offer sacrifices in gardens, and burn incense on bricks to devils, which exist not. [4] They lie down to sleep in the tombs and in the caves for the sake of dreams, *even* they that eat swine's flesh, and the broth of *their* sacrifices: all their vessels are defiled: [5] who say, Depart from me, draw not nigh to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually. [6] Behold, it is written before me: I will not be silent until I have recompensed into their bosom, [7] their sins and *the sins* of their fathers, saith the Lord, who have burnt incense on the mountains, and reproached me on the hills: I will recompense their works into their bosom.

[8] Thus saith the Lord, As a grape-stone shall be found in the cluster, and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy *them* all. [9] And I will lead forth the seed *that came* of Jacob and of Juda, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there. [10] And there shall be in the forest folds of flocks, and the valley of Achor *shall* be for a resting-place of herds for my people, who have sought me.

[11] But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the drink-offering to Fortune. [12] I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things wherein I delighted not. [13] Therefore thus saith the Lord, Behold, my servants shall eat, but ye shall hunger: behold, my servants shall drink, but ye shall thirst: behold my servants shall rejoice, but ye shall be ashamed: [14] behold, my servants shall exult with joy, but ye shall cry for the sorrow of your heart, and shall howl for the vexation of your spirit. [15] For ye shall leave your name for a loathing to my chosen, and the Lord shall destroy you: but my servants shall be called by a new name, [16] which shall be blessed on the earth; for they shall bless the true God: and they that swear upon the

earth shall swear by the true God; for they shall forget the former affliction, it shall not come into their mind.

[17] For there shall be a new heaven and a new earth: and they shall not at all remember the former, neither shall they at all come into their mind. [18] But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing, and my people a joy. [19] And I will rejoice in Jerusalem, and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying. [20] Neither shall there be there any more a *child that dies* untimely, or an old man who shall not complete his time: for the youth shall be a hundred years *old*, and the sinner who dies at a hundred years shall also be accursed: [21] and they shall build houses, and themselves shall dwell in *them*; and they shall plant vineyards, and themselves shall eat the fruit thereof. [22] They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours. [23] My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with them.

[24] And it shall come to pass, *that* before they call, I will hearken to them; while they are yet speaking, I will say, What is it? [25] Then wolves and lambs shall feed together, and the lion shall eat chaff like the ox, and the serpent earth as bread. They shall not injure nor destroy in my holy mountain, saith the Lord.

Chapter 66

[1] Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind *is to be* the place of my rest? [2] For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the *man* that trembles *at* my words?

[3] But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as *one that offers* swine's blood; he that gives frankincense for a memorial, is as a blasphemer.

Yet they have chosen their own ways, and their soul has delighted in their abominations. [4] I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

[5] Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and may appear their joy; but they shall be ashamed.

[6] A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to *his* adversaries. [7] Before she that travailed brought forth, before the travail-pain came on, she escaped *it* and brought forth a male. [8] Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children? [9] But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.

[10] Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that *now* mourn over her: [11] that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

[12] For thus saith the Lord, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees. [13] As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem. [14] And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass:

and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient.

[15] For, behold, the Lord will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire. [16] For with the fire of the Lord all the earth shall be judged, and all flesh with his sword: many shall be slain by the Lord.

[17] They that sanctify themselves and purify themselves in the gardens, and eat swine's flesh in the porches, and the abominations, and the mouse, shall be consumed together, saith the Lord. [18] And I *know* their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory. [19] And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles. [20] And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters *drawn by* mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord. [21] And I will take of them priests and Levites, saith the Lord.

[22] For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue. [23] And it shall come to pass from month to month, and from sabbath to sabbath, *that* all flesh shall come to worship before me in Jerusalem, saith the Lord. [24] And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

Jeremiah

Chapter 1

[1] The word of God which came to Jeremiah the *son* of Chelcias, of the priests, who dwelt in Anathoth in the land of Benjamin: [2] *accordingly* as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign. [3] And it was in the days of Joakim, son of Josias king of Juda, until the eleventh year of Sedekias king of Juda, *even* until the captivity of Jerusalem in the fifth month.

[4] And the word of the Lord came to him, *saying*, [5] Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations.

[6] And I said, O Lord, thou that art supreme Lord, behold, I know not *how* to speak, for I am a child. [7] And the Lord said to me, Say not, I am a child: for thou shalt go to all to whomsoever I shall send thee, and according to all *the words* that I shall command thee, thou shalt speak. [8] Be not afraid before them: for I am with thee to deliver thee, saith the Lord. [9] And the Lord stretched forth his hand to me, and touched my mouth: and the Lord said to me, Behold, I have put my words into thy mouth.

[10] Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to rebuild, and to plant.

[11] And the word of the Lord came to me, saying, What seest thou? And I said, A rod of an almond tree. [12] And the Lord said to me, Thou hast well seen: for I have watched over my words to perform them. [13] And the word of the Lord came to me a second time, saying, What seest thou? And I said, A caldron on the fire; and the face of it is toward the north. [14] And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land. [15] For, behold, I call together all the kingdoms of the earth from the north, saith the Lord; and they shall come, and shall set each one his throne at the entrance of the gates of Jerusalem, and against all the walls round about her, and against all the cities of Juda. [16] And I will speak to them in judgment, concerning all their iniquity, *forasmuch* as they have forsaken me, and sacrificed to strange gods, and worshipped the works of their own hands.

[17] And do thou gird up thy loins, and stand up, and speak all *the words* that I shall command thee: be not afraid of their face, neither be thou alarmed before them; for I am with thee to deliver thee, saith the Lord. [18] Behold, I have made thee this day as a strong city, and as a

brazen wall, strong *against* all the kings of Juda, and the princes thereof, and the people of the land. [19] And they shall fight against thee; but they shall by no means prevail against thee; because I am with thee, to deliver thee, saith the Lord.

Chapter 2

[1] And he said, Thus saith the Lord, [2] I remember the kindness of thy youth, and the love of thine espousals, [3] in following the Holy One of Israel, saith the Lord, Israel was the holy *people* to the Lord, *and* the first-fruits of his increase: al that devoured him shall offend; evils shall come upon them, saith the Lord.

[4] Hear the word of the Lord, O house of Jacob, and every family of the house of Israel. [5] Thus saith the Lord, What trespass have your fathers found in me, that they have revolted far from me, and gone after vanities, and become vain? [6] And they said not, Where is the Lord, who brought us up out of the land of Egypt, who guided us in the wilderness, in an untried and trackless land, in a land which no man at all went through, and no man dwelt there? [7] And I brought you to Carmel, that ye should eat the fruits thereof, and the good thereof; and ye went in, and defiled my land, and made mine heritage an abomination. [8] The priests said not, Where is the Lord? and they that held by the law knew me not: the shepherds also sinned against me, and the prophets prophesied by Baal, and went after that which profited not.

[9] Therefore I will yet plead with you, and will plead with your children's children. [10] For go to the isles of the Chettians, and se; and send to Kedar, and observe accurately, and see if such things have been done; [11] if the nations will change their gods, though they are not gods: but my people have changed their glory, *for that* from which they shall not be profited. [12] The heaven is amazed at this, and is very exceedingly horror-struck, saith the Lord. [13] For my people has committed two *faults*, and evil ones: they have forsaken me, the fountain of water of life, and hewn out for themselves broken cisterns, which will not be able to hold water.

[14] Is Israel a servant, or a home-born slave? why has he become a spoil? [15] The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited. [16] Also the children of Memphis and Taphnas have known thee, and mocked thee. [17] Has not thy forsaking me brought these things upon thee? saith the Lord thy God.

[18] And now what hast thou to do with the way of Egypt, to drink the water of Geon? and what hast thou to do with the way of the Assyrians, to drink the water of rivers? [19] Thine apostasy shall correct thee, and thy wickedness shall reprove thee: know then, and see, that thy forsaking

me *has been* bitter to thee, saith the Lord thy God; and I have taken no pleasure in thee, saith the Lord thy God.

[20] For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou has said, I will not serve thee, but will go upon every high hill, and under every shady tree, there will I indulge in my fornication. [21] Yet I planted thee a fruitful vine, entirely of the right sort: how art thou a strange vine turned to bitterness! [22] Though thou shouldest wash thyself with nitre, and multiply to thyself soap, *still* thou art stained by thine iniquities before me, saith the Lord.

[23] How wilt thou say, I am not polluted, and have not gone after Baal? behold thy ways in the burial-ground, and know what thou hast done: her voice has howled in the evening: [24] she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up *to them*, who will turn her back? none that seek her shall be weary; at *the time of* her humiliation they shall find her. [25] Withdraw thy foot from a rough way, and they throat from thirst: but she said I will strengthen myself: for she loved strangers, and went after them.

[26] As is the shame of a thief when he is caught, so shall the children of Israel be ashamed; they, and their kings, and their princes, and their priests, and their prophets. [27] They said to a stock, Thou art my father; and to a stone, Thou has begotten me: and they have turned *their* backs to me, and not their faces: yet in the time of their afflictions they will say, Arise, and save us. [28] And where are thy gods, which thou madest for thyself? will they arise and save in the time of thine affliction? for according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem they sacrificed to Baal. [29] Wherefore do ye speak unto me? ye all have been ungodly, and ye all have transgressed against me, saith the Lord. [30] In vain have I smitten your children; ye have not received correction: a sword has devoured your prophets as a destroying lion; yet ye feared not.

[31] Hear ye the word of the Lord: thus saith the Lord, Have I been a wilderness or a dry land to Israel? wherefore has my people said, We will not be ruled over, and will not come to thee any more? [32] Will a bride forget her ornaments, or a virgin her girdle? but my people has forgotten me days without number. [33] What fair device wilt thou yet employ in thy ways, so as to seek love? *it shall* not *be* so; moreover thou has done wickedly in corrupting thy ways; [34] and in thine hands has been found the blood of innocent souls; I have not found them in holes, but on every

oak. [35] Yet thou saidst, I am innocent: only let his wrath be turned away from me.

Behold, I *will* plead with thee, whereas thou sayest, I have not sinned. [36] For thou has been so exceedingly contemptuous as to repeat thy ways; but thou shalt be ashamed of Egypt, as thou wast ashamed of Assur. [37] For thou shalt go forth thence also with thine hands upon thine head; for the Lord has rejected thine hope, and thou shalt not prosper in it.

Chapter 3

[1] If a man put away his wife, and she depart from him, and become another man's, shall she return to him any more at all? shall not that woman be utterly defiled? ye thou hast gone a-whoring with many shepherds, and hast returned to me, saith the Lord. [2] Lift up thine eyes *to look* straight forward, and see where thou hast not been utterly defiled. Thou hast sat for them by the wayside as a deserted crow, and hast defiled the land with thy fornications and thy wickedness. [3] And thou didst retain many shepherds for a stumbling-block to thyself: thou hadst a whore's face, thou didst become shameless toward all.

[4] Hast thou not called me as it were a home, and the father and guide of thy virgin-time? [5] Will *God's anger* continue for ever, or be preserved to the end? Behold, thou hast spoken and done these bad things, and hadst power *to do them*.

[6] And the Lord said to me in the days of Josias the king, Hast thou seen what things the house of Israel has done to me? they have gone on every high mountain, and under every shady tree, and have committed fornication there. [7] And I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness. [8] And I saw that (for all the sins of which she was convicted, wherein the house of Israel committed adultery, and I put her away, and gave into her hands a bill of divorcement,) yet faithless Juda feared not, but went and herself also committed fornication. [9] And her fornication was nothing accounted of; and she committed adultery with wood and stone. [10] And for all these things faithless Juda turned not to me with all her heart, but falsely.

[11] And the Lord said to me, Israel has justified himself more than faithless Juda. [12] Go and read these words toward the north, and thou shalt say, Return to me, O house of Israel, saith the Lord; and I will not set my face against you: for I am merciful, saith the Lord, and I will not be angry with you for ever. [13] Nevertheless, know thine iniquity, that thou hast sinned against the Lord thy God, and hast scattered thy ways to strangers under every shady tree, but thou didst not hearken to my voice, saith the Lord. [14] Turn, ye children that have revolted, saith the Lord; for I will rule over you: and I will take you one of a city, and two of a family, and I will bring you in to Sion: [15] and I will give you shepherds after my heart, and they shall certainly tend you with knowledge.

[16] And it shall come to pass that when ye are multiplied and increased upon the land, saith the Lord, in those days they shall say no more, The ark of the covenant of the Holy One of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall *this* be done any more. [17] In those days and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it: and they shall not walk any more after the imaginations of their evil heart.

[18] In those days the house of Juda, shall come together to the house of Israel, and they shall come, together, from the land of the north, and from all the countries, to the land, which I caused their fathers to inherit. [19] And I said, So be it, Lord, for *thou saidst* I will set thee among children, and will give thee a choice land, the inheritance of the Almighty God of the Gentiles: and I said, Ye shall call me Father; and ye shall not turn away from me. [20] But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, saith the Lord.

[21] A voice from the lips was heard, *even* of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One. [22] Turn, ye children that are given to turning, and I will heal your bruises.

Behold, we will be thy servants; for thou art the Lord our God. [23] Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel. [24] But shame has consumed the labours of our fathers from our youth; their sheep and their calves, and their sons and their daughters. [25] We have lain down in our shame, and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not hearkened to the voice of the Lord our God.

Chapter 4

[1] If Israel will return to me, saith the Lord, he shall return: and if he will remove his abominations out of his mouth, and fear before me, and swear, [2] The Lord lives, with truth, in judgment and righteousness, then shall nations bless by him, and by him they shall praise God in Jerusalem.

[3] For thus saith the Lord to the men of Juda, and to the inhabitants of Jerusalem, Break up fresh ground for yourselves, and sow not among thorns. [4] Circumcise yourselves to your God, and circumcise your hardness of heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath go forth as fire, and burn, and there be none to quench it, because of the evil of your devices.

[5] Declare ye in Juda, and let it be heard in Jerusalem: say ye, Sound the trumpet in the land; cry ye aloud: say ye, Gather yourselves together, and let us enter into the fortified cities. [6] Gather up *your wares* and flee to Sion: hasten, stay not: for I will bring evils from the north, an great destruction. [7] The lion is gone up from his lair, he has roused *himself* to the destruction of the nations, and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant. [8] For these things gird yourselves with sackclothes, and lament, and howl: for the anger of the Lord is not turned away from you. [9] And it shall come to pass in that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall wonder.

[10] And I said, O sovereign Lord, verily thou hast deceived this people and Jerusalem, saying, There shall be peace; whereas behold, the sword has reached even to their soul.

[11] At that time they shall say to this people and to Jerusalem, *There is* a spirit of error in the wilderness: the way of the daughter of my people is not to purity, nor to holiness. [12] *But* a spirit of full vengeance shall come upon me; and now I declare my judgments against them. [13] Behold, he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles. Woe unto us! for we are in misery.

[14] Cleanse thine heart from wickedness, O Jerusalem, that thou mayest be saved: how long will thy grievous thoughts be within thee? [15] For a voice of one publishing from Dan shall come, and trouble out of mount Ephraim shall be heard of. [16] Remind ye the nations; behold, they are come: proclaim *it* in Jerusalem, that bands are approaching from

a land afar off, and have uttered their voice against the cities of Juda. [17] As keepers of a field, they have surrounded her; because thou, saith the Lord, has neglected me. [18] Thy ways and thy devices have brought these things upon thee; this is thy wickedness, for *it is* bitter, for it has reached to thy heart.

[19] I am pained in my bowels, my bowels, and the sensitive powers of my heart; my soul is in great commotion, my heart is torn: I will not be silent, for my soul has heard the sound of a trumpet, the cry of war, and of distress: it calls on destruction; [20] for all the land is distressed: suddenly *my* tabernacle is distressed, my curtains have been rent asunder. [21] How long shall I see fugitives, and hear the sound of the trumpet?

[22] For the princes of my people have not known me, they are foolish and unwise children: they are wise to do evil, but *how* to do good they have not known.

[23] I looked upon the earth, and, behold, *it was* not; and to the sky, an there was no light in it. [24] I beheld the mountains, and they trembled, and *I saw* all the hills in commotion. [25] I looked, and behold, there was no man, and all the birds of the sky were scared. [26] I saw, and, behold, Carmel was desert, and all the cities were burnt with fire at the presence of the Lord, and at the presence of his fierce anger they were utterly destroyed.

[27] Thus saith the Lord, The whole land shall be desolate; but I will not make a full end. [28] For these things let the earth mourn, and let the sky be dark above: for I have spoken, and I will not repent; I have purposed, and I will not turn back from it. [29] The whole land has recoiled from the noise of the horseman and the bent bow; they have gone into the caves, and have hidden themselves in the groves, and have gone up upon the rocks: every city was abandoned, no man dwelt in them. [30] And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with golden ornaments; though thou adorn thine eyes with stibium, thy beauty *will be* in vain: thy lovers have rejected thee, they seek thy life.

[31] For I have heard thy groaning as the voice of a woman in travail, as of her that brings forth her first child; the voice of the daughter of Zion shall fail through weakness, and she shall lose the strength of her hands, *saying*, Woe is me! for my soul faints because of the slain.

Chapter 5

[1] Run ye about in the streets of Jerusalem, and see, and know, and seek in her broad places, if ye can find *one*, if there is any one that does judgment, and seeks faithfulness; and I will pardon them, saith the Lord. [2] The Lord lives, they say; do they not therefore swear falsely? [3] O Lord, thine eyes are upon faithfulness: thou hast scourged them, but they have not grieved; thou hast consumed them; but they would not receive correction: they have made their faces harder than a rock; and they would not return. [4] Then I said, It may be they are poor; for they are weak, for they know not the way of the Lord, or the judgment of God. [5] I will go to the rich men, and will speak to them; for they have known the way of the Lord, and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

[6] Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to *their* houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings. [7] In what *way* shall I forgive thee for these things? Thy sons have forsaken me, and sworn by them that are no gods: and I fed them to the full, and they committed adultery, and lodged in harlots' houses. [8] They became as wanton horses: they neighed each one after his neighbour's wife. [9] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this.

[10] Go up upon her battlements, and break *them* down; but make not a full end: leave her buttresses: for they are the Lord's. [11] For the house of Israel have indeed dealt treacherously against me, saith the Lord: the house of Juda also [12] have lied to their Lord, and they have said, These things are not so; no evils shall come upon us; and we shall not see sword or famine. [13] Our prophets became wind, and the word of the Lord was not in them.

[14] Therefore thus saith the Lord Almighty, Because ye have spoken this word, behold, I have made my words in thy mouth fire, and this people wood, and it shall devour them. [15] Behold, I *will* bring upon you a nation from far, O house of Israel, saith the Lord; a nation the sound of whose language one shall not understand. [16] *They are* all mighty men: [17] and they shall devour you harvest, and your bread; and shall devour your sons, and your daughters; and they shall devour your sheep, and your calves, and devour your vineyards, and your fig-plantations, and

your olive yards: and they shall utterly destroy your strong cities, wherein ye trusted, with the sword. [18] And it shall come to pass in those days, saith the Lord thy God, that I will not utterly destroy you.

[19] And it shall come to pass, when ye shall say, Wherefore has the Lord our God done all these things to us? that thou shalt say to them, Because ye served strange gods in your land, so shall ye serve strangers in a land that is not yours.

[20] Proclaim these things to the house of Jacob, and let them be heard in the house of Juda. [21] Hear ye now these things, O foolish and senseless people; who have eyes, and see not; and have ears, and hear not: [22] will ye not be afraid of me? saith the Lord; and will ye not fear before me, who have set the sand for a bound to the sea, *as* a perpetual ordinance, and it shall not pass it: yea, it shall rage, but not prevail; and its waves shall roar, but not pass over it.

[23] But this people has a disobedient and rebellious heart; and they have turned aside and gone back: [24] and they have not said in their heart, Let us fear now the Lord our God, who gives us the early and latter rain, according to the season of the fulfillment of the ordinance of harvest, and has preserved *it* for us. [25] Your transgressions have turned away these things, and your sins have removed good things from you. [26] For among my people were found ungodly men; and they have set snares to destroy men, and have caught *them*.

[27] As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great, and become rich: [28] and they have transgressed *the rule of* judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow. [29] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

[30] Shocking and horrible deeds have been done on the land; [31] the prophets utter unrighteous prophecies, and the priests have clapped their hands: and my people has loved *to have it* thus: and what will ye do for the future.

Chapter 6

[1] Strengthen yourselves, ye children of Benjamin, *to flee* out of the midst of Jerusalem, and sound an alarm with the trumpet in Thecue, and set up a signal over Baethacharma: for evil threatens from the north, and a great destruction is coming. [2] And *thy* pride, O daughter of Sion, shall be taken away. [3] The shepherds and their flocks shall come to her; and they shall pitch *their* tents against her round about, and shall feed *their flocks* each with his hand.

[4] Prepare yourselves for war against her; rise up, and let us go up against her at noon. Woe to us! for the day has gone down, for the shadows of the day fail. [5] Rise, and let us go up against her by night, and destroy her foundations.

[6] For thus saith the Lord, Hew down her trees, array a numerous force against Jerusalem. O false city; *there is* all oppression in her. [7] As a cistern cools water, so her wickedness cools her, ungodliness and misery shall be heard in her, *as* continually before her.

[8] Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest my soul depart from thee; lest I make thee a desert land, which shall not be inhabited.

[9] For thus saith the Lord, Glean, glean thoroughly as a vine the remnant of Israel: turn back *your hands* as a grape-gatherer to his basket. [10] To whom shall I speak, and testify, that he may hearken? behold, thine ears are uncircumcised, and they shall not be able to hear: behold, the word of the Lord is become to them a reproach, they will not at all desire it.

[11] And I allowed my wrath to come to full, yet I kept *it* in, and did not utterly destroy them: I will pour it out on the children without, and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days. [12] And their houses shall be turned to others, *with* their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, saith the Lord.

[13] For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all wrought falsely. [14] And they healed the breach of my people *imperfectly*, making light *of it*, and saying, Peace, peace, and where is peace? [15] They were ashamed because they failed; yet they were not ashamed as those who are *truly* ashamed, and they knew not their own

disgrace: therefore shall they *utterly* fall when they do fall, and in the time of visitation shall they perish, said the Lord.

[16] Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths of the Lord; and see what is the good way, and walk in it, and ye shall find purification for your souls. But they said, We will not walk *in them*. [17] I have set watchmen over you, *saying*, Hear ye the sound of the trumpet. But they said, We will not hear *it*.

[18] Therefore have the nations heard, and they that feed their flocks. [19] Hear, O earth: behold, I will bring evils upon this people, *even* the fruit of their rebellions; for they have not heeded my words, and they have rejected my law. [20] Wherefore do ye bring me frankincense from Saba, and cinnamon from a land afar off? your whole-burnt-offerings are not acceptable, and your sacrifices have not been pleasant to me. [21] Therefore thus saith the Lord, Behold, I *will* bring weakness upon this people, and the fathers and sons shall be weak together; the neighbour and his friend shall perish.

[22] Thus saith the Lord, Behold, a people comes from the north, and nations shall be stirred up from the end of the earth. [23] They shall lay hold on bow and spear; *the people* is fierce, and will have no mercy; their voice is as the roaring sea; they shall array themselves for war against thee as fire on horses and chariots, O daughter of Sion.

[24] We have heard the report of them: our hands are weakened: anguish has seized us, the pangs as of a woman in travail. [25] Go not forth into the field, and walk not in the ways; for the sword of the enemy lingers round about. [26] O daughter of my people, gird thyself with sackcloth: sprinkle *thyself* with ashes; make for thyself pitiable lamentation, *as* the mourning for a beloved *son*: for misery will come suddenly upon you.

[27] I have caused thee to be tried among tried nations, and thou shalt know me when I have tried their way. [28] *They are* all disobedient, walking perversely: *they are* brass and iron; they are all corrupted. [29] The bellows have failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed. [30] Call ye them reprobate silver, because the Lord has rejected them.

Chapter 7

[1] 2 Hear ye the word of the Lord, all Judea. [3] Thus saith the Lord God of Israel, Correct your ways and your devices, and I will cause you to dwell in this place. [4] Trust not in yourselves with lying words, for they shall not profit you at all, saying, It is the temple of the Lord, the temple of the Lord.

[5] For if ye thoroughly correct your ways and your practices, and do indeed execute judgment between a man and his neighbour; [6] and oppress not the stranger, and the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt: [7] then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

[8] But whereas ye have trusted in lying words, whereby ye shall not be profited; [9] and ye murder, and commit adultery, and steal, and swear falsely, and burn incense to Baal, and are gone after strange gods whom ye know not, [10] so that it is evil with you; yet have ye come, and stood before me in the house, whereon my name is called, and ye have said, We have refrained from doing all these abominations. [11] Is my house, whereon my name is called, a den of robbers in your eyes? And, behold, I have seen *it*, saith the Lord. [12] For go ye to my place with is in Selo, where I caused my name to dwell before, and see what I did to it because of the wickedness of my people Israel.

[13] And now, because ye have done all these deeds, and I spoke to you, but ye hearkened not to me; and I called you, but ye answered not; [14] therefore I also will do to the house whereon my name is called, wherein ye trust, and to the place which I gave to you and to your fathers, as I did to Selo. [15] And I will cast you out of my sight, as I cast away your brethren, all the seed of Ephraim.

[16] Therefore pray not thou for this people, and intercede not for them to be pitied, yea, pray not, and approach me not for them: for I will not hearken *unto thee*. [17] Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem? [18] Their children gather wood, and their fathers kindle a fire, and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger. [19] Do they provoke me to anger? saith the Lord: do they not *provoke* themselves, that their faces may be ashamed?

[20] Therefore thus saith the Lord; Behold, my anger and wrath shall be poured out upon this place, and upon the men, and upon the cattle, and upon every tree of their field, and upon the fruits of the land; and it shall burn, and not be quenched.

[21] Thus saith the Lord, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh. [22] For I spoke not to your fathers, and commanded them not in the day wherein I brought them up out of the land of Egypt, concerning whole-burnt-offerings and sacrifice: [23] but I commanded them this thing, saying, Hear ye my voice, and I will be to you a God, and ye shall be to me a people: and walk ye in all my ways which I shall command you, that it may be well with you. [24] But they hearkened not to me, and their ear gave no heed, but they walked in the imaginations of their evil heart, and went backward, and not forward; [25] from the day that their fathers went forth out of the land of Egypt, even until this day. And I sent to you all my servants, the prophets, by day and early in the morning: yea, I sent *them*, [26] but they hearkened not to me, and their ear gave no heed; and they made their neck harder than their fathers.

[27] Therefore thou shalt speak this word to them; [28] This is the nation which has not hearkened to the voice of the Lord, nor received correction: truth has failed from their mouth.

[29] Cut off thine hair, and cast it away, and take up a lamentation on thy lips; for the Lord has reprobated and rejected the generation that does these things. [30] For the children of Juda have wrought evil before me, saith the Lord; they have set their abominations in the house on which my name is called, to defile it. [31] And they have built the altar of Tapheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them *to do*, neither did I design it in my heart.

[32] Therefore, behold, the days come, saith the Lord, when they shall no more say, The altar of Tapheth, and the valley of the son of Ennom, but, The valley of the slain; and they shall bury in Tapheth, for want of room. [33] And the dead bodies of this people shall be for food to the birds of the sky, and to the wild beasts of the earth; and there shall be none to drive *them* away. [34] And I will destroy out of the cities of Juda, and the streets of Jerusalem, the voice of them that make merry, and the voice of them that rejoice, the voice of the bridegroom, and the voice of the bride; for the whole land shall become a desolation.

Chapter 8

[1] At that time, saith the Lord, they shall bring out the bones of the kings of Juda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; [2] and they shall spread them out to the sun, and the moon, and to all the stars, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and to which they have held, and which they have worshipped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth, [3] because they chose death rather than life, even to all the remnant that are left of that family, in every place whither I shall drive them out.

[4] For thus saith the Lord, Shall not he that falls arise? or he that turns away, shall he not turn back again? [5] Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their willfulness, and refused to return? [6] Hearken, I pray you, and hear: will they not speak thus, There is no man that repents of his wickedness, saying, What have I done? the runner has failed from his course, as a tired horse in his neighing. [7] Yea, the stork in the heaven knows her time, *also* the turtle-dove and wild swallow; the sparrows observe the times of their coming in; but this my people knows not the judgments of the Lord.

[8] How will ye say, We are wise, and the law of the Lord is with us? In vain have the scribes used a false pen. [9] The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them? [10] Therefore will I give their wives to others, and their fields to *new* inheritors; and they shall gather their fruits, saith the Lord. [11] 12 [13] There are no grapes on the vines, and there are no figs on the fig-trees, and the leaves have fallen off.

[14] Why do we sit still? assemble yourselves, and let us enter into the strong cities, and let us be cast out there: for God has cast us out, and made us drink water of gall, because we have sinned before him. [15] We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.

[16] We shall hear the neighing of his swift horses out of Dan: the whole land quaked at the sound of the neighing of his horses; and he shall come, and devour the land and the fullness of it; the city, and them that dwell in it. [17] For, behold, I send forth against you deadly serpents,

which cannot be charmed, and they shall bite you [18] mortally with the pain of your distressed heart.

[19] Behold, *there is* a sound of the cry of the daughter of my people from a land afar off: Is not the Lord in Sion? is there not a king there? because they have provoked me with their graven *images*, and with strange vanities. [20] The summer is gone, the harvest is past, and we are not saved.

[21] For the breach of the daughter of my people I have been saddened: in my perplexity pangs have seized upon me as of a woman in travail. [22] And is there no balm in Galaad, or is there no physician there? why has not the healing of the daughter of my people taken place?

Chapter 9

[1] Who will give water to my head, and a fountain of tears to my eyes? then would I weep for this my people day and night, *even* for the slain of the daughter of my people.

[2] Who would give me a most distant lodge in the wilderness, that I might leave my people, and depart from them? for they all commit adultery, an assembly of treacherous men. [3] And they have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil, and have not known me, saith the Lord. [4] Beware ye each of his neighbour, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily. [5] Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity, they ceased not, so as to return. [6] *There is* usury upon usury, and deceit upon deceit: they would not know me, saith the Lord.

[7] Therefore thus saith the Lord, Behold, I will try them with fire, and prove them; for I will do *thus* because of the wickedness of the daughter of my people. [8] Their tongue is a wounding arrow; the words of their mouth are deceitful: *one* speaks peaceably to his neighbour, but in himself retains enmity. [9] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a people as this? [10] Take up a lamentation for the mountains, and a mournful dirge for the paths of the wilderness, for they are desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone. [11] And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

[12] Who is the wise man, that he may understand this? and he that has the word of the mouth of the Lord *addressed* to him, let him tell you wherefore the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it. [13] And the Lord said to me, Because they have forsaken my law, which I set before them, and have not hearkened to my voice; [14] but went after the lusts of their evil heart, and after the idols which their fathers taught them *to worship*: [15] therefore thus saith the Lord God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall: [16] and I will scatter them among the nations, to them whom neither they nor their fathers

knew; and I will send a sword upon them, until I have consumed them with it.

[17] Thus saith the Lord, Call ye the mourning women, and let them come; and send to the wise women, and let them utter their voice; [18] and let them take up a lamentation for you, and let your eyes pour down tears, and your eyelids drop water. [19] For a voice of lamentation has been heard in Sion, How are we become wretched! we are greatly ashamed, for we have forsaken the land, and have abandoned our tabernacles! [20] Hear now, ye women, the word of God, and let your ears receive the words of his mouth, and teach your daughters lamentation, and *every* woman her neighbour a dirge. [21] For death has come up through your windows, it has entered into our land, to destroy the infants without, and the young men from the streets. [22] And the carcases of the men shall be for an example on the face of the field of your land, like grass after the mower, and there shall be none to gather *them*.

[23] Thus saith the Lord, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth; [24] but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercise mercy, and judgment, and righteousness, upon the earth; for in these things is my pleasure, saith the Lord.

[25] Behold, the days come, saith the Lord, when I will visit upon all the circumcised their uncircumcision; [26] on Egypt, and on Idumea, and on Edom, and on the children of Ammon, and on the children of Moab, and on every one that shaves his face round about, *even* them that dwell in the wilderness; for all the Gentiles are uncircumcised in flesh, and all the house of Israel are uncircumcised *in* their hearts.

Chapter 10

[1] Hear ye the word of the Lord, which he has spoken to you, O house of Israel.

[2] Thus saith the Lord, Learn ye not the ways of the heathen, and be not alarmed at the signs of the sky; for they are alarmed at them, *falling* on their faces. [3] For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image. [4] *They are* beautified with silver and gold, they fix them with hammers and nails; [5] they will set them up that they may not move; it is wrought silver, they will not walk, it is forged silver They must certainly be borne, for they cannot ride *of themselves*. Fear them not; for they cannot do any evil, and there is no good in them. [6] 7 [8] 9 *brought* from Tharsis, gold will come from Mophaz, and the work of goldsmiths: *they are* all the works of craftsmen, they will clothe themselves with blue and scarlet.

[10] 11 Thus shall ye say to them, Let the gods which have not made heaven and earth perish from off the earth, and from under this sky. [12] It is the Lord that made the earth by his strength, who set up the world by his wisdom, and by his understanding stretched out the sky, [13] and set abundance of waters in the sky, and brought up clouds from the ends of the earth; he made lightnings for the rain, and brought forth light out of his treasures. [14] Every man is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them. [15] They are vain works, wrought in mockery; in the time of their visitation they shall perish. [16] Such is not the portion of Jacob; for he that formed all things, he is his inheritance; the Lord is his name.

[17] He has gathered thy substance from without the lodged in choice *vessels*. [18] For thus saith the Lord, Behold, I *will* overthrow the inhabitants of this land with affliction, that thy plague may be discovered.

[19] Alas for thy ruin! thy plague is grievous: and I said, Surely this is thy wound, and it has overtaken thee. [20] Thy tabernacle is in a ruinous state, it has perished; and all thy curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, *nor* place for my curtains. [21] For the shepherds have become foolish, and have not sought the Lord; therefore the whole pasture has failed, and *the sheep* have been scattered. [22] Behold, there comes a

sound of a noise, and a great earthquake from the land of the north, to make the cities of Juda a desolation, and a resting-place for ostriches.

[23] I know, O Lord, that man's way is not his own; neither shall a man go, and direct his going. [24] Chasten us, O Lord, but with judgment; and not in wrath, lest thou make us few. [25] Pour out thy wrath upon the nations that have not known thee, and upon the families that have not called upon thy name: for they have devoured Jacob, and consumed him, and have made his pasture desolate.

Chapter 11

[1] The word that came to Jeremiah from the Lord, saying,

[2] Hear ye the words of this covenant, and thou shalt speak to the men of Juda, and to the dwellers in Jerusalem; [3] and thou shalt say to them, Thus saith the Lord God of Israel, Cursed is the man, who shall not hearken to the words of this covenant, [4] which I commanded your fathers, in the day wherein I brought them up out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do all things that I shall command you; so shall ye be to me a people, and I will be to you a God; [5] that I may confirm mine oath, which I sware to your fathers, to give them a land flowing *with* milk and honey, as *it is* this day. Then I answered and said, So be it, O Lord. [6] And the Lord said to me, Read these words in the cities of Juda, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. [7] 8 But they did *them* not.

[9] And the Lord said to me, A conspiracy is found among the men of Juda, and among the dwellers in Jerusalem. [10] They are turned *aside* to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the house of Israel and the house of Juda have broken my covenant, which I made with their fathers.

[11] Therefore thus saith the Lord, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall presently cry to me, but I will not hearken to them. [12] And the cities of Juda and the dwellers in Jerusalem shall go, and cry to the gods to whom they burn incense; which shall not deliver them in the time of their troubles. [13] For according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal.

[14] And thou, pray not for this people, and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction. [15] Why has *my* beloved wrought abomination in my house? will prayers and holy offerings take away thy wickedness from thee, or shalt thou escape by these things? [16] The Lord called thy name a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction *coming* upon thee: her branches are become good for nothing. [17] And the Lord that planted thee has pronounced evils against thee,

because of the iniquity of the house of Israel and the house of Juda, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

[18] O Lord, teach me, and I shall know: then I saw their practices. [19] But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more. [20] O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance *taken* upon them, for to thee I have declared my cause.

[21] Therefore thus saith the Lord concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of the Lord, but if thou dost, thou shalt die by our hands: [22] behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine: [23] and there shall be no remnant *left* of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

Chapter 12

[1] Righteous art thou, O Lord, that I may make my defence to thee, yea, I will speak to thee *of* judgments. Why *is it* that the way of ungodly *men* prospers? *that* all hat deal very treacherously are flourishing? [2] Thou hast planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins. [3] But thou, Lord, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter. [4] How long shall the land mourn, and the grass of the field wither, for the wickedness of them, that dwell in it? the beasts and birds are utterly destroyed; because *the people* said, God shall not see our ways.

[5] Thy feet run, and they cause thee to faint; how wilt thou prepare *to ride* upon horses? and thou hast been confident in the land of thy peace? how wilt thou do in the roaring of Jordan? [6] For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and they have cried out, they are gathered together in pursuit of thee; trust not thou in them, though they shall speak fair *words* to thee.

[7] I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies. [8] My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her. [9] Is not my inheritance to me a hyaena's cave, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

[10] Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness; [11] it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is none that lays *the matter* to heart. [12] The ravagers are come to every passage in the wilderness: for the sword of the Lord will devour from one end of the land to the other: no flesh has any peace. [13] Sow wheat, and reap thorns; their portions shall not profit them: be ashamed of your boasting, because of reproach before the Lord.

[14] For thus saith the Lord, concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I *will* draw them away from their land, and I will cast out Juda from the midst of them.

[15] And it shall come to pass, after I have cast them out, *that* I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one is his land. [16] And it shall be, if

they will indeed learn the way of my people, to swear by my name, *saying*, The Lord lives; as they taught my people to swear by Baal; then shall *that nation* be built in the midst of my people. [17] But if they will not return, then will I cut off that nation with utter ruin and destruction.

Chapter 13

[1] Thus saith the Lord, Go and procure for thyself a linen girdle, and put it about thy loins, and let it not be put in water. [2] So I procured the girdle according to the word of the Lord, and put it about my loins. [3] And the word of the Lord came to me, saying, [4] Take the girdle that is upon thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock. [5] So I went, and hid it by the Euphrates, as the Lord commanded me. [6] And it came to pass after many days, that the Lord said to me, Arise, go to the Euphrates, and take thence the girdle, which I commanded thee to hide there. [7] So I went to the river Euphrates, and dug, and took the girdle out of the place where I *had* buried it: and, behold, it was rotten, utterly good for nothing.

[8] And the word of the Lord came to me, saying, Thus saith the Lord, [9] Thus will I mar the pride of Juda, and the pride of Jerusalem; [10] *even* this great pride *of the men* that will not hearken to my words, and have gone after strange gods, to serve them, and to worship them: and they shall be as this girdle, which can be used for nothing. [11] For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel, and the whole house of Juda; that they might be to me a famous people, and a praise, and a glory: but they did not hearken to me.

[12] And thou shalt say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to thee, Shall we not certainly know that every bottle shall be filled with wine? that thou shalt say to them, [13] Thus saith the Lord, Behold, I *will* fill the inhabitants of this land, and their kings the sons of David that sit upon their throne, and the priests, and the prophets, and Juda and all the dwellers in Jerusalem, with strong drink. [14] And I will scatter them a man and his brother, and their fathers and their sons together: I will not have compassion, saith the Lord, and I will not spare, neither will I pity *to save them* from destruction.

[15] Hear ye, and give ear, and be not proud: for the Lord has spoken. [16] Give glory to the Lord your God, before he cause darkness, and before your feet stumble on the dark mountains, and ye shall wait for light, and behold the shadow of death, and they shall be brought into darkness. [17] But if ye will not hearken, your soul shall weep in secret because of pride, and your eyes shall pour down tears, because the Lord’s flock is sorely bruised.

[18] Say ye to the king and the princes, Humble yourselves, and sit down; for your crown of glory is removed from your head. [19] The cities toward the south were shut, and there was none to open *them*: Juda is removed *into captivity,*they have suffered a complete removal. [20] Lift up thine eyes, O Jerusalem, and behold them that come from the north; where is the flock that was given thee, the sheep of thy glory? [21] What wilt thou say when they shall visit thee, for thou didst teach them lessons for rule against thyself; shall not pangs seize thee as a woman in travail? [22] And if thou shouldest say in thine heart, Wherefore have these things happened to me? Because of the abundance of thine iniquity have thy skirts been discovered, that thine heels might be exposed.

[23] If the Ethiopian shall change his skin, or the leopardess her spots, then shall ye be able to do good, having learnt evil. [24] So I scattered them as sticks carried by the wind into the wilderness. [25] Thus is thy lot, and the reward of your disobedience to me, saith the Lord; as thou didst forget me, and trust in lies, [26] I also will expose thy skirts upon thy face, and thy shame shall be seen; [27] thine adultery also, and thy neighing, and the looseness of thy fornication: on the hills and in the fields I have seen thine abominations. Woe to thee, O Jerusalem, for thou hast not been purified so as to follow me; how long yet *shall it be*?

Chapter 14

[1] AND THE WORD OF THE LORD CAME TO JEREMIAS CONCERNING THE DROUGHT.

[2] Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the cry of Jerusalem is gone up. [3] And her nobles have sent their little ones to the water: they came to the wells, and found no water: and brought back their vessels empty. [4] And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads. [5] And hinds calved in the field, and forsook *it*, because there was no grass. [6] The wild asses stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

[7] Our sins have risen up against us: O Lord, do thou for us for thine own sake; for our sins are many before thee; for we have sinned against thee. [8] O Lord, *thou art* the hope of Israel, and deliverest *us* in time of troubles; why art thou become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place? [9] Wilt thou be as a man asleep, or as a *strong* man that cannot save? yet thou art among us, O Lord, and thy name is called upon us; forget us not.

[10] Thus saith the Lord to this people, They have loved to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity. [11] And the Lord said to me, Pray not for this people for *their* good: [12] for though they fast, I will not hear their supplication; and though they offer whole-burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

[13] And I said, O *ever* living Lord! behold, their prophets prophesy, and say, Ye shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land, and in this place.

[14] Then the Lord said to me, The prophets prophesy lies in my name: I sent them not, and I commanded them not, and I spoke not to them: for they prophesy to you false visions, and divinations, and auguries, and devices of their own heart. [15] Therefore thus saith the Lord concerning the prophets that prophesy lies in my name, and I sent them not, who say, Sword and famine shall not be upon this land; they shall die by a grievous death, and the prophets shall be consumed by famine. [16] And the people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be

none to bury them: their wives also, and their sons, and their daughters *shall die thus*; and I will pour out their wickedness upon them.

[17] And thou shalt speak this word to them; Let your eyes shed tears day and night, and let them not cease: for the daughter of my people has been sorely bruised, and her plague is very grievous. [18] If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine! for priest and prophet have gone to a land which they knew not.

[19] Hast thou utterly rejected Juda? and has thy soul departed from Sion? wherefore has thou smitten us, and there is no healing for us? we waited for peace, but there was no prosperity; for a time of healing, and behold trouble! [20] We know, O Lord, our sins, *and* the iniquities of our fathers: for we have sinned before thee. [21] Refrain for thy name's sake, destroy not the throne of thy glory: remember, break not thy covenant with us. [22] Is there any one among the idols of the Gentiles that can give rain? and will the sky yield his fulness *at their bidding*? Art not thou he? we will even wait on thee, O Lord: for thou hast made all these things.

Chapter 15

[1] And the Lord said to me, Though Moses and Samuel stood before my face, my soul could not be toward them: dismiss this people, and let them go forth. [2] And it shall be, if they say to thee, Whither shall we go forth? then thou shalt say to them, Thus saith the Lord; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity. [3] And I will punish them with four kinds *of death*, saith the Lord, the sword to slay, and the dogs to tear, and the wild beasts of the earth, and the birds of the sky to devour and destroy. [4] And I will deliver them up for distress to all the kingdoms of the earth, because of Manasses son of Ezekias king of Juda, for all that he did in Jerusalem.

[5] Who will spare thee, O Jerusalem? and who will fear for thee? or who will turn back *to ask* for thy welfare? [6] Thou hast turned away from me, saith the Lord, thou wilt go back: therefore I will stretch out my hand, and will destroy thee, and will no more spare them. [7] And I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.

[8] Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, *even* distress at noon-day: I have suddenly cast upon her trembling and anxiety. [9] She that bore seven is spent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

[10] Woe is me, *my* mother! thou hast born me as some man of strife, and at variance with the whole earth; I have not helped *others*, nor has any one helped me; my strength has failed among them that curse me. [11] Be it so, Lord, in their prosperity; surely I stood before thee in the time of their calamities, and in the time of their affliction, for *their* good against the enemy. [12] Will iron be known? whereas thy strength is a brazen covering. [13] Yea, I will give thy treasures for a spoil as a recompence, because of all thy sins and *that* in all thy borders. [14] And I will enslave thee to thine enemies round about, in a land which thou hast not known; for a fire has been kindled out of my wrath; it shall burn upon you.

[15] O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I have met with reproach for thy sake, from those who set at nought thy words;

[16] consume them; and thy word shall be to me for the joy and gladness of my heart: for thy name has been called upon me, O Lord Almighty. [17] I have not sat in the assembly of them as they mocked, but I feared because of thy power: I sat alone, for I was filled with bitterness.

[18] Why do they that grieve me prevail against me? my wound is severe; whence shall I be healed? it is indeed become to me as deceitful water, that has no faithfulness.

[19] Therefore thus saith the Lord, If thou wilt return, then will I restore thee, and thou shalt stand before my face: and if thou wilt bring forth the precious from the worthless, thou shalt be as my mouth: and they shall return to thee; but thou shalt not return to them. [20] And I will make thee to this people as a strong brazen wall; and they shall fight against thee, but they shall by no means prevail against thee; [21] for I am with thee to save thee, and to deliver thee out of the hand of wicked *men*; and I will ransom thee out of the hand of pestilent *men*.

Chapter 16

[1] And thou shalt not take a wife, saith the Lord God of Israel: [2] and there shall be no son born to thee, nor daughter in this place. [3] For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that have born them, and concerning their fathers that have begotten them in this land; [4] They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land, and for the birds of the sky: they shall fall by the sword, and shall be consumed with famine.

[5] Thus saith the Lord, Enter not into their mourning feast, and go not to lament, and mourn not for them: for I have removed my peace from this people. [6] They shall not bewail them, nor make cuttings for them, and they shall not shave themselves *for them*: [7] and there shall be no bread broken in mourning for them for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

[8] Thou shalt not enter into the banquet-house, to sit with them to eat and to drink. [9] For thus saith the Lord God of Israel; Behold, I *will* make to cease out of this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

[10] And it shall come to pass, when thou shalt report to this people all these words, and they shall say to thee, Wherefore has the Lord pronounced against us all these evils? what is our unrighteousness? and what is our sin which we have sinned before the Lord our God? [11] Then thou shalt say to them, Because your fathers forsook me, saith the Lord, and went after strange gods and served them, and worshipped them, and forsook me, and kept not my law; [12] (and ye sinned worse than your fathers; for, behold, ye walk every one after the lusts of your own evil heart, so as not to hearken to me); [13] therefore I will cast you off from this good land into a land which neither ye nor your fathers have known; and ye shall serve their other gods, who shall have no mercy upon you.

[14] Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, that brought up the children of Israel out of the land of Egypt; [15] but, The Lord lives, who brought up the house of Israel from the land of the north, and from all countries whither they

were thrust out: and I will restore them to their own land, which I gave to their fathers.

[16] Behold, I *will* send many fishers, saith the Lord, and they shall fish them; and afterward I will send many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks. [17] For mine eyes are upon all their ways; and their iniquities have not been hidden from mine eyes. [18] And I will recompense their mischiefs doubly, and their sins, whereby they have profaned my land with the carcases of their abominations, and with their iniquities, whereby they have trespassed against mine inheritance.

[19] O Lord, thou art my strength, and mine help, and my refuge in days of evil: to thee the Gentiles shall come from the end of the earth, and shall say, How vain *were the* idols *which* our fathers procured to themselves, and there is no help in them. [20] Will a man make gods for himself, whereas these are no gods? [21] Therefore, behold, I will at this time manifest my hand to them, and will make known to them my power; and they shall know that my name is the Lord.

Chapter 17

[1] 2 [3] 4 [5] Cursed is the man who trusts in man, and will lean his arm of flesh upon him, while his heart departs from the Lord. [6] And he shall be as the wild tamarisk in the desert: he shall not see when good comes; but he shall dwell in barren *places*, and in the wilderness, in a salt land which is not inhabited. [7] But blessed is the man who trusts in the Lord, and whose hope the Lord shall be. [8] And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place: he shall not fear when heat comes, and there shall be upon him shady branches: he shall not fear in a year of drought, and he shall not fail to bear fruit.

9 The heart is deep beyond all things, and it is the man, and who can know him? [10] I the Lord try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices.

[11] The partridge utters her voice, she gathers *eggs* which she did not lay; *so is a man* gaining his wealth unjustly; in the midst of his days *his riches* shall leave him, and at his latter end he will be a fool.

[12] An exalted throne of glory is our sanctuary. [13] O Lord, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken the fountain of life, the Lord.

[14] Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my boast.

[15] Behold, they say to me, Where is the word of the Lord? let it come. [16] But I have not been weary of following thee, nor have I desired the day of man; thou knowest; the *words* that proceed out of my lips are before thy face. [17] Be not to me a stranger, *but* spare me in the evil day. [18] Let them that persecute me bee ashamed, but let me not be ashamed: let them be alarmed, but let me not be alarmed: bring upon them the evil day, crush them with double destruction.

[19] Thus saith the Lord; Go and stand in the gates of the children of thy people, by which the kings of Juda enter, and by which they go out, and in all the gates of Jerusalem: [20] and thou shalt say to them, Hear the word of the Lord, ye kings of Juda, and all Judea, and all Jerusalem, *all* who go in at these gates:

[21] thus saith the Lord; Take heed to your souls, and take up no burdens on the sabbath-day, and go not forth *through* the gates of

Jerusalem; [22] and carry forth no burdens out of your houses on the sabbath-day, and ye shall do no work: sanctify the sabbath-day, as I commanded your fathers. [23] But they hearkened not, and inclined not their ear, but stiffened their neck more than their fathers *did*, so as not to hear me, and not to receive correction. [24] And it shall come to pass, if ye will hearken to me, saith the Lord, to carry in no burdens through the gates of this city on the sabbath-day, and to sanctify the sabbath-day, so as to do no work *upon it*, [25] that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and the dwellers in Jerusalem: and this city shall be inhabited for ever. [26] And *men* shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south *country*, bringing whole-burnt-offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of the Lord.

[27] But it shall come to pass, if ye will not hearken to me to sanctify the sabbath-day, to bear no burdens, nor go in *with them by* the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the streets of Jerusalem, and shall not be quenched.

Chapter 18

[1] The word that came from the Lord to [2] Jeremiah, saying, Arise, and go down to the potter's house, and there thou shalt hear my words. [3] So I went down to the potter's house, and behold, he was making a vessel on the stones. [4] And the vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make *it*. [5] And the word of the Lord came to me, saying,

[6] Shall I not be able, O house of Israel, to do to you as this potter? behold, as the clay of the potter are ye in my hands. [7] *If* I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy *them*; [8] and that nation turn from all their sins, then will I repent of the evils which I purposed to do to them. [9] And *if* I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant *it*; [10] and they do evil before me, so as not to hearken to my voice, then will I repent of the good which I spoke of, to do it to them.

[11] And now say to the men of Juda, and to the inhabitants of Jerusalem, Behold, I prepare evils against you, and devise a device against you: let every one turn now from his evil way, and amend your practices. [12] And they said, We will quit ourselves like men, for we will pursue our perverse ways, and we will perform each the lusts of his evil heart.

[13] Therefore thus saith the Lord; Enquire now among the nations, who has heard such very horrible things as the virgin of Israel has done? [14] Will fertilising streams fail *to flow* from a rock, or snow *fail* from Libanus? will water violently impelled by the wind turn aside? [15] For my people have forgotten me, they have offered incense in vain, and they fail in their ways, *leaving* the ancient tracks, to enter upon impassable paths; [16] to make their land a desolation, and a perpetual hissing; all that go through it shall be amazed, and shall shake their heads. [17] I will scatter them before their enemies like an east wind; I will shew them the day of their destruction.

[18] Then they said, Come, and let us devise a device against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and we will hear all his words.

[19] Hear me, O Lord, and hear the voice of my pleading. [20] Forasmuch as evil is rewarded for good; for they have spoken words against my soul, and they have hidden the punishment they *meant* for

me; remember that I stood before thy face, to speak good for them, to turn away thy wrath from them. [21] Therefore do thou deliver their sons to famine, and gather them to the power of the sword: let their women be childless and widows; and let their men be cut off by death, and their young men fall by the sword in war. [22] Let there be a cry in their houses: thou shalt bring upon them robbers suddenly: for they have formed a plan to take me, and have hidden snares for me.

[23] And thou, Lord, knowest all their deadly counsel against me: account not their iniquities guiltless, and blot not out their sins from before thee: let their weakness come before thee; deal with them in the time of thy wrath.

Chapter 19

[1] Then said the Lord to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring *some* of the elders of the people, and of the priests; [2] and thou shalt go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do thou read there all these words which I shall speak to thee: [3] and thou shalt say to them,

Hear ye the word of the Lord, ye kings of Juda, and men of Juda, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel; Behold, I *will* bring evil upon this place, so that the ears of every one that hears it shall tingle. [4] Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood, [5] and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design *them* in my heart:

[6] Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter. [7] And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth. [8] And I will bring this city to desolation and *make it* a hissing; every one that passes by it shall scowl, and hiss because of all her plague. [9] And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

[10] And thou shalt break the bottle in the sight of the men that go forth with thee, [11] and thou shalt say, Thus saith the Lord, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again. [12] Thus will I do, saith the Lord, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin. [13] And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their uncleannesses in all the houses, wherein they burnt incense upon their roofs to all the host of heaven, and poured drink-offerings to strange gods.

[14] And Jeremiah came from *the place* of the Fall, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house: and said to all the people, Thus saith the Lord; [15] Behold I bring upon this city, and upon all the cities belonging to it, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, *that they might not* hearken to my commands.

Chapter 20

[1] Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremiah prophesying these words. [2] And he smote him, and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of the Lord.

[3] And Paschor brought Jeremiah out of the dungeon: and Jeremiah said to him, *The Lord* has not called thy name Paschor, but Exile. [4] For thus saith the Lord, Behold, I *will* give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see *it*: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords. [5] And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies, and they shall bring them to Babylon. [6] And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

[7] Thou hast deceived me, O Lord, and I have been deceived: thou hast been strong, and has prevailed: I am become a laughing-stock, I am continually mocked every day. [8] For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of the Lord is become a reproach to me and a mockery all my days. [9] Then I said, I will by no means name the name of the Lord, and I will no more at all speak in his name. But it was a burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear *up*. [10] For I have heard the reproach of many gathering round, *saying*, Conspire ye, and let us conspire together against him, *even* all his friends: watch his intentions, if perhaps he shall be deceived, and we shall prevail against him, and we shall be avenged on him.

[11] But the Lord was with me as a mighty man of war: therefore they persecuted *me*, but could not perceive *anything against me*; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

[12] O Lord, that provest just *deeds*, understanding the reins and hearts, let me see thy vengeance upon them: for to thee I have revealed my cause. [13] Sing ye to the Lord, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

[14] Cursed be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed. [15] Cursed be the man who brought the glad tidings to my father, saying, A male child is born to thee. [16] Let that man rejoice as the cities which the Lord overthrew in wrath, and repented not: let him hear crying in the morning, and loud lamentation at noon; [17] because he slew me not in the womb, and my mother became not my tomb, and her womb always great with me. [18] Why is it that I came forth of the womb to see troubles and distresses, and my days are spent in shame?

Chapter 21

[1] THE WORD THAT CAME FROM THE LORD TO JEREMIAS, WHEN KING SEDEKIAS SENT TO HIM PASCHOR THE SON OF MELCHIAS, AND SOPHONIAS SON OF BASAEAS, THE PRIEST, SAYING,

[2] Enquire of the Lord for us; for the king of Babylon has risen up against us; if the Lord will do according to all his wonderful works, and *the king* shall depart from us.

[3] And Jeremiah said to them, Thus shall ye say to Sedekias king of Juda, [4] Thus saith the Lord; Behold, I *will* turn back the weapons of war wherewith ye fight against the Chaldeans that have besieged you from outside the wall, and I will gather them into the midst of this city. [5] And I will fight against you with an outstretched hand and with a strong arm, with wrath and great anger. [6] And I will smite all the dwellers in this city, *both* men and cattle, with grievous pestilence: and they shall die. [7] And after this, thus saith the Lord; I will give Sedekias king of Juda, and his servants, and the people that is left in this city from the pestilence, and from the famine, and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them, and I will not have compassion upon them.

[8] And thou shalt say to this people, Thus saith the Lord; Behold, I have set before you the way of life, and the way of death. [9] He that remains in this city shall die by the sword, and by famine: but he that goes forth to advance to the Chaldeans that have besieged you, shall live, and his life shall be to him for a spoil, and he shall live. [10] For I have set my face against this city for evil, and not for good: it shall be delivered into the hands of the king of Babylon, and he shall consume it with fire.

[11] O house of the king of Juda, hear ye the word of the Lord. [12] O house of David, thus saith the Lord; Judge judgment in the morning, and act rightly, and rescue the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it burn, and there be none to quench *it*. [13] Behold, I am against thee that dwellest in the valley of Sor; in the plain country, *even against* them that say, Who shall alarm us? or who shall enter into our habitation? [14] And I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Chapter 22

[1] Thus saith the Lord; Go thou, and go down to the house of the king of Juda, and thou shalt speak there this word, [2] and thou shalt say,

Hear the word of the Lord, O king of Juda, that sittest on the throne of David, thou, and thy house, and thy people, and they that go in at these gates: [3] thus saith the Lord; Execute ye judgment and justice, and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger, and orphan, and widow, and sin not, and shed no innocent blood in this place. [4] For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding on chariots and horses, they, and their servants, and their people. [5] But if ye will not perform these words, by myself have I sworn, saith the Lord, that this house shall be *brought* to desolation.

[6] For thus saith the Lord concerning the house of the king of Juda; Thou art Galaad to me, *and* the head of Libanus: *yet* surely I will make thee a desert, *even* cities that shall not be inhabited: [7] and I will bring upon thee a destroying man, and his axe: and they shall cut down thy choice cedars, and cast *them* into the fire. [8] And nations shall pass through this city, and each shall say to his neighbour, Why has the Lord done thus to this great city? [9] And they shall say Because they forsook the covenant of the Lord their God, and worshipped strange gods, and served them.

[10] Weep not for the dead, nor lament for him: weep bitterly for him that goes away: for he shall return no more, nor see his native land. [11] For thus saith the Lord concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place; He shall not return thither any more: [12] but in that place whither I have carried him captive, there shall he die, and shall see this land no more.

[13] He that builds his house not with justice, and his upper chambers not with judgment, who works by means of his neighbour for nothing, and will by no means give him his reward. [14] Thou hast built for thyself a well-proportioned house, airy chambers, fitted with windows, and wainscoted with cedar, and painted with vermilion. [15] Shalt thou reign, because thou art provoked with thy father Achaz? they shall not eat, and they shall not drink: it is better for thee to execute judgment and justice. [16] They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this thy not knowing me? saith the Lord. [17]

Behold, thine eyes are not good, nor thine heart, but *they go* after thy covetousness, and after the innocent blood to shed it, and after acts of injustice and slaughter, to commit them.

[18] Therefore thus saith the Lord concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, *saying*, Ah brother! neither shall they at all weep for him, *saying*, Alas Lord. [19] He shall be buried with the burial of an ass; he shall be dragged roughly along and cast outside the gate of Jerusalem.

[20] Go up to Libanus, and cry; and utter thy voice to Basan, and cry aloud to the extremity of the sea: for all thy lovers are destroyed. [21] I spoke to thee on *occasion of* thy trespass, but thou saidst, I will not hearken. This *has been* thy way from thy youth, thou hast not hearkened to my voice. [22] The wind shall tend all thy shepherds, and thy lovers shall go into captivity; for then shalt thou be ashamed and disgraced because of all thy lovers. [23] O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs as of a travailing woman are come upon thee.

[24] *As* I live, saith the Lord, though Jechonias son of Joakim king of Juda were indeed the seal upon my right hand, thence would I pluck thee; [25] and I will deliver thee into the hands of them that seek thy life, before whom thou art afraid, into the hands of the Chaldeans. [26] And I will cast forth thee, and thy mother that bore thee, into a land where thou wast not born; and there ye shall die. [27] But they shall by no means return to the land which they long for in their souls. [28] Jechonias is dishonoured as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

[29] Land, land, hear the word of the Lord. [30] Write ye this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, *or as* a prince yet in Juda.

Chapter 23

[1] Woe to the shepherds that destroy and scatter the sheep of their pasture! [2] Therefore thus saith the Lord against them that tend my people; Ye have scattered my sheep, and driven them out, and ye have not visited them: behold, I *will* take vengeance upon you according to your evil practices. [3] And I will gather in the remnant of my people in every land, whither I have driven them out, and will set them in their pasture; and they shall increase and be multiplied. [4] And I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, saith the Lord.

[5] Behold, the days come, saith the Lord, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth. [6] In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets. [7] Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; [8] but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he *had* driven them out, and has restored them into their own land.

[9] My heart is broken within me; all my bones are shaken: I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the excellence of his glory. [10] For because of these things the land mourns; the pastures of the wilderness are dried up; and their course is become evil, and so *also* their strength. [11] For priest and prophet are defiled; and I have seen their iniquities in my house. [12] Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

[13] And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray. [14] Also in the prophets of Jerusalem I have seen horrible things: as they committed adultery, and walked in lies, and strengthened the hands of many, that they should not return each from his evil way: they are all become to me as Sodom, and the inhabitants thereof as Gomorrha.

[15] Therefore thus saith the Lord; Behold, I will feed them with pain, and give them bitter water to drink: for from the prophets of Jerusalem has defilement gone forth *into* all the land.

[16] Thus saith the Lord Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart, and not from the mouth of the Lord. [17] They say to them that reject the word of the Lord, There shall be peace to you; and to all that walk after their own lusts, and to everyone that walks in the error of his heart, they have said, No evil shall come upon thee. [18] For who has stood in the counsel of the Lord, and seen his word? who has hearkened, and heard? [19] Behold, *there is* an earthquake from the Lord, and anger proceeds to a convulsion, it shall come violently upon the ungodly. [20] And the Lord's wrath shall return no more, until he have accomplished it, and until he have established it, according to the purpose of his heart: at the end of the days they shall understand it.

[21] I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied. [22] But if they had stood in my counsel, and if they had hearkened to my words, then would they have turned my people from their evil practices.

[23] I am a God nigh at hand, saith the Lord, and not a God afar off. [24] Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

[25] I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision. [26] How long shall *these things* be in the heart of the prophets that prophesy lies, when they prophesy the purposes of their own heart? [27] who devise that *men* may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in *the worship of* Baal. [28] The prophet who has a dream, let him tell his dream; and *he* in whom is my word *spoken* to him, let him tell my word truly: what is the chaff to the corn? so are my words, saith the Lord. [29] Behold, are not my words as fire? saith the Lord; and as an axe cutting the rock?

[30] Behold, I am therefore against the prophets, saith the Lord God, that steal my words every one from his neighbour. [31] Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep. [32] Therefore, behold, I am against the prophets that prophesy false dreams, and have not told them *truly*, and have caused my people to err by their lies, and by their errors; yet I sent them not, and commanded them not; therefore, they shall not profit this people at all.

[33] And if this people, or the priest, or the prophet, should ask, What is the burden of the Lord? then thou shalt say to them, Ye are the burden, and I will dash you down, saith the Lord. [34] *As for* the prophet, and the priests, and the people, who shall say, The burden of the Lord, I will

even take vengeance on that man, and on his house. [35] Thus shall ye say every one to his neighbour, and every one to his brother, What has the Lord answered? and, what has the Lord said? [36] And do ye name no more the burden of the Lord; for his own word shall be a man's burden. [37] But wherefore, *say ye*, has the Lord our God spoken? [38] Therefore thus saith the Lord our God; Because ye have spoken this word, The burden of the Lord, and I sent to you, saying, ye shall not say, The burden of the Lord; [39] therefore, behold, I *will* seize, and dash down you and the city which I gave to you and your fathers. [40] And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

[7] Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt; [8] but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he *had* driven them out, and has restored them into their own land.

Chapter 24

[1] The Lord shewed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor king of Babylon had carried captive Jechonias son of Joakim king of Juda, and the princes, and the artificers, and the prisoners, and the rich men out of Jerusalem, and had brought them to Babylon. [2] The one basket was *full* of very good figs, as the early figs; and the other basket was *full* of very bad figs, which could not be eaten, for their badness. [3] And the Lord said to me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

[4] And the word of the Lord came to me, saying, [5] Thus saith the Lord, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good. [6] And I will fix mine eyes upon them for good, and I will restore them into this land for good: and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

[7] And I will give them a heart to know me, that I am the Lord: and they shall be to me a people, and I will be to them a God: for they shall turn to me with all their heart.

[8] And as the bad figs, which cannot be eaten, for their badness; thus saith the Lord, So will I deliver Sedekias king of Juda, and his nobles, and the remnant of Jerusalem, them that are left in this land, and the dwellers in Egypt. [9] And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an *object of* hatred, and a curse, in every place whither I have driven them out. [10] And I will send against them famine, and pestilence, and the sword, until they are consumed from off the land which I gave them.

Chapter 25

[1] THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda; [2] which he spoke to all the people of Juda, and to the inhabitants of Jerusalem, saying,

[3] In the thirteenth year of Josias, son of Amos, king of Juda, even until this day for three and twenty years, I have both spoken to you, rising early and speaking, [4] and I sent to you my servants the prophets, sending them early; (but ye hearkened not, and listened not with your ears;) saying, [5] Turn ye every one from his evil way, and from your evil practices, and ye shall dwell in the land which I gave to you and your fathers, of old and for ever. [6] Go ye not after strange gods, to serve them, and to worship them, that ye provoke me not by the works of your hands, to do you hurt. [7] But ye hearkened not to me.

[8] Therefore thus saith the Lord; Since ye believed not my words, [9] behold I *will* send and take a family from the north, and will bring them against this land, and against the inhabitants of it, and against all the nations round about it, and I will make them utterly waste, and make them a desolation, and a hissing, and an everlasting reproach. [10] And I will destroy from *among* them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of a candle. [11] And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.

[12] And when the seventy years are fulfilled, I will take vengeance on that nation, and will make them a perpetual desolation. [13] And I will bring upon that land all my words which I have spoken against it, *even* all things that are written in this book.

[34] THE PROPHECIES OF JEREMIAS AGAINST THE NATIONS OF ÆLAM.

[35] Thus saith the Lord, The bow of Ælam is broken, *even* the chief of their power. [36] And I will bring upon Ælam the four winds from the four corners of heaven, and I will disperse them toward all these winds; and there shall be no nation *to* which they shall not come — *even* the outcasts of Ælam. [37] And I will put them in fear before their enemies that seek their life; and I will bring evils upon them according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them. [38] And I will set my throne in Ælam, and will

send forth thence king and rulers. [39] But it shall come to pass at the end of days, that I will turn the captivity of Ælam, saith the Lord.

Chapter 26

1 In the beginning of the reign of king Sedekias, there came this word concerning Ælam.

[2] FOR EGYPT, AGAINST THE POWER OF PHARAO NECHAO KING OF EGYPT, who was by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Juda.

[3] Take up arms and spears, and draw nigh to battle; [4] and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

[5] Why do they fear, and turn back? even because their mighty men shall be slain: they have utterly fled, and being hemmed in they have not rallied, saith the Lord. [6] Let not the swift flee, and let not the mighty man escape to the north: the *forces* at Euphrates are become feeble, and they have fallen.

[7] Who is this *that* shall come up as a river, and as rivers roll *their* waves? [8] The waters of Egypt shall come up like a river: and he said, I will go up, and will cover the earth, and will destroy the dwellers in it. [9] Mount ye the horses, prepare the chariots; go forth, ye warriors of the Ethiopians, and Libyans armed with shields; and mount, ye Lydians, bend the bow. [10] And that day *shall be* to the Lord our God a day of vengeance, to take vengeance on his enemies: and the sword of the Lord shall devour, and be glutted, and be drunken with their blood: for the Lord *has* a sacrifice from the land of the north at the river Euphrates.

[11] Go up to Galaad, and take balm for the virgin daughter of Egypt: in vain hast thou multiplied thy medicines; there is no help in thee. [12] The nations have heard thy voice, and the land has been filled with thy cry: for the warriors have fainted fighting one against another, *and* both are fallen together.

[13] THE WORDS WHICH THE LORD SPOKE by Jeremiah, concerning the coming of the king of Babylon to smite the land of Egypt.

[14] Proclaim *it* at Magdol, and declare *it* at Memphis: say ye, Stand up, and prepare; for the sword has devoured thy yew-tree.

[15] Wherefore has Apis fled from thee? thy choice calf has not remained; for the Lord has utterly weakened him. [16] And thy multitude has fainted and fallen; and each one said to his neighbour, Let us arise, and return into our country to our people, from the Grecian sword. [17] Call ye the name of Pharao Nechao king of Egypt, Saon esbeie moed. [18]

As I live, saith the Lord God, he shall come as Itabyrion among the mountains, and as Carmel that is on the sea. [19] O daughter of Egypt dwelling *at home*, prepare thee stuff for removing: for Memphis shall be utterly desolate, and shall be called Woe, because there are no inhabitants in it.

[20] Egypt is a fair heifer, *but* destruction from the north is come upon her. [21] Also her hired *soldiers* in the midst of her are as fatted calves fed in her; for they also have turned, and fled with one accord: they stood not, for the day of destruction was come upon them, and the time of their retribution. [22] Their voice is as *that* of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood. [23] They shall cut down her forest, saith the Lord, for *their number* cannot at all be conjectured, for it exceeds the locust in multitude, and they are innumerable. [24] The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

[25] Behold, I *will* avenge Ammon her son upon Pharao, and upon them that trust in him.

[26] 27 But fear not thou, my servant Jacob, neither be thou alarmed, Israel: for, behold, I will save thee from afar, and thy seed from their captivity; and Jacob shall return, and be at ease, and sleep, and there shall be no one to trouble him. [28] Fear not thou, my servant Jacob, saith the Lord; for I am with thee: she *that was* without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust thee forth; but I will not cause thee to fail: yet will I chastise thee in the way of judgment, and will not hold thee entirely guiltless.

Chapter 27

[1] THE WORD OF THE LORD WHICH HE SPOKE AGAINST BABYLON.

[2] Proclaim ye among the Gentiles, and cause the tidings to be heard, and suppress *them* not: say ye, Babylon is taken, Belus is confounded; the fearless, the luxurious Maerodach is delivered up. [3] For a nation has come up against her from the north, he shall utterly ravage her land, and there shall be none to dwell in it, neither man nor beast.

[4] In those days, and at that time, the children of Israel shall come, they and the children of Juda together; they shall proceed, weeping as they go, seeking the Lord their God. [5] They shall ask the way till *they come to* Sion, for that way shall they set their face; and they shall come and flee for refuge to the Lord their God; for the everlasting covenant shall not be forgotten.

[6] My people have been lost sheep: their shepherds thrust them out, they caused them to wander on the mountains: they went from mountain to hill, they forgot their resting-place. [7] All that found them consumed them: their enemies said, Let us not leave them alone, because they have sinned against the Lord: he that gathered their fathers *had* a pasture of righteousness.

[8] Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and go forth, and be as serpents before sleep. [9] For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: thence shall she be taken, as the dart of an expert warrior shall not return empty. [10] And Chaldea shall be a spoil: all that spoil her shall be satisfied.

[11] Because ye rejoiced, and boasted, *while* plundering mine heritage; because ye exulted as calves in the grass, and pushed with the horn as bulls. [12] Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: *she is* the last of the nations, desolate, [13] by reason of the Lord's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall scowl, and they shall hiss at all her plague.

[14] Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare not your arrows, [15] and prevail against her: her hands are weakened, her bulwarks are fallen, and her wall is broken down: for it is vengeance from God: take vengeance upon her; as she has done, do to her. [16] Utterly destroy seed out of Babylon, *and* him

that holds a sickle in time of harvest: for fear of the Grecian sword, they shall return every one to his people, and every one shall flee to his own land.

[17] Israel is a wandering sheep; the lions have driven him out: the king of Assyria firsts devoured him, and afterward this king of Babylon *has gnawed* his bones. [18] Therefore thus saith the Lord; Behold, I *will* take vengeance on the king of Babylon, and upon his land, as I took vengeance on the king of Assyria. [19] And I will restore Israel to his pasture, and he shall feed on Carmel and on mount Ephraim and in Galaad, and his soul shall be satisfied. [20] In those days, and at that time, they shall seek for the iniquity of Israel, and there shall be none; and for the sins of Juda, and they shall not be found: for I will be merciful to them that are left [21] on the land, saith the Lord.

Go up against it roughly, and against them that dwell on it: avenge, O sword, and destroy utterly, saith the Lord, and do according to all that I command thee. [22] A sound of war, and great destruction in the land of the Chaldeans! [23] How is the hammer of the whole earth broken and crushed! How is Babylon become a desolation among the nations! [24] They shall come upon thee, and thou shalt not know it, Babylon, that thou wilt even be taken captive: thou art found and taken, because thou didst resist the Lord.

[25] The Lord has opened his treasury, and brought forth the weapons of his anger: for the Lord God *has* a work in the land of the Chaldeans. [26] For her times are come: open ye her storehouses: search her as a cave, and utterly destroy her: let there be no remnant of her. [27] Dry ye up all her fruits, and let them go down to the slaughter: woe to them! for their day is come, and the time of their retribution. [28] A voice of men fleeing and escaping from the land of Babylon, to declare to Sion the vengeance *that comes* from the Lord our God.

[29] Summon many against Babylon, *even* every one that bends the bow: camp against her round about; let no one of her *people* escape: render to her according to her works; according to all that she has done, do to her: for she has resisted the Lord, the Holy God of Israel. [30] Therefore shall her young men fall in the streets, and all her warriors shall be cast down, saith the Lord.

[31] Behold, I am against thee the haughty one, saith the Lord: for thy day is come, and the time of thy retribution. [32] And thy pride shall fail, and fall, and there shall be no one to set it up again: and I will kindle a fire in her forest, and it shall devour all things round about her.

[33] Thus saith the Lord; The children of Israel and the children of Juda have been oppressed: all they that have taken them captive have oppressed them together; for they would not let them go. [34] But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth; [35] and he will sharpen a sword against the Chaldeans, and against the inhabitants of Babylon, and upon her nobles and upon her wise men; [36] a sword upon her warriors, and they shall be weakened: a sword upon their horses, and upon their chariots: [37] a sword upon their warriors and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures, and they shall be scattered upon her water, [38] and they shall be ashamed: for it is a land of graven *images*; and in the islands, where they boasted. [39] Therefore shall idols dwell in the islands, and the young of monsters shall dwell in it: it shall not be inhabited any more for ever. [40] As God overthrew Sodom and Gomorrha, and the cities bordering upon them, saith the Lord: no man shall dwell there, and no son of man shall sojourn there.

[41] Behold, a people comes from the north, and a great nation, and many kings shall be stirred up from the end of the earth; holding bow and dagger: [42] *the people* is fierce, and will have no mercy: their voices shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against thee, O daughter of Babylon. [43] The king of Babylon heard the sound of them, and his hands were enfeebled: anguish overcame him, pangs as of a woman in travail. [44] Behold, he shall come up as a lion from Jordan to Gaethan; for I will speedily drive them from her, and I will set all the youths against her: for who is like me? and who will resist me? and who is this shepherd who will stand before me?

[45] Therefore hear ye the counsel of the Lord, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting *it*: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them. [46] For at the sound of the taking of Babylon the earth shall quake, and a cry shall be heard among the nations.

Chapter 28

[1] Thus saith the Lord; Behold, I stir up against Babylon, and against the Chaldeans dwelling therein, a deadly burning wind. [2] And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. Woe to Babylon round about *her* in the day of her affliction. [3] Let the archer bend his bow, and him that has armour put it on: and spare ye not her young men, but destroy ye all her host. [4] And slain men shall fall in the land of the Chaldeans, and *men* pierced through shall fall without it.

[5] For Israel and Juda have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel. [6] Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her a recompence. [7] Babylon has been a golden cup in the Lord's hand, causing all the earth to be drunken: the nations have drunk of her wine; therefore they were shaken. [8] And Babylon is fallen suddenly, and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed. [9] We tried to heal Babylon, but she was not healed: let us forsake her, and depart every one to his own country: for her judgment has reached to the heaven, it has mounted up to the stars. [10] The Lord has brought forth his judgment: come, and let us declare in Sion the works of the Lord our God.

[11] Prepare the arrows; fill the quivers: the Lord has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly; for it is the Lord's vengeance, it is the vengeance of his people. [12] Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for the Lord has taken *the work* in hand, and will execute what he has spoken against the inhabitants of Babylon, [13] dwelling on many waters, and amidst the abundance of her treasures; thine end is come verily into thy bowels. [14] For the Lord has sworn by his arm, *saying,*I will fill thee with men as with locusts; and they that come down shall cry against thee.

[15] The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven. [16] At *his* voice he makes a sound of water in the heaven, and brings up clouds from the extremity of the earth; he makes lightnings for rain, and brings light out of his treasures. [17] Every man has completely lost

understanding; every goldsmith is confounded because of his graven *images*: for they have cast false *gods*, there is no breath in them. [18] They are vain works, objects of scorn; in the time of their visitation they shall perish. [19] Not such is Jacob's portion; for he that formed all things, he is his inheritance; the Lord is his name.

[20] Thou scatterest for me the weapons of war: and I will scatter nations by thee, and will destroy kings by means of thee. [21] And by thee I will scatter the horse and his rider; and by thee I will scatter chariots and them that ride in them. [22] And by thee I will scatter youth and maid; and by thee I will scatter man and woman. [23] And by thee I will scatter the shepherd and his flock; and by thee I will scatter the husbandman and his husbandry; and by thee I will scatter leaders and the captains. [24] And I will recompense to Babylon and to all the Chaldeans that dwell *there* all their mischiefs that they have done to Sion before your eyes, saith the Lord.

[25] Behold, I am against thee, the ruined mountain, that destroys the whole earth; and I will stretch out mine hand upon thee, and will roll thee down upon the rocks, and will make thee as a burnt mountain. [26] And they shall not take from thee a stone for a corner, nor a stone for a foundation: for thou shalt be a desolation for ever, saith the Lord.

[27] Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, raise up kings against her by me, and *that* for the people of Achanaz; set against her engines of war; bring up against her horses as a multitude of locusts. [28] Bring up nations against her, *even* the king of the Medes and of the whole earth, his rulers, and all his captains. [29] The earth has quaked and been troubled, because the purpose of the Lord has risen up against Babylon, to make the land of Babylon a desolation, and uninhabitable. [30] The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they are become like women; her tabernacles have been set on fire; her bars are broken. [31] One shall rush, running to meet *another* runner, and one *shall go* with tidings to meet *another* with tidings, to bring tidings to the king of Babylon, that his city is taken. [32] At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.

[33] For thus saith the Lord, The houses of the king of Babylon shall be threshed as a floor in the season; yet a little while, and her harvest shall come.

[34] He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up,

as a dragon has he filled his belly with my delicacies. [35] My troubles and my distresses have driven me out into Babylon, shall she that dwells in Sion say; and my blood *shall be* upon the Chaldeans dwelling *there*, shall Jerusalem say.

[36] Therefore thus saith the Lord, Behold, I will judge thine adversary, and I will execute vengeance for thee; and I will waste her sea, and dry up her fountain. [37] And Babylon shall be a desolation, and shall not be inhabited. [38] For they rose up together as lions, and as lions' whelps. [39] In their heat I will give them a draught, and make them drunk, that they may be stupified, and sleep an everlasting sleep, and not awake, saith the Lord. [40] And bring thou them down as lambs to the slaughter, and rams with kids.

[41] How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations! [42] The sea has come up upon Babylon with the sound of its waves, and she is covered. [43] Her cities are become like a dry and trackless land; not so much as one *man* shall dwell in it, neither shall a son of man lodge in it. [44] And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down, and the nations shall no more be gathered to her: [45] 46 [47] 48 [49] and in Babylon the slain men of all the earth shall fall. [50] Go forth of the land, ye that escape, and stay not; ye that are afar off, remember the Lord, and let Jerusalem come into your mind. [51] We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into our sanctuary, *even* into the house of the Lord.

[52] Therefore, behold, the days come, saith the Lord, when I will take vengeance upon her graven *images*: and slain men shall fall in all her land. [53] For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her, saith the Lord. [54] A sound of a cry in Babylon, and great destruction in the land of the Chaldeans: [55] for the Lord has utterly destroyed Babylon, and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction. [56] For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them. [57] The Lord recompenses, and will make her leaders and her wise men and her captains completely drunk, saith the King, the Lord Almighty is his name.

[58] Thus saith the Lord, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burnt with

fire; and the peoples shall not labour in vain, nor the nations fail in *their* rule.

[59] THE WORD WHICH THE LORD COMMANDED THE PROPHET JEREMIAS to say to Saraeas son of Nerias, son of Maasaeas, when he went from Sedekias king of Juda to Babylon, in the fourth year of his reign. And Saraeas was over the bounties. [60] And Jeremiah wrote in a book all the evils which should come upon Babylon, *even* all these words that are written against Babylon. [61] And Jeremiah said to Saraeas, When thou art come to Babylon, and shalt see and read all these words; [62] then thou shalt say, O Lord God, thou hast spoken against this place, to destroy it, and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever. [63] And it shall come to pass, when thou shalt cease from reading this book, that thou shalt bind a stone upon it, and cast it into the midst of Euphrates; [64] and shalt say, Thus shall Babylon sink, and not rise, because of the evils which I bring upon it.

Chapter 29

[1] THUS SAITH THE LORD AGAINST THE PHILISTINES;

[2] Behold, waters come up from the north, and shall become a sweeping torrent, and it shall sweep away the land, and its fulness; the city, and them that dwell in it: and men shall cry and all that dwell in the land shall howl, [3] at the sound of his rushing, at *the sound of* his hoofs, and at the rattling of his chariots, at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands, [4] in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon and all the rest of their allies: for the Lord will destroy the remaining *inhabitants* of the islands. [5] Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enakim.

[6] How long wilt thou smite, O sword of the Lord? how long will it be ere thou art quiet? return into thy sheath, rest, and be removed. [7] How shall it be quiet, whereas the Lord has given it a commission against Ascalon, and against the regions on the sea-coast, to awake against the remaining *countries*!

[7] CONCERNING IDUMEA, thus saith the Lord; There is no longer wisdom in Thaeman, counsel has perished from the wise ones, their wisdom is gone, [8] their place has been deceived. Dig deep for a dwelling, ye that inhabit Daedam, for he has wrought grievously: I brought trouble upon him in the time at which I visited him. [9] For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon *thy possessions*.

[10] For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished *each* by the hand of his brother, my neighbour, and it is impossible [11] for thy fatherless one to be left to live, but I shall live, and the widows trust in me.

[12] For thus saith the Lord; They who were not appointed to drink the cup have drunk *it*; and thou shalt by no means be cleared: [13] for by myself I have sworn, saith the Lord, that thou shalt be in the midst of her an impassable *land*, and a reproach, and a curse; and all her cities shall be desert for ever.

[14] I have heard a report from the lord, and he has sent messengers to the nations, *saying,*Assemble yourselves, and come against her; rise ye up to war. [15] I have made thee small among the nations, utterly contemptible among men. [16] Thine insolence has risen up against thee,

the fierceness of thine heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: thence will I bring thee down.

[17] And Idumea shall be a desert: every one that passes by shall hiss at it. [18] As Sodom was overthrown and Gomorrha and they that sojourned in her, saith the Lord Almighty, no man shall dwell there, nor shall any son of man inhabit there. [19] Behold, he shall come up as a lion out of the midst of Jordan to the place of Ætham: for I will speedily drive them from it, and do ye set the young men against her: for who is like me? and who will withstand me? and who *is* this shepherd, who shall confront me?

[20] Therefore hear ye the counsel of the Lord, which he has framed against Idumea; and his device, which he has devised against the inhabitants of Thaeman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them. [21] For at the sound of their fall the earth was scared, and the cry of the sea was not heard. [22] Behold, he shall look *upon her* as an eagle, and spread forth *his* wings over her strongholds; and the heart of the mighty men of Idumea shall be in that day as the heart of a woman in her pangs.

Chapter 30

[1] CONCERNING THE SONS OF AMMON thus saith the Lord, Are there no sons in Israel? or have they no one to succeed *them*? wherefore has Melchol inherited Galaad, and why shall their people dwell in their cities? [2] Therefore, behold, the days come, saith the Lord, when I will cause to be heard in Rabbath a tumult of wars; and they shall become a waste and ruined place, and her altars shall be burned with fire; then shall Israel succeed to his dominion. [3] Howl, O Esebon, for Gai has perished; cry, ye daughters of Rabbath, gird yourselves with sack-clothes, and lament; for Melchol shall go into banishment, his priests and his princes together.

[4] Why do ye exult in the plains of the Enakim, thou haughty daughter, that trustest in *thy* treasures, that sayest, Who shall come in to me? [5] Behold, I *will* bring terror upon thee, saith the Lord, from all the country round about thee; and ye shall be scattered every one right before him, and there is none to gather you.

[28] CONCERNING KEDAR THE QUEEN OF THE PALACE, WHOM NABUCHODONOSOR KING OF BABYLON SMOTE, thus saith the Lord;

Arise ye, and go up to Kedar, and fill the sons of Kedem. [29] They shall take their tents and their sheep, they shall take for themselves their garments, and all their baggage and their camels; and summon ye destruction against them from every side. [30] Flee ye, dig very deep for a dwelling-place, ye that dwell in the palace; for the king of Babylon has framed a counsel, and devised a device against you.

[31] Rise up, and go up against a nation settled *and* dwelling at ease, who have no doors, nor bolts, nor bars, *who* dwell alone. [32] And their camels shall be a spoil, and the multitude of their cattle shall be destroyed: and I will scatter them as chaff with every wind, having their hair cut about their foreheads, I will bring on their overthrow from all sides, saith the Lord. [33] And the palace shall be a resting-place for ostriches, and desolate for ever: no man shall abide there, and no son of man shall dwell there.

[23] CONCERNING DAMASCUS. Emath is brought to shame, and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest. [24] Damascus is utterly weakened, she is put to flight; trembling has seized upon her. [25] How has she not left my city, they have loved the village? [26] Therefore shall

the young men fall in thy streets, and all thy warriors shall fall, saith the Lord. [27] And I will kindle a fire in the wall of Damascus, and it shall devour the streets of the son of Ader.

Chapter 31

[1] Thus has the Lord said concerning MOAB, Woe to Nabau! for it has perished: Cariathaim is taken: Amath and Agath are put to shame. [2] There is no longer any healing for Moab, *nor* glorying in Esebon: he has devised evils against her: we have cut her off from *being* a nation, and she shall be completely still: after thee shall go a sword; [3] for *there is* a voice of *men* crying out of Oronaim, destruction and great ruin. [4] Moab is ruined, proclaim *it* to Zogora: [5] for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim; ye have heard a cry of destruction.

[6] Flee ye, and save your lives, and ye shall be as a wild ass in the desert. [7] Since thou hast trusted in thy strong-hold, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together. [8] And destruction shall come upon every city, it shall by no means escape; the valley also shall perish, and the plain country shall be completely destroyed, as the Lord has said. [9] Set marks upon Moab, for she shall be touched with a plague-spot, and all her cities shall become desolate; whence *shall there be* an inhabitant for her? [10] Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

[11] Moab has been at ease from a child, and trusted in his glory; he has not poured out *his liquor* from vessel to vessel, and has not gone into banishment, therefore his taste remained in him, and his smell departed not. [12] Therefore, behold, his days come, saith the Lord, when I shall send upon him bad leaders, and they shall lead him astray, and they shall utterly break in pieces his possessions, and shall cut his horns asunder. [13] And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Baethel their hope, having trusted in them.

[14] How will ye say, We are strong, and men strong for war? [15] Moab is ruined, *even* his city, and his choice young men have gone down to slaughter. [16] The day of Moab is near at hand, and his iniquity moves swiftly *to vengeance*. [17] Shake *the head* at him, all ye that are round about him; all *of you* utter his name; say ye, How is the glorious staff broken to pieces, the rod of magnificence!

[18] Come down from *thy* glory, and sit down in a damp place: Daebon shall be broken, because Moab is destroyed: there has gone up against thee one to ravage thy strong-hold. [19] Stand by the way, and look, thou

that dwellest in Arer; and ask him that is fleeing, and him that escapes, and say, What has happened?

[20] Moab is put to shame, because he is broken: howl and cry; proclaim in Arnon, that Moab has perished. [21] And judgment is coming against the land of Misor, upon Chelon, and Rephas, and Mophas, [22] and upon Daebon, and upon Nabau, and upon the house of Daethlathaim, [23] and upon Cariathaim, and upon the house of Gaemol, and upon the house of Maon, [24] and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near. [25] The horn of Moab is broken, and his arm is crushed.

[26] Make ye him drunk; for he has magnified himself against the Lord: and Moab shall clap with his hand, and shall be also himself a laughing-stock. [27] For surely Israel was to thee a laughing-stock, and was found among thy thefts, because thou didst fight against him. [28] The inhabitants of Moab have left the cities, and dwelt in rocks; they have become as doves nestling in rocks, at the mouth of a cave.

[29] And I have heard of the pride of Moab, he has greatly heightened his pride and his haughtiness, and his heart has been lifted up. [30] But I know his works: is it not enough for him? has he not done thus?

[31] Therefore howl ye for Moab on all sides; cry out against the shorn men *in* a gloomy place. I will weep for thee, [32] O vine of Aserema, as with the weeping of Jazer: thy branches are gone over the sea, they reached the cities of Jazer: destruction has come upon thy fruits, *and* upon thy grape-gatherers. [33] Joy and gladness have been utterly swept off the land of Moab: and *though* there was wine in thy presses, in the morning they trod it not, neither in the evening did they raise the cry of joy. [34] From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim, and their tidings *as* a heifer of three years old, for the water also of Nebrin shall be dried up.

[35] And I will destroy Moab, saith the Lord, as he comes up to the altar, and burns incense to his gods. [36] Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what *every* man has gained has perished from him. [37] They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat *the breasts*, and on all loins shall be sackcloth. [38] And on all the housetops of Moab, and in his streets *shall be mourning*: for I have broken *him*, saith the Lord, as a vessel, which is useless. [39] How has he changed! how has Moab turned *his* back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about him.

[40] For thus said the Lord; [41] Carioth is taken, and the strong-holds have been taken together. [42] And Moab shall perish from being a multitude, because he has magnified himself against the Lord. [43] A snare, and fear, and the pit, are upon thee, O inhabitant off Moab. [44] he that flees from the terror shall fall into the pit, and he that comes up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

Chapter 32

[15] Thus said the Lord God of Israel; Take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee. [16] And they shall drink, and vomit, and be mad, because of the sword which I send among them.

[17] So I took the cup out of the Lord's hand, and caused the nations to whom the Lord sent me to drink: [18] Jerusalem, and the cities of Juda, and the kings of Juda, and his princes, to make them a desert place, a desolation, and a hissing; [19] and Pharao king of Egypt, and his servants, and his nobles, and all his people; [20] and all the mingled *people*, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus, [21] and Idumea, and the land of Moab, and the children of Ammon, [22] and the kings of Tyre, and the kings of Sidon, and the kings in the *country* beyond the sea, [23] and Daedan, and Thaeman, and Ros, and every one that is shaved round about the face, [24] and all the mingled *people* lodging in the wilderness, [25] and all the kings of Ælam, and all the kings of the Persians, [26] and all the kings from the north, the far and the near, each one with his brother, and all the kingdom s which are on the face of the earth.

[27] And thou shalt say to them, Thus said the Lord Almighty; Drink ye, be ye drunken; and ye shall vomit, and shall fall, and shall in nowise rise, because of the sword which I send among you. [28] And it shall come to pass, when they refuse to take the cup out of thine hand, to drink it, that thou shalt say, Thus said the Lord; Ye shall surely drink. [29] For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

[30] And thou shalt prophesy against them these words, and shalt say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on the earth, [31] *even* upon *the extreme* part of the earth; for the Lord *has* a controversy with the nations, he is pleading with all flesh, and the ungodly are given to the sword, saith the Lord.

[32] Thus said the Lord; Behold, evils are proceeding from nation to nation, and a great whirlwind goes forth from the end of the earth. [33] And the slain of the Lord shall be in the day of the Lord from *one* end of the earth even to the *other* end of the earth: they shall not be buried; they

shall be as dung on the face of the earth. [34] Howl, ye shepherds, and cry; and lament, ye rams of the flock: for your days have been completed for slaughter, and ye shall fall as the choice rams. [35] And flight shall perish from the shepherds, and safety from the rams of the flock. [36] A voice of the crying of the shepherds, and a moaning of the sheep and the rams: for the Lord has destroyed their pastures. [37] And the peaceable abodes that remain shall be destroyed before the fierceness of my anger. [38] He has forsaken his lair, as a lion: for their land is become desolate before the great sword.

Chapter 33

[1] IN THE BEGINNING OF THE REIGN OF KING JOAKIM SON OF JOSIAS THERE CAME THIS WORD FROM THE LORD.

[2] Thus said the Lord; Stand in the court of the Lord's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of the Lord, all the words which I commanded thee to speak to them; abate not one word. [3] Peradventure they will hear, and turn every one from his evil way: then I will cease from the evils which I purpose to do to them, because of their evil practices. [4] And thou shalt say, Thus said the Lord; If ye will not hearken to me, to walk in my statutes which I set before you, [5] to hearken to the words of my servants the prophets, whom I send to you early in the morning; yea, I sent them, but ye hearkened not to me; [6] then will I make this house as Selo, and I will make *this* city a curse to all the nations of all the earth.

[7] And the priests, and the false prophets, and all the people heard Jeremiah speaking these words in the house of the Lord. [8] And it came to pass, when Jeremiah had ceased speaking all that the Lord had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying, [9] Thou shalt surely die, because thou hast prophesied in the name of the Lord, saying, This house shall be as Selo, and this city shall be made quite destitute of inhabitants.

And all the people assembled against Jeremiah in the house of the Lord. [10] And the princes of Juda heard this word, and they went up out of the house of the king to the house of the Lord, and sat in the entrance of the new gate. [11] Then the priests and the false prophets said to the princes and to all the people, The judgment of death *is due* to this man; because he has prophesied against this city, as ye have heard with your ears.

[12] Then Jeremiah spoke to the princes, and to all the people, saying, The Lord sent me to prophesy against this house and against this city, all the words which ye have heard. [13] And now amend your ways and your works, and hearken to the voice of the Lord; and the Lord shall cease from the evils which he has pronounced against you. [14] And behold, I am in your hands; do to me as is expedient, and as it is best for you. [15] But know for a certainty, that if ye slay me, ye bring innocent blood upon yourselves, and upon this city, and upon them that dwell in it; for in truth the Lord has sent me to you to speak in your ears all these words.

[16] Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not *due* to this man; for he has spoken to us in the name of the Lord our God. [17] And there rose up men of the elders of the land, and said to all the assembly of the people, [18] Michaeas the Morathite lived in the days of Ezekias king of Juda, and said to all the people of Juda, Thus saith the Lord; Sion shall be ploughed as a field, and Jerusalem shall become a desolation, and the mountain of the house shall be a thicket of trees. [19] Did Ezekias and all Juda in any way slay him? Was it not that they feared the Lord, and they made supplication before the Lord, and the Lord ceased from the evils which he *had* pronounced against them? whereas we have wrought great evil against our own souls.

[20] And there was *another* man prophesying in the name of the Lord, Urias the son of Samaeas of Cariathiarim; and he prophesied concerning this land according to all the words of Jeremiah. [21] And king Joakim and all the princes heard all his words, and sought to slay him; and Urias heard *it* and went into Egypt. [22] And the king sent men into Egypt; [23] and they brought him thence, and brought him into the king; and he smote him with the sword, and cast him into the sepulchre of the children of his people. [24] Nevertheless the hand of Achicam son of Saphan was with Jeremiah, to prevent his being delivered into the hands of the people, or being killed.

Chapter 34

[1] Thus said the Lord; Make to thyself bonds and yokes, and put *them* about thy neck, [3] and thou shalt send them to the king of Idumea, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedekias king of Juda. [4] And thou shalt commission them to say to their lords, Thus said the Lord God of Israel; Thus shall ye say to your lords; [5] I have made the earth by my great power, and with my high arm, and I will give it to whomsoever it shall seem *good* in mine eyes. [6] I gave the earth to Nabuchodonosor king of Babylon to serve him, and the wild beasts of the field to labour for him. [7] 8 And the nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon, with sword and famine will I visit them, saith the Lord, until they are consumed by his hand.

[9] And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretell events by dreams to you, nor to your auguries, nor your sorcerers, that say, Ye shall by no means work for the king of Babylon: [10] for they prophesy lies to you, to remove you far from your land. [11] But the nation which shall put its neck under the yoke of the king of Babylon, and serve him, I will even leave it upon its land, and it shall serve him, and dwell in it.

[12] I spoke also to Sedekias king of Juda according to all these words, saying, Put your neck into *the yoke*, and serve the king of Babylon. [13] 14 For they prophesy unrighteous *words* to you, [15] for I sent them not, saith the Lord; and they prophesy *in* my name unjustly, that I might destroy you, and ye should perish, and your prophets, who unrighteously prophesy lies to you.

[16] I spoke to you, and to all this people, and to the priests, saying, Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous *words*. [17] I sent them not. [18] If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said.

[19] And as for the remaining vessels, [20] which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem, [21] 22 they shall go into Babylon, saith the Lord.

Chapter 35

[1] And it came to pass in the fourth year of Sedekias king of Juda, in the fifth month, *that* Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of the Lord, in the sight of the priests and all the people, saying, [2] Thus saith the Lord; I have broken the yoke of the king of Babylon. [3] Yet two full years, and I will return into this place the vessels of the house of the Lord, [4] and Jechonias, and the captivity of Juda: for I will break the yoke of the king of Babylon.

[5] Then Jeremiah spoke to Ananias in the sight of all the people, and in the sight of the priests that stood in the house of the Lord, [6] and Jeremiah said, May the Lord indeed do thus; may he confirm thy word which thou dost prophesy, to return the vessels of the house of the Lord, and all the captivity, out of Babylon to this place. [7] Nevertheless hear ye the word of the Lord which I speak in your ears, and in the ears of all the people. [8] The prophets that were before me and before you of old, also prophesied over much country, and against great kingdoms, concerning war. [9] *As for* the prophet that has prophesied for peace, when the word has come *to pass*, they shall know the prophet whom the Lord has sent them in truth.

[10] Then Ananias took the yokes from the neck of Jeremiah in the sight of all the people, and broke them to pieces. [11] And Ananias spoke in the presence of all the people, saying, Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremiah went his way.

[12] And the word of the Lord came to Jeremiah, after that Ananias had broken the yokes off his neck, saying, [13] Go and speak to Ananias, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but I will make instead of them yokes of iron. [14] For thus said the Lord, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon. [15] And Jeremiah said to Ananias, The Lord has not sent thee; and thou hast caused this people to trust in unrighteousness. [16] Therefore thus said the Lord: Behold, I *will* cast thee off from the face of the earth: this year thou shalt die. [17] So he died in the seventh month.

Chapter 36

[1] And these are the words of the book which Jeremiah sent from Jerusalem to the elders of the captivity, and to the priests, and to the false prophets, even an epistle to Babylon for the captivity, and to all the people; [2] (after the departure of Jechonias the king and the queen, and the eunuchs, and every freeman, and bondman, and artificer, out of Jerusalem;) [3] by the hand of Eleasan son of Saphan, and Gamarias son of Chelcias, (whom Sedekias king of Juda sent to the king of Babylon to Babylon) saying, [4] Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem;

[5] Build ye houses, and inhabit *them*; and plant gardens, and eat the fruits thereof; [6] and take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and be multiplied, and be not diminished. [7] And seek the peace of the land into which I have carried you captive, and ye shall pray to the Lord for the people: for in its peace ye shall *have* peace.

[8] For thus saith the Lord; Let not the false prophets that are among you persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye dream. [9] For they prophesy to you unrighteous *words* in my name; and I sent them not. [10] For thus said the Lord; When seventy years shall be on the point of being accomplished at Babylon, I will visit you, and will confirm my words to you, to bring back your people to this place. [11] And I will devise for you a device of peace, and not evil, to bestow upon you these *good things*. [12] And do ye pray to me, and I will hearken to you: and do ye earnestly seek me, and ye shall find me; [13] for ye shall seek me with your whole heart. [14] And I will appear to you: [15] whereas ye said, The Lord has appointed for us prophets in Babylon:

[16] 17 [18] 19 [20] 21 Thus saith the Lord concerning Achiab, and concerning Sedekias; Behold, I *will* deliver them into the hands of the king of Babylon; and he shall smite them in your sight. [22] And they shall make of them a curse in all the captivity of Juda in Babylon, saying, The Lord do to thee as he did to Sedekias, and as he did to Achiab, whom the king of Babylon fried in the fire; [23] because of the iniquity which they wrought in Israel, and *because* they committed adultery with the wives of their fellow-citizens; and spoke a word in my name, which I did not command them *to speak*, and I am witness, saith the Lord.

[24] And to Samaeas the Ælamite thou shalt say, [25] I sent thee not in my name: and to Sophonias the priest the son of Maasaeas say thou, [26] The Lord has made thee priest in the place of Jodae the priest, to be ruler in the house of the Lord over every prophet, and to every madman, and thou shalt put them in prison, and into the dungeon. [27] And now wherefore have ye reviled together Jeremiah of Anathoth, who prophesied to you? [28] Did he not send for this purpose? for in the course of this month he sent to you to Babylon, saying, It is far off: build ye houses, and inhabit *them*; and plant gardens, and eat the fruit of them. [29] And Sophonias read the book in the ears of Jeremiah.

[30] Then the word of the Lord came to Jeremiah, saying, [31] Send to the captivity, saying, Thus saith the Lord concerning Samaeas the Ælamite, Since Samaeas has prophesied to you, and I sent him not, and he has made you to trust in iniquity, [32] therefore thus saith the Lord; Behold, I will visit Samaeas, and his family: and there shall not be a man of them in the midst of you to see the good which I will do to you: they shall not see *it*.

Chapter 37

[1] THE WORD THAT CAME TO JEREMIAS FROM THE LORD, SAYING, [2] Thus speaks the Lord God of Israel, saying,

Write all the words which I have spoken to thee in a book. [3] For, behold, the days come, saith the Lord, when I will bring back the captivity of my people Israel and Juda, said the Lord: and I will bring them back to the land which I gave to their fathers, and they shall be lords of it.

[4] AND THESE ARE THE WORDS WHICH THE LORD SPOKE CONCERNING ISRAEL AND JUDA;

[5] Thus said the Lord: Ye shall hear a sound of fear, *there is* fear, and there is not peace. [6] Enquire, and see if a male has born a child? and *ask* concerning the fear, wherein they shall hold their loins, and *look for* safety: for I have seen every man, and his hands are on his loins; *their* faces are turned to paleness. [7] For that day is great, and there is not such *another*; and it is a time of straitness to Jacob; but he shall be saved out of it. [8] In that day, said the Lord, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers: [9] but they shall serve the Lord their God; and I will raise up to them David their king.

[10] 11 [12] Thus saith the Lord; I have brought on *thee* destruction; thy stroke is painful. [13] There is none to judge thy cause: thou hast been painfully treated for healing, there is no help for thee. [14] All thy friends have forgotten thee; they shall not ask *about thee* at all, for I have smitten thee with he stroke of an enemy, *even* severe correction: thy sins have abounded above all thine iniquity. [15] Thy sins have abounded beyond the multitude of thine iniquities, *therefore* they have done these things to thee. Therefore all that devour thee shall be eaten, and all thine enemies shall eat all their *own* flesh. [16] And they that spoil thee shall become a spoil, and I will give up to be plundered all that have plundered thee. [17] For I will bring about thy healing, I will heal thee of thy grievous wound, saith the Lord; for thou art called Dispersed: she is your prey, for no one seeks after her.

[18] Thus said the Lord; Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall be built upon her hill, and the people shall settle after their manner. [19] And there shall go forth from them singers, *even* the sound of men making merry: and I will multiply them, and they shall not at all be diminished. [20] And their sons

shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them. [21] And their mighty ones shall be over them, and their prince shall proceed of themselves; and I will gather them, and they shall return to me: for who is this that has set his heart to return to me? saith the Lord.

[22] 23 For the wrathful anger of the lord has gone forth, *even* a whirlwind of anger has gone forth: it shall come upon the ungodly. [24] The fierce anger of the Lord shall not return, until he shall execute *it*, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

Chapter 38

[1] At that time, saith the Lord, I will be a God to the family of Israel, and they shall be to me a people. [2] Thus saith the Lord, I found him warm in the wilderness with them that were slain with the sword: go ye and destroy not Israel. [3] The Lord appeared to him from afar, *saying*, I have loved thee with an everlasting love: therefore have I drawn thee in compassion. [4] For I will build thee, and thou shalt be built, O virgin of Israel: thou shalt yet take thy timbrel, and go forth with the party of them that make merry. [5] For ye have planted vineyards on the mountains of Samaria: plant ye, and praise. [6] For it is a day when those that plead on the mountains of Ephraim shall call, *saying*, Arise ye, and go up to Sion to the Lord your God.

[7] For thus saith the Lord to Jacob; Rejoice ye, and exult over the head of the nations: make proclamation, and praise ye: say, The Lord has delivered his people, the remnant of Israel. [8] Behold, I bring them from the north, and will gather them from the end of the earth to the feast of the passover: and *the people* shall beget a great multitude, and they shall return hither. [9] They went forth with weeping, and I will bring them back with consolation, causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.

[10] Hear the words of the Lord, ye nations, and proclaim *them* to the islands afar off; say, He that scattered Israel will also gather him, and keep him as one that feeds his flock. [11] For the Lord has ransomed Jacob, he has rescued him out of the hand of them *that were* stronger than he. [12] And they shall come, and shall rejoice in the mount of Sion, and shall come to the good things of the Lord, *even* to a land of corn, and wine, and fruits, and cattle, and sheep: and their soul shall be as a fruitful tree; and they shall hunger no more. [13] Then shall the virgins rejoice in the assembly of youth, and the old men shall rejoice; and I will turn their mourning into joy, and will make them merry. [14] I will expand and cheer with wine the soul of the priests the sons of Levi, and my people shall be satisfied with my good things: thus saith the Lord.

[15] A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.

[16] Thus saith the Lord; Let thy voice cease from weeping, and thine eyes from thy tears: for their is a reward for thy works; and they shall

return from the land of *thine* enemies. [17] *There shall be* an abiding *home* for thy children.

[18] I have heard the sound of Ephraim lamenting, *and saying*, Thou hast chastened me, and I was chastened; I as a calf was not *willingly* taught: turn thou me, and I shall turn; for thou *art* the Lord my God. [19] For after my captivity I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bore reproach from my youth. [20] Ephraim is a beloved son, a pleasing child to me: for because my words are in him, I will surely remember him: therefore I made haste *to help* him; I will surely have mercy upon him, saith the Lord.

[21] Prepare thyself, O Sion; execute vengeance; look to thy ways: return, O virgin of Israel, by the way by which thou wentest, return mourning to thy cities. [22] How long, O disgraced daughter, wilt thou turn away? for the Lord has created safety for a new plantation: men shall go about in safety.

[23] For thus saith the Lord; They shall yet speak this word in the land of Juda, and in the cities thereof, when I shall turn his captivity; blessed be the Lord on his righteous holy mountain! [24] And there shall be dwellers in the cities of Juda, and in all his land, together with the husbandman, and *the shepherd* shall go forth with the flock. [25] For I have saturated every thirsting soul, and filled every hungry soul. [26] Therefore I awake, and beheld; and my sleep was sweet to me.

[27] Therefore, behold, the days come, saith the Lord, when I will sow the house of Israel and the house of Juda with the seed of man, and the seed of beast. [28] And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them, to build, and to plant, saith the Lord. [29] In those days they shall certainly not say, The fathers ate a sour grape, and the children's teeth were set on edge. [30] But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

[31] Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda: [32] not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord. [33] For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people. [34] And they shall not at all teach every one his *fellow* citizen, and every one his brother, saying, Know the Lord: for all

shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more. [35] Thus saith the Lord, who gives the sun for a light by day, the moon and the stars for a light by night, and *makes* a roaring in the sea, so that the waves thereof roar; the Lord Almighty is his name: [36] if these ordinances cease from before me, saith the Lord, then shall the family of Israel cease to be a nation before me forever.

[37] Though the sky should be raised to a *greater* height, saith the Lord, and though the ground of the earth should be sunk *lower* beneath, yet I will not cast off the family of Israel, saith the Lord, for all that they have done.

[38] Behold, the days come, saith the Lord, when the city shall be built to the Lord from the tower of Anameel to the gate of the corner. [39] And the measurement of it shall proceed in front of them as far as the hills of Gareb, and it shall be compassed with a circular wall of choice stones. [40] And all the Asaremoth even to Nachal Kedron, as far as the corner of the horse-gate eastward, shall be holiness to the Lord; and it shall not fail any more, and shall not be destroyed for ever.

Chapter 39

[1] The word that came from the Lord to Jeremiah in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

[2] And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremiah was kept in the court of the prison, which is in the king's house; [3] in which king Sedekias *had* shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith the Lord, Behold, I *will* give this city into the hands of the king of Babylon, and he shall take it; [4] and Sedekias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall look upon his eyes; [5] and Sedekias shall go into Babylon, and dwell there?

[6] AND THE WORD OF THE LORD CAME TO JEREMIAS, SAYING, [7] Behold, Anameel the son of Salom thy father's brother is coming to thee, saying, Buy thee my field that is in Anathoth: for thou *hast* the right to take *it* as a purchase.

[8] So Anameel the son of Salom my father's brother came to me into the court of the prison, and said, Buy thee my field that is in the land of Benjamin, in Anathoth: for thou *hast* a right to buy it, and thou art the elder. So I knew that it was the word of the Lord. [9] And I bought the field of Anameel the son of my father's brother, and I weighed him seventeen shekels of silver. [10] And I wrote *it* in a book, and sealed *it*, and took the testimony of witnesses, and weighed the money in the balance. [11] And I took the book of the purchase that was sealed; [12] and I gave it to Baruch son of Nerias, son of Maasaeas, in the sight of Anameel my father's brother's son, and in the sight of the men that stood by and wrote in the book of the purchase, and in the sight of the Jews that were in the court of the prison. [13] And I charged Baruch in their presence, saying, Thus saith the Lord Almighty; [14] Take this book of the purchase, and the book that has been read; and thou shalt put it into an earthen vessel, that it may remain many days. [15] For thus saith the Lord; There shall yet be bought fields and houses and vineyards in this land.

[16] And I prayed to the Lord after I had given the book of the purchase to Baruch the son of Nerias, saying,

[17] O *ever* living Lord! thou hast made the heaven and the earth by thy great power, and with thy high and lofty arm: nothing can be hidden

from thee. [18] Granting mercy to thousands, and recompensing the sins of the fathers into the bosoms of their children after them: the great, the strong God; [19] the Lord of great counsel, and mighty in deeds, the great Almighty God, and Lord of great name: thine eyes are upon the ways of the children of men, to give to every one according to his way: [20] who hast wrought signs and wonders in the land of Egypt even to this day, and in Israel, and among the inhabitants of the earth; and thou didst make for thyself a name, as at this day; [21] and thou didst bring out thy people Israel out of the land of Egypt with signs, and with wonders, with a mighty hand, and with a high arm, and with great sights; [22] and thou gavest them this land, which thou didst swear *to give* to their fathers, a land flowing with milk and honey; [23] and they went in, and took it; but they hearkened not to thy voice, and walked not in thine ordinances; they did none of the things which thou didst command them, and they caused all these calamities to happen to them. [24] Behold, a multitude is come against the city to take it; and the city is given into the hands of the Chaldeans that fight against it, by the power of the sword, and the famine: as thou hast spoken, so has it happened. [25] And thou sayest to me, Buy thee the field for money; and I wrote a book, and sealed *it*, and took the testimony of witnesses: and the city is given into the hands of the Chaldeans.

[26] And the word of the Lord came to me, saying,

[27] I am the Lord, the God of all flesh: shall anything be hidden from me! [28] Therefore thus saith the Lord God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it: [29] and the Chaldeans shall come to war against this city, and they shall burn this city with fire, and shall burn down the houses wherein they burnt incense on the roofs thereof to Baal, and poured drink-offerings to other gods, to provoke me. [30] For the children of Israel and the children of Juda alone did evil in my sight from their youth. [31] For this city was *obnoxious* to my anger and my wrath, from the day that they built it even to this day; that I should remove it from my presence, [32] because of all the wickedness of the children of Israel and Juda, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Juda, and the dwellers in Jerusalem. [33] And they turned the back to me, and not the face: whereas I taught them early in the morning, but they hearkened no more to receive instructions. [34] And they set their pollutions in the house, on which my name was called, by their uncleannesses. [35] And they built to Baal the altars that are in the valley of the son of Ennom, to

offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Juda to sin.

[36] And now thus has the Lord God of Israel said concerning this city, of which thou sayest, it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and banishment. [37] Behold, I *will* gather them out of every land, where I have scattered them in my anger, and my wrath, and great fury; and I will bring them back into this place, and will cause them to dwell safely: [38] and they shall be to me a people, and I will be to them a god. [39] And I will give them another way, and another heart, to fear me continually, and *that* for good to them and their children after them. [40] And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me. [41] And I will visit *them* to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all *my* soul.

[42] For thus saith the Lord; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I pronounced upon them. [43] And there shall yet be fields bought in the land, of which thou sayest, it shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans. [44] And they shall buy fields for money, and thou shalt write a book, and seal *it*, and shalt take the testimony of witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Juda, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south: for I will turn their captivity.

Chapter 40

[1] And the word of the Lord came to Jeremiah the second time, when he was yet bound in the court of the prison, saying,

[2] Thus saith the Lord, who made the earth and formed it, to establish it; the Lord is his name; [3] Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not. [4] For thus saith the Lord concerning the houses of this city, and concerning the houses of the king of Juda, which have been pulled down for mounds and fortifications, [5] to fight against the Chaldeans, and to fill it with the corpses of men, whom I smote in mine anger and my wrath, and turned away my face from them, for all their wickedness: [6] Behold, I bring upon her healing and cure, and I will show *myself* to them, and will heal her, and make both peace and security.

[7] And I will turn the captivity of Juda, and the captivity of Israel, and will build them, even as before. [8] And I will cleanse them from all their iniquities, whereby they have sinned against me, and will not remember their sins, whereby they have sinned against me, and revolted from me. [9] And it shall be for joy and praise, and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them.

[10] Thus saith the Lord; There shall yet be heard in this place, of which ye say, it is destitute of men and cattle, in the cities of Juda, and in the streets of Jerusalem, *the places* that have been made desolate for want of men and cattle, [11] the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of men saying, Give thanks to the Lord Almighty: for the Lord is good; for his mercy *endures* fore ever: and they shall bring gifts into the house of the Lord; for I will turn all the captivity of that land as before, said the Lord. [12] Thus saith the Lord of hosts; There shall yet be in this place, that is desert for want of man and beast, in all the cities thereof, resting-places for shepherds causing their flocks to lie down. [13] In the cities of the hill country, and in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the *cities* round about Jerusalem, and in the cities of Juda, flocks shall yet pass under the hand of him that numbers *them*, saith the Lord.

Chapter 41

[1] The word that came to Jeremiah from the Lord (now Nabuchodonosor king of Babylon, and all his army, and all the country of his dominion, were warring against Jerusalem, and against all the cities of Juda,) saying,

[2] Thus has the Lord said; Go to Sedekias king of Juda, and thou shalt say to him, Thus has the Lord said, This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it, and shall burn it with fire: [3] and thou shalt not escape out of his hand, but shalt certainly be taken, and shalt be given into his hands; and thine eyes shall see his eyes, and thou shalt enter into Babylon.

[4] But hear the word of the Lord, O Sedekias king of Juda; Thus saith the Lord, [5] Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, *saying*, Ah lord! and they shall lament for thee down to the grave: for I have spoken the word, said the Lord.

[6] And Jeremiah spoke to king Sedekias all these words in Jerusalem. [7] And the host of the king of Babylon warred against Jerusalem, and against the cities of Juda, and against Lachis, and against Azeca: for these strong cities were left among the cities of Juda.

[8] The word that came from the Lord to Jeremiah, after king Sedekias had concluded a covenant with the people, to proclaim a release; [9] That every one should set at liberty his servant, and every one has handmaid, the Hebrew man and Hebrew woman, that no man of Juda should be a bondman. [10] Then all the nobles, and all the people who had entered into the covenant, *engaging* to set free every one his man-servant, and every one his maid, turned, [11] and gave them over to be men-servants and maid-servants.

[12] And the word of the Lord came to Jeremiah, saying, [13] Thus saith the Lord; I made a covenant with your fathers in the day wherein I took them out of the land of Egypt, out of the house of bondage, saying, [14] When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and *then* thou shalt let him go free: but they hearkened not to me, and inclined not their ear. [15] And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbour; and they had concluded a covenant before me, in the house whereon my name is called. [16] But ye turned and profaned my name, to bring back

every one his servant, and every one his handmaid, whom ye had sent forth free *and* at their own disposal, to be to you men-servants and maid-servants.

[17] Therefore thus said the Lord; Ye have not hearkened to me, to proclaim a release every one to his neighbour: behold, I proclaim a release to you, to the sword, and to the pestilence, and to the famine; and I will give you up to dispersion *among* all the kingdoms of the earth. [18] And I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it, [19] the princes of Juda, and the men in power, and the priests, and the people; [20] I will even give them to their enemies, and their carcases shall be food for the birds of the sky and for the wild beasts of the earth. [21] And I will give Sedekias king of Judea, and their princes, into the hands of their enemies, and the host of the king of Babylon *shall come upon* them that run away from them. [22] Behold, I *will* give command, saith the Lord, and will bring them back to this land; and they shall fight against it, and take it, and burn it with fire, and the cities of Juda; and I will make them desolate without inhabitants.

Chapter 42

[1] THE WORD THAT CAME TO JEREMIAS from the Lord in the days of Joakim, king of Juda, saying, [2] Go to the house of the Archabin, and thou shalt bring them to the house of the Lord, into one of the courts, and give them wine to drink.

[3] So I brought forth Jechonias the son of Jeremin the son of Chabasin, and his brethren, and his sons, and all the family of the Archabin; [4] and I brought them into the house of the Lord, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maasaeas the son of Selom, who kept the court. [5] And I set before them a jar of wine, and cups, and I said, Drink ye wine.

[6] But they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine, *neither* ye, nor your sons for ever: [7] nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn. [8] And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters; [9] and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed: [10] but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us. [11] And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there.

[12] And the word of the Lord came to me, saying, [13] Thus saith the Lord, Go, and say to the men of Juda, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words? [14] The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk *it*: but I spoke to you early, and ye hearkened not. [15] And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not. [16] But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not hearkened to me. [17] Therefore thus saith

the Lord; Behold, I *will* bring upon Juda and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

[18] Therefore thus saith the Lord; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their father commanded them: [19] there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

Chapter 43

[1] IN THE FOURTH YEAR OF JOAKIM son of Josias king of Juda, the word of the Lord came to me, saying,

[2] Take thee a roll of a book, and write upon it all the words which I spoke to thee against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Juda, even to this day. [3] Perhaps the house of Juda will hear all the evils which I purpose to do to them; that they may turn from their evil way; and *so* I will be merciful to their iniquities and their sins.

[4] So Jeremiah called Baruch the son of Nerias: and he wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken to him, on a roll of a book. [5] And Jeremiah commanded Baruch, saying, I am in prison; I cannot enter into the house of the Lord: [6] so thou shalt read in this roll in the ears of the people in the house of the Lord, on the fast day; and in the ears of all Juda that come out of their cities, thou shalt read to them. [7] Peradventure their supplication will come before the Lord, and they will turn from their evil way: for great is the wrath and the anger of the Lord, which he has pronounced against this people.

[8] And Baruch did according to all that Jeremiah commanded him — reading in the book the words of the Lord in the Lord's house. [9] And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before the Lord. [10] And Baruch read in the book the words of Jeremiah in the house of the Lord, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of the Lord, and in the ears of all the people.

[11] And Michaeas the son of Gamarias the son of Saphan heard all the words of the Lord, out of the book. [12] And he went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe, and Dalaeas the son of Selemias, and Jonathan the son of Acchobor, and Gamarias the son of Saphan, and Sedekias the son of Ananias, and all the princes. [13] And Michaeas reported to them all the words which he had heard Baruch reading in the ears of the people.

[14] And all the princes sent to Baruch son of Nerias Judin the son of Nathanias, the son of Selemias, the son of Chusi, saying, Take in thine hand the roll in which thou readest in the ears of the people, and come. So Baruch took the roll, and went down to them. [15] And they said to

him, Read *it* again in our ears. And Baruch read *it*. [16] And it came to pass, when they *had* heard all the words, *that* they took counsel each with his neighbour, and said, Let us by all means tell the king all these words. [17] And they asked Baruch, saying, Where didst thou write all these words? [18] And Baruch said, Jeremiah told me from his *own* mouth all these words, and I wrote them in a book. [19] And they said to Baruch, Go, and hide, thou and Jeremiah; let no man know where ye *are*.

[20] And they went in to the king into the court, and gave the roll *to one* to keep in the house of Elisama; and they told the king all these words. [21] And the king sent Judin to fetch the roll: and he took it out of the house of Elisama: and Judin read in the ears of the king, and in the ears of all the princes who stood round the king. [22] Now the king was sitting in the winter house: and *there was* a fire on the hearth before him. [23] And it came to pass when Judin had read three or four leaves, he cut them off with a penknife, and cast *them* into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth. [24] And the king and his servants that heard all these words sought not *the Lord*, and rent not their garments. [25] But Elnathan and Godolias suggested to the king that he should burn the roll.

[26] And the king commanded Jeremeel the king's son, and Saraeas the son of Esriel, to take Baruch and Jeremiah: but they were hidden.

[27] Then the word of the Lord came to Jeremiah, after the king had burnt the roll, *even* all the words which Baruch wrote from the mouth of Jeremiah, saying, [28] Again take thou another roll, and write all the words that were on the roll, which king Joakim has burnt. [29] And thou shalt say, Thus saith the Lord; Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come in, and destroy this land, and man and cattle shall fail from off it?

[30] Therefore thus saith the Lord concerning Joakim king of Juda; He shall not have *a man* to sit on the throne of David: and his carcass shall be cast forth in the heat by day, and in the frost by night. [31] And I will visit him, and his family, and his servants: and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Juda, all the evils which I spoke of to them; and they hearkened not.

[32] And Baruch took another roll, and wrote upon it from the mouth of Jeremiah all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

Chapter 44

[1] And Sedekias the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Juda. [2] And he and his servants and the people of the land hearkened not to the words of the Lord, which he spoke by Jeremiah.

[3] And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maasaeas to Jeremiah, saying, Pray now for us to the Lord. [4] Now Jeremiah came and went through the midst of the city: for they *had* not put him into the house of the prison. [5] And the host of Pharao was come forth out of Egypt; and the Chaldeans heard the report of them, and they went up from Jerusalem.

[6] And the word of the Lord came to Jeremiah, saying, [7] Thus said the Lord; Thus shalt thou say to the king of Juda who sent to thee, to seek me; Behold, the army of Pharao which is come forth to help you: they shall return to the land of Egypt: [8] and the Chaldeans themselves shall turn again, and fight against this city, and take it, and burn it with fire. [9] For thus saith he Lord; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart. [10] And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded *men*, these should rise up each in his place, and burn this city with fire.

[11] And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharao, [12] that Jeremiah went forth from Jerusalem to go into the land of Benjamin, to buy thence *a property* in the midst of the people. [13] And he was in the gate of Benjamin, and *there was* there a man with whom he lodged, Saruia the son of Selemias, the son of Ananias; and he caught Jeremiah, saying, Thou art fleeing to the Chaldeans. [14] And he said, *It is* false; I do not flee to the Chaldeans. But he hearkened not to him; and Saruia caught Jeremiah, and brought him to the princes. [15] And the princes were very angry with Jeremiah, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

[16] So Jeremiah came into the dungeon, and into the cells, and he remained there many days. [17] Then Sedekias sent, and called him; and the king asked him secretly, saying, Is there a word from the Lord? and he said, There is: thou shalt be delivered into the hands of the king of Babylon. [18] And Jeremiah said to the king, Wherein have I wronged thee, or thy servants, or this people, that thou puttest me in prison? [19]

And where are your prophets who prophesied to you saying, The king of Babylon shall not come against this land? [20] Now therefore, my lord the king, let my supplication come before thy face: and why dost thou send me back to the house of Jonathan the scribe? and let me not on any account die there. [21] Then the king commanded, and they cast him into the prison, and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremiah continued in the court of the prison.

Chapter 45

[1] And Saphanias the son of Nathan, and Godolias the son of Paschor, and Joachal the son of Semelias, heard the words which Jeremiah spoke to the people, saying,

[2] Thus saith the Lord; He that remains in this city shall die by the sword, and by the famine: but he that goes out to the Chaldeans shall live; and his soul shall be given him for a found treasure, and he shall live. [3] For thus saith the Lord; This city shall certainly be delivered into the hands of the host of the king of Babylon, and they shall take it. [4] And they said to the king. Let that man, we pray thee, be slain, for he weakens the hands of the fighting men that are left in the city, and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil. [5] Then the king said, Behold, he is in your hands. For the king could not resist them. [6] And they cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit: and there was no water in the pit, but mire: and he was in the mire.

[7] And Abdemelech the Ethiopian heard, (now he was in the king's household,)that they *had* put Jeremiah into the dungeon; and the king was in the gate of Benjamin: [8] and he went forth to him, and spoke to the king and said, [9] Thou hast done evil in what thou hast done to slay this man with hunger: for there is no more bread in the city. [10] And the king commanded Abdemelech, saying, Take with thee hence thirty men, and bring him up out of the dungeon, that he die not. [11] So Abdemelech took the men and went into the underground *part of the* king's house, and took thence old rags and old ropes, and threw them to Jeremiah into the dungeon. [12] And he said, Put these under the ropes. And Jeremiah did so. [13] And they drew him with the ropes, and lifted him out of the dungeon: and Jeremiah remained in the court of the prison.

[14] Then the king sent, and called him to himself into the house of Aselisel, which was in the house of the Lord: and the King said to him, I will ask thee a question, and I pray thee hide nothing from me.

[15] And Jeremiah said to the king, If I tell thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not at all hearken to me. [16] And the king swore to him, saying, *As* the Lord lives who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

[17] And Jeremiah said to him, Thus saith the Lord; If thou wilt indeed go forth to the captains of the king of Babylon, thy soul shall live, and this city shall certainly not be burnt with fire; and thou shalt live, and thy house. [18] But if thou wilt not go forth this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt by no means escape.

[19] And the king said to Jeremiah, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

[20] And Jeremiah said, They shall in no wise deliver thee up. Hear the word of the Lord which I speak to thee; and it shall be better for thee, and thy soul shall live. [21] But if thou wilt not go forth, this is the word which the Lord has shewn me. [22] And, behold, all the women that are left in the house of the king of Juda were brought forth to the princes of the king of Babylon; and they said, The men who were at peace with thee have deceived thee, and will prevail against thee; and they shall cause thy foot to slide and fail, they have turned back from thee. [23] And they shall bring forth thy wives and thy children to the Chaldeans: and thou shalt by no means escape, for thou shalt be taken by the hand of the king of Babylon, and this city shall be burnt.

[24] Then the king said to him, Let no man know *any* of these words, and certainly thou shalt not die. [25] And if the princes shall hear that I have spoken to thee, and they come to thee, and say to thee, Tell us, what said the king to thee? hide *it* not from us, and we will in no wise slay thee, and what said the king to thee? [26] Then thou shalt say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

[27] And all the princes came to Jeremiah, and asked him: and he told them according to all these words, which the king had commanded him. And they were silent, because the word of the Lord was not heard. [28] And Jeremiah remained in the court of the prison, until the time when Jerusalem was taken.

Chapter 46

[1] And it came to pass in the ninth month of Sedekias king of Juda, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they besieged it. [2] And in the eleventh year of Sedekiass, in the fourth month, on the ninth day of the month, the city was broken *up*. [3] And all the leaders of the king of Babylon went in, and sat in the middle gate, Marganasar, and Samagoth, and Nabusachar, and Nabusaris, Nagargas, Naserrabamath, and the rest of the leaders of the king of Babylon, [4] 5 [6] 7 [8] 9 [10] 11 [12] 13 [14] and they sent, and took Jeremiah out of the court of the prison, and gave him *in charge* to Godolias the son of Achicam, the son of Saphan: and they brought him out, and he sat in the midst of the people.

[15] And the word of the Lord came to Jeremiah in the court of the prison, saying, [16] Go and say to Abdemelech the Ethiopian, Thus said the Lord God of Israel; Behold, I *will* bring my words upon this city for evil, and not for good. [17] But I will save thee in that day, and I will by no means deliver thee into the hands of the men before whom thou art afraid. [18] For I will surely save thee, and thou shalt by no means fall by the sword; and thou shalt find thy life, because thou didst trust in me, saith the Lord.

Chapter 47

[1] The word that came from the Lord to Jeremiah, after that Nabuzardan the captain of the guard had let him go out of Rama, when he had taken him in manacles in the midst of the captivity of Juda, *even* those who were carried to Babylon.

[2] And the chief captain of the guard took him, and said to him, The Lord thy God has pronounced all these evils upon this place: [3] and the Lord has done it; because ye sinned against him, and hearkened not to his voice. [4] Behold, I have loosed thee from the manacles that were upon thine hands. If it seem good to thee to go with me to Babylon, then will I set mine eyes upon thee. [5] But if not, depart; return to Godolias the son of Achicam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda, and dwell with him in the midst of the people in the land of Juda: to whatsoever places it seems good in thine eyes to go, do thou even go. And the captain of the guard made him presents, and let him go. [6] And he came to Godolias to Massepha, and dwelt in the midst of his people that was left in the land.

[7] And all the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias *governor* in the land, and they committed to him the men and their wives, whom *Nabuchodonosor had* not removed to Babylon. [8] And there came to Godolias to Massepha Ismael the son of Nathanias, and Joanan son of Caree, and Saraeas the son of Thanaemeth, and the sons of Jophe the Netophathite, and Ezonias son of the Mochathite, they and their men.

[9] And Godolias swore to them and to their men, saying, Be not afraid before the children of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be better for you. 10 And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do ye gather grapes, and fruits, and oil, and put *them* into your vessels, and dwell in the cities which ye have obtained possession of.

[11] And all the Jews that were in Moab, and among the children of Ammon, and those *that were* in Idumea, and those *that were* in all *the rest of* the country, heard that the king of Babylon *had* granted a remnant to Juda, and that he had appointed over them Godolias the son of Achicam. [12] And they came to Godolias into the land of Juda, to Massepha, and gathered grapes, and very much summer fruit, and oil.

[13] And Joanan the son of Caree, and all the leaders of the host, who were in the fields, came to Godolias to Massepha, [14] and said to him, Dost thou indeed know that king Beleissa son of Ammon has sent Ismael to thee to slay thee? But Godolias believed them not. [15] And Joanan said to Godolias secretly in Massepha, I will go now and smite Ismael, and let no man know *it*; lest he slay thee, and all the Jews that are gathered to thee be dispersed, and the remnant of Juda perish. [16] But Godolias said to Joanan, Do not the thing, for thou speakest lies concerning Ismael.

Chapter 48

[1] Now it came to pass in the seventh month that Ismael the son of Nathanias the son of Eleasa of the seed royal, came, and ten men with him, to Godolias to Massepha: and they ate bread there together. [2] And Ismael rose up, and the ten men that were with him, and smote Godolias, whom the king of Babylon had appointed *governor* over the land, [3] and all the Jews that were with him in Massepha, and all the Chaldeans that were found there.

[4] And it came to pass on the second day after he had smitten Godolias, and no man knew *of it*, [5] that there came men from Sychem, and from Salem, and from Samaria, *even* eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and *they had* manna and frankincense in their hands, to bring *them* into the house of the Lord. [6] And Ismael went out to meet them; *and* they went on and wept: and he said to them, Come in to Godolias. [7] And it came to pass, when they had entered into the midst of the city, *that* he slew them *and cast them* into a pit. [8] But ten men were found there, and they said to Ismael, Slay us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by, and slew them not in the midst of their brethren.

[9] Now the pit into which Ismael cast all whom he smote, is the great pit, which king Asa had made for fear of Baasa king of Israel: *even* this Ismael filled with slain men.

[10] And Ismael brought back all the people that were left in Massepha, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achicam: and he went away beyond the children of Ammon.

[11] And Joanan the son of Caree, and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done. [12] And they brought all their army, and went to fight against him, and found him near much water in Gabaon. [13] And it came to pass, when all the people that was with Ismael saw Joanan, and the leaders of the host that was with him, [14] that they returned to Joanan. [15] But Ismael escaped with eight men and went to the children of Ammon.

[16] And Joanan, and all the leaders of the host that were with him, took all the remnant of the people, whom he *had* brought back from Ismael, mighty men in war, and the women, and the other *property*, and the eunuchs, whom they *had* brought back from Gabaon: [17] and they

departed, and dwelt in Gaberoch-amaa, that is by Bethleem, to go into Egypt, for fear of the Chaldeans: [18] for they were afraid of them, because Ismael had smitten Godolias, whom the king of Babylon made *governor* in the land.

Chapter 49

[1] Then came all the leaders of the host, and Joanan, and Azarias the son of Maasaeas, and all the people great and small, [2] to Jeremiah the prophet, and said to him, Let now our supplication come before thy face, and pray thou to the Lord thy God for this remnant; for we are left few out of many, as thine eyes see. [3] And let the Lord thy God declare to us the way wherein we should walk, and the thing which we should do.

[4] And Jeremiah said to them, I have heard *you*; behold, I will pray for you to the Lord our God, according to your words; and it shall come to pass, *that* whatsoever word the Lord God shall answer, I will declare *it* to you; I will not hide anything from you.

[5] And they said to Jeremiah, Let the Lord be between us for a just and faithful witness, if we do not according to every word which the Lord shall send to us. [6] And whether *it be* good, or whether *it be* evil, we will hearken to the voice of the Lord our God, to whom we send thee; that it may be well with us, because we shall hearken to the voice of the Lord our God.

[7] And it came to pass after ten days, *that* the word of the Lord came to Jeremiah. [8] And he called Joanan, and the Leaders of the host, and all the people from the least even to the greatest, [9] and he said to them, Thus saith the Lord; [10] If ye will indeed dwell in this land, I will build you, and will not pull *you* down, but will plant you, and in no wise pluck you up: for I have ceased from the calamities which I brought upon you. [11] Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you, to deliver you, and save you out of their hand. [12] And I will grant you mercy, and pity you, and will restore you to your land.

[13] But if ye say, We will not dwell in this land, that we may not hearken to the voice of the Lord; [14] for we will go into the land of Egypt, and we shall see no war, and shall not hear the sound of a trumpet, and we shall not hunger for bread; and there we will dwell: [15] then hear the word of the Lord; thus saith the Lord; [16] If ye set your face toward Egypt, and go in there to dwell; then it shall be, *that* the sword which ye fear shall find you in the land of Egypt, and the famine to which ye have regard, shall overtake you, *coming* after you in Egypt; and there ye shall die. [17] And all the men, and all the strangers who have set their face toward the land of Egypt to dwell there, shall be

consumed by the sword, and by the famine: and there shall not one of them escape from the evils which I bring upon them.

[18] For thus saith the Lord; As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you, when ye have entered into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

[19] *These are the words* which the Lord has spoken concerning you the remnant of Juda; Enter ye not into Egypt: and now know ye for a certainty, [20] that ye have wrought wickedness in your hearts, when ye sent me, saying, Pray thou for us to the Lord; and according to all that the Lord shall speak to thee we will do. [21] And ye have not hearkened to the voice of the Lord, with which he sent me to you. [22] Now therefore ye shall perish by sword and by famine, in the place which ye desire to go into to dwell there.

Chapter 50

[1] And it came to pass, when Jeremiah ceased speaking to the people all the words of the Lord, *for* which the Lord had sent him to them, *even* all these words, [2] that Azarias son of Maasaeas spoke, and Joanan, the son of Caree, and all the men who had spoken to Jeremiah, saying, *It is* false: the Lord has not sent thee to us, saying, Enter not into Egypt to dwell there: [3] but Baruch the son of Nerias sets thee against us, that thou mayest deliver us into the hands of the Chaldeans, to kill us, and that we should be carried away captives to Babylon. [4] So Joanan, and all the leaders of the host, and all the people, refused to hearken to the voice of the Lord, to dwell in the land of Juda.

[5] And Joanan, and all the leaders of the host, took all the remnant of Juda, who had returned to dwell in the land; [6] the mighty men, and the women, and the children that were left, and the daughters of the king, and the souls which Nabuzardan and left with Godolias the son of Achicam and Jeremiah the prophet, and Baruch the son of Nerias. [7] And they came into Egypt: for they hearkened not to the voice of the Lord: and they entered into Taphnas.

[8] And the word of the Lord came to Jeremiah in Taphnas, saying, [9] Take thee great stones, and hide them in the entrance, at the gate of the house of Pharao in Taphnas, in the sight of the men of Juda: [10] and thou shalt say, Thus has the Lord said; Behold, I *will* send, and will bring Nabuchodonosor king of Babylon, and he shall place his throne upon these stones which thou hast hidden, and he shall lift up weapons against them. [11] And he shall enter in, and smite the land of Egypt, *delivering* some for death to death; and some for captivity to captivity; and some for the sword to the sword. [12] And he shall kindle a fire in the houses of their gods, and shall burn them, and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; and he shall go forth in peace. [13] And he shall break to pieces the pillars of Heliopolis that are in On, and shall burn their houses with fire.

Chapter 51

[1] THE WORD THAT CAME TO JEREMIAS for all the Jews dwelling in the land of Egypt, and for those settled in Magdolo and in Taphnas, and in the land of Pathura, saying,

[2] Thus has the Lord God of Israel said; Ye have seen all the evils which I have brought upon Jerusalem, and upon the cities of Juda; and, behold, they are desolate without inhabitants, [3] because of their wickedness, which they have wrought to provoke me, *by* going to burn incense to other gods, whom ye knew not. [4] yet I sent to you my servants the prophets early in the morning, and I sent, saying, Do not ye this abominable thing which I hate.

[5] But they hearkened not to me, and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods. [6] So mine anger and my wrath dropped *upon them*, and was kindled in the gates of Juda, and in the streets of Jerusalem; and they became a desolation and a waste, as at this day.

[7] And now thus has the Lord Almighty said, Wherefore do ye commit *these* great evils against your souls? to cut off man and woman of you, infant and suckling from the midst of Juda, to the end that not one of you should be left; [8] by provoking me with the works of your hands, to burn incense to other gods in the land of Egypt, into which ye entered to dwell there, that ye might be cut off, and that ye might become a curse and a reproach among all the nations of the earth? [9] Have ye forgotten the sins of your fathers, and the sins of the kings of Juda, and the sins of your princes, and the sins of your wives, which they wrought in the land of Juda, and in the streets of Jerusalem? [10] And have not ceased even to this day, and they have not kept to my ordinances, which I set before their fathers.

[11] Therefore thus saith the Lord; Behold I do set my face against *you* [12] to destroy all the remnant that are in Egypt; and they shall fall by the sword, and by famine, and shall be consumed small and great: and they shall be for reproach, and for destruction, and for a curse. [13] And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine: [14] and there shall not one be preserved of the remnant of Juda that sojourn in the land of Egypt, to return to the land of Juda, to which they hope in their hearts to return: they shall not return, but only they that escape.

[15] Then all the men that knew that their wives burned incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Pathura, answered Jeremiah, saying,

[16] *As for* the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee. [17] For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven, and to pour drink-offerings to her, as we and our fathers have done, and our kings and princes, in the cities of Juda, and in the streets of Jerusalem: and *so* we were filled with bread, and were well, and saw no evils. [18] But since we left off to burn incense to the queen of heaven, we have all been brought low, and have been consumed by sword and by famine. [19] And whereas we burned incense to the queen of heaven, and poured drink-offerings to her, did we make cakes to her, and pour drink-offerings to her, without our husbands?

[20] Then Jeremiah answered all the people, the mighty men, and the women, and all the people that returned him *these* words for answer, saying, [21] Did not the Lord remember the incense which ye burned in the cities of Juda, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, and the people of the land? and came it not into his heart? [22] And the Lord could no longer bear *you*, because of the wickedness of your doings, and because of your abominations which ye wrought; and so your land became a desolation and a waste, and a curse, as at this day; [23] because of your burning incense, and *because* of the things wherein ye sinned against the Lord: and ye have not hearkened to the voice of the Lord, and have not walked in his ordinances, and in his law, and in his testimonies; and so these evils have come upon you.

[24] And Jeremiah said to the people, and to the women, Hear ye the word of the Lord. [25] Thus has the Lord God of Israel said; Ye women have spoken with your mouth, and ye fulfilled *it* with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour drink-offerings to her: full well did ye keep to your vows, and ye have indeed performed *them*. [26] Therefore hear ye the word of the Lord, all Jews dwelling in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, my name shall no longer be in the mouth of every Jew to say, The Lord lives, in all the land of Egypt. [27] For I have watched over them, to hurt them, and not to do them good: and all the Jews dwelling in the land of Egypt shall perish by sword and by famine, until they are utterly consumed. [28] And they that escape the sword shall return to the land of Juda few in number, and

the remnant of Juda, who have continued in the land *of* Egypt to dwell there, shall know whose word shall stand.

[29] And this *shall be* a sign to you, that I will visit you for evil. [30] Thus said the Lord; Behold, I *will* give Uaphres king of Egypt into the hands of his enemy, and into the hands of one that seeks his life; as I gave Sedekias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy, and who sought his life.

Chapter 52

[1] THE WORD WHICH JEREMIAS THE PROPHET spoke to Baruch son of Nerias, when he wrote these words in the book from the mouth of Jeremiah, in the fourth year of Joakim the son of Josias king of Juda.

[2] Thus has the Lord said to thee, O Baruch. [3] Whereas thou hast said, Alas! alas! for the Lord has laid a grievous trouble upon me; I lay down in groaning, I found no rest; [4] say thou to him, Thus saith the Lord; Behold, I pull down those whom I have built up, and I pluck up those whom I have planted. [5] And wilt thou seek great things for thyself? seek *them* not: for, behold, I bring evil upon all flesh, saith the Lord: but I will give *to thee* thy life for a spoil in every place whither thou shalt go.

It was the twenty-first ear of Sedekias, when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Amitaal, the daughter of Jeremiah, of Lobena.

[4] And it came to pass in the ninth year of his reign, in the ninth month, on the tenth day of the month, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they made a rampart round it, and built a wall round about it with large stones.

[5] So the city was besieged, until the eleventh year of king Sedekias, [6] on the ninth day of the month, and *then* the famine was severe in the city, and there was no bread for the people of the land. [7] And the city was broken up, and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way *leading* to the wilderness. [8] But the host of the Chaldeans pursued after the king, and overtook him in the *country* beyond Jericho; and all his servants were dispersed from *about* him. [9] And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him. [10] And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Juda in Deblatha. [11] And he put out the eyes of Sedekias, and bound him in fetters; and the king of Babylon brought him to Babylon, and put him into the grinding-house, until the day when he died.

[12] And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who waited on the king of Babylon, came to Jerusalem; [13] and he burnt the house of the Lord, and the king's house; and all the houses of the city, and every great house he burnt with fire.

[14] And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about. [15] 16 But the captain of the guard left the remnant of the people to be vinedressers and husbandmen.

[17] And the Chaldeans broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and they took the brass thereof, and carried it away to Babylon. [18] Also the rim, and the bowls, and the flesh-hooks, and all the brazen vessels, wherewith they ministered; [19] and the basons, and the snuffers, and the oil-funnels, and the candlesticks, and the censers, and the cups, the golden, of gold, and the silver, of silver, the captain of the guard took away. [20] And the two pillars, and the one sea, and the twelve brazen oxen under the sea, which *things* king Solomon made for the house of the Lord; the brass of which *articles* was without weight.

[21] And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits compassed it round; and the thickness of it *all* round was four fingers. [22] And *there was* a brazen chapter upon them, and the length was five cubits, *even* the height of one Chapiter; and *there were* on the chapiter round about network and pomegranates, all of brass: and correspondingly the second pillar *had* eight pomegranates to a cubit for the twelve cubits. [23] And the pomegranates were ninety-six on a side; and all the pomegranates on the network round about were a hundred.

[24] And the captain of the guard took the chief priest, and the second priest, and those that kept the way; [25] and one eunuch, who was over the men of war, and seven men of renown, who were in the king's presence that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city. [26] And Nabuzardan the captain of the king's guard took them, and brought them to the king of Babylon to Deblatha. [27] And the king of Babylon smote them in Deblatha, in the land of Æmath.

[28] 29 [30] 31 And it came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive, in the twelfth month, on the four and twentieth *day* of the month, *that* Ulaemadachar king of Babylon, in the year in which he began to reign, raised the head of Joakim king of Juda, and shaved him, and brought him out of the house where he was kept, [32] and spoke kindly to him, and set his throne above the kings that were with him in Babylon, [33] and changed his prison garments: and he ate bread continually before him all the days that he

lived. [34] And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.

Letter of Jeremiah

[1] A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God. [2] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. [3] So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence. [4] Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. [5] Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them. [6] But say ye in your hearts, O Lord, we must worship thee. [7] For mine angel is with you, and I myself caring for your souls. [8] As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak. [9] And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. [10] Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. [11] Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood. [12] Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment. [13] They wipe their faces because of the dust of the temple, when there is much upon them. [14] And he that cannot put to death one that offendeth him holdeth a scepter, as though he were a judge of the country. [15] He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. [16] Whereby they are known not to be gods: therefore fear them not. [17] For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in. [18] And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers. [19] They light them candles, yea, more than for themselves, whereof they cannot see one. [20] They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their

clothes, they feel it not. [21] Their faces are blacked through the smoke that cometh out of the temple. [22] Upon their bodies and heads sit bats, swallows, and birds, and the cats also. [23] By this ye may know that they are no gods: therefore fear them not. [24] Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it. [25] The things wherein there is no breath are bought for a most high price. [26] They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth. [27] They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men. [28] As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it. [29] Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not. [30] For how can they be called gods? because women set meat before the gods of silver, gold, and wood. [31] And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads. [32] They roar and cry before their gods, as men do at the feast when one is dead. [33] The priests also take off their garments, and clothe their wives and children. [34] Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. [35] In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. [36] They can save no man from death, neither deliver the weak from the mighty. [37] They cannot restore a blind man to his sight, nor help any man in his distress. [38] They can shew no mercy to the widow, nor do good to the fatherless. [39] Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded. [40] How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? [41] Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. [42] Yet they cannot understand this themselves, and leave them: for they have no knowledge. [43] The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow,

that she was not thought as worthy as herself, nor her cord broken. [44] Whatsoever is done among them is false: how may it then be thought or said that they are gods? [45] They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. [46] And they themselves that made them can never continue long; how should then the things that are made of them be gods? [47] For they left lies and reproaches to them that come after. [48] For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. [49] How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? [50] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false: [51] And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them. [52] Who then may not know that they are no gods? [53] For neither can they set up a king in the land, nor give rain unto men. [54] Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth. [55] Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams. [56] Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods? [57] Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers. [58] Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves. [59] Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a palace, than such false gods. [60] For sun, moon, and stars, being bright and sent to do their offices, are obedient. [61] In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country. [62] And when God commandeth the clouds to go over the whole world, they do as they are bidden. [63] And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power. [64] Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men. [65] Knowing therefore that they are no gods, fear them not, [66] For they can neither curse nor bless kings: [67] Neither can they shew

signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. [68] The beasts are better than they: for they can get under a cover and help themselves. [69] It is then by no means manifest unto us that they are gods: therefore fear them not. [70] For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold. [71] And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark. [72] And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country. [73] Better therefore is the just man that hath none idols: for he shall be far from reproach.

Lamentations

Chapter 1

And it came to pass, after Israel was taken captive, and Jerusalem made desolate, *that* Jeremias sat weeping, and lamented *with* this lamentation over Jerusalem, and said,

[1] ALEPH. How does the city that was filled with people sit solitary! she is become as a widow: she that was magnified among the nations, *and* princess among the provinces, has become tributary.

[2] BETH. She weeps sore in the night, and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they are become her enemies.

[3] GIMEL. Judea is gone into captivity by reason of her affliction, and by reason of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

[4] DALETH. The ways of Sion mourn, because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.

[5] HE. Her oppressors are become the head, and her enemies have prospered; for the Lord has afflicted her because of the multitude of her sins: her young children are gone into captivity before the face of the oppressor.

[6] VAU. And all her beauty has been taken away from the daughter of Sion: her princes were as rams finding no pasture, and are gone *away* in weakness before the face of the pursuer.

[7] ZAIN. Jerusalem remembered the days of her affliction, and her rejection; *she thought on* all her desirable things which were from the days of old, when her people fell into the hands of the oppressor, and there was none to help her: when her enemies saw *it* they laughed at her habitation.

[8] HETH. Jerusalem has sinned a *great* sin; therefore has she come into tribulation, all that used to honour her have afflicted her, for they have seen her shame: yea, she herself groaned, and turned backward.

[9] TETH. Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting *tone*, there is none to comfort her. Behold, O Lord, my affliction: for the enemy has magnified himself.

[10] JOD. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary,

concerning whom thou didst command that they should not enter into thy congregation.

[11] CHAPH. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, Lord, and look; for she is become dishonoured.

[12] LAMED. All ye that pass by the way, turn, and see if there is sorrow like to my sorrow, which has happened *to me*. The Lord who spoke by me has afflicted me in the day of his fierce anger.

[13] MEM. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet, he has turned me back: he has made me desolate *and* mourning all the day.

[14] NUN. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for the Lord has laid pains on my hands, I shall not be able to stand.

[15] SAMECH. The Lord has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: the Lord has trodden a wine-press for the virgin daughter of Juda: for these things I weep.

[16] AIN. Mine eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

[17] PHE. Sion has spread out her hand, *and* there is none to comfort her: the Lord has commanded *concerning* Jacob, his oppressors are round about him: Jerusalem has become among them as a removed woman.

[18] TSADE. The Lord is righteous; for I have provoked his mouth: hear, I pray you, all people, and behold my grief: my virgins and my young men are gone into captivity.

[19] KOPH. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls, and found *it* not.

[20] RHECHS. Behold, O Lord; for I am afflicted: my belly is troubled, and my heart is turned within me; for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

[21] CHSEN. Hear, I pray you, for I groan: there is none to comfort me: all mine enemies have heard *of* mine afflictions, and rejoice because thou hast done *it*: thou hast brought on the day, thou hast called the time: they are become like to me.

[22] THAU. Let all their wickedness come before thy face; and strip them, as they have made a gleaning for all my sins: for my groans are

many, and my heart is grieved.

Chapter 2

[1] ALEPH. How has the Lord darkened in his wrath the daughter of Sion! he has cast down the glory of Israel from heaven to earth, and has not remembered his footstool.

[2] BETH. In the day of his wrath the Lord has overwhelmed *her* as in the sea, *and* not spared: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strong-holds of the daughter of Juda; he has profaned her kings and her princes.

[3] GIMEL. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy, and has kindled a flame in Jacob as a fire, and it has devoured all things round about.

[4] DALETH. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary, and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Sion: he has poured forth his anger as fire.

[5] HE. The Lord is become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed her strong-holds, and has multiplied the afflicted and humbled ones to the daughter of Juda.

[6] VAU. And he has scattered his tabernacle as a vine, he has marred his feast: the Lord has forgotten the feast and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.

[7] ZAIN. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as on a feast day.

[8] HETH. And he has turned to destroy the wall of the daughter of Sion: he has stretched out the measuring line, he has not turned back his hand from afflicting *her*: therefore the bulwark mourned, and the wall was weakened with it.

[9] TETH. Her gates are sunk into the ground: he has destroyed and broken to pieces her bars, *and* her king and her prince among the Gentiles: there is no law, nay, her prophets have seen no vision from the Lord.

[10] JOD. The elders of the daughter of Sion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they

have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

[11] CHAPH. Mine eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and suckling swoon in the streets of the city.

[12] LAMED. They said to their mothers, Where is corn and wine? while they fainted like wounded men in the streets of the city, while their souls were poured out into their mother's bosom.

[13] MEM. What shall I testify to thee, or what shall I compare to thee, O daughter of Jerusalem? who shall save and comfort thee, O virgin daughter of Sion? for the cup of thy destruction is enlarged: who shall heal thee?

[14] NUN. Thy prophets have seen for thee vanities and folly: and they have not discovered thine iniquity, to turn back thy captivity; but they have seen for thee vain burdens, and worthless visions.

[15] SAMECH. All that go by the way have clapped their hands at thee; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say, the crown of joy of all the earth?

[16] AIN. All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

[17] PHE. The Lord has done that which he purposed; he has accomplished his word, *even* the things which he commanded from the ancient days: he has thrown down, and has not spared: and he has caused the enemy to rejoice over thee, he has exalted the horn of him that afflicted thee.

[18] TSADE. Their heart cried to the Lord, Ye walls of Sion, pour down tears like torrents day and night: give thyself no rest; let not the apple of thine eyes cease.

[19] KOPH. Arise, rejoice in the night at the beginning of thy watch: pour out thy heart as water before the face of the Lord lift up thy hands to him for the life of thine infants, who faint for hunger at the top of all the streets.

[20] RHECHS. Behold, O Lord, and see for whom thou has gathered thus. Shall the women eat the fruit of their womb? the cook has made a gathering: shall the infants sucking at the breasts be slain? wilt thou slay the priest and prophet in the sanctuary of the Lord?

[21] CHSEN. The child and old man have lain down in the street: my virgins and my young men are gone into captivity: thou hast slain *them* with the sword and with famine; in the day of thy wrath thou hast mangled *them*, thou has not spared.

[22] THAU. He has called my sojourners round about to a solemn day, and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.

Chapter 3

[1] ALEPH. I am the man that sees poverty, through the rod of his wrath upon me. [2] He has taken me, and led me away into darkness, and not *into* light. [3] Nay, against me has he turned his hand all the day. [4] He has made old my flesh and my skin; he has broken my bones.

[5] BETH. He has built against me, and compassed my head, and brought travail *upon me*. [6] He has set me in dark places, as them that have long been dead. [7] He has builded against me, and I cannot come forth: he has made my brazen *chain* heavy.

[8] GIMEL. Yea, *though* I cry and shout, he shuts out my prayer.

[9] DALETH. He has built up my ways, he has hedged my paths; [10] he has troubled me, *as* a she-bear lying in wait: he is to me *as* a lion in secret places. [11] He pursued *me* after I departed, and brought me to a stand: he has utterly ruined me.

[12] HE. He has bent his bow, and set me as a mark for the arrow. [13] He has caused the arrows of his quiver to enter into my reins. [14] I became a laughing-stock to all my people; and their song all the day.

[15] VAU. He has filled me with bitterness, he has drenched me with gall. [16] And he has dashed out my teeth with gravel, he has fed me with ashes. [17] He has also removed my soul from peace: I forgot prosperity. [18] Therefore my success has perished, and my hope from the Lord.

[19] ZAIN. I remembered by reason of my poverty, and because of persecution my bitterness and gall shall be remembered; [20] and my soul shall meditate with me. [21] This will I lay up in my heart, therefore I will endure.

[22] HETH. *It is* the mercies of the Lord, that he has not failed me, because his compassions are not exhausted. Pity *us*, O Lord, early *every* month: for we are not brought to an end, because his compassions are not exhausted. [23] *They are* new every morning: great is thy faithfulness. [24] The Lord is my portion, says my soul; therefore will I wait for him.

[25] TETH. The Lord is good to them that wait for him: the soul which shall seek him [26] *is* good, and shall wait for, and quietly expect salvation of the Lord.

[27] TETH. *It is* good for a man when he bears a yoke in his youth. [28] He will sit alone, and be silent, because he has borne *it* upon him.

[29] 30 JOD. He will give *his* cheek to him that smites him: he will be filled full with reproaches. [31] For the Lord will not reject for ever.

[32] CHAPH. For he that has brought down will pity, and *that* according to the abundance of his mercy. [33] He has not answered *in anger* from his heart, though he has brought low the children of a man.

[34] LAMED. To bring down under his feet all the prisoners of the earth, [35] to turn aside the judgment of a man before the face of the Most High, [36] to condemn a man *unjustly* in his judgment, the Lord has not given commandment. [37] Who has thus spoken, and it has come to pass? the Lord has not commanded it. [38] Out of the mouth of the Most High there shall not come forth evil and good.

[39] MEM. Why should a living man complain, a man concerning his sin?

[40] NUN. Our way has been searched out and examined, and we will turn to the Lord. [41] Let us lift up our hearts with *our* hand to the lofty One in heaven. [42] We have sinned, we have transgressed; and thou hast not pardoned.

[43] SAMECH. Thou has visited *us* in wrath, and driven us away: thou has slain, thou has not pitied. [44] Thou hast veiled thyself with a cloud because of prayer, that I might be blind, [45] and be cast off. AIN. Thou hast set us *alone* in the midst of the nations. [46] All our enemies have opened their mouth against us. [47] Fear and wrath are come upon us, suspense and destruction. [48] Mine eye shall pour down torrents of water, for the destruction of the daughter of my people.

[49] PHE. Mine eye is drowned *with tears*, and I will not be silent, so that there shall be no rest, [50] until the Lord look down, and behold from heaven. [51] Mine eye shall prey upon my soul, because of all the daughters of the city.

[52] TSADE. The fowlers chased me as a sparrow, all mine enemies destroyed my life in a pit without cause, [53] and laid a stone upon me. [54] Water flowed over my head: I said, I am cut off.

[55] KOPH. I called upon thy name, O Lord, out of the lowest dungeon. [56] Thou heardest my voice: close not thine ears to my supplication. [57] Thou drewest nigh to my help: in the day wherein I called upon thee thou saidst to me, Fear not.

[58] RECHS. O Lord, thou has pleaded the causes of my soul; thou has redeemed my life. [59] Thou hast seen, O Lord, my troubles: thou hast judged my cause. [60] Thou hast seen all their vengeance, *thou hast looked* on all their devices against me.

[61] CHSEN. Thou hast heard their reproach *and* all their devices against me; [62] the lips of them that rose up against me, and their plots against me all the day; [63] their sitting down and their rising up: look

thou upon their eyes. [64] Thou wilt render them a recompense, O Lord, according to the works of their hands.

[65] THAU. Thou wilt give them *as* a covering, the grief of my heart. [66] Thou wilt persecute them in anger, and wilt consume them from under the heaven, O Lord.

Chapter 4

[1] ALEPH. How will the gold be tarnished, *and* the fine silver changed! the sacred stones have been poured forth at the top of all the streets.

[2] BETH. The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

[3] GIMEL. Nay, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

[4] DALETH. The tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread, *and* there is none to break *it* to them.

[5] HE. They that feed on dainties are desolate in the streets: they that used to be nursed in scarlet have clothed themselves with dung.

[6] VAU. And the iniquity of the daughter of my people has been increased beyond the iniquities of Sodoma, *the city* that was overthrown very suddenly, and none laboured against her *with their* hands.

[7] ZAIN. Her Nazarites were made purer than snow, they were whiter than milk, they were purified *as* with fire, their polishing was superior to sapphire stone.

[8] HETH. Their countenance is become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

[9] TETH. The slain with the sword were better than they that were slain with hunger: they have departed, pierced through from *want of* the fruits of the field.

[10] JOD. The hands of tender-hearted women have sodden their own children: they became meat for them in the destruction of the daughter of my people.

[11] CHAPH. The Lord has accomplished his wrath; he has poured out fierce anger, and has kindled a fire in Sion, and it has devoured her foundations.

[12] LAMED. The kings of the earth, *even* all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.

[13] MEM. For the sins of her prophets, *and* iniquities of her priests, who shed righteous blood in the midst of her,

[14] NUN. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment *with it*.

[15] SAMECH. Depart ye from the unclean ones: call ye them: depart, depart, touch *them* not: for they are on fire, yea, they stagger: say ye among the nations, They shall no more sojourn *there*.

[16] AIN. The presence of the Lords *was* their portion; *but* he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.

[17] PHE. While we yet lived our eyes failed, while we looked in vain for our help. TSADE. We looked to a nation that could not save. [18] We have hunted *for* our little ones, that they should not walk in our streets. KOPH. Our time has drawn nigh, our days are fulfilled, our time is come. [19] Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

[20] RECHS. The breath of our nostrils, *our* anointed Lord, was taken in their destructive snares, of whom we said, In his shadow we shall live among the Gentiles.

[21] CHSEN. Rejoice and be glad, O daughter of Idumea, that dwellest in the land: yet the cup of the Lord shall pass through to thee: thou shalt be drunken, and pour forth.

[22] THAU. O daughter of Sion, thine iniquity has come to an end; he shall no more carry thee captive: he has visited thine iniquities, O daughter of Edom; he has discovered thy sins.

Chapter 5

[1] Remember, O Lord, what has happened to us: behold, and look on our reproach.

[2] Our inheritance has been turned away to aliens, our houses to strangers: [3] we are become orphans, we have no father, our mothers are as widows. [4] We have drunk our water for money; our wood is sold to us *for a burden* on our neck: [5] we have been persecuted, we have laboured, we have had no rest.

[6] Egypt gave the hand *to us*, Assur to their own satisfaction. [7] Our fathers sinned, *and* are not: we have borne their iniquities. [8] Servants have ruled over us: there is none to ransom *us* out of their hand. [9] We shall bring in our bread with *danger of* our lives, because of the sword of the wilderness. [10] Our skin is blackened like an oven; they are convulsed, because of the storms of famine. [11] They humbled the women in Sion, the virgins in the cities of Juda. [12] Princes were hanged up by their hands: the elders were not honoured. [13] The chosen men lifted up *the voice in* weeping, and the youths fainted under the wood. [14] And the elders ceased from the gate, the chosen men ceased from their music. [15] The joy of our heart has ceased; our dance is turned into mourning. [16] The crown has fallen *from* our head: yea, woe to us! for we have sinned.

[17] For this has grief come; our heart is sorrowful: for this our eyes are darkened. [18] Over the mountain of Sion, because it is made desolate, foxes have walked therein.

[19] But thou, O Lord, shalt dwell for ever; thy throne *shall endure* to generation and generation. [20] Wherefore wilt thou utterly forget us, and abandon us a long time? [21] Turn us, O Lord, to thee, and we shall be turned; and renew our days as before. [22] For thou hast indeed rejected us; thou hast been very wroth against us.

Baruch

Chapter 1

[1] And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon, [2] In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

[3] And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, [4] And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud. [5] Whereupon they wept, fasted, and prayed before the Lord.

[6] They made also a collection of money according to every man's power: [7] And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, [8] At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made, [9] After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

[10] And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; [11] And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: [12] And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

[13] Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us. [14] And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

[15] And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem, [16] And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: [17] For we have sinned before the Lord, [18] And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: [19] Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

[20] Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day. [21] Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us: [22] But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Chapter 2

[1] Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, [2] To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; [3] That a man should eat the flesh of his own son, and the flesh of his own daughter. [4] Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

[5] Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

[6] To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day. [7] For all these plagues are come upon us, which the Lord hath pronounced against us [8] Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. [9] Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. [10] Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

[11] And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day: [12] O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

[13] Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

[14] Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away: [15] That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

[16] O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

[17] Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness: [18] But the soul that is greatly vexed, which

goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

[19] Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings. [20] For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

[21] Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers. [22] But if ye will not hear the voice of the Lord, to serve the king of Babylon, [23] I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants. [24] But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

[25] And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence. [26] And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

[27] O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine, [28] As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

[29] If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

[30] For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves. [31] And shall know that I am the Lord their God: for I will give them an heart, and ears to hear: [32] And they shall praise me in the land of their captivity, and think upon my name, [33] And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

[34] And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. [35] And I will make an everlasting covenant with them to be their God, and

they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

Chapter 3

[1] O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee. [2] Hear, O Lord, and have mercy; ar thou art merciful: and have pity upon us, because we have sinned before thee. [3] For thou endurest for ever, and we perish utterly.

[4] O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. [5] Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. [6] For thou art the Lord our God, and thee, O Lord, will we praise.

[7] And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

[8] Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

[9] Hear, Israel, the commandments of life: give ear to understand wisdom. [10] How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, [11] That thou art counted with them that go down into the grave? [12] Thou hast forsaken the fountain of wisdom. [13] For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

[14] Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. [15] Who hath found out her place? or who hath come into her treasures?

[16] Where are the princes of the heathen become, and such as ruled the beasts upon the earth; [17] They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? [18] For they that wrought in silver, and were so careful, and whose works are unsearchable, [19] They are vanished and gone down to the grave, and others are come up in their steads.

[20] Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, [21] Nor understood the paths thereof, nor laid hold of it: their children were far off from that way. [22] It hath not been heard of in Chanaan, neither hath it been seen in Theman.

[23] The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

[24] O Israel, how great is the house of God! and how large is the place of his possession! [25] Great, and hath none end; high, and unmeasurable. [26] There were the giants famous from the beginning, that were of so great stature, and so expert in war. [27] Those did not the Lord choose, neither gave he the way of knowledge unto them: [28] But they were destroyed, because they had no wisdom, and perished through their own foolishness.

[29] Who hath gone up into heaven, and taken her, and brought her down from the clouds? [30] Who hath gone over the sea, and found her, and will bring her for pure gold? [31] No man knoweth her way, nor thinketh of her path.

[32] But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts: [33] He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. [34] The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

[35] This is our God, and there shall none other be accounted of in comparison of him [36] He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. [37] Afterward did he shew himself upon earth, and conversed with men.

Chapter 4

[1] This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die. [2] Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated. [3] Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

[4] O Israel, happy are we: for things that are pleasing to God are made known unto us. [5] Be of good cheer, my people, the memorial of Israel. [6] Ye were sold to the nations, not for *your* destruction: but because ye moved God to wrath, ye were delivered unto the enemies. [7] For ye provoked him that made you by sacrificing unto devils, and not to God. [8] Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

[9] For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning; [10] For I saw the captivity of my sons and daughters, which the Everlasting brought upon them. [11] With joy did I nourish them; but sent them away with weeping and mourning.

[12] Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. [13] They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

[14] Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them. [15] For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child. [16] These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters. [17] But what can I help you? [18] For he that brought these plagues upon you will deliver you from the hands of your enemies. [19] Go your way, O my children, go your way: for I am left desolate. [20] I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

[21] Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

[22] For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

[23] For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. [24] Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

[25] My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck. [26] My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

[27] Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you. [28] For as it was your mind to go astray from God: so, being returned, seek him ten times more. [29] For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

[30] Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee. [31] Miserable are they that afflicted thee, and rejoiced at thy fall. [32] Miserable are the cities which thy children served: miserable is she that received thy sons. [33] For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. [34] For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. [35] For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

[36] O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. [37] Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Chapter 5

[1] Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

[2] Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting. [3] For God will shew thy brightness unto every country under heaven. [4] For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

[5] Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. [6] For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

[7] For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God, [8] Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. [9] For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

Chapter 6

1 A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

[2] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. [3] So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

[4] Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. [5] Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them. [6] But say ye in your hearts, O Lord, we must worship thee. [7] For mine angel is with you, and I myself caring for your souls.

[8] As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak. [9] And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. [10] Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. [11] Yea, they will give thereof to the common harlots, and deck them as men with garments, *being* gods of silver, and gods of gold, and wood.

[12] Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment. [13] They wipe their faces because of the dust of the temple, when there is much upon them. [14] And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country. [15] He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. [16] Whereby they are known not to be gods: therefore fear them not.

[17] For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in. [18] And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

[19] They light them candles, yea, more than for themselves, whereof they cannot see one. [20] They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not. [21] Their faces are blacked through the smoke that cometh out of the temple. [22] Upon their bodies and heads sit bats, swallows, and birds, and the cats also. [23] By this ye may know that they are no gods: therefore fear them not.

[24] Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it. [25] The things wherein there is no breath are bought for a most high price. [26] They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

[27] They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

[28] As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it. [29] Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not. [30] For how can they be called gods? because women set meat before the gods of silver, gold, and wood. [31] And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads. [32] They roar and cry before their gods, as men do at the feast when one is dead.

[33] The priests also take off their garments, and clothe their wives and children. [34] Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. [35] In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. [36] They can save no man from death, neither deliver the weak from the mighty. [37] They cannot restore a blind man to his sight, nor help any man in his distress. [38] They can shew no mercy to the widow, nor do good to the fatherless.

[39] Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

[40] How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? [41] Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. [42] Yet they cannot understand this themselves, and leave them: for they have no knowledge.

[43] The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken. [44] Whatsoever is done among them is false: how may it then be thought or said that they are gods?

[45] They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. [46] And they themselves that made them can never continue long; how should then the things that are made of them be gods?

[47] For they left lies and reproaches to them that come after. [48] For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. [49] How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? [50] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false: [51] And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

[52] Who then may not know that they are no gods? [53] For neither can they set up a king in the land, nor give rain unto men. [54] Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

[55] Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams. [56] Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods? [57] Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers. [58] Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

[59] Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a palace, than such false gods.

[60] For sun, moon, and stars, being bright and sent to do their offices, are obedient. [61] In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country. [62] And when God commandeth the clouds to go over the whole world, they do as they are bidden. [63] And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

[64] Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men. [65] Knowing therefore that they are no gods, fear them not,

[66] For they can neither curse nor bless kings: [67] Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. [68] The beasts are better than they: for they can get under a cover and help themselves. [69] It is then by no means manifest unto us that they are gods: therefore fear them not.

[70] For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold. [71] And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark. [72] And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

[73] Better therefore is the just man that hath none idols: for he shall be far from reproach.

Ezekiel

Chapter 1

[1] Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened, and I saw visions of God. [2] On the fifth day of the month; this was the fifth year of the captivity of king Joakim. [3] And the word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of the Lord was upon me.

[4] And I looked, and, behold, a sweeping wind came from the north, and a great cloud on it, and *there was* brightness round about it, and gleaming fire, and in the midst of it as it were the appearance of amber in the midst of the fire, and brightness in it.

[5] And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them. [6] And each one *had* four faces, and each one *had* four wings. [7] And their legs were straight; and their feet were winged, and *there were* sparks, like gleaming brass, and their wings were light. [8] And the hand of a man was under their wings on their four sides. [9] And the faces of them four turned not when they went; they went everyone straight forward. [10] And the likeness of their faces was the face of a man, and the face of a lion on the right of the four; and the face of a calf on the left of the four; and the face of an eagle to the four. [11] And the four had their wings spread out above; each one *had* two joined to one another, and two covered their bodies. [12] And each one went straight forward: wherever the spirit was going they went, and turned not back.

[13] And in the midst of the living creatures *there was* an appearance as of burning coals of fire, as an appearance of lamps turning among the living creatures; and the brightness of fire, and out of the fire came forth lightning. [14]

[15] And I looked, and, behold, the four *had each* one wheel on the ground near the living creatures. [16] And the appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel. [17] They went on their four sides: they turned not as they went; [18] neither did their backs *turn*: and they were high: and I beheld them, and the backs of them four were full of eyes round about.

[19] And when the living creatures went, the wheels went by them: and when the living creatures lifted themselves off the earth. the wheels were

lifted off. [20] Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels. [21] When those went, *the wheels* went; and when those stood, *the wheels* stood; and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.

[22] And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above. [23] And their wings were spread out under the firmament, reaching one to the other; two *wings* to each, covering their bodies. [24] And I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.

[25] And lo! a voice from above the firmament [26] that was over their head, *there was* as the appearance of a sapphire stone, *and* the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above. [27] And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under I saw an appearance of fire, and the brightness thereof round about. [28] As the appearance of the bow when it is in the cloud in days of rain, so was the form of brightness round about.

Chapter 2

[1] This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee. [2] And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me. [3] And he said to me, Son of Man, I send thee forth to the house of Israel, them that provoke me; who have provoked me, they and their fathers to this day. [4] And thou shalt say to them, Thus saith the Lord. [5] Whether then indeed they shall hear or fear. (for it is a provoking house,)yet they shall know that thou art a prophet in the midst of them.

[6] And thou, son of man, fear them not, nor be dismayed at their face; (for they will madden and will rise up against thee round about, and thou dwellest in the midst of scorpions): be not afraid of their words, nor be dismayed at their countenance, for it is a provoking house. [7] And thou shalt speak my words to them, whether they will hear or fear: for it is a provoking house.

[8] And thou, son of man, hear him that speaks to thee; be not thou provoking, as the provoking house: open thy mouth, and eat what I give thee. [9] And I looked, and behold, a hand stretched out to me, and in it a volume of a book. [10] And he unrolled it before me: and in it the front and the back were written *upon*: and there was written *in it* Lamentation, and mournful song, and woe.

Chapter 3

[1] And he said to me, Son of Man, eat this volume, and go and speak to the children of Israel. [2] So he opened my mouth, and caused me to eat the volume.

And he said to me, Son of man, [3] thy mouth shall eat, and thy belly shall be filled with this volume that is given to thee. So I ate it; and it was in my mouth as sweet as honey.

[4] And he said to me, Son of man, go thy way, and go in to the house of Israel, and speak my words to them. [5] For thou art not sent to a people of hard speech, *but* to the house of Israel; [6] neither to many nations of other speech and other tongues, nor of harsh language, whose words thou wouldest not understand: although if I *had* sent thee to such, they would have hearkened to thee. [7] But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are stubborn and hard-hearted. [8] And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power. [9] And it shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

[10] And he said to me, Son of man, receive into thine heart all the words that I have spoken to thee, and hear *them* with thine ears. [11] And go thy way, go in to the captivity, to the children of thy people, and thou shalt speak to them, and say to them, Thus saith the Lord; whether they will hear, *or* whether they will forbear.

[12] Then the Spirit took me up, and I heard behind me the voice *as* of a great earthquake, *saying*, Blessed *be* the glory of the Lord from his place. [13] And I perceived the sound of the wings of the living creatures clapping one to the other, and the sound of the wheels was near them, and the sound of the earthquake. [14] And the Spirit lifted me, and took me up, and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me.

[15] Then I passed through the air and came into the captivity, and went round *to* them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them.

[16] And after the seven days the word of the Lord came to me, saying, Son of man, [17] I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and shalt threaten them from me. [18] When I say to the wicked, Thou shalt surely die; and thou hast not

warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at thy hand. [19] But if thou warn the wicked, and he turn not from his wickedness, and from his way, that wicked man shall die in his iniquity, and thou shalt deliver thy soul.

[20] And when the righteous turns away from his righteousness, and commits a trespass, and I shall bring punishment before him, he shall die, because thou didst not warn him: he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at thine hand. [21] But if thou warn the righteous not to sin, and he sin not, the righteous shall surely live, because thou hast warned him; and thou shalt deliver thine own soul.

[22] And the hand of the Lord came upon me; and he said to me, Arise, and go forth into the plain, and there shalt thou be spoken to.

[23] And I arose, and went forth to the plain: and, behold, the glory of the Lord stood there, according to the vision, and according to the glory of the Lord, which I saw by the river of Chobar: and I fell on my face. [24] Then the Spirit came upon me, and set me on my feet, and spoke to me, and said to me, Go in, and shut thyself up in the midst of thine house. [25] And thou, son of man, behold, bonds are prepared for thee, and they shall bind thee with them, and thou shalt not come forth of the midst of them. [26] Also I will bind thy tongue, and thou shalt be dumb, and shalt not be to them a reprover: because it is a provoking house. [27] But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord, He that hears, let him hear; and he that is disobedient, let him be disobedient: because it is a provoking house.

Chapter 4

[1] And thou, son of man, take thee a brick, and thou shalt set it before thy face, and shalt portray on it the city, *even* Jerusalem. [2] And thou shalt besiege it, and build works against it, and throw up a mound round about it, and pitch camps against it, and set up engines round about. [3] And take thou to thyself an iron pan, and thou shalt set it *for* an iron wall between thee and the city: and thou shalt set thy face against it, and it shall be in a siege, and thou shalt besiege it. This is a sign to the children of Israel.

[4] And thou shalt lie upon thy left side, and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty days *during* which thou shalt lie upon it: and thou shalt bear their iniquities. [5] For I have appointed thee their iniquities for a number of days, for a hundred and ninety days: so thou shalt bear the iniquities of the house of Israel. [6] And thou shalt accomplish this, and *then* shalt lie on thy right side, and shalt bear the iniquities of the house of Juda forty days: I have appointed thee a day for a year.

[7] So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen thine arm, and shalt prophesy against it. [8] And, behold, I have prepared bonds for thee, land thou mayest not turn from thy one side to the other, until the days of thy siege shall be accomplished.

[9] Take thou also to thee wheat, and barley, and beans, and lentils, and millet, and bread-corn; and thou shalt cast them into one earthen vessel, and shalt make them into loaves for thyself; and thou shalt eat them a hundred and ninety days, according to the number of the days *during* which thou sleepest on thy side. [10] And thou shalt eat thy food by weight, twenty shekels a day: from time to time shalt thou eat them. [11] And thou shalt drink water by measure, even from time to time thou shalt drink the sixth part of a hin. [12] And thou shalt eat them *as* a barley cake: thou shalt bake them before their eyes in man's dung.

[13] And thou shalt say, Thus saith the Lord God of Israel; Thus shall the children of Israel eat unclean things among the Gentiles. [14] Then I said, Not so, Lord God of Israel: surely my soul has not been defiled with uncleanness; nor have I eaten, that which died of itself or was torn of beasts from my birth until now; neither has any corrupt flesh entered into my mouth.

[15] And he said to me, Behold, I have given thee dung of oxen instead of man's dung, and thou shalt prepare thy loaves upon it.

[16] And he said to me, Son of man, behold, I break the support of bread in Jerusalem: and they shall eat bread by weight and in want; and shall drink water by measure, and in a state of ruin: [17] that they may want bread and water; and a man and his brother shall be brought to ruin, and they shall pine away in their iniquities.

Chapter 5

[1] And thou, son of man, take thee a sword sharper than a barber's razor; thou shalt procure it for thyself, and shalt bring it upon thine head, and upon thy beard: and thou shalt take a pair of scales, and shalt separate the hair. [2] A fourth part thou shalt burn in the fire in the midst of the city, at the fulfillment of the days of the siege: and thou shalt take a fourth part, and burn it up in the midst of it: and a fourth part thou shalt cut with a sword round about it: and a fourth part thou shalt scatter to the wind; and I will draw out a sword after them.

[3] And thou shalt take thence a few in number, and shalt wrap them in the fold of thy garment. [4] And thou shalt take of these again, and cast them into the midst of the fire, and burn them up with fire: from thence shall come forth fire; and thou shalt say to the whole house of Israel,

[5] Thus saith the Lord; This is Jerusalem: I have set her and the countries round about her in the midst of the nations. [6] And thou shalt declare mine ordinances to the lawless one from out of the nations; and my statutes *to the sinful one* of the countries round about her: because they have rejected mine ordinances, and have not walked in my statutes.

[7] Therefore thus saith the Lord, Because your occasion *for sin has been taken* from the nations round about you, and ye have not walked in my statutes, nor kept mine ordinances, nay, ye have not even done according to the ordinances of the nations round about you; therefore thus saith the Lord; [8] Behold, I am against thee, and I will execute judgement in the midst of thee in the sight of the nations. [9] And I will do in thee things which I have not done, and the like of which I will not do again, for all thine abominations. [10] Therefore the fathers shall eat *their* children in the midst of thee, and children shall eat *their* fathers; and I will execute judgements in thee, and I will scatter all that are left of thee to every wind.

[11] Therefore, *as* I live, saith the Lord; surely, because thou hast defiled my holy things with all thine abominations, I also will reject thee; mine eye shall not spare, land I will have no mercy. [12] A fourth part of thee shall be cut off by pestilence, and a fourth part of thee shall be consumed in the midst of thee with famine: and *as for another* fourth part of thee, I will scatter them to every wind; and a fourth part of thee shall fall by sword round about thee, and I will draw out a sword after them.

[13] And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I the Lord have spoken in my jealousy, when I have accomplished mine anger upon them.

[14] And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passes through. [15] And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgements in thee in the vengeance of my wrath. I the Lord have spoken. [16] And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread. [17] So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I the Lord have spoken.

Chapter 6

[1] And the word of the Lord came to me, saying, [2] Son of man, set thy face against the mountains of Israel, and prophesy against them; [3] and thou shalt say,

Ye mountains of Israel, hear the word of the Lord; thus saith the Lord to the mountains, and to the hills, and to the valleys, and to the forests; Behold, I bring a sword upon you, and your high places shall be utterly destroyed. [4] And your altars shall be broken to pieces, and your consecrated plats; and I will cast down your slain *men* before your idols. [5] And I will scatter your bones round about your altars, [6] and in all your habitations: the cities shall be made desolate, and the high places utterly laid waste; that your altars may be destroyed, and your idols be broken to pieces, and your consecrated plats be abolished. [7] And slain *men* shall fall in the midst of you, and ye shall know that I am the Lord.

[8] When there are *some* of you escaping from the sword among the Gentiles, and when ye are scattered in the countries; [9] then they of you that escape among the nations whither they were carried captive shall remember me; (I have sworn *an oath* against their heart that goes a-whoring from me, and their eyes that go a-whoring after their practices;)and they shall mourn over themselves for all their abominations. [10] And they shall know that I the Lord have spoken.

[11] Thus saith the Lord; Clap with *thy* hand, and stamp with *thy* foot and say, Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword, and by pestilence, and by famine. [12] He that is near shall fall by the sword; and he that is far off shall die by the pestilence; and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.

[13] Then ye shall know that I am the Lord, when your slain are in the midst of your idols round about your altars, on every high hill, and under *every* shady tree, where they offered a sweet savour to all their idols. [14] And I will stretch out my hand against them, and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: *and* ye shall know that I am the Lord.

Chapter 7

[1] Moreover the word of the Lord came to me, saying, Also, thou, son of man, say, [2] Thus saith the Lord;

An end is come to the land of Israel, the end is come on the four corners of the land. [3] The end is come on thee, [7] the inhabitant of the land: the time is come, the day has drawn nigh, not with tumult, nor with pangs. [8] Now I will pour out my anger upon thee near at hand, and I will accomplish my wrath on thee: and I will judge thee for thy ways, and recompense upon thee all thine abominations. [9] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord that smite *thee*. [7] Now the end *is come* to thee, and I will send *judgment* upon thee: and I will take vengeance on thy ways, and will recompense all thine abominations upon thee. [4] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy way upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord.

[5] For thus saith the Lord; Behold, the end is come.

[10] Behold, the day of the Lord! although the rod has blossomed, [11] pride has sprung up, and will break the staff of the wicked one, and *that* not with tumult, nor with haste. [12] The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn. [13] For the buyer shall never again return to the seller, neither shall a man cleave with the eye *of hope* to his life. [14] Sound ye the trumpet, and pass sentence on all together. [15] *There shall be* war with the sword without, and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy them that are in the city.

[16] But they that escape of them shall be delivered, and shall be upon the mountains: and I will slay all *the rest*, every one for his iniquities. [17] All hands shall be completely weakened, and all thighs shall be defiled with moisture. [18] And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, *even* upon every face, and baldness upon every head. [19] Their silver shall be cast forth in the streets, and their gold shall be despised: their souls shall not be satisfied, and their bellies shall not be filled: for it was the punishment of their iniquities. [20] *As for* their choice ornaments, they employed them for pride, and they made of them images of their abominations: therefore have I made them uncleanness to them.

[21] And I will deliver them into the hands of strangers to make them a prey, and to the pests of the earth for a spoil; and they shall profane them. [22] And I will turn away my face from them, and they shall defile my charge, and shall go in to them unguardedly, and profane them. [23] And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity. [24] And I will turn back the boasting of their strength; and their holy things shall be defiled. [25] And *though* propitiation shall come, and *one* shall seek peace, yet there shall be none. [26] There shall be woe upon woe, and there shall be message upon message; and a vision shall be sought from a prophet; but the law shall perish from the priest, and counsel from the elders. [27] The prince shall clothe himself with desolation, and the hands of the people of the land shall be made feeble: I will do to them according to their ways, and according to their judgements will I punish them; and they shall know that I am the Lord.

Chapter 8

[1] And it came to pass in the sixth year, in the fifth month, on the fifth *day* of the month, I was sitting in the house, and the elders of Juda were sitting before me: and the hand of the Lord came upon me. [2] And I looked, and, behold, the likeness of a man: from his loins and downwards *there was* fire, and from his loins upwards *there was* as the appearance of amber. [3] And he stretched forth the likeness of a hand, and took me by the crown of my head; and the Spirit lifted me up between the earth and sky, and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the Purchaser. [4] And, behold, the glory of the Lord God of Israel was there, according to the vision which I saw in the plain.

[5] And he said to me, Son of man, lift up thine eyes toward the north. So I lifted up mine eyes toward the north, and, behold, *I looked* from the north toward the eastern gate. [6] And he said to me, Son of man, hast thou seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and thou shalt see yet greater iniquities.

[7] And he brought me to the porch of the court. [8] And he said to me, Son of man, dig: so I dug, and behold a door. [9] And he said to me, Go in, and behold the iniquities which they practise here. [10] So I went in and looked; and beheld vain abominations, and all the idols of the house of Israel, portrayed upon them round about. [11] And seventy men of the elders of the house of Israel, and Jechonias the son of Saphan stood in their presence in the midst of them, and each one held his censer in his hand; and the smoke of the incense went up. [12] And he said to me, Thou hast seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber: because they have said, The Lord see not; The Lord has forsaken the earth.

[13] And he said to me, Thou shalt see yet greater iniquities which these do. [14] And he brought me in to the porch of the house of the Lord that looks to the north; and, behold *there were* women sitting there lamenting for Thammuz. [15] And he said to me, Son of man, thou hast seen; but thou shalt yet see *evil* practices greater then these.

[16] And he brought me into the inner court of the house of the Lord, and at the entrance of the temple of the Lord, between the porch and the altar, were about twenty men, with their back parts toward the temple of the Lord, and their faces *turned* the opposite way; and these were

worshipping the sun. [17] And he said to me, Son of man, thou hast seen this. *Is it* a little thing to the house of Juda to practise the iniquities which they have practised here? for they have filled the land with iniquity: and, behold, these are as scorners. [18] Therefore will I deal with them in wrath: mine eye shall not spare, nor will I have any mercy.

Chapter 9

[1] And he cried in mine ears with a loud voice, saying, The judgement of the city has drawn nigh; and each had the weapons of destruction in his hand. [2] And, behold, six men came from the way of the high gate that looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins: and they came in and stood near the brazen altar. [3] And the glory of the God of Israel, that was upon them, went up from the cherubs to the porch of the house.

And he called the man that was clothed with the long robe, who had the girdle on his loins; [4] And said to him, Go through the midst of Jerusalem, and set a mark on the foreheads of the men that groan and that grieve for all the iniquities that are done in the midst of them. [5] And he said to the first in my hearing, Go after him into the city, and smite: and let not your eyes spare, and have no mercy. [6] Slay utterly old man and youth, and virgin, and infants, and women: but go ye not nigh any on whom is the mark: begin at my sanctuary.

So they began with the elder men who were within in the house. [7] And he said to them, Defile the house, and go out and fill the ways with dead bodies, and smite.

[8] And it came to pass as they were smiting, that I fell upon my face, and cried out, and said, Alas, O Lord! wilt thou destroy the remnant of Israel, in pouring out thy wrath upon Jerusalem? [9] Then said he to me, The iniquity of the house of Israel and Juda is become very exceedingly great: for the land is filled with many nations, and the city is filled with iniquity and uncleanness: because they have said, The Lord has forsaken the earth, The Lord looks not upon *it*. [10] Therefore mine eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

[11] And, behold, the man clothed with the long robe, and girt with the girdle about his loins, answered and said, I have done as thou didst command me.

Chapter 10

[1] Then I looked, and, behold, over the firmament that was above the head of the cherubs *there was* a likeness of a throne over them, as a sapphire stone. [2] And he said to the man clothed with the *long* robe, Go in between the wheels that are under the cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter *them* over the city. And he went in my sight.

[3] And the cherubs stood on the right hand of the house, as the man went in; and the cloud filled the inner court. [4] Then the glory of the Lord departed from the cherubs to the porch of the house; and the cloud filled the house, and the court was filled with the brightness of the glory of the Lord. [5] And the sound of the cherubs' wings was heard as far as the outer court, as the voice of the Almighty God speaking.

[6] And it came to pass, when he gave a charge to the man clothed with the sacred robe, saying, Take fire from between the wheels from between the cherubs, that he went in, and stood near the wheels. [7] And he stretched forth his hand into the midst of the fire that was between the cherubs, and took *thereof*, and put *it* into the hands of the man clothed with the sacred robe: and he took *it*, and went out.

[8] And I saw the cherubs *having* the likeness of men's hands under their wings. [9] And I saw, and behold, four wheels stood by the cherubs, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone. [10] And *as for* their appearance, *there was* one likeness to the four, as if there should be a wheel in the midst of a wheel. [11] When they went, they went on their four sides; they turned not when they went, for whichever way the first head looked, they went; and they turned not as they went. [12] And their backs, and their hands, and their wings, and the wheels, were full of eyes round about the four wheels. [13] And these wheels were called Gelgel in my hearing. [14] 15 And the cherubs were the same living creature which I saw by the river of Chobar.

[16] And when the cherubs went, the wheels went, and they were close to them: and when the cherubs lifted up their wings to mount up from the earth, their wheels turned not. [17] When they stood, *the wheels* stood; and when they mounted up, *the wheels* mounted up with them: because the spirit of life was in them.

[18] Then the glory of the Lord departed from the house, and went up on the cherubs. [19] And the cherubs lifted up their wings, and mounted

up from the earth in my sight: when they went forth, the wheels were also beside them, and they stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

[20] This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubs. [21] Each one *had* four faces, and each one *had* eight wings; and under their wings was the likeness of men's hands. [22] And *as for* the likeness of their faces, these are the *same* faces which I saw under the glory of the God of Israel by the river of Chobar: and they went each straight forward.

Chapter 11

[1] Moreover the Spirit took me up, and brought me to the front gate of the house of the Lord, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jechonias the son of Ezer, and Phaltias the son of Banaeas, the leaders of the people.

[2] And the Lord said to me, Son of man, these are the men that devise vanities, and take evil counsel in this city: [3] who say, Have not the houses been newly built? This is the caldron, and we are the flesh. [4] Therefore prophesy against them, prophesy, son of man. [5] And the Spirit of the Lord fell upon me, and said to me, say;

Thus saith the Lord; Thus have ye said, O house of Israel: and I know the devices of your spirit. [6] Ye have multiplied your dead in this city, and ye have filled your ways with slain men. [7] Therefore thus saith the Lord; Your dead whom ye have smitten in the midst of it, these are the flesh, and *city* this is the caldron: but I will bring you forth out of the midst of it. [8] Ye fear the sword; and I will bring a sword upon you, saith the Lord. [9] And I will bring you forth out of the midst of it, and will deliver you into the hands of strangers, and will execute judgements among you. [10] Ye shall fall by the sword; I will judge you on the mountains of Israel; and ye shall know that I am the Lord.

[11] 12 [13] And it came to pass, while I was prophesying, that Phaltias the son of Banaeas died. And I fell upon my face, and cried with a loud voice, and said, Alas, alas, O Lord! wilt thou utterly destroy the remnant of Israel? [14] And the word of the Lord came to me, saying, [15] Son of man, thy brethren, and the men of thy captivity, and all the house of Israel are come to the full, to whom the inhabitants of Jerusalem said, Keep ye far away from the Lord: the land is given to us for an inheritance. [16] Therefore say thou,

Thus saith the Lord; I will cast them off among the nations, and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter. [17] Therefore say thou, Thus saith the Lord; I will also take them from the heathen, and gather them out of the lands wherein I have scattered them, and will give them the land of Israel.

[18] And they shall enter in there, and shall remove all the abominations of it, and all its iniquities from it. [19] And I will give them another heart, and will put a new spirit within them; and will extract the

heart of stone from their flesh, and give them a heart of flesh: [20] that they may walk in my commandments, and keep mine ordinances, and do them: and they shall be to me a people, and I will be to them a God.

[21] And as for the heart *set upon* their abominations and their iniquities, as their heart went *after them*, I have recompensed their ways on their heads, saith the Lord.

[22] Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. [23] And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in front of the city.

[24] And the Spirit took me up, and brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw. [25] And I spoke to the captivity all the words of the Lord which he had shewed me.

Chapter 12

[1] And the word of the Lord came to me, saying, [2] Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: because it is a provoking house.

[3] Thou therefore, son of man, prepare thyself baggage for going into captivity by day in their sight; and thou shalt be led into captivity from thy place into another place in their sight; that they may see that it is a provoking house. [4] And thou shalt carry forth thy baggage, baggage for captivity, by day before their eyes: and thou shalt go forth at even, as a captive goes forth, in their sight. [5] Dig for thyself into the wall *of the house*, and thou shalt pass through it in their sight: [6] thou shalt be lifted up on *men's* shoulders, and shalt go forth in secret: thou shalt cover thy face, and shalt not see the ground: because I have made thee a sign to the house of Israel.

[7] And I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day, and in the evening I dug through the wall for myself, and went out secretly; I was taken up on *men's* shoulders before them. [8] And the word of the Lord came to me in the morning, saying, [9] Son of man, have not the house of Israel, the provoking house, said to thee, What doest thou? [10] Say to them,

Thus saith the Lord God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them: [11] say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity. [12] And the prince in the midst of them shall be borne upon shoulders, and shall go forth in secret through the wall, and shall dig so that he may go forth thereby: he shall cover his face, that he may not be seen by *any* eye, and he himself shall not see the ground. [13] And I will spread out my net upon him, and he shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, though he shall die there. [14] And I will scatter to every wind all his assistants round about him, and all that help him; and I will draw out a sword after them;

[15] And they shall know that I am the Lord, when I have scattered them among the nations; and I will disperse them in the countries.

[16] And I will leave of them *a few* men in number *spared* from the sword, and from famine, and pestilence; that they may declare all their

iniquities among the nations whither they have gone; and they shall know that I am the Lord.

[17] And the word of the Lord came to me, saying, [18] Son of man, eat thy bread with sorrow, and drink *thy* water with torment and affliction. [19] And thou shalt say to the people of the land, Thus saith the Lord to the inhabitants of Jerusalem, on the land of Israel; They shall eat their bread in scarcity, and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it are ungodly. [20] And their inhabited cities shall be laid utterly waste, and the land shall be desolate; and ye shall know that I am the Lord.

[21] And the word of the Lord came to me, saying, [22] Son of man, what is your parable on the land of Israel, that ye say, The days are long, the vision has perished? [23] Therefore say to them,

Thus saith the Lord; I will even set aside this parable, and the house of Israel shall no more at all use this parable: for thou shalt say to them, The days are at hand, and the import of every vision. [24] For there shall no more be any false vision, nor any one prophesying flatteries in the midst of the children of Israel. [25] For I the Lord will speak my words; I will speak and perform *them*, and will no more delay, for in your days, O provoking house, I will speak the word, and will perform *it*, saith the Lord.

[26] Moreover the word of the Lord came to me, saying, [27] Son of man, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, and he prophesy for times afar off. [28] Therefore say to them,

Thus saith the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith the Lord.

Chapter 13

[1] And the word of the Lord came to me, saying, [2] Son of man, prophesy against the prophets of Israel, and thou shalt prophesy, and shalt say to them, Hear ye the word of the Lord:

[3] Thus saith the Lord, Woe to them that prophesy out of their own heart, and who see nothing at all. [4] Thy prophets, O Israel, are like foxes in the deserts. [5] They have not continued steadfast, and they have gathered flocks against the house of Israel, they that say, [6] In the day of the Lord, have not stood, seeing false *visions*, prophesying vanities, who say, The Lord saith, and the Lord has not sent them, and they began *to try* to confirm the word. [7] Have ye not seen a false vision? and spoken vain prophecies? [8] And therefore say,

Thus saith the Lord; Because your words are false, and your prophecies are vain, therefore, behold, I am against you, saith the Lord. [9] And I will stretch forth my hand against the prophets that see false *visions*, and those that utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel, and they shall not enter into the land of Israel; and they shall know that I am the Lord. [10] Because they have caused my people to err, saying, Peace; and there is no peace; and one builds a wall, and they plaster it, — it shall fall.

[11] Say to them that plaster *it*, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings, and they shall fall; and there shall be a sweeping wind, and it shall be broken. [12] And lo! the wall has fallen; and will they not say to you, Where is your plaster wherewith ye plastered *it*? [13] Therefore thus saith the Lord; I will even cause to burst forth a sweeping blast with fury, and there shall be a flooding rain in my wrath; and in *my* fury I will bring on great stones for complete destruction. [14] And I will break down the wall which ye have plastered, and it shall fall; and I will lay it on the ground, and its foundations shall be discovered, and it shall fall; and ye shall be consumed with rebukes: and ye shall know that I am the Lord.

[15] And I will accomplish my wrath upon the wall, and upon them that plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster it, [16] even the prophets of Israel, who prophesy concerning Jerusalem, and who see *visions of* peace for her, and there is no peace, saith the Lord. [17] And thou, son of man, set thy face firmly against the daughters of thy people, that prophesy out of their own heart; and

prophesy against them. [18] And thou shalt say, Thus saith the Lord, Woe to the *women* that sew pillows under every elbow, and make kerchiefs on the head of every stature to pervert souls! The souls of my people are perverted, and they have saved souls alive. [19] And they have dishonoured me before my people for a handful of barley, and for pieces of bread, to slay the souls which should not die, and to save alive the souls which should not live, while ye speak to a people hearing vain speeches.

[20] Therefore thus saith the Lord God, Behold, I am against your pillows, whereby ye there confound souls, and I will tear them away from your arms, and will set at liberty their souls which ye pervert to scatter them. [21] And I will tear your Kerchiefs, and will rescue my people out of your hands, and they shall no longer be in your hands to be confounded; and ye shall know that I am the Lord.

[22] Because ye have perverted the heart of the righteous, whereas I perverted him not, and *that* in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live: [23] therefore ye shall not see false *visions*, and ye shall no more utter prophecies: but I will deliver my people out of your hand; and ye shall know that I am the Lord.

Chapter 14

[1] And there came to me men of the people of Israel, of the elders, and sat before me. [2] And the word of the Lord came to me, saying, [3] Son of man, these men have conceived their devices in their hearts, and have set before their faces the punishment of their iniquities: shall I indeed answer them? [4] Therefore speak to them, and thou shalt say to them, Thus saith the Lord; Any man of the house of Israel, who shall conceive his devices in his heart, and shall set the punishment of his iniquity before his face, and shall come to the prophet; I the Lord will answer him *according to the things* in which his mind is entangled, [5] that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.

[6] Therefore say to the house of Israel, Thus saith the Lord God, Be converted, and turn from your *evil* practices, and from all your sins, and turn your faces back again. [7] For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I the Lord will answer him, *according to the things* wherein he is entangled. [8] And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am the Lord.

[9] And if a prophet should cause to err and should speak, I the Lord have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel. [10] And they shall bear their iniquity according to the trespass of him that asks; and it shall be in like manner to the prophet according to the trespass: [11] that the house of Israel may no go astray from me, and that they may no more defile themselves with any of their transgressions: so shall they be my people, and I will be their God, saith the Lord.

[12] And the word of the Lord came to me, saying, [13] Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast. [14] And though these three men should be in the midst of it, Noe, and Daniel, and Job, they *alone* should be delivered by their righteousness, saith the Lord.

[15] If again I bring evil beasts upon the land, and take vengeance upon it, and it be ruined, and there be no one to pass through for fear of

the wild beasts: [16] and *if* these three men should be in the midst of it, *as* I live, saith the Lord, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed. [17] Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast: [18] though these three men were in the midst of it, as I live, saith the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves.

[19] Or *if* again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man and beast: [20] and should Noe, and Daniel, and Job, be in the midst of it, *as* I live, saith the Lord, there shall be left *them* neither sons nor daughters; *only* they by their righteousness shall deliver their souls.

[21] Thus saith the Lord, And if I even send upon Jerusalem my four sore judgements, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast; [22] yet, behold, *there shall be* men left in it, the escaped thereof, who *shall* lead forth of it sons and daughters: behold, they *shall* go forth to you, land ye shall see their ways and their thoughts: and ye shall mourn over the evils which I have brought upon Jerusalem, *even* all the evils which I have brought upon it. [23] And they shall comfort you, because ye shall see their ways and their thoughts: and ye shall know that I have not done in vain all that I have done in it, saith the Lord.

Chapter 15

[1] And the word of the Lord came to me, saying,

[2] And thou, son of man — of all the wood, of the branches that are among the trees of the forest, what shall be made of the wood of the vine? [3] Will they take wood of it to make *it fit* for work? will they take of it a peg to hang any vessel upon it? [4] It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it, and it is utterly gone. Will it be useful for *any* work? [5] Not even while it is yet whole will it be *useful* for *any* work: if the fire shall have utterly consumed it, will it still be *fit* for work? [6] Therefore say,

Thus saith the Lord, As the vine-tree among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem. [7] And I will set my face against them; they shall go forth of the fire, and *yet* fire shall devour them; and they shall know that I am the Lord, when I have set my face against them. [8] And I will give up the land to ruin, because they have utterly transgressed, saith the Lord.

Chapter 16

[1] Moreover the word of the Lord came to me, saying, [2] Son of man, testify to Jerusalem *of* her iniquities; [3] and thou shalt say,

Thus saith the Lord to Jerusalem; Thy root and thy birth are of the land of Chanaan: thy father was an Amorite, and thy mother a Chettite. [4] And *as for* thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling-bands. [5] Nor did mine eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out on the face of the field, because of the deformity of thy person, in the day wherein thou wast born.

[6] And I passed by to thee, and saw thee polluted in thy blood; and I said to thee, *Let there be* life out of thy blood: [7] increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities: thy breasts were set, and thy hair grew, whereas thou wast naked and bare.

[8] And I passed by thee and saw thee, and, behold, *it was* thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and swear to thee: and I entered into covenant with thee, saith the Lord, and thou becamest mine. [9] And I washed thee in water, and washed thy blood from thee, and anointed thee with oil. [10] And I clothed thee with embroidered *garments*, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk, [11] and decked thee also with ornaments, and put bracelets on thine hands, and a necklace on thy neck. [12] And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head. [13] So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful. [14] And thy name went forth among the nations for thy beauty: because it was perfected with elegance, *and* in the comeliness which I put upon thee, saith the Lord.

[15] Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by. [16] and thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall *the like* take place. [17] And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst commit whoredom with

them. [18] And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense. [19] And *thou tookest* my bread which I gave thee, (*yea* I fed thee with fine flour and oil and honey) and didst set them before them for a sweet-smelling savour: yea, it was so, saith the Lord.

[20] And thou tookest thy sons and thy daughters, whom thou borest, land didst sacrifice *these* to them to be destroyed. Thou didst go a-whoring as *if that were* little, [21] and didst slay thy children, and gavest them up in offering them to them for an expiation. [22] This is beyond all thy fornication, and thou didst not remember thine infancy, when thou wast naked and bare, *and* didst live *though* defiled in thy blood.

[23] And it came to pass after all thy wickedness, saith the Lord, [24] that thou didst build thyself a house of fornication, and didst make thyself a public place in every street; [25] and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst open thy feet to every passer by, and didst multiply thy fornication. [26] And thou didst go a-whoring after the children of Egypt thy neighbors, great of flesh; and didst go a-whoring, often to provoke me to anger.

[27] And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver *thee* up to the wills of them that hate thee, *even to* the daughters of the Philistines that turned thee aside from the way wherein thou sinned.

[28] And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied. [29] And thou didst multiply thy covenants with the land of the Chaldeans; and not even with these wast thou satisfied.

[30] Why should I make a covenant with thy daughter, saith the Lord, while thou doest all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters. [31] Thou hast built a house of harlotry in every top of a way, and hast set up thine high place in every street; and thou didst become as a harlot gathering hires. [32] An adulteress resembles thee, taking rewards of her husband. [33] She has even given rewards to all that went a-whoring after her, and thou hast given rewards to all thy lovers, yea, thou didst load them with rewards, that they should come to thee from every side for thy fornication.

[34] And there has happened in thee perverseness in thy fornication beyond *other* women, and they have committed fornication with thee, in that thou givest hires over and above, and hires were not given to thee; and *thus* perverseness happened in thee.

[35] Therefore, harlot, hear the word of the Lord: [36] Thus saith the Lord, Because thou hast poured forth thy money, therefore thy shame shall be discovered in thy harlotry with thy lovers, and *with* regard to all the imaginations of thine iniquities, and for the blood of thy children which thou hast given to them. [37] Therefore, behold, I *will* gather all thy lovers with whom thou hast consorted, and all whom thou hast loved, with all whom thou didst hate; and I will gather them against thee round about, and will expose thy wickedness to them, and they shall see all thy shame. [38] And I will be avenged on thee with the vengeance of an adulteress, and I will bring upon thee blood of fury and jealousy. [39] And I will deliver thee into their hands, and they shall break down thy house of harlotry, and destroy thine high place; and they shall strip thee of thy garments, and shall take thy proud ornaments, and leave thee naked and bare. [40] and they shall bring multitudes upon thee, and they shall stone thee with stones, and pierce thee with their swords. [41] And they shall burn thine houses with fire, and shall execute vengeance on thee in the sight of many women: and I will turn thee back from harlotry, and I will no more give *thee* rewards.

[42] So will I slacken my fury against thee, and my jealousy shall be removed from thee, and I will rest, and be no more careful *for thee*. [43] Because thou didst not remember thine infancy, and thou didst grieve me in all these things; therefore, behold, I have recompensed thy ways upon thine head, saith the Lord: for thus hast thou wrought ungodliness above all thine *other* iniquities.

[44] These are all the things they have spoken against thee in a proverb, saying, [45] As is the mother, so is thy mother's daughter: thou art she that has rejected her husband and her children; and the sisters of thy sisters have rejected their husbands and their children: your mother was a Chettite, and *your* father an Amorite. [46] Your elder sister who dwells on thy left hand is Samaria, she and her daughters: and thy younger sister, that dwells on the right hand, is Sodom and her daughters. [47] Yet notwithstanding thou hast not walked in their ways, neither hast thou done according to their iniquities within a little, but thou hast exceeded them in all thy ways.

[48] *As* I live, saith the Lord, this Sodom and her daughters have not done as thou and thy daughters have done. [49] Moreover this was the sin of thy sister Sodom, pride: she and her daughters lived in pleasure, in fullness of bread *and* in abundance: this belonged to her and her daughters, and they helped not the hand of the poor and needy. [50] And

they boasted, and wrought iniquities before me: so I cut them off as I saw *fit*.

[51] Also Samaria has not sinned according to half of thy sins; but thou hast multiplied thine iniquities beyond them, and thou hast justified thy sisters in all thine iniquities which thou hast committed. [52] Thou therefore bear thy punishment, for that thou hast corrupted thy sisters by thy sins which thou hast committed beyond them; and thou hast made them *appear* more righteous than thyself: thou therefore be ashamed, and bear thy dishonour, in that thou hast justified thy sisters. [53] And I will turn their captivity, *even* the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn thy captivity in the midst of them: [54] that thou mayest bear thy punishment, and be dishonoured for all that thou hast done in provoking me to anger.

[55] And thy sister Sodom and her daughters shall be restored as they were at the beginning, and thou and thy daughters shall be restored as ye were at the beginning.

[56] And surely thy sister Sodom was not mentioned by thy mouth in the days of thy pride: [57] before thy wickedness was discovered, even now thou art the reproach of the daughters of Syria, and of all that are round about her, *even* of the daughters of the Philistines that compass thee round about. [58] *As for* thine ungodliness and thine iniquities, thou hast borne them, saith the Lord.

[59] Thus saith the Lord; I will even do to thee as thou hast done, as thou hast dealt shamefully in these things to transgress my covenant. [60] And I will remember my covenant *made* with thee in the days of thine infancy, and I will establish to thee an everlasting covenant. [61] Then thou shalt remember thy way, and shalt be utterly dishonoured when thou receivest thine elder sisters with thy younger ones: and I will give them to thee for building up, but not by thy covenant. [62] And I will establish my covenant with thee; and thou shalt know that I am the Lord: [63] that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thy shame, when I am reconciled to thee for all that thou hast done, saith the Lord.

Chapter 17

[1] And the word of the Lord came to me, saying, [2] Son of man, relate a tale, and speak a parable to the house of Israel: [3] and thou shalt say, Thus saith the Lord; A great eagle with large wings, spreading them out very far, with many claws, which has the design of entering into Libanus — and he took the choice *branches* of the cedar: [4] he cropped off the ends of the tender twigs, and brought them into the land of Chanaan; he laid them up in a walled city. [5] And he took of the seed of the land, and sowed it in a field planted by much water; he set it in a conspicuous place. [6] And it sprang up, and became a weak and little vine, so that the branches thereof appeared *upon* it, and its roots were under it: and it became a vine, and put forth shoots, and sent forth its tendrils.

[7] And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him, and her roots *were turned* towards him, and she sent forth her branches towards him, that *he* might water her together with the growth of her plantation. [8] She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

[9] Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots of her tender stem and her fruit be blighted? yea, all her early shoots shall be dried up, and *that* not by a mighty arm, nor by many people, to tear her up from her roots. [10] And, behold, it thrives: shall it prosper? shall it not wither as soon as the east wind touches it? it shall be withered together with the growth of its shoots.

[11] Moreover the word of the Lord came to me saying, [12] Son of man, say now to the provoking house, Know ye not what these things were? say *to them*, Whenever the king of Babylon shall come against Jerusalem, then he shall take her king and her princes, and shall take them home to Babylon. [13] And he shall take of the seed royal, and shall make a covenant with him, and shall bind him with an oath: and he shall take the princes of the land: [14] that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant, and establish it. [15] And *if* he shall revolt from him, to send his messengers into Egypt, that *they* may give him horses and much people; shall he prosper? shall he that acts as an adversary be preserved? and shall he that transgresses the covenant be preserved?

[16] *As* I live, saith the Lord, verily in *the* place where the king is that made him king, who dishonoured my oath, and who broke my covenant,

shall he die with him in the midst of Babylon. [17] And Pharaoh shall make war upon him not with a large force or great multitude, in throwing up a mound, and in building of forts, to cut off souls. [18] Whereas he has profaned the oath so as to break the covenant, when, behold, I engage his hand, and he has done all these things to him, he shall not escape.

[19] Therefore say, Thus saith the Lord; *As* I live, surely mine oath which he has profaned, and my covenant which he has transgressed, I will even recompense it upon his head. [20] And I will spread a net upon him, and he shall be caught in its snare. [21] In every battle of his they shall fall by the sword, and I will scatter *his* remnant to every wind: and ye shall know that I the Lord have spoken it.

[22] For thus saith the Lord; I will even take of the choice *branches* of the cedar from the top *thereof*, I will crop off their hearts, and I will plant it on a high mountain: [23] and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored. [24] And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I the Lord have spoken, and will do *it*.

Chapter 18

[1] And the word of the Lord came to me, saying, [2] Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge?

[3] *As* I live, saith the Lord, surely this parable shall no more be spoken in Israel. [4] For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

[5] But the man who shall be just, who executes judgment and righteousness, [6] who shall not eat upon the mountains, and shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbor's wife, and shall not draw nigh to her that is removed, [7] and shall not oppress any man, *but* shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked; [8] and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgement between a man and his neighbor, [9] and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith the Lord.

[10] And if he beget a mischievous son, shedding blood and committing sins, [11] who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbor's wife, [12] and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities, [13] has lent upon usury, and taken usurious increase; he shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.

[14] And if he beget a son, and *the son* see all his father's sins which he has wrought, and fear, and not do according to them, [15] and *if he* has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbor's wife, [16] and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked, [17] and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live. [18] But if his father grievously afflict, or plunder, he has wrought enmity in the midst of my people, and shall die in his iniquity.

[19] But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgement and mercy, has kept all my statues, and done them, he shall surely live. [20] But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.

[21] And if the transgressor turn away from all his iniquities which he has committed, and keep all my commandments, and do justice and mercy, he shall surely live, and shall no means die. [22] None of his trespasses which he has committed shall be remembers: in his righteousness which he has done he shall live. [23] Shall I at all desire death of the sinner, saith the Lord, as I *desire* that he should turn from *his* evil way, and live?

[24] But when the righteous man turns away from his righteousness, and commits iniquity, according to all the transgressions which the transgressor has wrought, none of his righteousness which he has wrought shall be at all remembered: in his trespass wherein he has trespassed, and in his sins wherein he has sinned, in them shall he die.

[25] Yet ye have said, The way of the Lord is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight? [26] When the righteous turns away from his righteousness and commits a trespass, and dies in the trespass he has committed, he shall *even* die in it. [27] And when the wicked man turns away from his wickedness that he has committed, and shall do judgement and justice, he has kept his soul, [28] and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.

[29] Yet the house of Israel say, The way of the Lord is not right. Is not my way right, O house of Israel? is not your way wrong? [30] I will judge you, O house of Israel, saith the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity. [31] Cast away from yourselves all your ungodliness wherein ye have sinned against me; and make to yourselves a new heart and a new spirit: for why should ye die, O house of Israel? [32] For I desire not the death of him that dies, saith the Lord.

Chapter 19

[1] Moreover do thou take up a lamentation for the prince of Israel, [2] and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she has multiplied her whelps. [3] And one of her whelps sprang forth; he became a lion, and learned to take prey, he devoured men. [4] And the nations heard a report of him; he was caught in their pit, and they brought him into the land of Egypt in chains.

[5] And she saw that he was driven away from her, *and* her hope *of him* perished, and she took another of her whelps; she made him a lion. [6] And he went up and down in the midst of lions, he became a lion, and learned to take prey, he devoured men. [7] And he prowled in his boldness and laid waste their cities, and made the land desolate, and the fullness of it, by the voice of his roaring.

[8] Then the nations set upon him from the countries round about, and they spread their nets upon him: he was taken in their pit. [9] And they put him in chains and in a cage, *and* he came to the king of Babylon; and he cast him into prison, that his voice should not be heard on the mountains of Israel. [10] Thy mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoot abounded by reason of much water. [11] And she became a rod for a tribe of princes, and was elevated in her bulk in the midst of *other* trees, and she saw her bulk in the multitude of her branches.

[12] But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice *branches*: vengeance came upon them, and the rod of her strength was withered; fire consumed it. [13] And now they have planted her in the wilderness, in a dry land. [14] And fire is gone out of a rod of her choice *boughs*, and has devoured her; and there was no rod of strength in her. Her race is become a parable of lamentation, and it shall be for a lamentation.

Chapter 20

[1] And it came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of the Lord, and they sat before me. [2] And the word of the Lord came to me, saying, [3] Son of man, speak to the elders of the house of Israel, and thou shalt say to them, Thus saith the Lord; Are ye come to enquire of me? *As* I live, I will not be enquired of by you, saith the Lord. [4] Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers: [5] and thou shalt say to them, Thus saith the Lord;

From the day that I chose the house of Israel, and became known to the seed of the house of Jacob, and was known to them in the land of Egypt, and helped them with my hand, saying, I am the Lord your God; [6] in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is abundant beyond every land. [7] And I said to them, Let every one cast away the abominations of his eyes, and defile not yourselves with the devices of Egypt: I am the Lord your God.

[8] But they revolted from me, and would not hearken to me: they cast not away the abominations of their eyes, and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt. [9] But I wrought *so* that my name should not be at all profaned in the sight of the Gentiles, in the midst of whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt.

[10] And I brought them into the wilderness. [11] And I gave them my commandments, and made known to them mine ordinances, all which *if* a man shall do, he shall even live in them. [12] And I gave them my sabbaths, that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them.

[13] And I said to the house of Israel in the wilderness, Walk ye in my commandments: but they walked not *in them*, and they rejected mine ordinances, which *if* a man shall do, he shall even live in them; and they grievously profaned my sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them. [14] But I wrought *so* that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

[15] But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands: [16] because they rejected mine ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.

[17] Yet mine eyes spared them, so as *not* to destroy them utterly, and I did not make an end of them in the wilderness. [18] And I said to their children in the wilderness, Walk not ye in the customs of your fathers, and keep not their ordinances, and have no fellowship with their practices, nor defile yourselves *with them*. [19] I *am* the Lord your God; walk in my commandments, and keep mine ordinances, and do them; [20] and hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am the Lord your God.

[21] But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which *if* a man shall do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them. [22] But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

[23] I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, *and* disperse them in the countries; [24] because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers.

[25] So I gave them commandments *that were* not good, and ordinances in which they should not live. [26] And I will defile them by their *own* decrees, when I pass through upon every one that opens the womb, that I may destroy them.

[27] Therefore, son of man, speak to the house of Israel, and thou shalt say to them, Thus saith the Lord: Hitherto have your fathers provoke me in their trespasses in which they transgressed against me. [28] Whereas I brought them into the land concerning which I lifted up mine hand to give it them; and they looked upon every high hill, and every shady tree, and they sacrificed there to their gods, and offered there sweet-smelling savour, and there they poured out their drink-offerings. [29] And I said to them, What is Abama, that ye go in thither? and they called its mane Abama, until this day.

[30] Therefore say to the house of Israel, Thus saith the Lord, Do ye pollute yourselves with the iniquities of your fathers, and do ye go a-whoring after their abominations, [31] and *do ye pollute yourselves* with the first-fruits of your gifts, in the offerings wherewith ye pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? *As* I live, saith the Lord, I will not answer you, neither shall this thing come upon your spirit. [32] And it shall not be as ye say, We will be as the nations, and as the tribes of the earth, to worship stocks and stones.

[33] Therefore, *as* I live, saith the Lord, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath: [34] I will bring you out from the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath. [35] And I will bring you into the wilderness of the nations, and will plead with you there face to face.

[36] As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith the Lord. [37] And I will cause you to pass under my rod, and I will bring you in by number. [38] And I will separate from among you the ungodly and the revolters; for I will lead them forth out of their place of sojourning, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, *even* the Lord.

[39] And *as to* you, O house of Israel, thus saith the Lord, *even* the Lord; Put away each one his *evil* practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices. [40] For upon my holy mountain, on the high mountain, saith the Lord, *even* the Lord, there shall all the house of Israel serve me for ever: and there will I accept *you*, and there will I have respect to your first-fruits, and the first-fruits of your offerings, in all your holy things.

[41] I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries wherein ye have been dispersed; and I will be sanctified among you in the sight of the nations. [42] And ye shall know that I am the Lord, when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers. [43] And ye shall there remember your ways, and your devices wherewith ye defiled yourselves; and ye shall bewail yourselves for all your wickedness. [44] And ye shall know that I am the Lord, when I have done thus to you, that my name may not be profaned in your evil ways, and in your corrupt devices, saith the Lord.

[45] And the word of the Lord came to me, saying, [46] Son of man, set thy face against Thaeman, and look toward Darom, and prophesy against

the chief forest of Nageb, [47] and thou shalt say to the forest of Nageb, Hear the word of the Lord; thus saith the Lord, *even* the Lord; Behold, I *will* kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flame that is kindled shall not be quenched, and every face shall be scorched with it from the south to the north. [48] And all flesh shall know that I the Lord have kindled it: it shall not be quenched.

[49] And I said, Not so, O Lord God! they say to me, Is not this that is spoken a parable?

Chapter 21

[1] And the word of the Lord came to me, saying,

[2] Therefore prophesy, son of man, set thy face steadfastly toward Jerusalem, and look toward their holy places, and thou shalt prophesy against the land of Israel, [3] and thou shalt say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and I will draw forth my sword out of its sheath, and I will destroy out of thee the transgressor and unrighteous. [4] Because I will destroy out of thee the unrighteous and the transgressor, *therefore* so shall my sword come forth out of its sheath against all flesh from the south to the north: [5] and all flesh shall know that I the Lord have drawn forth my sword out of its sheath: it shall not return any more.

[6] And thou, son of man, groan with the breaking of thy loins; thou shalt even groan heavily in their sight. [7] And it shall come to pass, if they shall say to thee, Wherefore dost thou groan? that thou shalt say, For the report; because it comes: and every heart shall break, and all hands shall become feeble, and all flesh and every spirit shall faint, and all thighs shall be defiled with moisture: behold, it comes, saith the Lord.

[8] And the word of the Lord came to me, saying, [9] Son of man, prophesy, and thou shalt say, Thus saith the Lord; Say, Sword, sword, be sharpened and rage, [10] that thou mayest slay victims; be sharpened that thou mayest be bright, ready for slaughter, slay, set at nought, despise every tree. [11] And he made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

[12] Cry out and howl, son of man: for this *sword* is come upon my people, this *sword is come* upon all the princes of Israel: they shall be as strangers: *judgment* with the sword is come upon my people: therefore clap thine hands, for sentence has been passed: [13] and what if even the tribe be rejected? it shall not be, saith the Lord God.

[14] And thou, son of man, prophesy, and clap thine hands, and take a second sword: the third sword is *the sword* of the slain, the great sword of the slain: and thou shalt strike them with amazement, lest the heart should faint [15] and the weak ones be multiplied at every gate — they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering. [16] And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

[17] And I also will clap my hands, and let loose my fury: I the Lord have spoken *it*.

[18] And the word of the Lord came to me, saying, [19] and thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and *there shall be* a force at the top of the way of the city, thou shalt set *it* at the top of the way, [20] that the sword may enter in upon Rabbath of the children of Ammon, and upon Judea, and upon Jerusalem in the midst thereof.

[21] For the king of Babylon shall stand on the old way, at the head of the two ways, to use divination, to make bright the arrow, and to enquire of the graven images, and to examine *the victims*. [22] On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap, and to build forts. [23] And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.

[24] Therefore thus saith the Lord, Because ye have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be seen, in all your wickedness and in your *evil* practices; because ye have caused remembrance *of them*, in these shall ye be taken. [25] And thou profane wicked prince of Israel, whose day, *even* and end, is come in a sea of iniquity, thus saith the Lord; [26] Thou hast taken off the mitre and put on the crown, it shall not have such *another* after it: thou hast abased that which was high, and exalted that which was low. [27] Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver *it* to him.

[28] And thou, son of man, prophesy, and thou shalt say, Thus saith the Lord, concerning the children of Ammon, and concerning their reproach; and thou shalt say, O sword, sword, drawn for slaughter, and drawn for destruction, awake, that thou mayest gleam. [29] While thou art seeing vain *visions*, and while thou art prophesying falsehoods, to bring thyself upon the necks of ungodly transgressors, the day is come, *even* an end, in a season of iniquity.

[30] Turn, rest not in this place wherein thou wert born: in thine own land will I judge thee. [31] And I will pour out my wrath upon thee, I will blow upon thee with the fire of my wrath, and I will deliver thee into the hands of barbarians skilled in working destruction. [32] Thou shalt be fuel for fire; thy blood shall be in the midst of thy land; there shall be no remembrance at all of thee: for I the Lord have spoken *it*.

Chapter 22

[1] And the word of the Lord came to me, saying, [2] And thou, son of man, wilt thou judge the bloody city? yea, declare thou to her all her iniquities. [3] And thou shalt say, Thus saith the Lord God: O city that sheds blood in the midst of her, so that her time should come, and that forms devices against herself, to defile herself; [4] in their blood which thou hast shed, thou hast transgressed; and in thy devices which thou hast formed, thou hast polluted thyself; and thou hast brought nigh thy days, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all the countries, [5] to those near thee, and to those far distant from thee; and they shall mock thee, *thou that art* notoriously unclean, and abundant in iniquities.

[6] Behold, the princes of the house of Israel have conspired in thee each one with his kindred, that they might shed blood. [7] In thee they have reviled father and mother; and in thee they have behaved unjustly toward the stranger: they have oppressed the orphan and widow. [8] And they have set at nought my holy things, and in thee they have profaned my sabbaths. [9] *There are* robbers in thee, to shed blood in thee; and in thee they have eaten upon the mountains: they have wrought ungodliness in the midst of thee. [10] In thee they have uncovered the father's shame; and in thee they have humbled her that was set apart for uncleanness. [11] They have dealt unlawfully each one with his neighbor's wife; and each one in ungodliness has defiled his daughter-in-law: and in thee they have humbled each one his sister, the daughter of his father.

[12] In thee they have received gifts to shed blood; they have received in thee interest and usurious increase; and by oppression thou hast brought thy wickedness to the full, and hast forgotten me, saith the Lord.

[13] And if I shall smite my hand at *thine iniquities* which thou hast accomplished, which thou hast wrought, and at thy blood that has been shed in the midst of thee, [14] shall thy heart endure? shall thine hands be strong in the days which I bring upon thee? I the Lord have spoken, and will do *it*. [15] And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee. [16] And I will give heritages in thee in the sight of the nations, and ye shall know that I am the Lord.

[17] And the word of the Lord came to me, saying, [18] Son of man, behold, the house of Israel are all become to me *as it were* mixed with

brass, and iron, and tin, and lead; they are mixed up in the midst of the silver.

[19] Therefore say, Thus saith the Lord God; Because ye have become one mixture, therefore I will gather you into the midst of Jerusalem. [20] As silver, and brass, and iron, and tin, and lead, are gathered into the midst of the furnace, to blow fire into it, that they may be melted: so will I take *you* in my wrath, and I will gather and melt you. [21] And I will blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. [22] As silver is melted in the midst of a furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my wrath upon you.

[23] And the word of the Lord came to me, saying, [24] Son of man, say to her, Thou art the land that is not rained upon, neither has rain come upon thee in the day of wrath; [25] whose princes in the midst of her are as roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee. [26] Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor have they distinguished between the unclean and the clean, and have his their eyes from my sabbaths, and I was profaned in the midst of them. [27] Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain. [28] And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith the Lord, when the Lord has not spoken. [29] That sorely oppress the people of the land with injustice, and commit robbery; oppressing the poor and needy, and not dealing justly with the stranger.

[30] And I sought from among them a man behaving uprightly, and standing before me perfectly in the time of wrath, so that I should not utterly destroy her: but I found *him* not. [31] So I have poured out my wrath upon her in the fury of mine anger, to accomplish *it*. I have recompensed their ways on their own heads, saith the Lord God.

Chapter 23

[1] And the word of the Lord came to me, saying, [2] Son of man, there were two women, daughters of one mother: [3] and they went a-whoring in Egypt in their youth: there their breasts fell, there they lost their virginity. [4] And their names were Oola the elder, and Ooliba her sister: and they were mine, and bore sons and daughters: and *as for* their names, Samaria was Oola, and Jerusalem was Ooliba.

[5] And Oola went a-whoring from me, and doted on her lovers, on the Assyrians that were her neighbors, [6] clothed with purple, princes and captains; *they were* young men and choice, all horseman riding on horses. [7] And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whomsoever she doted herself, with them she defiled herself in all *their* devices. [8] And she forsook not her fornication with the Egyptians: for in her youth they committed fornication with her, and they deflowered her, and poured out their fornication upon her. [9] Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted. [10] They uncovered her shame: they took her sons and daughters, and slew her with the sword: and she became a byword among women: and they wrought vengeance in her for the sake of the daughters.

[11] And her sister Ooliba saw *it*, and she indulged in her fondness more corruptly than she, and in her fornication more than the fornication of her sister. [12] She doted upon the sons of the Assyrian, princes and captains, her neighbours, clothed with fine linen, horsemen riding on horses; *they were* all choice young men. [13] And I saw that they were defiled, *that* the two *had* one way.

[14] And she increased her fornication, and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil, [15] having variegated girdles on their loins, having also richly dyed *attire* upon their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land. [16] And she doted upon them as soon as she saw them, and sent forth messengers to them into the land of the Chaldeans. [17] And the sons of Babylon came to her, into the bed of rest, and they defiled her in her fornication, and she was defiled by them, and her soul was alienated from them. [18] And she exposed her fornication, and exposed her shame: and my soul was alienated from her, even as my soul was alienated from her sister.

[19] And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt, [20] and thou didst dote upon the Chaldeans, whose flesh is as the flesh of the asses, and their members *as* the members of horses. [21] And thou didst look upon the iniquity of thy youth, *the things* which thou wroughtest in Egypt in thy lodgings, where were the breasts of thy youth.

[22] Therefore, Ooliba, thus saith the Lord; Behold, I *will* stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about, [23] the children of Babylon, and all the Chaldeans, Phacuc, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses. [24] And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and *the enemy* shall set a watch against thee round about: and I will set judgement before them, and they shall take vengeance on thee with their judgements. [25] And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy remnant fire shall devour. [26] And they shall strip thee of thy raiment, and take *away* thine ornaments. [27] So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

[28] Wherefore thus saith the Lord God; Behold, I *will* deliver thee into the hands of those whom thou hatest, from whom thy soul is alienated. [29] And they shall deal with thee in hatred, and shall take all *the fruits* of thy labours and thy toils, and thou shalt be naked and bare: and the shame of thy fornication shall be exposed: and thy ungodliness and thy fornication [30] brought this upon thee, in that thou wentest a-whoring after the nations, and didst defile thyself with their devices.

[31] Thou didst walk in the way of thy sister; and I will put her cup into thine hands. [32] Thus saith the Lord; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness. [33] And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria, [34] drink thou it, and I will take away her feasts and her new moons: for I have spoken *it*, saith the Lord. [35] Therefore thus saith the Lord; Because thou has forgotten me, and cast me behind thy back, therefore receive thou *the reward* of thine ungodliness and thy fornication.

[36] And the Lord said to me, Son of man wilt thou not judge Oola and Ooliba? and declare to them their iniquities? [37] For they have committed adultery, and blood was in their hands, they committed adultery with their devices, and they passed through the fire to them their children which they bore to me. [38] So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths. [39] And when they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house; [40] and whereas they did thus to the men that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments, [41] and satest on a prepared bed, and before it *there was* a table set out, and *as for* mine incense and mine oil, they rejoiced in them, [42] and they raised a sound of music, and *that* with men coming from the wilderness out of a multitude of men, and they put bracelets on their hands, and a crown of glory on their heads;

[43] Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring *after* the manner of a harlot? [44] And they went in to her, as *men* go in to a harlot; so they went in to Oola and to Ooliba to work iniquity. [45] And they are just men, and shall take vengeance on them with the judgement of an adulteress and the judgement of blood: for they are adulteresses, land blood is in their hands.

[46] Thus saith the Lord God, Bring up a multitude upon them, and send trouble and plunder into the midst of them. [47] And stone them with the stones of a multitude, and pierce them with their swords: they shall slay their sons and their daughters, and shall burn up their houses. [48] And I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to their ungodliness. [49] And your ungodliness shall be recompensed upon you, and ye shall bear the guilt of your devices: and ye shall know that I am the Lord.

Chapter 24

[1] And the word of the Lord came to me, in the ninth year, in the tenth month, on the tenth *day* of the month, saying, [2] Son of man, write for thyself daily from this day, on which the king of Babylon set himself against Jerusalem, *even* from this day. [3] And speak a parable to the provoking house, and thou shalt say to them,

Thus saith the Lord; Set on the caldron, and pour water into it: [4] and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones, [5] *which are* taken from choice cattle, and burn the bones under them: her bones are boiled and cooked in the midst of her.

[6] Therefore thus saith the Lord; O bloody city, the caldron in which there is scum, and the scum has not gone out of, she has brought it forth piece by piece, no lot has fallen upon it. [7] For her blood is in the midst of her; I have set it upon a smooth rock: I have not poured it out upon the earth, so that the earth should cover it; [8] that my wrath should come up for complete vengeance to be taken: I set her blood upon a smooth rock, so as not to cover it.

[9] Therefore thus saith the Lord, I will also make the firebrand great, [10] and I will multiply the wood, and kindle the fire, that the flesh may be consumed, and the liquor boiled away; [11] and that *it* may stand upon the coals, that her brass may be thoroughly heated, and be melted in the midst of her filthiness, and her scum may be consumed, [12] and her abundant scum may not come forth of her. [13] Her scum shall become shameful, because thou didst defile thyself: and what if thou shalt be purged no more until I have accomplished my wrath?

[14] I the Lord have spoken; and it shall come, and I will do *it*; I will not delay, neither will I have any mercy: I will judge thee, saith the Lord, according to thy ways, and according to thy devices: therefore will I judge thee according to thy bloodshed, and according to thy devices will I judge thee, thou unclean, notorious, and abundantly provoking one.

[15] And the word of the Lord came to me, saying, [16] Son of man, behold I take from thee the desire of thine eyes by violence: thou shalt not lament, neither shalt thou weep. [17] Thou shalt groan for blood, and have mourning upon thy loins; thy hair shall not be braided upon thee, and thy sandals *shall be* on thy feet; thou shalt in no wise be comforted by their lips, and thou shalt not eat the bread of men.

[18] And I spoke to the people in the morning, as he commanded me in the evening, and I did in the morning as it was commanded me. [19] And

the people said to me, Wilt thou not tell us what these things are that thou doest? [20] Then I said to them, The word of the Lord came to me, saying, [21] Say to the house of Israel,

Thus saith the Lord; Behold, I *will* profane my sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are concerned; and your sons and your daughters, whom ye have left, shall fall by the sword. [22] And ye shall do as I have done: ye shall not be comforted at their mouth, and ye shall not eat the bread of men. [23] And your hair *shall be* upon your head, and your shoes on your feet: neither shall ye at all lament or weep; but ye shall pine away in your iniquities, and shall comfort every one his brother. [24] And Ezekiel shall be for a sign to you: according to all that I have done shall ye do, when these things shall come; and ye shall know that I am the Lord.

[25] And thou, son of man, *shall it* not *be* in the day when I take their strength from them, the pride of their boasting, the desires of their eyes, and the pride of their soul, their sons and their daughters, [26] that in that day he that escapes shall come to thee, to tell *it* thee in thine ears? [27] In that say thy mouth shall be opened to him that escapes; thou shalt speak, and shalt be no longer dumb: and thou shalt be for a sign to them, and they shall know that I am the Lord.

Chapter 25

[1] And the word of the Lord came to me, saying, [2] Son of man, set thy face steadfastly against the children of Ammon, and prophesy against them; [3] and thou shalt say to the children of Ammon,

Hear ye the word of the Lord; thus saith the Lord; Forasmuch as ye have rejoiced against my sanctuary, because it was profaned; and against the land of Israel, because it was laid waste; and against the house of Juda, because they went into captivity; [4] therefore, behold, I *will* deliver you to the children of Kedem for an inheritance, and they shall lodge in thee with their stuff, and they shall pitch their tents in thee: they shall eat thy fruits, and they shall drink thy milk. [5] And I will give up the city of Ammon for camels' pastures, and the children of Ammon for a pasture of sheep: and ye shall know that I am the Lord.

[6] For thus saith the Lord; Because thou hast clapped thine hands, and stamped with thy foot, and heartily rejoiced against the land of Israel; [7] therefore I will stretch out my hand against thee, and I will make thee a spoil to the nations; and I will utterly destroy thee from among the peoples, and I will completely cut thee off from out of the countries: and thou shalt know that I am the Lord.

[8] Thus saith the Lord; Because Moab has said, Behold, are not the house of Israel and Juda like all the *other* nations? [9] Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, *even* the choice land, the house of Bethasimuth above the fountain of the city, by the sea-side. [10] I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon. [11] And I will execute vengeance on Moab; and they shall know that I am the Lord.

[12] Thus saith the Lord; Because of what the Idumeans have done in taking vengeance on the house of Juda, and *because they* have remembered injuries, and have exacted full recompense; [13] therefore thus saith the Lord; I will also stretch out my hand upon Idumea, and will utterly destroy out of it man and beast; and will make it desolate; and they that are pursued out of Thaeman shall fall by the sword. [14] And I will execute my vengeance on Idumea by the hand of my people Israel: and they shall deal in Idumea according to mine anger and according to my wrath, and they shall know my vengeance, saith the Lord.

[15] Therefore thus saith the Lord, Because the Philistines have wrought revengefully, and raised up vengeance rejoicing from their heart to destroy *the Israelites* to a man; [16] therefore thus saith the Lord; Behold, I *will* stretch out my hand upon the Philistines, and will utterly destroy the Cretans, and will cut off the remnant that dwell by the sea-coast. [17] And I will execute great vengeance upon them; and they shall know that I am the Lord, when I have brought my vengeance upon them.

Chapter 26

[1] And it came to pass in the eleventh year, on the first *day* of the month, *that* the word of the Lord came to me, saying,

[2] Son of man, because Sor has said against Jerusalem, Aha, she is crushed: the nations are destroyed: she is turned to me: she that was full is made desolate: [3] therefore thus saith the Lord; Behold, I am against thee, O Sor, and I will bring up many nations against thee, as the sea comes up with its waves. [4] And they shall cast down the walls of Sor, and shall cast down thy towers: and I will scrape her dust from off her, and make her a bare rock. [5] She shall be in the midst of the sea a place for repairing nets: for I have spoken *it*, saith the Lord: and it shall be a spoil for the nations. [6] And her daughters *which are* in the field shall be slain with the sword, and they shall know that I am the Lord.

[7] For thus saith the Lord; Behold, I *will* bring up against thee, O Sor, Nabuchodonosor king of Babylon from the north: he is a king of kings, with horses, and chariots, and horsemen, and a concourse of very many nations. [8] He shall slay thy daughters that are in the field with the sword, and shall set a watch against thee, and build forts around thee, and carry a rampart round against thee, and set up warlike works, and array his spears against thee. [9] He shall cast down with his swords thy walls and thy towers. [10] By reason of thy multitude of his horses their dust shall cover thee, and by reason of the sound of his horsemen and the wheels of his chariots thy walls shall be shaken, when he enters into thy gates, as one entering into a city from the plain. [11] With the hoofs of his horses they shall trample all thy streets: he shall slay thy people with the sword, and shall bring down to the ground the support of thy strength.

[12] And he shall prey upon thy power, and plunder thy substance, and shall cast down thy walls, and break down thy pleasant houses: and he shall cast thy stones and thy timber and thy dust into the midst of thy sea. [13] And he shall destroy the multitude of thy musicians, and the sound of thy psalteries shall be heard no more. [14] And I will make thee a bare rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken *it*, saith the Lord.

[15] For thus saith the Lord God to Sor; Shall not the isles shake at the sound of thy fall, while the wounded are groaning, while they have drawn a sword in the midst of thee? [16] And all the princes of the nations of the sea shall come down from their thrones, and shall take off their crowns from their heads, and shall take off their embroidered raiment:

they shall be utterly amazed; they shall sit upon the ground, and fear their *own* destruction, and shall groan over thee. [17] And they shall take up a lamentation for thee, and shall say to thee, How art thou destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants. [18] And the isles shall be alarmed at the day of thy fall.

[19] For thus saith the Lord God; When I shall make the city desolate, as the cities that shall not be inhabited, when I have brought the deep up upon thee, [20] and great waters shall cover thee; and I shall bring thee down to them that go down to the pit, to the people of old time, and shall cause thee to dwell in the depths of the earth, as in everlasting desolation, with them that go down to the pit, that thou mayest not be inhabited, nor stand upon the land of life; [21] I will make thee a destruction, and thou shalt be no more for ever, saith the Lord God.

Chapter 27

[1] And the word of the Lord came to me saying,

[2] And thou, son of man, take up a lamentation against Sor; [3] and thou shalt say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus saith the Lord to Sor;

Thou hast said, I have clothed myself with my beauty. [4] In the heart of the sea thy sons have put beauty upon thee for Beelim. [5] Cedar in Senir was employed for thee in building: boards of cypress timber were taken out of Libanus, and wood to make thee masts of fir. [6] They made thine oars *of wood* out of the land of Basan; thy sacred utensils they made of ivory, thy shady houses of wood from the isles of Chetiim. [7] Fine linen with embroidery from Egypt supplied the couch, to put honour upon thee, and to clothe thee with blue and purple from the isles of Elisai; and they became thy coverings.

[8] And thy princes were the dwellers in Sidon, and the Aradians were thy rowers: thy wise men, O Sor, who were in thee, these were thy pilots. [9] The elders of the Biblians, and their wise men, who were in thee, these helped thy counsel: and all the ships of the sea and their rowers traded for thee to the utmost west.

[10] Persians and Lydians and Libyans were in thine army: thy warriors hung in thee shields and helmets; these gave *thee* thy glory. [11] The sons of the Aradians and thine army were upon the walls; there were guards in thy towers: they hung their quivers on thy battlements round about; these completed thy beauty.

[12] The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead. [13] Greece, both the whole *world*, and the adjacent coasts, these traded with thee in the persons of men, and they gave *as* thy merchandise vessels of brass.

[14] Out of the house of Thogarma horses and horsemen furnished the market. [15] The sons of the Rhodians were thy merchants; from the islands they multiplied thy merchandise, *even* elephants' teeth: and to them that came in thou didst return thy prices, [16] *even* men *as* thy merchandise, from the multitude of thy trading *population*, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market. [17] Juda and the children of Israel, these were thy merchants; in the sale of corn and ointments and cassia: and they gave the best honey, and oil, and resin, to thy trading *population*. [18] *The people of*

Damascus were thy merchants by reason of the abundance of all thy power; wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.

[19] Out of Asel *came* wrought iron, and there is the sound of wheels among thy trading *population*. [20] *The people of* Daedan were thy merchants, with choice cattle for chariots. [21] Arabia and all the princes of Kedar, these were thy traders with thee, *bringing* camels, and lambs, and rams, in which they trade with thee. [22] The merchants of Sabba and Ramma, these were thy merchants, with choice spices, and precious stones: and they brought gold to thy market. [23] Charra, and Chanaa, these were thy merchants: Assur, and Charman, were thy merchants: [24] bringing *for* merchandise blue, and choice stores bound with cords, and cypress wood. [25] Ships were thy merchants, in abundance, with thy trading *population*: and thou wast filled and very heavily loaded in the heart of the sea.

[26] Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea. [27] Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy counselors, and they that traffic with thee, and all thy warriors that are in thee: and all thy company in the midst of thee shall perish in the heart of the sea, in the day of thy fall. [28] At the cry of thy voice thy pilots shall be greatly terrified.

[29] And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land. [30] And they shall wail over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.

[31] 32 And their sons shall take up a *lament* for thee, even a lamentation for Sor, *saying*, [33] How large a reward hast thou gained from the sea? thou hast filled nations out of thine abundance; and out of thy mixed merchandise thou hast enriched all the kings of the earth. [34] Now art thou broken in the sea, thy traders are in the deep water, and all thy company in the midst of thee: all thy rowers have fallen. [35] All the dwellers in the islands have mourned over thee, and their kings have been utterly amazed, and their countenance has wept. [36] Merchants from the nations have hissed at thee; thou art utterly destroyed, and shalt not be any more for ever.

Chapter 28

[1] And the word of the Lord came to me, saying,

[2] And thou, son of man, say to the prince of Tyrus, Thus saith the Lord; Because thine heart has been exalted, and thou hast said, I am God, I have inhabited the dwelling of God in the heart of the sea; yet thou art man and not God, though thou hast set thine heart as the heart of God: [3] art thou wiser than Daniel? or have not the wise instructed thee with their knowledge? [4] Hast thou gained power for thyself by thine *own* knowledge or thine *own* prudence, and *gotten* gold and silver in thy treasures? [5] By thy abundant knowledge and thy traffic thou hast multiplied thy power; thy heart has been lifted up by thy power.

[6] Therefore thus saith the Lord; Since thou hast set thine heart as the hart of God; [7] because of this, behold, I *will* bring on thee strange plagues from the nations; and they shall draw their swords against thee, and against the beauty of thy knowledge, [8] and they shall bring down thy beauty to destruction. And they shall bring thee down; and thou shalt die the death of the slain in the heart of the sea. [9] Wilt thou indeed say, I am God, before them that slay thee? whereas thou art man, and not God. [10] Thou shalt perish by the hands of strangers among the multitude of the uncircumcised: for I have spoken it, saith he Lord.

[11] And the word of the Lord came to me, saying, [12] Son of man, take up a lamentation for the prince of Tyre, and say to him, Thus saith the Lord God; Thou art a seal of resemblance, and crown of beauty. [13] Thou wast in the delight of the paradise of God; thou hast bound upon thee every precious stone, the sardius, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx: and thou hast filled thy treasures and thy stores in thee with gold. [14] From the day that thou wast created thou *wast* with the cherub: I set thee on the holy mount of God; thou wast in the midst of the stones of fire. [15] Thou wast faultless in thy days, from the day that thou wast created, until iniquity was found in thee.

[16] Of the abundance of thy merchandise thou hast filled thy storehouses with iniquity, and hast sinned: therefore thou hast been cast down wounded from the mount of God, and the cherub has brought thee out of the midst of the stones of fire. [17] Thy heart has been lifted up because of thy beauty; thy knowledge has been corrupted with thy beauty: because of the multitude of thy sins I have cast thee to the

ground, I have caused thee to be put to open shame before kings. [18] Because of the multitude of thy sins and the iniquities of thy merchandise, I have profaned thy sacred things; and I will bring fire out of the midst of thee, this shall devour thee; and I will make thee *to be* ashes upon thy land before all that see thee. [19] And all that know thee among the nations shall groan over thee: thou art gone to destruction, and thou shalt not exist any more.

[20] And the word of the Lord came to me, saying, [21] Son of man, set thy face against Sidon, and prophesy against it, [22] and say, Thus saith the Lord; Behold, I am against thee, O Sidon; and I will be glorified in thee; and thou shalt know that I am the Lord, when I have wrought judgments in thee, and I will be sanctified in thee. [23] Blood and death *shall be* in thy streets; and *men* wounded with swords shall fall in thee and on every side of thee; and they shall know that I am the Lord. [24] And there shall no more be in the house of Israel a thorn of bitterness and a pricking briar proceeding from them that are round about them, who dishonoured them; and they shall know that I am the Lord.

[25] Thus saith the Lord God; I will also gather Israel from the nations, among whom they have been scattered, and I will be sanctified among them, and before the peoples and nations: and they shall dwell upon their land, which I gave to my servant Jacob. [26] Yea, they shall dwell upon it safely, and they shall build houses, and plant vineyards, and dwell securely, when I shall execute judgment on all that have dishonoured them, *even* on those *that are* round about them; and they shall know that I am the Lord their God, and the God of their fathers.

Chapter 29

[1] In the twelfth year, in the tenth month, on the first *day* of the month, the word of the Lord came to me, saying, [2] Son of man, set thy face against Pharao king of Egypt, and prophesy against him, and against the whole of Egypt: [3] and say,

Thus saith the Lord; Behold, I am against Pharao, the great dragon that lies in the midst of his rivers, that says, The rivers are mine, and I made them. [4] And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thy sides, and I will bring thee up out of the midst of thy river: [5] and I will quickly cast down thee and all the fish of thy river: thou shalt fall on the face of the plain, and shalt by no means be gathered, and shalt not be brought together: I have given thee for food to the wild beasts of the earth and to the fowls of the sky. [6] And all the dwellers in Egypt shall know that I am the Lord, because thou hast been a staff of reed to the house of Israel. [7] When they took hold of thee with their hand, thou didst break: and when every hand was clapped against them, and when they leaned on thee, thou wast utterly broken, and didst crush the loins of them all.

[8] Therefore thus saith the Lord; Behold, I *will* bring a sword upon thee, and will cut off from thee man and beast; [9] and the land of Egypt shall be ruined and desert; and they shall know that I am the Lord; because thou sayest, The rivers are mine, and I made them.

[10] Therefore, behold, I am against thee, and against all thy rivers, and I will give up the land of Egypt to desolation, and the sword, and destruction, from Magdol and Syene even to the borders of the Ethiopians. [11] No foot of man shall pass through it, and no foot of beast shall pass through it, and it shall not be inhabited for forty years.

[12] And I will cause her land to be utterly destroyed in the midst of a land that is desolate, and her cities shall be *desolate* forty years in the midst of cities that are desolate: and I will disperse Egypt among the nations, and will utterly scatter them into the countries.

[13] Thus saith the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered; [14] and I will turn the captivity of the Egyptians, and will cause them to dwell in the land of Phathore, in the land whence they were taken; [15] and it shall be a base kingdom beyond all *other* kingdoms; it shall not any more be exalted over the nations; and I will make them few in number, that they may not be *great* among the nations. [16] And they shall no more be to

the house of Israel a confidence bringing iniquity to remembrance, when they follow after them; and they shall know that I am the Lord.

[17] And it came to pass in the twenty-seventh year, on the first *day* of the month, the word of the Lord came to me, saying,

[18] Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald, and every shoulder peeled; yet there was no reward to him or to his army *serving* against Tyre, nor for the service wherewith they served against it.

[19] Thus saith the Lord God; Behold, I *will* give to Nabuchodonosor king of Babylon the land of Egypt, and he shall take the plunder thereof, and seize the spoils thereof; and *it* shall be a reward for his army. [20] In return for his service wherewith he served against Tyre, I have given him the land of Egypt; thus saith the Lord God:

[21] In that day shall a horn spring forth for all the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am the Lord.

Chapter 30

[1] And the word of the Lord came to me, saying, [2] Son of man, prophesy, and say, Thus saith the Lord; Woe, woe *worth* the day! [3] For the day of the Lord is nigh, a day of cloud; it shall be the end of the nations.

[4] And the sword shall come upon the Egyptians, and there shall be tumult in Ethiopia, and in Egypt *men* shall fall down slain together, and her foundations shall fall. [5] Persians, and Cretans, and Lydians, and Libyans, and all the mixed multitude, and they of the children of my covenant, shall fall by the sword therein. [6] And the supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, saith the Lord. [7] And it shall be made desolate in the midst of desolate countries, and their cities shall be *desolate* in the midst of desolate cities: [8] and they shall know that I am the Lord, when I shall send fire upon Egypt, and *when* all that help her shall be broken. [9] In that day shall messengers go forth hasting to destroy Ethiopia utterly, and there shall be tumult among them in the day of Egypt: for, behold it comes.

[10] Thus saith he Lord God; I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon, [11] his *hand* and his people's; *they are* plagues sent forth from the nations to destroy the land: and they all shall unsheath their swords against Egypt, and the land shall be filled with slain. [12] And I will make their rivers desolate, and will destroy the land and the fulness of it by the hands of strangers: I the Lord have spoken.

[13] For thus saith the Lord God; I will also destroy the nobles from Memphis, and the princes of Memphis out of the land of Egypt; and they shall be no more. [14] And I will destroy the land of Phathore, and will send fire upon Tanis, and will execute vengeance on Diospolis. [15] And I will pour out my wrath upon Sais the strength of Egypt, and will destroy the multitude of Memphis. [16] And I will send fire upon Egypt; and Syene shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out. [17] The youths of Heliopolis and Bubastum shall fall by the sword, and the women shall go into captivity. [18] And the day shall be darkened in Taphnae, when I have broken there the scepters of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her, and her daughters shall be taken

prisoners. [19] And I will execute judgment on Egypt; and they shall know that I am the Lord.

[20] And it came to pass in the eleventh year, in the first month, on the seventh *day* of the month, the word of the Lord came to me, saying, [21] Son of man, I have broken the arms of Pharao, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, *or* to be strengthened to lay hold of the sword. [22] Therefore thus saith the Lord God; Behold, I am against Pharao king of Egypt, and I will break his strong and outstretched arms, and will smite down his sword out of his hand. [23] And I will disperse the Egyptians among the nations, and will utterly scatter them among the countries.

[24] And I will strengthen the arms of the king of Babylon, and put my sword into his hand: and he shall bring it upon Egypt, and shall take her plunder and seize her spoils. [25] Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fail: and they shall know that I am the Lord, when I have put my sword into the hands of the king of Babylon, and he shall stretch it out over the land of Egypt. [26] And I will disperse the Egyptians among the nations, and utterly scatter them among the countries; and they all shall know that I am the Lord.

Chapter 31

[1] And it came to pass in the eleventh year, in the third month, on the first *day* of the month, the word of the Lord came to me, saying, [2] Son of man, say to Pharao king of Egypt, and to his multitude;

To whom hast thou compared thyself in thy haughtiness? [3] Behold, the Assyrian was a cypress in Libanus, and was fair in shoots, and high in stature: his top reached to the midst of the clouds. [4] The water nourished him, the depth made him grow tall; she led her rivers round about his plants, and she sent forth her streams to all the trees of the field. [5] Therefore, was his stature exalted above all the trees of the field, and his branches spread far by the help of much water. [6] All the birds of the sky made their nests in his boughs, and under his branches all the wild beasts of the field bred; the whole multitude of nations dwelt under his shadow. [7] And he was fair in his height by reason of the multitude of his branches: for his roots were amidst much water. [8] And such cypresses *as this* were in the paradise of God; and there were no pines like his shoots, and there were no firs like his branches: no tree in the paradise of God was like him in his beauty, [9] because of the multitude of his branches: and the trees of God's paradise of delight envied him.

[10] Therefore thus saith the Lord; Because thou art grown great, and hast set thy top in the midst of the clouds, and I saw when he was exalted; [11] therefore I delivered him into the hands of the prince of the nations, and he wrought his destruction. [12] And ravaging strangers from the nations have destroyed him, and have cast him down upon the mountains: his branches fell in all the valleys, and his boughs were broken in every field of the land; and all the people of the nations are gone down from their shelter, and have laid him low.

[13] All the birds of the sky have settled on his fallen trunk, and all the wild beasts of the field came upon his boughs: [14] in order that none of the trees by the water should exalt themselves by reason of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with them that go down to the pit.

[15] Thus saith the Lord God; In the day wherein he went down to Hades, the deep mourned for him: and I stayed her floods, and restrained her abundance of water: and Libanus saddened for him, all the trees of the field fainted for him. [16] At the sound of his fall the nations quaked,

when I brought him down to Hades with them that go down to the pit: and all the trees of Delight comforted him in the heart, and the choice of *plants* of Libanus, all that drink water. [17] For they went down to hell with him among the slain with the sword; and his seed, *even* they that dwelt under his shadow, perished in the midst of their life.

[18] To whom art thou compared? descend, and be thou debased with the trees of paradise to the depth of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. Thus shall Pharao be, and the multitude of his host, saith the Lord God.

Chapter 32

[1] And it came to pass in the twelfth year, in the tenth month, on the first *day* of the month, *that* the word of the Lord came to me, saying, [2] Son of man, take up a lamentation for Pharao king of Egypt, and say to him,

Thou art become like a lion of the nations, and as a serpent that is in the sea: and thou didst make assaults with thy rivers, and didst disturb the water with thy feet, and didst trample thy rivers.

[3] Thus saith the Lord; I will also cast over thee the nets of many nations, and will bring thee up with my hook: [4] and I will stretch thee upon the earth: the fields shall be covered *with thee*, and I will cause all the birds of the sky to settle upon thee, and I will fill *with thee* all the wild beasts of the earth. [5] And I will cast thy flesh upon the mountains, and will saturate *them* with thy blood. [6] And the land shall be drenched with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee. [7] And I will veil the heavens when thou art extinguished, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light. [8] All the *bodies* that give light in the sky, shall be darkened over thee, and I will bring darkness upon the earth, saith the Lord God.

[9] And I will provoke to anger the heart of many people, when I shall lead thee captive among the nations, to a land which thou hast not know. [10] And many nations shall mourn over thee, and their kings shall be utterly amazed, when my sword flies in their faces, as they wait for their *own* fall from the day of thy fall.

[11] For thus saith the Lord God; The sword of the king of Babylon shall come upon thee, [12] with the swords of mighty men; and I will cast down thy strength: *they are* all destroying ones from the nations, and they shall destroy the pride of Egypt, and all her strength shall be crushed. [13] And I will destroy all her cattle from *beside* the great water; and the foot of man shall not trouble it any more, and the step of cattle shall no more trample it. [14] Thus shall their waters then be at rest, and their rivers shall flow like oil, saith the Lord, [15] when I shall give up Egypt to destruction, and the land shall be made desolate with the fullness thereof; when I shall scatter all that dwell in it, and they shall know that I am the Lord. [16] There is a lamentation, and thou shalt utter it; and the daughters of the nations shall utter it, *even* for Egypt, and they shall mourn for it over all the strength thereof, saith the Lord God.

[17] And it came to pass in the twelfth year, in the first month, on the fifteenth *day* of the month, the word of the Lord came to me, saying,

[18] Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit. [19] 20 They shall fall with him in the midst of them *that are* slain with the sword, and all his strength shall perish: the giants also shall say to thee, [21] Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, in the midst of them *that are* slain with the sword.

[22] There are Assur and all his company: all *his* slain have been laid there: [23] and their burial is in the depth of the pit, and his company are set around about his tomb: all the slain that fell by the sword, who had caused the fear of them *to be* upon the land of the living.

[24] There is Ælam and all his host round about his tom: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit, [25] in the midst of the slain.

[26] There were laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living. [27] And they are laid with the giants that fell of old, who went down to Hades with *their* weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life. [28] And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

[29] There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

[30] There are the princes of the north, *even* all the captains of Assur, who go down slain *to Hades*: they lie uncircumcised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

[31] King Pharao shall see them, and shall be comforted over all their force, saith the Lord God. [32] For I have caused his fear to be upon the land of the living yet he shall lie in the midst of the uncircumcised with them that are slain with the sword, *even* Pharao, and all his multitude with him, saith the Lord God.

Chapter 33

[1] And the word of the Lord came to me, saying, [2] Son of man, speak to the children of thy people, and thou shalt say to them,

On whatsoever land I shall bring a sword, and the people of the land take one man of them, and set him for their watchman: [3] and he shall see the sword coming upon the land, and blow the trumpet, and sound an alarm to the people; [4] and he that hears the sound of the trumpet shall hear *indeed*, and *yet* not take heed, and the sword shall come upon him, and overtake him, his blood shall be upon his *own* head. [5] Because he heard the sound of the trumpet, and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

[6] But if the watchman see the sword coming, and do not sound the trumpet, and the people do not watch; and the sword come, and take a soul from among them, that *soul* is taken because of its iniquity; but the blood *thereof* will I require at the watchman's hand.

[7] And thou, son of man, I have set thee *as* a watchman to the house of Israel, and thou shalt hear a word from my mouth. [8] When I say to the sinner, Thou shalt surely die; *if* thou speak not to warn the wicked from his way, the wicked himself shall die in his iniquity; but his blood will I require at thine hand. [9] But if thou forewarn the wicked of his way to turn from it, and he turn not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

[10] And thou, son of man, say to the house of Israel; Thus have ye spoken, saying, Our errors, and our iniquities weigh upon us, and we pine away in them, and how then shall we live? [11] Say to them, Thus saith the Lord; *As* I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn ye heartily from your way; for why will ye die, O house of Israel?

[12] Say to the children of thy people, The righteousness of the righteous shall not deliver him, in the day wherein he errs: and the iniquity of the ungodly shall not harm him, in the day wherein he turns from his iniquity, but the righteous *erring* shall not be able to deliver himself.

[13] When I say to the righteous, *Thou shalt live; and* he trusts in his righteousness, and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has wrought, in it shall he die.

[14] And when I say to the ungodly, Thou shalt surely die; and he shall turn from his sin, and do judgment and justice, [15] and return the pledge, and repay that which he has robbed, *and* walk in the ordinances of life, so as to do no wrong; he shall surely live, and shall not die. [16] None of his sins which he has committed shall be remembered: because he has wrought judgment and righteousness; by them shall he live.

[17] Yet the children of thy people will say, The way of the Lord is not straight: whereas this their way is not straight. [18] When the righteous turns away from his righteousness, and shall commit iniquities, then shall he die in them. [19] And when the sinner turns from his iniquity, and shall do judgment and righteousness, he shall live by them. [20] And this is that which ye said, The way of the Lord is *not* straight. I will judge you, O house of Israel, every one for his ways.

[21] And it came to pass in the tenth year of our captivity, in the twelfth month, on the fifth *day* of the month, *that* one that had escaped from Jerusalem came to me, saying, The city is taken. [22] Now the hand of the Lord had come upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning: and my mouth was open, it was no longer kept closed.

[23] And the word of the Lord came to me, saying, [24] Son of man, they that inhabit the desolate *places* on the land of Israel say, Abram was one, and he possessed the land: and we are more numerous; to us the land is given for a possession.

[25] 26 [27] Therefore say to them, Thus saith the Lord God, *As* I live, surely they that are in the desolate places shall fall by swords and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified *cities* and them that are in the caves I will slay with pestilence. [28] And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through. [29] And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

[30] And *as for* thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the *words* that proceed from the Lord. [31] They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for *there is* falsehood in their mouth, and their heart *goes* after their pollutions. [32] And thou art to them as a sound of a

sweet, well-tuned psaltery, and they will hear thy words, but they will not do them. [33] But whenever it shall come *to pass*, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

Chapter 34

[1] And the word of the Lord came to me, saying, [2] Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds,

Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep? [3] Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep. [4] The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour. [5] And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field. [6] And my sheep were scattered on every mountain, and on every high hill: yea, they were scattered on the face of the earth, and there was none to seek them out, nor to bring them back.

[7] Therefore, ye shepherds, hear the word of the Lord. [8] *As* I live, saith the Lord God, surely because my sheep became a prey, and my sheep became meat to all the wild beasts of the field, because there were no shepherds, and the shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep. [9] For this cause, O shepherds, [10] thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hands, and will turn them back that they shall not feed my sheep, and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth, and they shall no longer be meat for them.

[11] For thus saith the Lord God, Behold, I will seek out my sheep, and will visit them. [12] As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep, and will bring them back from every place where they were scattered in the day of cloud and darkness. [13] And I will bring them out from the Gentiles, and will gather them from the countries, and will bring them into their own land, and will feed them upon the mountains of Israel, and in the valleys, and in every inhabited place of the land. [14] I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there, and they shall lie down, and there shall they rest in perfect prosperity, and they shall feed in a fat pasture on the mountains of Israel. [15] I will feed my sheep, and I will cause them to rest; and they shall know that I am the Lord: thus saith the

Lord God. [16] I will seek that which is lost, and I will recover the stray one, and will bind up that which was broken, and will strengthen the fainting, and will guard the strong, and will feed them with judgment.

[17] And *as for* you, ye sheep, thus saith the Lord God, Behold, I will distinguish between sheep and sheep, *between* rams and he-goats. [18] And *is it* not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and *that* ye drank the standing water, *that* ye disturbed the residue with your feet? [19] So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

[20] Therefore thus saith the Lord God; Behold, I will separate between the strong sheep and the weak sheep. [21] Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick. [22] Therefore I will save my sheep, and they shall not be any more for a prey; and will judge between ram and ram.

[23] And I will raise up one shepherd over them, and he shall tend them, *even* my servant David, and he shall be their shepherd; [24] and I the Lord will be to them a God, and David a prince in the midst of them; I the Lord have spoken it. [25] And I will make with David a covenant of peace and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness, and sleep in the forests. [26] And I will settle them round about my mountain; and I will give you the rain, the rain of blessing. [27] And the trees that are in the field shall yield their fruit, and the earth shall yield her strength, and they shall dwell in the confidence of peace on their land, and they shall know that I am the Lord, when I have broken their yoke; and I will deliver them out of the hand of those that enslaved them. [28] And they shall no more be a spoil to the nations, and the wild beasts of the land shall no more at all devour them; and they shall dwell safely, and there shall be none to make them afraid. [29] And I will raise up for them a plant of peace, and they shall no more perish with hunger upon the land, and they shall no more bear the reproach off the nations.

[30] And they shall know that I am the Lord their God, and they my people. O house of Israel, saith the Lord God, [31] ye are my sheep, even the sheep of my flock, and I am the Lord your God, saith the Lord God.

Chapter 35

[1] And the word of the Lord came to me, saying, [2] Son of man, set thy face against mount Seir, and prophesy against it, [3] and say to it,

Thus saith the Lord God; Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and will make thee a waste, and thou shalt be made desolate. [4] And I will cause desolation in thy cities, and thou shalt be desolate, and thou shalt know that I am the Lord. [5] Because thou hast been a perpetual enemy, and hast laid wait craftily for the house of Israel, with the hand of enemies with a sword, in the time of injustice, at the last:

[6] Therefore, as I live, saith the Lord God, verily thou hast sinned even to blood, therefore blood shall pursue thee. [7] And I will make mount Seir a waste, and desolate, and I will destroy from off it men and cattle: [8] and I will fill thy hills and thy valleys with slain men, and in all thy plains there shall fall in thee men slain with the sword. [9] I will make thee a perpetual desolation, and thy cities shall not be inhabited any more: and thou shalt know that I am the Lord.

[10] Because thou saidst, The two nations and the two countries shall be mine, and I shall inherit them; whereas the Lord is there: [11] therefore, *as* I live, saith the Lord, I will even deal with thee according to thine enmity, and I will be made known to thee when I shall judge thee: [12] and thou shalt know that I am the Lord. I have heard the voice of thy blasphemies, whereas thou hast said, The desert mountains of Israel are given to us for food; [13] and thou hast spoken swelling words against me with thy mouth: I have heard *them*.

[14] Thus saith the Lord; When all the earth is rejoicing, I will make thee desert. [15] Thou shalt be desert, O mount Seir, and all Idumea; and it shall be utterly consumed: and thou shalt know that I am the Lord their God.

Chapter 36

[1] And thou, son of man, prophesy to the mountains of Israel, and say to the mountains of Israel, Hear ye the word of the Lord:

[2] Thus saith the Lord God; Because the enemy has said against you, Aha, the old waste places are become a possession for us: [3] therefore prophesy, and say, Thus saith the Lord God; Because ye have been dishonoured, and hated by those round about you, that ye might be a possession to the remainder of the nations, and ye became a by-word, and a reproach to the nations: [4] therefore, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord to the mountains, and to the hills, and to the streams, and to the valleys, and to *the places* that have been made desolate and destroyed, and to the cities that have been deserted, and have become a spoil and a trampling to the nations that were left round about; [5] therefore, thus saith the Lord; Verily in the fire of my wrath have I spoken against the rest of the nations, and against all Idumea, because they have appropriated my land to themselves for a possession with joy, disregarding the lives *of the inhabitants*, to destroy *it* by plunder: [6] therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, and to the valleys, and to the forests, Thus saith the Lord; Behold, I have spoken in my jealousy and in my wrath, because ye have borne the reproaches of the heathen: [7] therefore I will lift up my hand against the nations that are round about you; they shall bear their reproach.

[8] But your grapes and your fruits, O mountains of Israel, shall my people eat; for they are hoping to come. [9] For, behold, I am toward you, and I will have respect to you, and ye shall be tilled and sown: [10] and I will multiply men upon you, *even* all the house of Israel to the end: and the cities shall be inhabited, and the desolate land shall be built upon. [11] And I will multiply men and cattle upon you; and I will cause you to dwell as at the beginning, and will treat you well, as in your former *times*: and ye shall know that I am the Lord. [12] And I will increase men upon you, *even* my people Israel; and they shall inherit you, and ye shall be to them for a possession; and ye shall no more be bereaved of them.

[13] Thus saith the Lord God: Because they said to thee, Thou *land* devourest men, and hast been bereaved of thy nation; [14] therefore thou shalt no more devour men, and thou shalt no more bereave thy nation, saith the Lord God. [15] And there shall no more be heard against you the

reproach of the nations, and ye shall no more bear the revilings of the peoples, saith the Lord God.

[16] And the word of the Lord came to me, saying, [17] Son of man, the house of Israel dwelt upon their land, and defiled it by their way, and with their idols, and with their uncleannesses; and their way was before me like the uncleanness of a removed woman. [18] So I poured out my wrath upon them: [19] and I dispersed them among the nations, and utterly scattered them through the countries: I judged them according to their way and according to their sin. [20] And they went in among the nations, among which they went, and they profaned my holy name, while it was said of them, These are the people of the Lord, and they came forth out of his land. [21] but I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

[22] Therefore say to the house of Israel, Thus saith the Lord; I do not this, O house of Israel, for your sakes, but because of my holy name, which ye have profaned among the nations, among whom ye went. [23] And I will sanctify my great name, which was profaned among the nations, which ye profaned in the midst of them; and the nations shall know that I am the Lord, when I am sanctified among you before their eyes.

[24] And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: [25] and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. [26] And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. [27] And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do *them*. [28] And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God. [29] And I will save you from all your uncleannesses: and I will call for the corn, and multiply it, and will not bring famine upon you. [30] And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famine among the nations.

[31] And ye shall remember your evil ways and your practices that were not good, and ye shall be hateful in your own sight for your transgressions and for your abominations. [32] Not for your sakes do I *this*, saith the Lord God, *as* it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

[33] Thus saith the Lord God; In the day wherein I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste *places* shall be built upon: [34] and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by. [35] And they shall say, That desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited. [36] And the nations, as many as shall have been left round about you, shall know that I the Lord have built the ruined *cities* and planted the waste *lands*: I the Lord have spoken, and will do *it*.

[37] Thus saith the Lord God; Yet *for* this will I be sought by the house of Israel, to establish them; I will multiply them *even* men as sheep; [38] as holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I *am* the Lord.

Chapter 37

[1] And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. [2] And he led me round about them every way: and, behold, *there were* very many on the face of the plain, very dry.

[3] And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this. [4] And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord. [5] Thus saith the Lord to these bones; Behold, I *will* bring upon you the breath of life: [6] and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.

[7] So I prophesied as *the Lord* commanded me: and it came to pass while I was prophesying, that, behold, *there was* a shaking, and the bones approached each one to his joint. [8] And I looked, and behold, sinews and flesh grew upon them, and skin came upon them above: but there was not breath in them. [9] And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead *men*, and let them live. [10] So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.

[11] And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent. [12] therefore prophesy and say,

Thus saith the Lord; Behold, I *will* open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel. [13] And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from *their* graves. [14] And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I *am* the Lord; I have spoken, and will do *it*, saith the Lord.

[15] And the word of the Lord came to me, saying, [16] Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him. [17] And thou shalt joint them together for thyself, so

as that they should bind themselves into one stick; and they shall be in thine hand.

[18] And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things? [19] Then shalt thou say to them, Thus saith the Lord; behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda. [20] And the rods on which thou didst write shall be in thine hand in their presence. [21] And thou shalt say to them,

Thus saith the Lord God; Behold, I *will* take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel. [22] And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms: [23] that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I the Lord will be to them a God.

[24] And my servant David *shall be* a prince in the midst of them: there shall be one shepherd of *them* all; for they shall walk in mine ordinances, and keep my judgments, and do them. [25] And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant *shall be their* prince forever.

[26] And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever. [27] And my tabernacle shall be among them; and I will be to them a God, and they shall be my people. [28] And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

Chapter 38

[1] And the word of the Lord came to me, saying, [2] Son of man, set thy face against Gog, and the land of Magog, Rhos, prince of Mesoch and Thobel, and prophesy against him, [3] and say to him, Thus saith the Lord God;

Behold, I am against thee, Rhos prince of Mesoch and Thobel: [4] and I will gather thee, and all thine host, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords: [5] Persians, and Ethiopians, and Libyans; all with helmets and shields. [6] Gomer, and all belonging to him; the house of Thorgama, from the end of the north, and all belonging to him; and many nations with thee.

[7] Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard. [8] He shall be prepared after many days, and he shall come at the end of years, and shall come to a land that is brought back from the sword, when *the people* are gathered from many nations against the land of Israel, which was entirely desolate: and he is come forth out of the nations, and they shall all dwell securely. [9] And thou shalt go up as rain, and shalt arrive as a cloud to cover the land, and there shall be thou, and all that are about thee, and many nations with thee.

[10] Thus saith the Lord God; It shall also come to pass in that day, that thoughts shall come up into thine heart, and thou shalt devise evil devices. [11] And thou shalt say, I will go up to the rejected land; I will come upon them that are at ease in tranquility, and dwelling in peace, all inhabiting a land in which there is no wall, nor bars, nor have they doors; [12] to seize plunder, and to take their spoil; to turn my hands against the desolate land that is *now* inhabited, and against a nation that is gathered from many nations, that have acquired property, dwelling in the midst of the land. [13] Sabba, and Daedan, and Carthaginian merchants, and all their villages shall say to thee, Thou art come for plunder to take a prey, and to get spoils: thou hast gathered thy multitude to take silver and gold, to carry off property, to take spoils.

[14] Therefore prophesy, son of man, and say to Gog, Thus saith the Lord; Wilt thou not arise in that day, when my people Israel are dwelling securely, [15] and come out of thy place from the farthest north, and many nations with thee? all of them mounted on horses, a great gathering, and a large force? [16] And thou shalt come up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will

bring thee up upon my land, that all the nations may know me, when I am sanctified in thee before them.

[17] Thus saith the Lord God, to Gog; Thou art *he* concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee up against them. [18] And it shall come to pass in that day, in the day when Gog shall come against the Land of Israel, saith the Lord God, [19] *that* my wrath and my jealousy shall arise, I have spoken in the fire of mine anger, verily in that day there shall be a great shaking in the land of Israel; [20] and the fish of the sea shall quake at the presence of the Lord, and the birds of the sky and the wild beasts of the field, and all the reptiles that creep upon the earth, and all the men that are on the face of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall. [21] And I will summon against it even every fear, saith the Lord: the sword of *every* man shall be against his brother. [22] And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him fire and brimstone, and upon all that are with him, and upon many nations with him.

[23] And I will be magnified, and sanctified, and glorified; and I will be known in the presence of many nations, and they shall know that I am the Lord.

Chapter 39

[1] And thou, son of man, prophesy against Gog, and say, Thus saith the Lord; Behold, I am against thee, O Gog, Rhos prince of Mesoch and Thobel: [2] and I will assemble thee, and guide thee, and raise thee up on the extremity of the north, and I will bring thee up upon the mountains of Israel. [3] And I will destroy the bow out of thy left hand, and thine arrows out of thy right hand, and I will cast thee down on the mountains of Israel; [4] and thou and all that belong to thee shall fall, and the nations that are with thee shall be given to multitudes of birds, *even* to every fowl, and I have given thee to all the wild beasts of the field to be devoured. [5] Thou shalt fall on the face of the field: for I have spoken *it*, saith the Lord.

[6] And I will send a fire upon Gog, and the islands shall be securely inhabited: and they shall know that I am the Lord. [7] And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned: and the nations shall know that I am the Lord, the Holy *One* in Israel. [8] Behold it is come, and thou shalt know that it shall be, saith the Lord God; this is the day concerning which I have spoken.

[9] And they that inhabit the cities of Israel shall come forth, and make a fire with the arms, the shields and the spears, and bows and arrows, and hand-staves, and lances, and they shall keep fire burning with them for seven years: [10] and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those that plundered them, and spoil those that spoiled them, saith the Lord.

[11] And it shall come to pass *that* in that day I will give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach the sea: and they shall build round about the outlet of the valley, and there they shall bury Gog and all his multitude: and *the place* shall then be called the burial-place of Gog. [12] And the house of Israel shall bury them, that the land may be cleansed in the space of seven months. [13] Yea, all the people of the land shall bury them; and it shall be to them a *place* of renown in the day wherein it was glorified, saith the Lord. [14] And they shall appoint men continually to go over the land, to bury them that have been left on the face of the earth, to cleanse it after the space of seven months, and they shall seek *them* out. [15] And every one that goes through the land, and sees a man's bone, shall set up a mark by it, until the buriers shall have buried it in the valley, the burial place of Gog. [16]

For the name of the city *shall be* Burial-place: so shall the land be cleansed.

[17] And thou, son of man, say, Thus saith the Lord; Say to every winged bird, and to all the wild beasts of the field, Gather yourselves, and come; gather yourselves from all *places* round about to my sacrifice, which I have made for you, *even* a great sacrifice on the mountains of Israel, and ye shall eat flesh, and drink blood. [18] Ye shall eat the flesh of mighty men, and ye shall drink the blood of princes of the earth, rams, and calves and goats, and they are all fatted calves. [19] And ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of my sacrifice which I have prepared for you. [20] And ye shall be filled at my table, *eating* horse, and rider, and mighty man, and every warrior, saith the Lord.

[21] And I will set my glory among you, and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them. [22] And the house of Israel shall know that I am the Lord their God, from this day and onwards.

[23] And all the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me, and I turned away my face from them, and delivered them into the hands of their enemies, and they all fell by the sword. [24] According to their uncleannesses and according to their transgressions did I deal with them, and I turned away my face from them.

[25] Therefore thus saith the Lord God, Now will I turn back captivity in Jacob, and will have mercy on the house of Israel, and will be jealous for the sake of my holy name. [26] And they shall bear their reproach, and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify *them* [27] when I have brought them back from the nations, and gathered them out of the countries of the nations: and I will be sanctified among them in the presence of the nations. [28] And they shall know that I am the Lord their God, when I have been manifested to them among the nations. [29] And I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, saith the Lord God.

Chapter 40

[1] And it came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth *day* of the month, in the fourteenth year after the taking of the city, in that day the hand of the Lord was upon me, and brought me [2] in a vision of God into the land of Israel, and set me on a very high mountain, and upon it *there was* as it were the frame of a city before *me*.

[3] And he brought me in thither, and, behold, *there was* a man, and the appearance of him was as the appearance of shining brass, and in his hand was a builder's line, and a measuring reed; and he stood at the gate. [4] And the man said to me,

Look with thine eyes at him whom thou hast seen, son of man, and hear with thine ears, and lay up in thine heart all things that I show thee; for thou hast come in hither that *I* might show thee, and thou shalt show all things that thou seest to the house of Israel.

[5] And behold a wall round about the house without, and in the man's hand a reed, the measure *of it was* six cubits by the cubit, and a span: and he measured across the front wall; the breadth was equal to the reed, and the length of it equal to the reed.

[6] And he entered by seven steps into the gate that looks eastward, and he measured across the porch of the gate equal to the reed. [7] And the chamber was equal in length to the reed, and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed, and equal in length to the reed, and the porch five cubits. [8] And the third chamber equal in length to the reed, and equal in breadth to the reed. [9] And the porch of the gateway (near the porch of the gate) eight cubits; and the posts there of two cubits; and the porch of the gate was inward: [10] and the chambers of the gate of the chamber in front *were* three on one side and three on the other, and *there was* one measure to the three: *there was* one measure to the porches on this side and on that. [11] And he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits. [12] And the space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side: and the chamber was six cubits this way, and six cubits that way.

[13] And he measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate. [14] And the open space of the porch of

the gate without, was twenty cubits to the chambers round about the gate. [15] And the open space of the gate without to the open space of the porch of the gate within was fifty cubits.

[16] And *there were* secret windows to the chambers, and to the porches within the gate of the court round about, and in the same manner windows to the porches round about within: and on the porch *there were* palm-trees on this side and on that side.

[17] And he brought me into the inner court, and, behold, *there were* chambers, and peristyles round about the court; thirty chambers within the ranges of columns. [18] And the porticos were behind the gates; according to the length of the gates, was the lower peristyle. [19] And he measured the breadth of the court, from the open space of the outer gate inwards to the open space of the gate looking outwards: a hundred cubits *was the distance to the place* of the gate looking eastward: and he brought me to the north; [20] and behold a gate looking northwards *belonging to* the outer court, and he measured it, both the length of it and the breadth; [21] and the chambers, three on this side and three on that; and the posts, and the porches, and the palm-trees thereof: and they were according to the measures of the gate that looks eastward: the length thereof was fifty cubits, and the breadth thereof was twenty-five cubits. [22] And its windows, and its porches, and its palm-trees, were according to *the dimensions of* the gate looking eastward; and they went up to it by seven steps; and the porches were within. [23] And *there was* a gate to the inner court looking toward the north gate, after the manner of the gate looking toward the east; and he measured the court from gate to gate, a hundred cubits.

[24] And he brought me to the south side, and behold a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions. [25] And its windows and its porches round about were according to the windows of the porch: the length thereof was fifty cubits, and the breadth thereof was five and twenty cubits. [26] And it had seven steps, and porches within: and it *had* palm-trees on the posts, one on one side, and one on the other side. [27] And *there was* a gate opposite the gate of the inner court southward: and he measured the court from gate to gate, a hundred cubits in breadth southward.

[28] And he brought me into the inner court of the south gate: and he measured the gate according to these measures; [29] and the chambers, and the posts, (30) and the porches, according to these measures: and *there were* windows to it and to the porches round about: its length was

fifty cubits, and *its* breadth twenty-five cubits, [30] 31 from the porch to the outer court: and *there were* palm-trees to the post *thereof*, and eight steps.

[32] And he brought me in at the gate that looks eastward: and he measured it according to these measures: [33] and the chambers, and the posts, and the porches according to these measures: and *there were* windows to it, and porches round about: the length of it was fifty cubits, and the breadth of it twenty-five cubits. [34] And *there were* porches *opening* into the inner court, and palm-trees on the posts on this side and on that side: and it *had* eight steps.

[35] And he brought me in at the northern gate, and measured *it* according to these measures; [36] and the chambers, and the posts, and the porches: and it *had* windows round about, and *it had* its porches: the length of it was fifty cubits, and the breadth twenty-five cubits. [37] And its porches were toward the inner court; and *there were* palm-trees to the posts on this side and on that side: and it *had* eight steps.

[38] Its chambers and its door-ways, and its porches at the second gate *served as* a drain, [39] that they might slay in it the sin-offerings, and the trespass-offerings. [40] And behind the drain for the whole-burnt-offerings at the north *gate*, two tables eastward behind the second gate; and *behind* the porch of the gate two tables eastward. [41] Four on one side and four on the other side behind the gate; upon them they kill the victims, in front of the eight tables of sacrifices. [42] And *there were* four tables of hewn stone for whole-burnt-offerings, the breadth *of them was* a cubit and a half, and the length *of them* two cubits *and* a half, and *their* height was a cubit: on them they shall place the instruments with which they slay there the whole-burnt-offerings and the victims. [43] And they shall have within a border of hewn stone round about of a span broad, and over the tables above screens for covering *them* from the wet and from the heat.

[44] And he brought me into the inner court, and behold *there were* two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the southern gate, but which looks to the north. [45] And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house. [46] And the chamber that looks to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to the Lord to serve him.

[47] And he measured the court, the length *whereof was* a hundred cubits, and the breadth a hundred cubits, on its four sides; and the altar in

front of the house. [48] And he brought me into the porch of the house; and he measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door *was* fourteen cubits, and the side-pieces of the door of the porch *were* three cubits on one side, and three cubits on the other side. [49] And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and *there were* pillars to the porch, one on this side and one on that side.

Chapter 41

[1] And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side. [2] And the breadth of the gateway was ten cubits, and the side-pieces of the gateway were five cubits on this side, and five cubits on that side: and he measured the length of it, forth cubits, and the breadth, twenty cubits.

[3] And he went into the inner court, and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side, and seven cubits on the other side. [4] And he measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: and he said, This is the holy of holies.

[5] And he measured the wall of the house, six cubits: and the breadth of *each* side, four cubits round about. [6] And the sides were twice ninety, side against side; and *there was* a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see, that they should not at all touch the walls of the house. [7] And the breadth of the upper side *was made* according to the projection out of the wall, against the upper one round about the house, that it might be enlarged above, and that *men* might go up to the upper chambers from those below, and from the ground-sills to the third story.

[8] And as for the height of the house round about, *each* space between the sides was equal to a reed of six cubits; [9] and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house, [10] and between the chambers, were a width of twenty cubits, the circumference of the house.

[11] And the doors of the chambers were toward the space left by the one door that looked northward, and *there was* one door southward; and the breadth of the remaining open space *was* five cubits in extent round about.

[12] And the partition *wall* in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits round about, and the length of it ninety cubits. [13] And he measured in front of the house a length of a hundred cubits, and the remaining spaces and the partitions; and the walls thereof were in length a hundred cubits. [14] And the breadth in front of the house, and the remaining *spaces* before *it were* a hundred cubits.

[15] And he measured the length of the partition in front of the space left by the back parts of that house; and the *spaces* left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were ceiled. [16] And the windows were latticed, *giving* light round about to the three *stories*, so as to look through: and the house and the parts adjoining were planked round about, and *so was* the floor, and from the floor up to the windows, and the window *shutters* folded back in three parts for one to look through. [17] And almost all the way to the inner, and close to the outer *side*, and upon all the wall round about within and without, [18] were carved cherubs and palm-trees between the cherubs, *and each* cherub *had* two faces. [19] The face of a man was toward one palm-tree on this side and on that side, and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round. [20] From the floor to the ceiling were cherubs and palm-trees carved.

[21] And the holy place and the temple opened on four sides; in front of the holy places the appearance was as the look of [22] a wooden altar, the height of it three cubits, and the length two cubits, and the breadth two cubits; and it had horns, and the base of it and the sides of it were of wood: and he said to me, This is the table, which is before the face of the Lord.

[23] And the temple *had* two doors, and the sanctuary *had* two doors, with two turning leaves *apiece*; [24] two leaves to the one, and two leaves to the other door. [25] And *there was* carved work upon them, and cherubs on the doors of the temple, and palm-trees according to the carving of the sanctuary; and *there were* stout planks in front of the porch without.

[26] And *there were* secret windows; and he measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.

Chapter 42

[1] And he brought me into the inner court eastward, opposite the northern gate: and he brought me in, and behold five chambers near the vacant space, and near the northern partition, [2] a hundred cubits in length toward the north, and in breadth fifty, [3] ornamented accordingly as the gates of the inner court, and arranged accordingly as the peristyles of the outer court, *with* triple porticos fronting one another. [4] And in front of the chambers was a walk ten cubits in breadth, the length *reaching* to a hundred cubits; and their doors were northward. [5] And the upper walks were in like manner: for the peristyle projected from it, *even* from the range of columns below, and *there was* a space between; so *were there* a peristyle and a space between, and so *were there* two porticos. [6] For they were triple, and they had not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

[7] And *there was* light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length *of them was* fifty cubits. [8] For the length of the chambers looking toward the inner court was fifty cubits, and these are the ones that front the others; the whole was a hundred cubits.

[9] And *there were* doors of these chambers for an outlet toward the east, so that one should go through them out of the outer court, [10] by the opening of the walk at the corner; and the south parts were toward the south, toward the remaining space, and toward the partition, and *so were* the chambers. [11] And the walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them, and according to the breadth of them, and according to all their openings, an according to all their turnings, and according to their lights, and according to their doors. [12] *So were the measures* of the chambers toward the south, and according to the doors at the entrance of the walk, as it were the distance of a reed for light, and eastward as one went in by them.

[13] And he said to me, The chambers toward the north, and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, wherein the priests the sons of Sadduc, who draw night to the Lord, shall eat the most holy things: and there shall they lay the most holy things, and the meat-offering, and the sin-offerings, and the trespass-offerings; because the place is holy. [14] None

shall go in thither except the priests, *and* they shall not go forth of the holy place into the outer court, that they that draw nigh *to me* may be continually holy, and may not touch their garments in which they minister, *with defilement*, for they are holy; and they shall put on other garments whenever they come in contact with the people.

[15] So the measurement of the house within was accomplished: and he brought me forth by the way of the gate that looks eastward, and measured the plan of the house round about in order.

[16] And he stood behind the gate looking eastward, and measured five hundred *cubits* with the measuring reed. [17] And he turned to the north and measured in front of the north *side* five hundred cubits with the measuring reed. [18] And he turned to the west, and measured in front of the west side, five hundred *cubits* with the measuring reed. [19] And he turned to the south, and measured in front of the south side, five hundred *cubits* by the measuring reed. [20] The *four sides he measured* by the same reed, and he marked out the house and the circumference of the parts round about, *a space* of five hundred *cubits* eastward, and a breadth of five hundred cubits, to make a division between the sanctuary and the outer wall, that *belonged to* the design of the house.

Chapter 43

[1] Moreover he brought me to the gate looking eastward, and led me forth. [2] And, behold, the glory of the God of Israel came by the eastern way; and *there was* a voice of an army, as the sound of many redoubling *their shouts*, and the earth shone like light from the glory round about. [3] And the vision which I saw was like the vision which I saw when I went in to anoint the city: and the vision of the chariot which I saw was like the vision which I saw at the river Chobar; and I fell upon my face.

[4] And the glory of the Lord came into the house, by the way of the gate looking eastward. [5] And the Spirit took me up, and brought me into the inner court; and, behold, the house of the Lord was full of glory. [6] And I stood, and behold *there was* a voice out of the house of one speaking to me, and a man stood near me, [7] and he said to me,

Son of man, thou hast seen the place of my throne, and the place of the soles of my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of *their* princes in the midst of them; [8] when they set my door-way by their door-way, and my thresholds near to their thresholds: and they made my wall as it were joining myself and them, and they profaned my holy name with their iniquities which they wrought: and I destroyed them in my wrath and with slaughter. [9] And now let them put away from me their fornication, and the murders of their princes, and I will dwell in the midst of them forever.

[10] And thou, son of man, shew the house to the house of Israel, that they may cease from their sins; and *shew* its aspect and the arrangement of it. [11] And they shall bear their punishment for all the things that they have done: and thou shalt describe the house, and its entrances, and the plan thereof, and all its ordinances, and thou shalt make known to them all the regulations of it, and describe *them* before them: and they shall keep all my commandments, and all my ordinances, and do them.

[12] And thou shalt shew the plan of the house on the top of the mountain: all its limits round about *shall be* most holy.

[13] And these are the measures of the altar by the cubit of a cubit and a span, the cavity *shall be* a cubit deep, and a cubit shall be the breadth, and the border on the rim of it round about shall be a span: and this *shall be* the height of the altar [14] from the bottom at the commencement of the hollow part to this great mercy-seat, from beneath was two cubits,

and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, four cubits, and the breadth was a cubit. [15] And the altar *shall be* four cubits; and from the altar and above the horns a cubit. [16] And the altar *shall be* of the length of twelve cubits, by twelve cubits *in breadth*, square upon its four sides.

[17] And the mercy-seat *shall be* fourteen cubits in length, by fourteen cubits in breadth on its four sides; and *there shall be* a border to it carried round about it of half a cubit; and the rim of it *shall be* a cubit round about; and the steps thereof looking eastward.

[18] And he said to me, Son of man, thus saith the Lord God of Israel; These are the ordinances of the altar in the day of its being made, to offer upon it whole-burnt-offerings, and to pour blood upon it. [19] And thou shalt appoint to the priests the Levites of the seed of Sadduc, that draw nigh to me, saith the Lord God, to minister to me, a calf of the heard for a sin-offering. [20] And they shall take of its blood, and shall put *it* on the four horns of the altar, and upon the four corners of the propitiatory, and upon the base round about, and they shall make atonement for it. [21] And they shall take the calf of the sin-offering, and it shall be consumed by fire in the separate place of the house, outside the sanctuary. [22] And on the second day they shall take two kids of the goats without blemish for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf. [23] And after they have finished the atonement, they shall bring an unblemished calf of the herd, and an unblemished ram of the flock. [24] And ye shall offer *them* before the Lord, and the priests shall sprinkle salt upon them, and shall offer them up *as* whole-burnt-offerings to the Lord.

[25] Seven day shalt thou offer a kid daily for a sin-offering, and a calf of the herd, and a ram out of the flock: they shall sacrifice them unblemished for seven days: [26] and they shall make atonement for the altar, and shall purge it; and they shall consecrate themselves. [27] And it shall come to pass from the eighth day and onward, *that* the priests shall offer your whole-burnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord.

Chapter 44

[1] Then he brought me back by the way of the outer gate of the sanctuary that looks eastward; and it was shut. [2] And the Lord said to me, This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. [3] For the prince, he shall sit in it, to eat bread before the Lord; he shall go in by the way of the porch of the gate, and shall go forth by the way of the same.

[4] And he brought me in by the way of the gate that looks northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord: and I fell upon my face. [5] And the Lord said to me, Son of man, attend with thine heart, and see with *thine* eyes, and hear with thine ears all that I say to thee, according to all the ordinances of the house of the Lord, and all the regulations thereof; and thou shalt attend well to the entrance of the house, according to all its outlets, in all the holy things. [6] And thou shalt say to the provoking house, *even* to the house of Israel, Thus saith the Lord God; Let it suffice you *to have committed* all your iniquities, O house of Israel! [7] that ye have brought in aliens, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to profane it, when ye offered bread, flesh, and blood; and ye transgressed my covenant by all your iniquities; [8] and ye appointed *others* to keep the charges in my sanctuary.

[9] Therefore thus saith the Lord God; No alien, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of all the children of strangers that are in the midst of the house of Israel.

[10] But as for the Levites who departed far from me when Israel went astray from me after their imaginations, they shall even bear their iniquity. [11] yet they shall minister in my sanctuary, *being* porters at the gates of the house, and serving the house: they shall slay the victims and the whole-burnt-offerings for the people, and they shall stand before the people to minister to them. [12] Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore have I lifted up my hand against them, saith the Lord God. [13] And they shall not draw nigh to me to minister to me in the priests' office, nor to approach the holy things of the children of Israel, nor *to approach* my holy of holies: but they shall bear their reproach for the error wherein they erred. [14] They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

[15] The priests the Levites, the sons of Sadduc, who kept the charges of my sanctuary when the house of Israel when astray from me, these shall draw night to me to minister to me, and shall stand before my face, to offer sacrifice to me, the fat and the blood, saith the Lord God. [16] These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

[17] And it shall come to pass when they enter the gates of the inner court, *that* they shall put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court. [18] And they shall have linen mitres upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves. [19] And when they go out into the outer court to the people, they shall put off their robes, in which they minister; and they shall lay them up in the chambers of the sanctuary, and shall put on other robes, and they shall not sanctify the people with their robes. [20] And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads. [21] And no priest shall drink any wine, when they go into the inner court. [22] Neither shall they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there should happen to be a priest's widow, they shall take *her*.

[23] And they shall teach my people *to distinguish* between holy and profane, and they shall make known to them *the difference* between unclean and clean. [24] And these shall attend at a judgment of blood to decide it: they shall rightly observe my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow my sabbaths.

[25] And they shall not go in to the dead body of a man to defile themselves: only *a priest* may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married. [26] And after he has been cleansed, let him number to himself seven days. [27] And on whatsoever day they shall enter into the inner court to minister in the holy place, they shall bring a propitiation, saith the Lord God.

[28] And it shall be to them for an inheritance: I am their inheritance: and no possession shall be given them among the children of Israel; for I am their possession. [29] And these shall eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel shall be theirs. [30] *And* the first-fruits of all things, and the first-born of all *animals* and all offerings, of all your first-fruits there shall be *a share* for the priests; and ye shall give your earliest produce to the

priest, to bring your blessings upon your houses. [31] And the priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

Chapter 45

[1] And when ye measure thee land for inheritance, ye shall set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand *reeds*, and in breadth twenty thousand; it shall be holy in all the borders thereof round about. [2] And there shall be a sanctuary out of this, five hundred *reeds in length* by five hundred in breadth, a square round about; and *there shall be* a vacant space *beyond* this of fifty cubits round about. [3] And out of this measurement shalt thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies. [4] Of the land shall be *a portion* for the priests that minister in the holy place, and it shall be for them that draw nigh to minister to the Lord: and it shall be to them a place for houses set apart for their sacred office; [5] the length *shall be* twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

[6] And ye shall appoint *for* the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

[7] And the prince *shall have a portion* out of this, and out of this *there shall be a portion* for the first-fruits of the sanctuary, *and* for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city westward, and from the western parts eastward: and the length *shall be* equal to one of the parts of the western borders, and the length *shall be* to the eastern borders of the land. [8] And he shall have it for a possession in Israel: and the princes of Israel shall no more oppress my people; but the house of Israel shall inherit the land according to their tribes.

[9] Thus saith the Lord God; Let it suffice you, ye princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from my people, saith the Lord God. [10] Ye shall have a just balance, and a just measure, and a just choenix for measure. [11] And in like manner there shall be one choenix as a measure of capacity; the tenth of the gomor *shall be* the choenix, and the tenth of the gomor shall be in fair proportion to the gomor. [12] And the weights *shall be* twenty oboli, your pound shall be five shekels, fifteen shekels and fifty shekels.

[13] And these are the first-fruits which ye shall offer; a sixth part of a gomor of wheat, and the sixth part of it *shall consist* of an ephah of a core of barley. [14] And *ye shall give as* the appointed measure of oil one

bath of oil out of ten baths; for ten baths are a gomor. [15] And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices, and for whole-burnt-offerings, and for peace-offerings, to make atonement for you, saith the Lord God. [16] And all the people shall give these first-fruits to the prince of Israel.

[17] And through the prince shall be *offered* the whole-burnt-offerings and the meat-offerings, and the drink-offerings in the feasts, and at the new moons, and on the sabbaths; and in all the feasts of the house of Israel: he shall offer the sin-offerings, and the meat-offering, and the whole-burnt-offerings, and the peace-offerings, to make atonement for the house of Israel.

[18] Thus saith the Lord God; In the first month, on the first *day* of the month, ye shall take a calf without blemish out of the herd, to make atonement for the holy place. [19] And the priest shall take of the blood of the atonement, and put it on the thresholds of the house, and upon the four corners of the temple, and upon the altar, and upon the thresholds of the gate of the inner court. [20] And thus shalt thou do in the seventh month; on the first *day* of the month thou shalt take a rate from each one; and ye shall make atonement for the house.

[21] And in the first *month*, on the fourteenth *day* of the month, ye shall have the feast of the passover; seven days shall ye eat unleavened bread. [22] And the prince shall offer it that day a calf for a sin-offering for himself, and the house, and for all the people of the land. [23] And for the seven days of the feast he shall offer as whole-burnt-offerings to the Lord seven calves and seven rams without blemish daily for the seven days; and a kid of the goats daily for a sin-offering, and a meat-offering. [24] And thou shalt prepare a cake for the calf, and cakes for the ram, and a hin of oil for the cake. [25] And in the seventh month, on the fifteenth *day* of the month, thou shalt sacrifice in the feast in the same way seven days, as *they sacrificed* the sin-offerings, and the whole-burnt-offerings, and the freewill-offering, and the oil.

Chapter 46

[1] Thus saith the Lord God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; *but* let it be opened on the sabbath-day, and it shall be opened on the day of the new moon. [2] And the prince shall enter by the way of the porch of the inner gate, and shall stand at the entrance of the gate, and the priests shall prepare his whole-burnt-offerings and his peace-offerings, and he shall worship at the entrance of the gate: then shall he come forth; but the gate shall not be shut till evening. [3] And the people of the land shall worship at the entrance of that gate, both on the sabbaths and at the new moons, before the Lord.

[4] And the prince shall offer whole-burnt-offerings to the Lord on the sabbath-day, six lambs without blemish, and a ram without blemish; [5] and a freewill-offering, a meat-offering for the ram, and a meat-offering for the lambs, the gift of his hand, and a hin of oil for the meat-offering. [6] And on the day of the new moon a calf without blemish, and six lambs, and there shall be a ram without blemish; [7] and a meat-offering for the ram, and there shall be a meat-offering for the calf as a freewill-offering, and for the lambs, according as his hand can furnish, and *there shall be* a hin of oil for the cake.

[8] And when the prince goes in, he shall go in by the way of the porch of the gate, and he shall go forth by the way of the gate. [9] And whenever the people of the land shall go in before the Lord at the feasts, he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate: he shall not return by the gate by which he entered, but he shall go forth opposite it. [10] And the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth.

[11] And in the feasts and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and for the lambs, as his hand can furnish, and a hin of oil for the meat-offering. [12] And if the prince should prepare *as* a thanksgiving a whole-burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out.

[13] And he shall prepare daily as a whole-burnt-offering to the Lord a lamb of a year old without blemish: in the morning shall he prepare it. [14] And he shall prepare a freewill-offering for it in the morning, the sixth part of a measure *of flour*, and a third part of a hin of oil to mix *therewith* the fine flour, *as* a freewill-offering to the Lord, a perpetual ordinance. [15] Ye shall prepare the lamb, and the freewill-offering, and the oil in the morning, *for* a perpetual whole-burnt-sacrifice.

[16] Thus saith the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession *as* an inheritance. [17] But if he give a gift to one of his servants, then it shall belong to him until the year of release; and *then* he shall restore *it* to the prince: but of the inheritance of his sons *the possession* shall continue to them. [18] And the prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his *own* possession: that my people be not scattered, every one from his possession.

[19] And he brought me into the entrance of the *place* behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north: and, behold, there was a place set apart. [20] And he said to me, This is the place where the priests shall boil the trespass-offerings and the sin-offerings, and there shall they bake the meat-offering always; so as not to carry *them* out into the outer court, to sanctify the people.

[21] And he brought me into the outer court, and led me round upon the four sides of the court; and, behold, there was a court on *each of* the sides of the court, [22] on *every* side a court, *even* a court for all the four *sides*, and *each* little court belonging to the court was in length forty cubits, and *in* breadth thirty cubits, *there was* one measure to the four. [23] And *there were* chambers in them round about, round about the four, and cooking-places formed under the chambers round about. [24] And he said to me, These are the cooks' houses, where they that serve the house shall boil the sacrifices of the people.

Chapter 47

[1] And he brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar. [2] And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side, [3] in *the direction* in which a man went forth opposite; and *there was* a measuring line in his hand, and he measured a thousand *cubits* with the measure; [4] and he passed through the water; *it was* water of a fountain: and *again* he measured a thousand, and passed through the water; and the water was up to the thighs: and *again* he measured a thousand; and he passed through water up to the loins. [5] and *again* he measured a thousand; and he could not pass through: for *the water* rose as of a torrent which *men* cannot pass over.

[6] And he said to me, Hast thou seen *this*, son of man? Then he brought me, and led me back to the brink of the river [7] as I returned; and, behold, on the brink of the river *there were* very many trees on this side and on that side. [8] And he said to me, This is the water that goes forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea to the outlet of the water: and it shall heal the waters. [9] And it shall come to pass, *that* every animal of living *and* moving creatures, all on which the river shall come, shall live: and there shall be there very many fish; for this water shall go thither, and it shall heal *them*, and they shall live: everything on which the river shall come shall live.

[10] And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and the fishes thereof *shall be* as the fishes of the great sea, a very great multitude. [11] But at the outlet of the water, and the turn of it, and where it overflows *its banks*, they shall not heal at all; they are given to salt. [12] And every fruit tree shall grow by the river, *even* on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.

[13] Thus saith the Lord God; Ye shall inherit these borders of the land; *they are* given by lot to the twelve tribes of the children of Israel.

[14] And ye shall inherit it, each according to his brother's portion, *even the land* concerning which I lifted up my hand to give *it* to your fathers: and this land shall fall to you by lot.

[15] And these are the borders of the land that lies northward, from the great sea that comes down, and divides the entrance of Emaseldam; [16] Maabthera, Ebrameliam, between the coasts of Damascus and the coasts of Emathi, the habitation of Saunan, which *places* are above the coasts of Auranitis. [17] These are the borders from the sea, from the habitations of Ænan, the coasts of Damascus, and the northern *coasts*. [18] And the eastern coasts between Loranitis, and Damascus, and the land of Galaad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern *coasts*. [19] And the southern and south-western *coasts are* from Thaeman and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west. [20] This part of the great sea forms a border, till *one comes* opposite the entrance of Emath, *even* as far as the entrance thereof. These are the parts west of Emath.

[21] So ye shall divide this land to them, *even* to the tribes of Israel. [22] Ye shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall be to you as natives among the children of Israel; they shall eat with you in *their* inheritance in the midst of the tribes of Israel. [23] And they shall be in the tribe of proselytes among the proselytes that are with them: there shall ye give them an inheritance, saith the Lord God.

Chapter 48

[1] And these are the names of the tribes from the northern corner, on the side of the decent that draws a line to the entrance of Emath the palace of Ælam, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one *portion*. [2] And from the borders of Dan eastward as far as the west sea-coast, for Asser, one. [3] And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one. [4] And from the borders of Nephthalim, from the east as far as the west coasts, for Manasse, one. [5] And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one. [6] And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one. [7] And from the borders of Ruben, from the eastern parts as far as the west coasts, for Juda, one. [8] And from the borders of Juda, from the eastern parts shall be the offering of first-fruits, in the breadth twenty-five thousand *reeds*, and in length as one of the portions *measured* from the east even to the western parts: and the sanctuary shall be in the midst of them. [9] *As for* the first-fruits which they shall offer to the Lord, *it shall be* in length twenty-five thousand, and in breadth twenty-five thousand. [10] Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand, and towards the west, ten thousand, and southward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of it, [11] for the priests, for the consecrated sons of Sadduc, who keep the charges of the house, who erred not in the error of the children of Israel, as the Levites erred. [12] And the first-fruits shall be given to them out of the first-fruits of the land, *even* a most holy portion from the borders of the Levites.

[13] And the Levites *shall have* the *part*, next to the borders of the priests, in length twenty-five thousand, and in breadth ten thousand: the whole length *shall be* five and twenty thousand, and the breadth twenty thousand. [14] No *part* of it shall be sold, nor measured *as for sale*, neither shall the first-fruits of the land be taken away: for they are holy to the Lord.

[15] But *concerning* the five thousand that remain in the breadth in the five and twenty thousand, they shall be a suburb to the city for dwelling, and for a space before it: and the city shall be in the midst thereof. [16] And these *shall be* its dimensions; from the northern side four thousand and five hundred, and from the southern side four thousand and five

hundred, and from the eastern side four thousand and five hundred, and from the western side *they shall measure* four thousand five hundred. [17] And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty.

[18] And the remainder of the length that is next to the first-fruits of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits thereof shall be for bread to them that labour for the city. [19] And they that labour for the city shall labour for it out of all the tribes of Israel.

[20] The whole offering *shall be* a square of twenty-five thousand by twenty-five thousand: ye shall separate *again part* of it, the first-fruits of the sanctuary, from the possession of the city.

[21] And the prince *shall have* the remainder on this side and on that side from the first-fruits of the sanctuary, and *there shall be* a possession of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house *shall be* in the midst of it. [22] And there shall be *a portion taken* from the Levites, from the possession of the city in the midst of the princes between the borders of Juda and the borders of Benjamin, and it shall be *the portion* of the princes.

[23] And *as for* the rest of the tribes, from the eastern parts as far as the western, Benjamin *shall have* one *portion*. [24] And from the borders of Benjamin, from the eastern parts to the western, Symeon, one. [25] And from the borders of Symeon, from the eastern parts to the western, Issachar, one. [26] And from the borders of Issachar, from the eastern parts to the western, Zabulon, one. [27] And from the borders of Zabulon, from the east to the western parts, Gad, one. [28] And from the borders of Gad, from the eastern parts to the south-western parts; his coasts shall even be from Thaeman, and the water of Barimoth Cades, for an inheritance, unto the great sea. [29] This is the land, which ye shall divide by lot to the tribes of Israel, and these are their portions, saith the Lord God.

[30] And these are the goings out of the city northward, four thousand and five hundred by measure. [31] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; the gate of Ruben, one, and the gate of Juda, one, and the gate of Levi, one. [32] And eastward four thousand and five hundred: and three gates; the gate of Joseph, one, and the gate of Benjamin, one, and the gate of Dan, one. [33]

And southward, four thousand and five hundred by measure: and three gates; the gave of Symeon, one, and the gate of Issachar, one, and the gate of Zabulon, one. [34] And westward, four thousand and five hundred by measure: *and* three gates; the gate of Gad, one, and the gate of Asser, one, and the gate of Nephthalim, one.

[35] The circumference, eighteen thousand *measures*: and the name of the city, from the day that it shall be finished, shall be the name thereof.

Daniel

Chapter 1

[1] In the third year of the reign of Joakim king of Juda, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it. [2] And the Lord gave into his hand Joakim king of Juda, and part of the vessels of the house of God: and he brought them into the land of Sennaar to the house of his god; and he brought the vessels into the treasure-house of his god. [3] And the king told Asphanez his chief eunuch, to bring in *some* of the captive children of Israel, and of the seed of the kingdom, and of the princes; [4] young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and *the king gave commandment* to teach them the learning and language of the Chaldeans.

[5] And the king appointed them a daily portion from the king's table, and from the wine which he drank; and *gave orders* to nourish them three years, and *that* afterwards they should stand before the king.

[6] Now these were among them of the children of Juda, Daniel, and Ananias, and Azarias, and Misael. [7] And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago. [8] And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: and he intreated the chief of the eunuchs that he might not defile himself. [9] Now God *had* brought Daniel into favour and compassion with the chief of the eunuchs. [10] And the chief of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; also shall ye endanger my head to the king. [11] And Daniel said to Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael, *and* Azarias. [12] Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water: [13] And let our countenances be seen by thee, and the countenances of the children that eat *at* the king's table; and deal with thy servants according as thou shalt see.

[14] And he hearkened to them, and proved them ten days. [15] And at the end of the ten days their countenances appeared fairer and stouter in flesh, than the children that fed at the king's table. [16] So Amelsad took away their supper and the wine of their drink, and gave them pulse.

[17] And *as for* these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams. [18] And at the end of the days, *after* which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor. [19] And the king spoke with them; and there were not found out of them all any like Daniel, and Ananias and Misael, and Azarias: and they stood before the king. [20] And in every matter of wisdom and knowledge wherein the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom. [21] And Daniel continued till the first year of king Cyrus.

Chapter 2

[1] In the second year of *his* reign Nabuchodonosor dreamed a dream, and his spirit was amazed, and his sleep departed from him. [2] And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king. [3] And the king said to them, I have dreamed, and my spirit was troubled to know the dream. [4] And the Chaldeans spoke to the king in the Syrian language, *saying*, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation. [5] The king answered the Chaldeans, The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled. [6] But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much honour: only tell me the dream, and the interpretation thereof. [7] They answered the second time, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

[8] And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing has gone from me. [9] If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof. [10] The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king's matter: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean. [11] For the question which the king asks is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

[12] Then the king in rage and anger commanded to destroy all the wise men of Babylon. [13] So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay *them*.

[14] Then Daniel answered *with* counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of Babylon; *saying*, [15] Chief magistrate of the king, wherefore has the preemptory command proceeded from the king? So Arioch made known the matter to Daniel. [16] And Daniel intreated the king to give him time, and that he might *thus* declare to the king the interpretation of it. [17] So Daniel went into his house, and made known the matter to Ananias, and

Misael, and Azarias, his friends. [18] And they sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

[19] Then the mystery was revealed to Daniel in a vision of the night; and Daniel blessed the God of heaven, and said,

[20] May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his. [21] And he changes times and seasons: he appoints kings, and removes *them*, giving wisdom to the wise, and prudence to them that have understanding: [22] he reveals deep and secret *matters*; knowing what is in darkness, and the light is with him. [23] I give thanks to thee, and praise *thee*, O God of my fathers, for thou has given me wisdom and power, and has made known to me the things which we asked of thee; and thou has made known to me the king's vision.

[24] And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him; Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king. [25] Then Arioch in haste brought in Daniel before the king, and said to him, I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king. [26] And the king answered and said to Daniel, whose name was Baltasar, Canst thou declare to me the dream which I saw, and the interpretation thereof?

[27] And Daniel answered before the king, and said, The mystery which the king asks *the explanation of* is not *in the power* of the wise men, magicians, enchanters, *or* soothsayers to declare to the king. [28] But there is a God in heaven revealing mysteries, and he has made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are as follows, [29] O king: thy thoughts upon thy bed arose *as to* what must come to pass hereafter: and he that reveals mysteries has made known to thee what must come to pass. [30] Moreover, this mystery has not been revealed to me by reason of wisdom which is in me beyond all *others* living, but for the sake of making known the interpretation to the king, that thou mightest know the thoughts of thine heart.

[31] Thou, O king, sawest, and behold an image: that image was great, and the appearance of it excellent, standing before thy face; and the form of it was terrible. [32] *It was* an image, the head of which was of fine gold, its hands and breast and arms of silver, *its* belly and thighs of brass, [33] its legs of iron, its feet, part of iron and part of earthenware. [34] Thou

sawest until a stone was cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder. [35] Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth. [36] This is the dream; and we will tell the interpretation thereof before the king.

[37] Thou, O king, art a king of kings, to whom the God of heaven has given a powerful and strong and honourable kingdom, [38] in every place where the children of men dwell: and he has given into thine hand the wild beasts of the field, and the birds of the sky and the fish of the sea, and he has made thee lord of all. [39] Thou art the head of gold. And after thee shall arise another kingdom inferior to thee, an a third kingdom which is the brass, which shall have dominion over all the earth; [40] and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue.

[41] And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of the strength of iron, as thou sawest the iron mixed with earthenware. [42] And *whereas* the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong, and *part* of it shall be broken. [43] Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware. [44] And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, *but* it shall beat to pieces and grind to powder all *other* kingdoms, and it shall stand for ever. [45] Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.

[46] Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him gifts and incense. [47] And the king answered and said to Daniel, Of a truth your God is a God of gods, and Lord of kings, who reveals mysteries; for thou has been able to reveal this mystery. [48] And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of

Babylon, and *made him* chief satrap over all the wise men of Babylon. [49] And Daniel asked of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king's palace.

Chapter 3

[1] In *his* eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon. [2] And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image. [3] So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

[4] Then a herald cried aloud, To you it is commanded, ye peoples, tribes, *and* languages, [5] at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nabuchodonosor has set up. [6] And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. [7] And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, *and* languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

[8] Then came near *certain* Chaldeans, and accused the Jews to the king, *saying*, [9] O king, live for ever. [10] Thou, O king, has made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, [11] and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. [12] There are *certain* Jews whom thou has appointed over the affairs of the province of Babylon, Sedrach, Misach, *and* Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.

[13] Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king. [14] And Nabuchodonosor answered and said to them, Is it true, Sedrach, Misach, *and* Abdenago, that ye serve not my gods, and worship not the golden image which I have set up? [15] Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; *well*: but if ye

worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand?

[16] Then answered Sedrach, Misach *and* Abdenago and said to king Nabuchodonosor, We have no need to answer thee concerning this matter. [17] For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king. [18] But if not, be it known to thee, O king, that we *will* not serve thy gods, nor worship the image which thou hast set up.

[19] Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times *more than usual*, until it should burn to the uttermost. [20] And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast *them* into the burning fiery furnace. [21] Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace, [22] forasmuch as the king's word prevailed; and the furnace was made exceeding hot. [23] Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord.

Song of the Three Children

[1] Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

[2] Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: [3] For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

[4] In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. [5] For we have sinned and committed iniquity, departing from thee. [6] In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. [7] Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

[8] And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. [9] And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

[10] Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: [11] And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; [12] To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. [13] For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. [14] Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

[15] Nevertheless in a contrite heart and an humble spirit let us be accepted. [16] Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

[17] And now we follow thee with all our heart, we fear thee, and seek thy face. [18] Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

[19] Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed; [20] And let them be confounded in all their power and might, and let their strength be broken; [21] And let them know that thou art God, the only God, and glorious over the whole world. [22] And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; [23] So that the flame streamed forth above the furnace forty and nine cubits. [24] And it passed through, and burned those Chaldeans it found about the furnace.

[25] But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; [26] And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. [27] Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

[28] Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. [29] And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

[30] Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever. [31] Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever. [32] Blessed art thou on the glorious throne

of thy kingdom: and to be praised and glorified above all for ever. [33] Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

[34] O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever, [35] O ye heavens, bless ye the Lord: praise and exalt him above all for ever. [36] O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever. [37] O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever. [38] O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[39] O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever. [40] O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever. [41] O every shower and dew, bless ye the Lord: praise and exalt him above all for ever. [42] O all ye winds, bless ye the Lord: praise and exalt him above all for ever, [43] O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever. [44] O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever. [45] O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

[46] O ye nights and days, bless ye the Lord: bless and exalt him above all for ever. [47] O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever. [48] O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever. [49] O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever. [50] O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

[51] O let the earth bless the Lord: praise and exalt him above all for ever. [52] O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever. [53] O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever. [54] O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

[55] O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever. [56] O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever. [57] O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever. [58] O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

[59] O ye children of men, bless ye the Lord: praise and exalt him above all for ever. [60] O Israel, bless ye the Lord: praise and exalt him above all for ever.

[61] O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever. [62] O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever. [63] O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever. [64] O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

[65] O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us. [66] O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

[67] O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

[24] And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king. [25] And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God. [26] Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, *and* Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, *and* Abdenago, came forth out of the midst of the fire. [27] Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, *and perceived* that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

[28] And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, *and* Abdenago, who has sent his angel, and delivered his servants, because they trusted in him; and they have changed the king's word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God. [29] Wherefore I publish a decree: Every people, tribe, *or* language, that shall speak reproachfully against the God of Sedrach, Misach, *and* Abdenago shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus. [30] Then the king promoted Sedrach, Misach, *and* Abdenago, in the province of Babylon, and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.

[31] King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth; Peace be multiplied to you. [32] It seemed good to me to declare to you the signs and wonders which the most high God has wrought with me, [33] how great and mighty *they are*: his kingdom is an everlasting kingdom, and his power to all generations.

Chapter 4

[1] I Nabuchodonosor was thriving in my house, and prospering. [2] I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me. [3] And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. [4] So the enchanters, magicians, soothsayers, *and* Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof; [5] until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,

[6] O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God is in thee, and no mystery is too hard for thee, hear the vision of my dream which I had, and tell me the interpretation of it. [7] I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great. [8] The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth: [9] its leaves were fair, and its fruit abundant, and in it was meat for all; and under it the wild beasts of the field took shelter, and the birds of the sky lodged in the branches of it, and all flesh was fed of it.

[10] I beheld in the night vision upon my bed, and, behold, a watcher and an holy one came down from heaven and cried aloud, and thus he said, [11] Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit: let the wild beasts be removed from under it, and the birds from its branches. [12] Only leave the stump of its roots in the earth, and *bind it* with an iron and brass band; and it shall lie in the grass that is without and in the dew of heaven, and its portion *shall be* with the wild beasts in the grass of the field. [13] His heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him. [14] The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may known that the Lord is most high *over* the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men. [15] This is the vision which I king Nabuchodonosor saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation of it: but thou, Daniel, art able; for the Holy Spirit of God is in thee.

[16] Then Daniel, whose name is Baltasar, was amazed about one hour, and his thoughts troubled him. And Baltasar answered and said, *My* lord, let the dream be to them that hate thee, and the interpretation of it to thine enemies. [17] The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth; [18] and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the birds of the sky took shelter in its branches:) [19] is thyself, O king; for thou art grown great and powerful, and thy greatness has increased and reached to heaven, and thy dominion to the ends of the earth. [20] And whereas the king saw a watcher and a holy one coming down from heaven, and he said, Strip the tree, and destroy it; only leave the stump of its roots in the ground, and *bind it* with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it; [21] this is the interpretation of it, O king, and it is a decree of the Most High, which has come upon my lord the king. [22] And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shall have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou known that the Most High is Lord of the kingdom of men, and will give it to whom he shall please. [23] And whereas they said, Leave the stumps of the roots of the tree; thy kingdom abides *sure* to thee from the time that thou shalt know the power of the heavens. [24] Therefore, O king, let my counsel please thee, and atone for thy sins by alms, and *thine* iniquities by compassion on the poor: it may be God will be long-suffering to thy trespasses.

[25] All these things came upon king Nabuchodonosor. [26] After a twelvemonth, as he walked in his palace in Babylon, [27] the king answered and said, Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honour of my glory?

[28] While the word was yet in the king's mouth, there came a voice from heaven, *saying*, To thee, king Nabuchodonosor, they say, The kingdom has departed from thee. [29] And they *shall* drive thee from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and he will give it to whomsoever he shall please.

[30] In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his

body was bathed with the dew of heaven, until his hairs were grown like lions' *hairs*, and his nails as birds' *claws*.

[31] And at the end of the time I Nabuchodonosor lifted up mine eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised him that lives for ever, and gave *him* glory; for his dominion is an everlasting dominion, and his kingdom *lasts* to all generations: [32] and all the inhabitants of the earth are reputed as nothing: and he does according to his will in the army of heaven, and among the inhabitants of the earth: and there is none who shall withstand his power, and say to him, What has thou done? [33] At the same time my reason returned to me, and I came to the honour of my kingdom; and my *natural* form returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me.

[34] Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abase.

Chapter 5

[1] Baltasar the king made a great supper for his thousand nobles, and *there was* wine before the thousand. [2] And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king, and his nobles, and his mistresses, and his concubines, should drink out of them. [3] So the gold and silver vessels were brought which *Nabuchodonosor* had taken out of the temple of God in Jerusalem; and the king, and his nobles, and his mistresses, and his concubines, drank out of them. [4] They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.

[5] In the same hour came forth fingers of a man's hand, and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the knuckles of the hand that wrote. [6] Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another. [7] And the king cried aloud to bring in the magicians, Chaldeans, *and* soothsayers; and he said to the wise men of Babylon, Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with scarlet, and *there shall be* a golden chain upon his neck, and he shall be the third ruler in my kingdom. [8] Then came in all the king's wise men: but they could not read the writing, nor make known the interpretation to the king. [9] And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him.

[10] Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed. [11] There is a man in thy kingdom, in whom is the Spirit of God; and in the days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, *and* soothsayers. [12] For *there is* an excellent spirit in him, and sense and understanding in him, interpreting dreams *as he does*, and answering hard *questions*, and solving difficulties: *it is* Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing.

[13] Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judea, which

the king my father brought? [14] I have heard concerning thee, that the Spirit of God is in thee, and *that* watchfulness and understanding and excellent wisdom have been found in thee. [15] And now, the wise men, magicians, *and* soothsayers, have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me. [16] And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation of it, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom.

[17] And Daniel said, before the king, Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation of it. [18] O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory: [19] and by reason of the majesty which he gave to him, all nations, tribes, *and* languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased. [20] But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and *his* honour was taken from him. [21] And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is Lord of the kingdom of men, and will give it to whomsoever he shall please.

[22] And thou accordingly, his son, O Baltasar, has not humbled thine heart before God: knowest thou not all this? [23] And thou has been exalted against the Lord God of heaven; and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou has praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and know not: and the God in whose hand are thy breath, and all thy ways has thou not glorified. [24] Therefore from his presence has been sent forth the knuckle of a hand; and he has ordered the writing.

[25] And this is the ordered writing, Mane, Thekel, Phares. [26] This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it. [27] Thekel; it has been weighed in the balance, and found wanting. [28] Phares; thy kingdom is divided, and given to the Medes and Persians.

[29] Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom. [30] In the same night was Baltasar the Chaldean king slain. [31] And Darius the Mede succeeded to the kingdom, being sixty-two years *old*.

Chapter 6

[1] And it pleased Darius, and he set over the kingdom a hundred and twenty satraps, to be in all his kingdom; [2] and over them three governors, of whom one was, Daniel; for the satraps to give account to them, that the king should not be troubled. [3] And Daniel was over them, for *there was* an excellent spirit in him; and the king set him over all his kingdom.

[4] Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful. [5] And the governors said, We shall not find occasion against Daniel, except in the ordinances of his God.

[6] Then the governors and satraps stood by the king, and said to him, King Darius, live for ever. [7] All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statue and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. [8] Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed. [9] Then king Darius commanded the decree to be written.

[10] And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.

[11] Then these men watched, and found Daniel praying and supplicating to his God. [12] And they came and said to the king, O king, has thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and the decree of the Medes and Persians shall not pass. [13] Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to thy decree; and three times in the day he makes his requests of his God. [14] Then the king, when he heard the saying, was much grieved for Daniel and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.

[15] Then those men said to the king, Know, O king, that the law of the Medes and Persians is that we must not change any decree of statue which the king shall make. [16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said to

Daniel, Thy God whom thou servest continually, he will deliver thee. [17] And they brought a stone, and put it on the mouth of the den; and the king sealed *it* with his ring, and with the ring of his nobles; that the case might not be altered with regard to Daniel. [18] And the king departed to his house, and lay down fasting, and they brought him no food; and his sleep departed from him. But God shut the mouths of the lions, and they not molest Daniel.

[19] Then the king arose very early in the morning, and came in hast to the den of lions. [20] And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion's mouth?

[21] And Daniel said to the king, O king, live for ever. [22] My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before thee, O king, I have committed no trespass. [23] Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God. [24] And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones.

[25] Then king Darius wrote to all nations, tribes, *and* languages, who dwell in all the earth, *saying*, Peace be multiplied to you. [26] This decree has been set forth by me in every dominion of my kingdom, that *men* tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever. [27] He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions. [28] And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 7

[1] In the first year of Baltasar, king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

[2] I Daniel beheld, and, lo, the four winds of heaven blew violently upon the great sea. [3] And there came up four great beasts out of the sea, differing from one another. [4] The first *was* as a lioness, and her wings as an eagle's; I beheld until her wings were plucked, ands she was lifted off from the earth, and she stood on human feet, and a man's heart was given to her. [5] And, behold, a second beast like a bear, and it supported itself on one side, and there were three ribs in its mouth, between its teeth: and thus they said to it, Arise, devour much flesh. [6] After this one I looked, and behold another wild beast as a leopard, and it had four wings of a bird upon it: and the wild beast had four heads, and power was given to it. [7] After this one I looked, and behold a fourth beast, dreadful and terrible, and exceedingly strong, and its teeth were of iron; devouring and crushing to atoms, and it trampled the remainder with its feet: and it was altogether different from the beasts that were before it; and it *had* ten hours. [8] I noticed his horns, and behold, another little horn came up in the midst of them, and before it three of the former horns were rooted out: and, behold, *there were* eyes as the eyes of a man in this horn, and a mouth speaking great things.

[9] I beheld until the thrones were set, and the Ancient of days sat; and his raiment was white as snow, and the hair of his head, as pure wool: his throne was a flame of fire, *and* his wheels burning fire. [10] A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads, attended upon him: the judgment sat, and the books were opened. [11] I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed, and his body given to be burnt with fire. [12] And the dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

[13] I beheld in the night vision, and, lo, *one* coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him. [14] And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

[15] *As for* me Daniel, my spirit in my body trembled, and the visions of my head troubled me. [16] And I drew near to one of them that stood by, and I sought to learn of him the truth of all these things: and he told me the truth, and made known to me the interpretation of the things. [17] These four beasts are four kingdoms *that* shall rise up on the earth: [18] which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.

[19] Then I enquired carefully concerning the fourth beast; for it differed from every *other* beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet: [20] and concerning it ten horns that were in its head, and the other that came up, and rooted up *some* of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest. [21] I beheld, and that horn made war with the saints, and prevailed against them; [22] until the Ancient of days came, and he gave judgment to the saints of the Most High; and the time came on, and the saints possessed the kingdom. [23] And he said, The fourth beast shall be the fourth kingdom on the earth, which shall excel all *other* kingdoms, and shall devour the whole earth, and trample and destroy it. [24] And his ten horns are ten kings *that* shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness and he shall subdue three kings. [25] And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law: and *power* shall be given into his hand for a time and times and half a time. [26] And the judgment has sat, and they shall remove *his* dominion to abolish it, and to destroy it utterly. [27] And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.

[28] Hitherto is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.

Chapter 8

[1] In the third year of the reign of king Baltasar a vision appeared to me, *even* to me Daniel, after that which appeared to me at the first. [2] And I was in Susa the palace, which is in the land of Ælam, and I was on the *bank of* Ubal. [3] And I lifted up mine eyes, and saw, and, behold, a ram standing in front of the Ubal; and he had high horns; and one was higher than the other, and the high one came up last. [4] And I saw the ram butting westward, and northward, and southward; and no beast could stand before him, and there was none that could deliver out of his hand; and he did according to his will, and became great. [5] And I was considering, and, behold, a he-goat came from the south-west on the face of the whole earth, and touched not the earth: and the goat *had* a horn between his eyes. [6] And he came to the ram that had the horns, which I had seen standing in front of the Ubal, and he ran at him with the violence of his strength. [7] And I saw him coming up close to the ram, and he was furiously enraged against him, and he smote the ram, and broke both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground, and trampled on him; and there was none that could deliver the ram out of his hand.

[8] And the he-goat grew exceedingly great: and when he was strong, his great horn was broken; and four other *horns* rose up in its place toward the four winds of heaven. [9] And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host: [10] and it magnified itself to the host of heaven; and there fell to the earth *some* of the host of heaven and of the stars, and they trampled on them. [11] And *this shall be* until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate. [12] And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and it practised, and prospered. [13] And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, *even* the removal of the sacrifice, and the bringing in of the sin of desolation; and *how long* shall the sanctuary and host be trampled? [14] And he said to him, Evening and morning *there shall be* two thousand and four hundred days; and *then* the sanctuary shall be cleansed.

[15] And it came to pass, as I, *even* I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the

appearance of a man. [16] And I heard the voice of a man between *the banks of* the Ubal; and he called, and said, Gabriel, cause that man to understand the vision. [17] And he came and stood near where I stood: and when he came, I was struck with awe, and fell upon my face: but he said to me, Understand, son of man: for yet the vision is for an appointed time. [18] And while he spoke with me, I fell upon my face to the earth: and he touched me, and set me on my feet. [19] And he said, Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision *is* yet for an appointed time.

[20] The ram which thou sawest that had the horns is the king of the Medes and Persians. [21] The he-goat is the King of the Greeks: and the great horn which was between his eyes, he is the first king. [22] And *as for* the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their *own* strength. [23] And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles. [24] And his power *shall be* great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people. [25] And the yoke of his chain shall prosper: *there is* craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand. [26] And the vision of the evening and morning that was mentioned is true: and do thou seal the vision; for *it is* for many days.

[27] And I Daniel fell asleep, and was sick: then I arose, and did the king's business; and I wondered at the vision, and there was none that understood *it*.

Chapter 9

[1] In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans, [2] I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremias, *even* seventy years for the accomplishment of the desolation of Jerusalem.

[3] And I set my face toward the Lord God, to seek *him* diligently by prayer and supplications, with fastings and sackcloth. [4] And I prayed to the Lord my God, and confessed, and said, O Lord, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned, [5] we have done iniquity, we have transgressed, and we have departed and turned aside from thy commandments and from thy judgments: [6] and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and our princes, and our fathers, and to all the people of the land. [7] To thee, O Lord, *belongs* righteousness, an to us confusion of face, as at this day; to the men of Juda, and to the dwellers in Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the earth, wherever thou has scattered them, for the sin which they committed. [8] In thee, O Lord, is our righteousness, and to us *belongs* confusion of faced, and to our kings, and to our princes, and to our fathers, forasmuch as we have sinned. [9] To thee, the Lord our God, *belong* compassions and forgivenesses, whereas we have departed *from thee*; [10] neither have we hearkened to the voice of the Lord our God, to walk in his laws, which he set before us by the hands of his servants the prophets.

[11] Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice; so the curse has come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. [12] And he has confirmed his words, which he spoke against us, and against our judges who judged us, *by* bringing upon us great evils, such as have not happened under the whole heaven, according to what has happened in Jerusalem. [13] As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth. [14] The Lord also has watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not hearkened to his voice. [15]

And now, O Lord our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest to thyself a name, as *at* this day; we have sinned, we have transgressed.

[16] O Lord, thy mercy is over all: let, I pray thee, thy wrath turn away, and thine anger from thy city Jerusalem, *even* thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us. [17] And now, O lord our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on thy desolate sanctuary, for thine *own* sake, O Lord. [18] Incline thine ear, O my God, and hear; open thine eyes and behold our desolation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on *the ground of* our righteousness, but on *the ground of* thy manifold compassions, O Lord. [19] Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.

[20] And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain; [21] yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, *came* flying, and he touched me about the hour of the evening sacrifice. [22] And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding. [23] At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

[24] Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

[25] And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince *there shall be* seven weeks, and sixty-two weeks; and then *the time* shall return, and the street shall be built, and the wall, and the times shall be exhausted.

[26] And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off

with a flood, and to the end of the war which is rapidly completed he shall appoint *the city* to desolations.

[27] And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple *shall be* the abomination of desolations; and at the end of time an end shall be put to the desolation.

Chapter 10

[1] In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true, and great power and understanding in the vision was given to him. [2] In those days I Daniel was mourning three full weeks. [3] I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

[4] On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel. [5] And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz: [6] and his body was as Tharsis, and his face was a the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude. [7] And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear. [8] So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength. [9] Yet I heard the voice of his words: and when I heard him I was pricked *in the heart*, and *I fell with* my face to the earth.

[10] And, behold, a hand touched me, and it raised me on my knees. [11] And he said to me, O Daniel, man greatly beloved, understand the words which I speak to thee, and stand upright: for I am now sent to thee. And when he had spoken to me this word, I stood trembling. [12] And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to afflict thyself before the Lord thy God, they words were heard, and I am come because of thy words. [13] But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians: [14] and I have come to inform thee of all that shall befall thy people in the last days: for the vision is yet for *many* days. [15] And when he had spoken with me according to these words, I turned my face to the ground, and was pricked *in the heart*.

[16] And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spoke, and said to him that stood before me, O *my* lord, at the sight of thee my bowels were turned within me, and I had no strength. [17] And how shall thy servant be able, O *my*

lord, to speak with this my lord? and as for me, from henceforth strength will not remain in me, and there is no breath left in me. [18] And there touched me again as it were the appearance of a man, and he strengthened me, [19] and said to me, Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong. And when he had spoken with me, I received strength, and said, Let my lord speak; for thou hast strengthened me.

[20] And he said, Knowest thou, wherefore I am come to thee? and now I will return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came. [21] But I will tell thee that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael your prince.

Chapter 11

[1] And I in the first year of Cyrus stood to strengthen and confirm *him*.

[2] And now I will tell thee the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.

[3] An there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.

[4] And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and *given* to others beside these.

[5] And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion. [6] And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maiden, and he that strengthened her in these times.

[7] *But* out of the flower of her root there shall arise *one on* his place, and shall come against the host, and shall enter into the strongholds of the king of the north, and shall fight against them, and prevail. [8] Yea, he shall carry with a body of captives into Egypt their gods with their molten *images, and* all their precious vessels of silver and gold; and he shall last longer than the king of the north. [9] And he shall enter into the kingdom of the king of the south, and shall return to his own land.

[10] And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall rest, and collect his strength. [11] And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand. [12] And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail. [13] For the king of the north shall return, and bring a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

[14] And in those times many shall rise up against the king of the south; and the children of the spoilers of thy people shall exalt

themselves to establish the vision; and they shall fail. [15] And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand. [16] And he that comes in against him shall do according to his will, and there is no one to stand before him: and he shall stand in the land of beauty, and it shall be consumed by his hand.

[17] And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side. [18] And he shall turn his face to the islands, and shall take many, and cause princes to cease from their reproach: nevertheless his own reproach shall return to him. [19] Then he shall turn back his face to the strength of his own land: but he shall become weak, and fall, and not be found.

[20] And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

[21] *One* shall stand on his place, *who* has been set a nought, and they have not put upon him the honour of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways. [22] And the arms of him that overflows shall be washed away as with a flood from before him, and shall be broken, and *so shall be* the head of the covenant. [23] And because of the leagues made with him he shall work deceit: and he shall come up, and overpower them with a small nation. [24] And he shall enter with prosperity, and *that* into fertile districts; and he shall do what his fathers and his fathers' fathers have not done; he shall scatter among them plunder, and spoils, and wealth; and he shall devise plans against Egypt, even for a time. [25] And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but *his forces* shall not stand, for they shall devise plans against him: [26] and they shall eat his provisions, and shall crush him, and he shall carry away armies as with a flood, and many shall fall down slain.

[27] And *as for* both the kings, their hearts *are set* upon mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end is for a *fixed* time. [28] And he shall return to his land with much substance; and his heart *shall be* against the holy covenant; and he shall perform *great deeds*, and return to his own land.

[29] At the *set* time he shall return, and shall come into the south, but the last *expedition* shall *not* be as the first. [30] For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do *thus*, and shall return, and have intelligence with them that have forsaken the holy covenant.

[31] And seeds shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual *sacrifice*, and make the abomination desolate. [32] And the transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail, and do *valiantly*. [33] And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of *many* days. [34] And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.

[35] And *some* of them that understand shall fall, to try them as with fire, and to test *them*, and that they may be manifested at the time of the end, for the matter *is* yet for a *set* time.

[36] And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end. [37] And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all. [38] And he shall honour the god of forces on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things. [39] And he shall do *thus* in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

[40] And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on: [41] and he shall enter into the land of beauty, and many shall fail: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon. [42] And he shall stretch forth *his* hand over the land; and the land of Egypt shall not escape. [43] And he shall have the mastery over the secret *treasures* of gold and silver, and over all the desirable *possessions* of Egypt, and of the Libyans and Ethiopians in their strongholds. [44] But rumors and anxieties out of the east and from the north shall trouble him;

and he shall come with great wrath to destroy many. [45] And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: *but* he shall come to his portion, and there is none to deliver him.

Chapter 12

[1] And at that time Michael the great prince shall stand up, that stands over the children of thy people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation on the earth until that time: at that time thy people shall be delivered, *even* every one that is written in the book. [2] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame. [3] And the wise shall shine as the brightness of the firmament, and *some* of the many righteous as the stars for ever and ever.

[4] And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.

[5] And I Daniel saw, and, behold, two others stood, on one side of the bank of the river, and the other on the other side of the bank of the river. [6] And *one* said to the man clothed in linen, who was over the water of the river, When *will be* the end of the wonders which thou has mentioned? [7] And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and sware by him that lives for ever, that *it should be* for a time of times and half a time: when the dispersion is ended they shall know all these things.

[8] And I heard, but I understood not: and I said, O Lord, what *will be* the end of these things? [9] And he said, Go, Daniel: for the words are closed and sealed up to the time of the end. [10] Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand. [11] And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, *there shall be* a thousand two hundred and ninety days. [12] Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. [13] But go thou, and rest; for *there are* yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days.

Chapter 13

History of Susanna

[1] There dwelt a man in Babylon, called Joacim: [2] And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord. [3] Her parents also were righteous, and taught their daughter according to the law of Moses. [4] Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

[5] The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. [6] These kept much at Joacim's house: and all that had any suits in law came unto them.

[7] Now when the people departed away at noon, Susanna went into her husband's garden to walk. [8] And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her. [9] And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. [10] And albeit they both were wounded with her love, yet durst not one shew another his grief. [11] For they were ashamed to declare their lust, that they desired to have to do with her. [12] Yet they watched diligently from day to day to see her.

[13] And the one said to the other, Let us now go home: for it is dinner time. [14] So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

[15] And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot. [16] And there was no body there save the two elders, that had hid themselves, and watched her. [17] Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

[18] And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

[19] Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, [20] Behold, the garden doors are shut, that no man

can see us, and we are in love with thee; therefore consent unto us, and lie with us. [21] If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

[22] Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands. [23] It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. [24] With that Susanna cried with a loud voice: and the two elders cried out against her.

[25] Then ran the one, and opened the garden door. [26] So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her. [27] But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

[28] And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; [29] And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. [30] So she came with her father and mother, her children, and all her kindred.

[31] Now Susanna was a very delicate woman, and beauteous to behold. [32] And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty. [33] Therefore her friends and all that saw her wept.

[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head. [35] And she weeping looked up toward heaven: for her heart trusted in the Lord.

[36] And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. [37] Then a young man, who there was hid, came unto her, and lay with her. [38] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

[39] And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. [40] But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. [41] Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

[42] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be: [43]

Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. [44] And the Lord heard her voice.

[45] Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel: [46] Who cried with a loud voice, I am clear from the blood of this woman. [47] Then all the people turned them toward him, and said, What mean these words that thou hast spoken? [48] So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? [49] Return again to the place of judgment: for they have borne false witness against her.

[50] Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder. [51] Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

[52] So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light. [53] For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. [54] Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

[55] And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two. [56] So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. [57] Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness. [58] Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

[59] Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you. [60] With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. [61] And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth: [62] And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their

neighbour: and they put them to death. Thus the innocent blood was saved the same day.

[63] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her. [64] From that day forth was Daniel had in great reputation in the sight of the people.

Chapter 14

Bel and the Dragon

[1] And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. [2] And Daniel conversed with the king, and was honoured above all his friends.

[3] Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. [4] And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel? [5] Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

[6] Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day? [7] Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

[8] So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die. [9] But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

[10] Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. [11] So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet; [12] And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. [13] And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[14] So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed. [15] Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

[16] In the morning betime the king arose, and Daniel with him. [17] And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. [18] And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

[19] Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. [20] And the king said, I see the footsteps of men, women, and children. And then the king was angry, [21] And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. [22] Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

[23] And in that same place there was a great dragon, which they of Babylon worshipped. [24] And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

[25] Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. [26] But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. [27] Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

[28] When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death. [29] So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

[30] Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them: [31] Who cast him into the lions' den: where he was six days. [32] And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

[33] Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. [34] But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

[35] And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. [36] Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. [37] And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

[38] And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee. [39] So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

[40] Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting. [41] Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee. [42] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

Susanna

History of Susanna

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[2] And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

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[9] And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

[10] And albeit they both were wounded with her love, yet durst not one shew another his grief.

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[13] And the one said to the other, Let us now go home: for it is dinner time.

[14] So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

[15] And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

[16] And there was no body there save the two elders, that had hid themselves, and watched her.

[17] Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

[18] And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

[19] Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

[20] Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

[21] If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

[22] Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

[23] It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

[24] With that Susanna cried with a loud voice: and the two elders cried out against her.

[25] Then ran the one, and opened the garden door.

[26] So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

[27] But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

[28] And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

[29] And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

[30] So she came with her father and mother, her children, and all her kindred.

[31] Now Susanna was a very delicate woman, and beauteous to behold.

[32] And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

[33] Therefore her friends and all that saw her wept.

[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head.

[35] And she weeping looked up toward heaven: for her heart trusted in the Lord.

[36] And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the

maids away.

[37] Then a young man, who there was hid, came unto her, and lay with her.

[38] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

[39] And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

[40] But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

[41] Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

[42] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

[43] Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

[44] And the Lord heard her voice.

[45] Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

[46] Who cried with a loud voice, I am clear from the blood of this woman.

[47] Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

[48] So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

[49] Return again to the place of judgment: for they have borne false witness against her.

[50] Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

[51] Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

[52] So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

[53] For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

[54] Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

[55] And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

[56] So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

[57] Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

[58] Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

[59] Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

[60] With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

[61] And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

[62] And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

[63] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

[64] From that day forth was Daniel had in great reputation in the sight of the people.

Bel and the Dragon

[1] And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

[2] And Daniel conversed with the king, and was honoured above all his friends.

[3] Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

[4] And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

[5] Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

[6] Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

[7] Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

[8] So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die.

[9] But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

[10] Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

[11] So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

[12] And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

[13] And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[14] So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then

went they out, and shut the door, and sealed it with the king's signet, and so departed.

[15] Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

[16] In the morning betime the king arose, and Daniel with him.

[17] And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

[18] And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

[19] Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

[20] And the king said, I see the footsteps of men, women, and children. And then the king was angry,

[21] And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

[22] Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

[23] And in that same place there was a great dragon, which they of Babylon worshipped.

[24] And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

[25] Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

[26] But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

[27] Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

[28] When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

[29] So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

[30] Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

[31] Who cast him into the lions' den: where he was six days.

[32] And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

[33] Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

[34] But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

[35] And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

[36] Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

[37] And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

[38] And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

[39] So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

[40] Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

[41] Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

[42] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

Hosea

Chapter 1

[1] The word of the Lord which came to Hosea the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

[2] The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take to thyself a wife of fornication, and children of fornication: for the land will surely go a-whoring in departing from the Lord.

[3] So he went and took Gomer, daughter of Debelaim; and she conceived, and bore him a son. [4] And the Lord said to him, Call his name Jezrael; for yet a little *while*, and I will avenge the blood of Jezrael on the house of Juda, and will make to cease the kingdom of the house of Israel. [5] And it shall be, in that day, *that* I will break the bow of Israel in the valley of Jezrael.

[6] And she conceived again, and bore a daughter. And he said to him, Call her name, Unpitied: for I will no more have mercy on the house of Israel, but will surely set myself in array against them. [7] But I will have mercy on the house of Juda, and will save them by the Lord their God, and will not save them with bow, nor with sword, nor by war, nor by horses, nor by horsemen.

[8] And she weaned Unpitied; and she conceived again, and bore a son. [9] And he said, Call his name, Not my people: for ye are not my people, and I am not your *God*. [10] Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered: and it shall come to pass, *that* in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God. [11] And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land: for great *shall be* the day of Jezrael.

Chapter 2

[1] Say to your brother, My people, and to your sister, Pitied. [2] Plead with your mother, plead: for she is not my wife, and I am not her husband: and I will remove her fornication out of my presence, and her adultery from between her breasts: [3] that I may strip her naked, and make her again as she was at the day of her birth: and I will make her desolate, and make her as a dry land, and will kill her with thirst. [4] And I will not have mercy upon her children; for they are children of fornication. [5] And their mother went a-whoring: she that bore them disgraced *them*: for she said, I will go after my lovers, that give me my bread and my water, and my garments, and my linen clothes, my oil and my necessaries.

[6] Therefore, behold, I hedge up her way with thorns, and I will stop the ways, and she shall not find her path. [7] And she shall follow after her lovers, and shall not overtake them; and she shall seek them, but shall not find them: and she shall say, I will go, and return to my former husband; for it was better with me than now.

[8] And she knew not that I gave her her corn, and wine, and oil, and multiplied silver to her: but she made silver and gold *images* for Baal. [9] Therefore I will return, and take away my corn in its season, and my wine in its time; and I will take away my raiment and my linen clothes, so that she shall not cover her nakedness. [10] And now I will expose her uncleanness before her lovers, and no one shall by any means deliver her out of my hand. [11] And I will take away all her gladness, her feasts, and her festivals at the new moon, and her sabbaths, and all her solemn assemblies. [12] And I will utterly destroy her vines, and her fig-trees, all things of which she said, These are my hire which my lovers have given me: and I will make them a testimony, and the wild beasts of the field, and the birds of the sky, and the reptiles of the earth shall devour them. [13] And I will recompense on her the days of Baalim, wherein she sacrificed to them, and put on her ear-rings, and her necklaces, and went after her lovers, and forgot me, saith the Lord.

[14] Therefore, behold, I *will* cause her to err, and will make her as desolate, and will speak comfortably to her. [15] And I will giver her possessions from thence, and the valley of Achor to open her understanding: and she shall be afflicted there according to the days of her infancy, and according to the days of her coming up out of the land of Egypt.

[16] And it shall come to pass in that day, saith the Lord, *that* she shall call me, My husband, and shall no longer call me Baalim. [17] And I will take away the names of Baalim out of her mouth, and their names shall be remembered no more at all. [18] And I will make for them in that day a covenant with the wild beasts of the field, and with the birds of the sky, and with the reptiles of the earth: and I will break the bow and the sword and the battle from off the earth, and will cause thee to dwell safely. [19] And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in mercy, and in tender compassions; [20] and I will betroth thee to myself in faithfulness: and thou shalt know the Lord.

[21] And it shall come to pass in that day, saith the Lord, I will hearken to the heaven, and it shall hearken to the earth; [22] and the earth shall hearken to the corn, and the wine, and the oil; and they shall hearken to Jezrael. [23] And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.

Chapter 3

[1] And the Lord said to me, Go yet, and love a woman that loves evil things, an adulteress, even as the Lord loves the children of Israel, and they have respect to strange gods, and love cakes of dried grapes. [2] So I hired *her* to myself for fifteen *pieces* of silver, and a homer of barley, and a flagon of wine. [3] And I said unto her, Thou shalt wait for me many days; and thou shalt not commit fornication, neither shalt thou be for *another* man; and I *will be* for thee.

[4] For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations. [5] And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

Chapter 4

[1] Hear the word of the Lord, ye children of Israel: for the Lord *has* a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. [2] Cursing, and lying, and murder, and theft, and adultery abound in the land, and they mingle blood with blood. [3] Therefore shall the land mourn, and shall be diminished with all that dwell in it, with the wild beasts of the field, and the reptiles of the earth, and with the birds of the sky, and the fish of the sea shall fail: [4] that neither any one may plead, nor any one reprove *another*; but my people are as a priest spoken against. [5] Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

[6] My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as priest to me: and *as* thou has forgotten the law of thy God, I also will forget thy children. [7] According to their multitude, so they sinned against me: I will turn their glory into shame. [8] They will devour the sins of my people, and will set their hearts on their iniquities. [9] And the priest shall be as the people: and I will avenge on them their ways, and I will recompense to them their counsels. [10] And they shall eat, and shall not be satisfied: they have gone a-whoring, and shall by no means prosper: because they have left off to take heed to the Lord.

[11] The heart of my people has gladly engaged in fornication and wine and strong drink. [12] They asked counsel by *means of* signs, and they reported answer to them by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God. [13] They have sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring, and your daughters-in-law shall commit adultery. [14] And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

[15] But thou, O Israel, be not ignorant, and go ye not, *men of* Juda, to Galgala; and go not up to the house of On, and swear not by the living Lord. [16] For Israel was maddened like a mad heifer: now the Lord will feed them as a lamb in a wide place. [17] Ephraim, joined with idols, has

laid stumbling-blocks in his own way. [18] He has chosen the Chananites: they have grievously gone a-whoring: they have loved dishonour through her insolence. [19] Thou art a blast of wind in her wings, and they shall be ashamed because of their altars.

Chapter 5

[1] Hear these things, ye priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because ye have been a snare in Scopia, and as a net spread on Itabyrium, [2] which they that hunt the prey have fixed: but I will correct you. [3] I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled. [4] They have not framed their counsels to return to their God, for the spirit of fornication is in them, and they have not known the Lord.

[5] And the pride of Israel shall be brought low before his face; and Israel and Ephraim shall fall in their iniquities; and Judas also shall fall with them. [6] They shall go with sheep and calves diligently to seek the Lord; but they shall not find him, for he has withdrawn himself from them. [7] For they have forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

[8] Blow ye the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed. [9] Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful *dealings*. [10] The princes of Juda became as they that removed the bounds: I will pour out upon them my fury as water.

[11] Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities. [12] Therefore I *will be* as consternation to Ephraim, and as a goad to the house of Juda. [13] And Ephraim saw his disease, and Judas his pain; then Ephraim went to the Assyrians, and sent ambassadors to king Jarim: but he could not heal you, and your pain shall in nowise cease from you. [14] Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall be none to deliver.

[15] I will go and return to my place, until they are brought to nought, and *then* shall they seek my face.

Chapter 6

[1] In their affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and will heal us; [2] he will smite, and bind us up. [3] After two days he will heal us: in the third day we shall arise, and live before him, and shall know *him*: [4] let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.

[5] What shall I do unto thee, Ephraim? What shall I do to thee, Juda? whereas your mercy is as a morning cloud, and as the early dew that goes away. [6] Therefore have I mown down your prophets; I have slain them with the word of my mouth: and my judgment shall go forth as the light. [7] For I will *have* mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings. [8] But they are as a man transgressing a covenant: [9] there the city Galaad despised me, working vanity, troubling water. [10] And thy strength *is that* of a robber: the priests have hid the way, they have murdered *the people of* Sicima; for they have wrought iniquity in the house of Israel. [11] I have seen horrible *things* there, *even* the fornication of Ephraim: Israel and Juda are defiled; [12] begin together grapes for thyself, when I turn the captivity of my people.

Chapter 7

[1] When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to him, *even* a robber spoiling in his way; [2] that they may concert together as *men* singing in their heart: I remember all their wickedness: now have their own counsels compassed them about; they came before my face. [3] They gladdened kings with their wickedness, and princes with their lies. [4] They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened. [5] *In* the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with pestilent fellows. [6] Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt up as a flame of fire. [7] They are all heated like an oven, and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

[8] Ephraim is mixed among his people; Ephraim became a cake not turned. [9] Strangers devoured his strength, and he knew *it* not; and grey hairs came upon him, and he knew *it* not. [10] And the pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

[11] And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians. [12] Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumor of their *coming* affliction.

[13] Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me. [14] And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine. [15] They were instructed by me, and I strengthened their arms; and they devised evils against me. [16] They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

Chapter 8

[1] *He shall come* into their midst as the land, as an eagle against the house of the Lord, because they have transgressed my covenant, and have sinned against my law. [2] They shall soon cry out to me, *saying*, O God, we know thee. [3] For Israel has turned away from good things; they have pursued an enemy. [4] They have made kings for themselves, but not by me: they have ruled, but they did not make it known to me: *of* their silver and their gold they have made images to themselves, that they might be destroyed.

[5] Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel? [6] Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver: [7] for they sowed blighted *seed*, and their destruction shall await them, a sheaf of corn that avails not to make meal; and even if it should produce it, strangers shall devour it. [8] Israel is swallowed up: now is he become among the nations as a worthless vessel. [9] For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts. [10] Therefore shall they be delivered to the nations: now I will receive them, and they shall cease a little to anoint a king and princes.

[11] Because Ephraim has multiplied altars, *his* beloved altars are become sins to him. [12] I will write down a multitude *of commands* for him; but his statutes are accounted strange things, *even* the beloved altars. [13] For if they should offer a sacrifice, and eat flesh, the lord will not accept them: now will he remember their iniquities, and will take vengeance on their sins: they have returned to Egypt, and they shall eat unclean things among the Assyrians. [14] And Israel has forgotten him that made him, and they have built fanes, and Juda has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

Chapter 9

[1] Rejoice not, O Israel, neither make merry, as *other* nations: for thou hast gone a-whoring from thy God; thou hast loved gifts upon every threshing-floor. [2] The threshing-floor and wine-press knew them not, and the wine disappointed them. [3] They dwelt not in the Lord's land: Ephraim dwelt in Egypt, and they shall eat unclean things among the Assyrians. [4] They have not offered wine to the Lord, neither have their sacrifices been sweet to him, *but* as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of the Lord.

[5] What will ye do in the day of the general assembly, and in the day of the feast of the Lord? [6] Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Machmas shall bury them: *as for* their silver, destruction shall inherit it; thorns *shall be* in their tents.

[7] The days of vengeance are come, the days of thy recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: by reason of the multitude of thine iniquities thy madness has abounded. [8] The watchman of Ephraim *was* with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God. [9] They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

[10] I found Israel as grapes in the wilderness, and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor, and were shamefully estranged, and the abominable became as the beloved. [11] Ephraim has flown away as a bird; their glories from the birth, and the travail, and the conception. [12] For even if they should rear their children, yet shall they be utterly bereaved: wherefore also there is woe to them, *though* my flesh is of them. [13] Ephraim, *even* as I saw, gave their children for a prey; yea, Ephraim *was ready* to bring out his children to slaughter.

[14] Give them, O Lord: what wilt thou give them? a miscarrying womb, and dry breasts. [15] All their wickedness is in Galgal: for there I hated them: because of the wickedness of their practices, I will cast them out of my house, I will not love them any more: all their princes are disobedient. [16] Ephraim is sick, he is dried up at his roots, he shall in no wise any more bear fruit: wherefore even if they should beget *children*, I

will kill the desired *fruit* of their womb. [17] God shall reject them, because they have not hearkened to him: and they shall be wanderers among the nations.

Chapter 10

[1] Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has multiplied *her* altars; according to the wealth of his land, he has set up pillars. [2] They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

[3] Because now they shall say, We have no king, because we feared not the Lord: [4] and what should a king do for us, speaking false professions *as his* words? he will make a covenant: judgment shall spring up as a weed on the soil of the field. [5] The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at his glory, because he has departed from them. [6] And having bound it for the Assyrians, they carried it away as presents to king Jarim: Ephraim shall receive a gift, and Israel shall be ashamed of his counsel. [7] Samaria has cast off her king as a twig on the surface of the water. [8] And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[9] From the time the hills *existed* Israel has sinned: there they stood: war *waged* against the children of iniquity [10] to chastise them shall not overtake them on the hill, the nations shall be gathered against them, when they are chastened for their two sins, [11] Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him.

[12] Sow to yourselves for righteousness, gather in for the fruit of life: light ye for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you. [13] Wherefore have ye passed over ungodliness in silence, and reaped the sins of it? ye have eaten false fruit; for thou has trusted in thy sins, in the abundance of thy power. [14] Therefore shall destruction rise up among thy people, and all thy strong places shall be ruined: as a prince Solomon *departed* out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children, [15] thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

Chapter 11

[1] Early in the morning were they cast off, the king of Israel has been cast off: for Israel is a child, and I loved him, and out of Egypt have I called his children. [2] As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images. [3] Yet I bound the feet of Ephraim, I took him on my arm; but they knew not that I healed them. [4] When men were destroyed, I drew them with the bands of my love: and I will be to them as a man smiting *another* on his cheek: and I will have respect to him, I will prevail with him.

[5] Ephraim dwelt in Egypt; and *as for* the Assyrian, he was his king, because he would not return. [6] And in his cities he prevailed not with the sword, and he ceased *to war* with his hands: and they shall eat *of the fruit* of their own devices: [7] and his people *shall* cleave fondly to their habitation; but God shall be angry with his precious things, and shall not at all exalt him.

[8] How shall I deal with thee, Ephraim? *how* shall I protect thee, Israel? what shall I do with thee? I will make thee as Adama, and as Seboim; my heart is turned at once, my repentance is powerfully excited. [9] I will not act according to the fury of my wrath, I will not abandon Ephraim to be utterly destroyed: for I am God, and not man; the Holy One within thee: and I will not enter into the city. [10] I will go after the Lord: he shall utter *his voice* as a lion: for he shall roar, and the children of the waters shall be amazed. [11] They shall be amazed *and fly* as a bird out of Egypt, and as a dove out of the land of the Assyrians: and I will restore them to their houses, saith the Lord.

[12] Ephraim has compassed me with falsehood, and the house of Israel and Juda with ungodliness: *but* now God knows them, and they shall be called God’s holy people.

Chapter 12

[1] But Ephraim is an evil spirit, he has chased the east wind all the day: he has multiplied empty and vain things, and made a covenant with the Assyrians, and oil has gone in the way of traffic into Egypt. [2] And the Lord *has* a controversy with Juda, in order to punish Jacob: according to his ways and according to his practices will he recompense him.

[3] He took his brother by the heel in the womb, and in his labours he had power with God. [4] And he prevailed with the angel and was strong: they wept, and intreated me: they found me in the house of On, and there *a word* was spoken to them. [5] But the Lord God Almighty shall be his memorial. [6] Thou therefore shalt return to thy God: keep thou mercy and judgment, and draw nigh to thy God continually.

[7] *As for* Chanaan, in his hand is a balance of unrighteousness: he has loved to tyrannize. [8] And Ephraim said, Nevertheless I am rich, I have found refreshment to myself. None of his labours shall be found *available* to him, by reason of the sins which he has committed. [9] But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in tabernacles, according to the days of the feast. [10] And I will speak to the prophets, and I have multiplied visions, and by the means of the prophets I was represented. [11] If Galaad exists not, then the chiefs in Galaad when they sacrificed were false, and their altars were as heaps on the ground of the field.

[12] And Jacob retreated into the plain of Syria, and Israel served for a wife, and waited for a wife. [13] And the Lord brought Israel out of the land of Egypt by a prophet, and by a prophet was he preserve. [14] Ephraim was angry and excited, therefore his blood shall be poured out upon him, and the Lord shall recompense to him his reproach.

Chapter 13

[1] According to the word of Ephraim he adopted ordinances for himself in Israel; and he established them for Baal, and died. [2] And now they have sinned increasingly, and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for them: they say, Sacrifice men, for the calves have come to an end. [3] Therefore shall they be as a morning cloud, and as the early dew that passes away, as chaff blown away from the threshing-floor, and as a vapor from tears. [4] But I am the Lord thy God that establishes the heaven, and creates the earth, whose hands have framed the whole host of heaven: but I shewed them not to thee that thou shouldest go after them: and I brought thee up out of the land of Egypt, and thou shalt know no God but me; and there is no Saviour beside me. [5] I tended thee as a shepherd in the wilderness, in an uninhabited land. [6] According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me. [7] And I will be to them as a panther, and as a leopard. [8] I will meet them by the way of the Assyrians, as a she-bear excited, and I will rend the caul of their heart, and the lions' whelps of the thicket shall devour them there; the wild beasts of the field shall rend them in pieces.

[9] O Israel, who will aid *thee* in thy destruction? [10] Where is this thy king? let him even save thee in all thy cities: let him judge thee, of whom thou saidst, Give me a king and a prince. [11] And I gave thee a king in mine anger, and kept *him* back in my wrath.

[12] Ephraim *has framed* a conspiracy of unrighteousness, his sin is hidden. [13] Pains as of a woman in travail shall come upon him: he is thy wise son, because he shall not stay in the destruction of *thy* children. [14] I will deliver *them* out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? comfort is hidden from mine eyes.

[15] Forasmuch as he will cause a division among *his* brethren, the Lord shall bring upon him an east wind from the desert, and shall dry up his veins *and* quite drain his fountains: he shall dry up his land, and *spoil* all his precious vessels.

Chapter 14

[1] Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up.

[2] Return, O Israel, to the Lord thy God; for the people have fallen through thine iniquities. [3] Take with you words, and turn to the Lord your God: speak to him, that ye may not receive *the reward of* unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips. [4] Assur shall never save us; we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

[5] I will restore their dwellings, I will love them truly: for he has turned away my wrath from him. [6] I will be as dew to Israel: he shall bloom as the lily, and cast forth his roots as Libanus. [7] His branches shall spread, and he shall be as a fruitful olive, and his smell shall be as *the smell* of Libanus. [8] They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus. [9] What *has* he to do any more with idols? I have afflicted him, and I will strengthen him: I am as a leafy juniper tree. From me is thy fruit found.

[10] Who is wise, and will understand these things? or prudent, and will know them? for the ways of the Lord are straight, and the righteous shall walk in them: but the ungodly shall fall therein.

Joel

Chapter 1

[1] The word of the Lord which came to Joel the son of Bathuel.

[2] Hear these *words*, ye elders, and hearken all ye that inhabit the land. Have such things happen in your days, or in the days of your fathers? [3] Tell your children concerning them, and *let* your children *tell* their children, and their children another generation. [4] The leavings of the caterpillar has the locust eaten, and the leavings of the locust has the palmerworm eaten, and the leavings of the palmerworm has the cankerworm eaten.

[5] Awake, ye drunkards, from your wine, and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness and removed are from your mouth. [6] For a strong and innumerable nation is come up against my land, their teeth are lion's teeth, and their back teeth those of a *lion's* whelp. [7] He has ruined my vine, and utterly broken my fig-trees: he has utterly searched *my vine*, and cast it down; he has peeled its branches.

[8] Lament to me more than a virgin girded with sackcloth for the husband of her youth. [9] The meat-offering and drink-offering are removed from the house of the Lord: mourn, ye priests that serve at the altar of the Lord. [10] For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce; [11] the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest has perished from off the field. [12] The vine is dried up, and the fig-trees are become few; the pomegranate, and palm-tree, and apple, and all trees of the field are dried up: for the sons of men have have abolished joy.

[13] Gird yourselves *with sackcloth*, and lament, ye priests: mourn, ye that serve at the altar: go in, sleep in sackcloths, ye that minister to God: for the meat-offering and drink-offering are withheld from the house of your God.

[14] Sanctify a fast, proclaim a *solemn* service, gather the elders *and* all the inhabitants of the land into the house of your God, and cry earnestly to the Lord,

[15] Alas, Alas, Alas for the day! for the day of the Lord is nigh, and it will come as trouble upon trouble. [16] *Your* meat has been destroyed before your eyes, joy and gladness from out of the house of your God. [17] The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered. [18] What shall we store up for ourselves? the herds of cattle have mourned,

because they had no pasture; and the flocks of sheep have been utterly destroyed. [19] To thee, O Lord, will I cry: for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field. [20] And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire has devoured the fair places of the wilderness.

Chapter 2

[1] Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day of the Lord is near; [2] for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations. [3] Before them is a consuming fire, and behind them is a flame kindled: the land before them is as a paradise of delight, and behind them a desolate plain: and there shall none of them escape.

[4] Their appearance is as the appearance of horses; and as horsemen, so shall they pursue. [5] As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle. [6] Before them shall the people be crushed: every face *shall be* as the blackness of a caldron. [7] As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his *right* path, and they shall not turn aside from their tracks: [8] and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed. [9] They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves. [10] Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall withdraw their light. [11] And the Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to *resist* it?

[12] Now therefore, saith the Lord your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation: [13] and rend your hearts, and not your garments, and turn to the Lord your God: for he is merciful and compassionate, long-suffering, and plenteous in mercy, and repents of evils. [14] Who knows if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering to the Lord your God?

[15] Sound the trumpet in Sion, sanctify a fast, proclaim a *solemn* service: [16] gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. [17] Between the porch and the

altar let the priests that minister to the Lord weep, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen, Where is their God?

[18] But the Lord was jealous of his land, and spared his people. [19] And the Lord answered and said to his people, Behold, I *will* send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the Gentiles. [20] And I will chase away from you the northern *adversary*, and will drive him away into a dry land, and I will sink his face in the former sea, and his back parts in the latter sea, and his ill savour shall come up, and his stink come up, because he has wrought great things.

[21] Be of good courage, O land; rejoice and be glad: for the Lord has done great things. [22] Be of good courage, ye beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the fig tree and the vine have yielded their strength. [23] Rejoice then and be glad, ye children of Sion, in the Lord your God: for he has given you food fully, and he will rain on you the early and the latter rain, as before. [24] And the floors shall be filled with corn, and the presses shall overflow with wine and oil. [25] And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, *even* my great army, which I sent against you. [26] And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God *for the things* which he has wrought wonderfully with you: and my people shall not be ashamed for ever. [27] And ye shall know that I am in the midst of Israel, and *that* I am the Lord your God, and *that* there is none else beside me; and my people shall no more be ashamed for ever.

[28] And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. [29] And on my servants and on *my* handmaids in those days will I pour out of my Spirit. [30] And I will shew wonders in heaven, and upon the earth, blood, and fire, and vapor of smoke. [31] The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come.

[32] And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved: for in mount Sion and in Jerusalem shall the saved one be as the Lord has said, and they that have glad tidings preached to them, whom the Lord has called.

Chapter 3

[1] For, behold, in those days and at that time, when I shall have turned the captivity of Juda and Jerusalem, [2] I will also gather all the Gentiles, and bring them down to the valley of Josaphat, and will plead with them there for my people and my heritage Israel, who have been dispersed among the Gentiles; and *these Gentiles* have divided my land, [3] and cast lots over my people, and have given *their* boys to harlots, and sold *their* girls for wine, and have drunk.

[4] And what have ye to do with me, O Tyre, and Sidon, and all Galilee of the Gentiles? do ye render me a recompense? or do ye bear malice against me? quickly and speedily will I return your recompense on your own heads: [5] because ye have taken my silver and my gold, and ye have brought my choice ornaments into your temples; [6] and ye have sold the children of Juda and the children of Jerusalem to the children of the Greeks, that ye might expel them from their coasts. [7] Therefore, behold, I *will* raise them up out of the place whither ye have sold them, and I will return your recompense on your own heads. [8] And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them into captivity to a far distant nation: for the Lord has spoken *it*.

[9] Proclaim these things among the Gentiles; declare war, arouse the warriors, draw near and go up, all ye men of war. [10] Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong. [11] Gather yourselves together, and go in, all ye nations round about, and gather yourselves there; let the timid become a warrior. [12] Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.

[13] Bring forth the sickles, for the vintage is come: go in, tread *the grapes*, for the press is full: cause the vats to overflow; for their wickedness is multiplied. [14] Noises have resounded in the valley of judgment: for the day of the Lord is near in the valley of judgment. [15] The sun and the moon shall be darkened, and the stars shall withdraw their light.

[16] And the Lord shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but the Lord shall spare his people, and shall strengthen the children of Israel. [17] And ye shall know that I am the Lord your God, who dwell in Sion my holy

mountain: and Jerusalem shall be holy, and strangers shall not pass through her anymore.

[18] And it shall come to pass in that day *that* the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags.

[19] Egypt shall be a desolation, and Idumea shall be a desolate plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land. [20] But Judea shall be inhabited for ever, and Jerusalem to all generations. [21] And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion.

Amos

Chapter 1

[1] The words of Amos which came *to him* in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

[2] And he said, The Lord has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.

[3] And the Lord said, For three sins of Damascus, and for four, I will not turn away from it; because they sawed with iron saws the women with child of the Galaadites. [4] And I will send a fire on the house of Azael, and it shall devour the foundations of the son of Ader. [5] And I will break to pieces the bars of Damascus, and will destroy the inhabitants out of the plain of On, and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, saith the Lord.

[6] Thus saith the Lord; For three sins of Gaza, and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut *them* up into Idumea. [7] And I will send forth a fire on the walls of Gaza, and it shall devour its foundations. [8] And I will destroy the inhabitants out of Azotus, and a tribe shall be cut off from Ascalon, and I will stretch out my hand upon Accaron: and the remnant of the Philistines shall perish, saith the Lord.

[9] Thus saith the Lord; For three transgressions of Tyre, and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea, and remembered not the covenant of brethren. [10] And I will send forth a fire on the walls of Tyre, and it shall devour the foundations of it.

[11] Thus saith the Lord; For three sins of Idumea, and for four, I will not turn away from them; because they pursued their brother with the sword, and destroyed the mother upon the earth, and summoned up his anger for a testimony, and kept up his fury to the end. [12] And I will send forth a fire upon Thaman, and it shall devour the foundations of her walls.

[13] Thus saith the Lord; For three sins of the children of Ammon, and for four, I will not turn away from him; because they ripped up the women with child of the Galaadites, that they might widen their coasts. [14] And I will kindle a fire on the walls of Rabbath, and it shall devour

her foundations with shouting in the day of war, and she shall be shaken in the days of her destruction: [15] and her kings shall go into captivity, their priests and their rulers together, saith the Lord.

Chapter 2

[1] Thus saith the Lord; For three sins of Moab, and for four, I will not turn away from it; because they burnt the bones of the king of Idumea to lime. [2] But I will send forth a fire on Moab, and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout, and with the sound of a trumpet. [3] And I will destroy the judge out of her, and slay all her princes with him, saith the Lord.

[4] Thus saith the Lord; For three sins of the children of Judah, and for four, I will not turn away from him; because they have rejected the law of the Lord, and have not kept his ordinances, and their vain *idols* which they made, which their fathers followed, caused them to err. [5] And I will send a fire on Juda, and it shall devour the foundations of Jerusalem.

[6] Thus saith the Lord; for three sins of Israel, and for four, I will not turn away from him; because they sold the righteous for silver, and the poor for sandals, [7] wherewith to tread on the dust of the earth, and they have smitten upon the heads of the poor, and have perverted the way of the lowly: and a son and his father have gone into the same maid, that they might profane the name of their God. [8] And binding their clothes with cords they have made them curtains near the altar, and they have drunk wine gained by extortion in the house of their God.

[9] Nevertheless I cut off the Amorite from before them, whose height was as the height of a cedar, and he was strong as an oak; and I dried up his fruit from above, and his roots from beneath. [10] And I brought you up out of the land of Egypt, and led you about in the desert forty years, that ye should inherit the land of the Amorites. [11] And I took of your sons for prophets, and of your young men for consecration. Are not these things so, ye sons of Israel? saith the Lord. [12] But ye gave the consecrated ones wine to drink; and ye commanded the prophets, saying, Prophesy not.

[13] Therefore, behold, I roll under you, as a waggon full of straw is rolled. [14] And flight shall perish from the runner, and the strong shall not hold fast his strength, and the warrior shall not save his life: [15] and the archer shall not withstand, and he that is swift of foot shall in no wise escape; and the horseman shall not save his life. [16] And the strong shall find no confidence in power: the naked shall flee away in that day, saith the Lord.

Chapter 3

[1] Hear ye this word, O house of Israel, which the Lord has spoken concerning you, and against the whole family whom I brought up out of the land of Egypt, saying, [2] You especially have I known out of all the families of the earth: therefore will I take vengeance upon you for all your sins.

[3] Shall two walk together at all, if they do not know one another? [4] Will a lion roar out of his thicket if he has no prey? will a *lion's* whelp utter his voice at all out of his lair, if he have taken nothing? [5] Will a bird fall on the earth without a fowler? will a snare be taken up from the earth without having taken anything? [6] Shall the trumpet sound in the city, and the people not be alarmed? shall there be evil in a city which the Lord has not wrought? [7] For the Lord God will do nothing, without revealing instruction to his servants the prophets. [8] A lion shall roar, and who will not be alarmed? the Lord God has spoken, and who will not prophesy?

[9] Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, Gather yourselves to the mountain of Samaria, and behold many wonderful things in the midst of it, and the oppression that is in it. [10] And she knew not what things would come against her, saith the Lord, *even* those that store up wrong and misery in their countries. [11] Therefore thus saith the Lord God; O Tyre, thy land shall be made desolate round about *thee*; and he shall bring down thy strength out of thee, and thy countries shall be spoiled. [12] Thus saith the Lord; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of *a foreign* tribe, and in Damascus.

[13] Hear, O ye priests, and testify to the house of Jacob, saith the Lord God Almighty. [14] For in the day wherein I shall take vengeance of the sins of Israel upon him, I will also take vengeance on the altars of Bethel: and the horns of the altar shall be broken down, and they shall fall upon the ground. [15] I will crush and smite the turreted-house upon the summer-house; and the ivory-houses shall be destroyed, and many other houses also, saith the Lord.

Chapter 4

[1] Hear ye this word, ye heifers of the land of Basan that are in the mountain of Samaria, that oppress the poor, and trample on the needy, which say to their masters, Give us that we may drink. [2] The Lord swears by his holiness, that, behold, the days come upon you, when they shall take you with weapons, and fiery destroyers shall cast those with you into boiling caldrons. [3] And ye shall be brought forth naked in the presence of each other; and ye shall be cast forth on the mountain Romman, saith the Lord.

[4] Ye went into Bethel, and sinned, and ye multiplied sin at Galgala; and ye brought your meat-offerings in the morning, *and* your tithes every third day. [5] And they read the law without, and called for public professions: proclaim aloud that the children of Israel have loved these things, saith the Lord.

[6] And I will give you dulness of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith the Lord. [7] Also I withheld from you the rain three months before the harvest: and I will rain upon one city, and on another city I will not rain: one part shall be rained upon, and the part on which I shall not rain shall be dried up. [8] And *the inhabitants of* two or three cities shall be gathered to one city to drink water, and they shall not be satisfied: yet ye have not returned to me, saith the Lord. [9] I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your olive-yards: yet not *even* thus did ye return to me, saith the Lord. [10] I sent pestilence among you by the way of Egypt, and slew your young men with the sword, together with thy horses that were taken captive; and in my wrath against you I set fire to your camps: yet not even thus did ye return to me, saith the Lord. [11] I overthrew you, as God overthrew Sodoma and Gomorrha, and ye became as a brand plucked out of the fire: yet not even thus did ye return to me, saith the Lord.

[12] Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy God, O Israel. [13] For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.

Chapter 5

[1] Hear ye this word of the Lord, even a lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise. [2] The virgin of Israel has fallen upon his land; there is none that shall raise her up. [3] Therefore thus saith the Lord God; The city out of which there went forth a thousand, *in it* there shall be left a hundred, and *in that* out of which there went forth a hundred, there shall be left ten to the house of Israel.

[4] Wherefore thus saith the Lord to the house of Israel, Seek ye me, and ye shall live. [5] But seek not Bethel, and go not into Galgala, and cross not over to the Well of the Oath: for Galgala shall surely go into captivity, and Bethel shall be as that which is not. [6] Seek ye the Lord, and ye shall live; lest the house of Joseph blaze as fire, and it devour him, and there shall be none to quench it for the house of Israel.

[7] *It is he* that executes judgment in the height *above*, and he has established justice on the earth: [8] who makes all things, and changes *them*, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name: [9] who dispenses ruin to strength, and brings distress upon the fortress.

[10] They hated him that reproved in the gates, and abhorred holy speech. [11] Therefore because they have smitten the poor with their fists, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them. [12] For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside *the judgment of* the poor in the gates.

[13] Therefore the prudent shall be silent at that time; for it is a time of evils. [14] Seek good, and not evil, that ye may live: and so the Lord God Almighty shall be with you, as ye have said, [15] We have hated evil, and loved good: and restore ye judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

[16] Therefore thus saith the Lord God Almighty; In all the streets *shall be* lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining. [17] And *there shall be* lamentation in all the ways; because I will pass through the midst of thee, saith the Lord.

[18] Woe to you that desire the day of the Lord! what is this day of the Lord to you? whereas it is darkness, and not light. [19] As if a man should flee from the face of a lion, and a bear should meet him; and he should spring into his house, and lean his hands upon the wall, and a serpent should bite him. [20] Is not the day of the Lord darkness, and not light? and is not this *day* gloom without brightness?

[21] I hate, I reject your feasts, and I will not smell *your* meat-offerings in your general assemblies. [22] Wherefore if ye should bring me your whole-burnt-sacrifices and meat-offerings, I will not accept *them*: neither will I have respect to your grand peace-offerings. [23] Remove from me the sound of thy songs, and I will not hear the music of thine instruments. [24] But let judgment roll down as water, and righteousness as an impassable torrent. [25] Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? [26] Yea, ye took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which ye made for yourselves. [27] And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.

Chapter 6

[1] Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered *the harvest of* the heads of the nations, and they have gone in themselves. [2] O house of Israel, pass by all *of you*, and see; and pass by thence to Ematrabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, *see* if their coasts are greater than your coasts.

[3] Ye who are approaching the evil day, who are drawing near and adopting false sabbaths; [4] who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls; [5] who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting *pleasures*; [6] who drink strained wine, and anoint themselves with the best ointment; and have suffered nothing on occasion of the calamity of Joseph. [7] Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

[8] For the Lord has sworn by himself, *saying*, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off *his* city with all who inhabit it.

[9] And it shall come to pass, if there be ten men left in one house, that they shall die. [10] But a remnant shall be left behind, and their relations shall take them, and shall strenuously endeavor to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet *any one* else with thee? [11] And he shall say, No *one* else. And *the other* shall say, Be silent, that thou name not the name of the Lord.

[12] For, behold, the Lord commands, and he will smite the great house with breaches, and the little house with rents.

[13] Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of righteousness into bitterness: [14] ye who rejoice at vanity, who say, Have we not possessed horns by our own strength? [15] For behold, O house of Israel, I will raise up against you a nation, saith the Lord of hosts; and they shall afflict you so that ye shall not enter into Æmath, and as it were *from* the river of the wilderness.

Chapter 7

[1] Thus has the Lord God shewed me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog. [2] And it came to pass when he had finished devouring the grass of the land, that I said, Lord God, be merciful; who shall raise up Jacob? for he is small in number. [3] Repent, O Lord, for this. And this shall not be, saith the Lord.

[4] Thus has the Lord shewed me; and, behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the Lord's portion. [5] Then I said, O Lord, cease, I pray thee: who shall raise up Jacob? for he is small in number. Repent, O Lord, for this. [6] This also shall not be, saith the Lord.

[7] Thus the Lord shewed me; and behold, he stood upon a wall of adamant, and in his hand *was* an adamant. [8] And the Lord said to me, What seest thou, Amos? And I said, An adamant. And the Lord said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them any more. [9] And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

[10] Then Amasias the priest of Bethel sent to Jeroboam king of Israel, saying, Amos is forming conspiracies against thee in the midst of the house of Israel: the land will be utterly unable to bear all his words. [11] For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

[12] And Amasias said to Amos, Go, seer, remove thou into the land of Juda, and live there, and thou shalt prophesy there: [13] but thou shalt no longer prophesy at Bethel: for it is the king's sanctuary, and it is the royal house.

[14] And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman, and a gatherer of sycamore fruits. [15] And the Lord took me from the sheep, and the Lord said to me, Go, and prophesy to my people Israel. [16] And now hear the word of the Lord: Thou sayest, Prophesy not to Israel, and raise not a tumult against the house of Jacob. [17] Therefore thus saith the Lord; Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with the line; and thou shalt die in an unclean land; and Israel shall be led captive out of his land. Thus has the Lord God shewed me.

Chapter 8

[1] And behold a fowler's basket. [2] And he said, What seest thou, Amos? And I said, A fowler's basket. And the Lord said to me, The end is come upon my people Israel; I will not pass by them any more. [3] And the ceilings of the temple shall howl in that day, saith the Lord God: *there shall be* many a fallen one in every place; I will bring silence upon *them*.

[4] Hear now this, ye that oppress the poor in the morning, and drive the needy ones by tyranny from the earth, [5] saying, When will the month pass away, and we shall sell, and the sabbath, and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance unfair? [6] That we may buy the poor for silver, and the needy for shoes; and we will trade in every kind of fruit. [7] The Lord swears against the pride of Jacob, None of your works shall ever be forgotten. [8] And shall not the land be troubled for these things, and shall not every one who dwells in it mourn? whereas destruction shall come up as a river, and shall descend as the river of Egypt.

[9] And it shall come to pass in that day, saith the Lord God, *that* the sun shall go down at noon, and the light shall be darkened on the earth by day: [10] and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will make them as the mourning of a beloved *friend*, and those with them as a day of grief.

[11] Behold, the days come, saith the Lord, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. [12] And the waters shall be troubled from sea to sea, and from the north to the east shall *men* run hither and thither, seeking the word of the Lord, and they shall not find *it*. [13] In that day shall the fair virgins and the young men faint for thirst; [14] they who swear by the propitiation of Samaria, and who say, Thy god, O Dan, lives; and, Thy god, O Bersabee, lives; and they shall fall, and shall no more rise again.

Chapter 9

[1] I saw the Lord standing on the altar: and he said, Smite the mercy-seat, and the porch shall be shaken: and cut through into the heads of all; and I will slay the remnant of them with the sword: no one of them fleeing shall escape, and no one of them, striving to save himself shall be delivered. [2] Though they hid themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down. [3] If they hide themselves in the top of Carmel, thence will I search *them* out and take them; and if they should go down from my presence into the depths of the sea, there will I command the serpent, and he shall bite them. [4] And if they should go into captivity before the face of their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes against them for evil, and not for good.

[5] And the Lord, the Lord God Almighty, *is he* that takes hold of the land, and causes it to shake, and all that inhabit it shall mourn; and its destruction shall go up as a river, and shall descend as the river of Egypt. [6] *It is he* that builds his ascent up to the sky, and establishes his promise on the earth; who calls the water of the sea, and pours it out on the face of the earth; the Lord Almighty is his name.

[7] Are not ye to me as the sons of the Ethiopians, O children of Israel? saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines from Cappadocia, and the Syrians out of the deep? [8] Behold, the eyes of the Lord God are upon the kingdom of sinners, and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, saith the Lord. [9] For I *will* give commandment, and sift the house of Israel among all the Gentiles, as *corn* is sifted in a sieve, and *yet* a fragment shall not in any wise fall upon the earth. [10] All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

[11] In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: [12] that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does all these things.

[13] Behold, the days come, saith the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and all the hills shall be planted. [14] And I will turn the captivity of my people Israel, and they shall rebuild

the ruined cities, and shall inhabit *them*; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them. [15] And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Lord God Almighty.

Obadiah

Chapter 1

[1] The vision of Obadiah. Thus saith the Lord God to Idumea; I have heard a report from the Lord, and he has sent forth a message to the nations.

[2] Arise ye, and let us rise up against her to war. [3] Behold, I have made thee small among the Gentiles: thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling *as thou dost* in the holes of the rocks, *as one that* exalts his habitation, saying in his heart, Who will bring me down to the ground? [4] If thou shouldest mount up as the eagle, and if thou shouldest make thy nest among the stars, thence will I bring thee down, saith the Lord. [5] If thieves came in to thee, or robbers by night, where wouldest thou have been cast away? would they not have stolen *just* enough for themselves? and if grape-gatherers went in to thee, would they not leave a gleaning?

[6] How has Esau been searched out, and *how* have his hidden things been detected? [7] They sent thee to thy coasts: all the men of thy covenant have withstood thee; thine allies have prevailed against thee, they have set snares under thee: they have no understanding.

[8] In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau. [9] And thy warriors from Thaeman shall be dismayed, to the end that man may be cut off from the mount of Esau. [10] Because of the slaughter and the sin *committed against* thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. [11] From the day that thou stoodest in opposition *to him*, in the days when foreigners were taking captive his forces, and strangers entered into his gates, and cast lots on Jerusalem, thou also wast as one of them.

[12] And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have boasted in the day of *their* affliction. [13] Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing. [14] Neither shouldest thou have stood at the opening of their passages, to destroy utterly those of them that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

[15] For the day of the Lord is near upon all the Gentiles: as thou have done, so shall it be *done* to thee: thy recompense shall be returned on thine *own* head. [16] For as thou hast drunk upon my holy mountain, *so* shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

[17] But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance. [18] And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau *shall be* for stubble; and *Israel* shall flame forth against them, and shall devour them, and there shall not be a corn-field *left* to the house of Esau; because the Lord has spoken. [19] And they *that dwell* in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.

[20] And this *shall be* the domain of the captivity of the children of Israel, the land of the Chananites as far as Sarepta; and the captives of Jerusalem *shall inherit* as far as Ephratha; they shall inherit the cities of the south.

[21] And they that escape shall come up from mount Sion, to take vengeance on the mount of Esau; and the kingdom shall be the Lord’s.

Jonah

Chapter 1

[1] Now the word of the Lord came to Jonah the son of Amathi, saying, [2] Rise, and go to Nineve, the great city, and preach in it; for the cry of its wickedness is come up to me. [3] But Jonah rose up to flee to Tharsis from the presence of the Lord. And he went down to Joppa, and found a ship going to Tharsis: and he paid his fare, and went up into it, to sail with them to Tharsis from the presence of the Lord.

[4] And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken. [5] And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonah was gone down into the hold of the ship, and was asleep, and snored.

[6] And the shipmaster came to him, and said to him, Why snorest thou? arise, and call upon thy God, that God may save us, and we perish not. [7] And each man said to his neighbour, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonah.

[8] And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? [9] And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry *land*. [10] Then the men feared exceedingly, and said to him, What is this *that* thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them. [11] And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose, and lifted its wave exceedingly. [12] And Jonah said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

[13] And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them. [14] And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man’s life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest. [15] So they took Jonah, and cast him out into the sea: and the sea ceased from its raging. [16] And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows.

Chapter 2

[1] Now the Lord had commanded a great whale to swallow up Jonah: and Jonah was in the belly of the whale three days and three nights.

[2] And Jonah prayed to the Lord his God out of the belly of the whale, [3] and said,

I cried in my affliction to the Lord my God, and he hearkened to me, *even* to my cry out of the belly of hell: thou heardest my voice. [4] Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. [5] And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple? [6] Water was poured around me to the soul: the lowest deep compassed me, my head went down [7] to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored.

[8] When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple. [9] They that observe vanities and lies have forsaken their own mercy. [10] But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of *my* salvation.

[11] And the whale was commanded by the Lord, and it cast up Jonah on the dry *land*.

Chapter 3

[1] And the word of the Lord came to Jonah the second time, saying, [2] Rise, go to Nineve, the great city, and preach in it according to the former preaching which I spoke to thee of. [3] And Jonah arose, and went to Nineve, as the Lord had spoken. Now Nineve was an exceeding great city, of about three days' journey. [4] And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineve shall be overthrown.

[5] And the men of Nineve believed God, and proclaimed a fast, and put on sackcloths, from the greatest of them to the least of them. [6] And the word reached the king of Nineve, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes. [7] And proclamation was made, and it was commanded in Nineve by the king an by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste *any thing*, nor feed, nor drink water. [8] So men and cattle were clothed with sackcloths, and cried earnestly to God; and they turned every one from their evil way, and from the iniquity that was in their hands, saying, [9] Who knows if God will repent, and turn from his fierce anger, and *so* we shall not perish?

[10] And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did *it* not.

Chapter 4

[1] But Jonah was very deeply grieved, and he was confounded. [2] And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou are merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. [3] And now, Lord God, take my life from me; for *it is* better for me to die than to live. [4] And the Lord said to Jonah, Art thou very much grieved?

[5] And Jonah went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city. [6] And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shadow over his head, to shade him from his calamities: and Jonah rejoiced with great joy for the gourd.

[7] And God commanded a worm the next morning, and it smote the gourd, and it withered away. [8] And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonah, and he fainted, and despaired of his life, and said, *It is* better for me to die than to live. [9] And God said to Jonah, Art thou very much grieved for the gourd? And he said, I am very much grieved, even to death.

[10] And the Lord said, Thou hadst pity on the gourd, for which thou has not suffered, neither didst thou rear it; which came up before night, and perished before *another* night: [11] and shall not I spare Nineve, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and *also* much cattle?

Micah

Chapter 1

[1] And the word of the Lord came to Micah the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

[2] Hear *these* words, ye people; and let the earth give heed, and all that are in it: and the Lord God shall be among you for a testimony, the Lord out of his holy habitation. [3] For, behold, the Lord comes forth out of his place, and will come down, and will go upon the high places of the earth. [4] And the mountains shall be shaken under him, and the valleys shall melt like wax before the fire, and as water rushing down a declivity.

[5] All these *calamities are* for the transgression of Jacob, and for the sin of the house of Israel. What is the transgression of Jacob? *is it* not Samaria? and what is the sin of the house of Juda? *is it* not Jerusalem? [6] Therefore I will make Samaria *as* a store-house of the fruits of the field, and *as* a planting of a vineyard: and I will utterly demolish her stones, and I will expose her foundations. [7] And they shall cut in pieces all the graven images, and all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hires of fornication, and of the hires of fornication has she amassed *wealth*.

[8] Therefore shall she lament and wail, she shall go barefooted, and *being* naked she shall make lamentation as *that* of serpents, and mourning as of the daughters of sirens. [9] For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

[10] Ye that are in Geth, exalt not yourselves, and ye Enakim, do not rebuild from *the ruins of* the house in derision: sprinkle dust *in the place of* your laughter. [11] The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

[12] Who has begun *to act* for good to her that dwells in sorrow? for calamities have come down from the Lord upon the gates of Jerusalem, [13] *even* a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Sion: for in thee were found the transgressions of Israel. [14] Therefore shall he cause men to be sent forth as far as the inheritance of Geth, *even* vain houses; they are become vanity to the kings of Israel; [15] until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odollam, *even* the glory of the daughter of Israel. [16] Shave thine hair, and make thyself bald for thy

delicate children; increase thy widowhood as an eagle; for *thy people* are gone into captivity from thee.

Chapter 2

[1] They meditated troubles, and wrought wickedness on their beds, and they put it in execution with the daylight; for they have not lifted up their hands to God. [2] And they desired fields, and plundered orphans, and oppressed families, and spoiled a man and his house, even a man and his inheritance.

[3] Therefore thus saith the Lord; Behold, I devise evils against this family, out of which ye shall not lift up your necks, neither shall ye walk upright speedily: for the time is evil.

[4] In that day shall a parable be taken up against you, and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable: the portion of my people has been measured out with a line, and there was none to hinder him so as to turn him back; your fields have been divided. [5] Therefore thou shalt have no one to cast a line for the lot. [6] Weep not with tears in the assembly of the Lord, neither let *any* weep for these things; for he shall not remove the reproaches, [7] who says, The house of Jacob has provoked the Spirit of the Lord; are not these his practices? Are not the Lord's words right with him? and have they not proceeded correctly? [8] Even beforetime my people withstood *him* as an enemy against his peace; they have stripped off his skin to remove hope *in* the conflict of war. [9] The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw ye near to the everlasting mountains.

[10] Arise thou, and depart; for this is not thy rest because of uncleanness: ye have been utterly destroyed; [11] ye have fled, no one pursuing *you: thy* spirit has framed falsehood, it has dropped on thee for wine and strong drink. But it shall come to pass, *that* out of the dropping of this people, [12] Jacob shall be completely gathered with all *his people:* I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: [13] they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them.

Chapter 3

[1] And he shall say, Hear now these words, ye heads of the house of Jacob, and ye remnant of the house of Israel; is it not for you to know judgment? [2] *who* hate good, and seek evil; *who* tear their skins off them, and their flesh off their bones: [3] even as they devoured the flesh of my people, and stripped their skins off them, and broke their bones, and divided *them* as flesh for the caldron, and as meat for the pot, [4] thus they shall cry to the Lord, but he shall not hearken to them; and he shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

[5] Thus saith the Lord concerning the prophets that lead my people astray, that bit with their teeth, and proclaim peace to them; and *when* nothing was put into their mouth, they raised up war against them: [6] therefore there shall be night to you instead of a vision, and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets, and the day shall be dark upon them. [7] And the seers of night-visions shall be ashamed, and the prophets shall be laughed to scorn: and all the people shall speak against them, because there shall be none to hearken to them. [8] Surely I will strengthen myself with the Spirit of the Lord, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

[9] Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness; [10] who build up Sion with blood, and Jerusalem with iniquity. [11] The heads thereof have judged for gifts, and the priests thereof have answered for hire, and her prophets have divined for silver: and *yet* they have rested on the Lord, saying, Is not the Lord among us? no evil shall come upon us. [12] Therefore on your account Sion shall be ploughed as a field, and Jerusalem shall be as a storehouse of fruits, and the mountain of the house as a grove of the forest.

Chapter 4

[1] And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it. [2] And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall shew us his way, and we will walk in his paths: for out of Sion shall go forth a law, and the word of the Lord from Jerusalem. [3] And he shall judge among many peoples, and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more. [4] And every one shall rest under his vine, and every one under his fig-tree; and there shall be none to alarm *them*: for the mouth of the Lord Almighty has spoken these *words*. [5] For all *other* nations shall walk everyone in his own way, but we will walk in the name of the Lord our God for ever and ever.

[6] In that day, saith the Lord, I will gather her that is bruised, and will receive her that is cast out, and those whom I rejected. [7] And I will make her that was bruised a remnant, and her that was rejected a mighty nation: and the Lord shall reign over them in mount Sion from henceforth, even for ever.

[8] And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, *even* the first kingdom from Babylon to the daughter of Jerusalem. [9] And now, why hast thou known calamities? was there not a king to thee? or has thy counsel perished that pangs as of a woman in travail have seized upon thee? [10] Be in pain, and strengthen thyself, and draw near, O daughter of Sion, as a woman in travail: for now thou shalt go forth out of the city, and shalt lodge in the plain, and shalt reach even to Babylon: thence shall the Lord thy God deliver thee, and thence shall he redeem thee out of the hand of thine enemies.

[11] And now have many nations gathered against thee, saying, We will rejoice, and our eyes shall look upon Sion. [12] But they know not the thought of the Lord, and have not understood his counsel: for he has gathered them as sheaves of the floor. [13] Arise, and thresh them, O daughter of Sion: for I will make thine horns iron, and I will make thine hoofs brass: and thou shalt utterly destroy many nations, and shalt

consecrate their abundance to the Lord, and their strength to the Lord of all the earth.

Chapter 5

[1] Now shall the daughter *of Sion* be completely hedged in: he has laid siege against us: they shall smite the tribes of Israel with a rod upon the cheek.

[2] And thou, Bethleem, house of Ephratha, art few in number to be *reckoned* among the thousands of Juda; *yet* out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, *even* from eternity.

[3] Therefore shall he appoint them *to wait* till the time of her that travails: she shall bring forth, and *then* the remnant of their brethren shall return to the children of Israel. [4] And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.

[5] And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men. [6] And they shall tend the Assyrian with a sword, and the land of Nebrod with her trench: and he shall deliver *you* from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.

[7] And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men. [8] And the remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle, and as a *lion's* whelp among the flocks of sheep, even as when he goes through, and selects, and carries off *his prey*, and there is none to deliver. [9] Thine hand shall be lifted up against them that afflict thee, and all thine enemies shall be utterly destroyed.

[10] And it shall come to pass in that day, saith the Lord, *that* I will utterly destroy the horses out of the midst of thee, and destroy thy chariots; [11] and I will utterly destroy the cities of thy land, and demolish all thy strong-holds: [12] and I will utterly destroy thy sorceries out of thine hands; and there shall be no soothsayers in thee. [13] And I will utterly destroy thy graven images, and thy statues out of the midst of thee; and thou shalt never any more worship the works of thine hands. [14] And I will cut off the groves out of the midst of thee, and I will

abolish thy cities. [15] and I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

Chapter 6

[1] Hear now a word: the Lord God has said; Arise, plead with the mountains, and let the hills hear thy voice.

[2] Hear ye, O mountains, the controversy of the Lord, and *ye* valleys *even* the foundations of the earth: for the Lord *has* a controversy with his people, and will plead with Israel. [3] O my people, what have I done to thee? or wherein have I grieved thee? or wherein have I troubled thee? answer me. [4] For I brought tee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Mariam.

[5] O my people, remember now, what counsel Balac king of Moab took against thee, and what Balaam the son of Beor answered him, from the reeds to Galgal; that the righteousness of the Lord might be known.

[6] Wherewithal shall I reach the Lord, *and* lay hold of my God most high? shall I reach him by whole-burnt-offerings, by calves of a year old? [7] Will the Lord accept thousands of rams, or ten thousands of fat goats? should I give my first-born for ungodliness, the fruit of my body for the sin of my soul? [8] Has it *not* been told thee, O man, what *is* good? or what does the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?

[9] The Lord's voice shall be proclaimed in the city, and he shall save those that fear his name: hear, O tribe; and who shall order the city? [10] *Is there* not fire, and the house of the wicked heaping up wicked treasures, and *that* with the pride of unrighteousness? [11] Shall the wicked be justified by the balanced, or deceitful weights in the bag, [12] whereby they have accumulated their ungodly wealth, and they that dwell in the city have uttered falsehoods, and their tongue has been exalted in their mouth?

[13] Therefore will I begin to smite thee; I will destroy thee in thy sins. [14] Thou shalt eat, and shalt not be satisfied; and there shall be darkness upon thee; and he shall depart from *thee*, and thou shalt not escape; and all that shall escape shall be delivered over to the sword. [15] Thou shalt sow, but thou shalt not reap; thou shalt press the olive, but thou shalt not anoint thyself with oil; and *shalt make* wine, but ye shall drink no wine: and the ordinances of my people shall be utterly abolished. [16] For thou hast kept the statues of Zambri, and *done* all the works of the house of Achaab; and ye have walked in their ways, that I might deliver thee to

utter destruction, and those that inhabit the city to hissing: and ye shall bear the reproach of nations.

Chapter 7

[1] Alas for me! for I am become as one gathering straw in harvest, and as *one gathering* grape-gleanings in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul! [2] For the godly is perished from the earth; and there is none among men that orders *his way* aright: they all quarrel even to blood: they grievously afflict every one his neighbour: [3] they prepare their hands for mischief, the prince asks *a reward*, and the judge speaks flattering words; it is the desire of their soul: [4] therefore I will take away their goods as a devouring moth, and as one who acts by a *rigid* rule in a day of visitation. Woe, woe, thy times of vengeance are come; now shall be their lamentations. [5] Trust not in friends, and confide not in guides: beware of thy wife, so as not to commit anything to her. [6] For the son dishonours his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in-law: those in his house *shall be* all a man's enemies.

[7] But I will look to the Lord; I will wait upon God my Saviour: my God will hearken to me.

[8] Rejoice not against me, mine enemy; for I have fallen *yet* shall arise; for though I should sit in darkness, the Lord shall be a light to me. [9] I will bear the indignation of the Lord, because I have sinned against him, until he make good my cause: he also shall maintain my right, and shall bring me out to the light, *and* I shall behold his righteousness. [10] And she that is mine enemy shall see it, and shall clothe herself with shame, who says, Where *is* the Lord thy God? mine eyes shall look upon her: now shall she be for trampling as mire in the ways.

[11] *It is* the day of making of brick; that day shall be thine utter destruction, and that day shall utterly abolish thine ordinances. [12] And thy cities shall be levelled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to sea, and from mountain to mountain. [13] And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

[14] Tend thy people with thy rod, the sheep of thine inheritance, those that inhabit by themselves the thicket in the midst of Carmel: they shall feed in the land of Basan, and in the land of Galaad, as in the days of old.

[15] And according to the days of thy departure out of Egypt shall ye see marvellous *things*. [16] The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall

be deafened. [17] They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Lord our God, and will be afraid of thee.

[18] Who is a God like thee, cancelling iniquities, and passing over the sins of the remnant of his inheritance? and he has not kept his anger for a testimony, for he delights in mercy. [19] He will return and have mercy upon us; he will sink our iniquities, and they shall be cast into the depth of the sea, *even* all our sins. [20] He shall give blessings truly to Jacob, and mercy to Abraam, as thou swarest to our fathers, according to the former days.

Nahum

Chapter 1

[1] The burden of Nineve: the book of the vision of Naum the Elkesite.

[2] God is jealous, and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies. [3] The Lord is long-suffering, and his power is great, and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet. [4] He threatens the sea, and dries it up, and exhausts all the rivers: the land of Basan, and Carmel are brought low, and the flourishing *trees* of Libanus have come to nought. [5] The mountains quake at him, and the hills are shaken, and the earth recoils at his presence, *even* the world, and all that dwell in it. [6] Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.

[7] The Lord is good to them that wait on him in the day of affliction; and he knows them that reverence him. [8] But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against *him* and his enemies. [9] What do ye devise against the Lord? he will make a complete end: he will not take vengeance by affliction twice at the same time. [10] For *the enemy* shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.

[11] Out of thee shall proceed a device against the Lord, counselling evil things hostile *to him*.

[12] Thus saith the Lord who rules over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more. [13] And now will I break his rod from off thee, and will burst *thy* bonds.

[14] And the Lord shall give a command concerning thee; there shall no more of thy name be scattered: I will utterly destroy the graven *images* out of the house of thy god, and the molten *images*: I will make thy grave; for *they are* swift.

[15] Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, keep thy feasts, pay thy vows: for they shall no more pass through thee to *thy* decay.

Chapter 2

[1] It is all over with him, he has been removed, *one* who has been delivered from affliction has come up panting into thy presence, watch the way, strengthen *thy* loins, be very valiant in *thy* strength.

[2] For the Lord has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them, and have destroyed their branches. [3] *They have destroyed* the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots *shall be destroyed* in the day of his preparation, and the horsemen shall be thrown into confusion [4] in the ways, and the chariots shall clash together, and shall be entangled in each other in the broad ways: their appearance is as lamps of fire, and as gleaming lightnings.

[5] And their mighty men shall bethink themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls, and shall prepare their defences. [6] The gates of the cities have been opened, and the palaces have fallen into ruin, [7] and the foundation has been exposed; and she has gone up, and her maid-servants were led *away* as doves moaning in their hearts. [8] And *as for* Nineve, her waters *shall be* as a pool of water: and they fled, and staid not, and there was none to look back.

[9] They plundered the silver, they plundered the gold, and there was no end of their adorning; they were loaded *with it* upon all their pleasant vessels. [10] *There is* thrusting forth, and shaking, and tumult, and heart-breaking, and loosing of knees, and pangs on all loins; and the faces of all *are* as the blackening of a pot.

[11] Where is the dwelling-place of the lions, and the pasture that belonged to the whelps? where did the lion go, that the lion's whelp should enter in there, and there was none to scare *him* away? [12] The lion seized enough prey for his whelps, and strangled for his *young* lions, and filled his lair with prey, and his dwelling-place with spoil.

[13] Behold, I am against thee, saith the Lord Almighty, and I will burn up thy multitude in the smoke, and the sword shall devour thy lions; and I will utterly destroy thy prey from off the land, and thy deeds shall no more at all be heard of.

Chapter 3

[1] O city of blood, wholly false, full of unrighteousness; the prey shall not be handled. [2] The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot, [3] and of the mounting rider, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling: and there was no end to her nations, but they shall be weak in their bodies [4] because of the abundance of fornication: *she is* a fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

[5] Behold, I am against thee, saith the Lord God Almighty, and I will uncover thy skirts in thy presence, and I will shew the nations thy shame, and the kingdoms thy disgrace. [6] And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example. [7] And it shall be *that* every one that sees thee shall go down from thee, and shall say, Wretched Nineve! who shall lament for her? whence shall I seek comfort for her?

[8] Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her, whose dominion is the sea, and whose walls are water. [9] And Ethiopia is her strength, and Egypt; and there was no limit of the flight *of her enemies*; and the Libyans became her helpers. [10] Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious *possessions*, and all her nobles shall be bound in chains. [11] And thou shalt be drunken, and shalt be overlooked; and thou shalt seek for thyself strength because of *thine* enemies. [12] All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater. [13] Behold, thy people within thee are as women: the gates of thy land shall surely be opened to thine enemies: the fire shall devour thy bars.

[14] Draw thee water for a siege, and well secure thy strong-holds: enter into the clay, and be thou trodden in the chaff, make *the fortifications* stronger than brick. [15] There the fire shall devour thee; the sword shall utterly destroy thee, it shall devour thee as the locust, and thou shalt be pressed down as a palmerworm. [16] Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked *it*, and has flown away. [17] Thy mixed *multitude* has suddenly

departed as the grasshopper, as the locust perched on a hedge in a frosty day; the sun arises, and it flies off, and knows not its place: woe to them!

[18] Thy shepherds have slumbered, the Assyrian king has laid low thy mighty men: thy people departed to the mountains, and there was none to receive *them*.

[19] There is no healing for thy bruise; thy wound has rankled: all that hear the report of thee shall clap their hands against thee; for upon whom has not thy wickedness passed continually?

Habakkuk

Chapter 1

[1] The burden which the prophet Habakkuk saw.

[2] How long, O Lord, shall I cry out, and thou wilt not hearken? *how long* shall I cry out to thee being injured, and thou wilt not save? [3] Wherefore hast thou shown me troubles and griefs to look upon, misery and ungodliness? judgment is before me, and the judge receives a reward. [4] Therefore the law is frustrated, and judgment proceeds not effectually, for the ungodly *man* prevails over the just; therefore perverse judgment will proceed.

[5] Behold, ye despisers, and look, and wonder marvelously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare *it to you*. [6] Wherefore, behold, I stir up the Chaldeans, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own. [7] He is terrible and famous; his judgment shall proceed of himself, and his dignity shall come out of himself. [8] And his horses shall bound *more swiftly* than leopards, and *they are* fiercer than the wolves of Arabia: and his horsemen shall ride forth, and shall rush from far; and they shall fly as an eagle hasting to eat. [9] Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand. [10] And he shall be at his ease with kings, and princes are his toys, and he shall mock at every strong-hold, and shall cast a mound, and take possession of it. [11] Then shall he change his spirit, and he shall pass through, and make an atonement, *saying*, This strength *belongs* to my god.

[12] *Art* not thou from the beginning, O Lord God, my Holy One? and surely we shall not die. O Lord, thou hast established it for judgment, and he has formed me to chasten *with* his correction. [13] *His* eye is too pure to behold evil *doings*, and to look upon grievous afflictions: wherefore dost thou look upon despisers? wilt thou be silent when the ungodly swallows up the just? [14] And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide? [15] He has brought up destruction with a hook, and drawn one with a casting net, and caught another in his drags: therefore shall his heart rejoice and be glad. [16] Therefore will he sacrifice to his drag, and burn incense to his casting-net, because by them he has made his portion fat, and his meats choice. [17] Therefore will he cast his net, and will not spare to slay the nations continually.

Chapter 2

[1] I will stand upon my watch, and mount upon the rock, and watch to see what he will say by me, and what I shall answer when I am reproved. [2] And the Lord answered me and said, Write the vision, and *that* plainly on a tablet, that he that reads it may run. [3] For the vision *is* yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.

[4] If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.5 But the arrogant man and the scorner, the boastful man, shall not finish anything; who has enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples. [6] Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that multiplies to himself the possessions which are not his! how long? and who heavily loads his yoke. [7] For suddenly there shall arise up those that bite him, and they that plot against thee shall awake, and thou shalt be a plunder to them. [8] Because thou hast spoiled many nations, all the nations that are left shall spoil *thee*, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[9] Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils. [10] Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul has sinned. [11] For the stone shall cry out of the wall, and the beetle out of the timber shall speak.

[12] Woe to him that builds a city with blood, and establishes a city by unrighteousness. [13] Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have fainted. [14] For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

[15] Woe to him that gives his neighbour to drink the thick lees *of wine*, and intoxicates *him*, that he may look upon their secret parts. [16] Drink thou also *thy* fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord has come round upon thee, and dishonour has gathered upon thy glory. [17] For the ungodliness of Libanus shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[18] What profit it the graven image, that they have graven it? *one* has made it a molten work, a false image; for the maker has trusted in his work, to make dumb idols.

[19] Woe to him that says to the wood, Awake, arise; and to the stone, Be thou exalted! whereas it is an image, and this is a casting of gold and silver, and there is no breath in it. [20] But the Lord is in his holy temple: let all the earth fear before him.

Chapter 3

[1] A PRAYER OF THE PROPHET AMBACUM, WITH A SONG.

[2] O Lord, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.

[3] God shall come from Thaeman, and the Holy One from the dark shady mount Pharan. Pause. [4] His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light; *there were* horns in his hands, and he caused a mighty love of his strength. [5] Before his face shall go a report, and it shall go forth into the plains, [6] the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth. [7] Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

[8] Wast thou angry, O Lord, with the rivers? or *was* thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation. [9] Surely thou didst bend they bow at scepters, saith the Lord. Pause. The land of rivers shall be torn asunder. [10] The nations shall see thee and be in pain, *as thou dost* divide the moving waters: the deep uttered her voice, and raised her form on high. [11] The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms. [12] Thou wilt bring low the land with threatening, and in wrath thou wilt break down the nations. [13] Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the heads of transgressors; thou has brought bands upon *their* neck. Pause. [14] Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, *they shall be* as a poor man devouring in secret. [15] And thou dost cause thine horses to enter the sea, disturbing much water.

[16] I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; I will rest in the day of affliction, from going up to the people of my sojourning.

[17] For *though* the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields shall produce no food: the sheep have failed from the pasture, and there are no oxen at the cribs; [18] yet I will exult in the Lord, I will joy in God my Saviour. [19] The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

Zephaniah

Chapter 1

[1] The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

[2] Let there be an utter cutting off from the face of the land, saith the Lord. [3] Let man and cattle be cut off; let the birds of the air and the fishes of the sea be cut off; and the ungodly shall fail, and I will take away the transgressors from the face of the land, saith the Lord. [4] And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests; [5] and them that worship the host of heaven upon the house-tops; and them that worship and swear by the Lord, and them that swear by their king; [6] and them that turn aside from the Lord, and them that seek not the Lord, and them that cleave not to the Lord.

[7] Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared his sacrifice, and has sanctified his guests. [8] And it shall come to pass in the day of the Lord's sacrifice, that I will take vengeance on the princes, and on the king's house, and upon all that wear strange apparel. [9] And I will openly take vengeance on the porches in that day, *on the men* that fill the house of the Lord their God with ungodliness and deceit.

[10] And there shall be in that day, saith the Lord, the sound of a cry from the gate of men slaying, and a howling from the second *gate*, and a great crashing from the hills. [11] Lament, ye that inhabit the *city* that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed. [12] And it shall come to pass in that day, *that* I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, The Lord will not do any good, neither will he do any evil.

[13] And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them.

[14] For the great day of the Lord *is* near, *it is* near, and very speedy; the sound of the day of the Lord is made bitter and harsh. [15] A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour, [16] a day of the trumpet and cry against the strong

cities, and against the high towers. [17] And I will greatly afflict the men, and they shall walk as blind men, because they have sinned against the Lord; therefore he shall pour out their blood as dust, and their flesh as dung. [18] And their silver and their gold shall in nowise be able to rescue them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealously; for he will bring a speedy destruction on all them that inhabit the land.

Chapter 2

[1] Be ye gathered and closely joined together, O unchastened nation; [2] before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the wrath of the Lord come upon you. [3] Seek ye the Lord, all ye meek of the earth; do judgment, and seek justice, and answer accordingly; that ye may be hid in the day of the wrath of the Lord.

[4] For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rooted up. [5] Woe to them that dwell on the border of the sea, neighbours of the Cretans! the word of the Lord is against you, O Chanaan, land of the Philistines, and I will destroy you out of *your* dwelling-place. [6] And Crete shall be a pasture of flocks, and a fold of sheep. [7] And the sea cost shall be for the remnant of the house of Juda; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Juda; for the Lord their God has visited them, and he will turn away their captivity.

[8] I have heard the revilings of Moab, and the insults of the children of Ammon, wherewith they have reviled my people, and magnified themselves against my coasts. [9] Therefore, *as* I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrha; and Damascus *shall be* left as a heap of the threshing-floor, and desolate for ever: and the remnant of my people shall plunder them, and the remnant of my nations shall inherit them. [10] This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the Lord Almighty. [11] The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, *even* all the islands of the nations.

[12] Ye Ethiopians also are the slain of my sword.

[13] And he shall stretch forth his hand against the north and destroy the Assyrian, and make Nineve a dry wilderness, *even* as a desert. [14] And flocks, and all the wild beasts of the land, and chameleons shall feed in the midst thereof: and hedgehogs shall lodge in the ceilings thereof; and wild beasts shall cry in the breaches thereof, and ravens in her porches, whereas her loftiness was *as* as cedar.

Chapter 3

[1] This is the scornful city that dwells securely, that says in her heart, I am, and there is no longer any *to be* after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss, and shake his hands.

Alas the glorious and ransomed city. [2] The dove hearkened not to the voice; she received not correction; she trusted not in the Lord, and she drew not near to her God. [3] Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow. [4] Her prophets are light *and* scornful men: her priests profane the holy things, and sinfully transgress the law.

[5] But the just Lord is in the midst of her, and he will never do an unjust thing: morning by morning he will bring out his judgment to the light, and it is not hidden, and he knows not injustice by extortion, nor injustice in strife. [6] I have brought down the proud with destruction; their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities are come to an end, by reason of no man living or dwelling *in them*. [7] I said, But do ye fear me, and receive instruction, and ye shall not be cut off from the face of the land *for* all the vengeance I have brought upon her: prepare thou, rise early: all their produce is spoilt.

[8] Therefore wait upon me, saith the Lord, until the day when I rise up for a witness: because my judgment *shall be* on the gatherings of the nations, to draw to me kings, to pour out upon them all *my* fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

[9] For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke. [10] From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. [11] In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain. [12] And I will leave in thee a meek and lowly people; [13] and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

[14] Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem.

[15] The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

[16] At that time the Lord shall say to Jerusalem, Be of good courage, Sion; let not thine hands be slack. [17] The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting. [18] And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

[19] Behold, I *will* work in thee for thy sake at that time, saith the Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth. [20] And *their enemies* shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.

Haggai

Chapter 1

[1] In the second year of Darius the king, in the sixth month, on the firs *day* of the month, the word of the Lord came by the hand of the prophet Haggai, saying, Speak to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, saying, [2] Thus saith the Lord Almighty, saying, This people say, The time is not come to build the house of the Lord. [3] And the word of the Lord came by the hand of the prophet Haggai, saying,

[4] Is it time for you to dwell in your ceiled houses, whereas our house is desolate?

[5] And now thus saith the Lord Almighty; Consider your ways, I pray you. [6] Ye have sown much, but brought in little; ye have eaten, and are not satisfied; ye have drunk, and are not satisfied with drink, ye have clothed yourselves, and have not become warm thereby: and he that earns wages has gathered *them* into a bag full of holes.

[7] Thus saith the Lord Almighty; Consider your ways. [8] Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith the Lord. [9] Ye looked for much, and there came little; and it was brought into the house, and I blew it away. Therefore thus saith the Lord Almighty, Because my house is desolate, and ye run everyone into his own house; [10] therefore shall the sky withhold dew, and the earth shall keep back her produce. [11] And I will bring a sword upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and all that the earth produces, and upon the men, and upon the cattle, and upon all the labours of their hands.

[12] And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God, and the words of the prophet Haggai, according as the Lord their God had sent him to them, and the people feared before the Lord. [13] And Haggai the Lord's messenger spoke among the messengers of the Lord to the people, *saying*, I am with you, saith the Lord.

[14] And the Lord stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda, and the spirit of Jesus the son of Josedec, the high priest, and the spirit of the remnant of all the people; and they went in, and wrought in the house of the Lord Almighty their God, [15] on the four and twentieth *day* of the sixth month, in the second year of Darius the king.

Chapter 2

[1] 2 In the seventh month, on the twenty-first *day* of the month, the Lord spoke by Haggai the prophet, saying, [3] Speak now to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, and to all the remnant of the people, saying,

[4] Who *is there* of you that saw this house in her former glory? and how do ye now look upon it, as it were nothing before your eyes? [5] Yet now be strong, O Zorobabel, saith the Lord; and strengthen thyself, O Jesus the high priest, the son of Josedec; and let all the people of the land strengthen themselves, saith the Lord, and work, for I am with you, saith the Lord Almighty; [6] and my Spirit remains in the midst of you; be of good courage.

[7] For thus saith the Lord Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry *land*; [8] and I will shake all nations, and the choice *portions* of all the nations shall come: and I will fill this house with glory, saith the Lord Almighty. [9] Mine is the silver, and mine the gold, saith the Lord Almighty. [10] For the glory of this house shall be great, the latter more than the former, saith the Lord Almighty: and in this place will I give peace, saith the Lord Almighty, even peace of soul for a possession to every one that builds, to raise up this temple.

[11] On the four and twentieth *day* of the ninth month, in the second year of Darius, the word of the Lord came to Haggai the prophet, saying, [12] Thus saith the Lord Almighty; Inquire now of the priest *concerning* the law, saying, [13] If a man should take holy flesh in the skirt of his garment, and the skirt of his garment should touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. [14] And Haggai said, If a defiled person who is unclean by reason of a dead body, touch any of these, shall it be defiled? And the priests answered and said, It shall be defiled. [15] And Haggai answered and said, So is this people, and so is this nation before me, saith the Lord; and so are all the works of their hands: and whosoever shall approach them, shall be defiled [because of their early burdens: they shall be pained because of their toils; and ye have hated him that reproved in the gates]. [16] And now consider, I pray you, from this day and beforetime, before they laid a stone on a stone in the temple of the Lord, what manner of men ye were. [17] When ye cast into the corn-bin twenty measures of barley, and there were *only* ten measures of barley:

and ye went to the vat to draw out fifty measures, and there were *but* twenty. [18] I smote you with barrenness, and with blasting, and all the works of your hands with hail; yet ye returned not to me, saith the Lord.

[19] Set your hearts now *to think* from this day and upward, from the four and twentieth *day* of the ninth month, even from the day when the foundation of the temple of the Lord was laid; [20] consider in your hearts, whether *this* shall be known on the corn-floor, and whether yet the vine, and the fig-tree, and the pomegranate, and the olive-trees that bear no fruit *are with you*: from this day will I bless *you*.

[21] And the word of the Lord came the second time to Haggai the prophet, on the four and twentieth *day* of the month, saying, [22] Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying,

I shake the heaven, and the earth, and the sea, and the dry *land*; [23] and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother. [24] In that day, saith the Lord Almighty, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

Zechariah

Chapter 1

[1] In the eighth month, in the second year of *the reign of* Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

[2] The Lord has been very angry with your fathers. [3] And thou shalt say to them, Thus saith the Lord Almighty: Turn to me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts. [4] And be ye not as your fathers, whom the prophets before charged, saying, Thus saith the Lord Almighty: Turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith the Lord.

[5] Where are your fathers, and the prophets? Will they live for ever? [6] But do ye receive my words and mine ordinances, all that I command by my Spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said, As the Lord Almighty determined to do to us, according to our ways, and according to our practices, so has he done to us.

[7] On the twenty-fourth *day* in the eleventh month, this is the month Sabat, in the second year of *the reign of* Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

[8] I saw by night, and behold a man mounted on a red horse, and he stood between the shady mountains; and behind him were red horses, and grey, and piebald, and white. [9] And I said, What are these, *my* lord? And the angel spoke with me said to me, I will shew thee what these *things* are. [10] And the man that stood between the mountains answered, and said to me, These are *they* whom the Lord has sent forth to go round the earth. [11] And they answered the angel of the Lord that stood between the mountains, and said, We have gone round all the earth, and, behold, all the earth is inhabited, and is at rest.

[12] Then the angel of the Lord answered and said, O Lord Almighty, how long wilt thou have no mercy on Jerusalem, and the cities of Juda, which thou has disregarded these seventy years? [13] And the Lord Almighty answered the angel that spoke with me good words and consolatory sayings. [14] And the angel that spoke with me said to me, Cry out and say,

Thus saith the Lord Almighty; I have been jealous for Jerusalem and Sion with great jealousy. [15] And I am very angry with the heathen that

combine to attack *her*: forasmuch as I indeed was a little angry, but they combined to attack *her* for evil. [16] Therefore thus saith the Lord: I will return to Jerusalem with compassion; and my house shall be rebuilt in her, saith the Lord Almighty, and a measuring line shall yet be stretched out over Jerusalem. [17] And the angel that spoke with me said to me, Cry yet, and say, Thus saith the Lord Almighty; Yet shall cities be spread abroad through prosperity; and the Lord shall yet have mercy upon Sion, and shall choose Jerusalem.

[18] And I lifted up mine eyes and looked, and behold four horns. [19] And I said to the angel that spoke with me, What are these things, *my* lord? And he said to me, These are the horns that have scattered Juda, and Israel, and Jerusalem. [20] And the Lord shewed me four artificers. [21] And I said, What are these coming to do? And he said, These are the horns that scattered Juda, and they broke Israel in pieces, and none of them lifted up his head: and these are come forth to sharpen them for their hands, *even* the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

Chapter 2

[1] And I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line. [2] And I said to him, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth of it, and what is the length of it. [3] And, behold, the angel that spoke with me stood *by*, and another angel went forth to meet him, [4] and spoke to him, saying, Run and speak to that young man, saying,

Jerusalem shall be fully inhabited by reason of the abundance of men and cattle in the midst of her. [5] And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

[6] Ho, ho, flee from the land of the north, saith the Lord: for I will gather you from the four winds of heaven, saith the Lord, [7] *even* to Sion: deliver yourselves, ye that dwell *with* the daughter of Babylon. [8] For thus saith the Lord Almighty; After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye. [9] For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty has sent me.

[10] Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord. [11] And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty has sent me to thee. [12] And the Lord shall inherit Juda his portion in the holy *land*, and he will yet choose Jerusalem. [13] Let all flesh fear before the Lord: for he has risen up from his holy clouds.

Chapter 3

[1] And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him. [2] And the Lords said to the Devil,

[3] The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire? [4] Now Jesus was clothed in filthy raiment, and stood before the angel. [5] And *the Lord* answered and spoke to those who stood before him, saying, Take away the filthy raiment from him: and he said to him, Behold, I have taken away thine iniquities: and clothe ye him with a long robe, [6] and place a pure mitre upon his head. So they placed a pure mitre upon his head, and clothed him with garments: and the angel of the Lord stood *by*. [7] And the angel of the Lord testified to Jesus, saying, [8] Thus saith the Lord Almighty;

If thou wilt walk in my ways, and take heed to my charges, then shalt thou judge my house: and if thou wilt diligently keep my court, then will I give thee men to walk in the midst of these that stand *here*. [9] Hear now, Jesus the high priest, thou, and thy neighbours that are sitting before *thee*: for they are diviners, for, behold, I bring forth my servant The Branch. [10] For *as for* the stone which I have set before the face of Jesus, on the one stone are seven eyes: behold, I am digging a trench, saith the Lord Almighty, and I will search out all the iniquity of that land in one day. [11] In that day, saith the Lord Almighty, ye shall call together every man his neighbour under the vine and under the fig-tree.

Chapter 4

[1] And the angel that talked with me returned, and awakened me, as when a man is awakened out of his sleep.

[2] And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it: [3] and two olive-trees above it, one on the right of the bowl, and one on the left. [4] And I inquired, and spoke to the angel that talked with me, saying, What are these things, *my* lord? [5] And the angel that talked with me answered, and spoke to me, saying, Knowest thou not what these things are? And I said, No, *my* lord. [6] And he answered and spoke to me, saying, This is the word of the Lord to Zorobabel, saying,

Not by mighty power, nor by strength, but by my Spirit, saith the Lord Almighty. [7] Who art thou, the great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the stone of the inheritance, the grace of it the equal of *my* grace.

[8] And the word of the Lord came to me, saying, [9] The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that the Lord Almighty has sent me to thee. [10] For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

[11] And I answered, and said to him, What are these two olive-trees, which are on the right and left hand of the candlestick? [12] And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels? [13] And he said to me, Knowest thou not what these are? and I said, No, *my* lord. [14] And he said, These are the two anointed ones *that* stand by the Lord of the whole earth.

Chapter 5

[1] And I turned, and lifted up mine eyes, and looked and behold a flying sickle. [2] And he said to me, What seest thou? And I said, I see a flying sickle, of the length of twenty cubits, and of the breadth of ten cubits. [3] And he said to me,

This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side, and every false swearer shall be punished on that side. [4] And I will bring it forth, saith the Lord Almighty, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

[5] And the angel that talked with me went forth, and said to me, Lift up thine eyes, and see this that goes forth. [6] And I said, What is it? And he said, This is the measure that goes forth. And he said, This is their iniquity in all the earth. [7] And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure. [8] And he said, This is iniquity. And he cast it into the midst of the measure, and cast the weight of lead on the mouth of it. [9] And I lifted up mine eyes, and saw, and, behold, two women coming forth, and the wind was in their wings; and they had stork's wings: and they lifted up the measure between the earth and the sky. [10] And I said to the angel that spoke with me, Whither do these carry away the measure? [11] And he said to me, To build it a house in the land of Babylon, and to prepare *a place for it*; and they shall set it there on its own base.

Chapter 6

[1] And I turned, and lifted up mine eyes, and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains. [2] In the first chariot *were* red horses; and in the second chariot black horses; [3] and in the third chariot white horses; and in the fourth chariot piebald *and* ash-coloured horses. [4] And I answered and said to the angel that talked with me, What are these, my Lord?

[5] And the angel that talked with me answered and said, These are the four winds of heaven, *and* they are going forth to stand before the Lord of all the earth. [6] *As for the chariot* in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south. [7] And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth.

[8] And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

[9] And the word of the Lord came to me, saying, [10] Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son of Sophonias that came out of Babylon. [11] And thou shalt take silver and gold, and make crowns, and thou shalt put *them* upon the head of Jesus the son of Josedec the high priest; [12] and thou shalt say to him, Thus saith the Lord Almighty;

Behold the man whose name is The Branch; and he shall spring up from his stem, and build the house of the Lord. [13] And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between *them* both.

[14] And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of the Lord. [15] And they *that are* far from them shall come and build in the house of the Lord, and ye shall know that the Lord Almighty has sent me to you: and *this* shall come to pass, if ye will diligently hearken to the voice of the Lord your God.

Chapter 7

[1] And it came to pass in the fourth year of Darius the king, *that* the word of the Lord came to Zacharias on the fourth *day* of the ninth month, which is Chaseleu. [2] And Sarasar and Arbeseer the king and his men sent to Bethel, and *that* to propitiate the Lord, [3] speaking to the priests that were in the house of the Lord Almighty, and to the prophets, saying, The holy offering has come in hither in the fifth month, as it has done already many years.

[4] And the word of the Lord of hosts came to me, saying, [5] Speak to the whole people of the land, and to the priests, saying, Though ye fasted or lamented in the fifth or seventh *months* (yea, behold, these seventy years) have ye at all fasted to me? [6] And if ye eat or drink, do ye not eat and drink for yourselves? [7] Are not these the words which the Lord spoke by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, and the hill country and the low country was inhabited?

[8] And the word of the Lord came to Zacharias, saying, [9] Thus saith the Lord Almighty;

Judge righteous judgment, and deal mercifully and compassionately every one with his brother: [10] and oppress not the widow, or the fatherless, or the stranger, or the poor; and let not one of you remember in his heart the injury of his brother.

[11] But they refused to attend, and madly turned their back, and made their ears heavy, so that they should not hear. [12] And they made their heart disobedient, so as not to hearken to my law, and the words which the Lord Almighty sent forth by his Spirit by the former prophets: so there was great wrath from the Lord Almighty. [13] And it shall come to pass, *that* as he spoke, and they hearkened not, so they shall cry, and I will not hearken, saith the Lord Almighty. [14] And I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: yea they have made the choice land a desolation.

Chapter 8

[1] And the word of the Lord Almighty came, saying, [2] Thus saith the Lord Almighty; I have been jealous for Jerusalem and for Sion with great jealousy, and I have been jealous for her with great fury.

[3] Thus saith the Lord; I will return to Sion, and dwell in the midst of Jerusalem: and Jerusalem shall be called a true city, and the mountain of the Lord Almighty a holy mountain.

[4] Thus saith the Lord Almighty; There shall yet dwell old men and old women in the streets of Jerusalem, every one holding his staff in his hand for age. [5] And the broad places of the city shall be filled with boys and girls playing in the streets thereof.

[6] Thus saith the Lord Almighty; If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith the Lord Almighty.

[7] Thus saith the Lord Almighty; Behold, I *will* save my people from the east country, and the west country; [8] and I will bring them in, and cause *them* to dwell in the midst of Jerusalem: and they shall be to me a people, and I will be to them a God, in truth and in righteousness.

[9] Thus saith the Lord Almighty; Let your hands be strong, *ye that* hear in these days these words out of the mouth of the prophets, from the day that the house of the Lord Almighty was founded, and from the time that the temple was built. [10] For before those days the wages of men could not be profitable, and there could be no hire of cattle, and there could be no peace by reason of the affliction to him that went out or to him that came in: for I would have let loose all men, every one against his neighbour. [11] But now I *will* not do to the remnant of this people according to the former days, saith the Lord Almighty. [12] But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people. [13] And it shall come to pass, as ye were a curse among the nations, O house of Juda, and house of Israel; so will I save you, and ye shall be a blessing: be of good courage, and strengthen your hands.

[14] For thus saith the Lord Almighty; As I took counsel to afflict you when your fathers provoked me, saith the Lord Almighty, and I repented not: [15] so have I prepared and taken counsel in these days to do good to Jerusalem and to the house of Juda: be ye of good courage. [16] These *are* the things which ye shall do; speak truth every one with his neighbour;

judge truth and peaceable judgment in your gates: [17] and let none of you devise evil in his heart against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

[18] And the word of the Lord Almighty came to me, saying, [19] Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Juda for joy and gladness, and for good feasts; and ye shall rejoice; and love ye the truth and peace.

[20] Thus saith the Lord Almighty; Yet shall many peoples come, and the inhabitants of many cities; [21] and the inhabitants of five cities shall come together to one city, saying, Let us go to make supplication to the Lord, and to seek the face of the Lord Almighty; I will go also. [22] And many peoples and many nations shall come to seek earnestly the face of the Lord Almighty in Jerusalem, and to obtain favour of the Lord.

[23] Thus saith the Lord Almighty; In those days *my word shall be fulfilled* if ten men of all the languages of the nations should take hold — even take hold of the hem of a Jew, saying, We will go with thee; for we have heard that God is with you.

Chapter 9

[1] The burden of the word of the Lord, in the land of Sedrach, and his sacrifice *shall be* in Damascus; for the Lord looks upon men, and upon all the tribes of Israel. [2] And in Emath, *even* in her coasts, *are* Tyre and Sidon, because they were very wise. [3] And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

[4] And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire. [5] Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited. [6] And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines. [7] And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite. [8] And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes.

[9] Rejoice greatly, O daughter of Sion; proclaim *it* aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal. [10] And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and *there shall be* abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers *to* the ends of the earth.

[11] And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water. [12] Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double. [13] For I have bent thee, O Juda, for myself *as* a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior. [14] And the Lord shall be over them, and *his* arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening. [15] The Lord Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar. [16] And the Lord their God shall

save them in that day, *even* his people as a flock; for holy stones are rolled upon his land. [17] For if he has anything good, and if he has anything fair, the young *men shall have* corn, and *there shall be* fragrant wine to the virgins.

Chapter 10

[1] Ask ye of the Lord rain in season, the early and the latter: the Lord has given bright signs, and will give them abundant rain, to every one grass in the field. [2] For the speakers have uttered grievous things, and the diviners *have seen* false visions, and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep, and been afflicted, because there was no healing.

[3] Mine anger was kindled against the shepherds, and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Juda, and he shall make them as his goodly horse in war. [4] And from him he looked, and from him he set *the battle in order*, and from him *came* the bow in anger, *and* from him shall come forth every oppressor together. [5] And they shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because the Lord is with them, and the riders on horses shall be put to shame.

[6] And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because I have loved them: and they shall be as *if* I had not cast them off: for I am the Lord their God, and I will hear them. [7] And they shall be as the warriors of Ephraim, and their heart shall rejoice as with wine: and their children also shall see *it*, and be glad; and their heart shall rejoice in the Lord. [8] I will make a sign to them, and gather them in; for I will redeem them, and they shall be multiplied according to their number before.

[9] And I will sow them among the people; and they that are afar off shall remember me: they shall nourish their children, and they shall return. [10] And I will bring them again from the land of Egypt, and I will gather them in from among the Assyrians; and I will bring them into the land of Galaad and to Libanus; and there shall not even one of them be left behind. [11] And they shall pass through a narrow sea, they shall smite the waves in the sea, and all the deep places of the rivers shall be dried up: and all the pride of the Assyrians shall be taken away, and the sceptre of Egypt shall be removed. [12] And I will strengthen them in the Lord their God; and they shall boast in his name, saith the Lord.

Chapter 11

[1] Open thy doors, O Libanus, and let the fire devour thy cedars. [2] Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted: howl, ye oaks of the land of Basan; for the thickly planted forest has been torn down.

[3] *There is* a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.

[4] Thus saith the Lord Almighty, Feed the sheep of the slaughter; [5] which their possessors have slain, and have not repented: and they that sold them said, Blessed be the Lord; for we have become rich: and their shepherds have suffered no sorrow for them. [6] Therefore I will no longer have mercy upon the inhabitants of the land, saith the Lord: but, behold, I will deliver up the men every one into the hand of his neighbour, and into the hand of his king; and they shall destroy the land, and I will not rescue out of their hand.

[7] And I will tend the flock of slaughter in the land of Chanaan: and I will take for myself two rods; the one I called Beauty, and the other I called Line; and I will tend the flock. [8] And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me. [9] And I said, I will not tend you: that which dies, let it die; and that which falls off, let it fall off; and let the rest eat every one the flesh of his neighbour.

[10] And I will take my beautiful staff, and cast it away, that I may break my covenant which I made with all the people. [11] And it shall be broken in that day; and the Chananites, the sheep that are kept for me, shall know that it is the word of the Lord. [12] And I will say to them, If it be good in your eyes, give *me* my price, or refuse it. And they weighed for my price thirty pieces of silver. [13] And the Lord said to me, Drop them into the furnace, and I will see if it is good *metal*, as I was proved for their sakes. And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.

[14] And I cast away *my* second rod, *even* Line, that I might break the possession between Juda and Israel. [15] And the Lord said to me, Take yet to thee shepherd's implements belonging to an unskillful shepherd. [16] For, behold, I *will* raise up a shepherd against the land: he shall not visit that which is perishing, and he shall not seek that which is scattered, and he shall not heal that which is bruised, nor guide that which is

whole: but he shall devour the flesh of the choice *ones*, and shall dislocate the joints *of their necks*.

[17] Alas for the vain shepherds that have forsaken the sheep! the sword *shall be* upon the arms of such a one, and upon his right eye: his arm shall be completely withered, and his right eye shall be utterly darkened.

Chapter 12

[1] The burden of the word of the Lord for Israel; saith the Lord, that stretches out the sky, and lays the foundation of the earth, and forms the spirit of man within him. [2] Behold, I *will* make Jerusalem as trembling door-posts to all the nations round about, and in Judea there shall be a siege against Jerusalem. [3] And it shall come to pass in that day *that* I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at *it*, and all the nations of the earth shall be gathered together against it. [4] In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness: but I will open mine eyes upon the house of Juda, and I will smite all the horses of the nations with blindness.

[5] And the captains of thousands of Juda shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God. [6] In that day I will make the captains of thousands of Juda as a firebrand among wood, and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about: and Jerusalem shall dwell again by herself, *even* in Jerusalem. [7] And the Lord shall save the tabernacles of Juda as at the beginning, that the boast of the house of David, and the pride of the inhabitants of Jerusalem, may not magnify themselves against Juda. [8] And it shall come to pass in that day, *that* the Lord shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David, and the house of David as the house of God, as the angel of the Lord before them. [9] And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. [10] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked *me*, and they shall make lamentation for him, as for a beloved *friend*, and they shall grieve intensely, as for a firstborn *son*.

[11] In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain. [12] And the land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; [13] the family of the house of Levi by itself, and their wives by themselves; the family of Symeon by itself, and their wives by themselves; [14] all the families that are left, each family by itself, and their wives by themselves.

Chapter 13

[1] In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation. [2] And it shall come to pass in that day, saith the Lord of hosts, *that* I will utterly destroy the names of the idols from off the land, and there shall be no longer *any* remembrance of them: and I will cut off the false prophets and the evil spirit from the land. [3] And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, Thou shalt not live; for thou has spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

[4] And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision when he prophesies; and they shall clothe themselves with a garment of hair, because they have lied. [5] And *one* shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up *thus* from my youth. [6] And I will say to him, What are these wounds between thine hands? and he shall say, *Those* with which I was wounded in my beloved house.

[7] Awake, O sword, against my shepherds, and against the man *who is* my citizen, saith the Lord Almighty: smite the shepherds, and draw out the sheep: and I will bring mine hand upon the little ones. [8] And it shall come to pass, *that* in all the land, saith the Lord, two parts thereof shall be cut off and perish; but the third shall be left therein. [9] And I will bring the third *part* through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Lord *is* my God.

Chapter 14

[1] Behold, the days of the Lord come, and thy spoils shall be divided in thee. [2] And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

[3] And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war. [4] And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south. [5] And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it was blocked up in the days of the earthquake, in the days of Ozias king of Juda; and the Lord my God shall come, and all the saints with him. [6] And it shall come to pass in that day that there shall be no light, [7] and there shall be for one day cold and frost, and that day *shall be* known to the Lord, and *it shall* not *be* day nor night: but towards evening it shall be light.

[8] And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea: and so shall it be in summer and spring. [9] And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one, [10] compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's winepresses, [11] they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.

[12] And this shall be the overthrow with which the Lord will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth. [13] And there shall be in that day a great panic from the Lord upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour. [14] Juda also shall fight in Jerusalem; and *God* shall gather the strength of all the nations round about, gold, and silver, and apparel, in great

abundance. [15] And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow.

[16] And it shall come to pass, *that* whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to worship the king, the Lord Almighty, and to keep the feast of tabernacles. [17] And it shall come to pass, *that* whosoever of all the families of the earth shall not come up to Jerusalem to worship the king, the Lord Almighty, even these shall be added to the others. [18] And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles. [19] This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep the feast of tabernacles.

[20] In that day there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar. [21] And every pot in Jerusalem and in Juda shall be holy to the Lord Almighty: and all that sacrifice shall come and take of them, and shall seethe *meat* in them: and in that day there shall be no more the Chananite in the house of the Lord Almighty.

Malachi

Chapter 1

[1] The burden of the word of the Lord to Israel by the hand of his messenger. Lay *it*, I pray you, to heart.

[2] I have loved you, saith the Lord. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, [3] and hated Esau and laid waste his borders, and made his heritage as dwellings of the wilderness? [4] Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord has set himself for ever. [5] And your eyes shall see, and ye shall say, The Lord has been magnified upon the borders of Israel.

[6] A son honours *his* father, and a servant his master: if then I am a father, where is mine honour? and if I am a master, where is my fear? saith the Lord Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despised thy name? [7] In that ye bring to mine altar polluted bread; and ye said, Wherein have ye polluted it? In that ye say, The table of the Lord is polluted, and that which was set thereon ye have despised. [8] For if ye bring a blind *victim* for sacrifices, *is it* not evil? and if ye bring the lame or the sick, *is it* not evil? offer it now to thy ruler, *and see* if he will receive thee, if he will accept thy person, saith the Lord Almighty.

[9] And now intreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith the Lord Almighty. [10] Because even among you the doors shall be shut, and *one* will not kindle *the fire of* mine altar for nothing, I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands. [11] For from the rising of the sun even to the going down *thereof* my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.

[12] But ye profane it, in that ye say, The table of the Lord is polluted, and his meats set thereon are despised. [13] And ye said, These *services* are troublesome: therefore I have utterly rejected them with scorn, saith the Lord Almighty: and ye brought in torn victims, and lame, and sick: if then ye should bring an offering, shall I accept them at your hands? saith the Lord Almighty. [14] And cursed *is the man* who had the power, and

possessed a male in his flock, and whose vow is upon him, and who sacrifices a corrupt thing to the Lord: for I am a great King, saith the Lord Almighty, and my name is glorious among the nations.

Chapter 2

[1] And now, O priests, this commandment is to you. [2] If ye will not hearken, and if ye will not lay *it* to heart, to give glory to my name, saith the Lord Almighty, then I will send forth the curse upon you, and I will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this to heart. [3] Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time. [4] And ye shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, saith the Lord Almighty.

[5] My covenant of life and peace was with him, and I gave *it* him that he might reverently fear me, and that he might be awe-struck at my name. [6] The law of truth was in his mouth, and iniquity was not found in his lips: he walked before me directing *his way* in peace, and he turned many from unrighteousness. [7] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord Almighty.

[8] But ye have turned aside from the way, and caused many to fail in *following* the law: ye have corrupted the covenant of Levi, saith the Lord Almighty. [9] And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.

[10] Have ye not all one father? Did not one God create you? why have ye forsaken every man his brother, to profane the covenant of your fathers?

[11] Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem; for Juda has profaned the holy things of the Lord, which he delighted in, and has gone after other gods. [12] The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to the Lord Almighty. [13] And these things which I hated, ye did: ye covered with tears the altar of the Lord, and with weeping and groaning because of troubles: *is it* meet *for me* to have respect to your sacrifice, or to receive *anything* from your hands *as* welcome?

[14] Yet ye said, Wherefore? Because the Lord has borne witness between thee and the wife of thy youth, whom thou has forsaken, and *yet* she was thy partner, and the wife of thy covenant. [15] And did he not do

well? and *there was* the residue of his spirit. But ye said, What does God seek but a seed? But take ye heed to your spirit, and forsake not the wife of thy youth. [16] But if thou shouldest hate *thy wife* and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts, saith the Lord Almighty: therefore take ye heed to your spirit, and forsake *them* not, [17] ye that have provoked God with your words. But ye said, Wherein have we provoked him? In that ye say, Every one that does evil is a pleasing *object* in the sight of the Lord, and he takes pleasure in such; and where is the God of justice?

Chapter 3

[1] Behold, I send forth my messenger, and he shall survey the way before me: and the Lord, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith the Lord Almighty. [2] And who will abide the day of his coming? or who will withstand at his appearing? for he is coming in as the fire of a furnace and as the herb of fullers. [3] He shall sit to melt and purify as it were silver, and as it were gold: and he shall purify the sons of Levi, and refine them as gold and silver, and they shall offer to the Lord an offering in righteousness.

[4] And the sacrifice of Juda and Jerusalem shall be pleasing to the Lord, according to the former days, and according to the former years. [5] And I will draw near to you in judgment; and I will be a sift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hireling's wages, and them that oppress the widow, and afflict orphans, and that wrest the judgment of the stranger, and fear not me, saith the Lord Almighty. [6] For I am the Lord your God, and I am not changed: [7] but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them.

Return to me, and I will return to you, saith the Lord Almighty. But ye said, Wherein shall we return? [8] Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you *still*. [9] And ye do surely look off from me, and ye insult me.

[10] The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house: return now on this behalf, saith the Lord Almighty, *see* if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye are satisfied. [11] And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith the Lord Almighty. [12] And all nations shall call you blessed: for ye shall be a desirable land, saith the Lord Almighty.

[13] Ye have spoken grievous words against me, saith the Lord. Yet ye said, Wherein have we spoken against thee? [14] Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty? [15] And now we pronounce strangers blessed; and

all they who act unlawfully are built up; and they have resisted God, and *yet* have been delivered. [16] Thus spoke they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and reverenced his name. [17] And they shall be mine, saith the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him. [18] Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves *him* not.

Chapter 4

[1] For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith the Lord Almighty, and there shall not be left of them root or branch.

[2] But to you that fear my name shall the Sun of righteousness arise, and healing *shall be* in his wings: and ye shall go forth, and bound as young calves let loose from bonds. [3] And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty. [4] Remember the law of my servant Moses, accordingly as I charged him *with it* in Choreb for all Israel, *even* the commandments and ordinances. [5] And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; [6] who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

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The Greek Text

Serapeum, Alexandria — site of the Royal Library of Alexandria. Tradition holds that Ptolemy II ordered the creation of the Septuagint for inclusion in the library.

CONTENTS OF GREEK TEXT

Rahlfs' Edition

In this section of the eBook, readers can view the original Greek texts of Septuagint's works. You may wish to Bookmark this page for future reference.

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Detail Contents of Greek Text

Genesis

CHAPTER 1

[1] Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. [2] ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. [3] καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς. [4] καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. [5] καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία. [6] Καὶ εἶπεν ὁ θεός Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως. [7] καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος. [8] καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα. [9] Καὶ εἶπεν ὁ θεός Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά. [10] καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. – [11] καὶ εἶπεν ὁ θεός Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. [12] καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. [13] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη. [14] Καὶ εἶπεν ὁ θεός Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτούς [15] καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. [16] καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός, καὶ τοὺς ἀστέρας. [17] καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς [18] καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. [19] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τετάρτη. [20] Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα

ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. καὶ ἐγένετο οὕτως. [21] καὶ ἐποίησεν ὁ θεὸς τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῴων ἑρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος. καὶ εἶδεν ὁ θεὸς ὅτι καλά. [22] καὶ ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς. [23] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη. [24] Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος. καὶ ἐγένετο οὕτως. [25] καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν. καὶ εἶδεν ὁ θεὸς ὅτι καλά. – [26] καὶ εἶπεν ὁ θεός Ποιήσωμεν ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. [27] καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. [28] καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. [29] καὶ εἶπεν ὁ θεός Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα, ὅ ἐστιν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου – ὑμῖν ἔσται εἰς βρῶσιν – [30] καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πάντα χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως. [31] καὶ εἶδεν ὁ θεὸς τὰ πάντα, ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα ἕκτη.

CHAPTER 2

[1] Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. [2] καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησεν. [3] καὶ ηὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι. [4] Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν [5] καὶ πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν, [6] πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς. [7] καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. [8] Καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν. [9] καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ. [10] ποταμὸς δὲ ἐκπορεύεται ἐξ Εδεμ ποτίζειν τὸν παράδεισον· ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς. [11] ὄνομα τῷ ἑνὶ Φισων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Ευιλατ, ἐκεῖ οὗ ἐστιν τὸ χρυσίον· [12] τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος. [13] καὶ ὄνομα τῷ ποταμῷ τῷ δευτέρῳ Γηων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Αἰθιοπίας. [14] καὶ ὁ ποταμὸς ὁ τρίτος Τίγρις· οὗτος ὁ πορευόμενος κατέναντι Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος, οὗτος Εὐφράτης. [15] Καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. [16] καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Αδαμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγῃ, [17] ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ᾽ αὐτοῦ· ᾗ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ ἀποθανεῖσθε. [18] Καὶ εἶπεν κύριος ὁ θεός Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῷ βοηθὸν κατ᾽ αὐτόν. [19] καὶ ἔπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὰ πρὸς τὸν Αδαμ ἰδεῖν, τί καλέσει αὐτά, καὶ πᾶν, ὃ ἐὰν ἐκάλεσεν αὐτὸ Αδαμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ. [20] Καὶ ἐκάλεσεν Αδαμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ, τῷ δὲ Αδαμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῷ. – [21] καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Αδαμ, καὶ ὕπνωσεν·

καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ αὐτῆς. [22] καὶ ᾠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Αδαμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Αδαμ. [23] καὶ εἶπεν Αδαμ Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη. [24] ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. [25] καὶ ἦσαν οἱ δύο γυμνοί, ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ᾐσχύνοντο.

CHAPTER 3

[1] Ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησεν κύριος ὁ θεός· καὶ εἶπεν ὁ ὄφις τῇ γυναικί Τί ὅτι εἶπεν ὁ θεός Οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ; [2] καὶ εἶπεν ἡ γυνὴ τῷ ὄφει Ἀπὸ καρποῦ ξύλου τοῦ παραδείσου φαγόμεθα, [3] ἀπὸ δὲ καρποῦ τοῦ ξύλου, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου, εἶπεν ὁ θεός Οὐ φάγεσθε ἀπ᾽ αὐτοῦ οὐδὲ μὴ ἅψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε. [4] καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε· [5] ᾔδει γὰρ ὁ θεὸς ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν. [6] καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὡραῖόν ἐστιν τοῦ κατανοῆσαι, καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν· καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ᾽ αὐτῆς, καὶ ἔφαγον. [7] καὶ διηνοίχθησαν οἱ ὀφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν, καὶ ἔρραψαν φύλλα συκῆς καὶ ἐποίησαν ἑαυτοῖς περιζώματα. [8] Καὶ ἤκουσαν τὴν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν, καὶ ἐκρύβησαν ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου. [9] καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν Αδαμ καὶ εἶπεν αὐτῷ Αδαμ, ποῦ εἶ; [10] καὶ εἶπεν αὐτῷ Τὴν φωνήν σου ἤκουσα περιπατοῦντος ἐν τῷ παραδείσῳ καὶ ἐφοβήθην, ὅτι γυμνός εἰμι, καὶ ἐκρύβην. [11] καὶ εἶπεν αὐτῷ Τίς ἀνήγγειλέν σοι ὅτι γυμνὸς εἶ; μὴ ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἔφαγες; [12] καὶ εἶπεν ὁ Αδαμ Ἡ γυνή, ἣν ἔδωκας μετ᾽ ἐμοῦ, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. [13] καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί Τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ γυνή Ὁ ὄφις ἠπάτησέν με, καὶ ἔφαγον. [14] καὶ εἶπεν κύριος ὁ θεὸς τῷ ὄφει Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς· ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ καὶ γῆν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου. [15] καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς· αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν. [16] καὶ τῇ γυναικὶ εἶπεν Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμόν σου, ἐν λύπαις τέξῃ τέκνα· καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει. [17] τῷ δὲ Αδαμ εἶπεν Ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικός σου καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἐν λύπαις φάγῃ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου· [18] ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ φάγῃ τὸν χόρτον τοῦ

ἀγροῦ. [19] ἐν ἱδρῶτι τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήμφθης· ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ. – [20] καὶ ἐκάλεσεν Αδαμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή, ὅτι αὕτη μήτηρ πάντων τῶν ζώντων. [21] Καὶ ἐποίησεν κύριος ὁ θεὸς τῷ Αδαμ καὶ τῇ γυναικὶ αὐτοῦ χιτῶνας δερματίνους καὶ ἐνέδυσεν αὐτούς. – [22] καὶ εἶπεν ὁ θεός Ἰδοὺ Αδαμ γέγονεν ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν, καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα. [23] καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ἐργάζεσθαι τὴν γῆν, ἐξ ἧς ἐλήμφθη. [24] καὶ ἐξέβαλεν τὸν Αδαμ καὶ κατῴκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξεν τὰ χερουβιμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

CHAPTER 4

[1] Αδαμ δὲ ἔγνω Ευαν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Καιν καὶ εἶπεν Ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ. [2] καὶ προσέθηκεν τεκεῖν τὸν ἀδελφὸν αὐτοῦ τὸν Αβελ. καὶ ἐγένετο Αβελ ποιμὴν προβάτων, Καιν δὲ ἦν ἐργαζόμενος τὴν γῆν. [3] καὶ ἐγένετο μεθ' ἡμέρας ἤνεγκεν Καιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ, [4] καὶ Αβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στεάτων αὐτῶν. καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Αβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ, [5] ἐπὶ δὲ Καιν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. καὶ ἐλύπησεν τὸν Καιν λίαν, καὶ συνέπεσεν τῷ προσώπῳ. [6] καὶ εἶπεν κύριος ὁ θεὸς τῷ Καιν Ἵνα τί περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσεν τὸ πρόσωπόν σου; [7] οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφὴ αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ. [8] καὶ εἶπεν Καιν πρὸς Αβελ τὸν ἀδελφὸν αὐτοῦ Διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καιν ἐπὶ Αβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν. [9] καὶ εἶπεν ὁ θεὸς πρὸς Καιν Ποῦ ἐστιν Αβελ ὁ ἀδελφός σου; ὁ δὲ εἶπεν Οὐ γινώσκω· μὴ φύλαξ τοῦ ἀδελφοῦ μού εἰμι ἐγώ; [10] καὶ εἶπεν ὁ θεός Τί ἐποίησας; φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς. [11] καὶ νῦν ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ἣ ἔχανεν τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου· [12] ὅτι ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχὺν αὐτῆς δοῦναί σοι· στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς. [13] καὶ εἶπεν Καιν πρὸς τὸν κύριον Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με· [14] εἰ ἐκβάλλεις με σήμερον ἀπὸ προσώπου τῆς γῆς καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, καὶ ἔσομαι στένων καὶ τρέμων ἐπὶ τῆς γῆς, καὶ ἔσται πᾶς ὁ εὑρίσκων με ἀποκτενεῖ με. [15] καὶ εἶπεν αὐτῷ κύριος ὁ θεός Οὐχ οὕτως· πᾶς ὁ ἀποκτείνας Καιν ἑπτὰ ἐκδικούμενα παραλύσει. καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Καιν τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὑρίσκοντα αὐτόν. [16] ἐξῆλθεν δὲ Καιν ἀπὸ προσώπου τοῦ θεοῦ καὶ ᾤκησεν ἐν γῇ Ναιδ κατέναντι Εδεμ. [17] Καὶ ἔγνω Καιν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Ενωχ· καὶ ἦν οἰκοδομῶν πόλιν καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ενωχ. [18] ἐγενήθη δὲ τῷ Ενωχ Γαιδαδ, καὶ Γαιδαδ ἐγέννησεν τὸν Μαιηλ, καὶ Μαιηλ ἐγέννησεν τὸν Μαθουσαλα, καὶ Μαθουσαλα ἐγέννησεν τὸν Λαμεχ. [19] καὶ ἔλαβεν ἑαυτῷ Λαμεχ δύο γυναῖκας, ὄνομα τῇ μιᾷ Αδα, καὶ ὄνομα τῇ δευτέρᾳ Σελλα. [20] καὶ ἔτεκεν Αδα τὸν Ιωβελ· οὗτος ἦν ὁ πατὴρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων. [21] καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ιουβαλ· οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν. [22] Σελλα

δὲ ἔτεκεν καὶ αὐτὴ τὸν Θοβελ, καὶ ἦν σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου· ἀδελφὴ δὲ Θοβελ Νοεμα. [23] εἶπεν δὲ Λαμεχ ταῖς ἑαυτοῦ γυναιξίν Αδα καὶ Σελλα, ἀκούσατέ μου τῆς φωνῆς, γυναῖκες Λαμεχ, ἐνωτίσασθέ μου τοὺς λόγους, ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἐμοὶ καὶ νεανίσκον εἰς μώλωπα ἐμοί, [24] ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Καιν, ἐκ δὲ Λαμεχ ἑβδομηκοντάκις ἑπτά. [25] Ἔγνω δὲ Αδαμ Ευαν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ λέγουσα Ἐξανέστησεν γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ Αβελ, ὃν ἀπέκτεινεν Καιν. [26] καὶ τῷ Σηθ ἐγένετο υἱός, ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ενως· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ.

CHAPTER 5

[1] Αὕτη ἡ βίβλος γενέσεως ἀνθρώπων· ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν Αδαμ, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν· [2] ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς καὶ εὐλόγησεν αὐτούς. καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Αδαμ, ᾗ ἡμέρᾳ ἐποίησεν αὐτούς. [3] ἔζησεν δὲ Αδαμ διακόσια καὶ τριάκοντα ἔτη καὶ ἐγέννησεν κατὰ τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ. [4] ἐγένοντο δὲ αἱ ἡμέραι Αδαμ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σηθ ἑπτακόσια ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [5] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Αδαμ, ἃς ἔζησεν, ἐννακόσια καὶ τριάκοντα ἔτη, καὶ ἀπέθανεν. [6] Ἔζησεν δὲ Σηθ διακόσια καὶ πέντε ἔτη καὶ ἐγέννησεν τὸν Ενως. [7] καὶ ἔζησεν Σηθ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ενως ἑπτακόσια καὶ ἑπτὰ ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [8] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Σηθ ἐννακόσια καὶ δώδεκα ἔτη, καὶ ἀπέθανεν. [9] Καὶ ἔζησεν Ενως ἑκατὸν ἐνενήκοντα ἔτη καὶ ἐγέννησεν τὸν Καιναν. [10] καὶ ἔζησεν Ενως μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καιναν ἑπτακόσια καὶ δέκα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [11] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ενως ἐννακόσια καὶ πέντε ἔτη, καὶ ἀπέθανεν. [12] Καὶ ἔζησεν Καιναν ἑκατὸν ἑβδομήκοντα ἔτη καὶ ἐγέννησεν τὸν Μαλελεηλ. [13] καὶ ἔζησεν Καιναν μετὰ τὸ γεννῆσαι αὐτὸν τὸν Μαλελεηλ ἑπτακόσια καὶ τεσσαράκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [14] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Καιναν ἐννακόσια καὶ δέκα ἔτη, καὶ ἀπέθανεν. [15] Καὶ ἔζησεν Μαλελεηλ ἑκατὸν καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Ιαρεδ. [16] καὶ ἔζησεν Μαλελεηλ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ιαρεδ ἑπτακόσια καὶ τριάκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [17] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαλελεηλ ὀκτακόσια καὶ ἐνενήκοντα πέντε ἔτη, καὶ ἀπέθανεν. [18] Καὶ ἔζησεν Ιαρεδ ἑκατὸν καὶ ἑξήκοντα δύο ἔτη καὶ ἐγέννησεν τὸν Ενωχ. [19] καὶ ἔζησεν Ιαρεδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ενωχ ὀκτακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [20] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ιαρεδ ἐννακόσια καὶ ἑξήκοντα δύο ἔτη, καὶ ἀπέθανεν. [21] Καὶ ἔζησεν Ενωχ ἑκατὸν καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Μαθουσαλα. [22] εὐηρέστησεν δὲ Ενωχ τῷ θεῷ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Μαθουσαλα διακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [23] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ενωχ τριακόσια ἑξήκοντα πέντε ἔτη. [24] καὶ εὐηρέστησεν Ενωχ τῷ θεῷ καὶ οὐχ ηὑρίσκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός. [25] Καὶ ἔζησεν Μαθουσαλα ἑκατὸν καὶ ἑξήκοντα ἑπτὰ ἔτη καὶ ἐγέννησεν τὸν Λαμεχ. [26] καὶ ἔζησεν Μαθουσαλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Λαμεχ ὀκτακόσια δύο ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [27] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι

Μαθουσαλα, ἃς ἔζησεν, ἐννακόσια καὶ ἑξήκοντα ἐννέα ἔτη, καὶ ἀπέθανεν. [28] Καὶ ἔζησεν Λαμεχ ἑκατὸν ὀγδοήκοντα ὀκτὼ ἔτη καὶ ἐγέννησεν υἱὸν [29] καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Νωε λέγων Οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν καὶ ἀπὸ τῆς γῆς, ἧς κατηράσατο κύριος ὁ θεός. [30] καὶ ἔζησεν Λαμεχ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Νωε πεντακόσια καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [31] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Λαμεχ ἑπτακόσια καὶ πεντήκοντα τρία ἔτη, καὶ ἀπέθανεν. [32] Καὶ ἦν Νωε ἐτῶν πεντακοσίων καὶ ἐγέννησεν Νωε τρεῖς υἱούς, τὸν Σημ, τὸν Χαμ, τὸν Ιαφεθ.

CHAPTER 6

[1] Καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς, καὶ θυγατέρες ἐγενήθησαν αὐτοῖς. [2] ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν, ὧν ἐξελέξαντο. [3] καὶ εἶπεν κύριος ὁ θεός Οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας, ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη. [4] οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς· ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί. [5] Ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας, [6] καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενοήθη. [7] καὶ εἶπεν ὁ θεός Ἀπαλείψω τὸν ἄνθρωπον, ὃν ἐποίησα, ἀπὸ προσώπου τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἑρπετῶν ἕως τῶν πετεινῶν τοῦ οὐρανοῦ, ὅτι ἐθυμώθην ὅτι ἐποίησα αὐτούς. [8] Νωε δὲ εὗρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ. [9] Αὗται δὲ αἱ γενέσεις Νωε· Νωε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ· τῷ θεῷ εὐηρέστησεν Νωε. [10] ἐγέννησεν δὲ Νωε τρεῖς υἱούς, τὸν Σημ, τὸν Χαμ, τὸν Ιαφεθ. [11] ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ, καὶ ἐπλήσθη ἡ γῆ ἀδικίας. [12] καὶ εἶδεν κύριος ὁ θεὸς τὴν γῆν, καὶ ἦν κατεφθαρμένη, ὅτι κατέφθειρεν πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς. [13] καὶ εἶπεν ὁ θεὸς πρὸς Νωε Καιρὸς παντὸς ἀνθρώπου ἥκει ἐναντίον μου, ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ' αὐτῶν, καὶ ἰδοὺ ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν. [14] ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων· νοσσιὰς ποιήσεις τὴν κιβωτὸν καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφάλτῳ. [15] καὶ οὕτως ποιήσεις τὴν κιβωτόν· τριακοσίων πήχεων τὸ μῆκος τῆς κιβωτοῦ καὶ πεντήκοντα πήχεων τὸ πλάτος καὶ τριάκοντα πήχεων τὸ ὕψος αὐτῆς· [16] ἐπισυνάγων ποιήσεις τὴν κιβωτὸν καὶ εἰς πῆχυν συντελέσεις αὐτὴν ἄνωθεν· τὴν δὲ θύραν τῆς κιβωτοῦ ποιήσεις ἐκ πλαγίων· κατάγαια, διώροφα καὶ τριώροφα ποιήσεις αὐτήν. [17] ἐγὼ δὲ ἰδοὺ ἐπάγω τὸν κατακλυσμὸν ὕδωρ ἐπὶ τὴν γῆν καταφθεῖραι πᾶσαν σάρκα, ἐν ᾗ ἐστιν πνεῦμα ζωῆς, ὑποκάτω τοῦ οὐρανοῦ· καὶ ὅσα ἐὰν ᾖ ἐπὶ τῆς γῆς, τελευτήσει. [18] καὶ στήσω τὴν διαθήκην μου πρὸς σέ· εἰσελεύσῃ δὲ εἰς τὴν κιβωτόν, σὺ καὶ οἱ υἱοί σου καὶ ἡ γυνή σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ. [19] καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκός, δύο δύο

ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτόν, ἵνα τρέφῃς μετὰ σεαυτοῦ· ἄρσεν καὶ θῆλυ ἔσονται. [20] ἀπὸ πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν, δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σὲ τρέφεσθαι μετὰ σοῦ, ἄρσεν καὶ θῆλυ. [21] σὺ δὲ λήμψῃ σεαυτῷ ἀπὸ πάντων τῶν βρωμάτων, ἃ ἔδεσθε, καὶ συνάξεις πρὸς σεαυτόν, καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν. [22] καὶ ἐποίησεν Νωε πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός, οὕτως ἐποίησεν.

CHAPTER 7

[1] Καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε Εἴσελθε σὺ καὶ πᾶς ὁ οἶκός σου εἰς τὴν κιβωτόν, ὅτι σὲ εἶδον δίκαιον ἐναντίον μου ἐν τῇ γενεᾷ ταύτῃ. [2] ἀπὸ δὲ τῶν κτηνῶν τῶν καθαρῶν εἰσάγαγε πρὸς σὲ ἑπτὰ ἑπτά, ἄρσεν καὶ θῆλυ, ἀπὸ δὲ τῶν κτηνῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, [3] καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτά, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, διαθρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν. [4] ἔτι γὰρ ἡμερῶν ἑπτὰ ἐγὼ ἐπάγω ὑετὸν ἐπὶ τὴν γῆν τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας καὶ ἐξαλείψω πᾶσαν τὴν ἐξανάστασιν, ἣν ἐποίησα, ἀπὸ προσώπου τῆς γῆς. [5] καὶ ἐποίησεν Νωε πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός. [6] Νωε δὲ ἦν ἐτῶν ἑξακοσίων, καὶ ὁ κατακλυσμὸς ἐγένετο ὕδατος ἐπὶ τῆς γῆς. [7] εἰσῆλθεν δὲ Νωε καὶ οἱ υἱοὶ αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ. [8] καὶ ἀπὸ τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς [9] δύο δύο εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, ἄρσεν καὶ θῆλυ, καθὰ ἐνετείλατο αὐτῷ ὁ θεός. [10] καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας καὶ τὸ ὕδωρ τοῦ κατακλυσμοῦ ἐγένετο ἐπὶ τῆς γῆς. [11] ἐν τῷ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νωε, τοῦ δευτέρου μηνός, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, τῇ ἡμέρᾳ ταύτῃ ἐρράγησαν πᾶσαι αἱ πηγαὶ τῆς ἀβύσσου, καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεῴχθησαν, [12] καὶ ἐγένετο ὁ ὑετὸς ἐπὶ τῆς γῆς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας. [13] ἐν τῇ ἡμέρᾳ ταύτῃ εἰσῆλθεν Νωε, Σημ, Χαμ, Ιαφεθ, υἱοὶ Νωε, καὶ ἡ γυνὴ Νωε καὶ αἱ τρεῖς γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ εἰς τὴν κιβωτόν. [14] καὶ πάντα τὰ θηρία κατὰ γένος καὶ πάντα τὰ κτήνη κατὰ γένος καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος καὶ πᾶν πετεινὸν κατὰ γένος [15] εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, δύο δύο ἀπὸ πάσης σαρκός, ἐν ᾧ ἐστιν πνεῦμα ζωῆς. [16] καὶ τὰ εἰσπορευόμενα ἄρσεν καὶ θῆλυ ἀπὸ πάσης σαρκὸς εἰσῆλθεν, καθὰ ἐνετείλατο ὁ θεὸς τῷ Νωε. καὶ ἔκλεισεν κύριος ὁ θεὸς ἔξωθεν αὐτοῦ τὴν κιβωτόν. [17] Καὶ ἐγένετο ὁ κατακλυσμὸς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἐπὶ τῆς γῆς, καὶ ἐπληθύνθη τὸ ὕδωρ καὶ ἐπῆρεν τὴν κιβωτόν, καὶ ὑψώθη ἀπὸ τῆς γῆς. [18] καὶ ἐπεκράτει τὸ ὕδωρ καὶ ἐπληθύνετο σφόδρα ἐπὶ τῆς γῆς, καὶ ἐπεφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος. [19] τὸ δὲ ὕδωρ ἐπεκράτει σφόδρα σφοδρῶς ἐπὶ τῆς γῆς καὶ ἐπεκάλυψεν πάντα τὰ ὄρη τὰ ὑψηλά, ἃ ἦν ὑποκάτω τοῦ οὐρανοῦ· [20] δέκα πέντε πήχεις ἐπάνω ὑψώθη τὸ ὕδωρ καὶ ἐπεκάλυψεν πάντα τὰ ὄρη τὰ ὑψηλά. [21] καὶ ἀπέθανεν πᾶσα σὰρξ

κινουμένη ἐπὶ τῆς γῆς τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς καὶ πᾶς ἄνθρωπος. [22] καὶ πάντα, ὅσα ἔχει πνοὴν ζωῆς, καὶ πᾶς, ὃς ἦν ἐπὶ τῆς ξηρᾶς, ἀπέθανεν. [23] καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα, ὃ ἦν ἐπὶ προσώπου πάσης τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἑρπετῶν καὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐξηλείφθησαν ἀπὸ τῆς γῆς· καὶ κατελείφθη μόνος Νωε καὶ οἱ μετ᾽ αὐτοῦ ἐν τῇ κιβωτῷ. [24] καὶ ὑψώθη τὸ ὕδωρ ἐπὶ τῆς γῆς ἡμέρας ἑκατὸν πεντήκοντα.

CHAPTER 8

[1] Καὶ ἐμνήσθη ὁ θεὸς τοῦ Νωε καὶ πάντων τῶν θηρίων καὶ πάντων τῶν κτηνῶν καὶ πάντων τῶν πετεινῶν καὶ πάντων τῶν ἑρπετῶν, ὅσα ἦν μετ᾽ αὐτοῦ ἐν τῇ κιβωτῷ, καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γῆν, καὶ ἐκόπασεν τὸ ὕδωρ, [2] καὶ ἐπεκαλύφθησαν αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ, καὶ συνεσχέθη ὁ ὑετὸς ἀπὸ τοῦ οὐρανοῦ. [3] καὶ ἐνεδίδου τὸ ὕδωρ πορευόμενον ἀπὸ τῆς γῆς, ἐνεδίδου καὶ ἠλαττονοῦτο τὸ ὕδωρ μετὰ πεντήκοντα καὶ ἑκατὸν ἡμέρας. [4] καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδόμῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐπὶ τὰ ὄρη τὰ Αραρατ. [5] τὸ δὲ ὕδωρ πορευόμενον ἠλαττονοῦτο ἕως τοῦ δεκάτου μηνός· ἐν δὲ τῷ ἑνδεκάτῳ μηνί, τῇ πρώτῃ τοῦ μηνός, ὤφθησαν αἱ κεφαλαὶ τῶν ὀρέων. – [6] καὶ ἐγένετο μετὰ τεσσαράκοντα ἡμέρας ἠνέῳξεν Νωε τὴν θυρίδα τῆς κιβωτοῦ, ἣν ἐποίησεν, [7] καὶ ἀπέστειλεν τὸν κόρακα τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ· καὶ ἐξελθὼν οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς. [8] καὶ ἀπέστειλεν τὴν περιστερὰν ὀπίσω αὐτοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς· [9] καὶ οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς ὑπέστρεψεν πρὸς αὐτὸν εἰς τὴν κιβωτόν, ὅτι ὕδωρ ἦν ἐπὶ παντὶ προσώπῳ πάσης τῆς γῆς, καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἔλαβεν αὐτὴν καὶ εἰσήγαγεν αὐτὴν πρὸς ἑαυτὸν εἰς τὴν κιβωτόν. [10] καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν ἐκ τῆς κιβωτοῦ· [11] καὶ ἀνέστρεψεν πρὸς αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέραν καὶ εἶχεν φύλλον ἐλαίας κάρφος ἐν τῷ στόματι αὐτῆς, καὶ ἔγνω Νωε ὅτι κεκόπακεν τὸ ὕδωρ ἀπὸ τῆς γῆς. [12] καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστεράν, καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι. – [13] καὶ ἐγένετο ἐν τῷ ἑνὶ καὶ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νωε, τοῦ πρώτου μηνός, μιᾷ τοῦ μηνός, ἐξέλιπεν τὸ ὕδωρ ἀπὸ τῆς γῆς· καὶ ἀπεκάλυψεν Νωε τὴν στέγην τῆς κιβωτοῦ, ἣν ἐποίησεν, καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς. [14] ἐν δὲ τῷ μηνὶ τῷ δευτέρῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐξηράνθη ἡ γῆ. [15] Καὶ εἶπεν κύριος ὁ θεὸς τῷ Νωε λέγων [16] Ἔξελθε ἐκ τῆς κιβωτοῦ, σὺ καὶ ἡ γυνή σου καὶ οἱ υἱοί σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ [17] καὶ πάντα τὰ θηρία, ὅσα ἐστὶν μετὰ σοῦ, καὶ πᾶσα σὰρξ ἀπὸ πετεινῶν ἕως κτηνῶν, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς ἐξάγαγε μετὰ σεαυτοῦ· καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς. [18] καὶ ἐξῆλθεν Νωε καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ, [19] καὶ πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξήλθοσαν ἐκ τῆς κιβωτοῦ. [20]

καὶ ᾠκοδόμησεν Νωε θυσιαστήριον τῷ θεῷ καὶ ἔλαβεν ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν καὶ ἀνήνεγκεν ὁλοκαρπώσεις ἐπὶ τὸ θυσιαστήριον. [21] καὶ ὠσφράνθη κύριος ὁ θεὸς ὀσμὴν εὐωδίας, καὶ εἶπεν κύριος ὁ θεὸς διανοηθείς Οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν διὰ τὰ ἔργα τῶν ἀνθρώπων, ὅτι ἔγκειται ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος· οὐ προσθήσω οὖν ἔτι πατάξαι πᾶσαν σάρκα ζῶσαν, καθὼς ἐποίησα. [22] πάσας τὰς ἡμέρας τῆς γῆς σπέρμα καὶ θερισμός, ψῦχος καὶ καῦμα, θέρος καὶ ἔαρ ἡμέραν καὶ νύκτα οὐ καταπαύσουσιν.

CHAPTER 9

[1] Καὶ ηὐλόγησεν ὁ θεὸς τὸν Νωε καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτοῖς Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς. [2] καὶ ὁ τρόμος ὑμῶν καὶ ὁ φόβος ἔσται ἐπὶ πᾶσιν τοῖς θηρίοις τῆς γῆς καὶ ἐπὶ πάντα τὰ ὄρνεα τοῦ οὐρανοῦ καὶ ἐπὶ πάντα τὰ κινούμενα ἐπὶ τῆς γῆς καὶ ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης· ὑπὸ χεῖρας ὑμῖν δέδωκα. [3] καὶ πᾶν ἑρπετόν, ὅ ἐστιν ζῶν, ὑμῖν ἔσται εἰς βρῶσιν· ὡς λάχανα χόρτου δέδωκα ὑμῖν τὰ πάντα. [4] πλὴν κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε· [5] καὶ γὰρ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν ἐκζητήσω, ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτὸ καὶ ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου. [6] ὁ ἐκχέων αἷμα ἀνθρώπου ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται, ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον. [7] ὑμεῖς δὲ αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ πληθύνεσθε ἐπ’ αὐτῆς. [8] Καὶ εἶπεν ὁ θεὸς τῷ Νωε καὶ τοῖς υἱοῖς αὐτοῦ μετ’ αὐτοῦ λέγων [9] Ἐγὼ ἰδοὺ ἀνίστημι τὴν διαθήκην μου ὑμῖν καὶ τῷ σπέρματι ὑμῶν μεθ’ ὑμᾶς [10] καὶ πάσῃ ψυχῇ τῇ ζώσῃ μεθ’ ὑμῶν ἀπὸ ὀρνέων καὶ ἀπὸ κτηνῶν καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, ὅσα μεθ’ ὑμῶν, ἀπὸ πάντων τῶν ἐξελθόντων ἐκ τῆς κιβωτοῦ. [11] καὶ στήσω τὴν διαθήκην μου πρὸς ὑμᾶς, καὶ οὐκ ἀποθανεῖται πᾶσα σὰρξ ἔτι ἀπὸ τοῦ ὕδατος τοῦ κατακλυσμοῦ, καὶ οὐκ ἔσται ἔτι κατακλυσμὸς ὕδατος τοῦ καταφθεῖραι πᾶσαν τὴν γῆν. – [12] καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε Τοῦτο τὸ σημεῖον τῆς διαθήκης, ὃ ἐγὼ δίδωμι ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης, ἥ ἐστιν μεθ’ ὑμῶν, εἰς γενεὰς αἰωνίους· [13] τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς. [14] καὶ ἔσται ἐν τῷ συννεφεῖν με νεφέλας ἐπὶ τὴν γῆν ὀφθήσεται τὸ τόξον μου ἐν τῇ νεφέλῃ, [15] καὶ μνησθήσομαι τῆς διαθήκης μου, ἥ ἐστιν ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί, καὶ οὐκ ἔσται ἔτι τὸ ὕδωρ εἰς κατακλυσμὸν ὥστε ἐξαλεῖψαι πᾶσαν σάρκα. [16] καὶ ἔσται τὸ τόξον μου ἐν τῇ νεφέλῃ, καὶ ὄψομαι τοῦ μνησθῆναι διαθήκην αἰώνιον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί, ἥ ἐστιν ἐπὶ τῆς γῆς. [17] καὶ εἶπεν ὁ θεὸς τῷ Νωε Τοῦτο τὸ σημεῖον τῆς διαθήκης, ἧς διεθέμην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης σαρκός, ἥ ἐστιν ἐπὶ τῆς γῆς. [18] Ἦσαν δὲ οἱ υἱοὶ Νωε οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ Σημ, Χαμ, Ιαφεθ· Χαμ ἦν πατὴρ Χαναάν. [19] τρεῖς οὗτοί εἰσιν οἱ υἱοὶ Νωε· ἀπὸ τούτων διεσπάρησαν ἐπὶ πᾶσαν τὴν γῆν. [20] Καὶ ἤρξατο Νωε ἄνθρωπος γεωργὸς γῆς καὶ ἐφύτευσεν ἀμπελῶνα. [21] καὶ ἔπιεν ἐκ τοῦ οἴνου καὶ ἐμεθύσθη καὶ ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ. [22] καὶ

εἶδεν Χαμ ὁ πατὴρ Χανααν τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ καὶ ἐξελθὼν ἀνήγγειλεν τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἔξω. [23] καὶ λαβόντες Σημ καὶ Ιαφεθ τὸ ἱμάτιον ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν καὶ ἐπορεύθησαν ὀπισθοφανῶς καὶ συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν, καὶ τὸ πρόσωπον αὐτῶν ὀπισθοφανές, καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον. [24] ἐξένηψεν δὲ Νωε ἀπὸ τοῦ οἴνου καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος, [25] καὶ εἶπεν Ἐπικατάρατος Χαναάν· παῖς οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ. [26] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς τοῦ Σημ, καὶ ἔσται Χαναάν παῖς αὐτοῦ. [27] πλατύναι ὁ θεὸς τῷ Ιαφεθ καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σημ, καὶ γενηθήτω Χαναάν παῖς αὐτῶν. [28] Ἔζησεν δὲ Νωε μετὰ τὸν κατακλυσμὸν τριακόσια πεντήκοντα ἔτη. [29] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Νωε ἐννακόσια πεντήκοντα ἔτη, καὶ ἀπέθανεν.

CHAPTER 10

[1] Αὗται δὲ αἱ γενέσεις τῶν υἱῶν Νωε, Σημ, Χαμ, Ιαφεθ, καὶ ἐγενήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμόν. [2] Υἱοὶ Ιαφεθ· Γαμερ καὶ Μαγωγ καὶ Μαδαι καὶ Ιωυαν καὶ Ελισα καὶ Θοβελ καὶ Μοσοχ καὶ Θιρας. [3] καὶ υἱοὶ Γαμερ· Ασχαναζ καὶ Ριφαθ καὶ Θοργαμα. [4] καὶ υἱοὶ Ιωυαν· Ελισα καὶ Θαρσις, Κίτιοι, Ῥόδιοι. [5] ἐκ τούτων ἀφωρίσθησαν νῆσοι τῶν ἐθνῶν ἐν τῇ γῇ αὐτῶν, ἕκαστος κατὰ γλῶσσαν ἐν ταῖς φυλαῖς αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν. [6] Υἱοὶ δὲ Χαμ· Χους καὶ Μεσραιμ, Φουδ καὶ Χανααν. [7] υἱοὶ δὲ Χους· Σαβα καὶ Ευιλα καὶ Σαβαθα καὶ Ρεγμα καὶ Σαβακαθα. υἱοὶ δὲ Ρεγμα· Σαβα καὶ Δαδαν. [8] Χους δὲ ἐγέννησεν τὸν Νεβρωδ. οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς· [9] οὗτος ἦν γίγας κυνηγὸς ἐναντίον κυρίου τοῦ θεοῦ· διὰ τοῦτο ἐροῦσιν Ὡς Νεβρωδ γίγας κυνηγὸς ἐναντίον κυρίου. [10] καὶ ἐγένετο ἀρχὴ τῆς βασιλείας αὐτοῦ Βαβυλὼν καὶ Ορεχ καὶ Αρχαδ καὶ Χαλαννη ἐν τῇ γῇ Σεννααρ. [11] ἐκ τῆς γῆς ἐκείνης ἐξῆλθεν Ασσουρ καὶ ᾠκοδόμησεν τὴν Νινευη καὶ τὴν Ροωβωθ πόλιν καὶ τὴν Χαλαχ [12] καὶ τὴν Δασεμ ἀνὰ μέσον Νινευη καὶ ἀνὰ μέσον Χαλαχ· αὕτη ἡ πόλις ἡ μεγάλη. – [13] καὶ Μεσραιμ ἐγέννησεν τοὺς Λουδιιμ καὶ τοὺς Ενεμετιιμ καὶ τοὺς Λαβιιμ καὶ τοὺς Νεφθαλιιμ [14] καὶ τοὺς Πατροσωνιιμ καὶ τοὺς Χασλωνιιμ, ὅθεν ἐξῆλθεν ἐκεῖθεν Φυλιστιιμ, καὶ τοὺς Καφθοριιμ. – [15] Χανααν δὲ ἐγέννησεν τὸν Σιδῶνα πρωτότοκον καὶ τὸν Χετταῖον [16] καὶ τὸν Ιεβουσαῖον καὶ τὸν Αμορραῖον καὶ τὸν Γεργεσαῖον [17] καὶ τὸν Ευαῖον καὶ τὸν Αρουκαῖον καὶ τὸν Ασενναῖον [18] καὶ τὸν Ἀράδιον καὶ τὸν Σαμαραῖον καὶ τὸν Αμαθι. καὶ μετὰ τοῦτο διεσπάρησαν αἱ φυλαὶ τῶν Χαναναίων, [19] καὶ ἐγένοντο τὰ ὅρια τῶν Χαναναίων ἀπὸ Σιδῶνος ἕως ἐλθεῖν εἰς Γεραρα καὶ Γάζαν, ἕως ἐλθεῖν Σοδομων καὶ Γομορρας, Αδαμα καὶ Σεβωιμ, ἕως Λασα. – [20] οὗτοι υἱοὶ Χαμ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν. [21] Καὶ τῷ Σημ ἐγενήθη καὶ αὐτῷ, πατρὶ πάντων τῶν υἱῶν Εβερ, ἀδελφῷ Ιαφεθ τοῦ μείζονος. [22] υἱοὶ Σημ· Αιλαμ καὶ Ασσουρ καὶ Αρφαξαδ καὶ Λουδ καὶ Αραμ καὶ Καιναν. [23] καὶ υἱοὶ Αραμ· Ως καὶ Ουλ καὶ Γαθερ καὶ Μοσοχ. [24] καὶ Αρφαξαδ ἐγέννησεν τὸν Καιναν, καὶ Καιναν ἐγέννησεν τὸν Σαλα, Σαλα δὲ ἐγέννησεν τὸν Εβερ. [25] καὶ τῷ Εβερ ἐγενήθησαν δύο υἱοί· ὄνομα τῷ ἑνὶ Φαλεκ, ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ, καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ιεκταν. [26] Ιεκταν δὲ ἐγέννησεν τὸν Ελμωδαδ καὶ τὸν Σαλεφ καὶ Ασαρμωθ καὶ Ιαραχ [27] καὶ Οδορρα καὶ Αιζηλ καὶ Δεκλα [28] καὶ Αβιμεηλ καὶ Σαβευ [29] καὶ Ουφιρ καὶ Ευιλα καὶ Ιωβαβ. πάντες οὗτοι υἱοὶ Ιεκταν. [30] καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἀπὸ Μασση ἕως ἐλθεῖν εἰς Σωφηρα, ὄρος

ἀνατολῶν. [31] οὗτοι υἱοὶ Σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν. [32] Αὗται αἱ φυλαὶ υἱῶν Νωε κατὰ γενέσεις αὐτῶν κατὰ τὰ ἔθνη αὐτῶν· ἀπὸ τούτων διεσπάρησαν νῆσοι τῶν ἐθνῶν ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμόν.

CHAPTER 11

[1] Καὶ ἦν πᾶσα ἡ γῆ χεῖλος ἕν, καὶ φωνὴ μία πᾶσιν. [2] καὶ ἐγένετο ἐν τῷ κινῆσαι αὐτοὺς ἀπὸ ἀνατολῶν εὗρον πεδίον ἐν γῇ Σεννααρ καὶ κατῴκησαν ἐκεῖ. [3] καὶ εἶπεν ἄνθρωπος τῷ πλησίον Δεῦτε πλινθεύσωμεν πλίνθους καὶ ὀπτήσωμεν αὐτὰς πυρί. καὶ ἐγένετο αὐτοῖς ἡ πλίνθος εἰς λίθον, καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός. [4] καὶ εἶπαν Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ, καὶ ποιήσωμεν ἑαυτοῖς ὄνομα πρὸ τοῦ διασπαρῆναι ἐπὶ προσώπου πάσης τῆς γῆς. [5] καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον, ὃν ᾠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων. [6] καὶ εἶπεν κύριος Ἰδοὺ γένος ἓν καὶ χεῖλος ἓν πάντων, καὶ τοῦτο ἤρξαντο ποιῆσαι, καὶ νῦν οὐκ ἐκλείψει ἐξ αὐτῶν πάντα, ὅσα ἂν ἐπιθῶνται ποιεῖν. [7] δεῦτε καὶ καταβάντες συγχέωμεν ἐκεῖ αὐτῶν τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον. [8] καὶ διέσπειρεν αὐτοὺς κύριος ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον. [9] διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Σύγχυσις, ὅτι ἐκεῖ συνέχεεν κύριος τὰ χείλη πάσης τῆς γῆς, καὶ ἐκεῖθεν διέσπειρεν αὐτοὺς κύριος ὁ θεὸς ἐπὶ πρόσωπον πάσης τῆς γῆς. [10] Καὶ αὗται αἱ γενέσεις Σημ· Σημ υἱὸς ἑκατὸν ἐτῶν, ὅτε ἐγέννησεν τὸν Αρφαξαδ, δευτέρου ἔτους μετὰ τὸν κατακλυσμόν. [11] καὶ ἔζησεν Σημ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Αρφαξαδ πεντακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [12] Καὶ ἔζησεν Αρφαξαδ ἑκατὸν τριάκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Καιναν. [13] καὶ ἔζησεν Αρφαξαδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καιναν ἔτη τετρακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. Καὶ ἔζησεν Καιναν ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Σαλα. καὶ ἔζησεν Καιναν μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σαλα ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [14] Καὶ ἔζησεν Σαλα ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Εβερ. [15] καὶ ἔζησεν Σαλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Εβερ τριακόσια τριάκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [16] Καὶ ἔζησεν Εβερ ἑκατὸν τριάκοντα τέσσαρα ἔτη καὶ ἐγέννησεν τὸν Φαλεκ. [17] καὶ ἔζησεν Εβερ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Φαλεκ ἔτη τριακόσια ἑβδομήκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [18] Καὶ ἔζησεν Φαλεκ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ραγαυ. [19] καὶ ἔζησεν Φαλεκ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ραγαυ διακόσια ἐννέα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [20] Καὶ ἔζησεν Ραγαυ ἑκατὸν τριάκοντα δύο ἔτη καὶ ἐγέννησεν τὸν Σερουχ. [21] καὶ ἔζησεν Ραγαυ μετὰ τὸ γεννῆσαι αὐτὸν τὸν

Σερουχ διακόσια ἑπτὰ ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [22] Καὶ ἔζησεν Σερουχ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ναχωρ. [23] καὶ ἔζησεν Σερουχ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ναχωρ ἔτη διακόσια καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [24] Καὶ ἔζησεν Ναχωρ ἔτη ἑβδομήκοντα ἐννέα καὶ ἐγέννησεν τὸν Θαρα. [25] καὶ ἔζησεν Ναχωρ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Θαρα ἔτη ἑκατὸν εἴκοσι ἐννέα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. [26] Καὶ ἔζησεν Θαρα ἑβδομήκοντα ἔτη καὶ ἐγέννησεν τὸν Αβραμ καὶ τὸν Ναχωρ καὶ τὸν Αρραν. [27] Αὗται δὲ αἱ γενέσεις Θαρα· Θαρα ἐγέννησεν τὸν Αβραμ καὶ τὸν Ναχωρ καὶ τὸν Αρραν, καὶ Αρραν ἐγέννησεν τὸν Λωτ. [28] καὶ ἀπέθανεν Αρραν ἐνώπιον Θαρα τοῦ πατρὸς αὐτοῦ ἐν τῇ γῇ, ᾗ ἐγενήθη, ἐν τῇ χώρᾳ τῶν Χαλδαίων. [29] καὶ ἔλαβον Αβραμ καὶ Ναχωρ ἑαυτοῖς γυναῖκας· ὄνομα τῇ γυναικὶ Αβραμ Σαρα, καὶ ὄνομα τῇ γυναικὶ Ναχωρ Μελχα θυγάτηρ Αρραν, πατὴρ Μελχα καὶ πατὴρ Ιεσχα. [30] καὶ ἦν Σαρα στεῖρα καὶ οὐκ ἐτεκνοποίει. [31] καὶ ἔλαβεν Θαρα τὸν Αβραμ υἱὸν αὐτοῦ καὶ τὸν Λωτ υἱὸν Αρραν υἱὸν τοῦ υἱοῦ αὐτοῦ καὶ τὴν Σαραν τὴν νύμφην αὐτοῦ γυναῖκα Αβραμ τοῦ υἱοῦ αὐτοῦ καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων πορευθῆναι εἰς τὴν γῆν Χαναάν καὶ ἦλθεν ἕως Χαρραν καὶ κατῴκησεν ἐκεῖ. [32] καὶ ἐγένοντο αἱ ἡμέραι Θαρα ἐν Χαρραν διακόσια πέντε ἔτη, καὶ ἀπέθανεν Θαρα ἐν Χαρραν.

CHAPTER 12

[1] Καὶ εἶπεν κύριος τῷ Αβραμ Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν, ἣν ἄν σοι δείξω· [2] καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογητός· [3] καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. [4] καὶ ἐπορεύθη Αβραμ, καθάπερ ἐλάλησεν αὐτῷ κύριος, καὶ ᾤχετο μετ᾽ αὐτοῦ Λωτ· Αβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε, ὅτε ἐξῆλθεν ἐκ Χαρραν. [5] καὶ ἔλαβεν Αβραμ τὴν Σαραν γυναῖκα αὐτοῦ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτῶν, ὅσα ἐκτήσαντο, καὶ πᾶσαν ψυχήν, ἣν ἐκτήσαντο ἐν Χαρραν, καὶ ἐξήλθοσαν πορευθῆναι εἰς γῆν Χαναάν καὶ ἦλθον εἰς γῆν Χαναάν. – [6] καὶ διώδευσεν Αβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς ἕως τοῦ τόπου Συχεμ ἐπὶ τὴν δρῦν τὴν ὑψηλήν· οἱ δὲ Χαναναῖοι τότε κατῴκουν τὴν γῆν. [7] καὶ ὤφθη κύριος τῷ Αβραμ καὶ εἶπεν αὐτῷ Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην. καὶ ᾠκοδόμησεν ἐκεῖ Αβραμ θυσιαστήριον κυρίῳ τῷ ὀφθέντι αὐτῷ. [8] καὶ ἀπέστη ἐκεῖθεν εἰς τὸ ὄρος κατ᾽ ἀνατολὰς Βαιθηλ καὶ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, Βαιθηλ κατὰ θάλασσαν καὶ Αγγαι κατ᾽ ἀνατολάς· καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου. [9] καὶ ἀπῆρεν Αβραμ καὶ πορευθεὶς ἐστρατοπέδευσεν ἐν τῇ ἐρήμῳ. [10] Καὶ ἐγένετο λιμὸς ἐπὶ τῆς γῆς, καὶ κατέβη Αβραμ εἰς Αἴγυπτον παροικῆσαι ἐκεῖ, ὅτι ἐνίσχυσεν ὁ λιμὸς ἐπὶ τῆς γῆς. [11] ἐγένετο δὲ ἡνίκα ἤγγισεν Αβραμ εἰσελθεῖν εἰς Αἴγυπτον, εἶπεν Αβραμ Σαρα τῇ γυναικὶ αὐτοῦ Γινώσκω ἐγὼ ὅτι γυνὴ εὐπρόσωπος εἶ· [12] ἔσται οὖν ὡς ἂν ἴδωσίν σε οἱ Αἰγύπτιοι, ἐροῦσιν ὅτι Γυνὴ αὐτοῦ αὕτη, καὶ ἀποκτενοῦσίν με, σὲ δὲ περιποιήσονται. [13] εἰπὸν οὖν ὅτι Ἀδελφὴ αὐτοῦ εἰμι, ὅπως ἂν εὖ μοι γένηται διὰ σέ, καὶ ζήσεται ἡ ψυχή μου ἕνεκεν σοῦ. [14] ἐγένετο δὲ ἡνίκα εἰσῆλθεν Αβραμ εἰς Αἴγυπτον, ἰδόντες οἱ Αἰγύπτιοι τὴν γυναῖκα ὅτι καλὴ ἦν σφόδρα, [15] καὶ εἶδον αὐτὴν οἱ ἄρχοντες Φαραω καὶ ἐπῄνεσαν αὐτὴν πρὸς Φαραω καὶ εἰσήγαγον αὐτὴν εἰς τὸν οἶκον Φαραω· [16] καὶ τῷ Αβραμ εὖ ἐχρήσαντο δι᾽ αὐτήν, καὶ ἐγένοντο αὐτῷ πρόβατα καὶ μόσχοι καὶ ὄνοι, παῖδες καὶ παιδίσκαι, ἡμίονοι καὶ κάμηλοι. [17] καὶ ἤτασεν ὁ θεὸς τὸν Φαραω ἐτασμοῖς μεγάλοις καὶ πονηροῖς καὶ τὸν οἶκον αὐτοῦ περὶ Σαρας τῆς γυναικὸς Αβραμ. [18] καλέσας δὲ Φαραω τὸν Αβραμ εἶπεν Τί τοῦτο ἐποίησάς μοι, ὅτι οὐκ ἀπήγγειλάς μοι ὅτι γυνή σού ἐστιν; [19] ἵνα τί εἶπας ὅτι Ἀδελφή μού ἐστιν; καὶ ἔλαβον αὐτὴν ἐμαυτῷ εἰς γυναῖκα. καὶ νῦν ἰδοὺ ἡ γυνή σου ἐναντίον σου· λαβὼν ἀπότρεχε. [20] καὶ ἐνετείλατο

Φαραω ἀνδράσιν περὶ Αβραμ συμπροπέμψαι αὐτὸν καὶ τὴν γυναῖκα αὐτοῦ καὶ πάντα, ὅσα ἦν αὐτῷ, καὶ Λωτ μετ᾽ αὐτοῦ.

CHAPTER 13

[1] Ἀνέβη δὲ Αβραμ ἐξ Αἰγύπτου, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ πάντα τὰ αὐτοῦ καὶ Λωτ μετ᾽ αὐτοῦ, εἰς τὴν ἔρημον. [2] Αβραμ δὲ ἦν πλούσιος σφόδρα κτήνεσιν καὶ ἀργυρίῳ καὶ χρυσίῳ. [3] καὶ ἐπορεύθη ὅθεν ἦλθεν, εἰς τὴν ἔρημον ἕως Βαιθηλ, ἕως τοῦ τόπου, οὗ ἦν ἡ σκηνὴ αὐτοῦ τὸ πρότερον, ἀνὰ μέσον Βαιθηλ καὶ ἀνὰ μέσον Αγγαι, [4] εἰς τὸν τόπον τοῦ θυσιαστηρίου, οὗ ἐποίησεν ἐκεῖ τὴν ἀρχήν· καὶ ἐπεκαλέσατο ἐκεῖ Αβραμ τὸ ὄνομα κυρίου. [5] καὶ Λωτ τῷ συμπορευομένῳ μετὰ Αβραμ ἦν πρόβατα καὶ βόες καὶ σκηναί. [6] καὶ οὐκ ἐχώρει αὐτοὺς ἡ γῆ κατοικεῖν ἅμα, ὅτι ἦν τὰ ὑπάρχοντα αὐτῶν πολλά, καὶ οὐκ ἐδύναντο κατοικεῖν ἅμα. [7] καὶ ἐγένετο μάχη ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Αβραμ καὶ ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Λωτ· οἱ δὲ Χαναναῖοι καὶ οἱ Φερεζαῖοι τότε κατῴκουν τὴν γῆν. [8] εἶπεν δὲ Αβραμ τῷ Λωτ Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τῶν ποιμένων μου καὶ ἀνὰ μέσον τῶν ποιμένων σου. ὅτι ἄνθρωποι ἀδελφοὶ ἡμεῖς ἐσμεν. [9] οὐκ ἰδοὺ πᾶσα ἡ γῆ ἐναντίον σού ἐστιν; διαχωρίσθητι ἀπ᾽ ἐμοῦ· εἰ σὺ εἰς ἀριστερά, ἐγὼ εἰς δεξιά· εἰ δὲ σὺ εἰς δεξιά, ἐγὼ εἰς ἀριστερά. [10] καὶ ἐπάρας Λωτ τοὺς ὀφθαλμοὺς αὐτοῦ εἶδεν πᾶσαν τὴν περίχωρον τοῦ Ιορδάνου ὅτι πᾶσα ἦν ποτιζομένη – πρὸ τοῦ καταστρέψαι τὸν θεὸν Σοδομα καὶ Γομορρα – ὡς ὁ παράδεισος τοῦ θεοῦ καὶ ὡς ἡ γῆ Αἰγύπτου ἕως ἐλθεῖν εἰς Ζογορα. [11] καὶ ἐξελέξατο ἑαυτῷ Λωτ πᾶσαν τὴν περίχωρον τοῦ Ιορδάνου, καὶ ἀπῆρεν Λωτ ἀπὸ ἀνατολῶν, καὶ διεχωρίσθησαν ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ. [12] Αβραμ δὲ κατῴκησεν ἐν γῇ Χανααν, Λωτ δὲ κατῴκησεν ἐν πόλει τῶν περιχώρων καὶ ἐσκήνωσεν ἐν Σοδομοις· [13] οἱ δὲ ἄνθρωποι οἱ ἐν Σοδομοις πονηροὶ καὶ ἁμαρτωλοὶ ἐναντίον τοῦ θεοῦ σφόδρα. [14] Ὁ δὲ θεὸς εἶπεν τῷ Αβραμ μετὰ τὸ διαχωρισθῆναι τὸν Λωτ ἀπ᾽ αὐτοῦ Ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἰδὲ ἀπὸ τοῦ τόπου, οὗ νῦν σὺ εἶ, πρὸς βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ θάλασσαν· [15] ὅτι πᾶσαν τὴν γῆν, ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου ἕως τοῦ αἰῶνος. [16] καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύναταί τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται. [17] ἀναστὰς διόδευσον τὴν γῆν εἴς τε τὸ μῆκος αὐτῆς καὶ εἰς τὸ πλάτος, ὅτι σοὶ δώσω αὐτήν. [18] καὶ ἀποσκηνώσας Αβραμ ἐλθὼν κατῴκησεν παρὰ τὴν δρῦν τὴν Μαμβρη, ἣ ἦν ἐν Χεβρων, καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον κυρίῳ.

CHAPTER 14

[1] Ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῇ Αμαρφαλ βασιλέως Σεννααρ, Αριωχ βασιλεὺς Ελλασαρ καὶ Χοδολλογομορ βασιλεὺς Αιλαμ καὶ Θαργαλ βασιλεὺς ἐθνῶν [2] ἐποίησαν πόλεμον μετὰ Βαλλα βασιλέως Σοδομων καὶ μετὰ Βαρσα βασιλέως Γομορρας καὶ Σεννααρ βασιλέως Αδαμα καὶ Συμοβορ βασιλέως Σεβωιμ καὶ βασιλέως Βαλακ [αὕτη ἐστὶν Σηγωρ]. [3] πάντες οὗτοι συνεφώνησαν ἐπὶ τὴν φάραγγα τὴν ἁλυκήν [αὕτη ἡ θάλασσα τῶν ἁλῶν]. [4] δώδεκα ἔτη ἐδούλευον τῷ Χοδολλογομορ, τῷ δὲ τρισκαιδεκάτῳ ἔτει ἀπέστησαν. [5] ἐν δὲ τῷ τεσσαρεσκαιδεκάτῳ ἔτει ἦλθεν Χοδολλογομορ καὶ οἱ βασιλεῖς οἱ μετ᾽ αὐτοῦ καὶ κατέκοψαν τοὺς γίγαντας τοὺς ἐν Ασταρωθ Καρναιν καὶ ἔθνη ἰσχυρὰ ἅμα αὐτοῖς καὶ τοὺς Ομμαίους τοὺς ἐν Σαυη τῇ πόλει [6] καὶ τοὺς Χορραίους τοὺς ἐν τοῖς ὄρεσιν Σηιρ ἕως τῆς τερεμίνθου τῆς Φαραν, ἥ ἐστιν ἐν τῇ ἐρήμῳ. [7] καὶ ἀναστρέψαντες ἦλθοσαν ἐπὶ τὴν πηγὴν τῆς κρίσεως [αὕτη ἐστὶν Καδης] καὶ κατέκοψαν πάντας τοὺς ἄρχοντας Αμαληκ καὶ τοὺς Αμορραίους τοὺς κατοικοῦντας ἐν Ασασανθαμαρ. [8] ἐξῆλθεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας καὶ βασιλεὺς Αδαμα καὶ βασιλεὺς Σεβωιμ καὶ βασιλεὺς Βαλακ [αὕτη ἐστὶν Σηγωρ] καὶ παρετάξαντο αὐτοῖς εἰς πόλεμον ἐν τῇ κοιλάδι τῇ ἁλυκῇ, [9] πρὸς Χοδολλογομορ βασιλέα Αιλαμ καὶ Θαργαλ βασιλέα ἐθνῶν καὶ Αμαρφαλ βασιλέα Σεννααρ καὶ Αριωχ βασιλέα Ελλασαρ, οἱ τέσσαρες βασιλεῖς πρὸς τοὺς πέντε. [10] ἡ δὲ κοιλὰς ἡ ἁλυκὴ φρέατα φρέατα ἀσφάλτου· ἔφυγεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας καὶ ἐνέπεσαν ἐκεῖ, οἱ δὲ καταλειφθέντες εἰς τὴν ὀρεινὴν ἔφυγον. [11] ἔλαβον δὲ τὴν ἵππον πᾶσαν τὴν Σοδομων καὶ Γομορρας καὶ πάντα τὰ βρώματα αὐτῶν καὶ ἀπῆλθον. [12] ἔλαβον δὲ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ Αβραμ καὶ τὴν ἀποσκευὴν αὐτοῦ καὶ ἀπῴχοντο· ἦν γὰρ κατοικῶν ἐν Σοδομοις. [13] Παραγενόμενος δὲ τῶν ἀνασωθέντων τις ἀπήγγειλεν Αβραμ τῷ περάτῃ· αὐτὸς δὲ κατῴκει πρὸς τῇ δρυὶ τῇ Μαμβρη ὁ Αμορις τοῦ ἀδελφοῦ Εσχωλ καὶ ἀδελφοῦ Αυναν, οἳ ἦσαν συνωμόται τοῦ Αβραμ. [14] ἀκούσας δὲ Αβραμ ὅτι ᾐχμαλώτευται Λωτ ὁ ἀδελφὸς αὐτοῦ, ἠρίθμησεν τοὺς ἰδίους οἰκογενεῖς αὐτοῦ, τριακοσίους δέκα καὶ ὀκτώ, καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως Δαν. [15] καὶ ἐπέπεσεν ἐπ᾽ αὐτοὺς τὴν νύκτα, αὐτὸς καὶ οἱ παῖδες αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς καὶ ἐδίωξεν αὐτοὺς ἕως Χωβα, ἥ ἐστιν ἐν ἀριστερᾷ Δαμασκοῦ. [16] καὶ ἀπέστρεψεν πᾶσαν τὴν ἵππον Σοδομων, καὶ Λωτ τὸν ἀδελφὸν αὐτοῦ ἀπέστρεψεν καὶ τὰ ὑπάρχοντα αὐτοῦ καὶ τὰς γυναῖκας καὶ τὸν λαόν. [17] Ἐξῆλθεν δὲ βασιλεὺς Σοδομων εἰς συνάντησιν αὐτῷ – μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομορ καὶ τῶν

βασιλέων τῶν μετ᾽ αὐτοῦ – εἰς τὴν κοιλάδα τὴν Σαυη [τοῦτο ἦν τὸ πεδίον βασιλέως]. [18] καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου. [19] καὶ ηὐλόγησεν τὸν Αβραμ καὶ εἶπεν Εὐλογημένος Αβραμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν, [20] καὶ εὐλογητὸς ὁ θεὸς ὁ ὕψιστος, ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι. καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων. [21] εἶπεν δὲ βασιλεὺς Σοδομων πρὸς Αβραμ Δός μοι τοὺς ἄνδρας, τὴν δὲ ἵππον λαβὲ σεαυτῷ [22] εἶπεν δὲ Αβραμ πρὸς βασιλέα Σοδομων Ἐκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὕψιστον, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν, [23] εἰ ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος λήμψομαι ἀπὸ πάντων τῶν σῶν, ἵνα μὴ εἴπῃς ὅτι Ἐγὼ ἐπλούτισα τὸν Αβραμ· [24] πλὴν ὧν ἔφαγον οἱ νεανίσκοι καὶ τῆς μερίδος τῶν ἀνδρῶν τῶν συμπορευθέντων μετ᾽ ἐμοῦ, Εσχωλ, Αυναν, Μαμβρη, οὗτοι λήμψονται μερίδα.

CHAPTER 15

[1] Μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα κυρίου πρὸς Αβραμ ἐν ὁράματι λέγων Μὴ φοβοῦ, Αβραμ· ἐγὼ ὑπερασπίζω σου· ὁ μισθός σου πολὺς ἔσται σφόδρα. [2] λέγει δὲ Αβραμ Δέσποτα, τί μοι δώσεις; ἐγὼ δὲ ἀπολύομαι ἄτεκνος· ὁ δὲ υἱὸς Μασεκ τῆς οἰκογενοῦς μου, οὗτος Δαμασκὸς Ελιεζερ. [3] καὶ εἶπεν Αβραμ Ἐπειδὴ ἐμοὶ οὐκ ἔδωκας σπέρμα, ὁ δὲ οἰκογενής μου κληρονομήσει με. [4] καὶ εὐθὺς φωνὴ κυρίου ἐγένετο πρὸς αὐτὸν λέγων Οὐ κληρονομήσει σε οὗτος, ἀλλ᾽ ὃς ἐξελεύσεται ἐκ σοῦ, οὗτος κληρονομήσει σε. [5] ἐξήγαγεν δὲ αὐτὸν ἔξω καὶ εἶπεν αὐτῷ Ἀνάβλεψον δὴ εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς. καὶ εἶπεν Οὕτως ἔσται τὸ σπέρμα σου. [6] καὶ ἐπίστευσεν Αβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [7] εἶπεν δὲ πρὸς αὐτόν Ἐγὼ ὁ θεὸς ὁ ἐξαγαγών σε ἐκ χώρας Χαλδαίων ὥστε δοῦναί σοι τὴν γῆν ταύτην κληρονομῆσαι. [8] εἶπεν δέ Δέσποτα κύριε, κατὰ τί γνώσομαι ὅτι κληρονομήσω αὐτήν; [9] εἶπεν δὲ αὐτῷ Λαβέ μοι δάμαλιν τριετίζουσαν καὶ αἶγα τριετίζουσαν καὶ κριὸν τριετίζοντα καὶ τρυγόνα καὶ περιστεράν. [10] ἔλαβεν δὲ αὐτῷ πάντα ταῦτα καὶ διεῖλεν αὐτὰ μέσα καὶ ἔθηκεν αὐτὰ ἀντιπρόσωπα ἀλλήλοις, τὰ δὲ ὄρνεα οὐ διεῖλεν. [11] κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα, τὰ διχοτομήματα αὐτῶν, καὶ συνεκάθισεν αὐτοῖς Αβραμ. [12] περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Αβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ. [13] καὶ ἐρρέθη πρὸς Αβραμ Γινώσκων γνώσῃ ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη. [14] τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς. [15] σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ᾽ εἰρήνης, ταφεὶς ἐν γήρει καλῷ. [16] τετάρτη δὲ γενεὰ ἀποστραφήσονται ὧδε· οὔπω γὰρ ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν Αμορραίων ἕως τοῦ νῦν. [17] ἐπεὶ δὲ ἐγίνετο ὁ ἥλιος πρὸς δυσμαῖς, φλὸξ ἐγένετο, καὶ ἰδοὺ κλίβανος καπνιζόμενος καὶ λαμπάδες πυρός, αἳ διῆλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων. [18] ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο κύριος τῷ Αβραμ διαθήκην λέγων Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου, [19] τοὺς Καιναίους καὶ τοὺς Κενεζαίους καὶ τοὺς Κεδμωναίους [20] καὶ τοὺς Χετταίους καὶ τοὺς Φερεζαίους καὶ τοὺς Ραφαιν [21] καὶ τοὺς Αμορραίους καὶ τοὺς Χαναναίους καὶ τοὺς Ευαίους καὶ τοὺς Γεργεσαίους καὶ τοὺς Ιεβουσαίους.

CHAPTER 16

[1] Σαρα δὲ ἡ γυνὴ Αβραμ οὐκ ἔτικτεν αὐτῷ. ἦν δὲ αὐτῇ παιδίσκη Αἰγυπτία, ᾗ ὄνομα Αγαρ. [2] εἶπεν δὲ Σαρα πρὸς Αβραμ Ἰδοὺ συνέκλεισέν με κύριος τοῦ μὴ τίκτειν· εἴσελθε οὖν πρὸς τὴν παιδίσκην μου, ἵνα τεκνοποιήσῃς ἐξ αὐτῆς. ὑπήκουσεν δὲ Αβραμ τῆς φωνῆς Σαρας. [3] καὶ λαβοῦσα Σαρα ἡ γυνὴ Αβραμ Αγαρ τὴν Αἰγυπτίαν τὴν ἑαυτῆς παιδίσκην – μετὰ δέκα ἔτη τοῦ οἰκῆσαι Αβραμ ἐν γῇ Χανααν – καὶ ἔδωκεν αὐτὴν Αβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα. [4] καὶ εἰσῆλθεν πρὸς Αγαρ, καὶ συνέλαβεν καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει, καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς. [5] εἶπεν δὲ Σαρα πρὸς Αβραμ Ἀδικοῦμαι ἐκ σοῦ· ἐγὼ δέδωκα τὴν παιδίσκην μου εἰς τὸν κόλπον σου, ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει, ἠτιμάσθην ἐναντίον αὐτῆς· κρίναι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ. [6] εἶπεν δὲ Αβραμ πρὸς Σαραν Ἰδοὺ ἡ παιδίσκη σου ἐν ταῖς χερσίν σου· χρῶ αὐτῇ, ὡς ἄν σοι ἀρεστὸν ᾖ. καὶ ἐκάκωσεν αὐτὴν Σαρα, καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς. [7] Εὗρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ, ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σουρ. [8] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Αγαρ παιδίσκη Σαρας, πόθεν ἔρχῃ καὶ ποῦ πορεύῃ; καὶ εἶπεν Ἀπὸ προσώπου Σαρας τῆς κυρίας μου ἐγὼ ἀποδιδράσκω. [9] εἶπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου Ἀποστράφητι πρὸς τὴν κυρίαν σου καὶ ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς. [10] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Πληθύνων πληθυνῶ τὸ σπέρμα σου, καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους. [11] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ισμαηλ, ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου. [12] οὗτος ἔσται ἄγροικος ἄνθρωπος· αἱ χεῖρες αὐτοῦ ἐπὶ πάντας, καὶ αἱ χεῖρες πάντων ἐπ᾽ αὐτόν, καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει. [13] καὶ ἐκάλεσεν Αγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν Σὺ ὁ θεὸς ὁ ἐπιδών με· ὅτι εἶπεν Καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι. [14] ἕνεκεν τούτου ἐκάλεσεν τὸ φρέαρ Φρέαρ οὗ ἐνώπιον εἶδον· ἰδοὺ ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Βαραδ. [15] Καὶ ἔτεκεν Αγαρ τῷ Αβραμ υἱόν, καὶ ἐκάλεσεν Αβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ, ὃν ἔτεκεν αὐτῷ Αγαρ, Ισμαηλ. [16] Αβραμ δὲ ἦν ὀγδοήκοντα ἓξ ἐτῶν, ἡνίκα ἔτεκεν Αγαρ τὸν Ισμαηλ τῷ Αβραμ.

CHAPTER 17

[1] Ἐγένετο δὲ Αβραμ ἐτῶν ἐνενήκοντα ἐννέα, καὶ ὤφθη κύριος τῷ Αβραμ καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ θεός σου· εὐαρέστει ἐναντίον ἐμοῦ καὶ γίνου ἄμεμπτος, [2] καὶ θήσομαι τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ πληθυνῶ σε σφόδρα. [3] καὶ ἔπεσεν Αβραμ ἐπὶ πρόσωπον αὐτοῦ, καὶ ἐλάλησεν αὐτῷ ὁ θεὸς λέγων [4] Καὶ ἐγὼ ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ, καὶ ἔσῃ πατὴρ πλήθους ἐθνῶν. [5] καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου Αβραμ, ἀλλ᾽ ἔσται τὸ ὄνομά σου Αβρααμ, ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε. [6] καὶ αὐξανῶ σε σφόδρα σφόδρα καὶ θήσω σε εἰς ἔθνη, καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται. [7] καὶ στήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς γενεὰς αὐτῶν εἰς διαθήκην αἰώνιον εἶναί σου θεὸς καὶ τοῦ σπέρματός σου μετὰ σέ. [8] καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν, ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναάν, εἰς κατάσχεσιν αἰώνιον καὶ ἔσομαι αὐτοῖς θεός. – [9] καὶ εἶπεν ὁ θεὸς πρὸς Αβρααμ Σὺ δὲ τὴν διαθήκην μου διατηρήσεις, σὺ καὶ τὸ σπέρμα σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν. [10] καὶ αὕτη ἡ διαθήκη, ἣν διατηρήσεις, ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν· περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν, [11] καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν. [12] καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν, ὁ οἰκογενὴς τῆς οἰκίας σου καὶ ὁ ἀργυρώνητος ἀπὸ παντὸς υἱοῦ ἀλλοτρίου, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματός σου. [13] περιτομῇ περιτμηθήσεται ὁ οἰκογενὴς τῆς οἰκίας σου καὶ ὁ ἀργυρώνητος, καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν εἰς διαθήκην αἰώνιον. [14] καὶ ἀπερίτμητος ἄρσην, ὃς οὐ περιτμηθήσεται τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ τῇ ἡμέρᾳ τῇ ὀγδόῃ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ὅτι τὴν διαθήκην μου διεσκέδασεν. [15] Εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Σαρα ἡ γυνή σου, οὐ κληθήσεται τὸ ὄνομα αὐτῆς Σαρα, ἀλλὰ Σαρρα ἔσται τὸ ὄνομα αὐτῆς. [16] εὐλογήσω δὲ αὐτὴν καὶ δώσω σοι ἐξ αὐτῆς τέκνον· καὶ εὐλογήσω αὐτόν, καὶ ἔσται εἰς ἔθνη, καὶ βασιλεῖς ἐθνῶν ἐξ αὐτοῦ ἔσονται. [17] καὶ ἔπεσεν Αβρααμ ἐπὶ πρόσωπον καὶ ἐγέλασεν καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ λέγων Εἰ τῷ ἑκατονταετεῖ γενήσεται, καὶ εἰ Σαρρα ἐνενήκοντα ἐτῶν οὖσα τέξεται; [18] εἶπεν δὲ Αβρααμ πρὸς τὸν θεόν Ισμαηλ οὗτος ζήτω ἐναντίον σου. [19] εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Ναί· ἰδοὺ Σαρρα ἡ γυνή σου τέξεταί σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ισαακ, καὶ στήσω τὴν διαθήκην μου πρὸς αὐτὸν εἰς διαθήκην αἰώνιον καὶ τῷ

σπέρματι αὐτοῦ μετ᾽ αὐτόν. [20] περὶ δὲ Ισμαηλ ἰδοὺ ἐπήκουσά σου· ἰδοὺ εὐλόγησα αὐτὸν καὶ αὐξανῶ αὐτὸν καὶ πληθυνῶ αὐτὸν σφόδρα· δώδεκα ἔθνη γεννήσει, καὶ δώσω αὐτὸν εἰς ἔθνος μέγα. [21] τὴν δὲ διαθήκην μου στήσω πρὸς Ισαακ, ὃν τέξεταί σοι Σαρρα εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ. [22] συνετέλεσεν δὲ λαλῶν πρὸς αὐτὸν καὶ ἀνέβη ὁ θεὸς ἀπὸ Αβρααμ. [23] Καὶ ἔλαβεν Αβρααμ Ισμαηλ τὸν υἱὸν αὐτοῦ καὶ πάντας τοὺς οἰκογενεῖς αὐτοῦ καὶ πάντας τοὺς ἀργυρωνήτους καὶ πᾶν ἄρσεν τῶν ἀνδρῶν τῶν ἐν τῷ οἴκῳ Αβρααμ καὶ περιέτεμεν τὰς ἀκροβυστίας αὐτῶν ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης, καθὰ ἐλάλησεν αὐτῷ ὁ θεός. [24] Αβρααμ δὲ ἦν ἐνενήκοντα ἐννέα ἐτῶν, ἡνίκα περιέτεμεν τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· [25] Ισμαηλ δὲ ὁ υἱὸς αὐτοῦ ἐτῶν δέκα τριῶν ἦν, ἡνίκα περιετμήθη τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ. [26] ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης περιετμήθη Αβρααμ καὶ Ισμαηλ ὁ υἱὸς αὐτοῦ· [27] καὶ πάντες οἱ ἄνδρες τοῦ οἴκου αὐτοῦ καὶ οἱ οἰκογενεῖς καὶ οἱ ἀργυρώνητοι ἐξ ἀλλογενῶν ἐθνῶν, περιέτεμεν αὐτούς.

CHAPTER 18

[1] Ὤφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ δρυὶ τῇ Μαμβρη καθημένου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας. [2] ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες εἱστήκεισαν ἐπάνω αὐτοῦ· καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν [3] καὶ εἶπεν Κύριε, εἰ ἄρα εὗρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου· [4] ληµφθήτω δὴ ὕδωρ, καὶ νιψάτωσαν τοὺς πόδας ὑμῶν, καὶ καταψύξατε ὑπὸ τὸ δένδρον· [5] καὶ λήμψομαι ἄρτον, καὶ φάγεσθε, καὶ μετὰ τοῦτο παρελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν, οὗ εἵνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν. καὶ εἶπαν Οὕτως ποίησον, καθὼς εἴρηκας. [6] καὶ ἔσπευσεν Αβρααμ ἐπὶ τὴν σκηνὴν πρὸς Σαρραν καὶ εἶπεν αὐτῇ Σπεῦσον καὶ φύρασον τρία μέτρα σεμιδάλεως καὶ ποίησον ἐγκρυφίας. [7] καὶ εἰς τὰς βόας ἔδραμεν Αβρααμ καὶ ἔλαβεν μοσχάριον ἁπαλὸν καὶ καλὸν καὶ ἔδωκεν τῷ παιδί, καὶ ἐτάχυνεν τοῦ ποιῆσαι αὐτό. [8] ἔλαβεν δὲ βούτυρον καὶ γάλα καὶ τὸ μοσχάριον, ὃ ἐποίησεν, καὶ παρέθηκεν αὐτοῖς, καὶ ἐφάγοσαν· αὐτὸς δὲ παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον. [9] Εἶπεν δὲ πρὸς αὐτόν Ποῦ Σαρρα ἡ γυνή σου; ὁ δὲ ἀποκριθεὶς εἶπεν Ἰδοὺ ἐν τῇ σκηνῇ. [10] εἶπεν δέ Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σαρρα ἡ γυνή σου. Σαρρα δὲ ἤκουσεν πρὸς τῇ θύρᾳ τῆς σκηνῆς, οὖσα ὄπισθεν αὐτοῦ. [11] Αβρααμ δὲ καὶ Σαρρα πρεσβύτεροι προβεβηκότες ἡμερῶν, ἐξέλιπεν δὲ Σαρρα γίνεσθαι τὰ γυναικεῖα. [12] ἐγέλασεν δὲ Σαρρα ἐν ἑαυτῇ λέγουσα Οὔπω μέν μοι γέγονεν ἕως τοῦ νῦν, ὁ δὲ κύριός μου πρεσβύτερος. [13] καὶ εἶπεν κύριος πρὸς Αβρααμ Τί ὅτι ἐγέλασεν Σαρρα ἐν ἑαυτῇ λέγουσα Ἆρά γε ἀληθῶς τέξομαι; ἐγὼ δὲ γεγήρακα. [14] μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σὲ εἰς ὥρας, καὶ ἔσται τῇ Σαρρα υἱός. [15] ἠρνήσατο δὲ Σαρρα λέγουσα Οὐκ ἐγέλασα· ἐφοβήθη γάρ. καὶ εἶπεν Οὐχί, ἀλλὰ ἐγέλασας. [16] Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον Σοδομων καὶ Γομορρας, Αβρααμ δὲ συνεπορεύετο μετ᾽ αὐτῶν συμπροπέμπων αὐτούς. [17] ὁ δὲ κύριος εἶπεν Μὴ κρύψω ἐγὼ ἀπὸ Αβρααμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ; [18] Αβρααμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολύ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς. [19] ᾔδειν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ᾽ αὐτόν, καὶ φυλάξουσιν τὰς ὁδοὺς κυρίου ποιεῖν δικαιοσύνην καὶ κρίσιν· ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβρααμ πάντα, ὅσα ἐλάλησεν πρὸς αὐτόν. [20] εἶπεν δὲ κύριος Κραυγὴ Σοδομων καὶ Γομορρας πεπλήθυνται, καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα· [21] καταβὰς οὖν ὄψομαι εἰ κατὰ τὴν κραυγὴν αὐτῶν

τὴν ἐρχομένην πρός με συντελοῦνται, εἰ δὲ μή, ἵνα γνῶ. [22] καὶ ἀποστρέψαντες ἐκεῖθεν οἱ ἄνδρες ἦλθον εἰς Σοδομα, Αβρααμ δὲ ἦν ἑστηκὼς ἐναντίον κυρίου. [23] καὶ ἐγγίσας Αβρααμ εἶπεν Μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής; [24] ἐὰν ὦσιν πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολεῖς αὐτούς; οὐκ ἀνήσεις πάντα τὸν τόπον ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὦσιν ἐν αὐτῇ; [25] μηδαμῶς σὺ ποιήσεις ὡς τὸ ῥῆμα τοῦτο, τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής. μηδαμῶς· ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσεις κρίσιν; [26] εἶπεν δὲ κύριος Ἐὰν εὕρω ἐν Σοδομοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι᾽ αὐτούς. [27] καὶ ἀποκριθεὶς Αβρααμ εἶπεν Νῦν ἠρξάμην λαλῆσαι πρὸς τὸν κύριον, ἐγὼ δέ εἰμι γῆ καὶ σποδός· [28] ἐὰν δὲ ἐλαττονωθῶσιν οἱ πεντήκοντα δίκαιοι πέντε, ἀπολεῖς ἕνεκεν τῶν πέντε πᾶσαν τὴν πόλιν; καὶ εἶπεν Οὐ μὴ ἀπολέσω, ἐὰν εὕρω ἐκεῖ τεσσαράκοντα πέντε. [29] καὶ προσέθηκεν ἔτι λαλῆσαι πρὸς αὐτὸν καὶ εἶπεν Ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τεσσαράκοντα; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν τεσσαράκοντα. [30] καὶ εἶπεν Μή τι, κύριε, ἐὰν λαλήσω· ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τριάκοντα; καὶ εἶπεν Οὐ μὴ ἀπολέσω, ἐὰν εὕρω ἐκεῖ τριάκοντα. [31] καὶ εἶπεν Ἐπειδὴ ἔχω λαλῆσαι πρὸς τὸν κύριον, ἐὰν δὲ εὑρεθῶσιν ἐκεῖ εἴκοσι; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν εἴκοσι. [32] καὶ εἶπεν Μή τι, κύριε, ἐὰν λαλήσω ἔτι ἅπαξ· ἐὰν δὲ εὑρεθῶσιν ἐκεῖ δέκα; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν δέκα. [33] ἀπῆλθεν δὲ κύριος, ὡς ἐπαύσατο λαλῶν τῷ Αβρααμ, καὶ Αβρααμ ἀπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

CHAPTER 19

[1] Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σοδομα ἑσπέρας· Λωτ δὲ ἐκάθητο παρὰ τὴν πύλην Σοδομων. ἰδὼν δὲ Λωτ ἐξανέστη εἰς συνάντησιν αὐτοῖς καὶ προσεκύνησεν τῷ προσώπῳ ἐπὶ τὴν γῆν [2] καὶ εἶπεν Ἰδού, κύριοι, ἐκκλίνατε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν καὶ καταλύσατε καὶ νίψασθε τοὺς πόδας ὑμῶν, καὶ ὀρθρίσαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν. εἶπαν δέ Οὐχί, ἀλλ᾽ ἐν τῇ πλατείᾳ καταλύσομεν. [3] καὶ κατεβιάζετο αὐτούς, καὶ ἐξέκλιναν πρὸς αὐτὸν καὶ εἰσῆλθον εἰς τὴν οἰκίαν αὐτοῦ. καὶ ἐποίησεν αὐτοῖς πότον, καὶ ἀζύμους ἔπεψεν αὐτοῖς, καὶ ἔφαγον. [4] πρὸ τοῦ κοιμηθῆναι καὶ οἱ ἄνδρες τῆς πόλεως οἱ Σοδομῖται περιεκύκλωσαν τὴν οἰκίαν ἀπὸ νεανίσκου ἕως πρεσβυτέρου, ἅπας ὁ λαὸς ἅμα, [5] καὶ ἐξεκαλοῦντο τὸν Λωτ καὶ ἔλεγον πρὸς αὐτόν Ποῦ εἰσιν οἱ ἄνδρες οἱ εἰσελθόντες πρὸς σὲ τὴν νύκτα; ἐξάγαγε αὐτοὺς πρὸς ἡμᾶς, ἵνα συγγενώμεθα αὐτοῖς. [6] ἐξῆλθεν δὲ Λωτ πρὸς αὐτοὺς πρὸς τὸ πρόθυρον, τὴν δὲ θύραν προσέῳξεν ὀπίσω αὐτοῦ. [7] εἶπεν δὲ πρὸς αὐτούς Μηδαμῶς, ἀδελφοί, μὴ πονηρεύσησθε. [8] εἰσὶν δέ μοι δύο θυγατέρες, αἳ οὐκ ἔγνωσαν ἄνδρα· ἐξάξω αὐτὰς πρὸς ὑμᾶς, καὶ χρήσασθε αὐταῖς, καθὰ ἂν ἀρέσκῃ ὑμῖν· μόνον εἰς τοὺς ἄνδρας τούτους μὴ ποιήσητε μηδὲν ἄδικον, οὗ εἵνεκεν εἰσῆλθον ὑπὸ τὴν σκέπην τῶν δοκῶν μου. [9] εἶπαν δέ Ἀπόστα ἐκεῖ. εἷς ἦλθες παροικεῖν· μὴ καὶ κρίσιν κρίνειν; νῦν οὖν σὲ κακώσομεν μᾶλλον ἢ ἐκείνους. καὶ παρεβιάζοντο τὸν ἄνδρα τὸν Λωτ σφόδρα καὶ ἤγγισαν συντρῖψαι τὴν θύραν. [10] ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας εἰσεσπάσαντο τὸν Λωτ πρὸς ἑαυτοὺς εἰς τὸν οἶκον καὶ τὴν θύραν τοῦ οἴκου ἀπέκλεισαν· [11] τοὺς δὲ ἄνδρας τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἀορασίᾳ ἀπὸ μικροῦ ἕως μεγάλου, καὶ παρελύθησαν ζητοῦντες τὴν θύραν. [12] Εἶπαν δὲ οἱ ἄνδρες πρὸς Λωτ Ἔστιν τίς σοι ὧδε, γαμβροὶ ἢ υἱοὶ ἢ θυγατέρες; ἢ εἴ τίς σοι ἄλλος ἔστιν ἐν τῇ πόλει, ἐξάγαγε ἐκ τοῦ τόπου τούτου· [13] ὅτι ἀπόλλυμεν ἡμεῖς τὸν τόπον τοῦτον, ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον κυρίου, καὶ ἀπέστειλεν ἡμᾶς κύριος ἐκτρῖψαι αὐτήν. [14] ἐξῆλθεν δὲ Λωτ καὶ ἐλάλησεν πρὸς τοὺς γαμβροὺς αὐτοῦ τοὺς εἰληφότας τὰς θυγατέρας αὐτοῦ καὶ εἶπεν Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ τόπου τούτου, ὅτι ἐκτρίβει κύριος τὴν πόλιν. ἔδοξεν δὲ γελοιάζειν ἐναντίον τῶν γαμβρῶν αὐτοῦ. [15] ἡνίκα δὲ ὄρθρος ἐγίνετο, ἐπεσπούδαζον οἱ ἄγγελοι τὸν Λωτ λέγοντες Ἀναστὰς λαβὲ τὴν γυναῖκά σου καὶ τὰς δύο θυγατέρας σου, ἃς ἔχεις, καὶ ἔξελθε, ἵνα μὴ συναπόλῃ ταῖς ἀνομίαις τῆς πόλεως. [16] καὶ ἐταράχθησαν· καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ ἐν τῷ

φείσασθαι κύριον αὐτοῦ. [17] καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω. καὶ εἶπαν Σῴζων σῷζε τὴν σεαυτοῦ ψυχήν· μὴ περιβλέψῃς εἰς τὰ ὀπίσω μηδὲ στῇς ἐν πάσῃ τῇ περιχώρῳ· εἰς τὸ ὄρος σῴζου, μήποτε συμπαραλημφθῇς. [18] εἶπεν δὲ Λωτ πρὸς αὐτούς Δέομαι, κύριε· [19] ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου, ὃ ποιεῖς ἐπ᾽ ἐμέ, τοῦ ζῆν τὴν ψυχήν μου, ἐγὼ δὲ οὐ δυνήσομαι διασωθῆναι εἰς τὸ ὄρος, μὴ καταλάβῃ με τὰ κακὰ καὶ ἀποθάνω, [20] ἰδοὺ ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεῖ, ἥ ἐστιν μικρά, ἐκεῖ σωθήσομαι· οὐ μικρά ἐστιν; καὶ ζήσεται ἡ ψυχή μου. [21] καὶ εἶπεν αὐτῷ Ἰδοὺ ἐθαύμασά σου τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν, περὶ ἧς ἐλάλησας· [22] σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ· οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ σε εἰσελθεῖν ἐκεῖ. διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τῆς πόλεως ἐκείνης Σηγωρ. [23] ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λωτ εἰσῆλθεν εἰς Σηγωρ, [24] καὶ κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ [25] καὶ κατέστρεψεν τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περίοικον καὶ πάντας τοὺς κατοικοῦντας ἐν ταῖς πόλεσιν καὶ πάντα τὰ ἀνατέλλοντα ἐκ τῆς γῆς. [26] καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἁλός. [27] Ὤρθρισεν δὲ Αβρααμ τὸ πρωῒ εἰς τὸν τόπον, οὗ εἱστήκει ἐναντίον κυρίου, [28] καὶ ἐπέβλεψεν ἐπὶ πρόσωπον Σοδομων καὶ Γομορρας καὶ ἐπὶ πρόσωπον τῆς γῆς τῆς περιχώρου καὶ εἶδεν, καὶ ἰδοὺ ἀνέβαινεν φλὸξ τῆς γῆς ὡσεὶ ἀτμὶς καμίνου. [29] καὶ ἐγένετο ἐν τῷ ἐκτρῖψαι κύριον πάσας τὰς πόλεις τῆς περιοίκου ἐμνήσθη ὁ θεὸς τοῦ Αβρααμ καὶ ἐξαπέστειλεν τὸν Λωτ ἐκ μέσου τῆς καταστροφῆς ἐν τῷ καταστρέψαι κύριον τὰς πόλεις, ἐν αἷς κατῴκει ἐν αὐταῖς Λωτ. [30] Ἀνέβη δὲ Λωτ ἐκ Σηγωρ καὶ ἐκάθητο ἐν τῷ ὄρει καὶ αἱ δύο θυγατέρες αὐτοῦ μετ᾽ αὐτοῦ· ἐφοβήθη γὰρ κατοικῆσαι ἐν Σηγωρ. καὶ ᾤκησεν ἐν τῷ σπηλαίῳ, αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ᾽ αὐτοῦ. [31] εἶπεν δὲ ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν Ὁ πατὴρ ἡμῶν πρεσβύτερος, καὶ οὐδείς ἐστιν ἐπὶ τῆς γῆς, ὃς εἰσελεύσεται πρὸς ἡμᾶς, ὡς καθήκει πάσῃ τῇ γῇ· [32] δεῦρο καὶ ποτίσωμεν τὸν πατέρα ἡμῶν οἶνον καὶ κοιμηθῶμεν μετ᾽ αὐτοῦ καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα. [33] ἐπότισαν δὲ τὸν πατέρα αὐτῶν οἶνον ἐν τῇ νυκτὶ ταύτῃ, καὶ εἰσελθοῦσα ἡ πρεσβυτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς τὴν νύκτα ἐκείνην, καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι. [34] ἐγένετο δὲ τῇ ἐπαύριον καὶ εἶπεν ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν Ἰδοὺ ἐκοιμήθην ἐχθὲς μετὰ τοῦ πατρὸς ἡμῶν· ποτίσωμεν αὐτὸν οἶνον καὶ τὴν νύκτα ταύτην, καὶ εἰσελθοῦσα κοιμήθητι μετ᾽ αὐτοῦ, καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα. [35] ἐπότισαν δὲ καὶ ἐν τῇ νυκτὶ ἐκείνῃ τὸν πατέρα αὐτῶν οἶνον, καὶ εἰσελθοῦσα ἡ νεωτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς, καὶ

οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι. [36] καὶ συνέλαβον αἱ δύο θυγατέρες Λωτ ἐκ τοῦ πατρὸς αὐτῶν. [37] καὶ ἔτεκεν ἡ πρεσβυτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Μωαβ λέγουσα Ἐκ τοῦ πατρός μου· οὗτος πατὴρ Μωαβιτῶν ἕως τῆς σήμερον ἡμέρας. [38] ἔτεκεν δὲ καὶ ἡ νεωτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αμμαν υἱὸς τοῦ γένους μου· οὗτος πατὴρ Αμμανιτῶν ἕως τῆς σήμερον ἡμέρας.

CHAPTER 20

[1] Καὶ ἐκίνησεν ἐκεῖθεν Αβρααμ εἰς γῆν πρὸς λίβα καὶ ᾤκησεν ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Σουρ καὶ παρῴκησεν ἐν Γεραροις. [2] εἶπεν δὲ Αβρααμ περὶ Σαρρας τῆς γυναικὸς αὐτοῦ ὅτι Ἀδελφή μού ἐστιν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μού ἐστιν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι᾽ αὐτήν. ἀπέστειλεν δὲ Αβιμελεχ βασιλεὺς Γεραρων καὶ ἔλαβεν τὴν Σαρραν. [3] καὶ εἰσῆλθεν ὁ θεὸς πρὸς Αβιμελεχ ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν Ἰδοὺ σὺ ἀποθνῄσκεις περὶ τῆς γυναικός, ἧς ἔλαβες, αὕτη δέ ἐστιν συνῳκηκυῖα ἀνδρί. [4] Αβιμελεχ δὲ οὐχ ἥψατο αὐτῆς καὶ εἶπεν Κύριε, ἔθνος ἀγνοοῦν καὶ δίκαιον ἀπολεῖς; [5] οὐκ αὐτός μοι εἶπεν Ἀδελφή μού ἐστιν; καὶ αὐτή μοι εἶπεν Ἀδελφός μού ἐστιν. ἐν καθαρᾷ καρδίᾳ καὶ ἐν δικαιοσύνῃ χειρῶν ἐποίησα τοῦτο. [6] εἶπεν δὲ αὐτῷ ὁ θεὸς καθ᾽ ὕπνον Κἀγὼ ἔγνων ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο, καὶ ἐφεισάμην ἐγώ σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ· ἕνεκεν τούτου οὐκ ἀφῆκά σε ἅψασθαι αὐτῆς. [7] νῦν δὲ ἀπόδος τὴν γυναῖκα τῷ ἀνθρώπῳ, ὅτι προφήτης ἐστὶν καὶ προσεύξεται περὶ σοῦ καὶ ζήσῃ· εἰ δὲ μὴ ἀποδίδως, γνῶθι ὅτι ἀποθανῇ σὺ καὶ πάντα τὰ σά. [8] καὶ ὤρθρισεν Αβιμελεχ τὸ πρωὶ καὶ ἐκάλεσεν πάντας τοὺς παῖδας αὐτοῦ καὶ ἐλάλησεν πάντα τὰ ῥήματα ταῦτα εἰς τὰ ὦτα αὐτῶν, ἐφοβήθησαν δὲ πάντες οἱ ἄνθρωποι σφόδρα. [9] καὶ ἐκάλεσεν Αβιμελεχ τὸν Αβρααμ καὶ εἶπεν αὐτῷ Τί τοῦτο ἐποίησας ἡμῖν; μή τι ἡμάρτομεν εἰς σέ, ὅτι ἐπήγαγες ἐπ᾽ ἐμὲ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην; ἔργον, ὃ οὐδεὶς ποιήσει, πεποίηκάς μοι. [10] εἶπεν δὲ Αβιμελεχ τῷ Αβρααμ Τί ἐνιδὼν ἐποίησας τοῦτο; [11] εἶπεν δὲ Αβρααμ Εἶπα γάρ Ἄρα οὐκ ἔστιν θεοσέβεια ἐν τῷ τόπῳ τούτῳ, ἐμέ τε ἀποκτενοῦσιν ἕνεκεν τῆς γυναικός μου. [12] καὶ γὰρ ἀληθῶς ἀδελφή μού ἐστιν ἐκ πατρός, ἀλλ᾽ οὐκ ἐκ μητρός· ἐγενήθη δέ μοι εἰς γυναῖκα. [13] ἐγένετο δὲ ἡνίκα ἐξήγαγέν με ὁ θεὸς ἐκ τοῦ οἴκου τοῦ πατρός μου, καὶ εἶπα αὐτῇ Ταύτην τὴν δικαιοσύνην ποιήσεις ἐπ᾽ ἐμέ· εἰς πάντα τόπον, οὗ ἐὰν εἰσέλθωμεν ἐκεῖ, εἰπὸν ἐμὲ ὅτι Ἀδελφός μού ἐστιν. [14] ἔλαβεν δὲ Αβιμελεχ χίλια δίδραχμα πρόβατα καὶ μόσχους καὶ παῖδας καὶ παιδίσκας καὶ ἔδωκεν τῷ Αβρααμ καὶ ἀπέδωκεν αὐτῷ Σαρραν τὴν γυναῖκα αὐτοῦ. [15] καὶ εἶπεν Αβιμελεχ τῷ Αβρααμ Ἰδοὺ ἡ γῆ μου ἐναντίον σου· οὗ ἐάν σοι ἀρέσκῃ, κατοίκει. [16] τῇ δὲ Σαρρα εἶπεν Ἰδοὺ δέδωκα χίλια δίδραχμα τῷ ἀδελφῷ σου· ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου καὶ πάσαις ταῖς μετὰ σοῦ· καὶ πάντα ἀλήθευσον. [17] προσηύξατο δὲ Αβρααμ πρὸς τὸν θεόν, καὶ ἰάσατο ὁ θεὸς τὸν Αβιμελεχ καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰς παιδίσκας αὐτοῦ, καὶ

ἔτεκον· [18] ὅτι συγκλείων συνέκλεισεν κύριος ἔξωθεν πᾶσαν μήτραν ἐν τῷ οἴκῳ τοῦ Αβιμελεχ ἕνεκεν Σαρρας τῆς γυναικὸς Αβρααμ.

CHAPTER 21

[1] Καὶ κύριος ἐπεσκέψατο τὴν Σαρραν, καθὰ εἶπεν, καὶ ἐποίησεν κύριος τῇ Σαρρα, καθὰ ἐλάλησεν, [2] καὶ συλλαβοῦσα ἔτεκεν Σαρρα τῷ Αβρααμ υἱὸν εἰς τὸ γῆρας εἰς τὸν καιρόν, καθὰ ἐλάλησεν αὐτῷ κύριος. [3] καὶ ἐκάλεσεν Αβρααμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου αὐτῷ, ὃν ἔτεκεν αὐτῷ Σαρρα, Ισαακ. [4] περιέτεμεν δὲ Αβρααμ τὸν Ισαακ τῇ ὀγδόῃ ἡμέρᾳ, καθὰ ἐνετείλατο αὐτῷ ὁ θεός. [5] Αβρααμ δὲ ἦν ἑκατὸν ἐτῶν, ἡνίκα ἐγένετο αὐτῷ Ισαακ ὁ υἱὸς αὐτοῦ. [6] εἶπεν δὲ Σαρρα Γέλωτά μοι ἐποίησεν κύριος· ὃς γὰρ ἂν ἀκούσῃ, συγχαρεῖταί μοι. [7] καὶ εἶπεν Τίς ἀναγγελεῖ τῷ Αβρααμ ὅτι θηλάζει παιδίον Σαρρα; ὅτι ἔτεκον υἱὸν ἐν τῷ γήρει μου. [8] Καὶ ηὐξήθη τὸ παιδίον καὶ ἀπεγαλακτίσθη, καὶ ἐποίησεν Αβρααμ δοχὴν μεγάλην, ᾗ ἡμέρᾳ ἀπεγαλακτίσθη Ισαακ ὁ υἱὸς αὐτοῦ. [9] ἰδοῦσα δὲ Σαρρα τὸν υἱὸν Αγαρ τῆς Αἰγυπτίας, ὃς ἐγένετο τῷ Αβρααμ, παίζοντα μετὰ Ισαακ τοῦ υἱοῦ αὐτῆς [10] καὶ εἶπεν τῷ Αβρααμ Ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ισαακ. [11] σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Αβρααμ περὶ τοῦ υἱοῦ αὐτοῦ. [12] εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Μὴ σκληρὸν ἔστω τὸ ῥῆμα ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης· πάντα, ὅσα ἐὰν εἴπῃ σοι Σαρρα, ἄκουε τῆς φωνῆς αὐτῆς, ὅτι ἐν Ισαακ κληθήσεταί σοι σπέρμα. [13] καὶ τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης, εἰς ἔθνος μέγα ποιήσω αὐτόν, ὅτι σπέρμα σόν ἐστιν. [14] ἀνέστη δὲ Αβρααμ τὸ πρωῒ καὶ ἔλαβεν ἄρτους καὶ ἀσκὸν ὕδατος καὶ ἔδωκεν Αγαρ καὶ ἐπέθηκεν ἐπὶ τὸν ὦμον καὶ τὸ παιδίον καὶ ἀπέστειλεν αὐτήν. ἀπελθοῦσα δὲ ἐπλανᾶτο τὴν ἔρημον κατὰ τὸ φρέαρ τοῦ ὅρκου. [15] ἐξέλιπεν δὲ τὸ ὕδωρ ἐκ τοῦ ἀσκοῦ, καὶ ἔρριψεν τὸ παιδίον ὑποκάτω μιᾶς ἐλάτης· [16] ἀπελθοῦσα δὲ ἐκάθητο ἀπέναντι αὐτοῦ μακρόθεν ὡσεὶ τόξου βολήν· εἶπεν γάρ Οὐ μὴ ἴδω τὸν θάνατον τοῦ παιδίου μου. καὶ ἐκάθισεν ἀπέναντι αὐτοῦ, ἀναβοῆσαν δὲ τὸ παιδίον ἔκλαυσεν. [17] εἰσήκουσεν δὲ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου, οὗ ἦν, καὶ ἐκάλεσεν ἄγγελος τοῦ θεοῦ τὴν Αγαρ ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῇ Τί ἐστιν, Αγαρ; μὴ φοβοῦ· ἐπακήκοεν γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου σου ἐκ τοῦ τόπου, οὗ ἐστιν. [18] ἀνάστηθι, λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρί σου αὐτό· εἰς γὰρ ἔθνος μέγα ποιήσω αὐτόν. [19] καὶ ἀνέῳξεν ὁ θεὸς τοὺς ὀφθαλμοὺς αὐτῆς, καὶ εἶδεν φρέαρ ὕδατος ζῶντος καὶ ἐπορεύθη καὶ ἔπλησεν τὸν ἀσκὸν ὕδατος καὶ ἐπότισεν τὸ παιδίον. [20] καὶ ἦν ὁ θεὸς μετὰ τοῦ παιδίου, καὶ ηὐξήθη. καὶ κατῴκησεν ἐν τῇ ἐρήμῳ, ἐγένετο δὲ τοξότης. [21] καὶ κατῴκησεν ἐν τῇ ἐρήμῳ τῇ Φαραν, καὶ ἔλαβεν αὐτῷ ἡ μήτηρ γυναῖκα ἐκ γῆς Αἰγύπτου.

[22] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ καὶ εἶπεν Αβιμελεχ καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ πρὸς Αβρααμ λέγων Ὁ θεὸς μετὰ σοῦ ἐν πᾶσιν, οἷς ἐὰν ποιῇς· [23] νῦν οὖν ὄμοσόν μοι τὸν θεὸν μὴ ἀδικήσειν με μηδὲ τὸ σπέρμα μου μηδὲ τὸ ὄνομά μου, ἀλλὰ κατὰ τὴν δικαιοσύνην, ἣν ἐποίησα μετὰ σοῦ, ποιήσεις μετ᾽ ἐμοῦ καὶ τῇ γῇ, ᾗ σὺ παρῴκησας ἐν αὐτῇ. [24] καὶ εἶπεν Αβρααμ Ἐγὼ ὀμοῦμαι. [25] καὶ ἤλεγξεν Αβρααμ τὸν Αβιμελεχ περὶ τῶν φρεάτων τοῦ ὕδατος, ὧν ἀφείλαντο οἱ παῖδες τοῦ Αβιμελεχ. [26] καὶ εἶπεν αὐτῷ Αβιμελεχ Οὐκ ἔγνων, τίς ἐποίησεν τὸ πρᾶγμα τοῦτο, οὐδὲ σύ μοι ἀπήγγειλας, οὐδὲ ἐγὼ ἤκουσα ἀλλ᾽ ἢ σήμερον. [27] καὶ ἔλαβεν Αβρααμ πρόβατα καὶ μόσχους καὶ ἔδωκεν τῷ Αβιμελεχ, καὶ διέθεντο ἀμφότεροι διαθήκην. [28] καὶ ἔστησεν Αβρααμ ἑπτὰ ἀμνάδας προβάτων μόνας. [29] καὶ εἶπεν Αβιμελεχ τῷ Αβρααμ Τί εἰσιν αἱ ἑπτὰ ἀμνάδες τῶν προβάτων τούτων, ἃς ἔστησας μόνας; [30] καὶ εἶπεν Αβρααμ ὅτι Τὰς ἑπτὰ ἀμνάδας ταύτας λήμψῃ παρ᾽ ἐμοῦ, ἵνα ὦσίν μοι εἰς μαρτύριον ὅτι ἐγὼ ὤρυξα τὸ φρέαρ τοῦτο. [31] διὰ τοῦτο ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Φρέαρ ὁρκισμοῦ, ὅτι ἐκεῖ ὤμοσαν ἀμφότεροι. [32] καὶ διέθεντο διαθήκην ἐν τῷ φρέατι τοῦ ὅρκου. ἀνέστη δὲ Αβιμελεχ καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν τῶν Φυλιστιιμ. [33] καὶ ἐφύτευσεν Αβρααμ ἄρουραν ἐπὶ τῷ φρέατι τοῦ ὅρκου καὶ ἐπεκαλέσατο ἐκεῖ τὸ ὄνομα κυρίου Θεὸς αἰώνιος. [34] παρῴκησεν δὲ Αβρααμ ἐν τῇ γῇ τῶν Φυλιστιιμ ἡμέρας πολλάς.

CHAPTER 22

[1] Καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπείραζεν τὸν Αβρααμ καὶ εἶπεν πρὸς αὐτόν Αβρααμ, Αβρααμ· ὁ δὲ εἶπεν Ἰδοὺ ἐγώ. [2] καὶ εἶπεν Λαβὲ τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν Ισαακ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν καὶ ἀνένεγκον αὐτὸν ἐκεῖ εἰς ὁλοκάρπωσιν ἐφ᾽ ἓν τῶν ὀρέων, ὧν ἄν σοι εἴπω. [3] ἀναστὰς δὲ Αβρααμ τὸ πρωῒ ἐπέσαξεν τὴν ὄνον αὐτοῦ· παρέλαβεν δὲ μεθ᾽ ἑαυτοῦ δύο παῖδας καὶ Ισαακ τὸν υἱὸν αὐτοῦ καὶ σχίσας ξύλα εἰς ὁλοκάρπωσιν ἀναστὰς ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός. [4] τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς εἶδεν τὸν τόπον μακρόθεν. [5] καὶ εἶπεν Αβρααμ τοῖς παισὶν αὐτοῦ Καθίσατε αὐτοῦ μετὰ τῆς ὄνου, ἐγὼ δὲ καὶ τὸ παιδάριον διελευσόμεθα ἕως ὧδε καὶ προσκυνήσαντες ἀναστρέψωμεν πρὸς ὑμᾶς. [6] ἔλαβεν δὲ Αβρααμ τὰ ξύλα τῆς ὁλοκαρπώσεως καὶ ἐπέθηκεν Ισαακ τῷ υἱῷ αὐτοῦ· ἔλαβεν δὲ καὶ τὸ πῦρ μετὰ χεῖρα καὶ τὴν μάχαιραν, καὶ ἐπορεύθησαν οἱ δύο ἅμα. [7] εἶπεν δὲ Ισαακ πρὸς Αβρααμ τὸν πατέρα αὐτοῦ εἶπας Πάτερ. ὁ δὲ εἶπεν Τί ἐστιν, τέκνον; λέγων Ἰδοὺ τὸ πῦρ καὶ τὰ ξύλα· ποῦ ἐστιν τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν; [8] εἶπεν δὲ Αβρααμ Ὁ θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὁλοκάρπωσιν, τέκνον. πορευθέντες δὲ ἀμφότεροι ἅμα [9] ἦλθον ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός. καὶ ᾠκοδόμησεν ἐκεῖ Αβρααμ θυσιαστήριον καὶ ἐπέθηκεν τὰ ξύλα καὶ συμποδίσας Ισαακ τὸν υἱὸν αὐτοῦ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων. [10] καὶ ἐξέτεινεν Αβρααμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν σφάξαι τὸν υἱὸν αὐτοῦ. [11] καὶ ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ Αβρααμ, Αβρααμ. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ. [12] καὶ εἶπεν Μὴ ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τὸ παιδάριον μηδὲ ποιήσῃς αὐτῷ μηδέν· νῦν γὰρ ἔγνων ὅτι φοβῇ τὸν θεὸν σὺ καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι᾽ ἐμέ. [13] καὶ ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ κριὸς εἷς κατεχόμενος ἐν φυτῷ σαβεκ τῶν κεράτων· καὶ ἐπορεύθη Αβρααμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὁλοκάρπωσιν ἀντὶ Ισαακ τοῦ υἱοῦ αὐτοῦ. [14] καὶ ἐκάλεσεν Αβρααμ τὸ ὄνομα τοῦ τόπου ἐκείνου Κύριος εἶδεν, ἵνα εἴπωσιν σήμερον Ἐν τῷ ὄρει κύριος ὤφθη. [15] καὶ ἐκάλεσεν ἄγγελος κυρίου τὸν Αβρααμ δεύτερον ἐκ τοῦ οὐρανοῦ [16] λέγων Κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, οὗ εἵνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι᾽ ἐμέ, [17] ἦ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης, καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν

ὑπεναντίων· [18] καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ᾽ ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς. [19] ἀπεστράφη δὲ Αβρααμ πρὸς τοὺς παῖδας αὐτοῦ, καὶ ἀναστάντες ἐπορεύθησαν ἅμα ἐπὶ τὸ φρέαρ τοῦ ὅρκου. καὶ κατῴκησεν Αβρααμ ἐπὶ τῷ φρέατι τοῦ ὅρκου. [20] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀνηγγέλη τῷ Αβρααμ λέγοντες Ἰδοὺ τέτοκεν Μελχα καὶ αὐτὴ υἱοὺς Ναχωρ τῷ ἀδελφῷ σου, [21] τὸν Ωξ πρωτότοκον καὶ τὸν Βαυξ ἀδελφὸν αὐτοῦ καὶ τὸν Καμουηλ πατέρα Σύρων [22] καὶ τὸν Χασαδ καὶ τὸν Αζαυ καὶ τὸν Φαλδας καὶ τὸν Ιεδλαφ καὶ τὸν Βαθουηλ· [23] καὶ Βαθουηλ ἐγέννησεν τὴν Ρεβεκκαν. ὀκτὼ οὗτοι υἱοί, οὓς ἔτεκεν Μελχα τῷ Ναχωρ τῷ ἀδελφῷ Αβρααμ. [24] καὶ ἡ παλλακὴ αὐτοῦ, ᾗ ὄνομα Ρεημα, ἔτεκεν καὶ αὐτὴ τὸν Ταβεκ καὶ τὸν Γααμ καὶ τὸν Τοχος καὶ τὸν Μωχα.

CHAPTER 23

[1] Ἐγένετο δὲ ἡ ζωὴ Σαρρας ἔτη ἑκατὸν εἴκοσι ἑπτά. [2] καὶ ἀπέθανεν Σαρρα ἐν πόλει Αρβοκ, ἥ ἐστιν ἐν τῷ κοιλώματι [αὕτη ἐστὶν Χεβρων] ἐν γῇ Χανααν. ἦλθεν δὲ Αβρααμ κόψασθαι Σαρραν καὶ πενθῆσαι. [3] καὶ ἀνέστη Αβρααμ ἀπὸ τοῦ νεκροῦ αὐτοῦ καὶ εἶπεν τοῖς υἱοῖς Χετ λέγων [4] Πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ' ὑμῶν· δότε οὖν μοι κτῆσιν τάφου μεθ' ὑμῶν, καὶ θάψω τὸν νεκρόν μου ἀπ' ἐμοῦ. [5] ἀπεκρίθησαν δὲ οἱ υἱοὶ Χετ πρὸς Αβρααμ λέγοντες [6] Μή, κύριε· ἄκουσον δὲ ἡμῶν. βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν· ἐν τοῖς ἐκλεκτοῖς μνημείοις ἡμῶν θάψον τὸν νεκρόν σου· οὐδεὶς γὰρ ἡμῶν τὸ μνημεῖον αὐτοῦ κωλύσει ἀπὸ σοῦ τοῦ θάψαι τὸν νεκρόν σου ἐκεῖ. [7] ἀναστὰς δὲ Αβρααμ προσεκύνησεν τῷ λαῷ τῆς γῆς, τοῖς υἱοῖς Χετ, [8] καὶ ἐλάλησεν πρὸς αὐτοὺς Αβρααμ λέγων Εἰ ἔχετε τῇ ψυχῇ ὑμῶν ὥστε θάψαι τὸν νεκρόν μου ἀπὸ προσώπου μου, ἀκούσατέ μου καὶ λαλήσατε περὶ ἐμοῦ Εφρων τῷ τοῦ Σααρ, [9] καὶ δότω μοι τὸ σπήλαιον τὸ διπλοῦν, ὅ ἐστιν αὐτῷ, τὸ ὂν ἐν μέρει τοῦ ἀγροῦ αὐτοῦ· ἀργυρίου τοῦ ἀξίου δότω μοι αὐτὸ ἐν ὑμῖν εἰς κτῆσιν μνημείου. [10] Εφρων δὲ ἐκάθητο ἐν μέσῳ τῶν υἱῶν Χετ· ἀποκριθεὶς δὲ Εφρων ὁ Χετταῖος πρὸς Αβρααμ εἶπεν ἀκουόντων τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν λέγων [11] Παρ ἐμοὶ γενοῦ, κύριε, καὶ ἄκουσόν μου. τὸν ἀγρὸν καὶ τὸ σπήλαιον τὸ ἐν αὐτῷ σοι δίδωμι· ἐναντίον πάντων τῶν πολιτῶν μου δέδωκά σοι· θάψον τὸν νεκρόν σου. [12] καὶ προσεκύνησεν Αβρααμ ἐναντίον τοῦ λαοῦ τῆς γῆς [13] καὶ εἶπεν τῷ Εφρων εἰς τὰ ὦτα τοῦ λαοῦ τῆς γῆς Ἐπειδὴ πρὸς ἐμοῦ εἶ, ἄκουσόν μου· τὸ ἀργύριον τοῦ ἀγροῦ λαβὲ παρ' ἐμοῦ, καὶ θάψω τὸν νεκρόν μου ἐκεῖ. [14] ἀπεκρίθη δὲ Εφρων τῷ Αβρααμ λέγων [15] Οὐχί, κύριε· ἀκήκοα. γῆ τετρακοσίων διδράχμων ἀργυρίου, ἀνὰ μέσον ἐμοῦ καὶ σοῦ τί ἂν εἴη τοῦτο; σὺ δὲ τὸν νεκρόν σου θάψον. [16] καὶ ἤκουσεν Αβρααμ τοῦ Εφρων, καὶ ἀπεκατέστησεν Αβρααμ τῷ Εφρων τὸ ἀργύριον, ὃ ἐλάλησεν εἰς τὰ ὦτα τῶν υἱῶν Χετ, τετρακόσια δίδραχμα ἀργυρίου δοκίμου ἐμπόροις. [17] καὶ ἔστη ὁ ἀγρὸς Εφρων, ὃς ἦν ἐν τῷ διπλῷ σπηλαίῳ, ὅς ἐστιν κατὰ πρόσωπον Μαμβρη, ὁ ἀγρὸς καὶ τὸ σπήλαιον, ὃ ἦν ἐν αὐτῷ, καὶ πᾶν δένδρον, ὃ ἦν ἐν τῷ ἀγρῷ, ὅ ἐστιν ἐν τοῖς ὁρίοις αὐτοῦ κύκλῳ, [18] τῷ Αβρααμ εἰς κτῆσιν ἐναντίον τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν. [19] μετὰ ταῦτα ἔθαψεν Αβρααμ Σαρραν τὴν γυναῖκα αὐτοῦ ἐν τῷ σπηλαίῳ τοῦ ἀγροῦ τῷ διπλῷ, ὅ ἐστιν ἀπέναντι Μαμβρη [αὕτη ἐστὶν Χεβρων] ἐν τῇ γῇ Χανααν. [20] καὶ ἐκυρώθη ὁ ἀγρὸς καὶ τὸ σπήλαιον, ὃ ἦν ἐν αὐτῷ, τῷ Αβρααμ εἰς κτῆσιν τάφου παρὰ τῶν υἱῶν Χετ.

CHAPTER 24

[1] Καὶ Αβρααμ ἦν πρεσβύτερος προβεβηκὼς ἡμερῶν, καὶ κύριος εὐλόγησεν τὸν Αβρααμ κατὰ πάντα. [2] καὶ εἶπεν Αβρααμ τῷ παιδὶ αὐτοῦ τῷ πρεσβυτέρῳ τῆς οἰκίας αὐτοῦ τῷ ἄρχοντι πάντων τῶν αὐτοῦ Θὲς τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου, [3] καὶ ἐξορκιῶ σε κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ τὸν θεὸν τῆς γῆς, ἵνα μὴ λάβῃς γυναῖκα τῷ υἱῷ μου Ισαακ ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς, [4] ἀλλὰ εἰς τὴν γῆν μου, οὗ ἐγενόμην, πορεύσῃ καὶ εἰς τὴν φυλήν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου Ισαακ ἐκεῖθεν. [5] εἶπεν δὲ πρὸς αὐτὸν ὁ παῖς Μήποτε οὐ βούλεται ἡ γυνὴ πορευθῆναι μετ' ἐμοῦ ὀπίσω εἰς τὴν γῆν ταύτην· ἀποστρέψω τὸν υἱόν σου εἰς τὴν γῆν, ὅθεν ἐξῆλθες ἐκεῖθεν; [6] εἶπεν δὲ πρὸς αὐτὸν Αβρααμ Πρόσεχε σεαυτῷ, μὴ ἀποστρέψῃς τὸν υἱόν μου ἐκεῖ. [7] κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς, ὃς ἔλαβέν με ἐκ τοῦ οἴκου τοῦ πατρός μου καὶ ἐκ τῆς γῆς, ἧς ἐγενήθην, ὃς ἐλάλησέν μοι καὶ ὤμοσέν μοι λέγων Σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου, αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ ἔμπροσθέν σου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου Ισαακ ἐκεῖθεν. [8] ἐὰν δὲ μὴ θέλῃ ἡ γυνὴ πορευθῆναι μετὰ σοῦ εἰς τὴν γῆν ταύτην, καθαρὸς ἔσῃ ἀπὸ τοῦ ὅρκου τούτου· μόνον τὸν υἱόν μου μὴ ἀποστρέψῃς ἐκεῖ. [9] καὶ ἔθηκεν ὁ παῖς τὴν χεῖρα αὐτοῦ ὑπὸ τὸν μηρὸν Αβρααμ τοῦ κυρίου αὐτοῦ καὶ ὤμοσεν αὐτῷ περὶ τοῦ ῥήματος τούτου [10] Καὶ ἔλαβεν ὁ παῖς δέκα καμήλους ἀπὸ τῶν καμήλων τοῦ κυρίου αὐτοῦ καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μεθ' ἑαυτοῦ καὶ ἀναστὰς ἐπορεύθη εἰς τὴν Μεσοποταμίαν εἰς τὴν πόλιν Ναχωρ. [11] καὶ ἐκοίμισεν τὰς καμήλους ἔξω τῆς πόλεως παρὰ τὸ φρέαρ τοῦ ὕδατος τὸ πρὸς ὀψέ, ἡνίκα ἐκπορεύονται αἱ ὑδρευόμεναι. [12] καὶ εἶπεν Κύριε ὁ θεὸς τοῦ κυρίου μου Αβρααμ, εὐόδωσον ἐναντίον ἐμοῦ σήμερον καὶ ποίησον ἔλεος μετὰ τοῦ κυρίου μου Αβρααμ. [13] ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος, αἱ δὲ θυγατέρες τῶν οἰκούντων τὴν πόλιν ἐκπορεύονται ἀντλῆσαι ὕδωρ, [14] καὶ ἔσται ἡ παρθένος, ᾗ ἂν ἐγὼ εἴπω Ἐπίκλινον τὴν ὑδρίαν σου, ἵνα πίω, καὶ εἴπῃ μοι Πίε, καὶ τὰς καμήλους σου ποτιῶ, ἕως ἂν παύσωνται πίνουσαι, ταύτην ἡτοίμασας τῷ παιδί σου Ισαακ, καὶ ἐν τούτῳ γνώσομαι ὅτι ἐποίησας ἔλεος τῷ κυρίῳ μου Αβρααμ. [15] καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν λαλοῦντα ἐν τῇ διανοίᾳ, καὶ ἰδοὺ Ρεβεκκα ἐξεπορεύετο ἡ τεχθεῖσα Βαθουηλ υἱῷ Μελχας τῆς γυναικὸς Ναχωρ ἀδελφοῦ δὲ Αβρααμ ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων αὐτῆς. [16] ἡ δὲ παρθένος ἦν καλὴ τῇ ὄψει σφόδρα· παρθένος ἦν, ἀνὴρ οὐκ ἔγνω αὐτήν. καταβᾶσα δὲ ἐπὶ τὴν πηγὴν ἔπλησεν τὴν ὑδρίαν καὶ ἀνέβη. [17] ἐπέδραμεν δὲ ὁ παῖς εἰς συνάντησιν αὐτῆς καὶ εἶπεν

Πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου. [18] ἡ δὲ εἶπεν Πίε, κύριε. καὶ ἔσπευσεν καὶ καθεῖλεν τὴν ὑδρίαν ἐπὶ τὸν βραχίονα αὐτῆς καὶ ἐπότισεν αὐτόν, [19] ἕως ἐπαύσατο πίνων. καὶ εἶπεν Καὶ ταῖς καμήλοις σου ὑδρεύσομαι, ἕως ἂν πᾶσαι πίωσιν. [20] καὶ ἔσπευσεν καὶ ἐξεκένωσεν τὴν ὑδρίαν εἰς τὸ ποτιστήριον καὶ ἔδραμεν ἔτι ἐπὶ τὸ φρέαρ ἀντλῆσαι καὶ ὑδρεύσατο πάσαις ταῖς καμήλοις. [21] ὁ δὲ ἄνθρωπος κατεμάνθανεν αὐτὴν καὶ παρεσιώπα τοῦ γνῶναι εἰ εὐόδωκεν κύριος τὴν ὁδὸν αὐτοῦ ἢ οὔ. [22] ἐγένετο δὲ ἡνίκα ἐπαύσαντο πᾶσαι αἱ κάμηλοι πίνουσαι, ἔλαβεν ὁ ἄνθρωπος ἐνώτια χρυσᾶ ἀνὰ δραχμὴν ὁλκῆς καὶ δύο ψέλια ἐπὶ τὰς χεῖρας αὐτῆς, δέκα χρυσῶν ὁλκὴ αὐτῶν. [23] καὶ ἐπηρώτησεν αὐτὴν καὶ εἶπεν Θυγάτηρ τίνος εἶ; ἀνάγγειλόν μοι· εἰ ἔστιν παρὰ τῷ πατρί σου τόπος ἡμῖν καταλῦσαι; [24] καὶ εἶπεν αὐτῷ Θυγάτηρ Βαθουηλ εἰμὶ ἐγὼ τοῦ Μελχας, ὃν ἔτεκεν τῷ Ναχωρ. [25] καὶ εἶπεν αὐτῷ Καὶ ἄχυρα καὶ χορτάσματα πολλὰ παρ᾽ ἡμῖν καὶ τόπος τοῦ καταλῦσαι. [26] καὶ εὐδοκήσας ὁ ἄνθρωπος προσεκύνησεν κυρίῳ [27] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου Αβρααμ, ὃς οὐκ ἐγκατέλιπεν τὴν δικαιοσύνην αὐτοῦ καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου· ἐμὲ εὐόδωκεν κύριος εἰς οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου. [28] Καὶ δραμοῦσα ἡ παῖς ἀπήγγειλεν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς κατὰ τὰ ῥήματα ταῦτα. [29] τῇ δὲ Ρεβεκκα ἀδελφὸς ἦν, ᾧ ὄνομα Λαβαν· καὶ ἔδραμεν Λαβαν πρὸς τὸν ἄνθρωπον ἔξω ἐπὶ τὴν πηγήν. [30] καὶ ἐγένετο ἡνίκα εἶδεν τὰ ἐνώτια καὶ τὰ ψέλια ἐπὶ τὰς χεῖρας τῆς ἀδελφῆς αὐτοῦ καὶ ὅτε ἤκουσεν τὰ ῥήματα Ρεβεκκας τῆς ἀδελφῆς αὐτοῦ λεγούσης Οὕτως λελάληκέν μοι ὁ ἄνθρωπος, καὶ ἦλθεν πρὸς τὸν ἄνθρωπον ἑστηκότος αὐτοῦ ἐπὶ τῶν καμήλων ἐπὶ τῆς πηγῆς [31] καὶ εἶπεν αὐτῷ Δεῦρο εἴσελθε· εὐλογητὸς κύριος· ἵνα τί ἕστηκας ἔξω; ἐγὼ δὲ ἡτοίμακα τὴν οἰκίαν καὶ τόπον ταῖς καμήλοις. [32] εἰσῆλθεν δὲ ὁ ἄνθρωπος εἰς τὴν οἰκίαν καὶ ἀπέσαξεν τὰς καμήλους. καὶ ἔδωκεν ἄχυρα καὶ χορτάσματα ταῖς καμήλοις καὶ ὕδωρ νίψασθαι τοῖς ποσὶν αὐτοῦ καὶ τοῖς ποσὶν τῶν ἀνδρῶν τῶν μετ᾽ αὐτοῦ. [33] καὶ παρέθηκεν αὐτοῖς ἄρτους φαγεῖν. καὶ εἶπεν Οὐ μὴ φάγω ἕως τοῦ λαλῆσαί με τὰ ῥήματά μου. καὶ εἶπαν Λάλησον. [34] Καὶ εἶπεν Παῖς Αβρααμ ἐγώ εἰμι. [35] κύριος δὲ εὐλόγησεν τὸν κύριόν μου σφόδρα, καὶ ὑψώθη· καὶ ἔδωκεν αὐτῷ πρόβατα καὶ μόσχους, ἀργύριον καὶ χρυσίον, παῖδας καὶ παιδίσκας, καμήλους καὶ ὄνους. [36] καὶ ἔτεκεν Σαρρα ἡ γυνὴ τοῦ κυρίου μου υἱὸν ἕνα τῷ κυρίῳ μου μετὰ τὸ γηρᾶσαι αὐτόν, καὶ ἔδωκεν αὐτῷ ὅσα ἦν αὐτῷ. [37] καὶ ὥρκισέν με ὁ κύριός μου λέγων Οὐ λήμψῃ γυναῖκα τῷ υἱῷ μου ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, ἐν οἷς ἐγὼ παροικῶ ἐν τῇ γῇ αὐτῶν, [38] ἀλλ᾽ ἢ εἰς τὸν οἶκον τοῦ πατρός μου πορεύσῃ καὶ εἰς τὴν φυλήν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἐκεῖθεν. [39] εἶπα δὲ τῷ κυρίῳ μου Μήποτε οὐ πορεύσεται ἡ γυνὴ μετ᾽ ἐμοῦ. [40]

καὶ εἶπέν μοι Κύριος, ᾧ εὐηρέστησα ἐναντίον αὐτοῦ, αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ μετὰ σοῦ καὶ εὐοδώσει τὴν ὁδόν σου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἐκ τῆς φυλῆς μου καὶ ἐκ τοῦ οἴκου τοῦ πατρός μου. [41] τότε ἀθῷος ἔσῃ ἀπὸ τῆς ἀρᾶς μου· ἡνίκα γὰρ ἐὰν ἔλθῃς εἰς τὴν ἐμὴν φυλὴν καὶ μή σοι δῶσιν, καὶ ἔσῃ ἀθῷος ἀπὸ τοῦ ὁρκισμοῦ μου. [42] καὶ ἐλθὼν σήμερον ἐπὶ τὴν πηγὴν εἶπα Κύριε ὁ θεὸς τοῦ κυρίου μου Αβρααμ, εἰ σὺ εὐοδοῖς τὴν ὁδόν μου, ἣν νῦν ἐγὼ πορεύομαι ἐπ᾽ αὐτήν, [43] ἰδοὺ ἐγὼ ἐφέστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος, καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς πόλεως ἐξελεύσονται ὑδρεύσασθαι ὕδωρ, καὶ ἔσται ἡ παρθένος, ᾗ ἂν ἐγὼ εἴπω Πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου, [44] καὶ εἴπῃ μοι Καὶ σὺ πίε, καὶ ταῖς καμήλοις σου ὑδρεύσομαι, αὕτη ἡ γυνή, ἣν ἡτοίμασεν κύριος τῷ ἑαυτοῦ θεράποντι Ισαακ, καὶ ἐν τούτῳ γνώσομαι ὅτι πεποίηκας ἔλεος τῷ κυρίῳ μου Αβρααμ. [45] καὶ ἐγένετο πρὸ τοῦ συντελέσαι με λαλοῦντα ἐν τῇ διανοίᾳ εὐθὺς Ρεβεκκα ἐξεπορεύετο ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων καὶ κατέβη ἐπὶ τὴν πηγὴν καὶ ὑδρεύσατο. εἶπα δὲ αὐτῇ Πότισόν με. [46] καὶ σπεύσασα καθεῖλεν τὴν ὑδρίαν αὐτῆς ἀφ᾽ ἑαυτῆς καὶ εἶπεν Πίε σύ, καὶ τὰς καμήλους σου ποτιῶ. καὶ ἔπιον, καὶ τὰς καμήλους μου ἐπότισεν. [47] καὶ ἠρώτησα αὐτὴν καὶ εἶπα Τίνος εἶ θυγάτηρ; ἡ δὲ ἔφη Θυγάτηρ Βαθουηλ εἰμὶ τοῦ υἱοῦ Ναχωρ, ὃν ἔτεκεν αὐτῷ Μελχα. καὶ περιέθηκα αὐτῇ τὰ ἐνώτια καὶ τὰ ψέλια περὶ τὰς χεῖρας αὐτῆς· [48] καὶ εὐδοκήσας προσεκύνησα κυρίῳ καὶ εὐλόγησα κύριον τὸν θεὸν τοῦ κυρίου μου Αβρααμ, ὃς εὐόδωσέν μοι ἐν ὁδῷ ἀληθείας λαβεῖν τὴν θυγατέρα τοῦ ἀδελφοῦ τοῦ κυρίου μου τῷ υἱῷ αὐτοῦ. [49] εἰ οὖν ποιεῖτε ὑμεῖς ἔλεος καὶ δικαιοσύνην πρὸς τὸν κύριόν μου, ἀπαγγείλατέ μοι, εἰ δὲ μή, ἀπαγγείλατέ μοι, ἵνα ἐπιστρέψω εἰς δεξιὰν ἢ εἰς ἀριστεράν. [50] Ἀποκριθεὶς δὲ Λαβαν καὶ Βαθουηλ εἶπαν Παρὰ κυρίου ἐξῆλθεν τὸ πρόσταγμα τοῦτο· οὐ δυνησόμεθα οὖν σοι ἀντειπεῖν κακὸν καλῷ. [51] ἰδοὺ Ρεβεκκα ἐνώπιόν σου· λαβὼν ἀπότρεχε, καὶ ἔστω γυνὴ τῷ υἱῷ τοῦ κυρίου σου, καθὰ ἐλάλησεν κύριος. [52] ἐγένετο δὲ ἐν τῷ ἀκοῦσαι τὸν παῖδα τὸν Αβρααμ τῶν ῥημάτων τούτων προσεκύνησεν ἐπὶ τὴν γῆν κυρίῳ. [53] καὶ ἐξενέγκας ὁ παῖς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμὸν ἔδωκεν Ρεβεκκα καὶ δῶρα ἔδωκεν τῷ ἀδελφῷ αὐτῆς καὶ τῇ μητρὶ αὐτῆς. [54] καὶ ἔφαγον καὶ ἔπιον, αὐτὸς καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ ὄντες, καὶ ἐκοιμήθησαν. Καὶ ἀναστὰς πρωῒ εἶπεν Ἐκπέμψατέ με, ἵνα ἀπέλθω πρὸς τὸν κύριόν μου. [55] εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς καὶ ἡ μήτηρ Μεινάτω ἡ παρθένος μεθ᾽ ἡμῶν ἡμέρας ὡσεὶ δέκα, καὶ μετὰ ταῦτα ἀπελεύσεται. [56] ὁ δὲ εἶπεν πρὸς αὐτούς Μὴ κατέχετέ με, καὶ κύριος εὐόδωσεν τὴν ὁδόν μου· ἐκπέμψατέ με, ἵνα ἀπέλθω πρὸς τὸν κύριόν μου. [57] οἱ δὲ εἶπαν Καλέσωμεν τὴν παῖδα καὶ ἐρωτήσωμεν τὸ στόμα αὐτῆς. [58] καὶ ἐκάλεσαν Ρεβεκκαν καὶ εἶπαν αὐτῇ Πορεύσῃ μετὰ

τοῦ ἀνθρώπου τούτου; ἡ δὲ εἶπεν Πορεύσομαι. [59] καὶ ἐξέπεμψαν Ρεβεκκαν τὴν ἀδελφὴν αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῆς καὶ τὸν παῖδα τὸν Αβρααμ καὶ τοὺς μετ᾽ αὐτοῦ. [60] καὶ εὐλόγησαν Ρεβεκκαν τὴν ἀδελφὴν αὐτῶν καὶ εἶπαν αὐτῇ Ἀδελφὴ ἡμῶν εἶ· γίνου εἰς χιλιάδας μυριάδων, καὶ κληρονομησάτω τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων. [61] ἀναστᾶσα δὲ Ρεβεκκα καὶ αἱ ἄβραι αὐτῆς ἐπέβησαν ἐπὶ τὰς καμήλους καὶ ἐπορεύθησαν μετὰ τοῦ ἀνθρώπου, καὶ ἀναλαβὼν ὁ παῖς τὴν Ρεβεκκαν ἀπῆλθεν. [62] Ισαακ δὲ ἐπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φρέαρ τῆς ὁράσεως· αὐτὸς δὲ κατῴκει ἐν τῇ γῇ τῇ πρὸς λίβα. [63] καὶ ἐξῆλθεν Ισαακ ἀδολεσχῆσαι εἰς τὸ πεδίον τὸ πρὸς δείλης καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν καμήλους ἐρχομένας. [64] καὶ ἀναβλέψασα Ρεβεκκα τοῖς ὀφθαλμοῖς εἶδεν τὸν Ισαακ καὶ κατεπήδησεν ἀπὸ τῆς καμήλου [65] καὶ εἶπεν τῷ παιδί Τίς ἐστιν ὁ ἄνθρωπος ἐκεῖνος ὁ πορευόμενος ἐν τῷ πεδίῳ εἰς συνάντησιν ἡμῖν; εἶπεν δὲ ὁ παῖς Οὗτός ἐστιν ὁ κύριός μου. ἡ δὲ λαβοῦσα τὸ θέριστρον περιεβάλετο. [66] καὶ διηγήσατο ὁ παῖς τῷ Ισαακ πάντα τὰ ῥήματα, ἃ ἐποίησεν. [67] εἰσῆλθεν δὲ Ισαακ εἰς τὸν οἶκον τῆς μητρὸς αὐτοῦ καὶ ἔλαβεν τὴν Ρεβεκκαν, καὶ ἐγένετο αὐτοῦ γυνή, καὶ ἠγάπησεν αὐτήν· καὶ παρεκλήθη Ισαακ περὶ Σαρρας τῆς μητρὸς αὐτοῦ.

CHAPTER 25

[1] Προσθέμενος δὲ Αβρααμ ἔλαβεν γυναῖκα, ᾗ ὄνομα Χεττουρα. [2] ἔτεκεν δὲ αὐτῷ τὸν Ζεμραν καὶ τὸν Ιεξαν καὶ τὸν Μαδαν καὶ τὸν Μαδιαμ καὶ τὸν Ιεσβοκ καὶ τὸν Σωυε. [3] Ιεξαν δὲ ἐγέννησεν τὸν Σαβα καὶ τὸν Θαιμαν καὶ τὸν Δαιδαν· υἱοὶ δὲ Δαιδαν ἐγένοντο Ραγουηλ καὶ Ναβδεηλ καὶ Ασσουριιμ καὶ Λατουσιιμ καὶ Λοωμιμ. [4] υἱοὶ δὲ Μαδιαμ· Γαιφα καὶ Αφερ καὶ Ενωχ καὶ Αβιρα καὶ Ελραγα. πάντες οὗτοι ἦσαν υἱοὶ Χεττουρας. [5] Ἔδωκεν δὲ Αβρααμ πάντα τὰ ὑπάρχοντα αὐτοῦ Ισαακ τῷ υἱῷ αὐτοῦ, [6] καὶ τοῖς υἱοῖς τῶν παλλακῶν αὐτοῦ ἔδωκεν Αβρααμ δόματα καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ Ισαακ τοῦ υἱοῦ αὐτοῦ ἔτι ζῶντος αὐτοῦ πρὸς ἀνατολὰς εἰς γῆν ἀνατολῶν. [7] Ταῦτα δὲ τὰ ἔτη ἡμερῶν ζωῆς Αβρααμ, ὅσα ἔζησεν· ἑκατὸν ἑβδομήκοντα πέντε ἔτη. [8] καὶ ἐκλιπὼν ἀπέθανεν Αβρααμ ἐν γήρει καλῷ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ. [9] καὶ ἔθαψαν αὐτὸν Ισαακ καὶ Ισμαηλ οἱ υἱοὶ αὐτοῦ εἰς τὸ σπήλαιον τὸ διπλοῦν εἰς τὸν ἀγρὸν Εφρων τοῦ Σααρ τοῦ Χετταίου, ὅ ἐστιν ἀπέναντι Μαμβρη, [10] τὸν ἀγρὸν καὶ τὸ σπήλαιον, ὃ ἐκτήσατο Αβρααμ παρὰ τῶν υἱῶν Χετ, ἐκεῖ ἔθαψαν Αβρααμ καὶ Σαρραν τὴν γυναῖκα αὐτοῦ. [11] ἐγένετο δὲ μετὰ τὸ ἀποθανεῖν Αβρααμ εὐλόγησεν ὁ θεὸς Ισαακ τὸν υἱὸν αὐτοῦ· καὶ κατῴκησεν Ισαακ παρὰ τὸ φρέαρ τῆς ὁράσεως. [12] Αὗται δὲ αἱ γενέσεις Ισμαηλ τοῦ υἱοῦ Αβρααμ, ὃν ἔτεκεν Αγαρ ἡ παιδίσκη Σαρρας τῷ Αβρααμ, [13] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισμαηλ κατ᾽ ὄνομα τῶν γενεῶν αὐτοῦ· πρωτότοκος Ισμαηλ Ναβαιωθ καὶ Κηδαρ καὶ Ναβδεηλ καὶ Μασσαμ [14] καὶ Μασμα καὶ Ιδουμα καὶ Μασση [15] καὶ Χοδδαδ καὶ Θαιμαν καὶ Ιετουρ καὶ Ναφες καὶ Κεδμα. [16] οὗτοί εἰσιν οἱ υἱοὶ Ισμαηλ καὶ ταῦτα τὰ ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν· δώδεκα ἄρχοντες κατὰ ἔθνη αὐτῶν. [17] καὶ ταῦτα τὰ ἔτη τῆς ζωῆς Ισμαηλ· ἑκατὸν τριάκοντα ἑπτὰ ἔτη· καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ. [18] κατῴκησεν δὲ ἀπὸ Ευιλατ ἕως Σουρ, ἥ ἐστιν κατὰ πρόσωπον Αἰγύπτου, ἕως ἐλθεῖν πρὸς Ἀσσυρίους· κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατῴκησεν. [19] Καὶ αὗται αἱ γενέσεις Ισαακ τοῦ υἱοῦ Αβρααμ· Αβρααμ ἐγέννησεν τὸν Ισαακ. [20] ἦν δὲ Ισαακ ἐτῶν τεσσαράκοντα, ὅτε ἔλαβεν τὴν Ρεβεκκαν θυγατέρα Βαθουηλ τοῦ Σύρου ἐκ τῆς Μεσοποταμίας ἀδελφὴν Λαβαν τοῦ Σύρου ἑαυτῷ γυναῖκα. [21] ἐδεῖτο δὲ Ισαακ κυρίου περὶ Ρεβεκκας τῆς γυναικὸς αὐτοῦ, ὅτι στεῖρα ἦν· ἐπήκουσεν δὲ αὐτοῦ ὁ θεός, καὶ ἔλαβεν ἐν γαστρὶ Ρεβεκκα ἡ γυνὴ αὐτοῦ. [22] ἐσκίρτων δὲ τὰ παιδία ἐν αὐτῇ· εἶπεν δέ Εἰ οὕτως μοι μέλλει γίνεσθαι, ἵνα τί μοι τοῦτο; ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου, [23] καὶ

εἶπεν κύριος αὐτῇ Δύο ἔθνη ἐν τῇ γαστρί σού εἰσιν, καὶ δύο λαοὶ ἐκ τῆς κοιλίας σου διασταλήσονται· καὶ λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι. [24] καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ τῇδε ἦν δίδυμα ἐν τῇ κοιλίᾳ αὐτῆς. [25] ἐξῆλθεν δὲ ὁ υἱὸς ὁ πρωτότοκος πυρράκης, ὅλος ὡσεὶ δορὰ δασύς· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ησαυ. [26] καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ, καὶ ἡ χεὶρ αὐτοῦ ἐπειλημμένη τῆς πτέρνης Ησαυ· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιακωβ. Ισαακ δὲ ἦν ἐτῶν ἑξήκοντα, ὅτε ἔτεκεν αὐτοὺς Ρεβεκκα. [27] Ηὐξήθησαν δὲ οἱ νεανίσκοι, καὶ ἦν Ησαυ ἄνθρωπος εἰδὼς κυνηγεῖν ἄγροικος, Ιακωβ δὲ ἦν ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν. [28] ἠγάπησεν δὲ Ισαακ τὸν Ησαυ, ὅτι ἡ θήρα αὐτοῦ βρῶσις αὐτῷ· Ρεβεκκα δὲ ἠγάπα τὸν Ιακωβ. [29] ἥψησεν δὲ Ιακωβ ἕψεμα· ἦλθεν δὲ Ησαυ ἐκ τοῦ πεδίου ἐκλείπων, [30] καὶ εἶπεν Ησαυ τῷ Ιακωβ Γεῦσόν με ἀπὸ τοῦ ἑψέματος τοῦ πυρροῦ τούτου, ὅτι ἐκλείπω. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Εδωμ. [31] εἶπεν δὲ Ιακωβ τῷ Ησαυ Ἀπόδου μοι σήμερον τὰ πρωτοτόκιά σου ἐμοί. [32] εἶπεν δὲ Ησαυ Ἰδοὺ ἐγὼ πορεύομαι τελευτᾶν, καὶ ἵνα τί μοι ταῦτα τὰ πρωτοτόκια; [33] καὶ εἶπεν αὐτῷ Ιακωβ Ὄμοσόν μοι σήμερον. καὶ ὤμοσεν αὐτῷ· ἀπέδοτο δὲ Ησαυ τὰ πρωτοτόκια τῷ Ιακωβ. [34] Ιακωβ δὲ ἔδωκεν τῷ Ησαυ ἄρτον καὶ ἕψεμα φακοῦ, καὶ ἔφαγεν καὶ ἔπιεν καὶ ἀναστὰς ᾤχετο· καὶ ἐφαύλισεν Ησαυ τὰ πρωτοτόκια.

CHAPTER 26

[1] Ἐγένετο δὲ λιμὸς ἐπὶ τῆς γῆς χωρὶς τοῦ λιμοῦ τοῦ πρότερον, ὃς ἐγένετο ἐν τῷ χρόνῳ τῷ Αβρααμ· ἐπορεύθη δὲ Ισαακ πρὸς Αβιμελεχ βασιλέα Φυλιστιιμ εἰς Γεραρα. [2] ὤφθη δὲ αὐτῷ κύριος καὶ εἶπεν Μὴ καταβῇς εἰς Αἴγυπτον· κατοίκησον δὲ ἐν τῇ γῇ, ᾗ ἄν σοι εἴπω. [3] καὶ παροίκει ἐν τῇ γῇ ταύτῃ, καὶ ἔσομαι μετὰ σοῦ καὶ εὐλογήσω σε· σοὶ γὰρ καὶ τῷ σπέρματί σου δώσω πᾶσαν τὴν γῆν ταύτην καὶ στήσω τὸν ὅρκον μου, ὃν ὤμοσα Αβρααμ τῷ πατρί σου. [4] καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, [5] ἀνθ' ὧν ὑπήκουσεν Αβρααμ ὁ πατήρ σου τῆς ἐμῆς φωνῆς καὶ ἐφύλαξεν τὰ προστάγματά μου καὶ τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ τὰ νόμιμά μου. [6] καὶ κατῴκησεν Ισαακ ἐν Γεραροις. [7] Ἐπηρώτησαν δὲ οἱ ἄνδρες τοῦ τόπου περὶ Ρεβεκκας τῆς γυναικὸς αὐτοῦ, καὶ εἶπεν Ἀδελφή μού ἐστιν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μού ἐστιν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τοῦ τόπου περὶ Ρεβεκκας, ὅτι ὡραία τῇ ὄψει ἦν. [8] ἐγένετο δὲ πολυχρόνιος ἐκεῖ· παρακύψας δὲ Αβιμελεχ ὁ βασιλεὺς Γεραρων διὰ τῆς θυρίδος εἶδεν τὸν Ισαακ παίζοντα μετὰ Ρεβεκκας τῆς γυναικὸς αὐτοῦ. [9] ἐκάλεσεν δὲ Αβιμελεχ τὸν Ισαακ καὶ εἶπεν αὐτῷ Ἄρα γε γυνή σού ἐστιν· τί ὅτι εἶπας Ἀδελφή μού ἐστιν; εἶπεν δὲ αὐτῷ Ισαακ Εἶπα γάρ Μήποτε ἀποθάνω δι' αὐτήν. [10] εἶπεν δὲ αὐτῷ Αβιμελεχ Τί τοῦτο ἐποίησας ἡμῖν; μικροῦ ἐκοιμήθη τις τοῦ γένους μου μετὰ τῆς γυναικός σου, καὶ ἐπήγαγες ἐφ' ἡμᾶς ἄγνοιαν. [11] συνέταξεν δὲ Αβιμελεχ παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶς ὁ ἁπτόμενος τοῦ ἀνθρώπου τούτου ἢ τῆς γυναικὸς αὐτοῦ θανάτου ἔνοχος ἔσται. [12] Ἔσπειρεν δὲ Ισαακ ἐν τῇ γῇ ἐκείνῃ καὶ εὗρεν ἐν τῷ ἐνιαυτῷ ἐκείνῳ ἑκατοστεύουσαν κριθήν· εὐλόγησεν δὲ αὐτὸν κύριος. [13] καὶ ὑψώθη ὁ ἄνθρωπος καὶ προβαίνων μείζων ἐγίνετο, ἕως οὗ μέγας ἐγένετο σφόδρα· [14] ἐγένετο δὲ αὐτῷ κτήνη προβάτων καὶ κτήνη βοῶν καὶ γεώργια πολλά. ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιιμ, [15] καὶ πάντα τὰ φρέατα, ἃ ὤρυξαν οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ, ἐνέφραξαν αὐτὰ οἱ Φυλιστιιμ καὶ ἔπλησαν αὐτὰ γῆς. [16] εἶπεν δὲ Αβιμελεχ πρὸς Ισαακ Ἄπελθε ἀφ' ἡμῶν, ὅτι δυνατώτερος ἡμῶν ἐγένου σφόδρα. [17] καὶ ἀπῆλθεν ἐκεῖθεν Ισαακ καὶ κατέλυσεν ἐν τῇ φάραγγι Γεραρων καὶ κατῴκησεν ἐκεῖ. [18] καὶ πάλιν Ισαακ ὤρυξεν τὰ φρέατα τοῦ ὕδατος, ἃ ὤρυξαν οἱ παῖδες Αβρααμ τοῦ πατρὸς αὐτοῦ καὶ ἐνέφραξαν αὐτὰ οἱ Φυλιστιιμ μετὰ τὸ ἀποθανεῖν Αβρααμ τὸν πατέρα αὐτοῦ, καὶ ἐπωνόμασεν αὐτοῖς ὀνόματα κατὰ τὰ ὀνόματα, ἃ ἐπωνόμασεν

Αβρααμ ὁ πατὴρ αὐτοῦ. [19] καὶ ὤρυξαν οἱ παῖδες Ισαακ ἐν τῇ φάραγγι Γεραρων καὶ εὗρον ἐκεῖ φρέαρ ὕδατος ζῶντος. [20] καὶ ἐμαχέσαντο οἱ ποιμένες Γεραρων μετὰ τῶν ποιμένων Ισαακ φάσκοντες αὐτῶν εἶναι τὸ ὕδωρ· καὶ ἐκάλεσεν τὸ ὄνομα τοῦ φρέατος Ἀδικία· ἠδίκησαν γὰρ αὐτόν. [21] ἀπάρας δὲ Ισαακ ἐκεῖθεν ὤρυξεν φρέαρ ἕτερον, ἐκρίνοντο δὲ καὶ περὶ ἐκείνου· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Ἐχθρία. [22] ἀπάρας δὲ ἐκεῖθεν ὤρυξεν φρέαρ ἕτερον, καὶ οὐκ ἐμαχέσαντο περὶ αὐτοῦ· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Εὐρυχωρία λέγων Διότι νῦν ἐπλάτυνεν κύριος ἡμῖν καὶ ηὔξησεν ἡμᾶς ἐπὶ τῆς γῆς. [23] Ἀνέβη δὲ ἐκεῖθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου. [24] καὶ ὤφθη αὐτῷ κύριος ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν Ἐγώ εἰμι ὁ θεὸς Αβρααμ τοῦ πατρός σου· μὴ φοβοῦ· μετὰ σοῦ γάρ εἰμι καὶ ηὐλόγηκά σε καὶ πληθυνῶ τὸ σπέρμα σου διὰ Αβρααμ τὸν πατέρα σου. [25] καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸ ὄνομα κυρίου καὶ ἔπηξεν ἐκεῖ τὴν σκηνὴν αὐτοῦ· ὤρυξαν δὲ ἐκεῖ οἱ παῖδες Ισαακ φρέαρ. [26] καὶ Αβιμελεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ Γεραρων καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ. [27] καὶ εἶπεν αὐτοῖς Ισαακ Ἵνα τί ἤλθατε πρός με; ὑμεῖς δὲ ἐμισήσατέ με καὶ ἀπεστείλατέ με ἀφ᾽ ὑμῶν. [28] καὶ εἶπαν Ἰδόντες ἑωράκαμεν ὅτι ἦν κύριος μετὰ σοῦ, καὶ εἴπαμεν Γενέσθω ἀρὰ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σοῦ, καὶ διαθησόμεθα μετὰ σοῦ διαθήκην [29] μὴ ποιήσειν μεθ᾽ ἡμῶν κακόν, καθότι ἡμεῖς σε οὐκ ἐβδελυξάμεθα, καὶ ὃν τρόπον ἐχρησάμεθά σοι καλῶς καὶ ἐξαπεστείλαμέν σε μετ᾽ εἰρήνης· καὶ νῦν σὺ εὐλογητὸς ὑπὸ κυρίου. [30] καὶ ἐποίησεν αὐτοῖς δοχήν, καὶ ἔφαγον καὶ ἔπιον· [31] καὶ ἀναστάντες τὸ πρωῒ ὤμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ, καὶ ἐξαπέστειλεν αὐτοὺς Ισαακ, καὶ ἀπῴχοντο ἀπ᾽ αὐτοῦ μετὰ σωτηρίας. [32] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ παραγενόμενοι οἱ παῖδες Ισαακ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος, οὗ ὤρυξαν, καὶ εἶπαν Οὐχ εὕρομεν ὕδωρ. [33] καὶ ἐκάλεσεν αὐτὸ Ὅρκος· διὰ τοῦτο ὄνομα τῇ πόλει Φρέαρ ὅρκου ἕως τῆς σήμερον ἡμέρας. [34] Ἦν δὲ Ησαυ ἐτῶν τεσσαράκοντα καὶ ἔλαβεν γυναῖκα Ιουδιν τὴν θυγατέρα Βεηρ τοῦ Χετταίου καὶ τὴν Βασεμμαθ θυγατέρα Αιλων τοῦ Ευαίου. [35] καὶ ἦσαν ἐρίζουσαι τῷ Ισαακ καὶ τῇ Ρεβεκκα.

CHAPTER 27

[1] Ἐγένετο δὲ μετὰ τὸ γηρᾶσαι Ισαακ καὶ ἠμβλύνθησαν οἱ ὀφθαλμοὶ αὐτοῦ τοῦ ὁρᾶν, καὶ ἐκάλεσεν Ησαυ τὸν υἱὸν αὐτοῦ τὸν πρεσβύτερον καὶ εἶπεν αὐτῷ Υἱέ μου· καὶ εἶπεν Ἰδοὺ ἐγώ. [2] καὶ εἶπεν Ἰδοὺ γεγήρακα καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς μου· [3] νῦν οὖν λαβὲ τὸ σκεῦός σου, τήν τε φαρέτραν καὶ τὸ τόξον, καὶ ἔξελθε εἰς τὸ πεδίον καὶ θήρευσόν μοι θήραν [4] καὶ ποίησόν μοι ἐδέσματα, ὡς φιλῶ ἐγώ, καὶ ἔνεγκέ μοι, ἵνα φάγω, ὅπως εὐλογήσῃ σε ἡ ψυχή μου πρὶν ἀποθανεῖν με. [5] Ρεβεκκα δὲ ἤκουσεν λαλοῦντος Ισαακ πρὸς Ησαυ τὸν υἱὸν αὐτοῦ. ἐπορεύθη δὲ Ησαυ εἰς τὸ πεδίον θηρεῦσαι θήραν τῷ πατρὶ αὐτοῦ· [6] Ρεβεκκα δὲ εἶπεν πρὸς Ιακωβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσω Ἰδὲ ἐγὼ ἤκουσα τοῦ πατρός σου λαλοῦντος πρὸς Ησαυ τὸν ἀδελφόν σου λέγοντος [7] Ἔνεγκόν μοι θήραν καὶ ποίησόν μοι ἐδέσματα, καὶ φαγὼν εὐλογήσω σε ἐναντίον κυρίου πρὸ τοῦ ἀποθανεῖν με. [8] νῦν οὖν, υἱέ, ἄκουσόν μου, καθὰ ἐγώ σοι ἐντέλλομαι, [9] καὶ πορευθεὶς εἰς τὰ πρόβατα λαβέ μοι ἐκεῖθεν δύο ἐρίφους ἁπαλοὺς καὶ καλούς, καὶ ποιήσω αὐτοὺς ἐδέσματα τῷ πατρί σου, ὡς φιλεῖ, [10] καὶ εἰσοίσεις τῷ πατρί σου, καὶ φάγεται, ὅπως εὐλογήσῃ σε ὁ πατήρ σου πρὸ τοῦ ἀποθανεῖν αὐτόν. [11] εἶπεν δὲ Ιακωβ πρὸς Ρεβεκκαν τὴν μητέρα αὐτοῦ Ἔστιν Ησαυ ὁ ἀδελφός μου ἀνὴρ δασύς, ἐγὼ δὲ ἀνὴρ λεῖος· [12] μήποτε ψηλαφήσῃ με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν καὶ ἐπάξω ἐπ᾽ ἐμαυτὸν κατάραν καὶ οὐκ εὐλογίαν. [13] εἶπεν δὲ αὐτῷ ἡ μήτηρ Ἐπ᾽ ἐμὲ ἡ κατάρα σου, τέκνον· μόνον ὑπάκουσον τῆς φωνῆς μου καὶ πορευθεὶς ἔνεγκέ μοι. [14] πορευθεὶς δὲ ἔλαβεν καὶ ἤνεγκεν τῇ μητρί, καὶ ἐποίησεν ἡ μήτηρ αὐτοῦ ἐδέσματα, καθὰ ἐφίλει ὁ πατὴρ αὐτοῦ. [15] καὶ λαβοῦσα Ρεβεκκα τὴν στολὴν Ησαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου τὴν καλήν, ἣ ἦν παρ᾽ αὐτῇ ἐν τῷ οἴκῳ, ἐνέδυσεν Ιακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον [16] καὶ τὰ δέρματα τῶν ἐρίφων περιέθηκεν ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὰ γυμνὰ τοῦ τραχήλου αὐτοῦ [17] καὶ ἔδωκεν τὰ ἐδέσματα καὶ τοὺς ἄρτους, οὓς ἐποίησεν, εἰς τὰς χεῖρας Ιακωβ τοῦ υἱοῦ αὐτῆς. [18] καὶ εἰσήνεγκεν τῷ πατρὶ αὐτοῦ. εἶπεν δέ Πάτερ. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ· τίς εἶ σύ, τέκνον; [19] καὶ εἶπεν Ιακωβ τῷ πατρὶ αὐτοῦ Ἐγὼ Ησαυ ὁ πρωτότοκός σου· ἐποίησα, καθὰ ἐλάλησάς μοι· ἀναστὰς κάθισον καὶ φάγε τῆς θήρας μου, ὅπως εὐλογήσῃ με ἡ ψυχή σου. [20] εἶπεν δὲ Ισαακ τῷ υἱῷ αὐτοῦ Τί τοῦτο, ὃ ταχὺ εὗρες, ὦ τέκνον; ὁ δὲ εἶπεν Ὃ παρέδωκεν κύριος ὁ θεός σου ἐναντίον μου. [21] εἶπεν δὲ Ισαακ τῷ Ιακωβ Ἔγγισόν μοι, καὶ ψηλαφήσω σε, τέκνον, εἰ σὺ εἶ ὁ υἱός μου Ησαυ ἢ οὔ. [22] ἤγγισεν δὲ Ιακωβ πρὸς Ισαακ τὸν πατέρα αὐτοῦ, καὶ ἐψηλάφησεν αὐτὸν

καὶ εἶπεν Ἡ μὲν φωνὴ φωνὴ Ιακωβ, αἱ δὲ χεῖρες χεῖρες Ησαυ. [23] καὶ οὐκ ἐπέγνω αὐτόν· ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες Ησαυ τοῦ ἀδελφοῦ αὐτοῦ δασεῖαι· καὶ ηὐλόγησεν αὐτόν. [24] καὶ εἶπεν Σὺ εἶ ὁ υἱός μου Ησαυ; ὁ δὲ εἶπεν Ἐγώ. [25] καὶ εἶπεν Προσάγαγέ μοι, καὶ φάγομαι ἀπὸ τῆς θήρας σου, τέκνον, ἵνα εὐλογήσῃ σε ἡ ψυχή μου. καὶ προσήγαγεν αὐτῷ, καὶ ἔφαγεν· καὶ εἰσήνεγκεν αὐτῷ οἶνον, καὶ ἔπιεν. [26] καὶ εἶπεν αὐτῷ Ισαακ ὁ πατὴρ αὐτοῦ Ἔγγισόν μοι καὶ φίλησόν με, τέκνον. [27] καὶ ἐγγίσας ἐφίλησεν αὐτόν, καὶ ὡσφράνθη τὴν ὀσμὴν τῶν ἱματίων αὐτοῦ καὶ ηὐλόγησεν αὐτὸν καὶ εἶπεν Ἰδοὺ ὀσμὴ τοῦ υἱοῦ μου ὡς ὀσμὴ ἀγροῦ πλήρους, ὃν ηὐλόγησεν κύριος. [28] καὶ δῴη σοι ὁ θεὸς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότητος τῆς γῆς καὶ πλῆθος σίτου καὶ οἴνου. [29] καὶ δουλευσάτωσάν σοι ἔθνη, καὶ προσκυνήσουσίν σοι ἄρχοντες· καὶ γίνου κύριος τοῦ ἀδελφοῦ σου, καὶ προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρός σου. ὁ καταρώμενός σε ἐπικατάρατος, ὁ δὲ εὐλογῶν σε εὐλογημένος. [30] Καὶ ἐγένετο μετὰ τὸ παύσασθαι Ισαακ εὐλογοῦντα Ιακωβ τὸν υἱὸν αὐτοῦ καὶ ἐγένετο ὡς ἐξῆλθεν Ιακωβ ἀπὸ προσώπου Ισαακ τοῦ πατρὸς αὐτοῦ, καὶ Ησαυ ὁ ἀδελφὸς αὐτοῦ ἦλθεν ἀπὸ τῆς θήρας. [31] καὶ ἐποίησεν καὶ αὐτὸς ἐδέσματα καὶ προσήνεγκεν τῷ πατρὶ αὐτοῦ καὶ εἶπεν τῷ πατρί Ἀναστήτω ὁ πατήρ μου καὶ φαγέτω τῆς θήρας τοῦ υἱοῦ αὐτοῦ, ὅπως εὐλογήσῃ με ἡ ψυχή σου. [32] καὶ εἶπεν αὐτῷ Ισαακ ὁ πατὴρ αὐτοῦ Τίς εἶ σύ; ὁ δὲ εἶπεν Ἐγώ εἰμι ὁ υἱός σου ὁ πρωτότοκος Ησαυ. [33] ἐξέστη δὲ Ισαακ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν Τίς οὖν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκας μοι; καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σε ἐλθεῖν καὶ ηὐλόγησα αὐτόν, καὶ εὐλογημένος ἔστω. [34] ἐγένετο δὲ ἡνίκα ἤκουσεν Ησαυ τὰ ῥήματα Ισαακ τοῦ πατρὸς αὐτοῦ, ἀνεβόησεν φωνὴν μεγάλην καὶ πικρὰν σφόδρα καὶ εἶπεν Εὐλόγησον δὴ κἀμέ, πάτερ. [35] εἶπεν δὲ αὐτῷ Ἐλθὼν ὁ ἀδελφός σου μετὰ δόλου ἔλαβεν τὴν εὐλογίαν σου. [36] καὶ εἶπεν Δικαίως ἐκλήθη τὸ ὄνομα αὐτοῦ Ιακωβ· ἐπτέρνικεν γάρ με ἤδη δεύτερον τοῦτο· τά τε πρωτοτόκιά μου εἴληφεν καὶ νῦν εἴληφεν τὴν εὐλογίαν μου. καὶ εἶπεν Ησαυ τῷ πατρὶ αὐτοῦ Οὐχ ὑπελίπω μοι εὐλογίαν, πάτερ; [37] ἀποκριθεὶς δὲ Ισαακ εἶπεν τῷ Ησαυ Εἰ κύριον αὐτὸν ἐποίησά σου καὶ πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐποίησα αὐτοῦ οἰκέτας, σίτῳ καὶ οἴνῳ ἐστήρισα αὐτόν, σοὶ δὲ τί ποιήσω, τέκνον; [38] εἶπεν δὲ Ησαυ πρὸς τὸν πατέρα αὐτοῦ Μὴ εὐλογία μία σοί ἐστιν, πάτερ; εὐλόγησον δὴ κἀμέ, πάτερ. κατανυχθέντος δὲ Ισαακ ἀνεβόησεν φωνὴν Ησαυ καὶ ἔκλαυσεν. [39] ἀποκριθεὶς δὲ Ισαακ ὁ πατὴρ αὐτοῦ εἶπεν αὐτῷ Ἰδοὺ ἀπὸ τῆς πιότητος τῆς γῆς ἔσται ἡ κατοίκησίς σου καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν· [40] καὶ ἐπὶ τῇ μαχαίρῃ σου ζήσῃ καὶ τῷ ἀδελφῷ σου δουλεύσεις· ἔσται δὲ ἡνίκα ἐὰν καθέλῃς, καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου. [41] Καὶ ἐνεκότει Ησαυ

τῷ Ιακωβ περὶ τῆς εὐλογίας, ἧς εὐλόγησεν αὐτὸν ὁ πατὴρ αὐτοῦ· εἶπεν δὲ Ησαυ ἐν τῇ διανοίᾳ Ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρός μου, ἵνα ἀποκτείνω Ιακωβ τὸν ἀδελφόν μου. [42] ἀπηγγέλη δὲ Ρεβεκκα τὰ ῥήματα Ησαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου, καὶ πέμψασα ἐκάλεσεν Ιακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον καὶ εἶπεν αὐτῷ Ἰδοὺ Ησαυ ὁ ἀδελφός σου ἀπειλεῖ σοι τοῦ ἀποκτεῖναί σε· [43] νῦν οὖν, τέκνον, ἄκουσόν μου τῆς φωνῆς καὶ ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν ἀδελφόν μου εἰς Χαρραν [44] καὶ οἴκησον μετ᾽ αὐτοῦ ἡμέρας τινὰς ἕως τοῦ ἀποστρέψαι τὸν θυμὸν [45] καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ καὶ ἐπιλάθηται ἃ πεποίηκας αὐτῷ, καὶ ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν, μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ. [46] Εἶπεν δὲ Ρεβεκκα πρὸς Ισαακ Προσώχθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας τῶν υἱῶν Χετ· εἰ λήμψεται Ιακωβ γυναῖκα ἀπὸ τῶν θυγατέρων τῆς γῆς ταύτης, ἵνα τί μοι ζῇν;

CHAPTER 28

[1] προσκαλεσάμενος δὲ Ισαακ τὸν Ιακωβ εὐλόγησεν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψῃ γυναῖκα ἐκ τῶν θυγατέρων Χανααν· [2] ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν εἰς τὸν οἶκον Βαθουηλ τοῦ πατρὸς τῆς μητρός σου καὶ λαβὲ σεαυτῷ ἐκεῖθεν γυναῖκα ἐκ τῶν θυγατέρων Λαβαν τοῦ ἀδελφοῦ τῆς μητρός σου. [3] ὁ δὲ θεός μου εὐλογήσαι σε καὶ αὐξήσαι σε καὶ πληθύναι σε, καὶ ἔσῃ εἰς συναγωγὰς ἐθνῶν· [4] καὶ δῴη σοι τὴν εὐλογίαν Αβρααμ τοῦ πατρός μου, σοὶ καὶ τῷ σπέρματί σου μετὰ σέ, κληρονομῆσαι τὴν γῆν τῆς παροικήσεώς σου, ἣν ἔδωκεν ὁ θεὸς τῷ Αβρααμ. [5] καὶ ἀπέστειλεν Ισαακ τὸν Ιακωβ, καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν υἱὸν Βαθουηλ τοῦ Σύρου ἀδελφὸν δὲ Ρεβεκκας τῆς μητρὸς Ιακωβ καὶ Ησαυ. [6] Εἶδεν δὲ Ησαυ ὅτι εὐλόγησεν Ισαακ τὸν Ιακωβ καὶ ἀπῴχετο εἰς τὴν Μεσοποταμίαν Συρίας λαβεῖν ἑαυτῷ ἐκεῖθεν γυναῖκα ἐν τῷ εὐλογεῖν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψῃ γυναῖκα ἀπὸ τῶν θυγατέρων Χανααν, [7] καὶ ἤκουσεν Ιακωβ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν Συρίας, [8] καὶ εἶδεν Ησαυ ὅτι πονηραί εἰσιν αἱ θυγατέρες Χανααν ἐναντίον Ισαακ τοῦ πατρὸς αὐτοῦ, [9] καὶ ἐπορεύθη Ησαυ πρὸς Ισμαηλ καὶ ἔλαβεν τὴν Μαελεθ θυγατέρα Ισμαηλ τοῦ υἱοῦ Αβρααμ ἀδελφὴν Ναβαιωθ πρὸς ταῖς γυναιξὶν αὐτοῦ γυναῖκα. [10] Καὶ ἐξῆλθεν Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου καὶ ἐπορεύθη εἰς Χαρραν. [11] καὶ ἀπήντησεν τόπῳ καὶ ἐκοιμήθη ἐκεῖ· ἔδυ γὰρ ὁ ἥλιος· καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου καὶ ἔθηκεν πρὸς κεφαλῆς αὐτοῦ καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ. [12] καὶ ἐνυπνιάσθη, καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ᾽ αὐτῆς. [13] ὁ δὲ κύριος ἐπεστήρικτο ἐπ᾽ αὐτῆς καὶ εἶπεν Ἐγὼ κύριος ὁ θεὸς Αβρααμ τοῦ πατρός σου καὶ ὁ θεὸς Ισαακ· μὴ φοβοῦ· ἡ γῆ, ἐφ᾽ ἧς σὺ καθεύδεις ἐπ᾽ αὐτῆς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου. [14] καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ ἐπὶ λίβα καὶ ἐπὶ βορρᾶν καὶ ἐπ᾽ ἀνατολάς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου. [15] καὶ ἰδοὺ ἐγὼ μετὰ σοῦ διαφυλάσσων σε ἐν τῇ ὁδῷ πάσῃ, οὗ ἐὰν πορευθῇς, καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μή σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα, ὅσα ἐλάλησά σοι. [16] καὶ ἐξηγέρθη Ιακωβ ἀπὸ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν ὅτι Ἔστιν κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ ᾔδειν. [17] καὶ ἐφοβήθη καὶ εἶπεν Ὡς φοβερὸς ὁ τόπος οὗτος· οὐκ ἔστιν τοῦτο ἀλλ᾽ ἢ οἶκος θεοῦ, καὶ αὕτη ἡ πύλη τοῦ

οὐρανοῦ. [18] καὶ ἀνέστη Ιακωβ τὸ πρωῒ καὶ ἔλαβεν τὸν λίθον, ὃν ὑπέθηκεν ἐκεῖ πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην καὶ ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς. [19] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου Οἶκος θεοῦ· καὶ Ουλαμλους ἦν ὄνομα τῇ πόλει τὸ πρότερον. [20] καὶ ηὔξατο Ιακωβ εὐχὴν λέγων Ἐὰν ᾖ κύριος ὁ θεὸς μετ᾽ ἐμοῦ καὶ διαφυλάξῃ με ἐν τῇ ὁδῷ ταύτῃ, ᾗ ἐγὼ πορεύομαι, καὶ δῷ μοι ἄρτον φαγεῖν καὶ ἱμάτιον περιβαλέσθαι [21] καὶ ἀποστρέψῃ με μετὰ σωτηρίας εἰς τὸν οἶκον τοῦ πατρός μου, καὶ ἔσται μοι κύριος εἰς θεόν, [22] καὶ ὁ λίθος οὗτος, ὃν ἔστησα στήλην, ἔσται μοι οἶκος θεοῦ, καὶ πάντων, ὧν ἐάν μοι δῷς, δεκάτην ἀποδεκατώσω αὐτά σοι.

CHAPTER 29

[1] Καὶ ἐξάρας Ιακωβ τοὺς πόδας ἐπορεύθη εἰς γῆν ἀνατολῶν πρὸς Λαβαν τὸν υἱὸν Βαθουηλ τοῦ Σύρου ἀδελφὸν δὲ Ρεβεκκας μητρὸς Ιακωβ καὶ Ησαυ. [2] καὶ ὁρᾷ καὶ ἰδοὺ φρέαρ ἐν τῷ πεδίῳ, ἦσαν δὲ ἐκεῖ τρία ποίμνια προβάτων ἀναπαυόμενα ἐπ᾽ αὐτοῦ· ἐκ γὰρ τοῦ φρέατος ἐκείνου ἐπότιζον τὰ ποίμνια, λίθος δὲ ἦν μέγας ἐπὶ τῷ στόματι τοῦ φρέατος, [3] καὶ συνήγοντο ἐκεῖ πάντα τὰ ποίμνια καὶ ἀπεκύλιον τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότιζον τὰ πρόβατα καὶ ἀπεκαθίστων τὸν λίθον ἐπὶ τὸ στόμα τοῦ φρέατος εἰς τὸν τόπον αὐτοῦ. [4] εἶπεν δὲ αὐτοῖς Ιακωβ Ἀδελφοί, πόθεν ἐστὲ ὑμεῖς; οἱ δὲ εἶπαν Ἐκ Χαρραν ἐσμέν. [5] εἶπεν δὲ αὐτοῖς Γινώσκετε Λαβαν τὸν υἱὸν Ναχωρ; οἱ δὲ εἶπαν Γινώσκομεν. [6] εἶπεν δὲ αὐτοῖς Ὑγιαίνει; οἱ δὲ εἶπαν Ὑγιαίνει. καὶ ἰδοὺ Ραχηλ ἡ θυγάτηρ αὐτοῦ ἤρχετο μετὰ τῶν προβάτων. [7] καὶ εἶπεν Ιακωβ Ἔτι ἐστὶν ἡμέρα πολλή, οὔπω ὥρα συναχθῆναι τὰ κτήνη· ποτίσαντες τὰ πρόβατα ἀπελθόντες βόσκετε. [8] οἱ δὲ εἶπαν Οὐ δυνησόμεθα ἕως τοῦ συναχθῆναι πάντας τοὺς ποιμένας καὶ ἀποκυλίσωσιν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος, καὶ ποτιοῦμεν τὰ πρόβατα. [9] ἔτι αὐτοῦ λαλοῦντος αὐτοῖς καὶ Ραχηλ ἡ θυγάτηρ Λαβαν ἤρχετο μετὰ τῶν προβάτων τοῦ πατρὸς αὐτῆς· αὐτὴ γὰρ ἔβοσκεν τὰ πρόβατα τοῦ πατρὸς αὐτῆς. [10] ἐγένετο δὲ ὡς εἶδεν Ιακωβ τὴν Ραχηλ θυγατέρα Λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ καὶ τὰ πρόβατα Λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ, καὶ προσελθὼν Ιακωβ ἀπεκύλισεν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότισεν τὰ πρόβατα Λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ. [11] καὶ ἐφίλησεν Ιακωβ τὴν Ραχηλ καὶ βοήσας τῇ φωνῇ αὐτοῦ ἔκλαυσεν. [12] καὶ ἀνήγγειλεν τῇ Ραχηλ ὅτι ἀδελφὸς τοῦ πατρὸς αὐτῆς ἐστιν καὶ ὅτι υἱὸς Ρεβεκκας ἐστίν, καὶ δραμοῦσα ἀπήγγειλεν τῷ πατρὶ αὐτῆς κατὰ τὰ ῥήματα ταῦτα. [13] ἐγένετο δὲ ὡς ἤκουσεν Λαβαν τὸ ὄνομα Ιακωβ τοῦ υἱοῦ τῆς ἀδελφῆς αὐτοῦ, ἔδραμεν εἰς συνάντησιν αὐτῷ καὶ περιλαβὼν αὐτὸν ἐφίλησεν καὶ εἰσήγαγεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ. καὶ διηγήσατο τῷ Λαβαν πάντας τοὺς λόγους τούτους. [14] καὶ εἶπεν αὐτῷ Λαβαν Ἐκ τῶν ὀστῶν μου καὶ ἐκ τῆς σαρκός μου εἶ σύ. καὶ ἦν μετ᾽ αὐτοῦ μῆνα ἡμερῶν. [15] Εἶπεν δὲ Λαβαν τῷ Ιακωβ Ὅτι γὰρ ἀδελφός μου εἶ, οὐ δουλεύσεις μοι δωρεάν· ἀπάγγειλόν μοι, τίς ὁ μισθός σού ἐστιν. [16] τῷ δὲ Λαβαν δύο θυγατέρες, ὄνομα τῇ μείζονι Λεια, καὶ ὄνομα τῇ νεωτέρᾳ Ραχηλ· [17] οἱ δὲ ὀφθαλμοὶ Λειας ἀσθενεῖς, Ραχηλ δὲ καλὴ τῷ εἴδει καὶ ὡραία τῇ ὄψει. [18] ἠγάπησεν δὲ Ιακωβ τὴν Ραχηλ καὶ εἶπεν Δουλεύσω σοι ἑπτὰ ἔτη περὶ Ραχηλ τῆς θυγατρός σου τῆς νεωτέρας. [19] εἶπεν δὲ αὐτῷ Λαβαν Βέλτιον δοῦναί με

αὐτὴν σοὶ ἢ δοῦναί με αὐτὴν ἀνδρὶ ἑτέρῳ· οἴκησον μετ᾽ ἐμοῦ. [20] καὶ ἐδούλευσεν Ιακωβ περὶ Ραχηλ ἔτη ἑπτά, καὶ ἦσαν ἐναντίον αὐτοῦ ὡς ἡμέραι ὀλίγαι παρὰ τὸ ἀγαπᾶν αὐτὸν αὐτήν. – [21] εἶπεν δὲ Ιακωβ πρὸς Λαβαν Ἀπόδος τὴν γυναῖκά μου, πεπλήρωνται γὰρ αἱ ἡμέραι μου, ὅπως εἰσέλθω πρὸς αὐτήν. [22] συνήγαγεν δὲ Λαβαν πάντας τοὺς ἄνδρας τοῦ τόπου καὶ ἐποίησεν γάμον. [23] καὶ ἐγένετο ἑσπέρα, καὶ λαβὼν Λαβαν Λειαν τὴν θυγατέρα αὐτοῦ εἰσήγαγεν αὐτὴν πρὸς Ιακωβ, καὶ εἰσῆλθεν πρὸς αὐτὴν Ιακωβ. [24] ἔδωκεν δὲ Λαβαν Λεια τῇ θυγατρὶ αὐτοῦ Ζελφαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην. [25] ἐγένετο δὲ πρωί, καὶ ἰδοὺ ἦν Λεια. εἶπεν δὲ Ιακωβ τῷ Λαβαν Τί τοῦτο ἐποίησάς μοι; οὐ περὶ Ραχηλ ἐδούλευσα παρὰ σοί; καὶ ἵνα τί παρελογίσω με; [26] εἶπεν δὲ Λαβαν Οὐκ ἔστιν οὕτως ἐν τῷ τόπῳ ἡμῶν, δοῦναι τὴν νεωτέραν πρὶν ἢ τὴν πρεσβυτέραν· [27] συντέλεσον οὖν τὰ ἕβδομα ταύτης, καὶ δώσω σοι καὶ ταύτην ἀντὶ τῆς ἐργασίας, ἧς ἐργᾷ παρ᾽ ἐμοὶ ἔτι ἑπτὰ ἔτη ἕτερα. [28] ἐποίησεν δὲ Ιακωβ οὕτως καὶ ἀνεπλήρωσεν τὰ ἕβδομα ταύτης, καὶ ἔδωκεν αὐτῷ Λαβαν Ραχηλ τὴν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα. [29] ἔδωκεν δὲ Λαβαν Ραχηλ τῇ θυγατρὶ αὐτοῦ Βαλλαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην. [30] καὶ εἰσῆλθεν πρὸς Ραχηλ· ἠγάπησεν δὲ Ραχηλ μᾶλλον ἢ Λειαν· καὶ ἐδούλευσεν αὐτῷ ἑπτὰ ἔτη ἕτερα. [31] Ἰδὼν δὲ κύριος ὅτι μισεῖται Λεια, ἤνοιξεν τὴν μήτραν αὐτῆς· Ραχηλ δὲ ἦν στεῖρα. [32] καὶ συνέλαβεν Λεια καὶ ἔτεκεν υἱὸν τῷ Ιακωβ· ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ Ρουβην λέγουσα Διότι εἶδέν μου κύριος τὴν ταπείνωσιν· νῦν με ἀγαπήσει ὁ ἀνήρ μου. [33] καὶ συνέλαβεν πάλιν Λεια καὶ ἔτεκεν υἱὸν δεύτερον τῷ Ιακωβ καὶ εἶπεν Ὅτι ἤκουσεν κύριος ὅτι μισοῦμαι, καὶ προσέδωκέν μοι καὶ τοῦτον· ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ Συμεων. [34] καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱὸν καὶ εἶπεν Ἐν τῷ νῦν καιρῷ πρὸς ἐμοῦ ἔσται ὁ ἀνήρ μου, ἔτεκον γὰρ αὐτῷ τρεῖς υἱούς· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Λευι. [35] καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ εἶπεν Νῦν ἔτι τοῦτο ἐξομολογήσομαι κυρίῳ· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιουδα. καὶ ἔστη τοῦ τίκτειν.

CHAPTER 30

[1] Ἰδοῦσα δὲ Ραχηλ ὅτι οὐ τέτοκεν τῷ Ιακωβ, καὶ ἐζήλωσεν Ραχηλ τὴν ἀδελφὴν αὐτῆς καὶ εἶπεν τῷ Ιακωβ Δός μοι τέκνα· εἰ δὲ μή, τελευτήσω ἐγώ. [2] ἐθυμώθη δὲ Ιακωβ τῇ Ραχηλ καὶ εἶπεν αὐτῇ Μὴ ἀντὶ θεοῦ ἐγώ εἰμι, ὃς ἐστέρησέν σε καρπὸν κοιλίας; [3] εἶπεν δὲ Ραχηλ τῷ Ιακωβ Ἰδοὺ ἡ παιδίσκη μου Βαλλα· εἴσελθε πρὸς αὐτήν, καὶ τέξεται ἐπὶ τῶν γονάτων μου, καὶ τεκνοποιήσομαι κἀγὼ ἐξ αὐτῆς. [4] καὶ ἔδωκεν αὐτῷ Βαλλαν τὴν παιδίσκην αὐτῆς αὐτῷ γυναῖκα· εἰσῆλθεν δὲ πρὸς αὐτὴν Ιακωβ. [5] καὶ συνέλαβεν Βαλλα ἡ παιδίσκη Ραχηλ καὶ ἔτεκεν τῷ Ιακωβ υἱόν. [6] καὶ εἶπεν Ραχηλ Ἔκρινέν μοι ὁ θεὸς καὶ ἐπήκουσεν τῆς φωνῆς μου καὶ ἔδωκέν μοι υἱόν· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Δαν. [7] καὶ συνέλαβεν ἔτι Βαλλα ἡ παιδίσκη Ραχηλ καὶ ἔτεκεν υἱὸν δεύτερον τῷ Ιακωβ. [8] καὶ εἶπεν Ραχηλ Συνελάβετό μοι ὁ θεός, καὶ συνανεστράφην τῇ ἀδελφῇ μου καὶ ἠδυνάσθην· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Νεφθαλι. [9] Εἶδεν δὲ Λεια ὅτι ἔστη τοῦ τίκτειν, καὶ ἔλαβεν Ζελφαν τὴν παιδίσκην αὐτῆς καὶ ἔδωκεν αὐτὴν τῷ Ιακωβ γυναῖκα. [10] εἰσῆλθεν δὲ πρὸς αὐτὴν Ιακωβ, καὶ συνέλαβεν Ζελφα ἡ παιδίσκη Λειας καὶ ἔτεκεν τῷ Ιακωβ υἱόν. [11] καὶ εἶπεν Λεια Ἐν τύχῃ· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Γαδ. [12] καὶ συνέλαβεν Ζελφα ἡ παιδίσκη Λειας καὶ ἔτεκεν ἔτι τῷ Ιακωβ υἱὸν δεύτερον. [13] καὶ εἶπεν Λεια Μακαρία ἐγώ, ὅτι μακαρίζουσίν με αἱ γυναῖκες· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ασηρ. [14] Ἐπορεύθη δὲ Ρουβην ἐν ἡμέραις θερισμοῦ πυρῶν καὶ εὗρεν μῆλα μανδραγόρου ἐν τῷ ἀγρῷ καὶ ἤνεγκεν αὐτὰ πρὸς Λειαν τὴν μητέρα αὐτοῦ. εἶπεν δὲ Ραχηλ τῇ Λεια Δός μοι τῶν μανδραγορῶν τοῦ υἱοῦ σου. [15] εἶπεν δὲ Λεια Οὐχ ἱκανόν σοι ὅτι ἔλαβες τὸν ἄνδρα μου; μὴ καὶ τοὺς μανδραγόρας τοῦ υἱοῦ μου λήμψῃ; εἶπεν δὲ Ραχηλ Οὐχ οὕτως· κοιμηθήτω μετὰ σοῦ τὴν νύκτα ταύτην ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ σου. [16] εἰσῆλθεν δὲ Ιακωβ ἐξ ἀγροῦ ἑσπέρας, καὶ ἐξῆλθεν Λεια εἰς συνάντησιν αὐτῷ καὶ εἶπεν Πρός με εἰσελεύσῃ σήμερον· μεμίσθωμαι γάρ σε ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ μου. καὶ ἐκοιμήθη μετ᾽ αὐτῆς τὴν νύκτα ἐκείνην. [17] καὶ ἐπήκουσεν ὁ θεὸς Λειας, καὶ συλλαβοῦσα ἔτεκεν τῷ Ιακωβ υἱὸν πέμπτον. [18] καὶ εἶπεν Λεια Ἔδωκεν ὁ θεὸς τὸν μισθόν μου ἀνθ᾽ οὗ ἔδωκα τὴν παιδίσκην μου τῷ ἀνδρί μου· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ισσαχαρ, ὅ ἐστιν Μισθός. [19] καὶ συνέλαβεν ἔτι Λεια καὶ ἔτεκεν υἱὸν ἕκτον τῷ Ιακωβ. [20] καὶ εἶπεν Λεια Δεδώρηταί μοι ὁ θεὸς δῶρον καλόν· ἐν τῷ νῦν καιρῷ αἱρετιεῖ με ὁ ἀνήρ μου, ἔτεκον γὰρ αὐτῷ υἱοὺς ἕξ· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ζαβουλων. [21] καὶ μετὰ τοῦτο ἔτεκεν θυγατέρα καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Δινα. [22] Ἐμνήσθη δὲ ὁ θεὸς τῆς Ραχηλ, καὶ

ἐπήκουσεν αὐτῆς ὁ θεὸς καὶ ἀνέῳξεν αὐτῆς τὴν μήτραν, [23] καὶ συλλαβοῦσα ἔτεκεν τῷ Ιακωβ υἱόν. εἶπεν δὲ Ραχηλ Ἀφεῖλεν ὁ θεός μου τὸ ὄνειδος· [24] καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιωσηφ λέγουσα Προσθέτω ὁ θεός μοι υἱὸν ἕτερον. [25] Ἐγένετο δὲ ὡς ἔτεκεν Ραχηλ τὸν Ιωσηφ, εἶπεν Ιακωβ τῷ Λαβαν Ἀπόστειλόν με, ἵνα ἀπέλθω εἰς τὸν τόπον μου καὶ εἰς τὴν γῆν μου. [26] ἀπόδος τὰς γυναῖκάς μου καὶ τὰ παιδία, περὶ ὧν δεδούλευκά σοι, ἵνα ἀπέλθω· σὺ γὰρ γινώσκεις τὴν δουλείαν, ἣν δεδούλευκά σοι. [27] εἶπεν δὲ αὐτῷ Λαβαν Εἰ εὗρον χάριν ἐναντίον σου, οἰωνισάμην ἄν· εὐλόγησεν γάρ με ὁ θεὸς τῇ σῇ εἰσόδῳ. [28] διάστειλον τὸν μισθόν σου πρός με, καὶ δώσω. [29] εἶπεν δὲ αὐτῷ Ιακωβ Σὺ γινώσκεις ἃ δεδούλευκά σοι καὶ ὅσα ἦν κτήνη σου μετ᾽ ἐμοῦ· [30] μικρὰ γὰρ ἦν ὅσα σοι ἦν ἐναντίον ἐμοῦ, καὶ ηὐξήθη εἰς πλῆθος, καὶ ηὐλόγησέν σε κύριος ἐπὶ τῷ ποδί μου. νῦν οὖν πότε ποιήσω κἀγὼ ἐμαυτῷ οἶκον; [31] καὶ εἶπεν αὐτῷ Λαβαν Τί σοι δώσω; εἶπεν δὲ αὐτῷ Ιακωβ Οὐ δώσεις μοι οὐθέν· ἐὰν ποιήσῃς μοι τὸ ῥῆμα τοῦτο, πάλιν ποιμανῶ τὰ πρόβατά σου καὶ φυλάξω. [32] παρελθάτω πάντα τὰ πρόβατά σου σήμερον, καὶ διαχώρισον ἐκεῖθεν πᾶν πρόβατον φαιὸν ἐν τοῖς ἀρνάσιν καὶ πᾶν διάλευκον καὶ ῥαντὸν ἐν ταῖς αἰξίν· ἔσται μοι μισθός. [33] καὶ ἐπακούσεταί μοι ἡ δικαιοσύνη μου ἐν τῇ ἡμέρᾳ τῇ αὔριον, ὅτι ἐστὶν ὁ μισθός μου ἐνώπιόν σου· πᾶν, ὃ ἐὰν μὴ ᾖ ῥαντὸν καὶ διάλευκον ἐν ταῖς αἰξὶν καὶ φαιὸν ἐν τοῖς ἀρνάσιν, κεκλεμμένον ἔσται παρ᾽ ἐμοί. [34] εἶπεν δὲ αὐτῷ Λαβαν Ἔστω κατὰ τὸ ῥῆμά σου. [35] καὶ διέστειλεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τοὺς τράγους τοὺς ῥαντοὺς καὶ τοὺς διαλεύκους καὶ πάσας τὰς αἶγας τὰς ῥαντὰς καὶ τὰς διαλεύκους καὶ πᾶν, ὃ ἦν λευκὸν ἐν αὐτοῖς, καὶ πᾶν, ὃ ἦν φαιὸν ἐν τοῖς ἀρνάσιν, καὶ ἔδωκεν διὰ χειρὸς τῶν υἱῶν αὐτοῦ. [36] καὶ ἀπέστησεν ὁδὸν τριῶν ἡμερῶν ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον Ιακωβ· Ιακωβ δὲ ἐποίμαινεν τὰ πρόβατα Λαβαν τὰ ὑπολειφθέντα. – [37] ἔλαβεν δὲ ἑαυτῷ Ιακωβ ῥάβδον στυρακίνην χλωρὰν καὶ καρυίνην καὶ πλατάνου, καὶ ἐλέπισεν αὐτὰς Ιακωβ λεπίσματα λευκὰ περισύρων τὸ χλωρόν· ἐφαίνετο δὲ ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, ὃ ἐλέπισεν, ποικίλον. [38] καὶ παρέθηκεν τὰς ῥάβδους, ἃς ἐλέπισεν, ἐν ταῖς ληνοῖς τῶν ποτιστηρίων τοῦ ὕδατος, ἵνα, ὡς ἂν ἔλθωσιν τὰ πρόβατα πιεῖν ἐνώπιον τῶν ῥάβδων, ἐλθόντων αὐτῶν εἰς τὸ πιεῖν, [39] ἐγκισσήσωσιν τὰ πρόβατα εἰς τὰς ῥάβδους· καὶ ἔτικτον τὰ πρόβατα διάλευκα καὶ ποικίλα καὶ σποδοειδῆ ῥαντά. [40] τοὺς δὲ ἀμνοὺς διέστειλεν Ιακωβ καὶ ἔστησεν ἐναντίον τῶν προβάτων κριὸν διάλευκον καὶ πᾶν ποικίλον ἐν τοῖς ἀμνοῖς· καὶ διεχώρισεν ἑαυτῷ ποίμνια καθ᾽ ἑαυτὸν καὶ οὐκ ἔμιξεν αὐτὰ εἰς τὰ πρόβατα Λαβαν. [41] ἐγένετο δὲ ἐν τῷ καιρῷ, ᾧ ἐνεκίσσησεν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, ἔθηκεν Ιακωβ τὰς ῥάβδους ἐναντίον τῶν προβάτων ἐν ταῖς ληνοῖς τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ῥάβδους·

[42] ἡνίκα δ᾽ ἂν ἔτεκον τὰ πρόβατα, οὐκ ἐτίθει· ἐγένετο δὲ τὰ ἄσημα τοῦ Λαβαν, τὰ δὲ ἐπίσημα τοῦ Ιακωβ. [43] καὶ ἐπλούτησεν ὁ ἄνθρωπος σφόδρα σφόδρα, καὶ ἐγένετο αὐτῷ κτήνη πολλὰ καὶ βόες καὶ παῖδες καὶ παιδίσκαι καὶ κάμηλοι καὶ ὄνοι.

CHAPTER 31

[1] Ἤκουσεν δὲ Ιακωβ τὰ ῥήματα τῶν υἱῶν Λαβαν λεγόντων Εἴληφεν Ιακωβ πάντα τὰ τοῦ πατρὸς ἡμῶν καὶ ἐκ τῶν τοῦ πατρὸς ἡμῶν πεποίηκεν πᾶσαν τὴν δόξαν ταύτην. [2] καὶ εἶδεν Ιακωβ τὸ πρόσωπον τοῦ Λαβαν, καὶ ἰδοὺ οὐκ ἦν πρὸς αὐτὸν ὡς ἐχθὲς καὶ τρίτην ἡμέραν. [3] εἶπεν δὲ κύριος πρὸς Ιακωβ Ἀποστρέφου εἰς τὴν γῆν τοῦ πατρός σου καὶ εἰς τὴν γενεάν σου, καὶ ἔσομαι μετὰ σοῦ. [4] ἀποστείλας δὲ Ιακωβ ἐκάλεσεν Ραχηλ καὶ Λειαν εἰς τὸ πεδίον, οὗ τὰ ποίμνια, [5] καὶ εἶπεν αὐταῖς Ὁρῶ ἐγὼ τὸ πρόσωπον τοῦ πατρὸς ὑμῶν ὅτι οὐκ ἔστιν πρὸς ἐμοῦ ὡς ἐχθὲς καὶ τρίτην ἡμέραν· ὁ δὲ θεὸς τοῦ πατρός μου ἦν μετ᾽ ἐμοῦ. [6] καὶ αὐταὶ δὲ οἴδατε ὅτι ἐν πάσῃ τῇ ἰσχύι μου δεδούλευκα τῷ πατρὶ ὑμῶν. [7] ὁ δὲ πατὴρ ὑμῶν παρεκρούσατό με καὶ ἤλλαξεν τὸν μισθόν μου τῶν δέκα ἀμνῶν, καὶ οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με. [8] ἐὰν οὕτως εἴπῃ Τὰ ποικίλα ἔσται σου μισθός, καὶ τέξεται πάντα τὰ πρόβατα ποικίλα· ἐὰν δὲ εἴπῃ Τὰ λευκὰ ἔσται σου μισθός, καὶ τέξεται πάντα τὰ πρόβατα λευκά· [9] καὶ ἀφείλατο ὁ θεὸς πάντα τὰ κτήνη τοῦ πατρὸς ὑμῶν καὶ ἔδωκέν μοι αὐτά. [10] καὶ ἐγένετο ἡνίκα ἐνεκίσσων τὰ πρόβατα, καὶ εἶδον τοῖς ὀφθαλμοῖς αὐτὰ ἐν τῷ ὕπνῳ, καὶ ἰδοὺ οἱ τράγοι καὶ οἱ κριοὶ ἀναβαίνοντες ἦσαν ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας διάλευκοι καὶ ποικίλοι καὶ σποδοειδεῖς ῥαντοί. [11] καὶ εἶπέν μοι ὁ ἄγγελος τοῦ θεοῦ καθ᾽ ὕπνον Ιακωβ· ἐγὼ δὲ εἶπα Τί ἐστιν; [12] καὶ εἶπεν Ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἰδὲ τοὺς τράγους καὶ τοὺς κριοὺς ἀναβαίνοντας ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας διαλεύκους καὶ ποικίλους καὶ σποδοειδεῖς ῥαντούς· ἑώρακα γὰρ ὅσα σοι Λαβαν ποιεῖ. [13] ἐγώ εἰμι ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ, οὗ ἤλειψάς μοι ἐκεῖ στήλην καὶ ηὔξω μοι ἐκεῖ εὐχήν· νῦν οὖν ἀνάστηθι καὶ ἔξελθε ἐκ τῆς γῆς ταύτης καὶ ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου, καὶ ἔσομαι μετὰ σοῦ. [14] καὶ ἀποκριθεῖσα Ραχηλ καὶ Λεια εἶπαν αὐτῷ Μὴ ἔστιν ἡμῖν ἔτι μερὶς ἢ κληρονομία ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν; [15] οὐχ ὡς αἱ ἀλλότριαι λελογίσμεθα αὐτῷ; πέπρακεν γὰρ ἡμᾶς καὶ κατέφαγεν καταβρώσει τὸ ἀργύριον ἡμῶν. [16] πάντα τὸν πλοῦτον καὶ τὴν δόξαν, ἣν ἀφείλατο ὁ θεὸς τοῦ πατρὸς ἡμῶν, ἡμῖν ἔσται καὶ τοῖς τέκνοις ἡμῶν. νῦν οὖν ὅσα εἴρηκέν σοι ὁ θεός, ποίει. [17] Ἀναστὰς δὲ Ιακωβ ἔλαβεν τὰς γυναῖκας αὐτοῦ καὶ τὰ παιδία αὐτοῦ ἐπὶ τὰς καμήλους [18] καὶ ἀπήγαγεν πάντα τὰ ὑπάρχοντα αὐτοῦ καὶ πᾶσαν τὴν ἀποσκευὴν αὐτοῦ, ἣν περιεποιήσατο ἐν τῇ Μεσοποταμίᾳ, καὶ πάντα τὰ αὐτοῦ ἀπελθεῖν πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς γῆν Χανααν. [19] Λαβαν δὲ ᾤχετο κεῖραι τὰ πρόβατα αὐτοῦ· ἔκλεψεν δὲ Ραχηλ τὰ εἴδωλα τοῦ πατρὸς αὐτῆς. [20] ἔκρυψεν δὲ Ιακωβ Λαβαν τὸν Σύρον τοῦ μὴ

ἀναγγεῖλαι αὐτῷ ὅτι ἀποδιδράσκει, [21] καὶ ἀπέδρα αὐτὸς καὶ πάντα τὰ αὐτοῦ καὶ διέβη τὸν ποταμὸν καὶ ὥρμησεν εἰς τὸ ὄρος Γαλααδ. [22] ἀνηγγέλη δὲ Λαβαν τῷ Σύρῳ τῇ τρίτῃ ἡμέρᾳ ὅτι ἀπέδρα Ιακωβ, [23] καὶ παραλαβὼν πάντας τοὺς ἀδελφοὺς αὐτοῦ μεθ' ἑαυτοῦ ἐδίωξεν ὀπίσω αὐτοῦ ὁδὸν ἡμερῶν ἑπτὰ καὶ κατέλαβεν αὐτὸν ἐν τῷ ὄρει τῷ Γαλααδ. [24] ἦλθεν δὲ ὁ θεὸς πρὸς Λαβαν τὸν Σύρον καθ' ὕπνον τὴν νύκτα καὶ εἶπεν αὐτῷ Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά. [25] καὶ κατέλαβεν Λαβαν τὸν Ιακωβ· Ιακωβ δὲ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐν τῷ ὄρει· Λαβαν δὲ ἔστησεν τοὺς ἀδελφοὺς αὐτοῦ ἐν τῷ ὄρει Γαλααδ. [26] εἶπεν δὲ Λαβαν τῷ Ιακωβ Τί ἐποίησας; ἵνα τί κρυφῇ ἀπέδρας καὶ ἐκλοποφόρησάς με καὶ ἀπήγαγες τὰς θυγατέρας μου ὡς αἰχμαλώτιδας μαχαίρᾳ; [27] καὶ εἰ ἀνήγγειλάς μοι, ἐξαπέστειλα ἄν σε μετ' εὐφροσύνης καὶ μετὰ μουσικῶν, τυμπάνων καὶ κιθάρας. [28] οὐκ ἠξιώθην καταφιλῆσαι τὰ παιδία μου καὶ τὰς θυγατέρας μου. νῦν δὲ ἀφρόνως ἔπραξας. [29] καὶ νῦν ἰσχύει ἡ χείρ μου κακοποιῆσαί σε· ὁ δὲ θεὸς τοῦ πατρός σου ἐχθὲς εἶπεν πρός με λέγων Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά. [30] νῦν οὖν πεπόρευσαι· ἐπιθυμίᾳ γὰρ ἐπεθύμησας ἀπελθεῖν εἰς τὸν οἶκον τοῦ πατρός σου· ἵνα τί ἔκλεψας τοὺς θεούς μου; [31] ἀποκριθεὶς δὲ Ιακωβ εἶπεν τῷ Λαβαν Εἶπα γάρ Μήποτε ἀφέλῃς τὰς θυγατέρας σου ἀπ' ἐμοῦ καὶ πάντα τὰ ἐμά· [32] ἐπίγνωθι, τί ἐστιν τῶν σῶν παρ' ἐμοί, καὶ λαβέ. καὶ οὐκ ἐπέγνω παρ' αὐτῷ οὐθέν. καὶ εἶπεν αὐτῷ Ιακωβ Παρ ᾧ ἐὰν εὕρῃς τοὺς θεούς σου, οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν. οὐκ ᾔδει δὲ Ιακωβ ὅτι Ραχηλ ἡ γυνὴ αὐτοῦ ἔκλεψεν αὐτούς. [33] εἰσελθὼν δὲ Λαβαν ἠρεύνησεν εἰς τὸν οἶκον Λειας καὶ οὐχ εὗρεν· καὶ ἐξελθὼν ἐκ τοῦ οἴκου Λειας ἠρεύνησεν τὸν οἶκον Ιακωβ καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν καὶ οὐχ εὗρεν. εἰσῆλθεν δὲ καὶ εἰς τὸν οἶκον Ραχηλ. [34] Ραχηλ δὲ ἔλαβεν τὰ εἴδωλα καὶ ἐνέβαλεν αὐτὰ εἰς τὰ σάγματα τῆς καμήλου καὶ ἐπεκάθισεν αὐτοῖς [35] καὶ εἶπεν τῷ πατρὶ αὐτῆς Μὴ βαρέως φέρε, κύριε· οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου, ὅτι τὸ κατ' ἐθισμὸν τῶν γυναικῶν μοί ἐστιν. ἠρεύνησεν δὲ Λαβαν ἐν ὅλῳ τῷ οἴκῳ καὶ οὐχ εὗρεν τὰ εἴδωλα. [36] ὠργίσθη δὲ Ιακωβ καὶ ἐμαχέσατο τῷ Λαβαν· ἀποκριθεὶς δὲ Ιακωβ εἶπεν τῷ Λαβαν Τί τὸ ἀδίκημά μου καὶ τί τὸ ἁμάρτημά μου, ὅτι κατεδίωξας ὀπίσω μου [37] καὶ ὅτι ἠρεύνησας πάντα τὰ σκεύη μου; τί εὗρες ἀπὸ πάντων τῶν σκευῶν τοῦ οἴκου σου; θὲς ὧδε ἐναντίον τῶν ἀδελφῶν μου καὶ τῶν ἀδελφῶν σου, καὶ ἐλεγξάτωσαν ἀνὰ μέσον τῶν δύο ἡμῶν. [38] ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι μετὰ σοῦ· τὰ πρόβατά σου καὶ αἱ αἶγές σου οὐκ ἠτεκνώθησαν· κριοὺς τῶν προβάτων σου οὐ κατέφαγον· [39] θηριάλωτον οὐκ ἀνενήνοχά σοι, ἐγὼ ἀπετίννυον παρ' ἐμαυτοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός· [40] ἐγινόμην τῆς ἡμέρας συγκαιόμενος τῷ καύματι καὶ παγετῷ τῆς

νυκτός, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου. [41] ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι ἐν τῇ οἰκίᾳ σου· ἐδούλευσά σοι δέκα τέσσαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου καὶ ἓξ ἔτη ἐν τοῖς προβάτοις σου, καὶ παρελογίσω τὸν μισθόν μου δέκα ἀμνάσιν. [42] εἰ μὴ ὁ θεὸς τοῦ πατρός μου Αβρααμ καὶ ὁ φόβος Ισαακ ἦν μοι, νῦν ἂν κενόν με ἐξαπέστειλας· τὴν ταπείνωσίν μου καὶ τὸν κόπον τῶν χειρῶν μου εἶδεν ὁ θεὸς καὶ ἤλεγξέν σε ἐχθές. [43] ἀποκριθεὶς δὲ Λαβαν εἶπεν τῷ Ιακωβ Αἱ θυγατέρες θυγατέρες μου, καὶ οἱ υἱοὶ υἱοί μου, καὶ τὰ κτήνη κτήνη μου, καὶ πάντα, ὅσα σὺ ὁρᾷς, ἐμά ἐστιν καὶ τῶν θυγατέρων μου. τί ποιήσω ταύταις σήμερον ἢ τοῖς τέκνοις αὐτῶν, οἷς ἔτεκον; [44] νῦν οὖν δεῦρο διαθώμεθα διαθήκην ἐγὼ καὶ σύ, καὶ ἔσται εἰς μαρτύριον ἀνὰ μέσον ἐμοῦ καὶ σοῦ. εἶπεν δὲ αὐτῷ Ἰδοὺ οὐθεὶς μεθ᾽ ἡμῶν ἐστιν, ἰδὲ ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ. [45] λαβὼν δὲ Ιακωβ λίθον ἔστησεν αὐτὸν στήλην. [46] εἶπεν δὲ Ιακωβ τοῖς ἀδελφοῖς αὐτοῦ Συλλέγετε λίθους. καὶ συνέλεξαν λίθους καὶ ἐποίησαν βουνόν, καὶ ἔφαγον καὶ ἔπιον ἐκεῖ ἐπὶ τοῦ βουνοῦ. καὶ εἶπεν αὐτῷ Λαβαν Ὁ βουνὸς οὗτος μαρτυρεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ σήμερον. [47] καὶ ἐκάλεσεν αὐτὸν Λαβαν Βουνὸς τῆς μαρτυρίας, Ιακωβ δὲ ἐκάλεσεν αὐτὸν Βουνὸς μάρτυς. [48] εἶπεν δὲ Λαβαν τῷ Ιακωβ Ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη, ἣν ἔστησα ἀνὰ μέσον ἐμοῦ καὶ σοῦ, μαρτυρεῖ ὁ βουνὸς οὗτος καὶ μαρτυρεῖ ἡ στήλη αὕτη· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Βουνὸς μαρτυρεῖ [49] καὶ Ἡ ὅρασις, ἣν εἶπεν Ἐπίδοι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ, ὅτι ἀποστησόμεθα ἕτερος ἀπὸ τοῦ ἑτέρου. [50] εἰ ταπεινώσεις τὰς θυγατέρας μου, εἰ λήμψῃ γυναῖκας ἐπὶ ταῖς θυγατράσιν μου, ὅρα οὐθεὶς μεθ᾽ ἡμῶν ἐστιν· [52] ἐάν τε γὰρ ἐγὼ μὴ διαβῶ πρὸς σὲ μηδὲ σὺ διαβῇς πρός με τὸν βουνὸν τοῦτον καὶ τὴν στήλην ταύτην ἐπὶ κακίᾳ, [53] ὁ θεὸς Αβρααμ καὶ ὁ θεὸς Ναχωρ κρινεῖ ἀνὰ μέσον ἡμῶν. καὶ ὤμοσεν Ιακωβ κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ Ισαακ. [54] καὶ ἔθυσεν Ιακωβ θυσίαν ἐν τῷ ὄρει καὶ ἐκάλεσεν τοὺς ἀδελφοὺς αὐτοῦ, καὶ ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει.

CHAPTER 32

[1] ἀναστὰς δὲ Λαβαν τὸ πρωῒ κατεφίλησεν τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ εὐλόγησεν αὐτούς, καὶ ἀποστραφεὶς Λαβαν ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ. [2] Καὶ Ιακωβ ἀπῆλθεν εἰς τὴν ἑαυτοῦ ὁδόν. καὶ ἀναβλέψας εἶδεν παρεμβολὴν θεοῦ παρεμβεβληκυῖαν, καὶ συνήντησαν αὐτῷ οἱ ἄγγελοι τοῦ θεοῦ. [3] εἶπεν δὲ Ιακωβ, ἡνίκα εἶδεν αὐτούς Παρεμβολὴ θεοῦ αὕτη· καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Παρεμβολαί. [4] Ἀπέστειλεν δὲ Ιακωβ ἀγγέλους ἔμπροσθεν αὐτοῦ πρὸς Ησαυ τὸν ἀδελφὸν αὐτοῦ εἰς γῆν Σηιρ εἰς χώραν Εδωμ [5] καὶ ἐνετείλατο αὐτοῖς λέγων Οὕτως ἐρεῖτε τῷ κυρίῳ μου Ησαυ Οὕτως λέγει ὁ παῖς σου Ιακωβ Μετὰ Λαβαν παρῴκησα καὶ ἐχρόνισα ἕως τοῦ νῦν, [6] καὶ ἐγένοντό μοι βόες καὶ ὄνοι καὶ πρόβατα καὶ παῖδες καὶ παιδίσκαι, καὶ ἀπέστειλα ἀναγγεῖλαι τῷ κυρίῳ μου Ησαυ, ἵνα εὕρῃ ὁ παῖς σου χάριν ἐναντίον σου. [7] καὶ ἀνέστρεψαν οἱ ἄγγελοι πρὸς Ιακωβ λέγοντες Ἤλθομεν πρὸς τὸν ἀδελφόν σου Ησαυ, καὶ ἰδοὺ αὐτὸς ἔρχεται εἰς συνάντησίν σοι καὶ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ. [8] ἐφοβήθη δὲ Ιακωβ σφόδρα καὶ ἠπορεῖτο. καὶ διεῖλεν τὸν λαὸν τὸν μετ᾽ αὐτοῦ καὶ τοὺς βόας καὶ τὰ πρόβατα εἰς δύο παρεμβολάς, [9] καὶ εἶπεν Ιακωβ Ἐὰν ἔλθῃ Ησαυ εἰς παρεμβολὴν μίαν καὶ ἐκκόψῃ αὐτήν, ἔσται ἡ παρεμβολὴ ἡ δευτέρα εἰς τὸ σῴζεσθαι. [10] εἶπεν δὲ Ιακωβ Ὁ θεὸς τοῦ πατρός μου Αβρααμ καὶ ὁ θεὸς τοῦ πατρός μου Ισαακ, κύριε ὁ εἴπας μοι Ἀπότρεχε εἰς τὴν γῆν τῆς γενέσεώς σου καὶ εὖ σε ποιήσω, [11] ἱκανοῦταί μοι ἀπὸ πάσης δικαιοσύνης καὶ ἀπὸ πάσης ἀληθείας, ἧς ἐποίησας τῷ παιδί σου· ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν Ιορδάνην τοῦτον, νῦν δὲ γέγονα εἰς δύο παρεμβολάς. [12] ἐξελοῦ με ἐκ χειρὸς τοῦ ἀδελφοῦ μου Ησαυ, ὅτι φοβοῦμαι ἐγὼ αὐτόν, μήποτε ἐλθὼν πατάξῃ με καὶ μητέρα ἐπὶ τέκνοις. [13] σὺ δὲ εἶπας Καλῶς εὖ σε ποιήσω καὶ θήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς θαλάσσης, ἣ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους. [14] καὶ ἐκοιμήθη ἐκεῖ τὴν νύκτα ἐκείνην. καὶ ἔλαβεν ὧν ἔφερεν δῶρα καὶ ἐξαπέστειλεν Ησαυ τῷ ἀδελφῷ αὐτοῦ, [15] αἶγας διακοσίας, τράγους εἴκοσι, πρόβατα διακόσια, κριοὺς εἴκοσι, [16] καμήλους θηλαζούσας καὶ τὰ παιδία αὐτῶν τριάκοντα, βόας τεσσαράκοντα, ταύρους δέκα, ὄνους εἴκοσι καὶ πώλους δέκα. [17] καὶ ἔδωκεν διὰ χειρὸς τοῖς παισὶν αὐτοῦ ποίμνιον κατὰ μόνας. εἶπεν δὲ τοῖς παισὶν αὐτοῦ Προπορεύεσθε ἔμπροσθέν μου καὶ διάστημα ποιεῖτε ἀνὰ μέσον ποίμνης καὶ ποίμνης. [18] καὶ ἐνετείλατο τῷ πρώτῳ λέγων Ἐάν σοι συναντήσῃ Ησαυ ὁ ἀδελφός μου καὶ ἐρωτᾷ σε λέγων Τίνος εἶ καὶ ποῦ πορεύῃ, καὶ τίνος ταῦτα τὰ προπορευόμενά σου; [19] ἐρεῖς Τοῦ παιδός σου Ιακωβ· δῶρα ἀπέσταλκεν

τῷ κυρίῳ μου Ησαυ, καὶ ἰδοὺ αὐτὸς ὀπίσω ἡμῶν. [20] καὶ ἐνετείλατο τῷ πρώτῳ καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ καὶ πᾶσι τοῖς προπορευομένοις ὀπίσω τῶν ποιμνίων τούτων λέγων Κατὰ τὸ ῥῆμα τοῦτο λαλήσατε Ησαυ ἐν τῷ εὑρεῖν ὑμᾶς αὐτὸν [21] καὶ ἐρεῖτε Ἰδοὺ ὁ παῖς σου Ιακωβ παραγίνεται ὀπίσω ἡμῶν. εἶπεν γάρ Ἐξιλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις τοῖς προπορευομένοις αὐτοῦ, καὶ μετὰ τοῦτο ὄψομαι τὸ πρόσωπον αὐτοῦ· ἴσως γὰρ προσδέξεται τὸ πρόσωπόν μου. [22] καὶ παρεπορεύοντο τὰ δῶρα κατὰ πρόσωπον αὐτοῦ, αὐτὸς δὲ ἐκοιμήθη τὴν νύκτα ἐκείνην ἐν τῇ παρεμβολῇ. [23] Ἀναστὰς δὲ τὴν νύκτα ἐκείνην ἔλαβεν τὰς δύο γυναῖκας καὶ τὰς δύο παιδίσκας καὶ τὰ ἕνδεκα παιδία αὐτοῦ καὶ διέβη τὴν διάβασιν τοῦ Ιαβοκ· [24] καὶ ἔλαβεν αὐτοὺς καὶ διέβη τὸν χειμάρρουν καὶ διεβίβασεν πάντα τὰ αὐτοῦ. [25] ὑπελείφθη δὲ Ιακωβ μόνος, καὶ ἐπάλαιεν ἄνθρωπος μετ᾽ αὐτοῦ ἕως πρωί. [26] εἶδεν δὲ ὅτι οὐ δύναται πρὸς αὐτόν, καὶ ἥψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησεν τὸ πλάτος τοῦ μηροῦ Ιακωβ ἐν τῷ παλαίειν αὐτὸν μετ᾽ αὐτοῦ. [27] καὶ εἶπεν αὐτῷ Ἀπόστειλόν με· ἀνέβη γὰρ ὁ ὄρθρος. ὁ δὲ εἶπεν Οὐ μή σε ἀποστείλω, ἐὰν μή με εὐλογήσῃς. [28] εἶπεν δὲ αὐτῷ Τί τὸ ὄνομά σού ἐστιν; ὁ δὲ εἶπεν Ιακωβ. [29] εἶπεν δὲ αὐτῷ Οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ιακωβ, ἀλλὰ Ισραηλ ἔσται τὸ ὄνομά σου, ὅτι ἐνίσχυσας μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατός. [30] ἠρώτησεν δὲ Ιακωβ καὶ εἶπεν Ἀνάγγειλόν μοι τὸ ὄνομά σου. καὶ εἶπεν Ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ ηὐλόγησεν αὐτὸν ἐκεῖ. [31] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου Εἶδος θεοῦ· εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή. [32] ἀνέτειλεν δὲ αὐτῷ ὁ ἥλιος, ἡνίκα παρῆλθεν τὸ Εἶδος τοῦ θεοῦ· αὐτὸς δὲ ἐπέσκαζεν τῷ μηρῷ αὐτοῦ. [33] ἕνεκεν τούτου οὐ μὴ φάγωσιν οἱ υἱοὶ Ισραηλ τὸ νεῦρον, ὃ ἐνάρκησεν, ὅ ἐστιν ἐπὶ τοῦ πλάτους τοῦ μηροῦ, ἕως τῆς ἡμέρας ταύτης, ὅτι ἥψατο τοῦ πλάτους τοῦ μηροῦ Ιακωβ τοῦ νεύρου καὶ ἐνάρκησεν.

CHAPTER 33

[1] Ἀναβλέψας δὲ Ιακωβ εἶδεν καὶ ἰδοὺ Ησαυ ὁ ἀδελφὸς αὐτοῦ ἐρχόμενος καὶ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ. καὶ ἐπιδιεῖλεν Ιακωβ τὰ παιδία ἐπὶ Λειαν καὶ Ραχηλ καὶ τὰς δύο παιδίσκας [2] καὶ ἐποίησεν τὰς δύο παιδίσκας καὶ τοὺς υἱοὺς αὐτῶν ἐν πρώτοις καὶ Λειαν καὶ τὰ παιδία αὐτῆς ὀπίσω καὶ Ραχηλ καὶ Ιωσηφ ἐσχάτους. [3] αὐτὸς δὲ προῆλθεν ἔμπροσθεν αὐτῶν καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἑπτάκις ἕως τοῦ ἐγγίσαι τοῦ ἀδελφοῦ αὐτοῦ. [4] καὶ προσέδραμεν Ησαυ εἰς συνάντησιν αὐτῷ καὶ περιλαβὼν αὐτὸν ἐφίλησεν καὶ προσέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ ἔκλαυσαν ἀμφότεροι. [5] καὶ ἀναβλέψας εἶδεν τὰς γυναῖκας καὶ τὰ παιδία καὶ εἶπεν Τί ταῦτά σοί ἐστιν; ὁ δὲ εἶπεν Τὰ παιδία, οἷς ἠλέησεν ὁ θεὸς τὸν παῖδά σου. [6] καὶ προσήγγισαν αἱ παιδίσκαι καὶ τὰ τέκνα αὐτῶν καὶ προσεκύνησαν, [7] καὶ προσήγγισεν Λεια καὶ τὰ τέκνα αὐτῆς καὶ προσεκύνησαν, καὶ μετὰ ταῦτα προσήγγισεν Ραχηλ καὶ Ιωσηφ καὶ προσεκύνησαν. [8] καὶ εἶπεν Τί ταῦτά σοί ἐστιν, πᾶσαι αἱ παρεμβολαὶ αὗται, αἷς ἀπήντηκα; ὁ δὲ εἶπεν Ἵνα εὕρῃ ὁ παῖς σου χάριν ἐναντίον σου, κύριε. [9] εἶπεν δὲ Ησαυ Ἔστιν μοι πολλά, ἄδελφε· ἔστω σοι τὰ σά. [10] εἶπεν δὲ Ιακωβ Εἰ εὕρηκα χάριν ἐναντίον σου, δέξαι τὰ δῶρα διὰ τῶν ἐμῶν χειρῶν· ἕνεκεν τούτου εἶδον τὸ πρόσωπόν σου, ὡς ἄν τις ἴδοι πρόσωπον θεοῦ, καὶ εὐδοκήσεις με· [11] λαβὲ τὰς εὐλογίας μου, ἃς ἤνεγκά σοι, ὅτι ἠλέησέν με ὁ θεὸς καὶ ἔστιν μοι πάντα. καὶ ἐβιάσατο αὐτόν, καὶ ἔλαβεν. [12] καὶ εἶπεν Ἀπάραντες πορευσόμεθα ἐπ᾽ εὐθεῖαν. [13] εἶπεν δὲ αὐτῷ Ὁ κύριός μου γινώσκει ὅτι τὰ παιδία ἁπαλώτερα καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύονται ἐπ᾽ ἐμέ· ἐὰν οὖν καταδιώξω αὐτοὺς ἡμέραν μίαν, ἀποθανοῦνται πάντα τὰ κτήνη. [14] προελθέτω ὁ κύριός μου ἔμπροσθεν τοῦ παιδός, ἐγὼ δὲ ἐνισχύσω ἐν τῇ ὁδῷ κατὰ σχολὴν τῆς πορεύσεως τῆς ἐναντίον μου καὶ κατὰ πόδα τῶν παιδαρίων ἕως τοῦ με ἐλθεῖν πρὸς τὸν κύριόν μου εἰς Σηιρ. [15] εἶπεν δὲ Ησαυ Καταλείψω μετὰ σοῦ ἀπὸ τοῦ λαοῦ τοῦ μετ᾽ ἐμοῦ. ὁ δὲ εἶπεν Ἵνα τί τοῦτο; ἱκανὸν ὅτι εὗρον χάριν ἐναντίον σου, κύριε. [16] ἀπέστρεψεν δὲ Ησαυ ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὴν ὁδὸν αὐτοῦ εἰς Σηιρ. [17] Καὶ Ιακωβ ἀπαίρει εἰς Σκηνάς· καὶ ἐποίησεν ἑαυτῷ ἐκεῖ οἰκίας καὶ τοῖς κτήνεσιν αὐτοῦ ἐποίησεν σκηνάς· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Σκηναί. [18] καὶ ἦλθεν Ιακωβ εἰς Σαλημ πόλιν Σικιμων, ἥ ἐστιν ἐν γῇ Χανααν, ὅτε ἦλθεν ἐκ τῆς Μεσοποταμίας Συρίας, καὶ παρενέβαλεν κατὰ πρόσωπον τῆς πόλεως. [19] καὶ ἐκτήσατο τὴν μερίδα τοῦ ἀγροῦ, οὗ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, παρὰ Εμμωρ πατρὸς Συχεμ ἑκατὸν ἀμνῶν [20] καὶ ἔστησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸν θεὸν Ισραηλ.

CHAPTER 34

[1] Ἐξῆλθεν δὲ Δινα ἡ θυγάτηρ Λειας, ἣν ἔτεκεν τῷ Ιακωβ, καταμαθεῖν τὰς θυγατέρας τῶν ἐγχωρίων. [2] καὶ εἶδεν αὐτὴν Συχεμ ὁ υἱὸς Εμμωρ ὁ Χορραῖος ὁ ἄρχων τῆς γῆς καὶ λαβὼν αὐτὴν ἐκοιμήθη μετ᾽ αὐτῆς καὶ ἐταπείνωσεν αὐτήν. [3] καὶ προσέσχεν τῇ ψυχῇ Δινας τῆς θυγατρὸς Ιακωβ καὶ ἠγάπησεν τὴν παρθένον καὶ ἐλάλησεν κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῇ. [4] εἶπεν δὲ Συχεμ πρὸς Εμμωρ τὸν πατέρα αὐτοῦ λέγων Λαβέ μοι τὴν παιδίσκην ταύτην εἰς γυναῖκα. [5] Ιακωβ δὲ ἤκουσεν ὅτι ἐμίανεν ὁ υἱὸς Εμμωρ Δινην τὴν θυγατέρα αὐτοῦ· οἱ δὲ υἱοὶ αὐτοῦ ἦσαν μετὰ τῶν κτηνῶν αὐτοῦ ἐν τῷ πεδίῳ, παρεσιώπησεν δὲ Ιακωβ ἕως τοῦ ἐλθεῖν αὐτούς. [6] ἐξῆλθεν δὲ Εμμωρ ὁ πατὴρ Συχεμ πρὸς Ιακωβ λαλῆσαι αὐτῷ. [7] οἱ δὲ υἱοὶ Ιακωβ ἦλθον ἐκ τοῦ πεδίου· ὡς δὲ ἤκουσαν, κατενύχθησαν οἱ ἄνδρες, καὶ λυπηρὸν ἦν αὐτοῖς σφόδρα ὅτι ἄσχημον ἐποίησεν ἐν Ισραηλ κοιμηθεὶς μετὰ τῆς θυγατρὸς Ιακωβ, καὶ οὐχ οὕτως ἔσται. [8] καὶ ἐλάλησεν Εμμωρ αὐτοῖς λέγων Συχεμ ὁ υἱός μου προείλατο τῇ ψυχῇ τὴν θυγατέρα ὑμῶν· δότε οὖν αὐτὴν αὐτῷ γυναῖκα. [9] ἐπιγαμβρεύσασθε ἡμῖν· τὰς θυγατέρας ὑμῶν δότε ἡμῖν καὶ τὰς θυγατέρας ἡμῶν λάβετε τοῖς υἱοῖς ὑμῶν. [10] καὶ ἐν ἡμῖν κατοικεῖτε, καὶ ἡ γῆ ἰδοὺ πλατεῖα ἐναντίον ὑμῶν· κατοικεῖτε καὶ ἐμπορεύεσθε ἐπ᾽ αὐτῆς καὶ ἐγκτήσασθε ἐν αὐτῇ. [11] εἶπεν δὲ Συχεμ πρὸς τὸν πατέρα αὐτῆς καὶ πρὸς τοὺς ἀδελφοὺς αὐτῆς Εὕροιμι χάριν ἐναντίον ὑμῶν, καὶ ὃ ἐὰν εἴπητε, δώσομεν. [12] πληθύνατε τὴν φερνὴν σφόδρα, καὶ δώσω, καθότι ἂν εἴπητέ μοι, καὶ δώσετέ μοι τὴν παῖδα ταύτην εἰς γυναῖκα. [13] ἀπεκρίθησαν δὲ οἱ υἱοὶ Ιακωβ τῷ Συχεμ καὶ Εμμωρ τῷ πατρὶ αὐτοῦ μετὰ δόλου καὶ ἐλάλησαν αὐτοῖς, ὅτι ἐμίαναν Δινην τὴν ἀδελφὴν αὐτῶν, [14] καὶ εἶπαν αὐτοῖς Συμεων καὶ Λευι οἱ ἀδελφοὶ Δινας υἱοὶ δὲ Λειας Οὐ δυνησόμεθα ποιῆσαι τὸ ῥῆμα τοῦτο, δοῦναι τὴν ἀδελφὴν ἡμῶν ἀνθρώπῳ, ὃς ἔχει ἀκροβυστίαν· ἔστιν γὰρ ὄνειδος ἡμῖν. [15] ἐν τούτῳ ὁμοιωθησόμεθα ὑμῖν καὶ κατοικήσομεν ἐν ὑμῖν, ἐὰν γένησθε ὡς ἡμεῖς καὶ ὑμεῖς ἐν τῷ περιτμηθῆναι ὑμῶν πᾶν ἀρσενικόν, [16] καὶ δώσομεν τὰς θυγατέρας ἡμῶν ὑμῖν καὶ ἀπὸ τῶν θυγατέρων ὑμῶν λημψόμεθα ἡμῖν γυναῖκας καὶ οἰκήσομεν παρ᾽ ὑμῖν καὶ ἐσόμεθα ὡς γένος ἕν. [17] ἐὰν δὲ μὴ εἰσακούσητε ἡμῶν τοῦ περιτέμνεσθαι, λαβόντες τὰς θυγατέρας ἡμῶν ἀπελευσόμεθα. [18] καὶ ἤρεσαν οἱ λόγοι ἐναντίον Εμμωρ καὶ ἐναντίον Συχεμ τοῦ υἱοῦ Εμμωρ. [19] καὶ οὐκ ἐχρόνισεν ὁ νεανίσκος τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· ἐνέκειτο γὰρ τῇ θυγατρὶ Ιακωβ· αὐτὸς δὲ ἦν ἐνδοξότατος πάντων τῶν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. [20] ἦλθεν δὲ Εμμωρ καὶ Συχεμ ὁ υἱὸς αὐτοῦ πρὸς τὴν πύλην τῆς πόλεως αὐτῶν καὶ ἐλάλησαν

πρὸς τοὺς ἄνδρας τῆς πόλεως αὐτῶν λέγοντες [21] Οἱ ἄνθρωποι οὗτοι εἰρηνικοί εἰσιν μεθ’ ἡμῶν· οἰκείτωσαν ἐπὶ τῆς γῆς καὶ ἐμπορευέσθωσαν αὐτήν, ἡ δὲ γῆ ἰδοὺ πλατεῖα ἐναντίον αὐτῶν. τὰς θυγατέρας αὐτῶν λημψόμεθα ἡμῖν γυναῖκας καὶ τὰς θυγατέρας ἡμῶν δώσομεν αὐτοῖς. [22] μόνον ἐν τούτῳ ὁμοιωθήσονται ἡμῖν οἱ ἄνθρωποι τοῦ κατοικεῖν μεθ’ ἡμῶν ὥστε εἶναι λαὸν ἕνα, ἐν τῷ περιτέμνεσθαι ἡμῶν πᾶν ἀρσενικόν, καθὰ καὶ αὐτοὶ περιτέτμηνται. [23] καὶ τὰ κτήνη αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῶν καὶ τὰ τετράποδα οὐχ ἡμῶν ἔσται; μόνον ἐν τούτῳ ὁμοιωθῶμεν αὐτοῖς, καὶ οἰκήσουσιν μεθ’ ἡμῶν. [24] καὶ εἰσήκουσαν Εμμωρ καὶ Συχεμ τοῦ υἱοῦ αὐτοῦ πάντες οἱ ἐκπορευόμενοι τὴν πύλην τῆς πόλεως αὐτῶν καὶ περιετέμοντο τὴν σάρκα τῆς ἀκροβυστίας αὐτῶν, πᾶς ἄρσην. [25] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὅτε ἦσαν ἐν τῷ πόνῳ, ἔλαβον οἱ δύο υἱοὶ Ιακωβ Συμεων καὶ Λευι οἱ ἀδελφοὶ Δινας ἕκαστος τὴν μάχαιραν αὐτοῦ καὶ εἰσῆλθον εἰς τὴν πόλιν ἀσφαλῶς καὶ ἀπέκτειναν πᾶν ἀρσενικόν· [26] τόν τε Εμμωρ καὶ Συχεμ τὸν υἱὸν αὐτοῦ ἀπέκτειναν ἐν στόματι μαχαίρας καὶ ἔλαβον τὴν Δινα ἐκ τοῦ οἴκου τοῦ Συχεμ καὶ ἐξῆλθον. [27] οἱ δὲ υἱοὶ Ιακωβ εἰσῆλθον ἐπὶ τοὺς τραυματίας καὶ διήρπασαν τὴν πόλιν, ἐν ᾗ ἐμίαναν Δινα τὴν ἀδελφὴν αὐτῶν, [28] καὶ τὰ πρόβατα αὐτῶν καὶ τοὺς βόας αὐτῶν καὶ τοὺς ὄνους αὐτῶν, ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν τῷ πεδίῳ, ἔλαβον. [29] καὶ πάντα τὰ σώματα αὐτῶν καὶ πᾶσαν τὴν ἀποσκευὴν αὐτῶν καὶ τὰς γυναῖκας αὐτῶν ᾐχμαλώτευσαν, καὶ διήρπασαν ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν ταῖς οἰκίαις. [30] εἶπεν δὲ Ιακωβ Συμεων καὶ Λευι Μισητόν με πεποιήκατε ὥστε πονηρόν με εἶναι πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, ἔν τε τοῖς Χαναναίοις καὶ τοῖς Φερεζαίοις· ἐγὼ δὲ ὀλιγοστός εἰμι ἐν ἀριθμῷ, καὶ συναχθέντες ἐπ’ ἐμὲ συγκόψουσίν με, καὶ ἐκτριβήσομαι ἐγὼ καὶ ὁ οἶκός μου. [31] οἱ δὲ εἶπαν Ἀλλ’ ὡσεὶ πόρνῃ χρήσωνται τῇ ἀδελφῇ ἡμῶν;

CHAPTER 35

[1] Εἶπεν δὲ ὁ θεὸς πρὸς Ιακωβ Ἀναστὰς ἀνάβηθι εἰς τὸν τόπον Βαιθηλ καὶ οἴκει ἐκεῖ καὶ ποίησον ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ὀφθέντι σοι ἐν τῷ ἀποδιδράσκειν σε ἀπὸ προσώπου Ησαυ τοῦ ἀδελφοῦ σου. [2] εἶπεν δὲ Ιακωβ τῷ οἴκῳ αὐτοῦ καὶ πᾶσιν τοῖς μετ᾽ αὐτοῦ Ἄρατε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς μεθ᾽ ὑμῶν ἐκ μέσου ὑμῶν καὶ καθαρίσασθε καὶ ἀλλάξατε τὰς στολὰς ὑμῶν, [3] καὶ ἀναστάντες ἀναβῶμεν εἰς Βαιθηλ καὶ ποιήσωμεν ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ἐπακούσαντί μοι ἐν ἡμέρᾳ θλίψεως, ὃς ἦν μετ᾽ ἐμοῦ καὶ διέσωσέν με ἐν τῇ ὁδῷ, ᾗ ἐπορεύθην. [4] καὶ ἔδωκαν τῷ Ιακωβ τοὺς θεοὺς τοὺς ἀλλοτρίους, οἳ ἦσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν, καὶ κατέκρυψεν αὐτὰ Ιακωβ ὑπὸ τὴν τερέμινθον τὴν ἐν Σικιμοις καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας. [5] καὶ ἐξῆρεν Ισραηλ ἐκ Σικιμων, καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν, καὶ οὐ κατεδίωξαν ὀπίσω τῶν υἱῶν Ισραηλ. [6] ἦλθεν δὲ Ιακωβ εἰς Λουζα, ἥ ἐστιν ἐν γῇ Χαναάν, ἥ ἐστιν Βαιθηλ, αὐτὸς καὶ πᾶς ὁ λαός, ὃς ἦν μετ᾽ αὐτοῦ. [7] καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου Βαιθηλ· ἐκεῖ γὰρ ἐπεφάνη αὐτῷ ὁ θεὸς ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου Ησαυ τοῦ ἀδελφοῦ αὐτοῦ. [8] ἀπέθανεν δὲ Δεββωρα ἡ τροφὸς Ρεβεκκας κατώτερον Βαιθηλ ὑπὸ τὴν βάλανον, καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα αὐτῆς Βάλανος πένθους. [9] Ὤφθη δὲ ὁ θεὸς Ιακωβ ἔτι ἐν Λουζα, ὅτε παρεγένετο ἐκ Μεσοποταμίας τῆς Συρίας, καὶ ηὐλόγησεν αὐτὸν ὁ θεός. [10] καὶ εἶπεν αὐτῷ ὁ θεός Τὸ ὄνομά σου Ιακωβ· οὐ κληθήσεται ἔτι Ιακωβ, ἀλλ᾽ Ισραηλ ἔσται τὸ ὄνομά σου. [11] εἶπεν δὲ αὐτῷ ὁ θεός Ἐγὼ ὁ θεός σου· αὐξάνου καὶ πληθύνου· ἔθνη καὶ συναγωγαὶ ἐθνῶν ἔσονται ἐκ σοῦ, καὶ βασιλεῖς ἐκ τῆς ὀσφύος σου ἐξελεύσονται. [12] καὶ τὴν γῆν, ἣν δέδωκα Αβρααμ καὶ Ισαακ, σοὶ δέδωκα αὐτήν· σοὶ ἔσται, καὶ τῷ σπέρματί σου μετὰ σὲ δώσω τὴν γῆν ταύτην. [13] ἀνέβη δὲ ὁ θεὸς ἀπ᾽ αὐτοῦ ἐκ τοῦ τόπου, οὗ ἐλάλησεν μετ᾽ αὐτοῦ. [14] καὶ ἔστησεν Ιακωβ στήλην ἐν τῷ τόπῳ, ᾧ ἐλάλησεν μετ᾽ αὐτοῦ, στήλην λιθίνην, καὶ ἔσπεισεν ἐπ᾽ αὐτὴν σπονδὴν καὶ ἐπέχεεν ἐπ᾽ αὐτὴν ἔλαιον. [15] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου, ἐν ᾧ ἐλάλησεν μετ᾽ αὐτοῦ ἐκεῖ ὁ θεός, Βαιθηλ. [16] Ἀπάρας δὲ Ιακωβ ἐκ Βαιθηλ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδερ. ἐγένετο δὲ ἡνίκα ἤγγισεν χαβραθα εἰς γῆν ἐλθεῖν Εφραθα, ἔτεκεν Ραχηλ καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ. [17] ἐγένετο δὲ ἐν τῷ σκληρῶς αὐτὴν τίκτειν εἶπεν αὐτῇ ἡ μαῖα Θάρσει, καὶ γὰρ οὗτός σοί ἐστιν υἱός. [18] ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχήν – ἀπέθνῃσκεν γάρ – ἐκάλεσεν τὸ ὄνομα αὐτοῦ Υἱὸς ὀδύνης μου· ὁ δὲ

πατὴρ ἐκάλεσεν αὐτὸν Βενιαμιν. [19] ἀπέθανεν δὲ Ραχηλ καὶ ἐτάφη ἐν τῇ ὁδῷ Εφραθα [αὕτη ἐστὶν Βηθλεεμ]. [20] καὶ ἔστησεν Ιακωβ στήλην ἐπὶ τοῦ μνημείου αὐτῆς· αὕτη ἐστὶν στήλη μνημείου Ραχηλ ἕως τῆς σήμερον ἡμέρας. [22] Ἐγένετο δὲ ἡνίκα κατῴκησεν Ισραηλ ἐν τῇ γῇ ἐκείνῃ, ἐπορεύθη Ρουβην καὶ ἐκοιμήθη μετὰ Βαλλας τῆς παλλακῆς τοῦ πατρὸς αὐτοῦ· καὶ ἤκουσεν Ισραηλ, καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ. Ἦσαν δὲ οἱ υἱοὶ Ιακωβ δώδεκα. [23] υἱοὶ Λειας· πρωτότοκος Ιακωβ Ρουβην, Συμεων, Λευι, Ιουδας, Ισσαχαρ, Ζαβουλων. [24] υἱοὶ δὲ Ραχηλ· Ιωσηφ καὶ Βενιαμιν. [25] υἱοὶ δὲ Βαλλας παιδίσκης Ραχηλ· Δαν καὶ Νεφθαλι. [26] υἱοὶ δὲ Ζελφας παιδίσκης Λειας· Γαδ καὶ Ασηρ. οὗτοι υἱοὶ Ιακωβ, οἳ ἐγένοντο αὐτῷ ἐν Μεσοποταμίᾳ τῆς Συρίας [27] Ἦλθεν δὲ Ιακωβ πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς Μαμβρη εἰς πόλιν τοῦ πεδίου [αὕτη ἐστὶν Χεβρων] ἐν γῇ Χανααν, οὗ παρῴκησεν Αβρααμ καὶ Ισαακ. [28] ἐγένοντο δὲ αἱ ἡμέραι Ισαακ, ἃς ἔζησεν, ἔτη ἑκατὸν ὀγδοήκοντα· [29] καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ πρεσβύτερος καὶ πλήρης ἡμερῶν, καὶ ἔθαψαν αὐτὸν Ησαυ καὶ Ιακωβ οἱ υἱοὶ αὐτοῦ.

CHAPTER 36

[1] Αὗται δὲ αἱ γενέσεις Ησαυ [αὐτός ἐστιν Εδωμ]· [2] Ησαυ δὲ ἔλαβεν γυναῖκας ἑαυτῷ ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, τὴν Αδα θυγατέρα Αιλων τοῦ Χετταίου καὶ τὴν Ελιβεμα θυγατέρα Ανα τοῦ υἱοῦ Σεβεγων τοῦ Ευαίου [3] καὶ τὴν Βασεμμαθ θυγατέρα Ισμαηλ ἀδελφὴν Ναβαιωθ. [4] ἔτεκεν δὲ Αδα τῷ Ησαυ τὸν Ελιφας, καὶ Βασεμμαθ ἔτεκεν τὸν Ραγουηλ, [5] καὶ Ελιβεμα ἔτεκεν τὸν Ιεους καὶ τὸν Ιεγλομ καὶ τὸν Κορε· οὗτοι υἱοὶ Ησαυ, οἳ ἐγένοντο αὐτῷ ἐν γῇ Χανααν. [6] ἔλαβεν δὲ Ησαυ τὰς γυναῖκας αὐτοῦ καὶ τοὺς υἱοὺς καὶ τὰς θυγατέρας καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα καὶ πάντα τὰ κτήνη καὶ πάντα, ὅσα ἐκτήσατο καὶ ὅσα περιεποιήσατο ἐν γῇ Χανααν, καὶ ἐπορεύθη ἐκ γῆς Χανααν ἀπὸ προσώπου Ιακωβ τοῦ ἀδελφοῦ αὐτοῦ· [7] ἦν γὰρ αὐτῶν τὰ ὑπάρχοντα πολλὰ τοῦ οἰκεῖν ἅμα, καὶ οὐκ ἐδύνατο ἡ γῆ τῆς παροικήσεως αὐτῶν φέρειν αὐτοὺς ἀπὸ τοῦ πλήθους τῶν ὑπαρχόντων αὐτῶν. [8] ᾤκησεν δὲ Ησαυ ἐν τῷ ὄρει Σηιρ [Ησαυ αὐτός ἐστιν Εδωμ]. [9] Αὗται δὲ αἱ γενέσεις Ησαυ πατρὸς Εδωμ ἐν τῷ ὄρει Σηιρ, [10] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ησαυ· Ελιφας υἱὸς Αδας γυναικὸς Ησαυ καὶ Ραγουηλ υἱὸς Βασεμμαθ γυναικὸς Ησαυ. [11] ἐγένοντο δὲ υἱοὶ Ελιφας· Θαιμαν, Ωμαρ, Σωφαρ, Γοθομ καὶ Κενεζ· [12] Θαμνα δὲ ἦν παλλακὴ Ελιφας τοῦ υἱοῦ Ησαυ καὶ ἔτεκεν τῷ Ελιφας τὸν Αμαληκ· οὗτοι υἱοὶ Αδας γυναικὸς Ησαυ. [13] οὗτοι δὲ υἱοὶ Ραγουηλ· Ναχοθ, Ζαρε, Σομε καὶ Μοζε· οὗτοι ἦσαν υἱοὶ Βασεμμαθ γυναικὸς Ησαυ. [14] οὗτοι δὲ ἦσαν υἱοὶ Ελιβεμας θυγατρὸς Ανα τοῦ υἱοῦ Σεβεγων, γυναικὸς Ησαυ· ἔτεκεν δὲ τῷ Ησαυ τὸν Ιεους καὶ τὸν Ιεγλομ καὶ τὸν Κορε. – [15] οὗτοι ἡγεμόνες υἱοὶ Ησαυ· υἱοὶ Ελιφας πρωτοτόκου Ησαυ· ἡγεμὼν Θαιμαν, ἡγεμὼν Ωμαρ, ἡγεμὼν Σωφαρ, ἡγεμὼν Κενεζ, [16] ἡγεμὼν Κορε, ἡγεμὼν Γοθομ, ἡγεμὼν Αμαληκ· οὗτοι ἡγεμόνες Ελιφας ἐν γῇ Ιδουμαίᾳ· οὗτοι υἱοὶ Αδας. [17] καὶ οὗτοι υἱοὶ Ραγουηλ υἱοῦ Ησαυ· ἡγεμὼν Ναχοθ, ἡγεμὼν Ζαρε, ἡγεμὼν Σομε, ἡγεμὼν Μοζε· οὗτοι ἡγεμόνες Ραγουηλ ἐν γῇ Εδωμ· οὗτοι υἱοὶ Βασεμμαθ γυναικὸς Ησαυ. [18] οὗτοι δὲ υἱοὶ Ελιβεμας γυναικὸς Ησαυ· ἡγεμὼν Ιεους, ἡγεμὼν Ιεγλομ, ἡγεμὼν Κορε· οὗτοι ἡγεμόνες Ελιβεμας. – [19] οὗτοι υἱοὶ Ησαυ, καὶ οὗτοι ἡγεμόνες αὐτῶν. οὗτοί εἰσιν υἱοὶ Εδωμ. [20] Οὗτοι δὲ υἱοὶ Σηιρ τοῦ Χορραίου τοῦ κατοικοῦντος τὴν γῆν· Λωταν, Σωβαλ, Σεβεγων, Ανα [21] καὶ Δησων καὶ Ασαρ καὶ Ρισων· οὗτοι ἡγεμόνες τοῦ Χορραίου τοῦ υἱοῦ Σηιρ ἐν τῇ γῇ Εδωμ. [22] ἐγένοντο δὲ υἱοὶ Λωταν· Χορρι καὶ Αιμαν· ἀδελφὴ δὲ Λωταν Θαμνα. [23] οὗτοι δὲ υἱοὶ Σωβαλ· Γωλων καὶ Μαναχαθ καὶ Γαιβηλ, Σωφ καὶ Ωμαν. [24] καὶ οὗτοι υἱοὶ Σεβεγων· Αιε καὶ Ωναν· οὗτός ἐστιν ὁ

Ωνας, ὃς εὗρεν τὸν Ιαμιν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμεν τὰ ὑποζύγια Σεβεγων τοῦ πατρὸς αὐτοῦ. [25] οὗτοι δὲ υἱοὶ Ανα· Δησων· καὶ Ελιβεμα θυγάτηρ Ανα. [26] οὗτοι δὲ υἱοὶ Δησων· Αμαδα καὶ Ασβαν καὶ Ιεθραν καὶ Χαρραν. [27] οὗτοι δὲ υἱοὶ Ασαρ· Βαλααν καὶ Ζουκαμ καὶ Ιωυκαμ καὶ Ουκαν. [28] οὗτοι δὲ υἱοὶ Ρισων· Ως καὶ Αραμ. – [29] οὗτοι ἡγεμόνες Χορρι· ἡγεμὼν Λωταν, ἡγεμὼν Σωβαλ, ἡγεμὼν Σεβεγων, ἡγεμὼν Ανα, [30] ἡγεμὼν Δησων, ἡγεμὼν Ασαρ, ἡγεμὼν Ρισων. οὗτοι ἡγεμόνες Χορρι ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῇ Εδωμ. [31] Καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Εδωμ πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ισραηλ. [32] καὶ ἐβασίλευσεν ἐν Εδωμ Βαλακ υἱὸς τοῦ Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δενναβα. [33] ἀπέθανεν δὲ Βαλακ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ιωβαβ υἱὸς Ζαρα ἐκ Βοσορρας. [34] ἀπέθανεν δὲ Ιωβαβ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ασομ ἐκ τῆς γῆς Θαιμανων. [35] ἀπέθανεν δὲ Ασομ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αδαδ υἱὸς Βαραδ ὁ ἐκκόψας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ. [36] ἀπέθανεν δὲ Αδαδ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαμαλα ἐκ Μασεκκας. [37] ἀπέθανεν δὲ Σαμαλα, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαουλ ἐκ Ροωβωθ τῆς παρὰ ποταμόν. [38] ἀπέθανεν δὲ Σαουλ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Βαλαεννων υἱὸς Αχοβωρ. [39] ἀπέθανεν δὲ Βαλαεννων υἱὸς Αχοβωρ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αραδ υἱὸς Βαραδ, καὶ ὄνομα τῇ πόλει αὐτοῦ Φογωρ, ὄνομα δὲ τῇ γυναικὶ αὐτοῦ Μαιτεβεηλ θυγάτηρ Ματραιθ υἱοῦ Μαιζοοβ. [40] Ταῦτα τὰ ὀνόματα τῶν ἡγεμόνων Ησαυ ἐν ταῖς φυλαῖς αὐτῶν κατὰ τόπον αὐτῶν, ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν· ἡγεμὼν Θαμνα, ἡγεμὼν Γωλα, ἡγεμὼν Ιεθερ, [41] ἡγεμὼν Ελιβεμας, ἡγεμὼν Ηλας, ἡγεμὼν Φινων, [42] ἡγεμὼν Κενεζ, ἡγεμὼν Θαιμαν, ἡγεμὼν Μαζαρ, [43] ἡγεμὼν Μεγεδιηλ, ἡγεμὼν Ζαφωιμ. οὗτοι ἡγεμόνες Εδωμ ἐν ταῖς κατῳκοδομημέναις ἐν τῇ γῇ τῆς κτήσεως αὐτῶν. Οὗτος Ησαυ πατὴρ Εδωμ.

CHAPTER 37

[1] Κατῴκει δὲ Ιακωβ ἐν τῇ γῇ, οὗ παρῴκησεν ὁ πατὴρ αὐτοῦ, ἐν γῇ Χαναάν. [2] αὗται δὲ αἱ γενέσεις Ιακωβ· Ιωσηφ δέκα ἑπτὰ ἐτῶν ἦν ποιμαίνων μετὰ τῶν ἀδελφῶν αὐτοῦ τὰ πρόβατα ὢν νέος, μετὰ τῶν υἱῶν Βαλλας καὶ μετὰ τῶν υἱῶν Ζελφας τῶν γυναικῶν τοῦ πατρὸς αὐτοῦ· κατήνεγκεν δὲ Ιωσηφ ψόγον πονηρὸν πρὸς Ισραηλ τὸν πατέρα αὐτῶν. [3] Ιακωβ δὲ ἠγάπα τὸν Ιωσηφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρους ἦν αὐτῷ· ἐποίησεν δὲ αὐτῷ χιτῶνα ποικίλον. [4] ἰδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ὁ πατὴρ φιλεῖ ἐκ πάντων τῶν υἱῶν αὐτοῦ, ἐμίσησαν αὐτὸν καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν. [5] Ἐνυπνιασθεὶς δὲ Ιωσηφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ [6] καὶ εἶπεν αὐτοῖς Ἀκούσατε τοῦ ἐνυπνίου τούτου, οὗ ἐνυπνιάσθην· [7] ᾥμην ἡμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ, καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθώθη, περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα. [8] εἶπαν δὲ αὐτῷ οἱ ἀδελφοί Μὴ βασιλεύων βασιλεύσεις ἐφ’ ἡμᾶς ἢ κυριεύων κυριεύσεις ἡμῶν; καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῥημάτων αὐτοῦ. – [9] εἶδεν δὲ ἐνύπνιον ἕτερον καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ εἶπεν Ἰδοὺ ἐνυπνιασάμην ἐνύπνιον ἕτερον, ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἕνδεκα ἀστέρες προσεκύνουν με. [10] καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν αὐτῷ Τί τὸ ἐνύπνιον τοῦτο, ὃ ἐνυπνιάσθης; ἆρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν; [11] ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, ὁ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ῥῆμα. [12] Ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ βόσκειν τὰ πρόβατα τοῦ πατρὸς αὐτῶν εἰς Συχεμ. [13] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Οὐχ οἱ ἀδελφοί σου ποιμαίνουσιν ἐν Συχεμ; δεῦρο ἀποστείλω σε πρὸς αὐτούς. εἶπεν δὲ αὐτῷ Ἰδοὺ ἐγώ. [14] εἶπεν δὲ αὐτῷ Ισραηλ Πορευθεὶς ἰδὲ εἰ ὑγιαίνουσιν οἱ ἀδελφοί σου καὶ τὰ πρόβατα, καὶ ἀνάγγειλόν μοι. καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς Χεβρων, καὶ ἦλθεν εἰς Συχεμ. [15] καὶ εὗρεν αὐτὸν ἄνθρωπος πλανώμενον ἐν τῷ πεδίῳ· ἠρώτησεν δὲ αὐτὸν ὁ ἄνθρωπος λέγων Τί ζητεῖς; [16] ὁ δὲ εἶπεν Τοὺς ἀδελφούς μου ζητῶ· ἀνάγγειλόν μοι, ποῦ βόσκουσιν. [17] εἶπεν δὲ αὐτῷ ὁ ἄνθρωπος Ἀπήρκασιν ἐντεῦθεν· ἤκουσα γὰρ αὐτῶν λεγόντων Πορευθῶμεν εἰς Δωθαιμ. καὶ ἐπορεύθη Ιωσηφ κατόπισθεν τῶν ἀδελφῶν αὐτοῦ καὶ εὗρεν αὐτοὺς ἐν Δωθαιμ. [18] προεῖδον δὲ αὐτὸν μακρόθεν πρὸ τοῦ ἐγγίσαι αὐτὸν πρὸς αὐτοὺς καὶ ἐπονηρεύοντο τοῦ ἀποκτεῖναι αὐτόν. [19] εἶπαν δὲ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Ἰδοὺ ὁ ἐνυπνιαστὴς ἐκεῖνος ἔρχεται·

[20] νῦν οὖν δεῦτε ἀποκτείνωμεν αὐτὸν καὶ ῥίψωμεν αὐτὸν εἰς ἕνα τῶν λάκκων καὶ ἐροῦμεν Θηρίον πονηρὸν κατέφαγεν αὐτόν· καὶ ὀψόμεθα, τί ἔσται τὰ ἐνύπνια αὐτοῦ. [21] ἀκούσας δὲ Ρουβην ἐξείλατο αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ εἶπεν Οὐ πατάξομεν αὐτὸν εἰς ψυχήν. [22] εἶπεν δὲ αὐτοῖς Ρουβην Μὴ ἐκχέητε αἷμα· ἐμβάλετε αὐτὸν εἰς τὸν λάκκον τοῦτον τὸν ἐν τῇ ἐρήμῳ, χεῖρα δὲ μὴ ἐπενέγκητε αὐτῷ· ὅπως ἐξέληται αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποδῷ αὐτὸν τῷ πατρὶ αὐτοῦ. [23] ἐγένετο δὲ ἡνίκα ἦλθεν Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ, ἐξέδυσαν τὸν Ιωσηφ τὸν χιτῶνα τὸν ποικίλον τὸν περὶ αὐτὸν [24] καὶ λαβόντες αὐτὸν ἔρριψαν εἰς τὸν λάκκον· ὁ δὲ λάκκος κενός, ὕδωρ οὐκ εἶχεν. [25] Ἐκάθισαν δὲ φαγεῖν ἄρτον καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς εἶδον, καὶ ἰδοὺ ὁδοιπόροι Ισμαηλῖται ἤρχοντο ἐκ Γαλααδ, καὶ αἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ῥητίνης καὶ στακτῆς· ἐπορεύοντο δὲ καταγαγεῖν εἰς Αἴγυπτον. [26] εἶπεν δὲ Ιουδας πρὸς τοὺς ἀδελφοὺς αὐτοῦ Τί χρήσιμον, ἐὰν ἀποκτείνωμεν τὸν ἀδελφὸν ἡμῶν καὶ κρύψωμεν τὸ αἷμα αὐτοῦ; [27] δεῦτε ἀποδώμεθα αὐτὸν τοῖς Ισμαηλίταις τούτοις, αἱ δὲ χεῖρες ἡμῶν μὴ ἔστωσαν ἐπ᾽ αὐτόν, ὅτι ἀδελφὸς ἡμῶν καὶ σὰρξ ἡμῶν ἐστιν. ἤκουσαν δὲ οἱ ἀδελφοὶ αὐτοῦ. [28] καὶ παρεπορεύοντο οἱ ἄνθρωποι οἱ Μαδιηναῖοι οἱ ἔμποροι, καὶ ἐξείλκυσαν καὶ ἀνεβίβασαν τὸν Ιωσηφ ἐκ τοῦ λάκκου καὶ ἀπέδοντο τὸν Ιωσηφ τοῖς Ισμαηλίταις εἴκοσι χρυσῶν, καὶ κατήγαγον τὸν Ιωσηφ εἰς Αἴγυπτον. [29] ἀνέστρεψεν δὲ Ρουβην ἐπὶ τὸν λάκκον καὶ οὐχ ὁρᾷ τὸν Ιωσηφ ἐν τῷ λάκκῳ καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. [30] καὶ ἀνέστρεψεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἶπεν Τὸ παιδάριον οὐκ ἔστιν· ἐγὼ δὲ ποῦ πορεύομαι ἔτι; [31] Λαβόντες δὲ τὸν χιτῶνα τοῦ Ιωσηφ ἔσφαξαν ἔριφον αἰγῶν καὶ ἐμόλυναν τὸν χιτῶνα τῷ αἵματι. [32] καὶ ἀπέστειλαν τὸν χιτῶνα τὸν ποικίλον καὶ εἰσήνεγκαν τῷ πατρὶ αὐτῶν καὶ εἶπαν Τοῦτον εὕρομεν· ἐπίγνωθι εἰ χιτὼν τοῦ υἱοῦ σού ἐστιν ἢ οὔ. [33] καὶ ἐπέγνω αὐτὸν καὶ εἶπεν Χιτὼν τοῦ υἱοῦ μού ἐστιν· θηρίον πονηρὸν κατέφαγεν αὐτόν, θηρίον ἥρπασεν τὸν Ιωσηφ. [34] διέρρηξεν δὲ Ιακωβ τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλάς. [35] συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες καὶ ἦλθον παρακαλέσαι αὐτόν, καὶ οὐκ ἤθελεν παρακαλεῖσθαι λέγων ὅτι Καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου. καὶ ἔκλαυσεν αὐτὸν ὁ πατὴρ αὐτοῦ. – [36] οἱ δὲ Μαδιηναῖοι ἀπέδοντο τὸν Ιωσηφ εἰς Αἴγυπτον τῷ Πετεφρη τῷ σπάδοντι Φαραω, ἀρχιμαγείρῳ.

CHAPTER 38

[1] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ κατέβη Ιουδας ἀπὸ τῶν ἀδελφῶν αὐτοῦ καὶ ἀφίκετο ἕως πρὸς ἄνθρωπόν τινα Οδολλαμίτην, ᾧ ὄνομα Ιρας. [2] καὶ εἶδεν ἐκεῖ Ιουδας θυγατέρα ἀνθρώπου Χαναναίου, ᾗ ὄνομα Σαυα, καὶ ἔλαβεν αὐτὴν καὶ εἰσῆλθεν πρὸς αὐτήν. [3] καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ηρ. [4] καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αυναν. [5] καὶ προσθεῖσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σηλωμ. αὐτὴ δὲ ἦν ἐν Χασβι, ἡνίκα ἔτεκεν αὐτούς. [6] καὶ ἔλαβεν Ιουδας γυναῖκα Ηρ τῷ πρωτοτόκῳ αὐτοῦ, ᾗ ὄνομα Θαμαρ. [7] ἐγένετο δὲ Ηρ πρωτότοκος Ιουδα πονηρὸς ἐναντίον κυρίου, καὶ ἀπέκτεινεν αὐτὸν ὁ θεός. [8] εἶπεν δὲ Ιουδας τῷ Αυναν Εἴσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσαι αὐτὴν καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου. [9] γνοὺς δὲ Αυναν ὅτι οὐκ αὐτῷ ἔσται τὸ σπέρμα, ἐγίνετο ὅταν εἰσήρχετο πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, ἐξέχεεν ἐπὶ τὴν γῆν τοῦ μὴ δοῦναι σπέρμα τῷ ἀδελφῷ αὐτοῦ. [10] πονηρὸν δὲ ἐφάνη ἐναντίον τοῦ θεοῦ ὅτι ἐποίησεν τοῦτο, καὶ ἐθανάτωσεν καὶ τοῦτον. [11] εἶπεν δὲ Ιουδας Θαμαρ τῇ νύμφῃ αὐτοῦ Κάθου χήρα ἐν τῷ οἴκῳ τοῦ πατρός σου, ἕως μέγας γένηται Σηλωμ ὁ υἱός μου· εἶπεν γάρ Μήποτε ἀποθάνῃ καὶ οὗτος ὥσπερ οἱ ἀδελφοὶ αὐτοῦ. ἀπελθοῦσα δὲ Θαμαρ ἐκάθητο ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς. [12] Ἐπληθύνθησαν δὲ αἱ ἡμέραι καὶ ἀπέθανεν Σαυα ἡ γυνὴ Ιουδα· καὶ παρακληθεὶς Ιουδας ἀνέβη ἐπὶ τοὺς κείροντας τὰ πρόβατα αὐτοῦ, αὐτὸς καὶ Ιρας ὁ ποιμὴν αὐτοῦ ὁ Οδολλαμίτης, εἰς Θαμνα. [13] καὶ ἀπηγγέλη Θαμαρ τῇ νύμφῃ αὐτοῦ λέγοντες Ἰδοὺ ὁ πενθερός σου ἀναβαίνει εἰς Θαμνα κεῖραι τὰ πρόβατα αὐτοῦ. [14] καὶ περιελομένη τὰ ἱμάτια τῆς χηρεύσεως ἀφ’ ἑαυτῆς περιεβάλετο θέριστρον καὶ ἐκαλλωπίσατο καὶ ἐκάθισεν πρὸς ταῖς πύλαις Αιναν, ἥ ἐστιν ἐν παρόδῳ Θαμνα· εἶδεν γὰρ ὅτι μέγας γέγονεν Σηλωμ, αὐτὸς δὲ οὐκ ἔδωκεν αὐτὴν αὐτῷ γυναῖκα. [15] καὶ ἰδὼν αὐτὴν Ιουδας ἔδοξεν αὐτὴν πόρνην εἶναι· κατεκαλύψατο γὰρ τὸ πρόσωπον αὐτῆς, καὶ οὐκ ἐπέγνω αὐτήν. [16] ἐξέκλινεν δὲ πρὸς αὐτὴν τὴν ὁδὸν καὶ εἶπεν αὐτῇ Ἔασόν με εἰσελθεῖν πρὸς σέ· οὐ γὰρ ἔγνω ὅτι ἡ νύμφη αὐτοῦ ἐστιν. ἡ δὲ εἶπεν Τί μοι δώσεις, ἐὰν εἰσέλθῃς πρός με; [17] ὁ δὲ εἶπεν Ἐγώ σοι ἀποστελῶ ἔριφον αἰγῶν ἐκ τῶν προβάτων. ἡ δὲ εἶπεν Ἐὰν δῷς ἀρραβῶνα ἕως τοῦ ἀποστεῖλαί σε. [18] ὁ δὲ εἶπεν Τίνα τὸν ἀρραβῶνά σοι δώσω; ἡ δὲ εἶπεν Τὸν δακτύλιόν σου καὶ τὸν ὁρμίσκον καὶ τὴν ῥάβδον τὴν ἐν τῇ χειρί σου. καὶ ἔδωκεν αὐτῇ καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἐν γαστρὶ ἔλαβεν ἐξ αὐτοῦ. [19] καὶ ἀναστᾶσα ἀπῆλθεν καὶ περιείλατο τὸ θέριστρον ἀφ’ ἑαυτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς

χηρεύσεως αὐτῆς. [20] ἀπέστειλεν δὲ Ιουδας τὸν ἔριφον ἐξ αἰγῶν ἐν χειρὶ τοῦ ποιμένος αὐτοῦ τοῦ Οδολλαμίτου κομίσασθαι τὸν ἀρραβῶνα παρὰ τῆς γυναικός, καὶ οὐχ εὗρεν αὐτήν. [21] ἐπηρώτησεν δὲ τοὺς ἄνδρας τοὺς ἐκ τοῦ τόπου Ποῦ ἐστιν ἡ πόρνη ἡ γενομένη ἐν Αιναν ἐπὶ τῆς ὁδοῦ; καὶ εἶπαν Οὐκ ἦν ἐνταῦθα πόρνη. [22] καὶ ἀπεστράφη πρὸς Ιουδαν καὶ εἶπεν Οὐχ εὗρον, καὶ οἱ ἄνθρωποι οἱ ἐκ τοῦ τόπου λέγουσιν μὴ εἶναι ὧδε πόρνην. [23] εἶπεν δὲ Ιουδας Ἐχέτω αὐτά, ἀλλὰ μήποτε καταγελασθῶμεν· ἐγὼ μὲν ἀπέσταλκα τὸν ἔριφον τοῦτον, σὺ δὲ οὐχ εὕρηκας. [24] Ἐγένετο δὲ μετὰ τρίμηνον ἀπηγγέλη τῷ Ιουδα λέγοντες Ἐκπεπόρνευκεν Θαμαρ ἡ νύμφη σου καὶ ἰδοὺ ἐν γαστρὶ ἔχει ἐκ πορνείας. εἶπεν δὲ Ιουδας Ἐξαγάγετε αὐτήν, καὶ κατακαυθήτω. [25] αὐτὴ δὲ ἀγομένη ἀπέστειλεν πρὸς τὸν πενθερὸν αὐτῆς λέγουσα Ἐκ τοῦ ἀνθρώπου, τίνος ταῦτά ἐστιν, ἐγὼ ἐν γαστρὶ ἔχω. καὶ εἶπεν Ἐπίγνωθι, τίνος ὁ δακτύλιος καὶ ὁ ὁρμίσκος καὶ ἡ ῥάβδος αὕτη. [26] ἐπέγνω δὲ Ιουδας καὶ εἶπεν Δεδικαίωται Θαμαρ ἢ ἐγώ, οὗ εἵνεκεν οὐκ ἔδωκα αὐτὴν Σηλωμ τῷ υἱῷ μου. καὶ οὐ προσέθετο ἔτι τοῦ γνῶναι αὐτήν. [27] Ἐγένετο δὲ ἡνίκα ἔτικτεν, καὶ τῇδε ἦν δίδυμα ἐν τῇ γαστρὶ αὐτῆς. [28] ἐγένετο δὲ ἐν τῷ τίκτειν αὐτὴν ὁ εἷς προεξήνεγκεν τὴν χεῖρα· λαβοῦσα δὲ ἡ μαῖα ἔδησεν ἐπὶ τὴν χεῖρα αὐτοῦ κόκκινον λέγουσα Οὗτος ἐξελεύσεται πρότερος. [29] ὡς δὲ ἐπισυνήγαγεν τὴν χεῖρα, καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ. ἡ δὲ εἶπεν Τί διεκόπη διὰ σὲ φραγμός; καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Φαρες. [30] καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ, ἐφ’ ᾧ ἦν ἐπὶ τῇ χειρὶ αὐτοῦ τὸ κόκκινον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ζαρα.

CHAPTER 39

[1] Ιωσηφ δὲ κατήχθη εἰς Αἴγυπτον, καὶ ἐκτήσατο αὐτὸν Πετεφρης ὁ εὐνοῦχος Φαραω, ἀρχιμάγειρος, ἀνὴρ Αἰγύπτιος, ἐκ χειρὸς Ισμαηλιτῶν, οἳ κατήγαγον αὐτὸν ἐκεῖ. [2] καὶ ἦν κύριος μετὰ Ιωσηφ, καὶ ἦν ἀνὴρ ἐπιτυγχάνων καὶ ἐγένετο ἐν τῷ οἴκῳ παρὰ τῷ κυρίῳ τῷ Αἰγυπτίῳ. [3] ᾔδει δὲ ὁ κύριος αὐτοῦ ὅτι κύριος μετ᾽ αὐτοῦ καὶ ὅσα ἂν ποιῇ, κύριος εὐοδοῖ ἐν ταῖς χερσὶν αὐτοῦ. [4] καὶ εὗρεν Ιωσηφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ, εὐηρέστει δὲ αὐτῷ, καὶ κατέστησεν αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ πάντα, ὅσα ἦν αὐτῷ, ἔδωκεν διὰ χειρὸς Ιωσηφ. [5] ἐγένετο δὲ μετὰ τὸ κατασταθῆναι αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ ἐπὶ πάντα, ὅσα ἦν αὐτῷ, καὶ ηὐλόγησεν κύριος τὸν οἶκον τοῦ Αἰγυπτίου διὰ Ιωσηφ, καὶ ἐγενήθη εὐλογία κυρίου ἐν πᾶσιν τοῖς ὑπάρχουσιν αὐτῷ ἐν τῷ οἴκῳ καὶ ἐν τῷ ἀγρῷ. [6] καὶ ἐπέτρεψεν πάντα, ὅσα ἦν αὐτῷ, εἰς χεῖρας Ιωσηφ καὶ οὐκ ᾔδει τῶν καθ᾽ ἑαυτὸν οὐδὲν πλὴν τοῦ ἄρτου, οὗ ἤσθιεν αὐτός. Καὶ ἦν Ιωσηφ καλὸς τῷ εἴδει καὶ ὡραῖος τῇ ὄψει σφόδρα. [7] καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα καὶ ἐπέβαλεν ἡ γυνὴ τοῦ κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ Ιωσηφ καὶ εἶπεν Κοιμήθητι μετ᾽ ἐμοῦ. [8] ὁ δὲ οὐκ ἤθελεν, εἶπεν δὲ τῇ γυναικὶ τοῦ κυρίου αὐτοῦ Εἰ ὁ κύριός μου οὐ γινώσκει δι᾽ ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ καὶ πάντα, ὅσα ἐστὶν αὐτῷ, ἔδωκεν εἰς τὰς χεῖράς μου [9] καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐθὲν ἐμοῦ οὐδὲ ὑπεξῄρηται ἀπ᾽ ἐμοῦ οὐδὲν πλὴν σοῦ διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι, καὶ πῶς ποιήσω τὸ ῥῆμα τὸ πονηρὸν τοῦτο καὶ ἁμαρτήσομαι ἐναντίον τοῦ θεοῦ; [10] ἡνίκα δὲ ἐλάλει τῷ Ιωσηφ ἡμέραν ἐξ ἡμέρας, καὶ οὐχ ὑπήκουσεν αὐτῇ καθεύδειν μετ᾽ αὐτῆς τοῦ συγγενέσθαι αὐτῇ. – [11] ἐγένετο δὲ τοιαύτη τις ἡμέρα, εἰσῆλθεν Ιωσηφ εἰς τὴν οἰκίαν ποιεῖν τὰ ἔργα αὐτοῦ, καὶ οὐθεὶς ἦν τῶν ἐν τῇ οἰκίᾳ ἔσω, [12] καὶ ἐπεσπάσατο αὐτὸν τῶν ἱματίων λέγουσα Κοιμήθητι μετ᾽ ἐμοῦ. καὶ καταλιπὼν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς ἔφυγεν καὶ ἐξῆλθεν ἔξω. [13] καὶ ἐγένετο ὡς εἶδεν ὅτι κατέλιπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω, [14] καὶ ἐκάλεσεν τοὺς ὄντας ἐν τῇ οἰκίᾳ καὶ εἶπεν αὐτοῖς λέγουσα Ἴδετε, εἰσήγαγεν ἡμῖν παῖδα Εβραῖον ἐμπαίζειν ἡμῖν· εἰσῆλθεν πρός με λέγων Κοιμήθητι μετ᾽ ἐμοῦ, καὶ ἐβόησα φωνῇ μεγάλῃ· [15] ἐν δὲ τῷ ἀκοῦσαι αὐτὸν ὅτι ὕψωσα τὴν φωνήν μου καὶ ἐβόησα, καταλιπὼν τὰ ἱμάτια αὐτοῦ παρ᾽ ἐμοὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω. [16] καὶ καταλιμπάνει τὰ ἱμάτια παρ᾽ ἑαυτῇ, ἕως ἦλθεν ὁ κύριος εἰς τὸν οἶκον αὐτοῦ. [17] καὶ ἐλάλησεν αὐτῷ κατὰ τὰ ῥήματα ταῦτα λέγουσα Εἰσῆλθεν πρός με ὁ παῖς ὁ Εβραῖος, ὃν εἰσήγαγες πρὸς ἡμᾶς, ἐμπαῖξαί μοι καὶ εἶπέν μοι Κοιμηθήσομαι μετὰ σοῦ· [18] ὡς δὲ ἤκουσεν ὅτι ὕψωσα

τὴν φωνήν μου καὶ ἐβόησα, κατέλιπεν τὰ ἱμάτια αὐτοῦ παρ᾽ ἐμοὶ καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω. [19] ἐγένετο δὲ ὡς ἤκουσεν ὁ κύριος αὐτοῦ τὰ ῥήματα τῆς γυναικὸς αὐτοῦ, ὅσα ἐλάλησεν πρὸς αὐτὸν λέγουσα Οὕτως ἐποίησέν μοι ὁ παῖς σου, καὶ ἐθυμώθη ὀργῇ. [20] καὶ λαβὼν ὁ κύριος Ιωσηφ ἐνέβαλεν αὐτὸν εἰς τὸ ὀχύρωμα, εἰς τὸν τόπον, ἐν ᾧ οἱ δεσμῶται τοῦ βασιλέως κατέχονται ἐκεῖ ἐν τῷ ὀχυρώματι. [21] Καὶ ἦν κύριος μετὰ Ιωσηφ καὶ κατέχεεν αὐτοῦ ἔλεος καὶ ἔδωκεν αὐτῷ χάριν ἐναντίον τοῦ ἀρχιδεσμοφύλακος, [22] καὶ ἔδωκεν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμωτήριον διὰ χειρὸς Ιωσηφ καὶ πάντας τοὺς ἀπηγμένους, ὅσοι ἐν τῷ δεσμωτηρίῳ, καὶ πάντα, ὅσα ποιοῦσιν ἐκεῖ. [23] οὐκ ἦν ὁ ἀρχιδεσμοφύλαξ τοῦ δεσμωτηρίου γινώσκων δι᾽ αὐτὸν οὐθέν· πάντα γὰρ ἦν διὰ χειρὸς Ιωσηφ διὰ τὸ τὸν κύριον μετ᾽ αὐτοῦ εἶναι, καὶ ὅσα αὐτὸς ἐποίει, κύριος εὐώδου ἐν ταῖς χερσὶν αὐτοῦ.

CHAPTER 40

[1] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ἥμαρτεν ὁ ἀρχιοινοχόος τοῦ βασιλέως Αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου. [2] καὶ ὠργίσθη Φαραω ἐπὶ τοῖς δυσὶν εὐνούχοις αὐτοῦ, ἐπὶ τῷ ἀρχιοινοχόῳ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ, [3] καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ δεσμοφύλακι εἰς τὸ δεσμωτήριον, εἰς τὸν τόπον, οὗ Ιωσηφ ἀπῆκτο ἐκεῖ. [4] καὶ συνέστησεν ὁ ἀρχιδεσμώτης τῷ Ιωσηφ αὐτούς, καὶ παρέστη αὐτοῖς· ἦσαν δὲ ἡμέρας ἐν τῇ φυλακῇ. – [5] καὶ εἶδον ἀμφότεροι ἐνύπνιον, ἑκάτερος ἐνύπνιον, ἐν μιᾷ νυκτὶ ὅρασις τοῦ ἐνυπνίου αὐτοῦ, ὁ ἀρχιοινοχόος καὶ ὁ ἀρχισιτοποιός, οἳ ἦσαν τῷ βασιλεῖ Αἰγύπτου, οἱ ὄντες ἐν τῷ δεσμωτηρίῳ. [6] εἰσῆλθεν δὲ πρὸς αὐτοὺς Ιωσηφ τὸ πρωῒ καὶ εἶδεν αὐτούς, καὶ ἦσαν τεταραγμένοι. [7] καὶ ἠρώτα τοὺς εὐνούχους Φαραω, οἳ ἦσαν μετ᾽ αὐτοῦ ἐν τῇ φυλακῇ παρὰ τῷ κυρίῳ αὐτοῦ, λέγων Τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον; [8] οἱ δὲ εἶπαν αὐτῷ Ἐνύπνιον εἴδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. εἶπεν δὲ αὐτοῖς Ιωσηφ Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστιν; διηγήσασθε οὖν μοι. – [9] καὶ διηγήσατο ὁ ἀρχιοινοχόος τὸ ἐνύπνιον αὐτοῦ τῷ Ιωσηφ καὶ εἶπεν Ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου· [10] ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνενηνοχυῖα βλαστούς· πέπειροι οἱ βότρυες σταφυλῆς. [11] καὶ τὸ ποτήριον Φαραω ἐν τῇ χειρί μου· καὶ ἔλαβον τὴν σταφυλὴν καὶ ἐξέθλιψα αὐτὴν εἰς τὸ ποτήριον καὶ ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας Φαραω. [12] καὶ εἶπεν αὐτῷ Ιωσηφ Τοῦτο ἡ σύγκρισις αὐτοῦ· οἱ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσίν· [13] ἔτι τρεῖς ἡμέραι καὶ μνησθήσεται Φαραω τῆς ἀρχῆς σου καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχιοινοχοίαν σου, καὶ δώσεις τὸ ποτήριον Φαραω εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχήν σου τὴν προτέραν, ὡς ἦσθα οἰνοχοῶν. [14] ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ, ὅταν εὖ σοι γένηται, καὶ ποιήσεις ἐν ἐμοὶ ἔλεος καὶ μνησθήσῃ περὶ ἐμοῦ Φαραω καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου· [15] ὅτι κλοπῇ ἐκλάπην ἐκ γῆς Εβραίων καὶ ὧδε οὐκ ἐποίησα οὐδέν, ἀλλ᾽ ἐνέβαλόν με εἰς τὸν λάκκον τοῦτον. – [16] καὶ εἶδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν, καὶ εἶπεν τῷ Ιωσηφ Κἀγὼ εἶδον ἐνύπνιον καὶ ᾤμην τρία κανᾶ χονδριτῶν αἴρειν ἐπὶ τῆς κεφαλῆς μου· [17] ἐν δὲ τῷ κανῷ τῷ ἐπάνω ἀπὸ πάντων τῶν γενῶν, ὧν ὁ βασιλεὺς Φαραω ἐσθίει, ἔργον σιτοποιοῦ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου. [18] ἀποκριθεὶς δὲ Ιωσηφ εἶπεν αὐτῷ Αὕτη ἡ σύγκρισις αὐτοῦ· τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσίν· [19] ἔτι τριῶν ἡμερῶν ἀφελεῖ Φαραω τὴν κεφαλήν σου ἀπὸ σοῦ καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ. –

[20] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἡμέρα γενέσεως ἦν Φαραω, καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ. καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχιοινοχόου καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσῳ τῶν παίδων αὐτοῦ [21] καὶ ἀπεκατέστησεν τὸν ἀρχιοινοχόον ἐπὶ τὴν ἀρχὴν αὐτοῦ, καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα Φαραω, [22] τὸν δὲ ἀρχισιτοποιὸν ἐκρέμασεν, καθὰ συνέκρινεν αὐτοῖς Ιωσηφ. [23] οὐκ ἐμνήσθη δὲ ὁ ἀρχιοινοχόος τοῦ Ιωσηφ, ἀλλὰ ἐπελάθετο αὐτοῦ.

CHAPTER 41

[1] Ἐγένετο δὲ μετὰ δύο ἔτη ἡμερῶν Φαραω εἶδεν ἐνύπνιον. ᾤετο ἑστάναι ἐπὶ τοῦ ποταμοῦ, [2] καὶ ἰδοὺ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξὶν καὶ ἐβόσκοντο ἐν τῷ ἄχει· [3] ἄλλαι δὲ ἑπτὰ βόες ἀνέβαινον μετὰ ταύτας ἐκ τοῦ ποταμοῦ αἰσχραὶ τῷ εἴδει καὶ λεπταὶ ταῖς σαρξὶν καὶ ἐνέμοντο παρὰ τὰς βόας παρὰ τὸ χεῖλος τοῦ ποταμοῦ· [4] καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταὶ ταῖς σαρξὶν τὰς ἑπτὰ βόας τὰς καλὰς τῷ εἴδει καὶ τὰς ἐκλεκτάς. ἠγέρθη δὲ Φαραω. – [5] καὶ ἐνυπνιάσθη τὸ δεύτερον, καὶ ἰδοὺ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἑνὶ ἐκλεκτοὶ καὶ καλοί· [6] ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο μετ᾽ αὐτούς· [7] καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις. ἠγέρθη δὲ Φαραω, καὶ ἦν ἐνύπνιον. [8] Ἐγένετο δὲ πρωῒ καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ, καὶ ἀποστείλας ἐκάλεσεν πάντας τοὺς ἐξηγητὰς Αἰγύπτου καὶ πάντας τοὺς σοφοὺς αὐτῆς, καὶ διηγήσατο αὐτοῖς Φαραω τὸ ἐνύπνιον, καὶ οὐκ ἦν ὁ ἀπαγγέλλων αὐτὸ τῷ Φαραω. [9] καὶ ἐλάλησεν ὁ ἀρχιοινοχόος πρὸς Φαραω λέγων Τὴν ἁμαρτίαν μου ἀναμιμνῄσκω σήμερον· [10] Φαραω ὠργίσθη τοῖς παισὶν αὐτοῦ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ἐν τῷ οἴκῳ τοῦ ἀρχιμαγείρου, ἐμέ τε καὶ τὸν ἀρχισιτοποιόν. [11] καὶ εἴδομεν ἐνύπνιον ἐν νυκτὶ μιᾷ, ἐγώ τε καὶ αὐτός, ἕκαστος κατὰ τὸ αὐτοῦ ἐνύπνιον εἴδομεν. [12] ἦν δὲ ἐκεῖ μεθ᾽ ἡμῶν νεανίσκος παῖς Εβραῖος τοῦ ἀρχιμαγείρου, καὶ διηγησάμεθα αὐτῷ, καὶ συνέκρινεν ἡμῖν. [13] ἐγενήθη δὲ καθὼς συνέκρινεν ἡμῖν, οὕτως καὶ συνέβη, ἐμέ τε ἀποκατασταθῆναι ἐπὶ τὴν ἀρχήν μου, ἐκεῖνον δὲ κρεμασθῆναι. [14] Ἀποστείλας δὲ Φαραω ἐκάλεσεν τὸν Ιωσηφ, καὶ ἐξήγαγον αὐτὸν ἐκ τοῦ ὀχυρώματος καὶ ἐξύρησαν αὐτὸν καὶ ἤλλαξαν τὴν στολὴν αὐτοῦ, καὶ ἦλθεν πρὸς Φαραω. [15] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐνύπνιον ἑώρακα, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό· ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων ἀκούσαντά σε ἐνύπνια συγκρῖναι αὐτά. [16] ἀποκριθεὶς δὲ Ιωσηφ τῷ Φαραω εἶπεν Ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον Φαραω. [17] ἐλάλησεν δὲ Φαραω τῷ Ιωσηφ λέγων Ἐν τῷ ὕπνῳ μου ᾤμην ἑστάναι παρὰ τὸ χεῖλος τοῦ ποταμοῦ, [18] καὶ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξὶν καὶ ἐνέμοντο ἐν τῷ ἄχει· [19] καὶ ἰδοὺ ἑπτὰ βόες ἕτεραι ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποταμοῦ πονηραὶ καὶ αἰσχραὶ τῷ εἴδει καὶ λεπταὶ ταῖς σαρξίν, οἵας οὐκ εἶδον τοιαύτας ἐν ὅλῃ γῇ Αἰγύπτῳ αἰσχροτέρας· [20] καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταὶ τὰς ἑπτὰ βόας τὰς πρώτας τὰς καλὰς καὶ ἐκλεκτάς, [21] καὶ εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν

καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν, καὶ αἱ ὄψεις αὐτῶν αἰσχραὶ καθὰ καὶ τὴν ἀρχήν. ἐξεγερθεὶς δὲ ἐκοιμήθην [22] καὶ εἶδον πάλιν ἐν τῷ ὕπνῳ μου, καὶ ὥσπερ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἑνὶ πλήρεις καὶ καλοί· [23] ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν· [24] καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας τοὺς καλοὺς καὶ τοὺς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι. [25] Καὶ εἶπεν Ιωσηφ τῷ Φαραω Τὸ ἐνύπνιον Φαραω ἕν ἐστιν· ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ Φαραω. [26] αἱ ἑπτὰ βόες αἱ καλαὶ ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἐστίν· τὸ ἐνύπνιον Φαραω ἕν ἐστιν. [27] καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ αἱ ἀναβαίνουσαι ὀπίσω αὐτῶν ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἔσονται ἑπτὰ ἔτη λιμοῦ. [28] τὸ δὲ ῥῆμα, ὃ εἴρηκα Φαραω Ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ Φαραω, [29] ἰδοὺ ἑπτὰ ἔτη ἔρχεται εὐθηνία πολλὴ ἐν πάσῃ γῇ Αἰγύπτῳ· [30] ἥξει δὲ ἑπτὰ ἔτη λιμοῦ μετὰ ταῦτα, καὶ ἐπιλήσονται τῆς πλησμονῆς ἐν ὅλῃ γῇ Αἰγύπτῳ, καὶ ἀναλώσει ὁ λιμὸς τὴν γῆν, [31] καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα· ἰσχυρὸς γὰρ ἔσται σφόδρα. [32] περὶ δὲ τοῦ δευτερῶσαι τὸ ἐνύπνιον Φαραω δίς, ὅτι ἀληθὲς ἔσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ, καὶ ταχυνεῖ ὁ θεὸς τοῦ ποιῆσαι αὐτό. [33] νῦν οὖν σκέψαι ἄνθρωπον φρόνιμον καὶ συνετὸν καὶ κατάστησον αὐτὸν ἐπὶ γῆς Αἰγύπτου· [34] καὶ ποιησάτω Φαραω καὶ καταστησάτω τοπάρχας ἐπὶ τῆς γῆς, καὶ ἀποπεμπτωσάτωσαν πάντα τὰ γενήματα τῆς γῆς Αἰγύπτου τῶν ἑπτὰ ἐτῶν τῆς εὐθηνίας [35] καὶ συναγαγέτωσαν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν τῶν ἐρχομένων τῶν καλῶν τούτων, καὶ συναχθήτω ὁ σῖτος ὑπὸ χεῖρα Φαραω, βρώματα ἐν ταῖς πόλεσιν φυλαχθήτω· [36] καὶ ἔσται τὰ βρώματα πεφυλαγμένα τῇ γῇ εἰς τὰ ἑπτὰ ἔτη τοῦ λιμοῦ, ἃ ἔσονται ἐν γῇ Αἰγύπτῳ, καὶ οὐκ ἐκτριβήσεται ἡ γῆ ἐν τῷ λιμῷ. [37] Ἤρεσεν δὲ τὰ ῥήματα ἐναντίον Φαραω καὶ ἐναντίον πάντων τῶν παίδων αὐτοῦ, [38] καὶ εἶπεν Φαραω πᾶσιν τοῖς παισὶν αὐτοῦ Μὴ εὑρήσομεν ἄνθρωπον τοιοῦτον, ὃς ἔχει πνεῦμα θεοῦ ἐν αὐτῷ; [39] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐπειδὴ ἔδειξεν ὁ θεός σοι πάντα ταῦτα, οὐκ ἔστιν ἄνθρωπος φρονιμώτερος καὶ συνετώτερός σου· [40] σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου· πλὴν τὸν θρόνον ὑπερέξω σου ἐγώ. [41] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἰδοὺ καθίστημί σε σήμερον ἐπὶ πάσης γῆς Αἰγύπτου. [42] καὶ περιελόμενος Φαραω τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ περιέθηκεν αὐτὸν ἐπὶ τὴν χεῖρα Ιωσηφ καὶ ἐνέδυσεν αὐτὸν στολὴν βυσσίνην καὶ περιέθηκεν κλοιὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ· [43] καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸ ἅρμα τὸ δεύτερον τῶν αὐτοῦ, καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κῆρυξ· καὶ κατέστησεν αὐτὸν ἐφ᾽ ὅλης γῆς Αἰγύπτου.

[44] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐγὼ Φαραω· ἄνευ σοῦ οὐκ ἐξαρεῖ οὐθεὶς τὴν χεῖρα αὐτοῦ ἐπὶ πάσῃ γῇ Αἰγύπτου. [45] καὶ ἐκάλεσεν Φαραω τὸ ὄνομα Ιωσηφ Ψονθομφανηχ· καὶ ἔδωκεν αὐτῷ τὴν Ασεννεθ θυγατέρα Πετεφρη ἱερέως Ἡλίου πόλεως αὐτῷ γυναῖκα. [46] Ιωσηφ δὲ ἦν ἐτῶν τριάκοντα, ὅτε ἔστη ἐναντίον Φαραω βασιλέως Αἰγύπτου. Ἐξῆλθεν δὲ Ιωσηφ ἐκ προσώπου Φαραω καὶ διῆλθεν πᾶσαν γῆν Αἰγύπτου. [47] καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἑπτὰ ἔτεσιν τῆς εὐθηνίας δράγματα· [48] καὶ συνήγαγεν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν, ἐν οἷς ἦν ἡ εὐθηνία ἐν γῇ Αἰγύπτου, καὶ ἔθηκεν τὰ βρώματα ἐν ταῖς πόλεσιν, βρώματα τῶν πεδίων τῆς πόλεως τῶν κύκλῳ αὐτῆς ἔθηκεν ἐν αὐτῇ. [49] καὶ συνήγαγεν Ιωσηφ σῖτον ὡσεὶ τὴν ἄμμον τῆς θαλάσσης πολὺν σφόδρα, ἕως οὐκ ἠδύναντο ἀριθμῆσαι, οὐ γὰρ ἦν ἀριθμός. [50] Τῷ δὲ Ιωσηφ ἐγένοντο υἱοὶ δύο πρὸ τοῦ ἐλθεῖν τὰ ἑπτὰ ἔτη τοῦ λιμοῦ, οὓς ἔτεκεν αὐτῷ Ασεννεθ θυγάτηρ Πετεφρη ἱερέως Ἡλίου πόλεως. [51] ἐκάλεσεν δὲ Ιωσηφ τὸ ὄνομα τοῦ πρωτοτόκου Μανασση, ὅτι Ἐπιλαθέσθαι με ἐποίησεν ὁ θεὸς πάντων τῶν πόνων μου καὶ πάντων τῶν τοῦ πατρός μου. [52] τὸ δὲ ὄνομα τοῦ δευτέρου ἐκάλεσεν Εφραιμ, ὅτι Ηὔξησέν με ὁ θεὸς ἐν γῇ ταπεινώσεώς μου. [53] Παρῆλθον δὲ τὰ ἑπτὰ ἔτη τῆς εὐθηνίας, ἃ ἐγένοντο ἐν γῇ Αἰγύπτῳ, [54] καὶ ἤρξαντο τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἔρχεσθαι, καθὰ εἶπεν Ιωσηφ. καὶ ἐγένετο λιμὸς ἐν πάσῃ τῇ γῇ, ἐν δὲ πάσῃ γῇ Αἰγύπτου ἦσαν ἄρτοι. [55] καὶ ἐπείνασεν πᾶσα ἡ γῆ Αἰγύπτου, ἐκέκραξεν δὲ ὁ λαὸς πρὸς Φαραω περὶ ἄρτων· εἶπεν δὲ Φαραω πᾶσι τοῖς Αἰγυπτίοις Πορεύεσθε πρὸς Ιωσηφ, καὶ ὃ ἐὰν εἴπῃ ὑμῖν, ποιήσατε. [56] καὶ ὁ λιμὸς ἦν ἐπὶ προσώπου πάσης τῆς γῆς· ἀνέῳξεν δὲ Ιωσηφ πάντας τοὺς σιτοβολῶνας καὶ ἐπώλει πᾶσι τοῖς Αἰγυπτίοις. [57] καὶ πᾶσαι αἱ χῶραι ἦλθον εἰς Αἴγυπτον ἀγοράζειν πρὸς Ιωσηφ· ἐπεκράτησεν γὰρ ὁ λιμὸς ἐν πάσῃ τῇ γῇ.

CHAPTER 42

[1] Ἰδὼν δὲ Ιακωβ ὅτι ἔστιν πρᾶσις ἐν Αἰγύπτῳ, εἶπεν τοῖς υἱοῖς αὐτοῦ Ἵνα τί ῥᾳθυμεῖτε; [2] ἰδοὺ ἀκήκοα ὅτι ἔστιν σῖτος ἐν Αἰγύπτῳ· κατάβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρώματα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν. [3] κατέβησαν δὲ οἱ ἀδελφοὶ Ιωσηφ οἱ δέκα πρίασθαι σῖτον ἐξ Αἰγύπτου· [4] τὸν δὲ Βενιαμιν τὸν ἀδελφὸν Ιωσηφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ· εἶπεν γάρ Μήποτε συμβῇ αὐτῷ μαλακία. [5] Ἦλθον δὲ οἱ υἱοὶ Ισραηλ ἀγοράζειν μετὰ τῶν ἐρχομένων· ἦν γὰρ ὁ λιμὸς ἐν γῇ Χανααν. [6] Ιωσηφ δὲ ἦν ἄρχων τῆς γῆς, οὗτος ἐπώλει παντὶ τῷ λαῷ τῆς γῆς· ἐλθόντες δὲ οἱ ἀδελφοὶ Ιωσηφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. [7] ἰδὼν δὲ Ιωσηφ τοὺς ἀδελφοὺς αὐτοῦ ἐπέγνω καὶ ἠλλοτριοῦτο ἀπ᾽ αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρὰ καὶ εἶπεν αὐτοῖς Πόθεν ἥκατε; οἱ δὲ εἶπαν Ἐκ γῆς Χανααν ἀγοράσαι βρώματα. [8] ἐπέγνω δὲ Ιωσηφ τοὺς ἀδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν. [9] καὶ ἐμνήσθη Ιωσηφ τῶν ἐνυπνίων, ὧν εἶδεν αὐτός, καὶ εἶπεν αὐτοῖς Κατάσκοποί ἐστε· κατανοῆσαι τὰ ἴχνη τῆς χώρας ἥκατε. [10] οἱ δὲ εἶπαν Οὐχί, κύριε· οἱ παῖδές σου ἤλθομεν πρίασθαι βρώματα· [11] πάντες ἐσμὲν υἱοὶ ἑνὸς ἀνθρώπου· εἰρηνικοί ἐσμεν, οὐκ εἰσὶν οἱ παῖδές σου κατάσκοποι. [12] εἶπεν δὲ αὐτοῖς Οὐχί, ἀλλὰ τὰ ἴχνη τῆς γῆς ἥλθατε ἰδεῖν. [13] οἱ δὲ εἶπαν Δώδεκά ἐσμεν οἱ παῖδές σου ἀδελφοὶ ἐν γῇ Χανααν, καὶ ἰδοὺ ὁ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον, ὁ δὲ ἕτερος οὐχ ὑπάρχει. [14] εἶπεν δὲ αὐτοῖς Ιωσηφ Τοῦτό ἐστιν, ὃ εἴρηκα ὑμῖν λέγων ὅτι Κατάσκοποί ἐστε· [15] ἐν τούτῳ φανεῖσθε· νὴ τὴν ὑγίειαν Φαραω, οὐ μὴ ἐξέλθητε ἐντεῦθεν, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος ἔλθῃ ὧδε. [16] ἀποστείλατε ἐξ ὑμῶν ἕνα καὶ λάβετε τὸν ἀδελφὸν ὑμῶν, ὑμεῖς δὲ ἀπάχθητε ἕως τοῦ φανερὰ γενέσθαι τὰ ῥήματα ὑμῶν, εἰ ἀληθεύετε ἢ οὔ· εἰ δὲ μή, νὴ τὴν ὑγίειαν Φαραω, ἦ μὴν κατάσκοποί ἐστε. [17] καὶ ἔθετο αὐτοὺς ἐν φυλακῇ ἡμέρας τρεῖς. [18] Εἶπεν δὲ αὐτοῖς τῇ ἡμέρᾳ τῇ τρίτῃ Τοῦτο ποιήσατε καὶ ζήσεσθε – τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι – · [19] εἰ εἰρηνικοί ἐστε, ἀδελφὸς ὑμῶν εἷς κατασχεθήτω ἐν τῇ φυλακῇ, αὐτοὶ δὲ βαδίσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν [20] καὶ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον ἀγάγετε πρός με, καὶ πιστευθήσονται τὰ ῥήματα ὑμῶν· εἰ δὲ μή, ἀποθανεῖσθε. ἐποίησαν δὲ οὕτως. – [21] καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Ναί· ἐν ἁμαρτίᾳ γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερείδομεν τὴν θλῖψιν τῆς ψυχῆς αὐτοῦ, ὅτε κατεδέετο ἡμῶν, καὶ οὐκ εἰσηκούσαμεν αὐτοῦ· ἕνεκεν τούτου ἐπῆλθεν ἐφ᾽ ἡμᾶς ἡ θλῖψις αὕτη. [22] ἀποκριθεὶς δὲ Ρουβην εἶπεν αὐτοῖς Οὐκ ἐλάλησα ὑμῖν λέγων Μὴ ἀδικήσητε τὸ παιδάριον; καὶ οὐκ εἰσηκούσατέ μου· καὶ ἰδοὺ τὸ αἷμα

αὐτοῦ ἐκζητεῖται. [23] αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει Ιωσηφ· ὁ γὰρ ἑρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν. [24] ἀποστραφεὶς δὲ ἀπ᾽ αὐτῶν ἔκλαυσεν Ιωσηφ. – καὶ πάλιν προσῆλθεν πρὸς αὐτοὺς καὶ εἶπεν αὐτοῖς καὶ ἔλαβεν τὸν Συμεων ἀπ᾽ αὐτῶν καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν. [25] ἐνετείλατο δὲ Ιωσηφ ἐμπλῆσαι τὰ ἀγγεῖα αὐτῶν σίτου καὶ ἀποδοῦναι τὸ ἀργύριον ἑκάστου εἰς τὸν σάκκον αὐτοῦ καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν. καὶ ἐγενήθη αὐτοῖς οὕτως. [26] καὶ ἐπιθέντες τὸν σῖτον ἐπὶ τοὺς ὄνους αὐτῶν ἀπῆλθον ἐκεῖθεν. – [27] λύσας δὲ εἷς τὸν μάρσιππον αὐτοῦ δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ, οὗ κατέλυσαν, εἶδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ, καὶ ἦν ἐπάνω τοῦ στόματος τοῦ μαρσίππου· [28] καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ Ἀπεδόθη μοι τὸ ἀργύριον, καὶ ἰδοὺ τοῦτο ἐν τῷ μαρσίππῳ μου. καὶ ἐξέστη ἡ καρδία αὐτῶν, καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες Τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν; [29] Ἦλθον δὲ πρὸς Ιακωβ τὸν πατέρα αὐτῶν εἰς γῆν Χανααν καὶ ἀπήγγειλαν αὐτῷ πάντα τὰ συμβάντα αὐτοῖς λέγοντες [30] Λελάληκεν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς πρὸς ἡμᾶς σκληρὰ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ὡς κατασκοπεύοντας τὴν γῆν. [31] εἴπαμεν δὲ αὐτῷ Εἰρηνικοί ἐσμεν, οὐκ ἐσμεν κατάσκοποι· [32] δώδεκα ἀδελφοί ἐσμεν, υἱοὶ τοῦ πατρὸς ἡμῶν· ὁ εἷς οὐχ ὑπάρχει, ὁ δὲ μικρότερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον ἐν γῇ Χαναάν. [33] εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς Ἐν τούτῳ γνώσομαι ὅτι εἰρηνικοί ἐστε· ἀδελφὸν ἕνα ἄφετε ὧδε μετ᾽ ἐμοῦ, τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας τοῦ οἴκου ὑμῶν λαβόντες ἀπέλθατε [34] καὶ ἀγάγετε πρός με τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον, καὶ γνώσομαι ὅτι οὐ κατάσκοποί ἐστε, ἀλλ᾽ ὅτι εἰρηνικοί ἐστε, καὶ τὸν ἀδελφὸν ὑμῶν ἀποδώσω ὑμῖν, καὶ τῇ γῇ ἐμπορεύεσθε. [35] ἐγένετο δὲ ἐν τῷ κατακενοῦν αὐτοὺς τοὺς σάκκους αὐτῶν καὶ ἦν ἑκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτῶν· καὶ εἶδον τοὺς δεσμοὺς τοῦ ἀργυρίου αὐτῶν, αὐτοὶ καὶ ὁ πατὴρ αὐτῶν, καὶ ἐφοβήθησαν. [36] εἶπεν δὲ αὐτοῖς Ιακωβ ὁ πατὴρ αὐτῶν Ἐμὲ ἠτεκνώσατε· Ιωσηφ οὐκ ἔστιν, Συμεων οὐκ ἔστιν, καὶ τὸν Βενιαμιν λήμψεσθε· ἐπ᾽ ἐμὲ ἐγένετο πάντα ταῦτα. [37] εἶπεν δὲ Ρουβην τῷ πατρὶ αὐτοῦ λέγων Τοὺς δύο υἱούς μου ἀπόκτεινον, ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ δὸς αὐτὸν εἰς τὴν χεῖρά μου, κἀγὼ ἀνάξω αὐτὸν πρὸς σέ. [38] ὁ δὲ εἶπεν Οὐ καταβήσεται ὁ υἱός μου μεθ᾽ ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν καὶ αὐτὸς μόνος καταλέλειπται· καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῇ ὁδῷ, ᾗ ἂν πορεύησθε, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου.

CHAPTER 43

[1] Ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς. [2] ἐγένετο δὲ ἡνίκα συνετέλεσαν καταφαγεῖν τὸν σῖτον, ὃν ἤνεγκαν ἐξ Αἰγύπτου, καὶ εἶπεν αὐτοῖς ὁ πατὴρ αὐτῶν Πάλιν πορευθέντες πρίασθε ἡμῖν μικρὰ βρώματα. [3] εἶπεν δὲ αὐτῷ Ιουδας λέγων Διαμαρτυρίᾳ διαμεμαρτύρηται ἡμῖν ὁ ἄνθρωπος λέγων Οὐκ ὄψεσθε τὸ πρόσωπόν μου, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ’ ὑμῶν ᾖ. [4] εἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, καταβησόμεθα καὶ ἀγοράσωμέν σοι βρώματα· [5] εἰ δὲ μὴ ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, οὐ πορευσόμεθα· ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν λέγων Οὐκ ὄψεσθέ μου τὸ πρόσωπον, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ’ ὑμῶν ᾖ. [6] εἶπεν δὲ Ισραηλ Τί ἐκακοποιήσατέ με ἀναγγείλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός; [7] οἱ δὲ εἶπαν Ἐρωτῶν ἐπηρώτησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ἡμῶν λέγων Εἰ ἔτι ὁ πατὴρ ὑμῶν ζῇ; εἰ ἔστιν ὑμῖν ἀδελφός; καὶ ἀπηγγείλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν ταύτην. μὴ ᾔδειμεν εἰ ἐρεῖ ἡμῖν Ἀγάγετε τὸν ἀδελφὸν ὑμῶν; [8] εἶπεν δὲ Ιουδας πρὸς Ισραηλ τὸν πατέρα αὐτοῦ Ἀπόστειλον τὸ παιδάριον μετ’ ἐμοῦ, καὶ ἀναστάντες πορευσόμεθα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡμεῖς καὶ σὺ καὶ ἡ ἀποσκευὴ ἡμῶν. [9] ἐγὼ δὲ ἐκδέχομαι αὐτόν, ἐκ χειρός μου ζήτησον αὐτόν· ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι πρὸς σὲ πάσας τὰς ἡμέρας. [10] εἰ μὴ γὰρ ἐβραδύναμεν, ἤδη ἂν ὑπεστρέψαμεν δίς. [11] εἶπεν δὲ αὐτοῖς Ισραηλ ὁ πατὴρ αὐτῶν Εἰ οὕτως ἐστίν, τοῦτο ποιήσατε· λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα, τῆς ῥητίνης καὶ τοῦ μέλιτος, θυμίαμα καὶ στακτὴν καὶ τερέμινθον καὶ κάρυα. [12] καὶ τὸ ἀργύριον δισσὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν· τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ’ ὑμῶν· μήποτε ἀγνόημά ἐστιν. [13] καὶ τὸν ἀδελφὸν ὑμῶν λάβετε καὶ ἀναστάντες κατάβητε πρὸς τὸν ἄνθρωπον. [14] ὁ δὲ θεός μου δῴη ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα καὶ τὸν Βενιαμιν· ἐγὼ μὲν γάρ, καθὰ ἠτέκνωμαι, ἠτέκνωμαι. [15] Λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον διπλοῦν ἔλαβον ἐν ταῖς χερσὶν αὐτῶν καὶ τὸν Βενιαμιν καὶ ἀναστάντες κατέβησαν εἰς Αἴγυπτον καὶ ἔστησαν ἐναντίον Ιωσηφ. [16] εἶδεν δὲ Ιωσηφ αὐτοὺς καὶ τὸν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ Εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν καὶ σφάξον θύματα καὶ ἑτοίμασον· μετ’ ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν. [17] ἐποίησεν δὲ ὁ ἄνθρωπος, καθὰ εἶπεν Ιωσηφ, καὶ εἰσήγαγεν τοὺς ἀνθρώπους εἰς τὸν

οἶκον Ιωσηφ. – [18] ἰδόντες δὲ οἱ ἄνθρωποι ὅτι εἰσήχθησαν εἰς τὸν οἶκον Ιωσηφ, εἶπαν Διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχὴν ἡμεῖς εἰσαγόμεθα τοῦ συκοφαντῆσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν τοῦ λαβεῖν ἡμᾶς εἰς παῖδας καὶ τοὺς ὄνους ἡμῶν. [19] προσελθόντες δὲ πρὸς τὸν ἄνθρωπον τὸν ἐπὶ τοῦ οἴκου Ιωσηφ ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι τοῦ οἴκου [20] λέγοντες Δεόμεθα, κύριε· κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα· [21] ἐγένετο δὲ ἡνίκα ἤλθομεν εἰς τὸ καταλῦσαι καὶ ἠνοίξαμεν τοὺς μαρσίππους ἡμῶν, καὶ τόδε τὸ ἀργύριον ἑκάστου ἐν τῷ μαρσίππῳ αὐτοῦ· τὸ ἀργύριον ἡμῶν ἐν σταθμῷ ἀπεστρέψαμεν νῦν ἐν ταῖς χερσὶν ἡμῶν [22] καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ’ ἑαυτῶν ἀγοράσαι βρώματα· οὐκ οἴδαμεν, τίς ἐνέβαλεν τὸ ἀργύριον εἰς τοὺς μαρσίππους ἡμῶν. [23] εἶπεν δὲ αὐτοῖς Ἵλεως ὑμῖν, μὴ φοβεῖσθε· ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τῶν πατέρων ὑμῶν ἔδωκεν ὑμῖν θησαυροὺς ἐν τοῖς μαρσίπποις ὑμῶν, τὸ δὲ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω. καὶ ἐξήγαγεν πρὸς αὐτοὺς τὸν Συμεων [24] καὶ ἤνεγκεν ὕδωρ νίψαι τοὺς πόδας αὐτῶν καὶ ἔδωκεν χορτάσματα τοῖς ὄνοις αὐτῶν. [25] ἡτοίμασαν δὲ τὰ δῶρα ἕως τοῦ ἐλθεῖν Ιωσηφ μεσημβρίας· ἤκουσαν γὰρ ὅτι ἐκεῖ μέλλει ἀριστᾶν. [26] Εἰσῆλθεν δὲ Ιωσηφ εἰς τὴν οἰκίαν, καὶ προσήνεγκαν αὐτῷ τὰ δῶρα, ἃ εἶχον ἐν ταῖς χερσὶν αὐτῶν, εἰς τὸν οἶκον καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. [27] ἠρώτησεν δὲ αὐτούς Πῶς ἔχετε; καὶ εἶπεν αὐτοῖς Εἰ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτερος, ὃν εἴπατε; ἔτι ζῇ; [28] οἱ δὲ εἶπαν Ὑγιαίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν, ἔτι ζῇ. καὶ εἶπεν Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τῷ θεῷ. καὶ κύψαντες προσεκύνησαν αὐτῷ. [29] ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς Ιωσηφ εἶδεν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν Οὗτος ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, ὃν εἴπατε πρός με ἀγαγεῖν; καὶ εἶπεν Ὁ θεὸς ἐλεήσαι σε, τέκνον. [30] ἐταράχθη δὲ Ιωσηφ – συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ – καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμιεῖον ἔκλαυσεν ἐκεῖ. [31] καὶ νιψάμενος τὸ πρόσωπον ἐξελθὼν ἐνεκρατεύσατο καὶ εἶπεν Παράθετε ἄρτους. [32] καὶ παρέθηκαν αὐτῷ μόνῳ καὶ αὐτοῖς καθ’ ἑαυτοὺς καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσιν μετ’ αὐτοῦ καθ’ ἑαυτούς· οὐ γὰρ ἐδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Εβραίων ἄρτους, βδέλυγμα γάρ ἐστιν τοῖς Αἰγυπτίοις. [33] ἐκάθισαν δὲ ἐναντίον αὐτοῦ, ὁ πρωτότοκος κατὰ τὰ πρεσβεῖα αὐτοῦ καὶ ὁ νεώτερος κατὰ τὴν νεότητα αὐτοῦ· ἐξίσταντο δὲ οἱ ἄνθρωποι ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ. [34] ἦραν δὲ μερίδας παρ’ αὐτοῦ πρὸς αὐτούς· ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμιν παρὰ τὰς μερίδας πάντων πενταπλασίως πρὸς τὰς ἐκείνων. ἔπιον δὲ καὶ ἐμεθύσθησαν μετ’ αὐτοῦ.

CHAPTER 44

[1] Καὶ ἐνετείλατο Ιωσηφ τῷ ὄντι ἐπὶ τῆς οἰκίας αὐτοῦ λέγων Πλήσατε τοὺς μαρσίππους τῶν ἀνθρώπων βρωμάτων, ὅσα ἐὰν δύνωνται ἆραι, καὶ ἐμβάλατε ἑκάστου τὸ ἀργύριον ἐπὶ τοῦ στόματος τοῦ μαρσίππου [2] καὶ τὸ κόνδυ μου τὸ ἀργυροῦν ἐμβάλατε εἰς τὸν μάρσιππον τοῦ νεωτέρου καὶ τὴν τιμὴν τοῦ σίτου αὐτοῦ. ἐγενήθη δὲ κατὰ τὸ ῥῆμα Ιωσηφ, καθὼς εἶπεν. – [3] τὸ πρωῒ διέφαυσεν, καὶ οἱ ἄνθρωποι ἀπεστάλησαν, αὐτοὶ καὶ οἱ ὄνοι αὐτῶν. [4] ἐξελθόντων δὲ αὐτῶν τὴν πόλιν [οὐκ ἀπέσχον μακράν] καὶ Ιωσηφ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ Ἀναστὰς ἐπιδίωξον ὀπίσω τῶν ἀνθρώπων καὶ καταλήμψῃ αὐτοὺς καὶ ἐρεῖς αὐτοῖς Τί ὅτι ἀνταπεδώκατε πονηρὰ ἀντὶ καλῶν; [5] ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν; οὐ τοῦτό ἐστιν, ἐν ᾧ πίνει ὁ κύριός μου; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ. πονηρὰ συντετέλεσθε, ἃ πεποιήκατε. [6] εὑρὼν δὲ αὐτοὺς εἶπεν αὐτοῖς κατὰ τὰ ῥήματα ταῦτα. [7] οἱ δὲ εἶπον αὐτῷ Ἵνα τί λαλεῖ ὁ κύριος κατὰ τὰ ῥήματα ταῦτα; μὴ γένοιτο τοῖς παισίν σου ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο. [8] εἰ τὸ μὲν ἀργύριον, ὃ εὕρομεν ἐν τοῖς μαρσίπποις ἡμῶν, ἀπεστρέψαμεν πρὸς σὲ ἐκ γῆς Χανααν, πῶς ἂν κλέψαιμεν ἐκ τοῦ οἴκου τοῦ κυρίου σου ἀργύριον ἢ χρυσίον; [9] παρ᾽ ᾧ ἂν εὑρεθῇ τὸ κόνδυ τῶν παίδων σου, ἀποθνῃσκέτω· καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν. [10] ὁ δὲ εἶπεν Καὶ νῦν ὡς λέγετε, οὕτως ἔσται· ὁ ἄνθρωπος, παρ᾽ ᾧ ἂν εὑρεθῇ τὸ κόνδυ, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε καθαροί. [11] καὶ ἔσπευσαν καὶ καθεῖλαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἤνοιξαν ἕκαστος τὸν μάρσιππον αὐτοῦ. [12] ἠρεύνα δὲ ἀπὸ τοῦ πρεσβυτέρου ἀρξάμενος ἕως ἦλθεν ἐπὶ τὸν νεώτερον, καὶ εὗρεν τὸ κόνδυ ἐν τῷ μαρσίππῳ τῷ Βενιαμιν. [13] καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν καὶ ἐπέθηκαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὸν ὄνον αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν πόλιν. [14] Εἰσῆλθεν δὲ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ πρὸς Ιωσηφ ἔτι αὐτοῦ ὄντος ἐκεῖ καὶ ἔπεσον ἐναντίον αὐτοῦ ἐπὶ τὴν γῆν. [15] εἶπεν δὲ αὐτοῖς Ιωσηφ Τί τὸ πρᾶγμα τοῦτο, ὃ ἐποιήσατε; οὐκ οἴδατε ὅτι οἰωνισμῷ οἰωνιεῖται ἄνθρωπος οἷος ἐγώ; [16] εἶπεν δὲ Ιουδας Τί ἀντεροῦμεν τῷ κυρίῳ ἢ τί λαλήσωμεν ἢ τί δικαιωθῶμεν; ὁ δὲ θεὸς εὗρεν τὴν ἀδικίαν τῶν παίδων σου. ἰδού ἐσμεν οἰκέται τῷ κυρίῳ ἡμῶν, καὶ ἡμεῖς καὶ παρ᾽ ᾧ εὑρέθη τὸ κόνδυ. [17] εἶπεν δὲ Ιωσηφ Μή μοι γένοιτο ποιῆσαι τὸ ῥῆμα τοῦτο· ὁ ἄνθρωπος, παρ᾽ ᾧ εὑρέθη τὸ κόνδυ, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἀνάβητε μετὰ σωτηρίας πρὸς τὸν πατέρα ὑμῶν. [18] Ἐγγίσας δὲ αὐτῷ Ιουδας εἶπεν Δέομαι, κύριε, λαλησάτω ὁ παῖς σου ῥῆμα ἐναντίον σου, καὶ μὴ θυμωθῇς τῷ παιδί σου, ὅτι σὺ εἶ μετὰ Φαραω. [19] κύριε, σὺ ἠρώτησας τοὺς παῖδάς σου λέγων Εἰ ἔχετε πατέρα ἢ

ἀδελφόν; [20] καὶ εἴπαμεν τῷ κυρίῳ Ἔστιν ἡμῖν πατὴρ πρεσβύτερος καὶ παιδίον γήρως νεώτερον αὐτῷ, καὶ ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, αὐτὸς δὲ μόνος ὑπελείφθη τῇ μητρὶ αὐτοῦ, ὁ δὲ πατὴρ αὐτὸν ἠγάπησεν. [21] εἶπας δὲ τοῖς παισίν σου Καταγάγετε αὐτὸν πρός με, καὶ ἐπιμελοῦμαι αὐτοῦ. [22] καὶ εἴπαμεν τῷ κυρίῳ Οὐ δυνήσεται τὸ παιδίον καταλιπεῖν τὸν πατέρα· ἐὰν δὲ καταλίπῃ τὸν πατέρα, ἀποθανεῖται. [23] σὺ δὲ εἶπας τοῖς παισίν σου Ἐὰν μὴ καταβῇ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν, οὐ προσθήσεσθε ἔτι ἰδεῖν τὸ πρόσωπόν μου. [24] ἐγένετο δὲ ἡνίκα ἀνέβημεν πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν, ἀπηγγείλαμεν αὐτῷ τὰ ῥήματα τοῦ κυρίου. [25] εἶπεν δὲ ἡμῖν ὁ πατὴρ ἡμῶν Βαδίσατε πάλιν, ἀγοράσατε ἡμῖν μικρὰ βρώματα. [26] ἡμεῖς δὲ εἴπαμεν Οὐ δυνησόμεθα καταβῆναι· ἀλλ' εἰ μὲν ὁ ἀδελφὸς ἡμῶν ὁ νεώτερος καταβαίνει μεθ' ἡμῶν, καταβησόμεθα· οὐ γὰρ δυνησόμεθα ἰδεῖν τὸ πρόσωπον τοῦ ἀνθρώπου, τοῦ ἀδελφοῦ τοῦ νεωτέρου μὴ ὄντος μεθ' ἡμῶν. [27] εἶπεν δὲ ὁ παῖς σου ὁ πατὴρ ἡμῶν πρὸς ἡμᾶς Ὑμεῖς γινώσκετε ὅτι δύο ἔτεκέν μοι ἡ γυνή· [28] καὶ ἐξῆλθεν ὁ εἷς ἀπ' ἐμοῦ, καὶ εἴπατε ὅτι θηριόβρωτος γέγονεν, καὶ οὐκ εἶδον αὐτὸν ἔτι καὶ νῦν· [29] ἐὰν οὖν λάβητε καὶ τοῦτον ἐκ προσώπου μου καὶ συμβῇ αὐτῷ μαλακία ἐν τῇ ὁδῷ, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου. [30] νῦν οὖν ἐὰν εἰσπορεύωμαι πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν καὶ τὸ παιδάριον μὴ ᾖ μεθ' ἡμῶν – ἡ δὲ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς – , [31] καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὂν τὸ παιδάριον μεθ' ἡμῶν τελευτήσει, καὶ κατάξουσιν οἱ παῖδές σου τὸ γῆρας τοῦ παιδός σου πατρὸς δὲ ἡμῶν μετ' ὀδύνης εἰς ᾅδου. [32] ὁ γὰρ παῖς σου ἐκδέδεκται τὸ παιδίον παρὰ τοῦ πατρὸς λέγων Ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι πρὸς τὸν πατέρα πάσας τὰς ἡμέρας. [33] νῦν οὖν παραμενῶ σοι παῖς ἀντὶ τοῦ παιδίου, οἰκέτης τοῦ κυρίου· τὸ δὲ παιδίον ἀναβήτω μετὰ τῶν ἀδελφῶν. [34] πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν; ἵνα μὴ ἴδω τὰ κακά, ἃ εὑρήσει τὸν πατέρα μου.

CHAPTER 45

[1] Καὶ οὐκ ἠδύνατο Ιωσηφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ, ἀλλ᾽ εἶπεν Ἐξαποστείλατε πάντας ἀπ᾽ ἐμοῦ. καὶ οὐ παρειστήκει οὐδεὶς ἔτι τῷ Ιωσηφ, ἡνίκα ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ. [2] καὶ ἀφῆκεν φωνὴν μετὰ κλαυθμοῦ· ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραω. [3] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἐγώ εἰμι Ιωσηφ· ἔτι ὁ πατήρ μου ζῇ; καὶ οὐκ ἐδύναντο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ· ἐταράχθησαν γάρ. [4] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἐγγίσατε πρός με. καὶ ἤγγισαν. καὶ εἶπεν Ἐγώ εἰμι Ιωσηφ ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον. [5] νῦν οὖν μὴ λυπεῖσθε μηδὲ σκληρὸν ὑμῖν φανήτω ὅτι ἀπέδοσθέ με ὧδε· εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν· [6] τοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς, καὶ ἔτι λοιπὰ πέντε ἔτη, ἐν οἷς οὐκ ἔσται ἀροτρίασις οὐδὲ ἄμητος· [7] ἀπέστειλεν γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν, ὑπολείπεσθαι ὑμῶν κατάλειμμα ἐπὶ τῆς γῆς καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην. [8] νῦν οὖν οὐχ ὑμεῖς με ἀπεστάλκατε ὧδε, ἀλλ᾽ ἢ ὁ θεός, καὶ ἐποίησέν με ὡς πατέρα Φαραω καὶ κύριον παντὸς τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης γῆς Αἰγύπτου. [9] σπεύσαντες οὖν ἀνάβητε πρὸς τὸν πατέρα μου καὶ εἴπατε αὐτῷ Τάδε λέγει ὁ υἱός σου Ιωσηφ Ἐποίησέν με ὁ θεὸς κύριον πάσης γῆς Αἰγύπτου· κατάβηθι οὖν πρός με καὶ μὴ μείνῃς· [10] καὶ κατοικήσεις ἐν γῇ Γεσεμ Ἀραβίας καὶ ἔσῃ ἐγγύς μου, σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου, τὰ πρόβατά σου καὶ αἱ βόες σου καὶ ὅσα σοί ἐστιν, [11] καὶ ἐκθρέψω σε ἐκεῖ – ἔτι γὰρ πέντε ἔτη λιμός – , ἵνα μὴ ἐκτριβῇς, σὺ καὶ οἱ υἱοί σου καὶ πάντα τὰ ὑπάρχοντά σου. [12] ἰδοὺ οἱ ὀφθαλμοὶ ὑμῶν βλέπουσιν καὶ οἱ ὀφθαλμοὶ Βενιαμιν τοῦ ἀδελφοῦ μου ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς. [13] ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν ἐν Αἰγύπτῳ καὶ ὅσα εἴδετε, καὶ ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε. [14] καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμιν τοῦ ἀδελφοῦ αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτῷ, καὶ Βενιαμιν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ. [15] καὶ καταφιλήσας πάντας τοὺς ἀδελφοὺς αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτοῖς, καὶ μετὰ ταῦτα ἐλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν. [16] Καὶ διεβοήθη ἡ φωνὴ εἰς τὸν οἶκον Φαραω λέγοντες Ἥκασιν οἱ ἀδελφοὶ Ιωσηφ. ἐχάρη δὲ Φαραω καὶ ἡ θεραπεία αὐτοῦ. [17] εἶπεν δὲ Φαραω πρὸς Ιωσηφ Εἰπὸν τοῖς ἀδελφοῖς σου Τοῦτο ποιήσατε· γεμίσατε τὰ πορεῖα ὑμῶν καὶ ἀπέλθατε εἰς γῆν Χαναάν [18] καὶ παραλαβόντες τὸν πατέρα ὑμῶν καὶ τὰ ὑπάρχοντα ὑμῶν ἥκετε πρός με, καὶ δώσω ὑμῖν πάντων τῶν ἀγαθῶν Αἰγύπτου, καὶ φάγεσθε τὸν μυελὸν τῆς γῆς. [19] σὺ δὲ ἔντειλαι ταῦτα, λαβεῖν αὐτοῖς

ἁμάξας ἐκ γῆς Αἰγύπτου τοῖς παιδίοις ὑμῶν καὶ ταῖς γυναιξίν, καὶ ἀναλαβόντες τὸν πατέρα ὑμῶν παραγίνεσθε· [20] καὶ μὴ φείσησθε τοῖς ὀφθαλμοῖς τῶν σκευῶν ὑμῶν, τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν ἔσται. [21] ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ισραηλ· ἔδωκεν δὲ Ιωσηφ αὐτοῖς ἁμάξας κατὰ τὰ εἰρημένα ὑπὸ Φαραω τοῦ βασιλέως καὶ ἔδωκεν αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν, [22] καὶ πᾶσιν ἔδωκεν δισσὰς στολάς, τῷ δὲ Βενιαμιν ἔδωκεν τριακοσίους χρυσοῦς καὶ πέντε ἐξαλλασσούσας στολάς, [23] καὶ τῷ πατρὶ αὐτοῦ ἀπέστειλεν κατὰ τὰ αὐτὰ καὶ δέκα ὄνους αἴροντας ἀπὸ πάντων τῶν ἀγαθῶν Αἰγύπτου καὶ δέκα ἡμιόνους αἰρούσας ἄρτους τῷ πατρὶ αὐτοῦ εἰς ὁδόν. [24] ἐξαπέστειλεν δὲ τοὺς ἀδελφοὺς αὐτοῦ, καὶ ἐπορεύθησαν· καὶ εἶπεν αὐτοῖς Μὴ ὀργίζεσθε ἐν τῇ ὁδῷ. [25] Καὶ ἀνέβησαν ἐξ Αἰγύπτου καὶ ἦλθον εἰς γῆν Χανααν πρὸς Ιακωβ τὸν πατέρα αὐτῶν [26] καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι Ὁ υἱός σου Ιωσηφ ζῇ, καὶ αὐτὸς ἄρχει πάσης γῆς Αἰγύπτου. καὶ ἐξέστη ἡ διάνοια Ιακωβ· οὐ γὰρ ἐπίστευσεν αὐτοῖς. [27] ἐλάλησαν δὲ αὐτῷ πάντα τὰ ῥηθέντα ὑπὸ Ιωσηφ, ὅσα εἶπεν αὐτοῖς. ἰδὼν δὲ τὰς ἁμάξας, ἃς ἀπέστειλεν Ιωσηφ ὥστε ἀναλαβεῖν αὐτόν, ἀνεζωπύρησεν τὸ πνεῦμα Ιακωβ τοῦ πατρὸς αὐτῶν. [28] εἶπεν δὲ Ισραηλ Μέγα μοί ἐστιν, εἰ ἔτι Ιωσηφ ὁ υἱός μου ζῇ· πορευθεὶς ὄψομαι αὐτὸν πρὸ τοῦ ἀποθανεῖν με.

CHAPTER 46

[1] Ἀπάρας δὲ Ισραηλ, αὐτὸς καὶ πάντα τὰ αὐτοῦ, ἦλθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου καὶ ἔθυσεν θυσίαν τῷ θεῷ τοῦ πατρὸς αὐτοῦ Ισαακ. [2] εἶπεν δὲ ὁ θεὸς Ισραηλ ἐν ὁράματι τῆς νυκτὸς εἴπας Ιακωβ, Ιακωβ. ὁ δὲ εἶπεν Τί ἐστιν; [3] λέγων Ἐγώ εἰμι ὁ θεὸς τῶν πατέρων σου· μὴ φοβοῦ καταβῆναι εἰς Αἴγυπτον· εἰς γὰρ ἔθνος μέγα ποιήσω σε ἐκεῖ, [4] καὶ ἐγὼ καταβήσομαι μετὰ σοῦ εἰς Αἴγυπτον, καὶ ἐγὼ ἀναβιβάσω σε εἰς τέλος, καὶ Ιωσηφ ἐπιβαλεῖ τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς σου. [5] ἀνέστη δὲ Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου, καὶ ἀνέλαβον οἱ υἱοὶ Ισραηλ τὸν πατέρα αὐτῶν καὶ τὴν ἀποσκευὴν καὶ τὰς γυναῖκας αὐτῶν ἐπὶ τὰς ἁμάξας, ἃς ἀπέστειλεν Ιωσηφ ἆραι αὐτόν, [6] καὶ ἀναλαβόντες τὰ ὑπάρχοντα αὐτῶν καὶ πᾶσαν τὴν κτῆσιν, ἣν ἐκτήσαντο ἐν γῇ Χανααν, εἰσῆλθον εἰς Αἴγυπτον, Ιακωβ καὶ πᾶν τὸ σπέρμα αὐτοῦ μετ᾽ αὐτοῦ, [7] υἱοὶ καὶ οἱ υἱοὶ τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ, θυγατέρες καὶ θυγατέρες τῶν υἱῶν αὐτοῦ· καὶ πᾶν τὸ σπέρμα αὐτοῦ ἤγαγεν εἰς Αἴγυπτον. [8] Ταῦτα δὲ τὰ ὀνόματα τῶν υἱῶν Ισραηλ τῶν εἰσελθόντων εἰς Αἴγυπτον. Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ· πρωτότοκος Ιακωβ Ρουβην. [9] υἱοὶ δὲ Ρουβην· Ενωχ καὶ Φαλλους, Ασρων καὶ Χαρμι. [10] υἱοὶ δὲ Συμεων· Ιεμουηλ καὶ Ιαμιν καὶ Αωδ καὶ Ιαχιν καὶ Σααρ καὶ Σαουλ υἱὸς τῆς Χανανίτιδος. [11] υἱοὶ δὲ Λευι· Γηρσων, Κααθ καὶ Μεραρι. [12] υἱοὶ δὲ Ιουδα· Ηρ καὶ Αυναν καὶ Σηλωμ καὶ Φαρες καὶ Ζαρα· ἀπέθανεν δὲ Ηρ καὶ Αυναν ἐν γῇ Χανααν· ἐγένοντο δὲ υἱοὶ Φαρες Ασρων καὶ Ιεμουηλ. [13] υἱοὶ δὲ Ισσαχαρ· Θωλα καὶ Φουα καὶ Ιασουβ καὶ Ζαμβραμ. [14] υἱοὶ δὲ Ζαβουλων· Σερεδ καὶ Αλλων καὶ Αλοηλ. [15] οὗτοι υἱοὶ Λειας, οὓς ἔτεκεν τῷ Ιακωβ ἐν Μεσοποταμίᾳ τῆς Συρίας, καὶ Δινα τὴν θυγατέρα αὐτοῦ· πᾶσαι αἱ ψυχαί, υἱοὶ καὶ θυγατέρες, τριάκοντα τρεῖς. – [16] υἱοὶ δὲ Γαδ· Σαφων καὶ Αγγις καὶ Σαυνις καὶ Θασοβαν καὶ Αηδις καὶ Αροηδις καὶ Αροηλις. [17] υἱοὶ δὲ Ασηρ· Ιεμνα καὶ Ιεσουα καὶ Ιεουλ καὶ Βαρια, καὶ Σαρα ἀδελφὴ αὐτῶν. υἱοὶ δὲ Βαρια· Χοβορ καὶ Μελχιηλ. [18] οὗτοι υἱοὶ Ζελφας, ἣν ἔδωκεν Λαβαν Λεια τῇ θυγατρὶ αὐτοῦ, ἣ ἔτεκεν τούτους τῷ Ιακωβ, δέκα ἓξ ψυχάς. – [19] υἱοὶ δὲ Ραχηλ γυναικὸς Ιακωβ· Ιωσηφ καὶ Βενιαμιν. [20] ἐγένοντο δὲ υἱοὶ Ιωσηφ ἐν γῇ Αἰγύπτῳ, οὓς ἔτεκεν αὐτῷ Ασεννεθ θυγάτηρ Πετεφρη ἱερέως Ἡλίου πόλεως, τὸν Μανασση καὶ τὸν Εφραιμ. ἐγένοντο δὲ υἱοὶ Μανασση, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχιρ· Μαχιρ δὲ ἐγέννησεν τὸν Γαλααδ. υἱοὶ δὲ Εφραιμ ἀδελφοῦ Μανασση· Σουταλααμ καὶ Ταμ. υἱοὶ δὲ Σουταλααμ· Εδεμ. [21] υἱοὶ δὲ Βενιαμιν· Βαλα καὶ Χοβωρ καὶ Ασβηλ. ἐγένοντο δὲ υἱοὶ Βαλα· Γηρα καὶ Νοεμαν καὶ Αγχις καὶ Ρως καὶ Μαμφιν καὶ Οφιμιν· Γηρα δὲ ἐγέννησεν

τὸν Αραδ. [22] οὗτοι υἱοὶ Ραχηλ, οὓς ἔτεκεν τῷ Ιακωβ· πᾶσαι ψυχαὶ δέκα ὀκτώ. – [23] υἱοὶ δὲ Δαν· Ασομ. [24] καὶ υἱοὶ Νεφθαλι· Ασιηλ καὶ Γουνι καὶ Ισσααρ καὶ Συλλημ. [25] οὗτοι υἱοὶ Βαλλας, ἣν ἔδωκεν Λαβαν Ραχηλ τῇ θυγατρὶ αὐτοῦ, ἣ ἔτεκεν τούτους τῷ Ιακωβ· πᾶσαι ψυχαὶ ἑπτά. – [26] πᾶσαι δὲ ψυχαὶ αἱ εἰσελθοῦσαι μετὰ Ιακωβ εἰς Αἴγυπτον, οἱ ἐξελθόντες ἐκ τῶν μηρῶν αὐτοῦ, χωρὶς τῶν γυναικῶν υἱῶν Ιακωβ, πᾶσαι ψυχαὶ ἑξήκοντα ἕξ. [27] υἱοὶ δὲ Ιωσηφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ιακωβ αἱ εἰσελθοῦσαι εἰς Αἴγυπτον ἑβδομήκοντα πέντε. [28] Τὸν δὲ Ιουδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ιωσηφ συναντῆσαι αὐτῷ καθ’ Ἡρώων πόλιν εἰς γῆν Ραμεσση. [29] ζεύξας δὲ Ιωσηφ τὰ ἅρματα αὐτοῦ ἀνέβη εἰς συνάντησιν Ισραηλ τῷ πατρὶ αὐτοῦ καθ’ Ἡρώων πόλιν καὶ ὀφθεὶς αὐτῷ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν κλαυθμῷ πλείονι. [30] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Ἀποθανοῦμαι ἀπὸ τοῦ νῦν, ἐπεὶ ἑώρακα τὸ πρόσωπόν σου· ἔτι γὰρ σὺ ζῇς. [31] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἀναβὰς ἀπαγγελῶ τῷ Φαραω καὶ ἐρῶ αὐτῷ Οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου, οἳ ἦσαν ἐν γῇ Χανααν, ἥκασιν πρός με· [32] οἱ δὲ ἄνδρες εἰσὶν ποιμένες – ἄνδρες γὰρ κτηνοτρόφοι ἦσαν – καὶ τὰ κτήνη καὶ τοὺς βόας καὶ πάντα τὰ αὐτῶν ἀγειόχασιν. [33] ἐὰν οὖν καλέσῃ ὑμᾶς Φαραω καὶ εἴπῃ ὑμῖν Τί τὸ ἔργον ὑμῶν ἐστιν; [34] ἐρεῖτε Ἄνδρες κτηνοτρόφοι ἐσμὲν οἱ παῖδές σου ἐκ παιδὸς ἕως τοῦ νῦν, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν, ἵνα κατοικήσητε ἐν γῇ Γεσεμ Ἀραβίᾳ· βδέλυγμα γάρ ἐστιν Αἰγυπτίοις πᾶς ποιμὴν προβάτων.

CHAPTER 47

[1] Ἐλθὼν δὲ Ιωσηφ ἀπήγγειλεν τῷ Φαραω λέγων Ὁ πατήρ μου καὶ οἱ ἀδελφοί μου καὶ τὰ κτήνη καὶ οἱ βόες αὐτῶν καὶ πάντα τὰ αὐτῶν ἦλθον ἐκ γῆς Χανααν καὶ ἰδού εἰσιν ἐν γῇ Γεσεμ. [2] ἀπὸ δὲ τῶν ἀδελφῶν αὐτοῦ παρέλαβεν πέντε ἄνδρας καὶ ἔστησεν αὐτοὺς ἐναντίον Φαραω. [3] καὶ εἶπεν Φαραω τοῖς ἀδελφοῖς Ιωσηφ Τί τὸ ἔργον ὑμῶν; οἱ δὲ εἶπαν τῷ Φαραω Ποιμένες προβάτων οἱ παῖδές σου, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν. [4] εἶπαν δὲ τῷ Φαραω Παροικεῖν ἐν τῇ γῇ ἤκαμεν· οὐ γάρ ἐστιν νομὴ τοῖς κτήνεσιν τῶν παίδων σου, ἐνίσχυσεν γὰρ ὁ λιμὸς ἐν γῇ Χανααν· νῦν οὖν κατοικήσομεν οἱ παῖδές σου ἐν γῇ Γεσεμ. [5] εἶπεν δὲ Φαραω τῷ Ιωσφη Κατοικείτωσαν ἐν γῇ Γεσεμ· εἰ δὲ ἐπίστῃ ὅτι εἰσὶν ἐν αὐτοῖς ἄνδρες δυνατοί, κατάστησον αὐτοὺς ἄρχοντας τῶν ἐμῶν κτηνῶν. Ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ιωσηφ Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραω βασιλεὺς Αἰγύπτου. καὶ εἶπεν Φαραω πρὸς Ιωσηφ λέγων Ὁ πατήρ σου καὶ οἱ ἀδελφοί σου ἥκασι πρὸς σέ· [6] ἰδοὺ ἡ γῆ Αἰγύπτου ἐναντίον σού ἐστιν· ἐν τῇ βελτίστῃ γῇ κατοίκισον τὸν πατέρα σου καὶ τοὺς ἀδελφούς σου. [7] εἰσήγαγεν δὲ Ιωσηφ Ιακωβ τὸν πατέρα αὐτοῦ καὶ ἔστησεν αὐτὸν ἐναντίον Φαραω, καὶ εὐλόγησεν Ιακωβ τὸν Φαραω. [8] εἶπεν δὲ Φαραω τῷ Ιακωβ Πόσα ἔτη ἡμερῶν τῆς ζωῆς σου; [9] καὶ εἶπεν Ιακωβ τῷ Φαραω Αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ἃς παροικῶ, ἑκατὸν τριάκοντα ἔτη· μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου, ἃς ἡμέρας παρῴκησαν. [10] καὶ εὐλογήσας Ιακωβ τὸν Φαραω ἐξῆλθεν ἀπ᾽ αὐτοῦ. [11] καὶ κατῴκισεν Ιωσηφ τὸν πατέρα καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ ἔδωκεν αὐτοῖς κατάσχεσιν ἐν γῇ Αἰγύπτου ἐν τῇ βελτίστῃ γῇ ἐν γῇ Ραμεσση, καθὰ προσέταξεν Φαραω. [12] καὶ ἐσιτομέτρει Ιωσηφ τῷ πατρὶ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σῖτον κατὰ σῶμα. [13] Σῖτος δὲ οὐκ ἦν ἐν πάσῃ τῇ γῇ· ἐνίσχυσεν γὰρ ὁ λιμὸς σφόδρα· ἐξέλιπεν δὲ ἡ γῆ Αἰγύπτου καὶ ἡ γῆ Χανααν ἀπὸ τοῦ λιμοῦ. [14] συνήγαγεν δὲ Ιωσηφ πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν γῇ Αἰγύπτου καὶ ἐν γῇ Χανααν τοῦ σίτου, οὗ ἠγόραζον καὶ ἐσιτομέτρει αὐτοῖς, καὶ εἰσήνεγκεν Ιωσηφ πᾶν τὸ ἀργύριον εἰς τὸν οἶκον Φαραω. [15] καὶ ἐξέλιπεν πᾶν τὸ ἀργύριον ἐκ γῆς Αἰγύπτου καὶ ἐκ γῆς Χανααν. ἦλθον δὲ πάντες οἱ Αἰγύπτιοι πρὸς Ιωσηφ λέγοντες Δὸς ἡμῖν ἄρτους, καὶ ἵνα τί ἀποθνῄσκομεν ἐναντίον σου; ἐκλέλοιπεν γὰρ τὸ ἀργύριον ἡμῶν. [16] εἶπεν δὲ αὐτοῖς Ιωσηφ Φέρετε τὰ κτήνη ὑμῶν, καὶ δώσω ὑμῖν ἄρτους ἀντὶ τῶν κτηνῶν ὑμῶν, εἰ ἐκλέλοιπεν τὸ ἀργύριον. [17] ἤγαγον δὲ τὰ κτήνη πρὸς Ιωσηφ, καὶ ἔδωκεν αὐτοῖς Ιωσηφ ἄρτους

ἀντὶ τῶν ἵππων καὶ ἀντὶ τῶν προβάτων καὶ ἀντὶ τῶν βοῶν καὶ ἀντὶ τῶν ὄνων καὶ ἐξέθρεψεν αὐτοὺς ἐν ἄρτοις ἀντὶ πάντων τῶν κτηνῶν αὐτῶν ἐν τῷ ἐνιαυτῷ ἐκείνῳ. – [18] ἐξῆλθεν δὲ τὸ ἔτος ἐκεῖνο, καὶ ἦλθον πρὸς αὐτὸν ἐν τῷ ἔτει τῷ δευτέρῳ καὶ εἶπαν αὐτῷ Μήποτε ἐκτριβῶμεν ἀπὸ τοῦ κυρίου ἡμῶν· εἰ γὰρ ἐκλέλοιπεν τὸ ἀργύριον καὶ τὰ ὑπάρχοντα καὶ τὰ κτήνη πρὸς σὲ τὸν κύριον, καὶ οὐχ ὑπολείπεται ἡμῖν ἐναντίον τοῦ κυρίου ἡμῶν ἀλλ᾽ ἢ τὸ ἴδιον σῶμα καὶ ἡ γῆ ἡμῶν. [19] ἵνα οὖν μὴ ἀποθάνωμεν ἐναντίον σου καὶ ἡ γῆ ἐρημωθῇ, κτῆσαι ἡμᾶς καὶ τὴν γῆν ἡμῶν ἀντὶ ἄρτων, καὶ ἐσόμεθα ἡμεῖς καὶ ἡ γῆ ἡμῶν παῖδες Φαραω· δὸς σπέρμα, ἵνα σπείρωμεν καὶ ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡ γῆ οὐκ ἐρημωθήσεται. [20] καὶ ἐκτήσατο Ιωσηφ πᾶσαν τὴν γῆν τῶν Αἰγυπτίων τῷ Φαραω· ἀπέδοντο γὰρ οἱ Αἰγύπτιοι τὴν γῆν αὐτῶν τῷ Φαραω, ἐπεκράτησεν γὰρ αὐτῶν ὁ λιμός· καὶ ἐγένετο ἡ γῆ Φαραω, [21] καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας ἀπ᾽ ἄκρων ὁρίων Αἰγύπτου ἕως τῶν ἄκρων, [22] χωρὶς τῆς γῆς τῶν ἱερέων μόνον· οὐκ ἐκτήσατο ταύτην Ιωσηφ, ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν Φαραω, καὶ ἤσθιον τὴν δόσιν, ἣν ἔδωκεν αὐτοῖς Φαραω· διὰ τοῦτο οὐκ ἀπέδοντο τὴν γῆν αὐτῶν. [23] εἶπεν δὲ Ιωσηφ πᾶσι τοῖς Αἰγυπτίοις Ἰδοὺ κέκτημαι ὑμᾶς καὶ τὴν γῆν ὑμῶν σήμερον τῷ Φαραω· λάβετε ἑαυτοῖς σπέρμα καὶ σπείρατε τὴν γῆν, [24] καὶ ἔσται τὰ γενήματα αὐτῆς δώσετε τὸ πέμπτον μέρος τῷ Φαραω, τὰ δὲ τέσσαρα μέρη ἔσται ὑμῖν αὐτοῖς εἰς σπέρμα τῇ γῇ καὶ εἰς βρῶσιν ὑμῖν καὶ πᾶσιν τοῖς ἐν τοῖς οἴκοις ὑμῶν. [25] καὶ εἶπαν Σέσωκας ἡμᾶς, εὕρομεν χάριν ἐναντίον τοῦ κυρίου ἡμῶν καὶ ἐσόμεθα παῖδες Φαραω. [26] καὶ ἔθετο αὐτοῖς Ιωσηφ εἰς πρόσταγμα ἕως τῆς ἡμέρας ταύτης ἐπὶ γῆν Αἰγύπτου τῷ Φαραω ἀποπεμπτοῦν, χωρὶς τῆς γῆς τῶν ἱερέων μόνον· οὐκ ἦν τῷ Φαραω. [27] Κατῴκησεν δὲ Ισραηλ ἐν γῇ Αἰγύπτῳ ἐπὶ τῆς γῆς Γεσεμ καὶ ἐκληρονόμησαν ἐπ᾽ αὐτῆς καὶ ηὐξήθησαν καὶ ἐπληθύνθησαν σφόδρα. – [28] ἐπέζησεν δὲ Ιακωβ ἐν γῇ Αἰγύπτῳ δέκα ἑπτὰ ἔτη· ἐγένοντο δὲ αἱ ἡμέραι Ιακωβ ἐνιαυτῶν τῆς ζωῆς αὐτοῦ ἑκατὸν τεσσαράκοντα ἑπτὰ ἔτη. [29] ἤγγισαν δὲ αἱ ἡμέραι Ισραηλ τοῦ ἀποθανεῖν, καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ Ιωσηφ καὶ εἶπεν αὐτῷ Εἰ εὕρηκα χάριν ἐναντίον σου, ὑπόθες τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου καὶ ποιήσεις ἐπ᾽ ἐμὲ ἐλεημοσύνην καὶ ἀλήθειαν τοῦ μή με θάψαι ἐν Αἰγύπτῳ, [30] ἀλλὰ κοιμηθήσομαι μετὰ τῶν πατέρων μου, καὶ ἀρεῖς με ἐξ Αἰγύπτου καὶ θάψεις με ἐν τῷ τάφῳ αὐτῶν. ὁ δὲ εἶπεν Ἐγὼ ποιήσω κατὰ τὸ ῥῆμά σου. [31] εἶπεν δέ Ὄμοσόν μοι. καὶ ὤμοσεν αὐτῷ. καὶ προσεκύνησεν Ισραηλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

CHAPTER 48

[1] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀπηγγέλη τῷ Ιωσηφ ὅτι Ὁ πατήρ σου ἐνοχλεῖται. καὶ ἀναλαβὼν τοὺς δύο υἱοὺς αὐτοῦ, τὸν Μανασση καὶ τὸν Εφραιμ, ἦλθεν πρὸς Ιακωβ. [2] ἀπηγγέλη δὲ τῷ Ιακωβ λέγοντες Ἰδοὺ ὁ υἱός σου Ιωσηφ ἔρχεται πρὸς σέ. καὶ ἐνισχύσας Ισραηλ ἐκάθισεν ἐπὶ τὴν κλίνην. [3] καὶ εἶπεν Ιακωβ τῷ Ιωσηφ Ὁ θεός μου ὤφθη μοι ἐν Λουζα ἐν γῇ Χανααν καὶ εὐλόγησέν με [4] καὶ εἶπέν μοι Ἰδοὺ ἐγὼ αὐξανῶ σε καὶ πληθυνῶ σε καὶ ποιήσω σε εἰς συναγωγὰς ἐθνῶν καὶ δώσω σοι τὴν γῆν ταύτην καὶ τῷ σπέρματί σου μετὰ σὲ εἰς κατάσχεσιν αἰώνιον. [5] νῦν οὖν οἱ δύο υἱοί σου οἱ γενόμενοί σοι ἐν Αἰγύπτῳ πρὸ τοῦ με ἐλθεῖν πρὸς σὲ εἰς Αἴγυπτον ἐμοί εἰσιν, Εφραιμ καὶ Μανασση ὡς Ρουβην καὶ Συμεων ἔσονταί μοι· [6] τὰ δὲ ἔκγονα, ἃ ἐὰν γεννήσῃς μετὰ ταῦτα, σοὶ ἔσονται, ἐπὶ τῷ ὀνόματι τῶν ἀδελφῶν αὐτῶν κληθήσονται ἐν τοῖς ἐκείνων κλήροις. [7] ἐγὼ δὲ ἡνίκα ἠρχόμην ἐκ Μεσοποταμίας τῆς Συρίας, ἀπέθανεν Ραχηλ ἡ μήτηρ σου ἐν γῇ Χανααν ἐγγίζοντός μου κατὰ τὸν ἱππόδρομον χαβραθα τῆς γῆς τοῦ ἐλθεῖν Εφραθα, καὶ κατώρυξα αὐτὴν ἐν τῇ ὁδῷ τοῦ ἱπποδρόμου [αὕτη ἐστὶν Βαιθλεεμ]. – [8] ἰδὼν δὲ Ισραηλ τοὺς υἱοὺς Ιωσηφ εἶπεν Τίνες σοι οὗτοι; [9] εἶπεν δὲ Ιωσηφ τῷ πατρὶ αὐτοῦ Υἱοί μού εἰσιν, οὓς ἔδωκέν μοι ὁ θεὸς ἐνταῦθα. καὶ εἶπεν Ιακωβ Προσάγαγέ μοι αὐτούς, ἵνα εὐλογήσω αὐτούς. [10] οἱ δὲ ὀφθαλμοὶ Ισραηλ ἐβαρυώπησαν ἀπὸ τοῦ γήρους, καὶ οὐκ ἠδύνατο βλέπειν· καὶ ἤγγισεν αὐτοὺς πρὸς αὐτόν, καὶ ἐφίλησεν αὐτοὺς καὶ περιέλαβεν αὐτούς. [11] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Ἰδοὺ τοῦ προσώπου σου οὐκ ἐστερήθην, καὶ ἰδοὺ ἔδειξέν μοι ὁ θεὸς καὶ τὸ σπέρμα σου. [12] καὶ ἐξήγαγεν Ιωσηφ αὐτοὺς ἀπὸ τῶν γονάτων αὐτοῦ, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τῆς γῆς. [13] λαβὼν δὲ Ιωσηφ τοὺς δύο υἱοὺς αὐτοῦ, τόν τε Εφραιμ ἐν τῇ δεξιᾷ ἐξ ἀριστερῶν δὲ Ισραηλ, τὸν δὲ Μανασση ἐν τῇ ἀριστερᾷ ἐκ δεξιῶν δὲ Ισραηλ, ἤγγισεν αὐτοὺς αὐτῷ. [14] ἐκτείνας δὲ Ισραηλ τὴν χεῖρα τὴν δεξιὰν ἐπέβαλεν ἐπὶ τὴν κεφαλὴν Εφραιμ – οὗτος δὲ ἦν ὁ νεώτερος – καὶ τὴν ἀριστερὰν ἐπὶ τὴν κεφαλὴν Μανασση, ἐναλλὰξ τὰς χεῖρας. [15] καὶ ηὐλόγησεν αὐτοὺς καὶ εἶπεν Ὁ θεός, ᾧ εὐηρέστησαν οἱ πατέρες μου ἐναντίον αὐτοῦ Αβρααμ καὶ Ισαακ, ὁ θεὸς ὁ τρέφων με ἐκ νεότητος ἕως τῆς ἡμέρας ταύτης, [16] ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν εὐλογήσαι τὰ παιδία ταῦτα, καὶ ἐπικληθήσεται ἐν αὐτοῖς τὸ ὄνομά μου καὶ τὸ ὄνομα τῶν πατέρων μου Αβρααμ καὶ Ισαακ, καὶ πληθυνθείησαν εἰς πλῆθος πολὺ ἐπὶ τῆς γῆς. [17] ἰδὼν δὲ Ιωσηφ ὅτι ἐπέβαλεν ὁ πατὴρ τὴν δεξιὰν αὐτοῦ ἐπὶ τὴν κεφαλὴν Εφραιμ, βαρὺ αὐτῷ κατεφάνη, καὶ ἀντελάβετο Ιωσηφ τῆς χειρὸς τοῦ

πατρὸς αὐτοῦ ἀφελεῖν αὐτὴν ἀπὸ τῆς κεφαλῆς Εφραιμ ἐπὶ τὴν κεφαλὴν Μανασση. [18] εἶπεν δὲ Ιωσηφ τῷ πατρὶ αὐτοῦ Οὐχ οὕτως, πάτερ· οὗτος γὰρ ὁ πρωτότοκος· ἐπίθες τὴν δεξιάν σου ἐπὶ τὴν κεφαλὴν αὐτοῦ. [19] καὶ οὐκ ἠθέλησεν, ἀλλὰ εἶπεν Οἶδα, τέκνον, οἶδα· καὶ οὗτος ἔσται εἰς λαόν, καὶ οὗτος ὑψωθήσεται, ἀλλὰ ὁ ἀδελφὸς αὐτοῦ ὁ νεώτερος μείζων αὐτοῦ ἔσται, καὶ τὸ σπέρμα αὐτοῦ ἔσται εἰς πλῆθος ἐθνῶν. [20] καὶ εὐλόγησεν αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Ἐν ὑμῖν εὐλογηθήσεται Ισραηλ λέγοντες Ποιήσαι σε ὁ θεὸς ὡς Εφραιμ καὶ ὡς Μανασση· καὶ ἔθηκεν τὸν Εφραιμ ἔμπροσθεν τοῦ Μανασση. – [21] εἶπεν δὲ Ισραηλ τῷ Ιωσηφ Ἰδοὺ ἐγὼ ἀποθνῄσκω, καὶ ἔσται ὁ θεὸς μεθ’ ὑμῶν καὶ ἀποστρέψει ὑμᾶς εἰς τὴν γῆν τῶν πατέρων ὑμῶν· [22] ἐγὼ δὲ δίδωμί σοι Σικιμα ἐξαίρετον ὑπὲρ τοὺς ἀδελφούς σου, ἣν ἔλαβον ἐκ χειρὸς Αμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ.

CHAPTER 49

[1] Ἐκάλεσεν δὲ Ιακωβ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν Συνάχθητε, ἵνα ἀναγγείλω ὑμῖν, τί ἀπαντήσει ὑμῖν ἐπ᾽ ἐσχάτων τῶν ἡμερῶν· [2] ἀθροίσθητε καὶ ἀκούσατε, υἱοὶ Ιακωβ, ἀκούσατε Ισραηλ τοῦ πατρὸς ὑμῶν. [3] Ρουβην, πρωτότοκός μου σύ, ἰσχύς μου καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης. [4] ἐξύβρισας ὡς ὕδωρ, μὴ ἐκζέσῃς· ἀνέβης γὰρ ἐπὶ τὴν κοίτην τοῦ πατρός σου· τότε ἐμίανας τὴν στρωμνήν, οὗ ἀνέβης. [5] Συμεων καὶ Λευι ἀδελφοί· συνετέλεσαν ἀδικίαν ἐξ αἱρέσεως αὐτῶν. [6] εἰς βουλὴν αὐτῶν μὴ ἔλθοι ἡ ψυχή μου, καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρείσαι τὰ ἥπατά μου, ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον. [7] ἐπικατάρατος ὁ θυμὸς αὐτῶν, ὅτι αὐθάδης, καὶ ἡ μῆνις αὐτῶν, ὅτι ἐσκληρύνθη· διαμεριῶ αὐτοὺς ἐν Ιακωβ καὶ διασπερῶ αὐτοὺς ἐν Ισραηλ. [8] Ιουδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου· αἱ χεῖρές σου ἐπὶ νώτου τῶν ἐχθρῶν σου· προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρός σου. [9] σκύμνος λέοντος Ιουδα· ἐκ βλαστοῦ, υἱέ μου, ἀνέβης· ἀναπεσὼν ἐκοιμήθης ὡς λέων καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν; [10] οὐκ ἐκλείψει ἄρχων ἐξ Ιουδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν. [11] δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ καὶ τῇ ἕλικι τὸν πῶλον τῆς ὄνου αὐτοῦ· πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ· [12] χαροποὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα. [13] Ζαβουλων παράλιος κατοικήσει, καὶ αὐτὸς παρ᾽ ὅρμον πλοίων, καὶ παρατενεῖ ἕως Σιδῶνος. [14] Ισσαχαρ τὸ καλὸν ἐπεθύμησεν ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων· [15] καὶ ἰδὼν τὴν ἀνάπαυσιν ὅτι καλή, καὶ τὴν γῆν ὅτι πίων, ὑπέθηκεν τὸν ὦμον αὐτοῦ εἰς τὸ πονεῖν καὶ ἐγενήθη ἀνὴρ γεωργός. [16] Δαν κρινεῖ τὸν ἑαυτοῦ λαὸν ὡσεὶ καὶ μία φυλὴ ἐν Ισραηλ. [17] καὶ γενηθήτω Δαν ὄφις ἐφ᾽ ὁδοῦ ἐγκαθήμενος ἐπὶ τρίβου, δάκνων πτέρναν ἵππου, καὶ πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω. [18] τὴν σωτηρίαν περιμένω κυρίου. [19] Γαδ, πειρατήριον πειρατεύσει αὐτόν, αὐτὸς δὲ πειρατεύσει αὐτῶν κατὰ πόδας. [20] Ασηρ, πίων αὐτοῦ ὁ ἄρτος, καὶ αὐτὸς δώσει τρυφὴν ἄρχουσιν. [21] Νεφθαλι στέλεχος ἀνειμένον, ἐπιδιδοὺς ἐν τῷ γενήματι κάλλος. [22] Υἱὸς ηὐξημένος Ιωσηφ, υἱὸς ηὐξημένος ζηλωτός, υἱός μου νεώτατος· πρός με ἀνάστρεψον. [23] εἰς ὃν διαβουλευόμενοι ἐλοιδόρουν, καὶ ἐνεῖχον αὐτῷ κύριοι τοξευμάτων· [24] καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν, καὶ ἐξελύθη τὰ νεῦρα βραχιόνων χειρῶν αὐτῶν διὰ χεῖρα δυνάστου Ιακωβ, ἐκεῖθεν ὁ κατισχύσας Ισραηλ· [25] παρὰ θεοῦ τοῦ πατρός σου, καὶ

ἐβοήθησέν σοι ὁ θεὸς ὁ ἐμὸς καὶ εὐλόγησέν σε εὐλογίαν οὐρανοῦ ἄνωθεν καὶ εὐλογίαν γῆς ἐχούσης πάντα· ἕνεκεν εὐλογίας μαστῶν καὶ μήτρας, [26] εὐλογίας πατρός σου καὶ μητρός σου· ὑπερίσχυσεν ἐπ᾽ εὐλογίαις ὀρέων μονίμων καὶ ἐπ᾽ εὐλογίαις θινῶν ἀενάων· ἔσονται ἐπὶ κεφαλὴν Ιωσηφ καὶ ἐπὶ κορυφῆς ὧν ἡγήσατο ἀδελφῶν. [27] Βενιαμιν λύκος ἅρπαξ· τὸ πρωινὸν ἔδεται ἔτι καὶ εἰς τὸ ἑσπέρας διαδώσει τροφήν. [28] Πάντες οὗτοι υἱοὶ Ιακωβ δώδεκα, καὶ ταῦτα ἐλάλησεν αὐτοῖς ὁ πατὴρ αὐτῶν καὶ εὐλόγησεν αὐτούς, ἕκαστον κατὰ τὴν εὐλογίαν αὐτοῦ εὐλόγησεν αὐτούς. [29] καὶ εἶπεν αὐτοῖς Ἐγὼ προστίθεμαι πρὸς τὸν ἐμὸν λαόν· θάψατέ με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ, ὅ ἐστιν ἐν τῷ ἀγρῷ Εφρων τοῦ Χετταίου, [30] ἐν τῷ σπηλαίῳ τῷ διπλῷ τῷ ἀπέναντι Μαμβρη ἐν τῇ γῇ Χανααν, ὃ ἐκτήσατο Αβρααμ τὸ σπήλαιον παρὰ Εφρων τοῦ Χετταίου ἐν κτήσει μνημείου· [31] ἐκεῖ ἔθαψαν Αβρααμ καὶ Σαρραν τὴν γυναῖκα αὐτοῦ, ἐκεῖ ἔθαψαν Ισαακ καὶ Ρεβεκκαν τὴν γυναῖκα αὐτοῦ, καὶ ἐκεῖ ἔθαψα Λειαν [32] ἐν κτήσει τοῦ ἀγροῦ καὶ τοῦ σπηλαίου τοῦ ὄντος ἐν αὐτῷ παρὰ τῶν υἱῶν Χετ. [33] καὶ κατέπαυσεν Ιακωβ ἐπιτάσσων τοῖς υἱοῖς αὐτοῦ καὶ ἐξάρας τοὺς πόδας αὐτοῦ ἐπὶ τὴν κλίνην ἐξέλιπεν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ.

CHAPTER 50

[1] Καὶ ἐπιπεσὼν Ιωσηφ ἐπὶ τὸ πρόσωπον τοῦ πατρὸς αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτὸν καὶ ἐφίλησεν αὐτόν. [2] καὶ προσέταξεν Ιωσηφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ, καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν Ισραηλ. [3] καὶ ἐπλήρωσαν αὐτοῦ τεσσαράκοντα ἡμέρας· οὕτως γὰρ καταριθμοῦνται αἱ ἡμέραι τῆς ταφῆς. καὶ ἐπένθησεν αὐτὸν Αἴγυπτος ἑβδομήκοντα ἡμέρας. [4] Ἐπειδὴ δὲ παρῆλθον αἱ ἡμέραι τοῦ πένθους, ἐλάλησεν Ιωσηφ πρὸς τοὺς δυνάστας Φαραω λέγων Εἰ εὗρον χάριν ἐναντίον ὑμῶν, λαλήσατε περὶ ἐμοῦ εἰς τὰ ὦτα Φαραω λέγοντες [5] Ὁ πατήρ μου ὥρκισέν με λέγων Ἐν τῷ μνημείῳ, ᾧ ὤρυξα ἐμαυτῷ ἐν γῇ Χανααν, ἐκεῖ με θάψεις· νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου καὶ ἐπανελεύσομαι. [6] καὶ εἶπεν Φαραω Ἀνάβηθι, θάψον τὸν πατέρα σου, καθάπερ ὥρκισέν σε. [7] καὶ ἀνέβη Ιωσηφ θάψαι τὸν πατέρα αὐτοῦ, καὶ συνανέβησαν μετ᾽ αὐτοῦ πάντες οἱ παῖδες Φαραω καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ καὶ πάντες οἱ πρεσβύτεροι τῆς γῆς Αἰγύπτου [8] καὶ πᾶσα ἡ πανοικία Ιωσηφ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ, καὶ τὴν συγγένειαν καὶ τὰ πρόβατα καὶ τοὺς βόας ὑπελίποντο ἐν γῇ Γεσεμ. [9] καὶ συνανέβησαν μετ᾽ αὐτοῦ καὶ ἅρματα καὶ ἱππεῖς, καὶ ἐγένετο ἡ παρεμβολὴ μεγάλη σφόδρα. [10] καὶ παρεγένοντο ἐφ᾽ ἅλωνα Αταδ, ὅ ἐστιν πέραν τοῦ Ιορδάνου, καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα· καὶ ἐποίησεν τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας. [11] καὶ εἶδον οἱ κάτοικοι τῆς γῆς Χανααν τὸ πένθος ἐν ἅλωνι Αταδ καὶ εἶπαν Πένθος μέγα τοῦτό ἐστιν τοῖς Αἰγυπτίοις· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Πένθος Αἰγύπτου, ὅ ἐστιν πέραν τοῦ Ιορδάνου. [12] καὶ ἐποίησαν αὐτῷ οὕτως οἱ υἱοὶ αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐκεῖ. [13] καὶ ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν Χανααν καὶ ἔθαψαν αὐτὸν εἰς τὸ σπήλαιον τὸ διπλοῦν, ὃ ἐκτήσατο Αβρααμ τὸ σπήλαιον ἐν κτήσει μνημείου παρὰ Εφρων τοῦ Χετταίου κατέναντι Μαμβρη. [14] καὶ ἀπέστρεψεν Ιωσηφ εἰς Αἴγυπτον, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ συναναβάντες θάψαι τὸν πατέρα αὐτοῦ. [15] Ἰδόντες δὲ οἱ ἀδελφοὶ Ιωσηφ ὅτι τέθνηκεν ὁ πατὴρ αὐτῶν, εἶπαν Μήποτε μνησικακήσῃ ἡμῖν Ιωσηφ καὶ ἀνταπόδομα ἀνταποδῷ ἡμῖν πάντα τὰ κακά, ἃ ἐνεδειξάμεθα αὐτῷ. [16] καὶ παρεγένοντο πρὸς Ιωσηφ λέγοντες Ὁ πατήρ σου ὥρκισεν πρὸ τοῦ τελευτῆσαι αὐτὸν λέγων [17] Οὕτως εἴπατε Ιωσηφ Ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν, ὅτι πονηρά σοι ἐνεδείξαντο· καὶ νῦν δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ θεοῦ τοῦ πατρός σου. καὶ ἔκλαυσεν Ιωσηφ λαλούντων αὐτῶν πρὸς αὐτόν. [18] καὶ ἐλθόντες πρὸς αὐτὸν εἶπαν Οἵδε ἡμεῖς σοι οἰκέται. [19] καὶ

εἶπεν αὐτοῖς Ιωσηφ Μὴ φοβεῖσθε· τοῦ γὰρ θεοῦ εἰμι ἐγώ. [20] ὑμεῖς ἐβουλεύσασθε κατ᾽ ἐμοῦ εἰς πονηρά, ὁ δὲ θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά, ὅπως ἂν γενηθῇ ὡς σήμερον, ἵνα διατραφῇ λαὸς πολύς. [21] καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε· ἐγὼ διαθρέψω ὑμᾶς καὶ τὰς οἰκίας ὑμῶν. καὶ παρεκάλεσεν αὐτοὺς καὶ ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν. [22] Καὶ κατῴκησεν Ιωσηφ ἐν Αἰγύπτῳ, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ πανοικία τοῦ πατρὸς αὐτοῦ. καὶ ἔζησεν Ιωσηφ ἔτη ἑκατὸν δέκα. [23] καὶ εἶδεν Ιωσηφ Εφραιμ παιδία ἕως τρίτης γενεᾶς, καὶ υἱοὶ Μαχιρ τοῦ υἱοῦ Μανασση ἐτέχθησαν ἐπὶ μηρῶν Ιωσηφ. [24] καὶ εἶπεν Ιωσηφ τοῖς ἀδελφοῖς αὐτοῦ λέγων Ἐγὼ ἀποθνῄσκω· ἐπισκοπῇ δὲ ἐπισκέψεται ὑμᾶς ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν ὤμοσεν ὁ θεὸς τοῖς πατράσιν ἡμῶν Αβρααμ καὶ Ισαακ καὶ Ιακωβ. [25] καὶ ὥρκισεν Ιωσηφ τοὺς υἱοὺς Ισραηλ λέγων Ἐν τῇ ἐπισκοπῇ, ᾗ ἐπισκέψεται ὑμᾶς ὁ θεός, καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ᾽ ὑμῶν. [26] καὶ ἐτελεύτησεν Ιωσηφ ἐτῶν ἑκατὸν δέκα· καὶ ἔθαψαν αὐτὸν καὶ ἔθηκαν ἐν τῇ σορῷ ἐν Αἰγύπτῳ.

Exodus

CHAPTER 1

[1] Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισραηλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ιακωβ τῷ πατρὶ αὐτῶν – ἕκαστος πανοικίᾳ αὐτῶν εἰσήλθοσαν – · [2] Ρουβην, Συμεων, Λευι, Ιουδας, [3] Ισσαχαρ, Ζαβουλων καὶ Βενιαμιν, [4] Δαν καὶ Νεφθαλι, Γαδ καὶ Ασηρ. [5] Ιωσηφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ιακωβ πέντε καὶ ἑβδομήκοντα. [6] ἐτελεύτησεν δὲ Ιωσηφ καὶ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ γενεὰ ἐκείνη. [7] οἱ δὲ υἱοὶ Ισραηλ ηὐξήθησαν καὶ ἐπληθύνθησαν καὶ χυδαῖοι ἐγένοντο καὶ κατίσχυον σφόδρα σφόδρα, ἐπλήθυνεν δὲ ἡ γῆ αὐτούς. [8] Ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ᾽ Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ιωσηφ. [9] εἶπεν δὲ τῷ ἔθνει αὐτοῦ Ἰδοὺ τὸ γένος τῶν υἱῶν Ισραηλ μέγα πλῆθος καὶ ἰσχύει ὑπὲρ ἡμᾶς· [10] δεῦτε οὖν κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ καί, ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος, προστεθήσονται καὶ οὗτοι πρὸς τοὺς ὑπεναντίους καὶ ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς. [11] καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις· καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς τῷ Φαραω, τήν τε Πιθωμ καὶ Ραμεσση καὶ Ων, ἥ ἐστιν Ἡλίου πόλις. [12] καθότι δὲ αὐτοὺς ἐταπείνουν, τοσούτῳ πλείους ἐγίνοντο καὶ ἴσχυον σφόδρα σφόδρα· καὶ ἐβδελύσσοντο οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ισραηλ. [13] καὶ κατεδυνάστευον οἱ Αἰγύπτιοι τοὺς υἱοὺς Ισραηλ βίᾳ [14] καὶ κατωδύνων αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς, τῷ πηλῷ καὶ τῇ πλινθείᾳ καὶ πᾶσι τοῖς ἔργοις τοῖς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἔργα, ὧν κατεδουλοῦντο αὐτοὺς μετὰ βίας. [15] Καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαις τῶν Εβραίων, τῇ μιᾷ αὐτῶν, ᾗ ὄνομα Σεπφωρα, καὶ τὸ ὄνομα τῆς δευτέρας Φουα, [16] καὶ εἶπεν Ὅταν μαιοῦσθε τὰς Εβραίας καὶ ὦσιν πρὸς τῷ τίκτειν, ἐὰν μὲν ἄρσεν ᾖ, ἀποκτείνατε αὐτό, ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό. [17] ἐφοβήθησαν δὲ αἱ μαῖαι τὸν θεὸν καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς Αἰγύπτου, καὶ ἐζωογόνουν τὰ ἄρσενα. [18] ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίας καὶ εἶπεν αὐταῖς Τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα; [19] εἶπαν δὲ αἱ μαῖαι τῷ Φαραω Οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Εβραῖαι, τίκτουσιν γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαίας· καὶ ἔτικτον. [20] εὖ δὲ ἐποίει ὁ θεὸς ταῖς μαίαις, καὶ ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα. [21] ἐπειδὴ ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. – [22] συνέταξεν δὲ Φαραω παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶν ἄρσεν, ὃ ἐὰν τεχθῇ τοῖς Εβραίοις, εἰς τὸν ποταμὸν ῥίψατε· καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό.

CHAPTER 2

[1] Ἦν δέ τις ἐκ τῆς φυλῆς Λευι, ὃς ἔλαβεν τῶν θυγατέρων Λευι καὶ ἔσχεν αὐτήν. [2] καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν· ἰδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς. [3] ἐπεὶ δὲ οὐκ ἠδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θῖβιν καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσσῃ καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτὴν καὶ ἔθηκεν αὐτὴν εἰς τὸ ἕλος παρὰ τὸν ποταμόν. [4] καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν, τί τὸ ἀποβησόμενον αὐτῷ. [5] κατέβη δὲ ἡ θυγάτηρ Φαραω λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἄβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμόν· καὶ ἰδοῦσα τὴν θῖβιν ἐν τῷ ἕλει ἀποστείλασα τὴν ἄβραν ἀνείλατο αὐτήν. [6] ἀνοίξασα δὲ ὁρᾷ παιδίον κλαῖον ἐν τῇ θίβει, καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραω καὶ ἔφη Ἀπὸ τῶν παιδίων τῶν Εβραίων τοῦτο. [7] καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραω Θέλεις καλέσω σοι γυναῖκα τροφεύουσαν ἐκ τῶν Εβραίων καὶ θηλάσει σοι τὸ παιδίον; [8] ἡ δὲ εἶπεν αὐτῇ ἡ θυγάτηρ Φαραω Πορεύου. ἐλθοῦσα δὲ ἡ νεᾶνις ἐκάλεσεν τὴν μητέρα τοῦ παιδίου. [9] εἶπεν δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραω Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό, ἐγὼ δὲ δώσω σοι τὸν μισθόν. ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ ἐθήλαζεν αὐτό. [10] ἀδρυνθέντος δὲ τοῦ παιδίου εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραω, καὶ ἐγενήθη αὐτῇ εἰς υἱόν· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Μωυσῆν λέγουσα Ἐκ τοῦ ὕδατος αὐτὸν ἀνειλόμην. [11] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωϋσῆς ἐξῆλθεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ισραηλ. κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾷ ἄνθρωπον Αἰγύπτιον τύπτοντά τινα Εβραῖον τῶν ἑαυτοῦ ἀδελφῶν τῶν υἱῶν Ισραηλ· [12] περιβλεψάμενος δὲ ὧδε καὶ ὧδε οὐχ ὁρᾷ οὐδένα καὶ πατάξας τὸν Αἰγύπτιον ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ. [13] ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὁρᾷ δύο ἄνδρας Εβραίους διαπληκτιζομένους καὶ λέγει τῷ ἀδικοῦντι Διὰ τί σὺ τύπτεις τὸν πλησίον; [14] ὁ δὲ εἶπεν Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον; ἐφοβήθη δὲ Μωϋσῆς καὶ εἶπεν Εἰ οὕτως ἐμφανὲς γέγονεν τὸ ῥῆμα τοῦτο; [15] ἤκουσεν δὲ Φαραω τὸ ῥῆμα τοῦτο καὶ ἐζήτει ἀνελεῖν Μωυσῆν· ἀνεχώρησεν δὲ Μωϋσῆς ἀπὸ προσώπου Φαραω καὶ ᾤκησεν ἐν γῇ Μαδιαμ· ἐλθὼν δὲ εἰς γῆν Μαδιαμ ἐκάθισεν ἐπὶ τοῦ φρέατος. [16] τῷ δὲ ἱερεῖ Μαδιαμ ἦσαν ἑπτὰ θυγατέρες ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ιοθορ· παραγενόμεναι δὲ ἤντλουν, ἕως ἔπλησαν τὰς δεξαμενὰς ποτίσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ιοθορ. [17] παραγενόμενοι δὲ οἱ ποιμένες ἐξέβαλον αὐτάς· ἀναστὰς δὲ Μωϋσῆς ἐρρύσατο αὐτὰς καὶ

ἤντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν. [18] παρεγένοντο δὲ πρὸς Ραγουηλ τὸν πατέρα αὐτῶν· ὁ δὲ εἶπεν αὐταῖς Τί ὅτι ἐταχύνατε τοῦ παραγενέσθαι σήμερον; [19] αἱ δὲ εἶπαν Ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων καὶ ἤντλησεν ἡμῖν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν. [20] ὁ δὲ εἶπεν ταῖς θυγατράσιν αὐτοῦ Καὶ ποῦ ἐστι; καὶ ἵνα τί οὕτως καταλελοίπατε τὸν ἄνθρωπον; καλέσατε οὖν αὐτόν, ὅπως φάγῃ ἄρτον. [21] κατῳκίσθη δὲ Μωϋσῆς παρὰ τῷ ἀνθρώπῳ, καὶ ἐξέδοτο Σεπφωραν τὴν θυγατέρα αὐτοῦ Μωυσῇ γυναῖκα. [22] ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν, καὶ ἐπωνόμασεν Μωϋσῆς τὸ ὄνομα αὐτοῦ Γηρσαμ λέγων ὅτι Πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ. [23] Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. καὶ κατεστέναξαν οἱ υἱοὶ Ισραηλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν, καὶ ἀνέβη ἡ βοὴ αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων. [24] καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν, καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ. [25] καὶ ἐπεῖδεν ὁ θεὸς τοὺς υἱοὺς Ισραηλ καὶ ἐγνώσθη αὐτοῖς.

CHAPTER 3

[1] Καὶ Μωϋσῆς ἦν ποιμαίνων τὰ πρόβατα Ιοθορ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιαμ καὶ ἤγαγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον καὶ ἦλθεν εἰς τὸ ὄρος Χωρηβ. [2] ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐν φλογὶ πυρὸς ἐκ τοῦ βάτου, καὶ ὁρᾷ ὅτι ὁ βάτος καίεται πυρί, ὁ δὲ βάτος οὐ κατεκαίετο. [3] εἶπεν δὲ Μωϋσῆς Παρελθὼν ὄψομαι τὸ ὅραμα τὸ μέγα τοῦτο, τί ὅτι οὐ κατακαίεται ὁ βάτος. [4] ὡς δὲ εἶδεν κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν κύριος ἐκ τοῦ βάτου λέγων Μωυσῆ, Μωυσῆ. ὁ δὲ εἶπεν Τί ἐστιν; [5] καὶ εἶπεν Μὴ ἐγγίσῃς ὧδε· λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ ἁγία ἐστίν. [6] καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ. ἀπέστρεψεν δὲ Μωϋσῆς τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ. [7] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν· οἶδα γὰρ τὴν ὀδύνην αὐτῶν· [8] καὶ κατέβην ἐξελέσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Ευαίων καὶ Ιεβουσαίων. [9] καὶ νῦν ἰδοὺ κραυγὴ τῶν υἱῶν Ισραηλ ἥκει πρός με, κἀγὼ ἑώρακα τὸν θλιμμόν, ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς. [10] καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραω βασιλέα Αἰγύπτου, καὶ ἐξάξεις τὸν λαόν μου τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου. – [11] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Τίς εἰμι, ὅτι πορεύσομαι πρὸς Φαραω βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου; [12] εἶπεν δὲ ὁ θεὸς Μωυσεῖ λέγων ὅτι Ἔσομαι μετὰ σοῦ, καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγώ σε ἐξαποστέλλω· ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ. [13] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Ἰδοὺ ἐγὼ ἐλεύσομαι πρὸς τοὺς υἱοὺς Ισραηλ καὶ ἐρῶ πρὸς αὐτούς Ὁ θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέν με πρὸς ὑμᾶς, ἐρωτήσουσίν με Τί ὄνομα αὐτῷ; τί ἐρῶ πρὸς αὐτούς; [14] καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν Ἐγώ εἰμι ὁ ὤν· καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς. [15] καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσῆν Οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ, ἀπέσταλκέν με πρὸς ὑμᾶς· τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον γενεῶν γενεαῖς. [16] ἐλθὼν οὖν συνάγαγε τὴν γερουσίαν τῶν υἱῶν Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὤπταί μοι, θεὸς Αβρααμ καὶ

θεὸς Ισαακ καὶ θεὸς Ιακωβ, λέγων Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς καὶ ὅσα συμβέβηκεν ὑμῖν ἐν Αἰγύπτῳ, [17] καὶ εἶπον Ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Ευαίων καὶ Ιεβουσαίων, εἰς γῆν ῥέουσαν γάλα καὶ μέλι. [18] καὶ εἰσακούσονταί σου τῆς φωνῆς· καὶ εἰσελεύσῃ σὺ καὶ ἡ γερουσία Ισραηλ πρὸς Φαραω βασιλέα Αἰγύπτου καὶ ἐρεῖς πρὸς αὐτόν Ὁ θεὸς τῶν Εβραίων προσκέκληται ἡμᾶς· πορευσώμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ἵνα θύσωμεν τῷ θεῷ ἡμῶν. [19] ἐγὼ δὲ οἶδα ὅτι οὐ προήσεται ὑμᾶς Φαραω βασιλεὺς Αἰγύπτου πορευθῆναι, ἐὰν μὴ μετὰ χειρὸς κραταιᾶς. [20] καὶ ἐκτείνας τὴν χεῖρα πατάξω τοὺς Αἰγυπτίους ἐν πᾶσι τοῖς θαυμασίοις μου, οἷς ποιήσω ἐν αὐτοῖς, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς. [21] καὶ δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων· ὅταν δὲ ἀποτρέχητε, οὐκ ἀπελεύσεσθε κενοί· [22] αἰτήσει γυνὴ παρὰ γείτονος καὶ συσκήνου αὐτῆς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν, καὶ ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν καὶ ἐπὶ τὰς θυγατέρας ὑμῶν καὶ σκυλεύσετε τοὺς Αἰγυπτίους. –

CHAPTER 4

[1] ἀπεκρίθη δὲ Μωϋσῆς καὶ εἶπεν Ἐὰν οὖν μὴ πιστεύσωσίν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου, ἐροῦσιν γὰρ ὅτι Οὐκ ὤπταί σοι ὁ θεός, τί ἐρῶ πρὸς αὐτούς; [2] εἶπεν δὲ αὐτῷ κύριος Τί τοῦτό ἐστιν τὸ ἐν τῇ χειρί σου; ὁ δὲ εἶπεν Ῥάβδος. [3] καὶ εἶπεν Ῥῖψον αὐτὴν ἐπὶ τὴν γῆν. καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ ἐγένετο ὄφις· καὶ ἔφυγεν Μωϋσῆς ἀπ᾽ αὐτοῦ. [4] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα καὶ ἐπιλαβοῦ τῆς κέρκου· ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς κέρκου, καὶ ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ· [5] ἵνα πιστεύσωσίν σοι ὅτι ὤπταί σοι κύριος ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ. [6] εἶπεν δὲ αὐτῷ κύριος πάλιν Εἰσένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου. καὶ εἰσήνεγκεν τὴν χεῖρα αὐτοῦ εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ, καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών. [7] καὶ εἶπεν Πάλιν εἰσένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου. καὶ εἰσήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ, καὶ πάλιν ἀπεκατέστη εἰς τὴν χρόαν τῆς σαρκὸς αὐτοῦ. [8] ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου, πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου. [9] καὶ ἔσται ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου, λήμψῃ ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρόν, καὶ ἔσται τὸ ὕδωρ, ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ, αἷμα ἐπὶ τοῦ ξηροῦ. – [10] εἶπεν δὲ Μωϋσῆς πρὸς κύριον Δέομαι, κύριε, οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ᾽ οὗ ἤρξω λαλεῖν τῷ θεράποντί σου· ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι. [11] εἶπεν δὲ κύριος πρὸς Μωυσῆν Τίς ἔδωκεν στόμα ἀνθρώπῳ, καὶ τίς ἐποίησεν δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγὼ ὁ θεός; [12] καὶ νῦν πορεύου, καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ συμβιβάσω σε ὃ μέλλεις λαλῆσαι. [13] καὶ εἶπεν Μωϋσῆς Δέομαι, κύριε, προχείρισαι δυνάμενον ἄλλον, ὃν ἀποστελεῖς. [14] καὶ θυμωθεὶς ὀργῇ κύριος ἐπὶ Μωυσῆν εἶπεν Οὐκ ἰδοὺ Ααρων ὁ ἀδελφός σου ὁ Λευίτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι καὶ ἰδών σε χαρήσεται ἐν ἑαυτῷ. [15] καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ· καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ τὸ στόμα αὐτοῦ καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε. [16] καὶ αὐτός σοι προσλαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα, σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν θεόν. [17] καὶ τὴν ῥάβδον ταύτην τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρί σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα. [18] Ἐπορεύθη δὲ Μωϋσῆς καὶ

ἀπέστρεψεν πρὸς Ιοθορ τὸν γαμβρὸν αὐτοῦ καὶ λέγει Πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτῳ καὶ ὄψομαι εἰ ἔτι ζῶσιν. καὶ εἶπεν Ιοθορ Μωυσῇ Βάδιζε ὑγιαίνων. [19] μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. εἶπεν δὲ κύριος πρὸς Μωυσῆν ἐν Μαδιαμ Βάδιζε ἄπελθε εἰς Αἴγυπτον· τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν. [20] ἀναλαβὼν δὲ Μωϋσῆς τὴν γυναῖκα καὶ τὰ παιδία ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑποζύγια καὶ ἐπέστρεψεν εἰς Αἴγυπτον· ἔλαβεν δὲ Μωϋσῆς τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ. [21] εἶπεν δὲ κύριος πρὸς Μωυσῆν Πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον ὅρα πάντα τὰ τέρατα, ἃ ἔδωκα ἐν ταῖς χερσίν σου, ποιήσεις αὐτὰ ἐναντίον Φαραω· ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν. [22] σὺ δὲ ἐρεῖς τῷ Φαραω Τάδε λέγει κύριος Υἱὸς πρωτότοκός μου Ισραηλ· [23] εἶπα δέ σοι Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ· εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτούς, ὅρα οὖν ἐγὼ ἀποκτενῶ τὸν υἱόν σου τὸν πρωτότοκον. [24] Ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήντησεν αὐτῷ ἄγγελος κυρίου καὶ ἐζήτει αὐτὸν ἀποκτεῖναι. [25] καὶ λαβοῦσα Σεπφωρα ψῆφον περιέτεμεν τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς καὶ προσέπεσεν πρὸς τοὺς πόδας καὶ εἶπεν Ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου. [26] καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ, διότι εἶπεν Ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου. [27] Εἶπεν δὲ κύριος πρὸς Ααρων Πορεύθητι εἰς συνάντησιν Μωυσεῖ εἰς τὴν ἔρημον· καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους. [28] καὶ ἀνήγγειλεν Μωϋσῆς τῷ Ααρων πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλεν, καὶ πάντα τὰ σημεῖα, ἃ ἐνετείλατο αὐτῷ. [29] ἐπορεύθη δὲ Μωϋσῆς καὶ Ααρων καὶ συνήγαγον τὴν γερουσίαν τῶν υἱῶν Ισραηλ. [30] καὶ ἐλάλησεν Ααρων πάντα τὰ ῥήματα ταῦτα, ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσῆν, καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ. [31] καὶ ἐπίστευσεν ὁ λαὸς καὶ ἐχάρη, ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱοὺς Ισραηλ, καὶ ὅτι εἶδεν αὐτῶν τὴν θλῖψιν· κύψας δὲ ὁ λαὸς προσεκύνησεν.

CHAPTER 5

[1] Καὶ μετὰ ταῦτα εἰσῆλθεν Μωϋσῆς καὶ Ααρων πρὸς Φαραω καὶ εἶπαν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι ἑορτάσωσιν ἐν τῇ ἐρήμῳ. [2] καὶ εἶπεν Φαραω Τίς ἐστιν οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ; οὐκ οἶδα τὸν κύριον καὶ τὸν Ισραηλ οὐκ ἐξαποστέλλω. [3] καὶ λέγουσιν αὐτῷ Ὁ θεὸς τῶν Εβραίων προσκέκληται ἡμᾶς· πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν τῷ θεῷ ἡμῶν, μήποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος. [4] καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Αἰγύπτου Ἵνα τί, Μωυσῆ καὶ Ααρων, διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων; ἀπέλθατε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ. [5] καὶ εἶπεν Φαραω Ἰδοὺ νῦν πολυπληθεῖ ὁ λαός· μὴ οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων. [6] συνέταξεν δὲ Φαραω τοῖς ἐργοδιώκταις τοῦ λαοῦ καὶ τοῖς γραμματεῦσιν λέγων [7] Οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ εἰς τὴν πλινθουργίαν καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν· αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν ἑαυτοῖς ἄχυρα. [8] καὶ τὴν σύνταξιν τῆς πλινθείας, ἧς αὐτοὶ ποιοῦσιν καθ’ ἑκάστην ἡμέραν, ἐπιβαλεῖς αὐτοῖς, οὐκ ἀφελεῖς οὐδέν· σχολάζουσιν γάρ· διὰ τοῦτο κεκράγασιν λέγοντες Πορευθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν. [9] βαρυνέσθω τὰ ἔργα τῶν ἀνθρώπων τούτων, καὶ μεριμνάτωσαν ταῦτα καὶ μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς. [10] κατέσπευδον δὲ αὐτοὺς οἱ ἐργοδιῶκται καὶ οἱ γραμματεῖς καὶ ἔλεγον πρὸς τὸν λαὸν λέγοντες Τάδε λέγει Φαραω Οὐκέτι δίδωμι ὑμῖν ἄχυρα· [11] αὐτοὶ ὑμεῖς πορευόμενοι συλλέγετε ἑαυτοῖς ἄχυρα ὅθεν ἐὰν εὕρητε, οὐ γὰρ ἀφαιρεῖται ἀπὸ τῆς συντάξεως ὑμῶν οὐθέν. [12] καὶ διεσπάρη ὁ λαὸς ἐν ὅλῃ Αἰγύπτῳ συναγαγεῖν καλάμην εἰς ἄχυρα· [13] οἱ δὲ ἐργοδιῶκται κατέσπευδον αὐτοὺς λέγοντες Συντελεῖτε τὰ ἔργα τὰ καθήκοντα καθ’ ἡμέραν καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοτο ὑμῖν. [14] καὶ ἐμαστιγώθησαν οἱ γραμματεῖς τοῦ γένους τῶν υἱῶν Ισραηλ οἱ κατασταθέντες ἐπ’ αὐτοὺς ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραω λέγοντες Διὰ τί οὐ συνετελέσατε τὰς συντάξεις ὑμῶν τῆς πλινθείας, καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν, καὶ τὸ τῆς σήμερον; [15] εἰσελθόντες δὲ οἱ γραμματεῖς τῶν υἱῶν Ισραηλ κατεβόησαν πρὸς Φαραω λέγοντες Ἵνα τί οὕτως ποιεῖς τοῖς σοῖς οἰκέταις; [16] ἄχυρον οὐ δίδοται τοῖς οἰκέταις σου, καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν, καὶ ἰδοὺ οἱ παῖδές σου μεμαστίγωνται· ἀδικήσεις οὖν τὸν λαόν σου. [17] καὶ εἶπεν αὐτοῖς Σχολάζετε, σχολασταί ἐστε· διὰ τοῦτο λέγετε Πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν. [18] νῦν οὖν πορευθέντες ἐργάζεσθε· τὸ γὰρ ἄχυρον οὐ δοθήσεται ὑμῖν, καὶ τὴν σύνταξιν τῆς πλινθείας ἀποδώσετε.

[19] ἑώρων δὲ οἱ γραμματεῖς τῶν υἱῶν Ισραηλ ἑαυτοὺς ἐν κακοῖς λέγοντες Οὐκ ἀπολείψετε τῆς πλινθείας τὸ καθῆκον τῇ ἡμέρᾳ. [20] συνήντησαν δὲ Μωυσῇ καὶ Ααρων ἐρχομένοις εἰς συνάντησιν αὐτοῖς ἐκπορευομένων αὐτῶν ἀπὸ Φαραω [21] καὶ εἶπαν αὐτοῖς Ἴδοι ὁ θεὸς ὑμᾶς καὶ κρίναι, ὅτι ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς. [22] ἐπέστρεψεν δὲ Μωϋσῆς πρὸς κύριον καὶ εἶπεν Κύριε, διὰ τί ἐκάκωσας τὸν λαὸν τοῦτον; καὶ ἵνα τί ἀπέσταλκάς με; [23] καὶ ἀφ᾽ οὗ πεπόρευμαι πρὸς Φαραω λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσεν τὸν λαὸν τοῦτον, καὶ οὐκ ἐρρύσω τὸν λαόν σου.

CHAPTER 6

[1] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἤδη ὄψει ἃ ποιήσω τῷ Φαραω· ἐν γὰρ χειρὶ κραταιᾷ ἐξαποστελεῖ αὐτοὺς καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ. [2] Ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωυσῆν καὶ εἶπεν πρὸς αὐτόν Ἐγὼ κύριος· [3] καὶ ὤφθην πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ, θεὸς ὢν αὐτῶν, καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς· [4] καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χαναναίων, τὴν γῆν, ἣν παρῳκήκασιν, ἐν ᾗ καὶ παρῴκησαν ἐπ᾽ αὐτῆς. [5] καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ισραηλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν. [6] βάδιζε εἰπὸν τοῖς υἱοῖς Ισραηλ λέγων Ἐγὼ κύριος καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλείας καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλῃ [7] καὶ λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοὶ καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας τῶν Αἰγυπτίων, [8] καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν, εἰς ἣν ἐξέτεινα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ· ἐγὼ κύριος. [9] ἐλάλησεν δὲ Μωϋσῆς οὕτως τοῖς υἱοῖς Ισραηλ, καὶ οὐκ εἰσήκουσαν Μωυσῇ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν. [10] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων [11] Εἴσελθε λάλησον Φαραω βασιλεῖ Αἰγύπτου, ἵνα ἐξαποστείλῃ τοὺς υἱοὺς Ισραηλ ἐκ τῆς γῆς αὐτοῦ. [12] ἐλάλησεν δὲ Μωϋσῆς ἔναντι κυρίου λέγων Ἰδοὺ οἱ υἱοὶ Ισραηλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεταί μου Φαραω; ἐγὼ δὲ ἄλογός εἰμι. [13] εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων καὶ συνέταξεν αὐτοῖς πρὸς Φαραω βασιλέα Αἰγύπτου ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου. [14] Καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ρουβην πρωτοτόκου Ισραηλ· Ενωχ καὶ Φαλλους, Ασρων καὶ Χαρμι· αὕτη ἡ συγγένεια Ρουβην. [15] καὶ υἱοὶ Συμεων· Ιεμουηλ καὶ Ιαμιν καὶ Αωδ καὶ Ιαχιν καὶ Σααρ καὶ Σαουλ ὁ ἐκ τῆς Φοινίσσης· αὗται αἱ πατριαὶ τῶν υἱῶν Συμεων. [16] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Λευι κατὰ συγγενείας αὐτῶν· Γεδσων, Κααθ καὶ Μεραρι· καὶ τὰ ἔτη τῆς ζωῆς Λευι ἑκατὸν τριάκοντα ἑπτά. [17] καὶ οὗτοι υἱοὶ Γεδσων· Λοβενι καὶ Σεμει, οἶκοι πατριᾶς αὐτῶν. [18] καὶ υἱοὶ Κααθ· Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ· καὶ τὰ ἔτη τῆς ζωῆς Κααθ ἑκατὸν τριάκοντα ἔτη. [19] καὶ υἱοὶ Μεραρι· Μοολι καὶ Ομουσι. οὗτοι οἶκοι πατριῶν Λευι κατὰ συγγενείας αὐτῶν. [20] καὶ ἔλαβεν Αμβραμ τὴν Ιωχαβεδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑαυτῷ εἰς γυναῖκα, καὶ ἐγέννησεν αὐτῷ τόν τε Ααρων καὶ Μωυσῆν καὶ Μαριαμ τὴν ἀδελφὴν αὐτῶν· τὰ δὲ ἔτη

τῆς ζωῆς Αμβραμ ἑκατὸν τριάκοντα δύο ἔτη. [21] καὶ υἱοὶ Ισσααρ· Κορε καὶ Ναφεκ καὶ Ζεχρι. [22] καὶ υἱοὶ Οζιηλ· Ελισαφαν καὶ Σετρι. [23] ἔλαβεν δὲ Ααρων τὴν Ελισαβεθ θυγατέρα Αμιναδαβ ἀδελφὴν Ναασσων αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τόν τε Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ. [24] υἱοὶ δὲ Κορε· Ασιρ καὶ Ελκανα καὶ Αβιασαφ· αὗται αἱ γενέσεις Κορε. [25] καὶ Ελεαζαρ ὁ τοῦ Ααρων ἔλαβεν τῶν θυγατέρων Φουτιηλ αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Φινεες. αὗται αἱ ἀρχαὶ πατριᾶς Λευιτῶν κατὰ γενέσεις αὐτῶν. [26] οὗτος Ααρων καὶ Μωϋσῆς, οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν· [27] οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραω βασιλέα Αἰγύπτου καὶ ἐξήγαγον τοὺς υἱοὺς Ισραηλ ἐξ Αἰγύπτου· αὐτὸς Ααρων καὶ Μωϋσῆς. [28] Ἡι ἡμέρᾳ ἐλάλησεν κύριος Μωυσῇ ἐν γῇ Αἰγύπτῳ, [29] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Ἐγὼ κύριος· λάλησον πρὸς Φαραω βασιλέα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ. [30] καὶ εἶπεν Μωϋσῆς ἐναντίον κυρίου Ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταί μου Φαραω;

CHAPTER 7

[1] καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Ἰδοὺ δέδωκά σε θεὸν Φαραω, καὶ Ααρων ὁ ἀδελφός σου ἔσται σου προφήτης· [2] σὺ δὲ λαλήσεις αὐτῷ πάντα, ὅσα σοι ἐντέλλομαι, ὁ δὲ Ααρων ὁ ἀδελφός σου λαλήσει πρὸς Φαραω ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ τῆς γῆς αὐτοῦ. [3] ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραω καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ. [4] καὶ οὐκ εἰσακούσεται ὑμῶν Φαραω· καὶ ἐπιβαλῶ τὴν χεῖρά μου ἐπ᾽ Αἴγυπτον καὶ ἐξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν ἐκδικήσει μεγάλῃ, [5] καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος ἐκτείνων τὴν χεῖρα ἐπ᾽ Αἴγυπτον, καὶ ἐξάξω τοὺς υἱοὺς Ισραηλ ἐκ μέσου αὐτῶν. [6] ἐποίησεν δὲ Μωϋσῆς καὶ Ααρων, καθάπερ ἐνετείλατο αὐτοῖς κύριος, οὕτως ἐποίησαν. [7] Μωϋσῆς δὲ ἦν ἐτῶν ὀγδοήκοντα, Ααρων δὲ ὁ ἀδελφὸς αὐτοῦ ἐτῶν ὀγδοήκοντα τριῶν, ἡνίκα ἐλάλησεν πρὸς Φαραω. [8] Καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [9] Καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς Φαραω λέγων Δότε ἡμῖν σημεῖον ἢ τέρας, καὶ ἐρεῖς Ααρων τῷ ἀδελφῷ σου Λαβὲ τὴν ῥάβδον καὶ ῥῖψον αὐτὴν ἐπὶ τὴν γῆν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων. [10] εἰσῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἐναντίον Φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ ἐποίησαν οὕτως, καθάπερ ἐνετείλατο αὐτοῖς κύριος· καὶ ἔρριψεν Ααρων τὴν ῥάβδον ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἐγένετο δράκων. [11] συνεκάλεσεν δὲ Φαραω τοὺς σοφιστὰς Αἰγύπτου καὶ τοὺς φαρμακούς, καὶ ἐποίησαν καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν ὡσαύτως. [12] καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτοῦ, καὶ ἐγένοντο δράκοντες· καὶ κατέπιεν ἡ ῥάβδος ἡ Ααρων τὰς ἐκείνων ῥάβδους. [13] καὶ κατίσχυσεν ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν αὐτοῖς κύριος. [14] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Βεβάρηται ἡ καρδία Φαραω τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν. [15] βάδισον πρὸς Φαραω τὸ πρωί· ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ στήσῃ συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ καὶ τὴν ῥάβδον τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρί σου. [16] καὶ ἐρεῖς πρὸς αὐτόν Κύριος ὁ θεὸς τῶν Εβραίων ἀπέσταλκέν με πρὸς σὲ λέγων Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ· καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου. [17] τάδε λέγει κύριος Ἐν τούτῳ γνώσῃ ὅτι ἐγὼ κύριος· ἰδοὺ ἐγὼ τύπτω τῇ ῥάβδῳ τῇ ἐν τῇ χειρί μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἷμα· [18] καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν, καὶ ἐποζέσει ὁ ποταμός, καὶ οὐ δυνήσονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ. [19] εἶπεν δὲ

κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων τῷ ἀδελφῷ σου Λαβὲ τὴν ῥάβδον σου καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἕλη αὐτῶν καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν, καὶ ἔσται αἷμα. καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ Αἰγύπτου ἔν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις. [20] καὶ ἐποίησαν οὕτως Μωϋσῆς καὶ Ααρων, καθάπερ ἐνετείλατο αὐτοῖς κύριος· καὶ ἐπάρας τῇ ῥάβδῳ αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ καὶ μετέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ εἰς αἷμα. [21] καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἠδύναντο οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ, καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου. [22] ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν· καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ εἶπεν κύριος. [23] ἐπιστραφεὶς δὲ Φαραω εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ. [24] ὤρυξαν δὲ πάντες οἱ Αἰγύπτιοι κύκλῳ τοῦ ποταμοῦ ὥστε πιεῖν ὕδωρ, καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ. [25] καὶ ἀνεπληρώθησαν ἑπτὰ ἡμέραι μετὰ τὸ πατάξαι κύριον τὸν ποταμόν. [26] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραω καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν· [27] εἰ δὲ μὴ βούλει σὺ ἐξαποστεῖλαι, ἰδοὺ ἐγὼ τύπτω πάντα τὰ ὅριά σου τοῖς βατράχοις. [28] καὶ ἐξερεύξεται ὁ ποταμὸς βατράχους, καὶ ἀναβάντες εἰσελεύσονται εἰς τοὺς οἴκους σου καὶ εἰς τὰ ταμίεια τῶν κοιτώνων σου καὶ ἐπὶ τῶν κλινῶν σου καὶ εἰς τοὺς οἴκους τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου καὶ ἐν τοῖς φυράμασίν σου καὶ ἐν τοῖς κλιβάνοις σου· [29] καὶ ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου ἀναβήσονται οἱ βάτραχοι.

CHAPTER 8

[1] εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων τῷ ἀδελφῷ σου Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἕλη καὶ ἀνάγαγε τοὺς βατράχους. [2] καὶ ἐξέτεινεν Ααρων τὴν χεῖρα ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἀνήγαγεν τοὺς βατράχους· καὶ ἀνεβιβάσθη ὁ βάτραχος καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου. [3] ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου. [4] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων καὶ εἶπεν Εὔξασθε περὶ ἐμοῦ πρὸς κύριον, καὶ περιελέτω τοὺς βατράχους ἀπ᾽ ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ, καὶ ἐξαποστελῶ τὸν λαόν, καὶ θύσωσιν κυρίῳ. [5] εἶπεν δὲ Μωϋσῆς πρὸς Φαραω Τάξαι πρός με, πότε εὔξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὑμῶν, πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται. [6] ὁ δὲ εἶπεν Εἰς αὔριον. εἶπεν οὖν Ὡς εἴρηκας· ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν κυρίου· [7] καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου, πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται. [8] ἐξῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἀπὸ Φαραω· καὶ ἐβόησεν Μωϋσῆς πρὸς κύριον περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραω. [9] ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωϋσῆς, καὶ ἐτελεύτησαν οἱ βάτραχοι ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν· [10] καὶ συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς, καὶ ὄζεσεν ἡ γῆ. [11] ἰδὼν δὲ Φαραω ὅτι γέγονεν ἀνάψυξις, ἐβαρύνθη ἡ καρδία αὐτοῦ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος. [12] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνῖφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου. [13] ἐξέτεινεν οὖν Ααρων τῇ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνῖφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν, καὶ ἐν παντὶ χώματι τῆς γῆς ἐγένοντο οἱ σκνῖφες ἐν πάσῃ γῇ Αἰγύπτου. [14] ἐποιήσαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ ταῖς φαρμακείαις αὐτῶν ἐξαγαγεῖν τὸν σκνῖφα καὶ οὐκ ἠδύναντο. καὶ ἐγένοντο οἱ σκνῖφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. [15] εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραω Δάκτυλος θεοῦ ἐστιν τοῦτο. καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος. [16] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ὄρθρισον τὸ πρωῒ καὶ στῆθι ἐναντίον Φαραω· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ, καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος Ἐξαπόστειλον τὸν λαόν

μου, ἵνα μοι λατρεύσωσιν ἐν τῇ ἐρήμῳ· [17] ἐὰν δὲ μὴ βούλῃ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν, καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης καὶ εἰς τὴν γῆν, ἐφ᾽ ἧς εἰσιν ἐπ᾽ αὐτῆς. [18] καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γεσεμ, ἐφ᾽ ἧς ὁ λαός μου ἔπεστιν ἐπ᾽ αὐτῆς, ἐφ᾽ ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια, ἵνα εἰδῇς ὅτι ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς. [19] καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ· ἐν δὲ τῇ αὔριον ἔσται τὸ σημεῖον τοῦτο ἐπὶ τῆς γῆς. [20] ἐποίησεν δὲ κύριος οὕτως, καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραω καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν τὴν γῆν Αἰγύπτου, καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίης. [21] ἐκάλεσεν δὲ Φαραω Μωυσῆν καὶ Ααρων λέγων Ἐλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ. [22] καὶ εἶπεν Μωϋσῆς Οὐ δυνατὸν γενέσθαι οὕτως· τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν κυρίῳ τῷ θεῷ ἡμῶν· ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθησόμεθα. [23] ὁδὸν τριῶν ἡμερῶν πορευσόμεθα εἰς τὴν ἔρημον καὶ θύσομεν κυρίῳ τῷ θεῷ ἡμῶν, καθάπερ εἶπεν ἡμῖν. [24] καὶ εἶπεν Φαραω Ἐγὼ ἀποστέλλω ὑμᾶς, καὶ θύσατε κυρίῳ τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ, ἀλλ᾽ οὐ μακρὰν ἀποτενεῖτε πορευθῆναι· εὔξασθε οὖν περὶ ἐμοῦ πρὸς κύριον. [25] εἶπεν δὲ Μωϋσῆς Ὅδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὔξομαι πρὸς τὸν θεόν, καὶ ἀπελεύσεται ἡ κυνόμυια ἀπὸ σοῦ καὶ ἀπὸ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου αὔριον· μὴ προσθῇς ἔτι, Φαραω, ἐξαπατῆσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαὸν θῦσαι κυρίῳ. [26] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω καὶ ηὔξατο πρὸς τὸν θεόν· [27] ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωϋσῆς, καὶ περιεῖλεν τὴν κυνόμυιαν ἀπὸ Φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη οὐδεμία. [28] καὶ ἐβάρυνεν Φαραω τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τὸν λαόν.

CHAPTER 9

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραω καὶ ἐρεῖς αὐτῷ Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν· [2] εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου, ἀλλ᾽ ἔτι ἐγκρατεῖς αὐτοῦ, [3] ἰδοὺ χεὶρ κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑποζυγίοις καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις, θάνατος μέγας σφόδρα. [4] καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν Ισραηλ· οὐ τελευτήσει ἀπὸ πάντων τῶν τοῦ Ισραηλ υἱῶν ῥητόν. [5] καὶ ἔδωκεν ὁ θεὸς ὅρον λέγων Ἐν τῇ αὔριον ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς. [6] καὶ ἐποίησεν κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον, καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων, ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ισραηλ οὐκ ἐτελεύτησεν οὐδέν. [7] ἰδὼν δὲ Φαραω ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ισραηλ οὐδέν, ἐβαρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξαπέστειλεν τὸν λαόν. [8] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων Λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναίας, καὶ πασάτω Μωϋσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, [9] καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου, καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἕλκη, φλυκτίδες ἀναζέουσαι, ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου. [10] καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναίας ἐναντίον Φαραω καὶ ἔπασεν αὐτὴν Μωϋσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἕλκη, φλυκτίδες ἀναζέουσαι, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν. [11] καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στῆναι ἐναντίον Μωυσῆ διὰ τὰ ἕλκη· ἐγένετο γὰρ τὰ ἕλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου. [12] ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθὰ συνέταξεν κύριος. [13] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ὄρθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραω καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι. [14] ἐν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἵν᾽ εἰδῇς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῇ. [15] νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε καὶ τὸν λαόν σου θανάτῳ, καὶ ἐκτριβήσῃ ἀπὸ τῆς γῆς· [16] καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. [17] ἔτι οὖν σὺ ἐμποιῇ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς. [18] ἰδοὺ ἐγὼ ὕω ταύτην τὴν ὥραν αὔριον χάλαζαν πολλὴν σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ

ἀφ᾽ ἧς ἡμέρας ἔκτισται ἕως τῆς ἡμέρας ταύτης. [19] νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοί ἐστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη, ὅσα ἂν εὑρεθῇ ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πέσῃ δὲ ἐπ᾽ αὐτὰ ἡ χάλαζα, τελευτήσει. [20] ὁ φοβούμενος τὸ ῥῆμα κυρίου τῶν θεραπόντων Φαραω συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους· [21] ὃς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα κυρίου, ἀφῆκεν τὰ κτήνη ἐν τοῖς πεδίοις. – [22] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπί τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς. [23] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρεχεν τὸ πῦρ ἐπὶ τῆς γῆς, καὶ ἔβρεξεν κύριος χάλαζαν ἐπὶ πᾶσαν γῆν Αἰγύπτου. [24] ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ᾽ οὗ γεγένηται ἐπ᾽ αὐτῆς ἔθνος. [25] ἐπάταξεν δὲ ἡ χάλαζα ἐν πάσῃ γῇ Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ πᾶσαν βοτάνην τὴν ἐν τῷ πεδίῳ ἐπάταξεν ἡ χάλαζα, καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριψεν ἡ χάλαζα· [26] πλὴν ἐν γῇ Γεσεμ, οὗ ἦσαν οἱ υἱοὶ Ισραηλ, οὐκ ἐγένετο ἡ χάλαζα. [27] ἀποστείλας δὲ Φαραω ἐκάλεσεν Μωυσῆν καὶ Ααρων καὶ εἶπεν αὐτοῖς Ἡμάρτηκα τὸ νῦν· ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβεῖς. [28] εὔξασθε οὖν περὶ ἐμοῦ πρὸς κύριον, καὶ παυσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ καὶ χάλαζαν καὶ πῦρ· καὶ ἐξαποστελῶ ὑμᾶς, καὶ οὐκέτι προσθήσεσθε μένειν. [29] εἶπεν δὲ αὐτῷ Μωϋσῆς Ὡς ἂν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖράς μου πρὸς κύριον, καὶ αἱ φωναὶ παύσονται, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται ἔτι· ἵνα γνῷς ὅτι τοῦ κυρίου ἡ γῆ. [30] καὶ σὺ καὶ οἱ θεράποντές σου ἐπίσταμαι ὅτι οὐδέπω πεφόβησθε τὸν κύριον. [31] τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη· ἡ γὰρ κριθὴ παρεστηκυῖα, τὸ δὲ λίνον σπερματίζον. [32] ὁ δὲ πυρὸς καὶ ἡ ὀλύρα οὐκ ἐπλήγη· ὄψιμα γὰρ ἦν. [33] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω ἐκτὸς τῆς πόλεως καὶ ἐξεπέτασεν τὰς χεῖρας πρὸς κύριον, καὶ αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα, καὶ ὁ ὑετὸς οὐκ ἔσταξεν ἔτι ἐπὶ τὴν γῆν. [34] ἰδὼν δὲ Φαραω ὅτι πέπαυται ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναί, προσέθετο τοῦ ἁμαρτάνειν καὶ ἐβάρυνεν αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ. [35] καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ισραηλ, καθάπερ ἐλάλησεν κύριος τῷ Μωυσῇ.

CHAPTER 10

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων Εἴσελθε πρὸς Φαραω· ἐγὼ γὰρ ἐσκλήρυνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἵνα ἐξῆς ἐπέλθῃ τὰ σημεῖα ταῦτα ἐπ᾽ αὐτούς· [2] ὅπως διηγήσησθε εἰς τὰ ὦτα τῶν τέκνων ὑμῶν καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν ὅσα ἐμπέπαιχα τοῖς Αἰγυπτίοις, καὶ τὰ σημεῖά μου, ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνώσεσθε ὅτι ἐγὼ κύριος. [3] εἰσῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἐναντίον Φαραω καὶ εἶπαν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἕως τίνος οὐ βούλει ἐντραπῆναί με; ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι. [4] ἐὰν δὲ μὴ θέλῃς σὺ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὥραν αὔριον ἀκρίδα πολλὴν ἐπὶ πάντα τὰ ὅριά σου, [5] καὶ καλύψει τὴν ὄψιν τῆς γῆς, καὶ οὐ δυνήσῃ κατιδεῖν τὴν γῆν, καὶ κατέδεται πᾶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθέν, ὃ κατέλιπεν ὑμῖν ἡ χάλαζα, καὶ κατέδεται πᾶν ξύλον τὸ φυόμενον ὑμῖν ἐπὶ τῆς γῆς· [6] καὶ πλησθήσονταί σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάσῃ γῇ τῶν Αἰγυπτίων, ἃ οὐδέποτε ἑωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν ἀφ᾽ ἧς ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἕως τῆς ἡμέρας ταύτης. καὶ ἐκκλίνας Μωϋσῆς ἐξῆλθεν ἀπὸ Φαραω. [7] καὶ λέγουσιν οἱ θεράποντες Φαραω πρὸς αὐτόν Ἕως τίνος ἔσται τοῦτο ἡμῖν σκῶλον; ἐξαπόστειλον τοὺς ἀνθρώπους, ὅπως λατρεύσωσιν τῷ θεῷ αὐτῶν· ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος; [8] καὶ ἀπέστρεψαν τόν τε Μωυσῆν καὶ Ααρων πρὸς Φαραω, καὶ εἶπεν αὐτοῖς Πορεύεσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν· τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι; [9] καὶ λέγει Μωϋσῆς Σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευσόμεθα, σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν· ἔστιν γὰρ ἑορτὴ κυρίου τοῦ θεοῦ ἡμῶν. [10] καὶ εἶπεν πρὸς αὐτούς Ἔστω οὕτως, κύριος μεθ᾽ ὑμῶν· καθότι ἀποστέλλω ὑμᾶς, μὴ καὶ τὴν ἀποσκευὴν ὑμῶν; ἴδετε ὅτι πονηρία πρόκειται ὑμῖν. [11] μὴ οὕτως· πορευέσθωσαν δὲ οἱ ἄνδρες, καὶ λατρεύσατε τῷ θεῷ· τοῦτο γὰρ αὐτοὶ ζητεῖτε. ἐξέβαλον δὲ αὐτοὺς ἀπὸ προσώπου Φαραω. – [12] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα ἐπὶ γῆν Αἰγύπτου, καὶ ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν καὶ κατέδεται πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων, ὃν ὑπελίπετο ἡ χάλαζα. [13] καὶ ἐπῆρεν Μωϋσῆς τὴν ῥάβδον εἰς τὸν οὐρανόν, καὶ κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα· τὸ πρωῒ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα [14] καὶ ἀνήγαγεν αὐτὴν ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα· προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἀκρὶς καὶ μετὰ ταῦτα οὐκ ἔσται

οὕτως. [15] καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ ἐφθάρη ἡ γῆ· καὶ κατέφαγεν πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων, ὃς ὑπελείφθη ἀπὸ τῆς χαλάζης· οὐχ ὑπελείφθη χλωρὸν οὐδὲν ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ τοῦ πεδίου ἐν πάσῃ γῇ Αἰγύπτου. [16] κατέσπευδεν δὲ Φαραω καλέσαι Μωυσῆν καὶ Ααρων λέγων Ἡμάρτηκα ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς· [17] προσδέξασθε οὖν μου τὴν ἁμαρτίαν ἔτι νῦν καὶ προσεύξασθε πρὸς κύριον τὸν θεὸν ὑμῶν, καὶ περιελέτω ἀπ᾽ ἐμοῦ τὸν θάνατον τοῦτον. [18] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω καὶ ηὔξατο πρὸς τὸν θεόν. [19] καὶ μετέβαλεν κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρόν, καὶ ἀνέλαβεν τὴν ἀκρίδα καὶ ἐνέβαλεν αὐτὴν εἰς τὴν ἐρυθρὰν θάλασσαν, καὶ οὐχ ὑπελείφθη ἀκρὶς μία ἐν πάσῃ γῇ Αἰγύπτου. [20] καὶ ἐσκλήρυνεν κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ισραηλ. [21] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ γενηθήτω σκότος ἐπὶ γῆν Αἰγύπτου, ψηλαφητὸν σκότος. [22] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ ἐγένετο σκότος γνόφος θύελλα ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας, [23] καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας, καὶ οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας· πᾶσι δὲ τοῖς υἱοῖς Ισραηλ ἦν φῶς ἐν πᾶσιν, οἷς κατεγίνοντο. [24] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων λέγων Βαδίζετε, λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν· πλὴν τῶν προβάτων καὶ τῶν βοῶν ὑπολίπεσθε· καὶ ἡ ἀποσκευὴ ὑμῶν ἀποτρεχέτω μεθ᾽ ὑμῶν. [25] καὶ εἶπεν Μωϋσῆς Ἀλλὰ καὶ σὺ δώσεις ἡμῖν ὁλοκαυτώματα καὶ θυσίας, ἃ ποιήσομεν κυρίῳ τῷ θεῷ ἡμῶν, [26] καὶ τὰ κτήνη ἡμῶν πορεύσεται μεθ᾽ ἡμῶν, καὶ οὐχ ὑπολειψόμεθα ὁπλήν· ἀπ᾽ αὐτῶν γὰρ λημψόμεθα λατρεῦσαι κυρίῳ τῷ θεῷ ἡμῶν· ἡμεῖς δὲ οὐκ οἴδαμεν, τί λατρεύσωμεν κυρίῳ τῷ θεῷ ἡμῶν, ἕως τοῦ ἐλθεῖν ἡμᾶς ἐκεῖ. [27] ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἐβουλήθη ἐξαποστεῖλαι αὐτούς. [28] καὶ λέγει Φαραω Ἄπελθε ἀπ᾽ ἐμοῦ, πρόσεχε σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον· ᾗ δ᾽ ἂν ἡμέρᾳ ὀφθῇς μοι, ἀποθανῇ. [29] λέγει δὲ Μωϋσῆς Εἴρηκας· οὐκέτι ὀφθήσομαί σοι εἰς πρόσωπον.

CHAPTER 11

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔτι μίαν πληγὴν ἐπάξω ἐπὶ Φαραω καὶ ἐπ᾽ Αἴγυπτον, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν· ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς, σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῇ. [2] λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ, καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον καὶ γυνὴ παρὰ τῆς πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν. [3] κύριος δὲ ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ὁ ἄνθρωπος Μωϋσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων καὶ ἐναντίον Φαραω καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ. [4] Καὶ εἶπεν Μωϋσῆς Τάδε λέγει κύριος Περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον Αἰγύπτου, [5] καὶ τελευτήσει πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραω, ὃς κάθηται ἐπὶ τοῦ θρόνου, καὶ ἕως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον καὶ ἕως πρωτοτόκου παντὸς κτήνους, [6] καὶ ἔσται κραυγὴ μεγάλη κατὰ πᾶσαν γῆν Αἰγύπτου, ἥτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται. [7] καὶ ἐν πᾶσι τοῖς υἱοῖς Ισραηλ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπὸ ἀνθρώπου ἕως κτήνους, ὅπως εἰδῇς ὅσα παραδοξάσει κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ τοῦ Ισραηλ. [8] καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρός με καὶ προκυνήσουσίν με λέγοντες Ἔξελθε σὺ καὶ πᾶς ὁ λαός σου, οὗ σὺ ἀφηγῇ· καὶ μετὰ ταῦτα ἐξελεύσομαι. ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω μετὰ θυμοῦ. [9] εἶπεν δὲ κύριος πρὸς Μωυσῆν Οὐκ εἰσακούσεταί ὑμῶν Φαραω, ἵνα πληθύνων πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ. [10] Μωϋσῆς δὲ καὶ Ααρων ἐποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα ἐν γῇ Αἰγύπτῳ ἐναντίον Φαραω· ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου.

CHAPTER 12

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων ἐν γῇ Αἰγύπτου λέγων [2] Ὁ μὴν οὗτος ὑμῖν ἀρχὴ μηνῶν, πρῶτός ἐστιν ὑμῖν ἐν τοῖς μησὶν τοῦ ἐνιαυτοῦ. [3] λάλησον πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγων Τῇ δεκάτῃ τοῦ μηνὸς τούτου λαβέτωσαν ἕκαστος πρόβατον κατ᾽ οἴκους πατριῶν, ἕκαστος πρόβατον κατ᾽ οἰκίαν. [4] ἐὰν δὲ ὀλιγοστοὶ ὦσιν οἱ ἐν τῇ οἰκίᾳ ὥστε μὴ ἱκανοὺς εἶναι εἰς πρόβατον, συλλήμψεται μεθ᾽ ἑαυτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ κατὰ ἀριθμὸν ψυχῶν· ἕκαστος τὸ ἀρκοῦν αὐτῷ συναριθμήσεται εἰς πρόβατον. [5] πρόβατον τέλειον ἄρσεν ἐνιαύσιον ἔσται ὑμῖν· ἀπὸ τῶν ἀρνῶν καὶ τῶν ἐρίφων λήμψεσθε. [6] καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαιδεκάτης τοῦ μηνὸς τούτου, καὶ σφάξουσιν αὐτὸ πᾶν τὸ πλῆθος συναγωγῆς υἱῶν Ισραηλ πρὸς ἑσπέραν. [7] καὶ λήμψονται ἀπὸ τοῦ αἵματος καὶ θήσουσιν ἐπὶ τῶν δύο σταθμῶν καὶ ἐπὶ τὴν φλιὰν ἐν τοῖς οἴκοις, ἐν οἷς ἐὰν φάγωσιν αὐτὰ ἐν αὐτοῖς. [8] καὶ φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ· ὀπτὰ πυρὶ καὶ ἄζυμα ἐπὶ πικρίδων ἔδονται. [9] οὐκ ἔδεσθε ἀπ᾽ αὐτῶν ὠμὸν οὐδὲ ἡψημένον ἐν ὕδατι, ἀλλ᾽ ἢ ὀπτὰ πυρί, κεφαλὴν σὺν τοῖς ποσὶν καὶ τοῖς ἐνδοσθίοις. [10] οὐκ ἀπολείψετε ἀπ᾽ αὐτοῦ ἕως πρωΐ καὶ ὀστοῦν οὐ συντρίψετε ἀπ᾽ αὐτοῦ· τὰ δὲ καταλειπόμενα ἀπ᾽ αὐτοῦ ἕως πρωΐ ἐν πυρὶ κατακαύσετε. [11] οὕτως δὲ φάγεσθε αὐτό· αἱ ὀσφύες ὑμῶν περιεζωσμέναι, καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, καὶ αἱ βακτηρίαι ἐν ταῖς χερσὶν ὑμῶν· καὶ ἔδεσθε αὐτὸ μετὰ σπουδῆς· πασχα ἐστὶν κυρίῳ. [12] καὶ διελεύσομαι ἐν γῇ Αἰγύπτῳ ἐν τῇ νυκτὶ ταύτῃ καὶ πατάξω πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν· ἐγὼ κύριος. [13] καὶ ἔσται τὸ αἷμα ὑμῖν ἐν σημείῳ ἐπὶ τῶν οἰκιῶν, ἐν αἷς ὑμεῖς ἐστε ἐκεῖ, καὶ ὄψομαι τὸ αἷμα καὶ σκεπάσω ὑμᾶς, καὶ οὐκ ἔσται ἐν ὑμῖν πληγὴ τοῦ ἐκτριβῆναι, ὅταν παίω ἐν γῇ Αἰγύπτῳ. [14] καὶ ἔσται ἡ ἡμέρα ὑμῖν αὕτη μνημόσυνον, καὶ ἑορτάσετε αὐτὴν ἑορτὴν κυρίῳ εἰς πάσας τὰς γενεὰς ὑμῶν· νόμιμον αἰώνιον ἑορτάσετε αὐτήν. [15] ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε, ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης ἀφανιεῖτε ζύμην ἐκ τῶν οἰκιῶν ὑμῶν· πᾶς, ὃς ἂν φάγῃ ζύμην, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ισραηλ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἑβδόμης. [16] καὶ ἡ ἡμέρα ἡ πρώτη κληθήσεται ἁγία, καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς, πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν. [17] καὶ φυλάξεσθε τὴν ἐντολὴν ταύτην· ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξάξω τὴν δύναμιν ὑμῶν ἐκ γῆς Αἰγύπτου, καὶ ποιήσετε τὴν ἡμέραν ταύτην εἰς γενεὰς ὑμῶν νόμιμον

αἰώνιον. [18] ἐναρχομένου τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου ἀφ᾽ ἑσπέρας ἔδεσθε ἄζυμα ἕως ἡμέρας μιᾶς καὶ εἰκάδος τοῦ μηνὸς ἕως ἑσπέρας. [19] ἑπτὰ ἡμέρας ζύμη οὐχ εὑρεθήσεται ἐν ταῖς οἰκίαις ὑμῶν· πᾶς, ὃς ἂν φάγῃ ζυμωτόν, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ συναγωγῆς Ισραηλ ἔν τε τοῖς γειώραις καὶ αὐτόχθοσιν τῆς γῆς· [20] πᾶν ζυμωτὸν οὐκ ἔδεσθε, ἐν παντὶ δὲ κατοικητηρίῳ ὑμῶν ἔδεσθε ἄζυμα. [21] Ἐκάλεσεν δὲ Μωϋσῆς πᾶσαν γερουσίαν υἱῶν Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ἀπελθόντες λάβετε ὑμῖν ἑαυτοῖς πρόβατον κατὰ συγγενείας ὑμῶν καὶ θύσατε τὸ πασχα. [22] λήμψεσθε δὲ δεσμὴν ὑσσώπου καὶ βάψαντες ἀπὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν καθίξετε τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν ἀπὸ τοῦ αἵματος, ὅ ἐστιν παρὰ τὴν θύραν· ὑμεῖς δὲ οὐκ ἐξελεύσεσθε ἕκαστος τὴν θύραν τοῦ οἴκου αὐτοῦ ἕως πρωί. [23] καὶ παρελεύσεται κύριος πατάξαι τοὺς Αἰγυπτίους καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν, καὶ παρελεύσεται κύριος τὴν θύραν καὶ οὐκ ἀφήσει τὸν ὀλεθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι. [24] καὶ φυλάξεσθε τὸ ῥῆμα τοῦτο νόμιμον σεαυτῷ καὶ τοῖς υἱοῖς σου ἕως αἰῶνος. [25] ἐὰν δὲ εἰσέλθητε εἰς τὴν γῆν, ἣν ἂν δῷ κύριος ὑμῖν, καθότι ἐλάλησεν, φυλάξεσθε τὴν λατρείαν ταύτην. [26] καὶ ἔσται, ἐὰν λέγωσιν πρὸς ὑμᾶς οἱ υἱοὶ ὑμῶν Τίς ἡ λατρεία αὕτη; [27] καὶ ἐρεῖτε αὐτοῖς Θυσία τὸ πασχα τοῦτο κυρίῳ, ὡς ἐσκέπασεν τοὺς οἴκους τῶν υἱῶν Ισραηλ ἐν Αἰγύπτῳ, ἡνίκα ἐπάταξεν τοὺς Αἰγυπτίους, τοὺς δὲ οἴκους ἡμῶν ἐρρύσατο. καὶ κύψας ὁ λαὸς προσεκύνησεν. [28] καὶ ἀπελθόντες ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων, οὕτως ἐποίησαν. [29] Ἐγενήθη δὲ μεσούσης τῆς νυκτὸς καὶ κύριος ἐπάταξεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραω τοῦ καθημένου ἐπὶ τοῦ θρόνου ἕως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ καὶ ἕως πρωτοτόκου παντὸς κτήνους. [30] καὶ ἀναστὰς Φαραω νυκτὸς καὶ πάντες οἱ θεράποντες αὐτοῦ καὶ πάντες οἱ Αἰγύπτιοι καὶ ἐγενήθη κραυγὴ μεγάλη ἐν πάσῃ γῇ Αἰγύπτῳ· οὐ γὰρ ἦν οἰκία, ἐν ᾗ οὐκ ἦν ἐν αὐτῇ τεθνηκώς. [31] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων νυκτὸς καὶ εἶπεν αὐτοῖς Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ λαοῦ μου καὶ ὑμεῖς καὶ οἱ υἱοὶ Ισραηλ· βαδίζετε καὶ λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν, καθὰ λέγετε· [32] καὶ τὰ πρόβατα καὶ τοὺς βόας ὑμῶν ἀναλαβόντες πορεύεσθε, εὐλογήσατε δὲ κἀμέ. [33] καὶ κατεβιάζοντο οἱ Αἰγύπτιοι τὸν λαὸν σπουδῇ ἐκβαλεῖν αὐτοὺς ἐκ τῆς γῆς· εἶπαν γὰρ ὅτι Πάντες ἡμεῖς ἀποθνῄσκομεν. [34] ἀνέλαβεν δὲ ὁ λαὸς τὸ σταῖς πρὸ τοῦ ζυμωθῆναι, τὰ φυράματα αὐτῶν ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων. [35] οἱ δὲ υἱοὶ Ισραηλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωϋσῆς, καὶ ᾔτησαν παρὰ τῶν Αἰγυπτίων σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν· [36] καὶ κύριος

ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ἐσκύλευσαν τοὺς Αἰγυπτίους. [37] Ἀπάραντες δὲ οἱ υἱοὶ Ισραηλ ἐκ Ραμεσση εἰς Σοκχωθα εἰς ἑξακοσίας χιλιάδας πεζῶν οἱ ἄνδρες πλὴν τῆς ἀποσκευῆς, [38] καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς καὶ πρόβατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα. [39] καὶ ἔπεψαν τὸ σταῖς, ὃ ἐξήνεγκαν ἐξ Αἰγύπτου, ἐγκρυφίας ἀζύμους· οὐ γὰρ ἐζυμώθη· ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι, καὶ οὐκ ἠδυνήθησαν ἐπιμεῖναι οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν. [40] ἡ δὲ κατοίκησις τῶν υἱῶν Ισραηλ, ἣν κατῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, ἔτη τετρακόσια τριάκοντα, [41] καὶ ἐγένετο μετὰ τὰ τετρακόσια τριάκοντα ἔτη ἐξῆλθεν πᾶσα ἡ δύναμις κυρίου ἐκ γῆς Αἰγύπτου. [42] νυκτὸς προφυλακή ἐστιν τῷ κυρίῳ ὥστε ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐκείνη ἡ νὺξ αὕτη προφυλακὴ κυρίῳ ὥστε πᾶσι τοῖς υἱοῖς Ισραηλ εἶναι εἰς γενεὰς αὐτῶν. [43] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων Οὗτος ὁ νόμος τοῦ πασχα· πᾶς ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτοῦ· [44] καὶ πᾶν οἰκέτην τινὸς ἢ ἀργυρώνητον περιτεμεῖς αὐτόν, καὶ τότε φάγεται ἀπ᾽ αὐτοῦ· [45] πάροικος ἢ μισθωτὸς οὐκ ἔδεται ἀπ᾽ αὐτοῦ. [46] ἐν οἰκίᾳ μιᾷ βρωθήσεται, καὶ οὐκ ἐξοίσετε ἐκ τῆς οἰκίας τῶν κρεῶν ἔξω· καὶ ὀστοῦν οὐ συντρίψετε ἀπ᾽ αὐτοῦ. [47] πᾶσα συναγωγὴ υἱῶν Ισραηλ ποιήσει αὐτό. [48] ἐὰν δέ τις προσέλθῃ πρὸς ὑμᾶς προσήλυτος ποιῆσαι τὸ πασχα κυρίῳ, περιτεμεῖς αὐτοῦ πᾶν ἀρσενικόν, καὶ τότε προσελεύσεται ποιῆσαι αὐτὸ καὶ ἔσται ὥσπερ καὶ ὁ αὐτόχθων τῆς γῆς· πᾶς ἀπερίτμητος οὐκ ἔδεται ἀπ᾽ αὐτοῦ. [49] νόμος εἷς ἔσται τῷ ἐγχωρίῳ καὶ τῷ προσελθόντι προσηλύτῳ ἐν ὑμῖν. [50] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων πρὸς αὐτούς, οὕτως ἐποίησαν. – [51] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξήγαγεν κύριος τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.

CHAPTER 13

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων [2] Ἁγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοῖγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοί ἐστιν. [3] Εἶπεν δὲ Μωϋσῆς πρὸς τὸν λαόν Μνημονεύετε τὴν ἡμέραν ταύτην, ἐν ᾗ ἐξήλθατε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγεν ὑμᾶς κύριος ἐντεῦθεν· καὶ οὐ βρωθήσεται ζύμη. [4] ἐν γὰρ τῇ σήμερον ὑμεῖς ἐκπορεύεσθε ἐν μηνὶ τῶν νέων. [5] καὶ ἔσται ἡνίκα ἐὰν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Ευαίων καὶ Γεργεσαίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ιεβουσαίων, ἣν ὤμοσεν τοῖς πατράσιν σου δοῦναί σοι, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ ποιήσεις τὴν λατρείαν ταύτην ἐν τῷ μηνὶ τούτῳ. [6] ἓξ ἡμέρας ἔδεσθε ἄζυμα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἑορτὴ κυρίου· [7] ἄζυμα ἔδεσθε τὰς ἑπτὰ ἡμέρας, οὐκ ὀφθήσεταί σοι ζυμωτόν, οὐδὲ ἔσται σοι ζύμη ἐν πᾶσιν τοῖς ὁρίοις σου. [8] καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Διὰ τοῦτο ἐποίησεν κύριος ὁ θεός μοι, ὡς ἐξεπορευόμην ἐξ Αἰγύπτου. [9] καὶ ἔσται σοι σημεῖον ἐπὶ τῆς χειρός σου καὶ μνημόσυνον πρὸ ὀφθαλμῶν σου, ὅπως ἂν γένηται ὁ νόμος κυρίου ἐν τῷ στόματί σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε κύριος ὁ θεὸς ἐξ Αἰγύπτου. [10] καὶ φυλάξεσθε τὸν νόμον τοῦτον κατὰ καιροὺς ὡρῶν ἀφ᾽ ἡμερῶν εἰς ἡμέρας. [11] καὶ ἔσται ὡς ἂν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, καὶ δώσει σοι αὐτήν, [12] καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ τῶν βουκολίων ἢ ἐν τοῖς κτήνεσίν σου, ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικά, ἁγιάσεις τῷ κυρίῳ. [13] πᾶν διανοῖγον μήτραν ὄνου ἀλλάξεις προβάτῳ· ἐὰν δὲ μὴ ἀλλάξῃς, λυτρώσῃ αὐτό. πᾶν πρωτότοκον ἀνθρώπου τῶν υἱῶν σου λυτρώσῃ. [14] ἐὰν δὲ ἐρωτήσῃ σε ὁ υἱός σου μετὰ ταῦτα λέγων Τί τοῦτο; καὶ ἐρεῖς αὐτῷ ὅτι Ἐν χειρὶ κραταιᾷ ἐξήγαγεν ἡμᾶς κύριος ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας· [15] ἡνίκα δὲ ἐσκλήρυνεν Φαραω ἐξαποστεῖλαι ἡμᾶς, ἀπέκτεινεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκων ἀνθρώπων ἕως πρωτοτόκων κτηνῶν· διὰ τοῦτο ἐγὼ θύω τῷ κυρίῳ πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, καὶ πᾶν πρωτότοκον τῶν υἱῶν μου λυτρώσομαι. [16] καὶ ἔσται εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἀσάλευτον πρὸ ὀφθαλμῶν σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε κύριος ἐξ Αἰγύπτου. [17] Ὡς δὲ ἐξαπέστειλεν Φαραω τὸν λαόν, οὐχ ὡδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς Φυλιστιιμ, ὅτι ἐγγὺς ἦν· εἶπεν γὰρ ὁ θεός Μήποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον, καὶ ἀποστρέψῃ εἰς Αἴγυπτον. [18] καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον

εἰς τὴν ἐρυθρὰν θάλασσαν. πέμπτη δὲ γενεὰ ἀνέβησαν οἱ υἱοὶ Ισραηλ ἐκ γῆς Αἰγύπτου. [19] καὶ ἔλαβεν Μωϋσῆς τὰ ὀστᾶ Ιωσηφ μεθ᾽ ἑαυτοῦ· ὅρκῳ γὰρ ὥρκισεν Ιωσηφ τοὺς υἱοὺς Ισραηλ λέγων Ἐπισκοπῇ ἐπισκέψεται ὑμᾶς κύριος, καὶ συνανοίσετέ μου τὰ ὀστᾶ ἐντεῦθεν μεθ᾽ ὑμῶν. [20] ἐξάραντες δὲ οἱ υἱοὶ Ισραηλ ἐκ Σοκχωθ ἐστρατοπέδευσαν ἐν Οθομ παρὰ τὴν ἔρημον. [21] ὁ δὲ θεὸς ἡγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδόν, τὴν δὲ νύκτα ἐν στύλῳ πυρός· [22] οὐκ ἐξέλιπεν ὁ στῦλος τῆς νεφέλης ἡμέρας καὶ ὁ στῦλος τοῦ πυρὸς νυκτὸς ἐναντίον παντὸς τοῦ λαοῦ.

CHAPTER 14

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ, καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον τῆς θαλάσσης ἐξ ἐναντίας Βεελσεπφων, ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης. [3] καὶ ἐρεῖ Φαραω τῷ λαῷ αὐτοῦ Οἱ υἱοὶ Ισραηλ πλανῶνται οὗτοι ἐν τῇ γῇ· συγκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος. [4] ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραω, καὶ καταδιώξεται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ, καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος. καὶ ἐποίησαν οὕτως. [5] καὶ ἀνηγγέλη τῷ βασιλεῖ τῶν Αἰγυπτίων ὅτι πέφευγεν ὁ λαός· καὶ μετεστράφη ἡ καρδία Φαραω καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν Τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ τοῦ μὴ δουλεύειν ἡμῖν; [6] ἔζευξεν οὖν Φαραω τὰ ἅρματα αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγεν μεθ’ ἑαυτοῦ [7] καὶ λαβὼν ἑξακόσια ἅρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων. [8] καὶ ἐσκλήρυνεν κύριος τὴν καρδίαν Φαραω βασιλέως Αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν Ισραηλ· οἱ δὲ υἱοὶ Ισραηλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ. [9] καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν καὶ εὗρosαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν, καὶ πᾶσα ἡ ἵππος καὶ τὰ ἅρματα Φαραω καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς ἐπαύλεως ἐξ ἐναντίας Βεελσεπφων. [10] καὶ Φαραω προσῆγεν· καὶ ἀναβλέψαντες οἱ υἱοὶ Ισραηλ τοῖς ὀφθαλμοῖς ὁρῶσιν, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτῶν, καὶ ἐφοβήθησαν σφόδρα· ἀνεβόησαν δὲ οἱ υἱοὶ Ισραηλ πρὸς κύριον. [11] καὶ εἶπεν πρὸς Μωυσῆν Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ Αἰγύπτῳ ἐξήγαγες ἡμᾶς θανατῶσαι ἐν τῇ ἐρήμῳ; τί τοῦτο ἐποίησας ἡμῖν ἐξαγαγὼν ἐξ Αἰγύπτου; [12] οὐ τοῦτο ἦν τὸ ῥῆμα, ὃ ἐλαλήσαμεν πρὸς σὲ ἐν Αἰγύπτῳ λέγοντες Πάρες ἡμᾶς, ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις; κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ. [13] εἶπεν δὲ Μωϋσῆς πρὸς τὸν λαόν Θαρσεῖτε· στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἣν ποιήσει ἡμῖν σήμερον· ὃν τρόπον γὰρ ἑωράκατε τοὺς Αἰγυπτίους σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον· [14] κύριος πολεμήσει περὶ ὑμῶν, καὶ ὑμεῖς σιγήσετε. [15] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Τί βοᾷς πρός με; λάλησον τοῖς υἱοῖς Ισραηλ, καὶ ἀναζευξάτωσαν· [16] καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥῆξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ισραηλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ

ξηρόν. [17] καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραω καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἅρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ. [18] καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος ἐνδοξαζομένου μου ἐν Φαραω καὶ ἐν τοῖς ἅρμασιν καὶ ἵπποις αὐτοῦ. [19] ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ισραηλ καὶ ἐπορεύθη ἐκ τῶν ὄπισθεν· ἐξῆρεν δὲ καὶ ὁ στῦλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν. [20] καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ισραηλ καὶ ἔστη· καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιξαν ἀλλήλοις ὅλην τὴν νύκτα· [21] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ὑπήγαγεν κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ. [22] καὶ εἰσῆλθον οἱ υἱοὶ Ισραηλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων· [23] κατεδίωξαν δὲ οἱ Αἰγύπτιοι καὶ εἰσῆλθον ὀπίσω αὐτῶν, πᾶσα ἡ ἵππος Φαραω καὶ τὰ ἅρματα καὶ οἱ ἀναβάται, εἰς μέσον τῆς θαλάσσης. [24] ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἑωθινῇ καὶ ἐπέβλεψεν κύριος ἐπὶ τὴν παρεμβολὴν τῶν Αἰγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης καὶ συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων [25] καὶ συνέδησεν τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν καὶ ἤγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι Φύγωμεν ἀπὸ προσώπου Ισραηλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αἰγυπτίους. [26] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν, καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπί τε τὰ ἅρματα καὶ τοὺς ἀναβάτας. [27] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας· οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης. [28] καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψεν τὰ ἅρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραω τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς. [29] οἱ δὲ υἱοὶ Ισραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων. [30] καὶ ἐρρύσατο κύριος τὸν Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν Αἰγυπτίων· καὶ εἶδεν Ισραηλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης. [31] εἶδεν δὲ Ισραηλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ.

CHAPTER 15

[1] Τότε ᾖσεν Μωϋσῆς καὶ οἱ υἱοὶ Ισραηλ τὴν ᾠδὴν ταύτην τῷ θεῷ καὶ εἶπαν λέγοντες Ἄισωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν. [2] βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν· οὗτός μου θεός, καὶ δοξάσω αὐτόν, θεὸς τοῦ πατρός μου, καὶ ὑψώσω αὐτόν. [3] κύριος συντρίβων πολέμους, κύριος ὄνομα αὐτῷ. [4] ἅρματα Φαραω καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀναβάτας τριστάτας κατεπόντισεν ἐν ἐρυθρᾷ θαλάσσῃ. [5] πόντῳ ἐκάλυψεν αὐτούς, κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος. [6] ἡ δεξιά σου, κύριε, δεδόξασται ἐν ἰσχύι· ἡ δεξιά σου χείρ, κύριε, ἔθραυσεν ἐχθρούς. [7] καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους· ἀπέστειλας τὴν ὀργήν σου, καὶ κατέφαγεν αὐτοὺς ὡς καλάμην. [8] καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ· ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα, ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης. [9] εἶπεν ὁ ἐχθρός Διώξας καταλήμψομαι, μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου, ἀνελῶ τῇ μαχαίρῃ μου, κυριεύσει ἡ χείρ μου. [10] ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ. [11] τίς ὅμοιός σοι ἐν θεοῖς, κύριε; τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα; [12] ἐξέτεινας τὴν δεξιάν σου, κατέπιεν αὐτοὺς γῆ. [13] ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω, παρεκάλεσας τῇ ἰσχύι σου εἰς κατάλυμα ἅγιόν σου. [14] ἤκουσαν ἔθνη καὶ ὠργίσθησαν· ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιιμ. [15] τότε ἔσπευσαν ἡγεμόνες Εδωμ, καὶ ἄρχοντες Μωαβιτῶν, ἔλαβεν αὐτοὺς τρόμος, ἐτάκησαν πάντες οἱ κατοικοῦντες Χανααν. [16] ἐπιπέσοι ἐπ᾽ αὐτοὺς φόβος καὶ τρόμος, μεγέθει βραχίονός σου ἀπολιθωθήτωσαν, ἕως ἂν παρέλθῃ ὁ λαός σου, κύριε, ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος, ὃν ἐκτήσω. [17] εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἕτοιμον κατοικητήριόν σου, ὃ κατειργάσω, κύριε, ἁγίασμα, κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου. [18] κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα καὶ ἔτι. [19] Ὅτι εἰσῆλθεν ἵππος Φαραω σὺν ἅρμασιν καὶ ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης· οἱ δὲ υἱοὶ Ισραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης. [20] Λαβοῦσα δὲ Μαριαμ ἡ προφῆτις ἡ ἀδελφὴ Ααρων τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς, καὶ ἐξῆλθοσαν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν, [21] ἐξῆρχεν δὲ αὐτῶν Μαριαμ λέγουσα Ἄισωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν. [22] Ἐξῆρεν δὲ Μωϋσῆς τοὺς υἱοὺς Ισραηλ ἀπὸ θαλάσσης ἐρυθρᾶς καὶ ἤγαγεν αὐτοὺς εἰς τὴν ἔρημον Σουρ· καὶ

ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ καὶ οὐχ ηὕρισκον ὕδωρ ὥστε πιεῖν. [23] ἦλθον δὲ εἰς Μερρα καὶ οὐκ ἠδύναντο πιεῖν ἐκ Μερρας, πικρὸν γὰρ ἦν· διὰ τοῦτο ἐπωνομάσθη τὸ ὄνομα τοῦ τόπου ἐκείνου Πικρία. [24] καὶ διεγόγγυζεν ὁ λαὸς ἐπὶ Μωυσῆν λέγοντες Τί πιόμεθα; [25] ἐβόησεν δὲ Μωϋσῆς πρὸς κύριον· καὶ ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ. ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις καὶ ἐκεῖ ἐπείρασεν αὐτὸν [26] καὶ εἶπεν Ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ τὰ ἀρεστὰ ἐναντίον αὐτοῦ ποιήσῃς καὶ ἐνωτίσῃ ταῖς ἐντολαῖς αὐτοῦ καὶ φυλάξῃς πάντα τὰ δικαιώματα αὐτοῦ, πᾶσαν νόσον, ἣν ἐπήγαγον τοῖς Αἰγυπτίοις, οὐκ ἐπάξω ἐπὶ σέ· ἐγὼ γάρ εἰμι κύριος ὁ ἰώμενός σε. [27] Καὶ ἦλθοσαν εἰς Αιλιμ, καὶ ἦσαν ἐκεῖ δώδεκα πηγαὶ ὑδάτων καὶ ἑβδομήκοντα στελέχη φοινίκων· παρενέβαλον δὲ ἐκεῖ παρὰ τὰ ὕδατα.

CHAPTER 16

[1] Ἀπῆραν δὲ ἐξ Αιλιμ καὶ ἤλθοσαν πᾶσα συναγωγὴ υἱῶν Ισραηλ εἰς τὴν ἔρημον Σιν, ὅ ἐστιν ἀνὰ μέσον Αιλιμ καὶ ἀνὰ μέσον Σινα. τῇ δὲ πεντεκαιδεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου [2] διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ισραηλ ἐπὶ Μωυσῆν καὶ Ααρων, [3] καὶ εἶπαν πρὸς αὐτοὺς οἱ υἱοὶ Ισραηλ Ὄφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου ἐν γῇ Αἰγύπτῳ, ὅταν ἐκαθίσαμεν ἐπὶ τῶν λεβήτων τῶν κρεῶν καὶ ἠσθίομεν ἄρτους εἰς πλησμονήν· ὅτι ἐξηγάγετε ἡμᾶς εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ. [4] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ, καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅπως πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὔ· [5] καὶ ἔσται τῇ ἡμέρᾳ τῇ ἕκτῃ καὶ ἑτοιμάσουσιν ὃ ἐὰν εἰσενέγκωσιν, καὶ ἔσται διπλοῦν ὃ ἐὰν συναγάγωσιν τὸ καθ’ ἡμέραν εἰς ἡμέραν. [6] καὶ εἶπεν Μωϋσῆς καὶ Ααρων πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ Ἑσπέρας γνώσεσθε ὅτι κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου, [7] καὶ πρωὶ ὄψεσθε τὴν δόξαν κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ θεῷ· ἡμεῖς δὲ τί ἐσμεν ὅτι διαγογγύζετε καθ’ ἡμῶν; [8] καὶ εἶπεν Μωϋσῆς Ἐν τῷ διδόναι κύριον ὑμῖν ἑσπέρας κρέα φαγεῖν καὶ ἄρτους τὸ πρωὶ εἰς πλησμονὴν διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν, ὃν ὑμεῖς διαγογγύζετε καθ’ ἡμῶν· ἡμεῖς δὲ τί ἐσμεν; οὐ γὰρ καθ’ ἡμῶν ὁ γογγυσμὸς ὑμῶν ἐστιν, ἀλλ’ ἢ κατὰ τοῦ θεοῦ. [9] εἶπεν δὲ Μωϋσῆς πρὸς Ααρων Εἰπὸν πάσῃ συναγωγῇ υἱῶν Ισραηλ Προσέλθατε ἐναντίον τοῦ θεοῦ· εἰσακήκοεν γὰρ ὑμῶν τὸν γογγυσμόν. [10] ἡνίκα δὲ ἐλάλει Ααρων πάσῃ συναγωγῇ υἱῶν Ισραηλ, καὶ ἐπεστράφησαν εἰς τὴν ἔρημον, καὶ ἡ δόξα κυρίου ὤφθη ἐν νεφέλῃ. [11] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [12] Εἰσακήκοα τὸν γογγυσμὸν τῶν υἱῶν Ισραηλ· λάλησον πρὸς αὐτοὺς λέγων Τὸ πρὸς ἑσπέραν ἔδεσθε κρέα καὶ τὸ πρωὶ πλησθήσεσθε ἄρτων· καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν. [13] ἐγένετο δὲ ἑσπέρα, καὶ ἀνέβη ὀρτυγομήτρα καὶ ἐκάλυψεν τὴν παρεμβολήν· τὸ πρωὶ ἐγένετο καταπαυομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς [14] καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὡσεὶ κόριον λευκὸν ὡσεὶ πάγος ἐπὶ τῆς γῆς. [15] ἰδόντες δὲ αὐτὸ οἱ υἱοὶ Ισραηλ εἶπαν ἕτερος τῷ ἑτέρῳ Τί ἐστιν τοῦτο; οὐ γὰρ ᾔδεισαν, τί ἦν. εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Οὗτος ὁ ἄρτος, ὃν ἔδωκεν κύριος ὑμῖν φαγεῖν· [16] τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος Συναγάγετε ἀπ’ αὐτοῦ ἕκαστος εἰς τοὺς καθήκοντας, γομορ κατὰ κεφαλὴν κατὰ ἀριθμὸν ψυχῶν ὑμῶν ἕκαστος σὺν τοῖς συσκηνίοις ὑμῶν συλλέξατε. [17] ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ισραηλ καὶ συνέλεξαν, ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον. [18] καὶ

μετρήσαντες τῷ γομορ οὐκ ἐπλεόνασεν ὁ τὸ πολύ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν· ἕκαστος εἰς τοὺς καθήκοντας παρ᾽ ἑαυτῷ συνέλεξαν. [19] εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Μηδεὶς καταλιπέτω ἀπ᾽ αὐτοῦ εἰς τὸ πρωί. [20] καὶ οὐκ εἰσήκουσαν Μωυσῆ, ἀλλὰ κατέλιπόν τινες ἀπ᾽ αὐτοῦ εἰς τὸ πρωί· καὶ ἐξέζεσεν σκώληκας καὶ ἐπώζεσεν· καὶ ἐπικράνθη ἐπ᾽ αὐτοῖς Μωϋσῆς. [21] καὶ συνέλεξαν αὐτὸ πρωῒ πρωί, ἕκαστος τὸ καθῆκον αὐτῷ· ἡνίκα δὲ διεθέρμαινεν ὁ ἥλιος, ἐτήκετο. [22] ἐγένετο δὲ τῇ ἡμέρᾳ τῇ ἕκτῃ συνέλεξαν τὰ δέοντα διπλᾶ, δύο γομορ τῷ ἑνί· εἰσήλθοσαν δὲ πάντες οἱ ἄρχοντες τῆς συναγωγῆς καὶ ἀνήγγειλαν Μωυσεῖ. [23] εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Τοῦτο τὸ ῥῆμά ἐστιν, ὃ ἐλάλησεν κύριος· σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ αὔριον· ὅσα ἐὰν πέσσητε, πέσσετε, καὶ ὅσα ἐὰν ἕψητε, ἕψετε· καὶ πᾶν τὸ πλεονάζον καταλίπετε αὐτὸ εἰς ἀποθήκην εἰς τὸ πρωί. [24] καὶ κατελίποσαν ἀπ᾽ αὐτοῦ εἰς τὸ πρωί, καθάπερ συνέταξεν αὐτοῖς Μωϋσῆς· καὶ οὐκ ἐπώζεσεν, οὐδὲ σκώληξ ἐγένετο ἐν αὐτῷ. [25] εἶπεν δὲ Μωϋσῆς Φάγετε σήμερον· ἔστιν γὰρ σάββατα σήμερον τῷ κυρίῳ· οὐχ εὑρεθήσεται ἐν τῷ πεδίῳ. [26] ἓξ ἡμέρας συλλέξετε· τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ὅτι οὐκ ἔσται ἐν αὐτῇ. [27] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξῆλθοσάν τινες ἐκ τοῦ λαοῦ συλλέξαι καὶ οὐχ εὗρον. [28] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἕως τίνος οὐ βούλεσθε εἰσακούειν τὰς ἐντολάς μου καὶ τὸν νόμον μου; [29] ἴδετε, ὁ γὰρ κύριος ἔδωκεν ὑμῖν τὴν ἡμέραν ταύτην τὰ σάββατα· διὰ τοῦτο αὐτὸς ἔδωκεν ὑμῖν τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρτους δύο ἡμερῶν· καθήσεσθε ἕκαστος εἰς τοὺς οἴκους ὑμῶν, μηδεὶς ἐκπορευέσθω ἐκ τοῦ τόπου αὐτοῦ τῇ ἡμέρᾳ τῇ ἑβδόμῃ. [30] καὶ ἐσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ. [31] καὶ ἐπωνόμασαν οἱ υἱοὶ Ισραηλ τὸ ὄνομα αὐτοῦ μαν· ἦν δὲ ὡς σπέρμα κορίου λευκόν, τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκρὶς ἐν μέλιτι. [32] εἶπεν δὲ Μωϋσῆς Τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος Πλήσατε τὸ γομορ τοῦ μαν εἰς ἀποθήκην εἰς τὰς γενεὰς ὑμῶν, ἵνα ἴδωσιν τὸν ἄρτον, ὃν ἐφάγετε ὑμεῖς ἐν τῇ ἐρήμῳ, ὡς ἐξήγαγεν ὑμᾶς κύριος ἐκ γῆς Αἰγύπτου. [33] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ στάμνον χρυσοῦν ἕνα καὶ ἔμβαλε εἰς αὐτὸν πλῆρες τὸ γομορ τοῦ μαν καὶ ἀποθήσεις αὐτὸ ἐναντίον τοῦ θεοῦ εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν. [34] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ, καὶ ἀπέθετο Ααρων ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν. [35] οἱ δὲ υἱοὶ Ισραηλ ἔφαγον τὸ μαν ἔτη τεσσαράκοντα, ἕως ἦλθον εἰς γῆν οἰκουμένην· τὸ μαν ἐφάγοσαν, ἕως παρεγένοντο εἰς μέρος τῆς Φοινίκης. [36] τὸ δὲ γομορ τὸ δέκατον τῶν τριῶν μέτρων ἦν.

CHAPTER 17

[1] Καὶ ἀπῆρεν πᾶσα συναγωγὴ υἱῶν Ισραηλ ἐκ τῆς ἐρήμου Σιν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου καὶ παρενεβάλοσαν ἐν Ραφιδιν· οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν. [2] καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες Δὸς ἡμῖν ὕδωρ, ἵνα πίωμεν. καὶ εἶπεν αὐτοῖς Μωϋσῆς Τί λοιδορεῖσθέ μοι, καὶ τί πειράζετε κύριον; [3] ἐδίψησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι, καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ἵνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει; [4] ἐβόησεν δὲ Μωϋσῆς πρὸς κύριον λέγων Τί ποιήσω τῷ λαῷ τούτῳ; ἔτι μικρὸν καὶ καταλιθοβολήσουσίν με. [5] καὶ εἶπεν κύριος πρὸς Μωυσῆν Προπορεύου τοῦ λαοῦ τούτου, λαβὲ δὲ μετὰ σεαυτοῦ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ· καὶ τὴν ῥάβδον, ἐν ᾗ ἐπάταξας τὸν ποταμόν, λαβὲ ἐν τῇ χειρί σου καὶ πορεύσῃ. [6] ὅδε ἐγὼ ἕστηκα πρὸ τοῦ σὲ ἐκεῖ ἐπὶ τῆς πέτρας ἐν Χωρηβ· καὶ πατάξεις τὴν πέτραν, καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ, καὶ πίεται ὁ λαός μου. ἐποίησεν δὲ Μωϋσῆς οὕτως ἐναντίον τῶν υἱῶν Ισραηλ. [7] καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμὸς καὶ Λοιδόρησις διὰ τὴν λοιδορίαν τῶν υἱῶν Ισραηλ καὶ διὰ τὸ πειράζειν κύριον λέγοντας Εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὔ; [8] Ἦλθεν δὲ Αμαληκ καὶ ἐπολέμει Ισραηλ ἐν Ραφιδιν. [9] εἶπεν δὲ Μωϋσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὔριον, καὶ ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρί μου. [10] καὶ ἐποίησεν Ἰησοῦς καθάπερ εἶπεν αὐτῷ Μωϋσῆς, καὶ ἐξελθὼν παρετάξατο τῷ Αμαληκ· καὶ Μωϋσῆς καὶ Ααρων καὶ Ωρ ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ βουνοῦ. [11] καὶ ἐγίνετο ὅταν ἐπῆρεν Μωϋσῆς τὰς χεῖρας, κατίσχυεν Ισραηλ· ὅταν δὲ καθῆκεν τὰς χεῖρας, κατίσχυεν Αμαληκ. [12] αἱ δὲ χεῖρες Μωυσῆ βαρεῖαι· καὶ λαβόντες λίθον ὑπέθηκαν ὑπ᾽ αὐτόν, καὶ ἐκάθητο ἐπ᾽ αὐτοῦ, καὶ Ααρων καὶ Ωρ ἐστήριζον τὰς χεῖρας αὐτοῦ, ἐντεῦθεν εἷς καὶ ἐντεῦθεν εἷς· καὶ ἐγένοντο αἱ χεῖρες Μωυσῆ ἐστηριγμέναι ἕως δυσμῶν ἡλίου. [13] καὶ ἐτρέψατο Ἰησοῦς τὸν Αμαληκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας. [14] εἶπεν δὲ κύριος πρὸς Μωυσῆν Κατάγραψον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ καὶ δὸς εἰς τὰ ὦτα Ἰησοῦ ὅτι Ἀλοιφῇ ἐξαλείψω τὸ μνημόσυνον Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανόν. [15] καὶ ᾠκοδόμησεν Μωϋσῆς θυσιαστήριον κυρίῳ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Κύριός μου καταφυγή· [16] ὅτι ἐν χειρὶ κρυφαίᾳ πολεμεῖ κύριος ἐπὶ Αμαληκ ἀπὸ γενεῶν εἰς γενεάς.

CHAPTER 18

[1] Ἤκουσεν δὲ Ιοθορ ὁ ἱερεὺς Μαδιαμ ὁ γαμβρὸς Μωυσῆ πάντα, ὅσα ἐποίησεν κύριος Ισραηλ τῷ ἑαυτοῦ λαῷ· ἐξήγαγεν γὰρ κύριος τὸν Ισραηλ ἐξ Αἰγύπτου. [2] ἔλαβεν δὲ Ιοθορ ὁ γαμβρὸς Μωυσῆ Σεπφωραν τὴν γυναῖκα Μωυσῆ μετὰ τὴν ἄφεσιν αὐτῆς [3] καὶ τοὺς δύο υἱοὺς αὐτοῦ· ὄνομα τῷ ἑνὶ αὐτῶν Γηρσαμ λέγων Πάροικος ἤμην ἐν γῇ ἀλλοτρίᾳ· [4] καὶ τὸ ὄνομα τοῦ δευτέρου Ελιεζερ λέγων Ὁ γὰρ θεὸς τοῦ πατρός μου βοηθός μου καὶ ἐξείλατό με ἐκ χειρὸς Φαραω. [5] καὶ ἐξῆλθεν Ιοθορ ὁ γαμβρὸς Μωυσῆ καὶ οἱ υἱοὶ καὶ ἡ γυνὴ πρὸς Μωυσῆν εἰς τὴν ἔρημον, οὗ παρενέβαλεν ἐπ᾽ ὄρους τοῦ θεοῦ. [6] ἀνηγγέλη δὲ Μωυσεῖ λέγοντες Ἰδοὺ ὁ γαμβρός σου Ιοθορ παραγίνεται πρὸς σέ, καὶ ἡ γυνὴ καὶ οἱ δύο υἱοί σου μετ᾽ αὐτοῦ. [7] ἐξῆλθεν δὲ Μωϋσῆς εἰς συνάντησιν τῷ γαμβρῷ αὐτοῦ καὶ προσεκύνησεν αὐτῷ καὶ ἐφίλησεν αὐτόν, καὶ ἠσπάσαντο ἀλλήλους· καὶ εἰσήγαγεν αὐτὸν εἰς τὴν σκηνήν. [8] καὶ διηγήσατο Μωϋσῆς τῷ γαμβρῷ πάντα, ὅσα ἐποίησεν κύριος τῷ Φαραω καὶ τοῖς Αἰγυπτίοις ἕνεκεν τοῦ Ισραηλ, καὶ πάντα τὸν μόχθον τὸν γενόμενον αὐτοῖς ἐν τῇ ὁδῷ καὶ ὅτι ἐξείλατο αὐτοὺς κύριος ἐκ χειρὸς Φαραω καὶ ἐκ χειρὸς τῶν Αἰγυπτίων. [9] ἐξέστη δὲ Ιοθορ ἐπὶ πᾶσι τοῖς ἀγαθοῖς, οἷς ἐποίησεν αὐτοῖς κύριος, ὅτι ἐξείλατο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραω. [10] καὶ εἶπεν Ιοθορ Εὐλογητὸς κύριος, ὅτι ἐξείλατο τὸν λαὸν αὐτοῦ ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραω· [11] νῦν ἔγνων ὅτι μέγας κύριος παρὰ πάντας τοὺς θεούς, ἕνεκεν τούτου ὅτι ἐπέθεντο αὐτοῖς. [12] καὶ ἔλαβεν Ιοθορ ὁ γαμβρὸς Μωυσῆ ὁλοκαυτώματα καὶ θυσίας τῷ θεῷ· παρεγένετο δὲ Ααρων καὶ πάντες οἱ πρεσβύτεροι Ισραηλ συμφαγεῖν ἄρτον μετὰ τοῦ γαμβροῦ Μωυσῆ ἐναντίον τοῦ θεοῦ. [13] Καὶ ἐγένετο μετὰ τὴν ἐπαύριον συνεκάθισεν Μωϋσῆς κρίνειν τὸν λαόν· παρειστήκει δὲ πᾶς ὁ λαὸς Μωυσεῖ ἀπὸ πρωίθεν ἕως ἑσπέρας. [14] καὶ ἰδὼν Ιοθορ πάντα, ὅσα ἐποίει τῷ λαῷ, λέγει Τί τοῦτο, ὃ σὺ ποιεῖς τῷ λαῷ; διὰ τί σὺ κάθησαι μόνος, πᾶς δὲ ὁ λαὸς παρέστηκέν σοι ἀπὸ πρωίθεν ἕως δείλης; [15] καὶ λέγει Μωϋσῆς τῷ γαμβρῷ ὅτι Παραγίνεται πρός με ὁ λαὸς ἐκζητῆσαι κρίσιν παρὰ τοῦ θεοῦ· [16] ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία καὶ ἔλθωσι πρός με, διακρίνω ἕκαστον καὶ συμβιβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ. [17] εἶπεν δὲ ὁ γαμβρὸς Μωυσῆ πρὸς αὐτόν Οὐκ ὀρθῶς σὺ ποιεῖς τὸ ῥῆμα τοῦτο· [18] φθορᾷ καταφθαρήσῃ ἀνυπομονήτῳ καὶ σὺ καὶ πᾶς ὁ λαὸς οὗτος, ὅς ἐστιν μετὰ σοῦ· βαρύ σοι τὸ ῥῆμα τοῦτο, οὐ δυνήσῃ ποιεῖν μόνος. [19] νῦν οὖν ἄκουσόν μου, καὶ συμβουλεύσω σοι, καὶ ἔσται ὁ θεὸς μετὰ σοῦ. γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεὸν καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς

τὸν θεὸν [20] καὶ διαμαρτυρῇ αὐτοῖς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ καὶ σημανεῖς αὐτοῖς τὰς ὁδούς, ἐν αἷς πορεύσονται ἐν αὐταῖς, καὶ τὰ ἔργα, ἃ ποιήσουσιν. [21] καὶ σὺ σεαυτῷ σκέψαι ἀπὸ παντὸς τοῦ λαοῦ ἄνδρας δυνατοὺς θεοσεβεῖς, ἄνδρας δικαίους μισοῦντας ὑπερηφανίαν, καὶ καταστήσεις αὐτοὺς ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους, [22] καὶ κρινοῦσιν τὸν λαὸν πᾶσαν ὥραν· τὸ δὲ ῥῆμα τὸ ὑπέρογκον ἀνοίσουσιν ἐπὶ σέ, τὰ δὲ βραχέα τῶν κριμάτων κρινοῦσιν αὐτοὶ καὶ κουφιοῦσιν ἀπὸ σοῦ καὶ συναντιλήμψονταί σοι. [23] ἐὰν τὸ ῥῆμα τοῦτο ποιήσῃς, κατισχύσει σε ὁ θεός, καὶ δυνήσῃ παραστῆναι, καὶ πᾶς ὁ λαὸς οὗτος εἰς τὸν ἑαυτοῦ τόπον μετ᾽ εἰρήνης ἥξει. [24] ἤκουσεν δὲ Μωϋσῆς τῆς φωνῆς τοῦ γαμβροῦ καὶ ἐποίησεν ὅσα αὐτῷ εἶπεν. [25] καὶ ἐπέλεξεν Μωϋσῆς ἄνδρας δυνατοὺς ἀπὸ παντὸς Ισραηλ καὶ ἐποίησεν αὐτοὺς ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους, [26] καὶ ἐκρίνοσαν τὸν λαὸν πᾶσαν ὥραν· πᾶν δὲ ῥῆμα ὑπέρογκον ἀνεφέροσαν ἐπὶ Μωυσῆν, πᾶν δὲ ῥῆμα ἐλαφρὸν ἐκρίνοσαν αὐτοί. [27] ἐξαπέστειλεν δὲ Μωϋσῆς τὸν ἑαυτοῦ γαμβρόν, καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ.

CHAPTER 19

[1] Τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου τῇ ἡμέρᾳ ταύτῃ ἦλθοσαν εἰς τὴν ἔρημον τοῦ Σινα. [2] καὶ ἐξῆραν ἐκ Ραφιδιν καὶ ἦλθοσαν εἰς τὴν ἔρημον τοῦ Σινα, καὶ παρενέβαλεν ἐκεῖ Ισραηλ κατέναντι τοῦ ὄρους. [3] καὶ Μωϋσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ· καὶ ἐκάλεσεν αὐτὸν ὁ θεὸς ἐκ τοῦ ὄρους λέγων Τάδε ἐρεῖς τῷ οἴκῳ Ιακωβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ισραηλ [4] Αὐτοὶ ἑωράκατε ὅσα πεποίηκα τοῖς Αἰγυπτίοις, καὶ ἀνέλαβον ὑμᾶς ὡσεὶ ἐπὶ πτερύγων ἀετῶν καὶ προσηγαγόμην ὑμᾶς πρὸς ἐμαυτόν. [5] καὶ νῦν ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ· [6] ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ισραηλ. [7] ἦλθεν δὲ Μωϋσῆς καὶ ἐκάλεσεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ παρέθηκεν αὐτοῖς πάντας τοὺς λόγους τούτους, οὓς συνέταξεν αὐτῷ ὁ θεός. [8] ἀπεκρίθη δὲ πᾶς ὁ λαὸς ὁμοθυμαδὸν καὶ εἶπαν Πάντα, ὅσα εἶπεν ὁ θεός, ποιήσομεν καὶ ἀκουσόμεθα. ἀνήνεγκεν δὲ Μωϋσῆς τοὺς λόγους τοῦ λαοῦ πρὸς τὸν θεόν. [9] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα. ἀνήγγειλεν δὲ Μωϋσῆς τὰ ῥήματα τοῦ λαοῦ πρὸς κύριον. [10] εἶπεν δὲ κύριος πρὸς Μωυσῆν Καταβὰς διαμάρτυραι τῷ λαῷ καὶ ἅγνισον αὐτοὺς σήμερον καὶ αὔριον, καὶ πλυνάτωσαν τὰ ἱμάτια· [11] καὶ ἔστωσαν ἕτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην· τῇ γὰρ ἡμέρᾳ τῇ τρίτῃ καταβήσεται κύριος ἐπὶ τὸ ὄρος τὸ Σινα ἐναντίον παντὸς τοῦ λαοῦ. [12] καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ λέγων Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει. [13] οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ ζήσεται. ὅταν αἱ φωναὶ καὶ αἱ σάλπιγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκεῖνοι ἀναβήσονται ἐπὶ τὸ ὄρος. [14] κατέβη δὲ Μωϋσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαὸν καὶ ἡγίασεν αὐτούς, καὶ ἔπλυναν τὰ ἱμάτια. [15] καὶ εἶπεν τῷ λαῷ Γίνεσθε ἕτοιμοι τρεῖς ἡμέρας, μὴ προσέλθητε γυναικί. [16] ἐγένετο δὲ τῇ ἡμέρᾳ τῇ τρίτῃ γενηθέντος πρὸς ὄρθρον καὶ ἐγίνοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ᾽ ὄρους Σινα, φωνὴ τῆς σάλπιγγος ἤχει μέγα· καὶ ἐπτοήθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ. [17] καὶ ἐξήγαγεν Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ θεοῦ ἐκ τῆς παρεμβολῆς, καὶ παρέστησαν ὑπὸ τὸ ὄρος. [18] τὸ δὲ ὄρος τὸ Σινα ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι ἐπ᾽ αὐτὸ τὸν θεὸν ἐν πυρί,

καὶ ἀνέβαινεν ὁ καπνὸς ὡς καπνὸς καμίνου, καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα. [19] ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα· Μωϋσῆς ἐλάλει, ὁ δὲ θεὸς ἀπεκρίνατο αὐτῷ φωνῇ. [20] κατέβη δὲ κύριος ἐπὶ τὸ ὄρος τὸ Σινα ἐπὶ τὴν κορυφὴν τοῦ ὄρους· καὶ ἐκάλεσεν κύριος Μωυσῆν ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ ἀνέβη Μωϋσῆς. [21] καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν λέγων Καταβὰς διαμάρτυραι τῷ λαῷ, μήποτε ἐγγίσωσιν πρὸς τὸν θεὸν κατανοῆσαι καὶ πέσωσιν ἐξ αὐτῶν πλῆθος· [22] καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ θεῷ ἁγιασθήτωσαν, μήποτε ἀπαλλάξῃ ἀπ᾽ αὐτῶν κύριος. [23] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Οὐ δυνήσεται ὁ λαὸς προσαναβῆναι πρὸς τὸ ὄρος τὸ Σινα· σὺ γὰρ διαμεμαρτύρησαι ἡμῖν λέγων Ἀφόρισαι τὸ ὄρος καὶ ἁγίασαι αὐτό. [24] εἶπεν δὲ αὐτῷ κύριος Βάδιζε κατάβηθι καὶ ἀνάβηθι σὺ καὶ Ααρων μετὰ σοῦ· οἱ δὲ ἱερεῖς καὶ ὁ λαὸς μὴ βιαζέσθωσαν ἀναβῆναι πρὸς τὸν θεόν, μήποτε ἀπολέσῃ ἀπ᾽ αὐτῶν κύριος. [25] κατέβη δὲ Μωϋσῆς πρὸς τὸν λαὸν καὶ εἶπεν αὐτοῖς.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος πάντας τοὺς λόγους τούτους λέγων [2] Ἐγώ εἰμι κύριος ὁ θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας. [3] οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ. – [4] οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. [5] οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς· ἐγὼ γάρ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτὴς ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με [6] καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. – [7] οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ. – [8] μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν. [9] ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου· [10] τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί. [11] ἐν γὰρ ἓξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ· διὰ τοῦτο εὐλόγησεν κύριος τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν. – [12] τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι. – [13] οὐ μοιχεύσεις. – [14] οὐ κλέψεις. – [15] οὐ φονεύσεις. – [16] οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. – [17] οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σού ἐστιν. [18] Καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος καὶ τὸ ὄρος τὸ καπνίζον· φοβηθέντες δὲ πᾶς ὁ λαὸς ἔστησαν μακρόθεν. [19] καὶ εἶπαν πρὸς Μωυσῆν Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός, μήποτε ἀποθάνωμεν. [20] καὶ λέγει αὐτοῖς Μωϋσῆς Θαρσεῖτε· ἕνεκεν γὰρ τοῦ πειράσαι ὑμᾶς παρεγενήθη ὁ θεὸς πρὸς ὑμᾶς, ὅπως ἂν γένηται ὁ φόβος αὐτοῦ ἐν ὑμῖν, ἵνα μὴ ἁμαρτάνητε. [21] εἱστήκει δὲ ὁ λαὸς μακρόθεν, Μωϋσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον, οὗ ἦν ὁ θεός. [22] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Τάδε ἐρεῖς τῷ οἴκῳ Ιακωβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ισραηλ Ὑμεῖς ἑωράκατε ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα πρὸς ὑμᾶς· [23] οὐ ποιήσετε ἑαυτοῖς θεοὺς ἀργυροῦς καὶ θεοὺς

χρυσοῦς οὐ ποιήσετε ὑμῖν αὐτοῖς. [24] θυσιαστήριον ἐκ γῆς ποιήσετέ μοι καὶ θύσετε ἐπ᾽ αὐτοῦ τὰ ὁλοκαυτώματα καὶ τὰ σωτήρια ὑμῶν, τὰ πρόβατα καὶ τοὺς μόσχους ὑμῶν ἐν παντὶ τόπῳ, οὗ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ, καὶ ἥξω πρὸς σὲ καὶ εὐλογήσω σε. [25] ἐὰν δὲ θυσιαστήριον ἐκ λίθων ποιῇς μοι, οὐκ οἰκοδομήσεις αὐτοὺς τμητούς· τὸ γὰρ ἐγχειρίδιόν σου ἐπιβέβληκας ἐπ᾽ αὐτούς, καὶ μεμίανται. [26] οὐκ ἀναβήσῃ ἐν ἀναβαθμίσιν ἐπὶ τὸ θυσιαστήριόν μου, ὅπως ἂν μὴ ἀποκαλύψῃς τὴν ἀσχημοσύνην σου ἐπ᾽ αὐτοῦ.

CHAPTER 21

[1] Καὶ ταῦτα τὰ δικαιώματα, ἃ παραθήσεις ἐνώπιον αὐτῶν. [2] ἐὰν κτήσῃ παῖδα Εβραῖον, ἓξ ἔτη δουλεύσει σοι· τῷ δὲ ἑβδόμῳ ἔτει ἀπελεύσεται ἐλεύθερος δωρεάν. [3] ἐὰν αὐτὸς μόνος εἰσέλθῃ, καὶ μόνος ἐξελεύσεται· ἐὰν δὲ γυνὴ συνεισέλθῃ μετ᾽ αὐτοῦ, ἐξελεύσεται καὶ ἡ γυνὴ μετ᾽ αὐτοῦ. [4] ἐὰν δὲ ὁ κύριος δῷ αὐτῷ γυναῖκα, καὶ τέκῃ αὐτῷ υἱοὺς ἢ θυγατέρας, ἡ γυνὴ καὶ τὰ παιδία ἔσται τῷ κυρίῳ αὐτοῦ, αὐτὸς δὲ μόνος ἐξελεύσεται. [5] ἐὰν δὲ ἀποκριθεὶς εἴπῃ ὁ παῖς Ἠγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκα καὶ τὰ παιδία, οὐκ ἀποτρέχω ἐλεύθερος· [6] προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ καὶ τότε προσάξει αὐτὸν ἐπὶ τὴν θύραν ἐπὶ τὸν σταθμόν, καὶ τρυπήσει αὐτοῦ ὁ κύριος τὸ οὖς τῷ ὀπητίῳ, καὶ δουλεύσει αὐτῷ εἰς τὸν αἰῶνα. – [7] ἐὰν δέ τις ἀποδῶται τὴν ἑαυτοῦ θυγατέρα οἰκέτιν, οὐκ ἀπελεύσεται ὥσπερ ἀποτρέχουσιν αἱ δοῦλαι. [8] ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς ἣν αὐτῷ καθωμολογήσατο, ἀπολυτρώσει αὐτήν· ἔθνει δὲ ἀλλοτρίῳ οὐ κύριός ἐστιν πωλεῖν αὐτήν, ὅτι ἠθέτησεν ἐν αὐτῇ. [9] ἐὰν δὲ τῷ υἱῷ καθομολογήσηται αὐτήν, κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιήσει αὐτῇ. [10] ἐὰν δὲ ἄλλην λάβῃ ἑαυτῷ, τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὁμιλίαν αὐτῆς οὐκ ἀποστερήσει. [11] ἐὰν δὲ τὰ τρία ταῦτα μὴ ποιήσῃ αὐτῇ, ἐξελεύσεται δωρεὰν ἄνευ ἀργυρίου. [12] Ἐὰν δὲ πατάξῃ τίς τινα, καὶ ἀποθάνῃ, θανάτῳ θανατούσθω· [13] ὁ δὲ οὐχ ἑκών, ἀλλὰ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτοῦ, δώσω σοι τόπον, οὗ φεύξεται ἐκεῖ ὁ φονεύσας. [14] ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου μου λήμψῃ αὐτὸν θανατῶσαι. – [15] ὃς τύπτει πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ, θανάτῳ θανατούσθω. [16] ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ. – [17] ὃς ἐὰν κλέψῃ τίς τινα τῶν υἱῶν Ισραηλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, καὶ εὑρεθῇ ἐν αὐτῷ, θανάτῳ τελευτάτω. – [18] ἐὰν δὲ λοιδορῶνται δύο ἄνδρες καὶ πατάξῃ τις τὸν πλησίον λίθῳ ἢ πυγμῇ, καὶ μὴ ἀποθάνῃ, κατακλιθῇ δὲ ἐπὶ τὴν κοίτην, [19] ἐὰν ἐξαναστὰς ὁ ἄνθρωπος περιπατήσῃ ἔξω ἐπὶ ῥάβδου, ἀθῷος ἔσται ὁ πατάξας· πλὴν τῆς ἀργίας αὐτοῦ ἀποτείσει καὶ τὰ ἰατρεῖα. – [20] ἐὰν δέ τις πατάξῃ τὸν παῖδα αὐτοῦ ἢ τὴν παιδίσκην αὐτοῦ ἐν ῥάβδῳ, καὶ ἀποθάνῃ ὑπὸ τὰς χεῖρας αὐτοῦ, δίκῃ ἐκδικηθήτω. [21] ἐὰν δὲ διαβιώσῃ ἡμέραν μίαν ἢ δύο, οὐκ ἐκδικηθήσεται· τὸ γὰρ ἀργύριον αὐτοῦ ἐστιν. – [22] ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξωσιν γυναῖκα ἐν γαστρὶ ἔχουσαν, καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς μὴ ἐξεικονισμένον, ἐπιζήμιον ζημιωθήσεται· καθότι ἂν ἐπιβάλῃ ὁ ἀνὴρ τῆς γυναικός, δώσει μετὰ ἀξιώματος· [23] ἐὰν δὲ ἐξεικονισμένον ἦν,

δώσει ψυχὴν ἀντὶ ψυχῆς, [24] ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος, χεῖρα ἀντὶ χειρός, πόδα ἀντὶ ποδός, [25] κατάκαυμα ἀντὶ κατακαύματος, τραῦμα ἀντὶ τραύματος, μώλωπα ἀντὶ μώλωπος. – [26] ἐὰν δέ τις πατάξῃ τὸν ὀφθαλμὸν τοῦ οἰκέτου αὐτοῦ ἢ τὸν ὀφθαλμὸν τῆς θεραπαίνης αὐτοῦ καὶ ἐκτυφλώσῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀφθαλμοῦ αὐτῶν. [27] ἐὰν δὲ τὸν ὀδόντα τοῦ οἰκέτου ἢ τὸν ὀδόντα τῆς θεραπαίνης αὐτοῦ ἐκκόψῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀδόντος αὐτῶν. [28] Ἐὰν δὲ κερατίσῃ ταῦρος ἄνδρα ἢ γυναῖκα, καὶ ἀποθάνῃ, λίθοις λιθοβοληθήσεται ὁ ταῦρος, καὶ οὐ βρωθήσεται τὰ κρέα αὐτοῦ· ὁ δὲ κύριος τοῦ ταύρου ἀθῷος ἔσται. [29] ἐὰν δὲ ὁ ταῦρος κερατιστὴς ᾖ πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης, καὶ διαμαρτύρωνται τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀνέλῃ δὲ ἄνδρα ἢ γυναῖκα, ὁ ταῦρος λιθοβοληθήσεται, καὶ ὁ κύριος αὐτοῦ προσαποθανεῖται. [30] ἐὰν δὲ λύτρα ἐπιβληθῇ αὐτῷ, δώσει λύτρα τῆς ψυχῆς αὐτοῦ ὅσα ἐὰν ἐπιβάλωσιν αὐτῷ. [31] ἐὰν δὲ υἱὸν ἢ θυγατέρα κερατίσῃ, κατὰ τὸ δικαίωμα τοῦτο ποιήσουσιν αὐτῷ. [32] ἐὰν δὲ παῖδα κερατίσῃ ὁ ταῦρος ἢ παιδίσκην, ἀργυρίου τριάκοντα δίδραχμα δώσει τῷ κυρίῳ αὐτῶν, καὶ ὁ ταῦρος λιθοβοληθήσεται. – [33] ἐὰν δέ τις ἀνοίξῃ λάκκον ἢ λατομήσῃ λάκκον καὶ μὴ καλύψῃ αὐτόν, καὶ ἐμπέσῃ ἐκεῖ μόσχος ἢ ὄνος, [34] ὁ κύριος τοῦ λάκκου ἀποτείσει· ἀργύριον δώσει τῷ κυρίῳ αὐτῶν, τὸ δὲ τετελευτηκὸς αὐτῷ ἔσται. – [35] ἐὰν δὲ κερατίσῃ τινὸς ταῦρος τὸν ταῦρον τοῦ πλησίον, καὶ τελευτήσῃ, ἀποδώσονται τὸν ταῦρον τὸν ζῶντα καὶ διελοῦνται τὸ ἀργύριον αὐτοῦ καὶ τὸν ταῦρον τὸν τεθνηκότα διελοῦνται. [36] ἐὰν δὲ γνωρίζηται ὁ ταῦρος ὅτι κερατιστής ἐστιν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας, καὶ διαμεμαρτυρημένοι ὦσιν τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀποτείσει ταῦρον ἀντὶ ταύρου, ὁ δὲ τετελευτηκὼς αὐτῷ ἔσται. [37] Ἐὰν δέ τις κλέψῃ μόσχον ἢ πρόβατον καὶ σφάξῃ αὐτὸ ἢ ἀποδῶται, πέντε μόσχους ἀποτείσει ἀντὶ τοῦ μόσχου καὶ τέσσαρα πρόβατα ἀντὶ τοῦ προβάτου.

CHAPTER 22

[1] ἐὰν δὲ ἐν τῷ διορύγματι εὑρεθῇ ὁ κλέπτης καὶ πληγεὶς ἀποθάνῃ, οὐκ ἔστιν αὐτῷ φόνος· [2] ἐὰν δὲ ἀνατείλῃ ὁ ἥλιος ἐπ᾽ αὐτῷ, ἔνοχός ἐστιν, ἀνταποθανεῖται. ἐὰν δὲ μὴ ὑπάρχῃ αὐτῷ, πραθήτω ἀντὶ τοῦ κλέμματος. [3] ἐὰν δὲ καταλημφθῇ, καὶ εὑρεθῇ ἐν τῇ χειρὶ αὐτοῦ τὸ κλέμμα ἀπό τε ὄνου ἕως προβάτου ζῶντα, διπλᾶ αὐτὰ ἀποτείσει. – [4] ἐὰν δὲ καταβοσκήσῃ τις ἀγρὸν ἢ ἀμπελῶνα καὶ ἀφῇ τὸ κτῆνος αὐτοῦ καταβοσκῆσαι ἀγρὸν ἕτερον, ἀποτείσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ· ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ, τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτείσει. – [5] ἐὰν δὲ ἐξελθὸν πῦρ εὕρῃ ἀκάνθας καὶ προσεμπρήσῃ ἅλωνα ἢ στάχυς ἢ πεδίον, ἀποτείσει ὁ τὸ πῦρ ἐκκαύσας. – [6] ἐὰν δέ τις δῷ τῷ πλησίον ἀργύριον ἢ σκεύη φυλάξαι, καὶ κλαπῇ ἐκ τῆς οἰκίας τοῦ ἀνθρώπου, ἐὰν εὑρεθῇ ὁ κλέψας, ἀποτείσει διπλοῦν· [7] ἐὰν δὲ μὴ εὑρεθῇ ὁ κλέψας, προσελεύσεται ὁ κύριος τῆς οἰκίας ἐνώπιον τοῦ θεοῦ καὶ ὀμεῖται ἦ μὴν μὴ αὐτὸς πεπονηρεῦσθαι ἐφ᾽ ὅλης τῆς παρακαταθήκης τοῦ πλησίον. [8] κατὰ πᾶν ῥητὸν ἀδίκημα περί τε μόσχου καὶ ὑποζυγίου καὶ προβάτου καὶ ἱματίου καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης, ὅ τι οὖν ἂν ᾖ, ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων, καὶ ὁ ἁλοὺς διὰ τοῦ θεοῦ ἀποτείσει διπλοῦν τῷ πλησίον. – [9] ἐὰν δέ τις δῷ τῷ πλησίον ὑποζύγιον ἢ μόσχον ἢ πρόβατον ἢ πᾶν κτῆνος φυλάξαι, καὶ συντριβῇ ἢ τελευτήσῃ ἢ αἰχμάλωτον γένηται, καὶ μηδεὶς γνῷ, [10] ὅρκος ἔσται τοῦ θεοῦ ἀνὰ μέσον ἀμφοτέρων ἦ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθ᾽ ὅλης τῆς παρακαταθήκης τοῦ πλησίον· καὶ οὕτως προσδέξεται ὁ κύριος αὐτοῦ, καὶ οὐκ ἀποτείσει. [11] ἐὰν δὲ κλαπῇ παρ᾽ αὐτοῦ, ἀποτείσει τῷ κυρίῳ. [12] ἐὰν δὲ θηριάλωτον γένηται, ἄξει αὐτὸν ἐπὶ τὴν θήραν καὶ οὐκ ἀποτείσει. – [13] ἐὰν δὲ αἰτήσῃ τις παρὰ τοῦ πλησίον, καὶ συντριβῇ ἢ ἀποθάνῃ ἢ αἰχμάλωτον γένηται, ὁ δὲ κύριος μὴ ᾖ μετ᾽ αὐτοῦ, ἀποτείσει· [14] ἐὰν δὲ ὁ κύριος ᾖ μετ᾽ αὐτοῦ, οὐκ ἀποτείσει· ἐὰν δὲ μισθωτὸς ᾖ, ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ αὐτοῦ. [15] Ἐὰν δὲ ἀπατήσῃ τις παρθένον ἀμνήστευτον καὶ κοιμηθῇ μετ᾽ αὐτῆς, φερνῇ φερνιεῖ αὐτὴν αὐτῷ γυναῖκα. [16] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατὴρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναῖκα, ἀργύριον ἀποτείσει τῷ πατρὶ καθ᾽ ὅσον ἐστὶν ἡ φερνὴ τῶν παρθένων. – [17] φαρμακοὺς οὐ περιποιήσετε. – [18] πᾶν κοιμώμενον μετὰ κτήνους, θανάτῳ ἀποκτενεῖτε αὐτούς. – [19] ὁ θυσιάζων θεοῖς θανάτῳ ὀλεθρευθήσεται πλὴν κυρίῳ μόνῳ. [20] Καὶ προσήλυτον οὐ κακώσετε οὐδὲ μὴ θλίψητε αὐτόν· ἦτε γὰρ προσήλυτοι ἐν γῇ Αἰγύπτῳ. – [21] πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε· [22] ἐὰν δὲ κακίᾳ κακώσητε

αὐτοὺς καὶ κεκράξαντες καταβοήσωσι πρός με, ἀκοῇ εἰσακούσομαι τῆς φωνῆς αὐτῶν [23] καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρᾳ, καὶ ἔσονται αἱ γυναῖκες ὑμῶν χῆραι καὶ τὰ παιδία ὑμῶν ὀρφανά. – [24] ἐὰν δὲ ἀργύριον ἐκδανείσῃς τῷ ἀδελφῷ τῷ πενιχρῷ παρὰ σοί, οὐκ ἔσῃ αὐτὸν κατεπείγων, οὐκ ἐπιθήσεις αὐτῷ τόκον. [25] ἐὰν δὲ ἐνεχύρασμα ἐνεχυράσῃς τὸ ἱμάτιον τοῦ πλησίον, πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ· [26] ἔστιν γὰρ τοῦτο περιβόλαιον αὐτοῦ, μόνον τοῦτο τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ· ἐν τίνι κοιμηθήσεται; ἐὰν οὖν καταβοήσῃ πρός με, εἰσακούσομαι αὐτοῦ· ἐλεήμων γάρ εἰμι. – [27] θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς. – [28] ἀπαρχὰς ἅλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις· τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί. [29] οὕτως ποιήσεις τὸν μόσχον σου καὶ τὸ πρόβατόν σου καὶ τὸ ὑποζύγιόν σου· ἑπτὰ ἡμέρας ἔσται ὑπὸ τὴν μητέρα, τῇ δὲ ὀγδόῃ ἡμέρᾳ ἀποδώσεις μοι αὐτό. – [30] καὶ ἄνδρες ἅγιοι ἔσεσθέ μοι. καὶ κρέας θηριάλωτον οὐκ ἔδεσθε, τῷ κυνὶ ἀπορρίψατε αὐτό.

CHAPTER 23

[1] Οὐ παραδέξῃ ἀκοὴν ματαίαν. οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος. [2] οὐκ ἔσῃ μετὰ πλειόνων ἐπὶ κακίᾳ. οὐ προστεθήσῃ μετὰ πλήθους ἐκκλῖναι μετὰ πλειόνων ὥστε ἐκκλῖναι κρίσιν. [3] καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσει. – [4] ἐὰν δὲ συναντήσῃς τῷ βοὶ τοῦ ἐχθροῦ σου ἢ τῷ ὑποζυγίῳ αὐτοῦ πλανωμένοις, ἀποστρέψας ἀποδώσεις αὐτῷ. [5] ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πεπτωκὸς ὑπὸ τὸν γόμον αὐτοῦ, οὐ παρελεύσῃ αὐτό, ἀλλὰ συνεγερεῖς αὐτὸ μετ᾽ αὐτοῦ. – [6] οὐ διαστρέψεις κρίμα πένητος ἐν κρίσει αὐτοῦ. [7] ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ· ἀθῷον καὶ δίκαιον οὐκ ἀποκτενεῖς καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων. [8] καὶ δῶρα οὐ λήμψῃ· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλεπόντων καὶ λυμαίνεται ῥήματα δίκαια. – [9] καὶ προσήλυτον οὐ θλίψετε· ὑμεῖς γὰρ οἴδατε τὴν ψυχὴν τοῦ προσηλύτου· αὐτοὶ γὰρ προσήλυτοι ἦτε ἐν γῇ Αἰγύπτῳ. [10] Ἓξ ἔτη σπερεῖς τὴν γῆν σου καὶ συνάξεις τὰ γενήματα αὐτῆς· [11] τῷ δὲ ἑβδόμῳ ἄφεσιν ποιήσεις καὶ ἀνήσεις αὐτήν, καὶ ἔδονται οἱ πτωχοὶ τοῦ ἔθνους σου, τὰ δὲ ὑπολειπόμενα ἔδεται τὰ ἄγρια θηρία. οὕτως ποιήσεις τὸν ἀμπελῶνά σου καὶ τὸν ἐλαιῶνά σου. – [12] ἓξ ἡμέρας ποιήσεις τὰ ἔργα σου, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἀνάπαυσις, ἵνα ἀναπαύσηται ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου, καὶ ἵνα ἀναψύξῃ ὁ υἱὸς τῆς παιδίσκης σου καὶ ὁ προσήλυτος. – [13] πάντα, ὅσα εἴρηκα πρὸς ὑμᾶς, φυλάξασθε. Καὶ ὄνομα θεῶν ἑτέρων οὐκ ἀναμνησθήσεσθε, οὐδὲ μὴ ἀκουσθῇ ἐκ τοῦ στόματος ὑμῶν. [14] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ἑορτάσατέ μοι. [15] τὴν ἑορτὴν τῶν ἀζύμων φυλάξασθε ποιεῖν· ἑπτὰ ἡμέρας ἔδεσθε ἄζυμα, καθάπερ ἐνετειλάμην σοι, κατὰ τὸν καιρὸν τοῦ μηνὸς τῶν νέων· ἐν γὰρ αὐτῷ ἐξῆλθες ἐξ Αἰγύπτου. οὐκ ὀφθήσῃ ἐνώπιόν μου κενός. [16] καὶ ἑορτὴν θερισμοῦ πρωτογενημάτων ποιήσεις τῶν ἔργων σου, ὧν ἐὰν σπείρῃς ἐν τῷ ἀγρῷ σου, καὶ ἑορτὴν συντελείας ἐπ᾽ ἐξόδου τοῦ ἐνιαυτοῦ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου. [17] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ σου. [18] ὅταν γὰρ ἐκβάλω ἔθνη ἀπὸ προσώπου σου καὶ ἐμπλατύνω τὰ ὅριά σου, οὐ θύσεις ἐπὶ ζύμῃ αἷμα θυσιάσματός μου, οὐδὲ μὴ κοιμηθῇ στέαρ τῆς ἑορτῆς μου ἕως πρωί. [19] τὰς ἀπαρχὰς τῶν πρωτογενημάτων τῆς γῆς σου εἰσοίσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου. οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ. [20] Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν, ἣν ἡτοίμασά σοι. [21] πρόσεχε σεαυτῷ καὶ εἰσάκουε αὐτοῦ καὶ μὴ ἀπείθει αὐτῷ· οὐ γὰρ μὴ ὑποστείληταί σε, τὸ γὰρ ὄνομά μού ἐστιν ἐπ᾽

αὐτῷ. [22] ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ ποιήσῃς πάντα, ὅσα ἂν ἐντείλωμαί σοι, καὶ φυλάξητε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ, ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ισραηλ Ἐὰν ἀκοῇ ἀκούσητε τῆς φωνῆς μου καὶ ποιήσῃς πάντα, ὅσα ἂν εἴπω σοι, ἐχθρεύσω τοῖς ἐχθροῖς σου καὶ ἀντικείσομαι τοῖς ἀντικειμένοις σοι. [23] πορεύσεται γὰρ ὁ ἄγγελός μου ἡγούμενός σου καὶ εἰσάξει σε πρὸς τὸν Αμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Χαναναῖον καὶ Γεργεσαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον, καὶ ἐκτρίψω αὐτούς. [24] οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ μὴ λατρεύσῃς αὐτοῖς· οὐ ποιήσεις κατὰ τὰ ἔργα αὐτῶν, ἀλλὰ καθαιρέσει καθελεῖς καὶ συντρίβων συντρίψεις τὰς στήλας αὐτῶν. [25] καὶ λατρεύσεις κυρίῳ τῷ θεῷ σου, καὶ εὐλογήσω τὸν ἄρτον σου καὶ τὸν οἶνόν σου καὶ τὸ ὕδωρ σου καὶ ἀποστρέψω μαλακίαν ἀφ᾽ ὑμῶν. [26] οὐκ ἔσται ἄγονος οὐδὲ στεῖρα ἐπὶ τῆς γῆς σου· τὸν ἀριθμὸν τῶν ἡμερῶν σου ἀναπληρώσω. [27] καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου καὶ ἐκστήσω πάντα τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ εἰς αὐτούς, καὶ δώσω πάντας τοὺς ὑπεναντίους σου φυγάδας. [28] καὶ ἀποστελῶ τὰς σφηκίας προτέρας σου, καὶ ἐκβαλεῖ τοὺς Αμορραίους καὶ τοὺς Ευαίους καὶ τοὺς Χαναναίους καὶ τοὺς Χετταίους ἀπὸ σοῦ. [29] οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἑνί, ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς· [30] κατὰ μικρὸν μικρὸν ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ, ἕως ἂν αὐξηθῇς καὶ κληρονομήσῃς τὴν γῆν. [31] καὶ θήσω τὰ ὅριά σου ἀπὸ τῆς ἐρυθρᾶς θαλάσσης ἕως τῆς θαλάσσης τῆς Φυλιστιιμ καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ μεγάλου ποταμοῦ Εὐφράτου· καὶ παραδώσω εἰς τὰς χεῖρας ὑμῶν τοὺς ἐγκαθημένους ἐν τῇ γῇ καὶ ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ. [32] οὐ συγκαταθήσῃ αὐτοῖς καὶ τοῖς θεοῖς αὐτῶν διαθήκην, [33] καὶ οὐκ ἐγκαθήσονται ἐν τῇ γῇ σου, ἵνα μὴ ἁμαρτεῖν σε ποιήσωσιν πρός με· ἐὰν γὰρ δουλεύσῃς τοῖς θεοῖς αὐτῶν, οὗτοι ἔσονταί σοι πρόσκομμα.

CHAPTER 24

[1] Καὶ Μωυσῇ εἶπεν Ἀνάβηθι πρὸς κύριον σὺ καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῶν πρεσβυτέρων Ισραηλ, καὶ προσκυνήσουσιν μακρόθεν τῷ κυρίῳ· [2] καὶ ἐγγιεῖ Μωϋσῆς μόνος πρὸς τὸν θεόν, αὐτοὶ δὲ οὐκ ἐγγιοῦσιν· ὁ δὲ λαὸς οὐ συναναβήσεται μετ᾽ αὐτῶν. [3] εἰσῆλθεν δὲ Μωϋσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα· ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες Πάντας τοὺς λόγους, οὓς ἐλάλησεν κύριος, ποιήσομεν καὶ ἀκουσόμεθα. [4] καὶ ἔγραψεν Μωϋσῆς πάντα τὰ ῥήματα κυρίου. ὀρθρίσας δὲ Μωϋσῆς τὸ πρωῒ ᾠκοδόμησεν θυσιαστήριον ὑπὸ τὸ ὄρος καὶ δώδεκα λίθους εἰς τὰς δώδεκα φυλὰς τοῦ Ισραηλ· [5] καὶ ἐξαπέστειλεν τοὺς νεανίσκους τῶν υἱῶν Ισραηλ, καὶ ἀνήνεγκαν ὁλοκαυτώματα καὶ ἔθυσαν θυσίαν σωτηρίου τῷ θεῷ μοσχάρια. [6] λαβὼν δὲ Μωϋσῆς τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατῆρας, τὸ δὲ ἥμισυ τοῦ αἵματος προσέχεεν πρὸς τὸ θυσιαστήριον. [7] καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὦτα τοῦ λαοῦ, καὶ εἶπαν Πάντα, ὅσα ἐλάλησεν κύριος, ποιήσομεν καὶ ἀκουσόμεθα. [8] λαβὼν δὲ Μωϋσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν Ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων. [9] Καὶ ἀνέβη Μωϋσῆς καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῆς γερουσίας Ισραηλ [10] καὶ εἶδον τὸν τόπον, οὗ εἱστήκει ἐκεῖ ὁ θεὸς τοῦ Ισραηλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρου καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι. [11] καὶ τῶν ἐπιλέκτων τοῦ Ισραηλ οὐ διεφώνησεν οὐδὲ εἷς· καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ καὶ ἔφαγον καὶ ἔπιον. [12] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀνάβηθι πρός με εἰς τὸ ὄρος καὶ ἴσθι ἐκεῖ· καὶ δώσω σοι τὰ πυξία τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολάς, ἃς ἔγραψα νομοθετῆσαι αὐτοῖς. [13] καὶ ἀναστὰς Μωϋσῆς καὶ Ἰησοῦς ὁ παρεστηκὼς αὐτῷ ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ· [14] καὶ τοῖς πρεσβυτέροις εἶπαν Ἡσυχάζετε αὐτοῦ, ἕως ἀναστρέψωμεν πρὸς ὑμᾶς· καὶ ἰδοὺ Ααρων καὶ Ωρ μεθ᾽ ὑμῶν· ἐάν τινι συμβῇ κρίσις, προσπορευέσθωσαν αὐτοῖς. [15] καὶ ἀνέβη Μωϋσῆς καὶ Ἰησοῦς εἰς τὸ ὄρος, καὶ ἐκάλυψεν ἡ νεφέλη τὸ ὄρος. [16] καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ Σινα, καὶ ἐκάλυψεν αὐτὸ ἡ νεφέλη ἓξ ἡμέρας· καὶ ἐκάλεσεν κύριος τὸν Μωυσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης. [17] τὸ δὲ εἶδος τῆς δόξης κυρίου ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους ἐναντίον τῶν υἱῶν Ισραηλ. [18] καὶ εἰσῆλθεν Μωϋσῆς εἰς τὸ μέσον τῆς νεφέλης καὶ ἀνέβη εἰς τὸ ὄρος καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.

CHAPTER 25

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Εἰπὸν τοῖς υἱοῖς Ισραηλ, καὶ λάβετέ μοι ἀπαρχὰς παρὰ πάντων, οἷς ἂν δόξῃ τῇ καρδίᾳ, καὶ λήμψεσθε τὰς ἀπαρχάς μου. [3] καὶ αὕτη ἐστὶν ἡ ἀπαρχή, ἣν λήμψεσθε παρ᾽ αὐτῶν· χρυσίον καὶ ἀργύριον καὶ χαλκὸν [4] καὶ ὑάκινθον καὶ πορφύραν καὶ κόκκινον διπλοῦν καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας [5] καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα [7] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη. [8] καὶ ποιήσεις μοι ἁγίασμα, καὶ ὀφθήσομαι ἐν ὑμῖν· [9] καὶ ποιήσεις μοι κατὰ πάντα, ὅσα ἐγώ σοι δεικνύω ἐν τῷ ὄρει, τὸ παράδειγμα τῆς σκηνῆς καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς· οὕτω ποιήσεις. [10] Καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἀσήπτων, δύο πήχεων καὶ ἡμίσους τὸ μῆκος καὶ πήχεος καὶ ἡμίσους τὸ πλάτος καὶ πήχεος καὶ ἡμίσους τὸ ὕψος. [11] καὶ καταχρυσώσεις αὐτὴν χρυσίῳ καθαρῷ, ἔξωθεν καὶ ἔσωθεν χρυσώσεις αὐτήν· καὶ ποιήσεις αὐτῇ κυμάτια στρεπτὰ χρυσᾶ κύκλῳ. [12] καὶ ἐλάσεις αὐτῇ τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις ἐπὶ τὰ τέσσαρα κλίτη, δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ ἓν καὶ δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ δεύτερον. [13] ποιήσεις δὲ ἀναφορεῖς ξύλα ἄσηπτα καὶ καταχρυσώσεις αὐτὰ χρυσίῳ· [14] καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους τοὺς ἐν τοῖς κλίτεσι τῆς κιβωτοῦ αἴρειν τὴν κιβωτὸν ἐν αὐτοῖς· [15] ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι. [16] καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια, ἃ ἂν δῶ σοι. [17] καὶ ποιήσεις ἱλαστήριον ἐπίθεμα χρυσίου καθαροῦ, δύο πήχεων καὶ ἡμίσους τὸ μῆκος καὶ πήχεος καὶ ἡμίσους τὸ πλάτος. [18] καὶ ποιήσεις δύο χερουβιμ χρυσᾶ τορευτὰ καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλιτῶν τοῦ ἱλαστηρίου· [19] ποιηθήσονται χερουβ εἷς ἐκ τοῦ κλίτους τούτου καὶ χερουβ εἷς ἐκ τοῦ κλίτους τοῦ δευτέρου τοῦ ἱλαστηρίου· καὶ ποιήσεις τοὺς δύο χερουβιμ ἐπὶ τὰ δύο κλίτη. [20] ἔσονται οἱ χερουβιμ ἐκτείνοντες τὰς πτέρυγας ἐπάνωθεν, συσκιάζοντες ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱλαστηρίου, καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα· εἰς τὸ ἱλαστήριον ἔσονται τὰ πρόσωπα τῶν χερουβιμ. [21] καὶ ἐπιθήσεις τὸ ἱλαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν· καὶ εἰς τὴν κιβωτὸν ἐμβαλεῖς τὰ μαρτύρια, ἃ ἂν δῶ σοι. [22] καὶ γνωσθήσομαί σοι ἐκεῖθεν καὶ λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου ἀνὰ μέσον τῶν δύο χερουβιμ τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου καὶ κατὰ πάντα, ὅσα ἂν ἐντείλωμαί σοι πρὸς τοὺς υἱοὺς Ισραηλ. [23] Καὶ ποιήσεις τράπεζαν χρυσίου καθαροῦ, δύο πήχεων τὸ μῆκος καὶ πήχεος τὸ εὖρος καὶ πήχεος καὶ ἡμίσους τὸ ὕψος. [24] καὶ ποιήσεις αὐτῇ στρεπτὰ

κυμάτια χρυσᾶ κύκλῳ. [25] καὶ ποιήσεις αὐτῇ στεφάνην παλαιστοῦ κύκλῳ· καὶ ποιήσεις στρεπτὸν κυμάτιον τῇ στεφάνῃ κύκλῳ. [26] καὶ ποιήσεις τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις τοὺς δακτυλίους ἐπὶ τὰ τέσσαρα μέρη τῶν ποδῶν αὐτῆς [27] ὑπὸ τὴν στεφάνην, καὶ ἔσονται οἱ δακτύλιοι εἰς θήκας τοῖς ἀναφορεῦσιν ὥστε αἴρειν ἐν αὐτοῖς τὴν τράπεζαν. [28] καὶ ποιήσεις τοὺς ἀναφορεῖς ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτοὺς χρυσίῳ καθαρῷ, καὶ ἀρθήσεται ἐν αὐτοῖς ἡ τράπεζα. [29] καὶ ποιήσεις τὰ τρυβλία αὐτῆς καὶ τὰς θυίσκας καὶ τὰ σπονδεῖα καὶ τοὺς κυάθους, ἐν οἷς σπείσεις ἐν αὐτοῖς· χρυσίου καθαροῦ ποιήσεις αὐτά. [30] καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνωπίους ἐναντίον μου διὰ παντός. [31] Καὶ ποιήσεις λυχνίαν ἐκ χρυσίου καθαροῦ, τορευτὴν ποιήσεις τὴν λυχνίαν· ὁ καυλὸς αὐτῆς καὶ οἱ καλαμίσκοι καὶ οἱ κρατῆρες καὶ οἱ σφαιρωτῆρες καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται. [32] ἓξ δὲ καλαμίσκοι ἐκπορευόμενοι ἐκ πλαγίων, τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους αὐτῆς τοῦ ἑνὸς καὶ τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους τοῦ δευτέρου. [33] καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυίσκους ἐν τῷ ἑνὶ καλαμίσκῳ, σφαιρωτὴρ καὶ κρίνον· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας. [34] καὶ ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυίσκους· ἐν τῷ ἑνὶ καλαμίσκῳ οἱ σφαιρωτῆρες καὶ τὰ κρίνα αὐτῆς. [35] ὁ σφαιρωτὴρ ὑπὸ τοὺς δύο καλαμίσκους ἐξ αὐτῆς, καὶ σφαιρωτὴρ ὑπὸ τοὺς τέσσαρας καλαμίσκους ἐξ αὐτῆς· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας. [36] οἱ σφαιρωτῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἔστωσαν· ὅλη τορευτὴ ἐξ ἑνὸς χρυσίου καθαροῦ. [37] καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτά· καὶ ἐπιθήσεις τοὺς λύχνους, καὶ φανοῦσιν ἐκ τοῦ ἑνὸς προσώπου. [38] καὶ τὸν ἐπαρυστῆρα αὐτῆς καὶ τὰ ὑποθέματα αὐτῆς ἐκ χρυσίου καθαροῦ ποιήσεις. [39] πάντα τὰ σκεύη ταῦτα τάλαντον χρυσίου καθαροῦ. [40] ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

CHAPTER 26

[1] Καὶ τὴν σκηνὴν ποιήσεις δέκα αὐλαίας ἐκ βύσσου κεκλωσμένης καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου· χερουβιμ ἐργασίᾳ ὑφάντου ποιήσεις αὐτάς. [2] μῆκος τῆς αὐλαίας τῆς μιᾶς ὀκτὼ καὶ εἴκοσι πήχεων καὶ εὖρος τεσσάρων πήχεων ἡ αὐλαία ἡ μία ἔσται· μέτρον τὸ αὐτὸ ἔσται πάσαις ταῖς αὐλαίαις. [3] πέντε δὲ αὐλαῖαι ἔσονται ἐξ ἀλλήλων ἐχόμεναι ἡ ἑτέρα ἐκ τῆς ἑτέρας, καὶ πέντε αὐλαῖαι ἔσονται συνεχόμεναι ἑτέρα τῇ ἑτέρᾳ. [4] καὶ ποιήσεις αὐταῖς ἀγκύλας ὑακινθίνας ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς μιᾶς ἐκ τοῦ ἑνὸς μέρους εἰς τὴν συμβολὴν καὶ οὕτως ποιήσεις ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς ἐξωτέρας πρὸς τῇ συμβολῇ τῇ δευτέρᾳ. [5] πεντήκοντα ἀγκύλας ποιήσεις τῇ αὐλαίᾳ τῇ μιᾷ καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς αὐλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας· ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἑκάστην. [6] καὶ ποιήσεις κρίκους πεντήκοντα χρυσοῦς καὶ συνάψεις τὰς αὐλαίας ἑτέραν τῇ ἑτέρᾳ τοῖς κρίκοις, καὶ ἔσται ἡ σκηνὴ μία. – [7] καὶ ποιήσεις δέρρεις τριχίνας σκέπην ἐπὶ τῆς σκηνῆς· ἕνδεκα δέρρεις ποιήσεις αὐτάς. [8] τὸ μῆκος τῆς δέρρεως τῆς μιᾶς ἔσται τριάκοντα πήχεων, καὶ τεσσάρων πήχεων τὸ εὖρος τῆς δέρρεως τῆς μιᾶς· μέτρον τὸ αὐτὸ ἔσται ταῖς ἕνδεκα δέρρεσι. [9] καὶ συνάψεις τὰς πέντε δέρρεις ἐπὶ τὸ αὐτὸ καὶ τὰς ἓξ δέρρεις ἐπὶ τὸ αὐτό· καὶ ἐπιδιπλώσεις τὴν δέρριν τὴν ἕκτην κατὰ πρόσωπον τῆς σκηνῆς. [10] καὶ ποιήσεις ἀγκύλας πεντήκοντα ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς μιᾶς τῆς ἀνὰ μέσον κατὰ συμβολὴν καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς συναπτούσης τῆς δευτέρας. [11] καὶ ποιήσεις κρίκους χαλκοῦς πεντήκοντα καὶ συνάψεις τοὺς κρίκους ἐκ τῶν ἀγκυλῶν καὶ συνάψεις τὰς δέρρεις, καὶ ἔσται ἕν. [12] καὶ ὑποθήσεις τὸ πλεονάζον ἐν ταῖς δέρρεσιν τῆς σκηνῆς· τὸ ἥμισυ τῆς δέρρεως τὸ ὑπολελειμμένον ὑποκαλύψεις, τὸ πλεονάζον τῶν δέρρεων τῆς σκηνῆς ὑποκαλύψεις ὀπίσω τῆς σκηνῆς· [13] πῆχυν ἐκ τούτου καὶ πῆχυν ἐκ τούτου ἐκ τοῦ ὑπερέχοντος τῶν δέρρεων ἐκ τοῦ μήκους τῶν δέρρεων τῆς σκηνῆς ἔσται συγκαλύπτον ἐπὶ τὰ πλάγια τῆς σκηνῆς ἔνθεν καὶ ἔνθεν, ἵνα καλύπτῃ. [14] καὶ ποιήσεις κατακάλυμμα τῇ σκηνῇ δέρματα κριῶν ἠρυθροδανωμένα καὶ ἐπικαλύμματα δέρματα ὑακίνθινα ἐπάνωθεν. – [15] καὶ ποιήσεις στύλους τῇ σκηνῇ ἐκ ξύλων ἀσήπτων· [16] δέκα πήχεων ποιήσεις τὸν στῦλον τὸν ἕνα, καὶ πήχεος ἑνὸς καὶ ἡμίσους τὸ πλάτος τοῦ στύλου τοῦ ἑνός· [17] δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἑνὶ ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ· οὕτως ποιήσεις πᾶσι τοῖς στύλοις τῆς σκηνῆς. [18] καὶ ποιήσεις στύλους τῇ σκηνῇ, εἴκοσι στύλους ἐκ τοῦ κλίτους τοῦ πρὸς βορρᾶν. [19]

καὶ τεσσαράκοντα βάσεις ἀργυρᾶς ποιήσεις τοῖς εἴκοσι στύλοις, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ. [20] καὶ τὸ κλίτος τὸ δεύτερον τὸ πρὸς νότον εἴκοσι στύλους· [21] καὶ τεσσαράκοντα βάσεις αὐτῶν ἀργυρᾶς, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ. [22] καὶ ἐκ τῶν ὀπίσω τῆς σκηνῆς κατὰ τὸ μέρος τὸ πρὸς θάλασσαν ποιήσεις ἓξ στύλους. [23] καὶ δύο στύλους ποιήσεις ἐπὶ τῶν γωνιῶν τῆς σκηνῆς ἐκ τῶν ὀπισθίων, [24] καὶ ἔσται ἐξ ἴσου κάτωθεν· κατὰ τὸ αὐτὸ ἔσονται ἴσοι ἐκ τῶν κεφαλίδων εἰς σύμβλησιν μίαν· οὕτως ποιήσεις ἀμφοτέραις, ταῖς δυσὶν γωνίαις ἔστωσαν. [25] καὶ ἔσονται ὀκτὼ στῦλοι, καὶ αἱ βάσεις αὐτῶν ἀργυραῖ δέκα ἓξ· δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνί. – [26] καὶ ποιήσεις μοχλοὺς ἐκ ξύλων ἀσήπτων πέντε τῷ ἑνὶ στύλῳ ἐκ τοῦ ἑνὸς μέρους τῆς σκηνῆς [27] καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ κλίτει τῆς σκηνῆς τῷ δευτέρῳ καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ὀπισθίῳ τῷ κλίτει τῆς σκηνῆς τῷ πρὸς θάλασσαν· [28] καὶ ὁ μοχλὸς ὁ μέσος ἀνὰ μέσον τῶν στύλων διικνείσθω ἀπὸ τοῦ ἑνὸς κλίτους εἰς τὸ ἕτερον κλίτος. [29] καὶ τοὺς στύλους καταχρυσώσεις χρυσίῳ καὶ τοὺς δακτυλίους ποιήσεις χρυσοῦς, εἰς οὓς εἰσάξεις τοὺς μοχλούς, καὶ καταχρυσώσεις τοὺς μοχλοὺς χρυσίῳ. [30] καὶ ἀναστήσεις τὴν σκηνὴν κατὰ τὸ εἶδος τὸ δεδειγμένον σοι ἐν τῷ ὄρει. – [31] καὶ ποιήσεις καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου νενησμένης· ἔργον ὑφαντὸν ποιήσεις αὐτὸ χερουβιμ. [32] καὶ ἐπιθήσεις αὐτὸ ἐπὶ τεσσάρων στύλων ἀσήπτων κεχρυσωμένων χρυσίῳ· καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ. [33] καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσοίσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων. [34] καὶ κατακαλύψεις τῷ καταπετάσματι τὴν κιβωτὸν τοῦ μαρτυρίου ἐν τῷ ἁγίῳ τῶν ἁγίων. [35] καὶ θήσεις τὴν τράπεζαν ἔξωθεν τοῦ καταπετάσματος καὶ τὴν λυχνίαν ἀπέναντι τῆς τραπέζης ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς νότον καὶ τὴν τράπεζαν θήσεις ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς βορρᾶν. [36] καὶ ποιήσεις ἐπίσπαστρον ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης, ἔργον ποικιλτοῦ. [37] καὶ ποιήσεις τῷ καταπετάσματι πέντε στύλους καὶ χρυσώσεις αὐτοὺς χρυσίῳ, καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ χωνεύσεις αὐτοῖς πέντε βάσεις χαλκᾶς.

CHAPTER 27

[1] Καὶ ποιήσεις θυσιαστήριον ἐκ ξύλων ἀσήπτων, πέντε πήχεων τὸ μῆκος καὶ πέντε πήχεων τὸ εὖρος – τετράγωνον ἔσται τὸ θυσιαστήριον – καὶ τριῶν πήχεων τὸ ὕψος αὐτοῦ. [2] καὶ ποιήσεις τὰ κέρατα ἐπὶ τῶν τεσσάρων γωνιῶν· ἐξ αὐτοῦ ἔσται τὰ κέρατα· καὶ καλύψεις αὐτὰ χαλκῷ. [3] καὶ ποιήσεις στεφάνην τῷ θυσιαστηρίῳ καὶ τὸν καλυπτῆρα αὐτοῦ καὶ τὰς φιάλας αὐτοῦ καὶ τὰς κρεάγρας αὐτοῦ καὶ τὸ πυρεῖον αὐτοῦ· καὶ πάντα τὰ σκεύη αὐτοῦ ποιήσεις χαλκᾶ. [4] καὶ ποιήσεις αὐτῷ ἐσχάραν ἔργῳ δικτυωτῷ χαλκῆν· καὶ ποιήσεις τῇ ἐσχάρᾳ τέσσαρας δακτυλίους χαλκοῦς ἐπὶ τὰ τέσσαρα κλίτη. [5] καὶ ὑποθήσεις αὐτοὺς ὑπὸ τὴν ἐσχάραν τοῦ θυσιαστηρίου κάτωθεν· ἔσται δὲ ἡ ἐσχάρα ἕως τοῦ ἡμίσους τοῦ θυσιαστηρίου. [6] καὶ ποιήσεις τῷ θυσιαστηρίῳ φορεῖς ἐκ ξύλων ἀσήπτων καὶ περιχαλκώσεις αὐτοὺς χαλκῷ. [7] καὶ εἰσάξεις τοὺς φορεῖς εἰς τοὺς δακτυλίους, καὶ ἔστωσαν οἱ φορεῖς κατὰ τὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἴρειν αὐτό. [8] κοῖλον σανιδωτὸν ποιήσεις αὐτό· κατὰ τὸ παραδειχθέν σοι ἐν τῷ ὄρει, οὕτως ποιήσεις αὐτό. [9] Καὶ ποιήσεις αὐλὴν τῇ σκηνῇ· εἰς τὸ κλίτος τὸ πρὸς λίβα ἱστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης, μῆκος ἑκατὸν πηχῶν τῷ ἑνὶ κλίτει· [10] καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι αὐτῶν καὶ αἱ ψαλίδες αὐτῶν ἀργυραῖ. [11] οὕτως τῷ κλίτει τῷ πρὸς ἀπηλιώτην ἱστία, ἑκατὸν πηχῶν μῆκος· καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι καὶ αἱ ψαλίδες τῶν στύλων καὶ αἱ βάσεις αὐτῶν περιηργυρωμέναι ἀργύρῳ. [12] τὸ δὲ εὖρος τῆς αὐλῆς τὸ κατὰ θάλασσαν ἱστία πεντήκοντα πηχῶν· στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα. [13] καὶ εὖρος τῆς αὐλῆς τὸ πρὸς νότον ἱστία πεντήκοντα πήχεων· στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα. [14] καὶ πεντεκαίδεκα πήχεων τὸ ὕψος τῶν ἱστίων τῷ κλίτει τῷ ἑνί· στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς. [15] καὶ τὸ κλίτος τὸ δεύτερον, δέκα πέντε πηχῶν τῶν ἱστίων τὸ ὕψος· στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς. [16] καὶ τῇ πύλῃ τῆς αὐλῆς κάλυμμα, εἴκοσι πηχῶν τὸ ὕψος, ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης τῇ ποικιλίᾳ τοῦ ῥαφιδευτοῦ· στῦλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες. [17] πάντες οἱ στῦλοι τῆς αὐλῆς κύκλῳ κατηργυρωμένοι ἀργυρίῳ, καὶ αἱ κεφαλίδες αὐτῶν ἀργυραῖ, καὶ αἱ βάσεις αὐτῶν χαλκαῖ. [18] τὸ δὲ μῆκος τῆς αὐλῆς ἑκατὸν ἐφ᾽ ἑκατόν, καὶ εὖρος πεντήκοντα ἐπὶ πεντήκοντα, καὶ ὕψος πέντε πηχῶν, ἐκ βύσσου κεκλωσμένης, καὶ αἱ βάσεις αὐτῶν χαλκαῖ. [19] καὶ πᾶσα ἡ κατασκευὴ καὶ πάντα τὰ ἐργαλεῖα καὶ οἱ πάσσαλοι τῆς αὐλῆς χαλκοῖ. [20] Καὶ σὺ

σύνταξον τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσάν σοι ἔλαιον ἐξ ἐλαίων ἄτρυγον καθαρὸν κεκομμένον εἰς φῶς καῦσαι, ἵνα κάηται λύχνος διὰ παντός. [21] ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔξωθεν τοῦ καταπετάσματος τοῦ ἐπὶ τῆς διαθήκης καύσει αὐτὸ Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀφ᾽ ἑσπέρας ἕως πρωὶ ἐναντίον κυρίου· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν παρὰ τῶν υἱῶν Ισραηλ.

CHAPTER 28

[1] Καὶ σὺ προσαγάγου πρὸς σεαυτὸν τόν τε Ααρων τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ ἐκ τῶν υἱῶν Ισραηλ ἱερατεύειν μοι, Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ υἱοὺς Ααρων. [2] καὶ ποιήσεις στολὴν ἁγίαν Ααρων τῷ ἀδελφῷ σου εἰς τιμὴν καὶ δόξαν. [3] καὶ σὺ λάλησον πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ, οὓς ἐνέπλησα πνεύματος αἰσθήσεως, καὶ ποιήσουσιν τὴν στολὴν τὴν ἁγίαν Ααρων εἰς τὸ ἅγιον, ἐν ᾗ ἱερατεύσει μοι. [4] καὶ αὗται αἱ στολαί, ἃς ποιήσουσιν· τὸ περιστήθιον καὶ τὴν ἐπωμίδα καὶ τὸν ποδήρη καὶ χιτῶνα κοσυμβωτὸν καὶ κίδαριν καὶ ζώνην· καὶ ποιήσουσιν στολὰς ἁγίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ εἰς τὸ ἱερατεύειν μοι. [5] καὶ αὐτοὶ λήμψονται τὸ χρυσίον καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον. – [6] καὶ ποιήσουσιν τὴν ἐπωμίδα ἐκ βύσσου κεκλωσμένης, ἔργον ὑφαντὸν ποικιλτοῦ· [7] δύο ἐπωμίδες συνέχουσαι ἔσονται αὐτῷ ἑτέρα τὴν ἑτέραν, ἐπὶ τοῖς δυσὶ μέρεσιν ἐξηρτημέναι· [8] καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὅ ἐστιν ἐπ᾽ αὐτῷ, κατὰ τὴν ποίησιν ἐξ αὐτοῦ ἔσται ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης. [9] καὶ λήμψῃ τοὺς δύο λίθους, λίθους σμαράγδου, καὶ γλύψεις ἐν αὐτοῖς τὰ ὀνόματα τῶν υἱῶν Ισραηλ, [10] ἓξ ὀνόματα ἐπὶ τὸν λίθον τὸν ἕνα καὶ τὰ ἓξ ὀνόματα τὰ λοιπὰ ἐπὶ τὸν λίθον τὸν δεύτερον κατὰ τὰς γενέσεις αὐτῶν. [11] ἔργον λιθουργικῆς τέχνης, γλύμμα σφραγῖδος, διαγλύψεις τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασιν τῶν υἱῶν Ισραηλ. [12] καὶ θήσεις τοὺς δύο λίθους ἐπὶ τῶν ὤμων τῆς ἐπωμίδος· λίθοι μνημοσύνου εἰσὶν τοῖς υἱοῖς Ισραηλ· καὶ ἀναλήμψεται Ααρων τὰ ὀνόματα τῶν υἱῶν Ισραηλ ἔναντι κυρίου ἐπὶ τῶν δύο ὤμων αὐτοῦ, μνημόσυνον περὶ αὐτῶν. [13] καὶ ποιήσεις ἀσπιδίσκας ἐκ χρυσίου καθαροῦ· [14] καὶ ποιήσεις δύο κροσσωτὰ ἐκ χρυσίου καθαροῦ, καταμεμιγμένα ἐν ἄνθεσιν, ἔργον πλοκῆς· καὶ ἐπιθήσεις τὰ κροσσωτὰ τὰ πεπλεγμένα ἐπὶ τὰς ἀσπιδίσκας κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων. – [15] καὶ ποιήσεις λογεῖον τῶν κρίσεων, ἔργον ποικιλτοῦ· κατὰ τὸν ῥυθμὸν τῆς ἐπωμίδος ποιήσεις αὐτό· ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης ποιήσεις αὐτό. [16] τετράγωνον ἔσται, διπλοῦν, σπιθαμῆς τὸ μῆκος καὶ σπιθαμῆς τὸ εὖρος. [17] καὶ καθυφανεῖς ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον. στίχος λίθων ἔσται σάρδιον, τοπάζιον καὶ σμάραγδος, ὁ στίχος ὁ εἷς· [18] καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ σάπφειρος καὶ ἴασπις· [19] καὶ ὁ στίχος ὁ τρίτος λιγύριον, ἀχάτης καὶ ἀμέθυστος· [20] καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὀνύχιον· περικεκαλυμμένα χρυσίῳ, συνδεδεμένα ἐν

χρυσίῳ ἔστωσαν κατὰ στίχον αὐτῶν. [21] καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ισραηλ δέκα δύο κατὰ τὰ ὀνόματα αὐτῶν· γλυφαὶ σφραγίδων, ἕκαστος κατὰ τὸ ὄνομα, ἔστωσαν εἰς δέκα δύο φυλάς. [22] καὶ ποιήσεις ἐπὶ τὸ λογεῖον κροσσοὺς συμπεπλεγμένους, ἔργον ἁλυσιδωτὸν ἐκ χρυσίου καθαροῦ. [29] καὶ λήμψεται Ααρων τὰ ὀνόματα τῶν υἱῶν Ισραηλ ἐπὶ τοῦ λογείου τῆς κρίσεως ἐπὶ τοῦ στήθους, εἰσιόντι εἰς τὸ ἅγιον μνημόσυνον ἔναντι τοῦ θεοῦ. [29]a καὶ θήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τοὺς κροσσούς· τὰ ἁλυσιδωτὰ ἐπ᾽ ἀμφοτέρων τῶν κλιτῶν τοῦ λογείου ἐπιθήσεις καὶ τὰς δύο ἀσπιδίσκας ἐπιθήσεις ἐπ᾽ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κατὰ πρόσωπον. [30] καὶ ἐπιθήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τὴν δήλωσιν καὶ τὴν ἀλήθειαν, καὶ ἔσται ἐπὶ τοῦ στήθους Ααρων, ὅταν εἰσπορεύηται εἰς τὸ ἅγιον ἐναντίον κυρίου· καὶ οἴσει Ααρων τὰς κρίσεις τῶν υἱῶν Ισραηλ ἐπὶ τοῦ στήθους ἐναντίον κυρίου διὰ παντός. – [31] καὶ ποιήσεις ὑποδύτην ποδήρη ὅλον ὑακίνθινον. [32] καὶ ἔσται τὸ περιστόμιον ἐξ αὐτοῦ μέσον, ᾧαν ἔχον κύκλῳ τοῦ περιστομίου, ἔργον ὑφάντου, τὴν συμβολὴν συνυφασμένην ἐξ αὐτοῦ, ἵνα μὴ ῥαγῇ. [33] καὶ ποιήσεις ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κάτωθεν ὡσεὶ ἐξανθούσης ῥόας ῥοίσκους ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ· τὸ αὐτὸ δὲ εἶδος ῥοίσκους χρυσοῦς καὶ κώδωνας ἀνὰ μέσον τούτων περικύκλῳ· [34] παρὰ ῥοίσκον χρυσοῦν κώδωνα καὶ ἄνθινον ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ. [35] καὶ ἔσται Ααρων ἐν τῷ λειτουργεῖν ἀκουστὴ ἡ φωνὴ αὐτοῦ εἰσιόντι εἰς τὸ ἅγιον ἐναντίον κυρίου καὶ ἐξιόντι, ἵνα μὴ ἀποθάνῃ. – [36] καὶ ποιήσεις πέταλον χρυσοῦν καθαρὸν καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα σφραγῖδος Ἁγίασμα κυρίου. [37] καὶ ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένης, καὶ ἔσται ἐπὶ τῆς μίτρας· κατὰ πρόσωπον τῆς μίτρας ἔσται. [38] καὶ ἔσται ἐπὶ τοῦ μετώπου Ααρων, καὶ ἐξαρεῖ Ααρων τὰ ἁμαρτήματα τῶν ἁγίων, ὅσα ἂν ἁγιάσωσιν οἱ υἱοὶ Ισραηλ, παντὸς δόματος τῶν ἁγίων αὐτῶν· καὶ ἔσται ἐπὶ τοῦ μετώπου Ααρων διὰ παντός, δεκτὸν αὐτοῖς ἔναντι κυρίου. – [39] καὶ οἱ κόσυμβοι τῶν χιτώνων ἐκ βύσσου· καὶ ποιήσεις κίδαριν βυσσίνην καὶ ζώνην ποιήσεις, ἔργον ποικιλτοῦ. [40] καὶ τοῖς υἱοῖς Ααρων ποιήσεις χιτῶνας καὶ ζώνας καὶ κιδάρεις ποιήσεις αὐτοῖς εἰς τιμὴν καὶ δόξαν. [41] καὶ ἐνδύσεις αὐτὰ Ααρων τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ μετ᾽ αὐτοῦ· καὶ χρίσεις αὐτοὺς καὶ ἐμπλήσεις αὐτῶν τὰς χεῖρας καὶ ἁγιάσεις αὐτούς, ἵνα ἱερατεύωσίν μοι. [42] καὶ ποιήσεις αὐτοῖς περισκελῆ λινᾶ καλύψαι ἀσχημοσύνην χρωτὸς αὐτῶν· ἀπὸ ὀσφύος ἕως μηρῶν ἔσται. [43] καὶ ἔξει Ααρων αὐτὰ καὶ οἱ υἱοὶ αὐτοῦ, ὡς ἂν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύωνται λειτουργεῖν πρὸς τὸ θυσιαστήριον τοῦ ἁγίου, καὶ οὐκ ἐπάξονται πρὸς ἑαυτοὺς ἁμαρτίαν, ἵνα

μὴ ἀποθάνωσιν· νόμιμον αἰώνιον αὐτῷ καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτόν.

CHAPTER 29

[1] Καὶ ταῦτά ἐστιν, ἃ ποιήσεις αὐτοῖς ἁγιάσαι αὐτοὺς ὥστε ἱερατεύειν μοι αὐτούς. λήμψῃ μοσχάριον ἐκ βοῶν ἓν καὶ κριοὺς δύο ἀμώμους [2] καὶ ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ· σεμίδαλιν ἐκ πυρῶν ποιήσεις αὐτά. [3] καὶ ἐπιθήσεις αὐτὰ ἐπὶ κανοῦν ἓν καὶ προσοίσεις αὐτὰ ἐπὶ τῷ κανῷ καὶ τὸ μοσχάριον καὶ τοὺς δύο κριούς. [4] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ λούσεις αὐτοὺς ἐν ὕδατι. [5] καὶ λαβὼν τὰς στολὰς ἐνδύσεις Ααρων τὸν ἀδελφόν σου καὶ τὸν χιτῶνα τὸν ποδήρη καὶ τὴν ἐπωμίδα καὶ τὸ λογεῖον καὶ συνάψεις αὐτῷ τὸ λογεῖον πρὸς τὴν ἐπωμίδα. [6] καὶ ἐπιθήσεις τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐπιθήσεις τὸ πέταλον τὸ Ἁγίασμα ἐπὶ τὴν μίτραν. [7] καὶ λήμψῃ τοῦ ἐλαίου τοῦ χρίσματος καὶ ἐπιχεεῖς αὐτὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ χρίσεις αὐτόν. [8] καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις καὶ ἐνδύσεις αὐτοὺς χιτῶνας [9] καὶ ζώσεις αὐτοὺς ταῖς ζώναις καὶ περιθήσεις αὐτοῖς τὰς κιδάρεις, καὶ ἔσται αὐτοῖς ἱερατεία ἐμοὶ εἰς τὸν αἰῶνα. καὶ τελειώσεις τὰς χεῖρας Ααρων καὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ. [10] καὶ προσάξεις τὸν μόσχον ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐπιθήσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου· [11] καὶ σφάξεις τὸν μόσχον ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. [12] καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ θήσεις ἐπὶ τῶν κεράτων τοῦ θυσιαστηρίου τῷ δακτύλῳ σου· τὸ δὲ λοιπὸν πᾶν αἷμα ἐκχεεῖς παρὰ τὴν βάσιν τοῦ θυσιαστηρίου. [13] καὶ λήμψῃ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ ἐπιθήσεις ἐπὶ τὸ θυσιαστήριον. [14] τὰ δὲ κρέα τοῦ μόσχου καὶ τὸ δέρμα καὶ τὴν κόπρον κατακαύσεις πυρὶ ἔξω τῆς παρεμβολῆς· ἁμαρτίας γάρ ἐστιν. [15] καὶ τὸν κριὸν λήμψῃ τὸν ἕνα, καὶ ἐπιθήσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ· [16] καὶ σφάξεις αὐτὸν καὶ λαβὼν τὸ αἷμα προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ. [17] καὶ τὸν κριὸν διχοτομήσεις κατὰ μέλη καὶ πλυνεῖς τὰ ἐνδόσθια καὶ τοὺς πόδας ὕδατι καὶ ἐπιθήσεις ἐπὶ τὰ διχοτομήματα σὺν τῇ κεφαλῇ. [18] καὶ ἀνοίσεις ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον ὁλοκαύτωμα κυρίῳ εἰς ὀσμὴν εὐωδίας· θυσίασμα κυρίῳ ἐστίν. [19] καὶ λήμψῃ τὸν κριὸν τὸν δεύτερον, καὶ ἐπιθήσει Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ· [20] καὶ σφάξεις αὐτὸν καὶ λήμψῃ τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσεις ἐπὶ τὸν λοβὸν τοῦ ὠτὸς Ααρων τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ

ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ καὶ ἐπὶ τοὺς λοβοὺς τῶν ὤτων τῶν υἱῶν αὐτοῦ τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν. [21] καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ ἀπὸ τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ῥανεῖς ἐπὶ Ααρων καὶ ἐπὶ τὴν στολὴν αὐτοῦ καὶ ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἁγιασθήσεται αὐτὸς καὶ ἡ στολὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ στολαὶ τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ· τὸ δὲ αἷμα τοῦ κριοῦ προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ. [22] καὶ λήμψῃ ἀπὸ τοῦ κριοῦ τὸ στέαρ αὐτοῦ καὶ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ τὸν βραχίονα τὸν δεξιόν – ἔστιν γὰρ τελείωσις αὕτη – [23] καὶ ἄρτον ἕνα ἐξ ἐλαίου καὶ λάγανον ἓν ἀπὸ τοῦ κανοῦ τῶν ἀζύμων τῶν προτεθειμένων ἔναντι κυρίου [24] καὶ ἐπιθήσεις τὰ πάντα ἐπὶ τὰς χεῖρας Ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀφοριεῖς αὐτοὺς ἀφόρισμα ἔναντι κυρίου. [25] καὶ λήμψῃ αὐτὰ ἐκ τῶν χειρῶν αὐτῶν καὶ ἀνοίσεις ἐπὶ τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως εἰς ὀσμὴν εὐωδίας ἔναντι κυρίου· κάρπωμά ἐστιν κυρίῳ. [26] καὶ λήμψῃ τὸ στηθύνιον ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, ὅ ἐστιν Ααρων, καὶ ἀφοριεῖς αὐτὸ ἀφόρισμα ἔναντι κυρίου, καὶ ἔσται σοι ἐν μερίδι. [27] καὶ ἁγιάσεις τὸ στηθύνιον ἀφόρισμα καὶ τὸν βραχίονα τοῦ ἀφαιρέματος, ὃς ἀφώρισται καὶ ὃς ἀφῄρηται ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ἀπὸ τοῦ Ααρων καὶ ἀπὸ τῶν υἱῶν αὐτοῦ, [28] καὶ ἔσται Ααρων καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ισραηλ· ἔστιν γὰρ ἀφαίρεμα τοῦτο καὶ ἀφαίρεμα ἔσται παρὰ τῶν υἱῶν Ισραηλ ἀπὸ τῶν θυμάτων τῶν σωτηρίων τῶν υἱῶν Ισραηλ, ἀφαίρεμα κυρίῳ. – [29] καὶ ἡ στολὴ τοῦ ἁγίου, ἥ ἐστιν Ααρων, ἔσται τοῖς υἱοῖς αὐτοῦ μετ᾽ αὐτόν, χρισθῆναι αὐτοὺς ἐν αὐτοῖς καὶ τελειῶσαι τὰς χεῖρας αὐτῶν. [30] ἑπτὰ ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὁ ἀντ αὐτοῦ τῶν υἱῶν αὐτοῦ, ὃς εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου λειτουργεῖν ἐν τοῖς ἁγίοις. [31] καὶ τὸν κριὸν τῆς τελειώσεως λήμψῃ καὶ ἑψήσεις τὰ κρέα ἐν τόπῳ ἁγίῳ, [32] καὶ ἔδονται Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰ κρέα τοῦ κριοῦ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου· [33] ἔδονται αὐτά, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς τελειῶσαι τὰς χεῖρας αὐτῶν ἁγιάσαι αὐτούς, καὶ ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτῶν· ἔστιν γὰρ ἅγια. [34] ἐὰν δὲ καταλειφθῇ ἀπὸ τῶν κρεῶν τῆς θυσίας τῆς τελειώσεως καὶ τῶν ἄρτων ἕως πρωί, κατακαύσεις τὰ λοιπὰ πυρί· οὐ βρωθήσεται, ἁγίασμα γάρ ἐστιν. [35] καὶ ποιήσεις Ααρων καὶ τοῖς υἱοῖς αὐτοῦ οὕτως κατὰ πάντα, ὅσα ἐνετειλάμην σοι· ἑπτὰ ἡμέρας τελειώσεις αὐτῶν τὰς χεῖρας. [36] καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ καὶ καθαριεῖς τὸ θυσιαστήριον ἐν τῷ ἁγιάζειν σε ἐπ᾽ αὐτῷ καὶ χρίσεις αὐτὸ ὥστε ἁγιάσαι αὐτό. [37] ἑπτὰ ἡμέρας καθαριεῖς τὸ

θυσιαστήριον καὶ ἁγιάσεις αὐτό, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἁγίου· πᾶς ὁ ἁπτόμενος τοῦ θυσιαστηρίου ἁγιασθήσεται. [38] Καὶ ταῦτά ἐστιν, ἃ ποιήσεις ἐπὶ τοῦ θυσιαστηρίου· ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς, κάρπωμα ἐνδελεχισμοῦ. [39] τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωῒ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν· [40] καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένῳ τῷ τετάρτῳ τοῦ ιν καὶ σπονδὴν τὸ τέταρτον τοῦ ιν οἴνου τῷ ἀμνῷ τῷ ἑνί· [41] καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν, κατὰ τὴν θυσίαν τὴν πρωινὴν καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσεις εἰς ὀσμὴν εὐωδίας κάρπωμα κυρίῳ, [42] θυσίαν ἐνδελεχισμοῦ εἰς γενεὰς ὑμῶν ἐπὶ θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν ὥστε λαλῆσαί σοι. [43] καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ισραηλ καὶ ἁγιασθήσομαι ἐν δόξῃ μου· [44] καὶ ἁγιάσω τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον· καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἁγιάσω ἱερατεύειν μοι. [45] καὶ ἐπικληθήσομαι ἐν τοῖς υἱοῖς Ισραηλ καὶ ἔσομαι αὐτῶν θεός, [46] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ὁ ἐξαγαγὼν αὐτοὺς ἐκ γῆς Αἰγύπτου ἐπικληθῆναι αὐτοῖς καὶ θεὸς εἶναι αὐτῶν.

CHAPTER 30

[1] Καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων· καὶ ποιήσεις αὐτὸ [2] πήχεος τὸ μῆκος καὶ πήχεος τὸ εὖρος – τετράγωνον ἔσται – καὶ δύο πήχεων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. [3] καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ, τὴν ἐσχάραν αὐτοῦ καὶ τοὺς τοίχους αὐτοῦ κύκλῳ καὶ τὰ κέρατα αὐτοῦ, καὶ ποιήσεις αὐτῷ στρεπτὴν στεφάνην χρυσῆν κύκλῳ. [4] καὶ δύο δακτυλίους χρυσοῦς καθαροὺς ποιήσεις ὑπὸ τὴν στρεπτὴν στεφάνην αὐτοῦ, εἰς τὰ δύο κλίτη ποιήσεις ἐν τοῖς δυσὶ πλευροῖς· καὶ ἔσονται ψαλίδες ταῖς σκυτάλαις ὥστε αἴρειν αὐτὸ ἐν αὐταῖς. [5] καὶ ποιήσεις σκυτάλας ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτὰς χρυσίῳ. [6] καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν. [7] καὶ θυμιάσει ἐπ᾽ αὐτοῦ Ααρων θυμίαμα σύνθετον λεπτόν· τὸ πρωὶ πρωί, ὅταν ἐπισκευάζῃ τοὺς λύχνους, θυμιάσει ἐπ᾽ αὐτοῦ, [8] καὶ ὅταν ἐξάπτῃ Ααρων τοὺς λύχνους ὀψέ, θυμιάσει ἐπ᾽ αὐτοῦ· θυμίαμα ἐνδελεχισμοῦ διὰ παντὸς ἔναντι κυρίου εἰς γενεὰς αὐτῶν. [9] καὶ οὐκ ἀνοίσεις ἐπ᾽ αὐτοῦ θυμίαμα ἕτερον, κάρπωμα, θυσίαν· καὶ σπονδὴν οὐ σπείσεις ἐπ᾽ αὐτοῦ. [10] καὶ ἐξιλάσεται ἐπ᾽ αὐτὸ Ααρων ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ· ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ τῶν ἁμαρτιῶν τοῦ ἐξιλασμοῦ ἅπαξ τοῦ ἐνιαυτοῦ καθαριεῖ αὐτὸ εἰς τὰς γενεὰς αὐτῶν· ἅγιον τῶν ἁγίων ἐστὶν κυρίῳ [11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [12] Ἐὰν λάβῃς τὸν συλλογισμὸν τῶν υἱῶν Ισραηλ ἐν τῇ ἐπισκοπῇ αὐτῶν, καὶ δώσουσιν ἕκαστος λύτρα τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ, καὶ οὐκ ἔσται ἐν αὐτοῖς πτῶσις ἐν τῇ ἐπισκοπῇ αὐτῶν. [13] καὶ τοῦτό ἐστιν ὃ δώσουσιν ὅσοι ἂν παραπορεύωνται τὴν ἐπίσκεψιν· τὸ ἥμισυ τοῦ διδράχμου, ὅ ἐστιν κατὰ τὸ δίδραχμον τὸ ἅγιον· εἴκοσι ὀβολοὶ τὸ δίδραχμον, τὸ δὲ ἥμισυ τοῦ διδράχμου εἰσφορὰ κυρίῳ. [14] πᾶς ὁ παραπορευόμενος εἰς τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω δώσουσιν τὴν εἰσφορὰν κυρίῳ. [15] ὁ πλουτῶν οὐ προσθήσει καὶ ὁ πενόμενος οὐκ ἐλαττονήσει ἀπὸ τοῦ ἡμίσους τοῦ διδράχμου ἐν τῷ διδόναι τὴν εἰσφορὰν κυρίῳ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν. [16] καὶ λήμψῃ τὸ ἀργύριον τῆς εἰσφορᾶς παρὰ τῶν υἱῶν Ισραηλ καὶ δώσεις αὐτὸ εἰς κάτεργον τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἔσται τοῖς υἱοῖς Ισραηλ μνημόσυνον ἔναντι κυρίου ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν. [17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [18] Ποίησον λουτῆρα χαλκοῦν καὶ βάσιν αὐτῷ χαλκῆν ὥστε νίπτεσθαι· καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου καὶ ἐκχεεῖς εἰς αὐτὸν ὕδωρ, [19] καὶ

νίψεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἐξ αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας ὕδατι. [20] ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου, νίψονται ὕδατι καὶ οὐ μὴ ἀποθάνωσιν· ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν καὶ ἀναφέρειν τὰ ὁλοκαυτώματα κυρίῳ, [21] νίψονται τὰς χεῖρας καὶ τοὺς πόδας ὕδατι· ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου, νίψονται ὕδατι, ἵνα μὴ ἀποθάνωσιν· καὶ ἔσται αὐτοῖς νόμιμον αἰώνιον, αὐτῷ καὶ ταῖς γενεαῖς αὐτοῦ μετ᾽ αὐτόν. [22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [23] Καὶ σὺ λαβὲ ἡδύσματα, τὸ ἄνθος σμύρνης ἐκλεκτῆς πεντακοσίους σίκλους καὶ κινναμώμου εὐώδους τὸ ἥμισυ τούτου διακοσίους πεντήκοντα καὶ καλάμου εὐώδους διακοσίους πεντήκοντα [24] καὶ ἴρεως πεντακοσίους σίκλους τοῦ ἁγίου καὶ ἔλαιον ἐξ ἐλαίων ιν [25] καὶ ποιήσεις αὐτὸ ἔλαιον χρῖσμα ἅγιον, μύρον μυρεψικὸν τέχνῃ μυρεψοῦ· ἔλαιον χρῖσμα ἅγιον ἔσται. [26] καὶ χρίσεις ἐξ αὐτοῦ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τοῦ μαρτυρίου [27] καὶ τὴν λυχνίαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον τοῦ θυμιάματος [28] καὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ [29] καὶ ἁγιάσεις αὐτά, καὶ ἔσται ἅγια τῶν ἁγίων· πᾶς ὁ ἁπτόμενος αὐτῶν ἁγιασθήσεται. [30] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ χρίσεις καὶ ἁγιάσεις αὐτοὺς ἱερατεύειν μοι. [31] καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ἔλαιον ἄλειμμα χρίσεως ἅγιον ἔσται τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν. [32] ἐπὶ σάρκα ἀνθρώπου οὐ χρισθήσεται, καὶ κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν ἑαυτοῖς ὡσαύτως· ἅγιόν ἐστιν καὶ ἁγίασμα ἔσται ὑμῖν. [33] ὃς ἂν ποιήσῃ ὡσαύτως, καὶ ὃς ἂν δῷ ἀπ᾽ αὐτοῦ ἀλλογενεῖ, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτοῦ. – [34] καὶ εἶπεν κύριος πρὸς Μωυσῆν Λαβὲ σεαυτῷ ἡδύσματα, στακτήν, ὄνυχα, χαλβάνην ἡδυσμοῦ καὶ λίβανον διαφανῆ, ἴσον ἴσῳ ἔσται· [35] καὶ ποιήσουσιν ἐν αὐτῷ θυμίαμα, μυρεψικὸν ἔργον μυρεψοῦ, μεμιγμένον, καθαρόν, ἔργον ἅγιον. [36] καὶ συγκόψεις ἐκ τούτων λεπτὸν καὶ θήσεις ἀπέναντι τῶν μαρτυρίων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ὅθεν γνωσθήσομαί σοι ἐκεῖθεν· ἅγιον τῶν ἁγίων ἔσται ὑμῖν. [37] θυμίαμα κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν αὐτοῖς· ἁγίασμα ἔσται ὑμῖν κυρίῳ· [38] ὃς ἂν ποιήσῃ ὡσαύτως ὥστε ὀσφραίνεσθαι ἐν αὐτῷ, ἀπολεῖται ἐκ τοῦ λαοῦ αὐτοῦ.

CHAPTER 31

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἰδοὺ ἀνακέκλημαι ἐξ ὀνόματος τὸν Βεσελεηλ τὸν τοῦ Ουριου τὸν Ωρ τῆς φυλῆς Ιουδα [3] καὶ ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργῳ [4] διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστὸν καὶ τὴν βύσσον τὴν κεκλωσμένην [5] καὶ τὰ λιθουργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων ἐργάζεσθαι κατὰ πάντα τὰ ἔργα. [6] καὶ ἐγὼ ἔδωκα αὐτὸν καὶ τὸν Ελιαβ τὸν τοῦ Αχισαμαχ ἐκ φυλῆς Δαν καὶ παντὶ συνετῷ καρδίᾳ δέδωκα σύνεσιν, καὶ ποιήσουσιν πάντα, ὅσα σοι συνέταξα, [7] τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τὸ ἱλαστήριον τὸ ἐπ᾽ αὐτῆς καὶ τὴν διασκευὴν τῆς σκηνῆς [8] καὶ τὰ θυσιαστήρια καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ πάντα τὰ σκεύη αὐτῆς [9] καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ [10] καὶ τὰς στολὰς τὰς λειτουργικὰς Ααρων καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι [11] καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως τοῦ ἁγίου· κατὰ πάντα, ὅσα ἐγὼ ἐνετειλάμην σοι, ποιήσουσιν. [12] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [13] Καὶ σὺ σύνταξον τοῖς υἱοῖς Ισραηλ λέγων Ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε· σημεῖόν ἐστιν παρ᾽ ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν, ἵνα γνῶτε ὅτι ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς. [14] καὶ φυλάξεσθε τὰ σάββατα, ὅτι ἅγιον τοῦτό ἐστιν κυρίου ὑμῖν· ὁ βεβηλῶν αὐτὸ θανάτῳ θανατωθήσεται· πᾶς, ὃς ποιήσει ἐν αὐτῷ ἔργον, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ. [15] ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ἀνάπαυσις ἁγία τῷ κυρίῳ· πᾶς, ὃς ποιήσει ἔργον τῇ ἡμέρᾳ τῇ ἑβδόμῃ, θανάτῳ θανατωθήσεται. [16] καὶ φυλάξουσιν οἱ υἱοὶ Ισραηλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν· διαθήκη αἰώνιος. [17] ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ισραηλ σημεῖόν ἐστιν αἰώνιον, ὅτι ἐν ἓξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν. [18] Καὶ ἔδωκεν Μωυσεῖ, ἡνίκα κατέπαυσεν λαλῶν αὐτῷ ἐν τῷ ὄρει τῷ Σινα, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ.

CHAPTER 32

[1] Καὶ ἰδὼν ὁ λαὸς ὅτι κεχρόνικεν Μωϋσῆς καταβῆναι ἐκ τοῦ ὄρους, συνέστη ὁ λαὸς ἐπὶ Ααρων καὶ λέγουσιν αὐτῷ Ἀνάστηθι καὶ ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὁ ἄνθρωπος, ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν, τί γέγονεν αὐτῷ. [2] καὶ λέγει αὐτοῖς Ααρων Περιέλεσθε τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν τῶν γυναικῶν ὑμῶν καὶ θυγατέρων καὶ ἐνέγκατε πρός με. [3] καὶ περιείλαντο πᾶς ὁ λαὸς τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν αὐτῶν καὶ ἤνεγκαν πρὸς Ααρων. [4] καὶ ἐδέξατο ἐκ τῶν χειρῶν αὐτῶν καὶ ἔπλασεν αὐτὰ ἐν τῇ γραφίδι καὶ ἐποίησεν αὐτὰ μόσχον χωνευτὸν καὶ εἶπεν Οὗτοι οἱ θεοί σου, Ισραηλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου. [5] καὶ ἰδὼν Ααρων ᾠκοδόμησεν θυσιαστήριον κατέναντι αὐτοῦ, καὶ ἐκήρυξεν Ααρων λέγων Ἑορτὴ τοῦ κυρίου αὔριον. [6] καὶ ὀρθρίσας τῇ ἐπαύριον ἀνεβίβασεν ὁλοκαυτώματα καὶ προσήνεγκεν θυσίαν σωτηρίου, καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀνέστησαν παίζειν. [7] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Βάδιζε τὸ τάχος ἐντεῦθεν κατάβηθι· ἠνόμησεν γὰρ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου· [8] παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐνετείλω αὐτοῖς· ἐποίησαν ἑαυτοῖς μόσχον καὶ προσκεκυνήκασιν αὐτῷ καὶ τεθύκασιν αὐτῷ καὶ εἶπαν Οὗτοι οἱ θεοί σου, Ισραηλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου. [10] καὶ νῦν ἔασόν με καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς ἐκτρίψω αὐτοὺς καὶ ποιήσω σὲ εἰς ἔθνος μέγα. [11] καὶ ἐδεήθη Μωϋσῆς ἔναντι κυρίου τοῦ θεοῦ καὶ εἶπεν Ἵνα τί, κύριε, θυμοῖ ὀργῇ εἰς τὸν λαόν σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν ἰσχύι μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ; [12] μήποτε εἴπωσιν οἱ Αἰγύπτιοι λέγοντες Μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τοῖς ὄρεσιν καὶ ἐξαναλῶσαι αὐτοὺς ἀπὸ τῆς γῆς. παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου [13] μνησθεὶς Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν σῶν οἰκετῶν, οἷς ὤμοσας κατὰ σεαυτοῦ καὶ ἐλάλησας πρὸς αὐτοὺς λέγων Πολυπληθυνῶ τὸ σπέρμα ὑμῶν ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ πᾶσαν τὴν γῆν ταύτην, ἣν εἶπας δοῦναι τῷ σπέρματι αὐτῶν, καὶ καθέξουσιν αὐτὴν εἰς τὸν αἰῶνα. [14] καὶ ἱλάσθη κύριος περὶ τῆς κακίας, ἧς εἶπεν ποιῆσαι τὸν λαὸν αὐτοῦ. [15] Καὶ ἀποστρέψας Μωϋσῆς κατέβη ἀπὸ τοῦ ὄρους, καὶ αἱ δύο πλάκες τοῦ μαρτυρίου ἐν ταῖς χερσὶν αὐτοῦ, πλάκες λίθιναι καταγεγραμμέναι ἐξ ἀμφοτέρων τῶν μερῶν αὐτῶν, ἔνθεν καὶ ἔνθεν ἦσαν γεγραμμέναι· [16] καὶ αἱ πλάκες ἔργον θεοῦ ἦσαν, καὶ ἡ γραφὴ γραφὴ θεοῦ ἐστιν κεκολαμμένη ἐν ταῖς πλαξίν. [17] καὶ ἀκούσας Ἰησοῦς τὴν φωνὴν τοῦ λαοῦ κραζόντων λέγει πρὸς Μωυσῆν Φωνὴ πολέμου ἐν τῇ παρεμβολῇ.

[18] καὶ λέγει Οὐκ ἔστιν φωνὴ ἐξαρχόντων κατ᾽ ἰσχὺν οὐδὲ φωνὴ ἐξαρχόντων τροπῆς, ἀλλὰ φωνὴν ἐξαρχόντων οἴνου ἐγὼ ἀκούω. [19] καὶ ἡνίκα ἤγγιζεν τῇ παρεμβολῇ, ὁρᾷ τὸν μόσχον καὶ τοὺς χορούς, καὶ ὀργισθεὶς θυμῷ Μωϋσῆς ἔρριψεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας καὶ συνέτριψεν αὐτὰς ὑπὸ τὸ ὄρος. [20] καὶ λαβὼν τὸν μόσχον, ὃν ἐποίησαν, κατέκαυσεν αὐτὸν ἐν πυρὶ καὶ κατήλεσεν αὐτὸν λεπτὸν καὶ ἔσπειρεν αὐτὸν ἐπὶ τὸ ὕδωρ καὶ ἐπότισεν αὐτὸ τοὺς υἱοὺς Ισραηλ. [21] καὶ εἶπεν Μωϋσῆς τῷ Ααρων Τί ἐποίησέν σοι ὁ λαὸς οὗτος, ὅτι ἐπήγαγες ἐπ᾽ αὐτοὺς ἁμαρτίαν μεγάλην; [22] καὶ εἶπεν Ααρων πρὸς Μωυσῆν Μὴ ὀργίζου, κύριε· σὺ γὰρ οἶδας τὸ ὅρμημα τοῦ λαοῦ τούτου. [23] λέγουσιν γάρ μοι Ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὁ ἄνθρωπος, ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν, τί γέγονεν αὐτῷ. [24] καὶ εἶπα αὐτοῖς Εἴ τινι ὑπάρχει χρυσία, περιέλεσθε. καὶ ἔδωκάν μοι· καὶ ἔρριψα εἰς τὸ πῦρ, καὶ ἐξῆλθεν ὁ μόσχος οὗτος. [25] καὶ ἰδὼν Μωϋσῆς τὸν λαὸν ὅτι διεσκέδασται – διεσκέδασεν γὰρ αὐτοὺς Ααρων, ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν – , [26] ἔστη δὲ Μωϋσῆς ἐπὶ τῆς πύλης τῆς παρεμβολῆς καὶ εἶπεν Τίς πρὸς κύριον; ἴτω πρός με. συνῆλθον οὖν πρὸς αὐτὸν πάντες οἱ υἱοὶ Λευι. [27] καὶ λέγει αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Θέσθε ἕκαστος τὴν ἑαυτοῦ ῥομφαίαν ἐπὶ τὸν μηρὸν καὶ διέλθατε καὶ ἀνακάμψατε ἀπὸ πύλης ἐπὶ πύλην διὰ τῆς παρεμβολῆς καὶ ἀποκτείνατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ καὶ ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἔγγιστα αὐτοῦ. [28] καὶ ἐποίησαν οἱ υἱοὶ Λευι καθὰ ἐλάλησεν αὐτοῖς Μωϋσῆς, καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς τρισχιλίους ἄνδρας. [29] καὶ εἶπεν αὐτοῖς Μωϋσῆς Ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον κυρίῳ, ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ, δοθῆναι ἐφ᾽ ὑμᾶς εὐλογίαν. [30] Καὶ ἐγένετο μετὰ τὴν αὔριον εἶπεν Μωϋσῆς πρὸς τὸν λαόν Ὑμεῖς ἡμαρτήκατε ἁμαρτίαν μεγάλην· καὶ νῦν ἀναβήσομαι πρὸς τὸν θεόν, ἵνα ἐξιλάσωμαι περὶ τῆς ἁμαρτίας ὑμῶν. [31] ὑπέστρεψεν δὲ Μωϋσῆς πρὸς κύριον καὶ εἶπεν Δέομαι, κύριε· ἡμάρτηκεν ὁ λαὸς οὗτος ἁμαρτίαν μεγάλην καὶ ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς. [32] καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου, ἧς ἔγραψας. [33] καὶ εἶπεν κύριος πρὸς Μωυσῆν Εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτὸν ἐκ τῆς βίβλου μου. [34] νυνὶ δὲ βάδιζε κατάβηθι καὶ ὁδήγησον τὸν λαὸν τοῦτον εἰς τὸν τόπον, ὃν εἶπά σοι· ἰδοὺ ὁ ἄγγελός μου προπορεύεται πρὸ προσώπου σου· ᾗ δ᾽ ἂν ἡμέρᾳ ἐπισκέπτωμαι, ἐπάξω ἐπ᾽ αὐτοὺς τὴν ἁμαρτίαν αὐτῶν. [35] καὶ ἐπάταξεν κύριος τὸν λαὸν περὶ τῆς ποιήσεως τοῦ μόσχου, οὗ ἐποίησεν Ααρων.

CHAPTER 33

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Πορεύου ἀνάβηθι ἐντεῦθεν σὺ καὶ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου, εἰς τὴν γῆν, ἣν ὤμοσα τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν. [2] καὶ συναποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου, καὶ ἐκβαλεῖ τὸν Αμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Γεργεσαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον. [3] καὶ εἰσάξω σε εἰς γῆν ῥέουσαν γάλα καὶ μέλι· οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ διὰ τὸ λαὸν σκληροτράχηλόν σε εἶναι, ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ. [4] καὶ ἀκούσας ὁ λαὸς τὸ ῥῆμα τὸ πονηρὸν τοῦτο κατεπένθησαν ἐν πενθικοῖς. [5] καὶ εἶπεν κύριος τοῖς υἱοῖς Ισραηλ Ὑμεῖς λαὸς σκληροτράχηλος· ὁρᾶτε μὴ πληγὴν ἄλλην ἐπάξω ἐγὼ ἐφ' ὑμᾶς καὶ ἐξαναλώσω ὑμᾶς· νῦν οὖν ἀφέλεσθε τὰς στολὰς τῶν δοξῶν ὑμῶν καὶ τὸν κόσμον, καὶ δείξω σοι ἃ ποιήσω σοι. [6] καὶ περιείλαντο οἱ υἱοὶ Ισραηλ τὸν κόσμον αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρηβ. [7] Καὶ λαβὼν Μωϋσῆς τὴν σκηνὴν αὐτοῦ ἔπηξεν ἔξω τῆς παρεμβολῆς μακρὰν ἀπὸ τῆς παρεμβολῆς, καὶ ἐκλήθη σκηνὴ μαρτυρίου· καὶ ἐγένετο πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς. [8] ἡνίκα δ' ἂν εἰσεπορεύετο Μωϋσῆς εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς, εἱστήκει πᾶς ὁ λαὸς σκοπεύοντες ἕκαστος παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ καὶ κατενοοῦσαν ἀπιόντος Μωυσῆ ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνήν. [9] ὡς δ' ἂν εἰσῆλθεν Μωϋσῆς εἰς τὴν σκηνήν, κατέβαινεν ὁ στῦλος τῆς νεφέλης καὶ ἵστατο ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἐλάλει Μωυσῇ· [10] καὶ ἑώρα πᾶς ὁ λαὸς τὸν στῦλον τῆς νεφέλης ἑστῶτα ἐπὶ τῆς θύρας τῆς σκηνῆς, καὶ στάντες πᾶς ὁ λαὸς προσεκύνησαν ἕκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ. [11] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐνώπιος ἐνωπίῳ, ὡς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον. καὶ ἀπελύετο εἰς τὴν παρεμβολήν, ὁ δὲ θεράπων Ἰησοῦς υἱὸς Ναυη νέος οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς. [12] Καὶ εἶπεν Μωϋσῆς πρὸς κύριον Ἰδοὺ σύ μοι λέγεις Ἀνάγαγε τὸν λαὸν τοῦτον· σὺ δὲ οὐκ ἐδήλωσάς μοι ὃν συναποστελεῖς μετ' ἐμοῦ· σὺ δέ μοι εἶπας Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ' ἐμοί. [13] εἰ οὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτόν· γνωστῶς ἴδω σε, ὅπως ἂν ᾖ εὑρηκὼς χάριν ἐναντίον σου, καὶ ἵνα γνῶ ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο. [14] καὶ λέγει Αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε. [15] καὶ λέγει πρὸς αὐτόν Εἰ μὴ αὐτὸς σὺ πορεύῃ, μή με ἀναγάγῃς ἐντεῦθεν· [16] καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὕρηκα χάριν παρὰ σοί, ἐγώ τε καὶ ὁ λαός σου, ἀλλ' ἢ συμπορευομένου σου μεθ' ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς

γῆς ἐστιν. [17] καὶ εἶπεν κύριος πρὸς Μωυσῆν Καὶ τοῦτόν σοι τὸν λόγον, ὃν εἴρηκας, ποιήσω· εὕρηκας γὰρ χάριν ἐνώπιόν μου, καὶ οἶδά σε παρὰ πάντας. [18] καὶ λέγει Δεῖξόν μοι τὴν σεαυτοῦ δόξαν. [19] καὶ εἶπεν Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου καὶ καλέσω ἐπὶ τῷ ὀνόματί μου Κύριος ἐναντίον σου· καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω. [20] καὶ εἶπεν Οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον· οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται. [21] καὶ εἶπεν κύριος Ἰδοὺ τόπος παρ᾽ ἐμοί, στήσῃ ἐπὶ τῆς πέτρας· [22] ἡνίκα δ᾽ ἂν παρέλθῃ μου ἡ δόξα, καὶ θήσω σε εἰς ὀπὴν τῆς πέτρας καὶ σκεπάσω τῇ χειρί μου ἐπὶ σέ, ἕως ἂν παρέλθω· [23] καὶ ἀφελῶ τὴν χεῖρα, καὶ τότε ὄψῃ τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι.

CHAPTER 34

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Λάξευσον σεαυτῷ δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται καὶ ἀνάβηθι πρός με εἰς τὸ ὄρος, καὶ γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα, ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις, αἷς συνέτριψας. [2] καὶ γίνου ἕτοιμος εἰς τὸ πρωΐ καὶ ἀναβήσῃ ἐπὶ τὸ ὄρος τὸ Σινα καὶ στήσῃ μοι ἐκεῖ ἐπ᾽ ἄκρου τοῦ ὄρους. [3] καὶ μηδεὶς ἀναβήτω μετὰ σοῦ μηδὲ ὀφθήτω ἐν παντὶ τῷ ὄρει· καὶ τὰ πρόβατα καὶ αἱ βόες μὴ νεμέσθωσαν πλησίον τοῦ ὄρους ἐκείνου. [4] καὶ ἐλάξευσεν δύο πλάκας λιθίνας καθάπερ καὶ αἱ πρῶται· καὶ ὀρθρίσας Μωϋσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινα, καθότι συνέταξεν αὐτῷ κύριος· καὶ ἔλαβεν Μωϋσῆς τὰς δύο πλάκας τὰς λιθίνας. [5] καὶ κατέβη κύριος ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἐκεῖ· καὶ ἐκάλεσεν τῷ ὀνόματι κυρίου. [6] καὶ παρῆλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν Κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινὸς [7] καὶ δικαιοσύνην διατηρῶν καὶ ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα καὶ ἐπὶ τέκνα τέκνων ἐπὶ τρίτην καὶ τετάρτην γενεάν. [8] καὶ σπεύσας Μωϋσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν [9] καὶ εἶπεν Εἰ εὕρηκα χάριν ἐνώπιόν σου, συμπορευθήτω ὁ κύριός μου μεθ᾽ ἡμῶν· ὁ λαὸς γὰρ σκληροτράχηλός ἐστιν, καὶ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν, καὶ ἐσόμεθα σοί. [10] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ τίθημί σοι διαθήκην· ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα, ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ ἔθνει, καὶ ὄψεται πᾶς ὁ λαός, ἐν οἷς εἶ σύ, τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστιν ἃ ἐγὼ ποιήσω σοι. [11] πρόσεχε σὺ πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι. ἰδοὺ ἐγὼ ἐκβάλλω πρὸ προσώπου ὑμῶν τὸν Αμορραῖον καὶ Χαναναῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Γεργεσαῖον καὶ Ιεβουσαῖον· [12] πρόσεχε σεαυτῷ, μήποτε θῇς διαθήκην τοῖς ἐγκαθημένοις ἐπὶ τῆς γῆς, εἰς ἣν εἰσπορεύῃ εἰς αὐτήν, μή σοι γένηται πρόσκομμα ἐν ὑμῖν. [13] τοὺς βωμοὺς αὐτῶν καθελεῖτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε ἐν πυρί. [14] οὐ γὰρ μὴ προσκυνήσητε θεῷ ἑτέρῳ· ὁ γὰρ κύριος ὁ θεὸς ζηλωτὸν ὄνομα, θεὸς ζηλωτής ἐστιν. [15] μήποτε θῇς διαθήκην τοῖς ἐγκαθημένοις πρὸς ἀλλοφύλους ἐπὶ τῆς γῆς, καὶ ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν καὶ θύσωσι τοῖς θεοῖς αὐτῶν καὶ καλέσωσίν σε καὶ φάγῃς τῶν θυμάτων αὐτῶν, [16] καὶ λάβῃς τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς σου καὶ τῶν θυγατέρων σου δῷς τοῖς υἱοῖς αὐτῶν, καὶ ἐκπορνεύσωσιν αἱ θυγατέρες σου ὀπίσω τῶν θεῶν αὐτῶν καὶ ἐκπορνεύσωσιν τοὺς υἱούς

σου ὀπίσω τῶν θεῶν αὐτῶν. [17] καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ. [18] καὶ τὴν ἑορτὴν τῶν ἀζύμων φυλάξῃ· ἑπτὰ ἡμέρας φάγῃ ἄζυμα, καθάπερ ἐντέταλμαί σοι, εἰς τὸν καιρὸν ἐν μηνὶ τῶν νέων· ἐν γὰρ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου. [19] πᾶν διανοῖγον μήτραν ἐμοί, τὰ ἀρσενικά, πρωτότοκον μόσχου καὶ πρωτότοκον προβάτου. [20] καὶ πρωτότοκον ὑποζυγίου λυτρώσῃ προβάτῳ· ἐὰν δὲ μὴ λυτρώσῃ αὐτό, τιμὴν δώσεις. πᾶν πρωτότοκον τῶν υἱῶν σου λυτρώσῃ. οὐκ ὀφθήσῃ ἐνώπιόν μου κενός. [21] ἓξ ἡμέρας ἐργᾷ, τῇ δὲ ἑβδόμῃ καταπαύσεις· τῷ σπόρῳ καὶ τῷ ἀμήτῳ καταπαύσεις. [22] καὶ ἑορτὴν ἑβδομάδων ποιήσεις μοι ἀρχὴν θερισμοῦ πυρῶν καὶ ἑορτὴν συναγωγῆς μεσοῦντος τοῦ ἐνιαυτοῦ. [23] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ Ισραηλ· [24] ὅταν γὰρ ἐκβάλω τὰ ἔθνη πρὸ προσώπου σου καὶ πλατύνω τὰ ὅριά σου, οὐκ ἐπιθυμήσει οὐδεὶς τῆς γῆς σου, ἡνίκα ἂν ἀναβαίνῃς ὀφθῆναι ἐναντίον κυρίου τοῦ θεοῦ σου τρεῖς καιροὺς τοῦ ἐνιαυτοῦ. [25] οὐ σφάξεις ἐπὶ ζύμῃ αἷμα θυμιαμάτων μου. καὶ οὐ κοιμηθήσεται εἰς τὸ πρωὶ θύματα τῆς ἑορτῆς τοῦ πασχα. [26] τὰ πρωτογενήματα τῆς γῆς σου θήσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου. οὐ προσοίσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ. [27] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Γράψον σεαυτῷ τὰ ῥήματα ταῦτα· ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαί σοι διαθήκην καὶ τῷ Ισραηλ. [28] καὶ ἦν ἐκεῖ Μωϋσῆς ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν· καὶ ἔγραψεν τὰ ῥήματα ταῦτα ἐπὶ τῶν πλακῶν τῆς διαθήκης, τοὺς δέκα λόγους. – [29] ὡς δὲ κατέβαινεν Μωϋσῆς ἐκ τοῦ ὄρους, καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν Μωυσῆ· καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους Μωϋσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ. [30] καὶ εἶδεν Ααρων καὶ πάντες οἱ πρεσβύτεροι Ισραηλ τὸν Μωυσῆν καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ, καὶ ἐφοβήθησαν ἐγγίσαι αὐτοῦ. [31] καὶ ἐκάλεσεν αὐτοὺς Μωϋσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν Ααρων καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς. [32] καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ισραηλ, καὶ ἐνετείλατο αὐτοῖς πάντα, ὅσα ἐλάλησεν κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινα. [33] καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. [34] ἡνίκα δ’ ἂν εἰσεπορεύετο Μωϋσῆς ἔναντι κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι. καὶ ἐξελθὼν ἐλάλει πᾶσιν τοῖς υἱοῖς Ισραηλ ὅσα ἐνετείλατο αὐτῷ κύριος, [35] καὶ εἶδον οἱ υἱοὶ Ισραηλ τὸ πρόσωπον Μωυσῆ ὅτι δεδόξασται, καὶ περιέθηκεν Μωϋσῆς κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ.

CHAPTER 35

[1] Καὶ συνήθροισεν Μωϋσῆς πᾶσαν συναγωγὴν υἱῶν Ισραηλ καὶ εἶπεν πρὸς αὐτούς Οὗτοι οἱ λόγοι, οὓς εἶπεν κύριος ποιῆσαι αὐτούς. [2] ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ κατάπαυσις, ἅγιον, σάββατα, ἀνάπαυσις κυρίῳ· πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω. [3] οὐ καύσετε πῦρ ἐν πάσῃ κατοικίᾳ ὑμῶν τῇ ἡμέρᾳ τῶν σαββάτων· ἐγὼ κύριος. [4] Καὶ εἶπεν Μωϋσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγων Τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος λέγων [5] Λάβετε παρ' ὑμῶν αὐτῶν ἀφαίρεμα κυρίῳ· πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ οἴσουσιν τὰς ἀπαρχὰς κυρίῳ, χρυσίον, ἀργύριον, χαλκόν, [6] ὑάκινθον, πορφύραν, κόκκινον διπλοῦν διανενησμένον καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας [7] καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα [9] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη. [10] καὶ πᾶς σοφὸς τῇ καρδίᾳ ἐν ὑμῖν ἐλθὼν ἐργαζέσθω πάντα, ὅσα συνέταξεν κύριος· [11] τὴν σκηνὴν καὶ τὰ παραρρύματα καὶ τὰ καλύμματα καὶ τὰ διατόνια καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους [12] καὶ τὴν κιβωτὸν τοῦ μαρτυρίου καὶ τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς καὶ τὸ καταπέτασμα [12]a καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους αὐτῆς καὶ τοὺς λίθους τῆς σμαράγδου καὶ τὸ θυμίαμα καὶ τὸ ἔλαιον τοῦ χρίσματος [13] καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς [14] καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς [16] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ [19] καὶ τὰς στολὰς τὰς ἁγίας Ααρων τοῦ ἱερέως καὶ τὰς στολάς, ἐν αἷς λειτουργήσουσιν ἐν αὐταῖς, καὶ τοὺς χιτῶνας τοῖς υἱοῖς Ααρων τῆς ἱερατείας καὶ τὸ ἔλαιον τοῦ χρίσματος καὶ τὸ θυμίαμα τῆς συνθέσεως. – [20] καὶ ἐξῆλθεν πᾶσα συναγωγὴ υἱῶν Ισραηλ ἀπὸ Μωυσῆ [21] καὶ ἤνεγκαν ἕκαστος ὧν ἔφερεν αὐτῶν ἡ καρδία, καὶ ὅσοις ἔδοξεν τῇ ψυχῇ αὐτῶν, ἤνεγκαν ἀφαίρεμα κυρίῳ εἰς πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ εἰς πάντα τὰ κάτεργα αὐτῆς καὶ εἰς πάσας τὰς στολὰς τοῦ ἁγίου. [22] καὶ ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν· πᾶς, ᾧ ἔδοξεν τῇ διανοίᾳ, ἤνεγκαν σφραγῖδας καὶ ἐνώτια καὶ δακτυλίους καὶ ἐμπλόκια καὶ περιδέξια, πᾶν σκεῦος χρυσοῦν, καὶ πάντες, ὅσοι ἤνεγκαν ἀφαιρέματα χρυσίου κυρίῳ. [23] καὶ παρ' ᾧ εὑρέθη βύσσος καὶ δέρματα ὑακίνθινα καὶ δέρματα κριῶν ἠρυθροδανωμένα, ἤνεγκαν. [24] καὶ πᾶς ὁ ἀφαιρῶν ἀφαίρεμα ἀργύριον καὶ χαλκὸν ἤνεγκαν τὰ ἀφαιρέματα κυρίῳ, καὶ παρ' οἷς εὑρέθη ξύλα ἄσηπτα εἰς πάντα τὰ ἔργα τῆς κατασκευῆς, ἤνεγκαν. [25] καὶ πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ ταῖς χερσὶν νήθειν ἤνεγκαν νενησμένα, τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον· [26] καὶ πᾶσαι αἱ

γυναῖκες, αἷς ἔδοξεν τῇ διανοίᾳ αὐτῶν ἐν σοφίᾳ, ἔνησαν τὰς τρίχας τὰς αἰγείας. [27] καὶ οἱ ἄρχοντες ἤνεγκαν τοὺς λίθους τῆς σμαράγδου καὶ τοὺς λίθους τῆς πληρώσεως εἰς τὴν ἐπωμίδα καὶ εἰς τὸ λογεῖον [28] καὶ τὰς συνθέσεις καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὴν σύνθεσιν τοῦ θυμιάματος. [29] καὶ πᾶς ἀνὴρ καὶ γυνή, ὧν ἔφερεν ἡ διάνοια αὐτῶν εἰσελθόντας ποιεῖν πάντα τὰ ἔργα, ὅσα συνέταξεν κύριος ποιῆσαι αὐτὰ διὰ Μωυσῆ, ἤνεγκαν οἱ υἱοὶ Ισραηλ ἀφαίρεμα κυρίῳ. [30] Καὶ εἶπεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ Ἰδοὺ ἀνακέκληκεν ὁ θεὸς ἐξ ὀνόματος τὸν Βεσελεηλ τὸν τοῦ Ουριου τὸν Ωρ ἐκ φυλῆς Ιουδα [31] καὶ ἐνέπλησεν αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης πάντων [32] ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν [33] καὶ λιθουργῆσαι τὸν λίθον καὶ κατεργάζεσθαι τὰ ξύλα καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας· [34] καὶ προβιβάσαι γε ἔδωκεν αὐτῷ ἐν τῇ διανοίᾳ, αὐτῷ τε καὶ Ελιαβ τῷ τοῦ Αχισαμακ ἐκ φυλῆς Δαν· [35] ἐνέπλησεν αὐτοὺς σοφίας καὶ συνέσεως διανοίας πάντα συνιέναι ποιῆσαι τὰ ἔργα τοῦ ἁγίου καὶ τὰ ὑφαντὰ καὶ ποικιλτὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ ποιεῖν πᾶν ἔργον ἀρχιτεκτονίας ποικιλίας.

CHAPTER 36

[1] καὶ ἐποίησεν Βεσελεηλ καὶ Ελιαβ καὶ πᾶς σοφὸς τῇ διανοίᾳ, ᾧ ἐδόθη σοφία καὶ ἐπιστήμη ἐν αὐτοῖς συνιέναι ποιεῖν πάντα τὰ ἔργα κατὰ τὰ ἅγια καθήκοντα, κατὰ πάντα, ὅσα συνέταξεν κύριος. [2] Καὶ ἐκάλεσεν Μωϋσῆς Βεσελεηλ καὶ Ελιαβ καὶ πάντας τοὺς ἔχοντας τὴν σοφίαν, ᾧ ἔδωκεν ὁ θεὸς ἐπιστήμην ἐν τῇ καρδίᾳ, καὶ πάντας τοὺς ἑκουσίως βουλομένους προσπορεύεσθαι πρὸς τὰ ἔργα ὥστε συντελεῖν αὐτά, [3] καὶ ἔλαβον παρὰ Μωυσῆ πάντα τὰ ἀφαιρέματα, ἃ ἤνεγκαν οἱ υἱοὶ Ισραηλ εἰς πάντα τὰ ἔργα τοῦ ἁγίου ποιεῖν αὐτά, καὶ αὐτοὶ προσεδέχοντο ἔτι τὰ προσφερόμενα παρὰ τῶν φερόντων τὸ πρωῒ πρωί. [4] καὶ παρεγίνοντο πάντες οἱ σοφοὶ οἱ ποιοῦντες τὰ ἔργα τοῦ ἁγίου, ἕκαστος κατὰ τὸ αὐτοῦ ἔργον, ὃ αὐτοὶ ἠργάζοντο, [5] καὶ εἶπαν πρὸς Μωυσῆν ὅτι Πλῆθος φέρει ὁ λαὸς παρὰ τὰ ἔργα, ὅσα συνέταξεν κύριος ποιῆσαι. [6] καὶ προσέταξεν Μωϋσῆς καὶ ἐκήρυξεν ἐν τῇ παρεμβολῇ λέγων Ἀνὴρ καὶ γυνὴ μηκέτι ἐργαζέσθωσαν εἰς τὰς ἀπαρχὰς τοῦ ἁγίου· καὶ ἐκωλύθη ὁ λαὸς ἔτι προσφέρειν. [7] καὶ τὰ ἔργα ἦν αὐτοῖς ἱκανὰ εἰς τὴν κατασκευὴν ποιῆσαι, καὶ προσκατέλιπον. [8] Καὶ ἐποίησεν πᾶς σοφὸς ἐν τοῖς ἐργαζομένοις τὰς στολὰς τῶν ἁγίων, αἵ εἰσιν Ααρων τῷ ἱερεῖ, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [9] καὶ ἐποίησαν τὴν ἐπωμίδα ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης. [10] καὶ ἐτμήθη τὰ πέταλα τοῦ χρυσίου τρίχες ὥστε συνυφᾶναι σὺν τῇ ὑακίνθῳ καὶ τῇ πορφύρᾳ καὶ σὺν τῷ κοκκίνῳ τῷ διανενησμένῳ καὶ σὺν τῇ βύσσῳ τῇ κεκλωσμένῃ ἔργον ὑφαντόν· [11] ἐποίησαν αὐτὸ ἐπωμίδας συνεχούσας ἐξ ἀμφοτέρων τῶν μερῶν, [12] ἔργον ὑφαντὸν εἰς ἄλληλα συμπεπλεγμένον καθ’ ἑαυτὸ ἐξ αὐτοῦ ἐποίησαν κατὰ τὴν αὐτοῦ ποίησιν ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [13] καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς σμαράγδου συμπεπορπημένους καὶ περισεσιαλωμένους χρυσίῳ, γεγλυμμένους καὶ ἐκκεκολαμμένους ἐκκόλαμμα σφραγῖδος ἐκ τῶν ὀνομάτων τῶν υἱῶν Ισραηλ· [14] καὶ ἐπέθηκεν αὐτοὺς ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος, λίθους μνημοσύνου τῶν υἱῶν Ισραηλ, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [15] Καὶ ἐποίησαν λογεῖον, ἔργον ὑφαντὸν ποικιλίᾳ κατὰ τὸ ἔργον τῆς ἐπωμίδος ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης· [16] τετράγωνον διπλοῦν ἐποίησαν τὸ λογεῖον, σπιθαμῆς τὸ μῆκος καὶ σπιθαμῆς τὸ εὖρος, διπλοῦν. [17] καὶ συνυφάνθη ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον· στίχος λίθων σάρδιον καὶ τοπάζιον καὶ σμάραγδος, ὁ στίχος ὁ εἷς· [18] καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ

σάπφειρος καὶ ἴασπις· [19] καὶ ὁ στίχος ὁ τρίτος λιγύριον καὶ ἀχάτης καὶ ἀμέθυστος· [20] καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὀνύχιον· περικεκυκλωμένα χρυσίῳ καὶ συνδεδεμένα χρυσίῳ. [21] καὶ οἱ λίθοι ἦσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ισραηλ δώδεκα ἐκ τῶν ὀνομάτων αὐτῶν, ἐγγεγραμμένα εἰς σφραγῖδας, ἕκαστος ἐκ τοῦ ἑαυτοῦ ὀνόματος, εἰς τὰς δώδεκα φυλάς. [22] καὶ ἐποίησαν ἐπὶ τὸ λογεῖον κροσσοὺς συμπεπλεγμένους, ἔργον ἐμπλοκίου ἐκ χρυσίου καθαροῦ· [23] καὶ ἐποίησαν δύο ἀσπιδίσκας χρυσᾶς καὶ δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν τοὺς δύο δακτυλίους τοὺς χρυσοῦς ἐπ᾽ ἀμφοτέρας τὰς ἀρχὰς τοῦ λογείου· [24] καὶ ἐπέθηκαν τὰ ἐμπλόκια ἐκ χρυσίου ἐπὶ τοὺς δακτυλίους ἐπ᾽ ἀμφοτέρων τῶν μερῶν τοῦ λογείου [25] καὶ εἰς τὰς δύο συμβολὰς τὰ δύο ἐμπλόκια καὶ ἐπέθηκαν ἐπὶ τὰς δύο ἀσπιδίσκας καὶ ἐπέθηκαν ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος ἐξ ἐναντίας κατὰ πρόσωπον. [26] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπὶ τὰ δύο πτερύγια ἐπ᾽ ἄκρου τοῦ λογείου ἐπὶ τὸ ἄκρον τοῦ ὀπισθίου τῆς ἐπωμίδος ἔσωθεν. [27] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπ᾽ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κάτωθεν αὐτοῦ κατὰ πρόσωπον κατὰ τὴν συμβολὴν ἄνωθεν τῆς συνυφῆς τῆς ἐπωμίδος. [28] καὶ συνέσφιγξεν τὸ λογεῖον ἀπὸ τῶν δακτυλίων τῶν ἐπ᾽ αὐτοῦ εἰς τοὺς δακτυλίους τῆς ἐπωμίδος, συνεχομένους ἐκ τῆς ὑακίνθου, συμπεπλεγμένους εἰς τὸ ὕφασμα τῆς ἐπωμίδος, ἵνα μὴ χαλᾶται τὸ λογεῖον ἀπὸ τῆς ἐπωμίδος, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [29] Καὶ ἐποίησαν τὸν ὑποδύτην ὑπὸ τὴν ἐπωμίδα, ἔργον ὑφαντὸν ὅλον ὑακίνθινον· [30] τὸ δὲ περιστόμιον τοῦ ὑποδύτου ἐν τῷ μέσῳ διυφασμένον συμπλεκτόν, ὥραν ἔχον κύκλῳ τὸ περιστόμιον ἀδιάλυτον. [31] καὶ ἐποίησαν ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κάτωθεν ὡς ἐξανθούσης ῥόας ῥοίσκους ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης [32] καὶ ἐποίησαν κώδωνας χρυσοῦς καὶ ἐπέθηκαν τοὺς κώδωνας ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κύκλῳ ἀνὰ μέσον τῶν ῥοίσκων· [33] κώδων χρυσοῦς καὶ ῥοίσκος ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ εἰς τὸ λειτουργεῖν, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [34] Καὶ ἐποίησαν χιτῶνας βυσσίνους ἔργον ὑφαντὸν Ααρων καὶ τοῖς υἱοῖς αὐτοῦ [35] καὶ τὰς κιδάρεις ἐκ βύσσου καὶ τὴν μίτραν ἐκ βύσσου καὶ τὰ περισκελῆ ἐκ βύσσου κεκλωσμένης [36] καὶ τὰς ζώνας αὐτῶν ἐκ βύσσου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου, ἔργον ποικιλτοῦ, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. [37] Καὶ ἐποίησαν τὸ πέταλον τὸ χρυσοῦν, ἀφόρισμα τοῦ ἁγίου, χρυσίου καθαροῦ· καὶ ἔγραψεν ἐπ᾽ αὐτοῦ γράμματα ἐκτετυπωμένα σφραγῖδος Ἁγίασμα κυρίῳ· [38] καὶ ἐπέθηκαν ἐπ᾽ αὐτὸ λῶμα ὑακίνθινον ὥστε ἐπικεῖσθαι ἐπὶ τὴν μίτραν ἄνωθεν, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 37

[1] Καὶ ἐποίησαν τῇ σκηνῇ δέκα αὐλαίας, [2] ὀκτὼ καὶ εἴκοσι πήχεων μῆκος τῆς αὐλαίας τῆς μιᾶς – τὸ αὐτὸ ἦσαν πᾶσαι – καὶ τεσσάρων πηχῶν τὸ εὖρος τῆς αὐλαίας τῆς μιᾶς. [3] καὶ ἐποίησαν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφάντου χερουβιμ, [4] καὶ ἐπέθηκαν αὐτὸ ἐπὶ τέσσαρας στύλους ἀσήπτους κατακεχρυσωμένους ἐν χρυσίῳ, καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ. [5] καὶ ἐποίησαν τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφάντου χερουβιμ, [6] καὶ τοὺς στύλους αὐτοῦ πέντε καὶ τοὺς κρίκους· καὶ τὰς κεφαλίδας αὐτῶν καὶ τὰς ψαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ, καὶ αἱ βάσεις αὐτῶν πέντε χαλκαῖ. [7] Καὶ ἐποίησαν τὴν αὐλήν· τὰ πρὸς λίβα ἱστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης ἑκατὸν ἐφ’ ἑκατόν, [8] καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι· [9] καὶ τὸ κλίτος τὸ πρὸς βορρᾶν ἑκατὸν ἐφ’ ἑκατόν, καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι· [10] καὶ τὸ κλίτος τὸ πρὸς θάλασσαν αὐλαῖαι πεντήκοντα πήχεων, στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα· [11] καὶ τὸ κλίτος τὸ πρὸς ἀνατολὰς πεντήκοντα πήχεων, [12] ἱστία πεντεκαίδεκα πήχεων τὸ κατὰ νώτου, καὶ οἱ στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς, [13] καὶ ἐπὶ τοῦ νώτου τοῦ δευτέρου ἔνθεν καὶ ἔνθεν κατὰ τὴν πύλην τῆς αὐλῆς αὐλαῖαι πεντεκαίδεκα πήχεων, καὶ οἱ στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς. [14] πᾶσαι αἱ αὐλαῖαι τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης, [15] καὶ αἱ βάσεις τῶν στύλων χαλκαῖ, καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ, καὶ οἱ στῦλοι περιηργυρωμένοι ἀργυρίῳ, πάντες οἱ στῦλοι τῆς αὐλῆς. – [16] καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς ἔργον ποικιλτοῦ ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, εἴκοσι πήχεων τὸ μῆκος, καὶ τὸ ὕψος καὶ τὸ εὖρος πέντε πήχεων ἐξισούμενον τοῖς ἱστίοις τῆς αὐλῆς· [17] καὶ οἱ στῦλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες χαλκαῖ, καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ· [18] καὶ αὐτοὶ περιηργυρωμένοι ἀργυρίῳ, καὶ πάντες οἱ πάσσαλοι τῆς αὐλῆς κύκλῳ χαλκοῖ. [19] Καὶ αὕτη ἡ σύνταξις τῆς σκηνῆς τοῦ μαρτυρίου, καθὰ συνετάγη Μωυσῇ τὴν λειτουργίαν εἶναι τῶν Λευιτῶν διὰ Ιθαμαρ τοῦ υἱοῦ Ααρων τοῦ ἱερέως. [20] καὶ Βεσελεηλ ὁ τοῦ Ουριου ἐκ φυλῆς Ιουδα ἐποίησεν καθὰ συνέταξεν κύριος τῷ Μωυσῇ, [21] καὶ Ελιαβ ὁ τοῦ Αχισαμακ ἐκ τῆς

φυλῆς Δαν, ὃς ἠρχιτεκτόνησεν τὰ ὑφαντὰ καὶ τὰ ῥαφιδευτὰ καὶ ποικιλτικὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ.

CHAPTER 38

[1] Καὶ ἐποίησεν Βεσελεηλ τὴν κιβωτὸν [2] καὶ κατεχρύσωσεν αὐτὴν χρυσίῳ καθαρῷ ἔσωθεν καὶ ἔξωθεν. [3] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς, δύο ἐπὶ τὸ κλίτος τὸ ἓν καὶ δύο ἐπὶ τὸ κλίτος τὸ δεύτερον, [4] εὐρεῖς τοῖς διωστῆρσιν ὥστε αἴρειν αὐτὴν ἐν αὐτοῖς. [5] καὶ ἐποίησεν τὸ ἱλαστήριον ἐπάνωθεν τῆς κιβωτοῦ ἐκ χρυσίου [6] καὶ τοὺς δύο χερουβιμ χρυσοῦς, [7] χερουβ ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου τὸ ἓν καὶ χερουβ ἕνα ἐπὶ τὸ ἄκρον τὸ δεύτερον τοῦ ἱλαστηρίου, [8] σκιάζοντα ταῖς πτέρυξιν αὐτῶν ἐπὶ τὸ ἱλαστήριον. [9] Καὶ ἐποίησεν τὴν τράπεζαν τὴν προκειμένην ἐκ χρυσίου καθαροῦ· [10] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους, δύο ἐπὶ τοῦ κλίτους τοῦ ἑνὸς καὶ δύο ἐπὶ τοῦ κλίτους τοῦ δευτέρου, εὐρεῖς ὥστε αἴρειν τοῖς διωστῆρσιν ἐν αὐτοῖς. [11] καὶ τοὺς διωστῆρας τῆς κιβωτοῦ καὶ τῆς τραπέζης ἐποίησεν καὶ κατεχρύσωσεν αὐτοὺς χρυσίῳ. [12] καὶ ἐποίησεν τὰ σκεύη τῆς τραπέζης, τά τε τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ σπονδεῖα, ἐν οἷς σπείσει ἐν αὐτοῖς, χρυσᾶ. [13] Καὶ ἐποίησεν τὴν λυχνίαν, ἣ φωτίζει, χρυσῆν, στερεὰν τὸν καυλόν, [14] καὶ τοὺς καλαμίσκους ἐξ ἀμφοτέρων τῶν μερῶν αὐτῆς· [15] ἐκ τῶν καλαμίσκων αὐτῆς οἱ βλαστοὶ ἐξέχοντες, τρεῖς ἐκ τούτου καὶ τρεῖς ἐκ τούτου, ἐξισούμενοι ἀλλήλοις· [16] καὶ τὰ λαμπάδια αὐτῶν, ἅ ἐστιν ἐπὶ τῶν ἄκρων, καρυωτὰ ἐξ αὐτῶν· καὶ τὰ ἐνθέμια ἐξ αὐτῶν, ἵνα ὦσιν ἐπ᾽ αὐτῶν οἱ λύχνοι, καὶ τὸ ἐνθέμιον τὸ ἕβδομον ἀπ᾽ ἄκρου τοῦ λαμπαδίου ἐπὶ τῆς κορυφῆς ἄνωθεν, στερεὸν ὅλον χρυσοῦν· [17] καὶ ἑπτὰ λύχνους ἐπ᾽ αὐτῆς χρυσοῦς καὶ τὰς λαβίδας αὐτῆς χρυσᾶς καὶ τὰς ἐπαρυστρίδας αὐτῶν χρυσᾶς. [18] Οὗτος περιηργύρωσεν τοὺς στύλους καὶ ἐχώνευσεν τῷ στύλῳ δακτυλίους χρυσοῦς καὶ ἐχρύσωσεν τοὺς μοχλοὺς χρυσίῳ καὶ κατεχρύσωσεν τοὺς στύλους τοῦ καταπετάσματος χρυσίῳ καὶ ἐποίησεν τὰς ἀγκύλας χρυσᾶς. [19] οὗτος ἐποίησεν καὶ τοὺς κρίκους τῆς σκηνῆς χρυσοῦς καὶ τοὺς κρίκους τῆς αὐλῆς καὶ κρίκους εἰς τὸ ἐκτείνειν τὸ κατακάλυμμα ἄνωθεν χαλκοῦς. [20] οὗτος ἐχώνευσεν τὰς κεφαλίδας τὰς ἀργυρᾶς τῆς σκηνῆς καὶ τὰς κεφαλίδας τὰς χαλκᾶς τῆς θύρας τῆς σκηνῆς καὶ τὴν πύλην τῆς αὐλῆς καὶ ἀγκύλας ἐποίησεν τοῖς στύλοις ἀργυρᾶς ἐπὶ τῶν στύλων· οὗτος περιηργύρωσεν αὐτάς. [21] οὗτος ἐποίησεν καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς χαλκοῦς. [22] οὗτος ἐποίησεν τὸ θυσιαστήριον τὸ χαλκοῦν ἐκ τῶν πυρείων τῶν χαλκῶν, ἃ ἦσαν τοῖς ἀνδράσιν τοῖς καταστασιάσασι μετὰ τῆς Κορε συναγωγῆς. [23] οὗτος ἐποίησεν πάντα τὰ σκεύη τοῦ θυσιαστηρίου καὶ τὸ πυρεῖον αὐτοῦ καὶ τὴν βάσιν καὶ τὰς φιάλας καὶ τὰς κρεάγρας χαλκᾶς. [24] οὗτος ἐποίησεν

τῷ θυσιαστηρίῳ παράθεμα, ἔργον δικτυωτόν, κάτωθεν τοῦ πυρείου ὑπὸ αὐτὸ ἕως τοῦ ἡμίσους αὐτοῦ καὶ ἐπέθηκεν αὐτῷ τέσσαρας δακτυλίους ἐκ τῶν τεσσάρων μερῶν τοῦ παραθέματος τοῦ θυσιαστηρίου χαλκοῦς, τοῖς μοχλοῖς εὐρεῖς ὥστε αἴρειν τὸ θυσιαστήριον ἐν αὐτοῖς. [25] οὗτος ἐποίησεν τὸ ἔλαιον τῆς χρίσεως τὸ ἅγιον καὶ τὴν σύνθεσιν τοῦ θυμιάματος, καθαρὸν ἔργον μυρεψοῦ. [26] οὗτος ἐποίησεν τὸν λουτῆρα χαλκοῦν καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν νηστευσασῶν, αἳ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐν ᾗ ἡμέρᾳ ἔπηξεν αὐτήν· [27] καὶ ἐποίησεν τὸν λουτῆρα, ἵνα νίπτωνται ἐξ αὐτοῦ Μωϋσῆς καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας· εἰσπορευομένων αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν, ἐνίπτοντο ἐξ αὐτοῦ, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 39

[1] Πᾶν τὸ χρυσίον, ὃ κατειργάσθη εἰς τὰ ἔργα κατὰ πᾶσαν τὴν ἐργασίαν τῶν ἁγίων, ἐγένετο χρυσίου τοῦ τῆς ἀπαρχῆς ἐννέα καὶ εἴκοσι τάλαντα καὶ ἑπτακόσιοι εἴκοσι σίκλοι κατὰ τὸν σίκλον τὸν ἅγιον· [2] καὶ ἀργυρίου ἀφαίρεμα παρὰ τῶν ἐπεσκεμμένων ἀνδρῶν τῆς συναγωγῆς ἑκατὸν τάλαντα καὶ χίλιοι ἑπτακόσιοι ἑβδομήκοντα πέντε σίκλοι, [3] δραχμὴ μία τῇ κεφαλῇ τὸ ἥμισυ τοῦ σίκλου κατὰ τὸν σίκλον τὸν ἅγιον, πᾶς ὁ παραπορευόμενος τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω εἰς τὰς ἑξήκοντα μυριάδας καὶ τρισχίλιοι πεντακόσιοι καὶ πεντήκοντα. [4] καὶ ἐγενήθη τὰ ἑκατὸν τάλαντα τοῦ ἀργυρίου εἰς τὴν χώνευσιν τῶν ἑκατὸν κεφαλίδων τῆς σκηνῆς καὶ εἰς τὰς κεφαλίδας τοῦ καταπετάσματος, ἑκατὸν κεφαλίδες εἰς τὰ ἑκατὸν τάλαντα, τάλαντον τῇ κεφαλίδι. [5] καὶ τοὺς χιλίους ἑπτακοσίους ἑβδομήκοντα πέντε σίκλους ἐποίησαν εἰς τὰς ἀγκύλας τοῖς στύλοις, καὶ κατεχρύσωσεν τὰς κεφαλίδας αὐτῶν καὶ κατεκόσμησεν αὐτούς. [6] καὶ ὁ χαλκὸς τοῦ ἀφαιρέματος ἑβδομήκοντα τάλαντα καὶ χίλιοι πεντακόσιοι σίκλοι. [7] καὶ ἐποίησεν ἐξ αὐτοῦ τὰς βάσεις τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου [8] καὶ τὰς βάσεις τῆς αὐλῆς κύκλῳ καὶ τὰς βάσεις τῆς πύλης τῆς αὐλῆς καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς κύκλῳ [9] καὶ τὸ παράθεμα τὸ χαλκοῦν τοῦ θυσιαστηρίου καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου καὶ πάντα τὰ ἐργαλεῖα τῆς σκηνῆς τοῦ μαρτυρίου. [10] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν. [11] Τὸ δὲ λοιπὸν χρυσίον τοῦ ἀφαιρέματος ἐποίησαν σκεύη εἰς τὸ λειτουργεῖν ἐν αὐτοῖς ἔναντι κυρίου. [12] καὶ τὴν καταλειφθεῖσαν ὑάκινθον καὶ πορφύραν καὶ τὸ κόκκινον ἐποίησαν στολὰς λειτουργικὰς Ααρων ὥστε λειτουργεῖν ἐν αὐταῖς ἐν τῷ ἁγίῳ. [13] Καὶ ἤνεγκαν τὰς στολὰς πρὸς Μωυσῆν καὶ τὴν σκηνὴν καὶ τὰ σκεύη αὐτῆς καὶ τὰς βάσεις καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους [14] καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τοὺς διωστῆρας αὐτῆς [15] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως [16] καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ τοὺς λύχνους αὐτῆς, λύχνους τῆς καύσεως, καὶ τὸ ἔλαιον τοῦ φωτὸς [17] καὶ τὴν τράπεζαν τῆς προθέσεως καὶ πάντα τὰ αὐτῆς σκεύη καὶ τοὺς ἄρτους τοὺς προκειμένους [18] καὶ τὰς στολὰς τοῦ ἁγίου, αἵ εἰσιν Ααρων, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ εἰς τὴν ἱερατείαν [19] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους καὶ τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς καὶ τῆς πύλης τῆς αὐλῆς καὶ πάντα τὰ σκεύη τῆς σκηνῆς καὶ πάντα τὰ ἐργαλεῖα αὐτῆς [20] καὶ τὰς διφθέρας δέρματα κριῶν ἠρυθροδανωμένα καὶ τὰ καλύμματα δέρματα ὑακίνθινα

καὶ τῶν λοιπῶν τὰ ἐπικαλύμματα [21] καὶ τοὺς πασσάλους καὶ πάντα τὰ ἐργαλεῖα τὰ εἰς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου· [22] ὅσα συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ πᾶσαν τὴν ἀποσκευήν. [23] καὶ εἶδεν Μωϋσῆς πάντα τὰ ἔργα, καὶ ἦσαν πεποιηκότες αὐτὰ ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν αὐτά· καὶ εὐλόγησεν αὐτοὺς Μωϋσῆς.

CHAPTER 40

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου νουμηνίᾳ στήσεις τὴν σκηνὴν τοῦ μαρτυρίου [3] καὶ θήσεις τὴν κιβωτὸν τοῦ μαρτυρίου καὶ σκεπάσεις τὴν κιβωτὸν τῷ καταπετάσματι [4] καὶ εἰσοίσεις τὴν τράπεζαν καὶ προθήσεις τὴν πρόθεσιν αὐτῆς καὶ εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους αὐτῆς [5] καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμιᾶν ἐναντίον τῆς κιβωτοῦ καὶ ἐπιθήσεις κάλυμμα καταπετάσματος ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου [6] καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου [8] καὶ περιθήσεις τὴν σκηνὴν καὶ πάντα τὰ αὐτῆς ἁγιάσεις κύκλῳ. [9] καὶ λήμψῃ τὸ ἔλαιον τοῦ χρίσματος καὶ χρίσεις τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἁγιάσεις αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ ἔσται ἁγία. [10] καὶ χρίσεις τὸ θυσιαστήριον τῶν καρπωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη καὶ ἁγιάσεις τὸ θυσιαστήριον, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τῶν ἁγίων. [12] καὶ προσάξεις Ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ λούσεις αὐτοὺς ὕδατι [13] καὶ ἐνδύσεις Ααρων τὰς στολὰς τὰς ἁγίας καὶ χρίσεις αὐτὸν καὶ ἁγιάσεις αὐτόν, καὶ ἱερατεύσει μοι· [14] καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις καὶ ἐνδύσεις αὐτοὺς χιτῶνας [15] καὶ ἀλείψεις αὐτούς, ὃν τρόπον ἤλειψας τὸν πατέρα αὐτῶν, καὶ ἱερατεύσουσίν μοι· καὶ ἔσται ὥστε εἶναι αὐτοῖς χρῖσμα ἱερατείας εἰς τὸν αἰῶνα εἰς τὰς γενεὰς αὐτῶν. [16] καὶ ἐποίησεν Μωϋσῆς πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος, οὕτως ἐποίησεν. [17] Καὶ ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ τῷ δευτέρῳ ἔτει ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου νουμηνίᾳ ἐστάθη ἡ σκηνή· [18] καὶ ἔστησεν Μωϋσῆς τὴν σκηνὴν καὶ ἐπέθηκεν τὰς κεφαλίδας καὶ διενέβαλεν τοὺς μοχλοὺς καὶ ἔστησεν τοὺς στύλους [19] καὶ ἐξέτεινεν τὰς αὐλαίας ἐπὶ τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τῆς σκηνῆς ἐπ᾽ αὐτῆς ἄνωθεν, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. – [20] καὶ λαβὼν τὰ μαρτύρια ἐνέβαλεν εἰς τὴν κιβωτὸν καὶ ὑπέθηκεν τοὺς διωστῆρας ὑπὸ τὴν κιβωτὸν [21] καὶ εἰσήνεγκεν τὴν κιβωτὸν εἰς τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τοῦ καταπετάσματος καὶ ἐσκέπασεν τὴν κιβωτὸν τοῦ μαρτυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. – [22] καὶ ἔθηκεν τὴν τράπεζαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐπὶ τὸ κλίτος τῆς σκηνῆς τοῦ μαρτυρίου τὸ πρὸς βορρᾶν ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς [23] καὶ προέθηκεν ἐπ᾽ αὐτῆς ἄρτους τῆς προθέσεως ἔναντι κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. – [24] καὶ ἔθηκεν τὴν λυχνίαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον [25] καὶ ἐπέθηκεν τοὺς λύχνους αὐτῆς ἔναντι

κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. – [26] καὶ ἔθηκεν τὸ θυσιαστήριον τὸ χρυσοῦν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος [27] καὶ ἐθυμίασεν ἐπ᾽ αὐτοῦ τὸ θυμίαμα τῆς συνθέσεως, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ. – [29] καὶ τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς [33] καὶ ἔστησεν τὴν αὐλὴν κύκλῳ τῆς σκηνῆς καὶ τοῦ θυσιαστηρίου. καὶ συνετέλεσεν Μωϋσῆς πάντα τὰ ἔργα. [34] Καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου, καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή· [35] καὶ οὐκ ἠδυνάσθη Μωϋσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ὅτι ἐπεσκίαζεν ἐπ᾽ αὐτὴν ἡ νεφέλη καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή. [36] ἡνίκα δ᾽ ἂν ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς, ἀνεζεύγνυσαν οἱ υἱοὶ Ισραηλ σὺν τῇ ἀπαρτίᾳ αὐτῶν· [37] εἰ δὲ μὴ ἀνέβη ἡ νεφέλη, οὐκ ἀνεζεύγνυσαν ἕως τῆς ἡμέρας, ἧς ἀνέβη ἡ νεφέλη· [38] νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας καὶ πῦρ ἦν ἐπ᾽ αὐτῆς νυκτὸς ἐναντίον παντὸς Ισραηλ ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν.

Leviticus

CHAPTER 1

[1] Καὶ ἀνεκάλεσεν Μωυσῆν καὶ ἐλάλησεν κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίου λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ, ἀπὸ τῶν κτηνῶν, ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων, προσοίσετε τὰ δῶρα ὑμῶν. [3] ἐὰν ὁλοκαύτωμα τὸ δῶρον αὐτοῦ ἐκ τῶν βοῶν, ἄρσεν ἄμωμον προσάξει· πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου. [4] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ καρπώματος, δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ. [5] καὶ σφάξουσι τὸν μόσχον ἔναντι κυρίου, καὶ προσοίσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα καὶ προσχεοῦσιν τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ τὸ ἐπὶ τῶν θυρῶν τῆς σκηνῆς τοῦ μαρτυρίου. [6] καὶ ἐκδείραντες τὸ ὁλοκαύτωμα μελιοῦσιν αὐτὸ κατὰ μέλη, [7] καὶ ἐπιθήσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς πῦρ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ πῦρ, [8] καὶ ἐπιστοιβάσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὰ διχοτομήματα καὶ τὴν κεφαλὴν καὶ τὸ στέαρ ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου, [9] τὰ δὲ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι, καὶ ἐπιθήσουσιν οἱ ἱερεῖς τὰ πάντα ἐπὶ τὸ θυσιαστήριον· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ. [10] Ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἀπό τε τῶν ἀρνῶν καὶ τῶν ἐρίφων, εἰς ὁλοκαύτωμα, ἄρσεν ἄμωμον προσάξει αὐτὸ καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ. [11] καὶ σφάξουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορρᾶν ἔναντι κυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα αὐτοῦ ἐπὶ τὸ θυσιαστήριον κύκλῳ. [12] καὶ διελοῦσιν αὐτὸ κατὰ μέλη καὶ τὴν κεφαλὴν καὶ τὸ στέαρ, καὶ ἐπιστοιβάσουσιν αὐτὰ οἱ ἱερεῖς ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου. [13] καὶ τὰ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι, καὶ προσοίσει ὁ ἱερεὺς τὰ πάντα καὶ ἐπιθήσει ἐπὶ τὸ θυσιαστήριον· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ. [14] Ἐὰν δὲ ἀπὸ τῶν πετεινῶν κάρπωμα προσφέρῃς δῶρον τῷ κυρίῳ, καὶ προσοίσει ἀπὸ τῶν τρυγόνων ἢ ἀπὸ τῶν περιστερῶν τὸ δῶρον αὐτοῦ. [15] καὶ προσοίσει αὐτὸ ὁ ἱερεὺς πρὸς τὸ θυσιαστήριον καὶ ἀποκνίσει τὴν κεφαλήν, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον καὶ στραγγιεῖ τὸ αἷμα πρὸς τὴν βάσιν τοῦ θυσιαστηρίου. [16] καὶ ἀφελεῖ τὸν πρόλοβον σὺν τοῖς πτεροῖς καὶ ἐκβαλεῖ αὐτὸ παρὰ τὸ θυσιαστήριον κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ. [17] καὶ ἐκκλάσει αὐτὸ ἐκ τῶν πτερύγων καὶ οὐ διελεῖ, καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρός· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ.

CHAPTER 2

[1] Ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, σεμίδαλις ἔσται τὸ δῶρον αὐτοῦ, καὶ ἐπιχεεῖ ἐπ᾽ αὐτὸ ἔλαιον καὶ ἐπιθήσει ἐπ᾽ αὐτὸ λίβανον· θυσία ἐστίν. [2] καὶ οἴσει πρὸς τοὺς υἱοὺς Ααρων τοὺς ἱερεῖς, καὶ δραξάμενος ἀπ᾽ αὐτῆς πλήρη τὴν δράκα ἀπὸ τῆς σεμιδάλεως σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς καὶ ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον· θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ. [3] καὶ τὸ λοιπὸν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ· ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν κυρίου. – [4] ἐὰν δὲ προσφέρῃ δῶρον θυσίαν πεπεμμένην ἐν κλιβάνῳ, δῶρον κυρίῳ ἐκ σεμιδάλεως, ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ. – [5] ἐὰν δὲ θυσία ἀπὸ τηγάνου τὸ δῶρόν σου, σεμίδαλις πεφυραμένη ἐν ἐλαίῳ, ἄζυμα ἔσται· [6] καὶ διαθρύψεις αὐτὰ κλάσματα καὶ ἐπιχεεῖς ἐπ᾽ αὐτὰ ἔλαιον· θυσία ἐστὶν κυρίῳ. – [7] ἐὰν δὲ θυσία ἀπὸ ἐσχάρας τὸ δῶρόν σου, σεμίδαλις ἐν ἐλαίῳ ποιηθήσεται. [8] καὶ προσοίσει τὴν θυσίαν, ἣν ἂν ποιῇ ἐκ τούτων, τῷ κυρίῳ· καὶ προσοίσει πρὸς τὸν ἱερέα, καὶ προσεγγίσας πρὸς τὸ θυσιαστήριον [9] ἀφελεῖ ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· κάρπωμα, ὀσμὴ εὐωδίας κυρίῳ. [10] τὸ δὲ καταλειφθὲν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ· ἅγια τῶν ἁγίων ἀπὸ τῶν καρπωμάτων κυρίου. [11] Πᾶσαν θυσίαν, ἣν ἂν προσφέρητε κυρίῳ, οὐ ποιήσετε ζυμωτόν· πᾶσαν γὰρ ζύμην καὶ πᾶν μέλι, οὐ προσοίσετε ἀπ᾽ αὐτοῦ καρπῶσαι κυρίῳ. [12] δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ, ἐπὶ δὲ τὸ θυσιαστήριον οὐκ ἀναβιβασθήσεται εἰς ὀσμὴν εὐωδίας κυρίῳ. [13] καὶ πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται· οὐ διαπαύσετε ἅλα διαθήκης κυρίου ἀπὸ θυσιασμάτων ὑμῶν, ἐπὶ παντὸς δώρου ὑμῶν προσοίσετε κυρίῳ τῷ θεῷ ὑμῶν ἅλας. – [14] ἐὰν δὲ προσφέρῃς θυσίαν πρωτογενημάτων τῷ κυρίῳ, νέα πεφρυγμένα χίδρα ἐρικτὰ τῷ κυρίῳ, καὶ προσοίσεις τὴν θυσίαν τῶν πρωτογενημάτων [15] καὶ ἐπιχεεῖς ἐπ᾽ αὐτὴν ἔλαιον καὶ ἐπιθήσεις ἐπ᾽ αὐτὴν λίβανον· θυσία ἐστίν. [16] καὶ ἀνοίσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἀπὸ τῶν χίδρων σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς· κάρπωμά ἐστιν κυρίῳ.

CHAPTER 3

[1] Ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἐὰν μὲν ἐκ τῶν βοῶν αὐτοῦ προσαγάγῃ, ἐάν τε ἄρσεν ἐάν τε θῆλυ, ἄμωμον προσάξει αὐτὸ ἐναντίον κυρίου. [2] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κύκλῳ. [3] καὶ προσάξουσιν ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα κυρίῳ, τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας [4] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ], [5] καὶ ἀνοίσουσιν αὐτὰ οἱ υἱοὶ Ααρων οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὁλοκαυτώματα ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τοῦ θυσιαστηρίου· κάρπωμα, ὀσμὴ εὐωδίας κυρίῳ. [6] Ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ, θυσίαν σωτηρίου τῷ κυρίῳ, ἄρσεν ἢ θῆλυ, ἄμωμον προσοίσει αὐτό. [7] ἐὰν ἄρνα προσαγάγῃ τὸ δῶρον αὐτοῦ, προσάξει αὐτὸ ἔναντι κυρίου [8] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου αὐτοῦ καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ. [9] καὶ προσοίσει ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα τῷ θεῷ, τὸ στέαρ καὶ τὴν ὀσφὺν ἄμωμον [σὺν ταῖς ψόαις περιελεῖ αὐτό] καὶ τὸ στέαρ τῆς κοιλίας [10] καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελών] [11] ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· ὀσμὴ εὐωδίας, κάρπωμα κυρίῳ. [12] Ἐὰν δὲ ἀπὸ τῶν αἰγῶν τὸ δῶρον αὐτοῦ, καὶ προσάξει ἔναντι κυρίου [13] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ σφάξουσιν αὐτὸ ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ. [14] καὶ ἀνοίσει ἐπ᾽ αὐτοῦ κάρπωμα κυρίῳ, τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας [15] καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ πᾶν τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ], [16] καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· κάρπωμα, ὀσμὴ εὐωδίας τῷ κυρίῳ. πᾶν τὸ στέαρ τῷ κυρίῳ· [17] νόμιμον εἰς τὸν αἰῶνα εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν· πᾶν στέαρ καὶ πᾶν αἷμα οὐκ ἔδεσθε.

CHAPTER 4

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον πρὸς τοὺς υἱοὺς Ισραηλ λέγων Ψυχὴ ἐὰν ἁμάρτῃ ἔναντι κυρίου ἀκουσίως ἀπὸ τῶν προσταγμάτων κυρίου, ὧν οὐ δεῖ ποιεῖν, καὶ ποιήσῃ ἕν τι ἀπ᾽ αὐτῶν· [3] ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχρισμένος ἁμάρτῃ τοῦ τὸν λαὸν ἁμαρτεῖν, καὶ προσάξει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, μόσχον ἐκ βοῶν ἄμωμον τῷ κυρίῳ περὶ τῆς ἁμαρτίας αὐτοῦ. [4] καὶ προσάξει τὸν μόσχον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξει τὸν μόσχον ἐνώπιον κυρίου. [5] καὶ λαβὼν ὁ ἱερεὺς ὁ χριστὸς ὁ τετελειωμένος τὰς χεῖρας ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ εἰσοίσει αὐτὸ ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου· [6] καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον εἰς τὸ αἷμα καὶ προσρανεῖ ἀπὸ τοῦ αἵματος ἑπτάκις ἔναντι κυρίου κατὰ τὸ καταπέτασμα τὸ ἅγιον· [7] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ μόσχου ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τοῦ θυμιάματος τῆς συνθέσεως τοῦ ἐναντίον κυρίου, ὅ ἐστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· καὶ πᾶν τὸ αἷμα τοῦ μόσχου ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων, ὅ ἐστιν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. [8] καὶ πᾶν τὸ στέαρ τοῦ μόσχου τοῦ τῆς ἁμαρτίας περιελεῖ ἀπ᾽ αὐτοῦ, τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων [9] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν, ὅ ἐστιν ἐπὶ τῶν μηρίων, καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ αὐτό], [10] ὃν τρόπον ἀφαιρεῖται ἀπὸ τοῦ μόσχου τοῦ τῆς θυσίας τοῦ σωτηρίου, καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον τῆς καρπώσεως. [11] καὶ τὸ δέρμα τοῦ μόσχου καὶ πᾶσαν αὐτοῦ τὴν σάρκα σὺν τῇ κεφαλῇ καὶ τοῖς ἀκρωτηρίοις καὶ τῇ κοιλίᾳ καὶ τῇ κόπρῳ [12] καὶ ἐξοίσουσιν ὅλον τὸν μόσχον ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν, οὗ ἐκχεοῦσιν τὴν σποδιάν, καὶ κατακαύσουσιν αὐτὸν ἐπὶ ξύλων ἐν πυρί· ἐπὶ τῆς ἐκχύσεως τῆς σποδιᾶς καυθήσεται. [13] Ἐὰν δὲ πᾶσα συναγωγὴ Ισραηλ ἀγνοήσῃ ἀκουσίως καὶ λάθῃ ῥῆμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς καὶ ποιήσωσιν μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ἃ οὐ ποιηθήσεται, καὶ πλημμελήσωσιν, [14] καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία, ἣν ἥμαρτον ἐν αὐτῇ, καὶ προσάξει ἡ συναγωγὴ μόσχον ἐκ βοῶν ἄμωμον περὶ τῆς ἁμαρτίας καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. [15] καὶ ἐπιθήσουσιν οἱ πρεσβύτεροι τῆς συναγωγῆς τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξουσιν τὸν μόσχον ἔναντι κυρίου. [16] καὶ εἰσοίσει ὁ ἱερεὺς ὁ χριστὸς ἀπὸ τοῦ αἵματος τοῦ μόσχου εἰς τὴν σκηνὴν τοῦ μαρτυρίου· [17] καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον ἀπὸ

τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ ἑπτάκις ἔναντι κυρίου κατενώπιον τοῦ καταπετάσματος τοῦ ἁγίου· [18] καὶ ἀπὸ τοῦ αἵματος ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν θυμιαμάτων τῆς συνθέσεως, ὅ ἐστιν ἐνώπιον κυρίου, ὅ ἐστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· καὶ τὸ πᾶν αἷμα ἐκχεεῖ πρὸς τὴν βάσιν τοῦ θυσιαστηρίου τῶν καρπώσεων τῶν πρὸς τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου. [19] καὶ τὸ πᾶν στέαρ περιελεῖ ἀπ᾽ αὐτοῦ καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον· [20] καὶ ποιήσει τὸν μόσχον ὃν τρόπον ἐποίησεν τὸν μόσχον τὸν τῆς ἁμαρτίας, οὕτως ποιηθήσεται· καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία. [21] καὶ ἐξοίσουσιν τὸν μόσχον ὅλον ἔξω τῆς παρεμβολῆς καὶ κατακαύσουσιν τὸν μόσχον, ὃν τρόπον κατέκαυσαν τὸν μόσχον τὸν πρότερον. ἁμαρτία συναγωγῆς ἐστιν. [22] Ἐὰν δὲ ὁ ἄρχων ἁμάρτῃ καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτῶν, ἃ οὐ ποιηθήσεται, ἀκουσίως καὶ ἁμάρτῃ καὶ πλημμελήσῃ, [23] καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, καὶ προσοίσει τὸ δῶρον αὐτοῦ χίμαρον ἐξ αἰγῶν, ἄρσεν ἄμωμον. [24] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου, καὶ σφάξουσιν αὐτὸν ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα ἐνώπιον κυρίου· ἁμαρτία ἐστίν. [25] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων· καὶ τὸ πᾶν αἷμα αὐτοῦ ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων. [26] καὶ τὸ πᾶν στέαρ αὐτοῦ ἀνοίσει ἐπὶ τὸ θυσιαστήριον ὥσπερ τὸ στέαρ θυσίας σωτηρίου. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἀπὸ τῆς ἁμαρτίας αὐτοῦ, καὶ ἀφεθήσεται αὐτῷ. [27] Ἐὰν δὲ ψυχὴ μία ἁμάρτῃ ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς ἐν τῷ ποιῆσαι μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ἃ οὐ ποιηθήσεται, καὶ πλημμελήσῃ, [28] καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, καὶ οἴσει χίμαιραν ἐξ αἰγῶν, θήλειαν ἄμωμον, οἴσει περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν. [29] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ, καὶ σφάξουσιν τὴν χίμαιραν τὴν τῆς ἁμαρτίας ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα. [30] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος αὐτῆς τῷ δακτύλῳ καὶ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων· καὶ πᾶν τὸ αἷμα αὐτῆς ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου. [31] καὶ πᾶν τὸ στέαρ περιελεῖ, ὃν τρόπον περιαιρεῖται στέαρ ἀπὸ θυσίας σωτηρίου, καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὀσμὴν εὐωδίας κυρίῳ. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτῷ. – [32] ἐὰν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ εἰς ἁμαρτίαν, θῆλυ ἄμωμον προσοίσει αὐτό. [33] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ τῆς ἁμαρτίας, καὶ σφάξουσιν αὐτὸ ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα. [34] καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπιθήσει ἐπὶ τὰ κέρατα

τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως· καὶ πᾶν αὐτοῦ τὸ αἷμα ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως. [35] καὶ πᾶν αὐτοῦ τὸ στέαρ περιελεῖ, ὃν τρόπον περιαιρεῖται στέαρ προβάτου ἐκ τῆς θυσίας τοῦ σωτηρίου, καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὁλοκαύτωμα κυρίου. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ.

CHAPTER 5

[1] Ἐὰν δὲ ψυχὴ ἁμάρτῃ καὶ ἀκούσῃ φωνὴν ὁρκισμοῦ καὶ οὗτος μάρτυς [ἢ ἑώρακεν ἢ σύνοιδεν], ἐὰν μὴ ἀπαγγείλῃ, λήμψεται τὴν ἁμαρτίαν· [2] ἢ ψυχή, ἥτις ἐὰν ἅψηται παντὸς πράγματος ἀκαθάρτου, ἢ θνησιμαίου ἢ θηριαλώτου ἀκαθάρτου ἢ τῶν θνησιμαίων ἢ τῶν βδελυγμάτων τῶν ἀκαθάρτων ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων, [3] ἢ ἅψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ, ἧς ἂν ἁψάμενος μιανθῇ, καὶ ἔλαθεν αὐτόν, μετὰ τοῦτο δὲ γνῷ καὶ πλημμελήσῃ, [4] ἢ ψυχή, ἡ ἂν ὀμόσῃ διαστέλλουσα τοῖς χείλεσιν κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα, ὅσα ἐὰν διαστείλῃ ὁ ἄνθρωπος μεθ’ ὅρκου, καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν, καὶ οὗτος γνῷ καὶ ἁμάρτῃ ἕν τι τούτων, [5] καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὧν ἡμάρτηκεν κατ’ αὐτῆς, [6] καὶ οἴσει περὶ ὧν ἐπλημμέλησεν κυρίῳ, περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, θῆλυ ἀπὸ τῶν προβάτων, ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν, περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία. [7] Ἐὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον, οἴσει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν κυρίῳ, ἕνα περὶ ἁμαρτίας καὶ ἕνα εἰς ὁλοκαύτωμα. [8] καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα, καὶ προσάξει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας πρότερον· καὶ ἀποκνίσει ὁ ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου καὶ οὐ διελεῖ· [9] καὶ ῥανεῖ ἀπὸ τοῦ αἵματος τοῦ περὶ τῆς ἁμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου, τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου· ἁμαρτίας γάρ ἐστιν. [10] καὶ τὸ δεύτερον ποιήσει ὁλοκαύτωμα, ὡς καθήκει. καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ. – [11] ἐὰν δὲ μὴ εὑρίσκῃ αὐτοῦ ἡ χεὶρ ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν, καὶ οἴσει τὸ δῶρον αὐτοῦ περὶ οὗ ἥμαρτεν, τὸ δέκατον τοῦ οιφι σεμίδαλιν περὶ ἁμαρτίας· οὐκ ἐπιχεεῖ ἐπ’ αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ’ αὐτὸ λίβανον, ὅτι περὶ ἁμαρτίας ἐστίν· [12] καὶ οἴσει αὐτὸ πρὸς τὸν ἱερέα. καὶ δραξάμενος ὁ ἱερεὺς ἀπ’ αὐτῆς πλήρη τὴν δράκα, τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κυρίῳ· ἁμαρτία ἐστίν. [13] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, ἐφ’ ἑνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ. τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμιδάλεως. [14] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [15] Ψυχὴ ἐὰν λάθῃ αὐτὸν λήθη καὶ ἁμάρτῃ ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου, καὶ οἴσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου σίκλων, τῷ σίκλῳ τῶν ἁγίων, περὶ οὗ ἐπλημμέλησεν. [16]

καὶ ὃ ἥμαρτεν ἀπὸ τῶν ἁγίων, ἀποτείσαι αὐτὸ καὶ τὸ ἐπίπεμπτον προσθήσει ἐπ᾽ αὐτὸ καὶ δώσει αὐτὸ τῷ ἱερεῖ· καὶ ὁ ἱερεὺς ἐξιλάσεται περὶ αὐτοῦ ἐν τῷ κριῷ τῆς πλημμελείας, καὶ ἀφεθήσεται αὐτῷ. [17] Καὶ ἡ ψυχή, ἣ ἂν ἁμάρτῃ καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ὧν οὐ δεῖ ποιεῖν, καὶ οὐκ ἔγνω καὶ πλημμελήσῃ καὶ λάβῃ τὴν ἁμαρτίαν, [18] καὶ οἴσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου εἰς πλημμέλειαν πρὸς τὸν ἱερέα· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀγνοίας αὐτοῦ, ἧς ἠγνόησεν καὶ αὐτὸς οὐκ ᾔδει, καὶ ἀφεθήσεται αὐτῷ· [19] ἐπλημμέλησεν γὰρ πλημμέλησιν ἔναντι κυρίου. [20] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [21] Ψυχὴ ἐὰν ἁμάρτῃ καὶ παριδὼν παρίδῃ τὰς ἐντολὰς κυρίου καὶ ψεύσηται τὰ πρὸς τὸν πλησίον ἐν παραθήκῃ ἢ περὶ κοινωνίας ἢ περὶ ἁρπαγῆς ἢ ἠδίκησέν τι τὸν πλησίον [22] ἢ εὗρεν ἀπώλειαν καὶ ψεύσηται περὶ αὐτῆς καὶ ὀμόσῃ ἀδίκως περὶ ἑνὸς ἀπὸ πάντων, ὧν ἐὰν ποιήσῃ ὁ ἄνθρωπος ὥστε ἁμαρτεῖν ἐν τούτοις, [23] καὶ ἔσται ἡνίκα ἐὰν ἁμάρτῃ καὶ πλημμελήσῃ, καὶ ἀποδῷ τὸ ἅρπαγμα, ὃ ἥρπασεν, ἢ τὸ ἀδίκημα, ὃ ἠδίκησεν, ἢ τὴν παραθήκην, ἥτις παρετέθη αὐτῷ, ἢ τὴν ἀπώλειαν, ἣν εὗρεν, [24] ἀπὸ παντὸς πράγματος, οὗ ὤμοσεν περὶ αὐτοῦ ἀδίκως, καὶ ἀποτείσει αὐτὸ τὸ κεφάλαιον καὶ τὸ πέμπτον προσθήσει ἐπ᾽ αὐτό· τίνος ἐστίν, αὐτῷ ἀποδώσει ᾗ ἡμέρᾳ ἐλεγχθῇ. [25] καὶ τῆς πλημμελείας αὐτοῦ οἴσει τῷ κυρίῳ κριὸν ἀπὸ τῶν προβάτων ἄμωμον τιμῆς εἰς ὃ ἐπλημμέλησεν αὐτῷ. [26] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου, καὶ ἀφεθήσεται αὐτῷ περὶ ἑνὸς ἀπὸ πάντων, ὧν ἐποίησεν καὶ ἐπλημμέλησεν αὐτῷ.

CHAPTER 6

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἔντειλαι Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὗτος ὁ νόμος τῆς ὁλοκαυτώσεως· αὐτὴ ἡ ὁλοκαύτωσις ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τὸ πρωί, καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ᾽ αὐτοῦ, οὐ σβεσθήσεται. [3] καὶ ἐνδύσεται ὁ ἱερεὺς χιτῶνα λινοῦν καὶ περισκελὲς λινοῦν ἐνδύσεται περὶ τὸ σῶμα αὐτοῦ καὶ ἀφελεῖ τὴν κατακάρπωσιν, ἣν ἂν καταναλώσῃ τὸ πῦρ τὴν ὁλοκαύτωσιν, ἀπὸ τοῦ θυσιαστηρίου καὶ παραθήσει αὐτὸ ἐχόμενον τοῦ θυσιαστηρίου. [4] καὶ ἐκδύσεται τὴν στολὴν αὐτοῦ καὶ ἐνδύσεται στολὴν ἄλλην καὶ ἐξοίσει τὴν κατακάρπωσιν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν. [5] καὶ πῦρ ἐπὶ τὸ θυσιαστήριον καυθήσεται ἀπ᾽ αὐτοῦ καὶ οὐ σβεσθήσεται, καὶ καύσει ὁ ἱερεὺς ἐπ᾽ αὐτὸ ξύλα τὸ πρωῒ καὶ στοιβάσει ἐπ᾽ αὐτοῦ τὴν ὁλοκαύτωσιν καὶ ἐπιθήσει ἐπ᾽ αὐτὸ τὸ στέαρ τοῦ σωτηρίου· [6] καὶ πῦρ διὰ παντὸς καυθήσεται ἐπὶ τὸ θυσιαστήριον, οὐ σβεσθήσεται. [7] Οὗτος ὁ νόμος τῆς θυσίας, ἣν προσάξουσιν αὐτὴν οἱ υἱοὶ Ααρων ἔναντι κυρίου ἀπέναντι τοῦ θυσιαστηρίου· [8] καὶ ἀφελεῖ ἀπ᾽ αὐτοῦ τῇ δρακὶ ἀπὸ τῆς σεμιδάλεως τῆς θυσίας σὺν τῷ ἐλαίῳ αὐτῆς καὶ σὺν τῷ λιβάνῳ αὐτῆς τὰ ὄντα ἐπὶ τῆς θυσίας καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον κάρπωμα· ὀσμὴ εὐωδίας, τὸ μνημόσυνον αὐτῆς τῷ κυρίῳ. [9] τὸ δὲ καταλειφθὲν ἀπ᾽ αὐτῆς ἔδεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ· ἄζυμα βρωθήσεται ἐν τόπῳ ἁγίῳ, ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἔδονται αὐτήν. [10] οὐ πεφθήσεται ἐζυμωμένη· μερίδα αὐτὴν ἔδωκα αὐτοῖς ἀπὸ τῶν καρπωμάτων κυρίου· ἅγια ἁγίων ὥσπερ τὸ τῆς ἁμαρτίας καὶ ὥσπερ τὸ τῆς πλημμελείας. [11] πᾶν ἀρσενικὸν τῶν ἱερέων ἔδονται αὐτήν· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἀπὸ τῶν καρπωμάτων κυρίου. πᾶς, ὃς ἐὰν ἅψηται αὐτῶν, ἁγιασθήσεται. [12] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [13] Τοῦτο τὸ δῶρον Ααρων καὶ τῶν υἱῶν αὐτοῦ, ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ, ᾗ ἂν χρίσῃς αὐτόν· τὸ δέκατον τοῦ οιφι σεμιδάλεως εἰς θυσίαν διὰ παντός, τὸ ἥμισυ αὐτῆς τὸ πρωῒ καὶ τὸ ἥμισυ αὐτῆς τὸ δειλινόν. [14] ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται, πεφυραμένην οἴσει αὐτήν, ἑλικτά, θυσίαν ἐκ κλασμάτων, θυσίαν ὀσμὴν εὐωδίας κυρίῳ. [15] ὁ ἱερεὺς ὁ χριστὸς ἀντ αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν· νόμος αἰώνιος, ἅπαν ἐπιτελεσθήσεται. [16] καὶ πᾶσα θυσία ἱερέως ὁλόκαυτος ἔσται καὶ οὐ βρωθήσεται. [17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [18] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὗτος ὁ νόμος τῆς ἁμαρτίας· ἐν τόπῳ, οὗ σφάζουσιν τὸ ὁλοκαύτωμα, σφάξουσιν τὰ περὶ τῆς ἁμαρτίας ἔναντι κυρίου· ἅγια ἁγίων ἐστίν. [19] ὁ ἱερεὺς ὁ ἀναφέρων

αὐτὴν ἔδεται αὐτήν· ἐν τόπῳ ἁγίῳ βρωθήσεται, ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου. [20] πᾶς ὁ ἁπτόμενος τῶν κρεῶν αὐτῆς ἁγιασθήσεται· καὶ ᾧ ἐὰν ἐπιρραντισθῇ ἀπὸ τοῦ αἵματος αὐτῆς ἐπὶ τὸ ἱμάτιον, ὃ ἐὰν ῥαντισθῇ ἐπ᾽ αὐτὸ πλυθήσεται ἐν τόπῳ ἁγίῳ. [21] καὶ σκεῦος ὀστράκινον, οὗ ἐὰν ἑψηθῇ ἐν αὐτῷ, συντριβήσεται· ἐὰν δὲ ἐν σκεύει χαλκῷ ἑψηθῇ, ἐκτρίψει αὐτὸ καὶ ἐκκλύσει ὕδατι. [22] πᾶς ἄρσην ἐν τοῖς ἱερεῦσιν φάγεται αὐτά· ἅγια ἁγίων ἐστὶν κυρίου. [23] καὶ πάντα τὰ περὶ τῆς ἁμαρτίας, ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιλάσασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται· ἐν πυρὶ κατακαυθήσεται.

CHAPTER 7

[1] Καὶ οὗτος ὁ νόμος τοῦ κριοῦ τοῦ περὶ τῆς πλημμελείας· ἅγια ἁγίων ἐστίν. [2] ἐν τόπῳ, οὗ σφάζουσιν τὸ ὁλοκαύτωμα, σφάξουσιν τὸν κριὸν τῆς πλημμελείας ἔναντι κυρίου, καὶ τὸ αἷμα προσχεεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου κύκλῳ. [3] καὶ πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἀπ᾽ αὐτοῦ, καὶ τὴν ὀσφὺν καὶ πᾶν τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων [4] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ αὐτά], [5] καὶ ἀνοίσει αὐτὰ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα τῷ κυρίῳ· περὶ πλημμελείας ἐστίν. [6] πᾶς ἄρσην ἐκ τῶν ἱερέων ἔδεται αὐτά, ἐν τόπῳ ἁγίῳ ἔδονται αὐτά· ἅγια ἁγίων ἐστίν. [7] ὥσπερ τὸ περὶ τῆς ἁμαρτίας, οὕτω καὶ τὸ τῆς πλημμελείας, νόμος εἷς αὐτῶν· ὁ ἱερεύς, ὅστις ἐξιλάσεται ἐν αὐτῷ, αὐτῷ ἔσται. [8] καὶ ὁ ἱερεὺς ὁ προσάγων ὁλοκαύτωμα ἀνθρώπου, τὸ δέρμα τῆς ὁλοκαυτώσεως, ἧς αὐτὸς προσφέρει, αὐτῷ ἔσται. [9] καὶ πᾶσα θυσία, ἥτις ποιηθήσεται ἐν τῷ κλιβάνῳ, καὶ πᾶσα, ἥτις ποιηθήσεται ἐπ᾽ ἐσχάρας ἢ ἐπὶ τηγάνου, τοῦ ἱερέως τοῦ προσφέροντος αὐτήν, αὐτῷ ἔσται. [10] καὶ πᾶσα θυσία ἀναπεποιημένη ἐν ἐλαίῳ καὶ μὴ ἀναπεποιημένη πᾶσι τοῖς υἱοῖς Ααρων ἔσται, ἑκάστῳ τὸ ἴσον. [11] Οὗτος ὁ νόμος θυσίας σωτηρίου, ἣν προσοίσουσιν κυρίῳ. [12] ἐὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν, καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σεμιδάλεως ἀναπεποιημένους ἐν ἐλαίῳ, λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ· [13] ἐπ᾽ ἄρτοις ζυμίταις προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου. [14] καὶ προσάξει ἓν ἀπὸ πάντων τῶν δώρων αὐτοῦ ἀφαίρεμα κυρίῳ· τῷ ἱερεῖ τῷ προσχέοντι τὸ αἷμα τοῦ σωτηρίου, αὐτῷ ἔσται. [15] καὶ τὰ κρέα θυσίας αἰνέσεως σωτηρίου αὐτῷ ἔσται καὶ ἐν ᾗ ἡμέρᾳ δωρεῖται, βρωθήσεται· οὐ καταλείψουσιν ἀπ᾽ αὐτοῦ εἰς τὸ πρωί. [16] κἂν εὐχή, ἢ ἑκούσιον θυσιάζῃ τὸ δῶρον αὐτοῦ, ᾗ ἂν ἡμέρᾳ προσαγάγῃ τὴν θυσίαν αὐτοῦ, βρωθήσεται καὶ τῇ αὔριον· [17] καὶ τὸ καταλειφθὲν ἀπὸ τῶν κρεῶν τῆς θυσίας ἕως ἡμέρας τρίτης ἐν πυρὶ κατακαυθήσεται. [18] ἐὰν δὲ φαγὼν φάγῃ ἀπὸ τῶν κρεῶν τῇ ἡμέρᾳ τῇ τρίτῃ, οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτό, οὐ λογισθήσεται αὐτῷ, μίασμά ἐστιν· ἡ δὲ ψυχή, ἥτις ἐὰν φάγῃ ἀπ᾽ αὐτοῦ, τὴν ἁμαρτίαν λήμψεται. [19] καὶ κρέα, ὅσα ἂν ἅψηται παντὸς ἀκαθάρτου, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται. πᾶς καθαρὸς φάγεται κρέα. [20] ἡ δὲ ψυχή, ἥτις ἐὰν φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου, ὅ ἐστιν κυρίου, καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ᾽ αὐτοῦ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς. [21] καὶ ψυχή, ἣ ἂν ἅψηται παντὸς πράγματος

ἀκαθάρτου ἢ ἀπὸ ἀκαθαρσίας ἀνθρώπου ἢ τῶν τετραπόδων τῶν ἀκαθάρτων ἢ παντὸς βδελύγματος ἀκαθάρτου καὶ φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου, ὅ ἐστιν κυρίου, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς. [22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [23] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Πᾶν στέαρ βοῶν καὶ προβάτων καὶ αἰγῶν οὐκ ἔδεσθε. [24] καὶ στέαρ θνησιμαίων καὶ θηριάλωτον ποιηθήσεται εἰς πᾶν ἔργον καὶ εἰς βρῶσιν οὐ βρωθήσεται. [25] πᾶς ὁ ἔσθων στέαρ ἀπὸ τῶν κτηνῶν, ὧν προσάξει αὐτῶν κάρπωμα κυρίῳ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς. [26] πᾶν αἷμα οὐκ ἔδεσθε ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ἀπό τε τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν. [27] πᾶσα ψυχή, ἣ ἄν φάγῃ αἷμα, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς. [28] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [29] Καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ὁ προσφέρων θυσίαν σωτηρίου κυρίῳ οἴσει τὸ δῶρον αὐτοῦ κυρίῳ ἀπὸ τῆς θυσίας τοῦ σωτηρίου. [30] αἱ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίῳ· τὸ στέαρ τὸ ἐπὶ τοῦ στηθυνίου καὶ τὸν λοβὸν τοῦ ἥπατος, προσοίσει αὐτὰ ὥστε ἐπιθεῖναι δόμα ἔναντι κυρίου. [31] καὶ ἀνοίσει ὁ ἱερεὺς τὸ στέαρ ἐπὶ τοῦ θυσιαστηρίου, καὶ ἔσται τὸ στηθύνιον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ. [32] καὶ τὸν βραχίονα τὸν δεξιὸν δώσετε ἀφαίρεμα τῷ ἱερεῖ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν· [33] ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου καὶ τὸ στέαρ ἀπὸ τῶν υἱῶν Ααρων, αὐτῷ ἔσται ὁ βραχίων ὁ δεξιὸς ἐν μερίδι. [34] τὸ γὰρ στηθύνιον τοῦ ἐπιθέματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος εἴληφα παρὰ τῶν υἱῶν Ισραηλ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν καὶ ἔδωκα αὐτὰ Ααρων τῷ ἱερεῖ καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ισραηλ. [35] Αὕτη ἡ χρῖσις Ααρων καὶ ἡ χρῖσις τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου ἐν ᾗ ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεύειν τῷ κυρίῳ, [36] καθὰ ἐνετείλατο κύριος δοῦναι αὐτοῖς ᾗ ἡμέρᾳ ἔχρισεν αὐτούς, παρὰ τῶν υἱῶν Ισραηλ· νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν. [37] οὗτος ὁ νόμος τῶν ὁλοκαυτωμάτων καὶ θυσίας καὶ περὶ ἁμαρτίας καὶ τῆς πλημμελείας καὶ τῆς τελειώσεως καὶ τῆς θυσίας τοῦ σωτηρίου, [38] ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ ἐν τῷ ὄρει Σινα ᾗ ἡμέρᾳ ἐνετείλατο τοῖς υἱοῖς Ισραηλ προσφέρειν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα.

CHAPTER 8

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λαβὲ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τοὺς δύο κριοὺς καὶ τὸ κανοῦν τῶν ἀζύμων [3] καὶ πᾶσαν τὴν συναγωγὴν ἐκκλησίασον ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. [4] καὶ ἐποίησεν Μωϋσῆς ὃν τρόπον συνέταξεν αὐτῷ κύριος, καὶ ἐξεκκλησίασεν τὴν συναγωγὴν ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. [5] καὶ εἶπεν Μωϋσῆς τῇ συναγωγῇ Τοῦτό ἐστιν τὸ ῥῆμα, ὃ ἐνετείλατο κύριος ποιῆσαι. [6] καὶ προσήνεγκεν Μωϋσῆς τὸν Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἔλουσεν αὐτοὺς ὕδατι· [7] καὶ ἐνέδυσεν αὐτὸν τὸν χιτῶνα καὶ ἔζωσεν αὐτὸν τὴν ζώνην καὶ ἐνέδυσεν αὐτὸν τὸν ὑποδύτην καὶ ἐπέθηκεν ἐπ᾽ αὐτὸν τὴν ἐπωμίδα καὶ συνέζωσεν αὐτὸν κατὰ τὴν ποίησιν τῆς ἐπωμίδος καὶ συνέσφιγξεν αὐτὸν ἐν αὐτῇ· [8] καὶ ἐπέθηκεν ἐπ᾽ αὐτὴν τὸ λογεῖον καὶ ἐπέθηκεν ἐπὶ τὸ λογεῖον τὴν δήλωσιν καὶ τὴν ἀλήθειαν· [9] καὶ ἐπέθηκεν τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐπέθηκεν ἐπὶ τὴν μίτραν κατὰ πρόσωπον αὐτοῦ τὸ πέταλον τὸ χρυσοῦν τὸ καθηγιασμένον ἅγιον, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. [10] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως [11] καὶ ἔρρανεν ἀπ᾽ αὐτοῦ ἐπὶ τὸ θυσιαστήριον ἑπτάκις καὶ ἔχρισεν τὸ θυσιαστήριον καὶ ἡγίασεν αὐτὸ καὶ πάντα τὰ σκεύη αὐτοῦ καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ καὶ ἡγίασεν αὐτά· καὶ ἔχρισεν τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἡγίασεν αὐτήν. [12] καὶ ἐπέχεεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως ἐπὶ τὴν κεφαλὴν Ααρων καὶ ἔχρισεν αὐτὸν καὶ ἡγίασεν αὐτόν. [13] καὶ προσήγαγεν Μωϋσῆς τοὺς υἱοὺς Ααρων καὶ ἐνέδυσεν αὐτοὺς χιτῶνας καὶ ἔζωσεν αὐτοὺς ζώνας καὶ περιέθηκεν αὐτοῖς κιδάρεις, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ. [14] καὶ προσήγαγεν Μωϋσῆς τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας, καὶ ἐπέθηκεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ μόσχου τοῦ τῆς ἁμαρτίας. [15] καὶ ἔσφαξεν αὐτὸν καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ αἵματος καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου κύκλῳ τῷ δακτύλῳ καὶ ἐκαθάρισεν τὸ θυσιαστήριον· καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου καὶ ἡγίασεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ᾽ αὐτοῦ. [16] καὶ ἔλαβεν Μωϋσῆς πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν, καὶ ἀνήνεγκεν Μωϋσῆς ἐπὶ τὸ θυσιαστήριον· [17] καὶ τὸν μόσχον καὶ τὴν βύρσαν αὐτοῦ καὶ τὰ κρέα αὐτοῦ καὶ τὴν κόπρον αὐτοῦ καὶ κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. [18] καὶ προσήγαγεν Μωϋσῆς τὸν κριὸν τὸν εἰς ὁλοκαύτωμα, καὶ ἐπέθηκεν

Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ. [19] καὶ ἔσφαξεν Μωϋσῆς τὸν κριόν, καὶ προσέχεεν Μωϋσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ. [20] καὶ τὸν κριὸν ἐκρεανόμησεν κατὰ μέλη καὶ ἀνήνεγκεν Μωϋσῆς τὴν κεφαλὴν καὶ τὰ μέλη καὶ τὸ στέαρ· [21] καὶ τὴν κοιλίαν καὶ τοὺς πόδας ἔπλυνεν ὕδατι καὶ ἀνήνεγκεν Μωϋσῆς ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον· ὁλοκαύτωμα, ὅ ἐστιν εἰς ὀσμὴν εὐωδίας, κάρπωμά ἐστιν τῷ κυρίῳ, καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ. [22] καὶ προσήγαγεν Μωϋσῆς τὸν κριὸν τὸν δεύτερον, κριὸν τελειώσεως· καὶ ἐπέθηκεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ. [23] καὶ ἔσφαξεν αὐτὸν καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ αἵματος αὐτοῦ καὶ ἐπέθηκεν ἐπὶ τὸν λοβὸν τοῦ ὠτὸς Ααρων τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ. [24] καὶ προσήγαγεν Μωϋσῆς τοὺς υἱοὺς Ααρων, καὶ ἐπέθηκεν Μωϋσῆς ἀπὸ τοῦ αἵματος ἐπὶ τοὺς λοβοὺς τῶν ὤτων τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν, καὶ προσέχεεν Μωϋσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ. [25] καὶ ἔλαβεν τὸ στέαρ καὶ τὴν ὀσφὺν καὶ τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ τὸν βραχίονα τὸν δεξιόν· [26] καὶ ἀπὸ τοῦ κανοῦ τῆς τελειώσεως τοῦ ὄντος ἔναντι κυρίου ἔλαβεν ἄρτον ἕνα ἄζυμον καὶ ἄρτον ἐξ ἐλαίου ἕνα καὶ λάγανον ἓν καὶ ἐπέθηκεν ἐπὶ τὸ στέαρ καὶ τὸν βραχίονα τὸν δεξιόν· [27] καὶ ἐπέθηκεν ἅπαντα ἐπὶ τὰς χεῖρας Ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀνήνεγκεν αὐτὰ ἀφαίρεμα ἔναντι κυρίου. [28] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τῶν χειρῶν αὐτῶν, καὶ ἀνήνεγκεν αὐτὰ Μωϋσῆς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὁλοκαύτωμα τῆς τελειώσεως, ὅ ἐστιν ὀσμὴ εὐωδίας· κάρπωμά ἐστιν τῷ κυρίῳ. [29] καὶ λαβὼν Μωϋσῆς τὸ στηθύνιον ἀφεῖλεν αὐτὸ ἐπίθεμα ἔναντι κυρίου ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, καὶ ἐγένετο Μωυσῇ ἐν μερίδι, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ. [30] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ἀπὸ τοῦ αἵματος τοῦ ἐπὶ τοῦ θυσιαστηρίου καὶ προσέρρανεν ἐπὶ Ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ καὶ ἡγίασεν Ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ. [31] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ Ἑψήσατε τὰ κρέα ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ καὶ ἐκεῖ φάγεσθε αὐτὰ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ τῆς τελειώσεως, ὃν τρόπον συντέτακταί μοι λέγων Ααρων καὶ οἱ υἱοὶ αὐτοῦ φάγονται αὐτά· [32] καὶ τὸ καταλειφθὲν τῶν κρεῶν καὶ τῶν ἄρτων ἐν πυρὶ κατακαυθήσεται. [33] καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε ἑπτὰ ἡμέρας, ἕως ἡμέρα πληρωθῇ, ἡμέρα τελειώσεως ὑμῶν· ἑπτὰ γὰρ ἡμέρας τελειώσει τὰς χεῖρας ὑμῶν. [34]

καθάπερ ἐποίησεν ἐν τῇ ἡμέρᾳ ταύτῃ, ἐνετείλατο κύριος τοῦ ποιῆσαι ὥστε ἐξιλάσασθαι περὶ ὑμῶν. [35] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καθήσεσθε ἑπτὰ ἡμέρας ἡμέραν καὶ νύκτα· φυλάξεσθε τὰ φυλάγματα κυρίου, ἵνα μὴ ἀποθάνητε· οὕτως γὰρ ἐνετείλατό μοι κύριος ὁ θεός. [36] καὶ ἐποίησεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ πάντας τοὺς λόγους, οὓς συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 9

[1] Καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκάλεσεν Μωϋσῆς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὴν γερουσίαν Ισραηλ. [2] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ σεαυτῷ μοσχάριον ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὁλοκαύτωμα, ἄμωμα, καὶ προσένεγκε αὐτὰ ἔναντι κυρίου· [3] καὶ τῇ γερουσίᾳ Ισραηλ λάλησον λέγων Λάβετε χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας καὶ μοσχάριον καὶ ἀμνὸν ἐνιαύσιον εἰς ὁλοκάρπωσιν, ἄμωμα, [4] καὶ μόσχον καὶ κριὸν εἰς θυσίαν σωτηρίου ἔναντι κυρίου καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ, ὅτι σήμερον κύριος ὀφθήσεται ἐν ὑμῖν. [5] καὶ ἔλαβον, καθὸ ἐνετείλατο Μωϋσῆς, ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσῆλθεν πᾶσα συναγωγὴ καὶ ἔστησαν ἔναντι κυρίου. [6] καὶ εἶπεν Μωϋσῆς Τοῦτο τὸ ῥῆμα, ὃ εἶπεν κύριος, ποιήσατε, καὶ ὀφθήσεται ἐν ὑμῖν δόξα κυρίου. [7] καὶ εἶπεν Μωϋσῆς τῷ Ααρων Πρόσελθε πρὸς τὸ θυσιαστήριον καὶ ποίησον τὸ περὶ τῆς ἁμαρτίας σου καὶ τὸ ὁλοκαύτωμά σου καὶ ἐξίλασαι περὶ σεαυτοῦ καὶ τοῦ οἴκου σου· καὶ ποίησον τὰ δῶρα τοῦ λαοῦ καὶ ἐξίλασαι περὶ αὐτῶν, καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ. [8] καὶ προσῆλθεν Ααρων πρὸς τὸ θυσιαστήριον καὶ ἔσφαξεν τὸ μοσχάριον τὸ περὶ τῆς ἁμαρτίας· [9] καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ ἔβαψεν τὸν δάκτυλον εἰς τὸ αἷμα καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου· [10] καὶ τὸ στέαρ καὶ τοὺς νεφροὺς καὶ τὸν λοβὸν τοῦ ἥπατος τοῦ περὶ τῆς ἁμαρτίας ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ· [11] καὶ τὰ κρέα καὶ τὴν βύρσαν, κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς. [12] καὶ ἔσφαξεν τὸ ὁλοκαύτωμα· καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ προσέχεεν ἐπὶ τὸ θυσιαστήριον κύκλῳ· [13] καὶ τὸ ὁλοκαύτωμα προσήνεγκαν αὐτῷ κατὰ μέλη, αὐτὰ καὶ τὴν κεφαλήν, καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον· [14] καὶ ἔπλυνεν τὴν κοιλίαν καὶ τοὺς πόδας ὕδατι καὶ ἐπέθηκεν ἐπὶ τὸ ὁλοκαύτωμα ἐπὶ τὸ θυσιαστήριον. [15] καὶ προσήνεγκαν τὸ δῶρον τοῦ λαοῦ· καὶ ἔλαβεν τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τοῦ λαοῦ καὶ ἔσφαξεν αὐτὸ καθὰ καὶ τὸ πρῶτον. [16] καὶ προσήνεγκεν τὸ ὁλοκαύτωμα καὶ ἐποίησεν αὐτό, ὡς καθήκει. [17] καὶ προσήνεγκεν τὴν θυσίαν καὶ ἔπλησεν τὰς χεῖρας ἀπ᾽ αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς τοῦ ὁλοκαυτώματος τοῦ πρωινοῦ. [18] καὶ ἔσφαξεν τὸν μόσχον καὶ τὸν κριὸν τῆς θυσίας τοῦ σωτηρίου τῆς τοῦ λαοῦ· καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ προσέχεεν πρὸς τὸ θυσιαστήριον κύκλῳ· [19] καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου καὶ τοῦ κριοῦ, τὴν ὀσφὺν καὶ τὸ στέαρ τὸ κατακαλύπτον

ἐπὶ τῆς κοιλίας καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος, [20] καὶ ἐπέθηκεν τὰ στέατα ἐπὶ τὰ στηθύνια, καὶ ἀνήνεγκαν τὰ στέατα ἐπὶ τὸ θυσιαστήριον. [21] καὶ τὸ στηθύνιον καὶ τὸν βραχίονα τὸν δεξιὸν ἀφεῖλεν Ααρων ἀφαίρεμα ἔναντι κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. – [22] καὶ ἐξάρας Ααρων τὰς χεῖρας ἐπὶ τὸν λαὸν εὐλόγησεν αὐτούς· καὶ κατέβη ποιήσας τὸ περὶ τῆς ἁμαρτίας καὶ τὰ ὁλοκαυτώματα καὶ τὰ τοῦ σωτηρίου. [23] καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐξελθόντες εὐλόγησαν πάντα τὸν λαόν, καὶ ὤφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ. [24] καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν τὰ ἐπὶ τοῦ θυσιαστηρίου, τά τε ὁλοκαυτώματα καὶ τὰ στέατα, καὶ εἶδεν πᾶς ὁ λαὸς καὶ ἐξέστη καὶ ἔπεσαν ἐπὶ πρόσωπον.

CHAPTER 10

[1] Καὶ λαβόντες οἱ δύο υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ ἕκαστος τὸ πυρεῖον αὐτοῦ ἐπέθηκαν ἐπ᾽ αὐτὸ πῦρ καὶ ἐπέβαλον ἐπ᾽ αὐτὸ θυμίαμα καὶ προσήνεγκαν ἔναντι κυρίου πῦρ ἀλλότριον, ὃ οὐ προσέταξεν κύριος αὐτοῖς. [2] καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν αὐτούς, καὶ ἀπέθανον ἔναντι κυρίου. [3] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Τοῦτό ἐστιν, ὃ εἶπεν κύριος λέγων Ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι. καὶ κατενύχθη Ααρων. [4] καὶ ἐκάλεσεν Μωϋσῆς τὸν Μισαδαι καὶ τὸν Ελισαφαν υἱοὺς Οζιηλ υἱοὺς τοῦ ἀδελφοῦ τοῦ πατρὸς Ααρων καὶ εἶπεν αὐτοῖς Προσέλθατε καὶ ἄρατε τοὺς ἀδελφοὺς ὑμῶν ἐκ προσώπου τῶν ἁγίων ἔξω τῆς παρεμβολῆς. [5] καὶ προσῆλθον καὶ ἦραν ἐν τοῖς χιτῶσιν αὐτῶν ἔξω τῆς παρεμβολῆς, ὃν τρόπον εἶπεν Μωϋσῆς. [6] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς αὐτοῦ τοὺς καταλελειμμένους Τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδαρώσετε καὶ τὰ ἱμάτια ὑμῶν οὐ διαρρήξετε, ἵνα μὴ ἀποθάνητε καὶ ἐπὶ πᾶσαν τὴν συναγωγὴν ἔσται θυμός· οἱ ἀδελφοὶ ὑμῶν πᾶς ὁ οἶκος Ισραηλ κλαύσονται τὸν ἐμπυρισμόν, ὃν ἐνεπυρίσθησαν ὑπὸ κυρίου. [7] καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε, ἵνα μὴ ἀποθάνητε· τὸ γὰρ ἔλαιον τῆς χρίσεως τὸ παρὰ κυρίου ἐφ᾽ ὑμῖν. καὶ ἐποίησαν κατὰ τὸ ῥῆμα Μωυσῆ. [8] Καὶ ἐλάλησεν κύριος τῷ Ααρων λέγων [9] Οἶνον καὶ σικερα οὐ πίεσθε, σὺ καὶ οἱ υἱοί σου μετὰ σοῦ, ἡνίκα ἂν εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον, καὶ οὐ μὴ ἀποθάνητε [νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν] [10] διαστεῖλαι ἀνὰ μέσον τῶν ἁγίων καὶ τῶν βεβήλων καὶ ἀνὰ μέσον τῶν ἀκαθάρτων καὶ τῶν καθαρῶν. [11] καὶ συμβιβάσεις τοὺς υἱοὺς Ισραηλ πάντα τὰ νόμιμα, ἃ ἐλάλησεν κύριος πρὸς αὐτοὺς διὰ χειρὸς Μωυσῆ. [12] Καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ πρὸς Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλειφθέντας Λάβετε τὴν θυσίαν τὴν καταλειφθεῖσαν ἀπὸ τῶν καρπωμάτων κυρίου καὶ φάγεσθε ἄζυμα παρὰ τὸ θυσιαστήριον· ἅγια ἁγίων ἐστίν. [13] καὶ φάγεσθε αὐτὴν ἐν τόπῳ ἁγίῳ· νόμιμον γάρ σοί ἐστιν καὶ νόμιμον τοῖς υἱοῖς σου τοῦτο ἀπὸ τῶν καρπωμάτων κυρίου· οὕτω γὰρ ἐντέταλταί μοι. [14] καὶ τὸ στηθύνιον τοῦ ἀφορίσματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος φάγεσθε ἐν τόπῳ ἁγίῳ, σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκός σου μετὰ σοῦ· νόμιμον γὰρ σοὶ καὶ νόμιμον τοῖς υἱοῖς σου ἐδόθη ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου τῶν υἱῶν Ισραηλ. [15] τὸν βραχίονα τοῦ ἀφαιρέματος καὶ τὸ στηθύνιον τοῦ ἀφορίσματος ἐπὶ τῶν καρπωμάτων τῶν στεάτων προσοίσουσιν, ἀφόρισμα ἀφορίσαι ἔναντι κυρίου· καὶ

ἔσται σοὶ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ νόμιμον αἰώνιον, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. [16] Καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας ζητῶν ἐξεζήτησεν Μωϋσῆς, καὶ ὅδε ἐνεπεπύριστο· καὶ ἐθυμώθη Μωϋσῆς ἐπὶ Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλελειμμένους λέγων [17] Διὰ τί οὐκ ἐφάγετε τὸ περὶ τῆς ἁμαρτίας ἐν τόπῳ ἁγίῳ; ὅτι γὰρ ἅγια ἁγίων ἐστίν, τοῦτο ἔδωκεν ὑμῖν φαγεῖν, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι κυρίου· [18] οὐ γὰρ εἰσήχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον· κατὰ πρόσωπον ἔσω φάγεσθε αὐτὸ ἐν τόπῳ ἁγίῳ, ὃν τρόπον μοι συνέταξεν κύριος. [19] καὶ ἐλάλησεν Ααρων πρὸς Μωυσῆν λέγων Εἰ σήμερον προσαγειόχασιν τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὁλοκαυτώματα αὐτῶν ἔναντι κυρίου, καὶ συμβέβηκέν μοι ταῦτα· καὶ φάγομαι τὰ περὶ τῆς ἁμαρτίας σήμερον, μὴ ἀρεστὸν ἔσται κυρίῳ; [20] καὶ ἤκουσεν Μωϋσῆς, καὶ ἤρεσεν αὐτῷ.

CHAPTER 11

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Λαλήσατε τοῖς υἱοῖς Ισραηλ λέγοντες Ταῦτα τὰ κτήνη, ἃ φάγεσθε ἀπὸ πάντων τῶν κτηνῶν τῶν ἐπὶ τῆς γῆς· [3] πᾶν κτῆνος διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν, ταῦτα φάγεσθε. [4] πλὴν ἀπὸ τούτων οὐ φάγεσθε· ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχηλούντων τὰς ὁπλὰς καὶ ὀνυχιζόντων ὀνυχιστῆρας· τὸν κάμηλον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο, ὁπλὴν δὲ οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν· [5] καὶ τὸν δασύποδα, ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὁπλὴν οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν· [6] καὶ τὸν χοιρογρύλλιον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὁπλὴν οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν· [7] καὶ τὸν ὗν, ὅτι διχηλεῖ ὁπλὴν τοῦτο καὶ ὀνυχίζει ὄνυχας ὁπλῆς, καὶ τοῦτο οὐκ ἀνάγει μηρυκισμόν, ἀκάθαρτον τοῦτο ὑμῖν· [8] ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἅψεσθε, ἀκάθαρτα ταῦτα ὑμῖν. [9] Καὶ ταῦτα, ἃ φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν· πάντα, ὅσα ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες ἐν τοῖς ὕδασιν καὶ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ταῦτα φάγεσθε. [10] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια οὐδὲ λεπίδες ἐν τῷ ὕδατι ἢ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ἀπὸ πάντων, ὧν ἐρεύγεται τὰ ὕδατα, καὶ ἀπὸ πάσης ψυχῆς ζώσης τῆς ἐν τῷ ὕδατι βδέλυγμά ἐστιν· [11] καὶ βδελύγματα ἔσονται ὑμῖν, ἀπὸ τῶν κρεῶν αὐτῶν οὐκ ἔδεσθε καὶ τὰ θνησιμαῖα αὐτῶν βδελύξεσθε· [12] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια καὶ λεπίδες, τῶν ἐν τῷ ὕδατι, βδέλυγμα τοῦτό ἐστιν ὑμῖν. [13] Καὶ ταῦτα βδελύξεσθε ἀπὸ τῶν πετεινῶν, καὶ οὐ βρωθήσεται, βδέλυγμά ἐστιν· τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἁλιαίετον [14] καὶ τὸν γύπα καὶ ἱκτῖνα καὶ τὰ ὅμοια αὐτῷ [15] καὶ κόρακα καὶ τὰ ὅμοια αὐτῷ [16] καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον καὶ τὰ ὅμοια αὐτῷ καὶ ἱέρακα καὶ τὰ ὅμοια αὐτῷ [17] καὶ νυκτικόρακα καὶ καταρράκτην καὶ ἶβιν [18] καὶ πορφυρίωνα καὶ πελεκᾶνα καὶ κύκνον [19] καὶ γλαῦκα καὶ ἐρωδιὸν καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτερίδα. – [20] καὶ πάντα τὰ ἑρπετὰ τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα, βδελύγματά ἐστιν ὑμῖν. [21] ἀλλὰ ταῦτα φάγεσθε ἀπὸ τῶν ἑρπετῶν τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα· ἃ ἔχει σκέλη ἀνώτερον τῶν ποδῶν αὐτοῦ πηδᾶν ἐν αὐτοῖς ἐπὶ τῆς γῆς. [22] καὶ ταῦτα φάγεσθε ἀπ᾽ αὐτῶν· τὸν βροῦχον καὶ τὰ ὅμοια αὐτῷ καὶ τὸν ἀττάκην καὶ τὰ ὅμοια αὐτῷ καὶ τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ καὶ τὸν ὀφιομάχην καὶ τὰ ὅμοια αὐτῷ. [23] πᾶν ἑρπετὸν ἀπὸ τῶν πετεινῶν, οἷς ἐστιν τέσσαρες πόδες, βδέλυγμά ἐστιν ὑμῖν. – [24] καὶ ἐν τούτοις μιανθήσεσθε, πᾶς ὁ ἁπτόμενος τῶν

θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας, [25] καὶ πᾶς ὁ αἴρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· [26] ἐν πᾶσιν τοῖς κτήνεσιν ὅ ἐστιν διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζει καὶ μηρυκισμὸν οὐ μαρυκᾶται, ἀκάθαρτα ἔσονται ὑμῖν· πᾶς ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας. [27] καὶ πᾶς, ὃς πορεύεται ἐπὶ χειρῶν ἐν πᾶσι τοῖς θηρίοις, ἃ πορεύεται ἐπὶ τέσσαρα, ἀκάθαρτα ἔσται ὑμῖν· πᾶς ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας· [28] καὶ ὁ αἴρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· ἀκάθαρτα ταῦτα ὑμῖν ἐστιν. [29] Καὶ ταῦτα ὑμῖν ἀκάθαρτα ἀπὸ τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς· ἡ γαλῆ καὶ ὁ μῦς καὶ ὁ κροκόδειλος ὁ χερσαῖος, [30] μυγαλῆ καὶ χαμαιλέων καὶ καλαβώτης καὶ σαύρα καὶ ἀσπάλαξ. [31] ταῦτα ἀκάθαρτα ὑμῖν ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς· πᾶς ὁ ἁπτόμενος αὐτῶν τεθνηκότων ἀκάθαρτος ἔσται ἕως ἑσπέρας. [32] καὶ πᾶν, ἐφ’ ὃ ἂν ἐπιπέσῃ ἀπ’ αὐτῶν τεθνηκότων αὐτῶν, ἀκάθαρτον ἔσται ἀπὸ παντὸς σκεύους ξυλίνου ἢ ἱματίου ἢ δέρματος ἢ σάκκου· πᾶν σκεῦος, ὃ ἐὰν ποιηθῇ ἔργον ἐν αὐτῷ, εἰς ὕδωρ βαφήσεται καὶ ἀκάθαρτον ἔσται ἕως ἑσπέρας καὶ καθαρὸν ἔσται. [33] καὶ πᾶν σκεῦος ὀστράκινον, εἰς ὃ ἐὰν πέσῃ ἀπὸ τούτων ἔνδον, ὅσα ἐὰν ἔνδον ᾖ, ἀκάθαρτα ἔσται, καὶ αὐτὸ συντριβήσεται. [34] καὶ πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἐὰν ἐπέλθῃ ἐπ’ αὐτὸ ὕδωρ, ἀκάθαρτον ἔσται· καὶ πᾶν ποτόν, ὃ πίνεται ἐν παντὶ ἀγγείῳ, ἀκάθαρτον ἔσται. [35] καὶ πᾶν, ὃ ἐὰν πέσῃ ἀπὸ τῶν θνησιμαίων αὐτῶν ἐπ’ αὐτό, ἀκάθαρτον ἔσται· κλίβανοι καὶ κυθρόποδες καθαιρεθήσονται· ἀκάθαρτα ταῦτά ἐστιν καὶ ἀκάθαρτα ταῦτα ὑμῖν ἔσονται· [36] πλὴν πηγῶν ὑδάτων καὶ λάκκου καὶ συναγωγῆς ὕδατος, ἔσται καθαρόν· ὁ δὲ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται. [37] ἐὰν δὲ ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπὶ πᾶν σπέρμα σπόριμον, ὃ σπαρήσεται, καθαρὸν ἔσται· [38] ἐὰν δὲ ἐπιχυθῇ ὕδωρ ἐπὶ πᾶν σπέρμα καὶ ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπ’ αὐτό, ἀκάθαρτόν ἐστιν ὑμῖν. [39] Ἐὰν δὲ ἀποθάνῃ τῶν κτηνῶν ὅ ἐστιν ὑμῖν τοῦτο φαγεῖν, ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας· [40] καὶ ὁ ἐσθίων ἀπὸ τῶν θνησιμαίων τούτων πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ αἴρων ἀπὸ θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [41] Καὶ πᾶν ἑρπετόν, ὃ ἕρπει ἐπὶ τῆς γῆς, βδέλυγμα τοῦτο ἔσται ὑμῖν, οὐ βρωθήσεται. [42] καὶ πᾶς ὁ πορευόμενος ἐπὶ κοιλίας καὶ πᾶς ὁ πορευόμενος ἐπὶ τέσσαρα διὰ παντός, ὃ πολυπληθεῖ ποσὶν ἐν πᾶσιν τοῖς ἑρπετοῖς τοῖς ἕρπουσιν ἐπὶ τῆς γῆς, οὐ φάγεσθε αὐτό, ὅτι βδέλυγμα ὑμῖν ἐστιν. [43] καὶ οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν ἐν πᾶσι τοῖς ἑρπετοῖς τοῖς ἕρπουσιν ἐπὶ τῆς γῆς καὶ οὐ μιανθήσεσθε ἐν τούτοις καὶ οὐκ ἀκάθαρτοι ἔσεσθε ἐν αὐτοῖς· [44] ὅτι ἐγώ

εἰμι κύριος ὁ θεὸς ὑμῶν, καὶ ἁγιασθήσεσθε καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός εἰμι ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐ μιανεῖτε τὰς ψυχὰς ὑμῶν ἐν πᾶσιν τοῖς ἑρπετοῖς τοῖς κινουμένοις ἐπὶ τῆς γῆς· [45] ὅτι ἐγώ εἰμι κύριος ὁ ἀναγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου εἶναι ὑμῶν θεός, καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιός εἰμι ἐγὼ κύριος. [46] Οὗτος ὁ νόμος περὶ τῶν κτηνῶν καὶ τῶν πετεινῶν καὶ πάσης ψυχῆς τῆς κινουμένης ἐν τῷ ὕδατι καὶ πάσης ψυχῆς ἑρπούσης ἐπὶ τῆς γῆς [47] διαστεῖλαι ἀνὰ μέσον τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ ἐσθιόμενα καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ μὴ ἐσθιόμενα.

CHAPTER 12

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Γυνή, ἥτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφέδρου αὐτῆς ἀκάθαρτος ἔσται· [3] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· [4] καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς, παντὸς ἁγίου οὐχ ἅψεται καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς. [5] ἐὰν δὲ θῆλυ τέκῃ, καὶ ἀκάθαρτος ἔσται δὶς ἑπτὰ ἡμέρας κατὰ τὴν ἄφεδρον· καὶ ἑξήκοντα ἡμέρας καὶ ἓξ καθεσθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς. [6] καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ’ υἱῷ ἢ ἐπὶ θυγατρί, προσοίσει ἀμνὸν ἐνιαύσιον ἄμωμον εἰς ὁλοκαύτωμα καὶ νεοσσὸν περιστερᾶς ἢ τρυγόνα περὶ ἁμαρτίας ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα, [7] καὶ προσοίσει ἔναντι κυρίου καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτὴν ἀπὸ τῆς πηγῆς τοῦ αἵματος αὐτῆς. οὗτος ὁ νόμος τῆς τικτούσης ἄρσεν ἢ θῆλυ. [8] ἐὰν δὲ μὴ εὑρίσκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήμψεται δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν, μίαν εἰς ὁλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας, καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεύς, καὶ καθαρισθήσεται.

CHAPTER 13

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Ἀνθρώπῳ ἐάν τινι γένηται ἐν δέρματι χρωτὸς αὐτοῦ οὐλὴ σημασίας τηλαυγὴς καὶ γένηται ἐν δέρματι χρωτὸς αὐτοῦ ἀφὴ λέπρας, καὶ ἀχθήσεται πρὸς Ααρων τὸν ἱερέα ἢ ἕνα τῶν υἱῶν αὐτοῦ τῶν ἱερέων. [3] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν ἐν δέρματι τοῦ χρωτὸς αὐτοῦ, καὶ ἡ θρὶξ ἐν τῇ ἀφῇ μεταβάλῃ λευκή, καὶ ἡ ὄψις τῆς ἀφῆς ταπεινὴ ἀπὸ τοῦ δέρματος τοῦ χρωτός, ἀφὴ λέπρας ἐστίν· καὶ ὄψεται ὁ ἱερεὺς καὶ μιανεῖ αὐτόν. [4] ἐὰν δὲ τηλαυγὴς λευκὴ ᾖ ἐν τῷ δέρματι τοῦ χρωτός, καὶ ταπεινὴ μὴ ᾖ ἡ ὄψις αὐτῆς ἀπὸ τοῦ δέρματος, καὶ ἡ θρὶξ αὐτοῦ οὐ μετέβαλεν τρίχα λευκήν, αὐτὴ δέ ἐστιν ἀμαυρά, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας. [5] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ ἡ ἀφὴ μένει ἐναντίον αὐτοῦ, οὐ μετέπεσεν ἡ ἀφὴ ἐν τῷ δέρματι, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας τὸ δεύτερον. [6] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ τὸ δεύτερον, καὶ ἰδοὺ ἀμαυρὰ ἡ ἀφή, οὐ μετέπεσεν ἡ ἀφὴ ἐν τῷ δέρματι, καθαριεῖ αὐτὸν ὁ ἱερεύς· σημασία γάρ ἐστιν· καὶ πλυνάμενος τὰ ἱμάτια καθαρὸς ἔσται. [7] ἐὰν δὲ μεταβαλοῦσα μεταπέσῃ ἡ σημασία ἐν τῷ δέρματι μετὰ τὸ ἰδεῖν αὐτὸν τὸν ἱερέα τοῦ καθαρίσαι αὐτόν, καὶ ὀφθήσεται τὸ δεύτερον τῷ ἱερεῖ, [8] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέπεσεν ἡ σημασία ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· λέπρα ἐστίν. [9] Καὶ ἀφὴ λέπρας ἐὰν γένηται ἐν ἀνθρώπῳ, καὶ ἥξει πρὸς τὸν ἱερέα· [10] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὕτη μετέβαλεν τρίχα λευκήν, καὶ ἀπὸ τοῦ ὑγιοῦς τῆς σαρκὸς τῆς ζώσης ἐν τῇ οὐλῇ, [11] λέπρα παλαιουμένη ἐστίν, ἐν τῷ δέρματι τοῦ χρωτός ἐστιν, καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς καὶ ἀφοριεῖ αὐτόν, ὅτι ἀκάθαρτός ἐστιν. [12] ἐὰν δὲ ἐξανθοῦσα ἐξανθήσῃ ἡ λέπρα ἐν τῷ δέρματι, καὶ καλύψῃ ἡ λέπρα πᾶν τὸ δέρμα τῆς ἀφῆς ἀπὸ κεφαλῆς ἕως ποδῶν καθ’ ὅλην τὴν ὅρασιν τοῦ ἱερέως, [13] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐκάλυψεν ἡ λέπρα πᾶν τὸ δέρμα τοῦ χρωτός, καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς τὴν ἀφήν, ὅτι πᾶν μετέβαλεν λευκόν, καθαρόν ἐστιν. [14] καὶ ᾗ ἂν ἡμέρᾳ ὀφθῇ ἐν αὐτῷ χρὼς ζῶν, μιανθήσεται, [15] καὶ ὄψεται ὁ ἱερεὺς τὸν χρῶτα τὸν ὑγιῆ, καὶ μιανεῖ αὐτὸν ὁ χρὼς ὁ ὑγιής, ὅτι ἀκάθαρτός ἐστιν· λέπρα ἐστίν. [16] ἐὰν δὲ ἀποκαταστῇ ὁ χρὼς ὁ ὑγιὴς καὶ μεταβάλῃ λευκή, καὶ ἐλεύσεται πρὸς τὸν ἱερέα, [17] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν ἡ ἀφὴ εἰς τὸ λευκόν, καὶ καθαριεῖ ὁ ἱερεὺς τὴν ἀφήν· καθαρός ἐστιν. [18] Καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ ἕλκος καὶ ὑγιασθῇ, [19] καὶ γένηται ἐν τῷ τόπῳ τοῦ ἕλκους οὐλὴ λευκὴ ἢ τηλαυγὴς λευκαίνουσα ἢ πυρρίζουσα, καὶ ὀφθήσεται τῷ ἱερεῖ, [20] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἡ

ὄψις ταπεινοτέρα τοῦ δέρματος, καὶ ἡ θρὶξ αὐτῆς μετέβαλεν εἰς λευκήν, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· λέπρα ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν. [21] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν αὐτῷ θρὶξ λευκή, καὶ ταπεινὸν μὴ ᾖ ἀπὸ τοῦ δέρματος τοῦ χρωτός, καὶ αὐτὴ ᾖ ἀμαυρά, ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας. [22] ἐὰν δὲ διαχέηται ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· ἀφὴ λέπρας ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν. [23] ἐὰν δὲ κατὰ χώραν μείνῃ τὸ τηλαύγημα καὶ μὴ διαχέηται, οὐλὴ τοῦ ἕλκους ἐστίν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς. [24] Καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ κατάκαυμα πυρός, καὶ γένηται ἐν τῷ δέρματι αὐτοῦ τὸ ὑγιασθὲν τοῦ κατακαύματος αὐγάζον τηλαυγὲς λευκὸν ὑποπυρρίζον ἢ ἔκλευκον, [25] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν θρὶξ λευκὴ εἰς τὸ αὐγάζον, καὶ ἡ ὄψις αὐτοῦ ταπεινὴ ἀπὸ τοῦ δέρματος, λέπρα ἐστίν, ἐν τῷ κατακαύματι ἐξήνθησεν· καὶ μιανεῖ αὐτὸν ὁ ἱερεύς, ἀφὴ λέπρας ἐστίν. [26] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν τῷ αὐγάζοντι θρὶξ λευκή, καὶ ταπεινὸν μὴ ᾖ ἀπὸ τοῦ δέρματος, αὐτὸ δὲ ἀμαυρόν, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας. [27] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ· ἐὰν δὲ διαχύσει διαχέηται ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· ἀφὴ λέπρας ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν. [28] ἐὰν δὲ κατὰ χώραν μείνῃ τὸ αὐγάζον καὶ μὴ διαχυθῇ ἐν τῷ δέρματι, αὐτὴ δὲ ᾖ ἀμαυρά, ἡ οὐλὴ τοῦ κατακαύματός ἐστιν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς· ὁ γὰρ χαρακτὴρ τοῦ κατακαύματός ἐστιν. [29] Καὶ ἀνδρὶ καὶ γυναικὶ ἐὰν γένηται ἐν αὐτοῖς ἀφὴ λέπρας ἐν τῇ κεφαλῇ ἢ ἐν τῷ πώγωνι, [30] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν καὶ ἰδοὺ ἡ ὄψις αὐτῆς ἐγκοιλοτέρα τοῦ δέρματος, ἐν αὐτῇ δὲ θρὶξ ξανθίζουσα λεπτή, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· θραῦσμά ἐστιν, λέπρα τῆς κεφαλῆς ἢ λέπρα τοῦ πώγωνός ἐστιν. [31] καὶ ἐὰν ἴδῃ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος καὶ ἰδοὺ οὐχ ἡ ὄψις ἐγκοιλοτέρα τοῦ δέρματος, καὶ θρὶξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος ἑπτὰ ἡμέρας. [32] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα, καὶ θρὶξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ, καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος, [33] καὶ ξυρηθήσεται τὸ δέρμα, τὸ δὲ θραῦσμα οὐ ξυρηθήσεται, καὶ ἀφοριεῖ ὁ ἱερεὺς τὸ θραῦσμα ἑπτὰ ἡμέρας τὸ δεύτερον. [34] καὶ ὄψεται ὁ ἱερεὺς τὸ θραῦσμα τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ ξυρηθῆναι αὐτόν, καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς, καὶ πλυνάμενος τὰ ἱμάτια καθαρὸς ἔσται. [35] ἐὰν δὲ διαχύσει διαχέηται τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ καθαρισθῆναι αὐτόν, [36] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ διακέχυται τὸ θραῦσμα ἐν τῷ δέρματι, οὐκ ἐπισκέψεται ὁ ἱερεὺς περὶ τῆς τριχὸς τῆς ξανθῆς, ὅτι ἀκάθαρτός ἐστιν. [37] ἐὰν δὲ ἐνώπιον μείνῃ τὸ θραῦσμα ἐπὶ

χώρας καὶ θρὶξ μέλαινα ἀνατείλῃ ἐν αὐτῷ, ὑγίακεν τὸ θραῦσμα· καθαρός ἐστιν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς. [38] Καὶ ἀνδρὶ ἢ γυναικὶ ἐὰν γένηται ἐν δέρματι τῆς σαρκὸς αὐτοῦ αὐγάσματα αὐγάζοντα λευκαθίζοντα, [39] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐν δέρματι τῆς σαρκὸς αὐτοῦ αὐγάσματα αὐγάζοντα λευκαθίζοντα, ἀλφός ἐστιν, καθαρός ἐστιν· ἐξανθεῖ ἐν τῷ δέρματι τῆς σαρκὸς αὐτοῦ, καθαρός ἐστιν. [40] Ἐὰν δέ τινι μαδήσῃ ἡ κεφαλὴ αὐτοῦ, φαλακρός ἐστιν, καθαρός ἐστιν· [41] ἐὰν δὲ κατὰ πρόσωπον μαδήσῃ ἡ κεφαλὴ αὐτοῦ, ἀναφάλαντός ἐστιν, καθαρός ἐστιν. [42] ἐὰν δὲ γένηται ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ἀφὴ λευκὴ ἢ πυρρίζουσα, λέπρα ἐστὶν ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ, [43] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ ἡ ὄψις τῆς ἀφῆς λευκὴ πυρρίζουσα ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ὡς εἶδος λέπρας ἐν δέρματι τῆς σαρκὸς αὐτοῦ, [44] ἄνθρωπος λεπρός ἐστιν· μιάνσει μιανεῖ αὐτὸν ὁ ἱερεύς, ἐν τῇ κεφαλῇ αὐτοῦ ἡ ἀφὴ αὐτοῦ. [45] Καὶ ὁ λεπρός, ἐν ᾧ ἐστιν ἡ ἀφή, τὰ ἱμάτια αὐτοῦ ἔστω παραλελυμένα καὶ ἡ κεφαλὴ αὐτοῦ ἀκατακάλυπτος, καὶ περὶ τὸ στόμα αὐτοῦ περιβαλέσθω καὶ ἀκάθαρτος κεκλήσεται· [46] πάσας τὰς ἡμέρας, ὅσας ἂν ᾖ ἐπ᾽ αὐτοῦ ἡ ἀφή, ἀκάθαρτος ὢν ἀκάθαρτος ἔσται· κεχωρισμένος καθήσεται, ἔξω τῆς παρεμβολῆς ἔσται αὐτοῦ ἡ διατριβή. [47] Καὶ ἱματίῳ ἐὰν γένηται ἐν αὐτῷ ἀφὴ λέπρας, ἐν ἱματίῳ ἐρεῷ ἢ ἐν ἱματίῳ στιππυίνῳ, [48] ἢ ἐν στήμονι ἢ ἐν κρόκῃ ἢ ἐν τοῖς λινοῖς ἢ ἐν τοῖς ἐρεοῖς ἢ ἐν δέρματι ἢ ἐν παντὶ ἐργασίμῳ δέρματι, [49] καὶ γένηται ἡ ἀφὴ χλωρίζουσα ἢ πυρρίζουσα ἐν τῷ δέρματι ἢ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει ἐργασίμῳ δέρματος, ἀφὴ λέπρας ἐστίν, καὶ δείξει τῷ ἱερεῖ. [50] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφήν, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας. [51] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ· ἐὰν δὲ διαχέηται ἡ ἀφὴ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν τῷ δέρματι κατὰ πάντα, ὅσα ἂν ποιηθῇ δέρματα ἐν τῇ ἐργασίᾳ, λέπρα ἔμμονός ἐστιν ἡ ἀφή, ἀκάθαρτός ἐστιν. [52] κατακαύσει τὸ ἱμάτιον ἢ τὸν στήμονα ἢ τὴν κρόκην ἐν τοῖς ἐρεοῖς ἢ ἐν τοῖς λινοῖς ἢ ἐν παντὶ σκεύει δερματίνῳ, ἐν ᾧ ἐὰν ᾖ ἐν αὐτῷ ἡ ἀφή, ὅτι λέπρα ἔμμονός ἐστιν, ἐν πυρὶ κατακαυθήσεται. [53] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ μὴ διαχέηται ἡ ἀφὴ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ, [54] καὶ συντάξει ὁ ἱερεύς, καὶ πλυνεῖ ἐφ᾽ οὗ ἐὰν ᾖ ἐπ᾽ αὐτοῦ ἡ ἀφή, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας τὸ δεύτερον· [55] καὶ ὄψεται ὁ ἱερεὺς μετὰ τὸ πλυθῆναι αὐτὸ τὴν ἀφήν, καὶ ἴδε μὴ μετέβαλεν τὴν ὄψιν ἡ ἀφή, καὶ ἡ ἀφὴ οὐ διαχεῖται, ἀκάθαρτόν ἐστιν, ἐν πυρὶ κατακαυθήσεται· ἐστήρισται ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ. [56] καὶ ἐὰν ἴδῃ ὁ ἱερεὺς καὶ ᾖ ἀμαυρὰ ἡ ἀφὴ μετὰ τὸ πλυθῆναι αὐτό, ἀπορρήξει αὐτὸ ἀπὸ τοῦ ἱματίου ἢ ἀπὸ τοῦ δέρματος ἢ ἀπὸ τοῦ

στήμονος ἢ ἀπὸ τῆς κρόκης. [57] ἐὰν δὲ ὀφθῇ ἔτι ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ, λέπρα ἐξανθοῦσά ἐστιν· ἐν πυρὶ κατακαυθήσεται ἐν ᾧ ἐστὶν ἡ ἁφή. [58] καὶ τὸ ἱμάτιον ἢ ὁ στήμων ἢ ἡ κρόκη ἢ πᾶν σκεῦος δερμάτινον, ὃ πλυθήσεται καὶ ἀποστήσεται ἀπ᾽ αὐτοῦ ἡ ἁφή, καὶ πλυθήσεται τὸ δεύτερον καὶ καθαρὸν ἔσται. [59] οὗτος ὁ νόμος ἁφῆς λέπρας ἱματίου ἐρεοῦ ἢ στιππυίνου ἢ στήμονος ἢ κρόκης ἢ παντὸς σκεύους δερματίνου εἰς τὸ καθαρίσαι αὐτὸ ἢ μιᾶναι αὐτό.

CHAPTER 14

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Οὗτος ὁ νόμος τοῦ λεπροῦ, ᾗ ἂν ἡμέρᾳ καθαρισθῇ· καὶ προσαχθήσεται πρὸς τὸν ἱερέα, [3] καὶ ἐξελεύσεται ὁ ἱερεὺς ἔξω τῆς παρεμβολῆς, καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἴαται ἡ ἁφὴ τῆς λέπρας ἀπὸ τοῦ λεπροῦ, [4] καὶ προστάξει ὁ ἱερεὺς καὶ λήμψονται τῷ κεκαθαρισμένῳ δύο ὀρνίθια ζῶντα καθαρὰ καὶ ξύλον κέδρινον καὶ κεκλωσμένον κόκκινον καὶ ὕσσωπον· [5] καὶ προστάξει ὁ ἱερεὺς καὶ σφάξουσιν τὸ ὀρνίθιον τὸ ἓν εἰς ἀγγεῖον ὀστράκινον ἐφ᾽ ὕδατι ζῶντι· [6] καὶ τὸ ὀρνίθιον τὸ ζῶν λήμψεται αὐτὸ καὶ τὸ ξύλον τὸ κέδρινον καὶ τὸ κλωστὸν κόκκινον καὶ τὸν ὕσσωπον καὶ βάψει αὐτὰ καὶ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ σφαγέντος ἐφ᾽ ὕδατι ζῶντι· [7] καὶ περιρρανεῖ ἐπὶ τὸν καθαρισθέντα ἀπὸ τῆς λέπρας ἑπτάκις, καὶ καθαρὸς ἔσται· καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ πεδίον. [8] καὶ πλυνεῖ ὁ καθαρισθεὶς τὰ ἱμάτια αὐτοῦ καὶ ξυρηθήσεται αὐτοῦ πᾶσαν τὴν τρίχα καὶ λούσεται ἐν ὕδατι καὶ καθαρὸς ἔσται· καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν καὶ διατρίψει ἔξω τοῦ οἴκου αὐτοῦ ἑπτὰ ἡμέρας. [9] καὶ ἔσται τῇ ἡμέρᾳ τῇ ἑβδόμῃ ξυρηθήσεται πᾶσαν τὴν τρίχα αὐτοῦ, τὴν κεφαλὴν αὐτοῦ καὶ τὸν πώγωνα καὶ τὰς ὀφρύας καὶ πᾶσαν τὴν τρίχα αὐτοῦ ξυρηθήσεται· καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ καθαρὸς ἔσται. – [10] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται δύο ἀμνοὺς ἐνιαυσίους ἀμώμους καὶ πρόβατον ἐνιαύσιον ἄμωμον καὶ τρία δέκατα σεμιδάλεως εἰς θυσίαν πεφυραμένης ἐν ἐλαίῳ καὶ κοτύλην ἐλαίου μίαν, [11] καὶ στήσει ὁ ἱερεὺς ὁ καθαρίζων τὸν ἄνθρωπον τὸν καθαριζόμενον καὶ ταῦτα ἔναντι κυρίου ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. [12] καὶ λήμψεται ὁ ἱερεὺς τὸν ἀμνὸν τὸν ἕνα καὶ προσάξει αὐτὸν τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου καὶ ἀφοριεῖ αὐτὸ ἀφόρισμα ἔναντι κυρίου· [13] καὶ σφάξουσιν τὸν ἀμνὸν ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα καὶ τὰ περὶ ἁμαρτίας, ἐν τόπῳ ἁγίῳ· ἔστιν γὰρ τὸ περὶ ἁμαρτίας ὥσπερ τὸ τῆς πλημμελείας, ἔστιν τῷ ἱερεῖ, ἅγια ἁγίων ἐστίν. [14] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ. [15] καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τῆς κοτύλης τοῦ ἐλαίου ἐπιχεεῖ ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἀριστερὰν [16] καὶ βάψει τὸν δάκτυλον τὸν δεξιὸν ἀπὸ τοῦ ἐλαίου τοῦ ὄντος ἐπὶ τῆς χειρὸς τῆς ἀριστερᾶς καὶ ῥανεῖ ἑπτάκις τῷ δακτύλῳ ἔναντι κυρίου· [17] τὸ δὲ καταλειφθὲν ἔλαιον τὸ ὂν ἐν τῇ χειρὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς

δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας· [18] τὸ δὲ καταλειφθὲν ἔλαιον τὸ ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου. [19] καὶ ποιήσει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας, καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ ἀκαθάρτου τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ· καὶ μετὰ τοῦτο σφάξει ὁ ἱερεὺς τὸ ὁλοκαύτωμα. [20] καὶ ἀνοίσει ὁ ἱερεὺς τὸ ὁλοκαύτωμα καὶ τὴν θυσίαν ἐπὶ τὸ θυσιαστήριον ἔναντι κυρίου· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεύς, καὶ καθαρισθήσεται. [21] Ἐὰν δὲ πένηται καὶ ἡ χεὶρ αὐτοῦ μὴ εὑρίσκῃ, λήμψεται ἀμνὸν ἕνα εἰς ὃ ἐπλημμέλησεν εἰς ἀφαίρεμα ὥστε ἐξιλάσασθαι περὶ αὐτοῦ καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ εἰς θυσίαν καὶ κοτύλην ἐλαίου μίαν [22] καὶ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν, ὅσα εὗρεν ἡ χεὶρ αὐτοῦ, καὶ ἔσται ἡ μία περὶ ἁμαρτίας καὶ ἡ μία εἰς ὁλοκαύτωμα· [23] καὶ προσοίσει αὐτὰ τῇ ἡμέρᾳ τῇ ὀγδόῃ εἰς τὸ καθαρίσαι αὐτὸν πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου. [24] καὶ λαβὼν ὁ ἱερεὺς τὸν ἀμνὸν τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου ἐπιθήσει αὐτὰ ἐπίθεμα ἔναντι κυρίου. [25] καὶ σφάξει τὸν ἀμνὸν τῆς πλημμελείας καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας καὶ ἐπιθήσει ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ. [26] καὶ ἀπὸ τοῦ ἐλαίου ἐπιχεεῖ ὁ ἱερεὺς ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἀριστεράν, [27] καὶ ῥανεῖ ὁ ἱερεὺς τῷ δακτύλῳ τῷ δεξιῷ ἀπὸ τοῦ ἐλαίου τοῦ ἐν τῇ χειρὶ αὐτοῦ τῇ ἀριστερᾷ ἑπτάκις ἔναντι κυρίου· [28] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ ἐλαίου τοῦ ἐπὶ τῆς χειρὸς αὐτοῦ ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς αὐτοῦ τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς αὐτοῦ τοῦ δεξιοῦ ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας· [29] τὸ δὲ καταλειφθὲν ἀπὸ τοῦ ἐλαίου τὸ ὂν ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου. [30] καὶ ποιήσει μίαν τῶν τρυγόνων ἢ ἀπὸ τῶν νεοσσῶν τῶν περιστερῶν, καθότι εὗρεν αὐτοῦ ἡ χείρ, [31] τὴν μίαν περὶ ἁμαρτίας καὶ τὴν μίαν εἰς ὁλοκαύτωμα σὺν τῇ θυσίᾳ, καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἔναντι κυρίου. [32] οὗτος ὁ νόμος, ἐν ᾧ ἐστιν ἡ ἀφὴ τῆς λέπρας καὶ τοῦ μὴ εὑρίσκοντος τῇ χειρὶ εἰς τὸν καθαρισμὸν αὐτοῦ. [33] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [34] Ὡς ἂν εἰσέλθητε εἰς τὴν γῆν τῶν Χαναναίων, ἣν ἐγὼ δίδωμι ὑμῖν ἐν κτήσει, καὶ δώσω ἀφὴν λέπρας ἐν ταῖς οἰκίαις τῆς γῆς τῆς ἐγκτήτου ὑμῖν, [35] καὶ ἥξει τίνος αὐτοῦ ἡ οἰκία καὶ ἀναγγελεῖ τῷ ἱερεῖ λέγων Ὥσπερ ἀφὴ ἑώραταί μου ἐν τῇ οἰκίᾳ. [36] καὶ προστάξει ὁ ἱερεὺς ἀποσκευάσαι τὴν οἰκίαν πρὸ τοῦ εἰσελθόντα ἰδεῖν

τὸν ἱερέα τὴν ἀφὴν καὶ οὐ μὴ ἀκάθαρτα γένηται ὅσα ἐὰν ᾖ ἐν τῇ οἰκίᾳ, καὶ μετὰ ταῦτα εἰσελεύσεται ὁ ἱερεὺς καταμαθεῖν τὴν οἰκίαν. [37] καὶ ὄψεται τὴν ἀφὴν ἐν τοῖς τοίχοις τῆς οἰκίας, κοιλάδας χλωριζούσας ἢ πυρριζούσας, καὶ ἡ ὄψις αὐτῶν ταπεινοτέρα τῶν τοίχων, [38] καὶ ἐξελθὼν ὁ ἱερεὺς ἐκ τῆς οἰκίας ἐπὶ τὴν θύραν τῆς οἰκίας καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν οἰκίαν ἑπτὰ ἡμέρας. [39] καὶ ἐπανήξει ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ὄψεται τὴν οἰκίαν καὶ ἰδοὺ οὐ διεχύθη ἡ ἀφὴ ἐν τοῖς τοίχοις τῆς οἰκίας, [40] καὶ προστάξει ὁ ἱερεὺς καὶ ἐξελοῦσιν τοὺς λίθους, ἐν οἷς ἐστιν ἡ ἀφή, καὶ ἐκβαλοῦσιν αὐτοὺς ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον. [41] καὶ ἀποξύσουσιν τὴν οἰκίαν ἔσωθεν κύκλῳ καὶ ἐκχεοῦσιν τὸν χοῦν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον. [42] καὶ λήμψονται λίθους ἀπεξυσμένους ἑτέρους καὶ ἀντιθήσουσιν ἀντὶ τῶν λίθων καὶ χοῦν ἕτερον λήμψονται καὶ ἐξαλείψουσιν τὴν οἰκίαν. [43] ἐὰν δὲ ἐπέλθῃ πάλιν ἀφὴ καὶ ἀνατείλῃ ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξελεῖν τοὺς λίθους καὶ μετὰ τὸ ἀποξυσθῆναι τὴν οἰκίαν καὶ μετὰ τὸ ἐξαλειφθῆναι, [44] καὶ εἰσελεύσεται ὁ ἱερεὺς καὶ ὄψεται· εἰ διακέχυται ἡ ἀφὴ ἐν τῇ οἰκίᾳ, λέπρα ἔμμονός ἐστιν ἐν τῇ οἰκίᾳ, ἀκάθαρτός ἐστιν. [45] καὶ καθελοῦσιν τὴν οἰκίαν καὶ τὰ ξύλα αὐτῆς καὶ τοὺς λίθους αὐτῆς καὶ πάντα τὸν χοῦν ἐξοίσουσιν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον. [46] καὶ ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν πάσας τὰς ἡμέρας, ἃς ἀφωρισμένη ἐστίν, ἀκάθαρτος ἔσται ἕως ἑσπέρας· [47] καὶ ὁ κοιμώμενος ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ ἔσθων ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [48] ἐὰν δὲ παραγενόμενος εἰσέλθῃ ὁ ἱερεὺς καὶ ἴδῃ καὶ ἰδοὺ διαχύσει οὐ διαχεῖται ἡ ἀφὴ ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξαλειφθῆναι τὴν οἰκίαν, καὶ καθαριεῖ ὁ ἱερεὺς τὴν οἰκίαν, ὅτι ἰάθη ἡ ἀφή. [49] καὶ λήμψεται ἀφαγνίσαι τὴν οἰκίαν δύο ὀρνίθια ζῶντα καθαρὰ καὶ ξύλον κέδρινον καὶ κεκλωσμένον κόκκινον καὶ ὕσσωπον· [50] καὶ σφάξει τὸ ὀρνίθιον τὸ ἓν εἰς σκεῦος ὀστράκινον ἐφ᾽ ὕδατι ζῶντι [51] καὶ λήμψεται τὸ ξύλον τὸ κέδρινον καὶ τὸ κεκλωσμένον κόκκινον καὶ τὸν ὕσσωπον καὶ τὸ ὀρνίθιον τὸ ζῶν καὶ βάψει αὐτὸ εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ ἐσφαγμένου ἐφ᾽ ὕδατι ζῶντι καὶ περιρρανεῖ ἐν αὐτοῖς ἐπὶ τὴν οἰκίαν ἑπτάκις [52] καὶ ἀφαγνιεῖ τὴν οἰκίαν ἐν τῷ αἵματι τοῦ ὀρνιθίου καὶ ἐν τῷ ὕδατι τῷ ζῶντι καὶ ἐν τῷ ὀρνιθίῳ τῷ ζῶντι καὶ ἐν τῷ ξύλῳ τῷ κεδρίνῳ καὶ ἐν τῷ ὑσσώπῳ καὶ ἐν τῷ κεκλωσμένῳ κοκκίνῳ· [53] καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν ἔξω τῆς πόλεως εἰς τὸ πεδίον καὶ ἐξιλάσεται περὶ τῆς οἰκίας, καὶ καθαρὰ ἔσται. [54] Οὗτος ὁ νόμος κατὰ πᾶσαν ἀφὴν λέπρας καὶ θραύσματος [55] καὶ τῆς λέπρας ἱματίου καὶ οἰκίας [56] καὶ οὐλῆς καὶ σημασίας καὶ τοῦ αὐγάζοντος [57] καὶ τοῦ ἐξηγήσασθαι ᾗ ἡμέρᾳ ἀκάθαρτον καὶ ᾗ ἡμέρᾳ καθαρισθήσεται· οὗτος ὁ νόμος τῆς λέπρας.

CHAPTER 15

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς αὐτοῖς Ἀνδρὶ ἀνδρί, ᾧ ἐὰν γένηται ῥύσις ἐκ τοῦ σώματος αὐτοῦ, ἡ ῥύσις αὐτοῦ ἀκάθαρτός ἐστιν. [3] καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ· ῥέων γόνον ἐκ σώματος αὐτοῦ ἐκ τῆς ῥύσεως, ἧς συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, αὕτη ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ· πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ, ᾗ συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, ἀκαθαρσία αὐτοῦ ἐστιν. [4] πᾶσα κοίτη, ἐφ’ ᾗ ἐὰν κοιμηθῇ ἐπ’ αὐτῆς ὁ γονορρυής, ἀκάθαρτός ἐστιν, καὶ πᾶν σκεῦος, ἐφ’ ὃ ἐὰν καθίσῃ ἐπ’ αὐτὸ ὁ γονορρυής, ἀκάθαρτον ἔσται. [5] καὶ ἄνθρωπος, ὃς ἂν ἅψηται τῆς κοίτης αὐτοῦ, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· [6] καὶ ὁ καθήμενος ἐπὶ τοῦ σκεύους, ἐφ’ ὃ ἐὰν καθίσῃ ὁ γονορρυής, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· [7] καὶ ὁ ἁπτόμενος τοῦ χρωτὸς τοῦ γονορρυοῦς πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [8] ἐὰν δὲ προσσιελίσῃ ὁ γονορρυὴς ἐπὶ τὸν καθαρόν, πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [9] καὶ πᾶν ἐπίσαγμα ὄνου, ἐφ’ ὃ ἂν ἐπιβῇ ἐπ’ αὐτὸ ὁ γονορρυής, ἀκάθαρτον ἔσται ἕως ἑσπέρας. [10] καὶ πᾶς ὁ ἁπτόμενος ὅσα ἐὰν ᾖ ὑποκάτω αὐτοῦ, ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ αἴρων αὐτὰ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [11] καὶ ὅσων ἐὰν ἅψηται ὁ γονορρυὴς καὶ τὰς χεῖρας οὐ νένιπται, πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [12] καὶ σκεῦος ὀστράκινον, οὗ ἂν ἅψηται ὁ γονορρυής, συντριβήσεται· καὶ σκεῦος ξύλινον νιφήσεται ὕδατι καὶ καθαρὸν ἔσται. – [13] ἐὰν δὲ καθαρισθῇ ὁ γονορρυὴς ἐκ τῆς ῥύσεως αὐτοῦ, καὶ ἐξαριθμήσεται αὐτῷ ἑπτὰ ἡμέρας εἰς τὸν καθαρισμὸν καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα ὕδατι καὶ καθαρὸς ἔσται. [14] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται ἑαυτῷ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν καὶ οἴσει αὐτὰ ἔναντι κυρίου ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ δώσει αὐτὰ τῷ ἱερεῖ· [15] καὶ ποιήσει αὐτὰ ὁ ἱερεύς, μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ τῆς ῥύσεως αὐτοῦ. [16] Καὶ ἄνθρωπος, ᾧ ἐὰν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος, καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· [17] καὶ πᾶν ἱμάτιον καὶ πᾶν δέρμα, ἐφ’ ὃ ἐὰν ᾖ ἐπ’ αὐτὸ κοίτη σπέρματος, καὶ πλυθήσεται ὕδατι καὶ ἀκάθαρτον ἔσται ἕως ἑσπέρας. [18] καὶ γυνή, ἐὰν κοιμηθῇ ἀνὴρ μετ’ αὐτῆς κοίτην σπέρματος, καὶ λούσονται ὕδατι καὶ ἀκάθαρτοι ἔσονται

ἕως ἑσπέρας. [19] Καὶ γυνή, ἥτις ἐὰν ᾖ ῥέουσα αἵματι, ἔσται ἡ ῥύσις αὐτῆς ἐν τῷ σώματι αὐτῆς, ἑπτὰ ἡμέρας ἔσται ἐν τῇ ἀφέδρῳ αὐτῆς· πᾶς ὁ ἁπτόμενος αὐτῆς ἀκάθαρτος ἔσται ἕως ἑσπέρας, [20] καὶ πᾶν, ἐφ᾽ ὃ ἂν κοιτάζηται ἐπ᾽ αὐτὸ ἐν τῇ ἀφέδρῳ αὐτῆς, ἀκάθαρτον ἔσται, καὶ πᾶν, ἐφ᾽ ὃ ἂν ἐπικαθίσῃ ἐπ᾽ αὐτό, ἀκάθαρτον ἔσται. [21] καὶ πᾶς, ὃς ἐὰν ἅψηται τῆς κοίτης αὐτῆς, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [22] καὶ πᾶς ὁ ἁπτόμενος παντὸς σκεύους, οὗ ἐὰν καθίσῃ ἐπ᾽ αὐτό, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [23] ἐὰν δὲ ἐν τῇ κοίτῃ αὐτῆς οὔσης ἢ ἐπὶ τοῦ σκεύους, οὗ ἐὰν καθίσῃ ἐπ᾽ αὐτῷ, ἐν τῷ ἅπτεσθαι αὐτὸν αὐτῆς, ἀκάθαρτος ἔσται ἕως ἑσπέρας. [24] ἐὰν δὲ κοίτῃ τις κοιμηθῇ μετ᾽ αὐτῆς καὶ γένηται ἡ ἀκαθαρσία αὐτῆς ἐπ᾽ αὐτῷ, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, καὶ πᾶσα κοίτη, ἐφ᾽ ᾗ ἂν κοιμηθῇ ἐπ᾽ αὐτῆς, ἀκάθαρτος ἔσται. [25] Καὶ γυνή, ἐὰν ῥέῃ ῥύσει αἵματος ἡμέρας πλείους οὐκ ἐν καιρῷ τῆς ἀφέδρου αὐτῆς, ἐὰν καὶ ῥέῃ μετὰ τὴν ἄφεδρον αὐτῆς, πᾶσαι αἱ ἡμέραι ῥύσεως ἀκαθαρσίας αὐτῆς καθάπερ αἱ ἡμέραι τῆς ἀφέδρου, ἀκάθαρτος ἔσται. [26] καὶ πᾶσαν κοίτην, ἐφ᾽ ἣν ἂν κοιμηθῇ ἐπ᾽ αὐτῆς πάσας τὰς ἡμέρας τῆς ῥύσεως, κατὰ τὴν κοίτην τῆς ἀφέδρου ἔσται αὐτῇ, καὶ πᾶν σκεῦος, ἐφ᾽ ὃ ἐὰν καθίσῃ ἐπ᾽ αὐτό, ἀκάθαρτον ἔσται κατὰ τὴν ἀκαθαρσίαν τῆς ἀφέδρου. [27] πᾶς ὁ ἁπτόμενος αὐτῆς ἀκάθαρτος ἔσται καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [28] ἐὰν δὲ καθαρισθῇ ἀπὸ τῆς ῥύσεως, καὶ ἐξαριθμήσεται αὐτῇ ἑπτὰ ἡμέρας καὶ μετὰ ταῦτα καθαρισθήσεται. [29] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται αὐτῇ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, [30] καὶ ποιήσει ὁ ἱερεὺς τὴν μίαν περὶ ἁμαρτίας καὶ τὴν μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ ῥύσεως ἀκαθαρσίας αὐτῆς. [31] Καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ισραηλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν, καὶ οὐκ ἀποθανοῦνται διὰ τὴν ἀκαθαρσίαν αὐτῶν ἐν τῷ μιαίνειν αὐτοὺς τὴν σκηνήν μου τὴν ἐν αὐτοῖς. – [32] οὗτος ὁ νόμος τοῦ γονορρυοῦς καὶ ἐάν τινι ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος ὥστε μιανθῆναι ἐν αὐτῇ [33] καὶ τῇ αἱμορροούσῃ ἐν τῇ ἀφέδρῳ αὐτῆς καὶ ὁ γονορρυὴς ἐν τῇ ῥύσει αὐτοῦ, τῷ ἄρσενι ἢ τῇ θηλείᾳ, καὶ τῷ ἀνδρί, ὃς ἂν κοιμηθῇ μετὰ ἀποκαθημένης.

CHAPTER 16

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν μετὰ τὸ τελευτῆσαι τοὺς δύο υἱοὺς Ααρων ἐν τῷ προσάγειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου καὶ ἐτελεύτησαν [2] καὶ εἶπεν κύριος πρὸς Μωυσῆν Λάλησον πρὸς Ααρων τὸν ἀδελφόν σου καὶ μὴ εἰσπορευέσθω πᾶσαν ὥραν εἰς τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος εἰς πρόσωπον τοῦ ἱλαστηρίου, ὅ ἐστιν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, καὶ οὐκ ἀποθανεῖται· ἐν γὰρ νεφέλῃ ὀφθήσομαι ἐπὶ τοῦ ἱλαστηρίου. [3] οὕτως εἰσελεύσεται Ααρων εἰς τὸ ἅγιον· ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὁλοκαύτωμα· [4] καὶ χιτῶνα λινοῦν ἡγιασμένον ἐνδύσεται, καὶ περισκελὲς λινοῦν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ, καὶ ζώνῃ λινῇ ζώσεται καὶ κίδαριν λινῆν περιθήσεται· ἱμάτια ἅγιά ἐστιν, καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἐνδύσεται αὐτά. [5] καὶ παρὰ τῆς συναγωγῆς τῶν υἱῶν Ισραηλ λήμψεται δύο χιμάρους ἐξ αἰγῶν περὶ ἁμαρτίας καὶ κριὸν ἕνα εἰς ὁλοκαύτωμα. [6] καὶ προσάξει Ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας αὐτοῦ καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ. [7] καὶ λήμψεται τοὺς δύο χιμάρους καὶ στήσει αὐτοὺς ἔναντι κυρίου παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου· [8] καὶ ἐπιθήσει Ααρων ἐπὶ τοὺς δύο χιμάρους κλῆρον ἕνα τῷ κυρίῳ καὶ κλῆρον ἕνα τῷ ἀποπομπαίῳ. [9] καὶ προσάξει Ααρων τὸν χίμαρον, ἐφ᾽ ὃν ἐπῆλθεν ἐπ᾽ αὐτὸν ὁ κλῆρος τῷ κυρίῳ, καὶ προσοίσει περὶ ἁμαρτίας· [10] καὶ τὸν χίμαρον, ἐφ᾽ ὃν ἐπῆλθεν ἐπ᾽ αὐτὸν ὁ κλῆρος τοῦ ἀποπομπαίου, στήσει αὐτὸν ζῶντα ἔναντι κυρίου τοῦ ἐξιλάσασθαι ἐπ᾽ αὐτοῦ ὥστε ἀποστεῖλαι αὐτὸν εἰς τὴν ἀποπομπήν· ἀφήσει αὐτὸν εἰς τὴν ἔρημον. – [11] καὶ προσάξει Ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ μόνον καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ σφάξει τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ. [12] καὶ λήμψεται τὸ πυρεῖον πλῆρες ἀνθράκων πυρὸς ἀπὸ τοῦ θυσιαστηρίου τοῦ ἀπέναντι κυρίου καὶ πλήσει τὰς χεῖρας θυμιάματος συνθέσεως λεπτῆς καὶ εἰσοίσει ἐσώτερον τοῦ καταπετάσματος [13] καὶ ἐπιθήσει τὸ θυμίαμα ἐπὶ τὸ πῦρ ἔναντι κυρίου· καὶ καλύψει ἡ ἀτμὶς τοῦ θυμιάματος τὸ ἱλαστήριον τὸ ἐπὶ τῶν μαρτυρίων, καὶ οὐκ ἀποθανεῖται. [14] καὶ λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ τῷ δακτύλῳ ἐπὶ τὸ ἱλαστήριον κατὰ ἀνατολάς· κατὰ πρόσωπον τοῦ ἱλαστηρίου ῥανεῖ ἑπτάκις ἀπὸ τοῦ αἵματος τῷ δακτύλῳ. [15] καὶ σφάξει τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τὸν περὶ τοῦ λαοῦ ἔναντι κυρίου καὶ εἰσοίσει ἀπὸ τοῦ αἵματος αὐτοῦ ἐσώτερον τοῦ καταπετάσματος καὶ ποιήσει τὸ αἷμα αὐτοῦ ὃν τρόπον ἐποίησεν τὸ αἷμα τοῦ μόσχου, καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κατὰ πρόσωπον

τοῦ ἱλαστηρίου [16] καὶ ἐξιλάσεται τὸ ἅγιον ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ισραηλ καὶ ἀπὸ τῶν ἀδικημάτων αὐτῶν περὶ πασῶν τῶν ἁμαρτιῶν αὐτῶν· καὶ οὕτω ποιήσει τῇ σκηνῇ τοῦ μαρτυρίου τῇ ἐκτισμένῃ ἐν αὐτοῖς ἐν μέσῳ τῆς ἀκαθαρσίας αὐτῶν. [17] καὶ πᾶς ἄνθρωπος οὐκ ἔσται ἐν τῇ σκηνῇ τοῦ μαρτυρίου εἰσπορευομένου αὐτοῦ ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἕως ἂν ἐξέλθῃ· καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ περὶ πάσης συναγωγῆς υἱῶν Ισραηλ. [18] καὶ ἐξελεύσεται ἐπὶ τὸ θυσιαστήριον τὸ ὂν ἀπέναντι κυρίου καὶ ἐξιλάσεται ἐπ᾽ αὐτοῦ· καὶ λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ἀπὸ τοῦ αἵματος τοῦ χιμάρου καὶ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου κύκλῳ [19] καὶ ῥανεῖ ἐπ᾽ αὐτοῦ ἀπὸ τοῦ αἵματος τῷ δακτύλῳ ἑπτάκις καὶ καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ισραηλ. [20] καὶ συντελέσει ἐξιλασκόμενος τὸ ἅγιον καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον, καὶ περὶ τῶν ἱερέων καθαριεῖ· καὶ προσάξει τὸν χίμαρον τὸν ζῶντα. [21] καὶ ἐπιθήσει Ααρων τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος καὶ ἐξαγορεύσει ἐπ᾽ αὐτοῦ πάσας τὰς ἀνομίας τῶν υἱῶν Ισραηλ καὶ πάσας τὰς ἀδικίας αὐτῶν καὶ πάσας τὰς ἁμαρτίας αὐτῶν καὶ ἐπιθήσει αὐτὰς ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἑτοίμου εἰς τὴν ἔρημον· [22] καὶ λήμψεται ὁ χίμαρος ἐφ᾽ ἑαυτῷ τὰς ἀδικίας αὐτῶν εἰς γῆν ἄβατον, καὶ ἐξαποστελεῖ τὸν χίμαρον εἰς τὴν ἔρημον. [23] καὶ εἰσελεύσεται Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐκδύσεται τὴν στολὴν τὴν λινῆν, ἣν ἐνεδεδύκει εἰσπορευομένου αὐτοῦ εἰς τὸ ἅγιον, καὶ ἀποθήσει αὐτὴν ἐκεῖ. [24] καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι ἐν τόπῳ ἁγίῳ καὶ ἐνδύσεται τὴν στολὴν αὐτοῦ καὶ ἐξελθὼν ποιήσει τὸ ὁλοκάρπωμα αὐτοῦ καὶ τὸ ὁλοκάρπωμα τοῦ λαοῦ καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ περὶ τοῦ οἴκου αὐτοῦ καὶ περὶ τοῦ λαοῦ ὡς περὶ τῶν ἱερέων. [25] καὶ τὸ στέαρ τὸ περὶ τῶν ἁμαρτιῶν ἀνοίσει ἐπὶ τὸ θυσιαστήριον. [26] καὶ ὁ ἐξαποστέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν. [27] καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας, ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς καὶ κατακαύσουσιν αὐτὰ ἐν πυρί, καὶ τὰ δέρματα αὐτῶν καὶ τὰ κρέα αὐτῶν καὶ τὴν κόπρον αὐτῶν· [28] ὁ δὲ κατακαίων αὐτὰ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν. [29] Καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον· ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνὸς ταπεινώσατε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε, ὁ αὐτόχθων καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν. [30] ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξιλάσεται περὶ ὑμῶν καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν

ἔναντι κυρίου, καὶ καθαρισθήσεσθε. [31] σάββατα σαββάτων ἀνάπαυσις αὕτη ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν, νόμιμον αἰώνιον. [32] ἐξιλάσεται ὁ ἱερεύς, ὃν ἂν χρίσωσιν αὐτὸν καὶ ὃν ἂν τελειώσουσιν τὰς χεῖρας αὐτοῦ ἱερατεύειν μετὰ τὸν πατέρα αὐτοῦ, καὶ ἐνδύσεται τὴν στολὴν τὴν λινῆν, στολὴν ἁγίαν, [33] καὶ ἐξιλάσεται τὸ ἅγιον τοῦ ἁγίου καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον ἐξιλάσεται καὶ περὶ τῶν ἱερέων καὶ περὶ πάσης συναγωγῆς ἐξιλάσεται. [34] καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ισραηλ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν· ἅπαξ τοῦ ἐνιαυτοῦ ποιηθήσεται, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 17

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον πρὸς Ααρων καὶ πρὸς τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Τοῦτο τὸ ῥῆμα, ὃ ἐνετείλατο κύριος λέγων [3] Ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ καὶ ὃς ἂν σφάξῃ ἔξω τῆς παρεμβολῆς [4] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ὥστε ποιῆσαι αὐτὸ εἰς ὁλοκαύτωμα ἢ σωτήριον κυρίῳ δεκτὸν εἰς ὀσμὴν εὐωδίας, καὶ ὃς ἂν σφάξῃ ἔξω καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ ὥστε μὴ προσενέγκαι δῶρον κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου, καὶ λογισθήσεται τῷ ἀνθρώπῳ ἐκείνῳ αἷμα· αἷμα ἐξέχεεν, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς· [5] ὅπως ἀναφέρωσιν οἱ υἱοὶ Ισραηλ τὰς θυσίας αὐτῶν, ὅσας ἂν αὐτοὶ σφάξουσιν ἐν τοῖς πεδίοις, καὶ οἴσουσιν τῷ κυρίῳ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα καὶ θύσουσιν θυσίαν σωτηρίου τῷ κυρίῳ αὐτά· [6] καὶ προσχεεῖ ὁ ἱερεὺς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ ἀπέναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνοίσει τὸ στέαρ εἰς ὀσμὴν εὐωδίας κυρίῳ· [7] καὶ οὐ θύσουσιν ἔτι τὰς θυσίας αὐτῶν τοῖς ματαίοις, οἷς αὐτοὶ ἐκπορνεύουσιν ὀπίσω αὐτῶν· νόμιμον αἰώνιον ἔσται ὑμῖν εἰς τὰς γενεὰς ὑμῶν. [8] Καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ καὶ ἀπὸ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν ποιήσῃ ὁλοκαύτωμα ἢ θυσίαν [9] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ποιῆσαι αὐτὸ τῷ κυρίῳ, ἐξολεθρευθήσεται ὁ ἄνθρωπος ἐκεῖνος ἐκ τοῦ λαοῦ αὐτοῦ. [10] Καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν φάγῃ πᾶν αἷμα, καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν τὴν ἔσθουσαν τὸ αἷμα καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς. [11] ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν· τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται. [12] διὰ τοῦτο εἴρηκα τοῖς υἱοῖς Ισραηλ Πᾶσα ψυχὴ ἐξ ὑμῶν οὐ φάγεται αἷμα, καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν οὐ φάγεται αἷμα. [13] καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ καὶ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν θηρεύσῃ θήρευμα θηρίον ἢ πετεινόν, ὃ ἔσθεται, καὶ ἐκχεεῖ τὸ αἷμα καὶ καλύψει αὐτὸ τῇ γῇ· [14] ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, καὶ εἶπα τοῖς υἱοῖς Ισραηλ Αἷμα πάσης σαρκὸς οὐ φάγεσθε, ὅτι ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν· πᾶς ὁ ἔσθων αὐτὸ ἐξολεθρευθήσεται. [15] Καὶ πᾶσα ψυχή, ἥτις φάγεται

θνησιμαῖον ἢ θηριάλωτον ἐν τοῖς αὐτόχθοσιν ἢ ἐν τοῖς προσηλύτοις, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας καὶ καθαρὸς ἔσται· [16] ἐὰν δὲ μὴ πλύνῃ τὰ ἱμάτια καὶ τὸ σῶμα μὴ λούσηται ὕδατι, καὶ λήμψεται ἀνόμημα αὐτοῦ.

CHAPTER 18

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐγὼ κύριος ὁ θεὸς ὑμῶν. [3] κατὰ τὰ ἐπιτηδεύματα γῆς Αἰγύπτου, ἐν ᾗ κατῳκήσατε ἐπ᾽ αὐτῇ, οὐ ποιήσετε καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χανααν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ, οὐ ποιήσετε καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε· [4] τὰ κρίματά μου ποιήσετε καὶ τὰ προστάγματά μου φυλάξεσθε πορεύεσθαι ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [5] καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά, ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [6] Ἄνθρωπος ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται ἀποκαλύψαι ἀσχημοσύνην· ἐγὼ κύριος. [7] ἀσχημοσύνην πατρός σου καὶ ἀσχημοσύνην μητρός σου οὐκ ἀποκαλύψεις· μήτηρ γάρ σού ἐστιν, καὶ οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς. [8] ἀσχημοσύνην γυναικὸς πατρός σου οὐκ ἀποκαλύψεις· ἀσχημοσύνη πατρός σού ἐστιν. [9] ἀσχημοσύνην τῆς ἀδελφῆς σου ἐκ πατρός σου ἢ ἐκ μητρός σου, ἐνδογενοῦς ἢ γεγεννημένης ἔξω, οὐκ ἀποκαλύψεις ἀσχημοσύνην αὐτῆς. [10] ἀσχημοσύνην θυγατρὸς υἱοῦ σου ἢ θυγατρὸς θυγατρός σου, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῶν, ὅτι σὴ ἀσχημοσύνη ἐστίν. [11] ἀσχημοσύνην θυγατρὸς γυναικὸς πατρός σου οὐκ ἀποκαλύψεις· ὁμοπατρία ἀδελφή σού ἐστιν, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς. [12] ἀσχημοσύνην ἀδελφῆς πατρός σου οὐκ ἀποκαλύψεις· οἰκεία γὰρ πατρός σού ἐστιν. [13] ἀσχημοσύνην ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις· οἰκεία γὰρ μητρός σού ἐστιν. [14] ἀσχημοσύνην ἀδελφοῦ τοῦ πατρός σου οὐκ ἀποκαλύψεις καὶ πρὸς τὴν γυναῖκα αὐτοῦ οὐκ εἰσελεύσῃ· συγγενὴς γάρ σού ἐστιν. [15] ἀσχημοσύνην νύμφης σου οὐκ ἀποκαλύψεις· γυνὴ γὰρ υἱοῦ σού ἐστιν, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς. [16] ἀσχημοσύνην γυναικὸς ἀδελφοῦ σου οὐκ ἀποκαλύψεις· ἀσχημοσύνη ἀδελφοῦ σού ἐστιν. [17] ἀσχημοσύνην γυναικὸς καὶ θυγατρὸς αὐτῆς οὐκ ἀποκαλύψεις· τὴν θυγατέρα τοῦ υἱοῦ αὐτῆς καὶ τὴν θυγατέρα τῆς θυγατρὸς αὐτῆς οὐ λήμψῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῶν· οἰκεῖαι γάρ σού εἰσιν, ἀσέβημά ἐστιν. [18] γυναῖκα ἐπὶ ἀδελφῇ αὐτῆς οὐ λήμψῃ ἀντίζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ᾽ αὐτῇ ἔτι ζώσης αὐτῆς. [19] Καὶ πρὸς γυναῖκα ἐν χωρισμῷ ἀκαθαρσίας αὐτῆς οὐ προσελεύσῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς. [20] καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σπέρματός σου ἐκμιανθῆναι πρὸς αὐτήν. [21] καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἄρχοντι καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον· ἐγὼ κύριος. [22]

καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικός· βδέλυγμα γάρ ἐστιν. [23] καὶ πρὸς πᾶν τετράπουν οὐ δώσεις τὴν κοίτην σου εἰς σπερματισμὸν ἐκμιανθῆναι πρὸς αὐτό, καὶ γυνὴ οὐ στήσεται πρὸς πᾶν τετράπουν βιβασθῆναι· μυσερὸν γάρ ἐστιν. [24] Μὴ μιαίνεσθε ἐν πᾶσιν τούτοις· ἐν πᾶσι γὰρ τούτοις ἐμιάνθησαν τὰ ἔθνη, ἃ ἐγὼ ἐξαποστέλλω πρὸ προσώπου ὑμῶν, [25] καὶ ἐμιάνθη ἡ γῆ, καὶ ἀνταπέδωκα ἀδικίαν αὐτοῖς δι᾽ αὐτήν, καὶ προσώχθισεν ἡ γῆ τοῖς ἐγκαθημένοις ἐπ᾽ αὐτῆς. [26] καὶ φυλάξεσθε πάντα τὰ νόμιμά μου καὶ πάντα τὰ προστάγματά μου καὶ οὐ ποιήσετε ἀπὸ πάντων τῶν βδελυγμάτων τούτων, ὁ ἐγχώριος καὶ ὁ προσγενόμενος προσήλυτος ἐν ὑμῖν· [27] πάντα γὰρ τὰ βδελύγματα ταῦτα ἐποίησαν οἱ ἄνθρωποι τῆς γῆς οἱ ὄντες πρότεροι ὑμῶν, καὶ ἐμιάνθη ἡ γῆ· [28] καὶ ἵνα μὴ προσοχθίσῃ ὑμῖν ἡ γῆ ἐν τῷ μιαίνειν ὑμᾶς αὐτήν, ὃν τρόπον προσώχθισεν τοῖς ἔθνεσιν τοῖς πρὸ ὑμῶν. [29] ὅτι πᾶς, ὃς ἂν ποιήσῃ ἀπὸ πάντων τῶν βδελυγμάτων τούτων, ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ποιοῦσαι ἐκ τοῦ λαοῦ αὐτῶν. [30] καὶ φυλάξετε τὰ προστάγματά μου, ὅπως μὴ ποιήσητε ἀπὸ πάντων τῶν νομίμων τῶν ἐβδελυγμένων, ἃ γέγονεν πρὸ τοῦ ὑμᾶς, καὶ οὐ μιανθήσεσθε ἐν αὐτοῖς· ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν.

CHAPTER 19

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τῇ συναγωγῇ τῶν υἱῶν Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος, κύριος ὁ θεὸς ὑμῶν. [3] ἕκαστος πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ φοβείσθω, καὶ τὰ σάββατά μου φυλάξεσθε· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [4] οὐκ ἐπακολουθήσετε εἰδώλοις καὶ θεοὺς χωνευτοὺς οὐ ποιήσετε ὑμῖν· ἐγὼ κύριος ὁ θεὸς ὑμῶν. – [5] καὶ ἐὰν θύσητε θυσίαν σωτηρίου τῷ κυρίῳ, δεκτὴν ὑμῶν θύσετε. [6] ᾗ ἂν ἡμέρᾳ θύσητε, βρωθήσεται καὶ τῇ αὔριον· καὶ ἐὰν καταλειφθῇ ἕως ἡμέρας τρίτης, ἐν πυρὶ κατακαυθήσεται. [7] ἐὰν δὲ βρώσει βρωθῇ τῇ ἡμέρᾳ τῇ τρίτῃ, ἄθυτόν ἐστιν, οὐ δεχθήσεται· [8] ὁ δὲ ἔσθων αὐτὸ ἁμαρτίαν λήμψεται, ὅτι τὰ ἅγια κυρίου ἐβεβήλωσεν· καὶ ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ἔσθουσαι ἐκ τοῦ λαοῦ αὐτῶν. [9] Καὶ ἐκθεριζόντων ὑμῶν τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸν θερισμὸν ὑμῶν τοῦ ἀγροῦ ἐκθερίσαι καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις [10] καὶ τὸν ἀμπελῶνά σου οὐκ ἐπανατρυγήσεις οὐδὲ τοὺς ῥῶγας τοῦ ἀμπελῶνός σου συλλέξεις· τῷ πτωχῷ καὶ τῷ προσηλύτῳ καταλείψεις αὐτά· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [11] Οὐ κλέψετε. οὐ ψεύσεσθε. οὐ συκοφαντήσει ἕκαστος τὸν πλησίον. [12] καὶ οὐκ ὀμεῖσθε τῷ ὀνόματί μου ἐπ᾽ ἀδίκῳ καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ θεοῦ ὑμῶν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [13] οὐκ ἀδικήσεις τὸν πλησίον καὶ οὐχ ἁρπάσεις, καὶ οὐ μὴ κοιμηθήσεται ὁ μισθὸς τοῦ μισθωτοῦ παρὰ σοὶ ἕως πρωί. [14] οὐ κακῶς ἐρεῖς κωφὸν καὶ ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον καὶ φοβηθήσῃ κύριον τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [15] Οὐ ποιήσετε ἄδικον ἐν κρίσει· οὐ λήμψῃ πρόσωπον πτωχοῦ οὐδὲ θαυμάσεις πρόσωπον δυνάστου, ἐν δικαιοσύνῃ κρινεῖς τὸν πλησίον σου. [16] οὐ πορεύσῃ δόλῳ ἐν τῷ ἔθνει σου, οὐκ ἐπισυστήσῃ ἐφ᾽ αἷμα τοῦ πλησίον σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [17] οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου, ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου καὶ οὐ λήμψῃ δι᾽ αὐτὸν ἁμαρτίαν. [18] καὶ οὐκ ἐκδικᾶταί σου ἡ χείρ, καὶ οὐ μνησικακήσεις τοῖς υἱοῖς τοῦ λαοῦ σου καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· ἐγώ εἰμι κύριος. [19] Τὸν νόμον μου φυλάξεσθε· τὰ κτήνη σου οὐ κατοχεύσεις ἑτεροζύγῳ καὶ τὸν ἀμπελῶνά σου οὐ κατασπερεῖς διάφορον καὶ ἱμάτιον ἐκ δύο ὑφασμένον κίβδηλον οὐκ ἐπιβαλεῖς σεαυτῷ. [20] Καὶ ἐάν τις κοιμηθῇ μετὰ γυναικὸς κοίτην σπέρματος καὶ αὐτὴ οἰκέτις διαπεφυλαγμένη ἀνθρώπῳ καὶ αὐτὴ λύτροις οὐ λελύτρωται ἢ ἐλευθερία οὐκ ἐδόθη αὐτῇ, ἐπισκοπὴ ἔσται αὐτοῖς· οὐκ ἀποθανοῦνται, ὅτι οὐκ ἀπηλευθερώθη. [21] καὶ προσάξει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου

κριὸν πλημμελείας· [22] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἐν τῷ κριῷ τῆς πλημμελείας ἔναντι κυρίου περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν. [23] Ὅταν δὲ εἰσέλθητε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, καὶ καταφυτεύσετε πᾶν ξύλον βρώσιμον καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρτος, οὐ βρωθήσεται· [24] καὶ τῷ ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος αἰνετὸς τῷ κυρίῳ· [25] ἐν δὲ τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπόν, πρόσθεμα ὑμῖν τὰ γενήματα αὐτοῦ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [26] Μὴ ἔσθετε ἐπὶ τῶν ὀρέων καὶ οὐκ οἰωνιεῖσθε οὐδὲ ὀρνιθοσκοπήσεσθε. [27] οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν οὐδὲ φθερεῖτε τὴν ὄψιν τοῦ πώγωνος ὑμῶν. [28] καὶ ἐντομίδας ἐπὶ ψυχῇ οὐ ποιήσετε ἐν τῷ σώματι ὑμῶν καὶ γράμματα στικτὰ οὐ ποιήσετε ἐν ὑμῖν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [29] οὐ βεβηλώσεις τὴν θυγατέρα σου ἐκπορνεῦσαι αὐτήν, καὶ οὐκ ἐκπορνεύσει ἡ γῆ καὶ ἡ γῆ πλησθήσεται ἀνομίας. [30] Τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε· ἐγώ εἰμι κύριος. [31] οὐκ ἐπακολουθήσετε ἐγγαστριμύθοις καὶ τοῖς ἐπαοιδοῖς οὐ προσκολληθήσεσθε ἐκμιανθῆναι ἐν αὐτοῖς· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [32] ἀπὸ προσώπου πολιοῦ ἐξαναστήσῃ καὶ τιμήσεις πρόσωπον πρεσβυτέρου καὶ φοβηθήσῃ τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [33] Ἐὰν δέ τις προσέλθῃ προσήλυτος ὑμῖν ἐν τῇ γῇ ὑμῶν, οὐ θλίψετε αὐτόν· [34] ὡς ὁ αὐτόχθων ἐν ὑμῖν ἔσται ὁ προσήλυτος ὁ προσπορευόμενος πρὸς ὑμᾶς, καὶ ἀγαπήσεις αὐτὸν ὡς σεαυτόν, ὅτι προσήλυτοι ἐγενήθητε ἐν γῇ Αἰγύπτῳ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [35] οὐ ποιήσετε ἄδικον ἐν κρίσει ἐν μέτροις καὶ ἐν σταθμίοις καὶ ἐν ζυγοῖς· [36] ζυγὰ δίκαια καὶ στάθμια δίκαια καὶ χοῦς δίκαιος ἔσται ὑμῖν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου. [37] Καὶ φυλάξεσθε πάντα τὸν νόμον μου καὶ πάντα τὰ προστάγματά μου καὶ ποιήσετε αὐτά· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις Ἐάν τις ἀπὸ τῶν υἱῶν Ισραηλ ἢ ἀπὸ τῶν προσγεγενημένων προσηλύτων ἐν Ισραηλ, ὃς ἂν δῷ τοῦ σπέρματος αὐτοῦ ἄρχοντι, θανάτῳ θανατούσθω· τὸ ἔθνος τὸ ἐπὶ τῆς γῆς λιθοβολήσουσιν αὐτὸν ἐν λίθοις. [3] καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ, ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι, ἵνα μιάνῃ τὰ ἅγιά μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγιασμένων μοι. [4] ἐὰν δὲ ὑπερόψει ὑπερίδωσιν οἱ αὐτόχθονες τῆς γῆς τοῖς ὀφθαλμοῖς αὐτῶν ἀπὸ τοῦ ἀνθρώπου ἐκείνου ἐν τῷ δοῦναι αὐτὸν τοῦ σπέρματος αὐτοῦ ἄρχοντι τοῦ μὴ ἀποκτεῖναι αὐτόν, [5] καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ τὴν συγγένειαν αὐτοῦ καὶ ἀπολῶ αὐτὸν καὶ πάντας τοὺς ὁμονοοῦντας αὐτῷ ὥστε ἐκπορνεύειν αὐτὸν εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν. [6] καὶ ψυχή, ἣ ἐὰν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαοιδοῖς ὥστε ἐκπορνεῦσαι ὀπίσω αὐτῶν, ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν ἐκείνην καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς. [7] καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν· [8] καὶ φυλάξεσθε τὰ προστάγματά μου καὶ ποιήσετε αὐτά· ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς. [9] ἄνθρωπος ἄνθρωπος, ὃς ἂν κακῶς εἴπῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ, θανάτῳ θανατούσθω· πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ κακῶς εἶπεν, ἔνοχος ἔσται. [10] ἄνθρωπος, ὃς ἂν μοιχεύσηται γυναῖκα ἀνδρὸς ἢ ὃς ἂν μοιχεύσηται γυναῖκα τοῦ πλησίον, θανάτῳ θανατούσθωσαν ὁ μοιχεύων καὶ ἡ μοιχευομένη. [11] ἐάν τις κοιμηθῇ μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ, ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ ἀπεκάλυψεν, θανάτῳ θανατούσθωσαν ἀμφότεροι, ἔνοχοί εἰσιν. [12] καὶ ἐάν τις κοιμηθῇ μετὰ νύμφης αὐτοῦ, θανάτῳ θανατούσθωσαν ἀμφότεροι· ἠσεβήκασιν γάρ, ἔνοχοί εἰσιν. [13] καὶ ὃς ἂν κοιμηθῇ μετὰ ἄρσενος κοίτην γυναικός, βδέλυγμα ἐποίησαν ἀμφότεροι· θανατούσθωσαν, ἔνοχοί εἰσιν. [14] ὃς ἐὰν λάβῃ γυναῖκα καὶ τὴν μητέρα αὐτῆς, ἀνόμημά ἐστιν· ἐν πυρὶ κατακαύσουσιν αὐτὸν καὶ αὐτάς, καὶ οὐκ ἔσται ἀνομία ἐν ὑμῖν. [15] καὶ ὃς ἂν δῷ κοιτασίαν αὐτοῦ ἐν τετράποδι, θανάτῳ θανατούσθω, καὶ τὸ τετράπουν ἀποκτενεῖτε. [16] καὶ γυνή, ἥτις προσελεύσεται πρὸς πᾶν κτῆνος βιβασθῆναι αὐτὴν ὑπ᾽ αὐτοῦ, ἀποκτενεῖτε τὴν γυναῖκα καὶ τὸ κτῆνος· θανάτῳ θανατούσθωσαν, ἔνοχοί εἰσιν. [17] ὃς ἐὰν λάβῃ τὴν ἀδελφὴν αὐτοῦ ἐκ πατρὸς αὐτοῦ ἢ ἐκ μητρὸς αὐτοῦ καὶ ἴδῃ τὴν ἀσχημοσύνην αὐτῆς καὶ αὕτη ἴδῃ τὴν ἀσχημοσύνην αὐτοῦ, ὄνειδός ἐστιν, ἐξολεθρευθήσονται ἐνώπιον υἱῶν γένους αὐτῶν· ἀσχημοσύνην ἀδελφῆς αὐτοῦ ἀπεκάλυψεν, ἁμαρτίαν κομιοῦνται. [18] καὶ

ἀνήρ, ὃς ἂν κοιμηθῇ μετὰ γυναικὸς ἀποκαθημένης καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς, τὴν πηγὴν αὐτῆς ἀπεκάλυψεν, καὶ αὕτη ἀπεκάλυψεν τὴν ῥύσιν τοῦ αἵματος αὐτῆς· ἐξολεθρευθήσονται ἀμφότεροι ἐκ τοῦ γένους αὐτῶν. [19] καὶ ἀσχημοσύνην ἀδελφῆς πατρός σου καὶ ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις· τὴν γὰρ οἰκειότητα ἀπεκάλυψεν, ἁμαρτίαν ἀποίσονται. [20] ὃς ἂν κοιμηθῇ μετὰ τῆς συγγενοῦς αὐτοῦ, ἀσχημοσύνην τῆς συγγενείας αὐτοῦ ἀπεκάλυψεν· ἄτεκνοι ἀποθανοῦνται. [21] ὃς ἂν λάβῃ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, ἀκαθαρσία ἐστίν· ἀσχημοσύνην τοῦ ἀδελφοῦ αὐτοῦ ἀπεκάλυψεν, ἄτεκνοι ἀποθανοῦνται. [22] Καὶ φυλάξασθε πάντα τὰ προστάγματά μου καὶ τὰ κρίματά μου καὶ ποιήσετε αὐτά, καὶ οὐ μὴ προσοχθίσῃ ὑμῖν ἡ γῆ, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ κατοικεῖν ἐπ᾽ αὐτῆς. [23] καὶ οὐχὶ πορεύεσθε τοῖς νομίμοις τῶν ἐθνῶν, οὓς ἐξαποστέλλω ἀφ᾽ ὑμῶν· ὅτι ταῦτα πάντα ἐποίησαν, καὶ ἐβδελυξάμην αὐτούς. [24] καὶ εἶπα ὑμῖν Ὑμεῖς κληρονομήσατε τὴν γῆν αὐτῶν, καὶ ἐγὼ δώσω ὑμῖν αὐτὴν ἐν κτήσει, γῆν ῥέουσαν γάλα καὶ μέλι· ἐγὼ κύριος ὁ θεὸς ὑμῶν, ὃς διώρισα ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν. [25] καὶ ἀφοριεῖτε αὐτοὺς ἀνὰ μέσον τῶν κτηνῶν τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν πετεινῶν τῶν καθαρῶν καὶ τῶν ἀκαθάρτων καὶ οὐ βδελύξετε τὰς ψυχὰς ὑμῶν ἐν τοῖς κτήνεσιν καὶ ἐν τοῖς πετεινοῖς καὶ ἐν πᾶσιν τοῖς ἑρπετοῖς τῆς γῆς, ἃ ἐγὼ ἀφώρισα ὑμῖν ἐν ἀκαθαρσίᾳ. [26] καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί. [27] Καὶ ἀνὴρ ἢ γυνή, ὃς ἂν γένηται αὐτῶν ἐγγαστρίμυθος ἢ ἐπαοιδός, θανάτῳ θανατούσθωσαν ἀμφότεροι· λίθοις λιθοβολήσατε αὐτούς, ἔνοχοί εἰσιν.

CHAPTER 21

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Εἰπὸν τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων καὶ ἐρεῖς πρὸς αὐτούς Ἐν ταῖς ψυχαῖς οὐ μιανθήσονται ἐν τῷ ἔθνει αὐτῶν [2] ἀλλ᾽ ἢ ἐν τῷ οἰκείῳ τῷ ἔγγιστα αὐτῶν, ἐπὶ πατρὶ καὶ μητρὶ καὶ υἱοῖς καὶ θυγατράσιν, ἐπ᾽ ἀδελφῷ [3] καὶ ἐπ᾽ ἀδελφῇ παρθένῳ τῇ ἐγγιζούσῃ αὐτῷ τῇ μὴ ἐκδεδομένῃ ἀνδρί, ἐπὶ τούτοις μιανθήσεται. [4] οὐ μιανθήσεται ἐξάπινα ἐν τῷ λαῷ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ. [5] καὶ φαλάκρωμα οὐ ξυρηθήσεσθε τὴν κεφαλὴν ἐπὶ νεκρῷ καὶ τὴν ὄψιν τοῦ πώγωνος οὐ ξυρήσονται καὶ ἐπὶ τὰς σάρκας αὐτῶν οὐ κατατεμοῦσιν ἐντομίδας. [6] ἅγιοι ἔσονται τῷ θεῷ αὐτῶν καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν· τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσιν καὶ ἔσονται ἅγιοι. [7] γυναῖκα πόρνην καὶ βεβηλωμένην οὐ λήμψονται καὶ γυναῖκα ἐκβεβλημένην ἀπὸ ἀνδρὸς αὐτῆς· ἅγιός ἐστιν τῷ κυρίῳ θεῷ αὐτοῦ. [8] καὶ ἁγιάσει αὐτόν, τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν οὗτος προσφέρει· ἅγιος ἔσται, ὅτι ἅγιος ἐγὼ κύριος ὁ ἁγιάζων αὐτούς. [9] καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν βεβηλωθῇ τοῦ ἐκπορνεῦσαι, τὸ ὄνομα τοῦ πατρὸς αὐτῆς αὐτὴ βεβηλοῖ· ἐπὶ πυρὸς κατακαυθήσεται. [10] Καὶ ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν αὐτοῦ, τοῦ ἐπικεχυμένου ἐπὶ τὴν κεφαλὴν τοῦ ἐλαίου τοῦ χριστοῦ καὶ τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια, τὴν κεφαλὴν οὐκ ἀποκιδαρώσει καὶ τὰ ἱμάτια οὐ διαρρήξει [11] καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται, ἐπὶ πατρὶ αὐτοῦ οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μιανθήσεται· [12] καὶ ἐκ τῶν ἁγίων οὐκ ἐξελεύσεται καὶ οὐ βεβηλώσει τὸ ἡγιασμένον τοῦ θεοῦ αὐτοῦ, ὅτι τὸ ἅγιον ἔλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ᾽ αὐτῷ· ἐγὼ κύριος. [13] οὗτος γυναῖκα παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται· [14] χήραν δὲ καὶ ἐκβεβλημένην καὶ βεβηλωμένην καὶ πόρνην, ταύτας οὐ λήμψεται, ἀλλ᾽ ἢ παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται γυναῖκα· [15] καὶ οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ ἐν τῷ λαῷ αὐτοῦ· ἐγὼ κύριος ὁ ἁγιάζων αὐτόν. [16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [17] Εἰπὸν Ααρων Ἄνθρωπος ἐκ τοῦ γένους σου εἰς τὰς γενεὰς ὑμῶν, τίνι ἐὰν ᾖ ἐν αὐτῷ μῶμος, οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ θεοῦ αὐτοῦ. [18] πᾶς ἄνθρωπος, ᾧ ἂν ᾖ ἐν αὐτῷ μῶμος, οὐ προσελεύσεται, ἄνθρωπος χωλὸς ἢ τυφλὸς ἢ κολοβόρριν ἢ ὠτότμητος [19] ἢ ἄνθρωπος, ᾧ ἐστιν ἐν αὐτῷ σύντριμμα χειρὸς ἢ σύντριμμα ποδός, [20] ἢ κυρτὸς ἢ ἔφηλος ἢ πτίλος τοὺς ὀφθαλμοὺς ἢ ἄνθρωπος, ᾧ ἂν ᾖ ἐν αὐτῷ ψώρα ἀγρία ἢ λιχήν, ἢ μόνορχις, [21] πᾶς, ᾧ ἐστιν ἐν αὐτῷ μῶμος, ἐκ τοῦ σπέρματος Ααρων τοῦ ἱερέως, οὐκ ἐγγιεῖ τοῦ προσενεγκεῖν τὰς θυσίας τῷ θεῷ σου· ὅτι μῶμος ἐν αὐτῷ, τὰ δῶρα τοῦ θεοῦ οὐ προσελεύσεται προσενεγκεῖν.

[22] τὰ δῶρα τοῦ θεοῦ τὰ ἅγια τῶν ἁγίων καὶ ἀπὸ τῶν ἁγίων φάγεται· [23] πλὴν πρὸς τὸ καταπέτασμα οὐ προσελεύσεται καὶ πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ, ὅτι μῶμον ἔχει· καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ, ὅτι ἐγώ εἰμι κύριος ὁ ἁγιάζων αὐτούς. [24] καὶ ἐλάλησεν Μωϋσῆς πρὸς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ.

CHAPTER 22

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Εἰπὸν Ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ προσεχέτωσαν ἀπὸ τῶν ἁγίων τῶν υἱῶν Ισραηλ καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τὸ ἅγιόν μου, ὅσα αὐτοὶ ἁγιάζουσίν μοι· ἐγὼ κύριος. [3] εἰπὸν αὐτοῖς Εἰς τὰς γενεὰς ὑμῶν πᾶς ἄνθρωπος, ὃς ἂν προσέλθῃ ἀπὸ παντὸς τοῦ σπέρματος ὑμῶν πρὸς τὰ ἅγια, ὅσα ἂν ἁγιάζωσιν οἱ υἱοὶ Ισραηλ τῷ κυρίῳ, καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ᾽ αὐτῷ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἀπ᾽ ἐμοῦ· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [4] καὶ ἄνθρωπος ἐκ τοῦ σπέρματος Ααρων τοῦ ἱερέως καὶ οὗτος λεπρᾷ ἢ γονορρυής, τῶν ἁγίων οὐκ ἔδεται, ἕως ἂν καθαρισθῇ· καὶ ὁ ἁπτόμενος πάσης ἀκαθαρσίας ψυχῆς ἢ ἄνθρωπος, ᾧ ἂν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος, [5] ἢ ὅστις ἂν ἅψηται παντὸς ἑρπετοῦ ἀκαθάρτου, ὃ μιανεῖ αὐτόν, ἢ ἐπ᾽ ἀνθρώπῳ, ἐν ᾧ μιανεῖ αὐτὸν κατὰ πᾶσαν ἀκαθαρσίαν αὐτοῦ, [6] ψυχή, ἥτις ἂν ἅψηται αὐτῶν, ἀκάθαρτος ἔσται ἕως ἑσπέρας· οὐκ ἔδεται ἀπὸ τῶν ἁγίων, ἐὰν μὴ λούσηται τὸ σῶμα αὐτοῦ ὕδατι· [7] καὶ δύῃ ὁ ἥλιος, καὶ καθαρὸς ἔσται καὶ τότε φάγεται τῶν ἁγίων, ὅτι ἄρτος ἐστὶν αὐτοῦ. [8] θνησιμαῖον καὶ θηριάλωτον οὐ φάγεται μιανθῆναι αὐτὸν ἐν αὐτοῖς· ἐγὼ κύριος. [9] καὶ φυλάξονται τὰ φυλάγματά μου, ἵνα μὴ λάβωσιν δι᾽ αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσιν δι᾽ αὐτά, ἐὰν βεβηλώσωσιν αὐτά· ἐγὼ κύριος ὁ θεὸς ὁ ἁγιάζων αὐτούς. – [10] καὶ πᾶς ἀλλογενὴς οὐ φάγεται ἅγια· πάροικος ἱερέως ἢ μισθωτὸς οὐ φάγεται ἅγια. [11] ἐὰν δὲ ἱερεὺς κτήσηται ψυχὴν ἔγκτητον ἀργυρίου, οὗτος φάγεται ἐκ τῶν ἄρτων αὐτοῦ· καὶ οἱ οἰκογενεῖς αὐτοῦ, καὶ οὗτοι φάγονται τῶν ἄρτων αὐτοῦ. [12] καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν γένηται ἀνδρὶ ἀλλογενεῖ, αὐτὴ τῶν ἀπαρχῶν τῶν ἁγίων οὐ φάγεται. [13] καὶ θυγάτηρ ἱερέως ἐὰν γένηται χήρα ἢ ἐκβεβλημένη, σπέρμα δὲ μὴ ἦν αὐτῇ, ἐπαναστρέψει ἐπὶ τὸν οἶκον τὸν πατρικὸν κατὰ τὴν νεότητα αὐτῆς· ἀπὸ τῶν ἄρτων τοῦ πατρὸς αὐτῆς φάγεται. καὶ πᾶς ἀλλογενὴς οὐ φάγεται ἀπ᾽ αὐτῶν. [14] καὶ ἄνθρωπος, ὃς ἂν φάγῃ ἅγια κατὰ ἄγνοιαν, καὶ προσθήσει τὸ ἐπίπεμπτον αὐτοῦ ἐπ᾽ αὐτὸ καὶ δώσει τῷ ἱερεῖ τὸ ἅγιον. [15] καὶ οὐ βεβηλώσουσιν τὰ ἅγια τῶν υἱῶν Ισραηλ, ἃ αὐτοὶ ἀφαιροῦσιν τῷ κυρίῳ, [16] καὶ ἐπάξουσιν ἐφ᾽ ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτοὺς τὰ ἅγια αὐτῶν· ὅτι ἐγὼ κύριος ὁ ἁγιάζων αὐτούς. [17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [18] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ πάσῃ συναγωγῇ Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν Ισραηλ ἢ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων πρὸς αὐτοὺς ἐν Ισραηλ, ὃς ἂν προσενέγκῃ τὰ δῶρα αὐτοῦ κατὰ πᾶσαν ὁμολογίαν αὐτῶν ἢ κατὰ πᾶσαν αἵρεσιν αὐτῶν, ὅσα ἂν προσενέγκωσιν τῷ θεῷ εἰς

ὁλοκαύτωμα, [19] δεκτὰ ὑμῖν ἄμωμα ἄρσενα ἐκ τῶν βουκολίων καὶ ἐκ τῶν προβάτων καὶ ἐκ τῶν αἰγῶν. [20] πάντα, ὅσα ἂν ἔχῃ μῶμον ἐν αὐτῷ, οὐ προσάξουσιν κυρίῳ, διότι οὐ δεκτὸν ἔσται ὑμῖν. [21] καὶ ἄνθρωπος, ὃς ἂν προσενέγκῃ θυσίαν σωτηρίου τῷ κυρίῳ διαστείλας εὐχὴν κατὰ αἵρεσιν ἢ ἐν ταῖς ἑορταῖς ὑμῶν ἐκ τῶν βουκολίων ἢ ἐκ τῶν προβάτων, ἄμωμον ἔσται εἰς δεκτόν, πᾶς μῶμος οὐκ ἔσται ἐν αὐτῷ. [22] τυφλὸν ἢ συντετριμμένον ἢ γλωσσότμητον ἢ μυρμηκιῶντα ἢ ψωραγριῶντα ἢ λιχῆνας ἔχοντα, οὐ προσάξουσιν ταῦτα τῷ κυρίῳ, καὶ εἰς κάρπωσιν οὐ δώσετε ἀπ᾽ αὐτῶν ἐπὶ τὸ θυσιαστήριον τῷ κυρίῳ. [23] καὶ μόσχον ἢ πρόβατον ὠτότμητον ἢ κολοβόκερκον, σφάγια ποιήσεις αὐτὰ σεαυτῷ, εἰς δὲ εὐχήν σου οὐ δεχθήσεται. [24] θλαδίαν καὶ ἐκτεθλιμμένον καὶ ἐκτομίαν καὶ ἀπεσπασμένον, οὐ προσάξεις αὐτὰ τῷ κυρίῳ καὶ ἐπὶ τῆς γῆς ὑμῶν οὐ ποιήσετε. [25] καὶ ἐκ χειρὸς ἀλλογενοῦς οὐ προσοίσετε τὰ δῶρα τοῦ θεοῦ ὑμῶν ἀπὸ πάντων τούτων, ὅτι φθάρματά ἐστιν ἐν αὐτοῖς, μῶμος ἐν αὐτοῖς, οὐ δεχθήσεται ταῦτα ὑμῖν. [26] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [27] Μόσχον ἢ πρόβατον ἢ αἶγα, ὡς ἂν τεχθῇ, καὶ ἔσται ἑπτὰ ἡμέρας ὑπὸ τὴν μητέρα, τῇ δὲ ἡμέρᾳ τῇ ὀγδόῃ καὶ ἐπέκεινα δεχθήσεται εἰς δῶρα, κάρπωμα κυρίῳ. [28] καὶ μόσχον ἢ πρόβατον, αὐτὴν καὶ τὰ παιδία αὐτῆς οὐ σφάξεις ἐν ἡμέρᾳ μιᾷ. [29] ἐὰν δὲ θύσῃς θυσίαν εὐχὴν χαρμοσύνης κυρίῳ, εἰς δεκτὸν ὑμῖν θύσετε αὐτό· [30] αὐτῇ τῇ ἡμέρᾳ ἐκείνῃ βρωθήσεται, οὐκ ἀπολείψετε ἀπὸ τῶν κρεῶν εἰς τὸ πρωί· ἐγώ εἰμι κύριος. [31] Καὶ φυλάξετε τὰς ἐντολάς μου καὶ ποιήσετε αὐτάς. [32] καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ ἁγίου, καὶ ἁγιασθήσομαι ἐν μέσῳ τῶν υἱῶν Ισραηλ· ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς [33] ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὥστε εἶναι ὑμῶν θεός, ἐγὼ κύριος.

CHAPTER 23

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Αἱ ἑορταὶ κυρίου, ἃς καλέσετε αὐτὰς κλητὰς ἁγίας, αὗταί εἰσιν ἑορταί μου. – [3] ἓξ ἡμέρας ποιήσεις ἔργα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ· πᾶν ἔργον οὐ ποιήσεις· σάββατά ἐστιν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν. [4] Αὗται αἱ ἑορταὶ τῷ κυρίῳ, κληταὶ ἅγιαι, ἃς καλέσετε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν. [5] ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν ἑσπερινῶν πάσχα τῷ κυρίῳ. [6] καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε. [7] καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε· [8] καὶ προσάξετε ὁλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας· καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. [9] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [10] Εἰπὸν τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὅταν εἰσέλθητε εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι ὑμῖν, καὶ θερίζητε τὸν θερισμὸν αὐτῆς, καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα· [11] καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν, τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεύς. [12] καὶ ποιήσετε ἐν τῇ ἡμέρᾳ, ἐν ᾗ ἂν φέρητε τὸ δράγμα, πρόβατον ἄμωμον ἐνιαύσιον εἰς ὁλοκαύτωμα τῷ κυρίῳ [13] καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ – θυσία τῷ κυρίῳ, ὀσμὴ εὐωδίας κυρίῳ – καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ιν οἴνου. [14] καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην, ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν. [15] Καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, ἀπὸ τῆς ἡμέρας, ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος, ἑπτὰ ἑβδομάδας ὁλοκλήρους· [16] ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος ἀριθμήσετε πεντήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ. [17] ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους ἐπίθεμα, δύο ἄρτους· ἐκ δύο δεκάτων σεμιδάλεως ἔσονται, ἐζυμωμένοι πεφθήσονται πρωτογενημάτων τῷ κυρίῳ. [18] καὶ προσάξετε μετὰ τῶν ἄρτων ἑπτὰ ἀμνοὺς ἀμώμους ἐνιαυσίους καὶ μόσχον ἕνα ἐκ βουκολίου καὶ κριοὺς δύο ἀμώμους – ἔσονται ὁλοκαύτωμα τῷ κυρίῳ – καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν, θυσίαν ὀσμὴν εὐωδίας τῷ κυρίῳ. [19] καὶ ποιήσουσιν χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας καὶ δύο ἀμνοὺς ἐνιαυσίους εἰς θυσίαν σωτηρίου μετὰ τῶν ἄρτων τοῦ πρωτογενήματος· [20] καὶ ἐπιθήσει αὐτὰ ὁ ἱερεὺς μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ἐπίθεμα ἔναντι

κυρίου μετὰ τῶν δύο ἀμνῶν· ἅγια ἔσονται τῷ κυρίῳ, τῷ ἱερεῖ τῷ προσφέροντι αὐτὰ αὐτῷ ἔσται. [21] καὶ καλέσετε ταύτην τὴν ἡμέραν κλητήν· ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν. – [22] καὶ ὅταν θερίζητε τὸν θερισμὸν τῆς γῆς ὑμῶν, οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ τοῦ ἀγροῦ σου ἐν τῷ θερίζειν σε καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις, τῷ πτωχῷ καὶ τῷ προσηλύτῳ ὑπολείψῃ αὐτά· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [23] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [24] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Τοῦ μηνὸς τοῦ ἑβδόμου μιᾷ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις, μνημόσυνον σαλπίγγων, κλητὴ ἁγία ἔσται ὑμῖν· [25] πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ προσάξετε ὁλοκαύτωμα κυρίῳ. [26] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [27] Καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἡμέρα ἐξιλασμοῦ, κλητὴ ἁγία ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν καὶ προσάξετε ὁλοκαύτωμα τῷ κυρίῳ. [28] πᾶν ἔργον οὐ ποιήσετε ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ· ἔστιν γὰρ ἡμέρα ἐξιλασμοῦ αὕτη ὑμῖν ἐξιλάσασθαι περὶ ὑμῶν ἔναντι κυρίου τοῦ θεοῦ ὑμῶν. [29] πᾶσα ψυχή, ἥτις μὴ ταπεινωθήσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς. [30] καὶ πᾶσα ψυχή, ἥτις ποιήσει ἔργον ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς. [31] πᾶν ἔργον οὐ ποιήσετε· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις κατοικίαις ὑμῶν. [32] σάββατα σαββάτων ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν· ἀπὸ ἑνάτης τοῦ μηνὸς ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν. [33] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [34] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Τῇ πεντεκαιδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ. [35] καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. [36] ἑπτὰ ἡμέρας προσάξετε ὁλοκαυτώματα τῷ κυρίῳ· καὶ ἡ ἡμέρα ἡ ὀγδόη κλητὴ ἁγία ἔσται ὑμῖν, καὶ προσάξετε ὁλοκαυτώματα τῷ κυρίῳ· ἐξόδιόν ἐστιν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. [37] Αὗται αἱ ἑορταὶ κυρίῳ, ἃς καλέσετε κλητὰς ἁγίας ὥστε προσενέγκαι καρπώματα τῷ κυρίῳ, ὁλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ’ ἡμέραν εἰς ἡμέραν [38] πλὴν τῶν σαββάτων κυρίου καὶ πλὴν τῶν δομάτων ὑμῶν καὶ πλὴν πασῶν τῶν εὐχῶν ὑμῶν καὶ πλὴν τῶν ἑκουσίων ὑμῶν, ἃ ἂν δῶτε τῷ κυρίῳ. [39] Καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου, ὅταν συντελέσητε τὰ γενήματα τῆς γῆς, ἑορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας· τῇ ἡμέρᾳ τῇ πρώτῃ ἀνάπαυσις, καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις. [40] καὶ λήμψεσθε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὡραῖον καὶ κάλλυνθρα φοινίκων καὶ κλάδους ξύλου δασεῖς καὶ ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάρρου εὐφρανθῆναι ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας [41]

τοῦ ἐνιαυτοῦ· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν· ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν. [42] ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας, πᾶς ὁ αὐτόχθων ἐν Ισραηλ κατοικήσει ἐν σκηναῖς, [43] ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατῴκισα τοὺς υἱοὺς Ισραηλ ἐν τῷ ἐξαγαγεῖν με αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [44] Καὶ ἐλάλησεν Μωϋσῆς τὰς ἑορτὰς κυρίου τοῖς υἱοῖς Ισραηλ.

CHAPTER 24

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσάν μοι ἔλαιον ἐλάινον καθαρὸν κεκομμένον εἰς φῶς καῦσαι λύχνον διὰ παντός. [3] ἔξωθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου καύσουσιν αὐτὸν Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωῒ ἐνώπιον κυρίου ἐνδελεχῶς· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν. [4] ἐπὶ τῆς λυχνίας τῆς καθαρᾶς καύσετε τοὺς λύχνους ἔναντι κυρίου ἕως τὸ πρωί. [5] Καὶ λήμψεσθε σεμίδαλιν καὶ ποιήσετε αὐτὴν δώδεκα ἄρτους, δύο δεκάτων ἔσται ὁ ἄρτος ὁ εἷς· [6] καὶ ἐπιθήσετε αὐτοὺς δύο θέματα, ἓξ ἄρτους τὸ ἓν θέμα, ἐπὶ τὴν τράπεζαν τὴν καθαρὰν ἔναντι κυρίου. [7] καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἅλα, καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ κυρίῳ. [8] τῇ ἡμέρᾳ τῶν σαββάτων προθήσεται ἔναντι κυρίου διὰ παντὸς ἐνώπιον τῶν υἱῶν Ισραηλ διαθήκην αἰώνιον. [9] καὶ ἔσται Ααρων καὶ τοῖς υἱοῖς αὐτοῦ, καὶ φάγονται αὐτὰ ἐν τόπῳ ἁγίῳ· ἔστιν γὰρ ἅγια τῶν ἁγίων τοῦτο αὐτῷ ἀπὸ τῶν θυσιαζομένων τῷ κυρίῳ, νόμιμον αἰώνιον. [10] Καὶ ἐξῆλθεν υἱὸς γυναικὸς Ισραηλίτιδος καὶ οὗτος ἦν υἱὸς Αἰγυπτίου ἐν τοῖς υἱοῖς Ισραηλ, καὶ ἐμαχέσαντο ἐν τῇ παρεμβολῇ ὁ ἐκ τῆς Ισραηλίτιδος καὶ ὁ ἄνθρωπος ὁ Ισραηλίτης, [11] καὶ ἐπονομάσας ὁ υἱὸς τῆς γυναικὸς τῆς Ισραηλίτιδος τὸ ὄνομα κατηράσατο, καὶ ἤγαγον αὐτὸν πρὸς Μωυσῆν· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Σαλωμιθ θυγάτηρ Δαβρι ἐκ τῆς φυλῆς Δαν. [12] καὶ ἀπέθεντο αὐτὸν εἰς φυλακὴν διακρῖναι αὐτὸν διὰ προστάγματος κυρίου. [13] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [14] Ἐξάγαγε τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς, καὶ ἐπιθήσουσιν πάντες οἱ ἀκούσαντες τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ λιθοβολήσουσιν αὐτὸν πᾶσα ἡ συναγωγή. [15] καὶ τοῖς υἱοῖς Ισραηλ λάλησον καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος, ὃς ἐὰν καταράσηται θεόν, ἁμαρτίαν λήμψεται· [16] ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω· λίθοις λιθοβολείτω αὐτὸν πᾶσα συναγωγὴ Ισραηλ· ἐάν τε προσήλυτος ἐάν τε αὐτόχθων, ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου τελευτάτω. [17] καὶ ἄνθρωπος, ὃς ἂν πατάξῃ ψυχὴν ἀνθρώπου καὶ ἀποθάνῃ, θανάτῳ θανατούσθω. [18] καὶ ὃς ἂν πατάξῃ κτῆνος καὶ ἀποθάνῃ, ἀποτεισάτω ψυχὴν ἀντὶ ψυχῆς. [19] καὶ ἐάν τις δῷ μῶμον τῷ πλησίον, ὡς ἐποίησεν αὐτῷ, ὡσαύτως ἀντιποιηθήσεται αὐτῷ· [20] σύντριμμα ἀντὶ συντρίμματος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος· καθότι ἂν δῷ μῶμον τῷ ἀνθρώπῳ, οὕτως δοθήσεται αὐτῷ. [21] ὃς ἂν πατάξῃ ἄνθρωπον καὶ ἀποθάνῃ, θανάτῳ θανατούσθω· [22] δικαίωσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ, ὅτι ἐγώ εἰμι κύριος ὁ

θεὸς ὑμῶν. [23] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ καὶ ἐξήγαγον τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν ἐν λίθοις· καὶ οἱ υἱοὶ Ισραηλ ἐποίησαν καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 25

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῷ ὄρει Σινα λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐὰν εἰσέλθητε εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι ὑμῖν, καὶ ἀναπαύσεται ἡ γῆ, ἣν ἐγὼ δίδωμι ὑμῖν, σάββατα τῷ κυρίῳ. [3] ἓξ ἔτη σπερεῖς τὸν ἀγρόν σου καὶ ἓξ ἔτη τεμεῖς τὴν ἄμπελόν σου καὶ συνάξεις τὸν καρπὸν αὐτῆς. [4] τῷ δὲ ἔτει τῷ ἑβδόμῳ σάββατα ἀνάπαυσις ἔσται τῇ γῇ, σάββατα τῷ κυρίῳ· τὸν ἀγρόν σου οὐ σπερεῖς καὶ τὴν ἄμπελόν σου οὐ τεμεῖς [5] καὶ τὰ αὐτόματα ἀναβαίνοντα τοῦ ἀγροῦ σου οὐκ ἐκθερίσεις καὶ τὴν σταφυλὴν τοῦ ἁγιάσματός σου οὐκ ἐκτρυγήσεις· ἐνιαυτὸς ἀναπαύσεως ἔσται τῇ γῇ. [6] καὶ ἔσται τὰ σάββατα τῆς γῆς βρώματά σοι καὶ τῷ παιδί σου καὶ τῇ παιδίσκῃ σου καὶ τῷ μισθωτῷ σου καὶ τῷ παροίκῳ τῷ προσκειμένῳ πρὸς σέ, [7] καὶ τοῖς κτήνεσίν σου καὶ τοῖς θηρίοις τοῖς ἐν τῇ γῇ σου ἔσται πᾶν τὸ γένημα αὐτοῦ εἰς βρῶσιν. [8] Καὶ ἐξαριθμήσεις σεαυτῷ ἑπτὰ ἀναπαύσεις ἐτῶν, ἑπτὰ ἔτη ἑπτάκις, καὶ ἔσονταί σοι ἑπτὰ ἑβδομάδες ἐτῶν ἐννέα καὶ τεσσαράκοντα ἔτη. [9] καὶ διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός· τῇ ἡμέρᾳ τοῦ ἱλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν [10] καὶ ἁγιάσετε τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸν καὶ διαβοήσετε ἄφεσιν ἐπὶ τῆς γῆς πᾶσιν τοῖς κατοικοῦσιν αὐτήν· ἐνιαυτὸς ἀφέσεως σημασία αὕτη ἔσται ὑμῖν, καὶ ἀπελεύσεται εἷς ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ, καὶ ἕκαστος εἰς τὴν πατρίδα αὐτοῦ ἀπελεύσεσθε. [11] ἀφέσεως σημασία αὕτη, τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸς ἔσται ὑμῖν· οὐ σπερεῖτε οὐδὲ ἀμήσετε τὰ αὐτόματα ἀναβαίνοντα αὐτῆς καὶ οὐ τρυγήσετε τὰ ἡγιασμένα αὐτῆς, [12] ὅτι ἀφέσεως σημασία ἐστίν, ἅγιον ἔσται ὑμῖν, ἀπὸ τῶν πεδίων φάγεσθε τὰ γενήματα αὐτῆς. [13] Ἐν τῷ ἔτει τῆς ἀφέσεως σημασίᾳ αὐτῆς ἐπανελεύσεται ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ. [14] ἐὰν δὲ ἀποδῷ πρᾶσιν τῷ πλησίον σου ἐὰν καὶ κτήσῃ παρὰ τοῦ πλησίον σου, μὴ θλιβέτω ἄνθρωπος τὸν πλησίον· [15] κατὰ ἀριθμὸν ἐτῶν μετὰ τὴν σημασίαν κτήσῃ παρὰ τοῦ πλησίον, κατὰ ἀριθμὸν ἐνιαυτῶν γενημάτων ἀποδώσεταί σοι. [16] καθότι ἂν πλεῖον τῶν ἐτῶν, πληθύνῃ τὴν ἔγκτησιν αὐτοῦ, καὶ καθότι ἂν ἔλαττον τῶν ἐτῶν, ἐλαττονώσῃ τὴν κτῆσιν αὐτοῦ· ὅτι ἀριθμὸν γενημάτων αὐτοῦ οὕτως ἀποδώσεταί σοι. [17] μὴ θλιβέτω ἄνθρωπος τὸν πλησίον καὶ φοβηθήσῃ κύριον τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [18] καὶ ποιήσετε πάντα τὰ δικαιώματά μου καὶ πάσας τὰς κρίσεις μου καὶ φυλάξασθε καὶ ποιήσετε αὐτὰ καὶ κατοικήσετε ἐπὶ τῆς γῆς πεποιθότες· [19] καὶ δώσει ἡ γῆ τὰ ἐκφόρια αὐτῆς, καὶ φάγεσθε εἰς πλησμονὴν καὶ κατοικήσετε πεποιθότες ἐπ’

αὐτῆς. [20] ἐὰν δὲ λέγητε Τί φαγόμεθα ἐν τῷ ἔτει τῷ ἑβδόμῳ τούτῳ, ἐὰν μὴ σπείρωμεν μηδὲ συναγάγωμεν τὰ γενήματα ἡμῶν; [21] καὶ ἀποστελῶ τὴν εὐλογίαν μου ὑμῖν ἐν τῷ ἔτει τῷ ἕκτῳ, καὶ ποιήσει τὰ γενήματα αὐτῆς εἰς τὰ τρία ἔτη. [22] καὶ σπερεῖτε τὸ ἔτος τὸ ὄγδοον καὶ φάγεσθε ἀπὸ τῶν γενημάτων παλαιά· ἕως τοῦ ἔτους τοῦ ἐνάτου, ἕως ἂν ἔλθῃ τὸ γένημα αὐτῆς, φάγεσθε παλαιὰ παλαιῶν. [23] καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν, ἐμὴ γάρ ἐστιν ἡ γῆ, διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου· [24] καὶ κατὰ πᾶσαν γῆν κατασχέσεως ὑμῶν λύτρα δώσετε τῆς γῆς. – [25] ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ καὶ ἀποδῶται ἀπὸ τῆς κατασχέσεως αὐτοῦ καὶ ἔλθῃ ὁ ἀγχιστεύων ἐγγίζων ἔγγιστα αὐτοῦ, καὶ λυτρώσεται τὴν πρᾶσιν τοῦ ἀδελφοῦ αὐτοῦ. [26] ἐὰν δὲ μὴ ᾖ τινι ὁ ἀγχιστεύων καὶ εὐπορηθῇ τῇ χειρὶ καὶ εὑρεθῇ αὐτῷ τὸ ἱκανὸν λύτρα αὐτοῦ, [27] καὶ συλλογιεῖται τὰ ἔτη τῆς πράσεως αὐτοῦ καὶ ἀποδώσει ὃ ὑπερέχει τῷ ἀνθρώπῳ, ᾧ ἀπέδοτο ἑαυτὸν αὐτῷ, καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ. [28] ἐὰν δὲ μὴ εὐπορηθῇ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν ὥστε ἀποδοῦναι αὐτῷ, καὶ ἔσται ἡ πρᾶσις τῷ κτησαμένῳ αὐτὰ ἕως τοῦ ἔκτου ἔτους τῆς ἀφέσεως· καὶ ἐξελεύσεται τῇ ἀφέσει, καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ. [29] Ἐὰν δέ τις ἀποδῶται οἰκίαν οἰκητὴν ἐν πόλει τετειχισμένῃ, καὶ ἔσται ἡ λύτρωσις αὐτῆς, ἕως πληρωθῇ ἐνιαυτὸς ἡμερῶν, ἔσται ἡ λύτρωσις αὐτῆς. [30] ἐὰν δὲ μὴ λυτρωθῇ, ἕως ἂν πληρωθῇ αὐτῆς ἐνιαυτὸς ὅλος, κυρωθήσεται ἡ οἰκία ἡ οὖσα ἐν πόλει τῇ ἐχούσῃ τεῖχος βεβαίως τῷ κτησαμένῳ αὐτὴν εἰς τὰς γενεὰς αὐτοῦ καὶ οὐκ ἐξελεύσεται ἐν τῇ ἀφέσει. [31] αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν, αἷς οὐκ ἔστιν ἐν αὐταῖς τεῖχος κύκλῳ, πρὸς τὸν ἀγρὸν τῆς γῆς λογισθήτωσαν· λυτρωταὶ διὰ παντὸς ἔσονται καὶ ἐν τῇ ἀφέσει ἐξελεύσονται. [32] καὶ αἱ πόλεις τῶν Λευιτῶν οἰκίαι τῶν πόλεων αὐτῶν κατασχέσεως λυτρωταὶ διὰ παντὸς ἔσονται τοῖς Λευίταις· [33] καὶ ὃς ἂν λυτρωσάμενος παρὰ τῶν Λευιτῶν, καὶ ἐξελεύσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως κατασχέσεως αὐτῶν ἐν τῇ ἀφέσει, ὅτι οἰκίαι τῶν πόλεων τῶν Λευιτῶν κατάσχεσις αὐτῶν ἐν μέσῳ υἱῶν Ισραηλ. [34] καὶ οἱ ἀγροὶ οἱ ἀφωρισμένοι ταῖς πόλεσιν αὐτῶν οὐ πραθήσονται, ὅτι κατάσχεσις αἰωνία τοῦτο αὐτῶν ἐστιν. [35] Ἐὰν δὲ πένηται ὁ ἀδελφός σου καὶ ἀδυνατήσῃ ταῖς χερσὶν παρὰ σοί, ἀντιλήμψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου, καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ. [36] οὐ λήμψῃ παρ᾽ αὐτοῦ τόκον οὐδὲ ἐπὶ πλήθει καὶ φοβηθήσῃ τὸν θεόν σου – ἐγὼ κύριος – , καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ. [37] τὸ ἀργύριόν σου οὐ δώσεις αὐτῷ ἐπὶ τόκῳ καὶ ἐπὶ πλεονασμὸν οὐ δώσεις αὐτῷ τὰ βρώματά σου. [38] ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου δοῦναι ὑμῖν τὴν γῆν Χαναὰν ὥστε εἶναι ὑμῶν θεός. [39] Ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφός σου παρὰ σοὶ καὶ πραθῇ σοι, οὐ δουλεύσει σοι δουλείαν οἰκέτου· [40] ὡς

μισθωτὸς ἢ πάροικος ἔσται σοι, ἕως τοῦ ἔτους τῆς ἀφέσεως ἐργᾶται παρὰ σοί. [41] καὶ ἐξελεύσεται τῇ ἀφέσει καὶ τὰ τέκνα αὐτοῦ μετ᾽ αὐτοῦ καὶ ἀπελεύσεται εἰς τὴν γενεὰν αὐτοῦ, εἰς τὴν κατάσχεσιν τὴν πατρικὴν ἀποδραμεῖται, [42] διότι οἰκέται μού εἰσιν οὗτοι, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου, οὐ πραθήσεται ἐν πράσει οἰκέτου· [43] οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ καὶ φοβηθήσῃ κύριον τὸν θεόν σου. [44] καὶ παῖς καὶ παιδίσκη, ὅσοι ἂν γένωνταί σοι ἀπὸ τῶν ἐθνῶν, ὅσοι κύκλῳ σού εἰσιν, ἀπ᾽ αὐτῶν κτήσεσθε δοῦλον καὶ δούλην. [45] καὶ ἀπὸ τῶν υἱῶν τῶν παροίκων τῶν ὄντων ἐν ὑμῖν, ἀπὸ τούτων κτήσεσθε καὶ ἀπὸ τῶν συγγενῶν αὐτῶν, ὅσοι ἂν γένωνται ἐν τῇ γῇ ὑμῶν· ἔστωσαν ὑμῖν εἰς κατάσχεσιν. [46] καὶ καταμεριεῖτε αὐτοὺς τοῖς τέκνοις ὑμῶν μεθ᾽ ὑμᾶς, καὶ ἔσονται ὑμῖν κατόχιμοι εἰς τὸν αἰῶνα· τῶν ἀδελφῶν ὑμῶν τῶν υἱῶν Ισραηλ ἕκαστος τὸν ἀδελφὸν αὐτοῦ οὐ κατατενεῖ αὐτὸν ἐν τοῖς μόχθοις. [47] Ἐὰν δὲ εὕρῃ ἡ χεὶρ τοῦ προσηλύτου ἢ τοῦ παροίκου τοῦ παρὰ σοὶ καὶ ἀπορηθεὶς ὁ ἀδελφός σου πραθῇ τῷ προσηλύτῳ ἢ τῷ παροίκῳ τῷ παρὰ σοὶ ἐκ γενετῆς προσηλύτῳ, [48] μετὰ τὸ πραθῆναι αὐτῷ λύτρωσις ἔσται αὐτῷ· εἷς τῶν ἀδελφῶν αὐτοῦ λυτρώσεται αὐτόν, [49] ἀδελφὸς πατρὸς αὐτοῦ ἢ υἱὸς ἀδελφοῦ πατρὸς λυτρώσεται αὐτὸν ἢ ἀπὸ τῶν οἰκείων τῶν σαρκῶν αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ λυτρώσεται αὐτόν· ἐὰν δὲ εὐπορηθεὶς ταῖς χερσὶν λυτρώσηται ἑαυτόν, [50] καὶ συλλογιεῖται πρὸς τὸν κεκτημένον αὐτὸν ἀπὸ τοῦ ἔτους, οὗ ἀπέδοτο ἑαυτὸν αὐτῷ, ἕως τοῦ ἐνιαυτοῦ τῆς ἀφέσεως, καὶ ἔσται τὸ ἀργύριον τῆς πράσεως αὐτοῦ ὡς μισθίου· ἔτος ἐξ ἔτους ἔσται μετ᾽ αὐτοῦ. [51] ἐὰν δέ τινι πλεῖον τῶν ἐτῶν ᾖ, πρὸς ταῦτα ἀποδώσει τὰ λύτρα αὐτοῦ ἀπὸ τοῦ ἀργυρίου τῆς πράσεως αὐτοῦ· [52] ἐὰν δὲ ὀλίγον καταλειφθῇ ἀπὸ τῶν ἐτῶν εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως, καὶ συλλογιεῖται αὐτῷ κατὰ τὰ ἔτη αὐτοῦ, καὶ ἀποδώσει τὰ λύτρα αὐτοῦ. [53] ὡς μισθωτὸς ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἔσται μετ᾽ αὐτοῦ· οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ ἐνώπιόν σου. [54] ἐὰν δὲ μὴ λυτρῶται κατὰ ταῦτα, ἐξελεύσεται ἐν τῷ ἔτει τῆς ἀφέσεως αὐτὸς καὶ τὰ παιδία αὐτοῦ μετ᾽ αὐτοῦ. [55] ὅτι ἐμοὶ οἱ υἱοὶ Ισραηλ οἰκέται, παῖδές μου οὗτοί εἰσιν, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

CHAPTER 26

[1] Οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα οὐδὲ γλυπτὰ οὐδὲ στήλην ἀναστήσετε ὑμῖν οὐδὲ λίθον σκοπὸν θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν. [2] τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε· ἐγώ εἰμι κύριος. [3] Ἐὰν τοῖς προστάγμασίν μου πορεύησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς, [4] καὶ δώσω τὸν ὑετὸν ὑμῖν ἐν καιρῷ αὐτοῦ, καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς, καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν· [5] καὶ καταλήμψεται ὑμῖν ὁ ἀλοητὸς τὸν τρύγητον, καὶ ὁ τρύγητος καταλήμψεται τὸν σπόρον, καὶ φάγεσθε τὸν ἄρτον ὑμῶν εἰς πλησμονὴν καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν. [6] καὶ πόλεμος οὐ διελεύσεται διὰ τῆς γῆς ὑμῶν, καὶ δώσω εἰρήνην ἐν τῇ γῇ ὑμῶν, καὶ κοιμηθήσεσθε, καὶ οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν, καὶ ἀπολῶ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν. [7] καὶ διώξεσθε τοὺς ἐχθροὺς ὑμῶν, καὶ πεσοῦνται ἐναντίον ὑμῶν φόνῳ· [8] καὶ διώξονται ἐξ ὑμῶν πέντε ἑκατόν, καὶ ἑκατὸν ὑμῶν διώξονται μυριάδας, καὶ πεσοῦνται οἱ ἐχθροὶ ὑμῶν ἐναντίον ὑμῶν μαχαίρᾳ. [9] καὶ ἐπιβλέψω ἐφ’ ὑμᾶς καὶ αὐξανῶ ὑμᾶς καὶ πληθυνῶ ὑμᾶς καὶ στήσω τὴν διαθήκην μου μεθ’ ὑμῶν. [10] καὶ φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε. [11] καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχή μου ὑμᾶς· [12] καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθέ μου λαός. [13] ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὄντων ὑμῶν δούλων καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ ἤγαγον ὑμᾶς μετὰ παρρησίας. [14] Ἐὰν δὲ μὴ ὑπακούσητέ μου μηδὲ ποιήσητε τὰ προστάγματά μου ταῦτα, [15] ἀλλὰ ἀπειθήσητε αὐτοῖς καὶ τοῖς κρίμασίν μου προσοχθίσῃ ἡ ψυχὴ ὑμῶν ὥστε ὑμᾶς μὴ ποιεῖν πάσας τὰς ἐντολάς μου ὥστε διασκεδάσαι τὴν διαθήκην μου, [16] καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπισυστήσω ἐφ’ ὑμᾶς τὴν ἀπορίαν τήν τε ψώραν καὶ τὸν ἵκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτήκουσαν, καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν, καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν· [17] καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ’ ὑμᾶς, καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν, καὶ διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς, καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς. – [18] καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου, καὶ προσθήσω τοῦ παιδεῦσαι ὑμᾶς ἑπτάκις ἐπὶ ταῖς ἁμαρτίαις ὑμῶν [19] καὶ συντρίψω τὴν ὕβριν τῆς ὑπερηφανίας ὑμῶν καὶ θήσω τὸν οὐρανὸν ὑμῖν σιδηροῦν καὶ τὴν γῆν ὑμῶν ὡσεὶ χαλκῆν, [20] καὶ ἔσται εἰς κενὸν ἡ ἰσχὺς ὑμῶν, καὶ οὐ δώσει ἡ γῆ ὑμῶν τὸν σπόρον αὐτῆς, καὶ τὸ ξύλον τοῦ ἀγροῦ ὑμῶν οὐ δώσει τὸν

καρπὸν αὐτοῦ. – [21] καὶ ἐὰν μετὰ ταῦτα πορεύησθε πλάγιοι καὶ μὴ βούλησθε ὑπακούειν μου, προσθήσω ὑμῖν πληγὰς ἑπτὰ κατὰ τὰς ἁμαρτίας ὑμῶν [22] καὶ ἀποστελῶ ἐφ' ὑμᾶς τὰ θηρία τὰ ἄγρια τῆς γῆς, καὶ κατέδεται ὑμᾶς καὶ ἐξαναλώσει τὰ κτήνη ὑμῶν καὶ ὀλιγοστοὺς ποιήσει ὑμᾶς, καὶ ἐρημωθήσονται αἱ ὁδοὶ ὑμῶν. – [23] καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῆτε, ἀλλὰ πορεύησθε πρός με πλάγιοι, [24] πορεύσομαι κἀγὼ μεθ' ὑμῶν θυμῷ πλαγίῳ καὶ πατάξω ὑμᾶς κἀγὼ ἑπτάκις ἀντὶ τῶν ἁμαρτιῶν ὑμῶν [25] καὶ ἐπάξω ἐφ' ὑμᾶς μάχαιραν ἐκδικοῦσαν δίκην διαθήκης, καὶ καταφεύξεσθε εἰς τὰς πόλεις ὑμῶν· καὶ ἐξαποστελῶ θάνατον εἰς ὑμᾶς, καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν. [26] ἐν τῷ θλῖψαι ὑμᾶς σιτοδείᾳ ἄρτων καὶ πέψουσιν δέκα γυναῖκες τοὺς ἄρτους ὑμῶν ἐν κλιβάνῳ ἑνὶ καὶ ἀποδώσουσιν τοὺς ἄρτους ὑμῶν ἐν σταθμῷ, καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε. – [27] ἐὰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου καὶ πορεύησθε πρός με πλάγιοι, [28] καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν ἐν θυμῷ πλαγίῳ καὶ παιδεύσω ὑμᾶς ἐγὼ ἑπτάκις κατὰ τὰς ἁμαρτίας ὑμῶν, [29] καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν καὶ τὰς σάρκας τῶν θυγατέρων ὑμῶν φάγεσθε· [30] καὶ ἐρημώσω τὰς στήλας ὑμῶν καὶ ἐξολεθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν, καὶ προσοχθιεῖ ἡ ψυχή μου ὑμῖν· [31] καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους καὶ ἐξερημώσω τὰ ἅγια ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ τῆς ὀσμῆς τῶν θυσιῶν ὑμῶν· [32] καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν, καὶ θαυμάσονται ἐπ' αὐτῇ οἱ ἐχθροὶ ὑμῶν οἱ ἐνοικοῦντες ἐν αὐτῇ· [33] καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη, καὶ ἐξαναλώσει ὑμᾶς ἐπιπορευομένη ἡ μάχαιρα· καὶ ἔσται ἡ γῆ ὑμῶν ἔρημος, καὶ αἱ πόλεις ὑμῶν ἔσονται ἔρημοι. [34] τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς καὶ πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς, καὶ ὑμεῖς ἔσεσθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν· τότε σαββατιεῖ ἡ γῆ καὶ εὐδοκήσει τὰ σάββατα αὐτῆς. [35] πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ ἃ οὐκ ἐσαββάτισεν ἐν τοῖς σαββάτοις ὑμῶν, ἡνίκα κατῳκεῖτε αὐτήν. [36] καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν, καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου, καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος· [37] καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφὸν ὡσεὶ ἐν πολέμῳ οὐθενὸς κατατρέχοντος, καὶ οὐ δυνήσεσθε ἀντιστῆναι τοῖς ἐχθροῖς ὑμῶν. [38] καὶ ἀπολεῖσθε ἐν τοῖς ἔθνεσιν, καὶ κατέδεται ὑμᾶς ἡ γῆ τῶν ἐχθρῶν ὑμῶν. [39] καὶ οἱ καταλειφθέντες ἀφ' ὑμῶν καταφθαρήσονται διὰ τὰς ἁμαρτίας ὑμῶν, ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τακήσονται. [40] καὶ ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἁμαρτίας τῶν πατέρων αὐτῶν, ὅτι παρέβησαν καὶ ὑπερεῖδόν με, καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι, [41] καὶ ἐγὼ ἐπορεύθην μετ' αὐτῶν ἐν θυμῷ πλαγίῳ καὶ ἀπολῶ αὐτοὺς ἐν

τῇ γῇ τῶν ἐχθρῶν αὐτῶν· τότε ἐντραπήσεται ἡ καρδία αὐτῶν ἡ ἀπερίτμητος, καὶ τότε εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν. [42] καὶ μνησθήσομαι τῆς διαθήκης Ιακωβ καὶ τῆς διαθήκης Ισαακ καὶ τῆς διαθήκης Αβρααμ μνησθήσομαι καὶ τῆς γῆς μνησθήσομαι. [43] καὶ ἡ γῆ ἐγκαταλειφθήσεται ὑπ᾽ αὐτῶν· τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς ἐν τῷ ἐρημωθῆναι αὐτὴν δι᾽ αὐτούς, καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας, ἀνθ᾽ ὧν τὰ κρίματά μου ὑπερεῖδον καὶ τοῖς προστάγμασίν μου προσώχθισαν τῇ ψυχῇ αὐτῶν. [44] καὶ οὐδ᾽ ὣς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτοὺς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς· ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν. [45] καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας, ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας ἔναντι τῶν ἐθνῶν τοῦ εἶναι αὐτῶν θεός· ἐγώ εἰμι κύριος. [46] Ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος, ὃν ἔδωκεν κύριος ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ισραηλ ἐν τῷ ὄρει Σινα ἐν χειρὶ Μωυσῆ.

CHAPTER 27

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς αὐτοῖς Ὃς ἂν εὔξηται εὐχὴν ὥστε τιμὴν τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ, [3] ἔσται ἡ τιμὴ τοῦ ἄρσενος ἀπὸ εἰκοσαετοῦς ἕως ἑξηκονταετοῦς, ἔσται αὐτοῦ ἡ τιμὴ πεντήκοντα δίδραχμα ἀργυρίου τῷ σταθμῷ τῷ ἁγίῳ, [4] τῆς δὲ θηλείας ἔσται ἡ συντίμησις τριάκοντα δίδραχμα. [5] ἐὰν δὲ ἀπὸ πενταετοῦς ἕως εἴκοσι ἐτῶν, ἔσται ἡ τιμὴ τοῦ ἄρσενος εἴκοσι δίδραχμα, τῆς δὲ θηλείας δέκα δίδραχμα. [6] ἀπὸ δὲ μηνιαίου ἕως πενταετοῦς ἔσται ἡ τιμὴ τοῦ ἄρσενος πέντε δίδραχμα ἀργυρίου, τῆς δὲ θηλείας τρία δίδραχμα. [7] ἐὰν δὲ ἀπὸ ἑξηκονταετῶν καὶ ἐπάνω, ἐὰν μὲν ἄρσεν ᾖ, ἔσται ἡ τιμὴ πεντεκαίδεκα δίδραχμα ἀργυρίου, ἐὰν δὲ θήλεια, δέκα δίδραχμα. [8] ἐὰν δὲ ταπεινὸς ᾖ τῇ τιμῇ, στήσεται ἐναντίον τοῦ ἱερέως, καὶ τιμήσεται αὐτὸν ὁ ἱερεύς· καθάπερ ἰσχύει ἡ χεὶρ τοῦ εὐξαμένου, τιμήσεται αὐτὸν ὁ ἱερεύς. [9] Ἐὰν δὲ ἀπὸ τῶν κτηνῶν τῶν προσφερομένων ἀπ᾽ αὐτῶν δῶρον τῷ κυρίῳ, ὃς ἂν δῷ ἀπὸ τούτων τῷ κυρίῳ, ἔσται ἅγιον. [10] οὐκ ἀλλάξει αὐτὸ καλὸν πονηρῷ οὐδὲ πονηρὸν καλῷ· ἐὰν δὲ ἀλλάσσων ἀλλάξῃ αὐτὸ κτῆνος κτήνει, ἔσται αὐτὸ καὶ τὸ ἄλλαγμα ἅγια. [11] ἐὰν δὲ πᾶν κτῆνος ἀκάθαρτον, ἀφ᾽ ὧν οὐ προσφέρεται ἀπ᾽ αὐτῶν δῶρον τῷ κυρίῳ, στήσει τὸ κτῆνος ἔναντι τοῦ ἱερέως, [12] καὶ τιμήσεται αὐτὸ ὁ ἱερεὺς ἀνὰ μέσον καλοῦ καὶ ἀνὰ μέσον πονηροῦ, καὶ καθότι ἂν τιμήσεται ὁ ἱερεύς, οὕτως στήσεται. [13] ἐὰν δὲ λυτρούμενος λυτρώσηται αὐτό, προσθήσει τὸ ἐπίπεμπτον πρὸς τὴν τιμὴν αὐτοῦ. [14] Καὶ ἄνθρωπος, ὃς ἂν ἁγιάσῃ τὴν οἰκίαν αὐτοῦ ἁγίαν τῷ κυρίῳ, καὶ τιμήσεται αὐτὴν ὁ ἱερεὺς ἀνὰ μέσον καλῆς καὶ ἀνὰ μέσον πονηρᾶς· ὡς ἂν τιμήσεται αὐτὴν ὁ ἱερεύς, οὕτως σταθήσεται. [15] ἐὰν δὲ ὁ ἁγιάσας αὐτὴν λυτρῶται τὴν οἰκίαν αὐτοῦ, προσθήσει ἐπ᾽ αὐτὸ τὸ ἐπίπεμπτον τοῦ ἀργυρίου τῆς τιμῆς, καὶ ἔσται αὐτῷ. [16] Ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἁγιάσῃ ἄνθρωπος τῷ κυρίῳ, καὶ ἔσται ἡ τιμὴ κατὰ τὸν σπόρον αὐτοῦ, κόρου κριθῶν πεντήκοντα δίδραχμα ἀργυρίου. [17] ἐὰν δὲ ἀπὸ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως ἁγιάσῃ τὸν ἀγρὸν αὐτοῦ, κατὰ τὴν τιμὴν αὐτοῦ στήσεται. [18] ἐὰν δὲ ἔσχατον μετὰ τὴν ἄφεσιν ἁγιάσῃ τὸν ἀγρὸν αὐτοῦ, προσλογιεῖται αὐτῷ ὁ ἱερεὺς τὸ ἀργύριον ἐπὶ τὰ ἔτη τὰ ἐπίλοιπα ἕως εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως, καὶ ἀνθυφαιρεθήσεται ἀπὸ τῆς συντιμήσεως αὐτοῦ. [19] ἐὰν δὲ λυτρῶται τὸν ἀγρὸν ὁ ἁγιάσας αὐτόν, προσθήσει τὸ ἐπίπεμπτον τοῦ ἀργυρίου πρὸς τὴν τιμὴν αὐτοῦ, καὶ ἔσται αὐτῷ. [20] ἐὰν δὲ μὴ λυτρῶται τὸν ἀγρὸν καὶ ἀποδῶται τὸν ἀγρὸν ἀνθρώπῳ ἑτέρῳ, οὐκέτι μὴ λυτρώσηται αὐτόν, [21] ἀλλ᾽ ἔσται ὁ ἀγρὸς ἐξεληλυθυίας τῆς ἀφέσεως ἅγιος τῷ κυρίῳ ὥσπερ ἡ

γῆ ἡ ἀφωρισμένη· τῷ ἱερεῖ ἔσται κατάσχεσις [22] Ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ, οὗ κέκτηται, ὃς οὐκ ἔστιν ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ, ἁγιάσῃ τῷ κυρίῳ, [23] λογιεῖται πρὸς αὐτὸν ὁ ἱερεὺς τὸ τέλος τῆς τιμῆς ἐκ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως, καὶ ἀποδώσει τὴν τιμὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἅγιον τῷ κυρίῳ· [24] καὶ ἐν τῷ ἐνιαυτῷ τῆς ἀφέσεως ἀποδοθήσεται ὁ ἀγρὸς τῷ ἀνθρώπῳ, παρ᾽ οὗ κέκτηται αὐτόν, οὗ ἦν ἡ κατάσχεσις τῆς γῆς. [25] καὶ πᾶσα τιμὴ ἔσται σταθμίοις ἁγίοις· εἴκοσι ὀβολοὶ ἔσται τὸ δίδραχμον. [26] Καὶ πᾶν πρωτότοκον, ὃ ἂν γένηται ἐν τοῖς κτήνεσίν σου, ἔσται τῷ κυρίῳ, καὶ οὐ καθαγιάσει οὐθεὶς αὐτό· ἐάν τε μόσχον ἐάν τε πρόβατον, τῷ κυρίῳ ἐστίν. [27] ἐὰν δὲ τῶν τετραπόδων τῶν ἀκαθάρτων, ἀλλάξει κατὰ τὴν τιμὴν αὐτοῦ καὶ προσθήσει τὸ ἐπίπεμπτον πρὸς αὐτό, καὶ ἔσται αὐτῷ· ἐὰν δὲ μὴ λυτρῶται, πραθήσεται κατὰ τὸ τίμημα αὐτοῦ. [28] πᾶν δὲ ἀνάθεμα, ὃ ἐὰν ἀναθῇ ἄνθρωπος τῷ κυρίῳ ἀπὸ πάντων, ὅσα αὐτῷ ἐστιν, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἀγροῦ κατασχέσεως αὐτοῦ, οὐκ ἀποδώσεται οὐδὲ λυτρώσεται· πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ. [29] καὶ πᾶν, ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται. [30] Πᾶσα δεκάτη τῆς γῆς ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ τοῦ καρποῦ τοῦ ξυλίνου τῷ κυρίῳ ἐστίν, ἅγιον τῷ κυρίῳ. [31] ἐὰν δὲ λυτρῶται λύτρῳ ἄνθρωπος τὴν δεκάτην αὐτοῦ, τὸ ἐπίπεμπτον προσθήσει πρὸς αὐτό, καὶ ἔσται αὐτῷ. [32] καὶ πᾶσα δεκάτη βοῶν καὶ προβάτων καὶ πᾶν, ὃ ἐὰν ἔλθῃ ἐν τῷ ἀριθμῷ ὑπὸ τὴν ῥάβδον, τὸ δέκατον ἔσται ἅγιον τῷ κυρίῳ. [33] οὐκ ἀλλάξεις καλὸν πονηρῷ· ἐὰν δὲ ἀλλάσσων ἀλλάξῃς αὐτό, καὶ τὸ ἄλλαγμα αὐτοῦ ἔσται ἅγιον, οὐ λυτρωθήσεται. [34] Αὗταί εἰσιν αἱ ἐντολαί, ἃς ἐνετείλατο κύριος τῷ Μωυσῇ πρὸς τοὺς υἱοὺς Ισραηλ ἐν τῷ ὄρει Σινα.

Numbers

CHAPTER 1

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ τῇ Σινα ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους δευτέρου ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου λέγων [2] Λάβετε ἀρχὴν πάσης συναγωγῆς υἱῶν Ισραηλ κατὰ συγγενείας αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ἐξ ὀνόματος αὐτῶν κατὰ κεφαλὴν αὐτῶν, πᾶς ἄρσην [3] ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν δυνάμει Ισραηλ, ἐπισκέψασθε αὐτοὺς σὺν δυνάμει αὐτῶν, σὺ καὶ Ααρων ἐπισκέψασθε αὐτούς. [4] καὶ μεθ᾽ ὑμῶν ἔσονται ἕκαστος κατὰ φυλὴν ἑκάστου ἀρχόντων, κατ᾽ οἴκους πατριῶν ἔσονται. [5] καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οἵτινες παραστήσονται μεθ᾽ ὑμῶν· τῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ· [6] τῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι· [7] τῶν Ιουδα Ναασσων υἱὸς Αμιναδαβ· [8] τῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ· [9] τῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων· [10] τῶν υἱῶν Ιωσηφ, τῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ, τῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ· [11] τῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι· [12] τῶν Δαν Αχιεζερ υἱὸς Αμισαδαι· [13] τῶν Ασηρ Φαγαιηλ υἱὸς Εχραν· [14] τῶν Γαδ Ελισαφ υἱὸς Ραγουηλ· [15] τῶν Νεφθαλι Αχιρε υἱὸς Αιναν. [16] οὗτοι ἐπίκλητοι τῆς συναγωγῆς, ἄρχοντες τῶν φυλῶν κατὰ πατριάς, χιλίαρχοι Ισραηλ εἰσίν. [17] καὶ ἔλαβεν Μωϋσῆς καὶ Ααρων τοὺς ἄνδρας τούτους τοὺς ἀνακληθέντας ἐξ ὀνόματος [18] καὶ πᾶσαν τὴν συναγωγὴν συνήγαγον ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους καὶ ἐπηξονοῦσαν κατὰ γενέσεις αὐτῶν κατὰ πατριὰς αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶν ἀρσενικὸν κατὰ κεφαλὴν αὐτῶν, [19] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ· καὶ ἐπεσκέπησαν ἐν τῇ ἐρήμῳ τῇ Σινα. [20] Καὶ ἐγένοντο οἱ υἱοὶ Ρουβην πρωτοτόκου Ισραηλ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [21] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ρουβην ἓξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. – [22] τοῖς υἱοῖς Συμεων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [23] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Συμεων ἐννέα καὶ πεντήκοντα χιλιάδες καὶ τριακόσιοι. – [24] τοῖς υἱοῖς Ιουδα κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ

δυνάμει, [25] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ιουδα τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι. – [26] τοῖς υἱοῖς Ισσαχαρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [27] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ισσαχαρ τέσσαρες καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. – [28] τοῖς υἱοῖς Ζαβουλων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [29] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ζαβουλων ἑπτὰ καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. – [30] τοῖς υἱοῖς Ιωσηφ υἱοῖς Εφραιμ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [31] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Εφραιμ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. – [32] τοῖς υἱοῖς Μανασση κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [33] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Μανασση δύο καὶ τριάκοντα χιλιάδες καὶ διακόσιοι. – [34] τοῖς υἱοῖς Βενιαμιν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [35] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Βενιαμιν πέντε καὶ τριάκοντα χιλιάδες καὶ τετρακόσιοι. – [36] τοῖς υἱοῖς Γαδ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [37] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Γαδ πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι καὶ πεντήκοντα. – [38] τοῖς υἱοῖς Δαν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [39] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Δαν δύο καὶ ἑξήκοντα χιλιάδες καὶ ἑπτακόσιοι. – [40] τοῖς υἱοῖς Ασηρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [41] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ασηρ μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. – [42] τοῖς υἱοῖς Νεφθαλι κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽

οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει, [43] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Νεφθαλι τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. – [44] αὕτη ἡ ἐπίσκεψις, ἣν ἐπεσκέψαντο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ, δώδεκα ἄνδρες· ἀνὴρ εἷς κατὰ φυλὴν μίαν κατὰ φυλὴν οἴκων πατριᾶς ἦσαν. [45] καὶ ἐγένετο πᾶσα ἡ ἐπίσκεψις υἱῶν Ισραηλ σὺν δυνάμει αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν Ισραηλ, [46] ἑξακόσιαι χιλιάδες καὶ τρισχίλιοι καὶ πεντακόσιοι καὶ πεντήκοντα. [47] Οἱ δὲ Λευῖται ἐκ τῆς φυλῆς πατριᾶς αὐτῶν οὐκ ἐπεσκέπησαν ἐν τοῖς υἱοῖς Ισραηλ. [48] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [49] Ὅρα τὴν φυλὴν τὴν Λευι οὐ συνεπισκέψῃ καὶ τὸν ἀριθμὸν αὐτῶν οὐ λήμψῃ ἐν μέσῳ τῶν υἱῶν Ισραηλ. [50] καὶ σὺ ἐπίστησον τοὺς Λευίτας ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐπὶ πάντα τὰ σκεύη αὐτῆς καὶ ἐπὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ· αὐτοὶ ἀροῦσιν τὴν σκηνὴν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ αὐτοὶ λειτουργήσουσιν ἐν αὐτῇ καὶ κύκλῳ τῆς σκηνῆς παρεμβαλοῦσιν. [51] καὶ ἐν τῷ ἐξαίρειν τὴν σκηνὴν καθελοῦσιν αὐτὴν οἱ Λευῖται καὶ ἐν τῷ παρεμβάλλειν τὴν σκηνὴν ἀναστήσουσιν· καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανέτω. [52] καὶ παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ ἀνὴρ ἐν τῇ ἑαυτοῦ τάξει καὶ ἀνὴρ κατὰ τὴν ἑαυτοῦ ἡγεμονίαν σὺν δυνάμει αὐτῶν· [53] οἱ δὲ Λευῖται παρεμβαλέτωσαν ἐναντίον κυρίου κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ οὐκ ἔσται ἁμάρτημα ἐν υἱοῖς Ισραηλ. καὶ φυλάξουσιν οἱ Λευῖται αὐτοὶ τὴν φυλακὴν τῆς σκηνῆς τοῦ μαρτυρίου. [54] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ κατὰ πάντα, ἃ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων, οὕτως ἐποίησαν.

CHAPTER 2

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Ἄνθρωπος ἐχόμενος αὐτοῦ κατὰ τάγμα κατὰ σημέας κατ᾽ οἴκους πατριῶν αὐτῶν παρεμβαλέτωσαν οἱ υἱοὶ Ισραηλ· ἐναντίοι κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ. [3] καὶ οἱ παρεμβάλλοντες πρῶτοι κατ᾽ ἀνατολὰς τάγμα παρεμβολῆς Ιουδα σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Ιουδα Ναασσων υἱὸς Αμιναδαβ· [4] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι. [5] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Ισσαχαρ, καὶ ὁ ἄρχων τῶν υἱῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ· [6] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τέσσαρες καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. [7] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Ζαβουλων, καὶ ὁ ἄρχων τῶν υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων· [8] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἑπτὰ καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. [9] πάντες οἱ ἐπεσκεμμένοι ἐκ τῆς παρεμβολῆς Ιουδα ἑκατὸν ὀγδοήκοντα χιλιάδες καὶ ἑξακισχίλιοι καὶ τετρακόσιοι σὺν δυνάμει αὐτῶν· πρῶτοι ἐξαροῦσιν. [10] Τάγμα παρεμβολῆς Ρουβην πρὸς λίβα σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ· [11] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἓξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. [12] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Συμεων, καὶ ὁ ἄρχων τῶν υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι· [13] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἐννέα καὶ πεντήκοντα χιλιάδες καὶ τριακόσιοι. [14] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Γαδ, καὶ ὁ ἄρχων τῶν υἱῶν Γαδ Ελισαφ υἱὸς Ραγουηλ· [15] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι καὶ πεντήκοντα. [16] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Ρουβην ἑκατὸν πεντήκοντα μία χιλιάδες καὶ τετρακόσιοι καὶ πεντήκοντα σὺν δυνάμει αὐτῶν· δεύτεροι ἐξαροῦσιν. – [17] καὶ ἀρθήσεται ἡ σκηνὴ τοῦ μαρτυρίου καὶ ἡ παρεμβολὴ τῶν Λευιτῶν μέσον τῶν παρεμβολῶν· ὡς καὶ παρεμβάλλουσιν, οὕτως καὶ ἐξαροῦσιν ἕκαστος ἐχόμενος καθ᾽ ἡγεμονίαν. [18] Τάγμα παρεμβολῆς Εφραιμ παρὰ θάλασσαν σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ· [19] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. [20] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Μανασση, καὶ ὁ ἄρχων τῶν υἱῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ· [21] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι δύο καὶ τριάκοντα χιλιάδες καὶ διακόσιοι. [22] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Βενιαμιν, καὶ ὁ ἄρχων τῶν υἱῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι· [23] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι πέντε καὶ τριάκοντα χιλιάδες καὶ

τετρακόσιοι. [24] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Εφραιμ ἑκατὸν χιλιάδες καὶ ὀκτακισχίλιοι καὶ ἑκατὸν σὺν δυνάμει αὐτῶν· τρίτοι ἐξαροῦσιν. [25] Τάγμα παρεμβολῆς Δαν πρὸς βορρᾶν σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Δαν Αχιεζερ υἱὸς Αμισαδαι· [26] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι δύο καὶ ἑξήκοντα χιλιάδες καὶ ἑπτακόσιοι. [27] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Ασηρ, καὶ ὁ ἄρχων τῶν υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν· [28] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. [29] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Νεφθαλι, καὶ ὁ ἄρχων τῶν υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν· [30] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. [31] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Δαν ἑκατὸν καὶ πεντήκοντα ἑπτὰ χιλιάδες καὶ ἑξακόσιοι· ἔσχατοι ἐξαροῦσιν κατὰ τάγμα αὐτῶν. [32] Αὕτη ἡ ἐπίσκεψις τῶν υἱῶν Ισραηλ κατ᾽ οἴκους πατριῶν αὐτῶν· πᾶσα ἡ ἐπίσκεψις τῶν παρεμβολῶν σὺν ταῖς δυνάμεσιν αὐτῶν ἑξακόσιαι χιλιάδες καὶ τρισχίλιοι πεντακόσιοι πεντήκοντα. [33] οἱ δὲ Λευῖται οὐ συνεπεσκέπησαν ἐν αὐτοῖς, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ. [34] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ πάντα, ὅσα συνέταξεν κύριος τῷ Μωυσῇ, οὕτως παρενέβαλον κατὰ τάγμα αὐτῶν καὶ οὕτως ἐξῆρον, ἕκαστος ἐχόμενοι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

CHAPTER 3

[1] Καὶ αὗται αἱ γενέσεις Ααρων καὶ Μωυσῆ ἐν ᾗ ἡμέρᾳ ἐλάλησεν κύριος τῷ Μωυσῇ ἐν ὄρει Σινα, [2] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ααρων· πρωτότοκος Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ· [3] ταῦτα τὰ ὀνόματα τῶν υἱῶν Ααρων, οἱ ἱερεῖς οἱ ἠλειμμένοι, οὓς ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν. [4] καὶ ἐτελεύτησεν Ναδαβ καὶ Αβιουδ ἔναντι κυρίου προσφερόντων αὐτῶν πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα, καὶ παιδία οὐκ ἦν αὐτοῖς· καὶ ἱεράτευσεν Ελεαζαρ καὶ Ιθαμαρ μετ' Ααρων τοῦ πατρὸς αὐτῶν. [5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [6] Λαβὲ τὴν φυλὴν Λευι καὶ στήσεις αὐτοὺς ἐναντίον Ααρων τοῦ ἱερέως, καὶ λειτουργήσουσιν αὐτῷ [7] καὶ φυλάξουσιν τὰς φυλακὰς αὐτοῦ καὶ τὰς φυλακὰς τῶν υἱῶν Ισραηλ ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς [8] καὶ φυλάξουσιν πάντα τὰ σκεύη τῆς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς τῶν υἱῶν Ισραηλ κατὰ πάντα τὰ ἔργα τῆς σκηνῆς. [9] καὶ δώσεις τοὺς Λευίτας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ τοῖς ἱερεῦσιν· δόμα δεδομένοι οὗτοί μοί εἰσιν ἀπὸ τῶν υἱῶν Ισραηλ. [10] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καταστήσεις ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ φυλάξουσιν τὴν ἱερατείαν αὐτῶν καὶ πάντα τὰ κατὰ τὸν βωμὸν καὶ ἔσω τοῦ καταπετάσματος· καὶ ὁ ἀλλογενὴς ὁ ἁπτόμενος ἀποθανεῖται. [11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [12] Καὶ ἐγὼ ἰδοὺ εἴληφα τοὺς Λευίτας ἐκ μέσου τῶν υἱῶν Ισραηλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἱῶν Ισραηλ· λύτρα αὐτῶν ἔσονται καὶ ἔσονται ἐμοὶ οἱ Λευῖται. [13] ἐμοὶ γὰρ πᾶν πρωτότοκον· ἐν ᾗ ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτου, ἡγίασα ἐμοὶ πᾶν πρωτότοκον ἐν Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοὶ ἔσονται, ἐγὼ κύριος. [14] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα λέγων [15] Ἐπίσκεψαι τοὺς υἱοὺς Λευι κατ' οἴκους πατριῶν αὐτῶν κατὰ δήμους αὐτῶν κατὰ συγγενείας αὐτῶν· πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ἐπισκέψασθε αὐτούς. [16] καὶ ἐπεσκέψαντο αὐτοὺς Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου, ὃν τρόπον συνέταξεν αὐτοῖς κύριος. [17] καὶ ἦσαν οὗτοι οἱ υἱοὶ Λευι ἐξ ὀνομάτων αὐτῶν· Γεδσων, Κααθ καὶ Μεραρι. [18] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Γεδσων κατὰ δήμους αὐτῶν· Λοβενι καὶ Σεμει. [19] καὶ υἱοὶ Κααθ κατὰ δήμους αὐτῶν· Αμραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ. [20] καὶ υἱοὶ Μεραρι κατὰ δήμους αὐτῶν· Μοολι καὶ Μουσι. οὗτοί εἰσιν δῆμοι τῶν Λευιτῶν κατ' οἴκους πατριῶν αὐτῶν. [21] Τῷ Γεδσων δῆμος τοῦ Λοβενι καὶ δῆμος τοῦ Σεμει· οὗτοι δῆμοι τοῦ Γεδσων. [22] ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμὸν παντὸς ἀρσενικοῦ ἀπὸ μηνιαίου καὶ ἐπάνω, ἡ ἐπίσκεψις αὐτῶν ἑπτακισχίλιοι καὶ

πεντακόσιοι. [23] καὶ υἱοὶ Γεδσων ὀπίσω τῆς σκηνῆς παρὰ θάλασσαν παρεμβαλοῦσιν, [24] καὶ ὁ ἄρχων οἴκου πατριᾶς τοῦ δήμου τοῦ Γεδσων Ελισαφ υἱὸς Λαηλ. [25] καὶ ἡ φυλακὴ υἱῶν Γεδσων ἐν τῇ σκηνῇ τοῦ μαρτυρίου· ἡ σκηνὴ καὶ τὸ κάλυμμα καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου [26] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς τῆς οὔσης ἐπὶ τῆς σκηνῆς καὶ τὰ κατάλοιπα πάντων τῶν ἔργων αὐτοῦ [27] Τῷ Κααθ δῆμος ὁ Αμραμις καὶ δῆμος ὁ Σααρις καὶ δῆμος ὁ Χεβρωνις καὶ δῆμος ὁ Οζιηλις· οὗτοί εἰσιν δῆμοι τοῦ Κααθ. [28] κατὰ ἀριθμὸν πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ὀκτακισχίλιοι καὶ ἑξακόσιοι φυλάσσοντες τὰς φυλακὰς τῶν ἁγίων. [29] οἱ δῆμοι τῶν υἱῶν Κααθ παρεμβαλοῦσιν ἐκ πλαγίων τῆς σκηνῆς κατὰ λίβα, [30] καὶ ὁ ἄρχων οἴκου πατριῶν τῶν δήμων τοῦ Κααθ Ελισαφαν υἱὸς Οζιηλ. [31] καὶ ἡ φυλακὴ αὐτῶν ἡ κιβωτὸς καὶ ἡ τράπεζα καὶ ἡ λυχνία καὶ τὰ θυσιαστήρια καὶ τὰ σκεύη τοῦ ἁγίου, ὅσα λειτουργοῦσιν ἐν αὐτοῖς, καὶ τὸ κατακάλυμμα καὶ πάντα τὰ ἔργα αὐτῶν. [32] καὶ ὁ ἄρχων ἐπὶ τῶν ἀρχόντων τῶν Λευιτῶν Ελεαζαρ ὁ υἱὸς Ααρων τοῦ ἱερέως καθεσταμένος φυλάσσειν τὰς φυλακὰς τῶν ἁγίων. [33] Τῷ Μεραρι δῆμος ὁ Μοολι καὶ δῆμος ὁ Μουσι· οὗτοί εἰσιν δῆμοι Μεραρι. [34] ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμόν, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω, ἑξακισχίλιοι καὶ πεντήκοντα· [35] καὶ ὁ ἄρχων οἴκου πατριῶν τοῦ δήμου τοῦ Μεραρι Σουριηλ υἱὸς Αβιχαιλ· ἐκ πλαγίων τῆς σκηνῆς παρεμβαλοῦσιν πρὸς βορρᾶν. [36] ἡ ἐπίσκεψις ἡ φυλακὴ υἱῶν Μεραρι· τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ πάντα τὰ σκεύη αὐτῶν καὶ τὰ ἔργα αὐτῶν [37] καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους καὶ τοὺς κάλους αὐτῶν. [38] Καὶ οἱ παρεμβάλλοντες κατὰ πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου ἀπ᾽ ἀνατολῆς Μωϋσῆς καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ φυλάσσοντες τὰς φυλακὰς τοῦ ἁγίου εἰς τὰς φυλακὰς τῶν υἱῶν Ισραηλ· καὶ ὁ ἀλλογενὴς ὁ ἁπτόμενος ἀποθανεῖται. [39] Πᾶσα ἡ ἐπίσκεψις τῶν Λευιτῶν, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου κατὰ δήμους αὐτῶν, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω δύο καὶ εἴκοσι χιλιάδες. [40] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Ἐπίσκεψαι πᾶν πρωτότοκον ἄρσεν τῶν υἱῶν Ισραηλ ἀπὸ μηνιαίου καὶ ἐπάνω καὶ λαβὲ τὸν ἀριθμὸν ἐξ ὀνόματος· [41] καὶ λήμψῃ τοὺς Λευίτας ἐμοί, ἐγὼ κύριος, ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ καὶ τὰ κτήνη τῶν Λευιτῶν ἀντὶ πάντων τῶν πρωτοτόκων ἐν τοῖς κτήνεσιν τῶν υἱῶν Ισραηλ. [42] καὶ ἐπεσκέψατο Μωϋσῆς, ὃν τρόπον ἐνετείλατο κύριος, πᾶν πρωτότοκον ἐν τοῖς υἱοῖς Ισραηλ· [43] καὶ ἐγένοντο πάντα τὰ πρωτότοκα τὰ ἀρσενικὰ κατὰ ἀριθμὸν ἐξ ὀνόματος ἀπὸ μηνιαίου καὶ ἐπάνω ἐκ τῆς ἐπισκέψεως αὐτῶν δύο καὶ εἴκοσι χιλιάδες τρεῖς καὶ

ἑβδομήκοντα καὶ διακόσιοι. [44] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [45] Λαβὲ τοὺς Λευίτας ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ καὶ τὰ κτήνη τῶν Λευιτῶν ἀντὶ τῶν κτηνῶν αὐτῶν, καὶ ἔσονται ἐμοὶ οἱ Λευῖται· ἐγὼ κύριος. [46] καὶ τὰ λύτρα τριῶν καὶ ἑβδομήκοντα καὶ διακοσίων, οἱ πλεονάζοντες παρὰ τοὺς Λευίτας ἀπὸ τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ, [47] καὶ λήμψῃ πέντε σίκλους κατὰ κεφαλήν, κατὰ τὸ δίδραχμον τὸ ἅγιον λήμψῃ, εἴκοσι ὀβολοὺς τοῦ σίκλου, [48] καὶ δώσεις τὸ ἀργύριον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λύτρα τῶν πλεοναζόντων ἐν αὐτοῖς. [49] καὶ ἔλαβεν Μωϋσῆς τὸ ἀργύριον, τὰ λύτρα τῶν πλεοναζόντων, εἰς τὴν ἐκλύτρωσιν τῶν Λευιτῶν· [50] παρὰ τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ ἔλαβεν τὸ ἀργύριον, χιλίους τριακοσίους ἑξήκοντα πέντε σίκλους κατὰ τὸν σίκλον τὸν ἅγιον. [51] καὶ ἔδωκεν Μωϋσῆς τὰ λύτρα τῶν πλεοναζόντων Ααρων καὶ τοῖς υἱοῖς αὐτοῦ διὰ φωνῆς κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 4

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Λαβὲ τὸ κεφάλαιον τῶν υἱῶν Κααθ ἐκ μέσου υἱῶν Λευι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν [3] ἀπὸ εἴκοσι καὶ πέντε ἐτῶν καὶ ἐπάνω καὶ ἕως πεντήκοντα ἐτῶν, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν ποιῆσαι πάντα τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [4] καὶ ταῦτα τὰ ἔργα τῶν υἱῶν Κααθ ἐν τῇ σκηνῇ τοῦ μαρτυρίου· ἅγιον τῶν ἁγίων. [5] καὶ εἰσελεύσεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ, ὅταν ἐξαίρῃ ἡ παρεμβολή, καὶ καθελοῦσιν τὸ καταπέτασμα τὸ συσκιάζον καὶ κατακαλύψουσιν ἐν αὐτῷ τὴν κιβωτὸν τοῦ μαρτυρίου [6] καὶ ἐπιθήσουσιν ἐπ᾽ αὐτὸ κατακάλυμμα δέρμα ὑακίνθινον καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον ὅλον ὑακίνθινον ἄνωθεν καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς. [7] καὶ ἐπὶ τὴν τράπεζαν τὴν προκειμένην ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον ὁλοπόρφυρον καὶ τὰ τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ σπονδεῖα, ἐν οἷς σπένδει, καὶ οἱ ἄρτοι οἱ διὰ παντὸς ἐπ᾽ αὐτῆς ἔσονται. [8] καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον κόκκινον καὶ καλύψουσιν αὐτὴν καλύμματι δερματίνῳ ὑακινθίνῳ καὶ διεμβαλοῦσιν δι᾽ αὐτῆς τοὺς ἀναφορεῖς. [9] καὶ λήμψονται ἱμάτιον ὑακίνθινον καὶ καλύψουσιν τὴν λυχνίαν τὴν φωτίζουσαν καὶ τοὺς λύχνους αὐτῆς καὶ τὰς λαβίδας αὐτῆς καὶ τὰς ἐπαρυστρίδας αὐτῆς καὶ πάντα τὰ ἀγγεῖα τοῦ ἐλαίου, οἷς λειτουργοῦσιν ἐν αὐτοῖς, [10] καὶ ἐμβαλοῦσιν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς εἰς κάλυμμα δερμάτινον ὑακίνθινον καὶ ἐπιθήσουσιν αὐτὴν ἐπ᾽ ἀναφορέων. [11] καὶ ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν ἐπικαλύψουσιν ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὸ καλύμματι δερματίνῳ ὑακινθίνῳ καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς αὐτοῦ. [12] καὶ λήμψονται πάντα τὰ σκεύη τὰ λειτουργικά, ὅσα λειτουργοῦσιν ἐν αὐτοῖς ἐν τοῖς ἁγίοις, καὶ ἐμβαλοῦσιν εἰς ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὰ καλύμματι δερματίνῳ ὑακινθίνῳ καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς. [13] καὶ τὸν καλυπτῆρα ἐπιθήσει ἐπὶ τὸ θυσιαστήριον, καὶ ἐπικαλύψουσιν ἐπ᾽ αὐτὸ ἱμάτιον ὁλοπόρφυρον [14] καὶ ἐπιθήσουσιν ἐπ᾽ αὐτὸ πάντα τὰ σκεύη, ὅσοις λειτουργοῦσιν ἐπ᾽ αὐτὸ ἐν αὐτοῖς, καὶ τὰ πυρεῖα καὶ τὰς κρεάγρας καὶ τὰς φιάλας καὶ τὸν καλυπτῆρα καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου· καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὸ κάλυμμα δερμάτινον ὑακίνθινον καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς αὐτοῦ· καὶ λήμψονται ἱμάτιον πορφυροῦν καὶ συγκαλύψουσιν τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ καὶ ἐμβαλοῦσιν αὐτὰ εἰς κάλυμμα δερμάτινον ὑακίνθινον καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς. [15] καὶ συντελέσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ καλύπτοντες τὰ ἅγια καὶ πάντα τὰ σκεύη τὰ ἅγια ἐν τῷ ἐξαίρειν

τὴν παρεμβολήν, καὶ μετὰ ταῦτα εἰσελεύσονται υἱοὶ Καάθ αἴρειν καὶ οὐχ ἅψονται τῶν ἁγίων, ἵνα μὴ ἀποθάνωσιν· ταῦτα ἀροῦσιν οἱ υἱοὶ Καάθ ἐν τῇ σκηνῇ τοῦ μαρτυρίου. – [16] ἐπίσκοπος Ελεαζαρ υἱὸς Ααρων τοῦ ἱερέως· τὸ ἔλαιον τοῦ φωτὸς καὶ τὸ θυμίαμα τῆς συνθέσεως καὶ ἡ θυσία ἡ καθ᾽ ἡμέραν καὶ τὸ ἔλαιον τῆς χρίσεως, ἡ ἐπισκοπὴ ὅλης τῆς σκηνῆς καὶ ὅσα ἐστὶν ἐν αὐτῇ ἐν τῷ ἁγίῳ ἐν πᾶσι τοῖς ἔργοις. – [17] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [18] Μὴ ὀλεθρεύσητε τῆς φυλῆς τὸν δῆμον τὸν Καάθ ἐκ μέσου τῶν Λευιτῶν· [19] τοῦτο ποιήσατε αὐτοῖς καὶ ζήσονται καὶ οὐ μὴ ἀποθάνωσιν προσπορευομένων αὐτῶν πρὸς τὰ ἅγια τῶν ἁγίων· Ααρων καὶ οἱ υἱοὶ αὐτοῦ προσπορευέσθωσαν καὶ καταστήσουσιν αὐτοὺς ἕκαστον κατὰ τὴν ἀναφορὰν αὐτοῦ, [20] καὶ οὐ μὴ εἰσέλθωσιν ἰδεῖν ἐξάπινα τὰ ἅγια καὶ ἀποθανοῦνται. [21] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [22] Λαβὲ τὴν ἀρχὴν τῶν υἱῶν Γεδσων, καὶ τούτους κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ δήμους αὐτῶν· [23] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς ἐπίσκεψαι αὐτούς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [24] αὕτη ἡ λειτουργία τοῦ δήμου τοῦ Γεδσων λειτουργεῖν καὶ αἴρειν· [25] καὶ ἀρεῖ τὰς δέρρεις τῆς σκηνῆς καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ κάλυμμα αὐτῆς καὶ τὸ κάλυμμα τὸ ὑακίνθινον τὸ ὂν ἐπ᾽ αὐτῆς ἄνωθεν καὶ τὸ κάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου [26] καὶ τὰ ἱστία τῆς αὐλῆς, ὅσα ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ τὰ περισσὰ καὶ πάντα τὰ σκεύη τὰ λειτουργικά, ὅσα λειτουργοῦσιν ἐν αὐτοῖς, ποιήσουσιν. [27] κατὰ στόμα Ααρων καὶ τῶν υἱῶν αὐτοῦ ἔσται ἡ λειτουργία τῶν υἱῶν Γεδσων κατὰ πάσας τὰς λειτουργίας αὐτῶν καὶ κατὰ πάντα τὰ ἀρτὰ δι᾽ αὐτῶν· καὶ ἐπισκέψῃ αὐτοὺς ἐξ ὀνομάτων πάντα τὰ ἀρτὰ ὑπ᾽ αὐτῶν. [28] αὕτη ἡ λειτουργία τῶν υἱῶν Γεδσων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, καὶ ἡ φυλακὴ αὐτῶν ἐν χειρὶ Ιθαμαρ τοῦ υἱοῦ Ααρων τοῦ ἱερέως. [29] Υἱοὶ Μεραρι, κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν ἐπισκέψασθε αὐτούς· [30] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς ἐπισκέψασθε αὐτούς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου. [31] καὶ ταῦτα τὰ φυλάγματα τῶν αἱρομένων ὑπ᾽ αὐτῶν κατὰ πάντα τὰ ἔργα αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ τὸ κατακάλυμμα καὶ αἱ βάσεις αὐτῶν καὶ οἱ στύλοι αὐτῶν καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς [32] καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ καὶ αἱ βάσεις αὐτῶν καὶ τοὺς στύλους τοῦ καταπετάσματος τῆς πύλης τῆς αὐλῆς καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους αὐτῶν καὶ τοὺς κάλους αὐτῶν καὶ πάντα τὰ σκεύη αὐτῶν καὶ πάντα τὰ λειτουργήματα αὐτῶν, ἐξ ὀνομάτων ἐπισκέψασθε αὐτοὺς καὶ πάντα τὰ

σκεύη τῆς φυλακῆς τῶν αἰρομένων ὑπ᾽ αὐτῶν. [33] αὕτη ἡ λειτουργία δήμου υἱῶν Μεραρι ἐν πᾶσιν τοῖς ἔργοις αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν χειρὶ Ιθαμαρ υἱοῦ Ααρων τοῦ ἱερέως. [34] Καὶ ἐπεσκέψατο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ τοὺς υἱοὺς Καάθ κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν [35] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [36] καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν δισχίλιοι διακόσιοι πεντήκοντα· [37] αὕτη ἡ ἐπίσκεψις δήμου Καάθ, πᾶς ὁ λειτουργῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου, καθὰ ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. [38] Καὶ ἐπεσκέπησαν υἱοὶ Γεδσων κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν [39] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [40] καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν δισχίλιοι ἑξακόσιοι τριάκοντα· [41] αὕτη ἡ ἐπίσκεψις δήμου υἱῶν Γεδσων, πᾶς ὁ λειτουργῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. [42] Ἐπεσκέπησαν δὲ καὶ δῆμος υἱῶν Μεραρι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν [43] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν πρὸς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου. [44] καὶ ἐγενήθη ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν τρισχίλιοι καὶ διακόσιοι· [45] αὕτη ἡ ἐπίσκεψις δήμου υἱῶν Μεραρι, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. [46] Πάντες οἱ ἐπεσκεμμένοι, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ, τοὺς Λευίτας κατὰ δήμους κατ᾽ οἴκους πατριῶν αὐτῶν [47] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος πρὸς τὸ ἔργον τῶν ἔργων καὶ τὰ ἔργα τὰ αἰρόμενα ἐν τῇ σκηνῇ τοῦ μαρτυρίου, [48] καὶ ἐγενήθησαν οἱ ἐπισκεπέντες ὀκτακισχίλιοι πεντακόσιοι ὀγδοήκοντα. [49] διὰ φωνῆς κυρίου ἐπεσκέψατο αὐτοὺς ἐν χειρὶ Μωυσῆ ἄνδρα κατ᾽ ἄνδρα ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ ὧν αἴρουσιν αὐτοί· καὶ ἐπεσκέπησαν, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 5

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Πρόσταξον τοῖς υἱοῖς Ισραηλ καὶ ἐξαποστειλάτωσαν ἐκ τῆς παρεμβολῆς πάντα λεπρὸν καὶ πάντα γονορρυῆ καὶ πάντα ἀκάθαρτον ἐπὶ ψυχῇ· [3] ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ ἐξαποστείλατε ἔξω τῆς παρεμβολῆς, καὶ οὐ μὴ μιανοῦσιν τὰς παρεμβολὰς αὐτῶν, ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς. [4] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ισραηλ καὶ ἐξαπέστειλαν αὐτοὺς ἔξω τῆς παρεμβολῆς· καθὰ ἐλάλησεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ. [5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [6] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Ἀνὴρ ἢ γυνή, ὅστις ἐὰν ποιήσῃ ἀπὸ τῶν ἁμαρτιῶν τῶν ἀνθρωπίνων καὶ παριδὼν παρίδῃ καὶ πλημμελήσῃ ἡ ψυχὴ ἐκείνη, [7] ἐξαγορεύσει τὴν ἁμαρτίαν, ἣν ἐποίησεν, καὶ ἀποδώσει τὴν πλημμέλειαν τὸ κεφάλαιον καὶ τὸ ἐπίπεμπτον αὐτοῦ προσθήσει ἐπ᾽ αὐτὸ καὶ ἀποδώσει, τίνι ἐπλημμέλησεν αὐτῷ. [8] ἐὰν δὲ μὴ ᾖ τῷ ἀνθρώπῳ ὁ ἀγχιστεύων ὥστε ἀποδοῦναι αὐτῷ τὸ πλημμέλημα πρὸς αὐτόν, τὸ πλημμέλημα τὸ ἀποδιδόμενον κυρίῳ τῷ ἱερεῖ ἔσται πλὴν τοῦ κριοῦ τοῦ ἱλασμοῦ, δι᾽ οὗ ἐξιλάσεται ἐν αὐτῷ περὶ αὐτοῦ. [9] καὶ πᾶσα ἀπαρχὴ κατὰ πάντα τὰ ἁγιαζόμενα ἐν υἱοῖς Ισραηλ, ὅσα ἂν προσφέρωσιν τῷ κυρίῳ τῷ ἱερεῖ, αὐτῷ ἔσται. [10] καὶ ἑκάστου τὰ ἡγιασμένα αὐτοῦ ἔσται· ἀνὴρ ὃς ἐὰν δῷ τῷ ἱερεῖ, αὐτῷ ἔσται. [11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [12] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἀνδρὸς ἀνδρὸς ἐὰν παραβῇ ἡ γυνὴ αὐτοῦ καὶ παρίδῃ αὐτὸν ὑπεριδοῦσα [13] καὶ κοιμηθῇ τις μετ᾽ αὐτῆς κοίτην σπέρματος καὶ λάθῃ ἐξ ὀφθαλμῶν τοῦ ἀνδρὸς αὐτῆς καὶ κρύψῃ, αὐτὴ δὲ ᾖ μεμιαμμένη καὶ μάρτυς μὴ ἦν μετ᾽ αὐτῆς καὶ αὐτὴ μὴ ᾖ συνειλημμένη, [14] καὶ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μεμίανται, ἢ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μὴ ᾖ μεμιαμμένη, [15] καὶ ἄξει ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ πρὸς τὸν ἱερέα καὶ προσοίσει τὸ δῶρον περὶ αὐτῆς τὸ δέκατον τοῦ οιφι ἄλευρον κρίθινον, οὐκ ἐπιχεεῖ ἐπ᾽ αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ᾽ αὐτὸ λίβανον, ἔστιν γὰρ θυσία ζηλοτυπίας, θυσία μνημοσύνου ἀναμιμνήσκουσα ἁμαρτίαν. [16] καὶ προσάξει αὐτὴν ὁ ἱερεὺς καὶ στήσει αὐτὴν ἔναντι κυρίου, [17] καὶ λήμψεται ὁ ἱερεὺς ὕδωρ καθαρὸν ζῶν ἐν ἀγγείῳ ὀστρακίνῳ καὶ τῆς γῆς τῆς οὔσης ἐπὶ τοῦ ἐδάφους τῆς σκηνῆς τοῦ μαρτυρίου καὶ λαβὼν ὁ ἱερεὺς ἐμβαλεῖ εἰς τὸ ὕδωρ, [18] καὶ στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναικὸς καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου, τὴν θυσίαν τῆς ζηλοτυπίας, ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ

ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου. [19] καὶ ὁρκιεῖ αὐτὴν ὁ ἱερεὺς καὶ ἐρεῖ τῇ γυναικί Εἰ μὴ κεκοίμηταί τις μετὰ σοῦ, εἰ μὴ παραβέβηκας μιανθῆναι ὑπὸ τὸν ἄνδρα τὸν σεαυτῆς, ἀθῴα ἴσθι ἀπὸ τοῦ ὕδατος τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου· [20] εἰ δὲ σὺ παραβέβηκας ὑπ᾽ ἀνδρὸς οὖσα ἢ μεμίανσαι καὶ ἔδωκέν τις τὴν κοίτην αὐτοῦ ἐν σοὶ πλὴν τοῦ ἀνδρός σου. [21] καὶ ὁρκιεῖ ὁ ἱερεὺς τὴν γυναῖκα ἐν τοῖς ὅρκοις τῆς ἀρᾶς ταύτης, καὶ ἐρεῖ ὁ ἱερεὺς τῇ γυναικί Δῴη κύριός σε ἐν ἀρᾷ καὶ ἐνόρκιον ἐν μέσῳ τοῦ λαοῦ σου ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπτωκότα καὶ τὴν κοιλίαν σου πεπρησμένην, [22] καὶ εἰσελεύσεται τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦτο εἰς τὴν κοιλίαν σου πρῆσαι γαστέρα καὶ διαπεσεῖν μηρόν σου. καὶ ἐρεῖ ἡ γυνή Γένοιτο, γένοιτο. [23] καὶ γράψει ὁ ἱερεὺς τὰς ἀρὰς ταύτας εἰς βιβλίον καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου [24] καὶ ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦ ἐλεγμοῦ. [25] καὶ λήμψεται ὁ ἱερεὺς ἐκ χειρὸς τῆς γυναικὸς τὴν θυσίαν τῆς ζηλοτυπίας καὶ ἐπιθήσει τὴν θυσίαν ἔναντι κυρίου καὶ προσοίσει αὐτὴν πρὸς τὸ θυσιαστήριον, [26] καὶ δράξεται ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς καὶ ἀνοίσει αὐτὸ ἐπὶ τὸ θυσιαστήριον καὶ μετὰ ταῦτα ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ. [27] καὶ ἔσται ἐὰν ᾖ μεμιαμμένη καὶ λήθῃ λάθῃ τὸν ἄνδρα αὐτῆς, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταρώμενον, καὶ πρησθήσεται τὴν κοιλίαν, καὶ διαπεσεῖται ὁ μηρὸς αὐτῆς, καὶ ἔσται ἡ γυνὴ εἰς ἀρὰν ἐν τῷ λαῷ αὐτῆς· [28] ἐὰν δὲ μὴ μιανθῇ ἡ γυνὴ καὶ καθαρὰ ᾖ, καὶ ἀθῴα ἔσται καὶ ἐκσπερματιεῖ σπέρμα. – [29] οὗτος ὁ νόμος τῆς ζηλοτυπίας, ᾧ ἐὰν παραβῇ ἡ γυνὴ ὑπ᾽ ἀνδρὸς οὖσα καὶ μιανθῇ· [30] ἢ ἄνθρωπος, ᾧ ἐὰν ἐπέλθῃ ἐπ᾽ αὐτὸν πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, καὶ στήσει τὴν γυναῖκα αὐτοῦ ἔναντι κυρίου, καὶ ποιήσει αὐτῇ ὁ ἱερεὺς πάντα τὸν νόμον τοῦτον· [31] καὶ ἀθῷος ἔσται ὁ ἄνθρωπος ἀπὸ ἁμαρτίας, καὶ ἡ γυνὴ ἐκείνη λήμψεται τὴν ἁμαρτίαν αὐτῆς.

CHAPTER 6

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἀνὴρ ἢ γυνή, ὃς ἐὰν μεγάλως εὔξηται εὐχὴν ἀφαγνίσασθαι ἁγνείαν κυρίῳ [3] ἀπὸ οἴνου καὶ σικερα, ἁγνισθήσεται ἀπὸ οἴνου καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σικερα οὐ πίεται καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίεται καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται. [4] πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἀπὸ πάντων, ὅσα γίνεται ἐξ ἀμπέλου, οἶνον ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται. [5] πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἁγνισμοῦ ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ· ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ηὔξατο κυρίῳ, ἅγιος ἔσται τρέφων κόμην τρίχα κεφαλῆς. [6] πάσας τὰς ἡμέρας τῆς εὐχῆς κυρίῳ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται· [7] ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπ᾽ ἀδελφῷ καὶ ἐπ᾽ ἀδελφῇ, οὐ μιανθήσεται ἐπ᾽ αὐτοῖς ἀποθανόντων αὐτῶν, ὅτι εὐχὴ θεοῦ αὐτοῦ ἐπ᾽ αὐτῷ ἐπὶ κεφαλῆς αὐτοῦ· [8] πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἅγιος ἔσται κυρίῳ. – [9] ἐὰν δέ τις ἀποθάνῃ ἐξάπινα ἐπ᾽ αὐτῷ, παραχρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ᾗ ἂν ἡμέρᾳ καθαρισθῇ· τῇ ἡμέρᾳ τῇ ἑβδόμῃ ξυρηθήσεται. [10] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ οἴσει δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν πρὸς τὸν ἱερέα ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, [11] καὶ ποιήσει ὁ ἱερεὺς μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ ὧν ἥμαρτεν περὶ τῆς ψυχῆς καὶ ἁγιάσει τὴν κεφαλὴν αὐτοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ, [12] ᾗ ἡγιάσθη κυρίῳ τὰς ἡμέρας τῆς εὐχῆς, καὶ προσάξει ἀμνὸν ἐνιαύσιον εἰς πλημμέλειαν, καὶ αἱ ἡμέραι αἱ πρότεραι ἄλογοι ἔσονται, ὅτι ἐμιάνθη κεφαλὴ εὐχῆς αὐτοῦ. [13] Καὶ οὗτος ὁ νόμος τοῦ εὐξαμένου· ᾗ ἂν ἡμέρᾳ πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ, προσοίσει αὐτὸς παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου [14] καὶ προσάξει τὸ δῶρον αὐτοῦ κυρίῳ ἀμνὸν ἐνιαύσιον ἄμωμον ἕνα εἰς ὁλοκαύτωσιν καὶ ἀμνάδα ἐνιαυσίαν ἄμωμον μίαν εἰς ἁμαρτίαν καὶ κριὸν ἕνα ἄμωμον εἰς σωτήριον [15] καὶ κανοῦν ἀζύμων σεμιδάλεως ἄρτους ἀναπεποιημένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ καὶ θυσία αὐτῶν καὶ σπονδὴ αὐτῶν. [16] καὶ προσοίσει ὁ ἱερεὺς ἔναντι κυρίου καὶ ποιήσει τὸ περὶ ἁμαρτίας αὐτοῦ καὶ τὸ ὁλοκαύτωμα αὐτοῦ [17] καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου κυρίῳ ἐπὶ τῷ κανῷ τῶν ἀζύμων, καὶ ποιήσει ὁ ἱερεὺς τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ. [18] καὶ ξυρήσεται ὁ ἡγιμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὅ ἐστιν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου. [19] καὶ λήμψεται ὁ ἱερεὺς τὸν βραχίονα

ἐφθὸν ἀπὸ τοῦ κριοῦ καὶ ἄρτον ἕνα ἄζυμον ἀπὸ τοῦ κανοῦ καὶ λάγανον ἄζυμον ἓν καὶ ἐπιθήσει ἐπὶ τὰς χεῖρας τοῦ ἡγμένου μετὰ τὸ ξυρήσασθαι αὐτὸν τὴν εὐχὴν αὐτοῦ· [20] καὶ προσοίσει αὐτὰ ὁ ἱερεὺς ἐπίθεμα ἔναντι κυρίου, ἅγιον ἔσται τῷ ἱερεῖ ἐπὶ τοῦ στηθυνίου τοῦ ἐπιθέματος καὶ ἐπὶ τοῦ βραχίονος τοῦ ἀφαιρέματος· καὶ μετὰ ταῦτα πίεται ὁ ἡγμένος οἶνον. – [21] οὗτος ὁ νόμος τοῦ εὐξαμένου, ὃς ἂν εὔξηται κυρίῳ δῶρον αὐτοῦ κυρίῳ περὶ τῆς εὐχῆς, χωρὶς ὧν ἂν εὕρῃ ἡ χεὶρ αὐτοῦ κατὰ δύναμιν τῆς εὐχῆς αὐτοῦ, ἣν ἂν εὔξηται κατὰ νόμον ἁγνείας. [22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [23] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὕτως εὐλογήσετε τοὺς υἱοὺς Ισραηλ λέγοντες αὐτοῖς [καὶ ἐπιθήσουσιν τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς Ισραηλ, καὶ ἐγὼ κύριος εὐλογήσω αὐτούς] [24] Εὐλογήσαι σε κύριος καὶ φυλάξαι σε, [25] ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεήσαι σε, [26] ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δῴη σοι εἰρήνην.

CHAPTER 7

[1] Καὶ ἐγένετο ᾗ ἡμέρᾳ συνετέλεσεν Μωϋσῆς ὥστε ἀναστῆσαι τὴν σκηνὴν καὶ ἔχρισεν αὐτὴν καὶ ἡγίασεν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ καὶ ἔχρισεν αὐτὰ καὶ ἡγίασεν αὐτά, [2] καὶ προσήνεγκαν οἱ ἄρχοντες Ισραηλ, δώδεκα ἄρχοντες οἴκων πατριῶν αὐτῶν, οὗτοι ἄρχοντες φυλῶν, οὗτοι οἱ παρεστηκότες ἐπὶ τῆς ἐπισκοπῆς, [3] καὶ ἤνεγκαν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἓξ ἁμάξας λαμπηνικὰς καὶ δώδεκα βόας, ἅμαξαν παρὰ δύο ἀρχόντων καὶ μόσχον παρὰ ἑκάστου, καὶ προσήγαγον ἐναντίον τῆς σκηνῆς. [4] καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων [5] Λαβὲ παρ᾽ αὐτῶν, καὶ ἔσονται πρὸς τὰ ἔργα τὰ λειτουργικὰ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ δώσεις αὐτὰ τοῖς Λευίταις, ἑκάστῳ κατὰ τὴν αὐτοῦ λειτουργίαν. [6] καὶ λαβὼν Μωϋσῆς τὰς ἁμάξας καὶ τοὺς βόας ἔδωκεν αὐτὰ τοῖς Λευίταις· [7] τὰς δύο ἁμάξας καὶ τοὺς τέσσαρας βόας ἔδωκεν τοῖς υἱοῖς Γεδσων κατὰ τὰς λειτουργίας αὐτῶν [8] καὶ τὰς τέσσαρας ἁμάξας καὶ τοὺς ὀκτὼ βόας ἔδωκεν τοῖς υἱοῖς Μεραρι κατὰ τὰς λειτουργίας αὐτῶν διὰ Ιθαμαρ υἱοῦ Ααρων τοῦ ἱερέως. [9] καὶ τοῖς υἱοῖς Κααθ οὐκ ἔδωκεν, ὅτι τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν· ἐπ᾽ ὤμων ἀροῦσιν. [10] Καὶ προσήνεγκαν οἱ ἄρχοντες εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐν τῇ ἡμέρᾳ, ᾗ ἔχρισεν αὐτό, καὶ προσήνεγκαν οἱ ἄρχοντες τὰ δῶρα αὐτῶν ἀπέναντι τοῦ θυσιαστηρίου. [11] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἄρχων εἷς καθ᾽ ἡμέραν ἄρχων καθ᾽ ἡμέραν προσοίσουσιν τὰ δῶρα αὐτῶν εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου. [12] Καὶ ἦν ὁ προσφέρων τῇ ἡμέρᾳ τῇ πρώτῃ τὸ δῶρον αὐτοῦ Ναασσων υἱὸς Αμιναδαβ ἄρχων τῆς φυλῆς Ιουδα. [13] καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [14] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [15] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [16] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [17] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ναασσων υἱοῦ Αμιναδαβ. [18] Τῇ ἡμέρᾳ τῇ δευτέρᾳ προσήνεγκεν Ναθαναηλ υἱὸς Σωγαρ ἄρχων τῆς φυλῆς Ισσαχαρ. [19] καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [20] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [21] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [22] καὶ χίμαρον ἐξ αἰγῶν ἕνα

περὶ ἁμαρτίας· [23] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ναθαναηλ υἱοῦ Σωγαρ. [24] Τῇ ἡμέρᾳ τῇ τρίτῃ ἄρχων τῶν υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων. [25] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [26] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [27] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [28] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [29] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελιαβ υἱοῦ Χαιλων. [30] Τῇ ἡμέρᾳ τῇ τετάρτῃ ἄρχων τῶν υἱῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ. [31] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [32] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [33] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [34] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [35] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισουρ υἱοῦ Σεδιουρ. [36] Τῇ ἡμέρᾳ τῇ πέμπτῃ ἄρχων τῶν υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι. [37] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [38] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [39] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [40] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [41] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Σαλαμιηλ υἱοῦ Σουρισαδαι. [42] Τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρχων τῶν υἱῶν Γαδ Ελισαφ υἱὸς Ραγουηλ. [43] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [44] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [45] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [46] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [47] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισαφ υἱοῦ Ραγουηλ. [48] Τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἄρχων τῶν υἱῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ. [49] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν

ἐλαίῳ, εἰς θυσίαν· [50] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [51] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [52] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [53] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισαμα υἱοῦ Εμιουδ. [54] Τῇ ἡμέρᾳ τῇ ὀγδόῃ ἄρχων τῶν υἱῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ. [55] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [56] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [57] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [58] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [59] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Γαμαλιηλ υἱοῦ Φαδασσουρ. [60] Τῇ ἡμέρᾳ τῇ ἐνάτῃ ἄρχων τῶν υἱῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι. [61] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [62] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [63] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [64] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [65] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αβιδαν υἱοῦ Γαδεωνι. [66] Τῇ ἡμέρᾳ τῇ δεκάτῃ ἄρχων τῶν υἱῶν Δαν Αχιεζερ υἱὸς Αμισαδαι. [67] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [68] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [69] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [70] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [71] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αχιεζερ υἱοῦ Αμισαδαι. [72] Τῇ ἡμέρᾳ τῇ ἑνδεκάτῃ ἄρχων τῶν υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν. [73] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [74] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [75] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [76] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [77] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Φαγαιηλ υἱοῦ Εχραν. [78] Τῇ ἡμέρᾳ τῇ δωδεκάτῃ ἄρχων τῶν υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν. [79] τὸ δῶρον αὐτοῦ τρυβλίον

ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν· [80] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος· [81] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα· [82] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας· [83] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αχιρε υἱοῦ Αιναν. [84] Οὗτος ὁ ἐγκαινισμὸς τοῦ θυσιαστηρίου, ᾗ ἡμέρᾳ ἔχρισεν αὐτό, παρὰ τῶν ἀρχόντων τῶν υἱῶν Ισραηλ· τρυβλία ἀργυρᾶ δώδεκα, φιάλαι ἀργυραῖ δώδεκα, θυίσκαι χρυσαῖ δώδεκα, [85] τριάκοντα καὶ ἑκατὸν σίκλων τὸ τρυβλίον τὸ ἕν καὶ ἑβδομήκοντα σίκλων ἡ φιάλη ἡ μία, πᾶν τὸ ἀργύριον τῶν σκευῶν δισχίλιοι καὶ τετρακόσιοι σίκλοι ἐν τῷ σίκλῳ τῷ ἁγίῳ. [86] θυίσκαι χρυσαῖ δώδεκα πλήρεις θυμιάματος· πᾶν τὸ χρυσίον τῶν θυισκῶν εἴκοσι καὶ ἑκατὸν χρυσοῖ. [87] πᾶσαι αἱ βόες εἰς ὁλοκαύτωσιν μόσχοι δώδεκα, κριοὶ δώδεκα, ἀμνοὶ ἐνιαύσιοι δώδεκα καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν· καὶ χίμαροι ἐξ αἰγῶν δώδεκα περὶ ἁμαρτίας. [88] πᾶσαι αἱ βόες εἰς θυσίαν σωτηρίου δαμάλεις εἴκοσι τέσσαρες, κριοὶ ἑξήκοντα, τράγοι ἑξήκοντα, ἀμνάδες ἑξήκοντα ἐνιαύσιαι ἄμωμοι. αὕτη ἡ ἐγκαίνωσις τοῦ θυσιαστηρίου μετὰ τὸ πληρῶσαι τὰς χεῖρας αὐτοῦ καὶ μετὰ τὸ χρῖσαι αὐτόν. – [89] ἐν τῷ εἰσπορεύεσθαι Μωυσῆν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλῆσαι αὐτῷ καὶ ἤκουσεν τὴν φωνὴν κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν τοῦ ἱλαστηρίου, ὅ ἐστιν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, ἀνὰ μέσον τῶν δύο χερουβιμ· καὶ ἐλάλει πρὸς αὐτόν.

CHAPTER 8

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τῷ Ααρων καὶ ἐρεῖς πρὸς αὐτόν Ὅταν ἐπιτιθῇς τοὺς λύχνους, ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτιοῦσιν οἱ ἑπτὰ λύχνοι. [3] καὶ ἐποίησεν οὕτως Ααρων· ἐκ τοῦ ἑνὸς μέρους κατὰ πρόσωπον τῆς λυχνίας ἐξῆψεν τοὺς λύχνους αὐτῆς, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [4] καὶ αὕτη ἡ κατασκευὴ τῆς λυχνίας· στερεὰ χρυσῆ, ὁ καυλὸς αὐτῆς καὶ τὰ κρίνα αὐτῆς, στερεὰ ὅλη· κατὰ τὸ εἶδος, ὃ ἔδειξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησεν τὴν λυχνίαν. [5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [6] Λαβὲ τοὺς Λευίτας ἐκ μέσου υἱῶν Ισραηλ καὶ ἁφαγνιεῖς αὐτούς. [7] καὶ οὕτως ποιήσεις αὐτοῖς τὸν ἁγνισμὸν αὐτῶν· περιρρανεῖς αὐτοὺς ὕδωρ ἁγνισμοῦ, καὶ ἐπελεύσεται ξυρὸν ἐπὶ πᾶν τὸ σῶμα αὐτῶν, καὶ πλυνοῦσιν τὰ ἱμάτια αὐτῶν καὶ καθαροὶ ἔσονται. [8] καὶ λήμψονται μόσχον ἕνα ἐκ βοῶν καὶ τούτου θυσίαν σεμιδάλεως ἀναπεποιημένην ἐν ἐλαίῳ, καὶ μόσχον ἐνιαύσιον ἐκ βοῶν λήμψῃ περὶ ἁμαρτίας. [9] καὶ προσάξεις τοὺς Λευίτας ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ συνάξεις πᾶσαν συναγωγὴν υἱῶν Ισραηλ [10] καὶ προσάξεις τοὺς Λευίτας ἔναντι κυρίου, καὶ ἐπιθήσουσιν οἱ υἱοὶ Ισραηλ τὰς χεῖρας αὐτῶν ἐπὶ τοὺς Λευίτας, [11] καὶ ἀφοριεῖ Ααρων τοὺς Λευίτας ἀπόδομα ἔναντι κυρίου παρὰ τῶν υἱῶν Ισραηλ, καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου. [12] οἱ δὲ Λευῖται ἐπιθήσουσιν τὰς χεῖρας ἐπὶ τὰς κεφαλὰς τῶν μόσχων, καὶ ποιήσει τὸν ἕνα περὶ ἁμαρτίας καὶ τὸν ἕνα εἰς ὁλοκαύτωμα κυρίῳ ἐξιλάσασθαι περὶ αὐτῶν. [13] καὶ στήσεις τοὺς Λευίτας ἔναντι κυρίου καὶ ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ καὶ ἀποδώσεις αὐτοὺς ἀπόδομα ἔναντι κυρίου· [14] καὶ διαστελεῖς τοὺς Λευίτας ἐκ μέσου υἱῶν Ισραηλ, καὶ ἔσονται ἐμοί. [15] καὶ μετὰ ταῦτα εἰσελεύσονται οἱ Λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου, καὶ καθαριεῖς αὐτοὺς καὶ ἀποδώσεις αὐτοὺς ἔναντι κυρίου. [16] ὅτι ἀπόδομα ἀποδεδομένοι οὗτοί μοί εἰσιν ἐκ μέσου υἱῶν Ισραηλ· ἀντὶ τῶν διανοιγόντων πᾶσαν μήτραν πρωτοτόκων πάντων ἐκ τῶν υἱῶν Ισραηλ εἴληφα αὐτοὺς ἐμοί. [17] ὅτι ἐμοὶ πᾶν πρωτότοκον ἐν υἱοῖς Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ᾗ ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἡγίασα αὐτοὺς ἐμοὶ [18] καὶ ἔλαβον τοὺς Λευίτας ἀντὶ παντὸς πρωτοτόκου ἐν υἱοῖς Ισραηλ. [19] καὶ ἀπέδωκα τοὺς Λευίτας ἀπόδομα δεδομένους Ααρων καὶ τοῖς υἱοῖς αὐτοῦ ἐκ μέσου υἱῶν Ισραηλ ἐργάζεσθαι τὰ ἔργα τῶν υἱῶν Ισραηλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ισραηλ, καὶ οὐκ ἔσται ἐν τοῖς υἱοῖς Ισραηλ προσεγγίζων πρὸς τὰ ἅγια. – [20] καὶ ἐποίησεν Μωϋσῆς καὶ Ααρων καὶ πᾶσα συναγωγὴ υἱῶν Ισραηλ τοῖς Λευίταις καθὰ

ἐνετείλατο κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν, οὕτως ἐποίησαν αὐτοῖς οἱ υἱοὶ Ισραηλ. [21] καὶ ἠγνίσαντο οἱ Λευῖται καὶ ἐπλύναντο τὰ ἱμάτια, καὶ ἀπέδωκεν αὐτοὺς Ααρων ἀπόδομα ἔναντι κυρίου, καὶ ἐξιλάσατο περὶ αὐτῶν Ααρων ἀφαγνίσασθαι αὐτούς. [22] καὶ μετὰ ταῦτα εἰσῆλθον οἱ Λευῖται λειτουργεῖν τὴν λειτουργίαν αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ· καθὼς συνέταξεν κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν, οὕτως ἐποίησαν αὐτοῖς. [23] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [24] Τοῦτό ἐστιν τὸ περὶ τῶν Λευιτῶν· ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω εἰσελεύσονται ἐνεργεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· [25] καὶ ἀπὸ πεντηκονταετοῦς ἀποστήσεται ἀπὸ τῆς λειτουργίας καὶ οὐκ ἐργᾶται ἔτι, [26] καὶ λειτουργήσει ὁ ἀδελφὸς αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου φυλάσσειν φυλακάς, ἔργα δὲ οὐκ ἐργᾶται. οὕτως ποιήσεις τοῖς Λευίταις ἐν ταῖς φυλακαῖς αὐτῶν.

CHAPTER 9

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα ἐν τῷ ἔτει τῷ δευτέρῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἐν τῷ μηνὶ τῷ πρώτῳ λέγων [2] Εἰπὸν καὶ ποιείτωσαν οἱ υἱοὶ Ισραηλ τὸ πασχα καθ᾽ ὥραν αὐτοῦ· [3] τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου πρὸς ἑσπέραν ποιήσεις αὐτὸ κατὰ καιρούς· κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ ποιήσεις αὐτό. [4] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ποιῆσαι τὸ πασχα. [5] ἐναρχομένου τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἐν τῇ ἐρήμῳ τοῦ Σινα, καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ. [6] Καὶ παρεγένοντο οἱ ἄνδρες, οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πασχα ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ προσῆλθον ἐναντίον Μωυσῆ καὶ Ααρων ἐν ἐκείνῃ τῇ ἡμέρᾳ, [7] καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτόν Ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου· μὴ οὖν ὑστερήσωμεν προσενέγκαι τὸ δῶρον κυρίῳ κατὰ καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ισραηλ; [8] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Στῆτε αὐτοῦ, καὶ ἀκούσομαι, τί ἐντελεῖται κύριος περὶ ὑμῶν. – [9] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [10] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Ἄνθρωπος ἄνθρωπος, ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου ἢ ἐν ὁδῷ μακρὰν ὑμῖν ἢ ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει τὸ πασχα κυρίῳ· [11] ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τὸ πρὸς ἑσπέραν ποιήσουσιν αὐτό, ἐπ᾽ ἀζύμων καὶ πικρίδων φάγονται αὐτό, [12] οὐ καταλείψουσιν ἀπ᾽ αὐτοῦ εἰς τὸ πρωΐ καὶ ὀστοῦν οὐ συντρίψουσιν ἀπ᾽ αὐτοῦ· κατὰ τὸν νόμον τοῦ πασχα ποιήσουσιν αὐτό. [13] καὶ ἄνθρωπος, ὃς ἐὰν καθαρὸς ᾖ καὶ ἐν ὁδῷ μακρᾷ οὐκ ἔστιν καὶ ὑστερήσῃ ποιῆσαι τὸ πασχα, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς· ὅτι τὸ δῶρον κυρίῳ οὐ προσήνεγκεν κατὰ τὸν καιρὸν αὐτοῦ, ἁμαρτίαν αὐτοῦ λήμψεται ὁ ἄνθρωπος ἐκεῖνος. – [14] ἐὰν δὲ προσέλθῃ πρὸς ὑμᾶς προσήλυτος ἐν τῇ γῇ ὑμῶν καὶ ποιήσει τὸ πασχα κυρίῳ, κατὰ τὸν νόμον τοῦ πασχα καὶ κατὰ τὴν σύνταξιν αὐτοῦ ποιήσει αὐτό· νόμος εἷς ἔσται ὑμῖν καὶ τῷ προσηλύτῳ καὶ τῷ αὐτόχθονι τῆς γῆς. [15] Καὶ τῇ ἡμέρᾳ, ᾗ ἐστάθη ἡ σκηνή, ἐκάλυψεν ἡ νεφέλη τὴν σκηνήν, τὸν οἶκον τοῦ μαρτυρίου· καὶ τὸ ἑσπέρας ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωί. [16] οὕτως ἐγίνετο διὰ παντός· ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας καὶ εἶδος πυρὸς τὴν νύκτα. [17] καὶ ἡνίκα ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς, καὶ μετὰ ταῦτα ἀπῆραν οἱ υἱοὶ Ισραηλ· καὶ ἐν τῷ τόπῳ, οὗ ἂν ἔστη ἡ νεφέλη, ἐκεῖ παρενέβαλον οἱ υἱοὶ Ισραηλ. [18] διὰ προστάγματος κυρίου παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν· πάσας τὰς ἡμέρας, ἐν αἷς σκιάζει ἡ

νεφέλη ἐπὶ τῆς σκηνῆς, παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ· [19] καὶ ὅταν ἐφέλκηται ἡ νεφέλη ἐπὶ τῆς σκηνῆς ἡμέρας πλείους, καὶ φυλάξονται οἱ υἱοὶ Ισραηλ τὴν φυλακὴν τοῦ θεοῦ καὶ οὐ μὴ ἐξάρωσιν· [20] καὶ ἔσται ὅταν σκεπάσῃ ἡ νεφέλη ἡμέρας ἀριθμῷ ἐπὶ τῆς σκηνῆς, διὰ φωνῆς κυρίου παρεμβαλοῦσιν καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν· [21] καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ᾽ ἑσπέρας ἕως πρωῒ καὶ ἀναβῇ ἡ νεφέλη τὸ πρωί, καὶ ἀπαροῦσιν ἡμέρας ἢ νυκτός· [22] μηνὸς ἡμέρας πλεοναζούσης τῆς νεφέλης σκιαζούσης ἐπ᾽ αὐτῆς παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ καὶ οὐ μὴ ἀπάρωσιν. [23] ὅτι διὰ προστάγματος κυρίου ἀπαροῦσιν, τὴν φυλακὴν κυρίου ἐφυλάξαντο διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ.

CHAPTER 10

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ποίησον σεαυτῷ δύο σάλπιγγας ἀργυρᾶς, ἐλατὰς ποιήσεις αὐτάς, καὶ ἔσονταί σοι ἀνακαλεῖν τὴν συναγωγὴν καὶ ἐξαίρειν τὰς παρεμβολάς. [3] καὶ σαλπίσεις ἐν αὐταῖς, καὶ συναχθήσεται πᾶσα ἡ συναγωγὴ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου· [4] ἐὰν δὲ ἐν μιᾷ σαλπίσωσιν, προσελεύσονται πρὸς σὲ πάντες οἱ ἄρχοντες, ἀρχηγοὶ Ισραηλ. [5] καὶ σαλπιεῖτε σημασίαν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι ἀνατολάς· [6] καὶ σαλπιεῖτε σημασίαν δευτέραν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι λίβα· καὶ σαλπιεῖτε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν· καὶ σαλπιεῖτε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν· σημασίᾳ σαλπιοῦσιν ἐν τῇ ἐξάρσει αὐτῶν. [7] καὶ ὅταν συναγάγητε τὴν συναγωγήν, σαλπιεῖτε καὶ οὐ σημασίᾳ. [8] καὶ οἱ υἱοὶ Ααρων οἱ ἱερεῖς σαλπιοῦσιν ταῖς σάλπιγξιν, καὶ ἔσται ὑμῖν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν. [9] ἐὰν δὲ ἐξέλθητε εἰς πόλεμον ἐν τῇ γῇ ὑμῶν πρὸς τοὺς ὑπεναντίους τοὺς ἀνθεστηκότας ὑμῖν, καὶ σημανεῖτε ταῖς σάλπιγξιν καὶ ἀναμνησθήσεσθε ἔναντι κυρίου καὶ διασωθήσεσθε ἀπὸ τῶν ἐχθρῶν ὑμῶν. [10] καὶ ἐν ταῖς ἡμέραις τῆς εὐφροσύνης ὑμῶν καὶ ἐν ταῖς ἑορταῖς ὑμῶν καὶ ἐν ταῖς νουμηνίαις ὑμῶν σαλπιεῖτε ταῖς σάλπιγξιν ἐπὶ τοῖς ὁλοκαυτώμασιν καὶ ἐπὶ ταῖς θυσίαις τῶν σωτηρίων ὑμῶν, καὶ ἔσται ὑμῖν ἀνάμνησις ἔναντι τοῦ θεοῦ ὑμῶν· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [11] Καὶ ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ δευτέρῳ ἐν τῷ μηνὶ τῷ δευτέρῳ εἰκάδι τοῦ μηνὸς ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς τοῦ μαρτυρίου, [12] καὶ ἐξῆραν οἱ υἱοὶ Ισραηλ σὺν ἀπαρτίαις αὐτῶν ἐν τῇ ἐρήμῳ Σινα, καὶ ἔστη ἡ νεφέλη ἐν τῇ ἐρήμῳ τοῦ Φαραν. [13] καὶ ἐξῆραν πρῶτοι διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. – [14] καὶ ἐξῆραν τάγμα παρεμβολῆς υἱῶν Ιουδα πρῶτοι σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Ναασσων υἱὸς Αμιναδαβ, [15] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ, [16] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων. [17] καὶ καθελοῦσιν τὴν σκηνὴν καὶ ἐξαροῦσιν οἱ υἱοὶ Γεδσων καὶ οἱ υἱοὶ Μεραρι αἴροντες τὴν σκηνήν. – [18] καὶ ἐξῆραν τάγμα παρεμβολῆς Ρουβην σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Ελισουρ υἱὸς Σεδιουρ, [19] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι, [20] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Γαδ Ελισαφ ὁ τοῦ Ραγουηλ. [21] καὶ ἐξαροῦσιν οἱ υἱοὶ Κααθ αἴροντες τὰ ἅγια καὶ στήσουσιν τὴν σκηνήν, ἕως παραγένωνται. – [22] καὶ ἐξαροῦσιν τάγμα παρεμβολῆς Εφραιμ σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως

αὐτῶν Ελισαμα υἱὸς Εμιουδ, [23] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Μανασση Γαμαλιηλ ὁ τοῦ Φαδασσουρ, [24] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Βενιαμιν Αβιδαν ὁ τοῦ Γαδεωνι. – [25] καὶ ἐξαροῦσιν τάγμα παρεμβολῆς υἱῶν Δαν ἔσχατοι πασῶν τῶν παρεμβολῶν σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Αχιεζερ ὁ τοῦ Αμισαδαι, [26] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν, [27] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν. [28] αὗται αἱ στρατιαὶ υἱῶν Ισραηλ, καὶ ἐξῆραν σὺν δυνάμει αὐτῶν. [29] Καὶ εἶπεν Μωϋσῆς τῷ Ιωβαβ υἱῷ Ραγουηλ τῷ Μαδιανίτῃ τῷ γαμβρῷ Μωυσῆ Ἐξαίρομεν ἡμεῖς εἰς τὸν τόπον, ὃν εἶπεν κύριος Τοῦτον δώσω ὑμῖν· δεῦρο μεθ’ ἡμῶν, καὶ εὖ σε ποιήσομεν, ὅτι κύριος ἐλάλησεν καλὰ περὶ Ισραηλ. [30] καὶ εἶπεν πρὸς αὐτόν Οὐ πορεύσομαι ἀλλὰ εἰς τὴν γῆν μου καὶ εἰς τὴν γενεάν μου. [31] καὶ εἶπεν Μὴ ἐγκαταλίπῃς ἡμᾶς, οὗ εἵνεκεν ἦσθα μεθ’ ἡμῶν ἐν τῇ ἐρήμῳ, καὶ ἔσῃ ἐν ἡμῖν πρεσβύτης· [32] καὶ ἔσται ἐὰν πορευθῇς μεθ’ ἡμῶν, καὶ ἔσται τὰ ἀγαθὰ ἐκεῖνα, ὅσα ἐὰν ἀγαθοποιήσῃ κύριος ἡμᾶς, καὶ εὖ σε ποιήσομεν. [33] Καὶ ἐξῆραν ἐκ τοῦ ὄρους κυρίου ὁδὸν τριῶν ἡμερῶν, καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου προεπορεύετο προτέρα αὐτῶν ὁδὸν τριῶν ἡμερῶν κατασκέψασθαι αὐτοῖς ἀνάπαυσιν. [34] καὶ ἐγένετο ἐν τῷ ἐξαίρειν τὴν κιβωτὸν καὶ εἶπεν Μωϋσῆς Ἐξεγέρθητι, κύριε, διασκορπισθήτωσαν οἱ ἐχθροί σου, φυγέτωσαν πάντες οἱ μισοῦντές σε. [35] καὶ ἐν τῇ καταπαύσει εἶπεν Ἐπίστρεφε, κύριε, χιλιάδας μυριάδας ἐν τῷ Ισραηλ. [36] καὶ ἡ νεφέλη ἐγένετο σκιάζουσα ἐπ’ αὐτοῖς ἡμέρας ἐν τῷ ἐξαίρειν αὐτοὺς ἐκ τῆς παρεμβολῆς.

CHAPTER 11

[1] Καὶ ἦν ὁ λαὸς γογγύζων πονηρὰ ἔναντι κυρίου, καὶ ἤκουσεν κύριος καὶ ἐθυμώθη ὀργῇ, καὶ ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου καὶ κατέφαγεν μέρος τι τῆς παρεμβολῆς. [2] καὶ ἐκέκραξεν ὁ λαὸς πρὸς Μωυσῆν, καὶ ηὔξατο Μωϋσῆς πρὸς κύριον, καὶ ἐκόπασεν τὸ πῦρ. [3] καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Ἐμπυρισμός, ὅτι ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου. [4] Καὶ ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησαν ἐπιθυμίαν, καὶ καθίσαντες ἔκλαιον καὶ οἱ υἱοὶ Ισραηλ καὶ εἶπαν Τίς ἡμᾶς ψωμιεῖ κρέα; [5] ἐμνήσθημεν τοὺς ἰχθύας, οὓς ἠσθίομεν ἐν Αἰγύπτῳ δωρεάν, καὶ τοὺς σικύας καὶ τοὺς πέπονας καὶ τὰ πράσα καὶ τὰ κρόμμυα καὶ τὰ σκόρδα· [6] νυνὶ δὲ ἡ ψυχὴ ἡμῶν κατάξηρος, οὐδὲν πλὴν εἰς τὸ μαννα οἱ ὀφθαλμοὶ ἡμῶν. [7] τὸ δὲ μαννα ὡσεὶ σπέρμα κορίου ἐστίν, καὶ τὸ εἶδος αὐτοῦ εἶδος κρυστάλλου· [8] καὶ διεπορεύετο ὁ λαὸς καὶ συνέλεγον καὶ ἤληθον αὐτὸ ἐν τῷ μύλῳ καὶ ἔτριβον ἐν τῇ θυίᾳ καὶ ἥψουν αὐτὸ ἐν τῇ χύτρᾳ καὶ ἐποίουν αὐτὸ ἐγκρυφίας, καὶ ἦν ἡ ἡδονὴ αὐτοῦ ὡσεὶ γεῦμα ἐγκρὶς ἐξ ἐλαίου· [9] καὶ ὅταν κατέβῃ ἡ δρόσος ἐπὶ τὴν παρεμβολὴν νυκτός, κατέβαινεν τὸ μαννα ἐπ᾽ αὐτῆς. [10] καὶ ἤκουσεν Μωϋσῆς κλαιόντων αὐτῶν κατὰ δήμους αὐτῶν, ἕκαστον ἐπὶ τῆς θύρας αὐτοῦ· καὶ ἐθυμώθη ὀργῇ κύριος σφόδρα, καὶ ἔναντι Μωυσῆ ἦν πονηρόν. [11] καὶ εἶπεν Μωϋσῆς πρὸς κύριον Ἵνα τί ἐκάκωσας τὸν θεράποντά σου, καὶ διὰ τί οὐχ εὕρηκα χάριν ἐναντίον σου ἐπιθεῖναι τὴν ὁρμὴν τοῦ λαοῦ τούτου ἐπ᾽ ἐμέ; [12] μὴ ἐγὼ ἐν γαστρὶ ἔλαβον πάντα τὸν λαὸν τοῦτον ἢ ἐγὼ ἔτεκον αὐτούς, ὅτι λέγεις μοι Λαβὲ αὐτὸν εἰς τὸν κόλπον σου, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα, εἰς τὴν γῆν, ἣν ὤμοσας τοῖς πατράσιν αὐτῶν; [13] πόθεν μοι κρέα δοῦναι παντὶ τῷ λαῷ τούτῳ; ὅτι κλαίουσιν ἐπ᾽ ἐμοὶ λέγοντες Δὸς ἡμῖν κρέα, ἵνα φάγωμεν. [14] οὐ δυνήσομαι ἐγὼ μόνος φέρειν τὸν λαὸν τοῦτον, ὅτι βαρύτερόν μοί ἐστιν τὸ ῥῆμα τοῦτο. [15] εἰ δὲ οὕτως σὺ ποιεῖς μοι, ἀπόκτεινόν με ἀναιρέσει, εἰ εὕρηκα ἔλεος παρὰ σοί, ἵνα μὴ ἴδω μου τὴν κάκωσιν. – [16] καὶ εἶπεν κύριος πρὸς Μωυσῆν Συνάγαγέ μοι ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων Ισραηλ, οὓς αὐτὸς σὺ οἶδας ὅτι οὗτοί εἰσιν πρεσβύτεροι τοῦ λαοῦ καὶ γραμματεῖς αὐτῶν, καὶ ἄξεις αὐτοὺς πρὸς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ στήσονται ἐκεῖ μετὰ σοῦ. [17] καὶ καταβήσομαι καὶ λαλήσω ἐκεῖ μετὰ σοῦ καὶ ἀφελῶ ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ σοὶ καὶ ἐπιθήσω ἐπ᾽ αὐτούς, καὶ συναντιλήμψονται μετὰ σοῦ τὴν ὁρμὴν τοῦ λαοῦ, καὶ οὐκ οἴσεις αὐτοὺς σὺ μόνος. [18] καὶ τῷ λαῷ ἐρεῖς Ἁγνίσασθε εἰς αὔριον, καὶ φάγεσθε κρέα, ὅτι ἐκλαύσατε ἔναντι κυρίου λέγοντες Τίς ἡμᾶς ψωμιεῖ κρέα; ὅτι καλὸν ἡμῖν ἐστιν ἐν Αἰγύπτῳ. καὶ δώσει κύριος ὑμῖν κρέα φαγεῖν, καὶ φάγεσθε

κρέα. [19] οὐχ ἡμέραν μίαν φάγεσθε οὐδὲ δύο οὐδὲ πέντε ἡμέρας οὐδὲ δέκα ἡμέρας οὐδὲ εἴκοσι ἡμέρας· [20] ἕως μηνὸς ἡμερῶν φάγεσθε, ἕως ἂν ἐξέλθῃ ἐκ τῶν μυκτήρων ὑμῶν, καὶ ἔσται ὑμῖν εἰς χολέραν, ὅτι ἠπειθήσατε κυρίῳ, ὅς ἐστιν ἐν ὑμῖν, καὶ ἐκλαύσατε ἐναντίον αὐτοῦ λέγοντες Ἵνα τί ἡμῖν ἐξελθεῖν ἐξ Αἰγύπτου; [21] καὶ εἶπεν Μωϋσῆς Ἑξακόσιαι χιλιάδες πεζῶν ὁ λαός, ἐν οἷς εἰμι ἐν αὐτοῖς, καὶ σὺ εἶπας Κρέα δώσω αὐτοῖς φαγεῖν, καὶ φάγονται μῆνα ἡμερῶν; [22] μὴ πρόβατα καὶ βόες σφαγήσονται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς; ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς; [23] καὶ εἶπεν κύριος πρὸς Μωυσῆν Μὴ χειρ κυρίου οὐκ ἐξαρκέσει; ἤδη γνώσει εἰ ἐπικαταλήμψεταί σε ὁ λόγος μου ἢ οὔ. [24] καὶ ἐξῆλθεν Μωϋσῆς καὶ ἐλάλησεν πρὸς τὸν λαὸν τὰ ῥήματα κυρίου καὶ συνήγαγεν ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἔστησεν αὐτοὺς κύκλῳ τῆς σκηνῆς. [25] καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἐλάλησεν πρὸς αὐτόν· καὶ παρείλατο ἀπὸ τοῦ πνεύματος τοῦ ἐπ᾽ αὐτῷ καὶ ἐπέθηκεν ἐπὶ τοὺς ἑβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους· ὡς δὲ ἐπανεπαύσατο τὸ πνεῦμα ἐπ᾽ αὐτούς, καὶ ἐπροφήτευσαν καὶ οὐκέτι προσέθεντο. [26] καὶ κατελείφθησαν δύο ἄνδρες ἐν τῇ παρεμβολῇ, ὄνομα τῷ ἑνὶ Ελδαδ καὶ ὄνομα τῷ δευτέρῳ Μωδαδ, καὶ ἐπανεπαύσατο ἐπ᾽ αὐτοὺς τὸ πνεῦμα – καὶ οὗτοι ἦσαν τῶν καταγεγραμμένων καὶ οὐκ ἦλθον πρὸς τὴν σκηνήν – καὶ ἐπροφήτευσαν ἐν τῇ παρεμβολῇ. [27] καὶ προσδραμὼν ὁ νεανίσκος ἀπήγγειλεν Μωυσῇ καὶ εἶπεν λέγων Ελδαδ καὶ Μωδαδ προφητεύουσιν ἐν τῇ παρεμβολῇ. [28] καὶ ἀποκριθεὶς Ἰησοῦς ὁ τοῦ Ναυη ὁ παρεστηκὼς Μωυσῇ ὁ ἐκελεκτὸς εἶπεν Κύριε Μωυσῆ, κώλυσον αὐτούς. [29] καὶ εἶπεν αὐτῷ Μωϋσῆς Μὴ ζηλοῖς σύ μοι; καὶ τίς δῴη πάντα τὸν λαὸν κυρίου προφήτας, ὅταν δῷ κύριος τὸ πνεῦμα αὐτοῦ ἐπ᾽ αὐτούς; [30] καὶ ἀπῆλθεν Μωϋσῆς εἰς τὴν παρεμβολήν, αὐτὸς καὶ οἱ πρεσβύτεροι Ισραηλ. – [31] καὶ πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν ἀπὸ τῆς θαλάσσης καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν ὁδὸν ἡμέρας ἐντεῦθεν καὶ ὁδὸν ἡμέρας ἐντεῦθεν κύκλῳ τῆς παρεμβολῆς ὡσεὶ δίπηχυ ἀπὸ τῆς γῆς. [32] καὶ ἀναστὰς ὁ λαὸς ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα καὶ ὅλην τὴν ἡμέραν τὴν ἐπαύριον καὶ συνήγαγον τὴν ὀρτυγομήτραν, ὁ τὸ ὀλίγον συνήγαγεν δέκα κόρους, καὶ ἔψυξαν ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς. [33] τὰ κρέα ἔτι ἦν ἐν τοῖς ὀδοῦσιν αὐτῶν πρὶν ἢ ἐκλείπειν, καὶ κύριος ἐθυμώθη εἰς τὸν λαόν, καὶ ἐπάταξεν κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα. [34] καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Μνήματα τῆς ἐπιθυμίας, ὅτι ἐκεῖ ἔθαψαν τὸν λαὸν τὸν ἐπιθυμητήν. [35] Ἀπὸ Μνημάτων ἐπιθυμίας ἐξῆρεν ὁ λαὸς εἰς Ασηρωθ, καὶ ἐγένετο ὁ λαὸς ἐν Ασηρωθ.

CHAPTER 12

[1] Καὶ ἐλάλησεν Μαριαμ καὶ Ααρων κατὰ Μωυσῆ ἕνεκεν τῆς γυναικὸς τῆς Αἰθιοπίσσης, ἣν ἔλαβεν Μωϋσῆς, ὅτι γυναῖκα Αἰθιόπισσαν ἔλαβεν, [2] καὶ εἶπαν Μὴ Μωυσῇ μόνῳ λελάληκεν κύριος; οὐχὶ καὶ ἡμῖν ἐλάλησεν; καὶ ἤκουσεν κύριος. [3] καὶ ὁ ἄνθρωπος Μωϋσῆς πραὺς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς. [4] καὶ εἶπεν κύριος παραχρῆμα πρὸς Μωυσῆν καὶ Μαριαμ καὶ Ααρων Ἐξέλθατε ὑμεῖς οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου· καὶ ἐξῆλθον οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου. [5] καὶ κατέβη κύριος ἐν στύλῳ νεφέλης καὶ ἔστη ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐκλήθησαν Ααρων καὶ Μαριαμ καὶ ἐξήλθοσαν ἀμφότεροι. [6] καὶ εἶπεν πρὸς αὐτούς Ἀκούσατε τῶν λόγων μου· ἐὰν γένηται προφήτης ὑμῶν κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσομαι καὶ ἐν ὕπνῳ λαλήσω αὐτῷ. [7] οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς· ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν· [8] στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἴδει καὶ οὐ δι᾽ αἰνιγμάτων, καὶ τὴν δόξαν κυρίου εἶδεν· καὶ διὰ τί οὐκ ἐφοβήθητε καταλαλῆσαι κατὰ τοῦ θεράποντός μου Μωυσῆ; [9] καὶ ὀργὴ θυμοῦ κυρίου ἐπ᾽ αὐτοῖς, καὶ ἀπῆλθεν. [10] καὶ ἡ νεφέλη ἀπέστη ἀπὸ τῆς σκηνῆς, καὶ ἰδοὺ Μαριαμ λεπρῶσα ὡσεὶ χιών· καὶ ἐπέβλεψεν Ααρων ἐπὶ Μαριαμ, καὶ ἰδοὺ λεπρῶσα. [11] καὶ εἶπεν Ααρων πρὸς Μωυσῆν Δέομαι, κύριε, μὴ συνεπιθῇ ἡμῖν ἁμαρτίαν, διότι ἠγνοήσαμεν καθότι ἡμάρτομεν· [12] μὴ γένηται ὡσεὶ ἴσον θανάτῳ, ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς καὶ κατεσθίει τὸ ἥμισυ τῶν σαρκῶν αὐτῆς. [13] καὶ ἐβόησεν Μωϋσῆς πρὸς κύριον λέγων Ὁ θεός, δέομαί σου, ἴασαι αὐτήν. [14] καὶ εἶπεν κύριος πρὸς Μωυσῆν Εἰ ὁ πατὴρ αὐτῆς πτύων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ ἐντραπήσεται ἑπτὰ ἡμέρας; ἀφορισθήτω ἑπτὰ ἡμέρας ἔξω τῆς παρεμβολῆς καὶ μετὰ ταῦτα εἰσελεύσεται. [15] καὶ ἀφωρίσθη Μαριαμ ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας· καὶ ὁ λαὸς οὐκ ἐξῆρεν, ἕως ἐκαθαρίσθη Μαριαμ. [16] Καὶ μετὰ ταῦτα ἐξῆρεν ὁ λαὸς ἐξ Ασηρωθ καὶ παρενέβαλον ἐν τῇ ἐρήμῳ τοῦ Φαραν.

CHAPTER 13

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἀπόστειλον σεαυτῷ ἄνδρας, καὶ κατασκεψάσθωσαν τὴν γῆν τῶν Χαναναίων, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ εἰς κατάσχεσιν, ἄνδρα ἕνα κατὰ φυλὴν κατὰ δήμους πατριῶν αὐτῶν ἀποστελεῖς αὐτούς, πάντα ἀρχηγὸν ἐξ αὐτῶν. [3] καὶ ἐξαπέστειλεν αὐτοὺς Μωϋσῆς ἐκ τῆς ἐρήμου Φαραν διὰ φωνῆς κυρίου· πάντες ἄνδρες ἀρχηγοὶ υἱῶν Ισραηλ οὗτοι. [4] καὶ ταῦτα τὰ ὀνόματα αὐτῶν· τῆς φυλῆς Ρουβην Σαλαμιηλ υἱὸς Ζακχουρ· [5] τῆς φυλῆς Συμεων Σαφατ υἱὸς Σουρι· [6] τῆς φυλῆς Ιουδα Χαλεβ υἱὸς Ιεφοννη· [7] τῆς φυλῆς Ισσαχαρ Ιγααλ υἱὸς Ιωσηφ· [8] τῆς φυλῆς Εφραιμ Αυση υἱὸς Ναυη· [9] τῆς φυλῆς Βενιαμιν Φαλτι υἱὸς Ραφου· [10] τῆς φυλῆς Ζαβουλων Γουδιηλ υἱὸς Σουδι· [11] τῆς φυλῆς Ιωσηφ τῶν υἱῶν Μανασση Γαδδι υἱὸς Σουσι· [12] τῆς φυλῆς Δαν Αμιηλ υἱὸς Γαμαλι· [13] τῆς φυλῆς Ασηρ Σαθουρ υἱὸς Μιχαηλ· [14] τῆς φυλῆς Νεφθαλι Ναβι υἱὸς Ιαβι· [15] τῆς φυλῆς Γαδ Γουδιηλ υἱὸς Μακχι. [16] ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οὓς ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν γῆν. καὶ ἐπωνόμασεν Μωϋσῆς τὸν Αυση υἱὸν Ναυη Ἰησοῦν. [17] Καὶ ἀπέστειλεν αὐτοὺς Μωϋσῆς κατασκέψασθαι τὴν γῆν Χανααν καὶ εἶπεν πρὸς αὐτούς Ἀνάβητε ταύτῃ τῇ ἐρήμῳ καὶ ἀναβήσεσθε εἰς τὸ ὄρος [18] καὶ ὄψεσθε τὴν γῆν, τίς ἐστιν, καὶ τὸν λαὸν τὸν ἐγκαθήμενον ἐπ᾽ αὐτῆς, εἰ ἰσχυρότερός ἐστιν ἢ ἀσθενής, εἰ ὀλίγοι εἰσὶν ἢ πολλοί· [19] καὶ τίς ἡ γῆ, εἰς ἣν οὗτοι ἐγκάθηνται ἐπ᾽ αὐτῆς, εἰ καλή ἐστιν ἢ πονηρά· καὶ τίνες αἱ πόλεις, εἰς ἃς οὗτοι κατοικοῦσιν ἐν αὐταῖς, εἰ ἐν τειχήρεσιν ἢ ἐν ἀτειχίστοις· [20] καὶ τίς ἡ γῆ, εἰ πίων ἢ παρειμένη, εἰ ἔστιν ἐν αὐτῇ δένδρα ἢ οὔ· καὶ προσκαρτερήσαντες λήμψεσθε ἀπὸ τῶν καρπῶν τῆς γῆς. καὶ αἱ ἡμέραι ἡμέραι ἔαρος, πρόδρομοι σταφυλῆς. [21] καὶ ἀναβάντες κατεσκέψαντο τὴν γῆν ἀπὸ τῆς ἐρήμου Σιν ἕως Ρααβ εἰσπορευομένων Εφααθ. [22] καὶ ἀνέβησαν κατὰ τὴν ἔρημον καὶ ἦλθον ἕως Χεβρων, καὶ ἐκεῖ Αχιμαν καὶ Σεσσι καὶ Θελαμιν γενεαὶ Εναχ· καὶ Χεβρων ἑπτὰ ἔτεσιν ᾠκοδομήθη πρὸ τοῦ Τάνιν Αἰγύπτου. [23] καὶ ἦλθοσαν ἕως Φάραγγος βότρυος καὶ κατεσκέψαντο αὐτήν· καὶ ἔκοψαν ἐκεῖθεν κλῆμα καὶ βότρυν σταφυλῆς ἕνα ἐπ᾽ αὐτοῦ καὶ ἦραν αὐτὸν ἐπ᾽ ἀναφορεῦσιν καὶ ἀπὸ τῶν ῥοῶν καὶ ἀπὸ τῶν συκῶν. [24] τὸν τόπον ἐκεῖνον ἐπωνόμασαν Φάραγξ βότρυος διὰ τὸν βότρυν, ὃν ἔκοψαν ἐκεῖθεν οἱ υἱοὶ Ισραηλ. [25] Καὶ ἀπέστρεψαν ἐκεῖθεν κατασκεψάμενοι τὴν γῆν μετὰ τεσσαράκοντα ἡμέρας [26] καὶ πορευθέντες ἦλθον πρὸς Μωυσῆν καὶ Ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ εἰς τὴν ἔρημον Φαραν Καδης καὶ ἀπεκρίθησαν αὐτοῖς ῥῆμα καὶ πάσῃ τῇ

συναγωγῇ καὶ ἔδειξαν τὸν καρπὸν τῆς γῆς. [27] καὶ διηγήσαντο αὐτῷ καὶ εἶπαν Ἤλθαμεν εἰς τὴν γῆν, εἰς ἣν ἀπέστειλας ἡμᾶς, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ οὗτος ὁ καρπὸς αὐτῆς· [28] ἀλλ᾽ ἢ ὅτι θρασὺ τὸ ἔθνος τὸ κατοικοῦν ἐπ᾽ αὐτῆς, καὶ αἱ πόλεις ὀχυραὶ τετειχισμέναι καὶ μεγάλαι σφόδρα, καὶ τὴν γενεὰν Εναχ ἑωράκαμεν ἐκεῖ, [29] καὶ Αμαληκ κατοικεῖ ἐν τῇ γῇ τῇ πρὸς νότον, καὶ ὁ Χετταῖος καὶ ὁ Ευαῖος καὶ ὁ Ιεβουσαῖος καὶ ὁ Αμορραῖος κατοικεῖ ἐν τῇ ὀρεινῇ, καὶ ὁ Χαναναῖος κατοικεῖ παρὰ θάλασσαν καὶ παρὰ τὸν Ιορδάνην ποταμόν. [30] καὶ κατεσιώπησεν Χαλεβ τὸν λαὸν πρὸς Μωυσῆν καὶ εἶπεν αὐτῷ Οὐχί, ἀλλὰ ἀναβάντες ἀναβησόμεθα καὶ κατακληρονομήσομεν αὐτήν, ὅτι δυνατοὶ δυνησόμεθα πρὸς αὐτούς. [31] καὶ οἱ ἄνθρωποι οἱ συναναβάντες μετ᾽ αὐτοῦ εἶπαν Οὐκ ἀναβαίνομεν, ὅτι οὐ μὴ δυνώμεθα ἀναβῆναι πρὸς τὸ ἔθνος, ὅτι ἰσχυρότερόν ἐστιν ἡμῶν μᾶλλον. [32] καὶ ἐξήνεγκαν ἔκστασιν τῆς γῆς, ἣν κατεσκέψαντο αὐτήν, πρὸς τοὺς υἱοὺς Ισραηλ λέγοντες Τὴν γῆν, ἣν παρήλθομεν αὐτὴν κατασκέψασθαι, γῆ κατέσθουσα τοὺς κατοικοῦντας ἐπ᾽ αὐτῆς ἐστιν· πᾶς ὁ λαός, ὃν ἑωράκαμεν ἐν αὐτῇ, ἄνδρες ὑπερμήκεις· [33] καὶ ἐκεῖ ἑωράκαμεν τοὺς γίγαντας καὶ ἦμεν ἐνώπιον αὐτῶν ὡσεὶ ἀκρίδες, ἀλλὰ καὶ οὕτως ἦμεν ἐνώπιον αὐτῶν.

CHAPTER 14

[1] Καὶ ἀναλαβοῦσα πᾶσα ἡ συναγωγὴ ἔδωκεν φωνήν, καὶ ἔκλαιεν ὁ λαὸς ὅλην τὴν νύκτα ἐκείνην. [2] καὶ διεγόγγυζον ἐπὶ Μωυσῆν καὶ Ααρων πάντες οἱ υἱοὶ Ισραηλ, καὶ εἶπαν πρὸς αὐτοὺς πᾶσα ἡ συναγωγή Ὄφελον ἀπεθάνομεν ἐν γῇ Αἰγύπτῳ, ἢ ἐν τῇ ἐρήμῳ ταύτῃ εἰ ἀπεθάνομεν· [3] καὶ ἵνα τί κύριος εἰσάγει ἡμᾶς εἰς τὴν γῆν ταύτην πεσεῖν ἐν πολέμῳ; αἱ γυναῖκες ἡμῶν καὶ τὰ παιδία ἔσονται εἰς διαρπαγήν· νῦν οὖν βέλτιον ἡμῖν ἐστιν ἀποστραφῆναι εἰς Αἴγυπτον. [4] καὶ εἶπαν ἕτερος τῷ ἑτέρῳ Δῶμεν ἀρχηγὸν καὶ ἀποστρέψωμεν εἰς Αἴγυπτον. [5] καὶ ἔπεσεν Μωϋσῆς καὶ Ααρων ἐπὶ πρόσωπον ἐναντίον πάσης συναγωγῆς υἱῶν Ισραηλ. [6] Ἰησοῦς δὲ ὁ τοῦ Ναυη καὶ Χαλεβ ὁ τοῦ Ιεφοννη τῶν κατασκεψαμένων τὴν γῆν διέρρηξαν τὰ ἱμάτια αὐτῶν [7] καὶ εἶπαν πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγοντες Ἡ γῆ, ἣν κατεσκεψάμεθα αὐτήν, ἀγαθή ἐστιν σφόδρα σφόδρα· [8] εἰ αἱρετίζει ἡμᾶς κύριος, εἰσάξει ἡμᾶς εἰς τὴν γῆν ταύτην καὶ δώσει αὐτὴν ἡμῖν, γῆ ἥτις ἐστὶν ῥέουσα γάλα καὶ μέλι. [9] ἀλλὰ ἀπὸ τοῦ κυρίου μὴ ἀποστάται γίνεσθε· ὑμεῖς δὲ μὴ φοβηθῆτε τὸν λαὸν τῆς γῆς, ὅτι κατάβρωμα ἡμῖν ἐστιν· ἀφέστηκεν γὰρ ὁ καιρὸς ἀπ᾽ αὐτῶν, ὁ δὲ κύριος ἐν ἡμῖν· μὴ φοβηθῆτε αὐτούς. [10] καὶ εἶπεν πᾶσα ἡ συναγωγὴ καταλιθοβολῆσαι αὐτοὺς ἐν λίθοις. καὶ ἡ δόξα κυρίου ὤφθη ἐν νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου ἐν πᾶσι τοῖς υἱοῖς Ισραηλ. [11] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἕως τίνος παροξύνει με ὁ λαὸς οὗτος καὶ ἕως τίνος οὐ πιστεύουσίν μοι ἐν πᾶσιν τοῖς σημείοις, οἷς ἐποίησα ἐν αὐτοῖς; [12] πατάξω αὐτοὺς θανάτῳ καὶ ἀπολῶ αὐτοὺς καὶ ποιήσω σὲ καὶ τὸν οἶκον τοῦ πατρός σου εἰς ἔθνος μέγα καὶ πολὺ μᾶλλον ἢ τοῦτο. [13] καὶ εἶπεν Μωϋσῆς πρὸς κύριον Καὶ ἀκούσεται Αἴγυπτος ὅτι ἀνήγαγες τῇ ἰσχύι σου τὸν λαὸν τοῦτον ἐξ αὐτῶν, [14] ἀλλὰ καὶ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ταύτης ἀκηκόασιν ὅτι σὺ εἶ κύριος ἐν τῷ λαῷ τούτῳ, ὅστις ὀφθαλμοῖς κατ᾽ ὀφθαλμοὺς ὀπτάζῃ, κύριε, καὶ ἡ νεφέλη σου ἐφέστηκεν ἐπ᾽ αὐτῶν, καὶ ἐν στύλῳ νεφέλης σὺ πορεύῃ πρότερος αὐτῶν τὴν ἡμέραν καὶ ἐν στύλῳ πυρὸς τὴν νύκτα. [15] καὶ ἐκτρίψεις τὸν λαὸν τοῦτον ὡσεὶ ἄνθρωπον ἕνα, καὶ ἐροῦσιν τὰ ἔθνη, ὅσοι ἀκηκόασιν τὸ ὄνομά σου, λέγοντες [16] Παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν τὸν λαὸν τοῦτον εἰς τὴν γῆν, ἣν ὤμοσεν αὐτοῖς, κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ. [17] καὶ νῦν ὑψωθήτω ἡ ἰσχύς σου, κύριε, ὃν τρόπον εἶπας λέγων [18] Κύριος μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ καθαρισμῷ οὐ καθαριεῖ τὸν ἔνοχον ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης. [19] ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ κατὰ τὸ μέγα ἔλεός σου, καθάπερ

ἵλεως αὐτοῖς ἐγένου ἀπ᾽ Αἰγύπτου ἕως τοῦ νῦν. [20] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἵλεως αὐτοῖς εἰμι κατὰ τὸ ῥῆμά σου· [21] ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά μου καὶ ἐμπλήσει ἡ δόξα κυρίου πᾶσαν τὴν γῆν, [22] ὅτι πάντες οἱ ἄνδρες οἱ ὁρῶντες τὴν δόξαν μου καὶ τὰ σημεῖα, ἃ ἐποίησα ἐν Αἰγύπτῳ καὶ ἐν τῇ ἐρήμῳ ταύτῃ, καὶ ἐπείρασάν με τοῦτο δέκατον καὶ οὐκ εἰσήκουσάν μου τῆς φωνῆς, [23] ἦ μὴν οὐκ ὄψονται τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν, ἀλλ᾽ ἢ τὰ τέκνα αὐτῶν, ἅ ἐστιν μετ᾽ ἐμοῦ ὧδε, ὅσοι οὐκ οἴδασιν ἀγαθὸν οὐδὲ κακόν, πᾶς νεώτερος ἄπειρος, τούτοις δώσω τὴν γῆν, πάντες δὲ οἱ παροξύναντές με οὐκ ὄψονται αὐτήν. [24] ὁ δὲ παῖς μου Χαλεβ, ὅτι ἐγενήθη πνεῦμα ἕτερον ἐν αὐτῷ καὶ ἐπηκολούθησέν μοι, εἰσάξω αὐτὸν εἰς τὴν γῆν, εἰς ἣν εἰσῆλθεν ἐκεῖ, καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει αὐτήν. [25] ὁ δὲ Αμαληκ καὶ ὁ Χαναναῖος κατοικοῦσιν ἐν τῇ κοιλάδι· αὔριον ἐπιστράφητε ὑμεῖς καὶ ἀπάρατε εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθράν. [26] Καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [27] Ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην; ἃ αὐτοὶ γογγύζουσιν ἐναντίον ἐμοῦ, τὴν γόγγυσιν τῶν υἱῶν Ισραηλ, ἣν ἐγόγγυσαν περὶ ὑμῶν, ἀκήκοα. [28] εἰπὸν αὐτοῖς Ζῶ ἐγώ, λέγει κύριος, ἦ μὴν ὃν τρόπον λελαλήκατε εἰς τὰ ὦτά μου, οὕτως ποιήσω ὑμῖν· [29] ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν καὶ πᾶσα ἡ ἐπισκοπὴ ὑμῶν καὶ οἱ κατηριθμημένοι ὑμῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὅσοι ἐγόγγυσαν ἐπ᾽ ἐμοί· [30] εἰ ὑμεῖς εἰσελεύσεσθε εἰς τὴν γῆν, ἐφ᾽ ἣν ἐξέτεινα τὴν χεῖρά μου κατασκηνῶσαι ὑμᾶς ἐπ᾽ αὐτῆς, ἀλλ᾽ ἢ Χαλεβ υἱὸς Ιεφοννη καὶ Ἰησοῦς ὁ τοῦ Ναυη. [31] καὶ τὰ παιδία, ἃ εἴπατε ἐν διαρπαγῇ ἔσεσθαι, εἰσάξω αὐτοὺς εἰς τὴν γῆν, καὶ κληρονομήσουσιν τὴν γῆν, ἣν ὑμεῖς ἀπέστητε ἀπ᾽ αὐτῆς. [32] καὶ τὰ κῶλα ὑμῶν πεσεῖται ἐν τῇ ἐρήμῳ ταύτῃ, [33] οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη καὶ ἀνοίσουσιν τὴν πορνείαν ὑμῶν, ἕως ἂν ἀναλωθῇ τὰ κῶλα ὑμῶν ἐν τῇ ἐρήμῳ. [34] κατὰ τὸν ἀριθμὸν τῶν ἡμερῶν, ὅσας κατεσκέψασθε τὴν γῆν, τεσσαράκοντα ἡμέρας, ἡμέραν τοῦ ἐνιαυτοῦ, λήμψεσθε τὰς ἁμαρτίας ὑμῶν τεσσαράκοντα ἔτη καὶ γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου. [35] ἐγὼ κύριος ἐλάλησα· ἦ μὴν οὕτως ποιήσω τῇ συναγωγῇ τῇ πονηρᾷ ταύτῃ τῇ ἐπισυνεσταμένῃ ἐπ᾽ ἐμέ· ἐν τῇ ἐρήμῳ ταύτῃ ἐξαναλωθήσονται καὶ ἐκεῖ ἀποθανοῦνται. [36] καὶ οἱ ἄνθρωποι, οὓς ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν γῆν καὶ παραγενηθέντες διεγόγγυσαν κατ᾽ αὐτῆς πρὸς τὴν συναγωγὴν ἐξενέγκαι ῥήματα πονηρὰ περὶ τῆς γῆς, [37] καὶ ἀπέθανον οἱ ἄνθρωποι οἱ κατείπαντες κατὰ τῆς γῆς πονηρὰ ἐν τῇ πληγῇ ἔναντι κυρίου· [38] καὶ Ἰησοῦς υἱὸς Ναυη καὶ Χαλεβ υἱὸς Ιεφοννη ἔζησαν ἀπὸ τῶν ἀνθρώπων ἐκείνων τῶν πεπορευμένων κατασκέψασθαι τὴν γῆν. [39] Καὶ ἐλάλησεν Μωϋσῆς τὰ ῥήματα ταῦτα πρὸς πάντας υἱοὺς Ισραηλ, καὶ ἐπένθησεν ὁ λαὸς σφόδρα. [40] καὶ

ὀρθρίσαντες τὸ πρωῒ ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους λέγοντες Ἰδοὺ οἵδε ἡμεῖς ἀναβησόμεθα εἰς τὸν τόπον, ὃν εἶπεν κύριος, ὅτι ἡμάρτομεν. [41] καὶ εἶπεν Μωϋσῆς Ἵνα τί ὑμεῖς παραβαίνετε τὸ ῥῆμα κυρίου; οὐκ εὔοδα ἔσται ὑμῖν. [42] μὴ ἀναβαίνετε· οὐ γάρ ἐστιν κύριος μεθ᾽ ὑμῶν, καὶ πεσεῖσθε πρὸ προσώπου τῶν ἐχθρῶν ὑμῶν. [43] ὅτι ὁ Αμαληκ καὶ ὁ Χαναναῖος ἐκεῖ ἔμπροσθεν ὑμῶν, καὶ πεσεῖσθε μαχαίρᾳ· οὗ εἵνεκεν ἀπεστράφητε ἀπειθοῦντες κυρίῳ, καὶ οὐκ ἔσται κύριος ἐν ὑμῖν. [44] καὶ διαβιασάμενοι ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ ὄρους· ἡ δὲ κιβωτὸς τῆς διαθήκης κυρίου καὶ Μωϋσῆς οὐκ ἐκινήθησαν ἐκ τῆς παρεμβολῆς. [45] καὶ κατέβη ὁ Αμαληκ καὶ ὁ Χαναναῖος ὁ ἐγκαθήμενος ἐν τῷ ὄρει ἐκείνῳ καὶ ἐτρέψαντο αὐτοὺς καὶ κατέκοψαν αὐτοὺς ἕως Ερμαν· καὶ ἀπεστράφησαν εἰς τὴν παρεμβολήν.

CHAPTER 15

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὅταν εἰσέλθητε εἰς τὴν γῆν τῆς κατοικήσεως ὑμῶν, ἣν ἐγὼ δίδωμι ὑμῖν, [3] καὶ ποιήσεις ὁλοκαυτώματα κυρίῳ, ὁλοκάρπωμα ἢ θυσίαν, μεγαλῦναι εὐχὴν ἢ καθ' ἑκούσιον ἢ ἐν ταῖς ἑορταῖς ὑμῶν ποιῆσαι ὀσμὴν εὐωδίας κυρίῳ, εἰ μὲν ἀπὸ τῶν βοῶν ἢ ἀπὸ τῶν προβάτων, [4] καὶ προσοίσει ὁ προσφέρων τὸ δῶρον αὐτοῦ κυρίῳ θυσίαν σεμιδάλεως δέκατον τοῦ οιφι ἀναπεποιημένης ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ιν· [5] καὶ οἶνον εἰς σπονδὴν τὸ τέταρτον τοῦ ιν ποιήσετε ἐπὶ τῆς ὁλοκαυτώσεως ἢ ἐπὶ τῆς θυσίας· τῷ ἀμνῷ τῷ ἑνὶ ποιήσεις τοσοῦτο, κάρπωμα ὀσμὴν εὐωδίας τῷ κυρίῳ. [6] καὶ τῷ κριῷ, ὅταν ποιῆτε αὐτὸν ἢ εἰς ὁλοκαύτωμα ἢ εἰς θυσίαν, ποιήσεις θυσίαν σεμιδάλεως δύο δέκατα ἀναπεποιημένης ἐν ἐλαίῳ, τὸ τρίτον τοῦ ιν· [7] καὶ οἶνον εἰς σπονδὴν τὸ τρίτον τοῦ ιν προσοίσετε εἰς ὀσμὴν εὐωδίας κυρίῳ. [8] ἐὰν δὲ ἀπὸ τῶν βοῶν ποιῆτε εἰς ὁλοκαύτωμα ἢ εἰς θυσίαν μεγαλῦναι εὐχὴν ἢ εἰς σωτήριον κυρίῳ, [9] καὶ προσοίσει ἐπὶ τοῦ μόσχου θυσίαν σεμιδάλεως τρία δέκατα ἀναπεποιημένης ἐν ἐλαίῳ ἥμισυ τοῦ ιν [10] καὶ οἶνον εἰς σπονδὴν τὸ ἥμισυ τοῦ ιν κάρπωμα ὀσμὴν εὐωδίας κυρίῳ. [11] οὕτως ποιήσεις τῷ μόσχῳ τῷ ἑνὶ ἢ τῷ κριῷ τῷ ἑνὶ ἢ τῷ ἀμνῷ τῷ ἑνὶ ἐκ τῶν προβάτων ἢ ἐκ τῶν αἰγῶν· [12] κατὰ τὸν ἀριθμὸν ὧν ἐὰν ποιήσητε, οὕτω ποιήσετε τῷ ἑνὶ κατὰ τὸν ἀριθμὸν αὐτῶν. [13] πᾶς ὁ αὐτόχθων ποιήσει οὕτως τοιαῦτα, προσενέγκαι καρπώματα εἰς ὀσμὴν εὐωδίας κυρίῳ. [14] ἐὰν δὲ προσήλυτος ἐν ὑμῖν προσγένηται ἐν τῇ γῇ ὑμῶν ἢ ὃς ἂν γένηται ἐν ὑμῖν ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει κάρπωμα ὀσμὴν εὐωδίας κυρίῳ· ὃν τρόπον ποιεῖτε ὑμεῖς, οὕτως ποιήσει ἡ συναγωγὴ κυρίῳ. [15] νόμος εἷς ἔσται ὑμῖν καὶ τοῖς προσηλύτοις τοῖς προσκειμένοις ἐν ὑμῖν, νόμος αἰώνιος εἰς γενεὰς ὑμῶν· ὡς ὑμεῖς, καὶ ὁ προσήλυτος ἔσται ἔναντι κυρίου· [16] νόμος εἷς ἔσται καὶ δικαίωμα ἓν ἔσται ὑμῖν καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν ὑμῖν. [17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [18] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐν τῷ εἰσπορεύεσθαι ὑμᾶς εἰς τὴν γῆν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ, [19] καὶ ἔσται ὅταν ἔσθητε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελεῖτε ἀφαίρεμα ἀφόρισμα κυρίῳ· [20] ἀπαρχὴν φυράματος ὑμῶν ἄρτον ἀφαίρεμα ἀφοριεῖτε αὐτό· ὡς ἀφαίρεμα ἀπὸ ἅλω, οὕτως ἀφελεῖτε αὐτόν, [21] ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. [22] Ὅταν δὲ διαμάρτητε καὶ μὴ ποιήσητε πάσας τὰς ἐντολὰς ταύτας, ἃς ἐλάλησεν κύριος πρὸς Μωυσῆν, [23] καθὰ συνέταξεν κύριος πρὸς ὑμᾶς ἐν χειρὶ Μωυσῆ ἀπὸ τῆς ἡμέρας, ἧς συνέταξεν κύριος πρὸς

ὑμᾶς, καὶ ἐπέκεινα εἰς τὰς γενεὰς ὑμῶν, [24] καὶ ἔσται ἐὰν ἐξ ὀφθαλμῶν τῆς συναγωγῆς γενηθῇ ἀκουσίως, καὶ ποιήσει πᾶσα ἡ συναγωγὴ μόσχον ἕνα ἐκ βοῶν ἄμωμον εἰς ὁλοκαύτωμα εἰς ὀσμὴν εὐωδίας κυρίῳ καὶ θυσίαν τούτου καὶ σπονδὴν αὐτοῦ κατὰ τὴν σύνταξιν καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας. [25] καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ πάσης συναγωγῆς υἱῶν Ισραηλ, καὶ ἀφεθήσεται αὐτοῖς· ὅτι ἀκούσιόν ἐστιν, καὶ αὐτοὶ ἤνεγκαν τὸ δῶρον αὐτῶν κάρπωμα κυρίῳ περὶ τῆς ἁμαρτίας αὐτῶν ἔναντι κυρίου περὶ τῶν ἀκουσίων αὐτῶν. [26] καὶ ἀφεθήσεται κατὰ πᾶσαν συναγωγὴν υἱῶν Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ πρὸς ὑμᾶς, ὅτι παντὶ τῷ λαῷ ἀκούσιον. – [27] ἐὰν δὲ ψυχὴ μία ἁμάρτῃ ἀκουσίως, προσάξει αἶγα μίαν ἐνιαυσίαν περὶ ἁμαρτίας, [28] καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ψυχῆς τῆς ἀκουσιασθείσης καὶ ἁμαρτούσης ἀκουσίως ἔναντι κυρίου ἐξιλάσασθαι περὶ αὐτοῦ. [29] τῷ ἐγχωρίῳ ἐν υἱοῖς Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς, νόμος εἷς ἔσται αὐτοῖς, ὃς ἂν ποιήσῃ ἀκουσίως. [30] καὶ ψυχή, ἥτις ποιήσει ἐν χειρὶ ὑπερηφανίας ἀπὸ τῶν αὐτοχθόνων ἢ ἀπὸ τῶν προσηλύτων, τὸν θεὸν οὗτος παροξύνει· ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς, [31] ὅτι τὸ ῥῆμα κυρίου ἐφαύλισεν καὶ τὰς ἐντολὰς αὐτοῦ διεσκέδασεν, ἐκτρίψει ἐκτριβήσεται ἡ ψυχὴ ἐκείνη, ἡ ἁμαρτία αὐτῆς ἐν αὐτῇ. [32] Καὶ ἦσαν οἱ υἱοὶ Ισραηλ ἐν τῇ ἐρήμῳ καὶ εὗρον ἄνδρα συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων. [33] καὶ προσήγαγον αὐτὸν οἱ εὑρόντες αὐτὸν συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων πρὸς Μωυσῆν καὶ Ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ. [34] καὶ ἀπέθεντο αὐτὸν εἰς φυλακήν· οὐ γὰρ συνέκριναν, τί ποιήσωσιν αὐτόν. [35] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Θανάτῳ θανατούσθω ὁ ἄνθρωπος· λιθοβολήσατε αὐτὸν λίθοις, πᾶσα ἡ συναγωγή. [36] καὶ ἐξήγαγον αὐτὸν πᾶσα ἡ συναγωγὴ ἔξω τῆς παρεμβολῆς, καὶ ἐλιθοβόλησαν αὐτὸν πᾶσα ἡ συναγωγὴ λίθοις ἔξω τῆς παρεμβολῆς, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [37] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων [38] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτοὺς καὶ ποιησάτωσαν ἑαυτοῖς κράσπεδα ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν εἰς τὰς γενεὰς αὐτῶν καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν πτερυγίων κλῶσμα ὑακίνθινον. [39] καὶ ἔσται ὑμῖν ἐν τοῖς κρασπέδοις καὶ ὄψεσθε αὐτὰ καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου καὶ ποιήσετε αὐτὰς καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν καὶ ὀπίσω τῶν ὀφθαλμῶν ὑμῶν, ἐν οἷς ὑμεῖς ἐκπορνεύετε ὀπίσω αὐτῶν, [40] ὅπως ἂν μνησθῆτε καὶ ποιήσητε πάσας τὰς ἐντολάς μου καὶ ἔσεσθε ἅγιοι τῷ θεῷ ὑμῶν. [41] ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγῶν ὑμᾶς ἐκ γῆς Αἰγύπτου εἶναι ὑμῶν θεός, ἐγὼ κύριος ὁ θεὸς ὑμῶν.

CHAPTER 16

[1] Καὶ ἐλάλησεν Κορε υἱὸς Ισσααρ υἱοῦ Κααθ υἱοῦ Λευι καὶ Δαθαν καὶ Αβιρων υἱοὶ Ελιαβ καὶ Αυν υἱὸς Φαλεθ υἱοῦ Ρουβην [2] καὶ ἀνέστησαν ἔναντι Μωυσῆ, καὶ ἄνδρες τῶν υἱῶν Ισραηλ πεντήκοντα καὶ διακόσιοι, ἀρχηγοὶ συναγωγῆς, σύγκλητοι βουλῆς καὶ ἄνδρες ὀνομαστοί, [3] συνέστησαν ἐπὶ Μωυσῆν καὶ Ααρων καὶ εἶπαν Ἐχέτω ὑμῖν, ὅτι πᾶσα ἡ συναγωγὴ πάντες ἅγιοι καὶ ἐν αὐτοῖς κύριος, καὶ διὰ τί κατανίστασθε ἐπὶ τὴν συναγωγὴν κυρίου; [4] καὶ ἀκούσας Μωϋσῆς ἔπεσεν ἐπὶ πρόσωπον [5] καὶ ἐλάλησεν πρὸς Κορε καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν λέγων Ἐπέσκεπται καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους καὶ προσηγάγετο πρὸς ἑαυτόν, καὶ οὓς ἐξελέξατο ἑαυτῷ, προσηγάγετο πρὸς ἑαυτόν. [6] τοῦτο ποιήσατε· λάβετε ὑμῖν αὐτοῖς πυρεῖα, Κορε καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ, [7] καὶ ἐπίθετε ἐπ᾽ αὐτὰ πῦρ καὶ ἐπίθετε ἐπ᾽ αὐτὰ θυμίαμα ἔναντι κυρίου αὔριον, καὶ ἔσται ὁ ἀνήρ, ὃν ἂν ἐκλέξηται κύριος, οὗτος ἅγιος· ἱκανούσθω ὑμῖν, υἱοὶ Λευι. [8] καὶ εἶπεν Μωϋσῆς πρὸς Κορε Εἰσακούσατέ μου, υἱοὶ Λευι. [9] μὴ μικρόν ἐστιν τοῦτο ὑμῖν ὅτι διέστειλεν ὁ θεὸς Ισραηλ ὑμᾶς ἐκ συναγωγῆς Ισραηλ καὶ προσηγάγετο ὑμᾶς πρὸς ἑαυτὸν λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς κυρίου καὶ παρίστασθαι ἔναντι τῆς συναγωγῆς λατρεύειν αὐτοῖς; [10] καὶ προσηγάγετό σε καὶ πάντας τοὺς ἀδελφούς σου υἱοὺς Λευι μετὰ σοῦ, καὶ ζητεῖτε ἱερατεύειν; [11] οὕτως σὺ καὶ πᾶσα ἡ συναγωγή σου ἡ συνηθροισμένη πρὸς τὸν θεόν· καὶ Ααρων τίς ἐστιν ὅτι διαγογγύζετε κατ᾽ αὐτοῦ; [12] καὶ ἀπέστειλεν Μωϋσῆς καλέσαι Δαθαν καὶ Αβιρων υἱοὺς Ελιαβ. καὶ εἶπαν Οὐκ ἀναβαίνομεν· [13] μὴ μικρὸν τοῦτο ὅτι ἀνήγαγες ἡμᾶς ἐκ γῆς ῥεούσης γάλα καὶ μέλι ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ, ὅτι κατάρχεις ἡμῶν ἄρχων; [14] εἰ καὶ εἰς γῆν ῥέουσαν γάλα καὶ μέλι εἰσήγαγες ἡμᾶς καὶ ἔδωκας ἡμῖν κλῆρον ἀγροῦ καὶ ἀμπελῶνας, τοὺς ὀφθαλμοὺς τῶν ἀνθρώπων ἐκείνων ἂν ἐξέκοψας. οὐκ ἀναβαίνομεν. [15] καὶ ἐβαρυθύμησεν Μωϋσῆς σφόδρα καὶ εἶπεν πρὸς κύριον Μὴ προσχῇς εἰς τὴν θυσίαν αὐτῶν· οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἴληφα οὐδὲ ἐκάκωσα οὐδένα αὐτῶν. [16] καὶ εἶπεν Μωϋσῆς πρὸς Κορε Ἁγίασον τὴν συναγωγήν σου καὶ γίνεσθε ἕτοιμοι ἔναντι κυρίου σὺ καὶ αὐτοὶ καὶ Ααρων αὔριον· [17] καὶ λάβετε ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπιθήσετε ἐπ᾽ αὐτὰ θυμίαμα καὶ προσάξετε ἔναντι κυρίου ἕκαστος τὸ πυρεῖον αὐτοῦ, πεντήκοντα καὶ διακόσια πυρεῖα, καὶ σὺ καὶ Ααρων ἕκαστος τὸ πυρεῖον αὐτοῦ. [18] καὶ ἔλαβεν ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπέθηκαν ἐπ᾽ αὐτὰ πῦρ καὶ ἐπέβαλον ἐπ᾽ αὐτὸ θυμίαμα. καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου Μωϋσῆς καὶ Ααρων. [19] καὶ

ἐπισυνέστησεν ἐπ᾽ αὐτοὺς Κορε τὴν πᾶσαν αὐτοῦ συναγωγὴν παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. καὶ ὤφθη ἡ δόξα κυρίου πάσῃ τῇ συναγωγῇ. [20] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [21] Ἀποσχίσθητε ἐκ μέσου τῆς συναγωγῆς ταύτης, καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ. [22] καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ εἶπαν Θεὸς θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, εἰ ἄνθρωπος εἷς ἥμαρτεν, ἐπὶ πᾶσαν τὴν συναγωγὴν ὀργὴ κυρίου; [23] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [24] Λάλησον τῇ συναγωγῇ λέγων Ἀναχωρήσατε κύκλῳ ἀπὸ τῆς συναγωγῆς Κορε. [25] καὶ ἀνέστη Μωϋσῆς καὶ ἐπορεύθη πρὸς Δαθαν καὶ Αβιρων, καὶ συνεπορεύθησαν μετ᾽ αὐτοῦ πάντες οἱ πρεσβύτεροι Ισραηλ. [26] καὶ ἐλάλησεν πρὸς τὴν συναγωγὴν λέγων Ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων καὶ μὴ ἅπτεσθε ἀπὸ πάντων, ὧν ἐστιν αὐτοῖς, μὴ συναπόλησθε ἐν πάσῃ τῇ ἁμαρτίᾳ αὐτῶν. [27] καὶ ἀπέστησαν ἀπὸ τῆς σκηνῆς Κορε κύκλῳ· καὶ Δαθαν καὶ Αβιρων ἐξῆλθον καὶ εἱστήκεισαν παρὰ τὰς θύρας τῶν σκηνῶν αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἡ ἀποσκευὴ αὐτῶν. [28] καὶ εἶπεν Μωϋσῆς Ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ᾽ ἐμαυτοῦ· [29] εἰ κατὰ θάνατον πάντων ἀνθρώπων ἀποθανοῦνται οὗτοι, εἰ καὶ κατ᾽ ἐπίσκεψιν πάντων ἀνθρώπων ἐπισκοπὴ ἔσται αὐτῶν, οὐχὶ κύριος ἀπέσταλκέν με· [30] ἀλλ᾽ ἢ ἐν φάσματι δείξει κύριος, καὶ ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς καταπίεται αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πάντα, ὅσα ἐστὶν αὐτοῖς, καὶ καταβήσονται ζῶντες εἰς ᾅδου, καὶ γνώσεσθε ὅτι παρώξυναν οἱ ἄνθρωποι οὗτοι τὸν κύριον. [31] ὡς δὲ ἐπαύσατο λαλῶν πάντας τοὺς λόγους τούτους, ἐρράγη ἡ γῆ ὑποκάτω αὐτῶν, [32] καὶ ἠνοίχθη ἡ γῆ καὶ κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ πάντας τοὺς ἀνθρώπους τοὺς ὄντας μετὰ Κορε καὶ τὰ κτήνη αὐτῶν. [33] καὶ κατέβησαν αὐτοὶ καὶ ὅσα ἐστὶν αὐτῶν ζῶντα εἰς ᾅδου, καὶ ἐκάλυψεν αὐτοὺς ἡ γῆ, καὶ ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς. [34] καὶ πᾶς Ισραηλ οἱ κύκλῳ αὐτῶν ἔφυγον ἀπὸ τῆς φωνῆς αὐτῶν, ὅτι λέγοντες Μήποτε καταπίῃ ἡμᾶς ἡ γῆ. [35] καὶ πῦρ ἐξῆλθεν παρὰ κυρίου καὶ κατέφαγεν τοὺς πεντήκοντα καὶ διακοσίους ἄνδρας τοὺς προσφέροντας τὸ θυμίαμα.

CHAPTER 17

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν [2] καὶ πρὸς Ελεαζαρ τὸν υἱὸν Ααρων τὸν ἱερέα Ἀνέλεσθε τὰ πυρεῖα τὰ χαλκᾶ ἐκ μέσου τῶν κατακεκαυμένων καὶ τὸ πῦρ τὸ ἀλλότριον τοῦτο σπεῖρον ἐκεῖ, ὅτι ἡγίασαν [3] τὰ πυρεῖα τῶν ἁμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν· καὶ ποίησον αὐτὰ λεπίδας ἐλατάς, περίθεμα τῷ θυσιαστηρίῳ, ὅτι προσηνέχθησαν ἔναντι κυρίου καὶ ἡγιάσθησαν καὶ ἐγένοντο εἰς σημεῖον τοῖς υἱοῖς Ισραηλ. [4] καὶ ἔλαβεν Ελεαζαρ υἱὸς Ααρων τοῦ ἱερέως τὰ πυρεῖα τὰ χαλκᾶ, ὅσα προσήνεγκαν οἱ κατακεκαυμένοι, καὶ προσέθηκαν αὐτὰ περίθεμα τῷ θυσιαστηρίῳ, [5] μνημόσυνον τοῖς υἱοῖς Ισραηλ, ὅπως ἂν μὴ προσέλθῃ μηθεὶς ἀλλογενής, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματος Ααρων, ἐπιθεῖναι θυμίαμα ἔναντι κυρίου καὶ οὐκ ἔσται ὥσπερ Κορε καὶ ἡ ἐπισύστασις αὐτοῦ, καθὰ ἐλάλησεν κύριος ἐν χειρὶ Μωυσῆ. [6] Καὶ ἐγόγγυσαν οἱ υἱοὶ Ισραηλ τῇ ἐπαύριον ἐπὶ Μωυσῆν καὶ Ααρων λέγοντες Ὑμεῖς ἀπεκτάγκατε τὸν λαὸν κυρίου. [7] καὶ ἐγένετο ἐν τῷ ἐπισυστρέφεσθαι τὴν συναγωγὴν ἐπὶ Μωυσῆν καὶ Ααρων καὶ ὥρμησαν ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου, καὶ τήνδε ἐκάλυψεν αὐτὴν ἡ νεφέλη, καὶ ὤφθη ἡ δόξα κυρίου. [8] καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων κατὰ πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου, [9] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [10] Ἐκχωρήσατε ἐκ μέσου τῆς συναγωγῆς ταύτης, καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ. καὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν. [11] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ τὸ πυρεῖον καὶ ἐπίθες ἐπ᾽ αὐτὸ πῦρ ἀπὸ τοῦ θυσιαστηρίου καὶ ἐπίβαλε ἐπ᾽ αὐτὸ θυμίαμα καὶ ἀπένεγκε τὸ τάχος εἰς τὴν παρεμβολὴν καὶ ἐξίλασαι περὶ αὐτῶν· ἐξῆλθεν γὰρ ὀργὴ ἀπὸ προσώπου κυρίου, ἤρκται θραύειν τὸν λαόν. [12] καὶ ἔλαβεν Ααρων, καθάπερ ἐλάλησεν αὐτῷ Μωϋσῆς, καὶ ἔδραμεν εἰς τὴν συναγωγήν· καὶ ἤδη ἐνῆρκτο ἡ θραῦσις ἐν τῷ λαῷ· καὶ ἐπέβαλεν τὸ θυμίαμα καὶ ἐξιλάσατο περὶ τοῦ λαοῦ [13] καὶ ἔστη ἀνὰ μέσον τῶν τεθνηκότων καὶ τῶν ζώντων, καὶ ἐκόπασεν ἡ θραῦσις. [14] καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ θραύσει τέσσαρες καὶ δέκα χιλιάδες καὶ ἑπτακόσιοι χωρὶς τῶν τεθνηκότων ἕνεκεν Κορε. [15] καὶ ἐπέστρεψεν Ααρων πρὸς Μωυσῆν ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐκόπασεν ἡ θραῦσις. [16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [17] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ λαβὲ παρ᾽ αὐτῶν ῥάβδον ῥάβδον κατ᾽ οἴκους πατριῶν παρὰ πάντων τῶν ἀρχόντων αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν, δώδεκα ῥάβδους, καὶ ἑκάστου τὸ ὄνομα αὐτοῦ ἐπίγραψον ἐπὶ τῆς ῥάβδου αὐτοῦ. [18] καὶ τὸ ὄνομα Ααρων ἐπίγραψον ἐπὶ τῆς ῥάβδου Λευι· ἔστιν γὰρ ῥάβδος μία, κατὰ φυλὴν οἴκου πατριῶν αὐτῶν δώσουσιν. [19] καὶ θήσεις αὐτὰς ἐν τῇ σκηνῇ τοῦ μαρτυρίου κατέναντι τοῦ μαρτυρίου,

ἐν οἷς γνωσθήσομαί σοι ἐκεῖ. [20] καὶ ἔσται ὁ ἄνθρωπος, ὃν ἐὰν ἐκλέξωμαι αὐτόν, ἡ ῥάβδος αὐτοῦ ἐκβλαστήσει· καὶ περιελῶ ἀπ᾽ ἐμοῦ τὸν γογγυσμὸν τῶν υἱῶν Ισραηλ, ἃ αὐτοὶ γογγύζουσιν ἐφ᾽ ὑμῖν. [21] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ, καὶ ἔδωκαν αὐτῷ πάντες οἱ ἄρχοντες αὐτῶν ῥάβδον, τῷ ἄρχοντι τῷ ἑνὶ ῥάβδον κατὰ ἄρχοντα κατ᾽ οἴκους πατριῶν αὐτῶν, δώδεκα ῥάβδους, καὶ ἡ ῥάβδος Ααρων ἀνὰ μέσον τῶν ῥάβδων αὐτῶν. [22] καὶ ἀπέθηκεν Μωϋσῆς τὰς ῥάβδους ἔναντι κυρίου ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [23] καὶ ἐγένετο τῇ ἐπαύριον καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ααρων εἰς οἶκον Λευι καὶ ἐξήνεγκεν βλαστὸν καὶ ἐξήνθησεν ἄνθη καὶ ἐβλάστησεν κάρυα. [24] καὶ ἐξήνεγκεν Μωϋσῆς πάσας τὰς ῥάβδους ἀπὸ προσώπου κυρίου πρὸς πάντας υἱοὺς Ισραηλ, καὶ εἶδον καὶ ἔλαβον ἕκαστος τὴν ῥάβδον αὐτοῦ. [25] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀπόθες τὴν ῥάβδον Ααρων ἐνώπιον τῶν μαρτυρίων εἰς διατήρησιν σημεῖον τοῖς υἱοῖς τῶν ἀνηκόων, καὶ παυσάσθω ὁ γογγυσμὸς αὐτῶν ἀπ᾽ ἐμοῦ, καὶ οὐ μὴ ἀποθάνωσιν. [26] καὶ ἐποίησεν Μωϋσῆς καὶ Ααρων καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν. [27] Καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς Μωυσῆν λέγοντες Ἰδοὺ ἐξανηλώμεθα, ἀπολώλαμεν, παρανηλώμεθα· [28] πᾶς ὁ ἁπτόμενος τῆς σκηνῆς κυρίου ἀποθνήσκει· ἕως εἰς τέλος ἀποθάνωμεν;

CHAPTER 18

[1] Καὶ εἶπεν κύριος πρὸς Ααρων λέγων Σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκος πατριᾶς σου λήμψεσθε τὰς ἁμαρτίας τῶν ἁγίων, καὶ σὺ καὶ οἱ υἱοί σου λήμψεσθε τὰς ἁμαρτίας τῆς ἱερατείας ὑμῶν. [2] καὶ τοὺς ἀδελφούς σου, φυλὴν Λευι, δῆμον τοῦ πατρός σου, προσαγάγου πρὸς σεαυτόν, καὶ προστεθήτωσάν σοι καὶ λειτουργείτωσάν σοι, καὶ σὺ καὶ οἱ υἱοί σου μετὰ σοῦ ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου. [3] καὶ φυλάξονται τὰς φυλακάς σου καὶ τὰς φυλακὰς τῆς σκηνῆς, πλὴν πρὸς τὰ σκεύη τὰ ἅγια καὶ πρὸς τὸ θυσιαστήριον οὐ προσελεύσονται, καὶ οὐκ ἀποθανοῦνται καὶ οὗτοι καὶ ὑμεῖς. [4] καὶ προστεθήσονται πρὸς σὲ καὶ φυλάξονται τὰς φυλακὰς τῆς σκηνῆς τοῦ μαρτυρίου κατὰ πάσας τὰς λειτουργίας τῆς σκηνῆς, καὶ ὁ ἀλλογενὴς οὐ προσελεύσεται πρὸς σέ. [5] καὶ φυλάξεσθε τὰς φυλακὰς τῶν ἁγίων καὶ τὰς φυλακὰς τοῦ θυσιαστηρίου, καὶ οὐκ ἔσται θυμὸς ἐν τοῖς υἱοῖς Ισραηλ. [6] καὶ ἐγὼ εἴληφα τοὺς ἀδελφοὺς ὑμῶν τοὺς Λευίτας ἐκ μέσου τῶν υἱῶν Ισραηλ δόμα δεδομένον κυρίῳ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς τοῦ μαρτυρίου· [7] καὶ σὺ καὶ οἱ υἱοί σου μετὰ σοῦ διατηρήσετε τὴν ἱερατείαν ὑμῶν κατὰ πάντα τρόπον τοῦ θυσιαστηρίου καὶ τὸ ἔνδοθεν τοῦ καταπετάσματος καὶ λειτουργήσετε τὰς λειτουργίας δόμα τῆς ἱερατείας ὑμῶν· καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανεῖται. [8] Καὶ ἐλάλησεν κύριος πρὸς Ααρων Καὶ ἐγὼ ἰδοὺ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν· ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν Ισραηλ σοὶ δέδωκα αὐτὰ εἰς γέρας καὶ τοῖς υἱοῖς σου μετὰ σέ, νόμιμον αἰώνιον. [9] καὶ τοῦτο ἔστω ὑμῖν ἀπὸ τῶν ἡγιασμένων ἁγίων τῶν καρπωμάτων, ἀπὸ πάντων τῶν δώρων αὐτῶν καὶ ἀπὸ πάντων τῶν θυσιασμάτων αὐτῶν καὶ ἀπὸ πάσης πλημμελείας αὐτῶν καὶ ἀπὸ πασῶν τῶν ἁμαρτιῶν, ὅσα ἀποδιδόασίν μοι, ἀπὸ πάντων τῶν ἁγίων σοὶ ἔσται καὶ τοῖς υἱοῖς σου. [10] ἐν τῷ ἁγίῳ τῶν ἁγίων φάγεσθε αὐτά· πᾶν ἀρσενικὸν φάγεται αὐτά, σὺ καὶ οἱ υἱοί σου· ἅγια ἔσται σοι. [11] καὶ τοῦτο ἔσται ὑμῖν ἀπαρχὴ δομάτων αὐτῶν· ἀπὸ πάντων τῶν ἐπιθεμάτων τῶν υἱῶν Ισραηλ σοὶ δέδωκα αὐτὰ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ, νόμιμον αἰώνιον· πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτά. [12] πᾶσα ἀπαρχὴ ἐλαίου καὶ πᾶσα ἀπαρχὴ οἴνου καὶ σίτου, ἀπαρχὴ αὐτῶν, ὅσα ἂν δῶσι τῷ κυρίῳ, σοὶ δέδωκα αὐτά. [13] τὰ πρωτογενήματα πάντα, ὅσα ἐν τῇ γῇ αὐτῶν, ὅσα ἂν ἐνέγκωσιν κυρίῳ, σοὶ ἔσται· πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτά. [14] πᾶν ἀνατεθεματισμένον ἐν υἱοῖς Ισραηλ σοὶ ἔσται. [15] καὶ πᾶν διανοῖγον μήτραν ἀπὸ πάσης σαρκός, ἃ προσφέρουσιν κυρίῳ ἀπὸ ἀνθρώπου ἕως κτήνους, σοὶ ἔσται· ἀλλ’ ἢ λύτροις

λυτρωθήσεται τὰ πρωτότοκα τῶν ἀνθρώπων, καὶ τὰ πρωτότοκα τῶν κτηνῶν τῶν ἀκαθάρτων λυτρώσῃ. [16] καὶ ἡ λύτρωσις αὐτοῦ ἀπὸ μηνιαίου· ἡ συντίμησις πέντε σίκλων κατὰ τὸν σίκλον τὸν ἅγιον [εἴκοσι ὄβολοί εἰσιν]. [17] πλὴν πρωτότοκα μόσχων καὶ πρωτότοκα προβάτων καὶ πρωτότοκα αἰγῶν οὐ λυτρώσῃ· ἅγιά ἐστιν· καὶ τὸ αἷμα αὐτῶν προσχεεῖς πρὸς τὸ θυσιαστήριον καὶ τὸ στέαρ ἀνοίσεις κάρπωμα εἰς ὀσμὴν εὐωδίας κυρίῳ· [18] καὶ τὰ κρέα ἔσται σοί· καθὰ καὶ τὸ στηθύνιον τοῦ ἐπιθέματος καὶ κατὰ τὸν βραχίονα τὸν δεξιὸν σοὶ ἔσται. [19] πᾶν ἀφαίρεμα τῶν ἁγίων, ὅσα ἂν ἀφέλωσιν οἱ υἱοὶ Ισραηλ κυρίῳ, σοὶ δέδωκα καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ, νόμιμον αἰώνιον· διαθήκη ἁλὸς αἰωνίου ἐστὶν ἔναντι κυρίου σοὶ καὶ τῷ σπέρματί σου μετὰ σέ. [20] Καὶ ἐλάλησεν κύριος πρὸς Ααρων Ἐν τῇ γῇ αὐτῶν οὐ κληρονομήσεις, καὶ μερὶς οὐκ ἔσται σοι ἐν αὐτοῖς, ὅτι ἐγὼ μερίς σου καὶ κληρονομία σου ἐν μέσῳ τῶν υἱῶν Ισραηλ. [21] καὶ τοῖς υἱοῖς Λευι ἰδοὺ δέδωκα πᾶν ἐπιδέκατον ἐν Ισραηλ ἐν κλήρῳ ἀντὶ τῶν λειτουργιῶν αὐτῶν, ὅσα αὐτοὶ λειτουργοῦσιν λειτουργίαν ἐν τῇ σκηνῇ τοῦ μαρτυρίου. [22] καὶ οὐ προσελεύσονται ἔτι οἱ υἱοὶ Ισραηλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαβεῖν ἁμαρτίαν θανατηφόρον. [23] καὶ λειτουργήσει ὁ Λευίτης αὐτὸς τὴν λειτουργίαν τῆς σκηνῆς τοῦ μαρτυρίου, καὶ αὐτοὶ λήμψονται τὰ ἁμαρτήματα αὐτῶν, νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν· καὶ ἐν μέσῳ υἱῶν Ισραηλ οὐ κληρονομήσουσιν κληρονομίαν· [24] ὅτι τὰ ἐπιδέκατα τῶν υἱῶν Ισραηλ, ὅσα ἂν ἀφορίσωσιν κυρίῳ ἀφαίρεμα, δέδωκα τοῖς Λευίταις ἐν κλήρῳ· διὰ τοῦτο εἴρηκα αὐτοῖς Ἐν μέσῳ υἱῶν Ισραηλ οὐ κληρονομήσουσιν κλῆρον. [25] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [26] Καὶ τοῖς Λευίταις λαλήσεις καὶ ἐρεῖς πρὸς αὐτούς Ἐὰν λάβητε παρὰ τῶν υἱῶν Ισραηλ τὸ ἐπιδέκατον, ὃ δέδωκα ὑμῖν παρ᾽ αὐτῶν ἐν κλήρῳ, καὶ ἀφελεῖτε ὑμεῖς ἀπ᾽ αὐτοῦ ἀφαίρεμα κυρίῳ ἐπιδέκατον ἀπὸ τοῦ ἐπιδεκάτου. [27] καὶ λογισθήσεται ὑμῖν τὰ ἀφαιρέματα ὑμῶν ὡς σῖτος ἀπὸ ἅλω καὶ ἀφαίρεμα ἀπὸ ληνοῦ. [28] οὕτως ἀφελεῖτε καὶ ὑμεῖς ἀπὸ τῶν ἀφαιρεμάτων κυρίου ἀπὸ πάντων ἐπιδεκάτων ὑμῶν, ὅσα ἐὰν λάβητε παρὰ τῶν υἱῶν Ισραηλ, καὶ δώσετε ἀπ᾽ αὐτῶν ἀφαίρεμα κυρίῳ Ααρων τῷ ἱερεῖ. [29] ἀπὸ πάντων τῶν δομάτων ὑμῶν ἀφελεῖτε ἀφαίρεμα κυρίῳ ἢ ἀπὸ πάντων τῶν ἀπαρχῶν τὸ ἡγιασμένον ἀπ᾽ αὐτοῦ. [30] καὶ ἐρεῖς πρὸς αὐτούς Ὅταν ἀφαιρῆτε τὴν ἀπαρχὴν ἀπ᾽ αὐτοῦ, καὶ λογισθήσεται τοῖς Λευίταις ὡς γένημα ἀπὸ ἅλω καὶ ὡς γένημα ἀπὸ ληνοῦ. [31] καὶ ἔδεσθε αὐτὸ ἐν παντὶ τόπῳ ὑμεῖς καὶ οἱ οἶκοι ὑμῶν, ὅτι μισθὸς οὗτος ὑμῖν ἐστιν ἀντὶ τῶν λειτουργιῶν ὑμῶν τῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· [32] καὶ οὐ λήμψεσθε δι᾽ αὐτὸ ἁμαρτίαν, ὅτι ἂν ἀφαιρῆτε τὴν ἀπαρχὴν ἀπ᾽ αὐτοῦ· καὶ τὰ ἅγια τῶν υἱῶν Ισραηλ οὐ βεβηλώσετε, ἵνα μὴ ἀποθάνητε.

CHAPTER 19

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων [2] Αὕτη ἡ διαστολὴ τοῦ νόμου, ὅσα συνέταξεν κύριος λέγων Λάλησον τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσαν πρὸς σὲ δάμαλιν πυρρὰν ἄμωμον, ἥτις οὐκ ἔχει ἐν αὐτῇ μῶμον καὶ ᾗ οὐκ ἐπεβλήθη ἐπ᾽ αὐτὴν ζυγός. [3] καὶ δώσεις αὐτὴν πρὸς Ελεαζαρ τὸν ἱερέα, καὶ ἐξάξουσιν αὐτὴν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν καὶ σφάξουσιν αὐτὴν ἐνώπιον αὐτοῦ. [4] καὶ λήμψεται Ελεαζαρ ἀπὸ τοῦ αἵματος αὐτῆς καὶ ῥανεῖ ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου ἀπὸ τοῦ αἵματος αὐτῆς ἑπτάκις. [5] καὶ κατακαύσουσιν αὐτὴν ἐναντίον αὐτοῦ, καὶ τὸ δέρμα καὶ τὰ κρέα αὐτῆς καὶ τὸ αἷμα αὐτῆς σὺν τῇ κόπρῳ αὐτῆς κατακαυθήσεται. [6] καὶ λήμψεται ὁ ἱερεὺς ξύλον κέδρινον καὶ ὕσσωπον καὶ κόκκινον καὶ ἐμβαλοῦσιν εἰς μέσον τοῦ κατακαύματος τῆς δαμάλεως. [7] καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ ὁ ἱερεὺς καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν, καὶ ἀκάθαρτος ἔσται ὁ ἱερεὺς ἕως ἑσπέρας. [8] καὶ ὁ κατακαίων αὐτὴν πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [9] καὶ συνάξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως καὶ ἀποθήσει ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν, καὶ ἔσται τῇ συναγωγῇ υἱῶν Ισραηλ εἰς διατήρησιν, ὕδωρ ῥαντισμοῦ· ἁγνισμά ἐστιν. [10] καὶ πλυνεῖ τὰ ἱμάτια ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. καὶ ἔσται τοῖς υἱοῖς Ισραηλ καὶ τοῖς προσκειμένοις προσηλύτοις νόμιμον αἰώνιον. [11] Ὁ ἁπτόμενος τοῦ τεθνηκότος πάσης ψυχῆς ἀνθρώπου ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας· [12] οὗτος ἁγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ καθαρὸς ἔσται· ἐὰν δὲ μὴ ἁφαγνισθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ, οὐ καθαρὸς ἔσται. [13] πᾶς ὁ ἁπτόμενος τοῦ τεθνηκότος ἀπὸ ψυχῆς ἀνθρώπου, ἐὰν ἀποθάνῃ, καὶ μὴ ἁφαγνισθῇ, τὴν σκηνὴν κυρίου ἐμίανεν· ἐκτριβήσεται ἡ ψυχὴ ἐκείνη ἐξ Ισραηλ· ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ᾽ αὐτόν, ἀκάθαρτός ἐστιν, ἔτι ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ ἐστιν. [14] Καὶ οὗτος ὁ νόμος· ἄνθρωπος ἐὰν ἀποθάνῃ ἐν οἰκίᾳ, πᾶς ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν καὶ ὅσα ἐστὶν ἐν τῇ οἰκίᾳ, ἀκάθαρτα ἔσται ἑπτὰ ἡμέρας· [15] καὶ πᾶν σκεῦος ἀνεῳγμένον, ὅσα οὐχὶ δεσμὸν καταδέδεται ἐπ᾽ αὐτῷ, ἀκάθαρτά ἐστιν. [16] καὶ πᾶς, ὃς ἐὰν ἅψηται ἐπὶ προσώπου τοῦ πεδίου τραυματίου ἢ νεκροῦ ἢ ὀστέου ἀνθρωπίνου ἢ μνήματος, ἑπτὰ ἡμέρας ἀκάθαρτος ἔσται. [17] καὶ λήμψονται τῷ ἀκαθάρτῳ ἀπὸ τῆς σποδιᾶς τῆς κατακεκαυμένης τοῦ ἁγνισμοῦ καὶ ἐκχεοῦσιν ἐπ᾽ αὐτὴν ὕδωρ ζῶν εἰς σκεῦος· [18] καὶ λήμψεται ὕσσωπον καὶ βάψει εἰς τὸ ὕδωρ ἀνὴρ καθαρὸς καὶ περιρρανεῖ

ἐπὶ τὸν οἶκον καὶ ἐπὶ τὰ σκεύη καὶ ἐπὶ τὰς ψυχάς, ὅσαι ἐὰν ὦσιν ἐκεῖ, καὶ ἐπὶ τὸν ἡμμένον τοῦ ὀστέου τοῦ ἀνθρωπίνου ἢ τοῦ τραυματίου ἢ τοῦ τεθνηκότος ἢ τοῦ μνήματος· [19] καὶ περιρρανεῖ ὁ καθαρὸς ἐπὶ τὸν ἀκάθαρτον ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἀφαγνισθήσεται τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. [20] καὶ ἄνθρωπος, ὃς ἐὰν μιανθῇ καὶ μὴ ἀφαγνισθῇ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τῆς συναγωγῆς, ὅτι τὰ ἅγια κυρίου ἐμίανεν, ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ᾽ αὐτόν, ἀκάθαρτός ἐστιν. [21] καὶ ἔσται ὑμῖν νόμιμον αἰώνιον· καὶ ὁ περιρραίνων ὕδωρ ῥαντισμοῦ πλυνεῖ τὰ ἱμάτια αὐτοῦ, καὶ ὁ ἁπτόμενος τοῦ ὕδατος τοῦ ῥαντισμοῦ ἀκάθαρτος ἔσται ἕως ἑσπέρας· [22] καὶ παντός, οὗ ἐὰν ἅψηται αὐτοῦ ὁ ἀκάθαρτος, ἀκάθαρτον ἔσται, καὶ ἡ ψυχὴ ἡ ἁπτομένη ἀκάθαρτος ἔσται ἕως ἑσπέρας.

CHAPTER 20

[1] Καὶ ἦλθον οἱ υἱοὶ Ισραηλ, πᾶσα ἡ συναγωγή, εἰς τὴν ἔρημον Σιν ἐν τῷ μηνὶ τῷ πρώτῳ, καὶ κατέμεινεν ὁ λαὸς ἐν Καδης, καὶ ἐτελεύτησεν ἐκεῖ Μαριαμ καὶ ἐτάφη ἐκεῖ. [2] καὶ οὐκ ἦν ὕδωρ τῇ συναγωγῇ, καὶ ἠθροίσθησαν ἐπὶ Μωυσῆν καὶ Ααρων. [3] καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ὄφελον ἀπεθάνομεν ἐν τῇ ἀπωλείᾳ τῶν ἀδελφῶν ἡμῶν ἔναντι κυρίου· [4] καὶ ἵνα τί ἀνηγάγετε τὴν συναγωγὴν κυρίου εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι ἡμᾶς καὶ τὰ κτήνη ἡμῶν; [5] καὶ ἵνα τί τοῦτο ἀνηγάγετε ἡμᾶς ἐξ Αἰγύπτου παραγενέσθαι εἰς τὸν τόπον τὸν πονηρὸν τοῦτον; τόπος, οὗ οὐ σπείρεται οὐδὲ συκαῖ οὐδὲ ἄμπελοι οὐδὲ ῥόαι οὐδὲ ὕδωρ ἐστὶν πιεῖν. [6] καὶ ἦλθεν Μωϋσῆς καὶ Ααρων ἀπὸ προσώπου τῆς συναγωγῆς ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἔπεσαν ἐπὶ πρόσωπον, καὶ ὤφθη ἡ δόξα κυρίου πρὸς αὐτούς. [7] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [8] Λαβὲ τὴν ῥάβδον καὶ ἐκκλησίασον τὴν συναγωγὴν σὺ καὶ Ααρων ὁ ἀδελφός σου καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν, καὶ δώσει τὰ ὕδατα αὐτῆς, καὶ ἐξοίσετε αὐτοῖς ὕδωρ ἐκ τῆς πέτρας καὶ ποτιεῖτε τὴν συναγωγὴν καὶ τὰ κτήνη αὐτῶν. [9] καὶ ἔλαβεν Μωϋσῆς τὴν ῥάβδον τὴν ἀπέναντι κυρίου, καθὰ συνέταξεν κύριος· [10] καὶ ἐξεκκλησίασεν Μωϋσῆς καὶ Ααρων τὴν συναγωγὴν ἀπέναντι τῆς πέτρας καὶ εἶπεν πρὸς αὐτούς Ἀκούσατέ μου, οἱ ἀπειθεῖς· μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ; [11] καὶ ἐπάρας Μωϋσῆς τὴν χεῖρα αὐτοῦ ἐπάταξεν τὴν πέτραν τῇ ῥάβδῳ δίς, καὶ ἐξῆλθεν ὕδωρ πολύ, καὶ ἔπιεν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν. [12] καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων Ὅτι οὐκ ἐπιστεύσατε ἁγιάσαι με ἐναντίον υἱῶν Ισραηλ, διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν, ἣν δέδωκα αὐτοῖς. [13] τοῦτο ὕδωρ ἀντιλογίας, ὅτι ἐλοιδορήθησαν οἱ υἱοὶ Ισραηλ ἔναντι κυρίου καὶ ἡγιάσθη ἐν αὐτοῖς. [14] Καὶ ἀπέστειλεν Μωϋσῆς ἀγγέλους ἐκ Καδης πρὸς βασιλέα Εδωμ λέγων Τάδε λέγει ὁ ἀδελφός σου Ισραηλ Σὺ ἐπίστῃ πάντα τὸν μόχθον τὸν εὑρόντα ἡμᾶς, [15] καὶ κατέβησαν οἱ πατέρες ἡμῶν εἰς Αἴγυπτον, καὶ παρῳκήσαμεν ἐν Αἰγύπτῳ ἡμέρας πλείους, καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ τοὺς πατέρας ἡμῶν, [16] καὶ ἀνεβοήσαμεν πρὸς κύριον, καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ ἀποστείλας ἄγγελον ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, καὶ νῦν ἐσμεν ἐν Καδης, πόλει ἐκ μέρους τῶν ὁρίων σου· [17] παρελευσόμεθα διὰ τῆς γῆς σου, οὐ διελευσόμεθα δι᾽ ἀγρῶν οὐδὲ δι᾽ ἀμπελώνων οὐδὲ πιόμεθα ὕδωρ ἐκ λάκκου σου, ὁδῷ βασιλικῇ πορευσόμεθα, οὐκ ἐκκλινοῦμεν δεξιὰ οὐδὲ εὐώνυμα, ἕως ἂν παρέλθωμεν τὰ ὅριά σου. [18] καὶ εἶπεν πρὸς αὐτὸν Εδωμ Οὐ διελεύσῃ

δι᾽ ἐμοῦ· εἰ δὲ μή, ἐν πολέμῳ ἐξελεύσομαι εἰς συνάντησίν σοι. [19] καὶ λέγουσιν αὐτῷ οἱ υἱοὶ Ισραηλ Παρὰ τὸ ὄρος παρελευσόμεθα· ἐὰν δὲ τοῦ ὕδατός σου πίωμεν ἐγώ τε καὶ τὰ κτήνη, δώσω τιμήν σοι· ἀλλὰ τὸ πρᾶγμα οὐδέν ἐστιν, παρὰ τὸ ὄρος παρελευσόμεθα. [20] ὁ δὲ εἶπεν Οὐ διελεύσῃ δι᾽ ἐμοῦ· καὶ ἐξῆλθεν Εδωμ εἰς συνάντησιν αὐτῷ ἐν ὄχλῳ βαρεῖ καὶ ἐν χειρὶ ἰσχυρᾷ. [21] καὶ οὐκ ἠθέλησεν Εδωμ δοῦναι τῷ Ισραηλ παρελθεῖν διὰ τῶν ὁρίων αὐτοῦ· καὶ ἐξέκλινεν Ισραηλ ἀπ᾽ αὐτοῦ. [22] Καὶ ἀπῆραν ἐκ Καδης· καὶ παρεγένοντο οἱ υἱοὶ Ισραηλ, πᾶσα ἡ συναγωγή, εἰς Ωρ τὸ ὄρος. [23] καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων ἐν Ωρ τῷ ὄρει ἐπὶ τῶν ὁρίων γῆς Εδωμ λέγων [24] Προστεθήτω Ααρων πρὸς τὸν λαὸν αὐτοῦ, ὅτι οὐ μὴ εἰσέλθητε εἰς τὴν γῆν, ἣν δέδωκα τοῖς υἱοῖς Ισραηλ, διότι παρωξύνατέ με ἐπὶ τοῦ ὕδατος τῆς λοιδορίας. [25] λαβὲ τὸν Ααρων καὶ Ελεαζαρ τὸν υἱὸν αὐτοῦ καὶ ἀναβίβασον αὐτοὺς εἰς Ωρ τὸ ὄρος ἔναντι πάσης τῆς συναγωγῆς [26] καὶ ἔκδυσον Ααρων τὴν στολὴν αὐτοῦ καὶ ἔνδυσον Ελεαζαρ τὸν υἱὸν αὐτοῦ, καὶ Ααρων προστεθεὶς ἀποθανέτω ἐκεῖ. [27] καὶ ἐποίησεν Μωϋσῆς καθὰ συνέταξεν κύριος, καὶ ἀνεβίβασεν αὐτὸν εἰς Ωρ τὸ ὄρος ἐναντίον πάσης τῆς συναγωγῆς. [28] καὶ ἐξέδυσεν Ααρων τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσεν αὐτὰ Ελεαζαρ τὸν υἱὸν αὐτοῦ· καὶ ἀπέθανεν Ααρων ἐπὶ τῆς κορυφῆς τοῦ ὄρους, καὶ κατέβη Μωϋσῆς καὶ Ελεαζαρ ἐκ τοῦ ὄρους. [29] καὶ εἶδεν πᾶσα ἡ συναγωγὴ ὅτι ἀπελύθη Ααρων, καὶ ἔκλαυσαν τὸν Ααρων τριάκοντα ἡμέρας πᾶς οἶκος Ισραηλ.

CHAPTER 21

[1] Καὶ ἤκουσεν ὁ Χανανις βασιλεὺς Αραδ ὁ κατοικῶν κατὰ τὴν ἔρημον – ἦλθεν γὰρ Ισραηλ ὁδὸν Αθαριν – καὶ ἐπολέμησεν πρὸς Ισραηλ καὶ κατεπρονόμευσαν ἐξ αὐτῶν αἰχμαλωσίαν. [2] καὶ ηὔξατο Ισραηλ εὐχὴν κυρίῳ καὶ εἶπεν Ἐάν μοι παραδῷς τὸν λαὸν τοῦτον ὑποχείριον, ἀναθεματιῶ αὐτὸν καὶ τὰς πόλεις αὐτοῦ. [3] καὶ εἰσήκουσεν κύριος τῆς φωνῆς Ισραηλ καὶ παρέδωκεν τὸν Χανανιν ὑποχείριον αὐτοῦ, καὶ ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ· καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου Ἀνάθεμα. [4] Καὶ ἀπάραντες ἐξ Ωρ τοῦ ὄρους ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιεκύκλωσαν γῆν Εδωμ· καὶ ὠλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ. [5] καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ Μωυσῆ λέγοντες Ἵνα τί ἐξήγαγες ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ; ὅτι οὐκ ἔστιν ἄρτος οὐδὲ ὕδωρ, ἡ δὲ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ τῷ διακένῳ. [6] καὶ ἀπέστειλεν κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας, καὶ ἔδακνον τὸν λαόν, καὶ ἀπέθανεν λαὸς πολὺς τῶν υἱῶν Ισραηλ. [7] καὶ παραγενόμενος ὁ λαὸς πρὸς Μωυσῆν ἔλεγον ὅτι Ἡμάρτομεν ὅτι κατελαλήσαμεν κατὰ τοῦ κυρίου καὶ κατὰ σοῦ· εὖξαι οὖν πρὸς κύριον, καὶ ἀφελέτω ἀφ᾽ ἡμῶν τὸν ὄφιν. καὶ ηὔξατο Μωϋσῆς πρὸς κύριον περὶ τοῦ λαοῦ. [8] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ποίησον σεαυτῷ ὄφιν καὶ θὲς αὐτὸν ἐπὶ σημείου, καὶ ἔσται ἐὰν δάκῃ ὄφις ἄνθρωπον, πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται. [9] καὶ ἐποίησεν Μωϋσῆς ὄφιν χαλκοῦν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου, καὶ ἐγένετο ὅταν ἔδακνεν ὄφις ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν καὶ ἔζη. [10] Καὶ ἀπῆραν οἱ υἱοὶ Ισραηλ καὶ παρενέβαλον ἐν Ωβωθ. [11] καὶ ἐξάραντες ἐξ Ωβωθ παρενέβαλον ἐν Αχελγαι ἐκ τοῦ πέραν ἐν τῇ ἐρήμῳ, ἥ ἐστιν κατὰ πρόσωπον Μωαβ κατὰ ἀνατολὰς ἡλίου. [12] ἐκεῖθεν ἀπῆραν καὶ παρενέβαλον εἰς φάραγγα Ζαρετ. [13] καὶ ἐκεῖθεν ἀπάραντες παρενέβαλον εἰς τὸ πέραν Αρνων ἐν τῇ ἐρήμῳ τὸ ἐξέχον ἀπὸ τῶν ὁρίων τῶν Αμορραίων· ἔστιν γὰρ Αρνων ὅρια Μωαβ ἀνὰ μέσον Μωαβ καὶ ἀνὰ μέσον τοῦ Αμορραίου. [14] διὰ τοῦτο λέγεται ἐν βιβλίῳ Πόλεμος τοῦ κυρίου τὴν Ζωοβ ἐφλόγισεν καὶ τοὺς χειμάρρους Αρνων, [15] καὶ τοὺς χειμάρρους κατέστησεν κατοικίσαι Ηρ καὶ πρόσκειται τοῖς ὁρίοις Μωαβ. [16] καὶ ἐκεῖθεν τὸ φρέαρ· τοῦτό ἐστιν τὸ φρέαρ, ὃ εἶπεν κύριος πρὸς Μωυσῆν Συνάγαγε τὸν λαόν, καὶ δώσω αὐτοῖς ὕδωρ πιεῖν. [17] τότε ᾖσεν Ισραηλ τὸ ᾆσμα τοῦτο ἐπὶ τοῦ φρέατος Ἐξάρχετε αὐτῷ· [18] φρέαρ, ὤρυξαν αὐτὸ ἄρχοντες, ἐξελατόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν. καὶ ἀπὸ φρέατος εἰς Μανθαναιν· [19] καὶ ἀπὸ Μανθαναιν εἰς Ναλιηλ· καὶ ἀπὸ Ναλιηλ εἰς

Βαμωθ· [20] καὶ ἀπὸ Βαμωθ εἰς νάπην, ἥ ἐστιν ἐν τῷ πεδίῳ Μωαβ ἀπὸ κορυφῆς τοῦ λελαξευμένου τὸ βλέπον κατὰ πρόσωπον τῆς ἐρήμου. [21] Καὶ ἀπέστειλεν Μωϋσῆς πρέσβεις πρὸς Σηων βασιλέα Αμορραίων λόγοις εἰρηνικοῖς λέγων [22] Παρελευσόμεθα διὰ τῆς γῆς σου· τῇ ὁδῷ πορευσόμεθα, οὐκ ἐκκλινοῦμεν οὔτε εἰς ἀγρὸν οὔτε εἰς ἀμπελῶνα, οὐ πιόμεθα ὕδωρ ἐκ φρέατός σου· ὁδῷ βασιλικῇ πορευσόμεθα, ἕως παρέλθωμεν τὰ ὅριά σου. [23] καὶ οὐκ ἔδωκεν Σηων τῷ Ισραηλ παρελθεῖν διὰ τῶν ὁρίων αὐτοῦ, καὶ συνήγαγεν Σηων πάντα τὸν λαὸν αὐτοῦ καὶ ἐξῆλθεν παρατάξασθαι τῷ Ισραηλ εἰς τὴν ἔρημον καὶ ἦλθεν εἰς Ιασσα καὶ παρετάξατο τῷ Ισραηλ. [24] καὶ ἐπάταξεν αὐτὸν Ισραηλ φόνῳ μαχαίρης καὶ κατεκυρίευσαν τῆς γῆς αὐτοῦ ἀπὸ Αρνων ἕως Ιαβοκ ἕως υἱῶν Αμμαν· ὅτι Ιαζηρ ὅρια υἱῶν Αμμων ἐστίν. [25] καὶ ἔλαβεν Ισραηλ πάσας τὰς πόλεις ταύτας, καὶ κατῴκησεν Ισραηλ ἐν πάσαις ταῖς πόλεσιν τῶν Αμορραίων, ἐν Εσεβων καὶ ἐν πάσαις ταῖς συγκυρούσαις αὐτῇ. [26] ἔστιν γὰρ Εσεβων πόλις Σηων τοῦ βασιλέως τῶν Αμορραίων, καὶ οὗτος ἐπολέμησεν βασιλέα Μωαβ τὸ πρότερον καὶ ἔλαβον πᾶσαν τὴν γῆν αὐτοῦ ἀπὸ Αροηρ ἕως Αρνων. [27] διὰ τοῦτο ἐροῦσιν οἱ αἰνιγματισταί Ἔλθετε εἰς Εσεβων, ἵνα οἰκοδομηθῇ καὶ κατασκευασθῇ πόλις Σηων. [28] ὅτι πῦρ ἐξῆλθεν ἐξ Εσεβων, φλὸξ ἐκ πόλεως Σηων καὶ κατέφαγεν ἕως Μωαβ καὶ κατέπιεν στήλας Αρνων. [29] οὐαί σοι, Μωαβ· ἀπώλου, λαὸς Χαμως. ἀπεδόθησαν οἱ υἱοὶ αὐτῶν διασῴζεσθαι καὶ αἱ θυγατέρες αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ τῶν Αμορραίων Σηων· [30] καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται, Εσεβων ἕως Δαιβων, καὶ αἱ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωαβ. [31] Κατῴκησεν δὲ Ισραηλ ἐν πάσαις ταῖς πόλεσιν τῶν Αμορραίων. [32] καὶ ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν Ιαζηρ, καὶ κατελάβοντο αὐτὴν καὶ τὰς κώμας αὐτῆς καὶ ἐξέβαλον τὸν Αμορραῖον τὸν κατοικοῦντα ἐκεῖ. – [33] καὶ ἐπιστρέψαντες ἀνέβησαν ὁδὸν τὴν εἰς Βασαν· καὶ ἐξῆλθεν Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν αὐτοῖς καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς πόλεμον εἰς Εδραιν. [34] καὶ εἶπεν κύριος πρὸς Μωυσῆν Μὴ φοβηθῇς αὐτόν, ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτὸν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ, καὶ ποιήσεις αὐτῷ καθὼς ἐποίησας τῷ Σηων βασιλεῖ τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων. [35] καὶ ἐπάταξεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ ζωγρείαν· καὶ ἐκληρονόμησαν τὴν γῆν αὐτῶν.

CHAPTER 22

[1] Καὶ ἀπάραντες οἱ υἱοὶ Ισραηλ παρενέβαλον ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω. [2] Καὶ ἰδὼν Βαλακ υἱὸς Σεπφωρ πάντα, ὅσα ἐποίησεν Ισραηλ τῷ Αμορραίῳ, [3] καὶ ἐφοβήθη Μωαβ τὸν λαὸν σφόδρα, ὅτι πολλοὶ ἦσαν, καὶ προσώχθισεν Μωαβ ἀπὸ προσώπου υἱῶν Ισραηλ. [4] καὶ εἶπεν Μωαβ τῇ γερουσίᾳ Μαδιαμ Νῦν ἐκλείξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν, ὡς ἐκλείξαι ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου. καὶ Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον. [5] καὶ ἀπέστειλεν πρέσβεις πρὸς Βαλααμ υἱὸν Βεωρ Φαθουρα, ὅ ἐστιν ἐπὶ τοῦ ποταμοῦ γῆς υἱῶν λαοῦ αὐτοῦ, καλέσαι αὐτὸν λέγων Ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου καὶ ἰδοὺ κατεκάλυψεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχόμενός μου· [6] καὶ νῦν δεῦρο ἄρασαί μοι τὸν λαὸν τοῦτον, ὅτι ἰσχύει οὗτος ἢ ἡμεῖς· ἐὰν δυνώμεθα πατάξαι ἐξ αὐτῶν, καὶ ἐκβαλῶ αὐτοὺς ἐκ τῆς γῆς· ὅτι οἶδα οὓς ἐὰν εὐλογήσῃς σύ, εὐλόγηνται, καὶ οὓς ἐὰν καταράσῃ σύ, κεκατήρανται. [7] καὶ ἐπορεύθη ἡ γερουσία Μωαβ καὶ ἡ γερουσία Μαδιαμ, καὶ τὰ μαντεῖα ἐν ταῖς χερσὶν αὐτῶν, καὶ ἦλθον πρὸς Βαλααμ καὶ εἶπαν αὐτῷ τὰ ῥήματα Βαλακ. [8] καὶ εἶπεν πρὸς αὐτούς Καταλύσατε αὐτοῦ τὴν νύκτα, καὶ ἀποκριθήσομαι ὑμῖν πράγματα, ἃ ἐὰν λαλήσῃ κύριος πρός με· καὶ κατέμειναν οἱ ἄρχοντες Μωαβ παρὰ Βαλααμ. [9] καὶ ἦλθεν ὁ θεὸς πρὸς Βαλααμ καὶ εἶπεν αὐτῷ Τί οἱ ἄνθρωποι οὗτοι παρὰ σοί; [10] καὶ εἶπεν Βαλααμ πρὸς τὸν θεόν Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἀπέστειλεν αὐτοὺς πρός με λέγων [11] Ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου καὶ ἰδοὺ κεκάλυφεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχόμενός μου· καὶ νῦν δεῦρο ἄρασαί μοι αὐτόν, εἰ ἄρα δυνήσομαι πατάξαι αὐτὸν καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς. [12] καὶ εἶπεν ὁ θεὸς πρὸς Βαλααμ Οὐ πορεύσῃ μετ’ αὐτῶν οὐδὲ καταράσῃ τὸν λαόν· ἔστιν γὰρ εὐλογημένος. [13] καὶ ἀναστὰς Βαλααμ τὸ πρωῒ εἶπεν τοῖς ἄρχουσιν Βαλακ Ἀποτρέχετε πρὸς τὸν κύριον ὑμῶν· οὐκ ἀφίησίν με ὁ θεὸς πορεύεσθαι μεθ’ ὑμῶν. [14] καὶ ἀναστάντες οἱ ἄρχοντες Μωαβ ἦλθον πρὸς Βαλακ καὶ εἶπαν Οὐ θέλει Βαλααμ πορευθῆναι μεθ’ ἡμῶν. [15] Καὶ προσέθετο Βαλακ ἔτι ἀποστεῖλαι ἄρχοντας πλείους καὶ ἐντιμοτέρους τούτων. [16] καὶ ἦλθον πρὸς Βαλααμ καὶ λέγουσιν αὐτῷ Τάδε λέγει Βαλακ ὁ τοῦ Σεπφωρ Ἀξιῶ σε, μὴ ὀκνήσῃς ἐλθεῖν πρός με· [17] ἐντίμως γὰρ τιμήσω σε, καὶ ὅσα ἐὰν εἴπῃς, ποιήσω σοι· καὶ δεῦρο ἐπικατάρασαί μοι τὸν λαὸν τοῦτον. [18] καὶ ἀπεκρίθη Βαλααμ καὶ εἶπεν τοῖς ἄρχουσιν Βαλακ Ἐὰν δῷ μοι Βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ ποιῆσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου·

[19] καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, καὶ γνώσομαι, τί προσθήσει κύριος λαλῆσαι πρός με. [20] καὶ ἦλθεν ὁ θεὸς πρὸς Βαλααμ νυκτὸς καὶ εἶπεν αὐτῷ Εἰ καλέσαι σε πάρεισιν οἱ ἄνθρωποι οὗτοι, ἀναστὰς ἀκολούθησον αὐτοῖς· ἀλλὰ τὸ ῥῆμα, ὃ ἂν λαλήσω πρὸς σέ, τοῦτο ποιήσεις. [21] καὶ ἀναστὰς Βαλααμ τὸ πρωῒ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη μετὰ τῶν ἀρχόντων Μωαβ. – [22] καὶ ὠργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός, καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ ἐνδιαβάλλειν αὐτόν, καὶ αὐτὸς ἐπιβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ, καὶ δύο παῖδες αὐτοῦ μετ᾽ αὐτοῦ. [23] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν ῥομφαίαν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξέκλινεν ἡ ὄνος ἐκ τῆς ὁδοῦ καὶ ἐπορεύετο εἰς τὸ πεδίον· καὶ ἐπάταξεν τὴν ὄνον τῇ ῥάβδῳ τοῦ εὐθῦναι αὐτὴν ἐν τῇ ὁδῷ. [24] καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὔλαξιν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν· [25] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ προσέθλιψεν ἑαυτὴν πρὸς τὸν τοῖχον καὶ ἀπέθλιψεν τὸν πόδα Βαλααμ· καὶ προσέθετο ἔτι μαστίξαι αὐτήν. [26] καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη ἐν τόπῳ στενῷ, εἰς ὃν οὐκ ἦν ἐκκλῖναι δεξιὰν οὐδὲ ἀριστεράν. [27] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω Βαλααμ· καὶ ἐθυμώθη Βαλααμ καὶ ἔτυπτεν τὴν ὄνον τῇ ῥάβδῳ. [28] καὶ ἤνοιξεν ὁ θεὸς τὸ στόμα τῆς ὄνου, καὶ λέγει τῷ Βαλααμ Τί ἐποίησά σοι ὅτι πέπαικάς με τοῦτο τρίτον; [29] καὶ εἶπεν Βαλααμ τῇ ὄνῳ Ὅτι ἐμπέπαιχάς μοι· καὶ εἰ εἶχον μάχαιραν ἐν τῇ χειρί μου, ἤδη ἂν ἐξεκέντησά σε. [30] καὶ λέγει ἡ ὄνος τῷ Βαλααμ Οὐκ ἐγὼ ἡ ὄνος σου, ἐφ᾽ ἧς ἐπέβαινες ἀπὸ νεότητός σου ἕως τῆς σήμερον ἡμέρας; μὴ ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως; ὁ δὲ εἶπεν Οὐχί. [31] ἀπεκάλυψεν δὲ ὁ θεὸς τοὺς ὀφθαλμοὺς Βαλααμ, καὶ ὁρᾷ τὸν ἄγγελον κυρίου ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν μάχαιραν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ καὶ κύψας προσεκύνησεν τῷ προσώπῳ αὐτοῦ. [32] καὶ εἶπεν αὐτῷ ὁ ἄγγελος τοῦ θεοῦ Διὰ τί ἐπάταξας τὴν ὄνον σου τοῦτο τρίτον; καὶ ἰδοὺ ἐγὼ ἐξῆλθον εἰς διαβολήν σου, ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου. [33] καὶ ἰδοῦσά με ἡ ὄνος ἐξέκλινεν ἀπ᾽ ἐμοῦ τρίτον τοῦτο· καὶ εἰ μὴ ἐξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιεποιησάμην. [34] καὶ εἶπεν Βαλααμ τῷ ἀγγέλῳ κυρίου Ἡμάρτηκα, οὐ γὰρ ἠπιστάμην ὅτι σύ μοι ἀνθέστηκας ἐν τῇ ὁδῷ εἰς συνάντησιν· καὶ νῦν εἰ μή σοι ἀρέσκει, ἀποστραφήσομαι. [35] καὶ εἶπεν ὁ ἄγγελος τοῦ θεοῦ πρὸς Βαλααμ Συμπορεύθητι μετὰ τῶν ἀνθρώπων· πλὴν τὸ ῥῆμα, ὃ ἐὰν εἴπω πρὸς σέ, τοῦτο φυλάξῃ λαλῆσαι. καὶ ἐπορεύθη Βαλααμ μετὰ τῶν ἀρχόντων Βαλακ. [36] Καὶ ἀκούσας Βαλακ ὅτι ἥκει Βαλααμ, ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλιν Μωαβ, ἥ ἐστιν ἐπὶ τῶν ὁρίων Αρνων, ὅ ἐστιν ἐκ μέρους τῶν ὁρίων. [37] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Οὐχὶ ἀπέστειλα πρὸς σὲ καλέσαι σε; διὰ τί οὐκ ἤρχου πρός με;

ὄντως οὐ δυνήσομαι τιμῆσαί σε; [38] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Ἰδοὺ ἥκω πρὸς σέ· νῦν δυνατὸς ἔσομαι λαλῆσαί τι; τὸ ῥῆμα, ὃ ἐὰν βάλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο λαλήσω. [39] καὶ ἐπορεύθη Βαλααμ μετὰ Βαλακ, καὶ ἦλθον εἰς πόλεις ἐπαύλεων. [40] καὶ ἔθυσεν Βαλακ πρόβατα καὶ μόσχους καὶ ἀπέστειλεν τῷ Βαλααμ καὶ τοῖς ἄρχουσι τοῖς μετ᾽ αὐτοῦ. [41] καὶ ἐγενήθη πρωὶ καὶ παραλαβὼν Βαλακ τὸν Βαλααμ ἀνεβίβασεν αὐτὸν ἐπὶ τὴν στήλην τοῦ Βααλ καὶ ἔδειξεν αὐτῷ ἐκεῖθεν μέρος τι τοῦ λαοῦ.

CHAPTER 23

[1] καὶ εἶπεν Βαλααμ τῷ Βαλακ Οἰκοδόμησόν μοι ἐνταῦθα ἑπτὰ βωμοὺς καὶ ἑτοίμασόν μοι ἐνταῦθα ἑπτὰ μόσχους καὶ ἑπτὰ κριούς. [2] καὶ ἐποίησεν Βαλακ ὃν τρόπον εἶπεν αὐτῷ Βαλααμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. [3] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι, εἴ μοι φανεῖται ὁ θεὸς ἐν συναντήσει, καὶ ῥῆμα, ὃ ἐάν μοι δείξῃ, ἀναγγελῶ σοι. καὶ παρέστη Βαλακ ἐπὶ τῆς θυσίας αὐτοῦ, καὶ Βαλααμ ἐπορεύθη ἐπερωτῆσαι τὸν θεὸν καὶ ἐπορεύθη εὐθεῖαν. [4] καὶ ἐφάνη ὁ θεὸς τῷ Βαλααμ, καὶ εἶπεν πρὸς αὐτὸν Βαλααμ Τοὺς ἑπτὰ βωμοὺς ἡτοίμασα καὶ ἀνεβίβασα μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. [5] καὶ ἐνέβαλεν ὁ θεὸς ῥῆμα εἰς τὸ στόμα Βαλααμ καὶ εἶπεν Ἐπιστραφεὶς πρὸς Βαλακ οὕτως λαλήσεις. [6] καὶ ἀπεστράφη πρὸς αὐτόν, καὶ ὅδε ἐφειστήκει ἐπὶ τῶν ὁλοκαυτωμάτων αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωαβ μετ’ αὐτοῦ. [7] καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ’ αὐτῷ, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἐκ Μεσοποταμίας μετεπέμψατό με Βαλακ, βασιλεὺς Μωαβ ἐξ ὀρέων ἀπ’ ἀνατολῶν λέγων Δεῦρο ἄρασαί μοι τὸν Ιακωβ καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ισραηλ. [8] τί ἀράσωμαι ὃν μὴ καταρᾶται κύριος, ἢ τί καταράσωμαι ὃν μὴ καταρᾶται ὁ θεός; [9] ὅτι ἀπὸ κορυφῆς ὀρέων ὄψομαι αὐτὸν καὶ ἀπὸ βουνῶν προσνοήσω αὐτόν. ἰδοὺ λαὸς μόνος κατοικήσει καὶ ἐν ἔθνεσιν οὐ συλλογισθήσεται. [10] τίς ἐξηκριβάσατο τὸ σπέρμα Ιακωβ, καὶ τίς ἐξαριθμήσεται δήμους Ισραηλ; ἀποθάνοι ἡ ψυχή μου ἐν ψυχαῖς δικαίων, καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων. [11] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Τί πεποίηκάς μοι; εἰς κατάρασιν ἐχθρῶν μου κέκληκά σε, καὶ ἰδοὺ εὐλόγηκας εὐλογίαν. [12] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οὐχὶ ὅσα ἐὰν ἐμβάλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο φυλάξω λαλῆσαι; [13] Καὶ εἶπεν πρὸς αὐτὸν Βαλακ Δεῦρο ἔτι μετ’ ἐμοῦ εἰς τόπον ἄλλον, ἐξ ὧν οὐκ ὄψῃ αὐτὸν ἐκεῖθεν, ἀλλ’ ἢ μέρος τι αὐτοῦ ὄψῃ, πάντας δὲ οὐ μὴ ἴδῃς, καὶ κατάρασαί μοι αὐτὸν ἐκεῖθεν. [14] καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφὴν λελαξευμένου καὶ ᾠκοδόμησεν ἐκεῖ ἑπτὰ βωμοὺς καὶ ἀνεβίβασεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν. [15] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Παράστηθι ἐπὶ τῆς θυσίας σου, ἐγὼ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν. [16] καὶ συνήντησεν ὁ θεὸς τῷ Βαλααμ καὶ ἐνέβαλεν ῥῆμα εἰς τὸ στόμα αὐτοῦ καὶ εἶπεν Ἀποστράφητι πρὸς Βαλακ καὶ τάδε λαλήσεις. [17] καὶ ἀπεστράφη πρὸς αὐτόν, καὶ ὅδε ἐφειστήκει ἐπὶ τῆς ὁλοκαυτώσεως αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωαβ μετ’ αὐτοῦ. καὶ εἶπεν αὐτῷ Βαλακ Τί ἐλάλησεν κύριος; [18] καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἀνάστηθι, Βαλακ, καὶ

ἄκουε· ἐνώτισαι μάρτυς, υἱὸς Σεπφωρ. [19] οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι· αὐτὸς εἶπας οὐχὶ ποιήσει; λαλήσει, καὶ οὐχὶ ἐμμενεῖ; [20] ἰδοὺ εὐλογεῖν παρείλημμαι· εὐλογήσω καὶ οὐ μὴ ἀποστρέψω. [21] οὐκ ἔσται μόχθος ἐν Ιακωβ, οὐδὲ ὀφθήσεται πόνος ἐν Ισραηλ· κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ, τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ. [22] θεὸς ὁ ἐξαγαγὼν αὐτοὺς ἐξ Αἰγύπτου· ὡς δόξα μονοκέρωτος αὐτῷ. [23] οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ιακωβ οὐδὲ μαντεία ἐν Ισραηλ· κατὰ καιρὸν ῥηθήσεται Ιακωβ καὶ τῷ Ισραηλ, τί ἐπιτελέσει ὁ θεός. [24] ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται καὶ ὡς λέων γαυριωθήσεται· οὐ κοιμηθήσεται, ἕως φάγῃ θήραν, καὶ αἷμα τραυματιῶν πίεται. [25] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Οὔτε κατάραις καταράσῃ μοι αὐτὸν οὔτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν. [26] καὶ ἀποκριθεὶς Βαλααμ εἶπεν τῷ Βαλακ Οὐκ ἐλάλησά σοι λέγων Τὸ ῥῆμα, ὃ ἐὰν λαλήσῃ ὁ θεός, τοῦτο ποιήσω; [27] Καὶ εἶπεν Βαλακ πρὸς Βαλααμ Δεῦρο παραλάβω σε εἰς τόπον ἄλλον, εἰ ἀρέσει τῷ θεῷ καὶ καταρᾶσαί μοι αὐτὸν ἐκεῖθεν. [28] καὶ παρέλαβεν Βαλακ τὸν Βαλααμ ἐπὶ κορυφὴν τοῦ Φογωρ τὸ παρατεῖνον εἰς τὴν ἔρημον. [29] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οἰκοδόμησόν μοι ὧδε ἑπτὰ βωμοὺς καὶ ἑτοίμασόν μοι ὧδε ἑπτὰ μόσχους καὶ ἑπτὰ κριούς. [30] καὶ ἐποίησεν Βαλακ καθάπερ εἶπεν αὐτῷ Βαλααμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.

CHAPTER 24

[1] καὶ ἰδὼν Βαλααμ ὅτι καλόν ἐστιν ἔναντι κυρίου εὐλογεῖν τὸν Ισραηλ, οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οἰωνοῖς καὶ ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ εἰς τὴν ἔρημον. [2] καὶ ἐξάρας Βαλααμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾷ τὸν Ισραηλ ἐστρατοπεδευκότα κατὰ φυλάς. καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ, [3] καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Φησὶν Βαλααμ υἱὸς Βεωρ, φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὁρῶν, [4] φησὶν ἀκούων λόγια θεοῦ, ὅστις ὅρασιν θεοῦ εἶδεν ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ [5] Ὡς καλοί σου οἱ οἶκοι, Ιακωβ, αἱ σκηναί σου, Ισραηλ· [6] ὡσεὶ νάπαι σκιάζουσαι καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶν καὶ ὡσεὶ σκηναί, ἃς ἔπηξεν κύριος, ὡσεὶ κέδροι παρ’ ὕδατα. [7] ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν, καὶ ὑψωθήσεται ἡ Γωγ βασιλεία αὐτοῦ, καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ. [8] θεὸς ὡδήγησεν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτῷ· ἔδεται ἔθνη ἐχθρῶν αὐτοῦ καὶ τὰ πάχη αὐτῶν ἐκμυελιεῖ καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν. [9] κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος· τίς ἀναστήσει αὐτόν; οἱ εὐλογοῦντές σε εὐλόγηνται, καὶ οἱ καταρώμενοί σε κεκατήρανται. [10] καὶ ἐθυμώθη Βαλακ ἐπὶ Βαλααμ καὶ συνεκρότησεν ταῖς χερσὶν αὐτοῦ, καὶ εἶπεν Βαλακ πρὸς Βαλααμ Καταρᾶσθαι τὸν ἐχθρόν μου κέκληκά σε, καὶ ἰδοὺ εὐλογῶν εὐλόγησας τρίτον τοῦτο· [11] νῦν οὖν φεῦγε εἰς τὸν τόπον σου· εἶπα Τιμήσω σε, καὶ νῦν ἐστέρησέν σε κύριος τῆς δόξης. [12] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οὐχὶ καὶ τοῖς ἀγγέλοις σου, οὓς ἀπέστειλας πρός με, ἐλάλησα λέγων [13] Ἐάν μοι δῷ Βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου ποιῆσαι αὐτὸ πονηρὸν ἢ καλὸν παρ’ ἐμαυτοῦ· ὅσα ἐὰν εἴπῃ ὁ θεός, ταῦτα ἐρῶ; [14] καὶ νῦν ἰδοὺ ἀποτρέχω εἰς τὸν τόπον μου· δεῦρο συμβουλεύσω σοι, τί ποιήσει ὁ λαὸς οὗτος τὸν λαόν σου ἐπ’ ἐσχάτου τῶν ἡμερῶν. [15] Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Φησὶν Βαλααμ υἱὸς Βεωρ, φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὁρῶν, [16] ἀκούων λόγια θεοῦ, ἐπιστάμενος ἐπιστήμην παρὰ ὑψίστου καὶ ὅρασιν θεοῦ ἰδὼν ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ [17] Δείξω αὐτῷ, καὶ οὐχὶ νῦν· μακαρίζω, καὶ οὐκ ἐγγίζει· ἀνατελεῖ ἄστρον ἐξ Ιακωβ, καὶ ἀναστήσεται ἄνθρωπος ἐξ Ισραηλ καὶ θραύσει τοὺς ἀρχηγοὺς Μωαβ καὶ προνομεύσει πάντας υἱοὺς Σηθ. [18] καὶ ἔσται Εδωμ κληρονομία, καὶ ἔσται κληρονομία Ησαυ ὁ ἐχθρὸς αὐτοῦ· καὶ Ισραηλ ἐποίησεν ἐν ἰσχύι. [19] καὶ ἐξεγερθήσεται ἐξ Ιακωβ καὶ ἀπολεῖ σῳζόμενον ἐκ πόλεως. [20] καὶ ἰδὼν τὸν Αμαληκ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἀρχὴ

ἐθνῶν Αμαληκ, καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται. [21] καὶ ἰδὼν τὸν Καιναῖον καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἰσχυρὰ ἡ κατοικία σου· καὶ ἐὰν θῇς ἐν πέτρᾳ τὴν νοσσιάν σου, [22] καὶ ἐὰν γένηται τῷ Βεωρ νεοσσιὰ πανουργίας, Ἀσσύριοί σε αἰχμαλωτεύσουσιν. [23] καὶ ἰδὼν τὸν Ωγ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ὦ ὦ, τίς ζήσεται, ὅταν θῇ ταῦτα ὁ θεός; [24] καὶ ἐξελεύσεται ἐκ χειρὸς Κιτιαίων καὶ κακώσουσιν Ασσουρ καὶ κακώσουσιν Εβραίους, καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται. [25] καὶ ἀναστὰς Βαλααμ ἀπῆλθεν ἀποστραφεὶς εἰς τὸν τόπον αὐτοῦ, καὶ Βαλακ ἀπῆλθεν πρὸς ἑαυτόν.

CHAPTER 25

[1] Καὶ κατέλυσεν Ισραηλ ἐν Σαττιν· καὶ ἐβεβηλώθη ὁ λαὸς ἐκπορνεῦσαι εἰς τὰς θυγατέρας Μωαβ. [2] καὶ ἐκάλεσαν αὐτοὺς ἐπὶ ταῖς θυσίαις τῶν εἰδώλων αὐτῶν, καὶ ἔφαγεν ὁ λαὸς τῶν θυσιῶν αὐτῶν καὶ προσεκύνησαν τοῖς εἰδώλοις αὐτῶν. [3] καὶ ἐτελέσθη Ισραηλ τῷ Βεελφεγωρ· καὶ ὠργίσθη θυμῷ κύριος τῷ Ισραηλ. [4] καὶ εἶπεν κύριος τῷ Μωυσῇ Λαβὲ πάντας τοὺς ἀρχηγοὺς τοῦ λαοῦ καὶ παραδειγμάτισον αὐτοὺς κυρίῳ ἀπέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὀργὴ θυμοῦ κυρίου ἀπὸ Ισραηλ. [5] καὶ εἶπεν Μωϋσῆς ταῖς φυλαῖς Ισραηλ Ἀποκτείνατε ἕκαστος τὸν οἰκεῖον αὐτοῦ τὸν τετελεσμένον τῷ Βεελφεγωρ. [6] Καὶ ἰδοὺ ἄνθρωπος τῶν υἱῶν Ισραηλ ἐλθὼν προσήγαγεν τὸν ἀδελφὸν αὐτοῦ πρὸς τὴν Μαδιανῖτιν ἐναντίον Μωυσῆ καὶ ἔναντι πάσης συναγωγῆς υἱῶν Ισραηλ, αὐτοὶ δὲ ἔκλαιον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. [7] καὶ ἰδὼν Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως ἐξανέστη ἐκ μέσου τῆς συναγωγῆς καὶ λαβὼν σειρομάστην ἐν τῇ χειρὶ [8] εἰσῆλθεν ὀπίσω τοῦ ἀνθρώπου τοῦ Ισραηλίτου εἰς τὴν κάμινον καὶ ἀπεκέντησεν ἀμφοτέρους, τόν τε ἄνθρωπον τὸν Ισραηλίτην καὶ τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς· καὶ ἐπαύσατο ἡ πληγὴ ἀπὸ υἱῶν Ισραηλ. [9] καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πληγῇ τέσσαρες καὶ εἴκοσι χιλιάδες. [10] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [11] Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως κατέπαυσεν τὸν θυμόν μου ἀπὸ υἱῶν Ισραηλ ἐν τῷ ζηλῶσαί μου τὸν ζῆλον ἐν αὐτοῖς, καὶ οὐκ ἐξανήλωσα τοὺς υἱοὺς Ισραηλ ἐν τῷ ζήλῳ μου. [12] οὕτως εἰπόν Ἰδοὺ ἐγὼ δίδωμι αὐτῷ διαθήκην εἰρήνης, [13] καὶ ἔσται αὐτῷ καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτὸν διαθήκη ἱερατείας αἰωνία, ἀνθ᾽ ὧν ἐζήλωσεν τῷ θεῷ αὐτοῦ καὶ ἐξιλάσατο περὶ τῶν υἱῶν Ισραηλ. [14] τὸ δὲ ὄνομα τοῦ ἀνθρώπου τοῦ Ισραηλίτου τοῦ πεπληγότος, ὃς ἐπλήγη μετὰ τῆς Μαδιανίτιδος, Ζαμβρι υἱὸς Σαλω ἄρχων οἴκου πατριᾶς τῶν Συμεων· [15] καὶ ὄνομα τῇ γυναικὶ τῇ Μαδιανίτιδι τῇ πεπληγυίᾳ Χασβι θυγάτηρ Σουρ ἄρχοντος ἔθνους Ομμωθ, οἴκου πατριᾶς ἐστιν τῶν Μαδιαν. [16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λάλησον τοῖς υἱοῖς Ισραηλ λέγων [17] Ἐχθραίνετε τοῖς Μαδιηναίοις καὶ πατάξατε αὐτούς, [18] ὅτι ἐχθραίνουσιν αὐτοὶ ὑμῖν ἐν δολιότητι, ὅσα δολιοῦσιν ὑμᾶς διὰ Φογωρ καὶ διὰ Χασβι θυγατέρα ἄρχοντος Μαδιαν ἀδελφὴν αὐτῶν τὴν πεπληγυῖαν ἐν τῇ ἡμέρᾳ τῆς πληγῆς διὰ Φογωρ.

CHAPTER 26

[1] Καὶ ἐγένετο μετὰ τὴν πληγὴν καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα λέγων [2] Λαβὲ τὴν ἀρχὴν πάσης συναγωγῆς υἱῶν Ισραηλ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω κατ᾽ οἴκους πατριῶν αὐτῶν, πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν Ισραηλ. [3] καὶ ἐλάλησεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω λέγων [4] Ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. Καὶ οἱ υἱοὶ Ισραηλ οἱ ἐξελθόντες ἐξ Αἰγύπτου· [5] Ρουβην πρωτότοκος Ισραηλ. υἱοὶ δὲ Ρουβην· Ενωχ καὶ δῆμος τοῦ Ενωχ· τῷ Φαλλου δῆμος τοῦ Φαλλουι· [6] τῷ Ασρων δῆμος τοῦ Ασρωνι· τῷ Χαρμι δῆμος τοῦ Χαρμι. [7] οὗτοι δῆμοι Ρουβην· καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν τρεῖς καὶ τεσσαράκοντα χιλιάδες καὶ ἑπτακόσιοι καὶ τριάκοντα. – [8] καὶ υἱοὶ Φαλλου· Ελιαβ. [9] καὶ υἱοὶ Ελιαβ· Ναμουηλ καὶ Δαθαν καὶ Αβιρων· οὗτοι ἐπίκλητοι τῆς συναγωγῆς, οὗτοί εἰσιν οἱ ἐπισυστάντες ἐπὶ Μωυσῆν καὶ Ααρων ἐν τῇ συναγωγῇ Κορε ἐν τῇ ἐπισυστάσει κυρίου, [10] καὶ ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ Κορε ἐν τῷ θανάτῳ τῆς συναγωγῆς αὐτοῦ, ὅτε κατέφαγεν τὸ πῦρ τοὺς πεντήκοντα καὶ διακοσίους, καὶ ἐγενήθησαν ἐν σημείῳ, [11] οἱ δὲ υἱοὶ Κορε οὐκ ἀπέθανον. [12] Καὶ οἱ υἱοὶ Συμεων· ὁ δῆμος τῶν υἱῶν Συμεων· τῷ Ναμουηλ δῆμος ὁ Ναμουηλι· τῷ Ιαμιν δῆμος ὁ Ιαμινι· τῷ Ιαχιν δῆμος ὁ Ιαχινι· [13] τῷ Ζαρα δῆμος ὁ Ζαραι· τῷ Σαουλ δῆμος ὁ Σαουλι. [14] οὗτοι δῆμοι Συμεων ἐκ τῆς ἐπισκέψεως αὐτῶν, δύο καὶ εἴκοσι χιλιάδες καὶ διακόσιοι. [15] Υἱοὶ δὲ Ιουδα· Ηρ καὶ Αυναν· καὶ ἀπέθανεν Ηρ καὶ Αυναν ἐν γῇ Χαναάν. [16] ἐγένοντο δὲ οἱ υἱοὶ Ιουδα κατὰ δήμους αὐτῶν· τῷ Σηλων δῆμος ὁ Σηλωνι· τῷ Φαρες δῆμος ὁ Φαρες· τῷ Ζαρα δῆμος ὁ Ζαραι. [17] καὶ ἐγένοντο υἱοὶ Φαρες· τῷ Ασρων δῆμος ὁ Ασρωνι· τῷ Ιαμουν δῆμος ὁ Ιαμουνι. [18] οὗτοι δῆμοι τῷ Ιουδα κατὰ τὴν ἐπισκοπὴν αὐτῶν, ἓξ καὶ ἑβδομήκοντα χιλιάδες καὶ πεντακόσιοι. [19] Καὶ υἱοὶ Ισσαχαρ κατὰ δήμους αὐτῶν· τῷ Θωλα δῆμος ὁ Θωλαι· τῷ Φουα δῆμος ὁ Φουαι· [20] τῷ Ιασουβ δῆμος ὁ Ιασουβι· τῷ Σαμαραν δῆμος ὁ Σαμαρανι. [21] οὗτοι δῆμοι Ισσαχαρ ἐξ ἐπισκέψεως αὐτῶν, τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τριακόσιοι. [22] Υἱοὶ Ζαβουλων κατὰ δήμους αὐτῶν· τῷ Σαρεδ δῆμος ὁ Σαρεδι· τῷ Αλλων δῆμος ὁ Αλλωνι· τῷ Αλληλ δῆμος ὁ Αλληλι. [23] οὗτοι δῆμοι Ζαβουλων ἐξ ἐπισκέψεως αὐτῶν, ἑξήκοντα χιλιάδες καὶ πεντακόσιοι. [24] Υἱοὶ Γαδ κατὰ δήμους αὐτῶν· τῷ Σαφων δῆμος ὁ Σαφωνι· τῷ Αγγι δῆμος ὁ Αγγι· τῷ Σουνι δῆμος ὁ Σουνι· [25] τῷ Αζενι δῆμος ὁ Αζενι· τῷ Αδδι δῆμος ὁ Αδδι· [26] τῷ Αροαδι δῆμος ὁ Αροαδι· τῷ Αριηλ δῆμος ὁ Αριηλι. [27]

οὗτοι δῆμοι υἱῶν Γαδ ἐξ ἐπισκέψεως αὐτῶν, τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. [28] Υἱοὶ Ασηρ κατὰ δήμους αὐτῶν· τῷ Ιαμιν δῆμος ὁ Ιαμινι· τῷ Ιεσου δῆμος ὁ Ιεσουι· τῷ Βαρια δῆμος ὁ Βαριαι· [29] τῷ Χοβερ δῆμος ὁ Χοβερι· τῷ Μελχιηλ δῆμος ὁ Μελχιηλι. [30] καὶ τὸ ὄνομα θυγατρὸς Ασηρ Σαρα. [31] οὗτοι δῆμοι Ασηρ ἐξ ἐπισκέψεως αὐτῶν, τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. [32] Υἱοὶ Ιωσηφ κατὰ δήμους αὐτῶν· Μανασση καὶ Εφραιμ. – [33] υἱοὶ Μανασση· τῷ Μαχιρ δῆμος ὁ Μαχιρι· καὶ Μαχιρ ἐγέννησεν τὸν Γαλααδ· τῷ Γαλααδ δῆμος ὁ Γαλααδι. [34] καὶ οὗτοι υἱοὶ Γαλααδ· τῷ Αχιεζερ δῆμος ὁ Αχιεζερι· τῷ Χελεγ δῆμος ὁ Χελεγι· [35] τῷ Εσριηλ δῆμος ὁ Εσριηλι· τῷ Συχεμ δῆμος ὁ Συχεμι· [36] τῷ Συμαερ δῆμος ὁ Συμαερι· καὶ τῷ Οφερ δῆμος ὁ Οφερι. [37] καὶ τῷ Σαλπααδ υἱῷ Οφερ οὐκ ἐγένοντο αὐτῷ υἱοί, ἀλλ’ ἢ θυγατέρες, καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπααδ· Μαλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα. [38] οὗτοι δῆμοι Μανασση ἐξ ἐπισκέψεως αὐτῶν, δύο καὶ πεντήκοντα χιλιάδες καὶ ἑπτακόσιοι. [39] Καὶ οὗτοι υἱοὶ Εφραιμ· τῷ Σουταλα δῆμος ὁ Σουταλαι· τῷ Ταναχ δῆμος ὁ Ταναχι. [40] οὗτοι υἱοὶ Σουταλα· τῷ Εδεν δῆμος ὁ Εδενι. [41] οὗτοι δῆμοι Εφραιμ ἐξ ἐπισκέψεως αὐτῶν, δύο καὶ τριάκοντα χιλιάδες καὶ πεντακόσιοι. – οὗτοι δῆμοι υἱῶν Ιωσηφ κατὰ δήμους αὐτῶν. [42] Υἱοὶ Βενιαμιν κατὰ δήμους αὐτῶν· τῷ Βαλε δῆμος ὁ Βαλει· τῷ Ασυβηρ δῆμος ὁ Ασυβηρι· τῷ Ιαχιραν δῆμος ὁ Ιαχιρανι· [43] τῷ Σωφαν δῆμος ὁ Σωφανι. [44] καὶ ἐγένοντο οἱ υἱοὶ Βαλε Αδαρ. καὶ Νοεμαν· τῷ Αδαρ δῆμος ὁ Αδαρι· τῷ Νοεμαν δῆμος ὁ Νοεμανι. [45] οὗτοι υἱοὶ Βενιαμιν κατὰ δήμους αὐτῶν ἐξ ἐπισκέψεως αὐτῶν, πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι. [46] Καὶ υἱοὶ Δαν κατὰ δήμους αὐτῶν· τῷ Σαμι δῆμος ὁ Σαμι· οὗτοι δῆμοι Δαν κατὰ δήμους αὐτῶν. [47] πάντες οἱ δῆμοι Σαμι κατ’ ἐπισκοπὴν αὐτῶν τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τετρακόσιοι. [48] Υἱοὶ Νεφθαλι κατὰ δήμους αὐτῶν· τῷ Ασιηλ δῆμος ὁ Ασιηλι· τῷ Γαυνι δῆμος ὁ Γαυνι· [49] τῷ Ιεσερ δῆμος ὁ Ιεσερι· τῷ Σελλημ δῆμος ὁ Σελλημι. [50] οὗτοι δῆμοι Νεφθαλι ἐξ ἐπισκέψεως αὐτῶν, πέντε καὶ τεσσαράκοντα χιλιάδες καὶ τετρακόσιοι. [51] Αὕτη ἡ ἐπίσκεψις υἱῶν Ισραηλ, ἑξακόσιαι χιλιάδες καὶ χίλιοι καὶ ἑπτακόσιοι καὶ τριάκοντα. [52] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [53] Τούτοις μερισθήσεται ἡ γῆ κληρονομεῖν ἐξ ἀριθμοῦ ὀνομάτων· [54] τοῖς πλείοσιν πλεονάσεις τὴν κληρονομίαν καὶ τοῖς ἐλάττοσιν ἐλαττώσεις τὴν κληρονομίαν αὐτῶν· ἑκάστῳ καθὼς ἐπεσκέπησαν δοθήσεται ἡ κληρονομία αὐτῶν. [55] διὰ κλήρων μερισθήσεται ἡ γῆ· τοῖς ὀνόμασιν κατὰ φυλὰς πατριῶν αὐτῶν κληρονομήσουσιν· [56] ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν αὐτῶν ἀνὰ μέσον πολλῶν καὶ ὀλίγων. [57] Καὶ υἱοὶ Λευι κατὰ δήμους αὐτῶν· τῷ Γεδσων δῆμος ὁ Γεδσωνι· τῷ Κααθ

δῆμος ὁ Καθι· τῷ Μεραρι δῆμος ὁ Μεραρι. [58] οὗτοι δῆμοι υἱῶν Λευι· δῆμος ὁ Λοβενι, δῆμος ὁ Χεβρωνι, δῆμος ὁ Κορε καὶ δῆμος ὁ Μουσι. καὶ Καθ ἐγέννησεν τὸν Αμραμ. [59] καὶ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ιωχαβεδ θυγάτηρ Λευι, ἣ ἔτεκεν τούτους τῷ Λευι ἐν Αἰγύπτῳ· καὶ ἔτεκεν τῷ Αμραμ τὸν Ααρων καὶ Μωυσῆν καὶ Μαριαμ τὴν ἀδελφὴν αὐτῶν. [60] καὶ ἐγεννήθησαν τῷ Ααρων ὅ τε Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ. [61] καὶ ἀπέθανεν Ναδαβ καὶ Αβιουδ ἐν τῷ προσφέρειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα. [62] καὶ ἐγενήθησαν ἐξ ἐπισκέψεως αὐτῶν τρεῖς καὶ εἴκοσι χιλιάδες, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω· οὐ γὰρ συνεπεσκέπησαν ἐν μέσῳ υἱῶν Ισραηλ, ὅτι οὐ δίδοται αὐτοῖς κλῆρος ἐν μέσῳ υἱῶν Ισραηλ. [63] Καὶ αὕτη ἡ ἐπίσκεψις Μωυσῆ καὶ Ελεαζαρ τοῦ ἱερέως, οἳ ἐπεσκέψαντο τοὺς υἱοὺς Ισραηλ ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω. [64] καὶ ἐν τούτοις οὐκ ἦν ἄνθρωπος τῶν ἐπεσκεμμένων ὑπὸ Μωυσῆ καὶ Ααρων, οὓς ἐπεσκέψαντο τοὺς υἱοὺς Ισραηλ ἐν τῇ ἐρήμῳ Σινα· [65] ὅτι εἶπεν κύριος αὐτοῖς Θανάτῳ ἀποθανοῦνται ἐν τῇ ἐρήμῳ· καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς πλὴν Χαλεβ υἱὸς Ιεφοννη καὶ Ἰησοῦς ὁ τοῦ Ναυη.

CHAPTER 27

[1] Καὶ προσελθοῦσαι αἱ θυγατέρες Σαλπααδ υἱοῦ Οφερ υἱοῦ Γαλααδ υἱοῦ Μαχιρ τοῦ δήμου Μανασση τῶν υἱῶν Ιωσηφ [καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Μαλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα] [2] καὶ στᾶσαι ἔναντι Μωυσῆ καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων καὶ ἔναντι πάσης συναγωγῆς ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου λέγουσιν [3] Ὁ πατὴρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ, καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς τῆς ἐπισυστάσης ἔναντι κυρίου ἐν τῇ συναγωγῇ Κορε, ὅτι διὰ ἁμαρτίαν αὐτοῦ ἀπέθανεν, καὶ υἱοὶ οὐκ ἐγένοντο αὐτῷ· [4] μὴ ἐξαλειφθήτω τὸ ὄνομα τοῦ πατρὸς ἡμῶν ἐκ μέσου τοῦ δήμου αὐτοῦ, ὅτι οὐκ ἔστιν αὐτῷ υἱός· δότε ἡμῖν κατάσχεσιν ἐν μέσῳ ἀδελφῶν πατρὸς ἡμῶν. [5] καὶ προσήγαγεν Μωϋσῆς τὴν κρίσιν αὐτῶν ἔναντι κυρίου. [6] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [7] Ὀρθῶς θυγατέρες Σαλπααδ λελαλήκασιν· δόμα δώσεις αὐταῖς κατάσχεσιν κληρονομίας ἐν μέσῳ ἀδελφῶν πατρὸς αὐτῶν καὶ περιθήσεις τὸν κλῆρον τοῦ πατρὸς αὐτῶν αὐταῖς. [8] καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ἄνθρωπος ἐὰν ἀποθάνῃ καὶ υἱὸς μὴ ᾖ αὐτῷ, περιθήσετε τὴν κληρονομίαν αὐτοῦ τῇ θυγατρὶ αὐτοῦ· [9] ἐὰν δὲ μὴ ᾖ θυγάτηρ αὐτῷ, δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ αὐτοῦ· [10] ἐὰν δὲ μὴ ὦσιν αὐτῷ ἀδελφοί, δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ τοῦ πατρὸς αὐτοῦ· [11] ἐὰν δὲ μὴ ὦσιν ἀδελφοὶ τοῦ πατρὸς αὐτοῦ, δώσετε τὴν κληρονομίαν τῷ οἰκείῳ τῷ ἔγγιστα αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ, κληρονομήσει τὰ αὐτοῦ. καὶ ἔσται τοῦτο τοῖς υἱοῖς Ισραηλ δικαίωμα κρίσεως, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [12] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀνάβηθι εἰς τὸ ὄρος τὸ ἐν τῷ πέραν [τοῦτο ὄρος Ναβαυ] καὶ ἰδὲ τὴν γῆν Χανααν, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ ἐν κατασχέσει· [13] καὶ ὄψει αὐτὴν καὶ προστεθήσῃ πρὸς τὸν λαόν σου καὶ σύ, καθὰ προσετέθη Ααρων ὁ ἀδελφός σου ἐν Ωρ τῷ ὄρει, [14] διότι παρέβητε τὸ ῥῆμά μου ἐν τῇ ἐρήμῳ Σιν ἐν τῷ ἀντιπίπτειν τὴν συναγωγὴν ἁγιάσαι με· οὐχ ἡγιάσατέ με ἐπὶ τῷ ὕδατι ἔναντι αὐτῶν [τοῦτό ἐστιν ὕδωρ ἀντιλογίας Καδης ἐν τῇ ἐρήμῳ Σιν]. [15] καὶ εἶπεν Μωϋσῆς πρὸς κύριον [16] Ἐπισκεψάσθω κύριος ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς ἄνθρωπον ἐπὶ τῆς συναγωγῆς ταύτης, [17] ὅστις ἐξελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις εἰσελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις ἐξάξει αὐτοὺς καὶ ὅστις εἰσάξει αὐτούς, καὶ οὐκ ἔσται ἡ συναγωγὴ κυρίου ὡσεὶ πρόβατα, οἷς οὐκ ἔστιν ποιμήν. [18] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λαβὲ πρὸς σεαυτὸν τὸν Ἰησοῦν υἱὸν Ναυη, ἄνθρωπον, ὃς ἔχει πνεῦμα ἐν ἑαυτῷ, καὶ ἐπιθήσεις τὰς χεῖράς σου ἐπ᾽ αὐτὸν [19] καὶ στήσεις αὐτὸν ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἐντελῇ αὐτῷ

ἔναντι πάσης συναγωγῆς καὶ ἐντελῇ περὶ αὐτοῦ ἐναντίον αὐτῶν [20] καὶ δώσεις τῆς δόξης σου ἐπ᾽ αὐτόν, ὅπως ἂν εἰσακούσωσιν αὐτοῦ οἱ υἱοὶ Ισραηλ. [21] καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως στήσεται, καὶ ἐπερωτήσουσιν αὐτὸν τὴν κρίσιν τῶν δήλων ἔναντι κυρίου· ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύσονται καὶ ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύσονται αὐτὸς καὶ οἱ υἱοὶ Ισραηλ ὁμοθυμαδὸν καὶ πᾶσα ἡ συναγωγή. [22] καὶ ἐποίησεν Μωϋσῆς καθὰ ἐνετείλατο αὐτῷ κύριος, καὶ λαβὼν τὸν Ἰησοῦν ἔστησεν αὐτὸν ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι πάσης συναγωγῆς [23] καὶ ἐπέθηκεν τὰς χεῖρας αὐτοῦ ἐπ᾽ αὐτὸν καὶ συνέστησεν αὐτόν, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

CHAPTER 28

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτοὺς λέγων Τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὀσμὴν εὐωδίας διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου. [3] καὶ ἐρεῖς πρὸς αὐτούς Ταῦτα τὰ καρπώματα, ὅσα προσάξετε κυρίῳ· ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν εἰς ὁλοκαύτωσιν ἐνδελεχῶς, [4] τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωῒ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ πρὸς ἑσπέραν· [5] καὶ ποιήσεις τὸ δέκατον τοῦ οιφι σεμίδαλιν εἰς θυσίαν ἀναπεποιημένην ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ιν. [6] ὁλοκαύτωμα ἐνδελεχισμοῦ, ἡ γενομένη ἐν τῷ ὄρει Σινα εἰς ὀσμὴν εὐωδίας κυρίῳ· [7] καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ιν τῷ ἀμνῷ τῷ ἑνί, ἐν τῷ ἁγίῳ σπείσεις σπονδὴν σικερα κυρίῳ. [8] καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ πρὸς ἑσπέραν· κατὰ τὴν θυσίαν αὐτοῦ καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσετε εἰς ὀσμὴν εὐωδίας κυρίῳ. [9] Καὶ τῇ ἡμέρᾳ τῶν σαββάτων προσάξετε δύο ἀμνοὺς ἐνιαυσίους ἀμώμους καὶ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν καὶ σπονδὴν [10] ὁλοκαύτωμα σαββάτων ἐν τοῖς σαββάτοις ἐπὶ τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς καὶ τὴν σπονδὴν αὐτοῦ. [11] Καὶ ἐν ταῖς νεομηνίαις προσάξετε ὁλοκαυτώματα τῷ κυρίῳ μόσχους ἐκ βοῶν δύο καὶ κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους, [12] τρία δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ κριῷ τῷ ἑνί, [13] δέκατον σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ ἀμνῷ τῷ ἑνί, θυσίαν ὀσμὴν εὐωδίας κάρπωμα κυρίῳ. [14] ἡ σπονδὴ αὐτῶν τὸ ἥμισυ τοῦ ιν ἔσται τῷ μόσχῳ τῷ ἑνί, καὶ τὸ τρίτον τοῦ ιν ἔσται τῷ κριῷ τῷ ἑνί, καὶ τὸ τέταρτον τοῦ ιν ἔσται τῷ ἀμνῷ τῷ ἑνὶ οἴνου. τοῦτο ὁλοκαύτωμα μῆνα ἐκ μηνὸς εἰς τοὺς μῆνας τοῦ ἐνιαυτοῦ. [15] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας κυρίῳ· ἐπὶ τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς ποιηθήσεται καὶ ἡ σπονδὴ αὐτοῦ. [16] Καὶ ἐν τῷ μηνὶ τῷ πρώτῳ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς πασχα κυρίῳ. [17] καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε. [18] καὶ ἡ ἡμέρα ἡ πρώτη ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. [19] καὶ προσάξετε ὁλοκαυτώματα καρπώματα κυρίῳ μόσχους ἐκ βοῶν δύο, κριὸν ἕνα, ἑπτὰ ἀμνοὺς ἐνιαυσίους, ἄμωμοι ἔσονται ὑμῖν· [20] καὶ ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί, [21] δέκατον δέκατον ποιήσεις τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς· [22] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν· [23] πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς τῆς

πρωινῆς, ὅ ἐστιν ὁλοκαύτωμα ἐνδελεχισμοῦ. [24] ταῦτα κατὰ ταῦτα ποιήσετε τὴν ἡμέραν εἰς τὰς ἑπτὰ ἡμέρας δῶρον κάρπωμα εἰς ὀσμὴν εὐωδίας κυρίῳ· ἐπὶ τοῦ ὁλοκαυτώματος τοῦ διὰ παντὸς ποιήσεις τὴν σπονδὴν αὐτοῦ. [25] καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ. [26] Καὶ τῇ ἡμέρᾳ τῶν νέων, ὅταν προσφέρητε θυσίαν νέαν κυρίῳ τῶν ἑβδομάδων, ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε. [27] καὶ προσάξετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας κυρίῳ μόσχους ἐκ βοῶν δύο, κριὸν ἕνα, ἑπτὰ ἀμνοὺς ἐνιαυσίους ἀμώμους· [28] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί, [29] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς· [30] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν· [31] πλὴν τοῦ ὁλοκαυτώματος τοῦ διὰ παντός· καὶ τὴν θυσίαν αὐτῶν ποιήσετέ μοι – ἄμωμοι ἔσονται ὑμῖν – καὶ τὰς σπονδὰς αὐτῶν.

CHAPTER 29

[1] Καὶ τῷ μηνὶ τῷ ἑβδόμῳ μιᾷ τοῦ μηνὸς ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε· ἡμέρα σημασίας ἔσται ὑμῖν. [2] καὶ ποιήσετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας κυρίῳ μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους· [3] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί, [4] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς· [5] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν· [6] πλὴν τῶν ὁλοκαυτωμάτων τῆς νουμηνίας, καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν καὶ τὸ ὁλοκαύτωμα τὸ διὰ παντὸς καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν εἰς ὀσμὴν εὐωδίας κυρίῳ. [7] Καὶ τῇ δεκάτῃ τοῦ μηνὸς τούτου ἐπίκλητος ἁγία ἔσται ὑμῖν, καὶ κακώσετε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε. [8] καὶ προσοίσετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτά, ἄμωμοι ἔσονται ὑμῖν· [9] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί, [10] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ εἰς τοὺς ἑπτὰ ἀμνούς· [11] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν· πλὴν τὸ περὶ τῆς ἁμαρτίας τῆς ἐξιλάσεως καὶ ἡ ὁλοκαύτωσις ἡ διὰ παντός, ἡ θυσία αὐτῆς καὶ ἡ σπονδὴ αὐτῆς κατὰ τὴν σύγκρισιν εἰς ὀσμὴν εὐωδίας κάρπωμα κυρίῳ. [12] Καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ ἑορτάσετε αὐτὴν ἑορτὴν κυρίῳ ἑπτὰ ἡμέρας. [13] καὶ προσάξετε ὁλοκαυτώματα καρπώματα εἰς ὀσμὴν εὐωδίας κυρίῳ, τῇ ἡμέρᾳ τῇ πρώτῃ μόσχους ἐκ βοῶν τρεῖς καὶ δέκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους δέκα τέσσαρας, ἄμωμοι ἔσονται· [14] αἱ θυσίαι αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ τοῖς τρισκαίδεκα μόσχοις καὶ δύο δέκατα τῷ κριῷ τῷ ἑνὶ ἐπὶ τοὺς δύο κριούς, [15] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ ἐπὶ τοὺς τέσσαρας καὶ δέκα ἀμνούς· [16] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [17] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ μόσχους δώδεκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· [18] ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [19] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [20] τῇ ἡμέρᾳ τῇ τρίτῃ μόσχους ἕνδεκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· [21]

ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [22] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [23] τῇ ἡμέρᾳ τῇ τετάρτῃ μόσχους δέκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· [24] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [25] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [26] τῇ ἡμέρᾳ τῇ πέμπτῃ μόσχους ἐννέα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· [27] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [28] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [29] τῇ ἡμέρᾳ τῇ ἕκτῃ μόσχους ὀκτώ, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους δέκα τέσσαρας ἀμώμους· [30] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [31] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [32] τῇ ἡμέρᾳ τῇ ἑβδόμῃ μόσχους ἑπτά, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους· [33] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [34] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. – [35] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ. [36] καὶ προσάξετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἕνα, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους· [37] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τῷ μόσχῳ καὶ τῷ κριῷ καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν· [38] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. [39] Ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ὑμῶν πλὴν τῶν εὐχῶν ὑμῶν καὶ τὰ ἑκούσια ὑμῶν καὶ τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰς θυσίας ὑμῶν καὶ τὰς σπονδὰς ὑμῶν καὶ τὰ σωτήρια ὑμῶν.

CHAPTER 30

[1] Καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ κατὰ πάντα, ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ. [2] Καὶ ἐλάλησεν Μωϋσῆς πρὸς τοὺς ἄρχοντας τῶν φυλῶν Ισραηλ λέγων Τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος· [3] ἄνθρωπος ἄνθρωπος, ὃς ἂν εὔξηται εὐχὴν κυρίῳ ἢ ὀμόσῃ ὅρκον ἢ ὁρίσηται ὁρισμῷ περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα, ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ, ποιήσει. [4] ἐὰν δὲ γυνὴ εὔξηται εὐχὴν κυρίῳ ἢ ὁρίσηται ὁρισμὸν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς ἐν τῇ νεότητι αὐτῆς [5] καὶ ἀκούσῃ ὁ πατὴρ αὐτῆς τὰς εὐχὰς αὐτῆς καὶ τοὺς ὁρισμοὺς αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, καὶ παρασιωπήσῃ αὐτῆς ὁ πατήρ, καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ πάντες οἱ ὁρισμοί, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, μενοῦσιν αὐτῇ. [6] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ ὁ πατὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ πάσας τὰς εὐχὰς αὐτῆς καὶ τοὺς ὁρισμούς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, οὐ στήσονται· καὶ κύριος καθαριεῖ αὐτήν, ὅτι ἀνένευσεν ὁ πατὴρ αὐτῆς. – [7] ἐὰν δὲ γενομένη γένηται ἀνδρὶ καὶ αἱ εὐχαὶ αὐτῆς ἐπ᾽ αὐτῇ κατὰ τὴν διαστολὴν τῶν χειλέων αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, [8] καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ, ᾗ ἂν ἡμέρᾳ ἀκούσῃ, καὶ οὕτως στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ οἱ ὁρισμοὶ αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, στήσονται. [9] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ ὁ ἀνὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ, πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὁρισμοὶ αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, οὐ μενοῦσιν, ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ᾽ αὐτῆς, καὶ κύριος καθαριεῖ αὐτήν. [10] καὶ εὐχὴ χήρας καὶ ἐκβεβλημένης, ὅσα ἂν εὔξηται κατὰ τῆς ψυχῆς αὐτῆς, μενοῦσιν αὐτῇ. – [11] ἐὰν δὲ ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἡ εὐχὴ αὐτῆς ἢ ὁ ὁρισμὸς κατὰ τῆς ψυχῆς αὐτῆς μεθ᾽ ὅρκου [12] καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ καὶ μὴ ἀνανεύσῃ αὐτῇ, καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ πάντες οἱ ὁρισμοὶ αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, στήσονται κατ᾽ αὐτῆς. [13] ἐὰν δὲ περιελὼν περιέλῃ ὁ ἀνὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ πάντα, ὅσα ἐὰν ἐξέλθῃ ἐκ τῶν χειλέων αὐτῆς κατὰ τὰς εὐχὰς αὐτῆς καὶ κατὰ τοὺς ὁρισμοὺς τοὺς κατὰ τῆς ψυχῆς αὐτῆς, οὐ μενεῖ αὐτῇ· ὁ ἀνὴρ αὐτῆς περιεῖλεν, καὶ κύριος καθαρίσει αὐτήν. [14] πᾶσα εὐχὴ καὶ πᾶς ὅρκος δεσμοῦ κακῶσαι ψυχήν, ὁ ἀνὴρ αὐτῆς στήσει αὐτῇ καὶ ὁ ἀνὴρ αὐτῆς περιελεῖ. [15] ἐὰν δὲ σιωπῶν παρασιωπήσῃ αὐτῇ ἡμέραν ἐξ ἡμέρας, καὶ στήσει αὐτῇ πάσας τὰς εὐχὰς αὐτῆς, καὶ τοὺς ὁρισμοὺς τοὺς ἐπ᾽ αὐτῆς στήσει αὐτῇ, ὅτι ἐσιώπησεν αὐτῇ τῇ ἡμέρᾳ, ᾗ ἤκουσεν. [16] ἐὰν δὲ περιελὼν περιέλῃ αὐτῆς μετὰ τὴν ἡμέραν, ἣν ἤκουσεν, καὶ λήμψεται τὴν ἁμαρτίαν αὐτοῦ. – [17] ταῦτα τὰ δικαιώματα,

ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ ἀνὰ μέσον ἀνδρὸς καὶ γυναικὸς αὐτοῦ καὶ ἀνὰ μέσον πατρὸς καὶ θυγατρὸς ἐν νεότητι ἐν οἴκῳ πατρός.

CHAPTER 31

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἐκδίκει τὴν ἐκδίκησιν υἱῶν Ισραηλ ἐκ τῶν Μαδιανιτῶν, καὶ ἔσχατον προστεθήσῃ πρὸς τὸν λαόν σου. [3] καὶ ἐλάλησεν Μωϋσῆς πρὸς τὸν λαὸν λέγων Ἐξοπλίσατε ἐξ ὑμῶν ἄνδρας παρατάξασθαι ἔναντι κυρίου ἐπὶ Μαδιαν ἀποδοῦναι ἐκδίκησιν παρὰ τοῦ κυρίου τῇ Μαδιαν· [4] χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς ἐκ πασῶν φυλῶν Ισραηλ ἀποστείλατε παρατάξασθαι. [5] καὶ ἐξηρίθμησαν ἐκ τῶν χιλιάδων Ισραηλ χιλίους ἐκ φυλῆς, δώδεκα χιλιάδες, ἐνωπλισμένοι εἰς παράταξιν. [6] καὶ ἀπέστειλεν αὐτοὺς Μωϋσῆς χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς σὺν δυνάμει αὐτῶν καὶ Φινεες υἱὸν Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως, καὶ τὰ σκεύη τὰ ἅγια καὶ αἱ σάλπιγγες τῶν σημασιῶν ἐν ταῖς χερσὶν αὐτῶν. [7] καὶ παρετάξαντο ἐπὶ Μαδιαν, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ, καὶ ἀπέκτειναν πᾶν ἀρσενικόν· [8] καὶ τοὺς βασιλεῖς Μαδιαν ἀπέκτειναν ἅμα τοῖς τραυματίαις αὐτῶν, καὶ τὸν Ευιν καὶ τὸν Σουρ καὶ τὸν Ροκομ καὶ τὸν Ουρ καὶ τὸν Ροβοκ, πέντε βασιλεῖς Μαδιαν· καὶ τὸν Βαλααμ υἱὸν Βεωρ ἀπέκτειναν ἐν ῥομφαίᾳ σὺν τοῖς τραυματίαις αὐτῶν. [9] καὶ ἐπρονόμευσαν τὰς γυναῖκας Μαδιαν καὶ τὴν ἀποσκευὴν αὐτῶν, καὶ τὰ κτήνη αὐτῶν καὶ πάντα τὰ ἔγκτητα αὐτῶν καὶ τὴν δύναμιν αὐτῶν ἐπρονόμευσαν· [10] καὶ πάσας τὰς πόλεις αὐτῶν τὰς ἐν ταῖς οἰκίαις αὐτῶν καὶ τὰς ἐπαύλεις αὐτῶν ἐνέπρησαν ἐν πυρί. [11] καὶ ἔλαβον πᾶσαν τὴν προνομὴν καὶ πάντα τὰ σκῦλα αὐτῶν ἀπὸ ἀνθρώπου ἕως κτήνους [12] καὶ ἤγαγον πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς πάντας υἱοὺς Ισραηλ τὴν αἰχμαλωσίαν καὶ τὰ σκῦλα καὶ τὴν προνομὴν εἰς τὴν παρεμβολὴν εἰς Αραβωθ Μωαβ, ἥ ἐστιν ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω. [13] Καὶ ἐξῆλθεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς εἰς συνάντησιν αὐτοῖς ἔξω τῆς παρεμβολῆς. [14] καὶ ὠργίσθη Μωϋσῆς ἐπὶ τοῖς ἐπισκόποις τῆς δυνάμεως, χιλιάρχοις καὶ ἑκατοντάρχοις τοῖς ἐρχομένοις ἐκ τῆς παρατάξεως τοῦ πολέμου, [15] καὶ εἶπεν αὐτοῖς Μωϋσῆς Ἵνα τί ἐζωγρήσατε πᾶν θῆλυ; [16] αὗται γὰρ ἦσαν τοῖς υἱοῖς Ισραηλ κατὰ τὸ ῥῆμα Βαλααμ τοῦ ἀποστῆσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου ἕνεκεν Φογωρ, καὶ ἐγένετο ἡ πληγὴ ἐν τῇ συναγωγῇ κυρίου. [17] καὶ νῦν ἀποκτείνατε πᾶν ἀρσενικὸν ἐν πάσῃ τῇ ἀπαρτίᾳ, καὶ πᾶσαν γυναῖκα, ἥτις ἔγνωκεν κοίτην ἄρσενος, ἀποκτείνατε· [18] πᾶσαν τὴν ἀπαρτίαν τῶν γυναικῶν, ἥτις οὐκ οἶδεν κοίτην ἄρσενος, ζωγρήσατε αὐτάς. [19] καὶ ὑμεῖς παρεμβάλετε ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας· πᾶς ὁ ἀνελὼν καὶ ὁ ἁπτόμενος τοῦ τετρωμένου ἁγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ, ὑμεῖς καὶ ἡ αἰχμαλωσία ὑμῶν· [20] καὶ πᾶν περίβλημα

καὶ πᾶν σκεῦος δερμάτινον καὶ πᾶσαν ἐργασίαν ἐξ αἰγείας καὶ πᾶν σκεῦος ξύλινον ἀφαγνιεῖτε. [21] καὶ εἶπεν Ελεαζαρ ὁ ἱερεὺς πρὸς τοὺς ἄνδρας τῆς δυνάμεως τοὺς ἐρχομένους ἐκ τῆς παρατάξεως τοῦ πολέμου Τοῦτο τὸ δικαίωμα τοῦ νόμου, ὃ συνέταξεν κύριος τῷ Μωυσῇ. [22] πλὴν τοῦ χρυσίου καὶ τοῦ ἀργυρίου καὶ χαλκοῦ καὶ σιδήρου καὶ μολίβου καὶ κασσιτέρου, [23] πᾶν πρᾶγμα, ὃ διελεύσεται ἐν πυρί, καὶ καθαρισθήσεται, ἀλλ᾽ ἢ τῷ ὕδατι τοῦ ἁγνισμοῦ ἁγνισθήσεται· καὶ πάντα, ὅσα ἐὰν μὴ διαπορεύηται διὰ πυρός, διελεύσεται δι᾽ ὕδατος. [24] καὶ πλυνεῖσθε τὰ ἱμάτια τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ καθαρισθήσεσθε καὶ μετὰ ταῦτα εἰσελεύσεσθε εἰς τὴν παρεμβολήν. [25] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [26] Λαβὲ τὸ κεφάλαιον τῶν σκύλων τῆς αἰχμαλωσίας ἀπὸ ἀνθρώπου ἕως κτήνους, σὺ καὶ Ελεαζαρ ὁ ἱερεὺς καὶ οἱ ἄρχοντες τῶν πατριῶν τῆς συναγωγῆς, [27] καὶ διελεῖτε τὰ σκῦλα ἀνὰ μέσον τῶν πολεμιστῶν τῶν ἐκπορευομένων εἰς τὴν παράταξιν καὶ ἀνὰ μέσον πάσης συναγωγῆς. [28] καὶ ἀφελεῖτε τέλος κυρίῳ παρὰ τῶν ἀνθρώπων τῶν πολεμιστῶν τῶν ἐκπεπορευμένων εἰς τὴν παράταξιν μίαν ψυχὴν ἀπὸ πεντακοσίων ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν αἰγῶν· [29] καὶ ἀπὸ τοῦ ἡμίσους αὐτῶν λήμψεσθε καὶ δώσεις Ελεαζαρ τῷ ἱερεῖ τὰς ἀπαρχὰς κυρίου. [30] καὶ ἀπὸ τοῦ ἡμίσους τοῦ τῶν υἱῶν Ισραηλ λήμψῃ ἕνα ἀπὸ τῶν πεντήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν ὄνων καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ δώσεις αὐτὰ τοῖς Λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς ἐν τῇ σκηνῇ κυρίου. [31] καὶ ἐποίησεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [32] καὶ ἐγενήθη τὸ πλεόνασμα τῆς προνομῆς, ὃ ἐπρονόμευσαν οἱ ἄνδρες οἱ πολεμισταί, ἀπὸ τῶν προβάτων ἑξακόσιαι χιλιάδες καὶ ἑβδομήκοντα καὶ πέντε χιλιάδες [33] καὶ βόες δύο καὶ ἑβδομήκοντα χιλιάδες [34] καὶ ὄνοι μία καὶ ἑξήκοντα χιλιάδες [35] καὶ ψυχαὶ ἀνθρώπων ἀπὸ τῶν γυναικῶν, αἳ οὐκ ἔγνωσαν κοίτην ἀνδρός, πᾶσαι ψυχαὶ δύο καὶ τριάκοντα χιλιάδες. [36] καὶ ἐγενήθη τὸ ἡμίσευμα ἡ μερὶς τῶν ἐκπεπορευμένων εἰς τὸν πόλεμον ἐκ τοῦ ἀριθμοῦ τῶν προβάτων τριακόσιαι καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια, [37] καὶ ἐγένετο τὸ τέλος κυρίῳ ἀπὸ τῶν προβάτων ἑξακόσια ἑβδομήκοντα πέντε· [38] καὶ βόες ἓξ καὶ τριάκοντα χιλιάδες, καὶ τὸ τέλος κυρίῳ δύο καὶ ἑβδομήκοντα· [39] καὶ ὄνοι τριάκοντα χιλιάδες καὶ πεντακόσιοι, καὶ τὸ τέλος κυρίῳ εἷς καὶ ἑξήκοντα· [40] καὶ ψυχαὶ ἀνθρώπων ἑκκαίδεκα χιλιάδες, καὶ τὸ τέλος αὐτῶν κυρίῳ δύο καὶ τριάκοντα ψυχαί. [41] καὶ ἔδωκεν Μωϋσῆς τὸ τέλος κυρίῳ τὸ ἀφαίρεμα τοῦ θεοῦ Ελεαζαρ τῷ ἱερεῖ, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. [42] ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν Ισραηλ, οὓς διεῖλεν Μωϋσῆς ἀπὸ τῶν ἀνδρῶν

τῶν πολεμιστῶν – [43] καὶ ἐγένετο τὸ ἡμίσευμα τὸ τῆς συναγωγῆς ἀπὸ τῶν προβάτων τριακόσιαι χιλιάδες καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια [44] καὶ βόες ἓξ καὶ τριάκοντα χιλιάδες, [45] ὄνοι τριάκοντα χιλιάδες καὶ πεντακόσιοι [46] καὶ ψυχαὶ ἀνθρώπων ἓξ καὶ δέκα χιλιάδες – [47] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν Ισραηλ τὸ ἓν ἀπὸ τῶν πεντήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἔδωκεν αὐτὰ τοῖς Λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς τῆς σκηνῆς κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. [48] Καὶ προσῆλθον πρὸς Μωυσῆν πάντες οἱ καθεσταμένοι εἰς τὰς χιλιαρχίας τῆς δυνάμεως, χιλίαρχοι καὶ ἑκατόνταρχοι, [49] καὶ εἶπαν πρὸς Μωυσῆν Οἱ παῖδές σου εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν παρ’ ἡμῶν, καὶ οὐ διαπεφώνηκεν ἀπ’ αὐτῶν οὐδὲ εἷς· [50] καὶ προσενηνόχαμεν τὸ δῶρον κυρίῳ, ἀνὴρ ὃ εὗρεν σκεῦος χρυσοῦν, χλιδῶνα καὶ ψέλιον καὶ δακτύλιον καὶ περιδέξιον καὶ ἐμπλόκιον, ἐξιλάσασθαι περὶ ἡμῶν ἔναντι κυρίου. [51] καὶ ἔλαβεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς τὸ χρυσίον παρ’ αὐτῶν, πᾶν σκεῦος εἰργασμένον· [52] καὶ ἐγένετο πᾶν τὸ χρυσίον, τὸ ἀφαίρεμα, ὃ ἀφεῖλον κυρίῳ, ἓξ καὶ δέκα χιλιάδες καὶ ἑπτακόσιοι καὶ πεντήκοντα σίκλοι παρὰ τῶν χιλιάρχων καὶ παρὰ τῶν ἑκατοντάρχων. [53] καὶ οἱ ἄνδρες οἱ πολεμισταὶ ἐπρονόμευσαν ἕκαστος ἑαυτῷ. [54] καὶ ἔλαβεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς τὸ χρυσίον παρὰ τῶν χιλιάρχων καὶ παρὰ τῶν ἑκατοντάρχων καὶ εἰσήνεγκεν αὐτὰ εἰς τὴν σκηνὴν τοῦ μαρτυρίου μνημόσυνον τῶν υἱῶν Ισραηλ ἔναντι κυρίου.

CHAPTER 32

[1] Καὶ κτήνη πλῆθος ἦν τοῖς υἱοῖς Ρουβην καὶ τοῖς υἱοῖς Γαδ, πλῆθος σφόδρα· καὶ εἶδον τὴν χώραν Ιαζηρ καὶ τὴν χώραν Γαλααδ, καὶ ἦν ὁ τόπος τόπος κτήνεσιν. [2] καὶ προσελθόντες οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ εἶπαν πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς τοὺς ἄρχοντας τῆς συναγωγῆς λέγοντες [3] Αταρωθ καὶ Δαιβων καὶ Ιαζηρ καὶ Ναμβρα καὶ Εσεβων καὶ Ελεαλη καὶ Σεβαμα καὶ Ναβαυ καὶ Βαιαν, [4] τὴν γῆν, ἣν παρέδωκεν κύριος ἐνώπιον τῶν υἱῶν Ισραηλ, γῆ κτηνοτρόφος ἐστίν, καὶ τοῖς παισίν σου κτήνη ὑπάρχει. [5] καὶ ἔλεγον Εἰ εὕρομεν χάριν ἐνώπιόν σου, δοθήτω ἡ γῆ αὕτη τοῖς οἰκέταις σου ἐν κατασχέσει, καὶ μὴ διαβιβάσῃς ἡμᾶς τὸν Ιορδάνην. [6] καὶ εἶπεν Μωϋσῆς τοῖς υἱοῖς Γαδ καὶ τοῖς υἱοῖς Ρουβην Οἱ ἀδελφοὶ ὑμῶν πορεύονται εἰς πόλεμον, καὶ ὑμεῖς καθήσεσθε αὐτοῦ; [7] καὶ ἵνα τί διαστρέφετε τὰς διανοίας τῶν υἱῶν Ισραηλ μὴ διαβῆναι εἰς τὴν γῆν, ἣν κύριος δίδωσιν αὐτοῖς; [8] οὐχ οὕτως ἐποίησαν οἱ πατέρες ὑμῶν, ὅτε ἀπέστειλα αὐτοὺς ἐκ Καδης Βαρνη κατανοῆσαι τὴν γῆν; [9] καὶ ἀνέβησαν Φάραγγα βότρυος καὶ κατενόησαν τὴν γῆν καὶ ἀπέστησαν τὴν καρδίαν τῶν υἱῶν Ισραηλ, ὅπως μὴ εἰσέλθωσιν εἰς τὴν γῆν, ἣν ἔδωκεν κύριος αὐτοῖς. [10] καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὤμοσεν λέγων [11] Εἰ ὄψονται οἱ ἄνθρωποι οὗτοι οἱ ἀναβάντες ἐξ Αἰγύπτου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθὸν τὴν γῆν, ἣν ὤμοσα τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, οὐ γὰρ συνεπηκολούθησαν ὀπίσω μου, [12] πλὴν Χαλεβ υἱὸς Ιεφοννη ὁ διακεχωρισμένος καὶ Ἰησοῦς ὁ τοῦ Ναυη, ὅτι συνεπηκολούθησεν ὀπίσω κυρίου. [13] καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὸν Ισραηλ καὶ κατερρόμβευσεν αὐτοὺς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, ἕως ἐξανηλώθη πᾶσα ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ ἔναντι κυρίου. [14] ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν σύστρεμμα ἀνθρώπων ἁμαρτωλῶν προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ισραηλ, [15] ὅτι ἀποστραφήσεσθε ἀπ᾽ αὐτοῦ προσθεῖναι ἔτι καταλιπεῖν αὐτὸν ἐν τῇ ἐρήμῳ καὶ ἀνομήσετε εἰς ὅλην τὴν συναγωγὴν ταύτην. [16] καὶ προσῆλθον αὐτῷ καὶ ἔλεγον Ἐπαύλεις προβάτων οἰκοδομήσωμεν ὧδε τοῖς κτήνεσιν ἡμῶν καὶ πόλεις ταῖς ἀποσκευαῖς ἡμῶν, [17] καὶ ἡμεῖς ἐνοπλισάμενοι προφυλακὴ πρότεροι τῶν υἱῶν Ισραηλ, ἕως ἂν ἀγάγωμεν αὐτοὺς εἰς τὸν ἑαυτῶν τόπον· καὶ κατοικήσει ἡ ἀποσκευὴ ἡμῶν ἐν πόλεσιν τετειχισμέναις διὰ τοὺς κατοικοῦντας τὴν γῆν. [18] οὐ μὴ ἀποστραφῶμεν εἰς τὰς οἰκίας ἡμῶν, ἕως ἂν καταμερισθῶσιν οἱ υἱοὶ Ισραηλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ· [19] καὶ οὐκέτι κληρονομήσωμεν ἐν αὐτοῖς ἀπὸ τοῦ πέραν τοῦ Ιορδάνου καὶ

ἐπέκεινα, ὅτι ἀπέχομεν τοὺς κλήρους ἡμῶν ἐν τῷ πέραν τοῦ Ιορδάνου ἐν ἀνατολαῖς. [20] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Ἐὰν ποιήσητε κατὰ τὸ ῥῆμα τοῦτο, ἐὰν ἐξοπλίσησθε ἔναντι κυρίου εἰς πόλεμον [21] καὶ παρελεύσεται ὑμῶν πᾶς ὁπλίτης τὸν Ιορδάνην ἔναντι κυρίου, ἕως ἂν ἐκτριβῇ ὁ ἐχθρὸς αὐτοῦ ἀπὸ προσώπου αὐτοῦ [22] καὶ κατακυριευθῇ ἡ γῆ ἔναντι κυρίου, καὶ μετὰ ταῦτα ἀποστραφήσεσθε, καὶ ἔσεσθε ἀθῷοι ἔναντι κυρίου καὶ ἀπὸ Ισραηλ, καὶ ἔσται ἡ γῆ αὕτη ὑμῖν ἐν κατασχέσει ἔναντι κυρίου. [23] ἐὰν δὲ μὴ ποιήσητε οὕτως, ἁμαρτήσεσθε ἔναντι κυρίου καὶ γνώσεσθε τὴν ἁμαρτίαν ὑμῶν, ὅταν ὑμᾶς καταλάβῃ τὰ κακά. [24] καὶ οἰκοδομήσετε ὑμῖν αὐτοῖς πόλεις τῇ ἀποσκευῇ ὑμῶν καὶ ἐπαύλεις τοῖς κτήνεσιν ὑμῶν καὶ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος ὑμῶν ποιήσετε. [25] καὶ εἶπαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ πρὸς Μωυσῆν λέγοντες Οἱ παῖδές σου ποιήσουσιν καθὰ ὁ κύριος ἡμῶν ἐντέλλεται· [26] ἡ ἀποσκευὴ ἡμῶν καὶ αἱ γυναῖκες ἡμῶν καὶ πάντα τὰ κτήνη ἡμῶν ἔσονται ἐν ταῖς πόλεσιν Γαλααδ, [27] οἱ δὲ παῖδές σου παρελεύσονται πάντες ἐνωπλισμένοι καὶ ἐκτεταγμένοι ἔναντι κυρίου εἰς τὸν πόλεμον, ὃν τρόπον ὁ κύριος λέγει. [28] καὶ συνέστησεν αὐτοῖς Μωϋσῆς Ελεαζαρ τὸν ἱερέα καὶ Ἰησοῦν υἱὸν Ναυη καὶ τοὺς ἄρχοντας πατριῶν τῶν φυλῶν Ισραηλ, [29] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Ἐὰν διαβῶσιν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ μεθ’ ὑμῶν τὸν Ιορδάνην, πᾶς ἐνωπλισμένος εἰς πόλεμον ἔναντι κυρίου, καὶ κατακυριεύσητε τῆς γῆς ἀπέναντι ὑμῶν, καὶ δώσετε αὐτοῖς τὴν γῆν Γαλααδ ἐν κατασχέσει· [30] ἐὰν δὲ μὴ διαβῶσιν ἐνωπλισμένοι μεθ’ ὑμῶν εἰς τὸν πόλεμον ἔναντι κυρίου, καὶ διαβιβάσετε τὴν ἀποσκευὴν αὐτῶν καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ κτήνη αὐτῶν πρότερα ὑμῶν εἰς γῆν Χανααν, καὶ συγκατακληρονομηθήσονται ἐν ὑμῖν ἐν τῇ γῇ Χανααν. [31] καὶ ἀπεκρίθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ λέγοντες Ὅσα ὁ κύριος λέγει τοῖς θεράπουσιν αὐτοῦ, οὕτως ποιήσομεν· [32] ἡμεῖς διαβησόμεθα ἐνωπλισμένοι ἔναντι κυρίου εἰς γῆν Χανααν, καὶ δώσετε τὴν κατάσχεσιν ἡμῖν ἐν τῷ πέραν τοῦ Ιορδάνου. [33] καὶ ἔδωκεν αὐτοῖς Μωϋσῆς, τοῖς υἱοῖς Γαδ καὶ τοῖς υἱοῖς Ρουβην καὶ τῷ ἡμίσει φυλῆς Μανασση υἱῶν Ιωσηφ, τὴν βασιλείαν Σηων βασιλέως Αμορραίων καὶ τὴν βασιλείαν Ωγ βασιλέως τῆς Βασαν, τὴν γῆν καὶ τὰς πόλεις σὺν τοῖς ὁρίοις αὐτῆς, πόλεις τῆς γῆς κύκλῳ. [34] Καὶ ᾠκοδόμησαν οἱ υἱοὶ Γαδ τὴν Δαιβων καὶ τὴν Αταρωθ καὶ τὴν Αροηρ [35] καὶ τὴν Σωφαρ καὶ τὴν Ιαζηρ καὶ ὕψωσαν αὐτὰς [36] καὶ τὴν Ναμβραν καὶ τὴν Βαιθαραν, πόλεις ὀχυρὰς καὶ ἐπαύλεις προβάτων. – [37] καὶ οἱ υἱοὶ Ρουβην ᾠκοδόμησαν τὴν Εσεβων καὶ Ελεαλη καὶ Καριαθαιμ [38] καὶ τὴν Βεελμεων, περικεκυκλωμένας, καὶ τὴν Σεβαμα καὶ ἐπωνόμασαν κατὰ τὰ ὀνόματα αὐτῶν τὰ ὀνόματα τῶν πόλεων, ἃς ᾠκοδόμησαν. – [39] καὶ ἐπορεύθη υἱὸς Μαχιρ υἱοῦ Μανασση εἰς Γαλααδ καὶ ἔλαβεν αὐτὴν καὶ

ἀπώλεσεν τὸν Αμορραῖον τὸν κατοικοῦντα ἐν αὐτῇ. [40] καὶ ἔδωκεν Μωϋσῆς τὴν Γαλααδ τῷ Μαχιρ υἱῷ Μανασση, καὶ κατῴκησεν ἐκεῖ. [41] καὶ Ιαιρ ὁ τοῦ Μανασση ἐπορεύθη καὶ ἔλαβεν τὰς ἐπαύλεις αὐτῶν καὶ ἐπωνόμασεν αὐτὰς Ἐπαύλεις Ιαιρ. [42] καὶ Ναβαυ ἐπορεύθη καὶ ἔλαβεν τὴν Καναθ καὶ τὰς κώμας αὐτῆς καὶ ἐπωνόμασεν αὐτὰς Ναβωθ ἐκ τοῦ ὀνόματος αὐτοῦ.

CHAPTER 33

[1] Καὶ οὗτοι σταθμοὶ τῶν υἱῶν Ισραηλ, ὡς ἐξῆλθον ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν ἐν χειρὶ Μωυσῆ καὶ Ααρων· [2] καὶ ἔγραψεν Μωϋσῆς τὰς ἀπάρσεις αὐτῶν καὶ τοὺς σταθμοὺς αὐτῶν διὰ ῥήματος κυρίου, καὶ οὗτοι σταθμοὶ τῆς πορείας αὐτῶν. [3] ἀπῆραν ἐκ Ραμεσση τῷ μηνὶ τῷ πρώτῳ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου· τῇ ἐπαύριον τοῦ πασχα ἐξῆλθον οἱ υἱοὶ Ισραηλ ἐν χειρὶ ὑψηλῇ ἐναντίον πάντων τῶν Αἰγυπτίων, [4] καὶ οἱ Αἰγύπτιοι ἔθαπτον ἐξ αὐτῶν τοὺς τεθνηκότας πάντας, οὓς ἐπάταξεν κύριος, πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, καὶ ἐν τοῖς θεοῖς αὐτῶν ἐποίησεν τὴν ἐκδίκησιν κύριος. [5] καὶ ἀπάραντες οἱ υἱοὶ Ισραηλ ἐκ Ραμεσση παρενέβαλον εἰς Σοκχωθ. [6] καὶ ἀπῆραν ἐκ Σοκχωθ καὶ παρενέβαλον εἰς Βουθαν, ὅ ἐστιν μέρος τι τῆς ἐρήμου. [7] καὶ ἀπῆραν ἐκ Βουθαν καὶ παρενέβαλον ἐπὶ στόμα Ειρωθ, ὅ ἐστιν ἀπέναντι Βεελσεπφων, καὶ παρενέβαλον ἀπέναντι Μαγδώλου. [8] καὶ ἀπῆραν ἀπέναντι Ειρωθ καὶ διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν διὰ τῆς ἐρήμου αὐτοὶ καὶ παρενέβαλον ἐν Πικρίαις. [9] καὶ ἀπῆραν ἐκ Πικριῶν καὶ ἦλθον εἰς Αιλιμ· καὶ ἐν Αιλιμ δώδεκα πηγαὶ ὑδάτων καὶ ἑβδομήκοντα στελέχη φοινίκων, καὶ παρενέβαλον ἐκεῖ παρὰ τὸ ὕδωρ. [10] καὶ ἀπῆραν ἐξ Αιλιμ καὶ παρενέβαλον ἐπὶ θάλασσαν ἐρυθράν. [11] καὶ ἀπῆραν ἀπὸ θαλάσσης ἐρυθρᾶς καὶ παρενέβαλον εἰς τὴν ἔρημον Σιν. [12] καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς Ραφακα. [13] καὶ ἀπῆραν ἐκ Ραφακα καὶ παρενέβαλον ἐν Αιλους. [14] καὶ ἀπῆραν ἐξ Αιλους καὶ παρενέβαλον ἐν Ραφιδιν, καὶ οὐκ ἦν ὕδωρ τῷ λαῷ πιεῖν ἐκεῖ. [15] καὶ ἀπῆραν ἐκ Ραφιδιν καὶ παρενέβαλον ἐν τῇ ἐρήμῳ Σινα. [16] καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σινα καὶ παρενέβαλον ἐν Μνήμασιν τῆς ἐπιθυμίας. [17] καὶ ἀπῆραν ἐκ Μνημάτων ἐπιθυμίας καὶ παρενέβαλον ἐν Ασηρωθ. [18] καὶ ἀπῆραν ἐξ Ασηρωθ καὶ παρενέβαλον ἐν Ραθαμα. [19] καὶ ἀπῆραν ἐκ Ραθαμα καὶ παρενέβαλον ἐν Ρεμμων Φαρες. [20] καὶ ἀπῆραν ἐκ Ρεμμων Φαρες καὶ παρενέβαλον ἐν Λεμωνα. [21] καὶ ἀπῆραν ἐκ Λεμωνα καὶ παρενέβαλον εἰς Δεσσα. [22] καὶ ἀπῆραν ἐκ Δεσσα καὶ παρενέβαλον εἰς Μακελλαθ. [23] καὶ ἀπῆραν ἐκ Μακελλαθ καὶ παρενέβαλον εἰς Σαφαρ. [24] καὶ ἀπῆραν ἐκ Σαφαρ καὶ παρενέβαλον εἰς Χαραδαθ. [25] καὶ ἀπῆραν ἐκ Χαραδαθ καὶ παρενέβαλον εἰς Μακηλωθ. [26] καὶ ἀπῆραν ἐκ Μακηλωθ καὶ παρενέβαλον εἰς Καταάθ. [27] καὶ ἀπῆραν ἐκ Καταάθ καὶ παρενέβαλον εἰς Ταραθ. [28] καὶ ἀπῆραν ἐκ Ταραθ καὶ παρενέβαλον εἰς Ματεκκα. [29] καὶ ἀπῆραν ἐκ Ματεκκα καὶ παρενέβαλον εἰς Σελμωνα. [30] καὶ ἀπῆραν ἐκ Σελμωνα καὶ παρενέβαλον εἰς Μασσουρουθ. [31] καὶ ἀπῆραν ἐκ

Μασσουρουθ καὶ παρενέβαλον εἰς Βαναια. [32] καὶ ἀπῆραν ἐκ Βαναια καὶ παρενέβαλον εἰς τὸ ὄρος Γαδγαδ. [33] καὶ ἀπῆραν ἐκ τοῦ ὄρους Γαδγαδ καὶ παρενέβαλον εἰς Ετεβαθα. [34] καὶ ἀπῆραν ἐξ Ετεβαθα καὶ παρενέβαλον εἰς Εβρωνα. [35] καὶ ἀπῆραν ἐξ Εβρωνα καὶ παρενέβαλον εἰς Γεσιωνγαβερ. [36] καὶ ἀπῆραν ἐκ Γεσιωνγαβερ καὶ παρενέβαλον ἐν τῇ ἐρήμῳ Σιν. καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς τὴν ἔρημον Φαραν, αὕτη ἐστὶν Καδης. [37] καὶ ἀπῆραν ἐκ Καδης καὶ παρενέβαλον εἰς Ωρ τὸ ὄρος πλησίον γῆς Εδωμ· [38] καὶ ἀνέβη Ααρων ὁ ἱερεὺς διὰ προστάγματος κυρίου καὶ ἀπέθανεν ἐκεῖ ἐν τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου τῶν υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου τῷ μηνὶ τῷ πέμπτῳ μιᾷ τοῦ μηνός· [39] καὶ Ααρων ἦν τριῶν καὶ εἴκοσι καὶ ἑκατὸν ἐτῶν, ὅτε ἀπέθνῃσκεν ἐν Ωρ τῷ ὄρει. [40] καὶ ἀκούσας ὁ Χανανις βασιλεὺς Αραδ, καὶ οὗτος κατῴκει ἐν γῇ Χανααν, ὅτε εἰσεπορεύοντο οἱ υἱοὶ Ισραηλ. [41] καὶ ἀπῆραν ἐξ Ωρ τοῦ ὄρους καὶ παρενέβαλον εἰς Σελμωνα. [42] καὶ ἀπῆραν ἐκ Σελμωνα καὶ παρενέβαλον εἰς Φινω. [43] καὶ ἀπῆραν ἐκ Φινω καὶ παρενέβαλον εἰς Ωβωθ. [44] καὶ ἀπῆραν ἐξ Ωβωθ καὶ παρενέβαλον ἐν Γαι ἐν τῷ πέραν ἐπὶ τῶν ὁρίων Μωαβ. [45] καὶ ἀπῆραν ἐκ Γαι καὶ παρενέβαλον εἰς Δαιβων Γαδ. [46] καὶ ἀπῆραν ἐκ Δαιβων Γαδ καὶ παρενέβαλον ἐν Γελμων Δεβλαθαιμ. [47] καὶ ἀπῆραν ἐκ Γελμων Δεβλαθαιμ καὶ παρενέβαλον ἐπὶ τὰ ὄρη τὰ Αβαριμ ἀπέναντι Ναβαυ. [48] καὶ ἀπῆραν ἀπὸ ὀρέων Αβαριμ καὶ παρενέβαλον ἐπὶ δυσμῶν Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω [49] καὶ παρενέβαλον παρὰ τὸν Ιορδάνην ἀνὰ μέσον Αισιμωθ ἕως Βελσαττιμ κατὰ δυσμὰς Μωαβ. [50] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω λέγων [51] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς διαβαίνετε τὸν Ιορδάνην εἰς γῆν Χανααν [52] καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας ἐν τῇ γῇ πρὸ προσώπου ὑμῶν καὶ ἐξαρεῖτε τὰς σκοπιὰς αὐτῶν καὶ πάντα τὰ εἴδωλα τὰ χωνευτὰ αὐτῶν ἀπολεῖτε αὐτὰ καὶ πάσας τὰς στήλας αὐτῶν ἐξαρεῖτε [53] καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας τὴν γῆν καὶ κατοικήσετε ἐν αὐτῇ· ὑμῖν γὰρ δέδωκα τὴν γῆν αὐτῶν ἐν κλήρῳ. [54] καὶ κατακληρονομήσετε τὴν γῆν αὐτῶν ἐν κλήρῳ κατὰ φυλὰς ὑμῶν· τοῖς πλείοσιν πληθυνεῖτε τὴν κατάσχεσιν αὐτῶν καὶ τοῖς ἐλάττοσιν ἐλαττώσετε τὴν κατάσχεσιν αὐτῶν· εἰς ὃ ἐὰν ἐξέλθῃ τὸ ὄνομα αὐτοῦ ἐκεῖ, αὐτοῦ ἔσται· κατὰ φυλὰς πατριῶν ὑμῶν κληρονομήσετε. [55] ἐὰν δὲ μὴ ἀπολέσητε τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ προσώπου ὑμῶν, καὶ ἔσται οὓς ἐὰν καταλίπητε ἐξ αὐτῶν, σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν καὶ βολίδες ἐν ταῖς πλευραῖς ὑμῶν καὶ ἐχθρεύσουσιν ἐπὶ τῆς γῆς, ἐφ’ ἣν ὑμεῖς κατοικήσετε, [56] καὶ ἔσται καθότι διεγνώκειν ποιῆσαι αὐτούς, ποιήσω ὑμῖν.

CHAPTER 34

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς εἰσπορεύεσθε εἰς τὴν γῆν Χαναανˑ αὕτη ἔσται ὑμῖν εἰς κληρονομίαν, γῆ Χαναανˑ σὺν τοῖς ὁρίοις αὐτῆς. [3] καὶ ἔσται ὑμῖν τὸ κλίτος τὸ πρὸς λίβα ἀπὸ ἐρήμου Σιν ἕως ἐχόμενον Εδωμ, καὶ ἔσται ὑμῖν τὰ ὅρια πρὸς λίβα ἀπὸ μέρους τῆς θαλάσσης τῆς ἁλυκῆς ἀπὸ ἀνατολῶνˑ [4] καὶ κυκλώσει ὑμᾶς τὰ ὅρια ἀπὸ λιβὸς πρὸς ἀνάβασιν Ακραβιν καὶ παρελεύσεται Σεννα, καὶ ἔσται ἡ διέξοδος αὐτοῦ πρὸς λίβα Καδης τοῦ Βαρνη, καὶ ἐξελεύσεται εἰς ἔπαυλιν Αραδ καὶ παρελεύσεται Ασεμωναˑ [5] καὶ κυκλώσει τὰ ὅρια ἀπὸ Ασεμωνα χειμάρρουν Αἰγύπτου, καὶ ἔσται ἡ διέξοδος ἡ θάλασσα. [6] καὶ τὰ ὅρια τῆς θαλάσσης ἔσται ὑμῖνˑ ἡ θάλασσα ἡ μεγάλη ὁριεῖ, τοῦτο ἔσται ὑμῖν τὰ ὅρια τῆς θαλάσσης. [7] καὶ τοῦτο ἔσται τὰ ὅρια ὑμῖν πρὸς βορρᾶνˑ ἀπὸ τῆς θαλάσσης τῆς μεγάλης καταμετρήσετε ὑμῖν αὐτοῖς παρὰ τὸ ὄρος τὸ ὄροςˑ [8] καὶ ἀπὸ τοῦ ὄρους τὸ ὄρος καταμετρήσετε αὐτοῖς εἰσπορευομένων εἰς Εμαθ, καὶ ἔσται ἡ διέξοδος αὐτοῦ τὰ ὅρια Σαραδαˑ [9] καὶ ἐξελεύσεται τὰ ὅρια Δεφρωνα, καὶ ἔσται ἡ διέξοδος αὐτοῦ Ασερναινˑ τοῦτο ἔσται ὑμῖν ὅρια ἀπὸ βορρᾶ. [10] καὶ καταμετρήσετε ὑμῖν αὐτοῖς τὰ ὅρια ἀνατολῶν ἀπὸ Ασερναιν Σεπφαμαˑ [11] καὶ καταβήσεται τὰ ὅρια ἀπὸ Σεπφαμ Αρβηλα ἀπὸ ἀνατολῶν ἐπὶ πηγάς, καὶ καταβήσεται τὰ ὅρια Βηλα ἐπὶ νώτου θαλάσσης Χεναρα ἀπὸ ἀνατολῶνˑ [12] καὶ καταβήσεται τὰ ὅρια ἐπὶ τὸν Ιορδάνην, καὶ ἔσται ἡ διέξοδος θάλασσα ἡ ἁλυκή. αὕτη ἔσται ὑμῖν ἡ γῆ καὶ τὰ ὅρια αὐτῆς κύκλῳ. [13] καὶ ἐνετείλατο Μωϋσῆς τοῖς υἱοῖς Ισραηλ λέγων Αὕτη ἡ γῆ, ἣν κατακληρονομήσετε αὐτὴν μετὰ κλήρου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ δοῦναι αὐτὴν ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση· [14] ὅτι ἔλαβεν φυλὴ υἱῶν Ρουβην καὶ φυλὴ υἱῶν Γαδ κατ᾽ οἴκους πατριῶν αὐτῶν, καὶ τὸ ἥμισυ φυλῆς Μανασση ἀπέλαβον τοὺς κλήρους αὐτῶν, [15] δύο φυλαὶ καὶ ἥμισυ φυλῆς ἔλαβον τοὺς κλήρους αὐτῶν πέραν τοῦ Ιορδάνου κατὰ Ιεριχω ἀπὸ νότου κατ᾽ ἀνατολάς. [16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [17] Ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οἳ κληρονομήσουσιν ὑμῖν τὴν γῆν· Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη. [18] καὶ ἄρχοντα ἕνα ἐκ φυλῆς λήμψεσθε κατακληρονομῆσαι ὑμῖν τὴν γῆν. [19] καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶνˑ τῆς φυλῆς Ιουδα Χαλεβ υἱὸς Ιεφοννηˑ [20] τῆς φυλῆς Συμεων Σαλαμιηλ υἱὸς Εμιουδˑ [21] τῆς φυλῆς Βενιαμιν Ελδαδ υἱὸς Χασλωνˑ [22] τῆς φυλῆς Δαν ἄρχων Βακχιρ υἱὸς Εγλιˑ [23] τῶν υἱῶν Ιωσηφ φυλῆς υἱῶν Μανασση ἄρχων Ανιηλ υἱὸς Ουφι, [24] τῆς φυλῆς υἱῶν Εφραιμ ἄρχων Καμουηλ

υἱὸς Σαβαθα· [25] τῆς φυλῆς Ζαβουλων ἄρχων Ελισαφαν υἱὸς Φαρναχ· [26] τῆς φυλῆς υἱῶν Ισσαχαρ ἄρχων Φαλτιηλ υἱὸς Οζα· [27] τῆς φυλῆς υἱῶν Ασηρ ἄρχων Αχιωρ υἱὸς Σελεμι· [28] τῆς φυλῆς Νεφθαλι ἄρχων Φαδαηλ υἱὸς Βεναμιουδ. [29] οὗτοι οἷς ἐνετείλατο κύριος καταμερίσαι τοῖς υἱοῖς Ισραηλ ἐν γῇ Χανααν.

CHAPTER 35

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω λέγων [2] Σύνταξον τοῖς υἱοῖς Ισραηλ καὶ δώσουσιν τοῖς Λευίταις ἀπὸ τῶν κλήρων κατασχέσεως αὐτῶν πόλεις κατοικεῖν καὶ τὰ προάστεια τῶν πόλεων κύκλῳ αὐτῶν δώσουσιν τοῖς Λευίταις, [3] καὶ ἔσονται αὐτοῖς αἱ πόλεις κατοικεῖν, καὶ τὰ ἀφορίσματα αὐτῶν ἔσται τοῖς κτήνεσιν αὐτῶν καὶ πᾶσι τοῖς τετράποσιν αὐτῶν. [4] καὶ τὰ συγκυροῦντα τῶν πόλεων, ἃς δώσετε τοῖς Λευίταις, ἀπὸ τείχους τῆς πόλεως καὶ ἔξω δισχιλίους πήχεις κύκλῳ· [5] καὶ μετρήσεις ἔξω τῆς πόλεως τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς λίβα δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς θάλασσαν δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς βορρᾶν δισχιλίους πήχεις, καὶ ἡ πόλις μέσον τούτου ἔσται ὑμῖν καὶ τὰ ὅμορα τῶν πόλεων. [6] καὶ τὰς πόλεις δώσετε τοῖς Λευίταις, τὰς ἓξ πόλεις τῶν φυγαδευτηρίων, ἃς δώσετε φεύγειν ἐκεῖ τῷ φονεύσαντι, καὶ πρὸς ταύταις τεσσαράκοντα καὶ δύο πόλεις· [7] πάσας τὰς πόλεις δώσετε τοῖς Λευίταις, τεσσαράκοντα καὶ ὀκτὼ πόλεις, ταύτας καὶ τὰ προάστεια αὐτῶν. [8] καὶ τὰς πόλεις, ἃς δώσετε ἀπὸ τῆς κατασχέσεως υἱῶν Ισραηλ, ἀπὸ τῶν τὰ πολλὰ πολλὰ καὶ ἀπὸ τῶν ἐλαττόνων ἐλάττω· ἕκαστος κατὰ τὴν κληρονομίαν αὐτοῦ, ἣν κληρονομήσουσιν, δώσουσιν ἀπὸ τῶν πόλεων τοῖς Λευίταις. [9] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων [10] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς διαβαίνετε τὸν Ιορδάνην εἰς γῆν Χανααν [11] καὶ διαστελεῖτε ὑμῖν αὐτοῖς πόλεις· φυγαδευτήρια ἔσται ὑμῖν φυγεῖν ἐκεῖ τὸν φονευτήν, πᾶς ὁ πατάξας ψυχὴν ἀκουσίως. [12] καὶ ἔσονται αἱ πόλεις ὑμῖν φυγαδευτήρια ἀπὸ ἀγχιστεύοντος τὸ αἷμα, καὶ οὐ μὴ ἀποθάνῃ ὁ φονεύων, ἕως ἂν στῇ ἔναντι τῆς συναγωγῆς εἰς κρίσιν. [13] καὶ αἱ πόλεις, ἃς δώσετε, τὰς ἓξ πόλεις, φυγαδευτήρια ἔσονται ὑμῖν· [14] τὰς τρεῖς πόλεις δώσετε ἐν τῷ πέραν τοῦ Ιορδάνου καὶ τὰς τρεῖς πόλεις δώσετε ἐν γῇ Χανααν· [15] φυγάδιον ἔσται τοῖς υἱοῖς Ισραηλ, καὶ τῷ προσηλύτῳ καὶ τῷ παροίκῳ τῷ ἐν ὑμῖν ἔσονται αἱ πόλεις αὗται εἰς φυγαδευτήριον φυγεῖν ἐκεῖ παντὶ πατάξαντι ψυχὴν ἀκουσίως. – [16] ἐὰν δὲ ἐν σκεύει σιδήρου πατάξῃ αὐτόν, καὶ τελευτήσῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής. [17] ἐὰν δὲ ἐν λίθῳ ἐκ χειρός, ἐν ᾧ ἀποθανεῖται ἐν αὐτῷ, πατάξῃ αὐτόν, καὶ ἀποθάνῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής. [18] ἐὰν δὲ ἐν σκεύει ξυλίνῳ ἐκ χειρός, ἐξ οὗ ἀποθανεῖται ἐν αὐτῷ, πατάξῃ αὐτόν, καὶ ἀποθάνῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής. [19] ὁ ἀγχιστεύων τὸ αἷμα, οὗτος ἀποκτενεῖ τὸν φονεύσαντα· ὅταν συναντήσῃ αὐτῷ, οὗτος ἀποκτενεῖ

αὐτόν. [20] ἐὰν δὲ δι᾽ ἔχθραν ὥσῃ αὐτὸν καὶ ἐπιρρίψῃ ἐπ᾽ αὐτὸν πᾶν σκεῦος ἐξ ἐνέδρου, καὶ ἀποθάνῃ, [21] ἢ διὰ μῆνιν ἐπάταξεν αὐτὸν τῇ χειρί, καὶ ἀποθάνῃ, θανάτῳ θανατούσθω ὁ πατάξας, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονεύων· ὁ ἀγχιστεύων τὸ αἷμα ἀποκτενεῖ τὸν φονεύσαντα ἐν τῷ συναντῆσαι αὐτῷ. – [22] ἐὰν δὲ ἐξάπινα οὐ δι᾽ ἔχθραν ὥσῃ αὐτὸν ἢ ἐπιρρίψῃ ἐπ᾽ αὐτὸν πᾶν σκεῦος οὐκ ἐξ ἐνέδρου [23] ἢ παντὶ λίθῳ, ἐν ᾧ ἀποθανεῖται ἐν αὐτῷ, οὐκ εἰδώς, καὶ ἐπιπέσῃ ἐπ᾽ αὐτόν, καὶ ἀποθάνῃ, αὐτὸς δὲ οὐκ ἐχθρὸς αὐτοῦ ἦν οὐδὲ ζητῶν κακοποιῆσαι αὐτόν, [24] καὶ κρινεῖ ἡ συναγωγὴ ἀνὰ μέσον τοῦ πατάξαντος καὶ ἀνὰ μέσον τοῦ ἀγχιστεύοντος τὸ αἷμα κατὰ τὰ κρίματα ταῦτα, [25] καὶ ἐξελεῖται ἡ συναγωγὴ τὸν φονεύσαντα ἀπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, καὶ ἀποκαταστήσουσιν αὐτὸν ἡ συναγωγὴ εἰς τὴν πόλιν τοῦ φυγαδευτηρίου αὐτοῦ, οὗ κατέφυγεν, καὶ κατοικήσει ἐκεῖ, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας, ὃν ἔχρισαν αὐτὸν τῷ ἐλαίῳ τῷ ἁγίῳ. [26] ἐὰν δὲ ἐξόδῳ ἐξέλθῃ ὁ φονεύσας τὰ ὅρια τῆς πόλεως, εἰς ἣν κατέφυγεν ἐκεῖ, [27] καὶ εὕρῃ αὐτὸν ὁ ἀγχιστεύων τὸ αἷμα ἔξω τῶν ὁρίων τῆς πόλεως καταφυγῆς αὐτοῦ καὶ φονεύσῃ ὁ ἀγχιστεύων τὸ αἷμα τὸν φονεύσαντα, οὐκ ἔνοχός ἐστιν· [28] ἐν γὰρ τῇ πόλει τῆς καταφυγῆς κατοικείτω, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας, καὶ μετὰ τὸ ἀποθανεῖν τὸν ἱερέα τὸν μέγαν ἐπαναστραφήσεται ὁ φονεύσας εἰς τὴν γῆν τῆς κατασχέσεως αὐτοῦ. [29] καὶ ἔσται ταῦτα ὑμῖν εἰς δικαίωμα κρίματος εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις ταῖς κατοικίαις ὑμῶν. – [30] πᾶς πατάξας ψυχήν, διὰ μαρτύρων φονεύσεις τὸν φονεύσαντα, καὶ μάρτυς εἷς οὐ μαρτυρήσει ἐπὶ ψυχὴν ἀποθανεῖν. [31] καὶ οὐ λήμψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος τοῦ ἐνόχου ὄντος ἀναιρεθῆναι· θανάτῳ γὰρ θανατωθήσεται. [32] οὐ λήμψεσθε λύτρα τοῦ φυγεῖν εἰς πόλιν τῶν φυγαδευτηρίων τοῦ πάλιν κατοικεῖν ἐπὶ τῆς γῆς, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας. [33] καὶ οὐ μὴ φονοκτονήσητε τὴν γῆν, εἰς ἣν ὑμεῖς κατοικεῖτε· τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν, καὶ οὐκ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος τοῦ ἐκχυθέντος ἐπ᾽ αὐτῆς, ἀλλ᾽ ἐπὶ τοῦ αἵματος τοῦ ἐκχέοντος. [34] καὶ οὐ μιανεῖτε τὴν γῆν, ἐφ᾽ ἧς κατοικεῖτε ἐπ᾽ αὐτῆς, ἐφ᾽ ἧς ἐγὼ κατασκηνώσω ἐν ὑμῖν· ἐγὼ γάρ εἰμι κύριος κατασκηνῶν ἐν μέσῳ τῶν υἱῶν Ισραηλ.

CHAPTER 36

[1] Καὶ προσῆλθον οἱ ἄρχοντες φυλῆς υἱῶν Γαλααδ υἱοῦ Μαχιρ υἱοῦ Μανασση ἐκ τῆς φυλῆς υἱῶν Ιωσηφ καὶ ἐλάλησαν ἔναντι Μωυσῆ καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων οἴκων πατριῶν υἱῶν Ισραηλ [2] καὶ εἶπαν Τῷ κυρίῳ ἡμῶν ἐνετείλατο κύριος ἀποδοῦναι τὴν γῆν τῆς κληρονομίας ἐν κλήρῳ τοῖς υἱοῖς Ισραηλ, καὶ τῷ κυρίῳ συνέταξεν κύριος δοῦναι τὴν κληρονομίαν Σαλπααδ τοῦ ἀδελφοῦ ἡμῶν ταῖς θυγατράσιν αὐτοῦ. [3] καὶ ἔσονται ἑνὶ τῶν φυλῶν υἱῶν Ισραηλ γυναῖκες, καὶ ἀφαιρεθήσεται ὁ κλῆρος αὐτῶν ἐκ τῆς κατασχέσεως τῶν πατέρων ἡμῶν καὶ προστεθήσεται εἰς κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυναῖκες, καὶ ἐκ τοῦ κλήρου τῆς κληρονομίας ἡμῶν ἀφαιρεθήσεται. [4] ἐὰν δὲ γένηται ἡ ἄφεσις τῶν υἱῶν Ισραηλ, καὶ προστεθήσεται ἡ κληρονομία αὐτῶν ἐπὶ τὴν κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυναῖκες, καὶ ἀπὸ τῆς κληρονομίας φυλῆς πατριᾶς ἡμῶν ἀφαιρεθήσεται ἡ κληρονομία αὐτῶν. [5] καὶ ἐνετείλατο Μωϋσῆς τοῖς υἱοῖς Ισραηλ διὰ προστάγματος κυρίου λέγων Οὕτως φυλὴ υἱῶν Ιωσηφ λέγουσιν. [6] τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος ταῖς θυγατράσιν Σαλπααδ λέγων Οὗ ἀρέσκει ἐναντίον αὐτῶν, ἔστωσαν γυναῖκες, πλὴν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῶν ἔστωσαν γυναῖκες, [7] καὶ οὐχὶ περιστραφήσεται κληρονομία τοῖς υἱοῖς Ισραηλ ἀπὸ φυλῆς ἐπὶ φυλήν, ὅτι ἕκαστος ἐν τῇ κληρονομίᾳ τῆς φυλῆς τῆς πατριᾶς αὐτοῦ προσκολληθήσονται οἱ υἱοὶ Ισραηλ. [8] καὶ πᾶσα θυγάτηρ ἀγχιστεύουσα κληρονομίαν ἐκ τῶν φυλῶν υἱῶν Ισραηλ ἑνὶ τῶν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῆς ἔσονται γυναῖκες, ἵνα ἀγχιστεύσωσιν οἱ υἱοὶ Ισραηλ ἕκαστος τὴν κληρονομίαν τὴν πατρικὴν αὐτοῦ· [9] καὶ οὐ περιστραφήσεται κλῆρος ἐκ φυλῆς ἐπὶ φυλὴν ἑτέραν, ἀλλὰ ἕκαστος ἐν τῇ κληρονομίᾳ αὐτοῦ προσκολληθήσονται οἱ υἱοὶ Ισραηλ. [10] ὃν τρόπον συνέταξεν κύριος Μωυσῇ, οὕτως ἐποίησαν θυγατέρες Σαλπααδ, [11] καὶ ἐγένοντο Θερσα καὶ Εγλα καὶ Μελχα καὶ Νουα καὶ Μααλα θυγατέρες Σαλπααδ τοῖς ἀνεψιοῖς αὐτῶν· [12] ἐκ τοῦ δήμου τοῦ Μανασση υἱῶν Ιωσηφ ἐγενήθησαν γυναῖκες, καὶ ἐγένετο ἡ κληρονομία αὐτῶν ἐπὶ τὴν φυλὴν δήμου τοῦ πατρὸς αὐτῶν. [13] Αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ἃ ἐνετείλατο κύριος ἐν χειρὶ Μωυσῆ ἐπὶ δυσμῶν Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω.

Deuteronomy

CHAPTER 1

[1] Οὗτοι οἱ λόγοι, οὓς ἐλάλησεν Μωϋσῆς παντὶ Ισραηλ πέραν τοῦ Ιορδάνου ἐν τῇ ἐρήμῳ πρὸς δυσμαῖς πλησίον τῆς ἐρυθρᾶς ἀνὰ μέσον Φαραν, Τοφολ καὶ Λοβον καὶ Αυλων καὶ Καταχρύσεα· [2] ἕνδεκα ἡμερῶν ἐν Χωρηβ ὁδὸς ἐπ᾽ ὄρος Σηιρ ἕως Καδης Βαρνη. [3] καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ ἔτει ἐν τῷ ἑνδεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐλάλησεν Μωϋσῆς πρὸς πάντας υἱοὺς Ισραηλ κατὰ πάντα, ὅσα ἐνετείλατο κύριος αὐτῷ πρὸς αὐτούς. [4] μετὰ τὸ πατάξαι Σηων βασιλέα Αμορραίων τὸν κατοικήσαντα ἐν Εσεβων καὶ Ωγ βασιλέα τῆς Βασαν τὸν κατοικήσαντα ἐν Ασταρωθ καὶ ἐν Εδραιν [5] ἐν τῷ πέραν τοῦ Ιορδάνου ἐν γῇ Μωαβ ἤρξατο Μωϋσῆς διασαφῆσαι τὸν νόμον τοῦτον λέγων [6] Κύριος ὁ θεὸς ἡμῶν ἐλάλησεν ἡμῖν ἐν Χωρηβ λέγων Ἱκανούσθω ὑμῖν κατοικεῖν ἐν τῷ ὄρει τούτῳ· [7] ἐπιστράφητε καὶ ἀπάρατε ὑμεῖς καὶ εἰσπορεύεσθε εἰς ὄρος Αμορραίων καὶ πρὸς πάντας τοὺς περιοίκους Αραβα εἰς ὄρος καὶ πεδίον καὶ πρὸς λίβα καὶ παραλίαν, γῆν Χαναναίων καὶ Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου. [8] ἴδετε παραδέδωκα ἐνώπιον ὑμῶν τὴν γῆν· εἰσπορευθέντες κληρονομήσατε τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ᾽ αὐτούς. [9] καὶ εἶπα πρὸς ὑμᾶς ἐν τῷ καιρῷ ἐκείνῳ λέγων Οὐ δυνήσομαι μόνος φέρειν ὑμᾶς· [10] κύριος ὁ θεὸς ὑμῶν ἐπλήθυνεν ὑμᾶς, καὶ ἰδού ἐστε σήμερον ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει· [11] κύριος ὁ θεὸς τῶν πατέρων ὑμῶν προσθείη ὑμῖν ὡς ἐστὲ χιλιοπλασίως καὶ εὐλογήσαι ὑμᾶς, καθότι ἐλάλησεν ὑμῖν. [12] πῶς δυνήσομαι μόνος φέρειν τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν; [13] δότε ἑαυτοῖς ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς εἰς τὰς φυλὰς ὑμῶν, καὶ καταστήσω ἐφ᾽ ὑμῶν ἡγουμένους ὑμῶν. [14] καὶ ἀπεκρίθητέ μοι καὶ εἴπατε Καλὸν τὸ ῥῆμα, ὃ ἐλάλησας ποιῆσαι. [15] καὶ ἔλαβον ἐξ ὑμῶν ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς καὶ κατέστησα αὐτοὺς ἡγεῖσθαι ἐφ᾽ ὑμῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους καὶ γραμματοεισαγωγεῖς τοῖς κριταῖς ὑμῶν. [16] καὶ ἐνετειλάμην τοῖς κριταῖς ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ λέγων Διακούετε ἀνὰ μέσον τῶν ἀδελφῶν ὑμῶν καὶ κρίνατε δικαίως ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον ἀδελφοῦ καὶ ἀνὰ μέσον προσηλύτου αὐτοῦ. [17] οὐκ ἐπιγνώσῃ πρόσωπον ἐν κρίσει, κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κρινεῖς, οὐ μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, ὅτι ἡ κρίσις τοῦ θεοῦ ἐστιν· καὶ τὸ ῥῆμα, ὃ ἐὰν σκληρὸν ᾖ ἀφ᾽ ὑμῶν, ἀνοίσετε αὐτὸ ἐπ᾽ ἐμέ, καὶ ἀκούσομαι αὐτό. [18] καὶ ἐνετειλάμην ὑμῖν ἐν τῷ καιρῷ ἐκείνῳ πάντας τοὺς λόγους, οὓς ποιήσετε.

[19] Καὶ ἀπάραντες ἐκ Χωρηβ ἐπορεύθημεν πᾶσαν τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην, ἣν εἴδετε, ὁδὸν ὄρους τοῦ Αμορραίου, καθότι ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν, καὶ ἤλθομεν ἕως Καδης Βαρνη. [20] καὶ εἶπα πρὸς ὑμᾶς Ἤλθατε ἕως τοῦ ὄρους τοῦ Αμορραίου, ὃ ὁ κύριος ὁ θεὸς ἡμῶν δίδωσιν ὑμῖν. [21] ἴδετε παραδέδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν πρὸ προσώπου ὑμῶν τὴν γῆν· ἀναβάντες κληρονομήσατε, ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὑμῖν· μὴ φοβεῖσθε μηδὲ δειλιάσητε. [22] καὶ προσήλθατέ μοι πάντες καὶ εἴπατε Ἀποστείλωμεν ἄνδρας προτέρους ἡμῶν, καὶ ἐφοδευσάτωσαν ἡμῖν τὴν γῆν καὶ ἀναγγειλάτωσαν ἡμῖν ἀπόκρισιν τὴν ὁδόν, δι᾽ ἧς ἀναβησόμεθα ἐν αὐτῇ, καὶ τὰς πόλεις, εἰς ἃς εἰσπορευσόμεθα εἰς αὐτάς. [23] καὶ ἤρεσεν ἐναντίον μου τὸ ῥῆμα, καὶ ἔλαβον ἐξ ὑμῶν δώδεκα ἄνδρας, ἄνδρα ἕνα κατὰ φυλήν. [24] καὶ ἐπιστραφέντες ἀνέβησαν εἰς τὸ ὄρος καὶ ἦλθοσαν ἕως Φάραγγος βότρυος καὶ κατεσκόπευσαν αὐτήν. [25] καὶ ἐλάβοσαν ἐν ταῖς χερσὶν αὐτῶν ἀπὸ τοῦ καρποῦ τῆς γῆς καὶ κατήνεγκαν πρὸς ἡμᾶς καὶ ἔλεγον Ἀγαθὴ ἡ γῆ, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν. [26] καὶ οὐκ ἠθελήσατε ἀναβῆναι καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν [27] καὶ διεγογγύζετε ἐν ταῖς σκηναῖς ὑμῶν καὶ εἴπατε Διὰ τὸ μισεῖν κύριον ἡμᾶς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου παραδοῦναι ἡμᾶς εἰς χεῖρας Αμορραίων ἐξολεθρεῦσαι ἡμᾶς. [28] ποῦ ἡμεῖς ἀναβαίνομεν; οἱ ἀδελφοὶ ὑμῶν ἀπέστησαν ὑμῶν τὴν καρδίαν λέγοντες Ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον ἡμῶν καὶ πόλεις μεγάλαι καὶ τετειχισμέναι ἕως τοῦ οὐρανοῦ, ἀλλὰ καὶ υἱοὺς γιγάντων ἑωράκαμεν ἐκεῖ. [29] καὶ εἶπα πρὸς ὑμᾶς Μὴ πτήξητε μηδὲ φοβηθῆτε ἀπ᾽ αὐτῶν· [30] κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος πρὸ προσώπου ὑμῶν αὐτὸς συνεκπολεμήσει αὐτοὺς μεθ᾽ ὑμῶν κατὰ πάντα, ὅσα ἐποίησεν ὑμῖν ἐν γῇ Αἰγύπτῳ [31] καὶ ἐν τῇ ἐρήμῳ ταύτῃ, ἣν εἴδετε, ὡς ἐτροφοφόρησέν σε κύριος ὁ θεός σου, ὡς εἴ τις τροφοφορήσει ἄνθρωπος τὸν υἱὸν αὐτοῦ, κατὰ πᾶσαν τὴν ὁδόν, ἣν ἐπορεύθητε, ἕως ἤλθετε εἰς τὸν τόπον τοῦτον. [32] καὶ ἐν τῷ λόγῳ τούτῳ οὐκ ἐνεπιστεύσατε κυρίῳ τῷ θεῷ ὑμῶν, [33] ὃς προπορεύεται πρότερος ὑμῶν ἐν τῇ ὁδῷ ἐκλέγεσθαι ὑμῖν τόπον ὁδηγῶν ὑμᾶς ἐν πυρὶ νυκτὸς δεικνύων ὑμῖν τὴν ὁδόν, καθ᾽ ἣν πορεύεσθε ἐπ᾽ αὐτῆς, καὶ ἐν νεφέλῃ ἡμέρας. [34] καὶ ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν καὶ παροξυνθεὶς ὤμοσεν λέγων [35] Εἰ ὄψεταί τις τῶν ἀνδρῶν τούτων τὴν ἀγαθὴν ταύτην γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν, [36] πλὴν Χαλεβ υἱὸς Ιεφοννη, οὗτος ὄψεται αὐτήν, καὶ τούτῳ δώσω τὴν γῆν, ἐφ᾽ ἣν ἐπέβη, καὶ τοῖς υἱοῖς αὐτοῦ διὰ τὸ προσκεῖσθαι αὐτὸν τὰ πρὸς κύριον. [37] καὶ ἐμοὶ ἐθυμώθη κύριος δι᾽ ὑμᾶς λέγων Οὐδὲ σὺ οὐ μὴ εἰσέλθῃς ἐκεῖ· [38] Ἰησοῦς υἱὸς Ναυη ὁ παρεστηκώς σοι, οὗτος εἰσελεύσεται ἐκεῖ·

αὐτὸν κατίσχυσον, ὅτι αὐτὸς κατακληρονομήσει αὐτὴν τῷ Ισραηλ. [39] καὶ πᾶν παιδίον νέον, ὅστις οὐκ οἶδεν σήμερον ἀγαθὸν ἢ κακόν, οὗτοι εἰσελεύσονται ἐκεῖ, καὶ τούτοις δώσω αὐτήν, καὶ αὐτοὶ κληρονομήσουσιν αὐτήν. [40] καὶ ὑμεῖς ἐπιστραφέντες ἐστρατοπεδεύσατε εἰς τὴν ἔρημον ὁδὸν τὴν ἐπὶ τῆς ἐρυθρᾶς θαλάσσης. [41] καὶ ἀπεκρίθητέ μοι καὶ εἴπατε Ἡμάρτομεν ἔναντι κυρίου τοῦ θεοῦ ἡμῶν· ἡμεῖς ἀναβάντες πολεμήσομεν κατὰ πάντα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν. καὶ ἀναλαβόντες ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτοῦ καὶ συναθροισθέντες ἀνεβαίνετε εἰς τὸ ὄρος. [42] καὶ εἶπεν κύριος πρός με Εἰπὸν αὐτοῖς Οὐκ ἀναβήσεσθε οὐδὲ μὴ πολεμήσετε, οὐ γάρ εἰμι μεθ᾽ ὑμῶν· καὶ οὐ μὴ συντριβῆτε ἐνώπιον τῶν ἐχθρῶν ὑμῶν. [43] καὶ ἐλάλησα ὑμῖν, καὶ οὐκ εἰσηκούσατέ μου καὶ παρέβητε τὸ ῥῆμα κυρίου καὶ παραβιασάμενοι ἀνέβητε εἰς τὸ ὄρος. [44] καὶ ἐξῆλθεν ὁ Αμορραῖος ὁ κατοικῶν ἐν τῷ ὄρει ἐκείνῳ εἰς συνάντησιν ὑμῖν καὶ κατεδίωξαν ὑμᾶς, ὡς εἰ ποιήσαισαν αἱ μέλισσαι, καὶ ἐτίτρωσκον ὑμᾶς ἀπὸ Σηιρ ἕως Ερμα. [45] καὶ καθίσαντες ἐκλαίετε ἔναντι κυρίου, καὶ οὐκ εἰσήκουσεν κύριος τῆς φωνῆς ὑμῶν οὐδὲ προσέσχεν ὑμῖν. [46] καὶ ἐνεκάθησθε ἐν Καδης ἡμέρας πολλάς, ὅσας ποτὲ ἡμέρας ἐνεκάθησθε.

CHAPTER 2

[1] Καὶ ἐπιστραφέντες ἀπήραμεν εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθράν, ὃν τρόπον ἐλάλησεν κύριος πρός με, καὶ ἐκυκλώσαμεν τὸ ὄρος τὸ Σηιρ ἡμέρας πολλάς. [2] καὶ εἶπεν κύριος πρός με [3] Ἱκανούσθω ὑμῖν κυκλοῦν τὸ ὄρος τοῦτο, ἐπιστράφητε οὖν ἐπὶ βορρᾶν· [4] καὶ τῷ λαῷ ἔντειλαι λέγων Ὑμεῖς παραπορεύεσθε διὰ τῶν ὁρίων τῶν ἀδελφῶν ὑμῶν υἱῶν Ησαυ, οἳ κατοικοῦσιν ἐν Σηιρ, καὶ φοβηθήσονται ὑμᾶς καὶ εὐλαβηθήσονται ὑμᾶς σφόδρα. [5] μὴ συνάψητε πρὸς αὐτοὺς πόλεμον· οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδός, ὅτι ἐν κλήρῳ δέδωκα τοῖς υἱοῖς Ησαυ τὸ ὄρος τὸ Σηιρ. [6] βρώματα ἀργυρίου ἀγοράσατε παρ᾽ αὐτῶν καὶ φάγεσθε καὶ ὕδωρ μέτρῳ λήμψεσθε παρ᾽ αὐτῶν ἀργυρίου καὶ πίεσθε. [7] ὁ γὰρ κύριος ὁ θεὸς ἡμῶν εὐλόγησέν σε ἐν παντὶ ἔργῳ τῶν χειρῶν σου· διάγνωθι πῶς διῆλθες τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην· ἰδοὺ τεσσαράκοντα ἔτη κύριος ὁ θεός σου μετὰ σοῦ, οὐκ ἐπεδεήθης ῥήματος. – [8] καὶ παρήλθομεν τοὺς ἀδελφοὺς ἡμῶν υἱοὺς Ησαυ τοὺς κατοικοῦντας ἐν Σηιρ παρὰ τὴν ὁδὸν τὴν Αραβα ἀπὸ Αιλων καὶ ἀπὸ Γασιωνγαβερ καὶ ἐπιστρέψαντες παρήλθομεν ὁδὸν ἔρημον Μωαβ. [9] καὶ εἶπεν κύριος πρός με Μὴ ἐχθραίνετε τοῖς Μωαβίταις καὶ μὴ συνάψητε πρὸς αὐτοὺς πόλεμον· οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν ἐν κλήρῳ, τοῖς γὰρ υἱοῖς Λωτ δέδωκα τὴν Σηιρ κληρονομεῖν. [10] [οἱ Ομμιν πρότεροι ἐνεκάθηντο ἐπ᾽ αὐτῆς, ἔθνος μέγα καὶ πολὺ καὶ ἰσχύοντες ὥσπερ οἱ Ενακιμ· [11] Ραφαιν λογισθήσονται καὶ οὗτοι ὥσπερ οἱ Ενακιμ, καὶ οἱ Μωαβῖται ἐπονομάζουσιν αὐτοὺς Ομμιν. [12] καὶ ἐν Σηιρ ἐνεκάθητο ὁ Χορραῖος πρότερον, καὶ υἱοὶ Ησαυ ἀπώλεσαν αὐτοὺς καὶ ἐξέτριψαν αὐτοὺς ἀπὸ προσώπου αὐτῶν καὶ κατῳκίσθησαν ἀντ αὐτῶν, ὃν τρόπον ἐποίησεν Ισραηλ τὴν γῆν τῆς κληρονομίας αὐτοῦ, ἣν δέδωκεν κύριος αὐτοῖς.] [13] νῦν οὖν ἀνάστητε καὶ ἀπάρατε ὑμεῖς καὶ παραπορεύεσθε τὴν φάραγγα Ζαρετ. καὶ παρήλθομεν τὴν φάραγγα Ζαρετ. [14] καὶ αἱ ἡμέραι, ἃς παρεπορεύθημεν ἀπὸ Καδης Βαρνη ἕως οὗ παρήλθομεν τὴν φάραγγα Ζαρετ, τριάκοντα καὶ ὀκτὼ ἔτη, ἕως οὗ διέπεσεν πᾶσα γενεὰ ἀνδρῶν πολεμιστῶν ἀποθνῄσκοντες ἐκ τῆς παρεμβολῆς, καθότι ὤμοσεν αὐτοῖς ὁ θεός· [15] καὶ ἡ χεὶρ τοῦ θεοῦ ἦν ἐπ᾽ αὐτοῖς ἐξαναλῶσαι αὐτοὺς ἐκ τῆς παρεμβολῆς, ἕως οὗ διέπεσαν. – [16] καὶ ἐγενήθη ἐπεὶ διέπεσαν πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἀποθνῄσκοντες ἐκ μέσου τοῦ λαοῦ, [17] καὶ ἐλάλησεν κύριος πρός με λέγων [18] Σὺ παραπορεύσῃ σήμερον τὰ ὅρια Μωαβ τὴν Σηιρ [19] καὶ προσάξετε ἐγγὺς υἱῶν Αμμαν· μὴ ἐχθραίνετε αὐτοῖς καὶ μὴ συνάψητε αὐτοῖς εἰς πόλεμον· οὐ γὰρ μὴ δῶ ἀπὸ τῆς γῆς

υἱῶν Αμμαν σοὶ ἐν κλήρῳ, ὅτι τοῖς υἱοῖς Λωτ δέδωκα αὐτὴν ἐν κλήρῳ. [20] [γῆ Ραφαιν λογισθήσεται· καὶ γὰρ ἐπ᾽ αὐτῆς κατῴκουν οἱ Ραφαιν τὸ πρότερον, καὶ οἱ Αμμανῖται ὀνομάζουσιν αὐτοὺς Ζομζομμιν, [21] ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον ὑμῶν ὥσπερ οἱ Ενακιμ, καὶ ἀπώλεσεν αὐτοὺς κύριος πρὸ προσώπου αὐτῶν, καὶ κατεκληρονόμησαν καὶ κατῳκίσθησαν ἀντ αὐτῶν ἕως τῆς ἡμέρας ταύτης· [22] ὥσπερ ἐποίησαν τοῖς υἱοῖς Ησαυ τοῖς κατοικοῦσιν ἐν Σηιρ, ὃν τρόπον ἐξέτριψαν τὸν Χορραῖον ἀπὸ προσώπου αὐτῶν καὶ κατεκληρονόμησαν καὶ κατῳκίσθησαν ἀντ αὐτῶν ἕως τῆς ἡμέρας ταύτης· [23] καὶ οἱ Ευαῖοι οἱ κατοικοῦντες ἐν ασηρωθ ἕως Γάζης, καὶ οἱ Καππάδοκες οἱ ἐξελθόντες ἐκ Καππαδοκίας ἐξέτριψαν αὐτοὺς καὶ κατῳκίσθησαν ἀντ αὐτῶν.] [24] νῦν οὖν ἀνάστητε καὶ ἀπάρατε καὶ παρέλθατε ὑμεῖς τὴν φάραγγα Αρνων· ἰδοὺ παραδέδωκα εἰς τὰς χεῖράς σου τὸν Σηων βασιλέα Εσεβων τὸν Αμορραῖον καὶ τὴν γῆν αὐτοῦ· ἐνάρχου κληρονομεῖν, σύναπτε πρὸς αὐτὸν πόλεμον. [25] ἐν τῇ ἡμέρᾳ ταύτῃ ἐνάρχου δοῦναι τὸν τρόμον σου καὶ τὸν φόβον σου ἐπὶ πρόσωπον πάντων τῶν ἐθνῶν τῶν ὑποκάτω τοῦ οὐρανοῦ, οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται καὶ ὠδῖνας ἕξουσιν ἀπὸ προσώπου σου. [26] Καὶ ἀπέστειλα πρέσβεις ἐκ τῆς ἐρήμου Κεδαμωθ πρὸς Σηων βασιλέα Εσεβων λόγοις εἰρηνικοῖς λέγων [27] Παρελεύσομαι διὰ τῆς γῆς σου· ἐν τῇ ὁδῷ παρελεύσομαι, οὐχὶ ἐκκλινῶ δεξιὰ οὐδὲ ἀριστερά· [28] βρώματα ἀργυρίου ἀποδώσῃ μοι, καὶ φάγομαι, καὶ ὕδωρ ἀργυρίου ἀποδώσῃ μοι, καὶ πίομαι· πλὴν ὅτι παρελεύσομαι τοῖς ποσίν, [29] καθὼς ἐποίησάν μοι οἱ υἱοὶ Ησαυ οἱ κατοικοῦντες ἐν Σηιρ καὶ οἱ Μωαβῖται οἱ κατοικοῦντες ἐν Αροηρ, ἕως παρέλθω τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν. [30] καὶ οὐκ ἠθέλησεν Σηων βασιλεὺς Εσεβων παρελθεῖν ἡμᾶς δι᾽ αὐτοῦ, ὅτι ἐσκλήρυνεν κύριος ὁ θεὸς ἡμῶν τὸ πνεῦμα αὐτοῦ καὶ κατίσχυσεν τὴν καρδίαν αὐτοῦ, ἵνα παραδοθῇ εἰς τὰς χεῖράς σου ὡς ἐν τῇ ἡμέρᾳ ταύτῃ. [31] καὶ εἶπεν κύριος πρός με Ἰδοὺ ἤργμαι παραδοῦναι πρὸ προσώπου σου τὸν Σηων βασιλέα Εσεβων τὸν Αμορραῖον καὶ τὴν γῆν αὐτοῦ· ἔναρξαι κληρονομῆσαι τὴν γῆν αὐτοῦ. [32] καὶ ἐξῆλθεν Σηων βασιλεὺς Εσεβων εἰς συνάντησιν ἡμῖν, αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ, εἰς πόλεμον Ιασσα. [33] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς ἡμῶν πρὸ προσώπου ἡμῶν, καὶ ἐπατάξαμεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ [34] καὶ ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν, οὐ κατελίπομεν ζωγρείαν· [35] πλὴν τὰ κτήνη ἐπρονομεύσαμεν καὶ τὰ σκῦλα τῶν πόλεων ἐλάβομεν. [36] ἐξ Αροηρ, ἥ ἐστιν παρὰ τὸ χεῖλος χειμάρρου Αρνων, καὶ τὴν πόλιν τὴν οὖσαν ἐν τῇ φάραγγι καὶ ἕως ὄρους τοῦ Γαλααδ οὐκ ἐγενήθη πόλις, ἥτις διέφυγεν ἡμᾶς, τὰς πάσας

παρέδωκεν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν· [37] πλὴν εἰς γῆν υἱῶν Αμμων οὐ προσήλθομεν, πάντα τὰ συγκυροῦντα χειμάρρου Ιαβοκ καὶ τὰς πόλεις τὰς ἐν τῇ ὀρεινῇ, καθότι ἐνετείλατο ἡμῖν κύριος ὁ θεὸς ἡμῶν. –

CHAPTER 3

[1] καὶ ἐπιστραφέντες ἀνέβημεν ὁδὸν τὴν εἰς Βασαν, καὶ ἐξῆλθεν Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν ἡμῖν, αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ, εἰς πόλεμον εἰς Εδραιν. [2] καὶ εἶπεν κύριος πρός με Μὴ φοβηθῇς αὐτόν, ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτὸν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ, καὶ ποιήσεις αὐτῷ ὥσπερ ἐποίησας Σηων βασιλεῖ τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων. [3] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν, καὶ τὸν Ωγ βασιλέα τῆς Βασαν καὶ πάντα τὸν λαὸν αὐτοῦ, καὶ ἐπατάξαμεν αὐτὸν ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ σπέρμα. [4] καὶ ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, οὐκ ἦν πόλις, ἣν οὐκ ἐλάβομεν παρ’ αὐτῶν, ἑξήκοντα πόλεις, πάντα τὰ περίχωρα Αργοβ βασιλείας Ωγ ἐν Βασαν, [5] πᾶσαι πόλεις ὀχυραί, τείχη ὑψηλά, πύλαι καὶ μοχλοί, πλὴν τῶν πόλεων τῶν Φερεζαίων τῶν πολλῶν σφόδρα. [6] ἐξωλεθρεύσαμεν αὐτούς, ὥσπερ ἐποιήσαμεν τὸν Σηων βασιλέα Εσεβων, καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας καὶ τὰ παιδία· [7] καὶ πάντα τὰ κτήνη καὶ τὰ σκῦλα τῶν πόλεων ἐπρονομεύσαμεν ἑαυτοῖς. [8] Καὶ ἐλάβομεν ἐν τῷ καιρῷ ἐκείνῳ τὴν γῆν ἐκ χειρῶν δύο βασιλέων τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου ἀπὸ τοῦ χειμάρρου Αρνων καὶ ἕως Αερμων [9] [οἱ Φοίνικες ἐπονομάζουσιν τὸ Αερμων Σανιωρ, καὶ ὁ Αμορραῖος ἐπωνόμασεν αὐτὸ Σανιρ], [10] πᾶσαι πόλεις Μισωρ καὶ πᾶσα Γαλααδ καὶ πᾶσα Βασαν ἕως Σελχα καὶ Εδραιν, πόλεις βασιλείας τοῦ Ωγ ἐν τῇ Βασαν. [11] ὅτι πλὴν Ωγ βασιλεὺς Βασαν κατελείφθη ἀπὸ τῶν Ραφαιν· ἰδοὺ ἡ κλίνη αὐτοῦ κλίνη σιδηρᾶ, ἰδοὺ αὕτη ἐν τῇ ἄκρᾳ τῶν υἱῶν Αμμων, ἐννέα πηχῶν τὸ μῆκος αὐτῆς καὶ τεσσάρων πηχῶν τὸ εὖρος αὐτῆς ἐν πήχει ἀνδρός. [12] καὶ τὴν γῆν ἐκείνην ἐκληρονομήσαμεν ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὸ ἥμισυ ὄρους Γαλααδ καὶ τὰς πόλεις αὐτοῦ ἔδωκα τῷ Ρουβην καὶ τῷ Γαδ. [13] καὶ τὸ κατάλοιπον τοῦ Γαλααδ καὶ πᾶσαν τὴν Βασαν, βασιλείαν Ωγ, ἔδωκα τῷ ἡμίσει φυλῆς Μανασση καὶ πᾶσαν περίχωρον Αργοβ, πᾶσαν τὴν Βασαν ἐκείνην· γῆ Ραφαιν λογισθήσεται. [14] καὶ Ιαιρ υἱὸς Μανασση ἔλαβεν πᾶσαν τὴν περίχωρον Αργοβ ἕως τῶν ὁρίων Γαργασι καὶ Ομαχαθι· ἐπωνόμασεν αὐτὰς ἐπὶ τῷ ὀνόματι αὐτοῦ τὴν Βασαν Αυωθ Ιαιρ ἕως τῆς ἡμέρας ταύτης. [15] καὶ τῷ Μαχιρ ἔδωκα τὴν Γαλααδ. [16] καὶ τῷ Ρουβην καὶ τῷ Γαδ δέδωκα ἀπὸ τῆς Γαλααδ ἕως χειμάρρου Αρνων [μέσον τοῦ χειμάρρου ὅριον] καὶ ἕως τοῦ Ιαβοκ· ὁ χειμάρρους ὅριον τοῖς υἱοῖς Αμμαν· [17] καὶ ἡ Αραβα καὶ ὁ Ιορδάνης ὅριον Μαχαναρεθ καὶ ἕως θαλάσσης Αραβα, θαλάσσης ἁλυκῆς, ὑπὸ Ασηδωθ

τὴν Φασγα ἀνατολῶν. – [18] καὶ ἐνετειλάμην ὑμῖν ἐν τῷ καιρῷ ἐκείνῳ λέγων Κύριος ὁ θεὸς ὑμῶν ἔδωκεν ὑμῖν τὴν γῆν ταύτην ἐν κλήρῳ· ἐνοπλισάμενοι προπορεύεσθε πρὸ προσώπου τῶν ἀδελφῶν ὑμῶν υἱῶν Ισραηλ, πᾶς δυνατός· [19] πλὴν αἱ γυναῖκες ὑμῶν καὶ τὰ τέκνα ὑμῶν καὶ τὰ κτήνη ὑμῶν – οἶδα ὅτι πολλὰ κτήνη ὑμῖν – κατοικείτωσαν ἐν ταῖς πόλεσιν ὑμῶν, αἷς ἔδωκα ὑμῖν, [20] ἕως ἂν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς, καὶ κατακληρονομήσουσιν καὶ οὗτοι τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς ἐν τῷ πέραν τοῦ Ιορδάνου, καὶ ἐπαναστραφήσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, ἣν ἔδωκα ὑμῖν. [21] Καὶ τῷ Ἰησοῦ ἐνετειλάμην ἐν τῷ καιρῷ ἐκείνῳ λέγων Οἱ ὀφθαλμοὶ ὑμῶν ἑωράκασιν πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τοῖς δυσὶ βασιλεῦσι τούτοις· οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πάσας τὰς βασιλείας, ἐφ᾽ ἃς σὺ διαβαίνεις ἐκεῖ· [22] οὐ φοβηθήσεσθε, ὅτι κύριος ὁ θεὸς ἡμῶν αὐτὸς πολεμήσει περὶ ὑμῶν. – [23] καὶ ἐδεήθην κυρίου ἐν τῷ καιρῷ ἐκείνῳ λέγων [24] Κύριε κύριε, σὺ ἤρξω δεῖξαι τῷ σῷ θεράποντι τὴν ἰσχύν σου καὶ τὴν δύναμίν σου καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν· τίς γάρ ἐστιν θεὸς ἐν τῷ οὐρανῷ ἢ ἐπὶ τῆς γῆς, ὅστις ποιήσει καθὰ σὺ ἐποίησας καὶ κατὰ τὴν ἰσχύν σου; [25] διαβὰς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ Ιορδάνου, τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν Ἀντιλίβανον. [26] καὶ ὑπερεῖδεν κύριος ἐμὲ ἕνεκεν ὑμῶν καὶ οὐκ εἰσήκουσέν μου, καὶ εἶπεν κύριος πρός με Ἱκανούσθω σοι, μὴ προσθῇς ἔτι λαλῆσαι τὸν λόγον τοῦτον· [27] ἀνάβηθι ἐπὶ κορυφὴν Λελαξευμένου καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς κατὰ θάλασσαν καὶ βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου· ὅτι οὐ διαβήσῃ τὸν Ιορδάνην τοῦτον. [28] καὶ ἔντειλαι Ἰησοῦ καὶ κατίσχυσον αὐτὸν καὶ παρακάλεσον αὐτόν, ὅτι οὗτος διαβήσεται πρὸ προσώπου τοῦ λαοῦ τούτου, καὶ αὐτὸς κατακληρονομήσει αὐτοῖς τὴν γῆν, ἣν ἑώρακας. – [29] καὶ ἐνεκαθήμεθα ἐν νάπῃ σύνεγγυς οἴκου Φογωρ.

CHAPTER 4

[1] Καὶ νῦν, Ισραηλ, ἄκουε τῶν δικαιωμάτων καὶ τῶν κριμάτων, ὅσα ἐγὼ διδάσκω ὑμᾶς σήμερον ποιεῖν, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν. [2] οὐ προσθήσετε πρὸς τὸ ῥῆμα, ὃ ἐγὼ ἐντέλλομαι ὑμῖν, καὶ οὐκ ἀφελεῖτε ἀπ᾽ αὐτοῦ· φυλάσσεσθε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον. [3] οἱ ὀφθαλμοὶ ὑμῶν ἑωράκασιν πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τῷ Βεελφεγωρ, ὅτι πᾶς ἄνθρωπος, ὅστις ἐπορεύθη ὀπίσω Βεελφεγωρ, ἐξέτριψεν αὐτὸν κύριος ὁ θεὸς ὑμῶν ἐξ ὑμῶν· [4] ὑμεῖς δὲ οἱ προσκείμενοι κυρίῳ τῷ θεῷ ὑμῶν ζῆτε πάντες ἐν τῇ σήμερον. [5] ἴδετε δέδειχα ὑμῖν δικαιώματα καὶ κρίσεις, καθὰ ἐνετείλατό μοι κύριος, ποιῆσαι οὕτως ἐν τῇ γῇ, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν· [6] καὶ φυλάξεσθε καὶ ποιήσετε, ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν, ὅσοι ἐὰν ἀκούσωσιν πάντα τὰ δικαιώματα ταῦτα καὶ ἐροῦσιν Ἰδοὺ λαὸς σοφὸς καὶ ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο. [7] ὅτι ποῖον ἔθνος μέγα, ᾧ ἐστιν αὐτῷ θεὸς ἐγγίζων αὐτοῖς ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν, οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα; [8] καὶ ποῖον ἔθνος μέγα, ᾧ ἐστιν αὐτῷ δικαιώματα καὶ κρίματα δίκαια κατὰ πάντα τὸν νόμον τοῦτον, ὃν ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον; [9] πρόσεχε σεαυτῷ καὶ φύλαξον τὴν ψυχήν σου σφόδρα, μὴ ἐπιλάθῃ πάντας τοὺς λόγους, οὓς ἑωράκασιν οἱ ὀφθαλμοί σου· καὶ μὴ ἀποστήτωσαν ἀπὸ τῆς καρδίας σου πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ συμβιβάσεις τοὺς υἱούς σου καὶ τοὺς υἱοὺς τῶν υἱῶν σου [10] ἡμέραν, ἣν ἔστητε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας, ὅτε εἶπεν κύριος πρός με Ἐκκλησίασον πρός με τὸν λαόν, καὶ ἀκουσάτωσαν τὰ ῥήματά μου, ὅπως μάθωσιν φοβεῖσθαί με πάσας τὰς ἡμέρας, ἃς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, καὶ τοὺς υἱοὺς αὐτῶν διδάξωσιν. [11] καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος, καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ, σκότος, γνόφος, θύελλα, φωνὴ μεγάλη. [12] καὶ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρός· φωνὴν ῥημάτων ὑμεῖς ἠκούσατε καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ᾽ ἢ φωνήν· [13] καὶ ἀνήγγειλεν ὑμῖν τὴν διαθήκην αὐτοῦ, ἣν ἐνετείλατο ὑμῖν ποιεῖν, τὰ δέκα ῥήματα, καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας. [14] καὶ ἐμοὶ ἐνετείλατο κύριος ἐν τῷ καιρῷ ἐκείνῳ διδάξαι ὑμᾶς δικαιώματα καὶ κρίσεις ποιεῖν αὐτὰ ὑμᾶς ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν. [15] καὶ φυλάξεσθε σφόδρα τὰς ψυχὰς ὑμῶν, ὅτι οὐκ εἴδετε ὁμοίωμα ἐν τῇ ἡμέρᾳ, ᾗ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν Χωρηβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός. [16] μὴ ἀνομήσητε καὶ ποιήσητε ὑμῖν

ἑαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν εἰκόνα, ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ, [17] ὁμοίωμα παντὸς κτήνους τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὀρνέου πτερωτοῦ, ὃ πέταται ὑπὸ τὸν οὐρανόν, [18] ὁμοίωμα παντὸς ἑρπετοῦ, ὃ ἕρπει ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ἰχθύος, ὅσα ἐστὶν ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. [19] καὶ μὴ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἰδὼν τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ πλανηθεὶς προσκυνήσῃς αὐτοῖς καὶ λατρεύσῃς αὐτοῖς, ἃ ἀπένειμεν κύριος ὁ θεός σου αὐτὰ πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω τοῦ οὐρανοῦ. [20] ὑμᾶς δὲ ἔλαβεν ὁ θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ τῆς καμίνου τῆς σιδηρᾶς ἐξ Αἰγύπτου εἶναι αὐτῷ λαὸν ἔγκληρον ὡς ἐν τῇ ἡμέρᾳ ταύτῃ. [21] καὶ κύριος ἐθυμώθη μοι περὶ τῶν λεγομένων ὑφ᾽ ὑμῶν καὶ ὤμοσεν ἵνα μὴ διαβῶ τὸν Ιορδάνην τοῦτον καὶ ἵνα μὴ εἰσέλθω εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς δίδωσίν σοι ἐν κλήρῳ· [22] ἐγὼ γὰρ ἀποθνῄσκω ἐν τῇ γῇ ταύτῃ καὶ οὐ διαβαίνω τὸν Ιορδάνην τοῦτον, ὑμεῖς δὲ διαβαίνετε καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην. [23] προσέχετε ὑμεῖς, μὴ ἐπιλάθησθε τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν διέθετο πρὸς ὑμᾶς, καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα πάντων, ὧν συνέταξεν κύριος ὁ θεός σου· [24] ὅτι κύριος ὁ θεός σου πῦρ καταναλίσκον ἐστίν, θεὸς ζηλωτής. [25] Ἐὰν δὲ γεννήσῃς υἱοὺς καὶ υἱοὺς τῶν υἱῶν σου καὶ χρονίσητε ἐπὶ τῆς γῆς καὶ ἀνομήσητε καὶ ποιήσητε γλυπτὸν ὁμοίωμα παντὸς καὶ ποιήσητε τὰ πονηρὰ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροργίσαι αὐτόν, [26] διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλείᾳ ἀπολεῖσθε ἀπὸ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν· οὐχὶ πολυχρονιεῖτε ἡμέρας ἐπ᾽ αὐτῆς, ἀλλ᾽ ἢ ἐκτριβῇ ἐκτριβήσεσθε. [27] καὶ διασπερεῖ κύριος ὑμᾶς ἐν πᾶσιν τοῖς ἔθνεσιν καὶ καταλειφθήσεσθε ὀλίγοι ἀριθμῷ ἐν τοῖς ἔθνεσιν, εἰς οὓς εἰσάξει κύριος ὑμᾶς ἐκεῖ. [28] καὶ λατρεύσετε ἐκεῖ θεοῖς ἑτέροις, ἔργοις χειρῶν ἀνθρώπων, ξύλοις καὶ λίθοις, οἳ οὐκ ὄψονται οὐδὲ μὴ ἀκούσωσιν οὔτε μὴ φάγωσιν οὔτε μὴ ὀσφρανθῶσιν. [29] καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν καὶ εὑρήσετε, ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου· [30] καὶ εὑρήσουσίν σε πάντες οἱ λόγοι οὗτοι ἐπ᾽ ἐσχάτῳ τῶν ἡμερῶν, καὶ ἐπιστραφήσῃ πρὸς κύριον τὸν θεόν σου καὶ εἰσακούσῃ τῆς φωνῆς αὐτοῦ· [31] ὅτι θεὸς οἰκτίρμων κύριος ὁ θεός σου, οὐκ ἐγκαταλείψει σε οὐδὲ μὴ ἐκτρίψει σε, οὐκ ἐπιλήσεται τὴν διαθήκην τῶν πατέρων σου, ἣν ὤμοσεν αὐτοῖς. [32] ἐπερωτήσατε ἡμέρας προτέρας τὰς γενομένας προτέρας σου ἀπὸ τῆς ἡμέρας, ἧς ἔκτισεν ὁ θεὸς ἄνθρωπον ἐπὶ τῆς γῆς, καὶ ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, εἰ γέγονεν κατὰ τὸ ῥῆμα τὸ μέγα τοῦτο, εἰ ἤκουσται τοιοῦτο· [33] εἰ ἀκήκοεν ἔθνος φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρός, ὃν τρόπον ἀκήκοας

σὺ καὶ ἔζησας· [34] εἰ ἐπείρασεν ὁ θεὸς εἰσελθὼν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους ἐν πειρασμῷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν πολέμῳ καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις κατὰ πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἐν Αἰγύπτῳ ἐνώπιόν σου βλέποντος· [35] ὥστε εἰδῆσαί σε ὅτι κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ. [36] ἐκ τοῦ οὐρανοῦ ἀκουστὴ ἐγένετο ἡ φωνὴ αὐτοῦ παιδεῦσαί σε, καὶ ἐπὶ τῆς γῆς ἔδειξέν σοι τὸ πῦρ αὐτοῦ τὸ μέγα, καὶ τὰ ῥήματα αὐτοῦ ἤκουσας ἐκ μέσου τοῦ πυρός. [37] διὰ τὸ ἀγαπῆσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς καὶ ἐξήγαγέν σε αὐτὸς ἐν τῇ ἰσχύι αὐτοῦ τῇ μεγάλῃ ἐξ Αἰγύπτου [38] ἐξολεθρεῦσαι ἔθνη μεγάλα καὶ ἰσχυρότερά σου πρὸ προσώπου σου εἰσαγαγεῖν σε δοῦναί σοι τὴν γῆν αὐτῶν κληρονομεῖν, καθὼς ἔχεις σήμερον. [39] καὶ γνώσῃ σήμερον καὶ ἐπιστραφήσῃ τῇ διανοίᾳ ὅτι κύριος ὁ θεός σου, οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ· [40] καὶ φυλάξῃ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ, ὅπως μακροήμεροι γένησθε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι πάσας τὰς ἡμέρας. [41] Τότε ἀφώρισεν Μωϋσῆς τρεῖς πόλεις πέραν τοῦ Ιορδάνου ἀπὸ ἀνατολῶν ἡλίου [42] φυγεῖν ἐκεῖ τὸν φονευτήν, ὃς ἂν φονεύσῃ τὸν πλησίον οὐκ εἰδὼς καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθὲς καὶ τρίτης, καὶ καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται· [43] τὴν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῇ γῇ τῇ πεδινῇ τῷ Ρουβην καὶ τὴν Ραμωθ ἐν Γαλααδ τῷ Γαδδι καὶ τὴν Γαυλων ἐν Βασαν τῷ Μανασση. [44] Οὗτος ὁ νόμος, ὃν παρέθετο Μωϋσῆς ἐνώπιον υἱῶν Ισραηλ· [45] ταῦτα τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ἐν τῇ ἐρήμῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου [46] ἐν τῷ πέραν τοῦ Ιορδάνου ἐν φάραγγι ἐγγὺς οἴκου Φογωρ ἐν γῇ Σηων βασιλέως τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων, οὓς ἐπάταξεν Μωϋσῆς καὶ οἱ υἱοὶ Ισραηλ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου [47] καὶ ἐκληρονόμησαν τὴν γῆν αὐτοῦ καὶ τὴν γῆν Ωγ βασιλέως τῆς Βασαν, δύο βασιλέων τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου κατ' ἀνατολὰς ἡλίου, [48] ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ ἐπὶ τοῦ ὄρους τοῦ Σηων, ὅ ἐστιν Αερμων, [49] πᾶσαν τὴν Αραβα πέραν τοῦ Ιορδάνου κατ' ἀνατολὰς ἡλίου ὑπὸ Ασηδωθ τὴν λαξευτήν.

CHAPTER 5

[1] Καὶ ἐκάλεσεν Μωϋσῆς πάντα Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ἄκουε, Ισραηλ, τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐγὼ λαλῶ ἐν τοῖς ὠσὶν ὑμῶν ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ μαθήσεσθε αὐτὰ καὶ φυλάξεσθε ποιεῖν αὐτά. [2] κύριος ὁ θεὸς ὑμῶν διέθετο πρὸς ὑμᾶς διαθήκην ἐν Χωρηβ· [3] οὐχὶ τοῖς πατράσιν ὑμῶν διέθετο κύριος τὴν διαθήκην ταύτην, ἀλλ᾽ ἢ πρὸς ὑμᾶς, ὑμεῖς ὧδε πάντες ζῶντες σήμερον· [4] πρόσωπον κατὰ πρόσωπον ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός – [5] κἀγὼ εἱστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ ἀναγγεῖλαι ὑμῖν τὰ ῥήματα κυρίου, ὅτι ἐφοβήθητε ἀπὸ προσώπου τοῦ πυρὸς καὶ οὐκ ἀνέβητε εἰς τὸ ὄρος – λέγων [6] Ἐγὼ κύριος ὁ θεός σου ὁ ἐξαγαγών σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας. [7] οὐκ ἔσονταί σοι θεοὶ ἕτεροι πρὸ προσώπου μου. – [8] οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. [9] οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς, ὅτι ἐγώ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτὴς ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς μισοῦσίν με [10] καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. – [11] οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ. – [12] φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου. [13] ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου· [14] τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου, οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ οἱ υἱοί σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί, ἵνα ἀναπαύσηται ὁ παῖς σου καὶ ἡ παιδίσκη σου ὥσπερ καὶ σύ· [15] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ ἐξήγαγέν σε κύριος ὁ θεός σου ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ, διὰ τοῦτο συνέταξέν σοι κύριος ὁ θεός σου ὥστε φυλάσσεσθαι τὴν ἡμέραν τῶν σαββάτων καὶ ἁγιάζειν αὐτήν. – [16] τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι. – [17] οὐ μοιχεύσεις. – [18] οὐ φονεύσεις. – [19] οὐ κλέψεις. – [20] οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. – [21] οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε

παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σού ἐστιν. [22] Τὰ ῥήματα ταῦτα ἐλάλησεν κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός, σκότος, γνόφος, θύελλα, φωνὴ μεγάλη, καὶ οὐ προσέθηκεν· καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας καὶ ἔδωκέν μοι. [23] καὶ ἐγένετο ὡς ἠκούσατε τὴν φωνὴν ἐκ μέσου τοῦ πυρὸς καὶ τὸ ὄρος ἐκαίετο πυρί, καὶ προσήλθετε πρός με, πάντες οἱ ἡγούμενοι τῶν φυλῶν ὑμῶν καὶ ἡ γερουσία ὑμῶν, [24] καὶ ἐλέγετε Ἰδοὺ ἔδειξεν ἡμῖν κύριος ὁ θεὸς ἡμῶν τὴν δόξαν αὐτοῦ, καὶ τὴν φωνὴν αὐτοῦ ἠκούσαμεν ἐκ μέσου τοῦ πυρός· ἐν τῇ ἡμέρᾳ ταύτῃ εἴδομεν ὅτι λαλήσει ὁ θεὸς πρὸς ἄνθρωπον, καὶ ζήσεται. [25] καὶ νῦν μὴ ἀποθάνωμεν, ὅτι ἐξαναλώσει ἡμᾶς τὸ πῦρ τὸ μέγα τοῦτο, ἐὰν προσθώμεθα ἡμεῖς ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν ἔτι, καὶ ἀποθανούμεθα. [26] τίς γὰρ σάρξ, ἥτις ἤκουσεν φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρὸς ὡς ἡμεῖς καὶ ζήσεται; [27] πρόσελθε σὺ καὶ ἄκουσον ὅσα ἐὰν εἴπῃ κύριος ὁ θεὸς ἡμῶν, καὶ σὺ λαλήσεις πρὸς ἡμᾶς πάντα, ὅσα ἂν λαλήσῃ κύριος ὁ θεὸς ἡμῶν πρὸς σέ, καὶ ἀκουσόμεθα καὶ ποιήσομεν. [28] καὶ ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν λαλούντων πρός με, καὶ εἶπεν κύριος πρός με Ἤκουσα τὴν φωνὴν τῶν λόγων τοῦ λαοῦ τούτου, ὅσα ἐλάλησαν πρὸς σέ· ὀρθῶς πάντα, ὅσα ἐλάλησαν. [29] τίς δώσει οὕτως εἶναι τὴν καρδίαν αὐτῶν ἐν αὐτοῖς ὥστε φοβεῖσθαί με καὶ φυλάσσεσθαι τὰς ἐντολάς μου πάσας τὰς ἡμέρας, ἵνα εὖ ᾖ αὐτοῖς καὶ τοῖς υἱοῖς αὐτῶν δι᾽ αἰῶνος; [30] βάδισον εἰπὸν αὐτοῖς Ἀποστράφητε ὑμεῖς εἰς τοὺς οἴκους ὑμῶν· [31] σὺ δὲ αὐτοῦ στῆθι μετ᾽ ἐμοῦ, καὶ λαλήσω πρὸς σὲ τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα διδάξεις αὐτούς, καὶ ποιείτωσαν ἐν τῇ γῇ, ἣν ἐγὼ δίδωμι αὐτοῖς ἐν κλήρῳ. [32] καὶ φυλάξεσθε ποιεῖν ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου· οὐκ ἐκκλινεῖτε εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ [33] κατὰ πᾶσαν τὴν ὁδόν, ἣν ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ, ὅπως καταπαύσῃ σε καὶ εὖ σοι ᾖ καὶ μακροημερεύσητε ἐπὶ τῆς γῆς, ἧς κληρονομήσετε.

CHAPTER 6

[1] Καὶ αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῇ, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομῆσαι αὐτήν, [2] ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου, ἵνα μακροημερεύσητε. [3] καὶ ἄκουσον, Ισραηλ, καὶ φύλαξαι ποιεῖν, ὅπως εὖ σοι ᾖ καὶ ἵνα πληθυνθῆτε σφόδρα, καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναί σοι γῆν ῥέουσαν γάλα καὶ μέλι. [4] Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ισραηλ ἐν τῇ ἐρήμῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου Ἄκουε, Ισραηλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν· [5] καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου. [6] καὶ ἔσται τὰ ῥήματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου· [7] καὶ προβιβάσεις αὐτὰ τοὺς υἱούς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος· [8] καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου· [9] καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν. [10] Καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, ἣν ὤμοσεν τοῖς πατράσιν σου τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναί σοι, πόλεις μεγάλας καὶ καλάς, ἃς οὐκ ᾠκοδόμησας, [11] οἰκίας πλήρεις πάντων ἀγαθῶν, ἃς οὐκ ἐνέπλησας, λάκκους λελατομημένους, οὓς οὐκ ἐξελατόμησας, ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐ κατεφύτευσας, καὶ φαγὼν καὶ ἐμπλησθεὶς [12] πρόσεχε σεαυτῷ, μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας. [13] κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ. [14] οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ ὑμῶν, [15] ὅτι θεὸς ζηλωτὴς κύριος ὁ θεός σου ἐν σοί, μὴ ὀργισθεὶς θυμωθῇ κύριος ὁ θεός σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς. [16] Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου, ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ. [17] φυλάσσων φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, τὰ μαρτύρια καὶ τὰ δικαιώματα, ὅσα ἐνετείλατό σοι· [18] καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν [19] ἐκδιῶξαι πάντας τοὺς ἐχθρούς σου πρὸ

προσώπου σου, καθὰ ἐλάλησεν. [20] Καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὔριον λέγων Τί ἐστιν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν; [21] καὶ ἐρεῖς τῷ υἱῷ σου Οἰκέται ἦμεν τῷ Φαραω ἐν γῇ Αἰγύπτῳ, καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ. [22] καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ πονηρὰ ἐν Αἰγύπτῳ ἐν Φαραω καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον ἡμῶν· [23] καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν, ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην, ἣν ὤμοσεν δοῦναι τοῖς πατράσιν ἡμῶν. [24] καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν, ἵνα εὖ ᾖ ἡμῖν πάσας τὰς ἡμέρας, ἵνα ζῶμεν ὥσπερ καὶ σήμερον. [25] καὶ ἐλεημοσύνη ἔσται ἡμῖν, ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν, καθὰ ἐνετείλατο ἡμῖν κύριος.

CHAPTER 7

[1] Ἐὰν δὲ εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι, καὶ ἐξαρεῖ ἔθνη μεγάλα ἀπὸ προσώπου σου, τὸν Χετταῖον καὶ Γεργεσαῖον καὶ Αμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον, ἑπτὰ ἔθνη πολλὰ καὶ ἰσχυρότερα ὑμῶν, [2] καὶ παραδώσει αὐτοὺς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ πατάξεις αὐτούς, ἀφανισμῷ ἀφανιεῖς αὐτούς, οὐ διαθήσῃ πρὸς αὐτοὺς διαθήκην οὐδὲ μὴ ἐλεήσητε αὐτούς. [3] οὐδὲ μὴ γαμβρεύσητε πρὸς αὐτούς· τὴν θυγατέρα σου οὐ δώσεις τῷ υἱῷ αὐτοῦ καὶ τὴν θυγατέρα αὐτοῦ οὐ λήμψῃ τῷ υἱῷ σου· [4] ἀποστήσει γὰρ τὸν υἱόν σου ἀπ᾽ ἐμοῦ, καὶ λατρεύσει θεοῖς ἑτέροις, καὶ ὀργισθήσεται θυμῷ κύριος εἰς ὑμᾶς καὶ ἐξολεθρεύσει σε τὸ τάχος. [5] ἀλλ᾽ οὕτως ποιήσετε αὐτοῖς· τοὺς βωμοὺς αὐτῶν καθελεῖτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί· [6] ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ προείλατο κύριος ὁ θεός σου εἶναί σε αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ προσώπου τῆς γῆς. [7] οὐχ ὅτι πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη, προείλατο κύριος ὑμᾶς καὶ ἐξελέξατο ὑμᾶς – ὑμεῖς γάρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη – , [8] ἀλλὰ παρὰ τὸ ἀγαπᾶν κύριον ὑμᾶς καὶ διατηρῶν τὸν ὅρκον, ὃν ὤμοσεν τοῖς πατράσιν ὑμῶν, ἐξήγαγεν κύριος ὑμᾶς ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐλυτρώσατο ἐξ οἴκου δουλείας ἐκ χειρὸς Φαραω βασιλέως Αἰγύπτου. [9] καὶ γνώσῃ ὅτι κύριος ὁ θεός σου, οὗτος θεός, θεὸς πιστός, ὁ φυλάσσων διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ εἰς χιλίας γενεὰς [10] καὶ ἀποδιδοὺς τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολεθρεῦσαι αὐτούς· καὶ οὐχὶ βραδυνεῖ τοῖς μισοῦσιν, κατὰ πρόσωπον ἀποδώσει αὐτοῖς. [11] καὶ φυλάξῃ τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν. [12] Καὶ ἔσται ἡνίκα ἂν ἀκούσητε πάντα τὰ δικαιώματα ταῦτα καὶ φυλάξητε καὶ ποιήσητε αὐτά, καὶ διαφυλάξει κύριος ὁ θεός σού σοι τὴν διαθήκην καὶ τὸ ἔλεος, ὃ ὤμοσεν τοῖς πατράσιν ὑμῶν, [13] καὶ ἀγαπήσει σε καὶ εὐλογήσει σε καὶ πληθυνεῖ σε καὶ εὐλογήσει τὰ ἔκγονα τῆς κοιλίας σου καὶ τὸν καρπὸν τῆς γῆς σου, τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναί σοι. [14] εὐλογητὸς ἔσῃ παρὰ πάντα τὰ ἔθνη· οὐκ ἔσται ἐν ὑμῖν ἄγονος οὐδὲ στεῖρα καὶ ἐν τοῖς κτήνεσίν σου. [15] καὶ περιελεῖ κύριος ἀπὸ σοῦ πᾶσαν μαλακίαν· καὶ πάσας νόσους Αἰγύπτου τὰς πονηράς, ἃς ἑώρακας καὶ ὅσα ἔγνως, οὐκ ἐπιθήσει ἐπὶ σὲ

καὶ ἐπιθήσει αὐτὰ ἐπὶ πάντας τοὺς μισοῦντάς σε. [16] καὶ φάγῃ πάντα τὰ σκῦλα τῶν ἐθνῶν, ἃ κύριος ὁ θεός σου δίδωσίν σοι· οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτοῖς, καὶ οὐ λατρεύσεις τοῖς θεοῖς αὐτῶν, ὅτι σκῶλον τοῦτό ἐστίν σοι. [17] Ἐὰν δὲ λέγῃς ἐν τῇ διανοίᾳ σου ὅτι Πολὺ τὸ ἔθνος τοῦτο ἢ ἐγώ, πῶς δυνήσομαι ἐξολεθρεῦσαι αὐτούς; [18] οὐ φοβηθήσῃ αὐτούς· μνείᾳ μνησθήσῃ ὅσα ἐποίησεν κύριος ὁ θεός σου τῷ Φαραω καὶ πᾶσι τοῖς Αἰγυπτίοις, [19] τοὺς πειρασμοὺς τοὺς μεγάλους, οὓς εἴδοσαν οἱ ὀφθαλμοί σου, τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα, τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν, ὡς ἐξήγαγέν σε κύριος ὁ θεός σου· οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πᾶσιν τοῖς ἔθνεσιν, οὓς σὺ φοβῇ ἀπὸ προσώπου αὐτῶν. [20] καὶ τὰς σφηκίας ἀποστελεῖ κύριος ὁ θεός σου εἰς αὐτούς, ἕως ἂν ἐκτριβῶσιν οἱ καταλελειμμένοι καὶ οἱ κεκρυμμένοι ἀπὸ σοῦ. [21] οὐ τρωθήσῃ ἀπὸ προσώπου αὐτῶν, ὅτι κύριος ὁ θεός σου ἐν σοί, θεὸς μέγας καὶ κραταιός, [22] καὶ καταναλώσει κύριος ὁ θεός σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου κατὰ μικρὸν μικρόν· οὐ δυνήσῃ ἐξαναλῶσαι αὐτοὺς τὸ τάχος, ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πληθυνθῇ ἐπὶ σὲ τὰ θηρία τὰ ἄγρια. [23] καὶ παραδώσει αὐτοὺς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ ἀπολέσει αὐτοὺς ἀπωλείᾳ μεγάλῃ, ἕως ἂν ἐξολεθρεύσῃ αὐτούς, [24] καὶ παραδώσει τοὺς βασιλεῖς αὐτῶν εἰς τὰς χεῖρας ὑμῶν, καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκείνου· οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπόν σου, ἕως ἂν ἐξολεθρεύσῃς αὐτούς. [25] τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί· οὐκ ἐπιθυμήσεις ἀργύριον οὐδὲ χρυσίον ἀπ᾽ αὐτῶν καὶ οὐ λήμψῃ σεαυτῷ, μὴ πταίσῃς δι᾽ αὐτό, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν· [26] καὶ οὐκ εἰσοίσεις βδέλυγμα εἰς τὸν οἶκόν σου καὶ ἔσῃ ἀνάθημα ὥσπερ τοῦτο· προσοχθίσματι προσοχθιεῖς καὶ βδελύγματι βδελύξῃ, ὅτι ἀνάθημά ἐστιν.

CHAPTER 8

[1] Πάσας τὰς ἐντολάς, ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, φυλάξεσθε ποιεῖν, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσέλθητε καὶ κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν ὤμοσεν τοῖς πατράσιν ὑμῶν. [2] καὶ μνησθήσῃ πᾶσαν τὴν ὁδόν, ἣν ἤγαγέν σε κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὅπως ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἢ οὔ. [3] καὶ ἐκάκωσέν σε καὶ ἐλιμαγχόνησέν σε καὶ ἐψώμισέν σε τὸ μαννα, ὃ οὐκ εἴδησαν οἱ πατέρες σου, ἵνα ἀναγγείλῃ σοι ὅτι οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ᾽ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος. [4] τὰ ἱμάτιά σου οὐ κατετρίβη ἀπὸ σοῦ, οἱ πόδες σου οὐκ ἐτυλώθησαν, ἰδοὺ τεσσαράκοντα ἔτη. [5] καὶ γνώσῃ τῇ καρδίᾳ σου ὅτι ὡς εἴ τις παιδεύσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ, οὕτως κύριος ὁ θεός σου παιδεύσει σε, [6] καὶ φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φοβεῖσθαι αὐτόν. [7] ὁ γὰρ κύριος ὁ θεός σου εἰσάγει σε εἰς γῆν ἀγαθὴν καὶ πολλήν, οὗ χείμαρροι ὑδάτων καὶ πηγαὶ ἀβύσσων ἐκπορευόμεναι διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων· [8] γῆ πυροῦ καὶ κριθῆς, ἄμπελοι, συκαῖ, ῥόαι, γῆ ἐλαίας ἐλαίου καὶ μέλιτος· [9] γῆ, ἐφ᾽ ἧς οὐ μετὰ πτωχείας φάγῃ τὸν ἄρτον σου καὶ οὐκ ἐνδεηθήσῃ οὐδὲν ἐπ᾽ αὐτῆς· γῆ, ἧς οἱ λίθοι σίδηρος, καὶ ἐκ τῶν ὀρέων αὐτῆς μεταλλεύσεις χαλκόν· [10] καὶ φάγῃ καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις κύριον τὸν θεόν σου ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς ἔδωκέν σοι. [11] πρόσεχε σεαυτῷ, μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ μὴ φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, [12] μὴ φαγὼν καὶ ἐμπλησθεὶς καὶ οἰκίας καλὰς οἰκοδομήσας καὶ κατοικήσας ἐν αὐταῖς [13] καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων σοι, ἀργυρίου καὶ χρυσίου πληθυνθέντος σοι καὶ πάντων, ὅσων σοι ἔσται, πληθυνθέντων σοι [14] ὑψωθῇς τῇ καρδίᾳ καὶ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας, [15] τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγάλης καὶ τῆς φοβερᾶς ἐκείνης, οὗ ὄφις δάκνων καὶ σκορπίος καὶ δίψα, οὗ οὐκ ἦν ὕδωρ, τοῦ ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος, [16] τοῦ ψωμίσαντός σε τὸ μαννα ἐν τῇ ἐρήμῳ, ὃ οὐκ εἴδησαν οἱ πατέρες σου, ἵνα κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ εὖ σε ποιήσῃ ἐπ᾽ ἐσχάτων τῶν ἡμερῶν σου. [17] μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Ἡ ἰσχύς μου καὶ τὸ κράτος τῆς χειρός μου ἐποίησέν μοι τὴν δύναμιν τὴν μεγάλην ταύτην· [18] καὶ μνησθήσῃ κυρίου τοῦ θεοῦ σου, ὅτι αὐτός σοι δίδωσιν ἰσχὺν τοῦ ποιῆσαι δύναμιν καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ, ἣν ὤμοσεν κύριος τοῖς

πατράσιν σου, ὡς σήμερον. [19] καὶ ἔσται ἐὰν λήθῃ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου καὶ πορευθῇς ὀπίσω θεῶν ἑτέρων καὶ λατρεύσῃς αὐτοῖς καὶ προσκυνήσῃς αὐτοῖς, διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλείᾳ ἀπολεῖσθε· [20] καθὰ καὶ τὰ λοιπὰ ἔθνη, ὅσα κύριος ἀπολλύει πρὸ προσώπου ὑμῶν, οὕτως ἀπολεῖσθε, ἀνθ᾽ ὧν οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

CHAPTER 9

[1] Ἄκουε, Ισραηλ· σὺ διαβαίνεις σήμερον τὸν Ιορδάνην εἰσελθεῖν κληρονομῆσαι ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς, πόλεις μεγάλας καὶ τειχήρεις ἕως τοῦ οὐρανοῦ, [2] λαὸν μέγαν καὶ πολὺν καὶ εὐμήκη, υἱοὺς Ενακ, οὓς σὺ οἶσθα καὶ σὺ ἀκήκοας Τίς ἀντιστήσεται κατὰ πρόσωπον υἱῶν Ενακ; [3] καὶ γνώσῃ σήμερον ὅτι κύριος ὁ θεός σου, οὗτος προπορεύεται πρὸ προσώπου σου· πῦρ καταναλίσκον ἐστίν· οὗτος ἐξολεθρεύσει αὐτούς, καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσώπου σου, καὶ ἀπολεῖς αὐτούς, καθάπερ εἶπέν σοι κύριος. [4] μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ἐν τῷ ἐξαναλῶσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου λέγων Διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος κληρονομῆσαι τὴν γῆν τὴν ἀγαθὴν ταύτην· ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς πρὸ προσώπου σου. [5] οὐχὶ διὰ τὴν δικαιοσύνην σου οὐδὲ διὰ τὴν ὁσιότητα τῆς καρδίας σου σὺ εἰσπορεύῃ κληρονομῆσαι τὴν γῆν αὐτῶν, ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ, ἣν ὤμοσεν τοῖς πατράσιν ὑμῶν, τῷ Αβρααμ καὶ τῷ Ισαακ καὶ τῷ Ιακωβ. [6] καὶ γνώσῃ σήμερον ὅτι οὐχὶ διὰ τὰς δικαιοσύνας σου κύριος ὁ θεός σου δίδωσίν σοι τὴν γῆν τὴν ἀγαθὴν ταύτην κληρονομῆσαι, ὅτι λαὸς σκληροτράχηλος εἶ. [7] μνήσθητι μὴ ἐπιλάθῃ ὅσα παρώξυνας κύριον τὸν θεόν σου ἐν τῇ ἐρήμῳ· ἀφ’ ἧς ἡμέρας ἐξῆλθετε ἐξ Αἰγύπτου ἕως ἤλθετε εἰς τὸν τόπον τοῦτον, ἀπειθοῦντες διετελεῖτε τὰ πρὸς κύριον. [8] καὶ ἐν Χωρηβ παρωξύνατε κύριον, καὶ ἐθυμώθη κύριος ἐφ’ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς [9] ἀναβαίνοντός μου εἰς τὸ ὄρος λαβεῖν τὰς πλάκας τὰς λιθίνας, πλάκας διαθήκης, ἃς διέθετο κύριος πρὸς ὑμᾶς. καὶ κατεγινόμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. [10] καὶ ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας γεγραμμένας ἐν τῷ δακτύλῳ τοῦ θεοῦ, καὶ ἐπ’ αὐταῖς ἐγέγραπτο πάντες οἱ λόγοι, οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρᾳ ἐκκλησίας· [11] καὶ ἐγένετο διὰ τεσσαράκοντα ἡμερῶν καὶ τεσσαράκοντα νυκτῶν ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας, πλάκας διαθήκης. [12] καὶ εἶπεν κύριος πρός με Ἀνάστηθι κατάβηθι τὸ τάχος ἐντεῦθεν, ὅτι ἠνόμησεν ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου· παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐνετείλω αὐτοῖς· ἐποίησαν ἑαυτοῖς χώνευμα. [13] καὶ εἶπεν κύριος πρός με Λελάληκα πρὸς σὲ ἅπαξ καὶ δὶς λέγων Ἑώρακα τὸν λαὸν τοῦτον, καὶ ἰδοὺ λαὸς σκληροτράχηλός ἐστιν· [14] ἔασόν με ἐξολεθρεῦσαι αὐτούς, καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ

οὐρανοῦ καὶ ποιήσω σὲ εἰς ἔθνος μέγα καὶ ἰσχυρὸν καὶ πολὺ μᾶλλον ἢ τοῦτο. [15] καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους, καὶ τὸ ὄρος ἐκαίετο πυρί, καὶ αἱ δύο πλάκες ἐπὶ ταῖς δυσὶ χερσίν μου. [16] καὶ ἰδὼν ὅτι ἡμάρτετε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ ἐποιήσατε ὑμῖν ἑαυτοῖς χωνευτὸν καὶ παρέβητε ἀπὸ τῆς ὁδοῦ, ἧς ἐνετείλατο ὑμῖν κύριος, [17] καὶ ἐπιλαβόμενος τῶν δύο πλακῶν ἔρριψα αὐτὰς ἀπὸ τῶν δύο χειρῶν μου καὶ συνέτριψα ἐναντίον ὑμῶν. [18] καὶ ἐδεήθην ἐναντίον κυρίου δεύτερον καθάπερ καὶ τὸ πρότερον τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας – ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον – περὶ πασῶν τῶν ἁμαρτιῶν ὑμῶν, ὧν ἡμάρτετε ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροξῦναι αὐτόν. [19] καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν, ὅτι παρωξύνθη κύριος ἐφ’ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς· καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ. [20] καὶ ἐπὶ Ααρων ἐθυμώθη κύριος σφόδρα ἐξολεθρεῦσαι αὐτόν, καὶ ηὐξάμην καὶ περὶ Ααρων ἐν τῷ καιρῷ ἐκείνῳ. [21] καὶ τὴν ἁμαρτίαν ὑμῶν, ἣν ἐποιήσατε, τὸν μόσχον, ἔλαβον αὐτὸν καὶ κατέκαυσα αὐτὸν ἐν πυρὶ καὶ συνέκοψα αὐτὸν καταλέσας σφόδρα, ἕως οὗ ἐγένετο λεπτόν· καὶ ἐγενήθη ὡσεὶ κονιορτός, καὶ ἔρριψα τὸν κονιορτὸν εἰς τὸν χειμάρρουν τὸν καταβαίνοντα ἐκ τοῦ ὄρους. – [22] καὶ ἐν τῷ Ἐμπυρισμῷ καὶ ἐν τῷ Πειρασμῷ καὶ ἐν τοῖς Μνήμασιν τῆς ἐπιθυμίας παροξύνοντες ἦτε κύριον τὸν θεὸν ὑμῶν. [23] καὶ ὅτε ἐξαπέστειλεν κύριος ὑμᾶς ἐκ Καδης Βαρνη λέγων Ἀνάβητε καὶ κληρονομήσατε τὴν γῆν, ἣν δίδωμι ὑμῖν, καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν καὶ οὐκ ἐπιστεύσατε αὐτῷ καὶ οὐκ εἰσηκούσατε τῆς φωνῆς αὐτοῦ. [24] ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας, ἧς ἐγνώσθη ὑμῖν. – [25] καὶ ἐδεήθην ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, ὅσας ἐδεήθην – εἶπεν γὰρ κύριος ἐξολεθρεῦσαι ὑμᾶς – [26] καὶ εὐξάμην πρὸς τὸν θεὸν καὶ εἶπα Κύριε κύριε βασιλεῦ τῶν θεῶν, μὴ ἐξολεθρεύσῃς τὸν λαόν σου καὶ τὴν μερίδα σου, ἣν ἐλυτρώσω ἐν τῇ ἰσχύι σου τῇ μεγάλῃ, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταιᾷ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ· [27] μνήσθητι Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν θεραπόντων σου, οἷς ὤμοσας κατὰ σεαυτοῦ· μὴ ἐπιβλέψῃς ἐπὶ τὴν σκληρότητα τοῦ λαοῦ τούτου καὶ τὰ ἀσεβήματα καὶ τὰ ἁμαρτήματα αὐτῶν, [28] μὴ εἴπωσιν οἱ κατοικοῦντες τὴν γῆν, ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν, λέγοντες Παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν, ἣν εἶπεν αὐτοῖς, καὶ παρὰ τὸ μισῆσαι αὐτοὺς ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τῇ ἐρήμῳ. [29] καὶ οὗτοι λαός σου καὶ κλῆρός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ.

CHAPTER 10

[1] Ἐν ἐκείνῳ τῷ καιρῷ εἶπεν κύριος πρός με Λάξευσον σεαυτῷ δύο πλάκας λιθίνας ὥσπερ τὰς πρώτας καὶ ἀνάβηθι πρός με εἰς τὸ ὄρος· καὶ ποιήσεις σεαυτῷ κιβωτὸν ξυλίνην· [2] καὶ γράψω ἐπὶ τὰς πλάκας τὰ ῥήματα, ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις, ἃς συνέτριψας, καὶ ἐμβαλεῖς αὐτὰς εἰς τὴν κιβωτόν. [3] καὶ ἐποίησα κιβωτὸν ἐκ ξύλων ἀσήπτων καὶ ἐλάξευσα τὰς δύο πλάκας τὰς λιθίνας ὡς αἱ πρῶται· καὶ ἀνέβην εἰς τὸ ὄρος, καὶ αἱ δύο πλάκες ἐπὶ ταῖς χερσίν μου. [4] καὶ ἔγραψεν ἐπὶ τὰς πλάκας κατὰ τὴν γραφὴν τὴν πρώτην τοὺς δέκα λόγους, οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός, καὶ ἔδωκεν αὐτὰς κύριος ἐμοί. [5] καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ ἐνέβαλον τὰς πλάκας εἰς τὴν κιβωτόν, ἣν ἐποίησα, καὶ ἦσαν ἐκεῖ, καθὰ ἐνετείλατό μοι κύριος. – [6] καὶ οἱ υἱοὶ Ισραηλ ἀπῆραν ἐκ Βηρωθ υἱῶν Ιακιμ Μισαδαι· ἐκεῖ ἀπέθανεν Ααρων καὶ ἐτάφη ἐκεῖ, καὶ ἱεράτευσεν Ελεαζαρ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [7] ἐκεῖθεν ἀπῆραν εἰς Γαδγαδ καὶ ἀπὸ Γαδγαδ εἰς Ετεβαθα, γῆ χείμαρροι ὑδάτων. [8] ἐν ἐκείνῳ τῷ καιρῷ διέστειλεν κύριος τὴν φυλὴν τὴν Λευι αἴρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου παρεστάναι ἔναντι κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως τῆς ἡμέρας ταύτης. [9] διὰ τοῦτο οὐκ ἔστιν τοῖς Λευίταις μερὶς καὶ κλῆρος ἐν τοῖς ἀδελφοῖς αὐτῶν· κύριος αὐτὸς κλῆρος αὐτοῦ, καθὰ εἶπεν αὐτῷ. [10] κἀγὼ εἱστήκειν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ, καὶ οὐκ ἠθέλησεν κύριος ἐξολεθρεῦσαι ὑμᾶς. [11] καὶ εἶπεν κύριος πρός με Βάδιζε ἄπαρον ἐναντίον τοῦ λαοῦ τούτου, καὶ εἰσπορευέσθωσαν καὶ κληρονομείτωσαν τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς. [12] Καὶ νῦν, Ισραηλ, τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ ἀλλ’ ἢ φοβεῖσθαι κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ἀγαπᾶν αὐτὸν καὶ λατρεύειν κυρίῳ τῷ θεῷ σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, [13] φυλάσσεσθαι τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα εὖ σοι ᾖ; [14] ἰδοὺ κυρίου τοῦ θεοῦ σου ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ, ἡ γῆ καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ· [15] πλὴν τοὺς πατέρας ὑμῶν προείλατο κύριος ἀγαπᾶν αὐτοὺς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ’ αὐτοὺς ὑμᾶς παρὰ πάντα τὰ ἔθνη κατὰ τὴν ἡμέραν ταύτην. [16] καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι. [17] ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερός, ὅστις οὐ θαυμάζει πρόσωπον οὐδ’ οὐ μὴ λάβῃ δῶρον, [18] ποιῶν κρίσιν

προσηλύτῳ καὶ ὀρφανῷ καὶ χήρᾳ καὶ ἀγαπᾷ τὸν προσήλυτον δοῦναι αὐτῷ ἄρτον καὶ ἱμάτιον. [19] καὶ ἀγαπήσετε τὸν προσήλυτον· προσήλυτοι γὰρ ἦτε ἐν γῇ Αἰγύπτῳ. [20] κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ· [21] οὗτος καύχημά σου καὶ οὗτος θεός σου, ὅστις ἐποίησεν ἐν σοὶ τὰ μεγάλα καὶ τὰ ἔνδοξα ταῦτα, ἃ εἶδοσαν οἱ ὀφθαλμοί σου. [22] ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον, νυνὶ δὲ ἐποίησέν σε κύριος ὁ θεός σου ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει.

CHAPTER 11

[1] Καὶ ἀγαπήσεις κύριον τὸν θεόν σου καὶ φυλάξῃ τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ πάσας τὰς ἡμέρας. [2] καὶ γνώσεσθε σήμερον ὅτι οὐχὶ τὰ παιδία ὑμῶν, ὅσοι οὐκ οἴδασιν οὐδὲ εἴδοσαν τὴν παιδείαν κυρίου τοῦ θεοῦ σου καὶ τὰ μεγαλεῖα αὐτοῦ καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλὸν [3] καὶ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ, ὅσα ἐποίησεν ἐν μέσῳ Αἰγύπτου Φαραω βασιλεῖ Αἰγύπτου καὶ πάσῃ τῇ γῇ αὐτοῦ, [4] καὶ ὅσα ἐποίησεν τὴν δύναμιν τῶν Αἰγυπτίων, τὰ ἅρματα αὐτῶν καὶ τὴν ἵππον αὐτῶν, ὡς ἐπέκλυσεν τὸ ὕδωρ τῆς θαλάσσης τῆς ἐρυθρᾶς ἐπὶ προσώπου αὐτῶν καταδιωκόντων αὐτῶν ἐκ τῶν ὀπίσω ὑμῶν καὶ ἀπώλεσεν αὐτοὺς κύριος ἕως τῆς σήμερον ἡμέρας, [5] καὶ ὅσα ἐποίησεν ὑμῖν ἐν τῇ ἐρήμῳ, ἕως ἤλθετε εἰς τὸν τόπον τοῦτον, [6] καὶ ὅσα ἐποίησεν τῷ Δαθαν καὶ Αβιρων υἱοῖς Ελιαβ υἱοῦ Ρουβην, οὓς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ᾽ αὐτῶν ἐν μέσῳ παντὸς Ισραηλ, [7] ὅτι οἱ ὀφθαλμοὶ ὑμῶν ἑώρακαν πάντα τὰ ἔργα κυρίου τὰ μεγάλα, ὅσα ἐποίησεν ὑμῖν σήμερον. [8] καὶ φυλάξεσθε πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν, [9] ἵνα μακροημερεύσητε ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ᾽ αὐτούς, γῆν ῥέουσαν γάλα καὶ μέλι· [10] ἔστιν γὰρ ἡ γῆ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν, οὐχ ὥσπερ ἡ γῆ Αἰγύπτου ἐστίν, ὅθεν ἐκπεπόρευσθε ἐκεῖθεν, ὅταν σπείρωσιν τὸν σπόρον καὶ ποτίζωσιν τοῖς ποσὶν ὡσεὶ κῆπον λαχανείας· [11] ἡ δὲ γῆ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν, γῆ ὀρεινὴ καὶ πεδινή, ἐκ τοῦ ὑετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ, [12] γῆ, ἣν κύριος ὁ θεός σου ἐπισκοπεῖται αὐτήν, διὰ παντὸς οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ σου ἐπ᾽ αὐτῆς ἀπ᾽ ἀρχῆς τοῦ ἐνιαυτοῦ καὶ ἕως συντελείας τοῦ ἐνιαυτοῦ. [13] Ἐὰν δὲ ἀκοῇ εἰσακούσητε πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, [14] καὶ δώσει τὸν ὑετὸν τῇ γῇ σου καθ᾽ ὥραν πρόιμον καὶ ὄψιμον, καὶ εἰσοίσεις τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου· [15] καὶ δώσει χορτάσματα ἐν τοῖς ἀγροῖς σου τοῖς κτήνεσίν σου· καὶ φαγὼν καὶ ἐμπλησθεὶς [16] πρόσεχε σεαυτῷ, μὴ πλατυνθῇ ἡ καρδία σου καὶ παραβῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς, [17] καὶ θυμωθεὶς ὀργῇ κύριος ἐφ᾽ ὑμῖν καὶ

συσχῇ τὸν οὐρανόν, καὶ οὐκ ἔσται ὑετός, καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς, καὶ ἀπολεῖσθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς, ἧς ἔδωκεν ὁ κύριος ὑμῖν. [18] καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα εἰς τὴν καρδίαν ὑμῶν καὶ εἰς τὴν ψυχὴν ὑμῶν· καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν· [19] καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν λαλεῖν αὐτὰ καθημένους ἐν οἴκῳ καὶ πορευομένους ἐν ὁδῷ καὶ κοιταζομένους καὶ διανισταμένους· [20] καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν, [21] ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς, καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς. [22] καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητε πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν, ἀγαπᾶν κύριον τὸν θεὸν ἡμῶν καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ προσκολλᾶσθαι αὐτῷ, [23] καὶ ἐκβαλεῖ κύριος πάντα τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν, καὶ κληρονομήσετε ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς. [24] πάντα τὸν τόπον, οὗ ἐὰν πατήσῃ τὸ ἴχνος τοῦ ποδὸς ὑμῶν, ὑμῖν ἔσται· ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὅριά σου. [25] οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπον ὑμῶν· τὸν τρόμον ὑμῶν καὶ τὸν φόβον ὑμῶν ἐπιθήσει κύριος ὁ θεὸς ὑμῶν ἐπὶ πρόσωπον πάσης τῆς γῆς, ἐφ᾽ ἧς ἐὰν ἐπιβῆτε ἐπ᾽ αὐτῆς, ὃν τρόπον ἐλάλησεν κύριος πρὸς ὑμᾶς. [26] Ἰδοὺ ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον εὐλογίαν καὶ κατάραν, [27] τὴν εὐλογίαν, ἐὰν ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, [28] καὶ τὰς κατάρας, ἐὰν μὴ ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, καὶ πλανηθῆτε ἀπὸ τῆς ὁδοῦ, ἧς ἐνετειλάμην ὑμῖν, πορευθέντες λατρεύειν θεοῖς ἑτέροις, οὓς οὐκ οἴδατε. [29] καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, εἰς ἣν διαβαίνεις ἐκεῖ κληρονομῆσαι αὐτήν, καὶ δώσεις τὴν εὐλογίαν ἐπ᾽ ὄρος Γαριζιν καὶ τὴν κατάραν ἐπ᾽ ὄρος Γαιβαλ. [30] [οὐκ ἰδοὺ ταῦτα πέραν τοῦ Ιορδάνου ὀπίσω ὁδὸν δυσμῶν ἡλίου ἐν γῇ Χανααν τὸ κατοικοῦν ἐπὶ δυσμῶν ἐχόμενον τοῦ Γολγολ πλησίον τῆς δρυὸς τῆς ὑψηλῆς;] [31] ὑμεῖς γὰρ διαβαίνετε τὸν Ιορδάνην εἰσελθόντες κληρονομῆσαι τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας, καὶ κληρονομήσετε αὐτὴν καὶ κατοικήσετε ἐν αὐτῇ· [32] καὶ φυλάξεσθε τοῦ ποιεῖν πάντα τὰ προστάγματα αὐτοῦ καὶ τὰς κρίσεις ταύτας, ὅσας ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον.

CHAPTER 12

[1] Καὶ ταῦτα τὰ προστάγματα καὶ αἱ κρίσεις, ἃς φυλάξετε τοῦ ποιεῖν ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ, πάσας τὰς ἡμέρας, ἃς ὑμεῖς ζῆτε ἐπὶ τῆς γῆς. [2] ἀπωλείᾳ ἀπολεῖτε πάντας τοὺς τόπους, ἐν οἷς ἐλάτρευσαν ἐκεῖ τοῖς θεοῖς αὐτῶν οὓς ὑμεῖς κληρονομεῖτε αὐτούς, ἐπὶ τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐπὶ τῶν θινῶν καὶ ὑποκάτω δένδρου δασέος [3] καὶ κατασκάψετε τοὺς βωμοὺς αὐτῶν καὶ συντρίψετε τὰς στήλας αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί, καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκείνου. [4] οὐ ποιήσετε οὕτως κυρίῳ τῷ θεῷ ὑμῶν, [5] ἀλλ᾽ ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐν μιᾷ τῶν φυλῶν ὑμῶν ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι, καὶ ἐκζητήσετε καὶ εἰσελεύσεσθε ἐκεῖ [6] καὶ οἴσετε ἐκεῖ τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰς εὐχὰς ὑμῶν καὶ τὰ ἑκούσια ὑμῶν καὶ τὰ πρωτότοκα τῶν βοῶν ὑμῶν καὶ τῶν προβάτων ὑμῶν [7] καὶ φάγεσθε ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εὐφρανθήσεσθε ἐπὶ πᾶσιν, οὗ ἂν τὴν χεῖρα ἐπιβάλητε, ὑμεῖς καὶ οἱ οἶκοι ὑμῶν, καθότι εὐλόγησέν σε κύριος ὁ θεός σου. [8] οὐ ποιήσετε πάντα, ἃ ἡμεῖς ποιοῦμεν ὧδε σήμερον, ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ· [9] οὐ γὰρ ἥκατε ἕως τοῦ νῦν εἰς τὴν κατάπαυσιν καὶ εἰς τὴν κληρονομίαν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν. [10] καὶ διαβήσεσθε τὸν Ιορδάνην καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεὸς ὑμῶν κατακληρονομεῖ ὑμῖν, καὶ καταπαύσει ὑμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ὑμῶν τῶν κύκλῳ, καὶ κατοικήσετε μετὰ ἀσφαλείας. [11] καὶ ἔσται ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ἐκεῖ οἴσετε πάντα, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰ ἐπιδέκατα ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν καὶ τὰ δόματα ὑμῶν καὶ πᾶν ἐκλεκτὸν τῶν δώρων ὑμῶν, ὅσα ἐὰν εὔξησθε τῷ θεῷ ὑμῶν, [12] καὶ εὐφρανθήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, οἱ παῖδες ὑμῶν καὶ αἱ παιδίσκαι ὑμῶν καὶ ὁ Λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μεθ᾽ ὑμῶν. [13] πρόσεχε σεαυτῷ μὴ ἀνενέγκῃς τὰ ὁλοκαυτώματά σου ἐν παντὶ τόπῳ, οὗ ἐὰν ἴδῃς, [14] ἀλλ᾽ ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐν μιᾷ τῶν φυλῶν σου, ἐκεῖ ἀνοίσεις τὰ ὁλοκαυτώματά σου καὶ ἐκεῖ ποιήσεις πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον. [15] ἀλλ᾽ ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις καὶ φάγῃ κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκέν σοι ἐν πάσῃ πόλει· ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτὸ

ὡς δορκάδα ἢ ἔλαφον· [16] πλὴν τὸ αἷμα οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ. [17] οὐ δυνήσῃ φαγεῖν ἐν ταῖς πόλεσίν σου τὸ ἐπιδέκατον τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου, τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου καὶ πάσας εὐχάς, ὅσας ἂν εὔξησθε, καὶ τὰς ὁμολογίας ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν, [18] ἀλλ᾽ ἢ ἐναντίον κυρίου τοῦ θεοῦ σου φάγῃ αὐτὰ ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσιν ὑμῶν, καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου ἐπὶ πάντα, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου. [19] πρόσεχε σεαυτῷ μὴ ἐγκαταλίπῃς τὸν Λευίτην πάντα τὸν χρόνον, ὅσον ἐὰν ζῇς ἐπὶ τῆς γῆς. [20] Ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὅριά σου, καθάπερ ἐλάλησέν σοι, καὶ ἐρεῖς Φάγομαι κρέα, ἐὰν ἐπιθυμήσῃ ἡ ψυχή σου ὥστε φαγεῖν κρέα, ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου φάγῃ κρέα. [21] ἐὰν δὲ μακρότερον ἀπέχῃ σου ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ θύσεις ἀπὸ τῶν βοῶν σου καὶ ἀπὸ τῶν προβάτων σου, ὧν ἂν δῷ ὁ θεός σοι, ὃν τρόπον ἐνετειλάμην σοι, καὶ φάγῃ ἐν ταῖς πόλεσίν σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου· [22] ὡς ἔσθεται ἡ δορκὰς καὶ ἡ ἔλαφος, οὕτως φάγῃ αὐτό, ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται. [23] πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν αἷμα, ὅτι τὸ αἷμα αὐτοῦ ψυχή· οὐ βρωθήσεται ἡ ψυχὴ μετὰ τῶν κρεῶν, [24] οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ· [25] οὐ φάγῃ αὐτό, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου. [26] πλὴν τὰ ἅγιά σου, ἐὰν γένηταί σοι, καὶ τὰς εὐχάς σου λαβὼν ἥξεις εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, [27] καὶ ποιήσεις τὰ ὁλοκαυτώματά σου· τὰ κρέα ἀνοίσεις ἐπὶ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου, τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου, τὰ δὲ κρέα φάγῃ. [28] φυλάσσου καὶ ἄκουε καὶ ποιήσεις πάντας τοὺς λόγους, οὓς ἐγὼ ἐντέλλομαί σοι, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου δι᾽ αἰῶνος, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου. [29] Ἐὰν δὲ ἐξολεθρεύσῃ κύριος ὁ θεός σου τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ ἐκεῖ κληρονομῆσαι τὴν γῆν αὐτῶν, ἀπὸ προσώπου σου καὶ κατακληρονομήσῃς αὐτοὺς καὶ κατοικήσῃς ἐν τῇ γῇ αὐτῶν, [30] πρόσεχε σεαυτῷ μὴ ἐκζητήσῃς ἐπακολουθῆσαι αὐτοῖς μετὰ τὸ ἐξολεθρευθῆναι αὐτοὺς ἀπὸ προσώπου σου· οὐ μὴ ἐκζητήσῃς τοὺς θεοὺς αὐτῶν λέγων Πῶς ποιοῦσιν τὰ ἔθνη ταῦτα τοῖς θεοῖς αὐτῶν; ποιήσω κἀγώ. [31] οὐ ποιήσεις οὕτως κυρίῳ τῷ θεῷ σου· τὰ γὰρ βδελύγματα, ἃ κύριος ἐμίσησεν, ἐποίησαν τοῖς θεοῖς αὐτῶν, ὅτι τοὺς

υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν κατακαίουσιν ἐν πυρὶ τοῖς θεοῖς αὐτῶν.

CHAPTER 13

[1] Πᾶν ῥῆμα, ὃ ἐγὼ ἐντέλλομαί σοι σήμερον, τοῦτο φυλάξῃ ποιεῖν· οὐ προσθήσεις ἐπ᾽ αὐτὸ οὐδὲ ἀφελεῖς ἀπ᾽ αὐτοῦ. [2] Ἐὰν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος ἐνύπνιον καὶ δῷ σοι σημεῖον ἢ τέρας [3] καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας, ὃ ἐλάλησεν πρὸς σὲ λέγων Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ οἴδατε, [4] οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο, ὅτι πειράζει κύριος ὁ θεὸς ὑμᾶς εἰδέναι εἰ ἀγαπᾶτε κύριον τὸν θεὸν ὑμῶν ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν. [5] ὀπίσω κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθε καὶ αὐτὸν φοβηθήσεσθε καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε καὶ τῆς φωνῆς αὐτοῦ ἀκούσεσθε καὶ αὐτῷ προστεθήσεσθε. [6] καὶ ὁ προφήτης ἐκεῖνος ἢ ὁ τὸ ἐνύπνιον ἐνυπνιαζόμενος ἐκεῖνος ἀποθανεῖται· ἐλάλησεν γὰρ πλανῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς δουλείας ἐξῶσαί σε ἐκ τῆς ὁδοῦ, ἧς ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ· καὶ ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. [7] Ἐὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου ἐκ πατρός σου ἢ ἐκ μητρός σου ἢ ὁ υἱός σου ἢ ἡ θυγάτηρ σου ἢ ἡ γυνὴ ἡ ἐν κόλπῳ σου ἢ ὁ φίλος ὁ ἴσος τῆς ψυχῆς σου λάθρᾳ λέγων Βαδίσωμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ ᾔδεις σὺ καὶ οἱ πατέρες σου, [8] ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ ὑμῶν τῶν ἐγγιζόντων σοι ἢ τῶν μακρὰν ἀπὸ σοῦ ἀπ᾽ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς, [9] οὐ συνθελήσεις αὐτῷ καὶ οὐκ εἰσακούσῃ αὐτοῦ, καὶ οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ, οὐκ ἐπιποθήσεις ἐπ᾽ αὐτῷ οὐδ᾽ οὐ μὴ σκεπάσῃς αὐτόν· [10] ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ, αἱ χεῖρές σου ἔσονται ἐπ᾽ αὐτὸν ἐν πρώτοις ἀποκτεῖναι αὐτόν, καὶ αἱ χεῖρες παντὸς τοῦ λαοῦ ἐπ᾽ ἐσχάτῳ, [11] καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις, καὶ ἀποθανεῖται, ὅτι ἐζήτησεν ἀποστῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας. [12] καὶ πᾶς Ισραηλ ἀκούσας φοβηθήσεται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν. [13] Ἐὰν δὲ ἀκούσῃς ἐν μιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι κατοικεῖν σε ἐκεῖ, λεγόντων [14] Ἐξήλθοσαν ἄνδρες παράνομοι ἐξ ὑμῶν καὶ ἀπέστησαν πάντας τοὺς κατοικοῦντας τὴν πόλιν αὐτῶν λέγοντες Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ ᾔδειτε, [15] καὶ ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα, καὶ ἰδοὺ ἀληθὴς σαφῶς ὁ λόγος, γεγένηται τὸ βδέλυγμα τοῦτο ἐν ὑμῖν, [16] ἀναιρῶν ἀνελεῖς πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ἐκείνῃ ἐν φόνῳ μαχαίρας, ἀναθέματι ἀναθεματιεῖτε αὐτὴν καὶ πάντα τὰ ἐν αὐτῇ [17] καὶ πάντα τὰ

σκῦλα αὐτῆς συνάξεις εἰς τὰς διόδους αὐτῆς καὶ ἐμπρήσεις τὴν πόλιν ἐν πυρὶ καὶ πάντα τὰ σκῦλα αὐτῆς πανδημεὶ ἐναντίον κυρίου τοῦ θεοῦ σου, καὶ ἔσται ἀοίκητος εἰς τὸν αἰῶνα, οὐκ ἀνοικοδομηθήσεται ἔτι. [18] οὐ προσκολληθήσεται ἐν τῇ χειρί σου οὐδὲν ἀπὸ τοῦ ἀναθέματος, ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ καὶ δώσει σοι ἔλεος καὶ ἐλεήσει σε καὶ πληθυνεῖ σε, ὃν τρόπον ὤμοσεν κύριος τοῖς πατράσιν σου, [19] ἐὰν ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ποιεῖν τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

CHAPTER 14

[1] Υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν· οὐ φοιβήσετε, οὐκ ἐπιθήσετε φαλάκρωμα ἀνὰ μέσον τῶν ὀφθαλμῶν ὑμῶν ἐπὶ νεκρῷ· [2] ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ ἐξελέξατο κύριος ὁ θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς. [3] Οὐ φάγεσθε πᾶν βδέλυγμα. [4] ταῦτα τὰ κτήνη, ἃ φάγεσθε· μόσχον ἐκ βοῶν καὶ ἀμνὸν ἐκ προβάτων καὶ χίμαρον ἐξ αἰγῶν, [5] ἔλαφον καὶ δορκάδα καὶ βούβαλον καὶ τραγέλαφον καὶ πύγαργον, ὄρυγα καὶ καμηλοπάρδαλιν· [6] πᾶν κτῆνος διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν, ταῦτα φάγεσθε. [7] καὶ ταῦτα οὐ φάγεσθε ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχηλούντων τὰς ὁπλὰς καὶ ὀνυχιζόντων ὀνυχιστῆρας· τὸν κάμηλον καὶ δασύποδα καὶ χοιρογρύλλιον, ὅτι ἀνάγουσιν μηρυκισμὸν καὶ ὁπλὴν οὐ διχηλοῦσιν, ἀκάθαρτα ταῦτα ὑμῖν ἐστιν· [8] καὶ τὸν ὗν, ὅτι διχηλεῖ ὁπλὴν τοῦτο καὶ ὀνυχίζει ὄνυχας ὁπλῆς καὶ τοῦτο μηρυκισμὸν οὐ μαρυκᾶται, ἀκάθαρτον τοῦτο ὑμῖν· ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἅψεσθε. – [9] καὶ ταῦτα φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν· πάντα, ὅσα ἐστὶν ἐν αὐτοῖς πτερύγια καὶ λεπίδες, φάγεσθε. [10] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια καὶ λεπίδες, οὐ φάγεσθε, ἀκάθαρτα ὑμῖν ἐστιν. – [11] πᾶν ὄρνεον καθαρὸν φάγεσθε. [12] καὶ ταῦτα οὐ φάγεσθε ἀπ᾽ αὐτῶν· τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἁλιαίετον [13] καὶ τὸν γύπα καὶ τὸν ἰκτῖνα καὶ τὰ ὅμοια αὐτῷ [14] καὶ πάντα κόρακα καὶ τὰ ὅμοια αὐτῷ [15] καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον [16] καὶ ἐρωδιὸν καὶ κύκνον καὶ ἶβιν [17] καὶ καταράκτην καὶ ἱέρακα καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτικόρακα [18] καὶ πελεκᾶνα καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ πορφυρίωνα καὶ νυκτερίδα. [19] πάντα τὰ ἑρπετὰ τῶν πετεινῶν ἀκάθαρτα ταῦτά ἐστιν ὑμῖν, οὐ φάγεσθε ἀπ᾽ αὐτῶν. [20] πᾶν πετεινὸν καθαρὸν φάγεσθε. – [21] πᾶν θνησιμαῖον οὐ φάγεσθε· τῷ παροίκῳ τῷ ἐν ταῖς πόλεσίν σου δοθήσεται, καὶ φάγεται, ἢ ἀποδώσῃ τῷ ἀλλοτρίῳ· ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου. – οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ. [22] Δεκάτην ἀποδεκατώσεις παντὸς γενήματος τοῦ σπέρματός σου, τὸ γένημα τοῦ ἀγροῦ σου ἐνιαυτὸν κατ᾽ ἐνιαυτόν, [23] καὶ φάγῃ αὐτὸ ἔναντι κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ· οἴσετε τὰ ἐπιδέκατα τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου, τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου, ἵνα μάθῃς φοβεῖσθαι κύριον τὸν θεόν σου πάσας τὰς ἡμέρας. [24] ἐὰν δὲ μακρὰν γένηται ἀπὸ σοῦ ἡ ὁδὸς καὶ μὴ δύνῃ ἀναφέρειν αὐτά, ὅτι μακρὰν

ἀπὸ σοῦ ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ὅτι εὐλογήσει σε κύριος ὁ θεός σου, [25] καὶ ἀποδώσῃ αὐτὰ ἀργυρίου καὶ λήμψῃ τὸ ἀργύριον ἐν ταῖς χερσίν σου καὶ πορεύσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτόν, [26] καὶ δώσεις τὸ ἀργύριον ἐπὶ παντός, οὗ ἐὰν ἐπιθυμῇ ἡ ψυχή σου, ἐπὶ βουσὶ ἢ ἐπὶ προβάτοις, ἐπὶ οἴνῳ ἢ ἐπὶ σικερα ἢ ἐπὶ παντός, οὗ ἐὰν ἐπιθυμῇ ἡ ψυχή σου, καὶ φάγῃ ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ σου καὶ εὐφρανθήσῃ σὺ καὶ ὁ οἶκός σου [27] καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ. – [28] μετὰ τρία ἔτη ἐξοίσεις πᾶν τὸ ἐπιδέκατον τῶν γενημάτων σου· ἐν τῷ ἐνιαυτῷ ἐκείνῳ θήσεις αὐτὸ ἐν ταῖς πόλεσίν σου, [29] καὶ ἐλεύσεται ὁ Λευίτης, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ, καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ ἐν ταῖς πόλεσίν σου καὶ φάγονται καὶ ἐμπλησθήσονται, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις, οἷς ἐὰν ποιῇς.

CHAPTER 15

[1] Δι ἑπτὰ ἐτῶν ποιήσεις ἄφεσιν. [2] καὶ οὕτως τὸ πρόσταγμα τῆς ἀφέσεως· ἀφήσεις πᾶν χρέος ἴδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις, ὅτι ἐπικέκληται ἄφεσις κυρίῳ τῷ θεῷ σου. [3] τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾖ σοι παρ᾽ αὐτῷ, τοῦ ἀδελφοῦ σου ἄφεσιν ποιήσεις τοῦ χρέους σου· [4] ὅτι οὐκ ἔσται ἐν σοὶ ἐνδεής, ὅτι εὐλογῶν εὐλογήσει σε κύριος ὁ θεός σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομῆσαι αὐτήν, [5] ἐὰν δὲ ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον. [6] ὅτι κύριος ὁ θεός σου εὐλόγησέν σε, ὃν τρόπον ἐλάλησέν σοι, καὶ δανιεῖς ἔθνεσιν πολλοῖς, σὺ δὲ οὐ δανιῇ, καὶ ἄρξεις σὺ ἐθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσιν. [7] Ἐὰν δὲ γένηται ἐν σοὶ ἐνδεὴς τῶν ἀδελφῶν σου ἐν μιᾷ τῶν πόλεων σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι, οὐκ ἀποστέρξεις τὴν καρδίαν σου οὐδ᾽ οὐ μὴ συσφίγξῃς τὴν χεῖρά σου ἀπὸ τοῦ ἀδελφοῦ σου τοῦ ἐπιδεομένου· [8] ἀνοίγων ἀνοίξεις τὰς χεῖράς σου αὐτῷ, δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται, καθ᾽ ὅσον ἐνδεεῖται. [9] πρόσεχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτὸν ἐν τῇ καρδίᾳ σου, ἀνόμημα, λέγων Ἐγγίζει τὸ ἔτος τὸ ἕβδομον, ἔτος τῆς ἀφέσεως, καὶ πονηρεύσηται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου τῷ ἐπιδεομένῳ, καὶ οὐ δώσεις αὐτῷ, καὶ βοήσεται κατὰ σοῦ πρὸς κύριον, καὶ ἔσται ἐν σοὶ ἁμαρτία μεγάλη. [10] διδοὺς δώσεις αὐτῷ καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται, καὶ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ· ὅτι διὰ τὸ ῥῆμα τοῦτο εὐλογήσει σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις καὶ ἐν πᾶσιν, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου. [11] οὐ γὰρ μὴ ἐκλίπῃ ἐνδεὴς ἀπὸ τῆς γῆς· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο λέγων Ἀνοίγων ἀνοίξεις τὰς χεῖράς σου τῷ ἀδελφῷ σου τῷ πένητι καὶ τῷ ἐπιδεομένῳ τῷ ἐπὶ τῆς γῆς σου. [12] Ἐὰν δὲ πραθῇ σοι ὁ ἀδελφός σου ὁ Εβραῖος ἢ ἡ Εβραία, δουλεύσει σοι ἓξ ἔτη, καὶ τῷ ἑβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ. [13] ὅταν δὲ ἐξαποστέλλῃς αὐτὸν ἐλεύθερον ἀπὸ σοῦ, οὐκ ἐξαποστελεῖς αὐτὸν κενόν· [14] ἐφόδιον ἐφοδιάσεις αὐτὸν ἀπὸ τῶν προβάτων σου καὶ ἀπὸ τοῦ σίτου σου καὶ ἀπὸ τῆς ληνοῦ σου· καθὰ εὐλόγησέν σε κύριος ὁ θεός σου, δώσεις αὐτῷ. [15] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτου καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο. [16] ἐὰν δὲ λέγῃ πρὸς σέ Οὐκ ἐξελεύσομαι ἀπὸ σοῦ, ὅτι ἠγάπηκέν σε καὶ τὴν οἰκίαν σου, ὅτι εὖ αὐτῷ ἐστιν παρὰ σοί, [17] καὶ λήμψῃ τὸ ὀπήτιον καὶ τρυπήσεις τὸ ὠτίον αὐτοῦ πρὸς τὴν θύραν, καὶ ἔσται σοι οἰκέτης εἰς τὸν

αἰῶνα· καὶ τὴν παιδίσκην σου ποιήσεις ὡσαύτως. [18] οὐ σκληρὸν ἔσται ἐναντίον σου ἐξαποστελλομένων αὐτῶν ἐλευθέρων ἀπὸ σοῦ, ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ ἐδούλευσέν σοι ἓξ ἔτη· καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πᾶσιν, οἷς ἐὰν ποιῇς. [19] Πᾶν πρωτότοκον, ὃ ἐὰν τεχθῇ ἐν τοῖς βουσίν σου καὶ ἐν τοῖς προβάτοις σου, τὰ ἀρσενικά, ἁγιάσεις κυρίῳ τῷ θεῷ σου· οὐκ ἐργᾷ ἐν τῷ πρωτοτόκῳ μόσχῳ σου καὶ οὐ μὴ κείρῃς τὸ πρωτότοκον τῶν προβάτων σου· [20] ἔναντι κυρίου φάγῃ αὐτὸ ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου, σὺ καὶ ὁ οἶκός σου. [21] ἐὰν δὲ ᾖ ἐν αὐτῷ μῶμος, χωλὸν ἢ τυφλὸν ἢ καὶ πᾶς μῶμος πονηρός, οὐ θύσεις αὐτὸ κυρίῳ τῷ θεῷ σου· [22] ἐν ταῖς πόλεσίν σου φάγῃ αὐτό, ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται ὡς δορκάδα ἢ ἔλαφον· [23] πλὴν τὸ αἷμα οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖς αὐτὸ ὡς ὕδωρ.

CHAPTER 16

[1] Φύλαξαι τὸν μῆνα τῶν νέων καὶ ποιήσεις τὸ πασχα κυρίῳ τῷ θεῷ σου, ὅτι ἐν τῷ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου νυκτός. [2] καὶ θύσεις τὸ πασχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ. [3] οὐ φάγῃ ἐπ᾽ αὐτοῦ ζύμην· ἑπτὰ ἡμέρας φάγῃ ἐπ᾽ αὐτοῦ ἄζυμα, ἄρτον κακώσεως, ὅτι ἐν σπουδῇ ἐξήλθετε ἐξ Αἰγύπτου· ἵνα μνησθῆτε τὴν ἡμέραν τῆς ἐξοδίας ὑμῶν ἐκ γῆς Αἰγύπτου πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν. [4] οὐκ ὀφθήσεταί σοι ζύμη ἐν πᾶσι τοῖς ὁρίοις σου ἑπτὰ ἡμέρας, καὶ οὐ κοιμηθήσεται ἀπὸ τῶν κρεῶν, ὧν ἐὰν θύσῃς τὸ ἑσπέρας τῇ ἡμέρᾳ τῇ πρώτῃ, εἰς τὸ πρωί. [5] οὐ δυνήσῃ θῦσαι τὸ πασχα ἐν οὐδεμιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι, [6] ἀλλ᾽ ἢ εἰς τὸν τόπον, ὃν ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, θύσεις τὸ πασχα ἑσπέρας πρὸς δυσμὰς ἡλίου ἐν τῷ καιρῷ, ᾧ ἐξῆλθες ἐξ Αἰγύπτου, [7] καὶ ἑψήσεις καὶ ὀπτήσεις καὶ φάγῃ ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτόν, καὶ ἀποστραφήσῃ τὸ πρωῒ καὶ ἀπελεύσῃ εἰς τοὺς οἴκους σου. [8] ἓξ ἡμέρας φάγῃ ἄζυμα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξόδιον, ἑορτὴ κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον πλὴν ὅσα ποιηθήσεται ψυχῇ. – [9] ἑπτὰ ἑβδομάδας ὁλοκλήρους ἐξαριθμήσεις σεαυτῷ· ἀρξαμένου σου δρέπανον ἐπ᾽ ἀμητὸν ἄρξῃ ἐξαριθμῆσαι ἑπτὰ ἑβδομάδας. [10] καὶ ποιήσεις ἑορτὴν ἑβδομάδων κυρίῳ τῷ θεῷ σου καθότι ἡ χείρ σου ἰσχύει, ὅσα ἂν δῷ σοι, καθότι ηὐλόγησέν σε κύριος ὁ θεός σου· [11] καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ ἐν ὑμῖν, ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, [12] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, καὶ φυλάξῃ καὶ ποιήσεις τὰς ἐντολὰς ταύτας. – [13] ἑορτὴν σκηνῶν ποιήσεις σεαυτῷ ἑπτὰ ἡμέρας ἐν τῷ συναγαγεῖν σε ἐκ τοῦ ἅλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου· [14] καὶ εὐφρανθήσῃ ἐν τῇ ἑορτῇ σου, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ οὖσα ἐν ταῖς πόλεσίν σου. [15] ἑπτὰ ἡμέρας ἑορτάσεις κυρίῳ τῷ θεῷ σου ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ· ἐὰν δὲ εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς γενήμασίν σου καὶ ἐν παντὶ ἔργῳ τῶν χειρῶν σου, καὶ ἔσῃ εὐφραινόμενος. – [16] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἐὰν

ἐκλέξηται αὐτὸν κύριος, ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας. οὐκ ὀφθήσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου κενός· [17] ἕκαστος κατὰ δύναμιν τῶν χειρῶν ὑμῶν κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκέν σοι. [18] Κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις σεαυτῷ ἐν πάσαις ταῖς πόλεσίν σου, αἷς κύριος ὁ θεός σου δίδωσίν σοι, κατὰ φυλάς, καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν. [19] οὐκ ἐκκλινοῦσιν κρίσιν, οὐκ ἐπιγνώσονται πρόσωπον οὐδὲ λήμψονται δῶρον· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν καὶ ἐξαίρει λόγους δικαίων. [20] δικαίως τὸ δίκαιον διώξῃ, ἵνα ζῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι. [21] Οὐ φυτεύσεις σεαυτῷ ἄλσος, πᾶν ξύλον, παρὰ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου, ὃ ποιήσεις σεαυτῷ. [22] οὐ στήσεις σεαυτῷ στήλην, ἃ ἐμίσησεν κύριος ὁ θεός σου.

CHAPTER 17

[1] Οὐ θύσεις κυρίῳ τῷ θεῷ σου μόσχον ἢ πρόβατον, ἐν ᾧ ἐστιν ἐν αὐτῷ μῶμος, πᾶν ῥῆμα πονηρόν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν. [2] Ἐὰν δὲ εὑρεθῇ ἐν σοὶ ἐν μιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι, ἀνὴρ ἢ γυνή, ὅστις ποιήσει τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ σου παρελθεῖν τὴν διαθήκην αὐτοῦ, [3] καὶ ἐλθόντες λατρεύσωσιν θεοῖς ἑτέροις καὶ προσκυνήσωσιν αὐτοῖς, τῷ ἡλίῳ ἢ τῇ σελήνῃ ἢ παντὶ τῶν ἐκ τοῦ κόσμου τοῦ οὐρανοῦ, ἃ οὐ προσέταξεν, [4] καὶ ἀναγγελῇ σοι, καὶ ἐκζητήσεις σφόδρα, καὶ ἰδοὺ ἀληθῶς γέγονεν τὸ ῥῆμα, γεγένηται τὸ βδέλυγμα τοῦτο ἐν Ισραηλ, [5] καὶ ἐξάξεις τὸν ἄνθρωπον ἐκεῖνον ἢ τὴν γυναῖκα ἐκείνην καὶ λιθοβολήσετε αὐτοὺς ἐν λίθοις, καὶ τελευτήσουσιν. [6] ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται ὁ ἀποθνῄσκων· οὐκ ἀποθανεῖται ἐφ᾽ ἑνὶ μάρτυρι. [7] καὶ ἡ χεὶρ τῶν μαρτύρων ἔσται ἐπ᾽ αὐτῷ ἐν πρώτοις θανατῶσαι αὐτόν, καὶ ἡ χεὶρ παντὸς τοῦ λαοῦ ἐπ᾽ ἐσχάτων· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. [8] Ἐὰν δὲ ἀδυνατήσῃ ἀπὸ σοῦ ῥῆμα ἐν κρίσει ἀνὰ μέσον αἵμα αἵματος καὶ ἀνὰ μέσον κρίσις κρίσεως καὶ ἀνὰ μέσον ἁφὴ ἁφῆς καὶ ἀνὰ μέσον ἀντιλογία ἀντιλογίας, ῥήματα κρίσεως ἐν ταῖς πόλεσιν ὑμῶν, καὶ ἀναστὰς ἀναβήσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, [9] καὶ ἐλεύσῃ πρὸς τοὺς ἱερεῖς τοὺς Λευίτας καὶ πρὸς τὸν κριτήν, ὃς ἂν γένηται ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἐκζητήσαντες ἀναγγελοῦσίν σοι τὴν κρίσιν. [10] καὶ ποιήσεις κατὰ τὸ πρᾶγμα, ὃ ἐὰν ἀναγγείλωσίν σοι ἐκ τοῦ τόπου, οὗ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ φυλάξῃ σφόδρα ποιῆσαι κατὰ πάντα, ὅσα ἐὰν νομοθετηθῇ σοι· [11] κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν, ἣν ἂν εἴπωσίν σοι, ποιήσεις, οὐκ ἐκκλινεῖς ἀπὸ τοῦ ῥήματος, οὗ ἐὰν ἀναγγείλωσίν σοι, δεξιὰ οὐδὲ ἀριστερά. [12] καὶ ὁ ἄνθρωπος, ὃς ἂν ποιήσῃ ἐν ὑπερηφανίᾳ τοῦ μὴ ὑπακοῦσαι τοῦ ἱερέως τοῦ παρεστηκότος λειτουργεῖν ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ σου ἢ τοῦ κριτοῦ, ὃς ἂν ᾖ ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀποθανεῖται ὁ ἄνθρωπος ἐκεῖνος, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ισραηλ· [13] καὶ πᾶς ὁ λαὸς ἀκούσας φοβηθήσεται καὶ οὐκ ἀσεβήσει ἔτι. [14] Ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ κληρονομήσῃς αὐτὴν καὶ κατοικήσῃς ἐπ᾽ αὐτῆς καὶ εἴπῃς Καταστήσω ἐπ᾽ ἐμαυτὸν ἄρχοντα καθὰ καὶ τὰ λοιπὰ ἔθνη τὰ κύκλῳ μου, [15] καθιστῶν καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτόν. ἐκ τῶν ἀδελφῶν σου καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα· οὐ δυνήσῃ καταστῆσαι ἐπὶ σεαυτὸν ἄνθρωπον ἀλλότριον, ὅτι οὐκ ἀδελφός σού ἐστιν. [16] διότι οὐ πληθυνεῖ ἑαυτῷ ἵππον οὐδὲ μὴ

ἀποστρέψῃ τὸν λαὸν εἰς Αἴγυπτον, ὅπως πληθύνῃ ἑαυτῷ ἵππον, ὁ δὲ κύριος εἶπεν Οὐ προσθήσετε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι. [17] καὶ οὐ πληθυνεῖ ἑαυτῷ γυναῖκας, οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία· καὶ ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἑαυτῷ σφόδρα. [18] καὶ ἔσται ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, καὶ γράψει ἑαυτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν, [19] καὶ ἔσται μετ᾽ αὐτοῦ, καὶ ἀναγνώσεται ἐν αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, ἵνα μάθῃ φοβεῖσθαι κύριον τὸν θεὸν αὐτοῦ φυλάσσεσθαι πάσας τὰς ἐντολὰς ταύτας καὶ τὰ δικαιώματα ταῦτα ποιεῖν, [20] ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ, ἵνα μὴ παραβῇ ἀπὸ τῶν ἐντολῶν δεξιὰ ἢ ἀριστερά, ὅπως ἂν μακροχρονίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ισραηλ.

CHAPTER 18

[1] Οὐκ ἔσται τοῖς ἱερεῦσιν τοῖς Λευίταις, ὅλῃ φυλῇ Λευι, μερὶς οὐδὲ κλῆρος μετὰ Ισραηλ· καρπώματα κυρίου ὁ κλῆρος αὐτῶν, φάγονται αὐτά. [2] κλῆρος δὲ οὐκ ἔσται αὐτοῖς ἐν τοῖς ἀδελφοῖς αὐτῶν· κύριος αὐτὸς κλῆρος αὐτοῦ, καθότι εἶπεν αὐτῷ. [3] καὶ αὕτη ἡ κρίσις τῶν ἱερέων, τὰ παρὰ τοῦ λαοῦ, παρὰ τῶν θυόντων τὰ θύματα, ἐάν τε μόσχον ἐάν τε πρόβατον· καὶ δώσει τῷ ἱερεῖ τὸν βραχίονα καὶ τὰ σιαγόνια καὶ τὸ ἔνυστρον. [4] καὶ τὰς ἀπαρχὰς τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου καὶ τὴν ἀπαρχὴν τῶν κουρῶν τῶν προβάτων σου δώσεις αὐτῷ· [5] ὅτι αὐτὸν ἐξελέξατο κύριος ὁ θεός σου ἐκ πασῶν τῶν φυλῶν σου παρεστάναι ἔναντι κυρίου τοῦ θεοῦ σου λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ισραηλ. – [6] ἐὰν δὲ παραγένηται ὁ Λευίτης ἐκ μιᾶς τῶν πόλεων ὑμῶν ἐκ πάντων τῶν υἱῶν Ισραηλ, οὗ αὐτὸς παροικεῖ, καθότι ἐπιθυμεῖ ἡ ψυχὴ αὐτοῦ, εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος, [7] καὶ λειτουργήσει τῷ ὀνόματι κυρίου τοῦ θεοῦ αὐτοῦ ὥσπερ πάντες οἱ ἀδελφοὶ αὐτοῦ οἱ Λευῖται οἱ παρεστηκότες ἐκεῖ ἔναντι κυρίου· [8] μερίδα μεμερισμένην φάγεται πλὴν τῆς πράσεως τῆς κατὰ πατριάν. [9] Ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι, οὐ μαθήσῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἐθνῶν ἐκείνων. [10] οὐχ εὑρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἱὸν αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρί, μαντευόμενος μαντείαν, κληδονιζόμενος καὶ οἰωνιζόμενος, φαρμακός, [11] ἐπαείδων ἐπαοιδήν, ἐγγαστρίμυθος καὶ τερατοσκόπος, ἐπερωτῶν τοὺς νεκρούς. [12] ἔστιν γὰρ βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα· ἕνεκεν γὰρ τῶν βδελυγμάτων τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ σοῦ. [13] τέλειος ἔσῃ ἐναντίον κυρίου τοῦ θεοῦ σου· [14] τὰ γὰρ ἔθνη ταῦτα, οὓς σὺ κατακληρονομεῖς αὐτούς, οὗτοι κληδόνων καὶ μαντειῶν ἀκούσονται, σοὶ δὲ οὐχ οὕτως ἔδωκεν κύριος ὁ θεός σου. [15] προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεός σου, αὐτοῦ ἀκούσεσθε [16] κατὰ πάντα, ὅσα ᾐτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες Οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάνωμεν, [17] καὶ εἶπεν κύριος πρός με Ὀρθῶς πάντα, ὅσα ἐλάλησαν· [18] προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὥσπερ σὲ καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ, καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ· [19] καὶ ὁ ἄνθρωπος, ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. [20] πλὴν ὁ προφήτης, ὃς ἂν ἀσεβήσῃ λαλῆσαι ἐπὶ τῷ ὀνόματί μου ῥῆμα, ὃ οὐ προσέταξα λαλῆσαι,

καὶ ὃς ἂν λαλήσῃ ἐπ᾽ ὀνόματι θεῶν ἑτέρων, ἀποθανεῖται ὁ προφήτης ἐκεῖνος. [21] ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου Πῶς γνωσόμεθα τὸ ῥῆμα, ὃ οὐκ ἐλάλησεν κύριος; [22] ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματι κυρίου, καὶ μὴ γένηται τὸ ῥῆμα καὶ μὴ συμβῇ, τοῦτο τὸ ῥῆμα, ὃ οὐκ ἐλάλησεν κύριος· ἐν ἀσεβείᾳ ἐλάλησεν ὁ προφήτης ἐκεῖνος, οὐκ ἀφέξεσθε αὐτοῦ.

CHAPTER 19

[1] Ἐὰν δὲ ἀφανίσῃ κύριος ὁ θεός σου τὰ ἔθνη, ἃ ὁ θεός σου δίδωσίν σοι τὴν γῆν αὐτῶν, καὶ κατακληρονομήσητε αὐτοὺς καὶ κατοικήσητε ἐν ταῖς πόλεσιν αὐτῶν καὶ ἐν τοῖς οἴκοις αὐτῶν, [2] τρεῖς πόλεις διαστελεῖς σεαυτῷ ἐν μέσῳ τῆς γῆς σου, ἧς κύριος ὁ θεός σου δίδωσίν σοι. [3] στόχασαί σοι τὴν ὁδὸν καὶ τριμεριεῖς τὰ ὅρια τῆς γῆς σου, ἣν καταμερίζει σοι κύριος ὁ θεός σου, καὶ ἔσται καταφυγὴ ἐκεῖ παντὶ φονευτῇ. [4] τοῦτο δὲ ἔσται τὸ πρόσταγμα τοῦ φονευτοῦ, ὃς ἂν φύγῃ ἐκεῖ καὶ ζήσεται· ὃς ἂν πατάξῃ τὸν πλησίον αὐτοῦ ἀκουσίως καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης, [5] καὶ ὃς ἂν εἰσέλθῃ μετὰ τοῦ πλησίον εἰς τὸν δρυμὸν συναγαγεῖν ξύλα, καὶ ἐκκρουσθῇ ἡ χεὶρ αὐτοῦ τῇ ἀξίνῃ κόπτοντος τὸ ξύλον, καὶ ἐκπεσὸν τὸ σιδήριον ἀπὸ τοῦ ξύλου τύχῃ τοῦ πλησίον, καὶ ἀποθάνῃ, οὗτος καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται, [6] ἵνα μὴ διώξας ὁ ἀγχιστεύων τοῦ αἵματος ὀπίσω τοῦ φονεύσαντος, ὅτι παρατεθέρμανται τῇ καρδίᾳ, καὶ καταλάβῃ αὐτόν, ἐὰν μακροτέρα ᾖ ἡ ὁδός, καὶ πατάξῃ αὐτοῦ τὴν ψυχήν, καὶ ἀποθάνῃ, καὶ τούτῳ οὐκ ἔστιν κρίσις θανάτου, ὅτι οὐ μισῶν ἦν αὐτὸν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης. [7] διὰ τοῦτο ἐγώ σοι ἐντέλλομαι τὸ ῥῆμα τοῦτο λέγων Τρεῖς πόλεις διαστελεῖς σεαυτῷ· [8] ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὅριά σου, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, καὶ δῷ σοι κύριος πᾶσαν τὴν γῆν, ἣν εἶπεν δοῦναι τοῖς πατράσιν σου, [9] ἐὰν ἀκούσῃς ποιεῖν πάσας τὰς ἐντολὰς ταύτας, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου, πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ πάσας τὰς ἡμέρας, καὶ προσθήσεις σεαυτῷ ἔτι τρεῖς πόλεις πρὸς τὰς τρεῖς ταύτας, [10] καὶ οὐκ ἐκχυθήσεται αἷμα ἀναίτιον ἐν τῇ γῇ σου, ἧ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ οὐκ ἔσται ἐν σοὶ αἵματι ἔνοχος. – [11] ἐὰν δὲ γένηται ἄνθρωπος μισῶν τὸν πλησίον καὶ ἐνεδρεύσῃ αὐτὸν καὶ ἐπαναστῇ ἐπ᾽ αὐτὸν καὶ πατάξῃ αὐτοῦ ψυχήν, καὶ ἀπεθάνῃ, καὶ φύγῃ εἰς μίαν τῶν πόλεων τούτων, [12] καὶ ἀποστελοῦσιν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ λήμψονται αὐτὸν ἐκεῖθεν καὶ παραδώσουσιν αὐτὸν εἰς χεῖρας τῷ ἀγχιστεύοντι τοῦ αἵματος, καὶ ἀποθανεῖται· [13] οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ, καὶ καθαριεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ Ισραηλ, καὶ εὖ σοι ἔσται. [14] Οὐ μετακινήσεις ὅρια τοῦ πλησίον σου, ἃ ἔστησαν οἱ πατέρες σου ἐν τῇ κληρονομίᾳ σου, ᾗ κατεκληρονομήθης ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ. [15] Οὐκ ἐμμενεῖ μάρτυς εἷς μαρτυρῆσαι κατὰ ἀνθρώπου κατὰ πᾶσαν ἀδικίαν καὶ κατὰ πᾶν ἁμάρτημα καὶ κατὰ πᾶσαν ἁμαρτίαν, ἣν ἂν ἁμάρτῃ· ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

[16] ἐὰν δὲ καταστῇ μάρτυς ἄδικος κατὰ ἀνθρώπου καταλέγων αὐτοῦ ἀσέβειαν, [17] καὶ στήσονται οἱ δύο ἄνθρωποι, οἷς ἐστιν αὐτοῖς ἡ ἀντιλογία, ἔναντι κυρίου καὶ ἔναντι τῶν ἱερέων καὶ ἔναντι τῶν κριτῶν, οἳ ἐὰν ὦσιν ἐν ταῖς ἡμέραις ἐκείναις, [18] καὶ ἐξετάσωσιν οἱ κριταὶ ἀκριβῶς, καὶ ἰδοὺ μάρτυς ἄδικος ἐμαρτύρησεν ἄδικα, ἀντέστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ, [19] καὶ ποιήσετε αὐτῷ ὃν τρόπον ἐπονηρεύσατο ποιῆσαι κατὰ τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. [20] καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν. [21] οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ· ψυχὴν ἀντὶ ψυχῆς, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος, χεῖρα ἀντὶ χειρός, πόδα ἀντὶ ποδός.

CHAPTER 20

[1] Ἐὰν δὲ ἐξέλθῃς εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ ἴδῃς ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονά σου, οὐ φοβηθήσῃ ἀπ᾽ αὐτῶν, ὅτι κύριος ὁ θεός σου μετὰ σοῦ ὁ ἀναβιβάσας σε ἐκ γῆς Αἰγύπτου. [2] καὶ ἔσται ὅταν ἐγγίσῃς τῷ πολέμῳ, καὶ προσεγγίσας ὁ ἱερεὺς λαλήσει τῷ λαῷ [3] καὶ ἐρεῖ πρὸς αὐτούς Ἄκουε, Ισραηλ· ὑμεῖς προσπορεύεσθε σήμερον εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς ὑμῶν, μὴ ἐκλυέσθω ἡ καρδία ὑμῶν, μὴ φοβεῖσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε ἀπὸ προσώπου αὐτῶν, [4] ὅτι κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος μεθ᾽ ὑμῶν συνεκπολεμῆσαι ὑμῖν τοὺς ἐχθροὺς ὑμῶν διασῶσαι ὑμᾶς. [5] καὶ λαλήσουσιν οἱ γραμματεῖς πρὸς τὸν λαὸν λέγοντες Τίς ὁ ἄνθρωπος ὁ οἰκοδομήσας οἰκίαν καινὴν καὶ οὐκ ἐνεκαίνισεν αὐτήν; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος ἐγκαινιεῖ αὐτήν. [6] καὶ τίς ὁ ἄνθρωπος, ὅστις ἐφύτευσεν ἀμπελῶνα καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος εὐφρανθήσεται ἐξ αὐτοῦ. [7] καὶ τίς ὁ ἄνθρωπος, ὅστις μεμνήστευται γυναῖκα καὶ οὐκ ἔλαβεν αὐτήν; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος λήμψεται αὐτήν. [8] καὶ προσθήσουσιν οἱ γραμματεῖς λαλῆσαι πρὸς τὸν λαὸν καὶ ἐροῦσιν Τίς ὁ ἄνθρωπος ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὥσπερ ἡ αὐτοῦ. [9] καὶ ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαόν, καὶ καταστήσουσιν ἄρχοντας τῆς στρατιᾶς προηγουμένους τοῦ λαοῦ. [10] Ἐὰν δὲ προσέλθῃς πρὸς πόλιν ἐκπολεμῆσαι αὐτήν, καὶ ἐκκαλέσῃ αὐτοὺς μετ᾽ εἰρήνης· [11] ἐὰν μὲν εἰρηνικὰ ἀποκριθῶσίν σοι καὶ ἀνοίξωσίν σοι, ἔσται πᾶς ὁ λαὸς οἱ εὑρεθέντες ἐν αὐτῇ ἔσονταί σοι φορολόγητοι καὶ ὑπήκοοί σου· [12] ἐὰν δὲ μὴ ὑπακούσωσίν σοι καὶ ποιήσωσιν πρὸς σὲ πόλεμον, περικαθιεῖς αὐτήν, [13] καὶ παραδώσει αὐτὴν κύριος ὁ θεός σου εἰς τὰς χεῖράς σου, καὶ πατάξεις πᾶν ἀρσενικὸν αὐτῆς ἐν φόνῳ μαχαίρας, [14] πλὴν τῶν γυναικῶν καὶ τῆς ἀποσκευῆς καὶ πάντα τὰ κτήνη καὶ πάντα, ὅσα ἂν ὑπάρχῃ ἐν τῇ πόλει, καὶ πᾶσαν τὴν ἀπαρτίαν προνομεύσεις σεαυτῷ καὶ φάγῃ πᾶσαν τὴν προνομὴν τῶν ἐχθρῶν σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι. [15] οὕτως ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὔσας ἀπὸ σοῦ σφόδρα, αἳ οὐχὶ ἐκ τῶν πόλεων τῶν ἐθνῶν τούτων, [16] ἰδοὺ δὲ ἀπὸ τῶν πόλεων τῶν ἐθνῶν τούτων, ὧν κύριος ὁ θεός σου δίδωσίν σοι κληρονομεῖν τὴν γῆν αὐτῶν, οὐ ζωγρήσετε ἀπ᾽ αὐτῶν πᾶν ἐμπνέον, [17] ἀλλ᾽ ἢ ἀναθέματι

ἀναθεματιεῖτε αὐτούς, τὸν Χετταῖον καὶ Αμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον καὶ Γεργεσαῖον, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου, [18] ἵνα μὴ διδάξωσιν ὑμᾶς ποιεῖν πάντα τὰ βδελύγματα αὐτῶν, ὅσα ἐποίησαν τοῖς θεοῖς αὐτῶν, καὶ ἁμαρτήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν. [19] Ἐὰν δὲ περικαθίσῃς περὶ πόλιν ἡμέρας πλείους ἐκπολεμῆσαι αὐτὴν εἰς κατάλημψιν αὐτῆς, οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ᾽ αὐτὰ σίδηρον, ἀλλ᾽ ἢ ἀπ᾽ αὐτοῦ φάγῃ, αὐτὸ δὲ οὐκ ἐκκόψεις. μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα; [20] ἀλλὰ ξύλον, ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν, τοῦτο ἐξολεθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις χαράκωσιν ἐπὶ τὴν πόλιν, ἥτις ποιεῖ πρὸς σὲ τὸν πόλεμον, ἕως ἂν παραδοθῇ.

CHAPTER 21

[1] Ἐὰν δὲ εὑρεθῇ τραυματίας ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι κληρονομῆσαι, πεπτωκὼς ἐν τῷ πεδίῳ καὶ οὐκ οἴδασιν τὸν πατάξαντα, [2] ἐξελεύσεται ἡ γερουσία σου καὶ οἱ κριταί σου καὶ ἐκμετρήσουσιν ἐπὶ τὰς πόλεις τὰς κύκλῳ τοῦ τραυματίου, [3] καὶ ἔσται ἡ πόλις ἡ ἐγγίζουσα τῷ τραυματίᾳ καὶ λήμψεται ἡ γερουσία τῆς πόλεως ἐκείνης δάμαλιν ἐκ βοῶν, ἥτις οὐκ εἴργασται καὶ ἥτις οὐχ εἵλκυσεν ζυγόν, [4] καὶ καταβιβάσουσιν ἡ γερουσία τῆς πόλεως ἐκείνης τὴν δάμαλιν εἰς φάραγγα τραχεῖαν, ἥτις οὐκ εἴργασται οὐδὲ σπείρεται, καὶ νευροκοπήσουσιν τὴν δάμαλιν ἐν τῇ φάραγγι. [5] καὶ προσελεύσονται οἱ ἱερεῖς οἱ Λευῖται – ὅτι αὐτοὺς ἐπέλεξεν κύριος ὁ θεός σου παρεστηκέναι αὐτῷ καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, καὶ ἐπὶ τῷ στόματι αὐτῶν ἔσται πᾶσα ἀντιλογία καὶ πᾶσα ἁφή – , [6] καὶ πᾶσα ἡ γερουσία τῆς πόλεως ἐκείνης οἱ ἐγγίζοντες τῷ τραυματίᾳ νίψονται τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τῆς δαμάλεως τῆς νενευροκοπημένης ἐν τῇ φάραγγι [7] καὶ ἀποκριθέντες ἐροῦσιν Αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα τοῦτο, καὶ οἱ ὀφθαλμοὶ ἡμῶν οὐχ ἑωράκασιν· [8] ἵλεως γενοῦ τῷ λαῷ σου Ισραηλ, οὓς ἐλυτρώσω, κύριε, ἐκ γῆς Αἰγύπτου, ἵνα μὴ γένηται αἷμα ἀναίτιον ἐν τῷ λαῷ σου Ισραηλ. καὶ ἐξιλασθήσεται αὐτοῖς τὸ αἷμα. [9] σὺ δὲ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ ὑμῶν αὐτῶν, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἔναντι κυρίου τοῦ θεοῦ σου. [10] Ἐὰν δὲ ἐξελθὼν εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ παραδῷ σοι κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ προνομεύσεις τὴν προνομὴν αὐτῶν [11] καὶ ἴδῃς ἐν τῇ προνομῇ γυναῖκα καλὴν τῷ εἴδει καὶ ἐνθυμηθῇς αὐτῆς καὶ λάβῃς αὐτὴν σαυτῷ γυναῖκα, [12] καὶ εἰσάξεις αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου καὶ ξυρήσεις τὴν κεφαλὴν αὐτῆς καὶ περιονυχιεῖς αὐτὴν [13] καὶ περιελεῖς τὰ ἱμάτια τῆς αἰχμαλωσίας αὐτῆς ἀπ᾽ αὐτῆς, καὶ καθίεται ἐν τῇ οἰκίᾳ σου καὶ κλαύσεται τὸν πατέρα καὶ τὴν μητέρα μηνὸς ἡμέρας, καὶ μετὰ ταῦτα εἰσελεύσῃ πρὸς αὐτὴν καὶ συνοικισθήσῃ αὐτῇ, καὶ ἔσται σου γυνή. [14] καὶ ἔσται ἐὰν μὴ θέλῃς αὐτήν, ἐξαποστελεῖς αὐτὴν ἐλευθέραν, καὶ πράσει οὐ πραθήσεται ἀργυρίου· οὐκ ἀθετήσεις αὐτήν, διότι ἐταπείνωσας αὐτήν. [15] Ἐὰν δὲ γένωνται ἀνθρώπῳ δύο γυναῖκες, μία αὐτῶν ἠγαπημένη καὶ μία αὐτῶν μισουμένη, καὶ τέκωσιν αὐτῷ ἡ ἠγαπημένη καὶ ἡ μισουμένη, καὶ γένηται υἱὸς πρωτότοκος τῆς μισουμένης, [16] καὶ ἔσται ᾗ ἂν ἡμέρᾳ κατακληροδοτῇ τοῖς υἱοῖς αὐτοῦ τὰ ὑπάρχοντα αὐτοῦ, οὐ δυνήσεται πρωτοτοκεῦσαι τῷ υἱῷ τῆς ἠγαπημένης ὑπεριδὼν τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον, [17] ἀλλὰ τὸν πρωτότοκον υἱὸν τῆς μισουμένης ἐπιγνώσεται δοῦναι αὐτῷ

διπλᾶ ἀπὸ πάντων, ὧν ἂν εὑρεθῇ αὐτῷ, ὅτι οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ, καὶ τούτῳ καθήκει τὰ πρωτοτόκια. [18] Ἐὰν δέ τινι ᾖ υἱὸς ἀπειθὴς καὶ ἐρεθιστὴς οὐχ ὑπακούων φωνὴν πατρὸς καὶ φωνὴν μητρὸς καὶ παιδεύσωσιν αὐτὸν καὶ μὴ εἰσακούῃ αὐτῶν, [19] καὶ συλλαβόντες αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ ἐξάξουσιν αὐτὸν ἐπὶ τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ [20] καὶ ἐροῦσιν τοῖς ἀνδράσιν τῆς πόλεως αὐτῶν Ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει, οὐχ ὑπακούει τῆς φωνῆς ἡμῶν, συμβολοκοπῶν οἰνοφλυγεῖ· [21] καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως αὐτοῦ ἐν λίθοις, καὶ ἀποθανεῖται· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται. [22] Ἐὰν δὲ γένηται ἔν τινι ἁμαρτία κρίμα θανάτου καὶ ἀποθάνῃ καὶ κρεμάσητε αὐτὸν ἐπὶ ξύλου, [23] οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου, ἀλλὰ ταφῇ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου· καὶ οὐ μιανεῖτε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ.

CHAPTER 22

[1] Μὴ ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπερίδῃς αὐτά· ἀποστροφῇ ἀποστρέψεις αὐτὰ τῷ ἀδελφῷ σου καὶ ἀποδώσεις αὐτῷ. [2] ἐὰν δὲ μὴ ἐγγίζῃ ὁ ἀδελφός σου πρὸς σὲ μηδὲ ἐπίστῃ αὐτόν, συνάξεις αὐτὰ ἔνδον εἰς τὴν οἰκίαν σου, καὶ ἔσται μετὰ σοῦ, ἕως ἂν ζητήσῃ αὐτὰ ὁ ἀδελφός σου, καὶ ἀποδώσεις αὐτῷ. [3] οὕτως ποιήσεις τὸν ὄνον αὐτοῦ καὶ οὕτως ποιήσεις τὸ ἱμάτιον αὐτοῦ καὶ οὕτως ποιήσεις κατὰ πᾶσαν ἀπώλειαν τοῦ ἀδελφοῦ σου, ὅσα ἐὰν ἀπόληται παρ᾽ αὐτοῦ καὶ εὕρῃς· οὐ δυνήσῃ ὑπεριδεῖν. – [4] οὐκ ὄψῃ τὸν ὄνον τοῦ ἀδελφοῦ σου ἢ τὸν μόσχον αὐτοῦ πεπτωκότας ἐν τῇ ὁδῷ, μὴ ὑπερίδῃς αὐτούς· ἀνιστῶν ἀναστήσεις μετ᾽ αὐτοῦ. [5] Οὐκ ἔσται σκεύη ἀνδρὸς ἐπὶ γυναικί, οὐδὲ μὴ ἐνδύσηται ἀνὴρ στολὴν γυναικείαν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν πᾶς ποιῶν ταῦτα. [6] Ἐὰν δὲ συναντήσῃς νοσσιᾷ ὀρνέων πρὸ προσώπου σου ἐν τῇ ὁδῷ ἢ ἐπὶ παντὶ δένδρει ἢ ἐπὶ τῆς γῆς, νεοσσοῖς ἢ ᾠοῖς, καὶ ἡ μήτηρ θάλπῃ ἐπὶ τῶν νεοσσῶν ἢ ἐπὶ τῶν ᾠῶν, οὐ λήμψῃ τὴν μητέρα μετὰ τῶν τέκνων· [7] ἀποστολῇ ἀποστελεῖς τὴν μητέρα, τὰ δὲ παιδία λήμψῃ σεαυτῷ, ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ. [8] Ἐὰν δὲ οἰκοδομήσῃς οἰκίαν καινήν, καὶ ποιήσεις στεφάνην τῷ δώματί σου· καὶ οὐ ποιήσεις φόνον ἐν τῇ οἰκίᾳ σου, ἐὰν πέσῃ ὁ πεσὼν ἀπ᾽ αὐτοῦ. [9] Οὐ κατασπερεῖς τὸν ἀμπελῶνά σου διάφορον, ἵνα μὴ ἁγιασθῇ τὸ γένημα καὶ τὸ σπέρμα, ὃ ἐὰν σπείρῃς μετὰ τοῦ γενήματος τοῦ ἀμπελῶνός σου. – [10] οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό. – [11] οὐκ ἐνδύσῃ κίβδηλον, ἔρια καὶ λίνον, ἐν τῷ αὐτῷ. [12] Στρεπτὰ ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου, ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς. [13] Ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ μισήσῃ αὐτὴν [14] καὶ ἐπιθῇ αὐτῇ προφασιστικοὺς λόγους καὶ κατενέγκῃ αὐτῆς ὄνομα πονηρὸν καὶ λέγῃ Τὴν γυναῖκα ταύτην εἴληφα καὶ προσελθὼν αὐτῇ οὐχ εὕρηκα αὐτῆς παρθένια, [15] καὶ λαβὼν ὁ πατὴρ τῆς παιδὸς καὶ ἡ μήτηρ ἐξοίσουσιν τὰ παρθένια τῆς παιδὸς πρὸς τὴν γερουσίαν ἐπὶ τὴν πύλην, [16] καὶ ἐρεῖ ὁ πατὴρ τῆς παιδὸς τῇ γερουσίᾳ Τὴν θυγατέρα μου ταύτην δέδωκα τῷ ἀνθρώπῳ τούτῳ γυναῖκα, καὶ μισήσας αὐτὴν [17] αὐτὸς νῦν ἐπιτίθησιν αὐτῇ προφασιστικοὺς λόγους λέγων Οὐχ εὕρηκα τῇ θυγατρί σου παρθένια, καὶ ταῦτα τὰ παρθένια τῆς θυγατρός μου· καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως. [18] καὶ λήμψεται ἡ γερουσία τῆς πόλεως ἐκείνης τὸν ἄνθρωπον ἐκεῖνον καὶ παιδεύσουσιν αὐτὸν [19] καὶ ζημιώσουσιν αὐτὸν ἑκατὸν σίκλους καὶ δώσουσιν τῷ πατρὶ τῆς νεάνιδος, ὅτι ἐξήνεγκεν ὄνομα πονηρὸν ἐπὶ

παρθένον Ισραηλῖτιν· καὶ αὐτοῦ ἔσται γυνή, οὐ δυνήσεται ἐξαποστεῖλαι αὐτὴν τὸν ἅπαντα χρόνον. [20] ἐὰν δὲ ἐπ᾽ ἀληθείας γένηται ὁ λόγος οὗτος καὶ μὴ εὑρεθῇ παρθένια τῇ νεάνιδι, [21] καὶ ἐξάξουσιν τὴν νεᾶνιν ἐπὶ τὰς θύρας οἴκου πατρὸς αὐτῆς, καὶ λιθοβολήσουσιν αὐτὴν οἱ ἄνδρες τῆς πόλεως αὐτῆς ἐν λίθοις, καὶ ἀποθανεῖται, ὅτι ἐποίησεν ἀφροσύνην ἐν υἱοῖς Ισραηλ ἐκπορνεῦσαι τὸν οἶκον τοῦ πατρὸς αὐτῆς· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. [22] Ἐὰν δὲ εὑρεθῇ ἄνθρωπος κοιμώμενος μετὰ γυναικὸς συνῳκισμένης ἀνδρί, ἀποκτενεῖτε ἀμφοτέρους, τὸν ἄνδρα τὸν κοιμώμενον μετὰ τῆς γυναικὸς καὶ τὴν γυναῖκα· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ισραηλ. [23] Ἐὰν δὲ γένηται παῖς παρθένος μεμνηστευμένη ἀνδρὶ καὶ εὑρὼν αὐτὴν ἄνθρωπος ἐν πόλει κοιμηθῇ μετ᾽ αὐτῆς, [24] ἐξάξετε ἀμφοτέρους ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν, καὶ λιθοβοληθήσονται ἐν λίθοις καὶ ἀποθανοῦνται· τὴν νεᾶνιν, ὅτι οὐκ ἐβόησεν ἐν τῇ πόλει, καὶ τὸν ἄνθρωπον, ὅτι ἐταπείνωσεν τὴν γυναῖκα τοῦ πλησίον· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. – [25] ἐὰν δὲ ἐν πεδίῳ εὕρῃ ἄνθρωπος τὴν παῖδα τὴν μεμνηστευμένην καὶ βιασάμενος κοιμηθῇ μετ᾽ αὐτῆς, ἀποκτενεῖτε τὸν ἄνθρωπον τὸν κοιμώμενον μετ᾽ αὐτῆς μόνον [26] καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδέν· οὐκ ἔστιν τῇ νεάνιδι ἁμάρτημα θανάτου, ὅτι ὡς εἴ τις ἐπαναστῇ ἄνθρωπος ἐπὶ τὸν πλησίον καὶ φονεύσῃ αὐτοῦ ψυχήν, οὕτως τὸ πρᾶγμα τοῦτο, [27] ὅτι ἐν τῷ ἀγρῷ εὗρεν αὐτήν, ἐβόησεν ἡ νεᾶνις ἡ μεμνηστευμένη, καὶ ὁ βοηθήσων οὐκ ἦν αὐτῇ. [28] Ἐὰν δέ τις εὕρῃ τὴν παῖδα τὴν παρθένον, ἥτις οὐ μεμνήστευται, καὶ βιασάμενος κοιμηθῇ μετ᾽ αὐτῆς καὶ εὑρεθῇ, [29] δώσει ὁ ἄνθρωπος ὁ κοιμηθεὶς μετ᾽ αὐτῆς τῷ πατρὶ τῆς νεάνιδος πεντήκοντα δίδραχμα ἀργυρίου, καὶ αὐτοῦ ἔσται γυνή, ἀνθ᾽ ὧν ἐταπείνωσεν αὐτήν· οὐ δυνήσεται ἐξαποστεῖλαι αὐτὴν τὸν ἅπαντα χρόνον.

CHAPTER 23

[1] Οὐ λήμψεται ἄνθρωπος τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἀποκαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ. [2] Οὐκ εἰσελεύσεται θλαδίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου. [3] οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου. [4] οὐκ εἰσελεύσεται Αμμανίτης καὶ Μωαβίτης εἰς ἐκκλησίαν κυρίου· καὶ ἕως δεκάτης γενεᾶς οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως εἰς τὸν αἰῶνα [5] παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ὑμῖν μετὰ ἄρτων καὶ ὕδατος ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου, καὶ ὅτι ἐμισθώσαντο ἐπὶ σὲ τὸν Βαλααμ υἱὸν Βεωρ ἐκ τῆς Μεσοποταμίας καταράσασθαί σε· [6] καὶ οὐκ ἠθέλησεν κύριος ὁ θεός σου εἰσακοῦσαι τοῦ Βαλααμ, καὶ μετέστρεψεν κύριος ὁ θεός σου τὰς κατάρας εἰς εὐλογίαν, ὅτι ἠγάπησέν σε κύριος ὁ θεός σου. [7] οὐ προσαγορεύσεις εἰρηνικὰ αὐτοῖς καὶ συμφέροντα αὐτοῖς πάσας τὰς ἡμέρας σου εἰς τὸν αἰῶνα. [8] οὐ βδελύξῃ Ιδουμαῖον, ὅτι ἀδελφός σού ἐστιν· οὐ βδελύξῃ Αἰγύπτιον, ὅτι πάροικος ἐγένου ἐν τῇ γῇ αὐτοῦ· [9] υἱοὶ ἐὰν γενηθῶσιν αὐτοῖς, γενεὰ τρίτη εἰσελεύσονται εἰς ἐκκλησίαν κυρίου. [10] Ἐὰν δὲ ἐξέλθῃς παρεμβαλεῖν ἐπὶ τοὺς ἐχθρούς σου, καὶ φυλάξῃ ἀπὸ παντὸς ῥήματος πονηροῦ. [11] ἐὰν ᾖ ἐν σοὶ ἄνθρωπος, ὃς οὐκ ἔσται καθαρὸς ἐκ ῥύσεως αὐτοῦ νυκτός, καὶ ἐξελεύσεται ἔξω τῆς παρεμβολῆς καὶ οὐκ εἰσελεύσεται εἰς τὴν παρεμβολήν· [12] καὶ ἔσται τὸ πρὸς ἑσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ δεδυκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν. [13] καὶ τόπος ἔσται σοι ἔξω τῆς παρεμβολῆς, καὶ ἐξελεύσῃ ἐκεῖ ἔξω· [14] καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου, καὶ ἔσται ὅταν διακαθιζάνῃς ἔξω, καὶ ὀρύξεις ἐν αὐτῷ καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου ἐν αὐτῷ· [15] ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου ἐξελέσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου, καὶ ἔσται ἡ παρεμβολή σου ἁγία, καὶ οὐκ ὀφθήσεται ἐν σοὶ ἀσχημοσύνη πράγματος καὶ ἀποστρέψει ἀπὸ σοῦ. [16] Οὐ παραδώσεις παῖδα τῷ κυρίῳ αὐτοῦ ὃς προστέθειταί σοι παρὰ τοῦ κυρίου αὐτοῦ· [17] μετὰ σοῦ κατοικήσει, ἐν ὑμῖν κατοικήσει ἐν παντὶ τόπῳ, οὗ ἐὰν ἀρέσῃ αὐτῷ, οὐ θλίψεις αὐτόν. [18] Οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ισραηλ, καὶ οὐκ ἔσται πορνεύων ἀπὸ υἱῶν Ισραηλ· οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ισραηλ, καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν Ισραηλ. [19] οὐ προσοίσεις μίσθωμα πόρνης οὐδὲ ἄλλαγμα κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν εὐχήν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν καὶ ἀμφότερα. [20] Οὐκ ἐκτοκιεῖς τῷ ἀδελφῷ σου τόκον ἀργυρίου καὶ τόκον βρωμάτων καὶ τόκον παντὸς πράγματος, οὗ ἂν ἐκδανείσῃς· [21] τῷ ἀλλοτρίῳ

ἐκτοκιεῖς, τῷ δὲ ἀδελφῷ σου οὐκ ἐκτοκιεῖς, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις σου ἐπὶ τῆς γῆς, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν. [22] Ἐὰν δὲ εὔξῃ εὐχὴν κυρίῳ τῷ θεῷ σου, οὐ χρονιεῖς ἀποδοῦναι αὐτήν, ὅτι ἐκζητῶν ἐκζητήσει κύριος ὁ θεός σου παρὰ σοῦ, καὶ ἔσται ἐν σοὶ ἁμαρία· [23] ἐὰν δὲ μὴ θέλῃς εὔξασθαι, οὐκ ἔστιν ἐν σοὶ ἁμαρτία. [24] τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου φυλάξῃ καὶ ποιήσεις ὃν τρόπον εὔξῳ κυρίῳ τῷ θεῷ σου δόμα, ὃ ἐλάλησας τῷ στόματί σου. [25] Ἐὰν δὲ εἰσέλθῃς εἰς ἀμητὸν τοῦ πλησίον σου, καὶ συλλέξεις ἐν ταῖς χερσίν σου στάχυς καὶ δρέπανον οὐ μὴ ἐπιβάλῃς ἐπὶ τὸν ἀμητὸν τοῦ πλησίον σου. – [26] ἐὰν δὲ εἰσέλθῃς εἰς τὸν ἀμπελῶνα τοῦ πλησίον σου, φάγῃ σταφυλὴν ὅσον ψυχήν σου ἐμπλησθῆναι, εἰς δὲ ἄγγος οὐκ ἐμβαλεῖς.

CHAPTER 24

[1] Ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὕρῃ χάριν ἐναντίον αὐτοῦ, ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, [2] καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ, [3] καὶ μισήσῃ αὐτὴν ὁ ἀνὴρ ὁ ἔσχατος καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, ἢ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος, ὃς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα, [4] οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξαποστείλας αὐτὴν ἐπαναστρέψας λαβεῖν αὐτὴν ἑαυτῷ γυναῖκα μετὰ τὸ μιανθῆναι αὐτήν, ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου τοῦ θεοῦ σου· καὶ οὐ μιανεῖτε τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ. [5] Ἐὰν δέ τις λάβῃ γυναῖκα προσφάτως, οὐκ ἐξελεύσεται εἰς τὸν πόλεμον, καὶ οὐκ ἐπιβληθήσεται αὐτῷ οὐδὲν πρᾶγμα· ἀθῷος ἔσται ἐν τῇ οἰκίᾳ αὐτοῦ ἐνιαυτὸν ἕνα, εὐφρανεῖ τὴν γυναῖκα αὐτοῦ, ἣν ἔλαβεν. [6] Οὐκ ἐνεχυράσεις μύλον οὐδὲ ἐπιμύλιον, ὅτι ψυχὴν οὗτος ἐνεχυράζει. [7] Ἐὰν δὲ ἁλῷ ἄνθρωπος κλέπτων ψυχὴν τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ισραηλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, ἀποθανεῖται ὁ κλέπτης ἐκεῖνος· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. [8] Πρόσεχε σεαυτῷ ἐν τῇ ἀφῇ τῆς λέπρας· φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον, ὃν ἐὰν ἀναγγείλωσιν ὑμῖν οἱ ἱερεῖς οἱ Λευῖται· ὃν τρόπον ἐνετειλάμην ὑμῖν, φυλάξασθε ποιεῖν. [9] μνήσθητι ὅσα ἐποίησεν κύριος ὁ θεός σου τῇ Μαριαμ ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου. [10] Ἐὰν ὀφείλημα ᾖ ἐν τῷ πλησίον σου, ὀφείλημα ὁτιοῦν, οὐκ εἰσελεύσῃ εἰς τὴν οἰκίαν αὐτοῦ ἐνεχυράσαι τὸ ἐνέχυρον· [11] ἔξω στήσῃ, καὶ ὁ ἄνθρωπος, οὗ τὸ δάνειόν σού ἐστιν ἐν αὐτῷ, ἐξοίσει σοι τὸ ἐνέχυρον ἔξω. [12] ἐὰν δὲ ὁ ἄνθρωπος πένηται, οὐ κοιμηθήσῃ ἐν τῷ ἐνεχύρῳ αὐτοῦ· [13] ἀποδόσει ἀποδώσεις τὸ ἐνέχυρον αὐτοῦ περὶ δυσμὰς ἡλίου, καὶ κοιμηθήσεται ἐν τῷ ἱματίῳ αὐτοῦ καὶ εὐλογήσει σε, καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον κυρίου τοῦ θεοῦ σου. [14] Οὐκ ἀπαδικήσεις μισθὸν πένητος καὶ ἐνδεοῦς ἐκ τῶν ἀδελφῶν σου ἢ ἐκ τῶν προσηλύτων τῶν ἐν ταῖς πόλεσίν σου· [15] αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ᾽ αὐτῷ, ὅτι πένης ἐστὶν καὶ ἐν αὐτῷ ἔχει τὴν ἐλπίδα· καὶ οὐ καταβοήσεται κατὰ σοῦ πρὸς κύριον, καὶ ἔσται ἐν σοὶ ἁμαρτία. [16] Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων· ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται. [17] Οὐκ ἐκκλινεῖς κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας καὶ οὐκ ἐνεχυράσεις ἱμάτιον χήρας· [18] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ ἐλυτρώσατό σε κύριος ὁ

θεός σου ἐκεῖθεν· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο. [19] Ἐὰν δὲ ἀμήσῃς ἀμητὸν ἐν τῷ ἀγρῷ σου καὶ ἐπιλάθῃ δράγμα ἐν τῷ ἀγρῷ σου, οὐκ ἐπαναστραφήσῃ λαβεῖν αὐτό· τῷ πτωχῷ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις τῶν χειρῶν σου. [20] ἐὰν δὲ ἐλαιαλογήσῃς, οὐκ ἐπαναστρέψεις καλαμήσασθαι τὰ ὀπίσω σου· τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται· καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο. [21] ἐὰν δὲ τρυγήσῃς τὸν ἀμπελῶνά σου, οὐκ ἐπανατρυγήσεις αὐτὸν τὰ ὀπίσω σου· τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται· [22] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο.

CHAPTER 25

[1] Ἐὰν δὲ γένηται ἀντιλογία ἀνὰ μέσον ἀνθρώπων καὶ προσέλθωσιν εἰς κρίσιν καὶ κρίνωσιν καὶ δικαιώσωσιν τὸν δίκαιον καὶ καταγνῶσιν τοῦ ἀσεβοῦς, [2] καὶ ἔσται ἐὰν ἄξιος ᾖ πληγῶν ὁ ἀσεβῶν, καὶ καθιεῖς αὐτὸν ἔναντι τῶν κριτῶν καὶ μαστιγώσουσιν αὐτὸν ἐναντίον αὐτῶν κατὰ τὴν ἀσέβειαν αὐτοῦ ἀριθμῷ. [3] τεσσαράκοντα μαστιγώσουσιν αὐτόν, οὐ προσθήσουσιν· ἐὰν δὲ προσθῶσιν μαστιγῶσαι αὐτὸν ὑπὲρ ταύτας τὰς πληγὰς πλείους, ἀσχημονήσει ὁ ἀδελφός σου ἐναντίον σου. [4] Οὐ φιμώσεις βοῦν ἀλοῶντα. [5] Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήμψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. [6] καὶ ἔσται τὸ παιδίον, ὃ ἐὰν τέκῃ, κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ισραηλ. [7] ἐὰν δὲ μὴ βούληται ὁ ἄνθρωπος λαβεῖν τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἀναβήσεται ἡ γυνὴ ἐπὶ τὴν πύλην ἐπὶ τὴν γερουσίαν καὶ ἐρεῖ Οὐ θέλει ὁ ἀδελφὸς τοῦ ἀνδρός μου ἀναστῆσαι τὸ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ ἐν Ισραηλ, οὐκ ἠθέλησεν ὁ ἀδελφὸς τοῦ ἀνδρός μου. [8] καὶ καλέσουσιν αὐτὸν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ ἐροῦσιν αὐτῷ, καὶ στὰς εἴπῃ Οὐ βούλομαι λαβεῖν αὐτήν, [9] καὶ προσελθοῦσα ἡ γυνὴ τοῦ ἀδελφοῦ αὐτοῦ ἔναντι τῆς γερουσίας καὶ ὑπολύσει τὸ ὑπόδημα αὐτοῦ τὸ ἓν ἀπὸ τοῦ ποδὸς αὐτοῦ καὶ ἐμπτύσεται εἰς τὸ πρόσωπον αὐτοῦ καὶ ἀποκριθεῖσα ἐρεῖ Οὕτως ποιήσουσιν τῷ ἀνθρώπῳ, ὃς οὐκ οἰκοδομήσει τὸν οἶκον τοῦ ἀδελφοῦ αὐτοῦ· [10] καὶ κληθήσεται τὸ ὄνομα αὐτοῦ ἐν Ισραηλ Οἶκος τοῦ ὑπολυθέντος τὸ ὑπόδημα. [11] Ἐὰν δὲ μάχωνται ἄνθρωποι ἐπὶ τὸ αὐτό, ἄνθρωπος μετὰ τοῦ ἀδελφοῦ αὐτοῦ, καὶ προσέλθῃ γυνὴ ἑνὸς αὐτῶν ἐξελέσθαι τὸν ἄνδρα αὐτῆς ἐκ χειρὸς τοῦ τύπτοντος αὐτὸν καὶ ἐκτείνασα τὴν χεῖρα ἐπιλάβηται τῶν διδύμων αὐτοῦ, [12] ἀποκόψεις τὴν χεῖρα αὐτῆς· οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῇ. [13] Οὐκ ἔσται ἐν τῷ μαρσίππῳ σου στάθμιον καὶ στάθμιον, μέγα ἢ μικρόν· [14] οὐκ ἔσται ἐν τῇ οἰκίᾳ σου μέτρον καὶ μέτρον, μέγα ἢ μικρόν· [15] στάθμιον ἀληθινὸν καὶ δίκαιον ἔσται σοι, καὶ μέτρον ἀληθινὸν καὶ δίκαιον ἔσται σοι, ἵνα πολυήμερος γένῃ ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ· [16] ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα, πᾶς ποιῶν ἄδικον. [17] Μνήσθητι ὅσα ἐποίησέν σοι Αμαληκ ἐν τῇ ὁδῷ ἐκπορευομένου σου ἐξ Αἰγύπτου, [18] πῶς ἀντέστη σοι ἐν τῇ ὁδῷ καὶ ἔκοψέν σου τὴν οὐραγίαν, τοὺς κοπιῶντας ὀπίσω σου, σὺ δὲ ἐπείνας καὶ ἐκοπίας, καὶ οὐκ ἐφοβήθη

τὸν θεόν· [19] καὶ ἔσται ἡνίκα ἐὰν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλῳ σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομῆσαι, ἐξαλείψεις τὸ ὄνομα Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάθῃ.

CHAPTER 26

[1] Καὶ ἔσται ἐὰν εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ κατακληρονομήσῃς αὐτὴν καὶ κατοικήσῃς ἐπ᾽ αὐτῆς, [2] καὶ λήμψῃ ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς γῆς σου, ἧς κύριος ὁ θεός σου δίδωσίν σοι, καὶ ἐμβαλεῖς εἰς κάρταλλον καὶ πορεύσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, [3] καὶ ἐλεύσῃ πρὸς τὸν ἱερέα, ὃς ἐὰν ᾖ ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἐρεῖς πρὸς αὐτόν Ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου ὅτι εἰσελήλυθα εἰς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν. [4] καὶ λήμψεται ὁ ἱερεὺς τὸν κάρταλλον ἐκ τῶν χειρῶν σου καὶ θήσει αὐτὸν ἀπέναντι τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου, [5] καὶ ἀποκριθήσῃ καὶ ἐρεῖς ἔναντι κυρίου τοῦ θεοῦ σου Συρίαν ἀπέβαλεν ὁ πατήρ μου καὶ κατέβη εἰς Αἴγυπτον καὶ παρῴκησεν ἐκεῖ ἐν ἀριθμῷ βραχεῖ καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ μέγα· [6] καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ ἐταπείνωσαν ἡμᾶς καὶ ἐπέθηκαν ἡμῖν ἔργα σκληρά· [7] καὶ ἀνεβοήσαμεν πρὸς κύριον τὸν θεὸν τῶν πατέρων ἡμῶν, καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ εἶδεν τὴν ταπείνωσιν ἡμῶν καὶ τὸν μόχθον ἡμῶν καὶ τὸν θλιμμὸν ἡμῶν· [8] καὶ ἐξήγαγεν ἡμᾶς κύριος ἐξ Αἰγύπτου αὐτὸς ἐν ἰσχύι μεγάλῃ καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι αὐτοῦ τῷ ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις καὶ ἐν σημείοις καὶ ἐν τέρασιν [9] καὶ εἰσήγαγεν ἡμᾶς εἰς τὸν τόπον τοῦτον καὶ ἔδωκεν ἡμῖν τὴν γῆν ταύτην, γῆν ῥέουσαν γάλα καὶ μέλι· [10] καὶ νῦν ἰδοὺ ἐνήνοχα τὴν ἀπαρχὴν τῶν γενημάτων τῆς γῆς, ἧς ἔδωκάς μοι, κύριε, γῆν ῥέουσαν γάλα καὶ μέλι. καὶ ἀφήσεις αὐτὰ ἀπέναντι κυρίου τοῦ θεοῦ σου καὶ προσκυνήσεις ἐκεῖ ἔναντι κυρίου τοῦ θεοῦ σου· [11] καὶ εὐφρανθήσῃ ἐν πᾶσιν τοῖς ἀγαθοῖς, οἷς ἔδωκέν σοι κύριος ὁ θεός σου καὶ τῇ οἰκίᾳ σου, σὺ καὶ ὁ Λευίτης καὶ ὁ προσήλυτος ὁ ἐν σοί. [12] Ἐὰν δὲ συντελέσῃς ἀποδεκατῶσαι πᾶν τὸ ἐπιδέκατον τῶν γενημάτων τῆς γῆς σου ἐν τῷ ἔτει τῷ τρίτῳ, τὸ δεύτερον ἐπιδέκατον δώσεις τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ, καὶ φάγονται ἐν ταῖς πόλεσίν σου καὶ ἐμπλησθήσονται. [13] καὶ ἐρεῖς ἐναντίον κυρίου τοῦ θεοῦ σου Ἐξεκάθαρα τὰ ἅγια ἐκ τῆς οἰκίας μου καὶ ἔδωκα αὐτὰ τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ κατὰ πάσας τὰς ἐντολάς, ἃς ἐνετείλω μοι· οὐ παρῆλθον τὴν ἐντολήν σου καὶ οὐκ ἐπελαθόμην· [14] καὶ οὐκ ἔφαγον ἐν ὀδύνῃ μου ἀπ᾽ αὐτῶν, οὐκ ἐκάρπωσα ἀπ᾽ αὐτῶν εἰς ἀκάθαρτον, οὐκ ἔδωκα ἀπ᾽ αὐτῶν τῷ τεθνηκότι· ὑπήκουσα τῆς φωνῆς κυρίου τοῦ θεοῦ μου, ἐποίησα καθὰ ἐνετείλω μοι. [15] κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου ἐκ τοῦ οὐρανοῦ καὶ εὐλόγησον τὸν λαόν σου τὸν Ισραηλ καὶ τὴν γῆν, ἣν ἔδωκας αὐτοῖς,

καθὰ ὤμοσας τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι. [16] Ἐν τῇ ἡμέρᾳ ταύτῃ κύριος ὁ θεός σου ἐνετείλατό σοι ποιῆσαι πάντα τὰ δικαιώματα ταῦτα καὶ τὰ κρίματα, καὶ φυλάξεσθε καὶ ποιήσετε αὐτὰ ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν. [17] τὸν θεὸν εἵλου σήμερον εἶναί σου θεὸν καὶ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ· [18] καὶ κύριος εἵλατό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον, καθάπερ εἶπέν σοι, φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ [19] καὶ εἶναί σε ὑπεράνω πάντων τῶν ἐθνῶν, ὡς ἐποίησέν σε ὀνομαστὸν καὶ καύχημα καὶ δόξαστόν, εἶναί σε λαὸν ἅγιον κυρίῳ τῷ θεῷ σου, καθὼς ἐλάλησεν.

CHAPTER 27

[1] Καὶ προσέταξεν Μωϋσῆς καὶ ἡ γερουσία Ισραηλ λέγων Φυλάσσεσθε πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον. [2] καὶ ἔσται ᾗ ἂν ἡμέρᾳ διαβῆτε τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι, καὶ στήσεις σεαυτῷ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονίᾳ [3] καὶ γράψεις ἐπὶ τῶν λίθων πάντας τοὺς λόγους τοῦ νόμου τούτου, ὡς ἂν διαβῆτε τὸν Ιορδάνην, ἡνίκα ἐὰν εἰσέλθητε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσίν σοι, γῆν ῥέουσαν γάλα καὶ μέλι, ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων σού σοι· [4] καὶ ἔσται ὡς ἂν διαβῆτε τὸν Ιορδάνην, στήσετε τοὺς λίθους τούτους, οὓς ἐγὼ ἐντέλλομαί σοι σήμερον, ἐν ὄρει Γαιβαλ καὶ κονιάσεις αὐτοὺς κονίᾳ. [5] καὶ οἰκοδομήσεις ἐκεῖ θυσιαστήριον κυρίῳ τῷ θεῷ σου, θυσιαστήριον ἐκ λίθων, οὐκ ἐπιβαλεῖς ἐπ᾽ αὐτοὺς σίδηρον· [6] λίθους ὁλοκλήρους οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου καὶ ἀνοίσεις ἐπ᾽ αὐτὸ ὁλοκαυτώματα κυρίῳ τῷ θεῷ σου [7] καὶ θύσεις ἐκεῖ θυσίαν σωτηρίου κυρίῳ τῷ θεῷ σου καὶ φάγῃ καὶ ἐμπλησθήσῃ καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου. [8] καὶ γράψεις ἐπὶ τῶν λίθων πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα. [9] Καὶ ἐλάλησεν Μωϋσῆς καὶ οἱ ἱερεῖς οἱ Λευῖται παντὶ Ισραηλ λέγοντες Σιώπα καὶ ἄκουε, Ισραηλ· ἐν τῇ ἡμέρᾳ ταύτῃ γέγονας εἰς λαὸν κυρίῳ τῷ θεῷ σου· [10] καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον. [11] Καὶ ἐνετείλατο Μωϋσῆς τῷ λαῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων [12] Οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει Γαριζιν διαβάντες τὸν Ιορδάνην· Συμεων, Λευι, Ιουδας, Ισσαχαρ, Ιωσηφ καὶ Βενιαμιν. [13] καὶ οὗτοι στήσονται ἐπὶ τῆς κατάρας ἐν ὄρει Γαιβαλ· Ρουβην, Γαδ καὶ Ασηρ, Ζαβουλων, Δαν καὶ Νεφθαλι. [14] καὶ ἀποκριθέντες οἱ Λευῖται ἐροῦσιν παντὶ Ισραηλ φωνῇ μεγάλῃ [15] Ἐπικατάρατος ἄνθρωπος, ὅστις ποιήσει γλυπτὸν καὶ χωνευτόν, βδέλυγμα κυρίῳ, ἔργον χειρῶν τεχνίτου, καὶ θήσει αὐτὸ ἐν ἀποκρύφῳ· καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἐροῦσιν Γένοιτο. [16] Ἐπικατάρατος ὁ ἀτιμάζων πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [17] Ἐπικατάρατος ὁ μετατιθεὶς ὅρια τοῦ πλησίον· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [18] Ἐπικατάρατος ὁ πλανῶν τυφλὸν ἐν ὁδῷ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [19] Ἐπικατάρατος ὃς ἂν ἐκκλίνῃ κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [20] Ἐπικατάρατος ὁ κοιμώμενος μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ, ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [21] Ἐπικατάρατος ὁ κοιμώμενος μετὰ παντὸς κτήνους·

καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [22] Ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς ἐκ πατρὸς ἢ ἐκ μητρὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [23] Ἐπικατάρατος ὁ κοιμώμενος μετὰ πενθερᾶς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. Ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς γυναικὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [24] Ἐπικατάρατος ὁ τύπτων τὸν πλησίον αὐτοῦ δόλῳ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [25] Ἐπικατάρατος ὃς ἂν λάβῃ δῶρα πατάξαι ψυχὴν αἵματος ἀθῴου· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. [26] Ἐπικατάρατος πᾶς ἄνθρωπος, ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

CHAPTER 28

[1] Καὶ ἔσται ὡς ἂν διαβῆτε τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, ἐὰν ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, καὶ δώσει σε κύριος ὁ θεός σου ὑπεράνω πάντων τῶν ἐθνῶν τῆς γῆς, [2] καὶ ἥξουσιν ἐπὶ σὲ πᾶσαι αἱ εὐλογίαι αὗται καὶ εὑρήσουσίν σε, ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου. [3] εὐλογημένος σὺ ἐν πόλει, καὶ εὐλογημένος σὺ ἐν ἀγρῷ· [4] εὐλογημένα τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γενήματα τῆς γῆς σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου· [5] εὐλογημέναι αἱ ἀποθῆκαί σου καὶ τὰ ἐγκαταλείμματά σου· [6] εὐλογημένος σὺ ἐν τῷ εἰσπορεύεσθαί σε, καὶ εὐλογημένος σὺ ἐν τῷ ἐκπορεύεσθαί σε. [7] παραδῷ κύριος ὁ θεός σου τοὺς ἐχθρούς σου τοὺς ἀνθεστηκότας σοι συντετριμμένους πρὸ προσώπου σου· ὁδῷ μιᾷ ἐξελεύσονται πρὸς σὲ καὶ ἐν ἑπτὰ ὁδοῖς φεύξονται ἀπὸ προσώπου σου. [8] ἀποστείλαι κύριος ἐπὶ σὲ τὴν εὐλογίαν ἐν τοῖς ταμιείοις σου καὶ ἐν πᾶσιν, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου, ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι. [9] ἀναστήσαι σε κύριος ὁ θεός σου ἑαυτῷ λαὸν ἅγιον, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, ἐὰν εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ πορευθῇς ἐν ταῖς ὁδοῖς αὐτοῦ· [10] καὶ ὄψονταί σε πάντα τὰ ἔθνη τῆς γῆς ὅτι τὸ ὄνομα κυρίου ἐπικέκληταί σοι, καὶ φοβηθήσονταί σε. [11] καὶ πληθυνεῖ σε κύριος ὁ θεός σου εἰς ἀγαθὰ ἐπὶ τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐπὶ τοῖς γενήμασιν τῆς γῆς σου καὶ ἐπὶ τοῖς ἐκγόνοις τῶν κτηνῶν σου ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναί σοι. [12] ἀνοίξαι σοι κύριος τὸν θησαυρὸν αὐτοῦ τὸν ἀγαθόν, τὸν οὐρανόν, δοῦναι τὸν ὑετὸν τῇ γῇ σου ἐπὶ καιροῦ αὐτοῦ εὐλογῆσαι πάντα τὰ ἔργα τῶν χειρῶν σου, καὶ δανιεῖς ἔθνεσιν πολλοῖς, σὺ δὲ οὐ δανιῇ, καὶ ἄρξεις σὺ ἐθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσιν. [13] καταστήσαι σε κύριος ὁ θεός σου εἰς κεφαλὴν καὶ μὴ εἰς οὐράν, καὶ ἔσῃ τότε ἐπάνω καὶ οὐκ ἔσῃ ὑποκάτω, ἐὰν ἀκούσῃς τῶν ἐντολῶν κυρίου τοῦ θεοῦ σου, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον φυλάσσειν καὶ ποιεῖν· [14] οὐ παραβήσῃ ἀπὸ πάντων τῶν λόγων, ὧν ἐγὼ ἐντέλλομαί σοι σήμερον, δεξιὰ οὐδὲ ἀριστερὰ πορεύεσθαι ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς. [15] Καὶ ἔσται ἐὰν μὴ εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, καὶ ἐλεύσονται ἐπὶ σὲ πᾶσαι αἱ κατάραι αὗται καὶ καταλήμψονταί σε. [16] ἐπικατάρατος σὺ ἐν πόλει, καὶ ἐπικατάρατος σὺ ἐν ἀγρῷ· [17] ἐπικατάρατοι αἱ ἀποθῆκαί σου καὶ τὰ ἐγκαταλείμματά σου· [18]

ἐπικατάρατα τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γενήματα τῆς γῆς σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου· [19] ἐπικατάρατος σὺ ἐν τῷ ἐκπορεύεσθαί σε, καὶ ἐπικατάρατος σὺ ἐν τῷ εἰσπορεύεσθαί σε. [20] ἐξαποστείλαι κύριός σοι τὴν ἔνδειαν καὶ τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν ἐπὶ πάντα, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου, ὅσα ἐὰν ποιήσῃς, ἕως ἂν ἐξολεθρεύσῃ σε καὶ ἕως ἂν ἀπολέσῃ σε ἐν τάχει διὰ τὰ πονηρὰ ἐπιτηδεύματά σου, διότι ἐγκατέλιπές με. [21] προσκολλήσαι κύριος εἰς σὲ τὸν θάνατον, ἕως ἂν ἐξαναλώσῃ σε ἀπὸ τῆς γῆς, εἰς ἣν σὺ εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν. [22] πατάξαι σε κύριος ἀπορίᾳ καὶ πυρετῷ καὶ ῥίγει καὶ ἐρεθισμῷ καὶ φόνῳ καὶ ἀνεμοφθορίᾳ καὶ τῇ ὤχρᾳ, καὶ καταδιώξονταί σε, ἕως ἂν ἀπολέσωσίν σε. [23] καὶ ἔσται σοι ὁ οὐρανὸς ὁ ὑπὲρ κεφαλῆς σου χαλκοῦς καὶ ἡ γῆ ἡ ὑποκάτω σου σιδηρᾶ. [24] δῴη κύριος τὸν ὑετὸν τῇ γῇ σου κονιορτόν, καὶ χοῦς ἐκ τοῦ οὐρανοῦ καταβήσεται ἐπὶ σέ, ἕως ἂν ἐκτρίψῃ σε καὶ ἕως ἂν ἀπολέσῃ σε. [25] δῴη σε κύριος ἐπικοπὴν ἐναντίον τῶν ἐχθρῶν σου· ἐν ὁδῷ μιᾷ ἐξελεύσῃ πρὸς αὐτοὺς καὶ ἐν ἑπτὰ ὁδοῖς φεύξῃ ἀπὸ προσώπου αὐτῶν· καὶ ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς. [26] καὶ ἔσονται οἱ νεκροὶ ὑμῶν κατάβρωμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται ὁ ἀποσοβῶν. [27] πατάξαι σε κύριος ἐν ἕλκει Αἰγυπτίῳ ἐν ταῖς ἕδραις καὶ ψώρᾳ ἀγρίᾳ καὶ κνήφῃ ὥστε μὴ δύνασθαί σε ἰαθῆναι. [28] πατάξαι σε κύριος παραπληξίᾳ καὶ ἀορασίᾳ καὶ ἐκστάσει διανοίας, [29] καὶ ἔσῃ ψηλαφῶν μεσημβρίας, ὡσεὶ ψηλαφήσαι ὁ τυφλὸς ἐν τῷ σκότει, καὶ οὐκ εὐοδώσει τὰς ὁδούς σου· καὶ ἔσῃ τότε ἀδικούμενος καὶ διαρπαζόμενος πάσας τὰς ἡμέρας, καὶ οὐκ ἔσται σοι ὁ βοηθῶν. [30] γυναῖκα λήμψῃ, καὶ ἀνὴρ ἕτερος ἕξει αὐτήν· οἰκίαν οἰκοδομήσεις καὶ οὐκ οἰκήσεις ἐν αὐτῇ· ἀμπελῶνα φυτεύσεις καὶ οὐ τρυγήσεις αὐτόν· [31] ὁ μόσχος σου ἐσφαγμένος ἐναντίον σου, καὶ οὐ φάγῃ ἐξ αὐτοῦ· ὁ ὄνος σου ἡρπασμένος ἀπὸ σοῦ καὶ οὐκ ἀποδοθήσεταί σοι· τὰ πρόβατά σου δεδομένα τοῖς ἐχθροῖς σου, καὶ οὐκ ἔσται σοι ὁ βοηθῶν· [32] οἱ υἱοί σου καὶ αἱ θυγατέρες σου δεδομέναι ἔθνει ἑτέρῳ, καὶ οἱ ὀφθαλμοί σου βλέψονται σφακελίζοντες εἰς αὐτά, καὶ οὐκ ἰσχύσει ἡ χείρ σου· [33] τὰ ἐκφόρια τῆς γῆς σου καὶ πάντας τοὺς πόνους σου φάγεται ἔθνος, ὃ οὐκ ἐπίστασαι, καὶ ἔσῃ ἀδικούμενος καὶ τεθραυσμένος πάσας τὰς ἡμέρας· [34] καὶ ἔσῃ παράπληκτος διὰ τὰ ὁράματα τῶν ὀφθαλμῶν σου, ἃ βλέψῃ. [35] πατάξαι σε κύριος ἐν ἕλκει πονηρῷ ἐπὶ τὰ γόνατα καὶ ἐπὶ τὰς κνήμας ὥστε μὴ δύνασθαί σε ἰαθῆναι ἀπὸ ἴχνους τῶν ποδῶν σου ἕως τῆς κορυφῆς σου. [36] ἀπαγάγοι κύριός σε καὶ τοὺς ἄρχοντάς σου, οὓς ἐὰν καταστήσῃς ἐπὶ σεαυτόν, εἰς ἔθνος, ὃ οὐκ ἐπίστασαι σὺ καὶ οἱ πατέρες σου, καὶ λατρεύσεις ἐκεῖ θεοῖς ἑτέροις, ξύλοις καὶ λίθοις. [37] καὶ ἔσῃ ἐκεῖ ἐν αἰνίγματι καὶ παραβολῇ καὶ διηγήματι ἐν πᾶσιν τοῖς ἔθνεσιν, εἰς

οὓς ἂν ἀπαγάγῃ σε κύριος ἐκεῖ. [38] σπέρμα πολὺ ἐξοίσεις εἰς τὸ πεδίον καὶ ὀλίγα εἰσοίσεις, ὅτι κατέδεται αὐτὰ ἡ ἀκρίς. [39] ἀμπελῶνα φυτεύσεις καὶ κατεργᾷ καὶ οἶνον οὐ πίεσαι οὐδὲ εὐφρανθήσῃ ἐξ αὐτοῦ, ὅτι καταφάγεται αὐτὰ ὁ σκώληξ. [40] ἐλαῖαι ἔσονταί σοι ἐν πᾶσι τοῖς ὁρίοις σου, καὶ ἔλαιον οὐ χρίσῃ, ὅτι ἐκρυήσεται ἡ ἐλαία σου. [41] υἱοὺς καὶ θυγατέρας γεννήσεις, καὶ οὐκ ἔσονταί σοι· ἀπελεύσονται γὰρ ἐν αἰχμαλωσίᾳ. [42] πάντα τὰ ξύλινά σου καὶ τὰ γενήματα τῆς γῆς σου ἐξαναλώσει ἡ ἐρυσίβη. [43] ὁ προσήλυτος, ὅς ἐστιν ἐν σοί, ἀναβήσεται ἐπὶ σὲ ἄνω ἄνω, σὺ δὲ καταβήσῃ κάτω κάτω· [44] οὗτος δανιεῖ σοι, σὺ δὲ τούτῳ οὐ δανιεῖς· οὗτος ἔσται κεφαλή, σὺ δὲ ἔσῃ οὐρά. [45] καὶ ἐλεύσονται ἐπὶ σὲ πᾶσαι αἱ κατάραι αὗται καὶ καταδιώξονταί σε καὶ καταλήμψονταί σε, ἕως ἂν ἐξολεθρεύσῃ σε καὶ ἕως ἂν ἀπολέσῃ σε, ὅτι οὐκ εἰσήκουσας τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐνετείλατό σοι. [46] καὶ ἔσται ἐν σοὶ σημεῖα καὶ τέρατα καὶ ἐν τῷ σπέρματί σου ἕως τοῦ αἰῶνος, [47] ἀνθ' ὧν οὐκ ἐλάτρευσας κυρίῳ τῷ θεῷ σου ἐν εὐφροσύνῃ καὶ ἀγαθῇ καρδίᾳ διὰ τὸ πλῆθος πάντων. [48] καὶ λατρεύσεις τοῖς ἐχθροῖς σου, οὓς ἐπαποστελεῖ κύριος ἐπὶ σέ, ἐν λιμῷ καὶ ἐν δίψει καὶ ἐν γυμνότητι καὶ ἐν ἐκλείψει πάντων· καὶ ἐπιθήσει κλοιὸν σιδηροῦν ἐπὶ τὸν τράχηλόν σου, ἕως ἂν ἐξολεθρεύσῃ σε. [49] ἐπάξει κύριος ἐπὶ σὲ ἔθνος μακρόθεν ἀπ' ἐσχάτου τῆς γῆς ὡσεὶ ὅρμημα ἀετοῦ, ἔθνος, ὃ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ, [50] ἔθνος ἀναιδὲς προσώπῳ, ὅστις οὐ θαυμάσει πρόσωπον πρεσβύτου καὶ νέον οὐκ ἐλεήσει, [51] καὶ κατέδεται τὰ ἔκγονα τῶν κτηνῶν σου καὶ τὰ γενήματα τῆς γῆς σου ὥστε μὴ καταλιπεῖν σοι σῖτον, οἶνον, ἔλαιον, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου, ἕως ἂν ἀπολέσῃ σε [52] καὶ ἐκτρίψῃ σε ἐν πάσαις ταῖς πόλεσίν σου, ἕως ἂν καθαιρεθῶσιν τὰ τείχη σου τὰ ὑψηλὰ καὶ τὰ ὀχυρά, ἐφ' οἷς σὺ πέποιθας ἐπ' αὐτοῖς, ἐν πάσῃ τῇ γῇ σου, καὶ θλίψει σε ἐν πάσαις ταῖς πόλεσίν σου, αἷς ἔδωκέν σοι κύριος ὁ θεός σου. [53] καὶ φάγῃ τὰ ἔκγονα τῆς κοιλίας σου, κρέα υἱῶν σου καὶ θυγατέρων σου, ὅσα ἔδωκέν σοι κύριος ὁ θεός σου, ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ θλίψει σε ὁ ἐχθρός σου. [54] ὁ ἁπαλὸς ἐν σοὶ καὶ ὁ τρυφερὸς σφόδρα βασκανεῖ τῷ ὀφθαλμῷ τὸν ἀδελφὸν καὶ τὴν γυναῖκα τὴν ἐν τῷ κόλπῳ αὐτοῦ καὶ τὰ καταλελειμμένα τέκνα, ἃ ἂν καταλειφθῇ, [55] ὥστε δοῦναι ἑνὶ αὐτῶν ἀπὸ τῶν σαρκῶν τῶν τέκνων αὐτοῦ, ὧν ἂν κατέσθῃ, διὰ τὸ μὴ καταλειφθῆναι αὐτῷ μηθὲν ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ ἂν θλίψωσίν σε οἱ ἐχθροί σου ἐν πάσαις ταῖς πόλεσίν σου. [56] καὶ ἡ ἁπαλὴ ἐν ὑμῖν καὶ ἡ τρυφερὰ σφόδρα, ἧς οὐχὶ πεῖραν ἔλαβεν ὁ ποὺς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα καὶ διὰ τὴν ἁπαλότητα, βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς τὸν ἄνδρα αὐτῆς τὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν καὶ τὴν

θυγατέρα αὐτῆς [57] καὶ τὸ χόριον αὐτῆς τὸ ἐξελθὸν διὰ τῶν μηρῶν αὐτῆς καὶ τὸ τέκνον, ὃ ἂν τέκῃ· καταφάγεται γὰρ αὐτὰ διὰ τὴν ἔνδειαν πάντων κρυφῇ ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ θλίψει σε ὁ ἐχθρός σου ἐν πάσαις ταῖς πόλεσίν σου. [58] ἐὰν μὴ εἰσακούσητε ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ φοβεῖσθαι τὸ ὄνομα τὸ ἔντιμον καὶ τὸ θαυμαστὸν τοῦτο, κύριον τὸν θεόν σου, [59] καὶ παραδοξάσει κύριος τὰς πληγάς σου καὶ τὰς πληγὰς τοῦ σπέρματός σου, πληγὰς μεγάλας καὶ θαυμαστάς, καὶ νόσους πονηρὰς καὶ πιστὰς [60] καὶ ἐπιστρέψει ἐπὶ σὲ πᾶσαν τὴν ὀδύνην Αἰγύπτου τὴν πονηράν, ἣν διευλαβοῦ ἀπὸ προσώπου αὐτῶν, καὶ κολληθήσονται ἐν σοί. [61] καὶ πᾶσαν μαλακίαν καὶ πᾶσαν πληγὴν τὴν μὴ γεγραμμένην ἐν τῷ βιβλίῳ τοῦ νόμου τούτου ἐπάξει κύριος ἐπὶ σέ, ἕως ἂν ἐξολεθρεύσῃ σε. [62] καὶ καταλειφθήσεσθε ἐν ἀριθμῷ βραχεῖ ἀνθ’ ὧν ὅτι ἦτε ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, ὅτι οὐκ εἰσηκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν. [63] καὶ ἔσται ὃν τρόπον εὐφράνθη κύριος ἐφ’ ὑμῖν εὖ ποιῆσαι ὑμᾶς καὶ πληθῦναι ὑμᾶς, οὕτως εὐφρανθήσεται κύριος ἐφ’ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς, καὶ ἐξαρθήσεσθε ἀπὸ τῆς γῆς, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομῆσαι αὐτήν. [64] καὶ διασπερεῖ σε κύριος ὁ θεός σου εἰς πάντα τὰ ἔθνη ἀπ’ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς, καὶ δουλεύσεις ἐκεῖ θεοῖς ἑτέροις, ξύλοις καὶ λίθοις, οὓς οὐκ ἠπίστω σὺ καὶ οἱ πατέρες σου. [65] ἀλλὰ καὶ ἐν τοῖς ἔθνεσιν ἐκείνοις οὐκ ἀναπαύσει σε, οὐδ’ οὐ μὴ γένηται στάσις τῷ ἴχνει τοῦ ποδός σου, καὶ δώσει σοι κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν καὶ ἐκλείποντας ὀφθαλμοὺς καὶ τηκομένην ψυχήν. [66] καὶ ἔσται ἡ ζωή σου κρεμαμένη ἀπέναντι τῶν ὀφθαλμῶν σου, καὶ φοβηθήσῃ ἡμέρας καὶ νυκτὸς καὶ οὐ πιστεύσεις τῇ ζωῇ σου· [67] τὸ πρωὶ ἐρεῖς Πῶς ἂν γένοιτο ἑσπέρα; καὶ τὸ ἑσπέρας ἐρεῖς Πῶς ἂν γένοιτο πρωί; ἀπὸ τοῦ φόβου τῆς καρδίας σου, ᾧ φοβηθήσῃ, καὶ ἀπὸ τῶν ὁραμάτων τῶν ὀφθαλμῶν σου, ὧν ὄψῃ. [68] καὶ ἀποστρέψει σε κύριος εἰς Αἴγυπτον ἐν πλοίοις καὶ ἐν τῇ ὁδῷ, ᾗ εἶπα Οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτήν· καὶ πραθήσεσθε ἐκεῖ τοῖς ἐχθροῖς ὑμῶν εἰς παῖδας καὶ παιδίσκας, καὶ οὐκ ἔσται ὁ κτώμενος. [69] Οὗτοι οἱ λόγοι τῆς διαθήκης, οὓς ἐνετείλατο κύριος Μωυσῇ στῆσαι τοῖς υἱοῖς Ισραηλ ἐν γῇ Μωαβ, πλὴν τῆς διαθήκης, ἧς διέθετο αὐτοῖς ἐν Χωρηβ.

CHAPTER 29

[1] Καὶ ἐκάλεσεν Μωϋσῆς πάντας τοὺς υἱοὺς Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ὑμεῖς ἑωράκατε πάντα, ὅσα ἐποίησεν κύριος ἐν γῇ Αἰγύπτῳ ἐνώπιον ὑμῶν Φαραω καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ, [2] τοὺς πειρασμοὺς τοὺς μεγάλους, οὓς ἑωράκασιν οἱ ὀφθαλμοί σου, τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα· [3] καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης. [4] καὶ ἤγαγεν ὑμᾶς τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ· οὐκ ἐπαλαιώθη τὰ ἱμάτια ὑμῶν, καὶ τὰ ὑποδήματα ὑμῶν οὐ κατετρίβη ἀπὸ τῶν ποδῶν ὑμῶν· [5] ἄρτον οὐκ ἐφάγετε, οἶνον καὶ σικερα οὐκ ἐπίετε, ἵνα γνῶτε ὅτι οὗτος κύριος ὁ θεὸς ὑμῶν. [6] καὶ ἤλθετε ἕως τοῦ τόπου τούτου, καὶ ἐξῆλθεν Σηων βασιλεὺς Εσεβων καὶ Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν ἡμῖν ἐν πολέμῳ, καὶ ἐπατάξαμεν αὐτοὺς [7] καὶ ἐλάβομεν τὴν γῆν αὐτῶν, καὶ ἔδωκα αὐτὴν ἐν κλήρῳ τῷ Ρουβην καὶ τῷ Γαδδι καὶ τῷ ἡμίσει φυλῆς Μανασση. [8] καὶ φυλάξεσθε ποιεῖν πάντας τοὺς λόγους τῆς διαθήκης ταύτης, ἵνα συνῆτε πάντα, ὅσα ποιήσετε. [9] Ὑμεῖς ἑστήκατε πάντες σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, οἱ ἀρχίφυλοι ὑμῶν καὶ ἡ γερουσία ὑμῶν καὶ οἱ κριταὶ ὑμῶν καὶ οἱ γραμματοεισαγωγεῖς ὑμῶν, πᾶς ἀνὴρ Ισραηλ, [10] αἱ γυναῖκες ὑμῶν καὶ τὰ ἔκγονα ὑμῶν καὶ ὁ προσήλυτος ὁ ἐν μέσῳ τῆς παρεμβολῆς ὑμῶν ἀπὸ ξυλοκόπου ὑμῶν καὶ ἕως ὑδροφόρου ὑμῶν, [11] παρελθεῖν ἐν τῇ διαθήκῃ κυρίου τοῦ θεοῦ σου καὶ ἐν ταῖς ἀραῖς αὐτοῦ, ὅσα κύριος ὁ θεός σου διατίθεται πρὸς σὲ σήμερον, [12] ἵνα στήσῃ σε αὐτῷ εἰς λαόν, καὶ αὐτὸς ἔσται σου θεός, ὃν τρόπον εἶπέν σοι, καὶ ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου Αβρααμ καὶ Ισαακ καὶ Ιακωβ. [13] καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἀρὰν ταύτην, [14] ἀλλὰ καὶ τοῖς ὧδε οὖσι μεθ᾽ ἡμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ τοῖς μὴ οὖσιν μεθ᾽ ἡμῶν ὧδε σήμερον. [15] ὅτι ὑμεῖς οἴδατε ὡς κατῳκήσαμεν ἐν γῇ Αἰγύπτῳ καὶ παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν, οὓς παρήλθετε, [16] καὶ εἴδετε τὰ βδελύγματα αὐτῶν καὶ τὰ εἴδωλα αὐτῶν, ξύλον καὶ λίθον, ἀργύριον καὶ χρυσίον, ἅ ἐστιν παρ᾽ αὐτοῖς. [17] μή τίς ἐστιν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλή, τίνος ἡ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθαι λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων; μή τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ; [18] καὶ ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀρᾶς ταύτης καὶ ἐπιφημίσηται ἐν τῇ καρδίᾳ αὐτοῦ λέγων Ὅσιά μοι γένοιτο ὅτι ἐν τῇ ἀποπλανήσει τῆς καρδίας μου πορεύσομαι, ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον, [19] οὐ μὴ θελήσῃ ὁ θεὸς εὐιλατεῦσαι αὐτῷ, ἀλλ᾽ ἢ τότε ἐκκαυθήσεται ὀργὴ κυρίου καὶ ὁ

ζῆλος αὐτοῦ ἐν τῷ ἀνθρώπῳ ἐκείνῳ, καὶ κολληθήσονται ἐν αὐτῷ πᾶσαι αἱ ἀραὶ τῆς διαθήκης ταύτης αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, καὶ ἐξαλείψει κύριος τὸ ὄνομα αὐτοῦ ἐκ τῆς ὑπὸ τὸν οὐρανόν· [20] καὶ διαστελεῖ αὐτὸν κύριος εἰς κακὰ ἐκ πάντων τῶν υἱῶν Ισραηλ κατὰ πάσας τὰς ἀρὰς τῆς διαθήκης τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου. [21] καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα, οἱ υἱοὶ ὑμῶν, οἳ ἀναστήσονται μεθ᾽ ὑμᾶς, καὶ ὁ ἀλλότριος, ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν, καὶ ὄψονται τὰς πληγὰς τῆς γῆς ἐκείνης καὶ τὰς νόσους αὐτῆς, ἃς ἀπέστειλεν κύριος ἐπ᾽ αὐτήν – [22] θεῖον καὶ ἅλα κατακεκαυμένον, πᾶσα ἡ γῆ αὐτῆς οὐ σπαρήσεται οὐδὲ ἀνατελεῖ, οὐδὲ μὴ ἀναβῇ ἐπ᾽ αὐτὴν πᾶν χλωρόν, ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα, Αδαμα καὶ Σεβωιμ, ἃς κατέστρεψεν κύριος ἐν θυμῷ καὶ ὀργῇ – , [23] καὶ ἐροῦσιν πάντα τὰ ἔθνη Διὰ τί ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ; τίς ὁ θυμὸς τῆς ὀργῆς ὁ μέγας οὗτος; [24] καὶ ἐροῦσιν Ὅτι κατελίποσαν τὴν διαθήκην κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν, ἃ διέθετο τοῖς πατράσιν αὐτῶν, ὅτε ἐξήγαγεν αὐτοὺς ἐκ γῆς Αἰγύπτου, [25] καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις καὶ προσεκύνησαν αὐτοῖς, οἷς οὐκ ἠπίσταντο οὐδὲ διένειμεν αὐτοῖς· [26] καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ᾽ αὐτὴν κατὰ πάσας τὰς κατάρας τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, [27] καὶ ἐξῆρεν αὐτοὺς κύριος ἀπὸ τῆς γῆς αὐτῶν ἐν θυμῷ καὶ ὀργῇ καὶ παροξυσμῷ μεγάλῳ σφόδρα καὶ ἐξέβαλεν αὐτοὺς εἰς γῆν ἑτέραν ὡσεὶ νῦν. [28] τὰ κρυπτὰ κυρίῳ τῷ θεῷ ἡμῶν, τὰ δὲ φανερὰ ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου.

CHAPTER 30

[1] Καὶ ἔσται ὡς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα, ἡ εὐλογία καὶ ἡ κατάρα, ἣν ἔδωκα πρὸ προσώπου σου, καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσιν τοῖς ἔθνεσιν, οὗ ἐάν σε διασκορπίσῃ κύριος ἐκεῖ, [2] καὶ ἐπιστραφήσῃ ἐπὶ κύριον τὸν θεόν σου καὶ ὑπακούσῃ τῆς φωνῆς αὐτοῦ κατὰ πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, [3] καὶ ἰάσεται κύριος τὰς ἁμαρτίας σου καὶ ἐλεήσει σε καὶ πάλιν συνάξει σε ἐκ πάντων τῶν ἐθνῶν, εἰς οὓς διεσκόρπισέν σε κύριος ἐκεῖ. [4] ἐὰν ᾖ ἡ διασπορά σου ἀπ᾽ ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε κύριος ὁ θεός σου, καὶ ἐκεῖθεν λήμψεταί σε κύριος ὁ θεός σου· [5] καὶ εἰσάξει σε κύριος ὁ θεός σου εἰς τὴν γῆν, ἣν ἐκληρονόμησαν οἱ πατέρες σου, καὶ κληρονομήσεις αὐτήν· καὶ εὖ σε ποιήσει καὶ πλεοναστόν σε ποιήσει ὑπὲρ τοὺς πατέρας σου. [6] καὶ περικαθαριεῖ κύριος τὴν καρδίαν σου καὶ τὴν καρδίαν τοῦ σπέρματός σου ἀγαπᾶν κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, ἵνα ζῇς σύ. [7] καὶ δώσει κύριος ὁ θεός σου τὰς ἀρὰς ταύτας ἐπὶ τοὺς ἐχθρούς σου καὶ ἐπὶ τοὺς μισοῦντάς σε, οἳ ἐδίωξάν σε. [8] καὶ σὺ ἐπιστραφήσῃ καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, [9] καὶ πολυωρήσει σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου, ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐν τοῖς γενήμασιν τῆς γῆς σου καὶ ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου· ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σὲ εἰς ἀγαθά, καθότι ηὐφράνθη ἐπὶ τοῖς πατράσιν σου, [10] ἐὰν εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, ἐὰν ἐπιστραφῇς ἐπὶ κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου. [11] Ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαί σοι σήμερον, οὐχ ὑπέρογκός ἐστιν οὐδὲ μακρὰν ἀπὸ σοῦ. [12] οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν καὶ λήμψεται αὐτὴν ἡμῖν; καὶ ἀκούσαντες αὐτὴν ποιήσομεν. [13] οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης καὶ λήμψεται ἡμῖν αὐτήν; καὶ ἀκουστὴν ἡμῖν ποιήσει αὐτήν, καὶ ποιήσομεν. [14] ἔστιν σου ἐγγὺς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν. [15] Ἰδοὺ δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν. [16] ἐὰν εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου,

πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ, καὶ ζήσεσθε καὶ πολλοὶ ἔσεσθε, καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πάσῃ τῇ γῇ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν. [17] καὶ ἐὰν μεταστῇ ἡ καρδία σου καὶ μὴ εἰσακούσῃς καὶ πλανηθεὶς προσκυνήσῃς θεοῖς ἑτέροις καὶ λατρεύσῃς αὐτοῖς, [18] ἀναγγέλλω σοι σήμερον ὅτι ἀπωλείᾳ ἀπολεῖσθε καὶ οὐ μὴ πολυήμεροι γένησθε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν. [19] διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν Τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, τὴν εὐλογίαν καὶ τὴν κατάραν· ἔκλεξαι τὴν ζωήν, ἵνα ζῇς σὺ καὶ τὸ σπέρμα σου, [20] ἀγαπᾶν κύριον τὸν θεόν σου, εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχεσθαι αὐτοῦ· ὅτι τοῦτο ἡ ζωή σου καὶ ἡ μακρότης τῶν ἡμερῶν σου κατοικεῖν σε ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναι αὐτοῖς.

CHAPTER 31

[1] Καὶ συνετέλεσεν Μωϋσῆς λαλῶν πάντας τοὺς λόγους τούτους πρὸς πάντας υἱοὺς Ισραηλ· [2] καὶ εἶπεν πρὸς αὐτούς Ἑκατὸν καὶ εἴκοσι ἐτῶν ἐγώ εἰμι σήμερον, οὐ δυνήσομαι ἔτι εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι, κύριος δὲ εἶπεν πρός με Οὐ διαβήσῃ τὸν Ιορδάνην τοῦτον. [3] κύριος ὁ θεός σου ὁ προπορευόμενος πρὸ προσώπου σου αὐτὸς ἐξολεθρεύσει τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου, καὶ κατακληρονομήσεις αὐτούς· καὶ Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου, καθὰ ἐλάλησεν κύριος. [4] καὶ ποιήσει κύριος αὐτοῖς καθὰ ἐποίησεν Σηων καὶ Ωγ, τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, καὶ τῇ γῇ αὐτῶν, καθότι ἐξωλέθρευσεν αὐτούς. [5] καὶ παρέδωκεν αὐτοὺς κύριος ὑμῖν, καὶ ποιήσετε αὐτοῖς καθότι ἐνετειλάμην ὑμῖν. [6] ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ δειλία μηδὲ πτοηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι κύριος ὁ θεός σου ὁ προπορευόμενος μεθ᾽ ὑμῶν ἐν ὑμῖν οὐ μή σε ἀνῇ οὔτε μή σε ἐγκαταλίπῃ. [7] Καὶ ἐκάλεσεν Μωϋσῆς Ἰησοῦν καὶ εἶπεν αὐτῷ ἔναντι παντὸς Ισραηλ Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου εἰς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι αὐτοῖς, καὶ σὺ κατακληρονομήσεις αὐτὴν αὐτοῖς· [8] καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπῃ σε· μὴ φοβοῦ μηδὲ δειλία. [9] Καὶ ἔγραψεν Μωϋσῆς τὰ ῥήματα τοῦ νόμου τούτου εἰς βιβλίον καὶ ἔδωκεν τοῖς ἱερεῦσιν τοῖς υἱοῖς Λευι τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ τοῖς πρεσβυτέροις τῶν υἱῶν Ισραηλ. [10] καὶ ἐνετείλατο αὐτοῖς Μωϋσῆς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Μετὰ ἑπτὰ ἔτη ἐν καιρῷ ἐνιαυτοῦ ἀφέσεως ἐν ἑορτῇ σκηνοπηγίας [11] ἐν τῷ συμπορεύεσθαι πάντα Ισραηλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος, ἀναγνώσεσθε τὸν νόμον τοῦτον ἐναντίον παντὸς Ισραηλ εἰς τὰ ὦτα αὐτῶν· [12] ἐκκλησιάσας τὸν λαόν, τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ὑμῶν, ἵνα ἀκούσωσιν καὶ ἵνα μάθωσιν φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν, καὶ ἀκούσονται ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου· [13] καὶ οἱ υἱοὶ αὐτῶν, οἳ οὐκ οἴδασιν, ἀκούσονται καὶ μαθήσονται φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν πάσας τὰς ἡμέρας, ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν. [14] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ ἠγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου· κάλεσον Ἰησοῦν καὶ στῆτε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐντελοῦμαι αὐτῷ. καὶ ἐπορεύθη Μωϋσῆς καὶ Ἰησοῦς εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. [15] καὶ κατέβη

κύριος ἐν νεφέλῃ καὶ ἔστη παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἔστη ὁ στῦλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς. [16] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ σὺ κοιμᾷ μετὰ τῶν πατέρων σου, καὶ ἀναστὰς ὁ λαὸς οὗτος ἐκπορνεύσει ὀπίσω θεῶν ἀλλοτρίων τῆς γῆς, εἰς ἣν οὗτος εἰσπορεύεται ἐκεῖ εἰς αὐτήν, καὶ ἐγκαταλείψουσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου, ἣν διεθέμην αὐτοῖς. [17] καὶ ὀργισθήσομαι θυμῷ εἰς αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ καταλείψω αὐτοὺς καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, καὶ ἔσται κατάβρωμα, καὶ εὑρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις, καὶ ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ Διότι οὐκ ἔστιν κύριος ὁ θεός μου ἐν ἐμοί, εὕροσάν με τὰ κακὰ ταῦτα. [18] ἐγὼ δὲ ἀποστροφῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ διὰ πάσας τὰς κακίας, ἃς ἐποίησαν, ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἀλλοτρίους. [19] καὶ νῦν γράψατε τὰ ῥήματα τῆς ᾠδῆς ταύτης καὶ διδάξετε αὐτὴν τοὺς υἱοὺς Ισραηλ καὶ ἐμβαλεῖτε αὐτὴν εἰς τὸ στόμα αὐτῶν, ἵνα γένηταί μοι ἡ ᾠδὴ αὕτη εἰς μαρτύριον ἐν υἱοῖς Ισραηλ. [20] εἰσάξω γὰρ αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ φάγονται καὶ ἐμπλησθέντες κορήσουσιν· καὶ ἐπιστραφήσονται ἐπὶ θεοὺς ἀλλοτρίους καὶ λατρεύσουσιν αὐτοῖς καὶ παροξυνοῦσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου. [21] καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη κατὰ πρόσωπον μαρτυροῦσα, οὐ γὰρ μὴ ἐπιλησθῇ ἀπὸ στόματος αὐτῶν καὶ ἀπὸ στόματος τοῦ σπέρματος αὐτῶν· ἐγὼ γὰρ οἶδα τὴν πονηρίαν αὐτῶν, ὅσα ποιοῦσιν ὧδε σήμερον πρὸ τοῦ εἰσαγαγεῖν με αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν. [22] καὶ ἔγραψεν Μωϋσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ισραηλ. [23] καὶ ἐνετείλατο Μωϋσῆς Ἰησοῖ καὶ εἶπεν αὐτῷ Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ εἰσάξεις τοὺς υἱοὺς Ισραηλ εἰς τὴν γῆν, ἣν ὤμοσεν κύριος αὐτοῖς, καὶ αὐτὸς ἔσται μετὰ σοῦ. [24] Ἡνίκα δὲ συνετέλεσεν Μωϋσῆς γράφων πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς βιβλίον ἕως εἰς τέλος, [25] καὶ ἐνετείλατο τοῖς Λευίταις τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου λέγων [26] Λαβόντες τὸ βιβλίον τοῦ νόμου τούτου θήσετε αὐτὸ ἐκ πλαγίων τῆς κιβωτοῦ τῆς διαθήκης κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἔσται ἐκεῖ ἐν σοὶ εἰς μαρτύριον. [27] ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου καὶ τὸν τράχηλόν σου τὸν σκληρόν· ἔτι γὰρ ἐμοῦ ζῶντος μεθ᾽ ὑμῶν σήμερον παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν, πῶς οὐχὶ καὶ ἔσχατον τοῦ θανάτου μου; [28] ἐκκλησιάσατε πρός με τοὺς φυλάρχους ὑμῶν καὶ τοὺς πρεσβυτέρους ὑμῶν καὶ τοὺς κριτὰς ὑμῶν καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν, ἵνα λαλήσω εἰς τὰ ὦτα αὐτῶν πάντας τοὺς λόγους τούτους καὶ διαμαρτύρωμαι αὐτοῖς τόν τε οὐρανὸν καὶ τὴν γῆν· [29] οἶδα γὰρ ὅτι ἔσχατον τῆς τελευτῆς μου ἀνομίᾳ ἀνομήσετε καὶ

ἐκκλινεῖτε ἐκ τῆς ὁδοῦ, ἧς ἐνετειλάμην ὑμῖν, καὶ συναντήσεται ὑμῖν τὰ κακὰ ἔσχατον τῶν ἡμερῶν, ὅτι ποιήσετε τὸ πονηρὸν ἐναντίον κυρίου παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν. [30] Καὶ ἐλάλησεν Μωϋσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας Ισραηλ τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος

CHAPTER 32

[1] Πρόσεχε, οὐρανέ, καὶ λαλήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου. [2] προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὡσεὶ ὄμβρος ἐπ᾽ ἄγρωστιν καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον. [3] ὅτι ὄνομα κυρίου ἐκάλεσα· δότε μεγαλωσύνην τῷ θεῷ ἡμῶν. [4] θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία, δίκαιος καὶ ὅσιος κύριος. [5] ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά, γενεὰ σκολιὰ καὶ διεστραμμένη. [6] ταῦτα κυρίῳ ἀνταποδίδοτε οὕτω, λαὸς μωρὸς καὶ οὐχὶ σοφός; οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε; [7] μνήσθητε ἡμέρας αἰῶνος, σύνετε ἔτη γενεᾶς γενεῶν· ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου, καὶ ἐροῦσίν σοι. [8] ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Αδαμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ, [9] καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ιακωβ, σχοίνισμα κληρονομίας αὐτοῦ Ισραηλ. [10] αὐτάρκησεν αὐτὸν ἐν γῇ ἐρήμῳ, ἐν δίψει καύματος ἐν ἀνύδρῳ· ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διεφύλαξεν αὐτὸν ὡς κόραν ὀφθαλμοῦ [11] ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόθησεν, διεὶς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ. [12] κύριος μόνος ἦγεν αὐτούς, καὶ οὐκ ἦν μετ᾽ αὐτῶν θεὸς ἀλλότριος. [13] ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς, ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας καὶ ἔλαιον ἐκ στερεᾶς πέτρας, [14] βούτυρον βοῶν καὶ γάλα προβάτων μετὰ στέατος ἀρνῶν καὶ κριῶν, υἱῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ, καὶ αἷμα σταφυλῆς ἔπιον οἶνον. [15] καὶ ἔφαγεν Ιακωβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος, ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη· καὶ ἐγκατέλιπεν θεὸν τὸν ποιήσαντα αὐτὸν καὶ ἀπέστη ἀπὸ θεοῦ σωτῆρος αὐτοῦ. [16] παρώξυνάν με ἐπ᾽ ἀλλοτρίοις, ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με· [17] ἔθυσαν δαιμονίοις καὶ οὐ θεῷ, θεοῖς, οἷς οὐκ ᾔδεισαν· καινοὶ πρόσφατοι ἥκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν. [18] θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε. [19] καὶ εἶδεν κύριος καὶ ἐζήλωσεν καὶ παρωξύνθη δι᾽ ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων [20] καὶ εἶπεν Ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν καὶ δείξω τί ἔσται αὐτοῖς ἐπ᾽ ἐσχάτων· ὅτι γενεὰ ἐξεστραμμένη ἐστίν, υἱοί, οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς. [21] αὐτοὶ παρεζήλωσάν με ἐπ᾽ οὐ θεῷ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτοὺς ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς. [22] ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου, καυθήσεται ἕως ᾅδου

κάτω, καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς, φλέξει θεμέλια ὀρέων. [23] συνάξω εἰς αὐτοὺς κακὰ καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς. [24] τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων καὶ ὀπισθότονος ἀνίατος· ὀδόντας θηρίων ἀποστελῶ εἰς αὐτοὺς μετὰ θυμοῦ συρόντων ἐπὶ γῆς. [25] ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα καὶ ἐκ τῶν ταμιείων φόβος· νεανίσκος σὺν παρθένῳ, θηλάζων μετὰ καθεστηκότος πρεσβύτου. [26] εἶπα Διασπερῶ αὐτούς, παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν, [27] εἰ μὴ δι' ὀργὴν ἐχθρῶν, ἵνα μὴ μακροχρονίσωσιν, καὶ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι, μὴ εἴπωσιν Ἡ χεὶρ ἡμῶν ἡ ὑψηλὴ καὶ οὐχὶ κύριος ἐποίησεν ταῦτα πάντα. [28] ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἐστιν, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη. [29] οὐκ ἐφρόνησαν συνιέναι ταῦτα· καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον. [30] πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσουσιν μυριάδας, εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς καὶ κύριος παρέδωκεν αὐτούς; [31] ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν οἱ θεοὶ αὐτῶν· οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι. [32] ἐκ γὰρ ἀμπέλου Σοδομων ἡ ἄμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομορρας· ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς· [33] θυμὸς δρακόντων ὁ οἶνος αὐτῶν καὶ θυμὸς ἀσπίδων ἀνίατος. [34] οὐκ ἰδοὺ ταῦτα συνῆκται παρ' ἐμοὶ καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου; [35] ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, ἐν καιρῷ, ὅταν σφαλῇ ὁ ποὺς αὐτῶν· ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτῶν, καὶ πάρεστιν ἕτοιμα ὑμῖν. [36] ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται· εἶδεν γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλελοιπότας ἐν ἐπαγωγῇ καὶ παρειμένους. [37] καὶ εἶπεν κύριος Ποῦ εἰσιν οἱ θεοὶ αὐτῶν, ἐφ' οἷς ἐπεποίθεισαν ἐπ' αὐτοῖς, [38] ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἠσθίετε καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν; ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν καὶ γενηθήτωσαν ὑμῖν σκεπασταί. [39] ἴδετε ἴδετε ὅτι ἐγώ εἰμι, καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ· ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω, πατάξω κἀγὼ ἰάσομαι, καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου. [40] ὅτι ἀρῶ εἰς τὸν οὐρανὸν τὴν χεῖρά μου καὶ ὀμοῦμαι τῇ δεξιᾷ μου καὶ ἐρῶ Ζῶ ἐγὼ εἰς τὸν αἰῶνα, [41] ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χείρ μου, καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσίν με ἀνταποδώσω· [42] μεθύσω τὰ βέλη μου ἀφ' αἵματος, καὶ ἡ μάχαιρά μου καταφάγεται κρέα, ἀφ' αἵματος τραυματιῶν καὶ αἰχμαλωσίας, ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. [43] εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ· ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται, καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει, καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ. [44] Καὶ ἔγραψεν Μωϋσῆς

τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ισραηλ. καὶ εἰσῆλθεν Μωϋσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς τὰ ὦτα τοῦ λαοῦ, αὐτὸς καὶ Ἰησοῦς ὁ τοῦ Ναυη. [45] καὶ συνετέλεσεν Μωϋσῆς λαλῶν παντὶ Ισραηλ [46] καὶ εἶπεν πρὸς αὐτούς Προσέχετε τῇ καρδίᾳ ἐπὶ πάντας τοὺς λόγους τούτους, οὓς ἐγὼ διαμαρτύρομαι ὑμῖν σήμερον, ἃ ἐντελεῖσθε τοῖς υἱοῖς ὑμῶν φυλάσσειν καὶ ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου· [47] ὅτι οὐχὶ λόγος κενὸς οὗτος ὑμῖν, ὅτι αὕτη ἡ ζωὴ ὑμῶν, καὶ ἕνεκεν τοῦ λόγου τούτου μακροημερεύσετε ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν. [48] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἡμέρᾳ ταύτῃ λέγων [49] Ἀνάβηθι εἰς τὸ ὄρος τὸ Αβαριν τοῦτο, ὄρος Ναβαυ, ὅ ἐστιν ἐν γῇ Μωαβ κατὰ πρόσωπον Ιεριχω, καὶ ἰδὲ τὴν γῆν Χανααν, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ εἰς κατάσχεσιν, [50] καὶ τελεύτα ἐν τῷ ὄρει, εἰς ὃ ἀναβαίνεις ἐκεῖ, καὶ προστέθητι πρὸς τὸν λαόν σου, ὃν τρόπον ἀπέθανεν Ααρων ὁ ἀδελφός σου ἐν Ωρ τῷ ὄρει καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ, [51] διότι ἠπειθήσατε τῷ ῥήματί μου ἐν τοῖς υἱοῖς Ισραηλ ἐπὶ τοῦ ὕδατος ἀντιλογίας Καδης ἐν τῇ ἐρήμῳ Σιν, διότι οὐχ ἡγιάσατέ με ἐν τοῖς υἱοῖς Ισραηλ· [52] ὅτι ἀπέναντι ὄψῃ τὴν γῆν καὶ ἐκεῖ οὐκ εἰσελεύσῃ.

CHAPTER 33

[1] Καὶ αὕτη ἡ εὐλογία, ἣν εὐλόγησεν Μωϋσῆς ἄνθρωπος τοῦ θεοῦ τοὺς υἱοὺς Ισραηλ πρὸ τῆς τελευτῆς αὐτοῦ· [2] καὶ εἶπεν Κύριος ἐκ Σινα ἥκει καὶ ἐπέφανεν ἐκ Σηιρ ἡμῖν καὶ κατέσπευσεν ἐξ ὄρους Φαραν σὺν μυριάσιν Καδης, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ᾽ αὐτοῦ. [3] καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου· καὶ οὗτοι ὑπὸ σέ εἰσιν, καὶ ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ [4] νόμον, ὃν ἐνετείλατο ἡμῖν Μωϋσῆς, κληρονομίαν συναγωγαῖς Ιακωβ. [5] καὶ ἔσται ἐν τῷ ἠγαπημένῳ ἄρχων συναχθέντων ἀρχόντων λαῶν ἅμα φυλαῖς Ισραηλ. [6] Ζήτω Ρουβην καὶ μὴ ἀποθανέτω καὶ ἔστω πολὺς ἐν ἀριθμῷ. [7] Καὶ αὕτη Ιουδα Εἰσάκουσον, κύριε, φωνῆς Ιουδα, καὶ εἰς τὸν λαὸν αὐτοῦ εἰσέλθοισαν· αἱ χεῖρες αὐτοῦ διακρινοῦσιν αὐτῷ, καὶ βοηθὸς ἐκ τῶν ἐχθρῶν αὐτοῦ ἔσῃ. [8] Καὶ τῷ Λευι εἶπεν Δότε Λευι δήλους αὐτοῦ καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὁσίῳ, ὃν ἐπείρασαν αὐτὸν ἐν πείρᾳ, ἐλοιδόρησαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας· [9] ὁ λέγων τῷ πατρὶ καὶ τῇ μητρί Οὐχ ἑόρακά σε, καὶ τοὺς ἀδελφοὺς αὐτοῦ οὐκ ἐπέγνω καὶ τοὺς υἱοὺς αὐτοῦ ἀπέγνω· ἐφύλαξεν τὰ λόγιά σου καὶ τὴν διαθήκην σου διετήρησεν. [10] δηλώσουσιν τὰ δικαιώματά σου τῷ Ιακωβ καὶ τὸν νόμον σου τῷ Ισραηλ· ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου. [11] εὐλόγησον, κύριε, τὴν ἰσχὺν αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι· κάταξον ὀσφὺν ἐχθρῶν ἐπανεστηκότων αὐτῷ, καὶ οἱ μισοῦντες αὐτὸν μὴ ἀναστήτωσαν. [12] Καὶ τῷ Βενιαμιν εἶπεν Ἠγαπημένος ὑπὸ κυρίου κατασκηνώσει πεποιθώς, καὶ ὁ θεὸς σκιάζει ἐπ᾽ αὐτῷ πάσας τὰς ἡμέρας, καὶ ἀνὰ μέσον τῶν ὤμων αὐτοῦ κατέπαυσεν. [13] Καὶ τῷ Ιωσηφ εἶπεν Ἀπ εὐλογίας κυρίου ἡ γῆ αὐτοῦ ἀπὸ ὡρῶν οὐρανοῦ καὶ δρόσου καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν [14] καὶ καθ᾽ ὥραν γενημάτων ἡλίου τροπῶν καὶ ἀπὸ συνόδων μηνῶν [15] καὶ ἀπὸ κορυφῆς ὀρέων ἀρχῆς καὶ ἀπὸ κορυφῆς βουνῶν ἀενάων [16] καὶ καθ᾽ ὥραν γῆς πληρώσεως. καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῷ βάτῳ ἔλθοισαν ἐπὶ κεφαλὴν Ιωσηφ, καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐν ἀδελφοῖς. [17] πρωτότοκος ταύρου τὸ κάλλος αὐτοῦ, κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ· ἐν αὐτοῖς ἔθνη κερατιεῖ ἅμα ἕως ἐπ᾽ ἄκρου γῆς. αὗται μυριάδες Εφραιμ, καὶ αὗται χιλιάδες Μανασση. [18] Καὶ τῷ Ζαβουλων εἶπεν Εὐφράνθητι, Ζαβουλων, ἐν ἐξοδίᾳ σου καί, Ισσαχαρ, ἐν τοῖς σκηνώμασιν αὐτοῦ. [19] ἔθνη ἐξολεθρεύσουσιν, καὶ ἐπικαλέσεσθε ἐκεῖ καὶ θύσετε θυσίαν δικαιοσύνης, ὅτι πλοῦτος θαλάσσης θηλάσει σε καὶ ἐμπόρια παράλιον κατοικούντων. [20] Καὶ τῷ Γαδ εἶπεν Εὐλογημένος ἐμπλατύνων Γαδ· ὡς λέων ἀνεπαύσατο συντρίψας βραχίονα καὶ

ἄρχοντα. [21] καὶ εἶδεν ἀπαρχὴν αὐτοῦ, ὅτι ἐκεῖ ἐμερίσθη γῆ ἀρχόντων συνηγμένων ἅμα ἀρχηγοῖς λαῶν· δικαιοσύνην κύριος ἐποίησεν καὶ κρίσιν αὐτοῦ μετὰ Ισραηλ. [22] Καὶ τῷ Δαν εἶπεν Δαν σκύμνος λέοντος καὶ ἐκπηδήσεται ἐκ τοῦ Βασαν. [23] Καὶ τῷ Νεφθαλι εἶπεν Νεφθαλι πλησμονὴ δεκτῶν καὶ ἐμπλησθήτω εὐλογίαν παρὰ κυρίου θάλασσαν καὶ λίβα κληρονομήσει. [24] Καὶ τῷ Ασηρ εἶπεν Εὐλογητὸς ἀπὸ τέκνων Ασηρ καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ. βάψει ἐν ἐλαίῳ τὸν πόδα αὐτοῦ· [25] σίδηρος καὶ χαλκὸς τὸ ὑπόδημα αὐτοῦ ἔσται, καὶ ὡς αἱ ἡμέραι σου ἡ ἰσχύς σου. [26] Οὐκ ἔστιν ὥσπερ ὁ θεὸς τοῦ ἠγαπημένου· ὁ ἐπιβαίνων ἐπὶ τὸν οὐρανὸν βοηθός σου καὶ ὁ μεγαλοπρεπὴς τοῦ στερεώματος. [27] καὶ σκέπασις θεοῦ ἀρχῆς καὶ ὑπὸ ἰσχὺν βραχιόνων ἀενάων καὶ ἐκβαλεῖ ἀπὸ προσώπου σου ἐχθρὸν λέγων Ἀπόλοιο. [28] καὶ κατασκηνώσει Ισραηλ πεποιθὼς μόνος ἐπὶ γῆς Ιακωβ ἐπὶ σίτῳ καὶ οἴνῳ, καὶ ὁ οὐρανὸς αὐτῷ συννεφὴς δρόσῳ. [29] μακάριος σύ, Ισραηλ· τίς ὅμοιός σοι λαὸς σῳζόμενος ὑπὸ κυρίου; ὑπερασπιεῖ ὁ βοηθός σου, καὶ ἡ μάχαιρα καύχημά σου· καὶ ψεύσονταί σε οἱ ἐχθροί σου, καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ.

CHAPTER 34

[1] Καὶ ἀνέβη Μωϋσῆς ἀπὸ Αραβωθ Μωαβ ἐπὶ τὸ ὄρος Ναβαυ ἐπὶ κορυφὴν Φασγα, ἥ ἐστιν ἐπὶ προσώπου Ιεριχω, καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν Γαλααδ ἕως Δαν [2] καὶ πᾶσαν τὴν γῆν Νεφθαλι καὶ πᾶσαν τὴν γῆν Εφραιμ καὶ Μανασση καὶ πᾶσαν τὴν γῆν Ιουδα ἕως τῆς θαλάσσης τῆς ἐσχάτης [3] καὶ τὴν ἔρημον καὶ τὰ περίχωρα Ιεριχω, πόλιν φοινίκων, ἕως Σηγωρ. [4] καὶ εἶπεν κύριος πρὸς Μωυσῆν Αὕτη ἡ γῆ, ἣν ὤμοσα Αβρααμ καὶ Ισαακ καὶ Ιακωβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν· καὶ ἔδειξα αὐτὴν τοῖς ὀφθαλμοῖς σου, καὶ ἐκεῖ οὐκ εἰσελεύσῃ. [5] καὶ ἐτελεύτησεν Μωϋσῆς οἰκέτης κυρίου ἐν γῇ Μωαβ διὰ ῥήματος κυρίου. [6] καὶ ἔθαψαν αὐτὸν ἐν Γαι ἐν γῇ Μωαβ ἐγγὺς οἴκου Φογωρ· καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης. [7] Μωϋσῆς δὲ ἦν ἑκατὸν καὶ εἴκοσι ἐτῶν ἐν τῷ τελευτᾶν αὐτόν· οὐκ ἠμαυρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ, οὐδὲ ἐφθάρησαν τὰ χελύνια αὐτοῦ. [8] καὶ ἔκλαυσαν οἱ υἱοὶ Ισραηλ τὸν Μωυσῆν ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω τριάκοντα ἡμέρας· καὶ συνετελέσθησαν αἱ ἡμέραι πένθους κλαυθμοῦ Μωυσῆ. [9] καὶ Ἰησοῦς υἱὸς Ναυη ἐνεπλήσθη πνεύματος συνέσεως, ἐπέθηκεν γὰρ Μωϋσῆς τὰς χεῖρας αὐτοῦ ἐπ᾽ αὐτόν· καὶ εἰσήκουσαν αὐτοῦ οἱ υἱοὶ Ισραηλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ Μωυσῇ. [10] καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ισραηλ ὡς Μωϋσῆς, ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον, [11] ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι αὐτὰ ἐν γῇ Αἰγύπτῳ Φαραω καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ, [12] τὰ θαυμάσια τὰ μεγάλα καὶ τὴν χεῖρα τὴν κραταιάν, ἃ ἐποίησεν Μωϋσῆς ἔναντι παντὸς Ισραηλ.

Joshua

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Μωυσῆ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη τῷ ὑπουργῷ Μωυσῆ λέγων [2] Μωϋσῆς ὁ θεράπων μου τετελεύτηκεν· νῦν οὖν ἀναστὰς διάβηθι τὸν Ιορδάνην, σὺ καὶ πᾶς ὁ λαὸς οὗτος, εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι αὐτοῖς. [3] πᾶς ὁ τόπος, ἐφ' ὃν ἂν ἐπιβῆτε τῷ ἴχνει τῶν ποδῶν ὑμῶν, ὑμῖν δώσω αὐτόν, ὃν τρόπον εἴρηκα τῷ Μωυσῇ, [4] τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐσχάτης ἀφ' ἡλίου δυσμῶν ἔσται τὰ ὅρια ὑμῶν. [5] οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ ὥσπερ ἤμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε. [6] ἴσχυε καὶ ἀνδρίζου· σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς. [7] ἴσχυε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωϋσῆς ὁ παῖς μου, καὶ οὐκ ἐκκλινεῖς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά, ἵνα συνῇς ἐν πᾶσιν, οἷς ἐὰν πράσσῃς. [8] καὶ οὐκ ἀποστήσεται ἡ βίβλος τοῦ νόμου τούτου ἐκ τοῦ στόματός σου, καὶ μελετήσεις ἐν αὐτῷ ἡμέρας καὶ νυκτός, ἵνα συνῇς ποιεῖν πάντα τὰ γεγραμμένα· τότε εὐοδωθήσῃ καὶ εὐοδώσεις τὰς ὁδούς σου καὶ τότε συνήσεις. [9] ἰδοὺ ἐντέταλμαί σοι· ἴσχυε καὶ ἀνδρίζου, μὴ δειλιάσῃς μηδὲ φοβηθῇς, ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα, οὗ ἐὰν πορεύῃ. [10] Καὶ ἐνετείλατο Ἰησοῦς τοῖς γραμματεῦσιν τοῦ λαοῦ λέγων [11] Εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες Ἑτοιμάζεσθε ἐπισιτισμόν, ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ιορδάνην τοῦτον εἰσελθόντες κατασχεῖν τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν. [12] καὶ τῷ Ρουβην καὶ τῷ Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση εἶπεν Ἰησοῦς [13] Μνήσθητε τὸ ῥῆμα κυρίου, ὃ ἐνετείλατο ὑμῖν Μωϋσῆς ὁ παῖς κυρίου λέγων Κύριος ὁ θεὸς ὑμῶν κατέπαυσεν ὑμᾶς καὶ ἔδωκεν ὑμῖν τὴν γῆν ταύτην. [14] αἱ γυναῖκες ὑμῶν καὶ τὰ παιδία ὑμῶν καὶ τὰ κτήνη ὑμῶν κατοικείτωσαν ἐν τῇ γῇ, ᾗ ἔδωκεν ὑμῖν· ὑμεῖς δὲ διαβήσεσθε εὔζωνοι πρότεροι τῶν ἀδελφῶν ὑμῶν, πᾶς ὁ ἰσχύων, καὶ συμμαχήσετε αὐτοῖς, [15] ἕως ἂν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς καὶ κληρονομήσωσιν καὶ οὗτοι τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς· καὶ ἀπελεύσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, ἣν δέδωκεν ὑμῖν Μωϋσῆς εἰς τὸ πέραν τοῦ Ιορδάνου ἀπ' ἀνατολῶν ἡλίου. [16] καὶ ἀποκριθέντες τῷ Ἰησοῖ εἶπαν Πάντα, ὅσα ἂν ἐντείλῃ ἡμῖν, ποιήσομεν καὶ εἰς πάντα τόπον, οὗ ἐὰν ἀποστείλῃς ἡμᾶς, πορευσόμεθα· [17] κατὰ πάντα, ὅσα ἠκούσαμεν

Μωυσῆ, ἀκουσόμεθα σοῦ, πλὴν ἔστω κύριος ὁ θεὸς ἡμῶν μετὰ σοῦ, ὃν τρόπον ἦν μετὰ Μωυσῆ. [18] ὁ δὲ ἄνθρωπος, ὃς ἐὰν ἀπειθήσῃ σοι καὶ ὅστις μὴ ἀκούσῃ τῶν ῥημάτων σου καθότι ἂν αὐτῷ ἐντείλῃ, ἀποθανέτω. ἀλλὰ ἴσχυε καὶ ἀνδρίζου.

CHAPTER 2

[1] Καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυη ἐκ Σαττιν δύο νεανίσκους κατασκοπεῦσαι λέγων Ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ιεριχω. καὶ πορευθέντες εἰσήλθοσαν οἱ δύο νεανίσκοι εἰς Ιεριχω καὶ εἰσήλθοσαν εἰς οἰκίαν γυναικὸς πόρνης, ᾗ ὄνομα Ρααβ, καὶ κατέλυσαν ἐκεῖ. [2] καὶ ἀπηγγέλη τῷ βασιλεῖ Ιεριχω λέγοντες Εἰσπεπόρευνται ὧδε ἄνδρες τῶν υἱῶν Ισραηλ κατασκοπεῦσαι τὴν γῆν. [3] καὶ ἀπέστειλεν ὁ βασιλεὺς Ιεριχω καὶ εἶπεν πρὸς Ρααβ λέγων Ἐξάγαγε τοὺς ἄνδρας τοὺς εἰσπεπορευμένους εἰς τὴν οἰκίαν σου τὴν νύκτα· κατασκοπεῦσαι γὰρ τὴν γῆν ἥκασιν. [4] καὶ λαβοῦσα ἡ γυνὴ τοὺς ἄνδρας ἔκρυψεν αὐτοὺς καὶ εἶπεν αὐτοῖς λέγουσα Εἰσεληλύθασιν πρός με οἱ ἄνδρες· [5] ὡς δὲ ἡ πύλη ἐκλείετο ἐν τῷ σκότει, καὶ οἱ ἄνδρες ἐξῆλθον· οὐκ ἐπίσταμαι ποῦ πεπόρευνται· καταδιώξατε ὀπίσω αὐτῶν, εἰ καταλήμψεσθε αὐτούς. [6] αὐτὴ δὲ ἀνεβίβασεν αὐτοὺς ἐπὶ τὸ δῶμα καὶ ἔκρυψεν αὐτοὺς ἐν τῇ λινοκαλάμῃ τῇ ἐστοιβασμένῃ αὐτῇ ἐπὶ τοῦ δώματος. [7] καὶ οἱ ἄνδρες κατεδίωξαν ὀπίσω αὐτῶν ὁδὸν τὴν ἐπὶ τοῦ Ιορδάνου ἐπὶ τὰς διαβάσεις, καὶ ἡ πύλη ἐκλείσθη. καὶ ἐγένετο ὡς ἐξήλθοσαν οἱ διώκοντες ὀπίσω αὐτῶν [8] καὶ αὐτοὶ δὲ πρὶν ἢ κοιμηθῆναι αὐτούς, καὶ αὐτὴ ἀνέβη ἐπὶ τὸ δῶμα πρὸς αὐτοὺς [9] καὶ εἶπεν πρὸς αὐτούς Ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν, ἐπιπέπτωκεν γὰρ ὁ φόβος ὑμῶν ἐφ’ ἡμᾶς· [10] ἀκηκόαμεν γὰρ ὅτι κατεξήρανεν κύριος ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἀπὸ προσώπου ὑμῶν, ὅτε ἐξεπορεύεσθε ἐκ γῆς Αἰγύπτου, καὶ ὅσα ἐποίησεν τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, τῷ Σηων καὶ Ωγ, οὓς ἐξωλεθρεύσατε αὐτούς· [11] καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν τῇ καρδίᾳ ἡμῶν, καὶ οὐκ ἔστη ἔτι πνεῦμα ἐν οὐδενὶ ἡμῶν ἀπὸ προσώπου ὑμῶν, ὅτι κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω. [12] καὶ νῦν ὀμόσατέ μοι κύριον τὸν θεόν, ὅτι ποιῶ ὑμῖν ἔλεος καὶ ποιήσετε καὶ ὑμεῖς ἔλεος ἐν τῷ οἴκῳ τοῦ πατρός μου [13] καὶ ζωγρήσετε τὸν οἶκον τοῦ πατρός μου καὶ τὴν μητέρα μου καὶ τοὺς ἀδελφούς μου καὶ πάντα τὸν οἶκόν μου καὶ πάντα, ὅσα ἐστὶν αὐτοῖς, καὶ ἐξελεῖσθε τὴν ψυχήν μου ἐκ θανάτου. [14] καὶ εἶπαν αὐτῇ οἱ ἄνδρες Ἡ ψυχὴ ἡμῶν ἀνθ’ ὑμῶν εἰς θάνατον. καὶ αὐτὴ εἶπεν Ὡς ἂν παραδῷ κύριος ὑμῖν τὴν πόλιν, ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν. [15] καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος [16] καὶ εἶπεν αὐτοῖς Εἰς τὴν ὀρεινὴν ἀπέλθετε, μὴ συναντήσωσιν ὑμῖν οἱ καταδιώκοντες, καὶ κρυβήσεσθε ἐκεῖ τρεῖς ἡμέρας, ἕως ἂν ἀποστρέψωσιν οἱ καταδιώκοντες ὀπίσω ὑμῶν, καὶ μετὰ ταῦτα ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν. [17] καὶ εἶπαν οἱ ἄνδρες πρὸς αὐτήν Ἀθῷοί ἐσμεν τῷ ὅρκῳ σου τούτῳ· [18] ἰδοὺ

ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως, καὶ θήσεις τὸ σημεῖον, τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα, δι᾽ ἧς κατεβίβασας ἡμᾶς δι᾽ αὐτῆς, τὸν δὲ πατέρα σου καὶ τὴν μητέρα σου καὶ τοὺς ἀδελφούς σου καὶ πάντα τὸν οἶκον τοῦ πατρός σου συνάξεις πρὸς σεαυτὴν εἰς τὴν οἰκίαν σου. [19] καὶ ἔσται πᾶς, ὃς ἂν ἐξέλθῃ τὴν θύραν τῆς οἰκίας σου ἔξω, ἔνοχος ἑαυτῷ ἔσται, ἡμεῖς δὲ ἀθῷοι τῷ ὅρκῳ σου τούτῳ· καὶ ὅσοι ἐὰν γένωνται μετὰ σοῦ ἐν τῇ οἰκίᾳ σου, ἡμεῖς ἔνοχοι ἐσόμεθα. [20] ἐὰν δέ τις ἡμᾶς ἀδικήσῃ ἢ καὶ ἀποκαλύψῃ τοὺς λόγους ἡμῶν τούτους, ἐσόμεθα ἀθῷοι τῷ ὅρκῳ σου τούτῳ. [21] καὶ εἶπεν αὐτοῖς Κατὰ τὸ ῥῆμα ὑμῶν οὕτως ἔστω· καὶ ἐξαπέστειλεν αὐτούς. [22] καὶ ἐπορεύθησαν καὶ ἦλθοσαν εἰς τὴν ὀρεινὴν καὶ κατέμειναν ἐκεῖ τρεῖς ἡμέρας· καὶ ἐξεζήτησαν οἱ καταδιώκοντες πάσας τὰς ὁδοὺς καὶ οὐχ εὗροσαν. [23] καὶ ὑπέστρεψαν οἱ δύο νεανίσκοι καὶ κατέβησαν ἐκ τοῦ ὄρους καὶ διέβησαν πρὸς Ἰησοῦν υἱὸν Ναυη καὶ διηγήσαντο αὐτῷ πάντα τὰ συμβεβηκότα αὐτοῖς. [24] καὶ εἶπαν πρὸς Ἰησοῦν ὅτι Παρέδωκεν κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν, καὶ κατέπτηκεν πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀφ᾽ ἡμῶν.

CHAPTER 3

[1] Καὶ ὤρθρισεν Ἰησοῦς τὸ πρωί, καὶ ἀπῆραν ἐκ Σαττιν καὶ ἦλθοσαν ἕως τοῦ Ιορδάνου καὶ κατέλυσαν ἐκεῖ πρὸ τοῦ διαβῆναι. [2] καὶ ἐγένετο μετὰ τρεῖς ἡμέρας διῆλθον οἱ γραμματεῖς διὰ τῆς παρεμβολῆς [3] καὶ ἐνετείλαντο τῷ λαῷ λέγοντες Ὅταν ἴδητε τὴν κιβωτὸν τῆς διαθήκης κυρίου τοῦ θεοῦ ἡμῶν καὶ τοὺς ἱερεῖς ἡμῶν καὶ τοὺς Λευίτας αἴροντας αὐτήν, ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν καὶ πορεύεσθε ὀπίσω αὐτῆς· [4] ἀλλὰ μακρὰν ἔστω ἀνὰ μέσον ὑμῶν καὶ ἐκείνης ὅσον δισχιλίους πήχεις· στήσεσθε, μὴ προσεγγίσητε αὐτῇ, ἵν ἐπίστησθε τὴν ὁδόν, ἣν πορεύεσθε αὐτήν· οὐ γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ᾽ ἐχθὲς καὶ τρίτης ἡμέρας. [5] καὶ εἶπεν Ἰησοῦς τῷ λαῷ Ἁγνίσασθε εἰς αὔριον, ὅτι αὔριον ποιήσει ἐν ὑμῖν κύριος θαυμαστά. [6] καὶ εἶπεν Ἰησοῦς τοῖς ἱερεῦσιν Ἄρατε τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ προπορεύεσθε τοῦ λαοῦ. καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ. [7] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἐν τῇ ἡμέρᾳ ταύτῃ ἄρχομαι ὑψῶσαί σε κατενώπιον πάντων υἱῶν Ισραηλ, ἵνα γνῶσιν, καθότι ἤμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ. [8] καὶ νῦν ἔντειλαι τοῖς ἱερεῦσιν τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης λέγων Ὡς ἂν εἰσέλθητε ἐπὶ μέρους τοῦ ὕδατος τοῦ Ιορδάνου, καὶ ἐν τῷ Ιορδάνῃ στήσεσθε. [9] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ισραηλ Προσαγάγετε ὧδε καὶ ἀκούσατε τὸ ῥῆμα κυρίου τοῦ θεοῦ ἡμῶν. [10] ἐν τούτῳ γνώσεσθε ὅτι θεὸς ζῶν ἐν ὑμῖν καὶ ὀλεθρεύων ὀλεθρεύσει ἀπὸ προσώπου ἡμῶν τὸν Χαναναῖον καὶ τὸν Χετταῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ευαῖον καὶ τὸν Αμορραῖον καὶ τὸν Γεργεσαῖον καὶ τὸν Ιεβουσαῖον· [11] ἰδοὺ ἡ κιβωτὸς διαθήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν Ιορδάνην. [12] προχειρίσασθε ὑμῖν δώδεκα ἄνδρας ἀπὸ τῶν υἱῶν Ισραηλ, ἕνα ἀφ᾽ ἑκάστης φυλῆς. [13] καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ Ιορδάνου, τὸ ὕδωρ τοῦ Ιορδάνου ἐκλείψει, τὸ δὲ ὕδωρ τὸ καταβαῖνον στήσεται. [14] καὶ ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνωμάτων αὐτῶν διαβῆναι τὸν Ιορδάνην, οἱ δὲ ἱερεῖς ἤροσαν τὴν κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ λαοῦ. [15] ὡς δὲ εἰσεπορεύοντο οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης ἐπὶ τὸν Ιορδάνην καὶ οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐβάφησαν εἰς μέρος τοῦ ὕδατος τοῦ Ιορδάνου – ὁ δὲ Ιορδάνης ἐπλήρου καθ᾽ ὅλην τὴν κρηπῖδα αὐτοῦ ὡσεὶ ἡμέραι θερισμοῦ πυρῶν – , [16] καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν, ἔστη πῆγμα ἓν ἀφεστηκὸς μακρὰν σφόδρα σφοδρῶς ἕως μέρους Καριαθιαριμ, τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν Αραβα, θάλασσαν ἁλός, ἕως εἰς τὸ

τέλος ἐξέλιπεν· καὶ ὁ λαὸς εἱστήκει ἀπέναντι Ιεριχω. [17] καὶ ἔστησαν οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐπὶ ξηρᾶς ἐν μέσῳ τοῦ Ιορδάνου· καὶ πάντες οἱ υἱοὶ Ισραηλ διέβαινον διὰ ξηρᾶς, ἕως συνετέλεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ιορδάνην.

CHAPTER 4

[1] Καὶ ἐπεὶ συνετέλεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ιορδάνην, καὶ εἶπεν κύριος τῷ Ἰησοῖ λέγων [2] Παραλαβὼν ἄνδρας ἀπὸ τοῦ λαοῦ, ἕνα ἀφ' ἑκάστης φυλῆς, [3] σύνταξον αὐτοῖς λέγων Ἀνέλεσθε ἐκ μέσου τοῦ Ιορδάνου ἑτοίμους δώδεκα λίθους καὶ τούτους διακομίσαντες ἅμα ὑμῖν αὐτοῖς θέτε αὐτοὺς ἐν τῇ στρατοπεδείᾳ ὑμῶν, οὗ ἐὰν παρεμβάλητε ἐκεῖ τὴν νύκτα. [4] καὶ ἀνακαλεσάμενος Ἰησοῦς δώδεκα ἄνδρας τῶν ἐνδόξων ἀπὸ τῶν υἱῶν Ισραηλ, ἕνα ἀφ' ἑκάστης φυλῆς, [5] εἶπεν αὐτοῖς Προσαγάγετε ἔμπροσθέν μου πρὸ προσώπου κυρίου εἰς μέσον τοῦ Ιορδάνου, καὶ ἀνελόμενος ἐκεῖθεν ἕκαστος λίθον ἀράτω ἐπὶ τῶν ὤμων αὐτοῦ κατὰ τὸν ἀριθμὸν τῶν δώδεκα φυλῶν τοῦ Ισραηλ, [6] ἵνα ὑπάρχωσιν ὑμῖν οὗτοι εἰς σημεῖον κείμενον διὰ παντός, ἵνα ὅταν ἐρωτᾷ σε ὁ υἱός σου αὔριον λέγων Τί εἰσιν οἱ λίθοι οὗτοι ὑμῖν; [7] καὶ σὺ δηλώσεις τῷ υἱῷ σου λέγων Ὅτι ἐξέλιπεν ὁ Ιορδάνης ποταμὸς ἀπὸ προσώπου κιβωτοῦ διαθήκης κυρίου πάσης τῆς γῆς, ὡς διέβαινεν αὐτόν· καὶ ἔσονται οἱ λίθοι οὗτοι ὑμῖν μνημόσυνον τοῖς υἱοῖς Ισραηλ ἕως τοῦ αἰῶνος. [8] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ισραηλ, καθότι ἐνετείλατο κύριος τῷ Ἰησοῖ, καὶ λαβόντες δώδεκα λίθους ἐκ μέσου τοῦ Ιορδάνου, καθάπερ συνέταξεν κύριος τῷ Ἰησοῖ ἐν τῇ συντελείᾳ τῆς διαβάσεως τῶν υἱῶν Ισραηλ, καὶ διεκόμισαν ἅμα ἑαυτοῖς εἰς τὴν παρεμβολὴν καὶ ἀπέθηκαν ἐκεῖ. [9] ἔστησεν δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους ἐν αὐτῷ τῷ Ιορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ τοὺς πόδας τῶν ἱερέων τῶν αἱρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου, καί εἰσιν ἐκεῖ ἕως τῆς σήμερον ἡμέρας. [10] εἱστήκεισαν δὲ οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης ἐν τῷ Ιορδάνῃ, ἕως οὗ συνετέλεσεν Ἰησοῦς πάντα, ἃ ἐνετείλατο κύριος ἀναγγεῖλαι τῷ λαῷ, καὶ ἔσπευσεν ὁ λαὸς καὶ διέβησαν. [11] καὶ ἐγένετο ὡς συνετέλεσεν πᾶς ὁ λαὸς διαβῆναι, καὶ διέβη ἡ κιβωτὸς τῆς διαθήκης κυρίου, καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν. [12] καὶ διέβησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ οἱ ἡμίσεις φυλῆς Μανασση διεσκευασμένοι ἔμπροσθεν τῶν υἱῶν Ισραηλ, καθάπερ ἐνετείλατο αὐτοῖς Μωϋσῆς. [13] τετρακισμύριοι εὔζωνοι εἰς μάχην διέβησαν ἐναντίον κυρίου εἰς πόλεμον πρὸς τὴν Ιεριχω πόλιν. [14] ἐν ἐκείνῃ τῇ ἡμέρᾳ ηὔξησεν κύριος τὸν Ἰησοῦν ἐναντίον παντὸς τοῦ γένους Ισραηλ, καὶ ἐφοβοῦντο αὐτὸν ὥσπερ Μωυσῆν, ὅσον χρόνον ἔζη. [15] Καὶ εἶπεν κύριος τῷ Ἰησοῖ λέγων [16] Ἔντειλαι τοῖς ἱερεῦσιν τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου κυρίου ἐκβῆναι ἐκ τοῦ Ιορδάνου. [17] καὶ ἐνετείλατο Ἰησοῦς τοῖς ἱερεῦσιν λέγων Ἔκβητε ἐκ τοῦ Ιορδάνου. [18] καὶ ἐγένετο ὡς ἐξέβησαν οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν

τῆς διαθήκης κυρίου ἐκ τοῦ Ιορδάνου καὶ ἔθηκαν τοὺς πόδας ἐπὶ τῆς γῆς, ὥρμησεν τὸ ὕδωρ τοῦ Ιορδάνου κατὰ χώραν καὶ ἐπορεύετο καθὰ ἐχθὲς καὶ τρίτην ἡμέραν δι᾽ ὅλης τῆς κρηπῖδος. [19] καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ Ιορδάνου δεκάτῃ τοῦ μηνὸς τοῦ πρώτου· καὶ κατεστρατοπέδευσαν οἱ υἱοὶ Ισραηλ ἐν Γαλγαλοις κατὰ μέρος τὸ πρὸς ἡλίου ἀνατολὰς ἀπὸ τῆς Ιεριχω. [20] καὶ τοὺς δώδεκα λίθους τούτους, οὓς ἔλαβεν ἐκ τοῦ Ιορδάνου, ἔστησεν Ἰησοῦς ἐν Γαλγαλοις [21] λέγων Ὅταν ἐρωτῶσιν ὑμᾶς οἱ υἱοὶ ὑμῶν λέγοντες Τί εἰσιν οἱ λίθοι οὗτοι; [22] ἀναγγείλατε τοῖς υἱοῖς ὑμῶν ὅτι Ἐπὶ ξηρᾶς διέβη Ισραηλ τὸν Ιορδάνην [23] ἀποξηράναντος κυρίου τοῦ θεοῦ ἡμῶν τὸ ὕδωρ τοῦ Ιορδάνου ἐκ τοῦ ἔμπροσθεν αὐτῶν μέχρι οὗ διέβησαν, καθάπερ ἐποίησεν κύριος ὁ θεὸς ἡμῶν τὴν ἐρυθρὰν θάλασσαν, ἣν ἀπεξήρανεν κύριος ὁ θεὸς ἡμῶν ἔμπροσθεν ἡμῶν ἕως παρήλθομεν, [24] ὅπως γνῶσιν πάντα τὰ ἔθνη τῆς γῆς ὅτι ἡ δύναμις τοῦ κυρίου ἰσχυρά ἐστιν, καὶ ἵνα ὑμεῖς σέβησθε κύριον τὸν θεὸν ὑμῶν ἐν παντὶ χρόνῳ.

CHAPTER 5

[1] Καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, καὶ οἱ βασιλεῖς τῆς Φοινίκης οἱ παρὰ τὴν θάλασσαν ὅτι ἀπεξήρανεν κύριος ὁ θεὸς τὸν Ιορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ισραηλ ἐν τῷ διαβαίνειν αὐτούς, καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν υἱῶν Ισραηλ. [2] Ὑπὸ δὲ τοῦτον τὸν καιρὸν εἶπεν κύριος τῷ Ἰησοῖ Ποίησον σεαυτῷ μαχαίρας πετρίνας ἐκ πέτρας ἀκροτόμου καὶ καθίσας περίτεμε τοὺς υἱοὺς Ισραηλ. [3] καὶ ἐποίησεν Ἰησοῦς μαχαίρας πετρίνας ἀκροτόμους καὶ περιέτεμεν τοὺς υἱοὺς Ισραηλ ἐπὶ τοῦ καλουμένου τόπου Βουνὸς τῶν ἀκροβυστιῶν. [4] ὃν δὲ τρόπον περιεκάθαρεν Ἰησοῦς τοὺς υἱοὺς Ισραηλ, ὅσοι ποτὲ ἐγένοντο ἐν τῇ ὁδῷ καὶ ὅσοι ποτὲ ἀπερίτμητοι ἦσαν τῶν ἐξεληλυθότων ἐξ Αἰγύπτου, [5] πάντας τούτους περιέτεμεν Ἰησοῦς· [6] τεσσαράκοντα γὰρ καὶ δύο ἔτη ἀνέστραπται Ισραηλ ἐν τῇ ἐρήμῳ τῇ Μαδβαρίτιδι, διὸ ἀπερίτμητοι ἦσαν οἱ πλεῖστοι αὐτῶν τῶν μαχίμων τῶν ἐξεληλυθότων ἐκ γῆς Αἰγύπτου οἱ ἀπειθήσαντες τῶν ἐντολῶν τοῦ θεοῦ, οἷς καὶ διώρισεν μὴ ἰδεῖν αὐτοὺς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν αὐτῶν δοῦναι ἡμῖν, γῆν ῥέουσαν γάλα καὶ μέλι. [7] ἀντὶ δὲ τούτων ἀντικατέστησεν τοὺς υἱοὺς αὐτῶν, οὓς Ἰησοῦς περιέτεμεν διὰ τὸ αὐτοὺς γεγενῆσθαι κατὰ τὴν ὁδὸν ἀπεριτμήτους. [8] περιτμηθέντες δὲ ἡσυχίαν εἶχον αὐτόθι καθήμενοι ἐν τῇ παρεμβολῇ, ἕως ὑγιάσθησαν. [9] καὶ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη Ἐν τῇ σήμερον ἡμέρᾳ ἀφεῖλον τὸν ὀνειδισμὸν Αἰγύπτου ἀφ’ ὑμῶν. καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Γαλγαλα. [10] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πασχα τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀπὸ ἑσπέρας ἐπὶ δυσμῶν Ιεριχω ἐν τῷ πέραν τοῦ Ιορδάνου ἐν τῷ πεδίῳ [11] καὶ ἐφάγοσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα. ἐν ταύτῃ τῇ ἡμέρᾳ [12] ἐξέλιπεν τὸ μαννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς, καὶ οὐκέτι ὑπῆρχεν τοῖς υἱοῖς Ισραηλ μαννα· ἐκαρπίσαντο δὲ τὴν χώραν τῶν Φοινίκων ἐν τῷ ἐνιαυτῷ ἐκείνῳ. [13] Καὶ ἐγένετο ὡς ἦν Ἰησοῦς ἐν Ιεριχω, καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν ἄνθρωπον ἑστηκότα ἐναντίον αὐτοῦ, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ. καὶ προσελθὼν Ἰησοῦς εἶπεν αὐτῷ Ἡμέτερος εἶ ἢ τῶν ὑπεναντίων; [14] ὁ δὲ εἶπεν αὐτῷ Ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ Δέσποτα, τί προστάσσεις τῷ σῷ οἰκέτῃ; [15] καὶ λέγει ὁ ἀρχιστράτηγος κυρίου πρὸς Ἰησοῦν Λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐφ’ ᾧ σὺ ἕστηκας, ἅγιός ἐστιν.

CHAPTER 6

[1] Καὶ Ιεριχω συγκεκλεισμένη καὶ ὠχυρωμένη, καὶ οὐθεὶς ἐξεπορεύετο ἐξ αὐτῆς οὐδὲ εἰσεπορεύετο. [2] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σου τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς τὸν ἐν αὐτῇ δυνατοὺς ὄντας ἐν ἰσχύι· [3] σὺ δὲ περίστησον αὐτῇ τοὺς μαχίμους κύκλῳ, [5] καὶ ἔσται ὡς ἂν σαλπίσητε τῇ σάλπιγγι, ἀνακραγέτω πᾶς ὁ λαὸς ἅμα, καὶ ἀνακραγόντων αὐτῶν πεσεῖται αὐτόματα τὰ τείχη τῆς πόλεως, καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν. [6] καὶ εἰσῆλθεν Ἰησοῦς ὁ τοῦ Ναυη πρὸς τοὺς ἱερεῖς [7] καὶ εἶπεν αὐτοῖς λέγων Παραγγείλατε τῷ λαῷ περιελθεῖν καὶ κυκλῶσαι τὴν πόλιν, καὶ οἱ μάχιμοι παραπορευέσθωσαν ἐνωπλισμένοι ἐναντίον κυρίου· [8] καὶ ἑπτὰ ἱερεῖς ἔχοντες ἑπτὰ σάλπιγγας ἱερὰς παρελθέτωσαν ὡσαύτως ἐναντίον τοῦ κυρίου καὶ σημαινέτωσαν εὐτόνως, καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου ἐπακολουθείτω· [9] οἱ δὲ μάχιμοι ἔμπροσθεν παραπορευέσθωσαν καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης κυρίου πορευόμενοι καὶ σαλπίζοντες. [10] τῷ δὲ λαῷ ἐνετείλατο Ἰησοῦς λέγων Μὴ βοᾶτε, μηδὲ ἀκουσάτω μηθεὶς ὑμῶν τὴν φωνήν, ἕως ἂν ἡμέραν αὐτὸς διαγγείλῃ ἀναβοῆσαι, καὶ τότε ἀναβοήσετε. [11] καὶ περιελθοῦσα ἡ κιβωτὸς τῆς διαθήκης τοῦ θεοῦ τὴν πόλιν εὐθέως ἀπῆλθεν εἰς τὴν παρεμβολὴν καὶ ἐκοιμήθη ἐκεῖ. [12] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ ἀνέστη Ἰησοῦς τὸ πρωί, καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου, [13] καὶ οἱ ἑπτὰ ἱερεῖς οἱ φέροντες τὰς σάλπιγγας τὰς ἑπτὰ προεπορεύοντο ἐναντίον κυρίου, καὶ μετὰ ταῦτα εἰσεπορεύοντο οἱ μάχιμοι καὶ ὁ λοιπὸς ὄχλος ὄπισθε τῆς κιβωτοῦ τῆς διαθήκης κυρίου· καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξι, καὶ ὁ λοιπὸς ὄχλος ἅπας περιεκύκλωσε τὴν πόλιν ἐγγύθεν [14] καὶ ἀπῆλθεν πάλιν εἰς τὴν παρεμβολήν. οὕτως ἐποίει ἐπὶ ἓξ ἡμέρας. [15] καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ὄρθρου καὶ περιήλθοσαν τὴν πόλιν ἑξάκις· [16] καὶ τῇ περιόδῳ τῇ ἑβδόμῃ ἐσάλπισαν οἱ ἱερεῖς, καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ισραηλ Κεκράξατε· παρέδωκεν γὰρ κύριος ὑμῖν τὴν πόλιν. [17] καὶ ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ, κυρίῳ σαβαωθ· πλὴν Ρααβ τὴν πόρνην περιποιήσασθε, αὐτὴν καὶ ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς. [18] ἀλλὰ ὑμεῖς φυλάξασθε σφόδρα ἀπὸ τοῦ ἀναθέματος, μήποτε ἐνθυμηθέντες ὑμεῖς αὐτοὶ λάβητε ἀπὸ τοῦ ἀναθέματος καὶ ποιήσητε τὴν παρεμβολὴν τῶν υἱῶν Ισραηλ ἀνάθεμα καὶ ἐκτρίψητε ἡμᾶς· [19] καὶ πᾶν ἀργύριον ἢ χρυσίον ἢ χαλκὸς ἢ σίδηρος ἅγιον ἔσται τῷ κυρίῳ, εἰς θησαυρὸν κυρίου εἰσενεχθήσεται. [20] καὶ ἐσάλπισαν ταῖς σάλπιγξιν οἱ ἱερεῖς· ὡς δὲ ἤκουσεν ὁ λαὸς τὴν φωνὴν τῶν σαλπίγγων, ἠλάλαξεν πᾶς ὁ

λαὸς ἅμα ἀλαλαγμῷ μεγάλῳ καὶ ἰσχυρῷ. καὶ ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ, καὶ ἀνέβη πᾶς ὁ λαὸς εἰς τὴν πόλιν. [21] καὶ ἀνεθεμάτισεν αὐτὴν Ἰησοῦς καὶ ὅσα ἦν ἐν τῇ πόλει ἀπὸ ἀνδρὸς καὶ ἕως γυναικός, ἀπὸ νεανίσκου καὶ ἕως πρεσβύτου καὶ ἕως μόσχου καὶ ὑποζυγίου, ἐν στόματι ῥομφαίας. [22] καὶ τοῖς δυσὶν νεανίσκοις τοῖς κατασκοπεύσασιν εἶπεν Ἰησοῦς Εἰσέλθατε εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξαγάγετε αὐτὴν ἐκεῖθεν καὶ ὅσα ἐστὶν αὐτῇ. [23] καὶ εἰσῆλθον οἱ δύο νεανίσκοι οἱ κατασκοπεύσαντες τὴν πόλιν εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξηγάγοσαν Ρααβ τὴν πόρνην καὶ τὸν πατέρα αὐτῆς καὶ τὴν μητέρα αὐτῆς καὶ τοὺς ἀδελφοὺς αὐτῆς καὶ πάντα, ὅσα ἦν αὐτῇ, καὶ πᾶσαν τὴν συγγένειαν αὐτῆς καὶ κατέστησαν αὐτὴν ἔξω τῆς παρεμβολῆς Ισραηλ. [24] καὶ ἡ πόλις ἐνεπρήσθη ἐμπυρισμῷ σὺν πᾶσιν τοῖς ἐν αὐτῇ, πλὴν ἀργυρίου καὶ χρυσίου καὶ χαλκοῦ καὶ σιδήρου ἔδωκαν εἰς θησαυρὸν κυρίου εἰσενεχθῆναι. [25] καὶ Ρααβ τὴν πόρνην καὶ πάντα τὸν οἶκον τὸν πατρικὸν αὐτῆς ἐζώγρησεν Ἰησοῦς, καὶ κατῴκησεν ἐν τῷ Ισραηλ ἕως τῆς σήμερον ἡμέρας, διότι ἔκρυψεν τοὺς κατασκοπεύσαντας, οὓς ἀπέστειλεν Ἰησοῦς κατασκοπεῦσαι τὴν Ιεριχω. – [26] καὶ ὥρκισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐναντίον κυρίου λέγων Ἐπικατάρατος ὁ ἄνθρωπος, ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην· ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσει αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσει τὰς πύλας αὐτῆς. καὶ οὕτως ἐποίησεν Οζαν ὁ ἐκ Βαιθηλ· ἐν τῷ Αβιρων τῷ πρωτοτόκῳ ἐθεμελίωσεν αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησεν τὰς πύλας αὐτῆς. [27] Καὶ ἦν κύριος μετὰ Ἰησοῦ, καὶ ἦν τὸ ὄνομα αὐτοῦ κατὰ πᾶσαν τὴν γῆν.

CHAPTER 7

[1] Καὶ ἐπλημμέλησαν οἱ υἱοὶ Ισραηλ πλημμέλειαν μεγάλην καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος· καὶ ἔλαβεν Αχαρ υἱὸς Χαρμι υἱοῦ Ζαμβρι υἱοῦ Ζαρα ἐκ τῆς φυλῆς Ιουδα ἀπὸ τοῦ ἀναθέματος· καὶ ἐθυμώθη ὀργῇ κύριος τοῖς υἱοῖς Ισραηλ. [2] καὶ ἀπέστειλεν Ἰησοῦς ἄνδρας εἰς Γαι, ἥ ἐστιν κατὰ Βαιθηλ, λέγων Κατασκέψασθε τὴν Γαι· καὶ ἀνέβησαν οἱ ἄνδρες καὶ κατεσκέψαντο τὴν Γαι. [3] καὶ ἀνέστρεψαν πρὸς Ἰησοῦν καὶ εἶπαν πρὸς αὐτόν Μὴ ἀναβήτω πᾶς ὁ λαός, ἀλλ᾽ ὡς δισχίλιοι ἢ τρισχίλιοι ἄνδρες ἀναβήτωσαν καὶ ἐκπολιορκησάτωσαν τὴν πόλιν· μὴ ἀναγάγῃς ἐκεῖ τὸν λαὸν πάντα, ὀλίγοι γάρ εἰσιν. [4] καὶ ἀνέβησαν ὡσεὶ τρισχίλιοι ἄνδρες καὶ ἔφυγον ἀπὸ προσώπου τῶν ἀνδρῶν Γαι. [5] καὶ ἀπέκτειναν ἀπ᾽ αὐτῶν ἄνδρες Γαι εἰς τριάκοντα καὶ ἓξ ἄνδρας καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πύλης καὶ συνέτριψαν αὐτοὺς ἐπὶ τοῦ καταφεροῦς· καὶ ἐπτοήθη ἡ καρδία τοῦ λαοῦ καὶ ἐγένετο ὥσπερ ὕδωρ. [6] καὶ διέρρηξεν Ἰησοῦς τὰ ἱμάτια αὐτοῦ, καὶ ἔπεσεν Ἰησοῦς ἐπὶ τὴν γῆν ἐπὶ πρόσωπον ἐναντίον κυρίου ἕως ἑσπέρας, αὐτὸς καὶ οἱ πρεσβύτεροι Ισραηλ, καὶ ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν. [7] καὶ εἶπεν Ἰησοῦς Δέομαι, κύριε, ἵνα τί διεβίβασεν ὁ παῖς σου τὸν λαὸν τοῦτον τὸν Ιορδάνην παραδοῦναι αὐτὸν τῷ Αμορραίῳ ἀπολέσαι ἡμᾶς; καὶ εἰ κατεμείναμεν καὶ κατῳκίσθημεν παρὰ τὸν Ιορδάνην. [8] καὶ τί ἐρῶ, ἐπεὶ μετέβαλεν Ισραηλ αὐχένα ἀπέναντι τοῦ ἐχθροῦ αὐτοῦ; [9] καὶ ἀκούσας ὁ Χαναναῖος καὶ πάντες οἱ κατοικοῦντες τὴν γῆν περικυκλώσουσιν ἡμᾶς καὶ ἐκτρίψουσιν ἡμᾶς ἀπὸ τῆς γῆς· καὶ τί ποιήσεις τὸ ὄνομά σου τὸ μέγα; [10] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἀνάστηθι· ἵνα τί τοῦτο σὺ πέπτωκας ἐπὶ πρόσωπόν σου; [11] ἡμάρτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην, ἣν διεθέμην πρὸς αὐτούς, καὶ κλέψαντες ἀπὸ τοῦ ἀναθέματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν. [12] οὐ μὴ δύνωνται οἱ υἱοὶ Ισραηλ ὑποστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν· αὐχένα ἐπιστρέψουσιν ἔναντι τῶν ἐχθρῶν αὐτῶν, ὅτι ἐγενήθησαν ἀνάθεμα· οὐ προσθήσω ἔτι εἶναι μεθ᾽ ὑμῶν, ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν. [13] ἀναστὰς ἁγίασον τὸν λαὸν καὶ εἰπὸν ἁγιασθῆναι εἰς αὔριον· τάδε λέγει κύριος ὁ θεὸς Ισραηλ Τὸ ἀνάθεμα ἐν ὑμῖν ἐστιν, οὐ δυνήσεσθε ἀντιστῆναι ἀπέναντι τῶν ἐχθρῶν ὑμῶν, ἕως ἂν ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν. [14] καὶ συναχθήσεσθε πάντες τὸ πρωῒ κατὰ φυλάς, καὶ ἔσται ἡ φυλή, ἣν ἂν δείξῃ κύριος, προσάξετε κατὰ δήμους· καὶ τὸν δῆμον, ὃν ἐὰν δείξῃ κύριος, προσάξετε κατ᾽ οἶκον· καὶ τὸν οἶκον, ὃν ἐὰν δείξῃ κύριος, προσάξετε κατ᾽ ἄνδρα· [15] καὶ ὃς ἂν ἐνδειχθῇ, κατακαυθήσεται ἐν πυρὶ καὶ πάντα, ὅσα ἐστὶν αὐτῷ, ὅτι παρέβη τὴν διαθήκην κυρίου καὶ

ἐποίησεν ἀνόμημα ἐν Ισραηλ. – [16] καὶ ὤρθρισεν Ἰησοῦς καὶ προσήγαγεν τὸν λαὸν κατὰ φυλάς, καὶ ἐνεδείχθη ἡ φυλὴ Ιουδα· [17] καὶ προσήχθη κατὰ δήμους, καὶ ἐνεδείχθη δῆμος ὁ Ζαραι· καὶ προσήχθη κατὰ ἄνδρα, [18] καὶ ἐνεδείχθη Αχαρ υἱὸς Ζαμβρι υἱοῦ Ζαρα. [19] καὶ εἶπεν Ἰησοῦς τῷ Αχαρ Δὸς δόξαν σήμερον τῷ κυρίῳ θεῷ Ισραηλ καὶ δὸς τὴν ἐξομολόγησιν καὶ ἀνάγγειλόν μοι τί ἐποίησας, καὶ μὴ κρύψῃς ἀπ᾽ ἐμοῦ. [20] καὶ ἀπεκρίθη Αχαρ τῷ Ἰησοῖ καὶ εἶπεν Ἀληθῶς ἥμαρτον ἐναντίον κυρίου θεοῦ Ισραηλ· οὕτως καὶ οὕτως ἐποίησα· [21] εἶδον ἐν τῇ προνομῇ ψιλὴν ποικίλην καλὴν καὶ διακόσια δίδραχμα ἀργυρίου καὶ γλῶσσαν μίαν χρυσῆν πεντήκοντα διδράχμων καὶ ἐνθυμηθεὶς αὐτῶν ἔλαβον, καὶ ἰδοὺ αὐτὰ ἐγκέκρυπται ἐν τῇ γῇ ἐν τῇ σκηνῇ μου, καὶ τὸ ἀργύριον κέκρυπται ὑποκάτω αὐτῶν. [22] καὶ ἀπέστειλεν Ἰησοῦς ἀγγέλους, καὶ ἔδραμον εἰς τὴν σκηνὴν εἰς τὴν παρεμβολήν· καὶ ταῦτα ἦν ἐγκεκρυμμένα εἰς τὴν σκηνήν, καὶ τὸ ἀργύριον ὑποκάτω αὐτῶν. [23] καὶ ἐξήνεγκαν αὐτὰ ἐκ τῆς σκηνῆς καὶ ἤνεγκαν πρὸς Ἰησοῦν καὶ τοὺς πρεσβυτέρους Ισραηλ, καὶ ἔθηκαν αὐτὰ ἔναντι κυρίου. [24] καὶ ἔλαβεν Ἰησοῦς τὸν Αχαρ υἱὸν Ζαρα καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα Αχωρ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ τοὺς μόσχους αὐτοῦ καὶ τὰ ὑποζύγια αὐτοῦ καὶ πάντα τὰ πρόβατα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ· καὶ ἀνήγαγεν αὐτοὺς εἰς Εμεκαχωρ. [25] καὶ εἶπεν Ἰησοῦς τῷ Αχαρ Τί ὠλέθρευσας ἡμᾶς; ἐξολεθρεύσαι σε κύριος καθὰ καὶ σήμερον. καὶ ἐλιθοβόλησαν αὐτὸν λίθοις πᾶς Ισραηλ. [26] καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Εμεκαχωρ ἕως τῆς ἡμέρας ταύτης.

CHAPTER 8

[1] Καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς μηδὲ δειλιάσῃς· λαβὲ μετὰ σοῦ τοὺς ἄνδρας πάντας τοὺς πολεμιστὰς καὶ ἀναστὰς ἀνάβηθι εἰς Γαι· ἰδοὺ δέδωκα εἰς τὰς χεῖράς σου τὸν βασιλέα Γαι καὶ τὴν γῆν αὐτοῦ. [2] καὶ ποιήσεις τὴν Γαι ὃν τρόπον ἐποίησας τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς, καὶ τὴν προνομὴν τῶν κτηνῶν προνομεύσεις σεαυτῷ. κατάστησον δὲ σεαυτῷ ἔνεδρα τῇ πόλει εἰς τὰ ὀπίσω. [3] καὶ ἀνέστη Ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς ὥστε ἀναβῆναι εἰς Γαι. ἐπέλεξεν δὲ Ἰησοῦς τριάκοντα χιλιάδας ἀνδρῶν δυνατοὺς ἐν ἰσχύι καὶ ἀπέστειλεν αὐτοὺς νυκτός. [4] καὶ ἐνετείλατο αὐτοῖς λέγων Ὑμεῖς ἐνεδρεύσατε ὀπίσω τῆς πόλεως· μὴ μακρὰν γίνεσθε ἀπὸ τῆς πόλεως καὶ ἔσεσθε πάντες ἕτοιμοι. [5] καὶ ἐγὼ καὶ πάντες οἱ μετ᾽ ἐμοῦ προσάξομεν πρὸς τὴν πόλιν, καὶ ἔσται ὡς ἂν ἐξέλθωσιν οἱ κατοικοῦντες Γαι εἰς συνάντησιν ἡμῖν καθάπερ καὶ πρῴην, καὶ φευξόμεθα ἀπὸ προσώπου αὐτῶν. [6] καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω ἡμῶν, ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως· καὶ ἐροῦσιν Φεύγουσιν οὗτοι ἀπὸ προσώπου ἡμῶν ὃν τρόπον καὶ ἔμπροσθεν. [7] ὑμεῖς δὲ ἐξαναστήσεσθε ἐκ τῆς ἐνέδρας καὶ πορεύσεσθε εἰς τὴν πόλιν. [8] κατὰ τὸ ῥῆμα τοῦτο ποιήσετε· ἰδοὺ ἐντέταλμαι ὑμῖν. [9] καὶ ἀπέστειλεν αὐτοὺς Ἰησοῦς, καὶ ἐπορεύθησαν εἰς τὴν ἐνέδραν καὶ ἐνεκάθισαν ἀνὰ μέσον Βαιθηλ καὶ ἀνὰ μέσον Γαι ἀπὸ θαλάσσης τῆς Γαι. [10] καὶ ὀρθρίσας Ἰησοῦς τὸ πρωῒ ἐπεσκέψατο τὸν λαόν· καὶ ἀνέβησαν αὐτὸς καὶ οἱ πρεσβύτεροι κατὰ πρόσωπον τοῦ λαοῦ ἐπὶ Γαι. [11] καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ᾽ αὐτοῦ ἀνέβησαν καὶ πορευόμενοι ἦλθον ἐξ ἐναντίας τῆς πόλεως ἀπ᾽ ἀνατολῶν, [12] καὶ τὰ ἔνεδρα τῆς πόλεως ἀπὸ θαλάσσης. [14] καὶ ἐγένετο ὡς εἶδεν βασιλεὺς Γαι, ἔσπευσεν καὶ ἐξῆλθεν εἰς συνάντησιν αὐτοῖς ἐπ᾽ εὐθείας εἰς τὸν πόλεμον, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ αὐτὸς οὐκ ᾔδει ὅτι ἔνεδρα αὐτῷ ἐστιν ὀπίσω τῆς πόλεως. [15] καὶ εἶδεν καὶ ἀνεχώρησεν Ἰησοῦς καὶ Ισραηλ ἀπὸ προσώπου αὐτῶν. [16] καὶ κατεδίωξαν ὀπίσω τῶν υἱῶν Ισραηλ καὶ αὐτοὶ ἀπέστησαν ἀπὸ τῆς πόλεως· [17] οὐ κατελείφθη οὐθεὶς ἐν τῇ Γαι, ὃς οὐ κατεδίωξεν ὀπίσω Ισραηλ· καὶ κατέλιπον τὴν πόλιν ἀνεῳγμένην καὶ κατεδίωξαν ὀπίσω Ισραηλ. [18] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἔκτεινον τὴν χεῖρά σου ἐν τῷ γαίσῳ τῷ ἐν τῇ χειρί σου ἐπὶ τὴν πόλιν – εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτήν – , καὶ τὰ ἔνεδρα ἐξαναστήσονται ἐν τάχει ἐκ τοῦ τόπου αὐτῶν. καὶ ἐξέτεινεν Ἰησοῦς τὴν χεῖρα αὐτοῦ, τὸν γαῖσον, ἐπὶ τὴν πόλιν, [19] καὶ τὰ ἔνεδρα ἐξανέστησαν ἐν τάχει ἐκ τοῦ τόπου αὐτῶν καὶ ἐξῆλθοσαν, ὅτε ἐξέτεινεν τὴν χεῖρα, καὶ ἦλθοσαν ἐπὶ τὴν πόλιν καὶ κατελάβοντο αὐτὴν καὶ σπεύσαντες ἐνέπρησαν τὴν πόλιν ἐν πυρί. [20]

καὶ περιβλέψαντες οἱ κάτοικοι Γαι εἰς τὰ ὀπίσω αὐτῶν καὶ ἐθεώρουν καπνὸν ἀναβαίνοντα ἐκ τῆς πόλεως εἰς τὸν οὐρανόν· καὶ οὐκέτι εἶχον ποῦ φύγωσιν ὧδε ἢ ὧδε. [21] καὶ Ἰησοῦς καὶ πᾶς Ισραηλ εἶδον ὅτι ἔλαβον τὰ ἔνεδρα τὴν πόλιν καὶ ὅτι ἀνέβη ὁ καπνὸς τῆς πόλεως εἰς τὸν οὐρανόν, καὶ μεταβαλόμενοι ἐπάταξαν τοὺς ἄνδρας τῆς Γαι. [22] καὶ οὗτοι ἐξήλθοσαν ἐκ τῆς πόλεως εἰς συνάντησιν καὶ ἐγενήθησαν ἀνὰ μέσον τῆς παρεμβολῆς, οὗτοι ἐντεῦθεν καὶ οὗτοι ἐντεῦθεν· καὶ ἐπάταξαν ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσωσμένον καὶ διαπεφευγότα. [23] καὶ τὸν βασιλέα τῆς Γαι συνέλαβον ζῶντα καὶ προσήγαγον αὐτὸν πρὸς Ἰησοῦν. [24] καὶ ὡς ἐπαύσαντο οἱ υἱοὶ Ισραηλ ἀποκτέννοντες πάντας τοὺς ἐν τῇ Γαι τοὺς ἐν τοῖς πεδίοις καὶ ἐν τῷ ὄρει ἐπὶ τῆς καταβάσεως, οὗ κατεδίωξαν αὐτοὺς ἀπ᾽ αὐτῆς εἰς τέλος, καὶ ἀπέστρεψεν Ἰησοῦς εἰς Γαι καὶ ἐπάταξεν αὐτὴν ἐν στόματι ῥομφαίας. [25] καὶ ἐγενήθησαν οἱ πεσόντες ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς δώδεκα χιλιάδες, πάντας τοὺς κατοικοῦντας Γαι, [27] πλὴν τῶν κτηνῶν καὶ τῶν σκύλων τῶν ἐν τῇ πόλει, πάντα ἃ ἐπρονόμευσαν οἱ υἱοὶ Ισραηλ κατὰ πρόσταγμα κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Ἰησοῖ. [28] καὶ ἐνεπύρισεν Ἰησοῦς τὴν πόλιν ἐν πυρί· χῶμα ἀοίκητον εἰς τὸν αἰῶνα ἔθηκεν αὐτὴν ἕως τῆς ἡμέρας ταύτης. [29] καὶ τὸν βασιλέα τῆς Γαι ἐκρέμασεν ἐπὶ ξύλου διδύμου, καὶ ἦν ἐπὶ τοῦ ξύλου ἕως ἑσπέρας· καὶ ἐπιδύνοντος τοῦ ἡλίου συνέταξεν Ἰησοῦς καὶ καθείλοσαν αὐτοῦ τὸ σῶμα ἀπὸ τοῦ ξύλου καὶ ἔρριψαν αὐτὸν εἰς τὸν βόθρον καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων ἕως τῆς ἡμέρας ταύτης.

CHAPTER 9

[1] Ὡς δ’ ἤκουσαν οἱ βασιλεῖς τῶν Αμορραίων οἱ ἐν τῷ πέραν τοῦ Ιορδάνου, οἱ ἐν τῇ ὀρεινῇ καὶ οἱ ἐν τῇ πεδινῇ καὶ οἱ ἐν πάσῃ τῇ παραλίᾳ τῆς θαλάσσης τῆς μεγάλης καὶ οἱ πρὸς τῷ Ἀντιλιβάνῳ, καὶ οἱ Χετταῖοι καὶ οἱ Χαναναῖοι καὶ οἱ Φερεζαῖοι καὶ οἱ Ευαῖοι καὶ οἱ Αμορραῖοι καὶ οἱ Γεργεσαῖοι καὶ οἱ Ιεβουσαῖοι, [2] συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐκπολεμῆσαι Ἰησοῦν καὶ Ισραηλ ἅμα πάντες. [2]a Τότε ᾠκοδόμησεν Ἰησοῦς θυσιαστήριον κυρίῳ τῷ θεῷ Ισραηλ ἐν ὄρει Γαιβαλ, [3] καθότι ἐνετείλατο Μωϋσῆς ὁ θεράπων κυρίου τοῖς υἱοῖς Ισραηλ, καθὰ γέγραπται ἐν τῷ νόμῳ Μωυσῆ, θυσιαστήριον λίθων ὁλοκλήρων, ἐφ’ οὓς οὐκ ἐπεβλήθη σίδηρος, καὶ ἀνεβίβασεν ἐκεῖ ὁλοκαυτώματα κυρίῳ καὶ θυσίαν σωτηρίου. [4] καὶ ἔγραψεν Ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον, νόμον Μωυσῆ, ὃν ἔγραψεν ἐνώπιον υἱῶν Ισραηλ. [5] καὶ πᾶς Ισραηλ καὶ οἱ πρεσβύτεροι αὐτῶν καὶ οἱ δικασταὶ καὶ οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἔνθεν καὶ ἔνθεν τῆς κιβωτοῦ ἀπέναντι, καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἦραν τὴν κιβωτὸν τῆς διαθήκης κυρίου, καὶ ὁ προσήλυτος καὶ ὁ αὐτόχθων, οἳ ἦσαν ἥμισυ πλησίον ὄρους Γαριζιν, καὶ οἳ ἦσαν ἥμισυ πλησίον ὄρους Γαιβαλ, καθότι ἐνετείλατο Μωϋσῆς ὁ θεράπων κυρίου εὐλογῆσαι τὸν λαὸν ἐν πρώτοις. [6] καὶ μετὰ ταῦτα οὕτως ἀνέγνω Ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου, τὰς εὐλογίας καὶ τὰς κατάρας, κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ· [7] οὐκ ἦν ῥῆμα ἀπὸ πάντων, ὧν ἐνετείλατο Μωϋσῆς τῷ Ἰησοῖ, ὃ οὐκ ἀνέγνω Ἰησοῦς εἰς τὰ ὦτα πάσης ἐκκλησίας υἱῶν Ισραηλ, τοῖς ἀνδράσιν καὶ ταῖς γυναιξὶν καὶ τοῖς παιδίοις καὶ τοῖς προσηλύτοις τοῖς προσπορευομένοις τῷ Ισραηλ. [3] Καὶ οἱ κατοικοῦντες Γαβαων ἤκουσαν πάντα, ὅσα ἐποίησεν κύριος τῇ Ιεριχω καὶ τῇ Γαι. [4] καὶ ἐποίησαν καί γε αὐτοὶ μετὰ πανουργίας καὶ ἐλθόντες ἐπεσιτίσαντο καὶ ἡτοιμάσαντο καὶ λαβόντες σάκκους παλαιοὺς ἐπὶ τῶν ὄνων αὐτῶν καὶ ἀσκοὺς οἴνου παλαιοὺς καὶ κατερρωγότας ἀποδεδεμένους, [5] καὶ τὰ κοῖλα τῶν ὑποδημάτων αὐτῶν καὶ τὰ σανδάλια αὐτῶν παλαιὰ καὶ καταπεπελματωμένα ἐν τοῖς ποσὶν αὐτῶν, καὶ τὰ ἱμάτια αὐτῶν πεπαλαιωμένα ἐπάνω αὐτῶν, καὶ ὁ ἄρτος αὐτῶν τοῦ ἐπισιτισμοῦ ξηρὸς καὶ εὐρωτιῶν καὶ βεβρωμένος. [6] καὶ ἦλθοσαν πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ισραηλ εἰς Γαλγαλα καὶ εἶπαν πρὸς Ἰησοῦν καὶ Ισραηλ Ἐκ γῆς μακρόθεν ἥκαμεν, καὶ νῦν διάθεσθε ἡμῖν διαθήκην. [7] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς τὸν Χορραῖον Ὅρα μὴ ἐν ἐμοὶ κατοικεῖς, καὶ πῶς σοι διαθῶμαι διαθήκην; [8] καὶ εἶπαν πρὸς Ἰησοῦν Οἰκέται σού ἐσμεν. καὶ εἶπεν πρὸς αὐτοὺς Ἰησοῦς Πόθεν ἐστὲ καὶ πόθεν παραγεγόνατε; [9] καὶ εἶπαν Ἐκ γῆς μακρόθεν σφόδρα ἥκασιν

οἱ παῖδές σου ἐν ὀνόματι κυρίου τοῦ θεοῦ σου· ἀκηκόαμεν γὰρ τὸ ὄνομα αὐτοῦ καὶ ὅσα ἐποίησεν ἐν Αἰγύπτῳ [10] καὶ ὅσα ἐποίησεν τοῖς βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, τῷ Σηων βασιλεῖ Εσεβων καὶ τῷ Ωγ βασιλεῖ τῆς Βασαν, ὃς κατῴκει ἐν Ασταρωθ καὶ ἐν Εδραιν. [11] καὶ ἀκούσαντες εἶπαν πρὸς ἡμᾶς οἱ πρεσβύτεροι ἡμῶν καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ἡμῶν λέγοντες Λάβετε ἑαυτοῖς ἐπισιτισμὸν εἰς τὴν ὁδὸν καὶ πορεύθητε εἰς συνάντησιν αὐτῶν καὶ ἐρεῖτε πρὸς αὐτούς Οἰκέται σού ἐσμεν, καὶ νῦν διάθεσθε ἡμῖν διαθήκην. [12] οὗτοι οἱ ἄρτοι, θερμοὺς ἐφωδιάσθημεν αὐτοὺς ἐν τῇ ἡμέρᾳ, ᾗ ἐξήλθομεν παραγενέσθαι πρὸς ὑμᾶς, νῦν δὲ ἐξηράνθησαν καὶ γεγόνασιν βεβρωμένοι· [13] καὶ οὗτοι οἱ ἀσκοὶ τοῦ οἴνου, οὓς ἐπλήσαμεν καινούς, καὶ οὗτοι ἐρρώγασιν· καὶ τὰ ἱμάτια ἡμῶν καὶ τὰ ὑποδήματα ἡμῶν πεπαλαίωται ἀπὸ τῆς πολλῆς ὁδοῦ σφόδρα. [14] καὶ ἔλαβον οἱ ἄρχοντες τοῦ ἐπισιτισμοῦ αὐτῶν καὶ κύριον οὐκ ἐπηρώτησαν. [15] καὶ ἐποίησεν Ἰησοῦς πρὸς αὐτοὺς εἰρήνην καὶ διέθετο πρὸς αὐτοὺς διαθήκην τοῦ διασῶσαι αὐτούς, καὶ ὤμοσαν αὐτοῖς οἱ ἄρχοντες τῆς συναγωγῆς. – [16] καὶ ἐγένετο μετὰ τρεῖς ἡμέρας μετὰ τὸ διαθέσθαι πρὸς αὐτοὺς διαθήκην ἤκουσαν ὅτι ἐγγύθεν αὐτῶν εἰσιν, καὶ ὅτι ἐν αὐτοῖς κατοικοῦσιν. [17] καὶ ἀπῆραν οἱ υἱοὶ Ισραηλ καὶ ἦλθον εἰς τὰς πόλεις αὐτῶν· αἱ δὲ πόλεις αὐτῶν Γαβαων καὶ Κεφιρα καὶ Βηρωθ καὶ πόλις Ιαριν. [18] καὶ οὐκ ἐμαχέσαντο αὐτοῖς οἱ υἱοὶ Ισραηλ, ὅτι ὤμοσαν αὐτοῖς πάντες οἱ ἄρχοντες κύριον τὸν θεὸν Ισραηλ· καὶ διεγόγγυσαν πᾶσα ἡ συναγωγὴ ἐπὶ τοῖς ἄρχουσιν. [19] καὶ εἶπαν οἱ ἄρχοντες πάσῃ τῇ συναγωγῇ Ἡμεῖς ὠμόσαμεν αὐτοῖς κύριον τὸν θεὸν Ισραηλ καὶ νῦν οὐ δυνησόμεθα ἅψασθαι αὐτῶν· [20] τοῦτο ποιήσομεν, ζωγρῆσαι αὐτούς, καὶ περιποιησόμεθα αὐτούς, καὶ οὐκ ἔσται καθ’ ἡμῶν ὀργὴ διὰ τὸν ὅρκον, ὃν ὠμόσαμεν αὐτοῖς· [21] ζήσονται καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ, καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες. [22] καὶ συνεκάλεσεν αὐτοὺς Ἰησοῦς καὶ εἶπεν αὐτοῖς Διὰ τί παρελογίσασθέ με λέγοντες Μακρὰν ἀπὸ σοῦ ἐσμεν σφόδρα; ὑμεῖς δὲ ἐγχώριοί ἐστε τῶν κατοικούντων ἐν ἡμῖν· [23] καὶ νῦν ἐπικατάρατοί ἐστε, οὐ μὴ ἐκλίπῃ ἐξ ὑμῶν δοῦλος οὐδὲ ξυλοκόπος ἐμοὶ καὶ τῷ θεῷ μου. [24] καὶ ἀπεκρίθησαν τῷ Ἰησοῖ λέγοντες Ἀνηγγέλη ἡμῖν ὅσα συνέταξεν κύριος ὁ θεός σου Μωυσῇ τῷ παιδὶ αὐτοῦ, δοῦναι ὑμῖν τὴν γῆν ταύτην καὶ ἐξολεθρεῦσαι ἡμᾶς καὶ πάντας τοὺς κατοικοῦντας ἐπ’ αὐτῆς ἀπὸ προσώπου ὑμῶν, καὶ ἐφοβήθημεν σφόδρα περὶ τῶν ψυχῶν ἡμῶν ἀπὸ προσώπου ὑμῶν καὶ ἐποιήσαμεν τὸ πρᾶγμα τοῦτο. [25] καὶ νῦν ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν· ὡς ἀρέσκει ὑμῖν καὶ ὡς δοκεῖ ὑμῖν, ποιήσατε ἡμῖν. [26] καὶ ἐποίησαν αὐτοῖς οὕτως· καὶ ἐξείλατο αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρῶν υἱῶν Ισραηλ, καὶ οὐκ ἀνεῖλον αὐτούς. [27] καὶ κατέστησεν αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ

ἐκείνῃ ξυλοκόπους καὶ ὑδροφόρους πάσῃ τῇ συναγωγῇ καὶ τῷ θυσιαστηρίῳ τοῦ θεοῦ· διὰ τοῦτο ἐγένοντο οἱ κατοικοῦντες Γαβαων ξυλοκόποι καὶ ὑδροφόροι τοῦ θυσιαστηρίου τοῦ θεοῦ ἕως τῆς σήμερον ἡμέρας καὶ εἰς τὸν τόπον, ὃν ἐὰν ἐκλέξηται κύριος.

CHAPTER 10

[1] Ὡς δὲ ἤκουσεν Αδωνιβεζεκ βασιλεὺς Ιερουσαλημ ὅτι ἔλαβεν Ἰησοῦς τὴν Γαι καὶ ἐξωλέθρευσεν αὐτήν – ὃν τρόπον ἐποίησαν τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς, οὕτως ἐποίησαν τὴν Γαι καὶ τὸν βασιλέα αὐτῆς – καὶ ὅτι αὐτομόλησαν οἱ κατοικοῦντες Γαβαων πρὸς Ἰησοῦν καὶ πρὸς Ισραηλ, [2] καὶ ἐφοβήθησαν ἐν αὐτοῖς σφόδρα· ᾔδει γὰρ ὅτι μεγάλη πόλις Γαβαων ὡσεὶ μία τῶν μητροπόλεων καὶ πάντες οἱ ἄνδρες αὐτῆς ἰσχυροί. [3] καὶ ἀπέστειλεν Αδωνιβεζεκ βασιλεὺς Ιερουσαλημ πρὸς Αιλαμ βασιλέα Χεβρων καὶ πρὸς Φιδων βασιλέα Ιεριμουθ καὶ πρὸς Ιεφθα βασιλέα Λαχις καὶ πρὸς Δαβιρ βασιλέα Οδολλαμ λέγων [4] Δεῦτε ἀνάβητε πρός με καὶ βοηθήσατέ μοι, καὶ ἐκπολεμήσωμεν Γαβαων· αὐτομόλησαν γὰρ πρὸς Ἰησοῦν καὶ πρὸς τοὺς υἱοὺς Ισραηλ. [5] καὶ ἀνέβησαν οἱ πέντε βασιλεῖς τῶν Ιεβουσαίων, βασιλεὺς Ιερουσαλημ καὶ βασιλεὺς Χεβρων καὶ βασιλεὺς Ιεριμουθ καὶ βασιλεὺς Λαχις καὶ βασιλεὺς Οδολλαμ, αὐτοὶ καὶ πᾶς ὁ λαὸς αὐτῶν, καὶ περιεκάθισαν τὴν Γαβαων καὶ ἐξεπολιόρκουν αὐτήν. [6] καὶ ἀπέστειλαν οἱ κατοικοῦντες Γαβαων πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ισραηλ εἰς Γαλγαλα λέγοντες Μὴ ἐκλύσῃς τὰς χεῖράς σου ἀπὸ τῶν παίδων σου· ἀνάβηθι πρὸς ἡμᾶς τὸ τάχος καὶ ἐξελοῦ ἡμᾶς καὶ βοήθησον ἡμῖν· ὅτι συνηγμένοι εἰσὶν ἐφ’ ἡμᾶς πάντες οἱ βασιλεῖς τῶν Αμορραίων οἱ κατοικοῦντες τὴν ὀρεινήν. [7] καὶ ἀνέβη Ἰησοῦς ἐκ Γαλγαλων, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ’ αὐτοῦ, πᾶς δυνατὸς ἐν ἰσχύι. [8] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς αὐτούς· εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτούς, οὐχ ὑπολειφθήσεται ἐξ αὐτῶν οὐθεὶς ἐνώπιον ὑμῶν. [9] καὶ ἐπιπαρεγένετο ἐπ’ αὐτοὺς Ἰησοῦς ἄφνω, ὅλην τὴν νύκτα εἰσεπορεύθη ἐκ Γαλγαλων. [10] καὶ ἐξέστησεν αὐτοὺς κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, καὶ συνέτριψεν αὐτοὺς κύριος σύντριψιν μεγάλην ἐν Γαβαων, καὶ κατεδίωξαν αὐτοὺς ὁδὸν ἀναβάσεως Ωρωνιν καὶ κατέκοπτον αὐτοὺς ἕως Αζηκα καὶ ἕως Μακηδα. [11] ἐν τῷ δὲ φεύγειν αὐτοὺς ἀπὸ προσώπου τῶν υἱῶν Ισραηλ ἐπὶ τῆς καταβάσεως Ωρωνιν καὶ κύριος ἐπέρριψεν αὐτοῖς λίθους χαλάζης ἐκ τοῦ οὐρανοῦ ἕως Αζηκα, καὶ ἐγένοντο πλείους οἱ ἀποθανόντες διὰ τοὺς λίθους τῆς χαλάζης ἢ οὓς ἀπέκτειναν οἱ υἱοὶ Ισραηλ μαχαίρᾳ ἐν τῷ πολέμῳ. [12] Τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ᾗ ἡμέρᾳ παρέδωκεν ὁ θεὸς τὸν Αμορραῖον ὑποχείριον Ισραηλ, ἡνίκα συνέτριψεν αὐτοὺς ἐν Γαβαων καὶ συνετρίβησαν ἀπὸ προσώπου υἱῶν Ισραηλ, καὶ εἶπεν Ἰησοῦς Στήτω ὁ ἥλιος κατὰ Γαβαων καὶ ἡ σελήνη κατὰ φάραγγα Αιλων. [13] καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει, ἕως ἠμύνατο ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν. καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ

οὐρανοῦ, οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς. [14] καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου, ὅτι κύριος συνεπολέμησεν τῷ Ισραηλ. [16] Καὶ ἔφυγον οἱ πέντε βασιλεῖς οὗτοι καὶ κατεκρύβησαν εἰς τὸ σπήλαιον τὸ ἐν Μακηδα. [17] καὶ ἀπηγγέλη τῷ Ἰησοῦ λέγοντες Εὕρηνται οἱ πέντε βασιλεῖς κεκρυμμένοι ἐν τῷ σπηλαίῳ τῷ ἐν Μακηδα. [18] καὶ εἶπεν Ἰησοῦς Κυλίσατε λίθους ἐπὶ τὸ στόμα τοῦ σπηλαίου καὶ καταστήσατε ἄνδρας φυλάσσειν ἐπ᾽ αὐτούς, [19] ὑμεῖς δὲ μὴ ἑστήκατε καταδιώκοντες ὀπίσω τῶν ἐχθρῶν ὑμῶν καὶ καταλάβετε τὴν οὐραγίαν αὐτῶν καὶ μὴ ἀφῆτε εἰσελθεῖν εἰς τὰς πόλεις αὐτῶν· παρέδωκεν γὰρ αὐτοὺς κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν. [20] καὶ ἐγένετο ὡς κατέπαυσεν Ἰησοῦς καὶ πᾶς υἱὸς Ισραηλ κόπτοντες αὐτοὺς κοπὴν μεγάλην σφόδρα ἕως εἰς τέλος καὶ οἱ διασῳζόμενοι διεσώθησαν εἰς τὰς πόλεις τὰς ὀχυράς, [21] καὶ ἀπεστράφη πᾶς ὁ λαὸς πρὸς Ἰησοῦν εἰς Μακηδα ὑγιεῖς, καὶ οὐκ ἔγρυξεν οὐθεὶς τῶν υἱῶν Ισραηλ τῇ γλώσσῃ αὐτοῦ. [22] καὶ εἶπεν Ἰησοῦς Ἀνοίξατε τὸ σπήλαιον καὶ ἐξαγάγετε τοὺς πέντε βασιλεῖς τούτους ἐκ τοῦ σπηλαίου. [23] καὶ ἐξηγάγοσαν τοὺς πέντε βασιλεῖς ἐκ τοῦ σπηλαίου, τὸν βασιλέα Ιερουσαλημ καὶ τὸν βασιλέα Χεβρων καὶ τὸν βασιλέα Ιεριμουθ καὶ τὸν βασιλέα Λαχις καὶ τὸν βασιλέα Οδολλαμ. [24] καὶ ἐπεὶ ἐξήγαγον αὐτοὺς πρὸς Ἰησοῦν, καὶ συνεκάλεσεν Ἰησοῦς πάντα Ισραηλ καὶ τοὺς ἐναρχομένους τοῦ πολέμου τοὺς συμπορευομένους αὐτῷ λέγων αὐτοῖς Προπορεύεσθε καὶ ἐπίθετε τοὺς πόδας ὑμῶν ἐπὶ τοὺς τραχήλους αὐτῶν. καὶ προσελθόντες ἐπέθηκαν τοὺς πόδας αὐτῶν ἐπὶ τοὺς τραχήλους αὐτῶν. [25] καὶ εἶπεν πρὸς αὐτοὺς Ἰησοῦς Μὴ φοβηθῆτε αὐτοὺς μηδὲ δειλιάσητε· ἀνδρίζεσθε καὶ ἰσχύετε, ὅτι οὕτως ποιήσει κύριος πᾶσι τοῖς ἐχθροῖς ὑμῶν, οὓς ὑμεῖς καταπολεμεῖτε αὐτούς. [26] καὶ ἀπέκτεινεν αὐτοὺς Ἰησοῦς καὶ ἐκρέμασεν αὐτοὺς ἐπὶ πέντε ξύλων, καὶ ἦσαν κρεμάμενοι ἐπὶ τῶν ξύλων ἕως ἑσπέρας. [27] καὶ ἐγενήθη πρὸς ἡλίου δυσμὰς ἐνετείλατο Ἰησοῦς καὶ καθεῖλον αὐτοὺς ἀπὸ τῶν ξύλων καὶ ἔρριψαν αὐτοὺς εἰς τὸ σπήλαιον, εἰς ὃ κατεφύγοσαν ἐκεῖ, καὶ ἐπεκύλισαν λίθους ἐπὶ τὸ σπήλαιον ἕως τῆς σήμερον ἡμέρας. [28] Καὶ τὴν Μακηδα ἐλάβοσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν πᾶν ἐμπνέον ἐν αὐτῇ, καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδεὶς διασεσῳσμένος καὶ διαπεφευγώς· καὶ ἐποίησαν τῷ βασιλεῖ Μακηδα ὃν τρόπον ἐποίησαν τῷ βασιλεῖ Ιεριχω. [29] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Μακηδα εἰς Λεβνα καὶ ἐπολιόρκει Λεβνα. [30] καὶ παρέδωκεν αὐτὴν κύριος εἰς χεῖρας Ισραηλ, καὶ ἔλαβον αὐτὴν καὶ τὸν βασιλέα αὐτῆς καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἐμπνέον ἐν αὐτῇ, καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδὲ εἷς διασεσῳσμένος καὶ διαπεφευγώς· καὶ ἐποίησαν τῷ βασιλεῖ αὐτῆς ὃν

τρόπον ἐποίησαν τῷ βασιλεῖ Ιεριχω. [31] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Λεβνα εἰς Λαχις καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκει αὐτήν. [32] καὶ παρέδωκεν κύριος τὴν Λαχις εἰς τὰς χεῖρας Ισραηλ, καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτήν, ὃν τρόπον ἐποίησαν τὴν Λεβνα. – [33] τότε ἀνέβη Αιλαμ βασιλεὺς Γαζερ βοηθήσων τῇ Λαχις, καὶ ἐπάταξεν αὐτὸν Ἰησοῦς ἐν στόματι ξίφους καὶ τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσῳσμένον καὶ διαπεφευγότα. [34] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Λαχις εἰς Οδολλαμ καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκησεν αὐτήν. [35] καὶ παρέδωκεν αὐτὴν κύριος ἐν χειρὶ Ισραηλ, καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσεν αὐτὴν ἐν στόματι ξίφους, καὶ πᾶν ἐμπνέον ἐν αὐτῇ ἐφόνευσαν, ὃν τρόπον ἐποίησαν τῇ Λαχις. [36] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ εἰς Χεβρων καὶ περιεκάθισεν αὐτήν. [37] καὶ ἐπάταξεν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἐμπνέον, ὅσα ἦν ἐν αὐτῇ, οὐκ ἦν διασεσῳσμένος· ὃν τρόπον ἐποίησαν τὴν Οδολλαμ, ἐξωλέθρευσαν αὐτὴν καὶ ὅσα ἦν ἐν αὐτῇ. [38] Καὶ ἀπέστρεψεν Ἰησοῦς καὶ πᾶς Ισραηλ εἰς Δαβιρ καὶ περικαθίσαντες αὐτὴν [39] ἔλαβον αὐτὴν καὶ τὸν βασιλέα αὐτῆς καὶ τὰς κώμας αὐτῆς καὶ ἐπάταξαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτὴν καὶ πᾶν ἐμπνέον ἐν αὐτῇ καὶ οὐ κατέλιπον αὐτῇ οὐδένα διασεσῳσμένον· ὃν τρόπον ἐποίησαν τὴν Χεβρων καὶ τῷ βασιλεῖ αὐτῆς, οὕτως ἐποίησαν τῇ Δαβιρ καὶ τῷ βασιλεῖ αὐτῆς. [40] Καὶ ἐπάταξεν Ἰησοῦς πᾶσαν τὴν γῆν τῆς ὀρεινῆς καὶ τὴν Ναγεβ καὶ τὴν πεδινὴν καὶ τὴν Ασηδωθ καὶ τοὺς βασιλεῖς αὐτῆς, οὐ κατέλιπον αὐτῶν σεσῳσμένον· καὶ πᾶν ἐμπνέον ζωῆς ἐξωλέθρευσεν, ὃν τρόπον ἐνετείλατο κύριος ὁ θεὸς Ισραηλ. [41] ἀπὸ Καδης Βαρνη ἕως Γάζης, πᾶσαν τὴν Γοσομ ἕως τῆς Γαβαων, [42] καὶ πάντας τοὺς βασιλεῖς αὐτῶν καὶ τὴν γῆν αὐτῶν ἐπάταξεν Ἰησοῦς εἰς ἅπαξ, ὅτι κύριος ὁ θεὸς Ισραηλ συνεπολέμει τῷ Ισραηλ.

CHAPTER 11

[1] Ὡς δὲ ἤκουσεν Ιαβιν βασιλεὺς Ασωρ, ἀπέστειλεν πρὸς Ιωβαβ βασιλέα Μαρρων καὶ πρὸς βασιλέα Συμοων καὶ πρὸς βασιλέα Αζιφ [2] καὶ πρὸς τοὺς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην, εἰς τὴν ὀρεινὴν καὶ εἰς τὴν Ραβα ἀπέναντι Κενερωθ καὶ εἰς τὸ πεδίον καὶ εἰς Ναφεδδωρ [3] καὶ εἰς τοὺς παραλίους Χαναναίους ἀπὸ ἀνατολῶν καὶ εἰς τοὺς παραλίους Αμορραίους καὶ Ευαίους καὶ Ιεβουσαίους καὶ Φερεζαίους τοὺς ἐν τῷ ὄρει καὶ τοὺς Χετταίους τοὺς ὑπὸ τὴν Αερμων εἰς γῆν Μασσηφα. [4] καὶ ἐξῆλθον αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν μετ᾽ αὐτῶν ὥσπερ ἡ ἄμμος τῆς θαλάσσης τῷ πλήθει καὶ ἵπποι καὶ ἅρματα πολλὰ σφόδρα. [5] καὶ συνῆλθον πάντες οἱ βασιλεῖς οὗτοι καὶ παρεγένοντο ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐπὶ τοῦ ὕδατος Μαρρων πολεμῆσαι τὸν Ισραηλ. [6] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι αὔριον ταύτην τὴν ὥραν ἐγὼ παραδίδωμι τετροπωμένους αὐτοὺς ἐναντίον τοῦ Ισραηλ· τοὺς ἵππους αὐτῶν νευροκοπήσεις καὶ τὰ ἅρματα αὐτῶν κατακαύσεις ἐν πυρί. [7] καὶ ἦλθεν Ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς ἐπ᾽ αὐτοὺς ἐπὶ τὸ ὕδωρ Μαρρων ἐξάπινα καὶ ἐπέπεσαν ἐπ᾽ αὐτοὺς ἐν τῇ ὀρεινῇ. [8] καὶ παρέδωκεν αὐτοὺς κύριος ὑποχειρίους Ισραηλ, καὶ κόπτοντες αὐτοὺς κατεδίωκον ἕως Σιδῶνος τῆς μεγάλης καὶ ἕως Μασερων καὶ ἕως τῶν πεδίων Μασσωχ κατ᾽ ἀνατολὰς καὶ κατέκοψαν αὐτοὺς ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν διασεσῳσμένον. [9] καὶ ἐποίησεν αὐτοῖς Ἰησοῦς ὃν τρόπον ἐνετείλατο αὐτῷ κύριος· τοὺς ἵππους αὐτῶν ἐνευροκόπησεν καὶ τὰ ἅρματα αὐτῶν ἐνέπρησεν ἐν πυρί. [10] Καὶ ἀπεστράφη Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ κατελάβετο Ασωρ καὶ τὸν βασιλέα αὐτῆς· ἦν δὲ Ασωρ τὸ πρότερον ἄρχουσα πασῶν τῶν βασιλειῶν τούτων. [11] καὶ ἀπέκτειναν πᾶν ἐμπνέον ἐν αὐτῇ ἐν ξίφει καὶ ἐξωλέθρευσαν πάντας, καὶ οὐ κατελείφθη ἐν αὐτῇ ἐμπνέον· καὶ τὴν Ασωρ ἐνέπρησαν ἐν πυρί. [12] καὶ πάσας τὰς πόλεις τῶν βασιλέων καὶ τοὺς βασιλεῖς αὐτῶν ἔλαβεν Ἰησοῦς καὶ ἀνεῖλεν αὐτοὺς ἐν στόματι ξίφους, καὶ ἐξωλέθρευσαν αὐτούς, ὃν τρόπον συνέταξεν Μωϋσῆς ὁ παῖς κυρίου. [13] ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ισραηλ, πλὴν Ασωρ μόνην ἐνέπρησεν Ἰησοῦς. [14] καὶ πάντα τὰ σκῦλα αὐτῆς ἐπρονόμευσαν ἑαυτοῖς οἱ υἱοὶ Ισραηλ, αὐτοὺς δὲ πάντας ἐξωλέθρευσαν ἐν στόματι ξίφους, ἕως ἀπώλεσεν αὐτούς, οὐ κατέλιπον ἐξ αὐτῶν οὐδὲ ἓν ἐμπνέον. [15] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ τῷ παιδὶ αὐτοῦ, καὶ Μωϋσῆς ὡσαύτως ἐνετείλατο τῷ Ἰησοῖ, καὶ οὕτως ἐποίησεν Ἰησοῦς, οὐ παρέβη οὐδὲν ἀπὸ πάντων, ὧν συνέταξεν αὐτῷ Μωϋσῆς. [16] Καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὀρεινὴν καὶ πᾶσαν

τὴν Ναγεβ καὶ πᾶσαν τὴν γῆν Γοσομ καὶ τὴν πεδινὴν καὶ τὴν πρὸς δυσμαῖς καὶ τὸ ὄρος Ισραηλ καὶ τὰ ταπεινά, [17] τὰ πρὸς τῷ ὄρει ἀπὸ ὄρους Αχελ καὶ ὃ προσαναβαίνει εἰς Σηιρ καὶ ἕως Βααλγαδ καὶ τὰ πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Αερμων καὶ πάντας τοὺς βασιλεῖς αὐτῶν ἔλαβεν καὶ ἀνεῖλεν αὐτοὺς καὶ ἀπέκτεινεν. [18] καὶ πλείους ἡμέρας ἐποίησεν Ἰησοῦς πρὸς τοὺς βασιλεῖς τούτους τὸν πόλεμον, [19] καὶ οὐκ ἦν πόλις, ἣν οὐκ ἔλαβεν Ισραηλ, πάντα ἐλάβοσαν ἐν πολέμῳ. [20] ὅτι διὰ κυρίου ἐγένετο κατισχῦσαι αὐτῶν τὴν καρδίαν συναντᾶν εἰς πόλεμον πρὸς Ισραηλ, ἵνα ἐξολεθρευθῶσιν, ὅπως μὴ δοθῇ αὐτοῖς ἔλεος, ἀλλ᾽ ἵνα ἐξολεθρευθῶσιν, ὃν τρόπον εἶπεν κύριος πρὸς Μωυσῆν. [21] Καὶ ἦλθεν Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλέθρευσεν τοὺς Ενακιμ ἐκ τῆς ὀρεινῆς, ἐκ Χεβρων καὶ ἐκ Δαβιρ καὶ ἐξ Αναβωθ καὶ ἐκ παντὸς γένους Ισραηλ καὶ ἐκ παντὸς ὄρους Ιουδα σὺν ταῖς πόλεσιν αὐτῶν, καὶ ἐξωλέθρευσεν αὐτοὺς Ἰησοῦς. [22] οὐ κατελείφθη τῶν Ενακιμ ἀπὸ τῶν υἱῶν Ισραηλ, ἀλλὰ πλὴν ἐν Γάζῃ καὶ ἐν Γεθ καὶ ἐν Ασεδωθ κατελείφθη. [23] καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν, καθότι ἐνετείλατο κύριος τῷ Μωυσῇ, καὶ ἔδωκεν αὐτοὺς Ἰησοῦς ἐν κληρονομίᾳ Ισραηλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν. καὶ ἡ γῆ κατέπαυσεν πολεμουμένη.

CHAPTER 12

[1] Καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς, οὓς ἀνεῖλον οἱ υἱοὶ Ισραηλ καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ Ιορδάνου ἀφ᾽ ἡλίου ἀνατολῶν ἀπὸ φάραγγος Αρνων ἕως τοῦ ὄρους Αερμων καὶ πᾶσαν τὴν γῆν Αραβα ἀπ᾽ ἀνατολῶν· [2] Σηων τὸν βασιλέα τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων κυριεύων ἀπὸ Αροηρ, ἥ ἐστιν ἐν τῇ φάραγγι, κατὰ μέρος τῆς φάραγγος καὶ τὸ ἥμισυ τῆς Γαλααδ ἕως Ιαβοκ, ὅρια υἱῶν Αμμων, [3] καὶ Αραβα ἕως τῆς θαλάσσης Χενερεθ κατ᾽ ἀνατολὰς καὶ ἕως τῆς θαλάσσης Αραβα, θάλασσαν τῶν ἁλῶν ἀπὸ ἀνατολῶν, ὁδὸν τὴν κατὰ Ασιμωθ, ἀπὸ Θαιμαν τὴν ὑπὸ Ασηδωθ Φασγα· [4] καὶ Ωγ βασιλεὺς Βασαν ὑπελείφθη ἐκ τῶν γιγάντων ὁ κατοικῶν ἐν Ασταρωθ καὶ ἐν Εδραιν [5] ἄρχων ἀπὸ ὄρους Αερμων καὶ ἀπὸ Σελχα καὶ πᾶσαν τὴν Βασαν ἕως ὁρίων Γεσουρι καὶ τὴν Μαχατι καὶ τὸ ἥμισυ Γαλααδ, ὁρίων Σηων βασιλέως Εσεβων. [6] Μωϋσῆς ὁ παῖς κυρίου καὶ οἱ υἱοὶ Ισραηλ ἐπάταξαν αὐτούς, καὶ ἔδωκεν αὐτὴν Μωϋσῆς ἐν κληρονομίᾳ Ρουβην καὶ Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση. [7] Καὶ οὗτοι οἱ βασιλεῖς τῶν Αμορραίων, οὓς ἀνεῖλεν Ἰησοῦς καὶ οἱ υἱοὶ Ισραηλ ἐν τῷ πέραν τοῦ Ιορδάνου παρὰ θάλασσαν Βααλγαδ ἐν τῷ πεδίῳ τοῦ Λιβάνου καὶ ἕως τοῦ ὄρους Χελχα ἀναβαινόντων εἰς Σηιρ, καὶ ἔδωκεν αὐτὴν Ἰησοῦς ταῖς φυλαῖς Ισραηλ κληρονομεῖν κατὰ κλῆρον αὐτῶν, [8] ἐν τῷ ὄρει καὶ ἐν τῷ πεδίῳ καὶ ἐν Αραβα καὶ ἐν Ασηδωθ καὶ ἐν τῇ ἐρήμῳ καὶ ἐν Ναγεβ, τὸν Χετταῖον καὶ τὸν Αμορραῖον καὶ τὸν Χαναναῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ευαῖον καὶ τὸν Ιεβουσαῖον· [9] τὸν βασιλέα Ιεριχω καὶ τὸν βασιλέα τῆς Γαι, ἥ ἐστιν πλησίον Βαιθηλ, [10] βασιλέα Ιερουσαλημ, βασιλέα Χεβρων, [11] βασιλέα Ιεριμουθ, βασιλέα Λαχις, [12] βασιλέα Αιλαμ, βασιλέα Γαζερ, [13] βασιλέα Δαβιρ, βασιλέα Γαδερ, [14] βασιλέα Ερμαθ, βασιλέα Αραθ, [15] βασιλέα Λεβνα, βασιλέα Οδολλαμ, [16] βασιλέα Μακηδα, [17] βασιλέα Ταφουγ, βασιλέα Οφερ, [18] βασιλέα Αφεκ τῆς Σαρων, [19] βασιλέα Ασωρ, [20] βασιλέα Συμοων, βασιλέα Μαρρων, βασιλέα Αζιφ, [21] βασιλέα Καδης, βασιλέα Ταναχ, [22] βασιλέα Μαγεδων, βασιλέα Ιεκοναμ τοῦ Χερμελ, [23] βασιλέα Δωρ τοῦ Ναφεδδωρ, βασιλέα Γωιμ τῆς Γαλιλαίας, [24] βασιλέα Θαρσα· πάντες οὗτοι βασιλεῖς εἴκοσι ἐννέα.

CHAPTER 13

[1] Καὶ Ἰησοῦς πρεσβύτερος προβεβηκὼς τῶν ἡμερῶν. καὶ εἶπεν κύριος πρὸς Ἰησοῦν Σὺ προβέβηκας τῶν ἡμερῶν, καὶ ἡ γῆ ὑπολέλειπται πολλὴ εἰς κληρονομίαν. [2] καὶ αὕτη ἡ γῆ ἡ καταλελειμμένη· ὅρια Φυλιστιιμ, ὁ Γεσιρι καὶ ὁ Χαναναῖος· [3] ἀπὸ τῆς ἀοικήτου τῆς κατὰ πρόσωπον Αἰγύπτου ἕως τῶν ὁρίων Ακκαρων ἐξ εὐωνύμων τῶν Χαναναίων προσλογίζεται ταῖς πέντε σατραπείαις τῶν Φυλιστιιμ, τῷ Γαζαίῳ καὶ τῷ Ἀζωτίῳ καὶ τῷ Ἀσκαλωνίτῃ καὶ τῷ Γεθθαίῳ καὶ τῷ Ακκαρωνίτῃ· καὶ τῷ Ευαίῳ [4] ἐκ Θαιμαν καὶ πάσῃ γῇ Χανααν ἐναντίον Γάζης, καὶ οἱ Σιδώνιοι ἕως Αφεκ ἕως τῶν ὁρίων τῶν Αμορραίων, [5] καὶ πᾶσαν τὴν γῆν Γαβλι Φυλιστιιμ καὶ πάντα τὸν Λίβανον ἀπὸ ἀνατολῶν ἡλίου ἀπὸ Γαλγαλ ὑπὸ τὸ ὄρος τὸ Αερμων ἕως τῆς εἰσόδου Εμαθ· [6] πᾶς ὁ κατοικῶν τὴν ὀρεινὴν ἀπὸ τοῦ Λιβάνου ἕως τῆς Μασερεφωθμαιμ, πάντας τοὺς Σιδωνίους, ἐγὼ αὐτοὺς ἐξολεθρεύσω ἀπὸ προσώπου Ισραηλ· ἀλλὰ διάδος αὐτὴν ἐν κλήρῳ τῷ Ισραηλ, ὃν τρόπον σοι ἐνετειλάμην. [7] καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομίᾳ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση· ἀπὸ τοῦ Ιορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν, ἡ θάλασσα ἡ μεγάλη ὁριεῖ. [8] ταῖς δὲ δύο φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση, τῷ Ρουβην καὶ τῷ Γαδ, ἔδωκεν Μωϋσῆς ἐν τῷ πέραν τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου· δέδωκεν αὐτὴν Μωϋσῆς ὁ παῖς κυρίου [9] ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος καὶ πᾶσαν τὴν Μισωρ ἀπὸ Μαιδαβα ἕως Δαιβαν, [10] πάσας τὰς πόλεις Σηων βασιλέως Αμορραίων, ὃς ἐβασίλευσεν ἐν Εσεβων, ἕως τῶν ὁρίων υἱῶν Αμμων [11] καὶ τὴν Γαλααδίτιδα καὶ τὰ ὅρια Γεσιρι καὶ τοῦ Μαχατι, πᾶν ὄρος Αερμων καὶ πᾶσαν τὴν Βασανῖτιν ἕως Σελχα, [12] πᾶσαν τὴν βασιλείαν Ωγ ἐν τῇ Βασανίτιδι, ὃς ἐβασίλευσεν ἐν Ασταρωθ καὶ ἐν Εδραιν· οὗτος κατελείφθη ἀπὸ τῶν γιγάντων, καὶ ἐπάταξεν αὐτὸν Μωϋσῆς καὶ ἐξωλέθρευσεν. [13] καὶ οὐκ ἐξωλέθρευσαν οἱ υἱοὶ Ισραηλ τὸν Γεσιρι καὶ τὸν Μαχατι καὶ τὸν Χαναναῖον, καὶ κατῴκει βασιλεὺς Γεσιρι καὶ ὁ Μαχατι ἐν τοῖς υἱοῖς Ισραηλ ἕως τῆς σήμερον ἡμέρας. [14] πλὴν τῆς φυλῆς Λευι οὐκ ἐδόθη κληρονομία· κύριος ὁ θεὸς Ισραηλ, οὗτος αὐτῶν κληρονομία, καθὰ εἶπεν αὐτοῖς κύριος. καὶ οὗτος ὁ καταμερισμός, ὃν κατεμέρισεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ἐν Αραβωθ Μωαβ ἐν τῷ πέραν τοῦ Ιορδάνου κατὰ Ιεριχω. [15] Καὶ ἔδωκεν Μωϋσῆς τῇ φυλῇ Ρουβην κατὰ δήμους αὐτῶν. [16] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ Αροηρ, ἥ ἐστιν κατὰ πρόσωπον φάραγγος Αρνων, καὶ ἡ πόλις ἡ ἐν τῇ φάραγγι Αρνων καὶ πᾶσαν τὴν Μισωρ [17] ἕως Εσεβων καὶ πάσας τὰς

πόλεις τὰς οὔσας ἐν τῇ Μισωρ καὶ Δαιβων καὶ Βαμωθβααλ καὶ οἴκου Βεελμων [18] καὶ Ιασσα καὶ Κεδημωθ καὶ Μεφααθ [19] καὶ Καριαθαιμ καὶ Σεβαμα καὶ Σεραδα καὶ Σιωρ ἐν τῷ ὄρει Εμακ [20] καὶ Βαιθφογωρ καὶ Ασηδωθ Φασγα καὶ Βαιθασιμωθ [21] καὶ πάσας τὰς πόλεις τοῦ Μισωρ καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηων βασιλέως τῶν Αμορραίων, ὃν ἐπάταξεν Μωϋσῆς αὐτὸν καὶ τοὺς ἡγουμένους Μαδιαμ καὶ τὸν Ευι καὶ τὸν Ροκομ καὶ τὸν Σουρ καὶ τὸν Ουρ καὶ τὸν Ροβε ἄρχοντας παρὰ Σηων καὶ τοὺς κατοικοῦντας τὴν γῆν. [22] καὶ τὸν Βαλααμ τὸν τοῦ Βεωρ τὸν μάντιν ἀπέκτειναν ἐν τῇ ῥοπῇ. [23] ἐγένετο δὲ τὰ ὅρια Ρουβην· Ιορδάνης ὅριον. αὕτη ἡ κληρονομία υἱῶν Ρουβην κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν. [24] Ἔδωκεν δὲ Μωϋσῆς τοῖς υἱοῖς Γαδ κατὰ δήμους αὐτῶν. [25] καὶ ἐγένετο τὰ ὅρια αὐτῶν Ιαζηρ, πᾶσαι αἱ πόλεις Γαλααδ καὶ τὸ ἥμισυ γῆς υἱῶν Αμμων ἕως Αροηρ, ἥ ἐστιν κατὰ πρόσωπον Ραββα, [26] καὶ ἀπὸ Εσεβων ἕως Ραμωθ κατὰ τὴν Μασσηφα καὶ Βοτανιν καὶ Μααναιν ἕως τῶν ὁρίων Δαβιρ [27] καὶ ἐν Εμεκ Βαιθαραμ καὶ Βαιθαναβρα καὶ Σοκχωθα καὶ Σαφαν καὶ τὴν λοιπὴν βασιλείαν Σηων βασιλέως Εσεβων, καὶ ὁ Ιορδάνης ὁριεῖ ἕως μέρους τῆς θαλάσσης Χενερεθ πέραν τοῦ Ιορδάνου ἀπ᾽ ἀνατολῶν. [28] αὕτη ἡ κληρονομία υἱῶν Γαδ κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν. [29] Καὶ ἔδωκεν Μωϋσῆς τῷ ἡμίσει φυλῆς Μανασση κατὰ δήμους αὐτῶν. [30] καὶ ἐγένετο τὰ ὅρια αὐτῶν ἀπὸ Μααναιμ καὶ πᾶσα βασιλεία Βασανι καὶ πᾶσα βασιλεία Ωγ βασιλέως Βασαν καὶ πάσας τὰς κώμας Ιαιρ, αἵ εἰσιν ἐν τῇ Βασανίτιδι, ἑξήκοντα πόλεις, [31] καὶ τὸ ἥμισυ τῆς Γαλααδ καὶ ἐν Ασταρωθ καὶ ἐν Εδραιν, πόλεις βασιλείας Ωγ ἐν Βασανίτιδι, καὶ ἐδόθησαν τοῖς υἱοῖς Μαχιρ υἱοῦ Μανασση καὶ τοῖς ἡμίσεσιν υἱοῖς Μαχιρ υἱοῦ Μανασση κατὰ δήμους αὐτῶν. [32] Οὗτοι οὓς κατεκληρονόμησεν Μωϋσῆς πέραν τοῦ Ιορδάνου ἐν Αραβωθ Μωαβ ἐν τῷ πέραν τοῦ Ιορδάνου κατὰ Ιεριχω ἀπὸ ἀνατολῶν.

CHAPTER 14

[1] Καὶ οὗτοι οἱ κατακληρονομήσαντες υἱῶν Ισραηλ ἐν τῇ γῇ Χανααν, οἷς κατεκληρονόμησεν αὐτοῖς Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν Ισραηλ. [2] κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς, [3] ἀπὸ τοῦ πέραν τοῦ Ιορδάνου, καὶ τοῖς Λευίταις οὐκ ἔδωκεν κλῆρον ἐν αὐτοῖς· [4] ὅτι ἦσαν οἱ υἱοὶ Ιωσηφ δύο φυλαί, Μανασση καὶ Εφραιμ, καὶ οὐκ ἐδόθη μερὶς ἐν τῇ γῇ τοῖς Λευίταις, ἀλλ᾽ ἢ πόλεις κατοικεῖν καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν. [5] ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ καὶ ἐμέρισαν τὴν γῆν. [6] Καὶ προσήλθοσαν οἱ υἱοὶ Ιουδα πρὸς Ἰησοῦν ἐν Γαλγαλ, καὶ εἶπεν πρὸς αὐτὸν Χαλεβ ὁ τοῦ Ιεφοννη ὁ Κενεζαῖος Σὺ ἐπίστῃ τὸ ῥῆμα, ὃ ἐλάλησεν κύριος πρὸς Μωυσῆν ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Καδης Βαρνη· [7] τεσσαράκοντα γὰρ ἐτῶν ἤμην, ὅτε ἀπέστειλέν με Μωϋσῆς ὁ παῖς τοῦ θεοῦ ἐκ Καδης Βαρνη κατασκοπεῦσαι τὴν γῆν, καὶ ἀπεκρίθην αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ, [8] οἱ δὲ ἀδελφοί μου οἱ ἀναβάντες μετ᾽ ἐμοῦ μετέστησαν τὴν καρδίαν τοῦ λαοῦ, ἐγὼ δὲ προσετέθην ἐπακολουθῆσαι κυρίῳ τῷ θεῷ μου, [9] καὶ ὤμοσεν Μωϋσῆς ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγων Ἡ γῆ, ἐφ᾽ ἣν ἐπέβης, σοὶ ἔσται ἐν κλήρῳ καὶ τοῖς τέκνοις σου εἰς τὸν αἰῶνα, ὅτι προσετέθης ἐπακολουθῆσαι ὀπίσω κυρίου τοῦ θεοῦ ἡμῶν. [10] καὶ νῦν διέθρεψέν με κύριος, ὃν τρόπον εἶπεν, τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος ἀφ᾽ οὗ ἐλάλησεν κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσῆν καὶ ἐπορεύθη Ισραηλ ἐν τῇ ἐρήμῳ. καὶ νῦν ἰδοὺ ἐγὼ σήμερον ὀγδοήκοντα καὶ πέντε ἐτῶν· [11] ἔτι εἰμὶ σήμερον ἰσχύων ὡσεὶ ὅτε ἀπέστειλέν με Μωϋσῆς, ὡσαύτως ἰσχύω νῦν ἐξελθεῖν καὶ εἰσελθεῖν εἰς τὸν πόλεμον. [12] καὶ νῦν αἰτοῦμαί σε τὸ ὄρος τοῦτο, καθὰ εἶπεν κύριος τῇ ἡμέρᾳ ἐκείνῃ· ὅτι σὺ ἀκήκοας τὸ ῥῆμα τοῦτο τῇ ἡμέρᾳ ἐκείνῃ. νυνὶ δὲ οἱ Ενακιμ ἐκεῖ εἰσιν, πόλεις ὀχυραὶ καὶ μεγάλαι· ἐὰν οὖν κύριος μετ᾽ ἐμοῦ ᾖ, ἐξολεθρεύσω αὐτούς, ὃν τρόπον εἶπέν μοι κύριος. [13] καὶ εὐλόγησεν αὐτὸν Ἰησοῦς καὶ ἔδωκεν τὴν Χεβρων τῷ Χαλεβ υἱῷ Ιεφοννη υἱοῦ Κενεζ ἐν κλήρῳ. [14] διὰ τοῦτο ἐγενήθη ἡ Χεβρων τῷ Χαλεβ τῷ τοῦ Ιεφοννη τοῦ Κενεζαίου ἐν κλήρῳ ἕως τῆς ἡμέρας ταύτης διὰ τὸ αὐτὸν ἐπακολουθῆσαι τῷ προστάγματι κυρίου θεοῦ Ισραηλ. [15] τὸ δὲ ὄνομα τῆς Χεβρων ἦν τὸ πρότερον πόλις Αρβοκ· μητρόπολις τῶν Ενακιμ αὕτη. καὶ ἡ γῆ ἐκόπασεν τοῦ πολέμου.

CHAPTER 15

[1] Καὶ ἐγένετο τὰ ὅρια φυλῆς Ιουδα κατὰ δήμους αὐτῶν ἀπὸ τῶν ὁρίων τῆς Ιδουμαίας ἀπὸ τῆς ἐρήμου Σιν ἕως Καδης πρὸς λίβα. [2] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ λιβὸς ἕως μέρους τῆς θαλάσσης τῆς ἁλυκῆς ἀπὸ τῆς λοφιᾶς τῆς φερούσης ἐπὶ λίβα [3] καὶ διαπορεύεται ἀπέναντι τῆς προσαναβάσεως Ακραβιν καὶ ἐκπεριπορεύεται Σεννα καὶ ἀναβαίνει ἀπὸ λιβὸς ἐπὶ Καδης Βαρνη καὶ ἐκπορεύεται Ασωρων καὶ προσαναβαίνει εἰς Αδδαρα καὶ περιπορεύεται τὴν κατὰ δυσμὰς Καδης [4] καὶ πορεύεται ἐπὶ Ασεμωνα καὶ διεκβαλεῖ ἕως φάραγγος Αἰγύπτου, καὶ ἔσται αὐτοῦ ἡ διέξοδος τῶν ὁρίων ἐπὶ τὴν θάλασσαν· τοῦτό ἐστιν αὐτῶν ὅρια ἀπὸ λιβός. [5] καὶ τὰ ὅρια ἀπὸ ἀνατολῶν· πᾶσα ἡ θάλασσα ἡ ἁλυκὴ ἕως τοῦ Ιορδάνου. καὶ τὰ ὅρια αὐτῶν ἀπὸ βορρᾶ καὶ ἀπὸ τῆς λοφιᾶς τῆς θαλάσσης καὶ ἀπὸ τοῦ μέρους τοῦ Ιορδάνου· [6] ἐπιβαίνει τὰ ὅρια ἐπὶ Βαιθαγλα καὶ παραπορεύεται ἀπὸ βορρᾶ ἐπὶ Βαιθαραβα, καὶ προσαναβαίνει τὰ ὅρια ἐπὶ λίθον Βαιων υἱοῦ Ρουβην, [7] καὶ προσαναβαίνει τὰ ὅρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Αχωρ καὶ καταβαίνει ἐπὶ Γαλγαλ, ἥ ἐστιν ἀπέναντι τῆς προσβάσεως Αδδαμιν, ἥ ἐστιν κατὰ λίβα τῇ φάραγγι, καὶ διεκβαλεῖ ἐπὶ τὸ ὕδωρ πηγῆς ἡλίου, καὶ ἔσται αὐτοῦ ἡ διέξοδος πηγὴ Ρωγηλ, [8] καὶ ἀναβαίνει τὰ ὅρια εἰς φάραγγα Ονομ ἐπὶ νώτου Ιεβους ἀπὸ λιβός [αὕτη ἐστὶν Ιερουσαλημ], καὶ διεκβάλλει τὰ ὅρια ἐπὶ κορυφὴν ὄρους, ἥ ἐστιν κατὰ πρόσωπον φάραγγος Ονομ πρὸς θαλάσσης, ἥ ἐστιν ἐκ μέρους γῆς Ραφαιν ἐπὶ βορρᾶ, [9] καὶ διεκβάλλει τὸ ὅριον ἀπὸ κορυφῆς τοῦ ὄρους ἐπὶ πηγὴν ὕδατος Ναφθω καὶ διεκβάλλει εἰς τὸ ὄρος Εφρων, καὶ ἐξάξει τὸ ὅριον εἰς Βααλ [αὕτη ἐστὶν πόλις Ιαριμ], [10] καὶ περιελεύσεται ὅριον ἀπὸ Βααλ ἐπὶ θάλασσαν καὶ παρελεύσεται εἰς ὄρος Ασσαρες ἐπὶ νώτου, πόλιν Ιαριμ ἀπὸ βορρᾶ [αὕτη ἐστὶν Χασλων] καὶ καταβήσεται ἐπὶ Πόλιν ἡλίου καὶ παρελεύσεται ἐπὶ λίβα, [11] καὶ διεκβαλεῖ τὸ ὅριον κατὰ νώτου Ακκαρων ἐπὶ βορρᾶν, καὶ διεκβαλεῖ τὰ ὅρια εἰς Σακχαρωνα καὶ παρελεύσεται ὄρος τῆς Βαλα καὶ διεκβαλεῖ ἐπὶ Ιαβνηλ, καὶ ἔσται ἡ διέξοδος τῶν ὁρίων ἐπὶ θάλασσαν. [12] καὶ τὰ ὅρια αὐτῶν ἀπὸ θαλάσσης· ἡ θάλασσα ἡ μεγάλη ὁριεῖ. ταῦτα τὰ ὅρια υἱῶν Ιουδα κύκλῳ κατὰ δήμους αὐτῶν. – [13] καὶ τῷ Χαλεβ υἱῷ Ιεφοννη ἔδωκεν μερίδα ἐν μέσῳ υἱῶν Ιουδα διὰ προστάγματος τοῦ θεοῦ, καὶ ἔδωκεν αὐτῷ Ἰησοῦς τὴν πόλιν Αρβοκ μητρόπολιν Ενακ [αὕτη ἐστὶν Χεβρων]. [14] καὶ ἐξωλέθρευσεν ἐκεῖθεν Χαλεβ υἱὸς Ιεφοννη τοὺς τρεῖς υἱοὺς Ενακ, τὸν Σουσι καὶ τὸν Θολμι καὶ τὸν Αχιμα. [15] καὶ ἀνέβη ἐκεῖθεν Χαλεβ ἐπὶ τοὺς κατοικοῦντας Δαβιρ· τὸ δὲ ὄνομα Δαβιρ ἦν τὸ πρότερον Πόλις

γραμμάτων. [16] καὶ εἶπεν Χαλεβ Ὃς ἐὰν λάβῃ καὶ ἐκκόψῃ τὴν Πόλιν τῶν γραμμάτων καὶ κυριεύσῃ αὐτῆς, δώσω αὐτῷ τὴν Αχσαν θυγατέρα μου εἰς γυναῖκα. [17] καὶ ἔλαβεν αὐτὴν Γοθονιηλ υἱὸς Κενεζ ἀδελφὸς Χαλεβ ὁ νεώτερος, καὶ ἔδωκεν αὐτῷ τὴν Αχσαν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα. [18] καὶ ἐγένετο ἐν τῷ εἰσπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ λέγουσα Αἰτήσομαι τὸν πατέρα μου ἀγρόν· καὶ ἐβόησεν ἐκ τοῦ ὄνου. καὶ εἶπεν αὐτῇ Χαλεβ Τί ἐστίν σοι; [19] καὶ εἶπεν αὐτῷ Δός μοι εὐλογίαν, ὅτι εἰς γῆν Ναγεβ δέδωκάς με· δός μοι τὴν Γολαθμαιν. καὶ ἔδωκεν αὐτῇ Χαλεβ τὴν Γολαθμαιν τὴν ἄνω καὶ τὴν Γολαθμαιν τὴν κάτω. – [20] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ιουδα. [21] Ἐγενήθησαν δὲ αἱ πόλεις αὐτῶν· πόλις πρώτη φυλῆς υἱῶν Ιουδα ἐφ’ ὁρίων Εδωμ ἐπὶ τῆς ἐρήμου Καιβαισελεηλ καὶ Αρα καὶ Ασωρ [22] καὶ Ικαμ καὶ Ρεγμα καὶ Αρουηλ [23] καὶ Καδης καὶ Ασοριωναιν [24] καὶ Μαιναμ καὶ Βαλμαιναν καὶ αἱ κῶμαι αὐτῶν [25] καὶ αἱ πόλεις Ασερων [αὕτη Ασωρ] [26] καὶ Σην καὶ Σαλμαα καὶ Μωλαδα [27] καὶ Σερι καὶ Βαιφαλαδ [28] καὶ Χολασεωλα καὶ Βηρσαβεε καὶ αἱ κῶμαι αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν, [29] Βαλα καὶ Βακωκ καὶ Ασομ [30] καὶ Ελβωυδαδ καὶ Βαιθηλ καὶ Ερμα [31] καὶ Σεκελακ καὶ Μαχαριμ καὶ Σεθεννακ [32] καὶ Λαβως καὶ Σαλη καὶ Ερωμωθ, πόλεις κθ καὶ αἱ κῶμαι αὐτῶν. [33] Ἐν τῇ πεδινῇ· Ασταωλ καὶ Ραα καὶ Ασσα [34] καὶ Ραμεν καὶ Τανω καὶ Ιλουθωθ καὶ Μαιανι [35] καὶ Ιερμουθ καὶ Οδολλαμ καὶ Μεμβρα καὶ Σαωχω καὶ Αζηκα [36] καὶ Σακαριμ καὶ Γαδηρα καὶ αἱ ἐπαύλεις αὐτῆς, πόλεις δέκα τέσσαρες καὶ αἱ κῶμαι αὐτῶν· [37] Σεννα καὶ Αδασαν καὶ Μαγαδαγαδ [38] καὶ Δαλαλ καὶ Μασφα καὶ Ιακαρεηλ [39] καὶ Λαχης καὶ Βασηδωθ καὶ Ιδεαδαλεα [40] καὶ Χαβρα καὶ Μαχες καὶ Μααχως [41] καὶ Γεδδωρ καὶ Βαγαδιηλ καὶ Νωμαν καὶ Μακηδαν, πόλεις δεκαὲξ καὶ αἱ κῶμαι αὐτῶν· [42] Λεμνα καὶ Ιθακ [43] καὶ Ανωχ καὶ Ιανα καὶ Νασιβ [44] καὶ Κειλαμ καὶ Ακιεζι καὶ Κεζιβ καὶ Βαθησαρ καὶ Αιλων, πόλεις δέκα καὶ αἱ κῶμαι αὐτῶν· [45] Ακκαρων καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῶν· [46] ἀπὸ Ακκαρων Γεμνα καὶ πᾶσαι, ὅσαι εἰσὶν πλησίον Ασηδωθ, καὶ αἱ κῶμαι αὐτῶν· [47] Ασιεδωθ καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς· Γάζα καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς ἕως τοῦ χειμάρρου Αἰγύπτου· καὶ ἡ θάλασσα ἡ μεγάλη διορίζει. [48] Καὶ ἐν τῇ ὀρεινῇ· Σαμιρ καὶ Ιεθερ καὶ Σωχα [49] καὶ Ρεννα καὶ Πόλις γραμμάτων [αὕτη Δαβιρ] [50] καὶ Ανων καὶ Εσκαιμαν καὶ Αισαμ [51] καὶ Γοσομ καὶ Χαλου καὶ Χαννα, πόλεις ἕνδεκα καὶ αἱ κῶμαι αὐτῶν· [52] Αιρεμ καὶ Ρεμνα καὶ Σομα [53] καὶ Ιεμαιν καὶ Βαιθαχου καὶ Φακουα [54] καὶ Ευμα καὶ πόλις Αρβοκ [αὕτη ἐστὶν Χεβρων] καὶ Σωρθ, πόλεις ἐννέα καὶ αἱ ἐπαύλεις αὐτῶν· [55] Μαωρ καὶ Χερμελ καὶ Οζιβ καὶ Ιταν [56] καὶ Ιαριηλ καὶ Ιαρικαμ καὶ Ζακαναιμ [57] καὶ Γαβαα καὶ Θαμναθα, πόλεις ἐννέα καὶ αἱ κῶμαι αὐτῶν· [58]

Αλουα καὶ Βαιθσουρ καὶ Γεδδων [59] καὶ Μαγαρωθ καὶ Βαιθαναμ καὶ Θεκουμ, πόλεις ἓξ καὶ αἱ κῶμαι αὐτῶν· [59]a Θεκω καὶ Εφραθα [αὕτη ἐστὶν Βαιθλεεμ] καὶ Φαγωρ καὶ Αιταν καὶ Κουλον καὶ Ταταμ καὶ Εωβης καὶ Καρεμ καὶ Γαλεμ καὶ Θεθηρ καὶ Μανοχω, πόλεις ἕνδεκα καὶ αἱ κῶμαι αὐτῶν· [60] Καριαθβααλ [αὕτη ἡ πόλις Ιαριμ] καὶ Σωθηβα, πόλεις δύο καὶ αἱ ἐπαύλεις αὐτῶν· [61] καὶ Βαδδαργις καὶ Θαραβααμ καὶ Αινων καὶ Αιχιοζα [62] καὶ Ναφλαζων καὶ αἱ πόλεις Σαδωμ καὶ Ανκαδης, πόλεις ἑπτὰ καὶ αἱ κῶμαι αὐτῶν. [63] Καὶ ὁ Ιεβουσαῖος κατῴκει ἐν Ιερουσαλημ, καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ Ιουδα ἀπολέσαι αὐτούς· καὶ κατῴκησαν οἱ Ιεβουσαῖοι ἐν Ιερουσαλημ ἕως τῆς ἡμέρας ἐκείνης.

CHAPTER 16

[1] Καὶ ἐγένετο τὰ ὅρια υἱῶν Ιωσηφ ἀπὸ τοῦ Ιορδάνου τοῦ κατὰ Ιεριχω ἀπ᾽ ἀνατολῶν καὶ ἀναβήσεται ἀπὸ Ιεριχω εἰς τὴν ὀρεινὴν τὴν ἔρημον εἰς Βαιθηλ Λουζα [2] καὶ ἐξελεύσεται εἰς Βαιθηλ καὶ παρελεύσεται ἐπὶ τὰ ὅρια τοῦ Χαταρωθι [3] καὶ διελεύσεται ἐπὶ τὴν θάλασσαν ἐπὶ τὰ ὅρια Απταλιμ ἕως τῶν ὁρίων Βαιθωρων τὴν κάτω, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ τὴν θάλασσαν. [4] Καὶ ἐκληρονόμησαν οἱ υἱοὶ Ιωσηφ, Εφραιμ καὶ Μανασση· [5] καὶ ἐγενήθη ὅρια υἱῶν Εφραιμ κατὰ δήμους αὐτῶν· καὶ ἐγενήθη τὰ ὅρια τῆς κληρονομίας αὐτῶν ἀπὸ ἀνατολῶν Αταρωθ καὶ Εροκ ἕως Βαιθωρων τὴν ἄνω καὶ Γαζαρα, [6] καὶ διελεύσεται τὰ ὅρια ἐπὶ τὴν θάλασσαν εἰς Ικασμων ἀπὸ βορρᾶ Θερμα, περιελεύσεται ἐπὶ ἀνατολὰς εἰς Θηνασα καὶ Σελλησα καὶ παρελεύσεται ἀπ᾽ ἀνατολῶν εἰς Ιανωκα [7] καὶ εἰς Μαχω καὶ Αταρωθ καὶ αἱ κῶμαι αὐτῶν καὶ ἐλεύσεται ἐπὶ Ιεριχω καὶ διεκβαλεῖ ἐπὶ τὸν Ιορδάνην, [8] καὶ ἀπὸ Ταφου πορεύσεται τὰ ὅρια ἐπὶ θάλασσαν ἐπὶ Χελκανα, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ θάλασσαν· αὕτη ἡ κληρονομία φυλῆς Εφραιμ κατὰ δήμους αὐτῶν. [9] καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς Εφραιμ ἀνὰ μέσον τῆς κληρονομίας υἱῶν Μανασση, πᾶσαι αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν. – [10] καὶ οὐκ ἀπώλεσεν Εφραιμ τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Γαζερ, καὶ κατῴκει ὁ Χαναναῖος ἐν τῷ Εφραιμ ἕως τῆς ἡμέρας ταύτης, ἕως ἀνέβη Φαραω βασιλεὺς Αἰγύπτου καὶ ἔλαβεν αὐτὴν καὶ ἐνέπρησεν αὐτὴν ἐν πυρί, καὶ τοὺς Χαναναίους καὶ τοὺς Φερεζαίους καὶ τοὺς κατοικοῦντας ἐν Γαζερ ἐξεκέντησαν, καὶ ἔδωκεν αὐτὴν Φαραω ἐν φερνῇ τῇ θυγατρὶ αὐτοῦ.

CHAPTER 17

[1] Καὶ ἐγένετο τὰ ὅρια φυλῆς υἱῶν Μανασση, ὅτι οὗτος πρωτότοκος τῷ Ιωσηφ· τῷ Μαχιρ πρωτοτόκῳ Μανασση πατρὶ Γαλααδ [ἀνὴρ γὰρ πολεμιστὴς ἦν] ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι. [2] καὶ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς λοιποῖς κατὰ δήμους αὐτῶν, τοῖς υἱοῖς Ιεζερ καὶ τοῖς υἱοῖς Κελεζ καὶ τοῖς υἱοῖς Ιεζιηλ καὶ τοῖς υἱοῖς Συχεμ καὶ τοῖς υἱοῖς Συμαριμ καὶ τοῖς υἱοῖς Οφερ· οὗτοι οἱ ἄρσενες κατὰ δήμους αὐτῶν. [3] καὶ τῷ Σαλπααδ υἱῷ Οφερ, οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ᾽ ἢ θυγατέρες, καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπααδ· Μααλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα. [4] καὶ ἔστησαν ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἐναντίον Ἰησοῦ καὶ ἐναντίον τῶν ἀρχόντων λέγουσαι Ὁ θεὸς ἐνετείλατο διὰ χειρὸς Μωυσῆ δοῦναι ἡμῖν κληρονομίαν ἐν μέσῳ τῶν ἀδελφῶν ἡμῶν. καὶ ἐδόθη αὐταῖς διὰ προστάγματος κυρίου κλῆρος ἐν τοῖς ἀδελφοῖς τοῦ πατρὸς αὐτῶν. [5] καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ανασσα καὶ πεδίον Λαβεκ ἐκ τῆς Γαλααδ, ἥ ἐστιν πέραν τοῦ Ιορδάνου· [6] ὅτι θυγατέρες υἱῶν Μανασση ἐκληρονόμησαν κλῆρον ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν· ἡ δὲ γῆ Γαλααδ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς καταλελειμμένοις. [7] Καὶ ἐγενήθη ὅρια υἱῶν Μανασση Δηλαναθ, ἥ ἐστιν κατὰ πρόσωπον υἱῶν Αναθ, καὶ πορεύεται ἐπὶ τὰ ὅρια ἐπὶ Ιαμιν καὶ Ιασσιβ ἐπὶ πηγὴν Θαφθωθ· [8] τῷ Μανασση ἔσται, καὶ Θαφεθ ἐπὶ τῶν ὁρίων Μανασση τοῖς υἱοῖς Εφραιμ. [9] καὶ καταβήσεται τὰ ὅρια ἐπὶ φάραγγα Καρανα ἐπὶ λίβα κατὰ φάραγγα Ιαριηλ, τερέμινθος τῷ Εφραιμ ἀνὰ μέσον πόλεως Μανασση· καὶ ὅρια Μανασση ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν, καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα. [10] ἀπὸ λιβὸς τῷ Εφραιμ, καὶ ἐπὶ βορρᾶν Μανασση, καὶ ἔσται ἡ θάλασσα ὅρια αὐτοῖς· καὶ ἐπὶ Ασηρ συνάψουσιν ἐπὶ βορρᾶν καὶ τῷ Ισσαχαρ ἀπ᾽ ἀνατολῶν. [11] καὶ ἔσται Μανασση ἐν Ισσαχαρ καὶ ἐν Ασηρ Βαιθσαν καὶ αἱ κῶμαι αὐτῶν καὶ τοὺς κατοικοῦντας Δωρ καὶ τὰς κώμας αὐτῆς καὶ τοὺς κατοικοῦντας Μαγεδδω καὶ τὰς κώμας αὐτῆς καὶ τὸ τρίτον τῆς Ναφετα καὶ τὰς κώμας αὐτῆς. [12] καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ Μανασση ἐξολεθρεῦσαι τὰς πόλεις ταύτας, καὶ ἤρχετο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ· [13] καὶ ἐγενήθη καὶ ἐπεὶ κατίσχυσαν οἱ υἱοὶ Ισραηλ, καὶ ἐποίησαν τοὺς Χαναναίους ὑπηκόους, ἐξολεθρεῦσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν. [14] Ἀντεῖπαν δὲ οἱ υἱοὶ Ιωσηφ τῷ Ἰησοῦ λέγοντες Διὰ τί ἐκληρονόμησας ἡμᾶς κλῆρον ἕνα καὶ σχοίνισμα ἕν; ἐγὼ δὲ λαὸς πολύς εἰμι, καὶ ὁ θεὸς εὐλόγησέν με. [15] καὶ εἶπεν αὐτοῖς Ἰησοῦς Εἰ λαὸς πολὺς εἶ, ἀνάβηθι εἰς τὸν δρυμὸν καὶ ἐκκάθαρον σεαυτῷ, εἰ στενοχωρεῖ σε τὸ ὄρος τὸ Εφραιμ. [16] καὶ εἶπαν Οὐκ ἀρκέσει ἡμῖν τὸ ὄρος τὸ Εφραιμ, καὶ ἵππος ἐπίλεκτος

καὶ σίδηρος τῷ Χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθσαν καὶ ἐν ταῖς κώμαις αὐτῆς ἐν τῇ κοιλάδι Ιεζραελ. [17] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ιωσηφ Εἰ λαὸς πολὺς εἶ καὶ ἰσχὺν μεγάλην ἔχεις, οὐκ ἔσται σοι κλῆρος εἷς· [18] ὁ γὰρ δρυμὸς ἔσται σοι, ὅτι δρυμός ἐστιν καὶ ἐκκαθαριεῖς αὐτὸν καὶ ἔσται σοι· καὶ ὅταν ἐξολεθρεύσῃς τὸν Χαναναῖον, ὅτι ἵππος ἐπίλεκτός ἐστιν αὐτῷ, σὺ γὰρ ὑπερισχύεις αὐτοῦ.

CHAPTER 18

[1] Καὶ ἐξεκκλησιάσθη πᾶσα συναγωγὴ υἱῶν Ισραηλ εἰς Σηλω καὶ ἔπηξαν ἐκεῖ τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἡ γῆ ἐκρατήθη ὑπ᾽ αὐτῶν. [2] καὶ κατελείφθησαν οἱ υἱοὶ Ισραηλ, οἳ οὐκ ἐκληρονόμησαν, ἑπτὰ φυλαί. [3] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ισραηλ Ἕως τίνος ἐκλυθήσεσθε κληρονομῆσαι τὴν γῆν, ἣν ἔδωκεν κύριος ὁ θεὸς ἡμῶν; [4] δότε ἐξ ὑμῶν τρεῖς ἄνδρας ἐκ φυλῆς, καὶ ἀναστάντες διελθέτωσαν τὴν γῆν καὶ διαγραψάτωσαν αὐτὴν ἐναντίον μου, καθὰ δεήσει διελεῖν αὐτήν. [καὶ ἦλθοσαν πρὸς αὐτόν, [5] καὶ διεῖλεν αὐτοῖς ἑπτὰ μερίδας.] Ιουδας στήσεται αὐτοῖς ὅριον ἀπὸ λιβός, καὶ οἱ υἱοὶ Ιωσηφ στήσονται αὐτοῖς ἀπὸ βορρᾶ. [6] ὑμεῖς δὲ μερίσατε τὴν γῆν ἑπτὰ μερίδας καὶ ἐνέγκατε πρός με ὧδε, καὶ ἐξοίσω ὑμῖν κλῆρον ἔναντι κυρίου τοῦ θεοῦ ἡμῶν. [7] οὐ γάρ ἐστιν μερὶς τοῖς υἱοῖς Λευι ἐν ὑμῖν, ἱερατεία γὰρ κυρίου μερὶς αὐτοῦ· καὶ Γαδ καὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση ἐλάβοσαν τὴν κληρονομίαν αὐτῶν πέραν τοῦ Ιορδάνου ἐπ᾽ ἀνατολάς, ἣν ἔδωκεν αὐτοῖς Μωϋσῆς ὁ παῖς κυρίου. [8] καὶ ἀναστάντες οἱ ἄνδρες ἐπορεύθησαν, καὶ ἐνετείλατο Ἰησοῦς τοῖς ἀνδράσιν τοῖς πορευομένοις χωροβατῆσαι τὴν γῆν λέγων Πορεύεσθε καὶ χωροβατήσατε τὴν γῆν καὶ παραγενήθητε πρός με, καὶ ὧδε ἐξοίσω ὑμῖν κλῆρον ἔναντι κυρίου ἐν Σηλω. [9] καὶ ἐπορεύθησαν καὶ ἐχωροβάτησαν τὴν γῆν καὶ εἴδοσαν αὐτὴν καὶ ἔγραψαν αὐτὴν κατὰ πόλεις αὐτῆς ἑπτὰ μερίδας εἰς βιβλίον καὶ ἤνεγκαν πρὸς Ἰησοῦν. [10] καὶ ἐνέβαλεν αὐτοῖς Ἰησοῦς κλῆρον ἐν Σηλω ἔναντι κυρίου. [11] Καὶ ἐξῆλθεν ὁ κλῆρος φυλῆς Βενιαμιν πρῶτος κατὰ δήμους αὐτῶν, καὶ ἐξῆλθεν ὅρια τοῦ κλήρου αὐτῶν ἀνὰ μέσον Ιουδα καὶ ἀνὰ μέσον τῶν υἱῶν Ιωσηφ. [12] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ βορρᾶ ἀπὸ τοῦ Ιορδάνου, προσαναβήσεται τὰ ὅρια κατὰ νώτου Ιεριχω ἀπὸ βορρᾶ καὶ ἀναβήσεται ἐπὶ τὸ ὄρος ἐπὶ τὴν θάλασσαν, καὶ ἔσται αὐτοῦ ἡ διέξοδος ἡ Μαδβαρῖτις Βαιθων, [13] καὶ διελεύσεται ἐκεῖθεν τὰ ὅρια Λουζα ἐπὶ νώτου Λουζα ἀπὸ λιβός [αὕτη ἐστὶν Βαιθηλ], καὶ καταβήσεται τὰ ὅρια Μααταρωθορεχ ἐπὶ τὴν ὀρεινήν, ἥ ἐστιν πρὸς λίβα Βαιθωρων ἡ κάτω, [14] καὶ διελεύσεται τὰ ὅρια καὶ περιελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρων λίβα, καὶ ἔσται αὐτοῦ ἡ διέξοδος εἰς Καριαθβααλ [αὕτη ἐστὶν Καριαθιαριν πόλις υἱῶν Ιουδα]· τοῦτό ἐστιν τὸ μέρος τὸ πρὸς θάλασσαν. [15] καὶ μέρος τὸ πρὸς λίβα ἀπὸ μέρους Καριαθβααλ, καὶ διελεύσεται ὅρια εἰς Γασιν ἐπὶ πηγὴν ὕδατος Ναφθω, [16] καὶ καταβήσεται τὰ ὅρια ἐπὶ μέρους τοῦ ὄρους, ὅ ἐστιν κατὰ πρόσωπον νάπης Ονναμ, ὅ ἐστιν ἐκ μέρους Εμεκραφαιν ἀπὸ βορρᾶ, καὶ καταβήσεται Γαιεννα ἐπὶ νώτου Ιεβουσαι

ἀπὸ λιβὸς καὶ καταβήσεται ἐπὶ πηγὴν Ρωγηλ [17] καὶ διελεύσεται ἐπὶ πηγὴν Βαιθσαμυς καὶ παρελεύσεται ἐπὶ Γαλιλωθ, ἥ ἐστιν ἀπέναντι πρὸς ἀνάβασιν Αιθαμιν, καὶ καταβήσεται ἐπὶ λίθον Βαιων υἱῶν Ρουβην [18] καὶ διελεύσεται κατὰ νώτου Βαιθαραβα ἀπὸ βορρᾶ καὶ καταβήσεται [19] ἐπὶ τὰ ὅρια ἐπὶ νώτου Βαιθαγλα ἀπὸ βορρᾶ, καὶ ἔσται ἡ διέξοδος τῶν ὁρίων ἐπὶ λοφιὰν τῆς θαλάσσης τῶν ἁλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ Ιορδάνου ἀπὸ λιβός· ταῦτα τὰ ὅριά ἐστιν ἀπὸ λιβός. [20] καὶ ὁ Ιορδάνης ὁριεῖ ἀπὸ μέρους ἀνατολῶν. αὕτη ἡ κληρονομία υἱῶν Βενιαμιν, τὰ ὅρια αὐτῆς κύκλῳ κατὰ δήμους. – [21] καὶ ἐγενήθησαν αἱ πόλεις τῶν υἱῶν Βενιαμιν κατὰ δήμους αὐτῶν Ιεριχω καὶ Βαιθεγλιω καὶ Αμεκασις [22] καὶ Βαιθαβαρα καὶ Σαρα καὶ Βησανα [23] καὶ Αιιν καὶ Φαρα καὶ Εφραθα [24] καὶ Καραφα καὶ Κεφιρα καὶ Μονι καὶ Γαβαα, πόλεις δέκα δύο καὶ αἱ κῶμαι αὐτῶν· [25] Γαβαων καὶ Ραμα καὶ Βεηρωθα [26] καὶ Μασσημα καὶ Μιρων καὶ Αμωκη [27] καὶ Φιρα καὶ Καφαν καὶ Νακαν καὶ Σεληκαν καὶ Θαρεηλα [28] καὶ Ιεβους [αὕτη ἐστὶν Ιερουσαλημ] καὶ πόλεις καὶ Γαβαωθιαριμ, πόλεις τρεῖς καὶ δέκα καὶ αἱ κῶμαι αὐτῶν. αὕτη ἡ κληρονομία υἱῶν Βενιαμιν κατὰ δήμους αὐτῶν.

CHAPTER 19

[1] Καὶ ἐξῆλθεν ὁ δεύτερος κλῆρος τῶν υἱῶν Συμεων, καὶ ἐγενήθη ἡ κληρονομία αὐτῶν ἀνὰ μέσον κλήρων υἱῶν Ιουδα. [2] καὶ ἐγενήθη ὁ κλῆρος αὐτῶν Βηρσαβεε καὶ Σαμαα καὶ Κωλαδαμ [3] καὶ Αρσωλα καὶ Βωλα καὶ Ασομ [4] καὶ Ελθουλα καὶ Βουλα καὶ Ερμα [5] καὶ Σικελακ καὶ Βαιθμαχερεβ καὶ Σαρσουσιν [6] καὶ Βαθαρωθ καὶ οἱ ἀγροὶ αὐτῶν, πόλεις δέκα τρεῖς καὶ αἱ κῶμαι αὐτῶν· [7] Ερεμμων καὶ Θαλχα καὶ Εθερ καὶ Ασαν, πόλεις τέσσαρες καὶ αἱ κῶμαι αὐτῶν [8] κύκλῳ τῶν πόλεων αὐτῶν ἕως Βαρεκ πορευομένων Βαμεθ κατὰ λίβα. αὕτη ἡ κληρονομία φυλῆς υἱῶν Συμεων κατὰ δήμους αὐτῶν. [9] ἀπὸ τοῦ κλήρου Ιουδα ἡ κληρονομία φυλῆς υἱῶν Συμεων, ὅτι ἐγενήθη ἡ μερὶς υἱῶν Ιουδα μείζων τῆς αὐτῶν· καὶ ἐκληρονόμησαν οἱ υἱοὶ Συμεων ἐν μέσῳ τοῦ κλήρου αὐτῶν. [10] Καὶ ἐξῆλθεν ὁ κλῆρος ὁ τρίτος τῷ Ζαβουλων κατὰ δήμους αὐτῶν. ἔσται τὰ ὅρια τῆς κληρονομίας αὐτῶν Εσεδεκ [11] Γωλα· ὅρια αὐτῶν ἡ θάλασσα καὶ Μαραγελλα καὶ συνάψει ἐπὶ Βαιθαραβα εἰς τὴν φάραγγα, ἥ ἐστιν κατὰ πρόσωπον Ιεκμαν, [12] καὶ ἀνέστρεψεν ἀπὸ Σεδδουκ ἐξ ἐναντίας ἀπ᾽ ἀνατολῶν Βαιθσαμυς ἐπὶ τὰ ὅρια Χασελωθαιθ καὶ διελεύσεται ἐπὶ Δαβιρωθ καὶ προσαναβήσεται ἐπὶ Φαγγαι [13] καὶ ἐκεῖθεν περιελεύσεται ἐξ ἐναντίας ἐπ᾽ ἀνατολὰς ἐπὶ Γεβερε ἐπὶ πόλιν Κατασεμ καὶ διελεύσεται ἐπὶ Ρεμμωνα Αμαθαρ Αοζα [14] καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Αμωθ, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ Γαιφαηλ [15] καὶ Καταναθ καὶ Ναβααλ καὶ Συμοων καὶ Ιεριχω καὶ Βαιθμαν. [16] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ζαβουλων κατὰ δήμους αὐτῶν, πόλεις καὶ αἱ κῶμαι αὐτῶν. [17] Καὶ τῷ Ισσαχαρ ἐξῆλθεν ὁ κλῆρος ὁ τέταρτος. [18] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Ιαζηλ καὶ Χασαλωθ καὶ Σουναν [19] καὶ Αγιν καὶ Σιωνα καὶ Ρεηρωθ καὶ Αναχερεθ [20] καὶ Δαβιρων καὶ Κισων καὶ Ρεβες [21] καὶ Ρεμμας καὶ Ιεων καὶ Τομμαν καὶ Αιμαρεκ καὶ Βηρσαφης, [22] καὶ συνάψει τὰ ὅρια ἐπὶ Γαιθβωρ καὶ ἐπὶ Σαλιμ κατὰ θάλασσαν καὶ Βαιθσαμυς, καὶ ἔσται αὐτοῦ ἡ διέξοδος τῶν ὁρίων ὁ Ιορδάνης. [23] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ισσαχαρ κατὰ δήμους αὐτῶν, αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν. [24] Καὶ ἐξῆλθεν ὁ κλῆρος ὁ πέμπτος Ασηρ. [25] καὶ ἐγενήθη τὰ ὅρια αὐτῶν ἐξ Ελεκεθ καὶ Αλεφ καὶ Βαιθοκ καὶ Κεαφ [26] καὶ Ελιμελεκ καὶ Αμιηλ καὶ Μαασα καὶ συνάψει τῷ Καρμήλῳ κατὰ θάλασσαν καὶ τῷ Σιων καὶ Λαβαναθ [27] καὶ ἐπιστρέψει ἀπ᾽ ἀνατολῶν ἡλίου καὶ Βαιθεγενεθ καὶ συνάψει τῷ Ζαβουλων καὶ ἐκ Γαι καὶ Φθαιηλ κατὰ βορρᾶν, καὶ εἰσελεύσεται ὅρια Σαφθαιβαιθμε καὶ Ιναηλ καὶ διελεύσεται εἰς Χωβα μασομελ [28] καὶ Ελβων καὶ Ρααβ καὶ Εμεμαων καὶ Κανθαν ἕως Σιδῶνος τῆς μεγάλης, [29]

καὶ ἀναστρέψει τὰ ὅρια εἰς Ραμα καὶ ἕως πηγῆς Μασφασσατ καὶ τῶν Τυρίων, καὶ ἀναστρέψει τὰ ὅρια ἐπὶ Ιασιφ, καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα καὶ ἀπὸ Λεβ καὶ Εχοζοβ [30] καὶ Αρχωβ καὶ Αφεκ καὶ Ραου. [31] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ασηρ κατὰ δήμους αὐτῶν, πόλεις καὶ αἱ κῶμαι αὐτῶν. [32] Καὶ τῷ Νεφθαλι ἐξῆλθεν ὁ κλῆρος ὁ ἕκτος. [33] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μοολαμ καὶ Μωλα καὶ Βεσεμιιν καὶ Αρμε καὶ Ναβωκ καὶ Ιεφθαμαι ἕως Δωδαμ, καὶ ἐγενήθησαν αἱ διέξοδοι αὐτοῦ ὁ Ιορδάνης· [34] καὶ ἐπιστρέψει τὰ ὅρια ἐπὶ θάλασσαν Εναθ Θαβωρ καὶ διελεύσεται ἐκεῖθεν Ιακανα καὶ συνάψει τῷ Ζαβουλων ἀπὸ νότου καὶ Ασηρ συνάψει κατὰ θάλασσαν, καὶ ὁ Ιορδάνης ἀπ᾽ ἀνατολῶν ἡλίου. [35] καὶ αἱ πόλεις τειχήρεις τῶν Τυρίων Τύρος καὶ Ωμαθα, Δακεθ καὶ Κενερεθ [36] καὶ Αρμαιθ καὶ Αραηλ καὶ Ασωρ [37] καὶ Καδες καὶ Ασσαρι καὶ πηγὴ Ασορ [38] καὶ Κερωε καὶ Μεγαλα, Αριμ καὶ Βαιθθαμε καὶ Θεσσαμυς. [39] αὕτη ἡ κληρονομία φυλῆς υἱῶν Νεφθαλι. [40] Καὶ τῷ Δαν ἐξῆλθεν ὁ κλῆρος ὁ ἕβδομος. [41] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Σαραθ καὶ Ασα, πόλεις Σαμμαυς [42] καὶ Σαλαβιν καὶ Αμμων καὶ Σιλαθα [43] καὶ Αιλων καὶ Θαμναθα καὶ Ακκαρων [44] καὶ Αλκαθα καὶ Βεγεθων καὶ Γεβεελαν [45] καὶ Αζωρ καὶ Βαναιβακατ καὶ Γεθρεμμων, [46] καὶ ἀπὸ θαλάσσης Ιερακων ὅριον πλησίον Ιόππης. [47] αὕτη ἡ κληρονομία φυλῆς υἱῶν Δαν κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι αὐτῶν. [47]a καὶ οὐκ ἐξέθλιψαν οἱ υἱοὶ Δαν τὸν Αμορραῖον τὸν θλίβοντα αὐτοὺς ἐν τῷ ὄρει· καὶ οὐκ εἴων αὐτοὺς οἱ Αμορραῖοι καταβῆναι εἰς τὴν κοιλάδα καὶ ἔθλιψαν ἀπ᾽ αὐτῶν τὸ ὅριον τῆς μερίδος αὐτῶν. [48] καὶ ἐπορεύθησαν οἱ υἱοὶ Ιουδα καὶ ἐπολέμησαν τὴν Λαχις καὶ κατελάβοντο αὐτὴν καὶ ἐπάταξαν αὐτὴν ἐν στόματι μαχαίρας καὶ κατῴκησαν αὐτὴν καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασενδακ. [48]a καὶ ὁ Αμορραῖος ὑπέμεινεν τοῦ κατοικεῖν ἐν Ελωμ καὶ ἐν Σαλαμιν· καὶ ἐβαρύνθη ἡ χεὶρ τοῦ Εφραιμ ἐπ᾽ αὐτούς, καὶ ἐγένοντο αὐτοῖς εἰς φόρον. [49] Καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν κατὰ τὸ ὅριον αὐτῶν. καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ κλῆρον Ἰησοῖ τῷ υἱῷ Ναυη ἐν αὐτοῖς [50] διὰ προστάγματος τοῦ θεοῦ· καὶ ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾐτήσατο, Θαμνασαραχ, ἥ ἐστιν ἐν τῷ ὄρει Εφραιμ· καὶ ᾠκοδόμησεν τὴν πόλιν καὶ κατῴκει ἐν αὐτῇ. [51] Αὗται αἱ διαιρέσεις, ἃς κατεκληρονόμησεν Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη καὶ οἱ ἄρχοντες τῶν πατριῶν ἐν ταῖς φυλαῖς Ισραηλ κατὰ κλήρους ἐν Σηλω ἐναντίον κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου· καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος τῷ Ἰησοῦ λέγων [2] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Δότε τὰς πόλεις τῶν φυγαδευτηρίων, ἃς εἶπα πρὸς ὑμᾶς διὰ Μωυσῆ, [3] φυγαδευτήριον τῷ φονευτῇ τῷ πατάξαντι ψυχὴν ἀκουσίως, καὶ ἔσονται ὑμῖν αἱ πόλεις φυγαδευτήριον, καὶ οὐκ ἀποθανεῖται ὁ φονευτὴς ὑπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, ἕως ἂν καταστῇ ἐναντίον τῆς συναγωγῆς εἰς κρίσιν. [7] καὶ διέστειλεν τὴν Καδης ἐν τῇ Γαλιλαίᾳ ἐν τῷ ὄρει τῷ Νεφθαλι καὶ Συχεμ ἐν τῷ ὄρει τῷ Εφραιμ καὶ τὴν πόλιν Αρβοκ [αὕτη ἐστὶν Χεβρων] ἐν τῷ ὄρει τῷ Ιουδα. [8] καὶ ἐν τῷ πέραν τοῦ Ιορδάνου ἔδωκεν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῷ πεδίῳ ἀπὸ τῆς φυλῆς Ρουβην καὶ Αρημωθ ἐν τῇ Γαλααδ ἐκ τῆς φυλῆς Γαδ καὶ τὴν Γαυλων ἐν τῇ Βασανίτιδι ἐκ τῆς φυλῆς Μανασση. [9] αὗται αἱ πόλεις αἱ ἐπίκλητοι τοῖς υἱοῖς Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς καταφυγεῖν ἐκεῖ παντὶ παίοντι ψυχὴν ἀκουσίως, ἵνα μὴ ἀποθάνῃ ἐν χειρὶ τοῦ ἀγχιστεύοντος τὸ αἷμα, ἕως ἂν καταστῇ ἔναντι τῆς συναγωγῆς εἰς κρίσιν.

CHAPTER 21

[1] Καὶ προσήλθοσαν οἱ ἀρχιπατριῶται τῶν υἱῶν Λευι πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ναυη καὶ πρὸς τοὺς ἀρχιφύλους πατριῶν ἐκ τῶν φυλῶν Ισραηλ [2] καὶ εἶπον πρὸς αὐτοὺς ἐν Σηλω ἐν γῇ Χανααν λέγοντες Ἐνετείλατο κύριος ἐν χειρὶ Μωυσῆ δοῦναι ἡμῖν πόλεις κατοικεῖν καὶ τὰ περισπόρια τοῖς κτήνεσιν ἡμῶν. [3] καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις ἐν τῷ κατακληρονομεῖν διὰ προστάγματος κυρίου τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν. [4] καὶ ἐξῆλθεν ὁ κλῆρος τῷ δήμῳ Κααθ, καὶ ἐγένετο τοῖς υἱοῖς Ααρων τοῖς ἱερεῦσιν τοῖς Λευίταις ἀπὸ φυλῆς Ιουδα καὶ ἀπὸ φυλῆς Συμεων καὶ ἀπὸ φυλῆς Βενιαμιν κληρωτὶ πόλεις δέκα τρεῖς [5] καὶ τοῖς υἱοῖς Κααθ τοῖς καταλελειμμένοις ἐκ τῆς φυλῆς Εφραιμ καὶ ἐκ τῆς φυλῆς Δαν καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση κληρωτὶ πόλεις δέκα· [6] καὶ τοῖς υἱοῖς Γεδσων ἀπὸ τῆς φυλῆς Ισσαχαρ καὶ ἀπὸ τῆς φυλῆς Ασηρ καὶ ἀπὸ τῆς φυλῆς Νεφθαλι καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐν τῷ Βασαν πόλεις δέκα τρεῖς· [7] καὶ τοῖς υἱοῖς Μεραρι κατὰ δήμους αὐτῶν ἀπὸ φυλῆς Ρουβην καὶ ἀπὸ φυλῆς Γαδ καὶ ἀπὸ φυλῆς Ζαβουλων κληρωτὶ πόλεις δώδεκα. [8] Καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ, κληρωτί. [9] καὶ ἔδωκεν ἡ φυλὴ υἱῶν Ιουδα καὶ ἡ φυλὴ υἱῶν Συμεων καὶ ἀπὸ τῆς φυλῆς υἱῶν Βενιαμιν τὰς πόλεις, καὶ ἐπεκλήθησαν [10] τοῖς υἱοῖς Ααρων ἀπὸ τοῦ δήμου τοῦ Κααθ τῶν υἱῶν Λευι, ὅτι τούτοις ἐγενήθη ὁ κλῆρος. [11] καὶ ἔδωκεν αὐτοῖς τὴν Καριαθαρβοκ μητρόπολιν τῶν Ενακ [αὕτη ἐστὶν Χεβρων] ἐν τῷ ὄρει Ιουδα· τὰ δὲ περισπόρια κύκλῳ αὐτῆς [12] καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκεν Ἰησοῦς τοῖς υἱοῖς Χαλεβ υἱοῦ Ιεφοννη ἐν κατασχέσει· [13] καὶ τοῖς υἱοῖς Ααρων τὴν πόλιν φυγαδευτήριον τῷ φονεύσαντι τὴν Χεβρων καὶ τὰ ἀφωρισμένα τὰ σὺν αὐτῇ καὶ τὴν Λεμνα καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ [14] καὶ τὴν Αιλωμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Τεμα καὶ τὰ ἀφωρισμένα αὐτῇ [15] καὶ τὴν Γελλα καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Δαβιρ καὶ τὰ ἀφωρισμένα αὐτῇ [16] καὶ Ασα καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Τανυ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Βαιθσαμυς καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις ἐννέα παρὰ τῶν δύο φυλῶν τούτων. [17] καὶ παρὰ τῆς φυλῆς Βενιαμιν τὴν Γαβαων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαθεθ καὶ τὰ ἀφωρισμένα αὐτῇ [18] καὶ Αναθωθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαμαλα καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες. [19] πᾶσαι αἱ πόλεις υἱῶν Ααρων τῶν ἱερέων δέκα τρεῖς. [20] Καὶ τοῖς δήμοις υἱοῖς Κααθ τοῖς Λευίταις τοῖς καταλελειμμένοις ἀπὸ τῶν υἱῶν Κααθ καὶ ἐγενήθη πόλις τῶν ὁρίων αὐτῶν ἀπὸ φυλῆς Εφραιμ, [21]

καὶ ἔδωκαν αὐτοῖς τὴν πόλιν τοῦ φυγαδευτηρίου τὴν τοῦ φονεύσαντος τὴν Συχεμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαζαρα καὶ τὰ πρὸς αὐτὴν καὶ τὰ ἀφωρισμένα αὐτῇ [22] καὶ τὴν Καβσαιμ καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ καὶ τὴν ἄνω Βαιθωρων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες. [23] καὶ ἐκ τῆς φυλῆς Δαν τὴν Ελκωθαιμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Γεθεδαν καὶ τὰ ἀφωρισμένα αὐτῇ [24] καὶ Αιλων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γεθερεμμων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες. [25] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση τὴν Ταναχ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Ιεβαθα καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις δύο. [26] πᾶσαι πόλεις δέκα καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐταῖς τοῖς δήμοις υἱῶν Καθ τοῖς ὑπολελειμμένοις. [27] Καὶ τοῖς υἱοῖς Γεδσων τοῖς Λευίταις ἐκ τοῦ ἡμίσους φυλῆς Μανασση τὰς πόλεις τὰς ἀφωρισμένας τοῖς φονεύσασι, τὴν Γαυλων ἐν τῇ Βασανίτιδι καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Βοσοραν καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις δύο [28] καὶ ἐκ τῆς φυλῆς Ισσαχαρ τὴν Κισων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Δεββα καὶ τὰ ἀφωρισμένα αὐτῇ [29] καὶ τὴν Ρεμμαθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Πηγὴν γραμμάτων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες. [30] καὶ ἐκ τῆς φυλῆς Ασηρ τὴν Βασελλαν καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Δαββων καὶ τὰ ἀφωρισμένα αὐτῇ [31] καὶ Χελκατ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Ραβ καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες. [32] καὶ ἐκ τῆς φυλῆς Νεφθαλι τὴν πόλιν τὴν ἀφωρισμένην τῷ φονεύσαντι τὴν Καδες ἐν τῇ Γαλιλαίᾳ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Εμμαθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Θεμμων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τρεῖς. [33] πᾶσαι αἱ πόλεις τοῦ Γεδσων κατὰ δήμους αὐτῶν πόλεις δέκα τρεῖς. [34] Καὶ τῷ δήμῳ υἱῶν Μεραρι τοῖς Λευίταις τοῖς λοιποῖς ἐκ τῆς φυλῆς υἱῶν Ζαβουλων τὴν Μααν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καδης καὶ τὰ περισπόρια αὐτῆς [35] καὶ Δεμνα καὶ τὰ περισπόρια αὐτῆς καὶ Σελλα καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες. [36] καὶ πέραν τοῦ Ιορδάνου τοῦ κατὰ Ιεριχω ἐκ τῆς φυλῆς Ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Βοσορ ἐν τῇ ἐρήμῳ τῇ Μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς [37] καὶ τὴν Δεκμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μαφα καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες. [38] καὶ ἀπὸ τῆς φυλῆς Γαδ τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Ραμωθ ἐν τῇ Γαλααδ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καμιν καὶ τὰ περισπόρια αὐτῆς [39] καὶ τὴν Εσεβων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς· αἱ πᾶσαι πόλεις τέσσαρες. [40] πᾶσαι πόλεις τοῖς υἱοῖς Μεραρι κατὰ δήμους αὐτῶν τῶν καταλελειμμένων ἀπὸ τῆς φυλῆς Λευι· καὶ ἐγενήθη τὰ ὅρια πόλεις δέκα δύο. [41] Πᾶσαι αἱ πόλεις τῶν Λευιτῶν ἐν μέσῳ κατασχέσεως υἱῶν Ισραηλ τεσσαράκοντα ὀκτὼ πόλεις καὶ τὰ περισπόρια αὐτῶν [42] κύκλῳ τῶν πόλεων τούτων, πόλις καὶ τὰ

περισπόρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσιν ταύταις. [42]a Καὶ συνετέλεσεν Ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὁρίοις αὐτῶν. [43] καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ μερίδα τῷ Ἰησοῖ κατὰ πρόσταγμα κυρίου· ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾐτήσατο· τὴν Θαμνασαραχ ἔδωκαν αὐτῷ ἐν τῷ ὄρει Εφραιμ. [44] καὶ ᾠκοδόμησεν Ἰησοῦς τὴν πόλιν καὶ ᾤκησεν ἐν αὐτῇ. [45] καὶ ἔλαβεν Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ισραηλ τοὺς γενομένους ἐν τῇ ὁδῷ ἐν τῇ ἐρήμῳ, καὶ ἔθηκεν αὐτὰς ἐν Θαμνασαραχ. [43] Καὶ ἔδωκεν κύριος τῷ Ισραηλ πᾶσαν τὴν γῆν, ἣν ὤμοσεν δοῦναι τοῖς πατράσιν αὐτῶν, καὶ κατεκληρονόμησαν αὐτὴν καὶ κατῴκησαν ἐν αὐτῇ. [44] καὶ κατέπαυσεν αὐτοὺς κύριος κυκλόθεν, καθότι ὤμοσεν τοῖς πατράσιν αὐτῶν· οὐκ ἀνέστη οὐθεὶς κατενώπιον αὐτῶν ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν· πάντας τοὺς ἐχθροὺς αὐτῶν παρέδωκεν κύριος εἰς τὰς χεῖρας αὐτῶν. [45] οὐ διέπεσεν ἀπὸ πάντων τῶν ῥημάτων τῶν καλῶν, ὧν ἐλάλησεν κύριος τοῖς υἱοῖς Ισραηλ· πάντα παρεγένετο.

CHAPTER 22

[1] Τότε συνεκάλεσεν Ἰησοῦς τοὺς υἱοὺς Ρουβην καὶ τοὺς υἱοὺς Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση [2] καὶ εἶπεν αὐτοῖς Ὑμεῖς ἀκηκόατε πάντα, ὅσα ἐνετείλατο ὑμῖν Μωϋσῆς ὁ παῖς κυρίου, καὶ ἐπηκούσατε τῆς φωνῆς μου κατὰ πάντα, ὅσα ἐνετειλάμην ὑμῖν. [3] οὐκ ἐγκαταλελοίπατε τοὺς ἀδελφοὺς ὑμῶν ταύτας τὰς ἡμέρας καὶ πλείους ἕως τῆς σήμερον ἡμέρας· ἐφυλάξασθε τὴν ἐντολὴν κυρίου τοῦ θεοῦ ὑμῶν. [4] νῦν δὲ κατέπαυσεν κύριος ὁ θεὸς ἡμῶν τοὺς ἀδελφοὺς ἡμῶν, ὃν τρόπον εἶπεν αὐτοῖς· νῦν οὖν ἀποστραφέντες ἀπέλθατε εἰς τοὺς οἴκους ὑμῶν καὶ εἰς τὴν γῆν τῆς κατασχέσεως ὑμῶν, ἣν ἔδωκεν ὑμῖν Μωϋσῆς ἐν τῷ πέραν τοῦ Ιορδάνου. [5] ἀλλὰ φυλάξασθε ποιεῖν σφόδρα τὰς ἐντολὰς καὶ τὸν νόμον, ὃν ἐνετείλατο ἡμῖν ποιεῖν Μωϋσῆς ὁ παῖς κυρίου, ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν, πορεύεσθαι πάσαις ταῖς ὁδοῖς αὐτοῦ, φυλάξασθαι τὰς ἐντολὰς αὐτοῦ καὶ προσκεῖσθαι αὐτῷ καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς διανοίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν. [6] καὶ ηὐλόγησεν αὐτοὺς Ἰησοῦς καὶ ἐξαπέστειλεν αὐτούς, καὶ ἐπορεύθησαν εἰς τοὺς οἴκους αὐτῶν. – [7] καὶ τῷ ἡμίσει φυλῆς Μανασση ἔδωκεν Μωϋσῆς ἐν τῇ Βασανίτιδι, καὶ τῷ ἡμίσει ἔδωκεν Ἰησοῦς μετὰ τῶν ἀδελφῶν αὐτοῦ ἐν τῷ πέραν τοῦ Ιορδάνου παρὰ θάλασσαν. καὶ ἡνίκα ἐξαπέστειλεν αὐτοὺς Ἰησοῦς εἰς τοὺς οἴκους αὐτῶν καὶ εὐλόγησεν αὐτούς, [8] καὶ ἐν χρήμασιν πολλοῖς ἀπήλθοσαν εἰς τοὺς οἴκους αὐτῶν, καὶ κτήνη πολλὰ σφόδρα καὶ ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ ἱματισμὸν πολύν, καὶ διείλαντο τὴν προνομὴν τῶν ἐχθρῶν μετὰ τῶν ἀδελφῶν αὐτῶν. [9] Καὶ ἐπορεύθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς υἱῶν Μανασση ἀπὸ τῶν υἱῶν Ισραηλ ἐκ Σηλω ἐν γῇ Χανααν ἀπελθεῖν εἰς γῆν Γαλααδ εἰς γῆν κατασχέσεως αὐτῶν, ἣν ἐκληρονόμησαν αὐτὴν διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ. [10] καὶ ἦλθον εἰς Γαλγαλα τοῦ Ιορδάνου, ἥ ἐστιν ἐν γῇ Χανααν, καὶ ᾠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση ἐκεῖ βωμὸν ἐπὶ τοῦ Ιορδάνου, βωμὸν μέγαν τοῦ ἰδεῖν. [11] καὶ ἤκουσαν οἱ υἱοὶ Ισραηλ λεγόντων Ἰδοὺ ᾠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση βωμὸν ἐφ᾽ ὁρίων γῆς Χανααν ἐπὶ τοῦ Γαλααδ τοῦ Ιορδάνου ἐν τῷ πέραν υἱῶν Ισραηλ. [12] καὶ συνηθροίσθησαν πάντες οἱ υἱοὶ Ισραηλ εἰς Σηλω ὥστε ἀναβάντες ἐκπολεμῆσαι αὐτούς. [13] καὶ ἀπέστειλαν οἱ υἱοὶ Ισραηλ πρὸς τοὺς υἱοὺς Ρουβην καὶ πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τὸ ἥμισυ φυλῆς Μανασση εἰς γῆν Γαλααδ τόν τε Φινεες υἱὸν Ελεαζαρ υἱοῦ Ααρων τοῦ ἀρχιερέως [14] καὶ δέκα τῶν ἀρχόντων μετ᾽ αὐτοῦ, ἄρχων εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ισραηλ· ἄρχοντες οἴκων πατριῶν

εἰσιν, χιλίαρχοι Ισραηλ. [15] καὶ παρεγένοντο πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τοὺς υἱοὺς Ρουβην καὶ πρὸς τοὺς ἡμίσεις φυλῆς Μανασση εἰς γῆν Γαλααδ καὶ ἐλάλησαν πρὸς αὐτοὺς λέγοντες [16] Τάδε λέγει πᾶσα ἡ συναγωγὴ κυρίου Τίς ἡ πλημμέλεια αὕτη, ἣν ἐπλημμελήσατε ἐναντίον τοῦ θεοῦ Ισραηλ, ἀποστραφῆναι σήμερον ἀπὸ κυρίου οἰκοδομήσαντες ὑμῖν ἑαυτοῖς βωμὸν ἀποστάτας ὑμᾶς γενέσθαι ἀπὸ κυρίου; [17] μὴ μικρὸν ἡμῖν τὸ ἁμάρτημα Φογωρ; ὅτι οὐκ ἐκαθαρίσθημεν ἀπ᾽ αὐτοῦ ἕως τῆς ἡμέρας ταύτης, καὶ ἐγενήθη πληγὴ ἐν τῇ συναγωγῇ κυρίου. [18] καὶ ὑμεῖς ἀποστραφήσεσθε σήμερον ἀπὸ κυρίου; καὶ ἔσται ἐὰν ἀποστῆτε σήμερον ἀπὸ κυρίου, καὶ αὔριον ἐπὶ πάντα Ισραηλ ἔσται ἡ ὀργή. [19] καὶ νῦν εἰ μικρὰ ὑμῖν ἡ γῆ τῆς κατασχέσεως ὑμῶν, διάβητε εἰς τὴν γῆν τῆς κατασχέσεως κυρίου, οὗ κατασκηνοῖ ἐκεῖ ἡ σκηνὴ κυρίου, καὶ κατακληρονομήσατε ἐν ἡμῖν· καὶ μὴ ἀποστάται ἀπὸ θεοῦ γενήθητε καὶ μὴ ἀπόστητε ἀπὸ κυρίου διὰ τὸ οἰκοδομῆσαι ὑμᾶς βωμὸν ἔξω τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ ἡμῶν. [20] οὐκ ἰδοὺ Αχαρ ὁ τοῦ Ζαρα πλημμελείᾳ ἐπλημμέλησεν ἀπὸ τοῦ ἀναθέματος καὶ ἐπὶ πᾶσαν συναγωγὴν Ισραηλ ἐγενήθη ὀργή; καὶ οὗτος εἷς μόνος ἦν· μὴ μόνος οὗτος ἀπέθανεν τῇ ἑαυτοῦ ἁμαρτίᾳ; [21] Καὶ ἀπεκρίθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση καὶ ἐλάλησαν τοῖς χιλιάρχοις Ισραηλ λέγοντες [22] Ὁ θεὸς θεός ἐστιν κύριος, καὶ ὁ θεὸς θεὸς κύριος αὐτὸς οἶδεν, καὶ Ισραηλ αὐτὸς γνώσεται· εἰ ἐν ἀποστασίᾳ ἐπλημμελήσαμεν ἔναντι τοῦ κυρίου, μὴ ῥύσαιτο ἡμᾶς ἐν ταύτῃ· [23] καὶ εἰ ᾠκοδομήσαμεν αὐτοῖς βωμὸν ὥστε ἀποστῆναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν ὥστε ἀναβιβάσαι ἐπ᾽ αὐτὸν θυσίαν ὁλοκαυτωμάτων ἢ ὥστε ποιῆσαι ἐπ᾽ αὐτοῦ θυσίαν σωτηρίου, κύριος ἐκζητήσει. [24] ἀλλ᾽ ἕνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο λέγοντες Ἵνα μὴ εἴπωσιν αὔριον τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν Τί ὑμῖν κυρίῳ τῷ θεῷ Ισραηλ; [25] καὶ ὅρια ἔθηκεν κύριος ἀνὰ μέσον ἡμῶν καὶ ὑμῶν τὸν Ιορδάνην, καὶ οὐκ ἔστιν ὑμῖν μερὶς κυρίου. καὶ ἀπαλλοτριώσουσιν οἱ υἱοὶ ὑμῶν τοὺς υἱοὺς ἡμῶν, ἵνα μὴ σέβωνται κύριον. [26] καὶ εἴπαμεν ποιῆσαι οὕτως τοῦ οἰκοδομῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν, [27] ἀλλ᾽ ἵνα ᾖ τοῦτο μαρτύριον ἀνὰ μέσον ἡμῶν καὶ ὑμῶν καὶ ἀνὰ μέσον τῶν γενεῶν ἡμῶν μεθ᾽ ἡμᾶς τοῦ λατρεύειν λατρείαν κυρίῳ ἐναντίον αὐτοῦ ἐν τοῖς καρπώμασιν ἡμῶν καὶ ἐν ταῖς θυσίαις ἡμῶν καὶ ἐν ταῖς θυσίαις τῶν σωτηρίων ἡμῶν· καὶ οὐκ ἐροῦσιν τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν αὔριον Οὐκ ἔστιν ὑμῖν μερὶς κυρίου. [28] καὶ εἴπαμεν Ἐὰν γένηταί ποτε καὶ λαλήσωσιν πρὸς ἡμᾶς καὶ ταῖς γενεαῖς ἡμῶν αὔριον, καὶ ἐροῦσιν Ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου, ὃ ἐποίησαν οἱ πατέρες ἡμῶν οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν, ἀλλὰ μαρτύριόν ἐστιν ἀνὰ μέσον ὑμῶν καὶ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον

τῶν υἱῶν ἡμῶν. [29] μὴ γένοιτο οὖν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν ταῖς σήμερον ἡμέραις ἀποστῆναι ἀπὸ κυρίου ὥστε οἰκοδομῆσαι ἡμᾶς θυσιαστήριον τοῖς καρπώμασιν καὶ ταῖς θυσίαις σαλαμιν καὶ τῇ θυσίᾳ τοῦ σωτηρίου πλὴν τοῦ θυσιαστηρίου κυρίου, ὅ ἐστιν ἐναντίον τῆς σκηνῆς αὐτοῦ. [30] Καὶ ἀκούσας Φινεες ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς Ισραηλ, οἳ ἦσαν μετ᾽ αὐτοῦ, τοὺς λόγους, οὓς ἐλάλησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση, καὶ ἤρεσεν αὐτοῖς. [31] καὶ εἶπεν Φινεες ὁ ἱερεὺς τοῖς υἱοῖς Ρουβην καὶ τοῖς υἱοῖς Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση Σήμερον ἐγνώκαμεν ὅτι μεθ᾽ ἡμῶν κύριος, διότι οὐκ ἐπλημμελήσατε ἐναντίον κυρίου πλημμέλειαν καὶ ὅτι ἐρρύσασθε τοὺς υἱοὺς Ισραηλ ἐκ χειρὸς κυρίου. [32] καὶ ἀπέστρεψεν Φινεες ὁ ἱερεὺς καὶ οἱ ἄρχοντες ἀπὸ τῶν υἱῶν Ρουβην καὶ ἀπὸ τῶν υἱῶν Γαδ καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐκ γῆς Γαλααδ εἰς γῆν Χανααν πρὸς τοὺς υἱοὺς Ισραηλ καὶ ἀπεκρίθησαν αὐτοῖς τοὺς λόγους, [33] καὶ ἤρεσεν τοῖς υἱοῖς Ισραηλ. καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Ισραηλ, καὶ εὐλόγησαν τὸν θεὸν υἱῶν Ισραηλ καὶ εἶπαν μηκέτι ἀναβῆναι πρὸς αὐτοὺς εἰς πόλεμον ἐξολεθρεῦσαι τὴν γῆν τῶν υἱῶν Ρουβην καὶ τῶν υἱῶν Γαδ καὶ τοῦ ἡμίσους φυλῆς Μανασση. καὶ κατῴκησαν ἐπ᾽ αὐτῆς. [34] καὶ ἐπωνόμασεν Ἰησοῦς τὸν βωμὸν τῶν Ρουβην καὶ τῶν Γαδ καὶ τοῦ ἡμίσους φυλῆς Μανασση καὶ εἶπεν ὅτι Μαρτύριόν ἐστιν ἀνὰ μέσον αὐτῶν ὅτι κύριος ὁ θεὸς αὐτῶν ἐστιν.

CHAPTER 23

[1] Καὶ ἐγένετο μεθ’ ἡμέρας πλείους μετὰ τὸ καταπαῦσαι κύριον τὸν Ισραηλ ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν κυκλόθεν, καὶ Ἰησοῦς πρεσβύτερος προβεβηκὼς ταῖς ἡμέραις, [2] καὶ συνεκάλεσεν Ἰησοῦς πάντας τοὺς υἱοὺς Ισραηλ καὶ τὴν γερουσίαν αὐτῶν καὶ τοὺς ἄρχοντας αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ εἶπεν πρὸς αὐτούς Ἐγὼ γεγήρακα καὶ προβέβηκα ταῖς ἡμέραις. [3] ὑμεῖς δὲ ἑωράκατε ὅσα ἐποίησεν κύριος ὁ θεὸς ὑμῶν πᾶσιν τοῖς ἔθνεσιν τούτοις ἀπὸ προσώπου ὑμῶν, ὅτι κύριος ὁ θεὸς ὑμῶν ὁ ἐκπολεμήσας ὑμῖν. [4] ἴδετε ὅτι ἐπέρριφα ὑμῖν τὰ ἔθνη τὰ καταλελειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλὰς ὑμῶν· ἀπὸ τοῦ Ιορδάνου πάντα τὰ ἔθνη, ἃ ἐξωλέθρευσα, καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὁριεῖ ἐπὶ δυσμὰς ἡλίου. [5] κύριος δὲ ὁ θεὸς ὑμῶν, οὗτος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου ὑμῶν, ἕως ἂν ἀπόλωνται, καὶ ἀποστελεῖ αὐτοῖς τὰ θηρία τὰ ἄγρια, ἕως ἂν ἐξολεθρεύσῃ αὐτοὺς καὶ τοὺς βασιλεῖς αὐτῶν ἀπὸ προσώπου ὑμῶν, καὶ κατακληρονομήσατε τὴν γῆν αὐτῶν, καθὰ ἐλάλησεν κύριος ὁ θεὸς ὑμῶν ὑμῖν. [6] κατισχύσατε οὖν σφόδρα φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου Μωυσῆ, ἵνα μὴ ἐκκλίνητε εἰς δεξιὰν ἢ εὐώνυμα, [7] ὅπως μὴ εἰσέλθητε εἰς τὰ ἔθνη τὰ καταλελειμμένα ταῦτα, καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν, οὐδὲ μὴ προσκυνήσητε αὐτοῖς οὐδὲ μὴ λατρεύσητε αὐτοῖς, [8] ἀλλὰ κυρίῳ τῷ θεῷ ὑμῶν προσκολληθήσεσθε, καθάπερ ἐποιήσατε ἕως τῆς ἡμέρας ταύτης. [9] καὶ ἐξωλέθρευσεν αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν, ἔθνη μεγάλα καὶ ἰσχυρά, καὶ ὑμῖν οὐθεὶς ἀντέστη κατενώπιον ὑμῶν ἕως τῆς ἡμέρας ταύτης· [10] εἷς ὑμῶν ἐδίωξεν χιλίους, ὅτι κύριος ὁ θεὸς ὑμῶν ἐξεπολέμει ὑμῖν, καθάπερ εἶπεν ὑμῖν. [11] καὶ φυλάξασθε σφόδρα τοῦ ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν. [12] ἐὰν γὰρ ἀποστραφῆτε καὶ προσθῆσθε τοῖς ὑπολειφθεῖσιν ἔθνεσιν τούτοις τοῖς μεθ’ ὑμῶν καὶ ἐπιγαμίας ποιήσητε πρὸς αὐτοὺς καὶ συγκαταμιγῆτε αὐτοῖς καὶ αὐτοὶ ὑμῖν, [13] γινώσκετε ὅτι οὐ μὴ προσθῇ κύριος τοῦ ἐξολεθρεῦσαι τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα καὶ εἰς ἥλους ἐν ταῖς πτέρναις ὑμῶν καὶ εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν, ἕως ἂν ἀπόλησθε ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης, ἣν ἔδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν. [14] ἐγὼ δὲ ἀποτρέχω τὴν ὁδὸν καθὰ καὶ πάντες οἱ ἐπὶ τῆς γῆς, καὶ γνώσεσθε τῇ καρδίᾳ ὑμῶν καὶ τῇ ψυχῇ ὑμῶν διότι οὐ διέπεσεν εἷς λόγος ἀπὸ πάντων τῶν λόγων, ὧν εἶπεν κύριος ὁ θεὸς ὑμῶν, πρὸς πάντα τὰ ἀνήκοντα ὑμῖν, οὐ διεφώνησεν ἐξ αὐτῶν. [15] καὶ ἔσται ὃν τρόπον ἥκει ἐφ’ ὑμᾶς πάντα

τὰ ῥήματα τὰ καλά, ἃ ἐλάλησεν κύριος πρὸς ὑμᾶς, οὕτως ἐπάξει κύριος ὁ θεὸς ἐφ᾽ ὑμᾶς πάντα τὰ ῥήματα τὰ πονηρά, ἕως ἂν ἐξολεθρεύσῃ ὑμᾶς ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης, ἧς ἔδωκεν κύριος ὑμῖν, [16] ἐν τῷ παραβῆναι ὑμᾶς τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν ἐνετείλατο ὑμῖν, καὶ πορευθέντες λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς.

CHAPTER 24

[1] Καὶ συνήγαγεν Ἰησοῦς πάσας φυλὰς Ισραηλ εἰς Σηλω καὶ συνεκάλεσεν τοὺς πρεσβυτέρους αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ ἔστησεν αὐτοὺς ἀπέναντι τοῦ θεοῦ. [2] καὶ εἶπεν Ἰησοῦς πρὸς πάντα τὸν λαόν Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Πέραν τοῦ ποταμοῦ κατῴκησαν οἱ πατέρες ὑμῶν τὸ ἀπ᾽ ἀρχῆς, Θαρα ὁ πατὴρ Αβρααμ καὶ ὁ πατὴρ Ναχωρ, καὶ ἐλάτρευσαν θεοῖς ἑτέροις. [3] καὶ ἔλαβον τὸν πατέρα ὑμῶν τὸν Αβρααμ ἐκ τοῦ πέραν τοῦ ποταμοῦ καὶ ὡδήγησα αὐτὸν ἐν πάσῃ τῇ γῇ καὶ ἐπλήθυνα αὐτοῦ σπέρμα καὶ ἔδωκα αὐτῷ τὸν Ισαακ [4] καὶ τῷ Ισαακ τὸν Ιακωβ καὶ τὸν Ησαυ· καὶ ἔδωκα τῷ Ησαυ τὸ ὄρος τὸ Σηιρ κληρονομῆσαι αὐτῷ, καὶ Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ κατέβησαν εἰς Αἴγυπτον καὶ ἐγένοντο ἐκεῖ εἰς ἔθνος μέγα καὶ πολὺ καὶ κραταιόν. [5] καὶ ἐκάκωσαν αὐτοὺς οἱ Αἰγύπτιοι, καὶ ἐπάταξεν κύριος τὴν Αἴγυπτον ἐν οἷς ἐποίησεν αὐτοῖς, καὶ μετὰ ταῦτα ἐξήγαγεν ὑμᾶς [6] ἐξ Αἰγύπτου, καὶ εἰσήλθατε εἰς τὴν θάλασσαν τὴν ἐρυθράν. καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω τῶν πατέρων ὑμῶν ἐν ἅρμασιν καὶ ἐν ἵπποις εἰς τὴν θάλασσαν τὴν ἐρυθράν, [7] καὶ ἀνεβοήσαμεν πρὸς κύριον, καὶ ἔδωκεν νεφέλην καὶ γνόφον ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον τῶν Αἰγυπτίων καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς τὴν θάλασσαν, καὶ ἐκάλυψεν αὐτούς, καὶ εἴδοσαν οἱ ὀφθαλμοὶ ὑμῶν ὅσα ἐποίησεν κύριος ἐν γῇ Αἰγύπτῳ. καὶ ἦτε ἐν τῇ ἐρήμῳ ἡμέρας πλείους. [8] καὶ ἤγαγεν ὑμᾶς εἰς γῆν Αμορραίων τῶν κατοικούντων πέραν τοῦ Ιορδάνου, καὶ παρετάξαντο ὑμῖν, καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν, καὶ κατεκληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐξωλεθρεύσατε αὐτοὺς ἀπὸ προσώπου ὑμῶν. [9] καὶ ἀνέστη Βαλακ ὁ τοῦ Σεπφωρ βασιλεὺς Μωαβ καὶ παρετάξατο τῷ Ισραηλ καὶ ἀποστείλας ἐκάλεσεν τὸν Βαλααμ ἀράσασθαι ὑμῖν· [10] καὶ οὐκ ἠθέλησεν κύριος ὁ θεός σου ἀπολέσαι σε, καὶ εὐλογίαν εὐλόγησεν ὑμᾶς, καὶ ἐξείλατο ὑμᾶς ἐκ χειρῶν αὐτῶν καὶ παρέδωκεν αὐτούς. [11] καὶ διέβητε τὸν Ιορδάνην καὶ παρεγενήθητε εἰς Ιεριχω· καὶ ἐπολέμησαν πρὸς ὑμᾶς οἱ κατοικοῦντες Ιεριχω, ὁ Αμορραῖος καὶ ὁ Χαναναῖος καὶ ὁ Φερεζαῖος καὶ ὁ Ευαῖος καὶ ὁ Ιεβουσαῖος καὶ ὁ Χετταῖος καὶ ὁ Γεργεσαῖος, καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ὑμῶν. [12] καὶ ἐξαπέστειλεν προτέραν ὑμῶν τὴν σφηκιάν, καὶ ἐξέβαλεν αὐτοὺς ἀπὸ προσώπου ὑμῶν, δώδεκα βασιλεῖς τῶν Αμορραίων, οὐκ ἐν τῇ ῥομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου. [13] καὶ ἔδωκεν ὑμῖν γῆν, ἐφ᾽ ἣν οὐκ ἐκοπιάσατε ἐπ᾽ αὐτῆς, καὶ πόλεις, ἃς οὐκ ᾠκοδομήσατε, καὶ κατῳκίσθητε ἐν αὐταῖς· καὶ ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐκ ἐφυτεύσατε, ὑμεῖς ἔδεσθε. [14] καὶ νῦν φοβήθητε κύριον καὶ λατρεύσατε

αὐτῷ ἐν εὐθύτητι καὶ ἐν δικαιοσύνῃ καὶ περιέλεσθε τοὺς θεοὺς τοὺς ἀλλοτρίους, οἷς ἐλάτρευσαν οἱ πατέρες ὑμῶν ἐν τῷ πέραν τοῦ ποταμοῦ καὶ ἐν Αἰγύπτῳ, καὶ λατρεύετε κυρίῳ. [15] εἰ δὲ μὴ ἀρέσκει ὑμῖν λατρεύειν κυρίῳ, ἔλεσθε ὑμῖν ἑαυτοῖς σήμερον, τίνι λατρεύσητε, εἴτε τοῖς θεοῖς τῶν πατέρων ὑμῶν τοῖς ἐν τῷ πέραν τοῦ ποταμοῦ, εἴτε τοῖς θεοῖς τῶν Αμορραίων, ἐν οἷς ὑμεῖς κατοικεῖτε ἐπὶ τῆς γῆς αὐτῶν· ἐγὼ δὲ καὶ ἡ οἰκία μου λατρεύσομεν κυρίῳ, ὅτι ἅγιός ἐστιν. [16] Καὶ ἀποκριθεὶς ὁ λαὸς εἶπεν Μὴ γένοιτο ἡμῖν καταλιπεῖν κύριον ὥστε λατρεύειν θεοῖς ἑτέροις. [17] κύριος ὁ θεὸς ἡμῶν, αὐτὸς θεός ἐστιν· αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου καὶ διεφύλαξεν ἡμᾶς ἐν πάσῃ τῇ ὁδῷ, ᾗ ἐπορεύθημεν ἐν αὐτῇ, καὶ ἐν πᾶσιν τοῖς ἔθνεσιν, οὓς παρήλθομεν δι᾽ αὐτῶν· [18] καὶ ἐξέβαλεν κύριος τὸν Αμορραῖον καὶ πάντα τὰ ἔθνη τὰ κατοικοῦντα τὴν γῆν ἀπὸ προσώπου ἡμῶν. ἀλλὰ καὶ ἡμεῖς λατρεύσομεν κυρίῳ· οὗτος γὰρ θεὸς ἡμῶν ἐστιν. [19] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Οὐ μὴ δύνησθε λατρεύειν κυρίῳ, ὅτι θεὸς ἅγιός ἐστιν, καὶ ζηλώσας οὗτος οὐκ ἀνήσει ὑμῶν τὰ ἁμαρτήματα καὶ τὰ ἀνομήματα ὑμῶν· [20] ἡνίκα ἐὰν ἐγκαταλίπητε κύριον καὶ λατρεύσητε θεοῖς ἑτέροις, καὶ ἐπελθὼν κακώσει ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἀνθ᾽ ὧν εὖ ἐποίησεν ὑμᾶς. [21] καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν Οὐχί, ἀλλὰ κυρίῳ λατρεύσομεν. [22] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Μάρτυρες ὑμεῖς καθ᾽ ὑμῶν, ὅτι ὑμεῖς ἐξελέξασθε κύριον λατρεύειν αὐτῷ· [23] καὶ νῦν περιέλεσθε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς ἐν ὑμῖν καὶ εὐθύνατε τὴν καρδίαν ὑμῶν πρὸς κύριον θεὸν Ισραηλ. [24] καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν Κυρίῳ λατρεύσομεν καὶ τῆς φωνῆς αὐτοῦ ἀκουσόμεθα. [25] Καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔδωκεν αὐτῷ νόμον καὶ κρίσιν ἐν Σηλω ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ Ισραηλ. [26] καὶ ἔγραψεν τὰ ῥήματα ταῦτα εἰς βιβλίον, νόμον τοῦ θεοῦ· καὶ ἔλαβεν λίθον μέγαν καὶ ἔστησεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τερέμινθον ἀπέναντι κυρίου. [27] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν Ἰδοὺ ὁ λίθος οὗτος ἔσται ἐν ὑμῖν εἰς μαρτύριον, ὅτι αὐτὸς ἀκήκοεν πάντα τὰ λεχθέντα αὐτῷ ὑπὸ κυρίου, ὅ τι ἐλάλησεν πρὸς ἡμᾶς σήμερον· καὶ ἔσται οὗτος ἐν ὑμῖν εἰς μαρτύριον ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, ἡνίκα ἐὰν ψεύσησθε κυρίῳ τῷ θεῷ μου. [28] καὶ ἀπέστειλεν Ἰησοῦς τὸν λαόν, καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ. [29] καὶ ἐλάτρευσεν Ισραηλ τῷ κυρίῳ πάσας τὰς ἡμέρας Ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων, ὅσοι ἐφείλκυσαν τὸν χρόνον μετὰ Ἰησοῦ καὶ ὅσοι εἴδοσαν πάντα τὰ ἔργα κυρίου, ὅσα ἐποίησεν τῷ Ισραηλ. [30] Καὶ ἐγένετο μετ᾽ ἐκεῖνα καὶ ἀπέθανεν Ἰησοῦς υἱὸς Ναυη δοῦλος κυρίου ἑκατὸν δέκα ἐτῶν. [31] καὶ ἔθαψαν αὐτὸν πρὸς τοῖς ὁρίοις τοῦ κλήρου αὐτοῦ ἐν Θαμναθασαχαρα ἐν τῷ ὄρει τῷ Εφραιμ ἀπὸ βορρᾶ τοῦ ὄρους Γαας· [31]a ἐκεῖ ἔθηκαν μετ᾽ αὐτοῦ εἰς τὸ μνῆμα, εἰς ὃ ἔθαψαν

αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ισραηλ ἐν Γαλγαλοις, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν αὐτοῖς κύριος, καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. – [32] καὶ τὰ ὀστᾶ Ιωσηφ ἀνήγαγον οἱ υἱοὶ Ισραηλ ἐξ Αἰγύπτου καὶ κατώρυξαν ἐν Σικιμοις ἐν τῇ μερίδι τοῦ ἀγροῦ, οὗ ἐκτήσατο Ιακωβ παρὰ τῶν Αμορραίων τῶν κατοικούντων ἐν Σικιμοις ἀμνάδων ἑκατὸν καὶ ἔδωκεν αὐτὴν Ιωσηφ ἐν μερίδι. [33] Καὶ ἐγένετο μετὰ ταῦτα καὶ Ελεαζαρ υἱὸς Ααρων ὁ ἀρχιερεὺς ἐτελεύτησεν καὶ ἐτάφη ἐν Γαβααθ Φινεες τοῦ υἱοῦ αὐτοῦ, ἣν ἔδωκεν αὐτῷ ἐν τῷ ὄρει τῷ Εφραιμ. [33]a ἐν ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ Ισραηλ τὴν κιβωτὸν τοῦ θεοῦ περιεφέροσαν ἐν ἑαυτοῖς, καὶ Φινεες ἱεράτευσεν ἀντὶ Ελεαζαρ τοῦ πατρὸς αὐτοῦ, ἕως ἀπέθανεν καὶ κατωρύγη ἐν Γαβααθ τῇ ἑαυτοῦ. [34] οἱ δὲ υἱοὶ Ισραηλ ἀπήλθοσαν ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ισραηλ τὴν Ἀστάρτην καὶ Ασταρωθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Εγλωμ τῷ βασιλεῖ Μωαβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δέκα ὀκτώ.

Judges

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰησοῦ καὶ ἐπηρώτων οἱ υἱοὶ Ισραηλ διὰ τοῦ κυρίου λέγοντες Τίς ἀναβήσεται ἡμῖν πρὸς τοὺς Χαναναίους ἀφηγούμενος τοῦ πολεμῆσαι πρὸς αὐτούς; [2] καὶ εἶπεν κύριος Ιουδας ἀναβήσεται, ἰδοὺ δέδωκα τὴν γῆν ἐν τῇ χειρὶ αὐτοῦ. [3] καὶ εἶπεν Ιουδας τῷ Συμεων ἀδελφῷ αὐτοῦ Ἀνάβηθι μετ᾽ ἐμοῦ ἐν τῷ κλήρῳ μου, καὶ παραταξώμεθα πρὸς τοὺς Χαναναίους, καὶ πορεύσομαι κἀγὼ μετὰ σοῦ ἐν τῷ κλήρῳ σου. καὶ ἐπορεύθη μετ᾽ αὐτοῦ Συμεων. [4] καὶ ἀνέβη Ιουδας, καὶ παρέδωκεν κύριος τὸν Χαναναῖον καὶ τὸν Φερεζαῖον εἰς τὰς χεῖρας αὐτῶν, καὶ ἔκοψαν αὐτοὺς ἐν Βεζεκ εἰς δέκα χιλιάδας ἀνδρῶν [5] καὶ κατέλαβον τὸν Αδωνιβεζεκ ἐν τῇ Βεζεκ καὶ παρετάξαντο πρὸς αὐτὸν καὶ ἔκοψαν τὸν Χαναναῖον καὶ τὸν Φερεζαῖον. [6] καὶ ἔφυγεν Αδωνιβεζεκ, καὶ κατέδραμον ὀπίσω αὐτοῦ καὶ κατελάβοσαν αὐτὸν καὶ ἀπέκοψαν τὰ ἄκρα τῶν χειρῶν αὐτοῦ καὶ τὰ ἄκρα τῶν ποδῶν αὐτοῦ. [7] καὶ εἶπεν Αδωνιβεζεκ Ἑβδομήκοντα βασιλεῖς τὰ ἄκρα τῶν χειρῶν αὐτῶν καὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν ἀποκεκομμένοι ἦσαν συλλέγοντες τὰ ὑποκάτω τῆς τραπέζης μου· καθὼς οὖν ἐποίησα, οὕτως ἀνταπέδωκέν μοι ὁ θεός. καὶ ἄγουσιν αὐτὸν εἰς Ιερουσαλημ, καὶ ἀπέθανεν ἐκεῖ. [8] Καὶ ἐπολέμουν οἱ υἱοὶ Ιουδα τὴν Ιερουσαλημ καὶ κατελάβοντο αὐτὴν καὶ ἐπάταξαν αὐτὴν ἐν στόματι ῥομφαίας καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί. [9] καὶ μετὰ ταῦτα κατέβησαν οἱ υἱοὶ Ιουδα τοῦ πολεμῆσαι πρὸς τὸν Χαναναῖον τὸν κατοικοῦντα τὴν ὀρεινὴν καὶ τὸν νότον καὶ τὴν πεδινήν. [10] καὶ ἐπορεύθη Ιουδας πρὸς τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Χεβρων, καὶ ἐξῆλθεν Χεβρων ἐξ ἐναντίας· καὶ τὸ ὄνομα ἦν Χεβρων τὸ πρότερον Καριαθαρβοξεφερ. καὶ ἐπάταξαν τὸν Σεσσι καὶ Αχιναν καὶ Θολμιν, γεννήματα τοῦ Ενακ. [11] καὶ ἀνέβησαν ἐκεῖθεν πρὸς τοὺς κατοικοῦντας Δαβιρ· τὸ δὲ ὄνομα τῆς Δαβιρ ἦν ἔμπροσθεν Καριαθσωφαρ, πόλις γραμμάτων. [12] καὶ εἶπεν Χαλεβ Ὃς ἐὰν πατάξῃ τὴν πόλιν τῶν γραμμάτων καὶ προκαταλάβηται αὐτήν, δώσω αὐτῷ τὴν Ασχα θυγατέρα μου εἰς γυναῖκα. [13] καὶ προκατελάβετο αὐτὴν Γοθονιηλ υἱὸς Κενεζ ἀδελφοῦ Χαλεβ ὁ νεώτερος, καὶ ἔδωκεν αὐτῷ Χαλεβ τὴν Ασχα θυγατέρα αὐτοῦ εἰς γυναῖκα. [14] καὶ ἐγένετο ἐν τῇ εἰσόδῳ αὐτῆς καὶ ἐπέσεισεν αὐτὴν Γοθονιηλ τοῦ αἰτῆσαι παρὰ τοῦ πατρὸς αὐτῆς ἀγρόν, καὶ ἐγόγγυζεν καὶ ἔκραξεν ἀπὸ τοῦ ὑποζυγίου Εἰς γῆν νότου ἐκδέδοσαί με. καὶ εἶπεν αὐτῇ Χαλεβ Τί ἐστίν σοι; [15] καὶ εἶπεν αὐτῷ Ασχα Δὸς δή μοι εὐλογίαν, ὅτι εἰς γῆν νότου ἐκδέδοσαί με, καὶ δώσεις μοι λύτρωσιν ὕδατος. καὶ ἔδωκεν αὐτῇ Χαλεβ κατὰ τὴν καρδίαν αὐτῆς λύτρωσιν μετεώρων καὶ λύτρωσιν ταπεινῶν. [16] Καὶ οἱ υἱοὶ Ιοθορ τοῦ

Κιναιου τοῦ γαμβροῦ Μωυσέως ἀνέβησαν ἐκ πόλεως τῶν φοινίκων μετὰ τῶν υἱῶν Ιουδα εἰς τὴν ἔρημον τὴν οὖσαν ἐν τῷ νότῳ Ιουδα, ἥ ἐστιν ἐπὶ καταβάσεως Αραδ, καὶ κατῴκησαν μετὰ τοῦ λαοῦ. – [17] καὶ ἐπορεύθη Ιουδας μετὰ Συμεων τοῦ ἀδελφοῦ αὐτοῦ καὶ ἔκοψεν τὸν Χαναναῖον τὸν κατοικοῦντα Σεφεκ· καὶ ἐξωλέθρευσαν αὐτούς, καὶ ἐκάλεσεν τὸ ὄνομα τῆς πόλεως Ἀνάθεμα. [18] καὶ οὐκ ἐκληρονόμησεν Ιουδας τὴν Γάζαν οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ἀσκαλῶνα οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ακκαρων οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ἄζωτον οὐδὲ τὰ περισπόρια αὐτῆς. [19] καὶ ἦν κύριος μετὰ Ιουδα, καὶ ἐκληρονόμησεν τὸ ὄρος· ὅτι οὐκ ἠδυνάσθησαν ἐξολεθρεῦσαι τοὺς κατοικοῦντας τὴν κοιλάδα, ὅτι Ρηχαβ διεστείλατο αὐτοῖς. [20] καὶ ἔδωκαν τῷ Χαλεβ τὴν Χεβρων, καθὼς ἐλάλησεν Μωϋσῆς, καὶ ἐκληρονόμησεν ἐκεῖθεν τὰς τρεῖς πόλεις τῶν υἱῶν Ενακ. [21] καὶ τὸν Ιεβουσαῖον τὸν κατοικοῦντα ἐν Ιερουσαλημ οὐκ ἐκληρονόμησαν οἱ υἱοὶ Βενιαμιν, καὶ κατῴκησεν ὁ Ιεβουσαῖος μετὰ τῶν υἱῶν Βενιαμιν ἐν Ιερουσαλημ ἕως τῆς ἡμέρας ταύτης. [22] Καὶ ἀνέβησαν οἱ υἱοὶ Ιωσηφ καί γε αὐτοὶ εἰς Βαιθηλ, καὶ κύριος ἦν μετ᾽ αὐτῶν. [23] καὶ παρενέβαλον καὶ κατεσκέψαντο Βαιθηλ· τὸ δὲ ὄνομα τῆς πόλεως αὐτῶν ἦν ἔμπροσθεν Λουζα. [24] καὶ εἶδον οἱ φυλάσσοντες, καὶ ἰδοὺ ἀνὴρ ἐξεπορεύετο ἐκ τῆς πόλεως· καὶ ἔλαβον αὐτὸν καὶ εἶπον αὐτῷ Δεῖξον ἡμῖν τῆς πόλεως τὴν εἴσοδον, καὶ ποιήσομεν μετὰ σοῦ ἔλεος. [25] καὶ ἔδειξεν αὐτοῖς τὴν εἴσοδον τῆς πόλεως, καὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας, τὸν δὲ ἄνδρα καὶ τὴν συγγένειαν αὐτοῦ ἐξαπέστειλαν. [26] καὶ ἐπορεύθη ὁ ἀνὴρ εἰς γῆν Χεττιιν καὶ ᾠκοδόμησεν ἐκεῖ πόλιν καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Λουζα· τοῦτο τὸ ὄνομα αὐτῆς ἕως τῆς ἡμέρας ταύτης. [27] Καὶ οὐκ ἐξῆρεν Μανασση τὴν Βαιθσαν, ἥ ἐστιν Σκυθῶν πόλις, οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὴν Θανακ οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Δωρ οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τὸν κατοικοῦντα Βαλακ οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Μαγεδω οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Ιεβλααμ οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς· καὶ ἤρξατο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ. [28] καὶ ἐγένετο ὅτε ἐνίσχυσεν Ισραηλ, καὶ ἐποίησεν τὸν Χαναναῖον εἰς φόρον καὶ ἐξαίρων οὐκ ἐξῆρεν αὐτόν. [29] Καὶ Εφραιμ οὐκ ἐξῆρεν τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Γαζερ· καὶ κατῴκησεν ὁ Χαναναῖος ἐν μέσῳ αὐτοῦ ἐν Γαζερ καὶ ἐγένετο εἰς φόρον. [30] Καὶ Ζαβουλων οὐκ ἐξῆρεν τοὺς κατοικοῦντας Κεδρων οὐδὲ τοὺς κατοικοῦντας Δωμανα· καὶ κατῴκησεν ὁ Χαναναῖος ἐν μέσῳ αὐτῶν καὶ ἐγένετο αὐτῷ εἰς φόρον. [31] Καὶ Ασηρ οὐκ ἐξῆρεν τοὺς κατοικοῦντας Ακχω, καὶ ἐγένετο αὐτῷ εἰς φόρον, καὶ τοὺς κατοικοῦντας Δωρ καὶ τοὺς κατοικοῦντας Σιδῶνα καὶ τοὺς κατοικοῦντας Ααλαφ καὶ

τὸν Ασχαζι καὶ τὸν Χελβα καὶ τὸν Ναι καὶ τὸν Ερεω. [32] καὶ κατῴκησεν ὁ Ασηρ ἐν μέσῳ τοῦ Χαναναίου τοῦ κατοικοῦντος τὴν γῆν, ὅτι οὐκ ἠδυνήθη ἐξᾶραι αὐτόν. [33] Καὶ Νεφθαλι οὐκ ἐξῆρεν τοὺς κατοικοῦντας Βαιθσαμυς καὶ τοὺς κατοικοῦντας Βαιθαναθ, καὶ κατῴκησεν Νεφθαλι ἐν μέσῳ τοῦ Χαναναίου τοῦ κατοικοῦντος τὴν γῆν· οἱ δὲ κατοικοῦντες Βαιθσαμυς καὶ τὴν Βαιθενεθ ἐγένοντο αὐτοῖς εἰς φόρον. [34] Καὶ ἐξέθλιψεν ὁ Αμορραῖος τοὺς υἱοὺς Δαν εἰς τὸ ὄρος, ὅτι οὐκ ἀφῆκαν αὐτὸν καταβῆναι εἰς τὴν κοιλάδα. [35] καὶ ἤρξατο ὁ Αμορραῖος κατοικεῖν ἐν τῷ ὄρει τῷ ὀστρακώδει, ἐν ᾧ αἱ ἄρκοι καὶ ἐν ᾧ αἱ ἀλώπεκες, ἐν τῷ Μυρσινῶνι καὶ ἐν Θαλαβιν· καὶ ἐβαρύνθη χεὶρ οἴκου Ιωσηφ ἐπὶ τὸν Αμορραῖον, καὶ ἐγενήθη αὐτοῖς εἰς φόρον. [36] καὶ τὸ ὅριον τοῦ Αμορραίου ἀπὸ τῆς ἀναβάσεως Ακραβιν ἀπὸ τῆς Πέτρας καὶ ἐπάνω.

CHAPTER 2

[1] Καὶ ἀνέβη ἄγγελος κυρίου ἀπὸ Γαλγαλ ἐπὶ τὸν Κλαυθμῶνα καὶ ἐπὶ Βαιθηλ καὶ ἐπὶ τὸν οἶκον Ισραηλ καὶ εἶπεν πρὸς αὐτούς Τάδε λέγει κύριος Ἀνεβίβασα ὑμᾶς ἐξ Αἰγύπτου καὶ εἰσήγαγον ὑμᾶς εἰς τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν, καὶ εἶπα Οὐ διασκεδάσω τὴν διαθήκην μου τὴν μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα· [2] καὶ ὑμεῖς οὐ διαθήσεσθε διαθήκην τοῖς ἐγκαθημένοις εἰς τὴν γῆν ταύτην οὐδὲ τοῖς θεοῖς αὐτῶν προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε καὶ τὰ θυσιαστήρια αὐτῶν καθελεῖτε. καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου, ὅτι ταῦτα ἐποιήσατε. [3] κἀγὼ εἶπον Οὐ μὴ ἐξαρῶ αὐτοὺς ἐκ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς συνοχάς, καὶ οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον. [4] καὶ ἐγένετο ὡς ἐλάλησεν ὁ ἄγγελος κυρίου τοὺς λόγους τούτους πρὸς πάντας υἱοὺς Ισραηλ, καὶ ἐπῆραν ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν. [5] καὶ ἐπωνόμασαν τὸ ὄνομα τοῦ τόπου ἐκείνου Κλαυθμῶνες· καὶ ἐθυσίασαν ἐκεῖ τῷ κυρίῳ. [6] Καὶ ἐξαπέστειλεν Ἰησοῦς τὸν λαόν, καὶ ἦλθεν ἀνὴρ εἰς τὴν κληρονομίαν αὐτοῦ κατακληρονομῆσαι τὴν γῆν. [7] καὶ ἐδούλευσεν ὁ λαὸς τῷ κυρίῳ πάσας τὰς ἡμέρας Ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων, ὅσοι ἐμακροημέρευσαν μετὰ Ἰησοῦ, ὅσοι ἔγνωσαν πᾶν τὸ ἔργον κυρίου τὸ μέγα, ὃ ἐποίησεν ἐν τῷ Ισραηλ. [8] καὶ ἐτελεύτησεν Ἰησοῦς υἱὸς Ναυη δοῦλος κυρίου υἱὸς ἑκατὸν δέκα ἐτῶν. [9] καὶ ἔθαψαν αὐτὸν ἐν ὁρίῳ τῆς κληρονομίας αὐτοῦ ἐν Θαμναθαρες ἐν ὄρει Εφραιμ ἀπὸ βορρᾶ τοῦ ὄρους Γαας. [10] καί γε πᾶσα ἡ γενεὰ ἐκείνη προσετέθησαν πρὸς τοὺς πατέρας αὐτῶν, καὶ ἀνέστη γενεὰ ἑτέρα μετ᾽ αὐτούς, οἳ οὐκ ἔγνωσαν τὸν κύριον καί γε τὸ ἔργον, ὃ ἐποίησεν ἐν τῷ Ισραηλ. [11] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐλάτρευσαν τοῖς Βααλιμ. [12] καὶ ἐγκατέλιπον τὸν κύριον τὸν θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἐπορεύθησαν ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ αὐτῶν καὶ προσεκύνησαν αὐτοῖς καὶ παρώργισαν τὸν κύριον [13] καὶ ἐγκατέλιπον αὐτὸν καὶ ἐλάτρευσαν τῷ Βααλ καὶ ταῖς Ἀστάρταις. [14] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας προνομευόντων, καὶ κατεπρονόμευσαν αὐτούς· καὶ ἀπέδοτο αὐτοὺς ἐν χερσὶ τῶν ἐχθρῶν αὐτῶν κυκλόθεν, καὶ οὐκ ἠδυνήθησαν ἔτι ἀντιστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν. [15] ἐν πᾶσιν, οἷς ἐξεπορεύοντο, καὶ χεὶρ κυρίου ἦν ἐπ᾽ αὐτοὺς εἰς κακά, καθὼς ἐλάλησεν κύριος καὶ καθὼς ὤμοσεν κύριος αὐτοῖς, καὶ ἐξέθλιψεν αὐτοὺς σφόδρα. [16] καὶ ἤγειρεν κύριος κριτάς, καὶ ἔσωσεν αὐτοὺς κύριος ἐκ χειρὸς τῶν προνομευόντων αὐτούς. [17] καί γε τῶν κριτῶν οὐχ ὑπήκουσαν, ὅτι

ἐξεπόρνευσαν ὀπίσω θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς· καὶ ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακούειν τῶν λόγων κυρίου, οὐκ ἐποίησαν οὕτως. [18] καὶ ὅτι ἤγειρεν κύριος κριτὰς αὐτοῖς, καὶ ἦν κύριος μετὰ τοῦ κριτοῦ καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς ἐχθρῶν αὐτῶν πάσας τὰς ἡμέρας τοῦ κριτοῦ, ὅτι παρεκλήθη κύριος ἀπὸ τοῦ στεναγμοῦ αὐτῶν ἀπὸ προσώπου τῶν πολιορκούντων αὐτοὺς καὶ ἐκθλιβόντων αὐτούς. [19] καὶ ἐγένετο ὡς ἀπέθνῃσκεν ὁ κριτής, καὶ ἀπέστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοὺς πατέρας αὐτῶν πορεύεσθαι ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς καὶ προσκυνεῖν αὐτοῖς· οὐκ ἀπέρριψαν τὰ ἐπιτηδεύματα αὐτῶν καὶ τὰς ὁδοὺς αὐτῶν τὰς σκληράς. [20] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ εἶπεν Ἀνθ ὧν ὅσα ἐγκατέλιπον τὸ ἔθνος τοῦτο τὴν διαθήκην μου, ἣν ἐνετειλάμην τοῖς πατράσιν αὐτῶν, καὶ οὐκ εἰσήκουσαν τῆς φωνῆς μου, [21] καί γε ἐγὼ οὐ προσθήσω τοῦ ἐξᾶραι ἄνδρα ἐκ προσώπου αὐτῶν ἀπὸ τῶν ἐθνῶν, ὧν κατέλιπεν Ἰησοῦς υἱὸς Ναυη ἐν τῇ γῇ καὶ ἀφῆκεν, [22] τοῦ πειράσαι ἐν αὐτοῖς τὸν Ισραηλ εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ, ὃν τρόπον ἐφύλαξαν οἱ πατέρες αὐτῶν, ἢ οὔ. [23] καὶ ἀφῆκεν κύριος τὰ ἔθνη ταῦτα τοῦ μὴ ἐξᾶραι αὐτὰ τὸ τάχος καὶ οὐ παρέδωκεν αὐτὰ ἐν χειρὶ Ἰησοῦ.

CHAPTER 3

[1] Καὶ ταῦτα τὰ ἔθνη, ἃ ἀφῆκεν κύριος αὐτὰ ὥστε πειράσαι ἐν αὐτοῖς τὸν Ισραηλ, πάντας τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χαναάν, [2] πλὴν διὰ τὰς γενεὰς υἱῶν Ισραηλ τοῦ διδάξαι αὐτοὺς πόλεμον, πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά· [3] τὰς πέντε σατραπείας τῶν ἀλλοφύλων καὶ πάντα τὸν Χαναναῖον καὶ τὸν Σιδώνιον καὶ τὸν Ευαῖον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ ὄρους τοῦ Αερμων ἕως Λαβωεμαθ. [4] καὶ ἐγένετο ὥστε πειράσαι ἐν αὐτοῖς τὸν Ισραηλ γνῶναι εἰ ἀκούσονται τὰς ἐντολὰς κυρίου, ἃς ἐνετείλατο τοῖς πατράσιν αὐτῶν ἐν χειρὶ Μωυσῆ. [5] καὶ οἱ υἱοὶ Ισραηλ κατῴκησαν ἐν μέσῳ τοῦ Χαναναίου καὶ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου [6] καὶ ἔλαβον τὰς θυγατέρας αὐτῶν ἑαυτοῖς εἰς γυναῖκας καὶ τὰς θυγατέρας αὐτῶν ἔδωκαν τοῖς υἱοῖς αὐτῶν καὶ ἐλάτρευσαν τοῖς θεοῖς αὐτῶν. [7] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐλάτρευσαν τοῖς Βααλιμ καὶ τοῖς ἄλσεσιν. [8] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαιμ βασιλέως Συρίας ποταμῶν. καὶ ἐδούλευσαν οἱ υἱοὶ Ισραηλ τῷ Χουσαρσαθαιμ ἔτη ὀκτώ. [9] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον· καὶ ἤγειρεν κύριος σωτῆρα τῷ Ισραηλ, καὶ ἔσωσεν αὐτούς, τὸν Γοθονιηλ υἱὸν Κενεζ ἀδελφοῦ Χαλεβ τὸν νεώτερον ὑπὲρ αὐτόν, [10] καὶ ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ ἔκρινεν τὸν Ισραηλ καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσαθαιμ· καὶ παρέδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσαθαιμ βασιλέα Συρίας ποταμῶν, καὶ ἐκραταιώθη ἡ χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσαθαιμ. [11] καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη· καὶ ἀπέθανεν Γοθονιηλ υἱὸς Κενεζ. [12] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου. καὶ ἐνίσχυσεν κύριος τὸν Εγλωμ βασιλέα Μωαβ ἐπὶ τὸν Ισραηλ διὰ τὸ πεποιηκέναι αὐτοὺς τὸ πονηρὸν ἔναντι κυρίου. [13] καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς υἱοὺς Αμμων καὶ Αμαληκ καὶ ἐπορεύθη καὶ ἐπάταξεν τὸν Ισραηλ καὶ ἐκληρονόμησεν τὴν πόλιν τῶν φοινίκων. [14] καὶ ἐδούλευσαν οἱ υἱοὶ Ισραηλ τῷ Εγλωμ βασιλεῖ Μωαβ ἔτη δέκα ὀκτώ. [15] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον· καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Αωδ υἱὸν Γηρα υἱὸν τοῦ Ιεμενι, ἄνδρα ἀμφοτεροδέξιον. καὶ ἐξαπέστειλαν οἱ υἱοὶ Ισραηλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Εγλωμ βασιλεῖ Μωαβ. [16] καὶ ἐποίησεν ἑαυτῷ Αωδ μάχαιραν δίστομον, σπιθαμῆς τὸ μῆκος αὐτῆς, καὶ περιεζώσατο αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν τὸν δεξιὸν αὐτοῦ. [17] καὶ ἐπορεύθη καὶ προσήνεγκεν τὰ δῶρα τῷ Εγλωμ βασιλεῖ Μωαβ· καὶ Εγλωμ ἀνὴρ

ἀστεῖος σφόδρα. [18] καὶ ἐγένετο ἡνίκα συνετέλεσεν Αωδ προσφέρων τὰ δῶρα, καὶ ἐξαπέστειλεν τοὺς φέροντας τὰ δῶρα· [19] καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγαλ. καὶ εἶπεν Αωδ Λόγος μοι κρύφιος πρὸς σέ, βασιλεῦ. καὶ εἶπεν Εγλωμ πρὸς αὐτόν Σιώπα· καὶ ἐξαπέστειλεν ἀφ᾽ ἑαυτοῦ πάντας τοὺς ἐφεστῶτας ἐπ᾽ αὐτόν. [20] καὶ Αωδ εἰσῆλθεν πρὸς αὐτόν, καὶ αὐτὸς ἐκάθητο ἐν τῷ ὑπερῴῳ τῷ θερινῷ τῷ ἑαυτοῦ μονώτατος. καὶ εἶπεν Αωδ Λόγος θεοῦ μοι πρὸς σέ, βασιλεῦ· καὶ ἐξανέστη ἀπὸ τοῦ θρόνου Εγλωμ ἐγγὺς αὐτοῦ. [21] καὶ ἐγένετο ἅμα τῷ ἀναστῆναι αὐτὸν καὶ ἐξέτεινεν Αωδ τὴν χεῖρα τὴν ἀριστερὰν αὐτοῦ καὶ ἔλαβεν τὴν μάχαιραν ἐπάνωθεν τοῦ μηροῦ αὐτοῦ τοῦ δεξιοῦ καὶ ἐνέπηξεν αὐτὴν ἐν τῇ κοιλίᾳ αὐτοῦ [22] καὶ ἐπεισήνεγκεν καί γε τὴν λαβὴν ὀπίσω τῆς φλογός, καὶ ἀπέκλεισεν τὸ στέαρ κατὰ τῆς φλογός, ὅτι οὐκ ἐξέσπασεν τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ. καὶ ἐξῆλθεν Αωδ τὴν προστάδα [23] καὶ ἐξῆλθεν τοὺς διατεταγμένους καὶ ἀπέκλεισεν τὰς θύρας τοῦ ὑπερῴου κατ᾽ αὐτοῦ καὶ ἐσφήνωσεν· [24] καὶ αὐτὸς ἐξῆλθεν. καὶ οἱ παῖδες αὐτοῦ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ αἱ θύραι τοῦ ὑπερῴου ἐσφηνωμέναι, καὶ εἶπαν Μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ ἐν τῷ ταμιείῳ τῷ θερινῷ; [25] καὶ ὑπέμειναν, ἕως ᾐσχύνοντο, καὶ ἰδοὺ οὐκ ἔστιν ὁ ἀνοίγων τὰς θύρας τοῦ ὑπερῴου· καὶ ἔλαβον τὴν κλεῖδα καὶ ἤνοιξαν, καὶ ἰδοὺ ὁ κύριος αὐτῶν πεπτωκὼς ἐπὶ τὴν γῆν τεθνηκώς. [26] καὶ Αωδ διεσώθη, ἕως ἐθορυβοῦντο, καὶ οὐκ ἦν ὁ προσνοῶν αὐτῷ· καὶ αὐτὸς παρῆλθεν τὰ γλυπτὰ καὶ διεσώθη εἰς Σετιρωθα. [27] καὶ ἐγένετο ἡνίκα ἦλθεν Αωδ εἰς γῆν Ισραηλ, καὶ ἐσάλπισεν ἐν κερατίνῃ ἐν τῷ ὄρει Εφραιμ· καὶ κατέβησαν σὺν αὐτῷ οἱ υἱοὶ Ισραηλ ἀπὸ τοῦ ὄρους, καὶ αὐτὸς ἔμπροσθεν αὐτῶν. [28] καὶ εἶπεν πρὸς αὐτούς Κατάβητε ὀπίσω μου, ὅτι παρέδωκεν κύριος ὁ θεὸς τοὺς ἐχθροὺς ἡμῶν τὴν Μωαβ ἐν χειρὶ ἡμῶν. καὶ κατέβησαν ὀπίσω αὐτοῦ καὶ προκατελάβοντο τὰς διαβάσεις τοῦ Ιορδάνου τῆς Μωαβ, καὶ οὐκ ἀφῆκεν ἄνδρα διαβῆναι. [29] καὶ ἐπάταξαν τὴν Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡσεὶ δέκα χιλιάδας ἀνδρῶν, πᾶν λιπαρὸν καὶ πάντα ἄνδρα δυνάμεως, καὶ οὐ διεσώθη ἀνήρ. [30] καὶ ἐνετράπη Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπὸ χεῖρα Ισραηλ, καὶ ἡσύχασεν ἡ γῆ ὀγδοήκοντα ἔτη, καὶ ἔκρινεν αὐτοὺς Αωδ ἕως οὗ ἀπέθανεν. [31] Καὶ μετ᾽ αὐτὸν ἀνέστη Σαμεγαρ υἱὸς Διναχ καὶ ἐπάταξεν τοὺς ἀλλοφύλους εἰς ἑξακοσίους ἄνδρας ἐν τῷ ἀροτρόποδι τῶν βοῶν· καὶ ἔσωσεν καί γε αὐτὸς τὸν Ισραηλ.

CHAPTER 4

[1] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου· καὶ Αωδ ἀπέθανεν. [2] καὶ ἀπέδοτο αὐτοὺς κύριος ἐν χειρὶ Ιαβιν βασιλέως Χαναάν, ὃς ἐβασίλευσεν ἐν Ασωρ· καὶ ὁ ἄρχων τῆς δυνάμεως αὐτοῦ Σισαρα, καὶ αὐτὸς κατῴκει ἐν Αρισωθ τῶν ἐθνῶν. [3] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον, ὅτι ἐννακόσια ἅρματα σιδηρᾶ ἦν αὐτῷ, καὶ αὐτὸς ἔθλιψεν τὸν Ισραηλ κατὰ κράτος εἴκοσι ἔτη. [4] Καὶ Δεββωρα γυνὴ προφῆτις γυνὴ Λαφιδωθ, αὐτὴ ἔκρινεν τὸν Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ. [5] καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα Δεββωρα ἀνὰ μέσον τῆς Ραμα καὶ ἀνὰ μέσον τῆς Βαιθηλ ἐν τῷ ὄρει Εφραιμ, καὶ ἀνέβαινον πρὸς αὐτὴν οἱ υἱοὶ Ισραηλ εἰς κρίσιν. [6] καὶ ἀπέστειλεν Δεββωρα καὶ ἐκάλεσεν τὸν Βαρακ υἱὸν Αβινεεμ ἐκ Καδης Νεφθαλι καὶ εἶπεν πρὸς αὐτόν Οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ισραηλ σοὶ καὶ ἀπελεύσῃ εἰς ὄρος Θαβωρ καὶ λήμψῃ μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλι καὶ ἐκ τῶν υἱῶν Ζαβουλων; [7] καὶ ἐπάξω πρὸς σὲ εἰς τὸν χειμάρρουν Κισων τὸν Σισαρα ἄρχοντα τῆς δυνάμεως Ιαβιν καὶ τὰ ἅρματα αὐτοῦ καὶ τὸ πλῆθος αὐτοῦ καὶ παραδώσω αὐτὸν εἰς τὰς χεῖράς σου. [8] καὶ εἶπεν πρὸς αὐτὴν Βαρακ Ἐὰν πορευθῇς μετ’ ἐμοῦ, πορεύσομαι, καὶ ἐὰν μὴ πορευθῇς, οὐ πορεύσομαι· ὅτι οὐκ οἶδα τὴν ἡμέραν, ἐν ᾗ εὐοδοῖ τὸν ἄγγελον κύριος μετ’ ἐμοῦ. [9] καὶ εἶπεν Πορευομένη πορεύσομαι μετὰ σοῦ· πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημά σου ἐπὶ τὴν ὁδόν, ἣν σὺ πορεύῃ, ὅτι ἐν χειρὶ γυναικὸς ἀποδώσεται κύριος τὸν Σισαρα. καὶ ἀνέστη Δεββωρα καὶ ἐπορεύθη μετὰ Βαρακ ἐκ Καδης. [10] καὶ ἐβόησεν Βαρακ τὸν Ζαβουλων καὶ τὸν Νεφθαλι ἐκ Καδης, καὶ ἀνέβησαν κατὰ πόδας αὐτοῦ δέκα χιλιάδες ἀνδρῶν· καὶ ἀνέβη μετ’ αὐτοῦ Δεββωρα. [11] καὶ Χαβερ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καινα ἀπὸ τῶν υἱῶν Ιωβαβ γαμβροῦ Μωυσῆ καὶ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἕως δρυὸς πλεονεκτούντων, ἥ ἐστιν ἐχόμενα Κεδες. [12] Καὶ ἀνηγγέλη Σισαρα ὅτι ἀνέβη Βαρακ υἱὸς Αβινεεμ εἰς ὄρος Θαβωρ. [13] καὶ ἐκάλεσεν Σισαρα πάντα τὰ ἅρματα αὐτοῦ, ἐννακόσια ἅρματα σιδηρᾶ, καὶ πάντα τὸν λαὸν τὸν μετ’ αὐτοῦ ἀπὸ Αρισωθ τῶν ἐθνῶν εἰς τὸν χειμάρρουν Κισων. [14] καὶ εἶπεν Δεββωρα πρὸς Βαρακ Ἀνάστηθι, ὅτι αὕτη ἡ ἡμέρα, ἐν ᾗ παρέδωκεν κύριος τὸν Σισαρα ἐν τῇ χειρί σου, ὅτι κύριος ἐξελεύσεται ἔμπροσθέν σου. καὶ κατέβη Βαρακ ἀπὸ τοῦ ὄρους Θαβωρ καὶ δέκα χιλιάδες ἀνδρῶν ὀπίσω αὐτοῦ. [15] καὶ ἐξέστησεν κύριος τὸν Σισαρα καὶ πάντα τὰ ἅρματα αὐτοῦ καὶ πᾶσαν τὴν παρεμβολὴν αὐτοῦ ἐν στόματι ῥομφαίας ἐνώπιον Βαρακ· καὶ κατέβη Σισαρα ἐπάνωθεν τοῦ ἅρματος αὐτοῦ καὶ ἔφυγεν τοῖς ποσὶν αὐτοῦ. [16]

καὶ Βαρακ διώκων ὀπίσω τῶν ἁρμάτων καὶ ὀπίσω τῆς παρεμβολῆς ἕως Αρισωθ τῶν ἐθνῶν· καὶ ἔπεσεν πᾶσα παρεμβολὴ Σισαρα ἐν στόματι ῥομφαίας, οὐ κατελείφθη ἕως ἑνός. [17] καὶ Σισαρα ἔφυγεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν Ιαηλ γυναικὸς Χαβερ ἑταίρου τοῦ Κιναίου, ὅτι εἰρήνη ἦν ἀνὰ μέσον Ιαβιν βασιλέως Ασωρ καὶ ἀνὰ μέσον οἴκου Χαβερ τοῦ Κιναίου. [18] καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν Σισαρα καὶ εἶπεν αὐτῷ Ἔκκλινον, κύριέ μου, ἔκκλινον πρός με, μὴ φοβοῦ· καὶ ἐξέκλινεν πρὸς αὐτὴν εἰς τὴν σκηνήν, καὶ περιέβαλεν αὐτὸν ἐπιβολαίῳ. [19] καὶ εἶπεν Σισαρα πρὸς αὐτήν Πότισόν με δὴ μικρὸν ὕδωρ, ὅτι ἐδίψησα· καὶ ἤνοιξεν τὸν ἀσκὸν τοῦ γάλακτος καὶ ἐπότισεν αὐτὸν καὶ περιέβαλεν αὐτόν. [20] καὶ εἶπεν πρὸς αὐτὴν Σισαρα Στῆθι δὴ ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σὲ καὶ ἐρωτήσῃ σε καὶ εἴπῃ Εἰ ἔστιν ὧδε ἀνήρ; καὶ ἐρεῖς Οὐκ ἔστιν. [21] καὶ ἔλαβεν Ιαηλ γυνὴ Χαβερ τὸν πάσσαλον τῆς σκηνῆς καὶ ἔθηκεν τὴν σφῦραν ἐν τῇ χειρὶ αὐτῆς καὶ εἰσῆλθεν πρὸς αὐτὸν ἐν κρυφῇ καὶ ἔπηξεν τὸν πάσσαλον ἐν τῷ κροτάφῳ αὐτοῦ, καὶ διεξῆλθεν ἐν τῇ γῇ· καὶ αὐτὸς ἐξεστὼς ἐσκοτώθη καὶ ἀπέθανεν. [22] καὶ ἰδοὺ Βαρακ διώκων τὸν Σισαρα, καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν αὐτῷ καὶ εἶπεν αὐτῷ Δεῦρο καὶ δείξω σοι τὸν ἄνδρα, ὃν σὺ ζητεῖς. καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἰδοὺ Σισαρα ῥεριμμένος νεκρός, καὶ ὁ πάσσαλος ἐν τῷ κροτάφῳ αὐτοῦ. [23] καὶ ἐτρόπωσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν Ιαβιν βασιλέα Χανααν ἔμπροσθεν τῶν υἱῶν Ισραηλ. [24] καὶ ἐπορεύετο χεὶρ τῶν υἱῶν Ισραηλ πορευομένη καὶ σκληρυνομένη ἐπὶ Ιαβιν βασιλέα Χανααν, ἕως οὗ ἐξωλέθρευσαν τὸν Ιαβιν βασιλέα Χανααν.

CHAPTER 5

[1] Καὶ ᾖσαν Δεββωρα καὶ Βαρακ υἱὸς Αβινεεμ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγοντες [2] Ἀπεκαλύφθη ἀποκάλυμμα ἐν Ισραηλ· ἐν τῷ ἑκουσιασθῆναι λαὸν εὐλογεῖτε κύριον. [3] ἀκούσατε, βασιλεῖς, καὶ ἐνωτίσασθε, σατράπαι· ἐγώ εἰμι τῷ κυρίῳ, ἐγώ εἰμι ᾄσομαι, ψαλῶ τῷ κυρίῳ τῷ θεῷ Ισραηλ. [4] κύριε, ἐν τῇ ἐξόδῳ σου ἐν Σηιρ, ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ Εδωμ γῆ ἐσείσθη, καὶ ὁ οὐρανὸς ἔσταξεν δρόσους, καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ· [5] ὄρη ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ελωι, τοῦτο Σινα ἀπὸ προσώπου κυρίου θεοῦ Ισραηλ. [6] ἐν ἡμέραις Σαμεγαρ υἱοῦ Αναθ, ἐν ἡμέραις Ιαηλ ἐξέλιπον ὁδοὺς καὶ ἐπορεύθησαν ἀτραπούς, ἐπορεύθησαν ὁδοὺς διεστραμμένας· [7] ἐξέλιπον δυνατοὶ ἐν Ισραηλ, ἐξέλιπον, ἕως οὗ ἀναστῇ Δεββωρα, ἕως οὗ ἀναστῇ μήτηρ ἐν Ισραηλ. [8] ἐξελέξαντο θεοὺς καινούς· τότε ἐπολέμησαν πόλεις ἀρχόντων· θυρεὸς ἐὰν ὀφθῇ καὶ λόγχη ἐν τεσσαράκοντα χιλιάσιν ἐν Ισραηλ. [9] ἡ καρδία μου εἰς τὰ διατεταγμένα τῷ Ισραηλ· οἱ ἑκουσιαζόμενοι ἐν λαῷ, εὐλογεῖτε κύριον. [10] ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοὺς συνέδρων ἐφ’ ὁδῷ, [11] διηγεῖσθε ἀπὸ φωνῆς ἀνακρουομένων ἀνὰ μέσον ὑδρευομένων· ἐκεῖ δώσουσιν δικαιοσύνας κυρίῳ, δικαιοσύνας αὔξησον ἐν Ισραηλ. τότε κατέβη εἰς τὰς πόλεις λαὸς κυρίου. [12] ἐξεγείρου ἐξεγείρου, Δεββωρα, ἐξεγείρου ἐξεγείρου, λάλησον ᾠδήν· ἀνάστα, Βαρακ, καὶ αἰχμαλώτισον αἰχμαλωσίαν σου, υἱὸς Αβινεεμ. [13] τότε κατέβη κατάλειμμα τοῖς ἰσχυροῖς, λαὸς κυρίου κατέβη αὐτῷ ἐν τοῖς κραταιοῖς. [14] ἐξ ἐμοῦ Εφραιμ ἐξερρίζωσεν αὐτοὺς ἐν τῷ Αμαληκ· ὀπίσω σου Βενιαμιν ἐν τοῖς λαοῖς σου. ἐν ἐμοὶ Μαχιρ κατέβησαν ἐξερευνῶντες καὶ ἀπὸ Ζαβουλων ἕλκοντες ἐν ῥάβδῳ διηγήσεως γραμματέως. [15] καὶ ἀρχηγοὶ ἐν Ισσαχαρ μετὰ Δεββωρας καὶ Βαρακ, οὕτως Βαρακ ἐν κοιλάσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ. εἰς τὰς μερίδας Ρουβην μεγάλοι ἐξικνούμενοι καρδίαν. [16] εἰς τί ἐκάθισαν ἀνὰ μέσον τῆς διγομίας τοῦ ἀκοῦσαι συρισμοῦ ἀγγέλων; εἰς διαιρέσεις Ρουβην μεγάλοι ἐξετασμοὶ καρδίας. [17] Γαλααδ ἐν τῷ πέραν τοῦ Ιορδάνου ἐσκήνωσεν· καὶ Δαν εἰς τί παροικεῖ πλοίοις; Ασηρ ἐκάθισεν παραλίαν θαλασσῶν καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσει. [18] Ζαβουλων λαὸς ὠνείδισεν ψυχὴν αὐτοῦ εἰς θάνατον καὶ Νεφθαλι ἐπὶ ὕψη ἀγροῦ. [19] ἦλθον αὐτῶν βασιλεῖς, παρετάξαντο, τότε ἐπολέμησαν βασιλεῖς Χανααν ἐν Θανααχ ἐπὶ ὕδατι Μεγεδδω· δῶρον ἀργυρίου οὐκ ἔλαβον. [20] ἐξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες, ἐκ τρίβων αὐτῶν παρετάξαντο μετὰ Σισαρα. [21] χειμάρρους Κισων ἐξέσυρεν αὐτούς, χειμάρρους ἀρχαίων, χειμάρρους Κισων· καταπατήσει αὐτὸν ψυχή μου

δυνατή. [22] τότε ἐνεποδίσθησαν πτέρναι ἵππου, σπουδῇ ἔσπευσαν ἰσχυροὶ αὐτοῦ. [23] καταρᾶσθε Μηρωζ, εἶπεν ἄγγελος κυρίου, καταρᾶσθε, ἐπικατάρατος πᾶς ὁ κατοικῶν αὐτήν, ὅτι οὐκ ἦλθοσαν εἰς βοήθειαν κυρίου, εἰς βοήθειαν ἐν δυνατοῖς. [24] εὐλογηθείη ἐν γυναιξὶν Ιαηλ γυνὴ Χαβερ τοῦ Κιναίου, ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθείη. [25] ὕδωρ ᾔτησεν, γάλα ἔδωκεν, ἐν λεκάνῃ ὑπερεχόντων προσήνεγκεν βούτυρον. [26] χεῖρα αὐτῆς ἀριστερὰν εἰς πάσσαλον ἐξέτεινεν καὶ δεξιὰν αὐτῆς εἰς σφῦραν κοπιώντων καὶ ἐσφυροκόπησεν Σισαρα, διήλωσεν κεφαλὴν αὐτοῦ καὶ ἐπάταξεν, διήλωσεν κρόταφον αὐτοῦ. [27] ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατεκυλίσθη, ἔπεσεν καὶ ἐκοιμήθη· ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατακλιθεὶς ἔπεσεν· καθὼς κατεκλίθη, ἐκεῖ ἔπεσεν ἐξοδευθείς. [28] διὰ τῆς θυρίδος παρέκυψεν μήτηρ Σισαρα ἐκτὸς τοῦ τοξικοῦ, διότι ᾐσχύνθη ἅρμα αὐτοῦ, διότι ἐχρόνισαν πόδες ἁρμάτων αὐτοῦ. [29] αἱ σοφαὶ ἄρχουσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν, καὶ αὐτὴ ἀπέστρεψεν λόγους αὐτῆς ἑαυτῇ [30] Οὐχ εὑρήσουσιν αὐτὸν διαμερίζοντα σκῦλα; οἰκτίρμων οἰκτιρήσει εἰς κεφαλὴν ἀνδρός· σκῦλα βαμμάτων τῷ Σισαρα, σκῦλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν αὐτά, τῷ τραχήλῳ αὐτοῦ σκῦλα. [31] οὕτως ἀπόλοιντο πάντες οἱ ἐχθροί σου, κύριε· καὶ οἱ ἀγαπῶντες αὐτὸν ὡς ἔξοδος ἡλίου ἐν δυνάμει αὐτοῦ. Καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη.

CHAPTER 6

[1] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐνώπιον κυρίου, καὶ ἔδωκεν αὐτοὺς κύριος ἐν χειρὶ Μαδιαμ ἑπτὰ ἔτη. [2] καὶ ἴσχυσεν χεὶρ Μαδιαμ ἐπὶ Ισραηλ· καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ισραηλ ἀπὸ προσώπου Μαδιαμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσιν καὶ τὰ σπήλαια καὶ τὰ κρεμαστά. [3] καὶ ἐγένετο ἐὰν ἔσπειραν οἱ υἱοὶ Ισραηλ, καὶ ἀνέβαιναν Μαδιαμ καὶ Αμαληκ, καὶ οἱ υἱοὶ ἀνατολῶν συνανέβαινον αὐτοῖς· [4] καὶ παρενέβαλον εἰς αὐτοὺς καὶ κατέφθειραν τοὺς καρποὺς αὐτῶν ἕως ἐλθεῖν εἰς Γάζαν καὶ οὐ κατέλιπον ὑπόστασιν ζωῆς ἐν τῇ γῇ Ισραηλ οὐδὲ ἐν τοῖς ποιμνίοις ταῦρον καὶ ὄνον· [5] ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον, καὶ αἱ σκηναὶ αὐτῶν παρεγίνοντο καθὼς ἀκρὶς εἰς πλῆθος, καὶ αὐτοῖς καὶ τοῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμός, καὶ ἤρχοντο εἰς τὴν γῆν Ισραηλ καὶ διέφθειρον αὐτήν. [6] καὶ ἐπτώχευσεν Ισραηλ σφόδρα ἀπὸ προσώπου Μαδιαμ, καὶ ἐβόησαν οἱ υἱοὶ Ισραηλ πρὸς κύριον [7] ἀπὸ προσώπου Μαδιαμ. [8] καὶ ἐξαπέστειλεν κύριος ἄνδρα προφήτην πρὸς τοὺς υἱοὺς Ισραηλ, καὶ εἶπεν αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐγώ εἰμι ὃς ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ ἐξήγαγον ὑμᾶς ἐξ οἴκου δουλείας ὑμῶν [9] καὶ ἐρρυσάμην ὑμᾶς ἐκ χειρὸς Αἰγύπτου καὶ ἐκ χειρὸς πάντων τῶν θλιβόντων ὑμᾶς καὶ ἐξέβαλον αὐτοὺς ἐκ προσώπου ὑμῶν καὶ ἔδωκα ὑμῖν τὴν γῆν αὐτῶν [10] καὶ εἶπα ὑμῖν Ἐγὼ κύριος ὁ θεὸς ὑμῶν, οὐ φοβηθήσεσθε τοὺς θεοὺς τοῦ Αμορραίου, ἐν οἷς ὑμεῖς καθήσεσθε ἐν τῇ γῇ αὐτῶν· καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου. [11] Καὶ ἦλθεν ἄγγελος κυρίου καὶ ἐκάθισεν ὑπὸ τὴν τερέμινθον τὴν ἐν Εφραθα τὴν Ιωας πατρὸς τοῦ Εσδρι, καὶ Γεδεων υἱὸς αὐτοῦ ῥαβδίζων σῖτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιαμ. [12] καὶ ὤφθη αὐτῷ ὁ ἄγγελος κυρίου καὶ εἶπεν πρὸς αὐτόν Κύριος μετὰ σοῦ, ἰσχυρὸς τῶν δυνάμεων. [13] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Ἐν ἐμοί, κύριέ μου, καὶ εἰ ἔστιν κύριος μεθ᾽ ἡμῶν, εἰς τί εὗρεν ἡμᾶς τὰ κακὰ ταῦτα; καὶ ποῦ ἐστιν πάντα τὰ θαυμάσια αὐτοῦ, ἃ διηγήσαντο ἡμῖν οἱ πατέρες ἡμῶν λέγοντες Μὴ οὐχὶ ἐξ Αἰγύπτου ἀνήγαγεν ἡμᾶς κύριος; καὶ νῦν ἐξέρριψεν ἡμᾶς καὶ ἔδωκεν ἡμᾶς ἐν χειρὶ Μαδιαμ. [14] καὶ ἐπέστρεψεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου καὶ εἶπεν Πορεύου ἐν ἰσχύι σου ταύτῃ καὶ σώσεις τὸν Ισραηλ ἐκ χειρὸς Μαδιαμ· ἰδοὺ ἐξαπέστειλά σε. [15] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Ἐν ἐμοί, κύριέ μου, ἐν τίνι σώσω τὸν Ισραηλ; ἰδοὺ ἡ χιλιάς μου ἠσθένησεν ἐν Μανασση, καὶ ἐγώ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρός μου. [16] καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου Κύριος ἔσται μετὰ σοῦ, καὶ πατάξεις τὴν Μαδιαμ ὡσεὶ ἄνδρα ἕνα. [17] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Εἰ δὲ εὗρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν, ὅ τι ἐλάλησας

μετ᾽ ἐμοῦ, [18] μὴ χωρισθῇς ἐντεῦθεν ἕως τοῦ ἐλθεῖν με πρὸς σέ, καὶ ἐξοίσω τὴν θυσίαν καὶ θήσω ἐνώπιόν σου. καὶ εἶπεν Ἐγώ εἰμι καθίομαι ἕως τοῦ ἐπιστρέψαι σε. [19] καὶ Γεδεων εἰσῆλθεν καὶ ἐποίησεν ἔριφον αἰγῶν καὶ οιφι ἀλεύρου ἄζυμα καὶ τὰ κρέα ἔθηκεν ἐν τῷ κοφίνῳ καὶ τὸν ζωμὸν ἔβαλεν ἐν τῇ χύτρᾳ καὶ ἐξήνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμινθον καὶ προσήγγισεν. [20] καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος τοῦ θεοῦ Λαβὲ τὰ κρέα καὶ τὰ ἄζυμα καὶ θὲς πρὸς τὴν πέτραν ἐκείνην καὶ τὸν ζωμὸν ἐχόμενα ἔκχεε· καὶ ἐποίησεν οὕτως. [21] καὶ ἐξέτεινεν ὁ ἄγγελος κυρίου τὸ ἄκρον τῆς ῥάβδου τῆς ἐν χειρὶ αὐτοῦ καὶ ἥψατο τῶν κρεῶν καὶ τῶν ἀζύμων, καὶ ἀνέβη πῦρ ἐκ τῆς πέτρας καὶ κατέφαγεν τὰ κρέα καὶ τοὺς ἀζύμους· καὶ ὁ ἄγγελος κυρίου ἐπορεύθη ἀπὸ ὀφθαλμῶν αὐτοῦ. [22] καὶ εἶδεν Γεδεων ὅτι ἄγγελος κυρίου οὗτός ἐστιν, καὶ εἶπεν Γεδεων Ἆ ἆ, κύριέ μου κύριε, ὅτι εἶδον ἄγγελον κυρίου πρόσωπον πρὸς πρόσωπον. [23] καὶ εἶπεν αὐτῷ κύριος Εἰρήνη σοι, μὴ φοβοῦ, οὐ μὴ ἀποθάνῃς. [24] καὶ ᾠκοδόμησεν ἐκεῖ Γεδεων θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκάλεσεν αὐτῷ Εἰρήνη κυρίου ἕως τῆς ἡμέρας ταύτης ἔτι αὐτοῦ ὄντος ἐν Εφραθα πατρὸς τοῦ Εσδρι. [25] Καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν αὐτῷ κύριος Λαβὲ τὸν μόσχον τὸν ταῦρον, ὅς ἐστιν τῷ πατρί σου, καὶ μόσχον δεύτερον ἑπταετῆ καὶ καθελεῖς τὸ θυσιαστήριον τοῦ Βααλ, ὅ ἐστιν τῷ πατρί σου, καὶ τὸ ἄλσος τὸ ἐπ᾽ αὐτὸ ὀλεθρεύσεις· [26] καὶ οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου ἐπὶ κορυφὴν τοῦ Μαουεκ τούτου ἐν τῇ παρατάξει καὶ λήμψῃ τὸν μόσχον τὸν δεύτερον καὶ ἀνοίσεις ὁλοκαύτωμα ἐν τοῖς ξύλοις τοῦ ἄλσους, οὗ ἐξολεθρεύσεις. [27] καὶ ἔλαβεν Γεδεων δέκα ἄνδρας ἀπὸ τῶν δούλων ἑαυτοῦ καὶ ἐποίησεν ὃν τρόπον ἐλάλησεν πρὸς αὐτὸν κύριος· καὶ ἐγενήθη ὡς ἐφοβήθη τὸν οἶκον τοῦ πατρὸς αὐτοῦ καὶ τοὺς ἄνδρας τῆς πόλεως τοῦ ποιῆσαι ἡμέρας, καὶ ἐποίησεν νυκτός. [28] καὶ ὤρθρισαν οἱ ἄνδρες τῆς πόλεως τὸ πρωί, καὶ ἰδοὺ καθῄρητο τὸ θυσιαστήριον τοῦ Βααλ, καὶ τὸ ἄλσος τὸ ἐπ᾽ αὐτῷ ὠλέθρευτο· καὶ εἶδαν τὸν μόσχον τὸν δεύτερον, ὃν ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον τὸ ᾠκοδομημένον. [29] καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τίς ἐποίησεν τὸ ῥῆμα τοῦτο; καὶ ἐπεζήτησαν καὶ ἠρεύνησαν καὶ ἔγνωσαν ὅτι Γεδεων υἱὸς Ιωας ἐποίησεν τὸ ῥῆμα τοῦτο. [30] καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ιωας Ἐξένεγκε τὸν υἱόν σου καὶ ἀποθανέτω, ὅτι καθεῖλεν τὸ θυσιαστήριον τοῦ Βααλ καὶ ὅτι ὠλέθρευσεν τὸ ἄλσος τὸ ἐπ᾽ αὐτῷ. [31] καὶ εἶπεν Ιωας τοῖς ἀνδράσιν πᾶσιν, οἳ ἐπανέστησαν αὐτῷ Μὴ ὑμεῖς νῦν δικάζεσθε ὑπὲρ τοῦ Βααλ; ἢ ὑμεῖς σώσετε αὐτόν; ὃς ἐὰν δικάσηται αὐτῷ, θανατωθήτω ἕως πρωί· εἰ θεός ἐστιν, δικαζέσθω αὐτῷ, ὅτι καθεῖλεν τὸ θυσιαστήριον αὐτοῦ. [32] καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ιαρβααλ λέγων Δικασάσθω ἐν αὐτῷ ὁ Βααλ, ὅτι καθῃρέθη τὸ θυσιαστήριον αὐτοῦ. [33] Καὶ πᾶσα Μαδιαμ καὶ Αμαληκ καὶ υἱοὶ

ἀνατολῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐν κοιλάδι Εζερεελ. [34] καὶ πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων, καὶ ἐσάλπισεν ἐν κερατίνῃ, καὶ ἐφοβήθη Αβιεζερ ὀπίσω αὐτοῦ. [35] καὶ ἀγγέλους ἀπέστειλεν εἰς πάντα Μανασση καὶ ἐν Ασηρ καὶ ἐν Ζαβουλων καὶ Νεφθαλι καὶ ἀνέβη εἰς συνάντησιν αὐτῶν. [36] καὶ εἶπεν Γεδεων πρὸς τὸν θεόν Εἰ σὺ σῴζεις ἐν χειρί μου τὸν Ισραηλ, καθὼς ἐλάλησας, [37] ἰδοὺ ἐγὼ τίθημι τὸν πόκον τοῦ ἐρίου ἐν τῇ ἅλωνι· ἐὰν δρόσος γένηται ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν ξηρασία, γνώσομαι ὅτι σώσεις ἐν χειρί μου τὸν Ισραηλ, καθὼς ἐλάλησας. [38] καὶ ἐγένετο οὕτως· καὶ ὤρθρισεν τῇ ἐπαύριον καὶ ἐξεπίασεν τὸν πόκον, καὶ ἔσταξεν δρόσος ἀπὸ τοῦ πόκου, πλήρης λεκάνη ὕδατος. [39] καὶ εἶπεν Γεδεων πρὸς τὸν θεόν Μὴ δὴ ὀργισθήτω ὁ θυμός σου ἐν ἐμοί, καὶ λαλήσω ἔτι ἅπαξ· πειράσω δὲ καί γε ἔτι ἅπαξ ἐν τῷ πόκῳ, καὶ γενέσθω ἡ ξηρασία ἐπὶ τὸν πόκον μόνον, καὶ ἐπὶ πᾶσαν τὴν γῆν γενηθήτω δρόσος. [40] καὶ ἐποίησεν οὕτως ὁ θεὸς ἐν τῇ νυκτὶ ἐκείνῃ, καὶ ἐγένετο ξηρασία ἐπὶ τὸν πόκον μόνον, καὶ ἐπὶ πᾶσαν τὴν γῆν ἐγενήθη δρόσος.

CHAPTER 7

[1] Καὶ ὤρθρισεν Ιαρβαλ [αὐτός ἐστιν Γεδεων] καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ καὶ παρενέβαλον ἐπὶ πηγὴν Αραδ, καὶ παρεμβολὴ Μαδιαμ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ Γαβααθ Αμωρα ἐν κοιλάδι. [2] καὶ εἶπεν κύριος πρὸς Γεδεων Πολὺς ὁ λαὸς ὁ μετὰ σοῦ ὥστε μὴ παραδοῦναί με τὴν Μαδιαμ ἐν χειρὶ αὐτῶν, μήποτε καυχήσηται Ισραηλ ἐπ᾽ ἐμὲ λέγων Ἡ χείρ μου ἔσωσέν με· [3] καὶ νῦν λάλησον δὴ ἐν ὠσὶν τοῦ λαοῦ λέγων Τίς ὁ φοβούμενος καὶ δειλός; ἐπιστρεφέτω καὶ ἐκχωρείτω ἀπὸ ὄρους Γαλααδ καὶ ἐπέστρεψεν ἀπὸ τοῦ λαοῦ εἴκοσι καὶ δύο χιλιάδες, καὶ δέκα χιλιάδες ὑπελείφθησαν. [4] καὶ εἶπεν κύριος πρὸς Γεδεων Ἔτι ὁ λαὸς πολύς· κατένεγκον αὐτοὺς πρὸς τὸ ὕδωρ, καὶ ἐκκαθαρῶ σοι αὐτὸν ἐκεῖ· καὶ ἔσται ὃν ἐὰν εἴπω πρὸς σέ Οὗτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὺν σοί· καὶ πᾶν, ὃν ἐὰν εἴπω πρὸς σέ Οὗτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς οὐ πορεύσεται μετὰ σοῦ. [5] καὶ κατήνεγκεν τὸν λαὸν πρὸς τὸ ὕδωρ· καὶ εἶπεν κύριος πρὸς Γεδεων Πᾶς, ὃς ἂν λάψῃ τῇ γλώσσῃ αὐτοῦ ἀπὸ τοῦ ὕδατος ὡς ἐὰν λάψῃ ὁ κύων, στήσεις αὐτὸν κατὰ μόνας, καὶ πᾶς, ὃς ἐὰν κλίνῃ ἐπὶ τὰ γόνατα αὐτοῦ πιεῖν. [6] καὶ ἐγένετο ὁ ἀριθμὸς τῶν λαψάντων ἐν χειρὶ αὐτῶν πρὸς τὸ στόμα αὐτῶν τριακόσιοι ἄνδρες, καὶ πᾶν τὸ κατάλοιπον τοῦ λαοῦ ἔκλιναν ἐπὶ τὰ γόνατα αὐτῶν πιεῖν ὕδωρ. [7] καὶ εἶπεν κύριος πρὸς Γεδεων Ἐν τοῖς τριακοσίοις ἀνδράσιν τοῖς λάψασιν σώσω ὑμᾶς καὶ δώσω τὴν Μαδιαμ ἐν χειρί σου, καὶ πᾶς ὁ λαὸς πορεύσονται ἀνὴρ εἰς τὸν τόπον αὐτοῦ. [8] καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν καὶ τὰς κερατίνας αὐτῶν, καὶ τὸν πάντα ἄνδρα Ισραηλ ἐξαπέστειλεν ἄνδρα εἰς σκηνὴν αὐτοῦ καὶ τοὺς τριακοσίους ἄνδρας κατίσχυσεν. καὶ ἡ παρεμβολὴ Μαδιαμ ἦσαν αὐτοῦ ὑποκάτω ἐν τῇ κοιλάδι. [9] Καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν πρὸς αὐτὸν κύριος Ἀναστὰς κατάβηθι ἐν τῇ παρεμβολῇ, ὅτι παρέδωκα αὐτὴν ἐν τῇ χειρί σου· [10] καὶ εἰ φοβῇ σὺ καταβῆναι, κατάβηθι σὺ καὶ Φαρα τὸ παιδάριόν σου εἰς τὴν παρεμβολὴν [11] καὶ ἀκούσῃ, τί λαλήσουσιν· καὶ μετὰ τοῦτο ἰσχύσουσιν αἱ χεῖρές σου, καὶ καταβήσῃ ἐν τῇ παρεμβολῇ. καὶ κατέβη αὐτὸς καὶ Φαρα τὸ παιδάριον αὐτοῦ πρὸς ἀρχὴν τῶν πεντήκοντα, οἳ ἦσαν ἐν τῇ παρεμβολῇ. [12] καὶ Μαδιαμ καὶ Αμαληκ καὶ πάντες υἱοὶ ἀνατολῶν βεβλημένοι ἐν τῇ κοιλάδι ὡσεὶ ἀκρὶς εἰς πλῆθος, καὶ ταῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμός, ἀλλὰ ἦσαν ὡς ἡ ἄμμος ἡ ἐπὶ χείλους τῆς θαλάσσης εἰς πλῆθος. [13] καὶ ἦλθεν Γεδεων, καὶ ἰδοὺ ἀνὴρ ἐξηγούμενος τῷ πλησίον αὐτοῦ ἐνύπνιον καὶ εἶπεν Ἐνύπνιον ἰδοὺ ἐνυπνιασάμην, καὶ ἰδοὺ μαγὶς ἄρτου κριθίνου στρεφομένη ἐν τῇ παρεμβολῇ Μαδιαμ καὶ ἦλθεν ἕως τῆς σκηνῆς καὶ ἐπάταξεν αὐτήν, καὶ

ἔπεσεν, καὶ ἀνέστρεψεν αὐτὴν ἄνω, καὶ ἔπεσεν ἡ σκηνή. [14] καὶ ἀπεκρίθη ὁ πλησίον αὐτοῦ καὶ εἶπεν Οὐκ ἔστιν αὕτη εἰ μὴ ῥομφαία Γεδεων υἱοῦ Ιωας ἀνδρὸς Ισραηλ· παρέδωκεν ὁ θεὸς ἐν χειρὶ αὐτοῦ τὴν Μαδιαμ καὶ πᾶσαν τὴν παρεμβολήν. [15] καὶ ἐγένετο ὡς ἤκουσεν Γεδεων τὴν ἐξήγησιν τοῦ ἐνυπνίου καὶ τὴν σύγκρισιν αὐτοῦ, καὶ προσεκύνησεν κυρίῳ καὶ ὑπέστρεψεν εἰς τὴν παρεμβολὴν Ισραηλ καὶ εἶπεν Ἀνάστητε, ὅτι παρέδωκεν κύριος ἐν χειρὶ ἡμῶν τὴν παρεμβολὴν Μαδιαμ. [16] καὶ διεῖλεν τοὺς τριακοσίους ἄνδρας εἰς τρεῖς ἀρχὰς καὶ ἔδωκεν κερατίνας ἐν χειρὶ πάντων καὶ ὑδρίας κενὰς καὶ λαμπάδας ἐν ταῖς ὑδρίαις [17] καὶ εἶπεν πρὸς αὐτούς Ἀπ ἐμοῦ ὄψεσθε καὶ οὕτως ποιήσετε· καὶ ἰδοὺ ἐγὼ εἰσπορεύομαι ἐν ἀρχῇ τῆς παρεμβολῆς, καὶ ἔσται καθὼς ἂν ποιήσω, οὕτως ποιήσετε· [18] καὶ σαλπιῶ ἐν τῇ κερατίνῃ ἐγώ, καὶ πάντες μετ᾽ ἐμοῦ σαλπιεῖτε ἐν ταῖς κερατίναις κύκλῳ ὅλης τῆς παρεμβολῆς καὶ ἐρεῖτε Τῷ κυρίῳ καὶ τῷ Γεδεων. [19] καὶ εἰσῆλθεν Γεδεων καὶ οἱ ἑκατὸν ἄνδρες οἱ μετ᾽ αὐτοῦ ἐν ἀρχῇ τῆς παρεμβολῆς ἐν ἀρχῇ τῆς φυλακῆς μέσης καὶ ἐγείροντες ἤγειραν τοὺς φυλάσσοντας καὶ ἐσάλπισαν ἐν ταῖς κερατίναις καὶ ἐξετίναξαν τὰς ὑδρίας τὰς ἐν ταῖς χερσὶν αὐτῶν. [20] καὶ ἐσάλπισαν αἱ τρεῖς ἀρχαὶ ἐν ταῖς κερατίναις καὶ συνέτριψαν τὰς ὑδρίας καὶ ἐκράτησαν ἐν χερσὶν ἀριστεραῖς αὐτῶν τὰς λαμπάδας καὶ ἐν χερσὶν δεξιαῖς αὐτῶν τὰς κερατίνας τοῦ σαλπίζειν καὶ ἀνέκραξαν Ῥομφαία τῷ κυρίῳ καὶ τῷ Γεδεων. [21] καὶ ἔστησαν ἀνὴρ ἐφ᾽ ἑαυτῷ κύκλῳ τῆς παρεμβολῆς, καὶ ἔδραμεν πᾶσα ἡ παρεμβολὴ καὶ ἐσήμαναν καὶ ἔφυγαν. [22] καὶ ἐσάλπισαν ἐν ταῖς τριακοσίαις κερατίναις, καὶ ἔθηκεν κύριος τὴν ῥομφαίαν ἀνδρὸς ἐν τῷ πλησίον αὐτοῦ ἐν πάσῃ τῇ παρεμβολῇ, καὶ ἔφυγεν ἡ παρεμβολὴ ἕως Βηθσεεδτα Γαραγαθα ἕως χείλους Αβωμεουλα ἐπὶ Ταβαθ. [23] καὶ ἐβόησαν ἀνὴρ Ισραηλ ἀπὸ Νεφθαλι καὶ ἀπὸ Ασηρ καὶ ἀπὸ παντὸς Μανασση καὶ ἐδίωξαν ὀπίσω Μαδιαμ. [24] Καὶ ἀγγέλους ἀπέστειλεν Γεδεων ἐν παντὶ ὄρει Εφραιμ λέγων Κατάβητε εἰς συνάντησιν Μαδιαμ καὶ καταλάβετε ἑαυτοῖς τὸ ὕδωρ ἕως Βαιθηρα καὶ τὸν Ιορδάνην· καὶ ἐβόησεν πᾶς ἀνὴρ Εφραιμ καὶ προκατελάβοντο τὸ ὕδωρ ἕως Βαιθηρα καὶ τὸν Ιορδάνην. [25] καὶ συνέλαβον τοὺς ἄρχοντας Μαδιαμ καὶ τὸν Ωρηβ καὶ τὸν Ζηβ καὶ ἀπέκτειναν τὸν Ωρηβ ἐν Σουρ καὶ τὸν Ζηβ ἀπέκτειναν ἐν Ιακεφζηφ καὶ κατεδίωξαν Μαδιαμ· καὶ τὴν κεφαλὴν Ωρηβ καὶ Ζηβ ἤνεγκαν πρὸς Γεδεων ἀπὸ πέραν τοῦ Ιορδάνου.

CHAPTER 8

[1] καὶ εἶπαν πρὸς Γεδεων ἀνὴρ Εφραιμ Τί τὸ ῥῆμα τοῦτο ἐποίησας ἡμῖν τοῦ μὴ καλέσαι ἡμᾶς, ὅτε ἐπορεύθης παρατάξασθαι ἐν Μαδιαμ; καὶ διελέξαντο πρὸς αὐτὸν ἰσχυρῶς. [2] καὶ εἶπεν πρὸς αὐτούς Τί ἐποίησα νῦν καθὼς ὑμεῖς; ἢ οὐχὶ κρεῖσσον ἐπιφυλλὶς Εφραιμ ἢ τρυγητὸς Αβιεζερ; [3] ἐν χειρὶ ὑμῶν παρέδωκεν κύριος τοὺς ἄρχοντας Μαδιαμ, τὸν Ωρηβ καὶ τὸν Ζηβ· καὶ τί ἠδυνήθην ποιῆσαι ὡς ὑμεῖς; τότε ἀνέθη τὸ πνεῦμα αὐτῶν ἀπ᾽ αὐτοῦ ἐν τῷ λαλῆσαι αὐτὸν τὸν λόγον τοῦτον. [4] Καὶ ἦλθεν Γεδεων ἐπὶ τὸν Ιορδάνην, καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ᾽ αὐτοῦ πεινῶντες καὶ διώκοντες. [5] καὶ εἶπεν τοῖς ἀνδράσιν Σοκχωθ Δότε δὴ ἄρτους εἰς τροφὴν τῷ λαῷ τούτῳ τῷ ἐν ποσίν μου, ὅτι ἐκλείπουσιν, καὶ ἰδοὺ ἐγώ εἰμι διώκων ὀπίσω τοῦ Ζεβεε καὶ Σελμανα βασιλέων Μαδιαμ. [6] καὶ εἶπον οἱ ἄρχοντες Σοκχωθ Μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρί σου; οὐ δώσομεν τῇ δυνάμει σου ἄρτους. [7] καὶ εἶπεν Γεδεων Διὰ τοῦτο ἐν τῷ δοῦναι κύριον τὸν Ζεβεε καὶ Σελμανα ἐν χειρί μου, καὶ ἐγὼ ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ἐν ταῖς αβαρκηνιν. [8] καὶ ἀνέβη ἐκεῖθεν εἰς Φανουηλ καὶ ἐλάλησεν πρὸς αὐτοὺς ὡσαύτως, καὶ ἀπεκρίθησαν αὐτῷ οἱ ἄνδρες Φανουηλ ὃν τρόπον ἀπεκρίθησαν ἄνδρες Σοκχωθ. [9] καὶ εἶπεν Γεδεων πρὸς ἄνδρας Φανουηλ Ἐν ἐπιστροφῇ μου μετ᾽ εἰρήνης τὸν πύργον τοῦτον κατασκάψω. – [10] καὶ Ζεβεε καὶ Σελμανα ἐν Καρκαρ, καὶ ἡ παρεμβολὴ αὐτῶν μετ᾽ αὐτῶν ὡσεὶ δέκα πέντε χιλιάδες, πάντες οἱ καταλελειμμένοι ἀπὸ πάσης παρεμβολῆς ἀλλοφύλων, καὶ οἱ πεπτωκότες ἑκατὸν εἴκοσι χιλιάδες ἀνδρῶν σπωμένων ῥομφαίαν. [11] καὶ ἀνέβη Γεδεων ὁδὸν τῶν σκηνούντων ἐν σκηναῖς ἀπὸ ἀνατολῶν τῆς Ναβαι καὶ Ιεγεβαλ· καὶ ἐπάταξεν τὴν παρεμβολήν, καὶ ἡ παρεμβολὴ ἦν πεποιθυῖα. [12] καὶ ἔφυγον Ζεβεε καὶ Σελμανα, καὶ ἐδίωξεν ὀπίσω αὐτῶν καὶ ἐκράτησεν τοὺς δύο βασιλεῖς Μαδιαμ, τὸν Ζεβεε καὶ τὸν Σελμανα, καὶ πᾶσαν τὴν παρεμβολὴν ἐξέστησεν. – [13] καὶ ἐπέστρεψεν Γεδεων υἱὸς Ιωας ἀπὸ τῆς παρατάξεως ἀπὸ ἐπάνωθεν τῆς παρατάξεως Ares. [14] καὶ συνέλαβεν παιδάριον ἀπὸ τῶν ἀνδρῶν Σοκχωθ καὶ ἐπηρώτησεν αὐτόν, καὶ ἔγραψεν πρὸς αὐτὸν τὰ ὀνόματα τῶν ἀρχόντων Σοκχωθ καὶ τῶν πρεσβυτέρων αὐτῶν, ἑβδομήκοντα καὶ ἑπτὰ ἄνδρας. [15] καὶ παρεγένετο Γεδεων πρὸς τοὺς ἄρχοντας Σοκχωθ καὶ εἶπεν Ἰδοὺ Ζεβεε καὶ Σελμανα, ἐν οἷς ὠνειδίσατέ με λέγοντες Μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρί σου, ὅτι δώσομεν τοῖς ἀνδράσιν τοῖς ἐκλείπουσιν ἄρτους; [16] καὶ ἔλαβεν τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς βαρακηνιμ καὶ ἠλόησεν ἐν αὐτοῖς τοὺς ἄνδρας τῆς πόλεως. [17] καὶ τὸν

πύργον Φανουηλ κατέστρεψεν καὶ ἀπέκτεινεν τοὺς ἄνδρας τῆς πόλεως. – [18] καὶ εἶπεν πρὸς Ζεβεε καὶ Σελμανα Ποῦ οἱ ἄνδρες, οὓς ἀπεκτείνατε ἐν Θαβωρ; καὶ εἶπαν Ὡς σύ, ὡς αὐτοὶ εἰς ὁμοίωμα υἱοῦ βασιλέως. [19] καὶ εἶπεν Γεδεων Ἀδελφοί μου καὶ υἱοὶ τῆς μητρός μου ἦσαν· ζῇ κύριος, εἰ ἐζωογονήκειτε αὐτούς, οὐκ ἂν ἀπέκτεινα ὑμᾶς. [20] καὶ εἶπεν Ιεθερ τῷ πρωτοτόκῳ αὐτοῦ Ἀναστὰς ἀπόκτεινον αὐτούς· καὶ οὐκ ἔσπασεν τὸ παιδάριον τὴν ῥομφαίαν αὐτοῦ, ὅτι ἐφοβήθη, ὅτι ἔτι νεώτερος ἦν. [21] καὶ εἶπεν Ζεβεε καὶ Σελμανα Ἀνάστα σὺ καὶ συνάντησον ἡμῖν, ὅτι ὡς ἀνδρὸς ἡ δύναμίς σου. καὶ ἀνέστη Γεδεων καὶ ἀπέκτεινεν τὸν Ζεβεε καὶ τὸν Σελμανα καὶ ἔλαβεν τοὺς μηνίσκους τοὺς ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν. [22] Καὶ εἶπον ἀνὴρ Ισραηλ πρὸς Γεδεων Κύριε, ἄρξον ἡμῶν καὶ σὺ καὶ ὁ υἱός σου, ὅτι σὺ ἔσωσας ἡμᾶς ἐκ χειρὸς Μαδιαμ. [23] καὶ εἶπεν πρὸς αὐτοὺς Γεδεων Οὐκ ἄρξω ἐγώ, καὶ οὐκ ἄρξει ὁ υἱός μου ἐν ὑμῖν· κύριος ἄρξει ὑμῶν. [24] καὶ εἶπεν Γεδεων πρὸς αὐτούς Αἰτήσομαι παρ’ ὑμῶν αἴτημα καὶ δότε μοι ἀνὴρ ἐνώτιον ἐκ σκύλων αὐτοῦ· ὅτι ἐνώτια χρυσᾶ αὐτοῖς, ὅτι Ισμαηλῖται ἦσαν. [25] καὶ εἶπαν Διδόντες δώσομεν· καὶ ἀνέπτυξεν τὸ ἱμάτιον αὐτοῦ, καὶ ἔβαλεν ἐκεῖ ἀνὴρ ἐνώτιον σκύλων αὐτοῦ. [26] καὶ ἐγένετο ὁ σταθμὸς τῶν ἐνωτίων τῶν χρυσῶν, ὧν ᾔτησεν, χίλιοι καὶ πεντακόσιοι χρυσοῖ πάρεξ τῶν μηνίσκων καὶ τῶν στραγγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεῦσι Μαδιαμ καὶ ἐκτὸς τῶν περιθεμάτων, ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν. [27] καὶ ἐποίησεν αὐτὸ Γεδεων εἰς εφωθ καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ Εφραθα· καὶ ἐξεπόρνευσεν πᾶς Ισραηλ ὀπίσω αὐτοῦ ἐκεῖ, καὶ ἐγένετο τῷ Γεδεων καὶ τῷ οἴκῳ αὐτοῦ εἰς σκῶλον. [28] καὶ συνεστάλη Μαδιαμ ἐνώπιον υἱῶν Ισραηλ καὶ οὐ προσέθηκαν ἆραι κεφαλὴν αὐτῶν. καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη ἐν ἡμέραις Γεδεων. – [29] καὶ ἐπορεύθη Ιεροβααλ υἱὸς Ιωας καὶ ἐκάθισεν ἐν οἴκῳ αὐτοῦ. [30] καὶ τῷ Γεδεων ἦσαν ἑβδομήκοντα υἱοὶ ἐκπεπορευμένοι ἐκ μηρῶν αὐτοῦ, ὅτι γυναῖκες πολλαὶ ἦσαν αὐτῷ. [31] καὶ παλλακὴ αὐτοῦ ἦν ἐν Συχεμ· καὶ ἔτεκεν αὐτῷ καί γε αὐτὴ υἱόν, καὶ ἔθηκεν τὸ ὄνομα αὐτοῦ Αβιμελεχ. [32] καὶ ἀπέθανεν Γεδεων υἱὸς Ιωας ἐν πόλει αὐτοῦ καὶ ἐτάφη ἐν τῷ τάφῳ Ιωας τοῦ πατρὸς αὐτοῦ ἐν Εφραθα Αβιεσδρι. [33] Καὶ ἐγένετο καθὼς ἀπέθανεν Γεδεων, καὶ ἐπέστρεψαν οἱ υἱοὶ Ισραηλ καὶ ἐξεπόρνευσαν ὀπίσω τῶν Βααλιμ καὶ ἔθηκαν ἑαυτοῖς τῷ Βααλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν. [34] καὶ οὐκ ἐμνήσθησαν οἱ υἱοὶ Ισραηλ κυρίου τοῦ θεοῦ τοῦ ῥυσαμένου αὐτοὺς ἐκ χειρὸς πάντων τῶν θλιβόντων αὐτοὺς κυκλόθεν. [35] καὶ οὐκ ἐποίησαν ἔλεος μετὰ τοῦ οἴκου Ιεροβααλ [αὐτός ἐστιν Γεδεων] κατὰ πάντα τὰ ἀγαθά, ἃ ἐποίησεν μετὰ Ισραηλ.

CHAPTER 9

[1] Καὶ ἐπορεύθη Αβιμελεχ υἱὸς Ιεροβααλ εἰς Συχεμ πρὸς ἀδελφοὺς μητρὸς αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτοὺς καὶ πρὸς πᾶσαν συγγένειαν οἴκου πατρὸς μητρὸς αὐτοῦ λέγων [2] Λαλήσατε δὴ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ Τί τὸ ἀγαθὸν ὑμῖν, κυριεῦσαι ὑμῶν ἑβδομήκοντα ἄνδρας, πάντας υἱοὺς Ιεροβααλ, ἢ κυριεύειν ὑμῶν ἄνδρα ἕνα; καὶ μνήσθητε ὅτι ὀστοῦν ὑμῶν καὶ σὰρξ ὑμῶν εἰμι. [3] καὶ ἐλάλησαν περὶ αὐτοῦ οἱ ἀδελφοὶ τῆς μητρὸς αὐτοῦ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ πάντας τοὺς λόγους τούτους, καὶ ἔκλινεν ἡ καρδία αὐτῶν ὀπίσω Αβιμελεχ, ὅτι εἶπαν Ἀδελφὸς ἡμῶν ἐστιν. [4] καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐξ οἴκου Βααλβεριθ, καὶ ἐμισθώσατο ἑαυτῷ Αβιμελεχ ἄνδρας κενοὺς καὶ δειλούς, καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ. [5] καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς Εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφοὺς αὐτοῦ υἱοὺς Ιεροβααλ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἕνα· καὶ κατελείφθη Ιωαθαν υἱὸς Ιεροβααλ ὁ νεώτερος, ὅτι ἐκρύβη. [6] Καὶ συνήχθησαν πάντες ἄνδρες Σικιμων καὶ πᾶς οἶκος Βηθμααλων καὶ ἐπορεύθησαν καὶ ἐβασίλευσαν τὸν Αβιμελεχ πρὸς τῇ βαλάνῳ τῇ εὐρετῇ τῆς στάσεως τῆς ἐν Σικιμοις. [7] καὶ ἀνηγγέλη τῷ Ιωαθαν, καὶ ἐπορεύθη καὶ ἔστη ἐπὶ κορυφὴν ὄρους Γαριζιν καὶ ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν αὐτοῖς Ἀκούσατέ μου, ἄνδρες Σικιμων, καὶ ἀκούσεται ὑμῶν ὁ θεός. [8] πορευόμενα ἐπορεύθη τὰ ξύλα τοῦ χρῖσαι ἐφ’ ἑαυτὰ βασιλέα καὶ εἶπον τῇ ἐλαίᾳ Βασίλευσον ἐφ’ ἡμῶν. [9] καὶ εἶπεν αὐτοῖς ἡ ἐλαία Μὴ ἀπολείψασα τὴν πιότητά μου, ἐν ᾗ δοξάσουσι τὸν θεὸν ἄνδρες, πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων; [10] καὶ εἶπον τὰ ξύλα τῇ συκῇ Δεῦρο βασίλευσον ἐφ’ ἡμῶν. [11] καὶ εἶπεν αὐτοῖς ἡ συκῆ Μὴ ἀπολείψασα ἐγὼ τὴν γλυκύτητά μου καὶ τὰ γενήματά μου τὰ ἀγαθὰ πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων; [12] καὶ εἶπαν τὰ ξύλα πρὸς τὴν ἄμπελον Δεῦρο σὺ βασίλευσον ἐφ’ ἡμῶν. [13] καὶ εἶπεν αὐτοῖς ἡ ἄμπελος Μὴ ἀπολείψασα τὸν οἶνόν μου τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων; [14] καὶ εἶπαν πάντα τὰ ξύλα τῇ ῥάμνῳ Δεῦρο σὺ βασίλευσον ἐφ’ ἡμῶν. [15] καὶ εἶπεν ἡ ῥάμνος πρὸς τὰ ξύλα Εἰ ἐν ἀληθείᾳ χρίετέ με ὑμεῖς τοῦ βασιλεύειν ἐφ’ ὑμᾶς, δεῦτε ὑπόστητε ἐν τῇ σκιᾷ μου· καὶ εἰ μή, ἐξέλθῃ πῦρ ἀπ’ ἐμοῦ καὶ καταφάγῃ τὰς κέδρους τοῦ Λιβάνου. – [16] καὶ νῦν εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε καὶ ἐβασιλεύσατε τὸν Αβιμελεχ, καὶ εἰ ἀγαθωσύνην ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ εἰ ὡς ἀνταπόδοσις χειρὸς αὐτοῦ ἐποιήσατε αὐτῷ, [17] – ὡς παρετάξατο ὁ πατήρ μου ὑπὲρ ὑμῶν καὶ ἐξέρριψεν τὴν ψυχὴν αὐτοῦ ἐξ ἐναντίας καὶ

ἐρρύσατο ὑμᾶς ἐκ χειρὸς Μαδιαμ, [18] καὶ ὑμεῖς ἐπανέστητε ἐπὶ τὸν οἶκον τοῦ πατρός μου σήμερον καὶ ἀπεκτείνατε τοὺς υἱοὺς αὐτοῦ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἕνα καὶ ἐβασιλεύσατε τὸν Αβιμελεχ υἱὸν παιδίσκης αὐτοῦ ἐπὶ τοὺς ἄνδρας Σικιμων, ὅτι ἀδελφὸς ὑμῶν ἐστιν, – [19] καὶ εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ ἐν τῇ ἡμέρᾳ ταύτῃ, εὐφρανθείητε ἐν Αβιμελεχ, καὶ εὐφρανθείη καί γε αὐτὸς ἐφ᾽ ὑμῖν. [20] εἰ δὲ οὐ, ἐξέλθοι πῦρ ἀπὸ Αβιμελεχ καὶ φάγοι τοὺς ἄνδρας Σικιμων καὶ τὸν οἶκον Βηθμααλλων, καὶ ἐξέλθοι πῦρ ἀπὸ ἀνδρῶν Σικιμων καὶ ἐκ τοῦ οἴκου Βηθμααλλων καὶ καταφάγοι τὸν Αβιμελεχ. – [21] καὶ ἔφυγεν Ιωαθαν καὶ ἀπέδρα καὶ ἐπορεύθη ἕως Βαιηρ καὶ ᾤκησεν ἐκεῖ ἀπὸ προσώπου Αβιμελεχ ἀδελφοῦ αὐτοῦ. [22] Καὶ ἦρξεν Αβιμελεχ ἐπὶ Ισραηλ τρία ἔτη. [23] καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν ἀνὰ μέσον Αβιμελεχ καὶ ἀνὰ μέσον τῶν ἀνδρῶν Σικιμων, καὶ ἠθέτησαν ἄνδρες Σικιμων ἐν τῷ οἴκῳ Αβιμελεχ, [24] τοῦ ἐπαγαγεῖν τὴν ἀδικίαν τῶν ἑβδομήκοντα υἱῶν Ιεροβααλ καὶ τὰ αἵματα αὐτῶν τοῦ θεῖναι ἐπὶ Αβιμελεχ τὸν ἀδελφὸν αὐτῶν, ὃς ἀπέκτεινεν αὐτούς, καὶ ἐπὶ ἄνδρας Σικιμων, ὅτι ἐνίσχυσαν τὰς χεῖρας αὐτοῦ ἀποκτεῖναι τοὺς ἀδελφοὺς αὐτοῦ. [25] καὶ ἔθηκαν αὐτῷ οἱ ἄνδρες Σικιμων ἐνεδρεύοντας ἐπὶ τὰς κεφαλὰς τῶν ὀρέων καὶ διήρπαζον πάντα, ὃς παρεπορεύετο ἐπ᾽ αὐτοὺς ἐν τῇ ὁδῷ· καὶ ἀπηγγέλη τῷ βασιλεῖ Αβιμελεχ. [26] καὶ ἦλθεν Γααλ υἱὸς Ιωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ παρῆλθον ἐν Σικιμοις, καὶ ἦλπισαν ἐν αὐτῷ οἱ ἄνδρες Σικιμων. [27] καὶ ἐξῆλθον εἰς ἀγρὸν καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν καὶ ἐπάτησαν καὶ ἐποίησαν ελλουλιμ καὶ εἰσήνεγκαν εἰς οἶκον θεοῦ αὐτῶν καὶ ἔφαγον καὶ ἔπιον καὶ κατηράσαντο τὸν Αβιμελεχ. [28] καὶ εἶπεν Γααλ υἱὸς Ιωβηλ Τίς ἐστιν Αβιμελεχ καὶ τίς ἐστιν υἱὸς Συχεμ, ὅτι δουλεύσομεν αὐτῷ; οὐχ υἱὸς Ιεροβααλ, καὶ Ζεβουλ ἐπίσκοπος αὐτοῦ δοῦλος αὐτοῦ σὺν τοῖς ἀνδράσιν Εμμωρ πατρὸς Συχεμ; καὶ τί ὅτι δουλεύσομεν αὐτῷ ἡμεῖς; [29] καὶ τίς δῴη τὸν λαὸν τοῦτον ἐν χειρί μου; καὶ μεταστήσω τὸν Αβιμελεχ καὶ ἐρῶ πρὸς αὐτόν Πλήθυνον τὴν δύναμίν σου καὶ ἔξελθε. [30] καὶ ἤκουσεν Ζεβουλ ἄρχων τῆς πόλεως τοὺς λόγους Γααλ υἱοῦ Ιωβηλ καὶ ὠργίσθη θυμῷ αὐτός. [31] καὶ ἀπέστειλεν ἀγγέλους πρὸς Αβιμελεχ ἐν κρυφῇ λέγων Ἰδοὺ Γααλ υἱὸς Ιωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχεμ, καὶ ἰδοὺ αὐτοὶ περικάθηνται τὴν πόλιν ἐπὶ σέ· [32] καὶ νῦν ἀναστὰς νυκτὸς σὺ καὶ ὁ λαὸς ὁ μετὰ σοῦ καὶ ἐνέδρευσον ἐν τῷ ἀγρῷ, [33] καὶ ἔσται τὸ πρωῒ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον ὀρθριεῖς καὶ ἐκτενεῖς ἐπὶ τὴν πόλιν, καὶ ἰδοὺ αὐτὸς καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἐκπορεύονται πρὸς σέ, καὶ ποιήσεις αὐτῷ ὅσα ἂν εὕρῃ ἡ χείρ σου. [34] καὶ ἀνέστη Αβιμελεχ καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ νυκτὸς καὶ ἐνήδρευσαν ἐπὶ Συχεμ τέτρασιν ἀρχαῖς. [35] καὶ ἐξῆλθεν Γααλ υἱὸς Ιωβηλ καὶ ἔστη πρὸς τῇ θύρᾳ τῆς

πύλης τῆς πόλεως, καὶ ἀνέστη Αβιμελεχ καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἀπὸ τοῦ ἐνέδρου. [36] καὶ εἶδεν Γααλ υἱὸς Ιωβηλ τὸν λαὸν καὶ εἶπεν πρὸς Ζεβουλ Ἰδοὺ λαὸς καταβαίνει ἀπὸ κεφαλῶν τῶν ὀρέων. καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ Τὴν σκιὰν τῶν ὀρέων σὺ βλέπεις ὡς ἄνδρας. [37] καὶ προσέθετο ἔτι Γααλ τοῦ λαλῆσαι καὶ εἶπεν Ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς, καὶ ἀρχὴ ἑτέρα ἔρχεται διὰ ὁδοῦ Ηλωνμαωνενιμ. [38] καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ Καὶ ποῦ ἐστιν τὸ στόμα σου, ὡς ἐλάλησας Τίς ἐστιν Αβιμελεχ, ὅτι δουλεύσομεν αὐτῷ; μὴ οὐχὶ οὗτος ὁ λαός, ὃν ἐξουδένωσας; ἔξελθε δὴ νῦν καὶ παράταξαι αὐτῷ. [39] καὶ ἐξῆλθεν Γααλ ἐνώπιον ἀνδρῶν Συχεμ καὶ παρετάξατο πρὸς Αβιμελεχ. [40] καὶ ἐδίωξεν αὐτὸν Αβιμελεχ, καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ· καὶ ἔπεσαν τραυματίαι πολλοὶ ἕως τῆς θύρας τῆς πύλης. [41] καὶ εἰσῆλθεν Αβιμελεχ ἐν Αρημα· καὶ ἐξέβαλεν Ζεβουλ τὸν Γααλ καὶ τοὺς ἀδελφοὺς αὐτοῦ μὴ οἰκεῖν ἐν Συχεμ. [42] καὶ ἐγένετο τῇ ἐπαύριον καὶ ἐξῆλθεν ὁ λαὸς εἰς τὸν ἀγρόν, καὶ ἀνήγγειλεν τῷ Αβιμελεχ. [43] καὶ ἔλαβεν τὸν λαὸν καὶ διεῖλεν αὐτοὺς εἰς τρεῖς ἀρχὰς καὶ ἐνήδρευσεν ἐν ἀγρῷ· καὶ εἶδεν καὶ ἰδοὺ ὁ λαὸς ἐξῆλθεν ἐκ τῆς πόλεως, καὶ ἀνέστη ἐπ᾽ αὐτοὺς καὶ ἐπάταξεν αὐτούς. [44] καὶ Αβιμελεχ καὶ οἱ ἀρχηγοὶ οἱ μετ᾽ αὐτοῦ ἐξέτειναν καὶ ἔστησαν παρὰ τὴν θύραν τῆς πύλης τῆς πόλεως, καὶ αἱ δύο ἀρχαὶ ἐξέτειναν ἐπὶ πάντας τοὺς ἐν τῷ ἀγρῷ καὶ ἐπάταξαν αὐτούς. [45] καὶ Αβιμελεχ παρετάσσετο ἐν τῇ πόλει ὅλην τὴν ἡμέραν ἐκείνην καὶ κατελάβετο τὴν πόλιν καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἀπέκτεινεν καὶ καθεῖλεν τὴν πόλιν καὶ ἔσπειρεν εἰς ἅλας. [46] καὶ ἤκουσαν πάντες οἱ ἄνδρες πύργων Συχεμ καὶ ἦλθον εἰς συνέλευσιν Βαιθηλβεριθ. [47] καὶ ἀνηγγέλη τῷ Αβιμελεχ ὅτι συνήχθησαν πάντες οἱ ἄνδρες πύργων Συχεμ. [48] καὶ ἀνέβη Αβιμελεχ εἰς ὄρος Ερμων καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ ἔλαβεν Αβιμελεχ τὰς ἀξίνας ἐν τῇ χειρὶ αὐτοῦ καὶ ἔκοψεν κλάδον ξύλου καὶ ἦρεν καὶ ἔθηκεν ἐπ᾽ ὤμων αὐτοῦ καὶ εἶπεν τῷ λαῷ τῷ μετ᾽ αὐτοῦ Ὃ εἴδετέ με ποιοῦντα, ταχέως ποιήσατε ὡς ἐγώ. [49] καὶ ἔκοψαν καί γε ἀνὴρ κλάδον πᾶς ἀνὴρ καὶ ἐπορεύθησαν ὀπίσω Αβιμελεχ καὶ ἐπέθηκαν ἐπὶ τὴν συνέλευσιν καὶ ἐνεπύρισαν ἐπ᾽ αὐτοὺς τὴν συνέλευσιν ἐν πυρί, καὶ ἀπέθανον καί γε πάντες οἱ ἄνδρες πύργου Σικιμων ὡς χίλιοι ἄνδρες καὶ γυναῖκες. [50] Καὶ ἐπορεύθη Αβιμελεχ ἐκ Βαιθηλβεριθ καὶ παρενέβαλεν ἐν Θηβης καὶ κατέλαβεν αὐτήν. [51] καὶ πύργος ἰσχυρὸς ἦν ἐν μέσῳ τῆς πόλεως, καὶ ἔφυγον ἐκεῖ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες τῆς πόλεως καὶ ἔκλεισαν ἔξωθεν αὐτῶν καὶ ἀνέβησαν ἐπὶ τὸ δῶμα τοῦ πύργου. [52] καὶ ἦλθεν Αβιμελεχ ἕως τοῦ πύργου, καὶ παρετάξαντο αὐτῷ· καὶ ἤγγισεν Αβιμελεχ ἕως τῆς θύρας τοῦ πύργου τοῦ ἐμπρῆσαι αὐτὸν ἐν πυρί. [53] καὶ ἔρριψεν γυνὴ μία κλάσμα ἐπιμυλίου ἐπὶ κεφαλὴν Αβιμελεχ καὶ ἔκλασεν τὸ κρανίον αὐτοῦ. [54] καὶ ἐβόησεν ταχὺ πρὸς τὸ παιδάριον τὸ αἴρον τὰ

σκεύη αὐτοῦ καὶ εἶπεν αὐτῷ Σπάσον τὴν ῥομφαίαν μου καὶ θανάτωσόν με, μήποτε εἴπωσιν Γυνὴ ἀπέκτεινεν αὐτόν. καὶ ἐξεκέντησεν αὐτὸν τὸ παιδάριον αὐτοῦ, καὶ ἀπέθανεν. [55] καὶ εἶδεν ἀνὴρ Ισραηλ ὅτι ἀπέθανεν Αβιμελεχ, καὶ ἐπορεύθησαν ἀνὴρ εἰς τὸν τόπον αὐτοῦ. [56] καὶ ἐπέστρεψεν ὁ θεὸς τὴν πονηρίαν Αβιμελεχ, ἣν ἐποίησεν τῷ πατρὶ αὐτοῦ ἀποκτεῖναι τοὺς ἑβδομήκοντα ἀδελφοὺς αὐτοῦ. [57] καὶ τὴν πᾶσαν πονηρίαν ἀνδρῶν Συχεμ ἐπέστρεψεν ὁ θεὸς εἰς κεφαλὴν αὐτῶν, καὶ ἐπῆλθεν ἐπ᾽ αὐτοὺς ἡ κατάρα Ιωαθαν υἱοῦ Ιεροβααλ.

CHAPTER 10

[1] Καὶ ἀνέστη μετὰ Αβιμελεχ τοῦ σῶσαι τὸν Ισραηλ Θωλα υἱὸς Φουα υἱὸς πατραδέλφου αὐτοῦ ἀνὴρ Ισσαχαρ, καὶ αὐτὸς ᾤκει ἐν Σαμιρ ἐν ὄρει Εφραιμ. [2] καὶ ἔκρινεν τὸν Ισραηλ εἴκοσι τρία ἔτη καὶ ἀπέθανεν καὶ ἐτάφη ἐν Σαμιρ. [3] Καὶ ἀνέστη μετ᾽ αὐτὸν Ιαιρ ὁ Γαλααδ καὶ ἔκρινεν τὸν Ισραηλ εἴκοσι δύο ἔτη. [4] καὶ ἦσαν αὐτῷ τριάκοντα καὶ δύο υἱοὶ ἐπιβαίνοντες ἐπὶ τριάκοντα δύο πώλους· καὶ τριάκοντα δύο πόλεις αὐτοῖς, καὶ ἐκάλουν αὐτὰς Ἐπαύλεις Ιαιρ ἕως τῆς ἡμέρας ταύτης ἐν γῇ Γαλααδ. [5] καὶ ἀπέθανεν Ιαιρ καὶ ἐτάφη ἐν Ραμνων. [6] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐδούλευσαν τοῖς Βααλιμ καὶ ταῖς Ασταρωθ καὶ τοῖς θεοῖς Αραδ καὶ τοῖς θεοῖς Σιδῶνος καὶ τοῖς θεοῖς Μωαβ καὶ τοῖς θεοῖς υἱῶν Αμμων καὶ τοῖς θεοῖς Φυλιστιιμ καὶ ἐγκατέλιπον τὸν κύριον καὶ οὐκ ἐδούλευσαν αὐτῷ. [7] καὶ ὠργίσθη θυμῷ κύριος ἐν Ισραηλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Φυλιστιιμ καὶ ἐν χειρὶ υἱῶν Αμμων. [8] καὶ ἔθλιψαν καὶ ἔθλασαν τοὺς υἱοὺς Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ δέκα ὀκτὼ ἔτη, τοὺς πάντας υἱοὺς Ισραηλ τοὺς ἐν τῷ πέραν τοῦ Ιορδάνου ἐν γῇ τοῦ Αμορρι τοῦ ἐν Γαλααδ. [9] καὶ διέβησαν οἱ υἱοὶ Αμμων τὸν Ιορδάνην παρατάξασθαι πρὸς Ιουδαν καὶ Βενιαμιν καὶ πρὸς Εφραιμ, καὶ ἐθλίβη Ισραηλ σφόδρα. [10] καὶ ἐβόησαν οἱ υἱοὶ Ισραηλ πρὸς κύριον λέγοντες Ἡμάρτομέν σοι, ὅτι ἐγκατελίπομεν τὸν θεὸν καὶ ἐδουλεύσαμεν τῷ Βααλιμ. [11] καὶ εἶπεν κύριος πρὸς τοὺς υἱοὺς Ισραηλ Μὴ οὐχὶ ἐξ Αἰγύπτου καὶ ἀπὸ τοῦ Αμορραίου καὶ ἀπὸ υἱῶν Αμμων καὶ ἀπὸ Φυλιστιιμ [12] καὶ Σιδωνίων καὶ Αμαληκ καὶ Μαδιαμ, οἳ ἔθλιψαν ὑμᾶς, καὶ ἐβοήσατε πρός με, καὶ ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν; [13] καὶ ὑμεῖς ἐγκατελίπετέ με καὶ ἐδουλεύσατε θεοῖς ἑτέροις· διὰ τοῦτο οὐ προσθήσω τοῦ σῶσαι ὑμᾶς. [14] πορεύεσθε καὶ βοήσατε πρὸς τοὺς θεούς, οὓς ἐξελέξασθε ἑαυτοῖς, καὶ αὐτοὶ σωσάτωσαν ὑμᾶς ἐν καιρῷ θλίψεως ὑμῶν. [15] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς κύριον Ἡμάρτομεν, ποίησον σὺ ἡμῖν κατὰ πᾶν τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου, πλὴν ἐξελοῦ ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ. [16] καὶ ἐξέκλιναν τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου αὐτῶν καὶ ἐδούλευσαν τῷ κυρίῳ μόνῳ, καὶ ὠλιγώθη ἡ ψυχὴ αὐτοῦ ἐν κόπῳ Ισραηλ. [17] Καὶ ἀνέβησαν οἱ υἱοὶ Αμμων καὶ παρενέβαλον ἐν Γαλααδ, καὶ συνήχθησαν οἱ υἱοὶ Ισραηλ καὶ παρενέβαλον ἐν τῇ σκοπιᾷ. [18] καὶ εἶπον ὁ λαὸς οἱ ἄρχοντες Γαλααδ ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τίς ὁ ἀνήρ, ὅστις ἂν ἄρξηται παρατάξασθαι πρὸς υἱοὺς Αμμων; καὶ ἔσται εἰς ἄρχοντα πᾶσιν τοῖς κατοικοῦσιν Γαλααδ.

CHAPTER 11

[1] Καὶ Ιεφθαε ὁ Γαλααδίτης ἐπηρμένος δυνάμει· καὶ αὐτὸς υἱὸς γυναικὸς πόρνης, ἣ ἐγέννησεν τῷ Γαλααδ τὸν Ιεφθαε. [2] καὶ ἔτεκεν ἡ γυνὴ Γαλααδ αὐτῷ υἱούς· καὶ ἠδρύνθησαν οἱ υἱοὶ τῆς γυναικὸς καὶ ἐξέβαλον τὸν Ιεφθαε καὶ εἶπαν αὐτῷ Οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι υἱὸς γυναικὸς ἑταίρας σύ. [3] καὶ ἔφυγεν Ιεφθαε ἀπὸ προσώπου ἀδελφῶν αὐτοῦ καὶ ᾤκησεν ἐν γῇ Τωβ, καὶ συνεστράφησαν πρὸς Ιεφθαε ἄνδρες κενοὶ καὶ ἐξῆλθον μετ' αὐτοῦ. [5] Καὶ ἐγένετο ἡνίκα παρετάξαντο οἱ υἱοὶ Αμμων μετὰ Ισραηλ, καὶ ἐπορεύθησαν οἱ πρεσβύτεροι Γαλααδ λαβεῖν τὸν Ιεφθαε ἀπὸ τῆς γῆς Τωβ [6] καὶ εἶπαν τῷ Ιεφθαε Δεῦρο καὶ ἔσῃ ἡμῖν εἰς ἀρχηγόν, καὶ παραταξώμεθα πρὸς υἱοὺς Αμμων. [7] καὶ εἶπεν Ιεφθαε τοῖς πρεσβυτέροις Γαλααδ Οὐχὶ ὑμεῖς ἐμισήσατέ με καὶ ἐξεβάλετέ με ἐκ τοῦ οἴκου τοῦ πατρός μου καὶ ἐξαπεστείλατέ με ἀφ' ὑμῶν; καὶ διὰ τί ἤλθατε πρός με νῦν, ἡνίκα χρῄζετε; [8] καὶ εἶπαν οἱ πρεσβύτεροι Γαλααδ πρὸς Ιεφθαε Διὰ τοῦτο νῦν ἐπεστρέψαμεν πρὸς σέ, καὶ πορεύσῃ μεθ' ἡμῶν καὶ παρατάξῃ πρὸς υἱοὺς Αμμων· καὶ ἔσῃ ἡμῖν εἰς ἄρχοντα, πᾶσιν τοῖς οἰκοῦσιν Γαλααδ. [9] καὶ εἶπεν Ιεφθαε πρὸς τοὺς πρεσβυτέρους Γαλααδ Εἰ ἐπιστρέφετέ με ὑμεῖς παρατάξασθαι ἐν υἱοῖς Αμμων καὶ παραδῷ κύριος αὐτοὺς ἐνώπιον ἐμοῦ, καὶ ἐγὼ ἔσομαι ὑμῖν εἰς ἄρχοντα. [10] καὶ εἶπαν οἱ πρεσβύτεροι Γαλααδ πρὸς Ιεφθαε Κύριος ἔστω ἀκούων ἀνὰ μέσον ἡμῶν, εἰ μὴ κατὰ τὸ ῥῆμά σου οὕτως ποιήσομεν. [11] καὶ ἐπορεύθη Ιεφθαε μετὰ τῶν πρεσβυτέρων Γαλααδ, καὶ ἔθηκαν αὐτὸν ὁ λαὸς ἐπ' αὐτοὺς εἰς κεφαλὴν καὶ εἰς ἀρχηγόν. καὶ ἐλάλησεν Ιεφθαε τοὺς λόγους αὐτοῦ πάντας ἐνώπιον κυρίου ἐν Μασσηφα. [12] Καὶ ἀπέστειλεν Ιεφθαε ἀγγέλους πρὸς βασιλέα υἱῶν Αμμων λέγων Τί ἐμοὶ καὶ σοί, ὅτι ἦλθες πρός με τοῦ παρατάξασθαι ἐν τῇ γῇ μου; [13] καὶ εἶπεν βασιλεὺς υἱῶν Αμμων πρὸς τοὺς ἀγγέλους Ιεφθαε Ὅτι ἔλαβεν Ισραηλ τὴν γῆν μου ἐν τῷ ἀναβαίνειν αὐτὸν ἐξ Αἰγύπτου ἀπὸ Αρνων καὶ ἕως Ιαβοκ καὶ ἕως τοῦ Ιορδάνου· καὶ νῦν ἐπίστρεψον αὐτὰς ἐν εἰρήνῃ, καὶ πορεύσομαι. [14] καὶ προσέθηκεν ἔτι Ιεφθαε καὶ ἀπέστειλεν ἀγγέλους πρὸς βασιλέα υἱῶν Αμμων [15] καὶ εἶπεν αὐτῷ Οὕτω λέγει Ιεφθαε Οὐκ ἔλαβεν Ισραηλ τὴν γῆν Μωαβ καὶ τὴν γῆν υἱῶν Αμμων. [16] ὅτι ἐν τῷ ἀναβαίνειν αὐτοὺς ἐξ Αἰγύπτου ἐπορεύθη Ισραηλ ἐν τῇ ἐρήμῳ ἕως θαλάσσης Σιφ καὶ ἦλθεν εἰς Καδης. [17] καὶ ἀπέστειλεν Ισραηλ ἀγγέλους πρὸς βασιλέα Εδωμ λέγων Παρελεύσομαι δὴ ἐν τῇ γῇ σου· καὶ οὐκ ἤκουσεν βασιλεὺς Εδωμ. καὶ πρὸς βασιλέα Μωαβ ἀπέστειλεν, καὶ οὐκ εὐδόκησεν. καὶ ἐκάθισεν Ισραηλ ἐν Καδης. [18] καὶ ἐπορεύθη ἐν τῇ ἐρήμῳ καὶ ἐκύκλωσεν τὴν γῆν Εδωμ καὶ τὴν γῆν

Μωαβ καὶ ἦλθεν ἀπὸ ἀνατολῶν ἡλίου τῇ γῇ Μωαβ καὶ παρενέβαλον ἐν πέραν Αρνων καὶ οὐκ εἰσῆλθεν ἐν ὁρίοις Μωαβ, ὅτι Αρνων ὅριον Μωαβ. [19] καὶ ἀπέστειλεν Ισραηλ ἀγγέλους πρὸς Σηων βασιλέα τοῦ Αμορραίου βασιλέα Εσεβων, καὶ εἶπεν αὐτῷ Ισραηλ Παρέλθωμεν δὴ ἐν τῇ γῇ σου ἕως τοῦ τόπου ἡμῶν. [20] καὶ οὐκ ἐνεπίστευσεν Σηων τῷ Ισραηλ παρελθεῖν ἐν ὁρίῳ αὐτοῦ· καὶ συνῆξεν Σηων τὸν πάντα λαὸν αὐτοῦ, καὶ παρενέβαλον εἰς Ιασα, καὶ παρετάξατο πρὸς Ισραηλ. [21] καὶ παρέδωκεν κύριος ὁ θεὸς Ισραηλ τὸν Σηων καὶ πάντα τὸν λαὸν αὐτοῦ ἐν χειρὶ Ισραηλ, καὶ ἐπάταξεν αὐτόν· καὶ ἐκληρονόμησεν Ισραηλ τὴν πᾶσαν γῆν τοῦ Αμορραίου τοῦ κατοικοῦντος τὴν γῆν ἐκείνην [22] ἀπὸ Αρνων καὶ ἕως τοῦ Ιαβοκ καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ Ιορδάνου. [23] καὶ νῦν κύριος ὁ θεὸς Ισραηλ ἐξῆρεν τὸν Αμορραῖον ἀπὸ προσώπου λαοῦ αὐτοῦ Ισραηλ, καὶ σὺ κληρονομήσεις αὐτόν; [24] οὐχὶ ἃ ἐὰν κληρονομήσει σε Χαμως ὁ θεός σου, αὐτὰ κληρονομήσεις; καὶ τοὺς πάντας, οὓς ἐξῆρεν κύριος ὁ θεὸς ἡμῶν ἀπὸ προσώπου ἡμῶν, αὐτοὺς κληρονομήσομεν. [25] καὶ νῦν μὴ ἐν ἀγαθῷ ἀγαθώτερος σὺ ὑπὲρ Βαλακ υἱὸν Σεπφωρ βασιλέα Μωαβ; μὴ μαχόμενος ἐμαχέσατο μετὰ Ισραηλ ἢ πολεμῶν ἐπολέμησεν αὐτόν; [26] ἐν τῷ οἰκῆσαι ἐν Εσεβων καὶ ἐν τοῖς ὁρίοις αὐτῆς καὶ ἐν γῇ Αροηρ καὶ ἐν τοῖς ὁρίοις αὐτῆς καὶ ἐν πάσαις ταῖς πόλεσιν ταῖς παρὰ τὸν Ιορδάνην τριακόσια ἔτη καὶ διὰ τί οὐκ ἐρρύσω αὐτοὺς ἐν τῷ καιρῷ ἐκείνῳ; [27] καὶ νῦν ἐγώ εἰμι οὐχ ἥμαρτόν σοι, καὶ σὺ ποιεῖς μετ᾽ ἐμοῦ πονηρίαν τοῦ παρατάξασθαι ἐν ἐμοί· κρίναι κύριος κρίνων σήμερον ἀνὰ μέσον υἱῶν Ισραηλ καὶ ἀνὰ μέσον υἱῶν Αμμων. [28] καὶ οὐκ ἤκουσεν βασιλεὺς υἱῶν Αμμων τῶν λόγων Ιεφθαε, ὧν ἀπέστειλεν πρὸς αὐτόν. [29] Καὶ ἐγένετο ἐπὶ Ιεφθαε πνεῦμα κυρίου, καὶ παρῆλθεν τὸν Γαλααδ καὶ τὸν Μανασση καὶ παρῆλθεν τὴν σκοπιὰν Γαλααδ εἰς τὸ πέραν υἱῶν Αμμων. [30] καὶ ηὔξατο Ιεφθαε εὐχὴν τῷ κυρίῳ καὶ εἶπεν Ἐὰν διδοὺς δῷς τοὺς υἱοὺς Αμμων ἐν τῇ χειρί μου, [31] καὶ ἔσται ὁ ἐκπορευόμενος, ὃς ἐὰν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ υἱῶν Αμμων, καὶ ἔσται τῷ κυρίῳ ἀνοίσω αὐτὸν ὁλοκαύτωμα. [32] καὶ παρῆλθεν Ιεφθαε πρὸς υἱοὺς Αμμων παρατάξασθαι πρὸς αὐτούς, καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ αὐτοῦ. [33] καὶ ἐπάταξεν αὐτοὺς ἀπὸ Αροηρ ἕως ἐλθεῖν ἄχρις Αρνων ἐν ἀριθμῷ εἴκοσι πόλεις καὶ ἕως Εβελχαρμιν πληγὴν μεγάλην σφόδρα, καὶ συνεστάλησαν οἱ υἱοὶ Αμμων ἀπὸ προσώπου υἱῶν Ισραηλ. [34] Καὶ ἦλθεν Ιεφθαε εἰς Μασσηφα εἰς τὸν οἶκον αὐτοῦ, καὶ ἰδοὺ ἡ θυγάτηρ αὐτοῦ ἐξεπορεύετο εἰς ὑπάντησιν ἐν τυμπάνοις καὶ χοροῖς· καὶ ἦν αὕτη μονογενής, οὐκ ἦν αὐτῷ ἕτερος υἱὸς ἢ θυγάτηρ. [35] καὶ ἐγένετο ὡς εἶδεν αὐτὴν αὐτός, διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν Ἆ ἆ, θυγάτηρ μου, ταραχῇ ἐτάραξάς με, καὶ σὺ ἦς ἐν τῷ ταράχῳ μου, καὶ

ἐγώ εἰμι ἤνοιξα κατὰ σοῦ τὸ στόμα μου πρὸς κύριον καὶ οὐ δυνήσομαι ἐπιστρέψαι. [36] ἡ δὲ εἶπεν πρὸς αὐτόν Πάτερ, ἤνοιξας τὸ στόμα σου πρὸς κύριον· ποίησόν μοι ὃν τρόπον ἐξῆλθεν ἐκ στόματός σου, ἐν τῷ ποιῆσαί σοι κύριον ἐκδίκησιν ἀπὸ τῶν ἐχθρῶν σου ἀπὸ υἱῶν Αμμων. [37] καὶ ἥδε εἶπεν πρὸς τὸν πατέρα αὐτῆς Ποιησάτω δὴ ὁ πατήρ μου τὸν λόγον τοῦτον· ἔασόν με δύο μῆνας, καὶ πορεύσομαι καὶ καταβήσομαι ἐπὶ τὰ ὄρη καὶ κλαύσομαι ἐπὶ τὰ παρθένιά μου, ἐγώ εἰμι καὶ αἱ συνεταιρίδες μου. [38] καὶ εἶπεν Πορεύου· καὶ ἀπέστειλεν αὐτὴν δύο μῆνας. καὶ ἐπορεύθη, αὐτὴ καὶ αἱ συνεταιρίδες αὐτῆς, καὶ ἔκλαυσεν ἐπὶ τὰ παρθένια αὐτῆς ἐπὶ τὰ ὄρη. [39] καὶ ἐγένετο ἐν τέλει τῶν δύο μηνῶν καὶ ἐπέστρεψεν πρὸς τὸν πατέρα αὐτῆς, καὶ ἐποίησεν ἐν αὐτῇ τὴν εὐχὴν αὐτοῦ, ἣν ηὔξατο· καὶ αὐτὴ οὐκ ἔγνω ἄνδρα. καὶ ἐγένετο εἰς πρόσταγμα ἐν Ισραηλ· [40] ἀπὸ ἡμερῶν εἰς ἡμέρας ἐπορεύοντο θυγατέρες Ισραηλ θρηνεῖν τὴν θυγατέρα Ιεφθαε Γαλααδ ἐπὶ τέσσαρας ἡμέρας ἐν τῷ ἐνιαυτῷ.

CHAPTER 12

[1] Καὶ ἐβόησεν ἀνὴρ Εφραιμ καὶ παρῆλθαν εἰς βορρᾶν καὶ εἶπαν πρὸς Ιεφθαε Διὰ τί παρῆλθες παρατάξασθαι ἐν υἱοῖς Αμμων καὶ ἡμᾶς οὐ κέκληκας πορευθῆναι μετὰ σοῦ; τὸν οἶκόν σου ἐμπρήσομεν ἐπὶ σὲ ἐν πυρί. [2] καὶ εἶπεν Ιεφθαε πρὸς αὐτούς Ἀνὴρ μαχητὴς ἤμην ἐγὼ καὶ ὁ λαός μου καὶ οἱ υἱοὶ Αμμων σφόδρα· καὶ ἐβόησα ὑμᾶς, καὶ οὐκ ἐσώσατέ με ἐκ χειρὸς αὐτῶν. [3] καὶ εἶδον ὅτι οὐκ εἶ σωτήρ, καὶ ἔθηκα τὴν ψυχήν μου ἐν χειρί μου καὶ παρῆλθον πρὸς υἱοὺς Αμμων, καὶ ἔδωκεν αὐτοὺς κύριος ἐν χειρί μου· καὶ εἰς τί ἀνέβητε ἐπ᾽ ἐμὲ ἐν τῇ ἡμέρᾳ ταύτῃ παρατάξασθαι ἐν ἐμοί; [4] καὶ συνέστρεψεν Ιεφθαε τοὺς πάντας ἄνδρας Γαλααδ καὶ παρετάξατο τῷ Εφραιμ, καὶ ἐπάταξαν ἄνδρες Γαλααδ τὸν Εφραιμ, ὅτι εἶπαν Οἱ διασῳζόμενοι τοῦ Εφραιμ ὑμεῖς, Γαλααδ ἐν μέσῳ τοῦ Εφραιμ καὶ ἐν μέσῳ τοῦ Μανασση. [5] καὶ προκατελάβετο Γαλααδ τὰς διαβάσεις τοῦ Ιορδάνου τοῦ Εφραιμ, καὶ εἶπαν αὐτοῖς οἱ διασῳζόμενοι Εφραιμ Διαβῶμεν, καὶ εἶπαν αὐτοῖς οἱ ἄνδρες Γαλααδ Μὴ Εφραθίτης εἶ; καὶ εἶπεν Οὔ. [6] καὶ εἶπαν αὐτῷ Εἰπὸν δὴ Στάχυς· καὶ οὐ κατεύθυνεν τοῦ λαλῆσαι οὕτως. καὶ ἐπελάβοντο αὐτοῦ καὶ ἔθυσαν αὐτὸν πρὸς τὰς διαβάσεις τοῦ Ιορδάνου, καὶ ἔπεσαν ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ Εφραιμ τεσσαράκοντα δύο χιλιάδες. [7] Καὶ ἔκρινεν Ιεφθαε τὸν Ισραηλ ἑξήκοντα ἔτη. καὶ ἀπέθανεν Ιεφθαε ὁ Γαλααδίτης καὶ ἐτάφη ἐν πόλει αὐτοῦ ἐν Γαλααδ. [8] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αβαισαν ἀπὸ Βαιθλεεμ. [9] καὶ ἦσαν αὐτῷ τριάκοντα υἱοὶ καὶ τριάκοντα θυγατέρες, ἃς ἐξαπέστειλεν ἔξω, καὶ τριάκοντα θυγατέρας εἰσήνεγκεν τοῖς υἱοῖς αὐτοῦ ἔξωθεν. καὶ ἔκρινεν τὸν Ισραηλ ἑπτὰ ἔτη. [10] καὶ ἀπέθανεν Αβαισαν καὶ ἐτάφη ἐν Βαιθλεεμ. [11] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αιλωμ ὁ Ζαβουλωνίτης δέκα ἔτη. [12] καὶ ἀπέθανεν Αιλωμ ὁ Ζαβουλωνίτης καὶ ἐτάφη ἐν Αιλωμ ἐν γῇ Ζαβουλων. [13] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αβδων υἱὸς Ελληλ ὁ Φαραθωνίτης. [14] καὶ ἦσαν αὐτῷ τεσσαράκοντα υἱοὶ καὶ τριάκοντα υἱῶν υἱοὶ ἐπιβαίνοντες ἐπὶ ἑβδομήκοντα πώλους. καὶ ἔκρινεν τὸν Ισραηλ ὀκτὼ ἔτη. [15] καὶ ἀπέθανεν Αβδων υἱὸς Ελληλ ὁ Φαραθωνίτης καὶ ἐτάφη ἐν Φαραθωμ ἐν γῇ Εφραιμ ἐν ὄρει τοῦ Αμαληκ.

CHAPTER 13

[1] Καὶ προσέθηκαν οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ Φυλιστιιμ τεσσαράκοντα ἔτη. [2] Καὶ ἦν ἀνὴρ εἷς ἀπὸ Σαραα ἀπὸ δήμου συγγενείας τοῦ Δανι, καὶ ὄνομα αὐτῷ Μανωε, καὶ γυνὴ αὐτῷ στεῖρα καὶ οὐκ ἔτεκεν. [3] καὶ ὤφθη ἄγγελος κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτήν Ἰδοὺ σὺ στεῖρα καὶ οὐ τέτοκας· καὶ συλλήμψῃ υἱόν. [4] καὶ νῦν φύλαξαι δὴ καὶ μὴ πίῃς οἶνον καὶ μέθυσμα καὶ μὴ φάγῃς πᾶν ἀκάθαρτον· [5] ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὅτι ναζιρ θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς κοιλίας, καὶ αὐτὸς ἄρξεται τοῦ σῶσαι τὸν Ισραηλ ἐκ χειρὸς Φυλιστιιμ. [6] καὶ εἰσῆλθεν ἡ γυνὴ καὶ εἶπεν τῷ ἀνδρὶ αὐτῆς λέγουσα Ἄνθρωπος θεοῦ ἦλθεν πρός με, καὶ εἶδος αὐτοῦ ὡς εἶδος ἀγγέλου θεοῦ φοβερὸν σφόδρα· καὶ οὐκ ἠρώτησα αὐτόν, πόθεν ἐστίν, καὶ τὸ ὄνομα αὐτοῦ οὐκ ἀπήγγειλέν μοι. [7] καὶ εἶπέν μοι Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν· καὶ νῦν μὴ πίῃς οἶνον καὶ μέθυσμα καὶ μὴ φάγῃς πᾶν ἀκάθαρτον, ὅτι ἅγιον θεοῦ ἔσται τὸ παιδάριον ἀπὸ γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ. [8] καὶ προσηύξατο Μανωε πρὸς κύριον καὶ εἶπεν Ἐν ἐμοί, κύριε Αδωναιε, τὸν ἄνθρωπον τοῦ θεοῦ, ὃν ἀπέστειλας, ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς καὶ συμβιβασάτω ἡμᾶς τί ποιήσωμεν τῷ παιδίῳ τῷ τικτομένῳ. [9] καὶ εἰσήκουσεν ὁ θεὸς τῆς φωνῆς Μανωε, καὶ ἦλθεν ὁ ἄγγελος τοῦ θεοῦ ἔτι πρὸς τὴν γυναῖκα, καὶ αὕτη ἐκάθητο ἐν ἀγρῷ, καὶ Μανωε ὁ ἀνὴρ αὐτῆς οὐκ ἦν μετ᾽ αὐτῆς. [10] καὶ ἐτάχυνεν ἡ γυνὴ καὶ ἔδραμεν καὶ ἀνήγγειλεν τῷ ἀνδρὶ αὐτῆς καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ ὤπται πρός με ὁ ἀνήρ, ὃς ἦλθεν ἐν ἡμέρᾳ πρός με. [11] καὶ ἀνέστη καὶ ἐπορεύθη Μανωε ὀπίσω τῆς γυναικὸς αὐτοῦ καὶ ἦλθεν πρὸς τὸν ἄνδρα καὶ εἶπεν αὐτῷ Εἰ σὺ εἶ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα; καὶ εἶπεν ὁ ἄγγελος Ἐγώ. [12] καὶ εἶπεν Μανωε Νῦν ἐλεύσεται ὁ λόγος σου· τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ; [13] καὶ εἶπεν ὁ ἄγγελος κυρίου πρὸς Μανωε Ἀπὸ πάντων, ὧν εἴρηκα πρὸς τὴν γυναῖκα, φυλάξεται· [14] ἀπὸ παντός, ὃ ἐκπορεύεται ἐξ ἀμπέλου τοῦ οἴνου, οὐ φάγεται καὶ οἶνον καὶ σικερα μέθυσμα μὴ πιέτω καὶ πᾶν ἀκάθαρτον μὴ φαγέτω· πάντα, ὅσα ἐνετειλάμην αὐτῇ, φυλάξεται. [15] καὶ εἶπεν Μανωε πρὸς τὸν ἄγγελον κυρίου Κατάσχωμεν ὧδέ σε καὶ ποιήσωμεν ἐνώπιόν σου ἔριφον αἰγῶν. [16] καὶ εἶπεν ὁ ἄγγελος κυρίου πρὸς Μανωε Ἐὰν κατάσχῃς με, οὐ φάγομαι ἀπὸ τῶν ἄρτων σου, καὶ ἐὰν ποιήσῃς ὁλοκαύτωμα, τῷ κυρίῳ ἀνοίσεις αὐτό· ὅτι οὐκ ἔγνω Μανωε ὅτι ἄγγελος κυρίου αὐτός. [17] καὶ εἶπεν Μανωε πρὸς τὸν ἄγγελον κυρίου Τί τὸ ὄνομά σοι; ὅτι ἔλθοι τὸ ῥῆμά σου, καὶ

δοξάσομέν σε. [18] καὶ εἶπεν αὐτῷ ὁ ἄγγελος κυρίου Εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτό ἐστιν θαυμαστόν. [19] καὶ ἔλαβεν Μανωε τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ· καὶ διεχώρισεν ποιῆσαι, καὶ Μανωε καὶ ἡ γυνὴ αὐτοῦ βλέποντες. [20] καὶ ἐγένετο ἐν τῷ ἀναβῆναι τὴν φλόγα ἐπάνω τοῦ θυσιαστηρίου ἕως τοῦ οὐρανοῦ καὶ ἀνέβη ὁ ἄγγελος κυρίου ἐν τῇ φλογὶ τοῦ θυσιαστηρίου, καὶ Μανωε καὶ ἡ γυνὴ αὐτοῦ βλέποντες καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν. [21] καὶ οὐ προσέθηκεν ἔτι ὁ ἄγγελος κυρίου ὀφθῆναι πρὸς Μανωε καὶ πρὸς τὴν γυναῖκα αὐτοῦ· τότε ἔγνω Μανωε ὅτι ἄγγελος κυρίου οὗτος. [22] καὶ εἶπεν Μανωε πρὸς τὴν γυναῖκα αὐτοῦ Θανάτῳ ἀποθανούμεθα, ὅτι θεὸν εἴδομεν. [23] καὶ εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ Εἰ ἤθελεν ὁ κύριος θανατῶσαι ἡμᾶς, οὐκ ἂν ἔλαβεν ἐκ χειρὸς ἡμῶν ὁλοκαύτωμα καὶ θυσίαν καὶ οὐκ ἂν ἔδειξεν ἡμῖν ταῦτα πάντα καὶ καθὼς καιρὸς οὐκ ἂν ἠκούτισεν ἡμᾶς ταῦτα. [24] Καὶ ἔτεκεν ἡ γυνὴ υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμψων· καὶ ἠδρύνθη τὸ παιδάριον, καὶ εὐλόγησεν αὐτὸ κύριος. [25] καὶ ἤρξατο πνεῦμα κυρίου συνεκπορεύεσθαι αὐτῷ ἐν παρεμβολῇ Δαν καὶ ἀνὰ μέσον Σαραα καὶ ἀνὰ μέσον Εσθαολ.

CHAPTER 14

[1] Καὶ κατέβη Σαμψων εἰς Θαμναθα καὶ εἶδεν γυναῖκα εἰς Θαμναθα ἀπὸ τῶν θυγατέρων τῶν ἀλλοφύλων. [2] καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ καὶ εἶπεν Γυναῖκα ἑόρακα ἐν Θαμναθα ἀπὸ τῶν θυγατέρων Φυλιστιιμ, καὶ νῦν λάβετε αὐτὴν ἐμοὶ εἰς γυναῖκα. [3] καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ Μὴ οὐκ εἰσιν θυγατέρες τῶν ἀδελφῶν σου καὶ ἐκ παντὸς τοῦ λαοῦ μου γυνή, ὅτι σὺ πορεύῃ λαβεῖν γυναῖκα ἀπὸ τῶν ἀλλοφύλων τῶν ἀπεριτμήτων; καὶ εἶπεν Σαμψων πρὸς τὸν πατέρα αὐτοῦ Ταύτην λαβέ μοι, ὅτι αὕτη εὐθεῖα ἐν ὀφθαλμοῖς μου. [4] καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ ἔγνωσαν ὅτι παρὰ κυρίου ἐστίν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων· καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ισραηλ. [5] καὶ κατέβη Σαμψων καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ εἰς Θαμναθα. καὶ ἦλθεν ἕως τοῦ ἀμπελῶνος Θαμναθα, καὶ ἰδοὺ σκύμνος λέοντος ὠρυόμενος εἰς συνάντησιν αὐτοῦ· [6] καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ συνέτριψεν αὐτόν, ὡσεὶ συντρίψει ἔριφον, καὶ οὐδὲν ἦν ἐν ταῖς χερσὶν αὐτοῦ. καὶ οὐκ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ ὃ ἐποίησεν. [7] καὶ κατέβησαν καὶ ἐλάλησαν τῇ γυναικί, καὶ ηὐθύνθη ἐν ὀφθαλμοῖς Σαμψων. [8] καὶ ὑπέστρεψεν μεθ᾽ ἡμέρας λαβεῖν αὐτὴν καὶ ἐξέκλινεν ἰδεῖν τὸ πτῶμα τοῦ λέοντος, καὶ ἰδοὺ συναγωγὴ μελισσῶν ἐν τῷ στόματι τοῦ λέοντος καὶ μέλι. [9] καὶ ἐξεῖλεν αὐτὸ εἰς χεῖρας αὐτοῦ καὶ ἐπορεύετο πορευόμενος καὶ ἐσθίων· καὶ ἐπορεύθη πρὸς τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ ἔδωκεν αὐτοῖς, καὶ ἔφαγον· καὶ οὐκ ἀπήγγειλεν αὐτοῖς ὅτι ἀπὸ τοῦ στόματος τοῦ λέοντος ἐξεῖλεν τὸ μέλι. [10] καὶ κατέβη ὁ πατὴρ αὐτοῦ πρὸς τὴν γυναῖκα· καὶ ἐποίησεν ἐκεῖ Σαμψων πότον ἑπτὰ ἡμέρας, ὅτι οὕτως ποιοῦσιν οἱ νεανίσκοι. [11] καὶ ἐγένετο ὅτε εἶδον αὐτόν, καὶ ἔλαβον τριάκοντα κλητούς, καὶ ἦσαν μετ᾽ αὐτοῦ. [12] καὶ εἶπεν αὐτοῖς Σαμψων Πρόβλημα ὑμῖν προβάλλομαι· ἐὰν ἀπαγγέλλοντες ἀπαγγείλητε αὐτὸ ἐν ταῖς ἑπτὰ ἡμέραις τοῦ πότου καὶ εὕρητε, δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολὰς ἱματίων· [13] καὶ ἐὰν μὴ δύνησθε ἀπαγγεῖλαί μοι, δώσετε ὑμεῖς ἐμοὶ τριάκοντα ὀθόνια καὶ τριάκοντα ἀλλασσομένας στολὰς ἱματίων. καὶ εἶπαν αὐτῷ Προβαλοῦ τὸ πρόβλημα, καὶ ἀκουσόμεθα αὐτό. [14] καὶ εἶπεν αὐτοῖς Τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος καὶ ἀπὸ ἰσχυροῦ γλυκύ; καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ τρεῖς ἡμέρας. [15] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ εἶπαν τῇ γυναικὶ Σαμψων Ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγειλάτω σοι τὸ πρόβλημα, μήποτε κατακαύσωμέν σε καὶ τὸν οἶκον τοῦ πατρός σου ἐν πυρί· ἢ ἐκβιάσαι ἡμᾶς κεκλήκατε; [16]

καὶ ἔκλαυσεν ἡ γυνὴ Σαμψων πρὸς αὐτὸν καὶ εἶπεν Πλὴν μεμίσηκάς με καὶ οὐκ ἠγάπησάς με, ὅτι τὸ πρόβλημα, ὃ προεβάλου τοῖς υἱοῖς τοῦ λαοῦ μου, οὐκ ἀπήγγειλάς μοι. καὶ εἶπεν αὐτῇ Σαμψων Εἰ τῷ πατρί μου καὶ τῇ μητρί μου οὐκ ἀπήγγελκα, σοὶ ἀπαγγείλω, [17] καὶ ἔκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας, ἃς ἦν αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ἀπήγγειλεν αὐτῇ, ὅτι παρενώχλησεν αὐτῷ· καὶ αὐτὴ ἀπήγγειλεν τοῖς υἱοῖς τοῦ λαοῦ αὐτῆς. [18] καὶ εἶπαν αὐτῷ οἱ ἄνδρες τῆς πόλεως ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ πρὸ τοῦ ἀνατεῖλαι τὸν ἥλιον Τί γλυκύτερον μέλιτος, καὶ τί ἰσχυρότερον λέοντος; καὶ εἶπεν αὐτοῖς Σαμψων Εἰ μὴ ἠροτριάσατε ἐν τῇ δαμάλει μου, οὐκ ἂν ἔγνωτε τὸ πρόβλημά μου. [19] καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ κατέβη εἰς Ἀσκαλῶνα καὶ ἐπάταξεν ἐξ αὐτῶν τριάκοντα ἄνδρας καὶ ἔλαβεν τὰ ἱμάτια αὐτῶν καὶ ἔδωκεν τὰς στολὰς τοῖς ἀπαγγείλασιν τὸ πρόβλημα. καὶ ὠργίσθη θυμῷ Σαμψων καὶ ἀνέβη εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ. [20] καὶ ἐγένετο ἡ γυνὴ Σαμψων ἑνὶ τῶν φίλων αὐτοῦ, ὧν ἐφιλίασεν.

CHAPTER 15

[1] Καὶ ἐγένετο μεθ᾽ ἡμέρας ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐπεσκέψατο Σαμψων τὴν γυναῖκα αὐτοῦ ἐν ἐρίφῳ αἰγῶν καὶ εἶπεν Εἰσελεύσομαι πρὸς τὴν γυναῖκά μου εἰς τὸ ταμιεῖον· καὶ οὐκ ἔδωκεν αὐτὸν ὁ πατὴρ αὐτῆς εἰσελθεῖν. [2] καὶ εἶπεν ὁ πατὴρ αὐτῆς Λέγων εἶπα ὅτι μισῶν ἐμίσησας αὐτήν, καὶ ἔδωκα αὐτὴν ἑνὶ τῶν ἐκ τῶν φίλων σου· μὴ οὐχὶ ἡ ἀδελφὴ αὐτῆς ἡ νεωτέρα αὐτῆς ἀγαθωτέρα ὑπὲρ αὐτήν; ἔστω δή σοι ἀντὶ αὐτῆς. [3] καὶ εἶπεν αὐτοῖς Σαμψων Ἠθῴωμαι καὶ τὸ ἅπαξ ἀπὸ ἀλλοφύλων, ὅτι ποιῶ ἐγὼ μετ᾽ αὐτῶν πονηρίαν. [4] καὶ ἐπορεύθη Σαμψων καὶ συνέλαβεν τριακοσίας ἀλώπεκας καὶ ἔλαβεν λαμπάδας καὶ ἐπέστρεψεν κέρκον πρὸς κέρκον καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων καὶ ἔδησεν· [5] καὶ ἐξέκαυσεν πῦρ ἐν ταῖς λαμπάσιν καὶ ἐξαπέστειλεν ἐν τοῖς στάχυσιν τῶν ἀλλοφύλων, καὶ ἐκάησαν ἀπὸ ἅλωνος καὶ ἕως σταχύων ὀρθῶν καὶ ἕως ἀμπελῶνος καὶ ἐλαίας. [6] καὶ εἶπαν οἱ ἀλλόφυλοι Τίς ἐποίησεν ταῦτα; καὶ εἶπαν Σαμψων ὁ νυμφίος τοῦ Θαμνι, ὅτι ἔλαβεν τὴν γυναῖκα αὐτοῦ καὶ ἔδωκεν αὐτὴν τῷ ἐκ τῶν φίλων αὐτοῦ· καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ ἐνέπρησαν αὐτὴν καὶ τὸν πατέρα αὐτῆς ἐν πυρί. [7] καὶ εἶπεν αὐτοῖς Σαμψων Ἐὰν ποιήσητε οὕτως ταύτην, ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν καὶ ἔσχατον κοπάσω. [8] καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μηρὸν πληγὴν μεγάλην· καὶ κατέβη καὶ ἐκάθισεν ἐν τρυμαλιᾷ τῆς πέτρας Ηταμ. [9] Καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ παρενέβαλον ἐν Ιουδα καὶ ἐξερρίφησαν ἐν Λευι. [10] καὶ εἶπαν ἀνὴρ Ιουδα Εἰς τί ἀνέβητε ἐφ᾽ ἡμᾶς; καὶ εἶπον οἱ ἀλλόφυλοι Δῆσαι τὸν Σαμψων ἀνέβημεν καὶ ποιῆσαι αὐτῷ ὃν τρόπον ἐποίησεν ἡμῖν. [11] καὶ κατέβησαν τρισχίλιοι ἄνδρες ἀπὸ Ιουδα εἰς τρυμαλιὰν πέτρας Ηταμ καὶ εἶπαν τῷ Σαμψων Οὐκ οἶδας ὅτι κυριεύουσιν οἱ ἀλλόφυλοι ἡμῶν, καὶ τί τοῦτο ἐποίησας ἡμῖν; καὶ εἶπεν αὐτοῖς Σαμψων Ὃν τρόπον ἐποίησάν μοι, οὕτως ἐποίησα αὐτοῖς. [12] καὶ εἶπαν αὐτῷ Δῆσαί σε κατέβημεν τοῦ δοῦναί σε ἐν χειρὶ ἀλλοφύλων. καὶ εἶπεν αὐτοῖς Σαμψων Ὀμόσατέ μοι μήποτε συναντήσητε ἐν ἐμοὶ ὑμεῖς. [13] καὶ εἶπον αὐτῷ λέγοντες Οὐχί, ὅτι ἀλλ᾽ ἢ δεσμῷ δήσομέν σε καὶ παραδώσομέν σε ἐν χειρὶ αὐτῶν καὶ θανάτῳ οὐ θανατώσομέν σε· καὶ ἔδησαν αὐτὸν ἐν δυσὶ καλωδίοις καινοῖς καὶ ἀνήνεγκαν αὐτὸν ἀπὸ τῆς πέτρας ἐκείνης. [14] καὶ ἦλθον ἕως Σιαγόνος· καὶ οἱ ἀλλόφυλοι ἠλάλαξαν καὶ ἔδραμον εἰς συνάντησιν αὐτοῦ· καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ ἐγενήθη τὰ καλώδια τὰ ἐπὶ βραχίοσιν αὐτοῦ ὡσεὶ στιππύον, ὃ ἐξεκαύθη ἐν πυρί, καὶ ἐτάκησαν δεσμοὶ αὐτοῦ ἀπὸ χειρῶν αὐτοῦ. [15] καὶ εὗρεν σιαγόνα ὄνου ἐκρεριμμένην καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτὴν καὶ ἐπάταξεν ἐν αὐτῇ χιλίους ἄνδρας. [16] καὶ εἶπεν

Σαμψων Ἐν σιαγόνι ὄνου ἐξαλείφων ἐξήλειψα αὐτούς, ὅτι ἐν τῇ σιαγόνι τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας. [17] καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψεν τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ· καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον Ἀναίρεσις σιαγόνος. [18] καὶ ἐδίψησεν σφόδρα· καὶ ἔκλαυσεν πρὸς κύριον καὶ εἶπεν Σὺ εὐδόκησας ἐν χειρὶ δούλου σου τὴν σωτηρίαν τὴν μεγάλην ταύτην, καὶ νῦν ἀποθανοῦμαι τῷ δίψει καὶ ἐμπεσοῦμαι ἐν χειρὶ τῶν ἀπεριτμήτων. [19] καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνι, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιεν, καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ, καὶ ἔζησεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγὴ τοῦ ἐπικαλουμένου, ἥ ἐστιν ἐν Σιαγόνι, ἕως τῆς ἡμέρας ταύτης. – [20] καὶ ἔκρινεν τὸν Ισραηλ ἐν ἡμέραις ἀλλοφύλων εἴκοσι ἔτη.

CHAPTER 16

[1] Καὶ ἐπορεύθη Σαμψων εἰς Γάζαν· καὶ εἶδεν ἐκεῖ γυναῖκα πόρνην καὶ εἰσῆλθεν πρὸς αὐτήν. [2] καὶ ἀνηγγέλη τοῖς Γαζαίοις λέγοντες Ἥκει Σαμψων ὧδε. καὶ ἐκύκλωσαν καὶ ἐνήδρευσαν ἐπ᾽ αὐτὸν ὅλην τὴν νύκτα ἐν τῇ πύλῃ τῆς πόλεως καὶ ἐκώφευσαν ὅλην τὴν νύκτα λέγοντες Ἕως διαφαύσῃ ὁ ὄρθρος, καὶ φονεύσωμεν αὐτόν. [3] καὶ ἐκοιμήθη Σαμψων ἕως μεσονυκτίου· καὶ ἀνέστη ἐν ἡμίσει τῆς νυκτὸς καὶ ἐπελάβετο τῶν θυρῶν τῆς πύλης τῆς πόλεως σὺν τοῖς δυσὶ σταθμοῖς καὶ ἀνεβάστασεν αὐτὰς σὺν τῷ μοχλῷ καὶ ἔθηκεν ἐπ᾽ ὤμων αὐτοῦ καὶ ἀνέβη ἐπὶ τὴν κορυφὴν τοῦ ὄρους τοῦ ἐπὶ προσώπου Χεβρων καὶ ἔθηκεν αὐτὰ ἐκεῖ. [4] Καὶ ἐγένετο μετὰ τοῦτο καὶ ἠγάπησεν γυναῖκα ἐν Αλσωρηχ, καὶ ὄνομα αὐτῇ Δαλιδα. [5] καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ εἶπαν αὐτῇ Ἀπάτησον αὐτὸν καὶ ἰδὲ ἐν τίνι ἡ ἰσχὺς αὐτοῦ ἡ μεγάλη καὶ ἐν τίνι δυνησόμεθα αὐτῷ καὶ δήσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν, καὶ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίους καὶ ἑκατὸν ἀργυρίου. [6] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἀπάγγειλον δή μοι ἐν τίνι ἡ ἰσχύς σου ἡ μεγάλη καὶ ἐν τίνι δεθήσῃ τοῦ ταπεινωθῆναί σε. [7] καὶ εἶπεν πρὸς αὐτὴν Σαμψων Ἐὰν δήσωσίν με ἐν ἑπτὰ νευρέαις ὑγραῖς μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων. [8] καὶ ἀνήνεγκαν αὐτῇ οἱ ἄρχοντες τῶν ἀλλοφύλων ἑπτὰ νευρὰς ὑγρὰς μὴ διεφθαρμένας, καὶ ἔδησεν αὐτὸν ἐν αὐταῖς· [9] καὶ τὸ ἔνεδρον αὐτῇ ἐκάθητο ἐν τῷ ταμιείῳ· καὶ εἶπεν αὐτῷ Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ διέσπασεν τὰς νευρέας, ὡς εἴ τις ἀποσπάσοι στρέμμα στιππύου ἐν τῷ ὀσφρανθῆναι αὐτὸ πυρός· καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ. [10] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἰδοὺ ἐπλάνησάς με καὶ ἐλάλησας πρός με ψευδῆ· νῦν οὖν ἀνάγγειλόν μοι ἐν τίνι δεθήσῃ. [11] καὶ εἶπεν πρὸς αὐτήν Ἐὰν δεσμεύοντες δήσωσίν με ἐν καλωδίοις καινοῖς, οἷς οὐκ ἐγένετο ἐν αὐτοῖς ἔργον, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων. [12] καὶ ἔλαβεν Δαλιδα καλώδια καινὰ καὶ ἔδησεν αὐτὸν ἐν αὐτοῖς· καὶ τὰ ἔνεδρα ἐξῆλθεν ἐκ τοῦ ταμιείου· καὶ εἶπεν Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ διέσπασεν αὐτὰ ἀπὸ βραχιόνων αὐτοῦ ὡς σπαρτίον. [13] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἰδοὺ ἐπλάνησάς με καὶ ἐλάλησας πρὸς ἐμὲ ψευδῆ· ἀπάγγειλον δή μοι ἐν τίνι δεθήσῃ. καὶ εἶπεν πρὸς αὐτήν Ἐὰν ὑφάνῃς τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς μου σὺν τῷ διάσματι καὶ ἐγκρούσῃς τῷ πασσάλῳ εἰς τὸν τοῖχον, καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων ἀσθενής. [14] καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν καὶ ἔλαβεν Δαλιδα τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ καὶ ὕφανεν ἐν τῷ διάσματι καὶ ἔπηξεν τῷ πασσάλῳ εἰς τὸν τοῖχον καὶ εἶπεν Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ ἐξῆρεν τὸν

πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου. [15] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Πῶς λέγεις Ἠγάπηκά σε, καὶ οὐκ ἔστιν ἡ καρδία σου μετ᾽ ἐμοῦ; τοῦτο τρίτον ἐπλάνησάς με καὶ οὐκ ἀπήγγειλάς μοι ἐν τίνι ἡ ἰσχύς σου ἡ μεγάλη. [16] καὶ ἐγένετο ὅτε ἐξέθλιψεν αὐτὸν ἐν λόγοις αὐτῆς πάσας τὰς ἡμέρας καὶ ἐστενοχώρησεν αὐτόν, καὶ ὠλιγοψύχησεν ἕως τοῦ ἀποθανεῖν· [17] καὶ ἀνήγγειλεν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ καὶ εἶπεν αὐτῇ Σίδηρος οὐκ ἀνέβη ἐπὶ τὴν κεφαλήν μου, ὅτι ἅγιος θεοῦ ἐγώ εἰμι ἀπὸ κοιλίας μητρός μου· ἐὰν οὖν ξυρήσωμαι, ἀποστήσεται ἀπ᾽ ἐμοῦ ἡ ἰσχύς μου, καὶ ἀσθενήσω καὶ ἔσομαι ὡς πάντες οἱ ἄνθρωποι. [18] καὶ εἶδεν Δαλιδα ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν τὴν καρδίαν αὐτοῦ, καὶ ἀπέστειλεν καὶ ἐκάλεσεν τοὺς ἄρχοντας τῶν ἀλλοφύλων λέγουσα Ἀνάβητε ἔτι τὸ ἅπαξ τοῦτο, ὅτι ἀπήγγειλέν μοι τὴν πᾶσαν καρδίαν αὐτοῦ· καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ ἀνήνεγκαν τὸ ἀργύριον ἐν χερσὶν αὐτῶν. [19] καὶ ἐκοίμισεν Δαλιδα τὸν Σαμψων ἐπὶ τὰ γόνατα αὐτῆς· καὶ ἐκάλεσεν ἄνδρα, καὶ ἐξύρησεν τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ· καὶ ἤρξατο ταπεινῶσαι αὐτόν, καὶ ἀπέστη ἡ ἰσχὺς αὐτοῦ ἀπ᾽ αὐτοῦ. [20] καὶ εἶπεν Δαλιδα Ἀλλόφυλοι ἐπὶ σέ, Σαμψων. καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν Ἐξελεύσομαι ὡς ἅπαξ καὶ ἅπαξ καὶ ἐκτιναχθήσομαι· καὶ αὐτὸς οὐκ ἔγνω ὅτι ἀπέστη ὁ κύριος ἀπάνωθεν αὐτοῦ. [21] καὶ ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι καὶ ἐξέκοψαν τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ κατήνεγκαν αὐτὸν εἰς Γάζαν καὶ ἐπέδησαν αὐτὸν ἐν πέδαις χαλκείαις, καὶ ἦν ἀλήθων ἐν οἴκῳ τοῦ δεσμωτηρίου. [22] Καὶ ἤρξατο θρὶξ τῆς κεφαλῆς αὐτοῦ βλαστάνειν, καθὼς ἐξυρήσατο. [23] καὶ οἱ ἄρχοντες τῶν ἀλλοφύλων συνήχθησαν θῦσαι θυσίασμα μέγα τῷ Δαγων θεῷ αὐτῶν καὶ εὐφρανθῆναι καὶ εἶπαν Ἔδωκεν ὁ θεὸς ἐν χειρὶ ἡμῶν τὸν Σαμψων τὸν ἐχθρὸν ἡμῶν. [24] καὶ εἶδαν αὐτὸν ὁ λαὸς καὶ ὕμνησαν τὸν θεὸν αὐτῶν ὅτι Παρέδωκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν τὸν ἐρημοῦντα τὴν γῆν ἡμῶν καὶ ὃς ἐπλήθυνεν τοὺς τραυματίας ἡμῶν. [25] καὶ ὅτε ἠγαθύνθη ἡ καρδία αὐτῶν, καὶ εἶπαν Καλέσατε τὸν Σαμψων ἐξ οἴκου φυλακῆς, καὶ παιξάτω ἐνώπιον ἡμῶν. καὶ ἐκάλεσαν τὸν Σαμψων ἀπὸ οἴκου δεσμωτηρίου, καὶ ἔπαιζεν ἐνώπιον αὐτῶν, καὶ ἐρράπιζον αὐτὸν καὶ ἔστησαν αὐτὸν ἀνὰ μέσον τῶν κιόνων. [26] καὶ εἶπεν Σαμψων πρὸς τὸν νεανίαν τὸν κρατοῦντα τὴν χεῖρα αὐτοῦ Ἄφες με καὶ ψηλαφήσω τοὺς κίονας, ἐφ᾽ οἷς ὁ οἶκος στήκει ἐπ᾽ αὐτούς, καὶ ἐπιστηριχθήσομαι ἐπ᾽ αὐτούς. [27] καὶ ὁ οἶκος πλήρης τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ ἐκεῖ πάντες οἱ ἄρχοντες τῶν ἀλλοφύλων, καὶ ἐπὶ τὸ δῶμα ὡς ἑπτακόσιοι ἄνδρες καὶ γυναῖκες οἱ θεωροῦντες ἐν παιγνίαις Σαμψων. [28] καὶ ἔκλαυσεν Σαμψων πρὸς κύριον καὶ εἶπεν Αδωναιε κύριε, μνήσθητι δή μου νῦν καὶ ἐνίσχυσόν με ἔτι τὸ ἅπαξ τοῦτο, θεέ, καὶ ἀνταποδώσω ἀνταπόδοσιν μίαν περὶ τῶν δύο

ὀφθαλμῶν μου τοῖς ἀλλοφύλοις. [29] καὶ περιέλαβεν Σαμψων τοὺς δύο κίονας τοῦ οἴκου, ἐφ᾽ οὓς ὁ οἶκος εἱστήκει, καὶ ἐπεστηρίχθη ἐπ᾽ αὐτοὺς καὶ ἐκράτησεν ἕνα τῇ δεξιᾷ αὐτοῦ καὶ ἕνα τῇ ἀριστερᾷ αὐτοῦ. [30] καὶ εἶπεν Σαμψων Ἀποθανέτω ψυχή μου μετὰ ἀλλοφύλων· καὶ ἐβάσταξεν ἐν ἰσχύι, καὶ ἔπεσεν ὁ οἶκος ἐπὶ τοὺς ἄρχοντας καὶ ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ· καὶ ἦσαν οἱ τεθνηκότες, οὓς ἐθανάτωσεν Σαμψων ἐν τῷ θανάτῳ αὐτοῦ, πλείους ἢ οὓς ἐθανάτωσεν ἐν τῇ ζωῇ αὐτοῦ. [31] καὶ κατέβησαν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἔλαβον αὐτὸν καὶ ἀνέβησαν καὶ ἔθαψαν αὐτὸν ἀνὰ μέσον Σαραα καὶ ἀνὰ μέσον Εσθαολ ἐν τῷ τάφῳ Μανωε τοῦ πατρὸς αὐτοῦ. καὶ αὐτὸς ἔκρινεν τὸν Ισραηλ εἴκοσι ἔτη.

CHAPTER 17

[1] Καὶ ἐγένετο ἀνὴρ ἀπὸ ὄρους Εφραιμ, καὶ ὄνομα αὐτῷ Μιχαιας. [2] καὶ εἶπεν τῇ μητρὶ αὐτοῦ Οἱ χίλιοι καὶ ἑκατόν, οὓς ἔλαβες ἀργυρίου σεαυτῇ καί με ἠράσω καὶ προσεῖπας ἐν ὠσί μου, ἰδοὺ τὸ ἀργύριον παρ᾽ ἐμοί, ἐγὼ ἔλαβον αὐτό. καὶ εἶπεν ἡ μήτηρ αὐτοῦ Εὐλογητὸς ὁ υἱός μου τῷ κυρίῳ. [3] καὶ ἀπέδωκεν τοὺς χιλίους καὶ ἑκατὸν τοῦ ἀργυρίου τῇ μητρὶ αὐτοῦ· καὶ εἶπεν ἡ μήτηρ αὐτοῦ Ἁγιάζουσα ἡγίακα τὸ ἀργύριον τῷ κυρίῳ ἐκ χειρός μου τῷ υἱῷ μου τοῦ ποιῆσαι γλυπτὸν καὶ χωνευτόν, καὶ νῦν ἀποδώσω σοι αὐτό. [4] καὶ ἀπέδωκεν τὸ ἀργύριον τῇ μητρὶ αὐτοῦ· καὶ ἔλαβεν ἡ μήτηρ αὐτοῦ διακοσίους ἀργυρίου καὶ ἔδωκεν αὐτὸ ἀργυροκόπῳ, καὶ ἐποίησεν αὐτὸ γλυπτὸν καὶ χωνευτόν· καὶ ἐγενήθη ἐν οἴκῳ Μιχαια. [5] καὶ ὁ οἶκος Μιχαια, αὐτῷ οἶκος θεοῦ· καὶ ἐποίησεν εφωδ καὶ θαραφιν καὶ ἐπλήρωσεν τὴν χεῖρα ἀπὸ ἑνὸς υἱῶν αὐτοῦ, καὶ ἐγένετο αὐτῷ εἰς ἱερέα. – [6] ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ· ἀνὴρ τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ ἐποίει. [7] Καὶ ἐγενήθη νεανίας ἐκ Βηθλεεμ δήμου Ιουδα, καὶ αὐτὸς Λευίτης, καὶ οὗτος παρῴκει ἐκεῖ. [8] καὶ ἐπορεύθη ὁ ἀνὴρ ἀπὸ Βηθλεεμ τῆς πόλεως Ιουδα παροικῆσαι ἐν ᾧ ἐὰν εὕρῃ τόπῳ, καὶ ἦλθεν ἕως ὄρους Εφραιμ καὶ ἕως οἴκου Μιχαια τοῦ ποιῆσαι ὁδὸν αὐτοῦ. [9] καὶ εἶπεν αὐτῷ Μιχαιας Πόθεν ἔρχῃ; καὶ εἶπεν πρὸς αὐτόν Λευίτης εἰμὶ ἀπὸ Βαιθλεεμ Ιουδα, καὶ ἐγὼ πορεύομαι παροικῆσαι ἐν ᾧ ἐὰν εὕρω τόπῳ. [10] καὶ εἶπεν αὐτῷ Μιχαιας Κάθου μετ᾽ ἐμοῦ καὶ γίνου μοι εἰς πατέρα καὶ εἰς ἱερέα, καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέραν καὶ στολὴν ἱματίων καὶ τὰ πρὸς ζωήν σου. καὶ ἐπορεύθη ὁ Λευίτης [11] καὶ ἤρξατο παροικεῖν παρὰ τῷ ἀνδρί, καὶ ἐγενήθη ὁ νεανίας παρ᾽ αὐτῷ ὡς εἷς ἀπὸ υἱῶν αὐτοῦ. [12] καὶ ἐπλήρωσεν Μιχαιας τὴν χεῖρα τοῦ Λευίτου, καὶ ἐγένετο αὐτῷ εἰς ἱερέα καὶ ἐγένετο ἐν οἴκῳ Μιχαια. [13] καὶ εἶπεν Μιχαιας Νῦν ἔγνων ὅτι ἀγαθυνεῖ κύριος ἐμοί, ὅτι ἐγένετό μοι ὁ Λευίτης εἰς ἱερέα.

CHAPTER 18

[1] Ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ. καὶ ἐν ταῖς ἡμέραις ἐκείναις ἡ φυλὴ Δαν ἐζήτει αὐτῇ κληρονομίαν κατοικῆσαι, ὅτι οὐκ ἐνέπεσεν αὐτῇ ἕως τῆς ἡμέρας ἐκείνης ἐν μέσῳ φυλῶν Ισραηλ κληρονομία. [2] καὶ ἀπέστειλαν οἱ υἱοὶ Δαν ἀπὸ δήμων αὐτῶν πέντε ἄνδρας υἱοὺς δυνάμεως ἀπὸ Σαραα καὶ ἀπὸ Εσθαολ τοῦ κατασκέψασθαι τὴν γῆν καὶ ἐξιχνιάσαι αὐτὴν καὶ εἶπαν πρὸς αὐτούς Πορεύεσθε καὶ ἐξιχνιάσατε τὴν γῆν. καὶ ἦλθον ἕως ὄρους Εφραιμ ἕως οἴκου Μιχαια καὶ ηὐλίσθησαν ἐκεῖ. [3] αὐτοὶ ἐν οἴκῳ Μιχαια καὶ αὐτοὶ ἐπέγνωσαν τὴν φωνὴν τοῦ νεανίσκου τοῦ Λευίτου καὶ ἐξέκλιναν ἐκεῖ καὶ εἶπαν αὐτῷ Τίς ἤνεγκέν σε ὧδε, καὶ τί σὺ ποιεῖς ἐν τῷ τόπῳ τούτῳ, καὶ τί σοι ὧδε; [4] καὶ εἶπεν πρὸς αὐτούς Οὕτως καὶ οὕτως ἐποίησέν μοι Μιχαιας καὶ ἐμισθώσατό με, καὶ ἐγενόμην αὐτῷ εἰς ἱερέα. [5] καὶ εἶπαν αὐτῷ Ἐρώτησον δὴ ἐν τῷ θεῷ, καὶ γνωσόμεθα εἰ εὐοδωθήσεται ἡ ὁδὸς ἡμῶν, ἐν ᾗ ἡμεῖς πορευόμεθα ἐν αὐτῇ. [6] καὶ εἶπεν αὐτοῖς ὁ ἱερεύς Πορεύεσθε ἐν εἰρήνῃ· ἐνώπιον κυρίου ἡ ὁδὸς ὑμῶν, ἐν ᾗ πορεύεσθε ἐν αὐτῇ. [7] καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες καὶ ἦλθον εἰς Λαισα· καὶ εἶδαν τὸν λαὸν τὸν ἐν μέσῳ αὐτῆς καθήμενον ἐπ᾽ ἐλπίδι, ὡς κρίσις Σιδωνίων ἡσυχάζουσα, καὶ οὐκ ἔστιν διατρέπων ἢ καταισχύνων λόγον ἐν τῇ γῇ, κληρονόμος ἐκπιέζων θησαυροῦ, καὶ μακράν εἰσιν Σιδωνίων καὶ λόγον οὐκ ἔχουσιν πρὸς ἄνθρωπον. [8] καὶ ἦλθον οἱ πέντε ἄνδρες πρὸς τοὺς ἀδελφοὺς αὐτῶν εἰς Σαραα καὶ Εσθαολ καὶ εἶπον τοῖς ἀδελφοῖς αὐτῶν Τί ὑμεῖς κάθησθε; [9] καὶ εἶπαν Ἀνάστητε καὶ ἀναβῶμεν ἐπ᾽ αὐτούς, ὅτι εἴδομεν τὴν γῆν καὶ ἰδοὺ ἀγαθὴ σφόδρα· καὶ ὑμεῖς ἡσυχάζετε; μὴ ὀκνήσητε τοῦ πορευθῆναι καὶ εἰσελθεῖν τοῦ κληρονομῆσαι τὴν γῆν. [10] καὶ ἡνίκα ἂν ἔλθητε, εἰσελεύσεσθε πρὸς λαὸν ἐπ᾽ ἐλπίδι, καὶ ἡ γῆ πλατεῖα, ὅτι ἔδωκεν αὐτὴν ὁ θεὸς ἐν χειρὶ ὑμῶν, τόπος, ὅπου οὐκ ἔστιν ἐκεῖ ὑστέρημα παντὸς ῥήματος τῶν ἐν τῇ γῇ. [11] Καὶ ἀπῆραν ἐκεῖθεν ἀπὸ δήμων τοῦ Δαν ἀπὸ Σαραα καὶ ἀπὸ Εσθαολ ἑξακόσιοι ἄνδρες ἐζωσμένοι σκεύη παρατάξεως. [12] καὶ ἀνέβησαν καὶ παρενέβαλον ἐν Καριαθιαριμ ἐν Ιουδα· διὰ τοῦτο ἐκλήθη ἐν ἐκείνῳ τῷ τόπῳ Παρεμβολὴ Δαν ἕως τῆς ἡμέρας ταύτης, ἰδοὺ ὀπίσω Καριαθιαριμ. [13] καὶ παρῆλθον ἐκεῖθεν ὄρος Εφραιμ καὶ ἦλθον ἕως οἴκου Μιχαια. [14] καὶ ἀπεκρίθησαν οἱ πέντε ἄνδρες οἱ πεπορευμένοι κατασκέψασθαι τὴν γῆν Λαισα καὶ εἶπαν πρὸς τοὺς ἀδελφοὺς αὐτῶν Ἔγνωτε ὅτι ἔστιν ἐν τῷ οἴκῳ τούτῳ εφωδ καὶ θεραφιν καὶ γλυπτὸν καὶ χωνευτόν; καὶ νῦν γνῶτε ὅ τι ποιήσετε. [15] καὶ ἐξέκλιναν ἐκεῖ καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ νεανίσκου τοῦ Λευίτου, οἶκον Μιχαια, καὶ ἠρώτησαν αὐτὸν εἰς εἰρήνην.

[16] καὶ οἱ ἑξακόσιοι ἄνδρες οἱ ἀνεζωσμένοι τὰ σκεύη τῆς παρατάξεως αὐτῶν ἑστῶτες παρὰ θύρας τῆς πύλης, οἱ ἐκ τῶν υἱῶν Δαν. [17] καὶ ἀνέβησαν οἱ πέντε ἄνδρες οἱ πορευθέντες κατασκέψασθαι τὴν γῆν [18] καὶ εἰσῆλθον ἐκεῖ εἰς οἶκον Μιχαια, καὶ ὁ ἱερεὺς ἑστώς· καὶ ἔλαβον τὸ γλυπτὸν καὶ τὸ εφωδ καὶ τὸ θεραφιν καὶ τὸ χωνευτόν. καὶ εἶπεν πρὸς αὐτοὺς ὁ ἱερεύς Τί ὑμεῖς ποιεῖτε; [19] καὶ εἶπαν αὐτῷ Κώφευσον, ἐπίθες τὴν χεῖρά σου ἐπὶ τὸ στόμα σου καὶ δεῦρο μεθ’ ἡμῶν καὶ γενοῦ ἡμῖν εἰς πατέρα καὶ εἰς ἱερέα· μὴ ἀγαθὸν εἶναί σε ἱερέα οἴκου ἀνδρὸς ἑνὸς ἢ γενέσθαι σε ἱερέα φυλῆς καὶ οἴκου εἰς δῆμον Ισραηλ; [20] καὶ ἠγαθύνθη ἡ καρδία τοῦ ἱερέως, καὶ ἔλαβεν τὸ εφωδ καὶ τὸ θεραφιν καὶ τὸ γλυπτὸν καὶ τὸ χωνευτὸν καὶ ἦλθεν ἐν μέσῳ τοῦ λαοῦ. [21] καὶ ἐπέστρεψαν καὶ ἀπῆλθαν· καὶ ἔθηκαν τὰ τέκνα καὶ τὴν κτῆσιν καὶ τὸ βάρος ἔμπροσθεν αὐτῶν. [22] αὐτοὶ ἐμάκρυναν ἀπὸ οἴκου Μιχαια καὶ ἰδοὺ Μιχαιας καὶ οἱ ἄνδρες οἱ ἐν ταῖς οἰκίαις ταῖς μετὰ οἴκου Μιχαια ἐβόησαν καὶ κατελάβοντο τοὺς υἱοὺς Δαν. [23] καὶ ἐπέστρεψαν τὸ πρόσωπον αὐτῶν υἱοὶ Δαν καὶ εἶπαν τῷ Μιχαια Τί ἐστίν σοι, ὅτι ἐβόησας; [24] καὶ εἶπεν Μιχαιας Ὅτι τὸ γλυπτόν μου, ὃ ἐποίησα, ἐλάβετε καὶ τὸν ἱερέα καὶ ἐπορεύθητε· καὶ τί ἐμοὶ ἔτι; καὶ τί τοῦτο λέγετε πρός με Τί κράζεις; [25] καὶ εἶπον πρὸς αὐτὸν οἱ υἱοὶ Δαν Μὴ ἀκουσθήτω δὴ φωνή σου μεθ’ ἡμῶν, μήποτε συναντήσωσιν ἐν ἡμῖν ἄνδρες πικροὶ ψυχῇ καὶ προσθήσουσιν ψυχὴν καὶ τὴν ψυχὴν τοῦ οἴκου σου. [26] καὶ ἐπορεύθησαν οἱ υἱοὶ Δαν εἰς ὁδὸν αὐτῶν· καὶ εἶδεν Μιχαιας ὅτι δυνατώτεροί εἰσιν ὑπὲρ αὐτόν, καὶ ἐπόστρεψεν εἰς τὸν οἶκον αὐτοῦ. [27] Καὶ οἱ υἱοὶ Δαν ἔλαβον ὃ ἐποίησεν Μιχαιας, καὶ τὸν ἱερέα, ὃς ἦν αὐτῷ, καὶ ἦλθον ἐπὶ Λαισα ἐπὶ λαὸν ἡσυχάζοντα καὶ πεποιθότα ἐπ’ ἐλπίδι καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί· [28] καὶ οὐκ ἦν ὁ ῥυόμενος, ὅτι μακράν ἐστιν ἀπὸ Σιδωνίων, καὶ λόγος οὐκ ἔστιν αὐτοῖς μετὰ ἀνθρώπου, καὶ αὐτὴ ἐν τῇ κοιλάδι τοῦ οἴκου Ρααβ. καὶ ᾠκοδόμησαν τὴν πόλιν καὶ κατεσκήνωσαν ἐν αὐτῇ [29] καὶ ἐκάλεσαν τὸ ὄνομα τῆς πόλεως Δαν ἐν ὀνόματι Δαν πατρὸς αὐτῶν, ὃς ἐτέχθη τῷ Ισραηλ· καὶ Ουλαμαις τὸ ὄνομα τῆς πόλεως τὸ πρότερον. [30] καὶ ἔστησαν ἑαυτοῖς οἱ υἱοὶ Δαν τὸ γλυπτόν· καὶ Ιωναθαμ υἱὸς Γηρσομ υἱὸς Μανασση, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δαν ἕως ἡμέρας ἀποικίας τῆς γῆς. [31] καὶ ἔθηκαν αὐτοῖς τὸ γλυπτόν, ὃ ἐποίησεν Μιχαιας, πάσας τὰς ἡμέρας, ἃς ἦν ὁ οἶκος τοῦ θεοῦ ἐν Σηλωμ.

CHAPTER 19

[1] Καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις καὶ οὐκ ἦν βασιλεὺς ἐν Ισραηλ. καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς ὄρους Εφραιμ καὶ ἔλαβεν αὐτῷ γυναῖκα παλλακὴν ἀπὸ Βηθλεεμ Ιουδα. [2] καὶ ἐπορεύθη ἀπ᾽ αὐτοῦ ἡ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν παρ᾽ αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεεμ Ιουδα καὶ ἦν ἐκεῖ ἡμέρας τεσσάρων μηνῶν. [3] καὶ ἀνέστη ὁ ἀνὴρ αὐτῆς καὶ ἐπορεύθη ὀπίσω αὐτῆς τοῦ λαλῆσαι ἐπὶ καρδίαν αὐτῆς τοῦ ἐπιστρέψαι αὐτὴν αὐτῷ, καὶ νεανίας αὐτοῦ μετ᾽ αὐτοῦ καὶ ζεῦγος ὄνων· καὶ ἤδε εἰσήνεγκεν αὐτὸν εἰς οἶκον πατρὸς αὐτῆς, καὶ εἶδεν αὐτὸν ὁ πατὴρ τῆς νεάνιδος καὶ ηὐφράνθη εἰς συνάντησιν αὐτοῦ. [4] καὶ κατέσχεν αὐτὸν ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος καὶ ἐκάθισεν μετ᾽ αὐτοῦ ἐπὶ τρεῖς ἡμέρας, καὶ ἔφαγον καὶ ἔπιον καὶ ηὐλίσθησαν ἐκεῖ. [5] καὶ ἐγένετο τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ ὤρθρισαν τὸ πρωί, καὶ ἀνέστη τοῦ πορευθῆναι· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν νυμφίον αὐτοῦ Στήρισόν σου τὴν καρδίαν ψωμῷ ἄρτου, καὶ μετὰ τοῦτο πορεύσεσθε. [6] καὶ ἐκάθισεν, καὶ ἔφαγον οἱ δύο ἐπὶ τὸ αὐτὸ καὶ ἔπιον· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν ἄνδρα Ἄγε δὴ αὐλίσθητι, καὶ ἀγαθυνθήσεται ἡ καρδία σου. [7] καὶ ἀνέστη ὁ ἀνὴρ τοῦ πορεύεσθαι· καὶ ἐβιάσατο αὐτὸν ὁ γαμβρὸς αὐτοῦ, καὶ ἐκάθισεν καὶ ηὐλίσθη ἐκεῖ. [8] καὶ ὤρθρισεν τὸ πρωῒ τῇ ἡμέρᾳ τῇ πέμπτῃ τοῦ πορευθῆναι· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος Στήρισον δὴ τὴν καρδίαν σου καὶ στράτευσον ἕως κλῖναι τὴν ἡμέραν· καὶ ἔφαγον οἱ δύο. [9] καὶ ἀνέστη ὁ ἀνὴρ τοῦ πορευθῆναι, αὐτὸς καὶ ἡ παλλακὴ αὐτοῦ καὶ ὁ νεανίας αὐτοῦ· καὶ εἶπεν αὐτῷ ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος Ἰδοὺ δὴ ἠσθένησεν ἡ ἡμέρα εἰς τὴν ἑσπέραν· αὐλίσθητι ὧδε, καὶ ἀγαθυνθήσεται ἡ καρδία σου, καὶ ὀρθριεῖτε αὔριον εἰς ὁδὸν ὑμῶν, καὶ πορεύσῃ εἰς τὸ σκήνωμά σου. [10] καὶ οὐκ εὐδόκησεν ὁ ἀνὴρ αὐλισθῆναι καὶ ἀνέστη καὶ ἀπῆλθεν καὶ ἦλθεν ἕως ἀπέναντι Ιεβους [αὕτη ἐστὶν Ιερουσαλημ], καὶ μετ᾽ αὐτοῦ ζεῦγος ὄνων ἐπισεσαγμένων, καὶ ἡ παλλακὴ αὐτοῦ μετ᾽ αὐτοῦ. [11] καὶ ἤλθοσαν ἕως Ιεβους, καὶ ἡ ἡμέρα προβεβήκει σφόδρα· καὶ εἶπεν ὁ νεανίας πρὸς τὸν κύριον αὐτοῦ Δεῦρο δὴ καὶ ἐκκλίνωμεν εἰς πόλιν τοῦ Ιεβουσι ταύτην καὶ αὐλισθῶμεν ἐν αὐτῇ. [12] καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος αὐτοῦ Οὐκ ἐκκλινοῦμεν εἰς πόλιν ἀλλοτρίαν, ἐν ᾗ οὐκ ἔστιν ἀπὸ υἱῶν Ισραηλ ὧδε, καὶ παρελευσόμεθα ἕως Γαβαα. [13] καὶ εἶπεν τῷ νεανίᾳ αὐτοῦ Δεῦρο καὶ ἐγγίσωμεν ἑνὶ τῶν τόπων καὶ αὐλισθησόμεθα ἐν Γαβαα ἢ ἐν Ραμα. [14] καὶ παρῆλθον καὶ ἐπορεύθησαν, καὶ ἔδυ ὁ ἥλιος αὐτοῖς ἐχόμενα τῆς Γαβαα, ἥ ἐστιν τῷ Βενιαμιν. [15] καὶ ἐξέκλιναν ἐκεῖ τοῦ εἰσελθεῖν αὐλισθῆναι ἐν Γαβαα· καὶ εἰσῆλθον καὶ ἐκάθισαν ἐν τῇ πλατείᾳ τῆς

πόλεως, καὶ οὐκ ἦν ἀνὴρ συνάγων αὐτοὺς εἰς οἰκίαν αὐλισθῆναι. [16] καὶ ἰδοὺ ἀνὴρ πρεσβύτης ἤρχετο ἐξ ἔργων αὐτοῦ ἐξ ἀγροῦ ἐν ἑσπέρᾳ· καὶ ὁ ἀνὴρ ἦν ἐξ ὄρους Εφραιμ, καὶ αὐτὸς παρῴκει ἐν Γαβαα, καὶ οἱ ἄνδρες τοῦ τόπου υἱοὶ Βενιαμιν. [17] καὶ ἦρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ὁδοιπόρον ἄνδρα ἐν τῇ πλατείᾳ τῆς πόλεως· καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης Ποῦ πορεύῃ καὶ πόθεν ἔρχῃ; [18] καὶ εἶπεν πρὸς αὐτόν Παραπορευόμεθα ἡμεῖς ἀπὸ Βηθλεεμ Ιουδα ἕως μηρῶν ὄρους Εφραιμ· ἐκεῖθεν ἐγώ εἰμι καὶ ἐπορεύθην ἕως Βηθλεεμ Ιουδα, καὶ εἰς τὸν οἶκόν μου ἐγὼ πορεύομαι, καὶ οὐκ ἔστιν ἀνὴρ συνάγων με εἰς τὴν οἰκίαν· [19] καί γε ἄχυρα καὶ χορτάσματά ἐστιν τοῖς ὄνοις ἡμῶν, καὶ ἄρτοι καὶ οἶνός ἐστιν ἐμοὶ καὶ τῇ παιδίσκῃ καὶ τῷ νεανίσκῳ μετὰ τῶν παιδίων σου, οὐκ ἔστιν ὑστέρημα παντὸς πράγματος. [20] καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης Εἰρήνη σοι, πλὴν πᾶν ὑστέρημά σου ἐπ᾽ ἐμέ· πλὴν ἐν τῇ πλατείᾳ οὐ μὴ αὐλισθήσῃ. [21] καὶ εἰσήνεγκεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ καὶ τόπον ἐποίησεν τοῖς ὄνοις, καὶ αὐτοὶ ἐνίψαντο τοὺς πόδας αὐτῶν καὶ ἔφαγον καὶ ἔπιον. [22] αὐτοὶ δ᾽ ἀγαθύνοντες καρδίαν αὐτῶν καὶ ἰδοὺ ἄνδρες τῆς πόλεως υἱοὶ παρανόμων ἐκύκλωσαν τὴν οἰκίαν κρούοντες ἐπὶ τὴν θύραν καὶ εἶπον πρὸς τὸν ἄνδρα τὸν κύριον τοῦ οἴκου τὸν πρεσβύτην λέγοντες Ἐξένεγκε τὸν ἄνδρα, ὃς εἰσῆλθεν εἰς τὴν οἰκίαν σου, ἵνα γνῶμεν αὐτόν. [23] καὶ ἐξῆλθεν πρὸς αὐτοὺς ὁ ἀνὴρ ὁ κύριος τοῦ οἴκου καὶ εἶπεν Μή, ἀδελφοί, μὴ κακοποιήσητε δή· μετὰ τὸ εἰσελθεῖν τὸν ἄνδρα τοῦτον εἰς τὴν οἰκίαν μου μὴ ποιήσητε τὴν ἀφροσύνην ταύτην· [24] ἰδὲ ἡ θυγάτηρ μου ἡ παρθένος καὶ ἡ παλλακὴ αὐτοῦ, ἐξάξω αὐτάς, καὶ ταπεινώσατε αὐτὰς καὶ ποιήσατε αὐταῖς τὸ ἀγαθὸν ἐν ὀφθαλμοῖς ὑμῶν· καὶ τῷ ἀνδρὶ τούτῳ οὐ ποιήσετε τὸ ῥῆμα τῆς ἀφροσύνης ταύτης. [25] καὶ οὐκ εὐδόκησαν οἱ ἄνδρες τοῦ εἰσακοῦσαι αὐτοῦ. καὶ ἐπελάβετο ὁ ἀνὴρ τῆς παλλακῆς αὐτοῦ καὶ ἐξήγαγεν αὐτὴν πρὸς αὐτοὺς ἔξω, καὶ ἔγνωσαν αὐτὴν καὶ ἐνέπαιζον ἐν αὐτῇ ὅλην τὴν νύκτα ἕως πρωί· καὶ ἐξαπέστειλαν αὐτήν, ὡς ἀνέβη τὸ πρωί. [26] καὶ ἦλθεν ἡ γυνὴ πρὸς τὸν ὄρθρον καὶ ἔπεσεν παρὰ τὴν θύραν τοῦ οἴκου, οὗ ἦν αὐτῆς ἐκεῖ ὁ ἀνήρ, ἕως τοῦ διαφῶσαι. [27] καὶ ἀνέστη ὁ ἀνὴρ αὐτῆς τὸ πρωῒ καὶ ἤνοιξεν τὰς θύρας τοῦ οἴκου καὶ ἐξῆλθεν τοῦ πορευθῆναι τὴν ὁδὸν αὐτοῦ, καὶ ἰδοὺ ἡ γυνὴ ἡ παλλακὴ αὐτοῦ πεπτωκυῖα παρὰ τὰς θύρας τοῦ οἴκου, καὶ αἱ χεῖρες αὐτῆς ἐπὶ τὸ πρόθυρον. [28] καὶ εἶπεν πρὸς αὐτήν Ἀνάστα καὶ ἀπέλθωμεν· καὶ οὐκ ἀπεκρίθη, ὅτι ἦν νεκρά. καὶ ἔλαβεν αὐτὴν ἐπὶ τὸν ὄνον καὶ ἐπορεύθη εἰς τὸν τόπον αὐτοῦ. [29] καὶ ἔλαβεν τὴν ῥομφαίαν καὶ ἐκράτησεν τὴν παλλακὴν αὐτοῦ καὶ ἐμέλισεν αὐτὴν εἰς δώδεκα μέλη καὶ ἀπέστειλεν αὐτὰ ἐν παντὶ ὁρίῳ Ισραηλ. [30] καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν Οὐκ ἐγένετο καὶ οὐχ ἑόραται ὡς αὕτη ἀπὸ ἡμέρας ἀναβάσεως

υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης· θέσθε ὑμῖν αὐτοὶ ἐπ᾽ αὐτὴν βουλὴν καὶ λαλήσατε.

CHAPTER 20

[1] Καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ισραηλ, καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἷς ἀπὸ Δαν καὶ ἕως Βηρσαβεε καὶ γῆ τοῦ Γαλααδ πρὸς κύριον εἰς Μασσηφα. [2] καὶ ἐστάθησαν κατὰ πρόσωπον κυρίου πᾶσαι αἱ φυλαὶ τοῦ Ισραηλ ἐν ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ, τετρακόσιαι χιλιάδες ἀνδρῶν πεζῶν, ἕλκοντες ῥομφαίαν. [3] καὶ ἤκουσαν οἱ υἱοὶ Βενιαμιν ὅτι ἀνέβησαν οἱ υἱοὶ Ισραηλ εἰς Μασσηφα. καὶ ἐλθόντες εἶπαν οἱ υἱοὶ Ισραηλ Λαλήσατε ποῦ ἐγένετο ἡ πονηρία αὕτη. [4] καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ Λευίτης ὁ ἀνὴρ τῆς γυναικὸς τῆς φονευθείσης καὶ εἶπεν Εἰς Γαβαα τῆς Βενιαμιν ἦλθον ἐγὼ καὶ ἡ παλλακή μου τοῦ αὐλισθῆναι. [5] καὶ ἀνέστησαν ἐπ᾽ ἐμὲ οἱ ἄνδρες τῆς Γαβαα καὶ ἐκύκλωσαν ἐπ᾽ ἐμὲ ἐπὶ τὴν οἰκίαν νυκτός· ἐμὲ ἠθέλησαν φονεῦσαι καὶ τὴν παλλακήν μου ἐταπείνωσαν καὶ ἀπέθανεν. [6] καὶ ἐκράτησα τὴν παλλακήν μου καὶ ἐμέλισα αὐτὴν καὶ ἀπέστειλα ἐν παντὶ ὁρίῳ κληρονομίας υἱῶν Ισραηλ, ὅτι ἐποίησαν ζεμα καὶ ἀπόπτωμα ἐν Ισραηλ. [7] ἰδοὺ πάντες ὑμεῖς, υἱοὶ Ισραηλ, δότε ἑαυτοῖς λόγον καὶ βουλὴν ἐκεῖ. [8] καὶ ἀνέστη πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς λέγοντες Οὐκ ἀπελευσόμεθα ἀνὴρ εἰς σκήνωμα αὐτοῦ καὶ οὐκ ἐπιστρέψομεν ἀνὴρ εἰς οἶκον αὐτοῦ. [9] καὶ νῦν τοῦτο τὸ ῥῆμα, ὃ ποιηθήσεται τῇ Γαβαα· ἀναβησόμεθα ἐπ᾽ αὐτὴν ἐν κλήρῳ, [10] πλὴν λημψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν εἰς πάσας φυλὰς Ισραηλ καὶ ἑκατὸν τοῖς χιλίοις καὶ χιλίους τοῖς μυρίοις λαβεῖν ἐπισιτισμὸν τοῦ ποιῆσαι ἐλθεῖν αὐτοὺς εἰς Γαβαα Βενιαμιν ποιῆσαι αὐτῇ κατὰ πᾶν τὸ ἀπόπτωμα, ὃ ἐποίησεν ἐν Ισραηλ. [11] καὶ συνήχθη πᾶς ἀνὴρ Ισραηλ εἰς τὴν πόλιν ὡς ἀνὴρ εἷς. [12] Καὶ ἀπέστειλαν αἱ φυλαὶ Ισραηλ ἄνδρας ἐν πάσῃ φυλῇ Βενιαμιν λέγοντες Τίς ἡ πονηρία αὕτη ἡ γενομένη ἐν ὑμῖν; [13] καὶ νῦν δότε τοὺς ἄνδρας υἱοὺς παρανόμων τοὺς ἐν Γαβαα, καὶ θανατώσομεν αὐτοὺς καὶ ἐκκαθαριοῦμεν πονηρίαν ἀπὸ Ισραηλ. καὶ οὐκ εὐδόκησαν οἱ υἱοὶ Βενιαμιν ἀκοῦσαι τῆς φωνῆς τῶν ἀδελφῶν αὐτῶν υἱῶν Ισραηλ. [14] καὶ συνήχθησαν οἱ υἱοὶ Βενιαμιν ἀπὸ τῶν πόλεων αὐτῶν εἰς Γαβαα ἐξελθεῖν εἰς παράταξιν πρὸς υἱοὺς Ισραηλ. [15] καὶ ἐπεσκέπησαν οἱ υἱοὶ Βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν πόλεων εἴκοσι τρεῖς χιλιάδες, ἀνὴρ ἕλκων ῥομφαίαν, ἐκτὸς τῶν οἰκούντων τὴν Γαβαα, οἳ ἐπεσκέπησαν ἑπτακόσιοι ἄνδρες ἐκλεκτοὶ [16] ἐκ παντὸς λαοῦ ἀμφοτεροδέξιοι· πάντες οὗτοι σφενδονῆται ἐν λίθοις πρὸς τρίχα καὶ οὐκ ἐξαμαρτάνοντες. [17] καὶ ἀνὴρ Ισραηλ ἐπεσκέπησαν ἐκτὸς τοῦ Βενιαμιν τετρακόσιαι χιλιάδες ἀνδρῶν ἑλκόντων ῥομφαίαν· πάντες οὗτοι ἄνδρες παρατάξεως. [18] καὶ ἀνέστησαν καὶ ἀνέβησαν εἰς Βαιθηλ καὶ ἠρώτησαν ἐν τῷ θεῷ καὶ εἶπαν οἱ υἱοὶ Ισραηλ Τίς ἀναβήσεται ἡμῖν ἐν ἀρχῇ εἰς παράταξιν πρὸς υἱοὺς

Βενιαμιν; καὶ εἶπεν κύριος Ιουδας ἐν ἀρχῇ ἀναβήσεται ἀφηγούμενος. [19] καὶ ἀνέστησαν οἱ υἱοὶ Ισραηλ τὸ πρωῒ καὶ παρενέβαλον ἐπὶ Γαβαα. [20] καὶ ἐξῆλθον πᾶς ἀνὴρ Ισραηλ εἰς παράταξιν πρὸς Βενιαμιν καὶ συνῆψαν αὐτοῖς ἐπὶ Γαβαα. [21] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν ἀπὸ τῆς Γαβαα καὶ διέφθειραν ἐν Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ δύο καὶ εἴκοσι χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν. [22] καὶ ἐνίσχυσαν ἀνὴρ Ισραηλ καὶ προσέθηκαν συνάψαι παράταξιν ἐν τῷ τόπῳ, ὅπου συνῆψαν ἐν τῇ ἡμέρᾳ τῇ πρώτῃ. [23] καὶ ἀνέβησαν οἱ υἱοὶ Ισραηλ καὶ ἔκλαυσαν ἐνώπιον κυρίου ἕως ἑσπέρας καὶ ἠρώτησαν ἐν κυρίῳ λέγοντες Εἰ προσθῶμεν ἐγγίσαι εἰς παράταξιν πρὸς υἱοὺς Βενιαμιν ἀδελφοὺς ἡμῶν; καὶ εἶπεν κύριος Ἀνάβητε πρὸς αὐτούς. [24] Καὶ προσῆλθον οἱ υἱοὶ Ισραηλ πρὸς υἱοὺς Βενιαμιν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ. [25] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς Γαβαα ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ διέφθειραν ἀπὸ υἱῶν Ισραηλ ἔτι ὀκτωκαίδεκα χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν· πάντες οὗτοι ἕλκοντες ῥομφαίαν. [26] καὶ ἀνέβησαν πάντες οἱ υἱοὶ Ισραηλ καὶ πᾶς ὁ λαὸς καὶ ἦλθον εἰς Βαιθηλ καὶ ἔκλαυσαν καὶ ἐκάθισαν ἐκεῖ ἐνώπιον κυρίου καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἕως ἑσπέρας καὶ ἀνήνεγκαν ὁλοκαυτώσεις καὶ τελείας ἐνώπιον κυρίου· [27] ὅτι ἐκεῖ κιβωτὸς διαθήκης κυρίου τοῦ θεοῦ, [28] καὶ Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων παρεστηκὼς ἐνώπιον αὐτῆς ἐν ταῖς ἡμέραις ἐκείναις. καὶ ἐπηρώτησαν οἱ υἱοὶ Ισραηλ ἐν κυρίῳ λέγοντες Εἰ προσθῶμεν ἔτι ἐξελθεῖν εἰς παράταξιν πρὸς υἱοὺς Βενιαμιν ἀδελφοὺς ἡμῶν ἢ ἐπίσχωμεν; καὶ εἶπεν κύριος Ἀνάβητε, ὅτι αὔριον δώσω αὐτοὺς εἰς τὰς χεῖρας ὑμῶν. [29] Καὶ ἔθηκαν οἱ υἱοὶ Ισραηλ ἔνεδρα τῇ Γαβαα κύκλῳ. [30] καὶ ἀνέβησαν οἱ υἱοὶ Ισραηλ πρὸς υἱοὺς Βενιαμιν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ συνῆψαν πρὸς τὴν Γαβαα ὡς ἅπαξ καὶ ἅπαξ. [31] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν εἰς συνάντησιν τοῦ λαοῦ καὶ ἐξεκενώθησαν τῆς πόλεως καὶ ἤρξαντο πατάσσειν ἀπὸ τοῦ λαοῦ τραυματίας ὡς ἅπαξ καὶ ἅπαξ ἐν ταῖς ὁδοῖς, ἥ ἐστιν μία ἀναβαίνουσα εἰς Βαιθηλ καὶ μία εἰς Γαβαα ἐν ἀγρῷ, ὡς τριάκοντα ἄνδρας ἐν Ισραηλ. [32] καὶ εἶπαν οἱ υἱοὶ Βενιαμιν Πίπτουσιν ἐνώπιον ἡμῶν ὡς τὸ πρῶτον. καὶ οἱ υἱοὶ Ισραηλ εἶπον Φύγωμεν καὶ ἐκκενώσωμεν αὐτοὺς ἀπὸ τῆς πόλεως εἰς τὰς ὁδούς· καὶ ἐποίησαν οὕτως. [33] καὶ πᾶς ἀνὴρ ἀνέστη ἐκ τοῦ τόπου αὐτοῦ καὶ συνῆψαν ἐν Βααλθαμαρ, καὶ τὸ ἔνεδρον Ισραηλ ἐπήρχετο ἐκ τοῦ τόπου αὐτοῦ ἀπὸ Μααραγαβε. [34] καὶ ἦλθον ἐξ ἐναντίας Γαβαα δέκα χιλιάδες ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς Ισραηλ καὶ παράταξις βαρεῖα· καὶ αὐτοὶ οὐκ ἔγνωσαν ὅτι φθάνει ἐπ᾽ αὐτοὺς ἡ κακία. [35] καὶ ἐπάταξεν κύριος τὸν Βενιαμιν ἐνώπιον υἱῶν Ισραηλ, καὶ διέφθειραν οἱ υἱοὶ Ισραηλ ἐκ τοῦ Βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἴκοσι καὶ πέντε χιλιάδας καὶ ἑκατὸν ἄνδρας· πάντες οὗτοι εἵλκον ῥομφαίαν. [36] καὶ εἶδον οἱ υἱοὶ Βενιαμιν ὅτι

ἐπλήγησαν· καὶ ἔδωκεν ἀνὴρ Ισραηλ τόπον τῷ Βενιαμιν, ὅτι ἤλπισαν πρὸς τὸ ἔνεδρον, ὃ ἔθηκαν ἐπὶ τὴν Γαβαα. [37] καὶ ἐν τῷ αὐτοὺς ὑποχωρῆσαι καὶ τὸ ἔνεδρον ἐκινήθη καὶ ἐξέτειναν ἐπὶ τὴν Γαβαα, καὶ ἐξεχύθη τὸ ἔνεδρον καὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας. [38] καὶ σημεῖον ἦν τοῖς υἱοῖς Ισραηλ μετὰ τοῦ ἐνέδρου τῆς μάχης ἀνενέγκαι αὐτοὺς σύσσημον καπνοῦ ἀπὸ τῆς πόλεως. [39] καὶ εἶδον οἱ υἱοὶ Ισραηλ ὅτι προκατελάβετο τὸ ἔνεδρον τὴν Γαβαα, καὶ ἔστησαν ἐν τῇ παρατάξει, καὶ Βενιαμιν ἤρξατο πατάσσειν τραυματίας ἐν ἀνδράσιν Ισραηλ ὡς τριάκοντα ἄνδρας, ὅτι εἶπαν Πάλιν πτώσει πίπτουσιν ἐνώπιον ἡμῶν ὡς ἡ παράταξις ἡ πρώτη. [40] καὶ τὸ σύσσημον ἀνέβη ἐπὶ πλεῖον ἐπὶ τῆς πόλεως ὡς στῦλος καπνοῦ· καὶ ἐπέβλεψεν Βενιαμιν ὀπίσω αὐτοῦ, καὶ ἰδοὺ ἀνέβη ἡ συντέλεια τῆς πόλεως ἕως οὐρανοῦ. [41] καὶ ἀνὴρ Ισραηλ ἐπέστρεψεν, καὶ ἔσπευσαν ἄνδρες Βενιαμιν, ὅτι εἶδον ὅτι συνήντησεν ἐπ᾽ αὐτοὺς ἡ πονηρία. [42] καὶ ἐπέβλεψαν ἐνώπιον υἱῶν Ισραηλ εἰς ὁδὸν τῆς ἐρήμου καὶ ἔφυγον, καὶ ἡ παράταξις ἔφθασεν ἐπ᾽ αὐτούς, καὶ οἱ ἀπὸ τῶν πόλεων διέφθειρον αὐτοὺς ἐν μέσῳ αὐτῶν. [43] καὶ κατέκοπτον τὸν Βενιαμιν καὶ ἐδίωξαν αὐτὸν ἀπὸ Νουα κατὰ πόδα αὐτοῦ ἕως ἀπέναντι Γαβαα πρὸς ἀνατολὰς ἡλίου. [44] καὶ ἔπεσαν ἀπὸ Βενιαμιν δέκα ὀκτὼ χιλιάδες ἀνδρῶν· οἱ πάντες οὗτοι ἄνδρες δυνάμεως. [45] καὶ ἐπέβλεψαν οἱ λοιποὶ καὶ ἔφευγον εἰς τὴν ἔρημον πρὸς τὴν πέτραν τοῦ Ρεμμων, καὶ ἐκαλαμήσαντο ἐξ αὐτῶν οἱ υἱοὶ Ισραηλ πεντακισχιλίους ἄνδρας· καὶ κατέβησαν ὀπίσω αὐτῶν οἱ υἱοὶ Ισραηλ ἕως Γεδαν καὶ ἐπάταξαν ἐξ αὐτῶν δισχιλίους ἄνδρας. [46] καὶ ἐγένοντο πάντες οἱ πίπτοντες ἀπὸ Βενιαμιν εἴκοσι πέντε χιλιάδες ἀνδρῶν ἑλκόντων ῥομφαίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ· οἱ πάντες οὗτοι ἄνδρες δυνάμεως. [47] καὶ ἐπέβλεψαν οἱ λοιποὶ καὶ ἔφυγον εἰς τὴν ἔρημον πρὸς τὴν πέτραν τοῦ Ρεμμων, ἑξακόσιοι ἄνδρες, καὶ ἐκάθισαν ἐν πέτρᾳ Ρεμμων τέσσαρας μῆνας. [48] καὶ οἱ υἱοὶ Ισραηλ ἐπέστρεψαν πρὸς υἱοὺς Βενιαμιν καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας ἀπὸ πόλεως Μεθλα καὶ ἕως κτήνους καὶ ἕως παντὸς τοῦ εὑρισκομένου εἰς πάσας τὰς πόλεις· καὶ τὰς πόλεις τὰς εὑρεθείσας ἐνέπρησαν ἐν πυρί.

CHAPTER 21

[1] Καὶ οἱ υἱοὶ Ισραηλ ὤμοσαν ἐν Μασσηφα λέγοντες Ἀνὴρ ἐξ ἡμῶν οὐ δώσει θυγατέρα αὐτοῦ τῷ Βενιαμιν εἰς γυναῖκα. [2] καὶ ἦλθεν ὁ λαὸς εἰς Βαιθηλ καὶ ἐκάθισαν ἐκεῖ ἕως ἑσπέρας ἐνώπιον τοῦ θεοῦ καὶ ἦραν φωνὴν αὐτῶν καὶ ἔκλαυσαν κλαυθμὸν μέγαν [3] καὶ εἶπαν Εἰς τί, κύριε θεὲ Ισραηλ, ἐγενήθη αὕτη, τοῦ ἐπισκεπῆναι σήμερον ἀπὸ Ισραηλ φυλὴν μίαν; [4] καὶ ἐγένετο τῇ ἐπαύριον καὶ ὤρθρισεν ὁ λαὸς καὶ ᾠκοδόμησαν ἐκεῖ θυσιαστήριον καὶ ἀνήνεγκαν ὁλοκαυτώσεις καὶ τελείας. [5] καὶ εἶπον οἱ υἱοὶ Ισραηλ Τίς οὐκ ἀνέβη ἐν τῇ ἐκκλησίᾳ ἀπὸ πασῶν φυλῶν Ισραηλ πρὸς κύριον; ὅτι ὁ ὅρκος μέγας ἦν τοῖς οὐκ ἀναβεβηκόσιν πρὸς κύριον εἰς Μασσηφα λέγοντες Θανάτῳ θανατωθήσεται. [6] καὶ παρεκλήθησαν οἱ υἱοὶ Ισραηλ πρὸς Βενιαμιν ἀδελφὸν αὐτῶν καὶ εἶπαν Ἐξεκόπη σήμερον φυλὴ μία ἀπὸ Ισραηλ· [7] τί ποιήσωμεν αὐτοῖς τοῖς περισσοῖς τοῖς ὑπολειφθεῖσιν εἰς γυναῖκας; καὶ ἡμεῖς ὠμόσαμεν ἐν κυρίῳ τοῦ μὴ δοῦναι αὐτοῖς ἀπὸ τῶν θυγατέρων ἡμῶν εἰς γυναῖκας. [8] καὶ εἶπαν Τίς εἷς ἀπὸ φυλῶν Ισραηλ, ὃς οὐκ ἀνέβη πρὸς κύριον εἰς Μασσηφα; καὶ ἰδοὺ οὐκ ἦλθεν ἀνὴρ εἰς τὴν παρεμβολὴν ἀπὸ Ιαβις Γαλααδ εἰς τὴν ἐκκλησίαν. [9] καὶ ἐπεσκέπη ὁ λαός, καὶ οὐκ ἦν ἐκεῖ ἀνὴρ ἀπὸ οἰκούντων Ιαβις Γαλααδ. [10] καὶ ἀπέστειλεν ἐκεῖ ἡ συναγωγὴ δώδεκα χιλιάδας ἀνδρῶν ἀπὸ υἱῶν τῆς δυνάμεως καὶ ἐνετείλαντο αὐτοῖς λέγοντες Πορεύεσθε καὶ πατάξατε τοὺς οἰκοῦντας Ιαβις Γαλααδ ἐν στόματι ῥομφαίας. [11] καὶ τοῦτο ποιήσετε· πᾶν ἄρσεν καὶ πᾶσαν γυναῖκα εἰδυῖαν κοίτην ἄρσενος ἀναθεματιεῖτε, τὰς δὲ παρθένους περιποιήσεσθε. καὶ ἐποίησαν οὕτως. [12] καὶ εὗρον ἀπὸ οἰκούντων Ιαβις Γαλααδ τετρακοσίας νεάνιδας παρθένους, αἵτινες οὐκ ἔγνωσαν ἄνδρα εἰς κοίτην ἄρσενος, καὶ ἤνεγκαν αὐτὰς εἰς τὴν παρεμβολὴν εἰς Σηλων τὴν ἐν γῇ Χανααν. [13] καὶ ἀπέστειλεν πᾶσα ἡ συναγωγὴ καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Βενιαμιν ἐν τῇ πέτρᾳ Ρεμμων καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην. [14] καὶ ἐπέστρεψεν Βενιαμιν πρὸς τοὺς υἱοὺς Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ, καὶ ἔδωκαν αὐτοῖς οἱ υἱοὶ Ισραηλ τὰς γυναῖκας, ἃς ἐζωοποίησαν ἀπὸ τῶν θυγατέρων Ιαβις Γαλααδ· καὶ ἤρεσεν αὐτοῖς οὕτως. [15] Καὶ ὁ λαὸς παρεκλήθη ἐπὶ τῷ Βενιαμιν, ὅτι ἐποίησεν κύριος διακοπὴν ἐν ταῖς φυλαῖς Ισραηλ. [16] καὶ εἶπον οἱ πρεσβύτεροι τῆς συναγωγῆς Τί ποιήσωμεν τοῖς περισσοῖς εἰς γυναῖκας; ὅτι ἠφανίσθη ἀπὸ Βενιαμιν γυνή. [17] καὶ εἶπαν Κληρονομία διασῳζομένων τῷ Βενιαμιν, καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ Ισραηλ· [18] ὅτι ἡμεῖς οὐ δυνησόμεθα δοῦναι αὐτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων ἡμῶν, ὅτι ὠμόσαμεν ἐν υἱοῖς Ισραηλ λέγοντες Ἐπικατάρατος ὁ διδοὺς γυναῖκα τῷ Βενιαμιν. [19] καὶ εἶπαν Ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλων ἀφ’

ἡμερῶν εἰς ἡμέρας, ἥ ἐστιν ἀπὸ βορρᾶ τῆς Βαιθηλ κατ᾽ ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς ἀναβαινούσης ἀπὸ Βαιθηλ εἰς Συχεμ καὶ ἀπὸ νότου τῆς Λεβωνα. [20] καὶ ἐνετείλαντο τοῖς υἱοῖς Βενιαμιν λέγοντες Πορεύεσθε ἐνεδρεύσατε ἐν τοῖς ἀμπελῶσιν· [21] καὶ ὄψεσθε καὶ ἰδοὺ ἐὰν ἐξέλθωσιν αἱ θυγατέρες τῶν οἰκούντων Σηλων χορεύειν ἐν τοῖς χοροῖς, καὶ ἐξελεύσεσθε ἐκ τῶν ἀμπελώνων καὶ ἁρπάσατε ἑαυτοῖς ἀνὴρ γυναῖκα ἀπὸ τῶν θυγατέρων Σηλων καὶ πορεύεσθε εἰς γῆν Βενιαμιν. [22] καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ὑμᾶς, καὶ ἐροῦμεν αὐτοῖς Ἔλεος ποιήσατε ἡμῖν αὐτάς, ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναῖκα αὐτοῦ ἐν τῇ παρατάξει, ὅτι οὐχ ὑμεῖς ἐδώκατε αὐτοῖς· ὡς καιρὸς πλημμελήσατε. [23] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Βενιαμιν καὶ ἔλαβον γυναῖκας εἰς ἀριθμὸν αὐτῶν ἀπὸ τῶν χορευουσῶν, ὧν ἥρπασαν· καὶ ἐπορεύθησαν καὶ ὑπέστρεψαν εἰς τὴν κληρονομίαν αὐτῶν καὶ ᾠκοδόμησαν τὰς πόλεις καὶ ἐκάθισαν ἐν αὐταῖς. [24] καὶ περιεπάτησαν ἐκεῖθεν οἱ υἱοὶ Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ, ἀνὴρ εἰς φυλὴν αὐτοῦ καὶ εἰς συγγένειαν αὐτοῦ, καὶ ἐξῆλθον ἐκεῖθεν, ἀνὴρ εἰς κληρονομίαν αὐτοῦ. – [25] ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ· ἀνὴρ τὸ εὐθὲς ἐνώπιον αὐτοῦ ἐποίει.

Ruth

CHAPTER 1

[1] Καὶ ἐγένετο ἐν τῷ κρίνειν τοὺς κριτὰς καὶ ἐγένετο λιμὸς ἐν τῇ γῇ, καὶ ἐπορεύθη ἀνὴρ ἀπὸ Βαιθλεεμ τῆς Ιουδα τοῦ παροικῆσαι ἐν ἀγρῷ Μωαβ, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ. [2] καὶ ὄνομα τῷ ἀνδρὶ Αβιμελεχ, καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Νωεμιν, καὶ ὄνομα τοῖς δυσὶν υἱοῖς αὐτοῦ Μααλων καὶ Χελαιων, Εφραθαῖοι ἐκ Βαιθλεεμ τῆς Ιουδα· καὶ ἦλθοσαν εἰς ἀγρὸν Μωαβ καὶ ἦσαν ἐκεῖ. [3] καὶ ἀπέθανεν Αβιμελεχ ὁ ἀνὴρ τῆς Νωεμιν, καὶ κατελείφθη αὐτὴ καὶ οἱ δύο υἱοὶ αὐτῆς. [4] καὶ ἐλάβοσαν ἑαυτοῖς γυναῖκας Μωαβίτιδας, ὄνομα τῇ μιᾷ Ορφα, καὶ ὄνομα τῇ δευτέρᾳ Ρουθ· καὶ κατῴκησαν ἐκεῖ ὡς δέκα ἔτη. [5] καὶ ἀπέθανον καί γε ἀμφότεροι, Μααλων καὶ Χελαιων, καὶ κατελείφθη ἡ γυνὴ ἀπὸ τοῦ ἀνδρὸς αὐτῆς καὶ ἀπὸ τῶν δύο υἱῶν αὐτῆς. [6] καὶ ἀνέστη αὐτὴ καὶ αἱ δύο νύμφαι αὐτῆς καὶ ἀπέστρεψαν ἐξ ἀγροῦ Μωαβ, ὅτι ἤκουσαν ἐν ἀγρῷ Μωαβ ὅτι ἐπέσκεπται κύριος τὸν λαὸν αὐτοῦ δοῦναι αὐτοῖς ἄρτους. [7] καὶ ἐξῆλθεν ἐκ τοῦ τόπου, οὗ ἦν ἐκεῖ, καὶ αἱ δύο νύμφαι αὐτῆς μετ’ αὐτῆς· καὶ ἐπορεύοντο ἐν τῇ ὁδῷ τοῦ ἐπιστρέψαι εἰς τὴν γῆν Ιουδα. [8] καὶ εἶπεν Νωεμιν ταῖς νύμφαις αὐτῆς Πορεύεσθε δὴ ἀποστράφητε ἑκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιήσαι κύριος μεθ’ ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ’ ἐμοῦ· [9] δῴη κύριος ὑμῖν καὶ εὕροιτε ἀνάπαυσιν ἑκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς. καὶ κατεφίλησεν αὐτάς, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν. [10] καὶ εἶπαν αὐτῇ Μετὰ σοῦ ἐπιστρέφομεν εἰς τὸν λαόν σου. [11] καὶ εἶπεν Νωεμιν Ἐπιστράφητε δή, θυγατέρες μου· καὶ ἵνα τί πορεύεσθε μετ’ ἐμοῦ; μὴ ἔτι μοι υἱοὶ ἐν τῇ κοιλίᾳ μου καὶ ἔσονται ὑμῖν εἰς ἄνδρας; [12] ἐπιστράφητε δή, θυγατέρες μου, διότι γεγήρακα τοῦ μὴ εἶναι ἀνδρί· ὅτι εἶπα ὅτι ἔστιν μοι ὑπόστασις τοῦ γενηθῆναί με ἀνδρὶ καὶ τέξομαι υἱούς, [13] μὴ αὐτοὺς προσδέξεσθε ἕως οὗ ἁδρυνθῶσιν; ἢ αὐτοῖς κατασχεθήσεσθε τοῦ μὴ γενέσθαι ἀνδρί; μὴ δή, θυγατέρες μου, ὅτι ἐπικράνθη μοι ὑπὲρ ὑμᾶς ὅτι ἐξῆλθεν ἐν ἐμοὶ χεὶρ κυρίου. [14] καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν ἔτι· καὶ κατεφίλησεν Ορφα τὴν πενθερὰν αὐτῆς καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, Ρουθ δὲ ἠκολούθησεν αὐτῇ. [15] καὶ εἶπεν Νωεμιν πρὸς Ρουθ Ἰδοὺ ἀνέστρεψεν ἡ σύννυμφός σου πρὸς λαὸν αὐτῆς καὶ πρὸς τοὺς θεοὺς αὐτῆς· ἐπιστράφητι δὴ καὶ σὺ ὀπίσω τῆς συννύμφου σου. [16] εἶπεν δὲ Ρουθ Μὴ ἀπαντήσαι ἐμοὶ τοῦ καταλιπεῖν σε ἢ ἀποστρέψαι ὄπισθέν σου· ὅτι σὺ ὅπου ἐὰν πορευθῇς, πορεύσομαι, καὶ οὗ ἐὰν αὐλισθῇς, αὐλισθήσομαι· ὁ λαός σου λαός μου, καὶ ὁ θεός σου θεός μου· [17] καὶ οὗ ἐὰν ἀποθάνῃς, ἀποθανοῦμαι κἀκεῖ ταφήσομαι· τάδε ποιήσαι μοι κύριος καὶ τάδε

προσθείη, ὅτι θάνατος διαστελεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ. [18] ἰδοῦσα δὲ Νωεμιν ὅτι κραταιοῦται αὐτὴ τοῦ πορεύεσθαι μετ᾽ αὐτῆς, ἐκόπασεν τοῦ λαλῆσαι πρὸς αὐτὴν ἔτι. [19] ἐπορεύθησαν δὲ ἀμφότεραι ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βαιθλεεμ. καὶ ἤχησεν πᾶσα ἡ πόλις ἐπ᾽ αὐταῖς καὶ εἶπον Αὕτη ἐστὶν Νωεμιν; [20] καὶ εἶπεν πρὸς αὐτάς Μὴ δὴ καλεῖτέ με Νωεμιν, καλέσατέ με Πικράν, ὅτι ἐπικράνθη ἐν ἐμοὶ ὁ ἱκανὸς σφόδρα· [21] ἐγὼ πλήρης ἐπορεύθην, καὶ κενὴν ἀπέστρεψέν με ὁ κύριος· καὶ ἵνα τί καλεῖτέ με Νωεμιν; καὶ κύριος ἐταπείνωσέν με, καὶ ὁ ἱκανὸς ἐκάκωσέν με. [22] καὶ ἐπέστρεψεν Νωεμιν καὶ Ρουθ ἡ Μωαβῖτις ἡ νύμφη αὐτῆς ἐπιστρέφουσα ἐξ ἀγροῦ Μωαβ· αὐταὶ δὲ παρεγενήθησαν εἰς Βαιθλεεμ ἐν ἀρχῇ θερισμοῦ κριθῶν.

CHAPTER 2

[1] Καὶ τῇ Νωεμιν ἀνὴρ γνώριμος τῷ ἀνδρὶ αὐτῆς· ὁ δὲ ἀνὴρ δυνατὸς ἰσχύι ἐκ τῆς συγγενείας Αβιμελεχ, καὶ ὄνομα αὐτῷ Βοος. [2] καὶ εἶπεν Ρουθ ἡ Μωαβῖτις πρὸς Νωεμιν Πορευθῶ δὴ εἰς ἀγρὸν καὶ συνάξω ἐν τοῖς στάχυσιν κατόπισθεν οὗ ἐὰν εὕρω χάριν ἐν ὀφθαλμοῖς αὐτοῦ. εἶπεν δὲ αὐτῇ Πορεύου, θύγατερ. [3] καὶ ἐπορεύθη καὶ συνέλεξεν ἐν τῷ ἀγρῷ κατόπισθεν τῶν θεριζόντων· καὶ περιέπεσεν περιπτώματι τῇ μερίδι τοῦ ἀγροῦ Βοος τοῦ ἐκ συγγενείας Αβιμελεχ. [4] καὶ ἰδοὺ Βοος ἦλθεν ἐκ Βαιθλεεμ καὶ εἶπεν τοῖς θερίζουσιν Κύριος μεθ’ ὑμῶν· καὶ εἶπον αὐτῷ Εὐλογήσαι σε κύριος. [5] καὶ εἶπεν Βοος τῷ παιδαρίῳ αὐτοῦ τῷ ἐφεστῶτι ἐπὶ τοὺς θερίζοντας Τίνος ἡ νεᾶνις αὕτη; [6] καὶ ἀπεκρίθη τὸ παιδάριον τὸ ἐφεστὸς ἐπὶ τοὺς θερίζοντας καὶ εἶπεν Ἡ παῖς ἡ Μωαβῖτίς ἐστιν ἡ ἀποστραφεῖσα μετὰ Νωεμιν ἐξ ἀγροῦ Μωαβ [7] καὶ εἶπεν Συλλέξω δὴ καὶ συνάξω ἐν τοῖς δράγμασιν ὄπισθεν τῶν θεριζόντων· καὶ ἦλθεν καὶ ἔστη ἀπὸ πρωίθεν καὶ ἕως ἑσπέρας, οὐ κατέπαυσεν ἐν τῷ ἀγρῷ μικρόν. [8] καὶ εἶπεν Βοος πρὸς Ρουθ Οὐκ ἤκουσας, θύγατερ; μὴ πορευθῇς ἐν ἀγρῷ συλλέξαι ἑτέρῳ, καὶ σὺ οὐ πορεύσῃ ἐντεῦθεν· ὧδε κολλήθητι μετὰ τῶν κορασίων μου· [9] οἱ ὀφθαλμοί σου εἰς τὸν ἀγρόν, οὗ ἐὰν θερίζωσιν, καὶ πορεύσῃ κατόπισθεν αὐτῶν· ἰδοὺ ἐνετειλάμην τοῖς παιδαρίοις τοῦ μὴ ἅψασθαί σου· καὶ ὅ τι διψήσεις, καὶ πορευθήσῃ εἰς τὰ σκεύη καὶ πίεσαι ὅθεν ἂν ὑδρεύωνται τὰ παιδάρια. [10] καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ εἶπεν πρὸς αὐτόν Τί ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγνῶναί με; καὶ ἐγώ εἰμι ξένη. [11] καὶ ἀπεκρίθη Βοος καὶ εἶπεν αὐτῇ Ἀπαγγελίᾳ ἀπηγγέλη μοι ὅσα πεποίηκας μετὰ τῆς πενθερᾶς σου μετὰ τὸ ἀποθανεῖν τὸν ἄνδρα σου καὶ πῶς κατέλιπες τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ τὴν γῆν γενέσεώς σου καὶ ἐπορεύθης πρὸς λαὸν ὃν οὐκ ᾔδεις ἐχθὲς καὶ τρίτης· [12] ἀποτείσαι κύριος τὴν ἐργασίαν σου, καὶ γένοιτο ὁ μισθός σου πλήρης παρὰ κυρίου θεοῦ Ισραηλ, πρὸς ὃν ἦλθες πεποιθέναι ὑπὸ τὰς πτέρυγας αὐτοῦ. [13] ἡ δὲ εἶπεν Εὕροιμι χάριν ἐν ὀφθαλμοῖς σου, κύριε, ὅτι παρεκάλεσάς με καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου. [14] καὶ εἶπεν αὐτῇ Βοος Ἤδη ὥρᾳ τοῦ φαγεῖν πρόσελθε ὧδε καὶ φάγεσαι τῶν ἄρτων καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὄξει. καὶ ἐκάθισεν Ρουθ ἐκ πλαγίων τῶν θεριζόντων, καὶ ἐβούνισεν αὐτῇ Βοος ἄλφιτον, καὶ ἔφαγεν καὶ ἐνεπλήσθη καὶ κατέλιπεν. [15] καὶ ἀνέστη τοῦ συλλέγειν, καὶ ἐνετείλατο Βοος τοῖς παιδαρίοις αὐτοῦ λέγων Καί γε ἀνὰ μέσον τῶν δραγμάτων συλλεγέτω, καὶ μὴ καταισχύνητε αὐτήν· [16] καὶ βαστάζοντες βαστάξατε αὐτῇ καί γε παραβάλλοντες παραβαλεῖτε

αὐτῇ ἐκ τῶν βεβουνισμένων, καὶ ἄφετε καὶ συλλέξει, καὶ οὐκ ἐπιτιμήσετε αὐτῇ. [17] καὶ συνέλεξεν ἐν τῷ ἀγρῷ ἕως ἑσπέρας· καὶ ἐρράβδισεν ἃ συνέλεξεν, καὶ ἐγενήθη ὡς οιφι κριθῶν. [18] καὶ ἦρεν καὶ εἰσῆλθεν εἰς τὴν πόλιν, καὶ εἶδεν ἡ πενθερὰ αὐτῆς ἃ συνέλεξεν, καὶ ἐξενέγκασα Ρουθ ἔδωκεν αὐτῇ ἃ κατέλιπεν ἐξ ὧν ἐνεπλήσθη. [19] καὶ εἶπεν αὐτῇ ἡ πενθερὰ αὐτῆς Ποῦ συνέλεξας σήμερον καὶ ποῦ ἐποίησας; εἴη ὁ ἐπιγνούς σε εὐλογημένος. καὶ ἀπήγγειλεν Ρουθ τῇ πενθερᾷ αὐτῆς ποῦ ἐποίησεν, καὶ εἶπεν Τὸ ὄνομα τοῦ ἀνδρός, μεθ’ οὗ ἐποίησα σήμερον, Βοος. [20] καὶ εἶπεν Νωεμιν τῇ νύμφῃ αὐτῆς Εὐλογητός ἐστιν τῷ κυρίῳ, ὅτι οὐκ ἐγκατέλιπεν τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμιν Ἐγγίζει ἡμῖν ὁ ἀνὴρ, ἐκ τῶν ἀγχιστευόντων ἡμᾶς ἐστιν. [21] καὶ εἶπεν Ρουθ πρὸς τὴν πενθερὰν αὐτῆς Καί γε ὅτι εἶπεν πρός με Μετὰ τῶν παιδαρίων μου προσκολλήθητι, ἕως ἂν τελέσωσιν ὅλον τὸν ἀμητόν, ὃς ὑπάρχει μοι. [22] καὶ εἶπεν Νωεμιν πρὸς Ρουθ τὴν νύμφην αὐτῆς Ἀγαθόν, θύγατερ, ὅτι ἐπορεύθης μετὰ τῶν κορασίων αὐτοῦ, καὶ οὐκ ἀπαντήσονταί σοι ἐν ἀγρῷ ἑτέρῳ. [23] καὶ προσεκολλήθη Ρουθ τοῖς κορασίοις Βοος συλλέγειν ἕως οὗ συνετέλεσεν τὸν θερισμὸν τῶν κριθῶν καὶ τῶν πυρῶν. καὶ ἐκάθισεν μετὰ τῆς πενθερᾶς αὐτῆς.

CHAPTER 3

[1] Εἶπεν δὲ αὐτῇ Νωεμιν ἡ πενθερὰ αὐτῆς Θύγατερ, οὐ μὴ ζητήσω σοι ἀνάπαυσιν, ἵνα εὖ γένηταί σοι; [2] καὶ νῦν οὐχὶ Βοος γνώριμος ἡμῶν, οὗ ἦς μετὰ τῶν κορασίων αὐτοῦ; ἰδοὺ αὐτὸς λικμᾷ τὸν ἅλωνα τῶν κριθῶν ταύτῃ τῇ νυκτί. [3] σὺ δὲ λούσῃ καὶ ἀλείψῃ καὶ περιθήσεις τὸν ἱματισμόν σου ἐπὶ σεαυτῇ καὶ ἀναβήσῃ ἐπὶ τὸν ἅλω· μὴ γνωρισθῇς τῷ ἀνδρὶ ἕως οὗ συντελέσαι αὐτὸν πιεῖν καὶ φαγεῖν· [4] καὶ ἔσται ἐν τῷ κοιμηθῆναι αὐτόν, καὶ γνώσῃ τὸν τόπον, ὅπου κοιμᾶται ἐκεῖ, καὶ ἐλεύσῃ καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ καὶ κοιμηθήσῃ, καὶ αὐτὸς ἀπαγγελεῖ σοι ἃ ποιήσεις. [5] εἶπεν δὲ Ρουθ πρὸς αὐτήν Πάντα, ὅσα ἐὰν εἴπῃς, ποιήσω. [6] καὶ κατέβη εἰς τὸν ἅλω καὶ ἐποίησεν κατὰ πάντα, ὅσα ἐνετείλατο αὐτῇ ἡ πενθερὰ αὐτῆς. [7] καὶ ἔφαγεν Βοος, καὶ ἠγαθύνθη ἡ καρδία αὐτοῦ, καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυψεν τὰ πρὸς ποδῶν αὐτοῦ. [8] ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ καὶ ἐταράχθη, καὶ ἰδοὺ γυνὴ κοιμᾶται πρὸς ποδῶν αὐτοῦ. [9] εἶπεν δέ Τίς εἶ σύ; ἡ δὲ εἶπεν Ἐγώ εἰμι Ρουθ ἡ δούλη σου, καὶ περιβαλεῖς τὸ πτερύγιόν σου ἐπὶ τὴν δούλην σου, ὅτι ἀγχιστεὺς εἶ σύ. [10] καὶ εἶπεν Βοος Εὐλογημένη σὺ τῷ κυρίῳ θεῷ, θύγατερ, ὅτι ἠγάθυνας τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, τὸ μὴ πορευθῆναί σε ὀπίσω νεανιῶν, εἴτοι πτωχὸς εἴτοι πλούσιος. [11] καὶ νῦν, θύγατερ, μὴ φοβοῦ· πάντα, ὅσα ἐὰν εἴπῃς, ποιήσω σοι· οἶδεν γὰρ πᾶσα φυλὴ λαοῦ μου ὅτι γυνὴ δυνάμεως εἶ σύ, [12] καὶ ὅτι ἀληθῶς ἀγχιστεὺς ἐγώ εἰμι, καί γε ἔστιν ἀγχιστεὺς ἐγγίων ὑπὲρ ἐμέ. [13] αὐλίσθητι τὴν νύκτα, καὶ ἔσται τὸ πρωί, ἐὰν ἀγχιστεύσῃ σε, ἀγαθόν, ἀγχιστευέτω· ἐὰν δὲ μὴ βούληται ἀγχιστεῦσαί σε, ἀγχιστεύσω σε ἐγώ, ζῇ κύριος· κοιμήθητι ἕως πρωί. [14] καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ἕως πρωί. ἡ δὲ ἀνέστη πρὸ τοῦ ἐπιγνῶναι ἄνδρα τὸν πλησίον αὐτοῦ· καὶ εἶπεν Βοος Μὴ γνωσθήτω ὅτι ἦλθεν γυνὴ εἰς τὸν ἅλωνα. [15] καὶ εἶπεν αὐτῇ Φέρε τὸ περίζωμα τὸ ἐπάνω σου. καὶ ἐκράτησεν αὐτό, καὶ ἐμέτρησεν ἓξ κριθῶν καὶ ἐπέθηκεν ἐπ᾽ αὐτήν· καὶ εἰσῆλθεν εἰς τὴν πόλιν. [16] καὶ Ρουθ εἰσῆλθεν πρὸς τὴν πενθερὰν αὐτῆς· ἡ δὲ εἶπεν Τίς εἶ, θύγατερ· καὶ εἶπεν αὐτῇ πάντα, ὅσα ἐποίησεν αὐτῇ ὁ ἀνήρ. [17] καὶ εἶπεν αὐτῇ Τὰ ἓξ τῶν κριθῶν ταῦτα ἔδωκέν μοι, ὅτι εἶπεν πρός με Μὴ εἰσέλθῃς κενὴ πρὸς τὴν πενθεράν σου. [18] ἡ δὲ εἶπεν Κάθου, θύγατερ, ἕως τοῦ ἐπιγνῶναί σε πῶς οὐ πεσεῖται ῥῆμα· οὐ γὰρ μὴ ἡσυχάσῃ ὁ ἀνήρ, ἕως ἂν τελέσῃ τὸ ῥῆμα σήμερον.

CHAPTER 4

[1] Καὶ Βοος ἀνέβη ἐπὶ τὴν πύλην καὶ ἐκάθισεν ἐκεῖ, καὶ ἰδοὺ ὁ ἀγχιστευτὴς παρεπορεύετο, ὃν εἶπεν Βοος. καὶ εἶπεν πρὸς αὐτὸν Βοος Ἐκκλίνας κάθισον ὧδε, κρύφιε· καὶ ἐξέκλινεν καὶ ἐκάθισεν. [2] καὶ ἔλαβεν Βοος δέκα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τῆς πόλεως καὶ εἶπεν Καθίσατε ὧδε· καὶ ἐκάθισαν. [3] καὶ εἶπεν Βοος τῷ ἀγχιστεῖ Τὴν μερίδα τοῦ ἀγροῦ, ἥ ἐστιν τοῦ ἀδελφοῦ ἡμῶν τοῦ Αβιμελεχ, ἣ δέδοται Νωεμιν τῇ ἐπιστρεφούσῃ ἐξ ἀγροῦ Μωαβ, [4] κἀγὼ εἶπα Ἀποκαλύψω τὸ οὖς σου λέγων Κτῆσαι ἐναντίον τῶν καθημένων καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου· εἰ ἀγχιστεύεις, ἀγχίστευε· εἰ δὲ μὴ ἀγχιστεύεις, ἀνάγγειλόν μοι καὶ γνώσομαι· ὅτι οὐκ ἔστιν πάρεξ σοῦ τοῦ ἀγχιστεῦσαι, κἀγώ εἰμι μετὰ σέ. ὁ δὲ εἶπεν Ἐγώ εἰμι ἀγχιστεύσω. [5] καὶ εἶπεν Βοος Ἐν ἡμέρᾳ τοῦ κτήσασθαί σε τὸν ἀγρὸν ἐκ χειρὸς Νωεμιν καὶ παρὰ Ρουθ τῆς Μωαβίτιδος γυναικὸς τοῦ τεθνηκότος, καὶ αὐτὴν κτήσασθαί σε δεῖ ὥστε ἀναστῆσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ. [6] καὶ εἶπεν ὁ ἀγχιστεύς Οὐ δυνήσομαι ἀγχιστεῦσαι ἐμαυτῷ, μήποτε διαφθείρω τὴν κληρονομίαν μου· ἀγχίστευσον σεαυτῷ τὴν ἀγχιστείαν μου, ὅτι οὐ δυνήσομαι ἀγχιστεῦσαι. [7] καὶ τοῦτο τὸ δικαίωμα ἔμπροσθεν ἐν τῷ Ισραηλ ἐπὶ τὴν ἀγχιστείαν καὶ ἐπὶ τὸ ἀντάλλαγμα τοῦ στῆσαι πᾶν λόγον, καὶ ὑπελύετο ὁ ἀνὴρ τὸ ὑπόδημα αὐτοῦ καὶ ἐδίδου τῷ πλησίον αὐτοῦ τῷ ἀγχιστεύοντι τὴν ἀγχιστείαν αὐτοῦ, καὶ τοῦτο ἦν μαρτύριον ἐν Ισραηλ. [8] καὶ εἶπεν ὁ ἀγχιστεὺς τῷ Βοος Κτῆσαι σεαυτῷ τὴν ἀγχιστείαν μου· καὶ ὑπελύσατο τὸ ὑπόδημα αὐτοῦ καὶ ἔδωκεν αὐτῷ. [9] καὶ εἶπεν Βοος τοῖς πρεσβυτέροις καὶ παντὶ τῷ λαῷ Μάρτυρες ὑμεῖς σήμερον ὅτι κέκτημαι πάντα τὰ τοῦ Αβιμελεχ καὶ πάντα, ὅσα ὑπάρχει τῷ Χελαιων καὶ τῷ Μααλων, ἐκ χειρὸς Νωεμιν· [10] καί γε Ρουθ τὴν Μωαβῖτιν τὴν γυναῖκα Μααλων κέκτημαι ἐμαυτῷ εἰς γυναῖκα τοῦ ἀναστῆσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ, καὶ οὐκ ἐξολεθρευθήσεται τὸ ὄνομα τοῦ τεθνηκότος ἐκ τῶν ἀδελφῶν αὐτοῦ καὶ ἐκ τῆς φυλῆς λαοῦ αὐτοῦ· μάρτυρες ὑμεῖς σήμερον. [11] καὶ εἴποσαν πᾶς ὁ λαὸς οἱ ἐν τῇ πύλῃ Μάρτυρες. καὶ οἱ πρεσβύτεροι εἴποσαν Δῴη κύριος τὴν γυναῖκά σου τὴν εἰσπορευομένην εἰς τὸν οἶκόν σου ὡς Ραχηλ καὶ ὡς Λειαν, αἳ ᾠκοδόμησαν ἀμφότεραι τὸν οἶκον Ισραηλ καὶ ἐποίησαν δύναμιν ἐν Εφραθα, καὶ ἔσται ὄνομα ἐν Βαιθλεεμ· [12] καὶ γένοιτο ὁ οἶκός σου ὡς ὁ οἶκος Φαρες, ὃν ἔτεκεν Θαμαρ τῷ Ιουδα, ἐκ τοῦ σπέρματος, οὗ δώσει κύριός σοι ἐκ τῆς παιδίσκης ταύτης. [13] καὶ ἔλαβεν Βοος τὴν Ρουθ, καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα, καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἔδωκεν αὐτῇ κύριος κύησιν, καὶ ἔτεκεν υἱόν. [14] καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμιν

Εὐλογητὸς κύριος, ὃς οὐ κατέλυσέ σοι σήμερον τὸν ἀγχιστέα, καὶ καλέσαι τὸ ὄνομά σου ἐν Ισραηλ, [15] καὶ ἔσται σοι εἰς ἐπιστρέφοντα ψυχὴν καὶ τοῦ διαθρέψαι τὴν πολιάν σου, ὅτι ἡ νύμφη σου ἡ ἀγαπήσασά σε ἔτεκεν αὐτόν, ἥ ἐστιν ἀγαθή σοι ὑπὲρ ἑπτὰ υἱούς. [16] καὶ ἔλαβεν Νωεμιν τὸ παιδίον καὶ ἔθηκεν εἰς τὸν κόλπον αὐτῆς καὶ ἐγενήθη αὐτῷ εἰς τιθηνόν. [17] καὶ ἐκάλεσαν αὐτοῦ αἱ γείτονες ὄνομα λέγουσαι Ἐτέχθη υἱὸς τῇ Νωεμιν· καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ Ωβηδ· οὗτος πατὴρ Ιεσσαι πατρὸς Δαυιδ. [18] Καὶ αὗται αἱ γενέσεις Φαρες· Φαρες ἐγέννησεν τὸν Εσρων, [19] Εσρων δὲ ἐγέννησεν τὸν Αρραν, καὶ Αρραν ἐγέννησεν τὸν Αμιναδαβ, [20] καὶ Αμιναδαβ ἐγέννησεν τὸν Ναασσων, καὶ Ναασσων ἐγέννησεν τὸν Σαλμαν, [21] καὶ Σαλμαν ἐγέννησεν τὸν Βοος, καὶ Βοος ἐγέννησεν τὸν Ωβηδ, [22] καὶ Ωβηδ ἐγέννησεν τὸν Ιεσσαι, καὶ Ιεσσαι ἐγέννησεν τὸν Δαυιδ.

I Kings

CHAPTER 1

[1] Ἄνθρωπος ἦν ἐξ Αρμαθαιμ Σιφα ἐξ ὄρους Εφραιμ, καὶ ὄνομα αὐτῷ Ελκανα υἱὸς Ιερεμεηλ υἱοῦ Ηλιου υἱοῦ Θοκε ἐν Νασιβ Εφραιμ. [2] καὶ τούτῳ δύο γυναῖκες· ὄνομα τῇ μιᾷ Αννα, καὶ ὄνομα τῇ δευτέρᾳ Φεννανα· καὶ ἦν τῇ Φεννανα παιδία, καὶ τῇ Αννα οὐκ ἦν παιδίον. [3] καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Αρμαθαιμ προσκυνεῖν καὶ θύειν τῷ κυρίῳ θεῷ σαβαωθ εἰς Σηλω· καὶ ἐκεῖ Ηλι καὶ οἱ δύο υἱοὶ αὐτοῦ Οφνι καὶ Φινεες ἱερεῖς τοῦ κυρίου. [4] καὶ ἐγενήθη ἡμέρᾳ καὶ ἔθυσεν Ελκανα καὶ ἔδωκεν τῇ Φεννανα γυναικὶ αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς καὶ ταῖς θυγατράσιν αὐτῆς μερίδας· [5] καὶ τῇ Αννα ἔδωκεν μερίδα μίαν, ὅτι οὐκ ἦν αὐτῇ παιδίον· πλὴν ὅτι τὴν Ανναν ἠγάπα Ελκανα ὑπὲρ ταύτην, καὶ κύριος ἀπέκλεισεν τὰ περὶ τὴν μήτραν αὐτῆς· [6] ὅτι οὐκ ἔδωκεν αὐτῇ κύριος παιδίον κατὰ τὴν θλῖψιν αὐτῆς καὶ κατὰ τὴν ἀθυμίαν τῆς θλίψεως αὐτῆς, καὶ ἠθύμει διὰ τοῦτο, ὅτι συνέκλεισεν κύριος τὰ περὶ τὴν μήτραν αὐτῆς τοῦ μὴ δοῦναι αὐτῇ παιδίον. [7] οὕτως ἐποίει ἐνιαυτὸν κατ᾽ ἐνιαυτὸν ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου· καὶ ἠθύμει καὶ ἔκλαιεν καὶ οὐκ ἤσθιεν. [8] καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Αννα. καὶ εἶπεν αὐτῷ Ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ Τί ἐστίν σοι, ὅτι κλαίεις; καὶ ἵνα τί οὐκ ἐσθίεις; καὶ ἵνα τί τύπτει σε ἡ καρδία σου; οὐκ ἀγαθὸς ἐγώ σοι ὑπὲρ δέκα τέκνα; [9] καὶ ἀνέστη Αννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλω καὶ κατέστη ἐνώπιον κυρίου, καὶ Ηλι ὁ ἱερεὺς ἐκάθητο ἐπὶ τοῦ δίφρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου. [10] καὶ αὐτὴ κατώδυνος ψυχῇ καὶ προσηύξατο πρὸς κύριον καὶ κλαίουσα ἔκλαυσεν [11] καὶ ηὔξατο εὐχὴν κυρίῳ λέγουσα Αδωναι κύριε ελωαι σαβαωθ, ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ μνησθῇς μου καὶ δῷς τῇ δούλῃ σου σπέρμα ἀνδρῶν, καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ, καὶ οἶνον καὶ μέθυσμα οὐ πίεται, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ. [12] καὶ ἐγενήθη ὅτε ἐπλήθυνεν προσευχομένη ἐνώπιον κυρίου, καὶ Ηλι ὁ ἱερεὺς ἐφύλαξεν τὸ στόμα αὐτῆς· [13] καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς, καὶ τὰ χείλη αὐτῆς ἐκινεῖτο, καὶ φωνὴ αὐτῆς οὐκ ἠκούετο· καὶ ἐλογίσατο αὐτὴν Ηλι εἰς μεθύουσαν. [14] καὶ εἶπεν αὐτῇ τὸ παιδάριον Ηλι Ἕως πότε μεθυσθήσῃ; περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου. [15] καὶ ἀπεκρίθη Αννα καὶ εἶπεν Οὐχί, κύριε· γυνή, ᾗ σκληρὰ ἡμέρα, ἐγώ εἰμι καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχήν μου ἐνώπιον κυρίου· [16] μὴ δῷς τὴν δούλην σου εἰς θυγατέρα λοιμήν, ὅτι ἐκ πλήθους ἀδολεσχίας μου ἐκτέτακα ἕως νῦν. [17] καὶ ἀπεκρίθη Ηλι καὶ εἶπεν αὐτῇ Πορεύου εἰς εἰρήνην· ὁ θεὸς Ισραηλ δῴη

σοι πᾶν αἴτημά σου, ὃ ᾐτήσω παρ᾽ αὐτοῦ. [18] καὶ εἶπεν Εὗρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς καὶ ἔφαγεν μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιεν, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι. [19] καὶ ὀρθρίζουσιν τὸ πρωῒ καὶ προσκυνοῦσιν τῷ κυρίῳ καὶ πορεύονται τὴν ὁδὸν αὐτῶν. καὶ εἰσῆλθεν Ελκανα εἰς τὸν οἶκον αὐτοῦ Αρμαθαιμ καὶ ἔγνω τὴν Ανναν γυναῖκα αὐτοῦ, καὶ ἐμνήσθη αὐτῆς κύριος, [20] καὶ συνέλαβεν. καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμουηλ καὶ εἶπεν Ὅτι παρὰ κυρίου θεοῦ σαβαωθ ᾐτησάμην αὐτόν. [21] Καὶ ἀνέβη ὁ ἄνθρωπος Ελκανα καὶ πᾶς ὁ οἶκος αὐτοῦ θῦσαι ἐν Σηλωμ τὴν θυσίαν τῶν ἡμερῶν καὶ τὰς εὐχὰς αὐτοῦ καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ· [22] καὶ Αννα οὐκ ἀνέβη μετ᾽ αὐτοῦ, ὅτι εἶπεν τῷ ἀνδρὶ αὐτῆς Ἕως τοῦ ἀναβῆναι τὸ παιδάριον, ἐὰν ἀπογαλακτίσω αὐτό, καὶ ὀφθήσεται τῷ προσώπῳ κυρίου καὶ καθήσεται ἐκεῖ ἕως αἰῶνος. [23] καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου· κάθου, ἕως ἂν ἀπογαλακτίσῃς αὐτό· ἀλλὰ στήσαι κύριος τὸ ἐξελθὸν ἐκ τοῦ στόματός σου. καὶ ἐκάθισεν ἡ γυνὴ καὶ ἐθήλασεν τὸν υἱὸν αὐτῆς, ἕως ἂν ἀπογαλακτίσῃ αὐτόν. [24] καὶ ἀνέβη μετ᾽ αὐτοῦ εἰς Σηλωμ ἐν μόσχῳ τριετίζοντι καὶ ἄρτοις καὶ οιφι σεμιδάλεως καὶ νεβελ οἴνου καὶ εἰσῆλθεν εἰς οἶκον κυρίου ἐν Σηλωμ, καὶ τὸ παιδάριον μετ᾽ αὐτῶν. [25] καὶ προσήγαγον ἐνώπιον κυρίου, καὶ ἔσφαξεν ὁ πατὴρ αὐτοῦ τὴν θυσίαν, ἣν ἐποίει ἐξ ἡμερῶν εἰς ἡμέρας τῷ κυρίῳ, καὶ προσήγαγεν τὸ παιδάριον καὶ ἔσφαξεν τὸν μόσχον. καὶ προσήγαγεν Αννα ἡ μήτηρ τοῦ παιδαρίου πρὸς Ηλι [26] καὶ εἶπεν Ἐν ἐμοί, κύριε· ζῇ ἡ ψυχή σου, ἐγὼ ἡ γυνὴ ἡ καταστᾶσα ἐνώπιόν σου ἐν τῷ προσεύξασθαι πρὸς κύριον· [27] ὑπὲρ τοῦ παιδαρίου τούτου προσηυξάμην, καὶ ἔδωκέν μοι κύριος τὸ αἴτημά μου, ὃ ᾐτησάμην παρ᾽ αὐτοῦ· [28] κἀγὼ κιχρῶ αὐτὸν τῷ κυρίῳ πάσας τὰς ἡμέρας, ἃς ζῇ αὐτός, χρῆσιν τῷ κυρίῳ.

CHAPTER 2

[1] Καὶ εἶπεν Ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ, ὑψώθη κέρας μου ἐν θεῷ μου· ἐπλατύνθη ἐπὶ ἐχθροὺς τὸ στόμα μου, εὐφράνθην ἐν σωτηρίᾳ σου. [2] ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος, καὶ οὐκ ἔστιν δίκαιος ὡς ὁ θεὸς ἡμῶν· οὐκ ἔστιν ἅγιος πλὴν σοῦ. [3] μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλά, μὴ ἐξελθάτω μεγαλορρημοσύνη ἐκ τοῦ στόματος ὑμῶν, ὅτι θεὸς γνώσεων κύριος καὶ θεὸς ἑτοιμάζων ἐπιτηδεύματα αὐτοῦ. [4] τόξον δυνατῶν ἠσθένησεν, καὶ ἀσθενοῦντες περιεζώσαντο δύναμιν· [5] πλήρεις ἄρτων ἠλαττώθησαν, καὶ οἱ πεινῶντες παρῆκαν γῆν· ὅτι στεῖρα ἔτεκεν ἑπτά, καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησεν. [6] κύριος θανατοῖ καὶ ζωογονεῖ, κατάγει εἰς ᾅδου καὶ ἀνάγει· [7] κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ. [8] ἀνιστᾷ ἀπὸ γῆς πένητα καὶ ἀπὸ κοπρίας ἐγείρει πτωχὸν καθίσαι μετὰ δυναστῶν λαῶν καὶ θρόνον δόξης κατακληρονομῶν αὐτοῖς. [9] διδοὺς εὐχὴν τῷ εὐχομένῳ καὶ εὐλόγησεν ἔτη δικαίου· ὅτι οὐκ ἐν ἰσχύι δυνατὸς ἀνήρ, [10] κύριος ἀσθενῆ ποιήσει ἀντίδικον αὐτοῦ, κύριος ἅγιος. μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ φρονήσει αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, ἀλλ᾽ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν τὸν κύριον καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς. κύριος ἀνέβη εἰς οὐρανοὺς καὶ ἐβρόντησεν, αὐτὸς κρινεῖ ἄκρα γῆς καὶ δίδωσιν ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν καὶ ὑψώσει κέρας χριστοῦ αὐτοῦ. [11] Καὶ κατέλιπον αὐτὸν ἐκεῖ ἐνώπιον κυρίου καὶ ἀπῆλθον εἰς Αρμαθαιμ, καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ κυρίου ἐνώπιον Ηλι τοῦ ἱερέως. [12] Καὶ οἱ υἱοὶ Ηλι τοῦ ἱερέως υἱοὶ λοιμοὶ οὐκ εἰδότες τὸν κύριον. [13] καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ, παντὸς τοῦ θύοντος· καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως, ὡς ἂν ἡψήθη τὸ κρέας, καὶ κρεάγρα τριόδους ἐν τῇ χειρὶ αὐτοῦ, [14] καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν κύθραν· πᾶν, ὃ ἐὰν ἀνέβη ἐν τῇ κρεάγρᾳ, ἐλάμβανεν ἑαυτῷ ὁ ἱερεύς· κατὰ τάδε ἐποίουν παντὶ Ισραηλ τοῖς ἐρχομένοις θῦσαι κυρίῳ ἐν Σηλωμ. [15] καὶ πρὶν θυμιαθῆναι τὸ στέαρ ἤρχετο τὸ παιδάριον τοῦ ἱερέως καὶ ἔλεγεν τῷ ἀνδρὶ τῷ θύοντι Δὸς κρέας ὀπτῆσαι τῷ ἱερεῖ, καὶ οὐ μὴ λάβω παρὰ σοῦ ἐφθὸν ἐκ τοῦ λέβητος. [16] καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων Θυμιαθήτω πρῶτον, ὡς καθήκει, τὸ στέαρ, καὶ λαβὲ σεαυτῷ ἐκ πάντων, ὧν ἐπιθυμεῖ ἡ ψυχή σου. καὶ εἶπεν Οὐχί, ὅτι νῦν δώσεις, καὶ ἐὰν μή, λήμψομαι κραταιῶς. [17] καὶ ἦν ἡ ἁμαρτία τῶν παιδαρίων ἐνώπιον κυρίου μεγάλη σφόδρα, ὅτι ἠθέτουν τὴν θυσίαν κυρίου. – [18] καὶ Σαμουηλ ἦν λειτουργῶν ἐνώπιον κυρίου παιδάριον περιεζωσμένον

εφουδ βαρ, [19] καὶ διπλοίδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ καὶ ἀνέφερεν αὐτῷ ἐξ ἡμερῶν εἰς ἡμέρας ἐν τῷ ἀναβαίνειν αὐτὴν μετὰ τοῦ ἀνδρὸς αὐτῆς θῦσαι τὴν θυσίαν τῶν ἡμερῶν. [20] καὶ εὐλόγησεν Ηλι τὸν Ελκανα καὶ τὴν γυναῖκα αὐτοῦ λέγων Ἀποτείσαι σοι κύριος σπέρμα ἐκ τῆς γυναικὸς ταύτης ἀντὶ τοῦ χρέους, οὗ ἔχρησας τῷ κυρίῳ. καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ, [21] καὶ ἐπεσκέψατο κύριος τὴν Ανναν, καὶ ἔτεκεν ἔτι τρεῖς υἱοὺς καὶ δύο θυγατέρας. καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουηλ ἐνώπιον κυρίου. [22] Καὶ Ηλι πρεσβύτης σφόδρα· καὶ ἤκουσεν ἃ ἐποίουν οἱ υἱοὶ αὐτοῦ τοῖς υἱοῖς Ισραηλ, [23] καὶ εἶπεν αὐτοῖς Ἵνα τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο, ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου; [24] μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοή, ἣν ἐγὼ ἀκούω· μὴ ποιεῖτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαί, ἃς ἐγὼ ἀκούω, τοῦ μὴ δουλεύειν λαὸν θεῷ. [25] ἐὰν ἁμαρτάνων ἁμάρτῃ ἀνὴρ εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον· καὶ ἐὰν τῷ κυρίῳ ἁμάρτῃ, τίς προσεύξεται ὑπὲρ αὐτοῦ; καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς. – [26] καὶ τὸ παιδάριον Σαμουηλ ἐπορεύετο καὶ ἐμεγαλύνετο καὶ ἀγαθὸν καὶ μετὰ κυρίου καὶ μετὰ ἀνθρώπων. – [27] καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς Ηλι καὶ εἶπεν Τάδε λέγει κύριος Ἀποκαλυφθεὶς ἀπεκαλύφθην πρὸς οἶκον πατρός σου ὄντων αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραω [28] καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρός σου ἐκ πάντων τῶν σκήπτρων Ισραηλ ἐμοὶ ἱερατεύειν καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου καὶ θυμιᾶν θυμίαμα καὶ αἴρειν εφουδ καὶ ἔδωκα τῷ οἴκῳ τοῦ πατρός σου τὰ πάντα τοῦ πυρὸς υἱῶν Ισραηλ εἰς βρῶσιν· [29] καὶ ἵνα τί ἐπέβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῷ καὶ ἐδόξασας τοὺς υἱούς σου ὑπὲρ ἐμὲ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας Ισραηλ ἔμπροσθέν μου; [30] διὰ τοῦτο τάδε εἶπεν κύριος ὁ θεὸς Ισραηλ Εἶπα Ὁ οἶκός σου καὶ ὁ οἶκος τοῦ πατρός σου διελεύσεται ἐνώπιόν μου ἕως αἰῶνος· καὶ νῦν φησιν κύριος Μηδαμῶς ἐμοί, ὅτι ἀλλ᾽ ἢ τοὺς δοξάζοντάς με δοξάσω, καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται. [31] ἰδοὺ ἡμέραι ἔρχονται καὶ ἐξολεθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρός σου, [32] καὶ οὐκ ἔσται σου πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας· [33] καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοι ἀπὸ τοῦ θυσιαστηρίου μου ἐκλιπεῖν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ καταρρεῖν τὴν ψυχὴν αὐτοῦ, καὶ πᾶς περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν. [34] καὶ τοῦτό σοι τὸ σημεῖον, ὃ ἥξει ἐπὶ τοὺς δύο υἱούς σου τούτους Οφνι καὶ Φινεες· ἐν ἡμέρᾳ μιᾷ ἀποθανοῦνται ἀμφότεροι. [35] καὶ ἀναστήσω ἐμαυτῷ ἱερέα πιστόν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει· καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν, καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας. [36] καὶ ἔσται ὁ

περισσεύων ἐν οἴκῳ σου ἥξει προσκυνεῖν αὐτῷ ὀβολοῦ ἀργυρίου λέγων Παράρριψόν με ἐπὶ μίαν τῶν ἱερατειῶν σου φαγεῖν ἄρτον.

CHAPTER 3

[1] Καὶ τὸ παιδάριον Σαμουηλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ηλι τοῦ ἱερέως· καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὅρασις διαστέλλουσα. [2] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ Ηλι ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι, καὶ οὐκ ἠδύνατο βλέπειν, [3] καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι, καὶ Σαμουηλ ἐκάθευδεν ἐν τῷ ναῷ, οὗ ἡ κιβωτὸς τοῦ θεοῦ, [4] καὶ ἐκάλεσεν κύριος Σαμουηλ Σαμουηλ· καὶ εἶπεν Ἰδοὺ ἐγώ. [5] καὶ ἔδραμεν πρὸς Ηλι καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με· καὶ εἶπεν Οὐ κέκληκά σε, ἀνάστρεφε κάθευδε. καὶ ἀνέστρεψεν καὶ ἐκάθευδεν. [6] καὶ προσέθετο κύριος καὶ ἐκάλεσεν Σαμουηλ Σαμουηλ· καὶ ἐπορεύθη πρὸς Ηλι τὸ δεύτερον καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με· καὶ εἶπεν Οὐ κέκληκά σε, ἀνάστρεφε κάθευδε· [7] καὶ Σαμουηλ πρὶν ἢ γνῶναι θεὸν καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου. [8] καὶ προσέθετο κύριος καλέσαι Σαμουηλ ἐν τρίτῳ· καὶ ἀνέστη καὶ ἐπορεύθη πρὸς Ηλι καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με. καὶ ἐσοφίσατο Ηλι ὅτι κύριος κέκληκεν τὸ παιδάριον, [9] καὶ εἶπεν Ἀνάστρεφε κάθευδε, τέκνον, καὶ ἔσται ἐὰν καλέσῃ σε, καὶ ἐρεῖς Λάλει, κύριε, ὅτι ἀκούει ὁ δοῦλός σου. καὶ ἐπορεύθη Σαμουηλ καὶ ἐκοιμήθη ἐν τῷ τόπῳ αὐτοῦ. [10] καὶ ἦλθεν κύριος καὶ κατέστη καὶ ἐκάλεσεν αὐτὸν ὡς ἅπαξ καὶ ἅπαξ, καὶ εἶπεν Σαμουηλ Λάλει, ὅτι ἀκούει ὁ δοῦλός σου. [11] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἰδοὺ ἐγὼ ποιῶ τὰ ῥήματά μου ἐν Ισραηλ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ. [12] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερῶ ἐπὶ Ηλι πάντα, ὅσα ἐλάλησα εἰς τὸν οἶκον αὐτοῦ, ἄρξομαι καὶ ἐπιτελέσω. [13] καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ, ὅτι κακολογοῦντες θεὸν υἱοὶ αὐτοῦ, καὶ οὐκ ἐνουθέτει αὐτοὺς καὶ οὐδ᾽ οὕτως. [14] ὤμοσα τῷ οἴκῳ Ηλι Εἰ ἐξιλασθήσεται ἀδικία οἴκου Ηλι ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος. [15] καὶ κοιμᾶται Σαμουηλ ἕως πρωΐ καὶ ὤρθρισεν τὸ πρωΐ καὶ ἤνοιξεν τὰς θύρας οἴκου κυρίου· καὶ Σαμουηλ ἐφοβήθη ἀπαγγεῖλαι τὴν ὅρασιν τῷ Ηλι. [16] καὶ εἶπεν Ηλι πρὸς Σαμουηλ Σαμουηλ τέκνον· καὶ εἶπεν Ἰδοὺ ἐγώ. [17] καὶ εἶπεν Τί τὸ ῥῆμα τὸ λαληθὲν πρὸς σέ; μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ· τάδε ποιήσαι σοι ὁ θεὸς καὶ τάδε προσθείη, ἐὰν κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα ἐκ πάντων τῶν λόγων τῶν λαληθέντων σοι ἐν τοῖς ὠσίν σου. [18] καὶ ἀπήγγειλεν Σαμουηλ πάντας τοὺς λόγους καὶ οὐκ ἔκρυψεν ἀπ᾽ αὐτοῦ, καὶ εἶπεν Ηλι Κύριος αὐτός· τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει. [19] Καὶ ἐμεγαλύνθη Σαμουηλ, καὶ ἦν κύριος μετ᾽ αὐτοῦ, καὶ οὐκ ἔπεσεν ἀπὸ πάντων τῶν λόγων αὐτοῦ ἐπὶ τὴν γῆν. [20] καὶ ἔγνωσαν πᾶς Ισραηλ

ἀπὸ Δαν καὶ ἕως Βηρσαβεε ὅτι πιστὸς Σαμουηλ εἰς προφήτην τῷ κυρίῳ. [21] καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλωμ, ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουηλ· καὶ ἐπιστεύθη Σαμουηλ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ισραηλ ἀπ᾽ ἄκρων τῆς γῆς καὶ ἕως ἄκρων. καὶ Ηλι πρεσβύτης σφόδρα, καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο καὶ πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

CHAPTER 4

[1] Καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ισραηλ· καὶ ἐξῆλθεν Ισραηλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον καὶ παρεμβάλλουσιν ἐπὶ Αβενεζερ, καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Αφεκ. [2] καὶ παρατάσσονται οἱ ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ισραηλ· καὶ ἔκλινεν ὁ πόλεμος, καὶ ἔπταισεν ἀνὴρ Ισραηλ ἐνώπιον ἀλλοφύλων, καὶ ἐπλήγησαν ἐν τῇ παρατάξει ἐν ἀγρῷ τέσσαρες χιλιάδες ἀνδρῶν. [3] καὶ ἦλθεν ὁ λαὸς εἰς τὴν παρεμβολήν, καὶ εἶπαν οἱ πρεσβύτεροι Ισραηλ Κατὰ τί ἔπταισεν ἡμᾶς κύριος σήμερον ἐνώπιον ἀλλοφύλων; λάβωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν ἐκ Σηλωμ, καὶ ἐξελθέτω ἐν μέσῳ ἡμῶν καὶ σώσει ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν. [4] καὶ ἀπέστειλεν ὁ λαὸς εἰς Σηλωμ, καὶ αἴρουσιν ἐκεῖθεν τὴν κιβωτὸν κυρίου καθημένου χερουβιμ· καὶ ἀμφότεροι οἱ υἱοὶ Ηλι μετὰ τῆς κιβωτοῦ, Οφνι καὶ Φινεες. [5] καὶ ἐγενήθη ὡς ἦλθεν κιβωτὸς κυρίου εἰς τὴν παρεμβολήν, καὶ ἀνέκραξεν πᾶς Ισραηλ φωνῇ μεγάλῃ, καὶ ἤχησεν ἡ γῆ. [6] καὶ ἤκουσαν οἱ ἀλλόφυλοι τῆς κραυγῆς, καὶ εἶπον οἱ ἀλλόφυλοι Τίς ἡ κραυγὴ ἡ μεγάλη αὕτη ἐν παρεμβολῇ τῶν Εβραίων; καὶ ἔγνωσαν ὅτι κιβωτὸς κυρίου ἥκει εἰς τὴν παρεμβολήν. [7] καὶ ἐφοβήθησαν οἱ ἀλλόφυλοι καὶ εἶπον Οὗτοι οἱ θεοὶ ἥκασιν πρὸς αὐτοὺς εἰς τὴν παρεμβολήν· οὐαὶ ἡμῖν· ἐξελοῦ ἡμᾶς, κύριε, σήμερον, ὅτι οὐ γέγονεν τοιαύτη ἐχθὲς καὶ τρίτην. [8] οὐαὶ ἡμῖν· τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ. [9] κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας, ἀλλόφυλοι, μήποτε δουλεύσητε τοῖς Εβραίοις, καθὼς ἐδούλευσαν ἡμῖν, καὶ ἔσεσθε εἰς ἄνδρας καὶ πολεμήσατε αὐτούς. [10] καὶ ἐπολέμησαν αὐτούς· καὶ πταίει ἀνὴρ Ισραηλ, καὶ ἔφυγεν ἕκαστος εἰς σκήνωμα αὐτοῦ· καὶ ἐγένετο πληγὴ μεγάλη σφόδρα, καὶ ἔπεσαν ἐξ Ισραηλ τριάκοντα χιλιάδες ταγμάτων. [11] καὶ κιβωτὸς θεοῦ ἐλήμφθη, καὶ ἀμφότεροι υἱοὶ Ηλι ἀπέθανον, Οφνι καὶ Φινεες. [12] Καὶ ἔδραμεν ἀνὴρ Ιεμιναῖος ἐκ τῆς παρατάξεως καὶ ἦλθεν εἰς Σηλωμ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ τὰ ἱμάτια αὐτοῦ διερρηγότα, καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ. [13] καὶ ἦλθεν, καὶ ἰδοὺ Ηλι ἐκάθητο ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ· καὶ ὁ ἄνθρωπος εἰσῆλθεν εἰς τὴν πόλιν ἀπαγγεῖλαι, καὶ ἀνεβόησεν ἡ πόλις. [14] καὶ ἤκουσεν Ηλι τὴν φωνὴν τῆς βοῆς καὶ εἶπεν Τίς ἡ βοὴ τῆς φωνῆς ταύτης; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ Ηλι. [15] καὶ Ηλι υἱὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανέστησαν, καὶ οὐκ ἔβλεπεν· καὶ εἶπεν Ηλὶ τοῖς ἀνδράσιν τοῖς περιεστηκόσιν αὐτῷ Τίς ἡ

φωνὴ τοῦ ἤχους τούτου; [16] καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν πρὸς Ηλι καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ ἥκων ἐκ τῆς παρεμβολῆς, κἀγὼ πέφευγα ἐκ τῆς παρατάξεως σήμερον. καὶ εἶπεν Τί τὸ γεγονὸς ῥῆμα, τέκνον; [17] καὶ ἀπεκρίθη τὸ παιδάριον καὶ εἶπεν Πέφευγεν ἀνὴρ Ισραηλ ἐκ προσώπου ἀλλοφύλων, καὶ ἐγένετο πληγὴ μεγάλη ἐν τῷ λαῷ, καὶ ἀμφότεροι οἱ υἱοί σου τεθνήκασιν, καὶ ἡ κιβωτὸς τοῦ θεοῦ ἐλήμφθη. [18] καὶ ἐγένετο ὡς ἐμνήσθη τῆς κιβωτοῦ τοῦ θεοῦ, καὶ ἔπεσεν ἀπὸ τοῦ δίφρου ὀπισθίως ἐχόμενος τῆς πύλης, καὶ συνετρίβη ὁ νῶτος αὐτοῦ καὶ ἀπέθανεν, ὅτι πρεσβύτης ὁ ἄνθρωπος καὶ βαρύς· καὶ αὐτὸς ἔκρινεν τὸν Ισραηλ εἴκοσι ἔτη. [19] Καὶ νύμφη αὐτοῦ γυνὴ Φινεες συνειληφυῖα τοῦ τεκεῖν· καὶ ἤκουσεν τὴν ἀγγελίαν ὅτι ἐλήμφθη ἡ κιβωτὸς τοῦ θεοῦ καὶ ὅτι τέθνηκεν ὁ πενθερὸς αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς, καὶ ὤκλασεν καὶ ἔτεκεν, ὅτι ἐπεστράφησαν ἐπ᾽ αὐτὴν ὠδῖνες αὐτῆς. [20] καὶ ἐν τῷ καιρῷ αὐτῆς ἀποθνήσκει, καὶ εἶπον αὐτῇ αἱ γυναῖκες αἱ παρεστηκυῖαι αὐτῇ Μὴ φοβοῦ, ὅτι υἱὸν τέτοκας· καὶ οὐκ ἀπεκρίθη, καὶ οὐκ ἐνόησεν ἡ καρδία αὐτῆς. [21] καὶ ἐκάλεσεν τὸ παιδάριον Οὐαὶ βαρχαβωθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ καὶ ὑπὲρ τοῦ πενθεροῦ αὐτῆς καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς. [22] καὶ εἶπαν Ἀπῴκισται δόξα Ισραηλ ἐν τῷ λημφθῆναι τὴν κιβωτὸν κυρίου.

CHAPTER 5

[1] Καὶ ἀλλόφυλοι ἔλαβον τὴν κιβωτὸν τοῦ θεοῦ καὶ εἰσήνεγκαν αὐτὴν ἐξ Αβεννεζερ εἰς Ἄζωτον. [2] καὶ ἔλαβον ἀλλόφυλοι τὴν κιβωτὸν κυρίου καὶ εἰσήνεγκαν αὐτὴν εἰς οἶκον Δαγων καὶ παρέστησαν αὐτὴν παρὰ Δαγων. [3] καὶ ὤρθρισαν οἱ Ἀζώτιοι καὶ εἰσῆλθον εἰς οἶκον Δαγων καὶ εἶδον καὶ ἰδοὺ Δαγων πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ τοῦ θεοῦ· καὶ ἤγειραν τὸν Δαγων καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ. καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ τοὺς Ἀζωτίους καὶ ἐβασάνισεν αὐτοὺς καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἕδρας αὐτῶν, τὴν Ἄζωτον καὶ τὰ ὅρια αὐτῆς. [4] καὶ ἐγένετο ὅτε ὤρθρισαν τὸ πρωί, καὶ ἰδοὺ Δαγων πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ διαθήκης κυρίου, καὶ ἡ κεφαλὴ Δαγων καὶ ἀμφότερα τὰ ἴχνη χειρῶν αὐτοῦ ἀφῃρημένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἕκαστον, καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον, πλὴν ἡ ῥάχις Δαγων ὑπελείφθη. [5] διὰ τοῦτο οὐκ ἐπιβαίνουσιν οἱ ἱερεῖς Δαγων καὶ πᾶς ὁ εἰσπορευόμενος εἰς οἶκον Δαγων ἐπὶ βαθμὸν οἴκου Δαγων ἐν Ἀζώτῳ ἕως τῆς ἡμέρας ταύτης, ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν. – [6] καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ Ἄζωτον, καὶ ἐπήγαγεν αὐτοῖς καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς, καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες, καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει. [7] καὶ εἶδον οἱ ἄνδρες Ἀζώτου ὅτι οὕτως, καὶ λέγουσιν ὅτι Οὐ καθήσεται κιβωτὸς τοῦ θεοῦ Ισραηλ μεθ’ ἡμῶν, ὅτι σκληρὰ χεὶρ αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ Δαγων θεὸν ἡμῶν. [8] καὶ ἀποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων πρὸς αὐτοὺς καὶ λέγουσιν Τί ποιήσωμεν κιβωτῷ θεοῦ Ισραηλ; καὶ λέγουσιν οἱ Γεθθαῖοι Μετελθέτω κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς· καὶ μετῆλθεν κιβωτὸς τοῦ θεοῦ εἰς Γεθθα. [9] καὶ ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν καὶ γίνεται χεὶρ κυρίου ἐν τῇ πόλει, τάραχος μέγας σφόδρα, καὶ ἐπάταξεν τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἕδρας αὐτῶν, καὶ ἐποίησαν ἑαυτοῖς οἱ Γεθθαῖοι ἕδρας. [10] καὶ ἐξαποστέλλουσιν τὴν κιβωτὸν τοῦ θεοῦ εἰς Ἀσκαλῶνα, καὶ ἐγενήθη ὡς εἰσῆλθεν κιβωτὸς θεοῦ εἰς Ἀσκαλῶνα, καὶ ἐβόησαν οἱ Ἀσκαλωνῖται λέγοντες Τί ἀπεστρέψατε πρὸς ἡμᾶς τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ θανατῶσαι ἡμᾶς καὶ τὸν λαὸν ἡμῶν; [11] καὶ ἐξαποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων καὶ εἶπον Ἐξαποστείλατε τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ, καὶ καθισάτω εἰς τὸν τόπον αὐτῆς καὶ οὐ μὴ θανατώσῃ ἡμᾶς καὶ τὸν λαὸν ἡμῶν· ὅτι ἐγενήθη σύγχυσις θανάτου ἐν ὅλῃ τῇ πόλει βαρεῖα σφόδρα, ὡς εἰσῆλθεν κιβωτὸς θεοῦ Ισραηλ ἐκεῖ, [12]

καὶ οἱ ζῶντες καὶ οὐκ ἀποθανόντες ἐπλήγησαν εἰς τὰς ἕδρας, καὶ ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν.

CHAPTER 6

[1] Καὶ ἦν ἡ κιβωτὸς ἐν ἀγρῷ τῶν ἀλλοφύλων ἑπτὰ μῆνας, καὶ ἐξέζεσεν ἡ γῆ αὐτῶν μύας. [2] καὶ καλοῦσιν ἀλλόφυλοι τοὺς ἱερεῖς καὶ τοὺς μάντεις καὶ τοὺς ἐπαοιδοὺς αὐτῶν λέγοντες Τί ποιήσωμεν τῇ κιβωτῷ κυρίου; γνωρίσατε ἡμῖν ἐν τίνι ἀποστελοῦμεν αὐτὴν εἰς τὸν τόπον αὐτῆς. [3] καὶ εἶπαν Εἰ ἐξαπεστέλλετε ὑμεῖς τὴν κιβωτὸν διαθήκης κυρίου θεοῦ Ισραηλ, μὴ δὴ ἐξαποστείλητε αὐτὴν κενήν, ἀλλὰ ἀποδιδόντες ἀπόδοτε αὐτῇ τῆς βασάνου, καὶ τότε ἰαθήσεσθε, καὶ ἐξιλασθήσεται ὑμῖν, μὴ οὐκ ἀποστῇ ἡ χεὶρ αὐτοῦ ἀφ’ ὑμῶν. [4] καὶ λέγουσιν Τί τὸ τῆς βασάνου ἀποδώσομεν αὐτῇ; καὶ εἶπαν Κατ’ ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἕδρας χρυσᾶς, ὅτι πταῖσμα ἓν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῶν καὶ τῷ λαῷ, [5] καὶ μῦς χρυσοῦς ὁμοίωμα τῶν μυῶν ὑμῶν τῶν διαφθειρόντων τὴν γῆν· καὶ δώσετε τῷ κυρίῳ δόξαν, ὅπως κουφίσῃ τὴν χεῖρα αὐτοῦ ἀφ’ ὑμῶν καὶ ἀπὸ τῶν θεῶν ὑμῶν καὶ ἀπὸ τῆς γῆς ὑμῶν. [6] καὶ ἵνα τί βαρύνετε τὰς καρδίας ὑμῶν, ὡς ἐβάρυνεν Αἴγυπτος καὶ Φαραω τὴν καρδίαν αὐτῶν; οὐχὶ ὅτε ἐνέπαιξεν αὐτοῖς, ἐξαπέστειλαν αὐτούς, καὶ ἀπῆλθον; [7] καὶ νῦν λάβετε καὶ ποιήσατε ἅμαξαν καινὴν καὶ δύο βόας πρωτοτοκούσας ἄνευ τῶν τέκνων καὶ ζεύξατε τὰς βόας ἐν τῇ ἁμάξῃ καὶ ἀπαγάγετε τὰ τέκνα ἀπὸ ὄπισθεν αὐτῶν εἰς οἶκον· [8] καὶ λήμψεσθε τὴν κιβωτὸν καὶ θήσετε αὐτὴν ἐπὶ τὴν ἅμαξαν καὶ τὰ σκεύη τὰ χρυσᾶ ἀποδώσετε αὐτῇ τῆς βασάνου καὶ θήσετε ἐν θέματι βερσεχθαν ἐκ μέρους αὐτῆς καὶ ἐξαποστελεῖτε αὐτὴν καὶ ἀπελάσατε αὐτήν, καὶ ἀπελεύσεται· [9] καὶ ὄψεσθε, εἰ εἰς ὁδὸν ὁρίων αὐτῆς πορεύσεται κατὰ Βαιθσαμυς, αὐτὸς πεποίηκεν ἡμῖν τὴν κακίαν ταύτην τὴν μεγάλην, καὶ ἐὰν μή, καὶ γνωσόμεθα ὅτι οὐ χεὶρ αὐτοῦ ἥπται ἡμῶν, ἀλλὰ σύμπτωμα τοῦτο γέγονεν ἡμῖν. [10] καὶ ἐποίησαν οἱ ἀλλόφυλοι οὕτως καὶ ἔλαβον δύο βόας πρωτοτοκούσας καὶ ἔζευξαν αὐτὰς ἐν τῇ ἁμάξῃ καὶ τὰ τέκνα αὐτῶν ἀπεκώλυσαν εἰς οἶκον [11] καὶ ἔθεντο τὴν κιβωτὸν ἐπὶ τὴν ἅμαξαν καὶ τὸ θέμα εργαβ καὶ τοὺς μῦς τοὺς χρυσοῦς. [12] καὶ κατεύθυναν αἱ βόες ἐν τῇ ὁδῷ εἰς ὁδὸν Βαιθσαμυς, ἐν τρίβῳ ἑνὶ ἐπορεύοντο καὶ ἐκοπίων καὶ οὐ μεθίσταντο δεξιὰ οὐδὲ ἀριστερά· καὶ οἱ σατράπαι τῶν ἀλλοφύλων ἐπορεύοντο ὀπίσω αὐτῆς ἕως ὁρίων Βαιθσαμυς. [13] καὶ οἱ ἐν Βαιθσαμυς ἐθέριζον θερισμὸν πυρῶν ἐν κοιλάδι· καὶ ἦραν ὀφθαλμοὺς αὐτῶν καὶ εἶδον κιβωτὸν κυρίου καὶ ηὐφράνθησαν εἰς ἀπάντησιν αὐτῆς. [14] καὶ ἡ ἅμαξα εἰσῆλθεν εἰς ἀγρὸν Ωσηε τὸν ἐν Βαιθσαμυς, καὶ ἔστησαν ἐκεῖ παρ’ αὐτῇ λίθον μέγαν καὶ σχίζουσιν τὰ ξύλα τῆς ἁμάξης καὶ τὰς βόας ἀνήνεγκαν εἰς ὁλοκαύτωσιν τῷ κυρίῳ. [15] καὶ οἱ Λευῖται ἀνήνεγκαν τὴν κιβωτὸν τοῦ κυρίου καὶ τὸ θέμα εργαβ μετ’ αὐτῆς καὶ τὰ ἐπ’ αὐτῆς

σκεύη τὰ χρυσᾶ καὶ ἔθεντο ἐπὶ τοῦ λίθου τοῦ μεγάλου, καὶ οἱ ἄνδρες Βαιθσαμυς ἀνήνεγκαν ὁλοκαυτώσεις καὶ θυσίας ἐν τῇ ἡμέρᾳ ἐκείνῃ τῷ κυρίῳ. [16] καὶ οἱ πέντε σατράπαι τῶν ἀλλοφύλων ἑώρων καὶ ἀνέστρεψαν εἰς Ἀσκαλῶνα τῇ ἡμέρᾳ ἐκείνῃ. [17] καὶ αὗται αἱ ἕδραι αἱ χρυσαῖ, ἃς ἀπέδωκαν οἱ ἀλλόφυλοι τῆς βασάνου τῷ κυρίῳ· τῆς Ἀζώτου μίαν, τῆς Γάζης μίαν, τῆς Ἀσκαλῶνος μίαν, τῆς Γεθ μίαν, τῆς Ακκαρων μίαν. [18] καὶ μῦς οἱ χρυσοῖ κατ᾽ ἀριθμὸν πασῶν πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν ἐκ πόλεως ἐστερεωμένης καὶ ἕως κώμης τοῦ Φερεζαίου καὶ ἕως λίθου τοῦ μεγάλου, οὗ ἐπέθηκαν ἐπ᾽ αὐτοῦ τὴν κιβωτὸν διαθήκης κυρίου, τοῦ ἐν ἀγρῷ Ωσηε τοῦ Βαιθσαμυσίτου. [19] Καὶ οὐκ ἠσμένισαν οἱ υἱοὶ Ιεχονιου ἐν τοῖς ἀνδράσιν Βαιθσαμυς, ὅτι εἶδαν κιβωτὸν κυρίου· καὶ ἐπάταξεν ἐν αὐτοῖς ἑβδομήκοντα ἄνδρας καὶ πεντήκοντα χιλιάδας ἀνδρῶν. καὶ ἐπένθησεν ὁ λαός, ὅτι ἐπάταξεν κύριος ἐν τῷ λαῷ πληγὴν μεγάλην σφόδρα. [20] καὶ εἶπαν οἱ ἄνδρες οἱ ἐκ Βαιθσαμυς Τίς δυνήσεται διελθεῖν ἐνώπιον κυρίου τοῦ ἁγίου τούτου; καὶ πρὸς τίνα ἀναβήσεται κιβωτὸς κυρίου ἀφ᾽ ἡμῶν; [21] καὶ ἀποστέλλουσιν ἀγγέλους πρὸς τοὺς κατοικοῦντας Καριαθιαριμ λέγοντες Ἀπεστρόφασιν ἀλλόφυλοι τὴν κιβωτὸν κυρίου· κατάβητε καὶ ἀναγάγετε αὐτὴν πρὸς ἑαυτούς.

CHAPTER 7

[1] καὶ ἔρχονται οἱ ἄνδρες Καριαθιαριμ καὶ ἀνάγουσιν τὴν κιβωτὸν διαθήκης κυρίου καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Αμιναδαβ τὸν ἐν τῷ βουνῷ· καὶ τὸν Ελεαζαρ υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης κυρίου. [2] Καὶ ἐγενήθη ἀφ᾽ ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καριαθιαριμ, ἐπλήθυναν αἱ ἡμέραι καὶ ἐγένοντο εἴκοσι ἔτη, καὶ ἐπέβλεψεν πᾶς οἶκος Ισραηλ ὀπίσω κυρίου. [3] καὶ εἶπεν Σαμουηλ πρὸς πάντα οἶκον Ισραηλ λέγων Εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς κύριον, περιέλετε τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου ὑμῶν καὶ τὰ ἄλση καὶ ἑτοιμάσατε τὰς καρδίας ὑμῶν πρὸς κύριον καὶ δουλεύσατε αὐτῷ μόνῳ, καὶ ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων. [4] καὶ περιεῖλον οἱ υἱοὶ Ισραηλ τὰς Βααλιμ καὶ τὰ ἄλση Ασταρωθ καὶ ἐδούλευσαν κυρίῳ μόνῳ. [5] καὶ εἶπεν Σαμουηλ Ἀθροίσατε πάντα Ισραηλ εἰς Μασσηφαθ, καὶ προσεύξομαι περὶ ὑμῶν πρὸς κύριον. [6] καὶ συνήχθησαν εἰς Μασσηφαθ καὶ ὑδρεύονται ὕδωρ καὶ ἐξέχεαν ἐνώπιον κυρίου ἐπὶ τὴν γῆν καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπαν Ἡμαρτήκαμεν ἐνώπιον κυρίου· καὶ ἐδίκαζεν Σαμουηλ τοὺς υἱοὺς Ισραηλ εἰς Μασσηφαθ. [7] καὶ ἤκουσαν οἱ ἀλλόφυλοι ὅτι συνηθροίσθησαν πάντες οἱ υἱοὶ Ισραηλ εἰς Μασσηφαθ, καὶ ἀνέβησαν σατράπαι ἀλλοφύλων ἐπὶ Ισραηλ· καὶ ἀκούουσιν οἱ υἱοὶ Ισραηλ καὶ ἐφοβήθησαν ἀπὸ προσώπου ἀλλοφύλων. [8] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς Σαμουηλ Μὴ παρασιωπήσῃς ἀφ᾽ ἡμῶν τοῦ μὴ βοᾶν πρὸς κύριον θεόν σου, καὶ σώσει ἡμᾶς ἐκ χειρὸς ἀλλοφύλων. [9] καὶ ἔλαβεν Σαμουηλ ἄρνα γαλαθηνὸν ἕνα καὶ ἀνήνεγκεν αὐτὸν ὁλοκαύτωσιν σὺν παντὶ τῷ λαῷ τῷ κυρίῳ, καὶ ἐβόησεν Σαμουηλ πρὸς κύριον περὶ Ισραηλ, καὶ ἐπήκουσεν αὐτοῦ κύριος. [10] καὶ ἦν Σαμουηλ ἀναφέρων τὴν ὁλοκαύτωσιν, καὶ ἀλλόφυλοι προσῆγον εἰς πόλεμον ἐπὶ Ισραηλ. καὶ ἐβρόντησεν κύριος ἐν φωνῇ μεγάλῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τοὺς ἀλλοφύλους, καὶ συνεχύθησαν καὶ ἔπταισαν ἐνώπιον Ισραηλ. [11] καὶ ἐξῆλθαν ἄνδρες Ισραηλ ἐκ Μασσηφαθ καὶ κατεδίωξαν τοὺς ἀλλοφύλους καὶ ἐπάταξαν αὐτοὺς ἕως ὑποκάτω τοῦ Βαιθχορ. [12] καὶ ἔλαβεν Σαμουηλ λίθον ἕνα καὶ ἔστησεν αὐτὸν ἀνὰ μέσον Μασσηφαθ καὶ ἀνὰ μέσον τῆς παλαιᾶς καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αβενεζερ, Λίθος τοῦ βοηθοῦ, καὶ εἶπεν Ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος. [13] καὶ ἐταπείνωσεν κύριος τοὺς ἀλλοφύλους, καὶ οὐ προσέθεντο ἔτι προσελθεῖν εἰς ὅριον Ισραηλ· καὶ ἐγενήθη χεὶρ κυρίου ἐπὶ τοὺς ἀλλοφύλους πάσας τὰς ἡμέρας τοῦ Σαμουηλ. [14] καὶ ἀπεδόθησαν αἱ πόλεις, ἃς ἔλαβον οἱ ἀλλόφυλοι παρὰ τῶν υἱῶν Ισραηλ, καὶ ἀπέδωκαν αὐτὰς τῷ Ισραηλ ἀπὸ Ἀσκαλῶνος ἕως Αζοβ, καὶ τὸ ὅριον

Ισραηλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων. καὶ ἦν εἰρήνη ἀνὰ μέσον Ισραηλ καὶ ἀνὰ μέσον τοῦ Αμορραίου. [15] καὶ ἐδίκαζεν Σαμουηλ τὸν Ισραηλ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· [16] καὶ ἐπορεύετο κατ᾽ ἐνιαυτὸν ἐνιαυτὸν καὶ ἐκύκλου Βαιθηλ καὶ τὴν Γαλγαλα καὶ τὴν Μασσηφαθ καὶ ἐδίκαζεν τὸν Ισραηλ ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις, [17] ἡ δὲ ἀποστροφὴ αὐτοῦ εἰς Αρμαθαιμ, ὅτι ἐκεῖ ἦν ὁ οἶκος αὐτοῦ, καὶ ἐδίκαζεν ἐκεῖ τὸν Ισραηλ καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ.

CHAPTER 8

[1] Καὶ ἐγένετο ὡς ἐγήρασεν Σαμουηλ, καὶ κατέστησεν τοὺς υἱοὺς αὐτοῦ δικαστὰς τῷ Ισραηλ. [2] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν αὐτοῦ· πρωτότοκος Ιωηλ, καὶ ὄνομα τοῦ δευτέρου Αβια, δικασταὶ ἐν Βηρσαβεε. [3] καὶ οὐκ ἐπορεύθησαν οἱ υἱοὶ αὐτοῦ ἐν ὁδῷ αὐτοῦ καὶ ἐξέκλιναν ὀπίσω τῆς συντελείας καὶ ἐλάμβανον δῶρα καὶ ἐξέκλινον δικαιώματα. [4] καὶ συναθροίζονται ἄνδρες Ισραηλ καὶ παραγίνονται εἰς Αρμαθαιμ πρὸς Σαμουηλ [5] καὶ εἶπαν αὐτῷ Ἰδοὺ σὺ γεγήρακας, καὶ οἱ υἱοί σου οὐ πορεύονται ἐν τῇ ὁδῷ σου· καὶ νῦν κατάστησον ἐφ' ἡμᾶς βασιλέα δικάζειν ἡμᾶς καθὰ καὶ τὰ λοιπὰ ἔθνη. [6] καὶ ἦν πονηρὸν τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαμουηλ, ὡς εἶπαν Δὸς ἡμῖν βασιλέα δικάζειν ἡμᾶς· καὶ προσηύξατο Σαμουηλ πρὸς κύριον. [7] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἄκουε τῆς φωνῆς τοῦ λαοῦ καθὰ ἂν λαλήσωσίν σοι· ὅτι οὐ σὲ ἐξουθενήκασιν, ἀλλ' ἢ ἐμὲ ἐξουδενώκασιν τοῦ μὴ βασιλεύειν ἐπ' αὐτῶν. [8] κατὰ πάντα τὰ ποιήματα, ἃ ἐποίησάν μοι ἀφ' ἧς ἡμέρας ἀνήγαγον αὐτοὺς ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης καὶ ἐγκατέλιπόν με καὶ ἐδούλευον θεοῖς ἑτέροις, οὕτως αὐτοὶ ποιοῦσιν καὶ σοί. [9] καὶ νῦν ἄκουε τῆς φωνῆς αὐτῶν· πλὴν ὅτι διαμαρτυρόμενος διαμαρτύρῃ αὐτοῖς καὶ ἀπαγγελεῖς αὐτοῖς τὸ δικαίωμα τοῦ βασιλέως, ὃς βασιλεύσει ἐπ' αὐτούς. [10] καὶ εἶπεν Σαμουηλ πᾶν τὸ ῥῆμα κυρίου πρὸς τὸν λαὸν τοὺς αἰτοῦντας παρ' αὐτοῦ βασιλέα [11] καὶ εἶπεν Τοῦτο ἔσται τὸ δικαίωμα τοῦ βασιλέως, ὃς βασιλεύσει ἐφ' ὑμᾶς· τοὺς υἱοὺς ὑμῶν λήμψεται καὶ θήσεται αὐτοὺς ἐν ἅρμασιν αὐτοῦ καὶ ἱππεῦσιν αὐτοῦ καὶ προτρέχοντας τῶν ἁρμάτων αὐτοῦ [12] καὶ θέσθαι αὐτοὺς ἑαυτῷ χιλιάρχους καὶ ἑκατοντάρχους καὶ θερίζειν θερισμὸν αὐτοῦ καὶ τρυγᾶν τρυγητὸν αὐτοῦ καὶ ποιεῖν σκεύη πολεμικὰ αὐτοῦ καὶ σκεύη ἁρμάτων αὐτοῦ· [13] καὶ τὰς θυγατέρας ὑμῶν λήμψεται εἰς μυρεψοὺς καὶ εἰς μαγειρίσσας καὶ εἰς πεσσούσας· [14] καὶ τοὺς ἀγροὺς ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν τοὺς ἀγαθοὺς λήμψεται καὶ δώσει τοῖς δούλοις αὐτοῦ· [15] καὶ τὰ σπέρματα ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν ἀποδεκατώσει καὶ δώσει τοῖς εὐνούχοις αὐτοῦ καὶ τοῖς δούλοις αὐτοῦ· [16] καὶ τοὺς δούλους ὑμῶν καὶ τὰς δούλας ὑμῶν καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ καὶ τοὺς ὄνους ὑμῶν λήμψεται καὶ ἀποδεκατώσει εἰς τὰ ἔργα αὐτοῦ [17] καὶ τὰ ποίμνια ὑμῶν ἀποδεκατώσει· καὶ ὑμεῖς ἔσεσθε αὐτῷ δοῦλοι. [18] καὶ βοήσεσθε ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου βασιλέως ὑμῶν, οὗ ἐξελέξασθε ἑαυτοῖς, καὶ οὐκ ἐπακούσεται κύριος ὑμῶν ἐν ταῖς ἡμέραις ἐκείναις, ὅτι ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα. [19] καὶ οὐκ ἠβούλετο ὁ λαὸς ἀκοῦσαι τοῦ Σαμουηλ καὶ εἶπαν αὐτῷ Οὐχί, ἀλλ' ἢ

βασιλεὺς ἔσται ἐφ᾽ ἡμᾶς, [20] καὶ ἐσόμεθα καὶ ἡμεῖς κατὰ πάντα τὰ ἔθνη, καὶ δικάσει ἡμᾶς βασιλεὺς ἡμῶν καὶ ἐξελεύσεται ἔμπροσθεν ἡμῶν καὶ πολεμήσει τὸν πόλεμον ἡμῶν. [21] καὶ ἤκουσεν Σαμουηλ πάντας τοὺς λόγους τοῦ λαοῦ καὶ ἐλάλησεν αὐτοὺς εἰς τὰ ὦτα κυρίου. [22] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἄκουε τῆς φωνῆς αὐτῶν καὶ βασίλευσον αὐτοῖς βασιλέα. καὶ εἶπεν Σαμουηλ πρὸς ἄνδρας Ισραηλ Ἀποτρεχέτω ἕκαστος εἰς τὴν πόλιν αὐτοῦ.

CHAPTER 9

[1] Καὶ ἦν ἀνὴρ ἐξ υἱῶν Βενιαμιν, καὶ ὄνομα αὐτῷ Κις υἱὸς Αβιηλ υἱοῦ Σαρεδ υἱοῦ Βαχιρ υἱοῦ Αφεκ υἱοῦ ἀνδρὸς Ιεμιναίου, ἀνὴρ δυνατός. [2] καὶ τούτῳ υἱός, καὶ ὄνομα αὐτῷ Σαουλ, εὐμεγέθης, ἀνὴρ ἀγαθός, καὶ οὐκ ἦν ἐν υἱοῖς Ισραηλ ἀγαθὸς ὑπὲρ αὐτόν, ὑπὲρ ὠμίαν καὶ ἐπάνω ὑψηλὸς ὑπὲρ πᾶσαν τὴν γῆν. [3] καὶ ἀπώλοντο αἱ ὄνοι Κις πατρὸς Σαουλ, καὶ εἶπεν Κις πρὸς Σαουλ τὸν υἱὸν αὐτοῦ Λαβὲ μετὰ σεαυτοῦ ἓν τῶν παιδαρίων καὶ ἀνάστητε καὶ πορεύθητε καὶ ζητήσατε τὰς ὄνους. [4] καὶ διῆλθον δι’ ὄρους Εφραιμ καὶ διῆλθον διὰ τῆς γῆς Σελχα καὶ οὐχ εὗρον· καὶ διῆλθον διὰ τῆς γῆς Εασακεμ, καὶ οὐκ ἦν· καὶ διῆλθον διὰ τῆς γῆς Ιακιμ καὶ οὐχ εὗρον. [5] αὐτῶν ἐλθόντων εἰς τὴν Σιφ καὶ Σαουλ εἶπεν τῷ παιδαρίῳ αὐτοῦ τῷ μετ’ αὐτοῦ Δεῦρο καὶ ἀναστρέψωμεν, μὴ ἀνεὶς ὁ πατήρ μου τὰς ὄνους φροντίζῃ περὶ ἡμῶν. [6] καὶ εἶπεν αὐτῷ τὸ παιδάριον Ἰδοὺ δὴ ἄνθρωπος τοῦ θεοῦ ἐν τῇ πόλει ταύτῃ, καὶ ὁ ἄνθρωπος ἔνδοξος, πᾶν, ὃ ἐὰν λαλήσῃ, παραγινόμενον παρέσται· καὶ νῦν πορευθῶμεν, ὅπως ἀπαγγείλῃ ἡμῖν τὴν ὁδὸν ἡμῶν, ἐφ’ ἣν ἐπορεύθημεν ἐπ’ αὐτήν. [7] καὶ εἶπεν Σαουλ τῷ παιδαρίῳ αὐτοῦ τῷ μετ’ αὐτοῦ Καὶ ἰδοὺ πορευσόμεθα, καὶ τί οἴσομεν τῷ ἀνθρώπῳ τοῦ θεοῦ; ὅτι οἱ ἄρτοι ἐκλελοίπασιν ἐκ τῶν ἀγγείων ἡμῶν, καὶ πλεῖον οὐκ ἔστιν μεθ’ ἡμῶν εἰσενεγκεῖν τῷ ἀνθρώπῳ τοῦ θεοῦ τὸ ὑπάρχον ἡμῖν. [8] καὶ προσέθετο τὸ παιδάριον ἀποκριθῆναι τῷ Σαουλ καὶ εἶπεν Ἰδοὺ εὕρηται ἐν τῇ χειρί μου τέταρτον σίκλου ἀργυρίου, καὶ δώσεις τῷ ἀνθρώπῳ τοῦ θεοῦ, καὶ ἀπαγγελεῖ ἡμῖν τὴν ὁδὸν ἡμῶν. [9] καὶ ἔμπροσθεν ἐν Ισραηλ τάδε ἔλεγεν ἕκαστος ἐν τῷ πορεύεσθαι ἐπερωτᾶν τὸν θεόν Δεῦρο πορευθῶμεν πρὸς τὸν βλέποντα· ὅτι τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν Ὁ βλέπων. [10] καὶ εἶπεν Σαουλ πρὸς τὸ παιδάριον αὐτοῦ Ἀγαθὸν τὸ ῥῆμα, δεῦρο καὶ πορευθῶμεν. καὶ ἐπορεύθησαν εἰς τὴν πόλιν, οὗ ἦν ἐκεῖ ὁ ἄνθρωπος τοῦ θεοῦ. [11] αὐτῶν ἀναβαινόντων τὴν ἀνάβασιν τῆς πόλεως καὶ αὐτοὶ εὑρίσκουσιν τὰ κοράσια ἐξεληλυθότα ὑδρεύσασθαι ὕδωρ καὶ λέγουσιν αὐταῖς Εἰ ἔστιν ἐνταῦθα ὁ βλέπων; [12] καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς καὶ λέγουσιν αὐτοῖς Ἔστιν, ἰδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τὴν ἡμέραν ἥκει εἰς τὴν πόλιν, ὅτι θυσία σήμερον τῷ λαῷ ἐν Βαμα· [13] ὡς ἂν εἰσέλθητε τὴν πόλιν, οὕτως εὑρήσετε αὐτὸν ἐν τῇ πόλει πρὶν ἀναβῆναι αὐτὸν εἰς Βαμα τοῦ φαγεῖν, ὅτι οὐ μὴ φάγῃ ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτόν, ὅτι οὗτος εὐλογεῖ τὴν θυσίαν, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι· καὶ νῦν ἀνάβητε, ὅτι διὰ τὴν ἡμέραν εὑρήσετε αὐτόν. [14] καὶ ἀναβαίνουσιν τὴν πόλιν. αὐτῶν εἰσπορευομένων εἰς μέσον τῆς πόλεως καὶ ἰδοὺ Σαμουηλ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν τοῦ ἀναβῆναι εἰς Βαμα.

[15] καὶ κύριος ἀπεκάλυψεν τὸ ὠτίον Σαμουηλ ἡμέρᾳ μιᾷ ἔμπροσθεν τοῦ ἐλθεῖν πρὸς αὐτὸν Σαουλ λέγων [16] Ὡς ὁ καιρὸς αὔριον ἀποστελῶ πρὸς σὲ ἄνδρα ἐκ γῆς Βενιαμιν, καὶ χρίσεις αὐτὸν εἰς ἄρχοντα ἐπὶ τὸν λαόν μου Ισραηλ, καὶ σώσει τὸν λαόν μου ἐκ χειρὸς ἀλλοφύλων· ὅτι ἐπέβλεψα ἐπὶ τὴν ταπείνωσιν τοῦ λαοῦ μου, ὅτι ἦλθεν βοὴ αὐτῶν πρός με. [17] καὶ Σαμουηλ εἶδεν τὸν Σαουλ· καὶ κύριος ἀπεκρίθη αὐτῷ Ἰδοὺ ὁ ἄνθρωπος, ὃν εἶπά σοι Οὗτος ἄρξει ἐν τῷ λαῷ μου. [18] καὶ προσήγαγεν Σαουλ πρὸς Σαμουηλ εἰς μέσον τῆς πόλεως καὶ εἶπεν Ἀπάγγειλον δὴ ποῖος ὁ οἶκος τοῦ βλέποντος. [19] καὶ ἀπεκρίθη Σαμουηλ τῷ Σαουλ καὶ εἶπεν Ἐγώ εἰμι αὐτός· ἀνάβηθι ἔμπροσθέν μου εἰς Βαμα καὶ φάγε μετ᾽ ἐμοῦ σήμερον, καὶ ἐξαποστελῶ σε πρωὶ καὶ πάντα τὰ ἐν τῇ καρδίᾳ σου ἀπαγγελῶ σοι· [20] καὶ περὶ τῶν ὄνων σου τῶν ἀπολωλυιῶν σήμερον τριταίων μὴ θῇς τὴν καρδίαν σου αὐταῖς, ὅτι εὕρηνται· καὶ τίνι τὰ ὡραῖα τοῦ Ισραηλ; οὐ σοὶ καὶ τῷ οἴκῳ τοῦ πατρός σου; [21] καὶ ἀπεκρίθη Σαουλ καὶ εἶπεν Οὐχὶ ἀνδρὸς υἱὸς Ιεμιναίου ἐγώ εἰμι τοῦ μικροῦ σκήπτρου φυλῆς Ισραηλ καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὅλου σκήπτρου Βενιαμιν; καὶ ἵνα τί ἐλάλησας πρὸς ἐμὲ κατὰ τὸ ῥῆμα τοῦτο; [22] καὶ ἔλαβεν Σαμουηλ τὸν Σαουλ καὶ τὸ παιδάριον αὐτοῦ καὶ εἰσήγαγεν αὐτοὺς εἰς τὸ κατάλυμα καὶ ἔθετο αὐτοῖς τόπον ἐν πρώτοις τῶν κεκλημένων ὡσεὶ ἑβδομήκοντα ἀνδρῶν. [23] καὶ εἶπεν Σαμουηλ τῷ μαγείρῳ Δός μοι τὴν μερίδα, ἣν ἔδωκά σοι, ἣν εἶπά σοι θεῖναι αὐτὴν παρὰ σοί. [24] καὶ ὕψωσεν ὁ μάγειρος τὴν κωλέαν καὶ παρέθηκεν αὐτὴν ἐνώπιον Σαουλ· καὶ εἶπεν Σαμουηλ τῷ Σαουλ Ἰδοὺ ὑπόλειμμα, παράθες αὐτὸ ἐνώπιόν σου καὶ φάγε, ὅτι εἰς μαρτύριον τέθειταί σοι παρὰ τοὺς ἄλλους· ἀπόκνιζε. καὶ ἔφαγεν Σαουλ μετὰ Σαμουηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ. [25] καὶ κατέβη ἐκ τῆς Βαμα ἐν τῇ πόλει· καὶ διέστρωσαν τῷ Σαουλ ἐπὶ τῷ δώματι, [26] καὶ ἐκοιμήθη. καὶ ἐγένετο ὡς ἀνέβαινεν ὁ ὄρθρος, καὶ ἐκάλεσεν Σαμουηλ τὸν Σαουλ ἐπὶ τῷ δώματι λέγων Ἀνάστα, καὶ ἐξαποστελῶ σε· καὶ ἀνέστη Σαουλ, καὶ ἐξῆλθεν αὐτὸς καὶ Σαμουηλ ἕως ἔξω. [27] αὐτῶν καταβαινόντων εἰς μέρος τῆς πόλεως καὶ Σαμουηλ εἶπεν τῷ Σαουλ Εἰπὸν τῷ νεανίσκῳ καὶ διελθέτω ἔμπροσθεν ἡμῶν, καὶ σὺ στῆθι ὡς σήμερον καὶ ἄκουσον ῥῆμα θεοῦ.

CHAPTER 10

[1] καὶ ἔλαβεν Σαμουηλ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐφίλησεν αὐτὸν καὶ εἶπεν αὐτῷ Οὐχὶ κέχρικέν σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ἐπὶ Ισραηλ; καὶ σὺ ἄρξεις ἐν λαῷ κυρίου, καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ κυκλόθεν. καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἔχρισέν σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα· [2] ὡς ἂν ἀπέλθῃς σήμερον ἀπ᾽ ἐμοῦ, καὶ εὑρήσεις δύο ἄνδρας πρὸς τοῖς τάφοις Ραχηλ ἐν τῷ ὁρίῳ Βενιαμιν ἀλλομένους μεγάλα, καὶ ἐροῦσίν σοι Εὑρηνται αἱ ὄνοι, ἃς ἐπορεύθητε ζητεῖν, καὶ ἰδοὺ ὁ πατήρ σου ἀποτετίνακται τὸ ῥῆμα τῶν ὄνων καὶ ἐδαψιλεύσατο δι᾽ ὑμᾶς λέγων Τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου; [3] καὶ ἀπελεύσει ἐκεῖθεν καὶ ἐπέκεινα ἥξεις ἕως τῆς δρυὸς Θαβωρ καὶ εὑρήσεις ἐκεῖ τρεῖς ἄνδρας ἀναβαίνοντας πρὸς τὸν θεὸν εἰς Βαιθηλ, ἕνα αἴροντα τρία αἰγίδια καὶ ἕνα αἴροντα τρία ἀγγεῖα ἄρτων καὶ ἕνα αἴροντα ἀσκὸν οἴνου· [4] καὶ ἐρωτήσουσίν σε τὰ εἰς εἰρήνην καὶ δώσουσίν σοι δύο ἀπαρχὰς ἄρτων, καὶ λήμψῃ ἐκ τῆς χειρὸς αὐτῶν. [5] καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ, οὗ ἐστιν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων, ἐκεῖ Νασιβ ὁ ἀλλόφυλος· καὶ ἔσται ὡς ἂν εἰσέλθητε ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσεις χορῷ προφητῶν καταβαινόντων ἐκ τῆς Βαμα, καὶ ἔμπροσθεν αὐτῶν νάβλα καὶ τύμπανον καὶ αὐλὸς καὶ κινύρα, καὶ αὐτοὶ προφητεύοντες· [6] καὶ ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου, καὶ προφητεύσεις μετ᾽ αὐτῶν καὶ στραφήσῃ εἰς ἄνδρα ἄλλον. [7] καὶ ἔσται ὅταν ἥξει τὰ σημεῖα ταῦτα ἐπὶ σέ, ποίει πάντα, ὅσα ἐὰν εὕρῃ ἡ χείρ σου, ὅτι θεὸς μετὰ σοῦ. [8] καὶ καταβήσῃ ἔμπροσθεν τῆς Γαλγαλα, καὶ ἰδοὺ καταβαίνω πρὸς σὲ ἀνενεγκεῖν ὁλοκαύτωσιν καὶ θυσίας εἰρηνικάς· ἑπτὰ ἡμέρας διαλείψεις ἕως τοῦ ἐλθεῖν με πρὸς σέ, καὶ γνωρίσω σοι ἃ ποιήσεις. [9] καὶ ἐγενήθη ὥστε ἐπιστραφῆναι τῷ ὤμῳ αὐτοῦ ἀπελθεῖν ἀπὸ Σαμουηλ, μετέστρεψεν αὐτῷ ὁ θεὸς καρδίαν ἄλλην· καὶ ἦλθεν πάντα τὰ σημεῖα ἐν τῇ ἡμέρᾳ ἐκείνῃ. [10] καὶ ἔρχεται ἐκεῖθεν εἰς τὸν βουνόν, καὶ ἰδοὺ χορὸς προφητῶν ἐξ ἐναντίας αὐτοῦ· καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα θεοῦ, καὶ ἐπροφήτευσεν ἐν μέσῳ αὐτῶν. [11] καὶ ἐγενήθησαν πάντες οἱ εἰδότες αὐτὸν ἐχθὲς καὶ τρίτην καὶ εἶδον καὶ ἰδοὺ αὐτὸς ἐν μέσῳ τῶν προφητῶν, καὶ εἶπεν ὁ λαὸς ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Τί τοῦτο τὸ γεγονὸς τῷ υἱῷ Κις; ἦ καὶ Σαουλ ἐν προφήταις; [12] καὶ ἀπεκρίθη τις αὐτῶν καὶ εἶπεν Καὶ τίς πατὴρ αὐτοῦ; διὰ τοῦτο ἐγενήθη εἰς παραβολήν Ἦ καὶ Σαουλ ἐν προφήταις; [13] καὶ συνετέλεσεν προφητεύων καὶ ἔρχεται εἰς τὸν βουνόν. [14] καὶ εἶπεν ὁ οἰκεῖος αὐτοῦ πρὸς αὐτὸν καὶ πρὸς τὸ παιδάριον αὐτοῦ Ποῦ ἐπορεύθητε;

καὶ εἶπαν Ζητεῖν τὰς ὄνους· καὶ εἴδαμεν ὅτι οὐκ εἰσίν, καὶ εἰσήλθομεν πρὸς Σαμουηλ. [15] καὶ εἶπεν ὁ οἰκεῖος πρὸς Σαουλ Ἀπάγγειλον δή μοι τί εἶπέν σοι Σαμουηλ. [16] καὶ εἶπεν Σαουλ πρὸς τὸν οἰκεῖον αὐτοῦ Ἀπήγγειλεν ἀπαγγέλλων μοι ὅτι εὕρηνται αἱ ὄνοι· τὸ δὲ ῥῆμα τῆς βασιλείας οὐκ ἀπήγγειλεν αὐτῷ. [17] Καὶ παρήγγειλεν Σαμουηλ παντὶ τῷ λαῷ πρὸς κύριον εἰς Μασσηφα [18] καὶ εἶπεν πρὸς υἱοὺς Ισραηλ Τάδε εἶπεν κύριος ὁ θεὸς Ισραηλ λέγων Ἐγὼ ἀνήγαγον τοὺς υἱοὺς Ισραηλ ἐξ Αἰγύπτου καὶ ἐξειλάμην ὑμᾶς ἐκ χειρὸς Φαραω βασιλέως Αἰγύπτου καὶ ἐκ πασῶν τῶν βασιλειῶν τῶν θλιβουσῶν ὑμᾶς· [19] καὶ ὑμεῖς σήμερον ἐξουθενήκατε τὸν θεόν, ὃς αὐτός ἐστιν ὑμῶν σωτὴρ ἐκ πάντων τῶν κακῶν ὑμῶν καὶ θλίψεων ὑμῶν, καὶ εἴπατε Οὐχί, ἀλλ᾽ ἢ ὅτι βασιλέα στήσεις ἐφ᾽ ἡμῶν· καὶ νῦν κατάστητε ἐνώπιον κυρίου κατὰ τὰ σκῆπτρα ὑμῶν καὶ κατὰ τὰς φυλὰς ὑμῶν. [20] καὶ προσήγαγεν Σαμουηλ πάντα τὰ σκῆπτρα Ισραηλ, καὶ κατακληροῦται σκῆπτρον Βενιαμιν· [21] καὶ προσάγει σκῆπτρον Βενιαμιν εἰς φυλάς, καὶ κατακληροῦται φυλὴ Ματταρι· καὶ προσάγουσιν τὴν φυλὴν Ματταρι εἰς ἄνδρας, καὶ κατακληροῦται Σαουλ υἱὸς Κις. καὶ ἐζήτει αὐτόν, καὶ οὐχ εὑρίσκετο. [22] καὶ ἐπηρώτησεν Σαμουηλ ἔτι ἐν κυρίῳ Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα; καὶ εἶπεν κύριος Ἰδοὺ αὐτὸς κέκρυπται ἐν τοῖς σκεύεσιν. [23] καὶ ἔδραμεν καὶ λαμβάνει αὐτὸν ἐκεῖθεν καὶ κατέστησεν ἐν μέσῳ τοῦ λαοῦ, καὶ ὑψώθη ὑπὲρ πάντα τὸν λαὸν ὑπὲρ ὠμίαν καὶ ἐπάνω. [24] καὶ εἶπεν Σαμουηλ πρὸς πάντα τὸν λαόν Εἰ ἑοράκατε ὃν ἐκλέλεκται ἑαυτῷ κύριος, ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐν πᾶσιν ὑμῖν; καὶ ἔγνωσαν πᾶς ὁ λαὸς καὶ εἶπαν Ζήτω ὁ βασιλεύς. [25] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλέως καὶ ἔγραψεν ἐν βιβλίῳ καὶ ἔθηκεν ἐνώπιον κυρίου. καὶ ἐξαπέστειλεν Σαμουηλ πάντα τὸν λαόν, καὶ ἀπῆλθεν ἕκαστος εἰς τὸν τόπον αὐτοῦ. [26] καὶ Σαουλ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς Γαβαα· καὶ ἐπορεύθησαν υἱοὶ δυνάμεων, ὧν ἥψατο κύριος καρδίας αὐτῶν, μετὰ Σαουλ. [27] καὶ υἱοὶ λοιμοὶ εἶπαν Τί σώσει ἡμᾶς οὗτος; καὶ ἠτίμασαν αὐτὸν καὶ οὐκ ἤνεγκαν αὐτῷ δῶρα.

CHAPTER 11

[1] Καὶ ἐγενήθη ὡς μετὰ μῆνα καὶ ἀνέβη Ναας ὁ Αμμανίτης καὶ παρεμβάλλει ἐπὶ Ιαβις Γαλααδ. καὶ εἶπον πάντες οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην Διάθου ἡμῖν διαθήκην, καὶ δουλεύσομέν σοι. [2] καὶ εἶπεν πρὸς αὐτοὺς Ναας ὁ Αμμανίτης Ἐν ταύτῃ διαθήσομαι ὑμῖν διαθήκην, ἐν τῷ ἐξορύξαι ὑμῶν πάντα ὀφθαλμὸν δεξιόν, καὶ θήσομαι ὄνειδος ἐπὶ Ισραηλ. [3] καὶ λέγουσιν αὐτῷ οἱ ἄνδρες Ιαβις Ἄνες ἡμῖν ἑπτὰ ἡμέρας, καὶ ἀποστελοῦμεν ἀγγέλους εἰς πᾶν ὅριον Ισραηλ· ἐὰν μὴ ᾖ ὁ σῴζων ἡμᾶς, ἐξελευσόμεθα πρὸς ὑμᾶς. [4] καὶ ἔρχονται οἱ ἄγγελοι εἰς Γαβαα πρὸς Σαουλ καὶ λαλοῦσιν τοὺς λόγους εἰς τὰ ὦτα τοῦ λαοῦ, καὶ ἦραν πᾶς ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν. [5] καὶ ἰδοὺ Σαουλ ἤρχετο μετὰ τὸ πρωῒ ἐξ ἀγροῦ, καὶ εἶπεν Σαουλ Τί ὅτι κλαίει ὁ λαός; καὶ διηγοῦνται αὐτῷ τὰ ῥήματα τῶν υἱῶν Ιαβις. [6] καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Σαουλ, ὡς ἤκουσεν τὰ ῥήματα ταῦτα, καὶ ἐθυμώθη ἐπ᾽ αὐτοὺς ὀργὴ αὐτοῦ σφόδρα. [7] καὶ ἔλαβεν δύο βόας καὶ ἐμέλισεν αὐτὰς καὶ ἀπέστειλεν εἰς πᾶν ὅριον Ισραηλ ἐν χειρὶ ἀγγέλων λέγων Ὃς οὐκ ἔστιν ἐκπορευόμενος ὀπίσω Σαουλ καὶ ὀπίσω Σαμουηλ, κατὰ τάδε ποιήσουσιν τοῖς βουσὶν αὐτοῦ. καὶ ἐπῆλθεν ἔκστασις κυρίου ἐπὶ τὸν λαὸν Ισραηλ, καὶ ἐβόησαν ὡς ἀνὴρ εἷς. [8] καὶ ἐπισκέπτεται αὐτοὺς Αβιεζεκ ἐν Βαμα, πᾶν ἄνδρα Ισραηλ ἑξακοσίας χιλιάδας καὶ ἄνδρας Ιουδα ἑβδομήκοντα χιλιάδας. [9] καὶ εἶπεν τοῖς ἀγγέλοις τοῖς ἐρχομένοις Τάδε ἐρεῖτε τοῖς ἀνδράσιν Ιαβις Αὔριον ὑμῖν ἡ σωτηρία διαθερμάναντος τοῦ ἡλίου. καὶ ἦλθον οἱ ἄγγελοι εἰς τὴν πόλιν καὶ ἀπαγγέλλουσιν τοῖς ἀνδράσιν Ιαβις, καὶ εὐφράνθησαν. [10] καὶ εἶπαν οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην Αὔριον ἐξελευσόμεθα πρὸς ὑμᾶς, καὶ ποιήσετε ἡμῖν τὸ ἀγαθὸν ἐνώπιον ὑμῶν. [11] καὶ ἐγενήθη μετὰ τὴν αὔριον καὶ ἔθετο Σαουλ τὸν λαὸν εἰς τρεῖς ἀρχάς, καὶ εἰσπορεύονται μέσον τῆς παρεμβολῆς ἐν φυλακῇ τῇ πρωινῇ καὶ ἔτυπτον τοὺς υἱοὺς Αμμων, ἕως διεθερμάνθη ἡ ἡμέρα, καὶ ἐγενήθησαν οἱ ὑπολελειμμένοι διεσπάρησαν, καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό. [12] καὶ εἶπεν ὁ λαὸς πρὸς Σαμουηλ Τίς ὁ εἴπας ὅτι Σαουλ οὐ βασιλεύσει ἡμῶν; παράδος τοὺς ἄνδρας, καὶ θανατώσομεν αὐτούς. [13] καὶ εἶπεν Σαουλ Οὐκ ἀποθανεῖται οὐδεὶς ἐν τῇ ἡμέρᾳ ταύτῃ, ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν Ισραηλ. [14] Καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων Πορευθῶμεν εἰς Γαλγαλα καὶ ἐγκαινίσωμεν ἐκεῖ τὴν βασιλείαν. [15] καὶ ἐπορεύθη πᾶς ὁ λαὸς εἰς Γαλγαλα, καὶ ἔχρισεν Σαμουηλ ἐκεῖ τὸν Σαουλ εἰς βασιλέα ἐνώπιον κυρίου ἐν Γαλγαλοις καὶ ἔθυσεν ἐκεῖ θυσίας καὶ εἰρηνικὰς ἐνώπιον κυρίου· καὶ εὐφράνθη Σαμουηλ καὶ πᾶς Ισραηλ ὥστε λίαν.

CHAPTER 12

[1] Καὶ εἶπεν Σαμουηλ πρὸς πάντα ἄνδρα Ισραηλ Ἰδοὺ ἤκουσα φωνῆς ὑμῶν εἰς πάντα, ὅσα εἴπατέ μοι, καὶ ἐβασίλευσα ἐφ᾽ ὑμᾶς βασιλέα. [2] καὶ νῦν ἰδοὺ ὁ βασιλεὺς διαπορεύεται ἐνώπιον ὑμῶν, κἀγὼ γεγήρακα καὶ καθήσομαι, καὶ οἱ υἱοί μου ἰδοὺ ἐν ὑμῖν· κἀγὼ ἰδοὺ διελήλυθα ἐνώπιον ὑμῶν ἐκ νεότητός μου καὶ ἕως τῆς ἡμέρας ταύτης. [3] ἰδοὺ ἐγώ, ἀποκρίθητε κατ᾽ ἐμοῦ ἐνώπιον κυρίου καὶ ἐνώπιον χριστοῦ αὐτοῦ· μόσχον τίνος εἴληφα ἢ ὄνον τίνος εἴληφα ἢ τίνα κατεδυνάστευσα ὑμῶν ἢ τίνα ἐξεπίεσα ἢ ἐκ χειρὸς τίνος εἴληφα ἐξίλασμα καὶ ὑπόδημα; ἀποκρίθητε κατ᾽ ἐμοῦ, καὶ ἀποδώσω ὑμῖν. [4] καὶ εἶπαν πρὸς Σαμουηλ Οὐκ ἠδίκησας ἡμᾶς καὶ οὐ κατεδυνάστευσας καὶ οὐκ ἔθλασας ἡμᾶς καὶ οὐκ εἴληφας ἐκ χειρὸς οὐδενὸς οὐδέν. [5] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν Μάρτυς κύριος ἐν ὑμῖν καὶ μάρτυς χριστὸς αὐτοῦ σήμερον ἐν ταύτῃ τῇ ἡμέρᾳ ὅτι οὐχ εὑρήκατε ἐν χειρί μου οὐθέν· καὶ εἶπαν Μάρτυς. [6] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων Μάρτυς κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ααρων, ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου. [7] καὶ νῦν κατάστητε, καὶ δικάσω ὑμᾶς ἐνώπιον κυρίου καὶ ἀπαγγελῶ ὑμῖν τὴν πᾶσαν δικαιοσύνην κυρίου, ἃ ἐποίησεν ἐν ὑμῖν καὶ ἐν τοῖς πατράσιν ὑμῶν· [8] ὡς εἰσῆλθεν Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ εἰς Αἴγυπτον, καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος, καὶ ἐβόησαν οἱ πατέρες ἡμῶν πρὸς κύριον, καὶ ἀπέστειλεν κύριος τὸν Μωυσῆν καὶ τὸν Ααρων καὶ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου καὶ κατῴκισεν αὐτοὺς ἐν τῷ τόπῳ τούτῳ. [9] καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν, καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας Σισαρα ἀρχιστρατήγου Ιαβιν βασιλέως Ασωρ καὶ εἰς χεῖρας ἀλλοφύλων καὶ εἰς χεῖρας βασιλέως Μωαβ, καὶ ἐπολέμησαν ἐν αὐτοῖς. [10] καὶ ἐβόησαν πρὸς κύριον καὶ ἔλεγον Ἡμάρτομεν, ὅτι ἐγκατελίπομεν τὸν κύριον καὶ ἐδουλεύσαμεν τοῖς Βααλιμ καὶ τοῖς ἄλσεσιν· καὶ νῦν ἐξελοῦ ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν, καὶ δουλεύσομέν σοι. [11] καὶ ἀπέστειλεν κύριος τὸν Ιεροβααλ καὶ τὸν Βαρακ καὶ τὸν Ιεφθαε καὶ τὸν Σαμουηλ καὶ ἐξείλατο ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν τῶν κυκλόθεν, καὶ κατῳκεῖτε πεποιθότες. [12] καὶ εἴδετε ὅτι Ναας βασιλεὺς υἱῶν Αμμων ἦλθεν ἐφ᾽ ὑμᾶς, καὶ εἴπατε Οὐχί, ἀλλ᾽ ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ᾽ ἡμῶν· καὶ κύριος ὁ θεὸς ἡμῶν βασιλεὺς ἡμῶν. [13] καὶ νῦν ἰδοὺ ὁ βασιλεύς, ὃν ἐξελέξασθε, καὶ ἰδοὺ δέδωκεν κύριος ἐφ᾽ ὑμᾶς βασιλέα. [14] ἐὰν φοβηθῆτε τὸν κύριον καὶ δουλεύσητε αὐτῷ καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ καὶ μὴ ἐρίσητε τῷ στόματι κυρίου καὶ ἦτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ᾽ ὑμῶν ὀπίσω κυρίου πορευόμενοι· [15] ἐὰν δὲ μὴ ἀκούσητε τῆς φωνῆς κυρίου καὶ ἐρίσητε τῷ

στόματι κυρίου, καὶ ἔσται χεὶρ κυρίου ἐπὶ ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν. [16] καὶ νῦν κατάστητε καὶ ἴδετε τὸ ῥῆμα τὸ μέγα τοῦτο, ὃ ὁ κύριος ποιήσει ἐν ὀφθαλμοῖς ὑμῶν. [17] οὐχὶ θερισμὸς πυρῶν σήμερον; ἐπικαλέσομαι κύριον, καὶ δώσει φωνὰς καὶ ὑετόν, καὶ γνῶτε καὶ ἴδετε ὅτι ἡ κακία ὑμῶν μεγάλη, ἣν ἐποιήσατε ἐνώπιον κυρίου αἰτήσαντες ἑαυτοῖς βασιλέα. [18] καὶ ἐπεκαλέσατο Σαμουηλ τὸν κύριον, καὶ ἔδωκεν κύριος φωνὰς καὶ ὑετὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἐφοβήθησαν πᾶς ὁ λαὸς τὸν κύριον σφόδρα καὶ τὸν Σαμουηλ. [19] καὶ εἶπαν πᾶς ὁ λαὸς πρὸς Σαμουηλ Πρόσευξαι ὑπὲρ τῶν δούλων σου πρὸς κύριον θεόν σου, καὶ οὐ μὴ ἀποθάνωμεν, ὅτι προστεθείκαμεν πρὸς πάσας τὰς ἁμαρτίας ἡμῶν κακίαν αἰτήσαντες ἑαυτοῖς βασιλέα. [20] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν Μὴ φοβεῖσθε· ὑμεῖς πεποιήκατε τὴν πᾶσαν κακίαν ταύτην, πλὴν μὴ ἐκκλίνητε ἀπὸ ὄπισθεν κυρίου καὶ δουλεύσατε τῷ κυρίῳ ἐν ὅλῃ καρδίᾳ ὑμῶν [21] καὶ μὴ παραβῆτε ὀπίσω τῶν μηθὲν ὄντων, οἳ οὐ περανοῦσιν οὐθὲν καὶ οἳ οὐκ ἐξελοῦνται, ὅτι οὐθέν εἰσιν. [22] ὅτι οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα, ὅτι ἐπιεικέως κύριος προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν. [23] καὶ ἐμοὶ μηδαμῶς τοῦ ἁμαρτεῖν τῷ κυρίῳ ἀνιέναι τοῦ προσεύχεσθαι περὶ ὑμῶν, καὶ δουλεύσω τῷ κυρίῳ καὶ δείξω ὑμῖν τὴν ὁδὸν τὴν ἀγαθὴν καὶ τὴν εὐθεῖαν· [24] πλὴν φοβεῖσθε τὸν κύριον καὶ δουλεύσατε αὐτῷ ἐν ἀληθείᾳ καὶ ἐν ὅλῃ καρδίᾳ ὑμῶν, ὅτι εἴδετε ἃ ἐμεγάλυνεν μεθ’ ὑμῶν, [25] καὶ ἐὰν κακίᾳ κακοποιήσητε, καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὑμῶν προστεθήσεσθε. [2] Καὶ ἐκλέγεται Σαουλ ἑαυτῷ τρεῖς χιλιάδας ἀνδρῶν ἐκ τῶν ἀνδρῶν Ισραηλ, καὶ ἦσαν μετὰ Σαουλ δισχίλιοι ἐν Μαχεμας καὶ ἐν τῷ ὄρει Βαιθηλ, χίλιοι ἦσαν μετὰ Ιωναθαν ἐν Γαβεε τοῦ Βενιαμιν, καὶ τὸ κατάλοιπον τοῦ λαοῦ ἐξαπέστειλεν ἕκαστον εἰς τὸ σκήνωμα αὐτοῦ. [3] καὶ ἐπάταξεν Ιωναθαν τὸν Νασιβ τὸν ἀλλόφυλον τὸν ἐν τῷ βουνῷ· καὶ ἀκούουσιν οἱ ἀλλόφυλοι. καὶ Σαουλ σάλπιγγι σαλπίζει εἰς πᾶσαν τὴν γῆν λέγων Ἠθετήκασιν οἱ δοῦλοι. [4] καὶ πᾶς Ισραηλ ἤκουσεν λεγόντων Πέπαικεν Σαουλ τὸν Νασιβ τὸν ἀλλόφυλον, καὶ ᾐσχύνθησαν Ισραηλ ἐν τοῖς ἀλλοφύλοις. καὶ ἀνεβόησαν ὁ λαὸς ὀπίσω Σαουλ ἐν Γαλγαλοις. [5] καὶ οἱ ἀλλόφυλοι συνάγονται εἰς πόλεμον ἐπὶ Ισραηλ, καὶ ἀναβαίνουσιν ἐπὶ Ισραηλ τριάκοντα χιλιάδες ἁρμάτων καὶ ἓξ χιλιάδες ἱππέων καὶ λαὸς ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν τῷ πλήθει· καὶ ἀναβαίνουσιν καὶ παρεμβάλλουσιν ἐν Μαχεμας ἐξ ἐναντίας Βαιθων κατὰ νότου. [6] καὶ ἀνὴρ Ισραηλ εἶδεν ὅτι στενῶς αὐτῷ μὴ προσάγειν αὐτόν, καὶ ἐκρύβη ὁ λαὸς ἐν τοῖς σπηλαίοις καὶ ἐν ταῖς μάνδραις καὶ ἐν ταῖς πέτραις καὶ ἐν τοῖς βόθροις καὶ ἐν τοῖς λάκκοις, [7] καὶ οἱ διαβαίνοντες διέβησαν τὸν Ιορδάνην εἰς γῆν Γαδ καὶ Γαλααδ. καὶ Σαουλ ἔτι ἦν ἐν Γαλγαλοις, καὶ πᾶς ὁ λαὸς ἐξέστη ὀπίσω αὐτοῦ. – [8] καὶ διέλιπεν ἑπτὰ ἡμέρας τῷ

μαρτυρίῳ, ὡς εἶπεν Σαμουηλ, καὶ οὐ παρεγένετο Σαμουηλ εἰς Γαλγαλα, καὶ διεσπάρη ὁ λαὸς αὐτοῦ ἀπ᾽ αὐτοῦ. [9] καὶ εἶπεν Σαουλ Προσαγάγετε, ὅπως ποιήσω ὁλοκαύτωσιν καὶ εἰρηνικάς· καὶ ἀνήνεγκεν τὴν ὁλοκαύτωσιν. [10] καὶ ἐγένετο ὡς συνετέλεσεν ἀναφέρων τὴν ὁλοκαύτωσιν, καὶ Σαμουηλ παραγίνεται· καὶ ἐξῆλθεν Σαουλ εἰς ἀπάντησιν αὐτῷ εὐλογῆσαι αὐτόν. [11] καὶ εἶπεν Σαμουηλ Τί πεποίηκας; καὶ εἶπεν Σαουλ Ὅτι εἶδον ὡς διεσπάρη ὁ λαὸς ἀπ᾽ ἐμοῦ καὶ σὺ οὐ παρεγένου, ὡς διετάξω, ἐν τῷ μαρτυρίῳ τῶν ἡμερῶν καὶ οἱ ἀλλόφυλοι συνήχθησαν εἰς Μαχεμας, [12] καὶ εἶπα Νῦν καταβήσονται οἱ ἀλλόφυλοι πρός με εἰς Γαλγαλα καὶ τοῦ προσώπου τοῦ κυρίου οὐκ ἐδεήθην· καὶ ἐνεκρατευσάμην καὶ ἀνήνεγκα τὴν ὁλοκαύτωσιν. [13] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Μεματαίωταί σοι, ὅτι οὐκ ἐφύλαξας τὴν ἐντολήν μου, ἣν ἐνετείλατό σοι κύριος. ὡς νῦν ἡτοίμασεν κύριος τὴν βασιλείαν σου ἕως αἰῶνος ἐπὶ Ισραηλ· [14] καὶ νῦν ἡ βασιλεία σου οὐ στήσεται, καὶ ζητήσει κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ, καὶ ἐντελεῖται κύριος αὐτῷ εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ὅτι οὐκ ἐφύλαξας ὅσα ἐνετείλατό σοι κύριος. [15] καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν ἐκ Γαλγαλων εἰς ὁδὸν αὐτοῦ. – καὶ τὸ κατάλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλγαλων εἰς Γαβαα Βενιαμιν καὶ ἐπεσκέψατο Σαουλ τὸν λαὸν τὸν εὑρεθέντα μετ᾽ αὐτοῦ ὡς ἑξακοσίους ἄνδρας. [16] καὶ Σαουλ καὶ Ιωναθαν υἱὸς αὐτοῦ καὶ ὁ λαὸς οἱ εὑρεθέντες μετ᾽ αὐτῶν ἐκάθισαν ἐν Γαβεε Βενιαμιν καὶ ἔκλαιον, καὶ οἱ ἀλλόφυλοι παρεμβεβλήκεισαν εἰς Μαχεμας. [17] καὶ ἐξῆλθεν διαφθείρων ἐξ ἀγροῦ ἀλλοφύλων τρισὶν ἀρχαῖς· ἡ ἀρχὴ ἡ μία ἐπιβλέπουσα ὁδὸν Γοφερα ἐπὶ γῆν Σωγαλ, [18] καὶ ἡ μία ἀρχὴ ἐπιβλέπουσα ὁδὸν Βαιθωρων, καὶ ἡ ἀρχὴ ἡ μία ἐπιβλέπουσα ὁδὸν Γαβεε τὴν εἰσκύπτουσαν ἐπὶ Γαι τὴν Σαβιν. [19] καὶ τέκτων σιδήρου οὐχ εὑρίσκετο ἐν πάσῃ γῇ Ισραηλ, ὅτι εἶπον οἱ ἀλλόφυλοι Μὴ ποιήσωσιν οἱ Εβραῖοι ῥομφαίαν καὶ δόρυ. [20] καὶ κατέβαινον πᾶς Ισραηλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θέριστρον αὐτοῦ καὶ τὸ σκεῦος αὐτοῦ καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ. [21] καὶ ἦν ὁ τρυγητὸς ἕτοιμος τοῦ θερίζειν· τὰ δὲ σκεύη ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα, καὶ τῇ ἀξίνῃ καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτή. [22] καὶ ἐγενήθη ἐν ταῖς ἡμέραις τοῦ πολέμου Μαχεμας καὶ οὐχ εὑρέθη ῥομφαία καὶ δόρυ ἐν χειρὶ παντὸς τοῦ λαοῦ τοῦ μετὰ Σαουλ καὶ μετὰ Ιωναθαν, καὶ εὑρέθη τῷ Σαουλ καὶ τῷ Ιωναθαν υἱῷ αὐτοῦ. [23] καὶ ἐξῆλθεν ἐξ ὑποστάσεως τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν Μαχεμας.

CHAPTER 14

[1] Καὶ γίνεται ἡμέρα καὶ εἶπεν Ιωναθαν υἱὸς Σαουλ τῷ παιδαρίῳ τῷ αἴροντι τὰ σκεύη αὐτοῦ Δεῦρο καὶ διαβῶμεν εἰς μεσσαβ τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν ἐκείνῳ· καὶ τῷ πατρὶ αὐτοῦ οὐκ ἀπήγγειλεν. [2] καὶ Σαουλ ἐκάθητο ἐπ᾽ ἄκρου τοῦ βουνοῦ ὑπὸ τὴν ῥόαν τὴν ἐν Μαγδων, καὶ ἦσαν μετ᾽ αὐτοῦ ὡς ἑξακόσιοι ἄνδρες· [3] καὶ Αχια υἱὸς Αχιτωβ ἀδελφοῦ Ιωχαβηδ υἱοῦ Φινεες υἱοῦ Ηλι ἱερεὺς τοῦ θεοῦ ἐν Σηλωμ αἴρων εφουδ. καὶ ὁ λαὸς οὐκ ᾔδει ὅτι πεπόρευται Ιωναθαν. [4] καὶ ἀνὰ μέσον τῆς διαβάσεως, οὗ ἐζήτει Ιωναθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλοφύλων, καὶ ἀκρωτήριον πέτρας ἔνθεν καὶ ἀκρωτήριον πέτρας ἔνθεν, ὄνομα τῷ ἑνὶ Βαζες καὶ ὄνομα τῷ ἄλλῳ Σεννα· [5] ἡ ὁδὸς ἡ μία ἀπὸ βορρᾶ ἐρχομένῳ Μαχμας καὶ ἡ ὁδὸς ἡ ἄλλη ἀπὸ νότου ἐρχομένῳ Γαβεε. [6] καὶ εἶπεν Ιωναθαν πρὸς τὸ παιδάριον τὸ αἶρον τὰ σκεύη αὐτοῦ Δεῦρο διαβῶμεν εἰς μεσσαβ τῶν ἀπεριτμήτων τούτων, εἴ τι ποιήσαι ἡμῖν κύριος· ὅτι οὐκ ἔστιν τῷ κυρίῳ συνεχόμενον σῴζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις. [7] καὶ εἶπεν αὐτῷ ὁ αἴρων τὰ σκεύη αὐτοῦ Ποίει πᾶν, ὃ ἐὰν ἡ καρδία σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σοῦ καρδία μοῦ. [8] καὶ εἶπεν Ιωναθαν Ἰδοὺ ἡμεῖς διαβαίνομεν πρὸς τοὺς ἄνδρας καὶ κατακυλισθησόμεθα πρὸς αὐτούς· [9] ἐὰν τάδε εἴπωσιν πρὸς ἡμᾶς Ἀπόστητε ἐκεῖ ἕως ἂν ἀπαγγείλωμεν ὑμῖν, καὶ στησόμεθα ἐφ᾽ ἑαυτοῖς καὶ οὐ μὴ ἀναβῶμεν ἐπ᾽ αὐτούς· [10] καὶ ἐὰν τάδε εἴπωσιν πρὸς ἡμᾶς Ἀνάβητε πρὸς ἡμᾶς, καὶ ἀναβησόμεθα, ὅτι παραδέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ἡμῶν· τοῦτο ἡμῖν τὸ σημεῖον. [11] καὶ εἰσῆλθον ἀμφότεροι εἰς μεσσαβ τῶν ἀλλοφύλων· καὶ λέγουσιν οἱ ἀλλόφυλοι Ἰδοὺ οἱ Εβραῖοι ἐκπορεύονται ἐκ τῶν τρωγλῶν αὐτῶν, οὗ ἐκρύβησαν ἐκεῖ. [12] καὶ ἀπεκρίθησαν οἱ ἄνδρες μεσσαβ πρὸς Ιωναθαν καὶ πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ καὶ λέγουσιν Ἀνάβητε πρὸς ἡμᾶς, καὶ γνωριοῦμεν ὑμῖν ῥῆμα. καὶ εἶπεν Ιωναθαν πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ Ἀνάβηθι ὀπίσω μου, ὅτι παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Ισραηλ. [13] καὶ ἀνέβη Ιωναθαν ἐπὶ τὰς χεῖρας αὐτοῦ καὶ ἐπὶ τοὺς πόδας αὐτοῦ καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ μετ᾽ αὐτοῦ· καὶ ἐπέβλεψαν κατὰ πρόσωπον Ιωναθαν, καὶ ἐπάταξεν αὐτούς, καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ ἐπεδίδου ὀπίσω αὐτοῦ. [14] καὶ ἐγενήθη ἡ πληγὴ ἡ πρώτη, ἣν ἐπάταξεν Ιωναθαν καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ, ὡς εἴκοσι ἄνδρες ἐν βολίσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξιν τοῦ πεδίου. [15] καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ καὶ ἐν ἀγρῷ, καὶ πᾶς ὁ λαὸς οἱ ἐν μεσσαβ καὶ οἱ διαφθείροντες ἐξέστησαν, καὶ αὐτοὶ οὐκ ἤθελον ποιεῖν· καὶ ἐθάμβησεν ἡ γῆ, καὶ ἐγενήθη ἔκστασις παρὰ κυρίου. [16] καὶ εἶδον οἱ σκοποὶ τοῦ

Σαουλ ἐν Γαβεε Βενιαμιν καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν. [17] καὶ εἶπεν Σαουλ τῷ λαῷ τῷ μετ᾽ αὐτοῦ Ἐπισκέψασθε δὴ καὶ ἴδετε τίς πεπόρευται ἐξ ὑμῶν· καὶ ἐπεσκέψαντο, καὶ ἰδοὺ οὐχ εὑρίσκετο Ιωναθαν καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ. [18] καὶ εἶπεν Σαουλ τῷ Αχια Προσάγαγε τὸ εφουδ· ὅτι αὐτὸς ἦρεν τὸ εφουδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον Ισραηλ. [19] καὶ ἐγενήθη ὡς ἐλάλει Σαουλ πρὸς τὸν ἱερέα, καὶ ὁ ἦχος ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων ἐπορεύετο πορευόμενος καὶ ἐπλήθυνεν· καὶ εἶπεν Σαουλ πρὸς τὸν ἱερέα Συνάγαγε τὰς χεῖράς σου. [20] καὶ ἀνεβόησεν Σαουλ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ καὶ ἔρχονται ἕως τοῦ πολέμου, καὶ ἰδοὺ ἐγένετο ῥομφαία ἀνδρὸς ἐπὶ τὸν πλησίον αὐτοῦ, σύγχυσις μεγάλη σφόδρα. [21] καὶ οἱ δοῦλοι οἱ ὄντες ἐχθὲς καὶ τρίτην ἡμέραν μετὰ τῶν ἀλλοφύλων οἱ ἀναβάντες εἰς τὴν παρεμβολὴν ἐπεστράφησαν καὶ αὐτοὶ εἶναι μετὰ Ισραηλ τῶν μετὰ Σαουλ καὶ Ιωναθαν. [22] καὶ πᾶς Ισραηλ οἱ κρυπτόμενοι ἐν τῷ ὄρει Εφραιμ καὶ ἤκουσαν ὅτι πεφεύγασιν οἱ ἀλλόφυλοι, καὶ συνάπτουσιν καὶ αὐτοὶ ὀπίσω αὐτῶν εἰς πόλεμον. [23] καὶ ἔσωσεν κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν Ισραηλ. Καὶ ὁ πόλεμος διῆλθεν τὴν Βαιθων, καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένος εἰς ὅλην τὴν πόλιν ἐν τῷ ὄρει Εφραιμ. [24] καὶ Σαουλ ἠγνόησεν ἄγνοιαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀρᾶται τῷ λαῷ λέγων Ἐπικατάρατος ὁ ἄνθρωπος, ὃς φάγεται ἄρτον ἕως ἑσπέρας, καὶ ἐκδικήσω τὸν ἐχθρόν μου· καὶ οὐκ ἐγεύσατο πᾶς ὁ λαὸς ἄρτου. [25] καὶ πᾶσα ἡ γῆ ἠρίστα. καὶ ιααρ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ, [26] καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ἐπορεύετο λαλῶν, καὶ ἰδοὺ οὐκ ἦν ἐπιστρέφων τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ, ὅτι ἐφοβήθη ὁ λαὸς τὸν ὅρκον κυρίου. [27] καὶ Ιωναθαν οὐκ ἀκηκόει ἐν τῷ ὁρκίζειν τὸν πατέρα αὐτοῦ τὸν λαόν· καὶ ἐξέτεινεν τὸ ἄκρον τοῦ σκήπτρου αὐτοῦ τοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔβαψεν αὐτὸ εἰς τὸ κηρίον τοῦ μέλιτος καὶ ἐπέστρεψεν τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ, καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ. [28] καὶ ἀπεκρίθη εἷς ἐκ τοῦ λαοῦ καὶ εἶπεν Ὁρκίσας ὥρκισεν ὁ πατήρ σου τὸν λαὸν λέγων Ἐπικατάρατος ὁ ἄνθρωπος, ὃς φάγεται ἄρτον σήμερον, καὶ ἐξελύθη ὁ λαός. [29] καὶ ἔγνω Ιωναθαν καὶ εἶπεν Ἀπήλλαχεν ὁ πατήρ μου τὴν γῆν· ἰδὲ δὴ ὅτι εἶδον οἱ ὀφθαλμοί μου, ὅτι ἐγευσάμην βραχὺ τοῦ μέλιτος τούτου· [30] ἀλλ᾽ ὅτι εἰ ἔφαγεν ἔσθων ὁ λαὸς σήμερον τῶν σκύλων τῶν ἐχθρῶν αὐτῶν, ὧν εὗρεν, ὅτι νῦν ἂν μείζων ἦν ἡ πληγὴ ἐν τοῖς ἀλλοφύλοις. [31] καὶ ἐπάταξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τῶν ἀλλοφύλων ἐν Μαχεμας, καὶ ἐκοπίασεν ὁ λαὸς σφόδρα. [32] καὶ ἐκλίθη ὁ λαὸς εἰς τὰ σκῦλα, καὶ ἔλαβεν ὁ λαὸς ποίμνια καὶ βουκόλια καὶ τέκνα βοῶν καὶ ἔσφαξεν ἐπὶ τὴν γῆν, καὶ ἤσθιεν ὁ λαὸς σὺν τῷ αἵματι. [33] καὶ ἀπηγγέλη τῷ Σαουλ λέγοντες Ἡμάρτηκεν ὁ λαὸς

τῷ κυρίῳ φαγὼν σὺν τῷ αἵματι. καὶ εἶπεν Σαουλ ἐν Γεθθεμ Κυλίσατέ μοι λίθον ἐνταῦθα μέγαν. [34] καὶ εἶπεν Σαουλ Διασπάρητε ἐν τῷ λαῷ καὶ εἴπατε αὐτοῖς προσαγαγεῖν ἐνταῦθα ἕκαστος τὸν μόσχον αὐτοῦ καὶ ἕκαστος τὸ πρόβατον αὐτοῦ, καὶ σφαζέτω ἐπὶ τούτου, καὶ οὐ μὴ ἁμάρτητε τῷ κυρίῳ τοῦ ἐσθίειν σὺν τῷ αἵματι· καὶ προσῆγεν πᾶς ὁ λαὸς ἕκαστος τὸ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔσφαζον ἐκεῖ. [35] καὶ ᾠκοδόμησεν ἐκεῖ Σαουλ θυσιαστήριον τῷ κυρίῳ· τοῦτο ἤρξατο Σαουλ οἰκοδομῆσαι θυσιαστήριον τῷ κυρίῳ. [36] Καὶ εἶπεν Σαουλ Καταβῶμεν ὀπίσω τῶν ἀλλοφύλων τὴν νύκτα καὶ διαρπάσωμεν ἐν αὐτοῖς, ἕως διαφαύσῃ ἡ ἡμέρα, καὶ μὴ ὑπολίπωμεν ἐν αὐτοῖς ἄνδρα. καὶ εἶπαν Πᾶν τὸ ἀγαθὸν ἐνώπιόν σου ποίει. καὶ εἶπεν ὁ ἱερεύς Προσέλθωμεν ἐνταῦθα πρὸς τὸν θεόν. [37] καὶ ἐπηρώτησεν Σαουλ τὸν θεόν Εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων; εἰ παραδώσεις αὐτοὺς εἰς χεῖρας Ισραηλ; καὶ οὐκ ἀπεκρίθη αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ. [38] καὶ εἶπεν Σαουλ Προσαγάγετε ἐνταῦθα πάσας τὰς γωνίας τοῦ Ισραηλ καὶ γνῶτε καὶ ἴδετε ἐν τίνι γέγονεν ἡ ἁμαρτία αὕτη σήμερον· [39] ὅτι ζῇ κύριος ὁ σώσας τὸν Ισραηλ, ὅτι ἐὰν ἀποκριθῇ κατὰ Ιωναθαν τοῦ υἱοῦ μου, θανάτῳ ἀποθανεῖται. καὶ οὐκ ἦν ὁ ἀποκρινόμενος ἐκ παντὸς τοῦ λαοῦ. [40] καὶ εἶπεν παντὶ Ισραηλ Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ιωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Τὸ ἀγαθὸν ἐνώπιόν σου ποίει. [41] καὶ εἶπεν Σαουλ Κύριε ὁ θεὸς Ισραηλ, τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ιωναθαν τῷ υἱῷ μου ἡ ἀδικία, κύριε ὁ θεὸς Ισραηλ, δὸς δήλους· καὶ ἐὰν τάδε εἴπῃς Ἐν τῷ λαῷ σου Ισραηλ, δὸς δὴ ὁσιότητα. καὶ κληροῦται Ιωναθαν καὶ Σαουλ, καὶ ὁ λαὸς ἐξῆλθεν. [42] καὶ εἶπεν Σαουλ Βάλετε ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον Ιωναθαν τοῦ υἱοῦ μου· ὃν ἂν κατακληρώσηται κύριος, ἀποθανέτω. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Οὐκ ἔστιν τὸ ῥῆμα τοῦτο. καὶ κατεκράτησεν Σαουλ τοῦ λαοῦ, καὶ βάλλουσιν ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον Ιωναθαν τοῦ υἱοῦ αὐτοῦ, καὶ κατακληροῦται Ιωναθαν. [43] καὶ εἶπεν Σαουλ πρὸς Ιωναθαν Ἀπάγγειλόν μοι τί πεποίηκας. καὶ ἀπήγγειλεν αὐτῷ Ιωναθαν καὶ εἶπεν Γευσάμενος ἐγευσάμην ἐν ἄκρῳ τῷ σκήπτρῳ τῷ ἐν τῇ χειρί μου βραχὺ μέλι· ἰδοὺ ἐγὼ ἀποθνῄσκω. [44] καὶ εἶπεν αὐτῷ Σαουλ Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι θανάτῳ ἀποθανῇ σήμερον. [45] καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Εἰ σήμερον θανατωθήσεται ὁ ποιήσας τὴν σωτηρίαν τὴν μεγάλην ταύτην ἐν Ισραηλ; ζῇ κύριος, εἰ πεσεῖται τῆς τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ τὴν γῆν· ὅτι ὁ λαὸς τοῦ θεοῦ ἐποίησεν τὴν ἡμέραν ταύτην. καὶ προσηύξατο ὁ λαὸς περὶ Ιωναθαν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ οὐκ ἀπέθανεν. – [46] καὶ ἀνέβη Σαουλ ἀπὸ ὄπισθεν τῶν ἀλλοφύλων, καὶ οἱ ἀλλόφυλοι ἀπῆλθον εἰς τὸν τόπον αὐτῶν. [47] Καὶ Σαουλ κατακληροῦται ἔργον ἐπὶ Ισραηλ. καὶ ἐπολέμει κύκλῳ πάντας τοὺς ἐχθροὺς αὐτοῦ, εἰς τὸν Μωαβ

καὶ εἰς τοὺς υἱοὺς Αμμων καὶ εἰς τοὺς υἱοὺς Εδωμ καὶ εἰς τὸν Βαιθεωρ καὶ εἰς βασιλέα Σουβα καὶ εἰς τοὺς ἀλλοφύλους· οὗ ἂν ἐστράφη, ἐσῴζετο. [48] καὶ ἐποίησεν δύναμιν καὶ ἐπάταξεν τὸν Αμαληκ καὶ ἐξείλατο τὸν Ισραηλ ἐκ χειρὸς τῶν καταπατούντων αὐτόν. – [49] καὶ ἦσαν υἱοὶ Σαουλ Ιωναθαν καὶ Ιεσσιου καὶ Μελχισα· καὶ ὀνόματα τῶν δύο θυγατέρων αὐτοῦ, ὄνομα τῇ πρωτοτόκῳ Μεροβ, καὶ ὄνομα τῇ δευτέρᾳ Μελχολ· [50] καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Αχινοομ θυγάτηρ Αχιμαας. καὶ ὄνομα τῷ ἀρχιστρατήγῳ Αβεννηρ υἱὸς Νηρ υἱοῦ οἰκείου Σαουλ· [51] καὶ Κις πατὴρ Σαουλ καὶ Νηρ πατὴρ Αβεννηρ υἱὸς Ιαμιν υἱοῦ Αβιηλ. – [52] καὶ ἦν ὁ πόλεμος κραταιὸς ἐπὶ τοὺς ἀλλοφύλους πάσας τὰς ἡμέρας Σαουλ, καὶ ἰδὼν Σαουλ πάντα ἄνδρα δυνατὸν καὶ πάντα ἄνδρα υἱὸν δυνάμεως καὶ συνήγαγεν αὐτοὺς πρὸς αὐτόν.

CHAPTER 15

[1] Καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Ἐμὲ ἀπέστειλεν κύριος χρῖσαί σε εἰς βασιλέα ἐπὶ Ισραηλ, καὶ νῦν ἄκουε τῆς φωνῆς κυρίου· [2] τάδε εἶπεν κύριος σαβαωθ Νῦν ἐκδικήσω ἃ ἐποίησεν Αμαληκ τῷ Ισραηλ, ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ ἀναβαίνοντος αὐτοῦ ἐξ Αἰγύπτου· [3] καὶ νῦν πορεύου καὶ πατάξεις τὸν Αμαληκ καὶ Ιεριμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτὸν καὶ ἀναθεματιεῖς αὐτὸν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἀπ᾽ αὐτοῦ καὶ ἀποκτενεῖς ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς καὶ ἀπὸ νηπίου ἕως θηλάζοντος καὶ ἀπὸ μόσχου ἕως προβάτου καὶ ἀπὸ καμήλου ἕως ὄνου. [4] καὶ παρήγγειλεν Σαουλ τῷ λαῷ καὶ ἐπισκέπτεται αὐτοὺς ἐν Γαλγαλοις τετρακοσίας χιλιάδας ταγμάτων καὶ τὸν Ιουδαν τριάκοντα χιλιάδας ταγμάτων. [5] καὶ ἦλθεν Σαουλ ἕως τῶν πόλεων Αμαληκ καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ. [6] καὶ εἶπεν Σαουλ πρὸς τὸν Κιναῖον Ἄπελθε καὶ ἔκκλινον ἐκ μέσου τοῦ Αμαληκίτου, μὴ προσθῶ σε μετ᾽ αὐτοῦ, καὶ σὺ ἐποίησας ἔλεος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἀναβαίνειν αὐτοὺς ἐξ Αἰγύπτου· καὶ ἐξέκλινεν ὁ Κιναῖος ἐκ μέσου Αμαληκ. [7] καὶ ἐπάταξεν Σαουλ τὸν Αμαληκ ἀπὸ Ευιλατ ἕως Σουρ ἐπὶ προσώπου Αἰγύπτου. [8] καὶ συνέλαβεν τὸν Αγαγ βασιλέα Αμαληκ ζῶντα καὶ πάντα τὸν λαὸν Ιεριμ ἀπέκτεινεν ἐν στόματι ῥομφαίας. [9] καὶ περιεποιήσατο Σαουλ καὶ πᾶς ὁ λαὸς τὸν Αγαγ ζῶντα καὶ τὰ ἀγαθὰ τῶν ποιμνίων καὶ τῶν βουκολίων καὶ τῶν ἐδεσμάτων καὶ τῶν ἀμπελώνων καὶ πάντων τῶν ἀγαθῶν καὶ οὐκ ἐβούλετο αὐτὰ ἐξολεθρεῦσαι· καὶ πᾶν ἔργον ἠτιμωμένον καὶ ἐξουδενωμένον ἐξωλέθρευσαν. [10] Καὶ ἐγενήθη ῥῆμα κυρίου πρὸς Σαμουηλ λέγων [11] Παρακέκλημαι ὅτι ἐβασίλευσα τὸν Σαουλ εἰς βασιλέα, ὅτι ἀπέστρεψεν ἀπὸ ὄπισθέν μου καὶ τοὺς λόγους μου οὐκ ἐτήρησεν. καὶ ἠθύμησεν Σαμουηλ καὶ ἐβόησεν πρὸς κύριον ὅλην τὴν νύκτα. [12] καὶ ὤρθρισεν Σαμουηλ καὶ ἐπορεύθη εἰς ἀπάντησιν Ισραηλ πρωί. καὶ ἀπηγγέλη τῷ Σαμουηλ λέγοντες Ἥκει Σαουλ εἰς Κάρμηλον καὶ ἀνέστακεν αὐτῷ χεῖρα καὶ ἐπέστρεψεν τὸ ἅρμα. καὶ κατέβη εἰς Γαλγαλα πρὸς Σαουλ, καὶ ἰδοὺ αὐτὸς ἀνέφερεν ὁλοκαύτωσιν τῷ κυρίῳ τὰ πρῶτα τῶν σκύλων, ὧν ἤνεγκεν ἐξ Αμαληκ. [13] καὶ παρεγένετο Σαμουηλ πρὸς Σαουλ, καὶ εἶπεν αὐτῷ Σαουλ Εὐλογητὸς σὺ τῷ κυρίῳ· ἔστησα πάντα, ὅσα ἐλάλησεν κύριος. [14] καὶ εἶπεν Σαμουηλ Καὶ τίς ἡ φωνὴ τοῦ ποιμνίου τούτου ἐν τοῖς ὠσίν μου καὶ φωνὴ τῶν βοῶν, ὧν ἐγὼ ἀκούω; [15] καὶ εἶπεν Σαουλ Ἐξ Αμαληκ ἤνεγκα αὐτά, ἃ περιεποιήσατο ὁ λαός, τὰ κράτιστα τοῦ ποιμνίου καὶ τῶν βοῶν, ὅπως τυθῇ τῷ κυρίῳ θεῷ σου, καὶ τὰ λοιπὰ ἐξωλέθρευσα. [16] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Ἄνες καὶ ἀπαγγελῶ σοι ἃ ἐλάλησεν κύριος πρός με

τὴν νύκτα· καὶ εἶπεν αὐτῷ Λάλησον. [17] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Οὐχὶ μικρὸς σὺ εἶ ἐνώπιον αὐτοῦ ἡγούμενος σκήπτρου φυλῆς Ισραηλ; καὶ ἔχρισέν σε κύριος εἰς βασιλέα ἐπὶ Ισραηλ. [18] καὶ ἀπέστειλέν σε κύριος ἐν ὁδῷ καὶ εἶπέν σοι Πορεύθητι καὶ ἐξολέθρευσον τοὺς ἁμαρτάνοντας εἰς ἐμέ, τὸν Αμαληκ, καὶ πολεμήσεις αὐτούς, ἕως συντελέσῃς αὐτούς. [19] καὶ ἵνα τί οὐκ ἤκουσας τῆς φωνῆς κυρίου, ἀλλ᾽ ὥρμησας τοῦ θέσθαι ἐπὶ τὰ σκῦλα καὶ ἐποίησας τὸ πονηρὸν ἐνώπιον κυρίου; [20] καὶ εἶπεν Σαουλ πρὸς Σαμουηλ Διὰ τὸ ἀκοῦσαί με τῆς φωνῆς τοῦ λαοῦ· καὶ ἐπορεύθην ἐν τῇ ὁδῷ, ᾗ ἀπέστειλέν με κύριος, καὶ ἤγαγον τὸν Αγαγ βασιλέα Αμαληκ καὶ τὸν Αμαληκ ἐξωλέθρευσα· [21] καὶ ἔλαβεν ὁ λαὸς τῶν σκύλων ποίμνια καὶ βουκόλια, τὰ πρῶτα τοῦ ἐξολεθρεύματος, θῦσαι ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν Γαλγαλοις. [22] καὶ εἶπεν Σαμουηλ Εἰ θελητὸν τῷ κυρίῳ ὁλοκαυτώματα καὶ θυσίαι ὡς τὸ ἀκοῦσαι φωνῆς κυρίου; ἰδοὺ ἀκοὴ ὑπὲρ θυσίαν ἀγαθὴ καὶ ἡ ἐπακρόασις ὑπὲρ στέαρ κριῶν· [23] ὅτι ἁμαρτία οἰώνισμά ἐστιν, ὀδύνην καὶ πόνους θεραφιν ἐπάγουσιν· ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου, καὶ ἐξουδενώσει σε κύριος μὴ εἶναι βασιλέα ἐπὶ Ισραηλ. [24] καὶ εἶπεν Σαουλ πρὸς Σαμουηλ Ἡμάρτηκα ὅτι παρέβην τὸν λόγον κυρίου καὶ τὸ ῥῆμά σου, ὅτι ἐφοβήθην τὸν λαὸν καὶ ἤκουσα τῆς φωνῆς αὐτῶν· [25] καὶ νῦν ἆρον δὴ τὸ ἁμάρτημά μου καὶ ἀνάστρεψον μετ᾽ ἐμοῦ, καὶ προσκυνήσω κυρίῳ τῷ θεῷ σου. [26] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Οὐκ ἀναστρέφω μετὰ σοῦ, ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου, καὶ ἐξουδενώσει σε κύριος τοῦ μὴ εἶναι βασιλέα ἐπὶ τὸν Ισραηλ. [27] καὶ ἀπέστρεψεν Σαμουηλ τὸ πρόσωπον αὐτοῦ τοῦ ἀπελθεῖν. καὶ ἐκράτησεν Σαουλ τοῦ πτερυγίου τῆς διπλοίδος αὐτοῦ καὶ διέρρηξεν αὐτό· [28] καὶ εἶπεν πρὸς αὐτὸν Σαμουηλ Διέρρηξεν κύριος τὴν βασιλείαν Ισραηλ ἐκ χειρός σου σήμερον καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ ἀγαθῷ ὑπὲρ σέ· [29] καὶ διαιρεθήσεται Ισραηλ εἰς δύο, καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστιν τοῦ μετανοῆσαι αὐτός. [30] καὶ εἶπεν Σαουλ Ἡμάρτηκα, ἀλλὰ δόξασόν με δὴ ἐνώπιον πρεσβυτέρων Ισραηλ καὶ ἐνώπιον λαοῦ μου καὶ ἀνάστρεψον μετ᾽ ἐμοῦ, καὶ προσκυνήσω τῷ κυρίῳ θεῷ σου. [31] καὶ ἀνέστρεψεν Σαμουηλ ὀπίσω Σαουλ, καὶ προσεκύνησεν τῷ κυρίῳ. [32] καὶ εἶπεν Σαμουηλ Προσαγάγετέ μοι τὸν Αγαγ βασιλέα Αμαληκ. καὶ προσῆλθεν πρὸς αὐτὸν Αγαγ τρέμων, καὶ εἶπεν Αγαγ Εἰ οὕτως πικρὸς ὁ θάνατος; [33] καὶ εἶπεν Σαμουηλ πρὸς Αγαγ Καθότι ἠτέκνωσεν γυναῖκας ἡ ῥομφαία σου, οὕτως ἀτεκνωθήσεται ἐκ γυναικῶν ἡ μήτηρ σου. καὶ ἔσφαξεν Σαμουηλ τὸν Αγαγ ἐνώπιον κυρίου ἐν Γαλγαλ. [34] καὶ ἀπῆλθεν Σαμουηλ εἰς Αρμαθαιμ, καὶ Σαουλ ἀνέβη εἰς τὸν οἶκον αὐτοῦ εἰς Γαβαα. [35] καὶ οὐ προσέθετο Σαμουηλ ἔτι ἰδεῖν τὸν Σαουλ ἕως ἡμέρας θανάτου

αὐτοῦ, ὅτι ἐπένθει Σαμουηλ ἐπὶ Σαουλ· καὶ κύριος μετεμελήθη ὅτι ἐβασίλευσεν τὸν Σαουλ ἐπὶ Ισραηλ.

CHAPTER 16

[1] Καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἕως πότε σὺ πενθεῖς ἐπὶ Σαουλ, κἀγὼ ἐξουδένωκα αὐτὸν μὴ βασιλεύειν ἐπὶ Ισραηλ; πλῆσον τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω σε πρὸς Ιεσσαι ἕως εἰς Βηθλεεμ, ὅτι ἑόρακα ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλεύειν. [2] καὶ εἶπεν Σαμουηλ Πῶς πορευθῶ; καὶ ἀκούσεταί Σαουλ καὶ ἀποκτενεῖ με. καὶ εἶπεν κύριος Δάμαλιν βοῶν λαβὲ ἐν τῇ χειρί σου καὶ ἐρεῖς Θῦσαι τῷ κυρίῳ ἥκω· [3] καὶ καλέσεις τὸν Ιεσσαι εἰς τὴν θυσίαν, καὶ γνωριῶ σοι ἃ ποιήσεις, καὶ χρίσεις ὃν ἐὰν εἴπω πρὸς σέ. [4] καὶ ἐποίησεν Σαμουηλ πάντα, ἃ ἐλάλησεν αὐτῷ κύριος, καὶ ἦλθεν εἰς Βηθλεεμ. καὶ ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσει αὐτοῦ καὶ εἶπαν Εἰρήνη ἡ εἴσοδός σου, ὁ βλέπων; [5] καὶ εἶπεν Εἰρήνη· θῦσαι τῷ κυρίῳ ἥκω, ἁγιάσθητε καὶ εὐφράνθητε μετ᾽ ἐμοῦ σήμερον. καὶ ἡγίασεν τὸν Ιεσσαι καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐκάλεσεν αὐτοὺς εἰς τὴν θυσίαν. [6] καὶ ἐγενήθη ἐν τῷ αὐτοὺς εἰσιέναι καὶ εἶδεν τὸν Ελιαβ καὶ εἶπεν Ἀλλὰ καὶ ἐνώπιον κυρίου χριστὸς αὐτοῦ. [7] καὶ εἶπεν κύριος πρὸς Σαμουηλ Μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἔξιν μεγέθους αὐτοῦ, ὅτι ἐξουδένωκα αὐτόν· ὅτι οὐχ ὡς ἐμβλέψεται ἄνθρωπος, ὄψεται ὁ θεός, ὅτι ἄνθρωπος ὄψεται εἰς πρόσωπον, ὁ δὲ θεὸς ὄψεται εἰς καρδίαν. [8] καὶ ἐκάλεσεν Ιεσσαι τὸν Αμιναδαβ, καὶ παρῆλθεν κατὰ πρόσωπον Σαμουηλ· καὶ εἶπεν Οὐδὲ τοῦτον ἐξελέξατο κύριος. [9] καὶ παρήγαγεν Ιεσσαι τὸν Σαμα· καὶ εἶπεν Καὶ ἐν τούτῳ οὐκ ἐξελέξατο κύριος. [10] καὶ παρήγαγεν Ιεσσαι τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον Σαμουηλ· καὶ εἶπεν Σαμουηλ Οὐκ ἐξελέξατο κύριος ἐν τούτοις. [11] καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαι Ἐκλελοίπασιν τὰ παιδάρια; καὶ εἶπεν Ἔτι ὁ μικρὸς ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ. καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαι Ἀπόστειλον καὶ λαβὲ αὐτόν, ὅτι οὐ μὴ κατακλιθῶμεν ἕως τοῦ ἐλθεῖν αὐτόν. [12] καὶ ἀπέστειλεν καὶ εἰσήγαγεν αὐτόν· καὶ οὗτος πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὁράσει κυρίῳ· καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἀνάστα καὶ χρῖσον τὸν Δαυιδ, ὅτι οὗτος ἀγαθός ἐστιν. [13] καὶ ἔλαβεν Σαμουηλ τὸ κέρας τοῦ ἐλαίου καὶ ἔχρισεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ, καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Δαυιδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω. καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν εἰς Αρμαθαιμ. [14] Καὶ πνεῦμα κυρίου ἀπέστη ἀπὸ Σαουλ, καὶ ἔπνιγεν αὐτὸν πνεῦμα πονηρὸν παρὰ κυρίου. [15] καὶ εἶπαν οἱ παῖδες Σαουλ πρὸς αὐτόν Ἰδοὺ δὴ πνεῦμα κυρίου πονηρὸν πνίγει σε· [16] εἰπάτωσαν δὴ οἱ δοῦλοί σου ἐνώπιόν σου καὶ ζητησάτωσαν τῷ κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρᾳ, καὶ ἔσται ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ σοὶ καὶ ψαλεῖ ἐν τῇ κινύρᾳ αὐτοῦ, καὶ ἀγαθόν σοι ἔσται, καὶ

ἀναπαύσει σε. [17] καὶ εἶπεν Σαουλ πρὸς τοὺς παῖδας αὐτοῦ Ἴδετε δή μοι ἄνδρα ὀρθῶς ψάλλοντα καὶ εἰσαγάγετε αὐτὸν πρὸς ἐμέ. [18] καὶ ἀπεκρίθη εἷς τῶν παιδαρίων αὐτοῦ καὶ εἶπεν Ἰδοὺ ἑόρακα υἱὸν τῷ Ιεσσαι Βηθλεεμίτην καὶ αὐτὸν εἰδότα ψαλμόν, καὶ ὁ ἀνὴρ συνετός, καὶ ὁ ἀνὴρ πολεμιστὴς καὶ σοφὸς λόγῳ καὶ ἀνὴρ ἀγαθὸς τῷ εἴδει, καὶ κύριος μετ᾽ αὐτοῦ. [19] καὶ ἀπέστειλεν Σαουλ ἀγγέλους πρὸς Ιεσσαι λέγων Ἀπόστειλον πρός με τὸν υἱόν σου Δαυιδ τὸν ἐν τῷ ποιμνίῳ σου. [20] καὶ ἔλαβεν Ιεσσαι γομορ ἄρτων καὶ ἀσκὸν οἴνου καὶ ἔριφον αἰγῶν ἕνα καὶ ἐξαπέστειλεν ἐν χειρὶ Δαυιδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαουλ. [21] καὶ εἰσῆλθεν Δαυιδ πρὸς Σαουλ καὶ παρειστήκει ἐνώπιον αὐτοῦ· καὶ ἠγάπησεν αὐτὸν σφόδρα, καὶ ἐγενήθη αὐτῷ αἴρων τὰ σκεύη αὐτοῦ. [22] καὶ ἀπέστειλεν Σαουλ πρὸς Ιεσσαι λέγων Παριστάσθω δὴ Δαυιδ ἐνώπιον ἐμοῦ, ὅτι εὗρεν χάριν ἐν ὀφθαλμοῖς μου. [23] καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαουλ καὶ ἐλάμβανεν Δαυιδ τὴν κινύραν καὶ ἔψαλλεν ἐν τῇ χειρὶ αὐτοῦ, καὶ ἀνέψυχεν Σαουλ, καὶ ἀγαθὸν αὐτῷ, καὶ ἀφίστατο ἀπ᾽ αὐτοῦ τὸ πνεῦμα τὸ πονηρόν.

CHAPTER 17

[1] Καὶ συνάγουσιν ἀλλόφυλοι τὰς παρεμβολὰς αὐτῶν εἰς πόλεμον καὶ συνάγονται εἰς Σοκχωθ τῆς Ιουδαίας καὶ παρεμβάλλουσιν ἀνὰ μέσον Σοκχωθ καὶ ἀνὰ μέσον Αζηκα ἐν Εφερμεμ. [2] καὶ Σαουλ καὶ οἱ ἄνδρες Ισραηλ συνάγονται καὶ παρεμβάλλουσιν ἐν τῇ κοιλάδι· αὐτοὶ παρατάσσονται εἰς πόλεμον ἐξ ἐναντίας ἀλλοφύλων. [3] καὶ ἀλλόφυλοι ἵστανται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ Ισραηλ ἵσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ ὁ αὐλὼν ἀνὰ μέσον αὐτῶν. [4] καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων, Γολιαθ ὄνομα αὐτῷ ἐκ Γεθ, ὕψος αὐτοῦ τεσσάρων πήχεων καὶ σπιθαμῆς· [5] καὶ περικεφαλαία ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ θώρακα ἁλυσιδωτὸν αὐτὸς ἐνδεδυκώς, καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ πέντε χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου· [6] καὶ κνημῖδες χαλκαῖ ἐπάνω τῶν σκελῶν αὐτοῦ, καὶ ἀσπὶς χαλκῆ ἀνὰ μέσον τῶν ὤμων αὐτοῦ· [7] καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὡσεὶ μέσακλον ὑφαινόντων, καὶ ἡ λόγχη αὐτοῦ ἑξακοσίων σίκλων σιδήρου· καὶ ὁ αἴρων τὰ ὅπλα αὐτοῦ προεπορεύετο αὐτοῦ. [8] καὶ ἔστη καὶ ἀνεβόησεν εἰς τὴν παράταξιν Ισραηλ καὶ εἶπεν αὐτοῖς Τί ἐκπορεύεσθε παρατάξασθαι πολέμῳ ἐξ ἐναντίας ἡμῶν; οὐκ ἐγώ εἰμι ἀλλόφυλος καὶ ὑμεῖς Εβραῖοι τοῦ Σαουλ; ἐκλέξασθε ἑαυτοῖς ἄνδρα καὶ καταβήτω πρός με, [9] καὶ ἐὰν δυνηθῇ πρὸς ἐμὲ πολεμῆσαι καὶ ἐὰν πατάξῃ με, καὶ ἐσόμεθα ὑμῖν εἰς δούλους, ἐὰν δὲ ἐγὼ δυνηθῶ καὶ πατάξω αὐτόν, ἔσεσθε ἡμῖν εἰς δούλους καὶ δουλεύσετε ἡμῖν. [10] καὶ εἶπεν ὁ ἀλλόφυλος Ἰδοὺ ἐγὼ ὠνείδισα τὴν παράταξιν Ισραηλ σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ· δότε μοι ἄνδρα, καὶ μονομαχήσομεν ἀμφότεροι. [11] καὶ ἤκουσεν Σαουλ καὶ πᾶς Ισραηλ τὰ ῥήματα τοῦ ἀλλοφύλου ταῦτα καὶ ἐξέστησαν καὶ ἐφοβήθησαν σφόδρα. [32] Καὶ εἶπεν Δαυιδ πρὸς Σαουλ Μὴ δὴ συμπεσέτω ἡ καρδία τοῦ κυρίου μου ἐπ᾽ αὐτόν· ὁ δοῦλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου. [33] καὶ εἶπεν Σαουλ πρὸς Δαυιδ Οὐ μὴ δυνήσῃ πορευθῆναι πρὸς τὸν ἀλλόφυλον τοῦ πολεμεῖν μετ᾽ αὐτοῦ, ὅτι παιδάριον εἶ σύ, καὶ αὐτὸς ἀνὴρ πολεμιστὴς ἐκ νεότητος αὐτοῦ. [34] καὶ εἶπεν Δαυιδ πρὸς Σαουλ Ποιμαίνων ἦν ὁ δοῦλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ, καὶ ὅταν ἤρχετο ὁ λέων καὶ ἡ ἄρκος καὶ ἐλάμβανεν πρόβατον ἐκ τῆς ἀγέλης, [35] καὶ ἐξεπορευόμην ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτὸν καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ, καὶ εἰ ἐπανίστατο ἐπ᾽ ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ καὶ ἐπάταξα καὶ ἐθανάτωσα αὐτόν· [36] καὶ τὴν ἄρκον ἔτυπτεν ὁ δοῦλός σου καὶ τὸν λέοντα, καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἓν τούτων· οὐχὶ πορεύσομαι καὶ πατάξω αὐτὸν καὶ ἀφελῶ σήμερον ὄνειδος ἐξ Ισραηλ;

διότι τίς ὁ ἀπερίτμητος οὗτος, ὃς ὠνείδισεν παράταξιν θεοῦ ζῶντος; [37] κύριος, ὃς ἐξείλατό με ἐκ χειρὸς τοῦ λέοντος καὶ ἐκ χειρὸς τῆς ἄρκου, αὐτὸς ἐξελεῖταί με ἐκ χειρὸς τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου. καὶ εἶπεν Σαουλ πρὸς Δαυιδ Πορεύου, καὶ ἔσται κύριος μετὰ σοῦ. [38] καὶ ἐνέδυσεν Σαουλ τὸν Δαυιδ μανδύαν καὶ περικεφαλαίαν χαλκῆν περὶ τὴν κεφαλὴν αὐτοῦ [39] καὶ ἔζωσεν τὸν Δαυιδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ. καὶ ἐκοπίασεν περιπατήσας ἅπαξ καὶ δίς· καὶ εἶπεν Δαυιδ πρὸς Σαουλ Οὐ μὴ δύνωμαι πορευθῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιροῦσιν αὐτὰ ἀπ᾽ αὐτοῦ. [40] καὶ ἔλαβεν τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους λείους ἐκ τοῦ χειμάρρου καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ εἰς συλλογὴν καὶ σφενδόνην αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ προσῆλθεν πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον. [42] καὶ εἶδεν Γολιαδ τὸν Δαυιδ καὶ ἠτίμασεν αὐτόν, ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν. [43] καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυιδ Ὡσεὶ κύων ἐγώ εἰμι, ὅτι σὺ ἔρχῃ ἐπ᾽ ἐμὲ ἐν ῥάβδῳ καὶ λίθοις; καὶ εἶπεν Δαυιδ Οὐχί, ἀλλ᾽ ἢ χείρω κυνός. καὶ κατηράσατο ὁ ἀλλόφυλος τὸν Δαυιδ ἐν τοῖς θεοῖς αὐτοῦ. [44] καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυιδ Δεῦρο πρός με, καὶ δώσω τὰς σάρκας σου τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς κτήνεσιν τῆς γῆς. [45] καὶ εἰπεν Δαυιδ πρὸς τὸν ἀλλόφυλον Σὺ ἔρχῃ πρός με ἐν ῥομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι, κἀγὼ πορεύομαι πρὸς σὲ ἐν ὀνόματι κυρίου σαβαωθ θεοῦ παρατάξεως Ισραηλ, ἣν ὠνείδισας σήμερον· [46] καὶ ἀποκλείσει σε κύριος σήμερον εἰς τὴν χεῖρά μου, καὶ ἀποκτενῶ σε καὶ ἀφελῶ τὴν κεφαλήν σου ἀπὸ σοῦ καὶ δώσω τὰ κῶλά σου καὶ τὰ κῶλα παρεμβολῆς ἀλλοφύλων ἐν ταύτῃ τῇ ἡμέρᾳ τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ γνώσεται πᾶσα ἡ γῆ ὅτι ἔστιν θεὸς ἐν Ισραηλ· [47] καὶ γνώσεται πᾶσα ἡ ἐκκλησία αὕτη ὅτι οὐκ ἐν ῥομφαίᾳ καὶ δόρατι σῴζει κύριος, ὅτι τοῦ κυρίου ὁ πόλεμος, καὶ παραδώσει κύριος ὑμᾶς εἰς χεῖρας ἡμῶν. [48] καὶ ἀνέστη ὁ ἀλλόφυλος καὶ ἐπορεύθη εἰς συνάντησιν Δαυιδ. [49] καὶ ἐξέτεινεν Δαυιδ τὴν χεῖρα αὐτοῦ εἰς τὸ κάδιον καὶ ἔλαβεν ἐκεῖθεν λίθον ἕνα καὶ ἐσφενδόνησεν καὶ ἐπάταξεν τὸν ἀλλόφυλον ἐπὶ τὸ μέτωπον αὐτοῦ, καὶ διέδυ ὁ λίθος διὰ τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ, καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν. [51] καὶ ἔδραμεν Δαυιδ καὶ ἐπέστη ἐπ᾽ αὐτὸν καὶ ἔλαβεν τὴν ῥομφαίαν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ. καὶ εἶδον οἱ ἀλλόφυλοι ὅτι τέθνηκεν ὁ δυνατὸς αὐτῶν, καὶ ἔφυγον. [52] καὶ ἀνίστανται ἄνδρες Ισραηλ καὶ Ιουδα καὶ ἠλάλαξαν καὶ κατεδίωξαν ὀπίσω αὐτῶν ἕως εἰσόδου Γεθ καὶ ἕως τῆς πύλης Ἀσκαλῶνος, καὶ ἔπεσαν τραυματίαι τῶν ἀλλοφύλων ἐν τῇ ὁδῷ τῶν πυλῶν καὶ ἕως Γεθ καὶ ἕως Ακκαρων. [53] καὶ ἀνέστρεψαν ἄνδρες

Ισραηλ ἐκκλίνοντες ὀπίσω τῶν ἀλλοφύλων καὶ κατεπάτουν τὰς παρεμβολὰς αὐτῶν. [54] καὶ ἔλαβεν Δαυιδ τὴν κεφαλὴν τοῦ ἀλλοφύλου καὶ ἤνεγκεν αὐτὴν εἰς Ιερουσαλημ καὶ τὰ σκεύη αὐτοῦ ἔθηκεν ἐν τῷ σκηνώματι αὐτοῦ. [6] Καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν Δαυιδ ἐκ πασῶν πόλεων Ισραηλ ἐν τυμπάνοις καὶ ἐν χαρμοσύνῃ καὶ ἐν κυμβάλοις, [7] καὶ ἐξῆρχον αἱ γυναῖκες καὶ ἔλεγον Ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ. [8] καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαουλ περὶ τοῦ λόγου τούτου, καὶ εἶπεν Τῷ Δαυιδ ἔδωκαν τὰς μυριάδας καὶ ἐμοὶ ἔδωκαν τὰς χιλιάδας. [9] καὶ ἦν Σαουλ ὑποβλεπόμενος τὸν Δαυιδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα. [12] καὶ ἐφοβήθη Σαουλ ἀπὸ προσώπου Δαυιδ [13] καὶ ἀπέστησεν αὐτὸν ἀπ᾽ αὐτοῦ καὶ κατέστησεν αὐτὸν ἑαυτῷ χιλίαρχον, καὶ ἐξεπορεύετο καὶ εἰσεπορεύετο ἔμπροσθεν τοῦ λαοῦ. [14] καὶ ἦν Δαυιδ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ συνίων, καὶ κύριος μετ᾽ αὐτοῦ. [15] καὶ εἶδεν Σαουλ ὡς αὐτὸς συνίει σφόδρα, καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ. [16] καὶ πᾶς Ισραηλ καὶ Ιουδας ἠγάπα τὸν Δαυιδ, ὅτι αὐτὸς ἐξεπορεύετο καὶ εἰσεπορεύετο πρὸ προσώπου τοῦ λαοῦ. [20] Καὶ ἠγάπησεν Μελχολ ἡ θυγάτηρ Σαουλ τὸν Δαυιδ, καὶ ἀπηγγέλη Σαουλ, καὶ ηὐθύνθη ἐν ὀφθαλμοῖς αὐτοῦ. [21] καὶ εἶπεν Σαουλ Δώσω αὐτὴν αὐτῷ, καὶ ἔσται αὐτῷ εἰς σκάνδαλον. καὶ ἦν ἐπὶ Σαουλ χεὶρ ἀλλοφύλων· [22] καὶ ἐνετείλατο Σαουλ τοῖς παισὶν αὐτοῦ λέγων Λαλήσατε ὑμεῖς λάθρᾳ τῷ Δαυιδ λέγοντες Ἰδοὺ ὁ βασιλεὺς θέλει ἐν σοί, καὶ πάντες οἱ παῖδες αὐτοῦ ἀγαπῶσίν σε, καὶ σὺ ἐπιγάμβρευσον τῷ βασιλεῖ. [23] καὶ ἐλάλησαν οἱ παῖδες Σαουλ εἰς τὰ ὦτα Δαυιδ τὰ ῥήματα ταῦτα, καὶ εἶπεν Δαυιδ Εἰ κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμβρεῦσαι βασιλεῖ; κἀγὼ ἀνὴρ ταπεινὸς καὶ οὐχὶ ἔνδοξος. [24] καὶ ἀπήγγειλαν οἱ παῖδες Σαουλ αὐτῷ κατὰ τὰ ῥήματα ταῦτα, ἃ ἐλάλησεν Δαυιδ. [25] καὶ εἶπεν Σαουλ Τάδε ἐρεῖτε τῷ Δαυιδ Οὐ βούλεται ὁ βασιλεὺς ἐν δόματι ἀλλ᾽ ἢ ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων ἐκδικῆσαι εἰς ἐχθροὺς τοῦ βασιλέως· καὶ Σαουλ ἐλογίσατο αὐτὸν ἐμβαλεῖν εἰς χεῖρας τῶν ἀλλοφύλων. [26] καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαουλ τῷ Δαυιδ τὰ ῥήματα ταῦτα, καὶ εὐθύνθη ὁ λόγος ἐν ὀφθαλμοῖς Δαυιδ ἐπιγαμβρεῦσαι τῷ βασιλεῖ. [27] καὶ ἀνέστη Δαυιδ καὶ ἐπορεύθη αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις ἑκατὸν ἄνδρας καὶ ἀνήνεγκεν τὰς ἀκροβυστίας αὐτῶν τῷ βασιλεῖ καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ, καὶ δίδωσιν αὐτῷ τὴν Μελχολ θυγατέρα αὐτοῦ αὐτῷ εἰς γυναῖκα. [28] καὶ εἶδεν Σαουλ ὅτι κύριος μετὰ Δαυιδ καὶ πᾶς Ισραηλ ἠγάπα αὐτόν, [29] καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυιδ ἔτι.

CHAPTER 19

[1] Καὶ ἐλάλησεν Σαουλ πρὸς Ιωναθαν τὸν υἱὸν αὐτοῦ καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ θανατῶσαι τὸν Δαυιδ. καὶ Ιωναθαν υἱὸς Σαουλ ᾐρεῖτο τὸν Δαυιδ σφόδρα, [2] καὶ ἀπήγγειλεν Ιωναθαν τῷ Δαυιδ λέγων Σαουλ ζητεῖ θανατῶσαί σε· φύλαξαι οὖν αὔριον πρωΐ καὶ κρύβηθι καὶ κάθισον κρυβῇ, [3] καὶ ἐγὼ ἐξελεύσομαι καὶ στήσομαι ἐχόμενος τοῦ πατρός μου ἐν ἀγρῷ, οὗ ἐὰν ᾖς ἐκεῖ, καὶ ἐγὼ λαλήσω περὶ σοῦ πρὸς τὸν πατέρα μου καὶ ὄψομαι ὅ τι ἐὰν ᾖ, καὶ ἀπαγγελῶ σοι. [4] καὶ ἐλάλησεν Ιωναθαν περὶ Δαυιδ ἀγαθὰ πρὸς Σαουλ τὸν πατέρα αὐτοῦ καὶ εἶπεν πρὸς αὐτόν Μὴ ἁμαρτησάτω ὁ βασιλεὺς εἰς τὸν δοῦλόν σου Δαυιδ, ὅτι οὐχ ἡμάρτηκεν εἰς σέ, καὶ τὰ ποιήματα αὐτοῦ ἀγαθὰ σφόδρα, [5] καὶ ἔθετο τὴν ψυχὴν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐπάταξεν τὸν ἀλλόφυλον, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην, καὶ πᾶς Ισραηλ εἶδον καὶ ἐχάρησαν· καὶ ἵνα τί ἁμαρτάνεις εἰς αἷμα ἀθῷον θανατῶσαι τὸν Δαυιδ δωρεάν; [6] καὶ ἤκουσεν Σαουλ τῆς φωνῆς Ιωναθαν, καὶ ὤμοσεν Σαουλ λέγων Ζῇ κύριος, εἰ ἀποθανεῖται. [7] καὶ ἐκάλεσεν Ιωναθαν τὸν Δαυιδ καὶ ἀπήγγειλεν αὐτῷ πάντα τὰ ῥήματα ταῦτα, καὶ εἰσήγαγεν Ιωναθαν τὸν Δαυιδ πρὸς Σαουλ, καὶ ἦν ἐνώπιον αὐτοῦ ὡσεὶ ἐχθὲς καὶ τρίτην ἡμέραν. – [8] καὶ προσέθετο ὁ πόλεμος γενέσθαι πρὸς Σαουλ, καὶ κατίσχυσεν Δαυιδ καὶ ἐπολέμησεν τοὺς ἀλλοφύλους καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην σφόδρα, καὶ ἔφυγον ἐκ προσώπου αὐτοῦ. [9] Καὶ ἐγένετο πνεῦμα θεοῦ πονηρὸν ἐπὶ Σαουλ, καὶ αὐτὸς ἐν οἴκῳ καθεύδων, καὶ δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ Δαυιδ ἔψαλλεν ἐν ταῖς χερσὶν αὐτοῦ· [10] καὶ ἐζήτει Σαουλ πατάξαι τὸ δόρυ εἰς Δαυιδ, καὶ ἀπέστη Δαυιδ ἐκ προσώπου Σαουλ, καὶ ἐπάταξεν τὸ δόρυ εἰς τὸν τοῖχον, καὶ Δαυιδ ἀνεχώρησεν καὶ διεσώθη. [11] καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἀπέστειλεν Σαουλ ἀγγέλους εἰς οἶκον Δαυιδ φυλάξαι αὐτὸν τοῦ θανατῶσαι αὐτὸν πρωί. καὶ ἀπήγγειλεν τῷ Δαυιδ Μελχολ ἡ γυνὴ αὐτοῦ λέγουσα Ἐὰν μὴ σὺ σώσῃς τὴν ψυχὴν σαυτοῦ τὴν νύκτα ταύτην, αὔριον θανατωθήσῃ. [12] καὶ κατάγει ἡ Μελχολ τὸν Δαυιδ διὰ τῆς θυρίδος, καὶ ἀπῆλθεν καὶ ἔφυγεν καὶ σῴζεται. [13] καὶ ἔλαβεν ἡ Μελχολ τὰ κενοτάφια καὶ ἔθετο ἐπὶ τὴν κλίνην καὶ ἧπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ καὶ ἐκάλυψεν αὐτὰ ἱματίῳ. [14] καὶ ἀπέστειλεν Σαουλ ἀγγέλους λαβεῖν τὸν Δαυιδ, καὶ λέγουσιν ἐνοχλεῖσθαι αὐτόν. [15] καὶ ἀποστέλλει ἐπὶ τὸν Δαυιδ λέγων Ἀγάγετε αὐτὸν ἐπὶ τῆς κλίνης πρός με τοῦ θανατῶσαι αὐτόν. [16] καὶ ἔρχονται οἱ ἄγγελοι, καὶ ἰδοὺ τὰ κενοτάφια ἐπὶ τῆς κλίνης, καὶ ἧπαρ τῶν αἰγῶν πρὸς κεφαλῆς αὐτοῦ. [17] καὶ εἶπεν Σαουλ τῇ Μελχολ Ἵνα τί οὕτως παρελογίσω με καὶ ἐξαπέστειλας τὸν ἐχθρόν μου καὶ διεσώθη; καὶ εἶπεν

Μελχολ τῷ Σαουλ Αὐτὸς εἶπεν Ἐξαπόστειλόν με· εἰ δὲ μή, θανατώσω σε. [18] Καὶ Δαυιδ ἔφυγεν καὶ διεσώθη καὶ παραγίνεται πρὸς Σαμουηλ εἰς Αρμαθαιμ καὶ ἀπαγγέλλει αὐτῷ πάντα, ὅσα ἐποίησεν αὐτῷ Σαουλ, καὶ ἐπορεύθη Δαυιδ καὶ Σαμουηλ καὶ ἐκάθισαν ἐν Ναυαθ ἐν Ραμα. [19] καὶ ἀπηγγέλη τῷ Σαουλ λέγοντες Ἰδοὺ Δαυιδ ἐν Ναυαθ ἐν Ραμα. [20] καὶ ἀπέστειλεν Σαουλ ἀγγέλους λαβεῖν τὸν Δαυιδ, καὶ εἶδαν τὴν ἐκκλησίαν τῶν προφητῶν, καὶ Σαμουηλ εἱστήκει καθεστηκὼς ἐπ᾽ αὐτῶν, καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ Σαουλ πνεῦμα θεοῦ, καὶ προφητεύουσιν. [21] καὶ ἀπηγγέλη τῷ Σαουλ, καὶ ἀπέστειλεν ἀγγέλους ἑτέρους, καὶ ἐπροφήτευσαν καὶ αὐτοί. καὶ προσέθετο Σαουλ ἀποστεῖλαι ἀγγέλους τρίτους, καὶ ἐπροφήτευσαν καὶ αὐτοί. [22] καὶ ἐθυμώθη ὀργῇ Σαουλ καὶ ἐπορεύθη καὶ αὐτὸς εἰς Αρμαθαιμ καὶ ἔρχεται ἕως τοῦ φρέατος τοῦ ἅλω τοῦ ἐν τῷ Σεφι καὶ ἠρώτησεν καὶ εἶπεν Ποῦ Σαμουηλ καὶ Δαυιδ; καὶ εἶπαν Ἰδοὺ ἐν Ναυαθ ἐν Ραμα. [23] καὶ ἐπορεύθη ἐκεῖθεν εἰς Ναυαθ ἐν Ραμα, καὶ ἐγενήθη καὶ ἐπ᾽ αὐτῷ πνεῦμα θεοῦ, καὶ ἐπορεύετο προφητεύων ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Ναυαθ ἐν Ραμα. [24] καὶ ἐξεδύσατο τὰ ἱμάτια αὐτοῦ καὶ ἐπροφήτευσεν ἐνώπιον αὐτῶν καὶ ἔπεσεν γυμνὸς ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα· διὰ τοῦτο ἔλεγον Εἰ καὶ Σαουλ ἐν προφήταις;

CHAPTER 20

[1] Καὶ ἀπέδρα Δαυιδ ἐκ Ναυαθ ἐν Ραμα καὶ ἔρχεται ἐνώπιον Ιωναθαν καὶ εἶπεν Τί πεποίηκα καὶ τί τὸ ἀδίκημά μου καὶ τί ἡμάρτηκα ἐνώπιον τοῦ πατρός σου ὅτι ἐπιζητεῖ τὴν ψυχήν μου; [2] καὶ εἶπεν αὐτῷ Ιωναθαν Μηδαμῶς σοι, οὐ μὴ ἀποθάνῃς· ἰδοὺ οὐ μὴ ποιήσῃ ὁ πατήρ μου ῥῆμα μέγα ἢ μικρὸν καὶ οὐκ ἀποκαλύψει τὸ ὠτίον μου· καὶ τί ὅτι κρύψει ὁ πατήρ μου τὸ ῥῆμα τοῦτο; οὐκ ἔστιν τοῦτο. [3] καὶ ἀπεκρίθη Δαυιδ τῷ Ιωναθαν καὶ εἶπεν Γινώσκων οἶδεν ὁ πατήρ σου ὅτι εὕρηκα χάριν ἐν ὀφθαλμοῖς σου, καὶ εἶπεν Μὴ γνώτω τοῦτο Ιωναθαν, μὴ οὐ βούληται· ἀλλὰ ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, ὅτι, καθὼς εἶπον, ἐμπέπλησται ἀνὰ μέσον μου καὶ τοῦ θανάτου. [4] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Τί ἐπιθυμεῖ ἡ ψυχή σου καὶ τί ποιήσω σοι; [5] καὶ εἶπεν Δαυιδ πρὸς Ιωναθαν Ἰδοὺ δὴ νεομηνία αὔριον, καὶ ἐγὼ καθίσας οὐ καθήσομαι μετὰ τοῦ βασιλέως φαγεῖν, καὶ ἐξαποστελεῖς με, καὶ κρυβήσομαι ἐν τῷ πεδίῳ ἕως δείλης. [6] ἐὰν ἐπισκεπτόμενος ἐπισκέψηταί με ὁ πατήρ σου, καὶ ἐρεῖς Παραιτούμενος παρῃτήσατο ἀπ᾽ ἐμοῦ Δαυιδ δραμεῖν ἕως εἰς Βηθλεεμ τὴν πόλιν αὐτοῦ, ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὅλῃ τῇ φυλῇ. [7] ἐὰν τάδε εἴπῃ Ἀγαθῶς, εἰρήνη τῷ δούλῳ σου· καὶ ἐὰν σκληρῶς ἀποκριθῇ σοι, γνῶθι ὅτι συντετέλεσται ἡ κακία παρ᾽ αὐτοῦ. [8] καὶ ποιήσεις ἔλεος μετὰ τοῦ δούλου σου, ὅτι εἰσήγαγες εἰς διαθήκην κυρίου τὸν δοῦλόν σου μετὰ σεαυτοῦ· καὶ εἰ ἔστιν ἀδικία ἐν τῷ δούλῳ σου, θανάτωσόν με σύ· καὶ ἕως τοῦ πατρός σου ἵνα τί οὕτως εἰσάγεις με; [9] καὶ εἶπεν Ιωναθαν Μηδαμῶς σοι, ὅτι ἐὰν γινώσκων γνῶ ὅτι συντετέλεσται ἡ κακία παρὰ τοῦ πατρός μου τοῦ ἐλθεῖν ἐπὶ σέ· καὶ ἐὰν μή, εἰς τὰς πόλεις σου ἐγὼ ἀπαγγελῶ σοι. [10] καὶ εἶπεν Δαυιδ πρὸς Ιωναθαν Τίς ἀπαγγελεῖ μοι, ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς; [11] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Πορεύου καὶ μένε εἰς ἀγρόν. καὶ ἐκπορεύονται ἀμφότεροι εἰς ἀγρόν. – [12] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Κύριος ὁ θεὸς Ισραηλ οἶδεν ὅτι ἀνακρινῶ τὸν πατέρα μου ὡς ἂν ὁ καιρὸς τρισσῶς, καὶ ἰδοὺ ἀγαθὸν ᾖ περὶ Δαυιδ, καὶ οὐ μὴ ἀποστείλω πρὸς σὲ εἰς ἀγρόν· [13] τάδε ποιήσαι ὁ θεὸς τῷ Ιωναθαν καὶ τάδε προσθείη, ὅτι ἀνοίσω τὰ κακὰ ἐπὶ σὲ καὶ ἀποκαλύψω τὸ ὠτίον σου καὶ ἐξαποστελῶ σε, καὶ ἀπελεύσῃ εἰς εἰρήνην· καὶ ἔσται κύριος μετὰ σοῦ, καθὼς ἦν μετὰ τοῦ πατρός μου. [14] καὶ μὲν ἔτι μου ζῶντος καὶ ποιήσεις ἔλεος μετ᾽ ἐμοῦ, καὶ ἐὰν θανάτῳ ἀποθάνω, [15] οὐκ ἐξαρεῖς ἔλεός σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἰῶνος· καὶ εἰ μὴ ἐν τῷ ἐξαίρειν κύριον τοὺς ἐχθροὺς Δαυιδ ἕκαστον ἀπὸ προσώπου τῆς γῆς [16] ἐξαρθῆναι τὸ ὄνομα τοῦ Ιωναθαν ἀπὸ τοῦ οἴκου Δαυιδ, καὶ ἐκζητήσαι κύριος ἐχθροὺς τοῦ Δαυιδ. [17] καὶ προσέθετο ἔτι Ιωναθαν

ὀμόσαι τῷ Δαυιδ, ὅτι ἠγάπησεν ψυχὴν ἀγαπῶντος αὐτόν. [18] καὶ εἶπεν Ιωναθαν Αὔριον νουμηνία, καὶ ἐπισκεπήσῃ, ὅτι ἐπισκεπήσεται καθέδρα σου. [19] καὶ τρισσεύσεις καὶ ἐπισκέψῃ καὶ ἥξεις εἰς τὸν τόπον σου, οὗ ἐκρύβης ἐν τῇ ἡμέρᾳ τῇ ἐργασίμῃ, καὶ καθήσῃ παρὰ τὸ εργαβ ἐκεῖνο. [20] καὶ ἐγὼ τρισσεύσω ταῖς σχίζαις ἀκοντίζων ἐκπέμπων εἰς τὴν αματταρι· [21] καὶ ἰδοὺ ἀποστελῶ τὸ παιδάριον λέγων Δεῦρο εὑρέ μοι τὴν σχίζαν· ἐὰν εἴπω λέγων τῷ παιδαρίῳ Ὧδε ἡ σχίζα ἀπὸ σοῦ καὶ ὧδε, λαβὲ αὐτήν, παραγίνου, ὅτι εἰρήνη σοι καὶ οὐκ ἔστιν λόγος, ζῇ κύριος· [22] ἐὰν τάδε εἴπω τῷ νεανίσκῳ Ὧδε ἡ σχίζα ἀπὸ σοῦ καὶ ἐπέκεινα, πορεύου, ὅτι ἐξαπέσταλκέν σε κύριος. [23] καὶ τὸ ῥῆμα, ὃ ἐλαλήσαμεν ἐγὼ καὶ σύ, ἰδοὺ κύριος μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ ἕως αἰῶνος. [24] Καὶ κρύπτεται Δαυιδ ἐν ἀγρῷ, καὶ παραγίνεται ὁ μήν, καὶ ἔρχεται ὁ βασιλεὺς ἐπὶ τὴν τράπεζαν τοῦ φαγεῖν. [25] καὶ ἐκάθισεν ὁ βασιλεὺς ἐπὶ τὴν καθέδραν αὐτοῦ ὡς ἅπαξ καὶ ἅπαξ, ἐπὶ τῆς καθέδρας παρὰ τοῖχον, καὶ προέφθασεν τὸν Ιωναθαν, καὶ ἐκάθισεν Αβεννηρ ἐκ πλαγίων Σαουλ, καὶ ἐπεσκέπη ὁ τόπος Δαυιδ. [26] καὶ οὐκ ἐλάλησεν Σαουλ οὐδὲν ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι εἶπεν Σύμπτωμα φαίνεται μὴ καθαρὸς εἶναι, ὅτι οὐ κεκαθάρισται. [27] καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐπεσκέπη ὁ τόπος τοῦ Δαυιδ, καὶ εἶπεν Σαουλ πρὸς Ιωναθαν τὸν υἱὸν αὐτοῦ Τί ὅτι οὐ παραγέγονεν ὁ υἱὸς Ιεσσαι καὶ ἐχθὲς καὶ σήμερον ἐπὶ τὴν τράπεζαν; [28] καὶ ἀπεκρίθη Ιωναθαν τῷ Σαουλ καὶ εἶπεν αὐτῷ Παρῄτηται Δαυιδ παρ᾽ ἐμοῦ ἕως εἰς Βηθλεεμ τὴν πόλιν αὐτοῦ πορευθῆναι [29] καὶ εἶπεν Ἐξαπόστειλον δή με, ὅτι θυσία τῆς φυλῆς ἡμῖν ἐν τῇ πόλει, καὶ ἐνετείλαντο πρός με οἱ ἀδελφοί μου, καὶ νῦν εἰ εὕρηκα χάριν ἐν ὀφθαλμοῖς σου, διασωθήσομαι δὴ καὶ ὄψομαι τοὺς ἀδελφούς μου· διὰ τοῦτο οὐ παραγέγονεν ἐπὶ τὴν τράπεζαν τοῦ βασιλέως. [30] καὶ ἐθυμώθη ὀργῇ Σαουλ ἐπὶ Ιωναθαν σφόδρα καὶ εἶπεν αὐτῷ Υἱὲ κορασίων αὐτομολούντων, οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ υἱῷ Ιεσσαι εἰς αἰσχύνην σου καὶ εἰς αἰσχύνην ἀποκαλύψεως μητρός σου; [31] ὅτι πάσας τὰς ἡμέρας, ἃς ὁ υἱὸς Ιεσσαι ζῇ ἐπὶ τῆς γῆς, οὐχ ἑτοιμασθήσεται ἡ βασιλεία σου· νῦν οὖν ἀποστείλας λαβὲ τὸν νεανίαν, ὅτι υἱὸς θανάτου οὗτος. [32] καὶ ἀπεκρίθη Ιωναθαν τῷ Σαουλ Ἵνα τί ἀποθνῄσκει; τί πεποίηκεν; [33] καὶ ἐπῆρεν Σαουλ τὸ δόρυ ἐπὶ Ιωναθαν τοῦ θανατῶσαι αὐτόν. καὶ ἔγνω Ιωναθαν ὅτι συντετέλεσται ἡ κακία αὕτη παρὰ τοῦ πατρὸς αὐτοῦ θανατῶσαι τὸν Δαυιδ, [34] καὶ ἀνεπήδησεν Ιωναθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυιδ, ὅτι συνετέλεσεν ἐπ᾽ αὐτὸν ὁ πατὴρ αὐτοῦ. [35] Καὶ ἐγενήθη πρωΐ καὶ ἐξῆλθεν Ιωναθαν εἰς ἀγρόν, καθὼς ἐτάξατο εἰς τὸ μαρτύριον Δαυιδ, καὶ παιδάριον μικρὸν μετ᾽ αὐτοῦ. [36] καὶ εἶπεν τῷ παιδαρίῳ Δράμε, εὑρέ μοι τὰς σχίζας, ἐν αἷς ἐγὼ

ἀκοντίζω· καὶ τὸ παιδάριον ἔδραμε, καὶ αὐτὸς ἠκόντιζε τῇ σχίζῃ καὶ παρήγαγεν αὐτήν. [37] καὶ ἦλθεν τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζης, οὗ ἠκόντιζεν Ιωναθαν, καὶ ἀνεβόησεν Ιωναθαν ὀπίσω τοῦ νεανίου καὶ εἶπεν Ἐκεῖ ἡ σχίζα ἀπὸ σοῦ καὶ ἐπέκεινα· [38] καὶ ἀνεβόησεν Ιωναθαν ὀπίσω τοῦ παιδαρίου αὐτοῦ λέγων Ταχύνας σπεῦσον καὶ μὴ στῇς· καὶ ἀνέλεξεν τὸ παιδάριον Ιωναθαν τὰς σχίζας πρὸς τὸν κύριον αὐτοῦ. [39] καὶ τὸ παιδάριον οὐκ ἔγνω οὐθέν, πάρεξ Ιωναθαν καὶ Δαυιδ ἔγνωσαν τὸ ῥῆμα. [40] καὶ Ιωναθαν ἔδωκεν τὰ σκεύη αὐτοῦ ἐπὶ τὸ παιδάριον αὐτοῦ καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ Πορεύου εἴσελθε εἰς τὴν πόλιν. [41] καὶ ὡς εἰσῆλθεν τὸ παιδάριον, καὶ Δαυιδ ἀνέστη ἀπὸ τοῦ εργαβ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ τρίς, καὶ κατεφίλησεν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ ἕως συντελείας μεγάλης. [42] καὶ εἶπεν Ιωναθαν Πορεύου εἰς εἰρήνην, καὶ ὡς ὀμωμόκαμεν ἡμεῖς ἀμφότεροι ἐν ὀνόματι κυρίου λέγοντες Κύριος ἔσται μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός μου καὶ ἀνὰ μέσον τοῦ σπέρματός σου ἕως αἰῶνος.

CHAPTER 21

[1] καὶ ἀνέστη Δαυιδ καὶ ἀπῆλθεν, καὶ Ιωναθαν εἰσῆλθεν εἰς τὴν πόλιν. [2] Καὶ ἔρχεται Δαυιδ εἰς Νομβα πρὸς Αβιμελεχ τὸν ἱερέα. καὶ ἐξέστη Αβιμελεχ τῇ ἀπαντήσει αὐτοῦ καὶ εἶπεν αὐτῷ Τί ὅτι σὺ μόνος καὶ οὐθεὶς μετὰ σοῦ; [3] καὶ εἶπεν Δαυιδ τῷ ἱερεῖ Ὁ βασιλεὺς ἐντέταλταί μοι ῥῆμα σήμερον καὶ εἶπέν μοι Μηδεὶς γνώτω τὸ ῥῆμα, περὶ οὗ ἐγὼ ἀποστέλλω σε καὶ ὑπὲρ οὗ ἐντέταλμαί σοι· καὶ τοῖς παιδαρίοις διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ Θεοῦ πίστις, Φελλανι Αλεμωνι· [4] καὶ νῦν εἰ εἰσὶν ὑπὸ τὴν χεῖρά σου πέντε ἄρτοι, δὸς εἰς χεῖρά μου τὸ εὑρεθέν. [5] καὶ ἀπεκρίθη ὁ ἱερεὺς τῷ Δαυιδ καὶ εἶπεν Οὐκ εἰσὶν ἄρτοι βέβηλοι ὑπὸ τὴν χεῖρά μου, ὅτι ἀλλ᾽ ἢ ἄρτοι ἅγιοι εἰσίν· εἰ πεφυλαγμένα τὰ παιδάριά ἐστιν ἀπὸ γυναικός, καὶ φάγεται. [6] καὶ ἀπεκρίθη Δαυιδ τῷ ἱερεῖ καὶ εἶπεν αὐτῷ Ἀλλὰ ἀπὸ γυναικὸς ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν· ἐν τῷ ἐξελθεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παιδάρια ἡγνισμένα, καὶ αὐτὴ ἡ ὁδὸς βέβηλος, διότι ἁγιασθήσεται σήμερον διὰ τὰ σκεύη μου. [7] καὶ ἔδωκεν αὐτῷ Αβιμελεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως, ὅτι οὐκ ἦν ἐκεῖ ἄρτος ὅτι ἀλλ᾽ ἢ ἄρτοι τοῦ προσώπου οἱ ἀφῃρημένοι ἐκ προσώπου κυρίου παρατεθῆναι ἄρτον θερμὸν ᾗ ἡμέρᾳ ἔλαβεν αὐτούς. [8] καὶ ἐκεῖ ἦν ἐν τῶν παιδαρίων τοῦ Σαουλ ἐν τῇ ἡμέρᾳ ἐκείνῃ συνεχόμενος νεεσσαραν ἐνώπιον κυρίου, καὶ ὄνομα αὐτῷ Δωηκ ὁ Σύρος νέμων τὰς ἡμιόνους Σαουλ. [9] καὶ εἶπεν Δαυιδ πρὸς Αβιμελεχ Ἰδὲ εἰ ἔστιν ἐνταῦθα ὑπὸ τὴν χεῖρά σου δόρυ ἢ ῥομφαία, ὅτι τὴν ῥομφαίαν μου καὶ τὰ σκεύη οὐκ εἴληφα ἐν τῇ χειρί μου, ὅτι ἦν τὸ ῥῆμα τοῦ βασιλέως κατὰ σπουδήν. [10] καὶ εἶπεν ὁ ἱερεύς Ἰδοὺ ἡ ῥομφαία Γολιαθ τοῦ ἀλλοφύλου, ὃν ἐπάταξας ἐν τῇ κοιλάδι Ηλα, καὶ αὐτὴ ἐνειλημένη ἐν ἱματίῳ· εἰ ταύτην λήμψῃ σεαυτῷ, λαβέ, ὅτι οὐκ ἔστιν ἑτέρα πάρεξ ταύτης ἐνταῦθα. καὶ εἶπεν Δαυιδ Ἰδοὺ οὐκ ἔστιν ὥσπερ αὐτή, δός μοι αὐτήν. [11] καὶ ἔδωκεν αὐτὴν αὐτῷ· καὶ ἀνέστη Δαυιδ καὶ ἔφυγεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου Σαουλ. Καὶ ἦλθεν Δαυιδ πρὸς Αγχους βασιλέα Γεθ. [12] καὶ εἶπαν οἱ παῖδες Αγχους πρὸς αὐτόν Οὐχὶ οὗτος Δαυιδ ὁ βασιλεὺς τῆς γῆς; οὐχὶ τούτῳ ἐξῆρχον αἱ χορεύουσαι λέγουσαι Ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ; [13] καὶ ἔθετο Δαυιδ τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτοῦ καὶ ἐφοβήθη σφόδρα ἀπὸ προσώπου Αγχους βασιλέως Γεθ. [14] καὶ ἠλλοίωσεν τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐτυμπάνιζεν ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πύλης, καὶ τὰ σίελα αὐτοῦ κατέρρει ἐπὶ τὸν πώγωνα αὐτοῦ. [15] καὶ εἶπεν Αγχους πρὸς τοὺς παῖδας αὐτοῦ Ἰδοὺ ἴδετε ἄνδρα ἐπίλημπτον· ἵνα

τί εἰσηγάγετε αὐτὸν πρός με; [16] ἦ ἐλαττοῦμαι ἐπιλήμπτων ἐγώ, ὅτι εἰσαγειόχατε αὐτὸν ἐπιλημπτεύεσθαι πρός με; οὗτος οὐκ εἰσελεύσεται εἰς οἰκίαν.

CHAPTER 22

[1] Καὶ ἀπῆλθεν ἐκεῖθεν Δαυιδ καὶ διεσώθη καὶ ἔρχεται εἰς τὸ σπήλαιον τὸ Οδολλαμ. καὶ ἀκούουσιν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ καταβαίνουσιν πρὸς αὐτὸν ἐκεῖ. [2] καὶ συνήγοντο πρὸς αὐτὸν πᾶς ἐν ἀνάγκῃ καὶ πᾶς ὑπόχρεως καὶ πᾶς κατώδυνος ψυχῇ, καὶ ἦν ἐπ᾽ αὐτῶν ἡγούμενος· καὶ ἦσαν μετ᾽ αὐτοῦ ὡς τετρακόσιοι ἄνδρες. [3] καὶ ἀπῆλθεν Δαυιδ ἐκεῖθεν εἰς Μασσηφα τῆς Μωαβ καὶ εἶπεν πρὸς βασιλέα Μωαβ Γινέσθωσαν δὴ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοί, ἕως ὅτου γνῶ τί ποιήσει μοι ὁ θεός. [4] καὶ παρεκάλεσεν τὸ πρόσωπον τοῦ βασιλέως Μωαβ, καὶ κατῴκουν μετ᾽ αὐτοῦ πάσας τὰς ἡμέρας ὄντος τοῦ Δαυιδ ἐν τῇ περιοχῇ. [5] καὶ εἶπεν Γαδ ὁ προφήτης πρὸς Δαυιδ Μὴ κάθου ἐν τῇ περιοχῇ, πορεύου καὶ ἥξεις εἰς γῆν Ιουδα. καὶ ἐπορεύθη Δαυιδ καὶ ἦλθεν καὶ ἐκάθισεν ἐν πόλει Σαριχ. [6] Καὶ ἤκουσεν Σαουλ ὅτι ἔγνωσται Δαυιδ καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ· καὶ Σαουλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τὴν ἄρουραν τὴν ἐν Ραμα, καὶ τὸ δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ πάντες οἱ παῖδες αὐτοῦ παρειστήκεισαν αὐτῷ. [7] καὶ εἶπεν Σαουλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς παρεστηκότας αὐτῷ καὶ εἶπεν αὐτοῖς Ἀκούσατε δή, υἱοὶ Βενιαμιν· εἰ ἀληθῶς πᾶσιν ὑμῖν δώσει ὁ υἱὸς Ιεσσαι ἀγροὺς καὶ ἀμπελῶνας καὶ πάντας ὑμᾶς τάξει ἑκατοντάρχους καὶ χιλιάρχους; [8] ὅτι σύγκεισθε πάντες ὑμεῖς ἐπ᾽ ἐμέ, καὶ οὐκ ἔστιν ὁ ἀποκαλύπτων τὸ ὠτίον μου ἐν τῷ διαθέσθαι τὸν υἱόν μου διαθήκην μετὰ τοῦ υἱοῦ Ιεσσαι, καὶ οὐκ ἔστιν πονῶν περὶ ἐμοῦ ἐξ ὑμῶν καὶ ἀποκαλύπτων τὸ ὠτίον μου ὅτι ἐπήγειρεν ὁ υἱός μου τὸν δοῦλόν μου ἐπ᾽ ἐμὲ εἰς ἐχθρὸν ὡς ἡ ἡμέρα αὕτη. [9] καὶ ἀποκρίνεται Δωηκ ὁ Σύρος ὁ καθεστηκὼς ἐπὶ τὰς ἡμιόνους Σαουλ καὶ εἶπεν Ἑόρακα τὸν υἱὸν Ιεσσαι παραγινόμενον εἰς Νομβα πρὸς Αβιμελεχ υἱὸν Αχιτωβ τὸν ἱερέα, [10] καὶ ἠρώτα αὐτῷ διὰ τοῦ θεοῦ καὶ ἐπισιτισμὸν ἔδωκεν αὐτῷ καὶ τὴν ῥομφαίαν Γολιαδ τοῦ ἀλλοφύλου ἔδωκεν αὐτῷ. [11] καὶ ἀπέστειλεν ὁ βασιλεὺς καλέσαι τὸν Αβιμελεχ υἱὸν Αχιτωβ καὶ πάντας τοὺς υἱοὺς τοῦ πατρὸς αὐτοῦ τοὺς ἱερεῖς τοὺς ἐν Νομβα, καὶ παρεγένοντο πάντες πρὸς τὸν βασιλέα. [12] καὶ εἶπεν Σαουλ Ἄκουε δή, υἱὲ Αχιτωβ. καὶ εἶπεν Ἰδοὺ ἐγώ· λάλει, κύριε. [13] καὶ εἶπεν αὐτῷ Σαουλ Ἵνα τί συνέθου κατ᾽ ἐμοῦ σὺ καὶ ὁ υἱὸς Ιεσσαι δοῦναί σε αὐτῷ ἄρτον καὶ ῥομφαίαν καὶ ἐρωτᾶν αὐτῷ διὰ τοῦ θεοῦ θέσθαι αὐτὸν ἐπ᾽ ἐμὲ εἰς ἐχθρὸν ὡς ἡ ἡμέρα αὕτη; [14] καὶ ἀπεκρίθη τῷ βασιλεῖ καὶ εἶπεν Καὶ τίς ἐν πᾶσιν τοῖς δούλοις σου ὡς Δαυιδ πιστὸς καὶ γαμβρὸς τοῦ βασιλέως καὶ ἄρχων παντὸς παραγγέλματός σου καὶ ἔνδοξος ἐν τῷ οἴκῳ σου; [15] ἦ σήμερον ἤργμαι ἐρωτᾶν αὐτῷ διὰ τοῦ θεοῦ; μηδαμῶς. μὴ δότω ὁ βασιλεὺς κατὰ τοῦ δούλου αὐτοῦ λόγον καὶ ἐφ᾽ ὅλον τὸν οἶκον

τοῦ πατρός μου, ὅτι οὐκ ᾔδει ὁ δοῦλος ὁ σὸς ἐν πᾶσιν τούτοις ῥῆμα μικρὸν ἢ μέγα. [16] καὶ εἶπεν ὁ βασιλεὺς Σαουλ Θανάτῳ ἀποθανῇ, Αβιμελεχ, σὺ καὶ πᾶς ὁ οἶκος τοῦ πατρός σου. [17] καὶ εἶπεν ὁ βασιλεὺς τοῖς παρατρέχουσιν τοῖς ἐφεστηκόσιν ἐπ᾽ αὐτόν Προσαγάγετε καὶ θανατοῦτε τοὺς ἱερεῖς τοῦ κυρίου, ὅτι ἡ χεὶρ αὐτῶν μετὰ Δαυιδ, καὶ ὅτι ἔγνωσαν ὅτι φεύγει αὐτός, καὶ οὐκ ἀπεκάλυψαν τὸ ὠτίον μου. καὶ οὐκ ἐβουλήθησαν οἱ παῖδες τοῦ βασιλέως ἐπενεγκεῖν τὰς χεῖρας αὐτῶν ἀπαντῆσαι εἰς τοὺς ἱερεῖς κυρίου. [18] καὶ εἶπεν ὁ βασιλεὺς τῷ Δωηκ Ἐπιστρέφου σὺ καὶ ἀπάντα εἰς τοὺς ἱερεῖς. καὶ ἐπεστράφη Δωηκ ὁ Σύρος καὶ ἐθανάτωσεν τοὺς ἱερεῖς κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ, τριακοσίους καὶ πέντε ἄνδρας, πάντας αἴροντας εφουδ. [19] καὶ τὴν Νομβα τὴν πόλιν τῶν ἱερέων ἐπάταξεν ἐν στόματι ῥομφαίας ἀπὸ ἀνδρὸς ἕως γυναικός, ἀπὸ νηπίου ἕως θηλάζοντος καὶ μόσχου καὶ ὄνου καὶ προβάτου. – [20] καὶ διασῴζεται υἱὸς εἷς τῷ Αβιμελεχ υἱῷ Αχιτωβ, καὶ ὄνομα αὐτῷ Αβιαθαρ, καὶ ἔφυγεν ὀπίσω Δαυιδ. [21] καὶ ἀπήγγειλεν Αβιαθαρ τῷ Δαυιδ ὅτι ἐθανάτωσεν Σαουλ πάντας τοὺς ἱερεῖς τοῦ κυρίου. [22] καὶ εἶπεν Δαυιδ τῷ Αβιαθαρ Ἤιδειν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι Δωηκ ὁ Σύρος ὅτι ἀπαγγέλλων ἀπαγγελεῖ τῷ Σαουλ· ἐγώ εἰμι αἴτιος τῶν ψυχῶν οἴκου τοῦ πατρός σου· [23] κάθου μετ᾽ ἐμοῦ, μὴ φοβοῦ, ὅτι οὗ ἐὰν ζητῶ τῇ ψυχῇ μου τόπον, ζητήσω καὶ τῇ ψυχῇ σου, ὅτι πεφύλαξαι σὺ παρ᾽ ἐμοί.

CHAPTER 23

[1] Καὶ ἀπηγγέλη τῷ Δαυιδ λέγοντες Ἰδοὺ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν τῇ Κειλα, καὶ αὐτοὶ διαρπάζουσιν, καταπατοῦσιν τοὺς ἅλω. [2] καὶ ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου λέγων Εἰ πορευθῶ καὶ πατάξω τοὺς ἀλλοφύλους τούτους; καὶ εἶπεν κύριος Πορεύου καὶ πατάξεις ἐν τοῖς ἀλλοφύλοις τούτοις καὶ σώσεις τὴν Κειλα. [3] καὶ εἶπαν οἱ ἄνδρες τοῦ Δαυιδ πρὸς αὐτόν Ἰδοὺ ἡμεῖς ἐνταῦθα ἐν τῇ Ιουδαίᾳ φοβούμεθα, καὶ πῶς ἔσται ἐὰν πορευθῶμεν εἰς Κειλα; εἰς τὰ σκῦλα τῶν ἀλλοφύλων εἰσπορευσόμεθα. [4] καὶ προσέθετο Δαυιδ ἐρωτῆσαι ἔτι διὰ τοῦ κυρίου, καὶ ἀπεκρίθη αὐτῷ κύριος καὶ εἶπεν πρὸς αὐτόν Ἀνάστηθι καὶ κατάβηθι εἰς Κειλα, ὅτι ἐγὼ παραδίδωμι τοὺς ἀλλοφύλους εἰς χεῖράς σου. [5] καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ εἰς Κειλα καὶ ἐπολέμησεν ἐν τοῖς ἀλλοφύλοις, καὶ ἔφυγον ἐκ προσώπου αὐτοῦ, καὶ ἀπήγαγεν τὰ κτήνη αὐτῶν καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην, καὶ ἔσωσεν Δαυιδ τοὺς κατοικοῦντας Κειλα. [6] Καὶ ἐγένετο ἐν τῷ φυγεῖν Αβιαθαρ υἱὸν Αβιμελεχ πρὸς Δαυιδ καὶ αὐτὸς μετὰ Δαυιδ εἰς Κειλα κατέβη ἔχων εφουδ ἐν τῇ χειρὶ αὐτοῦ. [7] καὶ ἀπηγγέλη τῷ Σαουλ ὅτι ἥκει Δαυιδ εἰς Κειλα, καὶ εἶπεν Σαουλ Πέπρακεν αὐτὸν ὁ θεὸς εἰς χεῖράς μου, ὅτι ἀποκέκλεισται εἰσελθὼν εἰς πόλιν θυρῶν καὶ μοχλῶν. [8] καὶ παρήγγειλεν Σαουλ παντὶ τῷ λαῷ εἰς πόλεμον καταβαίνειν εἰς Κειλα συνέχειν τὸν Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ. [9] καὶ ἔγνω Δαυιδ ὅτι οὐ παρασιωπᾷ Σαουλ περὶ αὐτοῦ τὴν κακίαν, καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα Προσάγαγε τὸ εφουδ κυρίου. [10] καὶ εἶπεν Δαυιδ Κύριε ὁ θεὸς Ισραηλ, ἀκούων ἀκήκοεν ὁ δοῦλός σου ὅτι ζητεῖ Σαουλ ἐλθεῖν ἐπὶ Κειλα διαφθεῖραι τὴν πόλιν δι' ἐμέ. [11] εἰ ἀποκλεισθήσεται; καὶ νῦν εἰ καταβήσεται Σαουλ, καθὼς ἤκουσεν ὁ δοῦλός σου; κύριε ὁ θεὸς Ισραηλ, ἀπάγγειλον τῷ δούλῳ σου. καὶ εἶπεν κύριος Ἀποκλεισθήσεται. [13] καὶ ἀνέστη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ ὡς τετρακόσιοι καὶ ἐξῆλθον ἐκ Κειλα καὶ ἐπορεύοντο οὗ ἐὰν ἐπορεύθησαν· καὶ τῷ Σαουλ ἀπηγγέλη ὅτι διασέσωται Δαυιδ ἐκ Κειλα, καὶ ἀνῆκεν τοῦ ἐξελθεῖν. [14] Καὶ ἐκάθισεν Δαυιδ ἐν τῇ ἐρήμῳ ἐν Μασερεμ ἐν τοῖς στενοῖς καὶ ἐκάθητο ἐν τῇ ἐρήμῳ ἐν τῷ ὄρει Ζιφ ἐν τῇ γῇ τῇ αὐχμώδει· καὶ ἐζήτει αὐτὸν Σαουλ πάσας τὰς ἡμέρας, καὶ οὐ παρέδωκεν αὐτὸν κύριος εἰς τὰς χεῖρας αὐτοῦ. [15] καὶ εἶδεν Δαυιδ ὅτι ἐξέρχεται Σαουλ τοῦ ζητεῖν τὸν Δαυιδ· καὶ Δαυιδ ἐν τῷ ὄρει τῷ αὐχμώδει ἐν τῇ Καινῇ Ζιφ. [16] καὶ ἀνέστη Ιωναθαν υἱὸς Σαουλ καὶ ἐπορεύθη πρὸς Δαυιδ εἰς Καινὴν καὶ ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ. [17] καὶ εἶπεν πρὸς αὐτόν Μὴ φοβοῦ, ὅτι οὐ μὴ εὕρῃ σε ἡ χεὶρ Σαουλ τοῦ πατρός μου, καὶ σὺ βασιλεύσεις ἐπὶ Ισραηλ, καὶ ἐγὼ ἔσομαί

σοι εἰς δεύτερον· καὶ Σαουλ ὁ πατήρ μου οἶδεν οὕτως. [18] καὶ διέθεντο ἀμφότεροι διαθήκην ἐνώπιον κυρίου. καὶ ἐκάθητο Δαυιδ ἐν Καινῇ, καὶ Ιωναθαν ἀπῆλθεν εἰς οἶκον αὐτοῦ. [19] Καὶ ἀνέβησαν οἱ Ζιφαῖοι ἐκ τῆς αὐχμώδους πρὸς Σαουλ ἐπὶ τὸν βουνὸν λέγοντες Οὐκ ἰδοὺ Δαυιδ κέκρυπται παρ᾽ ἡμῖν ἐν Μεσσαρα ἐν τοῖς στενοῖς ἐν τῇ Καινῇ ἐν τῷ βουνῷ τοῦ Εχελα τοῦ ἐκ δεξιῶν τοῦ Ιεσσαιμουν; [20] καὶ νῦν πᾶν τὸ πρὸς ψυχὴν τοῦ βασιλέως εἰς κατάβασιν καταβαινέτω πρὸς ἡμᾶς· κεκλείκασιν αὐτὸν εἰς τὰς χεῖρας τοῦ βασιλέως. [21] καὶ εἶπεν αὐτοῖς Σαουλ Εὐλογημένοι ὑμεῖς τῷ κυρίῳ, ὅτι ἐπονέσατε περὶ ἐμοῦ· [22] πορεύθητε δὴ καὶ ἑτοιμάσατε ἔτι καὶ γνῶτε τὸν τόπον αὐτοῦ, οὗ ἔσται ὁ ποὺς αὐτοῦ, ἐν τάχει ἐκεῖ οὗ εἴπατε, μήποτε πανουργεύσηται· [23] καὶ ἴδετε καὶ γνῶτε, καὶ πορευσόμεθα μεθ᾽ ὑμῶν, καὶ ἔσται εἰ ἔστιν ἐπὶ τῆς γῆς, καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάσιν Ιουδα. [24] καὶ ἀνέστησαν οἱ Ζιφαῖοι καὶ ἐπορεύθησαν ἔμπροσθεν Σαουλ· καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μααν καθ᾽ ἑσπέραν ἐκ δεξιῶν τοῦ Ιεσσαιμουν. [25] καὶ ἐπορεύθη Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν· καὶ ἀπήγγειλαν τῷ Δαυιδ, καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ Μααν· καὶ ἤκουσεν Σαουλ καὶ κατεδίωξεν ὀπίσω Δαυιδ εἰς τὴν ἔρημον Μααν. [26] καὶ πορεύονται Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου, καὶ ἦν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου· καὶ ἦν Δαυιδ σκεπαζόμενος πορεύεσθαι ἀπὸ προσώπου Σαουλ, καὶ Σαουλ καὶ οἱ ἄνδρες αὐτοῦ παρενέβαλον ἐπὶ Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ συλλαβεῖν αὐτούς. [27] καὶ ἄγγελος πρὸς Σαουλ ἦλθεν λέγων Σπεῦδε καὶ δεῦρο, ὅτι ἐπέθεντο οἱ ἀλλόφυλοι ἐπὶ τὴν γῆν. [28] καὶ ἀνέστρεψεν Σαουλ μὴ καταδιώκειν ὀπίσω Δαυιδ καὶ ἐπορεύθη εἰς συνάντησιν τῶν ἀλλοφύλων· διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος Πέτρα ἡ μερισθεῖσα.

CHAPTER 24

[1] Καὶ ἀνέβη Δαυιδ ἐκεῖθεν καὶ ἐκάθισεν ἐν τοῖς στενοῖς Εγγαδδι. [2] καὶ ἐγενήθη ὡς ἀνέστρεψεν Σαουλ ἀπὸ ὄπισθεν τῶν ἀλλοφύλων, καὶ ἀπηγγέλη αὐτῷ λεγόντων ὅτι Δαυιδ ἐν τῇ ἐρήμῳ Εγγαδδι. [3] καὶ ἔλαβεν μεθ' ἑαυτοῦ τρεῖς χιλιάδας ἀνδρῶν ἐκλεκτοὺς ἐκ παντὸς Ισραηλ καὶ ἐπορεύθη ζητεῖν τὸν Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ ἐπὶ πρόσωπον Σαδαιεμ. [4] καὶ ἦλθεν εἰς τὰς ἀγέλας τῶν ποιμνίων τὰς ἐπὶ τῆς ὁδοῦ, καὶ ἦν ἐκεῖ σπήλαιον, καὶ Σαουλ εἰσῆλθεν παρασκευάσασθαι· καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐσώτερον τοῦ σπηλαίου ἐκάθηντο. [5] καὶ εἶπον οἱ ἄνδρες Δαυιδ πρὸς αὐτόν Ἰδοὺ ἡ ἡμέρα αὕτη, ἣν εἶπεν κύριος πρὸς σὲ παραδοῦναι τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου καὶ ποιήσεις αὐτῷ ὡς ἀγαθὸν ἐν ὀφθαλμοῖς σου. καὶ ἀνέστη Δαυιδ καὶ ἀφεῖλεν τὸ πτερύγιον τῆς διπλοίδος τῆς Σαουλ λαθραίως. [6] καὶ ἐγενήθη μετὰ ταῦτα καὶ ἐπάταξεν καρδία Δαυιδ αὐτόν, ὅτι ἀφεῖλεν τὸ πτερύγιον τῆς διπλοίδος αὐτοῦ, [7] καὶ εἶπεν Δαυιδ πρὸς τοὺς ἄνδρας αὐτοῦ Μηδαμῶς μοι παρὰ κυρίου, εἰ ποιήσω τὸ ῥῆμα τοῦτο τῷ κυρίῳ μου τῷ χριστῷ κυρίου ἐπενέγκαι χεῖρά μου ἐπ' αὐτόν, ὅτι χριστὸς κυρίου ἐστὶν οὗτος· [8] καὶ ἔπεισεν Δαυιδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις καὶ οὐκ ἔδωκεν αὐτοῖς ἀναστάντας θανατῶσαι τὸν Σαουλ. καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ὁδόν. [9] καὶ ἀνέστη Δαυιδ ὀπίσω αὐτοῦ ἐκ τοῦ σπηλαίου, καὶ ἐβόησεν Δαυιδ ὀπίσω Σαουλ λέγων Κύριε βασιλεῦ· καὶ ἐπέβλεψεν Σαουλ εἰς τὰ ὀπίσω αὐτοῦ, καὶ ἔκυψεν Δαυιδ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ. [10] καὶ εἶπεν Δαυιδ πρὸς Σαουλ Ἵνα τί ἀκούεις τῶν λόγων τοῦ λαοῦ λεγόντων Ἰδοὺ Δαυιδ ζητεῖ τὴν ψυχήν σου; [11] ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἑοράκασιν οἱ ὀφθαλμοί σου ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖρά μου ἐν τῷ σπηλαίῳ, καὶ οὐκ ἠβουλήθην ἀποκτεῖναί σε καὶ ἐφεισάμην σου καὶ εἶπα Οὐκ ἐποίσω χεῖρά μου ἐπὶ κύριόν μου, ὅτι χριστὸς κυρίου οὗτός ἐστιν. [12] καὶ ἰδοὺ τὸ πτερύγιον τῆς διπλοίδος σου ἐν τῇ χειρί μου· ἐγὼ ἀφῄρηκα τὸ πτερύγιον καὶ οὐκ ἀπέκταγκά σε. καὶ γνῶθι καὶ ἰδὲ σήμερον ὅτι οὐκ ἔστιν κακία ἐν τῇ χειρί μου οὐδὲ ἀσέβεια καὶ ἀθέτησις, καὶ οὐχ ἡμάρτηκα εἰς σέ· καὶ σὺ δεσμεύεις τὴν ψυχήν μου λαβεῖν αὐτήν. [13] δικάσαι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ, καὶ ἐκδικήσαι με κύριος ἐκ σοῦ· καὶ ἡ χείρ μου οὐκ ἔσται ἐπὶ σοί, [14] καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία Ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια· καὶ ἡ χείρ μου οὐκ ἔσται ἐπὶ σέ. [15] καὶ νῦν ὀπίσω τίνος σὺ ἐκπορεύῃ, βασιλεῦ Ισραηλ; ὀπίσω τίνος καταδιώκεις σύ; ὀπίσω κυνὸς τεθνηκότος καὶ ὀπίσω ψύλλου ἑνός. [16] γένοιτο κύριος εἰς κριτὴν καὶ δικαστὴν ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ· ἴδοι κύριος καὶ κρίναι τὴν κρίσιν μου καὶ δικάσαι μοι ἐκ

χειρός σου. [17] καὶ ἐγένετο ὡς συνετέλεσεν Δαυιδ τὰ ῥήματα ταῦτα λαλῶν πρὸς Σαουλ, καὶ εἶπεν Σαουλ Ἡ φωνή σου αὕτη, τέκνον Δαυιδ; καὶ ἦρεν τὴν φωνὴν αὐτοῦ Σαουλ καὶ ἔκλαυσεν. [18] καὶ εἶπεν Σαουλ πρὸς Δαυιδ Δίκαιος σὺ ὑπὲρ ἐμέ, ὅτι σὺ ἀνταπέδωκάς μοι ἀγαθά, ἐγὼ δὲ ἀνταπέδωκά σοι κακά. [19] καὶ σὺ ἀπήγγειλάς μοι σήμερον ἃ ἐποίησάς μοι ἀγαθά, ὡς ἀπέκλεισέν με κύριος σήμερον εἰς χεῖράς σου καὶ οὐκ ἀπέκτεινάς με· [20] καὶ ὅτι εἰ εὕροιτό τις τὸν ἐχθρὸν αὐτοῦ ἐν θλίψει καὶ ἐκπέμψαι αὐτὸν ἐν ὁδῷ ἀγαθῇ, καὶ κύριος ἀνταποτείσει αὐτῷ ἀγαθά, καθὼς πεποίηκας σήμερον. [21] καὶ νῦν ἰδοὺ ἐγὼ γινώσκω ὅτι βασιλεύων βασιλεύσεις καὶ στήσεται ἐν χερσίν σου βασιλεία Ισραηλ. [22] καὶ νῦν ὄμοσόν μοι ἐν κυρίῳ ὅτι οὐκ ἐξολεθρεύσεις τὸ σπέρμα μου ὀπίσω μου καὶ οὐκ ἀφανιεῖς τὸ ὄνομά μου ἐκ τοῦ οἴκου τοῦ πατρός μου. [23] καὶ ὤμοσεν Δαυιδ τῷ Σαουλ. καὶ ἀπῆλθεν Σαουλ εἰς τὸν τόπον αὐτοῦ, καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἀνέβησαν εἰς τὴν Μεσσαρα στενήν.

CHAPTER 25

[1] Καὶ ἀπέθανεν Σαμουηλ, καὶ συναθροίζονται πᾶς Ισραηλ καὶ κόπτονται αὐτὸν καὶ θάπτουσιν αὐτὸν ἐν οἴκῳ αὐτοῦ ἐν Αρμαθαιμ. – καὶ ἀνέστη Δαυιδ καὶ κατέβη εἰς τὴν ἔρημον Μααν. [2] καὶ ἦν ἄνθρωπος ἐν τῇ Μααν, καὶ τὰ ποίμνια αὐτοῦ ἐν τῷ Καρμήλῳ· καὶ ὁ ἄνθρωπος μέγας σφόδρα, καὶ τούτῳ ποίμνια τρισχίλια καὶ αἶγες χίλιαι· καὶ ἐγενήθη ἐν τῷ κείρειν τὸ ποίμνιον αὐτοῦ ἐν τῷ Καρμήλῳ. [3] καὶ ὄνομα τῷ ἀνθρώπῳ Ναβαλ, καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Αβιγαια· καὶ ἡ γυνὴ αὐτοῦ ἀγαθὴ συνέσει καὶ καλὴ τῷ εἴδει σφόδρα, καὶ ὁ ἄνθρωπος σκληρὸς καὶ πονηρὸς ἐν ἐπιτηδεύμασιν, καὶ ὁ ἄνθρωπος κυνικός. [4] καὶ ἤκουσεν Δαυιδ ἐν τῇ ἐρήμῳ ὅτι κείρει Ναβαλ ὁ Καρμήλιος τὸ ποίμνιον αὐτοῦ, [5] καὶ Δαυιδ ἀπέστειλεν δέκα παιδάρια καὶ εἶπεν τοῖς παιδαρίοις Ἀνάβητε εἰς Κάρμηλον καὶ ἀπέλθατε πρὸς Ναβαλ καὶ ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόματί μου εἰς εἰρήνην [6] καὶ ἐρεῖτε τάδε Εἰς ὥρας· καὶ σὺ ὑγιαίνων, καὶ ὁ οἶκός σου καὶ πάντα τὰ σὰ ὑγιαίνοντα. [7] καὶ νῦν ἰδοὺ ἀκήκοα ὅτι κείρουσίν σοι· νῦν οἱ ποιμένες σου, οἳ ἦσαν μεθ’ ἡμῶν ἐν τῇ ἐρήμῳ, καὶ οὐκ ἀπεκωλύσαμεν αὐτοὺς καὶ οὐκ ἐνετειλάμεθα αὐτοῖς οὐθὲν πάσας τὰς ἡμέρας ὄντων αὐτῶν ἐν Καρμήλῳ· [8] ἐρώτησον τὰ παιδάριά σου, καὶ ἀπαγγελοῦσίν σοι. καὶ εὑρέτωσαν τὰ παιδάρια χάριν ἐν ὀφθαλμοῖς σου, ὅτι ἐφ’ ἡμέραν ἀγαθὴν ἥκομεν· δὸς δὴ ὃ ἐὰν εὕρῃ ἡ χείρ σου τῷ υἱῷ σου τῷ Δαυιδ. [9] καὶ ἔρχονται τὰ παιδάρια καὶ λαλοῦσιν τοὺς λόγους τούτους πρὸς Ναβαλ κατὰ πάντα τὰ ῥήματα ταῦτα ἐν τῷ ὀνόματι Δαυιδ. καὶ ἀνεπήδησεν [10] καὶ ἀπεκρίθη Ναβαλ τοῖς παισὶν Δαυιδ καὶ εἶπεν Τίς ὁ Δαυιδ καὶ τίς ὁ υἱὸς Ιεσσαι; σήμερον πεπληθυμμένοι εἰσὶν οἱ δοῦλοι ἀναχωροῦντες ἕκαστος ἐκ προσώπου τοῦ κυρίου αὐτοῦ. [11] καὶ λήμψομαι τοὺς ἄρτους μου καὶ τὸν οἶνόν μου καὶ τὰ θύματά μου, ἃ τέθυκα τοῖς κείρουσίν μου, τὰ πρόβατα, καὶ δώσω αὐτὰ ἀνδράσιν, οἷς οὐκ οἶδα πόθεν εἰσίν; [12] καὶ ἀπεστράφησαν τὰ παιδάρια Δαυιδ εἰς ὁδὸν αὐτῶν καὶ ἀνέστρεψαν καὶ ἦλθον καὶ ἀνήγγειλαν τῷ Δαυιδ κατὰ τὰ ῥήματα ταῦτα. [13] καὶ εἶπεν Δαυιδ τοῖς ἀνδράσιν αὐτοῦ Ζώσασθε ἕκαστος τὴν ῥομφαίαν αὐτοῦ· καὶ ἀνέβησαν ὀπίσω Δαυιδ ὡς τετρακόσιοι ἄνδρες, καὶ οἱ διακόσιοι ἐκάθισαν μετὰ τῶν σκευῶν. [14] καὶ τῇ Αβιγαια γυναικὶ Ναβαλ ἀπήγγειλεν ἓν τῶν παιδαρίων λέγων Ἰδοὺ Δαυιδ ἀπέστειλεν ἀγγέλους ἐκ τῆς ἐρήμου εὐλογῆσαι τὸν κύριον ἡμῶν, καὶ ἐξέκλινεν ἀπ’ αὐτῶν. [15] καὶ οἱ ἄνδρες ἀγαθοὶ ἡμῖν σφόδρα· οὐκ ἀπεκώλυσαν ἡμᾶς οὐδὲ ἐνετείλαντο ἡμῖν πάσας τὰς ἡμέρας, ἃς ἦμεν παρ’ αὐτοῖς· καὶ ἐν τῷ εἶναι ἡμᾶς ἐν ἀγρῷ [16] ὡς τεῖχος ἦσαν περὶ ἡμᾶς καὶ τὴν νύκτα καὶ τὴν ἡμέραν πάσας τὰς ἡμέρας, ἃς ἤμεθα παρ’ αὐτοῖς

ποιμαίνοντες τὸ ποίμνιον. [17] καὶ νῦν γνῶθι καὶ ἰδὲ τί σὺ ποιήσεις, ὅτι συντετέλεσται ἡ κακία εἰς τὸν κύριον ἡμῶν καὶ εἰς τὸν οἶκον αὐτοῦ· καὶ οὗτος υἱὸς λοιμός, καὶ οὐκ ἔστιν λαλῆσαι πρὸς αὐτόν. [18] καὶ ἔσπευσεν Αβιγαια καὶ ἔλαβεν διακοσίους ἄρτους καὶ δύο ἀγγεῖα οἴνου καὶ πέντε πρόβατα πεποιημένα καὶ πέντε οιφι ἀλφίτου καὶ γομορ ἓν σταφίδος καὶ διακοσίας παλάθας καὶ ἔθετο ἐπὶ τοὺς ὄνους [19] καὶ εἶπεν τοῖς παιδαρίοις αὐτῆς Προπορεύεσθε ἔμπροσθέν μου, καὶ ἰδοὺ ἐγὼ ὀπίσω ὑμῶν παραγίνομαι. καὶ τῷ ἀνδρὶ αὐτῆς οὐκ ἀπήγγειλεν. [20] καὶ ἐγενήθη αὐτῆς ἐπιβεβηκυίης ἐπὶ τὴν ὄνον καὶ καταβαινούσης ἐν σκέπῃ τοῦ ὄρους καὶ ἰδοὺ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ κατέβαινον εἰς συνάντησιν αὐτῆς, καὶ ἀπήντησεν αὐτοῖς. [21] καὶ Δαυιδ εἶπεν Ἴσως εἰς ἄδικον πεφύλακα πάντα τὰ αὐτοῦ ἐν τῇ ἐρήμῳ καὶ οὐκ ἐνετειλάμεθα λαβεῖν ἐκ πάντων τῶν αὐτοῦ οὐθέν, καὶ ἀνταπέδωκέν μοι πονηρὰ ἀντὶ ἀγαθῶν· [22] τάδε ποιήσαι ὁ θεὸς τῷ Δαυιδ καὶ τάδε προσθείη, εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ Ναβαλ ἕως πρωῒ οὐροῦντα πρὸς τοῖχον. [23] καὶ εἶδεν Αβιγαια τὸν Δαυιδ καὶ ἔσπευσεν καὶ κατεπήδησεν ἀπὸ τῆς ὄνου καὶ ἔπεσεν ἐνώπιον Δαυιδ ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν αὐτῷ ἐπὶ τὴν γῆν [24] ἐπὶ τοὺς πόδας αὐτοῦ καὶ εἶπεν Ἐν ἐμοί, κύριέ μου, ἡ ἀδικία· λαλησάτω δὴ ἡ δούλη σου εἰς τὰ ὦτά σου, καὶ ἄκουσον τῆς δούλης σου λόγον. [25] μὴ δὴ θέσθω ὁ κύριός μου καρδίαν αὐτοῦ ἐπὶ τὸν ἄνθρωπον τὸν λοιμὸν τοῦτον, ὅτι κατὰ τὸ ὄνομα αὐτοῦ οὕτως ἐστίν· Ναβαλ ὄνομα αὐτῷ, καὶ ἀφροσύνη μετ᾽ αὐτοῦ· καὶ ἐγὼ ἡ δούλη σου οὐκ εἶδον τὰ παιδάριά σου, ἃ ἀπέστειλας. [26] καὶ νῦν, κύριε, ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, καθὼς ἐκώλυσέν σε κύριος τοῦ μὴ ἐλθεῖν εἰς αἷμα ἀθῷον καὶ σῴζειν τὴν χεῖρά σού σοι, καὶ νῦν γένοιντο ὡς Ναβαλ οἱ ἐχθροί σου καὶ οἱ ζητοῦντες τῷ κυρίῳ μου κακά. [27] καὶ νῦν λαβὲ τὴν εὐλογίαν ταύτην, ἣν ἐνήνοχεν ἡ δούλη σου τῷ κυρίῳ μου, καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσιν τῷ κυρίῳ μου. [28] ἆρον δὴ τὸ ἀνόμημα τῆς δούλης σου, ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν, ὅτι πόλεμον κυρίου ὁ κύριός μου πολεμεῖ, καὶ κακία οὐχ εὑρεθήσεται ἐν σοὶ πώποτε. [29] καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχήν σου, καὶ ἔσται ἡ ψυχὴ κυρίου μου ἐνδεδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ, καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης. [30] καὶ ἔσται ὅτι ποιήσει κύριος τῷ κυρίῳ μου πάντα, ὅσα ἐλάλησεν ἀγαθὰ ἐπὶ σέ, καὶ ἐντελεῖταί σοι κύριος εἰς ἡγούμενον ἐπὶ Ισραηλ, [31] καὶ οὐκ ἔσται σοι τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου, ἐκχέαι αἷμα ἀθῷον δωρεὰν καὶ σῶσαι χεῖρα κυρίου μου αὐτῷ. καὶ ἀγαθώσει κύριος τῷ κυρίῳ μου, καὶ μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ. [32] καὶ εἶπεν Δαυιδ τῇ Αβιγαια Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἀπέστειλέν σε σήμερον ἐν ταύτῃ εἰς ἀπάντησίν μου, [33] καὶ

εὐλογητὸς ὁ τρόπος σου, καὶ εὐλογημένη σὺ ἡ ἀποκωλύσασά με σήμερον ἐν ταύτῃ μὴ ἐλθεῖν εἰς αἵματα καὶ σῶσαι χεῖρά μου ἐμοί. [34] πλὴν ὅτι ζῇ κύριος ὁ θεὸς Ισραηλ, ὃς ἀπεκώλυσέν με σήμερον τοῦ κακοποιῆσαί σε, ὅτι εἰ μὴ ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι, τότε εἶπα Εἰ ὑπολειφθήσεται τῷ Ναβαλ ἕως φωτὸς τοῦ πρωῒ οὐρῶν πρὸς τοῖχον. [35] καὶ ἔλαβεν Δαυιδ ἐκ χειρὸς αὐτῆς πάντα, ἃ ἔφερεν αὐτῷ, καὶ εἶπεν αὐτῇ Ἀνάβηθι εἰς εἰρήνην εἰς οἶκόν σου· βλέπε ἤκουσα τῆς φωνῆς σου καὶ ᾐρέτισα τὸ πρόσωπόν σου. [36] καὶ παρεγενήθη Αβιγαια πρὸς Ναβαλ, καὶ ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ ὡς πότος βασιλέως, καὶ ἡ καρδία Ναβαλ ἀγαθὴ ἐπ᾽ αὐτόν, καὶ αὐτὸς μεθύων ἕως σφόδρα· καὶ οὐκ ἀπήγγειλεν αὐτῷ ῥῆμα μικρὸν ἢ μέγα ἕως φωτὸς τοῦ πρωί. [37] καὶ ἐγένετο πρωί, ὡς ἐξένηψεν ἀπὸ τοῦ οἴνου Ναβαλ, ἀπήγγειλεν αὐτῷ ἡ γυνὴ αὐτοῦ τὰ ῥήματα ταῦτα, καὶ ἐναπέθανεν ἡ καρδία αὐτοῦ ἐν αὐτῷ, καὶ αὐτὸς γίνεται ὡς λίθος. [38] καὶ ἐγένετο ὡσεὶ δέκα ἡμέραι καὶ ἐπάταξεν κύριος τὸν Ναβαλ, καὶ ἀπέθανεν. [39] καὶ ἤκουσεν Δαυιδ καὶ εἶπεν Εὐλογητὸς κύριος, ὃς ἔκρινεν τὴν κρίσιν τοῦ ὀνειδισμοῦ μου ἐκ χειρὸς Ναβαλ καὶ τὸν δοῦλον αὐτοῦ περιεποιήσατο ἐκ χειρὸς κακῶν, καὶ τὴν κακίαν Ναβαλ ἀπέστρεψεν κύριος εἰς κεφαλὴν αὐτοῦ. καὶ ἀπέστειλεν Δαυιδ καὶ ἐλάλησεν περὶ Αβιγαιας λαβεῖν αὐτὴν ἑαυτῷ εἰς γυναῖκα. [40] καὶ ἦλθον οἱ παῖδες Δαυιδ πρὸς Αβιγαιαν εἰς Κάρμηλον καὶ ἐλάλησαν αὐτῇ λέγοντες Δαυιδ ἀπέστειλεν ἡμᾶς πρὸς σὲ λαβεῖν σε αὐτῷ εἰς γυναῖκα. [41] καὶ ἀνέστη καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἐπὶ πρόσωπον καὶ εἶπεν Ἰδοὺ ἡ δούλη σου εἰς παιδίσκην νίψαι πόδας τῶν παίδων σου. [42] καὶ ἀνέστη Αβιγαια καὶ ἐπέβη ἐπὶ τὴν ὄνον, καὶ πέντε κοράσια ἠκολούθουν αὐτῇ, καὶ ἐπορεύθη ὀπίσω τῶν παίδων Δαυιδ καὶ γίνεται αὐτῷ εἰς γυναῖκα. [43] καὶ τὴν Αχιναμ ἔλαβεν Δαυιδ ἐξ Ιεζραελ, καὶ ἀμφότεραι ἦσαν αὐτῷ γυναῖκες. [44] καὶ Σαουλ ἔδωκεν Μελχολ τὴν θυγατέρα αὐτοῦ τὴν γυναῖκα Δαυιδ τῷ Φαλτι υἱῷ Λαις τῷ ἐκ Ρομμα.

CHAPTER 26

[1] Καὶ ἔρχονται οἱ Ζιφαῖοι ἐκ τῆς αὐχμώδους πρὸς τὸν Σαουλ εἰς τὸν βουνὸν λέγοντες Ἰδοὺ Δαυιδ σκεπάζεται μεθ᾽ ἡμῶν ἐν τῷ βουνῷ τοῦ Εχελα τοῦ κατὰ πρόσωπον τοῦ Ιεσσαιμουν. [2] καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ἔρημον Ζιφ καὶ μετ᾽ αὐτοῦ τρεῖς χιλιάδες ἀνδρῶν ἐκλεκτοὶ ἐξ Ισραηλ ζητεῖν τὸν Δαυιδ ἐν τῇ ἐρήμῳ Ζιφ. [3] καὶ παρενέβαλεν Σαουλ ἐν τῷ βουνῷ τοῦ Εχελα ἐπὶ προσώπου τοῦ Ιεσσαιμουν ἐπὶ τῆς ὁδοῦ, καὶ Δαυιδ ἐκάθισεν ἐν τῇ ἐρήμῳ. καὶ εἶδεν Δαυιδ ὅτι ἥκει Σαουλ ὀπίσω αὐτοῦ εἰς τὴν ἔρημον, [4] καὶ ἀπέστειλεν Δαυιδ κατασκόπους καὶ ἔγνω ὅτι ἥκει Σαουλ ἕτοιμος ἐκ Κειλα. [5] καὶ ἀνέστη Δαυιδ λάθρᾳ καὶ εἰσπορεύεται εἰς τὸν τόπον, οὗ ἐκάθευδεν ἐκεῖ Σαουλ, καὶ ἐκεῖ Αβεννηρ υἱὸς Νηρ ἀρχιστράτηγος αὐτοῦ, καὶ Σαουλ ἐκάθευδεν ἐν λαμπήνῃ, καὶ ὁ λαὸς παρεμβεβληκὼς κύκλῳ αὐτοῦ. [6] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν πρὸς Αχιμελεχ τὸν Χετταῖον καὶ πρὸς Αβεσσα υἱὸν Σαρουιας ἀδελφὸν Ιωαβ λέγων Τίς εἰσελεύσεται μετ᾽ ἐμοῦ πρὸς Σαουλ εἰς τὴν παρεμβολήν; καὶ εἶπεν Αβεσσα Ἐγὼ εἰσελεύσομαι μετὰ σοῦ. [7] καὶ εἰσπορεύεται Δαυιδ καὶ Αβεσσα εἰς τὸν λαὸν τὴν νύκτα, καὶ ἰδοὺ Σαουλ καθεύδων ὕπνῳ ἐν λαμπήνῃ, καὶ τὸ δόρυ ἐμπεπηγὸς εἰς τὴν γῆν πρὸς κεφαλῆς αὐτοῦ, καὶ Αβεννηρ καὶ ὁ λαὸς αὐτοῦ ἐκάθευδεν κύκλῳ αὐτοῦ. [8] καὶ εἶπεν Αβεσσα πρὸς Δαυιδ Ἀπέκλεισεν σήμερον κύριος τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου, καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ καὶ οὐ δευτερώσω αὐτῷ. [9] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα Μὴ ταπεινώσῃς αὐτόν, ὅτι τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἀθῳωθήσεται; [10] καὶ εἶπεν Δαυιδ Ζῇ κύριος, ἐὰν μὴ κύριος παίσῃ αὐτόν, ἢ ἡ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ, ἢ εἰς πόλεμον καταβῇ καὶ προστεθῇ· [11] μηδαμῶς μοι παρὰ κυρίου ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου· καὶ νῦν λαβὲ δὴ τὸ δόρυ ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ τὸν φακὸν τοῦ ὕδατος, καὶ ἀπέλθωμεν καθ᾽ ἑαυτούς. [12] καὶ ἔλαβεν Δαυιδ τὸ δόρυ καὶ τὸν φακὸν τοῦ ὕδατος ἀπὸ πρὸς κεφαλῆς αὐτοῦ, καὶ ἀπῆλθον καθ᾽ ἑαυτούς· καὶ οὐκ ἦν ὁ βλέπων καὶ οὐκ ἦν ὁ γινώσκων καὶ οὐκ ἦν ὁ ἐξεγειρόμενος, πάντες ὑπνοῦντες, ὅτι θάμβος κυρίου ἐπέπεσεν ἐπ᾽ αὐτούς. [13] καὶ διέβη Δαυιδ εἰς τὸ πέραν καὶ ἔστη ἐπὶ τὴν κορυφὴν τοῦ ὄρους μακρόθεν, καὶ πολλὴ ἡ ὁδὸς ἀνὰ μέσον αὐτῶν. [14] καὶ προσεκαλέσατο Δαυιδ τὸν λαὸν καὶ τῷ Αβεννηρ ἐλάλησεν λέγων Οὐκ ἀποκριθήσει, Αβεννηρ; καὶ ἀπεκρίθη Αβεννηρ καὶ εἶπεν Τίς εἶ σὺ ὁ καλῶν με; [15] καὶ εἶπεν Δαυιδ πρὸς Αβεννηρ Οὐκ ἀνὴρ σύ; καὶ τίς ὡς σὺ ἐν Ισραηλ; καὶ διὰ τί οὐ φυλάσσεις τὸν κύριόν σου τὸν βασιλέα; ὅτι εἰσῆλθεν εἷς ἐκ τοῦ λαοῦ διαφθεῖραι τὸν βασιλέα κύριόν

σου. [16] καὶ οὐκ ἀγαθὸν τὸ ῥῆμα τοῦτο, ὃ πεποίηκας· ζῇ κύριος, ὅτι υἱοὶ θανατώσεως ὑμεῖς οἱ φυλάσσοντες τὸν βασιλέα κύριον ὑμῶν τὸν χριστὸν κυρίου. καὶ νῦν ἰδὲ δή· τὸ δόρυ τοῦ βασιλέως καὶ ὁ φακὸς τοῦ ὕδατος ποῦ ἐστιν τὰ πρὸς κεφαλῆς αὐτοῦ; [17] καὶ ἐπέγνω Σαουλ τὴν φωνὴν τοῦ Δαυιδ καὶ εἶπεν Ἡ φωνή σου αὕτη, τέκνον Δαυιδ; καὶ εἶπεν Δαυιδ Δοῦλός σου, κύριε βασιλεῦ. [18] καὶ εἶπεν Ἵνα τί τοῦτο καταδιώκει ὁ κύριός μου ὀπίσω τοῦ δούλου αὐτοῦ; ὅτι τί ἡμάρτηκα καὶ τί εὑρέθη ἐν ἐμοὶ ἀδίκημα; [19] καὶ νῦν ἀκουσάτω δὴ ὁ κύριός μου ὁ βασιλεὺς τὸ ῥῆμα τοῦ δούλου αὐτοῦ· εἰ ὁ θεὸς ἐπισείει σε ἐπ᾽ ἐμέ, ὀσφρανθείη θυσίας σου· καὶ εἰ υἱοὶ ἀνθρώπων, ἐπικατάρατοι οὗτοι ἐνώπιον κυρίου, ὅτι ἐξέβαλόν με σήμερον μὴ ἐστηρίσθαι ἐν κληρονομίᾳ κυρίου λέγοντες Πορεύου δούλευε θεοῖς ἑτέροις. [20] καὶ νῦν μὴ πέσοι τὸ αἷμά μου ἐπὶ τὴν γῆν ἐξ ἐναντίας προσώπου κυρίου, ὅτι ἐξελήλυθεν ὁ βασιλεὺς Ισραηλ ζητεῖν τὴν ψυχήν μου, καθὼς καταδιώκει ὁ νυκτικόραξ ἐν τοῖς ὄρεσιν. [21] καὶ εἶπεν Σαουλ Ἡμάρτηκα· ἐπίστρεφε, τέκνον Δαυιδ, ὅτι οὐ κακοποιήσω σε ἀνθ᾽ ὧν ἔντιμος ψυχή μου ἐν ὀφθαλμοῖς σου ἐν τῇ σήμερον· μεματαίωμαι καὶ ἠγνόηκα πολλὰ σφόδρα. [22] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν Ἰδοὺ τὸ δόρυ τοῦ βασιλέως· διελθέτω εἷς τῶν παιδαρίων καὶ λαβέτω αὐτό. [23] καὶ κύριος ἐπιστρέψει ἑκάστῳ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ, ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖράς μου καὶ οὐκ ἠθέλησα ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου· [24] καὶ ἰδοὺ καθὼς ἐμεγαλύνθη ἡ ψυχή σου σήμερον ἐν ταύτῃ ἐν ὀφθαλμοῖς μου, οὕτως μεγαλυνθείη ἡ ψυχή μου ἐνώπιον κυρίου καὶ σκεπάσαι με καὶ ἐξελεῖταί με ἐκ πάσης θλίψεως. [25] καὶ εἶπεν Σαουλ πρὸς Δαυιδ Εὐλογημένος σύ, τέκνον, καὶ ποιῶν ποιήσεις καὶ δυνάμενος δυνήσει. καὶ ἀπῆλθεν Δαυιδ εἰς τὴν ὁδὸν αὐτοῦ, καὶ Σαουλ ἀνέστρεψεν εἰς τὸν τόπον αὐτοῦ.

CHAPTER 27

[1] Καὶ εἶπεν Δαυιδ ἐν τῇ καρδίᾳ αὐτοῦ λέγων Νῦν προστεθήσομαι ἐν ἡμέρᾳ μιᾷ εἰς χεῖρας Σαουλ, καὶ οὐκ ἔστιν μοι ἀγαθόν, ἐὰν μὴ σωθῶ εἰς γῆν ἀλλοφύλων καὶ ἀνῇ Σαουλ τοῦ ζητεῖν με εἰς πᾶν ὅριον Ισραηλ, καὶ σωθήσομαι ἐκ χειρὸς αὐτοῦ. [2] καὶ ἀνέστη Δαυιδ καὶ οἱ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ καὶ ἐπορεύθη πρὸς Αγχους υἱὸν Αμμαχ βασιλέα Γεθ. [3] καὶ ἐκάθισεν Δαυιδ μετὰ Αγχους ἐν Γεθ, αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ, ἕκαστος καὶ ὁ οἶκος αὐτοῦ, καὶ Δαυιδ καὶ ἀμφότεραι αἱ γυναῖκες αὐτοῦ Αχιναμ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου. [4] καὶ ἀνηγγέλη τῷ Σαουλ ὅτι πέφευγεν Δαυιδ εἰς Γεθ, καὶ οὐ προσέθετο ἔτι ζητεῖν αὐτόν. [5] καὶ εἶπεν Δαυιδ πρὸς Αγχους Εἰ δὴ εὕρηκεν ὁ δοῦλός σου χάριν ἐν ὀφθαλμοῖς σου, δότωσαν δή μοι τόπον ἐν μιᾷ τῶν πόλεων τῶν κατ᾽ ἀγρὸν καὶ καθήσομαι ἐκεῖ· καὶ ἵνα τί κάθηται ὁ δοῦλός σου ἐν πόλει βασιλευομένῃ μετὰ σοῦ; [6] καὶ ἔδωκεν αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν Σεκελακ· διὰ τοῦτο ἐγενήθη Σεκελακ τῷ βασιλεῖ τῆς Ιουδαίας ἕως τῆς ἡμέρας ταύτης. [7] καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν, ὧν ἐκάθισεν Δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων, τέσσαρας μῆνας. [8] καὶ ἀνέβαινεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπετίθεντο ἐπὶ πάντα τὸν Γεσιρι καὶ ἐπὶ τὸν Αμαληκίτην· καὶ ἰδοὺ ἡ γῆ κατῳκεῖτο ἀπὸ ἀνηκόντων ἡ ἀπὸ Γελαμψουρ τετειχισμένων καὶ ἕως γῆς Αἰγύπτου. [9] καὶ ἔτυπτε τὴν γῆν καὶ οὐκ ἐζωογόνει ἄνδρα καὶ γυναῖκα καὶ ἐλάμβανεν ποίμνια καὶ βουκόλια καὶ ὄνους καὶ καμήλους καὶ ἱματισμόν, καὶ ἀνέστρεψαν καὶ ἤρχοντο πρὸς Αγχους. [10] καὶ εἶπεν Αγχους πρὸς Δαυιδ Ἐπὶ τίνα ἐπέθεσθε σήμερον; καὶ εἶπεν Δαυιδ πρὸς Αγχους Κατὰ νότον τῆς Ιουδαίας καὶ κατὰ νότον Ιεσμεγα καὶ κατὰ νότον τοῦ Κενεζι. [11] καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐζωογόνησεν τοῦ εἰσαγαγεῖν εἰς Γεθ λέγων Μὴ ἀναγγείλωσιν εἰς Γεθ καθ᾽ ἡμῶν λέγοντες Τάδε Δαυιδ ποιεῖ. καὶ τόδε τὸ δικαίωμα αὐτοῦ πάσας τὰς ἡμέρας, ἃς ἐκάθητο Δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων. [12] καὶ ἐπιστεύθη Δαυιδ ἐν τῷ Αγχους σφόδρα λέγων Ἴσχυνται αἰσχυνόμενος ἐν τῷ λαῷ αὐτοῦ ἐν Ισραηλ καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα.

CHAPTER 28

[1] Καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι ἐν ταῖς παρεμβολαῖς αὐτῶν ἐξελθεῖν πολεμεῖν μετὰ Ισραηλ, καὶ εἶπεν Αγχους πρὸς Δαυιδ Γινώσκων γνώσει ὅτι μετ᾽ ἐμοῦ ἐξελεύσει εἰς πόλεμον σὺ καὶ οἱ ἄνδρες σου. [2] καὶ εἶπεν Δαυιδ πρὸς Αγχους Οὕτω νῦν γνώσει ἃ ποιήσει ὁ δοῦλός σου· καὶ εἶπεν Αγχους πρὸς Δαυιδ Οὕτως ἀρχισωματοφύλακα θήσομαί σε πάσας τὰς ἡμέρας. [3] Καὶ Σαμουηλ ἀπέθανεν, καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ καὶ θάπτουσιν αὐτὸν ἐν Αρμαθαιμ ἐν πόλει αὐτοῦ. καὶ Σαουλ περιεῖλεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς. [4] καὶ συναθροίζονται οἱ ἀλλόφυλοι καὶ ἔρχονται καὶ παρεμβάλλουσιν εἰς Σωμαν, καὶ συναθροίζει Σαουλ πάντα ἄνδρα Ισραηλ καὶ παρεμβάλλουσιν εἰς Γελβουε. [5] καὶ εἶδεν Σαουλ τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ἐφοβήθη, καὶ ἐξέστη ἡ καρδία αὐτοῦ σφόδρα. [6] καὶ ἐπηρώτησεν Σαουλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος ἐν τοῖς ἐνυπνίοις καὶ ἐν τοῖς δήλοις καὶ ἐν τοῖς προφήταις. [7] καὶ εἶπεν Σαουλ τοῖς παισὶν αὐτοῦ Ζητήσατέ μοι γυναῖκα ἐγγαστρίμυθον, καὶ πορεύσομαι πρὸς αὐτὴν καὶ ζητήσω ἐν αὐτῇ· καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν Ἰδοὺ γυνὴ ἐγγαστρίμυθος ἐν Αενδωρ. [8] καὶ συνεκαλύψατο Σαουλ καὶ περιεβάλετο ἱμάτια ἕτερα καὶ πορεύεται αὐτὸς καὶ δύο ἄνδρες μετ᾽ αὐτοῦ καὶ ἔρχονται πρὸς τὴν γυναῖκα νυκτὸς καὶ εἶπεν αὐτῇ Μάντευσαι δή μοι ἐν τῷ ἐγγαστριμύθῳ καὶ ἀνάγαγέ μοι ὃν ἐὰν εἴπω σοι. [9] καὶ εἶπεν ἡ γυνὴ πρὸς αὐτόν Ἰδοὺ δὴ σὺ οἶδας ὅσα ἐποίησεν Σαουλ, ὡς ἐξωλέθρευσεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς· καὶ ἵνα τί σὺ παγιδεύεις τὴν ψυχήν μου θανατῶσαι αὐτήν; [10] καὶ ὤμοσεν αὐτῇ Σαουλ λέγων Ζῇ κύριος, εἰ ἀπαντήσεταί σοι ἀδικία ἐν τῷ λόγῳ τούτῳ. [11] καὶ εἶπεν ἡ γυνή Τίνα ἀναγάγω σοι; καὶ εἶπεν Τὸν Σαμουηλ ἀνάγαγέ μοι. [12] καὶ εἶδεν ἡ γυνὴ τὸν Σαμουηλ καὶ ἀνεβόησεν φωνῇ μεγάλῃ· καὶ εἶπεν ἡ γυνὴ πρὸς Σαουλ Ἵνα τί παρελογίσω με; καὶ σὺ εἶ Σαουλ. [13] καὶ εἶπεν αὐτῇ ὁ βασιλεύς Μὴ φοβοῦ, εἰπὸν τίνα ἑόρακας. καὶ εἶπεν αὐτῷ Θεοὺς ἑόρακα ἀναβαίνοντας ἐκ τῆς γῆς. [14] καὶ εἶπεν αὐτῇ Τί ἔγνως; καὶ εἶπεν αὐτῷ Ἄνδρα ὄρθιον ἀναβαίνοντα ἐκ τῆς γῆς, καὶ οὗτος διπλοίδα ἀναβεβλημένος. καὶ ἔγνω Σαουλ ὅτι Σαμουηλ οὗτος, καὶ ἔκυψεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ. [15] καὶ εἶπεν Σαμουηλ Ἵνα τί παρηνώχλησάς μοι ἀναβῆναί με; καὶ εἶπεν Σαουλ Θλίβομαι σφόδρα, καὶ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν ἐμοί, καὶ ὁ θεὸς ἀφέστηκεν ἀπ᾽ ἐμοῦ καὶ οὐκ ἐπακήκοέν μοι ἔτι καὶ ἐν χειρὶ τῶν προφητῶν καὶ ἐν τοῖς ἐνυπνίοις· καὶ νῦν κέκληκά σε γνωρίσαι μοι τί ποιήσω. [16] καὶ εἶπεν Σαμουηλ Ἵνα τί ἐπερωτᾷς με;

καὶ κύριος ἀφέστηκεν ἀπὸ σοῦ καὶ γέγονεν μετὰ τοῦ πλησίον σου· [17] καὶ πεποίηκεν κύριός σοι καθὼς ἐλάλησεν ἐν χειρί μου, καὶ διαρρήξει κύριος τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυιδ. [18] διότι οὐκ ἤκουσας φωνῆς κυρίου καὶ οὐκ ἐποίησας θυμὸν ὀργῆς αὐτοῦ ἐν Αμαληκ, διὰ τοῦτο τὸ ῥῆμα ἐποίησεν κύριός σοι τῇ ἡμέρᾳ ταύτῃ. [19] καὶ παραδώσει κύριος τὸν Ισραηλ μετὰ σοῦ εἰς χεῖρας ἀλλοφύλων, καὶ αὔριον σὺ καὶ οἱ υἱοί σου μετὰ σοῦ πεσοῦνται, καὶ τὴν παρεμβολὴν Ισραηλ δώσει κύριος εἰς χεῖρας ἀλλοφύλων. [20] καὶ ἔσπευσεν Σαουλ καὶ ἔπεσεν ἐστηκὼς ἐπὶ τὴν γῆν καὶ ἐφοβήθη σφόδρα ἀπὸ τῶν λόγων Σαμουηλ· καὶ ἰσχὺς ἐν αὐτῷ οὐκ ἦν ἔτι, οὐ γὰρ ἔφαγεν ἄρτον ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα ἐκείνην. [21] καὶ εἰσῆλθεν ἡ γυνὴ πρὸς Σαουλ καὶ εἶδεν ὅτι ἔσπευσεν σφόδρα, καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ δὴ ἤκουσεν ἡ δούλη σου τῆς φωνῆς σου καὶ ἐθέμην τὴν ψυχήν μου ἐν τῇ χειρί μου καὶ ἤκουσα τοὺς λόγους, οὓς ἐλάλησάς μοι· [22] καὶ νῦν ἄκουσον δὴ φωνῆς τῆς δούλης σου, καὶ παραθήσω ἐνώπιόν σου ψωμὸν ἄρτου, καὶ φάγε, καὶ ἔσται ἐν σοὶ ἰσχύς, ὅτι πορεύσῃ ἐν ὁδῷ. [23] καὶ οὐκ ἐβουλήθη φαγεῖν· καὶ παρεβιάζοντο αὐτὸν οἱ παῖδες αὐτοῦ καὶ ἡ γυνή, καὶ ἤκουσεν τῆς φωνῆς αὐτῶν καὶ ἀνέστη ἀπὸ τῆς γῆς καὶ ἐκάθισεν ἐπὶ τὸν δίφρον. [24] καὶ τῇ γυναικὶ ἦν δάμαλις νομὰς ἐν τῇ οἰκίᾳ, καὶ ἔσπευσεν καὶ ἔθυσεν αὐτὴν καὶ ἔλαβεν ἄλευρα καὶ ἐφύρασεν καὶ ἔπεψεν ἄζυμα [25] καὶ προσήγαγεν ἐνώπιον Σαουλ καὶ ἐνώπιον τῶν παίδων αὐτοῦ, καὶ ἔφαγον. καὶ ἀνέστησαν καὶ ἀπῆλθον τὴν νύκτα ἐκείνην.

CHAPTER 29

[1] Καὶ συναθροίζουσιν ἀλλόφυλοι πάσας τὰς παρεμβολὰς αὐτῶν εἰς Αφεκ, καὶ Ισραηλ παρενέβαλεν ἐν Αενδωρ τῇ ἐν Ιεζραελ. [2] καὶ σατράπαι ἀλλοφύλων παρεπορεύοντο εἰς ἑκατοντάδας καὶ χιλιάδας, καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ παρεπορεύοντο ἐπ᾽ ἐσχάτων μετὰ Αγχους. [3] καὶ εἶπον οἱ σατράπαι τῶν ἀλλοφύλων Τίνες οἱ διαπορευόμενοι οὗτοι; καὶ εἶπεν Αγχους πρὸς τοὺς στρατηγοὺς τῶν ἀλλοφύλων Οὐχ οὗτος Δαυιδ ὁ δοῦλος Σαουλ βασιλέως Ισραηλ; γέγονεν μεθ᾽ ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος, καὶ οὐχ εὕρηκα ἐν αὐτῷ οὐθὲν ἀφ᾽ ἧς ἡμέρας ἐνέπεσεν πρός με καὶ ἕως τῆς ἡμέρας ταύτης. [4] καὶ ἐλυπήθησαν ἐπ᾽ αὐτῷ οἱ στρατηγοὶ τῶν ἀλλοφύλων καὶ λέγουσιν αὐτῷ Ἀπόστρεψον τὸν ἄνδρα εἰς τὸν τόπον αὐτοῦ, οὗ κατέστησας αὐτὸν ἐκεῖ, καὶ μὴ ἐρχέσθω μεθ᾽ ἡμῶν εἰς τὸν πόλεμον καὶ μὴ γινέσθω ἐπίβουλος τῆς παρεμβολῆς· καὶ ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων; [5] οὐχ οὗτος Δαυιδ, ᾧ ἐξῆρχον ἐν χοροῖς λέγοντες Ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ; [6] καὶ ἐκάλεσεν Αγχους τὸν Δαυιδ καὶ εἶπεν αὐτῷ Ζῇ κύριος ὅτι εὐθὴς σὺ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου, καὶ ἡ ἔξοδός σου καὶ ἡ εἴσοδός σου μετ᾽ ἐμοῦ ἐν τῇ παρεμβολῇ, καὶ ὅτι οὐχ εὕρηκα κατὰ σοῦ κακίαν ἀφ᾽ ἧς ἡμέρας ἥκεις πρός με ἕως τῆς σήμερον ἡμέρας· καὶ ἐν ὀφθαλμοῖς τῶν σατραπῶν οὐκ ἀγαθὸς σύ· [7] καὶ νῦν ἀνάστρεφε καὶ πορεύου εἰς εἰρήνην, καὶ οὐ μὴ ποιήσεις κακίαν ἐν ὀφθαλμοῖς τῶν σατραπῶν τῶν ἀλλοφύλων. [8] καὶ εἶπεν Δαυιδ πρὸς Αγχους Τί πεποίηκά σοι καὶ τί εὗρες ἐν τῷ δούλῳ σου ἀφ᾽ ἧς ἡμέρας ἤμην ἐνώπιόν σου καὶ ἕως τῆς ἡμέρας ταύτης, ὅτι οὐ μὴ ἔλθω πολεμῆσαι τοὺς ἐχθροὺς τοῦ κυρίου μου τοῦ βασιλέως; [9] καὶ ἀπεκρίθη Αγχους πρὸς Δαυιδ Οἶδα ὅτι ἀγαθὸς σὺ ἐν ὀφθαλμοῖς μου, ἀλλ᾽ οἱ σατράπαι τῶν ἀλλοφύλων λέγουσιν Οὐχ ἥξει μεθ᾽ ἡμῶν εἰς πόλεμον. [10] καὶ νῦν ὄρθρισον τὸ πρωί, σὺ καὶ οἱ παῖδες τοῦ κυρίου σου οἱ ἥκοντες μετὰ σοῦ, καὶ πορεύεσθε εἰς τὸν τόπον, οὗ κατέστησα ὑμᾶς ἐκεῖ, καὶ λόγον λοιμὸν μὴ θῇς ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου· καὶ ὀρθρίσατε ἐν τῇ ὁδῷ, καὶ φωτισάτω ὑμῖν, καὶ πορεύθητε. [11] καὶ ὤρθρισεν Δαυιδ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ἀπελθεῖν καὶ φυλάσσειν τὴν γῆν τῶν ἀλλοφύλων, καὶ οἱ ἀλλόφυλοι ἀνέβησαν πολεμεῖν ἐπὶ Ισραηλ.

CHAPTER 30

[1] Καὶ ἐγενήθη εἰσελθόντος Δαυιδ καὶ τῶν ἀνδρῶν αὐτοῦ εἰς Σεκελακ τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ Αμαληκ ἐπέθετο ἐπὶ τὸν νότον καὶ ἐπὶ Σεκελακ καὶ ἐπάταξεν τὴν Σεκελακ καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί· [2] καὶ τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ ἀπὸ μικροῦ ἕως μεγάλου οὐκ ἐθανάτωσαν ἄνδρα καὶ γυναῖκα, ἀλλ᾽ ᾐχμαλώτευσαν καὶ ἀπῆλθον εἰς τὴν ὁδὸν αὐτῶν. [3] καὶ ἦλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς τὴν πόλιν, καὶ ἰδοὺ ἐμπεπύρισται ἐν πυρί, αἱ δὲ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν ᾐχμαλωτευμένοι. [4] καὶ ἦρεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν, ἕως ὅτου οὐκ ἦν ἐν αὐτοῖς ἰσχὺς ἔτι κλαίειν. [5] καὶ ἀμφότεραι αἱ γυναῖκες Δαυιδ ᾐχμαλωτεύθησαν, Αχινοομ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου. [6] καὶ ἐθλίβη Δαυιδ σφόδρα, ὅτι εἶπεν ὁ λαὸς λιθοβολῆσαι αὐτόν, ὅτι κατώδυνος ψυχὴ παντὸς τοῦ λαοῦ, ἑκάστου ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς θυγατέρας αὐτοῦ· καὶ ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ. [7] καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα υἱὸν Αχιμελεχ Προσάγαγε τὸ εφουδ. [8] καὶ ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου λέγων Εἰ καταδιώξω ὀπίσω τοῦ γεδδουρ τούτου; εἰ καταλήμψομαι αὐτούς; καὶ εἶπεν αὐτῷ Καταδίωκε, ὅτι καταλαμβάνων καταλήμψῃ καὶ ἐξαιρούμενος ἐξελῇ. [9] καὶ ἐπορεύθη Δαυιδ, αὐτὸς καὶ οἱ ἑξακόσιοι ἄνδρες μετ᾽ αὐτοῦ, καὶ ἔρχονται ἕως τοῦ χειμάρρου Βοσορ, καὶ οἱ περισσοὶ ἔστησαν. [10] καὶ κατεδίωξεν ἐν τετρακοσίοις ἀνδράσιν, ὑπέστησαν δὲ διακόσιοι ἄνδρες, οἵτινες ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ Βοσορ. [11] καὶ εὑρίσκουσιν ἄνδρα Αἰγύπτιον ἐν ἀγρῷ καὶ λαμβάνουσιν αὐτὸν καὶ ἄγουσιν αὐτὸν πρὸς Δαυιδ ἐν ἀγρῷ· καὶ διδόασιν αὐτῷ ἄρτον, καὶ ἔφαγεν, καὶ ἐπότισαν αὐτὸν ὕδωρ· [12] καὶ διδόασιν αὐτῷ κλάσμα παλάθης, καὶ ἔφαγεν, καὶ κατέστη τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, ὅτι οὐ βεβρώκει ἄρτον καὶ οὐ πεπώκει ὕδωρ τρεῖς ἡμέρας καὶ τρεῖς νύκτας. [13] καὶ εἶπεν αὐτῷ Δαυιδ Τίνος σὺ εἶ καὶ πόθεν εἶ; καὶ εἶπεν τὸ παιδάριον τὸ Αἰγύπτιον Ἐγώ εἰμι δοῦλος ἀνδρὸς Αμαληκίτου, καὶ κατέλιπέν με ὁ κύριός μου, ὅτι ἠνωχλήθην ἐγὼ σήμερον τριταῖος. [14] καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ νότον τοῦ Χολθι καὶ ἐπὶ τὰ τῆς Ιουδαίας μέρη καὶ ἐπὶ νότον Χελουβ καὶ τὴν Σεκελακ ἐνεπυρίσαμεν ἐν πυρί. [15] καὶ εἶπεν πρὸς αὐτὸν Δαυιδ Εἰ κατάξεις με ἐπὶ τὸ γεδδουρ τοῦτο; καὶ εἶπεν Ὄμοσον δή μοι κατὰ τοῦ θεοῦ μὴ θανατώσειν με καὶ μὴ παραδοῦναί με εἰς χεῖρας τοῦ κυρίου μου, καὶ κατάξω σε ἐπὶ τὸ γεδδουρ τοῦτο. [16] καὶ κατήγαγεν αὐτὸν ἐκεῖ, καὶ ἰδοὺ οὗτοι διακεχυμένοι ἐπὶ πρόσωπον πάσης τῆς γῆς ἐσθίοντες καὶ πίνοντες καὶ ἑορτάζοντες ἐν πᾶσι τοῖς σκύλοις τοῖς μεγάλοις, οἷς ἔλαβον

ἐκ γῆς ἀλλοφύλων καὶ ἐκ γῆς Ιουδα. [17] καὶ ἦλθεν ἐπ᾽ αὐτοὺς Δαυιδ καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δείλης καὶ τῇ ἐπαύριον, καὶ οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ ὅτι ἀλλ᾽ ἢ τετρακόσια παιδάρια, ἃ ἦν ἐπιβεβηκότα ἐπὶ τὰς καμήλους καὶ ἔφυγον. [18] καὶ ἀφείλατο Δαυιδ πάντα, ἃ ἔλαβον οἱ Αμαληκῖται, καὶ ἀμφοτέρας τὰς γυναῖκας αὐτοῦ ἐξείλατο. [19] καὶ οὐ διεφώνησεν αὐτοῖς ἀπὸ μικροῦ ἕως μεγάλου καὶ ἀπὸ τῶν σκύλων καὶ ἕως υἱῶν καὶ θυγατέρων καὶ ἕως πάντων, ὧν ἔλαβον αὐτῶν· τὰ πάντα ἐπέστρεψεν Δαυιδ. [20] καὶ ἔλαβεν Δαυιδ πάντα τὰ ποίμνια καὶ τὰ βουκόλια καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων, καὶ τοῖς σκύλοις ἐκείνοις ἐλέγετο Ταῦτα τὰ σκῦλα Δαυιδ. – [21] καὶ παραγίνεται Δαυιδ πρὸς τοὺς διακοσίους ἄνδρας τοὺς ἐκλυθέντας τοῦ πορεύεσθαι ὀπίσω Δαυιδ καὶ ἐκάθισεν αὐτοὺς ἐν τῷ χειμάρρῳ τῷ Βοσορ, καὶ ἐξῆλθον εἰς ἀπάντησιν Δαυιδ καὶ εἰς ἀπάντησιν τοῦ λαοῦ τοῦ μετ᾽ αὐτοῦ, καὶ προσήγαγεν Δαυιδ ἕως τοῦ λαοῦ, καὶ ἠρώτησαν αὐτὸν τὰ εἰς εἰρήνην. [22] καὶ ἀπεκρίθη πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν πορευθέντων μετὰ Δαυιδ καὶ εἶπαν Ὅτι οὐ κατεδίωξαν μεθ᾽ ἡμῶν, οὐ δώσομεν αὐτοῖς ἐκ τῶν σκύλων, ὧν ἐξειλάμεθα, ὅτι ἀλλ᾽ ἢ ἕκαστος τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα αὐτοῦ ἀπαγέσθωσαν καὶ ἀποστρεφέτωσαν. [23] καὶ εἶπεν Δαυιδ Οὐ ποιήσετε οὕτως μετὰ τὸ παραδοῦναι τὸν κύριον ἡμῖν καὶ φυλάξαι ἡμᾶς καὶ παρέδωκεν κύριος τὸν γεδδουρ τὸν ἐπερχόμενον ἐφ᾽ ἡμᾶς εἰς χεῖρας ἡμῶν. [24] καὶ τίς ὑπακούσεται ὑμῶν τῶν λόγων τούτων; ὅτι οὐχ ἧττον ὑμῶν εἰσιν· διότι κατὰ τὴν μερίδα τοῦ καταβαίνοντος εἰς πόλεμον οὕτως ἔσται ἡ μερὶς τοῦ καθημένου ἐπὶ τὰ σκεύη· κατὰ τὸ αὐτὸ μεριοῦνται. [25] καὶ ἐγενήθη ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἐγένετο εἰς πρόσταγμα καὶ εἰς δικαίωμα τῷ Ισραηλ ἕως τῆς σήμερον. [26] Καὶ ἦλθεν Δαυιδ εἰς Σεκελακ καὶ ἀπέστειλεν τοῖς πρεσβυτέροις Ιουδα τῶν σκύλων καὶ τοῖς πλησίον αὐτοῦ λέγων Ἰδοὺ ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου· [27] τοῖς ἐν Βαιθσουρ καὶ τοῖς ἐν Ραμα νότου καὶ τοῖς ἐν Ιεθθορ [28] καὶ τοῖς ἐν Αροηρ καὶ τοῖς Αμμαδι καὶ τοῖς ἐν Σαφι καὶ τοῖς ἐν Εσθιε [28]a καὶ τοῖς ἐν Γεθ καὶ τοῖς ἐν Κιναν καὶ τοῖς ἐν Σαφεκ καὶ τοῖς ἐν Θιμαθ [29] καὶ τοῖς ἐν Καρμήλῳ καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Ιεραμηλι καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Κενεζι [30] καὶ τοῖς ἐν Ιεριμουθ καὶ τοῖς ἐν Βηρσαβεε καὶ τοῖς ἐν Νοο [31] καὶ τοῖς ἐν Χεβρων καὶ εἰς πάντας τοὺς τόπους, οὓς διῆλθεν Δαυιδ ἐκεῖ, αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ.

CHAPTER 31

[1] Καὶ οἱ ἀλλόφυλοι ἐπολέμουν ἐπὶ Ισραηλ, καὶ ἔφυγον οἱ ἄνδρες Ισραηλ ἐκ προσώπου τῶν ἀλλοφύλων, καὶ πίπτουσιν τραυματίαι ἐν τῷ ὄρει τῷ Γελβουε. [2] καὶ συνάπτουσιν ἀλλόφυλοι τῷ Σαουλ καὶ τοῖς υἱοῖς αὐτοῦ, καὶ τύπτουσιν ἀλλόφυλοι τὸν Ιωναθαν καὶ τὸν Αμιναδαβ καὶ τὸν Μελχισα υἱοὺς Σαουλ. [3] καὶ βαρύνεται ὁ πόλεμος ἐπὶ Σαουλ, καὶ εὑρίσκουσιν αὐτὸν οἱ ἀκοντισταί, ἄνδρες τοξόται, καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια. [4] καὶ εἶπεν Σαουλ πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ Σπάσαι τὴν ῥομφαίαν σου καὶ ἀποκέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἀποκεντήσωσίν με καὶ ἐμπαίξωσίν μοι. καὶ οὐκ ἐβούλετο ὁ αἴρων τὰ σκεύη αὐτοῦ, ὅτι ἐφοβήθη σφόδρα· καὶ ἔλαβεν Σαουλ τὴν ῥομφαίαν καὶ ἐπέπεσεν ἐπ᾽ αὐτήν. [5] καὶ εἶδεν ὁ αἴρων τὰ σκεύη αὐτοῦ ὅτι τέθνηκεν Σαουλ, καὶ ἐπέπεσεν καὶ αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν μετ᾽ αὐτοῦ. [6] καὶ ἀπέθανεν Σαουλ καὶ οἱ τρεῖς υἱοὶ αὐτοῦ καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ κατὰ τὸ αὐτό. [7] καὶ εἶδον οἱ ἄνδρες Ισραηλ οἱ ἐν τῷ πέραν τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ Ιορδάνου ὅτι ἔφυγον οἱ ἄνδρες Ισραηλ καὶ ὅτι τέθνηκεν Σαουλ καὶ οἱ υἱοὶ αὐτοῦ, καὶ καταλείπουσιν τὰς πόλεις αὐτῶν καὶ φεύγουσιν· καὶ ἔρχονται οἱ ἀλλόφυλοι καὶ κατοικοῦσιν ἐν αὐταῖς. – [8] καὶ ἐγενήθη τῇ ἐπαύριον καὶ ἔρχονται οἱ ἀλλόφυλοι ἐκδιδύσκειν τοὺς νεκροὺς καὶ εὑρίσκουσιν τὸν Σαουλ καὶ τοὺς τρεῖς υἱοὺς αὐτοῦ πεπτωκότας ἐπὶ τὰ ὄρη Γελβουε. [9] καὶ ἀποστρέφουσιν αὐτὸν καὶ ἐξέδυσαν τὰ σκεύη αὐτοῦ καὶ ἀποστέλλουσιν αὐτὰ εἰς γῆν ἀλλοφύλων κύκλῳ εὐαγγελίζοντες τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ αὐτῶν· [10] καὶ ἀνέθηκαν τὰ σκεύη αὐτοῦ εἰς τὸ Ἀσταρτεῖον καὶ τὸ σῶμα αὐτοῦ κατέπηξαν ἐν τῷ τείχει Βαιθσαν. [11] καὶ ἀκούουσιν οἱ κατοικοῦντες Ιαβις τῆς Γαλααδίτιδος ἃ ἐποίησαν οἱ ἀλλόφυλοι τῷ Σαουλ. [12] καὶ ἀνέστησαν πᾶς ἀνὴρ δυνάμεως καὶ ἐπορεύθησαν ὅλην τὴν νύκτα καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα Ιωναθαν τοῦ υἱοῦ αὐτοῦ ἀπὸ τείχους Βαιθσαν καὶ φέρουσιν αὐτοὺς εἰς Ιαβις καὶ κατακαίουσιν αὐτοὺς ἐκεῖ. [13] καὶ λαμβάνουσιν τὰ ὀστᾶ αὐτῶν καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν Ιαβις καὶ νηστεύουσιν ἑπτὰ ἡμέρας.

II Kings

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Σαουλ καὶ Δαυιδ ἀνέστρεψεν τύπτων τὸν Αμαληκ, καὶ ἐκάθισεν Δαυιδ ἐν Σεκελακ ἡμέρας δύο. [2] καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἰδοὺ ἀνὴρ ἦλθεν ἐκ τῆς παρεμβολῆς ἐκ τοῦ λαοῦ Σαουλ, καὶ τὰ ἱμάτια αὐτοῦ διερρωγότα, καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ ἐγένετο ἐν τῷ εἰσελθεῖν αὐτὸν πρὸς Δαυιδ καὶ ἔπεσεν ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ. [3] καὶ εἶπεν αὐτῷ Δαυιδ Πόθεν σὺ παραγίνῃ; καὶ εἶπεν πρὸς αὐτόν Ἐκ τῆς παρεμβολῆς Ισραηλ ἐγὼ διασέσῳσμαι. [4] καὶ εἶπεν αὐτῷ Δαυιδ Τίς ὁ λόγος οὗτος; ἀπάγγειλόν μοι. καὶ εἶπεν ὅτι Ἔφυγεν ὁ λαὸς ἐκ τοῦ πολέμου, καὶ πεπτώκασι πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον· καὶ ἀπέθανεν καὶ Σαουλ, καὶ Ιωναθαν ὁ υἱὸς αὐτοῦ ἀπέθανεν. [5] καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ Πῶς οἶδας ὅτι τέθνηκεν Σαουλ καὶ Ιωναθαν ὁ υἱὸς αὐτοῦ; [6] καὶ εἶπεν τὸ παιδάριον τὸ ἀπαγγέλλον αὐτῷ Περιπτώματι περιέπεσον ἐν τῷ ὄρει τῷ Γελβουε, καὶ ἰδοὺ Σαουλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ, καὶ ἰδοὺ τὰ ἅρματα καὶ οἱ ἱππάρχαι συνῆψαν αὐτῷ. [7] καὶ ἐπέβλεψεν ἐπὶ τὰ ὀπίσω αὐτοῦ καὶ εἶδέν με καὶ ἐκάλεσέν με, καὶ εἶπα Ἰδοὺ ἐγώ. [8] καὶ εἶπέν μοι Τίς εἶ σύ; καὶ εἶπα Αμαληκίτης ἐγώ εἰμι. [9] καὶ εἶπεν πρός με Στῆθι δὴ ἐπάνω μου καὶ θανάτωσόν με, ὅτι κατέσχεν με σκότος δεινόν, ὅτι πᾶσα ἡ ψυχή μου ἐν ἐμοί. [10] καὶ ἐπέστην ἐπ᾽ αὐτὸν καὶ ἐθανάτωσα αὐτόν, ὅτι ᾔδειν ὅτι οὐ ζήσεται μετὰ τὸ πεσεῖν αὐτόν· καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸν χλιδῶνα τὸν ἐπὶ τοῦ βραχίονος αὐτοῦ καὶ ἐνήνοχα αὐτὰ τῷ κυρίῳ μου ὧδε. [11] καὶ ἐκράτησεν Δαυιδ τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτά, καὶ πάντες οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ διέρρηξαν τὰ ἱμάτια αὐτῶν. [12] καὶ ἐκόψαντο καὶ ἔκλαυσαν καὶ ἐνήστευσαν ἕως δείλης ἐπὶ Σαουλ καὶ ἐπὶ Ιωναθαν τὸν υἱὸν αὐτοῦ καὶ ἐπὶ τὸν λαὸν Ιουδα καὶ ἐπὶ τὸν οἶκον Ισραηλ, ὅτι ἐπλήγησαν ἐν ῥομφαίᾳ. [13] καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ Πόθεν εἶ σύ; καὶ εἶπεν Υἱὸς ἀνδρὸς παροίκου Αμαληκίτου ἐγώ εἰμι. [14] καὶ εἶπεν αὐτῷ Δαυιδ Πῶς οὐκ ἐφοβήθης ἐπενεγκεῖν χεῖρά σου διαφθεῖραι τὸν χριστὸν κυρίου; [15] καὶ ἐκάλεσεν Δαυιδ ἓν τῶν παιδαρίων αὐτοῦ καὶ εἶπεν Προσελθὼν ἀπάντησον αὐτῷ· καὶ ἐπάταξεν αὐτόν, καὶ ἀπέθανεν. [16] καὶ εἶπεν Δαυιδ πρὸς αὐτόν Τὸ αἷμά σου ἐπὶ τὴν κεφαλήν σου, ὅτι τὸ στόμα σου ἀπεκρίθη κατὰ σοῦ λέγων ὅτι Ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου. [17] Καὶ ἐθρήνησεν Δαυιδ τὸν θρῆνον τοῦτον ἐπὶ Σαουλ καὶ ἐπὶ Ιωναθαν τὸν υἱὸν αὐτοῦ [18] καὶ εἶπεν τοῦ διδάξαι τοὺς υἱοὺς Ιουδα – ἰδοὺ γέγραπται ἐπὶ βιβλίου τοῦ εὐθοῦς – [19] Στήλωσον, Ισραηλ, ὑπὲρ τῶν τεθνηκότων ἐπὶ τὰ ὕψη σου τραυματιῶν· πῶς ἔπεσαν δυνατοί. [20] μὴ ἀναγγείλητε ἐν

Γεθ καὶ μὴ εὐαγγελίσησθε ἐν ταῖς ἐξόδοις Ἀσκαλῶνος, μήποτε εὐφρανθῶσιν θυγατέρες ἀλλοφύλων, μήποτε ἀγαλλιάσωνται θυγατέρες τῶν ἀπεριτμήτων. [21] ὄρη τὰ ἐν Γελβουε, μὴ καταβῇ δρόσος καὶ μὴ ὑετὸς ἐφ᾽ ὑμᾶς καὶ ἀγροὶ ἀπαρχῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν, θυρεὸς Σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ. [22] ἀφ᾽ αἵματος τραυματιῶν, ἀπὸ στέατος δυνατῶν τόξον Ιωναθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ ὀπίσω, καὶ ῥομφαία Σαουλ οὐκ ἀνέκαμψεν κενή. [23] Σαουλ καὶ Ιωναθαν, οἱ ἠγαπημένοι καὶ ὡραῖοι, οὐ διακεχω ρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν, ὑπὲρ ἀετοὺς κοῦφοι καὶ ὑπὲρ λέοντας ἐκραταιώθησαν. [24] θυγατέρες Ισραηλ, ἐπὶ Σαουλ κλαύσατε τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα μετὰ κόσμου ὑμῶν, τὸν ἀναφέροντα κόσμον χρυσοῦν ἐπὶ τὰ ἐνδύματα ὑμῶν. [25] πῶς ἔπεσαν δυνατοὶ ἐν μέσῳ τοῦ πολέμου· Ιωναθαν ἐπὶ τὰ ὕψη σου τραυματίας. [26] ἀλγῶ ἐπὶ σοί, ἄδελφέ μου Ιωναθαν· ὡραιώθης μοι σφόδρα, ἐθαυμαστώθη ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπησιν γυναικῶν. [27] πῶς ἔπεσαν δυνατοὶ καὶ ἀπώλοντο σκεύη πολεμικά.

CHAPTER 2

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπηρώτησεν Δαυιδ ἐν κυρίῳ λέγων Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ιουδα; καὶ εἶπεν κύριος πρὸς αὐτόν Ἀνάβηθι. καὶ εἶπεν Δαυιδ Ποῦ ἀναβῶ; καὶ εἶπεν Εἰς Χεβρων. [2] καὶ ἀνέβη ἐκεῖ Δαυιδ εἰς Χεβρων καὶ ἀμφότεραι αἱ γυναῖκες αὐτοῦ, Αχινοομ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου, [3] καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ, ἕκαστος καὶ ὁ οἶκος αὐτοῦ, καὶ κατῴκουν ἐν ταῖς πόλεσιν Χεβρων. [4] καὶ ἔρχονται ἄνδρες τῆς Ιουδαίας καὶ χρίουσιν τὸν Δαυιδ ἐκεῖ τοῦ βασιλεύειν ἐπὶ τὸν οἶκον Ιουδα. Καὶ ἀπήγγειλαν τῷ Δαυιδ λέγοντες ὅτι Οἱ ἄνδρες Ιαβις τῆς Γαλααδίτιδος ἔθαψαν τὸν Σαουλ. [5] καὶ ἀπέστειλεν Δαυιδ ἀγγέλους πρὸς τοὺς ἡγουμένους Ιαβις τῆς Γαλααδίτιδος καὶ εἶπεν πρὸς αὐτούς Εὐλογημένοι ὑμεῖς τῷ κυρίῳ, ὅτι πεποιήκατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν ἐπὶ Σαουλ τὸν χριστὸν κυρίου καὶ ἐθάψατε αὐτὸν καὶ Ιωναθαν τὸν υἱὸν αὐτοῦ· [6] καὶ νῦν ποιήσαι κύριος μεθ᾽ ὑμῶν ἔλεος καὶ ἀλήθειαν, καί γε ἐγὼ ποιήσω μεθ᾽ ὑμῶν τὰ ἀγαθὰ ταῦτα, ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο· [7] καὶ νῦν κραταιούσθωσαν αἱ χεῖρες ὑμῶν καὶ γίνεσθε εἰς υἱοὺς δυνατούς, ὅτι τέθνηκεν ὁ κύριος ὑμῶν Σαουλ, καί γε ἐμὲ κέχρικεν ὁ οἶκος Ιουδα ἐφ᾽ ἑαυτοὺς εἰς βασιλέα. [8] Καὶ Αβεννηρ υἱὸς Νηρ ἀρχιστράτηγος τοῦ Σαουλ ἔλαβεν τὸν Ιεβοσθε υἱὸν Σαουλ καὶ ἀνεβίβασεν αὐτὸν ἐκ τῆς παρεμβολῆς εἰς Μαναεμ [9] καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν Γαλααδῖτιν καὶ ἐπὶ τὸν Θασιρι καὶ ἐπὶ τὸν Ιεζραελ καὶ ἐπὶ τὸν Εφραιμ καὶ ἐπὶ τὸν Βενιαμιν καὶ ἐπὶ πάντα Ισραηλ. [10] τεσσαράκοντα ἐτῶν Ιεβοσθε υἱὸς Σαουλ, ὅτε ἐβασίλευσεν ἐπὶ τὸν Ισραηλ, καὶ δύο ἔτη ἐβασίλευσεν πλὴν τοῦ οἴκου Ιουδα, οἳ ἦσαν ὀπίσω Δαυιδ· [11] καὶ ἐγένοντο αἱ ἡμέραι, ἃς Δαυιδ ἐβασίλευσεν ἐν Χεβρων ἐπὶ τὸν οἶκον Ιουδα, ἑπτὰ ἔτη καὶ ἓξ μῆνας. [12] Καὶ ἐξῆλθεν Αβεννηρ υἱὸς Νηρ καὶ οἱ παῖδες Ιεβοσθε υἱοῦ Σαουλ ἐκ Μαναεμ εἰς Γαβαων· [13] καὶ Ιωαβ υἱὸς Σαρουιας καὶ οἱ παῖδες Δαυιδ ἐξῆλθοσαν ἐκ Χεβρων καὶ συναντῶσιν αὐτοῖς ἐπὶ τὴν κρήνην τὴν Γαβαων ἐπὶ τὸ αὐτό, καὶ ἐκάθισαν οὗτοι ἐπὶ τὴν κρήνην τὴν Γαβαων ἐντεῦθεν καὶ οὗτοι ἐπὶ τὴν κρήνην ἐντεῦθεν. [14] καὶ εἶπεν Αβεννερ πρὸς Ιωαβ Ἀναστήτωσαν δὴ τὰ παιδάρια καὶ παιξάτωσαν ἐνώπιον ἡμῶν· καὶ εἶπεν Ιωαβ Ἀναστήτωσαν. [15] καὶ ἀνέστησαν καὶ παρῆλθον ἐν ἀριθμῷ τῶν παίδων Βενιαμιν δώδεκα τῶν Ιεβοσθε υἱοῦ Σαουλ καὶ δώδεκα ἐκ τῶν παίδων Δαυιδ. [16] καὶ ἐκράτησαν ἕκαστος τῇ χειρὶ τὴν κεφαλὴν τοῦ πλησίον αὐτοῦ, καὶ μάχαιρα αὐτοῦ εἰς πλευρὰν τοῦ πλησίον αὐτοῦ, καὶ πίπτουσιν κατὰ τὸ αὐτό· καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Μερὶς τῶν ἐπιβούλων, ἥ ἐστιν ἐν Γαβαων. [17] καὶ ἐγένετο ὁ πόλεμος σκληρὸς

ὥστε λίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔπταισεν Αβεννηρ καὶ ἄνδρες Ισραηλ ἐνώπιον παίδων Δαυιδ. – [18] καὶ ἐγένοντο ἐκεῖ τρεῖς υἱοὶ Σαρουιας, Ιωαβ καὶ Αβεσσα καὶ Ασαηλ, καὶ Ασαηλ κοῦφος τοῖς ποσὶν αὐτοῦ ὡσεὶ μία δορκὰς ἐν ἀγρῷ. [19] καὶ κατεδίωξεν Ασαηλ ὀπίσω Αβεννηρ καὶ οὐκ ἐξέκλινεν τοῦ πορεύεσθαι εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ κατόπισθεν Αβεννηρ. [20] καὶ ἐπέβλεψεν Αβεννηρ εἰς τὰ ὀπίσω αὐτοῦ καὶ εἶπεν Εἰ σὺ εἶ αὐτὸς Ασαηλ; καὶ εἶπεν Ἐγώ εἰμι. [21] καὶ εἶπεν αὐτῷ Αβεννηρ Ἔκκλινον σὺ εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ καὶ κάτασχε σαυτῷ ἓν τῶν παιδαρίων καὶ λαβὲ σεαυτῷ τὴν πανοπλίαν αὐτοῦ· καὶ οὐκ ἠθέλησεν Ασαηλ ἐκκλῖναι ἐκ τῶν ὄπισθεν αὐτοῦ. [22] καὶ προσέθετο ἔτι Αβεννηρ λέγων τῷ Ασαηλ Ἀπόστηθι ἀπ᾽ ἐμοῦ, ἵνα μὴ πατάξω σε εἰς τὴν γῆν· καὶ πῶς ἀρῶ τὸ πρόσωπόν μου πρὸς Ιωαβ; καὶ ποῦ ἐστιν ταῦτα; ἐπίστρεφε πρὸς Ιωαβ τὸν ἀδελφόν σου. [23] καὶ οὐκ ἐβούλετο τοῦ ἀποστῆναι. καὶ τύπτει αὐτὸν Αβεννηρ ἐν τῷ ὀπίσω τοῦ δόρατος ἐπὶ τὴν ψόαν, καὶ διεξῆλθεν τὸ δόρυ ἐκ τῶν ὀπίσω αὐτοῦ, καὶ πίπτει ἐκεῖ καὶ ἀποθνῄσκει ὑποκάτω αὐτοῦ. καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου, οὗ ἔπεσεν ἐκεῖ Ασαηλ καὶ ἀπέθανεν, καὶ ὑφίστατο. – [24] καὶ κατεδίωξεν Ιωαβ καὶ Αβεσσα ὀπίσω Αβεννηρ· καὶ ὁ ἥλιος ἔδυνεν, καὶ αὐτοὶ εἰσῆλθον ἕως τοῦ βουνοῦ Αμμαν, ὅ ἐστιν ἐπὶ προσώπου Γαι ὁδὸν ἔρημον Γαβαων. [25] καὶ συναθροίζονται υἱοὶ Βενιαμιν οἱ ὀπίσω Αβεννηρ καὶ ἐγενήθησαν εἰς συνάντησιν μίαν καὶ ἔστησαν ἐπὶ κεφαλὴν βουνοῦ ἑνός. [26] καὶ ἐκάλεσεν Αβεννηρ Ιωαβ καὶ εἶπεν Μὴ εἰς νῖκος καταφάγεται ἡ ῥομφαία; ἢ οὐκ οἶδας ὅτι πικρὰ ἔσται εἰς τὰ ἔσχατα; καὶ ἕως πότε οὐ μὴ εἴπῃς τῷ λαῷ ἀναστρέφειν ἀπὸ ὄπισθεν τῶν ἀδελφῶν ἡμῶν; [27] καὶ εἶπεν Ιωαβ Ζῇ κύριος ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωίθεν ἀνέβη ὁ λαὸς ἕκαστος κατόπισθεν τοῦ ἀδελφοῦ αὐτοῦ. [28] καὶ ἐσάλπισεν Ιωαβ τῇ σάλπιγγι, καὶ ἀπέστησαν πᾶς ὁ λαὸς καὶ οὐ κατεδίωξαν ὀπίσω τοῦ Ισραηλ καὶ οὐ προσέθεντο ἔτι τοῦ πολεμεῖν. [29] καὶ Αβεννηρ καὶ οἱ ἄνδρες αὐτοῦ ἀπῆλθον εἰς δυσμὰς ὅλην τὴν νύκτα ἐκείνην καὶ διέβαιναν τὸν Ιορδάνην καὶ ἐπορεύθησαν ὅλην τὴν παρατείνουσαν καὶ ἔρχονται εἰς τὴν παρεμβολήν. [30] καὶ Ιωαβ ἀνέστρεψεν ὄπισθεν ἀπὸ τοῦ Αβεννηρ καὶ συνήθροισεν πάντα τὸν λαόν, καὶ ἐπεσκέπησαν τῶν παίδων Δαυιδ ἐννεακαίδεκα ἄνδρες καὶ Ασαηλ. [31] καὶ οἱ παῖδες Δαυιδ ἐπάταξαν τῶν υἱῶν Βενιαμιν τῶν ἀνδρῶν Αβεννηρ τριακοσίους ἑξήκοντα ἄνδρας παρ᾽ αὐτοῦ. [32] καὶ αἴρουσιν τὸν Ασαηλ καὶ θάπτουσιν αὐτὸν ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ ἐν Βαιθλεεμ. καὶ ἐπορεύθη Ιωαβ καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ ὅλην τὴν νύκτα, καὶ διέφαυσεν αὐτοῖς ἐν Χεβρων.

CHAPTER 3

[1] Καὶ ἐγένετο ὁ πόλεμος ἐπὶ πολὺ ἀνὰ μέσον τοῦ οἴκου Σαουλ καὶ ἀνὰ μέσον τοῦ οἴκου Δαυιδ· καὶ ὁ οἶκος Δαυιδ ἐπορεύετο καὶ ἐκραταιοῦτο, καὶ ὁ οἶκος Σαουλ ἐπορεύετο καὶ ἠσθένει. [2] Καὶ ἐτέχθησαν τῷ Δαυιδ υἱοὶ ἐν Χεβρων, καὶ ἦν ὁ πρωτότοκος αὐτοῦ Αμνων τῆς Αχινοομ τῆς Ιεζραηλίτιδος, [3] καὶ ὁ δεύτερος αὐτοῦ Δαλουια τῆς Αβιγαιας τῆς Καρμηλίας, καὶ ὁ τρίτος Αβεσσαλωμ υἱὸς Μααχα θυγατρὸς Θολμι βασιλέως Γεσιρ, [4] καὶ ὁ τέταρτος Ορνια υἱὸς Φεγγιθ, καὶ ὁ πέμπτος Σαβατια τῆς Αβιταλ, [5] καὶ ὁ ἕκτος Ιεθερααμ τῆς Αιγλα γυναικὸς Δαυιδ· οὗτοι ἐτέχθησαν τῷ Δαυιδ ἐν Χεβρων. [6] Καὶ ἐγένετο ἐν τῷ εἶναι τὸν πόλεμον ἀνὰ μέσον τοῦ οἴκου Σαουλ καὶ ἀνὰ μέσον τοῦ οἴκου Δαυιδ καὶ Αβεννηρ ἦν κρατῶν τοῦ οἴκου Σαουλ. [7] καὶ τῷ Σαουλ παλλακὴ Ρεσφα θυγάτηρ Ιαλ· καὶ εἶπεν Μεμφιβοσθε υἱὸς Σαουλ πρὸς Αβεννηρ Τί ὅτι εἰσῆλθες πρὸς τὴν παλλακὴν τοῦ πατρός μου; [8] καὶ ἐθυμώθη σφόδρα Αβεννηρ περὶ τοῦ λόγου Μεμφιβοσθε, καὶ εἶπεν Αβεννηρ πρὸς αὐτόν Μὴ κεφαλὴ κυνὸς ἐγώ εἰμι; ἐποίησα ἔλεος σήμερον μετὰ τοῦ οἴκου Σαουλ τοῦ πατρός σου καὶ περὶ ἀδελφῶν καὶ γνωρίμων καὶ οὐκ ἠὐτομόλησα εἰς τὸν οἶκον Δαυιδ· καὶ ἐπιζητεῖς ἐπ᾽ ἐμὲ ὑπὲρ ἀδικίας γυναικὸς σήμερον; [9] τάδε ποιήσαι ὁ θεὸς τῷ Αβεννηρ καὶ τάδε προσθείη αὐτῷ, ὅτι καθὼς ὤμοσεν κύριος τῷ Δαυιδ, ὅτι οὕτως ποιήσω αὐτῷ ἐν τῇ ἡμέρᾳ ταύτῃ [10] περιελεῖν τὴν βασιλείαν ἀπὸ τοῦ οἴκου Σαουλ καὶ τοῦ ἀναστῆσαι τὸν θρόνον Δαυιδ ἐπὶ Ισραηλ καὶ ἐπὶ τὸν Ιουδαν ἀπὸ Δαν ἕως Βηρσαβεε. [11] καὶ οὐκ ἠδυνάσθη ἔτι Μεμφιβοσθε ἀποκριθῆναι τῷ Αβεννηρ ῥῆμα ἀπὸ τοῦ φοβεῖσθαι αὐτόν. [12] Καὶ ἀπέστειλεν Αβεννηρ ἀγγέλους πρὸς Δαυιδ εἰς Θαιλαμ, οὗ ἦν παραχρῆμα, λέγων Διάθου διαθήκην σου μετ᾽ ἐμοῦ, καὶ ἰδοὺ ἡ χείρ μου μετὰ σοῦ τοῦ ἐπιστρέψαι πρὸς σὲ πάντα τὸν οἶκον Ισραηλ. [13] καὶ εἶπεν Δαυιδ Ἐγὼ καλῶς διαθήσομαι πρὸς σὲ διαθήκην, πλὴν λόγον ἕνα ἐγὼ αἰτοῦμαι παρὰ σοῦ λέγων Οὐκ ὄψει τὸ πρόσωπόν μου, ἐὰν μὴ ἀγάγῃς τὴν Μελχολ θυγατέρα Σαουλ παραγινομένου σου ἰδεῖν τὸ πρόσωπόν μου. [14] καὶ ἐξαπέστειλεν Δαυιδ πρὸς Μεμφιβοσθε υἱὸν Σαουλ ἀγγέλους λέγων Ἀπόδος μοι τὴν γυναῖκά μου τὴν Μελχολ, ἣν ἔλαβον ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων. [15] καὶ ἀπέστειλεν Μεμφιβοσθε καὶ ἔλαβεν αὐτὴν παρὰ τοῦ ἀνδρὸς αὐτῆς, παρὰ Φαλτιηλ υἱοῦ Σελλης. [16] καὶ ἐπορεύετο ὁ ἀνὴρ αὐτῆς μετ᾽ αὐτῆς κλαίων ὀπίσω αὐτῆς ἕως Βαρακιμ· καὶ εἶπεν πρὸς αὐτὸν Αβεννηρ Πορεύου ἀνάστρεφε· καὶ ἀνέστρεψεν. – [17] καὶ εἶπεν Αβεννηρ πρὸς τοὺς πρεσβυτέρους Ισραηλ λέγων Ἐχθὲς καὶ τρίτην ἐζητεῖτε τὸν Δαυιδ βασιλεύειν ἐφ᾽ ὑμῶν· [18] καὶ νῦν ποιήσατε,

ὅτι κύριος ἐλάλησεν περὶ Δαυιδ λέγων Ἐν χειρὶ τοῦ δούλου μου Δαυιδ σώσω τὸν Ισραηλ ἐκ χειρὸς ἀλλοφύλων καὶ ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτῶν. [19] καὶ ἐλάλησεν Αβεννηρ ἐν τοῖς ὠσὶν Βενιαμιν. καὶ ἐπορεύθη Αβεννηρ τοῦ λαλῆσαι εἰς τὰ ὦτα τοῦ Δαυιδ εἰς Χεβρων πάντα, ὅσα ἤρεσεν ἐν ὀφθαλμοῖς Ισραηλ καὶ ἐν ὀφθαλμοῖς παντὸς οἴκου Βενιαμιν. [20] Καὶ ἦλθεν Αβεννηρ πρὸς Δαυιδ εἰς Χεβρων καὶ μετ᾽ αὐτοῦ εἴκοσι ἄνδρες. καὶ ἐποίησεν Δαυιδ τῷ Αβεννηρ καὶ τοῖς ἀνδράσιν τοῖς μετ᾽ αὐτοῦ πότον. [21] καὶ εἶπεν Αβεννηρ πρὸς Δαυιδ Ἀναστήσομαι δὴ καὶ πορεύσομαι καὶ συναθροίσω πρὸς κύριόν μου τὸν βασιλέα πάντα Ισραηλ καὶ διαθήσομαι μετὰ σοῦ διαθήκην, καὶ βασιλεύσεις ἐπὶ πᾶσιν, οἷς ἐπιθυμεῖ ἡ ψυχή σου. καὶ ἀπέστειλεν Δαυιδ τὸν Αβεννηρ, καὶ ἐπορεύθη ἐν εἰρήνῃ. – [22] καὶ ἰδοὺ οἱ παῖδες Δαυιδ καὶ Ιωαβ παρεγίνοντο ἐκ τῆς ἐξοδίας καὶ σκῦλα πολλὰ ἔφερον μετ᾽ αὐτῶν· καὶ Αβεννηρ οὐκ ἦν μετὰ Δαυιδ εἰς Χεβρων, ὅτι ἀπεστάλκει αὐτὸν καὶ ἀπεληλύθει ἐν εἰρήνῃ. [23] καὶ Ιωαβ καὶ πᾶσα ἡ στρατιὰ αὐτοῦ ἦχθησαν, καὶ ἀπηγγέλη τῷ Ιωαβ λέγοντες Ἥκει Αβεννηρ υἱὸς Νηρ πρὸς Δαυιδ, καὶ ἀπέσταλκεν αὐτὸν καὶ ἀπῆλθεν ἐν εἰρήνῃ. [24] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα καὶ εἶπεν Τί τοῦτο ἐποίησας; ἰδοὺ ἦλθεν Αβεννηρ πρὸς σέ, καὶ ἵνα τί ἐξαπέσταλκας αὐτὸν καὶ ἀπελήλυθεν ἐν εἰρήνῃ; [25] ἢ οὐκ οἶδας τὴν κακίαν Αβεννηρ υἱοῦ Νηρ, ὅτι ἀπατῆσαί σε παρεγένετο καὶ γνῶναι τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου καὶ γνῶναι ἅπαντα, ὅσα σὺ ποιεῖς; [26] καὶ ἀνέστρεψεν Ιωαβ ἀπὸ τοῦ Δαυιδ καὶ ἀπέστειλεν ἀγγέλους ὀπίσω Αβεννηρ, καὶ ἐπιστρέφουσιν αὐτὸν ἀπὸ τοῦ φρέατος τοῦ Σειραμ· καὶ Δαυιδ οὐκ ᾔδει. [27] καὶ ἐπέστρεψεν Αβεννηρ εἰς Χεβρων, καὶ ἐξέκλινεν αὐτὸν Ιωαβ ἐκ πλαγίων τῆς πύλης λαλῆσαι πρὸς αὐτὸν ἐνεδρεύων καὶ ἐπάταξεν αὐτὸν ἐκεῖ ἐπὶ τὴν ψόαν, καὶ ἀπέθανεν ἐν τῷ αἵματι Ασαηλ τοῦ ἀδελφοῦ Ιωαβ. [28] Καὶ ἤκουσεν Δαυιδ μετὰ ταῦτα καὶ εἶπεν Ἀθῷός εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου ἕως αἰῶνος ἀπὸ τῶν αἱμάτων Αβεννηρ υἱοῦ Νηρ· [29] καταντησάτωσαν ἐπὶ κεφαλὴν Ιωαβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ, καὶ μὴ ἐκλίποι ἐκ τοῦ οἴκου Ιωαβ γονορρυὴς καὶ λεπρὸς καὶ κρατῶν σκυτάλης καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσούμενος ἄρτοις. [30] Ιωαβ δὲ καὶ Αβεσσα ὁ ἀδελφὸς αὐτοῦ διεπαρετηροῦντο τὸν Αβεννηρ ἀνθ᾽ ὧν ἐθανάτωσεν τὸν Ασαηλ τὸν ἀδελφὸν αὐτῶν ἐν Γαβαων ἐν τῷ πολέμῳ. – [31] καὶ εἶπεν Δαυιδ πρὸς Ιωαβ καὶ πρὸς πάντα τὸν λαὸν τὸν μετ᾽ αὐτοῦ Διαρρήξατε τὰ ἱμάτια ὑμῶν καὶ περιζώσασθε σάκκους καὶ κόπτεσθε ἔμπροσθεν Αβεννηρ· καὶ ὁ βασιλεὺς Δαυιδ ἐπορεύετο ὀπίσω τῆς κλίνης. [32] καὶ θάπτουσιν τὸν Αβεννηρ εἰς Χεβρων· καὶ ἦρεν ὁ βασιλεὺς τὴν φωνὴν αὐτοῦ καὶ ἔκλαυσεν ἐπὶ τοῦ τάφου αὐτοῦ, καὶ ἔκλαυσεν πᾶς ὁ λαὸς ἐπὶ Αβεννηρ. [33] καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ Αβεννηρ καὶ εἶπεν Εἰ κατὰ τὸν

θάνατον Ναβαλ ἀποθανεῖται Αβεννηρ; [34] αἱ χεῖρές σου οὐκ ἐδέθησαν, οἱ πόδες σου οὐκ ἐν πέδαις· οὐ προσήγαγεν ὡς Ναβαλ, ἐνώπιον υἱῶν ἀδικίας ἔπεσας. καὶ συνήχθη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν. [35] καὶ ἦλθεν πᾶς ὁ λαὸς περιδειπνῆσαι τὸν Δαυιδ ἄρτοις ἔτι οὔσης ἡμέρας, καὶ ὤμοσεν Δαυιδ λέγων Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι ἐὰν μὴ δύῃ ὁ ἥλιος, οὐ μὴ γεύσωμαι ἄρτου ἢ ἀπὸ παντός τινος. [36] καὶ ἔγνω πᾶς ὁ λαός, καὶ ἤρεσεν ἐνώπιον αὐτῶν πάντα, ὅσα ἐποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ. [37] καὶ ἔγνω πᾶς ὁ λαὸς καὶ πᾶς Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι οὐκ ἐγένετο παρὰ τοῦ βασιλέως θανατῶσαι τὸν Αβεννηρ υἱὸν Νηρ. [38] καὶ εἶπεν ὁ βασιλεὺς πρὸς τοὺς παῖδας αὐτοῦ Οὐκ οἴδατε ὅτι ἡγούμενος μέγας πέπτωκεν ἐν τῇ ἡμέρᾳ ταύτῃ ἐν τῷ Ισραηλ; [39] καὶ ὅτι ἐγώ εἰμι σήμερον συγγενὴς καὶ καθεσταμένος ὑπὸ βασιλέως, οἱ δὲ ἄνδρες οὗτοι υἱοὶ Σαρουιας σκληρότεροί μού εἰσιν· ἀνταποδῷ κύριος τῷ ποιοῦντι πονηρὰ κατὰ τὴν κακίαν αὐτοῦ.

CHAPTER 4

[1] Καὶ ἤκουσεν Μεμφιβοσθε υἱὸς Σαουλ ὅτι τέθνηκεν Αβεννηρ ἐν Χεβρων, καὶ ἐξελύθησαν αἱ χεῖρες αὐτοῦ, καὶ πάντες οἱ ἄνδρες Ισραηλ παρείθησαν. [2] καὶ δύο ἄνδρες ἡγούμενοι συστρεμμάτων τῷ Μεμφιβοσθε υἱῷ Σαουλ, ὄνομα τῷ ἑνὶ Βαανα καὶ ὄνομα τῷ δευτέρῳ Ρηχαβ, υἱοὶ Ρεμμων τοῦ Βηρωθαίου ἐκ τῶν υἱῶν Βενιαμιν· ὅτι Βηρωθ ἐλογίζετο τοῖς υἱοῖς Βενιαμιν, [3] καὶ ἀπέδρασαν οἱ Βηρωθαῖοι εἰς Γεθθαιμ καὶ ἦσαν ἐκεῖ παροικοῦντες ἕως τῆς ἡμέρας ταύτης. – [4] καὶ τῷ Ιωναθαν υἱῷ Σαουλ υἱὸς πεπληγὼς τοὺς πόδας· υἱὸς ἐτῶν πέντε οὗτος ἐν τῷ ἐλθεῖν τὴν ἀγγελίαν Σαουλ καὶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ ἐξ Ιεζραελ, καὶ ἦρεν αὐτὸν ἡ τιθηνὸς αὐτοῦ καὶ ἔφυγεν, καὶ ἐγένετο ἐν τῷ σπεύδειν αὐτὴν καὶ ἀναχωρεῖν καὶ ἔπεσεν καὶ ἐχωλάνθη, καὶ ὄνομα αὐτῷ Μεμφιβοσθε. – [5] καὶ ἐπορεύθησαν υἱοὶ Ρεμμων τοῦ Βηρωθαίου Ρεκχα καὶ Βαανα καὶ εἰσῆλθον ἐν τῷ καύματι τῆς ἡμέρας εἰς οἶκον Μεμφιβοσθε, καὶ αὐτὸς ἐκάθευδεν ἐν τῇ κοίτῃ τῆς μεσημβρίας, [6] καὶ ἰδοὺ ἡ θυρωρὸς τοῦ οἴκου ἐκάθαιρεν πυροὺς καὶ ἐνύσταξεν καὶ ἐκάθευδεν, καὶ Ρεκχα καὶ Βαανα οἱ ἀδελφοὶ διέλαθον [7] καὶ εἰσῆλθον εἰς τὸν οἶκον, καὶ Μεμφιβοσθε ἐκάθευδεν ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κοιτῶνι αὐτοῦ, καὶ τύπτουσιν αὐτὸν καὶ θανατοῦσιν καὶ ἀφαιροῦσιν τὴν κεφαλὴν αὐτοῦ καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ ἀπῆλθον ὁδὸν τὴν κατὰ δυσμὰς ὅλην τὴν νύκτα. [8] καὶ ἤνεγκαν τὴν κεφαλὴν Μεμφιβοσθε τῷ Δαυιδ εἰς Χεβρων καὶ εἶπαν πρὸς τὸν βασιλέα Ἰδοὺ ἡ κεφαλὴ Μεμφιβοσθε υἱοῦ Σαουλ τοῦ ἐχθροῦ σου, ὃς ἐζήτει τὴν ψυχήν σου, καὶ ἔδωκεν κύριος τῷ κυρίῳ βασιλεῖ ἐκδίκησιν τῶν ἐχθρῶν αὐτοῦ ὡς ἡ ἡμέρα αὕτη, ἐκ Σαουλ τοῦ ἐχθροῦ σου καὶ ἐκ τοῦ σπέρματος αὐτοῦ. [9] καὶ ἀπεκρίθη Δαυιδ τῷ Ρεκχα καὶ τῷ Βαανα ἀδελφῷ αὐτοῦ υἱοῖς Ρεμμων τοῦ Βηρωθαίου καὶ εἶπεν αὐτοῖς Ζῇ κύριος, ὃς ἐλυτρώσατο τὴν ψυχήν μου ἐκ πάσης θλίψεως, [10] ὅτι ὁ ἀπαγγείλας μοι ὅτι τέθνηκεν Σαουλ – καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνώπιόν μου – καὶ κατέσχον αὐτὸν καὶ ἀπέκτεινα ἐν Σεκελακ, ᾧ ἔδει με δοῦναι εὐαγγέλια· [11] καὶ νῦν ἄνδρες πονηροὶ ἀπεκτάγκασιν ἄνδρα δίκαιον ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ· καὶ νῦν ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν καὶ ἐξολεθρεύσω ὑμᾶς ἐκ τῆς γῆς. [12] καὶ ἐνετείλατο Δαυιδ τοῖς παιδαρίοις αὐτοῦ καὶ ἀποκτέννουσιν αὐτοὺς καὶ κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν καὶ ἐκρέμασαν αὐτοὺς ἐπὶ τῆς κρήνης ἐν Χεβρων· καὶ τὴν κεφαλὴν Μεμφιβοσθε ἔθαψαν ἐν τῷ τάφῳ Αβεννηρ υἱοῦ Νηρ.

CHAPTER 5

[1] Καὶ παραγίνονται πᾶσαι αἱ φυλαὶ Ισραηλ πρὸς Δαυιδ εἰς Χεβρων καὶ εἶπαν αὐτῷ Ἰδοὺ ὀστᾶ σου καὶ σάρκες σου ἡμεῖς· [2] καὶ ἐχθὲς καὶ τρίτην ὄντος Σαουλ βασιλέως ἐφ᾽ ἡμῖν σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν Ισραηλ, καὶ εἶπεν κύριος πρὸς σέ Σὺ ποιμανεῖς τὸν λαόν μου τὸν Ισραηλ, καὶ σὺ ἔσει εἰς ἡγούμενον ἐπὶ τὸν Ισραηλ. [3] καὶ ἔρχονται πάντες οἱ πρεσβύτεροι Ισραηλ πρὸς τὸν βασιλέα εἰς Χεβρων, καὶ διέθετο αὐτοῖς ὁ βασιλεὺς Δαυιδ διαθήκην ἐν Χεβρων ἐνώπιον κυρίου, καὶ χρίουσιν τὸν Δαυιδ εἰς βασιλέα ἐπὶ πάντα Ισραηλ. – [4] υἱὸς τριάκοντα ἐτῶν Δαυιδ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν, [5] ἑπτὰ ἔτη καὶ ἓξ μῆνας ἐβασίλευσεν ἐν Χεβρων ἐπὶ τὸν Ιουδαν καὶ τριάκοντα τρία ἔτη ἐβασίλευσεν ἐπὶ πάντα Ισραηλ καὶ Ιουδαν ἐν Ιερουσαλημ. [6] Καὶ ἀπῆλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς Ιερουσαλημ πρὸς τὸν Ιεβουσαῖον τὸν κατοικοῦντα τὴν γῆν. καὶ ἐρρέθη τῷ Δαυιδ Οὐκ εἰσελεύσει ὧδε, ὅτι ἀντέστησαν οἱ τυφλοὶ καὶ οἱ χωλοί, λέγοντες ὅτι Οὐκ εἰσελεύσεται Δαυιδ ὧδε. [7] καὶ κατελάβετο Δαυιδ τὴν περιοχὴν Σιων [αὕτη ἡ πόλις τοῦ Δαυιδ]. [8] καὶ εἶπεν Δαυιδ τῇ ἡμέρᾳ ἐκείνῃ Πᾶς τύπτων Ιεβουσαῖον ἁπτέσθω ἐν παραξιφίδι καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν Δαυιδ· διὰ τοῦτο ἐροῦσιν Τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου. [9] καὶ ἐκάθισεν Δαυιδ ἐν τῇ περιοχῇ, καὶ ἐκλήθη αὕτη ἡ πόλις Δαυιδ· καὶ ᾠκοδόμησεν τὴν πόλιν κύκλῳ ἀπὸ τῆς ἄκρας καὶ τὸν οἶκον αὐτοῦ. [10] καὶ ἐπορεύετο Δαυιδ πορευόμενος καὶ μεγαλυνόμενος, καὶ κύριος παντοκράτωρ μετ᾽ αὐτοῦ. – [11] καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου ἀγγέλους πρὸς Δαυιδ καὶ ξύλα κέδρινα καὶ τέκτονας ξύλων καὶ τέκτονας λίθων, καὶ ᾠκοδόμησαν οἶκον τῷ Δαυιδ. [12] καὶ ἔγνω Δαυιδ ὅτι ἡτοίμασεν αὐτὸν κύριος εἰς βασιλέα ἐπὶ Ισραηλ, καὶ ὅτι ἐπήρθη ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ισραηλ. – [13] καὶ ἔλαβεν Δαυιδ ἔτι γυναῖκας καὶ παλλακὰς ἐξ Ιερουσαλημ μετὰ τὸ ἐλθεῖν αὐτὸν ἐκ Χεβρων, καὶ ἐγένοντο τῷ Δαυιδ ἔτι υἱοὶ καὶ θυγατέρες. [14] καὶ ταῦτα τὰ ὀνόματα τῶν γεννηθέντων αὐτῷ ἐν Ιερουσαλημ· Σαμμους καὶ Σωβαβ καὶ Ναθαν καὶ Σαλωμων [15] καὶ Εβεαρ καὶ Ελισους καὶ Ναφεκ καὶ Ιεφιες [16] καὶ Ελισαμα καὶ Ελιδαε καὶ Ελιφαλαθ, [16]a Σαμαε, Ιεσσιβαθ, Ναθαν, Γαλαμααν, Ιεβααρ, Θεησους, Ελφαλατ, Ναγεδ, Ναφεκ, Ιαναθα, Λεασαμυς, Βααλιμαθ, Ελιφαλαθ. [17] Καὶ ἤκουσαν ἀλλόφυλοι ὅτι κέχρισται Δαυιδ βασιλεὺς ἐπὶ Ισραηλ, καὶ ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητεῖν τὸν Δαυιδ· καὶ ἤκουσεν Δαυιδ καὶ κατέβη εἰς τὴν περιοχήν. [18] καὶ οἱ ἀλλόφυλοι παραγίνονται καὶ συνέπεσαν εἰς τὴν κοιλάδα τῶν τιτάνων. [19] καὶ ἠρώτησεν Δαυιδ διὰ

κυρίου λέγων Εἰ ἀναβῶ πρὸς τοὺς ἀλλοφύλους καὶ παραδώσεις αὐτοὺς εἰς τὰς χεῖράς μου; καὶ εἶπεν κύριος πρὸς Δαυιδ Ἀνάβαινε, ὅτι παραδιδοὺς παραδώσω τοὺς ἀλλοφύλους εἰς τὰς χεῖράς σου. [20] καὶ ἦλθεν Δαυιδ ἐκ τῶν ἐπάνω διακοπῶν καὶ ἔκοψεν τοὺς ἀλλοφύλους ἐκεῖ, καὶ εἶπεν Δαυιδ Διέκοψεν κύριος τοὺς ἐχθρούς μου τοὺς ἀλλοφύλους ἐνώπιον ἐμοῦ ὡς διακόπτεται ὕδατα· διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Ἐπάνω διακοπῶν. [21] καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ ἐλάβοσαν αὐτοὺς Δαυιδ καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ. – [22] καὶ προσέθεντο ἔτι ἀλλόφυλοι τοῦ ἀναβῆναι καὶ συνέπεσαν ἐν τῇ κοιλάδι τῶν τιτάνων. [23] καὶ ἐπηρώτησεν Δαυιδ διὰ κυρίου, καὶ εἶπεν κύριος Οὐκ ἀναβήσει εἰς συνάντησιν αὐτῶν, ἀποστρέφου ἀπ᾽ αὐτῶν καὶ παρέσει αὐτοῖς πλησίον τοῦ κλαυθμῶνος· [24] καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συγκλεισμοῦ τοῦ ἄλσους τοῦ κλαυθμῶνος, τότε καταβήσει πρὸς αὐτούς, ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων. [25] καὶ ἐποίησεν Δαυιδ καθὼς ἐνετείλατο αὐτῷ κύριος, καὶ ἐπάταξεν τοὺς ἀλλοφύλους ἀπὸ Γαβαων ἕως τῆς γῆς Γαζηρα.

CHAPTER 6

[1] Καὶ συνήγαγεν ἔτι Δαυιδπάντα νεανίαν ἐξ Ισραηλ ὡς ἑβδομήκοντα χιλιάδας. [2] καὶ ἀνέστη καὶ ἐπορεύθη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἀπὸ τῶν ἀρχόντων Ιουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ, ἐφ᾽ ἣν ἐπεκλήθη τὸ ὄνομα κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν χερουβιν ἐπ᾽ αὐτῆς. [3] καὶ ἐπεβίβασεν τὴν κιβωτὸν κυρίου ἐφ᾽ ἅμαξαν καινὴν καὶ ἦρεν αὐτὴν ἐξ οἴκου Αμιναδαβ τοῦ ἐν τῷ βουνῷ· καὶ Οζα καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ Αμιναδαβ ἦγον τὴν ἅμαξαν [4] σὺν τῇ κιβωτῷ, καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ. [5] καὶ Δαυιδ καὶ οἱ υἱοὶ Ισραηλ παίζοντες ἐνώπιον κυρίου ἐν ὀργάνοις ἡρμοσμένοις ἐν ἰσχύι καὶ ἐν ᾠδαῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν τυμπάνοις καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς. [6] καὶ παραγίνονται ἕως ἅλω Νωδαβ, καὶ ἐξέτεινεν Οζα τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν τοῦ θεοῦ κατασχεῖν αὐτὴν καὶ ἐκράτησεν αὐτήν, ὅτι περιέσπασεν αὐτὴν ὁ μόσχος, τοῦ κατασχεῖν αὐτήν. [7] καὶ ἐθυμώθη κύριος τῷ Οζα, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ. [8] καὶ ἠθύμησεν Δαυιδ ὑπὲρ οὗ διέκοψεν κύριος διακοπὴν ἐν τῷ Οζα· καὶ ἐκλήθη ὁ τόπος ἐκεῖνος Διακοπὴ Οζα ἕως τῆς ἡμέρας ταύτης. [9] καὶ ἐφοβήθη Δαυιδ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Πῶς εἰσελεύσεται πρός με ἡ κιβωτὸς κυρίου; [10] καὶ οὐκ ἐβούλετο Δαυιδ τοῦ ἐκκλῖναι πρὸς αὐτὸν τὴν κιβωτὸν διαθήκης κυρίου εἰς τὴν πόλιν Δαυιδ, καὶ ἀπέκλινεν αὐτὴν Δαυιδ εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου. [11] καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ κυρίου εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου μῆνας τρεῖς· καὶ εὐλόγησεν κύριος ὅλον τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ. [12] Καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυιδ λέγοντες Ηὐλόγησεν κύριος τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ ἕνεκεν τῆς κιβωτοῦ τοῦ θεοῦ. καὶ ἐπορεύθη Δαυιδ καὶ ἀνήγαγεν τὴν κιβωτὸν τοῦ κυρίου ἐκ τοῦ οἴκου Αβεδδαρα εἰς τὴν πόλιν Δαυιδ ἐν εὐφροσύνῃ. [13] καὶ ἦσαν μετ᾽ αὐτῶν αἴροντες τὴν κιβωτὸν ἑπτὰ χοροὶ καὶ θῦμα μόσχος καὶ ἄρνα. [14] καὶ Δαυιδ ἀνεκρούετο ἐν ὀργάνοις ἡρμοσμένοις ἐνώπιον κυρίου, καὶ ὁ Δαυιδ ἐνδεδυκὼς στολὴν ἔξαλλον. [15] καὶ Δαυιδ καὶ πᾶς ὁ οἶκος Ισραηλ ἀνήγαγον τὴν κιβωτὸν κυρίου μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος. [16] καὶ ἐγένετο τῆς κιβωτοῦ παραγινομένης ἕως πόλεως Δαυιδ καὶ Μελχολ ἡ θυγάτηρ Σαουλ διέκυπτεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυιδ ὀρχούμενον καὶ ἀνακρουόμενον ἐνώπιον κυρίου καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ καρδίᾳ αὐτῆς. [17] καὶ φέρουσιν τὴν κιβωτὸν τοῦ κυρίου καὶ ἀνέθηκαν αὐτὴν εἰς τὸν τόπον αὐτῆς εἰς μέσον τῆς σκηνῆς, ἧς ἔπηξεν

αὐτῇ Δαυιδ· καὶ ἀνήνεγκεν Δαυιδ ὁλοκαυτώματα ἐνώπιον κυρίου καὶ εἰρηνικάς. [18] καὶ συνετέλεσεν Δαυιδ συναναφέρων τὰς ὁλοκαυτώσεις καὶ τὰς εἰρηνικὰς καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου τῶν δυνάμεων. [19] καὶ διεμέρισεν παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ Ισραηλ ἀπὸ Δαν ἕως Βηρσαβεε ἀπὸ ἀνδρὸς ἕως γυναικὸς ἑκάστῳ κολλυρίδα ἄρτου καὶ ἐσχαρίτην καὶ λάγανον ἀπὸ τηγάνου· καὶ ἀπῆλθεν πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ. – [20] καὶ ἐπέστρεψεν Δαυιδ εὐλογῆσαι τὸν οἶκον αὐτοῦ, καὶ ἐξῆλθεν Μελχολ ἡ θυγάτηρ Σαουλ εἰς ἀπάντησιν Δαυιδ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν Τί δεδόξασται σήμερον ὁ βασιλεὺς Ισραηλ, ὃς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων ἑαυτοῦ, καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἷς τῶν ὀρχουμένων. [21] καὶ εἶπεν Δαυιδ πρὸς Μελχολ Ἐνώπιον κυρίου ὀρχήσομαι· εὐλογητὸς κύριος, ὃς ἐξελέξατό με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ τοῦ καταστῆσαί με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν Ισραηλ· καὶ παίξομαι καὶ ὀρχήσομαι ἐνώπιον κυρίου [22] καὶ ἀποκαλυφθήσομαι ἔτι οὕτως καὶ ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου καὶ μετὰ τῶν παιδισκῶν, ὧν εἶπάς με δοξασθῆναι. [23] καὶ τῇ Μελχολ θυγατρὶ Σαουλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν.

CHAPTER 7

[1] Καὶ ἐγένετο ὅτε ἐκάθισεν ὁ βασιλεὺς ἐν τῷ οἴκῳ αὐτοῦ καὶ κύριος κατεκληρονόμησεν αὐτὸν κύκλῳ ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ τῶν κύκλῳ, [2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ναθαν τὸν προφήτην Ἰδοὺ δὴ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ, καὶ ἡ κιβωτὸς τοῦ θεοῦ κάθηται ἐν μέσῳ τῆς σκηνῆς. [3] καὶ εἶπεν Ναθαν πρὸς τὸν βασιλέα Πάντα, ὅσα ἂν ἐν τῇ καρδίᾳ σου, βάδιζε καὶ ποίει, ὅτι κύριος μετὰ σοῦ. – [4] καὶ ἐγένετο τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ναθαν λέγων [5] Πορεύου καὶ εἰπὸν πρὸς τὸν δοῦλόν μου Δαυιδ Τάδε λέγει κύριος Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με· [6] ὅτι οὐ κατῴκηκα ἐν οἴκῳ ἀφ᾽ ἧς ἡμέρας ἀνήγαγον ἐξ Αἰγύπτου τοὺς υἱοὺς Ισραηλ ἕως τῆς ἡμέρας ταύτης καὶ ἤμην ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ. [7] ἐν πᾶσιν, οἷς διῆλθον ἐν παντὶ Ισραηλ, εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ Ισραηλ, ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου Ισραηλ, λέγων Τί ὅτι οὐκ ᾠκοδομήκατέ μοι οἶκον κέδρινον; [8] καὶ νῦν τάδε ἐρεῖς τῷ δούλῳ μου Δαυιδ Τάδε λέγει κύριος παντοκράτωρ Ἔλαβόν σε ἐκ τῆς μάνδρας τῶν προβάτων τοῦ εἶναί σε εἰς ἡγούμενον ἐπὶ τὸν λαόν μου ἐπὶ τὸν Ισραηλ [9] καὶ ἤμην μετὰ σοῦ ἐν πᾶσιν, οἷς ἐπορεύου, καὶ ἐξωλέθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου καὶ ἐποίησά σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. [10] καὶ θήσομαι τόπον τῷ λαῷ μου τῷ Ισραηλ καὶ καταφυτεύσω αὐτόν, καὶ κατασκηνώσει καθ᾽ ἑαυτὸν καὶ οὐ μεριμνήσει οὐκέτι, καὶ οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινῶσαι αὐτὸν καθὼς ἀπ᾽ ἀρχῆς [11] ἀπὸ τῶν ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ισραηλ, καὶ ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου, καὶ ἀπαγγελεῖ σοι κύριος ὅτι οἶκον οἰκοδομήσεις αὐτῷ. [12] καὶ ἔσται ἐὰν πληρωθῶσιν αἱ ἡμέραι σου καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ· [13] αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα. [14] ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλέγξω αὐτὸν ἐν ῥάβδῳ ἀνδρῶν καὶ ἐν ἁφαῖς υἱῶν ἀνθρώπων· [15] τὸ δὲ ἔλεός μου οὐκ ἀποστήσω ἀπ᾽ αὐτοῦ, καθὼς ἀπέστησα ἀφ᾽ ὧν ἀπέστησα ἐκ προσώπου μου. [16] καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐνώπιον ἐμοῦ, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα. [17] κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὅρασιν ταύτην, οὕτως ἐλάλησεν Ναθαν πρὸς Δαυιδ. – [18] καὶ εἰσῆλθεν ὁ βασιλεὺς Δαυιδ καὶ ἐκάθισεν ἐνώπιον κυρίου καὶ εἶπεν Τίς εἰμι ἐγώ, κύριέ μου κύριε, καὶ τίς

ὁ οἶκός μου, ὅτι ἠγάπηκάς με ἕως τούτων; [19] καὶ κατεσμικρύνθη μικρὸν ἐνώπιόν σου, κύριέ μου κύριε, καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακράν· οὗτος δὲ ὁ νόμος τοῦ ἀνθρώπου, κύριέ μου κύριε. [20] καὶ τί προσθήσει Δαυιδ ἔτι τοῦ λαλῆσαι πρὸς σέ; καὶ νῦν σὺ οἶδας τὸν δοῦλόν σου, κύριέ μου κύριε. [21] διὰ τὸν λόγον σου πεποίηκας καὶ κατὰ τὴν καρδίαν σου ἐποίησας πᾶσαν τὴν μεγαλωσύνην ταύτην γνωρίσαι τῷ δούλῳ σου [22] ἕνεκεν τοῦ μεγαλῦναί σε, κύριέ μου κύριε, ὅτι οὐκ ἔστιν ὡς σὺ καὶ οὐκ ἔστιν θεὸς πλὴν σοῦ ἐν πᾶσιν, οἷς ἠκούσαμεν ἐν τοῖς ὠσὶν ἡμῶν. [23] καὶ τίς ὡς ὁ λαός σου Ισραηλ ἔθνος ἄλλο ἐν τῇ γῇ; ὡς ὡδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτῷ λαὸν τοῦ θέσθαι σε ὄνομα τοῦ ποιῆσαι μεγαλωσύνην καὶ ἐπιφάνειαν τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου, οὗ ἐλυτρώσω σεαυτῷ ἐξ Αἰγύπτου, ἔθνη καὶ σκηνώματα. [24] καὶ ἡτοίμασας σεαυτῷ τὸν λαόν σου Ισραηλ λαὸν ἕως αἰῶνος, καὶ σύ, κύριε, ἐγένου αὐτοῖς εἰς θεόν. [25] καὶ νῦν, κύριέ μου κύριε, τὸ ῥῆμα, ὃ ἐλάλησας περὶ τοῦ δούλου σου καὶ τοῦ οἴκου αὐτοῦ, πίστωσον ἕως αἰῶνος, κύριε παντοκράτωρ θεὲ τοῦ Ισραηλ· καὶ νῦν καθὼς ἐλάλησας, [26] μεγαλυνθείη τὸ ὄνομά σου ἕως αἰῶνος. [27] κύριε παντοκράτωρ θεὸς Ισραηλ, ἀπεκάλυψας τὸ ὠτίον τοῦ δούλου σου λέγων Οἶκον οἰκοδομήσω σοι· διὰ τοῦτο εὗρεν ὁ δοῦλός σου τὴν καρδίαν ἑαυτοῦ τοῦ προσεύξασθαι πρὸς σὲ τὴν προσευχὴν ταύτην. [28] καὶ νῦν, κύριέ μου κύριε, σὺ εἶ ὁ θεός, καὶ οἱ λόγοι σου ἔσονται ἀληθινοί, καὶ ἐλάλησας ὑπὲρ τοῦ δούλου σου τὰ ἀγαθὰ ταῦτα· [29] καὶ νῦν ἄρξαι καὶ εὐλόγησον τὸν οἶκον τοῦ δούλου σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐνώπιόν σου, ὅτι σὺ εἶ, κύριέ μου κύριε, ἐλάλησας, καὶ ἀπὸ τῆς εὐλογίας σου εὐλογηθήσεται ὁ οἶκος τοῦ δούλου σου εἰς τὸν αἰῶνα.

CHAPTER 8

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν Δαυιδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτούς· καὶ ἔλαβεν Δαυιδ τὴν ἀφωρισμένην ἐκ χειρὸς τῶν ἀλλοφύλων. [2] καὶ ἐπάταξεν Δαυιδ τὴν Μωαβ καὶ διεμέτρησεν αὐτοὺς ἐν σχοινίοις κοιμίσας αὐτοὺς ἐπὶ τὴν γῆν, καὶ ἐγένετο τὰ δύο σχοινίσματα τοῦ θανατῶσαι, καὶ τὰ δύο σχοινίσματα ἐζώγρησεν, καὶ ἐγένετο Μωαβ τῷ Δαυιδ εἰς δούλους φέροντας ξένια. [3] καὶ ἐπάταξεν Δαυιδ τὸν Αδρααζαρ υἱὸν Ρααβ βασιλέα Σουβα πορευομένου αὐτοῦ ἐπιστῆσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν Εὐφράτην. [4] καὶ προκατελάβετο Δαυιδ τῶν αὐτοῦ χίλια ἅρματα καὶ ἑπτὰ χιλιάδας ἱππέων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν, καὶ παρέλυσεν Δαυιδ πάντα τὰ ἅρματα καὶ ὑπελίπετο ἐξ αὐτῶν ἑκατὸν ἅρματα. [5] καὶ παραγίνεται Συρία Δαμασκοῦ βοηθῆσαι τῷ Αδρααζαρ βασιλεῖ Σουβα, καὶ ἐπάταξεν Δαυιδ ἐν τῷ Σύρῳ εἴκοσι δύο χιλιάδας ἀνδρῶν. [6] καὶ ἔθετο Δαυιδ φρουρὰν ἐν Συρίᾳ τῇ κατὰ Δαμασκόν, καὶ ἐγένετο ὁ Σύρος τῷ Δαυιδ εἰς δούλους φέροντας ξένια. καὶ ἔσωσεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο. – [7] καὶ ἔλαβεν Δαυιδ τοὺς χλιδῶνας τοὺς χρυσοῦς, οἳ ἦσαν ἐπὶ τῶν παίδων τῶν Αδρααζαρ βασιλέως Σουβα, καὶ ἤνεγκεν αὐτὰ εἰς Ιερουσαλημ· καὶ ἔλαβεν αὐτὰ Σουσακιμ βασιλεὺς Αἰγύπτου ἐν τῷ ἀναβῆναι αὐτὸν εἰς Ιερουσαλημ ἐν ἡμέραις Ροβοαμ υἱοῦ Σολομῶντος. [8] καὶ ἐκ τῆς Μασβακ ἐκ τῶν ἐκλεκτῶν πόλεων τοῦ Αδρααζαρ ἔλαβεν ὁ βασιλεὺς Δαυιδ χαλκὸν πολὺν σφόδρα· ἐν αὐτῷ ἐποίησεν Σαλωμων τὴν θάλασσαν τὴν χαλκῆν καὶ τοὺς στύλους καὶ τοὺς λουτῆρας καὶ πάντα τὰ σκεύη. – [9] καὶ ἤκουσεν Θοου ὁ βασιλεὺς Ημαθ ὅτι ἐπάταξεν Δαυιδ πᾶσαν τὴν δύναμιν Αδρααζαρ, [10] καὶ ἀπέστειλεν Θοου Ιεδδουραν τὸν υἱὸν αὐτοῦ πρὸς βασιλέα Δαυιδ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην καὶ εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησεν τὸν Αδρααζαρ καὶ ἐπάταξεν αὐτόν, ὅτι ἀντικείμενος ἦν τῷ Αδρααζαρ, καὶ ἐν ταῖς χερσὶν αὐτοῦ ἦσαν σκεύη ἀργυρᾶ καὶ σκεύη χρυσᾶ καὶ σκεύη χαλκᾶ. [11] καὶ ταῦτα ἡγίασεν ὁ βασιλεὺς Δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου καὶ μετὰ τοῦ χρυσίου, οὗ ἡγίασεν ἐκ πασῶν τῶν πόλεων, ὧν κατεδυνάστευσεν, [12] ἐκ τῆς Ιδουμαίας καὶ ἐκ τῆς γῆς Μωαβ καὶ ἐκ τῶν υἱῶν Αμμων καὶ ἐκ τῶν ἀλλοφύλων καὶ ἐξ Αμαληκ καὶ ἐκ τῶν σκύλων Αδρααζαρ υἱοῦ Ρααβ βασιλέως Σουβα. – [13] καὶ ἐποίησεν Δαυιδ ὄνομα· καὶ ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν τὴν Ιδουμαίαν ἐν Γαιμελε εἰς ὀκτωκαίδεκα χιλιάδας. [14] καὶ ἔθετο ἐν τῇ Ιδουμαίᾳ φρουράν, ἐν πάσῃ τῇ Ιδουμαίᾳ, καὶ ἐγένοντο πάντες οἱ Ιδουμαῖοι δοῦλοι τῷ βασιλεῖ. καὶ ἔσωσεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο. [15] Καὶ ἐβασίλευσεν Δαυιδ ἐπὶ

Ισραηλ, καὶ ἦν Δαυιδ ποιῶν κρίμα καὶ δικαιοσύνην ἐπὶ πάντα τὸν λαὸν αὐτοῦ. [16] καὶ Ιωαβ υἱὸς Σαρουιας ἐπὶ τῆς στρατιᾶς, καὶ Ιωσαφατ υἱὸς Αχια ἐπὶ τῶν ὑπομνημάτων, [17] καὶ Σαδδουκ υἱὸς Αχιτωβ καὶ Αχιμελεχ υἱὸς Αβιαθαρ ἱερεῖς, καὶ Ασα ὁ γραμματεύς, [18] καὶ Βαναιας υἱὸς Ιωδαε σύμβουλος, καὶ ὁ χελεθθι καὶ ὁ φελεττι· καὶ υἱοὶ Δαυιδ αὐλάρχαι ἦσαν.

CHAPTER 9

[1] Καὶ εἶπεν Δαυιδ Εἰ ἔστιν ἔτι ὑπολελειμμένος τῷ οἴκῳ Σαουλ καὶ ποιήσω μετ᾽ αὐτοῦ ἔλεος ἕνεκεν Ιωναθαν; [2] καὶ ἐκ τοῦ οἴκου Σαουλ παῖς ἦν καὶ ὄνομα αὐτῷ Σιβα, καὶ καλοῦσιν αὐτὸν πρὸς Δαυιδ. καὶ εἶπεν πρὸς αὐτὸν ὁ βασιλεύς Εἰ σὺ εἶ Σιβα; καὶ εἶπεν Ἐγὼ δοῦλος σός. [3] καὶ εἶπεν ὁ βασιλεύς Εἰ ὑπολέλειπται ἐκ τοῦ οἴκου Σαουλ ἔτι ἀνὴρ καὶ ποιήσω μετ᾽ αὐτοῦ ἔλεος θεοῦ; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἔτι ἔστιν υἱὸς τῷ Ιωναθαν πεπληγὼς τοὺς πόδας. [4] καὶ εἶπεν ὁ βασιλεύς Ποῦ οὗτος; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἰδοὺ ἐν οἴκῳ Μαχιρ υἱοῦ Αμιηλ ἐκ τῆς Λαδαβαρ. [5] καὶ ἀπέστειλεν ὁ βασιλεὺς Δαυιδ καὶ ἔλαβεν αὐτὸν ἐκ τοῦ οἴκου Μαχιρ υἱοῦ Αμιηλ ἐκ τῆς Λαδαβαρ. [6] καὶ παραγίνεται Μεμφιβοσθε υἱὸς Ιωναθαν υἱοῦ Σαουλ πρὸς τὸν βασιλέα Δαυιδ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν αὐτῷ Δαυιδ Μεμφιβοσθε· καὶ εἶπεν Ἰδοὺ ὁ δοῦλός σου. [7] καὶ εἶπεν αὐτῷ Δαυιδ Μὴ φοβοῦ, ὅτι ποιῶν ποιήσω μετὰ σοῦ ἔλεος διὰ Ιωναθαν τὸν πατέρα σου καὶ ἀποκαταστήσω σοι πάντα ἀγρὸν Σαουλ πατρὸς τοῦ πατρός σου, καὶ σὺ φάγῃ ἄρτον ἐπὶ τῆς τραπέζης μου διὰ παντός. [8] καὶ προσεκύνησεν Μεμφιβοσθε καὶ εἶπεν Τίς εἰμι ὁ δοῦλός σου, ὅτι ἐπέβλεψας ἐπὶ τὸν κύνα τὸν τεθνηκότα τὸν ὅμοιον ἐμοί; [9] καὶ ἐκάλεσεν ὁ βασιλεὺς Σιβα τὸ παιδάριον Σαουλ καὶ εἶπεν πρὸς αὐτόν Πάντα, ὅσα ἐστὶν τῷ Σαουλ καὶ ὅλῳ τῷ οἴκῳ αὐτοῦ, δέδωκα τῷ υἱῷ τοῦ κυρίου σου· [10] καὶ ἐργᾷ αὐτῷ τὴν γῆν, σὺ καὶ οἱ υἱοί σου καὶ οἱ δοῦλοί σου, καὶ εἰσοίσεις τῷ υἱῷ τοῦ κυρίου σου ἄρτους, καὶ ἔδεται αὐτούς· καὶ Μεμφιβοσθε υἱὸς τοῦ κυρίου σου φάγεται διὰ παντὸς ἄρτον ἐπὶ τῆς τραπέζης μου. [καὶ τῷ Σιβα ἦσαν πεντεκαίδεκα υἱοὶ καὶ εἴκοσι δοῦλοι.] [11] καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Κατὰ πάντα, ὅσα ἐντέταλται ὁ κύριός μου ὁ βασιλεὺς τῷ δούλῳ αὐτοῦ, οὕτως ποιήσει ὁ δοῦλός σου. καὶ Μεμφιβοσθε ἤσθιεν ἐπὶ τῆς τραπέζης Δαυιδ καθὼς εἷς τῶν υἱῶν τοῦ βασιλέως. [12] καὶ τῷ Μεμφιβοσθε υἱὸς μικρὸς καὶ ὄνομα αὐτῷ Μιχα. καὶ πᾶσα ἡ κατοίκησις τοῦ οἴκου Σιβα δοῦλοι τοῦ Μεμφιβοσθε. [13] καὶ Μεμφιβοσθε κατῴκει ἐν Ιερουσαλημ, ὅτι ἐπὶ τῆς τραπέζης τοῦ βασιλέως διὰ παντὸς ἤσθιεν· καὶ αὐτὸς ἦν χωλὸς ἀμφοτέροις τοῖς ποσὶν αὐτοῦ.

CHAPTER 10

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἀπέθανεν βασιλεὺς υἱῶν Αμμων, καὶ ἐβασίλευσεν Αννων υἱὸς αὐτοῦ ἀντ αὐτοῦ. [2] καὶ εἶπεν Δαυιδ Ποιήσω ἔλεος μετὰ Αννων υἱοῦ Ναας, ὃν τρόπον ἐποίησεν ὁ πατὴρ αὐτοῦ μετ' ἐμοῦ ἔλεος· καὶ ἀπέστειλεν Δαυιδ παρακαλέσαι αὐτὸν ἐν χειρὶ τῶν δούλων αὐτοῦ περὶ τοῦ πατρὸς αὐτοῦ. καὶ παρεγένοντο οἱ παῖδες Δαυιδ εἰς τὴν γῆν υἱῶν Αμμων. [3] καὶ εἶπον οἱ ἄρχοντες υἱῶν Αμμων πρὸς Αννων τὸν κύριον αὐτῶν Μὴ παρὰ τὸ δοξάζειν Δαυιδ τὸν πατέρα σου ἐνώπιόν σου, ὅτι ἀπέστειλέν σοι παρακαλοῦντας; ἀλλ' οὐχὶ ὅπως ἐρευνήσωσιν τὴν πόλιν καὶ κατασκοπήσωσιν αὐτὴν καὶ τοῦ κατασκέψασθαι αὐτὴν ἀπέστειλεν Δαυιδ τοὺς παῖδας αὐτοῦ πρὸς σέ; [4] καὶ ἔλαβεν Αννων τοὺς παῖδας Δαυιδ καὶ ἐξύρησεν τοὺς πώγωνας αὐτῶν καὶ ἀπέκοψεν τοὺς μανδύας αὐτῶν ἐν τῷ ἡμίσει ἕως τῶν ἰσχίων αὐτῶν καὶ ἐξαπέστειλεν αὐτούς. [5] καὶ ἀνήγγειλαν τῷ Δαυιδ ὑπὲρ τῶν ἀνδρῶν, καὶ ἀπέστειλεν εἰς ἀπαντὴν αὐτῶν, ὅτι ἦσαν οἱ ἄνδρες ἠτιμασμένοι σφόδρα· καὶ εἶπεν ὁ βασιλεύς Καθίσατε ἐν Ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν, καὶ ἐπιστραφήσεσθε. – [6] καὶ εἶδαν οἱ υἱοὶ Αμμων ὅτι κατῃσχύνθησαν ὁ λαὸς Δαυιδ, καὶ ἀπέστειλαν οἱ υἱοὶ Αμμων καὶ ἐμισθώσαντο τὴν Συρίαν Βαιθροωβ, εἴκοσι χιλιάδας πεζῶν, καὶ τὸν βασιλέα Μααχα, χιλίους ἄνδρας, καὶ Ιστωβ, δώδεκα χιλιάδας ἀνδρῶν. [7] καὶ ἤκουσεν Δαυιδ καὶ ἀπέστειλεν τὸν Ιωαβ καὶ πᾶσαν τὴν δύναμιν, τοὺς δυνατούς. [8] καὶ ἐξῆλθαν οἱ υἱοὶ Αμμων καὶ παρετάξαντο πόλεμον παρὰ τῇ θύρᾳ τῆς πύλης, καὶ Συρία Σουβα καὶ Ροωβ καὶ Ιστωβ καὶ Μααχα μόνοι ἐν ἀγρῷ. [9] καὶ εἶδεν Ιωαβ ὅτι ἐγενήθη πρὸς αὐτὸν ἀντιπρόσωπον τοῦ πολέμου, ἐκ τοῦ κατὰ πρόσωπον ἐξ ἐναντίας καὶ ἐκ τοῦ ὄπισθεν, καὶ ἐπέλεξεν ἐκ πάντων τῶν νεανίσκων Ισραηλ, καὶ παρετάξαντο ἐξ ἐναντίας Συρίας. [10] καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ Αβεσσα τοῦ ἀδελφοῦ αὐτοῦ, καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν Αμμων. [11] καὶ εἶπεν Ἐὰν κραταιωθῇ Συρία ὑπὲρ ἐμέ, καὶ ἔσεσθέ μοι εἰς σωτηρίαν, καὶ ἐὰν υἱοὶ Αμμων κραταιωθῶσιν ὑπὲρ σέ, καὶ ἐσόμεθα τοῦ σῶσαί σε· [12] ἀνδρίζου καὶ κραταιωθῶμεν ὑπὲρ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν, καὶ κύριος ποιήσει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ. [13] καὶ προσῆλθεν Ιωαβ καὶ ὁ λαὸς αὐτοῦ μετ' αὐτοῦ εἰς πόλεμον πρὸς Συρίαν, καὶ ἔφυγαν ἀπὸ προσώπου αὐτοῦ. [14] καὶ οἱ υἱοὶ Αμμων εἶδαν ὅτι ἔφυγεν Συρία, καὶ ἔφυγαν ἀπὸ προσώπου Αβεσσα καὶ εἰσῆλθαν εἰς τὴν πόλιν. καὶ ἀνέστρεψεν Ιωαβ ἀπὸ τῶν υἱῶν Αμμων καὶ παρεγένοντο εἰς Ιερουσαλημ. – [15] καὶ εἶδεν Συρία ὅτι ἔπταισεν ἔμπροσθεν Ισραηλ, καὶ συνήχθησαν ἐπὶ τὸ αὐτό. [16] καὶ ἀπέστειλεν

Αδρααζαρ καὶ συνήγαγεν τὴν Συρίαν τὴν ἐκ τοῦ πέραν τοῦ ποταμοῦ Χαλαμακ, καὶ παρεγένοντο Αιλαμ, καὶ Σωβακ ἄρχων τῆς δυνάμεως Αδρααζαρ ἔμπροσθεν αὐτῶν. [17] καὶ ἀνηγγέλη τῷ Δαυιδ, καὶ συνήγαγεν τὸν πάντα Ισραηλ καὶ διέβη τὸν Ιορδάνην καὶ παρεγένοντο εἰς Αιλαμ· καὶ παρετάξατο Συρία ἀπέναντι Δαυιδ καὶ ἐπολέμησαν μετ᾽ αὐτοῦ. [18] καὶ ἔφυγεν Συρία ἀπὸ προσώπου Ισραηλ, καὶ ἀνεῖλεν Δαυιδ ἐκ τῆς Συρίας ἑπτακόσια ἅρματα καὶ τεσσαράκοντα χιλιάδας ἱππέων· καὶ τὸν Σωβακ τὸν ἄρχοντα τῆς δυνάμεως αὐτοῦ ἐπάταξεν, καὶ ἀπέθανεν ἐκεῖ. [19] καὶ εἶδαν πάντες οἱ βασιλεῖς οἱ δοῦλοι Αδρααζαρ ὅτι ἔπταισαν ἔμπροσθεν Ισραηλ, καὶ ηὐτομόλησαν μετὰ Ισραηλ καὶ ἐδούλευσαν αὐτοῖς. καὶ ἐφοβήθη Συρία τοῦ σῶσαι ἔτι τοὺς υἱοὺς Αμμων.

CHAPTER 11

[1] Καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ εἰς τὸν καιρὸν τῆς ἐξοδίας τῶν βασιλέων καὶ ἀπέστειλεν Δαυιδ τὸν Ιωαβ καὶ τοὺς παῖδας αὐτοῦ μετ᾽ αὐτοῦ καὶ τὸν πάντα Ισραηλ, καὶ διέφθειραν τοὺς υἱοὺς Αμμων καὶ διεκάθισαν ἐπὶ Ραββαθ· καὶ Δαυιδ ἐκάθισεν ἐν Ιερουσαλημ. [2] Καὶ ἐγένετο πρὸς ἑσπέραν καὶ ἀνέστη Δαυιδ ἀπὸ τῆς κοίτης αὐτοῦ καὶ περιεπάτει ἐπὶ τοῦ δώματος τοῦ οἴκου τοῦ βασιλέως καὶ εἶδεν γυναῖκα λουομένην ἀπὸ τοῦ δώματος, καὶ ἡ γυνὴ καλὴ τῷ εἴδει σφόδρα. [3] καὶ ἀπέστειλεν Δαυιδ καὶ ἐζήτησεν τὴν γυναῖκα, καὶ εἶπεν Οὐχὶ αὕτη Βηρσαβεε θυγάτηρ Ελιαβ γυνὴ Ουριου τοῦ Χετταίου; [4] καὶ ἀπέστειλεν Δαυιδ ἀγγέλους καὶ ἔλαβεν αὐτήν, καὶ εἰσῆλθεν πρὸς αὐτόν, καὶ ἐκοιμήθη μετ᾽ αὐτῆς, καὶ αὐτὴ ἁγιαζομένη ἀπὸ ἀκαθαρσίας αὐτῆς καὶ ἀπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [5] καὶ ἐν γαστρὶ ἔλαβεν ἡ γυνή· καὶ ἀποστείλασα ἀπήγγειλεν τῷ Δαυιδ καὶ εἶπεν Ἐγώ εἰμι ἐν γαστρὶ ἔχω. [6] καὶ ἀπέστειλεν Δαυιδ πρὸς Ιωαβ λέγων Ἀπόστειλον πρός με τὸν Ουριαν τὸν Χετταῖον· καὶ ἀπέστειλεν Ιωαβ τὸν Ουριαν πρὸς Δαυιδ. [7] καὶ παραγίνεται Ουριας καὶ εἰσῆλθεν πρὸς αὐτόν, καὶ ἐπηρώτησεν Δαυιδ εἰς εἰρήνην Ιωαβ καὶ εἰς εἰρήνην τοῦ λαοῦ καὶ εἰς εἰρήνην τοῦ πολέμου. [8] καὶ εἶπεν Δαυιδ τῷ Ουρια Κατάβηθι εἰς τὸν οἶκόν σου καὶ νίψαι τοὺς πόδας σου· καὶ ἐξῆλθεν Ουριας ἐξ οἴκου τοῦ βασιλέως, καὶ ἐξῆλθεν ὀπίσω αὐτοῦ ἄρσις τοῦ βασιλέως. [9] καὶ ἐκοιμήθη Ουριας παρὰ τῇ θύρᾳ τοῦ βασιλέως μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ καὶ οὐ κατέβη εἰς τὸν οἶκον αὐτοῦ. [10] καὶ ἀνήγγειλαν τῷ Δαυιδ λέγοντες ὅτι Οὐ κατέβη Ουριας εἰς τὸν οἶκον αὐτοῦ. καὶ εἶπεν Δαυιδ πρὸς Ουριαν Οὐχὶ ἐξ ὁδοῦ σὺ ἔρχῃ; τί ὅτι οὐ κατέβης εἰς τὸν οἶκόν σου; [11] καὶ εἶπεν Ουριας πρὸς Δαυιδ Ἡ κιβωτὸς καὶ Ισραηλ καὶ Ιουδας κατοικοῦσιν ἐν σκηναῖς, καὶ ὁ κύριός μου Ιωαβ καὶ οἱ δοῦλοι τοῦ κυρίου μου ἐπὶ πρόσωπον τοῦ ἀγροῦ παρεμβάλλουσιν· καὶ ἐγὼ εἰσελεύσομαι εἰς τὸν οἶκόν μου φαγεῖν καὶ πιεῖν καὶ κοιμηθῆναι μετὰ τῆς γυναικός μου; πῶς; ζῇ ἡ ψυχή σου, εἰ ποιήσω τὸ ῥῆμα τοῦτο. [12] καὶ εἶπεν Δαυιδ πρὸς Ουριαν Κάθισον ἐνταῦθα καί γε σήμερον, καὶ αὔριον ἐξαποστελῶ σε· καὶ ἐκάθισεν Ουριας ἐν Ιερουσαλημ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ τῇ ἐπαύριον. [13] καὶ ἐκάλεσεν αὐτὸν Δαυιδ, καὶ ἔφαγεν ἐνώπιον αὐτοῦ καὶ ἔπιεν, καὶ ἐμέθυσεν αὐτόν· καὶ ἐξῆλθεν ἑσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ, καὶ εἰς τὸν οἶκον αὐτοῦ οὐ κατέβη. [14] καὶ ἐγένετο πρωῒ καὶ ἔγραψεν Δαυιδ βιβλίον πρὸς Ιωαβ καὶ ἀπέστειλεν ἐν χειρὶ Ουριου. [15] καὶ ἔγραψεν ἐν τῷ βιβλίῳ λέγων Εἰσάγαγε τὸν Ουριαν ἐξ ἐναντίας τοῦ πολέμου τοῦ κραταιοῦ, καὶ

ἀποστραφήσεσθε ἀπὸ ὄπισθεν αὐτοῦ, καὶ πληγήσεται καὶ ἀποθανεῖται. [16] καὶ ἐγενήθη ἐν τῷ φυλάσσειν Ιωαβ ἐπὶ τὴν πόλιν καὶ ἔθηκεν τὸν Ουριαν εἰς τὸν τόπον, οὗ ᾔδει ὅτι ἄνδρες δυνάμεως ἐκεῖ. [17] καὶ ἐξῆλθον οἱ ἄνδρες τῆς πόλεως καὶ ἐπολέμουν μετὰ Ιωαβ, καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐκ τῶν δούλων Δαυιδ, καὶ ἀπέθανεν καί γε Ουριας ὁ Χετταῖος. [18] καὶ ἀπέστειλεν Ιωαβ καὶ ἀπήγγειλεν τῷ βασιλεῖ πάντας τοὺς λόγους τοῦ πολέμου [19] καὶ ἐνετείλατο τῷ ἀγγέλῳ λέγων Ἐν τῷ συντελέσαι σε πάντας τοὺς λόγους τοῦ πολέμου λαλῆσαι πρὸς τὸν βασιλέα [20] καὶ ἔσται ἐὰν ἀναβῇ ὁ θυμὸς τοῦ βασιλέως καὶ εἴπῃ σοι Τί ὅτι ἠγγίσατε πρὸς τὴν πόλιν πολεμῆσαι; οὐκ ᾔδειτε ὅτι τοξεύσουσιν ἀπάνωθεν τοῦ τείχους; [21] τίς ἐπάταξεν τὸν Αβιμελεχ υἱὸν Ιεροβααλ; οὐχὶ γυνὴ ἔρριψεν ἐπ᾽ αὐτὸν κλάσμα μύλου ἐπάνωθεν τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασι; ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος; καὶ ἐρεῖς Καί γε Ουριας ὁ δοῦλός σου ὁ Χετταῖος ἀπέθανεν. [22] καὶ ἐπορεύθη ὁ ἄγγελος Ιωαβ πρὸς τὸν βασιλέα εἰς Ιερουσαλημ καὶ παρεγένετο καὶ ἀπήγγειλεν τῷ Δαυιδ πάντα, ὅσα ἀπήγγειλεν αὐτῷ Ιωαβ, πάντα τὰ ῥήματα τοῦ πολέμου. καὶ ἐθυμώθη Δαυιδ πρὸς Ιωαβ καὶ εἶπεν πρὸς τὸν ἄγγελον Ἵνα τί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμῆσαι; οὐκ ᾔδειτε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους; τίς ἐπάταξεν τὸν Αβιμελεχ υἱὸν Ιεροβααλ; οὐχὶ γυνὴ ἔρριψεν ἐπ᾽ αὐτὸν κλάσμα μύλου ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασι; ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος; [23] καὶ εἶπεν ὁ ἄγγελος πρὸς Δαυιδ Ὅτι ἐκραταίωσαν ἐφ᾽ ἡμᾶς οἱ ἄνδρες καὶ ἐξῆλθαν ἐφ᾽ ἡμᾶς εἰς τὸν ἀγρόν, καὶ ἐγενήθημεν ἐπ᾽ αὐτοὺς ἕως τῆς θύρας τῆς πύλης, [24] καὶ ἐτόξευσαν οἱ τοξεύοντες πρὸς τοὺς παῖδάς σου ἀπάνωθεν τοῦ τείχους, καὶ ἀπέθαναν τῶν παίδων τοῦ βασιλέως, καί γε ὁ δοῦλός σου Ουριας ὁ Χετταῖος ἀπέθανεν. [25] καὶ εἶπεν Δαυιδ πρὸς τὸν ἄγγελον Τάδε ἐρεῖς πρὸς Ιωαβ Μὴ πονηρὸν ἔστω ἐν ὀφθαλμοῖς σου τὸ ῥῆμα τοῦτο, ὅτι ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως φάγεται ἡ μάχαιρα· κραταίωσον τὸν πόλεμόν σου πρὸς τὴν πόλιν καὶ κατάσπασον αὐτὴν καὶ κραταίωσον αὐτόν. [26] καὶ ἤκουσεν ἡ γυνὴ Ουριου ὅτι ἀπέθανεν Ουριας ὁ ἀνὴρ αὐτῆς, καὶ ἐκόψατο τὸν ἄνδρα αὐτῆς. [27] καὶ διῆλθεν τὸ πένθος, καὶ ἀπέστειλεν Δαυιδ καὶ συνήγαγεν αὐτὴν εἰς τὸν οἶκον αὐτοῦ, καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ ἔτεκεν αὐτῷ υἱόν. Καὶ πονηρὸν ἐφάνη τὸ ῥῆμα, ὃ ἐποίησεν Δαυιδ, ἐν ὀφθαλμοῖς κυρίου.

CHAPTER 12

[1] καὶ ἀπέστειλεν κύριος τὸν Ναθαν τὸν προφήτην πρὸς Δαυιδ, καὶ εἰσῆλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ Δύο ἦσαν ἄνδρες ἐν πόλει μιᾷ, εἷς πλούσιος καὶ εἷς πένης· [2] καὶ τῷ πλουσίῳ ἦν ποίμνια καὶ βουκόλια πολλὰ σφόδρα, [3] καὶ τῷ πένητι οὐδὲν ἀλλ᾽ ἢ ἀμνὰς μία μικρά, ἣν ἐκτήσατο καὶ περιεποιήσατο καὶ ἐξέθρεψεν αὐτήν, καὶ ἠδρύνθη μετ᾽ αὐτοῦ καὶ μετὰ τῶν υἱῶν αὐτοῦ ἐπὶ τὸ αὐτό, ἐκ τοῦ ἄρτου αὐτοῦ ἤσθιεν καὶ ἐκ τοῦ ποτηρίου αὐτοῦ ἔπινεν καὶ ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευδεν καὶ ἦν αὐτῷ ὡς θυγάτηρ· [4] καὶ ἦλθεν πάροδος τῷ ἀνδρὶ τῷ πλουσίῳ, καὶ ἐφείσατο λαβεῖν ἐκ τῶν ποιμνίων αὐτοῦ καὶ ἐκ τῶν βουκολίων αὐτοῦ τοῦ ποιῆσαι τῷ ξένῳ ὁδοιπόρῳ ἐλθόντι πρὸς αὐτὸν καὶ ἔλαβεν τὴν ἀμνάδα τοῦ πένητος καὶ ἐποίησεν αὐτὴν τῷ ἀνδρὶ τῷ ἐλθόντι πρὸς αὐτόν. [5] καὶ ἐθυμώθη ὀργῇ Δαυιδ σφόδρα τῷ ἀνδρί, καὶ εἶπεν Δαυιδ πρὸς Ναθαν Ζῇ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο [6] καὶ τὴν ἀμνάδα ἀποτείσει ἑπταπλασίονα ἀνθ᾽ ὧν ὅτι ἐποίησεν τὸ ῥῆμα τοῦτο καὶ περὶ οὗ οὐκ ἐφείσατο. [7] καὶ εἶπεν Ναθαν πρὸς Δαυιδ Σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο· τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐγώ εἰμι ἔχρισά σε εἰς βασιλέα ἐπὶ Ισραηλ, καὶ ἐγώ εἰμι ἐρρυσάμην σε ἐκ χειρὸς Σαουλ [8] καὶ ἔδωκά σοι τὸν οἶκον τοῦ κυρίου σου καὶ τὰς γυναῖκας τοῦ κυρίου σου ἐν τῷ κόλπῳ σου καὶ ἔδωκά σοι τὸν οἶκον Ισραηλ καὶ Ιουδα· καὶ εἰ μικρόν ἐστιν, προσθήσω σοι κατὰ ταῦτα. [9] τί ὅτι ἐφαύλισας τὸν λόγον κυρίου τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς αὐτοῦ; τὸν Ουριαν τὸν Χετταῖον ἐπάταξας ἐν ῥομφαίᾳ καὶ τὴν γυναῖκα αὐτοῦ ἔλαβες σεαυτῷ εἰς γυναῖκα καὶ αὐτὸν ἀπέκτεινας ἐν ῥομφαίᾳ υἱῶν Αμμων. [10] καὶ νῦν οὐκ ἀποστήσεται ῥομφαία ἐκ τοῦ οἴκου σου ἕως αἰῶνος ἀνθ᾽ ὧν ὅτι ἐξουδένωσάς με καὶ ἔλαβες τὴν γυναῖκα τοῦ Ουριου τοῦ Χετταίου τοῦ εἶναί σοι εἰς γυναῖκα. [11] τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ σὲ κακὰ ἐκ τοῦ οἴκου σου καὶ λήμψομαι τὰς γυναῖκάς σου κατ᾽ ὀφθαλμούς σου καὶ δώσω τῷ πλησίον σου, καὶ κοιμηθήσεται μετὰ τῶν γυναικῶν σου ἐναντίον τοῦ ἡλίου τούτου· [12] ὅτι σὺ ἐποίησας κρυβῇ, κἀγὼ ποιήσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ισραηλ καὶ ἀπέναντι τούτου τοῦ ἡλίου. [13] καὶ εἶπεν Δαυιδ τῷ Ναθαν Ἡμάρτηκα τῷ κυρίῳ. καὶ εἶπεν Ναθαν πρὸς Δαυιδ Καὶ κύριος παρεβίβασεν τὸ ἁμάρτημά σου, οὐ μὴ ἀποθάνῃς· [14] πλὴν ὅτι παροξύνων παρώξυνας τοὺς ἐχθροὺς κυρίου ἐν τῷ ῥήματι τούτῳ, καί γε ὁ υἱός σου ὁ τεχθείς σοι θανάτῳ ἀποθανεῖται. [15] καὶ ἀπῆλθεν Ναθαν εἰς τὸν οἶκον αὐτοῦ. Καὶ ἔθραυσεν κύριος τὸ παιδίον, ὃ ἔτεκεν ἡ γυνὴ Ουριου τῷ Δαυιδ, καὶ ἠρρώστησεν. [16] καὶ ἐζήτησεν Δαυιδ τὸν θεὸν περὶ τοῦ παιδαρίου, καὶ ἐνήστευσεν Δαυιδ

νηστείαν καὶ εἰσῆλθεν καὶ ηὐλίσθη ἐν σάκκῳ ἐπὶ τῆς γῆς. [17] καὶ ἀνέστησαν ἐπ᾽ αὐτὸν οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ τοῦ ἐγεῖραι αὐτὸν ἀπὸ τῆς γῆς, καὶ οὐκ ἠθέλησεν καὶ οὐ συνέφαγεν αὐτοῖς ἄρτον. [18] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ἀπέθανε τὸ παιδάριον· καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυιδ ἀναγγεῖλαι αὐτῷ ὅτι τέθνηκεν τὸ παιδάριον, ὅτι εἶπαν Ἰδοὺ ἐν τῷ ἔτι τὸ παιδάριον ζῆν ἐλαλήσαμεν πρὸς αὐτόν, καὶ οὐκ εἰσήκουσεν τῆς φωνῆς ἡμῶν· καὶ πῶς εἴπωμεν πρὸς αὐτὸν ὅτι τέθνηκεν τὸ παιδάριον; καὶ ποιήσει κακά. [19] καὶ συνῆκεν Δαυιδ ὅτι οἱ παῖδες αὐτοῦ ψιθυρίζουσιν, καὶ ἐνόησεν Δαυιδ ὅτι τέθνηκεν τὸ παιδάριον· καὶ εἶπεν Δαυιδ πρὸς τοὺς παῖδας αὐτοῦ Εἰ τέθνηκεν τὸ παιδάριον; καὶ εἶπαν Τέθνηκεν. [20] καὶ ἀνέστη Δαυιδ ἐκ τῆς γῆς καὶ ἐλούσατο καὶ ἠλείψατο καὶ ἤλλαξεν τὰ ἱμάτια αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ προσεκύνησεν αὐτῷ· καὶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ ᾔτησεν ἄρτον φαγεῖν, καὶ παρέθηκαν αὐτῷ ἄρτον, καὶ ἔφαγεν. [21] καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν Τί τὸ ῥῆμα τοῦτο, ὃ ἐποίησας; ἕνεκα τοῦ παιδαρίου ἔτι ζῶντος ἐνήστευες καὶ ἔκλαιες καὶ ἠγρύπνεις, καὶ ἡνίκα ἀπέθανεν τὸ παιδάριον, ἀνέστης καὶ ἔφαγες ἄρτον καὶ πέπωκας. [22] καὶ εἶπεν Δαυιδ Ἐν τῷ τὸ παιδάριον ἔτι ζῆν ἐνήστευσα καὶ ἔκλαυσα, ὅτι εἶπα Τίς οἶδεν εἰ ἐλεήσει με κύριος καὶ ζήσεται τὸ παιδάριον; [23] καὶ νῦν τέθνηκεν· ἵνα τί τοῦτο ἐγὼ νηστεύω; μὴ δυνήσομαι ἐπιστρέψαι αὐτὸ ἔτι; ἐγὼ πορεύσομαι πρὸς αὐτόν, καὶ αὐτὸς οὐκ ἀναστρέψει πρός με. [24] καὶ παρεκάλεσεν Δαυιδ Βηρσαβεε τὴν γυναῖκα αὐτοῦ καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ ἐκοιμήθη μετ᾽ αὐτῆς, καὶ συνέλαβεν καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαλωμων, καὶ κύριος ἠγάπησεν αὐτόν. [25] καὶ ἀπέστειλεν ἐν χειρὶ Ναθαν τοῦ προφήτου, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιδεδι ἕνεκεν κυρίου. [26] Καὶ ἐπολέμησεν Ιωαβ ἐν Ραββαθ υἱῶν Αμμων καὶ κατέλαβεν τὴν πόλιν τῆς βασιλείας. [27] καὶ ἀπέστειλεν Ιωαβ ἀγγέλους πρὸς Δαυιδ καὶ εἶπεν Ἐπολέμησα ἐν Ραββαθ καὶ κατελαβόμην τὴν πόλιν τῶν ὑδάτων· [28] καὶ νῦν συνάγαγε τὸ κατάλοιπον τοῦ λαοῦ καὶ παρέμβαλε ἐπὶ τὴν πόλιν καὶ προκαταλαβοῦ αὐτήν, ἵνα μὴ προκαταλάβωμαι ἐγὼ τὴν πόλιν καὶ κληθῇ τὸ ὄνομά μου ἐπ᾽ αὐτήν. [29] καὶ συνήγαγεν Δαυιδ πάντα τὸν λαὸν καὶ ἐπορεύθη εἰς Ραββαθ καὶ ἐπολέμησεν ἐν αὐτῇ καὶ κατελάβετο αὐτήν. [30] καὶ ἔλαβεν τὸν στέφανον Μελχολ τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσίου καὶ λίθου τιμίου, καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυιδ· καὶ σκῦλα τῆς πόλεως ἐξήνεγκεν πολλὰ σφόδρα. [31] καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγεν καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλινθείου· καὶ οὕτως ἐποίησεν πάσαις ταῖς πόλεσιν υἱῶν Αμμων. καὶ ἐπέστρεψεν Δαυιδ καὶ πᾶς ὁ λαὸς εἰς Ιερουσαλημ.

CHAPTER 13

[1] Καὶ ἐγενήθη μετὰ ταῦτα καὶ τῷ Αβεσσαλωμ υἱῷ Δαυιδ ἀδελφὴ καλὴ τῷ εἴδει σφόδρα, καὶ ὄνομα αὐτῇ Θημαρ, καὶ ἠγάπησεν αὐτὴν Αμνων υἱὸς Δαυιδ. [2] καὶ ἐθλίβετο Αμνων ὥστε ἀρρωστεῖν διὰ Θημαρ τὴν ἀδελφὴν αὐτοῦ, ὅτι παρθένος ἦν αὐτή, καὶ ὑπέρογκον ἐν ὀφθαλμοῖς Αμνων τοῦ ποιῆσαί τι αὐτῇ. [3] καὶ ἦν τῷ Αμνων ἑταῖρος, καὶ ὄνομα αὐτῷ Ιωναδαβ υἱὸς Σαμαα τοῦ ἀδελφοῦ Δαυιδ· καὶ Ιωναδαβ ἀνὴρ σοφὸς σφόδρα. [4] καὶ εἶπεν αὐτῷ Τί σοι ὅτι σὺ οὕτως ἀσθενής, υἱὲ τοῦ βασιλέως, τὸ πρωΐ πρωί; οὐκ ἀπαγγελεῖς μοι; καὶ εἶπεν αὐτῷ Αμνων Θημαρ τὴν ἀδελφὴν Αβεσσαλωμ τοῦ ἀδελφοῦ μου ἐγὼ ἀγαπῶ. [5] καὶ εἶπεν αὐτῷ Ιωναδαβ Κοιμήθητι ἐπὶ τῆς κοίτης σου καὶ μαλακίσθητι, καὶ εἰσελεύσεται ὁ πατήρ σου τοῦ ἰδεῖν σε, καὶ ἐρεῖς πρὸς αὐτόν Ἐλθέτω δὴ Θημαρ ἡ ἀδελφή μου καὶ ψωμισάτω με καὶ ποιησάτω κατ᾽ ὀφθαλμούς μου βρῶμα, ὅπως ἴδω καὶ φάγω ἐκ τῶν χειρῶν αὐτῆς. [6] καὶ ἐκοιμήθη Αμνων καὶ ἠρρώστησεν, καὶ εἰσῆλθεν ὁ βασιλεὺς ἰδεῖν αὐτόν, καὶ εἶπεν Αμνων πρὸς τὸν βασιλέα Ἐλθέτω δὴ Θημαρ ἡ ἀδελφή μου πρός με καὶ κολλυρισάτω ἐν ὀφθαλμοῖς μου δύο κολλυρίδας, καὶ φάγομαι ἐκ τῆς χειρὸς αὐτῆς. [7] καὶ ἀπέστειλεν Δαυιδ πρὸς Θημαρ εἰς τὸν οἶκον λέγων Πορεύθητι δὴ εἰς τὸν οἶκον Αμνων τοῦ ἀδελφοῦ σου καὶ ποίησον αὐτῷ βρῶμα. [8] καὶ ἐπορεύθη Θημαρ εἰς τὸν οἶκον Αμνων ἀδελφοῦ αὐτῆς, καὶ αὐτὸς κοιμώμενος. καὶ ἔλαβεν τὸ σταῖς καὶ ἐφύρασεν καὶ ἐκολλύρισεν κατ᾽ ὀφθαλμοὺς αὐτοῦ καὶ ἥψησεν τὰς κολλυρίδας· [9] καὶ ἔλαβεν τὸ τήγανον καὶ κατεκένωσεν ἐνώπιον αὐτοῦ, καὶ οὐκ ἠθέλησεν φαγεῖν. καὶ εἶπεν Αμνων Ἐξαγάγετε πάντα ἄνδρα ἐπάνωθέν μου· καὶ ἐξήγαγον πάντα ἄνδρα ἀπὸ ἐπάνωθεν αὐτοῦ. [10] καὶ εἶπεν Αμνων πρὸς Θημαρ Εἰσένεγκε τὸ βρῶμα εἰς τὸ ταμίειον, καὶ φάγομαι ἐκ τῆς χειρός σου. καὶ ἔλαβεν Θημαρ τὰς κολλυρίδας, ἃς ἐποίησεν, καὶ εἰσήνεγκεν τῷ Αμνων ἀδελφῷ αὐτῆς εἰς τὸν κοιτῶνα [11] καὶ προσήγαγεν αὐτῷ τοῦ φαγεῖν, καὶ ἐπελάβετο αὐτῆς καὶ εἶπεν αὐτῇ Δεῦρο κοιμήθητι μετ᾽ ἐμοῦ, ἀδελφή μου. [12] καὶ εἶπεν αὐτῷ Μή, ἄδελφέ μου, μὴ ταπεινώσῃς με, διότι οὐ ποιηθήσεται οὕτως ἐν Ισραηλ· μὴ ποιήσῃς τὴν ἀφροσύνην ταύτην· [13] καὶ ἐγὼ ποῦ ἀποίσω τὸ ὄνειδός μου; καὶ σὺ ἔσῃ ὡς εἷς τῶν ἀφρόνων ἐν Ισραηλ· καὶ νῦν λάλησον δὴ πρὸς τὸν βασιλέα, ὅτι οὐ μὴ κωλύσῃ με ἀπὸ σοῦ. [14] καὶ οὐκ ἠθέλησεν Αμνων τοῦ ἀκοῦσαι τῆς φωνῆς αὐτῆς καὶ ἐκραταίωσεν ὑπὲρ αὐτὴν καὶ ἐταπείνωσεν αὐτὴν καὶ ἐκοιμήθη μετ᾽ αὐτῆς. [15] καὶ ἐμίσησεν αὐτὴν Αμνων μῖσος μέγα σφόδρα, ὅτι μέγα τὸ μῖσος, ὃ ἐμίσησεν αὐτήν, ὑπὲρ τὴν ἀγάπην, ἣν ἠγάπησεν αὐτήν. καὶ εἶπεν αὐτῇ Αμνων Ἀνάστηθι καὶ πορεύου. [16] καὶ εἶπεν αὐτῷ Θημαρ

Μή, ἄδελφε, ὅτι μεγάλη ἡ κακία ἡ ἐσχάτη ὑπὲρ τὴν πρώτην, ἣν ἐποίησας μετ᾽ ἐμοῦ, τοῦ ἐξαποστεῖλαί με. καὶ οὐκ ἠθέλησεν Αμνων ἀκοῦσαι τῆς φωνῆς αὐτῆς. [17] καὶ ἐκάλεσεν τὸ παιδάριον αὐτοῦ τὸν προεστηκότα τοῦ οἴκου αὐτοῦ καὶ εἶπεν αὐτῷ Ἐξαποστείλατε δὴ ταύτην ἀπ᾽ ἐμοῦ ἔξω καὶ ἀπόκλεισον τὴν θύραν ὀπίσω αὐτῆς. [18] καὶ ἐπ᾽ αὐτῆς ἦν χιτὼν καρπωτός, ὅτι οὕτως ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως αἱ παρθένοι τοὺς ἐπενδύτας αὐτῶν· καὶ ἐξήγαγεν αὐτὴν ὁ λειτουργὸς αὐτοῦ ἔξω καὶ ἀπέκλεισεν τὴν θύραν ὀπίσω αὐτῆς· [19] καὶ ἔλαβεν Θημαρ σποδὸν καὶ ἐπέθηκεν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ τὸν χιτῶνα τὸν καρπωτὸν τὸν ἐπ᾽ αὐτῆς διέρρηξεν καὶ ἐπέθηκεν τὰς χεῖρας αὐτῆς ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐπορεύθη πορευομένη καὶ κράζουσα. [20] καὶ εἶπεν πρὸς αὐτὴν Αβεσσαλωμ ὁ ἀδελφὸς αὐτῆς Μὴ Αμνων ὁ ἀδελφός σου ἐγένετο μετὰ σοῦ; καὶ νῦν, ἀδελφή μου, κώφευσον, ὅτι ἀδελφός σού ἐστιν· μὴ θῇς τὴν καρδίαν σου τοῦ λαλῆσαι εἰς τὸ ῥῆμα τοῦτο. καὶ ἐκάθισεν Θημαρ χηρεύουσα ἐν οἴκῳ Αβεσσαλωμ τοῦ ἀδελφοῦ αὐτῆς. [21] καὶ ἤκουσεν ὁ βασιλεὺς Δαυιδ πάντας τοὺς λόγους τούτους καὶ ἐθυμώθη σφόδρα· καὶ οὐκ ἐλύπησεν τὸ πνεῦμα Αμνων τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτόν, ὅτι πρωτότοκος αὐτοῦ ἦν. [22] καὶ οὐκ ἐλάλησεν Αβεσσαλωμ μετὰ Αμνων ἀπὸ πονηροῦ ἕως ἀγαθοῦ, ὅτι ἐμίσει Αβεσσαλωμ τὸν Αμνων ἐπὶ λόγου οὗ ἐταπείνωσεν Θημαρ τὴν ἀδελφὴν αὐτοῦ. [23] Καὶ ἐγένετο εἰς διετηρίδα ἡμερῶν καὶ ἦσαν κείροντες τῷ Αβεσσαλωμ ἐν Βελασωρ τῇ ἐχόμενα Εφραιμ, καὶ ἐκάλεσεν Αβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως. [24] καὶ ἦλθεν Αβεσσαλωμ πρὸς τὸν βασιλέα καὶ εἶπεν Ἰδοὺ δὴ κείρουσιν τῷ δούλῳ σου, πορευθήτω δὴ ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ μετὰ τοῦ δούλου σου. [25] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αβεσσαλωμ Μὴ δή, υἱέ μου, μὴ πορευθῶμεν πάντες ἡμεῖς, καὶ οὐ μὴ καταβαρυνθῶμεν ἐπὶ σέ. καὶ ἐβιάσατο αὐτόν, καὶ οὐκ ἠθέλησεν τοῦ πορευθῆναι καὶ εὐλόγησεν αὐτόν. [26] καὶ εἶπεν Αβεσσαλωμ Καὶ εἰ μή, πορευθήτω δὴ μεθ᾽ ἡμῶν Αμνων ὁ ἀδελφός μου. καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἵνα τί πορευθῇ μετὰ σοῦ; [27] καὶ ἐβιάσατο αὐτὸν Αβεσσαλωμ, καὶ ἀπέστειλεν μετ᾽ αὐτοῦ τὸν Αμνων καὶ πάντας τοὺς υἱοὺς τοῦ βασιλέως. καὶ ἐποίησεν Αβεσσαλωμ πότον κατὰ τὸν πότον τοῦ βασιλέως. [28] καὶ ἐνετείλατο Αβεσσαλωμ τοῖς παιδαρίοις αὐτοῦ λέγων Ἴδετε ὡς ἂν ἀγαθυνθῇ ἡ καρδία Αμνων ἐν τῷ οἴνῳ καὶ εἴπω πρὸς ὑμᾶς Πατάξατε τὸν Αμνων, καὶ θανατώσατε αὐτόν· μὴ φοβηθῆτε, ὅτι οὐχὶ ἐγώ εἰμι ἐντέλλομαι ὑμῖν; ἀνδρίζεσθε καὶ γίνεσθε εἰς υἱοὺς δυνάμεως. [29] καὶ ἐποίησαν τὰ παιδάρια Αβεσσαλωμ τῷ Αμνων καθὰ ἐνετείλατο αὐτοῖς Αβεσσαλωμ. καὶ ἀνέστησαν πάντες οἱ υἱοὶ τοῦ βασιλέως καὶ ἐπεκάθισαν ἀνὴρ ἐπὶ τὴν ἡμίονον αὐτοῦ καὶ ἔφυγαν. [30] καὶ ἐγένετο αὐτῶν ὄντων ἐν τῇ ὁδῷ καὶ ἡ ἀκοὴ ἦλθεν πρὸς Δαυιδ λέγων

Ἐπάταξεν Αβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς. [31] καὶ ἀνέστη ὁ βασιλεὺς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκοιμήθη ἐπὶ τὴν γῆν, καὶ πάντες οἱ παῖδες αὐτοῦ οἱ περιεστῶτες αὐτῷ διέρρηξαν τὰ ἱμάτια αὐτῶν. [32] καὶ ἀπεκρίθη Ιωναδαβ υἱὸς Σαμαα ἀδελφοῦ Δαυιδ καὶ εἶπεν Μὴ εἰπάτω ὁ κύριός μου ὁ βασιλεὺς ὅτι πάντα τὰ παιδάρια τοὺς υἱοὺς τοῦ βασιλέως ἐθανάτωσεν, ὅτι Αμνων μονώτατος ἀπέθανεν· ὅτι ἐπὶ στόματος Αβεσσαλωμ ἦν κείμενος ἀπὸ τῆς ἡμέρας, ἧς ἐταπείνωσεν Θημαρ τὴν ἀδελφὴν αὐτοῦ· [33] καὶ νῦν μὴ θέσθω ὁ κύριός μου ὁ βασιλεὺς ἐπὶ τὴν καρδίαν αὐτοῦ ῥῆμα λέγων Πάντες οἱ υἱοὶ τοῦ βασιλέως ἀπέθαναν, ὅτι ἀλλ᾽ ἢ Αμνων μονώτατος ἀπέθανεν. [34] καὶ ἀπέδρα Αβεσσαλωμ. καὶ ἦρεν τὸ παιδάριον ὁ σκοπὸς τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ λαὸς πολὺς πορευόμενος ἐν τῇ ὁδῷ ὄπισθεν αὐτοῦ ἐκ πλευρᾶς τοῦ ὄρους ἐν τῇ καταβάσει· καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν Ἄνδρας ἑώρακα ἐκ τῆς ὁδοῦ τῆς Ωρωνην ἐκ μέρους τοῦ ὄρους. [35] καὶ εἶπεν Ιωναδαβ πρὸς τὸν βασιλέα Ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως πάρεισιν· κατὰ τὸν λόγον τοῦ δούλου σου, οὕτως ἐγένετο. [36] καὶ ἐγένετο ἡνίκα συνετέλεσεν λαλῶν, καὶ ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως ἦλθαν καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν, καί γε ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ ἔκλαυσαν κλαυθμὸν μέγαν σφόδρα. [37] καὶ Αβεσσαλωμ ἔφυγεν καὶ ἐπορεύθη πρὸς Θολμαι υἱὸν Εμιουδ βασιλέα Γεδσουρ εἰς γῆν Μαχαδ. καὶ ἐπένθησεν ὁ βασιλεὺς Δαυιδ ἐπὶ τὸν υἱὸν αὐτοῦ πάσας τὰς ἡμέρας. [38] Καὶ Αβεσσαλωμ ἀπέδρα καὶ ἐπορεύθη εἰς Γεδσουρ καὶ ἦν ἐκεῖ ἔτη τρία. [39] καὶ ἐκόπασεν τὸ πνεῦμα τοῦ βασιλέως τοῦ ἐξελθεῖν ὀπίσω Αβεσσαλωμ, ὅτι παρεκλήθη ἐπὶ Αμνων ὅτι ἀπέθανεν.

CHAPTER 14

[1] καὶ ἔγνω Ιωαβ υἱὸς Σαρουιας ὅτι ἡ καρδία τοῦ βασιλέως ἐπὶ Αβεσσαλωμ. [2] καὶ ἀπέστειλεν Ιωαβ εἰς Θεκωε καὶ ἔλαβεν ἐκεῖθεν γυναῖκα σοφὴν καὶ εἶπεν πρὸς αὐτήν Πένθησον δὴ καὶ ἔνδυσαι ἱμάτια πενθικὰ καὶ μὴ ἀλείψῃ ἔλαιον καὶ ἔσῃ ὡς γυνὴ πενθοῦσα ἐπὶ τεθνηκότι τοῦτο ἡμέρας πολλὰς [3] καὶ ἐλεύσῃ πρὸς τὸν βασιλέα καὶ λαλήσεις πρὸς αὐτὸν κατὰ τὸ ῥῆμα τοῦτο· καὶ ἔθηκεν Ιωαβ τοὺς λόγους ἐν τῷ στόματι αὐτῆς. [4] καὶ εἰσῆλθεν ἡ γυνὴ ἡ Θεκωῖτις πρὸς τὸν βασιλέα καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς εἰς τὴν γῆν καὶ προσεκύνησεν αὐτῷ καὶ εἶπεν Σῶσον, βασιλεῦ, σῶσον. [5] καὶ εἶπεν πρὸς αὐτὴν ὁ βασιλεύς Τί ἐστίν σοι; ἡ δὲ εἶπεν Καὶ μάλα γυνὴ χήρα ἐγώ εἰμι, καὶ ἀπέθανεν ὁ ἀνήρ μου. [6] καί γε τῇ δούλῃ σου δύο υἱοί, καὶ ἐμαχέσαντο ἀμφότεροι ἐν τῷ ἀγρῷ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἀνὰ μέσον αὐτῶν, καὶ ἔπαισεν ὁ εἷς τὸν ἀδελφὸν αὐτοῦ καὶ ἐθανάτωσεν αὐτόν. [7] καὶ ἰδοὺ ἐπανέστη ὅλη ἡ πατριὰ πρὸς τὴν δούλην σου καὶ εἶπαν Δὸς τὸν παίσαντα τὸν ἀδελφὸν αὐτοῦ καὶ θανατώσομεν αὐτὸν ἀντὶ τῆς ψυχῆς τοῦ ἀδελφοῦ αὐτοῦ, οὗ ἀπέκτεινεν, καὶ ἐξαροῦμεν καί γε τὸν κληρονόμον ὑμῶν· καὶ σβέσουσιν τὸν ἄνθρακά μου τὸν καταλειφθέντα ὥστε μὴ θέσθαι τῷ ἀνδρί μου κατάλειμμα καὶ ὄνομα ἐπὶ προσώπου τῆς γῆς. [8] καὶ εἶπεν ὁ βασιλεύς Ὑγιαίνουσα βάδιζε εἰς τὸν οἶκόν σου, κἀγὼ ἐντελοῦμαι περὶ σοῦ. [9] καὶ εἶπεν ἡ γυνὴ ἡ Θεκωῖτις πρὸς τὸν βασιλέα Ἐπ᾽ ἐμέ, κύριέ μου βασιλεῦ, ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρός μου, καὶ ὁ βασιλεὺς καὶ ὁ θρόνος αὐτοῦ ἀθῷος. [10] καὶ εἶπεν ὁ βασιλεύς Τίς ὁ λαλῶν πρὸς σέ; καὶ ἄξεις αὐτὸν πρὸς ἐμέ, καὶ οὐ προσθήσει ἔτι ἅψασθαι αὐτοῦ. [11] καὶ εἶπεν Μνημονευσάτω δὴ ὁ βασιλεὺς τὸν κύριον θεὸν αὐτοῦ πληθυνθῆναι ἀγχιστέα τοῦ αἵματος τοῦ διαφθεῖραι καὶ οὐ μὴ ἐξάρωσιν τὸν υἱόν μου· καὶ εἶπεν Ζῇ κύριος, εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν. [12] καὶ εἶπεν ἡ γυνή Λαλησάτω δὴ ἡ δούλη σου πρὸς τὸν κύριόν μου τὸν βασιλέα ῥῆμα· καὶ εἶπεν Λάλησον. [13] καὶ εἶπεν ἡ γυνή Ἵνα τί ἐλογίσω τοιοῦτο ἐπὶ λαὸν θεοῦ; ἢ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια τοῦ μὴ ἐπιστρέψαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ. [14] ὅτι θανάτῳ ἀποθανούμεθα, καὶ ὥσπερ τὸ ὕδωρ τὸ καταφερόμενον ἐπὶ τῆς γῆς, ὃ οὐ συναχθήσεται· καὶ λήμψεται ὁ θεὸς ψυχήν, καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ᾽ αὐτοῦ ἐξωσμένον. [15] καὶ νῦν ὃ ἦλθον λαλῆσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο, ὅτι ὄψεταί με ὁ λαός, καὶ ἐρεῖ ἡ δούλη σου Λαλησάτω δὴ πρὸς τὸν βασιλέα, εἴ πως ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ· [16] ὅτι ἀκούσει ὁ βασιλεὺς ῥύσασθαι τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ

ζητοῦντος ἐξᾶραί με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας θεοῦ. [17] καὶ εἶπεν ἡ γυνή Εἴη δὴ ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίαν, ὅτι καθὼς ἄγγελος θεοῦ οὕτως ὁ κύριός μου ὁ βασιλεὺς τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρόν, καὶ κύριος ὁ θεός σου ἔσται μετὰ σοῦ. [18] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν πρὸς τὴν γυναῖκα Μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα, ὃ ἐγὼ ἐπερωτῶ σε. καὶ εἶπεν ἡ γυνή Λαλησάτω δὴ ὁ κύριός μου ὁ βασιλεύς. [19] καὶ εἶπεν ὁ βασιλεύς Μὴ ἡ χεὶρ Ιωαβ ἐν παντὶ τούτῳ μετὰ σοῦ; καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ Ζῇ ἡ ψυχή σου, κύριέ μου βασιλεῦ, εἰ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ ἐκ πάντων, ὧν ἐλάλησεν ὁ κύριός μου ὁ βασιλεύς, ὅτι ὁ δοῦλός σου Ιωαβ αὐτὸς ἐνετείλατό μοι καὶ αὐτὸς ἔθετο ἐν τῷ στόματι τῆς δούλης σου πάντας τοὺς λόγους τούτους· [20] ἕνεκεν τοῦ περιελθεῖν τὸ πρόσωπον τοῦ ῥήματος τούτου ἐποίησεν ὁ δοῦλός σου Ιωαβ τὸν λόγον τοῦτον, καὶ ὁ κύριός μου σοφὸς καθὼς σοφία ἀγγέλου τοῦ θεοῦ τοῦ γνῶναι πάντα τὰ ἐν τῇ γῇ. [21] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ιωαβ Ἰδοὺ δὴ ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτον· πορεύου ἐπίστρεψον τὸ παιδάριον τὸν Αβεσσαλωμ. [22] καὶ ἔπεσεν Ιωαβ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν καὶ εὐλόγησεν τὸν βασιλέα, καὶ εἶπεν Ιωαβ Σήμερον ἔγνω ὁ δοῦλός σου ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου, κύριέ μου βασιλεῦ, ὅτι ἐποίησεν ὁ κύριός μου ὁ βασιλεὺς τὸν λόγον τοῦ δούλου αὐτοῦ. [23] καὶ ἀνέστη Ιωαβ καὶ ἐπορεύθη εἰς Γεδσουρ καὶ ἤγαγεν τὸν Αβεσσαλωμ εἰς Ιερουσαλημ. [24] καὶ εἶπεν ὁ βασιλεύς Ἀποστραφήτω εἰς τὸν οἶκον αὐτοῦ καὶ τὸ πρόσωπόν μου μὴ βλεπέτω. καὶ ἀπέστρεψεν Αβεσσαλωμ εἰς τὸν οἶκον αὐτοῦ καὶ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδεν. – [25] καὶ ὡς Αβεσσαλωμ οὐκ ἦν ἀνὴρ ἐν παντὶ Ισραηλ αἰνετὸς σφόδρα, ἀπὸ ἴχνους ποδὸς αὐτοῦ καὶ ἕως κορυφῆς αὐτοῦ οὐκ ἦν ἐν αὐτῷ μῶμος. [26] καὶ ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ – καὶ ἐγένετο ἀπ᾽ ἀρχῆς ἡμερῶν εἰς ἡμέρας, ὡς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ᾽ αὐτόν – καὶ κειρόμενος αὐτὴν ἔστησεν τὴν τρίχα τῆς κεφαλῆς αὐτοῦ διακοσίους σίκλους ἐν τῷ σίκλῳ τῷ βασιλικῷ. [27] καὶ ἐτέχθησαν τῷ Αβεσσαλωμ τρεῖς υἱοὶ καὶ θυγάτηρ μία, καὶ ὄνομα αὐτῇ Θημαρ· αὕτη ἦν γυνὴ καλὴ σφόδρα καὶ γίνεται γυνὴ τῷ Ροβοαμ υἱῷ Σαλωμων καὶ τίκτει αὐτῷ τὸν Αβια. [28] Καὶ ἐκάθισεν Αβεσσαλωμ ἐν Ιερουσαλημ δύο ἔτη ἡμερῶν καὶ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδεν. [29] καὶ ἀπέστειλεν Αβεσσαλωμ πρὸς Ιωαβ τοῦ ἀποστεῖλαι αὐτὸν πρὸς τὸν βασιλέα, καὶ οὐκ ἠθέλησεν ἐλθεῖν πρὸς αὐτόν· καὶ ἀπέστειλεν ἐκ δευτέρου πρὸς αὐτόν, καὶ οὐκ ἠθέλησεν παραγενέσθαι. [30] καὶ εἶπεν Αβεσσαλωμ πρὸς τοὺς παῖδας αὐτοῦ Ἴδετε ἡ μερὶς ἐν ἀγρῷ τοῦ Ιωαβ ἐχόμενά μου, καὶ αὐτῷ κριθαὶ ἐκεῖ, πορεύεσθε καὶ ἐμπρήσατε αὐτὴν ἐν πυρί· καὶ ἐνέπρησαν αὐτὰς οἱ παῖδες Αβεσσαλωμ. καὶ παραγίνονται οἱ δοῦλοι Ιωαβ πρὸς αὐτὸν

διερρηχότες τὰ ἱμάτια αὐτῶν καὶ εἶπαν Ἐνεπύρισαν οἱ δοῦλοι Αβεσσαλωμ τὴν μερίδα ἐν πυρί. [31] καὶ ἀνέστη Ιωαβ καὶ ἦλθεν πρὸς Αβεσσαλωμ εἰς τὸν οἶκον καὶ εἶπεν πρὸς αὐτόν Ἵνα τί οἱ παῖδές σου ἐνεπύρισαν τὴν μερίδα τὴν ἐμὴν ἐν πυρί; [32] καὶ εἶπεν Αβεσσαλωμ πρὸς Ιωαβ Ἰδοὺ ἀπέστειλα πρὸς σὲ λέγων Ἧκε ὧδε καὶ ἀποστελῶ σε πρὸς τὸν βασιλέα λέγων Ἵνα τί ἦλθον ἐκ Γεδσουρ; ἀγαθόν μοι ἦν τοῦ ἔτι εἶναί με ἐκεῖ· καὶ νῦν ἰδοὺ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδον· εἰ δέ ἐστιν ἐν ἐμοὶ ἀδικία, καὶ θανάτωσόν με. [33] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα καὶ ἀπήγγειλεν αὐτῷ, καὶ ἐκάλεσεν τὸν Αβεσσαλωμ, καὶ εἰσῆλθεν πρὸς τὸν βασιλέα καὶ προσεκύνησεν αὐτῷ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν κατὰ πρόσωπον τοῦ βασιλέως, καὶ κατεφίλησεν ὁ βασιλεὺς τὸν Αβεσσαλωμ.

CHAPTER 15

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐποίησεν ἑαυτῷ Αβεσσαλωμ ἅρματα καὶ ἵππους καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ. [2] καὶ ὠρθρισεν Αβεσσαλωμ καὶ ἔστη ἀνὰ χεῖρα τῆς ὁδοῦ τῆς πύλης, καὶ ἐγένετο πᾶς ἀνήρ, ᾧ ἐγένετο κρίσις, ἦλθεν πρὸς τὸν βασιλέα εἰς κρίσιν, καὶ ἐβόησεν πρὸς αὐτὸν Αβεσσαλωμ καὶ ἔλεγεν αὐτῷ Ἐκ ποίας πόλεως σὺ εἶ; καὶ εἶπεν ὁ ἀνήρ Ἐκ μιᾶς φυλῶν Ισραηλ ὁ δοῦλός σου. [3] καὶ εἶπεν πρὸς αὐτὸν Αβεσσαλωμ Ἰδοὺ οἱ λόγοι σου ἀγαθοὶ καὶ εὔκολοι, καὶ ἀκούων οὐκ ἔστιν σοι παρὰ τοῦ βασιλέως· [4] καὶ εἶπεν Αβεσσαλωμ Τίς με καταστήσει κριτὴν ἐν τῇ γῇ, καὶ ἐπ᾽ ἐμὲ ἐλεύσεται πᾶς ἀνήρ, ᾧ ἐὰν ᾖ ἀντιλογία καὶ κρίσις, καὶ δικαιώσω αὐτόν; [5] καὶ ἐγένετο ἐν τῷ ἐγγίζειν ἄνδρα τοῦ προσκυνῆσαι αὐτῷ καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐπελαμβάνετο αὐτοῦ καὶ κατεφίλησεν αὐτόν. [6] καὶ ἐποίησεν Αβεσσαλωμ κατὰ τὸ ῥῆμα τοῦτο παντὶ Ισραηλ τοῖς παραγινομένοις εἰς κρίσιν πρὸς τὸν βασιλέα, καὶ ἰδιοποιεῖτο Αβεσσαλωμ τὴν καρδίαν ἀνδρῶν Ισραηλ. [7] Καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν καὶ εἶπεν Αβεσσαλωμ πρὸς τὸν πατέρα αὐτοῦ Πορεύσομαι δὴ καὶ ἀποτείσω τὰς εὐχάς μου, ἃς ηὐξάμην τῷ κυρίῳ, ἐν Χεβρων· [8] ὅτι εὐχὴν ηὔξατο ὁ δοῦλός σου ἐν τῷ οἰκεῖν με ἐν Γεδσουρ ἐν Συρίᾳ λέγων Ἐὰν ἐπιστρέφων ἐπιστρέψῃ με κύριος εἰς Ιερουσαλημ, καὶ λατρεύσω τῷ κυρίῳ. [9] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Βάδιζε εἰς εἰρήνην· καὶ ἀναστὰς ἐπορεύθη εἰς Χεβρων. [10] καὶ ἀπέστειλεν Αβεσσαλωμ κατασκόπους ἐν πάσαις φυλαῖς Ισραηλ λέγων Ἐν τῷ ἀκοῦσαι ὑμᾶς τὴν φωνὴν τῆς κερατίνης καὶ ἐρεῖτε Βεβασίλευκεν βασιλεὺς Αβεσσαλωμ ἐν Χεβρων. [11] καὶ μετὰ Αβεσσαλωμ ἐπορεύθησαν διακόσιοι ἄνδρες ἐξ Ιερουσαλημ κλητοὶ καὶ πορευόμενοι τῇ ἁπλότητι αὐτῶν καὶ οὐκ ἔγνωσαν πᾶν ῥῆμα. [12] καὶ ἀπέστειλεν Αβεσσαλωμ καὶ ἐκάλεσεν τὸν Αχιτοφελ τὸν Γελμωναῖον τὸν σύμβουλον Δαυιδ ἐκ τῆς πόλεως αὐτοῦ ἐκ Γωλα ἐν τῷ θυσιάζειν αὐτόν. καὶ ἐγένετο σύστρεμμα ἰσχυρόν, καὶ ὁ λαὸς πορευόμενος καὶ πολὺς μετὰ Αβεσσαλωμ. [13] Καὶ παρεγένετο ὁ ἀπαγγέλλων πρὸς Δαυιδ λέγων Ἐγενήθη ἡ καρδία ἀνδρῶν Ισραηλ ὀπίσω Αβεσσαλωμ. [14] καὶ εἶπεν Δαυιδ πᾶσιν τοῖς παισὶν αὐτοῦ τοῖς μετ᾽ αὐτοῦ τοῖς ἐν Ιερουσαλημ Ἀνάστητε καὶ φύγωμεν, ὅτι οὐκ ἔστιν ἡμῖν σωτηρία ἀπὸ προσώπου Αβεσσαλωμ· ταχύνατε τοῦ πορευθῆναι, ἵνα μὴ ταχύνῃ καὶ καταλάβῃ ἡμᾶς καὶ ἐξώσῃ ἐφ᾽ ἡμᾶς τὴν κακίαν καὶ πατάξῃ τὴν πόλιν στόματι μαχαίρης. [15] καὶ εἶπον οἱ παῖδες τοῦ βασιλέως πρὸς τὸν βασιλέα Κατὰ πάντα, ὅσα αἱρεῖται ὁ κύριος ἡμῶν ὁ βασιλεύς, ἰδοὺ οἱ παῖδές σου. [16] καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος αὐτοῦ τοῖς ποσὶν αὐτῶν· καὶ

ἀφῆκεν ὁ βασιλεὺς δέκα γυναῖκας τῶν παλλακῶν αὐτοῦ φυλάσσειν τὸν οἶκον. [17] καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ πεζῇ καὶ ἔστησαν ἐν οἴκῳ τῷ μακράν. [18] καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρῆγον καὶ πᾶς ὁ χεττι καὶ πᾶς ὁ φελετθι καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ· καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἀδροὶ καὶ πάντες οἱ μαχηταί, ἑξακόσιοι ἄνδρες, καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ· καὶ πᾶς ὁ χερεθθι καὶ πᾶς ὁ φελεθθι καὶ πάντες οἱ Γεθθαῖοι, ἑξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν ἐκ Γεθ, πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως. [19] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι τὸν Γεθθαῖον Ἵνα τί πορεύῃ καὶ σὺ μεθ' ἡμῶν; ἐπίστρεφε καὶ οἴκει μετὰ τοῦ βασιλέως, ὅτι ξένος εἶ σὺ καὶ ὅτι μετῴκηκας σὺ ἐκ τοῦ τόπου σου. [20] εἰ ἐχθὲς παραγέγονας, καὶ σήμερον κινήσω σε μεθ' ἡμῶν καί γε μεταναστήσεις τὸν τόπον σου; ἐχθὲς ἡ ἐξέλευσίς σου, καὶ σήμερον μετακινήσω σε μεθ' ἡμῶν τοῦ πορευθῆναι; καὶ ἐγὼ πορεύσομαι οὗ ἂν ἐγὼ πορευθῶ. ἐπιστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ, καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν. [21] καὶ ἀπεκρίθη Εθθι τῷ βασιλεῖ καὶ εἶπεν Ζῇ κύριος καὶ ζῇ ὁ κύριός μου ὁ βασιλεύς, ὅτι εἰς τὸν τόπον, οὗ ἐὰν ᾖ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωήν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου. [22] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι Δεῦρο καὶ διάβαινε μετ' ἐμοῦ· καὶ παρῆλθεν Εθθι ὁ Γεθθαῖος καὶ πάντες οἱ παῖδες αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ μετ' αὐτοῦ. [23] καὶ πᾶσα ἡ γῆ ἔκλαιεν φωνῇ μεγάλῃ. καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάρρῳ Κεδρων, καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρουν Κεδρων· καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρεπορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἔρημον. – [24] καὶ ἰδοὺ καί γε Σαδωκ καὶ πάντες οἱ Λευῖται μετ' αὐτοῦ αἴροντες τὴν κιβωτὸν διαθήκης κυρίου ἀπὸ Βαιθαρ καὶ ἔστησαν τὴν κιβωτὸν τοῦ θεοῦ, καὶ ἀνέβη Αβιαθαρ, ἕως ἐπαύσατο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως. [25] καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ Ἀπόστρεψον τὴν κιβωτὸν τοῦ θεοῦ εἰς τὴν πόλιν· ἐὰν εὕρω χάριν ἐν ὀφθαλμοῖς κυρίου, καὶ ἐπιστρέψει με καὶ δείξει μοι αὐτὴν καὶ τὴν εὐπρέπειαν αὐτῆς· [26] καὶ ἐὰν εἴπῃ οὕτως Οὐκ ἠθέληκα ἐν σοί, ἰδοὺ ἐγώ εἰμι, ποιείτω μοι κατὰ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ. [27] καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ τῷ ἱερεῖ Ἴδετε σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ, καὶ Αχιμαας ὁ υἱός σου καὶ Ιωναθαν ὁ υἱὸς Αβιαθαρ οἱ δύο υἱοὶ ὑμῶν μεθ' ὑμῶν· [28] ἴδετε ἐγώ εἰμι στρατεύομαι ἐν αραβωθ τῆς ἐρήμου ἕως τοῦ ἐλθεῖν ῥῆμα παρ' ὑμῶν τοῦ ἀπαγγεῖλαί μοι. [29] καὶ ἀπέστρεψεν Σαδωκ καὶ Αβιαθαρ τὴν κιβωτὸν εἰς Ιερουσαλημ καὶ ἐκάθισεν ἐκεῖ. [30] καὶ Δαυιδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἐλαιῶν ἀναβαίνων καὶ κλαίων καὶ τὴν κεφαλὴν ἐπικεκαλυμμένος καὶ αὐτὸς ἐπορεύετο ἀνυπόδετος, καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ ἐπεκάλυψεν ἀνὴρ τὴν κεφαλὴν αὐτοῦ καὶ

ἀνέβαινον ἀναβαίνοντες καὶ κλαίοντες. – [31] καὶ ἀνηγγέλη Δαυιδ λέγοντες Καὶ Αχιτοφελ ἐν τοῖς συστρεφομένοις μετὰ Αβεσσαλωμ· καὶ εἶπεν Δαυιδ Διασκέδασον δὴ τὴν βουλὴν Αχιτοφελ, κύριε ὁ θεός μου. [32] καὶ ἦν Δαυιδ ἐρχόμενος ἕως τοῦ Ροως, οὗ προσεκύνησεν ἐκεῖ τῷ θεῷ, καὶ ἰδοὺ εἰς ἀπαντὴν αὐτῷ Χουσι ὁ Αρχι ἑταῖρος Δαυιδ διερρηχὼς τὸν χιτῶνα αὐτοῦ καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ. [33] καὶ εἶπεν αὐτῷ Δαυιδ Ἐὰν μὲν διαβῇς μετ᾽ ἐμοῦ, καὶ ἔσῃ ἐπ᾽ ἐμὲ εἷς βάσταγμα· [34] καὶ ἐὰν εἰς τὴν πόλιν ἐπιστρέψῃς, καὶ ἐρεῖς τῷ Αβεσσαλωμ Διεληλύθασιν οἱ ἀδελφοί σου, καὶ ὁ βασιλεὺς κατόπισθέν μου διελήλυθεν ὁ πατήρ σου, καὶ νῦν παῖς σού εἰμι, βασιλεῦ, ἔασόν με ζῆσαι, παῖς τοῦ πατρός σου ἤμην τότε καὶ ἀρτίως, καὶ νῦν ἐγὼ δοῦλος σός· καὶ διασκεδάσεις μοι τὴν βουλὴν Αχιτοφελ. [35] καὶ ἰδοὺ μετὰ σοῦ ἐκεῖ Σαδωκ καὶ Αβιαθαρ οἱ ἱερεῖς, καὶ ἔσται πᾶν ῥῆμα, ὃ ἐὰν ἀκούσῃς ἐξ οἴκου τοῦ βασιλέως, καὶ ἀναγγελεῖς τῷ Σαδωκ καὶ τῷ Αβιαθαρ τοῖς ἱερεῦσιν· [36] ἰδοὺ ἐκεῖ μετ᾽ αὐτῶν δύο υἱοὶ αὐτῶν, Αχιμαας υἱὸς τῷ Σαδωκ καὶ Ιωναθαν υἱὸς τῷ Αβιαθαρ, καὶ ἀποστελεῖτε ἐν χειρὶ αὐτῶν πρός με πᾶν ῥῆμα, ὃ ἐὰν ἀκούσητε. [37] καὶ εἰσῆλθεν Χουσι ὁ ἑταῖρος Δαυιδ εἰς τὴν πόλιν, καὶ Αβεσσαλωμ εἰσεπορεύετο εἰς Ιερουσαλημ. –

CHAPTER 16

[1] καὶ Δαυιδ παρῆλθεν βραχύ τι ἀπὸ τῆς Ροως, καὶ ἰδοὺ Σιβα τὸ παιδάριον Μεμφιβοσθε εἰς ἀπαντὴν αὐτοῦ καὶ ζεῦγος ὄνων ἐπισεσαγμένων, καὶ ἐπ᾽ αὐτοῖς διακόσιοι ἄρτοι καὶ ἑκατὸν σταφίδες καὶ ἑκατὸν φοίνικες καὶ νεβελ οἴνου. [2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβα Τί ταῦτά σοι; καὶ εἶπεν Σιβα Τὰ ὑποζύγια τῇ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι, καὶ οἱ ἄρτοι καὶ οἱ φοίνικες εἰς βρῶσιν τοῖς παιδαρίοις, καὶ ὁ οἶνος πιεῖν τοῖς ἐκλελυμένοις ἐν τῇ ἐρήμῳ. [3] καὶ εἶπεν ὁ βασιλεύς Καὶ ποῦ ὁ υἱὸς τοῦ κυρίου σου; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἰδοὺ κάθηται ἐν Ιερουσαλημ, ὅτι εἶπεν Σήμερον ἐπιστρέψουσίν μοι ὁ οἶκος Ισραηλ τὴν βασιλείαν τοῦ πατρός μου. [4] καὶ εἶπεν ὁ βασιλεὺς τῷ Σιβα Ἰδοὺ σοὶ πάντα, ὅσα ἐστὶν τῷ Μεμφιβοσθε. καὶ εἶπεν Σιβα προσκυνήσας Εὕροιμι χάριν ἐν ὀφθαλμοῖς σου, κύριέ μου βασιλεῦ. – [5] καὶ ἦλθεν ὁ βασιλεὺς Δαυιδ ἕως Βαουριμ· καὶ ἰδοὺ ἐκεῖθεν ἀνὴρ ἐξεπορεύετο ἐκ συγγενείας οἴκου Σαουλ, καὶ ὄνομα αὐτῷ Σεμει υἱὸς Γηρα· ἐξῆλθεν ἐκπορευόμενος καὶ καταρώμενος [6] καὶ λιθάζων ἐν λίθοις τὸν Δαυιδ καὶ πάντας τοὺς παῖδας τοῦ βασιλέως Δαυιδ, καὶ πᾶς ὁ λαὸς ἦν καὶ πάντες οἱ δυνατοὶ ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῦ βασιλέως. [7] καὶ οὕτως ἔλεγεν Σεμει ἐν τῷ καταρᾶσθαι αὐτόν Ἔξελθε ἔξελθε, ἀνὴρ αἱμάτων καὶ ἀνὴρ ὁ παράνομος· [8] ἐπέστρεψεν ἐπὶ σὲ κύριος πάντα τὰ αἵματα τοῦ οἴκου Σαουλ, ὅτι ἐβασίλευσας ἀντ αὐτοῦ, καὶ ἔδωκεν κύριος τὴν βασιλείαν ἐν χειρὶ Αβεσσαλωμ τοῦ υἱοῦ σου· καὶ ἰδοὺ σὺ ἐν τῇ κακίᾳ σου, ὅτι ἀνὴρ αἱμάτων σύ. [9] καὶ εἶπεν Αβεσσα υἱὸς Σαρουιας πρὸς τὸν βασιλέα Ἵνα τί καταρᾶται ὁ κύων ὁ τεθνηκὼς οὗτος τὸν κύριόν μου τὸν βασιλέα; διαβήσομαι δὴ καὶ ἀφελῶ τὴν κεφαλὴν αὐτοῦ. [10] καὶ εἶπεν ὁ βασιλεύς Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουιας; ἄφετε αὐτὸν καὶ οὕτως καταράσθω, ὅτι κύριος εἶπεν αὐτῷ καταρᾶσθαι τὸν Δαυιδ, καὶ τίς ἐρεῖ Ὡς τί ἐποίησας οὕτως; [11] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ Ἰδοὺ ὁ υἱός μου ὁ ἐξελθὼν ἐκ τῆς κοιλίας μου ζητεῖ τὴν ψυχήν μου, καὶ προσέτι νῦν ὁ υἱὸς τοῦ Ιεμινι· ἄφετε αὐτὸν καταρᾶσθαι, ὅτι εἶπεν αὐτῷ κύριος· [12] εἴ πως ἴδοι κύριος ἐν τῇ ταπεινώσει μου καὶ ἐπιστρέψει μοι ἀγαθὰ ἀντὶ τῆς κατάρας αὐτοῦ τῇ ἡμέρᾳ ταύτῃ. [13] καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ὁδῷ, καὶ Σεμει ἐπορεύετο ἐκ πλευρᾶς τοῦ ὄρους ἐχόμενα αὐτοῦ πορευόμενος καὶ καταρώμενος καὶ λιθάζων ἐν λίθοις ἐκ πλαγίων αὐτοῦ καὶ τῷ χοὶ πάσσων. [14] καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς αὐτοῦ ἐκλελυμένοι καὶ ἀνέψυξαν ἐκεῖ. [15] Καὶ Αβεσσαλωμ καὶ πᾶς ἀνὴρ Ισραηλ εἰσῆλθον εἰς Ιερουσαλημ καὶ Αχιτοφελ μετ᾽ αὐτοῦ. [16] καὶ ἐγενήθη ἡνίκα ἦλθεν Χουσι ὁ Αρχι ἑταῖρος

Δαυιδ πρὸς Αβεσσαλωμ, καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Ζήτω ὁ βασιλεύς. [17] καὶ εἶπεν Αβεσσαλωμ πρὸς Χουσι Τοῦτο τὸ ἔλεός σου μετὰ τοῦ ἑταίρου σου; ἵνα τί οὐκ ἀπῆλθες μετὰ τοῦ ἑταίρου σου; [18] καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Οὐχί, ἀλλὰ κατόπισθεν οὗ ἐξελέξατο κύριος καὶ ὁ λαὸς οὗτος καὶ πᾶς ἀνὴρ Ισραηλ, αὐτῷ ἔσομαι καὶ μετ᾽ αὐτοῦ καθήσομαι· [19] καὶ τὸ δεύτερον τίνι ἐγὼ δουλεύσω; οὐχὶ ἐνώπιον τοῦ υἱοῦ αὐτοῦ; καθάπερ ἐδούλευσα ἐνώπιον τοῦ πατρός σου, οὕτως ἔσομαι ἐνώπιόν σου. [20] καὶ εἶπεν Αβεσσαλωμ πρὸς Αχιτοφελ Φέρετε ἑαυτοῖς βουλὴν τί ποιήσωμεν. [21] καὶ εἶπεν Αχιτοφελ πρὸς Αβεσσαλωμ Εἴσελθε πρὸς τὰς παλλακὰς τοῦ πατρός σου, ἃς κατέλιπεν φυλάσσειν τὸν οἶκον αὐτοῦ, καὶ ἀκούσεται πᾶς Ισραηλ ὅτι κατῄσχυνας τὸν πατέρα σου, καὶ ἐνισχύσουσιν αἱ χεῖρες πάντων τῶν μετὰ σοῦ. [22] καὶ ἔπηξαν τὴν σκηνὴν τῷ Αβεσσαλωμ ἐπὶ τὸ δῶμα, καὶ εἰσῆλθεν Αβεσσαλωμ πρὸς τὰς παλλακὰς τοῦ πατρὸς αὐτοῦ κατ᾽ ὀφθαλμοὺς παντὸς Ισραηλ. [23] καὶ ἡ βουλὴ Αχιτοφελ, ἣν ἐβουλεύσατο ἐν ταῖς ἡμέραις ταῖς πρώταις, ὃν τρόπον ἐπερωτήσῃ ἐν λόγῳ τοῦ θεοῦ, οὕτως πᾶσα ἡ βουλὴ τοῦ Αχιτοφελ καί γε τῷ Δαυιδ καί γε τῷ Αβεσσαλωμ. –

CHAPTER 17

[1] καὶ εἶπεν Αχιτοφελ πρὸς Αβεσσαλωμ Ἐπιλέξω δὴ ἐμαυτῷ δώδεκα χιλιάδας ἀνδρῶν καὶ ἀναστήσομαι καὶ καταδιώξω ὀπίσω Δαυιδ τὴν νύκτα· [2] καὶ ἐπελεύσομαι ἐπ᾽ αὐτόν, καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσίν, καὶ ἐκστήσω αὐτόν, καὶ φεύξεται πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ πατάξω τὸν βασιλέα μονώτατον· [3] καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ, ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς· πλὴν ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς, καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη. [4] καὶ εὐθὺς ὁ λόγος ἐν ὀφθαλμοῖς Αβεσσαλωμ καὶ ἐν ὀφθαλμοῖς πάντων τῶν πρεσβυτέρων Ισραηλ. [5] καὶ εἶπεν Αβεσσαλωμ Καλέσατε δὴ καί γε τὸν Χουσι τὸν Αραχι, καὶ ἀκούσωμεν τί ἐν τῷ στόματι αὐτοῦ καί γε αὐτοῦ. [6] καὶ εἰσῆλθεν Χουσι πρὸς Αβεσσαλωμ· καὶ εἶπεν Αβεσσαλωμ πρὸς αὐτὸν λέγων Κατὰ τὸ ῥῆμα τοῦτο ἐλάλησεν Αχιτοφελ· εἰ ποιήσομεν κατὰ τὸν λόγον αὐτοῦ; εἰ δὲ μή, σὺ λάλησον. [7] καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Οὐκ ἀγαθὴ αὕτη ἡ βουλή, ἣν ἐβουλεύσατο Αχιτοφελ τὸ ἅπαξ τοῦτο. [8] καὶ εἶπεν Χουσι Σὺ οἶδας τὸν πατέρα σου καὶ τοὺς ἄνδρας αὐτοῦ ὅτι δυνατοί εἰσιν σφόδρα καὶ κατάπικροι τῇ ψυχῇ αὐτῶν ὡς ἄρκος ἠτεκνωμένη ἐν ἀγρῷ καὶ ὡς ὗς τραχεῖα ἐν τῷ πεδίῳ, καὶ ὁ πατήρ σου ἀνὴρ πολεμιστὴς καὶ οὐ μὴ καταλύσῃ τὸν λαόν· [9] ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἑνὶ τῶν βουνῶν ἢ ἐν ἑνὶ τῶν τόπων, καὶ ἔσται ἐν τῷ ἐπιπεσεῖν αὐτοῖς ἐν ἀρχῇ καὶ ἀκούσῃ ὁ ἀκούων καὶ εἴπῃ Ἐγενήθη θραῦσις ἐν τῷ λαῷ τῷ ὀπίσω Αβεσσαλωμ, [10] καί γε αὐτὸς υἱὸς δυνάμεως, οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος, τηκομένη τακήσεται, ὅτι οἶδεν πᾶς Ισραηλ ὅτι δυνατὸς ὁ πατήρ σου καὶ υἱοὶ δυνάμεως οἱ μετ᾽ αὐτοῦ. [11] ὅτι οὕτως συμβουλεύων ἐγὼ συνεβούλευσα, καὶ συναγόμενος συναχθήσεται ἐπὶ σὲ πᾶς Ισραηλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος, καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν, [12] καὶ ἥξομεν πρὸς αὐτὸν εἰς ἕνα τῶν τόπων, οὗ ἐὰν εὕρωμεν αὐτὸν ἐκεῖ, καὶ παρεμβαλοῦμεν ἐπ᾽ αὐτόν, ὡς πίπτει ἡ δρόσος ἐπὶ τὴν γῆν, καὶ οὐχ ὑπολειψόμεθα ἐν αὐτῷ καὶ τοῖς ἀνδράσιν τοῖς μετ᾽ αὐτοῦ καί γε ἕνα· [13] καὶ ἐὰν εἰς πόλιν συναχθῇ, καὶ λήμψεται πᾶς Ισραηλ πρὸς τὴν πόλιν ἐκείνην σχοινία καὶ συροῦμεν αὐτὴν ἕως εἰς τὸν χειμάρρουν, ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος. [14] καὶ εἶπεν Αβεσσαλωμ καὶ πᾶς ἀνὴρ Ισραηλ Ἀγαθὴ ἡ βουλὴ Χουσι τοῦ Αραχι ὑπὲρ τὴν βουλὴν Αχιτοφελ· καὶ κύριος ἐνετείλατο διασκεδάσαι τὴν βουλὴν Αχιτοφελ τὴν ἀγαθήν, ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβεσσαλωμ τὰ κακὰ πάντα. – [15] καὶ εἶπεν Χουσι ὁ τοῦ Αραχι πρὸς Σαδωκ καὶ Αβιαθαρ τοὺς ἱερεῖς Οὕτως καὶ οὕτως συνεβούλευσεν

Αχιτοφελ τῷ Αβεσσαλωμ καὶ τοῖς πρεσβυτέροις Ισραηλ, καὶ οὕτως καὶ οὕτως συνεβούλευσα ἐγώ· [16] καὶ νῦν ἀποστείλατε ταχὺ καὶ ἀναγγείλατε τῷ Δαυιδ λέγοντες Μὴ αὐλισθῇς τὴν νύκτα ἐν αραβωθ τῆς ἐρήμου καί γε διαβαίνων σπεῦσον, μήποτε καταπίῃ τὸν βασιλέα καὶ πάντα τὸν λαὸν τὸν μετ᾽ αὐτοῦ. [17] καὶ Ιωναθαν καὶ Αχιμαας εἱστήκεισαν ἐν τῇ πηγῇ Ρωγηλ, καὶ ἐπορεύθη ἡ παιδίσκη καὶ ἀνήγγειλεν αὐτοῖς, καὶ αὐτοὶ πορεύονται καὶ ἀναγγέλλουσιν τῷ βασιλεῖ Δαυιδ, ὅτι οὐκ ἐδύναντο ὀφθῆναι τοῦ εἰσελθεῖν εἰς τὴν πόλιν. [18] καὶ εἶδεν αὐτοὺς παιδάριον καὶ ἀπήγγειλεν τῷ Αβεσσαλωμ, καὶ ἐπορεύθησαν οἱ δύο ταχέως καὶ εἰσῆλθαν εἰς οἰκίαν ἀνδρὸς ἐν Βαουριμ, καὶ αὐτῷ λάκκος ἐν τῇ αὐλῇ, καὶ κατέβησαν ἐκεῖ. [19] καὶ ἔλαβεν ἡ γυνὴ καὶ διεπέτασεν τὸ ἐπικάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου καὶ ἔψυξεν ἐπ᾽ αὐτῷ αραφωθ, καὶ οὐκ ἐγνώσθη ῥῆμα. [20] καὶ ἦλθαν οἱ παῖδες Αβεσσαλωμ πρὸς τὴν γυναῖκα εἰς τὴν οἰκίαν καὶ εἶπαν Ποῦ Αχιμαας καὶ Ιωναθαν; καὶ εἶπεν αὐτοῖς ἡ γυνή Παρῆλθαν μικρὸν τοῦ ὕδατος· καὶ ἐζήτησαν καὶ οὐχ εὗραν καὶ ἀνέστρεψαν εἰς Ιερουσαλημ. [21] ἐγένετο δὲ μετὰ τὸ ἀπελθεῖν αὐτοὺς καὶ ἀνέβησαν ἐκ τοῦ λάκκου καὶ ἐπορεύθησαν καὶ ἀνήγγειλαν τῷ βασιλεῖ Δαυιδ καὶ εἶπαν πρὸς Δαυιδ Ἀνάστητε καὶ διάβητε ταχέως τὸ ὕδωρ, ὅτι οὕτως ἐβουλεύσατο περὶ ὑμῶν Αχιτοφελ. [22] καὶ ἀνέστη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ καὶ διέβησαν τὸν Ιορδάνην ἕως τοῦ φωτὸς τοῦ πρωί, ἕως ἑνὸς οὐκ ἔλαθεν ὃς οὐ διῆλθεν τὸν Ιορδάνην. [23] καὶ Αχιτοφελ εἶδεν ὅτι οὐκ ἐγενήθη ἡ βουλὴ αὐτοῦ, καὶ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἀνέστη καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς τὴν πόλιν αὐτοῦ· καὶ ἐνετείλατο τῷ οἴκῳ αὐτοῦ καὶ ἀπήγξατο καὶ ἀπέθανεν καὶ ἐτάφη ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ. [24] Καὶ Δαυιδ διῆλθεν εἰς Μαναιμ, καὶ Αβεσσαλωμ διέβη τὸν Ιορδάνην αὐτὸς καὶ πᾶς ἀνὴρ Ισραηλ μετ᾽ αὐτοῦ. [25] καὶ τὸν Αμεσσαι κατέστησεν Αβεσσαλωμ ἀντὶ Ιωαβ ἐπὶ τῆς δυνάμεως· καὶ Αμεσσαι υἱὸς ἀνδρὸς καὶ ὄνομα αὐτῷ Ιοθορ ὁ Ισραηλίτης, οὗτος εἰσῆλθεν πρὸς Αβιγαιαν θυγατέρα Ναας ἀδελφὴν Σαρουιας μητρὸς Ιωαβ. [26] καὶ παρενέβαλεν πᾶς Ισραηλ καὶ Αβεσσαλωμ εἰς τὴν γῆν Γαλααδ. [27] καὶ ἐγένετο ἡνίκα ἦλθεν Δαυιδ εἰς Μαναιμ, Ουεσβι υἱὸς Ναας ἐκ Ραββαθ υἱῶν Αμμων καὶ Μαχιρ υἱὸς Αμιηλ ἐκ Λωδαβαρ καὶ Βερζελλι ὁ Γαλααδίτης ἐκ Ρωγελλιμ [28] ἤνεγκαν δέκα κοίτας καὶ ἀμφιτάπους καὶ λέβητας δέκα καὶ σκεύη κεράμου καὶ πυροὺς καὶ κριθὰς καὶ ἄλευρον καὶ ἄλφιτον καὶ κύαμον καὶ φακὸν [29] καὶ μέλι καὶ βούτυρον καὶ πρόβατα καὶ σαφφωθ βοῶν καὶ προσήνεγκαν τῷ Δαυιδ καὶ τῷ λαῷ τῷ μετ᾽ αὐτοῦ φαγεῖν, ὅτι εἶπαν Ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ.

CHAPTER 18

[1] Καὶ ἐπεσκέψατο Δαυιδ τὸν λαὸν τὸν μετ᾽ αὐτοῦ καὶ κατέστησεν ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους, [2] καὶ ἀπέστειλεν Δαυιδ τὸν λαόν, τὸ τρίτον ἐν χειρὶ Ιωαβ καὶ τὸ τρίτον ἐν χειρὶ Αβεσσα υἱοῦ Σαρουιας ἀδελφοῦ Ιωαβ καὶ τὸ τρίτον ἐν χειρὶ Εθθι τοῦ Γεθθαίου. καὶ εἶπεν Δαυιδ πρὸς τὸν λαόν Ἐξελθὼν ἐξελεύσομαι καί γε ἐγὼ μεθ᾽ ὑμῶν. [3] καὶ εἶπαν Οὐκ ἐξελεύσῃ, ὅτι ἐὰν φυγῇ φύγωμεν, οὐ θήσουσιν ἐφ᾽ ἡμᾶς καρδίαν, καὶ ἐὰν ἀποθάνωμεν τὸ ἥμισυ ἡμῶν, οὐ θήσουσιν ἐφ᾽ ἡμᾶς καρδίαν, ὅτι σὺ ὡς ἡμεῖς δέκα χιλιάδες· καὶ νῦν ἀγαθὸν ὅτι ἔσῃ ἡμῖν ἐν τῇ πόλει βοήθεια τοῦ βοηθεῖν. [4] καὶ εἶπεν πρὸς αὐτοὺς ὁ βασιλεύς Ὃ ἐὰν ἀρέσῃ ἐν ὀφθαλμοῖς ὑμῶν, ποιήσω. καὶ ἔστη ὁ βασιλεὺς ἀνὰ χεῖρα τῆς πύλης, καὶ πᾶς ὁ λαὸς ἐξεπορεύετο εἰς ἑκατοντάδας καὶ εἰς χιλιάδας. [5] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ιωαβ καὶ τῷ Αβεσσα καὶ τῷ Εθθι λέγων Φείσασθέ μοι τοῦ παιδαρίου τοῦ Αβεσσαλωμ· καὶ πᾶς ὁ λαὸς ἤκουσεν ἐντελλομένου τοῦ βασιλέως πᾶσιν τοῖς ἄρχουσιν ὑπὲρ Αβεσσαλωμ. [6] καὶ ἐξῆλθεν πᾶς ὁ λαὸς εἰς τὸν δρυμὸν ἐξ ἐναντίας Ισραηλ, καὶ ἐγένετο ὁ πόλεμος ἐν τῷ δρυμῷ Εφραιμ. [7] καὶ ἔπταισεν ἐκεῖ ὁ λαὸς Ισραηλ ἐνώπιον τῶν παίδων Δαυιδ, καὶ ἐγένετο ἡ θραῦσις μεγάλη ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἴκοσι χιλιάδες ἀνδρῶν. [8] καὶ ἐγένετο ἐκεῖ ὁ πόλεμος διεσπαρμένος ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ἐκ τοῦ λαοῦ ὑπὲρ οὓς κατέφαγεν ἐν τῷ λαῷ ἡ μάχαιρα ἐν τῇ ἡμέρᾳ ἐκείνῃ. [9] καὶ συνήντησεν Αβεσσαλωμ ἐνώπιον τῶν παίδων Δαυιδ, καὶ Αβεσσαλωμ ἐπιβεβηκὼς ἐπὶ τοῦ ἡμιόνου αὐτοῦ, καὶ εἰσῆλθεν ὁ ἡμίονος ὑπὸ τὸ δάσος τῆς δρυὸς τῆς μεγάλης, καὶ ἐκρεμάσθη ἡ κεφαλὴ αὐτοῦ ἐν τῇ δρυί, καὶ ἐκρεμάσθη ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς, καὶ ὁ ἡμίονος ὑποκάτω αὐτοῦ παρῆλθεν. [10] καὶ εἶδεν ἀνὴρ εἷς καὶ ἀνήγγειλεν Ιωαβ καὶ εἶπεν Ἰδοὺ ἑώρακα τὸν Αβεσσαλωμ κρεμάμενον ἐν τῇ δρυί. [11] καὶ εἶπεν Ιωαβ τῷ ἀνδρὶ τῷ ἀπαγγέλλοντι Καὶ ἰδοὺ ἑόρακας· τί ὅτι οὐκ ἐπάταξας αὐτὸν εἰς τὴν γῆν; καὶ ἐγὼ ἂν δεδώκειν σοι δέκα ἀργυρίου καὶ παραζώνην μίαν. [12] εἶπεν δὲ ὁ ἀνὴρ πρὸς Ιωαβ Καὶ ἐγώ εἰμι ἵστημι ἐπὶ τὰς χεῖράς μου χιλίους σίκλους ἀργυρίου, οὐ μὴ ἐπιβάλω χεῖρά μου ἐπὶ τὸν υἱὸν τοῦ βασιλέως, ὅτι ἐν τοῖς ὠσὶν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοὶ καὶ Αβεσσα καὶ τῷ Εθθι λέγων Φυλάξατέ μοι τὸ παιδάριον τὸν Αβεσσαλωμ [13] μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον· καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως, καὶ σὺ στήσῃ ἐξ ἐναντίας. [14] καὶ εἶπεν Ιωαβ Τοῦτο ἐγὼ ἄρξομαι· οὐχ οὕτως μενῶ ἐνώπιόν σου. καὶ ἔλαβεν Ιωαβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ καὶ ἐνέπηξεν αὐτὰ ἐν τῇ καρδίᾳ Αβεσσαλωμ. ἔτι αὐτοῦ ζῶντος ἐν τῇ καρδίᾳ

τῆς δρυὸς [15] καὶ ἐκύκλωσαν δέκα παιδάρια αἴροντα τὰ σκεύη Ιωαβ καὶ ἐπάταξαν τὸν Αβεσσαλωμ καὶ ἐθανάτωσαν αὐτόν. [16] καὶ ἐσάλπισεν Ιωαβ ἐν κερατίνῃ, καὶ ἀπέστρεψεν ὁ λαὸς τοῦ μὴ διώκειν ὀπίσω Ισραηλ, ὅτι ἐφείδετο Ιωαβ τοῦ λαοῦ. [17] καὶ ἔλαβεν τὸν Αβεσσαλωμ καὶ ἔρριψεν αὐτὸν εἰς χάσμα μέγα ἐν τῷ δρυμῷ εἰς τὸν βόθυνον τὸν μέγαν καὶ ἐστήλωσεν ἐπ᾽ αὐτὸν σωρὸν λίθων μέγαν σφόδρα. καὶ πᾶς Ισραηλ ἔφυγεν ἀνὴρ εἰς τὸ σκήνωμα αὐτοῦ. [18] καὶ Αβεσσαλωμ ἔτι ζῶν καὶ ἔστησεν ἑαυτῷ τὴν στήλην, ἐν ᾗ ἐλήμφθη, καὶ ἐστήλωσεν αὐτὴν λαβεῖν, τὴν στήλην τὴν ἐν τῇ κοιλάδι τοῦ βασιλέως, ὅτι εἶπεν Οὐκ ἔστιν αὐτῷ υἱὸς ἕνεκεν τοῦ ἀναμνῆσαι τὸ ὄνομα αὐτοῦ· καὶ ἐκάλεσεν τὴν στήλην Χειρ Αβεσσαλωμ ἕως τῆς ἡμέρας ταύτης. [19] Καὶ Αχιμαας υἱὸς Σαδωκ εἶπεν Δράμω δὴ καὶ εὐαγγελιῶ τῷ βασιλεῖ ὅτι ἔκρινεν αὐτῷ κύριος ἐκ χειρὸς τῶν ἐχθρῶν αὐτοῦ. [20] καὶ εἶπεν αὐτῷ Ιωαβ Οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ εὐαγγελιῇ ἐν ἡμέρᾳ ἄλλῃ, ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελιῇ, οὗ εἵνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανεν. [21] καὶ εἶπεν Ιωαβ τῷ Χουσι Βαδίσας ἀνάγγειλον τῷ βασιλεῖ ὅσα εἶδες· καὶ προσεκύνησεν Χουσι τῷ Ιωαβ καὶ ἐξῆλθεν. [22] καὶ προσέθετο ἔτι Αχιμαας υἱὸς Σαδωκ καὶ εἶπεν πρὸς Ιωαβ Καὶ ἔστω ὅτι δράμω καί γε ἐγὼ ὀπίσω τοῦ Χουσι. καὶ εἶπεν Ιωαβ Ἵνα τί τοῦτο τρέχεις, υἱέ μου; δεῦρο, οὐκ ἔστιν σοι εὐαγγελία εἰς ὠφέλειαν πορευομένῳ. [23] καὶ εἶπεν Τί γὰρ ἐὰν δραμοῦμαι; καὶ εἶπεν αὐτῷ Ιωαβ Δράμε. καὶ ἔδραμεν Αχιμαας ὁδὸν τὴν τοῦ Κεχαρ καὶ ὑπερέβη τὸν Χουσι. – [24] καὶ Δαυιδ ἐκάθητο ἀνὰ μέσον τῶν δύο πυλῶν. καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ, [25] καὶ ἀνεβόησεν ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ. καὶ εἶπεν ὁ βασιλεύς Εἰ μόνος ἐστίν, εὐαγγελία ἐν τῷ στόματι αὐτοῦ. καὶ ἐπορεύετο πορευόμενος καὶ ἐγγίζων. [26] καὶ εἶδεν ὁ σκοπὸς ἄνδρα ἕτερον τρέχοντα, καὶ ἐβόησεν ὁ σκοπὸς πρὸς τῇ πύλῃ καὶ εἶπεν Ἰδοὺ ἀνὴρ ἕτερος τρέχων μόνος. καὶ εἶπεν ὁ βασιλεύς Καί γε οὗτος εὐαγγελιζόμενος. [27] καὶ εἶπεν ὁ σκοπός Ἐγὼ ὁρῶ τὸν δρόμον τοῦ πρώτου ὡς δρόμον Αχιμαας υἱοῦ Σαδωκ. καὶ εἶπεν ὁ βασιλεύς Ἀνὴρ ἀγαθὸς οὗτος καί γε εἰς εὐαγγελίαν ἀγαθὴν ἐλεύσεται. [28] καὶ ἐβόησεν Αχιμαας καὶ εἶπεν πρὸς τὸν βασιλέα Εἰρήνη· καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν· καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεός σου, ὃς ἀπέκλεισεν τοὺς ἄνδρας τοὺς μισοῦντας τὴν χεῖρα αὐτῶν ἐν τῷ κυρίῳ μου τῷ βασιλεῖ. [29] καὶ εἶπεν ὁ βασιλεύς Εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ; καὶ εἶπεν Αχιμαας Εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δοῦλον τοῦ βασιλέως Ιωαβ καὶ τὸν δοῦλόν σου, καὶ οὐκ ἔγνων τί ἐκεῖ. [30] καὶ εἶπεν ὁ βασιλεύς Ἐπίστρεψον, στηλώθητι ὧδε· καὶ ἐπεστράφη καὶ ἔστη. [31] καὶ ἰδοὺ ὁ Χουσι παρεγένετο καὶ εἶπεν τῷ

βασιλεῖ Εὐαγγελισθήτω ὁ κύριός μου ὁ βασιλεύς, ὅτι ἔκρινέν σοι κύριος σήμερον ἐκ χειρὸς πάντων τῶν ἐπεγειρομένων ἐπὶ σέ. [32] καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν Χουσι Εἰ εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ; καὶ εἶπεν ὁ Χουσι Γένοιντο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως καὶ πάντες, ὅσοι ἐπανέστησαν ἐπ᾽ αὐτὸν εἰς κακά.

CHAPTER 19

[1] καὶ ἐταράχθη ὁ βασιλεὺς καὶ ἀνέβη εἰς τὸ ὑπερῷον τῆς πύλης καὶ ἔκλαυσεν· καὶ οὕτως εἶπεν ἐν τῷ πορεύεσθαι αὐτόν Υἱέ μου Αβεσσαλωμ, υἱέ μου υἱέ μου Αβεσσαλωμ, τίς δῴη τὸν θάνατόν μου ἀντὶ σοῦ, ἐγὼ ἀντὶ σοῦ; Αβεσσαλωμ υἱέ μου υἱέ μου. – [2] καὶ ἀνηγγέλη τῷ Ιωαβ λέγοντες Ἰδοὺ ὁ βασιλεὺς κλαίει καὶ πενθεῖ ἐπὶ Αβεσσαλωμ. [3] καὶ ἐγένετο ἡ σωτηρία ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς πένθος παντὶ τῷ λαῷ, ὅτι ἤκουσεν ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων ὅτι Λυπεῖται ὁ βασιλεὺς ἐπὶ τῷ υἱῷ αὐτοῦ· [4] καὶ διεκλέπτετο ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ εἰσελθεῖν εἰς τὴν πόλιν, καθὼς διακλέπτεται ὁ λαὸς οἱ αἰσχυνόμενοι ἐν τῷ αὐτοὺς φεύγειν ἐν τῷ πολέμῳ. [5] καὶ ὁ βασιλεὺς ἔκρυψεν τὸ πρόσωπον αὐτοῦ, καὶ ἔκραξεν ὁ βασιλεὺς φωνῇ μεγάλῃ λέγων Υἱέ μου Αβεσσαλωμ, Αβεσσαλωμ υἱέ μου. [6] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον καὶ εἶπεν Κατῄσχυνας σήμερον τὸ πρόσωπον πάντων τῶν δούλων σου τῶν ἐξαιρουμένων σε σήμερον καὶ τὴν ψυχὴν τῶν υἱῶν σου καὶ τῶν θυγατέρων σου καὶ τὴν ψυχὴν τῶν γυναικῶν σου καὶ τῶν παλλακῶν σου [7] τοῦ ἀγαπᾶν τοὺς μισοῦντάς σε καὶ μισεῖν τοὺς ἀγαπῶντάς σε καὶ ἀνήγγειλας σήμερον ὅτι οὐκ εἰσιν οἱ ἄρχοντές σου οὐδὲ παῖδες, ὅτι ἔγνωκα σήμερον ὅτι εἰ Αβεσσαλωμ ἔζη, πάντες ἡμεῖς σήμερον νεκροί, ὅτι τότε τὸ εὐθὲς ἦν ἐν ὀφθαλμοῖς σου· [8] καὶ νῦν ἀναστὰς ἔξελθε καὶ λάλησον εἰς τὴν καρδίαν τῶν δούλων σου, ὅτι ἐν κυρίῳ ὤμοσα ὅτι εἰ μὴ ἐκπορεύσῃ σήμερον, εἰ αὐλισθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην· καὶ ἐπίγνωθι σεαυτῷ καὶ κακόν σοι τοῦτο ὑπὲρ πᾶν τὸ κακὸν τὸ ἐπελθόν σοι ἐκ νεότητός σου ἕως τοῦ νῦν. [9] καὶ ἀνέστη ὁ βασιλεὺς καὶ ἐκάθισεν ἐν τῇ πύλῃ, καὶ πᾶς ὁ λαὸς ἀνήγγειλαν λέγοντες Ἰδοὺ ὁ βασιλεὺς κάθηται ἐν τῇ πύλῃ· καὶ εἰσῆλθεν πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως. Καὶ Ισραηλ ἔφυγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ. [10] καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς Ισραηλ λέγοντες Ὁ βασιλεὺς Δαυιδ ἐρρύσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτὸς ἐξείλατο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων, καὶ νῦν πέφευγεν ἀπὸ τῆς γῆς καὶ ἀπὸ τῆς βασιλείας αὐτοῦ ἀπὸ Αβεσσαλωμ· [11] καὶ Αβεσσαλωμ, ὃν ἐχρίσαμεν ἐφ’ ἡμῶν, ἀπέθανεν ἐν τῷ πολέμῳ, καὶ νῦν ἵνα τί ὑμεῖς κωφεύετε τοῦ ἐπιστρέψαι τὸν βασιλέα; καὶ τὸ ῥῆμα παντὸς Ισραηλ ἦλθεν πρὸς τὸν βασιλέα. – [12] καὶ ὁ βασιλεὺς Δαυιδ ἀπέστειλεν πρὸς Σαδωκ καὶ πρὸς Αβιαθαρ τοὺς ἱερεῖς λέγων Λαλήσατε πρὸς τοὺς πρεσβυτέρους Ιουδα λέγοντες Ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος παντὸς Ισραηλ ἦλθεν πρὸς τὸν βασιλέα. [13] ἀδελφοί μου ὑμεῖς, ὀστᾶ μου καὶ σάρκες

μου ὑμεῖς, καὶ ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ; [14] καὶ τῷ Αμεσσαι ἐρεῖτε Οὐχὶ ὀστοῦν μου καὶ σάρξ μου σύ; καὶ νῦν τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ μὴ ἄρχων δυνάμεως ἔσῃ ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ Ιωαβ. [15] καὶ ἔκλινεν τὴν καρδίαν παντὸς ἀνδρὸς Ιουδα ὡς ἀνδρὸς ἑνός, καὶ ἀπέστειλαν πρὸς τὸν βασιλέα λέγοντες Ἐπιστράφητι σὺ καὶ πάντες οἱ δοῦλοί σου. [16] καὶ ἐπέστρεψεν ὁ βασιλεὺς καὶ ἦλθεν ἕως τοῦ Ιορδάνου, καὶ ἄνδρες Ιουδα ἦλθαν εἰς Γαλγαλα τοῦ πορεύεσθαι εἰς ἀπαντὴν τοῦ βασιλέως διαβιβάσαι τὸν βασιλέα τὸν Ιορδάνην. – [17] καὶ ἐτάχυνεν Σεμει υἱὸς Γηρα υἱοῦ τοῦ Ιεμενι ἐκ Βαουριμ καὶ κατέβη μετὰ ἀνδρὸς Ιουδα εἰς ἀπαντὴν τοῦ βασιλέως Δαυιδ [18] καὶ χίλιοι ἄνδρες μετ᾽ αὐτοῦ ἐκ τοῦ Βενιαμιν καὶ Σιβα τὸ παιδάριον τοῦ οἴκου Σαουλ καὶ δέκα πέντε υἱοὶ αὐτοῦ μετ᾽ αὐτοῦ καὶ εἴκοσι δοῦλοι αὐτοῦ μετ᾽ αὐτοῦ καὶ κατεύθυναν τὸν Ιορδάνην ἔμπροσθεν τοῦ βασιλέως [19] καὶ ἐλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβάσαι τὸν βασιλέα, καὶ διέβη ἡ διάβασις ἐξεγεῖραι τὸν οἶκον τοῦ βασιλέως καὶ τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ. καὶ Σεμει υἱὸς Γηρα ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον τοῦ βασιλέως διαβαίνοντος αὐτοῦ τὸν Ιορδάνην [20] καὶ εἶπεν πρὸς τὸν βασιλέα Μὴ διαλογισάσθω ὁ κύριός μου ἀνομίαν καὶ μὴ μνησθῇς ὅσα ἠδίκησεν ὁ παῖς σου ἐν τῇ ἡμέρᾳ, ᾗ ὁ κύριός μου ὁ βασιλεὺς ἐξεπορεύετο ἐξ Ιερουσαλημ, τοῦ θέσθαι τὸν βασιλέα εἰς τὴν καρδίαν αὐτοῦ, [21] ὅτι ἔγνω ὁ δοῦλός σου ὅτι ἐγὼ ἥμαρτον, καὶ ἰδοὺ ἐγὼ ἦλθον σήμερον πρότερος παντὸς οἴκου Ιωσηφ τοῦ καταβῆναι εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως. [22] καὶ ἀπεκρίθη Αβεσσα υἱὸς Σαρουιας καὶ εἶπεν Μὴ ἀντὶ τούτου οὐ θανατωθήσεται Σεμει, ὅτι κατηράσατο τὸν χριστὸν κυρίου; [23] καὶ εἶπεν Δαυιδ Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουιας, ὅτι γίνεσθέ μοι σήμερον εἰς ἐπίβουλον; σήμερον οὐ θανατωθήσεταί τις ἀνὴρ ἐξ Ισραηλ, ὅτι οὐκ οἶδα εἰ σήμερον βασιλεύω ἐγὼ ἐπὶ τὸν Ισραηλ. [24] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σεμει Οὐ μὴ ἀποθάνῃς· καὶ ὤμοσεν αὐτῷ ὁ βασιλεύς. – [25] καὶ Μεμφιβοσθε υἱὸς Ιωναθαν υἱοῦ Σαουλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως· καὶ οὐκ ἐθεράπευσεν τοὺς πόδας αὐτοῦ οὐδὲ ὠνυχίσατο οὐδὲ ἐποίησεν τὸν μύστακα αὐτοῦ καὶ τὰ ἱμάτια αὐτοῦ οὐκ ἔπλυνεν ἀπὸ τῆς ἡμέρας, ᾗς ἀπῆλθεν ὁ βασιλεύς, ἕως τῆς ἡμέρας, ᾗς αὐτὸς παρεγένετο ἐν εἰρήνῃ. [26] καὶ ἐγένετο ὅτε εἰσῆλθεν εἰς Ιερουσαλημ εἰς ἀπάντησιν τοῦ βασιλέως, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Τί ὅτι οὐκ ἐπορεύθης μετ᾽ ἐμοῦ, Μεμφιβοσθε; [27] καὶ εἶπεν πρὸς αὐτὸν Μεμφιβοσθε Κύριέ μου βασιλεῦ, ὁ δοῦλός μου παρελογίσατό με, ὅτι εἶπεν ὁ παῖς σου αὐτῷ Ἐπίσαξόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ᾽ αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως, ὅτι χωλὸς ὁ δοῦλός σου· [28] καὶ μεθώδευσεν ἐν τῷ δούλῳ σου πρὸς τὸν

κύριόν μου τὸν βασιλέα, καὶ ὁ κύριός μου ὁ βασιλεὺς ὡς ἄγγελος τοῦ θεοῦ, καὶ ποίησον τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου· [29] ὅτι οὐκ ἦν πᾶς ὁ οἶκος τοῦ πατρός μου ἀλλ᾽ ἢ ὅτι ἄνδρες θανάτου τῷ κυρίῳ μου τῷ βασιλεῖ, καὶ ἔθηκας τὸν δοῦλόν σου ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου· καὶ τί ἐστίν μοι ἔτι δικαίωμα καὶ τοῦ κεκραγέναι με ἔτι πρὸς τὸν βασιλέα; [30] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἵνα τί λαλεῖς ἔτι τοὺς λόγους σου; εἶπον Σὺ καὶ Σιβα διελεῖσθε τὸν ἀγρόν. [31] καὶ εἶπεν Μεμφιβοσθε πρὸς τὸν βασιλέα Καί γε τὰ πάντα λαβέτω μετὰ τὸ παραγενέσθαι τὸν κύριόν μου τὸν βασιλέα ἐν εἰρήνῃ εἰς τὸν οἶκον αὐτοῦ. – [32] καὶ Βερζελλι ὁ Γαλααδίτης κατέβη ἐκ Ρωγελλιμ καὶ διέβη μετὰ τοῦ βασιλέως τὸν Ιορδάνην ἐκπέμψαι αὐτὸν τὸν Ιορδάνην· [33] καὶ Βερζελλι ἀνὴρ πρεσβύτερος σφόδρα, υἱὸς ὀγδοήκοντα ἐτῶν, καὶ αὐτὸς διέθρεψεν τὸν βασιλέα ἐν τῷ οἰκεῖν αὐτὸν ἐν Μαναιμ, ὅτι ἀνὴρ μέγας ἐστὶν σφόδρα. [34] καὶ εἶπεν ὁ βασιλεὺς πρὸς Βερζελλι Σὺ διαβήσῃ μετ᾽ ἐμοῦ, καὶ διαθρέψω τὸ γῆράς σου μετ᾽ ἐμοῦ ἐν Ιερουσαλημ. [35] καὶ εἶπεν Βερζελλι πρὸς τὸν βασιλέα Πόσαι ἡμέραι ἐτῶν ζωῆς μου, ὅτι ἀναβήσομαι μετὰ τοῦ βασιλέως εἰς Ιερουσαλημ; [36] υἱὸς ὀγδοήκοντα ἐτῶν ἐγώ εἰμι σήμερον· μὴ γνώσομαι ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ; ἢ γεύσεται ὁ δοῦλός σου ἔτι ὃ φάγομαι ἢ πίομαι; ἢ ἀκούσομαι ἔτι φωνὴν ᾀδόντων καὶ ᾀδουσῶν; ἵνα τί ἔσται ἔτι ὁ δοῦλός σου εἰς φορτίον ἐπὶ τὸν κύριόν μου τὸν βασιλέα; [37] ὡς βραχὺ διαβήσεται ὁ δοῦλός σου τὸν Ιορδάνην μετὰ τοῦ βασιλέως· καὶ ἵνα τί ἀνταποδίδωσίν μοι ὁ βασιλεὺς τὴν ἀνταπόδοσιν ταύτην; [38] καθισάτω δὴ ὁ δοῦλός σου καὶ ἀποθανοῦμαι ἐν τῇ πόλει μου παρὰ τῷ τάφῳ τοῦ πατρός μου καὶ τῆς μητρός μου· καὶ ἰδοὺ ὁ δοῦλός σου Χαμααμ διαβήσεται μετὰ τοῦ κυρίου μου τοῦ βασιλέως, καὶ ποίησον αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου. [39] καὶ εἶπεν ὁ βασιλεύς Μετ ἐμοῦ διαβήτω Χαμααμ, κἀγὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου καὶ πάντα, ὅσα ἐκλέξῃ ἐπ᾽ ἐμοί, ποιήσω σοι. [40] καὶ διέβη πᾶς ὁ λαὸς τὸν Ιορδάνην, καὶ ὁ βασιλεὺς διέβη· καὶ κατεφίλησεν ὁ βασιλεὺς τὸν Βερζελλι καὶ εὐλόγησεν αὐτόν, καὶ ἐπέστρεψεν εἰς τὸν τόπον αὐτοῦ. [41] καὶ διέβη ὁ βασιλεὺς εἰς Γαλγαλα, καὶ Χαμααμ διέβη μετ᾽ αὐτοῦ, καὶ πᾶς ὁ λαὸς Ιουδα διαβαίνοντες μετὰ τοῦ βασιλέως καί γε τὸ ἥμισυ τοῦ λαοῦ Ισραηλ. – [42] καὶ ἰδοὺ πᾶς ἀνὴρ Ισραηλ παρεγένοντο πρὸς τὸν βασιλέα καὶ εἶπον πρὸς τὸν βασιλέα Τί ὅτι ἔκλεψάν σε οἱ ἀδελφοὶ ἡμῶν ἀνὴρ Ιουδα καὶ διεβίβασαν τὸν βασιλέα καὶ τὸν οἶκον αὐτοῦ τὸν Ιορδάνην καὶ πάντες ἄνδρες Δαυιδ μετ᾽ αὐτοῦ; [43] καὶ ἀπεκρίθη πᾶς ἀνὴρ Ιουδα πρὸς ἄνδρα Ισραηλ καὶ εἶπαν Διότι ἐγγίζει πρός με ὁ βασιλεύς· καὶ ἵνα τί οὕτως ἐθυμώθης περὶ τοῦ λόγου τούτου; μὴ βρώσει ἐφάγαμεν ἐκ τοῦ βασιλέως, ἢ δόμα ἔδωκεν ἢ ἄρσιν ἦρεν ἡμῖν; [44] καὶ ἀπεκρίθη ἀνὴρ Ισραηλ τῷ ἀνδρὶ Ιουδα καὶ εἶπεν Δέκα

χεῖρές μοι ἐν τῷ βασιλεῖ, καὶ πρωτότοκος ἐγὼ ἢ σύ, καί γε ἐν τῷ Δαυιδ εἰμὶ ὑπὲρ σέ· καὶ ἵνα τί τοῦτο ὕβρισάς με καὶ οὐκ ἐλογίσθη ὁ λόγος μου πρῶτός μοι τοῦ ἐπιστρέψαι τὸν βασιλέα ἐμοί; καὶ ἐσκληρύνθη ὁ λόγος ἀνδρὸς Ιουδα ὑπὲρ τὸν λόγον ἀνδρὸς Ισραηλ.

CHAPTER 20

[1] Καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος καὶ ὄνομα αὐτῷ Σαβεε υἱὸς Βοχορι ἀνὴρ ὁ Ιεμενι καὶ ἐσάλπισεν ἐν τῇ κερατίνῃ καὶ εἶπεν Οὐκ ἔστιν ἡμῖν μερὶς ἐν Δαυιδ οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ Ιεσσαι· ἀνὴρ εἰς τὰ σκηνώματά σου, Ισραηλ. [2] καὶ ἀνέβη πᾶς ἀνὴρ Ισραηλ ἀπὸ ὄπισθεν Δαυιδ ὀπίσω Σαβεε υἱοῦ Βοχορι, καὶ ἀνὴρ Ιουδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ Ιορδάνου καὶ ἕως Ιερουσαλημ. [3] καὶ εἰσῆλθεν Δαυιδ εἰς τὸν οἶκον αὐτοῦ εἰς Ιερουσαλημ, καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ, ἃς ἀφῆκεν φυλάσσειν τὸν οἶκον, καὶ ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς καὶ διέθρεψεν αὐτὰς καὶ πρὸς αὐτὰς οὐκ εἰσῆλθεν, καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν, χῆραι ζῶσαι. – [4] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αμεσσαι Βόησόν μοι τὸν ἄνδρα Ιουδα τρεῖς ἡμέρας, σὺ δὲ αὐτοῦ στῆθι. [5] καὶ ἐπορεύθη Αμεσσαι τοῦ βοῆσαι τὸν Ιουδαν καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ, οὗ ἐτάξατο αὐτῷ Δαυιδ. [6] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα Νῦν κακοποιήσει ἡμᾶς Σαβεε υἱὸς Βοχορι ὑπὲρ Αβεσσαλωμ, καὶ νῦν σὺ λαβὲ μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου καὶ καταδίωξον ὀπίσω αὐτοῦ, μήποτε ἑαυτῷ εὕρῃ πόλεις ὀχυρὰς καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν. [7] καὶ ἐξῆλθον ὀπίσω αὐτοῦ οἱ ἄνδρες Ιωαβ καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ πάντες οἱ δυνατοὶ καὶ ἐξῆλθαν ἐξ Ιερουσαλημ διῶξαι ὀπίσω Σαβεε υἱοῦ Βοχορι. – [8] καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν Γαβαων, καὶ Αμεσσαι εἰσῆλθεν ἔμπροσθεν αὐτῶν. καὶ Ιωαβ περιεζωσμένος μανδύαν τὸ ἔνδυμα αὐτοῦ καὶ ἐπ᾽ αὐτῷ περιεζωσμένος μάχαιραν ἐζευγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ αὐτῆς, καὶ ἡ μάχαιρα ἐξῆλθεν καὶ ἔπεσεν. [9] καὶ εἶπεν Ιωαβ τῷ Αμεσσαι Εἰ ὑγιαίνεις σύ, ἀδελφέ; καὶ ἐκράτησεν ἡ χεὶρ ἡ δεξιὰ Ιωαβ τοῦ πώγωνος Αμεσσαι τοῦ καταφιλῆσαι αὐτόν· [10] καὶ Αμεσσαι οὐκ ἐφυλάξατο τὴν μάχαιραν τὴν ἐν τῇ χειρὶ Ιωαβ, καὶ ἔπαισεν αὐτὸν ἐν αὐτῇ Ιωαβ εἰς τὴν ψόαν, καὶ ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τὴν γῆν, καὶ οὐκ ἐδευτέρωσεν αὐτῷ, καὶ ἀπέθανεν. καὶ Ιωαβ καὶ Αβεσσα ὁ ἀδελφὸς αὐτοῦ ἐδίωξεν ὀπίσω Σαβεε υἱοῦ Βοχορι· [11] καὶ ἀνὴρ ἔστη ἐπ᾽ αὐτὸν τῶν παιδαρίων Ιωαβ καὶ εἶπεν Τίς ὁ βουλόμενος Ιωαβ καὶ τίς τοῦ Δαυιδ, ὀπίσω Ιωαβ· [12] καὶ Αμεσσαι πεφυρμένος ἐν τῷ αἵματι ἐν μέσῳ τῆς τρίβου, καὶ εἶδεν ὁ ἀνὴρ ὅτι εἰστήκει πᾶς ὁ λαός, καὶ ἀπέστρεψεν τὸν Αμεσσαι ἐκ τῆς τρίβου εἰς ἀγρὸν καὶ ἐπέρριψεν ἐπ᾽ αὐτὸν ἱμάτιον, καθότι εἶδεν πάντα τὸν ἐρχόμενον ἐπ᾽ αὐτὸν ἑστηκότα· [13] ἡνίκα δὲ ἔφθασεν ἐκ τῆς τρίβου, παρῆλθεν πᾶς ἀνὴρ Ισραηλ ὀπίσω Ιωαβ τοῦ διῶξαι ὀπίσω Σαβεε υἱοῦ Βοχορι. – [14] καὶ διῆλθεν ἐν πάσαις φυλαῖς Ισραηλ εἰς Αβελ καὶ εἰς Βαιθμαχα καὶ πάντες ἐν Χαρρι, καὶ

ἐξεκκλησιάσθησαν καὶ ἦλθον κατόπισθεν αὐτοῦ. [15] καὶ παρεγενήθησαν καὶ ἐπολιόρκουν ἐπ᾽ αὐτὸν τὴν Αβελ καὶ τὴν Βαιθμαχα καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν, καὶ ἔστη ἐν τῷ προτειχίσματι, καὶ πᾶς ὁ λαὸς ὁ μετὰ Ιωαβ ἐνοοῦσαν καταβαλεῖν τὸ τεῖχος. [16] καὶ ἐβόησεν γυνὴ σοφὴ ἐκ τοῦ τείχους καὶ εἶπεν Ἀκούσατε ἀκούσατε, εἴπατε δὴ πρὸς Ιωαβ Ἔγγισον ἕως ὧδε, καὶ λαλήσω πρὸς αὐτόν. [17] καὶ προσήγγισεν πρὸς αὐτήν, καὶ εἶπεν ἡ γυνή Εἰ σὺ εἶ Ιωαβ; ὁ δὲ εἶπεν Ἐγώ. εἶπεν δὲ αὐτῷ Ἄκουσον τοὺς λόγους τῆς δούλης σου. καὶ εἶπεν Ιωαβ Ἀκούω ἐγώ εἰμι. [18] καὶ εἶπεν λέγουσα Λόγον ἐλάλησαν ἐν πρώτοις λέγοντες Ἠρωτημένος ἠρωτήθη ἐν τῇ Αβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ισραηλ, ἐρωτῶντες ἐπερωτήσουσιν ἐν Αβελ καὶ οὕτως εἰ ἐξέλιπον. [19] ἐγώ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ισραηλ, σὺ δὲ ζητεῖς θανατῶσαι πόλιν καὶ μητρόπολιν ἐν Ισραηλ· ἵνα τί καταποντίζεις κληρονομίαν κυρίου; [20] καὶ ἀπεκρίθη Ιωαβ καὶ εἶπεν Ἵλεώς μοι ἵλεώς μοι, εἰ καταποντιῶ καὶ εἰ διαφθερῶ· [21] οὐχ οὕτος ὁ λόγος, ὅτι ἀνὴρ ἐξ ὄρους Εφραιμ, Σαβεε υἱὸς Βοχορι ὄνομα αὐτοῦ, καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ ἐπὶ τὸν βασιλέα Δαυιδ· δότε αὐτόν μοι μόνον, καὶ ἀπελεύσομαι ἀπάνωθεν τῆς πόλεως. καὶ εἶπεν ἡ γυνὴ πρὸς Ιωαβ Ἰδοὺ ἡ κεφαλὴ αὐτοῦ ῥιφήσεται πρὸς σὲ διὰ τοῦ τείχους. [22] καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαὸν καὶ ἐλάλησεν πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς· καὶ ἀφεῖλεν τὴν κεφαλὴν Σαβεε υἱοῦ Βοχορι καὶ ἔβαλεν πρὸς Ιωαβ. καὶ ἐσάλπισεν ἐν κερατίνῃ, καὶ διεσπάρησαν ἀπὸ τῆς πόλεως ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ· καὶ Ιωαβ ἀπέστρεψεν εἰς Ιερουσαλημ πρὸς τὸν βασιλέα. [23] Καὶ Ιωαβ πρὸς πάσῃ τῇ δυνάμει Ισραηλ, καὶ Βαναιας υἱὸς Ιωδαε ἐπὶ τοῦ χερεθθι καὶ ἐπὶ τοῦ φελεθθι, [24] καὶ Αδωνιραμ ἐπὶ τοῦ φόρου, καὶ Ιωσαφατ υἱὸς Αχιλουθ ἀναμιμνήσκων, [25] καὶ Σουσα γραμματεύς, καὶ Σαδωκ καὶ Αβιαθαρ ἱερεῖς, [26] καί γε Ιρας ὁ Ιαριν ἦν ἱερεὺς τοῦ Δαυιδ.

CHAPTER 21

[1] Καὶ ἐγένετο λιμὸς ἐν ταῖς ἡμέραις Δαυιδ τρία ἔτη, ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ, καὶ ἐζήτησεν Δαυιδ τὸ πρόσωπον τοῦ κυρίου. καὶ εἶπεν κύριος Ἐπὶ Σαουλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ αὐτὸν θανάτῳ αἱμάτων περὶ οὗ ἐθανάτωσεν τοὺς Γαβαωνίτας. [2] καὶ ἐκάλεσεν ὁ βασιλεὺς Δαυιδ τοὺς Γαβαωνίτας καὶ εἶπεν πρὸς αὐτούς· καὶ οἱ Γαβαωνῖται οὐχ υἱοὶ Ισραηλ εἰσίν, ὅτι ἀλλ᾽ ἢ ἐκ τοῦ λείμματος τοῦ Αμορραίου, καὶ οἱ υἱοὶ Ισραηλ ὤμοσαν αὐτοῖς· καὶ ἐζήτησεν Σαουλ πατάξαι αὐτοὺς ἐν τῷ ζηλῶσαι αὐτὸν τοὺς υἱοὺς Ισραηλ καὶ Ιουδα. [3] καὶ εἶπεν Δαυιδ πρὸς τοὺς Γαβαωνίτας Τί ποιήσω ὑμῖν καὶ ἐν τίνι ἐξιλάσομαι καὶ εὐλογήσετε τὴν κληρονομίαν κυρίου; [4] καὶ εἶπαν αὐτῷ οἱ Γαβαωνῖται Οὐκ ἔστιν ἡμῖν ἀργύριον καὶ χρυσίον μετὰ Σαουλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ οὐκ ἔστιν ἡμῖν ἀνὴρ θανατῶσαι ἐν Ισραηλ. καὶ εἶπεν Τί ὑμεῖς λέγετε καὶ ποιήσω ὑμῖν; [5] καὶ εἶπαν πρὸς τὸν βασιλέα Ὁ ἀνὴρ συνετέλεσεν ἐφ᾽ ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς· ἀφανίσωμεν αὐτὸν τοῦ μὴ ἑστάναι αὐτὸν ἐν παντὶ ὁρίῳ Ισραηλ· [6] δότω ἡμῖν ἑπτὰ ἄνδρας ἐκ τῶν υἱῶν αὐτοῦ, καὶ ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν Γαβαων Σαουλ ἐκλεκτοὺς κυρίου. καὶ εἶπεν ὁ βασιλεύς Ἐγὼ δώσω. [7] καὶ ἐφείσατο ὁ βασιλεὺς ἐπὶ Μεμφιβοσθε υἱὸν Ιωναθαν υἱοῦ Σαουλ διὰ τὸν ὅρκον κυρίου τὸν ἀνὰ μέσον αὐτῶν, ἀνὰ μέσον Δαυιδ καὶ ἀνὰ μέσον Ιωναθαν υἱοῦ Σαουλ. [8] καὶ ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς Ρεσφα θυγατρὸς Αια, οὓς ἔτεκεν τῷ Σαουλ, τὸν Ερμωνι καὶ τὸν Μεμφιβοσθε, καὶ τοὺς πέντε υἱοὺς Μιχολ θυγατρὸς Σαουλ, οὓς ἔτεκεν τῷ Εσριηλ υἱῷ Βερζελλι τῷ Μοουλαθι, [9] καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ τῶν Γαβαωνιτῶν, καὶ ἐξηλίασαν αὐτοὺς ἐν τῷ ὄρει ἔναντι κυρίου, καὶ ἔπεσαν οἱ ἑπτὰ αὐτοὶ ἐπὶ τὸ αὐτό· καὶ αὐτοὶ δὲ ἐθανατώθησαν ἐν ἡμέραις θερισμοῦ ἐν πρώτοις ἐν ἀρχῇ θερισμοῦ κριθῶν. [10] καὶ ἔλαβεν Ρεσφα θυγάτηρ Αια τὸν σάκκον καὶ ἔπηξεν αὐτῇ πρὸς τὴν πέτραν ἐν ἀρχῇ θερισμοῦ κριθῶν, ἕως ἔσταξεν ἐπ᾽ αὐτοὺς ὕδωρ ἐκ τοῦ οὐρανοῦ, καὶ οὐκ ἔδωκεν τὰ πετεινὰ τοῦ οὐρανοῦ καταπαῦσαι ἐπ᾽ αὐτοὺς ἡμέρας καὶ τὰ θηρία τοῦ ἀγροῦ νυκτός. – [11] καὶ ἀπηγγέλη τῷ Δαυιδ ὅσα ἐποίησεν Ρεσφα θυγάτηρ Αια παλλακὴ Σαουλ, καὶ ἐξελύθησαν, καὶ κατέλαβεν αὐτοὺς Δαν υἱὸς Ιωα ἐκ τῶν ἀπογόνων τῶν γιγάντων, [12] καὶ ἐπορεύθη Δαυιδ καὶ ἔλαβεν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ παρὰ τῶν ἀνδρῶν υἱῶν Ιαβις Γαλααδ, οἳ ἔκλεψαν αὐτοὺς ἐκ τῆς πλατείας Βαιθσαν, ὅτι ἔστησαν αὐτοὺς ἐκεῖ οἱ ἀλλόφυλοι ἐν ἡμέρᾳ, ᾗ ἐπάταξαν οἱ ἀλλόφυλοι τὸν Σαουλ ἐν Γελβουε, [13] καὶ ἀνήνεγκεν ἐκεῖθεν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ καὶ συνήγαγεν τὰ ὀστᾶ τῶν ἐξηλιασμένων. [14]

καὶ ἔθαψαν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ καὶ τῶν ἡλιασθέντων ἐν γῇ Βενιαμιν ἐν τῇ πλευρᾷ ἐν τῷ τάφῳ Κις τοῦ πατρὸς αὐτοῦ καὶ ἐποίησαν πάντα, ὅσα ἐνετείλατο ὁ βασιλεύς. – καὶ ἐπήκουσεν ὁ θεὸς τῇ γῇ μετὰ ταῦτα. [15] Καὶ ἐγενήθη ἔτι πόλεμος τοῖς ἀλλοφύλοις μετὰ Ισραηλ. καὶ κατέβη Δαυιδ καὶ οἱ παῖδες αὐτοῦ μετ’ αὐτοῦ καὶ ἐπολέμησαν μετὰ τῶν ἀλλοφύλων, καὶ ἐξελύθη Δαυιδ. [16] καὶ Ιεσβι, ὃς ἦν ἐν τοῖς ἐκγόνοις τοῦ Ραφα καὶ ὁ σταθμὸς τοῦ δόρατος αὐτοῦ τριακοσίων σίκλων ὁλκὴ χαλκοῦ καὶ αὐτὸς περιεζωσμένος κορύνην, καὶ διενοεῖτο πατάξαι τὸν Δαυιδ. [17] καὶ ἐβοήθησεν αὐτῷ Αβεσσα υἱὸς Σαρουιας καὶ ἐπάταξεν τὸν ἀλλόφυλον καὶ ἐθανάτωσεν αὐτόν. τότε ὤμοσαν οἱ ἄνδρες Δαυιδ λέγοντες Οὐκ ἐξελεύσῃ ἔτι μεθ’ ἡμῶν εἰς πόλεμον καὶ οὐ μὴ σβέσῃς τὸν λύχνον Ισραηλ. – [18] καὶ ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν Γεθ μετὰ τῶν ἀλλοφύλων. τότε ἐπάταξεν Σεβοχα ὁ Αστατωθι τὸν Σεφ τὸν ἐν τοῖς ἐκγόνοις τοῦ Ραφα. – [19] καὶ ἐγένετο ὁ πόλεμος ἐν Γοβ μετὰ τῶν ἀλλοφύλων. καὶ ἐπάταξεν Ελεαναν υἱὸς Αριωργιμ ὁ Βαιθλεεμίτης τὸν Γολιαθ τὸν Γεθθαῖον, καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφαινόντων. – [20] καὶ ἐγένετο ἔτι πόλεμος ἐν Γεθ. καὶ ἦν ἀνὴρ μαδων, καὶ οἱ δάκτυλοι τῶν χειρῶν αὐτοῦ καὶ οἱ δάκτυλοι τῶν ποδῶν αὐτοῦ ἓξ καὶ ἕξ, εἴκοσι τέσσαρες ἀριθμῷ, καί γε αὐτὸς ἐτέχθη τῷ Ραφα. [21] καὶ ὠνείδισεν τὸν Ισραηλ, καὶ ἐπάταξεν αὐτὸν Ιωναθαν υἱὸς Σεμει ἀδελφοῦ Δαυιδ. – [22] οἱ τέσσαρες οὗτοι ἐτέχθησαν ἀπόγονοι τῶν γιγάντων ἐν Γεθ τῷ Ραφα οἶκος, καὶ ἔπεσαν ἐν χειρὶ Δαυιδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ.

CHAPTER 22

[1] Καὶ ἐλάλησεν Δαυιδ τῷ κυρίῳ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐν ᾗ ἡμέρᾳ ἐξείλατο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαουλ, [2] καὶ εἶπεν Κύριε, πέτρα μου καὶ ὀχύρωμά μου καὶ ἐξαιρούμενός με ἐμοί, [3] ὁ θεός μου φύλαξ ἔσται μου, πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ, ὑπερασπιστής μου καὶ κέρας σωτηρίας μου, ἀντιλήμπτωρ μου καὶ καταφυγή μου σωτηρίας μου, ἐξ ἀδίκου σώσεις με. [4] αἰνετὸν ἐπικαλέσομαι κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι. [5] ὅτι περιέσχον με συντριμμοὶ θανάτου, χείμαρροι ἀνομίας ἐθάμβησάν με· [6] ὠδῖνες θανάτου ἐκύκλωσάν με, προέφθασάν με σκληρότητες θανάτου. [7] ἐν τῷ θλίβεσθαί με ἐπικαλέσομαι κύριον καὶ πρὸς τὸν θεόν μου βοήσομαι· καὶ ἐπακούσεται ἐκ ναοῦ αὐτοῦ φωνῆς μου, καὶ ἡ κραυγή μου ἐν τοῖς ὠσὶν αὐτοῦ. [8] καὶ ἐταράχθη καὶ ἐσείσθη ἡ γῆ, καὶ τὰ θεμέλια τοῦ οὐρανοῦ συνεταράχθησαν καὶ ἐσπαράχθησαν, ὅτι ἐθυμώθη κύριος αὐτοῖς. [9] ἀνέβη καπνὸς ἐν τῇ ὀργῇ αὐτοῦ, καὶ πῦρ ἐκ στόματος αὐτοῦ κατέδεται, ἄνθρακες ἐξεκαύθησαν ἀπ᾽ αὐτοῦ. [10] καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη, καὶ γνόφος ὑποκάτω τῶν ποδῶν αὐτοῦ. [11] καὶ ἐπεκάθισεν ἐπὶ χερουβιν καὶ ἐπετάσθη καὶ ὤφθη ἐπὶ πτερύγων ἀνέμου. [12] καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ κύκλῳ αὐτοῦ, ἡ σκηνὴ αὐτοῦ σκότος ὑδάτων· ἐπάχυνεν ἐν νεφέλαις ἀέρος. [13] ἀπὸ τοῦ φέγγους ἐναντίον αὐτοῦ ἐξεκαύθησαν ἄνθρακες πυρός. [14] ἐβρόντησεν ἐξ οὐρανοῦ κύριος, καὶ ὁ ὕψιστος ἔδωκεν φωνὴν αὐτοῦ [15] καὶ ἀπέστειλεν βέλη καὶ ἐσκόρπισεν αὐτούς, ἀστραπὴν καὶ ἐξέστησεν αὐτούς. [16] καὶ ὤφθησαν ἀφέσεις θαλάσσης, καὶ ἀπεκαλύφθη θεμέλια τῆς οἰκουμένης ἐν τῇ ἐπιτιμήσει κυρίου, ἀπὸ πνοῆς πνεύματος θυμοῦ αὐτοῦ. [17] ἀπέστειλεν ἐξ ὕψους καὶ ἔλαβέν με, εἵλκυσέν με ἐξ ὑδάτων πολλῶν· [18] ἐρρύσατό με ἐξ ἐχθρῶν μου ἰσχύος, ἐκ τῶν μισούντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ. [19] προέφθασάν με ἐν ἡμέρᾳ θλίψεώς μου, καὶ ἐγένετο κύριος ἐπιστήριγμά μου [20] καὶ ἐξήγαγέν με εἰς πλατυσμὸν καὶ ἐξείλατό με, ὅτι εὐδόκησεν ἐν ἐμοί. [21] καὶ ἀνταπέδωκέν μοι κύριος κατὰ τὴν δικαιοσύνην μου, κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταπέδωκέν μοι, [22] ὅτι ἐφύλαξα ὁδοὺς κυρίου καὶ οὐκ ἠσέβησα ἀπὸ τοῦ θεοῦ μου, [23] ὅτι πάντα τὰ κρίματα αὐτοῦ κατεναντίον μου, καὶ τὰ δικαιώματα αὐτοῦ, οὐκ ἀπέστην ἀπ᾽ αὐτῶν. [24] καὶ ἔσομαι ἄμωμος αὐτῷ καὶ προφυλάξομαι ἀπὸ τῆς ἀνομίας μου. [25] καὶ ἀποδώσει μοι κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ. [26] μετὰ ὁσίου ὁσιωθήσῃ καὶ μετὰ ἀνδρὸς τελείου τελειωθήσῃ [27] καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ στρεβλωθήσῃ.

[28] καὶ τὸν λαὸν τὸν πτωχὸν σώσεις καὶ ὀφθαλμοὺς ἐπὶ μετεώρων ταπεινώσεις. [29] ὅτι σὺ ὁ λύχνος μου, κύριε, καὶ κύριος ἐκλάμψει μοι τὸ σκότος μου. [30] ὅτι ἐν σοὶ δραμοῦμαι μονόζωνος καὶ ἐν τῷ θεῷ μου ὑπερβήσομαι τεῖχος. [31] ὁ ἰσχυρός, ἄμωμος ἡ ὁδὸς αὐτοῦ, τὸ ῥῆμα κυρίου κραταιόν, πεπυρωμένον, ὑπερασπιστής ἐστιν πᾶσιν τοῖς πεποιθόσιν ἐπ᾽ αὐτῷ. [32] τίς ἰσχυρὸς πλὴν κυρίου; καὶ τίς κτίστης ἔσται πλὴν τοῦ θεοῦ ἡμῶν; [33] ὁ ἰσχυρὸς ὁ κραταιῶν με δυνάμει, καὶ ἐξετίναξεν ἄμωμον τὴν ὁδόν μου· [34] τιθεὶς τοὺς πόδας μου ὡς ἐλάφων καὶ ἐπὶ τὰ ὕψη ἱστῶν με· [35] διδάσκων χεῖράς μου εἰς πόλεμον καὶ κατάξας τόξον χαλκοῦν ἐν βραχίονί μου. [36] καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας μου, καὶ ἡ ὑπακοή σου ἐπλήθυνέν με [37] εἰς πλατυσμὸν εἰς τὰ διαβήματά μου ὑποκάτω μου, καὶ οὐκ ἐσαλεύθησαν τὰ σκέλη μου. [38] διώξω ἐχθρούς μου καὶ ἀφανιῶ αὐτοὺς καὶ οὐκ ἀναστρέψω, ἕως συντελέσω αὐτούς· [39] καὶ θλάσω αὐτούς, καὶ οὐκ ἀναστήσονται καὶ πεσοῦνται ὑπὸ τοὺς πόδας μου. [40] καὶ ἐνισχύσεις με δυνάμει εἰς πόλεμον, κάμψεις τοὺς ἐπανιστανομένους μοι ὑποκάτω μου· [41] καὶ τοὺς ἐχθρούς μου ἔδωκάς μοι νῶτον, τοὺς μισοῦντάς με, καὶ ἐθανάτωσας αὐτούς. [42] βοήσονται, καὶ οὐκ ἔστιν βοηθός, πρὸς κύριον, καὶ οὐχ ὑπήκουσεν αὐτῶν. [43] καὶ ἐλέανα αὐτοὺς ὡς χοῦν γῆς, ὡς πηλὸν ἐξόδων ἐλέπτυνα αὐτούς. [44] καὶ ῥύσῃ με ἐκ μάχης λαῶν, φυλάξεις με εἰς κεφαλὴν ἐθνῶν· λαός, ὃν οὐκ ἔγνων, ἐδούλευσάν μοι, [45] υἱοὶ ἀλλότριοι ἐψεύσαντό μοι, εἰς ἀκοὴν ὠτίου ἤκουσάν μου· [46] υἱοὶ ἀλλότριοι ἀπορριφήσονται καὶ σφαλοῦσιν ἐκ τῶν συγκλεισμῶν αὐτῶν. [47] ζῇ κύριος, καὶ εὐλογητὸς ὁ φύλαξ μου, καὶ ὑψωθήσεται ὁ θεός μου, ὁ φύλαξ τῆς σωτηρίας μου. [48] ἰσχυρὸς κύριος ὁ διδοὺς ἐκδικήσεις ἐμοί, παιδεύων λαοὺς ὑποκάτω μου [49] καὶ ἐξάγων με ἐξ ἐχθρῶν μου, καὶ ἐκ τῶν ἐπεγειρομένων μοι ὑψώσεις με, ἐξ ἀνδρὸς ἀδικημάτων ῥύσῃ με. [50] διὰ τοῦτο ἐξομολογήσομαί σοι, κύριε, ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ ὀνόματί σου ψαλῶ, [51] μεγαλύνων σωτηρίας βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ, τῷ Δαυιδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

CHAPTER 23

[1] Καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι Πιστὸς Δαυιδ υἱὸς Ιεσσαι, καὶ πιστὸς ἀνήρ, ὃν ἀνέστησεν κύριος ἐπὶ χριστὸν θεοῦ Ιακωβ, καὶ εὐπρεπεῖς ψαλμοὶ Ισραηλ. [2] πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί, καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου· [3] λέγει ὁ θεὸς Ισραηλ, ἐμοὶ ἐλάλησεν φύλαξ Ισραηλ Παραβολὴν εἰπόν Ἐν ἀνθρώπῳ πῶς κραταιώσητε φόβον θεοῦ; [4] καὶ ἐν θεῷ φωτὶ πρωίας ἀνατείλαι ἥλιος, τὸ πρωῒ οὐ παρῆλθεν ἐκ φέγγους καὶ ὡς ἐξ ὑετοῦ χλόης ἀπὸ γῆς. [5] οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἰσχυροῦ; διαθήκην γὰρ αἰώνιον ἔθετό μοι, ἑτοίμην ἐν παντὶ καιρῷ, πεφυλαγμένην, ὅτι πᾶσα σωτηρία μου καὶ πᾶν θέλημα, ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος. [6] ὥσπερ ἄκανθα ἐξωσμένη πάντες αὐτοί, ὅτι οὐ χειρὶ λημφθήσονται, [7] καὶ ἀνὴρ οὐ κοπιάσει ἐν αὐτοῖς, καὶ πλῆρες σιδήρου καὶ ξύλον δόρατος, καὶ ἐν πυρὶ καύσει καυθήσονται αἰσχύνῃ αὐτῶν. [8] Ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ· Ιεβοσθε ὁ Χαναναῖος ἄρχων τοῦ τρίτου ἐστίν, Αδινων ὁ Ασωναῖος. οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἐπὶ ὀκτακοσίους τραυματίας εἰς ἅπαξ. – [9] καὶ μετ᾽ αὐτὸν Ελεαζαρ υἱὸς πατραδέλφου αὐτοῦ υἱὸς Σουσίτου ἐν τοῖς τρισὶν δυνατοῖς. οὗτος ἦν μετὰ Δαυιδ ἐν Σερραν, καὶ ἐν τῷ ὀνειδίσαι αὐτὸν ἐν τοῖς ἀλλοφύλοις συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἀνέβησαν ἀνὴρ Ισραηλ· [10] αὐτὸς ἀνέστη καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις, ἕως οὗ ἐκοπίασεν ἡ χεὶρ αὐτοῦ καὶ προσεκολλήθη ἡ χεὶρ αὐτοῦ πρὸς τὴν μάχαιραν, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκδιδύσκειν. – [11] καὶ μετ᾽ αὐτὸν Σαμαια υἱὸς Ασα ὁ Αρουχαῖος. καὶ συνήχθησαν οἱ ἀλλόφυλοι εἰς Θηρία, καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ, καὶ ὁ λαὸς ἔφυγεν ἐκ προσώπου ἀλλοφύλων· [12] καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος καὶ ἐξείλατο αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην. – [13] καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα καὶ ἦλθον εἰς Κασων πρὸς Δαυιδ εἰς τὸ σπήλαιον Οδολλαμ, καὶ τάγμα τῶν ἀλλοφύλων παρενέβαλον ἐν τῇ κοιλάδι Ραφαιμ· [14] καὶ Δαυιδ τότε ἐν τῇ περιοχῇ, καὶ τὸ ὑπόστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ. [15] καὶ ἐπεθύμησεν Δαυιδ καὶ εἶπεν Τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ; τὸ δὲ σύστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ. [16] καὶ διέρρηξαν οἱ τρεῖς δυνατοὶ ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ καὶ ἔλαβαν καὶ παρεγένοντο πρὸς Δαυιδ, καὶ οὐκ ἠθέλησεν πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ [17] καὶ εἶπεν Ἵλεώς μοι, κύριε, τοῦ ποιῆσαι τοῦτο· εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν ταῖς ψυχαῖς

αὐτῶν πίομαι; καὶ οὐκ ἠθέλησεν πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί. [18] Καὶ Αβεσσα ἀδελφὸς Ιωαβ υἱὸς Σαρουιας, αὐτὸς ἄρχων ἐν τοῖς τρισίν. καὶ αὐτὸς ἐξήγειρεν τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίους τραυματίας, καὶ αὐτῷ ὄνομα ἐν τοῖς τρισίν· [19] ἐκ τῶν τριῶν ἐκείνων ἔνδοξος, καὶ ἐγένετο αὐτοῖς εἰς ἄρχοντα, καὶ ἕως τῶν τριῶν οὐκ ἦλθεν. – [20] καὶ Βαναιας υἱὸς Ιωδαε, ἀνὴρ αὐτὸς πολλοστὸς ἔργοις ἀπὸ Καβεσεηλ. καὶ αὐτὸς ἐπάταξεν τοὺς δύο υἱοὺς αριηλ τοῦ Μωαβ· καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν μέσῳ τοῦ λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνος· [21] αὐτὸς ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατόν, ἐν δὲ τῇ χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας, καὶ κατέβη πρὸς αὐτὸν ἐν ῥάβδῳ καὶ ἥρπασεν τὸ δόρυ ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ. [22] ταῦτα ἐποίησεν Βαναιας υἱὸς Ιωδαε, καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς· [23] ἐκ τῶν τριῶν ἔνδοξος, καὶ πρὸς τοὺς τρεῖς οὐκ ἦλθεν· καὶ ἔταξεν αὐτὸν Δαυιδ εἰς τὰς ἀκοὰς αὐτοῦ. [24] Καὶ ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ βασιλέως· Ασαηλ ἀδελφὸς Ιωαβ [οὗτος ἐν τοῖς τριάκοντα], Ελεαναν υἱὸς Δουδι πατραδέλφου αὐτοῦ ἐν Βαιθλεεμ, [25] Σαμαι ὁ Αρουδαῖος, Ελικα ὁ Αρωδαῖος, [26] Ελλης ὁ Φελωθι, Ιρας υἱὸς Εκκας ὁ Θεκωίτης, [27] Αβιεζερ ὁ Αναθωθίτης ἐκ τῶν υἱῶν τοῦ Ασωθίτου, [28] Σελμων ὁ Αωίτης, Μοορε ὁ Νετωφαθίτης, [29] Ελα υἱὸς Βαανα ὁ Νετωφαθίτης, Εθθι υἱὸς Ριβα ἐκ Γαβαεθ υἱὸς Βενιαμιν, [30] Βαναιας ὁ Φαραθωνίτης, Ουρι ἐκ Ναχαλιγαιας, [31] Αβιηλ υἱὸς τοῦ Αραβωθίτου, Αζμωθ ὁ Βαρσαμίτης, [32] Ελιασου ὁ Σαλαβωνίτης, υἱοὶ Ιασαν, Ιωναθαν, [33] Σαμμα ὁ Αρωδίτης, Αχιαν υἱὸς Σαραδ ὁ Αραουρίτης, [34] Αλιφαλεθ υἱὸς τοῦ Ασβίτου υἱὸς τοῦ Μααχατι, Ελιαβ υἱὸς Αχιτοφελ τοῦ Γελωνίτου, [35] Ασαραι ὁ Καρμήλιος, Φαραι ὁ Ερχι, [36] Ιγααλ υἱὸς Ναθαν ἀπὸ δυνάμεως, υἱὸς Γαδδι, [37] Ελιε ὁ Αμμανίτης, Γελωραι ὁ Βηρωθαῖος αἴρων τὰ σκεύη Ιωαβ υἱοῦ Σαρουιας, [38] Ιρας ὁ Ιεθιραῖος, Γαρηβ ὁ Ιεθιραῖος, [39] Ουριας ὁ Χετταῖος, πάντες τριάκοντα καὶ ἑπτά.

CHAPTER 24

[1] Καὶ προσέθετο ὀργὴ κυρίου ἐκκαῆναι ἐν Ισραηλ, καὶ ἐπέσεισεν τὸν Δαυιδ ἐν αὐτοῖς λέγων Βάδιζε ἀρίθμησον τὸν Ισραηλ καὶ τὸν Ιουδα. [2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ιωαβ ἄρχοντα τῆς ἰσχύος τὸν μετ᾽ αὐτοῦ Δίελθε δὴ πάσας φυλὰς Ισραηλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε καὶ ἐπίσκεψαι τὸν λαόν, καὶ γνώσομαι τὸν ἀριθμὸν τοῦ λαοῦ. [3] καὶ εἶπεν Ιωαβ πρὸς τὸν βασιλέα Καὶ προσθείη κύριος ὁ θεός σου πρὸς τὸν λαὸν ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς ἑκατονταπλασίονα, καὶ ὀφθαλμοὶ τοῦ κυρίου μου τοῦ βασιλέως ὁρῶντες· καὶ ὁ κύριός μου ὁ βασιλεὺς ἵνα τί βούλεται ἐν τῷ λόγῳ τούτῳ; [4] καὶ ὑπερίσχυσεν ὁ λόγος τοῦ βασιλέως πρὸς Ιωαβ καὶ εἰς τοὺς ἄρχοντας τῆς δυνάμεως. καὶ ἐξῆλθεν Ιωαβ καὶ οἱ ἄρχοντες τῆς ἰσχύος ἐνώπιον τοῦ βασιλέως ἐπισκέψασθαι τὸν λαὸν Ισραηλ. [5] καὶ διέβησαν τὸν Ιορδάνην καὶ παρενέβαλον ἐν Αροηρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος Γαδ καὶ Ελιεζερ [6] καὶ ἦλθον εἰς τὴν Γαλααδ καὶ εἰς γῆν Θαβασων, ἥ ἐστιν Αδασαι, καὶ παρεγένοντο εἰς Δανιδαν καὶ Ουδαν καὶ ἐκύκλωσαν εἰς Σιδῶνα [7] καὶ ἦλθαν εἰς Μαψαρ Τύρου καὶ πάσας τὰς πόλεις τοῦ Ευαίου καὶ τοῦ Χαναναίου καὶ ἦλθαν κατὰ νότον Ιουδα εἰς Βηρσαβεε [8] καὶ περιώδευσαν ἐν πάσῃ τῇ γῇ καὶ παρεγένοντο ἀπὸ τέλους ἐννέα μηνῶν καὶ εἴκοσι ἡμερῶν εἰς Ιερουσαλημ. [9] καὶ ἔδωκεν Ιωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα, καὶ ἐγένετο Ισραηλ ὀκτακόσιαι χιλιάδες ἀνδρῶν δυνάμεως σπωμένων ῥομφαίαν καὶ ἀνὴρ Ιουδα πεντακόσιαι χιλιάδες ἀνδρῶν μαχητῶν. [10] Καὶ ἐπάταξεν καρδία Δαυιδ αὐτὸν μετὰ τὸ ἀριθμῆσαι τὸν λαόν, καὶ εἶπεν Δαυιδ πρὸς κύριον Ἥμαρτον σφόδρα ὃ ἐποίησα· νῦν, κύριε, παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου, ὅτι ἐμωράνθην σφόδρα. [11] καὶ ἀνέστη Δαυιδ τὸ πρωί. καὶ λόγος κυρίου ἐγένετο πρὸς Γαδ τὸν προφήτην τὸν ὁρῶντα Δαυιδ λέγων [12] Πορεύθητι καὶ λάλησον πρὸς Δαυιδ λέγων Τάδε λέγει κύριος Τρία ἐγώ εἰμι αἴρω ἐπὶ σέ, καὶ ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν, καὶ ποιήσω σοι. [13] καὶ εἰσῆλθεν Γαδ πρὸς Δαυιδ καὶ ἀνήγγειλεν αὐτῷ καὶ εἶπεν αὐτῷ Ἔκλεξαι σεαυτῷ γενέσθαι, εἰ ἔλθῃ σοι τρία ἔτη λιμὸς ἐν τῇ γῇ σου, ἢ τρεῖς μῆνας φεύγειν σε ἔμπροσθεν τῶν ἐχθρῶν σου καὶ ἔσονται διώκοντές σε, ἢ γενέσθαι τρεῖς ἡμέρας θάνατον ἐν τῇ γῇ σου· νῦν οὖν γνῶθι καὶ ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με ῥῆμα. [14] καὶ εἶπεν Δαυιδ πρὸς Γαδ Στενά μοι πάντοθεν σφόδρα ἐστίν· ἐμπεσοῦμαι δὴ ἐν χειρὶ κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπέσω· καὶ ἐξελέξατο ἑαυτῷ Δαυιδ τὸν θάνατον. [15] καὶ ἡμέραι θερισμοῦ πυρῶν, καὶ ἔδωκεν κύριος ἐν Ισραηλ θάνατον ἀπὸ πρωίθεν ἕως

ὥρας ἀρίστου, καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ, καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ἑβδομήκοντα χιλιάδες ἀνδρῶν. [16] καὶ ἐξέτεινεν ὁ ἄγγελος τοῦ θεοῦ τὴν χεῖρα αὐτοῦ εἰς Ιερουσαλημ τοῦ διαφθεῖραι αὐτήν, καὶ παρεκλήθη κύριος ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ διαφθείροντι ἐν τῷ λαῷ Πολὺ νῦν, ἄνες τὴν χεῖρά σου· καὶ ὁ ἄγγελος κυρίου ἦν παρὰ τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου. [17] καὶ εἶπεν Δαυιδ πρὸς κύριον ἐν τῷ ἰδεῖν αὐτὸν τὸν ἄγγελον τύπτοντα ἐν τῷ λαῷ καὶ εἶπεν Ἰδοὺ ἐγώ εἰμι ἠδίκησα καὶ ἐγώ εἰμι ὁ ποιμὴν ἐκακοποίησα, καὶ οὗτοι τὰ πρόβατα τί ἐποίησαν; γενέσθω δὴ ἡ χείρ σου ἐν ἐμοὶ καὶ ἐν τῷ οἴκῳ τοῦ πατρός μου. [18] καὶ ἦλθεν Γαδ πρὸς Δαυιδ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπεν αὐτῷ Ἀνάβηθι καὶ στῆσον τῷ κυρίῳ θυσιαστήριον ἐν τῷ ἅλωνι Ορνα τοῦ Ιεβουσαίου. [19] καὶ ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ, καθ’ ὃν τρόπον ἐνετείλατο αὐτῷ κύριος. [20] καὶ διέκυψεν Ορνα καὶ εἶδεν τὸν βασιλέα καὶ τοὺς παῖδας αὐτοῦ παραπορευομένους ἐπάνω αὐτοῦ, καὶ ἐξῆλθεν Ορνα καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν. [21] καὶ εἶπεν Ορνα Τί ὅτι ἦλθεν ὁ κύριός μου ὁ βασιλεὺς πρὸς τὸν δοῦλον αὐτοῦ; καὶ εἶπεν Δαυιδ Κτήσασθαι παρὰ σοῦ τὸν ἅλωνα τοῦ οἰκοδομῆσαι θυσιαστήριον τῷ κυρίῳ, καὶ συσχεθῇ ἡ θραῦσις ἐπάνω τοῦ λαοῦ. [22] καὶ εἶπεν Ορνα πρὸς Δαυιδ Λαβέτω καὶ ἀνενεγκέτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ· ἰδοὺ οἱ βόες εἰς ὁλοκαύτωμα, καὶ οἱ τροχοὶ καὶ τὰ σκεύη τῶν βοῶν εἰς ξύλα. [23] τὰ πάντα ἔδωκεν Ορνα τῷ βασιλεῖ, καὶ εἶπεν Ορνα πρὸς τὸν βασιλέα Κύριος ὁ θεός σου εὐλογήσαι σε. [24] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ορνα Οὐχί, ὅτι ἀλλὰ κτώμενος κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι καὶ οὐκ ἀνοίσω τῷ κυρίῳ θεῷ μου ὁλοκαύτωμα δωρεάν· καὶ ἐκτήσατο Δαυιδ τὸν ἅλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίκλων πεντήκοντα. [25] καὶ ᾠκοδόμησεν ἐκεῖ Δαυιδ θυσιαστήριον κυρίῳ καὶ ἀνήνεγκεν ὁλοκαυτώσεις καὶ εἰρηνικάς· καὶ προσέθηκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐπ’ ἐσχάτῳ, ὅτι μικρὸν ἦν ἐν πρώτοις. καὶ ἐπήκουσεν κύριος τῇ γῇ, καὶ συνεσχέθη ἡ θραῦσις ἐπάνωθεν Ισραηλ.

III Kings

CHAPTER 1

[1] Καὶ ὁ βασιλεὺς Δαυιδ πρεσβύτερος προβεβηκὼς ἡμέραις, καὶ περιέβαλλον αὐτὸν ἱματίοις, καὶ οὐκ ἐθερμαίνετο. [2] καὶ εἶπον οἱ παῖδες αὐτοῦ Ζητησάτωσαν τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ παρθένον νεάνιδα, καὶ παραστήσεται τῷ βασιλεῖ καὶ ἔσται αὐτὸν θάλπουσα καὶ κοιμηθήσεται μετ᾽ αὐτοῦ, καὶ θερμανθήσεται ὁ κύριος ἡμῶν ὁ βασιλεύς. [3] καὶ ἐζήτησαν νεάνιδα καλὴν ἐκ παντὸς ὁρίου Ισραηλ καὶ εὗρον τὴν Αβισακ τὴν Σωμανῖτιν καὶ ἤνεγκαν αὐτὴν πρὸς τὸν βασιλέα. [4] καὶ ἡ νεᾶνις καλὴ ἕως σφόδρα· καὶ ἦν θάλπουσα τὸν βασιλέα καὶ ἐλειτούργει αὐτῷ, καὶ ὁ βασιλεὺς οὐκ ἔγνω αὐτήν. [5] Καὶ Αδωνιας υἱὸς Αγγιθ ἐπῄρετο λέγων Ἐγὼ βασιλεύσω· καὶ ἐποίησεν ἑαυτῷ ἅρματα καὶ ἱππεῖς καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ. [6] καὶ οὐκ ἀπεκώλυσεν αὐτὸν ὁ πατὴρ αὐτοῦ οὐδέποτε λέγων Διὰ τί σὺ ἐποίησας; καί γε αὐτὸς ὡραῖος τῇ ὄψει σφόδρα, καὶ αὐτὸν ἔτεκεν ὀπίσω Αβεσσαλωμ. [7] καὶ ἐγένοντο οἱ λόγοι αὐτοῦ μετὰ Ιωαβ τοῦ υἱοῦ Σαρουιας καὶ μετὰ Αβιαθαρ τοῦ ἱερέως, καὶ ἐβοήθουν ὀπίσω Αδωνιου· [8] καὶ Σαδωκ ὁ ἱερεὺς καὶ Βαναιας υἱὸς Ιωδαε καὶ Ναθαν ὁ προφήτης καὶ Σεμει καὶ Ρηι καὶ οἱ δυνατοὶ τοῦ Δαυιδ οὐκ ἦσαν ὀπίσω Αδωνιου. [9] καὶ ἐθυσίασεν Αδωνιας πρόβατα καὶ μόσχους καὶ ἄρνας μετὰ λίθου τοῦ Ζωελεθ, ὃς ἦν ἐχόμενα τῆς πηγῆς Ρωγηλ, καὶ ἐκάλεσεν πάντας τοὺς ἀδελφοὺς αὐτοῦ καὶ πάντας τοὺς ἁδροὺς Ιουδα, παῖδας τοῦ βασιλέως· [10] καὶ τὸν Ναθαν τὸν προφήτην καὶ Βαναιαν καὶ τοὺς δυνατοὺς καὶ τὸν Σαλωμων ἀδελφὸν αὐτοῦ οὐκ ἐκάλεσεν. [11] Καὶ εἶπεν Ναθαν πρὸς Βηρσαβεε μητέρα Σαλωμων λέγων Οὐκ ἤκουσας ὅτι ἐβασίλευσεν Αδωνιας υἱὸς Αγγιθ; καὶ ὁ κύριος ἡμῶν Δαυιδ οὐκ ἔγνω. [12] καὶ νῦν δεῦρο συμβουλεύσω σοι δὴ συμβουλίαν, καὶ ἐξελοῦ τὴν ψυχήν σου καὶ τὴν ψυχὴν τοῦ υἱοῦ σου Σαλωμων· [13] δεῦρο εἴσελθε πρὸς τὸν βασιλέα Δαυιδ καὶ ἐρεῖς πρὸς αὐτὸν λέγουσα Οὐχὶ σύ, κύριέ μου βασιλεῦ, ὤμοσας τῇ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ᾽ ἐμὲ καὶ αὐτὸς καθιεῖται ἐπὶ τοῦ θρόνου μου; καὶ τί ὅτι ἐβασίλευσεν Αδωνιας; [14] καὶ ἰδοὺ ἔτι λαλούσης σου ἐκεῖ μετὰ τοῦ βασιλέως καὶ ἐγὼ εἰσελεύσομαι ὀπίσω σου καὶ πληρώσω τοὺς λόγους σου. – [15] καὶ εἰσῆλθεν Βηρσαβεε πρὸς τὸν βασιλέα εἰς τὸ ταμίειον, καὶ ὁ βασιλεὺς πρεσβύτης σφόδρα, καὶ Αβισακ ἡ Σωμανῖτις ἦν λειτουργοῦσα τῷ βασιλεῖ. [16] καὶ ἔκυψεν Βηρσαβεε καὶ προσεκύνησεν τῷ βασιλεῖ. καὶ εἶπεν ὁ βασιλεύς Τί ἐστίν σοι; [17] ἡ δὲ εἶπεν Κύριέ μου βασιλεῦ, σὺ ὤμοσας ἐν κυρίῳ τῷ θεῷ σου τῇ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ᾽ ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου. [18]

καὶ νῦν ἰδοὺ Αδωνιας ἐβασίλευσεν, καὶ σύ, κύριέ μου βασιλεῦ, οὐκ ἔγνως· [19] καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ Αβιαθαρ τὸν ἱερέα καὶ Ιωαβ τὸν ἄρχοντα τῆς δυνάμεως, καὶ τὸν Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν. [20] καὶ σύ, κύριέ μου βασιλεῦ, οἱ ὀφθαλμοὶ παντὸς Ισραηλ πρὸς σὲ ἀπαγγεῖλαι αὐτοῖς τίς καθήσεται ἐπὶ τοῦ θρόνου τοῦ κυρίου μου τοῦ βασιλέως μετ᾽ αὐτόν. [21] καὶ ἔσται ὡς ἂν κοιμηθῇ ὁ κύριός μου ὁ βασιλεὺς μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔσομαι ἐγὼ καὶ ὁ υἱός μου Σαλωμων ἁμαρτωλοί. – [22] καὶ ἰδοὺ ἔτι αὐτῆς λαλούσης μετὰ τοῦ βασιλέως καὶ Ναθαν ὁ προφήτης ἦλθεν. [23] καὶ ἀνηγγέλη τῷ βασιλεῖ Ἰδοὺ Ναθαν ὁ προφήτης· καὶ εἰσῆλθεν κατὰ πρόσωπον τοῦ βασιλέως καὶ προσεκύνησεν τῷ βασιλεῖ κατὰ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν. [24] καὶ εἶπεν Ναθαν Κύριέ μου βασιλεῦ, σὺ εἶπας Αδωνιας βασιλεύσει ὀπίσω μου καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου· [25] ὅτι κατέβη σήμερον καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ τοὺς ἄρχοντας τῆς δυνάμεως καὶ Αβιαθαρ τὸν ἱερέα, καὶ ἰδού εἰσιν ἐσθίοντες καὶ πίνοντες ἐνώπιον αὐτοῦ καὶ εἶπαν Ζήτω ὁ βασιλεὺς Αδωνιας. [26] καὶ ἐμὲ αὐτὸν τὸν δοῦλόν σου καὶ Σαδωκ τὸν ἱερέα καὶ Βαναιαν υἱὸν Ιωδαε καὶ Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν. [27] εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονεν τὸ ῥῆμα τοῦτο καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ᾽ αὐτόν; – [28] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν Καλέσατέ μοι τὴν Βηρσαβεε· καὶ εἰσῆλθεν ἐνώπιον τοῦ βασιλέως καὶ ἔστη ἐνώπιον αὐτοῦ. [29] καὶ ὤμοσεν ὁ βασιλεὺς καὶ εἶπεν Ζῇ κύριος, ὃς ἐλυτρώσατο τὴν ψυχήν μου ἐκ πάσης θλίψεως, [30] ὅτι καθὼς ὤμοσά σοι ἐν κυρίῳ τῷ θεῷ Ισραηλ λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ᾽ ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου ἀντ ἐμοῦ, ὅτι οὕτως ποιήσω τῇ ἡμέρᾳ ταύτῃ. [31] καὶ ἔκυψεν Βηρσαβεε ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν Ζήτω ὁ κύριός μου ὁ βασιλεὺς Δαυιδ εἰς τὸν αἰῶνα. [32] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ Καλέσατέ μοι Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφήτην καὶ Βαναιαν υἱὸν Ιωδαε· καὶ εἰσῆλθον ἐνώπιον τοῦ βασιλέως. [33] καὶ εἶπεν ὁ βασιλεὺς αὐτοῖς Λάβετε τοὺς δούλους τοῦ κυρίου ὑμῶν μεθ᾽ ὑμῶν καὶ ἐπιβιβάσατε τὸν υἱόν μου Σαλωμων ἐπὶ τὴν ἡμίονον τὴν ἐμὴν καὶ καταγάγετε αὐτὸν εἰς τὸν Γιων, [34] καὶ χρισάτω αὐτὸν ἐκεῖ Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης εἰς βασιλέα ἐπὶ Ισραηλ, καὶ σαλπίσατε κερατίνῃ καὶ ἐρεῖτε Ζήτω ὁ βασιλεὺς Σαλωμων. [35] καὶ καθήσεται ἐπὶ τοῦ θρόνου μου καὶ αὐτὸς βασιλεύσει ἀντ ἐμοῦ, καὶ ἐγὼ ἐνετειλάμην τοῦ εἶναι εἰς ἡγούμενον ἐπὶ Ισραηλ καὶ Ιουδα. [36] καὶ ἀπεκρίθη Βαναιας υἱὸς Ιωδαε τῷ βασιλεῖ καὶ εἶπεν Γένοιτο· οὕτως πιστώσαι κύριος ὁ θεὸς τοῦ

κυρίου μου τοῦ βασιλέως· [37] καθὼς ἦν κύριος μετὰ τοῦ κυρίου μου τοῦ βασιλέως, οὕτως εἴη μετὰ Σαλωμων καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως Δαυιδ. – [38] καὶ κατέβη Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης καὶ Βαναιας υἱὸς Ιωδαε καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ ἐπεκάθισαν τὸν Σαλωμων ἐπὶ τὴν ἡμίονον τοῦ βασιλέως Δαυιδ καὶ ἀπήγαγον αὐτὸν εἰς τὸν Γιων. [39] καὶ ἔλαβεν Σαδωκ ὁ ἱερεὺς τὸ κέρας τοῦ ἐλαίου ἐκ τῆς σκηνῆς καὶ ἔχρισεν τὸν Σαλωμων καὶ ἐσάλπισεν τῇ κερατίνῃ, καὶ εἶπεν πᾶς ὁ λαός Ζήτω ὁ βασιλεὺς Σαλωμων. [40] καὶ ἀνέβη πᾶς ὁ λαὸς ὀπίσω αὐτοῦ καὶ ἐχόρευον ἐν χοροῖς καὶ εὐφραινόμενοι εὐφροσύνην μεγάλην, καὶ ἐρράγη ἡ γῆ ἐν τῇ φωνῇ αὐτῶν. [41] Καὶ ἤκουσεν Αδωνιας καὶ πάντες οἱ κλητοὶ αὐτοῦ, καὶ αὐτοὶ συνετέλεσαν φαγεῖν· καὶ ἤκουσεν Ιωαβ τὴν φωνὴν τῆς κερατίνης καὶ εἶπεν Τίς ἡ φωνὴ τῆς πόλεως ἠχούσης; [42] ἔτι αὐτοῦ λαλοῦντος καὶ ἰδοὺ Ιωναθαν υἱὸς Αβιαθαρ τοῦ ἱερέως ἦλθεν, καὶ εἶπεν Αδωνιας Εἴσελθε, ὅτι ἀνὴρ δυνάμεως εἶ σύ, καὶ ἀγαθὰ εὐαγγέλισαι. [43] καὶ ἀπεκρίθη Ιωναθαν καὶ εἶπεν Καὶ μάλα ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυιδ ἐβασίλευσεν τὸν Σαλωμων· [44] καὶ ἀπέστειλεν ὁ βασιλεὺς μετ᾽ αὐτοῦ τὸν Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφήτην καὶ Βαναιαν υἱὸν Ιωδαε καὶ τὸν χερεθθι καὶ τὸν φελεθθι, καὶ ἐπεκάθισαν αὐτὸν ἐπὶ τὴν ἡμίονον τοῦ βασιλέως· [45] καὶ ἔχρισαν αὐτὸν Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης εἰς βασιλέα ἐν τῷ Γιων, καὶ ἀνέβησαν ἐκεῖθεν εὐφραινόμενοι, καὶ ἤχησεν ἡ πόλις· αὕτη ἡ φωνή, ἣν ἠκούσατε. [46] καὶ ἐκάθισεν Σαλωμων ἐπὶ θρόνον τῆς βασιλείας, [47] καὶ εἰσῆλθον οἱ δοῦλοι τοῦ βασιλέως εὐλογῆσαι τὸν κύριον ἡμῶν τὸν βασιλέα Δαυιδ λέγοντες Ἀγαθύναι ὁ θεὸς τὸ ὄνομα Σαλωμων τοῦ υἱοῦ σου ὑπὲρ τὸ ὄνομά σου καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον σου· καὶ προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην αὐτοῦ, [48] καί γε οὕτως εἶπεν ὁ βασιλεύς Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἔδωκεν σήμερον ἐκ τοῦ σπέρματός μου καθήμενον ἐπὶ τοῦ θρόνου μου, καὶ οἱ ὀφθαλμοί μου βλέπουσιν. [49] Καὶ ἐξέστησαν καὶ ἐξανέστησαν πάντες οἱ κλητοὶ τοῦ Αδωνιου καὶ ἀπῆλθον ἀνὴρ εἰς τὴν ὁδὸν αὐτοῦ. [50] καὶ Αδωνιας ἐφοβήθη ἀπὸ προσώπου Σαλωμων καὶ ἀνέστη καὶ ἀπῆλθεν καὶ ἐπελάβετο τῶν κεράτων τοῦ θυσιαστηρίου. [51] καὶ ἀνηγγέλη τῷ Σαλωμων λέγοντες Ἰδοὺ Αδωνιας ἐφοβήθη τὸν βασιλέα Σαλωμων καὶ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου λέγων Ὀμοσάτω μοι σήμερον ὁ βασιλεὺς Σαλωμων εἰ οὐ θανατώσει τὸν δοῦλον αὐτοῦ ἐν ῥομφαίᾳ. [52] καὶ εἶπεν Σαλωμων Ἐὰν γένηται εἰς υἱὸν δυνάμεως, εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐὰν κακία εὑρεθῇ ἐν αὐτῷ, θανατωθήσεται. [53] καὶ ἀπέστειλεν ὁ βασιλεὺς Σαλωμων καὶ κατήνεγκεν αὐτὸν ἀπάνωθεν τοῦ θυσιαστηρίου· καὶ εἰσῆλθεν καὶ προσεκύνησεν τῷ βασιλεῖ Σαλωμων, καὶ εἶπεν αὐτῷ Σαλωμων Δεῦρο εἰς τὸν οἶκόν σου.

CHAPTER 2

[1] Καὶ ἤγγισαν αἱ ἡμέραι Δαυιδ ἀποθανεῖν αὐτόν, καὶ ἐνετείλατο τῷ Σαλωμων υἱῷ αὐτοῦ λέγων [2] Ἐγώ εἰμι πορεύομαι ἐν ὁδῷ πάσης τῆς γῆς· καὶ ἰσχύσεις καὶ ἔσῃ εἰς ἄνδρα [3] καὶ φυλάξεις τὴν φυλακὴν κυρίου τοῦ θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν νόμῳ Μωυσέως, ἵνα συνίῃς ἃ ποιήσεις κατὰ πάντα, ὅσα ἂν ἐντείλωμαί σοι, [4] ἵνα στήσῃ κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν λέγων Ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν πορεύεσθαι ἐνώπιον ἐμοῦ ἐν ἀληθείᾳ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν, λέγων Οὐκ ἐξολεθρευθήσεταί σοι ἀνὴρ ἐπάνωθεν θρόνου Ισραηλ. [5] καί γε σὺ ἔγνως ὅσα ἐποίησέν μοι Ιωαβ υἱὸς Σαρουιας, ὅσα ἐποίησεν τοῖς δυσὶν ἄρχουσιν τῶν δυνάμεων Ισραηλ, τῷ Αβεννηρ υἱῷ Νηρ καὶ τῷ Αμεσσαι υἱῷ Ιεθερ, καὶ ἀπέκτεινεν αὐτοὺς καὶ ἔταξεν τὰ αἵματα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἀθῷον ἐν τῇ ζώνῃ αὐτοῦ τῇ ἐν τῇ ὀσφύι αὐτοῦ καὶ ἐν τῷ ὑποδήματι αὐτοῦ τῷ ἐν τῷ ποδὶ αὐτοῦ· [6] καὶ ποιήσεις κατὰ τὴν σοφίαν σου καὶ οὐ κατάξεις τὴν πολιὰν αὐτοῦ ἐν εἰρήνῃ εἰς ᾅδου. [7] καὶ τοῖς υἱοῖς Βερζελλι τοῦ Γαλααδίτου ποιήσεις ἔλεος, καὶ ἔσονται ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου, ὅτι οὕτως ἤγγισάν μοι ἐν τῷ με ἀποδιδράσκειν ἀπὸ προσώπου Αβεσσαλωμ τοῦ ἀδελφοῦ σου. [8] καὶ ἰδοὺ μετὰ σοῦ Σεμει υἱὸς Γηρα υἱὸς τοῦ Ιεμενι ἐκ Βαουριμ, καὶ αὐτὸς κατηράσατό με κατάραν ὀδυνηρὰν τῇ ἡμέρᾳ, ᾗ ἐπορευόμην εἰς Παρεμβολάς, καὶ αὐτὸς κατέβη εἰς ἀπαντήν μου εἰς τὸν Ιορδάνην, καὶ ὤμοσα αὐτῷ ἐν κυρίῳ λέγων Εἰ θανατώσω σε ἐν ῥομφαίᾳ· [9] καὶ οὐ μὴ ἀθῳώσῃς αὐτόν, ὅτι ἀνὴρ σοφὸς εἶ σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατάξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾅδου. [10] καὶ ἐκοιμήθη Δαυιδ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ. [11] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσεν Δαυιδ ἐπὶ τὸν Ισραηλ, τεσσαράκοντα ἔτη· ἐν Χεβρων ἐβασίλευσεν ἔτη ἑπτὰ καὶ ἐν Ιερουσαλημ τριάκοντα τρία ἔτη. [12] Καὶ Σαλωμων ἐκάθισεν ἐπὶ τοῦ θρόνου Δαυιδ τοῦ πατρὸς αὐτοῦ υἱὸς ἐτῶν δώδεκα, καὶ ἡτοιμάσθη ἡ βασιλεία αὐτοῦ σφόδρα. [13] καὶ εἰσῆλθεν Αδωνιας υἱὸς Αγγιθ πρὸς Βηρσαβεε μητέρα Σαλωμων καὶ προσεκύνησεν αὐτῇ. ἡ δὲ εἶπεν Εἰρήνη ἡ εἴσοδός σου; καὶ εἶπεν Εἰρήνη· [14] λόγος μοι πρὸς σέ. καὶ εἶπεν αὐτῷ Λάλησον. [15] καὶ εἶπεν αὐτῇ Σὺ οἶδας ὅτι ἐμοὶ ἦν ἡ βασιλεία καὶ ἐπ᾽ ἐμὲ ἔθετο πᾶς Ισραηλ τὸ πρόσωπον αὐτοῦ εἰς βασιλέα, καὶ ἐστράφη ἡ βασιλεία καὶ ἐγενήθη τῷ ἀδελφῷ μου, ὅτι παρὰ κυρίου ἐγένετο αὐτῷ· [16] καὶ νῦν αἴτησιν μίαν ἐγὼ αἰτοῦμαι παρὰ σοῦ, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου. καὶ εἶπεν αὐτῷ Βηρσαβεε Λάλει. [17]

καὶ εἶπεν αὐτῇ Εἰπὸν δὴ πρὸς Σαλωμων τὸν βασιλέα – ὅτι οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπὸ σοῦ – καὶ δώσει μοι τὴν Αβισακ τὴν Σωμανῖτιν εἰς γυναῖκα. [18] καὶ εἶπεν Βηρσαβεε Καλῶς· ἐγὼ λαλήσω περὶ σοῦ τῷ βασιλεῖ. [19] καὶ εἰσῆλθεν Βηρσαβεε πρὸς τὸν βασιλέα Σαλωμων λαλῆσαι αὐτῷ περὶ Αδωνιου. καὶ ἐξανέστη ὁ βασιλεὺς εἰς ἀπαντὴν αὐτῇ καὶ κατεφίλησεν αὐτὴν καὶ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἐτέθη θρόνος τῇ μητρὶ τοῦ βασιλέως καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ. [20] καὶ εἶπεν αὐτῷ Αἴτησιν μίαν μικρὰν ἐγὼ αἰτοῦμαι παρὰ σοῦ, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου. καὶ εἶπεν αὐτῇ ὁ βασιλεύς Αἴτησαι, μῆτερ ἐμή, ὅτι οὐκ ἀποστρέψω σε. [21] καὶ εἶπεν Δοθήτω δὲ Αβισακ ἡ Σωμανῖτις τῷ Αδωνια τῷ ἀδελφῷ σου εἰς γυναῖκα. [22] καὶ ἀπεκρίθη Σαλωμων ὁ βασιλεὺς καὶ εἶπεν τῇ μητρὶ αὐτοῦ Καὶ ἵνα τί σὺ ᾐτησαι τὴν Αβισακ τῷ Αδωνια; καὶ αἴτησαι αὐτῷ τὴν βασιλείαν, ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμέ, καὶ αὐτῷ Αβιαθαρ ὁ ἱερεὺς καὶ αὐτῷ Ιωαβ ὁ υἱὸς Σαρουιας ὁ ἀρχιστράτηγος ἑταῖρος. [23] καὶ ὤμοσεν ὁ βασιλεὺς Σαλωμων κατὰ τοῦ κυρίου λέγων Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι κατὰ τῆς ψυχῆς αὐτοῦ ἐλάλησεν Αδωνιας τὸν λόγον τοῦτον· [24] καὶ νῦν ζῇ κύριος, ὃς ἡτοίμασέν με καὶ ἔθετό με ἐπὶ τὸν θρόνον Δαυιδ τοῦ πατρός μου καὶ αὐτὸς ἐποίησέν μοι οἶκον, καθὼς ἐλάλησεν κύριος, ὅτι σήμερον θανατωθήσεται Αδωνιας. [25] καὶ ἐξαπέστειλεν Σαλωμων ὁ βασιλεὺς ἐν χειρὶ Βαναιου υἱοῦ Ιωδαε καὶ ἀνεῖλεν αὐτόν, καὶ ἀπέθανεν Αδωνιας ἐν τῇ ἡμέρᾳ ἐκείνῃ. [26] Καὶ τῷ Αβιαθαρ τῷ ἱερεῖ εἶπεν ὁ βασιλεύς Ἀπότρεχε σὺ εἰς Αναθωθ εἰς ἀγρόν σου, ὅτι ἀνὴρ θανάτου εἶ σὺ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ οὐ θανατώσω σε, ὅτι ἦρας τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐνώπιον τοῦ πατρός μου, καὶ ὅτι ἐκακουχήθης ἐν ἅπασιν, οἷς ἐκακουχήθη ὁ πατήρ μου. [27] καὶ ἐξέβαλεν Σαλωμων τὸν Αβιαθαρ τοῦ μὴ εἶναι ἱερέα τοῦ κυρίου, πληρωθῆναι τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐπὶ τὸν οἶκον Ηλι ἐν Σηλωμ. – [28] καὶ ἡ ἀκοὴ ἦλθεν ἕως Ιωαβ τοῦ υἱοῦ Σαρουιας [ὅτι Ιωαβ ἦν κεκλικὼς ὀπίσω Αδωνιου, καὶ ὀπίσω Σαλωμων οὐκ ἔκλινεν], καὶ ἔφυγεν Ιωαβ εἰς τὸ σκήνωμα τοῦ κυρίου καὶ κατέσχεν τῶν κεράτων τοῦ θυσιαστηρίου. [29] καὶ ἀπηγγέλη τῷ Σαλωμων λέγοντες ὅτι Ἔφυγεν Ιωαβ εἰς τὴν σκηνὴν τοῦ κυρίου καὶ ἰδοὺ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου. καὶ ἀπέστειλεν Σαλωμων πρὸς Ιωαβ λέγων Τί γέγονέν σοι, ὅτι πέφευγας εἰς τὸ θυσιαστήριον; καὶ εἶπεν Ιωαβ Ὅτι ἐφοβήθην ἀπὸ προσώπου σου, καὶ ἔφυγον πρὸς κύριον. καὶ ἀπέστειλεν Σαλωμων ὁ βασιλεὺς τὸν Βαναιου υἱὸν Ιωδαε λέγων Πορεύου καὶ ἄνελε αὐτὸν καὶ θάψον αὐτόν. [30] καὶ ἦλθεν Βαναιου υἱὸς Ιωδαε πρὸς Ιωαβ εἰς τὴν σκηνὴν τοῦ κυρίου καὶ εἶπεν αὐτῷ Τάδε λέγει ὁ βασιλεύς Ἔξελθε. καὶ εἶπεν Ιωαβ Οὐκ ἐκπορεύομαι, ὅτι ὧδε ἀποθανοῦμαι. καὶ ἀπέστρεψεν Βαναιας υἱὸς Ιωδαε

καὶ εἶπεν τῷ βασιλεῖ λέγων Τάδε λελάληκεν Ιωαβ καὶ τάδε ἀποκέκριταί μοι. [31] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Πορεύου καὶ ποίησον αὐτῷ καθὼς εἴρηκεν, καὶ ἄνελε αὐτὸν καὶ θάψεις αὐτὸν καὶ ἐξαρεῖς σήμερον τὸ αἷμα, ὃ δωρεὰν ἐξέχεεν Ιωαβ, ἀπ᾽ ἐμοῦ καὶ ἀπὸ τοῦ οἴκου τοῦ πατρός μου· [32] καὶ ἀπέστρεψεν κύριος τὸ αἷμα τῆς ἀδικίας αὐτοῦ εἰς κεφαλὴν αὐτοῦ, ὡς ἀπήντησεν τοῖς δυσὶν ἀνθρώποις τοῖς δικαίοις καὶ ἀγαθοῖς ὑπὲρ αὐτὸν καὶ ἀπέκτεινεν αὐτοὺς ἐν ῥομφαίᾳ, καὶ ὁ πατήρ μου Δαυιδ οὐκ ἔγνω τὸ αἷμα αὐτῶν, τὸν Αβεννηρ υἱὸν Νηρ ἀρχιστράτηγον Ισραηλ καὶ τὸν Αμεσσα υἱὸν Ιεθερ ἀρχιστράτηγον Ιουδα· [33] καὶ ἐπεστράφη τὰ αἵματα αὐτῶν εἰς κεφαλὴν αὐτοῦ καὶ εἰς κεφαλὴν τοῦ σπέρματος αὐτοῦ εἰς τὸν αἰῶνα, καὶ τῷ Δαυιδ καὶ τῷ σπέρματι αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ κυρίου. [34] καὶ ἀπήντησεν Βαναιου υἱὸς Ιωδαε τῷ Ιωαβ καὶ ἐθανάτωσεν αὐτὸν καὶ ἔθαψεν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ ἐν τῇ ἐρήμῳ. – [35] καὶ ἔδωκεν ὁ βασιλεὺς τὸν Βαναιου υἱὸν Ιωδαε ἀντ αὐτοῦ ἐπὶ τὴν στρατηγίαν· καὶ ἡ βασιλεία κατωρθοῦτο ἐν Ιερουσαλημ· καὶ τὸν Σαδωκ τὸν ἱερέα ἔδωκεν ὁ βασιλεὺς εἰς ἱερέα πρῶτον ἀντὶ Αβιαθαρ. [35]a Καὶ ἔδωκεν κύριος φρόνησιν τῷ Σαλωμων καὶ σοφίαν πολλὴν σφόδρα καὶ πλάτος καρδίας ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν, [36] καὶ ἐπληθύνθη ἡ φρόνησις Σαλωμων σφόδρα ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων υἱῶν καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου. [37] καὶ ἔλαβεν τὴν θυγατέρα Φαραω καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν Δαυιδ ἕως συντελέσαι αὐτὸν τὸν οἶκον αὐτοῦ καὶ τὸν οἶκον κυρίου ἐν πρώτοις καὶ τὸ τεῖχος Ιερουσαλημ κυκλόθεν· ἐν ἑπτὰ ἔτεσιν ἐποίησεν καὶ συνετέλεσεν. [36] καὶ ἦν τῷ Σαλωμων ἑβδομήκοντα χιλιάδες αἴροντες ἄρσιν καὶ ὀγδοήκοντα χιλιάδες λατόμων ἐν τῷ ὄρει. [37] καὶ ἐποίησεν Σαλωμων τὴν θάλασσαν καὶ τὰ ὑποστηρίγματα καὶ τοὺς λουτῆρας τοὺς μεγάλους καὶ τοὺς στύλους καὶ τὴν κρήνην τῆς αὐλῆς καὶ τὴν θάλασσαν τὴν χαλκῆν. [38] καὶ ᾠκοδόμησεν τὴν ἄκραν καὶ τὰς ἐπάλξεις αὐτῆς καὶ διέκοψεν τὴν πόλιν Δαυιδ· οὕτως θυγάτηρ Φαραω ἀνέβαινεν ἐκ τῆς πόλεως Δαυιδ εἰς τὸν οἶκον αὐτῆς, ὃν ᾠκοδόμησεν αὐτῇ· τότε ᾠκοδόμησεν τὴν ἄκραν. [39] καὶ Σαλωμων ἀνέφερεν τρεῖς ἐν τῷ ἐνιαυτῷ ὁλοκαυτώσεις καὶ εἰρηνικὰς ἐπὶ τὸ θυσιαστήριον, ὃ ᾠκοδόμησεν τῷ κυρίῳ, καὶ ἐθυμία ἐνώπιον κυρίου. καὶ συνετέλεσεν τὸν οἶκον. [40] καὶ οὗτοι οἱ ἄρχοντες οἱ καθεσταμένοι ἐπὶ τὰ ἔργα τοῦ Σαλωμων· τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται τοῦ λαοῦ τῶν ποιούντων τὰ ἔργα. [41] καὶ ᾠκοδόμησεν τὴν Ασσουρ καὶ τὴν Μαγδω καὶ τὴν Γαζερ καὶ τὴν Βαιθωρων τὴν ἐπάνω καὶ τὰ Βααλαθ· [35]k πλὴν μετὰ τὸ οἰκοδομῆσαι αὐτὸν τὸν οἶκον τοῦ κυρίου καὶ τὸ τεῖχος Ιερουσαλημ κύκλῳ, μετὰ ταῦτα ᾠκοδόμησεν τὰς πόλεις ταύτας. [36] Καὶ ἐν τῷ ἔτι Δαυιδ ζῆν ἐνετείλατο τῷ Σαλωμων λέγων Ἰδοὺ μετὰ σοῦ Σεμει υἱὸς Γηρα υἱὸς σπέρματος τοῦ

Ιεμινι ἐκ Χεβρων· [37] οὗτος κατηράσατό με κατάραν ὀδυνηρὰν ἐν ᾗ ἡμέρᾳ ἐπορευόμην εἰς Παρεμβολάς, [38] καὶ αὐτὸς κατέβαινεν εἰς ἀπαντήν μοι ἐπὶ τὸν Ιορδάνην, καὶ ὤμοσα αὐτῷ κατὰ τοῦ κυρίου λέγων Εἰ θανατωθήσεταί ἐν ῥομφαίᾳ· [39] καὶ νῦν μὴ ἀθῳώσῃς αὐτόν, ὅτι ἀνὴρ φρόνιμος σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατάξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾅδου. [36] καὶ ἐκάλεσεν ὁ βασιλεὺς τὸν Σεμει καὶ εἶπεν αὐτῷ Οἰκοδόμησον σεαυτῷ οἶκον ἐν Ιερουσαλημ καὶ κάθου ἐκεῖ καὶ οὐκ ἐξελεύσῃ ἐκεῖθεν οὐδαμοῦ· [37] καὶ ἔσται ἐν τῇ ἡμέρᾳ τῆς ἐξόδου σου καὶ διαβήσῃ τὸν χειμάρρουν Κεδρων, γινώσκων γνώσῃ ὅτι θανάτῳ ἀποθανῇ, τὸ αἷμά σου ἔσται ἐπὶ τὴν κεφαλήν σου. καὶ ὥρκισεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ. [38] καὶ εἶπεν Σεμει πρὸς τὸν βασιλέα Ἀγαθὸν τὸ ῥῆμα, ὃ ἐλάλησας, κύριέ μου βασιλεῦ· οὕτω ποιήσει ὁ δοῦλός σου. καὶ ἐκάθισεν Σεμει ἐν Ιερουσαλημ τρία ἔτη. [39] καὶ ἐγενήθη μετὰ τρία ἔτη καὶ ἀπέδρασαν δύο δοῦλοι τοῦ Σεμει πρὸς Αγχους υἱὸν Μααχα βασιλέα Γεθ, καὶ ἀπηγγέλη τῷ Σεμει λέγοντες Ἰδοὺ οἱ δοῦλοί σου ἐν Γεθ· [40] καὶ ἀνέστη Σεμει καὶ ἐπέσαξε τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη εἰς Γεθ πρὸς Αγχους τοῦ ἐκζητῆσαι τοὺς δούλους αὐτοῦ, καὶ ἐπορεύθη Σεμει καὶ ἤγαγεν τοὺς δούλους αὐτοῦ ἐκ Γεθ. [41] καὶ ἀπηγγέλη τῷ Σαλωμων λέγοντες ὅτι Ἐπορεύθη Σεμει ἐξ Ιερουσαλημ εἰς Γεθ καὶ ἀπέστρεψεν τοὺς δούλους αὐτοῦ. [42] καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσεν τὸν Σεμει καὶ εἶπεν πρὸς αὐτόν Οὐχὶ ὥρκισά σε κατὰ τοῦ κυρίου καὶ ἐπεμαρτυράμην σοι λέγων Ἐν ᾗ ἂν ἡμέρᾳ ἐξέλθῃς ἐξ Ιερουσαλημ καὶ πορευθῇς εἰς δεξιὰ ἢ εἰς ἀριστερά, γινώσκων γνώσῃ ὅτι θανάτῳ ἀποθανῇ; [43] καὶ τί ὅτι οὐκ ἐφύλαξας τὸν ὅρκον κυρίου καὶ τὴν ἐντολήν, ἣν ἐνετειλάμην κατὰ σοῦ; [44] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σεμει Σὺ οἶδας πᾶσαν τὴν κακίαν σου, ἣν ἔγνω ἡ καρδία σου, ἃ ἐποίησας τῷ Δαυιδ τῷ πατρί μου, καὶ ἀνταπέδωκεν κύριος τὴν κακίαν σου εἰς κεφαλήν σου· [45] καὶ ὁ βασιλεὺς Σαλωμων ηὐλογημένος, καὶ ὁ θρόνος Δαυιδ ἔσται ἕτοιμος ἐνώπιον κυρίου εἰς τὸν αἰῶνα. [46] καὶ ἐνετείλατο ὁ βασιλεὺς Σαλωμων τῷ Βαναια υἱῷ Ιωδαε, καὶ ἐξῆλθεν καὶ ἀνεῖλεν αὐτόν, καὶ ἀπέθανεν. [46]a Καὶ ἦν ὁ βασιλεὺς Σαλωμων φρόνιμος σφόδρα καὶ σοφός, καὶ Ιουδα καὶ Ισραηλ πολλοὶ σφόδρα ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος, ἐσθίοντες καὶ πίνοντες καὶ χαίροντες· [47] καὶ Σαλωμων ἦν ἄρχων ἐν πάσαις ταῖς βασιλείαις, καὶ ἦσαν προσφέροντες δῶρα καὶ ἐδούλευον τῷ Σαλωμων πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ. [48] καὶ Σαλωμων ἤρξατο διανοίγειν τὰ δυναστεύματα τοῦ Λιβάνου, [49] καὶ αὐτὸς ᾠκοδόμησεν τὴν Θερμαι ἐν τῇ ἐρήμῳ. [50] καὶ τοῦτο τὸ ἄριστον τῷ Σαλωμων· τριάκοντα κόροι σεμιδάλεως καὶ ἑξήκοντα κόροι ἀλεύρου κεκοπανισμένου, δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα ἐκτὸς ἐλάφων καὶ δορκάδων

καὶ ὀρνίθων ἐκλεκτῶν νομάδων. [51] ὅτι ἦν ἄρχων ἐν παντὶ πέραν τοῦ ποταμοῦ ἀπὸ Ραφι ἕως Γάζης, ἐν πᾶσιν τοῖς βασιλεῦσιν πέραν τοῦ ποταμοῦ· [52] καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν αὐτοῦ κυκλόθεν, καὶ κατῴκει Ιουδα καὶ Ισραηλ πεποιθότες, ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ καὶ ὑπὸ τὴν συκῆν αὐτοῦ, ἐσθίοντες καὶ πίνοντες, ἀπὸ Δαν καὶ ἕως Βηρσαβεε πάσας τὰς ἡμέρας Σαλωμων. – [53] καὶ οὗτοι οἱ ἄρχοντες τοῦ Σαλωμων· Αζαριον υἱὸς Σαδωκ τοῦ ἱερέως καὶ Ορνιου υἱὸς Ναθαν ἄρχων τῶν ἐφεστηκότων καὶ Εδραμ ἐπὶ τὸν οἶκον αὐτοῦ καὶ Σουβα γραμματεὺς καὶ Βασα υἱὸς Αχιθαλαμ ἀναμιμνήσκων καὶ Αβι υἱὸς Ιωαβ ἀρχιστράτηγος καὶ Αχιρε υἱὸς Εδραι ἐπὶ τὰς ἄρσεις καὶ Βαναια υἱὸς Ιωδαε ἐπὶ τῆς αὐλαρχίας καὶ ἐπὶ τοῦ πλινθείου καὶ Ζαχουρ υἱὸς Ναθαν ὁ σύμβουλος. – [54] καὶ ἦσαν τῷ Σαλωμων τεσσαράκοντα χιλιάδες τοκάδες ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἱππέων. [46]k καὶ ἦν ἄρχων ἐν πᾶσιν τοῖς βασιλεῦσιν ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίων Αἰγύπτου. [47] Σαλωμων υἱὸς Δαυιδ ἐβασίλευσεν ἐπὶ Ισραηλ καὶ Ιουδα ἐν Ιερουσαλημ.

CHAPTER 3

[2] πλὴν ὁ λαὸς ἦσαν θυμιῶντες ἐπὶ τοῖς ὑψηλοῖς, ὅτι οὐκ ᾠκοδομήθη οἶκος τῷ ὀνόματι κυρίου ἕως νῦν. [3] καὶ ἠγάπησεν Σαλωμων τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασιν Δαυιδ τοῦ πατρὸς αὐτοῦ, πλὴν ἐν τοῖς ὑψηλοῖς ἔθυεν καὶ ἐθυμία. [4] καὶ ἀνέστη καὶ ἐπορεύθη εἰς Γαβαων θῦσαι ἐκεῖ, ὅτι αὐτὴ ὑψηλοτάτη καὶ μεγάλη· χιλίαν ὁλοκαύτωσιν ἀνήνεγκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐν Γαβαων. [5] καὶ ὤφθη κύριος τῷ Σαλωμων ἐν ὕπνῳ τὴν νύκτα, καὶ εἶπεν κύριος πρὸς Σαλωμων Αἴτησαί τι αἴτημα σαυτῷ. [6] καὶ εἶπεν Σαλωμων Σὺ ἐποίησας μετὰ τοῦ δούλου σου Δαυιδ τοῦ πατρός μου ἔλεος μέγα, καθὼς διῆλθεν ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ καὶ ἐν εὐθύτητι καρδίας μετὰ σοῦ, καὶ ἐφύλαξας αὐτῷ τὸ ἔλεος τὸ μέγα τοῦτο δοῦναι τὸν υἱὸν αὐτοῦ ἐπὶ τοῦ θρόνου αὐτοῦ ὡς ἡ ἡμέρα αὕτη· [7] καὶ νῦν, κύριε ὁ θεός μου, σὺ ἔδωκας τὸν δοῦλόν σου ἀντὶ Δαυιδ τοῦ πατρός μου, καὶ ἐγώ εἰμι παιδάριον μικρὸν καὶ οὐκ οἶδα τὴν ἔξοδόν μου καὶ τὴν εἴσοδόν μου, [8] ὁ δὲ δοῦλός σου ἐν μέσῳ τοῦ λαοῦ σου, ὃν ἐξελέξω, λαὸν πολύν, ὃς οὐκ ἀριθμηθήσεται, [9] καὶ δώσεις τῷ δούλῳ σου καρδίαν ἀκούειν καὶ διακρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ τοῦ συνίειν ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ· ὅτι τίς δυνήσεται κρίνειν τὸν λαόν σου τὸν βαρὺν τοῦτον; [10] καὶ ἤρεσεν ἐνώπιον κυρίου ὅτι ᾐτήσατο Σαλωμων τὸ ῥῆμα τοῦτο, [11] καὶ εἶπεν κύριος πρὸς αὐτόν Ἀνθ ὧν ᾐτήσω παρ᾽ ἐμοῦ τὸ ῥῆμα τοῦτο καὶ οὐκ ᾐτήσω σαυτῷ ἡμέρας πολλὰς καὶ οὐκ ᾐτήσω πλοῦτον οὐδὲ ᾐτήσω ψυχὰς ἐχθρῶν σου, ἀλλ᾽ ᾐτήσω σαυτῷ σύνεσιν τοῦ εἰσακούειν κρίμα, [12] ἰδοὺ πεποίηκα κατὰ τὸ ῥῆμά σου· ἰδοὺ δέδωκά σοι καρδίαν φρονίμην καὶ σοφήν, ὡς σὺ οὐ γέγονεν ἔμπροσθέν σου καὶ μετὰ σὲ οὐκ ἀναστήσεται ὅμοιός σοι. [13] καὶ ἃ οὐκ ᾐτήσω, δέδωκά σοι, καὶ πλοῦτον καὶ δόξαν, ὡς οὐ γέγονεν ἀνὴρ ὅμοιός σοι ἐν βασιλεῦσιν· [14] καὶ ἐὰν πορευθῇς ἐν τῇ ὁδῷ μου φυλάσσειν τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ὡς ἐπορεύθη Δαυιδ ὁ πατήρ σου, καὶ πληθυνῶ τὰς ἡμέρας σου. [15] καὶ ἐξυπνίσθη Σαλωμων, καὶ ἰδοὺ ἐνύπνιον· καὶ ἀνέστη καὶ παραγίνεται εἰς Ιερουσαλημ καὶ ἔστη κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον κιβωτοῦ διαθήκης κυρίου ἐν Σιων καὶ ἀνήγαγεν ὁλοκαυτώσεις καὶ ἐποίησεν εἰρηνικὰς καὶ ἐποίησεν πότον μέγαν ἑαυτῷ καὶ πᾶσιν τοῖς παισὶν αὐτοῦ. [16] Τότε ὤφθησαν δύο γυναῖκες πόρναι τῷ βασιλεῖ καὶ ἔστησαν ἐνώπιον αὐτοῦ. [17] καὶ εἶπεν ἡ γυνὴ ἡ μία Ἐν ἐμοί, κύριε· ἐγὼ καὶ ἡ γυνὴ αὕτη οἰκοῦμεν ἐν οἴκῳ ἑνὶ καὶ ἐτέκομεν ἐν τῷ οἴκῳ. [18] καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ τεκούσης μου καὶ ἔτεκεν καὶ ἡ γυνὴ αὕτη· καὶ ἡμεῖς κατὰ τὸ αὐτό, καὶ οὐκ ἔστιν οὐθεὶς

μεθ᾽ ἡμῶν πάρεξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ. [19] καὶ ἀπέθανεν ὁ υἱὸς τῆς γυναικὸς ταύτης τὴν νύκτα, ὡς ἐπεκοιμήθη ἐπ᾽ αὐτόν· [20] καὶ ἀνέστη μέσης τῆς νυκτὸς καὶ ἔλαβεν τὸν υἱόν μου ἐκ τῶν ἀγκαλῶν μου καὶ ἐκοίμισεν αὐτὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν αὐτῆς τὸν τεθνηκότα ἐκοίμισεν ἐν τῷ κόλπῳ μου. [21] καὶ ἀνέστην τὸ πρωῒ θηλάσαι τὸν υἱόν μου, καὶ ἐκεῖνος ἦν τεθνηκώς· καὶ ἰδοὺ κατενόησα αὐτὸν πρωί, καὶ ἰδοὺ οὐκ ἦν ὁ υἱός μου, ὃν ἔτεκον. [22] καὶ εἶπεν ἡ γυνὴ ἡ ἑτέρα Οὐχί, ἀλλὰ ὁ υἱός μου ὁ ζῶν, ὁ δὲ υἱός σου ὁ τεθνηκώς. καὶ ἐλάλησαν ἐνώπιον τοῦ βασιλέως. [23] καὶ εἶπεν ὁ βασιλεὺς αὐταῖς Σὺ λέγεις Οὗτος ὁ υἱός μου ὁ ζῶν, καὶ ὁ υἱὸς ταύτης ὁ τεθνηκώς· καὶ σὺ λέγεις Οὐχί, ἀλλὰ ὁ υἱός μου ὁ ζῶν, καὶ ὁ υἱός σου ὁ τεθνηκώς. [24] καὶ εἶπεν ὁ βασιλεύς Λάβετέ μοι μάχαιραν· καὶ προσήνεγκαν τὴν μάχαιραν ἐνώπιον τοῦ βασιλέως. [25] καὶ εἶπεν ὁ βασιλεύς Διέλετε τὸ παιδίον τὸ θηλάζον τὸ ζῶν εἰς δύο καὶ δότε τὸ ἥμισυ αὐτοῦ ταύτῃ καὶ τὸ ἥμισυ αὐτοῦ ταύτῃ. [26] καὶ ἀπεκρίθη ἡ γυνή, ἧς ἦν ὁ υἱὸς ὁ ζῶν, καὶ εἶπεν πρὸς τὸν βασιλέα, ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς, καὶ εἶπεν Ἐν ἐμοί, κύριε, δότε αὐτῇ τὸ παιδίον καὶ θανάτῳ μὴ θανατώσητε αὐτόν· καὶ αὕτη εἶπεν Μήτε ἐμοὶ μήτε αὐτῇ ἔστω· διέλετε. [27] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Δότε τὸ παιδίον τῇ εἰπούσῃ Δότε αὐτῇ αὐτὸ καὶ θανάτῳ μὴ θανατώσητε αὐτόν· αὐτὴ ἡ μήτηρ αὐτοῦ. [28] καὶ ἤκουσαν πᾶς Ισραηλ τὸ κρίμα τοῦτο, ὃ ἔκρινεν ὁ βασιλεύς, καὶ ἐφοβήθησαν ἀπὸ προσώπου τοῦ βασιλέως, ὅτι εἶδον ὅτι φρόνησις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δικαίωμα.

CHAPTER 4

[1] Καὶ ἦν ὁ βασιλεὺς Σαλωμων βασιλεύων ἐπὶ Ισραηλ. [2] καὶ οὗτοι οἱ ἄρχοντες, οἳ ἦσαν αὐτοῦ· Αζαριου υἱὸς Σαδωκ [3] καὶ Ελιαρεφ καὶ Αχια υἱὸς Σαβα γραμματεῖς καὶ Ιωσαφατ υἱὸς Αχιλιδ ὑπομιμνήσκων [4] καὶ Σαδουχ καὶ Αβιαθαρ ἱερεῖς [5] καὶ Ορνια υἱὸς Ναθαν ἐπὶ τῶν καθεσταμένων καὶ Ζαβουθ υἱὸς Ναθαν ἑταῖρος τοῦ βασιλέως [6] καὶ Αχιηλ οἰκονόμος καὶ Ελιαβ υἱὸς Σαφ ἐπὶ τῆς πατριᾶς καὶ Αδωνιραμ υἱὸς Εφρα ἐπὶ τῶν φόρων. [7] Καὶ τῷ Σαλωμων δώδεκα καθεσταμένοι ἐπὶ πάντα Ισραηλ χορηγεῖν τῷ βασιλεῖ καὶ τῷ οἴκῳ αὐτοῦ· μῆνα ἐν τῷ ἐνιαυτῷ ἐγίνετο ἐπὶ τὸν ἕνα χορηγεῖν. [8] καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Βενωρ ἐν ὄρει Εφραιμ, εἷς· [9] υἱὸς Ρηχαβ ἐν Μαχεμας καὶ Βηθαλαμιν καὶ Βαιθσαμυς καὶ Αιλων ἕως Βαιθαναν, εἷς· [10] υἱὸς Εσωθ Βηρβηθνεμα, Λουσαμηνχα καὶ Ρησφαρα· [11] Χιναναδαβ καὶ Αναφαθι, ἀνὴρ Ταβληθ, θυγάτηρ Σαλωμων ἦν αὐτῷ εἰς γυναῖκα, εἷς· [12] Βακχα υἱὸς Αχιλιδ Θααναχ καὶ Μεκεδω καὶ πᾶς ὁ οἶκος Σαν ὁ παρὰ Σεσαθαν ὑποκάτω τοῦ Εσραε καὶ ἐκ Βαισαφουδ Εβελμαωλα ἕως Μαεβερ Λουκαμ, εἷς· [13] υἱὸς Γαβερ ἐν Ρεμαθ Γαλααδ, τούτῳ σχοίνισμα Ερεγαβα, ἢ ἐν τῇ Βασαν, ἑξήκοντα πόλεις μεγάλαι τειχήρεις καὶ μοχλοὶ χαλκοῖ, εἷς· [14] Αχιναδαβ υἱὸς Αχελ Μααναιν, εἷς· [15] Αχιμαας ἐν Νεφθαλι, καὶ οὗτος ἔλαβεν τὴν Βασεμμαθ θυγατέρα Σαλωμων εἰς γυναῖκα, εἷς· [16] Βαανα υἱὸς Χουσι ἐν τῇ Μααλαθ, εἷς· [17] Σαμαα υἱὸς Ηλα ἐν τῷ Βενιαμιν· [18] Γαβερ υἱὸς Αδαι ἐν τῇ γῇ Γαδ, γῇ Σηων βασιλέως τοῦ Εσεβων καὶ Ωγ βασιλέως τοῦ Βασαν· καὶ νασιφ εἷς ἐν γῇ Ιουδα· [19] Ιωσαφατ υἱὸς Φουασουδ ἐν Ισσαχαρ.

CHAPTER 5

[1] Καὶ ἐχορήγουν οἱ καθεσταμένοι οὕτως τῷ βασιλεῖ Σαλωμων καὶ πάντα τὰ διαγγέλματα ἐπὶ τὴν τράπεζαν τοῦ βασιλέως, ἕκαστος μῆνα αὐτοῦ, οὐ παραλλάσσουσιν λόγον· καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἵπποις καὶ τοῖς ἅρμασιν ᾖρον εἰς τὸν τόπον, οὗ ἂν ᾖ ὁ βασιλεύς, ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ. [2] καὶ ταῦτα τὰ δέοντα τῷ Σαλωμων ἐν ἡμέρᾳ μιᾷ· τριάκοντα κόροι σεμιδάλεως καὶ ἑξήκοντα κόροι ἀλεύρου κεκοπανισμένου [3] καὶ δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὀρνίθων ἐκλεκτῶν, σιτευτά. [4] ὅτι ἦν ἄρχων πέραν τοῦ ποταμοῦ, καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν κυκλόθεν. [9] Καὶ ἔδωκεν κύριος φρόνησιν τῷ Σαλωμων καὶ σοφίαν πολλὴν σφόδρα καὶ χύμα καρδίας ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν, [10] καὶ ἐπληθύνθη Σαλωμων σφόδρα ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων ἀνθρώπων καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου [11] καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους καὶ ἐσοφίσατο ὑπὲρ Γαιθαν τὸν Εζραίτην καὶ τὸν Αιμαν καὶ τὸν Χαλκαλ καὶ Δαρδα υἱοὺς Μαλ. [12] καὶ ἐλάλησεν Σαλωμων τρισχιλίας παραβολάς, καὶ ἦσαν ᾠδαὶ αὐτοῦ πεντακισχίλιαι. [13] καὶ ἐλάλησεν περὶ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου καὶ ἐλάλησεν περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἑρπετῶν καὶ περὶ τῶν ἰχθύων. [14] καὶ παρεγίνοντο πάντες οἱ λαοὶ ἀκοῦσαι τῆς σοφίας Σαλωμων, καὶ ἐλάμβανεν δῶρα παρὰ πάντων τῶν βασιλέων τῆς γῆς, ὅσοι ἤκουον τῆς σοφίας αὐτοῦ. [14]a Καὶ ἔλαβεν Σαλωμων τὴν θυγατέρα Φαραω ἑαυτῷ εἰς γυναῖκα καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν Δαυιδ ἕως συντελέσαι αὐτὸν τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ καὶ τὸ τεῖχος Ιερουσαλημ. [15] τότε ἀνέβη Φαραω βασιλεὺς Αἰγύπτου καὶ προκατελάβετο τὴν Γαζερ καὶ ἐνεπύρισεν αὐτὴν καὶ τὸν Χανανίτην τὸν κατοικοῦντα ἐν Μεργαβ, καὶ ἔδωκεν αὐτὰς Φαραω ἀποστολὰς θυγατρὶ αὐτοῦ γυναικὶ Σαλωμων, καὶ Σαλωμων ᾠκοδόμησεν τὴν Γαζερ. Καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου τοὺς παῖδας αὐτοῦ χρῖσαι τὸν Σαλωμων ἀντὶ Δαυιδ τοῦ πατρὸς αὐτοῦ, ὅτι ἀγαπῶν ἦν Χιραμ τὸν Δαυιδ πάσας τὰς ἡμέρας. [16] καὶ ἀπέστειλεν Σαλωμων πρὸς Χιραμ λέγων [17] Σὺ οἶδας Δαυιδ τὸν πατέρα μου ὅτι οὐκ ἐδύνατο οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν ἕως τοῦ δοῦναι κύριον αὐτοὺς ὑπὸ τὰ ἴχνη τῶν ποδῶν αὐτοῦ. [18] καὶ νῦν ἀνέπαυσε κύριος ὁ θεός μου ἐμοὶ κυκλόθεν· οὐκ ἔστιν ἐπίβουλος καὶ οὐκ ἔστιν ἀπάντημα πονηρόν. [19] καὶ ἰδοὺ ἐγὼ λέγω οἰκοδομῆσαι οἶκον τῷ

ὀνόματι κυρίου θεοῦ μου, καθὼς ἐλάλησεν κύριος ὁ θεὸς πρὸς Δαυιδ τὸν πατέρα μου λέγων Ὁ υἱός σου, ὃν δώσω ἀντὶ σοῦ ἐπὶ τὸν θρόνον σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου. [20] καὶ νῦν ἔντειλαι καὶ κοψάτωσάν μοι ξύλα ἐκ τοῦ Λιβάνου, καὶ ἰδοὺ οἱ δοῦλοί μου μετὰ τῶν δούλων σου· καὶ τὸν μισθὸν δουλείας σου δώσω σοι κατὰ πάντα, ὅσα ἐὰν εἴπῃς, ὅτι σὺ οἶδας ὅτι οὐκ ἔστιν ἡμῖν εἰδὼς ξύλα κόπτειν καθὼς οἱ Σιδώνιοι. [21] καὶ ἐγενήθη καθὼς ἤκουσεν Χιραμ τῶν λόγων Σαλωμων, ἐχάρη σφόδρα καὶ εἶπεν Εὐλογητὸς ὁ θεὸς σήμερον, ὃς ἔδωκεν τῷ Δαυιδ υἱὸν φρόνιμον ἐπὶ τὸν λαὸν τὸν πολὺν τοῦτον. [22] καὶ ἀπέστειλεν πρὸς Σαλωμων λέγων Ἀκήκοα περὶ πάντων, ὧν ἀπέσταλκας πρός με· ἐγὼ ποιήσω πᾶν θέλημά σου, ξύλα κέδρινα καὶ πεύκινα· [23] οἱ δοῦλοί μου κατάξουσιν αὐτὰ ἐκ τοῦ Λιβάνου εἰς τὴν θάλασσαν, ἐγὼ θήσομαι αὐτὰ σχεδίας ἕως τοῦ τόπου, οὗ ἐὰν ἀποστείλῃς πρός με, καὶ ἐκτινάξω αὐτὰ ἐκεῖ, καὶ σὺ ἀρεῖς· καὶ ποιήσεις τὸ θέλημά μου τοῦ δοῦναι ἄρτους τῷ οἴκῳ μου. [24] καὶ ἦν Χιραμ διδοὺς τῷ Σαλωμων κέδρους καὶ πᾶν θέλημα αὐτοῦ. [25] καὶ Σαλωμων ἔδωκεν τῷ Χιραμ εἴκοσι χιλιάδας κόρους πυροῦ καὶ μαχιρ τῷ οἴκῳ αὐτοῦ καὶ εἴκοσι χιλιάδας βεθ ἐλαίου κεκομμένου· κατὰ τοῦτο ἐδίδου Σαλωμων τῷ Χιραμ κατ᾽ ἐνιαυτόν. [26] καὶ κύριος ἔδωκεν σοφίαν τῷ Σαλωμων, καθὼς ἐλάλησεν αὐτῷ· καὶ ἦν εἰρήνη ἀνὰ μέσον Χιραμ καὶ ἀνὰ μέσον Σαλωμων, καὶ διέθεντο διαθήκην ἀνὰ μέσον ἑαυτῶν. – [27] καὶ ἀνήνεγκεν ὁ βασιλεὺς φόρον ἐκ παντὸς Ισραηλ, καὶ ἦν ὁ φόρος τριάκοντα χιλιάδες ἀνδρῶν. [28] καὶ ἀπέστειλεν αὐτοὺς εἰς τὸν Λίβανον, δέκα χιλιάδες ἐν τῷ μηνί, ἀλλασσόμενοι, μῆνα ἦσαν ἐν τῷ Λιβάνῳ καὶ δύο μῆνας ἐν οἴκῳ αὐτῶν· καὶ Αδωνιραμ ἐπὶ τοῦ φόρου. [29] καὶ ἦν τῷ Σαλωμων ἑβδομήκοντα χιλιάδες αἴροντες ἄρσιν καὶ ὀγδοήκοντα χιλιάδες λατόμων ἐν τῷ ὄρει [30] χωρὶς ἀρχόντων τῶν καθεσταμένων ἐπὶ τῶν ἔργων τῶν Σαλωμων, τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται οἱ ποιοῦντες τὰ ἔργα. [32] καὶ ἡτοίμασαν τοὺς λίθους καὶ τὰ ξύλα τρία ἔτη.

CHAPTER 6

[1] Καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου υἱῶν Ισραηλ ἐξ Αἰγύπτου, τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως Σαλωμων ἐπὶ Ισραηλ, [1]a καὶ ἐνετείλατο ὁ βασιλεὺς καὶ αἴρουσιν λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου καὶ λίθους ἀπελεκήτους· [2] καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμων καὶ οἱ υἱοὶ Χιραμ καὶ ἔβαλαν αὐτούς. [3] ἐν τῷ ἔτει τῷ τετάρτῳ ἐθεμελίωσεν τὸν οἶκον κυρίου ἐν μηνὶ Νισω τῷ δευτέρῳ μηνί· [4] ἐν ἑνδεκάτῳ ἐνιαυτῷ ἐν μηνὶ Βααλ [οὗτος ὁ μὴν ὁ ὄγδοος] συνετελέσθη ὁ οἶκος εἰς πάντα λόγον αὐτοῦ καὶ εἰς πᾶσαν διάταξιν αὐτοῦ. [2] καὶ ὁ οἶκος, ὃν ᾠκοδόμησεν ὁ βασιλεὺς Σαλωμων τῷ κυρίῳ, τεσσαράκοντα πήχεων μῆκος αὐτοῦ καὶ εἴκοσι ἐν πήχει πλάτος αὐτοῦ καὶ πέντε καὶ εἴκοσι ἐν πήχει τὸ ὕψος αὐτοῦ. [3] καὶ τὸ αιλαμ κατὰ πρόσωπον τοῦ ναοῦ, εἴκοσι ἐν πήχει μῆκος αὐτοῦ εἰς τὸ πλάτος τοῦ οἴκου καὶ δέκα ἐν πήχει τὸ πλάτος αὐτοῦ κατὰ πρόσωπον τοῦ οἴκου. καὶ ᾠκοδόμησεν τὸν οἶκον καὶ συνετέλεσεν αὐτόν. [4] καὶ ἐποίησεν τῷ οἴκῳ θυρίδας παρακυπτομένας κρυπτάς. [5] καὶ ἔδωκεν ἐπὶ τὸν τοῖχον τοῦ οἴκου μέλαθρα κυκλόθεν τῷ ναῷ καὶ τῷ δαβιρ καὶ ἐποίησεν πλευρὰς κυκλόθεν. [6] ἡ πλευρὰ ἡ ὑποκάτω πέντε πήχεων τὸ πλάτος αὐτῆς, καὶ τὸ μέσον ἕξ, καὶ ἡ τρίτη ἑπτὰ ἐν πήχει τὸ πλάτος αὐτῆς· ὅτι διάστημα ἔδωκεν τῷ οἴκῳ κυκλόθεν ἔξωθεν τοῦ οἴκου, ὅπως μὴ ἐπιλαμβάνωνται τῶν τοίχων τοῦ οἴκου. [7] καὶ ὁ οἶκος ἐν τῷ οἰκοδομεῖσθαι αὐτὸν λίθοις ἀκροτόμοις ἀργοῖς ᾠκοδομήθη, καὶ σφῦρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομεῖσθαι αὐτόν. [8] καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὠμίαν τοῦ οἴκου τὴν δεξιάν, καὶ ἑλικτὴ ἀνάβασις εἰς τὸ μέσον καὶ ἐκ τῆς μέσης ἐπὶ τὰ τριώροφα. [9] καὶ ᾠκοδόμησεν τὸν οἶκον καὶ συνετέλεσεν αὐτόν· καὶ ἐκοιλοστάθμησεν τὸν οἶκον κέδροις. [10] καὶ ᾠκοδόμησεν τοὺς ἐνδέσμους δι’ ὅλου τοῦ οἴκου, πέντε ἐν πήχει τὸ ὕψος αὐτοῦ, καὶ συνέσχεν τὸν ἔνδεσμον ἐν ξύλοις κεδρίνοις. [15] Καὶ ᾠκοδόμησεν τοὺς τοίχους τοῦ οἴκου διὰ ξύλων κεδρίνων ἀπὸ τοῦ ἐδάφους τοῦ οἴκου καὶ ἕως τῶν δοκῶν καὶ ἕως τῶν τοίχων· ἐκοιλοστάθμησεν συνεχόμενα ξύλοις ἔσωθεν καὶ περιέσχεν τὸ ἔσω τοῦ οἴκου ἐν πλευραῖς πευκίναις. [16] καὶ ᾠκοδόμησεν τοὺς εἴκοσι πήχεις ἀπ’ ἄκρου τοῦ οἴκου, τὸ πλευρὸν τὸ ἓν ἀπὸ τοῦ ἐδάφους ἕως τῶν δοκῶν, καὶ ἐποίησεν ἐκ τοῦ δαβιρ εἰς τὸ ἅγιον τῶν ἁγίων. [17] καὶ τεσσαράκοντα πηχῶν ἦν ὁ ναὸς κατὰ πρόσωπον [19] τοῦ δαβιρ ἐν μέσῳ τοῦ οἴκου ἔσωθεν δοῦναι ἐκεῖ τὴν κιβωτὸν διαθήκης κυρίου. [20] εἴκοσι πήχεις μῆκος καὶ εἴκοσι πήχεις πλάτος καὶ εἴκοσι πήχεις τὸ ὕψος αὐτοῦ,

καὶ περιέσχεν αὐτὸν χρυσίῳ συγκεκλεισμένῳ. καὶ ἐποίησεν θυσιαστήριον [21] κατὰ πρόσωπον τοῦ δαβιρ καὶ περιέσχεν αὐτὸ χρυσίῳ. [22] καὶ ὅλον τὸν οἶκον περιέσχεν χρυσίῳ ἕως συντελείας παντὸς τοῦ οἴκου. [23] Καὶ ἐποίησεν ἐν τῷ δαβιρ δύο χερουβιν δέκα πήχεων μέγεθος ἐσταθμωμένον. [24] καὶ πέντε πήχεων πτερύγιον τοῦ χερουβ τοῦ ἑνός, καὶ πέντε πήχεων πτερύγιον αὐτοῦ τὸ δεύτερον, ἐν πήχει δέκα ἀπὸ μέρους πτερυγίου αὐτοῦ εἰς μέρος πτερυγίου αὐτοῦ· [25] οὕτως τῷ χερουβ τῷ δευτέρῳ, ἐν μέτρῳ ἑνὶ συντέλεια μία ἀμφοτέροις. [26] καὶ τὸ ὕψος τοῦ χερουβ τοῦ ἑνὸς δέκα ἐν πήχει, καὶ οὕτως τὸ χερουβ τὸ δεύτερον. [27] καὶ ἀμφότερα τὰ χερουβιν ἐν μέσῳ τοῦ οἴκου τοῦ ἐσωτάτου· καὶ διεπέτασεν τὰς πτέρυγας αὐτῶν, καὶ ἥπτετο πτέρυξ μία τοῦ τοίχου, καὶ πτέρυξ ἥπτετο τοῦ τοίχου τοῦ δευτέρου, καὶ αἱ πτέρυγες αὐτῶν αἱ ἐν μέσῳ τοῦ οἴκου ἥπτοντο πτέρυξ πτέρυγος. [28] καὶ περιέσχεν τὰ χερουβιν χρυσίῳ. [29] καὶ πάντας τοὺς τοίχους τοῦ οἴκου κύκλῳ ἐγκολαπτὰ ἔγραψεν γραφίδι χερουβιν, καὶ φοίνικες τῷ ἐσωτέρῳ καὶ τῷ ἐξωτέρῳ. [30] καὶ τὸ ἔδαφος τοῦ οἴκου περιέσχεν χρυσίῳ, τοῦ ἐσωτάτου καὶ τοῦ ἐξωτάτου. [31] Καὶ τῷ θυρώματι τοῦ δαβιρ ἐποίησεν θύρας ξύλων ἀρκευθίνων καὶ φλιὰς πενταπλᾶς [32] καὶ δύο θύρας ξύλων πευκίνων καὶ ἐγκολαπτὰ ἐπ᾽ αὐτῶν ἐγκεκολαμμένα χερουβιν καὶ φοίνικας καὶ πέταλα διαπεπετασμένα· καὶ περιέσχεν χρυσίῳ, καὶ κατέβαινεν ἐπὶ τὰ χερουβιν καὶ ἐπὶ τοὺς φοίνικας τὸ χρυσίον. [33] καὶ οὕτως ἐποίησεν τῷ πυλῶνι τοῦ ναοῦ, φλιαὶ ξύλων ἀρκευθίνων, στοαὶ τετραπλῶς. [34] καὶ ἐν ἀμφοτέραις ταῖς θύραις ξύλα πεύκινα· δύο πτυχαὶ ἡ θύρα ἡ μία καὶ στροφεῖς αὐτῶν, καὶ δύο πτυχαὶ ἡ θύρα ἡ δευτέρα, στρεφόμενα· [35] ἐγκεκολαμμένα χερουβιν καὶ φοίνικες καὶ διαπεπετασμένα πέταλα καὶ περιεχόμενα χρυσίῳ καταγομένῳ ἐπὶ τὴν ἐκτύπωσιν. [36] καὶ ᾠκοδόμησεν τὴν αὐλὴν τὴν ἐσωτάτην, τρεῖς στίχους ἀπελεκήτων, καὶ στίχος κατειργασμένης κέδρου κυκλόθεν. [36]a καὶ ᾠκοδόμησε καταπέτασμα τῆς αὐλῆς τοῦ αιλαμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ.

CHAPTER 7

[1]a Καὶ ἀπέστειλεν ὁ βασιλεὺς Σαλωμων καὶ ἔλαβεν τὸν Χιραμ ἐκ Τύρου, [2] υἱὸν γυναικὸς χήρας, καὶ οὗτος ἀπὸ τῆς φυλῆς Νεφθαλι, καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος, τέκτων χαλκοῦ καὶ πεπληρωμένος τῆς τέχνης καὶ συνέσεως καὶ ἐπιγνώσεως τοῦ ποιεῖν πᾶν ἔργον ἐν χαλκῷ· καὶ εἰσήχθη πρὸς τὸν βασιλέα Σαλωμων καὶ ἐποίησεν πάντα τὰ ἔργα. [3] καὶ ἐχώνευσεν τοὺς δύο στύλους τῷ αιλαμ τοῦ οἴκου, ὀκτωκαίδεκα πήχεις ὕψος τοῦ στύλου, καὶ περίμετρον τέσσαρες καὶ δέκα πήχεις ἐκύκλου αὐτόν, καὶ τὸ πάχος τοῦ στύλου τεσσάρων δακτύλων τὰ κοιλώματα, καὶ οὕτως ὁ στῦλος ὁ δεύτερος. [4] καὶ δύο ἐπιθέματα ἐποίησεν δοῦναι ἐπὶ τὰς κεφαλὰς τῶν στύλων, χωνευτὰ χαλκᾶ· πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἑνός, καὶ πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου. [5] καὶ ἐποίησεν δύο δίκτυα περικαλύψαι τὸ ἐπίθεμα τῶν στύλων, καὶ δίκτυον τῷ ἐπιθέματι τῷ ἑνί, καὶ δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ. [6] καὶ ἔργον κρεμαστόν, δύο στίχοι ῥοῶν χαλκῶν δεδικτυωμένοι, ἔργον κρεμαστόν, στίχος ἐπὶ στίχον· καὶ οὕτως ἐποίησεν τῷ ἐπιθέματι τῷ δευτέρῳ. [7] καὶ ἔστησεν τοὺς στύλους τοῦ αιλαμ τοῦ ναοῦ· καὶ ἔστησεν τὸν στῦλον τὸν ἕνα καὶ ἐπεκάλεσεν τὸ ὄνομα αὐτοῦ Ιαχουμ· καὶ ἔστησεν τὸν στῦλον τὸν δεύτερον καὶ ἐπεκάλεσεν τὸ ὄνομα αὐτοῦ Βααζ. [8] καὶ ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρίνου κατὰ τὸ αιλαμ τεσσάρων πηχῶν. [9] καὶ μέλαθρον ἐπ᾽ ἀμφοτέρων τῶν στύλων, καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει. [10] Καὶ ἐποίησεν τὴν θάλασσαν δέκα ἐν πήχει ἀπὸ τοῦ χείλους αὐτῆς ἕως τοῦ χείλους αὐτῆς, στρογγύλον κύκλῳ τὸ αὐτό· πέντε ἐν πήχει τὸ ὕψος αὐτῆς, καὶ συνηγμένοι τρεῖς καὶ τριάκοντα ἐν πήχει ἐκύκλουν αὐτήν. [11] καὶ ὑποστηρίγματα ὑποκάτωθεν τοῦ χείλους αὐτῆς κυκλόθεν ἐκύκλουν αὐτήν, δέκα ἐν πήχει κυκλόθεν, ἀνιστᾶν τὴν θάλασσαν. [12] καὶ τὸ χεῖλος αὐτῆς ὡς ἔργον χείλους ποτηρίου, βλαστὸς κρίνου, καὶ τὸ πάχος αὐτοῦ παλαιστής. [13] καὶ δώδεκα βόες ὑποκάτω τῆς θαλάσσης, οἱ τρεῖς ἐπιβλέποντες βορρᾶν καὶ οἱ τρεῖς ἐπιβλέποντες θάλασσαν καὶ οἱ τρεῖς ἐπιβλέποντες νότον καὶ οἱ τρεῖς ἐπιβλέποντες ἀνατολήν, καὶ πάντα τὰ ὀπίσθια εἰς τὸν οἶκον, καὶ ἡ θάλασσα ἐπ᾽ αὐτῶν ἐπάνωθεν. [14] Καὶ ἐποίησεν δέκα μεχωνωθ χαλκᾶς· πέντε πήχεις μῆκος τῆς μεχωνωθ τῆς μιᾶς, καὶ τέσσαρες πήχεις πλάτος αὐτῆς, καὶ ἓξ ἐν πήχει ὕψος αὐτῆς. [15] καὶ τοῦτο τὸ ἔργον τῶν μεχωνωθ· σύγκλειστον αὐτοῖς, καὶ σύγκλειστον ἀνὰ μέσον τῶν ἐξεχομένων. [16] καὶ ἐπὶ τὰ συγκλείσματα αὐτῶν ἀνὰ μέσον τῶν ἐξεχομένων λέοντες καὶ βόες καὶ χερουβιν, καὶ ἐπὶ τῶν ἐξεχομένων οὕτως· καὶ ἐπάνωθεν καὶ ὑποκάτωθεν τῶν λεόντων καὶ τῶν

βοῶν χῶραι, ἔργον καταβάσεως. [17] καὶ τέσσαρες τροχοὶ χαλκοῖ τῇ μεχωνωθ τῇ μιᾷ, καὶ τὰ προσέχοντα χαλκᾶ, καὶ τέσσαρα μέρη αὐτῶν, ὠμίαι ὑποκάτω τῶν λουτήρων. [18] καὶ χεῖρες ἐν τοῖς τροχοῖς ἐν τῇ μεχωνωθ, καὶ τὸ ὕψος τοῦ τροχοῦ τοῦ ἑνὸς πήχεος καὶ ἡμίσους. [19] καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἅρματος· αἱ χεῖρες αὐτῶν καὶ οἱ νῶτοι αὐτῶν καὶ ἡ πραγματεία αὐτῶν, τὰ πάντα χωνευτά. [20] αἱ τέσσαρες ὠμίαι ἐπὶ τῶν τεσσάρων γωνιῶν τῆς μεχωνωθ τῆς μιᾶς, ἐκ τῆς μεχωνωθ οἱ ὦμοι αὐτῆς. [21] καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνωθ ἥμισυ τοῦ πήχεος μέγεθος στρογγύλον κύκλῳ ἐπὶ τῆς κεφαλῆς τῆς μεχωνωθ, καὶ ἀρχὴ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς, καὶ ἠνοίγετο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς. [22] καὶ τὰ συγκλείσματα αὐτῆς χερουβιν καὶ λέοντες καὶ φοίνικες ἑστῶτα, ἐχόμενον ἕκαστον κατὰ πρόσωπον αὐτοῦ ἔσω καὶ τὰ κυκλόθεν. [23] κατ᾽ αὐτὴν ἐποίησεν πάσας τὰς δέκα μεχωνωθ, τάξιν μίαν καὶ μέτρον ἓν πάσαις. [24] καὶ ἐποίησεν δέκα χυτροκαύλους χαλκοῦς, τεσσαράκοντα χοεῖς χωροῦντα τὸν χυτρόκαυλον τὸν ἕνα μετρήσει· ὁ χυτρόκαυλος ὁ εἷς ἐπὶ τῆς μεχωνωθ τῆς μιᾶς ταῖς δέκα μεχωνωθ. [25] καὶ ἔθετο τὰς δέκα μεχωνωθ, πέντε ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐκ δεξιῶν καὶ πέντε ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐξ ἀριστερῶν· καὶ ἡ θάλασσα ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐκ δεξιῶν κατ᾽ ἀνατολὰς ἀπὸ τοῦ κλίτους τοῦ νότου. [26] Καὶ ἐποίησεν Χιραμ τοὺς λέβητας καὶ τὰς θερμάστρεις καὶ τὰς φιάλας, καὶ συνετέλεσεν Χιραμ ποιῶν πάντα τὰ ἔργα, ἃ ἐποίησεν τῷ βασιλεῖ Σαλωμων ἐν οἴκῳ κυρίου, [27] στύλους δύο καὶ τὰ στρεπτὰ τῶν στύλων ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο καὶ τὰ δίκτυα δύο τοῦ καλύπτειν ἀμφότερα τὰ στρεπτὰ τῶν γλυφῶν τὰ ὄντα ἐπὶ τῶν στύλων, [28] τὰς ῥόας τετρακοσίας ἀμφοτέροις τοῖς δικτύοις, δύο στίχοι ῥοῶν τῷ δικτύῳ τῷ ἑνὶ περικαλύπτειν ἀμφότερα τὰ στρεπτὰ ἐπ᾽ ἀμφοτέροις τοῖς στύλοις, [29] καὶ τὰς μεχωνωθ δέκα καὶ τοὺς χυτροκαύλους δέκα ἐπὶ τῶν μεχωνωθ [30] καὶ τὴν θάλασσαν μίαν καὶ τοὺς βόας δώδεκα ὑποκάτω τῆς θαλάσσης [31] καὶ τοὺς λέβητας καὶ τὰς θερμάστρεις καὶ τὰς φιάλας καὶ πάντα τὰ σκεύη, ἃ ἐποίησεν Χιραμ τῷ βασιλεῖ Σαλωμων τῷ οἴκῳ κυρίου· καὶ οἱ στῦλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου κυρίου. πάντα τὰ ἔργα τοῦ βασιλέως, ἃ ἐποίησεν Χιραμ, χαλκᾶ ἄρδην· [32] οὐκ ἦν σταθμὸς τοῦ χαλκοῦ, οὗ ἐποίησεν πάντα τὰ ἔργα ταῦτα, ἐκ πλήθους σφόδρα· οὐκ ἦν τέρμα τῷ σταθμῷ τοῦ χαλκοῦ. [33] ἐν τῷ περιοίκῳ τοῦ Ιορδάνου ἐχώνευσεν αὐτὰ ὁ βασιλεὺς ἐν τῷ πάχει τῆς γῆς ἀνὰ μέσον Σοκχωθ καὶ ἀνὰ μέσον Σιρα. [34] Καὶ ἔδωκεν ὁ βασιλεὺς Σαλωμων τὰ σκεύη, ἃ ἐποίησεν, ἐν οἴκῳ κυρίου, τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν τράπεζαν, ἐφ᾽ ἧς οἱ ἄρτοι τῆς προσφορᾶς, χρυσῆν, [35] καὶ τὰς λυχνίας, πέντε ἐκ δεξιῶν καὶ πέντε ἐξ ἀριστερῶν κατὰ πρόσωπον τοῦ δαβιρ,

χρυσᾶς συγκλειομένας, καὶ τὰ λαμπάδια καὶ τοὺς λύχνους καὶ τὰς ἐπαρυστρίδας χρυσᾶς [36] καὶ τὰ πρόθυρα καὶ οἱ ἦλοι καὶ αἱ φιάλαι καὶ τὰ τρύβλια καὶ αἱ θυίσκαι χρυσαῖ, σύγκλειστα, καὶ τὰ θυρώματα τῶν θυρῶν τοῦ οἴκου τοῦ ἐσωτάτου, ἁγίου τῶν ἁγίων, καὶ τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσᾶς. [37] καὶ ἀνεπληρώθη πᾶν τὸ ἔργον, ὃ ἐποίησεν Σαλωμων οἴκου κυρίου, καὶ εἰσήνεγκεν Σαλωμων τὰ ἅγια Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ πάντα τὰ ἅγια Σαλωμων, τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη, ἔδωκεν εἰς τοὺς θησαυροὺς οἴκου κυρίου. [38] Καὶ τὸν οἶκον αὐτοῦ ᾠκοδόμησεν Σαλωμων τρισκαίδεκα ἔτεσιν. [39] καὶ ᾠκοδόμησεν τὸν οἶκον δρυμῷ τοῦ Λιβάνου· ἑκατὸν πήχεις μῆκος αὐτοῦ, καὶ πεντήκοντα πήχεις πλάτος αὐτοῦ, καὶ τριάκοντα πηχῶν ὕψος αὐτοῦ· καὶ τριῶν στίχων στύλων κεδρίνων, καὶ ὠμίαι κέδριναι τοῖς στύλοις. [40] καὶ ἐφάτνωσεν τὸν οἶκον ἄνωθεν ἐπὶ τῶν πλευρῶν τῶν στύλων, καὶ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε, δέκα καὶ πέντε ὁ στίχος· [41] καὶ μέλαθρα τρία καὶ χώρα ἐπὶ χώραν τρισσῶς· [42] καὶ πάντα τὰ θυρώματα καὶ αἱ χῶραι τετράγωνοι μεμελαθρωμέναι καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς. [43] καὶ τὸ αιλαμ τῶν στύλων πεντήκοντα πηχῶν μῆκος καὶ τριάκοντα ἐν πλάτει, ἐζυγωμένα, αιλαμ ἐπὶ πρόσωπον αὐτῶν, καὶ στῦλοι καὶ πάχος ἐπὶ πρόσωπον αὐτῆς τοῖς αιλαμμιν. [44] καὶ τὸ αιλαμ τῶν θρόνων, οὗ κρινεῖ ἐκεῖ, αιλαμ τοῦ κριτηρίου. [45] καὶ οἶκος αὐτῷ, ἐν ᾧ καθήσεται ἐκεῖ, αὐλὴ μία ἐξελισσομένη τούτοις κατὰ τὸ ἔργον τοῦτο· καὶ οἶκον τῇ θυγατρὶ Φαραω, ἣν ἔλαβεν Σαλωμων, κατὰ τὸ αιλαμ τοῦτο. [46] πάντα ταῦτα ἐκ λίθων τιμίων κεκολαμμένα ἐκ διαστήματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γεισῶν καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην [47] τὴν τεθεμελιωμένην ἐν τιμίοις λίθοις μεγάλοις, λίθοις δεκαπήχεσιν καὶ τοῖς ὀκταπήχεσιν, [48] καὶ ἐπάνωθεν τιμίοις κατὰ τὸ μέτρον ἀπελεκήτων καὶ κέδροις. [49] τῆς αὐλῆς τῆς μεγάλης κύκλῳ τρεῖς στίχοι ἀπελεκήτων καὶ στίχος κεκολαμμένης κέδρου. [50] καὶ συνετέλεσεν Σαλωμων ὅλον τὸν οἶκον αὐτοῦ.

CHAPTER 8

[1] Καὶ ἐγένετο ἐν τῷ συντελέσαι Σαλωμων τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ μετὰ εἴκοσι ἔτη, τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμων πάντας τοὺς πρεσβυτέρους Ισραηλ ἐν Σιων τοῦ ἀνενεγκεῖν τὴν κιβωτὸν διαθήκης κυρίου ἐκ πόλεως Δαυιδ [αὕτη ἐστὶν Σιων] [2] ἐν μηνὶ Αθανιν. [3] καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν [4] καὶ τὸ σκήνωμα τοῦ μαρτυρίου καὶ πάντα τὰ σκεύη τὰ ἅγια τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου, [5] καὶ ὁ βασιλεὺς καὶ πᾶς Ισραηλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα καὶ βόας ἀναρίθμητα. [6] καὶ εἰσφέρουσιν οἱ ἱερεῖς τὴν κιβωτὸν εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβιρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑπὸ τὰς πτέρυγας τῶν χερουβιν· [7] ὅτι τὰ χερουβιν διαπεπετασμένα ταῖς πτέρυξιν ἐπὶ τὸν τόπον τῆς κιβωτοῦ, καὶ περιεκάλυπτον τὰ χερουβιν ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τὰ ἅγια αὐτῆς ἐπάνωθεν, [8] καὶ ὑπερεῖχον τὰ ἡγιασμένα, καὶ ἐνεβλέποντο αἱ κεφαλαὶ τῶν ἡγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβιρ καὶ οὐκ ὠπτάνοντο ἔξω. [9] οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι, πλάκες τῆς διαθήκης, ἃς ἔθηκεν ἐκεῖ Μωϋσῆς ἐν Χωρηβ, ἃ διέθετο κύριος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐκ γῆς Αἰγύπτου. [10] καὶ ἐγένετο ὡς ἐξῆλθον οἱ ἱερεῖς ἐκ τοῦ ἁγίου, καὶ ἡ νεφέλη ἔπλησεν τὸν οἶκον· [11] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς στῆναι λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης, ὅτι ἔπλησεν δόξα κυρίου τὸν οἶκον. [14] Καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ, καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ισραηλ, καὶ πᾶσα ἐκκλησία Ισραηλ εἱστήκει. [15] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ σήμερον, ὃς ἐλάλησεν ἐν τῷ στόματι αὐτοῦ περὶ Δαυιδ τοῦ πατρός μου καὶ ἐν ταῖς χερσὶν αὐτοῦ ἐπλήρωσεν λέγων [16] Ἀφ ἧς ἡμέρας ἐξήγαγον τὸν λαόν μου τὸν Ισραηλ ἐξ Αἰγύπτου, οὐκ ἐξελεξάμην ἐν πόλει ἐν ἐνὶ σκήπτρῳ Ισραηλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ· καὶ ἐξελεξάμην ἐν Ιερουσαλημ εἶναι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην τὸν Δαυιδ τοῦ εἶναι ἐπὶ τὸν λαόν μου τὸν Ισραηλ. [17] καὶ ἐγένετο ἐπὶ τῆς καρδίας Δαυιδ τοῦ πατρός μου οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ. [18] καὶ εἶπεν κύριος πρὸς Δαυιδ τὸν πατέρα μου Ἀνθ ὧν ἦλθεν ἐπὶ τὴν καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου, καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν σου· [19] πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον, ἀλλ᾽ ἢ ὁ υἱός σου ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου. [20] καὶ ἀνέστησεν κύριος τὸ ῥῆμα αὐτοῦ, ὃ ἐλάλησεν, καὶ ἀνέστην ἀντὶ Δαυιδ τοῦ πατρός μου καὶ ἐκάθισα ἐπὶ τοῦ θρόνου Ισραηλ, καθὼς ἐλάλησεν κύριος, καὶ

ᾠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ. [21] καὶ ἐθέμην ἐκεῖ τόπον τῇ κιβωτῷ, ἐν ᾗ ἐστιν ἐκεῖ διαθήκη κυρίου, ἣν διέθετο κύριος μετὰ τῶν πατέρων ἡμῶν ἐν τῷ ἐξαγαγεῖν αὐτὸν αὐτοὺς ἐκ γῆς Αἰγύπτου. [22] Καὶ ἔστη Σαλωμων κατὰ πρόσωπον τοῦ θυσιαστηρίου κυρίου ἐνώπιον πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν [23] καὶ εἶπεν Κύριε ὁ θεὸς Ισραηλ, οὐκ ἔστιν ὡς σὺ θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω φυλάσσων διαθήκην καὶ ἔλεος τῷ δούλῳ σου τῷ πορευομένῳ ἐνώπιόν σου ἐν ὅλῃ τῇ καρδίᾳ αὐτοῦ, [24] ἃ ἐφύλαξας τῷ δούλῳ σου Δαυιδ τῷ πατρί μου καὶ ἐλάλησας ἐν τῷ στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη. [25] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, φύλαξον τῷ δούλῳ σου τῷ Δαυιδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων Οὐκ ἐξαρθήσεταί σου ἀνὴρ ἐκ προσώπου μου καθήμενος ἐπὶ θρόνου Ισραηλ, πλὴν ἐὰν φυλάξωνται τὰ τέκνα σου τὰς ὁδοὺς αὐτῶν τοῦ πορεύεσθαι ἐνώπιον ἐμοῦ, καθὼς ἐπορεύθης ἐνώπιον ἐμοῦ. [26] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, πιστωθήτω δὴ τὸ ῥῆμά σου τῷ Δαυιδ τῷ πατρί μου. [27] ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσίν σοι, πλὴν καὶ ὁ οἶκος οὗτος, ὃν ᾠκοδόμησα τῷ ὀνόματί σου; [28] καὶ ἐπιβλέψῃ ἐπὶ τὴν δέησίν μου, κύριε ὁ θεὸς Ισραηλ, ἀκούειν τῆς τέρψεως, ἧς ὁ δοῦλός σου προσεύχεται ἐνώπιόν σου πρὸς σὲ σήμερον, [29] τοῦ εἶναι ὀφθαλμούς σου ἠνεῳγμένους εἰς τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός, εἰς τὸν τόπον, ὃν εἶπας Ἔσται τὸ ὄνομά μου ἐκεῖ, τοῦ εἰσακούειν τῆς προσευχῆς, ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός. [30] καὶ εἰσακούσῃ τῆς δεήσεως τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ισραηλ, ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον, καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐν οὐρανῷ καὶ ποιήσεις καὶ ἵλεως ἔσῃ. – [31] ὅσα ἂν ἁμάρτῃ ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἐὰν λάβῃ ἐπ᾽ αὐτὸν ἀρὰν τοῦ ἀρᾶσθαι αὐτόν, καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τούτῳ, [32] καὶ σὺ εἰσακούσει ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τὸν λαόν σου Ισραηλ ἀνομηθῆναι ἄνομον δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιῶσαι δίκαιον δοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ. – [33] ἐν τῷ πταῖσαι τὸν λαόν σου Ισραηλ ἐνώπιον ἐχθρῶν, ὅτι ἁμαρτήσονταί σοι, καὶ ἐπιστρέψουσιν καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ προσεύξονται καὶ δεηθήσονται ἐν τῷ οἴκῳ τούτῳ, [34] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ισραηλ καὶ ἀποστρέψεις αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας τοῖς πατράσιν αὐτῶν. – [35] ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετόν, ὅτι ἁμαρτήσονταί σοι, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν

ἀποστρέψουσιν, ὅταν ταπεινώσῃς αὐτούς, [36] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ισραηλ· ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν, ἣν ἔδωκας τῷ λαῷ σου ἐν κληρονομίᾳ. – [37] λιμὸς ἐὰν γένηται, θάνατος ἐὰν γένηται, ὅτι ἔσται ἐμπυρισμός, βροῦχος, ἐρυσίβη ἐὰν γένηται, καὶ ἐὰν θλίψῃ αὐτὸν ἐχθρὸς αὐτοῦ ἐν μιᾷ τῶν πόλεων αὐτοῦ, πᾶν συνάντημα, πᾶν πόνον, [38] πᾶσαν προσευχήν, πᾶσαν δέησιν, ἐὰν γένηται παντὶ ἀνθρώπῳ, ὡς ἂν γνῶσιν ἕκαστος ἁφὴν καρδίας αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον, [39] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἵλεως ἔσῃ καὶ ποιήσεις καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ, καθὼς ἂν γνῷς τὴν καρδίαν αὐτοῦ, ὅτι σὺ μονώτατος οἶδας τὴν καρδίαν πάντων υἱῶν ἀνθρώπων, [40] ὅπως φοβῶνταί σε πάσας τὰς ἡμέρας, ἃς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, ἧς ἔδωκας τοῖς πατράσιν ἡμῶν. – [41] καὶ τῷ ἀλλοτρίῳ, ὃς οὐκ ἔστιν ἀπὸ λαοῦ σου οὗτος, [42] καὶ ἥξουσιν καὶ προσεύξονται εἰς τὸν τόπον τοῦτον, [43] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα, ὅσα ἂν ἐπικαλέσηταί σε ὁ ἀλλότριος, ὅπως γνῶσιν πάντες οἱ λαοὶ τὸ ὄνομά σου καὶ φοβῶνταί σε καθὼς ὁ λαός σου Ισραηλ καὶ γνῶσιν ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησα. – [44] ὅτι ἐξελεύσεται ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ, ᾗ ἐπιστρέψεις αὐτούς, καὶ προσεύξονται ἐν ὀνόματι κυρίου ὁδὸν τῆς πόλεως, ἧς ἐξελέξω ἐν αὐτῇ, καὶ τοῦ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου, [45] καὶ εἰσακούσει ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δικαίωμα αὐτοῖς. – [46] ὅτι ἁμαρτήσονταί σοι – ὅτι οὐκ ἔστιν ἄνθρωπος, ὃς οὐχ ἁμαρτήσεται – καὶ ἐπάξεις ἐπ᾽ αὐτοὺς καὶ παραδώσεις αὐτοὺς ἐνώπιον ἐχθρῶν καὶ αἰχμαλωτιοῦσιν αὐτοὺς οἱ αἰχμαλωτίζοντες εἰς γῆν μακρὰν καὶ ἐγγύς, [47] καὶ ἐπιστρέψουσιν καρδίας αὐτῶν ἐν τῇ γῇ, οὗ μετήχθησαν ἐκεῖ, καὶ ἐπιστρέψωσιν καὶ δεηθῶσίν σου ἐν γῇ μετοικίας αὐτῶν λέγοντες Ἡμάρτομεν ἠνομήσαμεν ἠδικήσαμεν, [48] καὶ ἐπιστρέψωσιν πρὸς σὲ ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν τῇ γῇ ἐχθρῶν αὐτῶν, οὗ μετήγαγες αὐτούς, καὶ προσεύξονται πρὸς σὲ ὁδὸν γῆς αὐτῶν, ἧς ἔδωκας τοῖς πατράσιν αὐτῶν, τῆς πόλεως, ἧς ἐξελέξω, καὶ τοῦ οἴκου, οὗ ᾠκοδόμηκα τῷ ὀνόματί σου, [49] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου [50] καὶ ἵλεως ἔσῃ ταῖς ἀδικίαις αὐτῶν, αἷς ἥμαρτόν σοι, καὶ κατὰ πάντα τὰ ἀθετήματα αὐτῶν, ἃ ἠθέτησάν σοι, καὶ δώσεις αὐτοὺς εἰς οἰκτιρμοὺς ἐνώπιον αἰχμαλωτευόντων αὐτούς, καὶ οἰκτιρήσουσιν αὐτούς· [51] ὅτι λαός σου καὶ κληρονομία σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐκ μέσου χωνευτηρίου σιδήρου. [52] καὶ ἔστωσαν οἱ ὀφθαλμοί σου καὶ τὰ ὦτά σου

ἠνεῳγμένα εἰς τὴν δέησιν τοῦ δούλου σου καὶ εἰς τὴν δέησιν τοῦ λαοῦ σου Ισραηλ εἰσακούειν αὐτῶν ἐν πᾶσιν, οἷς ἂν ἐπικαλέσωνταί σε, [53] ὅτι σὺ διέστειλας αὐτοὺς σαυτῷ εἰς κληρονομίαν ἐκ πάντων τῶν λαῶν τῆς γῆς, καθὼς ἐλάλησας ἐν χειρὶ δούλου σου Μωυσῆ ἐν τῷ ἐξαγαγεῖν σε τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου, κύριε κύριε. [53]a Τότε ἐλάλησεν Σαλωμων ὑπὲρ τοῦ οἴκου, ὡς συνετέλεσεν τοῦ οἰκοδομῆσαι αὐτόν Ἥλιον ἐγνώρισεν ἐν οὐρανῷ κύριος, εἶπεν τοῦ κατοικεῖν ἐν γνόφῳ Οἰκοδόμησον οἶκόν μου, οἶκον ἐκπρεπῆ σαυτῷ, τοῦ κατοικεῖν ἐπὶ καινότητος. οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς; [54] Καὶ ἐγένετο ὡς συνετέλεσεν Σαλωμων προσευχόμενος πρὸς κύριον ὅλην τὴν προσευχὴν καὶ τὴν δέησιν ταύτην, καὶ ἀνέστη ἀπὸ προσώπου τοῦ θυσιαστηρίου κυρίου ὀκλακὼς ἐπὶ τὰ γόνατα αὐτοῦ καὶ αἱ χεῖρες αὐτοῦ διαπεπετασμέναι εἰς τὸν οὐρανόν. [55] καὶ ἔστη καὶ εὐλόγησεν πᾶσαν ἐκκλησίαν Ισραηλ φωνῇ μεγάλῃ λέγων [56] Εὐλογητὸς κύριος σήμερον, ὃς ἔδωκεν κατάπαυσιν τῷ λαῷ αὐτοῦ Ισραηλ κατὰ πάντα, ὅσα ἐλάλησεν· οὐ διεφώνησεν λόγος εἷς ἐν πᾶσιν τοῖς λόγοις αὐτοῦ τοῖς ἀγαθοῖς, οἷς ἐλάλησεν ἐν χειρὶ Μωυσῆ δούλου αὐτοῦ. [57] γένοιτο κύριος ὁ θεὸς ἡμῶν μεθ’ ἡμῶν, καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν· μὴ ἐγκαταλίποιτο ἡμᾶς μηδὲ ἀποστρέψοιτο ἡμᾶς [58] ἐπικλῖναι καρδίας ἡμῶν πρὸς αὐτὸν τοῦ πορεύεσθαι ἐν πάσαις ὁδοῖς αὐτοῦ καὶ φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ καὶ προστάγματα αὐτοῦ, ἃ ἐνετείλατο τοῖς πατράσιν ἡμῶν. [59] καὶ ἔστωσαν οἱ λόγοι οὗτοι, οὓς δεδέημαι ἐνώπιον κυρίου θεοῦ ἡμῶν, ἐγγίζοντες πρὸς κύριον θεὸν ἡμῶν ἡμέρας καὶ νυκτὸς τοῦ ποιεῖν τὸ δικαίωμα τοῦ δούλου σου καὶ τὸ δικαίωμα λαοῦ σου Ισραηλ ῥῆμα ἡμέρας ἐν ἡμέρᾳ αὐτοῦ, [60] ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς ὅτι κύριος ὁ θεός, αὐτὸς θεὸς καὶ οὐκ ἔστιν ἔτι. [61] καὶ ἔστωσαν αἱ καρδίαι ἡμῶν τέλειαι πρὸς κύριον θεὸν ἡμῶν καὶ ὁσίως πορεύεσθαι ἐν τοῖς προστάγμασιν αὐτοῦ καὶ φυλάσσειν ἐντολὰς αὐτοῦ ὡς ἡ ἡμέρα αὕτη. [62] Καὶ ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ Ισραηλ ἔθυσαν θυσίαν ἐνώπιον κυρίου. [63] καὶ ἔθυσεν ὁ βασιλεὺς Σαλωμων τὰς θυσίας τῶν εἰρηνικῶν, ἃς ἔθυσεν τῷ κυρίῳ, βοῶν δύο καὶ εἴκοσι χιλιάδας καὶ προβάτων ἑκατὸν εἴκοσι χιλιάδας· καὶ ἐνεκαίνισεν τὸν οἶκον κυρίου ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ Ισραηλ. [64] τῇ ἡμέρᾳ ἐκείνῃ ἡγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου· ὅτι ἐποίησεν ἐκεῖ τὴν ὁλοκαύτωσιν καὶ τὰς θυσίας καὶ τὰ στέατα τῶν εἰρηνικῶν, ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἐνώπιον κυρίου μικρὸν τοῦ μὴ δύνασθαι τὴν ὁλοκαύτωσιν καὶ τὰς θυσίας τῶν εἰρηνικῶν ὑπενεγκεῖν. [65] καὶ ἐποίησεν Σαλωμων τὴν ἑορτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ πᾶς Ισραηλ μετ’ αὐτοῦ, ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ημαθ ἕως ποταμοῦ Αἰγύπτου, ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν τῷ οἴκῳ, ᾧ

ᾠκοδόμησεν, ἐσθίων καὶ πίνων καὶ εὐφραινόμενος ἐνώπιον κυρίου θεοῦ ἡμῶν ἑπτὰ ἡμέρας. [66] καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξαπέστειλεν τὸν λαὸν καὶ εὐλόγησεν αὐτόν, καὶ ἀπῆλθον ἕκαστος εἰς τὰ σκηνώματα αὐτοῦ χαίροντες καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησεν κύριος τῷ Δαυιδ δούλῳ αὐτοῦ καὶ τῷ Ισραηλ λαῷ αὐτοῦ.

CHAPTER 9

[1] Καὶ ἐγενήθη ὡς συνετέλεσεν Σαλωμων οἰκοδομεῖν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πᾶσαν τὴν πραγματείαν Σαλωμων, ὅσα ἠθέλησεν ποιῆσαι, [2] καὶ ὤφθη κύριος τῷ Σαλωμων δεύτερον, καθὼς ὤφθη ἐν Γαβαων, [3] καὶ εἶπεν πρὸς αὐτὸν κύριος Ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ τῆς δεήσεώς σου, ἧς ἐδεήθης ἐνώπιον ἐμοῦ· πεποίηκά σοι κατὰ πᾶσαν τὴν προσευχήν σου, ἡγίακα τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησας, τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα, καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδία μου πάσας τὰς ἡμέρας. [4] καὶ σὺ ἐὰν πορευθῇς ἐνώπιον ἐμοῦ, καθὼς ἐπορεύθη Δαυιδ ὁ πατήρ σου, ἐν ὁσιότητι καρδίας καὶ ἐν εὐθύτητι καὶ τοῦ ποιεῖν κατὰ πάντα, ἃ ἐνετειλάμην αὐτῷ, καὶ τὰ προστάγματά μου καὶ τὰς ἐντολάς μου φυλάξῃς, [5] καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου ἐπὶ Ισραηλ εἰς τὸν αἰῶνα, καθὼς ἐλάλησα τῷ Δαυιδ πατρί σου λέγων Οὐκ ἐξαρθήσεταί σοι ἀνὴρ ἡγούμενος ἐν Ισραηλ. [6] ἐὰν δὲ ἀποστραφέντες ἀποστραφῆτε ὑμεῖς καὶ τὰ τέκνα ὑμῶν ἀπ᾽ ἐμοῦ καὶ μὴ φυλάξητε τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ἃ ἔδωκεν Μωϋσῆς ἐνώπιον ὑμῶν, καὶ πορευθῆτε καὶ δουλεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς, [7] καὶ ἐξαρῶ τὸν Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς, καὶ τὸν οἶκον τοῦτον, ὃν ἡγίασα τῷ ὀνόματί μου, ἀπορρίψω ἐκ προσώπου μου, καὶ ἔσται Ισραηλ εἰς ἀφανισμὸν καὶ εἰς λάλημα εἰς πάντας τοὺς λαούς. [8] καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος δι᾽ αὐτοῦ ἐκστήσεται καὶ συριεῖ καὶ ἐροῦσιν Ἕνεκα τίνος ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ; [9] καὶ ἐροῦσιν Ἀνθ ὧν ἐγκατέλιπον κύριον θεὸν αὐτῶν, ὃς ἐξήγαγεν τοὺς πατέρας αὐτῶν ἐξ Αἰγύπτου ἐξ οἴκου δουλείας, καὶ ἀντελάβοντο θεῶν ἀλλοτρίων καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς, διὰ τοῦτο ἐπήγαγεν κύριος ἐπ᾽ αὐτοὺς τὴν κακίαν ταύτην. [9]a Τότε ἀνήγαγεν Σαλωμων τὴν θυγατέρα Φαραω ἐκ πόλεως Δαυιδ εἰς οἶκον αὐτοῦ, ὃν ᾠκοδόμησεν ἑαυτῷ ἐν ταῖς ἡμέραις ἐκείναις. [10] Εἴκοσι ἔτη, ἐν οἷς ᾠκοδόμησεν Σαλωμων τοὺς δύο οἴκους, τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως, [11] Χιραμ βασιλεὺς Τύρου ἀντελάβετο τοῦ Σαλωμων ἐν ξύλοις κεδρίνοις καὶ ἐν ξύλοις πευκίνοις καὶ ἐν χρυσίῳ καὶ ἐν παντὶ θελήματι αὐτοῦ. τότε ἔδωκεν ὁ βασιλεὺς τῷ Χιραμ εἴκοσι πόλεις ἐν τῇ γῇ τῇ Γαλιλαίᾳ. [12] καὶ ἐξῆλθεν Χιραμ ἐκ Τύρου καὶ ἐπορεύθη εἰς τὴν Γαλιλαίαν τοῦ ἰδεῖν τὰς πόλεις, ἃς ἔδωκεν αὐτῷ Σαλωμων, καὶ οὐκ ἤρεσαν αὐτῷ· [13] καὶ εἶπεν Τί αἱ πόλεις αὗται, ἃς ἔδωκάς μοι, ἀδελφέ; καὶ ἐκάλεσεν αὐτάς Ὅριον ἕως τῆς ἡμέρας ταύτης. [14] καὶ ἤνεγκεν Χιραμ τῷ Σαλωμων ἑκατὸν καὶ εἴκοσι τάλαντα χρυσίου

[26] καὶ ναῦν ὑπὲρ οὗ ἐποίησεν ὁ βασιλεὺς Σαλωμων ἐν Γασιωνγαβερ τὴν οὖσαν ἐχομένην Αιλαθ ἐπὶ τοῦ χείλους τῆς ἐσχάτης θαλάσσης ἐν γῇ Εδωμ. [27] καὶ ἀπέστειλεν Χιραμ ἐν τῇ νηὶ τῶν παίδων αὐτοῦ ἄνδρας ναυτικοὺς ἐλαύνειν εἰδότας θάλασσαν μετὰ τῶν παίδων Σαλωμων. [28] καὶ ἦλθον εἰς Σωφηρα καὶ ἔλαβον ἐκεῖθεν χρυσίου ἑκατὸν καὶ εἴκοσι τάλαντα καὶ ἤνεγκαν τῷ βασιλεῖ Σαλωμων.

CHAPTER 10

[1] Καὶ βασίλισσα Σαβα ἤκουσεν τὸ ὄνομα Σαλωμων καὶ τὸ ὄνομα κυρίου καὶ ἦλθεν πειράσαι αὐτὸν ἐν αἰνίγμασιν· [2] καὶ ἦλθεν εἰς Ιερουσαλημ ἐν δυνάμει βαρείᾳ σφόδρα, καὶ κάμηλοι αἴρουσαι ἡδύσματα καὶ χρυσὸν πολὺν σφόδρα καὶ λίθον τίμιον, καὶ εἰσῆλθεν πρὸς Σαλωμων καὶ ἐλάλησεν αὐτῷ πάντα, ὅσα ἦν ἐν τῇ καρδίᾳ αὐτῆς. [3] καὶ ἀπήγγειλεν αὐτῇ Σαλωμων πάντας τοὺς λόγους αὐτῆς· οὐκ ἦν λόγος παρεωραμένος παρὰ τοῦ βασιλέως, ὃν οὐκ ἀπήγγειλεν αὐτῇ. [4] καὶ εἶδεν βασίλισσα Σαβα πᾶσαν φρόνησιν Σαλωμων καὶ τὸν οἶκον, ὃν ᾠκοδόμησεν, [5] καὶ τὰ βρώματα Σαλωμων καὶ τὴν καθέδραν παίδων αὐτοῦ καὶ τὴν στάσιν λειτουργῶν αὐτοῦ καὶ τὸν ἱματισμὸν αὐτοῦ καὶ τοὺς οἰνοχόους αὐτοῦ καὶ τὴν ὁλοκαύτωσιν αὐτοῦ, ἣν ἀνέφερεν ἐν οἴκῳ κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο. [6] καὶ εἶπεν πρὸς τὸν βασιλέα Σαλωμων Ἀληθινὸς ὁ λόγος, ὃν ἤκουσα ἐν τῇ γῇ μου περὶ τοῦ λόγου σου καὶ περὶ τῆς φρονήσεώς σου, [7] καὶ οὐκ ἐπίστευσα τοῖς λαλοῦσίν μοι, ἕως ὅτου παρεγενόμην καὶ ἑωράκασιν οἱ ὀφθαλμοί μου, καὶ ἰδοὺ οὐκ ἔστιν τὸ ἥμισυ καθὼς ἀπήγγειλάν μοι, προστέθεικας ἀγαθὰ πρὸς αὐτὰ ἐπὶ πᾶσαν τὴν ἀκοήν, ἣν ἤκουσα ἐν τῇ γῇ μου· [8] μακάριαι αἱ γυναῖκές σου, μακάριοι οἱ παῖδές σου οὗτοι οἱ παρεστηκότες ἐνώπιόν σου δι' ὅλου οἱ ἀκούοντες πᾶσαν τὴν φρόνησίν σου· [9] γένοιτο κύριος ὁ θεός σου εὐλογημένος, ὃς ἠθέλησεν ἐν σοὶ δοῦναί σε ἐπὶ θρόνου Ισραηλ· διὰ τὸ ἀγαπᾶν κύριον τὸν Ισραηλ στῆσαι εἰς τὸν αἰῶνα καὶ ἔθετό σε βασιλέα ἐπ' αὐτοὺς τοῦ ποιεῖν κρίμα ἐν δικαιοσύνῃ καὶ ἐν κρίμασιν αὐτῶν. [10] καὶ ἔδωκεν τῷ Σαλωμων ἑκατὸν εἴκοσι τάλαντα χρυσίου καὶ ἡδύσματα πολλὰ σφόδρα καὶ λίθον τίμιον· οὐκ ἐληλύθει κατὰ τὰ ἡδύσματα ἐκεῖνα ἔτι εἰς πλῆθος, ἃ ἔδωκεν βασίλισσα Σαβα τῷ βασιλεῖ Σαλωμων. [11] [καὶ ἡ ναῦς Χιραμ ἡ αἴρουσα τὸ χρυσίον ἐκ Σουφιρ ἤνεγκεν ξύλα ἀπελέκητα πολλὰ σφόδρα καὶ λίθον τίμιον· [12] καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ ἀπελέκητα ὑποστηρίγματα τοῦ οἴκου κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως καὶ νάβλας καὶ κινύρας τοῖς ᾠδοῖς· οὐκ ἐληλύθει τοιαῦτα ξύλα ἀπελέκητα ἐπὶ τῆς γῆς οὐδὲ ὤφθησάν που ἕως τῆς ἡμέρας ταύτης.] [13] καὶ ὁ βασιλεὺς Σαλωμων ἔδωκεν τῇ βασιλίσσῃ Σαβα πάντα, ὅσα ἠθέλησεν, ὅσα ᾐτήσατο, ἐκτὸς πάντων, ὧν δεδώκει αὐτῇ διὰ χειρὸς τοῦ βασιλέως Σαλωμων· καὶ ἀπεστράφη καὶ ἦλθεν εἰς τὴν γῆν αὐτῆς, αὐτὴ καὶ πάντες οἱ παῖδες αὐτῆς. [14] Καὶ ἦν ὁ σταθμὸς τοῦ χρυσίου τοῦ ἐληλυθότος τῷ Σαλωμων ἐν ἐνιαυτῷ ἑνὶ ἑξακόσια καὶ ἑξήκοντα ἓξ τάλαντα χρυσίου [15] χωρὶς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλέων τοῦ πέραν καὶ τῶν σατραπῶν τῆς γῆς. [16] καὶ ἐποίησεν

Σαλωμων τριακόσια δόρατα χρυσᾶ ἐλατά – τριακόσιοι χρυσοῖ ἐπῆσαν ἐπὶ τὸ δόρυ τὸ ἕν – [17] καὶ τριακόσια ὅπλα χρυσᾶ ἐλατά – τρεῖς μναῖ χρυσίου ἐνῆσαν εἰς τὸ ὅπλον τὸ ἕν – καὶ ἔδωκεν αὐτὰ εἰς οἶκον δρυμοῦ τοῦ Λιβάνου. [18] καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον μέγαν καὶ περιεχρύσωσεν αὐτὸν χρυσίῳ δοκίμῳ· [19] ἓξ ἀναβαθμοὶ τῷ θρόνῳ, καὶ προτομαὶ μόσχων τῷ θρόνῳ ἐκ τῶν ὀπίσω αὐτοῦ καὶ χεῖρες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ τόπου τῆς καθέδρας, καὶ δύο λέοντες ἑστηκότες παρὰ τὰς χεῖρας, [20] καὶ δώδεκα λέοντες ἑστῶτες ἐπὶ τῶν ἓξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν· οὐ γέγονεν οὕτως πάσῃ βασιλείᾳ. [21] καὶ πάντα τὰ σκεύη τοῦ πότου Σαλωμων χρυσᾶ καὶ λουτῆρες χρυσοῖ, πάντα τὰ σκεύη οἴκου δρυμοῦ τοῦ Λιβάνου χρυσίῳ συγκεκλεισμένα, οὐκ ἦν ἀργύριον, ὅτι οὐκ ἦν λογιζόμενον ἐν ταῖς ἡμέραις Σαλωμων· [22] ὅτι ναῦς Θαρσις τῷ βασιλεῖ ἐν τῇ θαλάσσῃ μετὰ τῶν νηῶν Χιραμ, μία διὰ τριῶν ἐτῶν ἤρχετο τῷ βασιλεῖ ναῦς ἐκ Θαρσις χρυσίου καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν. [22]a Αὕτη ἦν ἡ πραγματεία τῆς προνομῆς, ἧς ἀνήνεγκεν ὁ βασιλεὺς Σαλωμων οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ τὸ τεῖχος Ιερουσαλημ καὶ τὴν ἄκραν τοῦ περιφράξαι τὸν φραγμὸν τῆς πόλεως Δαυιδ καὶ τὴν Ασσουρ καὶ τὴν Μαγδαν καὶ τὴν Γαζερ καὶ τὴν Βαιθωρων τὴν ἀνωτέρω καὶ τὴν Ιεθερμαθ καὶ πάσας τὰς πόλεις τῶν ἁρμάτων καὶ πάσας τὰς πόλεις τῶν ἱππέων καὶ τὴν πραγματείαν Σαλωμων, ἣν ἐπραγματεύσατο οἰκοδομῆσαι ἐν Ιερουσαλημ καὶ ἐν πάσῃ τῇ γῇ τοῦ μὴ κατάρξαι αὐτοῦ. [23] πάντα τὸν λαὸν τὸν ὑπολελειμμένον ἀπὸ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Χαναναίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου καὶ τοῦ Γεργεσαίου τῶν μὴ ἐκ τῶν υἱῶν Ισραηλ ὄντων, τὰ τέκνα αὐτῶν τὰ ὑπολελειμμένα μετ᾽ αὐτοὺς ἐν τῇ γῇ, οὓς οὐκ ἐδύναντο οἱ υἱοὶ Ισραηλ ἐξολεθρεῦσαι αὐτούς, καὶ ἀνήγαγεν αὐτοὺς Σαλωμων εἰς φόρον ἕως τῆς ἡμέρας ταύτης. [24] καὶ ἐκ τῶν υἱῶν Ισραηλ οὐκ ἔδωκε Σαλωμων εἰς πρᾶγμα, ὅτι αὐτοὶ ἦσαν ἄνδρες οἱ πολεμισταὶ καὶ παῖδες αὐτοῦ καὶ ἄρχοντες τῶν ἁρμάτων αὐτοῦ καὶ ἱππεῖς αὐτοῦ. [23] Καὶ ἐμεγαλύνθη Σαλωμων ὑπὲρ πάντας τοὺς βασιλεῖς τῆς γῆς πλούτῳ καὶ φρονήσει. [24] καὶ πάντες βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον Σαλωμων τοῦ ἀκοῦσαι τῆς φρονήσεως αὐτοῦ, ἧς ἔδωκεν κύριος ἐν τῇ καρδίᾳ αὐτοῦ. [25] καὶ αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα αὐτοῦ, σκεύη χρυσᾶ καὶ ἱματισμόν, στακτὴν καὶ ἡδύσματα καὶ ἵππους καὶ ἡμιόνους, τὸ κατ᾽ ἐνιαυτὸν ἐνιαυτόν. [26] καὶ ἦσαν τῷ Σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἱππέων, καὶ ἔθετο αὐτὰς ἐν ταῖς πόλεσι τῶν ἁρμάτων καὶ μετὰ τοῦ βασιλέως ἐν Ιερουσαλημ. [26]a καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίων Αἰγύπτου. [27] καὶ ἔδωκεν ὁ βασιλεὺς τὸ

χρυσίον καὶ τὸ ἀργύριον ἐν Ιερουσαλημ ὡς λίθους, καὶ τὰς κέδρους ἔδωκεν ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος. [28] καὶ ἡ ἔξοδος τῶν ἵππων Σαλωμων ἐξ Αἰγύπτου καὶ ἐκ Θεκουε, ἔμποροι τοῦ βασιλέως ἐλάμβανον ἐκ Θεκουε ἐν ἀλλάγματι· [29] καὶ ἀνέβαινεν ἡ ἔξοδος ἐξ Αἰγύπτου, ἅρμα ἀντὶ ἑκατὸν ἀργυρίου καὶ ἵππος ἀντὶ πεντήκοντα ἀργυρίου· καὶ οὕτω πᾶσιν τοῖς βασιλεῦσιν Χεττιιν καὶ βασιλεῦσιν Συρίας κατὰ θάλασσαν ἐξεπορεύοντο.

CHAPTER 11

[1] Καὶ ὁ βασιλεὺς Σαλωμων ἦν φιλογύναιος. καὶ ἦσαν αὐτῷ ἄρχουσαι ἑπτακόσιαι καὶ παλλακαὶ τριακόσιαι. καὶ ἔλαβεν γυναῖκας ἀλλοτρίας καὶ τὴν θυγατέρα Φαραω, Μωαβίτιδας, Αμμανίτιδας, Σύρας καὶ Ιδουμαίας, Χετταίας καὶ Αμορραίας, [2] ἐκ τῶν ἐθνῶν, ὧν ἀπεῖπεν κύριος τοῖς υἱοῖς Ισραηλ Οὐκ εἰσελεύσεσθε εἰς αὐτούς, καὶ αὐτοὶ οὐκ εἰσελεύσονται εἰς ὑμᾶς, μὴ ἐκκλίνωσιν τὰς καρδίας ὑμῶν ὀπίσω εἰδώλων αὐτῶν, εἰς αὐτοὺς ἐκολλήθη Σαλωμων τοῦ ἀγαπῆσαι. [4] καὶ ἐγενήθη ἐν καιρῷ γήρους Σαλωμων καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ καθὼς ἡ καρδία Δαυιδ τοῦ πατρὸς αὐτοῦ, καὶ ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι τὴν καρδίαν αὐτοῦ ὀπίσω θεῶν αὐτῶν. [5] τότε ᾠκοδόμησεν Σαλωμων ὑψηλὸν τῷ Χαμως εἰδώλῳ Μωαβ καὶ τῷ βασιλεῖ αὐτῶν εἰδώλῳ υἱῶν Αμμων [6] καὶ τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων, [7] καὶ οὕτως ἐποίησεν πάσαις ταῖς γυναιξὶν αὐτοῦ ταῖς ἀλλοτρίαις, ἐθυμίων καὶ ἔθυον τοῖς εἰδώλοις αὐτῶν· [8] καὶ ἐποίησεν Σαλωμων τὸ πονηρὸν ἐνώπιον κυρίου, οὐκ ἐπορεύθη ὀπίσω κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ. – [9] καὶ ὠργίσθη κύριος ἐπὶ Σαλωμων, ὅτι ἐξέκλινεν καρδίαν αὐτοῦ ἀπὸ κυρίου θεοῦ Ισραηλ τοῦ ὀφθέντος αὐτῷ δὶς [10] καὶ ἐντειλαμένου αὐτῷ ὑπὲρ τοῦ λόγου τούτου τὸ παράπαν μὴ πορευθῆναι ὀπίσω θεῶν ἑτέρων καὶ φυλάξασθαι ποιῆσαι ἃ ἐνετείλατο αὐτῷ κύριος ὁ θεός, [11] καὶ εἶπεν κύριος πρὸς Σαλωμων Ἀνθ ὧν ἐγένετο ταῦτα μετὰ σοῦ καὶ οὐκ ἐφύλαξας τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ἃ ἐνετειλάμην σοι, διαρρήσσων διαρρήξω τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσω αὐτὴν τῷ δούλῳ σου. [12] πλὴν ἐν ταῖς ἡμέραις σου οὐ ποιήσω αὐτὰ διὰ Δαυιδ τὸν πατέρα σου· ἐκ χειρὸς υἱοῦ σου λήμψομαι αὐτήν. [13] πλὴν ὅλην τὴν βασιλείαν οὐ μὴ λάβω· σκῆπτρον ἓν δώσω τῷ υἱῷ σου διὰ Δαυιδ τὸν δοῦλόν μου καὶ διὰ Ιερουσαλημ τὴν πόλιν ἣν ἐξελεξάμην. [14] Καὶ ἤγειρεν κύριος σαταν τῷ Σαλωμων τὸν Αδερ τὸν Ιδουμαῖον καὶ τὸν Εσρωμ υἱὸν Ελιαδαε τὸν ἐν Ραεμμαθ Αδραζαρ βασιλέα Σουβα κύριον αὐτοῦ· καὶ συνηθροίσθησαν ἐπ᾽ αὐτὸν ἄνδρες, καὶ ἦν ἄρχων συστρέμματος καὶ προκατελάβετο τὴν Δαμασεκ· καὶ ἦσαν σαταν τῷ Ισραηλ πάσας τὰς ἡμέρας Σαλωμων. καὶ Αδερ ὁ Ιδουμαῖος ἐκ τοῦ σπέρματος τῆς βασιλείας ἐν Ιδουμαίᾳ· [15] καὶ ἐγένετο ἐν τῷ ἐξολεθρεῦσαι Δαυιδ τὸν Εδωμ ἐν τῷ πορευθῆναι Ιωαβ ἄρχοντα τῆς στρατιᾶς θάπτειν τοὺς τραυματίας ἔκοψαν πᾶν ἀρσενικὸν ἐν τῇ Ιδουμαίᾳ – [16] ὅτι ἓξ μῆνας ἐνεκάθητο ἐκεῖ Ιωαβ καὶ πᾶς Ισραηλ ἐν τῇ Ιδουμαίᾳ, ἕως ὅτου ἐξωλέθρευσεν πᾶν ἀρσενικὸν ἐκ τῆς Ιδουμαίας – [17] καὶ ἀπέδρα Αδερ, αὐτὸς καὶ πάντες ἄνδρες Ιδουμαῖοι τῶν παίδων τοῦ πατρὸς

αὐτοῦ μετ᾽ αὐτοῦ, καὶ εἰσῆλθον εἰς Αἴγυπτον, καὶ Αδερ παιδάριον μικρόν· [18] καὶ ἀνίστανται ἄνδρες ἐκ τῆς πόλεως Μαδιαμ καὶ ἔρχονται εἰς Φαραν καὶ λαμβάνουσιν ἄνδρας μετ᾽ αὐτῶν καὶ ἔρχονται πρὸς Φαραω βασιλέα Αἰγύπτου, καὶ εἰσῆλθεν Αδερ πρὸς Φαραω, καὶ ἔδωκεν αὐτῷ οἶκον καὶ ἄρτους διέταξεν αὐτῷ. [19] καὶ εὗρεν Αδερ χάριν ἐναντίον Φαραω σφόδρα, καὶ ἔδωκεν αὐτῷ γυναῖκα ἀδελφὴν τῆς γυναικὸς αὐτοῦ, ἀδελφὴν Θεκεμινας τὴν μείζω· [20] καὶ ἔτεκεν αὐτῷ ἡ ἀδελφὴ Θεκεμινας τῷ Αδερ τὸν Γανηβαθ υἱὸν αὐτῆς, καὶ ἐξέθρεψεν αὐτὸν Θεκεμινα ἐν μέσῳ υἱῶν Φαραω, καὶ ἦν Γανηβαθ ἐν μέσῳ υἱῶν Φαραω. [21] καὶ Αδερ ἤκουσεν ἐν Αἰγύπτῳ ὅτι κεκοίμηται Δαυιδ μετὰ τῶν πατέρων αὐτοῦ, καὶ ὅτι τέθνηκεν Ιωαβ ὁ ἄρχων τῆς στρατιᾶς· καὶ εἶπεν Αδερ πρὸς Φαραω Ἐξαπόστειλόν με καὶ ἀποστρέψω εἰς τὴν γῆν μου. [22] καὶ εἶπεν Φαραω τῷ Αδερ Τίνι σὺ ἐλαττονῇ μετ᾽ ἐμοῦ; καὶ ἰδοὺ σὺ ζητεῖς ἀπελθεῖν εἰς τὴν γῆν σου. καὶ εἶπεν αὐτῷ Αδερ Ὅτι ἐξαποστέλλων ἐξαποστελεῖς με. καὶ ἀνέστρεψεν Αδερ εἰς τὴν γῆν αὐτοῦ. [25] αὕτη ἡ κακία, ἣν ἐποίησεν Αδερ· καὶ ἐβαρυθύμησεν ἐν Ισραηλ καὶ ἐβασίλευσεν ἐν γῇ Εδωμ. [26] Καὶ Ιεροβοαμ υἱὸς Ναβατ ὁ Εφραθι ἐκ τῆς Σαριρα υἱὸς γυναικὸς χήρας δοῦλος Σαλωμων, [27] καὶ τοῦτο τὸ πρᾶγμα ὡς ἐπήρατο χεῖρας ἐπὶ βασιλέα Σαλωμων· ᾠκοδόμησεν τὴν ἄκραν, συνέκλεισεν τὸν φραγμὸν τῆς πόλεως Δαυιδ τοῦ πατρὸς αὐτοῦ, [28] καὶ ὁ ἄνθρωπος Ιεροβοαμ ἰσχυρὸς δυνάμει, καὶ εἶδεν Σαλωμων τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἐστίν, καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἄρσεις οἴκου Ιωσηφ. [29] καὶ ἐγενήθη ἐν τῷ καιρῷ ἐκείνῳ καὶ Ιεροβοαμ ἐξῆλθεν ἐξ Ιερουσαλημ, καὶ εὗρεν αὐτὸν Αχιας ὁ Σηλωνίτης ὁ προφήτης ἐν τῇ ὁδῷ καὶ ἀπέστησεν αὐτὸν ἐκ τῆς ὁδοῦ· καὶ ὁ Αχιας περιβεβλημένος ἱματίῳ καινῷ, καὶ ἀμφότεροι ἐν τῷ πεδίῳ. [30] καὶ ἐπελάβετο Αχια τοῦ ἱματίου αὐτοῦ τοῦ καινοῦ τοῦ ἐπ᾽ αὐτῷ καὶ διέρρηξεν αὐτὸ δώδεκα ῥήγματα [31] καὶ εἶπεν τῷ Ιεροβοαμ Λαβὲ σεαυτῷ δέκα ῥήγματα, ὅτι τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ ῥήσσω τὴν βασιλείαν ἐκ χειρὸς Σαλωμων καὶ δώσω σοι δέκα σκῆπτρα, [32] καὶ δύο σκῆπτρα ἔσονται αὐτῷ διὰ τὸν δοῦλόν μου Δαυιδ καὶ διὰ Ιερουσαλημ τὴν πόλιν, ἣν ἐξελεξάμην ἐν αὐτῇ ἐκ πασῶν φυλῶν Ισραηλ, [33] ἀνθ᾽ ὧν κατέλιπέν με καὶ ἐποίησεν τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων καὶ τῷ Χαμως καὶ τοῖς εἰδώλοις Μωαβ καὶ τῷ βασιλεῖ αὐτῶν προσοχθίσματι υἱῶν Αμμων καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον ἐμοῦ ὡς Δαυιδ ὁ πατὴρ αὐτοῦ. [34] καὶ οὐ μὴ λάβω ὅλην τὴν βασιλείαν ἐκ χειρὸς αὐτοῦ, διότι ἀντιτασσόμενος ἀντιτάξομαι αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, διὰ Δαυιδ τὸν δοῦλόν μου, ὃν ἐξελεξάμην αὐτόν. [35] καὶ λήμψομαι τὴν βασιλείαν ἐκ χειρὸς τοῦ υἱοῦ αὐτοῦ καὶ δώσω σοι τὰ δέκα σκῆπτρα, [36] τῷ δὲ υἱῷ αὐτοῦ δώσω τὰ δύο σκῆπτρα, ὅπως ᾖ θέσις τῷ

δούλῳ μου Δαυιδ πάσας τὰς ἡμέρας ἐνώπιον ἐμοῦ ἐν Ιερουσαλημ τῇ πόλει, ἣν ἐξελεξάμην ἐμαυτῷ τοῦ θέσθαι ὄνομά μου ἐκεῖ. [37] καὶ σὲ λήμψομαι καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχή σου, καὶ σὺ ἔσῃ βασιλεὺς ἐπὶ τὸν Ισραηλ. [38] καὶ ἔσται ἐὰν φυλάξῃς πάντα, ὅσα ἂν ἐντείλωμαί σοι, καὶ πορευθῇς ἐν ταῖς ὁδοῖς μου καὶ ποιήσῃς τὸ εὐθὲς ἐνώπιον ἐμοῦ τοῦ φυλάξασθαι τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, καθὼς ἐποίησεν Δαυιδ ὁ δοῦλός μου, καὶ ἔσομαι μετὰ σοῦ καὶ οἰκοδομήσω σοι οἶκον πιστόν, καθὼς ᾠκοδόμησα τῷ Δαυιδ. [40] καὶ ἐζήτησεν Σαλωμων θανατῶσαι τὸν Ιεροβοαμ, καὶ ἀνέστη καὶ ἀπέδρα εἰς Αἴγυπτον πρὸς Σουσακιμ βασιλέα Αἰγύπτου καὶ ἦν ἐν Αἰγύπτῳ, ἕως οὗ ἀπέθανεν Σαλωμων. [41] Καὶ τὰ λοιπὰ τῶν ῥημάτων Σαλωμων καὶ πάντα, ὅσα ἐποίησεν, καὶ πᾶσαν τὴν φρόνησιν αὐτοῦ, οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ ῥημάτων Σαλωμων; [42] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσεν Σαλωμων ἐν Ιερουσαλημ, τεσσαράκοντα ἔτη. [43] καὶ ἐκοιμήθη Σαλωμων μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ. καὶ ἐγενήθη ὡς ἤκουσεν Ιεροβοαμ υἱὸς Ναβατ – καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ, ὡς ἔφυγεν ἐκ προσώπου Σαλωμων καὶ ἐκάθητο ἐν Αἰγύπτῳ – , κατευθύνει καὶ ἔρχεται εἰς τὴν πόλιν αὐτοῦ εἰς τὴν γῆν Σαριρα τὴν ἐν ὄρει Εφραιμ. καὶ ὁ βασιλεὺς Σαλωμων ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Ροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 12

[1] Καὶ πορεύεται βασιλεὺς Ροβοαμ εἰς Σικιμα, ὅτι εἰς Σικιμα ἤρχοντο πᾶς Ισραηλ βασιλεῦσαι αὐτόν. [3] καὶ ἐλάλησεν ὁ λαὸς πρὸς τὸν βασιλέα Ροβοαμ λέγοντες [4] Ὁ πατήρ σου ἐβάρυνεν τὸν κλοιὸν ἡμῶν, καὶ σὺ νῦν κούφισον ἀπὸ τῆς δουλείας τοῦ πατρός σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ κλοιοῦ αὐτοῦ τοῦ βαρέος, οὗ ἔδωκεν ἐφ᾽ ἡμᾶς, καὶ δουλεύσομέν σοι. [5] καὶ εἶπεν πρὸς αὐτούς Ἀπέλθετε ἕως ἡμερῶν τριῶν καὶ ἀναστρέψατε πρός με· καὶ ἀπῆλθον. [6] καὶ παρήγγειλεν ὁ βασιλεὺς τοῖς πρεσβυτέροις, οἳ ἦσαν παρεστῶτες ἐνώπιον Σαλωμων τοῦ πατρὸς αὐτοῦ ἔτι ζῶντος αὐτοῦ, λέγων Πῶς ὑμεῖς βουλεύεσθε καὶ ἀποκριθῶ τῷ λαῷ τούτῳ λόγον; [7] καὶ ἐλάλησαν πρὸς αὐτὸν λέγοντες Εἰ ἐν τῇ ἡμέρᾳ ταύτῃ ἔσῃ δοῦλος τῷ λαῷ τούτῳ καὶ δουλεύσῃς αὐτοῖς καὶ λαλήσῃς αὐτοῖς λόγους ἀγαθούς, καὶ ἔσονταί σοι δοῦλοι πάσας τὰς ἡμέρας. [8] καὶ ἐγκατέλιπεν τὴν βουλὴν τῶν πρεσβυτέρων, ἃ συνεβουλεύσαντο αὐτῷ, καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν ἐκτραφέντων μετ᾽ αὐτοῦ τῶν παρεστηκότων πρὸ προσώπου αὐτοῦ [9] καὶ εἶπεν αὐτοῖς Τί ὑμεῖς συμβουλεύετε, καὶ τί ἀποκριθῶ τῷ λαῷ τούτῳ τοῖς λαλήσασιν πρός με λεγόντων Κούφισον ἀπὸ τοῦ κλοιοῦ, οὗ ἔδωκεν ὁ πατήρ σου ἐφ᾽ ἡμᾶς; [10] καὶ ἐλάλησαν πρὸς αὐτὸν τὰ παιδάρια τὰ ἐκτραφέντα μετ᾽ αὐτοῦ οἱ παρεστηκότες πρὸ προσώπου αὐτοῦ λέγοντες Τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρὸς σὲ λέγοντες Ὁ πατήρ σου ἐβάρυνεν τὸν κλοιὸν ἡμῶν καὶ σὺ νῦν κούφισον ἀφ᾽ ἡμῶν, τάδε λαλήσεις πρὸς αὐτούς Ἡ μικρότης μου παχυτέρα τῆς ὀσφύος τοῦ πατρός μου· [11] καὶ νῦν ὁ πατήρ μου ἐπεσάσσετο ὑμᾶς κλοιῷ βαρεῖ κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν, ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις. [12] καὶ παρεγένοντο πᾶς Ισραηλ πρὸς τὸν βασιλέα Ροβοαμ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, καθότι ἐλάλησεν αὐτοῖς ὁ βασιλεὺς λέγων Ἀναστράφητε πρός με τῇ ἡμέρᾳ τῇ τρίτῃ. [13] καὶ ἀπεκρίθη ὁ βασιλεὺς πρὸς τὸν λαὸν σκληρά, καὶ ἐγκατέλιπεν Ροβοαμ τὴν βουλὴν τῶν πρεσβυτέρων, ἃ συνεβουλεύσαντο αὐτῷ, [14] καὶ ἐλάλησεν πρὸς αὐτοὺς κατὰ τὴν βουλὴν τῶν παιδαρίων λέγων Ὁ πατήρ μου ἐβάρυνεν τὸν κλοιὸν ὑμῶν κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν κἀγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις. [15] καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφὴ παρὰ κυρίου, ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ, ὃ ἐλάλησεν ἐν χειρὶ Αχια τοῦ Σηλωνίτου περὶ Ιεροβοαμ υἱοῦ Ναβατ. [16] καὶ εἶδον πᾶς Ισραηλ ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν, καὶ ἀπεκρίθη ὁ λαὸς τῷ βασιλεῖ λέγων Τίς ἡμῖν μερὶς ἐν Δαυιδ; καὶ οὐκ ἔστιν ἡμῖν κληρονομία ἐν υἱῷ Ιεσσαι·

ἀπότρεχε, Ισραηλ, εἰς τὰ σκηνώματά σου· νῦν βόσκε τὸν οἶκόν σου, Δαυιδ. καὶ ἀπῆλθεν Ισραηλ εἰς τὰ σκηνώματα αὐτοῦ. [18] καὶ ἀπέστειλεν ὁ βασιλεὺς τὸν Αδωνιραμ τὸν ἐπὶ τοῦ φόρου, καὶ ἐλιθοβόλησαν αὐτὸν πᾶς Ισραηλ ἐν λίθοις καὶ ἀπέθανεν· καὶ ὁ βασιλεὺς Ροβοαμ ἔφθασεν ἀναβῆναι τοῦ φυγεῖν εἰς Ιερουσαλημ. [19] καὶ ἠθέτησεν Ισραηλ εἰς τὸν οἶκον Δαυιδ ἕως τῆς ἡμέρας ταύτης. [20] καὶ ἐγένετο ὡς ἤκουσεν πᾶς Ισραηλ ὅτι ἀνέκαμψεν Ιεροβοαμ ἐξ Αἰγύπτου, καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν εἰς τὴν συναγωγὴν καὶ ἐβασίλευσαν αὐτὸν ἐπὶ Ισραηλ· καὶ οὐκ ἦν ὀπίσω οἴκου Δαυιδ πάρεξ σκήπτρου Ιουδα καὶ Βενιαμιν μόνοι. – [21] καὶ Ροβοαμ εἰσῆλθεν εἰς Ιερουσαλημ καὶ ἐξεκκλησίασεν τὴν συναγωγὴν Ιουδα καὶ σκῆπτρον Βενιαμιν, ἑκατὸν καὶ εἴκοσι χιλιάδες νεανιῶν ποιούντων πόλεμον, τοῦ πολεμεῖν πρὸς οἶκον Ισραηλ ἐπιστρέψαι τὴν βασιλείαν Ροβοαμ υἱῷ Σαλωμων. [22] καὶ ἐγένετο λόγος κυρίου πρὸς Σαμαιαν ἄνθρωπον τοῦ θεοῦ λέγων [23] Εἰπὸν τῷ Ροβοαμ υἱῷ Σαλωμων βασιλεῖ Ιουδα καὶ πρὸς πάντα οἶκον Ιουδα καὶ Βενιαμιν καὶ τῷ καταλοίπῳ τοῦ λαοῦ λέγων [24] Τάδε λέγει κύριος Οὐκ ἀναβήσεσθε οὐδὲ πολεμήσετε μετὰ τῶν ἀδελφῶν ὑμῶν υἱῶν Ισραηλ· ἀναστρεφέτω ἕκαστος εἰς τὸν οἶκον ἑαυτοῦ, ὅτι παρ᾽ ἐμοῦ γέγονεν τὸ ῥῆμα τοῦτο. καὶ ἤκουσαν τοῦ λόγου κυρίου καὶ κατέπαυσαν τοῦ πορευθῆναι κατὰ τὸ ῥῆμα κυρίου. [24]a Καὶ ὁ βασιλεὺς Σαλωμων κοιμᾶται μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ. καὶ ἐβασίλευσεν Ροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ ἐν Ιερουσαλημ υἱὸς ὢν ἐκκαίδεκα ἐτῶν ἐν τῷ βασιλεύειν αὐτὸν καὶ δώδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Νααναν θυγάτηρ Αναν υἱοῦ Ναας βασιλέως υἱῶν Αμμων· καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ οὐκ ἐπορεύθη ἐν ὁδῷ Δαυιδ τοῦ πατρὸς αὐτοῦ. – [25] καὶ ἦν ἄνθρωπος ἐξ ὄρους Εφραιμ δοῦλος τῷ Σαλωμων, καὶ ὄνομα αὐτῷ Ιεροβοαμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Σαριρα γυνὴ πόρνη· καὶ ἔδωκεν αὐτὸν Σαλωμων εἰς ἄρχοντα σκυτάλης ἐπὶ τὰς ἄρσεις οἴκου Ιωσηφ, καὶ ᾠκοδόμησεν τῷ Σαλωμων τὴν Σαριρα τὴν ἐν ὄρει Εφραιμ, καὶ ἦσαν αὐτῷ ἅρματα τριακόσια ἵππων· οὗτος ᾠκοδόμησεν τὴν ἄκραν ἐν ταῖς ἄρσεσιν οἴκου Εφραιμ, οὗτος συνέκλεισεν τὴν πόλιν Δαυιδ καὶ ἦν ἐπαιρόμενος ἐπὶ τὴν βασιλείαν. [26] καὶ ἐζήτει Σαλωμων θανατῶσαι αὐτόν, καὶ ἐφοβήθη καὶ ἀπέδρα αὐτὸς πρὸς Σουσακιμ βασιλέα Αἰγύπτου καὶ ἦν μετ᾽ αὐτοῦ, ἕως ἀπέθανεν Σαλωμων. [27] καὶ ἤκουσεν Ιεροβοαμ ἐν Αἰγύπτῳ ὅτι τέθνηκεν Σαλωμων, καὶ ἐλάλησεν εἰς τὰ ὦτα Σουσακιμ βασιλέως Αἰγύπτου λέγων Ἐξαπόστειλόν με καὶ ἀπελεύσομαι ἐγὼ εἰς τὴν γῆν μου· καὶ εἶπεν αὐτῷ Σουσακιμ Αἴτησαί τι αἴτημα καὶ δώσω σοι. [28] καὶ Σουσακιμ ἔδωκεν τῷ Ιεροβοαμ τὴν Ανω ἀδελφὴν Θεκεμινας τὴν πρεσβυτέραν τῆς γυναικὸς αὐτοῦ αὐτῷ εἰς γυναῖκα αὕτη ἦν μεγάλη ἐν

μέσῳ τῶν θυγατέρων τοῦ βασιλέως καὶ ἔτεκεν τῷ Ιεροβοαμ τὸν Αβια υἱὸν αὐτοῦ. [29] καὶ εἶπεν Ιεροβοαμ πρὸς Σουσακιμ Ὄντως ἐξαπόστειλόν με καὶ ἀπελεύσομαι. καὶ ἐξῆλθεν Ιεροβοαμ ἐξ Αἰγύπτου καὶ ἦλθεν εἰς γῆν Σαριρα τὴν ἐν ὄρει Εφραιμ· καὶ συνάγεται ἐκεῖ πᾶν σκῆπτρον Εφραιμ· καὶ ᾠκοδόμησεν Ιεροβοαμ ἐκεῖ χάρακα. [30] Καὶ ἠρρώστησε τὸ παιδάριον αὐτοῦ ἀρρωστίαν κραταιὰν σφόδρα· καὶ ἐπορεύθη Ιεροβοαμ ἐπερωτῆσαι ὑπὲρ τοῦ παιδαρίου· καὶ εἶπε πρὸς Ανω τὴν γυναῖκα αὐτοῦ Ἀνάστηθι καὶ πορεύου, ἐπερώτησον τὸν θεὸν ὑπὲρ τοῦ παιδαρίου, εἰ ζήσεται ἐκ τῆς ἀρρωστίας αὐτοῦ. [31] καὶ ἄνθρωπος ἦν ἐν Σηλω καὶ ὄνομα αὐτῷ Αχια, καὶ οὗτος ἦν υἱὸς ἑξήκοντα ἐτῶν, καὶ ῥῆμα κυρίου μετ᾽ αὐτοῦ. καὶ εἶπεν Ιεροβοαμ πρὸς τὴν γυναῖκα αὐτοῦ Ἀνάστηθι καὶ λαβὲ εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ θεοῦ ἄρτους καὶ κολλύρια τοῖς τέκνοις αὐτοῦ καὶ σταφυλὴν καὶ στάμνον μέλιτος. [32] καὶ ἀνέστη ἡ γυνὴ καὶ ἔλαβεν εἰς τὴν χεῖρα αὐτῆς ἄρτους καὶ δύο κολλύρια καὶ σταφυλὴν καὶ στάμνον μέλιτος τῷ Αχια· καὶ ὁ ἄνθρωπος πρεσβύτερος, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἠμβλυώπουν τοῦ βλέπειν. [24]k καὶ ἀνέστη ἐκ Σαριρα καὶ πορεύεται, καὶ ἐγένετο εἰσελθούσης αὐτῆς εἰς τὴν πόλιν πρὸς Αχια τὸν Σηλωνίτην καὶ εἶπεν Αχια τῷ παιδαρίῳ αὐτοῦ Ἔξελθε δὴ εἰς ἀπαντὴν Ανω τῇ γυναικὶ Ιεροβοαμ καὶ ἐρεῖς αὐτῇ Εἴσελθε καὶ μὴ στῇς, ὅτι τάδε λέγει κύριος Σκληρὰ ἐγὼ ἐπαποστελῶ ἐπὶ σέ. [25] καὶ εἰσῆλθεν Ανω πρὸς τὸν ἄνθρωπον τοῦ θεοῦ, καὶ εἶπεν αὐτῇ Αχια Ἵνα τί μοι ἐνήνοχας ἄρτους καὶ σταφυλὴν καὶ κολλύρια καὶ στάμνον μέλιτος; τάδε λέγει κύριος Ἰδοὺ σὺ ἀπελεύσῃ ἀπ᾽ ἐμοῦ, καὶ ἔσται εἰσελθούσης σου τὴν πύλην εἰς Σαριρα καὶ τὰ κοράσιά σου ἐξελεύσονταί σοι εἰς συνάντησιν καὶ ἐροῦσίν σοι Τὸ παιδάριον τέθνηκεν. [26] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξολεθρεύσω τοῦ Ιεροβοαμ οὐροῦντα πρὸς τοῖχον, καὶ ἔσονται οἱ τεθνηκότες τοῦ Ιεροβοαμ ἐν τῇ πόλει καταφάγονται οἱ κύνες, καὶ τὸν τεθνηκότα ἐν τῷ ἀγρῷ καταφάγεται τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ τὸ παιδάριον κόψονται Οὐαὶ κύριε, ὅτι εὑρέθη ἐν αὐτῷ ῥῆμα καλὸν περὶ τοῦ κυρίου. [27] καὶ ἀπῆλθεν ἡ γυνή, ὡς ἤκουσεν, καὶ ἐγένετο ὡς εἰσῆλθεν εἰς τὴν Σαριρα, καὶ τὸ παιδάριον ἀπέθανεν, καὶ ἐξῆλθεν ἡ κραυγὴ εἰς ἀπαντήν. [28] Καὶ ἐπορεύθη Ιεροβοαμ εἰς Σικιμα τὴν ἐν ὄρει Εφραιμ καὶ συνήθροισεν ἐκεῖ τὰς φυλὰς τοῦ Ισραηλ, καὶ ἀνέβη ἐκεῖ Ροβοαμ υἱὸς Σαλωμων. καὶ λόγος κυρίου ἐγένετο πρὸς Σαμαιαν τὸν Ελαμι λέγων Λαβὲ σεαυτῷ ἱμάτιον καινὸν τὸ οὐκ εἰσεληλυθὸς εἰς ὕδωρ καὶ ῥῆξον αὐτὸ δώδεκα ῥήγματα καὶ δώσεις τῷ Ιεροβοαμ καὶ ἐρεῖς αὐτῷ Τάδε λέγει κύριος Λαβὲ σεαυτῷ δέκα ῥήγματα τοῦ περιβαλέσθαι σε. καὶ ἔλαβεν Ιεροβοαμ· καὶ εἶπεν Σαμαιας Τάδε λέγει κύριος ἐπὶ τὰς δέκα φυλὰς τοῦ Ισραηλ. [29] Καὶ εἶπεν ὁ λαὸς πρὸς Ροβοαμ υἱὸν Σαλωμων Ὁ πατήρ σου ἐβάρυνεν τὸν κλοιὸν αὐτοῦ ἐφ᾽ ἡμᾶς καὶ ἐβάρυνεν τὰ

βρώματα τῆς τραπέζης αὐτοῦ· καὶ νῦν εἰ κουφιεῖς σὺ ἐφ᾽ ἡμᾶς, καὶ δουλεύσομέν σοι. καὶ εἶπεν Ροβοαμ πρὸς τὸν λαόν Ἔτι τριῶν ἡμερῶν καὶ ἀποκριθήσομαι ὑμῖν ῥῆμα. [30] καὶ εἶπεν Ροβοαμ Εἰσαγάγετέ μοι τοὺς πρεσβυτέρους, καὶ συμβουλεύσομαι μετ᾽ αὐτῶν τί ἀποκριθῶ τῷ λαῷ ῥῆμα ἐν τῇ ἡμέρᾳ τῇ τρίτῃ. καὶ ἐλάλησεν Ροβοαμ εἰς τὰ ὦτα αὐτῶν καθὼς ἀπέστειλεν ὁ λαὸς πρὸς αὐτόν, καὶ εἶπον οἱ πρεσβύτεροι τοῦ λαοῦ Οὕτως ἐλάλησεν πρὸς σὲ ὁ λαός. [25] καὶ διεσκέδασεν Ροβοαμ τὴν βουλὴν αὐτῶν, καὶ οὐκ ἤρεσεν ἐνώπιον αὐτοῦ· καὶ ἀπέστειλεν καὶ εἰσήγαγεν τοὺς συντρόφους αὐτοῦ καὶ ἐλάλησεν αὐτοῖς τὰ αὐτά Καὶ ταῦτα ἀπέστειλεν πρός με λέγων ὁ λαός. καὶ εἶπαν οἱ σύντροφοι αὐτοῦ Οὕτως λαλήσεις πρὸς τὸν λαὸν λέγων Ἡ μικρότης μου παχυτέρα ὑπὲρ τὴν ὀσφὺν τοῦ πατρός μου· ὁ πατήρ μου ἐμαστίγου ὑμᾶς μάστιγξιν, ἐγὼ δὲ κατάρξω ὑμῶν ἐν σκορπίοις. [26] καὶ ἤρεσεν τὸ ῥῆμα ἐνώπιον Ροβοαμ, καὶ ἀπεκρίθη τῷ λαῷ καθὼς συνεβούλευσαν αὐτῷ οἱ σύντροφοι αὐτοῦ τὰ παιδάρια. [27] καὶ εἶπεν πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς, ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἀνέκραξαν ἅπαντες λέγοντες Οὐ μερὶς ἡμῖν ἐν Δαυιδ οὐδὲ κληρονομία ἐν υἱῷ Ιεσσαι· εἰς τὰ σκηνώματά σου, Ισραηλ, ὅτι οὗτος ὁ ἄνθρωπος οὐκ εἰς ἄρχοντα οὐδὲ εἰς ἡγούμενον. [28] καὶ διεσπάρη πᾶς ὁ λαὸς ἐκ Σικιμων, καὶ ἀπῆλθεν ἕκαστος εἰς τὸ σκήνωμα αὐτοῦ. καὶ κατεκράτησεν Ροβοαμ καὶ ἀπῆλθεν καὶ ἀνέβη ἐπὶ τὸ ἅρμα αὐτοῦ καὶ εἰσῆλθεν εἰς Ιερουσαλημ, καὶ πορεύονται ὀπίσω αὐτοῦ πᾶν σκῆπτρον Ιουδα καὶ πᾶν σκῆπτρον Βενιαμιν. – [24]x καὶ ἐγένετο ἐνισταμένου τοῦ ἐνιαυτοῦ καὶ συνήθροισεν Ροβοαμ πάντα ἄνδρα Ιουδα καὶ Βενιαμιν καὶ ἀνέβη τοῦ πολεμεῖν πρὸς Ιεροβοαμ εἰς Σικιμα. [25] καὶ ἐγένετο ῥῆμα κυρίου πρὸς Σαμαιαν ἄνθρωπον τοῦ θεοῦ λέγων Εἰπὸν τῷ Ροβοαμ βασιλεῖ Ιουδα καὶ πρὸς πάντα οἶκον Ιουδα καὶ Βενιαμιν καὶ πρὸς τὸ κατάλειμμα τοῦ λαοῦ λέγων Τάδε λέγει κύριος Οὐκ ἀναβήσεσθε οὐδὲ πολεμήσετε πρὸς τοὺς ἀδελφοὺς ὑμῶν υἱοὺς Ισραηλ· ἀναστρέφετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, ὅτι παρ᾽ ἐμοῦ γέγονεν τὸ ῥῆμα τοῦτο. [26] καὶ ἤκουσαν τοῦ λόγου κυρίου καὶ ἀνέσχον τοῦ πορευθῆναι, κατὰ τὸ ῥῆμα κυρίου. [25] Καὶ ᾠκοδόμησεν Ιεροβοαμ τὴν Σικιμα τὴν ἐν ὄρει Εφραιμ καὶ κατῴκει ἐν αὐτῇ· καὶ ἐξῆλθεν ἐκεῖθεν καὶ ᾠκοδόμησεν τὴν Φανουηλ. [26] καὶ εἶπεν Ιεροβοαμ ἐν τῇ καρδίᾳ αὐτοῦ Ἰδοὺ νῦν ἐπιστρέψει ἡ βασιλεία εἰς οἶκον Δαυιδ· [27] ἐὰν ἀναβῇ ὁ λαὸς οὗτος ἀναφέρειν θυσίας ἐν οἴκῳ κυρίου εἰς Ιερουσαλημ, καὶ ἐπιστραφήσεται καρδία τοῦ λαοῦ πρὸς κύριον καὶ κύριον αὐτῶν, πρὸς Ροβοαμ βασιλέα Ιουδα, καὶ ἀποκτενοῦσίν με. [28] καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ ἐπορεύθη καὶ ἐποίησεν δύο δαμάλεις χρυσᾶς καὶ εἶπεν πρὸς τὸν λαόν Ἱκανούσθω ὑμῖν ἀναβαίνειν εἰς Ιερουσαλημ· ἰδοὺ θεοί σου, Ισραηλ, οἱ ἀναγαγόντες σε ἐκ γῆς Αἰγύπτου. [29] καὶ ἔθετο τὴν μίαν ἐν Βαιθηλ καὶ

τὴν μίαν ἔδωκεν ἐν Δαν. [30] καὶ ἐγένετο ὁ λόγος οὗτος εἰς ἁμαρτίαν· καὶ ἐπορεύετο ὁ λαὸς πρὸ προσώπου τῆς μιᾶς ἕως Δαν. [31] καὶ ἐποίησεν οἴκους ἐφ᾽ ὑψηλῶν καὶ ἐποίησεν ἱερεῖς μέρος τι ἐκ τοῦ λαοῦ, οἳ οὐκ ἦσαν ἐκ τῶν υἱῶν Λευι. [32] καὶ ἐποίησεν Ιεροβοαμ ἑορτὴν ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἑορτὴν τὴν ἐν γῇ Ιουδα καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθηλ, τοῦ θύειν ταῖς δαμάλεσιν, αἷς ἐποίησεν, καὶ παρέστησεν ἐν Βαιθηλ τοὺς ἱερεῖς τῶν ὑψηλῶν, ὧν ἐποίησεν. [33] καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν, τῇ πεντεκαιδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ ἑορτῇ, ᾗ ἐπλάσατο ἀπὸ καρδίας αὐτοῦ, καὶ ἐποίησεν ἑορτὴν τοῖς υἱοῖς Ισραηλ καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι.

CHAPTER 13

[1] Καὶ ἰδοὺ ἄνθρωπος τοῦ θεοῦ ἐξ Ιουδα παρεγένετο ἐν λόγῳ κυρίου εἰς Βαιθηλ, καὶ Ιεροβοαμ εἱστήκει ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι. [2] καὶ ἐπεκάλεσεν πρὸς τὸ θυσιαστήριον ἐν λόγῳ κυρίου καὶ εἶπεν Θυσιαστήριον θυσιαστήριον, τάδε λέγει κύριος Ἰδοὺ υἱὸς τίκτεται τῷ οἴκῳ Δαυιδ, Ιωσιας ὄνομα αὐτῷ, καὶ θύσει ἐπὶ σὲ τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ἐπιθύοντας ἐπὶ σὲ καὶ ὀστᾶ ἀνθρώπων καύσει ἐπὶ σέ. [3] καὶ ἔδωκεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τέρας λέγων Τοῦτο τὸ ῥῆμα, ὃ ἐλάλησεν κύριος λέγων Ἰδοὺ τὸ θυσιαστήριον ῥήγνυται, καὶ ἐκχυθήσεται ἡ πιότης ἡ ἐπ᾽ αὐτῷ. [4] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Ιεροβοαμ τῶν λόγων τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τὸ ἐν Βαιθηλ, καὶ ἐξέτεινεν ὁ βασιλεὺς τὴν χεῖρα αὐτοῦ ἀπὸ τοῦ θυσιαστηρίου λέγων Συλλάβετε αὐτόν· καὶ ἰδοὺ ἐξηράνθη ἡ χειὶρ αὐτοῦ, ἣν ἐξέτεινεν ἐπ᾽ αὐτόν, καὶ οὐκ ἠδυνήθη ἐπιστρέψαι αὐτὴν πρὸς ἑαυτόν, [5] καὶ τὸ θυσιαστήριον ἐρράγη, καὶ ἐξεχύθη ἡ πιότης ἀπὸ τοῦ θυσιαστηρίου κατὰ τὸ τέρας, ὃ ἔδωκεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν λόγῳ κυρίου. [6] καὶ εἶπεν ὁ βασιλεὺς Ιεροβοαμ τῷ ἀνθρώπῳ τοῦ θεοῦ Δεήθητι τοῦ προσώπου κυρίου τοῦ θεοῦ σου, καὶ ἐπιστρεψάτω ἡ χείρ μου πρός με. καὶ ἐδεήθη ὁ ἄνθρωπος τοῦ θεοῦ τοῦ προσώπου κυρίου, καὶ ἐπέστρεψεν τὴν χεῖρα τοῦ βασιλέως πρὸς αὐτόν, καὶ ἐγένετο καθὼς τὸ πρότερον. [7] καὶ ἐλάλησεν ὁ βασιλεὺς πρὸς τὸν ἄνθρωπον τοῦ θεοῦ Εἴσελθε μετ᾽ ἐμοῦ εἰς οἶκον καὶ ἀρίστησον, καὶ δώσω σοι δόμα. [8] καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ πρὸς τὸν βασιλέα Ἐάν μοι δῷς τὸ ἥμισυ τοῦ οἴκου σου, οὐκ εἰσελεύσομαι μετὰ σοῦ οὐδὲ μὴ φάγω ἄρτον οὐδὲ μὴ πίω ὕδωρ ἐν τῷ τόπῳ τούτῳ. [9] ὅτι οὕτως ἐνετείλατό μοι ἐν λόγῳ κύριος λέγων Μὴ φάγῃς ἄρτον καὶ μὴ πίῃς ὕδωρ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ, ᾗ ἐπορεύθης ἐν αὐτῇ. [10] καὶ ἀπῆλθεν ἐν ὁδῷ ἄλλῃ καὶ οὐκ ἀνέστρεψεν ἐν τῇ ὁδῷ, ᾗ ἦλθεν ἐν αὐτῇ εἰς Βαιθηλ. [11] Καὶ προφήτης εἷς πρεσβύτης κατῴκει ἐν Βαιθηλ, καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγήσαντο αὐτῷ ἅπαντα τὰ ἔργα, ἃ ἐποίησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαιθηλ, καὶ τοὺς λόγους, οὓς ἐλάλησεν τῷ βασιλεῖ· καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν. [12] καὶ ἐλάλησεν πρὸς αὐτοὺς ὁ πατὴρ αὐτῶν λέγων Ποίᾳ ὁδῷ πεπόρευται; καὶ δεικνύουσιν αὐτῷ οἱ υἱοὶ αὐτοῦ τὴν ὁδὸν, ἐν ᾗ ἀνῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐλθὼν ἐξ Ιουδα. [13] καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ Ἐπισάξατέ μοι τὸν ὄνον· καὶ ἐπέσαξαν αὐτῷ τὸν ὄνον, καὶ ἐπέβη ἐπ᾽ αὐτόν. [14] καὶ ἐπορεύθη κατόπισθεν τοῦ ἀνθρώπου τοῦ θεοῦ καὶ εὗρεν αὐτὸν καθήμενον ὑπὸ δρῦν καὶ εἶπεν αὐτῷ Εἰ σὺ εἶ ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐληλυθὼς ἐξ Ιουδα; καὶ εἶπεν αὐτῷ Ἐγώ. [15] καὶ εἶπεν αὐτῷ Δεῦρο

μετ᾽ ἐμοῦ καὶ φάγε ἄρτον. [16] καὶ εἶπεν Οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι μετὰ σοῦ οὐδὲ μὴ φάγομαι ἄρτον οὐδὲ πίομαι ὕδωρ ἐν τῷ τόπῳ τούτῳ· [17] ὅτι οὕτως ἐντέταλταί μοι ἐν λόγῳ κύριος λέγων Μὴ φάγῃς ἄρτον ἐκεῖ καὶ μὴ πίῃς ὕδωρ ἐκεῖ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ, ᾗ ἐπορεύθης ἐν αὐτῇ. [18] καὶ εἶπεν πρὸς αὐτόν Κἀγὼ προφήτης εἰμὶ καθὼς σύ, καὶ ἄγγελος λελάληκεν πρός με ἐν ῥήματι κυρίου λέγων Ἐπίστρεψον αὐτὸν πρὸς σεαυτὸν εἰς τὸν οἶκόν σου, καὶ φαγέτω ἄρτον καὶ πιέτω ὕδωρ· καὶ ἐψεύσατο αὐτῷ. [19] καὶ ἐπέστρεψεν αὐτόν, καὶ ἔφαγεν ἄρτον καὶ ἔπιεν ὕδωρ ἐν τῷ οἴκῳ αὐτοῦ. [20] καὶ ἐγένετο αὐτῶν καθημένων ἐπὶ τῆς τραπέζης καὶ ἐγένετο λόγος κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτὸν [21] καὶ εἶπεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ τὸν ἥκοντα ἐξ Ιουδα λέγων Τάδε λέγει κύριος Ἀνθ ὧν παρεπίκρανας τὸ ῥῆμα κυρίου καὶ οὐκ ἐφύλαξας τὴν ἐντολήν, ἣν ἐνετείλατό σοι κύριος ὁ θεός σου, [22] καὶ ἐπέστρεψας καὶ ἔφαγες ἄρτον καὶ ἔπιες ὕδωρ ἐν τῷ τόπῳ τούτῳ, ᾧ ἐλάλησεν πρὸς σὲ λέγων Μὴ φάγῃς ἄρτον καὶ μὴ πίῃς ὕδωρ, οὐ μὴ εἰσέλθῃ τὸ σῶμά σου εἰς τὸν τάφον τῶν πατέρων σου. [23] καὶ ἐγένετο μετὰ τὸ φαγεῖν ἄρτον καὶ πιεῖν ὕδωρ καὶ ἐπέσαξεν αὐτῷ τὸν ὄνον, καὶ ἐπέστρεψεν. [24] καὶ ἀπῆλθεν, καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν αὐτόν, καὶ ἦν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ ὄνος εἱστήκει παρ᾽ αὐτό, καὶ ὁ λέων εἱστήκει παρὰ τὸ σῶμα. [25] καὶ ἰδοὺ ἄνδρες παραπορευόμενοι καὶ εἶδον τὸ θνησιμαῖον ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ λέων εἱστήκει ἐχόμενα τοῦ θνησιμαίου· καὶ εἰσῆλθον καὶ ἐλάλησαν ἐν τῇ πόλει, οὗ ὁ προφήτης ὁ πρεσβύτης κατῴκει ἐν αὐτῇ. [26] καὶ ἤκουσεν ὁ ἐπιστρέψας αὐτὸν ἐκ τῆς ὁδοῦ καὶ εἶπεν Ὁ ἄνθρωπος τοῦ θεοῦ οὗτός ἐστιν, ὃς παρεπίκρανε τὸ ῥῆμα κυρίου. [28] καὶ ἐπορεύθη καὶ εὗρεν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ ὄνος καὶ ὁ λέων εἱστήκεισαν παρὰ τὸ σῶμα, καὶ οὐκ ἔφαγεν ὁ λέων τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ οὐ συνέτριψεν τὸν ὄνον. [29] καὶ ἦρεν ὁ προφήτης τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπέθηκεν αὐτὸ ἐπὶ τὸν ὄνον, καὶ ἐπέστρεψεν αὐτὸν εἰς τὴν πόλιν ὁ προφήτης τοῦ θάψαι αὐτὸν [30] ἐν τῷ τάφῳ ἑαυτοῦ· καὶ ἐκόψαντο αὐτόν Οὐαὶ ἀδελφέ. [31] καὶ ἐγένετο μετὰ τὸ κόψασθαι αὐτὸν καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ λέγων Ἐὰν ἀποθάνω, θάψατέ με ἐν τῷ τάφῳ τούτῳ, οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαπται ἐν αὐτῷ· παρὰ τὰ ὀστᾶ αὐτοῦ θέτε με, ἵνα σωθῶσι τὰ ὀστᾶ μου μετὰ τῶν ὀστῶν αὐτοῦ· [32] ὅτι γινόμενον ἔσται τὸ ῥῆμα, ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τοῦ θυσιαστηρίου τοῦ ἐν Βαιθηλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ. [33] Καὶ μετὰ τὸ ῥῆμα τοῦτο οὐκ ἐπέστρεψεν Ιεροβοαμ ἀπὸ τῆς κακίας αὐτοῦ καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν· ὁ βουλόμενος, ἐπλήρου τὴν χεῖρα αὐτοῦ, καὶ ἐγίνετο ἱερεὺς εἰς τὰ ὑψηλά. [34] καὶ ἐγένετο τὸ

ῥῆμα τοῦτο εἰς ἁμαρτίαν τῷ οἴκῳ Ιεροβοαμ καὶ εἰς ὄλεθρον καὶ εἰς ἀφανισμὸν ἀπὸ προσώπου τῆς γῆς.

CHAPTER 14

[21] Καὶ Ροβοαμ υἱὸς Σαλωμων ἐβασίλευσεν ἐπὶ Ιουδα· υἱὸς τεσσαράκοντα καὶ ἑνὸς ἐνιαυτῶν Ροβοαμ ἐν τῷ βασιλεύειν αὐτὸν καὶ δέκα ἑπτὰ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ τῇ πόλει, ἣν ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ Ισραηλ· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Νααμα ἡ Αμμανῖτις. [22] καὶ ἐποίησεν Ροβοαμ τὸ πονηρὸν ἐνώπιον κυρίου καὶ παρεζήλωσεν αὐτὸν ἐν πᾶσιν, οἷς ἐποίησαν οἱ πατέρες αὐτοῦ, καὶ ἐν ταῖς ἁμαρτίαις αὐτῶν, αἷς ἥμαρτον, [23] καὶ ᾠκοδόμησαν ἑαυτοῖς ὑψηλὰ καὶ στήλας καὶ ἄλση ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου συσκίου· [24] καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῇ, καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ. – [25] καὶ ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ πέμπτῳ βασιλεύοντος Ροβοαμ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου ἐπὶ Ιερουσαλημ [26] καὶ ἔλαβεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τὰ δόρατα τὰ χρυσᾶ, ἃ ἔλαβεν Δαυιδ ἐκ χειρὸς τῶν παίδων Αδραάζαρ βασιλέως Σουβα καὶ εἰσήνεγκεν αὐτὰ εἰς Ιερουσαλημ, τὰ πάντα ἔλαβεν, ὅπλα τὰ χρυσᾶ. [27] καὶ ἐποίησεν Ροβοαμ ὁ βασιλεὺς ὅπλα χαλκᾶ ἀντ αὐτῶν. καὶ ἐπέθεντο ἐπ’ αὐτὸν οἱ ἡγούμενοι τῶν παρατρεχόντων οἱ φυλάσσοντες τὸν πυλῶνα οἴκου τοῦ βασιλέως. [28] καὶ ἐγένετο ὅτε εἰσεπορεύετο ὁ βασιλεὺς εἰς οἶκον κυρίου, καὶ ᾖρον αὐτὰ οἱ παρατρέχοντες καὶ ἀπηρείδοντο αὐτὰ εἰς τὸ θεε τῶν παρατρεχόντων. – [29] καὶ τὰ λοιπὰ τῶν λόγων Ροβοαμ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [30] καὶ πόλεμος ἦν ἀνὰ μέσον Ροβοαμ καὶ ἀνὰ μέσον Ιεροβοαμ πάσας τὰς ἡμέρας. [31] καὶ ἐκοιμήθη Ροβοαμ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αβιου υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 15

[1] Καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ιεροβοαμ υἱοῦ Ναβατ βασιλεύει Αβιου υἱὸς Ροβοαμ ἐπὶ Ιουδα [2] καὶ ἓξ ἔτη ἐβασίλευσεν, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Μααχα θυγάτηρ Αβεσσαλωμ. [3] καὶ ἐπορεύθη ἐν ταῖς ἁμαρτίαις τοῦ πατρὸς αὐτοῦ, αἷς ἐποίησεν ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ ὡς ἡ καρδία Δαυιδ τοῦ πατρὸς αὐτοῦ. [4] ὅτι διὰ Δαυιδ ἔδωκεν αὐτῷ κύριος κατάλειμμα, ἵνα στήσῃ τέκνα αὐτοῦ μετ᾽ αὐτὸν καὶ στήσῃ τὴν Ιερουσαλημ, [5] ὡς ἐποίησεν Δαυιδ τὸ εὐθὲς ἐνώπιον κυρίου, οὐκ ἐξέκλινεν ἀπὸ πάντων, ὧν ἐνετείλατο αὐτῷ, πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ. [7] καὶ τὰ λοιπὰ τῶν λόγων Αβιου καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; καὶ πόλεμος ἦν ἀνὰ μέσον Αβιου καὶ ἀνὰ μέσον Ιεροβοαμ. [8] καὶ ἐκοιμήθη Αβιου μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ εἰκοστῷ καὶ τετάρτῳ ἔτει τοῦ Ιεροβοαμ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ βασιλεύει Ασα υἱὸς αὐτοῦ ἀντ αὐτοῦ. [9] Ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ καὶ εἰκοστῷ τοῦ Ιεροβοαμ βασιλέως Ισραηλ βασιλεύει Ασα ἐπὶ Ιουδαν [10] καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ανα θυγάτηρ Αβεσσαλωμ. [11] καὶ ἐποίησεν Ασα τὸ εὐθὲς ἐνώπιον κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ. [12] καὶ ἀφεῖλεν τὰς τελετὰς ἀπὸ τῆς γῆς καὶ ἐξαπέστειλεν πάντα τὰ ἐπιτηδεύματα, ἃ ἐποίησαν οἱ πατέρες αὐτοῦ. [13] καὶ τὴν Ανα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι ἡγουμένην, καθὼς ἐποίησεν σύνοδον ἐν τῷ ἄλσει αὐτῆς, καὶ ἐξέκοψεν Ασα τὰς καταδύσεις αὐτῆς καὶ ἐνέπρησεν πυρὶ ἐν τῷ χειμάρρῳ Κεδρων. [14] τὰ δὲ ὑψηλὰ οὐκ ἐξῆρεν· πλὴν ἡ καρδία Ασα ἦν τελεία μετὰ κυρίου πάσας τὰς ἡμέρας αὐτοῦ. [15] καὶ εἰσήνεγκεν τοὺς κίονας τοῦ πατρὸς αὐτοῦ καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, ἀργυροῦς καὶ χρυσοῦς καὶ σκεύη. – [16] καὶ πόλεμος ἦν ἀνὰ μέσον Ασα καὶ ἀνὰ μέσον Βαασα βασιλέως Ισραηλ πάσας τὰς ἡμέρας. [17] καὶ ἀνέβη Βαασα βασιλεὺς Ισραηλ ἐπὶ Ιουδαν καὶ ᾠκοδόμησεν τὴν Ραμα τοῦ μὴ εἶναι ἐκπορευόμενον καὶ εἰσπορευόμενον τῷ Ασα βασιλεῖ Ιουδα. [18] καὶ ἔλαβεν Ασα τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν τοῖς θησαυροῖς τοῦ οἴκου τοῦ βασιλέως καὶ ἔδωκεν αὐτὰ εἰς χεῖρας παίδων αὐτοῦ, καὶ ἐξαπέστειλεν αὐτοὺς ὁ βασιλεὺς Ασα πρὸς υἱὸν Αδερ υἱὸν Ταβερεμμαν υἱοῦ Αζιν βασιλέως Συρίας τοῦ κατοικοῦντος ἐν Δαμασκῷ λέγων [19] Διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ πατρός μου καὶ τοῦ πατρός σου· ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον, δεῦρο διασκέδασον

τὴν διαθήκην σου τὴν πρὸς Βαασα βασιλέα Ισραηλ, καὶ ἀναβήσεται ἀπ᾽ ἐμοῦ. [20] καὶ ἤκουσεν υἱὸς Αδερ τοῦ βασιλέως Ασα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῶν δυνάμεων τῶν αὐτοῦ ταῖς πόλεσιν τοῦ Ισραηλ καὶ ἐπάταξεν τὴν Αιν καὶ τὴν Δαν καὶ τὴν Αβελμαα καὶ πᾶσαν τὴν Χεζραθ ἕως πάσης τῆς γῆς Νεφθαλι. [21] καὶ ἐγένετο ὡς ἤκουσεν Βαασα, καὶ διέλιπεν τοῦ οἰκοδομεῖν τὴν Ραμα καὶ ἀνέστρεψεν εἰς Θερσα. [22] καὶ ὁ βασιλεὺς Ασα παρήγγειλεν παντὶ Ιουδα εἰς Αινακιμ, καὶ αἴρουσιν τοὺς λίθους τῆς Ραμα καὶ τὰ ξύλα αὐτῆς, ἃ ᾠκοδόμησεν Βαασα, καὶ ᾠκοδόμησεν ἐν αὐτοῖς ὁ βασιλεὺς Ασα πᾶν βουνὸν Βενιαμιν καὶ τὴν σκοπιάν. – [23] καὶ τὰ λοιπὰ τῶν λόγων Ασα καὶ πᾶσα ἡ δυναστεία αὐτοῦ, ἣν ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; πλὴν ἐν τῷ καιρῷ τοῦ γήρως αὐτοῦ ἐπόνεσεν τοὺς πόδας αὐτοῦ. [24] καὶ ἐκοιμήθη Ασα καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ βασιλεύει Ιωσαφατ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [25] Καὶ Ναδαβ υἱὸς Ιεροβοαμ βασιλεύει ἐπὶ Ισραηλ ἐν ἔτει δευτέρῳ τοῦ Ασα βασιλέως Ιουδα καὶ ἐβασίλευσεν ἐπὶ Ισραηλ ἔτη δύο. [26] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ τοῦ πατρὸς αὐτοῦ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἐξήμαρτεν τὸν Ισραηλ. [27] καὶ περιεκάθισεν αὐτὸν Βαασα υἱὸς Αχια ἐπὶ τὸν οἶκον Βελααν καὶ ἐπάταξεν αὐτὸν ἐν Γαβαθων τῇ τῶν ἀλλοφύλων, καὶ Ναδαβ καὶ πᾶς Ισραηλ περιεκάθητο ἐπὶ Γαβαθων. [28] καὶ ἐθανάτωσεν αὐτὸν Βαασα ἐν ἔτει τρίτῳ τοῦ Ασα υἱοῦ Αβιου βασιλέως Ιουδα καὶ ἐβασίλευσεν. [29] καὶ ἐγένετο ὡς ἐβασίλευσεν, καὶ ἐπάταξεν τὸν οἶκον Ιεροβοαμ καὶ οὐχ ὑπελίπετο πᾶσαν πνοὴν τοῦ Ιεροβοαμ ἕως τοῦ ἐξολεθρεῦσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Αχια τοῦ Σηλωνίτου [30] περὶ τῶν ἁμαρτιῶν Ιεροβοαμ, ὡς ἐξήμαρτεν τὸν Ισραηλ, καὶ ἐν τῷ παροργισμῷ αὐτοῦ, ᾧ παρώργισεν τὸν κύριον θεὸν τοῦ Ισραηλ. [31] καὶ τὰ λοιπὰ τῶν λόγων Ναδαβ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [33] Καὶ ἐν τῷ ἔτει τῷ τρίτῳ τοῦ Ασα βασιλέως Ιουδα βασιλεύει Βαασα υἱὸς Αχια ἐπὶ Ισραηλ ἐν Θερσα εἴκοσι καὶ τέσσαρα ἔτη. [34] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, ὡς ἐξήμαρτεν τὸν Ισραηλ. –

CHAPTER 16

[1] καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Ιου υἱοῦ Ανανι πρὸς Βαασα [2] Ἀνθ ὧν ὕψωσά σε ἀπὸ τῆς γῆς καὶ ἔδωκά σε ἡγούμενον ἐπὶ τὸν λαόν μου Ισραηλ καὶ ἐπορεύθης ἐν τῇ ὁδῷ Ιεροβοαμ καὶ ἐξήμαρτες τὸν λαόν μου τὸν Ισραηλ τοῦ παροργίσαι με ἐν τοῖς ματαίοις αὐτῶν, [3] ἰδοὺ ἐγὼ ἐξεγείρω ὀπίσω Βαασα καὶ ὄπισθεν τοῦ οἴκου αὐτοῦ καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ· [4] τὸν τεθνηκότα τοῦ Βαασα ἐν τῇ πόλει, καταφάγονται αὐτὸν οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ, καταφάγονται αὐτὸν τὰ πετεινὰ τοῦ οὐρανοῦ. – [5] καὶ τὰ λοιπὰ τῶν λόγων Βαασα καὶ πάντα, ἃ ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ; [6] καὶ ἐκοιμήθη Βαασα μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν Θερσα, καὶ βασιλεύει Ηλα υἱὸς αὐτοῦ ἀντ αὐτοῦ ἐν τῷ εἰκοστῷ ἔτει βασιλέως Ασα. [7] καὶ ἐν χειρὶ Ιου υἱοῦ Ανανι ἐλάλησεν κύριος ἐπὶ Βαασα καὶ ἐπὶ τὸν οἶκον αὐτοῦ πᾶσαν τὴν κακίαν, ἣν ἐποίησεν ἐνώπιον κυρίου τοῦ παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, τοῦ εἶναι κατὰ τὸν οἶκον Ιεροβοαμ καὶ ὑπὲρ τοῦ πατάξαι αὐτόν. [8] Καὶ Ηλα υἱὸς Βαασα ἐβασίλευσεν ἐπὶ Ισραηλ δύο ἔτη ἐν Θερσα. [9] καὶ συνέστρεψεν ἐπ᾽ αὐτὸν Ζαμβρι ὁ ἄρχων τῆς ἡμίσους τῆς ἵππου, καὶ αὐτὸς ἦν ἐν Θερσα πίνων μεθύων ἐν τῷ οἴκῳ Ωσα τοῦ οἰκονόμου ἐν Θερσα· [10] καὶ εἰσῆλθεν Ζαμβρι καὶ ἐπάταξεν αὐτὸν καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ αὐτοῦ. [11] καὶ ἐγενήθη ἐν τῷ βασιλεῦσαι αὐτὸν ἐν τῷ καθίσαι αὐτὸν ἐπὶ τοῦ θρόνου αὐτοῦ καὶ ἐπάταξεν ὅλον τὸν οἶκον Βαασα [12] κατὰ τὸ ῥῆμα, ὃ ἐλάλησεν κύριος ἐπὶ τὸν οἶκον Βαασα πρὸς Ιου τὸν προφήτην [13] περὶ πασῶν τῶν ἁμαρτιῶν Βαασα καὶ Ηλα τοῦ υἱοῦ αὐτοῦ, ὡς ἐξήμαρτεν τὸν Ισραηλ τοῦ παροργίσαι κύριον τὸν θεὸν Ισραηλ ἐν τοῖς ματαίοις αὐτῶν. [14] καὶ τὰ λοιπὰ τῶν λόγων Ηλα καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ; [15] Καὶ Ζαμβρι ἐβασίλευσεν ἑπτὰ ἡμέρας ἐν Θερσα. καὶ ἡ παρεμβολὴ Ισραηλ ἐπὶ Γαβαθων τὴν τῶν ἀλλοφύλων, [16] καὶ ἤκουσεν ὁ λαὸς ἐν τῇ παρεμβολῇ λεγόντων Συνεστράφη Ζαμβρι καὶ ἔπαισεν τὸν βασιλέα· καὶ ἐβασίλευσαν ἐν Ισραηλ τὸν Αμβρι τὸν ἡγούμενον τῆς στρατιᾶς ἐπὶ Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῇ παρεμβολῇ. [17] καὶ ἀνέβη Αμβρι καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Γαβαθων καὶ περιεκάθισαν ἐπὶ Θερσα. [18] καὶ ἐγενήθη ὡς εἶδεν Ζαμβρι ὅτι προκατείλημπται αὐτοῦ ἡ πόλις, καὶ εἰσπορεύεται εἰς ἄντρον τοῦ οἴκου τοῦ βασιλέως καὶ ἐνεπύρισεν ἐπ᾽ αὐτὸν τὸν οἶκον τοῦ βασιλέως ἐν πυρὶ καὶ ἀπέθανεν [19] ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ, ὧν ἐποίησεν τοῦ ποιῆσαι τὸ

πονηρὸν ἐνώπιον κυρίου πορευθῆναι ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, ὡς ἐξήμαρτεν τὸν Ισραηλ. [20] καὶ τὰ λοιπὰ τῶν λόγων Ζαμβρι καὶ τὰς συνάψεις αὐτοῦ, ἃς συνῆψεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ; [21] Τότε μερίζεται ὁ λαὸς Ισραηλ· ἥμισυ τοῦ λαοῦ γίνεται ὀπίσω Θαμνι υἱοῦ Γωναθ τοῦ βασιλεῦσαι αὐτόν, καὶ τὸ ἥμισυ τοῦ λαοῦ γίνεται ὀπίσω Αμβρι. [22] ὁ λαὸς ὁ ὢν ὀπίσω Αμβρι ὑπερεκράτησεν τὸν λαὸν τὸν ὀπίσω Θαμνι υἱοῦ Γωναθ, καὶ ἀπέθανεν Θαμνι καὶ Ιωραμ ὁ ἀδελφὸς αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, καὶ ἐβασίλευσεν Αμβρι μετὰ Θαμνι. [23] ἐν τῷ ἔτει τῷ τριακοστῷ καὶ πρώτῳ τοῦ βασιλέως Ασα βασιλεύει Αμβρι ἐπὶ Ισραηλ δώδεκα ἔτη. ἐν Θερσα βασιλεύει ἓξ ἔτη· [24] καὶ ἐκτήσατο Αμβρι τὸ ὄρος τὸ Σεμερων παρὰ Σεμηρ τοῦ κυρίου τοῦ ὄρους δύο ταλάντων ἀργυρίου καὶ ᾠκοδόμησεν τὸ ὄρος καὶ ἐπεκάλεσεν τὸ ὄνομα τοῦ ὄρους, οὗ ᾠκοδόμεσεν, ἐπὶ τῷ ὀνόματι Σεμηρ τοῦ κυρίου τοῦ ὄρους Σαεμηρων. [25] καὶ ἐποίησεν Αμβρι τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπονηρεύσατο ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ· [26] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἐξήμαρτεν τὸν Ισραηλ τοῦ παροργίσαι τὸν κύριον θεὸν Ισραηλ ἐν τοῖς ματαίοις αὐτῶν. [27] καὶ τὰ λοιπὰ τῶν λόγων Αμβρι καὶ πάντα, ἃ ἐποίησεν, καὶ ἡ δυναστεία αὐτοῦ, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ; [28] καὶ ἐκοιμήθη Αμβρι μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν Σαμαρείᾳ, καὶ βασιλεύει Αχααβ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [28]a Καὶ ἐν τῷ ἐνιαυτῷ τῷ ἑνδεκάτῳ τοῦ Αμβρι βασιλεύει Ιωσαφατ υἱὸς Ασα ἐτῶν τριάκοντα καὶ πέντε ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γαζουβα θυγάτηρ Σελει. [29] καὶ ἐπορεύθη ἐν τῇ ὁδῷ Ασα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν ἀπ᾽ αὐτῆς τοῦ ποιεῖν τὸ εὐθὲς ἐνώπιον κυρίου· πλὴν τῶν ὑψηλῶν οὐκ ἐξῆραν, ἔθυον ἐν τοῖς ὑψηλοῖς καὶ ἐθυμίων. [30] καὶ ἃ συνέθετο Ιωσαφατ, καὶ πᾶσα ἡ δυναστεία, ἣν ἐποίησεν, καὶ οὓς ἐπολέμησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ιουδα; [31] καὶ τὰ λοιπὰ τῶν συμπλοκῶν, ἃς ἐπέθεντο ἐν ταῖς ἡμέραις Ασα τοῦ πατρὸς αὐτοῦ, ἐξῆρεν ἀπὸ τῆς γῆς. [32] καὶ βασιλεὺς οὐκ ἦν ἐν Συρίᾳ νασιβ. [33] καὶ ὁ βασιλεὺς Ιωσαφατ ἐποίησεν ναῦν εἰς Θαρσις πορεύεσθαι εἰς Σωφιρ ἐπὶ τὸ χρυσίον· καὶ οὐκ ἐπορεύθη, ὅτι συνετρίβη ἡ ναῦς ἐν Γασιωνγαβερ. [34] τότε εἶπεν ὁ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἐξαποστελῶ τοὺς παῖδάς σου καὶ τὰ παιδάριά μου ἐν τῇ νηί· καὶ οὐκ ἐβούλετο Ιωσαφατ. [29] καὶ ἐκοιμήθη Ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ιωραμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. Ἐν ἔτει δευτέρῳ τῷ Ιωσαφατ βασιλεύει Αχααβ υἱὸς Αμβρι·

ἐβασίλευσεν ἐπὶ Ισραηλ ἐν Σαμαρείᾳ εἴκοσι καὶ δύο ἔτη. [30] καὶ ἐποίησεν Αχααβ τὸ πονηρὸν ἐνώπιον κυρίου, ἐπονηρεύσατο ὑπὲρ πάντας τοὺς ἔμπροσθεν αὐτοῦ· [31] καὶ οὐκ ἦν αὐτῷ ἱκανὸν τοῦ πορεύεσθαι ἐν ταῖς ἁμαρτίαις Ιεροβοαμ υἱοῦ Ναβατ, καὶ ἔλαβεν γυναῖκα τὴν Ιεζαβελ θυγατέρα Ιεθεβααλ βασιλέως Σιδωνίων καὶ ἐπορεύθη καὶ ἐδούλευσεν τῷ Βααλ καὶ προσεκύνησεν αὐτῷ. [32] καὶ ἔστησεν θυσιαστήριον τῷ Βααλ ἐν οἴκῳ τῶν προσοχθισμάτων αὐτοῦ, ὃν ᾠκοδόμησεν ἐν Σαμαρείᾳ, [33] καὶ ἐποίησεν Αχααβ ἄλσος, καὶ προσέθηκεν Αχααβ τοῦ ποιῆσαι παροργίσματα τοῦ παροργίσαι τὴν ψυχὴν αὐτοῦ τοῦ ἐξολεθρευθῆναι· ἐκακοποίησεν ὑπὲρ πάντας τοὺς βασιλεῖς Ισραηλ τοὺς γενομένους ἔμπροσθεν αὐτοῦ. – [34] ἐν ταῖς ἡμέραις αὐτοῦ ᾠκοδόμησεν Αχιηλ ὁ Βαιθηλίτης τὴν Ιεριχω· ἐν τῷ Αβιρων τῷ πρωτοτόκῳ αὐτοῦ ἐθεμελίωσεν αὐτὴν καὶ τῷ Σεγουβ τῷ νεωτέρῳ αὐτοῦ ἐπέστησεν θύρας αὐτῆς κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ιησου υἱοῦ Ναυη.

CHAPTER 17

[1] Καὶ εἶπεν Ηλιου ὁ προφήτης ὁ Θεσβίτης ἐκ Θεσβων τῆς Γαλααδ πρὸς Αχααβ Ζῇ κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ισραηλ, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς ὅτι εἰ μὴ διὰ στόματος λόγου μου. [2] καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλιου [3] Πορεύου ἐντεῦθεν κατὰ ἀνατολὰς καὶ κρύβηθι ἐν τῷ χειμάρρῳ Χορραθ τοῦ ἐπὶ προσώπου τοῦ Ιορδάνου· [4] καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ, καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ. [5] καὶ ἐποίησεν Ηλιου κατὰ τὸ ῥῆμα κυρίου καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορραθ ἐπὶ προσώπου τοῦ Ιορδάνου. [6] καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρωῒ καὶ κρέα τὸ δείλης, καὶ ἐκ τοῦ χειμάρρου ἔπινεν ὕδωρ. [7] Καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χειμάρρους, ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς. [8] καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλιου [9] Ἀνάστηθι καὶ πορεύου εἰς Σαρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε. [10] καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαρεπτα εἰς τὸν πυλῶνα τῆς πόλεως, καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν ξύλα· καὶ ἐβόησεν ὀπίσω αὐτῆς Ηλιου καὶ εἶπεν αὐτῇ Λαβὲ δή μοι ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι. [11] καὶ ἐπορεύθη λαβεῖν, καὶ ἐβόησεν ὀπίσω αὐτῆς Ηλιου καὶ εἶπεν Λήμψῃ δή μοι ψωμὸν ἄρτου ἐν τῇ χειρί σου. [12] καὶ εἶπεν ἡ γυνή Ζῇ κύριος ὁ θεός σου, εἰ ἔστιν μοι ἐγκρυφίας ἀλλ’ ἢ ὅσον δρὰξ ἀλεύρου ἐν τῇ ὑδρίᾳ καὶ ὀλίγον ἔλαιον ἐν τῷ καψάκῃ· καὶ ἰδοὺ ἐγὼ συλλέγω δύο ξυλάρια καὶ εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου, καὶ φαγόμεθα καὶ ἀποθανούμεθα. [13] καὶ εἶπεν πρὸς αὐτὴν Ηλιου Θάρσει, εἴσελθε καὶ ποίησον κατὰ τὸ ῥῆμά σου· ἀλλὰ ποίησον ἐμοὶ ἐκεῖθεν ἐγκρυφίαν μικρὸν ἐν πρώτοις καὶ ἐξοίσεις μοι, σαυτῇ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ’ ἐσχάτου· [14] ὅτι τάδε λέγει κύριος Ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσει ἕως ἡμέρας τοῦ δοῦναι κύριον τὸν ὑετὸν ἐπὶ τῆς γῆς. [15] καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν· καὶ ἤσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς. [16] καὶ ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονώθη κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ηλιου. [17] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἠρρώστησεν ὁ υἱὸς τῆς γυναικὸς τῆς κυρίας τοῦ οἴκου, καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταιὰ σφόδρα, ἕως οὗ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα. [18] καὶ εἶπεν πρὸς Ηλιου Τί ἐμοὶ καὶ σοί, ἄνθρωπε τοῦ θεοῦ; εἰσῆλθες πρός με τοῦ ἀναμνῆσαι τὰς ἀδικίας μου καὶ θανατῶσαι τὸν υἱόν μου. [19] καὶ εἶπεν Ηλιου πρὸς τὴν γυναῖκα Δός μοι τὸν υἱόν σου. καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ ὑπερῷον, ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ, καὶ ἐκοίμισεν αὐτὸν ἐπὶ τῆς κλίνης

αὐτοῦ. [20] καὶ ἀνεβόησεν Ηλιου καὶ εἶπεν Οἴμμοι, κύριε ὁ μάρτυς τῆς χήρας, μεθ᾽ ἧς ἐγὼ κατοικῶ μετ᾽ αὐτῆς, σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς. [21] καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν Κύριε ὁ θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν. [22] καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν τὸ παιδάριον. [23] καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερῴου εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ· καὶ εἶπεν Ηλιου Βλέπε, ζῇ ὁ υἱός σου. [24] καὶ εἶπεν ἡ γυνὴ πρὸς Ηλιου Ἰδοὺ ἔγνωκα ὅτι ἄνθρωπος θεοῦ εἶ σὺ καὶ ῥῆμα κυρίου ἐν στόματί σου ἀληθινόν.

CHAPTER 18

[1] Καὶ ἐγένετο μεθ’ ἡμέρας πολλὰς καὶ ῥῆμα κυρίου ἐγένετο πρὸς Ηλιου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων Πορεύθητι καὶ ὄφθητι τῷ Αχααβ, καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς. [2] καὶ ἐπορεύθη Ηλιου τοῦ ὀφθῆναι τῷ Αχααβ. – καὶ ἡ λιμὸς κραταιὰ ἐν Σαμαρείᾳ. [3] καὶ ἐκάλεσεν Αχααβ τὸν Αβδιου τὸν οἰκονόμον· [καὶ Αβδιου ἦν φοβούμενος τὸν κύριον σφόδρα, [4] καὶ ἐγένετο ἐν τῷ τύπτειν τὴν Ιεζαβελ τοὺς προφήτας κυρίου καὶ ἔλαβεν Αβδιου ἑκατὸν ἄνδρας προφήτας καὶ ἔκρυψεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίῳ καὶ διέτρεφεν αὐτοὺς ἐν ἄρτῳ καὶ ὕδατι·] [5] καὶ εἶπεν Αχααβ πρὸς Αβδιου Δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν ἐπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους, ἐάν πως εὕρωμεν βοτάνην καὶ περιποιησώμεθα ἵππους καὶ ἡμιόνους, καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν κτηνῶν. [6] καὶ ἐμέρισαν ἑαυτοῖς τὴν ὁδὸν τοῦ διελθεῖν αὐτήν· Αχααβ ἐπορεύθη ἐν ὁδῷ μιᾷ μόνος, καὶ Αβδιου ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος. – [7] καὶ ἦν Αβδιου ἐν τῇ ὁδῷ μόνος, καὶ ἦλθεν Ηλιου εἰς συνάντησιν αὐτοῦ μόνος· καὶ Αβδιου ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν Εἰ σὺ εἶ αὐτός, κύριέ μου Ηλιου; [8] καὶ εἶπεν Ηλιου αὐτῷ Ἐγώ· πορεύου λέγε τῷ κυρίῳ σου Ἰδοὺ Ηλιου. [9] καὶ εἶπεν Αβδιου Τί ἡμάρτηκα, ὅτι δίδως τὸν δοῦλόν σου εἰς χεῖρα Αχααβ τοῦ θανατῶσαί με; [10] ζῇ κύριος ὁ θεός σου, εἰ ἔστιν ἔθνος ἢ βασιλεία, οὗ οὐκ ἀπέσταλκεν ὁ κύριός μου ζητεῖν σε, καὶ εἶπον Οὐκ ἔστιν· καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτῆς, ὅτι οὐχ εὕρηκέν σε. [11] καὶ νῦν σὺ λέγεις Πορεύου ἀνάγγελλε τῷ κυρίῳ σου Ἰδοὺ Ηλιου· [12] καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα κυρίου ἀρεῖ σε εἰς γῆν, ἣν οὐκ οἶδα, καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ Αχααβ, καὶ ἀποκτενεῖ με· καὶ ὁ δοῦλός σού ἐστιν φοβούμενος τὸν κύριον ἐκ νεότητος αὐτοῦ. [13] ἦ οὐκ ἀπηγγέλη σοι τῷ κυρίῳ μου οἷα πεποίηκα ἐν τῷ ἀποκτείνειν Ιεζαβελ τοὺς προφήτας κυρίου καὶ ἔκρυψα ἀπὸ τῶν προφητῶν κυρίου ἑκατὸν ἄνδρας ἀνὰ πεντήκοντα ἐν σπηλαίῳ καὶ ἔθρεψα ἐν ἄρτοις καὶ ὕδατι; [14] καὶ νῦν σὺ λέγεις μοι Πορεύου λέγε τῷ κυρίῳ σου Ἰδοὺ Ηλιου· καὶ ἀποκτενεῖ με. [15] καὶ εἶπεν Ηλιου Ζῇ κύριος τῶν δυνάμεων, ᾧ παρέστην ἐνώπιον αὐτοῦ, ὅτι σήμερον ὀφθήσομαι αὐτῷ. [16] καὶ ἐπορεύθη Αβδιου εἰς συναντὴν τῷ Αχααβ καὶ ἀπήγγειλεν αὐτῷ· καὶ ἐξέδραμεν Αχααβ καὶ ἐπορεύθη εἰς συνάντησιν Ηλιου. [17] Καὶ ἐγένετο ὡς εἶδεν Αχααβ τὸν Ηλιου, καὶ εἶπεν Αχααβ πρὸς Ηλιου Εἰ σὺ εἶ αὐτὸς ὁ διαστρέφων τὸν Ισραηλ; [18] καὶ εἶπεν Ηλιου Οὐ διαστρέφω τὸν Ισραηλ, ὅτι ἀλλ’ ἢ σὺ καὶ ὁ οἶκος τοῦ πατρός σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν καὶ ἐπορεύθης ὀπίσω τῶν Βααλιμ· [19] καὶ νῦν ἀπόστειλον

συνάθροισον πρός με πάντα Ισραηλ εἰς ὄρος τὸ Καρμήλιον καὶ τοὺς προφήτας τῆς αἰσχύνης τετρακοσίους καὶ πεντήκοντα καὶ τοὺς προφήτας τῶν ἀλσῶν τετρακοσίους ἐσθίοντας τράπεζαν Ιεζαβελ. [20] καὶ ἀπέστειλεν Αχααβ εἰς πάντα Ισραηλ καὶ ἐπισυνήγαγεν πάντας τοὺς προφήτας εἰς ὄρος τὸ Καρμήλιον. [21] καὶ προσήγαγεν Ηλιου πρὸς πάντας, καὶ εἶπεν αὐτοῖς Ηλιου Ἕως πότε ὑμεῖς χωλανεῖτε ἐπ᾽ ἀμφοτέραις ταῖς ἰγνύαις; εἰ ἔστιν κύριος ὁ θεός, πορεύεσθε ὀπίσω αὐτοῦ· εἰ δὲ ὁ Βααλ αὐτός, πορεύεσθε ὀπίσω αὐτοῦ. καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον. [22] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Ἐγὼ ὑπολέλειμμαι προφήτης τοῦ κυρίου μονώτατος, καὶ οἱ προφῆται τοῦ Βααλ τετρακόσιοι καὶ πεντήκοντα ἄνδρες, καὶ οἱ προφῆται τοῦ ἄλσους τετρακόσιοι· [23] δότωσαν ἡμῖν δύο βόας, καὶ ἐκλεξάσθωσαν ἑαυτοῖς τὸν ἕνα καὶ μελισάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ξύλων καὶ πῦρ μὴ ἐπιθέτωσαν, καὶ ἐγὼ ποιήσω τὸν βοῦν τὸν ἄλλον καὶ πῦρ οὐ μὴ ἐπιθῶ· [24] καὶ βοᾶτε ἐν ὀνόματι θεῶν ὑμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι κυρίου τοῦ θεοῦ μου, καὶ ἔσται ὁ θεός, ὃς ἐὰν ἐπακούσῃ ἐν πυρί, οὗτος θεός, καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον Καλὸν τὸ ῥῆμα, ὃ ἐλάλησας. [25] καὶ εἶπεν Ηλιου τοῖς προφήταις τῆς αἰσχύνης Ἐκλέξασθε ἑαυτοῖς τὸν μόσχον τὸν ἕνα καὶ ποιήσατε πρῶτοι, ὅτι πολλοὶ ὑμεῖς, καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν καὶ πῦρ μὴ ἐπιθῆτε. [26] καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ Βααλ ἐκ πρωίθεν ἕως μεσημβρίας καὶ εἶπον Ἐπάκουσον ἡμῶν, ὁ Βααλ, ἐπάκουσον ἡμῶν· καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις· καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου, οὗ ἐποίησαν. [27] καὶ ἐγένετο μεσημβρίᾳ καὶ ἐμυκτήρισεν αὐτοὺς Ηλιου ὁ Θεσβίτης καὶ εἶπεν Ἐπικαλεῖσθε ἐν φωνῇ μεγάλῃ, ὅτι θεός ἐστιν, ὅτι ἀδολεσχία αὐτῷ ἐστιν, καὶ ἅμα μήποτε χρηματίζει αὐτός, ἢ μήποτε καθεύδει αὐτός, καὶ ἐξαναστήσεται. [28] καὶ ἐπεκαλοῦντο ἐν φωνῇ μεγάλῃ καὶ κατετέμνοντο κατὰ τὸν ἐθισμὸν αὐτῶν ἐν μαχαίραις καὶ σειρομάσταις ἕως ἐκχύσεως αἵματος ἐπ᾽ αὐτούς· [29] καὶ ἐπροφήτευον, ἕως οὗ παρῆλθεν τὸ δειλινόν. καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν καὶ οὐκ ἦν φωνή, καὶ ἐλάλησεν Ηλιου ὁ Θεσβίτης πρὸς τοὺς προφήτας τῶν προσοχθισμάτων λέγων Μετάστητε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ ὁλοκαύτωμά μου· καὶ μετέστησαν καὶ ἀπῆλθον. – [30] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Προσαγάγετε πρός με· καὶ προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν. [31] καὶ ἔλαβεν Ηλιου δώδεκα λίθους κατ᾽ ἀριθμὸν φυλῶν τοῦ Ισραηλ, ὡς ἐλάλησεν κύριος πρὸς αὐτὸν λέγων Ισραηλ ἔσται τὸ ὄνομά σου. [32] καὶ ᾠκοδόμησεν τοὺς λίθους ἐν ὀνόματι κυρίου καὶ ἰάσατο τὸ θυσιαστήριον τὸ κατεσκαμμένον καὶ ἐποίησεν θαλα χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν τοῦ θυσιαστηρίου. [33] καὶ ἐστοίβασεν τὰς σχίδακας ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν, καὶ ἐμέλισεν

τὸ ὁλοκαύτωμα καὶ ἐπέθηκεν ἐπὶ τὰς σχίδακας καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον. [34] καὶ εἶπεν Λάβετέ μοι τέσσαρας ὑδρίας ὕδατος καὶ ἐπιχέετε ἐπὶ τὸ ὁλοκαύτωμα καὶ ἐπὶ τὰς σχίδακας· καὶ ἐποίησαν οὕτως. καὶ εἶπεν Δευτερώσατε· καὶ ἐδευτέρωσαν. καὶ εἶπεν Τρισσώσατε· καὶ ἐτρίσσευσαν. [35] καὶ διεπορεύετο τὸ ὕδωρ κύκλῳ τοῦ θυσιαστηρίου, καὶ τὴν θααλα ἔπλησαν ὕδατος. [36] καὶ ἀνεβόησεν Ηλιου εἰς τὸν οὐρανὸν καὶ εἶπεν Κύριε ὁ θεὸς Αβρααμ καὶ Ισαακ καὶ Ισραηλ, ἐπάκουσόν μου, κύριε, ἐπάκουσόν μου σήμερον ἐν πυρί, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς Ισραηλ κἀγὼ δοῦλός σου καὶ διὰ σὲ πεποίηκα τὰ ἔργα ταῦτα. [37] ἐπάκουσόν μου, κύριε, ἐπάκουσόν μου ἐν πυρί, καὶ γνώτω ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω. [38] καὶ ἔπεσεν πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὸ ὁλοκαύτωμα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῇ θααλα, καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν τὸ πῦρ. [39] καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν καὶ εἶπον Ἀληθῶς κύριός ἐστιν ὁ θεός, αὐτὸς ὁ θεός. [40] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Συλλάβετε τοὺς προφήτας τοῦ Βααλ, μηθεὶς σωθήτω ἐξ αὐτῶν· καὶ συνέλαβον αὐτούς, καὶ κατάγει αὐτοὺς Ηλιου εἰς τὸν χειμάρρουν Κισων καὶ ἔσφαξεν αὐτοὺς ἐκεῖ. [41] Καὶ εἶπεν Ηλιου τῷ Αχααβ Ἀνάβηθι καὶ φάγε καὶ πίε, ὅτι φωνὴ τῶν ποδῶν τοῦ ὑετοῦ. [42] καὶ ἀνέβη Αχααβ τοῦ φαγεῖν καὶ πιεῖν, καὶ Ηλιου ἀνέβη ἐπὶ τὸν Κάρμηλον καὶ ἔκυψεν ἐπὶ τὴν γῆν καὶ ἔθηκεν τὸ πρόσωπον ἑαυτοῦ ἀνὰ μέσον τῶν γονάτων ἑαυτοῦ. [43] καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ Ἀνάβηθι καὶ ἐπίβλεψον ὁδὸν τῆς θαλάσσης. καὶ ἐπέβλεψεν τὸ παιδάριον καὶ εἶπεν Οὐκ ἔστιν οὐθέν. καὶ εἶπεν Ηλιου Καὶ σὺ ἐπίστρεψον ἑπτάκι· καὶ ἐπέστρεψεν τὸ παιδάριον ἑπτάκι. [44] καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἴχνος ἀνδρὸς ἀνάγουσα ὕδωρ· καὶ εἶπεν Ἀνάβηθι καὶ εἰπὸν τῷ Αχααβ Ζεῦξον τὸ ἅρμα σου καὶ κατάβηθι, μὴ καταλάβῃ σε ὁ ὑετός. [45] καὶ ἐγένετο ἕως ὧδε καὶ ὧδε καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι, καὶ ἐγένετο ὑετὸς μέγας· καὶ ἔκλαιεν καὶ ἐπορεύετο Αχααβ εἰς Ιεζραελ. [46] καὶ χεὶρ κυρίου ἐπὶ τὸν Ηλιου, καὶ συνέσφιγξεν τὴν ὀσφὺν αὐτοῦ καὶ ἔτρεχεν ἔμπροσθεν Αχααβ ἕως Ιεζραελ.

CHAPTER 19

[1] Καὶ ἀνήγγειλεν Αχααβ τῇ Ιεζαβελ γυναικὶ αὐτοῦ πάντα, ἃ ἐποίησεν Ηλιου, καὶ ὡς ἀπέκτεινεν τοὺς προφήτας ἐν ῥομφαίᾳ. [2] καὶ ἀπέστειλεν Ιεζαβελ πρὸς Ηλιου καὶ εἶπεν Εἰ σὺ εἶ Ηλιου καὶ ἐγὼ Ιεζαβελ, τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι ταύτην τὴν ὥραν αὔριον θήσομαι τὴν ψυχήν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν. [3] καὶ ἐφοβήθη Ηλιου καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ καὶ ἔρχεται εἰς Βηρσαβεε τὴν Ιουδα καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ· [4] καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας καὶ ἦλθεν καὶ ἐκάθισεν ὑπὸ ραθμ ἓν καὶ ᾐτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν Ἱκανούσθω νῦν, λαβὲ δὴ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ, κύριε, ὅτι οὐ κρείσσων ἐγώ εἰμι ὑπὲρ τοὺς πατέρας μου. [5] καὶ ἐκοιμήθη καὶ ὕπνωσεν ἐκεῖ ὑπὸ φυτόν, καὶ ἰδού τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ Ἀνάστηθι καὶ φάγε. [6] καὶ ἐπέβλεψεν Ηλιου, καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος· καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν. καὶ ἐπιστρέψας ἐκοιμήθη. [7] καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου ἐκ δευτέρου καὶ ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ Ἀνάστα φάγε, ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός. [8] καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν· καὶ ἐπορεύθη ἐν τῇ ἰσχύι τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους Χωρηβ. [9] καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ· καὶ ἰδοὺ ῥῆμα κυρίου πρὸς αὐτὸν καὶ εἶπεν Τί σὺ ἐνταῦθα, Ηλιου; [10] καὶ εἶπεν Ηλιου Ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ισραηλ· τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν. [11] καὶ εἶπεν Ἐξελεύσῃ αὔριον καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει· ἰδοὺ παρελεύσεται κύριος. καὶ πνεῦμα μέγα κραταιὸν διαλῦον ὄρη καὶ συντρῖβον πέτρας ἐνώπιον κυρίου, οὐκ ἐν τῷ πνεύματι κύριος· καὶ μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ κύριος· [12] καὶ μετὰ τὸν συσσεισμὸν πῦρ, οὐκ ἐν τῷ πυρὶ κύριος· καὶ μετὰ τὸ πῦρ φωνὴ αὔρας λεπτῆς, κακεῖ κύριος. [13] καὶ ἐγένετο ὡς ἤκουσεν Ηλιου, καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μηλωτῇ ἑαυτοῦ καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ τὸ σπήλαιον· καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν Τί σὺ ἐνταῦθα, Ηλιου; [14] καὶ εἶπεν Ηλιου Ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ισραηλ· τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν. [15] καὶ εἶπεν κύριος πρὸς αὐτόν Πορεύου ἀνάστρεφε εἰς τὴν ὁδόν σου καὶ ἥξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ

καὶ χρίσεις τὸν Αζαηλ εἰς βασιλέα τῆς Συρίας· [16] καὶ τὸν Ιου υἱὸν Ναμεσσι χρίσεις εἰς βασιλέα ἐπὶ Ισραηλ· καὶ τὸν Ελισαιε υἱὸν Σαφατ ἀπὸ Αβελμαουλα χρίσεις εἰς προφήτην ἀντὶ σοῦ. [17] καὶ ἔσται τὸν σῳζόμενον ἐκ ῥομφαίας Αζαηλ θανατώσει Ιου, καὶ τὸν σῳζόμενον ἐκ ῥομφαίας Ιου θανατώσει Ελισαιε. [18] καὶ καταλείψεις ἐν Ισραηλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα, ἃ οὐκ ὤκλασαν γόνυ τῷ Βααλ, καὶ πᾶν στόμα, ὃ οὐ προσεκύνησεν αὐτῷ. [19] Καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὑρίσκει τὸν Ελισαιε υἱὸν Σαφατ, καὶ αὐτὸς ἠροτρία ἐν βουσίν – δώδεκα ζεύγη βοῶν ἐνώπιον αὐτοῦ, καὶ αὐτὸς ἐν τοῖς δώδεκα – , καὶ ἐπῆλθεν ἐπ᾽ αὐτὸν καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ᾽ αὐτόν. [20] καὶ κατέλιπεν Ελισαιε τὰς βόας καὶ κατέδραμεν ὀπίσω Ηλιου καὶ εἶπεν Καταφιλήσω τὸν πατέρα μου καὶ ἀκολουθήσω ὀπίσω σου· καὶ εἶπεν Ηλιου Ἀνάστρεφε, ὅτι πεποίηκά σοι. [21] καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἥψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν καὶ ἔδωκεν τῷ λαῷ, καὶ ἔφαγον· καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ηλιου καὶ ἐλειτούργει αὐτῷ.

CHAPTER 20

[1] Καὶ ἀμπελὼν εἷς ἦν τῷ Ναβουθαι τῷ Ιεζραηλίτῃ παρὰ τῷ ἅλῳ Αχααβ βασιλέως Σαμαρείας. [2] καὶ ἐλάλησεν Αχααβ πρὸς Ναβουθαι λέγων Δός μοι τὸν ἀμπελῶνά σου καὶ ἔσται μοι εἰς κῆπον λαχάνων, ὅτι ἐγγίων οὗτος τῷ οἴκῳ μου, καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν· εἰ δὲ ἀρέσκει ἐνώπιόν σου, δώσω σοι ἀργύριον ἀντάλλαγμα τοῦ ἀμπελῶνός σου τούτου, καὶ ἔσται μοι εἰς κῆπον λαχάνων. [3] καὶ εἶπεν Ναβουθαι πρὸς Αχααβ Μή μοι γένοιτο παρὰ θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί. [4] καὶ ἐγένετο τὸ πνεῦμα Αχααβ τεταραγμένον, καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυψεν τὸ πρώσωπον αὐτοῦ καὶ οὐκ ἔφαγεν ἄρτον. [5] καὶ εἰσῆλθεν Ιεζαβελ ἡ γυνὴ αὐτοῦ πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς αὐτόν Τί τὸ πνεῦμά σου τεταραγμένον καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον; [6] καὶ εἶπεν πρὸς αὐτήν Ὅτι ἐλάλησα πρὸς Ναβουθαι τὸν Ιεζραηλίτην λέγων Δός μοι τὸν ἀμπελῶνά σου ἀργυρίου· εἰ δὲ βούλει, δώσω σοι ἀμπελῶνα ἄλλον ἀντ αὐτοῦ· καὶ εἶπεν Οὐ δώσω σοι κληρονομίαν πατέρων μου. [7] καὶ εἶπεν πρὸς αὐτὸν Ιεζαβελ ἡ γυνὴ αὐτοῦ Σὺ νῦν οὕτως ποιεῖς βασιλέα ἐπὶ Ισραηλ; ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ· ἐγὼ δώσω σοι τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου. [8] καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι Αχααβ καὶ ἐσφραγίσατο τῇ σφραγῖδι αὐτοῦ καὶ ἀπέστειλεν τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαι. [9] καὶ ἐγέγραπτο ἐν τοῖς βιβλίοις λέγων Νηστεύσατε νηστείαν καὶ καθίσατε τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ· [10] καὶ ἐγκαθίσατε δύο ἄνδρας υἱοὺς παρανόμων ἐξ ἐναντίας αὐτοῦ, καὶ καταμαρτυρησάτωσαν αὐτοῦ λέγοντες Ηὐλόγησεν θεὸν καὶ βασιλέα· καὶ ἐξαγαγέτωσαν αὐτὸν καὶ λιθοβολησάτωσαν αὐτόν, καὶ ἀποθανέτω. [11] καὶ ἐποίησαν οἱ ἄνδρες τῆς πόλεως αὐτοῦ οἱ πρεσβύτεροι καὶ οἱ ἐλεύθεροι οἱ κατοικοῦντες ἐν τῇ πόλει αὐτοῦ καθὰ ἀπέστειλεν πρὸς αὐτοὺς Ιεζαβελ, καθὰ γέγραπται ἐν τοῖς βιβλίοις, οἷς ἀπέστειλεν πρὸς αὐτούς. [12] ἐκάλεσαν νηστείαν καὶ ἐκάθισαν τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ, [13] καὶ ἦλθον δύο ἄνδρες υἱοὶ παρανόμων καὶ ἐκάθισαν ἐξ ἐναντίας αὐτοῦ καὶ κατεμαρτύρησαν αὐτοῦ λέγοντες Ηὐλόγηκας θεὸν καὶ βασιλέα· καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν. [14] καὶ ἀπέστειλαν πρὸς Ιεζαβελ λέγοντες Λελιθοβόληται Ναβουθαι καὶ τέθνηκεν. [15] καὶ ἐγένετο ὡς ἤκουσεν Ιεζαβελ, καὶ εἶπεν πρὸς Αχααβ Ἀνάστα κληρονόμει τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου, ὃς οὐκ ἔδωκέν σοι ἀργυρίου, ὅτι οὐκ ἔστιν Ναβουθαι ζῶν, ὅτι τέθνηκεν. [16] καὶ ἐγένετο ὡς ἤκουσεν Αχααβ ὅτι τέθνηκεν Ναβουθαι ὁ Ιεζραηλίτης, καὶ

διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον· καὶ ἐγένετο μετὰ ταῦτα καὶ ἀνέστη καὶ κατέβη Αχααβ εἰς τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου κληρονομῆσαι αὐτόν. [17] Καὶ εἶπεν κύριος πρὸς Ηλιου τὸν Θεσβίτην λέγων [18] Ἀνάστηθι καὶ κατάβηθι εἰς ἀπαντὴν Αχααβ βασιλέως Ισραηλ τοῦ ἐν Σαμαρείᾳ· ἰδοὺ οὗτος ἐν ἀμπελῶνι Ναβουθαι, ὅτι καταβέβηκεν ἐκεῖ κληρονομῆσαι αὐτόν. [19] καὶ λαλήσεις πρὸς αὐτὸν λέγων Τάδε λέγει κύριος Ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας, διὰ τοῦτο τάδε λέγει κύριος Ἐν παντὶ τόπῳ, ᾧ ἔλειξαν αἱ ὗες καὶ οἱ κύνες τὸ αἷμα Ναβουθαι, ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου. [20] καὶ εἶπεν Αχααβ πρὸς Ηλιου Εἰ εὕρηκάς με, ὁ ἐχθρός μου; καὶ εἶπεν Εὕρηκα, διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου παροργίσαι αὐτόν. [21] τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ κακὰ καὶ ἐκκαύσω ὀπίσω σου καὶ ἐξολεθρεύσω τοῦ Αχααβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ισραηλ· [22] καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αχια περὶ τῶν παροργισμάτων, ὧν παρώργισας καὶ ἐξήμαρτες τὸν Ισραηλ. [23] καὶ τῇ Ιεζαβελ ἐλάλησεν κύριος λέγων Οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι Ιεζραελ. [24] τὸν τεθνηκότα τοῦ Αχααβ ἐν τῇ πόλει φάγονται οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ. [25] πλὴν ματαίως Αχααβ ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, ὡς μετέθηκεν αὐτὸν Ιεζαβελ ἡ γυνὴ αὐτοῦ· [26] καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα, ἃ ἐποίησεν ὁ Αμορραῖος, ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ. [27] καὶ ὑπὲρ τοῦ λόγου, ὡς κατενύγη Αχααβ ἀπὸ προσώπου τοῦ κυρίου καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστευσεν καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ, ᾗ ἐπάταξεν Ναβουθαι τὸν Ιεζραηλίτην, [28] καὶ ἐγένετο ῥῆμα κυρίου ἐν χειρὶ δούλου αὐτοῦ Ηλιου περὶ Αχααβ, καὶ εἶπεν κύριος [29] Ἑώρακας ὡς κατενύγη Αχααβ ἀπὸ προσώπου μου; οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ, ἀλλ᾽ ἐν ταῖς ἡμέραις τοῦ υἱοῦ αὐτοῦ ἐπάξω τὴν κακίαν.

CHAPTER 21

[1] Καὶ συνήθροισεν υἱὸς Αδερ πᾶσαν τὴν δύναμιν αὐτοῦ καὶ ἀνέβη καὶ περιεκάθισεν ἐπὶ Σαμάρειαν καὶ τριάκοντα καὶ δύο βασιλεῖς μετ᾽ αὐτοῦ καὶ πᾶς ἵππος καὶ ἅρμα· καὶ ἀνέβησαν καὶ περιεκάθισαν ἐπὶ Σαμάρειαν καὶ ἐπολέμησαν ἐπ᾽ αὐτήν. [2] καὶ ἀπέστειλεν πρὸς Αχααβ βασιλέα Ισραηλ εἰς τὴν πόλιν [3] καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει υἱὸς Αδερ Τὸ ἀργύριόν σου καὶ τὸ χρυσίον σου ἐμόν ἐστιν, καὶ αἱ γυναῖκές σου καὶ τὰ τέκνα σου ἐμά ἐστιν. [4] καὶ ἀπεκρίθη ὁ βασιλεὺς Ισραηλ καὶ εἶπεν Καθὼς ἐλάλησας, κύριε βασιλεῦ, σὸς ἐγώ εἰμι καὶ πάντα τὰ ἐμά. [5] καὶ ἀνέστρεψαν οἱ ἄγγελοι καὶ εἶπον Τάδε λέγει υἱὸς Αδερ Ἐγὼ ἀπέσταλκα πρὸς σὲ λέγων Τὸ ἀργύριόν σου καὶ τὸ χρυσίον σου καὶ τὰς γυναῖκάς σου καὶ τὰ τέκνα σου δώσεις ἐμοί· [6] ὅτι ταύτην τὴν ὥραν αὔριον ἀποστελῶ τοὺς παῖδάς μου πρὸς σέ, καὶ ἐρευνήσουσιν τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παίδων σου καὶ ἔσται τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν, ἐφ᾽ ἃ ἂν ἐπιβάλωσι τὰς χεῖρας αὐτῶν, καὶ λήμψονται. [7] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ πάντας τοὺς πρεσβυτέρους καὶ εἶπεν Γνῶτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ, ὅτι ἀπέσταλκεν πρός με περὶ τῶν γυναικῶν μου καὶ περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου· τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου οὐκ ἀπεκώλυσα ἀπ᾽ αὐτοῦ. [8] καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι καὶ πᾶς ὁ λαός Μὴ ἀκούσῃς καὶ μὴ θελήσῃς. [9] καὶ εἶπεν τοῖς ἀγγέλοις υἱοῦ Αδερ Λέγετε τῷ κυρίῳ ὑμῶν Πάντα, ὅσα ἀπέσταλκας πρὸς τὸν δοῦλόν σου ἐν πρώτοις, ποιήσω, τὸ δὲ ῥῆμα τοῦτο οὐ δυνήσομαι ποιῆσαι. καὶ ἀπῆραν οἱ ἄνδρες καὶ ἐπέστρεψαν αὐτῷ λόγον. [10] καὶ ἀνταπέστειλεν πρὸς αὐτὸν υἱὸς Αδερ λέγων Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ ἐκποιήσει ὁ χοῦς Σαμαρείας ταῖς ἀλώπεξιν παντὶ τῷ λαῷ τοῖς πεζοῖς μου. [11] καὶ ἀπεκρίθη ὁ βασιλεὺς Ισραηλ καὶ εἶπεν Ἱκανούσθω· μὴ καυχάσθω ὁ κυρτὸς ὡς ὁ ὀρθός. [12] καὶ ἐγένετο ὅτε ἀπεκρίθη αὐτῷ τὸν λόγον τοῦτον, πίνων ἦν αὐτὸς καὶ πάντες οἱ βασιλεῖς μετ᾽ αὐτοῦ ἐν σκηναῖς· καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οἰκοδομήσατε χάρακα· καὶ ἔθεντο χάρακα ἐπὶ τὴν πόλιν. [13] Καὶ ἰδοὺ προφήτης εἷς προσῆλθεν τῷ βασιλεῖ Ισραηλ καὶ εἶπεν Τάδε λέγει κύριος Εἰ ἑόρακας πάντα τὸν ὄχλον τὸν μέγαν τοῦτον; ἰδοὺ ἐγὼ δίδωμι αὐτὸν σήμερον εἰς χεῖρας σάς, καὶ γνώσῃ ὅτι ἐγὼ κύριος. [14] καὶ εἶπεν Αχααβ Ἐν τίνι; καὶ εἶπεν Τάδε λέγει κύριος Ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν. καὶ εἶπεν Αχααβ Τίς συνάψει τὸν πόλεμον; καὶ εἶπεν Σύ. [15] καὶ ἐπεσκέψατο Αχααβ τὰ παιδάρια τῶν ἀρχόντων τῶν χωρῶν, καὶ ἐγένοντο διακόσιοι καὶ τριάκοντα· καὶ μετὰ ταῦτα ἐπεσκέψατο τὸν λαόν, πᾶν υἱὸν δυνάμεως, ἑξήκοντα χιλιάδας. [16] καὶ ἐξῆλθεν μεσημβρίας· καὶ

υἱὸς Αδερ πίνων μεθύων ἐν Σοκχωθ, αὐτὸς καὶ οἱ βασιλεῖς, τριάκοντα καὶ δύο βασιλεῖς συμβοηθοὶ μετ᾽ αὐτοῦ. [17] καὶ ἐξῆλθον παιδάρια ἀρχόντων τῶν χωρῶν ἐν πρώτοις. καὶ ἀποστέλλουσιν καὶ ἀπαγγέλλουσιν τῷ βασιλεῖ Συρίας λέγοντες Ἄνδρες ἐξεληλύθασιν ἐκ Σαμαρείας. [18] καὶ εἶπεν αὐτοῖς Εἰ εἰς εἰρήνην οὗτοι ἐκπορεύονται, συλλάβετε αὐτοὺς ζῶντας, καὶ εἰ εἰς πόλεμον, ζῶντας συλλάβετε αὐτούς· [19] καὶ μὴ ἐξελθάτωσαν ἐκ τῆς πόλεως τὰ παιδάρια ἀρχόντων τῶν χωρῶν. καὶ ἡ δύναμις ὀπίσω αὐτῶν [20] ἐπάταξεν ἕκαστος τὸν παρ᾽ αὐτοῦ καὶ ἐδευτέρωσεν ἕκαστος τὸν παρ᾽ αὐτοῦ, καὶ ἔφυγεν Συρία, καὶ κατεδίωξεν αὐτοὺς Ισραηλ· καὶ σῴζεται υἱὸς Αδερ βασιλεὺς Συρίας ἐφ᾽ ἵππου ἱππέως. [21] καὶ ἐξῆλθεν βασιλεὺς Ισραηλ καὶ ἔλαβεν πάντας τοὺς ἵππους καὶ τὰ ἅρματα καὶ ἐπάταξεν πληγὴν μεγάλην ἐν Συρίᾳ. [22] καὶ προσῆλθεν ὁ προφήτης πρὸς βασιλέα Ισραηλ καὶ εἶπεν Κραταιοῦ καὶ γνῶθι καὶ ἰδὲ τί ποιήσεις, ὅτι ἐπιστρέφοντος τοῦ ἐνιαυτοῦ υἱὸς Αδερ βασιλεὺς Συρίας ἀναβαίνει ἐπὶ σέ. [23] Καὶ οἱ παῖδες βασιλέως Συρίας εἶπον Θεὸς ὀρέων θεὸς Ισραηλ καὶ οὐ θεὸς κοιλάδων, διὰ τοῦτο ἐκραταίωσεν ὑπὲρ ἡμᾶς· ἐὰν δὲ πολεμήσωμεν αὐτοὺς κατ᾽ εὐθύ, εἰ μὴ κραταιώσομεν ὑπὲρ αὐτούς. [24] καὶ τὸ ῥῆμα τοῦτο ποίησον· ἀπόστησον τοὺς βασιλεῖς ἕκαστον εἰς τὸν τόπον αὐτῶν καὶ θοῦ ἀντ αὐτῶν σατράπας, [25] καὶ ἀλλάξομέν σοι δύναμιν κατὰ τὴν δύναμιν τὴν πεσοῦσαν ἀπὸ σοῦ καὶ ἵππον κατὰ τὴν ἵππον καὶ ἅρματα κατὰ τὰ ἅρματα καὶ πολεμήσομεν πρὸς αὐτοὺς κατ᾽ εὐθὺ καὶ κραταιώσομεν ὑπὲρ αὐτούς. καὶ ἤκουσεν τῆς φωνῆς αὐτῶν καὶ ἐποίησεν οὕτως. [26] καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ καὶ ἐπεσκέψατο υἱὸς Αδερ τὴν Συρίαν καὶ ἀνέβη εἰς Αφεκα εἰς πόλεμον ἐπὶ Ισραηλ. [27] καὶ οἱ υἱοὶ Ισραηλ ἐπεσκέπησαν καὶ παρεγένοντο εἰς ἀπαντὴν αὐτῶν, καὶ παρενέβαλεν Ισραηλ ἐξ ἐναντίας αὐτῶν ὡσεὶ δύο ποίμνια αἰγῶν, καὶ Συρία ἔπλησεν τὴν γῆν. [28] καὶ προσῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν τῷ βασιλεῖ Ισραηλ Τάδε λέγει κύριος Ἀνθ ὧν εἶπεν Συρία Θεὸς ὀρέων κύριος ὁ θεὸς Ισραηλ καὶ οὐ θεὸς κοιλάδων αὐτός, καὶ δώσω τὴν δύναμιν τὴν μεγάλην ταύτην εἰς χεῖρα σήν, καὶ γνώσῃ ὅτι ἐγὼ κύριος. [29] καὶ παρεμβάλλουσιν οὗτοι ἀπέναντι τούτων ἑπτὰ ἡμέρας, καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ προσήγαγεν ὁ πόλεμος, καὶ ἐπάταξεν Ισραηλ τὴν Συρίαν ἑκατὸν χιλιάδας πεζῶν μιᾷ ἡμέρᾳ. [30] καὶ ἔφυγον οἱ κατάλοιποι εἰς Αφεκα εἰς τὴν πόλιν, καὶ ἔπεσεν τὸ τεῖχος ἐπὶ εἴκοσι καὶ ἑπτὰ χιλιάδας ἀνδρῶν τῶν καταλοίπων. – καὶ υἱὸς Αδερ ἔφυγεν καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ κοιτῶνος εἰς τὸ ταμίειον. [31] καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οἶδα ὅτι βασιλεῖς Ισραηλ βασιλεῖς ἐλέους εἰσίν· ἐπιθώμεθα δὴ σάκκους ἐπὶ τὰς ὀσφύας ἡμῶν καὶ σχοινία ἐπὶ τὰς κεφαλὰς ἡμῶν καὶ ἐξέλθωμεν πρὸς βασιλέα Ισραηλ, εἴ πως ζωογονήσει τὰς ψυχὰς ἡμῶν. [32] καὶ

περιεζώσαντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν καὶ ἔθεσαν σχοινία ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ εἶπον τῷ βασιλεῖ Ισραηλ Δοῦλός σου υἱὸς Αδερ λέγει Ζησάτω δὴ ἡ ψυχή μου. καὶ εἶπεν Εἰ ἔτι ζῇ; ἀδελφός μού ἐστιν. [33] καὶ οἱ ἄνδρες οἰωνίσαντο καὶ ἔσπευσαν καὶ ἀνέλεξαν τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ καὶ εἶπον Ἀδελφός σου υἱὸς Αδερ. καὶ εἶπεν Εἰσέλθατε καὶ λάβετε αὐτόν· καὶ ἐξῆλθεν πρὸς αὐτὸν υἱὸς Αδερ, καὶ ἀναβιβάζουσιν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἅρμα. [34] καὶ εἶπεν πρὸς αὐτόν Τὰς πόλεις, ἃς ἔλαβεν ὁ πατήρ μου παρὰ τοῦ πατρός σου, ἀποδώσω σοι, καὶ ἐξόδους θήσεις σαυτῷ ἐν Δαμασκῷ, καθὼς ἔθετο ὁ πατήρ μου ἐν Σαμαρείᾳ· καὶ ἐγὼ ἐν διαθήκῃ ἐξαποστελῶ σε. καὶ διέθετο αὐτῷ διαθήκην καὶ ἐξαπέστειλεν αὐτόν. [35] Καὶ ἄνθρωπος εἷς ἐκ τῶν υἱῶν τῶν προφητῶν εἶπεν πρὸς τὸν πλησίον αὐτοῦ ἐν λόγῳ κυρίου Πάταξον δή με· καὶ οὐκ ἠθέλησεν ὁ ἄνθρωπος πατάξαι αὐτόν. [36] καὶ εἶπεν πρὸς αὐτόν Ἀνθ ὧν οὐκ ἤκουσας τῆς φωνῆς κυρίου, ἰδοὺ σὺ ἀποτρέχεις ἀπ᾽ ἐμοῦ, καὶ πατάξει σε λέων· καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ, καὶ εὑρίσκει αὐτὸν λέων καὶ ἐπάταξεν αὐτόν. [37] καὶ εὑρίσκει ἄνθρωπον ἄλλον καὶ εἶπεν Πάταξόν με δή· καὶ ἐπάταξεν αὐτὸν ὁ ἄνθρωπος πατάξας καὶ συνέτριψεν. [38] καὶ ἐπορεύθη ὁ προφήτης καὶ ἔστη τῷ βασιλεῖ Ισραηλ ἐπὶ τῆς ὁδοῦ καὶ κατεδήσατο τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ. [39] καὶ ἐγένετο ὡς ὁ βασιλεὺς παρεπορεύετο, καὶ οὗτος ἐβόα πρὸς τὸν βασιλέα καὶ εἶπεν Ὁ δοῦλός σου ἐξῆλθεν ἐπὶ τὴν στρατιὰν τοῦ πολέμου, καὶ ἰδοὺ ἀνὴρ εἰσήγαγεν πρός με ἄνδρα καὶ εἶπεν πρός με Φύλαξον τοῦτον τὸν ἄνδρα, ἐὰν δὲ ἐκπηδῶν ἐκπηδήσῃ, καὶ ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ ἢ τάλαντον ἀργυρίου στήσεις· [40] καὶ ἐγενήθη περιεβλέψατο ὁ δοῦλός σου ὧδε καὶ ὧδε, καὶ οὗτος οὐκ ἦν. καὶ εἶπεν πρὸς αὐτὸν ὁ βασιλεὺς Ισραηλ Ἰδοὺ καὶ τὰ ἔνεδρα, παρ᾽ ἐμοὶ ἐφόνευσας. [41] καὶ ἔσπευσεν καὶ ἀφεῖλεν τὸν τελαμῶνα ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ, καὶ ἐπέγνω αὐτὸν ὁ βασιλεὺς Ισραηλ ὅτι ἐκ τῶν προφητῶν οὗτος. [42] καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Διότι ἐξήνεγκας σὺ ἄνδρα ὀλέθριον ἐκ χειρός σου, καὶ ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ καὶ ὁ λαός σου ἀντὶ τοῦ λαοῦ αὐτοῦ. [43] καὶ ἀπῆλθεν ὁ βασιλεὺς Ισραηλ συγκεχυμένος καὶ ἐκλελυμένος καὶ ἔρχεται εἰς Σαμάρειαν.

CHAPTER 22

[1] Καὶ ἐκάθισεν τρία ἔτη, καὶ οὐκ ἦν πόλεμος ἀνὰ μέσον Συρίας καὶ ἀνὰ μέσον Ισραηλ. [2] καὶ ἐγενήθη ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ καὶ κατέβη Ιωσαφατ βασιλεὺς Ιουδα πρὸς βασιλέα Ισραηλ. [3] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς τοὺς παῖδας αὐτοῦ Εἰ οἴδατε ὅτι ἡμῖν Ρεμμαθ Γαλααδ, καὶ ἡμεῖς σιωπῶμεν λαβεῖν αὐτὴν ἐκ χειρὸς βασιλέως Συρίας; [4] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἀναβήσῃ μεθ᾽ ἡμῶν εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον; καὶ εἶπεν Ιωσαφατ Καθὼς ἐγὼ οὕτως καὶ σύ, καθὼς ὁ λαός μου ὁ λαός σου, καθὼς οἱ ἵπποι μου οἱ ἵπποι σου. [5] καὶ εἶπεν Ιωσαφατ βασιλεὺς Ιουδα πρὸς βασιλέα Ισραηλ Ἐπερωτήσατε δὴ σήμερον τὸν κύριον. [6] καὶ συνήθροισεν ὁ βασιλεὺς Ισραηλ πάντας τοὺς προφήτας ὡς τετρακοσίους ἄνδρας, καὶ εἶπεν αὐτοῖς ὁ βασιλεύς Εἰ πορευθῶ εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπαν Ἀνάβαινε, καὶ διδοὺς δώσει κύριος εἰς χεῖρας τοῦ βασιλέως. [7] καὶ εἶπεν Ιωσαφατ πρὸς βασιλέα Ισραηλ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπερωτήσομεν τὸν κύριον δι᾽ αὐτοῦ; [8] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἔτι ἔστιν ἀνὴρ εἷς τοῦ ἐπερωτῆσαι τὸν κύριον δι᾽ αὐτοῦ, καὶ ἐγὼ μεμίσηκα αὐτόν, ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλά, ἀλλ᾽ ἢ κακά, Μιχαιας υἱὸς Ιεμλα. καὶ εἶπεν Ιωσαφατ βασιλεὺς Ιουδα Μὴ λεγέτω ὁ βασιλεὺς οὕτως. [9] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ εὐνοῦχον ἕνα καὶ εἶπεν Τάχος Μιχαιαν υἱὸν Ιεμλα. [10] καὶ ὁ βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα ἐκάθηντο ἀνὴρ ἐπὶ τοῦ θρόνου αὐτοῦ ἔνοπλοι ἐν ταῖς πύλαις Σαμαρείας, καὶ πάντες οἱ προφῆται ἐπροφήτευον ἐνώπιον αὐτῶν. [11] καὶ ἐποίησεν ἑαυτῷ Σεδεκιας υἱὸς Χανανα κέρατα σιδηρᾶ καὶ εἶπεν Τάδε λέγει κύριος Ἐν τούτοις κερατιεῖς τὴν Συρίαν, ἕως συντελεσθῇ. [12] καὶ πάντες οἱ προφῆται ἐπροφήτευον οὕτως λέγοντες Ἀνάβαινε εἰς Ρεμμαθ Γαλααδ, καὶ εὐοδώσει καὶ δώσει κύριος εἰς χεῖράς σου καὶ τὸν βασιλέα Συρίας. [13] καὶ ὁ ἄγγελος ὁ πορευθεὶς καλέσαι τὸν Μιχαιαν ἐλάλησεν αὐτῷ λέγων Ἰδοὺ δὴ λαλοῦσιν πάντες οἱ προφῆται ἐν στόματι ἑνὶ καλὰ περὶ τοῦ βασιλέως· γίνου δὴ καὶ σὺ εἰς λόγους σου κατὰ τοὺς λόγους ἑνὸς τούτων καὶ λάλησον καλά. [14] καὶ εἶπεν Μιχαιας Ζῇ κύριος ὅτι ἃ ἂν εἴπῃ κύριος πρός με, ταῦτα λαλήσω. [15] καὶ ἦλθεν πρὸς τὸν βασιλέα, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Μιχαια, εἰ ἀναβῶ εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπεν Ἀνάβαινε, καὶ εὐοδώσει καὶ δώσει κύριος εἰς χεῖρα τοῦ βασιλέως. [16] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ποσάκις ἐγὼ ὁρκίζω σε ὅπως λαλήσῃς πρός με ἀλήθειαν ἐν ὀνόματι κυρίου; [17] καὶ εἶπεν Μιχαιας Οὐχ οὕτως· ἑώρακα πάντα τὸν Ισραηλ διεσπαρμένον ἐν τοῖς ὄρεσιν ὡς ποίμνιον, ᾧ οὐκ ἔστιν ποιμήν, καὶ εἶπεν κύριος Οὐ κύριος

τούτοις, ἀναστρεφέτω ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ. [18] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Οὐκ εἶπα πρὸς σέ Οὐ προφητεύει οὗτός μοι καλά, διότι ἀλλ᾽ ἢ κακά; [19] καὶ εἶπεν Μιχαιας Οὐχ οὕτως, οὐκ ἐγώ, ἄκουε ῥῆμα κυρίου, οὐχ οὕτως· εἶδον τὸν κύριον θεὸν Ισραηλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἱστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ. [20] καὶ εἶπεν κύριος Τίς ἀπατήσει τὸν Αχααβ βασιλέα Ισραηλ καὶ ἀναβήσεται καὶ πεσεῖται ἐν Ρεμμαθ Γαλααδ; καὶ εἶπεν οὗτος οὕτως καὶ οὗτος οὕτως. [21] καὶ ἐξῆλθεν πνεῦμα καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν Ἐγὼ ἀπατήσω αὐτόν. καὶ εἶπεν πρὸς αὐτὸν κύριος Ἐν τίνι; [22] καὶ εἶπεν Ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ. καὶ εἶπεν Ἀπατήσεις καί γε δυνήσει, ἔξελθε καὶ ποίησον οὕτως. [23] καὶ νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων, καὶ κύριος ἐλάλησεν ἐπὶ σὲ κακά. [24] καὶ προσῆλθεν Σεδεκιου υἱὸς Χανανα καὶ ἐπάταξεν τὸν Μιχαιαν ἐπὶ τὴν σιαγόνα καὶ εἶπεν Ποῖον πνεῦμα κυρίου τὸ λαλῆσαν ἐν σοί; [25] καὶ εἶπεν Μιχαιας Ἰδοὺ σὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν εἰσέλθῃς ταμίειον τοῦ ταμιείου τοῦ κρυβῆναι. [26] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ Λάβετε τὸν Μιχαιαν καὶ ἀποστρέψατε αὐτὸν πρὸς Εμηρ τὸν ἄρχοντα τῆς πόλεως· καὶ τῷ Ιωας υἱῷ τοῦ βασιλέως [27] εἰπὸν θέσθαι τοῦτον ἐν φυλακῇ καὶ ἐσθίειν αὐτὸν ἄρτον θλίψεως καὶ ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ. [28] καὶ εἶπεν Μιχαιας Ἐὰν ἐπιστρέφων ἐπιστρέψῃς ἐν εἰρήνῃ, οὐκ ἐλάλησεν κύριος ἐν ἐμοί. [29] Καὶ ἀνέβη βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα μετ᾽ αὐτοῦ εἰς Ρεμμαθ Γαλααδ. [30] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Συγκαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου· καὶ συνεκαλύψατο ὁ βασιλεὺς Ισραηλ καὶ εἰσῆλθεν εἰς τὸν πόλεμον. [31] καὶ βασιλεὺς Συρίας ἐνετείλατο τοῖς ἄρχουσι τῶν ἁρμάτων αὐτοῦ τριάκοντα καὶ δυσὶν λέγων Μὴ πολεμεῖτε μικρὸν καὶ μέγαν ἀλλ᾽ ἢ τὸν βασιλέα Ισραηλ μονώτατον. [32] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν Ιωσαφατ βασιλέα Ιουδα, καὶ αὐτοὶ εἶπον Φαίνεται βασιλεὺς Ισραηλ οὗτος· καὶ ἐκύκλωσαν αὐτὸν πολεμῆσαι, καὶ ἀνέκραξεν Ιωσαφατ. [33] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἔστιν βασιλεὺς Ισραηλ οὗτος, καὶ ἀπέστρεψαν ἀπ᾽ αὐτοῦ. [34] καὶ ἐνέτεινεν εἷς τὸ τόξον εὐστόχως καὶ ἐπάταξεν τὸν βασιλέα Ισραηλ ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος. καὶ εἶπεν τῷ ἡνιόχῳ αὐτοῦ Ἐπίστρεψον τὰς χεῖράς σου καὶ ἐξάγαγέ με ἐκ τοῦ πολέμου, ὅτι τέτρωμαι. [35] καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς ἦν ἑστηκὼς ἐπὶ τοῦ ἅρματος ἐξ ἐναντίας Συρίας ἀπὸ πρωΐ ἕως ἑσπέρας καὶ ἀπέχυννε τὸ αἷμα ἐκ τῆς πληγῆς εἰς τὸν κόλπον τοῦ

ἅρματος· καὶ ἀπέθανεν ἑσπέρας, καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἅρματος. [36] καὶ ἔστη ὁ στρατοκῆρυξ δύνοντος τοῦ ἡλίου λέγων Ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν καὶ εἰς τὴν ἑαυτοῦ γῆν, [37] ὅτι τέθνηκεν ὁ βασιλεύς. καὶ ἦλθον εἰς Σαμάρειαν καὶ ἔθαψαν τὸν βασιλέα ἐν Σαμαρείᾳ. [38] καὶ ἀπένιψαν τὸ ἅρμα ἐπὶ τὴν κρήνην Σαμαρείας, καὶ ἐξέλειξαν αἱ ὗες καὶ οἱ κύνες τὸ αἷμα, καὶ αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν. [39] καὶ τὰ λοιπὰ τῶν λόγων Αχααβ καὶ πάντα, ἃ ἐποίησεν, καὶ οἶκον ἐλεφάντινον, ὃν ᾠκοδόμησεν, καὶ πάσας τὰς πόλεις, ἃς ἐποίησεν, οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ; [40] καὶ ἐκοιμήθη Αχααβ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Οχοζιας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [41] Καὶ Ιωσαφατ υἱὸς Ασα ἐβασίλευσεν ἐπὶ Ιουδα. ἔτει τετάρτῳ τῷ Αχααβ βασιλέως Ισραηλ ἐβασίλευσεν. [42] Ιωσαφατ υἱὸς τριάκοντα καὶ πέντε ἐτῶν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αζουβα θυγάτηρ Σελει. [43] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Ασα τοῦ πατρὸς αὐτοῦ· οὐκ ἐξέκλινεν ἀπ᾽ αὐτῆς τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου· [44] πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. [45] καὶ εἰρήνευσεν Ιωσαφατ μετὰ βασιλέως Ισραηλ. [46] καὶ τὰ λοιπὰ τῶν λόγων Ιωσαφατ καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ιουδα; [51] καὶ ἐκοιμήθη Ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ· καὶ ἐβασίλευσεν Ιωραμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [52] Καὶ Οχοζιας υἱὸς Αχααβ ἐβασίλευσεν ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἐν ἔτει ἑπτακαιδεκάτῳ Ιωσαφατ βασιλεῖ Ιουδα· καὶ ἐβασίλευσεν ἐν Ισραηλ ἔτη δύο. [53] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ Αχααβ τοῦ πατρὸς αὐτοῦ καὶ ἐν ὁδῷ Ιεζαβελ τῆς μητρὸς αὐτοῦ καὶ ἐν ταῖς ἁμαρτίαις οἴκου Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [54] καὶ ἐδούλευσεν τοῖς Βααλιμ καὶ προσεκύνησεν αὐτοῖς καὶ παρώργισεν τὸν κύριον θεὸν Ισραηλ κατὰ πάντα τὰ γενόμενα ἔμπροσθεν αὐτοῦ.

IV Kings

CHAPTER 1

[1] Καὶ ἠθέτησεν Μωαβ ἐν Ισραηλ μετὰ τὸ ἀποθανεῖν Αχααβ. [2] καὶ ἔπεσεν Οχοζιας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερῴῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ καὶ ἠρρώστησεν. καὶ ἀπέστειλεν ἀγγέλους καὶ εἶπεν πρὸς αὐτούς Δεῦτε καὶ ἐπιζητήσατε ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης· καὶ ἐπορεύθησαν ἐπερωτῆσαι δι' αὐτοῦ. [3] καὶ ἄγγελος κυρίου ἐλάλησεν πρὸς Ηλιου τὸν Θεσβίτην λέγων Ἀναστὰς δεῦρο εἰς συνάντησιν τῶν ἀγγέλων Οχοζιου βασιλέως Σαμαρείας καὶ λαλήσεις πρὸς αὐτούς Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ισραηλ ὑμεῖς πορεύεσθε ἐπιζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων; [4] καὶ οὐχ οὕτως· ὅτι τάδε λέγει κύριος Ἡ κλίνη, ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, ὅτι ἐκεῖ θανάτῳ ἀποθανῇ. καὶ ἐπορεύθη Ηλιου καὶ εἶπεν πρὸς αὐτούς. [5] καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν, καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐπεστρέψατε; [6] καὶ εἶπαν πρὸς αὐτόν Ἀνὴρ ἀνέβη εἰς συνάντησιν ἡμῶν καὶ εἶπεν πρὸς ἡμᾶς Δεῦτε ἐπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς καὶ λαλήσατε πρὸς αὐτόν Τάδε λέγει κύριος Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ισραηλ σὺ πορεύῃ ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων; οὐχ οὕτως· ἡ κλίνη, ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, ὅτι θανάτῳ ἀποθανῇ. [7] καὶ ἐλάλησεν πρὸς αὐτοὺς λέγων Τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν καὶ λαλήσαντος πρὸς ὑμᾶς τοὺς λόγους τούτους; [8] καὶ εἶπον πρὸς αὐτόν Ἀνὴρ δασὺς καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. καὶ εἶπεν Ηλιου ὁ Θεσβίτης οὗτός ἐστιν. [9] καὶ ἀπέστειλεν πρὸς αὐτὸν ἡγούμενον πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη καὶ ἦλθεν πρὸς αὐτόν, καὶ ἰδοὺ Ηλιου ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, ὁ βασιλεὺς ἐκάλεσέν σε, κατάβηθι. [10] καὶ ἀπεκρίθη Ηλιου καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον Καὶ εἰ ἄνθρωπος τοῦ θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. [11] καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, τάδε λέγει ὁ βασιλεύς Ταχέως κατάβηθι. [12] καὶ ἀπεκρίθη Ηλιου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Εἰ ἄνθρωπος τοῦ θεοῦ ἐγώ εἰμι, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ. [13] καὶ προσέθετο ὁ βασιλεὺς ἔτι

ἀποστεῖλαι ἡγούμενον πεντηκόνταρχον τρίτον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἦλθεν πρὸς αὐτὸν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ κατέναντι Ηλιου καὶ ἐδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, ἐντιμωθήτω δὴ ἡ ψυχή μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων τῶν πεντήκοντα ἐν ὀφθαλμοῖς σου· [14] ἰδοὺ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους καὶ τοὺς πεντήκοντα αὐτῶν, καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχὴ τῶν δούλων σου ἐν ὀφθαλμοῖς σου. [15] καὶ ἐλάλησεν ἄγγελος κυρίου πρὸς Ηλιου καὶ εἶπεν Κατάβηθι μετ᾽ αὐτοῦ, μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν· καὶ ἀνέστη Ηλιου καὶ κατέβη μετ᾽ αὐτοῦ πρὸς τὸν βασιλέα. [16] καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ηλιου Τάδε λέγει κύριος Τί ὅτι ἀπέστειλας ἀγγέλους ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων; οὐχ οὕτως· ἡ κλίνη, ἐφ᾽ ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ᾽ αὐτῆς, ὅτι θανάτῳ ἀποθανῇ. [17] καὶ ἀπέθανεν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν Ηλιου. [18] καὶ τὰ λοιπὰ τῶν λόγων Οχοζιου, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [18]a Καὶ Ιωραμ υἱὸς Αχααβ βασιλεύει ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἔτη δέκα δύο ἐν ἔτει ὀκτωκαιδεκάτῳ Ιωσαφατ βασιλέως Ιουδα. [19] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου, πλὴν οὐχ ὡς οἱ ἀδελφοὶ αὐτοῦ οὐδὲ ὡς ἡ μήτηρ αὐτοῦ· [20] καὶ ἀπέστησεν τὰς στήλας τοῦ Βααλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ, καὶ συνέτριψεν αὐτάς· πλὴν ἐν ταῖς ἁμαρτίαις οἴκου Ιεροβοαμ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ᾽ αὐτῶν. [21] καὶ ἐθυμώθη ὀργῇ κύριος εἰς τὸν οἶκον Αχααβ.

CHAPTER 2

[1] Καὶ ἐγένετο ἐν τῷ ἀνάγειν κύριον τὸν Ηλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανὸν καὶ ἐπορεύθη Ηλιου καὶ Ελισαιε ἐκ Γαλγαλων. [2] καὶ εἶπεν Ηλιου πρὸς Ελισαιε Κάθου δὴ ἐνταῦθα, ὅτι κύριος ἀπέσταλκέν με ἕως Βαιθηλ· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ καταλείψω σε· καὶ ἦλθον εἰς Βαιθηλ. [3] καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθηλ πρὸς Ελισαιε καὶ εἶπον πρὸς αὐτόν Εἰ ἔγνως ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπεν Κἀγὼ ἔγνωκα, σιωπᾶτε. [4] καὶ εἶπεν Ηλιου πρὸς Ελισαιε Κάθου δὴ ἐνταῦθα, ὅτι κύριος ἀπέσταλκέν με εἰς Ιεριχω· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἦλθον εἰς Ιεριχω. [5] καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω πρὸς Ελισαιε καὶ εἶπαν πρὸς αὐτόν Εἰ ἔγνως ὅτι σήμερον λαμβάνει κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπεν Καί γε ἐγὼ ἔγνων, σιωπᾶτε. [6] καὶ εἶπεν αὐτῷ Ηλιου Κάθου δὴ ὧδε, ὅτι κύριος ἀπέσταλκέν με ἕως τοῦ Ιορδάνου· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἐπορεύθησαν ἀμφότεροι. [7] καὶ πεντήκοντα ἄνδρες υἱοὶ τῶν προφητῶν καὶ ἔστησαν ἐξ ἐναντίας μακρόθεν· καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ Ιορδάνου. [8] καὶ ἔλαβεν Ηλιου τὴν μηλωτὴν αὐτοῦ καὶ εἵλησεν καὶ ἐπάταξεν τὸ ὕδωρ, καὶ διῃρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα, καὶ διέβησαν ἀμφότεροι ἐν ἐρήμῳ. [9] καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς καὶ Ηλιου εἶπεν πρὸς Ελισαιε Αἴτησαι τί ποιήσω σοι πρὶν ἢ ἀναλημφθῆναί με ἀπὸ σοῦ· καὶ εἶπεν Ελισαιε Γενηθήτω δὴ διπλᾶ ἐν πνεύματί σου ἐπ᾽ ἐμέ. [10] καὶ εἶπεν Ηλιου Ἐσκλήρυνας τοῦ αἰτήσασθαι· ἐὰν ἴδῃς με ἀναλαμβανόμενον ἀπὸ σοῦ, καὶ ἔσται σοι οὕτως· καὶ ἐὰν μή, οὐ μὴ γένηται. [11] καὶ ἐγένετο αὐτῶν πορευομένων ἐπορεύοντο καὶ ἐλάλουν, καὶ ἰδοὺ ἅρμα πυρὸς καὶ ἵπποι πυρὸς καὶ διέστειλαν ἀνὰ μέσον ἀμφοτέρων, καὶ ἀνελήμφθη Ηλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν. [12] καὶ Ελισαιε ἑώρα καὶ ἐβόα Πάτερ πάτερ, ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ· καὶ οὐκ εἶδεν αὐτὸν ἔτι καὶ ἐπελάβετο τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ῥήγματα. [13] καὶ ὕψωσεν τὴν μηλωτὴν Ηλιου, ἣ ἔπεσεν ἐπάνωθεν Ελισαιε, καὶ ἐπέστρεψεν Ελισαιε καὶ ἔστη ἐπὶ τοῦ χείλους τοῦ Ιορδάνου· [14] καὶ ἔλαβεν τὴν μηλωτὴν Ηλιου, ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ, καὶ ἐπάταξεν τὸ ὕδωρ, καὶ οὐ διέστη· καὶ εἶπεν Ποῦ ὁ θεὸς Ηλιου αφφω; καὶ ἐπάταξεν τὰ ὕδατα, καὶ διερράγησαν ἔνθα καὶ ἔνθα, καὶ διέβη Ελισαιε. [15] καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω ἐξ ἐναντίας καὶ εἶπον Ἐπαναπέπαυται τὸ πνεῦμα Ηλιου ἐπὶ Ελισαιε· καὶ ἦλθον εἰς συναντὴν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν. [16] καὶ

εἶπον πρὸς αὐτόν Ἰδοὺ δὴ μετὰ τῶν παίδων σου πεντήκοντα ἄνδρες υἱοὶ δυνάμεως· πορευθέντες δὴ ζητησάτωσαν τὸν κύριόν σου, μήποτε ἦρεν αὐτὸν πνεῦμα κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ Ιορδάνῃ ἢ ἐφ᾽ ἓν τῶν ὀρέων ἢ ἐφ᾽ ἕνα τῶν βουνῶν. καὶ εἶπεν Ελισαιε Οὐκ ἀποστελεῖτε. [17] καὶ παρεβιάσαντο αὐτὸν ἕως ὅτου ᾐσχύνετο καὶ εἶπεν Ἀποστείλατε. καὶ ἀπέστειλαν πεντήκοντα ἄνδρας, καὶ ἐζήτησαν τρεῖς ἡμέρας καὶ οὐχ εὗρον αὐτόν· [18] καὶ ἀνέστρεψαν πρὸς αὐτόν, καὶ αὐτὸς ἐκάθητο ἐν Ιεριχω, καὶ εἶπεν Ελισαιε Οὐκ εἶπον πρὸς ὑμᾶς Μὴ πορευθῆτε; [19] Καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ελισαιε Ἰδοὺ ἡ κατοίκησις τῆς πόλεως ἀγαθή, καθὼς ὁ κύριος βλέπει, καὶ τὰ ὕδατα πονηρὰ καὶ ἡ γῆ ἀτεκνουμένη. [20] καὶ εἶπεν Ελισαιε Λάβετέ μοι ὑδρίσκην καινὴν καὶ θέτε ἐκεῖ ἅλα· καὶ ἔλαβον πρὸς αὐτόν. [21] καὶ ἐξῆλθεν Ελισαιε εἰς τὴν διέξοδον τῶν ὑδάτων καὶ ἔρριψεν ἐκεῖ ἅλα καὶ εἶπεν Τάδε λέγει κύριος Ἴαμαι τὰ ὕδατα ταῦτα, οὐκ ἔσται ἔτι ἐκεῖθεν θάνατος καὶ ἀτεκνουμένη. [22] καὶ ἰάθησαν τὰ ὕδατα ἕως τῆς ἡμέρας ταύτης κατὰ τὸ ῥῆμα Ελισαιε, ὃ ἐλάλησεν. – [23] καὶ ἀνέβη ἐκεῖθεν εἰς Βαιθηλ· καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδάρια μικρὰ ἐξῆλθον ἐκ τῆς πόλεως καὶ κατέπαιζον αὐτοῦ καὶ εἶπον αὐτῷ Ἀνάβαινε, φαλακρέ, ἀνάβαινε. [24] καὶ ἐξένευσεν ὀπίσω αὐτῶν καὶ εἶδεν αὐτὰ καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου, καὶ ἰδοὺ ἐξῆλθον δύο ἄρκοι ἐκ τοῦ δρυμοῦ καὶ ἀνέρρηξαν ἐξ αὐτῶν τεσσαράκοντα καὶ δύο παῖδας. [25] καὶ ἐπορεύθη ἐκεῖθεν εἰς τὸ ὄρος τὸ Καρμήλιον καὶ ἐκεῖθεν ἐπέστρεψεν εἰς Σαμάρειαν.

CHAPTER 3

[1] Καὶ Ιωραμ υἱὸς Αχααβ ἐβασίλευσεν ἐν Ισραηλ ἐν ἔτει ὀκτωκαιδεκάτῳ Ιωσαφατ βασιλεῖ Ιουδα καὶ ἐβασίλευσεν δώδεκα ἔτη. [2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς ὁ πατὴρ αὐτοῦ καὶ οὐχ ὡς ἡ μήτηρ αὐτοῦ, καὶ μετέστησεν τὰς στήλας τοῦ Βααλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ· [3] πλὴν ἐν τῇ ἁμαρτίᾳ Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ᾽ αὐτῆς. [4] Καὶ Μωσα βασιλεὺς Μωαβ ἦν νωκηδ καὶ ἐπέστρεφεν τῷ βασιλεῖ Ισραηλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν καὶ ἑκατὸν χιλιάδας κριῶν ἐπὶ πόκων. [5] καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Αχααβ καὶ ἠθέτησεν βασιλεὺς Μωαβ ἐν βασιλεῖ Ισραηλ. [6] καὶ ἐξῆλθεν ὁ βασιλεὺς Ιωραμ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ Σαμαρείας καὶ ἐπεσκέψατο τὸν Ισραηλ· [7] καὶ ἐπορεύθη καὶ ἐξαπέστειλεν πρὸς Ιωσαφατ βασιλέα Ιουδα λέγων Βασιλεὺς Μωαβ ἠθέτησεν ἐν ἐμοί· εἰ πορεύσῃ μετ᾽ ἐμοῦ εἰς Μωαβ εἰς πόλεμον; καὶ εἶπεν Ἀναβήσομαι· ὅμοιός μοι ὅμοιός σοι, ὡς ὁ λαός μου ὁ λαός σου, ὡς οἱ ἵπποι μου οἱ ἵπποι σου. [8] καὶ εἶπεν Ποίᾳ ὁδῷ ἀναβῶ; καὶ εἶπεν Ὁδὸν ἔρημον Εδωμ. [9] καὶ ἐπορεύθη ὁ βασιλεὺς Ισραηλ καὶ ὁ βασιλεὺς Ιουδα καὶ ὁ βασιλεὺς Εδωμ καὶ ἐκύκλωσαν ὁδὸν ἑπτὰ ἡμερῶν, καὶ οὐκ ἦν ὕδωρ τῇ παρεμβολῇ καὶ τοῖς κτήνεσιν τοῖς ἐν τοῖς ποσὶν αὐτῶν. [10] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ Ὦ ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς παρερχομένους δοῦναι αὐτοὺς ἐν χειρὶ Μωαβ. [11] καὶ εἶπεν Ιωσαφατ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπιζητήσωμεν τὸν κύριον παρ᾽ αὐτοῦ; καὶ ἀπεκρίθη εἷς τῶν παίδων βασιλέως Ισραηλ καὶ εἶπεν Ὧδε Ελισαιε υἱὸς Σαφατ, ὃς ἐπέχεεν ὕδωρ ἐπὶ χεῖρας Ηλιου. [12] καὶ εἶπεν Ιωσαφατ Ἔστιν αὐτῷ ῥῆμα κυρίου. καὶ κατέβη πρὸς αὐτὸν βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα καὶ βασιλεὺς Εδωμ. [13] καὶ εἶπεν Ελισαιε πρὸς βασιλέα Ισραηλ Τί ἐμοὶ καὶ σοί; δεῦρο πρὸς τοὺς προφήτας τοῦ πατρός σου. καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ισραηλ Μή, ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωαβ. [14] καὶ εἶπεν Ελισαιε Ζῇ κύριος τῶν δυνάμεων, ᾧ παρέστην ἐνώπιον αὐτοῦ, ὅτι εἰ μὴ πρόσωπον Ιωσαφατ βασιλέως Ιουδα ἐγὼ λαμβάνω, εἰ ἐπέβλεψα πρὸς σὲ καὶ εἶδόν σε· [15] καὶ νυνὶ δὲ λαβέ μοι ψάλλοντα. καὶ ἐγένετο ὡς ἔψαλλεν ὁ ψάλλων, καὶ ἐγένετο ἐπ᾽ αὐτὸν χεὶρ κυρίου, [16] καὶ εἶπεν Τάδε λέγει κύριος Ποιήσατε τὸν χειμάρρουν τοῦτον βοθύνους βοθύνους· [17] ὅτι τάδε λέγει κύριος Οὐκ ὄψεσθε πνεῦμα καὶ οὐκ ὄψεσθε ὑετόν, καὶ ὁ χειμάρρους οὗτος πλησθήσεται ὕδατος, καὶ πίεσθε ὑμεῖς καὶ αἱ κτήσεις ὑμῶν καὶ τὰ κτήνη ὑμῶν· [18] καὶ κούφη αὕτη ἐν ὀφθαλμοῖς κυρίου, καὶ παραδώσω τὴν Μωαβ ἐν χειρὶ ὑμῶν, [19]

καὶ πατάξετε πᾶσαν πόλιν ὀχυρὰν καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε καὶ πάσας πηγὰς ὕδατος ἐμφράξετε καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις. [20] καὶ ἐγένετο τὸ πρωῒ ἀναβαινούσης τῆς θυσίας καὶ ἰδοὺ ὕδατα ἤρχοντο ἐξ ὁδοῦ Εδωμ, καὶ ἐπλήσθη ἡ γῆ ὕδατος. [21] καὶ πᾶσα Μωαβ ἤκουσαν ὅτι ἀνέβησαν οἱ βασιλεῖς πολεμεῖν αὐτούς, καὶ ἀνεβόησαν ἐκ παντὸς περιεζωσμένου ζώνην καὶ ἐπάνω καὶ ἔστησαν ἐπὶ τοῦ ὁρίου. [22] καὶ ὤρθρισαν τὸ πρωί, καὶ ὁ ἥλιος ἀνέτειλεν ἐπὶ τὰ ὕδατα· καὶ εἶδεν Μωαβ ἐξ ἐναντίας τὰ ὕδατα πυρρὰ ὡσεὶ αἷμα [23] καὶ εἶπαν Αἷμα τοῦτο τῆς ῥομφαίας, ἐμαχέσαντο οἱ βασιλεῖς καὶ ἐπάταξαν ἀνὴρ τὸν πλησίον αὐτοῦ, καὶ νῦν ἐπὶ τὰ σκῦλα, Μωαβ. [24] καὶ εἰσῆλθον εἰς τὴν παρεμβολὴν Ισραηλ, καὶ Ισραηλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωαβ, καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν. καὶ εἰσῆλθον εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωαβ [25] καὶ τὰς πόλεις καθεῖλον καὶ πᾶσαν μερίδα ἀγαθὴν ἔρριψαν ἀνὴρ τὸν λίθον καὶ ἐνέπλησαν αὐτὴν καὶ πᾶσαν πηγὴν ὕδατος ἐνέφραξαν καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλιπεῖν τοὺς λίθους τοῦ τοίχου καθῃρημένους, καὶ ἐκύκλευσαν οἱ σφενδονῆται καὶ ἐπάταξαν αὐτήν. [26] καὶ εἶδεν ὁ βασιλεὺς Μωαβ ὅτι ἐκραταίωσεν ὑπὲρ αὐτὸν ὁ πόλεμος, καὶ ἔλαβεν μεθ’ ἑαυτοῦ ἑπτακοσίους ἄνδρας ἐσπασμένους ῥομφαίαν διακόψαι πρὸς βασιλέα Εδωμ, καὶ οὐκ ἠδυνήθησαν. [27] καὶ ἔλαβεν τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον, ὃς ἐβασίλευσεν ἀντ αὐτοῦ, καὶ ἀνήνεγκεν αὐτὸν ὁλοκαύτωμα ἐπὶ τοῦ τείχους· καὶ ἐγένετο μετάμελος μέγας ἐπὶ Ισραηλ, καὶ ἀπῆραν ἀπ’ αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν.

CHAPTER 4

[1] Καὶ γυνὴ μία ἀπὸ τῶν υἱῶν τῶν προφητῶν ἐβόα πρὸς Ελισαιε λέγουσα Ὁ δοῦλός σου ὁ ἀνήρ μου ἀπέθανεν, καὶ σὺ ἔγνως ὅτι δοῦλος ἦν φοβούμενος τὸν κύριον· καὶ ὁ δανιστὴς ἦλθεν λαβεῖν τοὺς δύο υἱούς μου ἑαυτῷ εἰς δούλους. [2] καὶ εἶπεν Ελισαιε Τί ποιήσω σοι; ἀνάγγειλόν μοι τί ἐστίν σοι ἐν τῷ οἴκῳ. ἡ δὲ εἶπεν Οὐκ ἔστιν τῇ δούλῃ σου οὐθὲν ἐν τῷ οἴκῳ ὅτι ἀλλ᾽ ἢ ὃ ἀλείψομαι ἔλαιον. [3] καὶ εἶπεν πρὸς αὐτήν Δεῦρο αἴτησον σαυτῇ σκεύη ἔξωθεν παρὰ πάντων τῶν γειτόνων σου, σκεύη κενά, μὴ ὀλιγώσῃς, [4] καὶ εἰσελεύσῃ καὶ ἀποκλείσεις τὴν θύραν κατὰ σοῦ καὶ κατὰ τῶν υἱῶν σου καὶ ἀποχεεῖς εἰς τὰ σκεύη ταῦτα καὶ τὸ πληρωθὲν ἀρεῖς. [5] καὶ ἀπῆλθεν παρ᾽ αὐτοῦ καὶ ἐποίησεν οὕτως καὶ ἀπέκλεισεν τὴν θύραν κατ᾽ αὐτῆς καὶ κατὰ τῶν υἱῶν αὐτῆς· αὐτοὶ προσήγγιζον πρὸς αὐτήν, καὶ αὐτὴ ἐπέχεεν, [6] ἕως ἐπλήσθησαν τὰ σκεύη. καὶ εἶπεν πρὸς τοὺς υἱοὺς αὐτῆς Ἐγγίσατε ἔτι πρός με σκεῦος· καὶ εἶπον αὐτῇ Οὐκ ἔστιν ἔτι σκεῦος· καὶ ἔστη τὸ ἔλαιον. [7] καὶ ἦλθεν καὶ ἀπήγγειλεν τῷ ἀνθρώπῳ τοῦ θεοῦ, καὶ εἶπεν Ελισαιε Δεῦρο καὶ ἀπόδου τὸ ἔλαιον καὶ ἀποτείσεις τοὺς τόκους σου, καὶ σὺ καὶ οἱ υἱοί σου ζήσεσθε ἐν τῷ ἐπιλοίπῳ ἐλαίῳ. [8] Καὶ ἐγένετο ἡμέρα καὶ διέβη Ελισαιε εἰς Σουμαν, καὶ ἐκεῖ γυνὴ μεγάλη καὶ ἐκράτησεν αὐτὸν φαγεῖν ἄρτον. καὶ ἐγένετο ἀφ᾽ ἱκανοῦ τοῦ εἰσπορεύεσθαι αὐτὸν ἐξέκλινεν τοῦ ἐκεῖ φαγεῖν. [9] καὶ εἶπεν ἡ γυνὴ πρὸς τὸν ἄνδρα αὐτῆς Ἰδοὺ δὴ ἔγνων ὅτι ἄνθρωπος τοῦ θεοῦ ἅγιος οὗτος διαπορεύεται ἐφ᾽ ἡμᾶς διὰ παντός· [10] ποιήσωμεν δὴ αὐτῷ ὑπερῷον τόπον μικρὸν καὶ θῶμεν αὐτῷ ἐκεῖ κλίνην καὶ τράπεζαν καὶ δίφρον καὶ λυχνίαν, καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι πρὸς ἡμᾶς καὶ ἐκκλινεῖ ἐκεῖ. [11] καὶ ἐγένετο ἡμέρα καὶ εἰσῆλθεν ἐκεῖ καὶ ἐξέκλινεν εἰς τὸ ὑπερῷον καὶ ἐκοιμήθη ἐκεῖ. [12] καὶ εἶπεν πρὸς Γιεζι τὸ παιδάριον αὐτοῦ Κάλεσόν μοι τὴν Σωμανῖτιν ταύτην· καὶ ἐκάλεσεν αὐτήν, καὶ ἔστη ἐνώπιον αὐτοῦ. [13] καὶ εἶπεν αὐτῷ Εἰπὸν δὴ πρὸς αὐτήν Ἰδοὺ ἐξέστησας ἡμῖν πᾶσαν τὴν ἔκστασιν ταύτην· τί δεῖ ποιῆσαί σοι; εἰ ἔστιν λόγος σοι πρὸς τὸν βασιλέα ἢ πρὸς τὸν ἄρχοντα τῆς δυνάμεως; ἡ δὲ εἶπεν Ἐν μέσῳ τοῦ λαοῦ μου ἐγώ εἰμι οἰκῶ. [14] καὶ εἶπεν Τί δεῖ ποιῆσαι αὐτῇ; καὶ εἶπεν Γιεζι τὸ παιδάριον αὐτοῦ Καὶ μάλα υἱὸς οὐκ ἔστιν αὐτῇ, καὶ ὁ ἀνὴρ αὐτῆς πρεσβύτης. [15] καὶ ἐκάλεσεν αὐτήν, καὶ ἔστη παρὰ τὴν θύραν. [16] καὶ εἶπεν Ελισαιε πρὸς αὐτήν Εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα σὺ περιειληφυῖα υἱόν· ἡ δὲ εἶπεν Μή, κύριέ μου, μὴ διαψεύσῃ τὴν δούλην σου. [17] καὶ ἐν γαστρὶ ἔλαβεν ἡ γυνὴ καὶ ἔτεκεν υἱὸν εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα, ὡς ἐλάλησεν πρὸς αὐτὴν Ελισαιε. – [18] καὶ ἠδρύνθη τὸ παιδάριον· καὶ ἐγένετο ἡνίκα

ἐξῆλθεν τὸ παιδάριον πρὸς τὸν πατέρα αὐτοῦ πρὸς τοὺς θερίζοντας, [19] καὶ εἶπεν πρὸς τὸν πατέρα αὐτοῦ Τὴν κεφαλήν μου, τὴν κεφαλήν μου· καὶ εἶπεν τῷ παιδαρίῳ Ἆρον αὐτὸν πρὸς τὴν μητέρα αὐτοῦ. [20] καὶ ἦρεν αὐτὸν πρὸς τὴν μητέρα αὐτοῦ, καὶ ἐκοιμήθη ἐπὶ τῶν γονάτων αὐτῆς ἕως μεσημβρίας καὶ ἀπέθανεν. [21] καὶ ἀνήνεγκεν αὐτὸν καὶ ἐκοίμισεν αὐτὸν ἐπὶ τὴν κλίνην τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἀπέκλεισεν κατ᾽ αὐτοῦ καὶ ἐξῆλθεν. [22] καὶ ἐκάλεσεν τὸν ἄνδρα αὐτῆς καὶ εἶπεν Ἀπόστειλον δή μοι ἓν τῶν παιδαρίων καὶ μίαν τῶν ὄνων, καὶ δραμοῦμαι ἕως τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπιστρέψω. [23] καὶ εἶπεν Τί ὅτι σὺ πορεύῃ πρὸς αὐτὸν σήμερον; οὐ νεομηνία οὐδὲ σάββατον. ἡ δὲ εἶπεν Εἰρήνη. [24] καὶ ἐπέσαξεν τὴν ὄνον καὶ εἶπεν πρὸς τὸ παιδάριον αὐτῆς Ἄγε πορεύου, μὴ ἐπίσχῃς μοι τοῦ ἐπιβῆναι, ὅτι ἐὰν εἴπω σοι· [25] δεῦρο καὶ πορεύσῃ καὶ ἐλεύσῃ πρὸς τὸν ἄνθρωπον τοῦ θεοῦ εἰς τὸ ὄρος τὸ Καρμήλιον. καὶ ἐγένετο ὡς εἶδεν Ελισαιε ἐρχομένην αὐτήν, καὶ εἶπεν πρὸς Γιεζι τὸ παιδάριον αὐτοῦ Ἰδοὺ δὴ ἡ Σωμανῖτις ἐκείνη· [26] νῦν δράμε εἰς ἀπαντὴν αὐτῆς καὶ ἐρεῖς Εἰ εἰρήνη σοι; εἰ εἰρήνη τῷ ἀνδρί σου; εἰ εἰρήνη τῷ παιδαρίῳ; ἡ δὲ εἶπεν Εἰρήνη. [27] καὶ ἦλθεν πρὸς Ελισαιε εἰς τὸ ὄρος καὶ ἐπελάβετο τῶν ποδῶν αὐτοῦ. καὶ ἤγγισεν Γιεζι ἀπώσασθαι αὐτήν, καὶ εἶπεν Ελισαιε Ἄφες αὐτήν, ὅτι ἡ ψυχὴ αὐτῆς κατώδυνος αὐτῇ, καὶ κύριος ἀπέκρυψεν ἀπ᾽ ἐμοῦ καὶ οὐκ ἀνήγγειλέν μοι. [28] ἡ δὲ εἶπεν Μὴ ᾐτησάμην υἱὸν παρὰ τοῦ κυρίου μου; οὐκ εἶπα Οὐ πλανήσεις μετ᾽ ἐμοῦ; [29] καὶ εἶπεν Ελισαιε τῷ Γιεζι Ζῶσαι τὴν ὀσφύν σου καὶ λαβὲ τὴν βακτηρίαν μου ἐν τῇ χειρί σου καὶ δεῦρο· ὅτι ἐὰν εὕρῃς ἄνδρα, οὐκ εὐλογήσεις αὐτόν, καὶ ἐὰν εὐλογήσῃ σε ἀνήρ, οὐκ ἀποκριθήσῃ αὐτῷ· καὶ ἐπιθήσεις τὴν βακτηρίαν μου ἐπὶ πρόσωπον τοῦ παιδαρίου. [30] καὶ εἶπεν ἡ μήτηρ τοῦ παιδαρίου Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἀνέστη Ελισαιε καὶ ἐπορεύθη ὀπίσω αὐτῆς. [31] καὶ Γιεζι διῆλθεν ἔμπροσθεν αὐτῆς καὶ ἐπέθηκεν τὴν βακτηρίαν ἐπὶ πρόσωπον τοῦ παιδαρίου, καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις· καὶ ἐπέστρεψεν εἰς ἀπαντὴν αὐτοῦ καὶ ἀπήγγειλεν αὐτῷ λέγων Οὐκ ἠγέρθη τὸ παιδάριον. [32] καὶ εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον, καὶ ἰδοὺ τὸ παιδάριον τεθνηκὸς κεκοιμισμένον ἐπὶ τὴν κλίνην αὐτοῦ. [33] καὶ εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον καὶ ἀπέκλεισεν τὴν θύραν κατὰ τῶν δύο ἑαυτῶν καὶ προσηύξατο πρὸς κύριον· [34] καὶ ἀνέβη καὶ ἐκοιμήθη ἐπὶ τὸ παιδάριον καὶ ἔθηκεν τὸ στόμα αὐτοῦ ἐπὶ τὸ στόμα αὐτοῦ καὶ τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας αὐτοῦ καὶ διέκαμψεν ἐπ᾽ αὐτόν, καὶ διεθερμάνθη ἡ σὰρξ τοῦ παιδαρίου. [35] καὶ ἐπέστρεψεν καὶ ἐπορεύθη ἐν τῇ οἰκίᾳ ἔνθεν καὶ ἔνθεν καὶ ἀνέβη καὶ συνέκαμψεν ἐπὶ τὸ παιδάριον ἕως ἑπτάκις, καὶ ἤνοιξεν τὸ παιδάριον τοὺς ὀφθαλμοὺς αὐτοῦ. [36] καὶ ἐξεβόησεν Ελισαιε πρὸς Γιεζι

καὶ εἶπεν Κάλεσον τὴν Σωμανῖτιν ταύτην· καὶ ἐκάλεσεν, καὶ εἰσῆλθεν πρὸς αὐτόν. καὶ εἶπεν Ελισαιε Λαβὲ τὸν υἱόν σου. [37] καὶ εἰσῆλθεν ἡ γυνὴ καὶ ἔπεσεν ἐπὶ τοὺς πόδας αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ ἔλαβεν τὸν υἱὸν αὐτῆς καὶ ἐξῆλθεν. [38] Καὶ Ελισαιε ἐπέστρεψεν εἰς Γαλγαλα, καὶ ὁ λιμὸς ἐν τῇ γῇ, καὶ οἱ υἱοὶ τῶν προφητῶν ἐκάθηντο ἐνώπιον αὐτοῦ. καὶ εἶπεν Ελισαιε τῷ παιδαρίῳ αὐτοῦ Ἐπίστησον τὸν λέβητα τὸν μέγαν καὶ ἕψε ἕψεμα τοῖς υἱοῖς τῶν προφητῶν. [39] καὶ ἐξῆλθεν εἷς εἰς τὸν ἀγρὸν συλλέξαι αριωθ καὶ εὗρεν ἄμπελον ἐν τῷ ἀγρῷ καὶ συνέλεξεν ἀπ᾽ αὐτῆς τολύπην ἀγρίαν πλῆρες τὸ ἱμάτιον αὐτοῦ καὶ ἐνέβαλεν εἰς τὸν λέβητα τοῦ ἑψέματος, ὅτι οὐκ ἔγνωσαν. [40] καὶ ἐνέχει τοῖς ἀνδράσιν φαγεῖν, καὶ ἐγένετο ἐν τῷ ἐσθίειν αὐτοὺς ἐκ τοῦ ἑψήματος καὶ ἰδοὺ ἀνεβόησαν καὶ εἶπον Θάνατος ἐν τῷ λέβητι, ἄνθρωπε τοῦ θεοῦ· καὶ οὐκ ἠδύναντο φαγεῖν. [41] καὶ εἶπεν Λάβετε ἄλευρον καὶ ἐμβάλετε εἰς τὸν λέβητα· καὶ εἶπεν Ελισαιε πρὸς Γιεζι τὸ παιδάριον Ἔγχει τῷ λαῷ καὶ ἐσθιέτωσαν· καὶ οὐκ ἐγενήθη ἔτι ἐκεῖ ῥῆμα πονηρὸν ἐν τῷ λέβητι. – [42] καὶ ἀνὴρ διῆλθεν ἐκ Βαιθσαρισα καὶ ἤνεγκεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογενημάτων εἴκοσι ἄρτους κριθίνους καὶ παλάθας, καὶ εἶπεν Δότε τῷ λαῷ καὶ ἐσθιέτωσαν. [43] καὶ εἶπεν ὁ λειτουργὸς αὐτοῦ Τί δῶ τοῦτο ἐνώπιον ἑκατὸν ἀνδρῶν; καὶ εἶπεν Δὸς τῷ λαῷ καὶ ἐσθιέτωσαν, ὅτι τάδε λέγει κύριος Φάγονται καὶ καταλείψουσιν. [44] καὶ ἔφαγον καὶ κατέλιπον κατὰ τὸ ῥῆμα κυρίου.

CHAPTER 5

[1] Καὶ Ναιμαν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας ἐνώπιον τοῦ κυρίου αὐτοῦ καὶ τεθαυμασμένος προσώπῳ, ὅτι ἐν αὐτῷ ἔδωκεν κύριος σωτηρίαν Συρίᾳ· καὶ ὁ ἀνὴρ ἦν δυνατὸς ἰσχύι, λελεπρωμένος. [2] καὶ Συρία ἐξῆλθον μονόζωνοι καὶ ᾐχμαλώτευσαν ἐκ γῆς Ισραηλ νεάνιδα μικράν, καὶ ἦν ἐνώπιον τῆς γυναικὸς Ναιμαν. [3] ἡ δὲ εἶπεν τῇ κυρίᾳ αὐτῆς Ὄφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου τοῦ θεοῦ τοῦ ἐν Σαμαρείᾳ, τότε ἀποσυνάξει αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ. [4] καὶ εἰσῆλθεν καὶ ἀπήγγειλεν τῷ κυρίῳ ἑαυτῆς καὶ εἶπεν Οὕτως καὶ οὕτως ἐλάλησεν ἡ νεᾶνις ἡ ἐκ γῆς Ισραηλ. [5] καὶ εἶπεν βασιλεὺς Συρίας πρὸς Ναιμαν Δεῦρο εἴσελθε, καὶ ἐξαποστελῶ βιβλίον πρὸς βασιλέα Ισραηλ· καὶ ἐπορεύθη καὶ ἔλαβεν ἐν τῇ χειρὶ αὐτοῦ δέκα τάλαντα ἀργυρίου καὶ ἑξακισχιλίους χρυσοῦς καὶ δέκα ἀλλασσομένας στολάς. [6] καὶ ἤνεγκεν τὸ βιβλίον πρὸς τὸν βασιλέα Ισραηλ λέγων Καὶ νῦν ὡς ἂν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς σέ, ἰδοὺ ἀπέστειλα πρὸς σὲ Ναιμαν τὸν δοῦλόν μου, καὶ ἀποσυνάξεις αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ. [7] καὶ ἐγένετο ὡς ἀνέγνω βασιλεὺς Ισραηλ τὸ βιβλίον, διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν Μὴ θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι, ὅτι οὗτος ἀποστέλλει πρός με ἀποσυνάξαι ἄνδρα ἀπὸ τῆς λέπρας αὐτοῦ; ὅτι πλὴν γνῶτε δὴ καὶ ἴδετε ὅτι προφασίζεται οὗτός με. [8] καὶ ἐγένετο ὡς ἤκουσεν Ελισαιε ὅτι διέρρηξεν ὁ βασιλεὺς Ισραηλ τὰ ἱμάτια ἑαυτοῦ, καὶ ἀπέστειλεν πρὸς τὸν βασιλέα Ισραηλ λέγων Ἵνα τί διέρρηξας τὰ ἱμάτιά σου; ἐλθέτω δὴ πρός με Ναιμαν καὶ γνώτω ὅτι ἔστιν προφήτης ἐν Ισραηλ. [9] καὶ ἦλθεν Ναιμαν ἐν ἵππῳ καὶ ἅρματι καὶ ἔστη ἐπὶ θύρας οἴκου Ελισαιε. [10] καὶ ἀπέστειλεν Ελισαιε ἄγγελον πρὸς αὐτὸν λέγων Πορευθεὶς λοῦσαι ἑπτάκις ἐν τῷ Ιορδάνῃ, καὶ ἐπιστρέψει ἡ σάρξ σού σοι, καὶ καθαρισθήσῃ. [11] καὶ ἐθυμώθη Ναιμαν καὶ ἀπῆλθεν καὶ εἶπεν Ἰδοὺ δὴ ἔλεγον ὅτι ἐξελεύσεται πρός με καὶ στήσεται καὶ ἐπικαλέσεται ἐν ὀνόματι θεοῦ αὐτοῦ καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὸν τόπον καὶ ἀποσυνάξει τὸ λεπρόν· [12] οὐχὶ ἀγαθὸς Αβανα καὶ Φαρφαρ ποταμοὶ Δαμασκοῦ ὑπὲρ Ιορδάνην καὶ πάντα τὰ ὕδατα Ισραηλ; οὐχὶ πορευθεὶς λούσομαι ἐν αὐτοῖς καὶ καθαρισθήσομαι; καὶ ἐξέκλινεν καὶ ἀπῆλθεν ἐν θυμῷ. [13] καὶ ἤγγισαν οἱ παῖδες αὐτοῦ καὶ ἐλάλησαν πρὸς αὐτόν Μέγαν λόγον ἐλάλησεν ὁ προφήτης πρὸς σέ, οὐχὶ ποιήσεις; καὶ ὅτι εἶπεν πρὸς σέ Λοῦσαι καὶ καθαρίσθητι. [14] καὶ κατέβη Ναιμαν καὶ ἐβαπτίσατο ἐν τῷ Ιορδάνῃ ἑπτάκι κατὰ τὸ ῥῆμα Ελισαιε, καὶ ἐπέστρεψεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μικροῦ, καὶ ἐκαθαρίσθη. [15] καὶ ἐπέστρεψεν πρὸς Ελισαιε, αὐτὸς καὶ πᾶσα ἡ παρεμβολὴ αὐτοῦ, καὶ ἦλθεν καὶ ἔστη καὶ

εἶπεν Ἰδοὺ δὴ ἔγνωκα ὅτι οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῇ ὅτι ἀλλ᾽ ἢ ἐν τῷ Ισραηλ· καὶ νῦν λαβὲ τὴν εὐλογίαν παρὰ τοῦ δούλου σου. [16] καὶ εἶπεν Ελισαιε Ζῇ κύριος, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ λήμψομαι· καὶ παρεβιάσατο αὐτὸν λαβεῖν, καὶ ἠπείθησεν. [17] καὶ εἶπεν Ναιμαν Καὶ εἰ μή, δοθήτω δὴ τῷ δούλῳ σου γόμος ζεύγους ἡμιόνων, καὶ σύ μοι δώσεις ἐκ τῆς γῆς τῆς πυρρᾶς, ὅτι οὐ ποιήσει ἔτι ὁ δοῦλός σου ὁλοκαύτωμα καὶ θυσίασμα θεοῖς ἑτέροις, ἀλλ᾽ ἢ τῷ κυρίῳ μόνῳ· [18] καὶ ἱλάσεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον Ρεμμαν προσκυνῆσαι αὐτὸν καὶ ἐπαναπαύσεται ἐπὶ τῆς χειρός μου καὶ προσκυνήσω ἐν οἴκῳ Ρεμμαν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ Ρεμμαν, καὶ ἱλάσεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ. [19] καὶ εἶπεν Ελισαιε πρὸς Ναιμαν Δεῦρο εἰς εἰρήνην. καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ εἰς δεβραθα τῆς γῆς. [20] Καὶ εἶπεν Γιεζι τὸ παιδάριον Ελισαιε Ἰδοὺ ἐφείσατο ὁ κύριός μου τοῦ Ναιμαν τοῦ Σύρου τούτου τοῦ μὴ λαβεῖν ἐκ χειρὸς αὐτοῦ ἃ ἐνήνοχεν· ζῇ κύριος ὅτι εἰ μὴ δραμοῦμαι ὀπίσω αὐτοῦ καὶ λήμψομαι παρ᾽ αὐτοῦ τι. [21] καὶ ἐδίωξε Γιεζι ὀπίσω τοῦ Ναιμαν, καὶ εἶδεν αὐτὸν Ναιμαν τρέχοντα ὀπίσω αὐτοῦ καὶ ἐπέστρεψεν ἀπὸ τοῦ ἅρματος εἰς ἀπαντὴν αὐτοῦ. [22] καὶ εἶπεν Εἰρήνη· ὁ κύριός μου ἀπέστειλέν με λέγων Ἰδοὺ νῦν ἦλθον πρός με δύο παιδάρια ἐξ ὄρους Εφραιμ ἀπὸ τῶν υἱῶν τῶν προφητῶν· δὸς δὴ αὐτοῖς τάλαντον ἀργυρίου καὶ δύο ἀλλασσομένας στολάς. [23] καὶ εἶπεν Ναιμαν Λαβὲ διτάλαντον ἀργυρίου· καὶ ἔλαβεν ἐν δυσὶ θυλάκοις καὶ δύο ἀλλασσομένας στολὰς καὶ ἔδωκεν ἐπὶ δύο παιδάρια αὐτοῦ, καὶ ἦραν ἔμπροσθεν αὐτοῦ. [24] καὶ ἦλθον εἰς τὸ σκοτεινόν, καὶ ἔλαβεν ἐκ τῶν χειρῶν αὐτῶν καὶ παρέθετο ἐν οἴκῳ καὶ ἐξαπέστειλεν τοὺς ἄνδρας. [25] καὶ αὐτὸς εἰσῆλθεν καὶ παρειστήκει πρὸς τὸν κύριον αὐτοῦ. καὶ εἶπεν πρὸς αὐτὸν Ελισαιε Πόθεν, Γιεζι; καὶ εἶπεν Γιεζι Οὐ πεπόρευται ὁ δοῦλός σου ἔνθα καὶ ἔνθα. [26] καὶ εἶπεν πρὸς αὐτὸν Ελισαιε Οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ, ὅτε ἐπέστρεψεν ὁ ἀνὴρ ἀπὸ τοῦ ἅρματος εἰς συναντήν σοι; καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ νῦν ἔλαβες τὰ ἱμάτια καὶ λήμψῃ ἐν αὐτῷ κήπους καὶ ἐλαιῶνας καὶ ἀμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας καὶ παιδίσκας· [27] καὶ ἡ λέπρα Ναιμαν κολληθήσεται ἐν σοὶ καὶ ἐν τῷ σπέρματί σου εἰς τὸν αἰῶνα. καὶ ἐξῆλθεν ἐκ προσώπου αὐτοῦ λελεπρωμένος ὡσεὶ χιών.

CHAPTER 6

[1] Καὶ εἶπον οἱ υἱοὶ τῶν προφητῶν πρὸς Ελισαιε Ἰδοὺ δὴ ὁ τόπος, ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου, στενὸς ἀφ᾽ ἡμῶν· [2] πορευθῶμεν δὴ ἕως τοῦ Ιορδάνου καὶ λάβωμεν ἐκεῖθεν ἀνὴρ εἷς δοκὸν μίαν καὶ ποιήσωμεν ἑαυτοῖς ἐκεῖ τοῦ οἰκεῖν ἐκεῖ. καὶ εἶπεν Δεῦτε. [3] καὶ εἶπεν ὁ εἷς Ἐπιεικέως δεῦρο μετὰ τῶν δούλων σου· καὶ εἶπεν Ἐγὼ πορεύσομαι. [4] καὶ ἐπορεύθη μετ᾽ αὐτῶν, καὶ ἦλθον εἰς τὸν Ιορδάνην καὶ ἔτεμνον τὰ ξύλα. [5] καὶ ἰδοὺ ὁ εἷς καταβάλλων τὴν δοκόν, καὶ τὸ σιδήριον ἐξέπεσεν εἰς τὸ ὕδωρ· καὶ ἐβόησεν Ὦ, κύριε, καὶ αὐτὸ κεχρημένον. [6] καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ Ποῦ ἔπεσεν; καὶ ἔδειξεν αὐτῷ τὸν τόπον. καὶ ἀπέκνισεν ξύλον καὶ ἔρριψεν ἐκεῖ, καὶ ἐπεπόλασεν τὸ σιδήριον. [7] καὶ εἶπεν Ὕψωσον σαυτῷ· καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτό. [8] Καὶ βασιλεὺς Συρίας ἦν πολεμῶν ἐν Ισραηλ καὶ ἐβουλεύσατο πρὸς τοὺς παῖδας αὐτοῦ λέγων Εἰς τὸν τόπον τόνδε τινὰ ελμωνι παρεμβαλῶ. [9] καὶ ἀπέστειλεν Ελισαιε πρὸς τὸν βασιλέα Ισραηλ λέγων Φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ, ὅτι ἐκεῖ Συρία κέκρυπται. [10] καὶ ἀπέστειλεν ὁ βασιλεὺς Ισραηλ εἰς τὸν τόπον, ὃν εἶπεν αὐτῷ Ελισαιε, καὶ ἐφυλάξατο ἐκεῖθεν οὐ μίαν οὐδὲ δύο. [11] καὶ ἐξεκινήθη ἡ ψυχὴ βασιλέως Συρίας περὶ τοῦ λόγου τούτου, καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσίν με βασιλεῖ Ισραηλ; [12] καὶ εἶπεν εἷς τῶν παίδων αὐτοῦ Οὐχί, κύριέ μου βασιλεῦ, ὅτι Ελισαιε ὁ προφήτης ὁ ἐν Ισραηλ ἀναγγέλλει τῷ βασιλεῖ Ισραηλ πάντας τοὺς λόγους, οὓς ἐὰν λαλήσῃς ἐν τῷ ταμιείῳ τοῦ κοιτῶνός σου. [13] καὶ εἶπεν Δεῦτε ἴδετε ποῦ οὗτος, καὶ ἀποστείλας λήμψομαι αὐτόν· καὶ ἀνήγγειλαν αὐτῷ λέγοντες Ἰδοὺ ἐν Δωθαιμ. [14] καὶ ἀπέστειλεν ἐκεῖ ἵππον καὶ ἅρμα καὶ δύναμιν βαρεῖαν, καὶ ἦλθον νυκτὸς καὶ περιεκύκλωσαν τὴν πόλιν. [15] καὶ ὤρθρισεν ὁ λειτουργὸς Ελισαιε ἀναστῆναι καὶ ἐξῆλθεν, καὶ ἰδοὺ δύναμις κυκλοῦσα τὴν πόλιν καὶ ἵππος καὶ ἅρμα, καὶ εἶπεν τὸ παιδάριον πρὸς αὐτόν Ὦ, κύριε, πῶς ποιήσωμεν; [16] καὶ εἶπεν Ελισαιε Μὴ φοβοῦ, ὅτι πλείους οἱ μεθ᾽ ἡμῶν ὑπὲρ τοὺς μετ᾽ αὐτῶν. [17] καὶ προσεύξατο Ελισαιε καὶ εἶπεν Κύριε, διάνοιξον τοὺς ὀφθαλμοὺς τοῦ παιδαρίου καὶ ἰδέτω· καὶ διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ εἶδεν, καὶ ἰδοὺ τὸ ὄρος πλῆρες ἵππων, καὶ ἅρμα πυρὸς περικύκλῳ Ελισαιε. [18] καὶ κατέβησαν πρὸς αὐτόν, καὶ προσηύξατο Ελισαιε πρὸς κύριον καὶ εἶπεν Πάταξον δὴ τοῦτο τὸ ἔθνος ἀορασίᾳ· καὶ ἐπάταξεν αὐτοὺς ἀορασίᾳ κατὰ τὸ ῥῆμα Ελισαιε. [19] καὶ εἶπεν πρὸς αὐτοὺς Ελισαιε Οὐχ αὕτη ἡ πόλις καὶ αὕτη ἡ ὁδός· δεῦτε ὀπίσω μου, καὶ ἀπάξω ὑμᾶς πρὸς τὸν ἄνδρα, ὃν ζητεῖτε· καὶ ἀπήγαγεν αὐτοὺς εἰς Σαμάρειαν. [20] καὶ ἐγένετο ὡς

εἰσῆλθον εἰς Σαμάρειαν, καὶ εἶπεν Ελισαιε Ἄνοιξον δή, κύριε, τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἰδέτωσαν· καὶ διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτῶν, καὶ εἶδον, καὶ ἰδοὺ ἦσαν ἐν μέσῳ Σαμαρείας. [21] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ, ὡς εἶδεν αὐτούς Εἰ πατάξας πατάξω, πάτερ; [22] καὶ εἶπεν Οὐ πατάξεις, εἰ μὴ οὓς ᾐχμαλώτευσας ἐν ῥομφαίᾳ σου καὶ τόξῳ σου, σὺ τύπτεις· παράθες ἄρτους καὶ ὕδωρ ἐνώπιον αὐτῶν, καὶ φαγέτωσαν καὶ πιέτωσαν καὶ ἀπελθέτωσαν πρὸς τὸν κύριον αὐτῶν. [23] καὶ παρέθηκεν αὐτοῖς παράθεσιν μεγάλην, καὶ ἔφαγον καὶ ἔπιον· καὶ ἀπέστειλεν αὐτούς, καὶ ἀπῆλθον πρὸς τὸν κύριον αὐτῶν. καὶ οὐ προσέθεντο ἔτι μονόζωνοι Συρίας τοῦ ἐλθεῖν εἰς γῆν Ισραηλ. [24] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἤθροισεν υἱὸς Αδερ βασιλεὺς Συρίας πᾶσαν τὴν παρεμβολὴν αὐτοῦ καὶ ἀνέβη καὶ περιεκάθισεν Σαμάρειαν. [25] καὶ ἐγένετο λιμὸς μέγας ἐν Σαμαρείᾳ, καὶ ἰδοὺ περιεκάθηντο ἐπ᾽ αὐτήν, ἕως οὗ ἐγενήθη κεφαλὴ ὄνου πεντήκοντα σίκλων ἀργυρίου καὶ τέταρτον τοῦ κάβου κόπρου περιστερῶν πέντε σίκλων ἀργυρίου. [26] καὶ ἦν ὁ βασιλεὺς Ισραηλ διαπορευόμενος ἐπὶ τοῦ τείχους, καὶ γυνὴ ἐβόησεν πρὸς αὐτὸν λέγουσα Σῶσον, κύριε βασιλεῦ. [27] καὶ εἶπεν αὐτῇ Μή σε σώσαι κύριος, πόθεν σώσω σε; μὴ ἀπὸ τῆς ἅλωνος ἢ ἀπὸ τῆς ληνοῦ; [28] καὶ εἶπεν αὐτῇ ὁ βασιλεύς Τί ἐστίν σοι; καὶ εἶπεν Ἡ γυνὴ αὕτη εἶπεν πρός με Δὸς τὸν υἱόν σου καὶ φαγόμεθα αὐτὸν σήμερον, καὶ τὸν υἱόν μου καὶ φαγόμεθα αὐτὸν αὔριον· [29] καὶ ἡψήσαμεν τὸν υἱόν μου καὶ ἐφάγομεν αὐτόν, καὶ εἶπον πρὸς αὐτὴν τῇ ἡμέρᾳ τῇ δευτέρᾳ Δὸς τὸν υἱόν σου καὶ φάγωμεν αὐτόν, καὶ ἔκρυψεν τὸν υἱὸν αὐτῆς. [30] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Ισραηλ τοὺς λόγους τῆς γυναικός, διέρρηξεν τὰ ἱμάτια αὐτοῦ, καὶ αὐτὸς διεπορεύετο ἐπὶ τοῦ τείχους, καὶ εἶδεν ὁ λαὸς τὸν σάκκον ἐπὶ τῆς σαρκὸς αὐτοῦ ἔσωθεν. [31] καὶ εἶπεν Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ στήσεται ἡ κεφαλὴ Ελισαιε ἐπ᾽ αὐτῷ σήμερον. [32] καὶ Ελισαιε ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ, καὶ οἱ πρεσβύτεροι ἐκάθηντο μετ᾽ αὐτοῦ. καὶ ἀπέστειλεν ἄνδρα πρὸ προσώπου αὐτοῦ· πρὶν ἐλθεῖν τὸν ἄγγελον πρὸς αὐτὸν καὶ αὐτὸς εἶπεν πρὸς τοὺς πρεσβυτέρους Εἰ οἴδατε ὅτι ἀπέστειλεν ὁ υἱὸς τοῦ φονευτοῦ οὗτος ἀφελεῖν τὴν κεφαλήν μου; ἴδετε ὡς ἂν ἔλθῃ ὁ ἄγγελος, ἀποκλείσατε τὴν θύραν καὶ παραθλίψατε αὐτὸν ἐν τῇ θύρᾳ· οὐχὶ φωνὴ τῶν ποδῶν τοῦ κυρίου αὐτοῦ κατόπισθεν αὐτοῦ; [33] ἔτι αὐτοῦ λαλοῦντος μετ᾽ αὐτῶν καὶ ἰδοὺ ἄγγελος κατέβη πρὸς αὐτὸν καὶ εἶπεν Ἰδοὺ αὕτη ἡ κακία παρὰ κυρίου· τί ὑπομείνω τῷ κυρίῳ ἔτι;

CHAPTER 7

[1] καὶ εἶπεν Ελισαιε Ἄκουσον λόγον κυρίου Τάδε λέγει κύριος Ὡς ἡ ὥρα αὕτη αὔριον μέτρον σεμιδάλεως σίκλου καὶ δίμετρον κριθῶν σίκλου ἐν ταῖς πύλαις Σαμαρείας. [2] καὶ ἀπεκρίθη ὁ τριστάτης, ἐφ᾽ ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ, τῷ Ελισαιε καὶ εἶπεν Ἰδοὺ ποιήσει κύριος καταρράκτας ἐν οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ Ελισαιε εἶπεν Ἰδοὺ σὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγῃ. – [3] καὶ τέσσαρες ἄνδρες ἦσαν λεπροὶ παρὰ τὴν θύραν τῆς πόλεως, καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τί ἡμεῖς καθήμεθα ὧδε, ἕως ἀποθάνωμεν; [4] ἐὰν εἴπωμεν Εἰσέλθωμεν εἰς τὴν πόλιν, καὶ ὁ λιμὸς ἐν τῇ πόλει καὶ ἀποθανούμεθα ἐκεῖ· καὶ ἐὰν καθίσωμεν ὧδε, καὶ ἀποθανούμεθα. καὶ νῦν δεῦτε καὶ ἐμπέσωμεν εἰς τὴν παρεμβολὴν Συρίας· ἐὰν Ζωογονήσωσιν ἡμᾶς, καὶ ζησόμεθα· καὶ ἐὰν θανατώσωσιν ἡμᾶς, καὶ ἀποθανούμεθα. [5] καὶ ἀνέστησαν ἐν τῷ σκότει εἰσελθεῖν εἰς τὴν παρεμβολὴν Συρίας καὶ ἦλθον εἰς μέρος τῆς παρεμβολῆς Συρίας, καὶ ἰδοὺ οὐκ ἔστιν ἀνὴρ ἐκεῖ. [6] καὶ κύριος ἀκουστὴν ἐποίησεν τὴν παρεμβολὴν Συρίας φωνὴν ἅρματος καὶ φωνὴν ἵππου καὶ φωνὴν δυνάμεως μεγάλης, καὶ εἶπεν ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ Νῦν ἐμισθώσατο ἐφ᾽ ἡμᾶς βασιλεὺς Ισραηλ τοὺς βασιλέας τῶν Χετταίων καὶ τοὺς βασιλέας Αἰγύπτου τοῦ ἐλθεῖν ἐφ᾽ ἡμᾶς. [7] καὶ ἀνέστησαν καὶ ἀπέδρασαν ἐν τῷ σκότει καὶ ἐγκατέλιπαν τὰς σκηνὰς αὐτῶν καὶ τοὺς ἵππους αὐτῶν καὶ τοὺς ὄνους αὐτῶν ἐν τῇ παρεμβολῇ ὡς ἔστιν καὶ ἔφυγον πρὸς τὴν ψυχὴν ἑαυτῶν. [8] καὶ εἰσῆλθον οἱ λεπροὶ οὗτοι ἕως μέρους τῆς παρεμβολῆς καὶ εἰσῆλθον εἰς σκηνὴν μίαν καὶ ἔφαγον καὶ ἔπιον καὶ ἦραν ἐκεῖθεν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἐπορεύθησαν· καὶ ἐπέστρεψαν καὶ εἰσῆλθον εἰς σκηνὴν ἄλλην καὶ ἔλαβον ἐκεῖθεν καὶ ἐπορεύθησαν καὶ κατέκρυψαν. [9] καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Οὐχ οὕτως ἡμεῖς ποιοῦμεν· ἡ ἡμέρα αὕτη ἡμέρα εὐαγγελίας ἐστίν, καὶ ἡμεῖς σιωπῶμεν καὶ μένομεν ἕως φωτὸς τοῦ πρωΐ καὶ εὑρήσομεν ἀνομίαν· καὶ νῦν δεῦρο καὶ εἰσέλθωμεν καὶ ἀναγγείλωμεν εἰς τὸν οἶκον τοῦ βασιλέως. [10] καὶ εἰσῆλθον καὶ ἐβόησαν πρὸς τὴν πύλην τῆς πόλεως καὶ ἀνήγγειλαν αὐτοῖς λέγοντες Εἰσήλθομεν εἰς τὴν παρεμβολὴν Συρίας, καὶ ἰδοὺ οὐκ ἔστιν ἐκεῖ ἀνὴρ καὶ φωνὴ ἀνθρώπου, ὅτι εἰ μὴ ἵππος δεδεμένος καὶ ὄνος καὶ αἱ σκηναὶ αὐτῶν ὡς εἰσίν. [11] καὶ ἐβόησαν οἱ θυρωροὶ καὶ ἀνήγγειλαν εἰς τὸν οἶκον τοῦ βασιλέως ἔσω. [12] καὶ ἀνέστη ὁ βασιλεὺς νυκτὸς καὶ εἶπεν πρὸς τοὺς παῖδας αὐτοῦ Ἀναγγελῶ δὴ ὑμῖν ἃ ἐποίησεν ἡμῖν Συρία· ἔγνωσαν ὅτι πεινῶμεν ἡμεῖς, καὶ ἐξῆλθαν ἐκ τῆς παρεμβολῆς καὶ ἐκρύβησαν ἐν τῷ ἀγρῷ λέγοντες ὅτι Ἐξελεύσονται ἐκ τῆς πόλεως, καὶ

συλλημψόμεθα αὐτοὺς ζῶντας καὶ εἰς τὴν πόλιν εἰσελευσόμεθα. [13] καὶ ἀπεκρίθη εἷς τῶν παίδων αὐτοῦ καὶ εἶπεν Λαβέτωσαν δὴ πέντε τῶν ἵππων τῶν ὑπολελειμμένων, οἳ κατελείφθησαν ὧδε, ἰδού εἰσιν πρὸς πᾶν τὸ πλῆθος Ισραηλ τὸ ἐκλεῖπον· καὶ ἀποστελοῦμεν ἐκεῖ καὶ ὀψόμεθα. [14] καὶ ἔλαβον δύο ἐπιβάτας ἵππων, καὶ ἀπέστειλεν ὁ βασιλεὺς Ισραηλ ὀπίσω τοῦ βασιλέως Συρίας λέγων Δεῦτε καὶ ἴδετε. [15] καὶ ἐπορεύθησαν ὀπίσω αὐτῶν ἕως τοῦ Ιορδάνου, καὶ ἰδοὺ πᾶσα ἡ ὁδὸς πλήρης ἱματίων καὶ σκευῶν, ὧν ἔρριψεν Συρία ἐν τῷ θαμβεῖσθαι αὐτούς· καὶ ἐπέστρεψαν οἱ ἄγγελοι καὶ ἀνήγγειλαν τῷ βασιλεῖ. [16] καὶ ἐξῆλθεν ὁ λαὸς καὶ διήρπασεν τὴν παρεμβολὴν Συρίας, καὶ ἐγένετο μέτρον σεμιδάλεως σίκλου καὶ δίμετρον κριθῶν σίκλου κατὰ τὸ ῥῆμα κυρίου. [17] καὶ ὁ βασιλεὺς κατέστησεν τὸν τριστάτην, ἐφ᾽ ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τῇ χειρὶ αὐτοῦ, ἐπὶ τῆς πύλης, καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πύλῃ, καὶ ἀπέθανεν, καθὰ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ, ὃς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἄγγελον πρὸς αὐτόν. [18] καὶ ἐγένετο καθὰ ἐλάλησεν Ελισαιε πρὸς τὸν βασιλέα λέγων Δίμετρον κριθῆς σίκλου καὶ μέτρον σεμιδάλεως σίκλου καὶ ἔσται ὡς ἡ ὥρα αὔτη αὔριον ἐν τῇ πύλῃ Σαμαρείας· [19] καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ελισαιε καὶ εἶπεν Ἰδοὺ κύριος ποιεῖ καταρράκτας ἐν τῷ οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ εἶπεν Ελισαιε Ἰδοὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγῃ. [20] καὶ ἐγένετο οὕτως, καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πύλῃ, καὶ ἀπέθανεν.

CHAPTER 8

[1] Καὶ Ελισαιε ἐλάλησεν πρὸς τὴν γυναῖκα, ἧς ἐζωπύρησεν τὸν υἱόν, λέγων Ἀνάστηθι καὶ δεῦρο σὺ καὶ ὁ οἶκός σου καὶ παροίκει οὗ ἐὰν παροικήσῃς, ὅτι κέκληκεν κύριος λιμὸν ἐπὶ τὴν γῆν, καί γε ἦλθεν ἐπὶ τὴν γῆν ἑπτὰ ἔτη. [2] καὶ ἀνέστη ἡ γυνὴ καὶ ἐποίησεν κατὰ τὸ ῥῆμα Ελισαιε καὶ ἐπορεύθη αὐτὴ καὶ ὁ οἶκος αὐτῆς καὶ παρῴκει ἐν γῇ ἀλλοφύλων ἑπτὰ ἔτη. [3] καὶ ἐγένετο μετὰ τὸ τέλος τῶν ἑπτὰ ἐτῶν καὶ ἐπέστρεψεν ἡ γυνὴ ἐκ γῆς ἀλλοφύλων εἰς τὴν πόλιν καὶ ἦλθεν βοῆσαι πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς. [4] καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζι τὸ παιδάριον Ελισαιε τοῦ ἀνθρώπου τοῦ θεοῦ λέγων Διήγησαι δή μοι πάντα τὰ μεγάλα, ἃ ἐποίησεν Ελισαιε. [5] καὶ ἐγένετο αὐτοῦ ἐξηγουμένου τῷ βασιλεῖ ὡς ἐζωπύρησεν υἱὸν τεθνηκότα, καὶ ἰδοὺ ἡ γυνή, ἧς ἐζωπύρησεν τὸν υἱὸν αὐτῆς Ελισαιε, βοῶσα πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς· καὶ εἶπεν Γιεζι Κύριε βασιλεῦ, αὕτη ἡ γυνή, καὶ οὗτος ὁ υἱὸς αὐτῆς, ὃν ἐζωπύρησεν Ελισαιε. [6] καὶ ἐπηρώτησεν ὁ βασιλεὺς τὴν γυναῖκα, καὶ διηγήσατο αὐτῷ· καὶ ἔδωκεν αὐτῇ ὁ βασιλεὺς εὐνοῦχον ἕνα λέγων Ἐπίστρεψον πάντα τὰ αὐτῆς καὶ πάντα τὰ γενήματα τοῦ ἀγροῦ αὐτῆς ἀπὸ τῆς ἡμέρας, ἧς κατέλιπεν τὴν γῆν, ἕως τοῦ νῦν. [7] Καὶ ἦλθεν Ελισαιε εἰς Δαμασκόν, καὶ υἱὸς Αδερ βασιλεὺς Συρίας ἠρρώστει, καὶ ἀνήγγειλαν αὐτῷ λέγοντες Ἥκει ὁ ἄνθρωπος τοῦ θεοῦ ἕως ὧδε. [8] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αζαηλ Λαβὲ ἐν τῇ χειρί σου μαναα καὶ δεῦρο εἰς ἀπαντὴν τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ ἐπιζήτησον τὸν κύριον παρ’ αὐτοῦ λέγων Εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης; [9] καὶ ἐπορεύθη Αζαηλ εἰς ἀπαντὴν αὐτοῦ καὶ ἔλαβεν μαναα ἐν τῇ χειρὶ αὐτοῦ καὶ πάντα τὰ ἀγαθὰ Δαμασκοῦ, ἄρσιν τεσσαράκοντα καμήλων, καὶ ἦλθεν καὶ ἔστη ἐνώπιον αὐτοῦ καὶ εἶπεν πρὸς Ελισαιε Ὁ υἱός σου υἱὸς Αδερ βασιλεὺς Συρίας ἀπέστειλέν με πρὸς σὲ λέγων Εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης; [10] καὶ εἶπεν Ελισαιε Δεῦρο εἰπὸν αὐτῷ Ζωῇ ζήσῃ· καὶ ἔδειξέν μοι κύριος ὅτι θανάτῳ ἀποθανῇ. [11] καὶ παρέστη τῷ προσώπῳ αὐτοῦ καὶ ἔθηκεν ἕως αἰσχύνης, καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ θεοῦ. [12] καὶ εἶπεν Αζαηλ Τί ὅτι ὁ κύριός μου κλαίει; καὶ εἶπεν Ὅτι οἶδα ὅσα ποιήσεις τοῖς υἱοῖς Ισραηλ κακά· τὰ ὀχυρώματα αὐτῶν ἐξαποστελεῖς ἐν πυρὶ καὶ τοὺς ἐκλεκτοὺς αὐτῶν ἐν ῥομφαίᾳ ἀποκτενεῖς καὶ τὰ νήπια αὐτῶν ἐνσείσεις καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναρρήξεις. [13] καὶ εἶπεν Αζαηλ Τίς ἐστιν ὁ δοῦλός σου, ὁ κύων ὁ τεθνηκώς, ὅτι ποιήσει τὸ ῥῆμα τοῦτο; καὶ εἶπεν Ελισαιε Ἔδειξέν μοι κύριός σε βασιλεύοντα ἐπὶ Συρίαν. [14] καὶ ἀπῆλθεν ἀπὸ Ελισαιε καὶ εἰσῆλθεν πρὸς τὸν κύριον αὐτοῦ, καὶ εἶπεν αὐτῷ Τί εἶπέν σοι

Ελισαιε; καὶ εἶπεν Εἶπέν μοι Ζωῇ ζήσῃ. [15] καὶ ἐγένετο τῇ ἐπαύριον καὶ ἔλαβεν τὸ μαχμα καὶ ἔβαψεν ἐν τῷ ὕδατι καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ, καὶ ἀπέθανεν, καὶ ἐβασίλευσεν Αζαηλ ἀντ αὐτοῦ. [16] Ἐν ἔτει πέμπτῳ τῷ Ιωραμ υἱῷ Αχααβ βασιλεῖ Ισραηλ ἐβασίλευσεν Ιωραμ υἱὸς Ιωσαφατ βασιλεὺς Ιουδα. [17] υἱὸς τριάκοντα καὶ δύο ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. [18] καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ισραηλ, καθὼς ἐποίησεν οἶκος Αχααβ, ὅτι θυγάτηρ Αχααβ ἦν αὐτῷ εἰς γυναῖκα· καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου. [19] καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι τὸν Ιουδαν διὰ Δαυιδ τὸν δοῦλον αὐτοῦ, καθὼς εἶπεν δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας. [20] ἐν ταῖς ἡμέραις αὐτοῦ ἠθέτησεν Εδωμ ὑποκάτωθεν χειρὸς Ιουδα καὶ ἐβασίλευσαν ἐφ᾽ ἑαυτοὺς βασιλέα. [21] καὶ ἀνέβη Ιωραμ εἰς Σιωρ καὶ πάντα τὰ ἅρματα μετ᾽ αὐτοῦ, καὶ ἐγένετο αὐτοῦ ἀναστάντος καὶ ἐπάταξεν τὸν Εδωμ τὸν κυκλώσαντα ἐπ᾽ αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἁρμάτων, καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν. [22] καὶ ἠθέτησεν Εδωμ ὑποκάτωθεν χειρὸς Ιουδα ἕως τῆς ἡμέρας ταύτης. τότε ἠθέτησεν Λοβενα ἐν τῷ καιρῷ ἐκείνῳ. [23] καὶ τὰ λοιπὰ τῶν λόγων Ιωραμ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [24] καὶ ἐκοιμήθη Ιωραμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ· καὶ ἐβασίλευσεν Οχοζιας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [25] Ἐν ἔτει δωδεκάτῳ τῷ Ιωραμ υἱῷ Αχααβ βασιλεῖ Ισραηλ ἐβασίλευσεν Οχοζιας υἱὸς Ιωραμ. [26] υἱὸς εἴκοσι καὶ δύο ἐτῶν Οχοζιας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἐνιαυτὸν ἕνα ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γοθολια θυγάτηρ Αμβρι βασιλέως Ισραηλ. [27] καὶ ἐπορεύθη ἐν ὁδῷ οἴκου Αχααβ καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καθὼς ὁ οἶκος Αχααβ. [28] καὶ ἐπορεύθη μετὰ Ιωραμ υἱοῦ Αχααβ εἰς πόλεμον μετὰ Αζαηλ βασιλέως ἀλλοφύλων ἐν Ρεμμωθ Γαλααδ, καὶ ἐπάταξαν οἱ Σύροι τὸν Ιωραμ. [29] καὶ ἐπέστρεψεν ὁ βασιλεὺς Ιωραμ τοῦ ἰατρευθῆναι ἐν Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἐπάταξαν αὐτὸν ἐν Ρεμμωθ ἐν τῷ πολεμεῖν αὐτὸν μετὰ Αζαηλ βασιλέως Συρίας· καὶ Οχοζιας υἱὸς Ιωραμ κατέβη τοῦ ἰδεῖν τὸν Ιωραμ υἱὸν Αχααβ ἐν Ιεζραελ, ὅτι ἠρρώστει αὐτός.

CHAPTER 9

[1] Καὶ Ελισαιε ὁ προφήτης ἐκάλεσεν ἕνα τῶν υἱῶν τῶν προφητῶν καὶ εἶπεν αὐτῷ Ζῶσαι τὴν ὀσφύν σου καὶ λαβὲ τὸν φακὸν τοῦ ἐλαίου τούτου ἐν τῇ χειρί σου καὶ δεῦρο εἰς Ρεμμωθ Γαλααδ· [2] καὶ εἰσελεύσῃ ἐκεῖ καὶ ὄψῃ ἐκεῖ Ιου υἱὸν Ιωσαφατ υἱοῦ Ναμεσσι καὶ εἰσελεύσῃ καὶ ἀναστήσεις αὐτὸν ἐκ μέσου τῶν ἀδελφῶν αὐτοῦ καὶ εἰσάξεις αὐτὸν εἰς τὸ ταμίειον ἐν τῷ ταμιείῳ· [3] καὶ λήμψῃ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπιχεεῖς ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἰπόν Τάδε λέγει κύριος Κέχρικά σε εἰς βασιλέα ἐπὶ Ισραηλ· καὶ ἀνοίξεις τὴν θύραν καὶ φεύξῃ καὶ οὐ μενεῖς. [4] καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς Ρεμμωθ Γαλααδ [5] καὶ εἰσῆλθεν, καὶ ἰδοὺ οἱ ἄρχοντες τῆς δυνάμεως ἐκάθηντο, καὶ εἶπεν Λόγος μοι πρὸς σέ, ὁ ἄρχων· καὶ εἶπεν Ιου Πρὸς τίνα ἐκ πάντων ἡμῶν; καὶ εἶπεν Πρὸς σέ, ὁ ἄρχων. [6] καὶ ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον, καὶ ἐπέχεεν τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἶπεν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Κέχρικά σε εἰς βασιλέα ἐπὶ λαὸν κυρίου ἐπὶ τὸν Ισραηλ, [7] καὶ ἐξολεθρεύσεις τὸν οἶκον Αχααβ τοῦ κυρίου σου ἐκ προσώπου μου καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς Ιεζαβελ [8] καὶ ἐκ χειρὸς ὅλου τοῦ οἴκου Αχααβ καὶ ἐξολεθρεύσεις τῷ οἴκῳ Αχααβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ισραηλ· [9] καὶ δώσω τὸν οἶκον Αχααβ ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αχια· [10] καὶ τὴν Ιεζαβελ καταφάγονται οἱ κύνες ἐν τῇ μερίδι Ιεζραελ, καὶ οὐκ ἔστιν ὁ θάπτων. καὶ ἤνοιξεν τὴν θύραν καὶ ἔφυγεν. [11] καὶ Ιου ἐξῆλθεν πρὸς τοὺς παῖδας τοῦ κυρίου αὐτοῦ, καὶ εἶπον αὐτῷ Εἰ εἰρήνη; τί ὅτι εἰσῆλθεν ὁ ἐπίλημπτος οὗτος πρὸς σέ; καὶ εἶπεν αὐτοῖς Ὑμεῖς οἴδατε τὸν ἄνδρα καὶ τὴν ἀδολεσχίαν αὐτοῦ. [12] καὶ εἶπον Ἄδικον· ἀπάγγειλον δὴ ἡμῖν. καὶ εἶπεν Ιου πρὸς αὐτούς Οὕτως καὶ οὕτως ἐλάλησεν πρός με λέγων Τάδε λέγει κύριος Κέχρικά σε εἰς βασιλέα ἐπὶ Ισραηλ. [13] καὶ ἀκούσαντες ἔσπευσαν καὶ ἔλαβον ἕκαστος τὸ ἱμάτιον αὐτοῦ καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ γαρεμ τῶν ἀναβαθμῶν καὶ ἐσάλπισαν ἐν κερατίνῃ καὶ εἶπον Ἐβασίλευσεν Ιου. [14] καὶ συνεστράφη Ιου υἱὸς Ιωσαφατ υἱοῦ Ναμεσσι πρὸς Ιωραμ – καὶ Ιωραμ αὐτὸς ἐφύλασσεν ἐν Ρεμμωθ Γαλααδ, αὐτὸς καὶ πᾶς Ισραηλ, ἀπὸ προσώπου Αζαηλ βασιλέως Συρίας, [15] καὶ ἀπέστρεψεν Ιωραμ ὁ βασιλεὺς ἰατρευθῆναι ἐν Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἔπαισαν αὐτὸν οἱ Σύροι ἐν τῷ πολεμεῖν αὐτὸν μετὰ Αζαηλ βασιλέως Συρίας – καὶ εἶπεν Ιου Εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ᾽ ἐμοῦ, μὴ ἐξελθέτω ἐκ τῆς πόλεως διαπεφευγὼς τοῦ πορευθῆναι καὶ ἀπαγγεῖλαι ἐν Ιεζραελ. [16] καὶ

ἵππευσεν καὶ ἐπορεύθη Ιου καὶ κατέβη εἰς Ιεζραελ, ὅτι Ιωραμ βασιλεὺς Ισραηλ ἐθεραπεύετο ἐν Ιεζραελ ἀπὸ τῶν τοξευμάτων, ὧν κατετόξευσαν αὐτὸν οἱ Αραμιν ἐν τῇ Ραμμαθ ἐν τῷ πολέμῳ μετὰ Αζαηλ βασιλέως Συρίας, ὅτι αὐτὸς δυνατὸς καὶ ἀνὴρ δυνάμεως, καὶ Οχοζιας βασιλεὺς Ιουδα κατέβη ἰδεῖν τὸν Ιωραμ. [17] καὶ ὁ σκοπὸς ἀνέβη ἐπὶ τὸν πύργον ἐν Ιεζραελ καὶ εἶδεν τὸν κονιορτὸν Ιου ἐν τῷ παραγίνεσθαι αὐτὸν καὶ εἶπεν Κονιορτὸν ἐγὼ βλέπω. καὶ εἶπεν Ιωραμ Λαβὲ ἐπιβάτην καὶ ἀπόστειλον ἔμπροσθεν αὐτῶν, καὶ εἰπάτω Εἰ εἰρήνη; [18] καὶ ἐπορεύθη ἐπιβάτης ἵππου εἰς ἀπαντὴν αὐτῶν καὶ εἶπεν Τάδε λέγει ὁ βασιλεύς Εἰ εἰρήνη; καὶ εἶπεν Ιου Τί σοι καὶ εἰρήνῃ; ἐπίστρεφε εἰς τὰ ὀπίσω μου. καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων Ἦλθεν ὁ ἄγγελος ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν. [19] καὶ ἀπέστειλεν ἐπιβάτην ἵππου δεύτερον, καὶ ἦλθεν πρὸς αὐτὸν καὶ εἶπεν Τάδε λέγει ὁ βασιλεύς Εἰ εἰρήνη; καὶ εἶπεν Ιου Τί σοι καὶ εἰρήνῃ; ἐπιστρέφου εἰς τὰ ὀπίσω μου. [20] καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων Ἦλθεν ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν· καὶ ὁ ἄγων ἦγεν τὸν Ιου υἱὸν Ναμεσσιου, ὅτι ἐν παραλλαγῇ ἐγένετο. [21] καὶ εἶπεν Ιωραμ Ζεῦξον· καὶ ἔζευξεν ἅρμα. καὶ ἐξῆλθεν Ιωραμ βασιλεὺς Ισραηλ καὶ Οχοζιας βασιλεὺς Ιουδα, ἀνὴρ ἐν τῷ ἅρματι αὐτοῦ, καὶ ἐξῆλθον εἰς ἀπαντὴν Ιου καὶ εὗρον αὐτὸν ἐν τῇ μερίδι Ναβουθαι τοῦ Ιεζραηλίτου. [22] καὶ ἐγένετο ὡς εἶδεν Ιωραμ τὸν Ιου, καὶ εἶπεν Εἰ εἰρήνη, Ιου; καὶ εἶπεν Ιου Τί εἰρήνη; ἔτι αἱ πορνεῖαι Ιεζαβελ τῆς μητρός σου καὶ τὰ φάρμακα αὐτῆς τὰ πολλά. [23] καὶ ἐπέστρεψεν Ιωραμ τὰς χεῖρας αὐτοῦ τοῦ φυγεῖν καὶ εἶπεν πρὸς Οχοζιαν Δόλος, Οχοζια. [24] καὶ ἔπλησεν Ιου τὴν χεῖρα αὐτοῦ ἐν τῷ τόξῳ καὶ ἐπάταξεν τὸν Ιωραμ ἀνὰ μέσον τῶν βραχιόνων αὐτοῦ, καὶ ἐξῆλθεν τὸ βέλος διὰ τῆς καρδίας αὐτοῦ, καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ. [25] καὶ εἶπεν Ιου πρὸς Βαδεκαρ τὸν τριστάτην αὐτοῦ Ῥῖψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαι τοῦ Ιεζραηλίτου· ὅτι μνημονεύω, ἐγὼ καὶ σὺ ἐπιβεβηκότες ἐπὶ ζεύγη ὀπίσω Αχααβ τοῦ πατρὸς αὐτοῦ, καὶ κύριος ἔλαβεν ἐπ᾽ αὐτὸν τὸ λῆμμα τοῦτο λέγων [26] Εἰ μὴ μετὰ τῶν αἱμάτων Ναβουθαι καὶ τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθές, φησὶν κύριος, καὶ ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ, φησὶν κύριος· καὶ νῦν ἆρας δὴ ῥῖψον αὐτὸν ἐν τῇ μερίδι κατὰ τὸ ῥῆμα κυρίου. [27] καὶ Οχοζιας βασιλεὺς Ιουδα εἶδεν καὶ ἔφυγεν ὁδὸν Βαιθαγγαν, καὶ ἐδίωξεν ὀπίσω αὐτοῦ Ιου καὶ εἶπεν Καί γε αὐτόν· καὶ ἐπάταξεν αὐτὸν ἐν τῷ ἅρματι ἐν τῷ ἀναβαίνειν Γαι, ἥ ἐστιν Ιεβλααμ, καὶ ἔφυγεν εἰς Μαγεδδων καὶ ἀπέθανεν ἐκεῖ. [28] καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ ἐπὶ τὸ ἅρμα καὶ ἤγαγον αὐτὸν εἰς Ιερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυιδ. – [29] καὶ ἐν ἔτει ἑνδεκάτῳ Ιωραμ βασιλέως Ισραηλ ἐβασίλευσεν Οχοζιας ἐπὶ Ιουδαν. [30] Καὶ ἦλθεν Ιου εἰς Ιεζραελ· καὶ Ιεζαβελ ἤκουσεν καὶ ἐστιμίσατο τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἠγάθυνεν τὴν κεφαλὴν αὐτῆς

καὶ διέκυψεν διὰ τῆς θυρίδος. [31] καὶ Ιου εἰσεπορεύετο ἐν τῇ πόλει, καὶ εἶπεν Εἰ εἰρήνη, Ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ; [32] καὶ ἐπῆρεν τὸ πρόσωπον αὐτοῦ εἰς τὴν θυρίδα καὶ εἶδεν αὐτὴν καὶ εἶπεν Τίς εἶ σύ; κατάβηθι μετ᾽ ἐμοῦ. καὶ κατέκυψαν πρὸς αὐτὸν δύο εὐνοῦχοι· [33] καὶ εἶπεν Κυλίσατε αὐτήν· καὶ ἐκύλισαν αὐτήν, καὶ ἐρραντίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοῖχον καὶ πρὸς τοὺς ἵππους, καὶ συνεπάτησαν αὐτήν. [34] καὶ εἰσῆλθεν Ιου καὶ ἔφαγεν καὶ ἔπιεν καὶ εἶπεν Ἐπισκέψασθε δὴ τὴν κατηραμένην ταύτην καὶ θάψατε αὐτήν, ὅτι θυγάτηρ βασιλέως ἐστίν. [35] καὶ ἐπορεύθησαν θάψαι αὐτὴν καὶ οὐχ εὗρον ἐν αὐτῇ ἄλλο τι ἢ τὸ κρανίον καὶ οἱ πόδες καὶ τὰ ἴχνη τῶν χειρῶν. [36] καὶ ἐπέστρεψαν καὶ ἀνήγγειλαν αὐτῷ, καὶ εἶπεν Λόγος κυρίου, ὃν ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλιου τοῦ Θεσβίτου λέγων Ἐν τῇ μερίδι Ιεζραελ καταφάγονται οἱ κύνες τὰς σάρκας Ιεζαβελ, [37] καὶ ἔσται τὸ θνησιμαῖον Ιεζαβελ ὡς κοπρία ἐπὶ προσώπου τοῦ ἀγροῦ ἐν τῇ μερίδι Ιεζραελ ὥστε μὴ εἰπεῖν αὐτούς Ιεζαβελ.

CHAPTER 10

[1] Καὶ τῷ Αχααβ ἑβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ. καὶ ἔγραψεν Ιου βιβλίον καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἄρχοντας Σαμαρείας καὶ πρὸς τοὺς πρεσβυτέρους καὶ πρὸς τοὺς τιθηνοὺς υἱῶν Αχααβ λέγων [2] Καὶ νῦν ὡς ἐὰν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς ὑμᾶς, μεθ᾽ ὑμῶν οἱ υἱοὶ τοῦ κυρίου ὑμῶν καὶ μεθ᾽ ὑμῶν τὸ ἅρμα καὶ οἱ ἵπποι καὶ πόλεις ὀχυραὶ καὶ τὰ ὅπλα, [3] καὶ ὄψεσθε τὸν ἀγαθὸν καὶ τὸν εὐθῆ ἐν τοῖς υἱοῖς τοῦ κυρίου ὑμῶν καὶ καταστήσετε αὐτὸν ἐπὶ τὸν θρόνον τοῦ πατρὸς αὐτοῦ καὶ πολεμεῖτε ὑπὲρ τοῦ οἴκου τοῦ κυρίου ὑμῶν. [4] καὶ ἐφοβήθησαν σφόδρα καὶ εἶπον Ἰδοὺ οἱ δύο βασιλεῖς οὐκ ἔστησαν κατὰ πρόσωπον αὐτοῦ, καὶ πῶς στησόμεθα ἡμεῖς; [5] καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου καὶ οἱ ἐπὶ τῆς πόλεως καὶ οἱ πρεσβύτεροι καὶ οἱ τιθηνοὶ πρὸς Ιου λέγοντες Παῖδές σου ἡμεῖς, καὶ ὅσα ἐὰν εἴπῃς πρὸς ἡμᾶς, ποιήσομεν· οὐ βασιλεύσομεν ἄνδρα, τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ποιήσομεν. [6] καὶ ἔγραψεν πρὸς αὐτοὺς βιβλίον δεύτερον λέγων Εἰ ἐμοὶ ὑμεῖς καὶ τῆς φωνῆς μου ὑμεῖς εἰσακούετε, λάβετε τὴν κεφαλὴν ἀνδρῶν τῶν υἱῶν τοῦ κυρίου ὑμῶν καὶ ἐνέγκατε πρός με ὡς ἡ ὥρα αὔριον εἰς Ιεζραελ. καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἑβδομήκοντα ἄνδρες· οὗτοι ἀδροὶ τῆς πόλεως ἐξέτρεφον αὐτούς. [7] καὶ ἐγένετο ὡς ἦλθεν τὸ βιβλίον πρὸς αὐτούς, καὶ ἔλαβον τοὺς υἱοὺς τοῦ βασιλέως καὶ ἔσφαξαν αὐτούς, ἑβδομήκοντα ἄνδρας, καὶ ἔθηκαν τὰς κεφαλὰς αὐτῶν ἐν καρτάλλοις καὶ ἀπέστειλαν αὐτὰς πρὸς αὐτὸν εἰς Ιεζραελ. [8] καὶ ἦλθεν ὁ ἄγγελος καὶ ἀπήγγειλεν λέγων Ἤνεγκαν τὰς κεφαλὰς τῶν υἱῶν τοῦ βασιλέως· καὶ εἶπεν Θέτε αὐτὰς βουνοὺς δύο παρὰ τὴν θύραν τῆς πύλης εἰς πρωί. [9] καὶ ἐγένετο πρωῒ καὶ ἐξῆλθεν καὶ ἔστη ἐν τῷ πυλῶνι τῆς πόλεως καὶ εἶπεν πρὸς πάντα τὸν λαόν Δίκαιοι ὑμεῖς, ἰδοὺ ἐγώ εἰμι συνεστράφην ἐπὶ τὸν κύριόν μου καὶ ἀπέκτεινα αὐτόν· καὶ τίς ἐπάταξεν πάντας τούτους; [10] ἴδετε αφφω ὅτι οὐ πεσεῖται ἀπὸ τοῦ ῥήματος κυρίου εἰς τὴν γῆν, οὗ ἐλάλησεν κύριος ἐπὶ τὸν οἶκον Αχααβ· καὶ κύριος ἐποίησεν ὅσα ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλιου. – [11] καὶ ἐπάταξεν Ιου πάντας τοὺς καταλειφθέντας ἐν τῷ οἴκῳ Αχααβ ἐν Ιεζραελ καὶ πάντας τοὺς ἀδροὺς αὐτοῦ καὶ τοὺς γνωστοὺς αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ ὥστε μὴ καταλιπεῖν αὐτοῦ κατάλειμμα. [12] Καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαμάρειαν. αὐτὸς ἐν Βαιθακαδ τῶν ποιμένων ἐν τῇ ὁδῷ, [13] καὶ Ιου εὗρεν τοὺς ἀδελφοὺς Οχοζιου βασιλέως Ιουδα καὶ εἶπεν Τίνες ὑμεῖς; καὶ εἶπον Οἱ ἀδελφοὶ Οχοζιου ἡμεῖς καὶ κατέβημεν εἰς εἰρήνην τῶν υἱῶν τοῦ βασιλέως καὶ τῶν υἱῶν τῆς δυναστευούσης. [14] καὶ εἶπεν Συλλάβετε αὐτοὺς ζῶντας· καὶ συνέλαβον αὐτοὺς ζῶντας. καὶ ἔσφαξαν αὐτοὺς εἰς Βαιθακαδ, τεσσαράκοντα καὶ δύο ἄνδρας, οὐ

κατέλιπεν ἄνδρα ἐξ αὐτῶν. – [15] καὶ ἐπορεύθη ἐκεῖθεν καὶ εὗρεν τὸν Ιωναδαβ υἱὸν Ρηχαβ ἐν τῇ ὁδῷ εἰς ἀπαντὴν αὐτοῦ, καὶ εὐλόγησεν αὐτόν. καὶ εἶπεν πρὸς αὐτὸν Ιου Εἰ ἔστιν καρδία σου μετὰ καρδίας μου εὐθεῖα καθὼς ἡ καρδία μου μετὰ τῆς καρδίας σου; καὶ εἶπεν Ιωναδαβ Ἔστιν. καὶ εἶπεν Ιου Καὶ εἰ ἔστιν, δὸς τὴν χεῖρά σου. καὶ ἔδωκεν τὴν χεῖρα αὐτοῦ, καὶ ἀνεβίβασεν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἅρμα [16] καὶ εἶπεν πρὸς αὐτόν Δεῦρο μετ᾽ ἐμοῦ καὶ ἰδὲ ἐν τῷ ζηλῶσαί με τῷ κυρίῳ Σαβαωθ· καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἅρματι αὐτοῦ. – [17] καὶ εἰσῆλθεν εἰς Σαμάρειαν καὶ ἐπάταξεν πάντας τοὺς καταλειφθέντας τοῦ Αχααβ ἐν Σαμαρείᾳ ἕως τοῦ ἀφανίσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν πρὸς Ηλιου. [18] Καὶ συνήθροισεν Ιου πάντα τὸν λαὸν καὶ εἶπεν πρὸς αὐτούς Αχααβ ἐδούλευσεν τῷ Βααλ ὀλίγα, καί γε Ιου δουλεύσει αὐτῷ πολλά· [19] καὶ νῦν, πάντες οἱ προφῆται τοῦ Βααλ, πάντας τοὺς δούλους αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ καλέσατε πρός με, ἀνὴρ μὴ ἐπισκεπήτω, ὅτι θυσία μεγάλη μοι τῷ Βααλ· πᾶς, ὃς ἐὰν ἐπισκεπῇ, οὐ ζήσεται. καὶ Ιου ἐποίησεν ἐν πτερνισμῷ, ἵνα ἀπολέσῃ τοὺς δούλους τοῦ Βααλ. [20] καὶ εἶπεν Ιου Ἁγιάσατε ἱερείαν τῷ Βααλ· καὶ ἐκήρυξαν. [21] καὶ ἀπέστειλεν Ιου ἐν παντὶ Ισραηλ λέγων Καὶ νῦν πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ, μηδεὶς ἀπολειπέσθω, ὅτι θυσίαν μεγάλην ποιῶ· ὃς ἂν ἀπολειφθῇ, οὐ ζήσεται. καὶ ἦλθον πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ· οὐ κατελείφθη ἀνήρ, ὃς οὐ παρεγένετο. καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ Βααλ, καὶ ἐπλήσθη ὁ οἶκος τοῦ Βααλ στόμα εἰς στόμα. [22] καὶ εἶπεν Ιου τῷ ἐπὶ τοῦ οἴκου μεσθααλ Ἐξάγαγε ἐνδύματα πᾶσι τοῖς δούλοις τοῦ Βααλ· καὶ ἐξήνεγκεν αὐτοῖς ὁ στολιστής. [23] καὶ εἰσῆλθεν Ιου καὶ Ιωναδαβ υἱὸς Ρηχαβ εἰς οἶκον τοῦ Βααλ καὶ εἶπεν τοῖς δούλοις τοῦ Βααλ Ἐρευνήσατε καὶ ἴδετε εἰ ἔστιν μεθ᾽ ὑμῶν τῶν δούλων κυρίου, ὅτι ἀλλ᾽ ἢ οἱ δοῦλοι τοῦ Βααλ μονώτατοι. [24] καὶ εἰσῆλθεν τοῦ ποιῆσαι τὰ θύματα καὶ τὰ ὁλοκαυτώματα. καὶ Ιου ἔταξεν ἑαυτῷ ἔξω ὀγδοήκοντα ἄνδρας καὶ εἶπεν Ἀνήρ, ὃς ἐὰν διασωθῇ ἀπὸ τῶν ἀνδρῶν, ὧν ἐγὼ ἀνάγω ἐπὶ χεῖρας ὑμῶν, ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ. [25] καὶ ἐγένετο ὡς συνετέλεσεν ποιῶν τὴν ὁλοκαύτωσιν, καὶ εἶπεν Ιου τοῖς παρατρέχουσιν καὶ τοῖς τριστάταις Εἰσελθόντες πατάξατε αὐτούς, ἀνὴρ μὴ ἐξελθάτω ἐξ αὐτῶν· καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας, καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βααλ. [26] καὶ ἐξήνεγκαν τὴν στήλην τοῦ Βααλ καὶ ἐνέπρησαν αὐτήν. [27] καὶ κατέσπασαν τὰς στήλας τοῦ Βααλ καὶ καθεῖλον τὸν οἶκον τοῦ Βααλ καὶ ἔταξαν αὐτὸν εἰς λυτρῶνας ἕως τῆς ἡμέρας ταύτης. [28] Καὶ ἠφάνισεν Ιου τὸν Βααλ ἐξ Ισραηλ· [29] πλὴν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, οὐκ ἀπέστη Ιου ἀπὸ ὄπισθεν αὐτῶν, αἱ δαμάλεις

αἱ χρυσαῖ ἐν Βαιθηλ καὶ ἐν Δαν. [30] καὶ εἶπεν κύριος πρὸς Ιου Ἀνθ ὧν ὅσα ἠγάθυνας ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς μου καὶ πάντα, ὅσα ἐν τῇ καρδίᾳ μου, ἐποίησας τῷ οἴκῳ Αχααβ, υἱοὶ τέταρτοι καθήσονταί σοι ἐπὶ θρόνου Ισραηλ. [31] καὶ Ιου οὐκ ἐφύλαξεν πορεύεσθαι ἐν νόμῳ κυρίου θεοῦ Ισραηλ ἐν ὅλῃ καρδίᾳ αὐτοῦ, οὐκ ἀπέστη ἐπάνωθεν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. – [32] ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ Ισραηλ, καὶ ἐπάταξεν αὐτοὺς Αζαηλ ἐν παντὶ ὁρίῳ Ισραηλ [33] ἀπὸ τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου, πᾶσαν τὴν γῆν Γαλααδ τοῦ Γαδδι καὶ τοῦ Ρουβην καὶ τοῦ Μανασση ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὴν Γαλααδ καὶ τὴν Βασαν. [34] καὶ τὰ λοιπὰ τῶν λόγων Ιου καὶ πάντα, ὅσα ἐποίησεν, καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ τὰς συνάψεις, ἃς συνῆψεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [35] καὶ ἐκοιμήθη Ιου μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν Σαμαρείᾳ· καὶ ἐβασίλευσεν Ιωαχας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [36] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσεν Ιου ἐπὶ Ισραηλ, εἴκοσι ὀκτὼ ἔτη ἐν Σαμαρείᾳ.

CHAPTER 11

[1] Καὶ Γοθολια ἡ μήτηρ Οχοζιου εἶδεν ὅτι ἀπέθανον οἱ υἱοὶ αὐτῆς, καὶ ἀπώλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας. [2] καὶ ἔλαβεν Ιωσαβεε θυγάτηρ τοῦ βασιλέως Ιωραμ ἀδελφὴ Οχοζιου τὸν Ιωας υἱὸν ἀδελφοῦ αὐτῆς καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν υἱῶν τοῦ βασιλέως τῶν θανατουμένων, αὐτὸν καὶ τὴν τροφὸν αὐτοῦ, ἐν τῷ ταμιείῳ τῶν κλινῶν καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολιας, καὶ οὐκ ἐθανατώθη. [3] καὶ ἦν μετ᾽ αὐτῆς ἐν οἴκῳ κυρίου κρυβόμενος ἓξ ἔτη· καὶ Γοθολια βασιλεύουσα ἐπὶ τῆς γῆς. [4] καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ιωδαε ὁ ἱερεὺς καὶ ἔλαβεν τοὺς ἑκατοντάρχους, τὸν Χορρι καὶ τὸν Ρασιμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον κυρίου καὶ διέθετο αὐτοῖς διαθήκην κυρίου καὶ ὥρκισεν αὐτοὺς ἐνώπιον κυρίου, καὶ ἔδειξεν αὐτοῖς Ιωδαε τὸν υἱὸν τοῦ βασιλέως [5] καὶ ἐνετείλατο αὐτοῖς λέγων Οὗτος ὁ λόγος, ὃν ποιήσετε· τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον καὶ φυλάξετε φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πυλῶνι [6] καὶ τὸ τρίτον ἐν τῇ πύλῃ τῶν ὁδῶν καὶ τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων· καὶ φυλάξετε τὴν φυλακὴν τοῦ οἴκου· [7] καὶ δύο χεῖρες ἐν ὑμῖν, πᾶς ὁ ἐκπορευόμενος τὸ σάββατον, καὶ φυλάξουσιν τὴν φυλακὴν οἴκου κυρίου πρὸς τὸν βασιλέα· [8] καὶ κυκλώσατε ἐπὶ τὸν βασιλέα κύκλῳ, ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν χειρὶ αὐτοῦ, καὶ ὁ εἰσπορευόμενος εἰς τὰ σαδηρωθ ἀποθανεῖται. καὶ ἐγένετο μετὰ τοῦ βασιλέως ἐν τῷ ἐκπορεύεσθαι αὐτὸν καὶ ἐν τῷ εἰσπορεύεσθαι αὐτόν. [9] καὶ ἐποίησαν οἱ ἑκατόνταρχοι πάντα, ὅσα ἐνετείλατο Ιωδαε ὁ συνετός, καὶ ἔλαβεν ἀνὴρ τοὺς ἄνδρας αὐτοῦ τοὺς εἰσπορευομένους τὸ σάββατον μετὰ τῶν ἐκπορευομένων τὸ σάββατον καὶ εἰσῆλθεν πρὸς Ιωδαε τὸν ἱερέα. [10] καὶ ἔδωκεν ὁ ἱερεὺς τοῖς ἑκατοντάρχαις τοὺς σειρομάστας καὶ τοὺς τρισσοὺς τοῦ βασιλέως Δαυιδ τοὺς ἐν οἴκῳ κυρίου. [11] καὶ ἔστησαν οἱ παρατρέχοντες, ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ, ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τοῦ οἴκου τῆς εὐωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ. [12] καὶ ἐξαπέστειλεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ᾽ αὐτὸν τὸ νεζερ καὶ τὸ μαρτύριον καὶ ἐβασίλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν, καὶ ἐκρότησαν τῇ χειρὶ καὶ εἶπαν Ζήτω ὁ βασιλεύς. [13] καὶ ἤκουσεν Γοθολια τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ καὶ εἰσῆλθεν πρὸς τὸν λαὸν εἰς οἶκον κυρίου. [14] καὶ εἶδεν καὶ ἰδοὺ ὁ βασιλεὺς εἱστήκει ἐπὶ τοῦ στύλου κατὰ τὸ κρίμα, καὶ οἱ ᾠδοὶ καὶ αἱ σάλπιγγες πρὸς τὸν βασιλέα, καὶ πᾶς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγξιν· καὶ διέρρηξεν Γοθολια τὰ ἱμάτια ἑαυτῆς καὶ ἐβόησεν Σύνδεσμος σύνδεσμος. [15] καὶ ἐνετείλατο Ιωδαε ὁ ἱερεὺς τοῖς

ἑκατοντάρχαις τοῖς ἐπισκόποις τῆς δυνάμεως καὶ εἶπεν πρὸς αὐτούς Ἐξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρωθ, καὶ ὁ εἰσπορευόμενος ὀπίσω αὐτῆς θανάτῳ θανατωθήσεται ῥομφαίᾳ· ὅτι εἶπεν ὁ ἱερεύς Καὶ μὴ ἀποθάνῃ ἐν οἴκῳ κυρίου. [16] καὶ ἐπέθηκαν αὐτῇ χεῖρας, καὶ εἰσῆλθεν ὁδὸν εἰσόδου τῶν ἵππων οἴκου τοῦ βασιλέως καὶ ἀπέθανεν ἐκεῖ. – [17] καὶ διέθετο Ιωδαε διαθήκην ἀνὰ μέσον κυρίου καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ τοῦ εἶναι εἰς λαὸν τῷ κυρίῳ, καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ. [18] καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον τοῦ Βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια αὐτοῦ καὶ τὰς εἰκόνας αὐτοῦ συνέτριψαν ἀγαθῶς καὶ τὸν Ματθαν τὸν ἱερέα τοῦ Βααλ ἀπέκτειναν κατὰ πρόσωπον τῶν θυσιαστηρίων, καὶ ἔθηκεν ὁ ἱερεὺς ἐπισκόπους εἰς τὸν οἶκον κυρίου. [19] καὶ ἔλαβεν τοὺς ἑκατοντάρχους καὶ τὸν Χορρι καὶ τὸν Ρασιμ καὶ πάντα τὸν λαὸν τῆς γῆς, καὶ κατήγαγον τὸν βασιλέα ἐξ οἴκου κυρίου, καὶ εἰσῆλθεν ὁδὸν πύλης τῶν παρατρεχόντων οἴκου τοῦ βασιλέως, καὶ ἐκάθισαν αὐτὸν ἐπὶ τοῦ θρόνου τῶν βασιλέων. [20] καὶ ἐχάρη πᾶς ὁ λαὸς τῆς γῆς, καὶ ἡ πόλις ἡσύχασεν· καὶ τὴν Γοθολιαν ἐθανάτωσαν ἐν ῥομφαίᾳ ἐν οἴκῳ τοῦ βασιλέως.

CHAPTER 12

[1] Υἱὸς ἐτῶν ἑπτὰ Ιωας ἐν τῷ βασιλεύειν αὐτόν. [2] ἐν ἔτει ἑβδόμῳ τῷ Ιου ἐβασίλευσεν Ιωας καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Αβια ἐκ τῆς Βηρσαβεε. [3] καὶ ἐποίησεν Ιωας τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας, ἃς ἐφώτισεν αὐτὸν Ιωδαε ὁ ἱερεύς· [4] πλὴν τῶν ὑψηλῶν οὐ μετεστάθησαν, καὶ ἐκεῖ ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. [5] Καὶ εἶπεν Ιωας πρὸς τοὺς ἱερεῖς Πᾶν τὸ ἀργύριον τῶν ἁγίων τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου, ἀργύριον συντιμήσεως, ἀνὴρ ἀργύριον λαβὼν συντιμήσεως, πᾶν ἀργύριον, ὃ ἐὰν ἀναβῇ ἐπὶ καρδίαν ἀνδρὸς ἐνεγκεῖν ἐν οἴκῳ κυρίου, [6] λαβέτωσαν ἑαυτοῖς οἱ ἱερεῖς ἀνὴρ ἀπὸ τῆς πράσεως αὐτῶν, καὶ αὐτοὶ κρατήσουσιν τὸ βεδεκ τοῦ οἴκου εἰς πάντα, οὗ ἐὰν εὑρεθῇ ἐκεῖ βεδεκ. [7] καὶ ἐγενήθη ἐν τῷ εἰκοστῷ καὶ τρίτῳ ἔτει τῷ βασιλεῖ Ιωας οὐκ ἐκραταίωσαν οἱ ἱερεῖς τὸ βεδεκ τοῦ οἴκου. [8] καὶ ἐκάλεσεν Ιωας ὁ βασιλεὺς Ιωδαε τὸν ἱερέα καὶ τοὺς ἱερεῖς καὶ εἶπεν πρὸς αὐτούς Τί ὅτι οὐκ ἐκραταιοῦτε τὸ βεδεκ τοῦ οἴκου; καὶ νῦν μὴ λάβητε ἀργύριον ἀπὸ τῶν πράσεων ὑμῶν, ὅτι εἰς τὸ βεδεκ τοῦ οἴκου δώσετε αὐτό. [9] καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ καὶ τοῦ μὴ ἐνισχῦσαι τὸ βεδεκ τοῦ οἴκου. [10] καὶ ἔλαβεν Ιωδαε ὁ ἱερεὺς κιβωτὸν μίαν καὶ ἔτρησεν τρώγλην ἐπὶ τῆς σανίδος αὐτῆς καὶ ἔδωκεν αὐτὴν παρὰ ιαμιβιν ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου, καὶ ἔδωκαν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου. [11] καὶ ἐγένετο ὡς εἶδον ὅτι πολὺ τὸ ἀργύριον ἐν τῇ κιβωτῷ, καὶ ἀνέβη ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ ἱερεὺς ὁ μέγας καὶ ἔσφιγξαν καὶ ἠρίθμησαν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου. [12] καὶ ἔδωκαν τὸ ἀργύριον τὸ ἑτοιμασθὲν ἐπὶ χεῖρας ποιούντων τὰ ἔργα τῶν ἐπισκόπων οἴκου κυρίου, καὶ ἐξέδοσαν τοῖς τέκτοσιν τῶν ξύλων καὶ τοῖς οἰκοδόμοις τοῖς ποιοῦσιν ἐν οἴκῳ κυρίου [13] καὶ τοῖς τειχισταῖς καὶ τοῖς λατόμοις τῶν λίθων τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοὺς τοῦ κατασχεῖν τὸ βεδεκ οἴκου κυρίου εἰς πάντα, ὅσα ἐξωδιάσθη ἐπὶ τὸν οἶκον τοῦ κραταιῶσαι· [14] πλὴν οὐ ποιηθήσεται οἴκῳ κυρίου θύραι ἀργυραῖ, ἧλοι, φιάλαι καὶ σάλπιγγες, πᾶν σκεῦος χρυσοῦν καὶ σκεῦος ἀργυροῦν, ἐκ τοῦ ἀργυρίου τοῦ εἰσενεχθέντος ἐν οἴκῳ κυρίου, [15] ὅτι τοῖς ποιοῦσιν τὰ ἔργα δώσουσιν αὐτό, καὶ ἐκραταίωσαν ἐν αὐτῷ τὸν οἶκον κυρίου. [16] καὶ οὐκ ἐξελογίζοντο τοὺς ἄνδρας, οἷς ἐδίδουν τὸ ἀργύριον ἐπὶ χεῖρας αὐτῶν δοῦναι τοῖς ποιοῦσιν τὰ ἔργα, ὅτι ἐν πίστει αὐτῶν ποιοῦσιν. [17] ἀργύριον περὶ ἁμαρτίας καὶ ἀργύριον περὶ πλημμελείας, ὅ τι εἰσηνέχθη ἐν οἴκῳ κυρίου, τοῖς ἱερεῦσιν ἐγένετο. [18]

Τότε ἀνέβη Αζαηλ βασιλεὺς Συρίας καὶ ἐπολέμησεν ἐπὶ Γεθ καὶ προκατελάβετο αὐτήν. καὶ ἔταξεν Αζαηλ τὸ πρόσωπον αὐτοῦ ἀναβῆναι ἐπὶ Ιερουσαλημ. [19] καὶ ἔλαβεν Ιωας βασιλεὺς Ιουδα πάντα τὰ ἅγια, ὅσα ἡγίασεν Ιωσαφατ καὶ Ιωραμ καὶ Οχοζιας οἱ πατέρες αὐτοῦ καὶ βασιλεῖς Ιουδα, καὶ τὰ ἅγια αὐτοῦ καὶ πᾶν τὸ χρυσίον τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ Αζαηλ βασιλεῖ Συρίας, καὶ ἀνέβη ἀπὸ Ιερουσαλημ. [20] καὶ τὰ λοιπὰ τῶν λόγων Ιωας καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [21] καὶ ἀνέστησαν οἱ δοῦλοι αὐτοῦ καὶ ἔδησαν πάντα σύνδεσμον καὶ ἐπάταξαν τὸν Ιωας ἐν οἴκῳ Μαλλω τῷ ἐν Γααλλα. [22] καὶ Ιεζιχαρ υἱὸς Ιεμουαθ καὶ Ιεζεβουθ ὁ υἱὸς αὐτοῦ Σωμηρ οἱ δοῦλοι αὐτοῦ ἐπάταξαν αὐτόν, καὶ ἀπέθανεν· καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αμεσσιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 13

[1] Ἐν ἔτει εἰκοστῷ καὶ τρίτῳ ἔτει τῷ Ιωας υἱῷ Οχοζιου βασιλεῖ Ιουδα ἐβασίλευσεν Ιωαχας υἱὸς Ιου ἐν Σαμαρείᾳ ἑπτακαίδεκα ἔτη. [2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ὀπίσω ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, οὐκ ἀπέστη ἀπ᾽ αὐτῶν. [3] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Αζαηλ βασιλέως Συρίας καὶ ἐν χειρὶ υἱοῦ Αδερ υἱοῦ Αζαηλ πάσας τὰς ἡμέρας. [4] καὶ ἐδεήθη Ιωαχας τοῦ προσώπου κυρίου, καὶ ἐπήκουσεν αὐτοῦ κύριος, ὅτι εἶδεν τὴν θλῖψιν Ισραηλ, ὅτι ἔθλιψεν αὐτοὺς βασιλεὺς Συρίας. [5] καὶ ἔδωκεν κύριος σωτηρίαν τῷ Ισραηλ, καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας, καὶ ἐκάθισαν οἱ υἱοὶ Ισραηλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἐχθὲς καὶ τρίτης· [6] πλὴν οὐκ ἀπέστησαν ἀπὸ ἁμαρτιῶν οἴκου Ιεροβοαμ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐν αὐταῖς ἐπορεύθησαν, καί γε τὸ ἄλσος ἐστάθη ἐν Σαμαρείᾳ. [7] ὅτι οὐχ ὑπελείφθη τῷ Ιωαχας λαὸς ἀλλ᾽ ἢ πεντήκοντα ἱππεῖς καὶ δέκα ἅρματα καὶ δέκα χιλιάδες πεζῶν, ὅτι ἀπώλεσεν αὐτοὺς βασιλεὺς Συρίας καὶ ἔθεντο αὐτοὺς ὡς χοῦν εἰς καταπάτησιν. [8] καὶ τὰ λοιπὰ τῶν λόγων Ιωαχας καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [9] καὶ ἐκοιμήθη Ιωαχας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν Σαμαρείᾳ, καὶ ἐβασίλευσεν Ιωας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [10] Ἐν ἔτει τριακοστῷ καὶ ἑβδόμῳ ἔτει τῷ Ιωας βασιλεῖ Ιουδα ἐβασίλευσεν Ιωας υἱὸς Ιωαχας ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἑκκαίδεκα ἔτη. [11] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πάσης ἁμαρτίας Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐν αὐταῖς ἐπορεύθη. [12] καὶ τὰ λοιπὰ τῶν λόγων Ιωας καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, ἃς ἐποίησεν μετὰ Αμεσσιου βασιλέως Ιουδα, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [13] καὶ ἐκοιμήθη Ιωας μετὰ τῶν πατέρων αὐτοῦ, καὶ Ιεροβοαμ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ ἐν Σαμαρείᾳ μετὰ τῶν υἱῶν Ισραηλ. [14] Καὶ Ελισαιε ἠρρώστησεν τὴν ἀρρωστίαν αὐτοῦ, δι᾽ ἣν ἀπέθανεν. καὶ κατέβη πρὸς αὐτὸν Ιωας βασιλεὺς Ισραηλ καὶ ἔκλαυσεν ἐπὶ προσώπου αὐτοῦ καὶ εἶπεν Πάτερ πάτερ, ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ. [15] καὶ εἶπεν αὐτῷ Ελισαιε Λαβὲ τόξον καὶ βέλη· καὶ ἔλαβεν πρὸς αὐτὸν τόξον καὶ βέλη. [16] καὶ εἶπεν τῷ βασιλεῖ Ἐπιβίβασον τὴν χεῖρά σου ἐπὶ τὸ τόξον· καὶ ἐπεβίβασεν Ιωας τὴν χεῖρα αὐτοῦ ἐπὶ τὸ τόξον, καὶ ἐπέθηκεν Ελισαιε τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας τοῦ βασιλέως. [17] καὶ εἶπεν Ἄνοιξον τὴν θυρίδα κατ᾽ ἀνατολάς· καὶ ἤνοιξεν. καὶ εἶπεν Ελισαιε

Τόξευσον· καὶ ἐτόξευσεν. καὶ εἶπεν Βέλος σωτηρίας τῷ κυρίῳ καὶ βέλος σωτηρίας ἐν Συρίᾳ, καὶ πατάξεις τὴν Συρίαν ἐν Αφεκ ἕως συντελείας. [18] καὶ εἶπεν αὐτῷ Ελισαιε Λαβὲ τόξα· καὶ ἔλαβεν. καὶ εἶπεν τῷ βασιλεῖ Ισραηλ Πάταξον εἰς τὴν γῆν· καὶ ἐπάταξεν ὁ βασιλεὺς τρὶς καὶ ἔστη. [19] καὶ ἐλυπήθη ἐπ᾽ αὐτῷ ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν Εἰ ἐπάταξας πεντάκις ἢ ἑξάκις, τότε ἂν ἐπάταξας τὴν Συρίαν ἕως συντελείας· καὶ νῦν τρὶς πατάξεις τὴν Συρίαν. – [20] καὶ ἀπέθανεν Ελισαιε, καὶ ἔθαψαν αὐτόν. καὶ μονόζωνοι Μωαβ ἦλθον ἐν τῇ γῇ ἐλθόντος τοῦ ἐνιαυτοῦ· [21] καὶ ἐγένετο αὐτῶν θαπτόντων τὸν ἄνδρα καὶ ἰδοὺ εἶδον τὸν μονόζωνον καὶ ἔρριψαν τὸν ἄνδρα ἐν τῷ τάφῳ Ελισαιε, καὶ ἐπορεύθη καὶ ἥψατο τῶν ὀστέων Ελισαιε καὶ ἔζησεν καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ. – [22] καὶ Αζαηλ ἐξέθλιψεν τὸν Ισραηλ πάσας τὰς ἡμέρας Ιωαχας. [23] καὶ ἠλέησεν κύριος αὐτοὺς καὶ οἰκτίρησεν αὐτοὺς καὶ ἐπέβλεψεν πρὸς αὐτοὺς διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι αὐτοὺς καὶ οὐκ ἀπέρριψεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ. [24] καὶ ἀπέθανεν Αζαηλ βασιλεὺς Συρίας, καὶ ἐβασίλευσεν υἱὸς Αδερ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [25] καὶ ἐπέστρεψεν Ιωας υἱὸς Ιωαχας καὶ ἔλαβεν τὰς πόλεις ἐκ χειρὸς υἱοῦ Αδερ υἱοῦ Αζαηλ, ἃς ἔλαβεν ἐκ χειρὸς Ιωαχας τοῦ πατρὸς αὐτοῦ ἐν τῷ πολέμῳ· τρὶς ἐπάταξεν αὐτὸν Ιωας καὶ ἐπέστρεψεν τὰς πόλεις Ισραηλ.

CHAPTER 14

[1] Ἐν ἔτει δευτέρῳ τῷ Ιωας υἱῷ Ιωαχας βασιλεῖ Ισραηλ καὶ ἐβασίλευσεν Αμεσσιας υἱὸς Ιωας βασιλεὺς Ιουδα. [2] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιωαδιν ἐξ Ιερουσαλημ. [3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς Δαυιδ ὁ πατὴρ αὐτοῦ· κατὰ πάντα, ὅσα ἐποίησεν Ιωας ὁ πατὴρ αὐτοῦ, ἐποίησεν· [4] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. [5] καὶ ἐγένετο ὅτε κατίσχυσεν ἡ βασιλεία ἐν χειρὶ αὐτοῦ, καὶ ἐπάταξεν τοὺς δούλους αὐτοῦ τοὺς πατάξαντας τὸν πατέρα αὐτοῦ· [6] καὶ τοὺς υἱοὺς τῶν παταξάντων οὐκ ἐθανάτωσεν, καθὼς γέγραπται ἐν βιβλίῳ νόμων Μωυσῆ, ὡς ἐνετείλατο κύριος λέγων Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ υἱῶν, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων, ὅτι ἀλλ᾽ ἢ ἕκαστος ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθανεῖται. [7] αὐτὸς ἐπάταξεν τὸν Εδωμ ἐν Γαιμελε δέκα χιλιάδας καὶ συνέλαβε τὴν Πέτραν ἐν τῷ πολέμῳ καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Καθοηλ ἕως τῆς ἡμέρας ταύτης. – [8] τότε ἀπέστειλεν Αμεσσιας ἀγγέλους πρὸς Ιωας υἱὸν Ιωαχας υἱοῦ Ιου βασιλέως Ισραηλ λέγων Δεῦρο ὀφθῶμεν προσώποις. [9] καὶ ἀπέστειλεν Ιωας βασιλεὺς Ισραηλ πρὸς Αμεσσιαν βασιλέα Ιουδα λέγων Ὁ ακαν ὁ ἐν τῷ Λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ Λιβάνῳ λέγων Δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα· καὶ διῆλθον τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ Λιβάνῳ καὶ συνεπάτησαν τὸν ακανα. [10] τύπτων ἐπάταξας τὴν Ιδουμαίαν, καὶ ἐπῆρέν σε ἡ καρδία σου· ἐνδοξάσθητι καθήμενος ἐν τῷ οἴκῳ σου, καὶ ἵνα τί ἐρίζεις ἐν κακίᾳ σου; καὶ πεσῇ σὺ καὶ Ιουδας μετὰ σοῦ. [11] καὶ οὐκ ἤκουσεν Αμεσσιας. καὶ ἀνέβη ὁ βασιλεὺς Ισραηλ, καὶ ὤφθησαν προσώποις αὐτὸς καὶ Αμεσσιας βασιλεὺς Ιουδα ἐν Βαιθσαμυς τῇ τοῦ Ιουδα· [12] καὶ ἔπταισεν Ιουδας ἀπὸ προσώπου Ισραηλ, καὶ ἔφυγεν ἀνὴρ εἰς τὸ σκήνωμα αὐτοῦ· [13] καὶ τὸν Αμεσσιαν υἱὸν Ιωας υἱοῦ Οχοζιου βασιλέα Ιουδα συνέλαβεν Ιωας υἱὸς Ιωαχας βασιλεὺς Ισραηλ ἐν Βαιθσαμυς. καὶ ἦλθεν εἰς Ιερουσαλημ καὶ καθεῖλεν ἐν τῷ τείχει Ιερουσαλημ ἐν τῇ πύλῃ Εφραιμ ἕως πύλης τῆς γωνίας τετρακοσίους πήχεις· [14] καὶ ἔλαβεν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεύη τὰ εὑρεθέντα ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμίξεων καὶ ἀπέστρεψεν εἰς Σαμάρειαν. – [15] καὶ τὰ λοιπὰ τῶν λόγων Ιωας, ὅσα ἐποίησεν ἐν δυναστείᾳ αὐτοῦ, ἃ ἐπολέμησεν μετὰ Αμεσσιου βασιλέως Ιουδα, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [16] καὶ ἐκοιμήθη Ιωας μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν

Σαμαρείᾳ μετὰ τῶν βασιλέων Ισραηλ, καὶ ἐβασίλευσεν Ιεροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. – [17] καὶ ἔζησεν Αμεσσιας υἱὸς Ιωας βασιλεὺς Ιουδα μετὰ τὸ ἀποθανεῖν Ιωας υἱὸν Ιωαχας βασιλέα Ισραηλ πεντεκαίδεκα ἔτη. [18] καὶ τὰ λοιπὰ τῶν λόγων Αμεσσιου καὶ πάντα, ἃ ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [19] καὶ συνεστράφησαν ἐπ᾽ αὐτὸν σύστρεμμα ἐν Ιερουσαλημ, καὶ ἔφυγεν εἰς Λαχις· καὶ ἀπέστειλαν ὀπίσω αὐτοῦ εἰς Λαχις καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ. [20] καὶ ἦραν αὐτὸν ἐφ᾽ ἵππων, καὶ ἐτάφη ἐν Ιερουσαλημ μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ. [21] καὶ ἔλαβεν πᾶς ὁ λαὸς Ιουδα τὸν Αζαριαν – καὶ αὐτὸς υἱὸς ἑκκαίδεκα ἐτῶν – καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Αμεσσιου. [22] αὐτὸς ᾠκοδόμησεν τὴν Αιλωθ καὶ ἐπέστρεψεν αὐτὴν τῷ Ιουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ. [23] Ἐν ἔτει πεντεκαιδεκάτῳ τοῦ Αμεσσιου υἱοῦ Ιωας βασιλέως Ιουδα ἐβασίλευσεν Ιεροβοαμ υἱὸς Ιωας ἐπὶ Ισραηλ ἐν Σαμαρείᾳ τεσσαράκοντα καὶ ἓν ἔτος. [24] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [25] αὐτὸς ἀπέστησεν τὸ ὅριον Ισραηλ ἀπὸ εἰσόδου Αιμαθ ἕως τῆς θαλάσσης τῆς Αραβα κατὰ τὸ ῥῆμα κυρίου θεοῦ Ισραηλ, ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ιωνα υἱοῦ Αμαθι τοῦ προφήτου τοῦ ἐκ Γεθχοβερ. [26] ὅτι εἶδεν κύριος τὴν ταπείνωσιν Ισραηλ πικρὰν σφόδρα καὶ ὀλιγοστοὺς συνεχομένους καὶ ἐσπανισμένους καὶ ἐγκαταλελειμμένους, καὶ οὐκ ἦν ὁ βοηθῶν τῷ Ισραηλ. [27] καὶ οὐκ ἐλάλησεν κύριος ἐξαλεῖψαι τὸ σπέρμα Ισραηλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτοὺς διὰ χειρὸς Ιεροβοαμ υἱοῦ Ιωας. [28] καὶ τὰ λοιπὰ τῶν λόγων Ιεροβοαμ καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐπολέμησεν καὶ ὅσα ἐπέστρεψεν τὴν Δαμασκὸν καὶ τὴν Αιμαθ τῷ Ιουδα ἐν Ισραηλ, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [29] καὶ ἐκοιμήθη Ιεροβοαμ μετὰ τῶν πατέρων αὐτοῦ μετὰ βασιλέων Ισραηλ, καὶ ἐβασίλευσεν Αζαριας υἱὸς Αμεσσιου ἀντὶ τοῦ πατρὸς αὐτοῦ.

CHAPTER 15

[1] Ἐν ἔτει εἰκοστῷ καὶ ἑβδόμῳ τῷ Ιεροβοαμ βασιλεῖ Ισραηλ ἐβασίλευσεν Αζαριας υἱὸς Αμεσσιου βασιλέως Ιουδα. [2] υἱὸς ἑκκαίδεκα ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ πεντήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Χαλια ἐξ Ιερουσαλημ. [3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Αμεσσιας ὁ πατὴρ αὐτοῦ· [4] πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. [5] καὶ ἥψατο κύριος τοῦ βασιλέως, καὶ ἦν λελεπρωμένος ἕως ἡμέρας θανάτου αὐτοῦ καὶ ἐβασίλευσεν ἐν οἴκῳ αφφουσωθ, καὶ Ιωαθαμ υἱὸς τοῦ βασιλέως ἐπὶ τῷ οἴκῳ κρίνων τὸν λαὸν τῆς γῆς. [6] καὶ τὰ λοιπὰ τῶν λόγων Αζαριου καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [7] καὶ ἐκοιμήθη Αζαριας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ιωαθαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [8] Ἐν ἔτει τριακοστῷ καὶ ὀγδόῳ τῷ Αζαρια βασιλεῖ Ιουδα ἐβασίλευσεν Ζαχαριας υἱὸς Ιεροβοαμ ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἑξάμηνον. [9] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, καθὰ ἐποίησαν οἱ πατέρες αὐτοῦ· οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [10] καὶ συνεστράφησαν ἐπ᾽ αὐτὸν Σελλουμ υἱὸς Ιαβις καὶ Κεβλααμ καὶ ἐπάταξαν αὐτὸν καὶ ἐθανάτωσαν αὐτόν, καὶ Σελλουμ ἐβασίλευσεν ἀντ αὐτοῦ. [11] καὶ τὰ λοιπὰ τῶν λόγων Ζαχαριου ἰδού ἐστιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ. [12] ὁ λόγος κυρίου, ὃν ἐλάλησεν πρὸς Ιου λέγων Υἱοὶ τέταρτοι καθήσονταί σοι ἐπὶ θρόνου Ισραηλ· καὶ ἐγένετο οὕτως. [13] Καὶ Σελλουμ υἱὸς Ιαβις ἐβασίλευσεν· καὶ ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ Αζαρια βασιλεῖ Ιουδα ἐβασίλευσεν Σελλουμ μῆνα ἡμερῶν ἐν Σαμαρείᾳ. [14] καὶ ἀνέβη Μαναημ υἱὸς Γαδδι ἐκ Θαρσιλα καὶ ἦλθεν εἰς Σαμάρειαν καὶ ἐπάταξεν τὸν Σελλουμ υἱὸν Ιαβις ἐν Σαμαρείᾳ καὶ ἐθανάτωσεν αὐτόν. [15] καὶ τὰ λοιπὰ τῶν λόγων Σελλουμ καὶ ἡ συστροφὴ αὐτοῦ, ἣν συνεστράφη, ἰδού εἰσιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ. [16] τότε ἐπάταξεν Μαναημ τὴν Θερσα καὶ πάντα τὰ ἐν αὐτῇ καὶ τὰ ὅρια αὐτῆς ἀπὸ Θερσα, ὅτι οὐκ ἤνοιξαν αὐτῷ· καὶ ἐπάταξεν αὐτὴν καὶ τὰς ἐν γαστρὶ ἐχούσας ἀνέρρηξεν. [17] Ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ Αζαρια βασιλεῖ Ιουδα καὶ ἐβασίλευσεν Μαναημ υἱὸς Γαδδι ἐπὶ Ισραηλ δέκα ἔτη ἐν Σαμαρείᾳ. [18] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [19] ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Φουλ βασιλεὺς Ἀσσυρίων ἐπὶ

τὴν γῆν, καὶ Μαναημ ἔδωκεν τῷ Φουλ χίλια τάλαντα ἀργυρίου εἶναι τὴν χεῖρα αὐτοῦ μετ᾽ αὐτοῦ. [20] καὶ ἐξήνεγκεν Μαναημ τὸ ἀργύριον ἐπὶ τὸν Ισραηλ, ἐπὶ πᾶν δυνατὸν ἰσχύι, δοῦναι τῷ βασιλεῖ τῶν Ἀσσυρίων, πεντήκοντα σίκλους τῷ ἀνδρὶ τῷ ἑνί· καὶ ἀπέστρεψεν βασιλεὺς Ἀσσυρίων καὶ οὐκ ἔστη ἐκεῖ ἐν τῇ γῇ. [21] καὶ τὰ λοιπὰ τῶν λόγων Μαναημ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ; [22] καὶ ἐκοιμήθη Μαναημ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Φακειας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [23] Ἐν ἔτει πεντηκοστῷ τοῦ Αζαριου βασιλέως Ιουδα ἐβασίλευσεν Φακειας υἱὸς Μαναημ ἐπὶ Ισραηλ ἐν Σαμαρείᾳ δύο ἔτη. [24] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [25] καὶ συνεστράφη ἐπ᾽ αὐτὸν Φακεε υἱὸς Ρομελιου ὁ τριστάτης αὐτοῦ καὶ ἐπάταξεν αὐτὸν ἐν Σαμαρείᾳ ἐναντίον οἴκου τοῦ βασιλέως μετὰ τοῦ Αργοβ καὶ μετὰ τοῦ Αρια, καὶ μετ᾽ αὐτοῦ πεντήκοντα ἄνδρες ἀπὸ τῶν τετρακοσίων· καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ αὐτοῦ. [26] καὶ τὰ λοιπὰ τῶν λόγων Φακειου καὶ πάντα, ὅσα ἐποίησεν, ἰδού εἰσιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ. [27] Ἐν ἔτει πεντηκοστῷ καὶ δευτέρῳ τοῦ Αζαριου βασιλέως Ιουδα ἐβασίλευσεν Φακεε υἱὸς Ρομελιου ἐπὶ Ισραηλ ἐν Σαμαρείᾳ εἴκοσι ἔτη. [28] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. [29] ἐν ταῖς ἡμέραις Φακεε βασιλέως Ισραηλ ἦλθεν Θαγλαθφελλασαρ βασιλεὺς Ἀσσυρίων καὶ ἔλαβεν τὴν Αιν καὶ τὴν Αβελβαιθαμααχα καὶ τὴν Ιανωχ καὶ τὴν Κενεζ καὶ τὴν Ασωρ καὶ τὴν Γαλααδ καὶ τὴν Γαλιλαίαν, πᾶσαν γῆν Νεφθαλι, καὶ ἀπῴκισεν αὐτοὺς εἰς Ἀσσυρίους. [30] καὶ συνέστρεψεν σύστρεμμα Ωσηε υἱὸς Ηλα ἐπὶ Φακεε υἱὸν Ρομελιου καὶ ἐπάταξεν αὐτὸν καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ αὐτοῦ ἐν ἔτει εἰκοστῷ Ιωαθαμ υἱοῦ Αζαριου. [31] καὶ τὰ λοιπὰ τῶν λόγων Φακεε καὶ πάντα, ὅσα ἐποίησεν, ἰδού ἐστιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ. [32] Ἐν ἔτει δευτέρῳ Φακεε υἱοῦ Ρομελιου βασιλέως Ισραηλ ἐβασίλευσεν Ιωαθαμ υἱὸς Αζαριου βασιλέως Ιουδα. [33] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑκκαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιερουσα θυγάτηρ Σαδωκ. [34] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Οζιας ὁ πατὴρ αὐτοῦ· [35] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὑψηλοῖς. αὐτὸς ᾠκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ἐπάνω. [36] καὶ τὰ λοιπὰ τῶν λόγων Ιωαθαμ καὶ πάντα, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [37] ἐν ταῖς ἡμέραις

ἐκείναις ἤρξατο κύριος ἐξαποστέλλειν ἐν Ιουδα τὸν Ραασσων βασιλέα Συρίας καὶ τὸν Φακεε υἱὸν Ρομελιου. [38] καὶ ἐκοιμήθη Ιωαθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Αχαζ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 16

[1] Ἐν ἔτει ἑπτακαιδεκάτῳ Φακεε υἱοῦ Ρομελιου ἐβασίλευσεν Αχαζ υἱὸς Ιωαθαμ βασιλέως Ιουδα. [2] υἱὸς εἴκοσι ἐτῶν ἦν Αχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑκκαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου θεοῦ αὐτοῦ πιστῶς ὡς Δαυιδ ὁ πατὴρ αὐτοῦ [3] καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ βασιλέως Ισραηλ καί γε τὸν υἱὸν αὐτοῦ διῆγεν ἐν πυρὶ κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, [4] καὶ ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὑψηλοῖς καὶ ἐπὶ τῶν βουνῶν καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους. – [5] τότε ἀνέβη Ραασσων βασιλεὺς Συρίας καὶ Φακεε υἱὸς Ρομελιου βασιλεὺς Ισραηλ εἰς Ιερουσαλημ εἰς πόλεμον καὶ ἐπολιόρκουν ἐπὶ Αχαζ καὶ οὐκ ἐδύναντο πολεμεῖν. [6] ἐν τῷ καιρῷ ἐκείνῳ ἐπέστρεψεν Ραασσων βασιλεὺς Συρίας τὴν Αιλαθ τῇ Συρίᾳ καὶ ἐξέβαλεν τοὺς Ιουδαίους ἐξ Αιλαθ, καὶ Ιδουμαῖοι ἦλθον εἰς Αιλαθ καὶ κατῴκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης. [7] καὶ ἀπέστειλεν Αχαζ ἀγγέλους πρὸς Θαγλαθφελλασαρ βασιλέα Ἀσσυρίων λέγων Δοῦλός σου καὶ υἱός σου ἐγώ, ἀνάβηθι καὶ σῶσόν με ἐκ χειρὸς βασιλέως Συρίας καὶ ἐκ χειρὸς βασιλέως Ισραηλ τῶν ἐπανισταμένων ἐπ᾽ ἐμέ. [8] καὶ ἔλαβεν Αχαζ τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ βασιλεῖ δῶρα. [9] καὶ ἤκουσεν αὐτοῦ βασιλεὺς Ἀσσυρίων, καὶ ἀνέβη βασιλεὺς Ἀσσυρίων εἰς Δαμασκὸν καὶ συνέλαβεν αὐτὴν καὶ ἀπῴκισεν αὐτὴν καὶ τὸν Ραασσων ἐθανάτωσεν. – [10] καὶ ἐπορεύθη βασιλεὺς Αχαζ εἰς ἀπαντὴν τῷ Θαγλαθφελλασαρ βασιλεῖ Ἀσσυρίων εἰς Δαμασκόν. καὶ εἶδεν τὸ θυσιαστήριον ἐν Δαμασκῷ, καὶ ἀπέστειλεν ὁ βασιλεὺς Αχαζ πρὸς Ουριαν τὸν ἱερέα τὸ ὁμοίωμα τοῦ θυσιαστηρίου καὶ τὸν ῥυθμὸν αὐτοῦ εἰς πᾶσαν ποίησιν αὐτοῦ· [11] καὶ ᾠκοδόμησεν Ουριας ὁ ἱερεὺς τὸ θυσιαστήριον κατὰ πάντα, ὅσα ἀπέστειλεν ὁ βασιλεὺς Αχαζ ἐκ Δαμασκοῦ. [12] καὶ εἶδεν ὁ βασιλεὺς τὸ θυσιαστήριον καὶ ἀνέβη ἐπ᾽ αὐτὸ [13] καὶ ἐθυμίασεν τὴν ὁλοκαύτωσιν αὐτοῦ καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ καὶ προσέχεεν τὸ αἷμα τῶν εἰρηνικῶν τῶν αὐτοῦ ἐπὶ τὸ θυσιαστήριον. [14] καὶ τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἀπέναντι κυρίου καὶ προσήγαγεν ἀπὸ προσώπου τοῦ οἴκου κυρίου ἀπὸ τοῦ ἀνὰ μέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀνὰ μέσον τοῦ οἴκου κυρίου καὶ ἔδωκεν αὐτὸ ἐπὶ μηρὸν τοῦ θυσιαστηρίου κατὰ βορρᾶν. [15] καὶ ἐνετείλατο ὁ βασιλεὺς Αχαζ τῷ Ουρια τῷ ἱερεῖ λέγων Ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὁλοκαύτωσιν τὴν πρωινὴν καὶ τὴν θυσίαν τὴν ἑσπερινὴν καὶ τὴν ὁλοκαύτωσιν τοῦ βασιλέως καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν ὁλοκαύτωσιν

παντὸς τοῦ λαοῦ καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν καὶ πᾶν αἷμα ὁλοκαυτώσεως καὶ πᾶν αἷμα θυσίας ἐπ᾽ αὐτὸ προσχεεῖς· καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τὸ πρωί. [16] καὶ ἐποίησεν Ουριας ὁ ἱερεὺς κατὰ πάντα, ὅσα ἐνετείλατο αὐτῷ ὁ βασιλεὺς Αχαζ. [17] καὶ συνέκοψεν ὁ βασιλεὺς Αχαζ τὰ συγκλείσματα τῶν μεχωνωθ καὶ μετῆρεν ἀπ᾽ αὐτῶν τὸν λουτῆρα καὶ τὴν θάλασσαν καθεῖλεν ἀπὸ τῶν βοῶν τῶν χαλκῶν τῶν ὑποκάτω αὐτῆς καὶ ἔδωκεν αὐτὴν ἐπὶ βάσιν λιθίνην. [18] καὶ τὸν θεμέλιον τῆς καθέδρας ᾠκοδόμησεν ἐν οἴκῳ κυρίου καὶ τὴν εἴσοδον τοῦ βασιλέως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως Ἀσσυρίων. – [19] καὶ τὰ λοιπὰ τῶν λόγων Αχαζ, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [20] καὶ ἐκοιμήθη Αχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Εζεκιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 17

[1] Ἐν ἔτει δωδεκάτῳ τῷ Αχαζ βασιλεῖ Ιουδα ἐβασίλευσεν Ωσηε υἱὸς Ηλα ἐν Σαμαρείᾳ ἐπὶ Ισραηλ ἐννέα ἔτη. [2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς οἱ βασιλεῖς Ισραηλ, οἳ ἦσαν ἔμπροσθεν αὐτοῦ. [3] ἐπ᾽ αὐτὸν ἀνέβη Σαλαμανασαρ βασιλεὺς Ἀσσυρίων, καὶ ἐγενήθη αὐτῷ Ωσηε δοῦλος καὶ ἐπέστρεψεν αὐτῷ μαναα. [4] καὶ εὗρεν βασιλεὺς Ἀσσυρίων ἐν τῷ Ωσηε ἀδικίαν, ὅτι ἀπέστειλεν ἀγγέλους πρὸς Σηγωρ βασιλέα Αἰγύπτου καὶ οὐκ ἤνεγκεν μαναα τῷ βασιλεῖ Ἀσσυρίων ἐν τῷ ἐνιαυτῷ ἐκείνῳ, καὶ ἐπολιόρκησεν αὐτὸν ὁ βασιλεὺς Ἀσσυρίων καὶ ἔδησεν αὐτὸν ἐν οἴκῳ φυλακῆς. [5] καὶ ἀνέβη ὁ βασιλεὺς Ἀσσυρίων ἐν πάσῃ τῇ γῇ καὶ ἀνέβη εἰς Σαμάρειαν καὶ ἐπολιόρκησεν ἐπ᾽ αὐτὴν τρία ἔτη. [6] ἐν ἔτει ἐνάτῳ Ωσηε συνέλαβεν βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν καὶ ἀπῴκισεν τὸν Ισραηλ εἰς Ἀσσυρίους καὶ κατῴκισεν αὐτοὺς ἐν Αλαε καὶ ἐν Αβωρ, ποταμοῖς Γωζαν, καὶ Ορη Μήδων. – [7] καὶ ἐγένετο ὅτι ἥμαρτον οἱ υἱοὶ Ισραηλ τῷ κυρίῳ θεῷ αὐτῶν τῷ ἀναγαγόντι αὐτοὺς ἐκ γῆς Αἰγύπτου ὑποκάτωθεν χειρὸς Φαραω βασιλέως Αἰγύπτου καὶ ἐφοβήθησαν θεοὺς ἑτέρους [8] καὶ ἐπορεύθησαν τοῖς δικαιώμασιν τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ, καὶ οἱ βασιλεῖς Ισραηλ, ὅσοι ἐποίησαν, [9] καὶ ὅσοι ἠμφιέσαντο οἱ υἱοὶ Ισραηλ λόγους οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν καὶ ᾠκοδόμησαν ἑαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ὀχυρᾶς [10] καὶ ἐστήλωσαν ἑαυτοῖς στήλας καὶ ἄλση ἐπὶ παντὶ βουνῷ ὑψηλῷ καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους [11] καὶ ἐθυμίασαν ἐκεῖ ἐν πᾶσιν ὑψηλοῖς καθὼς τὰ ἔθνη, ἃ ἀπῴκισεν κύριος ἐκ προσώπου αὐτῶν, καὶ ἐποίησαν κοινωνοὺς καὶ ἐχάραξαν τοῦ παροργίσαι τὸν κύριον [12] καὶ ἐλάτρευσαν τοῖς εἰδώλοις, οἷς εἶπεν κύριος αὐτοῖς Οὐ ποιήσετε τὸ ῥῆμα τοῦτο κυρίῳ. [13] καὶ διεμαρτύρατο κύριος ἐν τῷ Ισραηλ καὶ ἐν τῷ Ιουδα ἐν χειρὶ πάντων τῶν προφητῶν αὐτοῦ, παντὸς ὁρῶντος, λέγων Ἀποστράφητε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ φυλάξατε τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ πάντα τὸν νόμον, ὃν ἐνετειλάμην τοῖς πατράσιν ὑμῶν, ὅσα ἀπέστειλα αὐτοῖς ἐν χειρὶ τῶν δούλων μου τῶν προφητῶν. [14] καὶ οὐκ ἤκουσαν καὶ ἐσκλήρυναν τὸν νῶτον αὐτῶν ὑπὲρ τὸν νῶτον τῶν πατέρων αὐτῶν [15] καὶ τὰ μαρτύρια αὐτοῦ, ὅσα διεμαρτύρατο αὐτοῖς, οὐκ ἐφύλαξαν καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν καὶ ὀπίσω τῶν ἐθνῶν τῶν περικύκλῳ αὐτῶν, ὧν ἐνετείλατο αὐτοῖς τοῦ μὴ ποιῆσαι κατὰ ταῦτα· [16] ἐγκατέλιπον τὰς ἐντολὰς κυρίου θεοῦ αὐτῶν καὶ ἐποίησαν ἑαυτοῖς χώνευμα, δύο δαμάλεις, καὶ ἐποίησαν ἄλση καὶ προσεκύνησαν πάσῃ τῇ

δυνάμει τοῦ οὐρανοῦ καὶ ἐλάτρευσαν τῷ Βααλ [17] καὶ διῆγον τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ καὶ ἐμαντεύοντο μαντείας καὶ οἰωνίζοντο καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν. [18] καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ Ισραηλ καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ, καὶ οὐχ ὑπελείφθη πλὴν φυλὴ Ιουδα μονωτάτη. [19] καί γε Ιουδας οὐκ ἐφύλαξεν τὰς ἐντολὰς κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐπορεύθησαν ἐν τοῖς δικαιώμασιν Ισραηλ, οἷς ἐποίησαν, [20] καὶ ἀπεώσαντο τὸν κύριον ἐν παντὶ σπέρματι Ισραηλ, καὶ ἐσάλευσεν αὐτοὺς καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ διαρπαζόντων αὐτούς, ἕως οὗ ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. [21] ὅτι πλὴν Ισραηλ ἐπάνωθεν οἴκου Δαυιδ καὶ ἐβασίλευσαν τὸν Ιεροβοαμ υἱὸν Ναβατ, καὶ ἐξέωσεν Ιεροβοαμ τὸν Ισραηλ ἐξόπισθεν κυρίου καὶ ἐξήμαρτεν αὐτοὺς ἁμαρτίαν μεγάλην· [22] καὶ ἐπορεύθησαν οἱ υἱοὶ Ισραηλ ἐν πάσῃ ἁμαρτίᾳ Ιεροβοαμ, ᾗ ἐποίησεν, οὐκ ἀπέστησαν ἀπ᾽ αὐτῆς, [23] ἕως οὗ μετέστησεν κύριος τὸν Ισραηλ ἀπὸ προσώπου αὐτοῦ, καθὼς ἐλάλησεν κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν προφητῶν, καὶ ἀπῳκίσθη Ισραηλ ἐπάνωθεν τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας ταύτης. [24] Καὶ ἤγαγεν βασιλεὺς Ἀσσυρίων ἐκ Βαβυλῶνος τὸν ἐκ Χουνθα καὶ ἀπὸ Αια καὶ ἀπὸ Αιμαθ καὶ Σεπφαρουαιν, καὶ κατῳκίσθησαν ἐν πόλεσιν Σαμαρείας ἀντὶ τῶν υἱῶν Ισραηλ καὶ ἐκληρονόμησαν τὴν Σαμάρειαν καὶ κατῴκησαν ἐν ταῖς πόλεσιν αὐτῆς. [25] καὶ ἐγένετο ἐν ἀρχῇ τῆς καθέδρας αὐτῶν οὐκ ἐφοβήθησαν τὸν κύριον, καὶ ἀπέστειλεν κύριος ἐν αὐτοῖς τοὺς λέοντας, καὶ ἦσαν ἀποκτέννοντες ἐν αὐτοῖς. [26] καὶ εἶπον τῷ βασιλεῖ Ἀσσυρίων λέγοντες Τὰ ἔθνη, ἃ ἀπῴκισας καὶ ἀντεκάθισας ἐν πόλεσιν Σαμαρείας, οὐκ ἔγνωσαν τὸ κρίμα τοῦ θεοῦ τῆς γῆς, καὶ ἀπέστειλεν εἰς αὐτοὺς τοὺς λέοντας, καὶ ἰδού εἰσιν θανατοῦντες αὐτούς, καθότι οὐκ οἴδασιν τὸ κρίμα τοῦ θεοῦ τῆς γῆς. [27] καὶ ἐνετείλατο ὁ βασιλεὺς Ἀσσυρίων λέγων Ἀπάγετε ἐκεῖθεν καὶ πορευέσθωσαν καὶ κατοικείτωσαν ἐκεῖ καὶ φωτιοῦσιν αὐτοὺς τὸ κρίμα τοῦ θεοῦ τῆς γῆς. [28] καὶ ἤγαγον ἕνα τῶν ἱερέων, ὧν ἀπῴκισαν ἀπὸ Σαμαρείας, καὶ ἐκάθισεν ἐν Βαιθηλ καὶ ἦν φωτίζων αὐτοὺς πῶς φοβηθῶσιν τὸν κύριον. [29] καὶ ἦσαν ποιοῦντες ἔθνη ἔθνη θεοὺς αὐτῶν καὶ ἔθηκαν ἐν οἴκῳ τῶν ὑψηλῶν, ὧν ἐποίησαν οἱ Σαμαρῖται, ἔθνη ἐν ταῖς πόλεσιν αὐτῶν, ἐν αἷς κατῴκουν ἐν αὐταῖς· [30] καὶ οἱ ἄνδρες Βαβυλῶνος ἐποίησαν τὴν Σοκχωθβαινιθ, καὶ οἱ ἄνδρες Χουθ ἐποίησαν τὴν Νηριγελ, καὶ οἱ ἄνδρες Αιμαθ ἐποίησαν τὴν Ασιμαθ, [31] καὶ οἱ Ευαῖοι ἐποίησαν τὴν Εβλαζερ καὶ τὴν Θαρθακ, καὶ οἱ Σεπφαρουαιν κατέκαιον τοὺς υἱοὺς αὐτῶν ἐν πυρὶ τῷ Αδραμελεχ καὶ Ανημελεχ θεοῖς Σεπφαρουαιν. [32] καὶ ἦσαν φοβούμενοι τὸν κύριον καὶ κατῴκισαν τὰ βδελύγματα αὐτῶν ἐν τοῖς οἴκοις τῶν ὑψηλῶν, ἃ ἐποίησαν ἐν Σαμαρείᾳ, ἔθνος ἔθνος ἐν πόλει ἐν ᾗ κατῴκουν ἐν αὐτῇ· καὶ

ἦσαν φοβούμενοι τὸν κύριον καὶ ἐποίησαν ἑαυτοῖς ἱερεῖς τῶν ὑψηλῶν καὶ ἐποίησαν ἑαυτοῖς ἐν οἴκῳ τῶν ὑψηλῶν. [33] τὸν κύριον ἐφοβοῦντο καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἐθνῶν, ὅθεν ἀπῴκισεν αὐτοὺς ἐκεῖθεν. [34] ἕως τῆς ἡμέρας ταύτης αὐτοὶ ἐποίουν κατὰ τὸ κρίμα αὐτῶν· αὐτοὶ φοβοῦνται καὶ αὐτοὶ ποιοῦσιν κατὰ τὰ δικαιώματα αὐτῶν καὶ κατὰ τὴν κρίσιν αὐτῶν καὶ κατὰ τὸν νόμον καὶ κατὰ τὴν ἐντολήν, ἣν ἐνετείλατο κύριος τοῖς υἱοῖς Ιακωβ, οὗ ἔθηκεν τὸ ὄνομα αὐτοῦ Ισραηλ, [35] καὶ διέθετο κύριος μετ᾽ αὐτῶν διαθήκην καὶ ἐνετείλατο αὐτοῖς λέγων Οὐ φοβηθήσεσθε θεοὺς ἑτέρους καὶ οὐ προσκυνήσετε αὐτοῖς καὶ οὐ λατρεύσετε αὐτοῖς καὶ οὐ θυσιάσετε αὐτοῖς, [36] ὅτι ἀλλ᾽ ἢ τῷ κυρίῳ, ὃς ἀνήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου ἐν ἰσχύι μεγάλῃ καὶ ἐν βραχίονι ὑψηλῷ, αὐτὸν φοβηθήσεσθε καὶ αὐτῷ προσκυνήσετε καὶ αὐτῷ θύσετε [37] καὶ τὰ δικαιώματα καὶ τὰ κρίματα καὶ τὸν νόμον καὶ τὰς ἐντολάς, ἃς ἔγραψεν ὑμῖν, φυλάσσεσθε ποιεῖν πάσας τὰς ἡμέρας καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους· [38] καὶ τὴν διαθήκην, ἣν διέθετο μεθ᾽ ὑμῶν, οὐκ ἐπιλήσεσθε καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους, [39] ὅτι ἀλλ᾽ ἢ τὸν κύριον θεὸν ὑμῶν φοβηθήσεσθε, καὶ αὐτὸς ἐξελεῖται ὑμᾶς ἐκ πάντων τῶν ἐχθρῶν ὑμῶν· [40] καὶ οὐκ ἀκούσεσθε ἐπὶ τῷ κρίματι αὐτῶν, ὃ αὐτοὶ ποιοῦσιν. [41] καὶ ἦσαν τὰ ἔθνη ταῦτα φοβούμενοι τὸν κύριον καὶ τοῖς γλυπτοῖς αὐτῶν ἦσαν δουλεύοντες, καί γε οἱ υἱοὶ καὶ οἱ υἱοὶ τῶν υἱῶν αὐτῶν καθὰ ἐποίησαν οἱ πατέρες αὐτῶν ποιοῦσιν ἕως τῆς ἡμέρας ταύτης.

CHAPTER 18

[1] Καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ Ωσηε υἱῷ Ηλα βασιλεῖ Ισραηλ ἐβασίλευσεν Εζεκιας υἱὸς Αχαζ βασιλέως Ιουδα. [2] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αβου θυγάτηρ Ζαχαριου. [3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Δαυιδ ὁ πατὴρ αὐτοῦ. [4] αὐτὸς ἐξῆρεν τὰ ὑψηλὰ καὶ συνέτριψεν πάσας τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ τὸν ὄφιν τὸν χαλκοῦν, ὃν ἐποίησεν Μωϋσῆς, ὅτι ἕως τῶν ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ισραηλ θυμιῶντες αὐτῷ, καὶ ἐκάλεσεν αὐτὸν Νεεσθαν. [5] ἐν κυρίῳ θεῷ Ισραηλ ἤλπισεν, καὶ μετ᾽ αὐτὸν οὐκ ἐγενήθη ὅμοιος αὐτῷ ἐν βασιλεῦσιν Ιουδα καὶ ἐν τοῖς γενομένοις ἔμπροσθεν αὐτοῦ· [6] καὶ ἐκολλήθη τῷ κυρίῳ, οὐκ ἀπέστη ὄπισθεν αὐτοῦ καὶ ἐφύλαξεν τὰς ἐντολὰς αὐτοῦ, ὅσας ἐνετείλατο Μωυσῇ· [7] καὶ ἦν κύριος μετ᾽ αὐτοῦ, ἐν πᾶσιν, οἷς ἐποίει, συνῆκεν. καὶ ἠθέτησεν ἐν τῷ βασιλεῖ Ἀσσυρίων καὶ οὐκ ἐδούλευσεν αὐτῷ. [8] αὐτὸς ἐπάταξεν τοὺς ἀλλοφύλους ἕως Γάζης καὶ ἕως ὁρίου αὐτῆς ἀπὸ πύργου φυλασσόντων καὶ ἕως πόλεως ὀχυρᾶς. [9] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ Εζεκια [αὐτὸς ἐνιαυτὸς ὁ ἕβδομος τῷ Ωσηε υἱῷ Ηλα βασιλεῖ Ισραηλ] ἀνέβη Σαλαμανασσαρ βασιλεὺς Ἀσσυρίων ἐπὶ Σαμάρειαν καὶ ἐπολιόρκει ἐπ᾽ αὐτήν· [10] καὶ κατελάβετο αὐτὴν ἀπὸ τέλους τριῶν ἐτῶν ἐν ἔτει ἕκτῳ τῷ Εζεκια [αὐτὸς ἐνιαυτὸς ἕνατος τῷ Ωσηε βασιλεῖ Ισραηλ], καὶ συνελήμφθη Σαμάρεια. [11] καὶ ἀπῴκισεν βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν εἰς Ἀσσυρίους καὶ ἔθηκεν αὐτοὺς ἐν Αλαε καὶ ἐν Αβωρ ποταμῷ Γωζαν καὶ Ορη Μήδων, [12] ἀνθ᾽ ὧν ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ παρέβησαν τὴν διαθήκην αὐτοῦ, πάντα ὅσα ἐνετείλατο Μωϋσῆς ὁ δοῦλος κυρίου, καὶ οὐκ ἤκουσαν καὶ οὐκ ἐποίησαν. [13] Καὶ τῷ τεσσαρεσκαιδεκάτῳ ἔτει βασιλεῖ Εζεκιου ἀνέβη Σενναχηριμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις Ιουδα τὰς ὀχυρὰς καὶ συνέλαβεν αὐτάς. [14] καὶ ἀπέστειλεν Εζεκιας βασιλεὺς Ιουδα ἀγγέλους πρὸς βασιλέα Ἀσσυρίων εἰς Λαχις λέγων Ἡμάρτηκα, ἀποστράφητι ἀπ᾽ ἐμοῦ· ὃ ἐὰν ἐπιθῇς ἐπ᾽ ἐμέ, βαστάσω. καὶ ἐπέθηκεν ὁ βασιλεὺς Ἀσσυρίων ἐπὶ Εζεκιαν βασιλέα Ιουδα τριακόσια τάλαντα ἀργυρίου καὶ τριάκοντα τάλαντα χρυσίου. [15] καὶ ἔδωκεν Εζεκιας πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως. [16] ἐν τῷ καιρῷ ἐκείνῳ συνέκοψεν Εζεκιας τὰς θύρας ναοῦ κυρίου καὶ τὰ ἐστηριγμένα, ἃ ἐχρύσωσεν Εζεκιας βασιλεὺς Ιουδα, καὶ ἔδωκεν αὐτὰ βασιλεῖ Ἀσσυρίων. [17] Καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων τὸν Θαρθαν καὶ τὸν Ραφις καὶ τὸν Ραψακην ἐκ Λαχις πρὸς τὸν βασιλέα

Εζεκιαν ἐν δυνάμει βαρείᾳ ἐπὶ Ιερουσαλημ, καὶ ἀνέβησαν καὶ ἦλθον εἰς Ιερουσαλημ καὶ ἔστησαν ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω, ἥ ἐστιν ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως. [18] καὶ ἐβόησαν πρὸς Εζεκιαν, καὶ ἐξῆλθον πρὸς αὐτὸν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμιμνήσκων. [19] καὶ εἶπεν πρὸς αὐτοὺς Ραψακης Εἴπατε δὴ πρὸς Εζεκιαν Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων Τίς ἡ πεποίθησις αὕτη, ἣν πέποιθας; [20] εἶπας Πλὴν λόγοι χειλέων βουλὴ καὶ δύναμις εἰς πόλεμον. νῦν οὖν τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί; [21] νῦν ἰδοὺ πέποιθας σαυτῷ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ᾽ Αἴγυπτον· ὃς ἂν στηριχθῇ ἀνὴρ ἐπ᾽ αὐτήν, καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ καὶ τρήσει αὐτήν· οὕτως Φαραω βασιλεὺς Αἰγύπτου πᾶσιν τοῖς πεποιθόσιν ἐπ᾽ αὐτόν. [22] καὶ ὅτι εἶπας πρός με Ἐπὶ κύριον θεὸν πεποίθαμεν· οὐχὶ αὐτὸς οὗτος, οὗ ἀπέστησεν Εζεκιας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ καὶ εἶπεν τῷ Ιουδα καὶ τῇ Ιερουσαλημ Ἐνώπιον τοῦ θυσιαστηρίου τούτου προσκυνήσετε ἐν Ιερουσαλημ; [23] καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, καὶ δώσω σοι δισχιλίους ἵππους, εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐπ᾽ αὐτούς. [24] καὶ πῶς ἀποστρέψεις τὸ πρόσωπον τοπάρχου ἑνὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων; καὶ ἤλπισας σαυτῷ ἐπ᾽ Αἴγυπτον εἰς ἅρματα καὶ ἱππεῖς. [25] καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τοῦτον τοῦ διαφθεῖραι αὐτόν; κύριος εἶπεν πρός με Ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν. [26] καὶ εἶπεν Ελιακιμ υἱὸς Χελκιου καὶ Σομνας καὶ Ιωας πρὸς Ραψακην Λάλησον δὴ πρὸς τοὺς παῖδάς σου Συριστί, ὅτι ἀκούομεν ἡμεῖς, καὶ οὐ λαλήσεις μεθ᾽ ἡμῶν Ιουδαιστί, καὶ ἵνα τί λαλεῖς ἐν τοῖς ὠσὶν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους; [27] καὶ εἶπεν πρὸς αὐτοὺς Ραψακης Μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστειλέν με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους; οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους τοῦ φαγεῖν τὴν κόπρον αὐτῶν καὶ πιεῖν τὸ οὖρον αὐτῶν μεθ᾽ ὑμῶν ἅμα; [28] καὶ ἔστη Ραψακης καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ καὶ ἐλάλησεν καὶ εἶπεν Ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως Ἀσσυρίων [29] Τάδε λέγει ὁ βασιλεύς Μὴ ἐπαιρέτω ὑμᾶς Εζεκιας λόγοις, ὅτι οὐ μὴ δύνηται ὑμᾶς ἐξελέσθαι ἐκ χειρός μου. [30] καὶ μὴ ἐπελπιζέτω ὑμᾶς Εζεκιας πρὸς κύριον λέγων Ἐξαιρούμενος ἐξελεῖται ἡμᾶς κύριος, οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων. [31] μὴ ἀκούετε Εζεκιου, ὅτι τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων Ποιήσατε μετ᾽ ἐμοῦ εὐλογίαν καὶ ἐξέλθατε πρός με, καὶ πίεται ἀνὴρ τὴν ἄμπελον αὐτοῦ καὶ ἀνὴρ τὴν συκῆν αὐτοῦ φάγεται καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ, [32] ἕως ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς γῆ ὑμῶν, γῆ σίτου καὶ οἴνου καὶ ἄρτου καὶ ἀμπελώνων, γῆ ἐλαίας ἐλαίου καὶ μέλιτος, καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε. καὶ μὴ ἀκούετε

Εζεκιου, ὅτι ἀπατᾷ ὑμᾶς λέγων Κύριος ῥύσεται ἡμᾶς. [33] μὴ ῥυόμενοι ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων; [34] ποῦ ἐστιν ὁ θεὸς Αιμαθ καὶ Αρφαδ; ποῦ ἐστιν ὁ θεὸς Σεπφαρουαιν; καὶ ὅτι ἐξείλαντο Σαμάρειαν ἐκ χειρός μου; [35] τίς ἐν πᾶσιν τοῖς θεοῖς τῶν γαιῶν, οἳ ἐξείλαντο τὰς γᾶς αὐτῶν ἐκ χειρός μου, ὅτι ἐξελεῖται κύριος τὴν Ιερουσαλημ ἐκ χειρός μου; [36] καὶ ἐκώφευσαν καὶ οὐκ ἀπεκρίθησαν αὐτῷ λόγον, ὅτι ἐντολὴ τοῦ βασιλέως λέγων Οὐκ ἀποκριθήσεσθε αὐτῷ. [37] Καὶ εἰσῆλθεν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμιμνήσκων πρὸς Εζεκιαν διερρηχότες τὰ ἱμάτια καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους Ραψακου.

CHAPTER 19

[1] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Εζεκιας, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ εἰσῆλθεν εἰς οἶκον κυρίου. [2] καὶ ἀπέστειλεν Ελιακιμ τὸν οἰκονόμον καὶ Σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ησαιαν τὸν προφήτην υἱὸν Αμως, [3] καὶ εἶπον πρὸς αὐτόν Τάδε λέγει Εζεκιας Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη, ὅτι ἦλθον υἱοὶ ἕως ὠδίνων, καὶ ἰσχὺς οὐκ ἔστιν τῇ τικτούσῃ· [4] εἴ πως εἰσακούσεται κύριος ὁ θεός σου πάντας τοὺς λόγους Ραψακου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις, οἷς ἤκουσεν κύριος ὁ θεός σου, καὶ λήμψῃ προσευχὴν περὶ τοῦ λείμματος τοῦ εὑρισκομένου. [5] καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως Εζεκιου πρὸς Ησαιαν, [6] καὶ εἶπεν αὐτοῖς Ησαιας Τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν Τάδε λέγει κύριος Μὴ φοβηθῇς ἀπὸ τῶν λόγων, ὧν ἤκουσας, ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως Ἀσσυρίων· [7] ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ ἀκούσεται ἀγγελίαν καὶ ἀποστραφήσεται εἰς τὴν γῆν αὐτοῦ, καὶ καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ ἐν τῇ γῇ αὐτοῦ. [8] Καὶ ἐπέστρεψεν Ραψακης καὶ εὗρεν τὸν βασιλέα Ἀσσυρίων πολεμοῦντα ἐπὶ Λομνα, ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχις· [9] καὶ ἤκουσεν περὶ Θαρακα βασιλέως Αἰθιόπων λέγων Ἰδοὺ ἐξῆλθεν πολεμεῖν μετὰ σοῦ. καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Εζεκιαν λέγων [10] Μὴ ἐπαιρέτω σε ὁ θεός σου, ἐφ’ ᾧ σὺ πέποιθας ἐπ’ αὐτῷ λέγων Οὐ μὴ παραδοθῇ Ιερουσαλημ εἰς χεῖρας βασιλέως Ἀσσυρίων. [11] ἰδοὺ σὺ ἤκουσας πάντα, ὅσα ἐποίησαν βασιλεῖς Ἀσσυρίων πάσαις ταῖς γαῖς τοῦ ἀναθεματίσαι αὐτάς· καὶ σὺ ῥυσθήσῃ; [12] μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς διέφθειραν οἱ πατέρες μου, τήν τε Γωζαν καὶ τὴν Χαρραν καὶ Ραφες καὶ υἱοὺς Εδεμ τοὺς ἐν Θαεσθεν; [13] ποῦ ἐστιν ὁ βασιλεὺς Αιμαθ καὶ ὁ βασιλεὺς Αρφαδ; καὶ ποῦ ἐστιν Σεπφαρουαιν, Ανα καὶ Αυα; – [14] καὶ ἔλαβεν Εζεκιας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων καὶ ἀνέγνω αὐτά· καὶ ἀνέβη εἰς οἶκον κυρίου καὶ ἀνέπτυξεν αὐτὰ Εζεκιας ἐναντίον κυρίου [15] καὶ εἶπεν Κύριε ὁ θεὸς Ισραηλ ὁ καθήμενος ἐπὶ τῶν χερουβιν, σὺ εἶ ὁ θεὸς μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν. [16] κλῖνον, κύριε, τὸ οὖς σου καὶ ἄκουσον· ἄνοιξον, κύριε, τοὺς ὀφθαλμούς σου καὶ ἰδὲ καὶ ἄκουσον τοὺς λόγους Σενναχηριμ, οὓς ἀπέστειλεν ὀνειδίζειν θεὸν ζῶντα. [17] ὅτι ἀληθείᾳ, κύριε, ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὰ ἔθνη [18] καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ, ὅτι οὐ θεοί εἰσιν, ἀλλ’ ἢ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθοι, καὶ

ἀπώλεσαν αὐτούς. [19] καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ γνώσονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ κύριος ὁ θεὸς μόνος. [20] Καὶ ἀπέστειλεν Ησαιας υἱὸς Αμως πρὸς Εζεκιαν λέγων Τάδε λέγει κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ισραηλ Ἃ προσηύξω πρός με περὶ Σενναχηριμ βασιλέως Ἀσσυρίων, ἤκουσα. [21] οὗτος ὁ λόγος, ὃν ἐλάλησεν κύριος ἐπ᾽ αὐτόν Ἐξουδένησέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σιων, ἐπὶ σοὶ κεφαλὴν αὐτῆς ἐκίνησεν θυγάτηρ Ιερουσαλημ. [22] τίνα ὠνείδισας καὶ ἐβλασφήμησας; καὶ ἐπὶ τίνα ὕψωσας φωνήν; καὶ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ Ισραηλ. [23] ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριον καὶ εἶπας Ἐν τῷ πλήθει τῶν ἁρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὀρέων, μηροὺς τοῦ Λιβάνου, καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσων αὐτοῦ, καὶ ἦλθον εἰς μελον τέλους αὐτοῦ, δρυμοῦ Καρμήλου αὐτοῦ. [24] ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια καὶ ἐξηρήμωσα τῷ ἴχνει τοῦ ποδός μου πάντας ποταμοὺς περιοχῆς. [25] ἔπλασα αὐτήν, νῦν ἤγαγον αὐτήν, καὶ ἐγενήθη εἰς ἐπάρσεις ἀποικεσιῶν μαχίμων, πόλεις ὀχυράς. [26] καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἠσθένησαν τῇ χειρί, ἔπτηξαν καὶ κατῃσχύνθησαν, ἐγένοντο χόρτος ἀγροῦ ἢ χλωρὰ βοτάνη, χλόη δωμάτων καὶ πάτημα ἀπέναντι ἑστηκότος. [27] καὶ τὴν καθέδραν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἔγνων καὶ τὸν θυμόν σου ἐπ᾽ ἐμέ. [28] διὰ τὸ ὀργισθῆναί σε ἐπ᾽ ἐμὲ καὶ τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὠσίν μου καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου καὶ χαλινὸν ἐν τοῖς χείλεσίν σου καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ, ᾗ ἦλθες ἐν αὐτῇ. [29] καὶ τοῦτό σοι τὸ σημεῖον· φάγῃ τοῦτον τὸν ἐνιαυτὸν αὐτόματα καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα· καὶ ἔτι τρίτῳ σπορὰ καὶ ἄμητος καὶ φυτεία ἀμπελώνων, καὶ φάγεσθε τὸν καρπὸν αὐτῶν. [30] καὶ προσθήσει τὸ διασεσῳσμένον οἴκου Ιουδα τὸ ὑπολειφθὲν ῥίζαν κάτω καὶ ποιήσει καρπὸν ἄνω. [31] ὅτι ἐξ Ιερουσαλημ ἐξελεύσεται κατάλειμμα καὶ ἀνασῳζόμενος ἐξ ὄρους Σιων· ὁ ζῆλος κυρίου τῶν δυνάμεων ποιήσει τοῦτο. [32] οὐχ οὕτως· τάδε λέγει κύριος πρὸς βασιλέα Ἀσσυρίων Οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην καὶ οὐ τοξεύσει ἐκεῖ βέλος, καὶ οὐ προφθάσει αὐτὴν θυρεός, καὶ οὐ μὴ ἐκχέῃ πρὸς αὐτὴν πρόσχωμα· [33] τῇ ὁδῷ, ᾗ ἦλθεν, ἐν αὐτῇ ἀποστραφήσεται καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται, λέγει κύριος. [34] καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι᾽ ἐμὲ καὶ διὰ Δαυιδ τὸν δοῦλόν μου. [35] Καὶ ἐγένετο ἕως νυκτὸς καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας· καὶ ὤρθρισαν τὸ πρωί, καὶ ἰδοὺ πάντες σώματα νεκρά. [36] καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν Σενναχηριμ βασιλεὺς Ἀσσυρίων καὶ ᾤκησεν ἐν Νινευη. [37] καὶ ἐγένετο αὐτοῦ προσκυνοῦντος ἐν οἴκῳ Νεσεραχ θεοῦ αὐτοῦ καὶ Αδραμελεχ καὶ Σαρασαρ οἱ υἱοὶ αὐτοῦ

ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ, καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Αραρατ· καὶ ἐβασίλευσεν Ασορδαν ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 20

[1] Ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν Εζεκιας εἰς θάνατον. καὶ εἰσῆλθεν πρὸς αὐτὸν Ησαιας υἱὸς Αμως ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Ἔντειλαι τῷ οἴκῳ σου, ὅτι ἀποθνῄσκεις σὺ καὶ οὐ ζήσῃ. [2] καὶ ἀπέστρεψεν Εζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ ηὔξατο πρὸς κύριον λέγων [3] Ὦ δή, κύριε, μνήσθητι δὴ ὅσα περιεπάτησα ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν καρδίᾳ πλήρει καὶ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα. καὶ ἔκλαυσεν Εζεκιας κλαυθμῷ μεγάλῳ. [4] καὶ ἦν Ησαιας ἐν τῇ αὐλῇ τῇ μέσῃ, καὶ ῥῆμα κυρίου ἐγένετο πρὸς αὐτὸν λέγων [5] Ἐπίστρεψον καὶ ἐρεῖς πρὸς Εζεκιαν τὸν ἡγούμενον τοῦ λαοῦ μου Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἤκουσα τῆς προσευχῆς σου, εἶδον τὰ δάκρυά σου· ἰδοὺ ἐγὼ ἰάσομαί σε, τῇ ἡμέρᾳ τῇ τρίτῃ ἀναβήσῃ εἰς οἶκον κυρίου, [6] καὶ προσθήσω ἐπὶ τὰς ἡμέρας σου πέντε καὶ δέκα ἔτη καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ τὴν πόλιν ταύτην καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι’ ἐμὲ καὶ διὰ Δαυιδ τὸν δοῦλόν μου. [7] καὶ εἶπεν Λαβέτωσαν παλάθην σύκων καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος, καὶ ὑγιάσει. [8] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Τί τὸ σημεῖον ὅτι ἰάσεταί με κύριος καὶ ἀναβήσομαι εἰς οἶκον κυρίου τῇ ἡμέρᾳ τῇ τρίτῃ; [9] καὶ εἶπεν Ησαιας Τοῦτο τὸ σημεῖον παρὰ κυρίου ὅτι ποιήσει κύριος τὸν λόγον, ὃν ἐλάλησεν· πορεύσεται ἡ σκιὰ δέκα βαθμούς, ἐὰν ἐπιστρέφῃ δέκα βαθμούς. [10] καὶ εἶπεν Εζεκιας Κοῦφον τὴν σκιὰν κλῖναι δέκα βαθμούς· οὐχί, ἀλλ’ ἐπιστραφήτω ἡ σκιὰ δέκα βαθμοὺς εἰς τὰ ὀπίσω. [11] καὶ ἐβόησεν Ησαιας ὁ προφήτης πρὸς κύριον, καὶ ἐπέστρεψεν ἡ σκιὰ ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμούς. [12] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδαχβαλαδαν υἱὸς Βαλαδαν βασιλεὺς Βαβυλῶνος βιβλία καὶ μαναα πρὸς Εζεκιαν, ὅτι ἤκουσεν ὅτι ἠρρώστησεν Εζεκιας. [13] καὶ ἐχάρη ἐπ’ αὐτοῖς Εζεκιας καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεχωθα, τὸ ἀργύριον καὶ τὸ χρυσίον, τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν, καὶ τὸν οἶκον τῶν σκευῶν καὶ ὅσα ηὑρέθη ἐν τοῖς θησαυροῖς αὐτοῦ· οὐκ ἦν λόγος, ὃν οὐκ ἔδειξεν αὐτοῖς Εζεκιας ἐν τῷ οἴκῳ αὐτοῦ καὶ ἐν πάσῃ τῇ ἐξουσίᾳ αὐτοῦ. [14] καὶ εἰσῆλθεν Ησαιας ὁ προφήτης πρὸς τὸν βασιλέα Εζεκιαν καὶ εἶπεν πρὸς αὐτόν Τί ἐλάλησαν οἱ ἄνδρες οὗτοι καὶ πόθεν ἥκασιν πρὸς σέ; καὶ εἶπεν Εζεκιας Ἐκ γῆς πόρρωθεν ἥκασιν πρός με, ἐκ Βαβυλῶνος. [15] καὶ εἶπεν Τί εἶδον ἐν τῷ οἴκῳ σου; καὶ εἶπεν Πάντα, ὅσα ἐν τῷ οἴκῳ μου, εἶδον· οὐκ ἦν ἐν τῷ οἴκῳ μου ὃ οὐκ ἔδειξα αὐτοῖς, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου. [16] καὶ εἶπεν Ησαιας πρὸς Εζεκιαν Ἄκουσον λόγον κυρίου [17] Ἰδοὺ ἡμέραι ἔρχονται καὶ λημφθήσεται πάντα τὰ ἐν τῷ οἴκῳ

σου καὶ ὅσα ἐθησαύρισαν οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς Βαβυλῶνα· καὶ οὐχ ὑπολειφθήσεται ῥῆμα, ὃ εἶπεν κύριος· [18] καὶ οἱ υἱοί σου, οἳ ἐξελεύσονται ἐκ σοῦ, οὓς γεννήσεις, λήμψεται, καὶ ἔσονται εὐνοῦχοι ἐν τῷ οἴκῳ τοῦ βασιλέως Βαβυλῶνος. [19] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Ἀγαθὸς ὁ λόγος κυρίου, ὃν ἐλάλησεν· ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου. [20] Καὶ τὰ λοιπὰ τῶν λόγων Εζεκιου καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ ὅσα ἐποίησεν, τὴν κρήνην καὶ τὸν ὑδραγωγὸν καὶ εἰσήνεγκεν τὸ ὕδωρ εἰς τὴν πόλιν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [21] καὶ ἐκοιμήθη Εζεκιας μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Μανασσης υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 21

[1] Υἱὸς δώδεκα ἐτῶν Μανασσης ἐν τῷ βασιλεύειν αὐτὸν καὶ πεντήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Οψιβα. [2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, [3] καὶ ἐπέστρεψεν καὶ ᾠκοδόμησεν τὰ ὑψηλά, ἃ κατέσπασεν Εζεκιας ὁ πατὴρ αὐτοῦ, καὶ ἀνέστησεν θυσιαστήριον τῇ Βααλ καὶ ἐποίησεν ἄλση, καθὼς ἐποίησεν Αχααβ βασιλεὺς Ισραηλ, καὶ προσεκύνησεν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐδούλευσεν αὐτοῖς [4] καὶ ᾠκοδόμησεν θυσιαστήριον ἐν οἴκῳ κυρίου, ὡς εἶπεν Ἐν Ιερουσαλημ θήσω τὸ ὄνομά μου, [5] καὶ ᾠκοδόμησεν θυσιαστήριον πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου [6] καὶ διῆγεν τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ καὶ ἐκληδονίζετο καὶ οἰωνίζετο καὶ ἐποίησεν θελητὴν καὶ γνώστας· ἐπλήθυνεν τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν. [7] καὶ ἔθηκεν τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ, ᾧ εἶπεν κύριος πρὸς Δαυιδ καὶ πρὸς Σαλωμων τὸν υἱὸν αὐτοῦ Ἐν τῷ οἴκῳ τούτῳ καὶ ἐν Ιερουσαλημ, ᾗ ἐξελεξάμην ἐκ πασῶν φυλῶν Ισραηλ, καὶ θήσω τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα [8] καὶ οὐ προσθήσω τοῦ σαλεῦσαι τὸν πόδα Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν αὐτῶν, οἵτινες φυλάξουσιν πάντα, ὅσα ἐνετειλάμην κατὰ πᾶσαν τὴν ἐντολήν, ἣν ἐνετείλατο αὐτοῖς ὁ δοῦλός μου Μωϋσῆς. [9] καὶ οὐκ ἤκουσαν, καὶ ἐπλάνησεν αὐτοὺς Μανασσης τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ὑπὲρ τὰ ἔθνη, ἃ ἠφάνισεν κύριος ἐκ προσώπου υἱῶν Ισραηλ. [10] καὶ ἐλάλησεν κύριος ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν λέγων [11] Ἀνθ ὧν ὅσα ἐποίησεν Μανασσης ὁ βασιλεὺς Ιουδα τὰ βδελύγματα ταῦτα τὰ πονηρὰ ἀπὸ πάντων, ὧν ἐποίησεν ὁ Αμορραῖος ὁ ἔμπροσθεν, καὶ ἐξήμαρτεν καί γε Ιουδα ἐν τοῖς εἰδώλοις αὐτῶν, [12] οὐχ οὕτως, τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ φέρω κακὰ ἐπὶ Ιερουσαλημ καὶ ἐπὶ Ιουδα, ὥστε παντὸς ἀκούοντος ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ, [13] καὶ ἐκτενῶ ἐπὶ Ιερουσαλημ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Αχααβ καὶ ἀπαλείψω τὴν Ιερουσαλημ, καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ, [14] καὶ ἀπώσομαι τὸ ὑπόλειμμα τῆς κληρονομίας μου καὶ παραδώσω αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ ἔσονται εἰς διαρπαγὴν καὶ εἰς προνομὴν πᾶσιν τοῖς ἐχθροῖς αὐτῶν, [15] ἀνθ’ ὧν ὅσα ἐποίησαν τὸ πονηρὸν ἐν ὀφθαλμοῖς μου καὶ ἦσαν παροργίζοντές με ἀπὸ τῆς ἡμέρας, ἧς ἐξήγαγον τοὺς πατέρας αὐτῶν ἐξ Αἰγύπτου, καὶ ἕως τῆς ἡμέρας ταύτης. [16] καί γε αἷμα ἀθῷον ἐξέχεεν Μανασσης πολὺ σφόδρα, ἕως οὗ ἔπλησεν τὴν

Ιερουσαλημ στόμα εἰς στόμα, πλὴν τῶν ἁμαρτιῶν αὐτοῦ, ὧν ἐξήμαρτεν τὸν Ιουδαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου. [17] καὶ τὰ λοιπὰ τῶν λόγων Μανασση καὶ πάντα, ὅσα ἐποίησεν, καὶ ἡ ἁμαρτία αὐτοῦ, ἣν ἥμαρτεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [18] καὶ ἐκοιμήθη Μανασσης μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν τῷ κήπῳ τοῦ οἴκου αὐτοῦ, ἐν κήπῳ Οζα, καὶ ἐβασίλευσεν Αμων υἱὸς αὐτοῦ ἀντ αὐτοῦ. [19] Υἱὸς εἴκοσι καὶ δύο ἐτῶν Αμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μεσολλαμ θυγάτηρ Αρους ἐξ Ιετεβα. [20] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, καθὼς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ, [21] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ, ᾗ ἐπορεύθη ὁ πατὴρ αὐτοῦ, καὶ ἐλάτρευσεν τοῖς εἰδώλοις, οἷς ἐλάτρευσεν ὁ πατὴρ αὐτοῦ, καὶ προσεκύνησεν αὐτοῖς [22] καὶ ἐγκατέλιπεν τὸν κύριον θεὸν τῶν πατέρων αὐτοῦ καὶ οὐκ ἐπορεύθη ἐν ὁδῷ κυρίου. [23] καὶ συνεστράφησαν οἱ παῖδες Αμων πρὸς αὐτὸν καὶ ἐθανάτωσαν τὸν βασιλέα ἐν τῷ οἴκῳ αὐτοῦ. [24] καὶ ἐπάταξεν πᾶς ὁ λαὸς τῆς γῆς πάντας τοὺς συστραφέντας ἐπὶ τὸν βασιλέα Αμων, καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν Ιωσιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ. [25] καὶ τὰ λοιπὰ τῶν λόγων Αμων, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [26] καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν τῷ κήπῳ Οζα, καὶ ἐβασίλευσεν Ιωσιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 22

[1] Υἱὸς ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεύειν αὐτὸν καὶ τριάκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιεδιδα θυγάτηρ Εδεια ἐκ Βασουρωθ. [2] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Δαυιδ τοῦ πατρὸς αὐτοῦ, οὐκ ἀπέστη δεξιὰ ἢ ἀριστερά. [3] Καὶ ἐγενήθη ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῷ βασιλεῖ Ιωσια ἐν τῷ μηνὶ τῷ ὀγδόῳ ἀπέστειλεν ὁ βασιλεὺς τὸν Σαφφαν υἱὸν Εσελιου υἱοῦ Μεσολλαμ τὸν γραμματέα οἴκου κυρίου λέγων [4] Ἀνάβηθι πρὸς Χελκιαν τὸν ἱερέα τὸν μέγαν καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ κυρίου, ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ, [5] καὶ δότωσαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου. καὶ ἔδωκεν αὐτὸ τοῖς ποιοῦσιν τὰ ἔργα τοῖς ἐν οἴκῳ κυρίου τοῦ κατισχῦσαι τὸ βεδεκ τοῦ οἴκου, [6] τοῖς τέκτοσιν καὶ τοῖς οἰκοδόμοις καὶ τοῖς τειχισταῖς, καὶ τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοὺς τοῦ κραταιῶσαι τὸ βεδεκ τοῦ οἴκου· [7] πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς, ὅτι ἐν πίστει αὐτοὶ ποιοῦσιν. [8] καὶ εἶπεν Χελκιας ὁ ἱερεὺς ὁ μέγας πρὸς Σαφφαν τὸν γραμματέα Βιβλίον τοῦ νόμου εὗρον ἐν οἴκῳ κυρίου· καὶ ἔδωκεν Χελκιας τὸ βιβλίον πρὸς Σαφφαν, καὶ ἀνέγνω αὐτό. [9] καὶ εἰσήνεγκεν πρὸς τὸν βασιλέα Ιωσιαν καὶ ἐπέστρεψεν τῷ βασιλεῖ ῥῆμα καὶ εἶπεν Ἐχώνευσαν οἱ δοῦλοί σου τὸ ἀργύριον τὸ εὑρεθὲν ἐν τῷ οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου. [10] καὶ εἶπεν Σαφφαν ὁ γραμματεὺς πρὸς τὸν βασιλέα λέγων Βιβλίον ἔδωκέν μοι Χελκιας ὁ ἱερεύς· καὶ ἀνέγνω αὐτὸ Σαφφαν ἐνώπιον τοῦ βασιλέως. [11] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ βιβλίου τοῦ νόμου, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ. [12] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια τῷ ἱερεῖ καὶ τῷ Αχικαμ υἱῷ Σαφφαν καὶ τῷ Αχοβωρ υἱῷ Μιχαιου καὶ τῷ Σαφφαν τῷ γραμματεῖ καὶ τῷ Ασαια δούλῳ τοῦ βασιλέως λέγων [13] Δεῦτε ἐκζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ λαοῦ καὶ περὶ παντὸς τοῦ Ιουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος τούτου, ὅτι μεγάλη ἡ ὀργὴ κυρίου ἡ ἐκκεκαυμένη ἐν ἡμῖν ὑπὲρ οὗ οὐκ ἤκουσαν οἱ πατέρες ἡμῶν τῶν λόγων τοῦ βιβλίου τούτου τοῦ ποιεῖν κατὰ πάντα τὰ γεγραμμένα καθ’ ἡμῶν. [14] καὶ ἐπορεύθη Χελκιας ὁ ἱερεὺς καὶ Αχικαμ καὶ Αχοβωρ καὶ Σαφφαν καὶ Ασαιας πρὸς Ολδαν τὴν προφῆτιν γυναῖκα Σελλημ υἱοῦ Θεκουε υἱοῦ Αραας τοῦ ἱματιοφύλακος, καὶ αὐτὴ κατῴκει ἐν Ιερουσαλημ ἐν τῇ μασενα, καὶ ἐλάλησαν πρὸς αὐτήν. [15] καὶ εἶπεν αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Εἴπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς πρός με [16]

Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτόν, πάντας τοὺς λόγους τοῦ βιβλίου, οὓς ἀνέγνω βασιλεὺς Ιουδα, [17] ἀνθ᾽ ὧν ἐγκατέλιπόν με καὶ ἐθυμίων θεοῖς ἑτέροις, ὅπως παροργίσωσίν με ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν, καὶ ἐκκαυθήσεται ὁ θυμός μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται. [18] καὶ πρὸς βασιλέα Ιουδα τὸν ἀποστείλαντα ὑμᾶς ἐπιζητῆσαι τὸν κύριον τάδε ἐρεῖτε πρὸς αὐτόν Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Οἱ λόγοι, οὓς ἤκουσας, [19] ἀνθ᾽ ὧν ὅτι ἠπαλύνθη ἡ καρδία σου καὶ ἐνετράπης ἀπὸ προσώπου κυρίου, ὡς ἤκουσας ὅσα ἐλάλησα ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτὸν τοῦ εἶναι εἰς ἀφανισμὸν καὶ εἰς κατάραν, καὶ διέρρηξας τὰ ἱμάτιά σου καὶ ἔκλαυσας ἐνώπιον ἐμοῦ, καί γε ἐγὼ ἤκουσα, λέγει κύριος. [20] οὐχ οὕτως· ἰδοὺ ἐγὼ προστίθημί σε πρὸς τοὺς πατέρας σου, καὶ συναχθήσῃ εἰς τὸν τάφον σου ἐν εἰρήνῃ, καὶ οὐκ ὀφθήσεται ἐν τοῖς ὀφθαλμοῖς σου ἐν πᾶσιν τοῖς κακοῖς, οἷς ἐγώ εἰμι ἐπάγω ἐπὶ τὸν τόπον τοῦτον. καὶ ἐπέστρεψαν τῷ βασιλεῖ τὸ ῥῆμα.

CHAPTER 23

[1] Καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς πρεσβυτέρους Ιουδα καὶ Ιερουσαλημ. [2] καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς ἀνὴρ Ιουδα καὶ πάντες οἱ κατοικοῦντες ἐν Ιερουσαλημ μετ᾽ αὐτοῦ καὶ οἱ ἱερεῖς καὶ οἱ προφῆται καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου, καὶ ἀνέγνω ἐν ὠσὶν αὐτῶν πάντας τοὺς λόγους τοῦ βιβλίου τῆς διαθήκης τοῦ εὑρεθέντος ἐν οἴκῳ κυρίου. [3] καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν στῦλον καὶ διέθετο διαθήκην ἐνώπιον κυρίου τοῦ πορεύεσθαι ὀπίσω κυρίου καὶ τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ τοῦ ἀναστῆσαι τοὺς λόγους τῆς διαθήκης ταύτης, τὰ γεγραμμένα ἐπὶ τὸ βιβλίον τοῦτο· καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ. [4] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια τῷ ἱερεῖ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσιν τῆς δευτερώσεως καὶ τοῖς φυλάσσουσιν τὸν σταθμὸν τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ Βααλ καὶ τῷ ἄλσει καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ κατέκαυσεν αὐτὰ ἔξω Ιερουσαλημ ἐν σαδημωθ Κεδρων καὶ ἔλαβεν τὸν χοῦν αὐτῶν εἰς Βαιθηλ. [5] καὶ κατέπαυσεν τοὺς χωμαριμ, οὓς ἔδωκαν βασιλεῖς Ιουδα καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν Ιουδα καὶ τοῖς περικύκλῳ Ιερουσαλημ, καὶ τοὺς θυμιῶντας τῷ Βααλ καὶ τῷ ἡλίῳ καὶ τῇ σελήνῃ καὶ τοῖς μαζουρωθ καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ. [6] καὶ ἐξήνεγκεν τὸ ἄλσος ἐξ οἴκου κυρίου ἔξωθεν Ιερουσαλημ εἰς τὸν χειμάρρουν Κεδρων καὶ κατέκαυσεν αὐτὸν ἐν τῷ χειμάρρῳ Κεδρων καὶ ἐλέπτυνεν εἰς χοῦν καὶ ἔρριψεν τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ. [7] καὶ καθεῖλεν τὸν οἶκον τῶν καδησιμ τῶν ἐν τῷ οἴκῳ κυρίου, οὗ αἱ γυναῖκες ὕφαινον ἐκεῖ χεττιιν τῷ ἄλσει. [8] καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεων Ιουδα καὶ ἐμίανεν τὰ ὑψηλά, οὗ ἐθυμίασαν ἐκεῖ οἱ ἱερεῖς, ἀπὸ Γαβαα καὶ ἕως Βηρσαβεε. καὶ καθεῖλεν τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πύλης Ιησου ἄρχοντος τῆς πόλεως, τῶν ἐξ ἀριστερῶν ἀνδρὸς ἐν τῇ πύλῃ τῆς πόλεως. [9] πλὴν οὐκ ἀνέβησαν οἱ ἱερεῖς τῶν ὑψηλῶν πρὸς τὸ θυσιαστήριον κυρίου ἐν Ιερουσαλημ, ὅτι εἰ μὴ ἔφαγον ἄζυμα ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν. [10] καὶ ἐμίανεν τὸν Ταφεθ τὸν ἐν φάραγγι υἱοῦ Εννομ τοῦ διάγειν ἄνδρα τὸν υἱὸν αὐτοῦ καὶ ἄνδρα τὴν θυγατέρα αὐτοῦ τῷ Μολοχ ἐν πυρί. [11] καὶ κατέπαυσεν τοὺς ἵππους, οὓς ἔδωκαν βασιλεῖς Ιουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον Ναθαν βασιλέως τοῦ εὐνούχου ἐν φαρουριμ, καὶ τὸ ἅρμα τοῦ ἡλίου κατέκαυσεν πυρί. [12] καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερῴου Αχαζ, ἃ ἐποίησαν βασιλεῖς Ιουδα, καὶ τὰ θυσιαστήρια, ἃ

ἐποίησεν Μανασσης ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου, καὶ καθεῖλεν ὁ βασιλεὺς καὶ κατέσπασεν ἐκεῖθεν καὶ ἔρριψεν τὸν χοῦν αὐτῶν εἰς τὸν χειμάρρουν Κεδρων. [13] καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ιερουσαλημ τὸν ἐκ δεξιῶν τοῦ ὄρους τοῦ Μοσοαθ, ὃν ᾠκοδόμησεν Σαλωμων βασιλεὺς Ισραηλ τῇ Ἀστάρτῃ προσοχθίσματι Σιδωνίων καὶ τῷ Χαμως προσοχθίσματι Μωαβ καὶ τῷ Μολχολ βδελύγματι υἱῶν Αμμων, ἐμίανεν ὁ βασιλεύς. [14] καὶ συνέτριψεν τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ ἔπλησεν τοὺς τόπους αὐτῶν ὀστέων ἀνθρώπων. – [15] καί γε τὸ θυσιαστήριον τὸ ἐν Βαιθηλ, τὸ ὑψηλόν, ὃ ἐποίησεν Ιεροβοαμ υἱὸς Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, καί γε τὸ θυσιαστήριον ἐκεῖνο καὶ τὸ ὑψηλὸν κατέσπασεν καὶ συνέτριψεν τοὺς λίθους αὐτοῦ καὶ ἐλέπτυνεν εἰς χοῦν καὶ κατέκαυσεν τὸ ἄλσος. [16] καὶ ἐξένευσεν Ιωσιας καὶ εἶδεν τοὺς τάφους τοὺς ὄντας ἐκεῖ ἐν τῇ πόλει καὶ ἀπέστειλεν καὶ ἔλαβεν τὰ ὀστᾶ ἐκ τῶν τάφων καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον καὶ ἐμίανεν αὐτὸ κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἑστάναι Ιεροβοαμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον. καὶ ἐπιστρέψας ἦρεν τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους [17] καὶ εἶπεν Τί τὸ σκόπελον ἐκεῖνο, ὃ ἐγὼ ὁρῶ; καὶ εἶπον αὐτῷ οἱ ἄνδρες τῆς πόλεως Ὁ ἄνθρωπος τοῦ θεοῦ ἐστιν ὁ ἐξεληλυθὼς ἐξ Ιουδα καὶ ἐπικαλεσάμενος τοὺς λόγους τούτους, οὓς ἐπεκαλέσατο ἐπὶ τὸ θυσιαστήριον Βαιθηλ. [18] καὶ εἶπεν Ἄφετε αὐτό, ἀνὴρ μὴ κινησάτω τὰ ὀστᾶ αὐτοῦ· καὶ ἐρρύσθησαν τὰ ὀστᾶ αὐτοῦ μετὰ τῶν ὀστῶν τοῦ προφήτου τοῦ ἥκοντος ἐκ Σαμαρείας. – [19] καί γε εἰς πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσιν Σαμαρείας, οὓς ἐποίησαν βασιλεῖς Ισραηλ παροργίζειν κύριον, ἀπέστησεν Ιωσιας καὶ ἐποίησεν ἐν αὐτοῖς πάντα τὰ ἔργα, ἃ ἐποίησεν ἐν Βαιθηλ. [20] καὶ ἐθυσίασεν πάντας τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ὄντας ἐκεῖ ἐπὶ τῶν θυσιαστηρίων καὶ κατέκαυσεν τὰ ὀστᾶ τῶν ἀνθρώπων ἐπ᾽ αὐτά· καὶ ἐπεστράφη εἰς Ιερουσαλημ. [21] Καὶ ἐνετείλατο ὁ βασιλεὺς παντὶ τῷ λαῷ λέγων Ποιήσατε τὸ πασχα τῷ κυρίῳ θεῷ ἡμῶν, καθὼς γέγραπται ἐπὶ βιβλίου τῆς διαθήκης ταύτης· [22] ὅτι οὐκ ἐγενήθη τὸ πασχα τοῦτο ἀφ᾽ ἡμερῶν τῶν κριτῶν, οἳ ἔκρινον τὸν Ισραηλ, καὶ πάσας τὰς ἡμέρας βασιλέων Ισραηλ καὶ βασιλέων Ιουδα, [23] ὅτι ἀλλ᾽ ἢ τῷ ὀκτωκαιδεκάτῳ ἔτει τοῦ βασιλέως Ιωσια ἐγενήθη τὸ πασχα τῷ κυρίῳ ἐν Ιερουσαλημ. [24] καί γε τοὺς θελητὰς καὶ τοὺς γνωριστὰς καὶ τὰ θεραφιν καὶ τὰ εἴδωλα καὶ πάντα τὰ προσοχθίσματα τὰ γεγονότα ἐν γῇ Ιουδα καὶ ἐν Ιερουσαλημ ἐξῆρεν ὁ βασιλεὺς Ιωσιας, ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου, οὗ εὗρεν Χελκιας ὁ ἱερεὺς ἐν οἴκῳ κυρίου. [25] ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ βασιλεύς, ὃς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ

ἐν ὅλῃ ἰσχύι αὐτοῦ κατὰ πάντα τὸν νόμον Μωυσῆ, καὶ μετ᾽ αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ. [26] πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου, οὗ ἐθυμώθη ὀργὴ αὐτοῦ ἐν τῷ Ιουδα ἐπὶ τοὺς παροργισμούς, οὓς παρώργισεν αὐτὸν Μανασσης. [27] καὶ εἶπεν κύριος Καί γε τὸν Ιουδαν ἀποστήσω ἀπὸ τοῦ προσώπου μου, καθὼς ἀπέστησα τὸν Ισραηλ, καὶ ἀπώσομαι τὴν πόλιν ταύτην, ἣν ἐξελεξάμην, τὴν Ιερουσαλημ, καὶ τὸν οἶκον, οὗ εἶπον Ἔσται τὸ ὄνομά μου ἐκεῖ. [28] καὶ τὰ λοιπὰ τῶν λόγων Ιωσιου καὶ πάντα, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [29] ἐν δὲ ταῖς ἡμέραις αὐτοῦ ἀνέβη Φαραω Νεχαω βασιλεὺς Αἰγύπτου ἐπὶ βασιλέα Ἀσσυρίων ἐπὶ ποταμὸν Εὐφράτην· καὶ ἐπορεύθη Ιωσιας εἰς ἀπαντὴν αὐτοῦ, καὶ ἐθανάτωσεν αὐτὸν Νεχαω ἐν Μαγεδδω ἐν τῷ ἰδεῖν αὐτόν. [30] καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ Μαγεδδω καὶ ἤγαγον αὐτὸν εἰς Ιερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν Ιωαχας υἱὸν Ιωσιου καὶ ἔχρισαν αὐτὸν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ. [31] Υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ἦν Ιωαχας ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιταλ θυγάτηρ Ιερεμιου ἐκ Λεμνα. [32] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ. [33] καὶ μετέστησεν αὐτὸν Φαραω Νεχαω ἐν Δεβλαθα ἐν γῇ Εμαθ τοῦ μὴ βασιλεύειν ἐν Ιερουσαλημ καὶ ἔδωκεν ζημίαν ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ ἑκατὸν τάλαντα χρυσίου. [34] καὶ ἐβασίλευσεν Φαραω Νεχαω ἐπ᾽ αὐτοὺς τὸν Ελιακιμ υἱὸν Ιωσιου βασιλέως Ιουδα ἀντὶ Ιωσιου τοῦ πατρὸς αὐτοῦ καὶ ἐπέστρεψεν τὸ ὄνομα αὐτοῦ Ιωακιμ· καὶ τὸν Ιωαχας ἔλαβεν καὶ εἰσήνεγκεν εἰς Αἴγυπτον, καὶ ἀπέθανεν ἐκεῖ. [35] καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἔδωκεν Ιωακιμ τῷ Φαραω· πλὴν ἐτιμογράφησεν τὴν γῆν τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόματος Φαραω, ἀνὴρ κατὰ τὴν συντίμησιν αὐτοῦ ἔδωκαν τὸ ἀργύριον καὶ τὸ χρυσίον μετὰ τοῦ λαοῦ τῆς γῆς δοῦναι τῷ Φαραω Νεχαω. [36] Υἱὸς εἴκοσι καὶ πέντε ἐτῶν Ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιελδαφ θυγάτηρ Φεδεια ἐκ Ρουμα. [37] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ.

CHAPTER 24

[1] ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος, καὶ ἐγενήθη αὐτῷ Ιωακιμ δοῦλος τρία ἔτη· καὶ ἐπέστρεψεν καὶ ἠθέτησεν ἐν αὐτῷ. [2] καὶ ἀπέστειλεν αὐτῷ τοὺς μονοζώνους τῶν Χαλδαίων καὶ τοὺς μονοζώνους Συρίας καὶ τοὺς μονοζώνους Μωαβ καὶ τοὺς μονοζώνους υἱῶν Αμμων καὶ ἐξαπέστειλεν αὐτοὺς ἐν τῇ γῇ Ιουδα τοῦ κατισχῦσαι κατὰ τὸν λόγον κυρίου, ὃν ἐλάλησεν ἐν χειρὶ τῶν δούλων αὐτοῦ τῶν προφητῶν. [3] πλὴν ἐπὶ τὸν θυμὸν κυρίου ἦν ἐν τῷ Ιουδα ἀποστῆσαι αὐτὸν ἀπὸ προσώπου αὐτοῦ ἐν ἁμαρτίαις Μανασση κατὰ πάντα, ὅσα ἐποίησεν· [4] καί γε αἷμα ἀθῷον ἐξέχεεν καὶ ἔπλησεν τὴν Ιερουσαλημ αἵματος ἀθῴου· καὶ οὐκ ἠθέλησεν κύριος ἱλασθῆναι. [5] καὶ τὰ λοιπὰ τῶν λόγων Ιωακιμ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; [6] καὶ ἐκοιμήθη Ιωακιμ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Ιωακιμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [7] καὶ οὐ προσέθετο ἔτι βασιλεὺς Αἰγύπτου ἐξελθεῖν ἐκ τῆς γῆς αὐτοῦ, ὅτι ἔλαβεν βασιλεὺς Βαβυλῶνος ἀπὸ τοῦ χειμάρρου Αἰγύπτου ἕως τοῦ ποταμοῦ Εὐφράτου πάντα, ὅσα ἦν τοῦ βασιλέως Αἰγύπτου. [8] Υἱὸς ὀκτωκαίδεκα ἐτῶν Ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Νεσθα θυγάτηρ Ελλαναθαν ἐξ Ιερουσαλημ. [9] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν ὁ πατὴρ αὐτοῦ. [10] ἐν τῷ καιρῷ ἐκείνῳ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ιερουσαλημ, καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ. [11] καὶ εἰσῆλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν, καὶ οἱ παῖδες αὐτοῦ ἐπολιόρκουν ἐπ᾽ αὐτήν. [12] καὶ ἐξῆλθεν Ιωακιμ βασιλεὺς Ιουδα ἐπὶ βασιλέα Βαβυλῶνος, αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ οἱ εὐνοῦχοι αὐτοῦ, καὶ ἔλαβεν αὐτὸν βασιλεὺς Βαβυλῶνος ἐν ἔτει ὀγδόῳ τῆς βασιλείας αὐτοῦ. [13] καὶ ἐξήνεγκεν ἐκεῖθεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ συνέκοψεν πάντα τὰ σκεύη τὰ χρυσᾶ, ἃ ἐποίησεν Σαλωμων βασιλεὺς Ισραηλ ἐν τῷ ναῷ κυρίου, κατὰ τὸ ῥῆμα κυρίου. [14] καὶ ἀπῴκισεν τὴν Ιερουσαλημ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς δυνατοὺς ἰσχύι αἰχμαλωσίας δέκα χιλιάδας αἰχμαλωτίσας καὶ πᾶν τέκτονα καὶ τὸν συγκλείοντα, καὶ οὐχ ὑπελείφθη πλὴν οἱ πτωχοὶ τῆς γῆς. [15] καὶ ἀπῴκισεν τὸν Ιωακιμ εἰς Βαβυλῶνα καὶ τὴν μητέρα τοῦ βασιλέως καὶ τὰς γυναῖκας τοῦ βασιλέως καὶ τοὺς εὐνούχους αὐτοῦ· καὶ τοὺς ἰσχυροὺς τῆς γῆς ἀπήγαγεν ἀποικεσίαν ἐξ Ιερουσαλημ εἰς Βαβυλῶνα [16] καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἑπτακισχιλίους καὶ

τὸν τέκτονα καὶ τὸν συγκλείοντα χιλίους, πάντες δυνατοὶ ποιοῦντες πόλεμον, καὶ ἤγαγεν αὐτοὺς βασιλεὺς Βαβυλῶνος μετοικεσίαν εἰς Βαβυλῶνα. [17] καὶ ἐβασίλευσεν βασιλεὺς Βαβυλῶνος τὸν Μαθθανιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ καὶ ἐπέθηκεν τὸ ὄνομα αὐτοῦ Σεδεκια. [18] Υἱὸς εἴκοσι καὶ ἑνὸς ἐνιαυτοῦ Σεδεκιας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιταλ θυγάτηρ Ιερεμιου. [19] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Ιωακιμ· [20] ὅτι ἐπὶ τὸν θυμὸν κυρίου ἦν ἐπὶ Ιερουσαλημ καὶ ἐν τῷ Ιουδα, ἕως ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησεν Σεδεκιας ἐν τῷ βασιλεῖ Βαβυλῶνος.

CHAPTER 25

[1] καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν τῷ μηνὶ τῷ δεκάτῳ ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ παρενέβαλεν ἐπ᾽ αὐτὴν καὶ ᾠκοδόμησεν ἐπ᾽ αὐτὴν περίτειχος κύκλῳ. [2] καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ ἕως τοῦ ἑνδεκάτου ἔτους τοῦ βασιλέως Σεδεκιου· [3] ἐνάτῃ τοῦ μηνὸς καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς. [4] καὶ ἐρράγη ἡ πόλις, καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξῆλθον νυκτὸς ὁδὸν πύλης τῆς ἀνὰ μέσον τῶν τειχέων, αὕτη ἥ ἐστιν τοῦ κήπου τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τὴν πόλιν κύκλῳ. καὶ ἐπορεύθη ὁδὸν τὴν Αραβα, [5] καὶ ἐδίωξεν ἡ δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν Αραβωθ Ιεριχω, καὶ πᾶσα ἡ δύναμις αὐτοῦ διεσπάρη ἐπάνωθεν αὐτοῦ. [6] καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα, καὶ ἐλάλησεν μετ᾽ αὐτοῦ κρίσιν· [7] καὶ τοὺς υἱοὺς Σεδεκιου ἔσφαξεν κατ᾽ ὀφθαλμοὺς αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Σεδεκιου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις καὶ ἤγαγεν αὐτὸν εἰς Βαβυλῶνα. [8] Καὶ ἐν τῷ μηνὶ τῷ πέμπτῳ ἑβδόμῃ τοῦ μηνός [αὐτὸς ἐνιαυτὸς ἐννεακαιδέκατος τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος] ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ἑστὼς ἐνώπιον βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ. [9] καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάντας τοὺς οἴκους Ιερουσαλημ, καὶ πᾶν οἶκον ἐνέπρησεν [10] ὁ ἀρχιμάγειρος. [11] καὶ τὸ περισσὸν τοῦ λαοῦ τὸ καταλειφθὲν ἐν τῇ πόλει καὶ τοὺς ἐμπεπτωκότας, οἳ ἐνέπεσον πρὸς βασιλέα Βαβυλῶνος, καὶ τὸ λοιπὸν τοῦ στηρίγματος μετῆρεν Ναβουζαρδαν ὁ ἀρχιμάγειρος. [12] καὶ ἀπὸ τῶν πτωχῶν τῆς γῆς ὑπέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελουργοὺς καὶ εἰς γαβιν. [13] καὶ τοὺς στύλους τοὺς χαλκοῦς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς μεχωνωθ καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ Χαλδαῖοι καὶ ἦραν τὸν χαλκὸν αὐτῶν εἰς Βαβυλῶνα. [14] καὶ τοὺς λέβητας καὶ τὰ ιαμιν καὶ τὰς φιάλας καὶ τὰς θυίσκας καὶ πάντα τὰ σκεύη τὰ χαλκᾶ, ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς, ἔλαβεν· [15] καὶ τὰ πυρεῖα καὶ τὰς φιάλας τὰς χρυσᾶς καὶ τὰς ἀργυρᾶς ἔλαβεν ὁ ἀρχιμάγειρος, [16] στύλους δύο, ἡ θάλασσα ἡ μία καὶ τὰ μεχωνωθ, ἃ ἐποίησεν Σαλωμων τῷ οἴκῳ κυρίου· οὐκ ἦν σταθμὸς τοῦ χαλκοῦ πάντων τῶν σκευῶν. [17] ὀκτωκαίδεκα πήχεων ὕψος τοῦ στύλου τοῦ ἑνός, καὶ τὸ χωθαρ ἐπ᾽ αὐτοῦ τὸ χαλκοῦν, καὶ τὸ ὕψος τοῦ χωθαρ τριῶν πήχεων, σαβαχα καὶ ῥοαὶ ἐπὶ τοῦ χωθαρ κύκλῳ, τὰ πάντα χαλκᾶ· καὶ κατὰ τὰ αὐτὰ τῷ στύλῳ τῷ δευτέρῳ ἐπὶ τῷ σαβαχα. [18] καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν Σαραιαν

ἱερέα τὸν πρῶτον καὶ τὸν Σοφονιαν υἱὸν τῆς δευτερώσεως καὶ τοὺς τρεῖς τοὺς φυλάσσοντας τὸν σταθμὸν [19] καὶ ἐκ τῆς πόλεως ἔλαβεν εὐνοῦχον ἕνα, ὃς ἦν ἐπιστάτης ἐπὶ τῶν ἀνδρῶν τῶν πολεμιστῶν, καὶ πέντε ἄνδρας τῶν ὁρώντων τὸ πρόσωπον τοῦ βασιλέως τοὺς εὑρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τοῦ ἄρχοντος τῆς δυνάμεως τὸν ἐκτάσσοντα τὸν λαὸν τῆς γῆς καὶ ἑξήκοντα ἄνδρας τοῦ λαοῦ τῆς γῆς τοὺς εὑρεθέντας ἐν τῇ πόλει· [20] καὶ ἔλαβεν αὐτοὺς Ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἀπήγαγεν αὐτοὺς πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα, [21] καὶ ἔπαισεν αὐτοὺς βασιλεὺς Βαβυλῶνος καὶ ἐθανάτωσεν αὐτοὺς ἐν Δεβλαθα ἐν γῇ Αιμαθ. καὶ ἀπῳκίσθη Ιουδας ἐπάνωθεν τῆς γῆς αὐτοῦ. [22] Καὶ ὁ λαὸς ὁ καταλειφθεὶς ἐν γῇ Ιουδα, οὓς κατέλιπεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος, καὶ κατέστησεν ἐπ᾽ αὐτῶν τὸν Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν. [23] καὶ ἤκουσαν πάντες οἱ ἄρχοντες τῆς δυνάμεως, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν, ὅτι κατέστησεν βασιλεὺς Βαβυλῶνος τὸν Γοδολιαν, καὶ ἦλθον πρὸς Γοδολιαν εἰς Μασσηφαθ, καὶ Ισμαηλ υἱὸς Ναθανιου καὶ Ιωαναν υἱὸς Καρηε καὶ Σαραιας υἱὸς Θανεμαθ ὁ Νετωφαθίτης καὶ Ιεζονιας υἱὸς τοῦ Μαχαθι, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν. [24] καὶ ὤμοσεν Γοδολιας αὐτοῖς καὶ τοῖς ἀνδράσιν αὐτῶν καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε πάροδον τῶν Χαλδαίων· καθίσατε ἐν τῇ γῇ καὶ δουλεύσατε τῷ βασιλεῖ Βαβυλῶνος, καὶ καλῶς ἔσται ὑμῖν. [25] καὶ ἐγενήθη ἐν τῷ ἑβδόμῳ μηνὶ ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελισαμα ἐκ τοῦ σπέρματος τῶν βασιλέων καὶ δέκα ἄνδρες μετ᾽ αὐτοῦ· καὶ ἐπάταξεν τὸν Γοδολιαν, καὶ ἀπέθανεν, καὶ τοὺς Ιουδαίους καὶ τοὺς Χαλδαίους, οἳ ἦσαν μετ᾽ αὐτοῦ εἰς Μασσηφαθ. [26] καὶ ἀνέστη πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου καὶ οἱ ἄρχοντες τῶν δυνάμεων καὶ εἰσῆλθον εἰς Αἴγυπτον, ὅτι ἐφοβήθησαν ἀπὸ προσώπου τῶν Χαλδαίων. [27] Καὶ ἐγενήθη ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει τῆς ἀποικεσίας τοῦ Ιωακιμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἑβδόμῃ καὶ εἰκάδι τοῦ μηνὸς ὕψωσεν Ευιλμαρωδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ τῆς βασιλείας αὐτοῦ τὴν κεφαλὴν Ιωακιμ βασιλέως Ιουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἴκου φυλακῆς αὐτοῦ [28] καὶ ἐλάλησεν μετ᾽ αὐτοῦ ἀγαθὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνωθεν τῶν θρόνων τῶν βασιλέων τῶν μετ᾽ αὐτοῦ ἐν Βαβυλῶνι, [29] καὶ ἠλλοίωσεν τὰ ἱμάτια τῆς φυλακῆς αὐτοῦ καὶ ἤσθιεν ἄρτον διὰ παντὸς ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· [30] καὶ ἡ ἑστιατορία αὐτοῦ ἑστιατορία διὰ παντὸς ἐδόθη αὐτῷ ἐξ οἴκου τοῦ βασιλέως λόγον ἡμέρας ἐν τῇ ἡμέρᾳ αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

I Chronicles

CHAPTER 1

[1] Αδαμ, Σηθ, Ενως, [2] Καιναν, Μαλελεηλ, Ιαρεδ, [3] Ενωχ, Μαθουσαλα, Λαμεχ, [4] Νωε. υἱοὶ Νωε· Σημ, Χαμ, Ιαφεθ. [5] Υἱοὶ Ιαφεθ· Γαμερ, Μαγωγ, Μαδαι, Ιωυαν, Ελισα, Θοβελ, Μοσοχ καὶ Θιρας. [6] καὶ υἱοὶ Γαμερ· Ασχαναζ καὶ Ριφαθ καὶ Θοργαμα. [7] καὶ υἱοὶ Ιωυαν· Ελισα καὶ Θαρσις, Κίτιοι καὶ Ῥόδιοι. [8] Καὶ υἱοὶ Χαμ· Χους καὶ Μεστραιμ, Φουδ καὶ Χανααν. [9] καὶ υἱοὶ Χους· Σαβα καὶ Ευιλατ καὶ Σαβαθα καὶ Ρεγμα καὶ Σεβεκαθα. καὶ υἱοὶ Ρεγμα· Σαβα καὶ Ουδαδαν. [10] καὶ Χους ἐγέννησεν τὸν Νεβρωδ· οὗτος ἤρξατο τοῦ εἶναι γίγας κυνηγὸς ἐπὶ τῆς γῆς. [17] Υἱοὶ Σημ· Αιλαμ καὶ Ασσουρ καὶ Αρφαξαδ, [24] Σαλα, [25] Εβερ, Φαλεκ, Ραγαυ, [26] Σερουχ, Ναχωρ, Θαρα, [27] Αβρααμ. [28] Υἱοὶ δὲ Αβρααμ· Ισαακ καὶ Ισμαηλ. [29] αὗται δὲ αἱ γενέσεις πρωτοτόκου Ισμαηλ· Ναβαιωθ καὶ Κηδαρ, Ναβδεηλ, Μαβσαν, [30] Μασμα, Ιδουμα, Μασση, Χοδδαδ, Θαιμαν, [31] Ιεττουρ, Ναφες καὶ Κεδμα. οὗτοί εἰσιν υἱοὶ Ισμαηλ. – [32] καὶ υἱοὶ Χεττουρας παλλακῆς Αβρααμ· καὶ ἔτεκεν αὐτῷ τὸν Ζεμβραν, Ιεξαν, Μαδαν, Μαδιαμ, Σοβακ, Σωε. καὶ υἱοὶ Ιεξαν· Σαβα καὶ Δαιδαν. [33] καὶ υἱοὶ Μαδιαμ· Γαιφα καὶ Οφερ καὶ Ενωχ καὶ Αβιδα καὶ Ελδαα. πάντες οὗτοι υἱοὶ Χεττουρας. [34] Καὶ ἐγέννησεν Αβρααμ τὸν Ισαακ. καὶ υἱοὶ Ισαακ· Ησαυ καὶ Ιακωβ. [35] Υἱοὶ Ησαυ· Ελιφας καὶ Ραγουηλ καὶ Ιεουλ καὶ Ιεγλομ καὶ Κορε. [36] υἱοὶ Ελιφας· Θαιμαν καὶ Ωμαρ, Σωφαρ καὶ Γοωθαμ καὶ Κενεζ καὶ τῆς Θαμνα Αμαληκ. [37] καὶ υἱοὶ Ραγουηλ· Ναχεθ, Ζαρε, Σομε καὶ Μοζε. – [38] υἱοὶ Σηιρ· Λωταν, Σωβαλ, Σεβεγων, Ανα, Δησων, Ωσαρ, Δαισων. [39] καὶ υἱοὶ Λωταν· Χορρι καὶ Αιμαν καὶ Αιλαθ καὶ Ναμνα. [40] υἱοὶ Σωβαλ· Γωλαμ, Μαναχαθ, Γαιβηλ, Σωβ καὶ Ωναμ. υἱοὶ δὲ Σεβεγων· Αια καὶ Ανα. [41] υἱοὶ Ανα· Δαισων. υἱοὶ δὲ Δησων· Εμερων καὶ Εσεβαν καὶ Ιεθραν καὶ Χαρραν. [42] καὶ υἱοὶ Ωσαρ· Βαλααν καὶ Ζουκαν καὶ Ιωκαν. υἱοὶ Δαισων· Ως καὶ Αρραν. [43] Καὶ οὗτοι οἱ βασιλεῖς αὐτῶν· Βαλακ υἱὸς Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δενναβα. [44] καὶ ἀπέθανεν Βαλακ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ιωβαβ υἱὸς Ζαρα ἐκ Βοσορρας. [45] καὶ ἀπέθανεν Ιωβαβ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ασομ ἐκ τῆς γῆς Θαιμανων. [46] καὶ ἀπέθανεν Ασομ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αδαδ υἱὸς Βαραδ ὁ πατάξας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ. [47] καὶ ἀπέθανεν Αδαδ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαμαα ἐκ Μασεκκας. [48] καὶ ἀπέθανεν Σαμαα, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαουλ ἐκ Ροωβωθ τῆς παρὰ ποταμόν. [49] καὶ ἀπέθανεν Σαουλ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Βαλαεννων υἱὸς Αχοβωρ. [50] καὶ ἀπέθανεν Βαλαεννων υἱὸς Αχοβωρ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αδαδ υἱὸς Βαραδ, καὶ ὄνομα τῇ πόλει αὐτοῦ

Φογωρ. [51] καὶ ἀπέθανεν Αδαδ. – καὶ ἦσαν ἡγεμόνες Εδωμ· ἡγεμὼν Θαμανα, ἡγεμὼν Γωλα, ἡγεμὼν Ιεθετ, [52] ἡγεμὼν Ελιβαμας, ἡγεμὼν Ηλας, ἡγεμὼν Φινων, [53] ἡγεμὼν Κενεζ, ἡγεμὼν Θαιμαν, ἡγεμὼν Μαβσαρ, [54] ἡγεμὼν Μεγεδιηλ, ἡγεμὼν Ηραμ. οὗτοι ἡγεμόνες Εδωμ.

CHAPTER 2

[1] Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισραηλ· Ρουβην, Συμεων, Λευι, Ιουδα, Ισσαχαρ, Ζαβουλων, [2] Δαν, Ιωσηφ, Βενιαμιν, Νεφθαλι, Γαδ, Ασηρ. [3] Υἱοὶ Ιουδα· Ηρ, Αυναν, Σηλων, τρεῖς· ἐγεννήθησαν αὐτῷ ἐκ τῆς θυγατρὸς Σαυας τῆς Χαναανίτιδος. καὶ ἦν Ηρ ὁ πρωτότοκος Ιουδα πονηρὸς ἐναντίον κυρίου, καὶ ἀπέκτεινεν αὐτόν. [4] καὶ Θαμαρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φαρες καὶ τὸν Ζαρα. πάντες υἱοὶ Ιουδα πέντε. [5] υἱοὶ Φαρες· Αρσων καὶ Ιεμουηλ. [6] καὶ υἱοὶ Ζαρα· Ζαμβρι καὶ Αιθαν καὶ Αιμαν καὶ Χαλχαλ καὶ Δαρα, πάντες πέντε. [7] καὶ υἱοὶ Χαρμι· Αχαρ ὁ ἐμποδοστάτης Ισραηλ, ὃς ἠθέτησεν εἰς τὸ ἀνάθεμα. [8] καὶ υἱοὶ Αιθαν· Αζαρια. – [9] καὶ υἱοὶ Εσερων, οἳ ἐτέχθησαν αὐτῷ· ὁ Ιραμεηλ καὶ ὁ Ραμ καὶ ὁ Χαλεβ καὶ Αραμ. [10] καὶ Αραμ ἐγέννησεν τὸν Αμιναδαβ, καὶ Αμιναδαβ ἐγέννησεν τὸν Ναασσων ἄρχοντα τοῦ οἴκου Ιουδα, [11] καὶ Ναασσων ἐγέννησεν τὸν Σαλμων, καὶ Σαλμων ἐγέννησεν τὸν Βοος, [12] καὶ Βοος ἐγέννησεν τὸν Ωβηδ, καὶ Ωβηδ ἐγέννησεν τὸν Ιεσσαι, [13] καὶ Ιεσσαι ἐγέννησεν τὸν πρωτότοκον αὐτοῦ Ελιαβ· Αμιναδαβ ὁ δεύτερος, Σαμαα ὁ τρίτος, [14] Ναθαναηλ ὁ τέταρτος, Ραδδαι ὁ πέμπτος, [15] Ασομ ὁ ἕκτος, Δαυιδ ὁ ἕβδομος. [16] καὶ ἀδελφὴ αὐτῶν Σαρουια καὶ Αβιγαια. καὶ υἱοὶ Σαρουια· Αβεσσα καὶ Ιωαβ καὶ Ασαηλ, τρεῖς. [17] καὶ Αβιγαια ἐγέννησεν τὸν Αμεσσα· καὶ πατὴρ Αμεσσα Ιοθορ ὁ Ισμαηλίτης. [18] Καὶ Χαλεβ υἱὸς Εσερων ἐγέννησεν τὴν Γαζουβα γυναῖκα καὶ τὴν Ιεριωθ. καὶ οὗτοι υἱοὶ αὐτῆς· Ιωασαρ καὶ Σωβαβ καὶ Ορνα. [19] καὶ ἀπέθανεν Γαζουβα, καὶ ἔλαβεν ἑαυτῷ Χαλεβ τὴν Εφραθ, καὶ ἔτεκεν αὐτῷ τὸν Ωρ· [20] καὶ Ωρ ἐγέννησεν τὸν Ουρι, καὶ Ουρι ἐγέννησεν τὸν Βεσελεηλ. [21] καὶ μετὰ ταῦτα εἰσῆλθεν Εσερων πρὸς τὴν θυγατέρα Μαχιρ πατρὸς Γαλααδ, καὶ οὗτος ἔλαβεν αὐτήν, καὶ αὐτὸς ἑξήκοντα ἦν ἐτῶν, καὶ ἔτεκεν αὐτῷ τὸν Σεγουβ. [22] καὶ Σεγουβ ἐγέννησεν τὸν Ιαιρ. καὶ ἦσαν αὐτῷ εἴκοσι τρεῖς πόλεις ἐν τῇ Γαλααδ· [23] καὶ ἔλαβεν Γεδσουρ καὶ Αραμ τὰς κώμας Ιαιρ ἐξ αὐτῶν, τὴν Καναθ καὶ τὰς κώμας αὐτῆς, ἑξήκοντα πόλεις· πᾶσαι αὗται υἱῶν Μαχιρ πατρὸς Γαλααδ. [24] καὶ μετὰ τὸ ἀποθανεῖν Εσερων ἦλθεν Χαλεβ εἰς Εφραθα. καὶ ἡ γυνὴ Εσερων Αβια, καὶ ἔτεκεν αὐτῷ τὸν Ασχωδ πατέρα Θεκωε. – [25] καὶ ἦσαν υἱοὶ Ιερεμεηλ πρωτοτόκου Εσερων· ὁ πρωτότοκος Ραμ, καὶ Βαανα καὶ Αραν καὶ Ασομ ἀδελφὸς αὐτοῦ. [26] καὶ ἦν γυνὴ ἑτέρα τῷ Ιερεμεηλ, καὶ ὄνομα αὐτῇ Αταρα· αὕτη ἐστὶν μήτηρ Οζομ. [27] καὶ ἦσαν υἱοὶ Ραμ πρωτοτόκου Ιερεμεηλ· Μαας καὶ Ιαμιν καὶ Ακορ. [28] καὶ ἦσαν υἱοὶ Οζομ· Σαμαι καὶ Ιαδαε. καὶ υἱοὶ Σαμαι· Ναδαβ καὶ Αβισουρ. [29] καὶ ὄνομα τῆς γυναικὸς Αβισουρ Αβιχαιλ, καὶ ἔτεκεν αὐτῷ τὸν Αχαβαρ καὶ τὸν Μωλιδ. [30] υἱοὶ

Ναδαβ· Σαλαδ καὶ Αφφαιμ. καὶ ἀπέθανεν Σαλαδ οὐκ ἔχων τέκνα. [31] καὶ υἱοὶ Αφφαιμ· Ισεμιηλ. καὶ υἱοὶ Ισεμιηλ· Σωσαν. καὶ υἱοὶ Σωσαν· Αχλαι. [32] καὶ υἱοὶ Ιαδαε· Αχισαμαι, Ιεθερ, Ιωναθαν· καὶ ἀπέθανεν Ιεθερ οὐκ ἔχων τέκνα. [33] καὶ υἱοὶ Ιωναθαν· Φαλεθ καὶ Οζαζα. οὗτοι ἦσαν υἱοὶ Ιερεμεηλ. [34] καὶ οὐκ ἦσαν τῷ Σωσαν υἱοί, ἀλλ᾽ ἢ θυγατέρες· καὶ τῷ Σωσαν παῖς Αἰγύπτιος καὶ ὄνομα αὐτῷ Ιωχηλ, [35] καὶ ἔδωκεν Σωσαν τὴν θυγατέρα αὐτοῦ τῷ Ιωχηλ παιδὶ αὐτοῦ εἰς γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Εθθι. [36] καὶ Εθθι ἐγέννησεν τὸν Ναθαν, καὶ Ναθαν ἐγέννησεν τὸν Ζαβεδ, [37] καὶ Ζαβεδ ἐγέννησεν τὸν Αφαληλ, καὶ Αφαληλ ἐγέννησεν τὸν Ωβηδ, [38] καὶ Ωβηδ ἐγέννησεν τὸν Ιηου, καὶ Ιηου ἐγέννησεν τὸν Αζαριαν, [39] καὶ Αζαριας ἐγέννησεν τὸν Χελλης, καὶ Χελλης ἐγέννησεν τὸν Ελεασα, [40] καὶ Ελεασα ἐγέννησεν τὸν Σοσομαι, καὶ Σοσομαι ἐγέννησεν τὸν Σαλουμ, [41] καὶ Σαλουμ ἐγέννησεν τὸν Ιεχεμιαν, καὶ Ιεχεμιας ἐγέννησεν τὸν Ελισαμα. – [42] καὶ υἱοὶ Χαλεβ ἀδελφοῦ Ιερεμεηλ· Μαρισα ὁ πρωτότοκος αὐτοῦ, οὗτος πατὴρ Ζιφ· καὶ υἱοὶ Μαρισα πατρὸς Χεβρων. [43] καὶ υἱοὶ Χεβρων· Κορε καὶ Θαπους καὶ Ρεκομ καὶ Σεμαα. [44] καὶ Σεμαα ἐγέννησεν τὸν Ραεμ πατέρα Ιερκααν, καὶ Ιερκααν ἐγέννησεν τὸν Σαμαι· [45] καὶ υἱὸς αὐτοῦ Μαων, καὶ Μαων πατὴρ Βαιθσουρ. [46] καὶ Γαιφα ἡ παλλακὴ Χαλεβ ἐγέννησεν τὸν Αρραν καὶ τὸν Μωσα καὶ τὸν Γεζουε. καὶ Αρραν ἐγέννησεν τὸν Γεζουε. [47] καὶ υἱοὶ Ιαδαι· Ραγεμ καὶ Ιωαθαμ καὶ Γηρσωμ καὶ Φαλετ καὶ Γαιφα καὶ Σαγαφ. [48] καὶ ἡ παλλακὴ Χαλεβ Μωχα ἐγέννησεν τὸν Σαβερ καὶ τὸν Θαρχνα. [49] καὶ ἐγέννησεν Σαγαφ πατέρα Μαρμηνα καὶ τὸν Σαου πατέρα Μαχαβηνα καὶ πατέρα Γαιβαα· καὶ θυγάτηρ Χαλεβ Ασχα. [50] οὗτοι ἦσαν υἱοὶ Χαλεβ. – υἱοὶ Ωρ πρωτοτόκου Εφραθα· Σωβαλ πατὴρ Καριαθιαριμ, [51] Σαλωμων πατὴρ Βαιθλαεμ, Αριμ πατὴρ Βαιθγεδωρ. [52] καὶ ἦσαν υἱοὶ τῷ Σωβαλ πατρὶ Καριαθιαριμ· Αραα, Εσι, Αμμανιθ, [53] Εμοσφεως, πόλις Ιαιρ, Αιθαλιμ καὶ Μιφιθιμ καὶ Ησαμαθιμ καὶ Ημασαραιμ· ἐκ τούτων ἐξήλθοσαν οἱ Σαραθαῖοι καὶ οἱ Εσθαωλαῖοι. [54] υἱοὶ Σαλωμων· Βαιθλαεμ, Νετωφαθι, Αταρωθ οἴκου Ιωαβ καὶ ἥμισυ τῆς Μαναθι, Ησαρει, [55] πατριαὶ γραμματέων κατοικοῦντες Ιαβες, Θαργαθιμ, Σαμαθιμ, Σωκαθιμ· οὗτοι οἱ Κιναῖοι οἱ ἐλθόντες ἐκ Μεσημα πατρὸς οἴκου Ρηχαβ.

CHAPTER 3

[1] Καὶ οὗτοι ἦσαν υἱοὶ Δαυιδ οἱ τεχθέντες αὐτῷ ἐν Χεβρων· ὁ πρωτότοκος Αμνων τῇ Αχιναμ τῇ Ιεζραηλίτιδι, ὁ δεύτερος Δανιηλ τῇ Αβιγαια τῇ Καρμηλίᾳ, [2] ὁ τρίτος Αβεσσαλωμ υἱὸς Μωχα θυγατρὸς Θολμαι βασιλέως Γεδσουρ, ὁ τέταρτος Αδωνια υἱὸς Αγγιθ, [3] ὁ πέμπτος Σαφατια τῆς Αβιταλ, ὁ ἕκτος Ιεθραμ τῇ Αγλα γυναικὶ αὐτοῦ. [4] ἓξ ἐγεννήθησαν αὐτῷ ἐν Χεβρων, καὶ ἐβασίλευσεν ἐκεῖ ἑπτὰ ἔτη καὶ ἑξάμηνον. καὶ τριάκοντα καὶ τρία ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, [5] καὶ οὗτοι ἐτέχθησαν αὐτῷ ἐν Ιερουσαλημ· Σαμαα, Σωβαβ, Ναθαν καὶ Σαλωμων, τέσσαρες τῇ Βηρσαβεε θυγατρὶ Αμιηλ, [6] καὶ Ιβααρ καὶ Ελισαμα καὶ Ελιφαλετ [7] καὶ Ναγε καὶ Ναφαγ καὶ Ιανουε [8] καὶ Ελισαμα καὶ Ελιαδα καὶ Ελιφαλετ, ἐννέα. [9] πάντες υἱοὶ Δαυιδ πλὴν τῶν υἱῶν τῶν παλλακῶν, καὶ Θημαρ ἀδελφὴ αὐτῶν. [10] Υἱοὶ Σαλωμων· Ροβοαμ, Αβια υἱὸς αὐτοῦ, Ασα υἱὸς αὐτοῦ, Ιωσαφατ υἱὸς αὐτοῦ, [11] Ιωραμ υἱὸς αὐτοῦ, Οχοζια υἱὸς αὐτοῦ, Ιωας υἱὸς αὐτοῦ, [12] Αμασιας υἱὸς αὐτοῦ, Αζαρια υἱὸς αὐτοῦ, Ιωαθαν υἱὸς αὐτοῦ, [13] Αχαζ υἱὸς αὐτοῦ, Εζεκιας υἱὸς αὐτοῦ, Μανασσης υἱὸς αὐτοῦ, [14] Αμων υἱὸς αὐτοῦ, Ιωσια υἱὸς αὐτοῦ. [15] καὶ υἱοὶ Ιωσια· πρωτότοκος Ιωαναν, ὁ δεύτερος Ιωακιμ, ὁ τρίτος Σεδεκια, ὁ τέταρτος Σαλουμ. [16] καὶ υἱοὶ Ιωακιμ· Ιεχονιας υἱὸς αὐτοῦ, Σεδεκιας υἱὸς αὐτοῦ. [17] καὶ υἱοὶ Ιεχονια – ασιρ· Σαλαθιηλ υἱὸς αὐτοῦ, [18] Μελχιραμ καὶ Φαδαιας καὶ Σανεσαρ καὶ Ιεκεμια καὶ Ωσαμω καὶ Δενεθι. [19] καὶ υἱοὶ Σαλαθιηλ· Ζοροβαβελ καὶ Σεμει. καὶ υἱοὶ Ζοροβαβελ· Μοσολλαμος καὶ Ανανια, καὶ Σαλωμιθ ἀδελφὴ αὐτῶν, [20] καὶ Ασουβε καὶ Οολ καὶ Βαραχια καὶ Ασαδια καὶ Ασοβαεσδ, πέντε. [21] καὶ υἱοὶ Ανανια· Φαλλετια, καὶ Ισαια υἱὸς αὐτοῦ, Ραφαια υἱὸς αὐτοῦ, Ορνα υἱὸς αὐτοῦ, Αβδια υἱὸς αὐτοῦ, Σεχενια υἱὸς αὐτοῦ. [22] καὶ υἱὸς Σεχενια· Σαμαια. καὶ υἱοὶ Σαμαια· Χαττους καὶ Ιωηλ καὶ Μαρι καὶ Νωαδια καὶ Σαφαθ, ἕξ. [23] καὶ υἱοὶ Νωαδια· Ελιθεναν καὶ Εζεκια καὶ Εζρικαμ, τρεῖς. [24] καὶ υἱοὶ Ελιθεναν· Οδουια καὶ Ελιασιβ καὶ Φαλαια καὶ Ακουν καὶ Ιωαναν καὶ Δαλαια καὶ Ανανι, ἑπτά.

CHAPTER 4

[1] Καὶ υἱοὶ Ιουδα· Φαρες, Αρσων καὶ Χαρμι καὶ Ωρ, Σουβαλ [2] καὶ Ραια
υἱὸς αὐτοῦ· καὶ Σουβαλ ἐγέννησεν τὸν Ιεθ, καὶ Ιεθ ἐγέννησεν τὸν Αχιμι
καὶ τὸν Λααδ· αὗται αἱ γενέσεις τοῦ Σαραθι. [3] καὶ οὗτοι υἱοὶ Αιταμ·
Ιεζραηλ καὶ Ραγμα καὶ Ιαβας, καὶ ὄνομα ἀδελφῆς αὐτῶν Εσηλεββων. [4]
καὶ Φανουηλ πατὴρ Γεδωρ, καὶ Αζηρ πατὴρ Ωσαν. οὗτοι υἱοὶ Ωρ τοῦ
πρωτοτόκου Εφραθα πατρὸς Βαιθλαεμ. [5] καὶ τῷ Σαουρ πατρὶ Θεκωε
ἦσαν δύο γυναῖκες, Αωδα καὶ Θοαδα. [6] καὶ ἔτεκεν αὐτῷ Αωδα τὸν
Ωχαζαμ καὶ τὸν Ηφαδ καὶ τὸν Θαιμαν καὶ τὸν Ασθηραν· πάντες οὗτοι
υἱοὶ Αωδας. [7] καὶ υἱοὶ Θοαδα· Σαρεθ καὶ Σααρ καὶ Εθναν. [8] καὶ Κως
ἐγέννησεν τὸν Ενωβ καὶ τὸν Σαβηβα. καὶ γεννήσεις ἀδελφοῦ Ρηχαβ υἱοῦ
Ιαριμ. – [9] καὶ ἦν Ιγαβης ἔνδοξος ὑπὲρ τοὺς ἀδελφοὺς αὐτοῦ· καὶ ἡ
μήτηρ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιγαβης λέγουσα Ἔτεκον ὡς γαβης. [10]
καὶ ἐπεκαλέσατο Ιγαβης τὸν θεὸν Ισραηλ λέγων Ἐὰν εὐλογῶν
εὐλογήσῃς με καὶ πληθύνῃς τὰ ὅριά μου καὶ ᾖ ἡ χείρ σου μετ᾽ ἐμοῦ, καὶ
ποιήσεις γνῶσιν τοῦ μὴ ταπεινῶσαί με. καὶ ἐπήγαγεν ὁ θεὸς πάντα, ὅσα
ᾐτήσατο. – [11] καὶ Χαλεβ πατὴρ Ασχα ἐγέννησεν τὸν Μαχιρ· οὗτος
πατὴρ Ασσαθων. [12] καὶ Ασσαθων ἐγέννησεν τὸν Βαθρεφαν καὶ τὸν
Φεσσηε καὶ τὸν Θανα πατέρα πόλεως Ναας ἀδελφοῦ Εσελων τοῦ
Κενεζι· οὗτοι ἄνδρες Ρηφα. [13] καὶ υἱοὶ Κενεζ· Γοθονιηλ καὶ Σαραια.
καὶ υἱοὶ Γοθονιηλ· Αθαθ. [14] καὶ Μαναθι ἐγέννησεν τὸν Γοφερα. καὶ
Σαραια ἐγέννησεν τὸν Ιωαβ πατέρα Αγεαδδαιρ, ὅτι τέκτονες ἦσαν. [15]
καὶ υἱοὶ Χαλεβ υἱοῦ Ιεφοννη· Ηρα, Αλα καὶ Νοομ. καὶ υἱοὶ Αλα· Κενεζ.
[16] καὶ υἱὸς αὐτοῦ Γεσεηλ, Αμηαχι καὶ Ζαφα καὶ Ζαιρα καὶ Εσεραηλ.
[17] καὶ υἱοὶ Εσρι· Ιεθερ, Μωραδ καὶ Αφερ καὶ Ιαλων. καὶ ἐγέννησεν
Ιεθερ τὸν Μαρων καὶ τὸν Σεμαι καὶ τὸν Μαρεθ πατέρα Εσθεμων. [18] καὶ
ἡ γυνὴ αὐτοῦ [αὕτη Αδια] ἔτεκεν τὸν Ιαρεδ πατέρα Γεδωρ καὶ τὸν Αβερ
πατέρα Σωχων καὶ τὸν Ιεκθιηλ πατέρα Ζανω· καὶ οὗτοι υἱοὶ Γελια
θυγατρὸς Φαραω, ἣν ἔλαβεν Μωρηδ. [19] καὶ υἱοὶ γυναικὸς τῆς Ιδουιας
ἀδελφῆς Ναχεμ. καὶ Δαλια πατὴρ Κειλα, καὶ Σεμειων πατὴρ Ιωμαν. καὶ
υἱοὶ Ναημ πατρὸς Κειλα· Αγαρμι καὶ Εσθεμωη Μαχαθι. [20] καὶ υἱοὶ
Σεμιων· Αμνων καὶ Ρανα, υἱὸς Αναν καὶ Θιλων. καὶ υἱοὶ Ισει· Ζωαθ καὶ
υἱοὶ Ζωαθ. [21] Υἱοὶ Σηλωμ υἱοῦ Ιουδα· Ηρ πατὴρ Ληχα καὶ Λααδα
πατὴρ Μαρησα καὶ γενέσεις οἰκιῶν εφραθ αβακ τῷ οἴκῳ Εσοβα [22] καὶ
Ιωακιμ καὶ ἄνδρες Χωζηβα καὶ Ιωας καὶ Σαραφ, οἳ κατῴκησαν ἐν
Μωαβ· καὶ ἀπέστρεψεν αὐτοὺς αβεδηριν αθουκιιν. [23] οὗτοι κεραμεῖς οἱ
κατοικοῦντες ἐν Ναταιμ καὶ Γαδηρα· μετὰ τοῦ βασιλέως ἐν τῇ βασιλείᾳ
αὐτοῦ ἐνίσχυσαν καὶ κατῴκησαν ἐκεῖ. [24] Υἱοὶ Συμεων· Ναμουηλ καὶ

Ιαμιν, Ιαριβ, Ζαρε, Σαουλ· [25] Σαλεμ υἱὸς αὐτοῦ, Μαβασαμ υἱὸς αὐτοῦ, Μασμα υἱὸς αὐτοῦ, [26] Αμουηλ υἱὸς αὐτοῦ, Σαβουδ υἱὸς αὐτοῦ, Ζακχουρ υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ. [27] καὶ τῷ Σεμει υἱοὶ ἑκκαίδεκα καὶ θυγατέρες τρεῖς· καὶ τοῖς ἀδελφοῖς αὐτῶν οὐκ ἦσαν υἱοὶ πολλοί· καὶ πᾶσαι αἱ πατριαὶ αὐτῶν οὐκ ἐπλεόνασαν ὡς υἱοὶ Ιουδα. [28] καὶ κατῴκησαν ἐν Βηρσαβεε καὶ Σαμα καὶ Μωλαδα καὶ Εσηρσουαλ [29] καὶ ἐν Βαλαα καὶ Βοασομ καὶ Θουλαδ [30] καὶ Βαθουηλ καὶ Ερμα καὶ Σεκλαγ [31] καὶ Βαιθμαρχαβωθ καὶ ἥμισυ Σωσιμ καὶ οἶκον Βαρουμσεωριμ· αὗται πόλεις αὐτῶν ἕως βασιλέως Δαυιδ. [32] καὶ ἐπαύλεις αὐτῶν· Αιταμ καὶ Ηνρεμμων καὶ Θοκκαν καὶ Αισαν, πόλεις πέντε. [33] καὶ πᾶσαι αἱ ἐπαύλεις αὐτῶν κύκλῳ τῶν πόλεων τούτων ἕως Βααλ· αὕτη ἡ κατάσχεσις αὐτῶν καὶ ὁ καταλοχισμὸς αὐτῶν. – [34] καὶ Μοσωβαβ καὶ Ιεμολοχ καὶ Ιωσια υἱὸς Αμασια [35] καὶ Ιωηλ [καὶ οὗτος υἱὸς Ισαβια], υἱὸς Σαραια, υἱὸς Ασιηλ [36] καὶ Ελιωηναι καὶ Ιακαβα καὶ Ιασουια καὶ Ασαια καὶ Εδιηλ καὶ Ισμαηλ καὶ Βαναια [37] καὶ Ζουζα υἱὸς Σεφει υἱοῦ Αλλων υἱοῦ Ιεδια υἱοῦ Σαμαρι υἱοῦ Σαμαιου. [38] οὗτοι οἱ διελθόντες ἐν ὀνόμασιν ἀρχόντων ἐν ταῖς γενέσεσιν αὐτῶν· καὶ ἐν οἴκοις πατριῶν αὐτῶν ἐπληθύνθησαν εἰς πλῆθος. [39] καὶ ἐπορεύθησαν ἕως τοῦ ἐλθεῖν Γεραρα ἕως τῶν ἀνατολῶν τῆς Γαι τοῦ ζητῆσαι νομὰς τοῖς κτήνεσιν αὐτῶν· [40] καὶ εὗρον νομὰς πίονας καὶ ἀγαθάς, καὶ ἡ γῆ πλατεῖα ἐναντίον αὐτῶν καὶ εἰρήνη καὶ ἡσυχία, ὅτι ἐκ τῶν υἱῶν Χαμ τῶν κατοικούντων ἐκεῖ ἔμπροσθεν. [41] καὶ ἦλθοσαν οὗτοι οἱ γεγραμμένοι ἐπ᾽ ὀνόματος ἐν ἡμέραις Εζεκιου βασιλέως Ιουδα καὶ ἐπάταξαν τοὺς οἴκους αὐτῶν καὶ τοὺς Μιναίους, οὓς εὕροσαν ἐκεῖ, καὶ ἀνεθεμάτισαν αὐτοὺς ἕως τῆς ἡμέρας ταύτης καὶ ᾤκησαν ἀντ αὐτῶν, ὅτι νομαὶ τοῖς κτήνεσιν αὐτῶν ἐκεῖ. [42] καὶ ἐξ αὐτῶν ἀπὸ τῶν υἱῶν Συμεων ἐπορεύθησαν εἰς ὄρος Σηιρ ἄνδρες πεντακόσιοι, καὶ Φαλεττια καὶ Νωαδια καὶ Ραφαια καὶ Οζιηλ υἱοὶ Ιεσι ἄρχοντες αὐτῶν· [43] καὶ ἐπάταξαν τοὺς καταλοίπους τοὺς καταλειφθέντας τοῦ Αμαληκ καὶ κατῴκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

CHAPTER 5

[1] Καὶ υἱοὶ Ρουβην πρωτοτόκου Ισραηλ, ὅτι οὗτος ὁ πρωτότοκος, καὶ ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ ἔδωκεν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ Ιωσηφ υἱῷ Ισραηλ, καὶ οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια· [2] ὅτι Ιουδας δυνατὸς ἰσχύι καὶ ἐν τοῖς ἀδελφοῖς αὐτοῦ καὶ εἰς ἡγούμενον ἐξ αὐτοῦ, καὶ ἡ εὐλογία τοῦ Ιωσηφ. [3] υἱοὶ Ρουβην πρωτοτόκου Ισραηλ· Ενωχ καὶ Φαλλους, Αρσων καὶ Χαρμι. [4] υἱοὶ Ιωηλ· Σεμει καὶ Βαναια υἱὸς αὐτοῦ. καὶ υἱοὶ Γουγ υἱοῦ Σεμει· [5] υἱὸς αὐτοῦ Μιχα, υἱὸς αὐτοῦ Ρηχα, υἱὸς αὐτοῦ Βααλ, [6] υἱὸς αὐτοῦ Βεηρα, ὃν μετῴκισεν Θαγλαθφαλνασαρ βασιλεὺς Ασσουρ· οὗτος ἄρχων τῶν Ρουβην. [7] καὶ ἀδελφοὶ αὐτοῦ τῇ πατριᾷ αὐτοῦ ἐν τοῖς καταλοχισμοῖς αὐτῶν κατὰ γενέσεις αὐτῶν· ὁ ἄρχων Ιωηλ καὶ Ζαχαρια [8] καὶ Βαλεκ υἱὸς Οζουζ υἱὸς Σαμα υἱὸς Ιωηλ· οὗτος κατῴκησεν ἐν Αροηρ καὶ ἐπὶ Ναβαυ καὶ Βεελμαων [9] καὶ πρὸς ἀνατολὰς κατῴκησεν ἕως ἐρχομένων τῆς ἐρήμου ἀπὸ τοῦ ποταμοῦ Εὐφράτου, ὅτι κτήνη αὐτῶν πολλὰ ἐν γῇ Γαλααδ. [10] καὶ ἐν ἡμέραις Σαουλ ἐποίησαν πόλεμον πρὸς τοὺς παροίκους, καὶ ἔπεσον ἐν χερσὶν αὐτῶν κατοικοῦντες ἐν σκηναῖς ἕως πάντες κατ᾽ ἀνατολὰς τῆς Γαλααδ. [11] Υἱοὶ Γαδ κατέναντι αὐτῶν κατῴκησαν ἐν τῇ Βασαν ἕως Σελχα. [12] Ιωηλ ὁ πρωτότοκος, καὶ Σαφαμ ὁ δεύτερος, καὶ Ιανι ὁ γραμματεὺς ἐν Βασαν. [13] καὶ οἱ ἀδελφοὶ αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν· Μιχαηλ, Μοσολλαμ καὶ Σεβεε καὶ Ιωρεε καὶ Ιαχαν καὶ Ζουε καὶ Ωβηδ, ἑπτά. [14] οὗτοι υἱοὶ Αβιχαιλ υἱοῦ Ουρι υἱοῦ Ιδαι υἱοῦ Γαλααδ υἱοῦ Μιχαηλ υἱοῦ Ισαι υἱοῦ Ιουρι υἱοῦ Ζαβουχαμ [15] υἱοῦ Αβδιηλ υἱοῦ Γουνι· ἄρχων οἴκου πατριῶν. [16] κατῴκουν ἐν Γαλααδ, ἐν Βασαν καὶ ἐν ταῖς κώμαις αὐτῶν καὶ πάντα τὰ περίχωρα Σαρων ἕως ἐξόδου. [17] πάντων ὁ καταλοχισμὸς ἐν ἡμέραις Ιωαθαμ βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ βασιλέως Ισραηλ. [18] Υἱοὶ Ρουβην καὶ Γαδ καὶ ἥμισυ φυλῆς Μανασση ἐξ υἱῶν δυνάμεως, ἄνδρες αἴροντες ἀσπίδας καὶ μάχαιραν καὶ τείνοντες τόξον καὶ δεδιδαγμένοι πόλεμον, τεσσαράκοντα καὶ τέσσαρες χιλιάδες καὶ ἑπτακόσιοι καὶ ἑξήκοντα ἐκπορευόμενοι εἰς παράταξιν. [19] καὶ ἐποίουν πόλεμον μετὰ τῶν Αγαρηνῶν καὶ Ιτουραίων καὶ Ναφισαίων καὶ Ναδαβαίων [20] καὶ κατίσχυσαν ἐπ᾽ αὐτῶν, καὶ ἐδόθησαν εἰς χεῖρας αὐτῶν οἱ Αγαραῖοι καὶ πάντα τὰ σκηνώματα αὐτῶν, ὅτι πρὸς τὸν θεὸν ἐβόησαν ἐν τῷ πολέμῳ, καὶ ἐπήκουσεν αὐτοῖς, ὅτι ἤλπισαν ἐπ᾽ αὐτόν. [21] καὶ ᾐχμαλώτευσαν τὴν ἀποσκευὴν αὐτῶν, καμήλους πεντακισχιλίας καὶ προβάτων διακοσίας πεντήκοντα χιλιάδας, ὄνους δισχιλίους καὶ ψυχὰς ἀνδρῶν ἑκατὸν χιλιάδας· [22] ὅτι τραυματίαι πολλοὶ ἔπεσον, ὅτι παρὰ τοῦ θεοῦ ὁ

πόλεμος. καὶ κατῴκησαν ἀντ αὐτῶν ἕως τῆς μετοικεσίας. [23] Καὶ οἱ ἡμίσεις φυλῆς Μανασση κατῴκησαν ἐν τῇ γῇ ἀπὸ Βασαν ἕως Βααλερμων καὶ Σανιρ καὶ ὄρος Αερμων· καὶ ἐν τῷ Λιβάνῳ αὐτοὶ ἐπλεονάσθησαν. [24] καὶ οὗτοι ἀρχηγοὶ οἴκου πατριῶν αὐτῶν· Οφερ καὶ Ισει καὶ Ελιηλ καὶ Εσδριηλ καὶ Ιερμια καὶ Ωδουια καὶ Ιεδιηλ, ἄνδρες ἰσχυροὶ δυνάμει, ἄνδρες ὀνομαστοί, ἄρχοντες τῶν οἴκων πατριῶν αὐτῶν. [25] Καὶ ἠθέτησαν ἐν θεῷ πατέρων αὐτῶν καὶ ἐπόρνευσαν ὀπίσω θεῶν λαῶν τῆς γῆς, οὓς ἐξῆρεν ὁ θεὸς ἀπὸ προσώπου αὐτῶν. [26] καὶ ἐπήγειρεν ὁ θεὸς Ισραηλ τὸ πνεῦμα Φαλωχ βασιλέως Ασσουρ καὶ τὸ πνεῦμα Θαγλαθφαλνασαρ βασιλέως Ασσουρ, καὶ μετῴκισεν τὸν Ρουβην καὶ τὸν Γαδδι καὶ τὸ ἥμισυ φυλῆς Μανασση καὶ ἤγαγεν αὐτοὺς εἰς Χαλαχ καὶ Χαβωρ καὶ ἐπὶ ποταμὸν Γωζαν ἕως τῆς ἡμέρας ταύτης. [27] Υἱοὶ Λευι· Γεδσων, Κααθ καὶ Μεραρι. [28] καὶ υἱοὶ Κααθ· Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ. [29] καὶ υἱοὶ Αμβραμ· Ααρων καὶ Μωϋσῆς καὶ Μαριαμ. καὶ υἱοὶ Ααρων· Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ. [30] Ελεαζαρ ἐγέννησεν τὸν Φινεες, Φινεες ἐγέννησεν τὸν Αβισου, [31] Αβισου ἐγέννησεν τὸν Βωκαι, Βωκαι ἐγέννησεν τὸν Οζι, [32] Οζι ἐγέννησε τὸν Ζαραια, Ζαραια ἐγέννησεν τὸν Μαριηλ, [33] καὶ Μαριηλ ἐγέννησεν τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ, [34] καὶ Αχιτωβ ἐγέννησεν τὸν Σαδωκ, καὶ Σαδωκ ἐγέννησεν τὸν Αχιμαας, [35] καὶ Αχιμαας ἐγέννησεν τὸν Αζαρια, καὶ Αζαριας ἐγέννησεν τὸν Ιωαναν, [36] καὶ Ιωανας ἐγέννησεν τὸν Αζαριαν· οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν Σαλωμων ἐν Ιερουσαλημ. [37] καὶ ἐγέννησεν Αζαρια τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ, [38] καὶ Αχιτωβ ἐγέννησεν τὸν Σαδωκ, καὶ Σαδωκ ἐγέννησεν τὸν Σαλωμ, [39] καὶ Σαλωμ ἐγέννησεν τὸν Χελκιαν, καὶ Χελκιας ἐγέννησεν τὸν Αζαρια, [40] καὶ Αζαριας ἐγέννησεν τὸν Σαραια, καὶ Σαραιας ἐγέννησεν τὸν Ιωσαδακ. [41] καὶ Ιωσαδακ ἐπορεύθη ἐν τῇ μετοικίᾳ μετὰ Ιουδα καὶ Ιερουσαλημ ἐν χειρὶ Ναβουχοδονοσορ.

CHAPTER 6

[1] Υἱοὶ Λευι· Γεδσων, Κααθ καὶ Μεραρι. [2] καὶ ταῦτα τὰ ὀνόματα τῶν
υἱῶν Γεδσων· Λοβενι καὶ Σεμει. [3] υἱοὶ Κααθ· Αμβραμ καὶ Ισσααρ,
Χεβρων καὶ Οζιηλ. [4] υἱοὶ Μεραρι· Μοολι καὶ Ομουσι. – καὶ αὗται αἱ
πατριαὶ τοῦ Λευι κατὰ πατριὰς αὐτῶν· [5] τῷ Γεδσων· τῷ Λοβενι υἱῷ
αὐτοῦ Ιεεθ υἱὸς αὐτοῦ, Ζεμμα υἱὸς αὐτοῦ, [6] Ιωαχ υἱὸς αὐτοῦ, Αδδι υἱὸς
αὐτοῦ, Ζαρα υἱὸς αὐτοῦ, Ιεθρι υἱὸς αὐτοῦ. – [7] υἱοὶ Κααθ· Αμιναδαβ
υἱὸς αὐτοῦ, Κορε υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ, [8] Ελκανα υἱὸς αὐτοῦ,
καὶ Αβιασαφ υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ, [9] Θααθ υἱὸς αὐτοῦ, Ουριηλ
υἱὸς αὐτοῦ, Οζια υἱὸς αὐτοῦ, Σαουλ υἱὸς αὐτοῦ. [10] καὶ υἱοὶ Ελκανα·
Αμασι καὶ Αχιμωθ, [11] Ελκανα υἱὸς αὐτοῦ, Σουφι υἱὸς αὐτοῦ καὶ Ναθ
υἱὸς αὐτοῦ, [12] Ελιαβ υἱὸς αὐτοῦ, Ιδαερ υἱὸς αὐτοῦ, Ελκανα υἱὸς αὐτοῦ.
[13] υἱοὶ Σαμουηλ· ὁ πρωτότοκος Σανι καὶ Αβια. – [14] υἱοὶ Μεραρι·
Μοολι, Λοβενι υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ, Οζα υἱὸς αὐτοῦ, [15] Σομεα
υἱὸς αὐτοῦ, Αγγια υἱὸς αὐτοῦ, Ασαια υἱὸς αὐτοῦ. [16] Καὶ οὗτοι οὓς
κατέστησεν Δαυιδ ἐπὶ χεῖρας ᾀδόντων ἐν οἴκῳ κυρίου ἐν τῇ καταπαύσει
τῆς κιβωτοῦ, [17] καὶ ἦσαν λειτουργοῦντες ἐναντίον τῆς σκηνῆς οἴκου
μαρτυρίου ἐν ὀργάνοις, ἕως οὗ ᾠκοδόμησεν Σαλωμων τὸν οἶκον κυρίου
ἐν Ιερουσαλημ, καὶ ἔστησαν κατὰ τὴν κρίσιν αὐτῶν ἐπὶ τὰς λειτουργίας
αὐτῶν. [18] καὶ οὗτοι οἱ ἑστηκότες καὶ οἱ υἱοὶ αὐτῶν ἐκ τῶν υἱῶν τοῦ
Κααθ· Αιμαν ὁ ψαλτῳδὸς υἱὸς Ιωηλ υἱοῦ Σαμουηλ [19] υἱοῦ Ελκανα υἱοῦ
Ηδαδ υἱοῦ Ελιηλ υἱοῦ Θιε [20] υἱοῦ Σουφ υἱοῦ Ελκανα υἱοῦ Μεθ’ υἱοῦ
Αμασιου [21] υἱοῦ Ελκανα υἱοῦ Ιωηλ υἱοῦ Αζαρια υἱοῦ Σαφανια [22] υἱοῦ
Θααθ υἱοῦ Ασιρ υἱοῦ Αβιασαφ υἱοῦ Κορε [23] υἱοῦ Ισσααρ υἱοῦ Κααθ
υἱοῦ Λευι υἱοῦ Ισραηλ. – [24] καὶ ἀδελφὸς αὐτοῦ Ασαφ ὁ ἑστηκὼς ἐν
δεξιᾷ αὐτοῦ· Ασαφ υἱὸς Βαραχια υἱοῦ Σαμαα [25] υἱοῦ Μιχαηλ υἱοῦ
Μαασια υἱοῦ Μελχια [26] υἱοῦ Αθανι υἱοῦ Ζαραι υἱοῦ Αδια [27] υἱοῦ
Αιθαν υἱοῦ Ζαμμα υἱοῦ Σεμει [28] υἱοῦ Ηχα υἱοῦ Γεδσων υἱοῦ Λευι. – [29]
καὶ υἱοὶ Μεραρι ἀδελφοῦ αὐτῶν ἐξ ἀριστερῶν· Αιθαν υἱὸς Κισαι υἱοῦ
Αβδι υἱοῦ Μαλωχ [30] υἱοῦ Ασεβι υἱοῦ Αμεσσια υἱοῦ Χελκιου [31] υἱοῦ
Αμασαι υἱοῦ Βανι υἱοῦ Σεμμηρ [32] υἱοῦ Μοολι υἱοῦ Μουσι υἱοῦ Μεραρι
υἱοῦ Λευι. [33] Καὶ ἀδελφοὶ αὐτῶν κατ’ οἴκους πατριῶν αὐτῶν οἱ Λευῖται
δεδομένοι εἰς πᾶσαν ἐργασίαν λειτουργίας σκηνῆς οἴκου τοῦ θεοῦ. [34]
καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ θυμιῶντες ἐπὶ τὸ θυσιαστήριον τῶν
ὁλοκαυτωμάτων καὶ ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων εἰς πᾶσαν
ἐργασίαν ἅγια τῶν ἁγίων καὶ ἐξιλάσκεσθαι περὶ Ισραηλ κατὰ πάντα, ὅσα
ἐνετείλατο Μωϋσῆς παῖς τοῦ θεοῦ. – [35] καὶ οὗτοι υἱοὶ Ααρων· Ελεαζαρ
υἱὸς αὐτοῦ. Φινεες υἱὸς αὐτοῦ, Αβισου υἱὸς αὐτοῦ, [36] Βωκαι υἱὸς

αὐτοῦ, Οζι υἱὸς αὐτοῦ, Ζαραια υἱὸς αὐτοῦ, [37] Μαριηλ υἱὸς αὐτοῦ, Αμαρια υἱὸς αὐτοῦ, Αχιτωβ υἱὸς αὐτοῦ, [38] Σαδωκ υἱὸς αὐτοῦ, Αχιμαας υἱὸς αὐτοῦ. [39] Καὶ αὗται αἱ κατοικίαι αὐτῶν ἐν ταῖς κώμαις αὐτῶν ἐν τοῖς ὁρίοις αὐτῶν· τοῖς υἱοῖς Ααρων τῇ πατριᾷ τοῦ Καθι – ὅτι αὐτοῖς ἐγένετο ὁ κλῆρος – [40] καὶ ἔδωκαν αὐτοῖς τὴν Χεβρων ἐν γῇ Ιουδα καὶ τὰ περισπόρια αὐτῆς κύκλῳ αὐτῆς· [41] καὶ τὰ πεδία τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκαν τῷ Χαλεβ υἱῷ Ιεφοννη. [42] καὶ τοῖς υἱοῖς Ααρων ἔδωκαν τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Χεβρων καὶ τὴν Λοβνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Σελνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Εσθαμω καὶ τὰ περισπόρια αὐτῆς [43] καὶ τὴν Ιεθθαρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Δαβιρ καὶ τὰ περισπόρια αὐτῆς [44] καὶ τὴν Ασαν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ατταν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Βασαμυς καὶ τὰ περισπόρια αὐτῆς [45] καὶ ἐκ φυλῆς Βενιαμιν τὴν Γαβεε καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Γαλεμεθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αγχωχ καὶ τὰ περισπόρια αὐτῆς· πᾶσαι αἱ πόλεις αὐτῶν τρισκαίδεκα πόλεις κατὰ πατριὰς αὐτῶν. [46] Καὶ τοῖς υἱοῖς Καθ τοῖς καταλοίποις ἐκ τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσους φυλῆς Μανασση κλήρῳ πόλεις δέκα. – [47] καὶ τοῖς υἱοῖς Γεδσων κατὰ πατριὰς αὐτῶν ἐκ φυλῆς Ισσαχαρ, ἐκ φυλῆς Ασηρ, ἐκ φυλῆς Νεφθαλι, ἐκ φυλῆς Μανασση ἐν τῇ Βασαν πόλεις τρισκαίδεκα. – [48] καὶ τοῖς υἱοῖς Μεραρι κατὰ πατριὰς αὐτῶν ἐκ φυλῆς Ρουβην, ἐκ φυλῆς Γαδ, ἐκ φυλῆς Ζαβουλων κλήρῳ πόλεις δέκα δύο. [49] Καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν· [50] καὶ ἔδωκαν ἐν κλήρῳ ἐκ φυλῆς υἱῶν Ιουδα καὶ ἐκ φυλῆς υἱῶν Συμεων τὰς πόλεις ταύτας, ἃς ἐκάλεσεν αὐτὰς ἐπ᾽ ὀνόματος. – [51] καὶ ἀπὸ τῶν πατριῶν υἱῶν Καθ καὶ ἐγένοντο πόλεις τῶν ὁρίων αὐτῶν ἐκ φυλῆς Εφραιμ. [52] καὶ ἔδωκαν αὐτῷ τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Συχεμ καὶ τὰ περισπόρια αὐτῆς ἐν ὄρει Εφραιμ καὶ τὴν Γαζερ καὶ τὰ περισπόρια αὐτῆς [53] καὶ τὴν Ιεκμααμ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Βαιθωρων καὶ τὰ περισπόρια αὐτῆς [54] καὶ τὴν Εγλαμ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Γεθρεμμων καὶ τὰ περισπόρια αὐτῆς [55] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση τὴν Αναρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιεβλααμ καὶ τὰ περισπόρια αὐτῆς κατὰ πατριὰν τοῖς υἱοῖς Καθ τοῖς καταλοίποις. – [56] τοῖς υἱοῖς Γεδσων ἀπὸ πατριῶν ἡμίσους φυλῆς Μανασση τὴν Γωλαν ἐκ τῆς Βασαν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ασηρωθ καὶ τὰ περισπόρια αὐτῆς [57] καὶ ἐκ φυλῆς Ισσαχαρ τὴν Κεδες καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Δεβερι καὶ τὰ περισπόρια αὐτῆς [58] καὶ τὴν Δαβωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αναμ καὶ τὰ περισπόρια αὐτῆς [59] καὶ ἐκ φυλῆς Ασηρ τὴν Μασαλ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αβαραν καὶ τὰ περισπόρια αὐτῆς [60] καὶ τὴν Ικακ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ροωβ καὶ τὰ περισπόρια αὐτῆς [61]

καὶ ἀπὸ φυλῆς Νεφθαλι τὴν Κεδες ἐν τῇ Γαλιλαίᾳ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Χαμωθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καριαθαιμ καὶ τὰ περισπόρια αὐτῆς. – [62] τοῖς υἱοῖς Μεραρι τοῖς καταλοίποις ἐκ φυλῆς Ζαβουλων τὴν Ρεμμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Θαχχια καὶ τὰ περισπόρια αὐτῆς [63] καὶ ἐκ τοῦ πέραν τοῦ Ιορδάνου Ιεριχω κατὰ δυσμὰς τοῦ Ιορδάνου ἐκ φυλῆς Ρουβην τὴν Βοσορ ἐν τῇ ἐρήμῳ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιασα καὶ τὰ περισπόρια αὐτῆς [64] καὶ τὴν Καδημωθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μωφααθ καὶ τὰ περισπόρια αὐτῆς [65] καὶ ἐκ φυλῆς Γαδ τὴν Ραμωθ Γαλααδ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μαναιμ καὶ τὰ περισπόρια αὐτῆς [66] καὶ τὴν Εσεβων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς.

CHAPTER 7

[1] Καὶ τοῖς υἱοῖς Ισσαχαρ· Θωλα καὶ Φουα καὶ Ιασουβ καὶ Σεμερων, τέσσαρες. [2] καὶ υἱοὶ Θωλα· Οζι καὶ Ραφαια καὶ Ιεριηλ καὶ Ιεμου καὶ Ιεβασαμ καὶ Σαμουηλ, ἄρχοντες οἴκων πατριῶν αὐτῶν τῷ Θωλα ἰσχυροὶ δυνάμει κατὰ γενέσεις αὐτῶν. ὁ ἀριθμὸς αὐτῶν ἐν ἡμέραις Δαυιδ εἴκοσι καὶ δύο χιλιάδες καὶ ἑξακόσιοι. [3] καὶ υἱοὶ Οζι· Ιεζρια, καὶ υἱοὶ Ιεζρια· Μιχαηλ καὶ Οβδια καὶ Ιωηλ καὶ Ιεσια, πέντε, ἄρχοντες πάντες. [4] καὶ ἐπ᾽ αὐτῶν κατὰ γενέσεις αὐτῶν κατ᾽ οἴκους πατρικοὺς αὐτῶν ἰσχυροὶ παρατάξασθαι εἰς πόλεμον τριάκοντα καὶ ἓξ χιλιάδες, ὅτι ἐπλήθυναν γυναῖκας καὶ υἱούς. [5] καὶ ἀδελφοὶ αὐτῶν εἰς πάσας πατριὰς Ισσαχαρ ἰσχυροὶ δυνάμει ὀγδοήκοντα καὶ ἑπτὰ χιλιάδες, ὁ ἀριθμὸς αὐτῶν τῶν πάντων. [6] Βενιαμιν· Βαλε καὶ Βαχιρ καὶ Ιαδιηλ, τρεῖς. [7] καὶ υἱοὶ Βαλε· Ασεβων καὶ Οζι καὶ Οζιηλ καὶ Ιεριμωθ καὶ Ουρι, πέντε, ἄρχοντες οἴκων πατρικῶν ἰσχυροὶ δυνάμει. καὶ ὁ ἀριθμὸς αὐτῶν εἴκοσι καὶ δύο χιλιάδες καὶ τριάκοντα τέσσαρες. [8] καὶ υἱοὶ Βαχιρ· Ζαμαριας καὶ Ιωας καὶ Ελιεζερ καὶ Ελιθεναν καὶ Αμαρια καὶ Ιεριμωθ καὶ Αβιου καὶ Αναθωθ καὶ Γεμεεθ. πάντες οὗτοι υἱοὶ Βαχιρ. [9] καὶ ὁ ἀριθμὸς αὐτῶν κατὰ γενέσεις αὐτῶν, ἄρχοντες οἴκων πατριῶν αὐτῶν ἰσχυροὶ δυνάμει, εἴκοσι χιλιάδες καὶ διακόσιοι. [10] καὶ υἱοὶ Ιαδιηλ· Βαλααν. καὶ υἱοὶ Βαλααν· Ιαους καὶ Βενιαμιν καὶ Αωθ καὶ Χανανα καὶ Ζαιθαν καὶ Ραμεσσαι καὶ Αχισααρ. [11] πάντες οὗτοι υἱοὶ Ιαδιηλ ἄρχοντες τῶν πατριῶν ἰσχυροὶ δυνάμει ἑπτακαίδεκα χιλιάδες καὶ διακόσιοι ἐκπορευόμενοι δυνάμει τοῦ πολεμεῖν. [12] καὶ Σαπφιν καὶ Απφιν καὶ υἱοὶ Ραωμ· υἱὸς αὐτοῦ Αερ. [13] Υἱοὶ Νεφθαλι· Ιασιηλ καὶ Γωνι καὶ Ισσιηρ καὶ Σαλωμ, υἱοὶ Βαλαα. [14] Υἱοὶ Μανασση· Ασεριηλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα· ἔτεκεν τὸν Μαχιρ πατέρα Γαλααδ. [15] καὶ Μαχιρ ἔλαβεν γυναῖκα τῷ Αμφιν καὶ Μαμφιν· καὶ ὄνομα ἀδελφῆς αὐτοῦ Μοωχα. καὶ ὄνομα τῷ δευτέρῳ Σαλπααδ, καὶ ἐγεννήθησαν τῷ Σαλπααδ θυγατέρες. [16] καὶ ἔτεκεν Μοωχα γυνὴ Μαχιρ υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Φαρες, καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σορος· υἱὸς αὐτοῦ Ουλαμ. [17] καὶ υἱοὶ Ουλαμ· Βαδαν. οὗτοι υἱοὶ Γαλααδ υἱοῦ Μαχιρ υἱοῦ Μανασση. [18] καὶ ἀδελφὴ αὐτοῦ ἡ Μαλεχεθ ἔτεκεν τὸν Ισαδεκ καὶ τὸν Αβιεζερ καὶ τὸν Μαελα. [19] καὶ ἦσαν υἱοὶ Σεμιρα· Ιααιμ καὶ Συχεμ καὶ Λακει καὶ Ανιαμ. [20] Καὶ υἱοὶ Εφραιμ· Σωθαλα, καὶ Βαραδ υἱὸς αὐτοῦ, καὶ Θααθ υἱὸς αὐτοῦ, Ελεαδα υἱὸς αὐτοῦ, Νομεε υἱὸς αὐτοῦ, [21] Ζαβεδ υἱὸς αὐτοῦ, Σωθελε υἱὸς αὐτοῦ καὶ Εζερ καὶ Ελεαδ. καὶ ἀπέκτειναν αὐτοὺς ἄνδρες Γεθ οἱ τεχθέντες ἐν τῇ γῇ, ὅτι κατέβησαν λαβεῖν τὰ κτήνη αὐτῶν. [22] καὶ ἐπένθησεν Εφραιμ πατὴρ αὐτῶν ἡμέρας πολλάς, καὶ ἦλθον ἀδελφοὶ αὐτοῦ τοῦ παρακαλέσαι

αὐτόν. [23] καὶ εἰσῆλθεν πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔλαβεν ἐν γαστρὶ καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Βαραγα, ὅτι Ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. [24] καὶ ἐν ἐκείνοις τοῖς καταλοίποις καὶ ᾠκοδόμησεν Βαιθωρων τὴν κάτω καὶ τὴν ἄνω. καὶ υἱοὶ Οζαν· Σεηρα [25] καὶ Ραφη υἱοὶ αὐτοῦ, Ρασεφ καὶ Θαλε υἱοὶ αὐτοῦ, Θαεν υἱὸς αὐτοῦ. [26] τῷ Λααδαν υἱῷ αὐτοῦ Αμιουδ υἱὸς αὐτοῦ, Ελισαμα υἱὸς αὐτοῦ, [27] Νουμ υἱὸς αὐτοῦ, Ιησουε υἱὸς αὐτοῦ. [28] καὶ κατάσχεσις αὐτῶν καὶ κατοικία αὐτῶν· Βαιθηλ καὶ αἱ κῶμαι αὐτῆς, κατ᾽ ἀνατολὰς Ναααραν, πρὸς δυσμαῖς Γαζερ καὶ αἱ κῶμαι αὐτῆς· καὶ Συχεμ καὶ αἱ κῶμαι αὐτῆς ἕως Γαιαν καὶ αἱ κῶμαι αὐτῆς. [29] καὶ ἕως ὁρίων υἱῶν Μανασση· Βαιθσααν καὶ αἱ κῶμαι αὐτῆς, Θααναχ καὶ αἱ κῶμαι αὐτῆς καὶ Βαλαδ καὶ αἱ κῶμαι αὐτῆς, Μαγεδδω καὶ αἱ κῶμαι αὐτῆς, Δωρ καὶ αἱ κῶμαι αὐτῆς. ἐν ταύταις κατῴκησαν οἱ υἱοὶ Ιωσηφ υἱοῦ Ισραηλ. [30] Υἱοὶ Ασηρ· Ιεμνα καὶ Ισουα καὶ Ισουι καὶ Βεριγα, καὶ Σορε ἀδελφὴ αὐτῶν. [31] καὶ υἱοὶ Βεριγα· Χαβερ καὶ Μελχιηλ, οὗτος πατὴρ Βερζαιθ. [32] καὶ Χαβερ ἐγέννησεν τὸν Ιαφαλητ καὶ τὸν Σαμηρ καὶ τὸν Χωθαμ καὶ τὴν Σωλα ἀδελφὴν αὐτῶν. [33] καὶ υἱοὶ Ιαφαλητ· Φεσηχι, Βαμαηλ καὶ Ασιθ· οὗτοι υἱοὶ Ιαφαλητ. [34] καὶ υἱοὶ Σεμμηρ· Αχιουραογα καὶ Οβα καὶ Αραμ [35] καὶ Βανηελαμ· ἀδελφοὶ αὐτοῦ Σωφα καὶ Ιμανα καὶ Σελλης καὶ Αμαλ. [36] υἱοὶ Σωφα· Χουχι, Αρναφαρ καὶ Σουαλ καὶ Βαρι καὶ Ιμαρη, [37] Σοβαλ καὶ Ωδ καὶ Σεμμα καὶ Σαλισα καὶ Ιεθραν καὶ Βεηρα. [38] καὶ υἱοὶ Ιεθερ· Ιφινα καὶ Φασφα καὶ Αρα. [39] καὶ υἱοὶ Ωλα· Ορεχ, Ανιηλ καὶ Ρασια. [40] πάντες οὗτοι υἱοὶ Ασηρ, πάντες ἄρχοντες πατριῶν ἐκλεκτοὶ ἰσχυροὶ δυνάμει, ἄρχοντες ἡγούμενοι· ἀριθμὸς αὐτῶν εἰς παράταξιν τοῦ πολεμεῖν, ἀριθμὸς αὐτῶν ἄνδρες εἴκοσι ἓξ χιλιάδες.

CHAPTER 8

[1] Καὶ Βενιαμιν ἐγέννησεν τὸν Βαλε πρωτότοκον αὐτοῦ καὶ Ασβηλ τὸν δεύτερον, Ααρα τὸν τρίτον, [2] Νωα τὸν τέταρτον καὶ Ραφη τὸν πέμπτον. [3] καὶ ἦσαν υἱοὶ τῷ Βαλε· Αδερ καὶ Γηρα καὶ Αβιουδ [4] καὶ Αβισουε καὶ Νοομα καὶ Αχια [5] καὶ Γηρα καὶ Σωφαρφακ καὶ Ωιμ. – [6] οὗτοι υἱοὶ Αωδ· οὗτοί εἰσιν ἄρχοντες πατριῶν τοῖς κατοικοῦσιν Γαβεε, καὶ μετῴκισαν αὐτοὺς εἰς Μαναχαθι· [7] καὶ Νοομα καὶ Αχια καὶ Γηρα· οὗτος ιγλααμ καὶ ἐγέννησεν τὸν Ναανα καὶ τὸν Αχιχωδ. [8] καὶ Σααρημ ἐγέννησεν ἐν τῷ πεδίῳ Μωαβ μετὰ τὸ ἀποστεῖλαι αὐτὸν Ωσιμ καὶ τὴν Βααδα γυναῖκα αὐτοῦ. [9] καὶ ἐγέννησεν ἐκ τῆς Αδα γυναικὸς αὐτοῦ τὸν Ιωβαβ καὶ τὸν Σεβια καὶ τὸν Μισα καὶ τὸν Μελχαμ [10] καὶ τὸν Ιαως καὶ τὸν Σαβια καὶ τὸν Μαρμα· οὗτοι ἄρχοντες πατριῶν. [11] καὶ ἐκ τῆς Ωσιμ ἐγέννησεν τὸν Αβιτωβ καὶ τὸν Αλφααλ. [12] καὶ υἱοὶ Αλφααλ· Ωβηδ, Μεσσααμ, Σεμμηρ· οὗτος ᾠκοδόμησεν τὴν Ωνω καὶ τὴν Λοδ καὶ τὰς κώμας αὐτῆς. – [13] καὶ Βεριγα καὶ Σαμα· οὗτοι ἄρχοντες τῶν πατριῶν τοῖς κατοικοῦσιν Αιλαμ, καὶ οὗτοι ἐξεδίωξαν τοὺς κατοικοῦντας Γεθ. [14] καὶ ἀδελφὸς αὐτοῦ Σωσηκ καὶ Ιαριμωθ [15] καὶ Ζαβαδια καὶ Ωρηρ καὶ Ωδηδ [16] καὶ Μιχαηλ καὶ Ιεσφα καὶ Ιωχα υἱοὶ Βαριγα. [17] καὶ Ζαβαδια καὶ Μοσολλαμ καὶ Αζακι καὶ Αβαρ [18] καὶ Ισαμαρι καὶ Ιεζλια καὶ Ιωβαβ υἱοὶ Ελφααλ. [19] καὶ Ιακιμ καὶ Ζεχρι καὶ Ζαβδι [20] καὶ Ελιωηναι καὶ Σαλθι καὶ Ελιηλι [21] καὶ Αδαια καὶ Βαραια καὶ Σαμαραθ υἱοὶ Σαμαι. [22] καὶ Ισφαν καὶ Ωβηδ καὶ Ελεηλ [23] καὶ Αβαδων καὶ Ζεχρι καὶ Αναν [24] καὶ Ανανια καὶ Αμβρι καὶ Αιλαμ καὶ Αναθωθια [25] καὶ Αθιν καὶ Ιεφερια καὶ Φελιηλ υἱοὶ Σωσηκ. [26] καὶ Σαμσαρια καὶ Σααρια καὶ Ογοθολια [27] καὶ Ιαρασια καὶ Ηλια καὶ Ζεχρι υἱοὶ Ιραμ. [28] οὗτοι ἄρχοντες πατριῶν κατὰ γενέσεις αὐτῶν ἄρχοντες· οὗτοι κατῴκησαν ἐν Ιερουσαλημ. – [29] καὶ ἐν Γαβαων κατῴκησεν πατὴρ Γαβαων, καὶ ὄνομα γυναικὶ αὐτοῦ Μααχα. [30] καὶ υἱὸς αὐτῆς ὁ πρωτότοκος Αβαδων, καὶ Σουρ καὶ Κις καὶ Βααλ καὶ Νηρ καὶ Ναδαβ [31] καὶ Γεδουρ καὶ ἀδελφὸς αὐτοῦ καὶ Ζαχουρ καὶ Μακαλωθ· [32] καὶ Μακαλωθ ἐγέννησεν τὸν Σεμαα. καὶ γὰρ οὗτοι κατέναντι τῶν ἀδελφῶν αὐτῶν κατῴκησαν ἐν Ιερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν. [33] καὶ Νηρ ἐγέννησεν τὸν Κις, καὶ Κις ἐγέννησεν τὸν Σαουλ, καὶ Σαουλ ἐγέννησεν τὸν Ιωναθαν καὶ τὸν Μελχισουε καὶ τὸν Αμιναδαβ καὶ τὸν Ασαβαλ. [34] καὶ υἱοὶ Ιωναθαν· Μεριβααλ. καὶ Μεριβααλ ἐγέννησεν τὸν Μιχια. [35] καὶ υἱοὶ Μιχια· Φιθων καὶ Μελχηλ καὶ Θερεε καὶ Αχαζ. [36] καὶ Αχαζ ἐγέννησεν τὸν Ιωιαδα, καὶ Ιωιαδα ἐγέννησεν τὸν Γαλεμαθ καὶ τὸν Ασμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μαισα· [37] καὶ Μαισα ἐγέννησεν τὸν Βαανα· Ραφαια

υἱὸς αὐτοῦ, Ελασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ. [38] καὶ τῷ Εσηλ ἓξ υἱοί, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Εζρικαμ πρωτότοκος αὐτοῦ, καὶ Ισμαηλ καὶ Σαραια καὶ Αβδια καὶ Αναν· πάντες οὗτοι υἱοὶ Εσηλ. [39] καὶ υἱοὶ Ασηλ ἀδελφοῦ αὐτοῦ· Αιλαμ πρωτότοκος αὐτοῦ, καὶ Ιαις ὁ δεύτερος, Ελιφαλετ ὁ τρίτος. [40] καὶ ἦσαν υἱοὶ Αιλαμ ἰσχυροὶ ἄνδρες δυνάμει τείνοντες τόξον καὶ πληθύνοντες υἱοὺς καὶ υἱοὺς τῶν υἱῶν, ἑκατὸν πεντήκοντα. πάντες οὗτοι ἐξ υἱῶν Βενιαμιν.

CHAPTER 9

[1] Καὶ πᾶς Ισραηλ, ὁ συλλοχισμὸς αὐτῶν, καὶ οὗτοι καταγεγραμμένοι ἐν βιβλίῳ τῶν βασιλέων Ισραηλ καὶ Ιουδα μετὰ τῶν ἀποικισθέντων εἰς Βαβυλῶνα ἐν ταῖς ἀνομίαις αὐτῶν. [2] καὶ οἱ κατοικοῦντες πρότερον ἐν ταῖς κατασχέσεσιν αὐτῶν ἐν ταῖς πόλεσιν· Ισραηλ, οἱ ἱερεῖς, οἱ Λευῖται καὶ οἱ δεδομένοι. [3] Καὶ ἐν Ιερουσαλημ κατῴκησαν ἀπὸ τῶν υἱῶν Ιουδα καὶ ἀπὸ τῶν υἱῶν Βενιαμιν καὶ ἀπὸ τῶν υἱῶν Εφραιμ καὶ Μανασση· [4] Γωθι υἱὸς Αμμιουδ υἱοῦ Αμρι υἱοῦ υἱῶν Φαρες υἱοῦ Ιουδα. [5] καὶ ἐκ τῶν Σηλωνι· Ασαια πρωτότοκος αὐτοῦ καὶ υἱοὶ αὐτοῦ. [6] ἐκ τῶν υἱῶν Ζαρα· Ιιηλ καὶ ἀδελφοὶ αὐτῶν, ἑξακόσιοι καὶ ἐνενήκοντα. [7] καὶ ἐκ τῶν υἱῶν Βενιαμιν· Σαλω υἱὸς Μοσολλαμ υἱοῦ Ωδουια υἱοῦ Σαναα [8] καὶ Ιβαναα υἱὸς Ιραμ, καὶ οὗτοι υἱοὶ Οζι υἱοῦ Μαχιρ· καὶ Μασσαλημ υἱὸς Σαφατια υἱοῦ Ραγουηλ υἱοῦ Βαναια [9] καὶ ἀδελφοὶ αὐτῶν κατὰ γενέσεις αὐτῶν, ἐννακόσιοι πεντήκοντα ἕξ, πάντες οἱ ἄνδρες ἄρχοντες πατριῶν κατ᾽ οἴκους πατριῶν αὐτῶν. [10] Καὶ ἀπὸ τῶν ἱερέων· Ιωδαε καὶ Ιωαριμ καὶ Ιαχιν [11] καὶ Αζαρια υἱὸς Χελκια υἱοῦ Μοσολλαμ υἱοῦ Σαδωκ υἱοῦ Μαραιωθ υἱοῦ Αχιτωβ ἡγούμενος οἴκου τοῦ θεοῦ [12] καὶ Αδαια υἱὸς Ιραμ υἱοῦ Πασχωρ υἱοῦ Μαλχια καὶ Μαασαια υἱὸς Αδιηλ υἱοῦ Ιεδιου υἱοῦ Μοσολλαμ υἱοῦ Μασελμωθ υἱοῦ Εμμηρ [13] καὶ ἀδελφοὶ αὐτῶν ἄρχοντες οἴκων πατριῶν χίλιοι ἑπτακόσιοι ἑξήκοντα ἰσχυροὶ δυνάμει εἰς ἐργασίαν λειτουργίας οἴκου τοῦ θεοῦ. [14] Καὶ ἐκ τῶν Λευιτῶν· Σαμαια υἱὸς Ασωβ υἱοῦ Εσρικαμ υἱοῦ Ασαβια ἐκ τῶν υἱῶν Μεραρι [15] καὶ Βακβακαρ καὶ Αρης καὶ Γαλαλ καὶ Μανθανιας υἱὸς Μιχα υἱοῦ Ζεχρι υἱοῦ Ασαφ [16] καὶ Αβδια υἱὸς Σαμια υἱοῦ Γαλαλ υἱοῦ Ιδιθων καὶ Βαραχια υἱὸς Οσσα υἱοῦ Ηλκανα ὁ κατοικῶν ἐν ταῖς κώμαις Νετωφατι. – [17] οἱ πυλωροί· Σαλωμ καὶ Ακουβ καὶ Ταλμαν καὶ Αιμαν καὶ ἀδελφοὶ αὐτῶν, Σαλωμ ὁ ἄρχων· [18] καὶ ἕως ταύτης ἐν τῇ πύλῃ τοῦ βασιλέως κατ᾽ ἀνατολάς· αὗται αἱ πύλαι τῶν παρεμβολῶν υἱῶν Λευι. [19] καὶ Σαλωμ υἱὸς Κωρη υἱοῦ Αβιασαφ υἱοῦ Κορε καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς οἶκον πατρὸς αὐτοῦ, οἱ Κορῖται, ἐπὶ τῶν ἔργων τῆς λειτουργίας φυλάσσοντες τὰς φυλακὰς τῆς σκηνῆς, καὶ πατέρες αὐτῶν ἐπὶ τῆς παρεμβολῆς κυρίου φυλάσσοντες τὴν εἴσοδον. [20] καὶ Φινεες υἱὸς Ελεαζαρ ἡγούμενος ἦν ἐπ᾽ αὐτῶν ἔμπροσθεν, καὶ οὗτοι μετ᾽ αὐτοῦ. [21] Ζαχαριας υἱὸς Μασαλαμι πυλωρὸς τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. [22] πάντες οἱ ἐκλεκτοὶ ταῖς πύλαις ἐν ταῖς πύλαις διακόσιοι καὶ δέκα δύο· οὗτοι ἐν ταῖς αὐλαῖς αὐτῶν, ὁ καταλοχισμὸς αὐτῶν· τούτους ἔστησεν Δαυιδ καὶ Σαμουηλ ὁ βλέπων τῇ πίστει αὐτῶν. [23] καὶ οὗτοι καὶ οἱ υἱοὶ αὐτῶν ἐπὶ τῶν πυλῶν ἐν οἴκῳ κυρίου, ἐν οἴκῳ τῆς σκηνῆς, τοῦ

φυλάσσειν. [24] κατὰ τοὺς τέσσαρας ἀνέμους ἦσαν αἱ πύλαι, κατ᾽ ἀνατολάς, θάλασσαν, βορρᾶν, νότον. [25] καὶ ἀδελφοὶ αὐτῶν ἐν ταῖς αὐλαῖς αὐτῶν τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καιροῦ εἰς καιρὸν μετὰ τούτων· [26] ὅτι ἐν πίστει εἰσὶν τέσσαρες δυνατοὶ τῶν πυλῶν. – οἱ Λευῖται ἦσαν ἐπὶ τῶν παστοφορίων καὶ ἐπὶ τῶν θησαυρῶν οἴκου τοῦ θεοῦ [27] καὶ περικύκλῳ οἴκου τοῦ θεοῦ παρεμβαλοῦσιν, ὅτι ἐπ᾽ αὐτοὺς φυλακή, καὶ οὗτοι ἐπὶ τῶν κλειδῶν τὸ πρωῒ πρωῒ ἀνοίγειν τὰς θύρας τοῦ ἱεροῦ. [28] καὶ ἐξ αὐτῶν ἐπὶ τὰ σκεύη τῆς λειτουργίας, ὅτι ἐν ἀριθμῷ εἰσοίσουσιν αὐτὰ καὶ ἐν ἀριθμῷ ἐξοίσουσιν αὐτά. [29] καὶ ἐξ αὐτῶν καθεσταμένοι ἐπὶ τὰ σκεύη καὶ ἐπὶ πάντα τὰ σκεύη τὰ ἅγια καὶ ἐπὶ τῆς σεμιδάλεως, τοῦ οἴνου, τοῦ ἐλαίου, τοῦ λιβανωτοῦ καὶ τῶν ἀρωμάτων. [30] καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων ἦσαν μυρεψοὶ τοῦ μύρου καὶ εἰς τὰ ἀρώματα. [31] καὶ Ματταθιας ἐκ τῶν Λευιτῶν [οὗτος ὁ πρωτότοκος τῷ Σαλωμ τῷ Κορίτῃ] ἐν τῇ πίστει ἐπὶ τὰ ἔργα τῆς θυσίας τοῦ τηγάνου τοῦ μεγάλου ἱερέως. [32] καὶ Βαναιας ὁ Καθίτης ἐκ τῶν ἀδελφῶν αὐτῶν ἐπὶ τῶν ἄρτων τῆς προθέσεως τοῦ ἑτοιμάσαι σάββατον κατὰ σάββατον. – [33] καὶ οὗτοι ψαλτῳδοὶ ἄρχοντες τῶν πατριῶν τῶν Λευιτῶν, διατεταγμέναι ἐφημερίαι, ὅτι ἡμέρα καὶ νὺξ ἐπ᾽ αὐτοῖς ἐν τοῖς ἔργοις· [34] οὗτοι ἄρχοντες τῶν πατριῶν τῶν Λευιτῶν κατὰ γενέσεις αὐτῶν ἄρχοντες· οὗτοι κατῴκησαν ἐν Ιερουσαλημ. [35] Καὶ ἐν Γαβαων κατῴκησεν πατὴρ Γαβαων Ιιηλ, καὶ ὄνομα γυναικὸς αὐτοῦ Μοωχα· [36] καὶ υἱὸς αὐτοῦ ὁ πρωτότοκος Αβαδων καὶ Σιρ καὶ Κις καὶ Βααλ καὶ Νηρ καὶ Ναδαβ [37] καὶ Γεδουρ καὶ ἀδελφὸς καὶ Ζαχαρια καὶ Μακελλωθ. [38] καὶ Μακελλωθ ἐγέννησεν τὸν Σαμαα. καὶ οὗτοι ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν κατῴκησαν ἐν Ιερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν. [39] Καὶ Νηρ ἐγέννησεν τὸν Κις, καὶ Κις ἐγέννησεν τὸν Σαουλ, καὶ Σαουλ ἐγέννησεν τὸν Ιωναθαν καὶ τὸν Μελχισουε καὶ τὸν Αμιναδαβ καὶ τὸν Ισβααλ. [40] καὶ υἱὸς Ιωναθαν Μαριβααλ, καὶ Μαριβααλ ἐγέννησεν τὸν Μιχα. [41] καὶ υἱοὶ Μιχα· Φαιθων καὶ Μαλαχ καὶ Θαραχ. [42] καὶ Αχαζ ἐγέννησεν τὸν Ιαδα, καὶ Ιαδα ἐγέννησεν τὸν Γαλεμεθ καὶ τὸν Γαζμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μασα, [43] καὶ Μασα ἐγέννησεν τὸν Βαανα, Ραφαια υἱὸς αὐτοῦ, Ελεασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ. [44] καὶ τῷ Εσηλ ἓξ υἱοί, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Εσδρικαμ πρωτότοκος αὐτοῦ, Ισμαηλ καὶ Σαρια καὶ Αβδια καὶ Ανανˑ οὗτοι υἱοὶ Εσηλ.

CHAPTER 10

[1] Καὶ ἀλλόφυλοι ἐπολέμησαν πρὸς Ισραηλ, καὶ ἔφυγον ἀπὸ προσώπου ἀλλοφύλων, καὶ ἔπεσον τραυματίαι ἐν ὄρει Γελβουε. [2] καὶ κατεδίωξαν ἀλλόφυλοι ὀπίσω Σαουλ καὶ ὀπίσω υἱῶν αὐτοῦ, καὶ ἐπάταξαν ἀλλόφυλοι τὸν Ιωναθαν καὶ τὸν Αμιναδαβ καὶ τὸν Μελχισουε υἱοὺς Σαουλ. [3] καὶ ἐβαρύνθη ὁ πόλεμος ἐπὶ Σαουλ, καὶ εὗρον αὐτὸν οἱ τοξόται ἐν τοῖς τόξοις καὶ πόνοις, καὶ ἐπόνεσεν ἀπὸ τῶν τόξων. [4] καὶ εἶπεν Σαουλ τῷ αἴροντι τὰ σκεύη αὐτοῦ Σπάσαι τὴν ῥομφαίαν σου καὶ ἐκκέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἐμπαίξωσίν μοι. καὶ οὐκ ἐβούλετο ὁ αἴρων τὰ σκεύη αὐτοῦ, ὅτι ἐφοβεῖτο σφόδρα· καὶ ἔλαβεν Σαουλ τὴν ῥομφαίαν καὶ ἐπέπεσεν ἐπ᾽ αὐτήν. [5] καὶ εἶδεν ὁ αἴρων τὰ σκεύη αὐτοῦ ὅτι ἀπέθανεν Σαουλ, καὶ ἔπεσεν καί γε αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν. [6] καὶ ἀπέθανεν Σαουλ καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανεν. [7] καὶ εἶδεν πᾶς ἀνὴρ Ισραηλ ὁ ἐν τῷ αὐλῶνι ὅτι ἔφυγεν Ισραηλ καὶ ὅτι ἀπέθανεν Σαουλ καὶ οἱ υἱοὶ αὐτοῦ, καὶ κατέλιπον τὰς πόλεις αὐτῶν καὶ ἔφυγον· καὶ ἦλθον ἀλλόφυλοι καὶ κατῴκησαν ἐν αὐταῖς. – [8] καὶ ἐγένετο τῇ ἐχομένῃ καὶ ἦλθον ἀλλόφυλοι τοῦ σκυλεύειν τοὺς τραυματίας καὶ εὗρον τὸν Σαουλ καὶ τοὺς υἱοὺς αὐτοῦ πεπτωκότας ἐν τῷ ὄρει Γελβουε. [9] καὶ ἐξέδυσαν αὐτὸν καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ τὰ σκεύη αὐτοῦ καὶ ἀπέστειλαν εἰς γῆν ἀλλοφύλων κύκλῳ τοῦ εὐαγγελίσασθαι τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ· [10] καὶ ἔθηκαν τὰ σκεύη αὐτοῦ ἐν οἴκῳ θεοῦ αὐτῶν καὶ τὴν κεφαλὴν αὐτοῦ ἔθηκαν ἐν οἴκῳ Δαγων. [11] καὶ ἤκουσαν πάντες οἱ κατοικοῦντες Γαλααδ ἅπαντα, ἃ ἐποίησαν ἀλλόφυλοι τῷ Σαουλ καὶ τῷ Ισραηλ. [12] καὶ ἠγέρθησαν ἐκ Γαλααδ πᾶς ἀνὴρ δυνατὸς καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα τῶν υἱῶν αὐτοῦ καὶ ἤνεγκαν αὐτὰ εἰς Ιαβις καὶ ἔθαψαν τὰ ὀστᾶ αὐτῶν ὑπὸ τὴν δρῦν ἐν Ιαβις καὶ ἐνήστευσαν ἑπτὰ ἡμέρας. – [13] καὶ ἀπέθανεν Σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς ἠνόμησεν τῷ κυρίῳ, κατὰ τὸν λόγον κυρίου, διότι οὐκ ἐφύλαξεν· ὅτι ἐπηρώτησεν Σαουλ ἐν τῷ ἐγγαστριμύθῳ τοῦ ζητῆσαι, καὶ ἀπεκρίνατο αὐτῷ Σαμουηλ ὁ προφήτης· [14] καὶ οὐκ ἐζήτησεν κύριον, καὶ ἀπέκτεινεν αὐτὸν καὶ ἐπέστρεψεν τὴν βασιλείαν τῷ Δαυιδ υἱῷ Ιεσσαι.

CHAPTER 11

[1] Καὶ ἦλθεν πᾶς Ισραηλ πρὸς Δαυιδ ἐν Χεβρων λέγοντες Ἰδοὺ ὀστᾶ σου καὶ σάρκες σου ἡμεῖς· [2] καὶ ἐχθὲς καὶ τρίτην ὄντος Σαουλ βασιλέως σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν Ισραηλ, καὶ εἶπεν κύριος ὁ θεός σού σοι Σὺ ποιμανεῖς τὸν λαόν μου τὸν Ισραηλ, καὶ σὺ ἔσῃ εἰς ἡγούμενον ἐπὶ Ισραηλ. [3] καὶ ἦλθον πάντες πρεσβύτεροι Ισραηλ πρὸς τὸν βασιλέα εἰς Χεβρων, καὶ διέθετο αὐτοῖς ὁ βασιλεὺς Δαυιδ διαθήκην ἐν Χεβρων ἐναντίον κυρίου, καὶ ἔχρισαν τὸν Δαυιδ εἰς βασιλέα ἐπὶ Ισραηλ κατὰ τὸν λόγον κυρίου διὰ χειρὸς Σαμουηλ. [4] Καὶ ἐπορεύθη ὁ βασιλεὺς καὶ ἄνδρες Ισραηλ εἰς Ιερουσαλημ [αὕτη Ιεβους], καὶ ἐκεῖ οἱ Ιεβουσαῖοι οἱ κατοικοῦντες τὴν γῆν. [5] εἶπαν δὲ οἱ κατοικοῦντες Ιεβους τῷ Δαυιδ Οὐκ εἰσελεύσῃ ὧδε. καὶ προκατελάβετο τὴν περιοχὴν Σιων [αὕτη ἡ πόλις Δαυιδ]. [6] καὶ εἶπεν Δαυιδ Πᾶς τύπτων Ιεβουσαῖον ἐν πρώτοις καὶ ἔσται εἰς ἄρχοντα καὶ εἰς στρατηγόν· καὶ ἀνέβη ἐπ᾽ αὐτὴν ἐν πρώτοις Ιωαβ υἱὸς Σαρουια καὶ ἐγένετο εἰς ἄρχοντα. [7] καὶ ἐκάθισεν Δαυιδ ἐν τῇ περιοχῇ· διὰ τοῦτο ἐκάλεσεν αὐτὴν Πόλιν Δαυιδ· [8] καὶ ᾠκοδόμησεν τὴν πόλιν κύκλῳ· καὶ ἐπολέμησεν καὶ ἔλαβεν τὴν πόλιν. [9] καὶ ἐπορεύετο Δαυιδ πορευόμενος καὶ μεγαλυνόμενος, καὶ κύριος παντοκράτωρ μετ᾽ αὐτοῦ. [10] Καὶ οὗτοι οἱ ἄρχοντες τῶν δυνατῶν, οἳ ἦσαν τῷ Δαυιδ, οἱ κατισχύοντες μετ᾽ αὐτοῦ ἐν τῇ βασιλείᾳ αὐτοῦ μετὰ παντὸς Ισραηλ τοῦ βασιλεῦσαι αὐτὸν κατὰ τὸν λόγον κυρίου ἐπὶ Ισραηλ· [11] καὶ οὗτος ὁ ἀριθμὸς τῶν δυνατῶν τοῦ Δαυιδ· Ιεσεβααλ υἱὸς Αχαμανι πρῶτος τῶν τριάκοντα, οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἅπαξ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἑνί. – [12] καὶ μετ᾽ αὐτὸν Ελεαζαρ υἱὸς Δωδαι ὁ Αχωχι, οὗτος ἦν ἐν τοῖς τρισὶν δυνατοῖς. [13] οὗτος ἦν μετὰ Δαυιδ ἐν Φασοδομιν, καὶ οἱ ἀλλόφυλοι συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν, καὶ ὁ λαὸς ἔφυγεν ἀπὸ προσώπου ἀλλοφύλων· [14] καὶ ἔστη ἐν μέσῳ τῆς μερίδος καὶ ἔσωσεν αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην. – [15] καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς Δαυιδ εἰς τὸ σπήλαιον Οδολλαμ, καὶ παρεμβολὴ τῶν ἀλλοφύλων παρεμβεβλήκει ἐν τῇ κοιλάδι τῶν γιγάντων· [16] καὶ Δαυιδ τότε ἐν τῇ περιοχῇ, καὶ τὸ σύστεμα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ. [17] καὶ ἐπεθύμησεν Δαυιδ καὶ εἶπεν Τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου Βαιθλεεμ τοῦ ἐν τῇ πύλῃ; [18] καὶ διέρρηξαν οἱ τρεῖς τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ, ὃς ἦν ἐν τῇ πύλῃ, καὶ ἔλαβον καὶ ἦλθον πρὸς Δαυιδ, καὶ οὐκ ἠθέλησεν Δαυιδ τοῦ πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ [19] καὶ εἶπεν Ἵλεώς

μοι ὁ θεὸς τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· εἰ αἷμα ἀνδρῶν τούτων πίομαι ἐν ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐτῶν ἤνεγκαν αὐτό. καὶ οὐκ ἐβούλετο πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί. [20] Καὶ Αβεσσα ἀδελφὸς Ιωαβ, οὗτος ἦν ἄρχων τῶν τριῶν, οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἑνί, καὶ οὗτος ἦν ὀνομαστὸς ἐν τοῖς τρισίν, [21] ἀπὸ τῶν τριῶν ὑπὲρ τοὺς δύο ἔνδοξος, καὶ ἦν αὐτοῖς εἰς ἄρχοντα καὶ ἕως τῶν τριῶν οὐκ ἤρχετο. – [22] καὶ Βαναιας υἱὸς Ιωδαε υἱὸς ἀνδρὸς δυνατοῦ, πολλὰ ἔργα αὐτοῦ ὑπὲρ Καβασαηλ· οὗτος ἐπάταξεν τοὺς δύο αριηλ Μωαβ· καὶ οὗτος κατέβη καὶ ἐπάταξεν τὸν λέοντα ἐν τῷ λάκκῳ ἐν ἡμέρᾳ χιόνος· [23] καὶ οὗτος ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατὸν πεντάπηχυν, καὶ ἐν χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ἀντίον ὑφαινόντων, καὶ κατέβη ἐπ᾽ αὐτὸν Βαναιας ἐν ῥάβδῳ καὶ ἀφείλατο ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου τὸ δόρυ καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ. [24] ταῦτα ἐποίησεν Βαναιας υἱὸς Ιωδαε, καὶ τούτῳ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς· [25] ὑπὲρ τοὺς τριάκοντα ἔνδοξος οὗτος καὶ πρὸς τοὺς τρεῖς οὐκ ἤρχετο· καὶ κατέστησεν αὐτὸν Δαυιδ ἐπὶ τὴν πατριὰν αὐτοῦ. [26] Καὶ δυνατοὶ τῶν δυνάμεων· Ασαηλ ἀδελφὸς Ιωαβ, Ελεαναν υἱὸς Δωδω ἐκ Βαιθλαεμ, [27] Σαμμωθ ὁ Αδι, Χελλης ὁ Φελωνι, [28] Ωραι υἱὸς Εκκης ὁ Θεκωι, Αβιεζερ ὁ Αναθωθι, [29] Σοβοχαι ὁ Ασωθι, Ηλι ὁ Αχωι, [30] Μοοραι ὁ Νετωφαθι, Χολοδ υἱὸς Νοοζα ὁ Νετωφαθι, [31] Αιθι υἱὸς Ριβαι ἐκ βουνοῦ Βενιαμιν, Βαναιας ὁ Φαραθωνι, [32] Ουρι ἐκ Ναχαλιγαας, Αβιηλ ὁ Γαραβεθθι, [33] Αζμωθ ὁ Βεερμι, Ελιαβα ὁ Σαλαβωνι, [34] Βενναιας, Οσομ ὁ Γεννουνι, Ιωναθαν υἱὸς Σωλα ὁ Αραρι, [35] Αχιμ υἱὸς Σαχαρ ὁ Αραρι, Ελφαλ υἱὸς Ουρ, [36] Οφαρ ὁ Μοχοραθι, Αχια ὁ Φελωνι, [37] Ησεραι ὁ Χαρμαλι, Ναααραι υἱὸς Αζωβαι, [38] Ιωηλ ἀδελφὸς Ναθαν, Μεβααρ υἱὸς Αγαρι, [39] Σεληκ ὁ Αμμωνι, Ναχωρ ὁ Βερθι αἴρων σκεύη Ιωαβ υἱοῦ Σαρουια, [40] Ιρα ὁ Ιεθηρι, Γαρηβ ὁ Ιεθηρι, [41] Ουριας ὁ Χεττι, Ζαβετ υἱὸς Αχλια, [42] Αδινα υἱὸς Σαιζα τοῦ Ρουβην ἄρχων καὶ ἐπ᾽ αὐτῷ τριάκοντα, [43] Αναν υἱὸς Μοωχα καὶ Ιωσαφατ ὁ Βαιθανι, [44] Οζια ὁ Ασταρωθι, Σαμμα καὶ Ιιηλ υἱοὶ Χωθαν τοῦ Αραρι, [45] Ιεδιηλ υἱὸς Σαμερι καὶ Ιωαζαε ὁ ἀδελφὸς αὐτοῦ ὁ Ιεασι, [46] Ελιηλ ὁ Μιι καὶ Ιαριβι καὶ Ιωσια υἱὸς αὐτοῦ, Ελναμ καὶ Ιεθεμα ὁ Μωαβίτης, [47] Αλιηλ καὶ Ωβηδ καὶ Ιεσιηλ ὁ Μισαβια.

CHAPTER 12

[1] Καὶ οὗτοι οἱ ἐλθόντες πρὸς Δαυιδ εἰς Σωκλαγ, ἔτι συνεχομένου ἀπὸ προσώπου Σαουλ υἱοῦ Κις, καὶ οὗτοι ἐν τοῖς δυνατοῖς βοηθοῦντες ἐν πολέμῳ [2] καὶ τόξῳ ἐκ δεξιῶν καὶ ἐξ ἀριστερῶν καὶ σφενδονῆται ἐν λίθοις καὶ τόξοις· ἐκ τῶν ἀδελφῶν Σαουλ ἐκ Βενιαμιν [3] ὁ ἄρχων Αχιεζερ καὶ Ιωας υἱὸς Ασμα τοῦ Γεβωθίτου καὶ Ιωηλ καὶ Ιωφαλητ υἱοὶ Ασμωθ καὶ Βερχια καὶ Ιηουλ ὁ Αναθωθι [4] καὶ Σαμαιας ὁ Γαβαωνίτης δυνατὸς ἐν τοῖς τριάκοντα καὶ ἐπὶ τῶν τριάκοντα, [5] Ιερμιας καὶ Ιεζιηλ καὶ Ιωαναν καὶ Ιωζαβαδ ὁ Γαδαραθι, [6] Ελιαζαι καὶ Ιαριμουθ καὶ Βααλια καὶ Σαμαρια καὶ Σαφατια ὁ Χαραιφι, [7] Ηλκανα καὶ Ιησουνι καὶ Οζριηλ καὶ Ιωαζαρ καὶ Ιεσβοαμ οἱ Κορῖται [8] καὶ Ελια καὶ Ζαβαδια υἱοὶ Ιραμ υἱοὶ τοῦ γεδωρ. – [9] καὶ ἀπὸ τοῦ Γαδδι ἐχωρίσθησαν πρὸς Δαυιδ ἀπὸ τῆς ἐρήμου ἰσχυροὶ δυνατοὶ ἄνδρες παρατάξεως πολέμου αἴροντες θυρεοὺς καὶ δόρατα, καὶ πρόσωπον λέοντος πρόσωπα αὐτῶν, καὶ κοῦφοι ὡς δορκάδες ἐπὶ τῶν ὀρέων τῷ τάχει· [10] Αζερ ὁ ἄρχων, Αβδια ὁ δεύτερος, Ελιαβ ὁ τρίτος, [11] Μασεμαννη ὁ τέταρτος, Ιερμια ὁ πέμπτος, [12] Εθθι ὁ ἕκτος, Ελιαβ ὁ ἕβδομος, [13] Ιωαναν ὁ ὄγδοος, Ελιαζερ ὁ ἔνατος, [14] Ιερμια ὁ δέκατος, Μαχαβανναι ὁ ἑνδέκατος. [15] οὗτοι ἐκ τῶν υἱῶν Γαδ ἄρχοντες τῆς στρατιᾶς, εἷς τοῖς ἑκατὸν μικρὸς καὶ μέγας τοῖς χιλίοις. [16] οὗτοι οἱ διαβάντες τὸν Ιορδάνην ἐν τῷ μηνὶ τῷ πρώτῳ, καὶ οὗτος πεπληρωκὼς ἐπὶ πᾶσαν κρηπῖδα αὐτοῦ, καὶ ἐξεδίωξαν πάντας τοὺς κατοικοῦντας αὐλῶνας ἀπὸ ἀνατολῶν ἕως δυσμῶν. – [17] καὶ ἦλθον ἀπὸ τῶν υἱῶν Βενιαμιν καὶ Ιουδα εἰς βοήθειαν τοῦ Δαυιδ, [18] καὶ Δαυιδ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν καὶ εἶπεν αὐτοῖς Εἰ εἰς εἰρήνην ἥκατε πρός με, εἴη μοι καρδία καθ’ ἑαυτὴν ἐφ’ ὑμᾶς· καὶ εἰ τοῦ παραδοῦναί με τοῖς ἐχθροῖς μου οὐκ ἐν ἀληθείᾳ χειρός, ἴδοι ὁ θεὸς τῶν πατέρων ἡμῶν καὶ ἐλέγξαιτο. [19] καὶ πνεῦμα ἐνέδυσε τὸν Αμασαι ἄρχοντα τῶν τριάκοντα, καὶ εἶπεν Πορεύου καὶ ὁ λαός σου, Δαυιδ υἱὸς Ιεσσαι· εἰρήνη εἰρήνη σοι, καὶ εἰρήνη τοῖς βοηθοῖς σου· ὅτι ἐβοήθησέν σοι ὁ θεός σου. καὶ προσεδέξατο αὐτοὺς Δαυιδ καὶ κατέστησεν αὐτοὺς ἄρχοντας τῶν δυνάμεων. – [20] καὶ ἀπὸ Μανασση προσεχώρησαν πρὸς Δαυιδ ἐν τῷ ἐλθεῖν τοὺς ἀλλοφύλους ἐπὶ Σαουλ εἰς πόλεμον· καὶ οὐκ ἐβοήθησεν αὐτοῖς, ὅτι ἐν βουλῇ ἐγένετο παρὰ τῶν στρατηγῶν τῶν ἀλλοφύλων λεγόντων Ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων ἐπιστρέψει πρὸς τὸν κύριον αὐτοῦ Σαουλ· [21] ἐν τῷ πορευθῆναι αὐτὸν εἰς Σωκλαγ προσεχώρησαν αὐτῷ ἀπὸ Μανασση Εδνα καὶ Ιωζαβαθ καὶ Ιωδιηλ καὶ Μιχαηλ καὶ Ιωσαβεθ καὶ Ελιμουθ καὶ Σελαθι, ἀρχηγοὶ χιλιάδων εἰσὶν τοῦ Μανασση. [22] καὶ αὐτοὶ συνεμάχησαν τῷ Δαυιδ ἐπὶ τὸν γεδδουρ, ὅτι

δυνατοὶ ἰσχύος πάντες καὶ ἦσαν ἡγούμενοι ἐν τῇ στρατιᾷ ἐν τῇ δυνάμει· [23] ὅτι ἡμέραν ἐξ ἡμέρας ἤρχοντο πρὸς Δαυιδ εἰς δύναμιν μεγάλην ὡς δύναμις θεοῦ. [24] Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων τῆς στρατιᾶς, οἱ ἐλθόντες πρὸς Δαυιδ εἰς Χεβρων τοῦ ἀποστρέψαι τὴν βασιλείαν Σαουλ πρὸς αὐτὸν κατὰ τὸν λόγον κυρίου. [25] υἱοὶ Ιουδα θυρεοφόροι καὶ δορατοφόροι ἓξ χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ παρατάξεως. [26] τῶν υἱῶν Συμεων δυνατοὶ ἰσχύος εἰς παράταξιν ἑπτὰ χιλιάδες καὶ ἑκατόν. [27] τῶν υἱῶν Λευι τετρακισχίλιοι ἑξακόσιοι· [28] καὶ Ιωαδαε ὁ ἡγούμενος τῷ Ααρων καὶ μετ' αὐτοῦ τρεῖς χιλιάδες καὶ ἑπτακόσιοι· [29] καὶ Σαδωκ νέος δυνατὸς ἰσχύι καὶ τῆς πατρικῆς οἰκίας αὐτοῦ ἄρχοντες εἴκοσι δύο. [30] καὶ ἐκ τῶν υἱῶν Βενιαμιν τῶν ἀδελφῶν Σαουλ τρεῖς χιλιάδες· καὶ ἔτι τὸ πλεῖστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου Σαουλ. [31] καὶ ἀπὸ υἱῶν Εφραιμ εἴκοσι χιλιάδες καὶ ὀκτακόσιοι, δυνατοὶ ἰσχύι, ἄνδρες ὀνομαστοὶ κατ' οἴκους πατριῶν αὐτῶν. [32] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση δέκα ὀκτὼ χιλιάδες, οἳ ὠνομάσθησαν ἐν ὀνόματι τοῦ βασιλεῦσαι τὸν Δαυιδ. [33] καὶ ἀπὸ τῶν υἱῶν Ισσαχαρ γινώσκοντες σύνεσιν εἰς τοὺς καιρούς, γινώσκοντες τί ποιήσαι Ισραηλ εἰς τὰς ἀρχὰς αὐτῶν, διακόσιοι, καὶ πάντες ἀδελφοὶ αὐτῶν μετ' αὐτῶν. [34] καὶ ἀπὸ Ζαβουλων ἐκπορευόμενοι εἰς παράταξιν πολέμου ἐν πᾶσιν σκεύεσιν πολεμικοῖς πεντήκοντα χιλιάδες βοηθῆσαι τῷ Δαυιδ οὐχ ἑτεροκλινῶς. [35] καὶ ἀπὸ Νεφθαλι ἄρχοντες χίλιοι καὶ μετ' αὐτῶν ἐν θυρεοῖς καὶ δόρασιν τριάκοντα ἑπτὰ χιλιάδες. [36] καὶ ἀπὸ τῶν Δανιτῶν παρατασσόμενοι εἰς πόλεμον εἴκοσι ὀκτὼ χιλιάδες καὶ ὀκτακόσιοι. [37] καὶ ἀπὸ τοῦ Ασηρ ἐκπορευόμενοι βοηθῆσαι εἰς πόλεμον τεσσαράκοντα χιλιάδες. [38] καὶ ἐκ πέραν τοῦ Ιορδάνου ἀπὸ Ρουβην καὶ Γαδδι καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐν πᾶσιν σκεύεσιν πολεμικοῖς ἑκατὸν εἴκοσι χιλιάδες. [39] πάντες οὗτοι ἄνδρες πολεμισταὶ παρατασσόμενοι παράταξιν ἐν ψυχῇ εἰρηνικῇ καὶ ἦλθον εἰς Χεβρων τοῦ βασιλεῦσαι τὸν Δαυιδ ἐπὶ πάντα Ισραηλ· καὶ ὁ κατάλοιπος Ισραηλ ψυχὴ μία τοῦ βασιλεῦσαι τὸν Δαυιδ. [40] καὶ ἦσαν ἐκεῖ ἡμέρας τρεῖς ἐσθίοντες καὶ πίνοντες, ὅτι ἡτοίμασαν αὐτοῖς οἱ ἀδελφοὶ αὐτῶν. [41] καὶ οἱ ὁμοροῦντες αὐτοῖς ἕως Ισσαχαρ καὶ Ζαβουλων καὶ Νεφθαλι ἔφερον αὐτοῖς ἐπὶ τῶν καμήλων καὶ τῶν ὄνων καὶ τῶν ἡμιόνων καὶ ἐπὶ τῶν μόσχων βρώματα, ἄλευρα, παλάθας, σταφίδας, οἶνον καὶ ἔλαιον, μόσχους καὶ πρόβατα εἰς πλῆθος, ὅτι εὐφροσύνη ἐν Ισραηλ.

CHAPTER 13

[1] Καὶ ἐβουλεύσατο Δαυιδ μετὰ τῶν χιλιάρχων καὶ τῶν ἑκατοντάρχων, παντὶ ἡγουμένῳ, [2] καὶ εἶπεν Δαυιδ τῇ πάσῃ ἐκκλησίᾳ Ισραηλ Εἰ ἐφ' ὑμῖν ἀγαθὸν καὶ παρὰ κυρίου θεοῦ ἡμῶν εὐοδωθῇ, ἀποστείλωμεν πρὸς τοὺς ἀδελφοὺς ἡμῶν τοὺς ὑπολελειμμένους ἐν πάσῃ γῇ Ισραηλ, καὶ μετ' αὐτῶν οἱ ἱερεῖς οἱ Λευῖται ἐν πόλεσιν κατασχέσεως αὐτῶν, καὶ συναχθήσονται πρὸς ἡμᾶς, [3] καὶ μετενέγκωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν πρὸς ἡμᾶς· ὅτι οὐκ ἐζήτησαν αὐτὴν ἀφ' ἡμερῶν Σαουλ. [4] καὶ εἶπεν πᾶσα ἡ ἐκκλησία τοῦ ποιῆσαι οὕτως, ὅτι εὐθὴς ὁ λόγος ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ. [5] καὶ ἐξεκκλησίασεν Δαυιδ τὸν πάντα Ισραηλ ἀπὸ ὁρίων Αἰγύπτου καὶ ἕως εἰσόδου Ημαθ τοῦ εἰσενέγκαι τὴν κιβωτὸν τοῦ θεοῦ ἐκ πόλεως Ιαριμ. [6] καὶ ἀνήγαγεν αὐτὴν Δαυιδ, καὶ πᾶς Ισραηλ ἀνέβη εἰς πόλιν Δαυιδ, ἣ ἦν τοῦ Ιουδα, τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ κυρίου καθημένου ἐπὶ χερουβιν, οὗ ἐπεκλήθη ὄνομα αὐτοῦ. [7] καὶ ἐπέθηκαν τὴν κιβωτὸν τοῦ θεοῦ ἐπὶ ἅμαξαν καινὴν ἐξ οἴκου Αμιναδαβ, καὶ Οζα καὶ οἱ ἀδελφοὶ αὐτοῦ ἦγον τὴν ἅμαξαν. [8] καὶ Δαυιδ καὶ πᾶς Ισραηλ παίζοντες ἐναντίον τοῦ θεοῦ ἐν πάσῃ δυνάμει καὶ ἐν ψαλτῳδοῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις, ἐν τυμπάνοις καὶ ἐν κυμβάλοις καὶ ἐν σάλπιγξιν. [9] καὶ ἦλθοσαν ἕως τῆς ἅλωνος, καὶ ἐξέτεινεν Οζα τὴν χεῖρα αὐτοῦ τοῦ κατασχεῖν τὴν κιβωτόν, ὅτι ἐξέκλινεν αὐτὴν ὁ μόσχος. [10] καὶ ἐθυμώθη ὀργῇ κύριος ἐπὶ Οζα καὶ ἐπάταξεν αὐτὸν ἐκεῖ διὰ τὸ ἐκτεῖναι τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτόν, καὶ ἀπέθανεν ἐκεῖ ἀπέναντι τοῦ θεοῦ. [11] καὶ ἠθύμησεν Δαυιδ ὅτι διέκοψεν κύριος διακοπὴν ἐν Οζα, καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον Διακοπὴ Οζα ἕως τῆς ἡμέρας ταύτης. [12] καὶ ἐφοβήθη Δαυιδ τὸν θεὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Πῶς εἰσοίσω πρὸς ἐμαυτὸν τὴν κιβωτὸν τοῦ θεοῦ; [13] καὶ οὐκ ἀπέστρεψεν Δαυιδ τὴν κιβωτὸν πρὸς ἑαυτὸν εἰς πόλιν Δαυιδ καὶ ἐξέκλινεν αὐτὴν εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου. [14] καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ θεοῦ ἐν οἴκῳ Αβεδδαρα τρεῖς μῆνας· καὶ εὐλόγησεν ὁ θεὸς Αβεδδαραμ καὶ πάντα τὰ αὐτοῦ.

CHAPTER 14

[1] Καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου ἀγγέλους πρὸς Δαυιδ καὶ ξύλα κέδρινα καὶ οἰκοδόμους τοίχων καὶ τέκτονας ξύλων τοῦ οἰκοδομῆσαι αὐτῷ οἶκον. [2] καὶ ἔγνω Δαυιδ ὅτι ἡτοίμησεν αὐτὸν κύριος ἐπὶ Ισραηλ, ὅτι ηὐξήθη εἰς ὕψος ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ισραηλ. [3] Καὶ ἔλαβεν Δαυιδ ἔτι γυναῖκας ἐν Ιερουσαλημ, καὶ ἐτέχθησαν Δαυιδ ἔτι υἱοὶ καὶ θυγατέρες. [4] καὶ ταῦτα τὰ ὀνόματα αὐτῶν τῶν τεχθέντων, οἳ ἦσαν αὐτῷ ἐν Ιερουσαλημ· Σαμαα, Ισοβααμ, Ναθαν, Σαλωμων [5] καὶ Ιβααρ καὶ Ελισαε καὶ Ελιφαλετ [6] καὶ Ναγε καὶ Ναφαγ καὶ Ιανουου [7] καὶ Ελισαμαε καὶ Βαλεγδαε καὶ Ελιφαλετ. [8] Καὶ ἤκουσαν ἀλλόφυλοι ὅτι ἐχρίσθη Δαυιδ βασιλεὺς ἐπὶ πάντα Ισραηλ, καὶ ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητῆσαι τὸν Δαυιδ. καὶ ἤκουσεν Δαυιδ καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς. [9] καὶ ἀλλόφυλοι ἦλθον καὶ συνέπεσον ἐν τῇ κοιλάδι τῶν γιγάντων. [10] καὶ ἠρώτησεν Δαυιδ διὰ τοῦ θεοῦ λέγων Εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους καὶ δώσεις αὐτοὺς εἰς τὰς χεῖράς μου; καὶ εἶπεν αὐτῷ κύριος Ἀνάβηθι, καὶ δώσω αὐτοὺς εἰς τὰς χεῖράς σου. [11] καὶ ἀνέβη εἰς Βααλφαρασιν καὶ ἐπάταξεν αὐτοὺς ἐκεῖ Δαυιδ· καὶ εἶπεν Δαυιδ Διέκοψεν ὁ θεὸς τοὺς ἐχθρούς μου ἐν χειρί μου ὡς διακοπὴν ὕδατος· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Διακοπὴ φαρασιν. [12] καὶ ἐγκατέλιπον ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ εἶπεν Δαυιδ κατακαῦσαι αὐτοὺς ἐν πυρί. – [13] καὶ προσέθεντο ἔτι ἀλλόφυλοι καὶ συνέπεσαν ἔτι ἐν τῇ κοιλάδι τῶν γιγάντων. [14] καὶ ἠρώτησεν Δαυιδ ἔτι ἐν θεῷ, καὶ εἶπεν αὐτῷ ὁ θεός Οὐ πορεύσῃ ὀπίσω αὐτῶν, ἀποστρέφου ἀπ’ αὐτῶν καὶ παρέσῃ αὐτοῖς πλησίον τῶν ἀπίων· [15] καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συσσεισμοῦ τῶν ἄκρων τῶν ἀπίων, τότε ἐξελεύσῃ εἰς τὸν πόλεμον, ὅτι ἐξῆλθεν ὁ θεὸς ἔμπροσθέν σου τοῦ πατάξαι τὴν παρεμβολὴν τῶν ἀλλοφύλων. [16] καὶ ἐποίησεν καθὼς ἐνετείλατο αὐτῷ ὁ θεός, καὶ ἐπάταξεν τὴν παρεμβολὴν τῶν ἀλλοφύλων ἀπὸ Γαβαων ἕως Γαζαρα. [17] καὶ ἐγένετο ὄνομα Δαυιδ ἐν πάσῃ τῇ γῇ, καὶ κύριος ἔδωκεν τὸν φόβον αὐτοῦ ἐπὶ πάντα τὰ ἔθνη.

CHAPTER 15

[1] Καὶ ἐποίησεν αὐτῷ οἰκίας ἐν πόλει Δαυιδ· καὶ ἡτοίμασεν τὸν τόπον τῇ κιβωτῷ τοῦ θεοῦ καὶ ἐποίησεν αὐτῇ σκηνήν. [2] Τότε εἶπεν Δαυιδ Οὐκ ἔστιν ἆραι τὴν κιβωτὸν τοῦ θεοῦ ἀλλ᾽ ἢ τοὺς Λευίτας, ὅτι αὐτοὺς ἐξελέξατο κύριος αἴρειν τὴν κιβωτὸν κυρίου καὶ λειτουργεῖν αὐτῷ ἕως αἰῶνος. [3] καὶ ἐξεκκλησίασεν Δαυιδ τὸν πάντα Ισραηλ εἰς Ιερουσαλημ τοῦ ἀνενέγκαι τὴν κιβωτὸν κυρίου εἰς τὸν τόπον, ὃν ἡτοίμασεν αὐτῇ. [4] καὶ συνήγαγεν Δαυιδ τοὺς υἱοὺς Ααρων καὶ τοὺς Λευίτας. [5] τῶν υἱῶν Καάθ· Ουριηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν εἴκοσι. [6] τῶν υἱῶν Μεραρι· Ασαια ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι πεντήκοντα. [7] τῶν υἱῶν Γηρσαμ· Ιωηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν πεντήκοντα. [8] τῶν υἱῶν Ελισαφαν· Σαμαιας ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι. [9] τῶν υἱῶν Χεβρων· Ελιηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ὀγδοήκοντα. [10] τῶν υἱῶν Οζιηλ· Αμιναδαβ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν δέκα δύο. – [11] καὶ ἐκάλεσεν Δαυιδ τὸν Σαδωκ καὶ Αβιαθαρ τοὺς ἱερεῖς καὶ τοὺς Λευίτας, τὸν Ουριηλ, Ασαια, Ιωηλ, Σαμαιαν, Ελιηλ, Αμιναδαβ, [12] καὶ εἶπεν αὐτοῖς Ὑμεῖς ἄρχοντες πατριῶν τῶν Λευιτῶν, ἁγνίσθητε ὑμεῖς καὶ οἱ ἀδελφοὶ ὑμῶν καὶ ἀνοίσετε τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ οὗ ἡτοίμασα αὐτῇ· [13] ὅτι οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι διέκοψεν ὁ θεὸς ἡμῶν ἐν ἡμῖν, ὅτι οὐκ ἐζητήσαμεν ἐν κρίματι. [14] καὶ ἡγνίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται τοῦ ἀνενέγκαι τὴν κιβωτὸν θεοῦ Ισραηλ. [15] καὶ ἔλαβον οἱ υἱοὶ τῶν Λευιτῶν τὴν κιβωτὸν τοῦ θεοῦ, ὡς ἐνετείλατο Μωϋσῆς ἐν λόγῳ θεοῦ κατὰ τὴν γραφήν, ἐν ἀναφορεῦσιν ἐπ᾽ αὐτούς. – [16] καὶ εἶπεν Δαυιδ τοῖς ἄρχουσιν τῶν Λευιτῶν Στήσατε τοὺς ἀδελφοὺς αὐτῶν τοὺς ψαλτῳδοὺς ἐν ὀργάνοις ᾠδῶν, νάβλαις καὶ κινύραις καὶ κυμβάλοις, τοῦ φωνῆσαι εἰς ὕψος ἐν φωνῇ εὐφροσύνης. [17] καὶ ἔστησαν οἱ Λευῖται τὸν Αιμαν υἱὸν Ιωηλ· ἐκ τῶν ἀδελφῶν αὐτοῦ Ασαφ υἱὸς Βαραχια, καὶ ἐκ τῶν υἱῶν Μεραρι ἀδελφῶν αὐτοῦ Αιθαν υἱὸς Κισαιου. [18] καὶ μετ᾽ αὐτῶν ἀδελφοὶ αὐτῶν οἱ δεύτεροι, Ζαχαριας καὶ Οζιηλ καὶ Σεμιραμωθ καὶ Ιιηλ καὶ Ωνι καὶ Ελιαβ καὶ Βαναια καὶ Μαασαια καὶ Ματταθια καὶ Ελιφαλια καὶ Μακενια καὶ Αβδεδομ καὶ Ιιηλ καὶ Οζιας, οἱ πυλωροί. [19] καὶ οἱ ψαλτῳδοί· Αιμαν, Ασαφ καὶ Αιθαν ἐν κυμβάλοις χαλκοῖς τοῦ ἀκουσθῆναι ποιῆσαι· [20] Ζαχαριας καὶ Οζιηλ, Σεμιραμωθ, Ιιηλ, Ωνι, Ελιαβ, Μασαιας, Βαναιας ἐν νάβλαις ἐπὶ αλαιμωθ· [21] καὶ Ματταθιας καὶ Ελιφαλιας καὶ Μακενιας καὶ Αβδεδομ καὶ Ιιηλ καὶ Οζιας ἐν κινύραις αμασενιθ τοῦ ἐνισχῦσαι. [22] καὶ Χωνενια ἄρχων τῶν Λευιτῶν ἄρχων τῶν ᾠδῶν, ὅτι συνετὸς ἦν. [23] καὶ Βαραχια καὶ Ηλκανα πυλωροὶ τῆς κιβωτοῦ. [24] καὶ Σοβνια καὶ Ιωσαφατ καὶ

Ναθαναηλ καὶ Αμασαι καὶ Ζαχαρια καὶ Βαναι καὶ Ελιεζερ οἱ ἱερεῖς σαλπίζοντες ταῖς σάλπιγξιν ἔμπροσθεν τῆς κιβωτοῦ τοῦ θεοῦ. καὶ Αβδεδομ καὶ Ια πυλωροὶ τῆς κιβωτοῦ τοῦ θεοῦ. [25] Καὶ ἦν Δαυιδ καὶ οἱ πρεσβύτεροι Ισραηλ καὶ οἱ χιλίαρχοι οἱ πορευόμενοι τοῦ ἀναγαγεῖν τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐξ οἴκου Αβδεδομ ἐν εὐφροσύνῃ. [26] καὶ ἐγένετο ἐν τῷ κατισχῦσαι τὸν θεὸν τοὺς Λευίτας αἴροντας τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ἔθυσαν ἑπτὰ μόσχους καὶ ἑπτὰ κριούς. [27] καὶ Δαυιδ περιεζωσμένος ἐν στολῇ βυσσίνῃ καὶ πάντες οἱ Λευῖται αἴροντες τὴν κιβωτὸν διαθήκης κυρίου καὶ οἱ ψαλτῳδοὶ καὶ Χωνενιας ὁ ἄρχων τῶν ᾠδῶν τῶν ᾀδόντων, καὶ ἐπὶ Δαυιδ στολὴ βυσσίνη. [28] καὶ πᾶς Ισραηλ ἀνάγοντες τὴν κιβωτὸν διαθήκης κυρίου ἐν σημασίᾳ καὶ ἐν φωνῇ σωφερ καὶ ἐν σάλπιγξιν καὶ ἐν κυμβάλοις, ἀναφωνοῦντες νάβλαις καὶ ἐν κινύραις. [29] καὶ ἐγένετο κιβωτὸς διαθήκης κυρίου καὶ ἦλθεν ἕως πόλεως Δαυιδ, καὶ Μελχολ θυγάτηρ Σαουλ παρέκυψεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυιδ ὀρχούμενον καὶ παίζοντα καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ ψυχῇ αὐτῆς.

CHAPTER 16

[1] Καὶ εἰσήνεγκαν τὴν κιβωτὸν τοῦ θεοῦ καὶ ἀπηρείσαντο αὐτὴν ἐν μέσῳ τῆς σκηνῆς, ἧς ἔπηξεν αὐτῇ Δαυιδ, καὶ προσήνεγκαν ὁλοκαυτώματα καὶ σωτηρίου ἐναντίον τοῦ θεοῦ. [2] καὶ συνετέλεσεν Δαυιδ ἀναφέρων ὁλοκαυτώματα καὶ σωτηρίου καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου. [3] καὶ διεμέρισεν παντὶ ἀνδρὶ Ισραηλ ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς τῷ ἀνδρὶ ἄρτον ἕνα ἀρτοκοπικὸν καὶ ἀμορίτην. [4] Καὶ ἔταξεν κατὰ πρόσωπον τῆς κιβωτοῦ διαθήκης κυρίου ἐκ τῶν Λευιτῶν λειτουργοῦντας ἀναφωνοῦντας καὶ ἐξομολογεῖσθαι καὶ αἰνεῖν κύριον τὸν θεὸν Ισραηλ· [5] Ασαφ ὁ ἡγούμενος, καὶ δευτερεύων αὐτῷ Ζαχαριας, Ιιηλ, Σεμιραμωθ, Ιιηλ, Ματταθιας, Ελιαβ καὶ Βαναιας καὶ Αβδεδομ καὶ Ιιηλ ἐν ὀργάνοις, νάβλαις καὶ κινύραις, καὶ Ασαφ ἐν κυμβάλοις ἀναφωνῶν, [6] καὶ Βαναιας καὶ Οζιηλ οἱ ἱερεῖς ἐν ταῖς σάλπιγξιν διὰ παντὸς ἐναντίον τῆς κιβωτοῦ τῆς διαθήκης τοῦ θεοῦ. [7] Ἐν τῇ ἡμέρᾳ ἐκείνῃ τότε ἔταξεν Δαυιδ ἐν ἀρχῇ τοῦ αἰνεῖν τὸν κύριον ἐν χειρὶ Ασαφ καὶ τῶν ἀδελφῶν αὐτοῦ [8] Ἐξομολογεῖσθε τῷ κυρίῳ, ἐπικαλεῖσθε αὐτὸν ἐν ὀνόματι αὐτοῦ, γνωρίσατε ἐν λαοῖς τὰ ἐπιτηδεύματα αὐτοῦ· [9] ᾄσατε αὐτῷ καὶ ὑμνήσατε αὐτῷ, διηγήσασθε πᾶσιν τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησεν κύριος. [10] αἰνεῖτε ἐν ὀνόματι ἁγίῳ αὐτοῦ, εὐφρανθήσεται καρδία ζητοῦσα τὴν εὐδοκίαν αὐτοῦ· [11] ζητήσατε τὸν κύριον καὶ ἰσχύσατε, ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός. [12] μνημονεύετε τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησεν, τέρατα καὶ κρίματα τοῦ στόματος αὐτοῦ, [13] σπέρμα Ισραηλ παῖδες αὐτοῦ, υἱοὶ Ιακωβ ἐκλεκτοὶ αὐτοῦ. [14] αὐτὸς κύριος ὁ θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ. [15] μνημονεύων εἰς αἰῶνα διαθήκης αὐτοῦ, λόγον αὐτοῦ, ὃν ἐνετείλατο εἰς χιλίας γενεάς, [16] ὃν διέθετο τῷ Αβρααμ, καὶ τὸν ὅρκον αὐτοῦ τῷ Ισαακ· [17] ἔστησεν αὐτὸν τῷ Ιακωβ εἰς πρόσταγμα, τῷ Ισραηλ διαθήκην αἰώνιον [18] λέγων Σοὶ δώσω τὴν γῆν Χανααν σχοίνισμα κληρονομίας ὑμῶν. [19] ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστοὺς ἀριθμῷ ὡς ἐσμικρύνθησαν καὶ παρῴκησαν ἐν αὐτῇ. [20] καὶ ἐπορεύθησαν ἀπὸ ἔθνους εἰς ἔθνος καὶ ἀπὸ βασιλείας εἰς λαὸν ἕτερον· [21] οὐκ ἀφῆκεν ἄνδρα τοῦ δυναστεῦσαι αὐτοὺς καὶ ἤλεγξεν περὶ αὐτῶν βασιλεῖς [22] Μὴ ἅψησθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε. [23] ᾄσατε τῷ κυρίῳ, πᾶσα ἡ γῆ, ἀναγγείλατε ἐξ ἡμέρας εἰς ἡμέραν σωτηρίαν αὐτοῦ. [25] ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ἐπὶ πάντας τοὺς θεούς· [26] ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν εἴδωλα, καὶ ὁ θεὸς ἡμῶν οὐρανὸν ἐποίησεν· [27] δόξα καὶ ἔπαινος κατὰ πρόσωπον αὐτοῦ, ἰσχὺς καὶ καύχημα ἐν τόπῳ αὐτοῦ. [28] δότε τῷ κυρίῳ, πατριαὶ τῶν ἐθνῶν, δότε τῷ κυρίῳ δόξαν καὶ ἰσχύν·

[29] δότε τῷ κυρίῳ δόξαν ὀνόματος αὐτοῦ, λάβετε δῶρα καὶ ἐνέγκατε κατὰ πρόσωπον αὐτοῦ καὶ προσκυνήσατε τῷ κυρίῳ ἐν αὐλαῖς ἁγίαις αὐτοῦ. [30] φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ, κατορθωθήτω ἡ γῆ καὶ μὴ σαλευθήτω· [31] εὐφρανθήτω ὁ οὐρανός, καὶ ἀγαλλιάσθω ἡ γῆ, καὶ εἰπάτωσαν ἐν τοῖς ἔθνεσιν Κύριος βασιλεύων. [32] βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι καὶ ξύλον ἀγροῦ καὶ πάντα τὰ ἐν αὐτῷ· [33] τότε εὐφρανθήσεται τὰ ξύλα τοῦ δρυμοῦ ἀπὸ προσώπου κυρίου, ὅτι ἦλθεν κρῖναι τὴν γῆν. [34] ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. [35] καὶ εἴπατε Σῶσον ἡμᾶς, ὁ θεὸς τῆς σωτηρίας ἡμῶν, καὶ ἐξελοῦ ἡμᾶς ἐκ τῶν ἐθνῶν τοῦ αἰνεῖν τὸ ὄνομα τὸ ἅγιόν σου καὶ καυχᾶσθαι ἐν ταῖς αἰνέσεσίν σου. [36] εὐλογημένος κύριος ὁ θεὸς Ισραηλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ ἐρεῖ πᾶς ὁ λαός Αμην. καὶ ᾔνεσαν τῷ κυρίῳ. [37] Καὶ κατέλιπον ἐκεῖ ἔναντι τῆς κιβωτοῦ διαθήκης κυρίου τὸν Ασαφ καὶ τοὺς ἀδελφοὺς αὐτοῦ τοῦ λειτουργεῖν ἐναντίον τῆς κιβωτοῦ διὰ παντὸς τὸ τῆς ἡμέρας εἰς ἡμέραν· [38] καὶ Αβδεδομ καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑξήκοντα καὶ ὀκτώ, καὶ Αβδεδομ υἱὸς Ιδιθων καὶ Οσσα εἰς πυλωρούς. [39] καὶ τὸν Σαδωκ τὸν ἱερέα καὶ τοὺς ἀδελφοὺς αὐτοῦ τοὺς ἱερεῖς ἐναντίον σκηνῆς κυρίου ἐν Βαμα τῇ ἐν Γαβαων [40] τοῦ ἀναφέρειν ὁλοκαυτώματα τῷ κυρίῳ ἐπὶ τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων διὰ παντὸς τὸ πρωῒ καὶ τὸ ἑσπέρας καὶ κατὰ πάντα τὰ γεγραμμένα ἐν νόμῳ κυρίου, ὅσα ἐνετείλατο ἐφ᾽ υἱοῖς Ισραηλ ἐν χειρὶ Μωυσῆ τοῦ θεράποντος τοῦ θεοῦ· [41] καὶ μετ᾽ αὐτοῦ Αιμαν καὶ Ιδιθων καὶ οἱ λοιποὶ ἐκλεγέντες ἐπ᾽ ὀνόματος τοῦ αἰνεῖν τὸν κύριον, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, [42] καὶ μετ᾽ αὐτῶν σάλπιγγες καὶ κύμβαλα τοῦ ἀναφωνεῖν καὶ ὄργανα τῶν ᾠδῶν τοῦ θεοῦ, υἱοὶ Ιδιθων εἰς τὴν πύλην. [43] Καὶ ἐπορεύθη ἅπας ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ, καὶ ἐπέστρεψεν Δαυιδ τοῦ εὐλογῆσαι τὸν οἶκον αὐτοῦ.

CHAPTER 17

[1] Καὶ ἐγένετο ὡς κατῴκησεν Δαυιδ ἐν οἴκῳ αὐτοῦ, καὶ εἶπεν Δαυιδ πρὸς Ναθαν τὸν προφήτην Ἰδοὺ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ, καὶ ἡ κιβωτὸς διαθήκης κυρίου ὑποκάτω δέρρεων. [2] καὶ εἶπεν Ναθαν πρὸς Δαυιδ Πᾶν τὸ ἐν τῇ ψυχῇ σου ποίει, ὅτι ὁ θεὸς μετὰ σοῦ. – [3] καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο λόγος κυρίου πρὸς Ναθαν λέγων [4] Πορεύου καὶ εἰπὸν πρὸς Δαυιδ τὸν παῖδά μου Οὕτως εἶπεν κύριος Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με ἐν αὐτῷ· [5] ὅτι οὐ κατῴκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν Ισραηλ, ἕως τῆς ἡμέρας ταύτης καὶ ἤμην ἐν σκηνῇ καὶ ἐν καταλύματι. [6] ἐν πᾶσιν οἷς διῆλθον ἐν παντὶ Ισραηλ, εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν Ισραηλ τοῦ ποιμαίνειν τὸν λαόν μου λέγων ὅτι Οὐκ ᾠκοδομήκατέ μοι οἶκον κέδρινον. [7] καὶ νῦν οὕτως ἐρεῖς τῷ δούλῳ μου Δαυιδ Τάδε λέγει κύριος παντοκράτωρ Ἔλαβόν σε ἐκ τῆς μάνδρας ἐξόπισθεν τῶν ποιμνίων τοῦ εἶναι εἰς ἡγούμενον ἐπὶ τὸν λαόν μου Ισραηλ· [8] καὶ ἤμην μετὰ σοῦ ἐν πᾶσιν, οἷς ἐπορεύθης, καὶ ἐξωλέθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου καὶ ἐποίησά σοι ὄνομα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. [9] καὶ θήσομαι τόπον τῷ λαῷ μου Ισραηλ καὶ καταφυτεύσω αὐτόν, καὶ κατασκηνώσει καθ’ ἑαυτὸν καὶ οὐ μεριμνήσει ἔτι, καὶ οὐ προσθήσει ἀδικία τοῦ ταπεινῶσαι αὐτὸν καθὼς ἀπ’ ἀρχῆς. [10] καὶ ἀφ’ ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ισραηλ, καὶ ἐταπείνωσα ἅπαντας τοὺς ἐχθρούς σου· καὶ αὐξήσω σε, καὶ οἶκον οἰκοδομήσει σοι κύριος. [11] καὶ ἔσται ὅταν πληρωθῶσιν αἱ ἡμέραι σου καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ· [12] αὐτὸς οἰκοδομήσει μοι οἶκον, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως αἰῶνος. [13] ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ τὸ ἔλεός μου οὐκ ἀποστήσω ἀπ’ αὐτοῦ ὡς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου. [14] καὶ πιστώσω αὐτὸν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος. [15] κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὅρασιν ταύτην, οὕτως ἐλάλησεν Ναθαν πρὸς Δαυιδ. – [16] καὶ ἦλθεν ὁ βασιλεὺς Δαυιδ καὶ ἐκάθισεν ἀπέναντι κυρίου καὶ εἶπεν Τίς εἰμι ἐγώ, κύριε ὁ θεός, καὶ τίς ὁ οἶκός μου, ὅτι ἠγάπησάς με ἕως αἰῶνος; [17] καὶ ἐσμικρύνθη ταῦτα ἐνώπιόν σου, ὁ θεός, καὶ ἐλάλησας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν καὶ ἐπεῖδές με ὡς ὅρασις ἀνθρώπου καὶ ὕψωσάς με, κύριε ὁ θεός. [18] τί προσθήσει ἔτι Δαυιδ πρὸς σὲ τοῦ δοξάσαι; καὶ σὺ τὸν δοῦλόν σου οἶδας. [19] καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν

μεγαλωσύνην. [20] κύριε, οὐκ ἔστιν ὅμοιός σοι, καὶ οὐκ ἔστιν πλὴν σοῦ κατὰ πάντα, ὅσα ἠκούσαμεν ἐν ὠσὶν ἡμῶν. [21] καὶ οὐκ ἔστιν ὡς ὁ λαός σου Ισραηλ ἔθνος ἔτι ἐπὶ τῆς γῆς, ὡς ὡδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι ἑαυτῷ λαὸν τοῦ θέσθαι ἑαυτῷ ὄνομα μέγα καὶ ἐπιφανὲς τοῦ ἐκβαλεῖν ἀπὸ προσώπου λαοῦ σου, οὓς ἐλυτρώσω ἐξ Αἰγύπτου, ἔθνη. [22] καὶ ἔδωκας τὸν λαόν σου Ισραηλ σεαυτῷ λαὸν ἕως αἰῶνος, καὶ σύ, κύριε, αὐτοῖς εἰς θεόν. [23] καὶ νῦν, κύριε, ὁ λόγος σου, ὃν ἐλάλησας πρὸς τὸν παῖδά σου καὶ ἐπὶ τὸν οἶκον αὐτοῦ, πιστωθήτω ἕως αἰῶνος [24] λεγόντων Κύριε κύριε παντοκράτωρ θεὸς Ισραηλ, καὶ ὁ οἶκος Δαυιδ παιδός σου ἀνωρθωμένος ἐναντίον σου. [25] ὅτι σύ, κύριε, ἤνοιξας τὸ οὖς τοῦ παιδός σου τοῦ οἰκοδομῆσαι αὐτῷ οἶκον· διὰ τοῦτο εὗρεν ὁ παῖς σου τοῦ προσεύξασθαι κατὰ πρόσωπόν σου. [26] καὶ νῦν, κύριε, σὺ εἶ αὐτὸς ὁ θεὸς καὶ ἐλάλησας ἐπὶ τὸν δοῦλόν σου τὰ ἀγαθὰ ταῦτα· [27] καὶ νῦν ἤρξω τοῦ εὐλογῆσαι τὸν οἶκον τοῦ παιδός σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐναντίον σου· ὅτι σύ, κύριε, εὐλόγησας, καὶ εὐλόγησον εἰς τὸν αἰῶνα.

CHAPTER 18

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν Δαυιδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτοὺς καὶ ἔλαβεν τὴν Γεθ καὶ τὰς κώμας αὐτῆς ἐκ χειρὸς ἀλλοφύλων. [2] καὶ ἐπάταξεν τὴν Μωαβ, καὶ ἦσαν Μωαβ παῖδες τῷ Δαυιδ φέροντες δῶρα. [3] καὶ ἐπάταξεν Δαυιδ τὸν Αδρααζαρ βασιλέα Σουβα Ημαθ πορευομένου αὐτοῦ ἐπιστῆσαι χεῖρα αὐτοῦ ἐπὶ ποταμὸν Εὐφράτην. [4] καὶ προκατελάβετο Δαυιδ αὐτῶν χίλια ἅρματα καὶ ἑπτὰ χιλιάδας ἵππων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν· καὶ παρέλυσεν Δαυιδ πάντα τὰ ἅρματα καὶ ὑπελίπετο ἐξ αὐτῶν ἑκατὸν ἅρματα. [5] καὶ ἦλθεν Σύρος ἐκ Δαμασκοῦ βοηθῆσαι Αδρααζαρ βασιλεῖ Σουβα, καὶ ἐπάταξεν Δαυιδ ἐν τῷ Σύρῳ εἴκοσι καὶ δύο χιλιάδας ἀνδρῶν. [6] καὶ ἔθετο Δαυιδ φρουρὰν ἐν Συρίᾳ τῇ κατὰ Δαμασκόν, καὶ ἦσαν τῷ Δαυιδ εἰς παῖδας φέροντας δῶρα. καὶ ἔσῳζεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο. [7] καὶ ἔλαβεν Δαυιδ τοὺς κλοιοὺς τοὺς χρυσοῦς, οἳ ἦσαν ἐπὶ τοὺς παῖδας Αδρααζαρ, καὶ ἤνεγκεν αὐτοὺς εἰς Ιερουσαλημ. [8] καὶ ἐκ τῆς μεταβηχας καὶ ἐκ τῶν ἐκλεκτῶν πόλεων τῶν Αδρααζαρ ἔλαβεν Δαυιδ χαλκὸν πολὺν σφόδρα· ἐξ αὐτοῦ ἐποίησεν Σαλωμων τὴν θάλασσαν τὴν χαλκῆν καὶ τοὺς στύλους καὶ τὰ σκεύη τὰ χαλκᾶ. [9] καὶ ἤκουσεν Θωα βασιλεὺς Ημαθ ὅτι ἐπάταξεν Δαυιδ τὴν πᾶσαν δύναμιν Αδρααζαρ βασιλέως Σουβα, [10] καὶ ἀπέστειλεν τὸν Ιδουραμ υἱὸν αὐτοῦ πρὸς τὸν βασιλέα Δαυιδ τοῦ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην καὶ τοῦ εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησεν τὸν Αδρααζαρ καὶ ἐπάταξεν αὐτόν, ὅτι ἀνὴρ πολέμιος Θωα ἦν τῷ Αδρααζαρ, καὶ πάντα τὰ σκεύη ἀργυρᾶ καὶ χρυσᾶ. [11] καὶ ταῦτα ἡγίασεν Δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου καὶ τοῦ χρυσίου, οὗ ἔλαβεν ἐκ πάντων τῶν ἐθνῶν, ἐξ Ιδουμαίας καὶ Μωαβ καὶ ἐξ υἱῶν Αμμων καὶ ἐκ τῶν ἀλλοφύλων καὶ ἐξ Αμαληκ. [12] καὶ Αβεσσα υἱὸς Σαρουια ἐπάταξεν τὴν Ιδουμαίαν ἐν κοιλάδι τῶν ἁλῶν, ὀκτὼ καὶ δέκα χιλιάδας, [13] καὶ ἔθετο ἐν τῇ κοιλάδι φρουράς· καὶ ἦσαν πάντες οἱ Ιδουμαῖοι παῖδες Δαυιδ. καὶ ἔσῳζεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο. [14] Καὶ ἐβασίλευσεν Δαυιδ ἐπὶ πάντα Ισραηλ καὶ ἦν ποιῶν κρίμα καὶ δικαιοσύνην τῷ παντὶ λαῷ αὐτοῦ. [15] καὶ Ιωαβ υἱὸς Σαρουια ἐπὶ τῆς στρατιᾶς καὶ Ιωσαφατ υἱὸς Αχιλουδ ὑπομνηματογράφος [16] καὶ Σαδωκ υἱὸς Αχιτωβ καὶ Αχιμελεχ υἱὸς Αβιαθαρ ἱερεῖς καὶ Σουσα γραμματεὺς [17] καὶ Βαναιας υἱὸς Ιωδαε ἐπὶ τοῦ χερεθθι καὶ τοῦ φελεθθι καὶ υἱοὶ Δαυιδ οἱ πρῶτοι διάδοχοι τοῦ βασιλέως.

CHAPTER 19

[1] Καὶ ἐγένετο μετὰ ταῦτα ἀπέθανεν Ναας βασιλεὺς υἱῶν Αμμων, καὶ ἐβασίλευσεν Αναν υἱὸς αὐτοῦ ἀντ αὐτοῦ. [2] καὶ εἶπεν Δαυιδ Ποιήσω ἔλεος μετὰ Αναν υἱοῦ Ναας, ὡς ἐποίησεν ὁ πατὴρ αὐτοῦ μετ᾽ ἐμοῦ ἔλεος· καὶ ἀπέστειλεν ἀγγέλους Δαυιδ τοῦ παρακαλέσαι αὐτὸν περὶ τοῦ πατρὸς αὐτοῦ. καὶ ἦλθον παῖδες Δαυιδ εἰς γῆν υἱῶν Αμμων τοῦ παρακαλέσαι αὐτόν. [3] καὶ εἶπον ἄρχοντες Αμμων πρὸς Αναν Μὴ δοξάζων Δαυιδ τὸν πατέρα σου ἐναντίον σου ἀπέστειλέν σοι παρακαλοῦντας; οὐχ ὅπως ἐξερευνήσωσιν τὴν πόλιν τοῦ κατασκοπῆσαι τὴν γῆν, ἦλθον παῖδες αὐτοῦ πρὸς σέ; [4] καὶ ἔλαβεν Αναν τοὺς παῖδας Δαυιδ καὶ ἐξύρησεν αὐτοὺς καὶ ἀφεῖλεν τῶν μανδυῶν αὐτῶν τὸ ἥμισυ ἕως τῆς ἀναβολῆς καὶ ἀπέστειλεν αὐτούς. [5] καὶ ἦλθον ἀπαγγεῖλαι τῷ Δαυιδ περὶ τῶν ἀνδρῶν, καὶ ἀπέστειλεν εἰς ἀπάντησιν αὐτοῖς, ὅτι ἦσαν ἠτιμωμένοι σφόδρα· καὶ εἶπεν ὁ βασιλεύς Καθίσατε ἐν Ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν καὶ ἀνακάμψατε. – [6] καὶ εἶδον οἱ υἱοὶ Αμμων ὅτι ᾐσχύνθη λαὸς Δαυιδ, καὶ ἀπέστειλεν Αναν καὶ οἱ υἱοὶ Αμμων χίλια τάλαντα ἀργυρίου τοῦ μισθώσασθαι ἑαυτοῖς ἐκ Συρίας Μεσοποταμίας καὶ ἐκ Συρίας Μοοχα καὶ ἐκ Σωβα ἅρματα καὶ ἱππεῖς [7] καὶ ἐμισθώσαντο ἑαυτοῖς δύο καὶ τριάκοντα χιλιάδας ἁρμάτων καὶ τὸν βασιλέα Μωχα καὶ τὸν λαὸν αὐτοῦ καὶ ἦλθον καὶ παρενέβαλον κατέναντι Μαιδαβα, καὶ οἱ υἱοὶ Αμμων συνήχθησαν ἐκ τῶν πόλεων αὐτῶν καὶ ἦλθον εἰς τὸ πολεμῆσαι. [8] καὶ ἤκουσεν Δαυιδ καὶ ἀπέστειλεν τὸν Ιωαβ καὶ πᾶσαν τὴν στρατιὰν τῶν δυνατῶν. [9] καὶ ἐξῆλθον οἱ υἱοὶ Αμμων καὶ παρατάσσονται εἰς πόλεμον παρὰ τὸν πυλῶνα τῆς πόλεως, καὶ οἱ βασιλεῖς οἱ ἐλθόντες παρενέβαλον καθ᾽ ἑαυτοὺς ἐν τῷ πεδίῳ. [10] καὶ εἶδεν Ιωαβ ὅτι γεγόνασιν ἀντιπρόσωποι τοῦ πολεμεῖν πρὸς αὐτὸν κατὰ πρόσωπον καὶ ἐξόπισθεν, καὶ ἐξελέξατο ἐκ παντὸς νεανίου ἐξ Ισραηλ, καὶ παρετάξαντο ἐναντίον τοῦ Σύρου· [11] καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ Αβεσσα ἀδελφοῦ αὐτοῦ, καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν Αμμων. [12] καὶ εἶπεν Ἐὰν κρατήσῃ ὑπὲρ ἐμὲ Σύρος, καὶ ἔσῃ μοι εἰς σωτηρίαν, καὶ ἐὰν υἱοὶ Αμμων κρατήσωσιν ὑπὲρ σέ, καὶ σώσω σε· [13] ἀνδρίζου καὶ ἐνισχύσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν, καὶ κύριος τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ποιήσει. [14] καὶ παρετάξατο Ιωαβ καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ κατέναντι Σύρων εἰς πόλεμον, καὶ ἔφυγον ἀπ᾽ αὐτοῦ. [15] καὶ οἱ υἱοὶ Αμμων εἶδον ὅτι ἔφυγον Σύροι, καὶ ἔφυγον καὶ αὐτοὶ ἀπὸ προσώπου Ιωαβ καὶ ἀπὸ προσώπου Αβεσσα τοῦ ἀδελφοῦ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν. καὶ ἦλθεν Ιωαβ εἰς Ιερουσαλημ. – [16] καὶ εἶδεν Σύρος ὅτι ἐτροπώσατο αὐτὸν

Ισραηλ, καὶ ἀπέστειλεν ἀγγέλους, καὶ ἐξήγαγον τὸν Σύρον ἐκ τοῦ πέραν τοῦ ποταμοῦ, καὶ Σωφαχ ἀρχιστράτηγος δυνάμεως Αδρααζαρ ἔμπροσθεν αὐτῶν. [17] καὶ ἀπηγγέλη τῷ Δαυιδ, καὶ συνήγαγεν τὸν πάντα Ισραηλ καὶ διέβη τὸν Ιορδάνην καὶ ἦλθεν ἐπ᾽ αὐτοὺς καὶ παρετάξατο ἐπ᾽ αὐτούς, καὶ παρατάσσεται Σύρος ἐξ ἐναντίας Δαυιδ καὶ ἐπολέμησαν αὐτόν. [18] καὶ ἔφυγεν Σύρος ἀπὸ προσώπου Δαυιδ, καὶ ἀπέκτεινεν Δαυιδ ἀπὸ τοῦ Σύρου ἑπτὰ χιλιάδας ἁρμάτων καὶ τεσσαράκοντα χιλιάδας πεζῶν· καὶ τὸν Σωφαχ ἀρχιστράτηγον δυνάμεως ἀπέκτεινεν. [19] καὶ εἶδον παῖδες Αδρααζαρ ὅτι ἐπταίκασιν ἀπὸ προσώπου Ισραηλ, καὶ διέθεντο μετὰ Δαυιδ καὶ ἐδούλευσαν αὐτῷ· καὶ οὐκ ἠθέλησεν Σύρος τοῦ βοηθῆσαι τοῖς υἱοῖς Αμμων ἔτι.

CHAPTER 20

[1] Καὶ ἐγένετο ἐν τῷ ἐπιόντι ἔτει ἐν τῇ ἐξόδῳ τῶν βασιλέων καὶ ἤγαγεν Ιωαβ πᾶσαν τὴν δύναμιν τῆς στρατιᾶς, καὶ ἔφθειραν τὴν χώραν υἱῶν Αμμων· καὶ ἦλθεν καὶ περιεκάθισεν τὴν Ραββα. καὶ Δαυιδ ἐκάθητο ἐν Ιερουσαλημ· καὶ ἐπάταξεν Ιωαβ τὴν Ραββα καὶ κατέσκαψεν αὐτήν. [2] καὶ ἔλαβεν Δαυιδ τὸν στέφανον Μολχολ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ εὑρέθη ὁ σταθμὸς αὐτοῦ τάλαντον χρυσίου, καὶ ἐν αὐτῷ λίθος τίμιος, καὶ ἦν ἐπὶ τὴν κεφαλὴν Δαυιδ· καὶ σκῦλα τῆς πόλεως ἐξήνεγκεν πολλὰ σφόδρα. [3] καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήγαγεν καὶ διέπρισεν πρίοσιν καὶ ἐν σκεπάρνοις σιδηροῖς· καὶ οὕτως ἐποίησεν Δαυιδ τοῖς πᾶσιν υἱοῖς Αμμων. καὶ ἀνέστρεψεν Δαυιδ καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς Ιερουσαλημ. [4] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἔτι πόλεμος ἐν Γαζερ μετὰ τῶν ἀλλοφύλων. τότε ἐπάταξεν Σοβοχαι ὁ Ουσαθι τὸν Σαφου ἀπὸ τῶν υἱῶν τῶν γιγάντων καὶ ἐταπείνωσεν αὐτόν. – [5] καὶ ἐγένετο ἔτι πόλεμος μετὰ τῶν ἀλλοφύλων. καὶ ἐπάταξεν Ελλαναν υἱὸς Ιαιρ τὸν Λεεμι ἀδελφὸν Γολιαθ τοῦ Γεθθαίου, καὶ ξύλον δόρατος αὐτοῦ ὡς ἀντίον ὑφαινόντων. – [6] καὶ ἐγένετο ἔτι πόλεμος ἐν Γεθ, καὶ ἦν ἀνὴρ ὑπερμεγέθης, καὶ δάκτυλοι αὐτοῦ ἓξ καὶ ἕξ, εἴκοσι τέσσαρες, καὶ οὗτος ἦν ἀπόγονος γιγάντων. [7] καὶ ὠνείδισεν τὸν Ισραηλ, καὶ ἐπάταξεν αὐτὸν Ιωναθαν υἱὸς Σαμαα ἀδελφοῦ Δαυιδ. – [8] οὗτοι ἐγένοντο Ραφα ἐν Γεθ· πάντες ἦσαν τέσσαρες γίγαντες, καὶ ἔπεσον ἐν χειρὶ Δαυιδ καὶ ἐν χειρὶ παίδων αὐτοῦ.

CHAPTER 21

[1] Καὶ ἔστη διάβολος ἐν τῷ Ισραηλ καὶ ἐπέσεισεν τὸν Δαυιδ τοῦ ἀριθμῆσαι τὸν Ισραηλ. [2] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ πρὸς Ιωαβ καὶ πρὸς τοὺς ἄρχοντας τῆς δυνάμεως Πορεύθητε ἀριθμήσατε τὸν Ισραηλ ἀπὸ Βηρσαβεε καὶ ἕως Δαν καὶ ἐνέγκατε πρός με, καὶ γνώσομαι τὸν ἀριθμὸν αὐτῶν. [3] καὶ εἶπεν Ιωαβ Προσθείη κύριος ἐπὶ τὸν λαὸν αὐτοῦ ὡς αὐτοὶ ἑκατονταπλασίως, καὶ οἱ ὀφθαλμοὶ κυρίου μου τοῦ βασιλέως βλέποντες· πάντες τῷ κυρίῳ μου παῖδες· ἵνα τί ζητεῖ ὁ κύριός μου τοῦτο; ἵνα μὴ γένηται εἰς ἁμαρτίαν τῷ Ισραηλ. [4] τὸ δὲ ῥῆμα τοῦ βασιλέως ἐκραταιώθη ἐπὶ τῷ Ιωαβ. καὶ ἐξῆλθεν Ιωαβ καὶ διῆλθεν ἐν παντὶ ὁρίῳ Ισραηλ καὶ ἦλθεν εἰς Ιερουσαλημ. [5] καὶ ἔδωκεν Ιωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ τῷ Δαυιδ, καὶ ἦν πᾶς Ισραηλ χίλιαι χιλιάδες καὶ ἑκατὸν χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν καὶ Ιουδας τετρακόσιαι καὶ ὀγδοήκοντα χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν. [6] καὶ τὸν Λευι καὶ τὸν Βενιαμιν οὐκ ἠρίθμησεν ἐν μέσῳ αὐτῶν, ὅτι κατίσχυσεν λόγος τοῦ βασιλέως τὸν Ιωαβ. [7] Καὶ πονηρὸν ἐφάνη ἐναντίον τοῦ θεοῦ περὶ τοῦ πράγματος τούτου, καὶ ἐπάταξεν τὸν Ισραηλ. [8] καὶ εἶπεν Δαυιδ πρὸς τὸν θεόν Ἡμάρτηκα σφόδρα ὅτι ἐποίησα τὸ πρᾶγμα τοῦτο· καὶ νῦν περίελε δὴ τὴν κακίαν παιδός σου, ὅτι ἐματαιώθην σφόδρα. [9] καὶ ἐλάλησεν κύριος πρὸς Γαδ ὁρῶντα Δαυιδ λέγων [10] Πορεύου καὶ λάλησον πρὸς Δαυιδ λέγων Οὕτως λέγει κύριος Τρία αἴρω ἐγὼ ἐπὶ σέ, ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν καὶ ποιήσω σοι. [11] καὶ ἦλθεν Γαδ πρὸς Δαυιδ καὶ εἶπεν αὐτῷ Οὕτως λέγει κύριος Ἔκλεξαι σεαυτῷ [12] ἢ τρία ἔτη λιμοῦ, ἢ τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἐχθρῶν σου καὶ μάχαιραν ἐχθρῶν σου τοῦ ἐξολεθρεῦσαι, ἢ τρεῖς ἡμέρας ῥομφαίαν κυρίου καὶ θάνατον ἐν τῇ γῇ καὶ ἄγγελος κυρίου ἐξολεθρεύων ἐν πάσῃ κληρονομίᾳ Ισραηλ· καὶ νῦν ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με λόγον. [13] καὶ εἶπεν Δαυιδ πρὸς Γαδ Στενά μοι καὶ τὰ τρία σφόδρα· ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, καὶ εἰς χεῖρας ἀνθρώπων οὐ μὴ ἐμπέσω. [14] καὶ ἔδωκεν κύριος θάνατον ἐν Ισραηλ, καὶ ἔπεσον ἐξ Ισραηλ ἑβδομήκοντα χιλιάδες ἀνδρῶν. [15] καὶ ἀπέστειλεν ὁ θεὸς ἄγγελον εἰς Ιερουσαλημ τοῦ ἐξολεθρεῦσαι αὐτήν. καὶ ὡς ἐξωλέθρευσεν, εἶδεν κύριος καὶ μετεμελήθη ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ ἐξολεθρεύοντι Ἱκανούσθω σοι, ἄνες τὴν χεῖρά σου· καὶ ὁ ἄγγελος κυρίου ἑστὼς ἐν τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου. [16] καὶ ἐπῆρεν Δαυιδ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ἄγγελον κυρίου ἑστῶτα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ, καὶ ἡ ῥομφαία αὐτοῦ ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ ἐκτεταμένη ἐπὶ Ιερουσαλημ· καὶ ἔπεσεν

Δαυιδ καὶ οἱ πρεσβύτεροι περιβεβλημένοι ἐν σάκκοις ἐπὶ πρόσωπον αὐτῶν. [17] καὶ εἶπεν Δαυιδ πρὸς τὸν θεόν Οὐκ ἐγὼ εἶπα τοῦ ἀριθμῆσαι ἐν τῷ λαῷ; καὶ ἐγώ εἰμι ὁ ἁμαρτών, κακοποιῶν ἐκακοποίησα· καὶ ταῦτα τὰ πρόβατα τί ἐποίησαν; κύριε ὁ θεός, γενηθήτω ἡ χείρ σου ἐν ἐμοὶ καὶ ἐν τῷ οἴκῳ τοῦ πατρός μου καὶ μὴ ἐν τῷ λαῷ σου εἰς ἀπώλειαν, κύριε. [18] καὶ ἄγγελος κυρίου εἶπεν τῷ Γαδ τοῦ εἰπεῖν πρὸς Δαυιδ ἵνα ἀναβῇ τοῦ στῆσαι θυσιαστήριον τῷ κυρίῳ ἐν ἅλῳ Ορνα τοῦ Ιεβουσαίου. [19] καὶ ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ, ὃν ἐλάλησεν ἐν ὀνόματι κυρίου. [20] καὶ ἐπέστρεψεν Ορνα καὶ εἶδεν τὸν βασιλέα καὶ τέσσαρες υἱοὶ αὐτοῦ μετ᾽ αὐτοῦ μεθαχαβιν· καὶ Ορνα ἦν ἀλοῶν πυρούς. [21] καὶ ἦλθεν Δαυιδ πρὸς Ορναν, καὶ Ορνα ἐξῆλθεν ἐκ τῆς ἅλω καὶ προσεκύνησεν τῷ Δαυιδ τῷ προσώπῳ ἐπὶ τὴν γῆν. [22] καὶ εἶπεν Δαυιδ πρὸς Ορνα Δός μοι τὸν τόπον σου τῆς ἅλω, καὶ οἰκοδομήσω ἐπ᾽ αὐτῷ θυσιαστήριον τῷ κυρίῳ· ἐν ἀργυρίῳ ἀξίῳ δός μοι αὐτόν, καὶ παύσεται ἡ πληγὴ ἐκ τοῦ λαοῦ. [23] καὶ εἶπεν Ορνα πρὸς Δαυιδ Λαβὲ σεαυτῷ, καὶ ποιησάτω ὁ κύριός μου ὁ βασιλεὺς τὸ ἀγαθὸν ἐναντίον αὐτοῦ· ἰδὲ δέδωκα τοὺς μόσχους εἰς ὁλοκαύτωσιν καὶ τὸ ἄροτρον καὶ τὰς ἁμάξας εἰς ξύλα καὶ τὸν σῖτον εἰς θυσίαν, τὰ πάντα δέδωκα. [24] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ τῷ Ορνα Οὐχί, ὅτι ἀγοράζων ἀγοράζω ἐν ἀργυρίῳ ἀξίῳ· ὅτι οὐ μὴ λάβω ἅ ἐστίν σοι κυρίῳ τοῦ ἀνενέγκαι ὁλοκαύτωσιν δωρεὰν κυρίῳ. [25] καὶ ἔδωκεν Δαυιδ τῷ Ορνα ἐν τῷ τόπῳ αὐτοῦ σίκλους χρυσίου ὁλκῆς ἑξακοσίους. [26] καὶ ᾠκοδόμησεν Δαυιδ ἐκεῖ θυσιαστήριον κυρίῳ καὶ ἀνήνεγκεν ὁλοκαυτώματα καὶ σωτηρίου· καὶ ἐβόησεν πρὸς κύριον, καὶ ἐπήκουσεν αὐτῷ ἐν πυρὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως καὶ κατανάλωσεν τὴν ὁλοκαύτωσιν. [27] καὶ εἶπεν κύριος πρὸς τὸν ἄγγελον, καὶ κατέθηκεν τὴν ῥομφαίαν εἰς τὸν κολεόν. – [28] ἐν τῷ καιρῷ ἐκείνῳ ἐν τῷ ἰδεῖν τὸν Δαυιδ ὅτι ἐπήκουσεν αὐτῷ κύριος ἐν τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου, καὶ ἐθυσίασεν ἐκεῖ. [29] καὶ σκηνὴ κυρίου, ἣν ἐποίησεν Μωϋσῆς ἐν τῇ ἐρήμῳ, καὶ θυσιαστήριον τῶν ὁλοκαυτωμάτων ἐν τῷ καιρῷ ἐκείνῳ ἐν Βαμα ἐν Γαβαων· [30] καὶ οὐκ ἠδύνατο Δαυιδ τοῦ πορευθῆναι ἔμπροσθεν αὐτοῦ τοῦ ζητῆσαι τὸν θεόν, ὅτι κατέσπευσεν ἀπὸ προσώπου τῆς ῥομφαίας ἀγγέλου κυρίου.

CHAPTER 22

[1] Καὶ εἶπεν Δαυιδ Οὗτός ἐστιν ὁ οἶκος κυρίου τοῦ θεοῦ, καὶ τοῦτο τὸ θυσιαστήριον εἰς ὁλοκαύτωσιν τῷ Ισραηλ. [2] καὶ εἶπεν Δαυιδ συναγαγεῖν πάντας τοὺς προσηλύτους ἐν γῇ Ισραηλ καὶ κατέστησεν λατόμους λατομῆσαι λίθους ξυστοὺς τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ. [3] καὶ σίδηρον πολὺν εἰς τοὺς ἥλους τῶν θυρωμάτων καὶ τῶν πυλῶν καὶ τοὺς στροφεῖς ἡτοίμασεν Δαυιδ καὶ χαλκὸν εἰς πλῆθος, οὐκ ἦν σταθμός· [4] καὶ ξύλα κέδρινα, οὐκ ἦν ἀριθμός, ὅτι ἐφέροσαν οἱ Σιδώνιοι καὶ οἱ Τύριοι ξύλα κέδρινα εἰς πλῆθος τῷ Δαυιδ. [5] καὶ εἶπεν Δαυιδ Σαλωμων ὁ υἱός μου παιδάριον ἁπαλόν, καὶ ὁ οἶκος τοῦ οἰκοδομῆσαι τῷ κυρίῳ εἰς μεγαλωσύνην ἄνω, εἰς ὄνομα καὶ εἰς δόξαν εἰς πᾶσαν τὴν γῆν ἑτοιμάσω αὐτῷ· καὶ ἡτοίμασεν Δαυιδ εἰς πλῆθος ἔμπροσθεν τῆς τελευτῆς αὐτοῦ. – [6] καὶ ἐκάλεσεν Σαλωμων τὸν υἱὸν αὐτοῦ καὶ ἐνετείλατο αὐτῷ τοῦ οἰκοδομῆσαι τὸν οἶκον τῷ κυρίῳ θεῷ Ισραηλ. [7] καὶ εἶπεν Δαυιδ Σαλωμων Τέκνον, ἐμοὶ ἐγένετο ἐπὶ ψυχῇ τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ. [8] καὶ ἐγένετο ἐπ’ ἐμοὶ λόγος κυρίου λέγων Αἷμα εἰς πλῆθος ἐξέχεας καὶ πολέμους μεγάλους ἐποίησας· οὐκ οἰκοδομήσεις οἶκον τῷ ὀνόματί μου, ὅτι αἵματα πολλὰ ἐξέχεας ἐπὶ τῆς γῆς ἐναντίον μου. [9] ἰδοὺ υἱὸς τίκτεταί σοι, οὗτος ἔσται ἀνὴρ ἀναπαύσεως, καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν κυκλόθεν, ὅτι Σαλωμων ὄνομα αὐτῷ, καὶ εἰρήνην καὶ ἡσυχίαν δώσω ἐπὶ Ισραηλ ἐν ταῖς ἡμέραις αὐτοῦ. [10] οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου, καὶ οὗτος ἔσται μοι εἰς υἱὸν κἀγὼ αὐτῷ εἰς πατέρα, καὶ ἀνορθώσω θρόνον βασιλείας αὐτοῦ ἐν Ισραηλ ἕως αἰῶνος. [11] καὶ νῦν, υἱέ μου, ἔσται μετὰ σοῦ κύριος, καὶ εὐοδώσει καὶ οἰκοδομήσεις οἶκον τῷ κυρίῳ θεῷ σου, ὡς ἐλάλησεν περὶ σοῦ. [12] ἀλλ’ ἢ δῴη σοι σοφίαν καὶ σύνεσιν κύριος καὶ κατισχύσαι σε ἐπὶ Ισραηλ καὶ τοῦ φυλάσσεσθαι καὶ τοῦ ποιεῖν τὸν νόμον κυρίου τοῦ θεοῦ σου. [13] τότε εὐοδώσει, ἐὰν φυλάξῃς τοῦ ποιεῖν τὰ προστάγματα καὶ τὰ κρίματα, ἃ ἐνετείλατο κύριος τῷ Μωυσῇ ἐπὶ Ισραηλ· ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ πτοηθῇς. [14] καὶ ἰδοὺ ἐγὼ κατὰ τὴν πτωχείαν μου ἡτοίμασα εἰς οἶκον κυρίου χρυσίου ταλάντων ἑκατὸν χιλιάδας καὶ ἀργυρίου ταλάντων χιλίας χιλιάδας καὶ χαλκὸν καὶ σίδηρον, οὗ οὐκ ἔστιν σταθμός, ὅτι εἰς πλῆθός ἐστιν· καὶ ξύλα καὶ λίθους ἡτοίμασα, καὶ πρὸς ταῦτα πρόσθες. [15] καὶ μετὰ σοῦ εἰς πλῆθος ποιούντων ἔργα τεχνῖται καὶ οἰκοδόμοι λίθων καὶ τέκτονες ξύλων καὶ πᾶς σοφὸς ἐν παντὶ ἔργῳ. [16] ἐν χρυσίῳ, ἐν ἀργυρίῳ, ἐν χαλκῷ καὶ ἐν σιδήρῳ οὐκ ἔστιν ἀριθμός. ἀνάστηθι καὶ ποίει, καὶ κύριος μετὰ σοῦ. – [17] καὶ ἐνετείλατο Δαυιδ τοῖς πᾶσιν ἄρχουσιν Ισραηλ ἀντιλαβέσθαι τῷ Σαλωμων υἱῷ αὐτοῦ

[18] Οὐχὶ κύριος μεθ’ ὑμῶν; καὶ ἀνέπαυσεν ὑμᾶς κυκλόθεν, ὅτι ἔδωκεν ἐν χερσὶν τοὺς κατοικοῦντας τὴν γῆν, καὶ ὑπετάγη ἡ γῆ ἐναντίον κυρίου καὶ ἐναντίον λαοῦ αὐτοῦ. [19] νῦν δότε καρδίας ὑμῶν καὶ ψυχὰς ὑμῶν τοῦ ζητῆσαι τῷ κυρίῳ θεῷ ὑμῶν καὶ ἐγέρθητε καὶ οἰκοδομήσατε ἁγίασμα κυρίῳ τῷ θεῷ ὑμῶν τοῦ εἰσενέγκαι τὴν κιβωτὸν διαθήκης κυρίου καὶ σκεύη τὰ ἅγια τοῦ θεοῦ εἰς οἶκον τὸν οἰκοδομούμενον τῷ ὀνόματι κυρίου.

CHAPTER 23

[1] Καὶ Δαυιδ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ ἐβασίλευσεν Σαλωμων τὸν υἱὸν αὐτοῦ ἀντ αὐτοῦ ἐπὶ Ισραηλ. [2] καὶ συνήγαγεν τοὺς πάντας ἄρχοντας Ισραηλ καὶ τοὺς ἱερεῖς καὶ τοὺς Λευίτας. [3] καὶ ἠριθμήθησαν οἱ Λευῖται ἀπὸ τριακονταετοῦς καὶ ἐπάνω, καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν εἰς ἄνδρας τριάκοντα καὶ ὀκτὼ χιλιάδας. [4] ἀπὸ τούτων ἐργοδιῶκται ἐπὶ τὰ ἔργα οἴκου κυρίου εἴκοσι τέσσαρες χιλιάδες καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι [5] καὶ τέσσαρες χιλιάδες πυλωροὶ καὶ τέσσαρες χιλιάδες αἰνοῦντες τῷ κυρίῳ ἐν τοῖς ὀργάνοις, οἷς ἐποίησεν τοῦ αἰνεῖν τῷ κυρίῳ. – [6] καὶ διεῖλεν αὐτοὺς Δαυιδ ἐφημερίας τοῖς υἱοῖς Λευι, τῷ Γεδσων, Κααθ, Μεραρι· [7] καὶ τῷ Παροσωμ, τῷ Εδαν καὶ τῷ Σεμει. [8] υἱοὶ τῷ Εδαν· ὁ ἄρχων Ιιηλ καὶ Ζεθομ καὶ Ιωηλ, τρεῖς. [9] υἱοὶ Σεμει· Σαλωμιθ καὶ Ιιηλ καὶ Αιδαν, τρεῖς. οὗτοι ἄρχοντες τῶν πατριῶν τῷ Εδαν. [10] καὶ τοῖς υἱοῖς Σεμει· Ιεθ καὶ Ζιζα καὶ Ιωας καὶ Βεριa· οὗτοι υἱοὶ Σεμει, τέσσαρες. [11] καὶ ἦν Ιεθ ὁ ἄρχων καὶ Ζιζα ὁ δεύτερος· καὶ Ιωας καὶ Βεριa οὐκ ἐπλήθυναν υἱοὺς καὶ ἐγένοντο εἰς οἶκον πατριᾶς εἰς ἐπίσκεψιν μίαν. – [12] υἱοὶ Κααθ· Αμβραμ, Ισσααρ, Χεβρων, Οζιηλ, τέσσαρες. [13] υἱοὶ Αμβραμ· Ααρων καὶ Μωϋσῆς. καὶ διεστάλη Ααρων τοῦ ἁγιασθῆναι ἅγια ἁγίων αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἕως αἰῶνος τοῦ θυμιᾶν ἐναντίον τοῦ κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως αἰῶνος. [14] καὶ Μωϋσῆς ἄνθρωπος τοῦ θεοῦ, υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ Λευι. [15] υἱοὶ Μωυσῆ· Γηρσαμ καὶ Ελιεζερ. [16] υἱοὶ Γηρσαμ· Σουβαηλ ὁ ἄρχων. [17] καὶ ἦσαν υἱοὶ τῷ Ελιεζερ· Ρααβια ὁ ἄρχων· καὶ οὐκ ἦσαν τῷ Ελιεζερ υἱοὶ ἕτεροι. καὶ υἱοὶ Ρααβια ηὐξήθησαν εἰς ὕψος. [18] υἱοὶ Ισσααρ· Σαλωμωθ ὁ ἄρχων. [19] υἱοὶ Χεβρων· Ιδουδ ὁ ἄρχων, Αμαδια ὁ δεύτερος, Οζιηλ ὁ τρίτος, Ικεμιας ὁ τέταρτος. [20] υἱοὶ Οζιηλ· Μιχας ὁ ἄρχων καὶ Ισια ὁ δεύτερος. – [21] υἱοὶ Μεραρι· Μοολι καὶ Μουσι. υἱοὶ Μοολι· Ελεαζαρ καὶ Κις. [22] καὶ ἀπέθανεν Ελεαζαρ, καὶ οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ’ ἢ θυγατέρες, καὶ ἔλαβον αὐτὰς υἱοὶ Κις ἀδελφοὶ αὐτῶν. [23] υἱοὶ Μουσι· Μοολι καὶ Εδερ καὶ Ιαριμωθ, τρεῖς. – [24] οὗτοι υἱοὶ Λευι κατ’ οἴκους πατριῶν αὐτῶν, ἄρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὸν ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, ποιοῦντες τὰ ἔργα λειτουργίας οἴκου κυρίου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω. [25] ὅτι εἶπεν Δαυιδ Κατέπαυσεν κύριος ὁ θεὸς Ισραηλ τῷ λαῷ αὐτοῦ καὶ κατεσκήνωσεν ἐν Ιερουσαλημ ἕως αἰῶνος. [26] καὶ οἱ Λευῖται οὐκ ἦσαν αἴροντες τὴν σκηνὴν καὶ τὰ πάντα σκεύη αὐτῆς εἰς τὴν λειτουργίαν αὐτῆς· [27] ὅτι ἐν τοῖς λόγοις Δαυιδ τοῖς ἐσχάτοις ἐστὶν ὁ ἀριθμὸς υἱῶν

Λευι ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, [28] ὅτι ἔστησεν αὐτοὺς ἐπὶ χεῖρα Ααρων τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου ἐπὶ τὰς αὐλὰς καὶ ἐπὶ τὰ παστοφόρια καὶ ἐπὶ τὸν καθαρισμὸν τῶν πάντων ἁγίων καὶ ἐπὶ τὰ ἔργα λειτουργίας οἴκου τοῦ θεοῦ, [29] εἰς τοὺς ἄρτους τῆς προθέσεως, εἰς τὴν σεμίδαλιν τῆς θυσίας καὶ εἰς τὰ λάγανα τὰ ἄζυμα καὶ εἰς τήγανον καὶ εἰς τὴν πεφυραμένην καὶ εἰς πᾶν μέτρον [30] καὶ τοῦ στῆναι πρωὶ τοῦ αἰνεῖν ἐξομολογεῖσθαι τῷ κυρίῳ καὶ οὕτως τὸ ἑσπέρας [31] καὶ ἐπὶ πάντων τῶν ἀναφερομένων ὁλοκαυτωμάτων τῷ κυρίῳ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς κατὰ ἀριθμὸν κατὰ τὴν κρίσιν ἐπ᾽ αὐτοῖς διὰ παντὸς τῷ κυρίῳ. [32] καὶ φυλάξουσιν τὰς φυλακὰς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς υἱῶν Ααρων ἀδελφῶν αὐτῶν τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου.

CHAPTER 24

[1] Καὶ τοῖς υἱοῖς Ααρων διαιρέσεις· υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ· [2] καὶ ἀπέθανεν Ναδαβ καὶ Αβιουδ ἐναντίον τοῦ πατρὸς αὐτῶν, καὶ υἱοὶ οὐκ ἦσαν αὐτοῖς· καὶ ἱεράτευσεν Ελεαζαρ καὶ Ιθαμαρ υἱοὶ Ααρων. [3] καὶ διεῖλεν αὐτοὺς Δαυιδ καὶ Σαδωκ ἐκ τῶν υἱῶν Ελεαζαρ καὶ Αχιμελεχ ἐκ τῶν υἱῶν Ιθαμαρ κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν. [4] καὶ εὑρέθησαν υἱοὶ Ελεαζαρ πλείους εἰς ἄρχοντας τῶν δυνατῶν παρὰ τοὺς υἱοὺς Ιθαμαρ, καὶ διεῖλεν αὐτούς, τοῖς υἱοῖς Ελεαζαρ ἄρχοντας εἰς οἴκους πατριῶν ἓξ καὶ δέκα καὶ τοῖς υἱοῖς Ιθαμαρ ὀκτὼ κατ᾽ οἴκους πατριῶν. [5] καὶ διεῖλεν αὐτοὺς κατὰ κλήρους τούτους πρὸς τούτους, ὅτι ἦσαν ἄρχοντες τῶν ἁγίων καὶ ἄρχοντες κυρίου ἐν τοῖς υἱοῖς Ελεαζαρ καὶ ἐν τοῖς υἱοῖς Ιθαμαρ· [6] καὶ ἔγραψεν αὐτοὺς Σαμαιας υἱὸς Ναθαναηλ ὁ γραμματεὺς ἐκ τοῦ Λευι κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ Σαδωκ ὁ ἱερεὺς καὶ Αχιμελεχ υἱὸς Αβιαθαρ καὶ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν, οἴκου πατριᾶς εἷς εἷς τῷ Ελεαζαρ καὶ εἷς εἷς τῷ Ιθαμαρ. – [7] καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος τῷ Ιαριβ, τῷ Ιδεια ὁ δεύτερος, [8] τῷ Χαρημ ὁ τρίτος, τῷ Σεωριμ ὁ τέταρτος, [9] τῷ Μελχια ὁ πέμπτος, τῷ Μιαμιν ὁ ἕκτος, [10] τῷ Κως ὁ ἕβδομος, τῷ Αβια ὁ ὄγδοος, [11] τῷ Ἰησοῦ ὁ ἔνατος, τῷ Σεχενια ὁ δέκατος, [12] τῷ Ελιασιβ ὁ ἑνδέκατος, τῷ Ιακιμ ὁ δωδέκατος, [13] τῷ Οχχοφφα ὁ τρισκαιδέκατος, τῷ Ισβααλ ὁ τεσσαρεσκαιδέκατος, [14] τῷ Βελγα ὁ πεντεκαιδέκατος, τῷ Εμμηρ ὁ ἑκκαιδέκατος, [15] τῷ Χηζιρ ὁ ἑπτακαιδέκατος, τῷ Αφεσση ὁ ὀκτωκαιδέκατος, [16] τῷ Φεταια ὁ ἐννεακαιδέκατος, τῷ Εζεκηλ ὁ εἰκοστός, [17] τῷ Ιαχιν ὁ εἷς καὶ εἰκοστός, τῷ Γαμουλ ὁ δεύτερος καὶ εἰκοστός, [18] τῷ Δαλαια ὁ τρίτος καὶ εἰκοστός, τῷ Μαασαι ὁ τέταρτος καὶ εἰκοστός. [19] αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ εἰσπορεύεσθαι εἰς οἶκον κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς Ααρων πατρὸς αὐτῶν, ὡς ἐνετείλατο κύριος ὁ θεὸς Ισραηλ. [20] Καὶ τοῖς υἱοῖς Λευι τοῖς καταλοίποις· τοῖς υἱοῖς Αμβραμ Σουβαηλ· τοῖς υἱοῖς Σουβαηλ Ιαδια. [21] τῷ Ρααβια ὁ ἄρχων Ιεσιας. [22] καὶ τῷ Ισσαρι Σαλωμωθ· τοῖς υἱοῖς Σαλωμωθ Ιαθ. [23] υἱοὶ Ιεδιου· Αμαδια ὁ δεύτερος, Ιαζιηλ ὁ τρίτος, Ιοκομ ὁ τέταρτος. [24] υἱοὶ Οζιηλ Μιχα· υἱοὶ Μιχα Σαμηρ. [25] ἀδελφὸς Μιχα Ισια· υἱοὶ Ισια Ζαχαρια. [26] υἱοὶ Μεραρι Μοολι καὶ Μουσι, υἱοὶ Οζια, υἱοὶ Βοννι. [27] υἱοὶ Μεραρι τῷ Οζια, υἱοὶ αὐτοῦ Ισοαμ καὶ Ζακχουρ καὶ Αβδι. [28] τῷ Μοολι Ελεαζαρ καὶ Ιθαμαρ· καὶ ἀπέθανεν Ελεαζαρ, καὶ οὐκ ἦσαν αὐτῷ υἱοί. [29] τῷ Κις· υἱοὶ τοῦ Κις Ιραμαηλ. [30] καὶ υἱοὶ τοῦ Μουσι Μοολι καὶ Εδερ καὶ Ιαριμωθ. οὗτοι υἱοὶ

τῶν Λευιτῶν κατ᾽ οἴκους πατριῶν αὐτῶν. [31] καὶ ἔλαβον καὶ αὐτοὶ κλήρους καθὼς οἱ ἀδελφοὶ αὐτῶν υἱοὶ Ααρων ἐναντίον τοῦ βασιλέως καὶ Σαδωκ καὶ Αχιμελεχ καὶ ἀρχόντων πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν, πατριάρχαι αραραβ καθὼς οἱ ἀδελφοὶ αὐτοῦ οἱ νεώτεροι.

CHAPTER 25

[1] Καὶ ἔστησεν Δαυιδ ὁ βασιλεὺς καὶ οἱ ἄρχοντες τῆς δυνάμεως εἰς τὰ ἔργα τοὺς υἱοὺς Ασαφ καὶ Αιμαν καὶ Ιδιθων τοὺς ἀποφθεγγομένους ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν κυμβάλοις. καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν ἐργαζομένων ἐν τοῖς ἔργοις αὐτῶν· [2] υἱοὶ Ασαφ Ζακχουρ καὶ Ιωσηφ καὶ Ναθανιας καὶ Εραηλ, υἱοὶ Ασαφ ἐχόμενοι Ασαφ τοῦ προφήτου ἐχόμενοι τοῦ βασιλέως. [3] τῷ Ιδιθων υἱοὶ Ιδιθων· Γοδολια καὶ Σουρι καὶ Ισαια καὶ Σεμει καὶ Ασαβια καὶ Ματταθιας, ἕξ, μετὰ τὸν πατέρα αὐτῶν Ιδιθων ἐν κινύρᾳ ἀνακρουόμενοι ἐξομολόγησιν καὶ αἴνεσιν τῷ κυρίῳ. [4] τῷ Αιμανι υἱοὶ Αιμαν· Βουκιας καὶ Μανθανιας καὶ Αζαραηλ καὶ Σουβαηλ καὶ Ιεριμωθ καὶ Ανανιας καὶ Ανανι καὶ Ηλιαθα καὶ Γοδολλαθι καὶ Ρωμεμθι – ωδ καὶ Ιεσβακασα καὶ Μαλληθι καὶ Ωθηρι καὶ Μεαζωθ· [5] πάντες οὗτοι υἱοὶ τῷ Αιμαν τῷ ἀνακρουομένῳ τῷ βασιλεῖ ἐν λόγοις θεοῦ ὑψῶσαι κέρας, καὶ ἔδωκεν ὁ θεὸς τῷ Αιμαν υἱοὺς δέκα τέσσαρας καὶ θυγατέρας τρεῖς. [6] πάντες οὗτοι μετὰ τοῦ πατρὸς αὐτῶν ὑμνῳδοῦντες ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις ἐχόμενα τοῦ βασιλέως καὶ Ασαφ καὶ Ιδιθων καὶ Αιμανι. [7] καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν μετὰ τοὺς ἀδελφοὺς αὐτῶν, δεδιδαγμένοι ᾄδειν κυρίῳ, πᾶς συνίων, διακόσιοι ὀγδοήκοντα καὶ ὀκτώ. – [8] καὶ ἔβαλον καὶ αὐτοὶ κλήρους ἐφημεριῶν κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν, τελείων καὶ μανθανόντων. [9] καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος υἱῶν αὐτοῦ καὶ ἀδελφῶν αὐτοῦ τῷ Ασαφ τῷ Ιωσηφ Γοδολια· ὁ δεύτερος Ηνια, ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτοῦ, δέκα δύο· [10] ὁ τρίτος Ζακχουρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [11] ὁ τέταρτος Ιεσδρι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [12] ὁ πέμπτος Ναθανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [13] ὁ ἕκτος Βουκιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [14] ὁ ἕβδομος Ισεριηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [15] ὁ ὄγδοος Ιωσια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [16] ὁ ἔνατος Μανθανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [17] ὁ δέκατος Σεμει, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [18] ὁ ἑνδέκατος Αζαρια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [19] ὁ δωδέκατος Ασαβια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [20] ὁ τρισκαιδέκατος Σουβαηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [21] ὁ τεσσαρεσκαιδέκατος Ματταθιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [22] ὁ πεντεκαιδέκατος Ιεριμωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [23] ὁ ἑκκαιδέκατος Ανανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [24] ὁ ἑπτακαιδέκατος Ιεσβακασα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [25] ὁ ὀκτωκαιδέκατος Ανανι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ,

δέκα δύο· [26] ὁ ἐννεακαιδέκατος Μελληθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [27] ὁ εἰκοστὸς Ελιαθα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [28] ὁ εἰκοστὸς πρῶτος Ηθιρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [29] ὁ εἰκοστὸς δεύτερος Γοδολλαθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [30] ὁ τρίτος καὶ εἰκοστὸς Μεαζωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο· [31] ὁ τέταρτος καὶ εἰκοστὸς Ρωμεμθι – ωδ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

CHAPTER 26

[1] Εἰς διαιρέσεις τῶν πυλῶν· υἱοῖς Κορειμ Μοσολλαμια υἱὸς Κωρη ἐκ τῶν υἱῶν Αβιασαφ. [2] καὶ τῷ Μοσολλαμια υἱοί· Ζαχαριας ὁ πρωτότοκος, Ιδιηλ ὁ δεύτερος, Ζαβαδιας ὁ τρίτος, Ιεθνουηλ ὁ τέταρτος, [3] Ωλαμ ὁ πέμπτος, Ιωαναν ὁ ἕκτος, Ελιωηναι ὁ ἕβδομος. [4] καὶ τῷ Αβδεδομ υἱοί· Σαμαιας ὁ πρωτότοκος, Ιωζαβαδ ὁ δεύτερος, Ιωαα ὁ τρίτος, Σωχαρ ὁ τέταρτος, Ναθαναηλ ὁ πέμπτος, [5] Αμιηλ ὁ ἕκτος, Ισσαχαρ ὁ ἕβδομος, Φολλαθι ὁ ὄγδοος, ὅτι εὐλόγησεν αὐτὸν ὁ θεός. [6] καὶ τῷ Σαμαια υἱῷ αὐτοῦ ἐτέχθησαν υἱοὶ τοῦ πρωτοτόκου Ρωσαι εἰς τὸν οἶκον τὸν πατρικὸν αὐτοῦ, ὅτι δυνατοὶ ἦσαν. [7] υἱοὶ Σαμαια· Γοθνι καὶ Ραφαηλ καὶ Ωβηδ καὶ Ελζαβαδ καὶ Αχιου, υἱοὶ δυνατοί, Ελιου καὶ Σαβχια καὶ Ισβακωμ. [8] πάντες ἀπὸ τῶν υἱῶν Αβδεδομ, αὐτοὶ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ υἱοὶ αὐτῶν ποιοῦντες δυνατῶς ἐν τῇ ἐργασίᾳ, οἱ πάντες ἑξήκοντα δύο τῷ Αβδεδομ. [9] καὶ τῷ Μοσολλαμια υἱοὶ καὶ ἀδελφοὶ δέκα καὶ ὀκτὼ δυνατοί. [10] καὶ τῷ Ωσα τῶν υἱῶν Μεραρι υἱοὶ φυλάσσοντες τὴν ἀρχήν, ὅτι οὐκ ἦν πρωτότοκος, καὶ ἐποίησεν αὐτὸν ὁ πατὴρ αὐτοῦ ἄρχοντα [11] τῆς διαιρέσεως τῆς δευτέρας, Ταβλαι ὁ τρίτος, Ζαχαριας ὁ τέταρτος· πάντες οὗτοι, υἱοὶ καὶ ἀδελφοὶ τῷ Ωσα, τρισκαίδεκα. – [12] τούτοις αἱ διαιρέσεις τῶν πυλῶν, τοῖς ἄρχουσι τῶν δυνατῶν, ἐφημερίαι καθὼς οἱ ἀδελφοὶ αὐτῶν λειτουργεῖν ἐν οἴκῳ κυρίου. [13] καὶ ἔβαλον κλήρους κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κατ᾽ οἴκους πατριῶν αὐτῶν εἰς πυλῶνα καὶ πυλῶνα. [14] καὶ ἔπεσεν ὁ κλῆρος τῶν πρὸς ἀνατολὰς τῷ Σαλαμια καὶ Ζαχαρια· υἱοὶ Ιωας τῷ Μελχια ἔβαλον κλήρους, καὶ ἐξῆλθεν ὁ κλῆρος βορρᾶ· [15] τῷ Αβδεδομ νότον κατέναντι οἴκου εσεφιν [16] εἰς δεύτερον· τῷ Ωσα πρὸς δυσμαῖς μετὰ τὴν πύλην παστοφορίου τῆς ἀναβάσεως· φυλακὴ κατέναντι φυλακῆς. [17] πρὸς ἀνατολὰς ἓξ τὴν ἡμέραν, βορρᾶ τῆς ἡμέρας τέσσαρες, νότον τῆς ἡμέρας τέσσαρες, καὶ εἰς τὸ εσεφιν δύο· [18] εἰς διαδεχομένους, καὶ πρὸς δυσμαῖς τέσσαρες, καὶ εἰς τὸν τρίβον δύο διαδεχομένους. [19] αὗται αἱ διαιρέσεις τῶν πυλωρῶν τοῖς υἱοῖς Κορε καὶ τοῖς υἱοῖς Μεραρι. [20] Καὶ οἱ Λευῖται ἀδελφοὶ αὐτῶν ἐπὶ τῶν θησαυρῶν οἴκου κυρίου καὶ ἐπὶ τῶν θησαυρῶν τῶν καθηγιασμένων· [21] υἱοὶ Λαδαν υἱοὶ τῷ Γηρσωνι τῷ Λαδαν, ἄρχοντες πατριῶν τῷ Λαδαν τῷ Γηρσωνι Ιιηλ. [22] καὶ υἱοὶ Ιιηλ Ζεθομ καὶ Ιωηλ οἱ ἀδελφοὶ ἐπὶ τῶν θησαυρῶν οἴκου κυρίου. [23] τῷ Αμβραμ καὶ Ισσααρ Χεβρων καὶ Οζιηλ· [24] καὶ Σουβαηλ ὁ τοῦ Γηρσαμ τοῦ Μωυσῆ ἡγούμενος ἐπὶ τῶν θησαυρῶν. [25] καὶ τῷ ἀδελφῷ αὐτοῦ τῷ Ελιεζερ Ραβιας υἱὸς καὶ Ιωσαιας καὶ Ιωραμ καὶ Ζεχρι καὶ Σαλωμωθ. [26] αὐτὸς Σαλωμωθ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπὶ

πάντων τῶν θησαυρῶν τῶν ἁγίων, οὓς ἡγίασεν Δαυιδ ὁ βασιλεὺς καὶ οἱ ἄρχοντες τῶν πατριῶν, χιλίαρχοι καὶ ἑκατόνταρχοι καὶ ἀρχηγοὶ τῆς δυνάμεως, [27] ἃ ἔλαβεν ἐκ τῶν πολέμων καὶ ἐκ τῶν λαφύρων καὶ ἡγίασεν ἀπ᾽ αὐτῶν τοῦ μὴ καθυστερῆσαι τὴν οἰκοδομὴν τοῦ οἴκου τοῦ θεοῦ, [28] καὶ ἐπὶ πάντων τῶν ἁγίων Σαμουηλ τοῦ προφήτου καὶ Σαουλ τοῦ Κις καὶ Αβεννηρ τοῦ Νηρ καὶ Ιωαβ τοῦ Σαρουια· πᾶν, ὃ ἡγίασαν, διὰ χειρὸς Σαλωμωθ καὶ τῶν ἀδελφῶν αὐτοῦ. [29] Τῷ Ισσαρι Χωνενια καὶ υἱοὶ αὐτοῦ τῆς ἐργασίας τῆς ἔξω ἐπὶ τὸν Ισραηλ τοῦ γραμματεύειν καὶ διακρίνειν. [30] τῷ Χεβρωνι Ασαβιας καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ δυνατοί, χίλιοι καὶ ἑπτακόσιοι ἐπὶ τῆς ἐπισκέψεως τοῦ Ισραηλ πέραν τοῦ Ιορδάνου πρὸς δυσμαῖς εἰς πᾶσαν λειτουργίαν κυρίου καὶ ἐργασίαν τοῦ βασιλέως. [31] τοῦ Χεβρωνι· Ιουδιας ὁ ἄρχων τῶν Χεβρωνι κατὰ γενέσεις αὐτῶν κατὰ πατριάς· ἐν τῷ τεσσαρακοστῷ ἔτει τῆς βασιλείας αὐτοῦ ἐπεσκέπησαν, καὶ εὑρέθη ἀνὴρ δυνατὸς ἐν αὐτοῖς ἐν Ιαζηρ τῆς Γαλααδίτιδος, [32] καὶ οἱ ἀδελφοὶ αὐτοῦ, υἱοὶ δυνατοί, δισχίλιοι ἑπτακόσιοι ἄρχοντες πατριῶν· καὶ κατέστησεν αὐτοὺς Δαυιδ ὁ βασιλεὺς ἐπὶ τοῦ Ρουβηνι καὶ Γαδδι καὶ ἡμίσους φυλῆς Μανασση εἰς πᾶν πρόσταγμα κυρίου καὶ λόγον βασιλέως.

CHAPTER 27

[1] Καὶ υἱοὶ Ισραηλ κατ’ ἀριθμὸν αὐτῶν, ἄρχοντες τῶν πατριῶν, χιλίαρχοι καὶ ἑκατόνταρχοι καὶ γραμματεῖς οἱ λειτουργοῦντες τῷ λαῷ καὶ εἰς πᾶν λόγον τοῦ βασιλέως κατὰ διαιρέσεις, εἰς πᾶν λόγον τοῦ εἰσπορευομένου καὶ ἐκπορευομένου μῆνα ἐκ μηνὸς εἰς πάντας τοὺς μῆνας τοῦ ἐνιαυτοῦ, διαίρεσις μία εἴκοσι καὶ τέσσαρες χιλιάδες. [2] καὶ ἐπὶ τῆς διαιρέσεως τῆς πρώτης τοῦ μηνὸς τοῦ πρώτου Ιεσβοαμ ὁ τοῦ Ζαβδιηλ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλιάδες· [3] ἀπὸ τῶν υἱῶν Φαρες ἄρχων πάντων τῶν ἀρχόντων τῆς δυνάμεως τοῦ μηνὸς τοῦ πρώτου. [4] καὶ ἐπὶ τῆς διαιρέσεως τοῦ μηνὸς τοῦ δευτέρου Δωδια ὁ Εχωχι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλιάδες, ἄρχοντες δυνάμεως. [5] ὁ τρίτος τὸν μῆνα τὸν τρίτον Βαναιας ὁ τοῦ Ιωδαε ὁ ἱερεὺς ὁ ἄρχων, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες· [6] αὐτὸς Βαναιας δυνατώτερος τῶν τριάκοντα καὶ ἐπὶ τῶν τριάκοντα, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ Αμιζαβαθ υἱὸς αὐτοῦ. [7] ὁ τέταρτος εἰς τὸν μῆνα τὸν τέταρτον Ασαηλ ὁ ἀδελφὸς Ιωαβ καὶ Ζαβδιας ὁ υἱὸς αὐτοῦ καὶ οἱ ἀδελφοί, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [8] ὁ πέμπτος τῷ μηνὶ τῷ πέμπτῳ ὁ ἡγούμενος Σαμαωθ ὁ Ιεσραε, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι τέσσαρες χιλιάδες. [9] ὁ ἕκτος τῷ μηνὶ τῷ ἕκτῳ Οδουιας ὁ τοῦ Εκκης ὁ Θεκωίτης, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [10] ὁ ἕβδομος τῷ μηνὶ τῷ ἑβδόμῳ Χελλης ὁ ἐκ Φαλλους ἀπὸ τῶν υἱῶν Εφραιμ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [11] ὁ ὄγδοος τῷ μηνὶ τῷ ὀγδόῳ Σοβοχαι ὁ Ισαθι τῷ Ζαραι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [12] ὁ ἔνατος τῷ μηνὶ τῷ ἐνάτῳ Αβιεζερ ὁ ἐξ Αναθωθ ἐκ γῆς Βενιαμιν, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [13] ὁ δέκατος τῷ μηνὶ τῷ δεκάτῳ Μεηρα ὁ ἐκ Νετουφατ τῷ Ζαραι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [14] ὁ ἑνδέκατος τῷ μηνὶ τῷ ἑνδεκάτῳ Βαναιας ὁ ἐκ Φαραθων τῶν υἱῶν Εφραιμ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [15] ὁ δωδέκατος εἰς τὸν μῆνα τὸν δωδέκατον Χολδαι ὁ Νετωφατι τῷ Γοθονιηλ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες. [16] Καὶ ἐπὶ τῶν φυλῶν Ισραηλ· τῷ Ρουβην ἡγούμενος Ελιεζερ ὁ τοῦ Ζεχρι, τῷ Συμεων Σαφατιας ὁ τοῦ Μααχα, [17] τῷ Λευι Ασαβιας ὁ τοῦ Καμουηλ, τῷ Ααρων Σαδωκ, [18] τῷ Ιουδα Ελιαβ τῶν ἀδελφῶν Δαυιδ, τῷ Ισσαχαρ Αμβρι ὁ τοῦ Μιχαηλ, [19] τῷ Ζαβουλων Σαμαιας ὁ τοῦ Αβδιου, τῷ Νεφθαλι Ιεριμωθ ὁ τοῦ Εσριηλ, [20] τῷ Εφραιμ Ωση ὁ τοῦ Οζιου, τῷ ἡμίσει φυλῆς Μανασση Ιωηλ ὁ τοῦ Φαδαια, [21] τῷ ἡμίσει

φυλῆς Μανασση τῷ ἐν τῇ Γαλααδ Ιαδδαι ὁ τοῦ Ζαβδιου, τοῖς υἱοῖς Βενιαμιν Ασιηλ ὁ τοῦ Αβεννηρ, [22] τῷ Δαν Αζαραηλ ὁ τοῦ Ιωραμ. οὗτοι πατριάρχαι τῶν φυλῶν Ισραηλ. – [23] καὶ οὐκ ἔλαβεν Δαυιδ τὸν ἀριθμὸν αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ κάτω, ὅτι κύριος εἶπεν πληθῦναι τὸν Ισραηλ ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ. [24] καὶ Ιωαβ ὁ τοῦ Σαρουια ἤρξατο ἀριθμεῖν ἐν τῷ λαῷ καὶ οὐ συνετέλεσεν, καὶ ἐγένετο ἐν τούτοις ὀργὴ ἐπὶ τὸν Ισραηλ, καὶ οὐ κατεχωρίσθη ὁ ἀριθμὸς ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῦ βασιλέως Δαυιδ. [25] Καὶ ἐπὶ τῶν θησαυρῶν τοῦ βασιλέως Ασμωθ ὁ τοῦ Ωδιηλ, καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν ἀγρῷ καὶ ἐν ταῖς κώμαις καὶ ἐν τοῖς ἐποικίοις καὶ ἐν τοῖς πύργοις Ιωναθαν ὁ τοῦ Οζιου. [26] ἐπὶ δὲ τῶν γεωργούντων τὴν γῆν τῶν ἐργαζομένων Εσδρι ὁ τοῦ Χολουβ, [27] καὶ ἐπὶ τῶν χωρίων Σεμει ὁ ἐκ Ραμα, καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν τοῖς χωρίοις τοῦ οἴνου Ζαχρι ὁ τοῦ Σεφνι, [28] καὶ ἐπὶ τῶν ἐλαιώνων καὶ ἐπὶ τῶν συκαμίνων τῶν ἐν τῇ πεδινῇ Βαλανας ὁ Γεδωρίτης, ἐπὶ δὲ τῶν θησαυρῶν τοῦ ἐλαίου Ιωας. [29] καὶ ἐπὶ τῶν βοῶν τῶν νομάδων τῶν ἐν τῷ Ασιδων Σατραις ὁ Σαρωνίτης, καὶ ἐπὶ τῶν βοῶν τῶν ἐν τοῖς αὐλῶσιν Σωφατ ὁ τοῦ Αδλι, [30] ἐπὶ δὲ τῶν καμήλων Ωβιλ ὁ Ισμαηλίτης, ἐπὶ δὲ τῶν ὄνων Ιαδιας ὁ ἐκ Μεραθων, [31] καὶ ἐπὶ τῶν προβάτων Ιαζιζ ὁ Αγαρίτης. πάντες οὗτοι προστάται ὑπαρχόντων Δαυιδ τοῦ βασιλέως. – [32] καὶ Ιωναθαν ὁ πατράδελφος Δαυιδ σύμβουλος, ἄνθρωπος συνετὸς καὶ γραμματεὺς αὐτός, καὶ Ιιηλ ὁ τοῦ Αχαμανι μετὰ τῶν υἱῶν τοῦ βασιλέως, [33] καὶ Αχιτοφελ σύμβουλος τοῦ βασιλέως, καὶ Χουσι πρῶτος φίλος τοῦ βασιλέως, [34] καὶ μετὰ τοῦτον Αχιτοφελ ἐχόμενος Ιωδαε ὁ τοῦ Βαναιου καὶ Αβιαθαρ, καὶ Ιωαβ ἀρχιστράτηγος τοῦ βασιλέως.

CHAPTER 28

[1] Καὶ ἐξεκκλησίασεν Δαυιδ πάντας τοὺς ἄρχοντας Ισραηλ, ἄρχοντας τῶν κριτῶν καὶ τοὺς ἄρχοντας τῶν ἐφημεριῶν τῶν περὶ τὸ σῶμα τοῦ βασιλέως καὶ ἄρχοντας τῶν χιλιάδων καὶ τῶν ἑκατοντάδων καὶ τοὺς γαζοφύλακας καὶ τοὺς ἐπὶ τῶν ὑπαρχόντων αὐτοῦ καὶ τοὺς δυνάστας καὶ τοὺς μαχητὰς τῆς στρατιᾶς, ἐν Ιερουσαλημ. [2] καὶ ἔστη Δαυιδ ἐν μέσῳ τῆς ἐκκλησίας καὶ εἶπεν Ἀκούσατέ μου, ἀδελφοὶ καὶ λαός μου. ἐμοὶ ἐγένετο ἐπὶ καρδίαν οἰκοδομῆσαι οἶκον ἀναπαύσεως τῆς κιβωτοῦ διαθήκης κυρίου καὶ στάσιν ποδῶν κυρίου ἡμῶν, καὶ ἡτοίμασα τὰ εἰς τὴν κατασκήνωσιν ἐπιτήδεια· [3] καὶ ὁ θεὸς εἶπεν Οὐκ οἰκοδομήσεις ἐμοὶ οἶκον τοῦ ἐπονομάσαι τὸ ὄνομά μου ἐπ᾽ αὐτῷ, ὅτι ἄνθρωπος πολεμιστὴς εἶ σὺ καὶ αἵματα ἐξέχεας. [4] καὶ ἐξελέξατο κύριος ὁ θεὸς Ισραηλ ἐν ἐμοὶ ἀπὸ παντὸς οἴκου πατρός μου εἶναι βασιλέα ἐπὶ Ισραηλ εἰς τὸν αἰῶνα· καὶ ἐν Ιουδα ἡρέτικεν τὸ βασίλειον καὶ ἐξ οἴκου Ιουδα τὸν οἶκον τοῦ πατρός μου, καὶ ἐν τοῖς υἱοῖς τοῦ πατρός μου ἐν ἐμοὶ ἠθέλησεν τοῦ γενέσθαι με βασιλέα ἐπὶ τῷ παντὶ Ισραηλ. [5] καὶ ἀπὸ πάντων τῶν υἱῶν μου [ὅτι πολλοὺς υἱοὺς ἔδωκέν μοι κύριος] ἐξελέξατο ἐν Σαλωμων τῷ υἱῷ μου καθίσαι αὐτὸν ἐπὶ θρόνου βασιλείας κυρίου ἐπὶ τὸν Ισραηλ· [6] καὶ εἶπέν μοι ὁ θεός Σαλωμων ὁ υἱός σου οἰκοδομήσει τὸν οἶκόν μου καὶ τὴν αὐλήν μου, ὅτι ἡρέτικα ἐν αὐτῷ εἶναί μου υἱόν, κἀγὼ ἔσομαι αὐτῷ εἰς πατέρα [7] καὶ κατορθώσω τὴν βασιλείαν αὐτοῦ ἕως αἰῶνος, ἐὰν ἰσχύσῃ τοῦ φυλάξασθαι τὰς ἐντολάς μου καὶ τὰ κρίματά μου ὡς ἡ ἡμέρα αὕτη. [8] καὶ νῦν κατὰ πρόσωπον πάσης ἐκκλησίας κυρίου καὶ ἐν ὠσὶν θεοῦ ἡμῶν φυλάξασθε καὶ ζητήσατε πάσας τὰς ἐντολὰς κυρίου τοῦ θεοῦ ἡμῶν, ἵνα κληρονομήσητε τὴν γῆν τὴν ἀγαθὴν καὶ κατακληρονομήσητε τοῖς υἱοῖς ὑμῶν μεθ᾽ ὑμᾶς ἕως αἰῶνος. [9] καὶ νῦν, Σαλωμων υἱέ μου, γνῶθι τὸν θεὸν τῶν πατέρων σου καὶ δούλευε αὐτῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θελούσῃ, ὅτι πάσας καρδίας ἐτάζει κύριος καὶ πᾶν ἐνθύμημα γιγνώσκει· ἐὰν ζητήσῃς αὐτόν, εὑρεθήσεταί σοι, καὶ ἐὰν καταλείψῃς αὐτόν, καταλείψει σε εἰς τέλος. [10] ἰδὲ τοίνυν ὅτι κύριος ἡρέτικέν σε οἰκοδομῆσαι αὐτῷ οἶκον εἰς ἁγίασμα· ἴσχυε καὶ ποίει. – [11] καὶ ἔδωκεν Δαυιδ Σαλωμων τῷ υἱῷ αὐτοῦ τὸ παράδειγμα τοῦ ναοῦ καὶ τῶν οἴκων αὐτοῦ καὶ τῶν ζακχω αὐτοῦ καὶ τῶν ὑπερῴων καὶ τῶν ἀποθηκῶν τῶν ἐσωτέρων καὶ τοῦ οἴκου τοῦ ἐξιλασμοῦ [12] καὶ τὸ παράδειγμα, ὃ εἶχεν ἐν πνεύματι αὐτοῦ, τῶν αὐλῶν οἴκου κυρίου καὶ πάντων τῶν παστοφορίων τῶν κύκλῳ τῶν εἰς τὰς ἀποθήκας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν ἁγίων [13] καὶ τῶν καταλυμάτων τῶν ἐφημεριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου καὶ τῶν

ἀποθηκῶν τῶν λειτουργησίμων σκευῶν τῆς λατρείας οἴκου κυρίου. [14] καὶ τὸν σταθμὸν τῆς ὁλκῆς αὐτῶν, τῶν τε χρυσῶν καὶ ἀργυρῶν, [15] λυχνιῶν τὴν ὁλκὴν ἔδωκεν αὐτῷ καὶ τῶν λύχνων· [16] ἔδωκεν αὐτῷ ὁμοίως τὸν σταθμὸν τῶν τραπεζῶν τῆς προθέσεως, ἑκάστης τραπέζης χρυσῆς καὶ ὡσαύτως τῶν ἀργυρῶν, [17] καὶ τῶν κρεαγρῶν καὶ σπονδείων καὶ τῶν φιαλῶν τῶν χρυσῶν καὶ τὸν σταθμὸν τῶν χρυσῶν καὶ τῶν ἀργυρῶν, κεφφουρε ἑκάστου σταθμοῦ. [18] καὶ τὸν τοῦ θυσιαστηρίου τῶν θυμιαμάτων ἐκ χρυσίου δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ καὶ τὸ παράδειγμα τοῦ ἅρματος τῶν χερουβιν τῶν διαπεπετασμένων ταῖς πτέρυξιν καὶ σκιαζόντων ἐπὶ τῆς κιβωτοῦ διαθήκης κυρίου. [19] πάντα ἐν γραφῇ χειρὸς κυρίου ἔδωκεν Δαυιδ Σαλωμων κατὰ τὴν περιγενηθεῖσαν αὐτῷ σύνεσιν τῆς κατεργασίας τοῦ παραδείγματος. – [20] καὶ εἶπεν Δαυιδ Σαλωμων τῷ υἱῷ αὐτοῦ Ἴσχυε καὶ ἀνδρίζου καὶ ποίει, μὴ φοβοῦ μηδὲ πτοηθῇς, ὅτι κύριος ὁ θεός μου μετὰ σοῦ, οὐκ ἀνήσει σε καὶ οὐ μή σε ἐγκαταλίπῃ ἕως τοῦ συντελέσαι σε πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου. [21] καὶ ἰδοὺ αἱ ἐφημερίαι τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου τοῦ θεοῦ καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην καὶ οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς εἰς πάντας τοὺς λόγους σου.

CHAPTER 29

[1] Καὶ εἶπεν Δαυιδὁ βασιλεὺς πάσῃ τῇ ἐκκλησίᾳ Σαλωμων ὁ υἱός μου, εἷς ὃν ᾑρέτικεν ἐν αὐτῷ κύριος, νέος καὶ ἁπαλός, καὶ τὸ ἔργον μέγα, ὅτι οὐκ ἀνθρώπῳ ἡ οἰκοδομή, ἀλλ᾽ ἢ κυρίῳ θεῷ. [2] κατὰ πᾶσαν τὴν δύναμιν ἡτοίμακα εἰς οἶκον θεοῦ μου χρυσίον, ἀργύριον, χαλκόν, σίδηρον, ξύλα, λίθους σοομ καὶ πληρώσεως καὶ λίθους πολυτελεῖς καὶ ποικίλους καὶ πάντα λίθον τίμιον καὶ πάριον πολύν. [3] καὶ ἔτι ἐν τῷ εὐδοκῆσαί με ἐν οἴκῳ θεοῦ μου ἔστιν μοι ὃ περιπεποίημαι χρυσίον καὶ ἀργύριον, καὶ ἰδοὺ δέδωκα εἰς οἶκον θεοῦ μου εἰς ὕψος ἐκτὸς ὧν ἡτοίμακα εἰς τὸν οἶκον τῶν ἁγίων, [4] τρισχίλια τάλαντα χρυσίου τοῦ ἐκ Σουφιρ καὶ ἑπτακισχίλια τάλαντα ἀργυρίου δοκίμου ἐξαλειφθῆναι ἐν αὐτοῖς τοὺς τοίχους τοῦ ἱεροῦ [5] διὰ χειρὸς τεχνιτῶν. καὶ τίς ὁ προθυμούμενος πληρῶσαι τὰς χεῖρας αὐτοῦ σήμερον κυρίῳ; [6] καὶ προεθυμήθησαν ἄρχοντες τῶν πατριῶν καὶ οἱ ἄρχοντες τῶν υἱῶν Ισραηλ καὶ οἱ χιλίαρχοι καὶ οἱ ἑκατόνταρχοι καὶ οἱ προστάται τῶν ἔργων καὶ οἱ οἰκονόμοι τοῦ βασιλέως [7] καὶ ἔδωκαν εἰς τὰ ἔργα οἴκου κυρίου χρυσίου τάλαντα πεντακισχίλια καὶ χρυσοῦς μυρίους καὶ ἀργυρίου ταλάντων δέκα χιλιάδας καὶ χαλκοῦ τάλαντα μύρια ὀκτακισχίλια καὶ σιδήρου ταλάντων χιλιάδας ἑκατόν. [8] καὶ οἷς εὑρέθη παρ᾽ αὐτοῖς λίθος, ἔδωκαν εἰς τὰς ἀποθήκας οἴκου κυρίου διὰ χειρὸς Ιιηλ τοῦ Γηρσωνι. [9] καὶ εὐφράνθη ὁ λαὸς ὑπὲρ τοῦ προθυμηθῆναι, ὅτι ἐν καρδίᾳ πλήρει προεθυμήθησαν τῷ κυρίῳ, καὶ Δαυιδ ὁ βασιλεὺς εὐφράνθη μεγάλως. [10] καὶ εὐλόγησεν ὁ βασιλεὺς Δαυιδ τὸν κύριον ἐνώπιον τῆς ἐκκλησίας λέγων Εὐλογητὸς εἶ, κύριε ὁ θεὸς Ισραηλ, ὁ πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. [11] σοί, κύριε, ἡ μεγαλωσύνη καὶ ἡ δύναμις καὶ τὸ καύχημα καὶ ἡ νίκη καὶ ἡ ἰσχύς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόζεις, ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς καὶ ἔθνος. [12] παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα, σὺ πάντων ἄρχεις, κύριε ὁ ἄρχων πάσης ἀρχῆς, καὶ ἐν χειρί σου ἰσχὺς καὶ δυναστεία, καὶ ἐν χειρί σου, παντοκράτωρ, μεγαλῦναι καὶ κατισχῦσαι τὰ πάντα. [13] καὶ νῦν, κύριε, ἐξομολογούμεθά σοι καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχήσεώς σου. [14] καὶ τίς εἰμι ἐγὼ καὶ τίς ὁ λαός μου, ὅτι ἰσχύσαμεν προθυμηθῆναί σοι κατὰ ταῦτα; ὅτι σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι. [15] ὅτι πάροικοί ἐσμεν ἐναντίον σου καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν· ὡς σκιὰ αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή. [16] κύριε ὁ θεὸς ἡμῶν, πᾶν τὸ πλῆθος τοῦτο, ὃ ἡτοίμακα οἰκοδομηθῆναι οἶκον τῷ ὀνόματι τῷ ἁγίῳ σου, ἐκ χειρός σού ἐστιν, καὶ σοὶ τὰ πάντα. [17] καὶ ἔγνων, κύριε, ὅτι σὺ εἶ ὁ ἐτάζων καρδίας καὶ δικαιοσύνην ἀγαπᾷς· ἐν ἁπλότητι καρδίας

προεθυμήθην πάντα ταῦτα, καὶ νῦν τὸν λαόν σου τὸν εὑρεθέντα ὧδε εἶδον ἐν εὐφροσύνῃ προθυμηθέντα σοι. [18] κύριε ὁ θεὸς Αβρααμ καὶ Ισαακ καὶ Ισραηλ τῶν πατέρων ἡμῶν, φύλαξον ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τὸν αἰῶνα καὶ κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ. [19] καὶ Σαλωμων τῷ υἱῷ μου δὸς καρδίαν ἀγαθὴν ποιεῖν τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου καὶ τὰ προστάγματά σου καὶ τοῦ ἐπὶ τέλος ἀγαγεῖν τὴν κατασκευὴν τοῦ οἴκου σου. [20] καὶ εἶπεν Δαυιδ πάσῃ τῇ ἐκκλησίᾳ Εὐλογήσατε κύριον τὸν θεὸν ὑμῶν· καὶ εὐλόγησεν πᾶσα ἡ ἐκκλησία κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ κάμψαντες τὰ γόνατα προσεκύνησαν τῷ κυρίῳ καὶ τῷ βασιλεῖ. [21] καὶ ἔθυσεν Δαυιδ τῷ κυρίῳ θυσίας καὶ ἀνήνεγκεν ὁλοκαυτώματα τῷ θεῷ τῇ ἐπαύριον τῆς πρώτης ἡμέρας, μόσχους χιλίους, κριοὺς χιλίους, ἄρνας χιλίους καὶ τὰς σπονδὰς αὐτῶν καὶ θυσίας εἰς πλῆθος παντὶ τῷ Ισραηλ. [22] καὶ ἔφαγον καὶ ἔπιον ἐναντίον κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ μετὰ χαρᾶς καὶ ἐβασίλευσαν ἐκ δευτέρου τὸν Σαλωμων υἱὸν Δαυιδ καὶ ἔχρισαν αὐτὸν τῷ κυρίῳ εἰς βασιλέα καὶ Σαδωκ εἰς ἱερωσύνην. [23] καὶ ἐκάθισεν Σαλωμων ἐπὶ θρόνου Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ εὐδοκήθη, καὶ ἐπήκουσαν αὐτοῦ πᾶς Ισραηλ· [24] οἱ ἄρχοντες καὶ οἱ δυνάσται καὶ πάντες υἱοὶ τοῦ βασιλέως Δαυιδ πατρὸς αὐτοῦ ὑπετάγησαν αὐτῷ. [25] καὶ ἐμεγάλυνεν κύριος τὸν Σαλωμων ἐπάνωθεν ἐναντίον παντὸς Ισραηλ καὶ ἔδωκεν αὐτῷ δόξαν βασιλέως, ὃ οὐκ ἐγένετο ἐπὶ παντὸς βασιλέως ἔμπροσθεν αὐτοῦ. [26] Καὶ Δαυιδ υἱὸς Ιεσσαι ἐβασίλευσεν ἐπὶ Ισραηλ [27] ἔτη τεσσαράκοντα, ἐν Χεβρων ἔτη ἑπτὰ καὶ ἐν Ιερουσαλημ ἔτη τριάκοντα τρία. [28] καὶ ἐτελεύτησεν ἐν γήρει καλῷ πλήρης ἡμερῶν πλούτῳ καὶ δόξῃ, καὶ ἐβασίλευσεν Σαλωμων υἱὸς αὐτοῦ ἀντ αὐτοῦ. [29] οἱ δὲ λοιποὶ λόγοι τοῦ βασιλέως Δαυιδ οἱ πρότεροι καὶ οἱ ὕστεροι γεγραμμένοι εἰσὶν ἐν λόγοις Σαμουηλ τοῦ βλέποντος καὶ ἐπὶ λόγων Ναθαν τοῦ προφήτου καὶ ἐπὶ λόγων Γαδ τοῦ βλέποντος [30] περὶ πάσης τῆς βασιλείας αὐτοῦ καὶ τῆς δυναστείας αὐτοῦ καὶ οἱ καιροί, οἳ ἐγένοντο ἐπ᾽ αὐτῷ καὶ ἐπὶ τὸν Ισραηλ καὶ ἐπὶ πάσας βασιλείας τῆς γῆς.

II Chronicles

CHAPTER 1

[1] Καὶ ἐνίσχυσεν Σαλωμων υἱὸς Δαυιδ ἐπὶ τὴν βασιλείαν αὐτοῦ, καὶ κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ καὶ ἐμεγάλυνεν αὐτὸν εἰς ὕψος. [2] καὶ εἶπεν Σαλωμων πρὸς πάντα Ισραηλ, τοῖς χιλιάρχοις καὶ τοῖς ἑκατοντάρχοις καὶ τοῖς κριταῖς καὶ πᾶσιν τοῖς ἄρχουσιν ἐναντίον Ισραηλ, τοῖς ἄρχουσι τῶν πατριῶν, [3] καὶ ἐπορεύθη Σαλωμων καὶ πᾶσα ἡ ἐκκλησία μετ᾽ αὐτοῦ εἰς τὴν ὑψηλὴν τὴν ἐν Γαβαων, οὗ ἐκεῖ ἦν ἡ σκηνὴ τοῦ μαρτυρίου τοῦ θεοῦ, ἣν ἐποίησεν Μωϋσῆς παῖς κυρίου ἐν τῇ ἐρήμῳ· [4] ἀλλὰ κιβωτὸν τοῦ θεοῦ ἀνήνεγκεν Δαυιδ ἐκ πόλεως Καριαθιαριμ, ὅτι ἡτοίμασεν αὐτῇ σκηνὴν εἰς Ιερουσαλημ, [5] καὶ τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησεν Βεσελεηλ υἱὸς Ουριου υἱοῦ Ωρ, ἐκεῖ ἦν ἔναντι τῆς σκηνῆς κυρίου, καὶ ἐξεζήτησεν αὐτὸ Σαλωμων καὶ ἡ ἐκκλησία, [6] καὶ ἀνήνεγκεν ἐκεῖ Σαλωμων ἐπὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἐνώπιον κυρίου τὸ ἐν τῇ σκηνῇ καὶ ἀνήνεγκεν ἐπ᾽ αὐτὸ ὁλοκαύτωσιν χιλίαν. – [7] ἐν τῇ νυκτὶ ἐκείνῃ ὤφθη ὁ θεὸς τῷ Σαλωμων καὶ εἶπεν αὐτῷ Αἴτησαι τί σοι δῶ. [8] καὶ εἶπεν Σαλωμων πρὸς τὸν θεόν Σὺ ἐποίησας μετὰ Δαυιδ τοῦ πατρός μου ἔλεος μέγα καὶ ἐβασίλευσάς με ἀντ αὐτοῦ· [9] καὶ νῦν, κύριε ὁ θεός, πιστωθήτω τὸ ὄνομά σου ἐπὶ Δαυιδ πατέρα μου, ὅτι σὺ ἐβασίλευσάς με ἐπὶ λαὸν πολὺν ὡς ὁ χοῦς τῆς γῆς· [10] νῦν σοφίαν καὶ σύνεσιν δός μοι, καὶ ἐξελεύσομαι ἐνώπιον τοῦ λαοῦ τούτου καὶ εἰσελεύσομαι· ὅτι τίς κρινεῖ τὸν λαόν σου τὸν μέγαν τοῦτον; [11] καὶ εἶπεν ὁ θεὸς πρὸς Σαλωμων Ἀνθ ὧν ἐγένετο τοῦτο ἐν τῇ καρδίᾳ σου καὶ οὐκ ᾐτήσω πλοῦτον χρημάτων οὐδὲ δόξαν οὐδὲ τὴν ψυχὴν τῶν ὑπεναντίων καὶ ἡμέρας πολλὰς οὐκ ᾐτήσω καὶ ᾔτησας σεαυτῷ σοφίαν καὶ σύνεσιν, ὅπως κρίνῃς τὸν λαόν μου, ἐφ᾽ ὃν ἐβασίλευσά σε ἐπ᾽ αὐτόν, [12] τὴν σοφίαν καὶ τὴν σύνεσιν δίδωμί σοι καὶ πλοῦτον καὶ χρήματα καὶ δόξαν δώσω σοι, ὡς οὐκ ἐγενήθη ὅμοιός σοι ἐν τοῖς βασιλεῦσι τοῖς ἔμπροσθέ σου καὶ μετὰ σὲ οὐκ ἔσται οὕτως. [13] καὶ ἦλθεν Σαλωμων ἐκ βαμα τῆς ἐν Γαβαων εἰς Ιερουσαλημ ἀπὸ προσώπου σκηνῆς μαρτυρίου καὶ ἐβασίλευσεν ἐπὶ Ισραηλ. [14] Καὶ συνήγαγεν Σαλωμων ἅρματα καὶ ἱππεῖς, καὶ ἐγένοντο αὐτῷ χίλια καὶ τετρακόσια ἅρματα καὶ δώδεκα χιλιάδες ἱππέων· καὶ κατέλιπεν αὐτὰ ἐν πόλεσιν τῶν ἁρμάτων, καὶ ὁ λαὸς μετὰ τοῦ βασιλέως ἐν Ιερουσαλημ. [15] καὶ ἔθηκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν Ιερουσαλημ ὡς λίθους καὶ τὰς κέδρους ἐν τῇ Ιουδαίᾳ ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος. [16] καὶ ἡ ἔξοδος τῶν ἵππων τῶν Σαλωμων ἐξ Αἰγύπτου, καὶ ἡ τιμὴ τῶν ἐμπόρων τοῦ βασιλέως· ἐμπορεύεσθαι ἠγόραζον [17] καὶ ἀνέβαινον καὶ ἐξῆγον ἐξ Αἰγύπτου ἅρμα ἓν ἐξακοσίων ἀργυρίου καὶ ἵππον ἑκατὸν καὶ

πεντήκοντα· καὶ οὕτως πᾶσιν τοῖς βασιλεῦσιν τῶν Χετταίων καὶ βασιλεῦσιν Συρίας ἐν χερσὶν αὐτῶν ἔφερον. [18] Καὶ εἶπεν Σαλωμων τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ.

CHAPTER 2

[1] καὶ συνήγαγεν Σαλωμων ἑβδομήκοντα χιλιάδας ἀνδρῶν καὶ ὀγδοήκοντα χιλιάδας λατόμων ἐν τῷ ὄρει, καὶ οἱ ἐπιστάται ἐπ᾽ αὐτῶν τρισχίλιοι ἑξακόσιοι. – [2] καὶ ἀπέστειλεν Σαλωμων πρὸς Χιραμ βασιλέα Τύρου λέγων Ὡς ἐποίησας μετὰ τοῦ πατρός μου Δαυιδ καὶ ἀπέστειλας αὐτῷ κέδρους τοῦ οἰκοδομῆσαι ἑαυτῷ οἶκον κατοικῆσαι ἐν αὐτῷ, [3] καὶ ἰδοὺ ἐγὼ ὁ υἱὸς αὐτοῦ οἰκοδομῶ οἶκον τῷ ὀνόματι κυρίου θεοῦ μου ἁγιάσαι αὐτὸν αὐτῷ τοῦ θυμιᾶν ἀπέναντι αὐτοῦ θυμίαμα καὶ πρόθεσιν διὰ παντὸς καὶ τοῦ ἀναφέρειν ὁλοκαυτώματα διὰ παντὸς τὸ πρωῒ καὶ τὸ δείλης καὶ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νουμηνίαις καὶ ἐν ταῖς ἑορταῖς τοῦ κυρίου θεοῦ ἡμῶν, εἰς τὸν αἰῶνα τοῦτο ἐπὶ τὸν Ισραηλ. [4] καὶ ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ, μέγας, ὅτι μέγας ὁ θεὸς ἡμῶν παρὰ πάντας τοὺς θεούς. [5] καὶ τίς ἰσχύσει οἰκοδομῆσαι αὐτῷ οἶκον; ὅτι ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσιν αὐτοῦ τὴν δόξαν. καὶ τίς ἐγὼ οἰκοδομῶν αὐτῷ οἶκον; ὅτι ἀλλ᾽ ἢ τοῦ θυμιᾶν κατέναντι αὐτοῦ. [6] καὶ νῦν ἀπόστειλόν μοι ἄνδρα σοφὸν καὶ εἰδότα τοῦ ποιῆσαι ἐν τῷ χρυσίῳ καὶ ἐν τῷ ἀργυρίῳ καὶ ἐν τῷ χαλκῷ καὶ ἐν τῷ σιδήρῳ καὶ ἐν τῇ πορφύρᾳ καὶ ἐν τῷ κοκκίνῳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐπιστάμενον γλύψαι γλυφὴν μετὰ τῶν σοφῶν τῶν μετ᾽ ἐμοῦ ἐν Ιουδα καὶ ἐν Ιερουσαλημ, ὧν ἡτοίμασεν Δαυιδ ὁ πατήρ μου. [7] καὶ ἀπόστειλόν μοι ξύλα κέδρινα καὶ ἀρκεύθινα καὶ πεύκινα ἐκ τοῦ Λιβάνου, ὅτι ἐγὼ οἶδα ὡς οἱ δοῦλοί σου οἴδασιν κόπτειν ξύλα ἐκ τοῦ Λιβάνου· καὶ ἰδοὺ οἱ παῖδές σου μετὰ τῶν παίδων μου [8] πορεύσονται ἑτοιμάσαι μοι ξύλα εἰς πλῆθος, ὅτι ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ, μέγας καὶ ἔνδοξος. [9] καὶ ἰδοὺ τοῖς ἐργαζομένοις τοῖς κόπτουσιν ξύλα εἰς βρώματα δέδωκα σῖτον εἰς δόματα τοῖς παισίν σου κόρων εἴκοσι χιλιάδας καὶ κριθῶν κόρων εἴκοσι χιλιάδας καὶ οἴνου μέτρων εἴκοσι χιλιάδας καὶ ἐλαίου μέτρων εἴκοσι χιλιάδας. – [10] καὶ εἶπεν Χιραμ βασιλεὺς Τύρου ἐν γραφῇ καὶ ἀπέστειλεν πρὸς Σαλωμων Ἐν τῷ ἀγαπῆσαι κύριον τὸν λαὸν αὐτοῦ ἔδωκέν σε ἐπ᾽ αὐτοὺς εἰς βασιλέα. [11] καὶ εἶπεν Χιραμ Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν, ὃς ἔδωκεν τῷ Δαυιδ τῷ βασιλεῖ υἱὸν σοφὸν καὶ ἐπιστάμενον σύνεσιν καὶ ἐπιστήμην, ὃς οἰκοδομήσει οἶκον τῷ κυρίῳ καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ. [12] καὶ νῦν ἀπέσταλκά σοι ἄνδρα σοφὸν καὶ εἰδότα σύνεσιν τὸν Χιραμ τὸν πατέρα μου [13] [ἡ μήτηρ αὐτοῦ ἀπὸ θυγατέρων Δαν, καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος] εἰδότα ποιῆσαι ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ καὶ ἐν χαλκῷ καὶ ἐν σιδήρῳ, ἐν λίθοις καὶ ξύλοις καὶ ὑφαίνειν ἐν τῇ πορφύρᾳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐν τῇ βύσσῳ καὶ ἐν τῷ κοκκίνῳ καὶ γλύψαι γλυφὰς καὶ διανοεῖσθαι πᾶσαν διανόησιν, ὅσα ἂν

δῷς αὐτῷ, μετὰ τῶν σοφῶν σου καὶ σοφῶν Δαυιδ κυρίου μου πατρός σου. [14] καὶ νῦν τὸν σῖτον καὶ τὴν κριθὴν καὶ τὸ ἔλαιον καὶ τὸν οἶνον, ἃ εἶπεν ὁ κύριός μου, ἀποστειλάτω τοῖς παισὶν αὐτοῦ. [15] καὶ ἡμεῖς κόψομεν ξύλα ἐκ τοῦ Λιβάνου κατὰ πᾶσαν τὴν χρείαν σου καὶ ἄξομεν αὐτὰ σχεδίαις ἐπὶ θάλασσαν Ιόππης, καὶ σὺ ἄξεις αὐτὰ εἰς Ιερουσαλημ. – [16] καὶ συνήγαγεν Σαλωμων πάντας τοὺς ἄνδρας τοὺς προσηλύτους ἐν γῇ Ισραηλ μετὰ τὸν ἀριθμόν, ὃν ἠρίθμησεν αὐτοὺς Δαυιδ ὁ πατὴρ αὐτοῦ, καὶ εὑρέθησαν ἑκατὸν πεντήκοντα χιλιάδες καὶ τρισχίλιοι ἑξακόσιοι. [17] καὶ ἐποίησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας νωτοφόρων καὶ ὀγδοήκοντα χιλιάδας λατόμων καὶ τρισχιλίους ἑξακοσίους ἐργοδιώκτας ἐπὶ τὸν λαόν.

CHAPTER 3

[1] Καὶ ἤρξατο Σαλωμων τοῦ οἰκοδομεῖν τὸν οἶκον κυρίου ἐν Ιερουσαλημ ἐν ὄρει τοῦ Αμορια, οὗ ὤφθη κύριος τῷ Δαυιδ πατρὶ αὐτοῦ, ἐν τῷ τόπῳ, ᾧ ἡτοίμασεν Δαυιδ ἐν ἅλῳ Ορνα τοῦ Ιεβουσαίου. [2] καὶ ἤρξατο οἰκοδομῆσαι ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῷ ἔτει τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ. [3] καὶ ταῦτα ἤρξατο Σαλωμων τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ· μῆκος πήχεων ἡ διαμέτρησις ἡ πρώτη πήχεων ἑξήκοντα καὶ εὖρος πήχεων εἴκοσι. [4] καὶ αιλαμ κατὰ πρόσωπον τοῦ οἴκου, μῆκος ἐπὶ πρόσωπον πλάτους τοῦ οἴκου πήχεων εἴκοσι καὶ ὕψος πήχεων ἑκατὸν εἴκοσι· καὶ κατεχρύσωσεν αὐτὸν ἔσωθεν χρυσίῳ καθαρῷ. [5] καὶ τὸν οἶκον τὸν μέγαν ἐξύλωσεν ξύλοις κεδρίνοις καὶ κατεχρύσωσεν χρυσίῳ καθαρῷ καὶ ἔγλυψεν ἐπ᾽ αὐτοῦ φοίνικας καὶ χαλαστά. [6] καὶ ἐκόσμησεν τὸν οἶκον λίθοις τιμίοις εἰς δόξαν καὶ χρυσίῳ χρυσίου τοῦ ἐκ Φαρουαιμ [7] καὶ ἐχρύσωσεν τὸν οἶκον καὶ τοὺς τοίχους καὶ τοὺς πυλῶνας καὶ τὰ ὀροφώματα καὶ τὰ θυρώματα χρυσίῳ καὶ ἔγλυψεν χερουβιν ἐπὶ τῶν τοίχων. – [8] καὶ ἐποίησεν τὸν οἶκον τοῦ ἁγίου τῶν ἁγίων, μῆκος αὐτοῦ ἐπὶ πρόσωπον πλάτους πήχεων εἴκοσι καὶ τὸ εὖρος πήχεων εἴκοσι, καὶ κατεχρύσωσεν αὐτὸν χρυσίῳ καθαρῷ εἰς χερουβιν εἰς τάλαντα ἑξακόσια. [9] καὶ ὁλκὴ τῶν ἥλων, ὁλκὴ τοῦ ἑνὸς πεντήκοντα σίκλοι χρυσίου. καὶ τὸ ὑπερῷον ἐχρύσωσεν χρυσίῳ. [10] καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων χερουβιν δύο ἔργον ἐκ ξύλων καὶ ἐχρύσωσεν αὐτὰ χρυσίῳ. [11] καὶ αἱ πτέρυγες τῶν χερουβιν τὸ μῆκος πήχεων εἴκοσι, καὶ ἡ πτέρυξ ἡ μία πήχεων πέντε ἁπτομένη τοῦ τοίχου τοῦ οἴκου, καὶ ἡ πτέρυξ ἡ ἑτέρα πήχεων πέντε ἁπτομένη τῆς πτέρυγος τοῦ χερουβ τοῦ ἑτέρου· [12] καὶ ἡ πτέρυξ τοῦ χερουβ τοῦ ἑνὸς πήχεων πέντε ἁπτομένη τοῦ τοίχου τοῦ οἴκου, καὶ ἡ πτέρυξ ἡ ἑτέρα πήχεων πέντε ἁπτομένη τοῦ πτέρυγος τοῦ χερουβ τοῦ ἑτέρου· [13] καὶ αἱ πτέρυγες τῶν χερουβιν διαπεπετασμέναι πήχεων εἴκοσι· καὶ αὐτὰ ἑστηκότα ἐπὶ τοὺς πόδας αὐτῶν, καὶ τὰ πρόσωπα αὐτῶν εἰς τὸν οἶκον. [14] καὶ ἐποίησεν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου καὶ βύσσου καὶ ὕφανεν ἐν αὐτῷ χερουβιν. – [15] καὶ ἐποίησεν ἔμπροσθεν τοῦ οἴκου στύλους δύο, πήχεων τριάκοντα πέντε τὸ ὕψος καὶ τὰς κεφαλὰς αὐτῶν πήχεων πέντε. [16] καὶ ἐποίησεν σερσερωθ ἐν τῷ δαβιρ καὶ ἔδωκεν ἐπὶ τῶν κεφαλῶν τῶν στύλων καὶ ἐποίησεν ῥοίσκους ἑκατὸν καὶ ἐπέθηκεν ἐπὶ τῶν χαλαστῶν. [17] καὶ ἔστησεν τοὺς στύλους κατὰ πρόσωπον τοῦ ναοῦ, ἕνα ἐκ δεξιῶν καὶ τὸν ἕνα ἐξ εὐωνύμων, καὶ ἐκάλεσεν τὸ ὄνομα τοῦ ἐκ δεξιῶν Κατόρθωσις καὶ τὸ ὄνομα τοῦ ἐξ ἀριστερῶν Ἰσχύς.

CHAPTER 4

[1] Καὶ ἐποίησεν τὸ θυσιαστήριον χαλκοῦν, πήχεων εἴκοσι μῆκος καὶ τὸ εὖρος πήχεων εἴκοσι, ὕψος πήχεων δέκα. [2] καὶ ἐποίησεν τὴν θάλασσαν χυτήν, πήχεων δέκα τὴν διαμέτρησιν, στρογγύλην κυκλόθεν, καὶ πήχεων πέντε τὸ ὕψος καὶ τὸ κύκλωμα πήχεων τριάκοντα. [3] καὶ ὁμοίωμα μόσχων ὑποκάτωθεν αὐτῆς· κύκλῳ κυκλοῦσιν αὐτήν, πήχεις δέκα περιέχουσιν τὸν λουτῆρα κυκλόθεν· δύο γένη ἐχώνευσαν τοὺς μόσχους ἐν τῇ χωνεύσει αὐτῶν, [4] ᾗ ἐποίησαν αὐτούς, δώδεκα μόσχους, οἱ τρεῖς βλέποντες βορρᾶν καὶ οἱ τρεῖς βλέποντες δυσμὰς καὶ οἱ τρεῖς βλέποντες νότον καὶ οἱ τρεῖς βλέποντες κατ᾽ ἀνατολάς, καὶ ἡ θάλασσα ἐπ᾽ αὐτῶν ἄνω, ἦσαν τὰ ὀπίσθια αὐτῶν ἔσω. [5] καὶ τὸ πάχος αὐτῆς παλαιστής, καὶ τὸ χεῖλος αὐτῆς ὡς χεῖλος ποτηρίου, διαγεγλυμμένα βλαστοὺς κρίνου, χωροῦσαν μετρητὰς τρισχιλίους· καὶ ἐξετέλεσεν. [6] καὶ ἐποίησεν λουτῆρας δέκα καὶ ἔθηκεν τοὺς πέντε ἐκ δεξιῶν καὶ τοὺς πέντε ἐξ ἀριστερῶν τοῦ πλύνειν ἐν αὐτοῖς τὰ ἔργα τῶν ὁλοκαυτωμάτων καὶ ἀποκλύζειν ἐν αὐτοῖς. καὶ ἡ θάλασσα εἰς τὸ νίπτεσθαι τοὺς ἱερεῖς ἐν αὐτῇ. [7] καὶ ἐποίησεν τὰς λυχνίας τὰς χρυσᾶς δέκα κατὰ τὸ κρίμα αὐτῶν καὶ ἔθηκεν ἐν τῷ ναῷ, πέντε ἐκ δεξιῶν καὶ πέντε ἐξ ἀριστερῶν. [8] καὶ ἐποίησεν τραπέζας δέκα καὶ ἔθηκεν ἐν τῷ ναῷ, πέντε ἐκ δεξιῶν καὶ πέντε ἐξ εὐωνύμων. καὶ ἐποίησεν φιάλας χρυσᾶς ἑκατόν. [9] καὶ ἐποίησεν τὴν αὐλὴν τῶν ἱερέων καὶ τὴν αὐλὴν τὴν μεγάλην καὶ θύρας τῇ αὐλῇ καὶ θυρώματα αὐτῶν κατακεχαλκωμένα χαλκῷ. [10] καὶ τὴν θάλασσαν ἔθηκεν ἀπὸ γωνίας τοῦ οἴκου ἐκ δεξιῶν ὡς πρὸς ἀνατολὰς κατέναντι. [11] καὶ ἐποίησεν Χιραμ τὰς κρεάγρας καὶ τὰ πυρεῖα καὶ τὴν ἐσχάραν τοῦ θυσιαστηρίου καὶ πάντα τὰ σκεύη αὐτοῦ. καὶ συνετέλεσεν Χιραμ ποιῆσαι πᾶσαν τὴν ἐργασίαν, ἣν ἐποίησεν Σαλωμων τῷ βασιλεῖ ἐν οἴκῳ τοῦ θεοῦ, [12] στύλους δύο καὶ ἐπ᾽ αὐτῶν γωλαθ τῇ χωθαρεθ ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο καὶ δίκτυα δύο συγκαλύψαι τὰς κεφαλὰς τῶν χωθαρεθ, ἅ ἐστιν ἐπὶ τῶν κεφαλῶν τῶν στύλων, [13] καὶ κώδωνας χρυσοῦς τετρακοσίους εἰς τὰ δύο δίκτυα καὶ δύο γένη ῥοίσκων ἐν τῷ δικτύῳ τῷ ἑνὶ τοῦ συγκαλύψαι τὰς δύο γωλαθ τῶν χωθαρεθ, ἅ ἐστιν ἐπάνω τῶν στύλων. [14] καὶ τὰς μεχωνωθ ἐποίησεν δέκα καὶ τοὺς λουτῆρας ἐποίησεν ἐπὶ τῶν μεχωνωθ [15] καὶ τὴν θάλασσαν μίαν καὶ τοὺς μόσχους τοὺς δώδεκα ὑποκάτω αὐτῆς [16] καὶ τοὺς ποδιστῆρας καὶ τοὺς ἀναλημπτῆρας καὶ τοὺς λέβητας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεύη αὐτῶν, ἃ ἐποίησεν Χιραμ καὶ ἀνήνεγκεν τῷ βασιλεῖ Σαλωμων ἐν οἴκῳ κυρίου χαλκοῦ καθαροῦ. [17] ἐν τῷ περιχώρῳ τοῦ Ιορδάνου ἐχώνευσεν αὐτὰ ὁ βασιλεὺς ἐν τῷ πάχει τῆς γῆς ἐν οἴκῳ Σοκχωθ καὶ ἀνὰ μέσον

Σιρδαθα. [18] καὶ ἐποίησεν Σαλωμων πάντα τὰ σκεύη ταῦτα εἰς πλῆθος σφόδρα, ὅτι οὐκ ἐξέλιπεν ὁλκὴ τοῦ χαλκοῦ. [19] καὶ ἐποίησεν Σαλωμων πάντα τὰ σκεύη οἴκου κυρίου καὶ τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὰς τραπέζας [καὶ ἐπ᾽ αὐτῶν ἄρτοι προθέσεως] [20] καὶ τὰς λυχνίας καὶ τοὺς λύχνους τοῦ φωτὸς κατὰ τὸ κρίμα καὶ κατὰ πρόσωπον τοῦ δαβιρ χρυσίου καθαροῦ [21] καὶ λαβίδες αὐτῶν καὶ οἱ λύχνοι αὐτῶν καὶ τὰς φιάλας καὶ τὰς θυίσκας καὶ τὰ πυρεῖα χρυσίου καθαροῦ· [22] καὶ ἡ θύρα τοῦ οἴκου ἡ ἐσωτέρα εἰς τὰ ἅγια τῶν ἁγίων, εἰς τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσᾶς.

CHAPTER 5

[1] καὶ συνετελέσθη πᾶσα ἡ ἐργασία, ἣν ἐποίησεν Σαλωμων ἐν οἴκῳ κυρίου. καὶ εἰσήνεγκεν Σαλωμων τὰ ἅγια Δαυιδ τοῦ πατρὸς αὐτοῦ, τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἔδωκεν εἰς θησαυρὸν οἴκου κυρίου. [2] Τότε ἐξεκκλησίασεν Σαλωμων τοὺς πρεσβυτέρους Ισραηλ καὶ πάντας τοὺς ἄρχοντας τῶν φυλῶν τοὺς ἡγουμένους πατριῶν υἱῶν Ισραηλ εἰς Ιερουσαλημ τοῦ ἀνενέγκαι κιβωτὸν διαθήκης κυρίου ἐκ πόλεως Δαυιδ [αὕτη Σιων]· [3] καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλέα πᾶς ἀνὴρ Ισραηλ ἐν τῇ ἑορτῇ [οὗτος ὁ μὴν ἕβδομος], [4] καὶ ἦλθον πάντες οἱ πρεσβύτεροι Ισραηλ, καὶ ἔλαβον πάντες οἱ Λευῖται τὴν κιβωτὸν [5] καὶ ἀνήνεγκαν τὴν κιβωτὸν καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ πάντα τὰ σκεύη τὰ ἅγια τὰ ἐν τῇ σκηνῇ, καὶ ἀνήνεγκαν αὐτὴν οἱ ἱερεῖς καὶ οἱ Λευῖται. [6] καὶ ὁ βασιλεὺς Σαλωμων καὶ πᾶσα συναγωγὴ Ισραηλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισυνηγμένοι αὐτῶν ἔμπροσθεν τῆς κιβωτοῦ θύοντες μόσχους καὶ πρόβατα, οἳ οὐκ ἀριθμηθήσονται καὶ οἳ οὐ λογισθήσονται ἀπὸ τοῦ πλήθους. [7] καὶ εἰσήνεγκαν οἱ ἱερεῖς τὴν κιβωτὸν διαθήκης κυρίου εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβιρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑποκάτω τῶν πτερύγων τῶν χερουβιν, [8] καὶ ἦν τὰ χερουβιν διαπεπετακότα τὰς πτέρυγας αὐτῶν ἐπὶ τὸν τόπον τῆς κιβωτοῦ, καὶ συνεκάλυπτεν τὰ χερουβιν ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τοὺς ἀναφορεῖς αὐτῆς ἐπάνωθεν· [9] καὶ ὑπερεῖχον οἱ ἀναφορεῖς, καὶ ἐβλέποντο αἱ κεφαλαὶ τῶν ἀναφορέων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβιρ, οὐκ ἐβλέποντο ἔξω· καὶ ἦσαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης. [10] οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες, ἃς ἔθηκεν Μωϋσῆς ἐν Χωρηβ, ἃ διέθετο κύριος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἐξελθεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου. [11] καὶ ἐγένετο ἐν τῷ ἐξελθεῖν τοὺς ἱερεῖς ἐκ τῶν ἁγίων – ὅτι πάντες οἱ ἱερεῖς οἱ εὑρεθέντες ἡγιάσθησαν, οὐκ ἦσαν διατεταγμένοι κατ᾽ ἐφημερίαν, [12] καὶ οἱ Λευῖται οἱ ψαλτῳδοὶ πάντες τοῖς υἱοῖς Ασαφ, τῷ Αιμαν, τῷ Ιδιθουν καὶ τοῖς υἱοῖς αὐτῶν καὶ τοῖς ἀδελφοῖς αὐτῶν, τῶν ἐνδεδυμένων στολὰς βυσσίνας, ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις ἑστηκότες κατέναντι τοῦ θυσιαστηρίου καὶ μετ᾽ αὐτῶν ἱερεῖς ἑκατὸν εἴκοσι σαλπίζοντες ταῖς σάλπιγξιν, [13] καὶ ἐγένετο μία φωνὴ ἐν τῷ σαλπίζειν καὶ ἐν τῷ ψαλτῳδεῖν καὶ ἐν τῷ ἀναφωνεῖν φωνῇ μιᾷ τοῦ ἐξομολογεῖσθαι καὶ αἰνεῖν τῷ κυρίῳ – καὶ ὡς ὕψωσαν φωνὴν ἐν σάλπιγξιν καὶ ἐν κυμβάλοις καὶ ἐν ὀργάνοις τῶν ᾠδῶν καὶ ἔλεγον Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, καὶ ὁ οἶκος ἐνεπλήσθη νεφέλης δόξης κυρίου, [14] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς τοῦ στῆναι λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης, ὅτι ἐνέπλησεν δόξα κυρίου τὸν οἶκον τοῦ θεοῦ.

CHAPTER 6

[1] τότε εἶπεν Σαλωμων Κύριος εἶπεν τοῦ κατασκηνῶσαι ἐν γνόφῳ· [2] καὶ ἐγὼ ᾠκοδόμηκα οἶκον τῷ ὀνόματί σου ἅγιόν σοι καὶ ἕτοιμον τοῦ κατασκηνῶσαι εἰς τοὺς αἰῶνας. [3] Καὶ ἐπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ καὶ εὐλόγησεν τὴν πᾶσαν ἐκκλησίαν Ισραηλ, καὶ πᾶσα ἐκκλησία Ισραηλ παρειστήκει. [4] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἐλάλησεν ἐν στόματι αὐτοῦ πρὸς Δαυιδ τὸν πατέρα μου καὶ ἐν χερσὶν αὐτοῦ ἐπλήρωσεν λέγων [5] Ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν λαόν μου ἐκ γῆς Αἰγύπτου, οὐκ ἐξελεξάμην ἐν πόλει ἀπὸ πασῶν φυλῶν Ισραηλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι ὄνομά μου ἐκεῖ καὶ οὐκ ἐξελεξάμην ἐν ἀνδρὶ τοῦ εἶναι εἰς ἡγούμενον ἐπὶ τὸν λαόν μου Ισραηλ· [6] καὶ ἐξελεξάμην ἐν Ιερουσαλημ γενέσθαι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν Δαυιδ ὥστε εἶναι ἐπάνω τοῦ λαοῦ μου Ισραηλ. [7] καὶ ἐγένετο ἐπὶ καρδίαν Δαυιδ τοῦ πατρός μου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ, [8] καὶ εἶπεν κύριος πρὸς Δαυιδ πατέρα μου Διότι ἐγένετο ἐπὶ καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου, καλῶς ἐποίησας ὅτι ἐγένετο ἐπὶ καρδίαν σου· [9] πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον, ὅτι ὁ υἱός σου, ὃς ἐξελεύσεται ἐκ τῆς ὀσφύος σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου. [10] καὶ ἀνέστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν, καὶ ἐγενήθην ἀντὶ Δαυιδ πατρός μου καὶ ἐκάθισα ἐπὶ τὸν θρόνον Ισραηλ, καθὼς ἐλάλησεν κύριος, καὶ ᾠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ [11] καὶ ἔθηκα ἐκεῖ τὴν κιβωτόν, ἐν ᾗ ἐκεῖ διαθήκη κυρίου, ἣν διέθετο τῷ Ισραηλ. [12] Καὶ ἔστη κατέναντι τοῦ θυσιαστηρίου κυρίου ἔναντι πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ, [13] ὅτι ἐποίησεν Σαλωμων βάσιν χαλκῆν καὶ ἔθηκεν αὐτὴν ἐν μέσῳ τῆς αὐλῆς τοῦ ἱεροῦ, πέντε πηχῶν τὸ μῆκος αὐτῆς καὶ πέντε πήχεων τὸ εὖρος αὐτῆς καὶ τριῶν πήχεων τὸ ὕψος αὐτῆς, καὶ ἔστη ἐπ᾽ αὐτῆς καὶ ἔπεσεν ἐπὶ τὰ γόνατα ἔναντι πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν [14] καὶ εἶπεν Κύριε ὁ θεὸς Ισραηλ, οὐκ ἔστιν ὅμοιός σοι θεὸς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεος τοῖς παισίν σου τοῖς πορευομένοις ἐναντίον σου ἐν ὅλῃ καρδίᾳ. [15] ἃ ἐφύλαξας τῷ παιδί σου Δαυιδ τῷ πατρί μου, ἃ ἐλάλησας αὐτῷ λέγων, καὶ ἐλάλησας ἐν στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη. [16] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, φύλαξον τῷ παιδί σου τῷ Δαυιδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων Οὐκ ἐκλείψει σοι ἀνὴρ ἀπὸ προσώπου μου καθήμενος ἐπὶ θρόνου Ισραηλ, πλὴν ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν τοῦ πορεύεσθαι ἐν τῷ νόμῳ μου, ὡς ἐπορεύθης

ἐναντίον μου. [17] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, πιστωθήτω δὴ τὸ ῥῆμά σου, ὃ ἐλάλησας τῷ παιδί σου τῷ Δαυιδ. [18] ὅτι εἰ ἀληθῶς κατοικήσει θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσίν σοι, καὶ τίς ὁ οἶκος οὗτος, ὃν ᾠκοδόμησα; [19] καὶ ἐπιβλέψῃ ἐπὶ τὴν προσευχὴν παιδός σου καὶ ἐπὶ τὴν δέησίν μου, κύριε ὁ θεός, τοῦ ἐπακοῦσαι τῆς δεήσεως καὶ τῆς προσευχῆς, ἧς ὁ παῖς σου προσεύχεται ἐναντίον σου σήμερον, [20] τοῦ εἶναι ὀφθαλμούς σου ἀνεῳγμένους ἐπὶ τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός, εἰς τὸν τόπον τοῦτον, ὃν εἶπας ἐπικληθῆναι τὸ ὄνομά σου ἐκεῖ, τοῦ ἀκοῦσαι τῆς προσευχῆς, ἧς ὁ παῖς σου προσεύχεται εἰς τὸν τόπον τοῦτον. [21] καὶ ἀκούσῃ τῆς δεήσεως τοῦ παιδός σου καὶ λαοῦ σου Ισραηλ, ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον, καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐκ τοῦ οὐρανοῦ καὶ ἀκούσῃ καὶ ἵλεως ἔσῃ. – [22] ἐὰν ἁμάρτῃ ἀνὴρ τῷ πλησίον αὐτοῦ, καὶ λάβῃ ἐπ᾽ αὐτὸν ἀρὰν τοῦ ἀρᾶσθαι αὐτόν, καὶ ἔλθῃ καὶ ἀράσηται κατέναντι τοῦ θυσιαστηρίου ἐν τῷ οἴκῳ τούτῳ, [23] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τοὺς δούλους σου τοῦ ἀποδοῦναι τῷ ἀνόμῳ καὶ ἀποδοῦναι ὁδοὺς αὐτοῦ εἰς κεφαλὴν αὐτοῦ, τοῦ δικαιῶσαι δίκαιον τοῦ ἀποδοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ. – [24] καὶ ἐὰν θραυσθῇ ὁ λαός σου Ισραηλ κατέναντι τοῦ ἐχθροῦ, ἐὰν ἁμάρτωσίν σοι, καὶ ἐπιστρέψωσιν καὶ ἐξομολογήσωνται τῷ ὀνόματί σου καὶ προσεύξωνται καὶ δεηθῶσιν ἐναντίον σου ἐν τῷ οἴκῳ τούτῳ, [25] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις λαοῦ σου Ισραηλ καὶ ἀποστρέψεις αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας αὐτοῖς καὶ τοῖς πατράσιν αὐτῶν. – [26] ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετόν, ὅτι ἁμαρτήσονταί σοι, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ αἰνέσουσιν τὸ ὄνομά σου καὶ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν ἐπιστρέψουσιν, ὅτι ταπεινώσεις αὐτούς, [27] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τῶν παίδων σου καὶ τοῦ λαοῦ σου Ισραηλ, ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθήν, ἐν ᾗ πορεύσονται ἐν αὐτῇ, καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν σου, ἣν ἔδωκας τῷ λαῷ σου εἰς κληρονομίαν. – [28] λιμὸς ἐὰν γένηται ἐπὶ τῆς γῆς, θάνατος ἐὰν γένηται, ἀνεμοφθορία καὶ ἴκτερος, ἀκρὶς καὶ βροῦχος ἐὰν γένηται, ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς κατέναντι τῶν πόλεων αὐτῶν, κατὰ πᾶσαν πληγὴν καὶ πᾶν πόνον, [29] καὶ πᾶσα προσευχὴ καὶ πᾶσα δέησις, ἣ ἐὰν γένηται παντὶ ἀνθρώπῳ καὶ παντὶ λαῷ σου Ισραηλ, ἐὰν γνῷ ἄνθρωπος τὴν ἁφὴν αὐτοῦ καὶ τὴν μαλακίαν αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον, [30] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἱλάσῃ καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ, ὡς ἂν γνῷς τὴν καρδίαν αὐτοῦ, ὅτι μόνος γινώσκεις τὴν καρδίαν υἱῶν ἀνθρώπων, [31] ὅπως φοβῶνται τὰς ὁδούς σου πάσας τὰς ἡμέρας, ἃς

αὐτοὶ ζῶσιν ἐπὶ προσώπου τῆς γῆς, ἧς ἔδωκας τοῖς πατράσιν ἡμῶν. – [32] καὶ πᾶς ἀλλότριος, ὃς οὐκ ἐκ τοῦ λαοῦ σου Ισραηλ ἐστὶν αὐτὸς καὶ ἔλθῃ ἐκ γῆς μακρόθεν διὰ τὸ ὄνομά σου τὸ μέγα καὶ τὴν χεῖρά σου τὴν κραταιὰν καὶ τὸν βραχίονά σου τὸν ὑψηλὸν καὶ ἔλθωσιν καὶ προσεύξωνται εἰς τὸν τόπον τοῦτον, [33] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα, ὅσα ἐὰν ἐπικαλέσηταί σε ὁ ἀλλότριος, ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς τὸ ὄνομά σου καὶ τοῦ φοβεῖσθαί σε ὡς ὁ λαός σου Ισραηλ καὶ τοῦ γνῶναι ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπὶ τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησα. – [34] ἐὰν δὲ ἐξέλθῃ ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ, ᾗ ἀποστελεῖς αὐτούς, καὶ προσεύξωνται πρὸς σὲ κατὰ τὴν ὁδὸν τῆς πόλεως ταύτης, ἣν ἐξελέξω ἐν αὐτῇ, καὶ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου, [35] καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δικαίωμα αὐτῶν. – [36] ὅτι ἁμαρτήσονταί σοι [ὅτι οὐκ ἔσται ἄνθρωπος, ὃς οὐχ ἁμαρτήσεται] καὶ πατάξεις αὐτοὺς καὶ παραδώσεις αὐτοὺς κατὰ πρόσωπον ἐχθρῶν καὶ αἰχμαλωτεύσουσιν οἱ αἰχμαλωτεύοντες αὐτοὺς εἰς γῆν ἐχθρῶν εἰς γῆν μακρὰν ἢ ἐγγὺς [37] καὶ ἐπιστρέψωσιν καρδίαν αὐτῶν ἐν τῇ γῇ αὐτῶν, οὗ μετήχθησαν ἐκεῖ, καί γε ἐπιστρέψωσιν καὶ δεηθῶσίν σου ἐν τῇ αἰχμαλωσίᾳ αὐτῶν λέγοντες Ἡμάρτομεν ἠδικήσαμεν ἠνομήσαμεν, [38] καὶ ἐπιστρέψωσιν πρὸς σὲ ἐν ὅλῃ καρδίᾳ καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν γῇ αἰχμαλωτευσάντων αὐτοὺς καὶ προσεύξωνται ὁδὸν γῆς αὐτῶν, ἧς ἔδωκας τοῖς πατράσιν αὐτῶν, καὶ τῆς πόλεως, ἧς ἐξελέξω, καὶ τοῦ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου, [39] καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου τῆς προσευχῆς αὐτῶν καὶ τῆς δεήσεως αὐτῶν καὶ ποιήσεις κρίματα καὶ ἵλεως ἔσῃ τῷ λαῷ τῷ ἁμαρτόντι σοι. – [40] νῦν, κύριε, ἔστωσαν δὴ οἱ ὀφθαλμοί σου ἀνεῳγμένοι καὶ τὰ ὦτά σου ἐπήκοα εἰς τὴν δέησιν τοῦ τόπου τούτου. [41] καὶ νῦν ἀνάστηθι, κύριε ὁ θεός, εἰς τὴν κατάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τῆς ἰσχύος σου. οἱ ἱερεῖς σου, κύριε ὁ θεός, ἐνδύσαιντο σωτηρίαν, καὶ οἱ υἱοί σου εὐφρανθήτωσαν ἐν ἀγαθοῖς. [42] κύριε ὁ θεός, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου, μνήσθητι τὰ ἐλέη Δαυιδ τοῦ δούλου σου.

CHAPTER 7

[1] Καὶ ὡς συνετέλεσεν Σαλωμων προσευχόμενος, καὶ τὸ πῦρ κατέβη ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὰ ὁλοκαυτώματα καὶ τὰς θυσίας, καὶ δόξα κυρίου ἔπλησεν τὸν οἶκον. [2] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς εἰσελθεῖν εἰς τὸν οἶκον κυρίου ἐν τῷ καιρῷ ἐκείνῳ, ὅτι ἔπλησεν δόξα κυρίου τὸν οἶκον. [3] καὶ πάντες οἱ υἱοὶ Ισραηλ ἑώρων καταβαῖνον τὸ πῦρ, καὶ ἡ δόξα κυρίου ἐπὶ τὸν οἶκον, καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἐπὶ τὸ λιθόστρωτον καὶ προσεκύνησαν καὶ ᾔνουν τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. [4] καὶ ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς θύοντες θύματα ἔναντι κυρίου. [5] καὶ ἐθυσίασεν Σαλωμων τὴν θυσίαν, μόσχων εἴκοσι καὶ δύο χιλιάδας καὶ βοσκημάτων ἑκατὸν καὶ εἴκοσι χιλιάδας, καὶ ἐνεκαίνισεν τὸν οἶκον τοῦ θεοῦ ὁ βασιλεὺς καὶ πᾶς ὁ λαός. [6] καὶ οἱ ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν ἑστηκότες, καὶ οἱ Λευῖται ἐν ὀργάνοις ᾠδῶν κυρίου τοῦ Δαυιδ τοῦ βασιλέως τοῦ ἐξομολογεῖσθαι ἔναντι κυρίου ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐν ὕμνοις Δαυιδ διὰ χειρὸς αὐτῶν, καὶ οἱ ἱερεῖς σαλπίζοντες ταῖς σάλπιγξιν ἐναντίον αὐτῶν, καὶ πᾶς Ισραηλ ἑστηκώς. [7] καὶ ἡγίασεν Σαλωμων τὸ μέσον τῆς αὐλῆς τῆς ἐν οἴκῳ κυρίου· ὅτι ἐποίησεν ἐκεῖ τὰ ὁλοκαυτώματα καὶ τὰ στέατα τῶν σωτηρίων, ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησεν Σαλωμων, οὐκ ἐξεποίει δέξασθαι τὰ ὁλοκαυτώματα καὶ τὰ μαναα καὶ τὰ στέατα. [8] καὶ ἐποίησεν Σαλωμων τὴν ἑορτὴν ἐν τῷ καιρῷ ἐκείνῳ ἑπτὰ ἡμέραις καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ, ἐκκλησία μεγάλη σφόδρα ἀπὸ εἰσόδου Αιμαθ καὶ ἕως χειμάρρου Αἰγύπτου. [9] καὶ ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, ὅτι ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἑπτὰ ἡμέρας ἑορτήν. [10] καὶ ἐν τῇ τρίτῃ καὶ εἰκοστῇ τοῦ μηνὸς τοῦ ἑβδόμου ἀπέστειλεν τὸν λαὸν εἰς τὰ σκηνώματα αὐτῶν εὐφραινομένους καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησεν κύριος τῷ Δαυιδ καὶ τῷ Σαλωμων καὶ τῷ Ισραηλ λαῷ αὐτοῦ. [11] Καὶ συνετέλεσεν Σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως· καὶ πάντα, ὅσα ἠθέλησεν ἐν τῇ ψυχῇ Σαλωμων τοῦ ποιῆσαι ἐν οἴκῳ κυρίου καὶ ἐν οἴκῳ αὐτοῦ, εὐοδώθη. [12] καὶ ὤφθη ὁ θεὸς τῷ Σαλωμων τὴν νύκτα καὶ εἶπεν αὐτῷ Ἤκουσα τῆς προσευχῆς σου καὶ ἐξελεξάμην ἐν τῷ τόπῳ τούτῳ ἐμαυτῷ εἰς οἶκον θυσίας. [13] ἐὰν συσχῶ τὸν οὐρανὸν καὶ μὴ γένηται ὑετός, καὶ ἐὰν ἐντείλωμαι τῇ ἀκρίδι καταφαγεῖν τὸ ξύλον, καὶ ἐὰν ἀποστείλω θάνατον ἐν τῷ λαῷ μου, [14] καὶ ἐὰν ἐντραπῇ ὁ λαός μου, ἐφ᾽ οὓς τὸ ὄνομά μου ἐπικέκληται ἐπ᾽ αὐτούς, καὶ προσεύξωνται καὶ ζητήσωσιν τὸ πρόσωπόν μου καὶ ἀποστρέψωσιν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ ἐγὼ εἰσακούσομαι ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσομαι ταῖς ἁμαρτίαις αὐτῶν καὶ ἰάσομαι τὴν γῆν

αὐτῶν. [15] νῦν οἱ ὀφθαλμοί μου ἔσονται ἀνεῳγμένοι καὶ τὰ ὦτά μου ἐπήκοα τῇ προσευχῇ τοῦ τόπου τούτου. [16] καὶ νῦν ἐξελεξάμην καὶ ἡγίακα τὸν οἶκον τοῦτον τοῦ εἶναι ὄνομά μου ἐκεῖ ἕως αἰῶνος, καὶ ἔσονται οἱ ὀφθαλμοί μου καὶ ἡ καρδία μου ἐκεῖ πάσας τὰς ἡμέρας. [17] καὶ σὺ ἐὰν πορευθῇς ἐναντίον μου ὡς Δαυιδ ὁ πατήρ σου καὶ ποιήσῃς κατὰ πάντα, ἃ ἐνετειλάμην σοι, καὶ τὰ προστάγματά μου καὶ τὰ κρίματά μου φυλάξῃ, [18] καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου, ὡς διεθέμην Δαυιδ τῷ πατρί σου λέγων Οὐκ ἐξαρθήσεταί σοι ἀνὴρ ἡγούμενος ἐν Ισραηλ. [19] καὶ ἐὰν ἀποστρέψητε ὑμεῖς καὶ ἐγκαταλίπητε τὰ προστάγματά μου καὶ τὰς ἐντολάς μου, ἃς ἔδωκα ἐναντίον ὑμῶν, καὶ πορευθῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς, [20] καὶ ἐξαρῶ ὑμᾶς ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς, καὶ τὸν οἶκον τοῦτον, ὃν ἡγίασα τῷ ὀνόματί μου, ἀποστρέψω ἐκ προσώπου μου καὶ δώσω αὐτὸν εἰς παραβολὴν καὶ εἰς διήγημα ἐν πᾶσιν τοῖς ἔθνεσιν. [21] καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος αὐτὸν ἐκστήσεται καὶ ἐρεῖ Χάριν τίνος ἐποίησεν κύριος τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ; [22] καὶ ἐροῦσιν Διότι ἐγκατέλιπον κύριον τὸν θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἀντελάβοντο θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς, διὰ τοῦτο ἐπήγαγεν ἐπ᾽ αὐτοὺς πᾶσαν τὴν κακίαν ταύτην.

CHAPTER 8

[1] Καὶ ἐγένετο μετὰ εἴκοσι ἔτη, ἐν οἷς ᾠκοδόμησεν Σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ, [2] καὶ τὰς πόλεις, ἃς ἔδωκεν Χιραμ τῷ Σαλωμων, ᾠκοδόμησεν αὐτὰς Σαλωμων καὶ κατῴκισεν ἐκεῖ τοὺς υἱοὺς Ισραηλ. [3] καὶ ἦλθεν Σαλωμων εἰς Αιμαθ Σωβα καὶ κατίσχυσεν αὐτήν. [4] καὶ ᾠκοδόμησεν τὴν Θεδμορ ἐν τῇ ἐρήμῳ καὶ πάσας τὰς πόλεις τὰς ὀχυράς, ἃς ᾠκοδόμησεν ἐν Ημαθ. [5] καὶ ᾠκοδόμησεν τὴν Βαιθωρων τὴν ἄνω καὶ τὴν Βαιθωρων τὴν κάτω, πόλεις ὀχυράς, τείχη, πύλαι καὶ μοχλοί, [6] καὶ τὴν Βααλαθ καὶ πάσας τὰς πόλεις τὰς ὀχυράς, αἳ ἦσαν τῷ Σαλωμων, καὶ πάσας τὰς πόλεις τῶν ἁρμάτων καὶ τὰς πόλεις τῶν ἱππέων καὶ ὅσα ἐπεθύμησεν Σαλωμων κατὰ τὴν ἐπιθυμίαν τοῦ οἰκοδομῆσαι ἐν Ιερουσαλημ καὶ ἐν τῷ Λιβάνῳ καὶ ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ. [7] πᾶς ὁ λαὸς ὁ καταλειφθεὶς ἀπὸ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου, οἳ οὐκ εἰσιν ἐκ τοῦ Ισραηλ – [8] ἦσαν ἐκ τῶν υἱῶν αὐτῶν τῶν καταλειφθέντων μετ᾽ αὐτοὺς ἐν τῇ γῇ, οὓς οὐκ ἐξωλέθρευσαν οἱ υἱοὶ Ισραηλ – , καὶ ἀνήγαγεν αὐτοὺς Σαλωμων εἰς φόρον ἕως τῆς ἡμέρας ταύτης. [9] καὶ ἐκ τῶν υἱῶν Ισραηλ οὐκ ἔδωκεν Σαλωμων εἰς παῖδας τῇ βασιλείᾳ αὐτοῦ, ὅτι αὐτοὶ ἄνδρες πολεμισταὶ καὶ ἄρχοντες καὶ δυνατοὶ καὶ ἄρχοντες ἁρμάτων καὶ ἱππέων. [10] καὶ οὗτοι ἄρχοντες τῶν προστατῶν βασιλέως Σαλωμων· πεντήκοντα καὶ διακόσιοι ἐργοδιωκτοῦντες ἐν τῷ λαῷ. [11] Καὶ τὴν θυγατέρα Φαραω Σαλωμων ἀνήγαγεν ἐκ πόλεως Δαυιδ εἰς τὸν οἶκον, ὃν ᾠκοδόμησεν αὐτῇ, ὅτι εἶπεν Οὐ κατοικήσει ἡ γυνή μου ἐν πόλει Δαυιδ τοῦ βασιλέως Ισραηλ, ὅτι ἅγιός ἐστιν οὗ εἰσῆλθεν ἐκεῖ κιβωτὸς κυρίου. [12] Τότε ἀνήνεγκεν Σαλωμων ὁλοκαυτώματα τῷ κυρίῳ ἐπὶ τὸ θυσιαστήριον, ὃ ᾠκοδόμησεν ἀπέναντι τοῦ ναοῦ, [13] καὶ κατὰ τὸν λόγον ἡμέρας ἐν ἡμέρᾳ τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωυσῆ ἐν τοῖς σαββάτοις καὶ ἐν τοῖς μησὶν καὶ ἐν ταῖς ἑορταῖς τρεῖς καιροὺς τοῦ ἐνιαυτοῦ, ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῶν σκηνῶν. [14] καὶ ἔστησεν κατὰ τὴν κρίσιν Δαυιδ τὰς διαιρέσεις τῶν ἱερέων κατὰ τὰς λειτουργίας αὐτῶν, καὶ οἱ Λευῖται ἐπὶ τὰς φυλακὰς αὐτῶν τοῦ αἰνεῖν καὶ λειτουργεῖν κατέναντι τῶν ἱερέων κατὰ τὸν λόγον ἡμέρας ἐν τῇ ἡμέρᾳ, καὶ οἱ πυλωροὶ κατὰ τὰς διαιρέσεις αὐτῶν εἰς πύλην καὶ πύλην, ὅτι οὕτως ἐντολαὶ Δαυιδ ἀνθρώπου τοῦ θεοῦ· [15] οὐ παρῆλθον τὰς ἐντολὰς τοῦ βασιλέως περὶ τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πάντα λόγον καὶ εἰς τοὺς θησαυρούς. [16] καὶ ἡτοιμάσθη πᾶσα ἡ ἐργασία ἀφ᾽ ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσεν Σαλωμων τὸν οἶκον κυρίου. [17] Τότε ᾤχετο Σαλωμων εἰς Γασιωνγαβερ καὶ εἰς τὴν

Αιλαθ τὴν παραθαλασσίαν ἐν γῇ Ιδουμαίᾳ. [18] καὶ ἀπέστειλεν Χιραμ ἐν χειρὶ παίδων αὐτοῦ πλοῖα καὶ παῖδας εἰδότας θάλασσαν, καὶ ᾦχοντο μετὰ τῶν παίδων Σαλωμων εἰς Σωφιρα καὶ ἔλαβον ἐκεῖθεν τετρακόσια καὶ πεντήκοντα τάλαντα χρυσίου καὶ ἦλθον πρὸς τὸν βασιλέα Σαλωμων.

CHAPTER 9

[1] Καὶ βασίλισσα Σαβα ἤκουσεν τὸ ὄνομα Σαλωμων καὶ ἦλθεν τοῦ πειράσαι Σαλωμων ἐν αἰνίγμασιν εἰς Ιερουσαλημ ἐν δυνάμει βαρείᾳ σφόδρα καὶ κάμηλοι αἴρουσαι ἀρώματα καὶ χρυσίον εἰς πλῆθος καὶ λίθον τίμιον καὶ ἦλθεν πρὸς Σαλωμων καὶ ἐλάλησεν πρὸς αὐτὸν πάντα, ὅσα ἐν τῇ ψυχῇ αὐτῆς. [2] καὶ ἀνήγγειλεν αὐτῇ Σαλωμων πάντας τοὺς λόγους αὐτῆς, καὶ οὐ παρῆλθεν λόγος ἀπὸ Σαλωμων, ὃν οὐκ ἀπήγγειλεν αὐτῇ. [3] καὶ εἶδεν βασίλισσα Σαβα τὴν σοφίαν Σαλωμων καὶ τὸν οἶκον, ὃν ᾠκοδόμησεν, [4] καὶ τὰ βρώματα τῶν τραπεζῶν καὶ καθέδραν παίδων αὐτοῦ καὶ στάσιν λειτουργῶν αὐτοῦ καὶ ἱματισμὸν αὐτῶν καὶ οἰνοχόους αὐτοῦ καὶ στολισμὸν αὐτῶν καὶ τὰ ὁλοκαυτώματα, ἃ ἀνέφερεν ἐν οἴκῳ κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο. [5] καὶ εἶπεν πρὸς τὸν βασιλέα Ἀληθινὸς ὁ λόγος, ὃν ἤκουσα ἐν τῇ γῇ μου περὶ τῶν λόγων σου καὶ περὶ τῆς σοφίας σου, [6] καὶ οὐκ ἐπίστευσα τοῖς λόγοις, ἕως οὗ ἦλθον καὶ εἶδον οἱ ὀφθαλμοί μου, καὶ ἰδοὺ οὐκ ἀπηγγέλη μοι ἥμισυ τοῦ πλήθους τῆς σοφίας σου, προσέθηκας ἐπὶ τὴν ἀκοήν, ἣν ἤκουσα· [7] μακάριοι οἱ ἄνδρες, μακάριοι οἱ παῖδές σου οὗτοι οἱ παρεστηκότες σοι διὰ παντὸς καὶ ἀκούουσιν σοφίαν σου· [8] ἔστω κύριος ὁ θεός σου ηὐλογημένος, ὃς ἠθέλησέν σοι τοῦ δοῦναί σε ἐπὶ θρόνον αὐτοῦ εἰς βασιλέα τῷ κυρίῳ θεῷ σου· ἐν τῷ ἀγαπῆσαι κύριον τὸν θεόν σου τὸν Ισραηλ τοῦ στῆσαι αὐτὸν εἰς αἰῶνα καὶ ἔδωκέν σε ἐπ᾽ αὐτοὺς εἰς βασιλέα τοῦ ποιῆσαι κρίμα καὶ δικαιοσύνην. [9] καὶ ἔδωκεν τῷ βασιλεῖ ἑκατὸν εἴκοσι τάλαντα χρυσίου καὶ ἀρώματα εἰς πλῆθος πολὺ καὶ λίθον τίμιον· καὶ οὐκ ἦν κατὰ τὰ ἀρώματα ἐκεῖνα, ἃ ἔδωκεν βασίλισσα Σαβα τῷ βασιλεῖ Σαλωμων. [10] [καὶ οἱ παῖδες Σαλωμων καὶ οἱ παῖδες Χιραμ ἔφερον χρυσίον τῷ Σαλωμων ἐκ Σουφιρ καὶ ξύλα πεύκινα καὶ λίθον τίμιον· [11] καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πεύκινα ἀναβάσεις τῷ οἴκῳ κυρίου καὶ τῷ οἴκῳ τοῦ βασιλέως καὶ κιθάρας καὶ νάβλας τοῖς ᾠδοῖς, καὶ οὐκ ὤφθησαν τοιαῦτα ἔμπροσθεν ἐν γῇ Ιουδα.] [12] καὶ ὁ βασιλεὺς Σαλωμων ἔδωκεν τῇ βασιλίσσῃ Σαβα πάντα τὰ θελήματα αὐτῆς, ἃ ᾔτησεν, ἐκτὸς πάντων, ὧν ἤνεγκεν τῷ βασιλεῖ Σαλωμων· καὶ ἀπέστρεψεν εἰς τὴν γῆν αὐτῆς. [13] Καὶ ἦν ὁ σταθμὸς τοῦ χρυσίου τοῦ ἐνεχθέντος τῷ Σαλωμων ἐν ἐνιαυτῷ ἑνὶ ἑξακόσια ἑξήκοντα ἓξ τάλαντα χρυσίου [14] πλὴν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων, ὧν ἔφερον, καὶ πάντων τῶν βασιλέων τῆς Ἀραβίας καὶ σατραπῶν τῆς γῆς, ἔφερον χρυσίον καὶ ἀργύριον τῷ βασιλεῖ Σαλωμων. [15] καὶ ἐποίησεν ὁ βασιλεὺς Σαλωμων διακοσίους θυρεοὺς χρυσοῦς ἐλατούς, ἑξακόσιοι χρυσοῖ καθαροὶ τῷ ἑνὶ θυρεῷ, ἑξακόσιοι χρυσοῖ ἐπῆσαν ἐπὶ τὸν ἕνα θυρεόν· [16] καὶ τριακοσίας

ἀσπίδας ἐλατὰς χρυσᾶς, τριακοσίων χρυσῶν ἀνεφέρετο ἐπὶ τὴν ἀσπίδα ἑκάστην· καὶ ἔδωκεν αὐτὰς ὁ βασιλεὺς ἐν οἴκῳ δρυμοῦ τοῦ Λιβάνου. [17] καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον ὀδόντων μέγαν καὶ κατεχρύσωσεν αὐτὸν χρυσίῳ δοκίμῳ· [18] καὶ ἓξ ἀναβαθμοὶ τῷ θρόνῳ ἐνδεδεμένοι χρυσίῳ, καὶ ἀγκῶνες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ θρόνου τῆς καθέδρας, καὶ δύο λέοντες ἑστηκότες παρὰ τοὺς ἀγκῶνας, [19] καὶ δώδεκα λέοντες ἑστηκότες ἐκεῖ ἐπὶ τῶν ἓξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν· οὐκ ἐγενήθη οὕτως ἐν πάσῃ βασιλείᾳ. [20] καὶ πάντα τὰ σκεύη τοῦ βασιλέως Σαλωμων χρυσίου, καὶ πάντα τὰ σκεύη οἴκου δρυμοῦ τοῦ Λιβάνου χρυσίῳ κατειλημμένα, οὐκ ἦν ἀργύριον λογιζόμενον ἐν ἡμέραις Σαλωμων εἰς οὐθέν· [21] ὅτι ναῦς τῷ βασιλεῖ ἐπορεύετο εἰς Θαρσις μετὰ τῶν παίδων Χιραμ, ἅπαξ διὰ τριῶν ἐτῶν ἤρχετο πλοῖα ἐκ Θαρσις τῷ βασιλεῖ γέμοντα χρυσίου καὶ ἀργυρίου καὶ ὀδόντων ἐλεφαντίνων καὶ πιθήκων. [22] καὶ ἐμεγαλύνθη Σαλωμων ὑπὲρ πάντας τοὺς βασιλεῖς καὶ πλούτῳ καὶ σοφίᾳ. [23] καὶ πάντες οἱ βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον Σαλωμων ἀκοῦσαι τῆς σοφίας αὐτοῦ, ἧς ἔδωκεν ὁ θεὸς ἐν καρδίᾳ αὐτοῦ. [24] καὶ αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα αὐτοῦ, σκεύη ἀργυρᾶ καὶ σκεύη χρυσᾶ καὶ ἱματισμόν, στακτὴν καὶ ἡδύσματα, ἵππους καὶ ἡμιόνους, τὸ κατ᾽ ἐνιαυτὸν ἐνιαυτόν. [25] καὶ ἦσαν τῷ Σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἱππέων, καὶ ἔθετο αὐτοὺς ἐν πόλεσιν τῶν ἁρμάτων καὶ μετὰ τοῦ βασιλέως ἐν Ιερουσαλημ. [26] καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίου Αἰγύπτου. [27] καὶ ἔδωκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν Ιερουσαλημ ὡς λίθους καὶ τὰς κέδρους ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος. [28] καὶ ἡ ἔξοδος τῶν ἵππων ἐξ Αἰγύπτου τῷ Σαλωμων καὶ ἐκ πάσης τῆς γῆς. [29] Καὶ οἱ κατάλοιποι λόγοι Σαλωμων οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ τῶν λόγων Ναθαν τοῦ προφήτου καὶ ἐπὶ τῶν λόγων Αχια τοῦ Σηλωνίτου καὶ ἐν ταῖς ὁράσεσιν Ιωηλ τοῦ ὁρῶντος περὶ Ιεροβοαμ υἱοῦ Ναβατ. [30] καὶ ἐβασίλευσεν Σαλωμων ὁ βασιλεὺς ἐπὶ πάντα Ισραηλ τεσσαράκοντα ἔτη. [31] καὶ ἐκοιμήθη Σαλωμων, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Ροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 10

[1] Καὶ ἦλθεν Ροβοαμ εἰς Συχεμ, ὅτι εἰς Συχεμ ἤρχετο πᾶς Ισραηλ βασιλεῦσαι αὐτόν. [2] καὶ ἐγένετο ὡς ἤκουσεν Ιεροβοαμ υἱὸς Ναβατ – καὶ αὐτὸς ἐν Αἰγύπτῳ, ὡς ἔφυγεν ἀπὸ προσώπου Σαλωμων τοῦ βασιλέως, καὶ κατῴκησεν Ιεροβοαμ ἐν Αἰγύπτῳ – , καὶ ἀπέστρεψεν Ιεροβοαμ ἐξ Αἰγύπτου. [3] καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτόν, καὶ ἦλθεν Ιεροβοαμ καὶ πᾶσα ἡ ἐκκλησία Ισραηλ πρὸς Ροβοαμ λέγοντες [4] Ὁ πατήρ σου ἐσκλήρυνεν τὸν ζυγὸν ἡμῶν, καὶ νῦν ἄφες ἀπὸ τῆς δουλείας τοῦ πατρός σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ ζυγοῦ αὐτοῦ τοῦ βαρέος, οὗ ἔδωκεν ἐφ᾽ ἡμᾶς, καὶ δουλεύσομέν σοι. [5] καὶ εἶπεν αὐτοῖς Πορεύεσθε ἕως τριῶν ἡμερῶν καὶ ἔρχεσθε πρός με· καὶ ἀπῆλθεν ὁ λαός. [6] καὶ συνήγαγεν ὁ βασιλεὺς Ροβοαμ τοὺς πρεσβυτέρους τοὺς ἑστηκότας ἐναντίον Σαλωμων τοῦ πατρὸς αὐτοῦ ἐν τῷ ζῆν αὐτὸν λέγων Πῶς ὑμεῖς βουλεύεσθε τοῦ ἀποκριθῆναι τῷ λαῷ τούτῳ λόγον; [7] καὶ ἐλάλησαν αὐτῷ λέγοντες Ἐὰν ἐν τῇ σήμερον γένῃ εἰς ἀγαθὸν τῷ λαῷ τούτῳ καὶ εὐδοκήσῃς καὶ λαλήσῃς αὐτοῖς λόγους ἀγαθούς, καὶ ἔσονταί σοι παῖδες πάσας τὰς ἡμέρας. [8] καὶ κατέλιπεν τὴν βουλὴν τῶν πρεσβυτέρων, οἳ συνεβουλεύσαντο αὐτῷ, καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν συνεκτραφέντων μετ᾽ αὐτοῦ τῶν ἑστηκότων ἐναντίον αὐτοῦ. [9] καὶ εἶπεν αὐτοῖς Τί ὑμεῖς βουλεύεσθε καὶ ἀποκριθήσομαι λόγον τῷ λαῷ τούτῳ, οἳ ἐλάλησαν πρός με λέγοντες Ἄνες ἀπὸ τοῦ ζυγοῦ, οὗ ἔδωκεν ὁ πατήρ σου ἐφ᾽ ἡμᾶς; [10] καὶ ἐλάλησαν αὐτῷ τὰ παιδάρια τὰ ἐκτραφέντα μετ᾽ αὐτοῦ Οὕτως λαλήσεις τῷ λαῷ τῷ λαλήσαντι πρὸς σὲ λέγων Ὁ πατήρ σου ἐβάρυνεν τὸν ζυγὸν ἡμῶν καὶ σὺ ἄφες ἀφ᾽ ἡμῶν, οὕτως ἐρεῖς Ὁ μικρὸς δάκτυλός μου παχύτερος τῆς ὀσφύος τοῦ πατρός μου· [11] καὶ νῦν ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ζυγῷ βαρεῖ καὶ ἐγὼ προσθήσω ἐπὶ τὸν ζυγὸν ὑμῶν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις. [12] καὶ ἦλθεν Ιεροβοαμ καὶ πᾶς ὁ λαὸς πρὸς Ροβοαμ τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐλάλησεν ὁ βασιλεὺς λέγων Ἐπιστρέψατε πρός με τῇ ἡμέρᾳ τῇ τρίτῃ. [13] καὶ ἀπεκρίθη ὁ βασιλεὺς σκληρά, καὶ ἐγκατέλιπεν ὁ βασιλεὺς Ροβοαμ τὴν βουλὴν τῶν πρεσβυτέρων [14] καὶ ἐλάλησεν πρὸς αὐτοὺς κατὰ τὴν βουλὴν τῶν νεωτέρων λέγων Ὁ πατήρ μου ἐβάρυνεν τὸν ζυγὸν ὑμῶν καὶ ἐγὼ προσθήσω ἐπ᾽ αὐτόν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις. [15] καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφὴ παρὰ τοῦ θεοῦ λέγων Ἀνέστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν ἐν χειρὶ Αχια τοῦ Σηλωνίτου περὶ Ιεροβοαμ υἱοῦ Ναβατ [16] καὶ παντὸς Ισραηλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν. καὶ

ἀπεκρίθη ὁ λαὸς πρὸς τὸν βασιλέα λέγων Τίς ἡμῖν μερὶς ἐν Δαυιδ καὶ κληρονομία ἐν υἱῷ Ιεσσαι; εἰς τὰ σκηνώματά σου, Ισραηλ· νῦν βλέπε τὸν οἶκόν σου, Δαυιδ. καὶ ἐπορεύθη πᾶς Ισραηλ εἰς τὰ σκηνώματα αὐτοῦ· [17] καὶ ἄνδρες Ισραηλ οἱ κατοικοῦντες ἐν πόλεσιν Ιουδα καὶ ἐβασίλευσεν ἐπ᾽ αὐτῶν Ροβοαμ. [18] καὶ ἀπέστειλεν ὁ βασιλεὺς Ροβοαμ τὸν Αδωνιραμ τὸν ἐπὶ τοῦ φόρου, καὶ ἐλιθοβόλησαν αὐτὸν οἱ υἱοὶ Ισραηλ λίθοις καὶ ἀπέθανεν· καὶ ὁ βασιλεὺς Ροβοαμ ἔσπευσεν τοῦ ἀναβῆναι εἰς τὸ ἅρμα τοῦ φυγεῖν εἰς Ιερουσαλημ. [19] καὶ ἠθέτησεν Ισραηλ ἐν τῷ οἴκῳ Δαυιδ ἕως τῆς ἡμέρας ταύτης.

CHAPTER 11

[1] Καὶ ἦλθεν Ροβοαμ εἰς Ιερουσαλημ καὶ ἐξεκκλησίασεν τὸν Ιουδαν καὶ Βενιαμιν, ἑκατὸν ὀγδοήκοντα χιλιάδας νεανίσκων ποιούντων πόλεμον, καὶ ἐπολέμει πρὸς Ισραηλ τοῦ ἐπιστρέψαι τὴν βασιλείαν τῷ Ροβοαμ. [2] καὶ ἐγένετο λόγος κυρίου πρὸς Σαμαιαν ἄνθρωπον τοῦ θεοῦ λέγων [3] Εἰπὸν πρὸς Ροβοαμ τὸν τοῦ Σαλωμων καὶ πρὸς πάντα Ιουδαν καὶ Βενιαμιν λέγων [4] Τάδε λέγει κύριος Οὐκ ἀναβήσεσθε καὶ οὐ πολεμήσετε πρὸς τοὺς ἀδελφοὺς ὑμῶν· ἀποστρέφετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, ὅτι παρ’ ἐμοῦ ἐγένετο τὸ ῥῆμα τοῦτο. καὶ ἐπήκουσαν τοῦ λόγου κυρίου καὶ ἀπεστράφησαν τοῦ μὴ πορευθῆναι ἐπὶ Ιεροβοαμ. [5] Καὶ κατῴκησεν Ροβοαμ εἰς Ιερουσαλημ καὶ ᾠκοδόμησεν πόλεις τειχήρεις ἐν τῇ Ιουδαίᾳ. [6] καὶ ᾠκοδόμησεν τὴν Βαιθλεεμ καὶ τὴν Αιταμ καὶ τὴν Θεκωε [7] καὶ τὴν Βαιθσουρα καὶ τὴν Σοκχωθ καὶ τὴν Οδολλαμ [8] καὶ τὴν Γεθ καὶ τὴν Μαρισαν καὶ τὴν Ζιφ [9] καὶ τὴν Αδωραιμ καὶ τὴν Λαχις καὶ τὴν Αζηκα [10] καὶ τὴν Σαραα καὶ τὴν Αιαλων καὶ τὴν Χεβρων, ἥ ἐστιν τοῦ Ιουδα καὶ Βενιαμιν, πόλεις τειχήρεις. [11] καὶ ὠχύρωσεν αὐτὰς τείχεσιν καὶ ἔδωκεν ἐν αὐταῖς ἡγουμένους καὶ παραθέσεις βρωμάτων, ἔλαιον καὶ οἶνον, [12] κατὰ πόλιν καὶ κατὰ πόλιν θυρεοὺς καὶ δόρατα, καὶ κατίσχυσεν αὐτὰς εἰς πλῆθος σφόδρα· καὶ ἦσαν αὐτῷ Ιουδα καὶ Βενιαμιν. – [13] καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται, οἳ ἦσαν ἐν παντὶ Ισραηλ, συνήχθησαν πρὸς αὐτὸν ἐκ πάντων τῶν ὁρίων· [14] ὅτι ἐγκατέλιπον οἱ Λευῖται τὰ σκηνώματα τῆς κατασχέσεως αὐτῶν καὶ ἐπορεύθησαν πρὸς Ιουδαν εἰς Ιερουσαλημ, ὅτι ἐξέβαλεν αὐτοὺς Ιεροβοαμ καὶ οἱ υἱοὶ αὐτοῦ τοῦ μὴ λειτουργεῖν κυρίῳ [15] καὶ κατέστησεν ἑαυτῷ ἱερεῖς τῶν ὑψηλῶν καὶ τοῖς εἰδώλοις καὶ τοῖς ματαίοις καὶ τοῖς μόσχοις, ἃ ἐποίησεν Ιεροβοαμ, [16] καὶ ἐξέβαλεν αὐτοὺς ἀπὸ φυλῶν Ισραηλ, οἳ ἔδωκαν καρδίαν αὐτῶν τοῦ ζητῆσαι κύριον θεὸν Ισραηλ, καὶ ἦλθον εἰς Ιερουσαλημ θῦσαι κυρίῳ θεῷ τῶν πατέρων αὐτῶν [17] καὶ κατίσχυσαν τὴν βασιλείαν Ιουδα καὶ κατίσχυσαν Ροβοαμ τὸν τοῦ Σαλωμων εἰς ἔτη τρία, ὅτι ἐπορεύθη ἐν ταῖς ὁδοῖς Δαυιδ καὶ Σαλωμων ἔτη τρία. [18] Καὶ ἔλαβεν ἑαυτῷ Ροβοαμ γυναῖκα τὴν Μολλαθ θυγατέρα Ιεριμουθ υἱοῦ Δαυιδ, Αβαιαν θυγατέρα Ελιαβ τοῦ Ιεσσαι, [19] καὶ ἔτεκεν αὐτῷ υἱοὺς τὸν Ιαους καὶ τὸν Σαμαριαν καὶ τὸν Ροολλαμ. [20] καὶ μετὰ ταῦτα ἔλαβεν ἑαυτῷ τὴν Μααχα θυγατέρα Αβεσσαλωμ, καὶ ἔτεκεν αὐτῷ τὸν Αβια καὶ τὸν Ιεθθι καὶ τὸν Ζιζα καὶ τὸν Εμμωθ. [21] καὶ ἠγάπησεν Ροβοαμ τὴν Μααχαν θυγατέρα Αβεσσαλωμ ὑπὲρ πάσας τὰς γυναῖκας αὐτοῦ καὶ τὰς παλλακὰς αὐτοῦ, ὅτι γυναῖκας δέκα ὀκτὼ εἶχεν καὶ παλλακὰς τριάκοντα· καὶ ἐγέννησεν υἱοὺς εἴκοσι ὀκτὼ καὶ θυγατέρας

ἑξήκοντα. [22] καὶ κατέστησεν εἰς ἄρχοντα Ροβοαμ τὸν Αβια τὸν τῆς Μααχα εἰς ἡγούμενον ἐν τοῖς ἀδελφοῖς αὐτοῦ, ὅτι βασιλεῦσαι διενοεῖτο αὐτόν· [23] καὶ ηὐξήθη παρὰ πάντας τοὺς υἱοὺς αὐτοῦ ἐν πᾶσιν τοῖς ὁρίοις Ιουδα καὶ Βενιαμιν καὶ ἐν ταῖς πόλεσιν ταῖς ὀχυραῖς καὶ ἔδωκεν αὐταῖς τροφὰς πλῆθος πολὺ καὶ ᾐτήσατο πλῆθος γυναικῶν.

CHAPTER 12

[1] Καὶ ἐγένετο ὡς ἡτοιμάσθη ἡ βασιλεία Ροβοαμ καὶ ὡς κατεκρατήθη, ἐγκατέλιπεν τὰς ἐντολὰς κυρίου καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ. [2] καὶ ἐγένετο ἐν τῷ πέμπτῳ ἔτει τῆς βασιλείας Ροβοαμ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου ἐπὶ Ιερουσαλημ, ὅτι ἥμαρτον ἐναντίον κυρίου, [3] ἐν χιλίοις καὶ διακοσίοις ἅρμασιν καὶ ἑξήκοντα χιλιάσιν ἵππων, καὶ οὐκ ἦν ἀριθμὸς τοῦ πλήθους τοῦ ἐλθόντος μετ᾽ αὐτοῦ ἐξ Αἰγύπτου, Λίβυες, Τρωγλοδύται καὶ Αἰθίοπες. [4] καὶ κατεκράτησαν τῶν πόλεων τῶν ὀχυρῶν, αἳ ἦσαν ἐν Ιουδα, καὶ ἦλθεν εἰς Ιερουσαλημ. [5] καὶ Σαμαιας ὁ προφήτης ἦλθεν πρὸς Ροβοαμ καὶ πρὸς τοὺς ἄρχοντας Ιουδα τοὺς συναχθέντας εἰς Ιερουσαλημ ἀπὸ προσώπου Σουσακιμ καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος Ὑμεῖς ἐγκατελίπετέ με, κἀγὼ ἐγκαταλείψω ὑμᾶς ἐν χειρὶ Σουσακιμ. [6] καὶ ᾐσχύνθησαν οἱ ἄρχοντες Ισραηλ καὶ ὁ βασιλεὺς καὶ εἶπαν Δίκαιος ὁ κύριος. [7] καὶ ἐν τῷ ἰδεῖν κύριον ὅτι ἐνετράπησαν, καὶ ἐγένετο λόγος κυρίου πρὸς Σαμαιαν λέγων Ἐνετράπησαν, οὐ καταφθερῶ αὐτούς· καὶ δώσω αὐτοὺς ὡς μικρὸν εἰς σωτηρίαν, καὶ οὐ μὴ στάξῃ ὁ θυμός μου ἐν Ιερουσαλημ, [8] ὅτι ἔσονται εἰς παῖδας καὶ γνώσονται τὴν δουλείαν μου καὶ τὴν δουλείαν τῆς βασιλείας τῆς γῆς. [9] καὶ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἐν οἴκῳ κυρίου καὶ τοὺς θησαυροὺς τοὺς ἐν οἴκῳ τοῦ βασιλέως, τὰ πάντα ἔλαβεν· καὶ ἔλαβεν τοὺς θυρεοὺς τοὺς χρυσοῦς, οὓς ἐποίησεν Σαλωμων, [10] καὶ ἐποίησεν Ροβοαμ θυρεοὺς χαλκοῦς ἀντ αὐτῶν. καὶ κατέστησεν ἐπ᾽ αὐτὸν Σουσακιμ ἄρχοντας παρατρεχόντων τοὺς φυλάσσοντας τὸν πυλῶνα τοῦ βασιλέως· [11] καὶ ἐγένετο ἐν τῷ εἰσελθεῖν τὸν βασιλέα εἰς οἶκον κυρίου, εἰσεπορεύοντο οἱ φυλάσσοντες καὶ οἱ παρατρέχοντες καὶ οἱ ἐπιστρέφοντες εἰς ἀπάντησιν τῶν παρατρεχόντων. [12] καὶ ἐν τῷ ἐντραπῆναι αὐτὸν ἀπεστράφη ἀπ᾽ αὐτοῦ ὀργὴ κυρίου καὶ οὐκ εἰς καταφθορὰν εἰς τέλος· καὶ γὰρ ἐν Ιουδα ἦσαν λόγοι ἀγαθοί. [13] Καὶ κατίσχυσεν Ροβοαμ ἐν Ιερουσαλημ καὶ ἐβασίλευσεν· καὶ τεσσαράκοντα καὶ ἑνὸς ἐτῶν Ροβοαμ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ ἐν τῇ πόλει, ᾗ ἐξελέξατο κύριος ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν υἱῶν Ισραηλ· καὶ ὄνομα τῆς μητρὸς αὐτοῦ Νοομμα ἡ Αμμανῖτις. [14] καὶ ἐποίησεν τὸ πονηρόν, ὅτι οὐ κατεύθυνεν τὴν καρδίαν αὐτοῦ ἐκζητῆσαι τὸν κύριον. [15] καὶ λόγοι Ροβοαμ οἱ πρῶτοι καὶ οἱ ἔσχατοι οὐκ ἰδοὺ γεγραμμένοι ἐν τοῖς λόγοις Σαμαια τοῦ προφήτου καὶ Αδδω τοῦ ὁρῶντος καὶ πράξεις αὐτοῦ; καὶ ἐπολέμει Ροβοαμ τὸν Ιεροβοαμ πάσας τὰς ἡμέρας. [16] καὶ

ἀπέθανεν Ροβοαμ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αβια υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 13

[1] Ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας Ιεροβοαμ ἐβασίλευσεν Αβια ἐπὶ Ιουδαν· [2] ἔτη τρία ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μααχα θυγάτηρ Ουριηλ ἀπὸ Γαβαων. καὶ πόλεμος ἦν ἀνὰ μέσον Αβια καὶ ἀνὰ μέσον Ιεροβοαμ. [3] καὶ παρετάξατο Αβια τὸν πόλεμον ἐν δυνάμει πολεμισταῖς δυνάμεως τετρακοσίαις χιλιάσιν ἀνδρῶν δυνατῶν, καὶ Ιεροβοαμ παρετάξατο πρὸς αὐτὸν πόλεμον ἐν ὀκτακοσίαις χιλιάσιν, δυνατοὶ πολεμισταὶ δυνάμεως. [4] καὶ ἀνέστη Αβια ἀπὸ τοῦ ὄρους Σομορων, ὅ ἐστιν ἐν τῷ ὄρει Εφραιμ, καὶ εἶπεν Ἀκούσατε, Ιεροβοαμ καὶ πᾶς Ισραηλ. [5] οὐχ ὑμῖν γνῶναι ὅτι κύριος ὁ θεὸς Ισραηλ ἔδωκεν βασιλείαν ἐπὶ τὸν Ισραηλ εἰς τὸν αἰῶνα τῷ Δαυιδ καὶ τοῖς υἱοῖς αὐτοῦ διαθήκην ἁλός; [6] καὶ ἀνέστη Ιεροβοαμ ὁ τοῦ Ναβατ ὁ παῖς Σαλωμων τοῦ Δαυιδ καὶ ἀπέστη ἀπὸ τοῦ κυρίου αὐτοῦ. [7] καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ υἱοὶ παράνομοι, καὶ ἀντέστη πρὸς Ροβοαμ τὸν τοῦ Σαλωμων, καὶ Ροβοαμ ἦν νεώτερος καὶ δειλὸς τῇ καρδίᾳ καὶ οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ. [8] καὶ νῦν λέγετε ὑμεῖς ἀντιστῆναι κατὰ πρόσωπον βασιλείας κυρίου διὰ χειρὸς υἱῶν Δαυιδ· καὶ ὑμεῖς πλῆθος πολύ, καὶ μεθ’ ὑμῶν μόσχοι χρυσοῖ, οὓς ἐποίησεν ὑμῖν Ιεροβοαμ εἰς θεούς. [9] ἦ οὐκ ἐξεβάλετε τοὺς ἱερεῖς κυρίου τοὺς υἱοὺς Ααρων καὶ τοὺς Λευίτας καὶ ἐποιήσατε ἑαυτοῖς ἱερεῖς ἐκ τοῦ λαοῦ τῆς γῆς; πᾶς ὁ προσπορευόμενος πληρῶσαι τὰς χεῖρας ἐν μόσχῳ ἐκ βοῶν καὶ κριοῖς ἑπτὰ καὶ ἐγίνετο εἰς ἱερέα τῷ μὴ ὄντι θεῷ. [10] καὶ ἡμεῖς κύριον τὸν θεὸν ἡμῶν οὐκ ἐγκατελίπομεν, καὶ οἱ ἱερεῖς αὐτοῦ λειτουργοῦσιν τῷ κυρίῳ οἱ υἱοὶ Ααρων καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν· [11] θυμιῶσιν τῷ κυρίῳ ὁλοκαυτώματα πρωὶ καὶ δείλης καὶ θυμίαμα συνθέσεως, καὶ προθέσεις ἄρτων ἐπὶ τῆς τραπέζης τῆς καθαρᾶς, καὶ ἡ λυχνία ἡ χρυσῆ καὶ οἱ λυχνοὶ τῆς καύσεως ἀνάψαι δείλης, ὅτι φυλάσσομεν ἡμεῖς τὰς φυλακὰς κυρίου τοῦ θεοῦ τῶν πατέρων ἡμῶν, καὶ ὑμεῖς ἐγκατελίπετε αὐτόν. [12] καὶ ἰδοὺ μεθ’ ἡμῶν ἐν ἀρχῇ κύριος καὶ οἱ ἱερεῖς αὐτοῦ καὶ αἱ σάλπιγγες τῆς σημασίας τοῦ σημαίνειν ἐφ’ ὑμᾶς. οἱ υἱοὶ τοῦ Ισραηλ, πολεμήσετε πρὸς κύριον θεὸν τῶν πατέρων ἡμῶν, ὅτι οὐκ εὐοδωθήσεται ὑμῖν. – [13] καὶ Ιεροβοαμ ἀπέστρεψεν τὸ ἔνεδρον ἐλθεῖν αὐτῶν ἐκ τῶν ὄπισθεν· καὶ ἐγένετο ἔμπροσθεν Ιουδα, καὶ τὸ ἔνεδρον ἐκ τῶν ὄπισθεν. [14] καὶ ἀπέστρεψεν Ιουδας, καὶ ἰδοὺ αὐτοῖς ὁ πόλεμος ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν ὄπισθεν, καὶ ἐβόησαν πρὸς κύριον, καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξιν. [15] καὶ ἐβόησαν ἄνδρες Ιουδα, καὶ ἐγένετο ἐν τῷ βοᾶν ἄνδρας Ιουδα καὶ κύριος ἐπάταξεν τὸν Ιεροβοαμ καὶ τὸν Ισραηλ ἐναντίον Αβια καὶ Ιουδα. [16] καὶ ἔφυγον οἱ

υἱοὶ Ισραηλ ἀπὸ προσώπου Ιουδα, καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας αὐτῶν. [17] καὶ ἐπάταξεν ἐν αὐτοῖς Αβια καὶ ὁ λαὸς αὐτοῦ πληγὴν μεγάλην, καὶ ἔπεσον τραυματίαι ἀπὸ Ισραηλ πεντακόσιαι χιλιάδες ἄνδρες δυνατοί. [18] καὶ ἐταπεινώθησαν οἱ υἱοὶ Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ κατίσχυσαν οἱ υἱοὶ Ιουδα, ὅτι ἤλπισαν ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν. [19] καὶ κατεδίωξεν Αβια ὀπίσω Ιεροβοαμ καὶ προκατελάβετο παρ᾽ αὐτοῦ πόλεις, τὴν Βαιθηλ καὶ τὰς κώμας αὐτῆς καὶ τὴν Ισανα καὶ τὰς κώμας αὐτῆς καὶ τὴν Εφρων καὶ τὰς κώμας αὐτῆς. [20] καὶ οὐκ ἔσχεν ἰσχὺν Ιεροβοαμ ἔτι πάσας τὰς ἡμέρας Αβια, καὶ ἐπάταξεν αὐτὸν κύριος, καὶ ἐτελεύτησεν. [21] Καὶ κατίσχυσεν Αβια καὶ ἔλαβεν ἑαυτῷ γυναῖκας δέκα τέσσαρας καὶ ἐγέννησεν υἱοὺς εἴκοσι δύο καὶ θυγατέρας δέκα ἕξ. [22] καὶ οἱ λοιποὶ λόγοι Αβια καὶ αἱ πράξεις αὐτοῦ καὶ οἱ λόγοι αὐτοῦ γεγραμμένοι ἐπὶ βιβλίῳ τοῦ προφήτου Αδδω. [23] καὶ ἀπέθανεν Αβια μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ασα υἱὸς αὐτοῦ ἀντ αὐτοῦ. Ἐν ταῖς ἡμέραις Ασα ἡσύχασεν ἡ γῆ Ιουδα ἔτη δέκα.

CHAPTER 14

[1] καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθὲς ἐνώπιον κυρίου θεοῦ αὐτοῦ. [2] καὶ ἀπέστησεν τὰ θυσιαστήρια τῶν ἀλλοτρίων καὶ τὰ ὑψηλὰ καὶ συνέτριψεν τὰς στήλας καὶ ἐξέκοψεν τὰ ἄλση [3] καὶ εἶπεν τῷ Ιουδα ἐκζητῆσαι τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ποιῆσαι τὸν νόμον καὶ τὰς ἐντολάς. [4] καὶ ἀπέστησεν ἀπὸ πασῶν τῶν πόλεων Ιουδα τὰ θυσιαστήρια καὶ τὰ εἴδωλα. καὶ εἰρήνευσεν· [5] πόλεις τειχήρεις ἐν γῇ Ιουδα, ὅτι εἰρήνευσεν ἡ γῆ· καὶ οὐκ ἦν αὐτῷ πόλεμος ἐν τοῖς ἔτεσιν τούτοις, ὅτι κατέπαυσεν αὐτῷ κύριος. [6] καὶ εἶπεν τῷ Ιουδα Οἰκοδομήσωμεν τὰς πόλεις ταύτας καὶ ποιήσωμεν τείχη καὶ πύργους καὶ πύλας καὶ μοχλοὺς ἐν ᾧ τῆς γῆς κυριεύσομεν, ὅτι καθὼς ἐξεζητήσαμεν κύριον θεὸν ἡμῶν, ἐξεζήτησεν ἡμᾶς καὶ κατέπαυσεν ἡμᾶς κυκλόθεν καὶ εὐόδωσεν ἡμῖν. [7] καὶ ἐγένετο τῷ Ασα δύναμις ὁπλοφόρων αἰρόντων θυρεοὺς καὶ δόρατα ἐν γῇ Ιουδα τριακόσιαι χιλιάδες καὶ ἐν γῇ Βενιαμιν πελτασταὶ καὶ τοξόται διακόσιαι καὶ πεντήκοντα χιλιάδες, πάντες οὗτοι πολεμισταὶ δυνάμεως. [8] Καὶ ἐξῆλθεν ἐπ᾽ αὐτοὺς Ζαρε ὁ Αἰθίοψ ἐν δυνάμει, ἐν χιλίαις χιλιάσιν καὶ ἅρμασιν τριακοσίοις, καὶ ἦλθεν ἕως Μαρισα. [9] καὶ ἐξῆλθεν Ασα εἰς συνάντησιν αὐτῷ καὶ παρετάξατο πόλεμον ἐν τῇ φάραγγι κατὰ βορρᾶν Μαρισης. [10] καὶ ἐβόησεν Ασα πρὸς κύριον θεὸν αὐτοῦ καὶ εἶπεν Κύριε, οὐκ ἀδυνατεῖ παρὰ σοὶ σῴζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις· κατίσχυσον ἡμᾶς, κύριε ὁ θεὸς ἡμῶν, ὅτι ἐπὶ σοὶ πεποίθαμεν καὶ ἐπὶ τῷ ὀνόματί σου ἤλθαμεν ἐπὶ τὸ πλῆθος τὸ πολὺ τοῦτο· κύριε ὁ θεὸς ἡμῶν, μὴ κατισχυσάτω πρὸς σὲ ἄνθρωπος. [11] καὶ ἐπάταξεν κύριος τοὺς Αἰθίοπας ἐναντίον Ιουδα, καὶ ἔφυγον οἱ Αἰθίοπες· [12] καὶ κατεδίωξεν Ασα καὶ ὁ λαὸς αὐτοῦ ἕως Γεδωρ, καὶ ἔπεσον Αἰθίοπες ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, ὅτι συνετρίβησαν ἐνώπιον κυρίου καὶ ἐναντίον τῆς δυνάμεως αὐτοῦ· καὶ ἐσκύλευσαν σκῦλα πολλά. [13] καὶ ἐξέκοψαν τὰς κώμας αὐτῶν κύκλῳ Γεδωρ, ὅτι ἐγενήθη ἔκστασις κυρίου ἐπ᾽ αὐτούς, καὶ ἐσκύλευσαν πάσας τὰς πόλεις αὐτῶν, ὅτι πολλὰ σκῦλα ἐγενήθη αὐτοῖς· [14] καί γε σκηνὰς κτήσεων, τοὺς Αμαζονεῖς, ἐξέκοψαν καὶ ἔλαβον πρόβατα πολλὰ καὶ καμήλους καὶ ἐπέστρεψαν εἰς Ιερουσαλημ.

CHAPTER 15

[1] Καὶ Αζαριας υἱὸς Ωδηδ, ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, [2] καὶ ἐξῆλθεν εἰς ἀπάντησιν Ασα καὶ παντὶ Ιουδα καὶ Βενιαμιν καὶ εἶπεν Ἀκούσατέ μου, Ασα καὶ πᾶς Ιουδα καὶ Βενιαμιν· κύριος μεθ᾽ ὑμῶν ἐν τῷ εἶναι ὑμᾶς μετ᾽ αὐτοῦ, καὶ ἐὰν ἐκζητήσητε αὐτόν, εὑρεθήσεται ὑμῖν, καὶ ἐὰν ἐγκαταλίπητε αὐτόν, ἐγκαταλείψει ὑμᾶς. [3] καὶ ἡμέραι πολλαὶ τῷ Ισραηλ ἐν οὐ θεῷ ἀληθινῷ καὶ οὐχ ἱερέως ὑποδεικνύοντος καὶ ἐν οὐ νόμῳ· [4] καὶ ἐπιστρέψει ἐπὶ κύριον θεὸν Ισραηλ, καὶ εὑρεθήσεται αὐτοῖς. [5] καὶ ἐν ἐκείνῳ τῷ καιρῷ οὐκ ἔστιν εἰρήνη τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ, ὅτι ἔκστασις κυρίου ἐπὶ πάντας τοὺς κατοικοῦντας τὰς χώρας. [6] καὶ πολεμήσει ἔθνος πρὸς ἔθνος καὶ πόλις πρὸς πόλιν, ὅτι ὁ θεὸς ἐξέστησεν αὐτοὺς ἐν πάσῃ θλίψει. [7] καὶ ὑμεῖς ἰσχύσατε, καὶ μὴ ἐκλυέσθωσαν αἱ χεῖρες ὑμῶν, ὅτι ἔστιν μισθὸς τῇ ἐργασίᾳ ὑμῶν. – [8] καὶ ἐν τῷ ἀκοῦσαι τοὺς λόγους τούτους καὶ τὴν προφητείαν Αδαδ τοῦ προφήτου καὶ κατίσχυσεν καὶ ἐξέβαλεν τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ιουδα καὶ Βενιαμιν καὶ ἀπὸ τῶν πόλεων, ὧν κατέσχεν ἐν ὄρει Εφραιμ, καὶ ἐνεκαίνισεν τὸ θυσιαστήριον κυρίου, ὃ ἦν ἔμπροσθεν τοῦ ναοῦ κυρίου. [9] καὶ ἐξεκκλησίασεν τὸν Ιουδαν καὶ Βενιαμιν καὶ τοὺς προσηλύτους τοὺς παροικοῦντας μετ᾽ αὐτοῦ ἀπὸ Εφραιμ καὶ ἀπὸ Μανασση καὶ ἀπὸ Συμεων, ὅτι προσετέθησαν πρὸς αὐτὸν πολλοὶ τοῦ Ισραηλ ἐν τῷ ἰδεῖν αὐτοὺς ὅτι κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ. [10] καὶ συνήχθησαν εἰς Ιερουσαλημ ἐν τῷ μηνὶ τῷ τρίτῳ ἐν τῷ πεντεκαιδεκάτῳ ἔτει τῆς βασιλείας Ασα. [11] καὶ ἔθυσεν τῷ κυρίῳ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπὸ τῶν σκύλων, ὧν ἤνεγκαν, μόσχους ἑπτακοσίους καὶ πρόβατα ἑπτακισχίλια. [12] καὶ διῆλθεν ἐν διαθήκῃ ζητῆσαι κύριον θεὸν τῶν πατέρων αὐτῶν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς· [13] καὶ πᾶς, ὃς ἐὰν μὴ ἐκζητήσῃ κύριον θεὸν Ισραηλ, ἀποθανεῖται ἀπὸ νεωτέρου ἕως πρεσβυτέρου, ἀπὸ ἀνδρὸς ἕως γυναικός. [14] καὶ ὤμοσαν ἐν τῷ κυρίῳ ἐν φωνῇ μεγάλῃ καὶ ἐν σάλπιγξιν καὶ ἐν κερατίναις. [15] καὶ ηὐφράνθησαν πᾶς Ιουδα περὶ τοῦ ὅρκου, ὅτι ἐξ ὅλης τῆς ψυχῆς ὤμοσαν καὶ ἐν πάσῃ θελήσει ἐζήτησαν αὐτόν, καὶ εὑρέθη αὐτοῖς καὶ κατέπαυσεν αὐτοῖς κύριος κυκλόθεν. – [16] καὶ τὴν Μααχα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι τῇ Ἀστάρτῃ λειτουργοῦσαν καὶ κατέκοψεν τὸ εἴδωλον καὶ κατέκαυσεν ἐν χειμάρρῳ Κεδρων. [17] πλὴν τὰ ὑψηλὰ οὐκ ἀπέστησαν, ἔτι ὑπῆρχεν ἐν τῷ Ισραηλ· ἀλλ᾽ ἡ καρδία Ασα ἐγένετο πλήρης πάσας τὰς ἡμέρας αὐτοῦ. [18] καὶ εἰσήνεγκεν τὰ ἅγια Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ τὰ ἅγια οἴκου κυρίου τοῦ θεοῦ, ἀργύριον καὶ χρυσίον

καὶ σκεύη. [19] Καὶ πόλεμος οὐκ ἦν μετ᾽ αὐτοῦ ἕως τοῦ πέμπτου καὶ τριακοστοῦ ἔτους τῆς βασιλείας Ασα.

CHAPTER 16

[1] καὶ ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας Ασα ἀνέβη Βαασα βασιλεὺς Ισραηλ ἐπὶ Ιουδαν καὶ ᾠκοδόμησεν τὴν Ραμα τοῦ μὴ δοῦναι ἔξοδον καὶ εἴσοδον τῷ Ασα βασιλεῖ Ιουδα. [2] καὶ ἔλαβεν Ασα χρυσίον καὶ ἀργύριον ἐκ θησαυρῶν οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν πρὸς τὸν υἱὸν τοῦ Αδερ βασιλέως Συρίας τὸν κατοικοῦντα ἐν Δαμασκῷ λέγων [3] Διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ πατρός μου καὶ ἀνὰ μέσον τοῦ πατρός σου· ἰδοὺ ἀπέσταλκά σοι χρυσίον καὶ ἀργύριον, δεῦρο καὶ διασκέδασον ἀπ᾽ ἐμοῦ τὸν Βαασα βασιλέα Ισραηλ καὶ ἀπελθέτω ἀπ᾽ ἐμοῦ. [4] καὶ ἤκουσεν υἱὸς Αδερ τοῦ βασιλέως Ασα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῆς δυνάμεως αὐτοῦ ἐπὶ τὰς πόλεις Ισραηλ καὶ ἐπάταξεν τὴν Ιων καὶ τὴν Δαν καὶ τὴν Αβελμαιν καὶ πάσας τὰς περιχώρους Νεφθαλι. [5] καὶ ἐγένετο ἐν τῷ ἀκοῦσαι Βαασα ἀπέλιπεν τοῦ μηκέτι οἰκοδομεῖν τὴν Ραμα καὶ κατέπαυσεν τὸ ἔργον αὐτοῦ. [6] καὶ Ασα ὁ βασιλεὺς ἔλαβεν πάντα τὸν Ιουδαν καὶ ἔλαβεν τοὺς λίθους τῆς Ραμα καὶ τὰ ξύλα αὐτῆς, ἃ ᾠκοδόμησεν Βαασα, καὶ ᾠκοδόμησεν ἐν αὐτοῖς τὴν Γαβαε καὶ τὴν Μασφα. – [7] καὶ ἐν τῷ καιρῷ ἐκείνῳ ἦλθεν Ανανι ὁ προφήτης πρὸς Ασα βασιλέα Ιουδα καὶ εἶπεν αὐτῷ Ἐν τῷ πεποιθέναι σε ἐπὶ βασιλέα Συρίας καὶ μὴ πεποιθέναι σε ἐπὶ κύριον θεόν σου, διὰ τοῦτο ἐσώθη δύναμις Συρίας ἀπὸ τῆς χειρός σου. [8] οὐχ οἱ Αἰθίοπες καὶ Λίβυες ἦσαν εἰς δύναμιν πολλὴν εἰς θάρσος, εἰς ἱππεῖς εἰς πλῆθος σφόδρα; καὶ ἐν τῷ πεποιθέναι σε ἐπὶ κύριον παρέδωκεν εἰς τὰς χεῖράς σου. [9] ὅτι οἱ ὀφθαλμοὶ κυρίου ἐπιβλέπουσιν ἐν πάσῃ τῇ γῇ κατισχῦσαι ἐν πάσῃ καρδίᾳ πλήρει πρὸς αὐτόν. ἠγνόηκας ἐπὶ τούτῳ· ἀπὸ τοῦ νῦν ἔσται μετὰ σοῦ πόλεμος. [10] καὶ ἐθυμώθη Ασα τῷ προφήτῃ καὶ παρέθετο αὐτὸν εἰς φυλακήν, ὅτι ὠργίσθη ἐπὶ τούτῳ· καὶ ἐλυμήνατο Ασα ἐν τῷ λαῷ ἐν τῷ καιρῷ ἐκείνῳ. [11] Καὶ ἰδοὺ οἱ λόγοι Ασα οἱ πρῶτοι καὶ οἱ ἔσχατοι γεγραμμένοι ἐν βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ. [12] καὶ ἐμαλακίσθη Ασα ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ τοὺς πόδας, ἕως σφόδρα ἐμαλακίσθη· καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐζήτησεν κύριον, ἀλλὰ τοὺς ἰατρούς. [13] καὶ ἐκοιμήθη Ασα μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτελεύτησεν ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ, [14] καὶ ἔθαψαν αὐτὸν ἐν τῷ μνήματι, ᾧ ὤρυξεν ἑαυτῷ ἐν πόλει Δαυιδ, καὶ ἐκοίμισαν αὐτὸν ἐπὶ τῆς κλίνης καὶ ἔπλησαν ἀρωμάτων καὶ γένη μύρων μυρεψῶν καὶ ἐποίησαν αὐτῷ ἐκφορὰν μεγάλην ἕως σφόδρα.

CHAPTER 17

[1] Καὶ ἐβασίλευσεν Ιωσαφατ υἱὸς αὐτοῦ ἀντ αὐτοῦ, καὶ κατίσχυσεν Ιωσαφατ ἐπὶ τὸν Ισραηλ. [2] καὶ ἔδωκεν δύναμιν ἐν πάσαις ταῖς πόλεσιν Ιουδα ταῖς ὀχυραῖς καὶ κατέστησεν ἡγουμένους ἐν πάσαις ταῖς πόλεσιν Ιουδα καὶ ἐν πόλεσιν Εφραιμ, ἃς προκατελάβετο Ασα ὁ πατὴρ αὐτοῦ. [3] καὶ ἐγένετο κύριος μετὰ Ιωσαφατ, ὅτι ἐπορεύθη ἐν ὁδοῖς τοῦ πατρὸς αὐτοῦ ταῖς πρώταις καὶ οὐκ ἐξεζήτησεν τὰ εἴδωλα, [4] ἀλλὰ κύριον τὸν θεὸν τοῦ πατρὸς αὐτοῦ ἐξεζήτησεν καὶ ἐν ταῖς ἐντολαῖς τοῦ πατρὸς αὐτοῦ ἐπορεύθη, καὶ οὐχ ὡς τοῦ Ισραηλ τὰ ἔργα. [5] καὶ κατηύθυνεν κύριος τὴν βασιλείαν ἐν χειρὶ αὐτοῦ, καὶ ἔδωκεν πᾶς Ιουδα δῶρα τῷ Ιωσαφατ, καὶ ἐγένετο αὐτῷ πλοῦτος καὶ δόξα πολλή. [6] καὶ ὑψώθη καρδία αὐτοῦ ἐν ὁδῷ κυρίου, καὶ ἔτι ἐξῆρεν τὰ ὑψηλὰ καὶ τὰ ἄλση ἀπὸ τῆς γῆς Ιουδα. [7] καὶ ἐν τῷ τρίτῳ ἔτει τῆς βασιλείας αὐτοῦ ἀπέστειλεν τοὺς ἡγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνατῶν, τὸν Αβδιαν καὶ Ζαχαριαν καὶ Ναθαναηλ καὶ Μιχαιαν, διδάσκειν ἐν πόλεσιν Ιουδα, [8] καὶ μετ᾽ αὐτῶν οἱ Λευῖται Σαμουιας καὶ Ναθανιας καὶ Ζαβδιας καὶ Ασιηλ καὶ Σεμιραμωθ καὶ Ιωναθαν καὶ Αδωνιας καὶ Τωβιας οἱ Λευῖται, καὶ μετ᾽ αὐτῶν Ελισαμα καὶ Ιωραμ οἱ ἱερεῖς, [9] καὶ ἐδίδασκον ἐν Ιουδα, καὶ μετ᾽ αὐτῶν βύβλος νόμου κυρίου, καὶ διῆλθον ἐν ταῖς πόλεσιν Ιουδα καὶ ἐδίδασκον τὸν λαόν. [10] καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσαις ταῖς βασιλείαις τῆς γῆς ταῖς κύκλῳ Ιουδα, καὶ οὐκ ἐπολέμουν πρὸς Ιωσαφατ· [11] καὶ ἀπὸ τῶν ἀλλοφύλων ἔφερον τῷ Ιωσαφατ δῶρα καὶ ἀργύριον καὶ δόματα, καὶ οἱ Ἄραβες ἔφερον αὐτῷ κριοὺς προβάτων ἑπτακισχιλίους ἑπτακοσίους. [12] καὶ ἦν Ιωσαφατ πορευόμενος μείζων ἕως εἰς ὕψος καὶ ᾠκοδόμησεν οἰκήσεις ἐν τῇ Ιουδαίᾳ καὶ πόλεις ὀχυράς. [13] καὶ ἔργα πολλὰ ἐγένετο αὐτῷ ἐν τῇ Ιουδαίᾳ καὶ ἄνδρες πολεμισταὶ δυνατοὶ ἰσχύοντες ἐν Ιερουσαλημ. [14] καὶ οὗτος ἀριθμὸς αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν· τῷ Ιουδα χιλίαρχοι, Εδνας ὁ ἄρχων καὶ μετ᾽ αὐτοῦ υἱοὶ δυνατοὶ δυνάμεως τριακόσιαι χιλιάδες· [15] καὶ μετ᾽ αὐτὸν Ιωαναν ὁ ἡγούμενος καὶ μετ᾽ αὐτοῦ διακόσιαι ὀγδοήκοντα χιλιάδες· [16] καὶ μετ᾽ αὐτὸν Αμασιας ὁ τοῦ Ζαχρι ὁ προθυμούμενος τῷ κυρίῳ καὶ μετ᾽ αὐτοῦ διακόσιαι χιλιάδες δυνατοὶ δυνάμεως. [17] καὶ ἐκ τοῦ Βενιαμιν δυνατὸς δυνάμεως Ελιαδα καὶ μετ᾽ αὐτοῦ τοξόται καὶ πελτασταὶ διακόσιαι χιλιάδες· [18] καὶ μετ᾽ αὐτὸν Ιωζαβαδ καὶ μετ᾽ αὐτοῦ ἑκατὸν ὀγδοήκοντα χιλιάδες δυνατοὶ πολέμου. [19] οὗτοι οἱ λειτουργοῦντες τῷ βασιλεῖ ἐκτὸς ὧν ἔδωκεν ὁ βασιλεὺς ἐν ταῖς πόλεσιν ταῖς ὀχυραῖς ἐν πάσῃ τῇ Ιουδαίᾳ.

CHAPTER 18

[1] Καὶ ἐγενήθη τῷ Ιωσαφατ ἔτι πλοῦτος καὶ δόξα πολλή, καὶ ἐπεγαμβρεύσατο ἐν οἴκῳ Αχααβ. [2] καὶ κατέβη διὰ τέλους ἐτῶν πρὸς Αχααβ εἰς Σαμάρειαν, καὶ ἔθυσεν αὐτῷ Αχααβ πρόβατα καὶ μόσχους πολλοὺς καὶ τῷ λαῷ τῷ μετ᾽ αὐτοῦ καὶ ἠπάτα αὐτὸν τοῦ συναναβῆναι μετ᾽ αὐτοῦ εἰς Ραμωθ τῆς Γαλααδίτιδος. [3] καὶ εἶπεν Αχααβ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Πορεύσῃ μετ᾽ ἐμοῦ εἰς Ραμωθ τῆς Γαλααδίτιδος; καὶ εἶπεν αὐτῷ Ὡς ἐγώ, οὕτως καὶ σύ· ὡς ὁ λαός σου, καὶ ὁ λαός μου μετὰ σοῦ εἰς πόλεμον. [4] καὶ εἶπεν Ιωσαφατ πρὸς βασιλέα Ισραηλ Ζήτησον δὴ σήμερον τὸν κύριον. [5] καὶ συνήγαγεν ὁ βασιλεὺς Ισραηλ τοὺς προφήτας, τετρακοσίους ἄνδρας, καὶ εἶπεν αὐτοῖς Εἰ πορευθῶ εἰς Ραμωθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπαν Ἀνάβαινε, καὶ δώσει ὁ θεὸς εἰς τὰς χεῖρας τοῦ βασιλέως. [6] καὶ εἶπεν Ιωσαφατ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου ἔτι καὶ ἐπιζητήσομεν παρ᾽ αὐτοῦ; [7] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἔτι ἀνὴρ εἷς τοῦ ζητῆσαι τὸν κύριον δι᾽ αὐτοῦ, καὶ ἐγὼ ἐμίσησα αὐτόν, ὅτι οὐκ ἔστιν προφητεύων περὶ ἐμοῦ εἰς ἀγαθά, ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ εἰς κακά, οὗτος Μιχαιας υἱὸς Ιεμλα. καὶ εἶπεν Ιωσαφατ Μὴ λαλείτω ὁ βασιλεὺς οὕτως. [8] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ εὐνοῦχον ἕνα καὶ εἶπεν Τάχος Μιχαιαν υἱὸν Ιεμλα. [9] καὶ βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα καθήμενοι ἕκαστος ἐπὶ θρόνου αὐτοῦ καὶ ἐνδεδυμένοι στολὰς καθήμενοι ἐν τῷ εὐρυχώρῳ θύρας πύλης Σαμαρείας, καὶ πάντες οἱ προφῆται ἐπροφήτευον ἐναντίον αὐτῶν. [10] καὶ ἐποίησεν ἑαυτῷ Σεδεκιας υἱὸς Χανανα κέρατα σιδηρᾶ καὶ εἶπεν Τάδε λέγει κύριος Ἐν τούτοις κερατιεῖς τὴν Συρίαν, ἕως ἂν συντελεσθῇ. [11] καὶ πάντες οἱ προφῆται ἐπροφήτευον οὕτως λέγοντες Ἀνάβαινε εἰς Ραμωθ Γαλααδ καὶ εὐοδωθήσῃ, καὶ δώσει κύριος εἰς χεῖρας τοῦ βασιλέως. [12] καὶ ὁ ἄγγελος ὁ πορευθεὶς τοῦ καλέσαι τὸν Μιχαιαν ἐλάλησεν αὐτῷ λέγων Ἰδοὺ ἐλάλησαν οἱ προφῆται ἐν στόματι ἑνὶ ἀγαθὰ περὶ τοῦ βασιλέως, καὶ ἔστωσαν δὴ οἱ λόγοι σου ὡς ἑνὸς αὐτῶν, καὶ λαλήσεις ἀγαθά. [13] καὶ εἶπεν Μιχαιας Ζῇ κύριος ὅτι ὃ ἐὰν εἴπῃ ὁ θεὸς πρός με, αὐτὸ λαλήσω. [14] καὶ ἦλθεν πρὸς τὸν βασιλέα, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Μιχαια, εἰ πορευθῶ εἰς Ραμωθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπεν Ἀνάβαινε καὶ εὐοδώσεις, καὶ δοθήσονται εἰς χεῖρας ὑμῶν. [15] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ποσάκις ὁρκίζω σε ἵνα μὴ λαλήσῃς πρός με πλὴν ἀλήθειαν ἐν ὀνόματι κυρίου; [16] καὶ εἶπεν Εἶδον τὸν Ισραηλ διεσπαρμένους ἐν τοῖς ὄρεσιν ὡς πρόβατα οἷς οὐκ ἔστιν ποιμήν, καὶ εἶπεν κύριος Οὐκ ἔχουσιν ἡγούμενον, ἀναστρεφέτωσαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ. [17] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ

Οὐκ εἶπά σοι ὅτι οὐ προφητεύει περὶ ἐμοῦ ἀγαθά, ἀλλ᾽ ἢ κακά; [18] καὶ εἶπεν Οὐχ οὕτως, ἀκούσατε λόγον κυρίου· εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα δύναμις τοῦ οὐρανοῦ εἱστήκει ἐκ δεξιῶν αὐτοῦ καὶ ἐξ ἀριστερῶν αὐτοῦ. [19] καὶ εἶπεν κύριος Τίς ἀπατήσει τὸν Αχααβ βασιλέα Ισραηλ καὶ ἀναβήσεται καὶ πεσεῖται ἐν Ραμωθ Γαλααδ; καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος εἶπεν οὕτως. [20] καὶ ἐξῆλθεν τὸ πνεῦμα καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν Ἐγὼ ἀπατήσω αὐτόν. καὶ εἶπεν κύριος Ἐν τίνι; [21] καὶ εἶπεν Ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ. καὶ εἶπεν Ἀπατήσεις καὶ δυνήσῃ, ἔξελθε καὶ ποίησον οὕτως. [22] καὶ νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων, καὶ κύριος ἐλάλησεν ἐπὶ σὲ κακά. [23] καὶ ἤγγισεν Σεδεκιας υἱὸς Χανανα καὶ ἐπάταξεν τὸν Μιχαιαν ἐπὶ τὴν σιαγόνα καὶ εἶπεν αὐτῷ Ποίᾳ τῇ ὁδῷ παρῆλθεν πνεῦμα κυρίου παρ᾽ ἐμοῦ τοῦ λαλῆσαι πρὸς σέ; [24] καὶ εἶπεν Μιχαιας Ἰδοὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ἐν ᾗ εἰσελεύσῃ ταμίειον ἐκ ταμιείου τοῦ κατακρυβῆναι. [25] καὶ εἶπεν βασιλεὺς Ισραηλ Λάβετε τὸν Μιχαιαν καὶ ἀποστρέψατε πρὸς Εμηρ ἄρχοντα τῆς πόλεως καὶ πρὸς Ιωας ἄρχοντα υἱὸν τοῦ βασιλέως [26] καὶ ἐρεῖς Οὕτως εἶπεν ὁ βασιλεύς Ἀπόθεσθε τοῦτον εἰς οἶκον φυλακῆς, καὶ ἐσθιέτω ἄρτον θλίψεως καὶ ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ. [27] καὶ εἶπεν Μιχαιας Ἐὰν ἐπιστρέφων ἐπιστρέψῃς ἐν εἰρήνῃ, οὐκ ἐλάλησεν κύριος ἐν ἐμοί· ἀκούσατε λαοὶ πάντες. [28] Καὶ ἀνέβη βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα εἰς Ραμωθ Γαλααδ. [29] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Κατακαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου· καὶ συνεκαλύψατο βασιλεὺς Ισραηλ καὶ εἰσῆλθεν εἰς τὸν πόλεμον. [30] καὶ βασιλεὺς Συρίας ἐνετείλατο τοῖς ἄρχουσιν τῶν ἁρμάτων τοῖς μετ᾽ αὐτοῦ λέγων Μὴ πολεμεῖτε τὸν μικρὸν καὶ τὸν μέγαν, ἀλλ᾽ ἢ τὸν βασιλέα Ισραηλ μόνον. [31] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν Ιωσαφατ, καὶ αὐτοὶ εἶπαν Βασιλεὺς Ισραηλ ἐστίν, καὶ ἐκύκλωσαν αὐτὸν τοῦ πολεμεῖν· καὶ ἐβόησεν Ιωσαφατ, καὶ κύριος ἔσωσεν αὐτόν, καὶ ἀπέστρεψεν αὐτοὺς ὁ θεὸς ἀπ᾽ αὐτοῦ. [32] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἦν βασιλεὺς Ισραηλ, καὶ ἀπέστρεψαν ἀπ᾽ αὐτοῦ. [33] καὶ ἀνὴρ ἐνέτεινεν τόξον εὐστόχως καὶ ἐπάταξεν τὸν βασιλέα Ισραηλ ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος. καὶ εἶπεν τῷ ἡνιόχῳ Ἐπίστρεφε τὴν χεῖρά σου καὶ ἐξάγαγέ με ἐκ τοῦ πολέμου, ὅτι ἐπόνεσα. [34] καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς Ισραηλ ἦν ἑστηκὼς ἐπὶ τοῦ ἅρματος ἕως ἑσπέρας ἐξ ἐναντίας Συρίας καὶ ἀπέθανεν δύνοντος τοῦ ἡλίου.

CHAPTER 19

[1] Καὶ ἀπέστρεψεν Ιωσαφατ βασιλεὺς Ιουδα εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ εἰς Ιερουσαλημ. [2] καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ Ιου ὁ τοῦ Ανανι ὁ προφήτης καὶ εἶπεν αὐτῷ Βασιλεῦ Ιωσαφατ, εἰ ἁμαρτωλῷ σὺ βοηθεῖς ἢ μισουμένῳ ὑπὸ κυρίου φιλιάζεις; διὰ τοῦτο ἐγένετο ἐπὶ σὲ ὀργὴ παρὰ κυρίου· [3] ἀλλ᾽ ἢ λόγοι ἀγαθοὶ ηὑρέθησαν ἐν σοί, ὅτι ἐξῆρας τὰ ἄλση ἀπὸ τῆς γῆς Ιουδα καὶ κατηύθυνας τὴν καρδίαν σου ἐκζητῆσαι τὸν κύριον. [4] καὶ κατῴκησεν Ιωσαφατ ἐν Ιερουσαλημ καὶ πάλιν ἐξῆλθεν εἰς τὸν λαὸν ἀπὸ Βηρσαβεε ἕως ὄρους Εφραιμ καὶ ἐπέστρεψεν αὐτοὺς ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν. [5] καὶ κατέστησεν κριτὰς ἐν πάσαις ταῖς πόλεσιν Ιουδα ταῖς ὀχυραῖς ἐν πόλει καὶ πόλει [6] καὶ εἶπεν τοῖς κριταῖς Ἴδετε τί ὑμεῖς ποιεῖτε, ὅτι οὐκ ἀνθρώπῳ ὑμεῖς κρίνετε, ἀλλ᾽ ἢ τῷ κυρίῳ, καὶ μεθ᾽ ὑμῶν λόγοι τῆς κρίσεως· [7] καὶ νῦν γενέσθω φόβος κυρίου ἐφ᾽ ὑμᾶς, καὶ φυλάσσετε καὶ ποιήσετε, ὅτι οὐκ ἔστιν μετὰ κυρίου θεοῦ ἡμῶν ἀδικία οὐδὲ θαυμάσαι πρόσωπον οὐδὲ λαβεῖν δῶρα. [8] καὶ γὰρ ἐν Ιερουσαλημ κατέστησεν Ιωσαφατ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν πατριαρχῶν Ισραηλ εἰς κρίσιν κυρίου καὶ κρίνειν τοὺς κατοικοῦντας ἐν Ιερουσαλημ. [9] καὶ ἐνετείλατο πρὸς αὐτοὺς λέγων Οὕτως ποιήσετε ἐν φόβῳ κυρίου, ἐν ἀληθείᾳ καὶ ἐν πλήρει καρδίᾳ· [10] πᾶς ἀνὴρ κρίσιν τὴν ἐλθοῦσαν ἐφ᾽ ὑμᾶς τῶν ἀδελφῶν ὑμῶν τῶν κατοικούντων ἐν ταῖς πόλεσιν αὐτῶν ἀνὰ μέσον αἵματος αἷμα καὶ ἀνὰ μέσον προστάγματος καὶ ἐντολῆς καὶ δικαιώματα καὶ κρίματα καὶ διαστελεῖσθε αὐτοῖς, καὶ οὐχ ἁμαρτήσονται τῷ κυρίῳ, καὶ οὐκ ἔσται ἐφ᾽ ὑμᾶς ὀργὴ καὶ ἐπὶ τοὺς ἀδελφοὺς ὑμῶν· οὕτως ποιήσετε καὶ οὐχ ἁμαρτήσεσθε. [11] καὶ ἰδοὺ Αμαριας ὁ ἱερεὺς ἡγούμενος ἐφ᾽ ὑμᾶς εἰς πᾶν λόγον κυρίου καὶ Ζαβδιας υἱὸς Ισμαηλ ὁ ἡγούμενος εἰς οἶκον Ιουδα πρὸς πᾶν λόγον βασιλέως καὶ οἱ γραμματεῖς καὶ οἱ Λευῖται πρὸ προσώπου ὑμῶν· ἰσχύσατε καὶ ποιήσατε, καὶ ἔσται κύριος μετὰ τοῦ ἀγαθοῦ.

CHAPTER 20

[1] Καὶ μετὰ ταῦτα ἦλθον οἱ υἱοὶ Μωαβ καὶ οἱ υἱοὶ Αμμων καὶ μετ᾽ αὐτῶν ἐκ τῶν Μιναίων πρὸς Ιωσαφατ εἰς πόλεμον. [2] καὶ ἦλθον καὶ ὑπέδειξαν τῷ Ιωσαφατ λέγοντες Ἥκει ἐπὶ σὲ πλῆθος πολὺ ἐκ πέραν τῆς θαλάσσης ἀπὸ Συρίας, καὶ ἰδού εἰσιν ἐν Ασασανθαμαρ [αὕτη ἐστὶν Ενγαδδι]. [3] καὶ ἐφοβήθη καὶ ἔδωκεν Ιωσαφατ τὸ πρόσωπον αὐτοῦ ἐκζητῆσαι τὸν κύριον καὶ ἐκήρυξεν νηστείαν ἐν παντὶ Ιουδα. [4] καὶ συνήχθη Ιουδας ἐκζητῆσαι τὸν κύριον, καὶ ἀπὸ πασῶν τῶν πόλεων Ιουδας ἦλθον ζητῆσαι τὸν κύριον. [5] καὶ ἀνέστη Ιωσαφατ ἐν ἐκκλησίᾳ Ιουδα ἐν Ιερουσαλημ ἐν οἴκῳ κυρίου κατὰ πρόσωπον τῆς αὐλῆς τῆς καινῆς [6] καὶ εἶπεν Κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, οὐχὶ σὺ εἶ θεὸς ἐν οὐρανῷ καὶ σὺ κυριεύεις πασῶν τῶν βασιλειῶν τῶν ἐθνῶν καὶ ἐν τῇ χειρί σου ἰσχὺς δυναστείας καὶ οὐκ ἔστιν πρὸς σὲ ἀντιστῆναι; [7] οὐχὶ σὺ εἶ ὁ κύριος ὁ ἐξολεθρεύσας τοὺς κατοικοῦντας τὴν γῆν ταύτην ἀπὸ προσώπου τοῦ λαοῦ σου Ισραηλ καὶ ἔδωκας αὐτὴν σπέρματι Αβρααμ τῷ ἠγαπημένῳ σου εἰς τὸν αἰῶνα; [8] καὶ κατῴκησαν ἐν αὐτῇ καὶ ᾠκοδόμησαν ἐν αὐτῇ ἁγίασμα τῷ ὀνόματί σου λέγοντες [9] Ἐὰν ἐπέλθῃ ἐφ᾽ ἡμᾶς κακά, ῥομφαία, κρίσις, θάνατος, λιμός, στησόμεθα ἐναντίον τοῦ οἴκου τούτου καὶ ἐναντίον σου, ὅτι τὸ ὄνομά σου ἐπὶ τῷ οἴκῳ τούτῳ, καὶ βοησόμεθα πρὸς σὲ ἀπὸ τῆς θλίψεως, καὶ ἀκούσῃ καὶ σώσεις. [10] καὶ νῦν ἰδοὺ υἱοὶ Αμμων καὶ Μωαβ καὶ ὄρος Σηιρ, εἰς οὓς οὐκ ἔδωκας τῷ Ισραηλ διελθεῖν δι᾽ αὐτῶν ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου, ὅτι ἐξέκλιναν ἀπ᾽ αὐτῶν καὶ οὐκ ἐξωλέθρευσαν αὐτούς, [11] καὶ νῦν ἰδοὺ αὐτοὶ ἐπιχειροῦσιν ἐφ᾽ ἡμᾶς ἐξελθεῖν ἐκβαλεῖν ἡμᾶς ἀπὸ τῆς κληρονομίας ἡμῶν, ἧς ἔδωκας ἡμῖν. [12] κύριε ὁ θεὸς ἡμῶν, οὐ κρινεῖς ἐν αὐτοῖς; ὅτι οὐκ ἔστιν ἡμῖν ἰσχὺς τοῦ ἀντιστῆναι πρὸς τὸ πλῆθος τὸ πολὺ τοῦτο τὸ ἐλθὸν ἐφ᾽ ἡμᾶς, καὶ οὐκ οἴδαμεν τί ποιήσωμεν αὐτοῖς, ἀλλ᾽ ἢ ἐπὶ σοὶ οἱ ὀφθαλμοὶ ἡμῶν. [13] καὶ πᾶς Ιουδας ἑστηκὼς ἔναντι κυρίου καὶ τὰ παιδία αὐτῶν καὶ αἱ γυναῖκες. – [14] καὶ τῷ Οζιηλ τῷ τοῦ Ζαχαριου τῶν υἱῶν Βαναιου τῶν υἱῶν Ελεηλ τοῦ Μανθανιου τοῦ Λευίτου ἀπὸ τῶν υἱῶν Ασαφ, ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου ἐν τῇ ἐκκλησίᾳ, [15] καὶ εἶπεν Ἀκούσατε, πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ ὁ βασιλεὺς Ιωσαφατ, τάδε λέγει κύριος ὑμῖν αὐτοῖς Μὴ φοβεῖσθε μηδὲ πτοηθῆτε ἀπὸ προσώπου τοῦ ὄχλου τοῦ πολλοῦ τούτου, ὅτι οὐχ ὑμῖν ἐστιν ἡ παράταξις, ἀλλ᾽ ἢ τῷ θεῷ. [16] αὔριον κατάβητε ἐπ᾽ αὐτούς· ἰδοὺ ἀναβαίνουσιν κατὰ τὴν ἀνάβασιν Ασας, καὶ εὑρήσετε αὐτοὺς ἐπ᾽ ἄκρου ποταμοῦ τῆς ἐρήμου Ιεριηλ. [17] οὐχ ὑμῖν ἐστιν πολεμῆσαι· ταῦτα σύνετε καὶ ἴδετε τὴν σωτηρίαν κυρίου μεθ᾽ ὑμῶν, Ιουδα καὶ Ιερουσαλημ· μὴ

φοβεῖσθε μηδὲ πτοηθῆτε αὔριον ἐξελθεῖν εἰς ἀπάντησιν αὐτοῖς, καὶ κύριος μεθ᾽ ὑμῶν. – [18] καὶ κύψας Ιωσαφατ ἐπὶ πρόσωπον αὐτοῦ καὶ πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ ἔπεσαν ἔναντι κυρίου προσκυνῆσαι κυρίῳ. [19] καὶ ἀνέστησαν οἱ Λευῖται ἀπὸ τῶν υἱῶν Κααθ καὶ ἀπὸ τῶν υἱῶν Κορε αἰνεῖν κυρίῳ θεῷ Ισραηλ ἐν φωνῇ μεγάλῃ εἰς ὕψος. [20] Καὶ ὤρθρισαν πρωῒ καὶ ἐξῆλθον εἰς τὴν ἔρημον Θεκωε, καὶ ἐν τῷ ἐξελθεῖν ἔστη Ιωσαφατ καὶ ἐβόησεν καὶ εἶπεν Ἀκούσατέ μου, Ιουδα καὶ οἱ κατοικοῦντες ἐν Ιερουσαλημ· ἐμπιστεύσατε ἐν κυρίῳ θεῷ ὑμῶν, καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφήτῃ αὐτοῦ, καὶ εὐοδωθήσεσθε. [21] καὶ ἐβουλεύσατο μετὰ τοῦ λαοῦ καὶ ἔστησεν ψαλτῳδοὺς καὶ αἰνοῦντας ἐξομολογεῖσθαι καὶ αἰνεῖν τὰ ἅγια ἐν τῷ ἐξελθεῖν ἔμπροσθεν τῆς δυνάμεως, καὶ ἔλεγον Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. [22] καὶ ἐν τῷ ἄρξασθαι τῆς αἰνέσεως αὐτοῦ τῆς ἐξομολογήσεως ἔδωκεν κύριος πολεμεῖν τοὺς υἱοὺς Αμμων ἐπὶ Μωαβ καὶ ὄρος Σηιρ τοὺς ἐξελθόντας ἐπὶ Ιουδαν, καὶ ἐτροπώθησαν. [23] καὶ ἀνέστησαν οἱ υἱοὶ Αμμων καὶ Μωαβ ἐπὶ τοὺς κατοικοῦντας ὄρος Σηιρ ἐξολεθρεῦσαι καὶ ἐκτρῖψαι· καὶ ὡς συνετέλεσαν τοὺς κατοικοῦντας Σηιρ, ἀνέστησαν εἰς ἀλλήλους τοῦ ἐξολεθρευθῆναι. [24] καὶ Ιουδας ἦλθεν ἐπὶ τὴν σκοπιὰν τῆς ἐρήμου καὶ ἐπέβλεψεν καὶ εἶδεν τὸ πλῆθος, καὶ ἰδοὺ πάντες νεκροὶ πεπτωκότες ἐπὶ τῆς γῆς, οὐκ ἦν σῳζόμενος. [25] καὶ ἦλθεν Ιωσαφατ καὶ ὁ λαὸς αὐτοῦ σκυλεῦσαι τὰ σκῦλα αὐτῶν καὶ εὗρον κτήνη πολλὰ καὶ ἀποσκευὴν καὶ σκῦλα καὶ σκεύη ἐπιθυμητὰ καὶ ἐσκύλευσαν ἑαυτοῖς, καὶ ἐγένοντο ἡμέραι τρεῖς σκυλευόντων αὐτῶν τὰ σκῦλα, ὅτι πολλὰ ἦν. [26] καὶ τῇ ἡμέρᾳ τῇ τετάρτῃ ἐπισυνήχθησαν εἰς τὸν αὐλῶνα τῆς εὐλογίας, ἐκεῖ γὰρ ηὐλόγησαν τὸν κύριον· διὰ τοῦτο ἐκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου Κοιλὰς εὐλογίας ἕως τῆς ἡμέρας ταύτης. [27] καὶ ἐπέστρεψεν πᾶς ἀνὴρ Ιουδα εἰς Ιερουσαλημ καὶ Ιωσαφατ ἡγούμενος αὐτῶν ἐν εὐφροσύνῃ μεγάλῃ, ὅτι εὔφρανεν αὐτοὺς κύριος ἀπὸ τῶν ἐχθρῶν αὐτῶν, [28] καὶ εἰσῆλθον εἰς Ιερουσαλημ ἐν νάβλαις καὶ ἐν κινύραις καὶ ἐν σάλπιγξιν εἰς οἶκον κυρίου. [29] καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσας τὰς βασιλείας τῆς γῆς ἐν τῷ ἀκοῦσαι αὐτοὺς ὅτι ἐπολέμησεν κύριος πρὸς τοὺς ὑπεναντίους Ισραηλ. [30] καὶ εἰρήνευσεν ἡ βασιλεία Ιωσαφατ, καὶ κατέπαυσεν αὐτῷ ὁ θεὸς αὐτοῦ κυκλόθεν. [31] Καὶ ἐβασίλευσεν Ιωσαφατ ἐπὶ τὸν Ιουδαν ἐτῶν τριάκοντα πέντε ἐν τῷ βασιλεῦσαι αὐτὸν καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αζουβα θυγάτηρ Σαλι. [32] καὶ ἐπορεύθη ἐν ταῖς ὁδοῖς τοῦ πατρὸς αὐτοῦ Ασα καὶ οὐκ ἐξέκλινεν τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον κυρίου· [33] ἀλλὰ τὰ ὑψηλὰ ἔτι ὑπῆρχεν, καὶ ἔτι ὁ λαὸς οὐ κατεύθυνεν τὴν καρδίαν πρὸς κύριον θεὸν τῶν πατέρων αὐτῶν. [34] καὶ οἱ λοιποὶ λόγοι Ιωσαφατ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐν

λόγοις Ιου τοῦ Ανανι, ὃς κατέγραψεν βιβλίον βασιλέων Ισραηλ. [35] Καὶ μετὰ ταῦτα ἐκοινώνησεν Ιωσαφατ βασιλεὺς Ιουδα πρὸς Οχοζιαν βασιλέα Ισραηλ [καὶ οὗτος ἠνόμησεν] [36] ἐν τῷ ποιῆσαι καὶ πορευθῆναι πρὸς αὐτὸν τοῦ ποιῆσαι πλοῖα τοῦ πορευθῆναι εἰς Θαρσις καὶ ἐποίησεν πλοῖα ἐν Γασιωνγαβερ. [37] καὶ ἐπροφήτευσεν Ελιεζερ ὁ τοῦ Δωδια ἀπὸ Μαρισης ἐπὶ Ιωσαφατ λέγων Ὡς ἐφιλίασας τῷ Οχοζια, ἔθραυσεν κύριος τὸ ἔργον σου, καὶ συνετρίβη τὰ πλοῖά σου. καὶ οὐκ ἐδυνάσθη τοῦ πορευθῆναι εἰς Θαρσις.

CHAPTER 21

[1] Καὶ ἐκοιμήθη Ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ιωραμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. [2] καὶ αὐτῷ ἀδελφοὶ υἱοὶ Ιωσαφατ ἕξ, Αζαριας καὶ Ιιηλ καὶ Ζαχαριας καὶ Αζαριας καὶ Μιχαηλ καὶ Σαφατιας· πάντες οὗτοι υἱοὶ Ιωσαφατ βασιλέως Ιουδα. [3] καὶ ἔδωκεν αὐτοῖς ὁ πατὴρ αὐτῶν δόματα πολλά, ἀργύριον καὶ χρυσίον καὶ ὅπλα μετὰ πόλεων τετειχισμένων ἐν Ιουδα· καὶ τὴν βασιλείαν ἔδωκεν τῷ Ιωραμ, ὅτι οὗτος ὁ πρωτότοκος. [4] καὶ ἀνέστη Ιωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ἐκραταιώθη καὶ ἀπέκτεινεν πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐν ῥομφαίᾳ καὶ ἀπὸ τῶν ἀρχόντων Ισραηλ. [5] ὄντος αὐτοῦ τριάκοντα καὶ δύο ἐτῶν κατέστη Ιωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. [6] καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ισραηλ, ὡς ἐποίησεν οἶκος Αχααβ, ὅτι θυγάτηρ Αχααβ ἦν αὐτοῦ γυνή, καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου. [7] καὶ οὐκ ἐβούλετο κύριος ἐξολεθρεῦσαι τὸν οἶκον Δαυιδ διὰ τὴν διαθήκην, ἣν διέθετο τῷ Δαυιδ, καὶ ὡς εἶπεν αὐτῷ δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας. [8] ἐν ταῖς ἡμέραις ἐκείναις ἀπέστη Εδωμ ἀπὸ τοῦ Ιουδα καὶ ἐβασίλευσαν ἐφ' ἑαυτοὺς βασιλέα. [9] καὶ ᾤχετο Ιωραμ μετὰ τῶν ἀρχόντων καὶ πᾶσα ἡ ἵππος μετ' αὐτοῦ· καὶ ἐγένετο καὶ ἠγέρθη νυκτὸς καὶ ἐπάταξεν Εδωμ τὸν κυκλοῦντα αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἁρμάτων, καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν. [10] καὶ ἀπέστη ἀπὸ Ιουδα Εδωμ ἕως τῆς ἡμέρας ταύτης· τότε ἀπέστη Λομνα ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ χειρὸς αὐτοῦ, ὅτι ἐγκατέλιπεν κύριον θεὸν τῶν πατέρων αὐτοῦ. [11] καὶ γὰρ αὐτὸς ἐποίησεν ὑψηλὰ ἐν πόλεσιν Ιουδα καὶ ἐξεπόρνευσεν τοὺς κατοικοῦντας ἐν Ιερουσαλημ καὶ ἀπεπλάνησεν τὸν Ιουδαν. [12] καὶ ἦλθεν αὐτῷ ἐγγραφὴ παρὰ Ηλιου τοῦ προφήτου λέγων Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἀνθ ὧν οὐκ ἐπορεύθης ἐν ὁδῷ Ιωσαφατ τοῦ πατρός σου καὶ ἐν ὁδοῖς Ασα βασιλέως Ιουδα [13] καὶ ἐπορεύθης ἐν ὁδοῖς βασιλέων Ισραηλ καὶ ἐξεπόρνευσας τὸν Ιουδαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ, ὡς ἐξεπόρνευσεν οἶκος Αχααβ, καὶ τοὺς ἀδελφούς σου υἱοὺς τοῦ πατρός σου τοὺς ἀγαθοὺς ὑπὲρ σὲ ἀπέκτεινας, [14] ἰδοὺ κύριος πατάξει σε πληγὴν μεγάλην ἐν τῷ λαῷ σου καὶ ἐν τοῖς υἱοῖς σου καὶ ἐν γυναιξίν σου καὶ ἐν πάσῃ τῇ ἀποσκευῇ σου, [15] καὶ σὺ ἐν μαλακίᾳ πονηρᾷ, ἐν νόσῳ κοιλίας, ἕως οὗ ἐξέλθῃ ἡ κοιλία σου μετὰ τῆς μαλακίας ἐξ ἡμερῶν εἰς ἡμέρας. [16] καὶ ἐπήγειρεν κύριος ἐπὶ Ιωραμ τοὺς ἀλλοφύλους καὶ τοὺς Ἄραβας καὶ τοὺς ὁμόρους τῶν Αἰθιόπων, [17] καὶ ἀνέβησαν ἐπὶ Ιουδαν καὶ κατεδυνάστευον καὶ ἀπέστρεψαν πᾶσαν τὴν

ἀποσκευήν, ἣν εὗρον ἐν οἴκῳ τοῦ βασιλέως, καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ, καὶ οὐ κατελείφθη αὐτῷ υἱὸς ἀλλ᾽ ἢ Οχοζιας ὁ μικρότατος τῶν υἱῶν αὐτοῦ. [18] καὶ μετὰ ταῦτα πάντα ἐπάταξεν αὐτὸν κύριος εἰς τὴν κοιλίαν μαλακίᾳ, ἐν ᾗ οὐκ ἔστιν ἰατρεία· [19] καὶ ἐγένετο ἐξ ἡμερῶν εἰς ἡμέρας, καὶ ὡς ἦλθεν καιρὸς τῶν ἡμερῶν ἡμέρας δύο, ἐξῆλθεν ἡ κοιλία αὐτοῦ μετὰ τῆς νόσου, καὶ ἀπέθανεν ἐν μαλακίᾳ πονηρᾷ. καὶ οὐκ ἐποίησεν ὁ λαὸς αὐτοῦ ἐκφορὰν καθὼς ἐκφορὰν πατέρων αὐτοῦ. [20] ἦν τριάκοντα καὶ δύο ἐτῶν, ὅτε ἐβασίλευσεν, καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ· καὶ ἐπορεύθη ἐν οὐκ ἐπαίνῳ καὶ ἐτάφη ἐν πόλει Δαυιδ καὶ οὐκ ἐν τάφοις τῶν βασιλέων.

CHAPTER 22

[1] Καὶ ἐβασίλευσαν οἱ κατοικοῦντες ἐν Ιερουσαλημ τὸν Οχοζιαν υἱὸν αὐτοῦ τὸν μικρὸν ἀντ αὐτοῦ, ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτεινεν τὸ λῃστήριον τὸ ἐπελθὸν ἐπ᾽ αὐτούς, οἱ Ἄραβες καὶ οἱ Αλιμαζονεῖς· καὶ ἐβασίλευσεν Οχοζιας υἱὸς Ιωραμ βασιλέως Ιουδα. [2] ὢν εἴκοσι ἐτῶν Οχοζιας ἐβασίλευσεν καὶ ἐνιαυτὸν ἕνα ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Γοθολια θυγάτηρ Αμβρι. [3] καὶ οὗτος ἐπορεύθη ἐν ὁδῷ οἴκου Αχααβ, ὅτι μήτηρ αὐτοῦ ἦν σύμβουλος τοῦ ἁμαρτάνειν· [4] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ὡς οἶκος Αχααβ, ὅτι αὐτοὶ ἦσαν αὐτῷ μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ σύμβουλοι τοῦ ἐξολεθρεῦσαι αὐτόν, [5] καὶ ἐν ταῖς βουλαῖς αὐτῶν ἐπορεύθη. καὶ ἐπορεύθη μετὰ Ιωραμ υἱοῦ Αχααβ εἰς πόλεμον ἐπὶ Αζαηλ βασιλέα Συρίας εἰς Ραμα Γαλααδ· καὶ ἐπάταξαν οἱ τοξόται τὸν Ιωραμ. [6] καὶ ἐπέστρεψεν Ιωραμ τοῦ ἰατρευθῆναι εἰς Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἐπάταξαν αὐτὸν οἱ Σύροι ἐν Ραμα ἐν τῷ πολεμεῖν αὐτὸν πρὸς Αζαηλ βασιλέα Συρίας· καὶ Οχοζιας υἱὸς Ιωραμ βασιλεὺς Ιουδα κατέβη θεάσασθαι τὸν Ιωραμ υἱὸν Αχααβ εἰς Ιεζραελ, ὅτι ἠρρώστει. [7] καὶ παρὰ τοῦ θεοῦ ἐγένετο καταστροφὴ Οχοζια ἐλθεῖν πρὸς Ιωραμ· καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐξῆλθεν μετ᾽ αὐτοῦ Ιωραμ πρὸς Ιου υἱὸν Ναμεσσι χριστὸν κυρίου τὸν οἶκον Αχααβ. [8] καὶ ἐγένετο ὡς ἐξεδίκησεν Ιου τὸν οἶκον Αχααβ, καὶ εὗρεν τοὺς ἄρχοντας Ιουδα καὶ τοὺς ἀδελφοὺς Οχοζια λειτουργοῦντας τῷ Οχοζια καὶ ἀπέκτεινεν αὐτούς. [9] καὶ εἶπεν τοῦ ζητῆσαι τὸν Οχοζιαν, καὶ κατέλαβον αὐτὸν ἰατρευόμενον ἐν Σαμαρείᾳ καὶ ἤγαγον αὐτὸν πρὸς Ιου, καὶ ἀπέκτεινεν αὐτόν. καὶ ἔθαψαν αὐτόν, ὅτι εἶπαν Υἱὸς Ιωσαφατ ἐστίν, ὃς ἐζήτησεν τὸν κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ. καὶ οὐκ ἦν ἐν οἴκῳ Οχοζια κατισχῦσαι δύναμιν περὶ τῆς βασιλείας. [10] Καὶ Γοθολια ἡ μήτηρ Οχοζια εἶδεν ὅτι τέθνηκεν αὐτῆς ὁ υἱός, καὶ ἠγέρθη καὶ ἀπώλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας ἐν οἴκῳ Ιουδα. [11] καὶ ἔλαβεν Ιωσαβεθ ἡ θυγάτηρ τοῦ βασιλέως τὸν Ιωας υἱὸν Οχοζια καὶ ἔκλεψεν αὐτὸν ἐκ μέσου υἱῶν τοῦ βασιλέως τῶν θανατουμένων καὶ ἔδωκεν αὐτὸν καὶ τὴν τροφὸν αὐτοῦ εἰς ταμίειον τῶν κλινῶν· καὶ ἔκρυψεν αὐτὸν Ιωσαβεθ θυγάτηρ τοῦ βασιλέως Ιωραμ ἀδελφὴ Οχοζιου γυνὴ Ιωδαε τοῦ ἱερέως καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολιας, καὶ οὐκ ἀπέκτεινεν αὐτόν. [12] καὶ ἦν μετ᾽ αὐτῆς ἐν οἴκῳ τοῦ θεοῦ κατακεκρυμμένος ἓξ ἔτη, καὶ Γοθολια ἐβασίλευσεν ἐπὶ τῆς γῆς.

CHAPTER 23

[1] Καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐκραταίωσεν Ιωδαε καὶ ἔλαβεν τοὺς ἑκατοντάρχους, τὸν Αζαριαν υἱὸν Ιωραμ καὶ τὸν Ισμαηλ υἱὸν Ιωαναν καὶ τὸν Αζαριαν υἱὸν Ωβηδ καὶ τὸν Μαασαιαν υἱὸν Αδαια καὶ τὸν Ελισαφαν υἱὸν Ζαχαρια, μετ᾽ αὐτοῦ εἰς οἶκον. [2] καὶ ἐκύκλωσαν τὸν Ιουδαν καὶ συνήγαγον τοὺς Λευίτας ἐκ πασῶν τῶν πόλεων Ιουδα καὶ ἄρχοντας πατριῶν τοῦ Ισραηλ, καὶ ἦλθον εἰς Ιερουσαλημ. [3] καὶ διέθεντο πᾶσα ἐκκλησία Ιουδα διαθήκην ἐν οἴκῳ τοῦ θεοῦ μετὰ τοῦ βασιλέως, καὶ ἔδειξεν αὐτοῖς τὸν υἱὸν τοῦ βασιλέως καὶ εἶπεν αὐτοῖς Ἰδοὺ ὁ υἱὸς τοῦ βασιλέως βασιλευσάτω, καθὼς ἐλάλησεν κύριος ἐπὶ τὸν οἶκον Δαυιδ. [4] νῦν ὁ λόγος οὗτος, ὃν ποιήσετε· τὸ τρίτον ἐξ ὑμῶν εἰσπορευέσθωσαν τὸ σάββατον, τῶν ἱερέων καὶ τῶν Λευιτῶν, καὶ εἰς τὰς πύλας τῶν εἰσόδων, [5] καὶ τὸ τρίτον ἐν οἴκῳ τοῦ βασιλέως, καὶ τὸ τρίτον ἐν τῇ πύλῃ τῇ μέσῃ, καὶ πᾶς ὁ λαὸς ἐν αὐλαῖς οἴκου κυρίου. [6] καὶ μὴ εἰσελθέτω εἰς οἶκον κυρίου ἐὰν μὴ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ λειτουργοῦντες τῶν Λευιτῶν· αὐτοὶ εἰσελεύσονται, ὅτι ἅγιοί εἰσιν, καὶ πᾶς ὁ λαὸς φυλασσέτω φυλακὰς κυρίου. [7] καὶ κυκλώσουσιν οἱ Λευῖται τὸν βασιλέα κύκλῳ, ἀνδρὸς σκεῦος ἐν χειρὶ αὐτοῦ, καὶ ὁ εἰσπορευόμενος εἰς τὸν οἶκον ἀποθανεῖται· καὶ ἔσονται μετὰ τοῦ βασιλέως εἰσπορευομένου καὶ ἐκπορευομένου. [8] καὶ ἐποίησαν οἱ Λευῖται καὶ πᾶς Ιουδα κατὰ πάντα, ὅσα ἐνετείλατο Ιωδαε ὁ ἱερεύς, καὶ ἔλαβον ἕκαστος τοὺς ἄνδρας αὐτοῦ ἀπ᾽ ἀρχῆς τοῦ σαββάτου ἕως ἐξόδου τοῦ σαββάτου, ὅτι οὐ κατέλυσεν Ιωδαε τὰς ἐφημερίας. [9] καὶ ἔδωκεν τὰς μαχαίρας καὶ τοὺς θυρεοὺς καὶ τὰ ὅπλα, ἃ ἦν τοῦ βασιλέως Δαυιδ, ἐν οἴκῳ τοῦ θεοῦ. [10] καὶ ἔστησεν πάντα τὸν λαόν, ἕκαστον ἐν τοῖς ὅπλοις αὐτοῦ, ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τῆς ἀριστερᾶς τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ. [11] καὶ ἐξήγαγεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ᾽ αὐτὸν τὸ βασίλειον καὶ τὰ μαρτύρια, καὶ ἐβασίλευσαν καὶ ἔχρισαν αὐτὸν Ιωδαε καὶ οἱ υἱοὶ αὐτοῦ καὶ εἶπαν Ζήτω ὁ βασιλεύς. [12] καὶ ἤκουσεν Γοθολια τὴν φωνὴν τοῦ λαοῦ τῶν τρεχόντων καὶ ἐξομολογουμένων καὶ αἰνούντων τὸν βασιλέα καὶ εἰσῆλθεν πρὸς τὸν βασιλέα εἰς οἶκον κυρίου. [13] καὶ εἶδεν καὶ ἰδοὺ ὁ βασιλεὺς ἐπὶ τῆς στάσεως αὐτοῦ, καὶ ἐπὶ τῆς εἰσόδου οἱ ἄρχοντες καὶ αἱ σάλπιγγες περὶ τὸν βασιλέα, καὶ πᾶς ὁ λαὸς ηὐφράνθη καὶ ἐσάλπισαν ἐν ταῖς σάλπιγξιν καὶ οἱ ᾄδοντες ἐν τοῖς ὀργάνοις ᾠδοὶ καὶ ὑμνοῦντες αἶνον· καὶ διέρρηξεν Γοθολια τὴν στολὴν αὐτῆς καὶ ἐβόησεν καὶ εἶπεν Ἐπιτιθέμενοι ἐπιτίθεσθε. [14] καὶ ἐξῆλθεν Ιωδαε ὁ ἱερεύς, καὶ ἐνετείλατο Ιωδαε ὁ ἱερεὺς τοῖς ἑκατοντάρχοις καὶ τοῖς ἀρχηγοῖς τῆς δυνάμεως καὶ

εἶπεν αὐτοῖς Ἐκβάλετε αὐτὴν ἐκτὸς τοῦ οἴκου καὶ εἰσέλθατε ὀπίσω αὐτῆς, καὶ ἀποθανέτω μαχαίρᾳ· ὅτι εἶπεν ὁ ἱερεύς Μὴ ἀποθανέτω ἐν οἴκῳ κυρίου. [15] καὶ ἔδωκαν αὐτῇ ἄνεσιν, καὶ διῆλθεν διὰ τῆς πύλης τῶν ἱππέων τοῦ οἴκου τοῦ βασιλέως, καὶ ἐθανάτωσαν αὐτὴν ἐκεῖ. – [16] καὶ διέθετο Ιωδαε διαθήκην ἀνὰ μέσον αὐτοῦ καὶ τοῦ λαοῦ καὶ τοῦ βασιλέως εἶναι λαὸν τῷ κυρίῳ. [17] καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον Βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια καὶ τὰ εἴδωλα αὐτοῦ ἐλέπτυναν καὶ τὸν Ματθαν ἱερέα τῆς Βααλ ἐθανάτωσαν ἐναντίον τῶν θυσιαστηρίων αὐτοῦ. [18] καὶ ἐνεχείρησεν Ιωδαε ὁ ἱερεὺς τὰ ἔργα οἴκου κυρίου διὰ χειρὸς ἱερέων καὶ Λευιτῶν καὶ ἀνέστησεν τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν, ἃς διέστειλεν Δαυιδ ἐπὶ τὸν οἶκον κυρίου καὶ ἀνενέγκαι ὁλοκαυτώματα κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Μωυσῆ, ἐν εὐφροσύνῃ καὶ ἐν ᾠδαῖς διὰ χειρὸς Δαυιδ. [19] καὶ ἔστησαν οἱ πυλωροὶ ἐπὶ τὰς πύλας οἴκου κυρίου, καὶ οὐκ εἰσελεύσεται ἀκάθαρτος εἰς πᾶν πρᾶγμα. [20] καὶ ἔλαβεν τοὺς πατριάρχας καὶ τοὺς δυνατοὺς καὶ τοὺς ἄρχοντας τοῦ λαοῦ καὶ πάντα τὸν λαὸν τῆς γῆς καὶ ἀνεβίβασαν τὸν βασιλέα εἰς οἶκον κυρίου, καὶ εἰσῆλθεν διὰ τῆς πύλης τῆς ἐσωτέρας εἰς τὸν οἶκον τοῦ βασιλέως, καὶ ἐκάθισαν τὸν βασιλέα ἐπὶ τὸν θρόνον τῆς βασιλείας. [21] καὶ ηὐφράνθη πᾶς ὁ λαὸς τῆς γῆς, καὶ ἡ πόλις ἡσύχασεν· καὶ τὴν Γοθολιαν ἐθανάτωσαν μαχαίρᾳ.

CHAPTER 24

[1] Ὢν ἑπτὰ ἐτῶν Ιωας ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Σαβια ἐκ Βηρσαβεε. [2] καὶ ἐποίησεν Ιωας τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας Ιωδαε τοῦ ἱερέως. [3] καὶ ἔλαβεν αὐτῷ Ιωδαε γυναῖκας δύο, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. [4] καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἐπὶ καρδίαν Ιωας ἐπισκευάσαι τὸν οἶκον κυρίου. [5] καὶ συνήγαγεν τοὺς ἱερεῖς καὶ τοὺς Λευίτας καὶ εἶπεν αὐτοῖς Ἐξέλθατε εἰς τὰς πόλεις Ιουδα καὶ συναγάγετε ἀπὸ παντὸς Ισραηλ ἀργύριον κατισχῦσαι τὸν οἶκον κυρίου ἐνιαυτὸν κατ᾽ ἐνιαυτὸν καὶ σπεύσατε λαλῆσαι· καὶ οὐκ ἔσπευσαν οἱ Λευῖται. [6] καὶ ἐκάλεσεν ὁ βασιλεὺς Ιωας τὸν Ιωδαε τὸν ἄρχοντα καὶ εἶπεν αὐτῷ Διὰ τί οὐκ ἐπεσκέψω περὶ τῶν Λευιτῶν τοῦ εἰσενέγκαι ἀπὸ Ιουδα καὶ Ιερουσαλημ τὸ κεκριμένον ὑπὸ Μωυσῆ ἀνθρώπου τοῦ θεοῦ, ὅτε ἐξεκκλησίασεν τὸν Ισραηλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου; [7] ὅτι Γοθολια ἦν ἡ ἄνομος, καὶ οἱ υἱοὶ αὐτῆς κατέσπασαν τὸν οἶκον τοῦ θεοῦ, καὶ γὰρ τὰ ἅγια οἴκου κυρίου ἐποίησαν ταῖς Βααλιμ. [8] καὶ εἶπεν ὁ βασιλεύς Γενηθήτω γλωσσόκομον καὶ τεθήτω ἐν πύλῃ οἴκου κυρίου ἔξω· [9] καὶ κηρυξάτωσαν ἐν Ιουδα καὶ ἐν Ιερουσαλημ εἰσενέγκαι κυρίῳ, καθὼς εἶπεν Μωϋσῆς παῖς τοῦ θεοῦ ἐπὶ τὸν Ισραηλ ἐν τῇ ἐρήμῳ. [10] καὶ ἔδωκαν πάντες ἄρχοντες καὶ πᾶς ὁ λαὸς καὶ εἰσέφερον καὶ ἐνέβαλλον εἰς τὸ γλωσσόκομον, ἕως οὗ ἐπληρώθη. [11] καὶ ἐγένετο ὡς εἰσέφερον τὸ γλωσσόκομον πρὸς τοὺς προστάτας τοῦ βασιλέως διὰ χειρὸς τῶν Λευιτῶν καὶ ὡς εἶδον ὅτι ἐπλεόνασεν τὸ ἀργύριον, καὶ ἦλθεν ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ προστάτης τοῦ ἱερέως τοῦ μεγάλου καὶ ἐξεκένωσαν τὸ γλωσσόκομον καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ· οὕτως ἐποίουν ἡμέραν ἐξ ἡμέρας καὶ συνήγαγον ἀργύριον πολύ. [12] καὶ ἔδωκεν αὐτὸ ὁ βασιλεὺς καὶ Ιωδαε ὁ ἱερεὺς τοῖς ποιοῦσιν τὰ ἔργα εἰς τὴν ἐργασίαν οἴκου κυρίου, καὶ ἐμισθοῦντο λατόμους καὶ τέκτονας ἐπισκευάσαι τὸν οἶκον κυρίου καὶ χαλκεῖς σιδήρου καὶ χαλκοῦ ἐπισκευάσαι τὸν οἶκον κυρίου. [13] καὶ ἐποίουν οἱ ποιοῦντες τὰ ἔργα, καὶ ἀνέβη μῆκος τῶν ἔργων ἐν χερσὶν αὐτῶν, καὶ ἀνέστησαν τὸν οἶκον κυρίου ἐπὶ τὴν στάσιν αὐτοῦ καὶ ἐνίσχυσαν. [14] καὶ ὡς συνετέλεσαν, ἤνεγκαν πρὸς τὸν βασιλέα καὶ πρὸς Ιωδαε τὸ κατάλοιπον τοῦ ἀργυρίου, καὶ ἐποίησαν σκεύη εἰς οἶκον κυρίου, σκεύη λειτουργικὰ ὁλοκαυτωμάτων καὶ θυίσκας χρυσᾶς καὶ ἀργυρᾶς. καὶ ἀνήνεγκαν ὁλοκαυτώσεις ἐν οἴκῳ κυρίου διὰ παντὸς πάσας τὰς ἡμέρας Ιωδαε. [15] Καὶ ἐγήρασεν Ιωδαε πλήρης ἡμερῶν καὶ ἐτελεύτησεν ὢν ἑκατὸν καὶ τριάκοντα ἐτῶν ἐν τῷ τελευτᾶν αὐτόν· [16] καὶ ἔθαψαν αὐτὸν ἐν πόλει

Δαυιδ μετὰ τῶν βασιλέων, ὅτι ἐποίησεν ἀγαθωσύνην μετὰ Ισραηλ καὶ μετὰ τοῦ θεοῦ καὶ τοῦ οἴκου αὐτοῦ. [17] καὶ ἐγένετο μετὰ τὴν τελευτὴν Ιωδαε εἰσῆλθον οἱ ἄρχοντες Ιουδα καὶ προσεκύνησαν τὸν βασιλέα· τότε ἐπήκουσεν αὐτοῖς ὁ βασιλεύς. [18] καὶ ἐγκατέλιπον τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ἐδούλευον ταῖς Ἀστάρταις καὶ τοῖς εἰδώλοις· καὶ ἐγένετο ὀργὴ ἐπὶ Ιουδαν καὶ ἐπὶ Ιερουσαλημ ἐν τῇ ἡμέρᾳ ταύτῃ. [19] καὶ ἀπέστειλεν πρὸς αὐτοὺς προφήτας ἐπιστρέψαι πρὸς κύριον, καὶ οὐκ ἤκουσαν· καὶ διεμαρτύραντο αὐτοῖς, καὶ οὐκ ἤκουσαν. [20] καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Αζαριαν τὸν τοῦ Ιωδαε τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν Τάδε λέγει κύριος Τί παραπορεύεσθε τὰς ἐντολὰς κυρίου; καὶ οὐκ εὐοδωθήσεσθε, ὅτι ἐγκατελίπετε τὸν κύριον, καὶ ἐγκαταλείψει ὑμᾶς. [21] καὶ ἐπέθεντο αὐτῷ καὶ ἐλιθοβόλησαν αὐτὸν δι' ἐντολῆς Ιωας τοῦ βασιλέως ἐν αὐλῇ οἴκου κυρίου. [22] καὶ οὐκ ἐμνήσθη Ιωας τοῦ ἐλέους, οὗ ἐποίησεν μετ' αὐτοῦ Ιωδαε ὁ πατὴρ αὐτοῦ, καὶ ἐθανάτωσεν τὸν υἱὸν αὐτοῦ. καὶ ὡς ἀπέθνῃσκεν, εἶπεν Ἴδοι κύριος καὶ κρινάτω. [23] καὶ ἐγένετο μετὰ τὴν συντέλειαν τοῦ ἐνιαυτοῦ ἀνέβη ἐπ' αὐτὸν δύναμις Συρίας καὶ ἦλθεν ἐπὶ Ιουδαν καὶ ἐπὶ Ιερουσαλημ καὶ κατέφθειραν πάντας τοὺς ἄρχοντας τοῦ λαοῦ ἐν τῷ λαῷ καὶ πάντα τὰ σκῦλα αὐτῶν ἀπέστειλαν τῷ βασιλεῖ Δαμασκοῦ. [24] ὅτι ἐν ὀλίγοις ἀνδράσιν παρεγένετο δύναμις Συρίας, καὶ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτῶν δύναμιν πολλὴν σφόδρα, ὅτι ἐγκατέλιπον κύριον θεὸν τῶν πατέρων αὐτῶν· καὶ μετὰ Ιωας ἐποίησεν κρίματα. [25] καὶ μετὰ τὸ ἀπελθεῖν αὐτοὺς ἀπ' αὐτοῦ ἐν τῷ ἐγκαταλιπεῖν αὐτὸν ἐν μαλακίαις μεγάλαις καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ ἐν αἵμασιν υἱοῦ Ιωδαε τοῦ ἱερέως καὶ ἐθανάτωσαν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ, καὶ ἀπέθανεν· καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ καὶ οὐκ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν βασιλέων. [26] καὶ οἱ ἐπιθέμενοι ἐπ' αὐτὸν Ζαβεδ ὁ τοῦ Σαμαθ ὁ Αμμανίτης καὶ Ιωζαβεδ ὁ τοῦ Σομαρωθ ὁ Μωαβίτης [27] καὶ οἱ υἱοὶ αὐτοῦ πάντες, καὶ προσῆλθον αὐτῷ οἱ πέντε. καὶ τὰ λοιπὰ ἰδοὺ γεγραμμένα ἐπὶ τὴν γραφὴν τῶν βασιλέων· καὶ ἐβασίλευσεν Αμασιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 25

[1] Ὢν πέντε καὶ εἴκοσι ἐτῶν ἐβασίλευσεν Αμασιας καὶ εἴκοσι ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιωαδεν ἀπὸ Ιερουσαλημ. [2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου, ἀλλ᾽ οὐκ ἐν καρδίᾳ πλήρει. [3] καὶ ἐγένετο ὡς κατέστη ἡ βασιλεία ἐν χειρὶ αὐτοῦ, καὶ ἐθανάτωσεν τοὺς παῖδας αὐτοῦ τοὺς φονεύσαντας τὸν βασιλέα πατέρα αὐτοῦ· [4] καὶ τοὺς υἱοὺς αὐτῶν οὐκ ἀπέκτεινεν κατὰ τὴν διαθήκην τοῦ νόμου κυρίου, καθὼς γέγραπται, ὡς ἐνετείλατο κύριος λέγων Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων, ἀλλ᾽ ἢ ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανοῦνται. – [5] καὶ συνήγαγεν Αμασιας τὸν οἶκον Ιουδα καὶ ἀνέστησεν αὐτοὺς κατ᾽ οἴκους πατριῶν αὐτῶν εἰς χιλιάρχους καὶ ἑκατοντάρχους ἐν παντὶ Ιουδα καὶ Ιερουσαλημ· καὶ ἠρίθμησεν αὐτοὺς ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω καὶ εὗρεν αὐτοὺς τριακοσίας χιλιάδας δυνατοὺς ἐξελθεῖν εἰς πόλεμον κρατοῦντας δόρυ καὶ θυρεόν. [6] καὶ ἐμισθώσατο ἀπὸ Ισραηλ ἑκατὸν χιλιάδας δυνατοὺς ἰσχύι ἑκατὸν ταλάντων ἀργυρίου. [7] καὶ ἄνθρωπος τοῦ θεοῦ ἦλθεν πρὸς αὐτὸν λέγων Βασιλεῦ, οὐ πορεύσεται μετὰ σοῦ δύναμις Ισραηλ, ὅτι οὐκ ἔστιν κύριος μετὰ Ισραηλ, πάντων τῶν υἱῶν Εφραιμ· [8] ὅτι ἐὰν ὑπολάβῃς κατισχῦσαι ἐν τούτοις, καὶ τροπώσεταί σε κύριος ἐναντίον τῶν ἐχθρῶν, ὅτι ἔστιν παρὰ κυρίου καὶ ἰσχῦσαι καὶ τροπώσασθαι. [9] καὶ εἶπεν Αμασιας τῷ ἀνθρώπῳ τοῦ θεοῦ Καὶ τί ποιήσω τὰ ἑκατὸν τάλαντα, ἃ ἔδωκα τῇ δυνάμει Ισραηλ; καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ Ἔστιν τῷ κυρίῳ δοῦναί σοι πλεῖστα τούτων. [10] καὶ διεχώρισεν Αμασιας τῇ δυνάμει τῇ ἐλθούσῃ πρὸς αὐτὸν ἀπὸ Εφραιμ ἀπελθεῖν εἰς τὸν τόπον αὐτῶν, καὶ ἐθυμώθησαν σφόδρα ἐπὶ Ιουδαν καὶ ἐπέστρεψαν εἰς τὸν τόπον αὐτῶν ἐν ὀργῇ θυμοῦ. [11] καὶ Αμασιας κατίσχυσεν καὶ παρέλαβεν τὸν λαὸν αὐτοῦ καὶ ἐπορεύθη εἰς τὴν κοιλάδα τῶν ἁλῶν καὶ ἐπάταξεν ἐκεῖ τοὺς υἱοὺς Σηιρ δέκα χιλιάδας· [12] καὶ δέκα χιλιάδας ἐζώγρησαν οἱ υἱοὶ Ιουδα καὶ ἔφερον αὐτοὺς ἐπὶ τὸ ἄκρον τοῦ κρημνοῦ καὶ κατεκρήμνιζον αὐτοὺς ἀπὸ τοῦ ἄκρου τοῦ κρημνοῦ, καὶ πάντες διερρήγνυντο. [13] καὶ οἱ υἱοὶ τῆς δυνάμεως, οὓς ἀπέστρεψεν Αμασιας τοῦ μὴ πορευθῆναι μετ᾽ αὐτοῦ εἰς πόλεμον, καὶ ἐπέθεντο ἐπὶ τὰς πόλεις Ιουδα ἀπὸ Σαμαρείας ἕως Βαιθωρων καὶ ἐπάταξαν ἐν αὐτοῖς τρεῖς χιλιάδας καὶ ἐσκύλευσαν σκῦλα πολλά. – [14] καὶ ἐγένετο μετὰ τὸ ἐλθεῖν Αμασιαν πατάξαντα τὴν Ιδουμαίαν καὶ ἤνεγκεν πρὸς αὐτοὺς τοὺς θεοὺς υἱῶν Σηιρ καὶ ἔστησεν αὐτοὺς ἑαυτῷ εἰς θεοὺς καὶ ἐναντίον αὐτῶν προσεκύνει καὶ αὐτοῖς αὐτὸς ἔθυεν. [15] καὶ ἐγένετο ὀργὴ κυρίου ἐπὶ Αμασιαν, καὶ ἀπέστειλεν αὐτῷ προφήτας καὶ εἶπαν αὐτῷ Τί ἐζήτησας

τοὺς θεοὺς τοῦ λαοῦ, οἳ οὐκ ἐξείλαντο τὸν λαὸν αὐτῶν ἐκ χειρός σου; [16] καὶ ἐγένετο ἐν τῷ λαλῆσαι αὐτῷ καὶ εἶπεν αὐτῷ Μὴ σύμβουλον τοῦ βασιλέως δέδωκά σε; πρόσεχε μὴ μαστιγωθῇς. καὶ ἐσιώπησεν ὁ προφήτης. καὶ εἶπεν ὅτι Γινώσκω ὅτι ἐβούλετο ἐπὶ σοὶ τοῦ καταφθεῖραί σε, ὅτι ἐποίησας τοῦτο καὶ οὐκ ἐπήκουσας τῆς συμβουλίας μου. – [17] καὶ ἐβουλεύσατο Αμασιας καὶ ἀπέστειλεν πρὸς Ιωας υἱὸν Ιωαχαζ υἱοῦ Ιου βασιλέα Ισραηλ λέγων Δεῦρο ὀφθῶμεν προσώποις. [18] καὶ ἀπέστειλεν Ιωας βασιλεὺς Ισραηλ πρὸς Αμασιαν βασιλέα Ιουδα λέγων Ὁ αχουχ ὁ ἐν τῷ Λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ Λιβάνῳ λέγων Δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα. καὶ ἰδοὺ ἐλεύσεται τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ Λιβάνῳ· καὶ ἦλθαν τὰ θηρία καὶ κατεπάτησαν τὸν αχουχ. [19] εἶπας Ἰδοὺ ἐπάταξας τὴν Ιδουμαίαν, καὶ ἐπαίρει σε ἡ καρδία ἡ βαρεῖα· νῦν κάθησο ἐν οἴκῳ σου, καὶ ἵνα τί συμβάλλεις ἐν κακίᾳ καὶ πεσῇ σὺ καὶ Ιουδας μετὰ σοῦ; [20] καὶ οὐκ ἤκουσεν Αμασιας, ὅτι παρὰ κυρίου ἐγένετο τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας, ὅτι ἐξεζήτησεν τοὺς θεοὺς τῶν Ιδουμαίων. [21] καὶ ἀνέβη Ιωας βασιλεὺς Ισραηλ, καὶ ὤφθησαν ἀλλήλοις αὐτὸς καὶ Αμασιας βασιλεὺς Ιουδα ἐν Βαιθσαμυς, ἥ ἐστιν τοῦ Ιουδα. [22] καὶ ἐτροπώθη Ιουδας κατὰ πρόσωπον Ισραηλ, καὶ ἔφυγεν ἕκαστος εἰς τὸ σκήνωμα. [23] καὶ τὸν Αμασιαν βασιλέα Ιουδα τὸν τοῦ Ιωας κατέλαβεν Ιωας βασιλεὺς Ισραηλ ἐν Βαιθσαμυς καὶ εἰσήγαγεν αὐτὸν εἰς Ιερουσαλημ καὶ κατέσπασεν ἀπὸ τοῦ τείχους Ιερουσαλημ ἀπὸ πύλης Εφραιμ ἕως πύλης γωνίας τετρακοσίους πήχεις· [24] καὶ πᾶν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεύη τὰ εὑρεθέντα ἐν οἴκῳ κυρίου καὶ παρὰ τῷ Αβδεδομ καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμίξεων καὶ ἐπέστρεψεν εἰς Σαμάρειαν. – [25] καὶ ἔζησεν Αμασιας ὁ τοῦ Ιωας βασιλεὺς Ιουδα μετὰ τὸ ἀποθανεῖν Ιωας τὸν τοῦ Ιωαχαζ βασιλέα Ισραηλ ἔτη δέκα πέντε. [26] καὶ οἱ λοιποὶ λόγοι Αμασιου οἱ πρῶτοι καὶ οἱ ἔσχατοι οὐκ ἰδοὺ γεγραμμένοι ἐπὶ βιβλίου βασιλέων Ιουδα καὶ Ισραηλ; [27] καὶ ἐν τῷ καιρῷ, ᾧ ἀπέστη Αμασιας ἀπὸ κυρίου, καὶ ἐπέθεντο αὐτῷ ἐπίθεσιν, καὶ ἔφυγεν ἀπὸ Ιερουσαλημ εἰς Λαχις· καὶ ἀπέστειλαν κατόπισθεν αὐτοῦ εἰς Λαχις καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ. [28] καὶ ἀνέλαβον αὐτὸν ἐπὶ τῶν ἵππων καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ.

CHAPTER 26

[1] Καὶ ἔλαβεν πᾶς ὁ λαὸς τῆς γῆς τὸν Οζιαν, καὶ αὐτὸς δέκα καὶ ἓξ ἐτῶν, καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Αμασιου. [2] αὐτὸς ᾠκοδόμησεν τὴν Αιλαθ, αὐτὸς ἐπέστρεψεν αὐτὴν τῷ Ιουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ. [3] υἱὸς δέκα ἓξ ἐτῶν ἐβασίλευσεν Οζιας καὶ πεντήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Χαλια ἀπὸ Ιερουσαλημ. [4] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Αμασιας ὁ πατὴρ αὐτοῦ. [5] καὶ ἦν ἐκζητῶν τὸν κύριον ἐν ταῖς ἡμέραις Ζαχαριου τοῦ συνίοντος ἐν φόβῳ κυρίου· καὶ ἐν ταῖς ἡμέραις αὐτοῦ ἐζήτησεν τὸν κύριον, καὶ εὐόδωσεν αὐτῷ κύριος. [6] καὶ ἐξῆλθεν καὶ ἐπολέμησεν πρὸς τοὺς ἀλλοφύλους καὶ κατέσπασεν τὰ τείχη Γεθ καὶ τὰ τείχη Ιαβνη καὶ τὰ τείχη Ἀζώτου καὶ ᾠκοδόμησεν πόλεις Ἀζώτου καὶ ἐν τοῖς ἀλλοφύλοις. [7] καὶ κατίσχυσεν αὐτὸν κύριος ἐπὶ τοὺς ἀλλοφύλους καὶ ἐπὶ τοὺς Ἄραβας τοὺς κατοικοῦντας ἐπὶ τῆς πέτρας καὶ ἐπὶ τοὺς Μιναίους. [8] καὶ ἔδωκαν οἱ Μιναῖοι δῶρα τῷ Οζια, καὶ ἦν τὸ ὄνομα αὐτοῦ ἕως εἰσόδου Αἰγύπτου, ὅτι κατίσχυσεν ἕως ἄνω. [9] καὶ ᾠκοδόμησεν Οζιας πύργους ἐν Ιερουσαλημ καὶ ἐπὶ τὴν πύλην τῆς γωνίας καὶ ἐπὶ τὴν πύλην τῆς φάραγγος καὶ ἐπὶ τῶν γωνιῶν καὶ κατίσχυσεν. [10] καὶ ᾠκοδόμησεν πύργους ἐν τῇ ἐρήμῳ καὶ ἐλατόμησεν λάκκους πολλούς, ὅτι κτήνη πολλὰ ὑπῆρχεν αὐτῷ ἐν Σεφηλα καὶ ἐν τῇ πεδινῇ καὶ ἀμπελουργοὶ ἐν τῇ ὀρεινῇ καὶ ἐν τῷ Καρμήλῳ, ὅτι φιλογέωργος ἦν. [11] καὶ ἐγένετο τῷ Οζια δυνάμεις ποιοῦσαι πόλεμον καὶ ἐκπορευόμεναι εἰς παράταξιν εἰς ἀριθμόν, καὶ ὁ ἀριθμὸς αὐτῶν διὰ χειρὸς Ιιηλ τοῦ γραμματέως καὶ Μαασαιου τοῦ κριτοῦ διὰ χειρὸς Ανανιου τοῦ διαδόχου τοῦ βασιλέως. [12] πᾶς ὁ ἀριθμὸς τῶν πατριαρχῶν τῶν δυνατῶν εἰς πόλεμον δισχίλιοι ἑξακόσιοι, [13] καὶ μετ᾽ αὐτῶν δύναμις πολεμικὴ τριακόσιαι χιλιάδες καὶ ἑπτακισχίλιοι πεντακόσιοι· οὗτοι οἱ ποιοῦντες πόλεμον ἐν δυνάμει ἰσχύος βοηθῆσαι τῷ βασιλεῖ ἐπὶ τοὺς ὑπεναντίους. [14] καὶ ἡτοίμαζεν αὐτοῖς Οζιας πάσῃ τῇ δυνάμει θυρεοὺς καὶ δόρατα καὶ περικεφαλαίας καὶ θώρακας καὶ τόξα καὶ σφενδόνας εἰς λίθους. [15] καὶ ἐποίησεν ἐν Ιερουσαλημ μηχανὰς μεμηχανευμένας λογιστοῦ τοῦ εἶναι ἐπὶ τῶν πύργων καὶ ἐπὶ τῶν γωνιῶν βάλλειν βέλεσιν καὶ λίθοις μεγάλοις· καὶ ἠκούσθη ἡ κατασκευὴ αὐτῶν ἕως πόρρω, ὅτι ἐθαυμαστώθη τοῦ βοηθηθῆναι, ἕως οὗ κατίσχυσεν. [16] Καὶ ὡς κατίσχυσεν, ὑψώθη ἡ καρδία αὐτοῦ τοῦ καταφθεῖραι, καὶ ἠδίκησεν ἐν κυρίῳ θεῷ αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν ναὸν κυρίου θυμιάσαι ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων. [17] καὶ εἰσῆλθεν ὀπίσω αὐτοῦ Αζαριας ὁ ἱερεὺς καὶ μετ᾽

αὐτοῦ ἱερεῖς τοῦ κυρίου ὀγδοήκοντα υἱοὶ δυνατοὶ [18] καὶ ἔστησαν ἐπὶ Οζιαν τὸν βασιλέα καὶ εἶπαν αὐτῷ Οὐ σοί, Οζια, θυμιάσαι τῷ κυρίῳ, ἀλλ᾽ ἢ τοῖς ἱερεῦσιν υἱοῖς Ααρων τοῖς ἡγιασμένοις θυμιάσαι· ἔξελθε ἐκ τοῦ ἁγιάσματος, ὅτι ἀπέστης ἀπὸ κυρίου, καὶ οὐκ ἔσται σοι τοῦτο εἰς δόξαν παρὰ κυρίου θεοῦ. [19] καὶ ἐθυμώθη Οζιας, καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιάσαι ἐν τῷ ναῷ, καὶ ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς καὶ ἡ λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ ἐναντίον τῶν ἱερέων ἐν οἴκῳ κυρίου ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων. [20] καὶ ἐπέστρεψεν ἐπ᾽ αὐτὸν ὁ ἱερεὺς ὁ πρῶτος καὶ οἱ ἱερεῖς, καὶ ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ· καὶ κατέσπευσαν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν, ὅτι ἤλεγξεν αὐτὸν κύριος. [21] καὶ ἦν Οζιας ὁ βασιλεὺς λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ, καὶ ἐν οἴκῳ αφφουσωθ ἐκάθητο λεπρός, ὅτι ἀπεσχίσθη ἀπὸ οἴκου κυρίου· καὶ Ιωαθαμ ὁ υἱὸς αὐτοῦ ἐπὶ τῆς βασιλείας αὐτοῦ κρίνων τὸν λαὸν τῆς γῆς. [22] καὶ οἱ λοιποὶ λόγοι Οζιου οἱ πρῶτοι καὶ οἱ ἔσχατοι γεγραμμένοι ὑπὸ Ιεσσιου τοῦ προφήτου. [23] καὶ ἐκοιμήθη Οζιας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ πεδίῳ τῆς ταφῆς τῶν βασιλέων, ὅτι εἶπαν ὅτι Λεπρός ἐστιν· καὶ ἐβασίλευσεν Ιωαθαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 27

[1] Υἱὸς εἴκοσι πέντε ἐτῶν Ιωαθαμ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἓξ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιερουσα θυγάτηρ Σαδωκ. [2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Οζιας ὁ πατὴρ αὐτοῦ, ἀλλ᾽ οὐκ εἰσῆλθεν εἰς τὸν ναὸν κυρίου, καὶ ἔτι ὁ λαὸς κατεφθείρετο. [3] αὐτὸς ᾠκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ὑψηλὴν καὶ ἐν τείχει τοῦ Οφλα ᾠκοδόμησεν πολλά· [4] καὶ πόλεις ᾠκοδόμησεν ἐν ὄρει Ιουδα καὶ ἐν τοῖς δρυμοῖς καὶ οἰκήσεις καὶ πύργους. [5] αὐτὸς ἐμαχέσατο πρὸς βασιλέα υἱῶν Αμμων καὶ κατίσχυσεν ἐπ᾽ αὐτόν· καὶ ἐδίδουν αὐτῷ οἱ υἱοὶ Αμμων κατ᾽ ἐνιαυτὸν ἑκατὸν τάλαντα ἀργυρίου καὶ δέκα χιλιάδας κόρων πυροῦ καὶ κριθῶν δέκα χιλιάδας· ταῦτα ἔφερεν αὐτῷ βασιλεὺς Αμμων κατ᾽ ἐνιαυτὸν ἐν τῷ πρώτῳ ἔτει καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ. [6] καὶ κατίσχυσεν Ιωαθαμ, ὅτι ἡτοίμασεν τὰς ὁδοὺς αὐτοῦ ἔναντι κυρίου θεοῦ αὐτοῦ. [7] καὶ οἱ λοιποὶ λόγοι Ιωαθαμ καὶ ὁ πόλεμος καὶ αἱ πράξεις αὐτοῦ ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ. [9] καὶ ἐκοιμήθη Ιωαθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αχαζ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 28

[1] Υἱὸς εἴκοσι ἐτῶν Αχαζ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἓξ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ· καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ. [2] καὶ ἐπορεύθη κατὰ τὰς ὁδοὺς βασιλέων Ισραηλ· καὶ γὰρ γλυπτὰ ἐποίησεν τοῖς εἰδώλοις αὐτῶν [3] καὶ ἔθυεν ἐν Γαιβενενομ καὶ διῆγεν τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ, [4] καὶ ἐθυμία ἐπὶ τῶν ὑψηλῶν καὶ ἐπὶ τῶν δωμάτων καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους. [5] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς αὐτοῦ διὰ χειρὸς βασιλέως Συρίας, καὶ ἐπάταξεν ἐν αὐτῷ καὶ ᾐχμαλώτευσεν ἐξ αὐτῶν αἰχμαλωσίαν πολλὴν καὶ ἤγαγεν εἰς Δαμασκόν· καὶ γὰρ εἰς τὰς χεῖρας βασιλέως Ισραηλ παρέδωκεν αὐτόν, καὶ ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην. [6] καὶ ἀπέκτεινεν Φακεε ὁ τοῦ Ρομελια βασιλεὺς Ισραηλ ἐν Ιουδα ἐν μιᾷ ἡμέρᾳ ἑκατὸν εἴκοσι χιλιάδας ἀνδρῶν δυνατῶν ἰσχύι ἐν τῷ αὐτοὺς καταλιπεῖν τὸν κύριον θεὸν τῶν πατέρων αὐτῶν. [7] καὶ ἀπέκτεινεν Εζεκρι ὁ δυνατὸς τοῦ Εφραιμ τὸν Μαασαιαν τὸν υἱὸν τοῦ βασιλέως καὶ τὸν Εσδρικαμ ἡγούμενον τοῦ οἴκου αὐτοῦ καὶ τὸν Ελκανα τὸν διάδοχον τοῦ βασιλέως. [8] καὶ ᾐχμαλώτισαν οἱ υἱοὶ Ισραηλ ἀπὸ τῶν ἀδελφῶν αὐτῶν τριακοσίας χιλιάδας, γυναῖκας, υἱοὺς καὶ θυγατέρας, καὶ σκῦλα πολλὰ ἐσκύλευσαν ἐξ αὐτῶν καὶ ἤνεγκαν τὰ σκῦλα εἰς Σαμάρειαν. – [9] καὶ ἐκεῖ ἦν ὁ προφήτης τοῦ κυρίου, Ωδηδ ὄνομα αὐτῷ, καὶ ἐξῆλθεν εἰς ἀπάντησιν τῆς δυνάμεως τῶν ἐρχομένων εἰς Σαμάρειαν καὶ εἶπεν αὐτοῖς Ἰδοὺ ὀργὴ κυρίου θεοῦ τῶν πατέρων ὑμῶν ἐπὶ τὸν Ιουδαν, καὶ παρέδωκεν αὐτοὺς εἰς τὰς χεῖρας ὑμῶν, καὶ ἀπεκτείνατε ἐν αὐτοῖς ἐν ὀργῇ· ἕως τῶν οὐρανῶν ἔφθακεν. [10] καὶ νῦν υἱοὺς Ιουδα καὶ Ιερουσαλημ ὑμεῖς λέγετε κατακτήσεσθαι εἰς δούλους καὶ δούλας· οὐκ ἰδού εἰμι μεθ’ ὑμῶν μαρτυρῆσαι κυρίῳ θεῷ ὑμῶν; [11] καὶ νῦν ἀκούσατέ μου καὶ ἀποστρέψατε τὴν αἰχμαλωσίαν, ἣν ᾐχμαλωτεύσατε τῶν ἀδελφῶν ὑμῶν, ὅτι ὀργὴ θυμοῦ κυρίου ἐφ’ ὑμῖν. [12] καὶ ἀνέστησαν ἄρχοντες ἀπὸ τῶν υἱῶν Εφραιμ, Ουδια ὁ τοῦ Ιωανου καὶ Βαραχιας ὁ τοῦ Μοσολαμωθ καὶ Εζεκιας ὁ τοῦ Σελλημ καὶ Αμασιας ὁ τοῦ Χοδλι, ἐπὶ τοὺς ἐρχομένους ἀπὸ τοῦ πολέμου [13] καὶ εἶπαν αὐτοῖς Οὐ μὴ εἰσαγάγητε τὴν αἰχμαλωσίαν ὧδε πρὸς ἡμᾶς, ὅτι εἰς τὸ ἁμαρτάνειν τῷ κυρίῳ ἐφ’ ἡμᾶς ὑμεῖς λέγετε, προσθεῖναι ἐπὶ ταῖς ἁμαρτίαις ἡμῶν καὶ ἐπὶ τὴν ἄγνοιαν, ὅτι πολλὴ ἡ ἁμαρτία ἡμῶν καὶ ὀργὴ θυμοῦ κυρίου ἐπὶ τὸν Ισραηλ. [14] καὶ ἀφῆκαν οἱ πολεμισταὶ τὴν αἰχμαλωσίαν καὶ τὰ σκῦλα ἐναντίον τῶν ἀρχόντων καὶ πάσης τῆς ἐκκλησίας. [15] καὶ ἀνέστησαν ἄνδρες, οἳ ἐπεκλήθησαν ἐν ὀνόματι, καὶ ἀντελάβοντο τῆς αἰχμαλωσίας

καὶ πάντας τοὺς γυμνοὺς περιέβαλον ἀπὸ τῶν σκύλων καὶ ἐνέδυσαν αὐτοὺς καὶ ὑπέδησαν αὐτοὺς καὶ ἔδωκαν φαγεῖν καὶ ἀλείψασθαι καὶ ἀντελάβοντο ἐν ὑποζυγίοις παντὸς ἀσθενοῦντος καὶ κατέστησαν αὐτοὺς εἰς Ιεριχω πόλιν φοινίκων πρὸς τοὺς ἀδελφοὺς αὐτῶν, καὶ ἐπέστρεψαν εἰς Σαμάρειαν. [16] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Αχαζ πρὸς βασιλέα Ασσουρ βοηθῆσαι αὐτῷ [17] καὶ ἐν τούτῳ, ὅτι Ιδουμαῖοι ἐπέθεντο καὶ ἐπάταξαν ἐν Ιουδα καὶ ᾐχμαλώτισαν αἰχμαλωσίαν [18] καὶ οἱ ἀλλόφυλοι ἐπέθεντο ἐπὶ τὰς πόλεις τῆς πεδινῆς καὶ ἀπὸ λιβὸς τοῦ Ιουδα καὶ ἔλαβον τὴν Βαιθσαμυς καὶ τὴν Αιλων καὶ τὴν Γαδηρωθ καὶ τὴν Σωχω καὶ τὰς κώμας αὐτῆς καὶ τὴν Θαμνα καὶ τὰς κώμας αὐτῆς καὶ τὴν Γαμζω καὶ τὰς κώμας αὐτῆς καὶ κατῴκησαν ἐκεῖ. [19] ὅτι ἐταπείνωσεν κύριος τὸν Ιουδαν δι' Αχαζ βασιλέα Ιουδα, ὅτι ἀπέστη ἀποστάσει ἀπὸ κυρίου. [20] καὶ ἦλθεν ἐπ' αὐτὸν Θαγλαθφελλασαρ βασιλεὺς Ασσουρ καὶ ἐπάταξεν αὐτόν. [21] καὶ ἔλαβεν Αχαζ τὰ ἐν οἴκῳ κυρίου καὶ τὰ ἐν οἴκῳ τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ ἔδωκεν τῷ βασιλεῖ Ασσουρ καὶ οὐκ εἰς βοήθειαν αὐτῷ. [22] ἀλλ' ἢ τῷ θλιβῆναι αὐτὸν καὶ προσέθηκεν τοῦ ἀποστῆναι ἀπὸ κυρίου καὶ εἶπεν ὁ βασιλεύς [23] Ἐκζητήσω τοὺς θεοὺς Δαμασκοῦ τοὺς τύπτοντάς με· καὶ εἶπεν Ὅτι θεοὶ βασιλέως Συρίας αὐτοὶ κατισχύσουσιν αὐτούς, αὐτοῖς τοίνυν θύσω, καὶ ἀντιλήμψονταί μου. καὶ αὐτοὶ ἐγένοντο αὐτῷ εἰς σκῶλον καὶ παντὶ Ισραηλ. [24] καὶ ἀπέστησεν Αχαζ τὰ σκεύη οἴκου κυρίου καὶ κατέκοψεν αὐτὰ καὶ ἔκλεισεν τὰς θύρας οἴκου κυρίου καὶ ἐποίησεν ἑαυτῷ θυσιαστήρια ἐν πάσῃ γωνίᾳ ἐν Ιερουσαλημ· [25] καὶ ἐν πάσῃ πόλει καὶ πόλει ἐν Ιουδα ἐποίησεν ὑψηλὰ θυμιᾶν θεοῖς ἀλλοτρίοις, καὶ παρώργισαν κύριον τὸν θεὸν τῶν πατέρων αὐτῶν. [26] καὶ οἱ λοιποὶ λόγοι αὐτοῦ καὶ αἱ πράξεις αὐτοῦ αἱ πρῶται καὶ αἱ ἔσχαται ἰδοὺ γεγραμμέναι ἐπὶ βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ. [27] καὶ ἐκοιμήθη Αχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, ὅτι οὐκ εἰσήνεγκαν αὐτὸν εἰς τοὺς τάφους τῶν βασιλέων Ισραηλ· καὶ ἐβασίλευσεν Εζεκιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 29

[1] Καὶ Εζεκιας ἐβασίλευσεν ὢν εἴκοσι καὶ πέντε ἐτῶν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αββα θυγάτηρ Ζαχαρια. [2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Δαυιδ ὁ πατὴρ αὐτοῦ. [3] καὶ ἐγένετο ὡς ἔστη ἐπὶ τῆς βασιλείας αὐτοῦ, ἐν τῷ πρώτῳ μηνὶ ἀνέῳξεν τὰς θύρας οἴκου κυρίου καὶ ἐπεσκεύασεν αὐτάς. [4] καὶ εἰσήγαγεν τοὺς ἱερεῖς καὶ τοὺς Λευίτας καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς ἀνατολὰς [5] καὶ εἶπεν αὐτοῖς Ἀκούσατε, οἱ Λευῖται, νῦν ἁγνίσθητε καὶ ἁγνίσατε τὸν οἶκον κυρίου θεοῦ τῶν πατέρων ὑμῶν καὶ ἐκβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἁγίων· [6] ὅτι ἀπέστησαν οἱ πατέρες ἡμῶν καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐγκατέλιπαν αὐτὸν καὶ ἀπέστρεψαν τὸ πρόσωπον ἀπὸ τῆς σκηνῆς κυρίου καὶ ἔδωκαν αὐχένα [7] καὶ ἀπέκλεισαν τὰς θύρας τοῦ ναοῦ καὶ ἔσβεσαν τοὺς λύχνους καὶ θυμίαμα οὐκ ἐθυμίασαν καὶ ὁλοκαυτώματα οὐ προσήνεγκαν ἐν τῷ ἁγίῳ θεῷ Ισραηλ. [8] καὶ ὠργίσθη ὀργῇ κύριος ἐπὶ τὸν Ιουδαν καὶ ἐπὶ τὴν Ιερουσαλημ καὶ ἔδωκεν αὐτοὺς εἰς ἔκστασιν καὶ εἰς ἀφανισμὸν καὶ εἰς συρισμόν, ὡς ὑμεῖς ὁρᾶτε τοῖς ὀφθαλμοῖς ὑμῶν. [9] καὶ ἰδοὺ πεπλήγασιν οἱ πατέρες ὑμῶν μαχαίρᾳ, καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ αἱ γυναῖκες ὑμῶν ἐν αἰχμαλωσίᾳ ἐν γῇ οὐκ αὐτῶν, ὃ καὶ νῦν ἐστιν. [10] ἐπὶ τούτοις νῦν ἐστιν ἐπὶ καρδίας διαθέσθαι διαθήκην κυρίου θεοῦ Ισραηλ, καὶ ἀποστρέψει τὴν ὀργὴν θυμοῦ αὐτοῦ ἀφ᾽ ἡμῶν. [11] καὶ νῦν μὴ διαλίπητε, ὅτι ἐν ὑμῖν ᾑρέτικεν κύριος στῆναι ἐναντίον αὐτοῦ λειτουργεῖν καὶ εἶναι αὐτῷ λειτουργοῦντας καὶ θυμιῶντας. – [12] καὶ ἀνέστησαν οἱ Λευῖται, Μααθ ὁ τοῦ Αμασι καὶ Ιωηλ ὁ τοῦ Αζαριου ἐκ τῶν υἱῶν Κααθ, καὶ ἐκ τῶν υἱῶν Μεραρι Κις ὁ τοῦ Αβδι καὶ Αζαριας ὁ τοῦ Ιαλλελεηλ, καὶ ἀπὸ τῶν υἱῶν Γεδσωνι Ιωα ὁ τοῦ Ζεμμαθ καὶ Ιωδαν ὁ τοῦ Ιωαχα, [13] καὶ τῶν υἱῶν Ελισαφαν Σαμβρι καὶ Ιιηλ, καὶ τῶν υἱῶν Ασαφ Ζαχαριας καὶ Μαθθανιας, [14] καὶ τῶν υἱῶν Αιμαν Ιιηλ καὶ Σεμει, καὶ τῶν υἱῶν Ιδιθων Σαμαιας καὶ Οζιηλ, [15] καὶ συνήγαγον τοὺς ἀδελφοὺς αὐτῶν καὶ ἡγνίσθησαν κατὰ τὴν ἐντολὴν τοῦ βασιλέως διὰ προστάγματος κυρίου καθαρίσαι τὸν οἶκον κυρίου. [16] καὶ εἰσῆλθον οἱ ἱερεῖς ἔσω εἰς τὸν οἶκον κυρίου ἁγνίσαι καὶ ἐξέβαλον πᾶσαν τὴν ἀκαθαρσίαν τὴν εὑρεθεῖσαν ἐν τῷ οἴκῳ κυρίου καὶ εἰς τὴν αὐλὴν οἴκου κυρίου, καὶ ἐδέξαντο οἱ Λευῖται ἐκβαλεῖν εἰς τὸν χειμάρρουν Κεδρων ἔξω. [17] καὶ ἤρξαντο τῇ ἡμέρᾳ τῇ πρώτῃ νουμηνίᾳ τοῦ μηνὸς τοῦ πρώτου ἁγνίσαι καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ τοῦ μηνὸς εἰσῆλθαν εἰς τὸν ναὸν κυρίου καὶ ἥγνισαν τὸν οἶκον κυρίου ἐν ἡμέραις ὀκτὼ καὶ τῇ ἡμέρᾳ τῇ ἑκκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου

συνετέλεσαν. [18] καὶ εἰσῆλθαν ἔσω πρὸς Εζεκιαν τὸν βασιλέα καὶ εἶπαν Ἠγνίσαμεν πάντα τὰ ἐν οἴκῳ κυρίου, τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως καὶ τὰ σκεύη αὐτοῦ καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σκεύη αὐτῆς· [19] καὶ πάντα τὰ σκεύη, ἃ ἐμίανεν Αχαζ ὁ βασιλεὺς ἐν τῇ βασιλείᾳ αὐτοῦ ἐν τῇ ἀποστασίᾳ αὐτοῦ, ἡτοιμάκαμεν καὶ ἡγνίκαμεν, ἰδού ἐστιν ἐναντίον τοῦ θυσιαστηρίου κυρίου. – [20] καὶ ὤρθρισεν Εζεκιας ὁ βασιλεὺς καὶ συνήγαγεν τοὺς ἄρχοντας τῆς πόλεως καὶ ἀνέβη εἰς οἶκον κυρίου [21] καὶ ἀνήνεγκεν μόσχους ἑπτά, κριοὺς ἑπτά, ἀμνοὺς ἑπτά, χιμάρους αἰγῶν ἑπτὰ περὶ ἁμαρτίας περὶ τῆς βασιλείας καὶ περὶ τῶν ἁγίων καὶ περὶ Ισραηλ καὶ εἶπεν τοῖς υἱοῖς Ααρων τοῖς ἱερεῦσιν ἀναβαίνειν ἐπὶ τὸ θυσιαστήριον κυρίου. [22] καὶ ἔθυσαν τοὺς μόσχους, καὶ ἐδέξαντο οἱ ἱερεῖς τὸ αἷμα καὶ προσέχεον ἐπὶ τὸ θυσιαστήριον· καὶ ἔθυσαν τοὺς κριούς, καὶ προσέχεον τὸ αἷμα ἐπὶ τὸ θυσιαστήριον· καὶ ἔθυσαν τοὺς ἀμνούς, καὶ περιέχεον τὸ αἷμα τῷ θυσιαστηρίῳ· [23] καὶ προσήγαγον τοὺς χιμάρους τοὺς περὶ ἁμαρτίας ἐναντίον τοῦ βασιλέως καὶ τῆς ἐκκλησίας, καὶ ἐπέθηκαν τὰς χεῖρας αὐτῶν ἐπ᾽ αὐτούς, [24] καὶ ἔθυσαν αὐτοὺς οἱ ἱερεῖς καὶ ἐξιλάσαντο τὸ αἷμα αὐτῶν πρὸς τὸ θυσιαστήριον καὶ ἐξιλάσαντο περὶ παντὸς Ισραηλ, ὅτι περὶ παντὸς Ισραηλ, εἶπεν ὁ βασιλεύς, ἡ ὁλοκαύτωσις καὶ τὰ περὶ ἁμαρτίας. [25] καὶ ἔστησεν τοὺς Λευίτας ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις κατὰ τὴν ἐντολὴν Δαυιδ τοῦ βασιλέως καὶ Γαδ τοῦ ὁρῶντος τῷ βασιλεῖ καὶ Ναθαν τοῦ προφήτου, ὅτι δι᾽ ἐντολῆς κυρίου τὸ πρόσταγμα ἐν χειρὶ τῶν προφητῶν· [26] καὶ ἔστησαν οἱ Λευῖται ἐν ὀργάνοις Δαυιδ καὶ οἱ ἱερεῖς ταῖς σάλπιγξιν. [27] καὶ εἶπεν Εζεκιας ἀνενέγκαι τὴν ὁλοκαύτωσιν ἐπὶ τὸ θυσιαστήριον· καὶ ἐν τῷ ἄρξασθαι ἀναφέρειν τὴν ὁλοκαύτωσιν ἤρξαντο ᾄδειν κυρίῳ, καὶ αἱ σάλπιγγες πρὸς τὰ ὄργανα Δαυιδ βασιλέως Ισραηλ. [28] καὶ πᾶσα ἡ ἐκκλησία προσεκύνει, καὶ οἱ ψαλτῳδοὶ ᾄδοντες, καὶ αἱ σάλπιγγες σαλπίζουσαι, ἕως οὗ συνετελέσθη ἡ ὁλοκαύτωσις. [29] καὶ ὡς συνετέλεσαν ἀναφέροντες, ἔκαμψεν ὁ βασιλεὺς καὶ πάντες οἱ εὑρεθέντες καὶ προσεκύνησαν. [30] καὶ εἶπεν Εζεκιας ὁ βασιλεὺς καὶ οἱ ἄρχοντες τοῖς Λευίταις ὑμνεῖν τὸν κύριον ἐν λόγοις Δαυιδ καὶ Ασαφ τοῦ προφήτου· καὶ ὕμνουν ἐν εὐφροσύνῃ καὶ ἔπεσον καὶ προσεκύνησαν. [31] καὶ ἀπεκρίθη Εζεκιας καὶ εἶπεν Νῦν ἐπληρώσατε τὰς χεῖρας ὑμῶν κυρίῳ, προσαγάγετε καὶ φέρετε θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου· καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου καὶ πᾶς πρόθυμος τῇ καρδίᾳ ὁλοκαυτώσεις. [32] καὶ ἐγένετο ὁ ἀριθμὸς τῆς ὁλοκαυτώσεως, ἧς ἀνήνεγκεν ἡ ἐκκλησία, μόσχοι ἑβδομήκοντα, κριοὶ ἑκατόν, ἀμνοὶ διακόσιοι· εἰς ὁλοκαύτωσιν κυρίῳ πάντα ταῦτα. [33] καὶ οἱ ἡγιασμένοι μόσχοι ἑξακόσιοι, πρόβατα τρισχίλια. [34] ἀλλ᾽ ἢ οἱ ἱερεῖς ὀλίγοι ἦσαν

καὶ οὐκ ἐδύναντο δεῖραι τὴν ὁλοκαύτωσιν, καὶ ἀντελάβοντο αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ Λευῖται, ἕως οὗ συνετελέσθη τὸ ἔργον, καὶ ἕως οὗ ἡγνίσθησαν οἱ ἱερεῖς, ὅτι οἱ Λευῖται προθύμως ἡγνίσθησαν παρὰ τοὺς ἱερεῖς. [35] καὶ ἡ ὁλοκαύτωσις πολλὴ ἐν τοῖς στέασιν τῆς τελειώσεως τοῦ σωτηρίου καὶ τῶν σπονδῶν τῆς ὁλοκαυτώσεως· καὶ κατωρθώθη τὸ ἔργον ἐν οἴκῳ κυρίου. [36] καὶ ηὐφράνθη Εζεκιας καὶ πᾶς ὁ λαὸς διὰ τὸ ἡτοιμακέναι τὸν θεὸν τῷ λαῷ, ὅτι ἐξάπινα ἐγένετο ὁ λόγος.

CHAPTER 30

[1] Καὶ ἀπέστειλεν Εζεκιας ἐπὶ πάντα Ισραηλ καὶ Ιουδαν καὶ ἐπιστολὰς ἔγραψεν ἐπὶ τὸν Εφραιμ καὶ Μανασση ἐλθεῖν εἰς οἶκον κυρίου εἰς Ιερουσαλημ ποιῆσαι τὸ φασεκ τῷ κυρίῳ θεῷ Ισραηλ· [2] καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ οἱ ἄρχοντες καὶ πᾶσα ἡ ἐκκλησία ἡ ἐν Ιερουσαλημ ποιῆσαι τὸ φασεκ τῷ μηνὶ τῷ δευτέρῳ· [3] οὐ γὰρ ἠδυνάσθησαν αὐτὸ ποιῆσαι ἐν τῷ καιρῷ ἐκείνῳ, ὅτι οἱ ἱερεῖς οὐχ ἡγνίσθησαν ἱκανοί, καὶ ὁ λαὸς οὐ συνήχθη εἰς Ιερουσαλημ. [4] καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ ἐναντίον τῆς ἐκκλησίας. [5] καὶ ἔστησαν λόγον διελθεῖν κήρυγμα ἐν παντὶ Ισραηλ ἀπὸ Βηρσαβεε ἕως Δαν ἐλθόντας ποιῆσαι τὸ φασεκ κυρίῳ θεῷ Ισραηλ ἐν Ιερουσαλημ, ὅτι πλῆθος οὐκ ἐποίησεν κατὰ τὴν γραφήν. [6] καὶ ἐπορεύθησαν οἱ τρέχοντες σὺν ταῖς ἐπιστολαῖς παρὰ τοῦ βασιλέως καὶ τῶν ἀρχόντων εἰς πάντα Ισραηλ καὶ Ιουδαν κατὰ τὸ πρόσταγμα τοῦ βασιλέως λέγοντες Υἱοὶ Ισραηλ, ἐπιστρέψατε πρὸς θεὸν Αβρααμ καὶ Ισαακ καὶ Ισραηλ, καὶ ἐπιστρέψει τοὺς ἀνασεσῳσμένους τοὺς καταλειφθέντας ἀπὸ χειρὸς βασιλέως Ασσουρ· [7] καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν καὶ οἱ ἀδελφοὶ ὑμῶν, οἳ ἀπέστησαν ἀπὸ κυρίου θεοῦ πατέρων αὐτῶν, καὶ παρέδωκεν αὐτοὺς εἰς ἐρήμωσιν, καθὼς ὑμεῖς ὁρᾶτε. [8] καὶ νῦν μὴ σκληρύνητε τοὺς τραχήλους ὑμῶν· δότε δόξαν κυρίῳ τῷ θεῷ καὶ εἰσέλθατε εἰς τὸ ἁγίασμα αὐτοῦ, ὃ ἡγίασεν εἰς τὸν αἰῶνα, καὶ δουλεύσατε τῷ κυρίῳ θεῷ ὑμῶν, καὶ ἀποστρέψει ἀφ᾽ ὑμῶν θυμὸν ὀργῆς. [9] ὅτι ἐν τῷ ἐπιστρέφειν ὑμᾶς πρὸς κύριον οἱ ἀδελφοὶ ὑμῶν καὶ τὰ τέκνα ὑμῶν ἔσονται ἐν οἰκτιρμοῖς ἔναντι πάντων τῶν αἰχμαλωτισάντων αὐτούς, καὶ ἀποστρέψει εἰς τὴν γῆν ταύτην· ὅτι ἐλεήμων καὶ οἰκτίρμων κύριος ὁ θεὸς ἡμῶν καὶ οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀφ᾽ ἡμῶν, ἐὰν ἐπιστρέψωμεν πρὸς αὐτόν. [10] καὶ ἦσαν οἱ τρέχοντες διαπορευόμενοι πόλιν ἐκ πόλεως ἐν τῷ ὄρει Εφραιμ καὶ Μανασση καὶ ἕως Ζαβουλων, καὶ ἐγένοντο ὡς καταγελῶντες αὐτῶν καὶ καταμωκώμενοι· [11] ἀλλὰ ἄνθρωποι Ασηρ καὶ ἀπὸ Μανασση καὶ ἀπὸ Ζαβουλων ἐνετράπησαν καὶ ἦλθον εἰς Ιερουσαλημ. [12] καὶ ἐν Ιουδα ἐγένετο χεὶρ κυρίου δοῦναι αὐτοῖς καρδίαν μίαν ἐλθεῖν τοῦ ποιῆσαι κατὰ τὸ πρόσταγμα τοῦ βασιλέως καὶ τῶν ἀρχόντων ἐν λόγῳ κυρίου, [13] καὶ συνήχθησαν εἰς Ιερουσαλημ λαὸς πολὺς τοῦ ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ, ἐκκλησία πολλὴ σφόδρα. [14] καὶ ἀνέστησαν καὶ καθεῖλαν τὰ θυσιαστήρια τὰ ἐν Ιερουσαλημ· καὶ πάντα, ἐν οἷς ἐθυμιῶσαν τοῖς ψευδέσιν, κατέσπασαν καὶ ἔρριψαν εἰς τὸν χειμάρρουν Κεδρων. [15] καὶ ἔθυσαν τὸ φασεκ τῇ τεσσαρεσκαιδεκάτῃ

τοῦ μηνὸς τοῦ δευτέρου· καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐνετράπησαν καὶ ἡγνίσθησαν καὶ εἰσήνεγκαν ὁλοκαυτώματα εἰς οἶκον κυρίου. [16] καὶ ἔστησαν ἐπὶ τὴν στάσιν αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν Μωυσῆ ἀνθρώπου τοῦ θεοῦ, καὶ οἱ ἱερεῖς ἐδέχοντο τὰ αἵματα ἐκ χειρὸς τῶν Λευιτῶν. [17] ὅτι πλῆθος τῆς ἐκκλησίας οὐχ ἡγνίσθη, καὶ οἱ Λευῖται ἦσαν τοῦ θύειν τὸ φασεκ παντὶ τῷ μὴ δυναμένῳ ἁγνισθῆναι τῷ κυρίῳ. [18] ὅτι τὸ πλεῖστον τοῦ λαοῦ ἀπὸ Εφραιμ καὶ Μανασση καὶ Ισσαχαρ καὶ Ζαβουλων οὐχ ἡγνίσθησαν, ἀλλὰ ἔφαγον τὸ φασεκ παρὰ τὴν γραφήν. καὶ προσηύξατο Εζεκιας περὶ αὐτῶν λέγων Κύριος ὁ ἀγαθὸς ἐξιλασάσθω ὑπὲρ [19] πάσης καρδίας κατευθυνούσης ἐκζητῆσαι κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ οὐ κατὰ τὴν ἁγνείαν τῶν ἁγίων. [20] καὶ ἐπήκουσεν κύριος τῷ Εζεκια καὶ ἰάσατο τὸν λαόν. [21] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ οἱ εὑρεθέντες ἐν Ιερουσαλημ τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ μεγάλῃ καὶ καθυμνοῦντες τῷ κυρίῳ ἡμέραν καθ’ ἡμέραν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐν ὀργάνοις τῷ κυρίῳ. [22] καὶ ἐλάλησεν Εζεκιας ἐπὶ πᾶσαν καρδίαν τῶν Λευιτῶν καὶ τῶν συνιόντων σύνεσιν ἀγαθὴν τῷ κυρίῳ· καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας θύοντες θυσίας σωτηρίου καὶ ἐξομολογούμενοι τῷ κυρίῳ θεῷ τῶν πατέρων αὐτῶν. [23] καὶ ἐβουλεύσατο ἡ ἐκκλησία ἅμα ποιῆσαι ἑπτὰ ἡμέρας ἄλλας· καὶ ἐποίησαν ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ. [24] ὅτι Εζεκιας ἀπήρξατο τῷ Ιουδα τῇ ἐκκλησίᾳ μόσχους χιλίους καὶ ἑπτακισχίλια πρόβατα, καὶ οἱ ἄρχοντες ἀπήρξαντο τῷ λαῷ μόσχους χιλίους καὶ πρόβατα δέκα χιλιάδας, καὶ τὰ ἅγια τῶν ἱερέων εἰς πλῆθος. [25] καὶ ηὐφράνθη πᾶσα ἡ ἐκκλησία, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶσα ἡ ἐκκλησία Ιουδα καὶ οἱ εὑρεθέντες ἐξ Ισραηλ καὶ οἱ προσήλυτοι οἱ ἐλθόντες ἀπὸ γῆς Ισραηλ καὶ οἱ κατοικοῦντες ἐν Ιουδα. [26] καὶ ἐγένετο εὐφροσύνη μεγάλη ἐν Ιερουσαλημ· ἀπὸ ἡμερῶν Σαλωμων υἱοῦ Δαυιδ βασιλέως Ισραηλ οὐκ ἐγένετο τοιαύτη ἑορτὴ ἐν Ιερουσαλημ. [27] καὶ ἀνέστησαν οἱ ἱερεῖς οἱ Λευῖται καὶ ηὐλόγησαν τὸν λαόν· καὶ ἐπηκούσθη ἡ φωνὴ αὐτῶν, καὶ ἦλθεν ἡ προσευχὴ αὐτῶν εἰς τὸ κατοικητήριον τὸ ἅγιον αὐτοῦ εἰς τὸν οὐρανόν.

CHAPTER 31

[1] Καὶ ὡς συνετελέσθη πάντα ταῦτα, ἐξῆλθεν πᾶς Ισραηλ οἱ εὑρεθέντες ἐν πόλεσιν Ιουδα καὶ συνέτριψαν τὰς στήλας καὶ ἐξέκοψαν τὰ ἄλση καὶ κατέσπασαν τὰ ὑψηλὰ καὶ τοὺς βωμοὺς ἀπὸ πάσης τῆς Ιουδαίας καὶ Βενιαμιν καὶ ἐξ Εφραιμ καὶ ἀπὸ Μανασση ἕως εἰς τέλος, καὶ ἐπέστρεψαν πᾶς Ισραηλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ καὶ εἰς τὰς πόλεις αὐτῶν. [2] καὶ ἔταξεν Εζεκιας τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τὰς ἐφημερίας ἑκάστου κατὰ τὴν ἑαυτοῦ λειτουργίαν τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις εἰς τὴν ὁλοκαύτωσιν καὶ εἰς τὴν θυσίαν τοῦ σωτηρίου καὶ αἰνεῖν καὶ ἐξομολογεῖσθαι καὶ λειτουργεῖν ἐν ταῖς πύλαις ἐν ταῖς αὐλαῖς οἴκου κυρίου. [3] καὶ μερὶς τοῦ βασιλέως ἐκ τῶν ὑπαρχόντων αὐτοῦ εἰς τὰς ὁλοκαυτώσεις τὴν πρωινὴν καὶ τὴν δειλινὴν καὶ ὁλοκαυτώσεις εἰς σάββατα καὶ εἰς τὰς νουμηνίας καὶ εἰς τὰς ἑορτὰς τὰς γεγραμμένας ἐν τῷ νόμῳ κυρίου. [4] καὶ εἶπεν τῷ λαῷ τοῖς κατοικοῦσιν ἐν Ιερουσαλημ δοῦναι τὴν μερίδα τῶν ἱερέων καὶ τῶν Λευιτῶν, ὅπως κατισχύσωσιν ἐν τῇ λειτουργίᾳ οἴκου κυρίου. [5] καὶ ὡς προσέταξεν τὸν λόγον, ἐπλεόνασαν οἱ υἱοὶ Ισραηλ ἀπαρχὴν σίτου καὶ οἴνου καὶ ἐλαίου καὶ μέλιτος καὶ πᾶν γένημα ἀγροῦ, καὶ ἐπιδέκατα πάντα εἰς πλῆθος ἤνεγκαν [6] οἱ υἱοὶ Ισραηλ καὶ Ιουδα. καὶ οἱ κατοικοῦντες ἐν ταῖς πόλεσιν Ιουδα καὶ αὐτοὶ ἤνεγκαν ἐπιδέκατα μόσχων καὶ προβάτων καὶ ἐπιδέκατα αἰγῶν καὶ ἡγίασαν τῷ κυρίῳ θεῷ αὐτῶν καὶ εἰσήνεγκαν καὶ ἔθηκαν σωροὺς σωρούς· [7] ἐν τῷ μηνὶ τῷ τρίτῳ ἤρξαντο οἱ σωροὶ θεμελιοῦσθαι καὶ ἐν τῷ ἑβδόμῳ μηνὶ συνετελέσθησαν. [8] καὶ ἦλθεν Εζεκιας καὶ οἱ ἄρχοντες καὶ εἶδον τοὺς σωροὺς καὶ ηὐλόγησαν τὸν κύριον καὶ τὸν λαὸν αὐτοῦ Ισραηλ. [9] καὶ ἐπυνθάνετο Εζεκιας τῶν ἱερέων καὶ τῶν Λευιτῶν ὑπὲρ τῶν σωρῶν, [10] καὶ εἶπεν πρὸς αὐτὸν Αζαριας ὁ ἱερεὺς ὁ ἄρχων εἰς οἶκον Σαδωκ καὶ εἶπεν Ἐξ οὗ ἦρκται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον κυρίου, ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν· ὅτι κύριος ηὐλόγησεν τὸν λαὸν αὐτοῦ, καὶ κατελίπομεν ἔτι τὸ πλῆθος τοῦτο. [11] καὶ εἶπεν Εζεκιας ἑτοιμάσαι παστοφόρια εἰς οἶκον κυρίου, καὶ ἡτοίμασαν. [12] καὶ εἰσήνεγκαν ἐκεῖ τὰς ἀπαρχὰς καὶ τὰ ἐπιδέκατα ἐν πίστει, καὶ ἐπ᾽ αὐτῶν ἐπιστάτης Χωνενιας ὁ Λευίτης, καὶ Σεμει ὁ ἀδελφὸς αὐτοῦ διαδεχόμενος, [13] καὶ Ιιηλ καὶ Οζαζιας καὶ Ναεθ καὶ Ασαηλ καὶ Ιεριμωθ καὶ Ιωζαβαθ καὶ Ελιηλ καὶ Σαμαχια καὶ Μααθ καὶ Βαναιας καὶ οἱ υἱοὶ αὐτοῦ καθεσταμένοι διὰ Χωνενιου καὶ Σεμει τοῦ ἀδελφοῦ αὐτοῦ, καθὼς προσέταξεν ὁ βασιλεὺς Εζεκιας καὶ Αζαριας ὁ ἡγούμενος οἴκου κυρίου. [14] καὶ Κωρη ὁ τοῦ Ιεμνα ὁ Λευίτης ὁ πυλωρὸς κατὰ ἀνατολὰς ἐπὶ τῶν δομάτων δοῦναι τὰς ἀπαρχὰς κυρίῳ καὶ τὰ ἅγια

τῶν ἁγίων [15] διὰ χειρὸς Οδομ καὶ Βενιαμιν καὶ Ἰησοῦς καὶ Σεμει καὶ Αμαριας καὶ Σεχονιας διὰ χειρὸς τῶν ἱερέων ἐν πίστει δοῦναι τοῖς ἀδελφοῖς αὐτῶν κατὰ τὰς ἐφημερίας κατὰ τὸν μέγαν καὶ τὸν μικρὸν [16] ἐκτὸς τῆς ἐπιγονῆς τῶν ἀρσενικῶν ἀπὸ τριετοῦς καὶ ἐπάνω παντὶ τῷ εἰσπορευομένῳ εἰς οἶκον κυρίου εἰς λόγον ἡμερῶν εἰς ἡμέραν εἰς λειτουργίαν ἐφημερίαις διατάξεως αὐτῶν. [17] οὗτος ὁ καταλοχισμὸς τῶν ἱερέων κατ᾽ οἴκους πατριῶν, καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ἐν διατάξει [18] ἐν καταλοχίαις ἐν πάσῃ ἐπιγονῇ υἱῶν αὐτῶν καὶ θυγατέρων αὐτῶν εἰς πᾶν τὸ πλῆθος, ὅτι ἐν πίστει ἤγνισαν τὸ ἅγιον [19] τοῖς υἱοῖς Ααρων τοῖς ἱερατεύουσιν, καὶ οἱ ἀπὸ τῶν πόλεων αὐτῶν ἐν πάσῃ πόλει καὶ πόλει ἄνδρες, οἳ ὠνομάσθησαν ἐν ὀνόματι, δοῦναι μερίδα παντὶ ἀρσενικῷ ἐν τοῖς ἱερεῦσιν καὶ παντὶ καταριθμουμένῳ ἐν τοῖς Λευίταις. [20] καὶ ἐποίησεν οὕτως Εζεκιας ἐν παντὶ Ιουδα καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθὲς ἐναντίον τοῦ κυρίου θεοῦ αὐτοῦ. [21] καὶ ἐν παντὶ ἔργῳ, ἐν ᾧ ἤρξατο ἐν ἐργασίᾳ ἐν οἴκῳ κυρίου, καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς προστάγμασιν ἐξεζήτησεν τὸν θεὸν αὐτοῦ ἐξ ὅλης ψυχῆς αὐτοῦ καὶ ἐποίησεν καὶ εὐοδώθη.

CHAPTER 32

[1] Καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν ἀλήθειαν ταύτην ἦλθεν Σενναχηριμ βασιλεὺς Ἀσσυρίων καὶ ἦλθεν ἐπὶ Ιουδαν καὶ παρενέβαλεν ἐπὶ τὰς πόλεις τὰς τειχήρεις καὶ εἶπεν προκαταλαβέσθαι αὐτάς. [2] καὶ εἶδεν Εζεκιας ὅτι ἥκει Σενναχηριμ καὶ τὸ πρόσωπον αὐτοῦ τοῦ πολεμῆσαι ἐπὶ Ιερουσαλημ, [3] καὶ ἐβουλεύσατο μετὰ τῶν πρεσβυτέρων αὐτοῦ καὶ τῶν δυνατῶν ἐμφράξαι τὰ ὕδατα τῶν πηγῶν, ἃ ἦν ἔξω τῆς πόλεως, καὶ συνεπίσχυσαν αὐτῷ. [4] καὶ συνήγαγεν λαὸν πολὺν καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν καὶ τὸν ποταμὸν τὸν διορίζοντα διὰ τῆς πόλεως λέγων Μὴ ἔλθῃ βασιλεὺς Ασσουρ καὶ εὕρῃ ὕδωρ πολὺ καὶ κατισχύσῃ. [5] καὶ κατίσχυσεν Εζεκιας καὶ ᾠκοδόμησεν πᾶν τὸ τεῖχος τὸ κατεσκαμμένον καὶ πύργους καὶ ἔξω προτείχισμα ἄλλο καὶ κατίσχυσεν τὸ ἀνάλημμα πόλεως Δαυιδ καὶ κατεσκεύασεν ὅπλα πολλά. [6] καὶ ἔθετο ἄρχοντας τοῦ πολέμου ἐπὶ τὸν λαόν, καὶ συνήχθησαν πρὸς αὐτὸν εἰς τὴν πλατεῖαν τῆς πύλης τῆς φάραγγος, καὶ ἐλάλησεν ἐπὶ καρδίαν αὐτῶν λέγων [7] Ἰσχύσατε καὶ ἀνδρίζεσθε, μὴ πτοηθῆτε ἀπὸ προσώπου βασιλέως Ασσουρ καὶ ἀπὸ προσώπου παντὸς τοῦ ἔθνους τοῦ μετ᾽ αὐτοῦ, ὅτι μεθ᾽ ἡμῶν πλείονες ἢ μετ᾽ αὐτοῦ· [8] μετ᾽ αὐτοῦ βραχίονες σάρκινοι, μεθ᾽ ἡμῶν δὲ κύριος ὁ θεὸς ἡμῶν τοῦ σῴζειν καὶ τοῦ πολεμεῖν τὸν πόλεμον ἡμῶν. καὶ κατεθάρσησεν ὁ λαὸς ἐπὶ τοῖς λόγοις Εζεκιου βασιλέως Ιουδα. – [9] καὶ μετὰ ταῦτα ἀπέστειλεν Σενναχηριμ βασιλεὺς Ἀσσυρίων τοὺς παῖδας αὐτοῦ ἐπὶ Ιερουσαλημ, καὶ αὐτὸς ἐπὶ Λαχις καὶ πᾶσα ἡ στρατιὰ μετ᾽ αὐτοῦ, καὶ ἀπέστειλεν πρὸς Εζεκιαν βασιλέα Ιουδα καὶ πρὸς πάντα Ιουδαν τὸν ἐν Ιερουσαλημ λέγων [10] Οὕτως λέγει Σενναχηριμ ὁ βασιλεὺς Ἀσσυρίων Ἐπὶ τίνι ὑμεῖς πεποίθατε καὶ κάθησθε ἐν τῇ περιοχῇ ἐν Ιερουσαλημ; [11] οὐχὶ Εζεκιας ἀπατᾷ ὑμᾶς τοῦ παραδοῦναι ὑμᾶς εἰς θάνατον καὶ εἰς λιμὸν καὶ εἰς δίψαν λέγων Κύριος ὁ θεὸς ἡμῶν σώσει ἡμᾶς ἐκ χειρὸς βασιλέως Ασσουρ; [12] οὐχ οὗτός ἐστιν Εζεκιας, ὃς περιεῖλεν τὰ θυσιαστήρια αὐτοῦ καὶ τὰ ὑψηλὰ αὐτοῦ καὶ εἶπεν τῷ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ λέγων Κατέναντι τοῦ θυσιαστηρίου τούτου προσκυνήσετε καὶ ἐπ᾽ αὐτῷ θυμιάσετε. [13] οὐ γνώσεσθε ὅ τι ἐποίησα ἐγὼ καὶ οἱ πατέρες μου πᾶσι τοῖς λαοῖς τῶν χωρῶν; μὴ δυνάμενοι ἠδύναντο θεοὶ τῶν ἐθνῶν πάσης τῆς γῆς σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρός μου; [14] τίς ἐν πᾶσι τοῖς θεοῖς τῶν ἐθνῶν τούτων, οὓς ἐξωλέθρευσαν οἱ πατέρες μου; μὴ ἠδύναντο σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρός μου, ὅτι δυνήσεται ὁ θεὸς ὑμῶν σῶσαι ὑμᾶς ἐκ χειρός μου; [15] νῦν μὴ ἀπατάτω ὑμᾶς Εζεκιας καὶ μὴ πεποιθέναι ὑμᾶς ποιείτω κατὰ ταῦτα, καὶ μὴ πιστεύετε αὐτῷ· ὅτι οὐ μὴ δύνηται ὁ θεὸς παντὸς ἔθνους

καὶ βασιλείας τοῦ σῶσαι τὸν λαὸν αὐτοῦ ἐκ χειρός μου καὶ ἐκ χειρὸς πατέρων μου, ὅτι ὁ θεὸς ὑμῶν οὐ μὴ σώσει ὑμᾶς ἐκ χειρός μου. [16] καὶ ἔτι ἐλάλησαν οἱ παῖδες αὐτοῦ ἐπὶ κύριον θεὸν καὶ ἐπὶ Εζεκιαν παῖδα αὐτοῦ. [17] καὶ βιβλίον ἔγραψεν ὀνειδίζειν τὸν κύριον θεὸν Ισραηλ καὶ εἶπεν περὶ αὐτοῦ λέγων Ὡς θεοὶ τῶν ἐθνῶν τῆς γῆς οὐκ ἐξείλαντο τοὺς λαοὺς αὐτῶν ἐκ χειρός μου, οὕτως οὐ μὴ ἐξέληται ὁ θεὸς Εζεκιου λαὸν αὐτοῦ ἐκ χειρός μου. [18] καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ ἐπὶ λαὸν Ιερουσαλημ τὸν ἐπὶ τοῦ τείχους τοῦ φοβῆσαι αὐτοὺς καὶ κατασπάσαι, ὅπως προκαταλάβωνται τὴν πόλιν. [19] καὶ ἐλάλησεν ἐπὶ θεὸν Ιερουσαλημ ὡς καὶ ἐπὶ θεοὺς λαῶν τῆς γῆς, ἔργα χειρῶν ἀνθρώπων. – [20] καὶ προσηύξατο Εζεκιας ὁ βασιλεὺς καὶ Ησαιας υἱὸς Αμως ὁ προφήτης περὶ τούτων καὶ ἐβόησαν εἰς τὸν οὐρανόν. [21] καὶ ἀπέστειλεν κύριος ἄγγελον, καὶ ἐξέτριψεν πᾶν δυνατὸν πολεμιστὴν καὶ ἄρχοντα καὶ στρατηγὸν ἐν τῇ παρεμβολῇ βασιλέως Ασσουρ, καὶ ἀπέστρεψεν μετὰ αἰσχύνης προσώπου εἰς τὴν γῆν αὐτοῦ. καὶ ἦλθεν εἰς οἶκον τοῦ θεοῦ αὐτοῦ, καὶ τῶν ἐξελθόντων ἐκ κοιλίας αὐτοῦ κατέβαλον αὐτὸν ἐν ῥομφαίᾳ. [22] καὶ ἔσωσεν κύριος Εζεκιαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ ἐκ χειρὸς Σενναχηριμ βασιλέως Ασσουρ καὶ ἐκ χειρὸς πάντων καὶ κατέπαυσεν αὐτοὺς κυκλόθεν. [23] καὶ πολλοὶ ἔφερον δῶρα τῷ κυρίῳ εἰς Ιερουσαλημ καὶ δόματα τῷ Εζεκια βασιλεῖ Ιουδα, καὶ ὑπερήρθη κατ᾽ ὀφθαλμοὺς πάντων τῶν ἐθνῶν μετὰ ταῦτα. [24] Ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν Εζεκιας ἕως θανάτου· καὶ προσηύξατο πρὸς κύριον, καὶ ἐπήκουσεν αὐτοῦ καὶ σημεῖον ἔδωκεν αὐτῷ. [25] καὶ οὐ κατὰ τὸ ἀνταπόδομα, ὃ ἔδωκεν αὐτῷ, ἀνταπέδωκεν Εζεκιας, ἀλλὰ ὑψώθη ἡ καρδία αὐτοῦ· καὶ ἐγένετο ἐπ᾽ αὐτὸν ὀργὴ καὶ ἐπὶ Ιουδαν καὶ Ιερουσαλημ. [26] καὶ ἐταπεινώθη Εζεκιας ἀπὸ τοῦ ὕψους τῆς καρδίας αὐτοῦ καὶ οἱ κατοικοῦντες Ιερουσαλημ, καὶ οὐκ ἐπῆλθεν ἐπ᾽ αὐτοὺς ὀργὴ κυρίου ἐν ταῖς ἡμέραις Εζεκιου. [27] καὶ ἐγένετο τῷ Εζεκια πλοῦτος καὶ δόξα πολλὴ σφόδρα, καὶ θησαυροὺς ἐποίησεν ἑαυτῷ ἀργυρίου καὶ χρυσίου καὶ τοῦ λίθου τοῦ τιμίου καὶ εἰς τὰ ἀρώματα καὶ ὁπλοθήκας καὶ εἰς σκεύη ἐπιθυμητὰ [28] καὶ πόλεις εἰς τὰ γενήματα σίτου καὶ ἐλαίου καὶ οἴνου καὶ φάτνας παντὸς κτήνους καὶ μάνδρας εἰς τὰ ποίμνια [29] καὶ πόλεις, ἃς ᾠκοδόμησεν αὐτῷ, καὶ ἀποσκευὴν προβάτων καὶ βοῶν εἰς πλῆθος, ὅτι ἔδωκεν αὐτῷ κύριος ἀποσκευὴν πολλὴν σφόδρα. [30] αὐτὸς Εζεκιας ἐνέφραξεν τὴν ἔξοδον τοῦ ὕδατος Γιων τὸ ἄνω καὶ κατηύθυνεν αὐτὰ κάτω πρὸς λίβα τῆς πόλεως Δαυιδ· καὶ εὐοδώθη Εζεκιας ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. [31] καὶ οὕτως τοῖς πρεσβευταῖς τῶν ἀρχόντων ἀπὸ Βαβυλῶνος τοῖς ἀποσταλεῖσιν πρὸς αὐτὸν πυθέσθαι παρ᾽ αὐτοῦ τὸ τέρας, ὃ ἐγένετο ἐπὶ τῆς γῆς, καὶ ἐγκατέλιπεν αὐτὸν κύριος τοῦ πειράσαι αὐτὸν εἰδέναι τὰ ἐν τῇ καρδίᾳ αὐτοῦ. [32] καὶ τὰ κατάλοιπα τῶν λόγων

Εζεκιου καὶ τὸ ἔλεος αὐτοῦ, ἰδοὺ γέγραπται ἐν τῇ προφητείᾳ Ησαιου υἱοῦ Αμως τοῦ προφήτου καὶ ἐπὶ βιβλίου βασιλέων Ιουδα καὶ Ισραηλ. [33] καὶ ἐκοιμήθη Εζεκιας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν Δαυιδ, καὶ δόξαν καὶ τιμὴν ἔδωκαν αὐτῷ ἐν τῷ θανάτῳ αὐτοῦ πᾶς Ιουδα καὶ οἱ κατοικοῦντες ἐν Ιερουσαλημ· καὶ ἐβασίλευσεν Μανασσης υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 33

[1] Ὢν δέκα δύο ἐτῶν Μανασσης ἐν τῷ βασιλεῦσαι αὐτὸν καὶ πεντήκοντα πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. [2] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, οὓς ἐξωλέθρευσεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ. [3] καὶ ἐπέστρεψεν καὶ ᾠκοδόμησεν τὰ ὑψηλά, ἃ κατέσπασεν Εζεκιας ὁ πατὴρ αὐτοῦ, καὶ ἔστησεν στήλας ταῖς Βααλιμ καὶ ἐποίησεν ἄλση καὶ προσεκύνησεν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἐδούλευσεν αὐτοῖς. [4] καὶ ᾠκοδόμησεν θυσιαστήρια ἐν οἴκῳ κυρίου, οὗ εἶπεν κύριος Ἐν Ιερουσαλημ ἔσται τὸ ὄνομά μου εἰς τὸν αἰῶνα. [5] καὶ ᾠκοδόμησεν θυσιαστήρια πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου. [6] καὶ αὐτὸς διήγαγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν Γαι – βαναι – εννομ καὶ ἐκληδονίζετο καὶ οἰωνίζετο καὶ ἐφαρμακεύετο καὶ ἐποίησεν ἐγγαστριμύθους καὶ ἐπαοιδούς· ἐπλήθυνεν τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ παροργίσαι αὐτόν. [7] καὶ ἔθηκεν τὸ γλυπτὸν καὶ τὸ χωνευτόν, εἰκόνα ἣν ἐποίησεν, ἐν οἴκῳ θεοῦ, οὗ εἶπεν ὁ θεὸς πρὸς Δαυιδ καὶ πρὸς Σαλωμων υἱὸν αὐτοῦ Ἐν τῷ οἴκῳ τούτῳ καὶ Ιερουσαλημ, ἣν ἐξελεξάμην ἐκ πασῶν φυλῶν Ισραηλ, θήσω τὸ ὄνομά μου εἰς τὸν αἰῶνα· [8] καὶ οὐ προσθήσω σαλεῦσαι τὸν πόδα Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν αὐτῶν, πλὴν ἐὰν φυλάσσωνται τοῦ ποιῆσαι πάντα, ἃ ἐνετειλάμην αὐτοῖς, κατὰ πάντα τὸν νόμον καὶ τὰ προστάγματα καὶ τὰ κρίματα ἐν χειρὶ Μωυσῆ. [9] καὶ ἐπλάνησεν Μανασσης τὸν Ιουδαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ τοῦ ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη, ἃ ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ. [10] καὶ ἐλάλησεν κύριος ἐπὶ Μανασση καὶ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ οὐκ ἐπήκουσαν. [11] καὶ ἤγαγεν κύριος ἐπ᾽ αὐτοὺς τοὺς ἄρχοντας τῆς δυνάμεως βασιλέως Ασσουρ, καὶ κατέλαβον τὸν Μανασση ἐν δεσμοῖς καὶ ἔδησαν αὐτὸν ἐν πέδαις καὶ ἤγαγον εἰς Βαβυλῶνα. [12] καὶ ὡς ἐθλίβη, ἐζήτησεν τὸ πρόσωπον κυρίου τοῦ θεοῦ αὐτοῦ καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπου θεοῦ τῶν πατέρων αὐτοῦ· [13] καὶ προσηύξατο πρὸς αὐτόν, καὶ ἐπήκουσεν αὐτοῦ· καὶ ἐπήκουσεν τῆς βοῆς αὐτοῦ καὶ ἐπέστρεψεν αὐτὸν εἰς Ιερουσαλημ ἐπὶ τὴν βασιλείαν αὐτοῦ· καὶ ἔγνω Μανασσης ὅτι κύριος αὐτός ἐστιν ὁ θεός. – [14] καὶ μετὰ ταῦτα ᾠκοδόμησεν τεῖχος ἔξω τῆς πόλεως Δαυιδ ἀπὸ λιβὸς κατὰ Γιων ἐν τῷ χειμάρρῳ καὶ ἐκπορευομένων τὴν πύλην τὴν κυκλόθεν καὶ εἰς τὸ Οφλα καὶ ὕψωσεν σφόδρα. καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσιν ταῖς τειχήρεσιν ἐν Ιουδα. [15] καὶ περιεῖλεν τοὺς θεοὺς τοὺς ἀλλοτρίους καὶ τὸ γλυπτὸν ἐξ οἴκου κυρίου καὶ πάντα τὰ θυσιαστήρια, ἃ

ᾠκοδόμησεν ἐν ὄρει οἴκου κυρίου καὶ ἐν Ιερουσαλημ καὶ ἔξω τῆς πόλεως. [16] καὶ κατώρθωσεν τὸ θυσιαστήριον κυρίου καὶ ἐθυσίασεν ἐπ᾽ αὐτὸ θυσίαν σωτηρίου καὶ αἰνέσεως καὶ εἶπεν τῷ Ιουδα τοῦ δουλεύειν κυρίῳ θεῷ Ισραηλ· [17] πλὴν ὁ λαὸς ἔτι ἐπὶ τῶν ὑψηλῶν, πλὴν κύριος ὁ θεὸς αὐτῶν. [18] καὶ τὰ λοιπὰ τῶν λόγων Μανασση καὶ ἡ προσευχὴ αὐτοῦ ἡ πρὸς τὸν θεὸν καὶ λόγοι τῶν ὁρώντων λαλούντων πρὸς αὐτὸν ἐπ᾽ ὀνόματι κυρίου θεοῦ Ισραηλ ἰδοὺ ἐπὶ λόγων [19] προσευχῆς αὐτοῦ, καὶ ὡς ἐπήκουσεν αὐτοῦ, καὶ πᾶσαι αἱ ἁμαρτίαι αὐτοῦ καὶ αἱ ἀποστάσεις αὐτοῦ καὶ οἱ τόποι, ἐφ᾽ οἷς ᾠκοδόμησεν τὰ ὑψηλὰ καὶ ἔστησεν ἐκεῖ ἄλση καὶ γλυπτὰ πρὸ τοῦ ἐπιστρέψαι, ἰδοὺ γέγραπται ἐπὶ τῶν λόγων τῶν ὁρώντων. [20] καὶ ἐκοιμήθη Μανασσης μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν παραδείσῳ οἴκου αὐτοῦ· καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αμων υἱὸς αὐτοῦ. [21] Ὢν εἴκοσι καὶ δύο ἐτῶν Αμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. [22] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου, ὡς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ, καὶ πᾶσιν τοῖς εἰδώλοις, οἷς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ, ἔθυεν Αμων καὶ ἐδούλευσεν αὐτοῖς. [23] καὶ οὐκ ἐταπεινώθη ἐναντίον κυρίου, ὡς ἐταπεινώθη Μανασσης ὁ πατὴρ αὐτοῦ, ὅτι υἱὸς αὐτοῦ Αμων ἐπλήθυνεν πλημμέλειαν. [24] καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ καὶ ἐπάταξαν αὐτὸν ἐν οἴκῳ αὐτοῦ. [25] καὶ ἐπάταξεν ὁ λαὸς τῆς γῆς τοὺς ἐπιθεμένους ἐπὶ τὸν βασιλέα Αμων, καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν Ιωσιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 34

[1] Ὢν ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τριάκοντα ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ. [2] καὶ ἐποίησεν τὸ εὐθὲς ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδοῖς Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν δεξιὰ καὶ ἀριστερά. [3] καὶ ἐν τῷ ὀγδόῳ ἔτει τῆς βασιλείας αὐτοῦ – καὶ αὐτὸς ἔτι παιδάριον – ἤρξατο τοῦ ζητῆσαι κύριον τὸν θεὸν Δαυιδ τοῦ πατρὸς αὐτοῦ. καὶ ἐν τῷ δωδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ ἤρξατο τοῦ καθαρίσαι τὸν Ιουδαν καὶ τὴν Ιερουσαλημ ἀπὸ τῶν ὑψηλῶν καὶ τῶν ἄλσεων καὶ ἀπὸ τῶν χωνευτῶν [4] καὶ κατέσπασεν κατὰ πρόσωπον αὐτοῦ τὰ θυσιαστήρια τῶν Βααλιμ καὶ τὰ ὑψηλὰ τὰ ἐπ᾽ αὐτῶν καὶ ἔκοψεν τὰ ἄλση καὶ τὰ γλυπτὰ καὶ τὰ χωνευτὰ συνέτριψεν καὶ ἐλέπτυνεν καὶ ἔρριψεν ἐπὶ πρόσωπον τῶν μνημάτων τῶν θυσιαζόντων αὐτοῖς [5] καὶ ὀστᾶ ἱερέων κατέκαυσεν ἐπὶ τὰ θυσιαστήρια καὶ ἐκαθάρισεν τὸν Ιουδαν καὶ τὴν Ιερουσαλημ. [6] καὶ ἐν πόλεσιν Εφραιμ καὶ Μανασση καὶ Συμεων καὶ Νεφθαλι καὶ τοῖς τόποις αὐτῶν κύκλῳ [7] καὶ κατέσπασεν τὰ ἄλση καὶ τὰ θυσιαστήρια καὶ τὰ εἴδωλα κατέκοψεν λεπτὰ καὶ πάντα τὰ ὑψηλὰ ἔκοψεν ἀπὸ πάσης τῆς γῆς Ισραηλ καὶ ἀπέστρεψεν εἰς Ιερουσαλημ. [8] Καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ τοῦ καθαρίσαι τὴν γῆν καὶ τὸν οἶκον ἀπέστειλεν τὸν Σαφαν υἱὸν Εσελια καὶ τὸν Μαασιαν ἄρχοντα τῆς πόλεως καὶ τὸν Ιουαχ υἱὸν Ιωαχαζ τὸν ὑπομνηματογράφον αὐτοῦ κραταιῶσαι τὸν οἶκον κυρίου τοῦ θεοῦ αὐτοῦ. [9] καὶ ἦλθον πρὸς Χελκιαν τὸν ἱερέα τὸν μέγαν καὶ ἔδωκαν τὸ ἀργύριον τὸ εἰσενεχθὲν εἰς οἶκον θεοῦ, ὃ συνήγαγον οἱ Λευῖται φυλάσσοντες τὴν πύλην ἐκ χειρὸς Μανασση καὶ Εφραιμ καὶ τῶν ἀρχόντων καὶ ἀπὸ παντὸς καταλοίπου ἐν Ισραηλ καὶ υἱῶν Ιουδα καὶ Βενιαμιν καὶ οἰκούντων ἐν Ιερουσαλημ, [10] καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα οἱ καθεσταμένοι ἐν οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ποιοῦσι τὰ ἔργα, οἳ ἐποίουν ἐν οἴκῳ κυρίου, ἐπισκευάσαι κατισχῦσαι τὸν οἶκον· [11] καὶ ἔδωκαν τοῖς τέκτοσι καὶ τοῖς οἰκοδόμοις ἀγοράσαι λίθους τετραπέδους καὶ ξύλα εἰς δοκοὺς στεγάσαι τοὺς οἴκους, οὓς ἐξωλέθρευσαν βασιλεῖς Ιουδα· [12] καὶ οἱ ἄνδρες ἐν πίστει ἐπὶ τῶν ἔργων, καὶ ἐπ᾽ αὐτῶν ἐπίσκοποι Ιεθ καὶ Αβδιας οἱ Λευῖται ἐξ υἱῶν Μεραρι καὶ Ζαχαριας καὶ Μοσολλαμ ἐκ τῶν υἱῶν Κααθ ἐπισκοπεῖν καὶ πᾶς Λευίτης πᾶς συνίων ἐν ὀργάνοις ᾠδῶν [13] καὶ ἐπὶ τῶν νωτοφόρων καὶ ἐπὶ πάντων τῶν ποιούντων τὰ ἔργα ἐργασίᾳ καὶ ἐργασίᾳ, καὶ ἀπὸ τῶν Λευιτῶν γραμματεῖς καὶ κριταὶ καὶ πυλωροί. [14] καὶ ἐν τῷ ἐκφέρειν αὐτοὺς τὸ ἀργύριον τὸ εἰσοδιασθὲν εἰς οἶκον κυρίου εὗρεν Χελκιας ὁ ἱερεὺς βιβλίον νόμου κυρίου διὰ χειρὸς Μωυσῆ. [15] καὶ ἀπεκρίθη Χελκιας καὶ

εἶπεν πρὸς Σαφαν τὸν γραμματέα Βιβλίον νόμου εὗρον ἐν οἴκῳ κυρίου· καὶ ἔδωκεν Χελκιας τὸ βιβλίον τῷ Σαφαν. [16] καὶ εἰσήνεγκεν Σαφαν τὸ βιβλίον πρὸς τὸν βασιλέα καὶ ἀπέδωκεν ἔτι τῷ βασιλεῖ λόγον Πᾶν τὸ δοθὲν ἀργύριον ἐν χειρὶ τῶν παίδων σου τῶν ποιούντων τὸ ἔργον, [17] καὶ ἐχώνευσαν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἔδωκαν ἐπὶ χεῖρα τῶν ἐπισκόπων καὶ ἐπὶ χεῖρα τῶν ποιούντων ἐργασίαν. [18] καὶ ἀπήγγειλεν Σαφαν ὁ γραμματεὺς τῷ βασιλεῖ λέγων Βιβλίον ἔδωκέν μοι Χελκιας ὁ ἱερεύς· καὶ ἀνέγνω αὐτὸ Σαφαν ἐναντίον τοῦ βασιλέως. [19] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ νόμου, καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. [20] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια καὶ τῷ Αχικαμ υἱῷ Σαφαν καὶ τῷ Αβδων υἱῷ Μιχαια καὶ τῷ Σαφαν τῷ γραμματεῖ καὶ τῷ Ασαια παιδὶ τοῦ βασιλέως λέγων [21] Πορεύθητε ζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ καταλειφθέντος ἐν Ισραηλ καὶ Ιουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος· ὅτι μέγας ὁ θυμὸς κυρίου ἐκκέκαυται ἐν ἡμῖν, διότι οὐκ εἰσήκουσαν οἱ πατέρες ἡμῶν τῶν λόγων κυρίου τοῦ ποιῆσαι κατὰ πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. [22] καὶ ἐπορεύθη Χελκιας καὶ οἷς εἶπεν ὁ βασιλεὺς πρὸς Ολδαν τὴν προφῆτιν γυναῖκα Σελλημ υἱοῦ Θακουαθ υἱοῦ Χελλης φυλάσσουσαν τὰς στολάς – καὶ αὕτη κατῴκει ἐν Ιερουσαλημ ἐν μασανα – καὶ ἐλάλησαν αὐτῇ κατὰ ταῦτα. [23] καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Εἴπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς πρός με [24] Οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τοῦτον, τοὺς πάντας λόγους τοὺς γεγραμμένους ἐν τῷ βιβλίῳ τῷ ἀνεγνωσμένῳ ἐναντίον τοῦ βασιλέως Ιουδα, [25] ἀνθ’ ὧν ἐγκατέλιπόν με καὶ ἐθυμίασαν θεοῖς ἀλλοτρίοις, ἵνα παροργίσωσίν με ἐν πᾶσιν τοῖς ἔργοις τῶν χειρῶν αὐτῶν· καὶ ἐξεκαύθη ὁ θυμός μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται. [26] καὶ ἐπὶ βασιλέα Ιουδα τὸν ἀποστείλαντα ὑμᾶς τοῦ ζητῆσαι τὸν κύριον, οὕτως ἐρεῖτε αὐτῷ Οὕτως λέγει κύριος ὁ θεὸς Ισραηλ Τοὺς λόγους, οὓς ἤκουσας [27] καὶ ἐνετράπη ἡ καρδία σου καὶ ἐταπεινώθης ἀπὸ προσώπου μου ἐν τῷ ἀκοῦσαί σε τοὺς λόγους μου ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς κατοικοῦντας αὐτὸν καὶ ἐταπεινώθης ἐναντίον μου καὶ διέρρηξας τὰ ἱμάτιά σου καὶ ἔκλαυσας κατεναντίον μου, καὶ ἐγὼ ἤκουσά φησιν κύριος· [28] ἰδοὺ προστίθημί σε πρὸς τοὺς πατέρας σου, καὶ προστεθήσῃ πρὸς τὰ μνήματά σου ἐν εἰρήνῃ, καὶ οὐκ ὄψονται οἱ ὀφθαλμοί σου ἐν πᾶσιν τοῖς κακοῖς, οἷς ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς κατοικοῦντας αὐτόν. καὶ ἀπέδωκαν τῷ βασιλεῖ λόγον. – [29] καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν τοὺς πρεσβυτέρους Ιουδα καὶ Ιερουσαλημ. [30] καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶς ὁ λαὸς ἀπὸ μεγάλου ἕως μικροῦ· καὶ ἀνέγνω ἐν ὠσὶν

αὐτῶν τοὺς πάντας λόγους βιβλίου τῆς διαθήκης τοῦ εὑρεθέντος ἐν οἴκῳ κυρίου. [31] καὶ ἔστη ὁ βασιλεὺς ἐπὶ τὸν στῦλον καὶ διέθετο διαθήκην ἐναντίον κυρίου τοῦ πορευθῆναι ἐνώπιον κυρίου τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ μαρτύρια αὐτοῦ καὶ προστάγματα αὐτοῦ ἐν ὅλῃ καρδίᾳ καὶ ἐν ὅλῃ ψυχῇ, τοὺς λόγους τῆς διαθήκης τοὺς γεγραμμένους ἐπὶ τῷ βιβλίῳ τούτῳ. [32] καὶ ἔστησεν πάντας τοὺς εὑρεθέντας ἐν Ιερουσαλημ καὶ Βενιαμιν, καὶ ἐποίησαν οἱ κατοικοῦντες Ιερουσαλημ διαθήκην ἐν οἴκῳ κυρίου θεοῦ πατέρων αὐτῶν. [33] καὶ περιεῖλεν Ιωσιας τὰ πάντα βδελύγματα ἐκ πάσης τῆς γῆς, ἣ ἦν υἱῶν Ισραηλ, καὶ ἐποίησεν πάντας τοὺς εὑρεθέντας ἐν Ιερουσαλημ καὶ ἐν Ισραηλ τοῦ δουλεύειν κυρίῳ θεῷ αὐτῶν πάσας τὰς ἡμέρας αὐτοῦ· οὐκ ἐξέκλινεν ἀπὸ ὄπισθεν κυρίου θεοῦ πατέρων αὐτοῦ.

CHAPTER 35

[1] Καὶ ἐποίησεν Ιωσιας τὸ φασεχ τῷ κυρίῳ θεῷ αὐτοῦ, καὶ ἔθυσαν τὸ φασεχ τῇ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου. [2] καὶ ἔστησεν τοὺς ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν καὶ κατίσχυσεν αὐτοὺς εἰς τὰ ἔργα οἴκου κυρίου. [3] καὶ εἶπεν τοῖς Λευίταις τοῖς δυνατοῖς ἐν παντὶ Ισραηλ τοῦ ἁγιασθῆναι αὐτοὺς τῷ κυρίῳ, καὶ ἔθηκαν τὴν κιβωτὸν τὴν ἁγίαν εἰς τὸν οἶκον, ὃν ᾠκοδόμησεν Σαλωμων υἱὸς Δαυιδ τοῦ βασιλέως Ισραηλ. καὶ εἶπεν ὁ βασιλεύς Οὐκ ἔστιν ὑμῖν ἆραι ἐπ᾽ ὤμων οὐθέν· νῦν οὖν λειτουργήσατε τῷ κυρίῳ θεῷ ὑμῶν καὶ τῷ λαῷ αὐτοῦ Ισραηλ [4] καὶ ἑτοιμάσθητε κατ᾽ οἴκους πατριῶν ὑμῶν καὶ κατὰ τὰς ἐφημερίας ὑμῶν κατὰ τὴν γραφὴν Δαυιδ βασιλέως Ισραηλ καὶ διὰ χειρὸς Σαλωμων υἱοῦ αὐτοῦ [5] καὶ στῆτε ἐν τῷ οἴκῳ κατὰ τὰς διαιρέσεις οἴκων πατριῶν ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ, καὶ μερὶς οἴκου πατριᾶς τοῖς Λευίταις, [6] καὶ θύσατε τὸ φασεχ καὶ τὰ ἅγια ἑτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν τοῦ ποιῆσαι κατὰ τὸν λόγον κυρίου διὰ χειρὸς Μωυσῆ. [7] καὶ ἀπήρξατο Ιωσιας τοῖς υἱοῖς τοῦ λαοῦ πρόβατα καὶ ἀμνοὺς καὶ ἐρίφους ἀπὸ τῶν τέκνων τῶν αἰγῶν, πάντα εἰς τὸ φασεχ εἰς πάντας τοὺς εὑρεθέντας, εἰς ἀριθμὸν τριάκοντα χιλιάδας καὶ μόσχων τρεῖς χιλιάδας· ταῦτα ἀπὸ τῆς ὑπάρξεως τοῦ βασιλέως. [8] καὶ οἱ ἄρχοντες αὐτοῦ ἀπήρξαντο τῷ λαῷ καὶ τοῖς ἱερεῦσιν καὶ Λευίταις· ἔδωκεν Χελκιας καὶ Ζαχαριας καὶ Ιιηλ οἱ ἄρχοντες οἴκου τοῦ θεοῦ τοῖς ἱερεῦσιν καὶ ἔδωκαν εἰς τὸ φασεχ πρόβατα καὶ ἀμνοὺς καὶ ἐρίφους δισχίλια ἑξακόσια καὶ μόσχους τριακοσίους. [9] καὶ Χωνενιας καὶ Βαναιας καὶ Σαμαιας καὶ Ναθαναηλ ἀδελφὸς αὐτοῦ καὶ Ασαβια καὶ Ιιηλ καὶ Ιωζαβαδ ἄρχοντες τῶν Λευιτῶν ἀπήρξαντο τοῖς Λευίταις εἰς τὸ φασεχ πρόβατα πεντακισχίλια καὶ μόσχους πεντακοσίους. [10] καὶ κατωρθώθη ἡ λειτουργία, καὶ ἔστησαν οἱ ἱερεῖς ἐπὶ τὴν στάσιν αὐτῶν καὶ οἱ Λευῖται ἐπὶ τὰς διαιρέσεις αὐτῶν κατὰ τὴν ἐντολὴν τοῦ βασιλέως. [11] καὶ ἔθυσαν τὸ φασεχ, καὶ προσέχεαν οἱ ἱερεῖς τὸ αἷμα ἐκ χειρὸς αὐτῶν, καὶ οἱ Λευῖται ἐξέδειραν. [12] καὶ ἡτοίμασαν τὴν ὁλοκαύτωσιν παραδοῦναι αὐτοῖς κατὰ τὴν διαίρεσιν κατ᾽ οἴκους πατριῶν τοῖς υἱοῖς τοῦ λαοῦ τοῦ προσάγειν τῷ κυρίῳ, ὡς γέγραπται ἐν βιβλίῳ Μωυσῆ, καὶ οὕτως εἰς τὸ πρωί. [13] καὶ ὤπτησαν τὸ φασεχ ἐν πυρὶ κατὰ τὴν κρίσιν καὶ τὰ ἅγια ἥψησαν ἐν τοῖς χαλκείοις καὶ ἐν τοῖς λέβησιν· καὶ εὐοδώθη, καὶ ἔδραμον πρὸς πάντας τοὺς υἱοὺς τοῦ λαοῦ. [14] καὶ μετὰ τὸ ἑτοιμάσαι αὐτοῖς καὶ τοῖς ἱερεῦσιν, ὅτι οἱ ἱερεῖς ἐν τῷ ἀναφέρειν τὰ στέατα καὶ τὰ ὁλοκαυτώματα ἕως νυκτός, καὶ οἱ Λευῖται ἡτοίμασαν αὐτοῖς καὶ τοῖς ἀδελφοῖς αὐτῶν υἱοῖς Ααρων. [15] καὶ οἱ ψαλτῳδοὶ υἱοὶ Ασαφ ἐπὶ τῆς

στάσεως αὐτῶν κατὰ τὰς ἐντολὰς Δαυιδ καὶ Ασαφ καὶ Αιμαν καὶ Ιδιθων οἱ προφῆται τοῦ βασιλέως καὶ οἱ ἄρχοντες καὶ οἱ πυλωροὶ πύλης καὶ πύλης, οὐκ ἦν αὐτοῖς κινεῖσθαι ἀπὸ τῆς λειτουργίας ἁγίων, ὅτι οἱ ἀδελφοὶ αὐτῶν οἱ Λευῖται ἡτοίμασαν αὐτοῖς. [16] καὶ κατωρθώθη καὶ ἡτοιμάσθη πᾶσα ἡ λειτουργία κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ ποιῆσαι τὸ φασεχ καὶ ἐνεγκεῖν τὰ ὁλοκαυτώματα ἐπὶ τὸ θυσιαστήριον κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλέως Ιωσια. [17] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ οἱ εὑρεθέντες τὸ φασεχ ἐν τῷ καιρῷ ἐκείνῳ καὶ τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας. [18] καὶ οὐκ ἐγένετο φασεχ ὅμοιον αὐτῷ ἐν Ισραηλ ἀπὸ ἡμερῶν Σαμουηλ τοῦ προφήτου, καὶ πάντες βασιλεῖς Ισραηλ οὐκ ἐποίησαν ὡς τὸ φασεχ, ὃ ἐποίησεν Ιωσιας καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶς Ιουδα καὶ Ισραηλ ὁ εὑρεθεὶς καὶ οἱ κατοικοῦντες ἐν Ιερουσαλημ τῷ κυρίῳ [19] τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας Ιωσια. [19]a καὶ τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας καὶ τὰ θαραφιν καὶ τὰ εἴδωλα καὶ τὰ καρασιμ, ἃ ἦν ἐν γῇ Ιουδα καὶ ἐν Ιερουσαλημ, ἐνεπύρισεν ὁ βασιλεὺς Ιωσιας, ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου, οὗ εὗρεν Χελκιας ὁ ἱερεὺς ἐν τῷ οἴκῳ κυρίου. [20] ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ, ὃς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ ἐν ὅλῃ ἰσχύι αὐτοῦ κατὰ πάντα τὸν νόμον Μωυσῆ, καὶ μετ᾽ αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ· [21] πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ ὀργῆς θυμοῦ αὐτοῦ τοῦ μεγάλου, οὗ ὠργίσθη θυμῷ κύριος ἐν τῷ Ιουδα ἐπὶ πάντα τὰ παροργίσματα, ἃ παρώργισεν Μανασσης. [22] καὶ εἶπεν κύριος Καί γε τὸν Ιουδαν ἀποστήσω ἀπὸ προσώπου μου, καθὼς ἀπέστησα τὸν Ισραηλ, καὶ ἀπωσάμην τὴν πόλιν, ἣν ἐξελεξάμην, τὴν Ιερουσαλημ, καὶ τὸν οἶκον, ὃν εἶπα Ἔσται τὸ ὄνομά μου ἐκεῖ. [20] Καὶ ἀνέβη Φαραω Νεχαω βασιλεὺς Αἰγύπτου ἐπὶ τὸν βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην, καὶ ἐπορεύθη ὁ βασιλεὺς Ιωσιας εἰς συνάντησιν αὐτῷ. [21] καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέλους λέγων Τί ἐμοὶ καὶ σοί, βασιλεῦ Ιουδα; οὐκ ἐπὶ σὲ ἥκω σήμερον πόλεμον ποιῆσαι, καὶ ὁ θεὸς εἶπεν κατασπεῦσαί με· πρόσεχε ἀπὸ τοῦ θεοῦ τοῦ μετ᾽ ἐμοῦ, μὴ καταφθείρῃ σε. [22] καὶ οὐκ ἀπέστρεψεν Ιωσιας τὸ πρόσωπον αὐτοῦ ἀπ᾽ αὐτοῦ, ἀλλ᾽ ἢ πολεμεῖν αὐτὸν ἐκραταιώθη καὶ οὐκ ἤκουσεν τῶν λόγων Νεχαω διὰ στόματος θεοῦ καὶ ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδων. [23] καὶ ἐτόξευσαν οἱ τοξόται ἐπὶ βασιλέα Ιωσιαν· καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ Ἐξαγάγετέ με, ὅτι ἐπόνεσα σφόδρα. [24] καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἅρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἅρμα τὸ δευτερεῦον, ὃ ἦν αὐτῷ, καὶ ἤγαγον αὐτὸν εἰς Ιερουσαλημ· καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ. καὶ πᾶς Ιουδα καὶ Ιερουσαλημ ἐπένθησαν ἐπὶ Ιωσιαν, [25] καὶ ἐθρήνησεν Ιερεμιας ἐπὶ Ιωσιαν, καὶ εἶπαν

πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ Ιωσιαν ἕως τῆς σήμερον· καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ισραηλ, καὶ ἰδοὺ γέγραπται ἐπὶ τῶν θρήνων. [26] καὶ ἦσαν οἱ λόγοι Ιωσια καὶ ἡ ἐλπὶς αὐτοῦ γεγραμμένα ἐν νόμῳ κυρίου· [27] καὶ οἱ λόγοι αὐτοῦ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων Ισραηλ καὶ Ιουδα.

CHAPTER 36

[1] Καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν Ιωαχαζ υἱὸν Ιωσιου καὶ ἔχρισαν αὐτὸν καὶ κατέστησαν αὐτὸν εἰς βασιλέα ἀντὶ τοῦ πατρὸς αὐτοῦ ἐν Ιερουσαλημ. [2] υἱὸς εἴκοσι καὶ τριῶν ἐτῶν Ιωαχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ιερουσαλημ, [2]a καὶ ὄνομα τῆς μητρὸς αὐτοῦ Αμιταλ θυγάτηρ Ιερεμιου ἐκ Λοβενα. [3] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου κατὰ πάντα, ἃ ἐποίησαν οἱ πατέρες αὐτοῦ. [4] καὶ ἔδησεν αὐτὸν Φαραω Νεχαω ἐν Δεβλαθα ἐν γῇ Εμαθ τοῦ μὴ βασιλεύειν αὐτὸν ἐν Ιερουσαλημ, [3] καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς Αἴγυπτον, καὶ ἐπέβαλεν φόρον ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ τάλαντον χρυσίου. [4] καὶ κατέστησεν Φαραω Νεχαω τὸν Ελιακιμ υἱὸν Ιωσιου βασιλέα Ιουδα ἀντὶ Ιωσιου τοῦ πατρὸς αὐτοῦ καὶ μετέστρεψεν τὸ ὄνομα αὐτοῦ Ιωακιμ· καὶ τὸν Ιωαχαζ ἀδελφὸν αὐτοῦ ἔλαβεν Φαραω Νεχαω καὶ εἰσήγαγεν αὐτὸν εἰς Αἴγυπτον, καὶ ἀπέθανεν ἐκεῖ. [4]a καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἔδωκαν τῷ Φαραω· τότε ἤρξατο ἡ γῆ φορολογεῖσθαι τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόμα Φαραω, καὶ ἕκαστος κατὰ δύναμιν ἀπῄτει τὸ ἀργύριον καὶ τὸ χρυσίον παρὰ τοῦ λαοῦ τῆς γῆς δοῦναι τῷ Φαραω Νεχαω. [5] Ὢν εἴκοσι καὶ πέντε ἐτῶν Ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ζεχωρα θυγάτηρ Νηριου ἐκ Ραμα. καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου κατὰ πάντα, ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ. [5]a ἐν ταῖς ἡμέραις αὐτοῦ ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς τὴν γῆν, καὶ ἦν αὐτῷ δουλεύων τρία ἔτη καὶ ἀπέστη ἀπ᾽ αὐτοῦ. [6] καὶ ἀπέστειλεν κύριος ἐπ᾽ αὐτοὺς τοὺς Χαλδαίους καὶ λῃστήρια Σύρων καὶ λῃστήρια Μωαβιτῶν καὶ υἱῶν Αμμων καὶ τῆς Σαμαρείας, καὶ ἀπέστησαν μετὰ τὸν λόγον τοῦτον κατὰ τὸν λόγον κυρίου ἐν χειρὶ τῶν παίδων αὐτοῦ τῶν προφητῶν. [7] πλὴν θυμὸς κυρίου ἦν ἐπὶ Ιουδαν τοῦ ἀποστῆσαι αὐτὸν ἀπὸ προσώπου αὐτοῦ διὰ τὰς ἁμαρτίας Μανασση ἐν πᾶσιν, οἷς ἐποίησεν, [8] καὶ ἐν αἵματι ἀθῴῳ, ᾧ ἐξέχεεν Ιωακιμ καὶ ἔπλησεν τὴν Ιερουσαλημ αἵματος ἀθῴου, καὶ οὐκ ἠθέλησεν κύριος ἐξολεθρεῦσαι αὐτούς. [6] καὶ ἀνέβη ἐπ᾽ αὐτὸν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ ἔδησεν αὐτὸν ἐν χαλκαῖς πέδαις καὶ ἀπήγαγεν αὐτὸν εἰς Βαβυλῶνα. [7] καὶ μέρος τῶν σκευῶν οἴκου κυρίου ἀπήνεγκεν εἰς Βαβυλῶνα καὶ ἔθηκεν αὐτὰ ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι. [8] καὶ τὰ λοιπὰ τῶν λόγων Ιωακιμ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; καὶ ἐκοιμήθη Ιωακιμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν Γανοζα μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Ιεχονιας υἱὸς αὐτοῦ ἀντ αὐτοῦ. [9] Υἱὸς ὀκτωκαίδεκα ἐτῶν

Ιεχονιας ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον καὶ δέκα ἡμέρας ἐβασίλευσεν ἐν Ιερουσαλημ. καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου. [10] καὶ ἐπιστρέφοντος τοῦ ἐνιαυτοῦ ἀπέστειλεν ὁ βασιλεὺς Ναβουχοδονοσορ καὶ εἰσήνεγκεν αὐτὸν εἰς Βαβυλῶνα μετὰ τῶν σκευῶν τῶν ἐπιθυμητῶν οἴκου κυρίου καὶ ἐβασίλευσεν Σεδεκιαν ἀδελφὸν τοῦ πατρὸς αὐτοῦ ἐπὶ Ιουδαν καὶ Ιερουσαλημ. [11] Ἐτῶν εἴκοσι ἑνὸς Σεδεκιας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. [12] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου θεοῦ αὐτοῦ, οὐκ ἐνετράπη ἀπὸ προσώπου Ιερεμιου τοῦ προφήτου καὶ ἐκ στόματος κυρίου [13] ἐν τῷ τὰ πρὸς τὸν βασιλέα Ναβουχοδονοσορ ἀθετῆσαι ἃ ὤρκισεν αὐτὸν κατὰ τοῦ θεοῦ καὶ ἐσκλήρυνεν τὸν τράχηλον αὐτοῦ καὶ τὴν καρδίαν αὐτοῦ κατίσχυσεν τοῦ μὴ ἐπιστρέψαι πρὸς κύριον θεὸν Ισραηλ. [14] καὶ πάντες οἱ ἔνδοξοι Ιουδα καὶ οἱ ἱερεῖς καὶ ὁ λαὸς τῆς γῆς ἐπλήθυναν τοῦ ἀθετῆσαι ἀθετήματα βδελυγμάτων ἐθνῶν καὶ ἐμίαναν τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ. [15] καὶ ἐξαπέστειλεν κύριος ὁ θεὸς τῶν πατέρων αὐτῶν ἐν χειρὶ προφητῶν ὀρθρίζων καὶ ἀποστέλλων τοὺς ἀγγέλους αὐτοῦ, ὅτι ἦν φειδόμενος τοῦ λαοῦ αὐτοῦ καὶ τοῦ ἁγιάσματος αὐτοῦ· [16] καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ καὶ ἐξουδενοῦντες τοὺς λόγους αὐτοῦ καὶ ἐμπαίζοντες ἐν τοῖς προφήταις αὐτοῦ, ἕως ἀνέβη ὁ θυμὸς κυρίου ἐν τῷ λαῷ αὐτοῦ, ἕως οὐκ ἦν ἴαμα. [17] καὶ ἤγαγεν ἐπ᾽ αὐτοὺς βασιλέα Χαλδαίων, καὶ ἀπέκτεινεν τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ ἐν οἴκῳ ἁγιάσματος αὐτοῦ καὶ οὐκ ἐφείσατο τοῦ Σεδεκιου καὶ τὰς παρθένους αὐτῶν οὐκ ἠλέησαν καὶ τοὺς πρεσβυτέρους αὐτῶν ἀπήγαγον· τὰ πάντα παρέδωκεν ἐν χερσὶν αὐτῶν. [18] καὶ πάντα τὰ σκεύη οἴκου θεοῦ τὰ μεγάλα καὶ τὰ μικρὰ καὶ τοὺς θησαυροὺς καὶ πάντας τοὺς θησαυροὺς βασιλέως καὶ μεγιστάνων, πάντα εἰσήνεγκεν εἰς Βαβυλῶνα. [19] καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ κατέσκαψεν τὸ τεῖχος Ιερουσαλημ καὶ τὰς βάρεις αὐτῆς ἐνέπρησεν ἐν πυρὶ καὶ πᾶν σκεῦος ὡραῖον εἰς ἀφανισμόν. [20] καὶ ἀπῴκισεν τοὺς καταλοίπους εἰς Βαβυλῶνα, καὶ ἦσαν αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ εἰς δούλους ἕως βασιλείας Μήδων [21] τοῦ πληρωθῆναι λόγον κυρίου διὰ στόματος Ιερεμιου ἕως τοῦ προσδέξασθαι τὴν γῆν τὰ σάββατα αὐτῆς σαββατίσαι· πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς ἐσαββάτισεν εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα. [22] Ἔτους πρώτου Κύρου βασιλέως Περσῶν μετὰ τὸ πληρωθῆναι ῥῆμα κυρίου διὰ στόματος Ιερεμιου ἐξήγειρεν κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ παρήγγειλεν κηρύξαι ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ ἐν γραπτῷ λέγων [23] Τάδε λέγει Κῦρος βασιλεὺς Περσῶν Πάσας τὰς βασιλείας τῆς γῆς ἔδωκέν μοι κύριος ὁ θεὸς τοῦ οὐρανοῦ, καὶ αὐτὸς ἐνετείλατό μοι οἰκοδομῆσαι αὐτῷ

οἶκον ἐν Ιερουσαλημ ἐν τῇ Ιουδαίᾳ. τίς ἐξ ὑμῶν ἐκ παντὸς τοῦ λαοῦ αὐτοῦ; ἔσται ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβήτω.

I Ezra

CHAPTER 1

[1] Καὶ ἤγαγεν Ιωσιας τὸ πασχα ἐν Ιερουσαλημ τῷ κυρίῳ αὐτοῦ καὶ ἔθυσεν τὸ πασχα τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου [2] στήσας τοὺς ἱερεῖς κατ᾽ ἐφημερίας ἐστολισμένους ἐν τῷ ἱερῷ τοῦ κυρίου. [3] καὶ εἶπεν τοῖς Λευίταις, ἱεροδούλοις τοῦ Ισραηλ, ἁγιάσαι ἑαυτοὺς τῷ κυρίῳ ἐν τῇ θέσει τῆς ἁγίας κιβωτοῦ τοῦ κυρίου ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν Σαλωμων ὁ τοῦ Δαυιδ ὁ βασιλεύς Οὐκ ἔσται ὑμῖν ἆραι ἐπ᾽ ὤμων αὐτήν· [4] καὶ νῦν λατρεύετε τῷ κυρίῳ θεῷ ὑμῶν καὶ θεραπεύετε τὸ ἔθνος αὐτοῦ Ισραηλ καὶ ἑτοιμάσατε κατὰ τὰς πατριὰς καὶ τὰς φυλὰς ὑμῶν κατὰ τὴν γραφὴν Δαυιδ βασιλέως Ισραηλ καὶ κατὰ τὴν μεγαλειότητα Σαλωμων τοῦ υἱοῦ αὐτοῦ [5] καὶ στάντες ἐν τῷ ἱερῷ κατὰ τὴν μεριδαρχίαν τὴν πατρικὴν ὑμῶν τῶν Λευιτῶν τῶν ἔμπροσθεν τῶν ἀδελφῶν ὑμῶν υἱῶν Ισραηλ ἐν τάξει [6] θύσατε τὸ πασχα καὶ τὰς θυσίας ἑτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν καὶ ποιήσατε τὸ πασχα κατὰ τὸ πρόσταγμα τοῦ κυρίου τὸ δοθὲν τῷ Μωυσῇ. [7] καὶ ἐδωρήσατο Ιωσιας τῷ λαῷ τῷ εὑρεθέντι ἀρνῶν καὶ ἐρίφων τριάκοντα χιλιάδας, μόσχους τρισχιλίους· ταῦτα ἐκ τῶν βασιλικῶν ἐδόθη κατ᾽ ἐπαγγελίαν τῷ λαῷ καὶ τοῖς ἱερεῦσιν καὶ Λευίταις. [8] καὶ ἔδωκεν Χελκιας καὶ Ζαχαριας καὶ Ησυηλος οἱ ἐπιστάται τοῦ ἱεροῦ τοῖς ἱερεῦσιν εἰς πασχα πρόβατα δισχίλια ἑξακόσια, μόσχους τριακοσίους. [9] καὶ Ιεχονιας καὶ Σαμαιας καὶ Ναθαναηλ ὁ ἀδελφὸς καὶ Ασαβιας καὶ Οχιηλος καὶ Ιωραμ χιλίαρχοι ἔδωκαν τοῖς Λευίταις εἰς πασχα πρόβατα πεντακισχίλια, μόσχους ἑπτακοσίους. [10] καὶ ταῦτα τὰ γενόμενα· εὐπρεπῶς ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται [11] ἔχοντες τὰ ἄζυμα κατὰ τὰς φυλὰς [12] καὶ κατὰ τὰς μεριδαρχίας τῶν πατέρων ἔμπροσθεν τοῦ λαοῦ προσενεγκεῖν τῷ κυρίῳ κατὰ τὰ γεγραμμένα ἐν βιβλίῳ Μωυσῆ, καὶ οὕτω τὸ πρωινόν. [13] καὶ ὤπτησαν τὸ πασχα πυρὶ ὡς καθήκει καὶ τὰς θυσίας ἥψησαν ἐν τοῖς χαλκείοις καὶ λέβησιν μετ᾽ εὐωδίας καὶ ἀπήνεγκαν πᾶσι τοῖς ἐκ τοῦ λαοῦ. [14] μετὰ δὲ ταῦτα ἡτοίμασαν ἑαυτοῖς τε καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς Ααρων· οἱ γὰρ ἱερεῖς ἀνέφερον τὰ στέατα ἕως ἀωρίας, καὶ οἱ Λευῖται ἡτοίμασαν ἑαυτοῖς καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς Ααρων. [15] καὶ οἱ ἱεροψάλται υἱοὶ Ασαφ ἦσαν ἐπὶ τῆς τάξεως αὐτῶν κατὰ τὰ ὑπὸ Δαυιδ τεταγμένα καὶ Ασαφ καὶ Ζαχαριας καὶ Εδδινους οἱ παρὰ τοῦ βασιλέως, καὶ οἱ θυρωροὶ ἐφ᾽ ἑκάστου πυλῶνος· οὐκ ἔστιν παραβῆναι ἕκαστον τὴν ἑαυτοῦ ἐφημερίαν, οἱ γὰρ ἀδελφοὶ αὐτῶν οἱ Λευῖται ἡτοίμασαν αὐτοῖς. [16] καὶ συνετελέσθη τὰ τῆς θυσίας τοῦ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἀχθῆναι τὸ πασχα καὶ προσενεχθῆναι τὰς θυσίας ἐπὶ τὸ τοῦ κυρίου θυσιαστήριον κατὰ τὴν ἐπιταγὴν τοῦ βασιλέως

Ιωσιου. [17] καὶ ἠγάγοσαν οἱ υἱοὶ Ισραηλ οἱ εὑρεθέντες ἐν τῷ καιρῷ τούτῳ τὸ πασχα καὶ τὴν ἑορτὴν τῶν ἀζύμων ἡμέρας ἑπτά. [18] καὶ οὐκ ἤχθη τὸ πασχα τοιοῦτο ἐν τῷ Ισραηλ ἀπὸ τῶν χρόνων Σαμουηλ τοῦ προφήτου, [19] καὶ πάντες οἱ βασιλεῖς τοῦ Ισραηλ οὐκ ἠγάγοσαν πασχα τοιοῦτον, οἷον ἤγαγεν Ιωσιας καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ Ιουδαῖοι καὶ πᾶς Ισραηλ οἱ εὑρεθέντες ἐν τῇ κατοικήσει αὐτῶν ἐν Ιερουσαλημ· [20] ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ιωσιου ἤχθη τὸ πασχα τοῦτο. – [21] καὶ ὠρθώθη τὰ ἔργα Ιωσιου ἐνώπιον τοῦ κυρίου αὐτοῦ ἐν καρδίᾳ πλήρει εὐσεβείας. [22] καὶ τὰ κατ᾽ αὐτὸν δὲ ἀναγέγραπται ἐν τοῖς ἔμπροσθεν χρόνοις, περὶ τῶν ἡμαρτηκότων καὶ ἠσεβηκότων εἰς τὸν κύριον παρὰ πᾶν ἔθνος καὶ βασιλείαν, καὶ ἃ ἐλύπησαν αὐτὸν ἐν αἰσθήσει, καὶ οἱ λόγοι τοῦ κυρίου ἀνέστησαν ἐπὶ Ισραηλ. [23] Καὶ μετὰ πᾶσαν τὴν πρᾶξιν ταύτην Ιωσιου συνέβη Φαραω βασιλέα Αἰγύπτου ἐλθόντα πόλεμον ἐγεῖραι ἐν Χαρκαμυς ἐπὶ τοῦ Εὐφράτου, καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτῷ Ιωσιας. [24] καὶ διεπέμψατο βασιλεὺς Αἰγύπτου πρὸς αὐτὸν λέγων Τί ἐμοὶ καὶ σοί ἐστιν, βασιλεῦ τῆς Ιουδαίας; [25] οὐχὶ πρὸς σὲ ἐξαπέσταλμαι ὑπὸ κυρίου τοῦ θεοῦ, ἐπὶ γὰρ τοῦ Εὐφράτου ὁ πόλεμός μού ἐστιν. καὶ νῦν κύριος μετ᾽ ἐμοῦ ἐστιν, καὶ κύριος μετ᾽ ἐμοῦ ἐπισπεύδων ἐστίν· ἀπόστηθι καὶ μὴ ἐναντιοῦ τῷ κυρίῳ. [26] καὶ οὐκ ἀπέστρεψεν ἑαυτὸν Ιωσιας ἐπὶ τὸ ἅρμα αὐτοῦ, ἀλλὰ πολεμεῖν αὐτὸν ἐπιχειρεῖ οὐ προσέχων ῥήμασιν Ιερεμιου προφήτου ἐκ στόματος κυρίου· [27] ἀλλὰ συνεστήσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ Μαγεδδαους, καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλέα Ιωσιαν. [28] καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ Ἀποστήσατέ με ἀπὸ τῆς μάχης, ἠσθένησα γὰρ λίαν. καὶ εὐθέως ἀπέστησαν αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τῆς παρατάξεως, [29] καὶ ἀνέβη ἐπὶ τὸ ἅρμα τὸ δευτέριον αὐτοῦ· καὶ ἀποκατασταθεὶς εἰς Ιερουσαλημ μετήλλαξεν τὸν βίον αὐτοῦ καὶ ἐτάφη ἐν τῷ πατρικῷ τάφῳ. [30] καὶ ἐν ὅλῃ τῇ Ιουδαίᾳ ἐπένθησαν τὸν Ιωσιαν, καὶ ἐθρήνησεν Ιερεμιας ὁ προφήτης ὑπὲρ Ιωσιου, καὶ οἱ προκαθήμενοι σὺν γυναιξὶν ἐθρηνοῦσαν αὐτὸν ἕως τῆς ἡμέρας ταύτης, καὶ ἐξεδόθη τοῦτο γίνεσθαι αἰεὶ εἰς ἅπαν τὸ γένος Ισραηλ. [31] ταῦτα δὲ ἀναγέγραπται ἐν τῇ βύβλῳ τῶν ἱστορουμένων περὶ τῶν βασιλέων τῆς Ιουδαίας· καὶ τὸ καθ᾽ ἓν πραχθὲν τῆς πράξεως Ιωσιου καὶ τῆς δόξης αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ κυρίου, τά τε προπραχθέντα ὑπ᾽ αὐτοῦ καὶ τὰ νῦν, ἱστόρηται ἐν τῷ βυβλίῳ τῶν βασιλέων Ισραηλ καὶ Ιουδα. [32] Καὶ ἀναλαβόντες οἱ ἐκ τοῦ ἔθνους τὸν Ιεχονιαν υἱὸν Ιωσιου ἀνέδειξαν βασιλέα ἀντὶ Ιωσιου τοῦ πατρὸς αὐτοῦ ὄντα ἐτῶν εἴκοσι τριῶν. [33] καὶ ἐβασίλευσεν ἐν Ιουδα καὶ Ιερουσαλημ μῆνας τρεῖς. καὶ ἀπεκατέστησεν αὐτὸν βασιλεὺς Αἰγύπτου βασιλεύειν ἐν Ιερουσαλημ [34] καὶ ἐζημίωσεν τὸ ἔθνος ἀργυρίου ταλάντοις ἑκατὸν καὶ χρυσίου ταλάντῳ ἑνί. [35] καὶ

ἀνέδειξεν ὁ βασιλεὺς Αἰγύπτου βασιλέα Ιωακιμ τὸν ἀδελφὸν αὐτοῦ, βασιλέα τῆς Ιουδαίας καὶ Ιερουσαλημ. [36] καὶ ἔδησεν Ιωακιμ τοὺς μεγιστᾶνας, Ζαριον δὲ τὸν ἀδελφὸν αὐτοῦ συλλαβὼν ἀνήγαγεν ἐξ Αἰγύπτου. [37] Ἐτῶν δὲ ἦν εἴκοσι πέντε Ιωακιμ, ὅτε ἐβασίλευσεν τῆς Ιουδαίας καὶ Ιερουσαλημ, καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου. [38] ἐπ᾽ αὐτὸν δὲ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ δήσας αὐτὸν ἐν χαλκείῳ δεσμῷ ἀπήγαγεν εἰς Βαβυλῶνα. [39] καὶ ἀπὸ τῶν ἱερῶν σκευῶν τοῦ κυρίου λαβὼν Ναβουχοδονοσορ καὶ ἀπενέγκας ἀπηρείσατο ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι. [40] τὰ δὲ ἱστορηθέντα περὶ αὐτοῦ καὶ τῆς αὐτοῦ ἀκαθαρσίας καὶ δυσσεβείας ἀναγέγραπται ἐν τῇ βίβλῳ τῶν χρόνων τῶν βασιλέων. [41] Καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ιωακιμ ὁ υἱὸς αὐτοῦ· ὅτε γὰρ ἀνεδείχθη, ἦν ἐτῶν δέκα ὀκτώ, [42] βασιλεύει δὲ μῆνας τρεῖς καὶ ἡμέρας δέκα ἐν Ιερουσαλημ καὶ ἐποίησεν τὸ πονηρὸν ἔναντι κυρίου. [43] Καὶ μετ᾽ ἐνιαυτὸν ἀποστείλας Ναβουχοδονοσορ μετήγαγεν αὐτὸν εἰς Βαβυλῶνα ἅμα τοῖς ἱεροῖς σκεύεσιν τοῦ κυρίου [44] καὶ ἀνέδειξε Σεδεκιαν βασιλέα τῆς Ιουδαίας καὶ Ιερουσαλημ, Σεδεκιαν ὄντα ἐτῶν εἴκοσι ἑνός, βασιλεύει δὲ ἔτη ἕνδεκα. [45] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ οὐκ ἐνετράπη ἀπὸ τῶν ῥηθέντων λόγων ὑπὸ Ιερεμιου τοῦ προφήτου ἐκ στόματος τοῦ κυρίου. [46] καὶ ὁρκισθεὶς ἀπὸ τοῦ βασιλέως Ναβουχοδονοσορ τῷ ὀνόματι τοῦ κυρίου ἐπιορκήσας ἀπέστη καὶ σκληρύνας αὐτοῦ τὸν τράχηλον καὶ τὴν καρδίαν αὐτοῦ παρέβη τὰ νόμιμα κυρίου θεοῦ Ισραηλ. [47] καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων πολλὰ ἠσέβησαν καὶ ἠνόμησαν ὑπὲρ πάσας τὰς ἀκαθαρσίας πάντων τῶν ἐθνῶν καὶ ἐμίαναν τὸ ἱερὸν τοῦ κυρίου τὸ ἁγιαζόμενον ἐν Ιεροσολύμοις. [48] καὶ ἀπέστειλεν ὁ θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακαλέσαι αὐτούς, καθὸ ἐφείδετο αὐτῶν καὶ τοῦ σκηνώματος αὐτοῦ. [49] αὐτοὶ δὲ ἐξεμυκτήρισαν ἐν τοῖς ἀγγέλοις αὐτοῦ, καὶ ᾗ ἡμέρᾳ ἐλάλησεν κύριος, ἦσαν ἐκπαίζοντες τοὺς προφήτας αὐτοῦ ἕως τοῦ θυμωθέντα αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ διὰ τὰ δυσσεβήματα προστάξαι ἀναβιβάσαι ἐπ᾽ αὐτοὺς τοὺς βασιλεῖς τῶν Χαλδαίων. [50] οὗτοι ἀπέκτειναν τοὺς νεανίσκους αὐτῶν ἐν ῥομφαίᾳ περικύκλῳ τοῦ ἁγίου αὐτῶν ἱεροῦ καὶ οὐκ ἐφείσαντο νεανίσκου καὶ παρθένου καὶ πρεσβύτου καὶ νεωτέρου, ἀλλὰ πάντας παρέδωκεν εἰς τὰς χεῖρας αὐτῶν. [51] καὶ πάντα τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ μεγάλα καὶ τὰ μικρὰ καὶ τὰς κιβωτοὺς τοῦ κυρίου καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαβόντες ἀπήνεγκαν εἰς Βαβυλῶνα. [52] καὶ ἐνεπύρισαν τὸν οἶκον τοῦ κυρίου καὶ ἔλυσαν τὰ τείχα Ιεροσολύμων καὶ τοὺς πύργους αὐτῶν ἐνεπύρισαν ἐν πυρὶ [53] καὶ συνετέλεσαν πάντα τὰ ἔνδοξα αὐτῆς ἀχρεῶσαι· καὶ τοὺς ἐπιλοίπους ἀπήγαγεν μετὰ ῥομφαίας εἰς Βαβυλῶνα. [54] καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ μέχρι τοῦ βασιλεῦσαι Πέρσας εἰς

ἀναπλήρωσιν τοῦ ῥήματος τοῦ κυρίου ἐν στόματι Ιερεμιου [55] Ἕως τοῦ εὐδοκῆσαι τὴν γῆν τὰ σάββατα αὐτῆς, πάντα τὸν χρόνον τῆς ἐρημώσεως αὐτῆς, σαββατιεῖ εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα.

CHAPTER 2

[1] Βασιλεύοντος Κύρου Περσῶν ἔτους πρώτου εἰς συντέλειαν ῥήματος κυρίου ἐν στόματι Ιερεμιου ἤγειρεν κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἅμα διὰ γραπτῶν λέγων [2] Τάδε λέγει ὁ βασιλεὺς Περσῶν Κῦρος Ἐμὲ ἀνέδειξεν βασιλέα τῆς οἰκουμένης ὁ κύριος τοῦ Ισραηλ, κύριος ὁ ὕψιστος, καὶ ἐσήμηνέν μοι οἰκοδομῆσαι αὐτῷ οἶκον ἐν Ιερουσαλημ τῇ ἐν τῇ Ιουδαίᾳ. [3] εἴ τίς ἐστιν οὖν ὑμῶν ἐκ τοῦ ἔθνους αὐτοῦ, ἔστω ὁ κύριος αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβὰς εἰς τὴν Ιερουσαλημ τὴν ἐν τῇ Ιουδαίᾳ οἰκοδομείτω τὸν οἶκον τοῦ κυρίου τοῦ Ισραηλ [οὗτος ὁ κύριος ὁ κατασκηνώσας ἐν Ιερουσαλημ]. [4] ὅσοι οὖν κατὰ τόπους οἰκοῦσιν, βοηθείτωσαν αὐτῷ οἱ ἐν τῷ τόπῳ αὐτοῦ ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ ἐν δόσεσιν μεθ᾽ ἵππων καὶ κτηνῶν σὺν τοῖς ἄλλοις τοῖς κατ᾽ εὐχὰς προστεθειμένοις εἰς τὸ ἱερὸν τοῦ κυρίου τὸ ἐν Ιερουσαλημ. – [5] καὶ καταστάντες οἱ ἀρχίφυλοι τῶν πατριῶν τῆς Ιουδα καὶ Βενιαμιν φυλῆς καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πάντων ὧν ἤγειρεν κύριος τὸ πνεῦμα ἀναβῆναι οἰκοδομῆσαι οἶκον τῷ κυρίῳ τὸν ἐν Ιερουσαλημ, [6] καὶ οἱ περικύκλῳ αὐτῶν ἐβοήθησαν ἐν πᾶσιν, ἀργυρίῳ καὶ χρυσίῳ, ἵπποις καὶ κτήνεσιν καὶ εὐχαῖς ὡς πλείσταις πολλῶν, ὧν ὁ νοῦς ἠγέρθη. [7] καὶ ὁ βασιλεὺς Κῦρος ἐξήνεγκεν τὰ ἱερὰ σκεύη τοῦ κυρίου, ἃ μετήγαγεν Ναβουχοδονοσορ ἐξ Ιερουσαλημ καὶ ἀπηρείσατο αὐτὰ ἐν τῷ ἑαυτοῦ εἰδωλίῳ· [8] ἐξενέγκας δὲ αὐτὰ Κῦρος ὁ βασιλεὺς Περσῶν παρέδωκεν αὐτὰ Μιθριδάτῃ τῷ ἑαυτοῦ γαζοφύλακι, διὰ δὲ τούτου παρεδόθησαν Σαναβασσάρῳ προστάτῃ τῆς Ιουδαίας. [9] ὁ δὲ τούτων ἀριθμὸς ἦν· σπονδεῖα χρυσᾶ χίλια, σπονδεῖα ἀργυρᾶ χίλια, θυίσκαι ἀργυραῖ εἴκοσι ἐννέα, [10] φιάλαι χρυσαῖ τριάκοντα, ἀργυραῖ δισχίλιαι τετρακόσιαι δέκα καὶ ἄλλα σκεύη χίλια. [11] τὰ δὲ πάντα σκεύη διεκομίσθη, χρυσᾶ καὶ ἀργυρᾶ, πεντακισχίλια τετρακόσια ἑξήκοντα ἐννέα, ἀνηνέχθη δὲ ὑπὸ Σαναβασσάρου ἅμα τοῖς ἐκ τῆς αἰχμαλωσίας ἐκ Βαβυλῶνος εἰς Ιεροσόλυμα. [12] Ἐν δὲ τοῖς ἐπὶ Ἀρταξέρξου τοῦ Περσῶν βασιλέως χρόνοις κατέγραψεν αὐτῷ κατὰ τῶν κατοικούντων ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλημ Βεσλεμος καὶ Μιθραδάτης καὶ Ταβελλιος καὶ Ραουμος καὶ Βεελτέεμος καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ λοιποὶ οἱ τούτοις συντασσόμενοι, οἰκοῦντες δὲ ἐν Σαμαρείᾳ καὶ τοῖς ἄλλοις τόποις, τὴν ὑπογεγραμμένην ἐπιστολήν [13] Βασιλεῖ Ἀρταξέρξῃ κυρίῳ οἱ παῖδές σου Ραουμος ὁ τὰ προσπίπτοντα καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ ἐπίλοιποι τῆς βουλῆς αὐτῶν κριταὶ οἱ ἐν Κοίλῃ Συρίᾳ καὶ Φοινίκῃ· [14] καὶ νῦν γνωστὸν ἔστω τῷ κυρίῳ βασιλεῖ διότι οἱ Ιουδαῖοι ἀναβάντες παρ᾽ ὑμῶν πρὸς ἡμᾶς, ἐλθόντες εἰς Ιερουσαλημ, τὴν πόλιν τὴν

ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν, τάς τε ἀγορὰς αὐτῆς καὶ τὰ τείχη θεραπεύουσιν καὶ ναὸν ὑποβάλλονται. [15] ἐὰν οὖν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ τείχη συντελεσθῇ, φορολογίαν οὐ μὴ ὑπομείνωσιν δοῦναι, ἀλλὰ καὶ βασιλεῦσιν ἀντιστήσονται. [16] καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναόν, καλῶς ἔχειν ὑπολαμβάνομεν μὴ ὑπεριδεῖν τὸ τοιοῦτο, ἀλλὰ προσφωνῆσαι τῷ κυρίῳ βασιλεῖ, ὅπως, ἂν φαίνηταί σοι, ἐπισκεφθῇ ἐν τοῖς ἀπὸ τῶν πατέρων σου βιβλίοις· [17] καὶ εὑρήσεις ἐν τοῖς ὑπομνηματισμοῖς τὰ γεγραμμένα περὶ τούτων καὶ γνώσῃ ὅτι ἡ πόλις ἦν ἐκείνη ἀποστάτις καὶ βασιλεῖς καὶ πόλεις ἐνοχλοῦσα καὶ οἱ Ιουδαῖοι ἀποστάται καὶ πολιορκίας συνιστάμενοι ἐν αὐτῇ ἔτι ἐξ αἰῶνος, δι’ ἣν αἰτίαν καὶ ἡ πόλις αὕτη ἠρημώθη. [18] νῦν οὖν ὑποδείκνυμέν σοι, κύριε βασιλεῦ, διότι, ἐὰν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ ταύτης τείχη ἀνασταθῇ, κάθοδός σοι οὐκέτι ἔσται εἰς Κοίλην Συρίαν καὶ Φοινίκην. – [19] τότε ἀντέγραψεν ὁ βασιλεὺς Ραούμῳ τῷ γράφοντι τὰ προσπίπτοντα καὶ Βεελτεέμῳ καὶ Σαμσαίῳ γραμματεῖ καὶ τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν τῇ Σαμαρείᾳ καὶ Συρίᾳ καὶ Φοινίκῃ τὰ ὑπογεγραμμένα [20] Ἀνέγνων τὴν ἐπιστολήν, ἣν πεπόμφατε πρός με. [21] ἐπέταξα οὖν ἐπισκέψασθαι, καὶ εὑρέθη ὅτι ἐστὶν ἡ πόλις ἐκείνη ἐξ αἰῶνος βασιλεῦσιν ἀντιπαρατάσσουσα καὶ οἱ ἄνθρωποι ἀποστάσεις καὶ πολέμους ἐν αὐτῇ συντελοῦντες [22] καὶ βασιλεῖς ἰσχυροὶ καὶ σκληροὶ ἦσαν ἐν Ιερουσαλημ κυριεύοντες καὶ φορολογοῦντες Κοίλην Συρίαν καὶ Φοινίκην. [23] νῦν οὖν ἐπέταξα ἀποκωλῦσαι τοὺς ἀνθρώπους ἐκείνους τοῦ οἰκοδομῆσαι τὴν πόλιν [24] καὶ προνοηθῆναι ὅπως μηθὲν παρὰ ταῦτα γένηται καὶ μὴ προβῇ ἐπὶ πλεῖον τὰ τῆς κακίας εἰς τὸ βασιλεῖς ἐνοχλῆσαι. – [25] τότε ἀναγνωσθέντων τῶν παρὰ τοῦ βασιλέως Ἀρταξέρξου γραφέντων ὁ Ραουμος καὶ Σαμσαῖος ὁ γραμματεὺς καὶ οἱ τούτοις συντασσόμενοι ἀναζεύξαντες κατὰ σπουδὴν εἰς Ιερουσαλημ μεθ’ ἵππου καὶ ὄχλου παρατάξεως ἤρξαντο κωλύειν τοὺς οἰκοδομοῦντας. [26] καὶ ἤργει ἡ οἰκοδομὴ τοῦ ἱεροῦ τοῦ ἐν Ιερουσαλημ μέχρι τοῦ δευτέρου ἔτους τῆς βασιλείας Δαρείου τοῦ Περσῶν βασιλέως.

CHAPTER 3

[1] Καὶ βασιλεὺς Δαρεῖος ἐποίησεν δοχὴν μεγάλην πᾶσιν τοῖς ὑπ᾽ αὐτὸν καὶ πᾶσιν τοῖς οἰκογενέσιν αὐτοῦ καὶ πᾶσιν τοῖς μεγιστᾶσιν τῆς Μηδίας καὶ τῆς Περσίδος [2] καὶ πᾶσιν τοῖς σατράπαις καὶ στρατηγοῖς καὶ τοπάρχαις τοῖς ὑπ᾽ αὐτὸν ἀπὸ τῆς Ἰνδικῆς μέχρι τῆς Αἰθιοπίας ἐν ταῖς ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις. [3] καὶ ἐφάγοσαν καὶ ἐπίοσαν καὶ ἐμπλησθέντες ἀνέλυσαν, ὁ δὲ Δαρεῖος ὁ βασιλεὺς ἀνέλυσεν εἰς τὸν κοιτῶνα καὶ ἐκοιμήθη καὶ ἔξυπνος ἐγένετο. [4] τότε οἱ τρεῖς νεανίσκοι οἱ σωματοφύλακες οἱ φυλύσσοντες τὸ σῶμα τοῦ βασιλέως εἶπαν ἕτερος πρὸς τὸν ἕτερον [5] Εἴπωμεν ἕκαστος ἡμῶν ἕνα λόγον, ὃς ὑπερισχύσει· καὶ οὗ ἂν φανῇ τὸ ῥῆμα αὐτοῦ σοφώτερον τοῦ ἑτέρου, δώσει αὐτῷ Δαρεῖος ὁ βασιλεὺς δωρεὰς μεγάλας καὶ ἐπινίκια μεγάλα [6] καὶ πορφύραν περιβαλέσθαι καὶ ἐν χρυσώμασιν πίνειν καὶ ἐπὶ χρυσῷ καθεύδειν καὶ ἅρμα χρυσοχάλινον καὶ κίδαριν βυσσίνην καὶ μανιάκην περὶ τὸν τράχηλον, [7] καὶ δεύτερος καθιεῖται Δαρείου διὰ τὴν σοφίαν αὐτοῦ καὶ συγγενὴς Δαρείου κληθήσεται. [8] καὶ τότε γράψαντες ἕκαστος τὸν ἑαυτοῦ λόγον ἐσφραγίσαντο καὶ ἔθηκαν ὑπὸ τὸ προσκεφάλαιον Δαρείου τοῦ βασιλέως καὶ εἶπαν [9] Ὅταν ἐγερθῇ ὁ βασιλεύς, δώσουσιν αὐτῷ τὸ γράμμα, καὶ ὃν ἂν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγιστᾶνες τῆς Περσίδος ὅτι ὁ λόγος αὐτοῦ σοφώτερος, αὐτῷ δοθήσεται τὸ νῖκος καθὼς γέγραπται. [10] ὁ εἷς ἔγραψεν Ὑπερισχύει ὁ οἶνος. [11] ὁ ἕτερος ἔγραψεν Ὑπερισχύει ὁ βασιλεύς. [12] ὁ τρίτος ἔγραψεν Ὑπερισχύουσιν αἱ γυναῖκες, ὑπὲρ δὲ πάντα νικᾷ ἡ ἀλήθεια. [13] καὶ ὅτε ἐξηγέρθη ὁ βασιλεύς, λαβόντες τὸ γράμμα ἔδωκαν αὐτῷ, καὶ ἀνέγνω. [14] καὶ ἐξαποστείλας ἐκάλεσεν πάντας τοὺς μεγιστᾶνας τῆς Περσίδος καὶ τῆς Μηδίας καὶ σατράπας καὶ στρατηγοὺς καὶ τοπάρχας καὶ ὑπάτους καὶ ἐκάθισεν ἐν τῷ χρηματιστηρίῳ, καὶ ἀνεγνώσθη τὸ γράμμα ἐνώπιον αὐτῶν. [15] καὶ εἶπεν Καλέσατε τοὺς νεανίσκους, καὶ αὐτοὶ δηλώσουσιν τοὺς λόγους αὐτῶν· καὶ ἐκλήθησαν καὶ εἰσήλθοσαν. [16] καὶ εἶπαν αὐτοῖς Ἀπαγγείλατε ἡμῖν περὶ τῶν γεγραμμένων. [17] Καὶ ἤρξατο ὁ πρῶτος ὁ εἴπας περὶ τῆς ἰσχύος τοῦ οἴνου καὶ ἔφη οὕτως [18] Ἄνδρες, πῶς ὑπερισχύει ὁ οἶνος; πάντας τοὺς ἀνθρώπους τοὺς πίνοντας αὐτὸν πλανᾷ τὴν διάνοιαν. [19] τοῦ τε βασιλέως καὶ τοῦ ὀρφανοῦ ποιεῖ τὴν διάνοιαν μίαν, τήν τε τοῦ οἰκέτου καὶ τὴν τοῦ ἐλευθέρου, τήν τε τοῦ πένητος καὶ τὴν τοῦ πλουσίου. [20] καὶ πᾶσαν διάνοιαν μεταστρέφει εἰς εὐωχίαν καὶ εὐφροσύνην καὶ οὐ μέμνηται πᾶσαν λύπην καὶ πᾶν ὀφείλημα. [21] καὶ πάσας καρδίας ποιεῖ πλουσίας καὶ οὐ μέμνηται βασιλέα οὐδὲ σατράπην καὶ πάντα διὰ ταλάντων ποιεῖ λαλεῖν. [22] καὶ οὐ μέμνηται, ὅταν πίνωσιν,

φιλιάζειν φίλοις καὶ ἀδελφοῖς, καὶ μετ᾽ οὐ πολὺ σπῶνται μαχαίρας· [23] καὶ ὅταν ἀπὸ τοῦ οἴνου γενηθῶσιν, οὐ μέμνηται ἃ ἔπραξαν. [24] ὦ ἄνδρες, οὐχ ὑπερισχύει ὁ οἶνος, ὅτι οὕτως ἀναγκάζει ποιεῖν; καὶ ἐσίγησεν οὕτως εἴπας.

CHAPTER 4

[1] Καὶ ἤρξατο ὁ δεύτερος λαλεῖν ὁ εἴπας περὶ τῆς ἰσχύος τοῦ βασιλέως [2] Ὦ ἄνδρες, οὐχ ὑπερισχύουσιν οἱ ἄνθρωποι τὴν γῆν καὶ τὴν θάλασσαν κατακρατοῦντες καὶ πάντα τὰ ἐν αὐτοῖς; [3] ὁ δὲ βασιλεὺς ὑπερισχύει καὶ κυριεύει αὐτῶν καὶ δεσπόζει αὐτῶν, καὶ πᾶν, ὃ ἐὰν εἴπῃ αὐτοῖς, ἐνακούουσιν. [4] ἐὰν εἴπῃ αὐτοῖς ποιῆσαι πόλεμον ἕτερος πρὸς τὸν ἕτερον, ποιοῦσιν· ἐὰν δὲ ἐξαποστείλῃ αὐτοὺς πρὸς τοὺς πολεμίους, βαδίζουσιν καὶ κατεργάζονται τὰ ὄρη καὶ τὰ τείχη καὶ τοὺς πύργους. [5] φονεύουσιν καὶ φονεύονται καὶ τὸν λόγον τοῦ βασιλέως οὐ παραβαίνουσιν· ἐὰν δὲ νικήσωσιν, τῷ βασιλεῖ κομίζουσιν πάντα, καὶ ὅσα ἐὰν προνομεύσωσιν, καὶ τὰ ἄλλα πάντα. [6] καὶ ὅσοι οὐ στρατεύονται οὐδὲ πολεμοῦσιν, ἀλλὰ γεωργοῦσιν τὴν γῆν, πάλιν ὅταν σπείρωσι, θερίσαντες ἀναφέρουσιν τῷ βασιλεῖ· καὶ ἕτερος τὸν ἕτερον ἀναγκάζοντες ἀναφέρουσι τοὺς φόρους τῷ βασιλεῖ. [7] καὶ αὐτὸς εἷς μόνος ἐστίν· ἐὰν εἴπῃ ἀποκτεῖναι, ἀποκτέννουσιν· εἶπεν ἀφεῖναι, ἀφίουσιν· [8] εἶπε πατάξαι, τύπτουσιν· εἶπεν ἐρημῶσαι, ἐρημοῦσιν· εἶπεν οἰκοδομῆσαι, οἰκοδομοῦσιν· [9] εἶπεν ἐκκόψαι, ἐκκόπτουσιν· εἶπεν φυτεῦσαι, φυτεύουσιν. [10] καὶ πᾶς ὁ λαὸς αὐτοῦ καὶ αἱ δυνάμεις αὐτοῦ ἐνακούουσιν. [11] πρὸς δὲ τούτοις αὐτὸς ἀνάκειται, ἐσθίει καὶ πίνει καὶ καθεύδει, αὐτοὶ δὲ τηροῦσιν κύκλῳ περὶ αὐτὸν καὶ οὐ δύνανται ἕκαστος ἀπελθεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ οὐδὲ παρακούουσιν αὐτοῦ. [12] ὦ ἄνδρες, πῶς οὐχ ὑπερισχύει ὁ βασιλεύς, ὅτι οὕτως ἐπακουστός ἐστιν; καὶ ἐσίγησεν. [13] Ὁ δὲ τρίτος ὁ εἴπας περὶ τῶν γυναικῶν καὶ τῆς ἀληθείας – οὗτός ἐστιν Ζοροβαβελ – ἤρξατο λαλεῖν [14] Ἄνδρες, οὐ μέγας ὁ βασιλεὺς καὶ πολλοὶ οἱ ἄνθρωποι καὶ ὁ οἶνος ἰσχύει; τίς οὖν ὁ δεσπόζων αὐτῶν ἢ τίς ὁ κυριεύων αὐτῶν; οὐχ αἱ γυναῖκες; [15] αἱ γυναῖκες ἐγέννησαν τὸν βασιλέα καὶ πάντα τὸν λαόν, ὃς κυριεύει τῆς θαλάσσης καὶ τῆς γῆς· [16] καὶ ἐξ αὐτῶν ἐγένοντο, καὶ αὗται ἐξέθρεψαν αὐτοὺς τοὺς φυτεύοντας τοὺς ἀμπελῶνας, ἐξ ὧν ὁ οἶνος γίνεται. [17] καὶ αὗται ποιοῦσιν τὰς στολὰς τῶν ἀνθρώπων, καὶ αὗται ποιοῦσιν δόξαν τοῖς ἀνθρώποις, καὶ οὐ δύνανται οἱ ἄνθρωποι εἶναι χωρὶς τῶν γυναικῶν. [18] ἐὰν δὲ συναγάγωσιν χρυσίον καὶ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον καὶ ἴδωσιν γυναῖκα μίαν καλὴν τῷ εἴδει καὶ τῷ κάλλει, [19] καὶ ταῦτα πάντα ἀφέντες εἰς αὐτὴν ἐγκέχηναν καὶ χάσκοντες τὸ στόμα θεωροῦσιν αὐτήν, καὶ πάντες αὐτὴν αἱρετίζουσιν μᾶλλον ἢ τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον. [20] ἄνθρωπος τὸν ἑαυτοῦ πατέρα ἐγκαταλείπει, ὃς ἐξέθρεψεν αὐτόν, καὶ τὴν ἰδίαν χώραν καὶ πρὸς τὴν ἰδίαν γυναῖκα κολλᾶται· [21] καὶ μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχὴν καὶ οὔτε τὸν

πατέρα μέμνηται οὔτε τὴν μητέρα οὔτε τὴν χώραν. [22] καὶ ἐντεῦθεν δεῖ ὑμᾶς γνῶναι ὅτι αἱ γυναῖκες κυριεύουσιν ὑμῶν· οὐχὶ πονεῖτε καὶ μοχθεῖτε καὶ πάντα ταῖς γυναιξὶν δίδοτε καὶ φέρετε; [23] καὶ λαμβάνει ἄνθρωπος τὴν ῥομφαίαν αὐτοῦ καὶ ἐκπορεύεται ἐξοδεύειν καὶ λῃστεύειν καὶ κλέπτειν καὶ εἰς τὴν θάλασσαν πλεῖν καὶ ποταμούς· [24] καὶ τὸν λέοντα θεωρεῖ καὶ ἐν σκότει βαδίζει, καὶ ὅταν κλέψῃ καὶ ἁρπάσῃ καὶ λωποδυτήσῃ, τῇ ἐρωμένῃ ἀποφέρει. [25] καὶ πλεῖον ἀγαπᾷ ἄνθρωπος τὴν ἰδίαν γυναῖκα μᾶλλον ἢ τὸν πατέρα καὶ τὴν μητέρα· [26] καὶ πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας καὶ δοῦλοι ἐγένοντο δι' αὐτάς, [27] καὶ πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν καὶ ἡμάρτοσαν διὰ τὰς γυναῖκας. [28] καὶ νῦν οὐ πιστεύετέ μοι; οὐχὶ μέγας ὁ βασιλεὺς τῇ ἐξουσίᾳ αὐτοῦ; οὐχὶ πᾶσαι αἱ χῶραι εὐλαβοῦνται ἅψασθαι αὐτοῦ; [29] ἐθεώρουν αὐτὸν καὶ Ἀπάμην τὴν θυγατέρα Βαρτάκου τοῦ θαυμαστοῦ τὴν παλλακὴν τοῦ βασιλέως καθημένην ἐν δεξιᾷ τοῦ βασιλέως [30] καὶ ἀφαιροῦσαν τὸ διάδημα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως καὶ ἐπιτιθοῦσαν ἑαυτῇ καὶ ἐρράπιζεν τὸν βασιλέα τῇ ἀριστερᾷ. [31] καὶ πρὸς τούτοις ὁ βασιλεὺς χάσκων τὸ στόμα ἐθεώρει αὐτήν· καὶ ἐὰν προσγελάσῃ αὐτῷ, γελᾷ· ἐὰν δὲ πικρανθῇ ἐπ' αὐτόν, κολακεύει αὐτήν, ὅπως διαλλαγῇ αὐτῷ. [32] ὦ ἄνδρες, πῶς οὐχὶ ἰσχυραὶ αἱ γυναῖκες, ὅτι οὕτως πράσσουσιν; [33] καὶ τότε ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες ἐνέβλεπον ἕτερος πρὸς τὸν ἕτερον. – [34] καὶ ἤρξατο λαλεῖν περὶ τῆς ἀληθείας Ἄνδρες, οὐχὶ ἰσχυραὶ αἱ γυναῖκες; μεγάλη ἡ γῆ, καὶ ὑψηλὸς ὁ οὐρανός, καὶ ταχὺς τῷ δρόμῳ ὁ ἥλιος, ὅτι στρέφεται ἐν τῷ κύκλῳ τοῦ οὐρανοῦ καὶ πάλιν ἀποτρέχει εἰς τὸν ἑαυτοῦ τόπον ἐν μιᾷ ἡμέρᾳ. [35] οὐχὶ μέγας ὃς ταῦτα ποιεῖ; καὶ ἡ ἀλήθεια μεγάλη καὶ ἰσχυροτέρα παρὰ πάντα. [36] πᾶσα ἡ γῆ τὴν ἀλήθειαν καλεῖ, καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ, καὶ πάντα τὰ ἔργα σείεται καὶ τρέμει, καὶ οὐκ ἔστιν μετ' αὐτοῦ ἄδικον οὐθέν. [37] ἄδικος ὁ οἶνος, ἄδικος ὁ βασιλεύς, ἄδικοι αἱ γυναῖκες, ἄδικοι πάντες οἱ υἱοὶ τῶν ἀνθρώπων, καὶ ἄδικα πάντα τὰ ἔργα αὐτῶν, πάντα τὰ τοιαῦτα· καὶ οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια, καὶ ἐν τῇ ἀδικίᾳ αὐτῶν ἀπολοῦνται. [38] ἡ δὲ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα καὶ ζῇ καὶ κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος. [39] καὶ οὐκ ἔστιν παρ' αὐτῇ λαμβάνειν πρόσωπα οὐδὲ διάφορα, ἀλλὰ τὰ δίκαια ποιεῖ ἀπὸ πάντων τῶν ἀδίκων καὶ πονηρῶν· καὶ πάντες εὐδοκοῦσι τοῖς ἔργοις αὐτῆς, καὶ οὐκ ἔστιν ἐν τῇ κρίσει αὐτῆς οὐθὲν ἄδικον. [40] καὶ αὐτῇ ἡ ἰσχὺς καὶ τὸ βασίλειον καὶ ἡ ἐξουσία καὶ ἡ μεγαλειότης τῶν πάντων αἰώνων. εὐλογητὸς ὁ θεὸς τῆς ἀληθείας. [41] καὶ ἐσιώπησεν τοῦ λαλεῖν· καὶ πᾶς ὁ λαὸς τότε ἐφώνησεν, καὶ τότε εἶπον Μεγάλη ἡ ἀλήθεια καὶ ὑπερισχύει. [42] Τότε ὁ βασιλεὺς εἶπεν αὐτῷ Αἴτησαι ὃ θέλεις πλείω τῶν γεγραμμένων, καὶ δώσομέν σοι, ὃν τρόπον εὑρέθης σοφώτερος· καὶ ἐχόμενός μου καθήσῃ καὶ συγγενής μου

κληθήσῃ. [43] τότε εἶπεν τῷ βασιλεῖ Μνήσθητι τὴν εὐχήν, ἣν ηὔξω οἰκοδομῆσαι τὴν Ιερουσαλημ ἐν τῇ ἡμέρᾳ, ᾗ τὸ βασίλειόν σου παρέλαβες, [44] καὶ πάντα τὰ σκεύη τὰ λημφθέντα ἐξ Ιερουσαλημ ἐκπέμψαι, ἃ ἐξεχώρισεν Κῦρος, ὅτε ηὔξατο ἐκκόψαι Βαβυλῶνα, καὶ ηὔξατο ἐξαποστεῖλαι ἐκεῖ. [45] καὶ σὺ εὔξω οἰκοδομῆσαι τὸν ναόν, ὃν ἐνεπύρισαν οἱ Ιδουμαῖοι, ὅτε ἠρημώθη ἡ Ιουδαία ὑπὸ τῶν Χαλδαίων. [46] καὶ νῦν τοῦτό ἐστιν, ὅ σε ἀξιῶ, κύριε βασιλεῦ, καὶ ὃ αἰτοῦμαί σε, καὶ αὕτη ἐστὶν ἡ μεγαλωσύνη ἡ παρὰ σοῦ· δέομαι οὖν ἵνα ποιήσῃς τὴν εὐχήν, ἣν ηὔξω τῷ βασιλεῖ τοῦ οὐρανοῦ ποιῆσαι ἐκ στόματός σου. – [47] τότε ἀναστὰς Δαρεῖος ὁ βασιλεὺς κατεφίλησεν αὐτὸν καὶ ἔγραψεν αὐτῷ τὰς ἐπιστολὰς πρὸς πάντας τοὺς οἰκονόμους καὶ τοπάρχας καὶ στρατηγοὺς καὶ σατράπας, ἵνα προπέμψωσιν αὐτὸν καὶ τοὺς μετ᾽ αὐτοῦ πάντας ἀναβαίνοντας οἰκοδομῆσαι τὴν Ιερουσαλημ. [48] καὶ πᾶσι τοῖς τοπάρχαις ἐν Κοίλῃ Συρίᾳ καὶ Φοινίκῃ καὶ τοῖς ἐν τῷ Λιβάνῳ ἔγραψεν ἐπιστολὰς μεταφέρειν ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου εἰς Ιερουσαλημ καὶ ὅπως οἰκοδομήσωσιν μετ᾽ αὐτοῦ τὴν πόλιν. [49] καὶ ἔγραψεν πᾶσι τοῖς Ιουδαίοις τοῖς ἀναβαίνουσιν ἀπὸ τῆς βασιλείας εἰς τὴν Ιουδαίαν ὑπὲρ τῆς ἐλευθερίας, πάντα δυνατὸν καὶ σατράπην καὶ τοπάρχην καὶ οἰκονόμον μὴ ἐπελεύσεσθαι ἐπὶ τὰς θύρας αὐτῶν, [50] καὶ πᾶσαν τὴν χώραν, ἣν κρατήσουσιν, ἀφορολόγητον αὐτοῖς ὑπάρχειν, καὶ ἵνα οἱ Ιδουμαῖοι ἀφιῶσι τὰς κώμας ἃς διακρατοῦσιν τῶν Ιουδαίων, [51] καὶ εἰς τὴν οἰκοδομὴν τοῦ ἱεροῦ δοθῆναι κατ᾽ ἐνιαυτὸν τάλαντα εἴκοσι μέχρι τοῦ οἰκοδομηθῆναι, [52] καὶ ἐπὶ τὸ θυσιαστήριον ὁλοκαυτώματα καρποῦσθαι καθ᾽ ἡμέραν, καθὰ ἔχουσιν ἐντολὴν ἑπτακαίδεκα προσφέρειν, ἄλλα τάλαντα δέκα κατ᾽ ἐνιαυτόν, [53] καὶ πᾶσιν τοῖς προσβαίνουσιν ἀπὸ τῆς Βαβυλωνίας κτίσαι τὴν πόλιν ὑπάρχειν τὴν ἐλευθερίαν, αὐτοῖς τε καὶ τοῖς τέκνοις αὐτῶν καὶ πᾶσι τοῖς ἱερεῦσι τοῖς προσβαίνουσιν. [54] ἔγραψεν δὲ καὶ τὴν χορηγίαν καὶ τὴν ἱερατικὴν στολήν, ἐν τίνι λατρεύουσιν ἐν αὐτῇ. [55] καὶ τοῖς Λευίταις ἔγραψεν δοῦναι τὴν χορηγίαν ἕως ἧς ἡμέρας ἐπιτελεσθῇ ὁ οἶκος καὶ Ιερουσαλημ οἰκοδομηθῆναι, [56] καὶ πᾶσι τοῖς φρουροῦσι τὴν πόλιν, ἔγραψε δοῦναι αὐτοῖς κλήρους καὶ ὀψώνια. [57] καὶ ἐξαπέστειλεν πάντα τὰ σκεύη, ἃ ἐξεχώρισεν Κῦρος ἀπὸ Βαβυλῶνος· καὶ πάντα, ὅσα εἶπεν Κῦρος ποιῆσαι, καὶ αὐτὸς ἐπέταξεν ποιῆσαι καὶ ἐξαποστεῖλαι εἰς Ιερουσαλημ. [58] Καὶ ὅτε ἐξῆλθεν ὁ νεανίσκος, ἄρας τὸ πρόσωπον εἰς τὸν οὐρανὸν ἐναντίον Ιερουσαλημ εὐλόγησεν τῷ βασιλεῖ τοῦ οὐρανοῦ λέγων [59] Παρὰ σοῦ ἡ νίκη, καὶ παρὰ σοῦ ἡ σοφία, καὶ σὴ ἡ δόξα, καὶ ἐγὼ σὸς οἰκέτης. [60] εὐλογητὸς εἶ, ὃς ἔδωκάς μοι σοφίαν· καὶ σοὶ ὁμολογῶ, δέσποτα τῶν πατέρων. [61] καὶ ἔλαβεν τὰς ἐπιστολὰς καὶ ἐξῆλθεν εἰς Βαβυλῶνα καὶ ἀπήγγειλεν τοῖς ἀδελφοῖς αὐτοῦ πᾶσιν. [62] καὶ εὐλόγησαν

τὸν θεὸν τῶν πατέρων αὐτῶν, ὅτι ἔδωκεν αὐτοῖς ἄνεσιν καὶ ἄφεσιν [63] ἀναβῆναι καὶ οἰκοδομῆσαι Ιερουσαλημ καὶ τὸ ἱερόν, οὗ ὠνομάσθη τὸ ὄνομα αὐτοῦ ἐπ᾽ αὐτῷ, καὶ ἐκωθωνίζοντο μετὰ μουσικῶν καὶ χαρᾶς ἡμέρας ἑπτά.

CHAPTER 5

[1] Μετὰ δὲ ταῦτα ἐξελέγησαν ἀναβῆναι ἀρχηγοὶ οἴκου πατριῶν κατὰ φυλὰς αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ καὶ αἱ θυγατέρες καὶ οἱ παῖδες αὐτῶν καὶ αἱ παιδίσκαι καὶ τὰ κτήνη αὐτῶν. [2] καὶ Δαρεῖος συναπέστειλεν μετ᾽ αὐτῶν ἱππεῖς χιλίους ἕως τοῦ ἀποκαταστῆσαι αὐτοὺς εἰς Ιερουσαλημ μετ᾽ εἰρήνης καὶ μετὰ μουσικῶν, τυμπάνων καὶ αὐλῶν· [3] καὶ πάντες οἱ ἀδελφοὶ αὐτῶν παίζοντες, καὶ ἐποίησεν αὐτοὺς συναναβῆναι μετ᾽ ἐκείνων. [4] Καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀναβαινόντων κατὰ πατριὰς αὐτῶν εἰς τὰς φυλὰς ἐπὶ τὴν μεριδαρχίαν αὐτῶν. [5] οἱ ἱερεῖς υἱοὶ Φινεες υἱοῦ Ααρων· Ἰησοῦς ὁ τοῦ Ιωσεδεκ τοῦ Σαραιου καὶ Ιωακιμ ὁ τοῦ Ζοροβαβελ τοῦ Σαλαθιηλ ἐκ τοῦ οἴκου τοῦ Δαυιδ ἐκ τῆς γενεᾶς Φαρες, φυλῆς δὲ Ιουδα, [6] ὃς ἐλάλησεν ἐπὶ Δαρείου τοῦ βασιλέως Περσῶν λόγους σοφοὺς ἐν τῷ δευτέρῳ ἔτει τῆς βασιλείας αὐτοῦ μηνὶ Νισαν τοῦ πρώτου μηνός. – [7] εἰσὶν δὲ οὗτοι ἐκ τῆς Ιουδαίας οἱ ἀναβάντες ἐκ τῆς αἰχμαλωσίας τῆς παροικίας, οὓς μετῴκισεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα [8] καὶ ἐπέστρεψαν εἰς Ιερουσαλημ καὶ τὴν λοιπὴν Ιουδαίαν ἕκαστος εἰς τὴν ἰδίαν πόλιν, οἱ ἐλθόντες μετὰ Ζοροβαβελ καὶ Ἰησοῦ, Νεεμιου, Ζαραιου, Ρησαιου, Ενηνιος, Μαρδοχαιου, Βεελσαρου, Ασφαρασου, Βορολιου, Ροιμου, Βαανα τῶν προηγουμένων αὐτῶν. [9] ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν· υἱοὶ Φορος δύο χιλιάδες καὶ ἑκατὸν ἑβδομήκοντα δύο. [10] υἱοὶ Σαφατ τετρακόσιοι ἑβδομήκοντα δύο. υἱοὶ Αρεε ἑπτακόσιοι πεντήκοντα ἕξ. [11] υἱοὶ Φααθμωαβ εἰς τοὺς υἱοὺς Ἰησοῦ καὶ Ιωαβ δισχίλιοι ὀκτακόσιοι δέκα δύο. [12] υἱοὶ Ωλαμου χίλιοι διακόσιοι πεντήκοντα τέσσαρες. υἱοὶ Ζατου ἐννακόσιοι τεσσαράκοντα πέντε. υἱοὶ Χορβε ἑπτακόσιοι πέντε. υἱοὶ Βανι ἑξακόσιοι τεσσαράκοντα ὀκτώ. [13] υἱοὶ Βηβαι ἑξακόσιοι εἴκοσι τρεῖς. υἱοὶ Ασγαδ χίλιοι τριακόσιοι εἴκοσι δύο. [14] υἱοὶ Αδωνικαμ ἑξακόσιοι ἑξήκοντα ἑπτά. υἱοὶ Βαγοι δισχίλιοι ἑξήκοντα ἕξ. υἱοὶ Αδινου τετρακόσιοι πεντήκοντα τέσσαρες. [15] υἱοὶ Ατηρ Εζεκιου ἐνενήκοντα δύο. υἱοὶ Κιλαν καὶ Αζητας ἑξήκοντα ἑπτά. υἱοὶ Αζουρου τετρακόσιοι τριάκοντα δύο. [16] υἱοὶ Αννιας ἑκατὸν εἷς. υἱοὶ Αρομ υἱοὶ Βασσαι τριακόσιοι εἴκοσι τρεῖς. υἱοὶ Αριφου ἑκατὸν δέκα δύο. [17] υἱοὶ Βαιτηρους τρισχίλιοι πέντε. υἱοὶ ἐκ Βαιθλωμων ἑκατὸν εἴκοσι τρεῖς. [18] οἱ ἐκ Νετεβας πεντήκοντα πέντε. οἱ ἐξ Ενατου ἑκατὸν πεντήκοντα ὀκτώ. οἱ ἐκ Βαιτασμων τεσσαράκοντα δύο. [19] οἱ ἐκ Καριαθιαριος εἴκοσι πέντε. οἱ ἐκ Καπιρας καὶ Βηροτ ἑπτακόσιοι τεσσαράκοντα τρεῖς. [20] οἱ Χαδιασαι καὶ Αμμιδιοι τετρακόσιοι εἴκοσι δύο. οἱ ἐκ Κιραμας καὶ Γαββης ἑξακόσιοι εἴκοσι εἷς.

[21] οἱ ἐκ Μακαλων ἑκατὸν εἴκοσι δύο. οἱ ἐκ Βαιτολιω πεντήκοντα δύο. υἱοὶ Νιφις ἑκατὸν πεντήκοντα ἕξ. [22] υἱοὶ Καλαμω ἄλλου καὶ Ωνους ἑπτακόσιοι εἴκοσι πέντε. υἱοὶ Ιερεχου τριακόσιοι τεσσαράκοντα πέντε. [23] υἱοὶ Σαναας τρισχίλιοι τριακόσιοι τριάκοντα. – [24] οἱ ἱερεῖς· υἱοὶ Ιεδδου τοῦ υἱοῦ Ἰησοῦ εἰς τοὺς υἱοὺς Ανασιβ ἐννακόσιοι ἑβδομήκοντα δύο. υἱοὶ Εμμηρου χίλιοι πεντήκοντα δύο. [25] υἱοὶ Φασσουρου χίλιοι διακόσιοι τεσσαράκοντα ἑπτά. υἱοὶ Χαρμη χίλιοι δέκα ἑπτά. – [26] οἱ δὲ Λευῖται· υἱοὶ Ἰησοῦ καὶ Καδμιηλου καὶ Βαννου καὶ Σουδιου ἑβδομήκοντα τέσσαρες. [27] οἱ ἱεροψάλται· υἱοὶ Ασαφ ἑκατὸν εἴκοσι ὀκτώ. [28] οἱ θυρωροί· υἱοὶ Σαλουμ, υἱοὶ Αταρ, υἱοὶ Τολμαν, υἱοὶ Ακουβ, υἱοὶ Ατητα, υἱοὶ Σωβαι, οἱ πάντες ἑκατὸν τριάκοντα ἐννέα. – [29] οἱ ἱερόδουλοι· υἱοὶ Ησαυ, υἱοὶ Ασιφα, υἱοὶ Ταβαωθ, υἱοὶ Κηρας, υἱοὶ Σουα, υἱοὶ Φαδαιου, υἱοὶ Λαβανα, υἱοὶ Αγγαβα, [30] υἱοὶ Ακουδ, υἱοὶ Ουτα, υἱοὶ Κηταβ, υἱοὶ Αγαβα, υἱοὶ Συβαι, υἱοὶ Αναν, υἱοὶ Καθουα, υἱοὶ Γεδδουρ, [31] υἱοὶ Ιαιρου, υἱοὶ Δαισαν, υἱοὶ Νοεβα, υἱοὶ Χασεβα, υἱοὶ Γαζηρα, υἱοὶ Οζιου, υἱοὶ Φινοε, υἱοὶ Ασαρα, υἱοὶ Βασθαι, υἱοὶ Ασανα, υἱοὶ Μαανι, υἱοὶ Ναφισι, υἱοὶ Ακουφ, υἱοὶ Αχιβα, υἱοὶ Ασουρ, υἱοὶ Φαρακιμ, υἱοὶ Βασαλωθ, [32] υἱοὶ Μεεδδα, υἱοὶ Κουθα, υἱοὶ Χαρεα, υἱοὶ Βαρχους, υἱοὶ Σεραρ, υἱοὶ Θομοι, υἱοὶ Νασι, υἱοὶ Ατιφα. [33] υἱοὶ παίδων Σαλωμων· υἱοὶ Ασσαφιωθ, υἱοὶ Φαριδα, υἱοὶ Ιεηλι, υἱοὶ Λοζων, υἱοὶ Ισδαηλ, υἱοὶ Σαφυθι, [34] υἱοὶ Αγια, υἱοὶ Φακαρεθ – σαβιη, υἱοὶ Σαρωθιε, υἱοὶ Μασιας, υἱοὶ Γας, υἱοὶ Αδδους, υἱοὶ Σουβας, υἱοὶ Αφερρα, υἱοὶ Βαρωδις, υἱοὶ Σαφατ, υἱοὶ Αμων. [35] πάντες οἱ ἱερόδουλοι καὶ οἱ υἱοὶ τῶν παίδων Σαλωμων τριακόσιοι ἑβδομήκοντα δύο. – [36] οὗτοι ἀναβάντες ἀπὸ Θερμελεθ καὶ Θελερσας, ἡγούμενος αὐτῶν Χαραaθ, Αδαν καὶ Αμαρ, [37] καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὰς πατριὰς αὐτῶν καὶ γενεὰς ὡς ἐκ τοῦ Ισραηλ εἰσίν· υἱοὶ Δαλαν τοῦ υἱοῦ Τουβαν, υἱοὶ Νεκωδαν, ἑξακόσιοι πεντήκοντα δύο. [38] καὶ ἐκ τῶν ἱερέων οἱ ἐμποιούμενοι ἱερωσύνης καὶ οὐχ εὑρέθησαν· υἱοὶ Οββια, υἱοὶ Ακκως, υἱοὶ Ιοδδους τοῦ λαβόντος Αυγιαν γυναῖκα τῶν θυγατέρων Φαρζελλαιου καὶ ἐκλήθη ἐπὶ τῷ ὀνόματι αὐτοῦ· [39] καὶ τούτων ζητηθείσης τῆς γενικῆς γραφῆς ἐν τῷ καταλοχισμῷ καὶ μὴ εὑρεθείσης ἐχωρίσθησαν τοῦ ἱερατεύειν, [40] καὶ εἶπεν αὐτοῖς Νεεμιας καὶ Ατθαριας μὴ μετέχειν τῶν ἁγίων αὐτούς, ἕως ἀναστῇ ἀρχιερεὺς ἐνδεδυμένος τὴν δήλωσιν καὶ τὴν ἀλήθειαν. – [41] οἱ δὲ πάντες ἦσαν· Ισραηλ ἀπὸ δωδεκαετοῦς χωρὶς παίδων καὶ παιδισκῶν μυριάδες τέσσαρες δισχίλιοι τριακόσιοι ἑξήκοντα· παῖδες τούτων καὶ παιδίσκαι ἑπτακισχίλιοι τριακόσιοι τριάκοντα ἑπτά· ψάλται καὶ ψαλτῳδοὶ διακόσιοι τεσσαράκοντα πέντε· [42] κάμηλοι τετρακόσιοι τριάκοντα πέντε, καὶ ἵπποι ἑπτακισχίλιοι τριάκοντα ἕξ, ἡμίονοι διακόσιοι τεσσαράκοντα πέντε, ὑποζύγια πεντακισχίλια πεντακόσια εἴκοσι πέντε. –

[43] καὶ ἐκ τῶν ἡγουμένων κατὰ τὰς πατριὰς ἐν τῷ παραγίνεσθαι αὐτοὺς εἰς τὸ ἱερὸν τοῦ θεοῦ τὸ ἐν Ιερουσαλημ εὔξαντο ἐγεῖραι τὸν οἶκον ἐπὶ τοῦ τόπου αὐτοῦ κατὰ τὴν αὐτῶν δύναμιν [44] καὶ δοῦναι εἰς τὸ ἱερὸν γαζοφυλάκιον τῶν ἔργων χρυσίου μνᾶς χιλίας καὶ ἀργυρίου μνᾶς πεντακισχιλίας καὶ στολὰς ἱερατικὰς ἑκατόν. – [45] καὶ κατῳκίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ λαοῦ ἐν Ιερουσαλημ καὶ τῇ χώρᾳ, οἵ τε ἱεροψάλται καὶ οἱ θυρωροὶ καὶ πᾶς Ισραηλ ἐν ταῖς κώμαις αὐτῶν. [46] Ἐνστάντος δὲ τοῦ ἑβδόμου μηνὸς καὶ ὄντων τῶν υἱῶν Ισραηλ ἑκάστου ἐν τοῖς ἰδίοις συνήχθησαν ὁμοθυμαδὸν εἰς τὸ εὐρύχωρον τοῦ πρώτου πυλῶνος τοῦ πρὸς τῇ ἀνατολῇ. [47] καὶ καταστὰς Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ οἱ τούτου ἀδελφοὶ ἡτοίμασαν τὸ θυσιαστήριον τοῦ θεοῦ τοῦ Ισραηλ [48] προσενέγκαι ἐπ᾽ αὐτοῦ ὁλοκαυτώσεις ἀκολούθως τοῖς ἐν τῇ Μωυσέως βίβλῳ τοῦ ἀνθρώπου τοῦ θεοῦ διηγορευμένοις. [49] καὶ ἐπισυνήχθησαν αὐτοῖς ἐκ τῶν ἄλλων ἐθνῶν τῆς γῆς. καὶ κατώρθωσαν τὸ θυσιαστήριον ἐπὶ τοῦ τόπου αὐτοῦ, ὅτι ἐν ἔχθρᾳ ἦσαν αὐτοῖς καὶ κατίσχυσαν αὐτοὺς πάντα τὰ ἔθνη τὰ ἐπὶ τῆς γῆς, καὶ ἀνέφερον θυσίας κατὰ τὸν καιρὸν καὶ ὁλοκαυτώματα τῷ κυρίῳ τὸ πρωινὸν καὶ τὸ δειλινὸν [50] καὶ ἠγάγοσαν τὴν τῆς σκηνοπηγίας ἑορτήν, ὡς ἐπιτέτακται ἐν τῷ νόμῳ, καὶ θυσίας καθ᾽ ἡμέραν, ὡς προσῆκον ἦν, [51] καὶ μετὰ ταῦτα προσφορὰς ἐνδελεχισμοῦ καὶ θυσίας σαββάτων καὶ νουμηνιῶν καὶ ἑορτῶν πασῶν ἡγιασμένων. [52] καὶ ὅσοι εὔξαντο εὐχὴν τῷ θεῷ, ἀπὸ τῆς νουμηνίας τοῦ ἑβδόμου μηνὸς ἤρξαντο προσφέρειν θυσίας τῷ θεῷ, καὶ ὁ ναὸς τοῦ θεοῦ οὔπω ᾠκοδόμητο. [53] καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τέκτοσι καὶ βρωτὰ καὶ ποτὰ καὶ χαρα τοῖς Σιδωνίοις καὶ Τυρίοις εἰς τὸ παράγειν αὐτοὺς ἐκ τοῦ Λιβάνου ξύλα κέδρινα διαφέρειν σχεδίας εἰς τὸν Ιοππης λιμένα κατὰ τὸ πρόσταγμα τὸ γραφὲν αὐτοῖς παρὰ Κύρου τοῦ Περσῶν βασιλέως. – [54] καὶ τῷ δευτέρῳ ἔτει παραγενόμενος εἰς τὸ ἱερὸν τοῦ θεοῦ εἰς Ιερουσαλημ μηνὸς δευτέρου ἤρξατο Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ οἱ ἱερεῖς οἱ Λευῖται καὶ πάντες οἱ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας εἰς Ιερουσαλημ [55] καὶ ἐθεμελίωσαν τὸν ναὸν τοῦ θεοῦ τῇ νουμηνίᾳ τοῦ δευτέρου μηνὸς τοῦ δευτέρου ἔτους ἐν τῷ ἐλθεῖν εἰς τὴν Ιουδαίαν καὶ Ιερουσαλημ. [56] καὶ ἔστησαν τοὺς Λευίτας ἀπὸ εἰκοσαετοῦς ἐπὶ τῶν ἔργων τοῦ κυρίου, καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ καὶ οἱ ἀδελφοὶ καὶ Καδμιηλ ὁ ἀδελφὸς καὶ οἱ υἱοὶ Ἰησοῦ Ημαδαβουν καὶ οἱ υἱοὶ Ιωδα τοῦ Ιλιαδουν σὺν τοῖς υἱοῖς καὶ ἀδελφοῖς, πάντες οἱ Λευῖται, ὁμοθυμαδὸν ἐργοδιῶκται ποιοῦντες εἰς τὰ ἔργα ἐν τῷ οἴκῳ τοῦ θεοῦ. [57] καὶ ᾠκοδόμησαν οἱ οἰκοδόμοι τὸν ναὸν τοῦ κυρίου, καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι μετὰ μουσικῶν καὶ σαλπίγγων καὶ οἱ Λευῖται υἱοὶ Ασαφ ἔχοντες τὰ κύμβαλα ὑμνοῦντες τῷ

κυρίῳ καὶ εὐλογοῦντες κατὰ Δαυιδ βασιλέα τοῦ Ισραηλ [58] καὶ ἐφώνησαν δι᾽ ὕμνων ὁμολογοῦντες τῷ κυρίῳ, ὅτι ἡ χρηστότης αὐτοῦ καὶ ἡ δόξα εἰς τοὺς αἰῶνας παντὶ Ισραηλ. [59] καὶ πᾶς ὁ λαὸς ἐσάλπισαν καὶ ἐβόησαν φωνῇ μεγάλῃ ὑμνοῦντες τῷ κυρίῳ ἐπὶ τῇ ἐγέρσει τοῦ οἴκου τοῦ κυρίου. [60] καὶ ἦλθοσαν ἐκ τῶν ἱερέων τῶν Λευιτῶν καὶ τῶν προκαθημένων κατὰ τὰς πατριὰς αὐτῶν οἱ πρεσβύτεροι οἱ ἑωρακότες τὸν πρὸ τούτου οἶκον πρὸς τὴν τούτου οἰκοδομὴν μετὰ κραυγῆς καὶ κλαυθμοῦ μεγάλου [61] καὶ πολλοὶ διὰ σαλπίγγων καὶ χαρᾶς μεγάλῃ τῇ φωνῇ [62] ὥστε τὸν λαὸν μὴ ἀκούειν τῶν σαλπίγγων διὰ τὸν κλαυθμὸν τοῦ λαοῦ, ὁ γὰρ ὄχλος ἦν ὁ σαλπίζων μεγαλωστὶ ὥστε μακρόθεν ἀκούεσθαι. [63] Καὶ ἀκούσαντες οἱ ἐχθροὶ τῆς φυλῆς Ιουδα καὶ Βενιαμιν ἦλθοσαν ἐπιγνῶναι τίς ἡ φωνὴ τῶν σαλπίγγων. [64] καὶ ἐπέγνωσαν ὅτι οἱ ἐκ τῆς αἰχμαλωσίας οἰκοδομοῦσιν τὸν ναὸν τῷ κυρίῳ θεῷ Ισραηλ, [65] καὶ προσελθόντες τῷ Ζοροβαβελ καὶ Ἰησοῦ καὶ τοῖς ἡγουμένοις τῶν πατριῶν λέγουσιν αὐτοῖς Συνοικοδομήσομεν ὑμῖν· [66] ὁμοίως γὰρ ὑμῖν ἀκούομεν τοῦ κυρίου ὑμῶν καὶ αὐτῷ ἐπιθύομεν ἀπὸ ἡμερῶν Ασβασαρεθ βασιλέως Ἀσσυρίων, ὃς μετήγαγεν ἡμᾶς ἐνταῦθα. [67] καὶ εἶπεν αὐτοῖς Ζοροβαβελ καὶ Ἰησοῦς καὶ οἱ ἡγούμενοι τῶν πατριῶν τοῦ Ισραηλ Οὐχ ὑμῖν καὶ ἡμῖν τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίῳ τῷ θεῷ ἡμῶν· [68] ἡμεῖς γὰρ μόνοι οἰκοδομήσομεν τῷ κυρίῳ τοῦ Ισραηλ ἀκολούθως οἷς προσέταξεν ἡμῖν Κῦρος ὁ βασιλεὺς Περσῶν. [69] τὰ δὲ ἔθνη τῆς γῆς ἐπικείμενα τοῖς ἐν τῇ Ιουδαίᾳ καὶ πολιορκοῦντες εἶργον τοῦ οἰκοδομεῖν [70] καὶ ἐπιβουλὰς καὶ δημαγωγίας καὶ ἐπισυστάσεις ποιούμενοι ἀπεκώλυσαν τοῦ ἐπιτελεσθῆναι τὴν οἰκοδομὴν πάντα τὸν χρόνον τῆς ζωῆς τοῦ βασιλέως Κύρου. [71] καὶ εἴρχθησαν τῆς οἰκοδομῆς ἔτη δύο ἕως τῆς Δαρείου βασιλείας.

CHAPTER 6

[1] Ἐν δὲ τῷ δευτέρῳ ἔτει τῆς τοῦ Δαρείου βασιλείας ἐπροφήτευσεν Αγγαιος καὶ Ζαχαριας ὁ τοῦ Εδδι οἱ προφῆται ἐπὶ τοὺς Ιουδαίους τοὺς ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλημ ἐπὶ τῷ ὀνόματι κυρίου θεοῦ Ισραηλ ἐπ᾽ αὐτούς. [2] τότε στὰς Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ ἤρξαντο οἰκοδομεῖν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ιερουσαλημ συνόντων τῶν προφητῶν τοῦ κυρίου βοηθούντων αὐτοῖς. [3] ἐν αὐτῷ τῷ χρόνῳ παρῆν πρὸς αὐτοὺς Σισίννης ὁ ἔπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι καὶ εἶπαν αὐτοῖς [4] Τίνος ὑμῖν συντάξαντος τὸν οἶκον τοῦτον οἰκοδομεῖτε καὶ τὴν στέγην ταύτην καὶ τἆλλα πάντα ἐπιτελεῖτε; καὶ τίνες εἰσὶν οἱ οἰκοδόμοι οἱ ταῦτα ἐπιτελοῦντες; [5] καὶ ἔσχοσαν χάριν ἐπισκοπῆς γενομένης ἐπὶ τὴν αἰχμαλωσίαν παρὰ τοῦ κυρίου οἱ πρεσβύτεροι τῶν Ιουδαίων [6] καὶ οὐκ ἐκωλύθησαν τῆς οἰκοδομῆς μέχρι τοῦ ὑποσημανθῆναι Δαρείῳ περὶ αὐτῶν καὶ προσφωνηθῆναι. [7] Ἀντίγραφον ἐπιστολῆς, ἧς ἔγραψεν Δαρείῳ καὶ ἀπέστειλεν Σισίννης ὁ ἔπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι οἱ ἐν Συρίᾳ καὶ Φοινίκῃ ἡγεμόνες [8] Βασιλεῖ Δαρείῳ χαίρειν. πάντα γνωστὰ ἔστω τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ, ὅτι παραγενόμενοι εἰς τὴν χώραν τῆς Ιουδαίας καὶ ἐλθόντες εἰς Ιερουσαλημ τὴν πόλιν κατελάβομεν τῆς αἰχμαλωσίας τοὺς πρεσβυτέρους τῶν Ιουδαίων ἐν Ιερουσαλημ τῇ πόλει οἰκοδομοῦντας οἶκον τῷ κυρίῳ μέγαν καινὸν διὰ λίθων ξυστῶν πολυτελῶν ξύλων τιθεμένων ἐν τοῖς τοίχοις [9] καὶ τὰ ἔργα ἐκεῖνα ἐπὶ σπουδῆς γιγνόμενα καὶ εὐοδούμενον τὸ ἔργον ἐν ταῖς χερσὶν αὐτῶν καὶ ἐν πάσῃ δόξῃ καὶ ἐπιμελείᾳ συντελούμενα. [10] τότε ἐπυνθανόμεθα τῶν πρεσβυτέρων τούτων λέγοντες Τίνος ὑμῖν προστάξαντος οἰκοδομεῖτε τὸν οἶκον τοῦτον καὶ τὰ ἔργα ταῦτα θεμελιοῦτε; [11] ἐπηρωτήσαμεν οὖν αὐτοὺς εἵνεκεν τοῦ γνωρίσαι σοι καὶ γράψαι σοι τοὺς ἀνθρώπους τοὺς ἀφηγουμένους καὶ τὴν ὀνοματογραφίαν ᾐτοῦμεν αὐτοὺς τῶν προκαθηγουμένων. [12] οἱ δὲ ἀπεκρίθησαν ἡμῖν λέγοντες Ἡμεῖς ἐσμεν παῖδες τοῦ κυρίου τοῦ κτίσαντος τὸν οὐρανὸν καὶ τὴν γῆν. [13] καὶ ᾠκοδόμητο ὁ οἶκος ἔμπροσθεν ἐτῶν πλειόνων διὰ βασιλέως τοῦ Ισραηλ μεγάλου καὶ ἰσχυροῦ καὶ ἐπετελέσθη. [14] καὶ ἐπεὶ οἱ πατέρες ἡμῶν παραπικράναντες ἥμαρτον εἰς τὸν κύριον τοῦ Ισραηλ τὸν οὐράνιον, παρέδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος βασιλέως τῶν Χαλδαίων· [15] τόν τε οἶκον καθελόντες ἐνεπύρισαν καὶ τὸν λαὸν ᾐχμαλώτευσαν εἰς Βαβυλῶνα. [16] ἐν δὲ τῷ πρώτῳ ἔτει βασιλεύοντος Κύρου χώρας Βαβυλωνίας ἔγραψεν ὁ βασιλεὺς Κῦρος οἰκοδομῆσαι τὸν

οἶκον τοῦτον· [17] καὶ τὰ ἱερὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπηρείσατο αὐτὰ ἐν τῷ ἑαυτοῦ ναῷ, πάλιν ἐξήνεγκεν αὐτὰ Κῦρος ὁ βασιλεὺς ἐκ τοῦ ναοῦ τοῦ ἐν Βαβυλῶνι, καὶ παρεδόθη Ζοροβαβελ καὶ Σαναβασσάρῳ τῷ ἐπάρχῳ, [18] καὶ ἐπετάγη αὐτῷ ἀπενέγκαντι πάντα τὰ σκεύη ταῦτα ἀποθεῖναι ἐν τῷ ναῷ τῷ ἐν Ιερουσαλημ καὶ τὸν ναὸν τοῦ κυρίου τοῦτον οἰκοδομηθῆναι ἐπὶ τοῦ τόπου. [19] τότε ὁ Σαναβάσσαρος ἐκεῖνος παραγενόμενος ἐνεβάλετο τοὺς θεμελίους τοῦ οἴκου κυρίου τοῦ ἐν Ιερουσαλημ, καὶ ἀπ᾽ ἐκείνου μέχρι τοῦ νῦν οἰκοδομούμενος οὐκ ἔλαβεν συντέλειαν. [20] νῦν οὖν, εἰ κρίνεται, βασιλεῦ, ἐπισκεπήτω ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις τοῦ κυρίου βασιλέως τοῖς ἐν Βαβυλῶνι· [21] καὶ ἐὰν εὑρίσκηται μετὰ τῆς γνώμης Κύρου τοῦ βασιλέως γενομένην τὴν οἰκοδομὴν τοῦ οἴκου κυρίου τοῦ ἐν Ιερουσαλημ καὶ κρίνηται τῷ κυρίῳ βασιλεῖ ἡμῶν, προσφωνησάτω ἡμῖν περὶ τούτων. [22] Τότε ὁ βασιλεὺς Δαρεῖος προσέταξεν ἐπισκέψασθαι ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις τοῖς κειμένοις ἐν Βαβυλῶνι, καὶ εὑρέθη ἐν Ἐκβατάνοις τῇ βάρει τῇ ἐν Μηδίᾳ χώρᾳ τόμος εἷς, ἐν ᾧ ὑπεμνημάτιστο τάδε [23] Ἔτους πρώτου βασιλεύοντος Κύρου· βασιλεὺς Κῦρος προσέταξεν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ιερουσαλημ οἰκοδομῆσαι, ὅπου ἐπιθύουσιν διὰ πυρὸς ἐνδελεχοῦς, [24] οὗ τὸ ὕψος πήχεων ἑξήκοντα, πλάτος πήχεων ἑξήκοντα, διὰ δόμων λιθίνων ξυστῶν τριῶν καὶ δόμου ξυλίνου ἐγχωρίου καινοῦ ἑνός, καὶ τὸ δαπάνημα δοθῆναι ἐκ τοῦ οἴκου Κύρου τοῦ βασιλέως· [25] καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου κυρίου, τά τε χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπήνεγκεν εἰς Βαβυλῶνα, ἀποκατασταθῆναι εἰς τὸν οἶκον τὸν ἐν Ιερουσαλημ, οὗ ἦν κείμενα, ὅπως τεθῇ ἐκεῖ. [26] προσέταξεν δὲ ἐπιμεληθῆναι Σισίννῃ ἐπάρχῳ Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνῃ καὶ τοῖς συνεταίροις καὶ τοῖς ἀποτεταγμένοις ἐν Συρίᾳ καὶ Φοινίκῃ ἡγεμόσιν ἀπέχεσθαι τοῦ τόπου, ἐᾶσαι δὲ τὸν παῖδα τοῦ κυρίου Ζοροβαβελ, ἔπαρχον δὲ τῆς Ιουδαίας, καὶ τοὺς πρεσβυτέρους τῶν Ιουδαίων τὸν οἶκον τοῦ κυρίου ἐκεῖνον οἰκοδομεῖν ἐπὶ τοῦ τόπου. [27] κἀγὼ δὲ ἐπέταξα ὁλοσχερῶς οἰκοδομῆσαι καὶ ἀτενίσαι ἵνα συμποιῶσιν τοῖς ἐκ τῆς αἰχμαλωσίας τῆς Ιουδαίας μέχρι τοῦ ἐπιτελεσθῆναι τὸν οἶκον τοῦ κυρίου· [28] καὶ ἀπὸ τῆς φορολογίας Κοίλης Συρίας καὶ Φοινίκης ἐπιμελῶς σύνταξιν δίδοσθαι τούτοις τοῖς ἀνθρώποις εἰς θυσίας τῷ κυρίῳ, Ζοροβαβελ ἐπάρχῳ, εἰς ταύρους καὶ κριοὺς καὶ ἄρνας, [29] ὁμοίως δὲ καὶ πυρὸν καὶ ἅλα καὶ οἶνον καὶ ἔλαιον ἐνδελεχῶς κατ᾽ ἐνιαυτόν, καθὼς ἂν οἱ ἱερεῖς οἱ ἐν Ιερουσαλημ ὑπαγορεύσωσιν ἀναλίσκεσθαι καθ᾽ ἡμέραν ἀναμφισβητήτως, [30] ὅπως προσφέρωνται σπονδαὶ τῷ θεῷ τῷ ὑψίστῳ ὑπὲρ τοῦ βασιλέως καὶ τῶν παίδων καὶ προσεύχωνται περὶ τῆς αὐτῶν

ζωῆς. [31] καὶ προσέταξεν ἵνα ὅσοι ἐὰν παραβῶσίν τι τῶν προειρημένων καὶ τῶν προσγεγραμμένων ἢ καὶ ἀκυρώσωσιν, λημφθῆναι ξύλον ἐκ τῶν ἰδίων αὐτοῦ καὶ ἐπὶ τούτου κρεμασθῆναι καὶ τὰ ὑπάρχοντα αὐτοῦ εἶναι βασιλικά. [32] διὰ ταῦτα καὶ ὁ κύριος, οὗ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἐκεῖ, ἀφανίσαι πάντα βασιλέα καὶ ἔθνος, ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ κωλῦσαι ἢ κακοποιῆσαι τὸν οἶκον τοῦ κυρίου ἐκεῖνον τὸν ἐν Ιερουσαλημ. [33] ἐγὼ βασιλεὺς Δαρεῖος δεδογμάτικα ἐπιμελῶς κατὰ ταῦτα γίγνεσθαι.

CHAPTER 7

[1] Τότε Σισίννης ὁ ἔπαρχος Κοίλης Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι κατακολουθήσαντες τοῖς ὑπὸ τοῦ βασιλέως Δαρείου προσταγεῖσιν [2] ἐπεστάτουν τῶν ἱερῶν ἔργων ἐπιμελέστερον συνεργοῦντες τοῖς πρεσβυτέροις τῶν Ιουδαίων καὶ ἱεροστάταις. [3] καὶ εὔοδα ἐγίνετο τὰ ἱερὰ ἔργα προφητευόντων Αγγαιου καὶ Ζαχαριου τῶν προφητῶν, [4] καὶ συνετέλεσαν ταῦτα διὰ προστάγματος τοῦ κυρίου θεοῦ Ισραηλ, [5] καὶ μετὰ τῆς γνώμης Κύρου καὶ Δαρείου καὶ Ἀρταξέρξου βασιλέως Περσῶν συνετελέσθη ὁ οἶκος ὁ ἅγιος ἕως τρίτης καὶ εἰκάδος μηνὸς Αδαρ τοῦ ἕκτου ἔτους βασιλέως Δαρείου. [6] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ λοιποὶ οἱ ἐκ τῆς αἰχμαλωσίας οἱ προστεθέντες ἀκολούθως τοῖς ἐν τῇ Μωυσέως βίβλῳ· [7] καὶ προσήνεγκαν εἰς τὸν ἐγκαινισμὸν τοῦ ἱεροῦ τοῦ κυρίου ταύρους ἑκατόν, κριοὺς διακοσίους, ἄρνας τετρακοσίους, [8] χιμάρους ὑπὲρ ἁμαρτίας παντὸς τοῦ Ισραηλ δώδεκα πρὸς ἀριθμὸν ἐκ τῶν φυλάρχων τοῦ Ισραηλ δώδεκα· [9] καὶ ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἐστολισμένοι κατὰ φυλὰς ἐπὶ τῶν ἔργων τοῦ κυρίου θεοῦ Ισραηλ ἀκολούθως τῇ Μωυσέως βίβλῳ καὶ οἱ θυρωροὶ ἐφ’ ἑκάστου πυλῶνος. [10] Καὶ ἠγάγοσαν οἱ υἱοὶ Ισραηλ τῶν ἐκ τῆς αἰχμαλωσίας τὸ πασχα ἐν τῇ τεσσαρεσκαιδεκάτῃ τοῦ πρώτου μηνός· ὅτι ἠγνίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἅμα, [11] καὶ πάντες οἱ υἱοὶ τῆς αἰχμαλωσίας οὐχ ἠγνίσθησαν, ὅτι οἱ Λευῖται ἅμα πάντες ἠγνίσθησαν [12] καὶ ἔθυσαν τὸ πασχα πᾶσιν τοῖς υἱοῖς τῆς αἰχμαλωσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς. [13] καὶ ἐφάγοσαν οἱ υἱοὶ Ισραηλ οἱ ἐκ τῆς αἰχμαλωσίας, πάντες οἱ χωρισθέντες ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν τῆς γῆς, ζητοῦντες τὸν κύριον. [14] καὶ ἠγάγοσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας εὐφραινόμενοι ἔναντι τοῦ κυρίου, [15] ὅτι μετέστρεψεν τὴν βουλὴν τοῦ βασιλέως Ἀσσυρίων ἐπ’ αὐτοὺς κατισχῦσαι τὰς χεῖρας αὐτῶν ἐπὶ τὰ ἔργα κυρίου θεοῦ Ισραηλ.

CHAPTER 8

[1] Καὶ μεταγενέστερος τούτων βασιλεύοντος Ἀρταξέρξου τοῦ Περσῶν βασιλέως προσέβη Εσδρας Σαραιου τοῦ Εζεριου τοῦ Χελκιου τοῦ Σαλημου [2] τοῦ Σαδδουκου τοῦ Αχιτωβ τοῦ Αμαριου τοῦ Οζιου τοῦ Βοκκα τοῦ Αβισουε τοῦ Φινεες τοῦ Ελεαζαρ τοῦ Ααρων τοῦ πρώτου ἱερέως· [3] οὗτος Εσδρας ἀνέβη ἐκ Βαβυλῶνος ὡς γραμματεὺς εὐφυὴς ὢν ἐν τῷ Μωυσέως νόμῳ τῷ ἐκδεδομένῳ ὑπὸ τοῦ θεοῦ τοῦ Ισραηλ, [4] καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς δόξαν, εὑρόντος χάριν ἐναντίον αὐτοῦ ἐπὶ πάντα τὰ ἀξιώματα αὐτοῦ. [5] καὶ συνανέβησαν ἐκ τῶν υἱῶν Ισραηλ καὶ τῶν ἱερέων καὶ Λευιτῶν καὶ ἱεροψαλτῶν καὶ θυρωρῶν καὶ ἱεροδούλων εἰς Ιεροσόλυμα ἔτους ἑβδόμου βασιλεύοντος Ἀρταξέρξου ἐν τῷ πέμπτῳ μηνί [οὗτος ἐνιαυτὸς ἕβδομος τῷ βασιλεῖ]· [6] ἐξελθόντες γὰρ ἐκ Βαβυλῶνος τῇ νουμηνίᾳ τοῦ πρώτου μηνὸς ἐν τῇ νουμηνίᾳ τοῦ πέμπτου μηνὸς παρεγένοντο εἰς Ιεροσόλυμα κατὰ τὴν δοθεῖσαν αὐτοῖς εὐοδίαν παρὰ τοῦ κυρίου ἐπ᾽ αὐτῷ. [7] ὁ γὰρ Εσδρας πολλὴν ἐπιστήμην περιεῖχεν εἰς τὸ μηδὲν παραλιπεῖν τῶν ἐκ τοῦ νόμου κυρίου καὶ ἐκ τῶν ἐντολῶν διδάξαι τὸν πάντα Ισραηλ πάντα τὰ δικαιώματα καὶ τὰ κρίματα. [8] Προσπεσόντος δὲ τοῦ γραφέντος προστάγματος παρὰ Ἀρταξέρξου τοῦ βασιλέως πρὸς Εσδραν τὸν ἱερέα καὶ ἀναγνώστην τοῦ νόμου κυρίου, οὗ ἐστιν ἀντίγραφον τὸ ὑποκείμενον [9] Βασιλεὺς Ἀρταξέρξης Εσδρα τῷ ἱερεῖ καὶ ἀναγνώστῃ τοῦ νόμου κυρίου χαίρειν. [10] καὶ τὰ φιλάνθρωπα ἐγὼ κρίνας προσέταξα τοὺς βουλομένους ἐκ τοῦ ἔθνους τῶν Ιουδαίων αἱρετίζοντας καὶ τῶν ἱερέων καὶ τῶν Λευιτῶν, καὶ τῶν δὲ ἐν τῇ ἡμετέρᾳ βασιλείᾳ, συμπορεύεσθαί σοι εἰς Ιερουσαλημ. [11] ὅσοι οὖν ἐνθυμοῦνται, συνεξορμάτωσαν, καθάπερ δέδοκται ἐμοί τε καὶ τοῖς ἑπτὰ φίλοις συμβουλευταῖς, [12] ὅπως ἐπισκέψωνται τὰ κατὰ τὴν Ιουδαίαν καὶ Ιερουσαλημ ἀκολούθως ᾧ ἔχει ἐν τῷ νόμῳ τοῦ κυρίου, [13] καὶ ἀπενεγκεῖν δῶρα τῷ κυρίῳ τοῦ Ισραηλ, ἃ ηὐξάμην ἐγώ τε καὶ οἱ φίλοι, εἰς Ιερουσαλημ καὶ πᾶν χρυσίον καὶ ἀργύριον, ὃ ἐὰν εὑρεθῇ ἐν τῇ χώρᾳ τῆς Βαβυλωνίας, τῷ κυρίῳ εἰς Ιερουσαλημ σὺν τῷ δεδωρημένῳ ὑπὸ τοῦ ἔθνους εἰς τὸ ἱερὸν τοῦ κυρίου αὐτῶν τὸ ἐν Ιερουσαλημ [14] συναχθῆναι τό τε χρυσίον καὶ ἀργύριον εἰς ταύρους καὶ κριοὺς καὶ ἄρνας καὶ τὰ τούτοις ἀκόλουθα [15] ὥστε προσενεγκεῖν θυσίας ἐπὶ τὸ θυσιαστήριον τοῦ κυρίου αὐτῶν τὸ ἐν Ιερουσαλημ. [16] καὶ πάντα, ὅσα ἂν βούλῃ μετὰ τῶν ἀδελφῶν σου ποιῆσαι χρυσίῳ καὶ ἀργυρίῳ, ἐπιτέλει κατὰ τὸ θέλημα τοῦ θεοῦ σου [17] καὶ τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ διδόμενά σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου τοῦ ἐν Ιερουσαλημ. [18] καὶ τὰ λοιπά, ὅσα ἂν ὑποπίπτῃ σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου, δώσεις ἐκ τοῦ

βασιλικοῦ γαζοφυλακίου· [19] κἀγὼ δὲ Ἀρταξέρξης ὁ βασιλεὺς προσέταξα τοῖς γαζοφύλαξι Συρίας καὶ Φοινίκης, ἵνα ὅσα ἂν ἀποστείλῃ Εσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου τοῦ θεοῦ τοῦ ὑψίστου, ἐπιμελῶς διδῶσιν αὐτῷ ἕως ἀργυρίου ταλάντων ἑκατόν, [20] ὁμοίως δὲ καὶ ἕως πυροῦ κόρων ἑκατὸν καὶ οἴνου μετρητῶν ἑκατὸν καὶ ἄλα ἐκ πλήθους· [21] πάντα τὰ κατὰ τὸν τοῦ θεοῦ νόμον ἐπιτελεσθήτω ἐπιμελῶς τῷ θεῷ τῷ ὑψίστῳ ἕνεκα τοῦ μὴ γενέσθαι ὀργὴν εἰς τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν. [22] καὶ ὑμῖν δὲ λέγεται ὅπως πᾶσι τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις καὶ ἱεροψάλταις καὶ θυρωροῖς καὶ ἱεροδούλοις καὶ πραγματικοῖς τοῦ ἱεροῦ τούτου μηδεμία φορολογία μηδὲ ἄλλη ἐπιβολὴ γίγνηται, καὶ ἐξουσίαν μηδένα ἔχειν ἐπιβαλεῖν τι τούτοις. [23] καὶ σύ, Εσδρα, κατὰ τὴν σοφίαν τοῦ θεοῦ ἀνάδειξον κριτὰς καὶ δικαστάς, ὅπως δικάζωσιν ἐν ὅλῃ Συρίᾳ καὶ Φοινίκῃ πάντας τοὺς ἐπισταμένους τὸν νόμον τοῦ θεοῦ σου· καὶ τοὺς μὴ ἐπισταμένους δὲ διδάξεις. [24] καὶ πάντες, ὅσοι ἐὰν παραβαίνωσι τὸν νόμον τοῦ θεοῦ σου καὶ τὸν βασιλικόν, ἐπιμελῶς κολασθήσονται, ἐάν τε καὶ θανάτῳ ἐάν τε καὶ τιμωρίᾳ ἢ ἀργυρικῇ ζημίᾳ ἢ ἀπαγωγῇ. [25] Εὐλογητὸς μόνος ὁ κύριος ὁ δοὺς ταῦτα εἰς τὴν καρδίαν τοῦ βασιλέως, δοξάσαι τὸν οἶκον αὐτοῦ τὸν ἐν Ιερουσαλημ, [26] καὶ ἐμὲ ἐτίμησεν ἔναντι τοῦ βασιλέως καὶ τῶν συμβουλευόντων καὶ πάντων τῶν φίλων καὶ μεγιστάνων αὐτοῦ. [27] καὶ ἐγὼ εὐθαρσὴς ἐγενόμην κατὰ τὴν ἀντίλημψιν κυρίου τοῦ θεοῦ μου καὶ συνήγαγον ἐκ τοῦ Ισραηλ ἄνδρας ὥστε συναναβῆναί μοι. [28] Καὶ οὗτοι οἱ προηγούμενοι κατὰ τὰς πατριὰς αὐτῶν καὶ τὰς μεριδαρχίας οἱ ἀναβάντες μετ’ ἐμοῦ ἐκ Βαβυλῶνος ἐν τῇ βασιλείᾳ Ἀρταξέρξου τοῦ βασιλέως· [29] ἐκ τῶν υἱῶν Φινεες Γαρσομος· ἐκ τῶν υἱῶν Ιεταμαρου Γαμηλος· ἐκ τῶν υἱῶν Δαυιδ Αττους ὁ Σεχενιου· [30] ἐκ τῶν υἱῶν Φορος Ζαχαριας καὶ μετ’ αὐτοῦ ἀπὸ γραφῆς ἄνδρες ἑκατὸν πεντήκοντα· [31] ἐκ τῶν υἱῶν Φααθμωαβ Ελιαωνιας Ζαραιου καὶ μετ’ αὐτοῦ ἄνδρες διακόσιοι· [32] ἐκ τῶν υἱῶν Ζαθοης Σεχενιας Ιεζηλου καὶ μετ’ αὐτοῦ ἄνδρες τριακόσιοι· ἐκ τῶν υἱῶν Αδινου Βην – Ιωναθου καὶ μετ’ αὐτοῦ ἄνδρες διακόσιοι πεντήκοντα· [33] ἐκ τῶν υἱῶν Ηλαμ Ιεσιας Γοθολιου καὶ μετ’ αὐτοῦ ἄνδρες ἑβδομήκοντα· [34] ἐκ τῶν υἱῶν Σαφατιου Ζαραιας Μιχαηλου καὶ μετ’ αὐτοῦ ἄνδρες ἑβδομήκοντα· [35] ἐκ τῶν υἱῶν Ιωαβ Αβαδιας Ιεζηλου καὶ μετ’ αὐτοῦ ἄνδρες διακόσιοι δέκα δύο· [36] ἐκ τῶν υἱῶν Βανι Ασσαλιμωθ Ιωσαφιου καὶ μετ’ αὐτοῦ ἄνδρες ἑκατὸν ἑξήκοντα· [37] ἐκ τῶν υἱῶν Βαβι Ζαχαριας Βηβαι καὶ μετ’ αὐτοῦ ἄνδρες εἴκοσι ὀκτώ· [38] ἐκ τῶν υἱῶν Ασγαθ Ιωανης Ακαταν καὶ μετ’ αὐτοῦ ἄνδρες ἑκατὸν δέκα· [39] ἐκ τῶν υἱῶν Αδωνικαμ οἱ ἔσχατοι, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Ελιφαλατος, Ιεουηλ καὶ Σαμαιας, καὶ μετ’ αὐτῶν ἄνδρες ἑβδομήκοντα· [40] ἐκ τῶν υἱῶν Βαγο Ουθι ὁ τοῦ Ισταλκουρου καὶ

μετ᾽ αὐτοῦ ἄνδρες ἑβδομήκοντα. [41] Καὶ συνήγαγον αὐτοὺς ἐπὶ τὸν λεγόμενον Θεραν ποταμόν, καὶ παρενεβάλομεν αὐτόθι ἡμέρας τρεῖς, καὶ κατέμαθον αὐτούς. [42] καὶ ἐκ τῶν υἱῶν τῶν ἱερέων καὶ ἐκ τῶν Λευιτῶν οὐχ εὑρὼν ἐκεῖ [43] ἀπέστειλα πρὸς Ελεαζαρον καὶ Ιδουηλον καὶ Μαασμαν καὶ Ελναταν καὶ Σαμαιαν καὶ Ιωριβον, Ναθαν, Εννταν, Ζαχαριαν καὶ Μεσολαμον τοὺς ἡγουμένους καὶ ἐπιστήμονας [44] καὶ εἶπα αὐτοῖς ἐλθεῖν πρὸς Αδδαιον τὸν ἡγούμενον τὸν ἐν τῷ τόπῳ τοῦ γαζοφυλακίου [45] ἐντειλάμενος αὐτοῖς διαλεγῆναι Αδδαιω καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ τοῖς ἐν τῷ τόπῳ γαζοφύλαξιν ἀποστεῖλαι ἡμῖν τοὺς ἱερατεύσοντας ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν. [46] καὶ ἤγαγον ἡμῖν κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν ἄνδρας ἐπιστήμονας τῶν υἱῶν Μοολι τοῦ Λευι τοῦ Ισραηλ· Ασεβηβιαν καὶ τοὺς υἱοὺς καὶ τοὺς ἀδελφούς, δέκα ὀκτώ· [47] καὶ Ασεβιαν καὶ Αννουνον καὶ Ωσαιαν ἀδελφὸν ἐκ τῶν υἱῶν Χανουναιου καὶ οἱ υἱοὶ αὐτῶν, ἄνδρες εἴκοσι· [48] καὶ ἐκ τῶν ἱεροδούλων, ὧν ἔδωκεν Δαυιδ καὶ οἱ ἡγούμενοι εἰς τὴν ἐργασίαν τῶν Λευιτῶν, ἱερόδουλοι διακόσιοι εἴκοσι· πάντων ἐσημάνθη ἡ ὀνοματογραφία. [49] καὶ εὐξάμην ἐκεῖ νηστείαν τοῖς νεανίσκοις ἔναντι τοῦ κυρίου ἡμῶν [50] ζητῆσαι παρ᾽ αὐτοῦ εὐοδίαν ἡμῖν τε καὶ τοῖς συνοῦσιν ἡμῖν τέκνοις ἡμῶν καὶ κτήνεσιν. [51] ἐνετράπην γὰρ αἰτῆσαι τὸν βασιλέα πεζούς τε καὶ ἱππεῖς καὶ προπομπὴν ἕνεκεν ἀσφαλείας τῆς πρὸς τοὺς ἐναντιουμένους ἡμῖν· [52] εἴπαμεν γὰρ τῷ βασιλεῖ ὅτι Ἰσχὺς τοῦ κυρίου ἡμῶν ἔσται μετὰ τῶν ἐπιζητούντων αὐτὸν εἰς πᾶσαν ἐπανόρθωσιν. [53] καὶ πάλιν ἐδεήθημεν τοῦ κυρίου ἡμῶν κατὰ ταῦτα καὶ εὐιλάτου ἐτύχομεν. [54] καὶ ἐχώρισα τῶν φυλάρχων τῶν ἱερέων ἄνδρας δέκα δύο, καὶ Σερεβιαν καὶ Ασαβιαν καὶ μετ᾽ αὐτῶν ἐκ τῶν ἀδελφῶν αὐτῶν ἄνδρας δέκα, [55] καὶ ἔστησα αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου τοῦ κυρίου ἡμῶν, ἃ αὐτὸς ἐδωρήσατο ὁ βασιλεὺς καὶ οἱ σύμβουλοι αὐτοῦ καὶ οἱ μεγιστᾶνες καὶ πᾶς Ισραηλ. [56] καὶ στήσας παρέδωκα αὐτοῖς ἀργυρίου τάλαντα ἑξακόσια πεντήκοντα καὶ σκεύη ἀργυρᾶ ταλάντων ἑκατὸν καὶ χρυσίου τάλαντα ἑκατὸν καὶ χρυσώματα εἴκοσι καὶ σκεύη χαλκᾶ ἀπὸ χρηστοῦ χαλκοῦ στίλβοντα χρυσοειδῆ σκεύη δώδεκα. [57] καὶ εἶπα αὐτοῖς Καὶ ὑμεῖς ἅγιοί ἐστε τῷ κυρίῳ, καὶ τὰ σκεύη ἅγια, καὶ τὸ ἀργύριον καὶ τὸ χρυσίον εὐχὴ τῷ κυρίῳ κυρίῳ τῶν πατέρων ἡμῶν· [58] ἀγρυπνεῖτε καὶ φυλάσσετε ἕως τοῦ παραδοῦναι αὐτὰ ὑμᾶς τοῖς φυλάρχοις τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τοῖς ἡγουμένοις τῶν πατριῶν τοῦ Ισραηλ ἐν Ιερουσαλημ ἐν τοῖς παστοφορίοις τοῦ οἴκου τοῦ κυρίου ἡμῶν. [59] καὶ οἱ παραλαβόντες οἱ ἱερεῖς καὶ οἱ Λευῖται τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐν Ιερουσαλημ εἰσήνεγκαν εἰς τὸ ἱερὸν τοῦ κυρίου. [60] Καὶ ἀναζεύξαντες ἀπὸ τοῦ ποταμοῦ Θερα τῇ δωδεκάτῃ τοῦ πρώτου μηνὸς εἰσήλθομεν εἰς

Ιερουσαλημ κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν τὴν ἐφ᾽ ἡμῖν· καὶ ἐρρύσατο ἡμᾶς ἐπὶ τῆς εἰσόδου ἀπὸ παντὸς ἐχθροῦ, καὶ ἤλθομεν εἰς Ιερουσαλημ. [61] καὶ γενομένης αὐτόθι ἡμέρας τρίτης σταθὲν τὸ ἀργύριον καὶ τὸ χρυσίον παρεδόθη ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν Μαρμωθι Ουρια ἱερεῖ [62] – καὶ μετ᾽ αὐτοῦ Ελεαζαρ ὁ τοῦ Φινεες, καὶ ἦσαν μετ᾽ αὐτῶν Ιωσαβδος Ἰησοῦ καὶ Μωεθ Σαβαννου οἱ Λευῖται – πρὸς ἀριθμὸν καὶ ὁλκὴν ἅπαντα, καὶ ἐγράφη πᾶσα ἡ ὁλκὴ αὐτῶν αὐτῇ τῇ ὥρᾳ. [63] οἱ δὲ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας προσήνεγκαν θυσίας τῷ θεῷ τοῦ Ισραηλ κυρίῳ ταύρους δώδεκα ὑπὲρ παντὸς Ισραηλ, κριοὺς ἐνενήκοντα ἕξ, ἄρνας ἑβδομήκοντα δύο, τράγους ὑπὲρ σωτηρίου δέκα δύο· ἅπαντα θυσίαν τῷ κυρίῳ. [64] καὶ ἀπέδωκαν τὰ προστάγματα τοῦ βασιλέως τοῖς βασιλικοῖς οἰκονόμοις καὶ τοῖς ἐπάρχοις Κοίλης Συρίας καὶ Φοινίκης, καὶ ἐδόξασαν τὸ ἔθνος καὶ τὸ ἱερὸν τοῦ κυρίου. [65] Καὶ τούτων τελεσθέντων προσήλθοσάν μοι οἱ ἡγούμενοι λέγοντες [66] Οὐκ ἐχώρισαν τὸ ἔθνος τοῦ Ισραηλ καὶ οἱ ἄρχοντες καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται τὰ ἀλλογενῆ ἔθνη τῆς γῆς καὶ τὰς ἀκαθαρσίας αὐτῶν, Χαναναίων καὶ Χετταίων καὶ Φερεζαίων καὶ Ιεβουσαίων καὶ Μωαβιτῶν καὶ Αἰγυπτίων καὶ Ιδουμαίων· [67] συνῴκησαν γὰρ μετὰ τῶν θυγατέρων αὐτῶν καὶ αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν, καὶ ἐπεμίγη τὸ σπέρμα τὸ ἅγιον εἰς τὰ ἀλλογενῆ ἔθνη τῆς γῆς, καὶ μετεῖχον οἱ προηγούμενοι καὶ οἱ μεγιστᾶνες τῆς ἀνομίας ταύτης ἀπὸ τῆς ἀρχῆς τοῦ πράγματος. [68] καὶ ἅμα τῷ ἀκοῦσαί με ταῦτα διέρρηξα τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα καὶ κατέτιλα τοῦ τριχώματος τῆς κεφαλῆς καὶ τοῦ πώγωνος καὶ ἐκάθισα σύννους καὶ περίλυπος. [69] καὶ ἐπισυνήχθησαν πρός με ὅσοι ποτὲ ἐπεκινοῦντο τῷ ῥήματι κυρίου τοῦ Ισραηλ, ἐμοῦ πενθοῦντος ἐπὶ τῇ ἀνομίᾳ, καὶ ἐκαθήμην περίλυπος ἕως τῆς δειλινῆς θυσίας. [70] καὶ ἐξεγερθεὶς ἐκ τῆς νηστείας διερρηγμένα ἔχων τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα κάμψας τὰ γόνατα καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν κύριον ἔλεγον [71] Κύριε, ᾐσχυμμαι, ἐντέτραμμαι κατὰ πρόσωπόν σου· [72] αἱ γὰρ ἁμαρτίαι ἡμῶν ἐπλεόνασαν ὑπὲρ τὰς κεφαλὰς ἡμῶν, αἱ δὲ ἄγνοιαι ἡμῶν ὑπερήνεγκαν ἕως τοῦ οὐρανοῦ [73] ἀπὸ τῶν χρόνων τῶν πατέρων ἡμῶν, καί ἐσμεν ἐν μεγάλῃ ἁμαρτίᾳ ἕως τῆς ἡμέρας ταύτης· [74] καὶ διὰ τὰς ἁμαρτίας ἡμῶν καὶ τῶν πατέρων ἡμῶν παρεδόθημεν σὺν τοῖς ἀδελφοῖς ἡμῶν καὶ σὺν τοῖς βασιλεῦσιν ἡμῶν καὶ σὺν τοῖς ἱερεῦσιν ἡμῶν τοῖς βασιλεῦσιν τῆς γῆς εἰς ῥομφαίαν καὶ αἰχμαλωσίαν καὶ προνομὴν μετὰ αἰσχύνης μέχρι τῆς σήμερον ἡμέρας. [75] καὶ νῦν κατὰ πόσον τι ἐγενήθη ἡμῖν ἔλεος παρὰ σοῦ, κύριε, καταλειφθῆναι ἡμῖν ῥίζαν καὶ ὄνομα ἐν τῷ τόπῳ τοῦ ἁγιάσματός σου [76] καὶ τοῦ ἀνακαλύψαι φωστῆρα ἡμῶν ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν δοῦναι ἡμῖν τροφὴν ἐν τῷ καιρῷ τῆς δουλείας ἡμῶν· [77] καὶ ἐν τῷ δουλεύειν ἡμᾶς οὐκ ἐγκατελείφθημεν ὑπὸ τοῦ κυρίου ἡμῶν,

ἀλλὰ ἐποίησεν ἡμᾶς ἐν χάριτι ἐνώπιον τῶν βασιλέων Περσῶν [78] δοῦναι ἡμῖν τροφὴν καὶ δοξάσαι τὸ ἱερὸν τοῦ κυρίου ἡμῶν καὶ ἐγεῖραι τὴν ἔρημον Σιων δοῦναι ἡμῖν στερέωμα ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλημ. [79] καὶ νῦν τί ἐροῦμεν, κύριε, ἔχοντες ταῦτα; παρέβημεν γὰρ τὰ προστάγματά σου, ἃ ἔδωκας ἐν χειρὶ τῶν παίδων σου τῶν προφητῶν λέγων ὅτι [80] Ἡ γῆ, εἰς ἣν εἰσέρχεσθε κληρονομῆσαι, ἔστιν γῆ μεμολυσμένη μολυσμῷ τῶν ἀλλογενῶν τῆς γῆς, καὶ τῆς ἀκαθαρσίας αὐτῶν ἐνέπλησαν αὐτήν· [81] καὶ νῦν τὰς θυγατέρας ὑμῶν μὴ συνοικίσητε τοῖς υἱοῖς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν· [82] καὶ οὐ ζητήσετε εἰρηνεῦσαι τὰ πρὸς αὐτοὺς τὸν ἅπαντα χρόνον, ἵνα ἰσχύσαντες φάγητε τὰ ἀγαθὰ τῆς γῆς καὶ κατακληρονομήσητε τοῖς υἱοῖς ὑμῶν ἕως αἰῶνος. [83] καὶ τὰ συμβαίνοντα πάντα ἡμῖν γίγνεται διὰ τὰ ἔργα ἡμῶν τὰ πονηρὰ καὶ τὰς μεγάλας ἁμαρτίας ἡμῶν. [84] σὺ γάρ, κύριε, ἐκούφισας τὰς ἁμαρτίας ἡμῶν καὶ ἔδωκας ἡμῖν τοιαύτην ῥίζαν· πάλιν ἀνεκάμψαμεν παραβῆναι τὸν νόμον σου εἰς τὸ ἐπιμιγῆναι τῇ ἀκαθαρσίᾳ τῶν ἐθνῶν τῆς γῆς. [85] οὐχὶ ὠργίσθης ἡμῖν ἀπολέσαι ἡμᾶς ἕως τοῦ μὴ καταλιπεῖν ῥίζαν καὶ σπέρμα καὶ ὄνομα ἡμῶν; [86] κύριε τοῦ Ισραηλ, ἀληθινὸς εἶ· κατελείφθημεν γὰρ ῥίζα ἐν τῇ σήμερον. [87] ἰδοὺ νῦν ἐσμεν ἐνώπιόν σου ἐν ταῖς ἀνομίαις ἡμῶν· οὐ γὰρ ἔστιν στῆναι ἔτι ἔμπροσθέν σου ἐπὶ τούτοις. [88] Καὶ ὅτε προσευχόμενος Εσδρας ἀνθωμολογεῖτο κλαίων χαμαιπετὴς ἔμπροσθεν τοῦ ἱεροῦ, ἐπισυνήχθησαν πρὸς αὐτὸν ἀπὸ Ιερουσαλημ ὄχλος πολὺς σφόδρα, ἄνδρες καὶ γυναῖκες καὶ νεανίαι· κλαυθμὸς γὰρ ἦν μέγας ἐν τῷ πλήθει. [89] καὶ φωνήσας Ιεχονιας Ιεηλου τῶν υἱῶν Ισραηλ εἶπεν Εσδρα Ἡμεῖς ἡμάρτομεν εἰς τὸν κύριον καὶ συνῳκίσαμεν γυναῖκας ἀλλογενεῖς ἐκ τῶν ἐθνῶν τῆς γῆς· καὶ νῦν ἐστιν ἐλπὶς τῷ Ισραηλ. [90] ἐν τούτῳ γενέσθω ἡμῖν ὁρκωμοσία πρὸς τὸν κύριον, ἐκβαλεῖν πάσας τὰς γυναῖκας ἡμῶν τὰς ἐκ τῶν ἀλλογενῶν σὺν τοῖς τέκνοις αὐτῶν, ὡς ἐκρίθη σοι καὶ ὅσοι πειθαρχοῦσιν τῷ νόμῳ τοῦ κυρίου. [91] ἀναστὰς ἐπιτέλει· πρὸς σὲ γὰρ τὸ πρᾶγμα, καὶ ἡμεῖς μετὰ σοῦ ἰσχὺν ποιεῖν. [92] καὶ ἀναστὰς Εσδρας ὥρκισεν τοὺς φυλάρχους τῶν ἱερέων καὶ Λευιτῶν παντὸς τοῦ Ισραηλ ποιῆσαι κατὰ ταῦτα· καὶ ὤμοσαν.

CHAPTER 9

[1] καὶ ἀναστὰς Εσδρας ἀπὸ τῆς αὐλῆς τοῦ ἱεροῦ ἐπορεύθη εἰς τὸ παστοφόριον Ιωαναν τοῦ Ελιασιβου [2] καὶ αὐλισθεὶς ἐκεῖ ἄρτου οὐκ ἐγεύσατο οὐδὲ ὕδωρ ἔπιεν πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους. [3] καὶ ἐγένετο κήρυγμα ἐν ὅλῃ τῇ Ιουδαίᾳ καὶ Ιερουσαλημ πᾶσι τοῖς ἐκ τῆς αἰχμαλωσίας συναχθῆναι εἰς Ιερουσαλημ· [4] καὶ ὅσοι ἂν μὴ ἀπαντήσωσιν ἐν δυσὶν ἢ τρισὶν ἡμέραις κατὰ τὸ κρίμα τῶν προκαθημένων πρεσβυτέρων, ἀνιερωθήσονται τὰ κτήνη αὐτῶν, καὶ αὐτὸς ἀλλοτριωθήσεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας. [5] Καὶ ἐπισυνήχθησαν οἱ ἐκ τῆς φυλῆς Ιουδα καὶ Βενιαμιν ἐν τρισὶν ἡμέραις εἰς Ιερουσαλημ [οὗτος ὁ μὴν ἔνατος τῇ εἰκάδι τοῦ μηνός], [6] καὶ συνεκάθισαν πᾶν τὸ πλῆθος ἐν τῇ εὐρυχώρῳ τοῦ ἱεροῦ τρέμοντες διὰ τὸν ἐνεστῶτα χειμῶνα. [7] καὶ ἀναστὰς Εσδρας εἶπεν αὐτοῖς Ὑμεῖς ἠνομήσατε καὶ συνῳκίσατε γυναῖκας ἀλλογενεῖς τοῦ προσθεῖναι ἁμαρτίαν τῷ Ισραηλ· [8] καὶ νῦν δότε ὁμολογίαν δόξαν τῷ κυρίῳ θεῷ τῶν πατέρων ἡμῶν [9] καὶ ποιήσατε τὸ θέλημα αὐτοῦ καὶ χωρίσθητε ἀπὸ τῶν ἐθνῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλογενῶν. [10] καὶ ἐφώνησαν ἅπαν τὸ πλῆθος καὶ εἶπον μεγάλῃ τῇ φωνῇ Οὕτως ὡς εἴρηκας ποιήσομεν· [11] ἀλλὰ τὸ πλῆθος πολὺ καὶ ἡ ὥρα χειμερινή, καὶ οὐκ ἰσχύομεν στῆναι αἴθριοι καὶ οὐχ εὕρομεν, καὶ τὸ ἔργον ἡμῖν οὐκ ἔστιν ἡμέρας μιᾶς οὐδὲ δύο· ἐπὶ πλεῖον γὰρ ἡμάρτομεν ἐν τούτοις. [12] στήτωσαν δὲ οἱ προηγούμενοι τοῦ πλήθους, καὶ πάντες οἱ ἐκ τῶν κατοικιῶν ἡμῶν, ὅσοι ἔχουσιν γυναῖκας ἀλλογενεῖς, παραγενηθήτωσαν λαβόντες χρόνον· [13] καὶ ἑκάστου δὲ τόπου τοὺς πρεσβυτέρους καὶ τοὺς κριτὰς ἕως τοῦ λῦσαι τὴν ὀργὴν τοῦ κυρίου ἀφ᾽ ἡμῶν τοῦ πράγματος τούτου. [14] Ιωναθας Αζαηλου καὶ Ιεζιας Θοκανου ἐπεδέξαντο κατὰ ταῦτα, καὶ Μοσολλαμος καὶ Λευις καὶ Σαββαταιος συνεβράβευσαν αὐτοῖς. [15] καὶ ἐποίησαν κατὰ πάντα ταῦτα οἱ ἐκ τῆς αἰχμαλωσίας. [16] καὶ ἐπελέξατο ἑαυτῷ Εσδρας ὁ ἱερεὺς ἄνδρας ἡγουμένους τῶν πατριῶν αὐτῶν, κατ᾽ ὄνομα πάντας, καὶ συνεκάθισαν τῇ νουμηνίᾳ τοῦ μηνὸς τοῦ δεκάτου ἐτάσαι τὸ πρᾶγμα. [17] καὶ ἤχθη ἐπὶ πέρας τὰ κατὰ τοὺς ἄνδρας τοὺς ἐπισυνέχοντας γυναῖκας ἀλλογενεῖς ἕως τῆς νουμηνίας τοῦ πρώτου μηνός. [18] Καὶ εὑρέθησαν τῶν ἱερέων οἱ ἐπισυναχθέντες ἀλλογενεῖς γυναῖκας ἔχοντες· [19] ἐκ τῶν υἱῶν Ἰησοῦ τοῦ Ιωσεδεκ καὶ τῶν ἀδελφῶν Μασηας καὶ Ελεαζαρος καὶ Ιωριβος καὶ Ιωδανος· [20] καὶ ἐπέβαλον τὰς χεῖρας ἐκβαλεῖν τὰς γυναῖκας αὐτῶν, καὶ εἰς ἐξιλασμὸν κριοὺς ὑπὲρ τῆς ἀγνοίας αὐτῶν. [21] καὶ ἐκ τῶν υἱῶν Εμμηρ Ανανιας καὶ Ζαβδαιος καὶ Μανης καὶ Σαμαιος καὶ Ιιηλ καὶ Αζαριας. [22] καὶ ἐκ τῶν υἱῶν Φαισουρ

Ελιωναις, Μασσιας, Ισμαηλος καὶ Ναθαναηλος καὶ Ωκιδηλος καὶ Σαλθας. – [23] καὶ ἐκ τῶν Λευιτῶν· Ιωζαβδος καὶ Σεμεις καὶ Κωλιος [οὗτος Καλιτας] καὶ Παθαιος καὶ Ωουδας καὶ Ιωανας· [24] ἐκ τῶν ἱεροψαλτῶν Ελιασιβος, Βακχουρος· [25] ἐκ τῶν θυρωρῶν Σαλλουμος καὶ Τολβανης. – [26] ἐκ τοῦ Ισραηλ· ἐκ τῶν υἱῶν Φορος Ιερμας καὶ Ιεζιας καὶ Μελχιας καὶ Μιαμινος καὶ Ελεαζαρος καὶ Ασιβιας καὶ Βανναιας· [27] ἐκ τῶν υἱῶν Ηλαμ Ματανιας καὶ Ζαχαριας, Ιεζριηλος καὶ Ωβαδιος καὶ Ιερεμωθ καὶ Ηλιας· [28] καὶ ἐκ τῶν υἱῶν Ζαμοθ Ελιαδας, Ελιασιμος, Οθονιας, Ιαριμωθ καὶ Σαβαθος καὶ Ζερδαιας· [29] καὶ ἐκ τῶν υἱῶν Βηβαι Ιωαννης καὶ Ανανιας καὶ Ζαβδος καὶ Εμαθις· [30] καὶ ἐκ τῶν υἱῶν Μανι Ωλαμος, Μαμουχος, Ιεδαιος, Ιασουβος καὶ Ασαηλος καὶ Ιερεμωθ· [31] καὶ ἐκ τῶν υἱῶν Αδδι Νααθος καὶ Μοοσσιας, Λακκουνος καὶ Ναιδος καὶ Βεσκασπασμυς καὶ Σεσθηλ καὶ Βαλνουος καὶ Μανασσηας· [32] καὶ ἐκ τῶν υἱῶν Ανναν Ελιωνας καὶ Ασαιας καὶ Μελχιας καὶ Σαββαιας καὶ Σιμων Χοσαμαιος· [33] καὶ ἐκ τῶν υἱῶν Ασομ Μαλτανναιος καὶ Ματταθιας καὶ Σαβανναιους καὶ Ελιφαλατ καὶ Μανασσης καὶ Σεμει· [34] καὶ ἐκ τῶν υἱῶν Βαανι Ιερεμιας, Μομδιος, Μαηρος, Ιουηλ, Μαμδαι καὶ Πεδιας καὶ Ανως, Καραβασιων καὶ Ελιασιβος καὶ Μαμνιταναιμος, Ελιασις, Βαννους, Ελιαλις, Σομεις, Σελεμιας, Ναθανιας· καὶ ἐκ τῶν υἱῶν Εζωρα Σεσσις, Εζριλ, Αζαηλος, Σαματος, Ζαμβρις, Ιωσηπος· [35] καὶ ἐκ τῶν υἱῶν Νοομα Μαζιτιας, Ζαβαδαιας, Ηδαις, Ιουηλ, Βαναιας. – [36] πάντες οὗτοι συνῴκισαν γυναῖκας ἀλλογενεῖς· καὶ ἀπέλυσαν αὐτὰς σὺν τέκνοις. [37] Καὶ κατῴκησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ Ισραηλ ἐν Ιερουσαλημ καὶ ἐν τῇ χώρᾳ. τῇ νουμηνίᾳ τοῦ ἑβδόμου μηνός – καὶ οἱ υἱοὶ Ισραηλ ἐν ταῖς κατοικίαις αὐτῶν – [38] καὶ συνήχθη πᾶν τὸ πλῆθος ὁμοθυμαδὸν ἐπὶ τὸ εὐρύχωρον τοῦ πρὸς ἀνατολὰς τοῦ ἱεροῦ πυλῶνος [39] καὶ εἶπον Εσδρα τῷ ἀρχιερεῖ καὶ ἀναγνώστῃ κομίσαι τὸν νόμον Μωυσέως τὸν παραδοθέντα ὑπὸ τοῦ κυρίου θεοῦ Ισραηλ. [40] καὶ ἐκόμισεν Εσδρας ὁ ἀρχιερεὺς τὸν νόμον παντὶ τῷ πλήθει ἀπὸ ἀνθρώπου ἕως γυναικὸς καὶ πᾶσιν τοῖς ἱερεῦσιν ἀκοῦσαι τοῦ νόμου νουμηνίᾳ τοῦ ἑβδόμου μηνός· [41] καὶ ἀνεγίγνωσκεν ἐν τῷ πρὸ τοῦ ἱεροῦ πυλῶνος εὐρυχώρῳ ἀπὸ ὄρθρου ἕως μεσημβρινοῦ ἐνώπιον ἀνδρῶν τε καὶ γυναικῶν, καὶ ἐπέδωκαν πᾶν τὸ πλῆθος τὸν νοῦν εἰς τὸν νόμον. [42] καὶ ἔστη Εσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου ἐπὶ τοῦ ξυλίνου βήματος τοῦ κατασκευασθέντος, [43] καὶ ἔστησαν παρ’ αὐτῷ Ματταθιας, Σαμμους, Ανανιας, Αζαριας, Ουριας, Εζεκιας, Βααλσαμος ἐκ δεξιῶν, [44] καὶ ἐξ εὐωνύμων Φαδαιος, Μισαηλ, Μελχιας, Λωθασουβος, Ναβαριας, Ζαχαριας. [45] καὶ ἀναλαβὼν Εσδρας τὸ βιβλίον τοῦ νόμου ἐνώπιον τοῦ πλήθους – προεκάθητο γὰρ ἐπιδόξως ἐνώπιον πάντων – [46] καὶ ἐν τῷ λῦσαι τὸν νόμον πάντες ὀρθοὶ ἔστησαν. καὶ εὐλόγησεν Εσδρας τῷ κυρίῳ

θεῷ ὑψίστῳ θεῷ σαβαωθ παντοκράτορι, [47] καὶ ἐπεφώνησεν πᾶν τὸ πλῆθος Αμην, καὶ ἄραντες ἄνω τὰς χεῖρας προσπεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ. [48] Ἰησοῦς καὶ Αννιουθ καὶ Σαραβιας, Ιαδινος, Ιακουβος, Σαββαταιος, Αυταιας, Μαιαννας καὶ Καλιτας, Αζαριας καὶ Ιωζαβδος, Ανανιας, Φαλιας οἱ Λευῖται ἐδίδασκον τὸν νόμον κυρίου καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκον τὸν νόμον τοῦ κυρίου ἐμφυσιοῦντες ἅμα τὴν ἀνάγνωσιν. – [49] καὶ εἶπεν Ατταρατης Εσδρα τῷ ἀρχιερεῖ καὶ ἀναγνώστῃ καὶ τοῖς Λευίταις τοῖς διδάσκουσι τὸ πλῆθος ἐπὶ πάντας [50] Ἡ ἡμέρα αὕτη ἐστὶν ἁγία τῷ κυρίῳ – καὶ πάντες ἔκλαιον ἐν τῷ ἀκοῦσαι τοῦ νόμου – · [51] βαδίσαντες οὖν φάγετε λιπάσματα καὶ πίετε γλυκάσματα καὶ ἀποστείλατε ἀποστολὰς τοῖς μὴ ἔχουσιν, [52] ἁγία γὰρ ἡ ἡμέρα τῷ κυρίῳ· καὶ μὴ λυπεῖσθε, ὁ γὰρ κύριος δοξάσει ὑμᾶς. [53] καὶ οἱ Λευῖται ἐκέλευον τῷ δήμῳ παντὶ λέγοντες Ἡ ἡμέρα αὕτη ἁγία, μὴ λυπεῖσθε. [54] καὶ ᾤχοντο πάντες φαγεῖν καὶ πιεῖν καὶ εὐφραίνεσθαι καὶ δοῦναι ἀποστολὰς τοῖς μὴ ἔχουσιν καὶ εὐφρανθῆναι μεγάλως, [55] ὅτι καὶ ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν, οἷς ἐδιδάχθησαν. – καὶ ἐπισυνήχθησαν.

II Ezra

CHAPTER 1

[1] Καὶ ἐν τῷ πρώτῳ ἔτει Κύρου τοῦ βασιλέως Περσῶν τοῦ τελεσθῆναι λόγον κυρίου ἀπὸ στόματος Ιερεμιου ἐξήγειρεν κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ παρήγγειλεν φωνὴν ἐν πάσῃ βασιλείᾳ αὐτοῦ καί γε ἐν γραπτῷ λέγων [2] Οὕτως εἶπεν Κῦρος βασιλεὺς Περσῶν Πάσας τὰς βασιλείας τῆς γῆς ἔδωκέν μοι κύριος ὁ θεὸς τοῦ οὐρανοῦ, καὶ αὐτὸς ἐπεσκέψατο ἐπ᾽ ἐμὲ τοῦ οἰκοδομῆσαι αὐτῷ οἶκον ἐν Ιερουσαλημ τῇ ἐν τῇ Ιουδαίᾳ. [3] τίς ἐν ὑμῖν ἀπὸ παντὸς τοῦ λαοῦ αὐτοῦ; καὶ ἔσται ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβήσεται εἰς Ιερουσαλημ τὴν ἐν τῇ Ιουδαίᾳ, καὶ οἰκοδομησάτω τὸν οἶκον θεοῦ Ισραηλ [αὐτὸς ὁ θεὸς ὁ ἐν Ιερουσαλημ]. [4] καὶ πᾶς ὁ καταλειπόμενος ἀπὸ πάντων τῶν τόπων, οὗ αὐτὸς παροικεῖ ἐκεῖ, καὶ λήμψονται αὐτὸν ἄνδρες τοῦ τόπου αὐτοῦ ἐν ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποσκευῇ καὶ κτήνεσιν μετὰ τοῦ ἑκουσίου εἰς οἶκον τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ. – [5] καὶ ἀνέστησαν ἄρχοντες τῶν πατριῶν τῷ Ιουδα καὶ Βενιαμιν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται, πάντων ὧν ἐξήγειρεν ὁ θεὸς τὸ πνεῦμα αὐτῶν τοῦ ἀναβῆναι οἰκοδομῆσαι τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ. [6] καὶ πάντες οἱ κυκλόθεν ἐνίσχυσαν ἐν χερσὶν αὐτῶν ἐν σκεύεσιν ἀργυρίου, ἐν χρυσῷ, ἐν ἀποσκευῇ καὶ ἐν κτήνεσιν καὶ ἐν ξενίοις πάρεξ τῶν ἐν ἑκουσίοις. [7] καὶ ὁ βασιλεὺς Κῦρος ἐξήνεγκεν τὰ σκεύη οἴκου κυρίου, ἃ ἔλαβεν Ναβουχοδονοσορ ἀπὸ Ιερουσαλημ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ, [8] καὶ ἐξήνεγκεν αὐτὰ Κῦρος βασιλεὺς Περσῶν ἐπὶ χεῖρα Μιθραδάτου γασβαρηνου, καὶ ἠρίθμησεν αὐτὰ τῷ Σασαβασαρ ἄρχοντι τοῦ Ιουδα. [9] καὶ οὗτος ὁ ἀριθμὸς αὐτῶν· ψυκτῆρες χρυσοῖ τριάκοντα καὶ ψυκτῆρες ἀργυροῖ χίλιοι, παρηλλαγμένα ἐννέα καὶ εἴκοσι, [10] κεφφουρη χρυσοῖ τριάκοντα καὶ ἀργυροῖ διακόσιοι καὶ σκεύη ἕτερα χίλια. [11] πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργύρῳ πεντακισχίλια καὶ τετρακόσια, τὰ πάντα ἀναβαίνοντα μετὰ Σασαβασαρ ἀπὸ τῆς ἀποικίας ἐκ Βαβυλῶνος εἰς Ιερουσαλημ.

CHAPTER 2

[1] Καὶ οὗτοι οἱ υἱοὶ τῆς χώρας οἱ ἀναβαίνοντες ἀπὸ τῆς αἰχμαλωσίας τῆς ἀποικίας, ἧς ἀπῴκισεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα καὶ ἐπέστρεψαν εἰς Ιερουσαλημ καὶ Ιουδα ἀνὴρ εἰς πόλιν αὐτοῦ, [2] οἳ ἦλθον μετὰ Ζοροβαβελ· Ἰησοῦς, Νεεμιας, Σαραιας, Ρεελιας, Μαρδοχαιος, Βαλασαν, Μασφαρ, Βαγουι, Ρεουμ, Βαανα. ἀνδρῶν ἀριθμὸς λαοῦ Ισραηλ· [3] υἱοὶ Φορος δισχίλιοι ἑκατὸν ἑβδομήκοντα δύο. [4] υἱοὶ Σαφατια τριακόσιοι ἑβδομήκοντα δύο. [5] υἱοὶ Ηρα ἑπτακόσιοι ἑβδομήκοντα πέντε. [6] υἱοὶ Φααθμωαβ τοῖς υἱοῖς Ιησουε Ιωαβ δισχίλιοι ὀκτακόσιοι δέκα δύο. [7] υἱοὶ Αιλαμ χίλιοι διακόσιοι πεντήκοντα τέσσαρες. [8] υἱοὶ Ζαθουα ἐννακόσιοι τεσσαράκοντα πέντε. [9] υἱοὶ Ζακχου ἑπτακόσιοι ἑξήκοντα. [10] υἱοὶ Βανουι ἑξακόσιοι τεσσαράκοντα δύο. [11] υἱοὶ Βαβι ἑξακόσιοι εἴκοσι τρεῖς. [12] υἱοὶ Ασγαδ τρισχίλιοι διακόσιοι εἴκοσι δύο. [13] υἱοὶ Αδωνικαμ ἑξακόσιοι ἑξήκοντα ἕξ. [14] υἱοὶ Βαγοι δισχίλιοι πεντήκοντα ἕξ. [15] υἱοὶ Αδιν τετρακόσιοι πεντήκοντα τέσσαρες. [16] υἱοὶ Ατηρ τῷ Εζεκια ἐνενήκοντα ὀκτώ. [17] υἱοὶ Βασου τριακόσιοι εἴκοσι τρεῖς. [18] υἱοὶ Ιωρα ἑκατὸν δέκα δύο. [19] υἱοὶ Ασεμ διακόσιοι εἴκοσι τρεῖς. [20] υἱοὶ Γαβερ ἐνενήκοντα πέντε. [21] υἱοὶ Βαιθλεεμ ἑκατὸν εἴκοσι τρεῖς. [22] υἱοὶ Νετωφα πεντήκοντα ἕξ. [23] υἱοὶ Αναθωθ ἑκατὸν εἴκοσι ὀκτώ. [24] υἱοὶ Ασμωθ τεσσαράκοντα δύο. [25] υἱοὶ Καριαθιαριμ, Καφιρα καὶ Βηρωθ ἑπτακόσιοι τεσσαράκοντα τρεῖς. [26] υἱοὶ Αραμα καὶ Γαβαα ἑξακόσιοι εἴκοσι εἷς. [27] ἄνδρες Μαχμας ἑκατὸν εἴκοσι δύο. [28] ἄνδρες Βαιθηλ καὶ Αια τετρακόσιοι εἴκοσι τρεῖς. [29] υἱοὶ Ναβου πεντήκοντα δύο. [30] υἱοὶ Μαγεβως ἑκατὸν πεντήκοντα ἕξ. [31] υἱοὶ Ηλαμ – αρ χίλιοι διακόσιοι πεντήκοντα τέσσαρες. [32] υἱοὶ Ηραμ τριακόσιοι εἴκοσι. [33] υἱοὶ Λοδ, Αρωθ καὶ Ωνω ἑπτακόσιοι εἴκοσι πέντε. [34] υἱοὶ Ιεριχω τριακόσιοι τεσσαράκοντα πέντε. [35] υἱοὶ Σαναα τρισχίλιοι ἑξακόσιοι τριάκοντα. – [36] καὶ οἱ ἱερεῖς· υἱοὶ Ιεδουα τῷ οἴκῳ Ἰησοῦ ἐννακόσιοι ἑβδομήκοντα τρεῖς. [37] υἱοὶ Εμμηρ χίλιοι πεντήκοντα δύο. [38] υἱοὶ Φασσουρ χίλιοι διακόσιοι τεσσαράκοντα ἑπτά. [39] υἱοὶ Ηρεμ χίλιοι ἑπτά. – [40] καὶ οἱ Λευῖται· υἱοὶ Ἰησοῦ καὶ Καδμιηλ τοῖς υἱοῖς Ωδουια ἑβδομήκοντα τέσσαρες. [41] οἱ ᾄδοντες· υἱοὶ Ασαφ ἑκατὸν εἴκοσι ὀκτώ. [42] υἱοὶ τῶν πυλωρῶν· υἱοὶ Σαλουμ, υἱοὶ Ατηρ, υἱοὶ Τελμων, υἱοὶ Ακουβ, υἱοὶ Ατιτα, υἱοὶ Σαβαου, οἱ πάντες ἑκατὸν τριάκοντα ἐννέα. – [43] οἱ ναθιναῖοι· υἱοὶ Σουια, υἱοὶ Ασουφε, υἱοὶ Ταβαωθ, [44] υἱοὶ Κηραος, υἱοὶ Σωηα, υἱοὶ Φαδων, [45] υἱοὶ Λαβανω, υἱοὶ Αγαβα, υἱοὶ Ακαβωθ, [46] υἱοὶ Αγαβ, υἱοὶ Σαμαλαι, υἱοὶ Αναν, [47] υἱοὶ Κεδελ, υἱοὶ Γαερ, υἱοὶ Ρεηα, [48] υἱοὶ Ρασων, υἱοὶ Νεκωδα, υἱοὶ Γαζεμ, [49] υἱοὶ Ουσα, υἱοὶ Φαση, υἱοὶ

Βασι, [50] υἱοὶ Ασενα, υἱοὶ Μαωνιμ, υἱοὶ Ναφισων, [51] υἱοὶ Βακβουκ, υἱοὶ Ακιφα, υἱοὶ Αρουρ, [52] υἱοὶ Βασαλωθ, υἱοὶ Μαουδα, υἱοὶ Αρησα, [53] υἱοὶ Βαρκους, υἱοὶ Σισαρα, υἱοὶ Θεμα, [54] υἱοὶ Νασουε, υἱοὶ Ατουφα. [55] υἱοὶ Αβδησελμα· υἱοὶ Σατι, υἱοὶ Ασεφηραθ, υἱοὶ Φαδουρα, [56] υἱοὶ Ιεηλα, υἱοὶ Δαρκων, υἱοὶ Γεδηλ, [57] υἱοὶ Σαφατια, υἱοὶ Ατιλ, υἱοὶ Φαχεραθ – ασεβωιν, υἱοὶ Ημι. [58] πάντες οἱ ναθινιν καὶ υἱοὶ Αβδησελμα τριακόσιοι ἐνενήκοντα δύο. – [59] καὶ οὗτοι οἱ ἀναβάντες ἀπὸ Θελμελεθ, Θελαρησα, Χαρουβ, Ηδαν, Εμμηρ καὶ οὐκ ἠδυνάσθησαν τοῦ ἀναγγεῖλαι οἶκον πατριᾶς αὐτῶν καὶ σπέρμα αὐτῶν εἰ ἐξ Ισραηλ εἰσίν· [60] υἱοὶ Δαλαια, υἱοὶ Βουα, υἱοὶ Τωβια, υἱοὶ Νεκωδα, ἑξακόσιοι πεντήκοντα δύο. [61] καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων· υἱοὶ Χαβια, υἱοὶ Ακους, υἱοὶ Βερζελλαι, ὃς ἔλαβεν ἀπὸ θυγατέρων Βερζελλαι τοῦ Γαλααδίτου γυναῖκα καὶ ἐκλήθη ἐπὶ τῷ ὀνόματι αὐτῶν· [62] οὗτοι, ἐζήτησαν γραφὴν αὐτῶν οἱ μεθωεσιμ, καὶ οὐχ εὑρέθησαν· καὶ ἠγχιστεύθησαν ἀπὸ τῆς ἱερατείας, [63] καὶ εἶπεν Αθερσαθα αὐτοῖς τοῦ μὴ φαγεῖν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῇ ἱερεὺς τοῖς φωτίζουσιν καὶ τοῖς τελείοις. – [64] πᾶσα δὲ ἡ ἐκκλησία ὡς εἷς, τέσσαρες μυριάδες δισχίλιοι τριακόσιοι ἑξήκοντα [65] χωρὶς δούλων αὐτῶν καὶ παιδισκῶν αὐτῶν, οὗτοι ἑπτακισχίλιοι τριακόσιοι τριάκοντα ἑπτά· καὶ οὗτοι ᾄδοντες καὶ ᾄδουσαι διακόσιοι· [66] ἵπποι αὐτῶν ἑπτακόσιοι τριάκοντα ἕξ, ἡμίονοι αὐτῶν διακόσιοι τεσσαράκοντα πέντε, [67] κάμηλοι αὐτῶν τετρακόσιοι τριάκοντα πέντε, ὄνοι αὐτῶν ἑξακισχίλιοι ἑπτακόσιοι εἴκοσι. – [68] καὶ ἀπὸ ἀρχόντων πατριῶν ἐν τῷ ἐλθεῖν αὐτοὺς εἰς οἶκον κυρίου τὸν ἐν Ιερουσαλημ ἠκουσιάσαντο εἰς οἶκον τοῦ θεοῦ τοῦ στῆσαι αὐτὸν ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ· [69] ὡς ἡ δύναμις αὐτῶν ἔδωκαν εἰς θησαυρὸν τοῦ ἔργου χρυσίον καθαρόν, μναῖ ἓξ μυριάδες καὶ χίλιαι, καὶ ἀργύριον, μναῖ πεντακισχίλιαι, καὶ κοθωνοι τῶν ἱερέων ἑκατόν. – [70] καὶ ἐκάθισαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἀπὸ τοῦ λαοῦ καὶ οἱ ᾄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ ἐν πόλεσιν αὐτῶν καὶ πᾶς Ισραηλ ἐν πόλεσιν αὐτῶν.

CHAPTER 3

[1] Καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος – καὶ οἱ υἱοὶ Ισραηλ ἐν πόλεσιν αὐτῶν – καὶ συνήχθη ὁ λαὸς ὡς ἀνὴρ εἷς εἰς Ιερουσαλημ. [2] καὶ ἀνέστη Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱερεῖς καὶ Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ᾠκοδόμησαν τὸ θυσιαστήριον θεοῦ Ισραηλ τοῦ ἀνενέγκαι ἐπ᾽ αὐτὸ ὁλοκαυτώσεις κατὰ τὰ γεγραμμένα ἐν νόμῳ Μωυσῆ ἀνθρώπου τοῦ θεοῦ. [3] καὶ ἡτοίμασαν τὸ θυσιαστήριον ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ, ὅτι ἐν καταπλήξει ἐπ᾽ αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαιῶν, καὶ ἀνέβη ἐπ᾽ αὐτὸ ὁλοκαύτωσις τῷ κυρίῳ τὸ πρωῒ καὶ εἰς ἑσπέραν. [4] καὶ ἐποίησαν τὴν ἑορτὴν τῶν σκηνῶν κατὰ τὸ γεγραμμένον καὶ ὁλοκαυτώσεις ἡμέραν ἐν ἡμέρᾳ ἐν ἀριθμῷ ὡς ἡ κρίσις λόγον ἡμέρας ἐν ἡμέρᾳ αὐτοῦ [5] καὶ μετὰ τοῦτο ὁλοκαυτώσεις ἐνδελεχισμοῦ καὶ εἰς τὰς νουμηνίας καὶ εἰς πάσας ἑορτὰς τὰς ἡγιασμένας καὶ παντὶ ἑκουσιαζομένῳ ἑκούσιον τῷ κυρίῳ. [6] ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου ἤρξαντο ἀναφέρειν ὁλοκαυτώσεις τῷ κυρίῳ· καὶ ὁ οἶκος κυρίου οὐκ ἐθεμελιώθη. [7] καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τοῖς τέκτοσιν καὶ βρώματα καὶ ποτὰ καὶ ἔλαιον τοῖς Σηδανιν καὶ τοῖς Σωριν ἐνέγκαι ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου πρὸς θάλασσαν Ιόππης κατ᾽ ἐπιχώρησιν Κύρου βασιλέως Περσῶν ἐπ᾽ αὐτούς. – [8] καὶ ἐν τῷ ἔτει τῷ δευτέρῳ τοῦ ἐλθεῖν αὐτοὺς εἰς οἶκον τοῦ θεοῦ εἰς Ιερουσαλημ ἐν μηνὶ τῷ δευτέρῳ ἤρξατο Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ κατάλοιποι τῶν ἀδελφῶν αὐτῶν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πάντες οἱ ἐρχόμενοι ἀπὸ τῆς αἰχμαλωσίας εἰς Ιερουσαλημ καὶ ἔστησαν τοὺς Λευίτας ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ κυρίου. [9] καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, Καδμιηλ καὶ οἱ υἱοὶ αὐτοῦ υἱοὶ Ιουδα, ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ τοῦ θεοῦ, υἱοὶ Ηναδαδ, υἱοὶ αὐτῶν καὶ ἀδελφοὶ αὐτῶν οἱ Λευῖται. [10] καὶ ἐθεμελίωσαν τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου, καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι ἐν σάλπιγξιν καὶ οἱ Λευῖται υἱοὶ Ασαφ ἐν κυμβάλοις τοῦ αἰνεῖν τὸν κύριον ἐπὶ χεῖρας Δαυιδ βασιλέως Ισραηλ [11] καὶ ἀπεκρίθησαν ἐν αἴνῳ καὶ ἀνθομολογήσει τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐπὶ Ισραηλ. καὶ πᾶς ὁ λαὸς ἐσήμαινον φωνὴν μεγάλην αἰνεῖν τῷ κυρίῳ ἐπὶ θεμελιώσει οἴκου κυρίου. [12] καὶ πολλοὶ ἀπὸ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ ἄρχοντες τῶν πατριῶν οἱ πρεσβύτεροι, οἳ εἴδοσαν τὸν οἶκον τὸν πρῶτον ἐν θεμελιώσει αὐτοῦ καὶ τοῦτον τὸν οἶκον ἐν ὀφθαλμοῖς αὐτῶν, ἔκλαιον φωνῇ μεγάλῃ, καὶ ὄχλος ἐν σημασίᾳ μετ᾽ εὐφροσύνης τοῦ ὑψῶσαι ᾠδήν· [13] καὶ οὐκ ἦν ὁ λαὸς ἐπιγινώσκων φωνὴν σημασίας τῆς εὐφροσύνης ἀπὸ τῆς φωνῆς τοῦ

κλαυθμοῦ τοῦ λαοῦ, ὅτι ὁ λαὸς ἐκραύγασεν φωνῇ μεγάλῃ, καὶ ἡ φωνὴ ἠκούετο ἕως ἀπὸ μακρόθεν.

CHAPTER 4

[1] Καὶ ἤκουσαν οἱ θλίβοντες Ιουδα καὶ Βενιαμιν ὅτι οἱ υἱοὶ τῆς ἀποικίας οἰκοδομοῦσιν οἶκον τῷ κυρίῳ θεῷ Ισραηλ, [2] καὶ ἤγγισαν πρὸς Ζοροβαβελ καὶ πρὸς τοὺς ἄρχοντας τῶν πατριῶν καὶ εἶπαν αὐτοῖς Οἰκοδομήσομεν μεθ' ὑμῶν, ὅτι ὡς ὑμεῖς ἐκζητοῦμεν τῷ θεῷ ὑμῶν, καὶ αὐτῷ ἡμεῖς θυσιάζομεν ἀπὸ ἡμερῶν Ασαραδδων βασιλέως Ασσουρ τοῦ ἐνέγκαντος ἡμᾶς ὧδε. [3] καὶ εἶπεν πρὸς αὐτοὺς Ζοροβαβελ καὶ Ἰησοῦς καὶ οἱ κατάλοιποι τῶν ἀρχόντων τῶν πατριῶν τοῦ Ισραηλ Οὐχ ἡμῖν καὶ ὑμῖν τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ ἡμῶν, ὅτι ἡμεῖς αὐτοὶ ἐπὶ τὸ αὐτὸ οἰκοδομήσομεν τῷ κυρίῳ θεῷ ἡμῶν, ὡς ἐνετείλατο ἡμῖν Κῦρος ὁ βασιλεὺς Περσῶν. [4] καὶ ἦν ὁ λαὸς τῆς γῆς ἐκλύων τὰς χεῖρας τοῦ λαοῦ Ιουδα καὶ ἐνεπόδιζον αὐτοὺς τοῦ οἰκοδομεῖν [5] καὶ μισθούμενοι ἐπ' αὐτοὺς βουλευόμενοι τοῦ διασκεδάσαι βουλὴν αὐτῶν πάσας τὰς ἡμέρας Κύρου βασιλέως Περσῶν καὶ ἕως βασιλείας Δαρείου βασιλέως Περσῶν. [6] Καὶ ἐν βασιλείᾳ Ασουηρου ἐν ἀρχῇ βασιλείας αὐτοῦ ἔγραψαν ἐπιστολὴν ἐπὶ οἰκοῦντας Ιουδα καὶ Ιερουσαλημ. [7] καὶ ἐν ἡμέραις Αρθασασθα ἔγραψεν ἐν εἰρήνῃ Μιθραδάτῃ Ταβεηλ σὺν καὶ τοῖς λοιποῖς συνδούλοις αὐτοῦ πρὸς Αρθασασθα βασιλέα Περσῶν· ἔγραψεν ὁ φορολόγος γραφὴν Συριστὶ καὶ ἡρμηνευμένην. [8] Ραουμ βααλταμ καὶ Σαμσαι ὁ γραμματεὺς ἔγραψαν ἐπιστολὴν μίαν κατὰ Ιερουσαλημ τῷ Αρθασασθα βασιλεῖ. [9] τάδε ἔκρινεν Ραουμ βααλταμ καὶ Σαμσαι ὁ γραμματεὺς καὶ οἱ κατάλοιποι σύνδουλοι ἡμῶν, Δινaῖοι, Αφαρσαθαχαῖοι, Ταρφαλλαῖοι, Αφαρσαῖοι, Αρχυαῖοι, Βαβυλώνιοι, Σουσαναχαῖοι [οἵ εἰσιν Ηλαμαῖοι] [10] καὶ οἱ κατάλοιποι ἐθνῶν, ὧν ἀπῴκισεν Ασενναφαρ ὁ μέγας καὶ ὁ τίμιος καὶ κατῴκισεν αὐτοὺς ἐν πόλεσιν τῆς Σομορων, καὶ τὸ κατάλοιπον πέραν τοῦ ποταμοῦ· [11] αὕτη ἡ διαταγὴ τῆς ἐπιστολῆς, ἧς ἀπέστειλαν πρὸς αὐτόν Πρὸς Αρθασασθα βασιλέα παῖδές σου ἄνδρες πέραν τοῦ ποταμοῦ. [12] γνωστὸν ἔστω τῷ βασιλεῖ ὅτι οἱ Ιουδαῖοι ἀναβάντες ἀπὸ σοῦ ἐφ' ἡμᾶς ἦλθοσαν εἰς Ιερουσαλημ· τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν, καὶ τὰ τείχη αὐτῆς κατηρτισμένοι εἰσίν, καὶ θεμελίους αὐτῆς ἀνύψωσαν. [13] νῦν οὖν γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκείνη ἀνοικοδομηθῇ καὶ τὰ τείχη αὐτῆς καταρτισθῶσιν, φόροι οὐκ ἔσονταί σοι οὐδὲ δώσουσιν· καὶ τοῦτο βασιλεῖς κακοποιεῖ. [14] καὶ ἀσχημοσύνην βασιλέως οὐκ ἔξεστιν ἡμῖν ἰδεῖν· διὰ τοῦτο ἐπέμψαμεν καὶ ἐγνωρίσαμεν τῷ βασιλεῖ, [15] ἵνα ἐπισκέψηται ἐν βιβλίῳ ὑπομνηματισμοῦ τῶν πατέρων σου, καὶ εὑρήσεις καὶ γνώσῃ ὅτι ἡ πόλις ἐκείνη πόλις ἀποστάτις καὶ κακοποιοῦσα βασιλεῖς καὶ χώρας, καὶ φυγάδια δούλων ἐν μέσῳ αὐτῆς

ἀπὸ χρόνων αἰῶνος· διὰ ταῦτα ἡ πόλις αὕτη ἠρημώθη. [16] γνωρίζομεν οὖν ἡμεῖς τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκείνη οἰκοδομηθῇ καὶ τὰ τείχη αὐτῆς καταρτισθῇ, οὐκ ἔστιν σοι εἰρήνη. [17] Καὶ ἀπέστειλεν ὁ βασιλεὺς πρὸς Ραουμ βααλταμ καὶ Σαμσαι γραμματέα καὶ τοὺς καταλοίπους συνδούλους αὐτῶν τοὺς οἰκοῦντας ἐν Σαμαρείᾳ καὶ τοὺς καταλοίπους πέραν τοῦ ποταμοῦ εἰρήνην καί φησιν [18] Ὁ φορολόγος, ὃν ἀπεστείλατε πρὸς ἡμᾶς, ἐκλήθη ἔμπροσθεν ἐμοῦ. [19] καὶ παρ᾽ ἐμοῦ ἐτέθη γνώμη καὶ ἐπεσκεψάμεθα καὶ εὕραμεν ὅτι ἡ πόλις ἐκείνη ἀφ᾽ ἡμερῶν αἰῶνος ἐπὶ βασιλεῖς ἐπαίρεται, καὶ ἀποστάσεις καὶ φυγάδια γίνονται ἐν αὐτῇ, [20] καὶ βασιλεῖς ἰσχυροὶ γίνονται ἐπὶ Ιερουσαλημ καὶ ἐπικρατοῦντες ὅλης τῆς ἐσπέρας τοῦ ποταμοῦ, καὶ φόροι πλήρεις καὶ μέρος δίδοται αὐτοῖς. [21] καὶ νῦν θέτε γνώμην καταργῆσαι τοὺς ἄνδρας ἐκείνους, καὶ ἡ πόλις ἐκείνη οὐκ οἰκοδομηθήσεται ἔτι, ὅπως ἀπὸ τῆς γνώμης [22] πεφυλαγμένοι ἦτε ἄνεσιν ποιῆσαι περὶ τούτου, μήποτε πληθυνθῇ ἀφανισμὸς εἰς κακοποίησιν βασιλεῦσιν. [23] Τότε ὁ φορολόγος τοῦ Αρθασασθα βασιλέως ἀνέγνω ἐνώπιον Ραουμ καὶ Σαμσαι γραμματέως καὶ συνδούλων αὐτῶν· καὶ ἐπορεύθησαν σπουδῇ εἰς Ιερουσαλημ καὶ ἐν Ιουδα καὶ κατήργησαν αὐτοὺς ἐν ἵπποις καὶ δυνάμει. [24] τότε ἤργησεν τὸ ἔργον οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ καὶ ἦν ἀργοῦν ἕως δευτέρου ἔτους τῆς βασιλείας Δαρείου τοῦ βασιλέως Περσῶν.

CHAPTER 5

[1] Καὶ ἐπροφήτευσεν Αγγαιος ὁ προφήτης καὶ Ζαχαριας ὁ τοῦ Αδδω προφητείαν ἐπὶ τοὺς Ιουδαίους τοὺς ἐν Ιουδα καὶ Ιερουσαλημ ἐν ὀνόματι θεοῦ Ισραηλ ἐπ᾽ αὐτούς. [2] τότε ἀνέστησαν Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ υἱὸς Ιωσεδεκ καὶ ἤρξαντο οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ τὸν ἐν Ιερουσαλημ, καὶ μετ᾽ αὐτῶν οἱ προφῆται τοῦ θεοῦ βοηθοῦντες αὐτοῖς. [3] ἐν αὐτῷ τῷ καιρῷ ἦλθεν ἐπ᾽ αὐτοὺς Θανθαναι ἔπαρχος πέραν τοῦ ποταμοῦ καὶ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν καὶ τοῖα εἶπαν αὐτοῖς Τίς ἔθηκεν ὑμῖν γνώμην τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦτον καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι; [4] τότε ταῦτα εἴποσαν αὐτοῖς Τίνα ἐστὶν τὰ ὀνόματα τῶν ἀνδρῶν τῶν οἰκοδομούντων τὴν πόλιν ταύτην; [5] καὶ οἱ ὀφθαλμοὶ τοῦ θεοῦ ἐπὶ τὴν αἰχμαλωσίαν Ιουδα, καὶ οὐ κατήργησαν αὐτούς, ἕως γνώμη τῷ Δαρείῳ ἀπηνέχθη· καὶ τότε ἀπεστάλη τῷ φορολόγῳ ὑπὲρ τούτου. [6] Διασάφησις ἐπιστολῆς, ἧς ἀπέστειλεν Θανθαναι ὁ ἔπαρχος τοῦ πέραν τοῦ ποταμοῦ καὶ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν Αφαρσαχαῖοι οἱ ἐν τῷ πέραν τοῦ ποταμοῦ Δαρείῳ τῷ βασιλεῖ· [7] ῥῆσιν ἀπέστειλαν πρὸς αὐτόν, καὶ τάδε γέγραπται ἐν αὐτῷ Δαρείῳ τῷ βασιλεῖ εἰρήνη πᾶσα. [8] γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐπορεύθημεν εἰς τὴν Ιουδαίαν χώραν εἰς οἶκον τοῦ θεοῦ τοῦ μεγάλου, καὶ αὐτὸς οἰκοδομεῖται λίθοις ἐκλεκτοῖς, καὶ ξύλα ἐντίθεται ἐν τοῖς τοίχοις, καὶ τὸ ἔργον ἐκεῖνο ἐπιδέξιον γίνεται καὶ εὐοδοῦται ἐν ταῖς χερσὶν αὐτῶν. [9] τότε ἠρωτήσαμεν τοὺς πρεσβυτέρους ἐκείνους καὶ οὕτως εἴπαμεν αὐτοῖς Τίς ἔθηκεν ὑμῖν γνώμην τὸν οἶκον τοῦτον οἰκοδομῆσαι καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι; [10] καὶ τὰ ὀνόματα αὐτῶν ἠρωτήσαμεν αὐτοὺς γνωρίσαι σοι ὥστε γράψαι σοι τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀρχόντων αὐτῶν. [11] καὶ τοιοῦτο ῥῆμα ἀπεκρίθησαν ἡμῖν λέγοντες Ἡμεῖς ἐσμεν δοῦλοι τοῦ θεοῦ τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ οἰκοδομοῦμεν τὸν οἶκον, ὃς ἦν ᾠκοδομημένος πρὸ τούτου ἔτη πολλά, καὶ βασιλεὺς τοῦ Ισραηλ μέγας ᾠκοδόμησεν αὐτὸν καὶ κατηρτίσατο αὐτὸν [12] αὐτοῖς. ἀφ᾽ ὅτε δὲ παρώργισαν οἱ πατέρες ἡμῶν τὸν θεὸν τοῦ οὐρανοῦ, ἔδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος τοῦ Χαλδαίου καὶ τὸν οἶκον τοῦτον κατέλυσεν καὶ τὸν λαὸν ἀπῴκισεν εἰς Βαβυλῶνα. [13] ἀλλ᾽ ἐν ἔτει πρώτῳ Κύρου τοῦ βασιλέως Κῦρος ὁ βασιλεὺς ἔθετο γνώμην τὸν οἶκον τοῦ θεοῦ τοῦτον οἰκοδομηθῆναι. [14] καὶ τὰ σκεύη τοῦ οἴκου τοῦ θεοῦ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ Ναβουχοδονοσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπήνεγκεν αὐτὰ εἰς ναὸν τοῦ βασιλέως, ἐξήνεγκεν αὐτὰ Κῦρος ὁ βασιλεὺς ἀπὸ ναοῦ τοῦ βασιλέως καὶ ἔδωκεν τῷ Σασαβασαρ τῷ

θησαυροφύλακι τῷ ἐπὶ τοῦ θησαυροῦ [15] καὶ εἶπεν αὐτῷ Πάντα τὰ σκεύη λαβὲ καὶ πορεύου θὲς αὐτὰ ἐν τῷ οἴκῳ τῷ ἐν Ιερουσαλημ εἰς τὸν ἑαυτῶν τόπον. [16] τότε Σασαβασαρ ἐκεῖνος ἦλθεν καὶ ἔδωκεν θεμελίους τοῦ οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ· καὶ ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη καὶ οὐκ ἐτελέσθη. [17] καὶ νῦν εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, ἐπισκεπήτω ἐν οἴκῳ τῆς γάζης τοῦ βασιλέως Βαβυλῶνος, ὅπως γνῷς ὅτι ἀπὸ βασιλέως Κύρου ἐτέθη γνώμη οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν Ιερουσαλημ· καὶ γνοὺς ὁ βασιλεὺς περὶ τούτου πεμψάτω πρὸς ἡμᾶς.

CHAPTER 6

[1] Τότε Δαρεῖος ὁ βασιλεὺς ἔθηκεν γνώμην καὶ ἐπεσκέψατο ἐν ταῖς βιβλιοθήκαις, ὅπου ἡ γάζα κεῖται ἐν Βαβυλῶνι. [2] καὶ εὑρέθη ἐν πόλει ἐν τῇ βάρει τῆς Μήδων πόλεως κεφαλὶς μία, καὶ τοῦτο ἦν γεγραμμένον ἐν αὐτῇ Ὑπόμνημα· [3] ἐν ἔτει πρώτῳ Κύρου βασιλέως Κῦρος ὁ βασιλεὺς ἔθηκεν γνώμην περὶ οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ· οἶκος οἰκοδομηθήτω καὶ τόπος, οὗ θυσιάζουσιν τὰ θυσιάσματα· καὶ ἔθηκεν ἔπαρμα ὕψος πήχεις ἑξήκοντα, πλάτος αὐτοῦ πήχεων ἑξήκοντα· [4] καὶ δόμοι λίθινοι κραταιοὶ τρεῖς, καὶ δόμος ξύλινος εἷς· καὶ ἡ δαπάνη ἐξ οἴκου τοῦ βασιλέως δοθήσεται· [5] καὶ τὰ σκεύη οἴκου τοῦ θεοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ Ναβουχοδονοσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἐκόμισεν εἰς Βαβυλῶνα, καὶ δοθήτω καὶ ἀπελθάτω εἰς τὸν ναὸν τὸν ἐν Ιερουσαλημ ἐπὶ τόπου, οὗ ἐτέθη ἐν οἴκῳ τοῦ θεοῦ. [6] νῦν δώσετε, ἔπαρχοι πέραν τοῦ ποταμοῦ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν Αφαρσαχαῖοι οἱ ἐν πέρα τοῦ ποταμοῦ, μακρὰν ὄντες ἐκεῖθεν [7] ἄφετε τὸ ἔργον οἴκου τοῦ θεοῦ· οἱ ἀφηγούμενοι τῶν Ιουδαίων καὶ οἱ πρεσβύτεροι τῶν Ιουδαίων οἶκον τοῦ θεοῦ ἐκεῖνον οἰκοδομείτωσαν ἐπὶ τοῦ τόπου αὐτοῦ. [8] καὶ ἀπ᾽ ἐμοῦ ἐτέθη γνώμη μήποτέ τι ποιήσητε μετὰ τῶν πρεσβυτέρων τῶν Ιουδαίων τοῦ οἰκοδομῆσαι οἶκον τοῦ θεοῦ ἐκεῖνον· καὶ ἀπὸ ὑπαρχόντων βασιλέως τῶν φόρων πέραν τοῦ ποταμοῦ ἐπιμελῶς δαπάνη ἔστω διδομένη τοῖς ἀνδράσιν ἐκείνοις τὸ μὴ καταργηθῆναι· [9] καὶ ὃ ἂν ὑστέρημα, καὶ υἱοὺς βοῶν καὶ κριῶν καὶ ἀμνοὺς εἰς ὁλοκαυτώσεις τῷ θεῷ τοῦ οὐρανοῦ, πυρούς, ἅλας, οἶνον, ἔλαιον, κατὰ τὸ ῥῆμα τῶν ἱερέων τῶν ἐν Ιερουσαλημ ἔστω διδόμενον αὐτοῖς ἡμέραν ἐν ἡμέρᾳ, ὃ ἐὰν αἰτήσωσιν, [10] ἵνα ὦσιν προσφέροντες εὐωδίας τῷ θεῷ τοῦ οὐρανοῦ καὶ προσεύχωνται εἰς ζωὴν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ. [11] καὶ ἀπ᾽ ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ἄνθρωπος, ὃς ἀλλάξει τὸ ῥῆμα τοῦτο, καθαιρεθήσεται ξύλον ἐκ τῆς οἰκίας αὐτοῦ καὶ ὡρθωμένος παγήσεται ἐπ᾽ αὐτοῦ, καὶ ὁ οἶκος αὐτοῦ τὸ κατ᾽ ἐμὲ ποιηθήσεται. [12] καὶ ὁ θεός, οὗ κατασκηνοῖ τὸ ὄνομα ἐκεῖ, καταστρέψει πάντα βασιλέα καὶ λαόν, ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἀλλάξαι ἢ ἀφανίσαι τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν Ιερουσαλημ. ἐγὼ Δαρεῖος ἔθηκα γνώμην· ἐπιμελῶς ἔσται. [13] Τότε Θανθαναι ἔπαρχος πέραν τοῦ ποταμοῦ, Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτοῦ πρὸς ὃ ἀπέστειλεν Δαρεῖος ὁ βασιλεὺς οὕτως ἐποίησαν ἐπιμελῶς. [14] καὶ οἱ πρεσβύτεροι τῶν Ιουδαίων ᾠκοδομοῦσαν καὶ οἱ Λευῖται ἐν προφητείᾳ Αγγαιου τοῦ προφήτου καὶ Ζαχαριου υἱοῦ Αδδω καὶ ἀνῳκοδόμησαν καὶ κατηρτίσαντο ἀπὸ γνώμης θεοῦ Ισραηλ καὶ ἀπὸ

γνώμης Κύρου καὶ Δαρείου καὶ Αρθασασθα βασιλέων Περσῶν. [15] καὶ ἐτέλεσαν τὸν οἶκον τοῦτον ἕως ἡμέρας τρίτης μηνὸς Αδαρ, ὅ ἐστιν ἔτος ἕκτον τῇ βασιλείᾳ Δαρείου τοῦ βασιλέως. [16] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ κατάλοιποι υἱῶν ἀποικεσίας, ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ ἐν εὐφροσύνῃ. [17] καὶ προσήνεγκαν εἰς τὰ ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ μόσχους ἑκατόν, κριοὺς διακοσίους, ἀμνοὺς τετρακοσίους, χιμάρους αἰγῶν περὶ ἁμαρτίας ὑπὲρ παντὸς Ισραηλ δώδεκα εἰς ἀριθμὸν φυλῶν Ισραηλ. [18] καὶ ἔστησαν τοὺς ἱερεῖς ἐν διαιρέσεσιν αὐτῶν καὶ τοὺς Λευίτας ἐν μερισμοῖς αὐτῶν ἐπὶ δουλείᾳ θεοῦ τοῦ ἐν Ιερουσαλημ κατὰ τὴν γραφὴν βιβλίου Μωυσῆ. [19] Καὶ ἐποίησαν οἱ υἱοὶ τῆς ἀποικεσίας τὸ πασχα τῇ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου. [20] ὅτι ἐκαθαρίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἕως εἷς πάντες καθαροὶ καὶ ἔσφαξαν τὸ πασχα τοῖς πᾶσιν υἱοῖς τῆς ἀποικεσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς. [21] καὶ ἔφαγον οἱ υἱοὶ Ισραηλ τὸ πασχα, οἱ ἀπὸ τῆς ἀποικεσίας καὶ πᾶς ὁ χωριζόμενος τῆς ἀκαθαρσίας ἐθνῶν τῆς γῆς πρὸς αὐτοὺς τοῦ ἐκζητῆσαι κύριον θεὸν Ισραηλ. [22] καὶ ἐποίησαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ, ὅτι εὔφρανεν αὐτοὺς κύριος καὶ ἐπέστρεψεν καρδίαν βασιλέως Ασσουρ ἐπ᾽ αὐτοὺς κραταιῶσαι τὰς χεῖρας αὐτῶν ἐν ἔργοις οἴκου τοῦ θεοῦ Ισραηλ.

CHAPTER 7

[1] Καὶ μετὰ τὰ ῥήματα ταῦτα ἐν βασιλείᾳ Αρθασασθα βασιλέως Περσῶν ἀνέβη Εσδρας υἱὸς Σαραιου υἱοῦ Αζαριου υἱοῦ Ελκια [2] υἱοῦ Σαλουμ υἱοῦ Σαδδουκ υἱοῦ Αχιτωβ [3] υἱοῦ Σαμαρια υἱοῦ Εσρια υἱοῦ Μαρερωθ [4] υἱοῦ Ζαραια υἱοῦ Σαουια υἱοῦ Βοκκι [5] υἱοῦ Αβισουε υἱοῦ Φινεες υἱοῦ Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως τοῦ πρώτου· [6] αὐτὸς Εσδρας ἀνέβη ἐκ Βαβυλῶνος, καὶ αὐτὸς γραμματεὺς ταχὺς ἐν νόμῳ Μωυσῆ, ὃν ἔδωκεν κύριος ὁ θεὸς Ισραηλ· καὶ ἔδωκεν αὐτῷ ὁ βασιλεύς, ὅτι χεὶρ κυρίου θεοῦ αὐτοῦ ἐπ᾽ αὐτὸν ἐν πᾶσιν, οἷς ἐζήτει αὐτός. [7] καὶ ἀνέβησαν ἀπὸ υἱῶν Ισραηλ καὶ ἀπὸ τῶν ἱερέων καὶ ἀπὸ τῶν Λευιτῶν καὶ οἱ ᾄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ εἰς Ιερουσαλημ ἐν ἔτει ἑβδόμῳ τῷ Αρθασασθα τῷ βασιλεῖ. [8] καὶ ἦλθοσαν εἰς Ιερουσαλημ τῷ μηνὶ τῷ πέμπτῳ, τοῦτο ἔτος ἕβδομον τῷ βασιλεῖ· [9] ὅτι ἐν μιᾷ τοῦ μηνὸς τοῦ πρώτου αὐτὸς ἐθεμελίωσεν τὴν ἀνάβασιν τὴν ἀπὸ Βαβυλῶνος, ἐν δὲ τῇ πρώτῃ τοῦ μηνὸς τοῦ πέμπτου ἦλθοσαν εἰς Ιερουσαλημ, ὅτι χεὶρ θεοῦ αὐτοῦ ἦν ἀγαθὴ ἐπ᾽ αὐτόν. [10] ὅτι Εσδρας ἔδωκεν ἐν καρδίᾳ αὐτοῦ ζητῆσαι τὸν νόμον καὶ ποιεῖν καὶ διδάσκειν ἐν Ισραηλ προστάγματα καὶ κρίματα. [11] Καὶ αὕτη ἡ διασάφησις τοῦ διατάγματος, οὗ ἔδωκεν Αρθασασθα τῷ Εσδρα τῷ ἱερεῖ τῷ γραμματεῖ βιβλίου λόγων ἐντολῶν κυρίου καὶ προσταγμάτων αὐτοῦ ἐπὶ τὸν Ισραηλ [12] Αρθασασθα βασιλεὺς βασιλέων Εσδρα γραμματεῖ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ· τετέλεσται ὁ λόγος καὶ ἡ ἀπόκρισις. [13] ἀπ᾽ ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ὁ ἑκουσιαζόμενος ἐν βασιλείᾳ μου ἀπὸ λαοῦ Ισραηλ καὶ ἱερέων καὶ Λευιτῶν πορευθῆναι εἰς Ιερουσαλημ, μετὰ σοῦ πορευθῆναι· [14] ἀπὸ προσώπου τοῦ βασιλέως καὶ τῶν ἑπτὰ συμβούλων ἀπεστάλη ἐπισκέψασθαι ἐπὶ τὴν Ιουδαίαν καὶ εἰς Ιερουσαλημ νόμῳ θεοῦ αὐτῶν τῷ ἐν χειρί σου. [15] καὶ εἰς οἶκον κυρίου ἀργύριον καὶ χρυσίον, ὃ ὁ βασιλεὺς καὶ οἱ σύμβουλοι ἠκουσιάσθησαν τῷ θεῷ τοῦ Ισραηλ τῷ ἐν Ιερουσαλημ κατασκηνοῦντι, [16] καὶ πᾶν ἀργύριον καὶ χρυσίον, ὅ τι ἐὰν εὕρῃς ἐν πάσῃ χώρᾳ Βαβυλῶνος μετὰ ἑκουσιασμοῦ τοῦ λαοῦ καὶ ἱερέων τῶν ἑκουσιαζομένων εἰς οἶκον θεοῦ τὸν ἐν Ιερουσαλημ, [17] καὶ πᾶν προσπορευόμενον, τοῦτον ἑτοίμως ἔνταξον ἐν βιβλίῳ τούτῳ, μόσχους, κριούς, ἀμνοὺς καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν, καὶ προσοίσεις αὐτὰ ἐπὶ θυσιαστηρίου τοῦ οἴκου τοῦ θεοῦ ὑμῶν τοῦ ἐν Ιερουσαλημ. [18] καὶ εἴ τι ἐπὶ σὲ καὶ τοὺς ἀδελφούς σου ἀγαθυνθῇ ἐν καταλοίπῳ τοῦ ἀργυρίου καὶ τοῦ χρυσίου ποιῆσαι, ὡς ἀρεστὸν τῷ θεῷ ὑμῶν ποιήσατε. [19] καὶ τὰ σκεύη τὰ διδόμενά σοι εἰς λειτουργίαν οἴκου θεοῦ παράδος ἐνώπιον τοῦ θεοῦ ἐν Ιερουσαλημ. [20] καὶ κατάλοιπον χρείας οἴκου θεοῦ

σου, ὃ ἂν φανῇ σοι δοῦναι, δώσεις ἀπὸ οἴκων γάζης βασιλέως. [21] καὶ ἀπ᾽ ἐμοῦ, ἐγὼ Αρθασασθα βασιλεύς, ἔθηκα γνώμην πάσαις ταῖς γάζαις ταῖς ἐν πέρα τοῦ ποταμοῦ ὅτι πᾶν, ὃ ἂν αἰτήσῃ ὑμᾶς Εσδρας ὁ ἱερεὺς καὶ γραμματεὺς τοῦ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ, ἑτοίμως γιγνέσθω [22] ἕως ἀργυρίου ταλάντων ἑκατὸν καὶ ἕως πυροῦ κόρων ἑκατὸν καὶ ἕως οἴνου βάδων ἑκατὸν καὶ ἕως ἐλαίου βάδων ἑκατὸν καὶ ἅλας οὗ οὐκ ἔστιν γραφή. [23] πᾶν, ὅ ἐστιν ἐν γνώμῃ θεοῦ τοῦ οὐρανοῦ, γιγνέσθω. προσέχετε μή τις ἐπιχειρήσῃ εἰς οἶκον θεοῦ τοῦ οὐρανοῦ, μήποτε γένηται ὀργὴ ἐπὶ τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ. [24] καὶ ὑμῖν ἐγνώρισται· ἐν πᾶσιν τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις, ᾄδουσιν, πυλωροῖς, ναθινιμ καὶ λειτουργοῖς οἴκου θεοῦ τούτου φόρος μὴ ἔστω σοι, οὐκ ἐξουσιάσεις καταδουλοῦσθαι αὐτούς. [25] καὶ σύ, Εσδρα, ὡς ἡ σοφία τοῦ θεοῦ ἐν χειρί σου κατάστησον γραμματεῖς καὶ κριτάς, ἵνα ὦσιν κρίνοντες παντὶ τῷ λαῷ τῷ ἐν πέρα τοῦ ποταμοῦ, πᾶσιν τοῖς εἰδόσιν νόμον τοῦ θεοῦ σου, καὶ τῷ μὴ εἰδότι γνωριεῖτε. [26] καὶ πᾶς, ὃς ἂν μὴ ᾖ ποιῶν νόμον τοῦ θεοῦ καὶ νόμον τοῦ βασιλέως ἑτοίμως, τὸ κρίμα ἔσται γιγνόμενον ἐξ αὐτοῦ, ἐάν τε εἰς θάνατον ἐάν τε εἰς παιδείαν ἐάν τε εἰς ζημίαν τοῦ βίου ἐάν τε εἰς δεσμά. [27] Εὐλογητὸς κύριος ὁ θεὸς τῶν πατέρων ἡμῶν, ὃς ἔδωκεν οὕτως ἐν καρδίᾳ τοῦ βασιλέως τοῦ δοξάσαι τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ [28] καὶ ἐπ᾽ ἐμὲ ἔκλινεν ἔλεος ἐν ὀφθαλμοῖς τοῦ βασιλέως καὶ τῶν συμβούλων αὐτοῦ καὶ πάντων τῶν ἀρχόντων τοῦ βασιλέως τῶν ἐπηρμένων. καὶ ἐγὼ ἐκραταιώθην ὡς χεὶρ θεοῦ ἡ ἀγαθὴ ἐπ᾽ ἐμέ, καὶ συνῆξα ἀπὸ Ισραηλ ἄρχοντας ἀναβῆναι μετ᾽ ἐμοῦ.

CHAPTER 8

[1] Καὶ οὗτοι οἱ ἄρχοντες πατριῶν αὐτῶν, οἱ ὁδηγοὶ ἀναβαίνοντες μετ' ἐμοῦ ἐν βασιλείᾳ Αρθασασθα τοῦ βασιλέως Βαβυλῶνος· [2] ἀπὸ υἱῶν Φινεες Γηρσωμ· ἀπὸ υἱῶν Ιθαμαρ Δανιηλ· ἀπὸ υἱῶν Δαυιδ Ατους· [3] ἀπὸ υἱῶν Σαχανια ἀπὸ υἱῶν Φορος Ζαχαριας καὶ μετ' αὐτοῦ τὸ σύστρεμμα ἑκατὸν καὶ πεντήκοντα· [4] ἀπὸ υἱῶν Φααθμωαβ Ελιανα υἱὸς Ζαραια καὶ μετ' αὐτοῦ διακόσιοι τὰ ἀρσενικά· [5] ἀπὸ υἱῶν Ζαθοης Σεχενιας υἱὸς Αζιηλ καὶ μετ' αὐτοῦ τριακόσιοι τὰ ἀρσενικά· [6] καὶ ἀπὸ υἱῶν Αδιν Ωβηθ υἱὸς Ιωναθαν καὶ μετ' αὐτοῦ πεντήκοντα τὰ ἀρσενικά· [7] καὶ ἀπὸ υἱῶν Ηλαμ Ιεσια υἱὸς Αθελια καὶ μετ' αὐτοῦ ἑβδομήκοντα τὰ ἀρσενικά· [8] καὶ ἀπὸ υἱῶν Σαφατια Ζαβδια υἱὸς Μιχαηλ καὶ μετ' αὐτοῦ ὀγδοήκοντα τὰ ἀρσενικά· [9] καὶ ἀπὸ υἱῶν Ιωαβ Αβαδια υἱὸς Ιιηλ καὶ μετ' αὐτοῦ διακόσιοι δέκα ὀκτὼ τὰ ἀρσενικά· [10] καὶ ἀπὸ υἱῶν Βαανι Σαλιμουθ υἱὸς Ιωσεφια καὶ μετ' αὐτοῦ ἑκατὸν ἑξήκοντα τὰ ἀρσενικά· [11] καὶ ἀπὸ υἱῶν Βαβι Ζαχαρια υἱὸς Βαβι καὶ μετ' αὐτοῦ ἑβδομήκοντα ὀκτὼ τὰ ἀρσενικά· [12] καὶ ἀπὸ υἱῶν Ασγαδ Ιωαναν υἱὸς Ακαταν καὶ μετ' αὐτοῦ ἑκατὸν δέκα τὰ ἀρσενικά· [13] καὶ ἀπὸ υἱῶν Αδωνικαμ ἔσχατοι καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Αλιφαλατ, Ιιηλ καὶ Σαμαια καὶ μετ' αὐτῶν ἑξήκοντα τὰ ἀρσενικά· [14] καὶ ἀπὸ υἱῶν Βαγο Ουθι καὶ μετ' αὐτοῦ ἑβδομήκοντα τὰ ἀρσενικά. [15] Καὶ συνῆξα αὐτοὺς πρὸς τὸν ποταμὸν τὸν ἐρχόμενον πρὸς τὸν Ευι, καὶ παρενεβάλομεν ἐκεῖ ἡμέρας τρεῖς. καὶ συνῆκα ἐν τῷ λαῷ καὶ ἐν τοῖς ἱερεῦσιν, καὶ ἀπὸ υἱῶν Λευι οὐχ εὗρον ἐκεῖ· [16] καὶ ἀπέστειλα τῷ Ελεαζαρ, τῷ Αριηλ, τῷ Σαμαια καὶ τῷ Αλωναμ καὶ τῷ Ιαριβ καὶ τῷ Ελναθαν καὶ τῷ Ναθαν καὶ τῷ Ζαχαρια καὶ τῷ Μεσουλαμ ἄνδρας καὶ τῷ Ιωαριβ καὶ τῷ Ελναθαν συνίοντας [17] καὶ ἐξήνεγκα αὐτοὺς ἐπὶ ἄρχοντος ἐν ἀργυρίῳ τοῦ τόπου καὶ ἔθηκα ἐν στόματι αὐτῶν λόγους λαλῆσαι πρὸς τοὺς ἀδελφοὺς αὐτῶν τοὺς ναθινιμ ἐν ἀργυρίῳ τοῦ τόπου τοῦ ἐνέγκαι ἡμῖν ἄδοντας εἰς οἶκον θεοῦ ἡμῶν. [18] καὶ ἦλθοσαν ἡμῖν, ὡς χεὶρ θεοῦ ἡμῶν ἀγαθὴ ἐφ' ἡμᾶς, ἀνὴρ σαχωλ ἀπὸ υἱῶν Μοολι υἱοῦ Λευι υἱοῦ Ισραηλ· καὶ ἀρχὴν ἦλθοσαν υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ ὀκτωκαίδεκα· [19] καὶ τὸν Ασεβια καὶ τὸν Ωσαιαν ἀπὸ υἱῶν Μεραρι, ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτῶν εἴκοσι· [20] καὶ ἀπὸ τῶν ναθινιμ, ὧν ἔδωκεν Δαυιδ καὶ οἱ ἄρχοντες εἰς δουλείαν τῶν Λευιτῶν, ναθινιμ διακόσιοι καὶ εἴκοσι· πάντες συνήχθησαν ἐν ὀνόμασιν. [21] καὶ ἐκάλεσα ἐκεῖ νηστείαν ἐπὶ τὸν ποταμὸν Αουε τοῦ ταπεινωθῆναι ἐνώπιον θεοῦ ἡμῶν ζητῆσαι παρ' αὐτοῦ ὁδὸν εὐθεῖαν ἡμῖν καὶ τοῖς τέκνοις ἡμῶν καὶ πάσῃ τῇ κτήσει ἡμῶν. [22] ὅτι ᾐσχύνθην αἰτήσασθαι παρὰ τοῦ βασιλέως δύναμιν καὶ ἱππεῖς σῶσαι ἡμᾶς ἀπὸ ἐχθροῦ ἐν τῇ ὁδῷ, ὅτι

εἴπαμεν τῷ βασιλεῖ λέγοντες Χεὶρ τοῦ θεοῦ ἡμῶν ἐπὶ πάντας τοὺς ζητοῦντας αὐτὸν εἰς ἀγαθόν, καὶ κράτος αὐτοῦ καὶ θυμὸς αὐτοῦ ἐπὶ πάντας ἐγκαταλείποντας αὐτόν. [23] καὶ ἐνηστεύσαμεν καὶ ἐζητήσαμεν παρὰ τοῦ θεοῦ ἡμῶν περὶ τούτου, καὶ ἐπήκουσεν ἡμῖν. [24] καὶ διέστειλα ἀπὸ ἀρχόντων τῶν ἱερέων δώδεκα, τῷ Σαραια, Ασαβια καὶ μετ᾽ αὐτῶν ἀπὸ ἀδελφῶν αὐτῶν δέκα, [25] καὶ ἔστησα αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἀπαρχῆς οἴκου θεοῦ ἡμῶν, ἃ ὕψωσεν ὁ βασιλεὺς καὶ οἱ σύμβουλοι αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ πᾶς Ισραηλ οἱ εὑρισκόμενοι. [26] καὶ ἔστησα ἐπὶ χεῖρας αὐτῶν ἀργυρίου τάλαντα ἑξακόσια καὶ πεντήκοντα καὶ σκεύη ἀργυρᾶ ἑκατὸν καὶ τάλαντα χρυσίου ἑκατὸν [27] καὶ καφουρη χρυσοῖ εἴκοσι εἰς τὴν ὁδὸν χαμανιμ χίλιοι καὶ σκεύη χαλκοῦ στίλβοντος ἀγαθοῦ διάφορα ἐπιθυμητὰ ἐν χρυσίῳ. [28] καὶ εἶπα πρὸς αὐτούς Ὑμεῖς ἅγιοι τῷ κυρίῳ, καὶ τὰ σκεύη ἅγια, καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἑκούσια τῷ κυρίῳ θεῷ πατέρων ὑμῶν· [29] ἀγρυπνεῖτε καὶ τηρεῖτε, ἕως στῆτε ἐνώπιον ἀρχόντων τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν ἀρχόντων τῶν πατριῶν ἐν Ιερουσαλημ εἰς σκηνὰς οἴκου κυρίου. [30] καὶ ἐδέξαντο οἱ ἱερεῖς καὶ οἱ Λευῖται σταθμὸν τοῦ ἀργυρίου καὶ τοῦ χρυσίου καὶ τῶν σκευῶν ἐνεγκεῖν εἰς Ιερουσαλημ εἰς οἶκον θεοῦ ἡμῶν. [31] Καὶ ἐξήραμεν ἀπὸ τοῦ ποταμοῦ Αουε ἐν τῇ δωδεκάτῃ τοῦ μηνὸς τοῦ πρώτου τοῦ ἐλθεῖν εἰς Ιερουσαλημ· καὶ χεὶρ θεοῦ ἡμῶν ἦν ἐφ᾽ ἡμῖν, καὶ ἐρρύσατο ἡμᾶς ἀπὸ χειρὸς ἐχθροῦ καὶ πολεμίου ἐν τῇ ὁδῷ. [32] καὶ ἤλθομεν εἰς Ιερουσαλημ καὶ ἐκαθίσαμεν ἐκεῖ ἡμέρας τρεῖς. [33] καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τετάρτῃ ἐστήσαμεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἐν οἴκῳ θεοῦ ἡμῶν ἐπὶ χεῖρα Μεριμωθ υἱοῦ Ουρια τοῦ ἱερέως – καὶ μετ᾽ αὐτοῦ Ελεαζαρ υἱὸς Φινεες καὶ μετ᾽ αὐτῶν Ιωζαβαδ υἱὸς Ἰησοῦ καὶ Νωαδια υἱὸς Βαναια οἱ Λευῖται – [34] ἐν ἀριθμῷ καὶ ἐν σταθμῷ τὰ πάντα, καὶ ἐγράφη πᾶς ὁ σταθμός. ἐν τῷ καιρῷ ἐκείνῳ [35] οἱ ἐλθόντες ἀπὸ τῆς αἰχμαλωσίας υἱοὶ τῆς παροικίας προσήνεγκαν ὁλοκαυτώσεις τῷ θεῷ Ισραηλ μόσχους δώδεκα περὶ παντὸς Ισραηλ, κριοὺς ἐνενήκοντα ἕξ, ἀμνοὺς ἑβδομήκοντα καὶ ἑπτά, χιμάρους περὶ ἁμαρτίας δώδεκα, τὰ πάντα ὁλοκαυτώματα τῷ κυρίῳ. [36] καὶ ἔδωκαν τὸ νόμισμα τοῦ βασιλέως τοῖς διοικηταῖς τοῦ βασιλέως καὶ ἐπάρχοις πέραν τοῦ ποταμοῦ, καὶ ἐδόξασαν τὸν λαὸν καὶ τὸν οἶκον τοῦ θεοῦ.

CHAPTER 9

[1] Καὶ ὡς ἐτελέσθη ταῦτα, ἤγγισαν πρός με οἱ ἄρχοντες λέγοντες Οὐκ ἐχωρίσθη ὁ λαὸς Ισραηλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμμασιν αὐτῶν, τῷ Χανανι, ὁ Εθι, ὁ Φερεζι, ὁ Ιεβουσι, ὁ Αμμωνι, ὁ Μωαβι, ὁ Μοσερι καὶ ὁ Αμορι, [2] ὅτι ἐλάβοσαν ἀπὸ θυγατέρων αὐτῶν ἑαυτοῖς καὶ τοῖς υἱοῖς αὐτῶν, καὶ παρήχθη σπέρμα τὸ ἅγιον ἐν λαοῖς τῶν γαιῶν, καὶ χεὶρ τῶν ἀρχόντων ἐν τῇ ἀσυνθεσίᾳ ταύτῃ ἐν ἀρχῇ. [3] καὶ ὡς ἤκουσα τὸν λόγον τοῦτον, διέρρηξα τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ ἔτιλλον ἀπὸ τῶν τριχῶν τῆς κεφαλῆς μου καὶ ἀπὸ τοῦ πώγωνός μου καὶ ἐκαθήμην ἠρεμάζων. [4] καὶ συνήχθησαν πρός με πᾶς ὁ διώκων λόγον θεοῦ Ισραηλ ἐπὶ ἀσυνθεσίᾳ τῆς ἀποικίας, καὶ ἐγὼ καθήμενος ἠρεμάζων ἕως τῆς θυσίας τῆς ἑσπερινῆς. [5] καὶ ἐν θυσίᾳ τῇ ἑσπερινῇ ἀνέστην ἀπὸ ταπεινώσεώς μου· καὶ ἐν τῷ διαρρῆξαί με τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ κλίνω ἐπὶ τὰ γόνατά μου καὶ ἐκπετάζω τὰς χεῖράς μου πρὸς κύριον τὸν θεὸν [6] καὶ εἶπα Κύριε, ᾐσχύνθην καὶ ἐνετράπην τοῦ ὑψῶσαι τὸ πρόσωπόν μου πρὸς σέ, ὅτι αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν ὑπὲρ κεφαλῆς ἡμῶν, καὶ αἱ πλημμέλειαι ἡμῶν ἐμεγαλύνθησαν ἕως εἰς οὐρανόν. [7] ἀπὸ ἡμερῶν πατέρων ἡμῶν ἐσμεν ἐν πλημμελείᾳ μεγάλῃ ἕως τῆς ἡμέρας ταύτης· καὶ ἐν ταῖς ἀνομίαις ἡμῶν παρεδόθημεν ἡμεῖς καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ υἱοὶ ἡμῶν ἐν χειρὶ βασιλέων τῶν ἐθνῶν ἐν ῥομφαίᾳ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ καὶ ἐν αἰσχύνῃ προσώπου ἡμῶν ὡς ἡ ἡμέρα αὕτη. [8] καὶ νῦν ἐπιεικεύσατο ἡμῖν κύριος ὁ θεὸς ἡμῶν τοῦ καταλιπεῖν ἡμῖν εἰς σωτηρίαν καὶ δοῦναι ἡμῖν στήριγμα ἐν τόπῳ ἁγιάσματος αὐτοῦ τοῦ φωτίσαι ὀφθαλμοὺς ἡμῶν καὶ δοῦναι ζωοποίησιν μικρὰν ἐν τῇ δουλείᾳ ἡμῶν. [9] ὅτι δοῦλοί ἐσμεν, καὶ ἐν τῇ δουλείᾳ ἡμῶν οὐκ ἐγκατέλιπεν ἡμᾶς κύριος ὁ θεὸς ἡμῶν καὶ ἔκλινεν ἐφ’ ἡμᾶς ἔλεος ἐνώπιον βασιλέων Περσῶν δοῦναι ἡμῖν ζωοποίησιν τοῦ ὑψῶσαι αὐτοὺς τὸν οἶκον τοῦ θεοῦ ἡμῶν καὶ ἀναστῆσαι τὰ ἔρημα αὐτῆς καὶ τοῦ δοῦναι ἡμῖν φραγμὸν ἐν Ιουδα καὶ ἐν Ιερουσαλημ. [10] τί εἴπωμεν, ὁ θεὸς ἡμῶν, μετὰ τοῦτο; ὅτι ἐγκατελίπομεν ἐντολάς σου, [11] ἃς ἔδωκας ἡμῖν ἐν χειρὶ δούλων σου τῶν προφητῶν λέγων Ἡ γῆ, εἰς ἣν εἰσπορεύεσθε κληρονομῆσαι αὐτήν, γῇ μετακινουμένη ἐστὶν ἐν μετακινήσει λαῶν τῶν ἐθνῶν ἐν μακρύμμασιν αὐτῶν, ὧν ἔπλησαν αὐτὴν ἀπὸ στόματος ἐπὶ στόμα ἐν ἀκαθαρσίαις αὐτῶν· [12] καὶ νῦν τὰς θυγατέρας ὑμῶν μὴ δῶτε τοῖς υἱοῖς αὐτῶν καὶ ἀπὸ τῶν θυγατέρων αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν καὶ οὐκ ἐκζητήσετε εἰρήνην αὐτῶν καὶ ἀγαθὸν αὐτῶν ἕως αἰῶνος, ὅπως ἐνισχύσητε καὶ φάγητε τὰ ἀγαθὰ τῆς γῆς καὶ κληροδοτήσητε τοῖς υἱοῖς

ὑμῶν ἕως αἰῶνος. [13] καὶ μετὰ πᾶν τὸ ἐρχόμενον ἐφ᾽ ἡμᾶς ἐν ποιήμασιν ἡμῶν τοῖς πονηροῖς καὶ ἐν πλημμελείᾳ ἡμῶν τῇ μεγάλῃ· ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν, ὅτι ἐκούφισας ἡμῶν τὰς ἀνομίας καὶ ἔδωκας ἡμῖν σωτηρίαν· [14] ὅτι ἐπεστρέψαμεν διασκεδάσαι ἐντολάς σου καὶ ἐπιγαμβρεῦσαι τοῖς λαοῖς τῶν γαιῶν· μὴ παροξυνθῇς ἐν ἡμῖν ἕως συντελείας τοῦ μὴ εἶναι ἐγκατάλειμμα καὶ διασῳζόμενον. [15] κύριε ὁ θεὸς Ισραηλ, δίκαιος σύ, ὅτι κατελείφθημεν διασῳζόμενοι ὡς ἡ ἡμέρα αὕτη· ἰδοὺ ἡμεῖς ἐναντίον σου ἐν πλημμελείαις ἡμῶν, ὅτι οὐκ ἔστιν στῆναι ἐνώπιόν σου ἐπὶ τούτῳ.

CHAPTER 10

[1] Καὶ ὡς προσηύξατο Εσδρας καὶ ὡς ἐξηγόρευσεν κλαίων καὶ προσευχόμενος ἐνώπιον οἴκου τοῦ θεοῦ, συνήχθησαν πρὸς αὐτὸν ἀπὸ Ισραηλ ἐκκλησία πολλὴ σφόδρα, ἄνδρες καὶ γυναῖκες καὶ νεανίσκοι, ὅτι ἔκλαυσεν ὁ λαὸς καὶ ὕψωσεν κλαίων. [2] καὶ ἀπεκρίθη Σεχενιας υἱὸς Ιιηλ ἀπὸ υἱῶν Ηλαμ καὶ εἶπεν τῷ Εσδρα Ἡμεῖς ἠσυνθετήσαμεν τῷ θεῷ ἡμῶν καὶ ἐκαθίσαμεν γυναῖκας ἀλλοτρίας ἀπὸ λαῶν τῆς γῆς· καὶ νῦν ἔστιν ὑπομονὴ τῷ Ισραηλ ἐπὶ τούτῳ. [3] καὶ νῦν διαθώμεθα διαθήκην τῷ θεῷ ἡμῶν ἐκβαλεῖν πάσας τὰς γυναῖκας καὶ τὰ γενόμενα ἐξ αὐτῶν, ὡς ἂν βούλῃ· ἀνάστηθι καὶ φοβέρισον αὐτοὺς ἐν ἐντολαῖς θεοῦ ἡμῶν, καὶ ὡς ὁ νόμος γενηθήτω. [4] ἀνάστα, ὅτι ἐπὶ σὲ τὸ ῥῆμα, καὶ ἡμεῖς μετὰ σοῦ· κραταιοῦ καὶ ποίησον. [5] καὶ ἀνέστη Εσδρας καὶ ὥρκισεν τοὺς ἄρχοντας, τοὺς ἱερεῖς καὶ Λευίτας καὶ πάντα Ισραηλ τοῦ ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο, καὶ ὤμοσαν. [6] καὶ ἀνέστη Εσδρας ἀπὸ προσώπου οἴκου τοῦ θεοῦ καὶ ἐπορεύθη εἰς γαζοφυλάκιον Ιωαναν υἱοῦ Ελισουβ καὶ ἐπορεύθη ἐκεῖ· ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν, ὅτι ἐπένθει ἐπὶ τῇ ἀσυνθεσίᾳ τῆς ἀποικίας. [7] καὶ παρήνεγκαν φωνὴν ἐν Ιουδα καὶ ἐν Ιερουσαλημ πᾶσιν τοῖς υἱοῖς τῆς ἀποικίας τοῦ συναθροισθῆναι εἰς Ιερουσαλημ, [8] καὶ πᾶς, ὃς ἂν μὴ ἔλθῃ εἰς τρεῖς ἡμέρας ὡς ἡ βουλὴ τῶν ἀρχόντων καὶ τῶν πρεσβυτέρων, ἀναθεματισθήσεται πᾶσα ἡ ὕπαρξις αὐτοῦ, καὶ αὐτὸς διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας. [9] Καὶ συνήχθησαν πάντες ἄνδρες Ιουδα καὶ Βενιαμιν εἰς Ιερουσαλημ εἰς τὰς τρεῖς ἡμέρας, οὗτος ὁ μὴν ὁ ἔνατος· ἐν εἰκάδι τοῦ μηνὸς ἐκάθισεν πᾶς ὁ λαὸς ἐν πλατείᾳ οἴκου τοῦ θεοῦ ἀπὸ θορύβου αὐτῶν περὶ τοῦ ῥήματος καὶ ἀπὸ τοῦ χειμῶνος. [10] καὶ ἀνέστη Εσδρας ὁ ἱερεὺς καὶ εἶπεν πρὸς αὐτούς Ὑμεῖς ἠσυνθετήκατε καὶ ἐκαθίσατε γυναῖκας ἀλλοτρίας τοῦ προσθεῖναι ἐπὶ πλημμέλειαν Ισραηλ· [11] καὶ νῦν δότε αἴνεσιν κυρίῳ τῷ θεῷ τῶν πατέρων ὑμῶν καὶ ποιήσατε τὸ ἀρεστὸν ἐνώπιον αὐτοῦ καὶ διαστάλητε ἀπὸ λαῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλοτρίων. [12] καὶ ἀπεκρίθησαν πᾶσα ἡ ἐκκλησία καὶ εἶπαν Μέγα τοῦτο τὸ ῥῆμά σου ἐφ᾽ ἡμᾶς ποιῆσαι· [13] ἀλλὰ ὁ λαὸς πολύς, καὶ ὁ καιρὸς χειμερινός, καὶ οὐκ ἔστιν δύναμις στῆναι ἔξω· καὶ τὸ ἔργον οὐκ εἰς ἡμέραν μίαν καὶ οὐκ εἰς δύο, ὅτι ἐπληθύναμεν τοῦ ἀδικῆσαι ἐν τῷ ῥήματι τούτῳ. [14] στήτωσαν δὴ οἱ ἄρχοντες ἡμῶν τῇ πάσῃ ἐκκλησίᾳ, καὶ πάντες οἱ ἐν πόλεσιν ἡμῶν, ὃς ἐκάθισεν γυναῖκας ἀλλοτρίας, ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν καὶ μετ᾽ αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως καὶ κριταὶ τοῦ ἀποστρέψαι ὀργὴν θυμοῦ θεοῦ ἡμῶν ἐξ ἡμῶν περὶ τοῦ ῥήματος τούτου. [15] πλὴν Ιωναθαν υἱὸς Ασαηλ καὶ Ιαζια υἱὸς Θεκουε

μετ᾽ ἐμοῦ περὶ τούτου, καὶ Μεσουλαμ καὶ Σαβαθαι ὁ Λευίτης βοηθῶν αὐτοῖς. [16] καὶ ἐποίησαν οὕτως υἱοὶ τῆς ἀποικίας. καὶ διεστάλησαν Εσδρας ὁ ἱερεὺς καὶ ἄνδρες ἄρχοντες πατριῶν τῷ οἴκῳ καὶ πάντες ἐν ὀνόμασιν, ὅτι ἐπέστρεψαν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ δεκάτου ἐκζητῆσαι τὸ ῥῆμα. [17] καὶ ἐτέλεσαν ἐν πᾶσιν ἀνδράσιν, οἳ ἐκάθισαν γυναῖκας ἀλλοτρίας, ἕως ἡμέρας μιᾶς τοῦ μηνὸς τοῦ πρώτου. [18] Καὶ εὑρέθησαν ἀπὸ υἱῶν τῶν ἱερέων οἳ ἐκάθισαν γυναῖκας ἀλλοτρίας· ἀπὸ υἱῶν Ἰησοῦ υἱοῦ Ιωσεδεκ καὶ ἀδελφοὶ αὐτοῦ Μαασηα καὶ Ελιεζερ καὶ Ιαριβ καὶ Γαδαλια, [19] καὶ ἔδωκαν χεῖρα αὐτῶν τοῦ ἐξενέγκαι γυναῖκας αὐτῶν καὶ πλημμελείας κριὸν ἐκ προβάτων περὶ πλημμελήσεως αὐτῶν· [20] καὶ ἀπὸ υἱῶν Εμμηρ Ανανι καὶ Ζαβδια· [21] καὶ ἀπὸ υἱῶν Ηραμ Μασαια καὶ Ελια καὶ Σαμαια καὶ Ιιηλ καὶ Οζια· [22] καὶ ἀπὸ υἱῶν Φασουρ Ελιωηναι, Μαασαια καὶ Ισμαηλ καὶ Ναθαναηλ καὶ Ιωζαβαδ καὶ Ηλασα. – [23] καὶ ἀπὸ τῶν Λευιτῶν· Ιωζαβαδ καὶ Σαμου καὶ Κωλια [αὐτὸς Κωλιτας] καὶ Φαθαια καὶ Ιοδομ καὶ Ελιεζερ· [24] καὶ ἀπὸ τῶν ᾀδόντων Ελισαφ· καὶ ἀπὸ τῶν πυλωρῶν Σελλημ καὶ Τελημ καὶ Ωδουε. – [25] καὶ ἀπὸ Ισραηλ· ἀπὸ υἱῶν Φορος Ραμια καὶ Ιαζια καὶ Μελχια καὶ Μεαμιν καὶ Ελεαζαρ καὶ Ασαβια καὶ Βαναια· [26] καὶ ἀπὸ υἱῶν Ηλαμ Μαθανια καὶ Ζαχαρια καὶ Ιαιηλ καὶ Αβδια καὶ Ιαριμωθ καὶ Ηλια· [27] καὶ ἀπὸ υἱῶν Ζαθουα Ελιωηναι, Ελισουβ, Μαθανια καὶ Ιαρμωθ καὶ Ζαβαδ καὶ Οζιζα· [28] καὶ ἀπὸ υἱῶν Βαβι Ιωαναν, Ανανια καὶ Ζαβου, Οθαλι· [29] καὶ ἀπὸ υἱῶν Βανουι Μεσουλαμ, Μαλουχ, Αδαιας, Ιασουβ καὶ Σαλουια καὶ Ρημωθ· [30] καὶ ἀπὸ υἱῶν Φααθμωαβ Εδενε, Χαληλ, Βαναια, Μασηα, Μαθανια, Βεσεληλ καὶ Βανουι καὶ Μανασση· [31] καὶ ἀπὸ υἱῶν Ηραμ Ελιεζερ, Ιεσσια, Μελχια, Σαμαια, Σεμεων, [32] Βενιαμιν, Μαλουχ, Σαμαρια· [33] καὶ ἀπὸ υἱῶν Ησαμ Μαθανι, Μαθαθα, Ζαβεδ, Ελιφαλεθ, Ιεραμι, Μανασση, Σεμει· [34] ἀπὸ υἱῶν Βανι Μοοδι, Αμραμ, Ουηλ, [35] Βαναια, Βαδαια, Χελια, [36] Ουιεχωα, Ιεραμωθ, Ελιασιβ, [37] Μαθανια, Μαθαναι, καὶ ἐποίησαν [38] οἱ υἱοὶ Βανουι καὶ οἱ υἱοὶ Σεμει [39] καὶ Σελεμια καὶ Ναθαν καὶ Αδαια, [40] Μαχναδαβου, Σεσι, Σαρου, [41] Εζερηλ καὶ Σελεμια καὶ Σαμαρια [42] καὶ Σαλουμ, Αμαρια, Ιωσηφ· [43] ἀπὸ υἱῶν Ναβου Ιιηλ, Μαθαθια, Σεδεμ, Ζαμβινα, Ιαδαι καὶ Ιωηλ καὶ Βαναια. – [44] πάντες οὗτοι ἐλάβοσαν γυναῖκας ἀλλοτρίας καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς.

Nehemiah

CHAPTER 11

[1] Λόγοι Νεεμια υἱοῦ Αχαλια. Καὶ ἐγένετο ἐν μηνὶ Χασεηλου ἔτους εἰκοστοῦ καὶ ἐγὼ ἤμην ἐν Σουσαν αβιρα, [2] καὶ ἦλθεν Ανανι εἷς ἀπὸ ἀδελφῶν μου, αὐτὸς καὶ ἄνδρες Ιουδα, καὶ ἠρώτησα αὐτοὺς περὶ τῶν σωθέντων, οἳ κατελείφθησαν ἀπὸ τῆς αἰχμαλωσίας καὶ περὶ Ιερουσαλημ. [3] καὶ εἴποσαν πρός με Οἱ καταλειπόμενοι οἱ καταλειφθέντες ἀπὸ τῆς αἰχμαλωσίας ἐκεῖ ἐν τῇ χώρᾳ ἐν πονηρίᾳ μεγάλῃ καὶ ἐν ὀνειδισμῷ, καὶ τείχη Ιερουσαλημ καθῃρημένα, καὶ αἱ πύλαι αὐτῆς ἐνεπρήσθησαν ἐν πυρί. [4] καὶ ἐγένετο ἐν τῷ ἀκοῦσαί με τοὺς λόγους τούτους ἐκάθισα καὶ ἔκλαυσα καὶ ἐπένθησα ἡμέρας καὶ ἤμην νηστεύων καὶ προσευχόμενος ἐνώπιον θεοῦ τοῦ οὐρανοῦ [5] καὶ εἶπα Μὴ δή, κύριε ὁ θεὸς τοῦ οὐρανοῦ ὁ ἰσχυρὸς ὁ μέγας καὶ ὁ φοβερός, φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ· [6] ἔστω δὴ τὸ οὖς σου προσέχον καὶ οἱ ὀφθαλμοί σου ἀνεῳγμένοι τοῦ ἀκοῦσαι προσευχὴν δούλου σου, ἣν ἐγὼ προσεύχομαι ἐνώπιόν σου σήμερον ἡμέραν καὶ νύκτα περὶ υἱῶν Ισραηλ δούλων σου καὶ ἐξαγορεύω ἐπὶ ἁμαρτίαις υἱῶν Ισραηλ, ἃς ἡμάρτομέν σοι. καὶ ἐγὼ καὶ ὁ οἶκος πατρός μου ἡμάρτομεν· [7] διαλύσει διελύσαμεν πρὸς σὲ καὶ οὐκ ἐφυλάξαμεν τὰς ἐντολὰς καὶ τὰ προστάγματα καὶ τὰ κρίματα, ἃ ἐνετείλω τῷ Μωυσῇ παιδί σου. [8] μνήσθητι δὴ τὸν λόγον, ὃν ἐνετείλω τῷ Μωυσῇ παιδί σου λέγων Ὑμεῖς ἐὰν ἀσυνθετήσητε, ἐγὼ διασκορπιῶ ὑμᾶς ἐν τοῖς λαοῖς· [9] καὶ ἐὰν ἐπιστρέψητε πρός με καὶ φυλάξητε τὰς ἐντολάς μου καὶ ποιήσητε αὐτάς, ἐὰν ᾖ ἡ διασπορὰ ὑμῶν ἀπ᾽ ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξω αὐτοὺς καὶ εἰσάξω αὐτοὺς εἰς τὸν τόπον, ὃν ἐξελεξάμην κατασκηνῶσαι τὸ ὄνομά μου ἐκεῖ. [10] καὶ αὐτοὶ παῖδές σου καὶ λαός σου, οὓς ἐλυτρώσω ἐν δυνάμει σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταιᾷ. [11] μὴ δή, κύριε, ἀλλ᾽ ἔστω τὸ οὖς σου προσέχον εἰς τὴν προσευχὴν τοῦ δούλου σου καὶ εἰς τὴν προσευχὴν παίδων σου τῶν θελόντων φοβεῖσθαι τὸ ὄνομά σου, καὶ εὐόδωσον δὴ τῷ παιδί σου σήμερον καὶ δὸς αὐτὸν εἰς οἰκτιρμοὺς ἐνώπιον τοῦ ἀνδρὸς τούτου. – καὶ ἐγὼ ἤμην οἰνοχόος τῷ βασιλεῖ.

CHAPTER 12

[1] Καὶ ἐγένετο ἐν μηνὶ Νισαν ἔτους εἰκοστοῦ Αρθασασθα βασιλεῖ καὶ ἦν ὁ οἶνος ἐνώπιον ἐμοῦ, καὶ ἔλαβον τὸν οἶνον καὶ ἔδωκα τῷ βασιλεῖ, καὶ οὐκ ἦν ἕτερος ἐνώπιον αὐτοῦ· [2] καὶ εἶπέν μοι ὁ βασιλεύς Διὰ τί τὸ πρόσωπόν σου πονηρὸν καὶ οὐκ εἶ μετριάζων; οὐκ ἔστιν τοῦτο εἰ μὴ πονηρία καρδίας. καὶ ἐφοβήθην πολὺ σφόδρα. [3] καὶ εἶπα τῷ βασιλεῖ Ὁ βασιλεὺς εἰς τὸν αἰῶνα ζήτω· διὰ τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου, διότι ἡ πόλις, οἶκος μνημείων πατέρων μου, ἠρημώθη καὶ αἱ πύλαι αὐτῆς κατεβρώθησαν ἐν πυρί; [4] καὶ εἶπέν μοι ὁ βασιλεύς Περὶ τίνος τοῦτο σὺ ζητεῖς; καὶ προσηυξάμην πρὸς τὸν θεὸν τοῦ οὐρανοῦ [5] καὶ εἶπα τῷ βασιλεῖ Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, καὶ εἰ ἀγαθυνθήσεται ὁ παῖς σου ἐνώπιόν σου ὥστε πέμψαι αὐτὸν εἰς Ιουδα εἰς πόλιν μνημείων πατέρων μου, καὶ ἀνοικοδομήσω αὐτήν. [6] καὶ εἶπέν μοι ὁ βασιλεὺς καὶ ἡ παλλακὴ ἡ καθημένη ἐχόμενα αὐτοῦ Ἕως πότε ἔσται ἡ πορεία σου καὶ πότε ἐπιστρέψεις; καὶ ἠγαθύνθη ἐνώπιον τοῦ βασιλέως, καὶ ἀπέστειλέν με, καὶ ἔδωκα αὐτῷ ὅρον. [7] καὶ εἶπα τῷ βασιλεῖ Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, δότω μοι ἐπιστολὰς πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ ὥστε παραγαγεῖν με, ἕως ἔλθω ἐπὶ Ιουδαν, [8] καὶ ἐπιστολὴν ἐπὶ Ασαφ φύλακα τοῦ παραδείσου, ὅς ἐστιν τῷ βασιλεῖ, ὥστε δοῦναί μοι ξύλα στεγάσαι τὰς πύλας καὶ εἰς τὸ τεῖχος τῆς πόλεως καὶ εἰς οἶκον, ὃν εἰσελεύσομαι εἰς αὐτόν. καὶ ἔδωκέν μοι ὁ βασιλεὺς ὡς χεὶρ θεοῦ ἡ ἀγαθή. [9] καὶ ἦλθον πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ καὶ ἔδωκα αὐτοῖς τὰς ἐπιστολὰς τοῦ βασιλέως, καὶ ἀπέστειλεν μετ᾽ ἐμοῦ ὁ βασιλεὺς ἀρχηγοὺς δυνάμεως καὶ ἱππεῖς. – [10] καὶ ἤκουσεν Σαναβαλλατ ὁ Αρωνι καὶ Τωβια ὁ δοῦλος ὁ Αμμωνι, καὶ πονηρὸν αὐτοῖς ἐγένετο ὅτι ἥκει ἄνθρωπος ζητῆσαι ἀγαθὸν τοῖς υἱοῖς Ισραηλ. [11] Καὶ ἦλθον εἰς Ιερουσαλημ καὶ ἦμην ἐκεῖ ἡμέρας τρεῖς. [12] καὶ ἀνέστην νυκτὸς ἐγὼ καὶ ἄνδρες ὀλίγοι μετ᾽ ἐμοῦ· καὶ οὐκ ἀπήγγειλα ἀνθρώπῳ τί ὁ θεὸς δίδωσιν εἰς καρδίαν μου τοῦ ποιῆσαι μετὰ τοῦ Ισραηλ, καὶ κτῆνος οὐκ ἔστιν μετ᾽ ἐμοῦ εἰ μὴ τὸ κτῆνος, ᾧ ἐγὼ ἐπιβαίνω ἐπ᾽ αὐτῷ. [13] καὶ ἐξῆλθον ἐν πύλῃ τοῦ γωληλα καὶ πρὸς στόμα πηγῆς τῶν συκῶν καὶ εἰς πύλην τῆς κοπρίας καὶ ἦμην συντρίβων ἐν τῷ τείχει Ιερουσαλημ, ὃ αὐτοὶ καθαιροῦσιν καὶ πύλαι αὐτῆς κατεβρώθησαν πυρί. [14] καὶ παρῆλθον ἐπὶ πύλην τοῦ Αιν καὶ εἰς κολυμβήθραν τοῦ βασιλέως, καὶ οὐκ ἦν τόπος τῷ κτήνει παρελθεῖν ὑποκάτω μου. [15] καὶ ἦμην ἀναβαίνων ἐν τῷ τείχει χειμάρρου νυκτὸς καὶ ἦμην συντρίβων ἐν τῷ τείχει. καὶ ἦμην ἐν πύλῃ τῆς φάραγγος καὶ ἐπέστρεψα. [16] καὶ οἱ φυλάσσοντες οὐκ ἔγνωσαν τί ἐπορεύθην καὶ τί ἐγὼ ποιῶ, καὶ τοῖς Ιουδαίοις καὶ τοῖς ἱερεῦσιν καὶ τοῖς ἐντίμοις καὶ τοῖς

στρατηγοῖς καὶ τοῖς καταλοίποις τοῖς ποιοῦσιν τὰ ἔργα ἕως τότε οὐκ ἀπήγγειλα. [17] καὶ εἶπα πρὸς αὐτούς Ὑμεῖς βλέπετε τὴν πονηρίαν, ἐν ᾗ ἐσμεν ἐν αὐτῇ, πῶς Ιερουσαλημ ἔρημος καὶ αἱ πύλαι αὐτῆς ἐδόθησαν πυρί· δεῦτε καὶ διοικοδομήσωμεν τὸ τεῖχος Ιερουσαλημ, καὶ οὐκ ἐσόμεθα ἔτι ὄνειδος. [18] καὶ ἀπήγγειλα αὐτοῖς τὴν χεῖρα τοῦ θεοῦ, ἥ ἐστιν ἀγαθὴ ἐπ᾽ ἐμέ, καὶ τοὺς λόγους τοῦ βασιλέως, οὓς εἶπέν μοι, καὶ εἶπα Ἀναστῶμεν καὶ οἰκοδομήσωμεν. καὶ ἐκραταιώθησαν αἱ χεῖρες αὐτῶν εἰς ἀγαθόν. – [19] καὶ ἤκουσεν Σαναβαλλατ ὁ Αρωνι καὶ Τωβια ὁ δοῦλος ὁ Αμμωνι καὶ Γησαμ ὁ Αραβι καὶ ἐξεγέλασαν ἡμᾶς καὶ ἦλθον ἐφ᾽ ἡμᾶς καὶ εἶπαν Τί τὸ ῥῆμα τοῦτο, ὃ ὑμεῖς ποιεῖτε; ἢ ἐπὶ τὸν βασιλέα ὑμεῖς ἀποστατεῖτε; [20] καὶ ἐπέστρεψα αὐτοῖς λόγον καὶ εἶπα αὐτοῖς Ὁ θεὸς τοῦ οὐρανοῦ, αὐτὸς εὐοδώσει ἡμῖν, καὶ ἡμεῖς δοῦλοι αὐτοῦ καθαροί, καὶ οἰκοδομήσομεν· καὶ ὑμῖν οὐκ ἔστιν μερὶς καὶ δικαιοσύνη καὶ μνημόσυνον ἐν Ιερουσαλημ.

CHAPTER 13

[1] Καὶ ἀνέστη Ελισουβ ὁ ἱερεὺς ὁ μέγας καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ ᾠκοδόμησαν τὴν πύλην τὴν προβατικήν· αὐτοὶ ἡγίασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ ἕως πύργου τῶν ἑκατὸν ἡγίασαν ἕως πύργου Ανανεηλ [2] καὶ ἐπὶ χεῖρας υἱῶν ἀνδρῶν Ιεριχω καὶ ἐπὶ χεῖρας υἱῶν Ζακχουρ υἱοῦ Αμαρι. [3] καὶ τὴν πύλην τὴν ἰχθυηρὰν ᾠκοδόμησαν υἱοὶ Ασανα· αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς. [4] καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν ἀπὸ Ραμωθ υἱὸς Ουρια υἱοῦ Ακως. καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν Μοσολλαμ υἱὸς Βαραχιου υἱοῦ Μασεζεβηλ. καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν Σαδωκ υἱὸς Βαανα. [5] καὶ ἐπὶ χεῖρα αὐτῶν κατέσχοσαν οἱ Θεκωιν, καὶ αδωρηεμ οὐκ εἰσήνεγκαν τράχηλον αὐτῶν εἰς δουλείαν αὐτῶν. [6] καὶ τὴν πύλην τοῦ Ισανα ἐκράτησαν Ιοιδα υἱὸς Φασεκ καὶ Μεσουλαμ υἱὸς Βασωδια· αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς. [8] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν Ανανιας υἱὸς τοῦ Ρωκειμ, καὶ κατέλιπον Ιερουσαλημ ἕως τοῦ τείχους τοῦ πλατέος. [9] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν Ραφαια ἄρχων ἡμίσους περιχώρου Ιερουσαλημ. [10] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν Ιεδαια υἱὸς Ερωμαφ καὶ κατέναντι οἰκίας αὐτοῦ. καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Ατους υἱὸς Ασβανια. [11] καὶ δεύτερος ἐκράτησεν Μελχιας υἱὸς Ηραμ καὶ Ασουβ υἱὸς Φααθμωαβ καὶ ἕως πύργου τῶν θαννουριμ. [12] καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Σαλουμ υἱὸς Αλλωης ἄρχων ἡμίσους περιχώρου Ιερουσαλημ, αὐτὸς καὶ αἱ θυγατέρες αὐτοῦ. [13] τὴν πύλην τῆς φάραγγος ἐκράτησαν Ανουν καὶ οἱ κατοικοῦντες Ζανω· αὐτοὶ ᾠκοδόμησαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς καὶ χιλίους πήχεις ἐν τῷ τείχει ἕως πύλης τῆς κοπρίας. [14] καὶ τὴν πύλην τῆς κοπρίας ἐκράτησεν Μελχια υἱὸς Ρηχαβ ἄρχων περιχώρου Βηθαχαρμ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἐσκέπασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς. [15] καὶ τὸ τεῖχος κολυμβήθρας τῶν κωδίων τῇ κουρᾷ τοῦ βασιλέως καὶ ἕως τῶν κλιμάκων τῶν καταβαινουσῶν ἀπὸ πόλεως Δαυιδ. [16] ὀπίσω αὐτοῦ ἐκράτησεν Νεεμιας υἱὸς Αζαβουχ ἄρχων ἡμίσους περιχώρου Βηθσουρ ἕως κήπου τάφου Δαυιδ καὶ ἕως τῆς κολυμβήθρας τῆς γεγονυίας καὶ ἕως Βηθαγγαβαριμ. [17] ὀπίσω αὐτοῦ ἐκράτησαν οἱ Λευῖται, Ραουμ υἱὸς Βανι. ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Ασαβια ἄρχων ἡμίσους περιχώρου Κειλα τῷ περιχώρῳ αὐτοῦ. [18] μετ᾽ αὐτὸν ἐκράτησαν ἀδελφοὶ αὐτῶν Βενι υἱὸς Ηναδαδ ἄρχων ἡμίσους περιχώρου Κειλα. [19] καὶ ἐκράτησεν ἐπὶ χεῖρα αὐτοῦ Αζουρ υἱὸς Ἰησοῦ ἄρχων τοῦ Μασφε, μέτρον δεύτερον πύργου ἀναβάσεως τῆς

συναπτούσης τῆς γωνίας. [20] μετ᾽ αὐτὸν ἐκράτησεν Βαρουχ υἱὸς Ζαβου μέτρον δεύτερον ἀπὸ τῆς γωνίας ἕως θύρας Βηθελισουβ τοῦ ἱερέως τοῦ μεγάλου. [21] μετ᾽ αὐτὸν ἐκράτησεν Μεραμωθ υἱὸς Ουρια υἱοῦ Ακως μέτρον δεύτερον ἀπὸ θύρας Βηθελισουβ ἕως ἐκλείψεως Βηθελισουβ. [22] καὶ μετ᾽ αὐτὸν ἐκράτησαν οἱ ἱερεῖς ἄνδρες Αχεχαρ. [23] καὶ μετ᾽ αὐτὸν ἐκράτησεν Βενιαμιν καὶ Ασουβ κατέναντι οἴκου αὐτῶν. μετ᾽ αὐτὸν ἐκράτησεν Αζαρια υἱὸς Μαασηα υἱοῦ Ανανια ἐχόμενα οἴκου αὐτοῦ. [24] μετ᾽ αὐτὸν ἐκράτησεν Βανι υἱὸς Ηναδαδ μέτρον δεύτερον ἀπὸ Βηθαζαρια ἕως τῆς γωνίας καὶ ἕως τῆς καμπῆς [25] Φαλαλ υἱοῦ Ευζαι ἐξ ἐναντίας τῆς γωνίας, καὶ ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τοῦ βασιλέως ὁ ἀνώτερος ὁ τῆς αὐλῆς τῆς φυλακῆς. καὶ μετ᾽ αὐτὸν Φαδαια υἱὸς Φορος. [26] καὶ οἱ ναθινιμ ἦσαν οἰκοῦντες ἐν τῷ Ωφαλ ἕως κήπου πύλης τοῦ ὕδατος εἰς ἀνατολάς, καὶ ὁ πύργος ὁ ἐξέχων. [27] μετ᾽ αὐτὸν ἐκράτησαν οἱ Θεκωιν μέτρον δεύτερον ἐξ ἐναντίας τοῦ πύργου τοῦ μεγάλου τοῦ ἐξέχοντος καὶ ἕως τοῦ τείχους τοῦ Οφλα. [28] ἀνώτερον πύλης τῶν ἵππων ἐκράτησαν οἱ ἱερεῖς, ἀνὴρ ἐξ ἐναντίας οἴκου αὐτοῦ. [29] μετ᾽ αὐτὸν ἐκράτησεν Σαδδουκ υἱὸς Εμμηρ ἐξ ἐναντίας οἴκου αὐτοῦ. καὶ μετ᾽ αὐτὸν ἐκράτησεν Σαμαια υἱὸς Σεχενια φύλαξ τῆς πύλης τῆς ἀνατολῆς. [30] μετ᾽ αὐτὸν ἐκράτησεν Ανανια υἱὸς Σελεμια καὶ Ανουμ υἱὸς Σελεφ ὁ ἕκτος μέτρον δεύτερον. μετ᾽ αὐτὸν ἐκράτησεν Μεσουλαμ υἱὸς Βαρχια ἐξ ἐναντίας γαζοφυλακίου αὐτοῦ. [31] μετ᾽ αὐτὸν ἐκράτησεν Μελχια υἱὸς τοῦ Σαραφι ἕως Βηθαναθινιμ καὶ οἱ ῥοποπῶλαι ἀπέναντι πύλης τοῦ Μαφεκαδ καὶ ἕως ἀναβάσεως τῆς καμπῆς. [32] καὶ ἀνὰ μέσον ἀναβάσεως τῆς πύλης τῆς προβατικῆς ἐκράτησαν οἱ χαλκεῖς καὶ οἱ ῥοποπῶλαι. [33] Καὶ ἐγένετο ἡνίκα ἤκουσεν Σαναβαλλατ ὅτι ἡμεῖς οἰκοδομοῦμεν τὸ τεῖχος, καὶ πονηρὸν ἦν αὐτῷ, καὶ ὠργίσθη ἐπὶ πολὺ καὶ ἐξεγέλα ἐπὶ τοῖς Ιουδαίοις. [34] καὶ εἶπεν ἐνώπιον τῶν ἀδελφῶν αὐτοῦ Αὕτη ἡ δύναμις Σομορων, ὅτι οἱ Ιουδαῖοι οὗτοι οἰκοδομοῦσιν τὴν ἑαυτῶν πόλιν; [35] καὶ Τωβιας ὁ Αμμανίτης ἐχόμενα αὐτοῦ ἦλθεν, καὶ εἶπαν πρὸς ἑαυτούς Μὴ θυσιάσουσιν ἢ φάγονται ἐπὶ τοῦ τόπου αὐτῶν; οὐχὶ ἀναβήσεται ἀλώπηξ καὶ καθελεῖ τὸ τεῖχος λίθων αὐτῶν; – [36] ἄκουσον, ὁ θεὸς ἡμῶν, ὅτι ἐγενήθημεν εἰς μυκτηρισμόν, καὶ ἐπίστρεψον ὀνειδισμὸν αὐτῶν εἰς κεφαλὴν αὐτῶν καὶ δὸς αὐτοὺς εἰς μυκτηρισμὸν ἐν γῇ αἰχμαλωσίας [37] καὶ μὴ καλύψῃς ἐπὶ ἀνομίαν.

CHAPTER 14

[1] Καὶ ἐγένετο ὡς ἤκουσεν Σαναβαλλατ καὶ Τωβια καὶ οἱ Ἄραβες καὶ οἱ Αμμανῖται ὅτι ἀνέβη φυὴ τοῖς τείχεσιν Ιερουσαλημ, ὅτι ἤρξαντο αἱ διασφαγαὶ ἀναφράσσεσθαι, καὶ πονηρὸν αὐτοῖς ἐφάνη σφόδρα· [2] καὶ συνήχθησαν πάντες ἐπὶ τὸ αὐτὸ ἐλθεῖν παρατάξασθαι ἐν Ιερουσαλημ. [3] καὶ προσηυξάμεθα πρὸς τὸν θεὸν ἡμῶν καὶ ἐστήσαμεν προφύλακας ἐπ᾽ αὐτοὺς ἡμέρας καὶ νυκτὸς ἀπὸ προσώπου αὐτῶν. [4] καὶ εἶπεν Ιουδας Συνετρίβη ἡ ἰσχὺς τῶν ἐχθρῶν, καὶ ὁ χοῦς πολύς, καὶ ἡμεῖς οὐ δυνησόμεθα οἰκοδομεῖν ἐν τῷ τείχει. [5] καὶ εἶπαν οἱ θλίβοντες ἡμᾶς Οὐ γνώσονται καὶ οὐκ ὄψονται ἕως ὅτου ἔλθωμεν εἰς μέσον αὐτῶν καὶ φονεύσωμεν αὐτοὺς καὶ καταπαύσωμεν τὸ ἔργον. [6] καὶ ἐγένετο ὡς ἦλθοσαν οἱ Ιουδαῖοι οἱ οἰκοῦντες ἐχόμενα αὐτῶν καὶ εἴποσαν ἡμῖν Ἀναβαίνουσιν ἐκ πάντων τῶν τόπων ἐφ᾽ ἡμᾶς, [7] καὶ ἔστησα εἰς τὰ κατώτατα τοῦ τόπου κατόπισθεν τοῦ τείχους ἐν τοῖς σκεπεινοῖς καὶ ἔστησα τὸν λαὸν κατὰ δήμους μετὰ ῥομφαιῶν αὐτῶν, λόγχας αὐτῶν καὶ τόξα αὐτῶν. [8] καὶ εἶδον καὶ ἀνέστην καὶ εἶπα πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς στρατηγοὺς καὶ πρὸς τοὺς καταλοίπους τοῦ λαοῦ Μὴ φοβηθῆτε ἀπὸ προσώπου αὐτῶν· μνήσθητε τοῦ θεοῦ ἡμῶν τοῦ μεγάλου καὶ φοβεροῦ καὶ παρατάξασθε περὶ τῶν ἀδελφῶν ὑμῶν, υἱῶν ὑμῶν καὶ θυγατέρων ὑμῶν, γυναικῶν ὑμῶν καὶ οἴκων ὑμῶν. [9] καὶ ἐγένετο ἡνίκα ἤκουσαν οἱ ἐχθροὶ ἡμῶν ὅτι ἐγνώσθη ἡμῖν καὶ διεσκέδασεν ὁ θεὸς τὴν βουλὴν αὐτῶν, καὶ ἐπεστρέψαμεν πάντες ἡμεῖς εἰς τὸ τεῖχος, ἀνὴρ εἰς τὸ ἔργον αὐτοῦ. [10] καὶ ἐγένετο ἀπὸ τῆς ἡμέρας ἐκείνης ἥμισυ τῶν ἐκτετιναγμένων ἐποίουν τὸ ἔργον, καὶ ἥμισυ αὐτῶν ἀντείχοντο, καὶ λόγχαι καὶ θυρεοὶ καὶ τὰ τόξα καὶ οἱ θώρακες καὶ οἱ ἄρχοντες ὀπίσω παντὸς οἴκου Ιουδα [11] τῶν οἰκοδομούντων ἐν τῷ τείχει. καὶ οἱ αἴροντες ἐν τοῖς ἀρτῆρσιν ἐν ὅπλοις· ἐν μιᾷ χειρὶ ἐποίει αὐτὸ τὸ ἔργον, καὶ μία ἐκράτει τὴν βολίδα. [12] καὶ οἱ οἰκοδόμοι ἀνὴρ ῥομφαίαν αὐτοῦ ἐζωσμένος ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ᾠκοδομοῦσαν, καὶ ὁ σαλπίζων ἐν τῇ κερατίνῃ ἐχόμενα αὐτοῦ. [13] καὶ εἶπα πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς ἄρχοντας καὶ πρὸς τοὺς καταλοίπους τοῦ λαοῦ Τὸ ἔργον πλατὺ καὶ πολύ, καὶ ἡμεῖς σκορπιζόμεθα ἐπὶ τοῦ τείχους μακρὰν ἀνὴρ ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ· [14] ἐν τόπῳ, οὗ ἐὰν ἀκούσητε τὴν φωνὴν τῆς κερατίνης, ἐκεῖ συναχθήσεσθε πρὸς ἡμᾶς, καὶ ὁ θεὸς ἡμῶν πολεμήσει περὶ ἡμῶν. [15] καὶ ἡμεῖς ποιοῦντες τὸ ἔργον, καὶ ἥμισυ αὐτῶν κρατοῦντες τὰς λόγχας ἀπὸ ἀναβάσεως τοῦ ὄρθρου ἕως ἐξόδου τῶν ἄστρων. [16] καὶ ἐν τῷ καιρῷ ἐκείνῳ εἶπα τῷ λαῷ Αὐλίσθητε ἐν μέσῳ Ιερουσαλημ, καὶ ἔστω ὑμῖν ἡ νὺξ προφυλακὴ καὶ ἡ ἡμέρα ἔργον. [17] καὶ ἤμην ἐγὼ καὶ οἱ ἄνδρες τῆς

προφυλακῆς ὀπίσω μου, καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδυσκόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ.

CHAPTER 15

[1] Καὶ ἦν κραυγὴ τοῦ λαοῦ καὶ γυναικῶν αὐτῶν μεγάλη πρὸς τοὺς ἀδελφοὺς αὐτῶν τοὺς Ιουδαίους. [2] καὶ ἦσάν τινες λέγοντες Ἐν υἱοῖς ἡμῶν καὶ ἐν θυγατράσιν ἡμῶν ἡμεῖς πολλοί· καὶ λημψόμεθα σῖτον καὶ φαγόμεθα καὶ ζησόμεθα. [3] καὶ εἰσίν τινες λέγοντες Ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν καὶ οἰκίαι ἡμῶν, ἡμεῖς διεγγυῶμεν· καὶ λημψόμεθα σῖτον καὶ φαγόμεθα. [4] καὶ εἰσίν τινες λέγοντες Ἐδανεισάμεθα ἀργύριον εἰς φόρους τοῦ βασιλέως, ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν καὶ οἰκίαι ἡμῶν· [5] καὶ νῦν ὡς σὰρξ ἀδελφῶν ἡμῶν σὰρξ ἡμῶν, ὡς υἱοὶ αὐτῶν υἱοὶ ἡμῶν· καὶ ἰδοὺ ἡμεῖς καταδυναστεύομεν τοὺς υἱοὺς ἡμῶν καὶ τὰς θυγατέρας ἡμῶν εἰς δούλους, καὶ εἰσὶν ἀπὸ θυγατέρων ἡμῶν καταδυναστευόμεναι, καὶ οὐκ ἔστιν δύναμις χειρῶν ἡμῶν, καὶ ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν τοῖς ἐντίμοις. – [6] καὶ ἐλυπήθην σφόδρα, καθὼς ἤκουσα τὴν κραυγὴν αὐτῶν καὶ τοὺς λόγους τούτους. [7] καὶ ἐβουλεύσατο καρδία μου ἐπ᾽ ἐμέ, καὶ ἐμαχεσάμην πρὸς τοὺς ἐντίμους καὶ τοὺς ἄρχοντας καὶ εἶπα αὐτοῖς Ἀπαιτήσει ἀνὴρ τὸν ἀδελφὸν αὐτοῦ ὑμεῖς ἀπαιτεῖτε. καὶ ἔδωκα ἐπ᾽ αὐτοὺς ἐκκλησίαν μεγάλην [8] καὶ εἶπα αὐτοῖς Ἡμεῖς κεκτήμεθα τοὺς ἀδελφοὺς ἡμῶν τοὺς Ιουδαίους τοὺς πωλουμένους τοῖς ἔθνεσιν ἐν ἐκουσίῳ ἡμῶν· καὶ ὑμεῖς πωλεῖτε τοὺς ἀδελφοὺς ὑμῶν; καὶ ἡσύχασαν καὶ οὐχ εὕροσαν λόγον. [9] καὶ εἶπα Οὐκ ἀγαθὸς ὁ λόγος, ὃν ὑμεῖς ποιεῖτε· οὐχ οὕτως, ἐν φόβῳ θεοῦ ἡμῶν ἀπελεύσεσθε ἀπὸ ὀνειδισμοῦ τῶν ἐθνῶν τῶν ἐχθρῶν ἡμῶν. [10] καὶ οἱ ἀδελφοί μου καὶ οἱ γνωστοί μου καὶ ἐγὼ ἐθήκαμεν ἐν αὐτοῖς ἀργύριον καὶ σῖτον· ἐγκαταλίπωμεν δὴ τὴν ἀπαίτησιν ταύτην. [11] ἐπιστρέψατε δὴ αὐτοῖς ὡς σήμερον ἀγροὺς αὐτῶν, ἀμπελῶνας αὐτῶν, ἐλαίας αὐτῶν καὶ οἰκίας αὐτῶν· καὶ ἀπὸ τοῦ ἀργυρίου τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον ἐξενέγκατε αὐτοῖς. [12] καὶ εἶπαν Ἀποδώσομεν καὶ παρ᾽ αὐτῶν οὐ ζητήσομεν· οὕτως ποιήσομεν, καθὼς σὺ λέγεις. καὶ ἐκάλεσα τοὺς ἱερεῖς καὶ ὥρκισα αὐτοὺς ποιῆσαι ὡς τὸ ῥῆμα τοῦτο. [13] καὶ τὴν ἀναβολήν μου ἐξετίναξα καὶ εἶπα Οὕτως ἐκτινάξαι ὁ θεὸς πάντα ἄνδρα, ὃς οὐ στήσει τὸν λόγον τοῦτον, ἐκ τοῦ οἴκου αὐτοῦ καὶ ἐκ κόπου αὐτοῦ, καὶ ἔσται οὕτως ἐκτετιναγμένος καὶ κενός. καὶ εἶπεν πᾶσα ἡ ἐκκλησία Αμην, καὶ ᾔνεσαν τὸν κύριον· καὶ ἐποίησεν ὁ λαὸς τὸ ῥῆμα τοῦτο. [14] Ἀπὸ τῆς ἡμέρας, ἧς ἐνετείλατό μοι εἶναι εἰς ἄρχοντα αὐτῶν ἐν γῇ Ιουδα, ἀπὸ ἔτους εἰκοστοῦ καὶ ἕως ἔτους τριακοστοῦ καὶ δευτέρου τῷ Αρθασασθα, ἔτη δώδεκα, ἐγὼ καὶ οἱ ἀδελφοί μου βίαν αὐτῶν οὐκ ἔφαγον· [15] καὶ τὰς βίας τὰς πρώτας, ἃς πρὸ ἐμοῦ ἐβάρυναν ἐπ᾽ αὐτοὺς καὶ ἐλάβοσαν παρ᾽ αὐτῶν ἐν ἄρτοις καὶ ἐν οἴνῳ ἔσχατον ἀργύριον, δίδραχμα τεσσαράκοντα,

καὶ οἱ ἐκτετιναγμένοι αὐτῶν ἐξουσιάζονται ἐπὶ τὸν λαόν, καὶ ἐγὼ οὐκ ἐποίησα οὕτως ἀπὸ προσώπου φόβου θεοῦ. [16] καὶ ἐν ἔργῳ τοῦ τείχους τούτων οὐκ ἐκράτησα, ἀγρὸν οὐκ ἐκτησάμην· καὶ πάντες οἱ συνηγμένοι ἐκεῖ ἐπὶ τὸ ἔργον. [17] καὶ οἱ Ιουδαῖοι, ἑκατὸν καὶ πεντήκοντα ἄνδρες, καὶ οἱ ἐρχόμενοι πρὸς ἡμᾶς ἀπὸ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν ἐπὶ τράπεζάν μου. [18] καὶ ἦν γινόμενον εἰς ἡμέραν μίαν μόσχος εἷς καὶ πρόβατα ἓξ ἐκλεκτὰ καὶ χίμαρος ἐγίνοντό μοι καὶ ἀνὰ μέσον δέκα ἡμερῶν ἐν πᾶσιν οἶνος τῷ πλήθει· καὶ σὺν τούτοις ἄρτους τῆς βίας οὐκ ἐζήτησα, ὅτι βαρεῖα ἡ δουλεία ἐπὶ τὸν λαὸν τοῦτον. – [19] μνήσθητί μου, ὁ θεός, εἰς ἀγαθὸν πάντα, ὅσα ἐποίησα τῷ λαῷ τούτῳ.

CHAPTER 16

[1] Καὶ ἐγένετο καθὼς ἠκούσθη τῷ Σαναβαλλατ καὶ Τωβια καὶ τῷ Γησαμ τῷ Αραβι καὶ τοῖς καταλοίποις τῶν ἐχθρῶν ἡμῶν ὅτι ᾠκοδόμησα τὸ τεῖχος, καὶ οὐ κατελείφθη ἐν αὐτοῖς πνοή. ἕως τοῦ καιροῦ ἐκείνου θύρας οὐκ ἐπέστησα ἐν ταῖς πύλαις. [2] καὶ ἀπέστειλεν Σαναβαλλατ καὶ Γησαμ πρός με λέγων Δεῦρο καὶ συναχθῶμεν ἐπὶ τὸ αὐτὸ ἐν ταῖς κώμαις ἐν πεδίῳ Ωνω· καὶ αὐτοὶ λογιζόμενοι ποιῆσαί μοι πονηρίαν. [3] καὶ ἀπέστειλα ἐπ᾽ αὐτοὺς ἀγγέλους λέγων Ἔργον μέγα ἐγὼ ποιῶ καὶ οὐ δυνήσομαι καταβῆναι, μήποτε καταπαύσῃ τὸ ἔργον· ὡς ἂν τελειώσω αὐτό, καταβήσομαι πρὸς ὑμᾶς. [4] καὶ ἀπέστειλαν πρός με ὡς τὸ ῥῆμα τοῦτο, καὶ ἀπέστειλα αὐτοῖς κατὰ ταῦτα. [5] καὶ ἀπέστειλεν πρός με Σαναβαλλατ τὸν παῖδα αὐτοῦ καὶ ἐπιστολὴν ἀνεῳγμένην ἐν χειρὶ αὐτοῦ. [6] καὶ ἦν γεγραμμένον ἐν αὐτῇ Ἐν ἔθνεσιν ἠκούσθη ὅτι σὺ καὶ οἱ Ιουδαῖοι λογίζεσθε ἀποστατῆσαι, διὰ τοῦτο σὺ οἰκοδομεῖς τὸ τεῖχος, καὶ σὺ γίνῃ αὐτοῖς εἰς βασιλέα· [7] καὶ πρὸς τούτοις προφήτας ἔστησας σεαυτῷ, ἵνα καθίσῃς ἐν Ιερουσαλημ εἰς βασιλέα ἐν Ιουδα· καὶ νῦν ἀπαγγελήσονται τῷ βασιλεῖ οἱ λόγοι οὗτοι· καὶ νῦν δεῦρο βουλευσώμεθα ἐπὶ τὸ αὐτό. [8] καὶ ἀπέστειλα πρὸς αὐτὸν λέγων Οὐκ ἐγενήθη ὡς οἱ λόγοι οὗτοι, οὓς σὺ λέγεις, ὅτι ἀπὸ καρδίας σου σὺ ψεύδῃ αὐτούς. [9] ὅτι πάντες φοβερίζουσιν ἡμᾶς λέγοντες Ἐκλυθήσονται αἱ χεῖρες αὐτῶν ἀπὸ τοῦ ἔργου τούτου, καὶ οὐ ποιηθήσεται· καὶ νῦν ἐκραταίωσα τὰς χεῖράς μου. [10] Καὶ ἐγὼ εἰσῆλθον εἰς οἶκον Σεμει υἱοῦ Δαλαια υἱοῦ Μεηταβηλ – καὶ αὐτὸς συνεχόμενος – , καὶ εἶπεν Συναχθῶμεν εἰς οἶκον τοῦ θεοῦ ἐν μέσῳ αὐτοῦ καὶ κλείσωμεν τὰς θύρας αὐτοῦ, ὅτι ἔρχονται νυκτὸς φονεῦσαί σε. [11] καὶ εἶπα Τίς ἐστιν ὁ ἀνήρ, ὃς εἰσελεύσεται εἰς τὸν οἶκον καὶ ζήσεται; [12] καὶ ἐπέγνων καὶ ἰδοὺ ὁ θεὸς οὐκ ἀπέστειλεν αὐτόν, ὅτι ἡ προφητεία λόγος κατ᾽ ἐμοῦ, καὶ Τωβιας καὶ Σαναβαλλατ ἐμισθώσαντο [13] ἐπ᾽ ἐμὲ ὄχλον, ὅπως φοβηθῶ καὶ ποιήσω οὕτως καὶ ἁμάρτω καὶ γένωμαι αὐτοῖς εἰς ὄνομα πονηρόν, ὅπως ὀνειδίσωσίν με. – [14] μνήσθητι, ὁ θεός, τῷ Τωβια καὶ τῷ Σαναβαλλατ ὡς τὰ ποιήματα αὐτοῦ ταῦτα καὶ τῷ Νωαδια τῷ προφήτῃ καὶ τοῖς καταλοίποις τῶν προφητῶν, οἳ ἦσαν φοβερίζοντές με. [15] Καὶ ἐτελέσθη τὸ τεῖχος πέμπτῃ καὶ εἰκάδι τοῦ Ελουλ εἰς πεντήκοντα καὶ δύο ἡμέρας. [16] καὶ ἐγένετο ἡνίκα ἤκουσαν πάντες οἱ ἐχθροὶ ἡμῶν, καὶ ἐφοβήθησαν πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, καὶ ἐπέπεσεν φόβος σφόδρα ἐν ὀφθαλμοῖς αὐτῶν, καὶ ἔγνωσαν ὅτι παρὰ τοῦ θεοῦ ἡμῶν ἐγενήθη τελειωθῆναι τὸ ἔργον τοῦτο. – [17] καὶ ἐν ταῖς ἡμέραις ἐκείναις ἀπὸ πολλῶν ἐντίμων Ιουδα ἐπιστολαὶ ἐπορεύοντο πρὸς Τωβιαν, καὶ αἱ Τωβια

ἤρχοντο πρὸς αὐτούς, [18] ὅτι πολλοὶ ἐν Ιουδα ἔνορκοι ἦσαν αὐτῷ, ὅτι γαμβρὸς ἦν τοῦ Σεχενια υἱοῦ Ηραε, καὶ Ιωαναν υἱὸς αὐτοῦ ἔλαβεν τὴν θυγατέρα Μεσουλαμ υἱοῦ Βαραχια εἰς γυναῖκα. [19] καὶ τοὺς λόγους αὐτοῦ ἦσαν λέγοντες πρός με καὶ λόγους μου ἦσαν ἐκφέροντες αὐτῷ, καὶ ἐπιστολὰς ἀπέστειλεν Τωβιας φοβερίσαι με.

CHAPTER 17

[1] Καὶ ἐγένετο ἡνίκα ᾠκοδομήθη τὸ τεῖχος, καὶ ἔστησα τὰς θύρας, καὶ ἐπεσκέπησαν οἱ πυλωροὶ καὶ οἱ ᾄδοντες καὶ οἱ Λευῖται. [2] καὶ ἐνετειλάμην τῷ Ανανια ἀδελφῷ μου καὶ τῷ Ανανια ἄρχοντι τῆς βιρα ἐν Ιερουσαλημ, ὅτι αὐτὸς ὡς ἀνὴρ ἀληθὴς καὶ φοβούμενος τὸν θεὸν παρὰ πολλούς, [3] καὶ εἶπα αὐτοῖς Οὐκ ἀνοιγήσονται πύλαι Ιερουσαλημ ἕως ἅμα τῷ ἡλίῳ, καὶ ἔτι αὐτῶν γρηγορούντων κλειέσθωσαν αἱ θύραι καὶ σφηνούσθωσαν· καὶ στῆσον προφύλακας οἰκούντων ἐν Ιερουσαλημ, ἀνὴρ ἐν προφυλακῇ αὐτοῦ καὶ ἀνὴρ ἀπέναντι οἰκίας αὐτοῦ. [4] Καὶ ἡ πόλις πλατεῖα καὶ μεγάλη, καὶ ὁ λαὸς ὀλίγος ἐν αὐτῇ, καὶ οὐκ ἦσαν οἰκίαι ᾠκοδομημέναι. [5] καὶ ἔδωκεν ὁ θεὸς εἰς τὴν καρδίαν μου καὶ συνῆξα τοὺς ἐντίμους καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἰς συνοδίας· καὶ εὗρον βιβλίον τῆς συνοδίας, οἳ ἀνέβησαν ἐν πρώτοις, καὶ εὗρον γεγραμμένον ἐν αὐτῷ [6] Καὶ οὗτοι υἱοὶ τῆς χώρας οἱ ἀναβάντες ἀπὸ αἰχμαλωσίας τῆς ἀποικίας, ἧς ἀπῴκισεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ ἐπέστρεψαν εἰς Ιερουσαλημ καὶ εἰς Ιουδα ἀνὴρ εἰς τὴν πόλιν αὐτοῦ [7] μετὰ Ζοροβαβελ καὶ Ἰησοῦ καὶ Νεεμια, Αζαρια, Δαεμια, Ναεμανι, Μαρδοχαιος, Βαλσαν, Μασφαραθ, Εσδρα, Βαγοι, Ναουμ, Βαανα, Μασφαρ. ἄνδρες λαοῦ Ισραηλ· [8] υἱοὶ Φορος δισχίλιοι ἑκατὸν ἑβδομήκοντα δύο. [9] υἱοὶ Σαφατια τριακόσιοι ἑβδομήκοντα δύο. [10] υἱοὶ Ηρα ἑξακόσιοι πεντήκοντα δύο. [11] υἱοὶ Φααθμωαβ τοῖς υἱοῖς Ἰησοῦ καὶ Ιωαβ δισχίλιοι ὀκτακόσιοι δέκα ὀκτώ. [12] υἱοὶ Αιλαμ χίλιοι διακόσιοι πεντήκοντα τέσσαρες. [13] υἱοὶ Ζαθουα ὀκτακόσιοι τεσσαράκοντα πέντε. [14] υἱοὶ Ζακχου ἑπτακόσιοι ἑξήκοντα. [15] υἱοὶ Βανουι ἑξακόσιοι τεσσαράκοντα ὀκτώ. [16] υἱοὶ Βηβι ἑξακόσιοι εἴκοσι ὀκτώ. [17] υἱοὶ Ασγαδ δισχίλιοι τριακόσιοι εἴκοσι δύο. [18] υἱοὶ Αδενικαμ ἑξακόσιοι ἑξήκοντα ἑπτά. [19] υἱοὶ Βαγοι δισχίλιοι ἑξήκοντα ἑπτά. [20] υἱοὶ Ηδιν ἑξακόσιοι πεντήκοντα πέντε. [21] υἱοὶ Ατηρ τῷ Εζεκια ἐνενήκοντα ὀκτώ. [22] υἱοὶ Ησαμ τριακόσιοι εἴκοσι ὀκτώ. [23] υἱοὶ Βεσι τριακόσιοι εἴκοσι τέσσαρες. [24] υἱοὶ Αριφ ἑκατὸν δώδεκα. [25] υἱοὶ Γαβαων ἐνενήκοντα πέντε. [26] υἱοὶ Βαιθλεεμ ἑκατὸν εἴκοσι τρεῖς. υἱοὶ Νετωφα πεντήκοντα ἕξ. [27] υἱοὶ Αναθωθ ἑκατὸν εἴκοσι ὀκτώ. [28] ἄνδρες Βηθασμωθ τεσσαράκοντα δύο. [29] ἄνδρες Καριαθιαριμ, Καφιρα καὶ Βηρωθ ἑπτακόσιοι τεσσαράκοντα τρεῖς. [30] ἄνδρες Αραμα καὶ Γαβαα ἑξακόσιοι εἴκοσι εἷς. [31] ἄνδρες Μαχεμας ἑκατὸν εἴκοσι δύο. [32] ἄνδρες Βηθηλ καὶ Αια ἑκατὸν εἴκοσι τρεῖς. [33] ἄνδρες Ναβι – ααρ πεντήκοντα δύο. [34] ἄνδρες Ηλαμ – ααρ χίλιοι διακόσιοι πεντήκοντα τέσσαρες. [35] υἱοὶ Ηραμ τριακόσιοι εἴκοσι. [36] υἱοὶ Ιεριχω τριακόσιοι τεσσαράκοντα πέντε. [37]

υἱοὶ Λοδ, Αδιδ καὶ Ωνω ἑπτακόσιοι εἴκοσι εἷς. [38] υἱοὶ Σαναα τρισχίλιοι ἐννακόσιοι τριάκοντα. – [39] οἱ ἱερεῖς· υἱοὶ Ιωδαε εἰς οἶκον Ἰησοῦ ἐννακόσιοι ἑβδομήκοντα τρεῖς. [40] υἱοὶ Εμμηρ χίλιοι πεντήκοντα δύο. [41] υἱοὶ Φασσουρ χίλιοι διακόσιοι τεσσαράκοντα ἑπτά. [42] υἱοὶ Ηραμ χίλιοι δέκα ἑπτά. – [43] οἱ Λευῖται· υἱοὶ Ἰησοῦ τῷ Καδμιηλ τοῖς υἱοῖς τοῦ Ουδουια ἑβδομήκοντα τέσσαρες. [44] οἱ ᾄδοντες· υἱοὶ Ασαφ ἑκατὸν τεσσαράκοντα ὀκτώ. [45] οἱ πυλωροί· υἱοὶ Σαλουμ, υἱοὶ Ατηρ, υἱοὶ Τελμων, υἱοὶ Ακουβ, υἱοὶ Ατιτα, υἱοὶ Σαβι, ἑκατὸν τριάκοντα ὀκτώ. – [46] οἱ ναθινιμ· υἱοὶ Σηα, υἱοὶ Ασιφα, υἱοὶ Ταβαωθ, [47] υἱοὶ Κιρας, υἱοὶ Σουια, υἱοὶ Φαδων, [48] υἱοὶ Λαβανα, υἱοὶ Αγαβα, υἱοὶ Σαλαμι, [49] υἱοὶ Αναν, υἱοὶ Γαδηλ, υἱοὶ Γααρ, [50] υἱοὶ Ραααια, υἱοὶ Ρασων, υἱοὶ Νεκωδα, [51] υἱοὶ Γηζαμ, υἱοὶ Οζι, υἱοὶ Φεση, [52] υἱοὶ Βησι, υἱοὶ Μεινωμ, υἱοὶ Νεφωσασιμ, [53] υἱοὶ Βακβουκ, υἱοὶ Αχιφα, υἱοὶ Αρουρ, [54] υἱοὶ Βασαλωθ, υἱοὶ Μειδα, υἱοὶ Αδασαν, [55] υἱοὶ Βαρκους, υἱοὶ Σισαρα, υἱοὶ Θημα, [56] υἱοὶ Νισια, υἱοὶ Ατιφα. [57] υἱοὶ δούλων Σαλωμων· υἱοὶ Σουτι, υἱοὶ Σαφαραθ, υἱοὶ Φεριδα, [58] υἱοὶ Ιεαλη, υἱοὶ Δορκων, υἱοὶ Γαδηλ, [59] υἱοὶ Σαφατια, υἱοὶ Ετηλ, υἱοὶ Φαχαραθ, υἱοὶ Σαβαιμ, υἱοὶ Ημιμ. [60] πάντες οἱ ναθινιμ καὶ υἱοὶ δούλων Σαλωμων τριακόσιοι ἐνενήκοντα δύο. – [61] καὶ οὗτοι ἀνέβησαν ἀπὸ Θελμελεθ, Αρησα, Χαρουβ, Ηρων, Ιεμηρ καὶ οὐκ ἠδυνάσθησαν ἀπαγγεῖλαι οἴκους πατριῶν αὐτῶν καὶ σπέρμα αὐτῶν εἰ ἀπὸ Ισραηλ εἰσίν· [62] υἱοὶ Δαλαια, υἱοὶ Τωβια, υἱοὶ Νεκωδα, ἑξακόσιοι τεσσαράκοντα δύο. [63] καὶ ἀπὸ τῶν ἱερέων· υἱοὶ Εβια, υἱοὶ Ακως, υἱοὶ Βερζελλι, ὅτι ἔλαβεν ἀπὸ θυγατέρων Βερζελλι τοῦ Γαλααδίτου γυναῖκας καὶ ἐκλήθη ἐπ᾽ ὀνόματι αὐτῶν· [64] οὗτοι ἐζήτησαν γραφὴν αὐτῶν τῆς συνοδίας, καὶ οὐχ εὑρέθη, καὶ ἠγχιστεύθησαν ἀπὸ τῆς ἱερατείας, [65] καὶ εἶπεν Αθερσαθα ἵνα μὴ φάγωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῇ ὁ ἱερεὺς φωτίσων. – [66] καὶ ἐγένετο πᾶσα ἡ ἐκκλησία ὡς εἷς, τέσσαρες μυριάδες δισχίλιοι τριακόσιοι ἑξήκοντα [67] πάρεξ δούλων αὐτῶν καὶ παιδισκῶν αὐτῶν, οὗτοι ἑπτακισχίλιοι τριακόσιοι τριάκοντα ἑπτά· καὶ ᾄδοντες καὶ ᾄδουσαι διακόσιοι τεσσαράκοντα πέντε· [68] ἵπποι ἑπτακόσιοι τριάκοντα ἕξ, ἡμίονοι διακόσιοι τεσσαράκοντα πέντε, [69] κάμηλοι τετρακόσιοι τριάκοντα πέντε, ὄνοι ἑξακισχίλιοι ἑπτακόσιοι εἴκοσι. – [70] καὶ ἀπὸ μέρους ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς τὸ ἔργον τῷ Νεεμια εἰς θησαυρὸν χρυσοῦς χιλίους, φιάλας πεντήκοντα καὶ χοθωνωθ τῶν ἱερέων τριάκοντα. [71] καὶ ἀπὸ ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς θησαυρὸν τοῦ ἔργου χρυσίου δύο μυριάδας καὶ ἀργυρίου μνᾶς δισχιλίας διακοσίας, [72] καὶ ἔδωκαν οἱ κατάλοιποι τοῦ λαοῦ χρυσίου δύο μυριάδας καὶ ἀργυρίου μνᾶς δισχιλίας διακοσίας καὶ χοθωνωθ τῶν ἱερέων ἑξήκοντα ἑπτά. – [73] καὶ ἐκάθισαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ πυλωροὶ καὶ οἱ ᾄδοντες καὶ οἱ ἀπὸ τοῦ λαοῦ

καὶ οἱ ναθινιμ καὶ πᾶς Ισραηλ ἐν πόλεσιν αὐτῶν. Καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος – καὶ οἱ υἱοὶ Ισραηλ ἐν πόλεσιν αὐτῶν –

CHAPTER 18

[1] καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς εἰς τὸ πλάτος τὸ ἔμπροσθεν πύλης τοῦ ὕδατος. καὶ εἶπαν τῷ Εσδρα τῷ γραμματεῖ ἐνέγκαι τὸ βιβλίον νόμου Μωυσῆ, ὃν ἐνετείλατο κύριος τῷ Ισραηλ. [2] καὶ ἤνεγκεν Εσδρας ὁ ἱερεὺς τὸν νόμον ἐνώπιον τῆς ἐκκλησίας ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς καὶ πᾶς ὁ συνίων ἀκούειν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου [3] καὶ ἀνέγνω ἐν αὐτῷ ἀπὸ τῆς ὥρας τοῦ διαφωτίσαι τὸν ἥλιον ἕως ἡμίσους τῆς ἡμέρας ἀπέναντι τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ αὐτοὶ συνιέντες, καὶ ὦτα παντὸς τοῦ λαοῦ εἰς τὸ βιβλίον τοῦ νόμου. [4] καὶ ἔστη Εσδρας ὁ γραμματεὺς ἐπὶ βήματος ξυλίνου, καὶ ἔστησαν ἐχόμενα αὐτοῦ Ματταθιας καὶ Σαμαιας καὶ Ανανιας καὶ Ουρια καὶ Ελκια καὶ Μαασαια ἐκ δεξιῶν αὐτοῦ, καὶ ἐξ ἀριστερῶν Φαδαιας καὶ Μισαηλ καὶ Μελχιας καὶ Ωσαμ καὶ Ασαβδανα καὶ Ζαχαριας καὶ Μοσολλαμ. [5] καὶ ἤνοιξεν Εσδρας τὸ βιβλίον ἐνώπιον παντὸς τοῦ λαοῦ – ὅτι αὐτὸς ἦν ἐπάνω τοῦ λαοῦ – καὶ ἐγένετο ἡνίκα ἤνοιξεν αὐτό, ἔστη πᾶς ὁ λαός. [6] καὶ ηὐλόγησεν Εσδρας κύριον τὸν θεὸν τὸν μέγαν, καὶ ἀπεκρίθη πᾶς ὁ λαὸς καὶ εἶπαν Αμην ἐπάραντες χεῖρας αὐτῶν καὶ ἔκυψαν καὶ προσεκύνησαν τῷ κυρίῳ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. [7] καὶ Ἰησοῦς καὶ Βαναιας καὶ Σαραβια ἦσαν συνετίζοντες τὸν λαὸν εἰς τὸν νόμον, καὶ ὁ λαὸς ἐν τῇ στάσει αὐτοῦ. [8] καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου τοῦ θεοῦ, καὶ ἐδίδασκεν Εσδρας καὶ διέστελλεν ἐν ἐπιστήμῃ κυρίου, καὶ συνῆκεν ὁ λαὸς ἐν τῇ ἀναγνώσει. – [9] καὶ εἶπεν Νεεμιας καὶ Εσδρας ὁ ἱερεὺς καὶ γραμματεὺς καὶ οἱ Λευῖται οἱ συνετίζοντες τὸν λαὸν καὶ εἶπαν παντὶ τῷ λαῷ Ἡ ἡμέρα ἁγία ἐστὶν τῷ κυρίῳ θεῷ ἡμῶν, μὴ πενθεῖτε μηδὲ κλαίετε· ὅτι ἔκλαιεν πᾶς ὁ λαός, ὡς ἤκουσαν τοὺς λόγους τοῦ νόμου. [10] καὶ εἶπεν αὐτοῖς Πορεύεσθε φάγετε λιπάσματα καὶ πίετε γλυκάσματα καὶ ἀποστείλατε μερίδας τοῖς μὴ ἔχουσιν, ὅτι ἁγία ἐστὶν ἡ ἡμέρα τῷ κυρίῳ ἡμῶν· καὶ μὴ διαπέσητε, ὅτι ἐστὶν ἰσχὺς ὑμῶν. [11] καὶ οἱ Λευῖται κατεσιώπων πάντα τὸν λαὸν λέγοντες Σιωπᾶτε, ὅτι ἡ ἡμέρα ἁγία, καὶ μὴ καταπίπτετε. [12] καὶ ἀπῆλθεν πᾶς ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀποστέλλειν μερίδας καὶ ποιῆσαι εὐφροσύνην μεγάλην, ὅτι συνῆκαν ἐν τοῖς λόγοις, οἷς ἐγνώρισεν αὐτοῖς. [13] Καὶ ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ συνήχθησαν οἱ ἄρχοντες τῶν πατριῶν τῷ παντὶ λαῷ, οἱ ἱερεῖς καὶ οἱ Λευῖται πρὸς Εσδραν τὸν γραμματέα ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου. [14] καὶ εὗρosαν γεγραμμένον ἐν τῷ νόμῳ, ᾧ ἐνετείλατο κύριος τῷ Μωυσῇ, ὅπως κατοικήσωσιν οἱ υἱοὶ Ισραηλ ἐν σκηναῖς ἐν ἑορτῇ ἐν μηνὶ τῷ ἑβδόμῳ, [15] καὶ ὅπως σημάνωσιν σάλπιγξιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ιερουσαλημ. καὶ εἶπεν Εσδρας

Ἐξέλθετε εἰς τὸ ὄρος καὶ ἐνέγκετε φύλλα ἐλαίας καὶ φύλλα ξύλων κυπαρισσίνων καὶ φύλλα μυρσίνης καὶ φύλλα φοινίκων καὶ φύλλα ξύλου δασέος ποιῆσαι σκηνὰς κατὰ τὸ γεγραμμένον. [16] καὶ ἐξῆλθεν ὁ λαὸς καὶ ἤνεγκαν καὶ ἐποίησαν ἑαυτοῖς σκηνὰς ἀνὴρ ἐπὶ τοῦ δώματος αὐτοῦ καὶ ἐν ταῖς αὐλαῖς αὐτῶν καὶ ἐν ταῖς αὐλαῖς οἴκου τοῦ θεοῦ καὶ ἐν πλατείαις τῆς πόλεως καὶ ἕως πύλης Εφραιμ. [17] καὶ ἐποίησαν πᾶσα ἡ ἐκκλησία οἱ ἐπιστρέψαντες ἀπὸ τῆς αἰχμαλωσίας σκηνὰς καὶ ἐκάθισαν ἐν σκηναῖς· ὅτι οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ υἱοῦ Ναυη οὕτως οἱ υἱοὶ Ισραηλ ἕως τῆς ἡμέρας ἐκείνης· καὶ ἐγένετο εὐφροσύνη μεγάλη. [18] καὶ ἀνέγνω ἐν βιβλίῳ νόμου τοῦ θεοῦ ἡμέραν ἐν ἡμέρᾳ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἐσχάτης· καὶ ἐποίησαν ἑορτὴν ἑπτὰ ἡμέρας καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον κατὰ τὸ κρίμα.

CHAPTER 19

[1] Καὶ ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τούτου συνήχθησαν οἱ υἱοὶ Ισραηλ ἐν νηστείᾳ καὶ ἐν σάκκοις. [2] καὶ ἐχωρίσθησαν οἱ υἱοὶ Ισραηλ ἀπὸ παντὸς υἱοῦ ἀλλοτρίου καὶ ἔστησαν καὶ ἐξηγόρευσαν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἀνομίας τῶν πατέρων αὐτῶν. [3] καὶ ἔστησαν ἐπὶ στάσει αὐτῶν καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου κυρίου θεοῦ αὐτῶν καὶ ἦσαν ἐξαγορεύοντες τῷ κυρίῳ καὶ προσκυνοῦντες τῷ κυρίῳ θεῷ αὐτῶν. [4] καὶ ἔστη ἐπὶ ἀναβάσει τῶν Λευιτῶν Ἰησοῦς καὶ υἱοὶ Καδμιηλ, Σαχανια υἱὸς Σαραβια υἱοὶ Χανανι καὶ ἐβόησαν φωνῇ μεγάλῃ πρὸς κύριον τὸν θεὸν αὐτῶν. [5] καὶ εἶποσαν οἱ Λευῖται Ἰησοῦς καὶ Καδμιηλ Ἀνάστητε εὐλογεῖτε τὸν κύριον θεὸν ὑμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, καὶ εὐλογήσουσιν ὄνομα δόξης σου καὶ ὑψώσουσιν ἐπὶ πάσῃ εὐλογίᾳ καὶ αἰνέσει. [6] καὶ εἶπεν Εσδρας Σὺ εἶ αὐτὸς κύριος μόνος· σὺ ἐποίησας τὸν οὐρανὸν καὶ τὸν οὐρανὸν τοῦ οὐρανοῦ καὶ πᾶσαν τὴν στάσιν αὐτῶν, τὴν γῆν καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ, τὰς θαλάσσας καὶ πάντα τὰ ἐν αὐταῖς, καὶ σὺ ζωοποιεῖς τὰ πάντα, καὶ σοὶ προσκυνοῦσιν αἱ στρατιαὶ τῶν οὐρανῶν. [7] σὺ εἶ κύριος ὁ θεός· σὺ ἐξελέξω ἐν Αβραμ καὶ ἐξήγαγες αὐτὸν ἐκ τῆς χώρας τῶν Χαλδαίων καὶ ἐπέθηκας αὐτῷ ὄνομα Αβρααμ· [8] καὶ εὗρες τὴν καρδίαν αὐτοῦ πιστὴν ἐνώπιόν σου καὶ διέθου πρὸς αὐτὸν διαθήκην δοῦναι αὐτῷ τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ιεβουσαίων καὶ Γεργεσαίων καὶ τῷ σπέρματι αὐτοῦ· καὶ ἔστησας τοὺς λόγους σου, ὅτι δίκαιος σύ. [9] καὶ εἶδες τὴν ταπείνωσιν τῶν πατέρων ἡμῶν ἐν Αἰγύπτῳ καὶ τὴν κραυγὴν αὐτῶν ἤκουσας ἐπὶ θάλασσαν ἐρυθράν. [10] καὶ ἔδωκας σημεῖα ἐν Αἰγύπτῳ ἐν Φαραω καὶ ἐν πᾶσιν τοῖς παισὶν αὐτοῦ καὶ ἐν παντὶ τῷ λαῷ τῆς γῆς αὐτοῦ, ὅτι ἔγνως ὅτι ὑπερηφάνησαν ἐπ᾽ αὐτούς, καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη. [11] καὶ τὴν θάλασσαν ἔρρηξας ἐνώπιον αὐτῶν, καὶ παρήλθοσαν ἐν μέσῳ τῆς θαλάσσης ἐν ξηρασίᾳ, καὶ τοὺς καταδιώξαντας αὐτοὺς ἔρριψας εἰς βυθὸν ὡσεὶ λίθον ἐν ὕδατι σφοδρῷ. [12] καὶ ἐν στύλῳ νεφέλης ὡδήγησας αὐτοὺς ἡμέρας καὶ ἐν στύλῳ πυρὸς τὴν νύκτα τοῦ φωτίσαι αὐτοῖς τὴν ὁδόν, ἐν ᾗ πορεύσονται ἐν αὐτῇ. [13] καὶ ἐπὶ ὄρος Σινα κατέβης καὶ ἐλάλησας πρὸς αὐτοὺς ἐξ οὐρανοῦ καὶ ἔδωκας αὐτοῖς κρίματα εὐθέα καὶ νόμους ἀληθείας, προστάγματα καὶ ἐντολὰς ἀγαθάς. [14] καὶ τὸ σάββατόν σου τὸ ἅγιον ἐγνώρισας αὐτοῖς, ἐντολὰς καὶ προστάγματα καὶ νόμον ἐνετείλω αὐτοῖς ἐν χειρὶ Μωυσῆ δούλου σου. [15] καὶ ἄρτον ἐξ οὐρανοῦ ἔδωκας αὐτοῖς εἰς σιτοδείαν αὐτῶν καὶ ὕδωρ ἐκ πέτρας ἐξήνεγκας αὐτοῖς εἰς δίψαν αὐτῶν. καὶ εἶπας αὐτοῖς εἰσελθεῖν κληρονομῆσαι τὴν γῆν, ἐφ᾽ ἣν ἐξέτεινας τὴν χεῖρά σου

δοῦναι αὐτοῖς. [16] καὶ αὐτοὶ καὶ οἱ πατέρες ἡμῶν ὑπερηφανεύσαντο καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν καὶ οὐκ ἤκουσαν τῶν ἐντολῶν σου· [17] καὶ ἀνένευσαν τοῦ εἰσακοῦσαι καὶ οὐκ ἐμνήσθησαν τῶν θαυμασίων σου, ὧν ἐποίησας μετ᾽ αὐτῶν, καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν καὶ ἔδωκαν ἀρχὴν ἐπιστρέψαι εἰς δουλείαν αὐτῶν ἐν Αἰγύπτῳ. καὶ σὺ θεὸς ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος, καὶ οὐκ ἐγκατέλιπες αὐτούς. [18] ἔτι δὲ καὶ ἐποίησαν ἑαυτοῖς μόσχον χωνευτὸν καὶ εἶπαν Οὗτοι οἱ θεοὶ οἱ ἐξαγαγόντες ἡμᾶς ἐξ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μεγάλους. [19] καὶ σὺ ἐν οἰκτιρμοῖς σου τοῖς πολλοῖς οὐκ ἐγκατέλιπες αὐτοὺς ἐν τῇ ἐρήμῳ· τὸν στῦλον τῆς νεφέλης οὐκ ἐξέκλινας ἀπ᾽ αὐτῶν ἡμέρας ὁδηγῆσαι αὐτοὺς ἐν τῇ ὁδῷ καὶ τὸν στῦλον τοῦ πυρὸς τὴν νύκτα φωτίζειν αὐτοῖς τὴν ὁδόν, ἐν ᾗ πορεύσονται ἐν αὐτῇ. [20] καὶ τὸ πνεῦμά σου τὸ ἀγαθὸν ἔδωκας συνετίσαι αὐτοὺς καὶ τὸ μαννα σοῦ οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν καὶ ὕδωρ ἔδωκας αὐτοῖς τῷ δίψει αὐτῶν. [21] καὶ τεσσαράκοντα ἔτη διέθρεψας αὐτοὺς ἐν τῇ ἐρήμῳ, οὐχ ὑστέρησαν· ἱμάτια αὐτῶν οὐκ ἐπαλαιώθησαν, καὶ πόδες αὐτῶν οὐ διερράγησαν. [22] καὶ ἔδωκας αὐτοῖς βασιλείας καὶ λαοὺς καὶ διεμέρισας αὐτοῖς, καὶ ἐκληρονόμησαν τὴν γῆν Σηων βασιλέως Εσεβων καὶ τὴν γῆν Ωγ βασιλέως τοῦ Βασαν. [23] καὶ τοὺς υἱοὺς αὐτῶν ἐπλήθυνας ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ εἰσήγαγες αὐτοὺς εἰς τὴν γῆν, ἣν εἶπας τοῖς πατράσιν αὐτῶν, καὶ ἐκληρονόμησαν αὐτήν. [24] καὶ ἐξέτριψας ἐνώπιον αὐτῶν τοὺς κατοικοῦντας τὴν γῆν τῶν Χαναναίων καὶ ἔδωκας αὐτοὺς εἰς τὰς χεῖρας αὐτῶν καὶ τοὺς βασιλεῖς αὐτῶν καὶ τοὺς λαοὺς τῆς γῆς ποιῆσαι αὐτοῖς ὡς ἀρεστὸν ἐνώπιον αὐτῶν. [25] καὶ κατελάβοσαν πόλεις ὑψηλὰς καὶ ἐκληρονόμησαν οἰκίας πλήρεις πάντων ἀγαθῶν, λάκκους λελατομημένους, ἀμπελῶνας καὶ ἐλαιῶνας καὶ πᾶν ξύλον βρώσιμον εἰς πλῆθος· καὶ ἐφάγοσαν καὶ ἐνεπλήσθησαν καὶ ἐλιπάνθησαν καὶ ἐτρύφησαν ἐν ἀγαθωσύνῃ σου τῇ μεγάλῃ. [26] καὶ ἤλλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ καὶ ἔρριψαν τὸν νόμον σου ὀπίσω σώματος αὐτῶν καὶ τοὺς προφήτας σου ἀπέκτειναν, οἳ διεμαρτύραντο ἐν αὐτοῖς ἐπιστρέψαι αὐτοὺς πρὸς σέ, καὶ ἐποίησαν παροργισμοὺς μεγάλους. [27] καὶ ἔδωκας αὐτοὺς ἐν χειρὶ θλιβόντων αὐτούς, καὶ ἔθλιψαν αὐτούς· καὶ ἀνεβόησαν πρὸς σὲ ἐν καιρῷ θλίψεως αὐτῶν, καὶ σὺ ἐξ οὐρανοῦ σου ἤκουσας καὶ ἐν οἰκτιρμοῖς σου τοῖς μεγάλοις ἔδωκας αὐτοῖς σωτῆρας καὶ ἔσωσας αὐτοὺς ἐκ χειρὸς θλιβόντων αὐτούς. [28] καὶ ὡς ἀνεπαύσαντο, ἐπέστρεψαν ποιῆσαι τὸ πονηρὸν ἐνώπιόν σου· καὶ ἐγκατέλιπες αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ κατῆρξαν ἐν αὐτοῖς. καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ εἰσήκουσας καὶ ἐρρύσω αὐτοὺς ἐν οἰκτιρμοῖς σου πολλοῖς. [29] καὶ ἐπεμαρτύρω αὐτοῖς ἐπιστρέψαι αὐτοὺς εἰς τὸν νόμον σου, καὶ οὐκ ἤκουσαν, ἀλλὰ ἐν ταῖς ἐντολαῖς σου καὶ ἐν

τοῖς κρίμασί σου ἡμάρτοσαν, ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς· καὶ ἔδωκαν νῶτον ἀπειθοῦντα καὶ τράχηλον αὐτῶν ἐσκλήρυναν καὶ οὐκ ἤκουσαν. [30] καὶ εἵλκυσας ἐπ᾽ αὐτοὺς ἔτη πολλὰ καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματί σου ἐν χειρὶ προφητῶν σου· καὶ οὐκ ἠνωτίσαντο, καὶ ἔδωκας αὐτοὺς ἐν χειρὶ λαῶν τῆς γῆς. [31] καὶ σὺ ἐν οἰκτιρμοῖς σου τοῖς πολλοῖς οὐκ ἐποίησας αὐτοὺς συντέλειαν καὶ οὐκ ἐγκατέλιπες αὐτούς, ὅτι ἰσχυρὸς εἶ καὶ ἐλεήμων καὶ οἰκτίρμων. [32] καὶ νῦν, ὁ θεὸς ἡμῶν ὁ ἰσχυρὸς ὁ μέγας ὁ κραταιὸς καὶ ὁ φοβερὸς φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεός σου, μὴ ὀλιγωθήτω ἐνώπιόν σου πᾶς ὁ μόχθος, ὃς εὗρεν ἡμᾶς καὶ τοὺς βασιλεῖς ἡμῶν καὶ τοὺς ἄρχοντας ἡμῶν καὶ τοὺς ἱερεῖς ἡμῶν καὶ τοὺς προφήτας ἡμῶν καὶ τοὺς πατέρας ἡμῶν καὶ ἐν παντὶ τῷ λαῷ σου ἀπὸ ἡμερῶν βασιλέων Ασσουρ καὶ ἕως τῆς ἡμέρας ταύτης. [33] καὶ σὺ δίκαιος ἐπὶ πᾶσι τοῖς ἐρχομένοις ἐφ᾽ ἡμᾶς, ὅτι ἀλήθειαν ἐποίησας, καὶ ἡμεῖς ἐξημάρτομεν. [34] καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ ἄρχοντες ἡμῶν καὶ οἱ ἱερεῖς ἡμῶν καὶ οἱ πατέρες ἡμῶν οὐκ ἐποίησαν τὸν νόμον σου καὶ οὐ προσέσχον τῶν ἐντολῶν σου καὶ τὰ μαρτύριά σου, ἃ διεμαρτύρω αὐτοῖς. [35] καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθωσύνῃ σου τῇ πολλῇ, ᾗ ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατείᾳ καὶ λιπαρᾷ, ᾗ ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἐδούλευσάν σοι καὶ οὐκ ἀπέστρεψαν ἀπὸ ἐπιτηδευμάτων αὐτῶν τῶν πονηρῶν. [36] ἰδού ἐσμεν σήμερον δοῦλοι, καὶ ἡ γῆ, ἣν ἔδωκας τοῖς πατράσιν ἡμῶν φαγεῖν τὸν καρπὸν αὐτῆς, [37] τοῖς βασιλεῦσιν, οἷς ἔδωκας ἐφ᾽ ἡμᾶς ἐν ἁμαρτίαις ἡμῶν, καὶ ἐπὶ τὰ σώματα ἡμῶν ἐξουσιάζουσιν καὶ ἐν κτήνεσιν ἡμῶν ὡς ἀρεστὸν αὐτοῖς, καὶ ἐν θλίψει μεγάλῃ ἐσμέν.

CHAPTER 20

[1] καὶ ἐν πᾶσι τούτοις ἡμεῖς διατιθέμεθα πίστιν καὶ γράφομεν, καὶ ἐπισφραγίζουσιν πάντες ἄρχοντες ἡμῶν, Λευῖται ἡμῶν, ἱερεῖς ἡμῶν. [2] Καὶ ἐπὶ τῶν σφραγιζόντων Νεεμιας υἱὸς Αχαλια καὶ Σεδεκιας [3] υἱὸς Σαραια καὶ Αζαρια καὶ Ιερμια, [4] Φασουρ, Αμαρια, Μελχια, [5] Ατους, Σεβανι, Μαλουχ, [6] Ιραμ, Μεραμωθ, Αβδια, [7] Δανιηλ, Γαναθων, Βαρουχ, [8] Μεσουλαμ, Αβια, Μιαμιν, [9] Μααζια, Βελγαι, Σαμαια, οὗτοι ἱερεῖς· [10] καὶ οἱ Λευῖται Ἰησοῦς υἱὸς Αζανια, Βαναιου ἀπὸ υἱῶν Ηναδαδ, Καδμιηλ [11] καὶ οἱ ἀδελφοὶ αὐτοῦ, Σαβανια, Ωδουια, Καλιτα, Φελεια, Αναν, [12] Μιχα, Ροωβ, Εσεβιας, [13] Ζαχωρ, Σαραβια, Σεβανια, [14] Ωδουια, υἱοὶ Βανουναι· [15] ἄρχοντες τοῦ λαοῦ Φορος, Φααθμωαβ, Ηλαμ, Ζαθουια, υἱοὶ [16] Βανι, Ασγαδ, Βηβαι, [17] Εδανια, Βαγοι, Ηδιν, [18] Ατηρ, Εζεκια, Αζουρ, [19] Οδουια, Ησαμ, Βησι, [20] Αριφ, Αναθωθ, Νωβαι, [21] Μαγαφης, Μεσουλαμ, Ηζιρ, [22] Μεσωζεβηλ, Σαδδουκ, Ιεδδουα, [23] Φαλτια, Αναν, Αναια, [24] Ωσηε, Ανανια, Ασουβ, [25] Αλωης, Φαλαι, Σωβηκ, [26] Ραουμ, Εσαβανα, Μαασαια [27] καὶ Αια, Αιναν, Ηναν, [28] Μαλουχ, Ηραμ, Βαανα. [29] καὶ οἱ κατάλοιποι τοῦ λαοῦ, οἱ ἱερεῖς, οἱ Λευῖται, οἱ πυλωροί, οἱ ᾄδοντες, οἱ ναθινιμ καὶ πᾶς ὁ προσπορευόμενος ἀπὸ λαῶν τῆς γῆς πρὸς νόμον τοῦ θεοῦ, γυναῖκες αὐτῶν, υἱοὶ αὐτῶν, θυγατέρες αὐτῶν, πᾶς ὁ εἰδὼς καὶ συνίων, [30] ἐνίσχυον ἐπὶ τοὺς ἀδελφοὺς αὐτῶν, κατηράσαντο αὐτοὺς καὶ εἰσήλθοσαν ἐν ἀρᾷ καὶ ἐν ὅρκῳ τοῦ πορεύεσθαι ἐν νόμῳ τοῦ θεοῦ, ὃς ἐδόθη ἐν χειρὶ Μωυσῆ δούλου τοῦ θεοῦ, καὶ φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολὰς κυρίου ἡμῶν καὶ κρίματα αὐτοῦ [31] καὶ τοῦ μὴ δοῦναι θυγατέρας ἡμῶν τοῖς λαοῖς τῆς γῆς, καὶ τὰς θυγατέρας αὐτῶν οὐ λημψόμεθα τοῖς υἱοῖς ἡμῶν. [32] καὶ λαοὶ τῆς γῆς οἱ φέροντες τοὺς ἀγορασμοὺς καὶ πᾶσαν πρᾶσιν ἐν ἡμέρᾳ τοῦ σαββάτου ἀποδόσθαι, οὐκ ἀγορῶμεν παρ’ αὐτῶν ἐν σαββάτῳ καὶ ἐν ἡμέρᾳ ἁγίᾳ. καὶ ἀνήσομεν τὸ ἔτος τὸ ἕβδομον καὶ ἀπαίτησιν πάσης χειρός. [33] καὶ στήσομεν ἐφ’ ἡμᾶς ἐντολὰς δοῦναι ἐφ’ ἡμᾶς τρίτον τοῦ διδράχμου κατ’ ἐνιαυτὸν εἰς δουλείαν οἴκου θεοῦ ἡμῶν [34] εἰς ἄρτους τοῦ προσώπου καὶ θυσίαν τοῦ ἐνδελεχισμοῦ καὶ εἰς ὁλοκαύτωμα τοῦ ἐνδελεχισμοῦ τῶν σαββάτων, τῶν νουμηνιῶν, εἰς τὰς ἑορτὰς καὶ εἰς τὰ ἅγια, καὶ τὰ περὶ ἁμαρτίας ἐξιλάσασθαι περὶ Ισραηλ, καὶ εἰς ἔργα οἴκου θεοῦ ἡμῶν. [35] καὶ κλήρους ἐβάλομεν περὶ κλήρου ξυλοφορίας, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ὁ λαός, ἐνέγκαι εἰς οἶκον θεοῦ ἡμῶν εἰς οἶκον πατριῶν ἡμῶν εἰς καιροὺς ἀπὸ χρόνων ἐνιαυτὸν κατ’ ἐνιαυτόν, ἐκκαῦσαι ἐπὶ τὸ θυσιαστήριον κυρίου θεοῦ ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ, [36] καὶ ἐνέγκαι τὰ πρωτογενήματα

τῆς γῆς ἡμῶν καὶ πρωτογενήματα καρποῦ παντὸς ξύλου ἐνιαυτὸν κατ᾽ ἐνιαυτὸν εἰς οἶκον κυρίου [37] καὶ τὰ πρωτότοκα υἱῶν ἡμῶν καὶ κτηνῶν ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ, καὶ τὰ πρωτότοκα βοῶν ἡμῶν καὶ ποιμνίων ἡμῶν ἐνέγκαι εἰς οἶκον θεοῦ ἡμῶν τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν ἐν οἴκῳ θεοῦ ἡμῶν. [38] καὶ τὴν ἀπαρχὴν σίτων ἡμῶν καὶ τὸν καρπὸν παντὸς ξύλου, οἴνου καὶ ἐλαίου οἴσομεν τοῖς ἱερεῦσιν εἰς γαζοφυλάκιον οἴκου τοῦ θεοῦ· καὶ δεκάτην γῆς ἡμῶν τοῖς Λευίταις. καὶ αὐτοὶ οἱ Λευῖται δεκατοῦντες ἐν πάσαις πόλεσιν δουλείας ἡμῶν, [39] καὶ ἔσται ὁ ἱερεὺς υἱὸς Ααρων μετὰ τοῦ Λευίτου ἐν τῇ δεκάτῃ τοῦ Λευίτου, καὶ οἱ Λευῖται ἀνοίσουσιν τὴν δεκάτην τῆς δεκάτης εἰς οἶκον θεοῦ ἡμῶν εἰς τὰ γαζοφυλάκια εἰς οἶκον τοῦ θεοῦ. [40] ὅτι εἰς τοὺς θησαυροὺς εἰσοίσουσιν οἱ υἱοὶ Ισραηλ καὶ οἱ υἱοὶ τοῦ Λευι τὰς ἀπαρχὰς τοῦ σίτου καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου, καὶ ἐκεῖ σκεύη τὰ ἅγια καὶ οἱ ἱερεῖς οἱ λειτουργοὶ καὶ οἱ πυλωροὶ καὶ οἱ ᾄδοντες. καὶ οὐκ ἐγκαταλείψομεν τὸν οἶκον τοῦ θεοῦ ἡμῶν.

CHAPTER 21

[1] Καὶ ἐκάθισαν οἱ ἄρχοντες τοῦ λαοῦ ἐν Ιερουσαλημ, καὶ οἱ κατάλοιποι τοῦ λαοῦ ἐβάλοσαν κλήρους ἐνέγκαι ἕνα ἀπὸ τῶν δέκα καθίσαι ἐν Ιερουσαλημ πόλει τῇ ἁγίᾳ καὶ ἐννέα μέρη ἐν ταῖς πόλεσιν. [2] καὶ εὐλόγησεν ὁ λαὸς τοὺς πάντας ἄνδρας τοὺς ἑκουσιαζομένους καθίσαι ἐν Ιερουσαλημ. [3] Καὶ οὗτοι οἱ ἄρχοντες τῆς χώρας, οἳ ἐκάθισαν ἐν Ιερουσαλημ· καὶ ἐν πόλεσιν Ιουδα ἐκάθισαν ἀνὴρ ἐν κατασχέσει αὐτοῦ ἐν πόλεσιν αὐτῶν, Ισραηλ, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ναθιναῖοι καὶ οἱ υἱοὶ δούλων Σαλωμων· [4] καὶ ἐν Ιερουσαλημ ἐκάθισαν ἀπὸ υἱῶν Ιουδα καὶ ἀπὸ υἱῶν Βενιαμιν. – ἀπὸ υἱῶν Ιουδα· Αθαια υἱὸς Αζαια υἱὸς Ζαχαρια υἱὸς Αμαρια υἱὸς Σαφατια υἱὸς Μαλεληλ καὶ ἀπὸ υἱῶν Φαρες. [5] καὶ Μαασια υἱὸς Βαρουχ υἱὸς Χαλαζα υἱὸς Οζια υἱὸς Αδαια υἱὸς Ιωριβ υἱὸς Θηζια υἱὸς τοῦ Σηλωνι. [6] πάντες υἱοὶ Φαρες οἱ καθήμενοι ἐν Ιερουσαλημ τετρακόσιοι ἑξήκοντα ὀκτὼ ἄνδρες δυνάμεως. – [7] καὶ οὗτοι υἱοὶ Βενιαμιν· Σηλω υἱὸς Μεσουλαμ υἱὸς Ιωαδ υἱὸς Φαδαια υἱὸς Κωλια υἱὸς Μασαια υἱὸς Αιθιηλ υἱὸς Ιεσια· [8] καὶ ὀπίσω αὐτοῦ Γηβι, Σηλι, ἐννακόσιοι εἴκοσι ὀκτώ. [9] καὶ Ιωηλ υἱὸς Ζεχρι ἐπίσκοπος ἐπ᾽ αὐτούς, καὶ Ιουδας υἱὸς Ασανα ἐπὶ τῆς πόλεως δεύτερος. – [10] ἀπὸ τῶν ἱερέων· καὶ Ιαδια υἱὸς Ιωριβ, Ιαχιν, [11] Σαραια υἱὸς Ελκια υἱὸς Μεσουλαμ υἱὸς Σαδδουκ υἱὸς Μαριωθ υἱὸς Αιτωβ ἀπέναντι οἴκου τοῦ θεοῦ. [12] καὶ ἀδελφοὶ αὐτῶν ποιοῦντες τὸ ἔργον τοῦ οἴκου· Αμασι υἱὸς Ζαχαρια υἱὸς Φασσουρ υἱὸς Μελχια, [13] ἄρχοντες πατριῶν διακόσιοι τεσσαράκοντα δύο. καὶ Αμεσσαι υἱὸς Εσδριηλ, [14] καὶ ἀδελφοὶ αὐτοῦ δυνατοὶ παρατάξεως ἑκατὸν εἴκοσι ὀκτώ, καὶ ἐπίσκοπος ἐπ᾽ αὐτῶν Βαδιηλ. – [15] καὶ ἀπὸ τῶν Λευιτῶν Σαμαια υἱὸς Ασουβ υἱὸς Εζρι [17] καὶ Μαθανια υἱὸς Μιχα καὶ Ωβηδ υἱὸς Σαμουι, [18] διακόσιοι ὀγδοήκοντα τέσσαρες. [19] καὶ οἱ πυλωροὶ Ακουβ, Τελαμιν, καὶ οἱ ἀδελφοὶ αὐτῶν ἑκατὸν ἑβδομήκοντα δύο. [22] καὶ ἐπίσκοπος Λευιτῶν υἱὸς Βανι, Οζι υἱὸς Ασαβια υἱὸς Μιχα. ἀπὸ υἱῶν Ασαφ τῶν ᾀδόντων ἀπέναντι ἔργου οἴκου τοῦ θεοῦ· [23] ὅτι ἐντολὴ τοῦ βασιλέως ἐπ᾽ αὐτούς. [24] καὶ Παθαια υἱὸς Βασηζα πρὸς χεῖρα τοῦ βασιλέως εἰς πᾶν ῥῆμα τῷ λαῷ. – [25] καὶ πρὸς τὰς ἐπαύλεις ἐν ἀγρῷ αὐτῶν. καὶ ἀπὸ υἱῶν Ιουδα ἐκάθισαν ἐν Καριαθαρβοκ [26] καὶ ἐν Ιησου [27] καὶ ἐν Βεηρσαβεε, [30] καὶ ἐπαύλεις αὐτῶν, Λαχις καὶ ἀγροὶ αὐτῆς· καὶ παρενεβάλοσαν ἐν Βεηρσαβεε. [31] καὶ οἱ υἱοὶ Βενιαμιν ἀπὸ Γαβα, Μαχαμας. [36] καὶ ἀπὸ τῶν Λευιτῶν μερίδες Ιουδα τῷ Βενιαμιν.

CHAPTER 22

[1] Καὶ οὗτοι οἱ ἱερεῖς καὶ οἱ Λευῖται οἱ ἀναβαίνοντες μετὰ Ζοροβαβελ υἱοῦ Σαλαθιηλ καὶ Ἰησοῦ· Σαραια, Ιερμια, Εσδρα, [2] Αμαρια, Μαλουχ, [3] Σεχενια· [7] οὗτοι ἄρχοντες τῶν ἱερέων καὶ ἀδελφοὶ αὐτῶν ἐν ἡμέραις Ἰησοῦ. – [8] καὶ οἱ Λευῖται· Ιησου, Βανουι, Καδμιηλ, Σαραβια, Ιουδα, Μαχανια· ἐπὶ τῶν χειρῶν αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ [9] εἰς τὰς ἐφημερίας. [10] καὶ Ἰησοῦς ἐγέννησεν τὸν Ιωακιμ, καὶ Ιωακιμ ἐγέννησεν τὸν Ελιασιβ, καὶ Ελιασιβ τὸν Ιωδαε, [11] καὶ Ιωδαε ἐγέννησεν τὸν Ιωναθαν, καὶ Ιωναθαν ἐγέννησεν τὸν Ιαδου. [12] καὶ ἐν ἡμέραις Ιωακιμ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ οἱ ἄρχοντες τῶν πατριῶν· τῷ Σαραια Μαραια, τῷ Ιερμια Ανανια, [13] τῷ Εσδρα Μεσουλαμ, τῷ Αμαρια Ιωαναν, [14] τῷ Μαλουχ Ιωναθαν, τῷ Σεχενια Ιωσηφ, [15] τῷ Αρεμ Αδνας, τῷ Μαριωθ Ελκαι, [16] τῷ Αδδαι Ζαχαριας, τῷ Γαναθων Μοσολλαμ, [17] τῷ Αβια Ζεχρι, τῷ Βενιαμιν ἐν καιροῖς τῷ Φελητι, [18] τῷ Βαλγα Σαμουε, τῷ Σεμεια Ιωναθαν, [19] τῷ Ιωιαριβ Μαθθαναι, τῷ Ιδια Οζι, [20] τῷ Σαλλαι Καλλαι, τῷ Αμουκ Αβεδ, [21] τῷ Ελκια Ασαβιας, τῷ Ιεδειου Ναθαναηλ. – [22] οἱ Λευῖται ἐν ἡμέραις Ελιασιβ, Ιωαδα καὶ Ιωαναν καὶ Ιδουα γεγραμμένοι ἄρχοντες πατριῶν, καὶ οἱ ἱερεῖς ἐν βασιλείᾳ Δαρείου τοῦ Πέρσου· [23] υἱοὶ Λευι ἄρχοντες τῶν πατριῶν γεγραμμένοι ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν καὶ ἕως ἡμερῶν Ιωαναν υἱοῦ Ελισουβ. [24] καὶ ἄρχοντες τῶν Λευιτῶν· Ασαβια καὶ Σαραβια καὶ Ιησου καὶ υἱοὶ Καδμιηλ καὶ οἱ ἀδελφοὶ αὐτῶν κατεναντίον αὐτῶν εἰς ὑμνεῖν καὶ αἰνεῖν ἐν ἐντολῇ Δαυιδ ἀνθρώπου τοῦ θεοῦ ἐφημερία πρὸς ἐφημερίαν [25] ἐν τῷ συναγαγεῖν με τοὺς πυλωροὺς [26] ἐν ἡμέραις Ιωακιμ υἱοῦ Ἰησοῦ υἱοῦ Ιωσεδεκ καὶ ἐν ἡμέραις Νεεμια, καὶ Εσδρας ὁ ἱερεὺς ὁ γραμματεύς. [27] Καὶ ἐν ἐγκαινίοις τείχους Ιερουσαλημ ἐζήτησαν τοὺς Λευίτας ἐν τοῖς τόποις αὐτῶν τοῦ ἐνέγκαι αὐτοὺς εἰς Ιερουσαλημ ποιῆσαι ἐγκαίνια καὶ εὐφροσύνην ἐν θωδαθα καὶ ἐν ᾠδαῖς, κυμβαλίζοντες καὶ ψαλτήρια καὶ κινύραι. [28] καὶ συνήχθησαν οἱ υἱοὶ τῶν ᾀδόντων καὶ ἀπὸ τῆς περιχώρου κυκλόθεν εἰς Ιερουσαλημ καὶ ἀπὸ ἐπαύλεων [29] καὶ ἀπὸ ἀγρῶν· ὅτι ἐπαύλεις ᾠκοδόμησαν ἑαυτοῖς οἱ ᾄδοντες ἐν Ιερουσαλημ. [30] καὶ ἐκαθαρίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ἐκαθάρισαν τὸν λαὸν καὶ τοὺς πυλωροὺς καὶ τὸ τεῖχος. [31] καὶ ἀνήνεγκα τοὺς ἄρχοντας Ιουδα ἐπάνω τοῦ τείχους καὶ ἔστησα δύο περὶ αἰνέσεως μεγάλους, καὶ διῆλθον ἐκ δεξιῶν ἐπάνω τοῦ τείχους τῆς κοπρίας, [32] καὶ ἐπορεύθη ὀπίσω αὐτῶν Ωσαια καὶ ἥμισυ ἀρχόντων Ιουδα [33] καὶ Αζαριας, Εσδρας καὶ Μεσουλαμ, [34] Ιουδα καὶ Βενιαμιν καὶ Σαμαια καὶ Ιερμια [35] καὶ ἀπὸ υἱῶν τῶν ἱερέων ἐν σάλπιγξιν

Ζαχαριας υἱὸς Ιωναθαν υἱὸς Σαμαια υἱὸς Μαθανια υἱὸς Μιχαια υἱὸς Ζακχουρ υἱὸς Ασαφ [36] καὶ ἀδελφοὶ αὐτοῦ Σαμαια καὶ Οζιηλ αἰνεῖν ἐν ᾠδαῖς Δαυιδ ἀνθρώπου τοῦ θεοῦ, καὶ Εσδρας ὁ γραμματεὺς ἔμπροσθεν αὐτῶν· [37] ἐπὶ πύλης τοῦ αιν κατέναντι αὐτῶν ἀνέβησαν ἐπὶ κλίμακας πόλεως Δαυιδ ἐν ἀναβάσει τοῦ τείχους ἐπάνωθεν τοῦ οἴκου Δαυιδ καὶ ἕως πύλης τοῦ ὕδατος κατὰ ἀνατολάς. – [38] καὶ περὶ αἰνέσεως ἡ δευτέρα ἐπορεύετο συναντῶσα αὐτοῖς, καὶ ἐγὼ ὀπίσω αὐτῆς, καὶ τὸ ἥμισυ τοῦ λαοῦ ἐπάνω τοῦ τείχους ὑπεράνω τοῦ πύργου τῶν θεννουριμ καὶ ἕως τοῦ τείχους τοῦ πλατέος [39] καὶ ὑπεράνω τῆς πύλης Εφραιμ καὶ ἐπὶ πύλην τῆς ισανα καὶ ἐπὶ πύλην τὴν ἰχθυηρὰν καὶ πύργῳ Ανανεηλ καὶ ἕως πύλης τῆς προβατικῆς καὶ ἔστησαν ἐν πύλῃ τῆς φυλακῆς. [40] καὶ ἔστησαν αἱ δύο τῆς αἰνέσεως ἐν οἴκῳ τοῦ θεοῦ, καὶ ἐγὼ καὶ τὸ ἥμισυ τῶν στρατηγῶν μετ᾽ ἐμοῦ [41] καὶ οἱ ἱερεῖς Ελιακιμ, Μαασιας, Βενιαμιν, Μιχαιας, Ελιωηναι, Ζαχαριας, Ανανιας ἐν σάλπιγξιν [42] καὶ Μαασιας καὶ Σεμειας καὶ Ελεαζαρ καὶ Οζι καὶ Ιωαναν καὶ Μελχιας καὶ Αιλαμ καὶ Εζουρ, καὶ ἠκούσθησαν οἱ ᾄδοντες καὶ ἐπεσκέπησαν. [43] καὶ ἔθυσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ θυσιάσματα μεγάλα καὶ ηὐφράνθησαν, ὅτι ὁ θεὸς ηὔφρανεν αὐτοὺς μεγάλως· καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν ηὐφράνθησαν, καὶ ἠκούσθη ἡ εὐφροσύνη ἐν Ιερουσαλημ ἀπὸ μακρόθεν. [44] Καὶ κατέστησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνδρας ἐπὶ τῶν γαζοφυλακίων τοῖς θησαυροῖς, ταῖς ἀπαρχαῖς καὶ ταῖς δεκάταις καὶ τοῖς συνηγμένοις ἐν αὐτοῖς ἄρχουσιν τῶν πόλεων, μερίδας τοῖς ἱερεῦσι καὶ τοῖς Λευίταις, ὅτι εὐφροσύνη ἦν ἐν Ιουδα ἐπὶ τοὺς ἱερεῖς καὶ ἐπὶ τοὺς Λευίτας τοὺς ἑστῶτας. [45] καὶ ἐφύλαξαν φυλακὰς θεοῦ αὐτῶν καὶ φυλακὰς τοῦ καθαρισμοῦ καὶ τοὺς ᾄδοντας καὶ τοὺς πυλωροὺς ὡς ἐντολαὶ Δαυιδ καὶ Σαλωμων υἱοῦ αὐτοῦ· [46] ὅτι ἐν ἡμέραις Δαυιδ Ασαφ ἀπ᾽ ἀρχῆς πρῶτος τῶν ᾀδόντων καὶ ὕμνον καὶ αἴνεσιν τῷ θεῷ, [47] καὶ πᾶς Ισραηλ ἐν ἡμέραις Ζοροβαβελ διδόντες μερίδας τῶν ᾀδόντων καὶ τῶν πυλωρῶν, λόγον ἡμέρας ἐν ἡμέρᾳ αὐτοῦ, καὶ ἁγιάζοντες τοῖς Λευίταις, καὶ οἱ Λευῖται ἁγιάζοντες τοῖς υἱοῖς Ααρων.

CHAPTER 23

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεγνώσθη ἐν βιβλίῳ Μωυσῆ ἐν ὠσὶν τοῦ λαοῦ, καὶ εὑρέθη γεγραμμένον ἐν αὐτῷ ὅπως μὴ εἰσέλθωσιν Αμμανῖται καὶ Μωαβῖται ἐν ἐκκλησίᾳ θεοῦ ἕως αἰῶνος, [2] ὅτι οὐ συνήντησαν τοῖς υἱοῖς Ισραηλ ἐν ἄρτῳ καὶ ἐν ὕδατι καὶ ἐμισθώσαντο ἐπ᾽ αὐτὸν τὸν Βαλααμ καταράσασθαι, καὶ ἔστρεψεν ὁ θεὸς ἡμῶν τὴν κατάραν εἰς εὐλογίαν. [3] καὶ ἐγένετο ὡς ἤκουσαν τὸν νόμον, καὶ ἐχωρίσθησαν πᾶς ἐπίμικτος ἐν Ισραηλ. [4] Καὶ πρὸ τούτου Ελιασιβ ὁ ἱερεὺς οἰκῶν ἐν γαζοφυλακίῳ οἴκου θεοῦ ἡμῶν ἐγγίων Τωβια [5] καὶ ἐποίησεν αὐτῷ γαζοφυλάκιον μέγα, καὶ ἐκεῖ ἦσαν πρότερον διδόντες τὴν μαναα καὶ τὸν λίβανον καὶ τὰ σκεύη καὶ τὴν δεκάτην τοῦ σίτου καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου, ἐντολὴν τῶν Λευιτῶν καὶ τῶν ᾀδόντων καὶ τῶν πυλωρῶν, καὶ ἀπαρχὰς τῶν ἱερέων. [6] καὶ ἐν παντὶ τούτῳ οὐκ ἤμην ἐν Ιερουσαλημ, ὅτι ἐν ἔτει τριακοστῷ καὶ δευτέρῳ τοῦ Αρθασασθα βασιλέως Βαβυλῶνος ἦλθον πρὸς τὸν βασιλέα. καὶ μετὰ τέλος ἡμερῶν ᾐτησάμην παρὰ τοῦ βασιλέως [7] καὶ ἦλθον εἰς Ιερουσαλημ. καὶ συνῆκα ἐν τῇ πονηρίᾳ, ᾗ ἐποίησεν Ελισουβ τῷ Τωβια ποιῆσαι αὐτῷ γαζοφυλάκιον ἐν αὐλῇ οἴκου τοῦ θεοῦ. [8] καὶ πονηρόν μοι ἐφάνη σφόδρα, καὶ ἔρριψα πάντα τὰ σκεύη οἴκου Τωβια ἔξω ἀπὸ τοῦ γαζοφυλακίου· [9] καὶ εἶπα καὶ ἐκαθάρισαν τὰ γαζοφυλάκια, καὶ ἐπέστρεψα ἐκεῖ σκεύη οἴκου τοῦ θεοῦ, τὴν μαναα καὶ τὸν λίβανον. [10] Καὶ ἔγνων ὅτι μερίδες τῶν Λευιτῶν οὐκ ἐδόθησαν, καὶ ἐφύγοσαν ἀνὴρ εἰς ἀγρὸν αὐτοῦ οἱ Λευῖται καὶ οἱ ᾄδοντες ποιοῦντες τὸ ἔργον. [11] καὶ ἐμαχεσάμην τοῖς στρατηγοῖς καὶ εἶπα Διὰ τί ἐγκατελείφθη ὁ οἶκος τοῦ θεοῦ; καὶ συνήγαγον αὐτοὺς καὶ ἔστησα αὐτοὺς ἐπὶ τῇ στάσει αὐτῶν. [12] καὶ πᾶς Ιουδα ἤνεγκαν δεκάτην τοῦ πυροῦ καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου εἰς τοὺς θησαυροὺς [13] ἐπὶ χεῖρα Σελεμια τοῦ ἱερέως καὶ Σαδδουκ τοῦ γραμματέως καὶ Φαδαια ἀπὸ τῶν Λευιτῶν, καὶ ἐπὶ χεῖρα αὐτῶν Αναν υἱὸς Ζακχουρ υἱὸς Μαθανια, ὅτι πιστοὶ ἐλογίσθησαν ἐπ᾽ αὐτοὺς μερίζειν τοῖς ἀδελφοῖς αὐτῶν. [14] μνήσθητί μου, ὁ θεός, ἐν ταύτῃ, καὶ μὴ ἐξαλειφθήτω ἔλεός μου, ὃ ἐποίησα ἐν οἴκῳ κυρίου τοῦ θεοῦ. [15] Ἐν ταῖς ἡμέραις ἐκείναις εἶδον ἐν Ιουδα πατοῦντας ληνοὺς ἐν τῷ σαββάτῳ καὶ φέροντας δράγματα καὶ ἐπιγεμίζοντας ἐπὶ τοὺς ὄνους καὶ οἶνον καὶ σταφυλὴν καὶ σῦκα καὶ πᾶν βάσταγμα καὶ φέροντας εἰς Ιερουσαλημ ἐν ἡμέρᾳ τοῦ σαββάτου· καὶ ἐπεμαρτυράμην ἐν ἡμέρᾳ πράσεως αὐτῶν. [16] καὶ ἐκάθισαν ἐν αὐτῇ φέροντες ἰχθὺν καὶ πᾶσαν πρᾶσιν πωλοῦντες ἐν τῷ σαββάτῳ τοῖς υἱοῖς Ιουδα καὶ ἐν Ιερουσαλημ. [17] καὶ ἐμαχεσάμην τοῖς υἱοῖς Ιουδα τοῖς ἐλευθέροις καὶ εἶπα αὐτοῖς Τίς ὁ λόγος οὗτος ὁ πονηρός, ὃν ὑμεῖς ποιεῖτε καὶ βεβηλοῦτε

τὴν ἡμέραν τοῦ σαββάτου; [18] οὐχὶ οὕτως ἐποίησαν οἱ πατέρες ὑμῶν; καὶ ἤνεγκεν ἐπ᾽ αὐτοὺς ὁ θεὸς ἡμῶν καὶ ἐφ᾽ ἡμᾶς πάντα τὰ κακὰ ταῦτα καὶ ἐπὶ τὴν πόλιν ταύτην· καὶ ὑμεῖς προστίθετε ὀργὴν ἐπὶ Ισραηλ βεβηλῶσαι τὸ σάββατον. [19] καὶ ἐγένετο ἡνίκα κατέστησαν πύλαι Ιερουσαλημ πρὸ τοῦ σαββάτου, καὶ εἶπα καὶ ἔκλεισαν τὰς πύλας, καὶ εἶπα ὥστε μὴ ἀνοιγῆναι αὐτὰς ἕως ὀπίσω τοῦ σαββάτου· καὶ ἐκ τῶν παιδαρίων μου ἔστησα ἐπὶ τὰς πύλας ὥστε μὴ αἴρειν βαστάγματα ἐν ἡμέρᾳ τοῦ σαββάτου. [20] καὶ ηὐλίσθησαν πάντες καὶ ἐποίησαν πρᾶσιν ἔξω Ιερουσαλημ ἅπαξ καὶ δίς. [21] καὶ διεμαρτυράμην ἐν αὐτοῖς καὶ εἶπα πρὸς αὐτούς Διὰ τί ὑμεῖς αὐλίζεσθε ἀπέναντι τοῦ τείχους; ἐὰν δευτερώσητε, ἐκτενῶ τὴν χεῖρά μου ἐν ὑμῖν. ἀπὸ τοῦ καιροῦ ἐκείνου οὐκ ἤλθοσαν ἐν σαββάτῳ. [22] καὶ εἶπα τοῖς Λευίταις, οἳ ἦσαν καθαριζόμενοι καὶ ἐρχόμενοι φυλάσσοντες τὰς πύλας, ἁγιάζειν τὴν ἡμέραν τοῦ σαββάτου. πρὸς ταῦτα μνήσθητί μου, ὁ θεός, καὶ φεῖσαί μου κατὰ τὸ πλῆθος τοῦ ἐλέους σου. [23] Καὶ ἐν ταῖς ἡμέραις ἐκείναις εἶδον τοὺς Ιουδαίους, οἳ ἐκάθισαν γυναῖκας Ἀζωτίας, Αμμανίτιδας, Μωαβίτιδας [24] καὶ οἱ υἱοὶ αὐτῶν ἥμισυ λαλοῦντες Ἀζωτιστὶ καὶ οὐκ εἰσιν ἐπιγινώσκοντες λαλεῖν Ιουδαιστί, [25] καὶ ἐμαχεσάμην μετ᾽ αὐτῶν καὶ κατηρασάμην αὐτοὺς καὶ ἐπάταξα ἐν αὐτοῖς ἄνδρας καὶ ἐμαδάρωσα αὐτοὺς καὶ ὥρκισα αὐτοὺς ἐν τῷ θεῷ Ἐὰν δῶτε τὰς θυγετέρας ὑμῶν τοῖς υἱοῖς αὐτῶν, καὶ ἐὰν λάβητε ἀπὸ τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς ὑμῶν. [26] οὐχ οὕτως ἥμαρτεν Σαλωμων βασιλεὺς Ισραηλ; καὶ ἐν ἔθνεσιν πολλοῖς οὐκ ἦν βασιλεὺς ὅμοιος αὐτῷ· καὶ ἀγαπώμενος τῷ θεῷ ἦν, καὶ ἔδωκεν αὐτὸν ὁ θεὸς εἰς βασιλέα ἐπὶ πάντα Ισραηλ. καὶ τοῦτον ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι. [27] καὶ ὑμῶν μὴ ἀκουσόμεθα ποιῆσαι τὴν πᾶσαν πονηρίαν ταύτην ἀσυνθετῆσαι ἐν τῷ θεῷ ἡμῶν καθίσαι γυναῖκας ἀλλοτρίας; – [28] καὶ ἀπὸ υἱῶν Ιωαδα τοῦ Ελισουβ τοῦ ἱερέως τοῦ μεγάλου νυμφίου τοῦ Σαναβαλλατ τοῦ Ωρωνίτου καὶ ἐξέβρασα αὐτὸν ἀπ᾽ ἐμοῦ. [29] μνήσθητι αὐτοῖς, ὁ θεός, ἐπὶ ἀγχιστείᾳ τῆς ἱερατείας καὶ διαθήκης τῆς ἱερατείας καὶ τοὺς Λευίτας. – [30] καὶ ἐκαθάρισα αὐτοὺς ἀπὸ πάσης ἀλλοτριώσεως καὶ ἔστησα ἐφημερίας τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις, ἀνὴρ ὡς τὸ ἔργον αὐτοῦ, [31] καὶ τὸ δῶρον τῶν ξυλοφόρων ἐν καιροῖς ἀπὸ χρόνων καὶ ἐν τοῖς βακχουρίοις. μνήσθητί μου, ὁ θεὸς ἡμῶν, εἰς ἀγαθωσύνην.

Tobit

CHAPTER 1

[1] Βίβλος λόγων Τωβιτ τοῦ Τωβιηλ τοῦ Ανανιηλ τοῦ Αδουηλ τοῦ Γαβαηλ ἐκ τοῦ σπέρματος Ασιηλ ἐκ τῆς φυλῆς Νεφθαλιμ, [2] ὃς ᾐχμαλωτεύθη ἐν ἡμέραις Ενεμεσσαρου τοῦ βασιλέως Ἀσσυρίων ἐκ Θισβης, ἥ ἐστιν ἐκ δεξιῶν Κυδιως τῆς Νεφθαλιμ ἐν τῇ Γαλιλαίᾳ ὑπεράνω Ασηρ. [3] Ἐγὼ Τωβιτ ὁδοῖς ἀληθείας ἐπορευόμην καὶ δικαιοσύνης πάσας τὰς ἡμέρας τῆς ζωῆς μου καὶ ἐλεημοσύνας πολλὰς ἐποίησα τοῖς ἀδελφοῖς μου καὶ τῷ ἔθνει τοῖς συμπορευθεῖσιν μετ᾽ ἐμοῦ εἰς χώραν Ἀσσυρίων εἰς Νινευη. [4] καὶ ὅτε ἤμην ἐν τῇ χώρᾳ μου ἐν τῇ γῇ Ισραηλ, νεωτέρου μου ὄντος, πᾶσα φυλὴ τοῦ Νεφθαλιμ τοῦ πατρός μου ἀπέστη ἀπὸ τοῦ οἴκου Ιεροσολύμων τῆς ἐκλεγείσης ἀπὸ πασῶν τῶν φυλῶν Ισραηλ εἰς τὸ θυσιάζειν πάσας τὰς φυλάς· καὶ ἡγιάσθη ὁ ναὸς τῆς κατασκηνώσεως τοῦ ὑψίστου καὶ ᾠκοδομήθη εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. [5] καὶ πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθυον τῇ Βααλ τῇ δαμάλει καὶ ὁ οἶκος Νεφθαλιμ τοῦ πατρός μου. [6] κἀγὼ μόνος ἐπορευόμην πλεονάκις εἰς Ιεροσόλυμα ἐν ταῖς ἑορταῖς, καθὼς γέγραπται παντὶ τῷ Ισραηλ ἐν προστάγματι αἰωνίῳ, τὰς ἀπαρχὰς καὶ τὰς δεκάτας τῶν γενημάτων καὶ τὰς πρωτοκουρίας ἔχων· [7] καὶ ἐδίδουν αὐτὰς τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων πρὸς τὸ θυσιαστήριον πάντων τῶν γενημάτων· τὴν δεκάτην ἐδίδουν τοῖς υἱοῖς Λευι τοῖς θεραπεύουσιν ἐν Ιερουσαλημ. καὶ τὴν δευτέραν δεκάτην ἀπεπρατιζόμην καὶ ἐπορευόμην καὶ ἐδαπάνων αὐτὰ ἐν Ιεροσολύμοις καθ᾽ ἕκαστον ἐνιαυτόν. [8] καὶ τὴν τρίτην ἐδίδουν οἷς καθήκει, καθὼς ἐνετείλατο Δεββωρα ἡ μήτηρ τοῦ πατρός μου, διότι ὀρφανὸς κατελείφθην ὑπὸ τοῦ πατρός μου. [9] καὶ ὅτε ἐγενόμην ἀνήρ, ἔλαβον Ανναν γυναῖκα ἐκ τοῦ σπέρματος τῆς πατριᾶς ἡμῶν καὶ ἐγέννησα ἐξ αὐτῆς Τωβιαν. [10] καὶ ὅτε ᾐχμαλωτίσθην εἰς Νινευη, πάντες οἱ ἀδελφοί μου καὶ οἱ ἐκ τοῦ γένους μου ἤσθιον ἐκ τῶν ἄρτων τῶν ἐθνῶν· [11] ἐγὼ δὲ συνετήρησα τὴν ψυχήν μου μὴ φαγεῖν, [12] καθότι ἐμεμνήμην τοῦ θεοῦ ἐν ὅλῃ τῇ ψυχῇ μου. [13] καὶ ἔδωκεν ὁ ὕψιστος χάριν καὶ μορφὴν ἐνώπιον Ενεμεσσαρου, καὶ ἤμην αὐτοῦ ἀγοραστής· [14] καὶ ἐπορευόμην εἰς τὴν Μηδίαν καὶ παρεθέμην Γαβαήλῳ τῷ ἀδελφῷ Γαβρια ἐν Ραγοις τῆς Μηδίας ἀργυρίου τάλαντα δέκα. [15] Καὶ ὅτε ἀπέθανεν Ενεμεσσαρος, ἐβασίλευσεν Σενναχηριμ ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ, καὶ αἱ ὁδοὶ αὐτοῦ ἠκαταστάτησαν, καὶ οὐκέτι ἠδυνάσθην πορευθῆναι εἰς τὴν Μηδίαν. [16] καὶ ἐν ταῖς ἡμέραις Ενεμεσσαρου ἐλεημοσύνας πολλὰς ἐποίουν τοῖς ἀδελφοῖς μου· [17] τοὺς ἄρτους μου ἐδίδουν τοῖς πεινῶσιν καὶ τὰ ἱμάτιά μου τοῖς γυμνοῖς, καὶ εἴ τινα ἐκ τοῦ γένους μου ἐθεώρουν τεθνηκότα καὶ ἐρριμμένον ὀπίσω τοῦ τείχους

Νινευη, ἔθαπτον αὐτόν. [18] καὶ εἴ τινα ἀπέκτεινεν Σενναχηριμ ὁ βασιλεύς, ὅτε ἦλθεν φεύγων ἐκ τῆς Ιουδαίας, ἔθαψα αὐτοὺς κλέπτων· πολλοὺς γὰρ ἀπέκτεινεν ἐν τῷ θυμῷ αὐτοῦ· καὶ ἐζητήθη ὑπὸ τοῦ βασιλέως τὰ σώματα, καὶ οὐχ εὑρέθη. [19] πορευθεὶς δὲ εἷς τῶν ἐν Νινευη ὑπέδειξε τῷ βασιλεῖ περὶ ἐμοῦ ὅτι θάπτω αὐτούς, καὶ ἐκρύβην· ἐπιγνοὺς δὲ ὅτι ζητοῦμαι ἀποθανεῖν, φοβηθεὶς ἀνεχώρησα. [20] καὶ διηρπάγη πάντα τὰ ὑπάρχοντά μου, καὶ οὐ κατελείφθη μοι οὐδὲν πλὴν Αννας τῆς γυναικός μου καὶ Τωβιου τοῦ υἱοῦ μου. [21] καὶ οὐ διῆλθον ἡμέραι πεντήκοντα ἕως οὗ ἀπέκτειναν αὐτὸν οἱ δύο υἱοὶ αὐτοῦ· καὶ ἔφυγον εἰς τὰ ὄρη Αραρατ, καὶ ἐβασίλευσεν Σαχερδονος ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ. καὶ ἔταξεν Αχιαχαρον τὸν Αναηλ υἱὸν τοῦ ἀδελφοῦ μου ἐπὶ πᾶσαν τὴν ἐκλογιστίαν τῆς βασιλείας αὐτοῦ καὶ ἐπὶ πᾶσαν τὴν διοίκησιν. [22] καὶ ἠξίωσεν Αχιαχαρος περὶ ἐμοῦ, καὶ ἦλθον εἰς Νινευη. Αχιαχαρος δὲ ἦν ὁ οἰνοχόος καὶ ἐπὶ τοῦ δακτυλίου καὶ διοικητὴς καὶ ἐκλογιστής, καὶ κατέστησεν αὐτὸν ὁ Σαχερδονος ἐκ δευτέρας· ἦν δὲ ἐξάδελφός μου.

CHAPTER 2

[1] Ὅτε δὲ κατῆλθον εἰς τὸν οἶκόν μου καὶ ἀπεδόθη μοι Αννα ἡ γυνή μου καὶ Τωβιας ὁ υἱός μου, ἐν τῇ πεντηκοστῇ τῇ ἑορτῇ, ἥ ἐστιν ἁγία ἑπτὰ ἑβδομάδων, ἐγενήθη ἄριστον καλόν μοι, καὶ ἀνέπεσα τοῦ φαγεῖν. [2] καὶ ἐθεασάμην ὄψα πολλὰ καὶ εἶπα τῷ υἱῷ μου Βάδισον καὶ ἄγαγε ὃν ἐὰν εὕρῃς τῶν ἀδελφῶν ἡμῶν ἐνδεῆ, ὃς μέμνηται τοῦ κυρίου· καὶ ἰδοὺ μενῶ σε. [3] καὶ ἐλθὼν εἶπεν Πάτερ, εἷς ἐκ τοῦ γένους ἡμῶν ἐστραγγαλωμένος ἔρριπται ἐν τῇ ἀγορᾷ. [4] κἀγὼ πρὶν ἢ γεύσασθαί με ἀναπηδήσας ἀνειλόμην αὐτὸν εἴς τι οἴκημα, ἕως οὗ ἔδυ ὁ ἥλιος. [5] καὶ ἐπιστρέψας ἐλουσάμην καὶ ἤσθιον τὸν ἄρτον μου ἐν λύπῃ· [6] καὶ ἐμνήσθην τῆς προφητείας Αμως, καθὼς εἶπεν Στραφήσονται αἱ ἑορταὶ ὑμῶν εἰς πένθος καὶ πᾶσαι αἱ εὐφροσύναι ὑμῶν εἰς θρῆνον καὶ ἔκλαυσα. [7] καὶ ὅτε ἔδυ ὁ ἥλιος, ᾠχόμην καὶ ὀρύξας ἔθαψα αὐτόν. [8] καὶ οἱ πλησίον ἐπεγέλων λέγοντες Οὐκέτι φοβεῖται φονευθῆναι περὶ τοῦ πράγματος τούτου· καὶ ἀπέδρα, καὶ ἰδοὺ πάλιν θάπτει τοὺς νεκρούς. [9] καὶ ἐν αὐτῇ τῇ νυκτὶ ἀνέλυσα θάψας καὶ ἐκοιμήθην μεμιαμμένος παρὰ τὸν τοῖχον τῆς αὐλῆς, καὶ τὸ πρόσωπόν μου ἀκάλυπτον ἦν· [10] καὶ οὐκ ᾔδειν ὅτι στρουθία ἐν τῷ τοίχῳ ἐστίν, καὶ τῶν ὀφθαλμῶν μου ἀνεῳγότων ἀφώδευσαν τὰ στρουθία θερμὸν εἰς τοὺς ὀφθαλμούς μου, καὶ ἐγενήθη λευκώματα εἰς τοὺς ὀφθαλμούς μου. καὶ ἐπορεύθην πρὸς ἰατρούς, καὶ οὐκ ὠφέλησάν με· Αχιαχαρος δὲ ἔτρεφέν με, ἕως οὗ ἐπορεύθη εἰς τὴν Ἐλυμαίδα. [11] Καὶ ἡ γυνή μου Αννα ἠριθεύετο ἐν τοῖς γυναικείοις· [12] καὶ ἀπέστελλε τοῖς κυρίοις, καὶ ἀπέδωκαν αὐτῇ καὶ αὐτοὶ τὸν μισθὸν προσδόντες καὶ ἔριφον. [13] ὅτε δὲ ἦλθεν πρός με, ἤρξατο κράζειν· καὶ εἶπα αὐτῇ Πόθεν τὸ ἐρίφιον; μὴ κλεψιμαῖόν ἐστιν; ἀπόδος αὐτὸ τοῖς κυρίοις· οὐ γὰρ θεμιτόν ἐστιν φαγεῖν κλεψιμαῖον. [14] ἡ δὲ εἶπεν Δῶρον δέδοταί μοι ἐπὶ τῷ μισθῷ. καὶ οὐκ ἐπίστευον αὐτῇ καὶ ἔλεγον ἀποδιδόναι αὐτὸ τοῖς κυρίοις καὶ ἠρυθρίων πρὸς αὐτήν· ἡ δὲ ἀποκριθεῖσα εἶπέν μοι Ποῦ εἰσιν αἱ ἐλεημοσύναι σου καὶ αἱ δικαιοσύναι σου; ἰδοὺ γνωστὰ πάντα μετὰ σοῦ. –

CHAPTER 3

[1] καὶ λυπηθεὶς ἔκλαυσα καὶ προσευξάμην μετ᾽ ὀδύνης λέγων [2] Δίκαιος εἶ, κύριε, καὶ πάντα τὰ ἔργα σου καὶ πᾶσαι αἱ ὁδοί σου ἐλεημοσύναι καὶ ἀλήθεια, καὶ κρίσιν ἀληθινὴν καὶ δικαίαν σὺ κρίνεις εἰς τὸν αἰῶνα. [3] μνήσθητί μου καὶ ἐπίβλεψον ἐπ᾽ ἐμέ· μή με ἐκδικήσῃς ταῖς ἁμαρτίαις μου καὶ τοῖς ἀγνοήμασίν μου καὶ τῶν πατέρων μου, ἃ ἥμαρτον ἐνώπιόν σου· [4] παρήκουσαν γὰρ τῶν ἐντολῶν σου. ἔδωκας ἡμᾶς εἰς διαρπαγὴν καὶ αἰχμαλωσίαν καὶ θάνατον καὶ παραβολὴν ὀνειδισμοῦ πᾶσιν τοῖς ἔθνεσιν, ἐν οἷς ἐσκορπίσμεθα. [5] καὶ νῦν πολλαὶ αἱ κρίσεις σού εἰσιν ἀληθιναὶ ἐξ ἐμοῦ ποιῆσαι περὶ τῶν ἁμαρτιῶν μου καὶ τῶν πατέρων μου, ὅτι οὐκ ἐποιήσαμεν τὰς ἐντολάς σου· οὐ γὰρ ἐπορεύθημεν ἐν ἀληθείᾳ ἐνώπιόν σου. [6] καὶ νῦν κατὰ τὸ ἀρεστὸν ἐνώπιόν σου ποίησον μετ᾽ ἐμοῦ· ἐπίταξον ἀναλαβεῖν τὸ πνεῦμά μου, ὅπως ἀπολυθῶ καὶ γένωμαι γῆ· διότι λυσιτελεῖ μοι ἀποθανεῖν ἢ ζῆν, ὅτι ὀνειδισμοὺς ψευδεῖς ἤκουσα, καὶ λύπη ἐστὶν πολλὴ ἐν ἐμοί· ἐπίταξον ἀπολυθῆναί με τῆς ἀνάγκης ἤδη εἰς τὸν αἰώνιον τόπον, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ. [7] Ἐν τῇ αὐτῇ ἡμέρᾳ συνέβη τῇ θυγατρὶ Ραγουηλ Σαρρα ἐν Ἐκβατάνοις τῆς Μηδίας καὶ ταύτην ὀνειδισθῆναι ὑπὸ παιδισκῶν πατρὸς αὐτῆς, [8] ὅτι ἦν δεδομένη ἀνδράσιν ἑπτά, καὶ Ασμοδαυς τὸ πονηρὸν δαιμόνιον ἀπέκτεινεν αὐτοὺς πρὶν ἢ γενέσθαι αὐτοὺς μετ᾽ αὐτῆς ὡς ἐν γυναιξίν. καὶ εἶπαν αὐτῇ Οὐ συνίεις ἀποπνίγουσά σου τοὺς ἄνδρας; ἤδη ἑπτὰ ἔσχες καὶ ἑνὸς αὐτῶν οὐκ ὠνάσθης. [9] τί ἡμᾶς μαστιγοῖς; εἰ ἀπέθαναν, βάδιζε μετ᾽ αὐτῶν· μὴ ἴδοιμέν σου υἱὸν ἢ θυγατέρα εἰς τὸν αἰῶνα. [10] ταῦτα ἀκούσασα ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι. καὶ εἶπεν Μία μέν εἰμι τῷ πατρί μου· ἐὰν ποιήσω τοῦτο, ὄνειδος αὐτῷ ἐστιν, καὶ τὸ γῆρας αὐτοῦ κατάξω μετ᾽ ὀδύνης εἰς ᾅδου. [11] καὶ ἐδεήθη πρὸς τῇ θυρίδι καὶ εἶπεν Εὐλογητὸς εἶ, κύριε ὁ θεός μου, καὶ εὐλογητὸν τὸ ὄνομά σου τὸ ἅγιον καὶ ἔντιμον εἰς τοὺς αἰῶνας· εὐλογήσαισάν σε πάντα τὰ ἔργα σου εἰς τὸν αἰῶνα. [12] καὶ νῦν, κύριε, τοὺς ὀφθαλμούς μου καὶ τὸ πρόσωπόν μου εἰς σὲ δέδωκα· [13] εἰπὸν ἀπολῦσαί με ἀπὸ τῆς γῆς καὶ μὴ ἀκοῦσαί με μηκέτι ὀνειδισμόν. [14] σὺ γινώσκεις, κύριε, ὅτι καθαρά εἰμι ἀπὸ πάσης ἁμαρτίας ἀνδρὸς [15] καὶ οὐκ ἐμόλυνα τὸ ὄνομά μου οὐδὲ τὸ ὄνομα τοῦ πατρός μου ἐν τῇ γῇ τῆς αἰχμαλωσίας μου. μονογενής εἰμι τῷ πατρί μου, καὶ οὐχ ὑπάρχει αὐτῷ παιδίον, ὃ κληρονομήσει αὐτόν, οὐδὲ ἀδελφὸς ἐγγὺς οὐδὲ ὑπάρχων αὐτῷ υἱός, ἵνα συντηρήσω ἐμαυτὴν αὐτῷ γυναῖκα. ἤδη ἀπώλοντό μοι ἑπτά· ἵνα τί μοι ζῆν; καὶ εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, ἐπίταξον ἐπιβλέψαι ἐπ᾽ ἐμὲ καὶ ἐλεῆσαί με καὶ μηκέτι ἀκοῦσαί με ὀνειδισμόν. [16] Καὶ εἰσηκούσθη ἡ προσευχὴ ἀμφοτέρων

ἐνώπιον τῆς δόξης τοῦ μεγάλου Ραφαηλ, [17] καὶ ἀπεστάλη ἰάσασθαι τοὺς δύο, τοῦ Τωβιτ λεπίσαι τὰ λευκώματα καὶ Σαρραν τὴν τοῦ Ραγουηλ δοῦναι Τωβια τῷ υἱῷ Τωβιτ γυναῖκα καὶ δῆσαι Ασμοδαυν τὸ πονηρὸν δαιμόνιον, διότι Τωβια ἐπιβάλλει κληρονομῆσαι αὐτήν. ἐν αὐτῷ τῷ καιρῷ ἐπιστρέψας Τωβιτ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ Σαρρα ἡ τοῦ Ραγουηλ κατέβη ἐκ τοῦ ὑπερῴου αὐτῆς.

CHAPTER 4

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐμνήσθη Τωβιτ περὶ τοῦ ἀργυρίου, οὗ παρέθετο Γαβαηλ ἐν Ῥάγοις τῆς Μηδίας, [2] καὶ εἶπεν ἐν ἑαυτῷ Ἐγὼ ᾐτησάμην θάνατον· τί οὐ καλῶ Τωβιαν τὸν υἱόν μου, ἵνα αὐτῷ ὑποδείξω πρὶν ἀποθανεῖν με; [3] καὶ καλέσας αὐτὸν εἶπεν Παιδίον, ἐὰν ἀποθάνω, θάψον με· καὶ μὴ ὑπερίδῃς τὴν μητέρα σου, τίμα αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ ποίει τὸ ἀρεστὸν αὐτῇ καὶ μὴ λυπήσῃς αὐτήν. [4] μνήσθητι, παιδίον, ὅτι πολλοὺς κινδύνους ἑόρακεν ἐπὶ σοὶ ἐν τῇ κοιλίᾳ· ὅταν ἀποθάνῃ, θάψον αὐτὴν παρ᾽ ἐμοὶ ἐν ἑνὶ τάφῳ. [5] πάσας τὰς ἡμέρας, παιδίον, κυρίου τοῦ θεοῦ ἡμῶν μνημόνευε καὶ μὴ θελήσῃς ἁμαρτάνειν καὶ παραβῆναι τὰς ἐντολὰς αὐτοῦ· δικαιοσύνην ποίει πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ μὴ πορευθῇς ταῖς ὁδοῖς τῆς ἀδικίας· [6] διότι ποιοῦντός σου τὴν ἀλήθειαν εὐοδίαι ἔσονται ἐν τοῖς ἔργοις σου. [7] καὶ πᾶσι τοῖς ποιοῦσι τὴν δικαιοσύνην ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ, καὶ ἀπὸ σοῦ οὐ μὴ ἀποστραφῇ τὸ πρόσωπον τοῦ θεοῦ. [8] ὡς σοὶ ὑπάρχει, κατὰ τὸ πλῆθος ποίησον ἐξ αὐτῶν ἐλεημοσύνην· ἐὰν ὀλίγον σοι ὑπάρχῃ, κατὰ τὸ ὀλίγον μὴ φοβοῦ ποιεῖν ἐλεημοσύνην· [9] θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης· [10] διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται καὶ οὐκ ἐᾷ εἰσελθεῖν εἰς τὸ σκότος· [11] δῶρον γὰρ ἀγαθόν ἐστιν ἐλεημοσύνη πᾶσι τοῖς ποιοῦσιν αὐτὴν ἐνώπιον τοῦ ὑψίστου. [12] πρόσεχε σεαυτῷ, παιδίον, ἀπὸ πάσης πορνείας καὶ γυναῖκα πρῶτον λαβὲ ἀπὸ τοῦ σπέρματος τῶν πατέρων σου· μὴ λάβῃς γυναῖκα ἀλλοτρίαν, ἣ οὐκ ἔστιν ἐκ τῆς φυλῆς τοῦ πατρός σου, διότι υἱοὶ προφητῶν ἐσμεν. Νωε, Αβρααμ, Ισαακ, Ιακωβ οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος μνήσθητι, παιδίον, ὅτι οὗτοι πάντες ἔλαβον γυναῖκας ἐκ τῶν ἀδελφῶν αὐτῶν καὶ εὐλογήθησαν ἐν τοῖς τέκνοις αὐτῶν, καὶ τὸ σπέρμα αὐτῶν κληρονομήσει γῆν. [13] καὶ νῦν, παιδίον, ἀγάπα τοὺς ἀδελφούς σου καὶ μὴ ὑπερηφανεύου τῇ καρδίᾳ σου ἀπὸ τῶν ἀδελφῶν σου καὶ τῶν υἱῶν καὶ θυγατέρων τοῦ λαοῦ σου λαβεῖν σεαυτῷ ἐξ αὐτῶν γυναῖκα, διότι ἐν τῇ ὑπερηφανίᾳ ἀπώλεια καὶ ἀκαταστασία πολλή, καὶ ἐν τῇ ἀχρειότητι ἐλάττωσις καὶ ἔνδεια μεγάλη· ἡ γὰρ ἀχρειότης μήτηρ ἐστὶν τοῦ λιμοῦ. [14] μισθὸς παντὸς ἀνθρώπου, ὃς ἐὰν ἐργάσηται, παρὰ σοὶ μὴ αὐλισθήτω, ἀλλὰ ἀπόδος αὐτῷ παραυτίκα, καὶ ἐὰν δουλεύσῃς τῷ θεῷ, ἀποδοθήσεταί σοι. πρόσεχε σεαυτῷ, παιδίον, ἐν πᾶσι τοῖς ἔργοις σου καὶ ἴσθι πεπαιδευμένος ἐν πάσῃ ἀναστροφῇ σου. [15] καὶ ὃ μισεῖς, μηδενὶ ποιήσῃς. οἶνον εἰς μέθην μὴ πίῃς, καὶ μὴ πορευθήτω μετὰ σοῦ μέθη ἐν τῇ ὁδῷ σου. [16] ἐκ τοῦ ἄρτου σου δίδου

πεινῶντι καὶ ἐκ τῶν ἱματίων σου τοῖς γυμνοῖς· πᾶν, ὃ ἐὰν περισσεύσῃ σοι, ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην. [17] ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων καὶ μὴ δῷς τοῖς ἁμαρτωλοῖς. [18] συμβουλίαν παρὰ παντὸς φρονίμου ζήτησον καὶ μὴ καταφρονήσῃς ἐπὶ πάσης συμβουλίας χρησίμης. [19] καὶ ἐν παντὶ καιρῷ εὐλόγει κύριον τὸν θεὸν καὶ παρ᾽ αὐτοῦ αἴτησον ὅπως αἱ ὁδοί σου εὐθεῖαι γένωνται, καὶ πᾶσαι αἱ τρίβοι καὶ βουλαὶ εὐοδωθῶσιν· διότι πᾶν ἔθνος οὐκ ἔχει βουλήν, ἀλλὰ αὐτὸς ὁ κύριος δίδωσιν πάντα τὰ ἀγαθὰ καὶ ὃν ἐὰν θέλῃ, ταπεινοῖ, καθὼς βούλεται. καὶ νῦν, παιδίον, μνημόνευε τῶν ἐντολῶν μου, καὶ μὴ ἐξαλειφθήτωσαν ἐκ τῆς καρδίας σου. [20] καὶ νῦν ὑποδεικνύω σοι τὰ δέκα τάλαντα τοῦ ἀργυρίου, ἃ παρεθέμην Γαβαήλῳ τῷ τοῦ Γαβρια ἐν Ῥάγοις τῆς Μηδίας. [21] καὶ μὴ φοβοῦ, παιδίον, ὅτι ἐπτωχεύσαμεν· ὑπάρχει σοι πολλά, ἐὰν φοβηθῇς τὸν θεὸν καὶ ἀποστῇς ἀπὸ πάσης ἁμαρτίας καὶ ποιήσῃς τὸ ἀρεστὸν ἐνώπιον αὐτοῦ.

CHAPTER 5

[1] Καὶ ἀποκριθεὶς Τωβιας εἶπεν αὐτῷ Πάτερ, ποιήσω πάντα, ὅσα ἐντέταλσαί μοι· [2] ἀλλὰ πῶς δυνήσομαι λαβεῖν τὸ ἀργύριον καὶ οὐ γινώσκω αὐτόν; [3] καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον καὶ εἶπεν αὐτῷ Ζήτησον σεαυτῷ ἄνθρωπον, ὃς συμπορεύσεταί σοι, καὶ δώσω αὐτῷ μισθόν, ἕως ζῶ· καὶ λαβὲ πορευθεὶς τὸ ἀργύριον. [4] καὶ ἐπορεύθη ζητῆσαι ἄνθρωπον καὶ εὗρεν τὸν Ραφαηλ, ὃς ἦν ἄγγελος, καὶ οὐκ ᾔδει· [5] καὶ εἶπεν αὐτῷ Εἰ δύναμαι πορευθῆναι μετὰ σοῦ ἐν Ῥάγοις τῆς Μηδίας, καὶ εἰ ἔμπειρος εἶ τῶν τόπων; [6] καὶ εἶπεν αὐτῷ ὁ ἄγγελος Πορεύσομαι μετὰ σοῦ καὶ τῆς ὁδοῦ ἐμπειρῶ καὶ παρὰ Γαβαηλ τὸν ἀδελφὸν ἡμῶν ηὐλίσθην. [7] καὶ εἶπεν αὐτῷ Τωβιας Ὑπόμεινόν με, καὶ ἐρῶ τῷ πατρί μου. [8] καὶ εἶπεν αὐτῷ Πορεύου καὶ μὴ χρονίσῃς. [9] καὶ εἰσελθὼν εἶπεν τῷ πατρί Ἰδοὺ εὕρηκα ὃς συμπορεύσεταί μοι. ὁ δὲ εἶπεν Φώνησον αὐτὸν πρός με, ἵνα ἐπιγνῶ ποίας φυλῆς ἐστιν καὶ εἰ πιστὸς τοῦ πορευθῆναι μετὰ σοῦ. [10] καὶ ἐκάλεσεν αὐτόν, καὶ εἰσῆλθεν, καὶ ἠσπάσαντο ἀλλήλους. [11] καὶ εἶπεν αὐτῷ Τωβιτ Ἄδελφε, ἐκ ποίας φυλῆς καὶ ἐκ ποίας πατρίδος σὺ εἶ; ὑπόδειξόν μοι. [12] καὶ εἶπεν αὐτῷ Φυλὴν καὶ πατριὰν σὺ ζητεῖς ἢ μίσθιον, ὃς συμπορεύσεται μετὰ τοῦ υἱοῦ σου; καὶ εἶπεν αὐτῷ Τωβιτ Βούλομαι, ἄδελφε, ἐπιγνῶναι τὸ γένος σου καὶ τὸ ὄνομα. [13] ὁ δὲ εἶπεν Ἐγὼ Αζαριας Ανανιου τοῦ μεγάλου, τῶν ἀδελφῶν σου. [14] καὶ εἶπεν αὐτῷ Ὑγιαίνων ἔλθοις, ἄδελφε· καὶ μή μοι ὀργισθῇς ὅτι ἐζήτησα τὴν φυλήν σου καὶ τὴν πατριάν σου ἐπιγνῶναι. καὶ σὺ τυγχάνεις ἀδελφός μου ἐκ τῆς καλῆς καὶ ἀγαθῆς γενεᾶς· ἐπεγίνωσκον γὰρ ἐγὼ Ανανιαν καὶ Ιαθαν τοὺς υἱοὺς Σεμειου τοῦ μεγάλου, ὡς ἐπορευόμεθα κοινῶς εἰς Ιεροσόλυμα προσκυνεῖν ἀναφέροντες τὰ πρωτότοκα καὶ τὰς δεκάτας τῶν γενημάτων, καὶ οὐκ ἐπλανήθησαν ἐν τῇ πλάνῃ τῶν ἀδελφῶν ἡμῶν. ἐκ ῥίζης καλῆς εἶ, ἄδελφε. [15] ἀλλ᾽ εἰπόν μοι τίνα σοι ἔσομαι μισθὸν διδόναι· δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι ὡς καὶ τῷ υἱῷ μου; [16] καὶ ἔτι προσθήσω σοι ἐπὶ τὸν μισθόν, ἐὰν ὑγιαίνοντες ἐπιστρέψητε. [17] καὶ εὐδόκησαν οὕτως. καὶ εἶπεν πρὸς Τωβιαν Ἕτοιμος γίνου πρὸς τὴν ὁδόν· καὶ εὐοδωθείητε. καὶ ἡτοίμασεν ὁ υἱὸς αὐτοῦ τὰ πρὸς τὴν ὁδόν. καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ Πορεύου μετὰ τοῦ ἀνθρώπου· ὁ δὲ ἐν τῷ οὐρανῷ οἰκῶν θεὸς εὐοδώσει τὴν ὁδὸν ὑμῶν, καὶ ὁ ἄγγελος αὐτοῦ συμπορευθήτω ὑμῖν. καὶ ἐξῆλθαν ἀμφότεροι ἀπελθεῖν καὶ ὁ κύων τοῦ παιδαρίου μετ᾽ αὐτῶν. – [18] ἔκλαυσεν δὲ Αννα ἡ μήτηρ αὐτοῦ καὶ εἶπεν πρὸς Τωβιτ Τί ἐξαπέστειλας τὸ παιδίον ἡμῶν; ἢ οὐχὶ ἡ ῥάβδος τῆς χειρὸς ἡμῶν ἐστιν ἐν τῷ εἰσπορεύεσθαι αὐτὸν καὶ ἐκπορεύεσθαι ἐνώπιον ἡμῶν; [19] ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, ἀλλὰ

περίψημα τοῦ παιδίου ἡμῶν γένοιτο· [20] ὡς γὰρ δέδοται ἡμῖν ζῆν παρὰ τοῦ κυρίου, τοῦτο ἱκανὸν ἡμῖν ὑπάρχει. [21] καὶ εἶπεν αὐτῇ Τωβιτ Μὴ λόγον ἔχε, ἀδελφή· ὑγιαίνων ἐλεύσεται, καὶ οἱ ὀφθαλμοί σου ὄψονται αὐτόν· [22] ἄγγελος γὰρ ἀγαθὸς συμπορεύσεται αὐτῷ, καὶ εὐοδωθήσεται ἡ ὁδὸς αὐτοῦ, καὶ ὑποστρέψει ὑγιαίνων. [23] καὶ ἐπαύσατο κλαίουσα.

CHAPTER 6

[1] Οἱ δὲ πορευόμενοι τὴν ὁδὸν ἦλθον ἑσπέρας ἐπὶ τὸν Τίγριν ποταμὸν καὶ ηὐλίζοντο ἐκεῖ. [2] τὸ δὲ παιδάριον κατέβη περικλύσασθαι, καὶ ἀνεπήδησεν ἰχθὺς ἀπὸ τοῦ ποταμοῦ καὶ ἐβουλήθη καταπιεῖν τὸ παιδάριον. [3] ὁ δὲ ἄγγελος εἶπεν αὐτῷ Ἐπιλαβοῦ τοῦ ἰχθύος. καὶ ἐκράτησεν τὸν ἰχθὺν τὸ παιδάριον καὶ ἀνέβαλεν αὐτὸν ἐπὶ τὴν γῆν. [4] καὶ εἶπεν αὐτῷ ὁ ἄγγελος Ἀνάτεμε τὸν ἰχθὺν καὶ λαβὼν τὴν καρδίαν καὶ τὸ ἧπαρ καὶ τὴν χολὴν θὲς ἀσφαλῶς. [5] καὶ ἐποίησεν τὸ παιδάριον ὡς εἶπεν αὐτῷ ὁ ἄγγελος, τὸν δὲ ἰχθὺν ὀπτήσαντες ἔφαγον. – [6] καὶ ὥδευον ἀμφότεροι, ἕως ἤγγισαν ἐν Ἐκβατάνοις. [7] καὶ εἶπεν τὸ παιδάριον τῷ ἀγγέλῳ Αζαρια ἄδελφε, τί ἐστιν τὸ ἧπαρ καὶ ἡ καρδία καὶ ἡ χολὴ τοῦ ἰχθύος; [8] καὶ εἶπεν αὐτῷ Ἡ καρδία καὶ τὸ ἧπαρ, ἐάν τινα ὀχλῇ δαιμόνιον ἢ πανεῦμα πονηρόν, ταῦτα δεῖ καπνίσαι ἐνώπιον ἀνθρώπου ἢ γυναικός, καὶ οὐκέτι οὐ μὴ ὀχληθῇ· [9] ἡ δὲ χολή, ἐγχρῖσαι ἄνθρωπον, ὃς ἔχει λευκώματα ἐν τοῖς ὀφθαλμοῖς, καὶ ἰαθήσεται. [10] Ὡς δὲ προσήγγισαν τῇ Ραγη, [11] εἶπεν ὁ ἄγγελος τῷ παιδαρίῳ Ἄδελφε, σήμερον αὐλισθησόμεθα παρὰ Ραγουηλ, καὶ αὐτὸς συγγενής σού ἐστιν, καὶ ἔστιν αὐτῷ θυγάτηρ μονογενὴς ὀνόματι Σαρρα· [12] λαλήσω περὶ αὐτῆς τοῦ δοθῆναί σοι αὐτὴν εἰς γυναῖκα, ὅτι σοὶ ἐπιβάλλει ἡ κληρονομία αὐτῆς, καὶ σὺ μόνος εἶ ἐκ τοῦ γένους αὐτῆς· καὶ τὸ κοράσιον καλὸν καὶ φρόνιμόν ἐστιν. [13] καὶ νῦν ἄκουσόν μου καὶ λαλήσω τῷ πατρὶ αὐτῆς, καὶ ὅταν ὑποστρέψωμεν ἐκ Ῥάγων, ποιήσομεν τὸν γάμον. διότι ἐπίσταμαι Ραγουηλ ὅτι οὐ μὴ δῷ αὐτὴν ἀνδρὶ ἑτέρῳ κατὰ τὸν νόμον Μωυσῆ ἢ ὀφειλέσει θάνατον, ὅτι τὴν κληρονομίαν σοὶ καθήκει λαβεῖν ἢ πάντα ἄνθρωπον. [14] τότε εἶπεν τὸ παιδάριον τῷ ἀγγέλῳ Αζαρια ἄδελφε, ἀκήκοα ἐγὼ τὸ κοράσιον δεδόσθαι ἑπτὰ ἀνδράσιν καὶ πάντας ἐν τῷ νυμφῶνι ἀπολωλότας. [15] καὶ νῦν ἐγὼ μόνος εἰμὶ τῷ πατρὶ καὶ φοβοῦμαι μὴ εἰσελθὼν ἀποθάνω καθὼς καὶ οἱ πρότεροι, ὅτι δαιμόνιον φιλεῖ αὐτήν, ὃ οὐκ ἀδικεῖ οὐδένα πλὴν τῶν προσαγόντων αὐτῇ. καὶ νῦν ἐγὼ φοβοῦμαι μὴ ἀποθάνω καὶ κατάξω τὴν ζωὴν τοῦ πατρός μου καὶ τῆς μητρός μου μετ’ ὀδύνης ἐπ’ ἐμοὶ εἰς τὸν τάφον αὐτῶν· καὶ υἱὸς ἕτερος οὐχ ὑπάρχει αὐτοῖς, ὃς θάψει αὐτούς. [16] εἶπεν δὲ αὐτῷ ὁ ἄγγελος Οὐ μέμνησαι τῶν λόγων, ὧν ἐνετείλατό σοι ὁ πατήρ σου ὑπὲρ τοῦ λαβεῖν σε γυναῖκα ἐκ τοῦ γένους σου; καὶ νῦν ἄκουσόν μου, ἄδελφε, διότι σοὶ ἔσται εἰς γυναῖκα, καὶ τοῦ δαιμονίου μηδένα λόγον ἔχε, ὅτι τὴν νύκτα ταύτην δοθήσεταί σοι αὕτη εἰς γυναῖκα. [17] καὶ ἐὰν εἰσέλθῃς εἰς τὸν νυμφῶνα, λήμψῃ τέφραν θυμιαμάτων καὶ ἐπιθήσεις ἀπὸ τῆς καρδίας καὶ τοῦ ἥπατος τοῦ ἰχθύος καὶ καπνίσεις, καὶ

ὀσφρανθήσεται τὸ δαιμόνιον καὶ φεύξεται καὶ οὐκ ἐπανελεύσεται τὸν αἰῶνα τοῦ αἰῶνος. [18] ὅταν δὲ προσπορεύῃ αὐτῇ, ἐγέρθητε ἀμφότεροι καὶ βοήσατε πρὸς τὸν ἐλεήμονα θεόν, καὶ σώσει ὑμᾶς καὶ ἐλεήσει· μὴ φοβοῦ, ὅτι σοὶ αὐτὴ ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος, καὶ σὺ αὐτὴν σώσεις, καὶ πορεύσεται μετὰ σοῦ, καὶ ὑπολαμβάνω ὅτι σοὶ ἔσται ἐξ αὐτῆς παιδία. [19] καὶ ὡς ἤκουσεν Τωβιας ταῦτα, ἐφίλησεν αὐτήν, καὶ ἡ ψυχὴ αὐτοῦ ἐκολλήθη αὐτῇ σφόδρα.

CHAPTER 7

[1] Καὶ ἦλθον εἰς Ἐκβάτανα καὶ παρεγένοντο εἰς τὴν οἰκίαν Ραγουηλ, Σαρρα δὲ ὑπήντησεν αὐτοῖς καὶ ἐχαιρέτισεν αὐτοὺς καὶ αὐτοὶ αὐτήν, καὶ εἰσήγαγεν αὐτοὺς εἰς τὴν οἰκίαν. [2] καὶ εἶπεν Ραγουηλ Εδνα τῇ γυναικὶ αὐτοῦ Ὡς ὅμοιος ὁ νεανίσκος Τωβιτ τῷ ἀνεψιῷ μου. [3] καὶ ἠρώτησεν αὐτοὺς Ραγουηλ Πόθεν ἐστέ, ἀδελφοί; καὶ εἶπαν αὐτῷ Ἐκ τῶν υἱῶν Νεφθαλι τῶν αἰχμαλώτων ἐν Νινευη. [4] καὶ εἶπεν αὐτοῖς Γινώσκετε Τωβιτ τὸν ἀδελφὸν ἡμῶν; οἱ δὲ εἶπαν Γινώσκομεν. [5] καὶ εἶπεν αὐτοῖς Ὑγιαίνει; οἱ δὲ εἶπαν Καὶ ζῇ καὶ ὑγιαίνει· καὶ εἶπεν Τωβιας Πατήρ μού ἐστιν. [6] καὶ ἀνεπήδησεν Ραγουηλ καὶ κατεφίλησεν αὐτὸν καὶ ἔκλαυσε καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν αὐτῷ Ὁ τοῦ καλοῦ καὶ ἀγαθοῦ ἀνθρώπου· καὶ ἀκούσας ὅτι Τωβιτ ἀπώλεσεν τοὺς ὀφθαλμοὺς αὐτοῦ, ἐλυπήθη καὶ ἔκλαυσεν. [7] καὶ Εδνα ἡ γυνὴ αὐτοῦ καὶ Σαρρα ἡ θυγάτηρ αὐτοῦ ἔκλαυσαν καὶ ὑπεδέξαντο αὐτοὺς προθύμως. [8] καὶ ἔθυσαν κριὸν προβάτων καὶ παρέθηκαν ὄψα πλείονα. [9] Εἶπεν δὲ Τωβιας τῷ Ραφαηλ Αζαρια ἄδελφε, λάλησον ὑπὲρ ὧν ἔλεγες ἐν τῇ πορείᾳ, καὶ τελεσθήτω τὸ πρᾶγμα. [10] καὶ μετέδωκεν τὸν λόγον τῷ Ραγουηλ. καὶ εἶπεν Ραγουηλ πρὸς Τωβιαν Φάγε καὶ πίε καὶ ἡδέως γίνου· σοὶ γὰρ καθήκει τὸ παιδίον μου λαβεῖν· πλὴν ὑποδείξω σοι τὴν ἀλήθειαν. [11] ἔδωκα τὸ παιδίον μου ἑπτὰ ἀνδράσιν, καὶ ὁπότε ἐὰν εἰσεπορεύοντο πρὸς αὐτήν, ἀπεθνῄσκοσαν ὑπὸ τὴν νύκτα. ἀλλὰ τὸ νῦν ἔχων ἡδέως γίνου. [12] καὶ εἶπεν Τωβιας Οὐ γεύσομαι οὐδὲν ὧδε, ἕως ἂν στήσητε καὶ σταθῆτε πρός με. καὶ εἶπεν Ραγουηλ Κομίζου αὐτὴν ἀπὸ τοῦ νῦν κατὰ τὴν κρίσιν· σὺ δὲ ἀδελφὸς εἶ αὐτῆς, καὶ αὐτή σού ἐστιν· ὁ δὲ ἐλεήμων θεὸς εὐοδώσει ὑμῖν τὰ κάλλιστα. [13] καὶ ἐκάλεσεν Σαρραν τὴν θυγατέρα αὐτοῦ καὶ λαβὼν τῆς χειρὸς αὐτῆς παρέδωκεν αὐτὴν τῷ Τωβια γυναῖκα καὶ εἶπεν Ἰδοὺ κατὰ τὸν νόμον Μωυσέως κομίζου αὐτὴν καὶ ἄπαγε πρὸς τὸν πατέρα σου· καὶ εὐλόγησεν αὐτούς. [14] καὶ ἐκάλεσεν Εδναν τὴν γυναῖκα αὐτοῦ· καὶ λαβὼν βιβλίον ἔγραψεν συγγραφήν, καὶ ἐσφραγίσαντο. καὶ ἤρξαντο ἐσθίειν. [15] καὶ ἐκάλεσεν Ραγουηλ Εδναν τὴν γυναῖκα αὐτοῦ καὶ εἶπεν αὐτῇ Ἀδελφή, ἑτοίμασον τὸ ἕτερον ταμίειον καὶ εἰσάγαγε αὐτήν. [16] καὶ ἐποίησεν ὡς εἶπεν καὶ εἰσήγαγεν αὐτὴν ἐκεῖ, καὶ ἔκλαυσεν· καὶ ἀπεδέξατο τὰ δάκρυα τῆς θυγατρὸς αὐτῆς καὶ εἶπεν αὐτῇ [17] Θάρσει, τέκνον, ὁ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς δῴη σοι χάριν ἀντὶ τῆς λύπης σου ταύτης θάρσει, θύγατερ.

CHAPTER 8

[1] Ὅτε δὲ συνετέλεσαν δειπνοῦντες, εἰσήγαγον Τωβιαν πρὸς αὐτήν. [2] ὁ δὲ πορευόμενος ἐμνήσθη τῶν λόγων Ραφαηλ καὶ ἔλαβεν τὴν τέφραν τῶν θυμιαμάτων καὶ ἐπέθηκεν τὴν καρδίαν τοῦ ἰχθύος καὶ τὸ ἦπαρ καὶ ἐκάπνισεν. [3] ὅτε δὲ ὠσφράνθη τὸ δαιμόνιον τῆς ὀσμῆς, ἔφυγεν εἰς τὰ ἀνώτατα Αἰγύπτου, καὶ ἔδησεν αὐτὸ ὁ ἄγγελος. [4] ὡς δὲ συνεκλείσθησαν ἀμφότεροι, ἀνέστη Τωβιας ἀπὸ τῆς κλίνης καὶ εἶπεν Ἀνάστηθι, ἀδελφή, καὶ προσευξώμεθα, ἵνα ἡμᾶς ἐλεήσῃ ὁ κύριος. [5] καὶ ἤρξατο Τωβιας λέγειν Εὐλογητὸς εἶ, ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογητὸν τὸ ὄνομά σου τὸ ἅγιον καὶ ἔνδοξον εἰς τοὺς αἰῶνας· εὐλογησάτωσάν σε οἱ οὐρανοὶ καὶ πᾶσαι αἱ κτίσεις σου. [6] σὺ ἐποίησας Αδαμ καὶ ἔδωκας αὐτῷ βοηθὸν Ευαν στήριγμα τὴν γυναῖκα αὐτοῦ· ἐκ τούτων ἐγενήθη τὸ ἀνθρώπων σπέρμα. σὺ εἶπας Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ. [7] καὶ νῦν, κύριε, οὐ διὰ πορνείαν ἐγὼ λαμβάνω τὴν ἀδελφήν μου ταύτην, ἀλλ’ ἐπ’ ἀληθείας· ἐπίταξον ἐλεῆσαί με καὶ ταύτῃ συγκαταγηρᾶσαι. [8] καὶ εἶπεν μετ’ αὐτοῦ Αμην. [9] καὶ ἐκοιμήθησαν ἀμφότεροι τὴν νύκτα. [10] Καὶ ἀναστὰς Ραγουηλ ἐπορεύθη καὶ ὤρυξεν τάφον λέγων Μὴ καὶ οὗτος ἀποθάνῃ. [11] καὶ ἦλθεν Ραγουηλ εἰς τὴν οἰκίαν ἑαυτοῦ [12] καὶ εἶπεν Εδνα τῇ γυναικὶ αὐτοῦ Ἀπόστειλον μίαν τῶν παιδισκῶν, καὶ ἰδέτωσαν εἰ ζῇ· εἰ δὲ μή, ἵνα θάψωμεν αὐτὸν καὶ μηδεὶς γνῷ. [13] καὶ εἰσῆλθεν ἡ παιδίσκη ἀνοίξασα τὴν θύραν καὶ εὗρεν τοὺς δύο καθεύδοντας. [14] καὶ ἐξελθοῦσα ἀπήγγειλεν αὐτοῖς ὅτι ζῇ. [15] καὶ εὐλόγησεν Ραγουηλ τὸν θεὸν λέγων Εὐλογητὸς εἶ σύ, ὁ θεός, ἐν πάσῃ εὐλογίᾳ καθαρᾷ καὶ ἁγίᾳ, καὶ εὐλογείτωσάν σε οἱ ἅγιοί σου καὶ πᾶσαι αἱ κτίσεις σου, καὶ πάντες οἱ ἄγγελοί σου καὶ οἱ ἐκλεκτοί σου εὐλογείτωσάν σε εἰς πάντας τοὺς αἰῶνας. [16] εὐλογητὸς εἶ ὅτι ηὔφρανάς με, καὶ οὐκ ἐγένετό μοι καθὼς ὑπενόουν, ἀλλὰ κατὰ τὸ πολὺ ἔλεός σου ἐποίησας μεθ’ ἡμῶν. [17] εὐλογητὸς εἶ ὅτι ἠλέησας δύο μονογενεῖς· ποίησον αὐτοῖς, δέσποτα, ἔλεος, συντέλεσον τὴν ζωὴν αὐτῶν ἐν ὑγιείᾳ μετὰ εὐφροσύνης καὶ ἐλέους. [18] ἐκέλευσεν δὲ τοῖς οἰκέταις χῶσαι τὸν τάφον. [19] Καὶ ἐποίησεν αὐτοῖς γάμον ἡμερῶν δέκα τεσσάρων. [20] καὶ εἶπεν αὐτῷ Ραγουηλ πρὶν ἢ συντελεσθῆναι τὰς ἡμέρας τοῦ γάμου ἐνόρκως μὴ ἐξελθεῖν αὐτόν, ἐὰν μὴ πληρωθῶσιν αἱ δέκα τέσσαρες ἡμέραι τοῦ γάμου, [21] καὶ τότε λαβόντα τὸ ἥμισυ τῶν ὑπαρχόντων αὐτοῦ πορεύεσθαι μετὰ ὑγιείας πρὸς τὸν πατέρα· καὶ τὰ λοιπά, ὅταν ἀποθάνω καὶ ἡ γυνή μου.

CHAPTER 9

[1] Καὶ ἐκάλεσεν Τωβιας τὸν Ραφαηλ καὶ εἶπεν αὐτῷ [2] Αζαρια ἄδελφε, λαβὲ μετὰ σεαυτοῦ παῖδα καὶ δύο καμήλους καὶ πορεύθητι ἐν Ῥάγοις τῆς Μηδίας παρὰ Γαβαηλ καὶ κόμισαί μοι τὸ ἀργύριον καὶ αὐτὸν ἄγε εἰς τὸν γάμον· [3] διότι ὀμώμοκεν Ραγουηλ μὴ ἐξελθεῖν με, [4] καὶ ὁ πατήρ μου ἀριθμεῖ τὰς ἡμέρας, καὶ ἐὰν χρονίσω μέγα, ὀδυνηθήσεται λίαν. [5] καὶ ἐπορεύθη Ραφαηλ καὶ ηὐλίσθη παρὰ Γαβαήλῳ, καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον· ὃς δὲ προήνεγκεν τὰ θυλάκια ἐν ταῖς σφραγῖσιν καὶ ἔδωκεν αὐτῷ. [6] καὶ ὤρθρευσαν κοινῶς καὶ ἤλθοσαν εἰς τὸν γάμον. καὶ εὐλόγησεν Τωβιας τὴν γυναῖκα αὐτοῦ.

CHAPTER 10

[1] Καὶ Τωβιτ ὁ πατὴρ αὐτοῦ ἐλογίζετο ἑκάστης ἡμέρας· καὶ ὡς ἐπληρώθησαν αἱ ἡμέραι τῆς πορείας καὶ οὐκ ἤρχοντο, [2] εἶπεν Μήποτε κατῄσχυνται; ἢ μήποτε ἀπέθανεν Γαβαηλ καὶ οὐδεὶς δίδωσιν αὐτῷ τὸ ἀργύριον; [3] καὶ ἐλυπεῖτο λίαν. [4] εἶπεν δὲ αὐτῷ ἡ γυνή Ἀπώλετο τὸ παιδίον, διότι κεχρόνικεν· καὶ ἤρξατο θρηνεῖν αὐτὸν καὶ εἶπεν [5] Οὐ μέλει μοι, τέκνον, ὅτι ἀφῆκά σε τὸ φῶς τῶν ὀφθαλμῶν μου; [6] καὶ Τωβιτ λέγει αὐτῇ Σίγα, μὴ λόγον ἔχε, ὑγιαίνει. [7] καὶ εἶπεν αὐτῷ Σίγα, μὴ πλάνα με· ἀπώλετο τὸ παιδίον μου. καὶ ἐπορεύετο καθ' ἡμέραν εἰς τὴν ὁδὸν ἔξω, οἵας ἀπῆλθεν, ἡμέρας τε ἄρτον οὐκ ἤσθιεν, τὰς δὲ νύκτας οὐ διελίμπανεν θρηνοῦσα Τωβιαν τὸν υἱὸν αὐτῆς, ἕως οὗ συνετελέσθησαν αἱ δέκα τέσσαρες ἡμέραι τοῦ γάμου, ἃς ὤμοσεν Ραγουηλ ποιῆσαι αὐτὸν ἐκεῖ. [8] Εἶπεν δὲ Τωβιας τῷ Ραγουηλ Ἐξαπόστειλόν με, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου οὐκέτι ἐλπίζουσιν ὄψεσθαί με. [9] εἶπεν δὲ αὐτῷ ὁ πενθερὸς αὐτοῦ Μεῖνον παρ' ἐμοί, κἀγὼ ἐξαποστελῶ πρὸς τὸν πατέρα σου καὶ δηλώσουσιν αὐτῷ τὰ κατὰ σέ. καὶ Τωβιας λέγει Οὐχί, ἀλλὰ ἐξαπόστειλόν με πρὸς τὸν πατέρα μου. [10] ἀναστὰς δὲ Ραγουηλ ἔδωκεν αὐτῷ Σαρραν τὴν γυναῖκα αὐτοῦ καὶ τὰ ἥμισυ τῶν ὑπαρχόντων, σώματα καὶ κτήνη καὶ ἀργύριον· [11] καὶ εὐλογήσας αὐτοὺς ἐξαπέστειλεν λέγων Εὐοδώσει ὑμᾶς, τέκνα, ὁ θεὸς τοῦ οὐρανοῦ πρὸ τοῦ με ἀποθανεῖν. [12] καὶ εἶπεν τῇ θυγατρὶ αὐτοῦ Τίμα τοὺς πενθερούς σου, αὐτοὶ νῦν γονεῖς σού εἰσιν· ἀκούσαιμί σου ἀκοὴν καλήν. καὶ ἐφίλησεν αὐτήν. [13] καὶ Εδνα εἶπεν πρὸς Τωβιαν Ἄδελφε ἀγαπητέ, ἀποκαταστήσαι σε ὁ κύριος τοῦ οὐρανοῦ καὶ δῴη μοι ἰδεῖν σου παιδία ἐκ Σαρρας τῆς θυγατρός μου, ἵνα εὐφρανθῶ ἐνώπιον τοῦ κυρίου· καὶ ἰδοὺ παρατίθεμαί σοι τὴν θυγατέρα μου ἐν παρακαταθήκῃ, μὴ λυπήσῃς αὐτήν. [14] μετὰ ταῦτα ἐπορεύετο Τωβιας εὐλογῶν τὸν θεόν, ὅτι εὐόδωσεν τὴν ὁδὸν αὐτοῦ, καὶ κατευλόγει Ραγουηλ καὶ Εδναν τὴν γυναῖκα αὐτοῦ.

CHAPTER 11

[1] Καὶ ἐπορεύετο μέχρις οὗ ἐγγίσαι αὐτοὺς εἰς Νινευη. καὶ εἶπεν Ραφαηλ πρὸς Τωβιαν [2] Οὐ γινώσκεις, ἄδελφε, πῶς ἀφῆκας τὸν πατέρα σου; [3] προδράμωμεν ἔμπροσθεν τῆς γυναικός σου καὶ ἑτοιμάσωμεν τὴν οἰκίαν· [4] λαβὲ δὲ παρὰ χεῖρα τὴν χολὴν τοῦ ἰχθύος. καὶ ἐπορεύθησαν, καὶ συνῆλθεν ὁ κύων ὄπισθεν αὐτῶν. [5] καὶ Αννα ἐκάθητο περιβλεπομένη εἰς τὴν ὁδὸν τὸν παῖδα αὐτῆς· [6] καὶ προσενόησεν αὐτὸν ἐρχόμενον καὶ εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ ὁ υἱός σου ἔρχεται καὶ ὁ ἄνθρωπος ὁ πορευθεὶς μετ' αὐτοῦ. [7] καὶ Ραφαηλ εἶπεν Ἐπίσταμαι ἐγὼ ὅτι ἀνοίξει τοὺς ὀφθαλμοὺς ὁ πατήρ σου· [8] σὺ οὖν ἔγχρισον τὴν χολὴν εἰς τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ δηχθεὶς διατρίψει καὶ ἀποβαλεῖ τὰ λευκώματα καὶ ὄψεταί σε. [9] καὶ προσδραμοῦσα Αννα ἐπέπεσεν ἐπὶ τὸν τράχηλον τοῦ υἱοῦ αὐτῆς καὶ εἶπεν αὐτῷ Εἶδόν σε, παιδίον, ἀπὸ τοῦ νῦν ἀποθανοῦμαι. καὶ ἔκλαυσαν ἀμφότεροι. [10] καὶ Τωβιτ ἐξήρχετο πρὸς τὴν θύραν καὶ προσέκοπτεν, ὁ δὲ υἱὸς προσέδραμεν αὐτῷ [11] καὶ ἐπελάβετο τοῦ πατρὸς αὐτοῦ καὶ προσέπασεν τὴν χολὴν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ πατρὸς αὐτοῦ λέγων Θάρσει, πάτερ. [12] ὡς δὲ συνεδήχθησαν, διέτριψε τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐλεπίσθη ἀπὸ τῶν κανθῶν τῶν ὀφθαλμῶν αὐτοῦ τὰ λευκώματα. [13] καὶ ἰδὼν τὸν υἱὸν αὐτοῦ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν [14] Εὐλογητὸς εἶ, ὁ θεός, καὶ εὐλογητὸν τὸ ὄνομά σου εἰς τοὺς αἰῶνας, καὶ εὐλογημένοι πάντες οἱ ἅγιοί σου ἄγγελοι· ὅτι ἐμαστίγωσας καὶ ἠλέησάς με, ἰδοὺ βλέπω Τωβιαν τὸν υἱόν μου. [15] καὶ εἰσῆλθεν ὁ υἱὸς αὐτοῦ χαίρων καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ τὰ μεγαλεῖα τὰ γενόμενα αὐτῷ ἐν τῇ Μηδίᾳ. [16] Καὶ ἐξῆλθεν Τωβιτ εἰς συνάντησιν τῇ νύμφῃ αὐτοῦ χαίρων καὶ εὐλογῶν τὸν θεὸν πρὸς τῇ πύλῃ Νινευη· καὶ ἐθαύμαζον οἱ θεωροῦντες αὐτὸν πορευόμενον ὅτι ἔβλεψεν, καὶ Τωβιτ ἐξωμολογεῖτο ἐνώπιον αὐτῶν ὅτι ἠλέησεν αὐτὸν ὁ θεός. [17] καὶ ὡς ἤγγισεν Τωβιτ Σαρρα τῇ νύμφῃ αὐτοῦ, κατευλόγησεν αὐτὴν λέγων Ἔλθοις ὑγιαίνουσα, θύγατερ· εὐλογητὸς ὁ θεός, ὃς ἤγαγέν σε πρὸς ἡμᾶς, καὶ ὁ πατήρ σου καὶ ἡ μήτηρ σου. [18] καὶ ἐγένετο χαρὰ πᾶσι τοῖς ἐν Νινευη ἀδελφοῖς αὐτοῦ. [19] καὶ παρεγένετο Αχιαχαρος καὶ Νασβας ὁ ἐξάδελφος αὐτοῦ, καὶ ἤχθη ὁ γάμος Τωβια μετ' εὐφροσύνης ἑπτὰ ἡμέρας.

CHAPTER 12

[1] Καὶ ἐκάλεσεν Τωβιτ Τωβιαν τὸν υἱὸν αὐτοῦ καὶ εἶπεν αὐτῷ Ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ τῷ συνελθόντι σοι, καὶ προσθεῖναι αὐτῷ δεῖ. [2] καὶ εἶπεν αὐτῷ Πάτερ, οὐ βλάπτομαι δοὺς αὐτῷ τὸ ἥμισυ ὧν ἐνήνοχα, [3] ὅτι με ἀγείοχέν σοι ὑγιῆ καὶ τὴν γυναῖκά μου ἐθεράπευσεν καὶ τὸ ἀργύριόν μου ἤνεγκεν καὶ σὲ ὁμοίως ἐθεράπευσεν. [4] καὶ εἶπεν ὁ πρεσβύτης Δικαιοῦται αὐτῷ. [5] καὶ ἐκάλεσεν τὸν ἄγγελον καὶ εἶπεν αὐτῷ Λαβὲ τὸ ἥμισυ πάντων, ὧν ἐνηνόχατε. [6] Τότε καλέσας τοὺς δύο κρυπτῶς εἶπεν αὐτοῖς Εὐλογεῖτε τὸν θεὸν καὶ αὐτῷ ἐξομολογεῖσθε, μεγαλωσύνην δίδοτε αὐτῷ καὶ ἐξομολογεῖσθε ἐνώπιον πάντων τῶν ζώντων περὶ ὧν ἐποίησεν μεθ' ὑμῶν· ἀγαθὸν τὸ εὐλογεῖν τὸν θεὸν καὶ ὑψοῦν τὸ ὄνομα αὐτοῦ, τοὺς λόγους τῶν ἔργων τοῦ θεοῦ ἐντίμως ὑποδεικνύοντες, καὶ μὴ ὀκνεῖτε ἐξομολογεῖσθαι αὐτῷ. [7] μυστήριον βασιλέως καλὸν κρύψαι, τὰ δὲ ἔργα τοῦ θεοῦ ἀνακαλύπτειν ἐνδόξως. ἀγαθὸν ποιήσατε, καὶ κακὸν οὐχ εὑρήσει ὑμᾶς. [8] ἀγαθὸν προσευχὴ μετὰ νηστείας καὶ ἐλεημοσύνης καὶ δικαιοσύνης· ἀγαθὸν τὸ ὀλίγον μετὰ δικαιοσύνης ἢ πολὺ μετὰ ἀδικίας· καλὸν ποιῆσαι ἐλεημοσύνην ἢ θησαυρίσαι χρυσίον. [9] ἐλεημοσύνη γὰρ ἐκ θανάτου ῥύεται, καὶ αὐτὴ ἀποκαθαριεῖ πᾶσαν ἁμαρτίαν· οἱ ποιοῦντες ἐλεημοσύνας καὶ δικαιοσύνας πλησθήσονται ζωῆς· [10] οἱ δὲ ἁμαρτάνοντες πολέμιοί εἰσιν τῆς ἑαυτῶν ζωῆς. [11] οὐ μὴ κρύψω ἀφ' ὑμῶν πᾶν ῥῆμα· εἴρηκα δή Μυστήριον βασιλέως κρύψαι καλόν, τὰ δὲ ἔργα τοῦ θεοῦ ἀνακαλύπτειν ἐνδόξως. [12] καὶ νῦν ὅτε προσηύξω σὺ καὶ ἡ νύμφη σου Σαρρα, ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐνώπιον τοῦ ἁγίου· καὶ ὅτε ἔθαπτες τοὺς νεκρούς, ὡσαύτως συμπαρήμην σοι. [13] καὶ ὅτε οὐκ ὤκνησας ἀναστῆναι καὶ καταλιπεῖν τὸ ἄριστόν σου, ὅπως ἀπελθὼν περιστείλῃς τὸν νεκρόν, οὐκ ἔλαθές με ἀγαθοποιῶν, ἀλλὰ σὺν σοὶ ἤμην. [14] καὶ νῦν ἀπέστειλέν με ὁ θεὸς ἰάσασθαί σε καὶ τὴν νύμφην σου Σαρραν. [15] ἐγώ εἰμι Ραφαηλ, εἷς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων, οἳ προσαναφέρουσιν τὰς προσευχὰς τῶν ἁγίων καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου. [16] Καὶ ἐταράχθησαν οἱ δύο καὶ ἔπεσον ἐπὶ πρόσωπον, ὅτι ἐφοβήθησαν. [17] καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε, εἰρήνη ὑμῖν ἔσται· τὸν δὲ θεὸν εὐλογεῖτε εἰς τὸν αἰῶνα. [18] ὅτι οὐ τῇ ἐμαυτοῦ χάριτι, ἀλλὰ τῇ θελήσει τοῦ θεοῦ ἡμῶν ἦλθον· ὅθεν εὐλογεῖτε αὐτὸν εἰς τὸν αἰῶνα. [19] πάσας τὰς ἡμέρας ὠπτανόμην ὑμῖν, καὶ οὐκ ἔφαγον οὐδὲ ἔπιον, ἀλλὰ ὅρασιν ὑμεῖς ἐθεωρεῖτε. [20] καὶ νῦν ἐξομολογεῖσθε τῷ θεῷ, διότι ἀναβαίνω πρὸς τὸν ἀποστείλαντά με, καὶ γράψατε πάντα τὰ συντελεσθέντα εἰς βιβλίον. [21] καὶ ἀνέστησαν· καὶ οὐκέτι εἶδον αὐτόν.

[22] καὶ ἐξωμολογοῦντο τὰ ἔργα τὰ μεγάλα καὶ θαυμαστὰ τοῦ θεοῦ καὶ ὡς ὤφθη αὐτοῖς ὁ ἄγγελος κυρίου.

CHAPTER 13

[1] Καὶ Τωβιτ ἔγραψεν προσευχὴν εἰς ἀγαλλίασιν καὶ εἶπεν [2] Εὐλογητὸς ὁ θεὸς ὁ ζῶν εἰς τοὺς αἰῶνας καὶ ἡ βασιλεία αὐτοῦ, ὅτι αὐτὸς μαστιγοῖ καὶ ἐλεᾷ, κατάγει εἰς ᾅδην καὶ ἀνάγει, καὶ οὐκ ἔστιν ὃς ἐκφεύξεται τὴν χεῖρα αὐτοῦ. [3] ἐξομολογεῖσθε αὐτῷ, οἱ υἱοὶ Ισραηλ, ἐνώπιον τῶν ἐθνῶν, ὅτι αὐτὸς διέσπειρεν ἡμᾶς ἐν αὐτοῖς· [4] ἐκεῖ ὑποδείξατε τὴν μεγαλωσύνην αὐτοῦ, ὑψοῦτε αὐτὸν ἐνώπιον παντὸς ζῶντος, καθότι αὐτὸς κύριος ἡμῶν καὶ θεός, αὐτὸς πατὴρ ἡμῶν εἰς πάντας τοὺς αἰῶνας. [5] καὶ μαστιγώσει ἡμᾶς ἐν ταῖς ἀδικίαις ἡμῶν καὶ πάλιν ἐλεήσει καὶ συνάξει ἡμᾶς ἐκ πάντων τῶν ἐθνῶν, οὗ ἐὰν σκορπισθῆτε ἐν αὐτοῖς. [6] ἐὰν ἐπιστρέψητε πρὸς αὐτὸν ἐν ὅλῃ καρδίᾳ ὑμῶν καὶ ἐν ὅλῃ τῇ ψυχῇ ποιῆσαι ἐνώπιον αὐτοῦ ἀλήθειαν, τότε ἐπιστρέψει πρὸς ὑμᾶς καὶ οὐ μὴ κρύψῃ τὸ πρόσωπον αὐτοῦ ἀφ’ ὑμῶν. [7] καὶ θεάσασθε ἃ ποιήσει μεθ’ ὑμῶν, καὶ ἐξομολογήσασθε αὐτῷ ἐν ὅλῳ τῷ στόματι ὑμῶν· καὶ εὐλογήσατε τὸν κύριον τῆς δικαιοσύνης καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων. [8] ἐγὼ ἐν τῇ γῇ τῆς αἰχμαλωσίας μου ἐξομολογοῦμαι αὐτῷ καὶ δεικνύω τὴν ἰσχὺν καὶ τὴν μεγαλωσύνην αὐτοῦ ἔθνει ἁ μαρτωλῶν Ἐπιστρέψατε, ἁμαρτωλοί, καὶ ποιήσατε δικαιοσύνην ἐνώπιον αὐτοῦ· τίς γινώσκει εἰ θελήσει ὑμᾶς καὶ ποιήσει ἐλεημοσύνην ὑμῖν; [9] τὸν θεόν μου ὑψῶ καὶ ἡ ψυχή μου τὸν βασιλέα τοῦ οὐρανοῦ καὶ ἀγαλλιάσεται τὴν μεγαλωσύνην αὐτοῦ. [10] λεγέτωσαν πάντες καὶ ἐξομολογείσθωσαν αὐτῷ ἐν Ιεροσολύ μοις Ιεροσόλυμα πόλις ἁγία, μαστιγώσει ἐπὶ τὰ ἔργα τῶν υἱῶν σου καὶ πάλιν ἐλεήσει τοὺς υἱοὺς τῶν δικαίων. [11] ἐξομολογοῦ τῷ κυρίῳ ἀγαθῶς καὶ εὐλόγει τὸν βασιλέα τῶν αἰώνων, ἵνα πάλιν ἡ σκηνὴ αὐτοῦ οἰκοδομηθῇ σοι μετὰ χαρᾶς. [12] καὶ εὐφράναι ἐν σοὶ τοὺς αἰχμαλώτους καὶ ἀγαπήσαι ἐν σοὶ τοὺς ταλαιπώρους εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. [13] ἔθνη πολλὰ μακρόθεν ἥξει πρὸς τὸ ὄνομα κυρίου τοῦ θεοῦ δῶρα ἐν χερσὶν ἔχοντες καὶ δῶρα τῷ βασιλεῖ τοῦ οὐρα νοῦ, γενεαὶ γενεῶν δώσουσίν σοι ἀγαλλίαμα. [14] ἐπικατάρατοι πάντες οἱ μισοῦντές σε· εὐλογημένοι ἔσονται πάντες οἱ ἀγαπῶντές σε εἰς τὸν αἰ ῶνα. [15] χάρηθι καὶ ἀγαλλίασαι ἐπὶ τοῖς υἱοῖς τῶν δικαίων, ὅτι συναχθήσονται καὶ εὐλογήσουσιν τὸν κύριον τῶν δι’ καίων· ὦ μακάριοι οἱ ἀγαπῶντές σε, χαρήσονται ἐπὶ τῇ εἰρήνῃ σου. [16] μακάριοι ὅσοι ἐλυπήθησαν ἐπὶ πάσαις ταῖς μάστιξίν σου, ὅτι ἐπὶ σοὶ χαρήσονται θεασάμενοι πᾶσαν τὴν δόξαν σου καὶ εὐφρανθήσονται εἰς τὸν αἰῶνα. ἡ ψυχή μου εὐλογείτω τὸν θεὸν τὸν βασιλέα τὸν μέγαν. [17] ὅτι οἰκοδομηθήσεται Ιερουσαλημ σαπφείρῳ καὶ σμαράγδῳ καὶ λίθῳ ἐντίμῳ τὰ τείχη σου καὶ οἱ πύργοι καὶ οἱ προμαχῶνες ἐν χρυσίῳ καθαρῷ, καὶ αἱ

πλατεῖαι Ιερουσαλημ βηρύλλῳ καὶ ἄνθρακι καὶ λίθῳ ἐκ Σουφιρ ψηφολογηθήσονται. [18] καὶ ἐροῦσιν πᾶσαι αἱ ῥῦμαι αὐτῆς Αλληλουια καὶ αἰνέσουσιν λέγοντες Εὐλογητὸς ὁ θεός, ὃς ὕψωσεν πάντας τοὺς αἰῶνας.

CHAPTER 14

[1] καὶ ἐπαύσατο ἐξομολογούμενος Τωβιτ. [2] Καὶ ἦν ἐτῶν πεντήκοντα ὀκτώ, ὅτε ἀπώλεσεν τὰς ὄψεις, καὶ μετὰ ἔτη ὀκτὼ ἀνέβλεψεν· καὶ ἐποίει ἐλεημοσύνας καὶ προσέθετο φοβεῖσθαι κύριον τὸν θεὸν καὶ ἐξομολογεῖσθαι αὐτῷ. [3] μεγάλως δὲ ἐγήρασεν· καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτῷ Τέκνον, λαβὲ τοὺς υἱούς σου· ἰδοὺ γεγήρακα καὶ πρὸς τὸ ἀποτρέχειν ἐκ τοῦ ζῆν εἰμι. [4] ἄπελθε εἰς τὴν Μηδίαν, τέκνον, ὅτι πέπεισμαι ὅσα ἐλάλησεν Ιωνας ὁ προφήτης περὶ Νινευη ὅτι καταστραφήσεται, ἐν δὲ τῇ Μηδίᾳ ἔσται εἰρήνη μᾶλλον ἕως καιροῦ, καὶ ὅτι οἱ ἀδελφοὶ ἡμῶν ἐν τῇ γῇ σκορπισθήσονται ἀπὸ τῆς ἀγαθῆς γῆς, καὶ Ιεροσόλυμα ἔσται ἔρημος, καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ κατακαήσεται καὶ ἔρημος ἔσται μέχρι χρόνου. [5] καὶ πάλιν ἐλεήσει αὐτοὺς ὁ θεὸς καὶ ἐπιστρέψει αὐτοὺς εἰς τὴν γῆν, καὶ οἰκοδομήσουσιν τὸν οἶκον, οὐχ οἷος ὁ πρότερος, ἕως πληρωθῶσιν καιροὶ τοῦ αἰῶνος. καὶ μετὰ ταῦτα ἐπιστρέψουσιν ἐκ τῶν αἰχμαλωσιῶν καὶ οἰκοδομήσουσιν Ιερουσαλημ ἐντίμως, καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ οἰκοδομηθήσεται εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος οἰκοδομῇ ἐνδόξῳ, καθὼς ἐλάλησαν περὶ αὐτῆς οἱ προφῆται. [6] καὶ πάντα τὰ ἔθνη ἐπιστρέψουσιν ἀληθινῶς φοβεῖσθαι κύριον τὸν θεὸν καὶ κατορύξουσιν τὰ εἴδωλα αὐτῶν, καὶ εὐλογήσουσιν πάντα τὰ ἔθνη τὸν κύριον. [7] καὶ ὁ λαὸς αὐτοῦ ἐξομολογήσεται τῷ θεῷ, καὶ ὑψώσει κύριος τὸν λαὸν αὐτοῦ, καὶ χαρήσονται πάντες οἱ ἀγαπῶντες κύριον τὸν θεὸν ἐν ἀληθείᾳ καὶ δικαιοσύνῃ, ποιοῦντες ἔλεος τοῖς ἀδελφοῖς ἡμῶν. [8] καὶ νῦν, τέκνον, ἄπελθε ἀπὸ Νινευη, ὅτι πάντως ἔσται ἃ ἐλάλησεν ὁ προφήτης Ιωνας. [9] σὺ δὲ τήρησον τὸν νόμον καὶ τὰ προστάγματα καὶ γίνου φιλελεήμων καὶ δίκαιος, ἵνα σοι καλῶς ᾖ, καὶ θάψον με καλῶς καὶ τὴν μητέρα σου μετ' ἐμοῦ· καὶ μηκέτι αὐλισθῆτε εἰς Νινευη. [10] τέκνον, ἰδὲ τί ἐποίησεν Αμαν Αχιαχάρῳ τῷ θρέψαντι αὐτόν, ὡς ἐκ τοῦ φωτὸς ἤγαγεν αὐτὸν εἰς τὸ σκότος, καὶ ὅσα ἀνταπέδωκεν αὐτῷ· καὶ Αχιαχαρος μὲν ἐσώθη, ἐκείνῳ δὲ τὸ ἀνταπόδομα ἀπεδόθη, καὶ αὐτὸς κατέβη εἰς τὸ σκότος. Μανασσης ἐποίησεν ἐλεημοσύνην καὶ ἐσώθη ἐκ παγίδος θανάτου, ἧς ἔπηξεν αὐτῷ, Αμαν δὲ ἐνέπεσεν εἰς τὴν παγίδα καὶ ἀπώλετο. [11] καὶ νῦν, παιδία, ἴδετε τί ἐλεημοσύνη ποιεῖ, καὶ τί δικαιοσύνη ῥύεται. – καὶ ταῦτα αὐτοῦ λέγοντος ἐξέλιπεν αὐτοῦ ἡ ψυχὴ ἐπὶ τῆς κλίνης· ἦν δὲ ἐτῶν ἑκατὸν πεντήκοντα ὀκτώ· καὶ ἔθαψεν αὐτὸν ἐνδόξως. [12] Καὶ ὅτε ἀπέθανεν Αννα, ἔθαψεν αὐτὴν μετὰ τοῦ πατρὸς αὐτοῦ. ἀπῆλθεν δὲ Τωβιας μετὰ τῆς γυναικὸς αὐτοῦ καὶ τῶν υἱῶν αὐτοῦ εἰς Ἐκβάτανα πρὸς Ραγουηλ τὸν πενθερὸν αὐτοῦ. [13] καὶ ἐγήρασεν ἐντίμως καὶ ἔθαψεν τοὺς πενθεροὺς

αὐτοῦ ἐνδόξως καὶ ἐκληρονόμησεν τὴν οὐσίαν αὐτῶν καὶ Τωβιτ τοῦ πατρὸς αὐτοῦ. [14] καὶ ἀπέθανεν ἐτῶν ἑκατὸν εἴκοσι ἑπτὰ ἐν Ἐκβατάνοις τῆς Μηδίας. [15] καὶ ἤκουσεν πρὶν ἢ ἀποθανεῖν αὐτὸν τὴν ἀπώλειαν Νινευη, ἣν ἠχμαλώτισεν Ναβουχοδονοσορ καὶ Ασυηρος· ἐχάρη πρὸ τοῦ ἀποθανεῖν ἐπὶ Νινευη.

Judith

CHAPTER 1

[1] Ἔτους δωδεκάτου τῆς βασιλείας Ναβουχοδονοσορ, ὃς ἐβασίλευσεν Ἀσσυρίων ἐν Νινευη τῇ πόλει τῇ μεγάλῃ, ἐν ταῖς ἡμέραις Αρφαξαδ, ὃς ἐβασίλευσεν Μήδων ἐν Ἐκβατάνοις, [2] καὶ ᾠκοδόμησεν ἐπ᾽ Ἐκβατάνων κύκλῳ τείχη ἐκ λίθων λελαξευμένων εἰς πλάτος πηχῶν τριῶν καὶ εἰς μῆκος πηχῶν ἓξ καὶ ἐποίησεν τὸ ὕψος τοῦ τείχους πηχῶν ἑβδομήκοντα καὶ τὸ πλάτος αὐτοῦ πηχῶν πεντήκοντα [3] καὶ τοὺς πύργους αὐτοῦ ἔστησεν ἐπὶ ταῖς πύλαις αὐτῆς πηχῶν ἑκατὸν καὶ τὸ πλάτος αὐτῆς ἐθεμελίωσεν εἰς πήχεις ἑξήκοντα [4] καὶ ἐποίησεν τὰς πύλας αὐτῆς πύλας διεγειρομένας εἰς ὕψος πηχῶν ἑβδομήκοντα καὶ τὸ πλάτος αὐτῆς πήχεις τεσσαράκοντα εἰς ἐξόδους δυνάμεως δυνατῶν αὐτοῦ καὶ διατάξεις τῶν πεζῶν αὐτοῦ. [5] καὶ ἐποίησεν πόλεμον ἐν ταῖς ἡμέραις ἐκείναις ὁ βασιλεὺς Ναβουχοδονοσορ πρὸς βασιλέα Αρφαξαδ ἐν τῷ πεδίῳ τῷ μεγάλῳ, τοῦτό ἐστιν πεδίον ἐν τοῖς ὁρίοις Ραγαυ. [6] καὶ συνήντησαν πρὸς αὐτὸν πάντες οἱ κατοικοῦντες τὴν ὀρεινὴν καὶ πάντες οἱ κατοικοῦντες τὸν Εὐφράτην καὶ τὸν Τίγριν καὶ τὸν Ὑδάσπην καὶ πεδία Αριωχ βασιλέως Ἐλυμαίων, καὶ συνῆλθον ἔθνη πολλὰ εἰς παράταξιν υἱῶν Χελεουδ. [7] καὶ ἀπέστειλεν Ναβουχοδονοσορ βασιλεὺς Ἀσσυρίων ἐπὶ πάντας τοὺς κατοικοῦντας τὴν Περσίδα καὶ ἐπὶ πάντας τοὺς κατοικοῦντας πρὸς δυσμαῖς, τοὺς κατοικοῦντας τὴν Κιλικίαν καὶ Δαμασκὸν καὶ τὸν Λίβανον καὶ Ἀντιλίβανον, καὶ πάντας τοὺς κατοικοῦντας κατὰ πρόσωπον τῆς παραλίας [8] καὶ τοὺς ἐν τοῖς ἔθνεσι τοῦ Καρμήλου καὶ Γαλααδ καὶ τὴν ἄνω Γαλιλαίαν καὶ τὸ μέγα πεδίον Εσδρηλων [9] καὶ πάντας τοὺς ἐν Σαμαρείᾳ καὶ ταῖς πόλεσιν αὐτῆς καὶ πέραν τοῦ Ιορδάνου ἕως Ιερουσαλημ καὶ Βατανη καὶ Χελους καὶ Καδης καὶ τοῦ ποταμοῦ Αἰγύπτου καὶ Ταφνας καὶ Ραμεσση καὶ πᾶσαν γῆν Γεσεμ [10] ἕως τοῦ ἐλθεῖν ἐπάνω Τάνεως καὶ Μέμφεως καὶ πάντας τοὺς κατοικοῦντας τὴν Αἴγυπτον ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῆς Αἰθιοπίας. [11] καὶ ἐφαύλισαν πάντες οἱ κατοικοῦντες πᾶσαν τὴν γῆν τὸ ῥῆμα Ναβουχοδονοσορ βασιλέως Ἀσσυρίων καὶ οὐ συνῆλθον αὐτῷ εἰς τὸν πόλεμον, ὅτι οὐκ ἐφοβήθησαν αὐτόν, ἀλλ᾽ ἦν ἐναντίον αὐτῶν ὡς ἀνὴρ εἷς, καὶ ἀνέστρεψαν τοὺς ἀγγέλους αὐτοῦ κενοὺς ἐν ἀτιμίᾳ προσώπου αὐτῶν. [12] καὶ ἐθυμώθη Ναβουχοδονοσορ ἐπὶ πᾶσαν τὴν γῆν ταύτην σφόδρα καὶ ὤμοσε κατὰ τοῦ θρόνου καὶ τῆς βασιλείας αὐτοῦ εἰ μὴν ἐκδικήσειν πάντα τὰ ὅρια τῆς Κιλικίας καὶ Δαμασκηνῆς καὶ Συρίας ἀνελεῖν τῇ ῥομφαίᾳ αὐτοῦ καὶ πάντας τοὺς κατοικοῦντας ἐν γῇ Μωαβ καὶ τοὺς υἱοὺς Αμμων καὶ πᾶσαν τὴν Ιουδαίαν καὶ πάντας τοὺς ἐν Αἰγύπτῳ ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῶν δύο θαλασσῶν. [13] καὶ

παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς Αρφαξαδ βασιλέα ἐν τῷ ἔτει τῷ ἑπτακαιδεκάτῳ καὶ ἐκραταιώθη ἐν τῷ πολέμῳ αὐτοῦ καὶ ἀνέστρεψεν πᾶσαν τὴν δύναμιν Αρφαξαδ καὶ πᾶσαν τὴν ἵππον αὐτοῦ καὶ πάντα τὰ ἅρματα αὐτοῦ [14] καὶ ἐκυρίευσε τῶν πόλεων αὐτοῦ καὶ ἀφίκετο ἕως Ἐκβατάνων καὶ ἐκράτησε τῶν πύργων καὶ ἐπρονόμευσε τὰς πλατείας αὐτῆς καὶ τὸν κόσμον αὐτῆς ἔθηκεν εἰς ὄνειδος αὐτῆς [15] καὶ ἔλαβε τὸν Αρφαξαδ ἐν τοῖς ὄρεσι Ραγαυ καὶ κατηκόντισεν αὐτὸν ἐν ταῖς σιβύναις αὐτοῦ καὶ ἐξωλέθρευσεν αὐτὸν ἕως τῆς ἡμέρας ἐκείνης. [16] καὶ ἀνέστρεψεν μετ᾽ αὐτῶν αὐτὸς καὶ πᾶς ὁ σύμμικτος αὐτοῦ, πλῆθος ἀνδρῶν πολεμιστῶν πολὺ σφόδρα, καὶ ἦν ἐκεῖ ῥᾳθυμῶν καὶ εὐωχούμενος αὐτὸς καὶ ἡ δύναμις αὐτοῦ ἐφ᾽ ἡμέρας ἑκατὸν εἴκοσι.

CHAPTER 2

[1] Καὶ ἐν τῷ ἔτει τῷ ὀκτωκαιδεκάτῳ δευτέρᾳ καὶ εἰκάδι τοῦ πρώτου μηνὸς ἐγένετο λόγος ἐν οἴκῳ Ναβουχοδονοσορ βασιλέως Ἀσσυρίων ἐκδικῆσαι πᾶσαν τὴν γῆν καθὼς ἐλάλησεν. [2] καὶ συνεκάλεσεν πάντας τοὺς θεράποντας αὐτοῦ καὶ πάντας τοὺς μεγιστᾶνας αὐτοῦ καὶ ἔθετο μετ᾽ αὐτῶν τὸ μυστήριον τῆς βουλῆς αὐτοῦ καὶ συνετέλεσεν πᾶσαν τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ, [3] καὶ αὐτοὶ ἔκριναν ὀλεθρεῦσαι πᾶσαν σάρκα οἳ οὐκ ἠκολούθησαν τῷ λόγῳ τοῦ στόματος αὐτοῦ. [4] καὶ ἐγένετο ὡς συνετέλεσεν τὴν βουλὴν αὐτοῦ, ἐκάλεσεν Ναβουχοδονοσορ βασιλεὺς Ἀσσυρίων τὸν Ολοφέρνην ἀρχιστράτηγον τῆς δυνάμεως αὐτοῦ δεύτερον ὄντα μετ᾽ αὐτὸν καὶ εἶπεν πρὸς αὐτόν [5] Τάδε λέγει ὁ βασιλεὺς ὁ μέγας, ὁ κύριος πάσης τῆς γῆς Ἰδοὺ σὺ ἐξελεύσῃ ἐκ τοῦ προσώπου μου καὶ λήμψῃ μετὰ σεαυτοῦ ἄνδρας πεποιθότας ἐν ἰσχύι αὐτῶν, πεζῶν εἰς χιλιάδας ἑκατὸν εἴκοσι καὶ πλῆθος ἵππων σὺν ἀναβάταις χιλιάδας δέκα δύο, [6] καὶ ἐξελεύσῃ εἰς συνάντησιν πάσῃ τῇ γῇ ἐπὶ δυσμάς, ὅτι ἠπείθησαν τῷ ῥήματι τοῦ στόματός μου, [7] καὶ ἀπαγγελεῖς αὐτοῖς ἑτοιμάζειν γῆν καὶ ὕδωρ, ὅτι ἐξελεύσομαι ἐν θυμῷ μου ἐπ᾽ αὐτοὺς καὶ καλύψω πᾶν τὸ πρόσωπον τῆς γῆς ἐν τοῖς ποσὶν τῆς δυνάμεώς μου καὶ δώσω αὐτοὺς εἰς διαρπαγὴν αὐτοῖς, [8] καὶ οἱ τραυματίαι αὐτῶν πληρώσουσιν τὰς φάραγγας αὐτῶν, καὶ πᾶς χειμάρρους καὶ ποταμὸς ἐπικλύζων τοῖς νεκροῖς αὐτῶν πληρωθήσεται· [9] καὶ ἄξω τὴν αἰχμαλωσίαν αὐτῶν ἐπὶ τὰ ἄκρα πάσης τῆς γῆς. [10] σὺ δὲ ἐξελθὼν προκαταλήμψῃ μοι πᾶν ὅριον αὐτῶν, καὶ ἐκδώσουσίν σοι ἑαυτούς, καὶ διατηρήσεις ἐμοὶ αὐτοὺς εἰς ἡμέραν ἐλεγμοῦ αὐτῶν· [11] ἐπὶ δὲ τοὺς ἀπειθοῦντας οὐ φείσεται ὁ ὀφθαλμός σου τοῦ δοῦναι αὐτοὺς εἰς φόνον καὶ ἁρπαγὴν ἐν πάσῃ τῇ γῇ σου. [12] ὅτι ζῶν ἐγὼ καὶ τὸ κράτος τῆς βασιλείας μου, λελάληκα καὶ ποιήσω ταῦτα ἐν χειρί μου. [13] καὶ σὺ δὲ οὐ παραβήσῃ ἕν τι τῶν ῥημάτων τοῦ κυρίου σου, ἀλλὰ ἐπιτελῶν ἐπιτελέσεις καθότι προστέταχά σοι, καὶ οὐ μακρυνεῖς τοῦ ποιῆσαι αὐτά. [14] καὶ ἐξῆλθεν Ολοφέρνης ἀπὸ προσώπου τοῦ κυρίου αὐτοῦ καὶ ἐκάλεσεν πάντας τοὺς δυνάστας καὶ τοὺς στρατηγοὺς καὶ ἐπιστάτας τῆς δυνάμεως Ασσουρ [15] καὶ ἠρίθμησεν ἐκλεκτοὺς ἄνδρας εἰς παράταξιν, καθότι ἐκέλευσεν αὐτῷ ὁ κύριος αὐτοῦ, εἰς μυριάδας δέκα δύο καὶ ἱππεῖς τοξότας μυρίους δισχιλίους, [16] καὶ διέταξεν αὐτοὺς ὃν τρόπον πολέμου πλῆθος συντάσσεται. [17] καὶ ἔλαβεν καμήλους καὶ ὄνους καὶ ἡμιόνους εἰς τὴν ἀπαρτίαν αὐτῶν, πλῆθος πολὺ σφόδρα, καὶ πρόβατα καὶ βόας καὶ αἶγας εἰς τὴν παρασκευὴν αὐτῶν, ὧν οὐκ ἦν ἀριθμός, [18] καὶ ἐπισιτισμὸν παντὶ ἀνδρὶ εἰς πλῆθος καὶ χρυσίον καὶ ἀργύριον ἐξ οἴκου βασιλέως

πολὺ σφόδρα. [19] καὶ ἐξῆλθεν αὐτὸς καὶ πᾶσα ἡ δύναμις αὐτοῦ εἰς πορείαν τοῦ προελθεῖν βασιλέως Ναβουχοδονοσορ καὶ καλύψαι πᾶν τὸ πρόσωπον τῆς γῆς πρὸς δυσμαῖς ἐν ἅρμασι καὶ ἱππεῦσι καὶ πεζοῖς ἐπιλέκτοις αὐτῶν· [20] καὶ πολὺς ὁ ἐπίμικτος ὡς ἀκρὶς συνεξῆλθον αὐτοῖς καὶ ὡς ἡ ἄμμος τῆς γῆς, οὐ γὰρ ἦν ἀριθμὸς ἀπὸ πλήθους αὐτῶν. [21] καὶ ἀπῆλθον ἐκ Νινευη ὁδὸν τριῶν ἡμερῶν ἐπὶ πρόσωπον τοῦ πεδίου Βεκτιλεθ καὶ ἐπεστρατοπέδευσαν ἀπὸ Βεκτιλεθ πλησίον τοῦ ὄρους τοῦ ἐπ᾽ ἀριστερᾷ τῆς ἄνω Κιλικίας. [22] καὶ ἔλαβεν πᾶσαν τὴν δύναμιν αὐτοῦ, τοὺς πεζοὺς καὶ τοὺς ἱππεῖς καὶ τὰ ἅρματα αὐτοῦ, καὶ ἀπῆλθεν ἐκεῖθεν εἰς τὴν ὀρεινήν. [23] καὶ διέκοψεν τὸ Φουδ καὶ Λουδ καὶ ἐπρονόμευσεν υἱοὺς πάντας Ρασσις καὶ υἱοὺς Ισμαηλ τοὺς κατὰ πρόσωπον τῆς ἐρήμου πρὸς νότον τῆς Χελεων. [24] καὶ παρῆλθεν τὸν Εὐφράτην καὶ διῆλθεν τὴν Μεσοποταμίαν καὶ κατέσκαψεν πάσας τὰς πόλεις τὰς ὑψηλὰς τὰς ἐπὶ τοῦ χειμάρρου Αβρωνα ἕως τοῦ ἐλθεῖν ἐπὶ θάλασσαν. [25] καὶ κατελάβετο τὰ ὅρια τῆς Κιλικίας καὶ κατέκοψε πάντας τοὺς ἀντιστάντας αὐτῷ καὶ ἦλθεν ἕως ὁρίων Ιαφεθ τὰ πρὸς νότον κατὰ πρόσωπον τῆς Ἀραβίας. [26] καὶ ἐκύκλωσεν πάντας τοὺς υἱοὺς Μαδιαμ καὶ ἐνέπρησεν τὰ σκηνώματα αὐτῶν καὶ ἐπρονόμευσεν τὰς μάνδρας αὐτῶν. [27] καὶ κατέβη εἰς πεδίον Δαμασκοῦ ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐνέπρησεν πάντας τοὺς ἀγροὺς αὐτῶν καὶ τὰ ποίμνια καὶ τὰ βουκόλια ἔδωκεν εἰς ἀφανισμὸν καὶ τὰς πόλεις αὐτῶν ἐσκύλευσεν καὶ τὰ πεδία αὐτῶν ἐξελίκμησεν καὶ ἐπάταξεν πάντας τοὺς νεανίσκους αὐτῶν ἐν στόματι ῥομφαίας. – [28] καὶ ἐπέπεσεν φόβος καὶ τρόμος αὐτοῦ ἐπὶ τοὺς κατοικοῦντας τὴν παραλίαν τοὺς ὄντας ἐν Σιδῶνι καὶ ἐν Τύρῳ καὶ τοὺς κατοικοῦντας Σουρ καὶ Οκινα καὶ πάντας τοὺς κατοικοῦντας Ιεμναανν, καὶ οἱ κατοικοῦντες ἐν Ἀζώτῳ καὶ Ἀσκαλῶνι ἐφοβήθησαν αὐτὸν σφόδρα.

CHAPTER 3

[1] καὶ ἀπέστειλαν πρὸς αὐτὸν ἀγγέλους λόγοις εἰρηνικοῖς λέγοντες [2] Ἰδοὺ ἡμεῖς οἱ παῖδες Ναβουχοδονοσορ βασιλέως μεγάλου παρακείμεθα ἐνώπιόν σου, χρῆσαι ἡμῖν καθὼς ἀρεστόν ἐστιν τῷ προσώπῳ σου· [3] ἰδοὺ αἱ ἐπαύλεις ἡμῶν καὶ πᾶς τόπος ἡμῶν καὶ πᾶν πεδίον πυρῶν καὶ τὰ ποίμνια καὶ τὰ βουκόλια καὶ πᾶσαι αἱ μάνδραι τῶν σκηνῶν ἡμῶν παράκεινται πρὸ προσώπου σου, χρῆσαι καθὸ ἂν ἀρέσκῃ σοι· [4] ἰδοὺ καὶ αἱ πόλεις ἡμῶν καὶ οἱ κατοικοῦντες ἐν αὐταῖς δοῦλοι σοί εἰσιν, ἐλθὼν ἀπάντησον αὐταῖς ὡς ἔστιν ἀγαθὸν ἐν ὀφθαλμοῖς σου. [5] καὶ παρεγένοντο οἱ ἄνδρες πρὸς Ολοφέρνην καὶ ἀπήγγειλαν αὐτῷ κατὰ τὰ ῥήματα ταῦτα. [6] καὶ κατέβη ἐπὶ τὴν παραλίαν αὐτὸς καὶ ἡ δύναμις αὐτοῦ καὶ ἐφρούρωσε τὰς πόλεις τὰς ὑψηλὰς καὶ ἔλαβεν ἐξ αὐτῶν εἰς συμμαχίαν ἄνδρας ἐπιλέκτους· [7] καὶ ἐδέξαντο αὐτὸν αὐτοὶ καὶ πᾶσα ἡ περίχωρος αὐτῶν μετὰ στεφάνων καὶ χορῶν καὶ τυμπάνων. [8] καὶ κατέσκαψεν πάντα τὰ ὅρια αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐξέκοψεν, καὶ ἦν δεδομένον αὐτῷ ἐξολεθρεῦσαι πάντας τοὺς θεοὺς τῆς γῆς, ὅπως αὐτῷ μόνῳ τῷ Ναβουχοδονοσορ λατρεύσωσι πάντα τὰ ἔθνη, καὶ πᾶσαι αἱ γλῶσσαι καὶ αἱ φυλαὶ αὐτῶν ἐπικαλέσωνται αὐτὸν εἰς θεόν. [9] καὶ ἦλθεν κατὰ πρόσωπον Εσδρηλων πλησίον τῆς Δωταιας, ἥ ἐστιν ἀπέναντι τοῦ πρίονος τοῦ μεγάλου τῆς Ιουδαίας, [10] καὶ κατεστρατοπέδευσαν ἀνὰ μέσον Γαιβαι καὶ Σκυθῶν πόλεως, καὶ ἦν ἐκεῖ μῆνα ἡμερῶν εἰς τὸ συλλέξαι πᾶσαν τὴν ἀπαρτίαν τῆς δυνάμεως αὐτοῦ.

CHAPTER 4

[1] Καὶ ἤκουσαν οἱ υἱοὶ Ισραηλ οἱ κατοικοῦντες ἐν τῇ Ιουδαίᾳ πάντα, ὅσα ἐποίησεν Ολοφέρνης τοῖς ἔθνεσιν ὁ ἀρχιστράτηγος Ναβουχοδονοσορ βασιλέως Ἀσσυρίων, καὶ ὃν τρόπον ἐσκύλευσεν πάντα τὰ ἱερὰ αὐτῶν καὶ ἔδωκεν αὐτὰ εἰς ἀφανισμόν, [2] καὶ ἐφοβήθησαν σφόδρα σφόδρα ἀπὸ προσώπου αὐτοῦ καὶ περὶ Ιερουσαλημ καὶ τοῦ ναοῦ κυρίου θεοῦ αὐτῶν ἐταράχθησαν. [3] ὅτι προσφάτως ἦσαν ἀναβεβηκότες ἐκ τῆς αἰχμαλωσίας, καὶ νεωστὶ πᾶς ὁ λαὸς συνελέλεκτο τῆς Ιουδαίας, καὶ τὰ σκεύη καὶ τὸ θυσιαστήριον καὶ ὁ οἶκος ἐκ τῆς βεβηλώσεως ἡγιασμένα ἦν. [4] καὶ ἀπέστειλαν εἰς πᾶν ὅριον Σαμαρείας καὶ Κωνα καὶ Βαιθωρων καὶ Βελμαιν καὶ Ιεριχω καὶ εἰς Χωβα καὶ Αισωρα καὶ τὸν αὐλῶνα Σαλημ [5] καὶ προκατελάβοντο πάσας τὰς κορυφὰς τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐτείχισαν τὰς ἐν αὐτοῖς κώμας καὶ παρέθεντο εἰς ἐπισιτισμὸν εἰς παρασκευὴν πολέμου, ὅτι προσφάτως ἦν τὰ πεδία αὐτῶν τεθερισμένα. [6] καὶ ἔγραψεν Ιωακιμ ὁ ἱερεὺς ὁ μέγας, ὃς ἦν ἐν ταῖς ἡμέραις ἐν Ιερουσαλημ, τοῖς κατοικοῦσι Βαιτυλουα καὶ Βαιτομεσθαιμ, ἥ ἐστιν ἀπέναντι Εσδρηλων κατὰ πρόσωπον τοῦ πεδίου τοῦ πλησίον Δωθαιμ, [7] λέγων διακατασχεῖν τὰς ἀναβάσεις τῆς ὀρεινῆς, ὅτι δι᾽ αὐτῶν ἦν ἡ εἴσοδος εἰς τὴν Ιουδαίαν, καὶ ἦν εὐχερῶς διακωλῦσαι αὐτοὺς προσβαίνοντας στενῆς τῆς προσβάσεως οὔσης ἐπ᾽ ἄνδρας τοὺς πάντας δύο. [8] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ συνέταξεν αὐτοῖς Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία παντὸς δήμου Ισραηλ, οἳ ἐκάθηντο ἐν Ιερουσαλημ. – [9] καὶ ἀνεβόησαν πᾶς ἀνὴρ Ισραηλ πρὸς τὸν θεὸν ἐν ἐκτενείᾳ μεγάλῃ καὶ ἐταπείνωσαν τὰς ψυχὰς αὐτῶν ἐν ἐκτενείᾳ μεγάλῃ. [10] αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ νήπια αὐτῶν καὶ τὰ κτήνη αὐτῶν καὶ πᾶς πάροικος καὶ μισθωτὸς καὶ ἀργυρώνητος αὐτῶν ἐπέθεντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν. [11] καὶ πᾶς ἀνὴρ Ισραηλ καὶ γυνὴ καὶ τὰ παιδία οἱ κατοικοῦντες ἐν Ιερουσαλημ ἔπεσον κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐσποδώσαντο τὰς κεφαλὰς αὐτῶν καὶ ἐξέτειναν τοὺς σάκκους αὐτῶν κατὰ πρόσωπον κυρίου· [12] καὶ τὸ θυσιαστήριον σάκκῳ περιέβαλον καὶ ἐβόησαν πρὸς τὸν θεὸν Ισραηλ ὁμοθυμαδὸν ἐκτενῶς τοῦ μὴ δοῦναι εἰς διαρπαγὴν τὰ νήπια αὐτῶν καὶ τὰς γυναῖκας εἰς προνομὴν καὶ τὰς πόλεις τῆς κληρονομίας αὐτῶν εἰς ἀφανισμὸν καὶ τὰ ἅγια εἰς βεβήλωσιν καὶ ὀνειδισμὸν ἐπίχαρμα τοῖς ἔθνεσιν. [13] καὶ εἰσήκουσεν κύριος τῆς φωνῆς αὐτῶν καὶ εἰσεῖδεν τὴν θλῖψιν αὐτῶν· καὶ ἦν ὁ λαὸς νηστεύων ἡμέρας πλείους ἐν πάσῃ τῇ Ιουδαίᾳ καὶ Ιερουσαλημ κατὰ πρόσωπον τῶν ἁγίων κυρίου παντοκράτορος. [14] καὶ Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ παρεστηκότες ἐνώπιον κυρίου ἱερεῖς καὶ οἱ λειτουργοῦντες κυρίῳ

σάκκους περιεζωσμένοι τὰς ὀσφύας αὐτῶν προσέφερον τὴν ὁλοκαύτωσιν τοῦ ἐνδελεχισμοῦ καὶ τὰς εὐχὰς καὶ τὰ ἑκούσια δόματα τοῦ λαοῦ, [15] καὶ ἦν σποδὸς ἐπὶ τὰς κιδάρεις αὐτῶν, καὶ ἐβόων πρὸς κύριον ἐκ πάσης δυνάμεως εἰς ἀγαθὸν ἐπισκέψασθαι πᾶν οἶκον Ισραηλ.

CHAPTER 5

[1] Καὶ ἀνηγγέλη Ολοφέρνῃ ἀρχιστρατήγῳ δυνάμεως Ασσουρ διότι οἱ υἱοὶ Ισραηλ παρεσκευάσαντο εἰς πόλεμον καὶ τὰς διόδους τῆς ὀρεινῆς συνέκλεισαν καὶ ἐτείχισαν πᾶσαν κορυφὴν ὄρους ὑψηλοῦ καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα. [2] καὶ ὠργίσθη θυμῷ σφόδρα καὶ ἐκάλεσεν πάντας τοὺς ἄρχοντας Μωαβ καὶ τοὺς στρατηγοὺς Αμμων καὶ πάντας σατράπας τῆς παραλίας [3] καὶ εἶπεν αὐτοῖς Ἀναγγείλατε δή μοι, υἱοὶ Χαναάν, τίς ὁ λαὸς οὗτος ὁ καθήμενος ἐν τῇ ὀρεινῇ, καὶ τίνες ἃς κατοικοῦσιν πόλεις, καὶ τὸ πλῆθος τῆς δυνάμεως αὐτῶν, καὶ ἐν τίνι τὸ κράτος αὐτῶν καὶ ἡ ἰσχὺς αὐτῶν, καὶ τίς ἀνέστηκεν ἐπ᾽ αὐτῶν βασιλεὺς ἡγούμενος στρατιᾶς αὐτῶν, [4] καὶ διὰ τί κατενωτίσαντο τοῦ μὴ ἐλθεῖν εἰς ἀπάντησίν μοι παρὰ πάντας τοὺς κατοικοῦντας ἐν δυσμαῖς. – [5] καὶ εἶπεν πρὸς αὐτὸν Αχιωρ ὁ ἡγούμενος πάντων υἱῶν Αμμων Ἀκουσάτω δὴ λόγον ὁ κύριός μου ἐκ στόματος τοῦ δούλου σου, καὶ ἀναγγελῶ σοι τὴν ἀλήθειαν περὶ τοῦ λαοῦ τούτου, ὃς κατοικεῖ τὴν ὀρεινὴν ταύτην, πλησίον σοῦ οἰκοῦντος, καὶ οὐκ ἐξελεύσεται ψεῦδος ἐκ τοῦ στόματος τοῦ δούλου σου. [6] ὁ λαὸς οὗτός εἰσιν ἀπόγονοι Χαλδαίων. [7] καὶ παρῴκησαν τὸ πρότερον ἐν τῇ Μεσοποταμίᾳ, ὅτι οὐκ ἐβουλήθησαν ἀκολουθῆσαι τοῖς θεοῖς τῶν πατέρων αὐτῶν, οἳ ἐγένοντο ἐν γῇ Χαλδαίων· [8] καὶ ἐξέβησαν ἐξ ὁδοῦ τῶν γονέων αὐτῶν καὶ προσεκύνησαν τῷ θεῷ τοῦ οὐρανοῦ, θεῷ ᾧ ἐπέγνωσαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ προσώπου τῶν θεῶν αὐτῶν, καὶ ἔφυγον εἰς Μεσοποταμίαν καὶ παρῴκησαν ἐκεῖ ἡμέρας πολλάς. [9] καὶ εἶπεν ὁ θεὸς αὐτῶν ἐξελθεῖν ἐκ τῆς παροικίας αὐτῶν καὶ πορευθῆναι εἰς γῆν Χαναάν, καὶ κατῴκησαν ἐκεῖ καὶ ἐπληθύνθησαν χρυσίῳ καὶ ἀργυρίῳ καὶ ἐν κτήνεσιν πολλοῖς σφόδρα. [10] καὶ κατέβησαν εἰς Αἴγυπτον, ἐκάλυψεν γὰρ τὸ πρόσωπον τῆς γῆς Χαναάν λιμός, καὶ παρῴκησαν ἐκεῖ μέχρις οὗ διετράφησαν· καὶ ἐγένοντο ἐκεῖ εἰς πλῆθος πολύ, καὶ οὐκ ἦν ἀριθμὸς τοῦ γένους αὐτῶν. [11] καὶ ἐπανέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ κατεσοφίσατο αὐτοὺς ἐν πόνῳ καὶ πλίνθῳ, ἐταπείνωσαν αὐτοὺς καὶ ἔθεντο αὐτοὺς εἰς δούλους. [12] καὶ ἀνεβόησαν πρὸς τὸν θεὸν αὐτῶν, καὶ ἐπάταξεν πᾶσαν τὴν γῆν Αἰγύπτου πληγαῖς, ἐν αἷς οὐκ ἦν ἴασις· καὶ ἐξέβαλον αὐτοὺς οἱ Αἰγύπτιοι ἀπὸ προσώπου αὐτῶν. [13] καὶ κατεξήρανεν ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἔμπροσθεν αὐτῶν [14] καὶ ἤγαγεν αὐτοὺς εἰς ὁδὸν τοῦ Σινα καὶ Καδης Βαρνη· καὶ ἐξέβαλον πάντας τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ [15] καὶ ᾤκησαν ἐν γῇ Αμορραίων καὶ πάντας τοὺς Εσεβωνίτας ἐξωλέθρευσαν ἐν τῇ ἰσχύι αὐτῶν. καὶ διαβάντες τὸν Ιορδάνην ἐκληρονόμησαν πᾶσαν τὴν ὀρεινὴν [16] καὶ ἐξέβαλον ἐκ προσώπου αὐτῶν τὸν Χαναναῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ιεβουσαῖον

καὶ τὸν Συχεμ καὶ πάντας τοὺς Γεργεσαίους καὶ κατῴκησαν ἐν αὐτῇ ἡμέρας πολλάς. [17] καὶ ἕως οὐχ ἥμαρτον ἐνώπιον τοῦ θεοῦ αὐτῶν, ἦν μετ᾽ αὐτῶν τὰ ἀγαθά, ὅτι θεὸς μισῶν ἀδικίαν μετ᾽ αὐτῶν ἐστιν. [18] ὅτε δὲ ἀπέστησαν ἀπὸ τῆς ὁδοῦ, ἧς διέθετο αὐτοῖς, ἐξωλεθρεύθησαν ἐν πολλοῖς πολέμοις ἐπὶ πολὺ σφόδρα καὶ ᾐχμαλωτεύθησαν εἰς γῆν οὐκ ἰδίαν, καὶ ὁ ναὸς τοῦ θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος, καὶ αἱ πόλεις αὐτῶν ἐκρατήθησαν ὑπὸ τῶν ὑπεναντίων. [19] καὶ νῦν ἐπιστρέψαντες ἐπὶ τὸν θεὸν αὐτῶν ἀνέβησαν ἐκ τῆς διασπορᾶς, οὗ διεσπάρησαν ἐκεῖ, καὶ κατέσχον τὴν Ιερουσαλημ, οὗ τὸ ἁγίασμα αὐτῶν, καὶ κατῳκίσθησαν ἐν τῇ ὀρεινῇ, ὅτι ἦν ἔρημος. [20] καὶ νῦν, δέσποτα κύριε, εἰ μὲν ἔστιν ἀγνόημα ἐν τῷ λαῷ τούτῳ καὶ ἁμαρτάνουσιν εἰς τὸν θεὸν αὐτῶν καὶ ἐπισκεψόμεθα ὅτι ἔστιν ἐν αὐτοῖς σκάνδαλον τοῦτο, καὶ ἀναβησόμεθα καὶ ἐκπολεμήσομεν αὐτούς· [21] εἰ δ᾽ οὐκ ἔστιν ἀνομία ἐν τῷ ἔθνει αὐτῶν, παρελθέτω δὴ ὁ κύριός μου, μήποτε ὑπερασπίσῃ ὁ κύριος αὐτῶν καὶ ὁ θεὸς αὐτῶν ὑπὲρ αὐτῶν, καὶ ἐσόμεθα εἰς ὀνειδισμὸν ἐναντίον πάσης τῆς γῆς. – [22] καὶ ἐγένετο ὡς ἐπαύσατο Αχιωρ λαλῶν τοὺς λόγους τούτους, καὶ ἐγόγγυσεν πᾶς ὁ λαὸς ὁ κυκλῶν τὴν σκηνὴν καὶ περιεστώς, καὶ εἶπαν οἱ μεγιστᾶνες Ολοφέρνου καὶ πάντες οἱ κατοικοῦντες τὴν παραλίαν καὶ τὴν Μωαβ συγκόψαι αὐτόν [23] Οὐ γὰρ φοβηθησόμεθα ἀπὸ υἱῶν Ισραηλ, ἰδοὺ γὰρ λαὸς ἐν ᾧ οὐκ ἔστιν δύναμις οὐδὲ κράτος εἰς παράταξιν ἰσχυράν· [24] διὸ δὴ ἀναβησόμεθα, καὶ ἔσονται εἰς κατάβρωσιν πάσης τῆς στρατιᾶς σου, δέσποτα Ολοφέρνη. –

CHAPTER 6

[1] καὶ ὡς κατέπαυσεν ὁ θόρυβος τῶν ἀνδρῶν τῶν κύκλῳ τῆς συνεδρίας, καὶ εἶπεν Ολοφέρνης ἀρχιστράτηγος δυνάμεως Ασσουρ πρὸς Αχιωρ ἐναντίον παντὸς τοῦ δήμου ἀλλοφύλων καὶ πρὸς πάντας υἱοὺς Μωαβ [2] Καὶ τίς εἶ σύ, Αχιωρ καὶ οἱ μισθωτοὶ τοῦ Εφραιμ, ὅτι ἐπροφήτευσας ἐν ἡμῖν καθὼς σήμερον καὶ εἶπας τὸ γένος Ισραηλ μὴ πολεμῆσαι, ὅτι ὁ θεὸς αὐτῶν ὑπερασπιεῖ αὐτῶν; καὶ τίς θεὸς εἰ μὴ Ναβουχοδονοσορ; οὗτος ἀποστελεῖ τὸ κράτος αὐτοῦ καὶ ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου τῆς γῆς, καὶ οὐ ῥύσεται αὐτοὺς ὁ θεὸς αὐτῶν· [3] ἀλλ᾽ ἡμεῖς οἱ δοῦλοι αὐτοῦ πατάξομεν αὐτοὺς ὡς ἄνθρωπον ἕνα, καὶ οὐχ ὑποστήσονται τὸ κράτος τῶν ἵππων ἡμῶν. [4] κατακαύσομεν γὰρ αὐτοὺς ἐν αὐτοῖς, καὶ τὰ ὄρη αὐτῶν μεθυσθήσεται ἐν τῷ αἵματι αὐτῶν, καὶ τὰ πεδία αὐτῶν πληρωθήσεται τῶν νεκρῶν αὐτῶν, καὶ οὐκ ἀντιστήσεται τὸ ἴχνος τῶν ποδῶν αὐτῶν κατὰ πρόσωπον ἡμῶν, ἀλλὰ ἀπωλείᾳ ἀπολοῦνται, λέγει ὁ βασιλεὺς Ναβουχοδονοσορ ὁ κύριος πάσης τῆς γῆς· εἶπεν γάρ, οὐ ματαιωθήσεται τὰ ῥήματα τῶν λόγων αὐτοῦ. [5] σὺ δέ, Αχιωρ μισθωτὲ τοῦ Αμμων, ὃς ἐλάλησας τοὺς λόγους τούτους ἐν ἡμέρᾳ ἀδικίας σου, οὐκ ὄψει ἔτι τὸ πρόσωπόν μου ἀπὸ τῆς ἡμέρας ταύτης, ἕως οὗ ἐκδικήσω τὸ γένος τῶν ἐξ Αἰγύπτου· [6] καὶ τότε διελεύσεται ὁ σίδηρος τῆς στρατιᾶς μου καὶ ὁ λαὸς τῶν θεραπόντων μου τὰς πλευράς σου, καὶ πεσῇ ἐν τοῖς τραυματίαις αὐτῶν, ὅταν ἐπιστρέψω. [7] καὶ ἀποκαταστήσουσίν σε οἱ δοῦλοί μου εἰς τὴν ὀρεινὴν καὶ θήσουσίν σε ἐν μιᾷ τῶν πόλεων τῶν ἀναβάσεων, [8] καὶ οὐκ ἀπολῇ ἕως οὗ ἐξολεθρευθῇς μετ᾽ αὐτῶν. [9] καὶ εἴπερ ἐλπίζεις τῇ καρδίᾳ σου ὅτι οὐ συλλημφθήσονται, μὴ συμπεσέτω σου τὸ πρόσωπον· ἐλάλησα, καὶ οὐδὲν διαπεσεῖται τῶν ῥημάτων μου. – [10] καὶ προσέταξεν Ολοφέρνης τοῖς δούλοις αὐτοῦ, οἳ ἦσαν παρεστηκότες ἐν τῇ σκηνῇ αὐτοῦ, συλλαβεῖν τὸν Αχιωρ καὶ ἀποκαταστῆσαι αὐτὸν εἰς Βαιτυλουα καὶ παραδοῦναι εἰς χεῖρας υἱῶν Ισραηλ. [11] καὶ συνέλαβον αὐτὸν οἱ δοῦλοι αὐτοῦ καὶ ἤγαγον αὐτὸν ἔξω τῆς παρεμβολῆς εἰς τὸ πεδίον καὶ ἀπῆραν ἐκ μέσου τῆς πεδινῆς εἰς τὴν ὀρεινὴν καὶ παρεγένοντο ἐπὶ τὰς πηγάς, αἳ ἦσαν ὑποκάτω Βαιτυλουα. [12] καὶ ὡς εἶδαν αὐτοὺς οἱ ἄνδρες τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, ἀνέλαβον τὰ ὅπλα αὐτῶν καὶ ἀπῆλθον ἔξω τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ πᾶς ἀνὴρ σφενδονήτης διεκράτησαν τὴν ἀνάβασιν αὐτῶν καὶ ἔβαλλον ἐν λίθοις ἐπ᾽ αὐτούς. [13] καὶ ὑποδύσαντες ὑποκάτω τοῦ ὄρους ἔδησαν τὸν Αχιωρ καὶ ἀφῆκαν ἐρριμμένον ὑπὸ τὴν ῥίζαν τοῦ ὄρους καὶ ἀπῴχοντο πρὸς τὸν κύριον αὐτῶν. [14] καταβάντες δὲ οἱ υἱοὶ Ισραηλ ἐκ τῆς πόλεως αὐτῶν

ἐπέστησαν αὐτῷ καὶ λύσαντες αὐτὸν ἀπήγαγον εἰς τὴν Βαιτυλουα καὶ κατέστησαν αὐτὸν ἐπὶ τοὺς ἄρχοντας τῆς πόλεως αὐτῶν, [15] οἳ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις, Οζιας ὁ τοῦ Μιχα ἐκ τῆς φυλῆς Συμεων καὶ Χαβρις ὁ τοῦ Γοθονιηλ καὶ Χαρμις υἱὸς Μελχιηλ. [16] καὶ συνεκάλεσαν πάντας τοὺς πρεσβυτέρους τῆς πόλεως, καὶ συνέδραμον πᾶς νεανίσκος αὐτῶν καὶ αἱ γυναῖκες εἰς τὴν ἐκκλησίαν, καὶ ἔστησαν τὸν Αχιωρ ἐν μέσῳ παντὸς τοῦ λαοῦ αὐτῶν, καὶ ἐπηρώτησεν αὐτὸν Οζιας τὸ συμβεβηκός. [17] καὶ ἀποκριθεὶς ἀπήγγειλεν αὐτοῖς τὰ ῥήματα τῆς συνεδρίας Ολοφέρνου καὶ πάντα τὰ ῥήματα, ὅσα ἐλάλησεν ἐν μέσῳ τῶν ἀρχόντων υἱῶν Ασσουρ, καὶ ὅσα ἐμεγαλορρημόνησεν Ολοφέρνης εἰς τὸν οἶκον Ισραηλ. [18] καὶ πεσόντες ὁ λαὸς προσεκύνησαν τῷ θεῷ καὶ ἐβόησαν λέγοντες [19] Κύριε ὁ θεὸς τοῦ οὐρανοῦ, κάτιδε ἐπὶ τὰς ὑπερηφανίας αὐτῶν καὶ ἐλέησον τὴν ταπείνωσιν τοῦ γένους ἡμῶν καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τῶν ἡγιασμένων σοι ἐν τῇ ἡμέρᾳ ταύτῃ. [20] καὶ παρεκάλεσαν τὸν Αχιωρ καὶ ἐπῄνεσαν αὐτὸν σφόδρα, [21] καὶ παρέλαβεν αὐτὸν Οζιας ἐκ τῆς ἐκκλησίας εἰς οἶκον αὐτοῦ καὶ ἐποίησεν πότον τοῖς πρεσβυτέροις, καὶ ἐπεκαλέσαντο τὸν θεὸν Ισραηλ εἰς βοήθειαν ὅλην τὴν νύκτα ἐκείνην.

CHAPTER 7

[1] Τῇ δὲ ἐπαύριον παρήγγειλεν Ολοφέρνης πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ παντὶ τῷ λαῷ αὐτοῦ, οἳ παρεγένοντο ἐπὶ τὴν συμμαχίαν αὐτοῦ, ἀναζευγνύειν ἐπὶ Βαιτυλουα καὶ τὰς ἀναβάσεις τῆς ὀρεινῆς προκαταλαμβάνεσθαι καὶ ποιεῖν πόλεμον πρὸς τοὺς υἱοὺς Ισραηλ. [2] καὶ ἀνέζευξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς ἀνὴρ δυνατὸς αὐτῶν· καὶ ἡ δύναμις αὐτῶν ἀνδρῶν πολεμιστῶν χιλιάδες πεζῶν ἑκατὸν ἑβδομήκοντα καὶ ἱππέων χιλιάδες δέκα δύο χωρὶς τῆς ἀποσκευῆς καὶ τῶν ἀνδρῶν, οἳ ἦσαν πεζοὶ ἐν αὐτοῖς, πλῆθος πολὺ σφόδρα. [3] καὶ παρενέβαλον ἐν τῷ αὐλῶνι πλησίον Βαιτυλουα ἐπὶ τῆς πηγῆς καὶ παρέτειναν εἰς εὖρος ἐπὶ Δωθαιμ ἕως Βελβαιμ καὶ εἰς μῆκος ἀπὸ Βαιτυλουα ἕως Κυαμωνος, ἥ ἐστιν ἀπέναντι τοῦ Εσδρηλων. [4] οἱ δὲ υἱοὶ Ισραηλ, ὡς εἶδον αὐτῶν τὸ πλῆθος, ἐταράχθησαν σφόδρα καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Νῦν ἐκλείξουσιν οὗτοι τὸ πρόσωπον τῆς γῆς πάσης, καὶ οὔτε τὰ ὄρη τὰ ὑψηλὰ οὔτε αἱ φάραγγες οὔτε οἱ βουνοὶ ὑποστήσονται τὸ βάρος αὐτῶν. [5] καὶ ἀναλαβόντες ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτῶν καὶ ἀνακαύσαντες πυρὰς ἐπὶ τοὺς πύργους αὐτῶν ἔμενον φυλάσσοντες ὅλην τὴν νύκτα ἐκείνην. [6] τῇ δὲ ἡμέρᾳ τῇ δευτέρᾳ ἐξήγαγεν Ολοφέρνης πᾶσαν τὴν ἵππον αὐτοῦ κατὰ πρόσωπον τῶν υἱῶν Ισραηλ, οἳ ἦσαν ἐν Βαιτυλουα, [7] καὶ ἐπεσκέψατο τὰς ἀναβάσεις τῆς πόλεως αὐτῶν καὶ τὰς πηγὰς τῶν ὑδάτων ἐφώδευσεν καὶ προκατελάβετο αὐτὰς καὶ ἐπέστησεν αὐταῖς παρεμβολὰς ἀνδρῶν πολεμιστῶν, καὶ αὐτὸς ἀνέζευξεν εἰς τὸν λαὸν αὐτοῦ. – [8] καὶ προσελθόντες αὐτῷ πάντες ἄρχοντες υἱῶν Ησαυ καὶ πάντες οἱ ἡγούμενοι τοῦ λαοῦ Μωαβ καὶ οἱ στρατηγοὶ τῆς παραλίας εἶπαν [9] Ἀκουσάτω δὴ λόγον ὁ δεσπότης ἡμῶν, ἵνα μὴ γένηται θραῦσμα ἐν τῇ δυνάμει σου. [10] ὁ γὰρ λαὸς οὗτος τῶν υἱῶν Ισραηλ οὐ πέποιθαν ἐπὶ τοῖς δόρασιν αὐτῶν, ἀλλ’ ἐπὶ τοῖς ὕψεσι τῶν ὀρέων, ἐν οἷς αὐτοὶ ἐνοικοῦσιν ἐν αὐτοῖς· οὐ γάρ ἐστιν εὐχερὲς προσβῆναι ταῖς κορυφαῖς τῶν ὀρέων αὐτῶν. [11] καὶ νῦν, δέσποτα, μὴ πολέμει πρὸς αὐτοὺς καθὼς γίνεται πόλεμος παρατάξεως, καὶ οὐ πεσεῖται ἐκ τοῦ λαοῦ σου ἀνὴρ εἷς. [12] ἀνάμεινον ἐπὶ τῆς παρεμβολῆς σου διαφυλάσσων πάντα ἄνδρα ἐκ τῆς δυνάμεώς σου, καὶ ἐπικρατησάτωσαν οἱ παῖδές σου τῆς πηγῆς τοῦ ὕδατος, ἣ ἐκπορεύεται ἐκ τῆς ῥίζης τοῦ ὄρους, [13] διότι ἐκεῖθεν ὑδρεύονται πάντες οἱ κατοικοῦντες Βαιτυλουα, καὶ ἀνελεῖ αὐτοὺς ἡ δίψα, καὶ ἐκδώσουσι τὴν πόλιν αὐτῶν· καὶ ἡμεῖς καὶ ὁ λαὸς ἡμῶν ἀναβησόμεθα ἐπὶ τὰς πλησίον κορυφὰς τῶν ὀρέων καὶ παρεμβαλοῦμεν ἐπ’ αὐταῖς εἰς προφυλακὴν τοῦ μὴ ἐξελθεῖν ἐκ τῆς πόλεως ἄνδρα ἕνα. [14] καὶ τακήσονται ἐν τῷ λιμῷ αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα

αὐτῶν, καὶ πρὶν ἐλθεῖν τὴν ῥομφαίαν ἐπ᾽ αὐτοὺς καταστρωθήσονται ἐν ταῖς πλατείαις τῆς οἰκήσεως αὐτῶν. [15] καὶ ἀνταποδώσεις αὐτοῖς ἀνταπόδομα πονηρὸν ἀνθ᾽ ὧν ἐστασίασαν καὶ οὐκ ἀπήντησαν τῷ προσώπῳ σου ἐν εἰρήνῃ. – [16] καὶ ἤρεσαν οἱ λόγοι αὐτῶν ἐνώπιον Ολοφέρνου καὶ ἐνώπιον πάντων τῶν θεραπόντων αὐτοῦ, καὶ συνέταξε ποιεῖν καθὰ ἐλάλησαν. [17] καὶ ἀπῆρεν παρεμβολὴ υἱῶν Αμμων καὶ μετ᾽ αὐτῶν χιλιάδες πέντε υἱῶν Ασσουρ καὶ παρενέβαλον ἐν τῷ αὐλῶνι καὶ προκατελάβοντο τὰ ὕδατα καὶ τὰς πηγὰς τῶν ὑδάτων τῶν υἱῶν Ισραηλ. [18] καὶ ἀνέβησαν οἱ υἱοὶ Ησαυ καὶ οἱ υἱοὶ Αμμων καὶ παρενέβαλον ἐν τῇ ὀρεινῇ ἀπέναντι Δωθαιμ. καὶ ἀπέστειλαν ἐξ αὐτῶν πρὸς νότον καὶ ἀπηλιώτην ἀπέναντι Εγρεβηλ, ἥ ἐστιν πλησίον Χους, ἥ ἐστιν ἐπὶ τοῦ χειμάρρου Μοχμουρ. καὶ ἡ λοιπὴ στρατιὰ τῶν Ἀσσυρίων παρενέβαλον ἐν τῷ πεδίῳ καὶ ἐκάλυψαν πᾶν τὸ πρόσωπον τῆς γῆς, καὶ αἱ σκηναὶ καὶ αἱ ἀπαρτίαι αὐτῶν κατεστρατοπέδευσαν ἐν ὄχλῳ πολλῷ καὶ ἦσαν εἰς πλῆθος πολὺ σφόδρα. [19] Καὶ οἱ υἱοὶ Ισραηλ ἀνεβόησαν πρὸς κύριον θεὸν αὐτῶν, ὅτι ὠλιγοψύχησεν τὸ πνεῦμα αὐτῶν, ὅτι ἐκύκλωσαν πάντες οἱ ἐχθροὶ αὐτῶν καὶ οὐκ ἦν διαφυγεῖν ἐκ μέσου αὐτῶν. [20] καὶ ἔμεινεν κύκλῳ αὐτῶν πᾶσα παρεμβολὴ Ασσουρ, οἱ πεζοὶ καὶ ἅρματα καὶ οἱ ἱππεῖς αὐτῶν, ἡμέρας τριάκοντα τέσσαρας. καὶ ἐξέλιπεν πάντας τοὺς κατοικοῦντας Βαιτυλουα πάντα τὰ ἀγγεῖα αὐτῶν τῶν ὑδάτων, [21] καὶ οἱ λάκκοι ἐξεκενοῦντο, καὶ οὐκ εἶχον πιεῖν εἰς πλησμονὴν ὕδωρ ἡμέραν μίαν, ὅτι ἐν μέτρῳ ἐδίδοσαν αὐτοῖς πιεῖν. [22] καὶ ἠθύμησεν τὰ νήπια αὐτῶν, καὶ αἱ γυναῖκες καὶ οἱ νεανίσκοι ἐξέλιπον ἀπὸ τῆς δίψης καὶ ἔπιπτον ἐν ταῖς πλατείαις τῆς πόλεως καὶ ἐν ταῖς διόδοις τῶν πυλῶν, καὶ οὐκ ἦν κραταίωσις ἔτι ἐν αὐτοῖς. – [23] καὶ ἐπισυνήχθησαν πᾶς ὁ λαὸς ἐπὶ Οζιαν καὶ τοὺς ἄρχοντας τῆς πόλεως, οἱ νεανίσκοι καὶ αἱ γυναῖκες καὶ τὰ παιδία, καὶ ἀνεβόησαν φωνῇ μεγάλῃ καὶ εἶπαν ἐναντίον πάντων τῶν πρεσβυτέρων [24] Κρίναι ὁ θεὸς ἀνὰ μέσον ὑμῶν καὶ ἡμῶν, ὅτι ἐποιήσατε ἐν ἡμῖν ἀδικίαν μεγάλην οὐ λαλήσαντες εἰρηνικὰ μετὰ υἱῶν Ασσουρ. [25] καὶ νῦν οὐκ ἔστιν ὁ βοηθὸς ἡμῶν, ἀλλὰ πέπρακεν ἡμᾶς ὁ θεὸς εἰς τὰς χεῖρας αὐτῶν τοῦ καταστρωθῆναι ἐναντίον αὐτῶν ἐν δίψῃ καὶ ἀπωλείᾳ μεγάλῃ. [26] καὶ νῦν ἐπικαλέσασθε αὐτοὺς καὶ ἔκδοσθε τὴν πόλιν πᾶσαν εἰς προνομὴν τῷ λαῷ Ολοφέρνου καὶ πάσῃ τῇ δυνάμει αὐτοῦ. [27] κρεῖσσον γὰρ ἡμῖν γενηθῆναι αὐτοῖς εἰς διαρπαγήν· ἐσόμεθα γὰρ εἰς δούλους, καὶ ζήσεται ἡ ψυχὴ ἡμῶν, καὶ οὐκ ὀψόμεθα τὸν θάνατον τῶν νηπίων ἡμῶν ἐν ὀφθαλμοῖς ἡμῶν καὶ τὰς γυναῖκας καὶ τὰ τέκνα ἡμῶν ἐκλειπούσας τὰς ψυχὰς αὐτῶν. [28] μαρτυρόμεθα ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν θεὸν ἡμῶν καὶ κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν καὶ κατὰ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ

σήμερον. [29] καὶ ἐγένετο κλαυθμὸς μέγας ἐν μέσῳ τῆς ἐκκλησίας πάντων ὁμοθυμαδόν, καὶ ἐβόησαν πρὸς κύριον τὸν θεὸν φωνῇ μεγάλῃ. – [30] καὶ εἶπεν πρὸς αὐτοὺς Οζιας Θαρσεῖτε, ἀδελφοί, διακαρτερήσωμεν ἔτι πέντε ἡμέρας, ἐν αἷς ἐπιστρέψει κύριος ὁ θεὸς ἡμῶν τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς, οὐ γὰρ ἐγκαταλείψει ἡμᾶς εἰς τέλος· [31] ἐὰν δὲ διέλθωσιν αὗται καὶ μὴ ἔλθῃ ἐφ᾽ ἡμᾶς βοήθεια, ποιήσω κατὰ τὰ ῥήματα ὑμῶν. [32] καὶ ἐσκόρπισεν τὸν λαὸν εἰς τὴν ἑαυτοῦ παρεμβολήν, καὶ ἐπὶ τὰ τείχη καὶ τοὺς πύργους τῆς πόλεως αὐτῶν ἀπῆλθον καὶ τὰς γυναῖκας καὶ τὰ τέκνα εἰς τοὺς οἴκους αὐτῶν ἀπέστειλαν· καὶ ἦσαν ἐν ταπεινώσει πολλῇ ἐν τῇ πόλει.

CHAPTER 8

[1] Καὶ ἤκουσεν ἐν ἐκείναις ταῖς ἡμέραις Ιουδιθ θυγάτηρ Μεραρι υἱοῦ Ωξ υἱοῦ Ιωσηφ υἱοῦ Οζιηλ υἱοῦ Ελκια υἱοῦ Ανανιου υἱοῦ Γεδεων υἱοῦ Ραφαιν υἱοῦ Αχιτωβ υἱοῦ Ηλιου υἱοῦ Χελκιου υἱοῦ Ελιαβ υἱοῦ Ναθαναηλ υἱοῦ Σαλαμιηλ υἱοῦ Σαρασαδαι υἱοῦ Ισραηλ. [2] καὶ ὁ ἀνὴρ αὐτῆς Μανασσης τῆς φυλῆς αὐτῆς καὶ τῆς πατριᾶς αὐτῆς· καὶ ἀπέθανεν ἐν ἡμέραις θερισμοῦ κριθῶν· [3] ἐπέστη γὰρ ἐπὶ τοὺς δεσμεύοντας τὰ δράγματα ἐν τῷ πεδίῳ, καὶ ὁ καύσων ἦλθεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἔπεσεν ἐπὶ τὴν κλίνην αὐτοῦ καὶ ἐτελεύτησεν ἐν Βαιτυλουα τῇ πόλει αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ ἀγρῷ τῷ ἀνὰ μέσον Δωθαιμ καὶ Βαλαμων. [4] καὶ ἦν Ιουδιθ ἐν τῷ οἴκῳ αὐτῆς χηρεύουσα ἔτη τρία καὶ μῆνας τέσσαρας. [5] καὶ ἐποίησεν ἑαυτῇ σκηνὴν ἐπὶ τοῦ δώματος τοῦ οἴκου αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὴν ὀσφὺν αὐτῆς σάκκον, καὶ ἦν ἐπ᾽ αὐτῆς τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς. [6] καὶ ἐνήστευε πάσας τὰς ἡμέρας τῆς χηρεύσεως αὐτῆς χωρὶς προσαββάτων καὶ σαββάτων καὶ προνουμηνιῶν καὶ νουμηνιῶν καὶ ἑορτῶν καὶ χαρμοσυνῶν οἴκου Ισραηλ. [7] καὶ ἦν καλὴ τῷ εἴδει καὶ ὡραία τῇ ὄψει σφόδρα· καὶ ὑπελίπετο αὐτῇ Μανασσης ὁ ἀνὴρ αὐτῆς χρυσίον καὶ ἀργύριον καὶ παῖδας καὶ παιδίσκας καὶ κτήνη καὶ ἀγρούς, καὶ ἔμενεν ἐπ᾽ αὐτῶν. [8] καὶ οὐκ ἦν ὃς ἐπήνεγκεν αὐτῇ ῥῆμα πονηρόν, ὅτι ἐφοβεῖτο τὸν θεὸν σφόδρα. – [9] καὶ ἤκουσεν τὰ ῥήματα τοῦ λαοῦ τὰ πονηρὰ ἐπὶ τὸν ἄρχοντα, ὅτι ὠλιγοψύχησαν ἐν τῇ σπάνει τῶν ὑδάτων, καὶ ἤκουσεν πάντας τοὺς λόγους Ιουδιθ, οὓς ἐλάλησεν πρὸς αὐτοὺς Οζιας, ὡς ὤμοσεν αὐτοῖς παραδώσειν τὴν πόλιν μετὰ ἡμέρας πέντε τοῖς Ἀσσυρίοις· [10] καὶ ἀποστείλασα τὴν ἄβραν αὐτῆς τὴν ἐφεστῶσαν πᾶσιν τοῖς ὑπάρχουσιν αὐτῆς ἐκάλεσεν Χαβριν καὶ Χαρμιν τοὺς πρεσβυτέρους τῆς πόλεως αὐτῆς, [11] καὶ ἦλθον πρὸς αὐτήν, καὶ εἶπεν πρὸς αὐτούς Ἀκούσατε δή μου, ἄρχοντες τῶν κατοικούντων ἐν Βαιτυλουα· ὅτι οὐκ εὐθὴς ὁ λόγος ὑμῶν, ὃν ἐλαλήσατε ἐναντίον τοῦ λαοῦ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ ἐστήσατε τὸν ὅρκον τοῦτον, ὃν ἐλαλήσατε ἀνὰ μέσον τοῦ θεοῦ καὶ ὑμῶν καὶ εἴπατε ἐκδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐὰν μὴ ἐν αὐταῖς ἐπιστρέψῃ κύριος βοήθειαν ὑμῖν. [12] καὶ νῦν τίνες ἐστὲ ὑμεῖς, οἳ ἐπειράσατε τὸν θεὸν ἐν τῇ ἡμέρᾳ τῇ σήμερον καὶ ἵστατε ὑπὲρ τοῦ θεοῦ ἐν μέσῳ υἱῶν ἀνθρώπων; [13] καὶ νῦν κύριον παντοκράτορα ἐξετάζετε καὶ οὐθὲν ἐπιγνώσεσθε ἕως τοῦ αἰῶνος. [14] ὅτι βάθος καρδίας ἀνθρώπου οὐχ εὑρήσετε καὶ λόγους τῆς διανοίας αὐτοῦ οὐ διαλήμψεσθε· καὶ πῶς τὸν θεόν, ὃς ἐποίησεν πάντα ταῦτα, ἐρευνήσετε καὶ τὸν νοῦν αὐτοῦ ἐπιγνώσεσθε καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε; μηδαμῶς, ἀδελφοί,

μὴ παροργίζετε κύριον τὸν θεὸν ἡμῶν. [15] ὅτι ἐὰν μὴ βούληται ἐν ταῖς πέντε ἡμέραις βοηθῆσαι ἡμῖν, αὐτὸς ἔχει τὴν ἐξουσίαν ἐν αἷς θέλει σκεπάσαι ἡμέραις ἢ καὶ ὀλεθρεῦσαι ἡμᾶς πρὸ προσώπου τῶν ἐχθρῶν ἡμῶν. [16] ὑμεῖς δὲ μὴ ἐνεχυράζετε τὰς βουλὰς κυρίου τοῦ θεοῦ ἡμῶν, ὅτι οὐχ ὡς ἄνθρωπος ὁ θεὸς ἀπειληθῆναι οὐδ' ὡς υἱὸς ἀνθρώπου διαιτηθῆναι. [17] διόπερ ἀναμένοντες τὴν παρ' αὐτοῦ σωτηρίαν ἐπικαλεσώμεθα αὐτὸν εἰς βοήθειαν ἡμῶν, καὶ εἰσακούσεται τῆς φωνῆς ἡμῶν, ἐὰν ᾖ αὐτῷ ἀρεστόν. [18] ὅτι οὐκ ἀνέστη ἐν ταῖς γενεαῖς ἡμῶν οὐδέ ἐστιν ἐν τῇ ἡμέρᾳ τῇ σήμερον οὔτε φυλὴ οὔτε πατριὰ οὔτε δῆμος οὔτε πόλις ἐξ ἡμῶν, οἳ προσκυνοῦσι θεοῖς χειροποιήτοις, καθάπερ ἐγένετο ἐν ταῖς πρότερον ἡμέραις· [19] ὧν χάριν ἐδόθησαν εἰς ῥομφαίαν καὶ εἰς διαρπαγὴν οἱ πατέρες ἡμῶν καὶ ἔπεσον πτῶμα μέγα ἐνώπιον τῶν ἐχθρῶν ἡμῶν. [20] ἡμεῖς δὲ ἕτερον θεὸν οὐκ ἔγνωμεν πλὴν αὐτοῦ· ὅθεν ἐλπίζομεν ὅτι οὐχ ὑπερόψεται ἡμᾶς οὐδ' ἀπὸ τοῦ γένους ἡμῶν. [21] ὅτι ἐν τῷ ληµφθῆναι ἡμᾶς οὕτως καὶ ληµφθήσεται πᾶσα ἡ Ιουδαία, καὶ προνομευθήσεται τὰ ἅγια ἡμῶν, καὶ ἐκζητήσει τὴν βεβήλωσιν αὐτῶν ἐκ τοῦ αἵματος ἡμῶν [22] καὶ τὸν φόνον τῶν ἀδελφῶν ἡμῶν καὶ τὴν αἰχμαλωσίαν τῆς γῆς καὶ τὴν ἐρήμωσιν τῆς κληρονομίας ἡμῶν ἐπιστρέψει εἰς κεφαλὴν ἡμῶν ἐν τοῖς ἔθνεσιν, οὗ ἐὰν δουλεύσωμεν ἐκεῖ, καὶ ἐσόμεθα εἰς πρόσκομμα καὶ εἰς ὄνειδος ἐναντίον τῶν κτωμένων ἡμᾶς. [23] ὅτι οὐ κατευθυνθήσεται ἡ δουλεία ἡμῶν εἰς χάριν, ἀλλ' εἰς ἀτιμίαν θήσει αὐτὴν κύριος ὁ θεὸς ἡμῶν. [24] καὶ νῦν, ἀδελφοί, ἐπιδειξώμεθα τοῖς ἀδελφοῖς ἡμῶν, ὅτι ἐξ ἡμῶν κρέµαται ἡ ψυχὴ αὐτῶν, καὶ τὰ ἅγια καὶ ὁ οἶκος καὶ τὸ θυσιαστήριον ἐπεστήρισται ἐφ' ἡμῖν. [25] παρὰ ταῦτα πάντα εὐχαριστήσωμεν κυρίῳ τῷ θεῷ ἡμῶν, ὃς πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν. [26] μνήσθητε ὅσα ἐποίησεν μετὰ Αβρααμ καὶ ὅσα ἐπείρασεν τὸν Ισαακ καὶ ὅσα ἐγένετο τῷ Ιακωβ ἐν Μεσοποταμίᾳ τῆς Συρίας ποιμαίνοντι τὰ πρόβατα Λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ. [27] ὅτι οὐ καθὼς ἐκείνους ἐπύρωσεν εἰς ἐτασμὸν τῆς καρδίας αὐτῶν, καὶ ἡμᾶς οὐκ ἐξεδίκησεν, ἀλλ' εἰς νουθέτησιν μαστιγοῖ κύριος τοὺς ἐγγίζοντας αὐτῷ. – [28] καὶ εἶπεν πρὸς αὐτὴν Οζιας Πάντα, ὅσα εἶπας, ἐν ἀγαθῇ καρδίᾳ ἐλάλησας, καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τοῖς λόγοις σου· [29] ὅτι οὐκ ἐν τῇ σήμερον ἡ σοφία σου πρόδηλός ἐστιν, ἀλλ' ἀπ' ἀρχῆς ἡμερῶν σου ἔγνω πᾶς ὁ λαὸς τὴν σύνεσίν σου, καθότι ἀγαθόν ἐστιν τὸ πλάσμα τῆς καρδίας σου. [30] ἀλλὰ ὁ λαὸς δεδίψηκεν σφόδρα καὶ ἠνάγκασαν ἡμᾶς ποιῆσαι καθὰ ἐλαλήσαμεν αὐτοῖς καὶ ἐπαγαγεῖν ἐφ' ἡμᾶς ὅρκον, ὃν οὐ παραβησόμεθα. [31] καὶ νῦν δεήθητι περὶ ἡμῶν, ὅτι γυνὴ εὐσεβὴς εἶ, καὶ ἀποστελεῖ κύριος τὸν ὑετὸν εἰς πλήρωσιν τῶν λάκκων ἡμῶν, καὶ οὐκ ἐκλείψομεν ἔτι. [32] καὶ εἶπεν πρὸς αὐτοὺς Ιουδιθ Ἀκούσατέ μου, καὶ ποιήσω πρᾶγμα ὃ ἀφίξεται εἰς γενεὰς

γενεῶν υἱοῖς τοῦ γένους ἡμῶν. [33] ὑμεῖς στήσεσθε ἐπὶ τῆς πύλης τὴν νύκτα ταύτην, καὶ ἐξελεύσομαι ἐγὼ μετὰ τῆς ἄβρας μου, καὶ ἐν ταῖς ἡμέραις, μεθ᾽ ἃς εἴπατε παραδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐπισκέψεται κύριος τὸν Ισραηλ ἐν χειρί μου· [34] ὑμεῖς δὲ οὐκ ἐξερευνήσετε τὴν πρᾶξίν μου, οὐ γὰρ ἐρῶ ὑμῖν ἕως τοῦ τελεσθῆναι ἃ ἐγὼ ποιῶ. [35] καὶ εἶπεν Οζιας καὶ οἱ ἄρχοντες πρὸς αὐτήν Πορεύου εἰς εἰρήνην, καὶ κύριος ὁ θεὸς ἔμπροσθέν σου εἰς ἐκδίκησιν τῶν ἐχθρῶν ἡμῶν. [36] καὶ ἀποστρέψαντες ἐκ τῆς σκηνῆς ἐπορεύθησαν ἐπὶ τὰς διατάξεις αὐτῶν.

CHAPTER 9

[1] Ιουδιθ δὲ ἔπεσεν ἐπὶ πρόσωπον καὶ ἐπέθετο σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐγύμνωσεν ὃν ἐνεδεδύκει σάκκον, καὶ ἦν ἄρτι προσφερόμενον ἐν Ιερουσαλημ εἰς τὸν οἶκον τοῦ θεοῦ τὸ θυμίαμα τῆς ἑσπέρας ἐκείνης, καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδιθ πρὸς κύριον καὶ εἶπεν [2] Κύριε ὁ θεὸς τοῦ πατρός μου Συμεων, ᾧ ἔδωκας ἐν χειρὶ ῥομφαίαν εἰς ἐκδίκησιν ἀλλογενῶν, οἳ ἔλυσαν μήτραν παρθένου εἰς μίασμα καὶ ἐγύμνωσαν μηρὸν εἰς αἰσχύνην καὶ ἐβεβήλωσαν μήτραν εἰς ὄνειδος· εἶπας γάρ Οὐχ οὕτως ἔσται, καὶ ἐποίησαν· [3] ἀνθ᾽ ὧν ἔδωκας ἄρχοντας αὐτῶν εἰς φόνον καὶ τὴν στρωμνὴν αὐτῶν, ἣ ᾐδέσατο τὴν ἀπάτην αὐτῶν, ἀπατηθεῖσαν εἰς αἷμα καὶ ἐπάταξας δούλους ἐπὶ δυνάσταις καὶ δυνάστας ἐπὶ θρόνους αὐτῶν [4] καὶ ἔδωκας γυναῖκας αὐτῶν εἰς προνομὴν καὶ θυγατέρας αὐτῶν εἰς αἰχμαλωσίαν καὶ πάντα τὰ σκῦλα αὐτῶν εἰς διαίρεσιν υἱῶν ἠγαπημένων ὑπὸ σοῦ, οἳ καὶ ἐζήλωσαν τὸν ζῆλόν σου καὶ ἐβδελύξαντο μίασμα αἵματος αὐτῶν καὶ ἐπεκαλέσαντό σε εἰς βοηθόν· ὁ θεὸς ὁ θεὸς ὁ ἐμός, καὶ εἰσάκουσον ἐμοῦ τῆς χήρας. [5] σὺ γὰρ ἐποίησας τὰ πρότερα ἐκείνων καὶ ἐκεῖνα καὶ τὰ μετέπειτα καὶ τὰ νῦν καὶ τὰ ἐπερχόμενα διενοήθης, καὶ ἐγενήθησαν ἃ ἐνενοήθης, [6] καὶ παρέστησαν ἃ ἐβουλεύσω καὶ εἶπαν Ἰδοὺ πάρεσμεν· πᾶσαι γὰρ αἱ ὁδοί σου ἕτοιμοι, καὶ ἡ κρίσις σου ἐν προγνώσει. [7] ἰδοὺ γὰρ Ἀσσύριοι ἐπληθύνθησαν ἐν δυνάμει αὐτῶν, ὑψώθησαν ἐφ᾽ ἵππῳ καὶ ἀναβάτῃ, ἐγαυρίασαν ἐν βραχίονι πεζῶν, ἤλπισαν ἐν ἀσπίδι καὶ ἐν γαίσῳ καὶ τόξῳ καὶ σφενδόνῃ καὶ οὐκ ἔγνωσαν ὅτι σὺ εἶ κύριος συντρίβων πολέμους. [8] κύριος ὄνομά σοι· σὺ ῥάξον αὐτῶν τὴν ἰσχὺν ἐν δυνάμει σου καὶ κάταξον τὸ κράτος αὐτῶν ἐν τῷ θυμῷ σου· ἐβουλεύσαντο γὰρ βεβηλῶσαι τὰ ἅγιά σου, μιᾶναι τὸ σκήνωμα τῆς καταπαύσεως τοῦ ὀνόματος τῆς δόξης σου, καταβαλεῖν σιδήρῳ κέρας θυσιαστηρίου σου. [9] βλέψον εἰς ὑπερηφανίαν αὐτῶν, ἀπόστειλον τὴν ὀργήν σου εἰς κεφαλὰς αὐτῶν, δὸς ἐν χειρί μου τῆς χήρας ὃ διενοήθην κράτος. [10] πάταξον δοῦλον ἐκ χειλέων ἀπάτης μου ἐπ᾽ ἄρχοντι καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ, θραῦσον αὐτῶν τὸ ἀνάστεμα ἐν χειρὶ θηλείας. [11] οὐ γὰρ ἐν πλήθει τὸ κράτος σου, οὐδὲ ἡ δυναστεία σου ἐν ἰσχύουσιν, ἀλλὰ ταπεινῶν εἶ θεός, ἐλαττόνων εἶ βοηθός, ἀντιλήμπτωρ ἀσθενούντων, ἀπεγνωσμένων σκεπαστής, ἀπηλπισμένων σωτήρ. [12] ναὶ ναὶ ὁ θεὸς τοῦ πατρός μου καὶ θεὸς κληρονομίας Ισραηλ, δέσποτα τῶν οὐρανῶν καὶ τῆς γῆς, κτίστα τῶν ὑδάτων, βασιλεῦ πάσης κτίσεώς σου, σὺ εἰσάκουσον τῆς δεήσεώς μου [13] καὶ δὸς λόγον μου καὶ ἀπάτην εἰς τραῦμα καὶ μώλωπα αὐτῶν, οἳ κατὰ τῆς διαθήκης σου καὶ οἴκου ἡγιασμένου σου καὶ κορυφῆς Σιων καὶ

οἴκου κατασχέσεως υἱῶν σου ἐβουλεύσαντο σκληρά. [14] καὶ ποίησον ἐπὶ παντὸς ἔθνους σου καὶ πάσης φυλῆς ἐπίγνωσιν τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ θεὸς θεὸς πάσης δυνάμεως καὶ κράτους καὶ οὐκ ἔστιν ἄλλος ὑπερασπίζων τοῦ γένους Ισραηλ εἰ μὴ σύ.

CHAPTER 10

[1] Καὶ ἐγένετο ὡς ἐπαύσατο βοῶσα πρὸς τὸν θεὸν Ισραηλ καὶ συνετέλεσεν πάντα τὰ ῥήματα ταῦτα, [2] καὶ ἀνέστη ἀπὸ τῆς πτώσεως καὶ ἐκάλεσεν τὴν ἅβραν αὐτῆς καὶ κατέβη εἰς τὸν οἶκον, ἐν ᾧ διέτριβεν ἐν αὐτῷ ἐν ταῖς ἡμέραις τῶν σαββάτων καὶ ἐν ταῖς ἑορταῖς αὐτῆς, [3] καὶ περιείλατο τὸν σάκκον, ὃν ἐνεδεδύκει, καὶ ἐξεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς καὶ περιεκλύσατο τὸ σῶμα ὕδατι καὶ ἐχρίσατο μύρῳ παχεῖ καὶ διέξανε τὰς τρίχας τῆς κεφαλῆς αὐτῆς καὶ ἐπέθετο μίτραν ἐπ᾽ αὐτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς εὐφροσύνης αὐτῆς, ἐν οἷς ἐστολίζετο ἐν ταῖς ἡμέραις τῆς ζωῆς τοῦ ἀνδρὸς αὐτῆς Μανασση, [4] καὶ ἔλαβεν σανδάλια εἰς τοὺς πόδας αὐτῆς καὶ περιέθετο τοὺς χλιδῶνας καὶ τὰ ψέλια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια καὶ πάντα τὸν κόσμον αὐτῆς καὶ ἐκαλλωπίσατο σφόδρα εἰς ἀπάτησιν ὀφθαλμῶν ἀνδρῶν, ὅσοι ἂν ἴδωσιν αὐτήν. [5] καὶ ἔδωκεν τῇ ἅβρᾳ αὐτῆς ἀσκοπυτίνην οἴνου καὶ καψάκην ἐλαίου καὶ πήραν ἐπλήρωσεν ἀλφίτων καὶ παλάθης καὶ ἄρτων καθαρῶν καὶ περιεδίπλωσε πάντα τὰ ἀγγεῖα αὐτῆς καὶ ἐπέθηκεν αὐτῇ. [6] καὶ ἐξήλθοσαν ἐπὶ τὴν πύλην τῆς πόλεως Βαιτυλουα καὶ εὗροσαν ἐφεστῶτα ἐπ᾽ αὐτῇ Οζιαν καὶ τοὺς πρεσβυτέρους τῆς πόλεως Χαβριν καὶ Χαρμιν· [7] ὡς δὲ εἶδον αὐτὴν καὶ ἦν ἠλλοιωμένον τὸ πρόσωπον αὐτῆς καὶ τὴν στολὴν μεταβεβληκυῖαν αὐτῆς, καὶ ἐθαύμασαν ἐπὶ τῷ κάλλει αὐτῆς ἐπὶ πολὺ σφόδρα καὶ εἶπαν αὐτῇ [8] Ὁ θεὸς τῶν πατέρων ἡμῶν δῴη σε εἰς χάριν καὶ τελειώσαι τὰ ἐπιτηδεύματά σου εἰς γαυρίαμα υἱῶν Ισραηλ καὶ ὕψωμα Ιερουσαλημ. [9] καὶ προσεκύνησεν τῷ θεῷ καὶ εἶπεν πρὸς αὐτούς Ἐπιτάξατε ἀνοῖξαί μοι τὴν πύλην τῆς πόλεως, καὶ ἐξελεύσομαι εἰς τελείωσιν τῶν λόγων, ὧν ἐλαλήσατε μετ᾽ ἐμοῦ· καὶ συνέταξαν τοῖς νεανίσκοις ἀνοῖξαι αὐτῇ καθότι ἐλάλησεν. [10] καὶ ἐποίησαν οὕτως. καὶ ἐξῆλθεν Ιουδιθ, αὐτὴ καὶ ἡ παιδίσκη αὐτῆς μετ᾽ αὐτῆς· ἀπεσκόπευον δὲ αὐτὴν οἱ ἄνδρες τῆς πόλεως ἕως οὗ κατέβη τὸ ὄρος, ἕως διῆλθεν τὸν αὐλῶνα καὶ οὐκέτι ἐθεώρουν αὐτήν. – [11] καὶ ἐπορεύοντο ἐν τῷ αὐλῶνι εἰς εὐθεῖαν, καὶ συνήντησεν αὐτῇ προφυλακὴ τῶν Ἀσσυρίων. [12] καὶ συνέλαβον αὐτὴν καὶ ἐπηρώτησαν Τίνων εἶ καὶ πόθεν ἔρχῃ καὶ ποῦ πορεύῃ; καὶ εἶπεν Θυγάτηρ εἰμὶ τῶν Εβραίων καὶ ἀποδιδράσκω ἀπὸ προσώπου αὐτῶν, ὅτι μέλλουσιν δίδοσθαι ὑμῖν εἰς κατάβρωμα· [13] κἀγὼ ἔρχομαι εἰς τὸ πρόσωπον Ολοφέρνου ἀρχιστρατήγου δυνάμεως ὑμῶν τοῦ ἀπαγγεῖλαι ῥήματα ἀληθείας καὶ δείξω πρὸ προσώπου αὐτοῦ ὁδὸν καθ᾽ ἣν πορεύσεται καὶ κυριεύσει πάσης τῆς ὀρεινῆς, καὶ οὐ διαφωνήσει τῶν ἀνδρῶν αὐτοῦ σὰρξ μία οὐδὲ πνεῦμα ζωῆς. [14] ὡς δὲ ἤκουσαν οἱ ἄνδρες τὰ ῥήματα αὐτῆς καὶ κατενόησαν τὸ πρόσωπον αὐτῆς – καὶ ἦν

ἐναντίον αὐτῶν θαυμάσιον τῷ κάλλει σφόδρα – , καὶ εἶπαν πρὸς αὐτήν [15] Σέσωκας τὴν ψυχήν σου σπεύσασα καταβῆναι εἰς πρόσωπον τοῦ κυρίου ἡμῶν· καὶ νῦν πρόσελθε ἐπὶ τὴν σκηνὴν αὐτοῦ, καὶ ἀφ’ ἡμῶν προπέμψουσίν σε, ἕως παραδώσουσίν σε εἰς χεῖρας αὐτοῦ· [16] ἐὰν δὲ στῇς ἐναντίον αὐτοῦ, μὴ φοβηθῇς τῇ καρδίᾳ σου, ἀλλὰ ἀνάγγειλον κατὰ τὰ ῥήματά σου, καὶ εὖ σε ποιήσει. [17] καὶ ἐπέλεξαν ἐξ αὐτῶν ἄνδρας ἑκατὸν καὶ παρέζευξαν αὐτῇ καὶ τῇ ἅβρᾳ αὐτῆς, καὶ ἤγαγον αὐτὰς ἐπὶ τὴν σκηνὴν Ολοφέρνου. [18] καὶ ἐγένετο συνδρομὴ ἐν πάσῃ τῇ παρεμβολῇ, διεβοήθη γὰρ εἰς τὰ σκηνώματα ἡ παρουσία αὐτῆς· καὶ ἐλθόντες ἐκύκλουν αὐτήν, ὡς εἱστήκει ἔξω τῆς σκηνῆς Ολοφέρνου, ἕως προσήγγειλαν αὐτῷ περὶ αὐτῆς. [19] καὶ ἐθαύμαζον ἐπὶ τῷ κάλλει αὐτῆς καὶ ἐθαύμαζον τοὺς υἱοὺς Ισραηλ ἀπ’ αὐτῆς, καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Τίς καταφρονήσει τοῦ λαοῦ τούτου, ὃς ἔχει ἐν ἑαυτῷ γυναῖκας τοιαύτας; ὅτι οὐ καλόν ἐστιν ὑπολείπεσθαι ἐξ αὐτῶν ἄνδρα ἕνα, οἳ ἀφεθέντες δυνήσονται κατασοφίσασθαι πᾶσαν τὴν γῆν, [20] καὶ ἐξῆλθον οἱ παρακαθεύδοντες Ολοφέρνῃ καὶ πάντες οἱ θεράποντες αὐτοῦ καὶ εἰσήγαγον αὐτὴν εἰς τὴν σκηνήν. [21] καὶ ἦν Ολοφέρνης ἀναπαυόμενος ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κωνωπίῳ, ὃ ἦν ἐκ πορφύρας καὶ χρυσίου καὶ σμαράγδου καὶ λίθων πολυτελῶν καθυφασμένων. [22] καὶ ἀνήγγειλαν αὐτῷ περὶ αὐτῆς, καὶ ἐξῆλθεν εἰς τὸ προσκήνιον, καὶ λαμπάδες ἀργυραῖ προάγουσαι αὐτοῦ. [23] ὡς δὲ ἦλθεν κατὰ πρόσωπον αὐτοῦ Ιουδιθ καὶ τῶν θεραπόντων αὐτοῦ, ἐθαύμασαν πάντες ἐπὶ τῷ κάλλει τοῦ προσώπου αὐτῆς· καὶ πεσοῦσα ἐπὶ πρόσωπον προσεκύνησεν αὐτῷ, καὶ ἤγειραν αὐτὴν οἱ δοῦλοι αὐτοῦ.

CHAPTER 11

[1] Καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Θάρσησον, γύναι, μὴ φοβηθῇς τῇ καρδίᾳ σου, ὅτι ἐγὼ οὐκ ἐκάκωσα ἄνθρωπον ὅστις ᾑρέτικεν δουλεύειν βασιλεῖ Ναβουχοδονοσορ πάσης τῆς γῆς. [2] καὶ νῦν ὁ λαός σου ὁ κατοικῶν τὴν ὀρεινὴν εἰ μὴ ἐφαύλισάν με, οὐκ ἂν ἦρα τὸ δόρυ μου ἐπ᾽ αὐτούς· ἀλλὰ αὐτοὶ ἑαυτοῖς ἐποίησαν ταῦτα. [3] καὶ νῦν λέγε μοι τίνος ἕνεκεν ἀπέδρας ἀπ᾽ αὐτῶν καὶ ἦλθες πρὸς ἡμᾶς· ἥκεις γὰρ εἰς σωτηρίαν· θάρσει, ἐν τῇ νυκτὶ ταύτῃ ζήσῃ καὶ εἰς τὸ λοιπόν· [4] οὐ γὰρ ἔστιν ὃς ἀδικήσει σε, ἀλλ᾽ εὖ σε ποιήσει, καθὰ γίνεται τοῖς δούλοις τοῦ κυρίου μου βασιλέως Ναβουχοδονοσορ. [5] καὶ εἶπεν πρὸς αὐτὸν Ιουδιθ Δέξαι τὰ ῥήματα τῆς δούλης σου, καὶ λαλησάτω ἡ παιδίσκη σου κατὰ πρόσωπόν σου, καὶ οὐκ ἀναγγελῶ ψεῦδος τῷ κυρίῳ μου ἐν τῇ νυκτὶ ταύτῃ. [6] καὶ ἐὰν κατακολουθήσῃς τοῖς λόγοις τῆς παιδίσκης σου, τελείως πρᾶγμα ποιήσει μετὰ σοῦ ὁ θεός, καὶ οὐκ ἀποπεσεῖται ὁ κύριός μου τῶν ἐπιτηδευμάτων αὐτοῦ. [7] ζῇ γὰρ βασιλεὺς Ναβουχοδονοσορ πάσης τῆς γῆς καὶ ζῇ τὸ κράτος αὐτοῦ, ὃς ἀπέστειλέν σε εἰς κατόρθωσιν πάσης ψυχῆς, ὅτι οὐ μόνον ἄνθρωποι διὰ σὲ δουλεύουσιν αὐτῷ, ἀλλὰ καὶ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ κτήνη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ διὰ τῆς ἰσχύος σου ζήσονται ἐπὶ Ναβουχοδονοσορ καὶ πάντα τὸν οἶκον αὐτοῦ. [8] ἠκούσαμεν γὰρ τὴν σοφίαν σου καὶ τὰ πανουργεύματα τῆς ψυχῆς σου, καὶ ἀνηγγέλη πάσῃ τῇ γῇ ὅτι σὺ μόνος ἀγαθὸς ἐν πάσῃ βασιλείᾳ καὶ δυνατὸς ἐν ἐπιστήμῃ καὶ θαυμαστὸς ἐν στρατεύμασιν πολέμου. [9] καὶ νῦν ὁ λόγος, ὃν ἐλάλησεν Αχιωρ ἐν τῇ συνεδρίᾳ σου, ἠκούσαμεν τὰ ῥήματα αὐτοῦ, ὅτι περιεποιήσαντο αὐτὸν οἱ ἄνδρες Βαιτυλουα, καὶ ἀνήγγειλεν αὐτοῖς πάντα, ὅσα ἐξελάλησεν παρὰ σοί. [10] διό, δέσποτα κύριε, μὴ παρέλθῃς τὸν λόγον αὐτοῦ, ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου, ὅτι ἐστὶν ἀληθής· οὐ γὰρ ἐκδικᾶται τὸ γένος ἡμῶν, οὐ κατισχύει ῥομφαία ἐπ᾽ αὐτούς, ἐὰν μὴ ἁμάρτωσιν εἰς τὸν θεὸν αὐτῶν. [11] καὶ νῦν ἵνα μὴ γένηται ὁ κύριός μου ἔκβολος καὶ ἄπρακτος καὶ ἐπιπεσεῖται θάνατος ἐπὶ πρόσωπον αὐτῶν, καὶ κατελάβετο αὐτοὺς ἁμάρτημα, ἐν ᾧ παροργιοῦσιν τὸν θεὸν αὐτῶν, ὁπηνίκα ἂν ποιήσωσιν ἀτοπίαν. [12] ἐπεὶ παρεξέλιπεν αὐτοὺς τὰ βρώματα καὶ ἐσπανίσθη πᾶν ὕδωρ, ἐβουλεύσαντο ἐπιβαλεῖν τοῖς κτήνεσιν αὐτῶν καὶ πάντα, ὅσα διεστείλατο αὐτοῖς ὁ θεὸς τοῖς νόμοις αὐτοῦ μὴ φαγεῖν, διέγνωσαν δαπανῆσαι. [13] καὶ τὰς ἀπαρχὰς τοῦ σίτου καὶ τὰς δεκάτας τοῦ οἴνου καὶ τοῦ ἐλαίου, ἃ διεφύλαξαν ἁγιάσαντες τοῖς ἱερεῦσιν τοῖς παρεστηκόσιν ἐν Ιερουσαλημ ἀπέναντι τοῦ προσώπου τοῦ θεοῦ ἡμῶν, κεκρίκασιν ἐξαναλῶσαι, ὧν οὐδὲ ταῖς χερσὶν καθῆκεν ἅψασθαι οὐδένα τῶν ἐκ τοῦ

λαοῦ. [14] καὶ ἀπεστάλκασιν εἰς Ιερουσαλημ, ὅτι καὶ οἱ ἐκεῖ κατοικοῦντες ἐποίησαν ταῦτα, τοὺς μετακομίσοντας αὐτοῖς τὴν ἄφεσιν παρὰ τῆς γερουσίας. [15] καὶ ἔσται ὡς ἂν ἀναγγείλῃ αὐτοῖς καὶ ποιήσωσιν, δοθήσονταί σοι εἰς ὄλεθρον ἐν τῇ ἡμέρᾳ ἐκείνῃ. [16] ὅθεν ἐγὼ ἡ δούλη σου ἐπιγνοῦσα ταῦτα πάντα ἀπέδρων ἀπὸ προσώπου αὐτῶν, καὶ ἀπέστειλέν με ὁ θεὸς ποιῆσαι μετὰ σοῦ πράγματα, ἐφ᾽ οἷς ἐκστήσεται πᾶσα ἡ γῆ, ὅσοι ἐὰν ἀκούσωσιν αὐτά. [17] ὅτι ἡ δούλη σου θεοσεβής ἐστιν καὶ θεραπεύουσα νυκτὸς καὶ ἡμέρας τὸν θεὸν τοῦ οὐρανοῦ· καὶ νῦν μενῶ παρὰ σοί, κύριέ μου, καὶ ἐξελεύσεται ἡ δούλη σου κατὰ νύκτα εἰς τὴν φάραγγα καὶ προσεύξομαι πρὸς τὸν θεόν, καὶ ἐρεῖ μοι πότε ἐποίησαν τὰ ἁμαρτήματα αὐτῶν. [18] καὶ ἐλθοῦσα προσανοίσω σοι, καὶ ἐξελεύσῃ σὺν πάσῃ τῇ δυνάμει σου, καὶ οὐκ ἔστιν ὃς ἀντιστήσεταί σοι ἐξ αὐτῶν. [19] καὶ ἄξω σε διὰ μέσου τῆς Ιουδαίας ἕως τοῦ ἐλθεῖν ἀπέναντι Ιερουσαλημ καὶ θήσω τὸν δίφρον σου ἐν μέσῳ αὐτῆς, καὶ ἄξεις αὐτοὺς ὡς πρόβατα, οἷς οὐκ ἔστιν ποιμήν, καὶ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπέναντί σου· ὅτι ταῦτα ἐλαλήθη μοι κατὰ πρόγνωσίν μου καὶ ἀπηγγέλη μοι, καὶ ἀπεστάλην ἀναγγεῖλαί σοι. – [20] καὶ ἤρεσαν οἱ λόγοι αὐτῆς ἐναντίον Ολοφέρνου καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ, καὶ ἐθαύμασαν ἐπὶ τῇ σοφίᾳ αὐτῆς καὶ εἶπαν [21] Οὐκ ἔστιν τοιαύτη γυνὴ ἀπ᾽ ἄκρου ἕως ἄκρου τῆς γῆς ἐν καλῷ προσώπῳ καὶ συνέσει λόγων. [22] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Εὖ ἐποίησεν ὁ θεὸς ἀποστείλας σε ἔμπροσθεν τοῦ λαοῦ τοῦ γενηθῆναι ἐν χερσὶν ἡμῶν κράτος, ἐν δὲ τοῖς φαυλίσασι τὸν κύριόν μου ἀπώλειαν. [23] καὶ νῦν ἀστεία εἶ σὺ ἐν τῷ εἴδει σου καὶ ἀγαθὴ ἐν τοῖς λόγοις σου· ὅτι ἐὰν ποιήσῃς καθὰ ἐλάλησας, ὁ θεός σου ἔσται μου θεός, καὶ σὺ ἐν οἴκῳ βασιλέως Ναβουχοδονοσορ καθήσῃ καὶ ἔσῃ ὀνομαστὴ παρὰ πᾶσαν τὴν γῆν.

CHAPTER 12

[1] Καὶ ἐκέλευσεν εἰσαγαγεῖν αὐτὴν οὗ ἐτίθετο τὰ ἀργυρώματα αὐτοῦ καὶ συνέταξεν καταστρῶσαι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ καὶ τοῦ οἴνου αὐτοῦ πίνειν. [2] καὶ εἶπεν Ιουδιθ Οὐ φάγομαι ἐξ αὐτῶν, ἵνα μὴ γένηται σκάνδαλον, ἀλλ᾽ ἐκ τῶν ἠκολουθηκότων μοι χορηγηθήσεται. [3] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Ἐὰν δὲ ἐκλίπῃ τὰ ὄντα μετὰ σοῦ, πόθεν ἐξοίσομέν σοι δοῦναι ὅμοια αὐτοῖς; οὐ γάρ ἐστιν μεθ᾽ ἡμῶν ἐκ τοῦ γένους σου. [4] καὶ εἶπεν Ιουδιθ πρὸς αὐτόν Ζῇ ἡ ψυχή σου, κύριέ μου, ὅτι οὐ δαπανήσει ἡ δούλη σου τὰ ὄντα μετ᾽ ἐμοῦ, ἕως ἂν ποιήσῃ κύριος ἐν χειρί μου ἃ ἐβουλεύσατο. [5] καὶ ἠγάγοσαν αὐτὴν οἱ θεράποντες Ολοφέρνου εἰς τὴν σκηνήν, καὶ ὕπνωσεν μέχρι μεσούσης τῆς νυκτός· καὶ ἀνέστη πρὸς τὴν ἐωθινὴν φυλακήν. [6] καὶ ἀπέστειλεν πρὸς Ολοφέρνην λέγουσα Ἐπιταξάτω δὴ ὁ κύριός μου ἐᾶσαι τὴν δούλην σου ἐπὶ προσευχὴν ἐξελθεῖν· [7] καὶ προσέταξεν Ολοφέρνης τοῖς σωματοφύλαξιν μὴ διακωλύειν αὐτήν. καὶ παρέμεινεν ἐν τῇ παρεμβολῇ ἡμέρας τρεῖς· καὶ ἐξεπορεύετο κατὰ νύκτα εἰς τὴν φάραγγα Βαιτυλουα καὶ ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος· [8] καὶ ὡς ἀνέβη, ἐδέετο τοῦ κυρίου θεοῦ Ισραηλ κατευθῦναι τὴν ὁδὸν αὐτῆς εἰς ἀνάστημα τῶν υἱῶν τοῦ λαοῦ αὐτοῦ· [9] καὶ εἰσπορευομένη καθαρὰ παρέμενεν ἐν τῇ σκηνῇ, μέχρι οὗ προσηνέγκατο τὴν τροφὴν αὐτῆς πρὸς ἑσπέραν. [10] Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ ἐποίησεν Ολοφέρνης πότον τοῖς δούλοις αὐτοῦ μόνοις καὶ οὐκ ἐκάλεσεν εἰς τὴν κλῆσιν οὐδένα τῶν πρὸς ταῖς χρείαις. [11] καὶ εἶπεν Βαγώᾳ τῷ εὐνούχῳ, ὃς ἦν ἐφεστηκὼς ἐπὶ πάντων τῶν αὐτοῦ Πεῖσον δὴ πορευθεὶς τὴν γυναῖκα τὴν Εβραίαν, ἥ ἐστιν παρὰ σοί, τοῦ ἐλθεῖν πρὸς ἡμᾶς καὶ φαγεῖν καὶ πιεῖν μεθ᾽ ἡμῶν· [12] ἰδοὺ γὰρ αἰσχρὸν τῷ προσώπῳ ἡμῶν εἰ γυναῖκα τοιαύτην παρήσομεν οὐχ ὁμιλήσαντες αὐτῇ· ὅτι ἐὰν ταύτην μὴ ἐπισπασώμεθα, καταγελάσεται ἡμῶν. [13] καὶ ἐξῆλθεν Βαγώας ἀπὸ προσώπου Ολοφέρνου καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ εἶπεν Μὴ ὀκνησάτω δὴ ἡ παιδίσκη ἡ καλὴ αὕτη ἐλθοῦσα πρὸς τὸν κύριόν μου δοξασθῆναι κατὰ πρόσωπον αὐτοῦ καὶ πίεσαι μεθ᾽ ἡμῶν εἰς εὐφροσύνην οἶνον καὶ γενηθῆναι ἐν τῇ ἡμέρᾳ ταύτῃ ὡς θυγάτηρ μία τῶν υἱῶν Ασσουρ, αἳ παρεστήκασιν ἐν οἴκῳ Ναβουχοδονοσορ. [14] καὶ εἶπεν πρὸς αὐτὸν Ιουδιθ Καὶ τίς εἰμι ἐγὼ ἀντεροῦσα τῷ κυρίῳ μου; ὅτι πᾶν, ὃ ἔσται ἐν τοῖς ὀφθαλμοῖς αὐτοῦ ἀρεστόν, σπεύσασα ποιήσω, καὶ ἔσται τοῦτό μοι ἀγαλλίαμα ἕως ἡμέρας θανάτου μου. [15] καὶ διαναστᾶσα ἐκοσμήθη τῷ ἱματισμῷ καὶ παντὶ τῷ κόσμῳ τῷ γυναικείῳ, καὶ προσῆλθεν ἡ δούλη αὐτῆς καὶ ἔστρωσεν αὐτῇ κατέναντι Ολοφέρνου χαμαὶ τὰ κώδια, ἃ

ἔλαβεν παρὰ Βαγώου εἰς τὴν καθημερινὴν δίαιταν αὐτῆς εἰς τὸ ἐσθίειν κατακλινομένην ἐπ᾽ αὐτῶν. [16] καὶ εἰσελθοῦσα ἀνέπεσεν Ιουδιθ, καὶ ἐξέστη ἡ καρδία Ολοφέρνου ἐπ᾽ αὐτήν, καὶ ἐσαλεύθη ἡ ψυχὴ αὐτοῦ, καὶ ἦν κατεπίθυμος σφόδρα τοῦ συγγενέσθαι μετ᾽ αὐτῆς· καὶ ἐτήρει καιρὸν τοῦ ἀπατῆσαι αὐτὴν ἀφ᾽ ἧς ἡμέρας εἶδεν αὐτήν. [17] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Πίε δὴ καὶ γενήθητι μεθ᾽ ἡμῶν εἰς εὐφροσύνην. [18] καὶ εἶπεν Ιουδιθ Πίομαι δή, κύριε, ὅτι ἐμεγαλύνθη τὸ ζῆν μου ἐν ἐμοὶ σήμερον παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου. [19] καὶ λαβοῦσα ἔφαγεν καὶ ἔπιεν κατέναντι αὐτοῦ ἃ ἡτοίμασεν ἡ δούλη αὐτῆς. [20] καὶ ηὐφράνθη Ολοφέρνης ἀπ᾽ αὐτῆς καὶ ἔπιεν οἶνον πολὺν σφόδρα, ὅσον οὐκ ἔπιεν πώποτε ἐν ἡμέρᾳ μιᾷ ἀφ᾽ οὗ ἐγεννήθη.

CHAPTER 13

[1] Ὡς δὲ ὀψία ἐγένετο, ἐσπούδασαν οἱ δοῦλοι αὐτοῦ ἀναλύειν. καὶ Βαγώας συνέκλεισεν τὴν σκηνὴν ἔξωθεν καὶ ἀπέκλεισεν τοὺς παρεστῶτας ἐκ προσώπου τοῦ κυρίου αὐτοῦ, καὶ ἀπῴχοντο εἰς τὰς κοίτας αὐτῶν· ἦσαν γὰρ πάντες κεκοπωμένοι διὰ τὸ ἐπὶ πλεῖον γεγονέναι τὸν πότον. [2] ὑπελείφθη δὲ Ιουδιθ μόνη ἐν τῇ σκηνῇ, καὶ Ολοφέρνης προπεπτωκὼς ἐπὶ τὴν κλίνην αὐτοῦ· ἦν γὰρ περικεχυμένος αὐτῷ ὁ οἶνος. [3] καὶ εἶπεν Ιουδιθ τῇ δούλῃ αὐτῆς στῆναι ἔξω τοῦ κοιτῶνος αὐτῆς καὶ ἐπιτηρεῖν τὴν ἔξοδον αὐτῆς καθάπερ καθ' ἡμέραν, ἐξελεύσεσθαι γὰρ ἔφη ἐπὶ τὴν προσευχὴν αὐτῆς· καὶ τῷ Βαγώᾳ ἐλάλησεν κατὰ τὰ ῥήματα ταῦτα. [4] καὶ ἀπήλθοσαν πάντες ἐκ προσώπου, καὶ οὐδεὶς κατελείφθη ἐν τῷ κοιτῶνι ἀπὸ μικροῦ ἕως μεγάλου· καὶ στᾶσα Ιουδιθ παρὰ τὴν κλίνην αὐτοῦ εἶπεν ἐν τῇ καρδίᾳ αὐτῆς Κύριε ὁ θεὸς πάσης δυνάμεως, ἐπίβλεψον ἐν τῇ ὥρᾳ ταύτῃ ἐπὶ τὰ ἔργα τῶν χειρῶν μου εἰς ὕψωμα Ιερουσαλημ· [5] ὅτι νῦν καιρὸς ἀντιλαβέσθαι τῆς κληρονομίας σου καὶ ποιῆσαι τὸ ἐπιτήδευμά μου εἰς θραῦσμα ἐχθρῶν, οἳ ἐπανέστησαν ἡμῖν. [6] καὶ προσελθοῦσα τῷ κανόνι τῆς κλίνης, ὃς ἦν πρὸς κεφαλῆς Ολοφέρνου, καθεῖλεν τὸν ἀκινάκην αὐτοῦ ἀπ' αὐτοῦ [7] καὶ ἐγγίσασα τῆς κλίνης ἐδράξατο τῆς κόμης τῆς κεφαλῆς αὐτοῦ καὶ εἶπεν Κραταίωσόν με, κύριε ὁ θεὸς Ισραηλ, ἐν τῇ ἡμέρᾳ ταύτῃ. [8] καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δὶς ἐν τῇ ἰσχύι αὐτῆς καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ ἀπ' αὐτοῦ. [9] καὶ ἀπεκύλισε τὸ σῶμα αὐτοῦ ἀπὸ τῆς στρωμνῆς καὶ ἀφεῖλε τὸ κωνώπιον ἀπὸ τῶν στύλων· καὶ μετ' ὀλίγον ἐξῆλθεν καὶ παρέδωκεν τῇ ἅβρᾳ αὐτῆς τὴν κεφαλὴν Ολοφέρνου, [10] καὶ ἐνέβαλεν αὐτὴν εἰς τὴν πήραν τῶν βρωμάτων αὐτῆς. καὶ ἐξῆλθον αἱ δύο ἅμα κατὰ τὸν ἐθισμὸν αὐτῶν ἐπὶ τὴν προσευχήν· καὶ διελθοῦσαι τὴν παρεμβολὴν ἐκύκλωσαν τὴν φάραγγα ἐκείνην καὶ προσανέβησαν τὸ ὄρος Βαιτυλουα καὶ ἦλθοσαν πρὸς τὰς πύλας αὐτῆς. [11] Καὶ εἶπεν Ιουδιθ μακρόθεν τοῖς φυλάσσουσιν ἐπὶ τῶν πυλῶν Ἀνοίξατε ἀνοίξατε δὴ τὴν πύλην· μεθ' ἡμῶν ὁ θεὸς ὁ θεὸς ἡμῶν ποιῆσαι ἔτι ἰσχὺν ἐν Ισραηλ καὶ κράτος κατὰ τῶν ἐχθρῶν, καθὰ καὶ σήμερον ἐποίησεν. [12] καὶ ἐγένετο ὡς ἤκουσαν οἱ ἄνδρες τῆς πόλεως αὐτῆς τὴν φωνὴν αὐτῆς, ἐσπούδασαν τοῦ καταβῆναι ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν καὶ συνεκάλεσαν τοὺς πρεσβυτέρους τῆς πόλεως. [13] καὶ συνέδραμον πάντες ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν, ὅτι παράδοξον ἦν αὐτοῖς τὸ ἐλθεῖν αὐτήν, καὶ ἤνοιξαν τὴν πύλην καὶ ὑπεδέξαντο αὐτὰς καὶ ἅψαντες πῦρ εἰς φαῦσιν περιεκύκλωσαν αὐτάς. [14] ἡ δὲ εἶπεν πρὸς αὐτοὺς φωνῇ μεγάλῃ Αἰνεῖτε τὸν θεόν, αἰνεῖτε· αἰνεῖτε τὸν θεόν, ὃς οὐκ ἀπέστησεν τὸ ἔλεος αὐτοῦ

ἀπὸ τοῦ οἴκου Ισραηλ, ἀλλ᾽ ἔθραυσε τοὺς ἐχθροὺς ἡμῶν διὰ χειρός μου ἐν τῇ νυκτὶ ταύτῃ. [15] καὶ προελοῦσα τὴν κεφαλὴν ἐκ τῆς πήρας ἔδειξεν καὶ εἶπεν αὐτοῖς Ἰδοὺ ἡ κεφαλὴ Ολοφέρνου ἀρχιστρατήγου δυνάμεως Ασσουρ, καὶ ἰδοὺ τὸ κωνώπιον, ἐν ᾧ κατέκειτο ἐν ταῖς μέθαις αὐτοῦ· καὶ ἐπάταξεν αὐτὸν ὁ κύριος ἐν χειρὶ θηλείας· [16] καὶ ζῇ κύριος, ὃς διεφύλαξέν με ἐν τῇ ὁδῷ μου, ᾗ ἐπορεύθην, ὅτι ἠπάτησεν αὐτὸν τὸ πρόσωπόν μου εἰς ἀπώλειαν αὐτοῦ, καὶ οὐκ ἐποίησεν ἁμάρτημα μετ᾽ ἐμοῦ εἰς μίασμα καὶ αἰσχύνην. [17] καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα καὶ κύψαντες προσεκύνησαν τῷ θεῷ καὶ εἶπαν ὁμοθυμαδόν Εὐλογητὸς εἶ, ὁ θεὸς ἡμῶν ὁ ἐξουδενώσας ἐν τῇ ἡμέρᾳ τῇ σήμερον τοὺς ἐχθροὺς τοῦ λαοῦ σου. [18] καὶ εἶπεν αὐτῇ Οζιας Εὐλογητὴ σύ, θύγατερ, τῷ θεῷ τῷ ὑψίστῳ παρὰ πάσας τὰς γυναῖκας τὰς ἐπὶ τῆς γῆς, καὶ εὐλογημένος κύριος ὁ θεός, ὃς ἔκτισεν τοὺς οὐρανοὺς καὶ τὴν γῆν, ὃς κατεύθυνέν σε εἰς τραῦμα κεφαλῆς ἄρχοντος ἐχθρῶν ἡμῶν· [19] ὅτι οὐκ ἀποστήσεται ἡ ἐλπίς σου ἀπὸ καρδίας ἀνθρώπων μνημονευόντων ἰσχὺν θεοῦ ἕως αἰῶνος· [20] καὶ ποιήσαι σοι αὐτὰ ὁ θεὸς εἰς ὕψος αἰώνιον τοῦ ἐπισκέψασθαί σε ἐν ἀγαθοῖς, ἀνθ᾽ ὧν οὐκ ἐφείσω τῆς ψυχῆς σου διὰ τὴν ταπείνωσιν τοῦ γένους ἡμῶν, ἀλλ᾽ ἐπεξῆλθες τῷ πτώματι ἡμῶν ἐπ᾽ εὐθεῖαν πορευθεῖσα ἐνώπιον τοῦ θεοῦ ἡμῶν. καὶ εἶπαν πᾶς ὁ λαός Γένοιτο γένοιτο.

CHAPTER 14

[1] Καὶ εἶπεν πρὸς αὐτοὺς Ιουδιθ Ἀκούσατε δή μου, ἀδελφοί, καὶ λαβόντες τὴν κεφαλὴν ταύτην κρεμάσατε αὐτὴν ἐπὶ τῆς ἐπάλξεως τοῦ τείχους ὑμῶν. [2] καὶ ἔσται ἡνίκα ἐὰν διαφαύσῃ ὁ ὄρθρος καὶ ἐξέλθῃ ὁ ἥλιος ἐπὶ τὴν γῆν, ἀναλήμψεσθε ἕκαστος τὰ σκεύη τὰ πολεμικὰ ὑμῶν καὶ ἐξελεύσεσθε πᾶς ἀνὴρ ἰσχύων ἔξω τῆς πόλεως καὶ δώσετε ἀρχηγὸν εἰς αὐτοὺς ὡς καταβαίνοντες ἐπὶ τὸ πεδίον εἰς τὴν προφυλακὴν υἱῶν Ασσουρ, καὶ οὐ καταβήσεσθε. [3] καὶ ἀναλαβόντες οὗτοι τὰς πανοπλίας αὐτῶν πορεύσονται εἰς τὴν παρεμβολὴν αὐτῶν καὶ ἐγεροῦσι τοὺς στρατηγοὺς τῆς δυνάμεως Ασσουρ· καὶ συνδραμοῦνται ἐπὶ τὴν σκηνὴν Ολοφέρνου καὶ οὐχ εὑρήσουσιν αὐτόν, καὶ ἐπιπεσεῖται ἐπ᾽ αὐτοὺς φόβος, καὶ φεύξονται ἀπὸ προσώπου ὑμῶν. [4] καὶ ἐπακολουθήσαντες ὑμεῖς καὶ πάντες οἱ κατοικοῦντες πᾶν ὅριον Ισραηλ καταστρώσατε αὐτοὺς ἐν ταῖς ὁδοῖς αὐτῶν. [5] πρὸ δὲ τοῦ ποιῆσαι ταῦτα καλέσατέ μοι Αχιωρ τὸν Αμμανίτην, ἵνα ἰδὼν ἐπιγνοῖ τὸν ἐκφαυλίσαντα τὸν οἶκον τοῦ Ισραηλ καὶ αὐτὸν ὡς εἰς θάνατον ἀποστείλαντα εἰς ἡμᾶς. [6] καὶ ἐκάλεσαν τὸν Αχιωρ ἐκ τοῦ οἴκου Οζια· ὡς δὲ ἦλθεν καὶ εἶδεν τὴν κεφαλὴν Ολοφέρνου ἐν χειρὶ ἀνδρὸς ἑνὸς ἐν τῇ ἐκκλησίᾳ τοῦ λαοῦ, ἔπεσεν ἐπὶ πρόσωπον, καὶ ἐξελύθη τὸ πνεῦμα αὐτοῦ. [7] ὡς δὲ ἀνέλαβον αὐτόν, προσέπεσεν τοῖς ποσὶν Ιουδιθ καὶ προσεκύνησεν τῷ προσώπῳ αὐτῆς καὶ εἶπεν Εὐλογημένη σὺ ἐν παντὶ σκηνώματι Ιουδα καὶ ἐν παντὶ ἔθνει, οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται· [8] καὶ νῦν ἀνάγγειλόν μοι ὅσα ἐποίησας ἐν ταῖς ἡμέραις ταύταις. καὶ ἀπήγγειλεν αὐτῷ Ιουδιθ ἐν μέσῳ τοῦ λαοῦ πάντα, ὅσα ἦν πεποιηκυῖα ἀφ᾽ ἧς ἡμέρας ἐξῆλθεν ἕως οὗ ἐλάλει αὐτοῖς. [9] ὡς δὲ ἐπαύσατο λαλοῦσα, ἠλάλαξεν ὁ λαὸς φωνῇ μεγάλῃ καὶ ἔδωκεν φωνὴν εὐφρόσυνον ἐν τῇ πόλει αὐτῶν. [10] ἰδὼν δὲ Αχιωρ πάντα, ὅσα ἐποίησεν ὁ θεὸς τοῦ Ισραηλ, ἐπίστευσεν τῷ θεῷ σφόδρα καὶ περιετέμετο τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ καὶ προσετέθη εἰς τὸν οἶκον Ισραηλ ἕως τῆς ἡμέρας ταύτης. [11] Ἡνίκα δὲ ὁ ὄρθρος ἀνέβη, καὶ ἐκρέμασαν τὴν κεφαλὴν Ολοφέρνου ἐκ τοῦ τείχους, καὶ ἀνέλαβεν πᾶς ἀνὴρ τὰ ὅπλα αὐτοῦ καὶ ἐξήλθοσαν κατὰ σπείρας ἐπὶ τὰς ἀναβάσεις τοῦ ὄρους. [12] οἱ δὲ υἱοὶ Ασσουρ ὡς εἶδον αὐτούς, διέπεμψαν ἐπὶ τοὺς ἡγουμένους αὐτῶν· οἱ δὲ ἦλθον ἐπὶ τοὺς στρατηγοὺς καὶ χιλιάρχους καὶ ἐπὶ πάντα ἄρχοντα αὐτῶν. [13] καὶ παρεγένοντο ἐπὶ τὴν σκηνὴν Ολοφέρνου καὶ εἶπαν τῷ ὄντι ἐπὶ πάντων τῶν αὐτοῦ Ἔγειρον δὴ τὸν κύριον ἡμῶν, ὅτι ἐτόλμησαν οἱ δοῦλοι καταβαίνειν ἐφ᾽ ἡμᾶς εἰς πόλεμον, ἵνα ἐξολεθρευθῶσιν εἰς τέλος. [14] καὶ εἰσῆλθεν Βαγώας καὶ ἔκρουσε τὴν αὐλαίαν τῆς σκηνῆς· ὑπενόει γὰρ καθεύδειν

αὐτὸν μετὰ Ιουδιθ. [15] ὡς δ᾽ οὐθεὶς ἐπήκουσεν, διαστείλας εἰσῆλθεν εἰς τὸν κοιτῶνα καὶ εὗρεν αὐτὸν ἐπὶ τῆς χελωνίδος ἐρριμμένον νεκρόν, καὶ ἡ κεφαλὴ αὐτοῦ ἀφῄρητο ἀπ᾽ αὐτοῦ. [16] καὶ ἐβόησεν φωνῇ μεγάλῃ μετὰ κλαυθμοῦ καὶ στεναγμοῦ καὶ βοῆς ἰσχυρᾶς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ. [17] καὶ εἰσῆλθεν εἰς τὴν σκηνήν, οὗ ἦν Ιουδιθ καταλύουσα, καὶ οὐχ εὗρεν αὐτήν· καὶ ἐξεπήδησεν εἰς τὸν λαὸν καὶ ἐβόησεν [18] Ἠθέτησαν οἱ δοῦλοι, ἐποίησεν αἰσχύνην μία γυνὴ τῶν Εβραίων εἰς τὸν οἶκον τοῦ βασιλέως Ναβουχοδονοσορ· ὅτι ἰδοὺ Ολοφέρνης χαμαί, καὶ ἡ κεφαλὴ οὐκ ἔστιν ἐπ᾽ αὐτῷ. [19] ὡς δὲ ἤκουσαν ταῦτα τὰ ῥήματα οἱ ἄρχοντες τῆς δυνάμεως Ασσουρ, τοὺς χιτῶνας αὐτῶν διέρρηξαν, καὶ ἐταράχθη αὐτῶν ἡ ψυχὴ σφόδρα, καὶ ἐγένετο αὐτῶν κραυγὴ καὶ βοὴ μεγάλη σφόδρα ἐν μέσῳ τῆς παρεμβολῆς.

CHAPTER 15

[1] καὶ ὡς ἤκουσαν οἱ ἐν τοῖς σκηνώμασιν ὄντες, ἐξέστησαν ἐπὶ τὸ γεγονός, [2] καὶ ἐπέπεσεν ἐπ᾽ αὐτοὺς τρόμος καὶ φόβος, καὶ οὐκ ἦν ἄνθρωπος μένων κατὰ πρόσωπον τοῦ πλησίον ἔτι, ἀλλ᾽ ἐκχυθέντες ὁμοθυμαδὸν ἔφευγον ἐπὶ πᾶσαν ὁδὸν τοῦ πεδίου καὶ τῆς ὀρεινῆς· [3] καὶ οἱ παρεμβεβληκότες ἐν τῇ ὀρεινῇ κύκλῳ Βαιτυλουα καὶ ἐτράπησαν εἰς φυγήν. καὶ τότε οἱ υἱοὶ Ισραηλ, πᾶς ἀνὴρ πολεμιστὴς ἐξ αὐτῶν, ἐξεχύθησαν ἐπ᾽ αὐτούς. [4] καὶ ἀπέστειλεν Οζιας εἰς Βαιτομασθαιμ καὶ Βηβαι καὶ Χωβαι καὶ Κωλα καὶ εἰς πᾶν ὅριον Ισραηλ τοὺς ἀπαγγέλλοντας ὑπὲρ τῶν συντετελεσμένων καὶ ἵνα πάντες ἐπεκχυθῶσιν τοῖς πολεμίοις εἰς τὴν ἀναίρεσιν αὐτῶν. [5] ὡς δὲ ἤκουσαν οἱ υἱοὶ Ισραηλ, πάντες ὁμοθυμαδὸν ἐπέπεσον ἐπ᾽ αὐτοὺς καὶ ἔκοπτον αὐτοὺς ἕως Χωβα. ὡσαύτως δὲ καὶ οἱ ἐξ Ιερουσαλημ παρεγενήθησαν καὶ ἐκ πάσης τῆς ὀρεινῆς, ἀνήγγειλαν γὰρ αὐτοῖς τὰ γεγονότα τῇ παρεμβολῇ τῶν ἐχθρῶν αὐτῶν· καὶ οἱ ἐν Γαλααδ καὶ οἱ ἐν τῇ Γαλιλαίᾳ ὑπερεκέρασαν αὐτοὺς πληγῇ μεγάλῃ, ἕως οὗ παρῆλθον Δαμασκὸν καὶ τὰ ὅρια αὐτῆς. [6] οἱ δὲ λοιποὶ οἱ κατοικοῦντες Βαιτυλουα ἐπέπεσαν τῇ παρεμβολῇ Ασσουρ καὶ ἐπρονόμευσαν αὐτοὺς καὶ ἐπλούτησαν σφόδρα. [7] οἱ δὲ υἱοὶ Ισραηλ ἀναστρέψαντες ἀπὸ τῆς κοπῆς ἐκυρίευσαν τῶν λοιπῶν, καὶ αἱ κῶμαι καὶ ἐπαύλεις ἐν τῇ ὀρεινῇ καὶ πεδινῇ ἐκράτησαν πολλῶν λαφύρων, ἦν γὰρ πλῆθος πολὺ σφόδρα. [8] Καὶ Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία τῶν υἱῶν Ισραηλ οἱ κατοικοῦντες ἐν Ιερουσαλημ ἦλθον τοῦ θεάσασθαι τὰ ἀγαθά, ἃ ἐποίησεν κύριος τῷ Ισραηλ, καὶ τοῦ ἰδεῖν τὴν Ιουδιθ καὶ λαλῆσαι μετ᾽ αὐτῆς εἰρήνην. [9] ὡς δὲ εἰσῆλθον πρὸς αὐτήν, εὐλόγησαν αὐτὴν πάντες ὁμοθυμαδὸν καὶ εἶπαν πρὸς αὐτήν Σὺ ὕψωμα Ιερουσαλημ, σὺ γαυρίαμα μέγα τοῦ Ισραηλ, σὺ καύχημα μέγα τοῦ γένους ἡμῶν· [10] ἐποίησας ταῦτα πάντα ἐν χειρί σου, ἐποίησας τὰ ἀγαθὰ μετὰ Ισραηλ, καὶ εὐδόκησεν ἐπ᾽ αὐτοῖς ὁ θεός· εὐλογημένη γίνου παρὰ τῷ παντοκράτορι κυρίῳ εἰς τὸν αἰῶνα χρόνον. καὶ εἶπεν πᾶς ὁ λαός Γένοιτο. [11] καὶ ἐλαφύρευσεν πᾶς ὁ λαὸς τὴν παρεμβολὴν ἐφ᾽ ἡμέρας τριάκοντα· καὶ ἔδωκαν τῇ Ιουδιθ τὴν σκηνὴν Ολοφέρνου καὶ πάντα τὰ ἀργυρώματα καὶ τὰς κλίνας καὶ τὰ ὁλκεῖα καὶ πάντα τὰ κατασκευάσματα αὐτοῦ, καὶ λαβοῦσα αὐτὴ ἐπέθηκεν ἐπὶ τὴν ἡμίονον αὐτῆς καὶ ἔζευξεν τὰς ἁμάξας αὐτῆς καὶ ἐσώρευσεν αὐτὰ ἐπ᾽ αὐτῶν. [12] καὶ συνέδραμεν πᾶσα γυνὴ Ισραηλ τοῦ ἰδεῖν αὐτὴν καὶ εὐλόγησαν αὐτὴν καὶ ἐποίησαν αὐτῇ χορὸν ἐξ αὐτῶν, καὶ ἔλαβεν θύρσους ἐν ταῖς χερσὶν αὐτῆς καὶ ἔδωκεν ταῖς γυναιξὶν ταῖς μετ᾽ αὐτῆς· [13] καὶ ἐστεφανώσαντο τὴν ἐλαίαν, αὐτὴ καὶ αἱ μετ᾽ αὐτῆς, καὶ προῆλθεν παντὸς τοῦ λαοῦ ἐν χορείᾳ

ἡγουμένη πασῶν τῶν γυναικῶν, καὶ ἠκολούθει πᾶς ἀνὴρ Ισραηλ ἐνωπλισμένοι μετὰ στεφάνων καὶ ὕμνουν ἐν τῷ στόματι αὐτῶν. [14] καὶ ἐξῆρχεν Ιουδιθ τὴν ἐξομολόγησιν ταύτην ἐν παντὶ Ισραηλ, καὶ ὑπερεφώνει πᾶς ὁ λαὸς τὴν αἴνεσιν ταύτην

CHAPTER 16

[1] καὶ εἶπεν Ιουδιθ Ἐξάρχετε τῷ θεῷ μου ἐν τυμπάνοις, ᾄσατε τῷ κυρίῳ ἐν κυμβάλοις, ἐναρμόσασθε αὐτῷ ψαλμὸν καὶ αἶνον, ὑψοῦτε καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ, [2] ὅτι θεὸς συντρίβων πολέμους κύριος, ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ ἐξείλατό με ἐκ χειρὸς καταδιωκόντων με. [3] ἦλθεν Ασσουρ ἐξ ὀρέων ἀπὸ βορρᾶ, ἦλθεν ἐν μυριάσι δυνάμεως αὐτοῦ, ὧν τὸ πλῆθος αὐτῶν ἐνέφραξεν χειμάρρους, καὶ ἡ ἵππος αὐτῶν ἐκάλυψεν βουνούς· [4] εἶπεν ἐμπρήσειν τὰ ὅριά μου καὶ τοὺς νεανίσκους μου ἀνελεῖν ἐν ῥομφαίᾳ καὶ τὰ θηλάζοντά μου θήσειν εἰς ἔδαφος καὶ τὰ νήπιά μου δώσειν εἰς προνομὴν καὶ τὰς παρθένους μου σκυλεῦσαι. [5] κύριος παντοκράτωρ ἠθέτησεν αὐτοὺς ἐν χειρὶ θηλείας. [6] οὐ γὰρ ὑπέπεσεν ὁ δυνατὸς αὐτῶν ὑπὸ νεανίσκων, οὐδὲ υἱοὶ τιτάνων ἐπάταξαν αὐτόν, οὐδὲ ὑψηλοὶ γίγαντες ἐπέθεντο αὐτῷ, ἀλλὰ Ιουδιθ θυγάτηρ Μεραρι ἐν κάλλει προσώπου αὐτῆς παρέλυσεν αὐτόν, [7] ἐξεδύσατο γὰρ στολὴν χηρεύσεως αὐτῆς εἰς ὕψος τῶν πονούντων ἐν Ισραηλ, ἠλείψατο τὸ πρόσωπον αὐτῆς ἐν μυρισμῷ [8] καὶ ἐδήσατο τὰς τρίχας αὐτῆς ἐν μίτρᾳ καὶ ἔλαβεν στολὴν λινῆν εἰς ἀπάτην αὐτοῦ· [9] τὸ σανδάλιον αὐτῆς ἥρπασεν ὀφθαλμὸν αὐτοῦ, καὶ τὸ κάλλος αὐτῆς ᾐχμαλώτισεν ψυχὴν αὐτοῦ, διῆλθεν ὁ ἀκινάκης τὸν τράχηλον αὐτοῦ. [10] ἔφριξαν Πέρσαι τὴν τόλμαν αὐτῆς, καὶ Μῆδοι τὸ θράσος αὐτῆς ἐταράχθησαν· [11] τότε ἠλάλαξαν οἱ ταπεινοί μου, καὶ ἐφοβήθησαν οἱ ἀσθενοῦντές μου καὶ ἐπτοήθησαν, ὕψωσαν τὴν φωνὴν αὐτῶν καὶ ἀνετράπησαν· [12] υἱοὶ κορασίων κατεκέντησαν αὐτοὺς καὶ ὡς παῖδας αὐτομολούντων ἐτίτρωσκον αὐτούς, ἀπώλοντο ἐκ παρατάξεως κυρίου μου. [13] ὑμνήσω τῷ θεῷ μου ὕμνον καινόν Κύριε, μέγας εἶ καὶ ἔνδοξος, θαυμαστὸς ἐν ἰσχύι, ἀνυπέρβλητος. [14] σοὶ δουλευσάτω πᾶσα ἡ κτίσις σου· ὅτι εἶπας, καὶ ἐγενήθησαν· ἀπέστειλας τὸ πνεῦμά σου, καὶ ᾠκοδόμησεν· καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τῇ φωνῇ σου. [15] ὄρη γὰρ ἐκ θεμελίων σὺν ὕδασιν σαλευθήσεται, πέτραι δ’ ἀπὸ προσώπου σου ὡς κηρὸς τακήσονται· ἔτι δὲ τοῖς φοβουμένοις σε, σὺ εὐιλατεύσεις αὐτοῖς. [16] ὅτι μικρὸν πᾶσα θυσία εἰς ὀσμὴν εὐωδίας, καὶ ἐλάχιστον πᾶν στέαρ εἰς ὁλοκαύτωμά σοι· ὁ δὲ φοβούμενος τὸν κύριον μέγας διὰ παντός. [17] οὐαὶ ἔθνεσιν ἐπανιστανομένοις τῷ γένει μου· κύριος παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος. [18] Ὡς δὲ ἦλθοσαν εἰς Ιερουσαλημ, προσεκύνησαν τῷ θεῷ, καὶ ἡνίκα ἐκαθαρίσθη ὁ λαός, ἀνήνεγκαν τὰ ὁλοκαυτώματα αὐτῶν καὶ τὰ ἑκούσια αὐτῶν καὶ τὰ δόματα. [19] καὶ ἀνέθηκεν Ιουδιθ πάντα τὰ σκεύη Ολοφέρνου, ὅσα

ἔδωκεν ὁ λαὸς αὐτῇ, καὶ τὸ κωνώπιον, ὃ ἔλαβεν ἑαυτῇ ἐκ τοῦ κοιτῶνος αὐτοῦ, εἰς ἀνάθημα τῷ θεῷ ἔδωκεν. [20] καὶ ἦν ὁ λαὸς εὐφραινόμενος ἐν Ιερουσαλημ κατὰ πρόσωπον τῶν ἁγίων ἐπὶ μῆνας τρεῖς, καὶ Ιουδιθ μετ᾽ αὐτῶν κατέμεινεν. [21] Μετὰ δὲ τὰς ἡμέρας ταύτας ἀνέζευξεν ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, καὶ Ιουδιθ ἀπῆλθεν εἰς Βαιτυλουα καὶ κατέμεινεν ἐπὶ τῆς ὑπάρξεως αὐτῆς· καὶ ἐγένετο κατὰ τὸν καιρὸν αὐτῆς ἔνδοξος ἐν πάσῃ τῇ γῇ. [22] καὶ πολλοὶ ἐπεθύμησαν αὐτήν, καὶ οὐκ ἔγνω ἀνὴρ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῆς, ἀφ᾽ ἧς ἡμέρας ἀπέθανεν Μανασσης ὁ ἀνὴρ αὐτῆς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ. [23] καὶ ἦν προβαίνουσα μεγάλη σφόδρα καὶ ἐγήρασεν ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἔτη ἑκατὸν πέντε· καὶ ἀφῆκεν τὴν ἄβραν αὐτῆς ἐλευθέραν. καὶ ἀπέθανεν εἰς Βαιτυλουα, καὶ ἔθαψαν αὐτὴν ἐν τῷ σπηλαίῳ τοῦ ἀνδρὸς αὐτῆς Μανασση, [24] καὶ ἐπένθησεν αὐτὴν οἶκος Ισραηλ ἡμέρας ἑπτά. καὶ διεῖλεν τὰ ὑπάρχοντα αὐτῆς πρὸ τοῦ ἀποθανεῖν αὐτὴν πᾶσι τοῖς ἔγγιστα Μανασση τοῦ ἀνδρὸς αὐτῆς καὶ τοῖς ἔγγιστα τοῦ γένους αὐτῆς. [25] καὶ οὐκ ἦν ἔτι ὁ ἐκφοβῶν τοὺς υἱοὺς Ισραηλ ἐν ταῖς ἡμέραις Ιουδιθ καὶ μετὰ τὸ ἀποθανεῖν αὐτὴν ἡμέρας πολλάς.

Esther

CHAPTER 1

[1]a Ἔτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου τῇ μιᾷ τοῦ Νισα ἐνύπνιον εἶδεν Μαρδοχαῖος ὁ τοῦ Ιαιρου τοῦ Σεμειου τοῦ Κισαιου ἐκ φυλῆς Βενιαμιν, [1]b ἄνθρωπος Ιουδαῖος οἰκῶν ἐν Σούσοις τῇ πόλει, ἄνθρωπος μέγας θεραπεύων ἐν τῇ αὐλῇ τοῦ βασιλέως· [1]c ἦν δὲ ἐκ τῆς αἰχμαλωσίας, ἧς ᾐχμαλώτευσεν Ναβουχοδονοσορ ὁ βασιλεὺς Βαβυλῶνος ἐξ Ιερουσαλημ μετὰ Ιεχονιου τοῦ βασιλέως τῆς Ιουδαίας. [1]d καὶ τοῦτο αὐτοῦ τὸ ἐνύπνιον· καὶ ἰδοὺ φωναὶ καὶ θόρυβος, βρονταὶ καὶ σεισμός, τάραχος ἐπὶ τῆς γῆς· [1]e καὶ ἰδοὺ δύο δράκοντες μεγάλοι ἕτοιμοι προῆλθον ἀμφότεροι παλαίειν, καὶ ἐγένετο αὐτῶν φωνὴ μεγάλη· [1]f καὶ τῇ φωνῇ αὐτῶν ἡτοιμάσθη πᾶν ἔθνος εἰς πόλεμον ὥστε πολεμῆσαι δικαίων ἔθνος. [1]g καὶ ἰδοὺ ἡμέρα σκότους καὶ γνόφου, θλῖψις καὶ στενοχωρία, κάκωσις καὶ τάραχος μέγας ἐπὶ τῆς γῆς· [1]h καὶ ἐταράχθη δίκαιον πᾶν ἔθνος φοβούμενοι τὰ ἑαυτῶν κακὰ καὶ ἡτοιμάσθησαν ἀπολέσθαι καὶ ἐβόησαν πρὸς τὸν θεόν. [1]i ἀπὸ δὲ τῆς βοῆς αὐτῶν ἐγένετο ὡσανεὶ ἀπὸ μικρᾶς πηγῆς ποταμὸς μέγας, ὕδωρ πολύ· [1]k φῶς καὶ ὁ ἥλιος ἀνέτειλεν, καὶ οἱ ταπεινοὶ ὑψώθησαν καὶ κατέφαγον τοὺς ἐνδόξους. – [1]l καὶ διεγερθεὶς Μαρδοχαῖος ὁ ἑωρακὼς τὸ ἐνύπνιον τοῦτο καὶ τί ὁ θεὸς βεβούλευται ποιῆσαι, εἶχεν αὐτὸ ἐν τῇ καρδίᾳ καὶ ἐν παντὶ λόγῳ ἤθελεν ἐπιγνῶναι αὐτὸ ἕως τῆς νυκτός. [1]m καὶ ἡσύχασεν Μαρδοχαῖος ἐν τῇ αὐλῇ μετὰ Γαβαθα καὶ Θαρρα τῶν δύο εὐνούχων τοῦ βασιλέως τῶν φυλασσόντων τὴν αὐλὴν [1]n ἤκουσέν τε αὐτῶν τοὺς λογισμοὺς καὶ τὰς μερίμνας αὐτῶν ἐξηρεύνησεν καὶ ἔμαθεν ὅτι ἑτοιμάζουσιν τὰς χεῖρας ἐπιβαλεῖν Ἀρταξέρξῃ τῷ βασιλεῖ, καὶ ὑπέδειξεν τῷ βασιλεῖ περὶ αὐτῶν· [1]o καὶ ἐξήτασεν ὁ βασιλεὺς τοὺς δύο εὐνούχους, καὶ ὁμολογήσαντες ἀπήχθησαν. [1]p καὶ ἔγραψεν ὁ βασιλεὺς τοὺς λόγους τούτους εἰς μνημόσυνον, καὶ Μαρδοχαῖος ἔγραψεν περὶ τῶν λόγων τούτων· [1]q καὶ ἐπέταξεν ὁ βασιλεὺς Μαρδοχαίῳ θεραπεύειν ἐν τῇ αὐλῇ καὶ ἔδωκεν αὐτῷ δόματα περὶ τούτων. [1]r καὶ ἦν Αμαν Αμαδαθου Βουγαῖος ἔνδοξος ἐνώπιον τοῦ βασιλέως· καὶ ἐζήτησεν κακοποιῆσαι τὸν Μαρδοχαῖον καὶ τὸν λαὸν αὐτοῦ ὑπὲρ τῶν δύο εὐνούχων τοῦ βασιλέως.

[1] Καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις Ἀρταξέρξου – οὗτος ὁ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἐκράτησεν – [2] ἐν αὐταῖς ταῖς ἡμέραις, ὅτε ἐθρονίσθη ὁ βασιλεὺς Ἀρταξέρξης ἐν Σούσοις τῇ πόλει, [3] ἐν τῷ τρίτῳ ἔτει βασιλεύοντος αὐτοῦ δοχὴν ἐποίησεν τοῖς φίλοις καὶ τοῖς λοιποῖς ἔθνεσιν καὶ τοῖς Περσῶν καὶ Μήδων ἐνδόξοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν. [4] καὶ

μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλούτου αὐτοῦ ἐπὶ ἡμέρας ἑκατὸν ὀγδοήκοντα, [5] ὅτε δὲ ἀνεπληρώθησαν αἱ ἡμέραι τοῦ γάμου, ἐποίησεν ὁ βασιλεὺς πότον τοῖς ἔθνεσιν τοῖς εὑρεθεῖσιν εἰς τὴν πόλιν ἐπὶ ἡμέρας ἓξ ἐν αὐλῇ οἴκου τοῦ βασιλέως [6] κεκοσμημένῃ βυσσίνοις καὶ καρπασίνοις τεταμένοις ἐπὶ σχοινίοις βυσσίνοις καὶ πορφυροῖς ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς ἐπὶ στύλοις παρίνοις καὶ λιθίνοις· κλῖναι χρυσαῖ καὶ ἀργυραῖ ἐπὶ λιθοστρώτου σμαραγδίτου λίθου καὶ πιννίνου καὶ παρίνου λίθου καὶ στρωμναὶ διαφανεῖς ποικίλως διηνθισμέναι, κύκλῳ ῥόδα πεπασμένα· [7] ποτήρια χρυσᾶ καὶ ἀργυρᾶ καὶ ἀνθράκινον κυλίκιον προκείμενον ἀπὸ ταλάντων τρισμυρίων· οἶνος πολὺς καὶ ἡδύς, ὃν αὐτὸς ὁ βασιλεὺς ἔπινεν. [8] ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο, οὕτως δὲ ἠθέλησεν ὁ βασιλεὺς καὶ ἐπέταξεν τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων. [9] καὶ Αστιν ἡ βασίλισσα ἐποίησε πότον ταῖς γυναιξὶν ἐν τοῖς βασιλείοις, ὅπου ὁ βασιλεὺς Ἀρταξέρξης. [10] ἐν δὲ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Αμαν καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Αβαταζα καὶ Θαραβα, τοῖς ἑπτὰ εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως Ἀρταξέρξου, [11] εἰσαγαγεῖν τὴν βασίλισσαν πρὸς αὐτὸν βασιλεύειν αὐτὴν καὶ περιθεῖναι αὐτῇ τὸ διάδημα καὶ δεῖξαι αὐτὴν πᾶσιν τοῖς ἄρχουσιν καὶ τοῖς ἔθνεσιν τὸ κάλλος αὐτῆς, ὅτι καλὴ ἦν. [12] καὶ οὐκ εἰσήκουσεν αὐτοῦ Αστιν ἡ βασίλισσα ἐλθεῖν μετὰ τῶν εὐνούχων. καὶ ἐλυπήθη ὁ βασιλεὺς καὶ ὠργίσθη [13] καὶ εἶπεν τοῖς φίλοις αὐτοῦ Κατὰ ταῦτα ἐλάλησεν Αστιν, ποιήσατε οὖν περὶ τούτου νόμον καὶ κρίσιν. [14] καὶ προσῆλθεν αὐτῷ Αρκεσαιος καὶ Σαρσαθαιος καὶ Μαλησεαρ οἱ ἄρχοντες Περσῶν καὶ Μήδων οἱ ἐγγὺς τοῦ βασιλέως οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ [15] καὶ ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους ὡς δεῖ ποιῆσαι Αστιν τῇ βασιλίσσῃ, ὅτι οὐκ ἐποίησεν τὰ ὑπὸ τοῦ βασιλέως προσταχθέντα διὰ τῶν εὐνούχων. [16] καὶ εἶπεν ὁ Μουχαιος πρὸς τὸν βασιλέα καὶ τοὺς ἄρχοντας Οὐ τὸν βασιλέα μόνον ἠδίκησεν Αστιν ἡ βασίλισσα, ἀλλὰ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς ἡγουμένους τοῦ βασιλέως [17] [καὶ γὰρ διηγήσατο αὐτοῖς τὰ ῥήματα τῆς βασιλίσσης καὶ ὡς ἀντεῖπεν τῷ βασιλεῖ]. ὡς οὖν ἀντεῖπεν τῷ βασιλεῖ Ἀρταξέρξῃ, [18] οὕτως σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων Περσῶν καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ᾽ αὐτῆς τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν. [19] εἰ οὖν δοκεῖ τῷ βασιλεῖ, προσταξάτω βασιλικόν, καὶ γραφήτω κατὰ τοὺς νόμους Μήδων καὶ Περσῶν· καὶ μὴ ἄλλως χρησάσθω, μηδὲ εἰσελθάτω ἔτι ἡ βασίλισσα πρὸς αὐτόν, καὶ τὴν βασιλείαν αὐτῆς δότω ὁ βασιλεὺς γυναικὶ κρείττονι αὐτῆς. [20] καὶ ἀκουσθήτω ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως, ὃν ἐὰν ποιῇ, ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ οὕτως πᾶσαι αἱ γυναῖκες περιθήσουσιν τιμὴν τοῖς

ἀνδράσιν ἑαυτῶν ἀπὸ πτωχοῦ ἕως πλουσίου. [21] καὶ ἤρεσεν ὁ λόγος τῷ βασιλεῖ καὶ τοῖς ἄρχουσι, καὶ ἐποίησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ Μουχαιος· [22] καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν κατὰ χώραν κατὰ τὴν λέξιν αὐτῶν ὥστε εἶναι φόβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

CHAPTER 2

[1] Καὶ μετὰ τοὺς λόγους τούτους ἐκόπασεν ὁ βασιλεὺς τοῦ θυμοῦ καὶ οὐκέτι ἐμνήσθη τῆς Αστιν μνημονεύων οἷα ἐλάλησεν καὶ ὡς κατέκρινεν αὐτήν. [2] καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ζητηθήτω τῷ βασιλεῖ κοράσια ἄφθορα καλὰ τῷ εἴδει· [3] καὶ καταστήσει ὁ βασιλεὺς κωμάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ, καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῷ εἴδει εἰς Σουσαν τὴν πόλιν εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῷ εὐνούχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν, καὶ δοθήτω σμῆγμα καὶ ἡ λοιπὴ ἐπιμέλεια· [4] καὶ ἡ γυνή, ἣ ἂν ἀρέσῃ τῷ βασιλεῖ, βασιλεύσει ἀντὶ Αστιν. καὶ ἤρεσεν τῷ βασιλεῖ τὸ πρᾶγμα, καὶ ἐποίησεν οὕτως. [5] Καὶ ἄνθρωπος ἦν Ιουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτῷ Μαρδοχαῖος ὁ τοῦ Ιαιρου τοῦ Σεμειου τοῦ Κισαιου ἐκ φυλῆς Βενιαμιν, [6] ὃς ἦν αἰχμάλωτος ἐξ Ιερουσαλημ, ἣν ᾐχμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος. [7] καὶ ἦν τούτῳ παῖς θρεπτή, θυγάτηρ Αμιναδαβ ἀδελφοῦ πατρὸς αὐτοῦ, καὶ ὄνομα αὐτῇ Εσθηρ· ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν ἑαυτῷ εἰς γυναῖκα· καὶ ἦν τὸ κοράσιον καλὸν τῷ εἴδει. [8] καὶ ὅτε ἠκούσθη τὸ τοῦ βασιλέως πρόσταγμα, συνήχθησαν κοράσια πολλὰ εἰς Σουσαν τὴν πόλιν ὑπὸ χεῖρα Γαι, καὶ ἤχθη Εσθηρ πρὸς Γαι τὸν φύλακα τῶν γυναικῶν. [9] καὶ ἤρεσεν αὐτῷ τὸ κοράσιον καὶ εὗρεν χάριν ἐνώπιον αὐτοῦ, καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμῆγμα καὶ τὴν μερίδα καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶνι· [10] καὶ οὐχ ὑπέδειξεν Εσθηρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα, ὁ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι. [11] καθ’ ἑκάστην δὲ ἡμέραν ὁ Μαρδοχαῖος περιεπάτει κατὰ τὴν αὐλὴν τὴν γυναικείαν ἐπισκοπῶν τί Εσθηρ συμβήσεται. [12] οὗτος δὲ ἦν καιρὸς κορασίου εἰσελθεῖν πρὸς τὸν βασιλέα, ὅταν ἀναπληρώσῃ μῆνας δέκα δύο· οὕτως γὰρ ἀναπληροῦνται αἱ ἡμέραι τῆς θεραπείας, μῆνας ἓξ ἀλειφόμεναι ἐν σμυρνίνῳ ἐλαίῳ καὶ μῆνας ἓξ ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμήγμασιν τῶν γυναικῶν, [13] καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὃ ἐὰν εἴπῃ, παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων. [14] δείλης εἰσπορεύεται καὶ πρὸς ἡμέραν ἀποτρέχει εἰς τὸν γυναικῶνα τὸν δεύτερον, οὗ Γαι ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν, καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῇ ὀνόματι. [15] ἐν δὲ τῷ ἀναπληροῦσθαι τὸν χρόνον Εσθηρ τῆς θυγατρὸς Αμιναδαβ ἀδελφοῦ πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἠθέτησεν ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν· ἦν γὰρ Εσθηρ εὑρίσκουσα χάριν παρὰ πάντων τῶν

βλεπόντων αὐτήν. [16] καὶ εἰσῆλθεν Εσθηρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί, ὅς ἐστιν Αδαρ, τῷ ἑβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ. [17] καὶ ἠράσθη ὁ βασιλεὺς Εσθηρ, καὶ εὗρεν χάριν παρὰ πάσας τὰς παρθένους, καὶ ἐπέθηκεν αὐτῇ τὸ διάδημα τὸ γυναικεῖον. [18] καὶ ἐποίησεν ὁ βασιλεὺς πότον πᾶσι τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν ἐπὶ ἡμέρας ἑπτὰ καὶ ὕψωσεν τοὺς γάμους Εσθηρ καὶ ἄφεσιν ἐποίησεν τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ. [19] ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ. [20] ἡ δὲ Εσθηρ οὐχ ὑπέδειξεν τὴν πατρίδα αὐτῆς· οὕτως γὰρ ἐνετείλατο αὐτῇ Μαρδοχαῖος φοβεῖσθαι τὸν θεὸν καὶ ποιεῖν τὰ προστάγματα αὐτοῦ, καθὼς ἦν μετ᾽ αὐτοῦ, καὶ Εσθηρ οὐ μετήλλαξεν τὴν ἀγωγὴν αὐτῆς. [21] Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες ὅτι προήχθη Μαρδοχαῖος, καὶ ἐζήτουν ἀποκτεῖναι Ἀρταξέρξην τὸν βασιλέα. [22] καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος, καὶ ἐσήμανεν Εσθηρ, καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς. [23] ὁ δὲ βασιλεὺς ἤτασεν τοὺς δύο εὐνούχους καὶ ἐκρέμασεν αὐτούς· καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἐγκωμίῳ.

CHAPTER 3

[1] Μετὰ δὲ ταῦτα ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Αμαν Αμαδαθου Βουγαῖον καὶ ὕψωσεν αὐτόν, καὶ ἐπρωτοβάθρει πάντων τῶν φίλων αὐτοῦ. [2] καὶ πάντες οἱ ἐν τῇ αὐλῇ προσεκύνουν αὐτῷ, οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι· ὁ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ. [3] καὶ ἐλάλησαν οἱ ἐν τῇ αὐλῇ τοῦ βασιλέως τῷ Μαρδοχαίῳ Μαρδοχαῖε, τί παρακούεις τὰ ὑπὸ τοῦ βασιλέως λεγόμενα; [4] καθ᾽ ἑκάστην ἡμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκουεν αὐτῶν· καὶ ὑπέδειξαν τῷ Αμαν Μαρδοχαῖον τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον· καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ιουδαῖός ἐστιν. [5] καὶ ἐπιγνοὺς Αμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος, ἐθυμώθη σφόδρα [6] καὶ ἐβουλεύσατο ἀφανίσαι πάντας τοὺς ὑπὸ τὴν Ἀρταξέρξου βασιλείαν Ιουδαίους. [7] καὶ ἐποίησεν ψήφισμα ἐν ἔτει δωδεκάτῳ τῆς βασιλείας Ἀρταξέρξου καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς ὥστε ἀπολέσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἔπεσεν ὁ κλῆρος εἰς τὴν τεσσαρεσκαιδεκάτην τοῦ μηνός, ὅς ἐστιν Αδαρ. [8] καὶ ἐλάλησεν πρὸς τὸν βασιλέα Ἀρταξέρξην λέγων Ὑπάρχει ἔθνος διεσπαρμένον ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου, οἱ δὲ νόμοι αὐτῶν ἔξαλλοι παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν, καὶ οὐ συμφέρει τῷ βασιλεῖ ἐᾶσαι αὐτούς· [9] εἰ δοκεῖ τῷ βασιλεῖ, δογματισάτω ἀπολέσαι αὐτούς, κἀγὼ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια. [10] καὶ περιελόμενος ὁ βασιλεὺς τὸν δακτύλιον ἔδωκεν εἰς χεῖρα τῷ Αμαν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν Ιουδαίων. [11] καὶ εἶπεν ὁ βασιλεὺς τῷ Αμαν Τὸ μὲν ἀργύριον ἔχε, τῷ δὲ ἔθνει χρῶ ὡς βούλει. [12] καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως μηνὶ πρώτῳ τῇ τρισκαιδεκάτῃ καὶ ἔγραψαν, ὡς ἐπέταξεν Αμαν, τοῖς στρατηγοῖς καὶ τοῖς ἄρχουσιν κατὰ πᾶσαν χώραν ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἴκοσι ἑπτὰ χώραις, τοῖς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι᾽ Ἀρταξέρξου τοῦ βασιλέως. [13] καὶ ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν ἀφανίσαι τὸ γένος τῶν Ιουδαίων ἐν ἡμέρᾳ μιᾷ μηνὸς δωδεκάτου, ὅς ἐστιν Αδαρ, καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν.

[13]a Τῆς δὲ ἐπιστολῆς ἐστιν τὸ ἀντίγραφον τόδε Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποτεταγμένοις τάδε γράφει [13]b Πολλῶν ἐπάρξας ἐθνῶν καὶ πάσης ἐπικρατήσας οἰκουμένης ἐβουλήθην, μὴ τῷ θράσει τῆς ἐξουσίας ἐπαιρόμενος, ἐπιεικέστερον δὲ καὶ μετὰ ἠπιότητος ἀεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς

καταστῆσαι βίους, τήν τε βασιλείαν ἥμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαί τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην. [13]c πυθομένου δέ μου τῶν συμβούλων πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας, σωφροσύνῃ παρ᾽ ἡμῖν διενέγκας καὶ ἐν τῇ εὐνοίᾳ ἀπαραλλάκτως καὶ βεβαίᾳ πίστει ἀποδεδειγμένος καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Αμαν [13]d ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμεμεῖχθαι δυσμενῆ λαόν τινα τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος τά τε τῶν βασιλέων παραπέμποντας διηνεκῶς διατάγματα πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ᾽ ἡμῶν κατευθυνομένην ἀμέμπτως συναρχίαν. [13]e διειληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσαν παραλλάσσον καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χείριστα συντελοῦν κακὰ καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν· [13]f προστετάχαμεν οὖν τοὺς σημαινομένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Αμαν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναιξὶ καὶ τέκνοις ἀπολέσαι ὁλορριζεὶ ταῖς τῶν ἐχθρῶν μαχαίραις ἄνευ παντὸς οἴκτου καὶ φειδοῦς τῇ τεσσαρεσκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τοῦ ἐνεστῶτος ἔτους, [13]g ὅπως οἱ πάλαι καὶ νῦν δυσμενεῖς ἐν ἡμέρᾳ μιᾷ βιαίως εἰς τὸν ᾅδην κατελθόντες εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα.

[14] Τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξετίθετο κατὰ χώραν, καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν ἑτοίμους εἶναι εἰς τὴν ἡμέραν ταύτην. [15] ἐσπεύδετο δὲ τὸ πρᾶγμα καὶ εἰς Σουσαν· ὁ δὲ βασιλεὺς καὶ Αμαν ἐκωθωνίζοντο, ἐταράσσετο δὲ ἡ πόλις.

CHAPTER 4

[1] Ὁ δὲ Μαρδοχαῖος ἐπιγνοὺς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλῃ Αἴρεται ἔθνος μηδὲν ἠδικηκός. [2] καὶ ἦλθεν ἕως τῆς πύλης τοῦ βασιλέως καὶ ἔστη· οὐ γὰρ ἦν ἐξὸν αὐτῷ εἰσελθεῖν εἰς τὴν αὐλὴν σάκκον ἔχοντι καὶ σποδόν. [3] καὶ ἐν πάσῃ χώρᾳ, οὗ ἐξετίθετο τὰ γράμματα, κραυγὴ καὶ κοπετὸς καὶ πένθος μέγα τοῖς Ιουδαίοις, σάκκον καὶ σποδὸν ἔστρωσαν ἑαυτοῖς. [4] καὶ εἰσῆλθον αἱ ἄβραι καὶ οἱ εὐνοῦχοι τῆς βασιλίσσης καὶ ἀνήγγειλαν αὐτῇ, καὶ ἐταράχθη ἀκούσασα τὸ γεγονὸς καὶ ἀπέστειλεν στολίσαι τὸν Μαρδοχαῖον καὶ ἀφελέσθαι αὐτοῦ τὸν σάκκον, ὁ δὲ οὐκ ἐπείσθη. [5] ἡ δὲ Εσθηρ προσεκαλέσατο Αχραθαῖον τὸν εὐνοῦχον αὐτῆς, ὃς παρειστήκει αὐτῇ, καὶ ἀπέστειλεν μαθεῖν αὐτῇ παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές· [7] ὁ δὲ Μαρδοχαῖος ὑπέδειξεν αὐτῷ τὸ γεγονὸς καὶ τὴν ἐπαγγελίαν, ἣν ἐπηγγείλατο Αμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων, ἵνα ἀπολέσῃ τοὺς Ιουδαίους· [8] καὶ τὸ ἀντίγραφον τὸ ἐν Σούσοις ἐκτεθὲν ὑπὲρ τοῦ ἀπολέσθαι αὐτοὺς ἔδωκεν αὐτῷ δεῖξαι τῇ Εσθηρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ παραιτήσασθαι τὸν βασιλέα καὶ ἀξιῶσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρί μου, διότι Αμαν ὁ δευτερεύων τῷ βασιλεῖ ἐλάλησεν καθ’ ἡμῶν εἰς θάνατον· ἐπικάλεσαι τὸν κύριον καὶ λάλησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ῥῦσαι ἡμᾶς ἐκ θανάτου. [9] εἰσελθὼν δὲ ὁ Αχραθαῖος ἐλάλησεν αὐτῇ πάντας τοὺς λόγους τούτους. [10] εἶπεν δὲ Εσθηρ πρὸς Αχραθαῖον Πορεύθητι πρὸς Μαρδοχαῖον καὶ εἰπὸν ὅτι [11] Τὰ ἔθνη πάντα τῆς βασιλείας γινώσκει ὅτι πᾶς ἄνθρωπος ἢ γυνή, ὃς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἄκλητος, οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ᾧ ἐκτείνει ὁ βασιλεὺς τὴν χρυσῆν ῥάβδον, οὗτος σωθήσεται· κἀγὼ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα, εἰσὶν αὗται ἡμέραι τριάκοντα. [12] καὶ ἀπήγγειλεν Αχραθαῖος Μαρδοχαίῳ πάντας τοὺς λόγους Εσθηρ. [13] καὶ εἶπεν Μαρδοχαῖος πρὸς Αχραθαῖον Πορεύθητι καὶ εἰπὸν αὐτῇ Εσθηρ, μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ιουδαίους· [14] ὡς ὅτι ἐὰν παρακούσῃς ἐν τούτῳ τῷ καιρῷ, ἄλλοθεν βοήθεια καὶ σκέπη ἔσται τοῖς Ιουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολεῖσθε· καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τοῦτον ἐβασίλευσας; [15] καὶ ἐξαπέστειλεν Εσθηρ τὸν ἥκοντα πρὸς αὐτὴν πρὸς Μαρδοχαῖον λέγουσα [16] Βαδίσας ἐκκλησίασον τοὺς Ιουδαίους τοὺς ἐν Σούσοις καὶ νηστεύσατε ἐπ’ ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα καὶ ἡμέραν, κἀγὼ δὲ καὶ αἱ ἄβραι μου ἀσιτήσομεν,

καὶ τότε εἰσελεύσομαι πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με ᾖ. [17] καὶ βαδίσας Μαρδοχαῖος ἐποίησεν ὅσα ἐνετείλατο αὐτῷ Εσθηρ.

[17]a Καὶ ἐδεήθη κυρίου μνημονεύων πάντα τὰ ἔργα κυρίου καὶ εἶπεν [17]b Κύριε κύριε βασιλεῦ πάντων κρατῶν, ὅτι ἐν ἐξουσίᾳ σου τὸ πᾶν ἐστιν, καὶ οὐκ ἔστιν ὁ ἀντιδοξῶν σοι ἐν τῷ θέλειν σε σῶσαι τὸν Ισραηλ· [17]c ὅτι σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πᾶν θαυμαζόμενον ἐν τῇ ὑπ᾽ οὐρανὸν καὶ κύριος εἶ πάντων, καὶ οὐκ ἔστιν ὃς ἀντιτάξεταί σοι τῷ κυρίῳ. [17]d σὺ πάντα γινώσκεις· σὺ οἶδας, κύριε, ὅτι οὐκ ἐν ὕβρει οὐδὲ ἐν ὑπερηφανίᾳ οὐδὲ ἐν φιλοδοξίᾳ ἐποίησα τοῦτο, τὸ μὴ προσκυνεῖν τὸν ὑπερήφανον Αμαν, ὅτι ηὐδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ισραηλ· [17]e ἀλλὰ ἐποίησα τοῦτο, ἵνα μὴ θῶ δόξαν ἀνθρώπου ὑπεράνω δόξης θεοῦ, καὶ οὐ προσκυνήσω οὐδένα πλὴν σοῦ τοῦ κυρίου μου καὶ οὐ ποιήσω αὐτὰ ἐν ὑπερηφανίᾳ. [17]f καὶ νῦν, κύριε ὁ θεὸς ὁ βασιλεὺς ὁ θεὸς Αβρααμ, φεῖσαι τοῦ λαοῦ σου, ὅτι ἐπιβλέπουσιν ἡμῖν εἰς καταφθορὰν καὶ ἐπεθύμησαν ἀπολέσαι τὴν ἐξ ἀρχῆς κληρονομίαν σου· [17]g μὴ ὑπερίδῃς τὴν μερίδα σου, ἣν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἰγύπτου· [17]h ἐπάκουσον τῆς δεήσεώς μου καὶ ἱλάσθητι τῷ κλήρῳ σου καὶ στρέψον τὸ πένθος ἡμῶν εἰς εὐωχίαν, ἵνα ζῶντες ὑμνῶμέν σου τὸ ὄνομα, κύριε, καὶ μὴ ἀφανίσῃς στόμα αἰνούντων σοι. – [17]i καὶ πᾶς Ισραηλ ἐκέκραξαν ἐξ ἰσχύος αὐτῶν, ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν. [17]k Καὶ Εσθηρ ἡ βασίλισσα κατέφυγεν ἐπὶ τὸν κύριον ἐν ἀγῶνι θανάτου κατειλημμένη καὶ ἀφελομένη τὰ ἱμάτια τῆς δόξης αὐτῆς ἐνεδύσατο ἱμάτια στενοχωρίας καὶ πένθους καὶ ἀντὶ τῶν ὑπερηφάνων ἡδυσμάτων σποδοῦ καὶ κοπριῶν ἔπλησεν τὴν κεφαλὴν αὐτῆς καὶ τὸ σῶμα αὐτῆς ἐταπείνωσεν σφόδρα καὶ πάντα τόπον κόσμου ἀγαλλιάματος αὐτῆς ἔπλησε στρεπτῶν τριχῶν αὐτῆς καὶ ἐδεῖτο κυρίου θεοῦ Ισραηλ καὶ εἶπεν [17]l Κύριέ μου ὁ βασιλεὺς ἡμῶν, σὺ εἶ μόνος· βοήθησόν μοι τῇ μόνῃ καὶ μὴ ἐχούσῃ βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρί μου. [17]m ἐγὼ ἤκουον ἐκ γενετῆς μου ἐν φυλῇ πατριᾶς μου ὅτι σύ, κύριε, ἔλαβες τὸν Ισραηλ ἐκ πάντων τῶν ἐθνῶν καὶ τοὺς πατέρας ἡμῶν ἐκ πάντων τῶν προγόνων αὐτῶν εἰς κληρονομίαν αἰώνιον καὶ ἐποίησας αὐτοῖς ὅσα ἐλάλησας. [17]n καὶ νῦν ἡμάρτομεν ἐνώπιόν σου, καὶ παρέδωκας ἡμᾶς εἰς χεῖρας τῶν ἐχθρῶν ἡμῶν, ἀνθ᾽ ὧν ἐδοξάσαμεν τοὺς θεοὺς αὐτῶν· δίκαιος εἶ, κύριε. [17]o καὶ νῦν οὐχ ἱκανώθησαν ἐν πικρασμῷ δουλείας ἡμῶν, ἀλλὰ ἔθηκαν τὰς χεῖρας αὐτῶν ἐπὶ τὰς χεῖρας τῶν εἰδώλων αὐτῶν ἐξᾶραι ὁρισμὸν στόματός σου καὶ ἀφανίσαι κληρονομίαν σου καὶ ἐμφράξαι στόμα αἰνούντων σοι καὶ σβέσαι δόξαν οἴκου σου καὶ θυσιαστήριόν σου [17]p καὶ ἀνοῖξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἰῶνα. [17]q μὴ

παραδῷς, κύριε, τὸ σκῆπτρόν σου τοῖς μὴ οὖσιν, καὶ μὴ καταγελασάτωσαν ἐν τῇ πτώσει ἡμῶν, ἀλλὰ στρέψον τὴν βουλὴν αὐτῶν ἐπ᾽ αὐτούς, τὸν δὲ ἀρξάμενον ἐφ᾽ ἡμᾶς παραδειγμάτισον. [17]r μνήσθητι, κύριε, γνώσθητι ἐν καιρῷ θλίψεως ἡμῶν καὶ ἐμὲ θάρσυνον, βασιλεῦ τῶν θεῶν καὶ πάσης ἀρχῆς ἐπικρατῶν· [17]s δὸς λόγον εὔρυθμον εἰς τὸ στόμα μου ἐνώπιον τοῦ λέοντος καὶ μετάθες τὴν καρδίαν αὐτοῦ εἰς μῖσος τοῦ πολεμοῦντος ἡμᾶς εἰς συντέλειαν αὐτοῦ καὶ τῶν ὁμονοούντων αὐτῷ· [17]t ἡμᾶς δὲ ῥῦσαι ἐν χειρί σου καὶ βοήθησόν μοι τῇ μόνῃ καὶ μὴ ἐχούσῃ εἰ μὴ σέ, κύριε. [17]u πάντων γνῶσιν ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ παντὸς ἀλλοτρίου. [17]w σὺ οἶδας τὴν ἀνάγκην μου, ὅτι βδελύσσομαι τὸ σημεῖον τῆς ὑπερηφανίας μου, ὅ ἐστιν ἐπὶ τῆς κεφαλῆς μου ἐν ἡμέραις ὀπτασίας μου· βδελύσσομαι αὐτὸ ὡς ῥάκος καταμηνίων καὶ οὐ φορῶ αὐτὸ ἐν ἡμέραις ἡσυχίας μου. [17]x καὶ οὐκ ἔφαγεν ἡ δούλη σου τράπεζαν Αμαν καὶ οὐκ ἐδόξασα συμπόσιον βασιλέως οὐδὲ ἔπιον οἶνον σπονδῶν· [17]y καὶ οὐκ ηὐφράνθη ἡ δούλη σου ἀφ᾽ ἡμέρας μεταβολῆς μου μέχρι νῦν πλὴν ἐπὶ σοί, κύριε ὁ θεὸς Αβρααμ. [17]z ὁ θεὸς ὁ ἰσχύων ἐπὶ πάντας, εἰσάκουσον φωνὴν ἀπηλπισμένων καὶ ῥῦσαι ἡμᾶς ἐκ χειρὸς τῶν πονηρευομένων· καὶ ῥῦσαί με ἐκ τοῦ φόβου μου.

CHAPTER 5

[1]a Καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐπαύσατο προσευχομένη, ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας καὶ περιεβάλετο τὴν δόξαν αὐτῆς. [1]b καὶ γενηθεῖσα ἐπιφανὴς ἐπικαλεσαμένη τὸν πάντων ἐπόπτην θεὸν καὶ σωτῆρα παρέλαβεν τὰς δύο ἅβρας καὶ τῇ μὲν μιᾷ ἐπηρείδετο ὡς τρυφερευομένη, ἡ δὲ ἑτέρα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς, [1]c καὶ αὐτὴ ἐρυθριῶσα ἀκμῇ κάλλους αὐτῆς, καὶ τὸ πρόσωπον αὐτῆς ἱλαρὸν ὡς προσφιλές, ἡ δὲ καρδία αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου. [1]d καὶ εἰσελθοῦσα πάσας τὰς θύρας κατέστη ἐνώπιον τοῦ βασιλέως, καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ καὶ πᾶσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνεδεδύκει, ὅλος διὰ χρυσοῦ καὶ λίθων πολυτελῶν, καὶ ἦν φοβερὸς σφόδρα. [2]a καὶ ἄρας τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ ἐν ἀκμῇ θυμοῦ ἔβλεψεν, καὶ ἔπεσεν ἡ βασίλισσα καὶ μετέβαλεν τὸ χρῶμα αὐτῆς ἐν ἐκλύσει καὶ κατεπέκυψεν ἐπὶ τὴν κεφαλὴν τῆς ἅβρας τῆς προπορευομένης. [2]b καὶ μετέβαλεν ὁ θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πραύτητα, καὶ ἀγωνιάσας ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ καὶ ἀνέλαβεν αὐτὴν ἐπὶ τὰς ἀγκάλας αὐτοῦ, μέχρις οὗ κατέστη, καὶ παρεκάλει αὐτὴν λόγοις εἰρηνικοῖς καὶ εἶπεν αὐτῇ [2]c Τί ἐστιν, Εσθηρ; ἐγὼ ὁ ἀδελφός σου, θάρσει, οὐ μὴ ἀποθάνῃς, ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἐστιν· πρόσελθε. [2]d καὶ ἄρας τὴν χρυσῆν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς καὶ ἠσπάσατο αὐτὴν καὶ εἶπεν Λάλησόν μοι. [2]e καὶ εἶπεν αὐτῷ Εἶδόν σε, κύριε, ὡς ἄγγελον θεοῦ, καὶ ἐταράχθη ἡ καρδία μου ἀπὸ φόβου τῆς δόξης σου· ὅτι θαυμαστὸς εἶ, κύριε, καὶ τὸ πρόσωπόν σου χαρίτων μεστόν. [2]f ἐν δὲ τῷ διαλέγεσθαι αὐτὴν ἔπεσεν ἀπὸ ἐκλύσεως αὐτῆς, καὶ ὁ βασιλεὺς ἐταράσσετο, καὶ πᾶσα ἡ θεραπεία αὐτοῦ παρεκάλει αὐτήν.

[3] Καὶ εἶπεν ὁ βασιλεύς Τί θέλεις, Εσθηρ, καὶ τί σού ἐστιν τὸ ἀξίωμα; ἕως τοῦ ἡμίσους τῆς βασιλείας μου καὶ ἔσται σοι. [4] εἶπεν δὲ Εσθηρ Ἡμέρα μου ἐπίσημος σήμερόν ἐστιν· εἰ οὖν δοκεῖ τῷ βασιλεῖ, ἐλθάτω καὶ αὐτὸς καὶ Αμαν εἰς τὴν δοχήν, ἣν ποιήσω σήμερον. [5] καὶ εἶπεν ὁ βασιλεύς Κατασπεύσατε Αμαν, ὅπως ποιήσωμεν τὸν λόγον Εσθηρ· καὶ παραγίνονται ἀμφότεροι εἰς τὴν δοχήν, ἣν εἶπεν Εσθηρ. [6] ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Τί ἐστιν, βασίλισσα Εσθηρ; καὶ ἔσται σοι ὅσα ἀξιοῖς. [7] καὶ εἶπεν Τὸ αἴτημά μου καὶ τὸ ἀξίωμά μου· [8] εἰ εὗρον χάριν ἐνώπιον τοῦ βασιλέως, ἐλθάτω ὁ βασιλεὺς καὶ Αμαν ἐπὶ τὴν αὔριον εἰς τὴν δοχήν, ἣν ποιήσω αὐτοῖς, καὶ αὔριον ποιήσω τὰ αὐτά. [9] Καὶ ἐξῆλθεν ὁ Αμαν ἀπὸ τοῦ βασιλέως ὑπερχαρὴς εὐφραινόμενος· ἐν δὲ τῷ ἰδεῖν Αμαν Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα.

[10] καὶ εἰσελθὼν εἰς τὰ ἴδια ἐκάλεσεν τοὺς φίλους καὶ Ζωσαραν τὴν γυναῖκα αὐτοῦ [11] καὶ ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ καὶ τὴν δόξαν, ἣν ὁ βασιλεὺς αὐτῷ περιέθηκεν, καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ ἡγεῖσθαι τῆς βασιλείας. [12] καὶ εἶπεν Αμαν Οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ᾽ ἢ ἐμέ, καὶ εἰς τὴν αὔριον κέκληκαι· [13] καὶ ταῦτά μοι οὐκ ἀρέσκει, ὅταν ἴδω Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ. [14] καὶ εἶπεν πρὸς αὐτὸν Ζωσαρα ἡ γυνὴ αὐτοῦ καὶ οἱ φίλοι Κοπήτω σοι ξύλον πηχῶν πεντήκοντα, ὄρθρου δὲ εἰπὸν τῷ βασιλεῖ καὶ κρεμασθήτω Μαρδοχαῖος ἐπὶ τοῦ ξύλου· σὺ δὲ εἴσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου. καὶ ἤρεσεν τὸ ῥῆμα τῷ Αμαν, καὶ ἡτοιμάσθη τὸ ξύλον.

CHAPTER 6

[1] Ὁ δὲ κύριος ἀπέστησεν τὸν ὕπνον ἀπὸ τοῦ βασιλέως τὴν νύκτα ἐκείνην, καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν γράμματα μνημόσυνα τῶν ἡμερῶν ἀναγινώσκειν αὐτῷ. [2] εὗρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοχαίου, ὡς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως ἐν τῷ φυλάσσειν αὐτοὺς καὶ ζητῆσαι ἐπιβαλεῖν τὰς χεῖρας Ἀρταξέρξῃ. [3] εἶπεν δὲ ὁ βασιλεύς Τίνα δόξαν ἢ χάριν ἐποιήσαμεν τῷ Μαρδοχαίῳ; καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Οὐκ ἐποίησας αὐτῷ οὐδέν. [4] ἐν δὲ τῷ πυνθάνεσθαι τὸν βασιλέα περὶ τῆς εὐνοίας Μαρδοχαίου ἰδοὺ Αμαν ἐν τῇ αὐλῇ· εἶπεν δὲ ὁ βασιλεύς Τίς ἐν τῇ αὐλῇ; ὁ δὲ Αμαν εἰσῆλθεν εἰπεῖν τῷ βασιλεῖ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, ᾧ ἡτοίμασεν. [5] καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ἰδοὺ Αμαν ἕστηκεν ἐν τῇ αὐλῇ· καὶ εἶπεν ὁ βασιλεύς Καλέσατε αὐτόν. [6] εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἐγὼ θέλω δοξάσαι; εἶπεν δὲ ἐν ἑαυτῷ Αμαν Τίνα θέλει ὁ βασιλεὺς δοξάσαι εἰ μὴ ἐμέ; [7] εἶπεν δὲ πρὸς τὸν βασιλέα Ἄνθρωπον, ὃν ὁ βασιλεὺς θέλει δοξάσαι, [8] ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν βυσσίνην, ἣν ὁ βασιλεὺς περιβάλλεται, καὶ ἵππον, ἐφ’ ὃν ὁ βασιλεὺς ἐπιβαίνει, [9] καὶ δότω ἑνὶ τῶν φίλων τοῦ βασιλέως τῶν ἐνδόξων καὶ στολισάτω τὸν ἄνθρωπον, ὃν ὁ βασιλεὺς ἀγαπᾷ, καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς δοξάζει. [10] εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Καθὼς ἐλάλησας, οὕτως ποίησον τῷ Μαρδοχαίῳ τῷ Ιουδαίῳ τῷ θεραπεύοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπεσάτω σου λόγος ὧν ἐλάλησας. [11] ἔλαβεν δὲ Αμαν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν Μαρδοχαῖον καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διῆλθεν διὰ τῆς πλατείας τῆς πόλεως καὶ ἐκήρυσσεν λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς θέλει δοξάσαι. [12] ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν, Αμαν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς. [13] καὶ διηγήσατο Αμαν τὰ συμβεβηκότα αὐτῷ Ζωσαρα τῇ γυναικὶ αὐτοῦ καὶ τοῖς φίλοις, καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνή Εἰ ἐκ γένους Ιουδαίων Μαρδοχαῖος, ἤρξαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ, πεσὼν πεσῇ· οὐ μὴ δύνῃ αὐτὸν ἀμύνασθαι, ὅτι θεὸς ζῶν μετ’ αὐτοῦ. – [14] ἔτι αὐτῶν λαλούντων παραγίνονται οἱ εὐνοῦχοι ἐπισπεύδοντες τὸν Αμαν ἐπὶ τὸν πότον, ὃν ἡτοίμασεν Εσθηρ.

CHAPTER 7

[1] Εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ Αμαν συμπιεῖν τῇ βασιλίσσῃ. [2] εἶπεν δὲ ὁ βασιλεὺς Εσθηρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ Τί ἐστιν, Εσθηρ βασίλισσα, καὶ τί τὸ αἴτημά σου καὶ τί τὸ ἀξίωμά σου; καὶ ἔστω σοι ἕως τοῦ ἡμίσους τῆς βασιλείας μου. [3] καὶ ἀποκριθεῖσα εἶπεν Εἰ εὗρον χάριν ἐνώπιον τοῦ βασιλέως, δοθήτω ἡ ψυχή μου τῷ αἰτήματί μου καὶ ὁ λαός μου τῷ ἀξιώματί μου· [4] ἐπράθημεν γὰρ ἐγώ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν, ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας, καὶ παρήκουσα· οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως. [5] εἶπεν δὲ ὁ βασιλεύς Τίς οὗτος, ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο; [6] εἶπεν δὲ Εσθηρ Ἄνθρωπος ἐχθρὸς Αμαν ὁ πονηρὸς οὗτος. Αμαν δὲ ἐταράχθη ἀπὸ τοῦ βασιλέως καὶ τῆς βασιλίσσης. [7] ὁ δὲ βασιλεὺς ἐξανέστη ἐκ τοῦ συμποσίου εἰς τὸν κῆπον· ὁ δὲ Αμαν παρῃτεῖτο τὴν βασίλισσαν, ἑώρα γὰρ ἑαυτὸν ἐν κακοῖς ὄντα. [8] ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου, Αμαν δὲ ἐπιπεπτώκει ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασίλισσαν· εἶπεν δὲ ὁ βασιλεύς Ὥστε καὶ τὴν γυναῖκα βιάζῃ ἐν τῇ οἰκίᾳ μου; Αμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ. [9] εἶπεν δὲ Βουγαθαν εἷς τῶν εὐνούχων πρὸς τὸν βασιλέα Ἰδοὺ καὶ ξύλον ἡτοίμασεν Αμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὥρθωται ἐν τοῖς Αμαν ξύλον πηχῶν πεντήκοντα. εἶπεν δὲ ὁ βασιλεύς Σταυρωθήτω ἐπ᾽ αὐτοῦ. [10] καὶ ἐκρεμάσθη Αμαν ἐπὶ τοῦ ξύλου, ὃ ἡτοίμασεν Μαρδοχαίῳ. καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

CHAPTER 8

[1] Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδωρήσατο Εσθηρ ὅσα ὑπῆρχεν Αμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως, ὑπέδειξεν γὰρ Εσθηρ ὅτι ἐνοικείωται αὐτῇ. [2] ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον, ὃν ἀφείλατο Αμαν, καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Εσθηρ Μαρδοχαῖον ἐπὶ πάντων τῶν Αμαν. [3] καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ καὶ ἠξίου ἀφελεῖν τὴν Αμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ιουδαίοις. [4] ἐξέτεινεν δὲ ὁ βασιλεὺς Εσθηρ τὴν ῥάβδον τὴν χρυσῆν, ἐξηγέρθη δὲ Εσθηρ παρεστηκέναι τῷ βασιλεῖ. [5] καὶ εἶπεν Εσθηρ Εἰ δοκεῖ σοι καὶ εὗρον χάριν, πεμφθήτω ἀποστραφῆναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Αμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ιουδαίους, οἵ εἰσιν ἐν τῇ βασιλείᾳ σου· [6] πῶς γὰρ δυνήσομαι ἰδεῖν τὴν κάκωσιν τοῦ λαοῦ μου καὶ πῶς δυνήσομαι σωθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου; [7] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Εἰ πάντα τὰ ὑπάρχοντα Αμαν ἔδωκα καὶ ἐχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ιουδαίοις, τί ἔτι ἐπιζητεῖς; [8] γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν καὶ σφραγίσατε τῷ δακτυλίῳ μου· ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος καὶ σφραγισθῇ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν. [9] ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Νισα, τρίτῃ καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ιουδαίοις ὅσα ἐνετείλατο τοῖς οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις κατὰ χώραν καὶ χώραν, κατὰ τὴν ἑαυτῶν λέξιν. [10] ἐγράφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ, καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιαφόρων, [11] ὡς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει βοηθῆσαί τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκοις αὐτῶν καὶ τοῖς ἀντικειμένοις αὐτῶν ὡς βούλονται, [12] ἐν ἡμέρᾳ μιᾷ ἐν πάσῃ τῇ βασιλείᾳ Ἀρταξέρξου, τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνός, ὅς ἐστιν Αδαρ.

[12]a Ὧν ἐστιν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα [12]b Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις χωρῶν ἄρχουσι καὶ τοῖς τὰ ἡμέτερα φρονοῦσι χαίρειν. [12]c πολλοὶ τῇ πλείστῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τόν τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι· [12]d καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, ἀλλὰ καὶ τοῖς

τῶν ἀπειραγάθων κόμποις ἐπαρθέντες τοῦ τὰ πάντα κατοπτεύοντος ἀεὶ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην. [12]e πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ᾽ ἐξουσίαις τεταγμένων τῶν πιστευθέντων χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους αἱμάτων ἀθῴων καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις [12]f τῷ τῆς κακοηθείας ψευδεῖ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην. [12]g σκοπεῖν δὲ ἔξεστιν, οὐ τοσοῦτον ἐκ τῶν παλαιοτέρων ὧν παρεδώκαμεν ἱστοριῶν, ὅσα ἐστὶν παρὰ πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίως συντετελεσμένα τῇ τῶν ἀνάξια δυναστευόντων λοιμότητι, [12]h καὶ προσέχειν εἰς τὰ μετὰ ταῦτα εἰς τὸ τὴν βασιλείαν ἀτάραχον τοῖς πᾶσιν ἀνθρώποις μετ᾽ εἰρήνης παρεξόμεθα [12]i χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντες ἀεὶ μετ᾽ ἐπιεικεστέρας ἀπαντήσεως. [12]k ὡς γὰρ Αμαν Αμαδαθου Μακεδών, ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος καὶ πολὺ διεστηκὼς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθεὶς ἡμῖν [12]l ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα καὶ προσκυνούμενον ὑπὸ πάντων τὸ δεύτερον τοῦ βασιλικοῦ θρόνου πρόσωπον διατελεῖν, [12]m οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς καὶ τοῦ πνεύματος [12]n τόν τε ἡμέτερον σωτῆρα καὶ διὰ παντὸς εὐεργέτην Μαρδοχαῖον καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινωνὸν Εσθηρ σὺν παντὶ τῷ τούτων ἔθνει πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν· [12]o διὰ γὰρ τῶν τρόπων τούτων ᾠήθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μετάξαι. [12]p ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισαλιτηρίου παραδεδομένους εἰς ἀφανισμὸν Ιουδαίους εὑρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένους νόμοις, [12]q ὄντας δὲ υἱοὺς τοῦ ὑψίστου μεγίστου ζῶντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει. [12]r καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Αμαν Αμαδαθου ἀποσταλεῖσι γράμμασιν διὰ τὸ αὐτὸν τὸν ταῦτα ἐξεργασάμενον πρὸς ταῖς Σούσων πύλαις ἐσταυρῶσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατοῦντος θεοῦ διὰ τάχους ἀποδόντος αὐτῷ κρίσιν, [12]s τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παρρησίας ἐᾶν τοὺς Ιουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις καὶ συνεπισχύειν αὐτοῖς ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς ἀμύνωνται τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τῇ αὐτῇ ἡμέρᾳ· [12]t ταύτην γὰρ ὁ πάντα δυναστεύων θεὸς ἀντ ὀλεθρίας τοῦ ἐκλεκτοῦ γένους ἐποίησεν αὐτοῖς εὐφροσύνην. [12]u καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς ἐπίσημον ἡμέραν μετὰ πάσης εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτηρία ᾖ ἡμῖν καὶ τοῖς εὐνοοῦσιν

Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλεύουσιν μνημόσυνον τῆς ἀπωλείας. [12]w πᾶσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ πυρὶ καταναλωθήσεται μετ᾽ ὀργῆς· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἔχθιστος κατασταθήσεται.

[13] Τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἑτοίμους τε εἶναι πάντας τοὺς Ιουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους. [14] οἱ μὲν οὖν ἱππεῖς ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως λεγόμενα ἐπιτελεῖν· ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις. [15] ὁ δὲ Μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν καὶ στέφανον ἔχων χρυσοῦν καὶ διάδημα βύσσινον πορφυροῦν· ἰδόντες δὲ οἱ ἐν Σούσοις ἐχάρησαν. [16] τοῖς δὲ Ιουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη· [17] κατὰ πόλιν καὶ χώραν, οὗ ἂν ἐξετέθη τὸ πρόσταγμα, οὗ ἂν ἐξετέθη τὸ ἔκθεμα, χαρὰ καὶ εὐφροσύνη τοῖς Ιουδαίοις, κώθων καὶ εὐφροσύνη, καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ ιουδάιζον διὰ τὸν φόβον τῶν Ιουδαίων.

CHAPTER 9

[1] Ἐν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός, ὅς ἐστιν Αδαρ, παρῆν τὰ γράμματα τὰ γραφέντα ὑπὸ τοῦ βασιλέως. [2] ἐν αὐτῇ τῇ ἡμέρᾳ ἀπώλοντο οἱ ἀντικείμενοι τοῖς Ιουδαίοις· οὐδεὶς γὰρ ἀντέστη φοβούμενος αὐτούς. [3] οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ γραμματεῖς ἐτίμων τοὺς Ιουδαίους· ὁ γὰρ φόβος Μαρδοχαίου ἐνέκειτο αὐτοῖς. [4] προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ. [6] καὶ ἐν Σούσοις τῇ πόλει ἀπέκτειναν οἱ Ιουδαῖοι ἄνδρας πεντακοσίους [7] τόν τε Φαρσαννεσταιν καὶ Δελφων καὶ Φασγα [8] καὶ Φαρδαθα καὶ Βαρεα καὶ Σαρβαχα [9] καὶ Μαρμασιμα καὶ Αρουφαιον καὶ Αρσαιον καὶ Ζαβουθαιθαν, [10] τοὺς δέκα υἱοὺς Αμαν Αμαδαθου Βουγαίου τοῦ ἐχθροῦ τῶν Ιουδαίων, καὶ διήρπασαν. – [11] ἐν αὐτῇ τῇ ἡμέρᾳ ἐπεδόθη ὁ ἀριθμὸς τῷ βασιλεῖ τῶν ἀπολωλότων ἐν Σούσοις. [12] εἶπεν δὲ ὁ βασιλεὺς πρὸς Εσθηρ Ἀπώλεσαν οἱ Ιουδαῖοι ἐν Σούσοις τῇ πόλει ἄνδρας πεντακοσίους· ἐν δὲ τῇ περιχώρῳ πῶς οἴει ἐχρήσαντο; τί οὖν ἀξιοῖς ἔτι καὶ ἔσται σοι; [13] καὶ εἶπεν Εσθηρ τῷ βασιλεῖ Δοθήτω τοῖς Ιουδαίοις χρῆσθαι ὡσαύτως τὴν αὔριον ὥστε τοὺς δέκα υἱοὺς κρεμάσαι Αμαν. [14] καὶ ἐπέτρεψεν οὕτως γενέσθαι καὶ ἐξέθηκε τοῖς Ιουδαίοις τῆς πόλεως τὰ σώματα τῶν υἱῶν Αμαν κρεμάσαι. [15] καὶ συνήχθησαν οἱ Ιουδαῖοι ἐν Σούσοις τῇ τεσσαρεσκαιδεκάτῃ τοῦ Αδαρ καὶ ἀπέκτειναν ἄνδρας τριακοσίους καὶ οὐδὲν διήρπασαν. – [16] οἱ δὲ λοιποὶ τῶν Ιουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἑαυτοῖς ἐβοήθουν καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων· ἀπώλεσαν γὰρ αὐτῶν μυρίους πεντακισχιλίους τῇ τρισκαιδεκάτῃ τοῦ Αδαρ καὶ οὐδὲν διήρπασαν. [17] καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς καὶ ἦγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης. [18] οἱ δὲ Ιουδαῖοι οἱ ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαιδεκάτῃ καὶ οὐκ ἀνεπαύσαντο· ἦγον δὲ καὶ τὴν πεντεκαιδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης. [19] διὰ τοῦτο οὖν οἱ Ιουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω ἄγουσιν τὴν τεσσαρεσκαιδεκάτην τοῦ Αδαρ ἡμέραν ἀγαθὴν μετ’ εὐφροσύνης ἀποστέλλοντες μερίδας ἕκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ ἡμέραν εὐφροσύνην ἀγαθὴν ἄγουσιν ἐξαποστέλλοντες μερίδας τοῖς πλησίον. [20] Ἔγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἐξαπέστειλεν τοῖς Ιουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἐγγὺς καὶ τοῖς μακράν, [21] στῆσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαιδεκάτην καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ – [22] ἐν γὰρ

ταύταις ταῖς ἡμέραις ἀνεπαύσαντο οἱ Ιουδαῖοι ἀπὸ τῶν ἐχθρῶν αὐτῶν – καὶ τὸν μῆνα, ἐν ᾧ ἐστράφη αὐτοῖς [ὃς ἦν Αδαρ] ἀπὸ πένθους εἰς χαρὰν καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν, ἄγειν ὅλον ἀγαθὰς ἡμέρας γάμων καὶ εὐφροσύνης ἐξαποστέλλοντας μερίδας τοῖς φίλοις καὶ τοῖς πτωχοῖς. [23] καὶ προσεδέξαντο οἱ Ιουδαῖοι, καθὼς ἔγραψεν αὐτοῖς ὁ Μαρδοχαῖος, [24] πῶς Αμαν Αμαδαθου ὁ Μακεδὼν ἐπολέμει αὐτούς, καθὼς ἔθετο ψήφισμα καὶ κλῆρον ἀφανίσαι αὐτούς, [25] καὶ ὡς εἰσῆλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν Μαρδοχαῖον· ὅσα δὲ ἐπεχείρησεν ἐπάξαι ἐπὶ τοὺς Ιουδαίους κακά, ἐπ᾽ αὐτὸν ἐγένοντο, καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ. [26] διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὗται Φρουραι διὰ τοὺς κλήρους, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραι, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο· [27] καὶ ἔστησεν καὶ προσεδέχοντο οἱ Ιουδαῖοι ἐφ᾽ ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ᾽ αὐτῶν οὐδὲ μὴν ἄλλως χρήσονται· αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν καὶ γενεὰν καὶ πόλιν καὶ πατριὰν καὶ χώραν· [28] αἱ δὲ ἡμέραι αὗται τῶν Φρουραι ἀχθήσονται εἰς τὸν ἅπαντα χρόνον, καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπῃ ἐκ τῶν γενεῶν. [29] καὶ ἔγραψεν Εσθηρ ἡ βασίλισσα θυγάτηρ Αμιναδαβ καὶ Μαρδοχαῖος ὁ Ιουδαῖος ὅσα ἐποίησαν τό τε στερέωμα τῆς ἐπιστολῆς τῶν Φρουραι. [31] καὶ Μαρδοχαῖος καὶ Εσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ᾽ ἑαυτῶν καὶ τότε στήσαντες κατὰ τῆς ὑγιείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν· [32] καὶ Εσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

CHAPTER 10

[1] Ἔγραψεν δὲ ὁ βασιλεὺς τέλη ἐπὶ τὴν βασιλείαν τῆς τε γῆς καὶ τῆς θαλάσσης. [2] καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ, ἰδοὺ γέγραπται ἐν βιβλίῳ βασιλέων Περσῶν καὶ Μήδων εἰς μνημόσυνον. [3] ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλέα Ἀρταξέρξην καὶ μέγας ἦν ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν Ιουδαίων· καὶ φιλούμενος διηγεῖτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ.

[3]a Καὶ εἶπεν Μαρδοχαῖος Παρὰ τοῦ θεοῦ ἐγένετο ταῦτα· [3]b ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὗ εἶδον περὶ τῶν λόγων τούτων· οὐδὲ γὰρ παρῆλθεν ἀπ᾽ αὐτῶν λόγος. [3]c ἡ μικρὰ πηγή, ἣ ἐγένετο ποταμὸς καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολύ· Εσθηρ ἐστὶν ὁ ποταμός, ἣν ἐγάμησεν ὁ βασιλεὺς καὶ ἐποίησεν βασίλισσαν. [3]d οἱ δὲ δύο δράκοντες ἐγώ εἰμι καὶ Αμαν. [3]e τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ιουδαίων. [3]f τὸ δὲ ἔθνος τὸ ἐμόν, οὗτός ἐστιν Ισραηλ οἱ βοήσαντες πρὸς τὸν θεὸν καὶ σωθέντες· καὶ ἔσωσεν κύριος τὸν λαὸν αὐτοῦ, καὶ ἐρρύσατο κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων, καὶ ἐποίησεν ὁ θεὸς τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς ἔθνεσιν. [3]g διὰ τοῦτο ἐποίησεν κλήρους δύο, ἕνα τῷ λαῷ τοῦ θεοῦ καὶ ἕνα πᾶσι τοῖς ἔθνεσιν· [3]h καὶ ἦλθον οἱ δύο κλῆροι οὗτοι εἰς ὥραν καὶ καιρὸν καὶ εἰς ἡμέραν κρίσεως ἐνώπιον τοῦ θεοῦ καὶ ἐν πᾶσι τοῖς ἔθνεσιν, [3]i καὶ ἐμνήσθη ὁ θεὸς τοῦ λαοῦ αὐτοῦ καὶ ἐδικαίωσεν τὴν κληρονομίαν αὐτοῦ. [3]k καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται ἐν μηνὶ Αδαρ τῇ τεσσαρεσκαιδεκάτῃ καὶ τῇ πεντεκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ισραηλ.

[3]l Ἔτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας εἰσήνεγκεν Δωσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ υἱὸς αὐτοῦ τὴν προκειμένην ἐπιστολὴν τῶν Φρουραι, ἣν ἔφασαν εἶναι καὶ ἑρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ιερουσαλημ.

I Maccabees

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὸ πατάξαι Ἀλέξανδρον τὸν Φιλίππου Μακεδόνα, ὃς ἐξῆλθεν ἐκ γῆς Χεττιιμ, καὶ ἐπάταξεν τὸν Δαρεῖον βασιλέα Περσῶν καὶ Μήδων καὶ ἐβασίλευσεν ἀντ αὐτοῦ, πρότερον ἐπὶ τὴν Ἑλλάδα. [2] καὶ συνεστήσατο πολέμους πολλοὺς καὶ ἐκράτησεν ὀχυρωμάτων καὶ ἔσφαξεν βασιλεῖς τῆς γῆς· [3] καὶ διῆλθεν ἕως ἄκρων τῆς γῆς καὶ ἔλαβεν σκῦλα πλήθους ἐθνῶν. καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ, καὶ ὑψώθη, καὶ ἐπήρθη ἡ καρδία αὐτοῦ. [4] καὶ συνῆξεν δύναμιν ἰσχυρὰν σφόδρα καὶ ἦρξεν χωρῶν ἐθνῶν καὶ τυράννων, καὶ ἐγένοντο αὐτῷ εἰς φόρον. [5] καὶ μετὰ ταῦτα ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἔγνω ὅτι ἀποθνῄσκει. [6] καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ τοὺς ἐνδόξους τοὺς συνεκτρόφους αὐτοῦ ἐκ νεότητος καὶ διεῖλεν αὐτοῖς τὴν βασιλείαν αὐτοῦ ἔτι αὐτοῦ ζῶντος. [7] καὶ ἐβασίλευσεν Ἀλέξανδρος ἔτη δώδεκα καὶ ἀπέθανεν. [8] καὶ ἐπεκράτησαν οἱ παῖδες αὐτοῦ, ἕκαστος ἐν τῷ τόπῳ αὐτοῦ. [9] καὶ ἐπέθεντο πάντες διαδήματα μετὰ τὸ ἀποθανεῖν αὐτὸν καὶ οἱ υἱοὶ αὐτῶν ὀπίσω αὐτῶν ἔτη πολλὰ καὶ ἐπλήθυναν κακὰ ἐν τῇ γῇ. [10] καὶ ἐξῆλθεν ἐξ αὐτῶν ῥίζα ἁμαρτωλὸς Ἀντίοχος Ἐπιφανὴς υἱὸς Ἀντιόχου τοῦ βασιλέως, ὃς ἦν ὅμηρα ἐν Ῥώμῃ· καὶ ἐβασίλευσεν ἐν ἔτει ἑκατοστῷ καὶ τριακοστῷ καὶ ἑβδόμῳ βασιλείας Ἑλλήνων. [11] Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθον ἐξ Ισραηλ υἱοὶ παράνομοι καὶ ἀνέπεισαν πολλοὺς λέγοντες Πορευθῶμεν καὶ διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν, ὅτι ἀφ᾽ ἧς ἐχωρίσθημεν ἀπ᾽ αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλά. [12] καὶ ἠγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν, [13] καὶ προεθυμήθησάν τινες ἀπὸ τοῦ λαοῦ καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα, καὶ ἔδωκεν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ δικαιώματα τῶν ἐθνῶν. [14] καὶ ᾠκοδόμησαν γυμνάσιον ἐν Ιεροσολύμοις κατὰ τὰ νόμιμα τῶν ἐθνῶν [15] καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας καὶ ἐζευγίσθησαν τοῖς ἔθνεσιν καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν. [16] Καὶ ἡτοιμάσθη ἡ βασιλεία ἐνώπιον Ἀντιόχου, καὶ ὑπέλαβεν βασιλεῦσαι γῆς Αἰγύπτου, ὅπως βασιλεύσῃ ἐπὶ τὰς δύο βασιλείας. [17] καὶ εἰσῆλθεν εἰς Αἴγυπτον ἐν ὄχλῳ βαρεῖ, ἐν ἅρμασιν καὶ ἐλέφασιν καὶ ἐν ἱππεῦσιν καὶ ἐν στόλῳ μεγάλῳ [18] καὶ συνεστήσατο πόλεμον πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου· καὶ ἐνετράπη Πτολεμαῖος ἀπὸ προσώπου αὐτοῦ καὶ ἔφυγεν, καὶ ἔπεσον τραυματίαι πολλοί. [19] καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυρὰς ἐν γῇ Αἰγύπτῳ, καὶ ἔλαβεν τὰ σκῦλα γῆς Αἰγύπτου. [20] καὶ ἐπέστρεψεν Ἀντίοχος μετὰ τὸ πατάξαι Αἴγυπτον ἐν τῷ ἑκατοστῷ καὶ τεσσαρακοστῷ καὶ τρίτῳ ἔτει καὶ ἀνέβη ἐπὶ Ισραηλ καὶ ἀνέβη εἰς Ιεροσόλυμα ἐν ὄχλῳ βαρεῖ. [21] καὶ εἰσῆλθεν εἰς τὸ ἁγίασμα ἐν

ὑπερηφανίᾳ καὶ ἔλαβεν τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς [22] καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σπονδεῖα καὶ τὰς φιάλας καὶ τὰς θυίσκας τὰς χρυσᾶς καὶ τὸ καταπέτασμα καὶ τοὺς στεφάνους καὶ τὸν κόσμον τὸν χρυσοῦν τὸν κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐλέπισεν πάντα· [23] καὶ ἔλαβεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐπιθυμητὰ καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἀποκρύφους, οὓς εὗρεν· [24] καὶ λαβὼν πάντα ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. καὶ ἐποίησεν φονοκτονίαν καὶ ἐλάλησεν ὑπερηφανίαν μεγάλην. [25] καὶ ἐγένετο πένθος μέγα ἐπὶ Ισραηλ ἐν παντὶ τόπῳ αὐτῶν. [26] καὶ ἐστέναξαν ἄρχοντες καὶ πρεσβύτεροι, παρθένοι καὶ νεανίσκοι ἠσθένησαν, καὶ τὸ κάλλος τῶν γυναικῶν ἠλλοιώθη. [27] πᾶς νυμφίος ἀνέλαβεν θρῆνον, καὶ καθημένη ἐν παστῷ ἐπένθει. [28] καὶ ἐσείσθη ἡ γῆ ἐπὶ τοὺς κατοικοῦντας αὐτήν, καὶ πᾶς ὁ οἶκος Ιακωβ ἐνεδύσατο αἰσχύνην. [29] Μετὰ δύο ἔτη ἡμερῶν ἀπέστειλεν ὁ βασιλεὺς ἄρχοντα φορολογίας εἰς τὰς πόλεις Ιουδα, καὶ ἦλθεν εἰς Ιερουσαλημ ἐν ὄχλῳ βαρεῖ. [30] καὶ ἐλάλησεν αὐτοῖς λόγους εἰρηνικοὺς ἐν δόλῳ, καὶ ἐνεπίστευσαν αὐτῷ. καὶ ἐπέπεσεν ἐπὶ τὴν πόλιν ἐξάπινα καὶ ἐπάταξεν αὐτὴν πληγὴν μεγάλην καὶ ἀπώλεσεν λαὸν πολὺν ἐξ Ισραηλ. [31] καὶ ἔλαβεν τὰ σκῦλα τῆς πόλεως καὶ ἐνέπρησεν αὐτὴν πυρὶ καὶ καθεῖλεν τοὺς οἴκους αὐτῆς καὶ τὰ τείχη κύκλῳ. [32] καὶ ᾐχμαλώτισαν τὰς γυναῖκας καὶ τὰ τέκνα, καὶ τὰ κτήνη ἐκληρονόμησαν. [33] καὶ ᾠκοδόμησαν τὴν πόλιν Δαυιδ τείχει μεγάλῳ καὶ ὀχυρῷ, πύργοις ὀχυροῖς, καὶ ἐγένετο αὐτοῖς εἰς ἄκραν. [34] καὶ ἔθηκαν ἐκεῖ ἔθνος ἁμαρτωλόν, ἄνδρας παρανόμους, καὶ ἐνίσχυσαν ἐν αὐτῇ. [35] καὶ παρέθεντο ὅπλα καὶ τροφὴν καὶ συναγαγόντες τὰ σκῦλα Ιερουσαλημ ἀπέθεντο ἐκεῖ καὶ ἐγένοντο εἰς μεγάλην παγίδα. [36] καὶ ἐγένετο εἰς ἔνεδρον τῷ ἁγιάσματι καὶ εἰς διάβολον πονηρὸν τῷ Ισραηλ διὰ παντός. [37] καὶ ἐξέχεαν αἷμα ἀθῷον κύκλῳ τοῦ ἁγιάσματος καὶ ἐμόλυναν τὸ ἁγίασμα. [38] καὶ ἔφυγον οἱ κάτοικοι Ιερουσαλημ δι’ αὐτούς, καὶ ἐγένετο κατοικία ἀλλοτρίων· καὶ ἐγένετο ἀλλοτρία τοῖς γενήμασιν αὐτῆς, καὶ τὰ τέκνα αὐτῆς ἐγκατέλιπον αὐτήν. [39] τὸ ἁγίασμα αὐτῆς ἠρημώθη ὡς ἔρημος, αἱ ἑορταὶ αὐτῆς ἐστράφησαν εἰς πένθος, τὰ σάββατα αὐτῆς εἰς ὀνειδισμόν, ἡ τιμὴ αὐτῆς εἰς ἐξουδένωσιν. [40] κατὰ τὴν δόξαν αὐτῆς ἐπληθύνθη ἡ ἀτιμία αὐτῆς, καὶ τὸ ὕψος αὐτῆς ἐστράφη εἰς πένθος. [41] Καὶ ἔγραψεν ὁ βασιλεὺς πάσῃ τῇ βασιλείᾳ αὐτοῦ εἶναι πάντας εἰς λαὸν ἕνα [42] καὶ ἐγκαταλιπεῖν ἕκαστον τὰ νόμιμα αὐτοῦ. καὶ ἐπεδέξαντο πάντα τὰ ἔθνη κατὰ τὸν λόγον τοῦ βασιλέως. [43] καὶ πολλοὶ ἀπὸ Ισραηλ εὐδόκησαν τῇ λατρείᾳ αὐτοῦ καὶ ἔθυσαν τοῖς εἰδώλοις καὶ ἐβεβήλωσαν τὸ σάββατον. [44] καὶ ἀπέστειλεν ὁ βασιλεὺς βιβλία ἐν χειρὶ ἀγγέλων εἰς Ιερουσαλημ καὶ τὰς πόλεις Ιουδα πορευθῆναι ὀπίσω νομίμων ἀλλοτρίων τῆς γῆς [45] καὶ

κωλῦσαι ὁλοκαυτώματα καὶ θυσίαν καὶ σπονδὴν ἐκ τοῦ ἁγιάσματος καὶ βεβηλῶσαι σάββατα καὶ ἑορτὰς [46] καὶ μιᾶναι ἁγίασμα καὶ ἁγίους, [47] οἰκοδομῆσαι βωμοὺς καὶ τεμένη καὶ εἰδώλια καὶ θύειν ὕεια καὶ κτήνη κοινὰ [48] καὶ ἀφιέναι τοὺς υἱοὺς αὐτῶν ἀπεριτμήτους βδελύξαι τὰς ψυχὰς αὐτῶν ἐν παντὶ ἀκαθάρτῳ καὶ βεβηλώσει [49] ὥστε ἐπιλαθέσθαι τοῦ νόμου καὶ ἀλλάξαι πάντα τὰ δικαιώματα· [50] καὶ ὃς ἂν μὴ ποιήσῃ κατὰ τὸν λόγον τοῦ βασιλέως, ἀποθανεῖται. [51] κατὰ πάντας τοὺς λόγους τούτους ἔγραψεν πάσῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἐποίησεν ἐπισκόπους ἐπὶ πάντα τὸν λαὸν καὶ ἐνετείλατο ταῖς πόλεσιν Ιουδα θυσιάζειν κατὰ πόλιν καὶ πόλιν. [52] καὶ συνηθροίσθησαν ἀπὸ τοῦ λαοῦ πολλοὶ πρὸς αὐτούς, πᾶς ὁ ἐγκαταλείπων τὸν νόμον, καὶ ἐποίησαν κακὰ ἐν τῇ γῇ [53] καὶ ἔθεντο τὸν Ισραηλ ἐν κρύφοις ἐν παντὶ φυγαδευτηρίῳ αὐτῶν. [54] καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ Χασελευ τῷ πέμπτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει ᾠκοδόμησεν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. καὶ ἐν πόλεσιν Ιουδα κύκλῳ ᾠκοδόμησαν βωμούς· [55] καὶ ἐπὶ τῶν θυρῶν τῶν οἰκιῶν καὶ ἐν ταῖς πλατείαις ἐθυμίων. [56] καὶ τὰ βιβλία τοῦ νόμου, ἃ εὗρον, ἐνεπύρισαν ἐν πυρὶ κατασχίσαντες. [57] καὶ ὅπου εὑρίσκετο παρά τινι βιβλίον διαθήκης, καὶ εἴ τις συνευδόκει τῷ νόμῳ, τὸ σύγκριμα τοῦ βασιλέως ἐθανάτου αὐτόν. [58] ἐν ἰσχύι αὐτῶν ἐποίουν τῷ Ισραηλ τοῖς εὑρισκομένοις ἐν παντὶ μηνὶ καὶ μηνὶ ἐν ταῖς πόλεσιν. [59] καὶ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς θυσιάζοντες ἐπὶ τὸν βωμόν, ὃς ἦν ἐπὶ τοῦ θυσιαστηρίου. [60] καὶ τὰς γυναῖκας τὰς περιτετμηκυίας τὰ τέκνα αὐτῶν ἐθανάτωσαν κατὰ τὸ πρόσταγμα [61] καὶ ἐκρέμασαν τὰ βρέφη ἐκ τῶν τραχήλων αὐτῶν, καὶ τοὺς οἴκους αὐτῶν καὶ τοὺς περιτετμηκότας αὐτούς. [62] καὶ πολλοὶ ἐν Ισραηλ ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς τοῦ μὴ φαγεῖν κοινὰ [63] καὶ ἐπεδέξαντο ἀποθανεῖν, ἵνα μὴ μιανθῶσιν τοῖς βρώμασιν καὶ μὴ βεβηλώσωσιν διαθήκην ἁγίαν, καὶ ἀπέθανον. [64] καὶ ἐγένετο ὀργὴ μεγάλη ἐπὶ Ισραηλ σφόδρα.

CHAPTER 2

[1] Ἐν ταῖς ἡμέραις ἐκείναις ἀνέστη Ματταθιας υἱὸς Ιωαννου τοῦ Συμεων ἱερεὺς τῶν υἱῶν Ιωαριβ ἀπὸ Ιερουσαλημ καὶ ἐκάθισεν ἐν Μωδειν. [2] καὶ αὐτῷ υἱοὶ πέντε, Ιωαννης ὁ ἐπικαλούμενος Γαδδι, [3] Σιμων ὁ καλούμενος Θασσι, [4] Ιουδας ὁ καλούμενος Μακκαβαῖος, [5] Ελεαζαρ ὁ καλούμενος Αυαραν, Ιωναθης ὁ καλούμενος Απφους. [6] καὶ εἶδεν τὰς βλασφημίας τὰς γινομένας ἐν Ιουδα καὶ ἐν Ιερουσαλημ [7] καὶ εἶπεν Οἴμμοι, ἵνα τί τοῦτο ἐγεννήθην ἰδεῖν τὸ σύντριμμα τοῦ λαοῦ μου καὶ τὸ σύντριμμα τῆς ἁγίας πόλεως καὶ καθίσαι ἐκεῖ ἐν τῷ δοθῆναι αὐτὴν ἐν χειρὶ ἐχθρῶν, τὸ ἁγίασμα ἐν χειρὶ ἀλλοτρίων; [8] ἐγένετο ὁ ναὸς αὐτῆς ὡς ἀνὴρ ἄδοξος, [9] τὰ σκεύη τῆς δόξης αὐτῆς αἰχμάλωτα ἀπήχθη, ἀπεκτάνθη τὰ νήπια αὐτῆς ἐν ταῖς πλατείαις αὐτῆς, οἱ νεανίσκοι αὐτῆς ἐν ῥομφαίᾳ ἐχθροῦ. [10] ποῖον ἔθνος οὐκ ἐκληρονόμησεν βασίλεια καὶ οὐκ ἐκράτησεν τῶν σκύλων αὐτῆς; [11] πᾶς ὁ κόσμος αὐτῆς ἀφῃρέθη, ἀντὶ ἐλευθέρας ἐγένετο εἰς δούλην. [12] καὶ ἰδοὺ τὰ ἅγια ἡμῶν καὶ ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἠρημώθη, καὶ ἐβεβήλωσαν αὐτὰ τὰ ἔθνη. [13] ἵνα τί ἡμῖν ἔτι ζωή; [14] καὶ διέρρηξεν Ματταθιας καὶ οἱ υἱοὶ αὐτοῦ τὰ ἱμάτια αὐτῶν καὶ περιεβάλοντο σάκκους καὶ ἐπένθησαν σφόδρα. [15] Καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες τὴν ἀποστασίαν εἰς Μωδειν τὴν πόλιν, ἵνα θυσιάσωσιν. [16] καὶ πολλοὶ ἀπὸ Ισραηλ πρὸς αὐτοὺς προσῆλθον· καὶ Ματταθιας καὶ οἱ υἱοὶ αὐτοῦ συνήχθησαν. [17] καὶ ἀπεκρίθησαν οἱ παρὰ τοῦ βασιλέως καὶ εἶπον τῷ Ματταθια λέγοντες Ἄρχων καὶ ἔνδοξος καὶ μέγας εἶ ἐν τῇ πόλει ταύτῃ καὶ ἐστηρισμένος υἱοῖς καὶ ἀδελφοῖς· [18] νῦν πρόσελθε πρῶτος καὶ ποίησον τὸ πρόσταγμα τοῦ βασιλέως, ὡς ἐποίησαν πάντα τὰ ἔθνη καὶ οἱ ἄνδρες Ιουδα καὶ οἱ καταλειφθέντες ἐν Ιερουσαλημ, καὶ ἔσῃ σὺ καὶ οἱ υἱοί σου τῶν φίλων τοῦ βασιλέως, καὶ σὺ καὶ οἱ υἱοί σου δοξασθήσεσθε ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποστολαῖς πολλαῖς. [19] καὶ ἀπεκρίθη Ματταθιας καὶ εἶπεν φωνῇ μεγάλῃ Εἰ πάντα τὰ ἔθνη τὰ ἐν οἴκῳ τῆς βασιλείας τοῦ βασιλέως ἀκούουσιν αὐτοῦ ἀποστῆναι ἕκαστος ἀπὸ λατρείας πατέρων αὐτοῦ καὶ ᾑρετίσαντο ἐν ταῖς ἐντολαῖς αὐτοῦ, [20] κἀγὼ καὶ οἱ υἱοί μου καὶ οἱ ἀδελφοί μου πορευσόμεθα ἐν διαθήκῃ πατέρων ἡμῶν· [21] ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα· [22] τῶν λόγων τοῦ βασιλέως οὐκ ἀκουσόμεθα παρελθεῖν τὴν λατρείαν ἡμῶν δεξιὰν ἢ ἀριστεράν. [23] καὶ ὡς ἐπαύσατο λαλῶν τοὺς λόγους τούτους, προσῆλθεν ἀνὴρ Ιουδαῖος ἐν ὀφθαλμοῖς πάντων θυσιάσαι ἐπὶ τοῦ βωμοῦ ἐν Μωδειν κατὰ τὸ πρόσταγμα τοῦ βασιλέως. [24] καὶ εἶδεν Ματταθιας καὶ ἐζήλωσεν, καὶ ἐτρόμησαν οἱ νεφροὶ αὐτοῦ, καὶ ἀνήνεγκεν θυμὸν κατὰ τὸ κρίμα καὶ

δραμὼν ἔσφαξεν αὐτὸν ἐπὶ τὸν βωμόν· [25] καὶ τὸν ἄνδρα τοῦ βασιλέως τὸν ἀναγκάζοντα θύειν ἀπέκτεινεν ἐν τῷ καιρῷ ἐκείνῳ καὶ τὸν βωμὸν καθεῖλεν. [26] καὶ ἐζήλωσεν τῷ νόμῳ, καθὼς ἐποίησεν Φινεες τῷ Ζαμβρι υἱῷ Σαλωμ. [27] καὶ ἀνέκραξεν Ματταθιας ἐν τῇ πόλει φωνῇ μεγάλῃ λέγων Πᾶς ὁ ζηλῶν τῷ νόμῳ καὶ ἱστῶν διαθήκην ἐξελθέτω ὀπίσω μου. [28] καὶ ἔφυγεν αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ εἰς τὰ ὄρη καὶ ἐγκατέλιπον ὅσα εἶχον ἐν τῇ πόλει. [29] Τότε κατέβησαν πολλοὶ ζητοῦντες δικαιοσύνην καὶ κρίμα εἰς τὴν ἔρημον καθίσαι ἐκεῖ, [30] αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ κτήνη αὐτῶν, ὅτι ἐσκληρύνθη ἐπ᾽ αὐτοὺς τὰ κακά. [31] καὶ ἀνηγγέλη τοῖς ἀνδράσιν τοῦ βασιλέως καὶ ταῖς δυνάμεσιν, αἳ ἦσαν ἐν Ιερουσαλημ πόλει Δαυιδ ὅτι κατέβησαν ἄνδρες, οἵτινες διεσκέδασαν τὴν ἐντολὴν τοῦ βασιλέως, εἰς τοὺς κρύφους ἐν τῇ ἐρήμῳ. [32] καὶ ἔδραμον ὀπίσω αὐτῶν πολλοὶ καὶ κατελάβοντο αὐτοὺς καὶ παρενέβαλον ἐπ᾽ αὐτοὺς καὶ συνεστήσαντο πρὸς αὐτοὺς πόλεμον ἐν τῇ ἡμέρᾳ τῶν σαββάτων [33] καὶ εἶπον πρὸς αὐτούς Ἕως τοῦ νῦν· ἐξελθόντες ποιήσατε κατὰ τὸν λόγον τοῦ βασιλέως, καὶ ζήσεσθε. [34] καὶ εἶπον Οὐκ ἐξελευσόμεθα οὐδὲ ποιήσομεν τὸν λόγον τοῦ βασιλέως βεβηλῶσαι τὴν ἡμέραν τῶν σαββάτων. [35] καὶ ἐτάχυναν ἐπ᾽ αὐτοὺς πόλεμον. [36] καὶ οὐκ ἀπεκρίθησαν αὐτοῖς οὐδὲ λίθον ἐνετίναξαν αὐτοῖς οὐδὲ ἐνέφραξαν τοὺς κρύφους [37] λέγοντες Ἀποθάνωμεν πάντες ἐν τῇ ἁπλότητι ἡμῶν· μαρτυρεῖ ἐφ᾽ ἡμᾶς ὁ οὐρανὸς καὶ ἡ γῆ ὅτι ἀκρίτως ἀπόλλυτε ἡμᾶς. [38] καὶ ἀνέστησαν ἐπ᾽ αὐτοὺς ἐν πολέμῳ τοῖς σάββασιν, καὶ ἀπέθανον αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὰ κτήνη αὐτῶν ἕως χιλίων ψυχῶν ἀνθρώπων. [39] Καὶ ἔγνω Ματταθιας καὶ οἱ φίλοι αὐτοῦ καὶ ἐπένθησαν ἐπ᾽ αὐτοὺς σφόδρα. [40] καὶ εἶπεν ἀνὴρ τῷ πλησίον αὐτοῦ Ἐὰν πάντες ποιήσωμεν ὡς οἱ ἀδελφοὶ ἡμῶν ἐποίησαν καὶ μὴ πολεμήσωμεν πρὸς τὰ ἔθνη ὑπὲρ τῆς ψυχῆς ἡμῶν καὶ τῶν δικαιωμάτων ἡμῶν, νῦν τάχιον ὀλεθρεύσουσιν ἡμᾶς ἀπὸ τῆς γῆς. [41] καὶ ἐβουλεύσαντο τῇ ἡμέρᾳ ἐκείνῃ λέγοντες Πᾶς ἄνθρωπος, ὃς ἐὰν ἔλθῃ ἐφ᾽ ἡμᾶς εἰς πόλεμον τῇ ἡμέρᾳ τῶν σαββάτων, πολεμήσωμεν κατέναντι αὐτοῦ καὶ οὐ μὴ ἀποθάνωμεν πάντες καθὼς ἀπέθανον οἱ ἀδελφοὶ ἡμῶν ἐν τοῖς κρύφοις. [42] τότε συνήχθησαν πρὸς αὐτοὺς συναγωγὴ Ασιδαίων, ἰσχυροὶ δυνάμει ἀπὸ Ισραηλ, πᾶς ὁ ἑκουσιαζόμενος τῷ νόμῳ· [43] καὶ πάντες οἱ φυγαδεύοντες ἀπὸ τῶν κακῶν προσετέθησαν αὐτοῖς καὶ ἐγένοντο αὐτοῖς εἰς στήριγμα. [44] καὶ συνεστήσαντο δύναμιν καὶ ἐπάταξαν ἁμαρτωλοὺς ἐν ὀργῇ αὐτῶν καὶ ἄνδρας ἀνόμους ἐν θυμῷ αὐτῶν· καὶ οἱ λοιποὶ ἔφυγον εἰς τὰ ἔθνη σωθῆναι. [45] καὶ ἐκύκλωσεν Ματταθιας καὶ οἱ φίλοι αὐτοῦ καὶ καθεῖλον τοὺς βωμοὺς [46] καὶ περιέτεμον τὰ παιδάρια τὰ ἀπερίτμητα, ὅσα εὗρον ἐν ὁρίοις Ισραηλ, ἐν ἰσχύι [47] καὶ ἐδίωξαν τοὺς υἱοὺς τῆς ὑπερηφανίας, καὶ κατευοδώθη τὸ

ἔργον ἐν χειρὶ αὐτῶν· [48] καὶ ἀντελάβοντο τοῦ νόμου ἐκ χειρὸς τῶν ἐθνῶν καὶ τῶν βασιλέων καὶ οὐκ ἔδωκαν κέρας τῷ ἁμαρτωλῷ. [49] Καὶ ἤγγισαν αἱ ἡμέραι Ματταθιου ἀποθανεῖν, καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ Νῦν ἐστηρίσθη ὑπερηφανία καὶ ἐλεγμὸς καὶ καιρὸς καταστροφῆς καὶ ὀργὴ θυμοῦ. [50] νῦν, τέκνα, ζηλώσατε τῷ νόμῳ καὶ δότε τὰς ψυχὰς ὑμῶν ὑπὲρ διαθήκης πατέρων ἡμῶν [51] καὶ μνήσθητε τὰ ἔργα τῶν πατέρων, ἃ ἐποίησαν ἐν ταῖς γενεαῖς αὐτῶν, καὶ δέξασθε δόξαν μεγάλην καὶ ὄνομα αἰώνιον. [52] Αβρααμ οὐχὶ ἐν πειρασμῷ εὑρέθη πιστός, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; [53] Ιωσηφ ἐν καιρῷ στενοχωρίας αὐτοῦ ἐφύλαξεν ἐντολὴν καὶ ἐγένετο κύριος Αἰγύπτου. [54] Φινεες ὁ πατὴρ ἡμῶν ἐν τῷ ζηλῶσαι ζῆλον ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας. [55] Ἰησοῦς ἐν τῷ πληρῶσαι λόγον ἐγένετο κριτὴς ἐν Ισραηλ. [56] Χαλεβ ἐν τῷ μαρτύρασθαι ἐν τῇ ἐκκλησίᾳ ἔλαβεν γῆς κληρονομίαν. [57] Δαυιδ ἐν τῷ ἐλέει αὐτοῦ ἐκληρονόμησεν θρόνον βασιλείας εἰς αἰῶνας. [58] Ηλιας ἐν τῷ ζηλῶσαι ζῆλον νόμου ἀνελήμφθη εἰς τὸν οὐρανόν. [59] Ανανιας, Αζαριας, Μισαηλ πιστεύσαντες ἐσώθησαν ἐκ φλογός. [60] Δανιηλ ἐν τῇ ἁπλότητι αὐτοῦ ἐρρύσθη ἐκ στόματος λεόντων. [61] καὶ οὕτως ἐννοήθητε κατὰ γενεὰν καὶ γενεάν, ὅτι πάντες οἱ ἐλπίζοντες ἐπ᾽ αὐτὸν οὐκ ἀσθενήσουσιν. [62] καὶ ἀπὸ λόγων ἀνδρὸς ἁμαρτωλοῦ μὴ φοβηθῆτε, ὅτι ἡ δόξα αὐτοῦ εἰς κόπρια καὶ εἰς σκώληκας· [63] σήμερον ἐπαρθήσεται καὶ αὔριον οὐ μὴ εὑρεθῇ, ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπολεῖται. [64] τέκνα, ἀνδρίζεσθε καὶ ἰσχύσατε ἐν τῷ νόμῳ, ὅτι ἐν αὐτῷ δοξασθήσεσθε. [65] καὶ ἰδοὺ Συμεων ὁ ἀδελφὸς ὑμῶν, οἶδα ὅτι ἀνὴρ βουλῆς ἐστιν, αὐτοῦ ἀκούετε πάσας τὰς ἡμέρας, αὐτὸς ἔσται ὑμῶν πατήρ. [66] καὶ Ιουδας Μακκαβαῖος ἰσχυρὸς δυνάμει ἐκ νεότητος αὐτοῦ, αὐτὸς ἔσται ὑμῖν ἄρχων στρατιᾶς καὶ πολεμήσει πόλεμον λαῶν. [67] καὶ ὑμεῖς προσάξετε πρὸς ὑμᾶς πάντας τοὺς ποιητὰς τοῦ νόμου καὶ ἐκδικήσατε ἐκδίκησιν τοῦ λαοῦ ὑμῶν· [68] ἀνταπόδοτε ἀνταπόδομα τοῖς ἔθνεσιν καὶ προσέχετε εἰς πρόσταγμα τοῦ νόμου. – [69] καὶ εὐλόγησεν αὐτούς· καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ. [70] καὶ ἀπέθανεν ἐν τῷ ἕκτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει καὶ ἐτάφη ἐν τάφοις πατέρων αὐτοῦ ἐν Μωδειν, καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν.

CHAPTER 3

[1] Καὶ ἀνέστη Ιουδας ὁ καλούμενος Μακκαβαῖος υἱὸς αὐτοῦ ἀντ αὐτοῦ. [2] καὶ ἐβοήθουν αὐτῷ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πάντες, ὅσοι ἐκολλήθησαν τῷ πατρὶ αὐτοῦ, καὶ ἐπολέμουν τὸν πόλεμον Ισραηλ μετ᾽ εὐφροσύνης. [3] καὶ ἐπλάτυνεν δόξαν τῷ λαῷ αὐτοῦ καὶ ἐνεδύσατο θώρακα ὡς γίγας καὶ συνεζώσατο τὰ σκεύη τὰ πολεμικὰ αὐτοῦ καὶ πολέμους συνεστήσατο σκεπάζων παρεμβολὴν ἐν ῥομφαίᾳ. [4] καὶ ὡμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ καὶ ὡς σκύμνος ἐρευγόμενος εἰς θήραν. [5] καὶ ἐδίωξεν ἀνόμους ἐξερευνῶν καὶ τοὺς ταράσσοντας τὸν λαὸν αὐτοῦ ἐφλόγισεν. [6] καὶ συνεστάλησαν ἄνομοι ἀπὸ τοῦ φόβου αὐτοῦ, καὶ πάντες οἱ ἐργάται τῆς ἀνομίας συνεταράχθησαν, καὶ εὐοδώθη σωτηρία ἐν χειρὶ αὐτοῦ. [7] καὶ ἐπίκρανεν βασιλεῖς πολλοὺς καὶ εὔφρανεν τὸν Ιακωβ ἐν τοῖς ἔργοις αὐτοῦ, καὶ ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν. [8] καὶ διῆλθεν ἐν πόλεσιν Ιουδα καὶ ἐξωλέθρευσεν ἀσεβεῖς ἐξ αὐτῆς καὶ ἀπέστρεψεν ὀργὴν ἀπὸ Ισραηλ [9] καὶ ὠνομάσθη ἕως ἐσχάτου γῆς καὶ συνήγαγεν ἀπολλυμένους. [10] Καὶ συνήγαγεν Ἀπολλώνιος ἔθνη καὶ ἀπὸ Σαμαρείας δύναμιν μεγάλην τοῦ πολεμῆσαι πρὸς τὸν Ισραηλ. [11] καὶ ἔγνω Ιουδας καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ καὶ ἐπάταξεν αὐτὸν καὶ ἀπέκτεινεν· καὶ ἔπεσον τραυματίαι πολλοί, καὶ οἱ ἐπίλοιποι ἔφυγον. [12] καὶ ἔλαβον τὰ σκῦλα αὐτῶν, καὶ τὴν μάχαιραν Ἀπολλωνίου ἔλαβεν Ιουδας καὶ ἦν πολεμῶν ἐν αὐτῇ πάσας τὰς ἡμέρας. [13] καὶ ἤκουσεν Σήρων ὁ ἄρχων τῆς δυνάμεως Συρίας ὅτι ἤθροισεν Ιουδας ἄθροισμα καὶ ἐκκλησίαν πιστῶν μετ᾽ αὐτοῦ καὶ ἐκπορευομένων εἰς πόλεμον, [14] καὶ εἶπεν Ποιήσω ἐμαυτῷ ὄνομα καὶ δοξασθήσομαι ἐν τῇ βασιλείᾳ καὶ πολεμήσω τὸν Ιουδαν καὶ τοὺς σὺν αὐτῷ τοὺς ἐξουδενοῦντας τὸν λόγον τοῦ βασιλέως. [15] καὶ προσέθετο καὶ ἀνέβη μετ᾽ αὐτοῦ παρεμβολὴ ἀσεβῶν ἰσχυρὰ βοηθῆσαι αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν υἱοῖς Ισραηλ. [16] καὶ ἤγγισεν ἕως ἀναβάσεως Βαιθωρων, καὶ ἐξῆλθεν Ιουδας εἰς συνάντησιν αὐτῷ ὀλιγοστός. [17] ὡς δὲ εἶδον τὴν παρεμβολὴν ἐρχομένην εἰς συνάντησιν αὐτῶν, εἶπον τῷ Ιουδα Τί δυνησόμεθα ὀλιγοστοὶ ὄντες πολεμῆσαι πρὸς πλῆθος τοσοῦτο ἰσχυρόν; καὶ ἡμεῖς ἐκλελύμεθα ἀσιτοῦντες σήμερον. [18] καὶ εἶπεν Ιουδας Εὔκοπόν ἐστιν συγκλεισθῆναι πολλοὺς ἐν χερσὶν ὀλίγων, καὶ οὐκ ἔστιν διαφορὰ ἐναντίον τοῦ οὐρανοῦ σῴζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις· [19] ὅτι οὐκ ἐν πλήθει δυνάμεως νίκη πολέμου ἐστίν, ἀλλ᾽ ἐκ τοῦ οὐρανοῦ ἡ ἰσχύς. [20] αὐτοὶ ἔρχονται ἐφ᾽ ἡμᾶς ἐν πλήθει ὕβρεως καὶ ἀνομίας τοῦ ἐξᾶραι ἡμᾶς καὶ τὰς γυναῖκας ἡμῶν καὶ τὰ τέκνα ἡμῶν τοῦ σκυλεῦσαι ἡμᾶς, [21] ἡμεῖς δὲ πολεμοῦμεν περὶ τῶν ψυχῶν ἡμῶν καὶ τῶν νομίμων

ἡμῶν. [22] καὶ αὐτὸς συντρίψει αὐτοὺς πρὸ προσώπου ἡμῶν, ὑμεῖς δὲ μὴ φοβεῖσθε ἀπ᾽ αὐτῶν. [23] ὡς δὲ ἐπαύσατο λαλῶν, ἐνήλατο εἰς αὐτοὺς ἄφνω, καὶ συνετρίβη Σήρων καὶ ἡ παρεμβολὴ αὐτοῦ ἐνώπιον αὐτοῦ. [24] καὶ ἐδίωκον αὐτὸν ἐν τῇ καταβάσει Βαιθωρων ἕως τοῦ πεδίου· καὶ ἔπεσον ἀπ᾽ αὐτῶν εἰς ἄνδρας ὀκτακοσίους, οἱ δὲ λοιποὶ ἔφυγον εἰς γῆν Φυλιστιιμ. [25] καὶ ἤρξατο ὁ φόβος Ιουδου καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ἡ πτόη ἐπέπιπτεν ἐπὶ τὰ ἔθνη τὰ κύκλῳ αὐτῶν· [26] καὶ ἤγγισεν ἕως τοῦ βασιλέως τὸ ὄνομα αὐτοῦ, καὶ ὑπὲρ τῶν παρατάξεων Ιουδου ἐξηγεῖτο τὰ ἔθνη. [27] Ὡς δὲ ἤκουσεν ὁ βασιλεὺς Ἀντίοχος τοὺς λόγους τούτους, ὠργίσθη θυμῷ καὶ ἀπέστειλεν καὶ συνήγαγεν τὰς δυνάμεις πάσας τῆς βασιλείας αὐτοῦ, παρεμβολὴν ἰσχυρὰν σφόδρα. [28] καὶ ἤνοιξεν τὸ γαζοφυλάκιον αὐτοῦ καὶ ἔδωκεν ὀψώνια ταῖς δυνάμεσιν εἰς ἐνιαυτὸν καὶ ἐνετείλατο αὐτοῖς εἶναι ἑτοίμους εἰς πᾶσαν χρείαν. [29] καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ἀργύριον ἐκ τῶν θησαυρῶν καὶ οἱ φόροι τῆς χώρας ὀλίγοι χάριν τῆς διχοστασίας καὶ πληγῆς, ἧς κατεσκεύασεν ἐν τῇ γῇ τοῦ ἆραι τὰ νόμιμα, ἃ ἦσαν ἀφ᾽ ἡμερῶν τῶν πρώτων, [30] καὶ εὐλαβήθη μὴ οὐκ ἔχῃ ὡς ἅπαξ καὶ δὶς εἰς τὰς δαπάνας καὶ τὰ δόματα, ἃ ἐδίδου ἔμπροσθεν δαψιλῇ χειρὶ καὶ ἐπερίσσευσεν ὑπὲρ τοὺς βασιλεῖς τοὺς ἔμπροσθεν, [31] καὶ ἠπορεῖτο τῇ ψυχῇ αὐτοῦ σφόδρα καὶ ἐβουλεύσατο τοῦ πορευθῆναι εἰς τὴν Περσίδα καὶ λαβεῖν τοὺς φόρους τῶν χωρῶν καὶ συναγαγεῖν ἀργύριον πολύ. [32] καὶ κατέλιπεν Λυσίαν ἄνθρωπον ἔνδοξον καὶ ἀπὸ γένους τῆς βασιλείας ἐπὶ τῶν πραγμάτων τοῦ βασιλέως ἀπὸ τοῦ ποταμοῦ Εὐφράτου καὶ ἕως ὁρίων Αἰγύπτου [33] καὶ τρέφειν Ἀντίοχον τὸν υἱὸν αὐτοῦ ἕως τοῦ ἐπιστρέψαι αὐτόν· [34] καὶ παρέδωκεν αὐτῷ τὰς ἡμίσεις τῶν δυνάμεων καὶ τοὺς ἐλέφαντας καὶ ἐνετείλατο αὐτῷ περὶ πάντων, ὧν ἠβούλετο, καὶ περὶ τῶν κατοικούντων τὴν Ιουδαίαν καὶ Ιερουσαλημ [35] ἀποστεῖλαι ἐπ᾽ αὐτοὺς δύναμιν τοῦ ἐκτρῖψαι καὶ ἐξᾶραι τὴν ἰσχὺν Ισραηλ καὶ τὸ κατάλειμμα Ιερουσαλημ καὶ ἆραι τὸ μνημόσυνον αὐτῶν ἀπὸ τοῦ τόπου [36] καὶ κατοικίσαι υἱοὺς ἀλλογενεῖς ἐν πᾶσιν τοῖς ὁρίοις αὐτῶν καὶ κατακληροδοτῆσαι τὴν γῆν αὐτῶν. [37] καὶ ὁ βασιλεὺς παρέλαβεν τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφθείσας καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας αὐτοῦ ἔτους ἑβδόμου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ καὶ διεπέρασεν τὸν Εὐφράτην ποταμὸν καὶ διεπορεύετο τὰς ἐπάνω χώρας. [38] Καὶ ἐπέλεξεν Λυσίας Πτολεμαῖον τὸν Δορυμένους καὶ Νικάνορα καὶ Γοργίαν, ἄνδρας δυνατοὺς τῶν φίλων τοῦ βασιλέως, [39] καὶ ἀπέστειλεν μετ᾽ αὐτῶν τεσσαράκοντα χιλιάδας ἀνδρῶν καὶ ἑπτακισχιλίαν ἵππον τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ καταφθεῖραι αὐτὴν κατὰ τὸν λόγον τοῦ βασιλέως. [40] καὶ ἀπῆρεν σὺν πάσῃ τῇ δυνάμει αὐτῶν, καὶ ἦλθον καὶ παρενέβαλον πλησίον Αμμαους ἐν τῇ γῇ τῇ πεδινῇ. [41] καὶ ἤκουσαν οἱ ἔμποροι τῆς χώρας τὸ ὄνομα

αὐτῶν καὶ ἔλαβον ἀργύριον καὶ χρυσίον πολὺ σφόδρα καὶ πέδας καὶ ἦλθον εἰς τὴν παρεμβολὴν τοῦ λαβεῖν τοὺς υἱοὺς Ισραηλ εἰς παῖδας. καὶ προσετέθησαν πρὸς αὐτοὺς δύναμις Συρίας καὶ γῆς ἀλλοφύλων. [42] καὶ εἶδεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ὅτι ἐπληθύνθη τὰ κακὰ καὶ αἱ δυνάμεις παρεμβάλλουσιν ἐν τοῖς ὁρίοις αὐτῶν, καὶ ἐπέγνωσαν τοὺς λόγους τοῦ βασιλέως, οὓς ἐνετείλατο ποιῆσαι τῷ λαῷ εἰς ἀπώλειαν καὶ συντέλειαν, [43] καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Ἀναστήσωμεν τὴν καθαίρεσιν τοῦ λαοῦ ἡμῶν καὶ πολεμήσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ τῶν ἁγίων. [44] καὶ ἠθροίσθη ἡ συναγωγὴ τοῦ εἶναι ἑτοίμους εἰς πόλεμον καὶ τοῦ προσεύξασθαι καὶ αἰτῆσαι ἔλεος καὶ οἰκτιρμούς. [45] καὶ Ιερουσαλημ ἦν ἀοίκητος ὡς ἔρημος, οὐκ ἦν ὁ εἰσπορευόμενος καὶ ἐκπορευόμενος ἐκ τῶν γενημάτων αὐτῆς, καὶ τὸ ἁγίασμα καταπατούμενον, καὶ υἱοὶ ἀλλογενῶν ἐν τῇ ἄκρᾳ, κατάλυμα τοῖς ἔθνεσιν· καὶ ἐξήρθη τέρψις ἐξ Ιακωβ, καὶ ἐξέλιπεν αὐλὸς καὶ κινύρα. [46] καὶ συνήχθησαν καὶ ἦλθοσαν εἰς Μασσηφα κατέναντι Ιερουσαλημ, ὅτι τόπος προσευχῆς ἦν ἐν Μασσηφα τὸ πρότερον τῷ Ισραηλ. [47] καὶ ἐνήστευσαν τῇ ἡμέρᾳ ἐκείνῃ καὶ περιεβάλοντο σάκκους καὶ σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῶν καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν. [48] καὶ ἐξεπέτασαν τὸ βιβλίον τοῦ νόμου περὶ ὧν ἐξηρεύνων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν. [49] καὶ ἤνεγκαν τὰ ἱμάτια τῆς ἱερωσύνης καὶ τὰ πρωτογενήματα καὶ τὰς δεκάτας καὶ ἤγειραν τοὺς ναζιραίους, οἳ ἐπλήρωσαν τὰς ἡμέρας, [50] καὶ ἐβόησαν φωνῇ εἰς τὸν οὐρανὸν λέγοντες Τί ποιήσωμεν τούτοις καὶ ποῦ αὐτοὺς ἀπαγάγωμεν, [51] καὶ τὰ ἅγιά σου καταπεπάτηνται καὶ βεβήλωνται καὶ οἱ ἱερεῖς σου ἐν πένθει καὶ ταπεινώσει; [52] καὶ ἰδοὺ τὰ ἔθνη συνῆκται ἐφ’ ἡμᾶς τοῦ ἐξᾶραι ἡμᾶς· σὺ οἶδας ἃ λογίζονται ἐφ’ ἡμᾶς. [53] πῶς δυνησόμεθα ὑποστῆναι κατὰ πρόσωπον αὐτῶν, ἐὰν μὴ σὺ βοηθήσῃς ἡμῖν; [54] καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν φωνῇ μεγάλῃ. [55] καὶ μετὰ τοῦτο κατέστησεν Ιουδας ἡγουμένους τοῦ λαοῦ, χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους. [56] καὶ εἶπεν τοῖς οἰκοδομοῦσιν οἰκίας καὶ μνηστευομένοις γυναῖκας καὶ φυτεύουσιν ἀμπελῶνας καὶ δειλοῖς ἀποστρέφειν ἕκαστον εἰς τὸν οἶκον αὐτοῦ κατὰ τὸν νόμον. [57] καὶ ἀπῆρεν ἡ παρεμβολή, καὶ παρενέβαλον κατὰ νότον Αμμαους. [58] καὶ εἶπεν Ιουδας Περιζώσασθε καὶ γίνεσθε εἰς υἱοὺς δυνατοὺς καὶ γίνεσθε ἕτοιμοι εἰς πρωΐ τοῦ πολεμῆσαι ἐν τοῖς ἔθνεσιν τούτοις τοῖς ἐπισυνηγμένοις ἐφ’ ἡμᾶς ἐξᾶραι ἡμᾶς καὶ τὰ ἅγια ἡμῶν· [59] ὅτι κρεῖσσον ἡμᾶς ἀποθανεῖν ἐν τῷ πολέμῳ ἢ ἐπιδεῖν ἐπὶ τὰ κακὰ τοῦ ἔθνους ἡμῶν καὶ τῶν ἁγίων. [60] ὡς δ’ ἂν ᾖ θέλημα ἐν οὐρανῷ, οὕτως ποιήσει.

CHAPTER 4

[1] Καὶ παρέλαβεν Γοργίας πεντακισχιλίους ἄνδρας καὶ χιλίαν ἵππον ἐκλεκτήν, καὶ ἀπῆρεν ἡ παρεμβολὴ νυκτὸς [2] ὥστε ἐπιβαλεῖν ἐπὶ τὴν παρεμβολὴν τῶν Ιουδαίων καὶ πατάξαι αὐτοὺς ἄφνω· καὶ υἱοὶ τῆς ἄκρας ἦσαν αὐτῷ ὁδηγοί. [3] καὶ ἤκουσεν Ιουδας καὶ ἀπῆρεν αὐτὸς καὶ οἱ δυνατοὶ πατάξαι τὴν δύναμιν τοῦ βασιλέως τὴν ἐν Αμμαους, [4] ἕως ἔτι ἐσκορπισμέναι ἦσαν αἱ δυνάμεις ἀπὸ τῆς παρεμβολῆς. [5] καὶ ἦλθεν Γοργίας εἰς τὴν παρεμβολὴν Ιουδου νυκτὸς καὶ οὐδένα εὗρεν· καὶ ἐζήτει αὐτοὺς ἐν τοῖς ὄρεσιν, ὅτι εἶπεν Φεύγουσιν οὗτοι ἀφ' ἡμῶν. [6] καὶ ἅμα ἡμέρᾳ ὤφθη Ιουδας ἐν τῷ πεδίῳ ἐν τρισχιλίοις ἀνδράσιν· πλὴν καλύμματα καὶ μαχαίρας οὐκ εἶχον ὡς ἠβούλοντο. [7] καὶ εἶδον παρεμβολὴν ἐθνῶν ἰσχυρὰν καὶ τεθωρακισμένην καὶ ἵππον κυκλοῦσαν αὐτήν, καὶ οὗτοι διδακτοὶ πολέμου. [8] καὶ εἶπεν Ιουδας τοῖς ἀνδράσιν τοῖς μετ' αὐτοῦ Μὴ φοβεῖσθε τὸ πλῆθος αὐτῶν καὶ τὸ ὅρμημα αὐτῶν μὴ δειλωθῆτε· [9] μνήσθητε ὡς ἐσώθησαν οἱ πατέρες ἡμῶν ἐν θαλάσσῃ ἐρυθρᾷ, ὅτε ἐδίωκεν αὐτοὺς Φαραω ἐν δυνάμει· [10] καὶ νῦν βοήσωμεν εἰς οὐρανόν, εἰ θελήσει ἡμᾶς καὶ μνησθήσεται διαθήκης πατέρων καὶ συντρίψει τὴν παρεμβολὴν ταύτην κατὰ πρόσωπον ἡμῶν σήμερον, [11] καὶ γνώσονται πάντα τὰ ἔθνη ὅτι ἔστιν ὁ λυτρούμενος καὶ σῴζων τὸν Ισραηλ. [12] καὶ ἦραν οἱ ἀλλόφυλοι τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον αὐτοὺς ἐρχομένους ἐξ ἐναντίας [13] καὶ ἐξῆλθον ἐκ τῆς παρεμβολῆς εἰς πόλεμον· καὶ ἐσάλπισαν οἱ παρὰ Ιουδου [14] καὶ συνῆψαν, καὶ συνετρίβησαν τὰ ἔθνη καὶ ἔφυγον εἰς τὸ πεδίον, [15] οἱ δὲ ἔσχατοι πάντες ἔπεσον ἐν ῥομφαίᾳ. καὶ ἐδίωξαν αὐτοὺς ἕως Γαζηρων καὶ ἕως τῶν πεδίων τῆς Ιδουμαίας καὶ Ἀζώτου καὶ Ιαμνείας, καὶ ἔπεσαν ἐξ αὐτῶν εἰς ἄνδρας τρισχιλίους. [16] καὶ ἀπέστρεψεν Ιουδας καὶ ἡ δύναμις ἀπὸ τοῦ διώκειν ὄπισθεν αὐτῶν [17] καὶ εἶπεν πρὸς τὸν λαόν Μὴ ἐπιθυμήσητε τῶν σκύλων, ὅτι πόλεμος ἐξ ἐναντίας ἡμῶν, [18] καὶ Γοργίας καὶ ἡ δύναμις ἐν τῷ ὄρει ἐγγὺς ἡμῶν· ἀλλὰ στῆτε νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε τὰ σκῦλα μετὰ παρρησίας. [19] ἔτι πληροῦντος Ιουδου ταῦτα μέρος τι ὤφθη ἐκκύπτον ἐκ τοῦ ὄρους· [20] καὶ εἶδεν ὅτι τετρόπωνται, καὶ ἐμπυρίζουσιν τὴν παρεμβολήν· ὁ γὰρ καπνὸς ὁ θεωρούμενος ἐνεφάνιζεν τὸ γεγονός. [21] οἱ δὲ ταῦτα συνιδόντες ἐδειλώθησαν σφόδρα· συνιδόντες δὲ καὶ τὴν Ιουδου παρεμβολὴν ἐν τῷ πεδίῳ ἑτοίμην εἰς παράταξιν [22] ἔφυγον πάντες εἰς γῆν ἀλλοφύλων. [23] καὶ Ιουδας ἀνέστρεψεν ἐπὶ τὴν σκυλείαν τῆς παρεμβολῆς, καὶ ἔλαβον χρυσίον πολὺ καὶ ἀργύριον καὶ ὑάκινθον καὶ πορφύραν θαλασσίαν καὶ πλοῦτον μέγαν. [24] καὶ ἐπιστραφέντες ὕμνουν

καὶ εὐλόγουν εἰς οὐρανὸν ὅτι καλόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. [25] καὶ ἐγενήθη σωτηρία μεγάλη τῷ Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ. [26] Ὅσοι δὲ τῶν ἀλλοφύλων διεσώθησαν, παραγενηθέντες ἀπήγγειλαν τῷ Λυσίᾳ πάντα τὰ συμβεβηκότα. [27] ὁ δὲ ἀκούσας συνεχύθη καὶ ἠθύμει, ὅτι οὐχ οἷα ἤθελεν, τοιαῦτα ἐγεγόνει τῷ Ισραηλ, καὶ οὐχ οἷα αὐτῷ ἐνετείλατο ὁ βασιλεύς, ἐξέβη. [28] καὶ ἐν τῷ ἐρχομένῳ ἐνιαυτῷ συνελόχησεν ἀνδρῶν ἐπιλέκτων ἑξήκοντα χιλιάδας καὶ πεντακισχιλίαν ἵππον ὥστε ἐκπολεμῆσαι αὐτούς. [29] καὶ ἦλθον εἰς τὴν Ιδουμαίαν καὶ παρενέβαλον ἐν Βαιθσουροις, καὶ συνήντησεν αὐτοῖς Ιουδας ἐν δέκα χιλιάσιν ἀνδρῶν. [30] καὶ εἶδεν τὴν παρεμβολὴν ἰσχυρὰν καὶ προσηύξατο καὶ εἶπεν Εὐλογητὸς εἶ, ὁ σωτὴρ Ισραηλ ὁ συντρίψας τὸ ὅρμημα τοῦ δυνατοῦ ἐν χειρὶ τοῦ δούλου σου Δαυιδ καὶ παρέδωκας τὴν παρεμβολὴν τῶν ἀλλοφύλων εἰς χεῖρας Ιωναθου υἱοῦ Σαουλ καὶ τοῦ αἴροντος τὰ σκεύη αὐτοῦ· [31] οὕτως σύγκλεισον τὴν παρεμβολὴν ταύτην ἐν χειρὶ λαοῦ σου Ισραηλ, καὶ αἰσχυνθήτωσαν ἐπὶ τῇ δυνάμει καὶ τῇ ἵππῳ αὐτῶν· [32] δὸς αὐτοῖς δειλίαν καὶ τῆξον θράσος ἰσχύος αὐτῶν, καὶ σαλευθήτωσαν τῇ συντριβῇ αὐτῶν· [33] κατάβαλε αὐτοὺς ῥομφαίᾳ ἀγαπώντων σε, καὶ αἰνεσάτωσάν σε πάντες οἱ εἰδότες τὸ ὄνομά σου ἐν ὕμνοις. [34] καὶ συνέβαλλον ἀλλήλοις, καὶ ἔπεσον ἐκ τῆς παρεμβολῆς Λυσίου εἰς πεντακισχιλίους ἄνδρας καὶ ἔπεσον ἐξ ἐναντίας αὐτῶν. [35] ἰδὼν δὲ Λυσίας τὴν γενομένην τροπὴν τῆς αὐτοῦ συντάξεως, τῆς δὲ Ιουδου τὸ γεγενημένον θάρσος καὶ ὡς ἕτοιμοί εἰσιν ἢ ζῆν ἢ τεθνηκέναι γενναίως, ἀπῆρεν εἰς Ἀντιόχειαν καὶ ἐξενολόγει πλεοναστὸν πάλιν παραγίνεσθαι εἰς τὴν Ιουδαίαν. [36] Εἶπεν δὲ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰδοὺ συνετρίβησαν οἱ ἐχθροὶ ἡμῶν, ἀναβῶμεν καθαρίσαι τὰ ἅγια καὶ ἐγκαινίσαι. [37] καὶ συνήχθη ἡ παρεμβολὴ πᾶσα καὶ ἀνέβησαν εἰς ὄρος Σιων. [38] καὶ εἶδον τὸ ἁγίασμα ἠρημωμένον καὶ τὸ θυσιαστήριον βεβηλωμένον καὶ τὰς θύρας κατακεκαυμένας καὶ ἐν ταῖς αὐλαῖς φυτὰ πεφυκότα ὡς ἐν δρυμῷ ἢ ὡς ἐν ἑνὶ τῶν ὀρέων καὶ τὰ παστοφόρια καθῃρημένα. [39] καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν καὶ ἐκόψαντο κοπετὸν μέγαν καὶ ἐπέθεντο σποδὸν [40] καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ ἐσάλπισαν ταῖς σάλπιγξιν τῶν σημασιῶν καὶ ἐβόησαν εἰς οὐρανόν. [41] τότε ἐπέταξεν Ιουδας ἀνδράσιν πολεμεῖν τοὺς ἐν τῇ ἄκρᾳ, ἕως καθαρίσῃ τὰ ἅγια. [42] καὶ ἐπελέξατο ἱερεῖς ἀμώμους θελητὰς νόμου, [43] καὶ ἐκαθάρισαν τὰ ἅγια καὶ ἦραν τοὺς λίθους τοῦ μιασμοῦ εἰς τόπον ἀκάθαρτον. [44] καὶ ἐβουλεύσαντο περὶ τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως τοῦ βεβηλωμένου, τί αὐτῷ ποιήσωσιν· [45] καὶ ἔπεσεν αὐτοῖς βουλὴ ἀγαθὴ καθελεῖν αὐτό, μήποτε γένηται αὐτοῖς εἰς ὄνειδος ὅτι ἐμίαναν τὰ ἔθνη αὐτό· καὶ καθεῖλον τὸ θυσιαστήριον [46] καὶ ἀπέθεντο τοὺς λίθους ἐν τῷ ὄρει τοῦ οἴκου ἐν τόπῳ ἐπιτηδείῳ μέχρι τοῦ

παραγενηθῆναι προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν. [47] καὶ ἔλαβον λίθους ὁλοκλήρους κατὰ τὸν νόμον καὶ ᾠκοδόμησαν θυσιαστήριον καινὸν κατὰ τὸ πρότερον. [48] καὶ ᾠκοδόμησαν τὰ ἅγια καὶ τὰ ἐντὸς τοῦ οἴκου καὶ τὰς αὐλὰς ἡγίασαν [49] καὶ ἐποίησαν σκεύη ἅγια καινὰ καὶ εἰσήνεγκαν τὴν λυχνίαν καὶ τὸ θυσιαστήριον τῶν θυμιαμάτων καὶ τὴν τράπεζαν εἰς τὸν ναόν. [50] καὶ ἐθυμίασαν ἐπὶ τὸ θυσιαστήριον καὶ ἐξῆψαν τοὺς λύχνους τοὺς ἐπὶ τῆς λυχνίας, καὶ ἔφαινον ἐν τῷ ναῷ. [51] καὶ ἐπέθηκαν ἐπὶ τὴν τράπεζαν ἄρτους καὶ ἐξεπέτασαν τὰ καταπετάσματα. καὶ ἐτέλεσαν πάντα τὰ ἔργα, ἃ ἐποίησαν. [52] καὶ ὤρθρισαν τὸ πρωῒ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς τοῦ ἐνάτου [οὗτος ὁ μὴν Χασελευ] τοῦ ὀγδόου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ ἔτους [53] καὶ ἀνήνεγκαν θυσίαν κατὰ τὸν νόμον ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων τὸ καινόν, ὃ ἐποίησαν. [54] κατὰ τὸν καιρὸν καὶ κατὰ τὴν ἡμέραν, ἐν ᾗ ἐβεβήλωσαν αὐτὸ τὰ ἔθνη, ἐν ἐκείνῃ ἐνεκαινίσθη ἐν ᾠδαῖς καὶ κιθάραις καὶ κινύραις καὶ κυμβάλοις. [55] καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον καὶ προσεκύνησαν καὶ εὐλόγησαν εἰς οὐρανὸν τὸν εὐοδώσαντα αὐτοῖς. [56] καὶ ἐποίησαν τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἡμέρας ὀκτὼ καὶ προσήνεγκαν ὁλοκαυτώματα μετ᾽ εὐφροσύνης καὶ ἔθυσαν θυσίαν σωτηρίου καὶ αἰνέσεως. [57] καὶ κατεκόσμησαν τὸ κατὰ πρόσωπον τοῦ ναοῦ στεφάνοις χρυσοῖς καὶ ἀσπιδίσκαις καὶ ἐνεκαίνισαν τὰς πύλας καὶ τὰ παστοφόρια καὶ ἐθύρωσαν αὐτά. [58] καὶ ἐγενήθη εὐφροσύνη μεγάλη ἐν τῷ λαῷ σφόδρα, καὶ ἀπεστράφη ὀνειδισμὸς ἐθνῶν. [59] καὶ ἔστησεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ ἐκκλησία Ισραηλ ἵνα ἄγωνται αἱ ἡμέραι τοῦ ἐγκαινισμοῦ τοῦ θυσιαστηρίου ἐν τοῖς καιροῖς αὐτῶν ἐνιαυτὸν κατ᾽ ἐνιαυτὸν ἡμέρας ὀκτὼ ἀπὸ τῆς πέμπτης καὶ εἰκάδος τοῦ μηνὸς Χασελευ μετ᾽ εὐφροσύνης καὶ χαρᾶς. [60] καὶ ᾠκοδόμησαν ἐν τῷ καιρῷ ἐκείνῳ τὸ ὄρος Σιων κυκλόθεν τείχη ὑψηλὰ καὶ πύργους ὀχυρούς, μήποτε παραγενηθέντα τὰ ἔθνη καταπατήσωσιν αὐτά, ὡς ἐποίησαν τὸ πρότερον. [61] καὶ ἀπέταξεν ἐκεῖ δύναμιν τηρεῖν αὐτὸ καὶ ὠχύρωσεν αὐτὸ τηρεῖν τὴν Βαιθσουραν τοῦ ἔχειν τὸν λαὸν ὀχύρωμα κατὰ πρόσωπον τῆς Ιδουμαίας.

CHAPTER 5

[1] Καὶ ἐγένετο ὅτε ἤκουσαν τὰ ἔθνη κυκλόθεν ὅτι ᾠκοδομήθη τὸ θυσιαστήριον καὶ ἐνεκαινίσθη τὸ ἁγίασμα ὡς τὸ πρότερον, καὶ ὠργίσθησαν σφόδρα [2] καὶ ἐβουλεύσαντο τοῦ ἆραι τὸ γένος Ιακωβ τοὺς ὄντας ἐν μέσῳ αὐτῶν καὶ ἤρξαντο τοῦ θανατοῦν ἐν τῷ λαῷ καὶ ἐξαίρειν. [3] καὶ ἐπολέμει Ιουδας πρὸς τοὺς υἱοὺς Ησαυ ἐν τῇ Ιδουμαίᾳ, τὴν Ακραβαττήνην, ὅτι περιεκάθηντο τὸν Ισραηλ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην καὶ συνέστειλεν αὐτοὺς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. [4] καὶ ἐμνήσθη τῆς κακίας υἱῶν Βαιαν, οἳ ἦσαν τῷ λαῷ εἰς παγίδα καὶ σκάνδαλον ἐν τῷ ἐνεδρεύειν αὐτοὺς ἐν ταῖς ὁδοῖς· [5] καὶ συνεκλείσθησαν ὑπ᾽ αὐτοῦ εἰς τοὺς πύργους, καὶ παρενέβαλεν ἐπ᾽ αὐτοὺς καὶ ἀνεθεμάτισεν αὐτοὺς καὶ ἐνεπύρισε τοὺς πύργους αὐτῆς ἐν πυρὶ σὺν πᾶσιν τοῖς ἐνοῦσιν. [6] καὶ διεπέρασεν ἐπὶ τοὺς υἱοὺς Αμμων καὶ εὗρεν χεῖρα κραταιὰν καὶ λαὸν πολὺν καὶ Τιμόθεον ἡγούμενον αὐτῶν· [7] καὶ συνῆψεν πρὸς αὐτοὺς πολέμους πολλούς, καὶ συνετρίβησαν πρὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτούς. [8] καὶ προκατελάβετο τὴν Ιαζηρ καὶ τὰς θυγατέρας αὐτῆς καὶ ἀνέστρεψεν εἰς τὴν Ιουδαίαν. [9] Καὶ ἐπισυνήχθησαν τὰ ἔθνη τὰ ἐν τῇ Γαλααδ ἐπὶ τὸν Ισραηλ τοὺς ὄντας ἐπὶ τοῖς ὁρίοις αὐτῶν τοῦ ἐξᾶραι αὐτούς, καὶ ἔφυγον εἰς Δαθεμα τὸ ὀχύρωμα [10] καὶ ἀπέστειλαν γράμματα πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λέγοντες Ἐπισυνηγμένα ἐστὶν ἐφ᾽ ἡμᾶς τὰ ἔθνη κύκλῳ ἡμῶν τοῦ ἐξᾶραι ἡμᾶς [11] καὶ ἑτοιμάζονται ἐλθεῖν καὶ προκαταλαβέσθαι τὸ ὀχύρωμα, εἰς ὃ κατεφύγομεν, καὶ Τιμόθεος ἡγεῖται τῆς δυνάμεως αὐτῶν· [12] νῦν οὖν ἐλθὼν ἐξελοῦ ἡμᾶς ἐκ χειρὸς αὐτῶν, ὅτι πέπτωκεν ἐξ ἡμῶν πλῆθος, [13] καὶ πάντες οἱ ἀδελφοὶ ἡμῶν οἱ ὄντες ἐν τοῖς Τουβίου τεθανάτωνται, καὶ ᾐχμαλωτίκασιν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα καὶ τὴν ἀποσκευὴν καὶ ἀπώλεσαν ἐκεῖ ὡσεὶ μίαν χιλιαρχίαν ἀνδρῶν. [14] ἔτι αἱ ἐπιστολαὶ ἀνεγιγνώσκοντο, καὶ ἰδοὺ ἄγγελοι ἕτεροι παρεγένοντο ἐκ τῆς Γαλιλαίας διερρηχότες τὰ ἱμάτια ἀπαγγέλλοντες κατὰ τὰ ῥήματα ταῦτα [15] λέγοντες ἐπισυνῆχθαι ἐπ᾽ αὐτοὺς ἐκ Πτολεμαίδος καὶ Τύρου καὶ Σιδῶνος καὶ πᾶσαν Γαλιλαίαν ἀλλοφύλων τοῦ ἐξαναλῶσαι ἡμᾶς. [16] ὡς δὲ ἤκουσεν Ιουδας καὶ ὁ λαὸς τοὺς λόγους τούτους, ἐπισυνήχθη ἐκκλησία μεγάλη βουλεύσασθαι τί ποιήσωσιν τοῖς ἀδελφοῖς αὐτῶν τοῖς οὖσιν ἐν θλίψει καὶ πολεμουμένοις ὑπ᾽ αὐτῶν. [17] καὶ εἶπεν Ιουδας Σιμωνι τῷ ἀδελφῷ αὐτοῦ Ἐπίλεξον σεαυτῷ ἄνδρας καὶ πορεύου καὶ ῥῦσαι τοὺς ἀδελφούς σου τοὺς ἐν τῇ Γαλιλαίᾳ, ἐγὼ δὲ καὶ Ιωναθαν ὁ ἀδελφός μου πορευσόμεθα εἰς τὴν Γαλααδῖτιν. [18] καὶ κατέλιπεν Ιωσηπον τὸν τοῦ Ζαχαριου καὶ Αζαριαν ἡγούμενον τοῦ λαοῦ

μετὰ τῶν ἐπιλοίπων τῆς δυνάμεως ἐν τῇ Ιουδαίᾳ εἰς τήρησιν [19] καὶ ἐνετείλατο αὐτοῖς λέγων Πρόστητε τοῦ λαοῦ τούτου καὶ μὴ συνάψητε πόλεμον πρὸς τὰ ἔθνη ἕως τοῦ ἐπιστρέψαι ἡμᾶς. [20] καὶ ἐμερίσθησαν Σιμωνι ἄνδρες τρισχίλιοι τοῦ πορευθῆναι εἰς τὴν Γαλιλαίαν, Ιουδα δὲ ἄνδρες ὀκτακισχίλιοι εἰς τὴν Γαλααδῖτιν. [21] καὶ ἐπορεύθη Σιμων εἰς τὴν Γαλιλαίαν καὶ συνῆψεν πολέμους πολλοὺς πρὸς τὰ ἔθνη, καὶ συνετρίβη τὰ ἔθνη ἀπὸ προσώπου αὐτοῦ, [22] καὶ ἐδίωξεν αὐτοὺς ἕως τῆς πύλης Πτολεμαίδος. καὶ ἔπεσον ἐκ τῶν ἐθνῶν εἰς τρισχιλίους ἄνδρας, καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. [23] καὶ παρέλαβεν τοὺς ἐκ τῆς Γαλιλαίας καὶ ἐν Αρβαττοις σὺν ταῖς γυναιξὶν καὶ τοῖς τέκνοις καὶ πάντα, ὅσα ἦν αὐτοῖς, καὶ ἤγαγεν εἰς τὴν Ιουδαίαν μετ᾽ εὐφροσύνης μεγάλης. [24] καὶ Ιουδας ὁ Μακκαβαῖος καὶ Ιωναθαν ὁ ἀδελφὸς αὐτοῦ διέβησαν τὸν Ιορδάνην καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν ἐν τῇ ἐρήμῳ. [25] καὶ συνήντησαν τοῖς Ναβαταίοις, καὶ ἀπήντησαν αὐτοῖς εἰρηνικῶς καὶ διηγήσαντο αὐτοῖς πάντα τὰ συμβάντα τοῖς ἀδελφοῖς αὐτῶν ἐν τῇ Γαλααδίτιδι [26] καὶ ὅτι πολλοὶ ἐξ αὐτῶν συνειλημμένοι εἰσὶν εἰς Βοσορρα καὶ Βοσορ ἐν Αλεμοις, Χασφω, Μακεδ καὶ Καρναιν, πᾶσαι αἱ πόλεις αὗται ὀχυραὶ καὶ μεγάλαι· [27] καὶ ἐν ταῖς λοιπαῖς πόλεσιν τῆς Γαλααδίτιδός εἰσιν συνειλημμένοι, εἰς αὔριον τάσσονται παρεμβαλεῖν ἐπὶ τὰ ὀχυρώματα καὶ καταλαβέσθαι καὶ ἐξᾶραι πάντας τούτους ἐν ἡμέρᾳ μιᾷ. [28] καὶ ἀπέστρεψεν Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ ὁδὸν εἰς τὴν ἔρημον Βοσορρα ἄφνω· καὶ κατελάβετο τὴν πόλιν καὶ ἀπέκτεινε πᾶν ἀρσενικὸν ἐν στόματι ῥομφαίας καὶ ἔλαβεν πάντα τὰ σκῦλα αὐτῶν καὶ ἐνέπρησεν αὐτὴν πυρί. [29] καὶ ἀπῆρεν ἐκεῖθεν νυκτός, καὶ ἐπορεύοντο ἕως ἐπὶ τὸ ὀχύρωμα· [30] καὶ ἐγένετο ἑωθινῇ ἦραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἰδοὺ λαὸς πολύς, οὗ οὐκ ἦν ἀριθμός, αἴροντες κλίμακας καὶ μηχανὰς καταλαβέσθαι τὸ ὀχύρωμα καὶ ἐπολέμουν αὐτούς. [31] καὶ εἶδεν Ιουδας ὅτι ἦρκται ὁ πόλεμος καὶ ἡ κραυγὴ τῆς πόλεως ἀνέβη ἕως οὐρανοῦ σάλπιγξιν καὶ κραυγῇ μεγάλῃ, [32] καὶ εἶπεν τοῖς ἀνδράσιν τῆς δυνάμεως Πολεμήσατε σήμερον ὑπὲρ τῶν ἀδελφῶν ἡμῶν. [33] καὶ ἐξῆλθεν ἐν τρισὶν ἀρχαῖς ἐξόπισθεν αὐτῶν, καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν ἐν προσευχῇ. [34] καὶ ἐπέγνω ἡ παρεμβολὴ Τιμοθέου ὅτι Μακκαβαῖός ἐστιν, καὶ ἔφυγον ἀπὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην, καὶ ἔπεσον ἐξ αὐτῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς ὀκτακισχιλίους ἄνδρας. [35] καὶ ἀπέκλινεν εἰς Αλεμα καὶ ἐπολέμησεν αὐτὴν καὶ κατελάβετο αὐτὴν καὶ ἀπέκτεινεν πᾶν ἀρσενικὸν αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ ἐνέπρησεν αὐτὴν ἐν πυρί. [36] ἐκεῖθεν ἀπῆρεν καὶ προκατελάβετο τὴν Χασφω, Μακεδ καὶ Βοσορ καὶ τὰς λοιπὰς πόλεις τῆς Γαλααδίτιδος. [37] μετὰ δὲ τὰ ῥήματα ταῦτα συνήγαγεν Τιμόθεος παρεμβολὴν ἄλλην καὶ παρενέβαλεν κατὰ πρόσωπον Ραφων ἐκ πέραν

τοῦ χειμάρρου. [38] καὶ ἀπέστειλεν Ιουδας κατασκοπεῦσαι τὴν παρεμβολήν, καὶ ἀπήγγειλαν αὐτῷ λέγοντες Ἐπισυνηγμένα εἰσὶν πρὸς αὐτὸν πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, δύναμις πολλὴ σφόδρα· [39] καὶ Ἄραβας μεμίσθωνται εἰς βοήθειαν αὐτοῖς καὶ παρεμβάλλουσιν πέραν τοῦ χειμάρρου ἕτοιμοι τοῦ ἐλθεῖν ἐπὶ σὲ εἰς πόλεμον. καὶ ἐπορεύθη Ιουδας εἰς συνάντησιν αὐτῶν. [40] καὶ εἶπεν Τιμόθεος τοῖς ἄρχουσιν τῆς δυνάμεως αὐτοῦ ἐν τῷ ἐγγίζειν Ιουδαν καὶ τὴν παρεμβολὴν αὐτοῦ ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος Ἐὰν διαβῇ πρὸς ἡμᾶς πρότερος, οὐ δυνησόμεθα ὑποστῆναι αὐτόν, ὅτι δυνάμενος δυνήσεται πρὸς ἡμᾶς· [41] ἐὰν δὲ δειλανθῇ καὶ παρεμβάλῃ πέραν τοῦ ποταμοῦ, διαπεράσομεν πρὸς αὐτὸν καὶ δυνησόμεθα πρὸς αὐτόν. [42] ὡς δὲ ἤγγισεν Ιουδας ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος, ἔστησεν τοὺς γραμματεῖς τοῦ λαοῦ ἐπὶ τοῦ χειμάρρου καὶ ἐνετείλατο αὐτοῖς λέγων Μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν, ἀλλὰ ἐρχέσθωσαν πάντες εἰς τὸν πόλεμον. [43] καὶ διεπέρασεν ἐπ᾽ αὐτοὺς πρότερος καὶ πᾶς ὁ λαὸς ὄπισθεν αὐτοῦ, καὶ συνετρίβησαν πρὸ προσώπου αὐτῶν πάντα τὰ ἔθνη καὶ ἔρριψαν τὰ ὅπλα αὐτῶν καὶ ἔφυγον εἰς τὸ τέμενος Καρναιν. [44] καὶ προκατελάβοντο τὴν πόλιν καὶ τὸ τέμενος ἐνεπύρισαν ἐν πυρὶ σὺν πᾶσιν τοῖς ἐν αὐτῷ· καὶ ἐτροπώθη Καρναιν, καὶ οὐκ ἠδύναντο ἔτι ὑποστῆναι κατὰ πρόσωπον Ιουδου. [45] καὶ συνήγαγεν Ιουδας πάντα Ισραηλ τοὺς ἐν τῇ Γαλααδίτιδι ἀπὸ μικροῦ ἕως μεγάλου καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὴν ἀποσκευήν, παρεμβολὴν μεγάλην σφόδρα, ἐλθεῖν εἰς γῆν Ιουδα. [46] καὶ ἦλθον ἕως Εφρων, καὶ αὕτη πόλις μεγάλη ἐπὶ τῆς ὁδοῦ ὀχυρὰ σφόδρα, οὐκ ἦν ἐκκλῖναι ἀπ᾽ αὐτῆς δεξιὰν ἢ ἀριστεράν, ἀλλ᾽ ἢ διὰ μέσου αὐτῆς πορεύεσθαι· [47] καὶ ἀπέκλεισαν αὐτοὺς οἱ ἐκ τῆς πόλεως καὶ ἐνέφραξαν τὰς πύλας λίθοις. [48] καὶ ἀπέστειλεν πρὸς αὐτοὺς Ιουδας λόγοις εἰρηνικοῖς λέγων Διελευσόμεθα διὰ τῆς γῆς σου τοῦ ἀπελθεῖν εἰς τὴν γῆν ἡμῶν, καὶ οὐδεὶς κακοποιήσει ὑμᾶς, πλὴν τοῖς ποσὶν παρελευσόμεθα. καὶ οὐκ ἠβούλοντο ἀνοῖξαι αὐτῷ. [49] καὶ ἐπέταξεν Ιουδας κηρύξαι ἐν τῇ παρεμβολῇ τοῦ παρεμβαλεῖν ἕκαστον ἐν ᾧ ἐστιν τόπῳ· [50] καὶ παρενέβαλον οἱ ἄνδρες τῆς δυνάμεως, καὶ ἐπολέμησεν τὴν πόλιν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα, καὶ παρεδόθη ἡ πόλις ἐν χειρὶ αὐτοῦ. [51] καὶ ἀπώλεσεν πᾶν ἀρσενικὸν ἐν στόματι ῥομφαίας καὶ ἐξερρίζωσεν αὐτὴν καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ διῆλθεν διὰ τῆς πόλεως ἐπάνω τῶν ἀπεκταμμένων. [52] καὶ διέβησαν τὸν Ιορδάνην εἰς τὸ πεδίον τὸ μέγα κατὰ πρόσωπον Βαιθσαν. [53] καὶ ἦν Ιουδας ἐπισυνάγων τοὺς ἐσχατίζοντας καὶ παρακαλῶν τὸν λαὸν κατὰ πᾶσαν τὴν ὁδόν, ἕως ἦλθεν εἰς γῆν Ιουδα. [54] καὶ ἀνέβησαν εἰς ὄρος Σιων ἐν εὐφροσύνῃ καὶ χαρᾷ καὶ προσήγαγον ὁλοκαυτώματα, ὅτι οὐκ ἔπεσεν ἐξ αὐτῶν οὐθεὶς ἕως τοῦ ἐπιστρέψαι ἐν εἰρήνῃ. [55] Καὶ ἐν ταῖς

ἡμέραις, ἐν αἷς ἦν Ιουδας καὶ Ιωναθαν ἐν γῇ Γαλααδ καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ ἐν τῇ Γαλιλαίᾳ κατὰ πρόσωπον Πτολεμαίδος, [56] ἤκουσεν Ιωσηφ ὁ τοῦ Ζαχαριου καὶ Αζαριας ἄρχοντες τῆς δυνάμεως τῶν ἀνδραγαθιῶν καὶ τοῦ πολέμου, οἷα ἐποίησαν, [57] καὶ εἶπον Ποιήσωμεν καὶ αὐτοὶ ἑαυτοῖς ὄνομα καὶ πορευθῶμεν πολεμῆσαι πρὸς τὰ ἔθνη τὰ κύκλῳ ἡμῶν. [58] καὶ παρήγγειλεν τοῖς ἀπὸ τῆς δυνάμεως τῆς μετ' αὐτῶν, καὶ ἐπορεύθησαν ἐπὶ Ιάμνειαν. [59] καὶ ἐξῆλθεν Γοργίας ἐκ τῆς πόλεως καὶ οἱ ἄνδρες αὐτοῦ εἰς συνάντησιν αὐτοῖς εἰς πόλεμον. [60] καὶ ἐτροπώθη Ιωσηπος καὶ Αζαριας, καὶ ἐδιώχθησαν ἕως τῶν ὁρίων τῆς Ιουδαίας, καὶ ἔπεσον ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τοῦ λαοῦ Ισραηλ εἰς δισχιλίους ἄνδρας. [61] καὶ ἐγενήθη τροπὴ μεγάλη ἐν τῷ λαῷ, ὅτι οὐκ ἤκουσαν Ιουδου καὶ τῶν ἀδελφῶν αὐτοῦ οἰόμενοι ἀνδραγαθῆσαι· [62] αὐτοὶ δὲ οὐκ ἦσαν ἐκ τοῦ σπέρματος τῶν ἀνδρῶν ἐκείνων, οἷς ἐδόθη σωτηρία Ισραηλ διὰ χειρὸς αὐτῶν. [63] Καὶ ὁ ἀνὴρ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ἐδοξάσθησαν σφόδρα ἔναντι παντὸς Ισραηλ καὶ τῶν ἐθνῶν πάντων, οὗ ἠκούετο τὸ ὄνομα αὐτῶν· [64] καὶ ἐπισυνήγοντο πρὸς αὐτοὺς εὐφημοῦντες. [65] καὶ ἐξῆλθεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἐπολέμουν τοὺς υἱοὺς Ησαυ ἐν τῇ γῇ τῇ πρὸς νότον καὶ ἐπάταξεν τὴν Χεβρων καὶ τὰς θυγατέρας αὐτῆς καὶ καθεῖλεν τὰ ὀχυρώματα αὐτῆς καὶ τοὺς πύργους αὐτῆς ἐνεπύρισεν κυκλόθεν. [66] καὶ ἀπῆρεν τοῦ πορευθῆναι εἰς γῆν ἀλλοφύλων καὶ διεπορεύετο τὴν Μαρισαν. [67] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔπεσον ἱερεῖς ἐν πολέμῳ βουλόμενοι ἀνδραγαθῆσαι ἐν τῷ αὐτοὺς ἐξελθεῖν εἰς πόλεμον ἀβουλεύτως. [68] καὶ ἐξέκλινεν Ιουδας εἰς Ἄζωτον γῆν ἀλλοφύλων καὶ καθεῖλεν τοὺς βωμοὺς αὐτῶν καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατέκαυσεν πυρὶ καὶ ἐσκύλευσεν τὰ σκῦλα τῶν πόλεων καὶ ἐπέστρεψεν εἰς γῆν Ιουδα.

CHAPTER 6

[1] Καὶ ὁ βασιλεὺς Ἀντίοχος διεπορεύετο τὰς ἐπάνω χώρας καὶ ἤκουσεν ὅτι ἐστὶν Ἐλυμαὶς ἐν τῇ Περσίδι πόλις ἔνδοξος πλούτῳ, ἀργυρίῳ καὶ χρυσίῳ· [2] καὶ τὸ ἱερὸν τὸ ἐν αὐτῇ πλούσιον σφόδρα, καὶ ἐκεῖ καλύμματα χρυσᾶ καὶ θώρακες καὶ ὅπλα, ἃ κατέλιπεν ἐκεῖ Ἀλέξανδρος ὁ τοῦ Φιλίππου ὁ βασιλεὺς ὁ Μακεδών, ὃς ἐβασίλευσεν πρῶτος ἐν τοῖς Ἕλλησι. [3] καὶ ἦλθεν καὶ ἐζήτει καταλαβέσθαι τὴν πόλιν καὶ προνομεῦσαι αὐτήν, καὶ οὐκ ἠδυνάσθη, ὅτι ἐγνώσθη ὁ λόγος τοῖς ἐκ τῆς πόλεως, [4] καὶ ἀντέστησαν αὐτῷ εἰς πόλεμον, καὶ ἔφυγεν καὶ ἀπῆρεν ἐκεῖθεν μετὰ λύπης μεγάλης ἀποστρέψαι εἰς Βαβυλῶνα. [5] καὶ ἦλθέν τις ἀπαγγέλλων αὐτῷ εἰς τὴν Περσίδα ὅτι τετρόπωνται αἱ παρεμβολαὶ αἱ πορευθεῖσαι εἰς γῆν Ιουδα, [6] καὶ ἐπορεύθη Λυσίας δυνάμει ἰσχυρᾷ ἐν πρώτοις καὶ ἐνετράπη ἀπὸ προσώπου αὐτῶν, καὶ ἐπίσχυσαν ὅπλοις καὶ δυνάμει καὶ σκύλοις πολλοῖς, οἷς ἔλαβον ἀπὸ τῶν παρεμβολῶν, ὧν ἐξέκοψαν, [7] καὶ καθεῖλον τὸ βδέλυγμα, ὃ ᾠκοδόμησεν ἐπὶ τὸ θυσιαστήριον τὸ ἐν Ιερουσαλημ, καὶ τὸ ἁγίασμα καθὼς τὸ πρότερον ἐκύκλωσαν τείχεσιν ὑψηλοῖς καὶ τὴν Βαιθσουραν πόλιν αὐτοῦ. [8] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τούτους, ἐθαμβήθη καὶ ἐσαλεύθη σφόδρα καὶ ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἐνέπεσεν εἰς ἀρρωστίαν ἀπὸ τῆς λύπης, ὅτι οὐκ ἐγένετο αὐτῷ καθὼς ἐνεθυμεῖτο. [9] καὶ ἦν ἐκεῖ ἡμέρας πλείους, ὅτι ἀνεκαινίσθη ἐπ᾽ αὐτὸν λύπη μεγάλη, καὶ ἐλογίσατο ὅτι ἀποθνῄσκει. [10] καὶ ἐκάλεσεν πάντας τοὺς φίλους αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Ἀφίσταται ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου, καὶ συμπέπτωκα τῇ καρδίᾳ ἀπὸ τῆς μερίμνης, [11] καὶ εἶπα τῇ καρδίᾳ Ἕως τίνος θλίψεως ἦλθα καὶ κλύδωνος μεγάλου, ἐν ᾧ νῦν εἰμι; ὅτι χρηστὸς καὶ ἀγαπώμενος ἤμην ἐν τῇ ἐξουσίᾳ μου. [12] νῦν δὲ μιμνῄσκομαι τῶν κακῶν, ὧν ἐποίησα ἐν Ιερουσαλημ καὶ ἔλαβον πάντα τὰ σκεύη τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ τὰ ἐν αὐτῇ καὶ ἐξαπέστειλα ἐξᾶραι τοὺς κατοικοῦντας Ιουδα διὰ κενῆς. [13] ἔγνων ὅτι χάριν τούτων εὗρέν με τὰ κακὰ ταῦτα· καὶ ἰδοὺ ἀπόλλυμαι λύπῃ μεγάλῃ ἐν γῇ ἀλλοτρίᾳ. [14] καὶ ἐκάλεσεν Φίλιππον ἕνα τῶν φίλων αὐτοῦ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης τῆς βασιλείας αὐτοῦ· [15] καὶ ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν στολὴν αὐτοῦ καὶ τὸν δακτύλιον τοῦ ἀγαγεῖν Ἀντίοχον τὸν υἱὸν αὐτοῦ καὶ ἐκθρέψαι αὐτὸν τοῦ βασιλεύειν. [16] καὶ ἀπέθανεν ἐκεῖ Ἀντίοχος ὁ βασιλεὺς ἔτους ἐνάτου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ. [17] καὶ ἐπέγνω Λυσίας ὅτι τέθνηκεν ὁ βασιλεύς, καὶ κατέστησεν βασιλεύειν Ἀντίοχον τὸν υἱὸν αὐτοῦ, ὃν ἐξέθρεψεν νεώτερον, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Εὐπάτωρ. [18] Καὶ οἱ ἐκ τῆς ἄκρας ἦσαν συγκλείοντες τὸν

Ισραηλ κύκλῳ τῶν ἁγίων καὶ ζητοῦντες κακὰ δι᾽ ὅλου καὶ στήριγμα τοῖς ἔθνεσιν. [19] καὶ ἐλογίσατο Ιουδας ἐξᾶραι αὐτοὺς καὶ ἐξεκκλησίασε πάντα τὸν λαὸν τοῦ περικαθίσαι ἐπ᾽ αὐτούς· [20] καὶ συνήχθησαν ἅμα καὶ περιεκάθισαν ἐπ᾽ αὐτὴν ἔτους πεντηκοστοῦ καὶ ἑκατοστοῦ, καὶ ἐποίησεν βελοστάσεις καὶ μηχανάς. [21] καὶ ἐξῆλθον ἐξ αὐτῶν ἐκ τοῦ συγκλεισμοῦ, καὶ ἐκολλήθησαν αὐτοῖς τινες τῶν ἀσεβῶν ἐξ Ισραηλ, [22] καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα καὶ εἶπον Ἕως πότε οὐ ποιήσῃ κρίσιν καὶ ἐκδικήσεις τοὺς ἀδελφοὺς ἡμῶν; [23] ἡμεῖς εὐδοκοῦμεν δουλεύειν τῷ πατρί σου καὶ πορεύεσθαι τοῖς ὑπ᾽ αὐτοῦ λεγομένοις καὶ κατακολουθεῖν τοῖς προστάγμασιν αὐτοῦ. [24] καὶ περιεκάθηντο ἐπ᾽ αὐτὴν οἱ υἱοὶ τοῦ λαοῦ ἡμῶν χάριν τούτου καὶ ἠλλοτριοῦντο ἀφ᾽ ἡμῶν· πλὴν ὅσοι εὑρίσκοντο ἐξ ἡμῶν, ἐθανατοῦντο, καὶ αἱ κληρονομίαι ἡμῶν διηρπάζοντο. [25] καὶ οὐκ ἐφ᾽ ἡμᾶς μόνον ἐξέτειναν χεῖρα, ἀλλὰ καὶ ἐπὶ πάντα τὰ ὅρια αὐτῶν· [26] καὶ ἰδοὺ παρεμβεβλήκασι σήμερον ἐπὶ τὴν ἄκραν ἐν Ιερουσαλημ τοῦ καταλαβέσθαι αὐτήν· καὶ τὸ ἁγίασμα καὶ τὴν Βαιθσουραν ὠχύρωσαν· [27] καὶ ἐὰν μὴ προκαταλάβῃ αὐτοὺς διὰ τάχους, μείζονα τούτων ποιήσουσιν, καὶ οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν. [28] Καὶ ὠργίσθη ὁ βασιλεύς, ὅτε ἤκουσεν, καὶ συνήγαγεν πάντας τοὺς φίλους αὐτοῦ ἄρχοντας δυνάμεως αὐτοῦ καὶ τοὺς ἐπὶ τῶν ἡνιῶν· [29] καὶ ἀπὸ βασιλειῶν ἑτέρων καὶ ἀπὸ νήσων θαλασσῶν ἦλθον πρὸς αὐτὸν δυνάμεις μισθωταί· [30] καὶ ἦν ὁ ἀριθμὸς τῶν δυνάμεων αὐτοῦ ἑκατὸν χιλιάδες πεζῶν καὶ εἴκοσι χιλιάδες ἱππέων καὶ ἐλέφαντες δύο καὶ τριάκοντα εἰδότες πόλεμον. [31] καὶ ἦλθον διὰ τῆς Ιδουμαίας καὶ παρενέβαλον ἐπὶ Βαιθσουραν καὶ ἐπολέμησαν ἡμέρας πολλὰς καὶ ἐποίησαν μηχανάς· καὶ ἐξῆλθον καὶ ἐνεπύρισαν αὐτὰς πυρὶ καὶ ἐπολέμησαν ἀνδρωδῶς. [32] καὶ ἀπῆρεν Ιουδας ἀπὸ τῆς ἄκρας καὶ παρενέβαλεν εἰς Βαιθζαχαρια ἀπέναντι τῆς παρεμβολῆς τοῦ βασιλέως. [33] καὶ ὤρθρισεν ὁ βασιλεὺς τὸ πρωῒ καὶ ἀπῆρεν τὴν παρεμβολὴν ἐν ὁρμήματι αὐτῆς κατὰ τὴν ὁδὸν Βαιθζαχαρια, καὶ διεσκευάσθησαν αἱ δυνάμεις εἰς τὸν πόλεμον καὶ ἐσάλπισαν ταῖς σάλπιγξιν. [34] καὶ τοῖς ἐλέφασιν ἔδειξαν αἷμα σταφυλῆς καὶ μόρων τοῦ παραστῆσαι αὐτοὺς εἰς τὸν πόλεμον. [35] καὶ διεῖλον τὰ θηρία εἰς τὰς φάλαγγας καὶ παρέστησαν ἑκάστῳ ἐλέφαντι χιλίους ἄνδρας τεθωρακισμένους ἐν ἁλυσιδωτοῖς, καὶ περικεφαλαῖαι χαλκαῖ ἐπὶ τῶν κεφαλῶν αὐτῶν, καὶ πεντακοσία ἵππος διατεταγμένη ἑκάστῳ θηρίῳ ἐκλελεγμένη· [36] οὗτοι πρὸ καιροῦ οὗ ἂν ᾖ τὸ θηρίον ἦσαν καὶ οὗ ἐὰν ἐπορεύετο ἐπορεύοντο ἅμα, οὐκ ἀφίσταντο ἀπ᾽ αὐτοῦ. [37] καὶ πύργοι ξύλινοι ἐπ᾽ αὐτοὺς ὀχυροὶ σκεπαζόμενοι ἐφ᾽ ἑκάστου θηρίου ἐζωσμένοι ἐπ᾽ αὐτοῦ μηχαναῖς, καὶ ἐφ᾽ ἑκάστου ἄνδρες δυνάμεως τέσσαρες οἱ πολεμοῦντες ἐπ᾽ αὐτοῖς καὶ ὁ Ἰνδὸς αὐτοῦ. [38] καὶ τὴν ἐπίλοιπον ἵππον ἔνθεν καὶ ἔνθεν ἔστησεν ἐπὶ τὰ δύο μέρη τῆς

παρεμβολῆς, κατασείοντες καὶ καταφρασσόμενοι ἐν ταῖς φάλαγξιν. [39] ὡς δὲ ἔστιλβεν ὁ ἥλιος ἐπὶ τὰς χρυσᾶς καὶ χαλκᾶς ἀσπίδας, ἔστιλβεν τὰ ὄρη ἀπ᾽ αὐτῶν καὶ κατηύγαζεν ὡς λαμπάδες πυρός. [40] καὶ ἐξετάθη μέρος τι τῆς παρεμβολῆς τοῦ βασιλέως ἐπὶ τὰ ὑψηλὰ ὄρη καί τινες ἐπὶ τὰ ταπεινά· καὶ ἤρχοντο ἀσφαλῶς καὶ τεταγμένως. [41] καὶ ἐσαλεύοντο πάντες οἱ ἀκούοντες φωνῆς πλήθους αὐτῶν καὶ ὁδοιπορίας τοῦ πλήθους καὶ συγκρουσμοῦ τῶν ὅπλων· ἦν γὰρ ἡ παρεμβολὴ μεγάλη σφόδρα καὶ ἰσχυρά. [42] καὶ ἤγγισεν Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς παράταξιν, καὶ ἔπεσον ἀπὸ τῆς παρεμβολῆς τοῦ βασιλέως ἑξακόσιοι ἄνδρες. [43] καὶ εἶδεν Ελεαζαρος ὁ Αυαραν ἓν τῶν θηρίων τεθωρακισμένον θώραξιν βασιλικοῖς, καὶ ἦν ὑπεράγον πάντα τὰ θηρία, καὶ ᾠήθη ὅτι ἐν αὐτῷ ἐστιν ὁ βασιλεύς· [44] καὶ ἔδωκεν ἑαυτὸν τοῦ σῶσαι τὸν λαὸν αὐτοῦ καὶ περιποιῆσαι ἑαυτῷ ὄνομα αἰώνιον· [45] καὶ ἐπέδραμεν αὐτῷ θράσει εἰς μέσον τῆς φάλαγγος καὶ ἐθανάτου δεξιὰ καὶ εὐώνυμα, καὶ ἐσχίζοντο ἀπ᾽ αὐτοῦ ἔνθα καὶ ἔνθα· [46] καὶ εἰσέδυ ὑπὸ τὸν ἐλέφαντα καὶ ὑπέθηκεν αὐτῷ καὶ ἀνεῖλεν αὐτόν, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἐπάνω αὐτοῦ, καὶ ἀπέθανεν ἐκεῖ. [47] καὶ εἶδον τὴν ἰσχὺν τῆς βασιλείας καὶ τὸ ὅρμημα τῶν δυνάμεων καὶ ἐξέκλιναν ἀπ᾽ αὐτῶν. [48] Οἱ δὲ ἐκ τῆς παρεμβολῆς τοῦ βασιλέως ἀνέβαινον εἰς συνάντησιν αὐτῶν εἰς Ιερουσαλημ, καὶ παρενέβαλεν ὁ βασιλεὺς εἰς τὴν Ιουδαίαν καὶ εἰς τὸ ὄρος Σιων. [49] καὶ ἐποίησεν εἰρήνην μετὰ τῶν ἐκ Βαιθσουρων, καὶ ἐξῆλθον ἐκ τῆς πόλεως, ὅτι οὐκ ἦν αὐτοῖς ἐκεῖ διατροφὴ τοῦ συγκεκλεῖσθαι ἐν αὐτῇ, ὅτι σάββατον ἦν τῇ γῇ· [50] καὶ κατελάβετο ὁ βασιλεὺς τὴν Βαιθσουραν καὶ ἀπέταξεν ἐκεῖ φρουρὰν τηρεῖν αὐτήν. [51] καὶ παρενέβαλεν ἐπὶ τὸ ἁγίασμα ἡμέρας πολλὰς καὶ ἔστησεν ἐκεῖ βελοστάσεις καὶ μηχανὰς καὶ πυροβόλα καὶ λιθοβόλα καὶ σκορπίδια εἰς τὸ βάλλεσθαι βέλη καὶ σφενδόνας. [52] καὶ ἐποίησαν καὶ αὐτοὶ μηχανὰς πρὸς τὰς μηχανὰς αὐτῶν καὶ ἐπολέμησαν ἡμέρας πολλάς. [53] βρώματα δὲ οὐκ ἦν ἐν τοῖς ἀγγείοις διὰ τὸ ἕβδομον ἔτος εἶναι, καὶ οἱ ἀνασῳζόμενοι εἰς τὴν Ιουδαίαν ἀπὸ τῶν ἐθνῶν κατέφαγον τὸ ὑπόλειμμα τῆς παραθέσεως. [54] καὶ ὑπελείφθησαν ἐν τοῖς ἁγίοις ἄνδρες ὀλίγοι, ὅτι κατεκράτησεν αὐτῶν ὁ λιμός, καὶ ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ. [55] Καὶ ἤκουσεν Λυσίας ὅτι Φίλιππος, ὃν κατέστησεν ὁ βασιλεὺς Ἀντίοχος ἔτι ζῶντος αὐτοῦ ἐκθρέψαι Ἀντίοχον τὸν υἱὸν αὐτοῦ εἰς τὸ βασιλεῦσαι αὐτόν, [56] ἀπέστρεψεν ἀπὸ τῆς Περσίδος καὶ Μηδίας καὶ αἱ δυνάμεις αἱ πορευθεῖσαι μετὰ τοῦ βασιλέως μετ᾽ αὐτοῦ, καὶ ὅτι ζητεῖ παραλαβεῖν τὰ τῶν πραγμάτων. [57] καὶ κατέσπευδεν καὶ ἐπένευσεν τοῦ ἀπελθεῖν καὶ εἶπεν πρὸς τὸν βασιλέα καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ τοὺς ἄνδρας Ἐκλείπομεν καθ᾽ ἡμέραν, καὶ ἡ τροφὴ ἡμῖν ὀλίγη, καὶ ὁ τόπος οὗ παρεμβάλλομέν ἐστιν ὀχυρός, καὶ ἐπίκειται ἡμῖν τὰ τῆς βασιλείας· [58]

νῦν οὖν δῶμεν δεξιὰς τοῖς ἀνθρώποις τούτοις καὶ ποιήσωμεν μετ᾽ αὐτῶν εἰρήνην καὶ μετὰ παντὸς ἔθνους αὐτῶν [59] καὶ στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν ὡς τὸ πρότερον· χάριν γὰρ τῶν νομίμων αὐτῶν, ὧν διεσκεδάσαμεν, ὠργίσθησαν καὶ ἐποίησαν ταῦτα πάντα. [60] καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ ἀπέστειλεν πρὸς αὐτοὺς εἰρηνεῦσαι, καὶ ἐπεδέξαντο. [61] καὶ ὤμοσεν αὐτοῖς ὁ βασιλεὺς καὶ οἱ ἄρχοντες· ἐπὶ τούτοις ἐξῆλθον ἐκ τοῦ ὀχυρώματος. [62] καὶ εἰσῆλθεν ὁ βασιλεὺς εἰς ὄρος Σιων καὶ εἶδεν τὸ ὀχύρωμα τοῦ τόπου καὶ ἠθέτησεν τὸν ὁρκισμόν, ὃν ὤμοσεν, καὶ ἐνετείλατο καθελεῖν τὸ τεῖχος κυκλόθεν. [63] καὶ ἀπῆρεν κατὰ σπουδὴν καὶ ἀπέστρεψεν εἰς Ἀντιόχειαν καὶ εὗρεν Φίλιππον κυριεύοντα τῆς πόλεως καὶ ἐπολέμησεν πρὸς αὐτὸν καὶ κατελάβετο τὴν πόλιν βίᾳ.

CHAPTER 7

[1] Ἔτους ἑνὸς καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Δημήτριος ὁ τοῦ Σελεύκου ἐκ Ῥώμης καὶ ἀνέβη σὺν ἀνδράσιν ὀλίγοις εἰς πόλιν παραθαλασσίαν καὶ ἐβασίλευσεν ἐκεῖ. [2] καὶ ἐγένετο ὡς εἰσεπορεύετο εἰς οἶκον βασιλείας πατέρων αὐτοῦ, καὶ συνέλαβον αἱ δυνάμεις τὸν Ἀντίοχον καὶ τὸν Λυσίαν ἀγαγεῖν αὐτοὺς αὐτῷ. [3] καὶ ἐγνώσθη αὐτῷ τὸ πρᾶγμα, καὶ εἶπεν Μή μοι δείξητε τὰ πρόσωπα αὐτῶν. [4] καὶ ἀπέκτειναν αὐτοὺς αἱ δυνάμεις, καὶ ἐκάθισεν Δημήτριος ἐπὶ θρόνου βασιλείας αὐτοῦ. [5] καὶ ἦλθον πρὸς αὐτὸν πάντες ἄνδρες ἄνομοι καὶ ἀσεβεῖς ἐξ Ισραηλ, καὶ Ἄλκιμος ἡγεῖτο αὐτῶν βουλόμενος ἱερατεύειν. [6] καὶ κατηγόρησαν τοῦ λαοῦ πρὸς τὸν βασιλέα λέγοντες Ἀπώλεσεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ πάντας τοὺς φίλους σου, καὶ ἡμᾶς ἐσκόρπισεν ἀπὸ τῆς γῆς ἡμῶν· [7] νῦν οὖν ἀπόστειλον ἄνδρα, ᾧ πιστεύεις, καὶ πορευθεὶς ἰδέτω τὴν ἐξολέθρευσιν πᾶσαν, ἣν ἐποίησεν ἡμῖν καὶ τῇ χώρᾳ τοῦ βασιλέως, καὶ κολασάτω αὐτοὺς καὶ πάντας τοὺς ἐπιβοηθοῦντας αὐτοῖς. [8] καὶ ἐπέλεξεν ὁ βασιλεὺς τὸν Βακχίδην τῶν φίλων τοῦ βασιλέως κυριεύοντα ἐν τῷ πέραν τοῦ ποταμοῦ καὶ μέγαν ἐν τῇ βασιλείᾳ καὶ πιστὸν τῷ βασιλεῖ [9] καὶ ἀπέστειλεν αὐτὸν καὶ Ἄλκιμον τὸν ἀσεβῆ καὶ ἔστησεν αὐτῷ τὴν ἱερωσύνην καὶ ἐνετείλατο αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν τοῖς υἱοῖς Ισραηλ. [10] καὶ ἀπῆρον καὶ ἦλθον μετὰ δυνάμεως πολλῆς εἰς γῆν Ιουδα· καὶ ἀπέστειλεν ἀγγέλους πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λόγοις εἰρηνικοῖς μετὰ δόλου. [11] καὶ οὐ προσέσχον τοῖς λόγοις αὐτῶν· εἶδον γὰρ ὅτι ἦλθαν μετὰ δυνάμεως πολλῆς. [12] καὶ ἐπισυνήχθησαν πρὸς Ἄλκιμον καὶ Βακχίδην συναγωγὴ γραμματέων ἐκζητῆσαι δίκαια, [13] καὶ πρῶτοι οἱ Ασιδαῖοι ἦσαν ἐν υἱοῖς Ισραηλ καὶ ἐπεζήτουν παρ’ αὐτῶν εἰρήνην· [14] εἶπον γάρ Ἄνθρωπος ἱερεὺς ἐκ σπέρματος Ααρων ἦλθεν ἐν ταῖς δυνάμεσιν καὶ οὐκ ἀδικήσει ἡμᾶς. [15] καὶ ἐλάλησεν μετ’ αὐτῶν λόγους εἰρηνικοὺς καὶ ὤμοσεν αὐτοῖς λέγων Οὐκ ἐκζητήσομεν ὑμῖν κακὸν καὶ τοῖς φίλοις ὑμῶν. [16] καὶ ἐνεπίστευσαν αὐτῷ· καὶ συνέλαβεν ἐξ αὐτῶν ἑξήκοντα ἄνδρας καὶ ἀπέκτεινεν αὐτοὺς ἐν ἡμέρᾳ μιᾷ κατὰ τὸν λόγον, ὃν ἔγραψεν αὐτόν [17] Σάρκας ὁσίων σου καὶ αἷμα αὐτῶν ἐξέχεαν κύκλῳ Ιερουσαλημ, καὶ οὐκ ἦν αὐτοῖς ὁ θάπτων. [18] καὶ ἐπέπεσεν αὐτῶν ὁ φόβος καὶ ὁ τρόμος εἰς πάντα τὸν λαόν, ὅτι εἶπον Οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια καὶ κρίσις, παρέβησαν γὰρ τὴν στάσιν καὶ τὸν ὅρκον, ὃν ὤμοσαν. [19] καὶ ἀπῆρεν Βακχίδης ἀπὸ Ιερουσαλημ καὶ παρενέβαλεν ἐν Βηθζαιθ καὶ ἀπέστειλεν καὶ συνέλαβεν πολλοὺς ἀπὸ τῶν μετ’ αὐτοῦ αὐτομολησάντων ἀνδρῶν καί τινας τοῦ λαοῦ καὶ ἔθυσεν αὐτοὺς εἰς τὸ φρέαρ τὸ μέγα. [20] καὶ κατέστησεν τὴν

χώραν τῷ Ἀλκίμῳ καὶ ἀφῆκεν μετ᾽ αὐτοῦ δύναμιν τοῦ βοηθεῖν αὐτῷ· καὶ ἀπῆλθεν Βακχίδης πρὸς τὸν βασιλέα. [21] καὶ ἠγωνίσατο Ἄλκιμος περὶ τῆς ἀρχιερωσύνης, [22] καὶ συνήχθησαν πρὸς αὐτὸν πάντες οἱ ταράσσοντες τὸν λαὸν αὐτῶν καὶ κατεκράτησαν γῆν Ιουδα καὶ ἐποίησαν πληγὴν μεγάλην ἐν Ισραηλ. [23] καὶ εἶδεν Ιουδας πᾶσαν τὴν κακίαν, ἣν ἐποίησεν Ἄλκιμος καὶ οἱ μετ᾽ αὐτοῦ ἐν υἱοῖς Ισραηλ ὑπὲρ τὰ ἔθνη, [24] καὶ ἐξῆλθεν εἰς πάντα τὰ ὅρια τῆς Ιουδαίας κυκλόθεν καὶ ἐποίησεν ἐκδίκησιν ἐν τοῖς ἀνδράσιν τοῖς αὐτομολήσασιν, καὶ ἀνεστάλησαν τοῦ ἐκπορεύεσθαι εἰς τὴν χώραν. [25] ὡς δὲ εἶδεν Ἄλκιμος ὅτι ἐνίσχυσεν Ιουδας καὶ οἱ μετ᾽ αὐτοῦ, καὶ ἔγνω ὅτι οὐ δύναται ὑποστῆναι αὐτούς, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα καὶ κατηγόρησεν αὐτῶν πονηρά. [26] Καὶ ἀπέστειλεν ὁ βασιλεὺς Νικάνορα ἕνα τῶν ἀρχόντων αὐτοῦ τῶν ἐνδόξων καὶ μισοῦντα καὶ ἐχθραίνοντα τῷ Ισραηλ καὶ ἐνετείλατο αὐτῷ ἐξᾶραι τὸν λαόν. [27] καὶ ἦλθεν Νικάνωρ εἰς Ιερουσαλημ δυνάμει πολλῇ, καὶ ἀπέστειλεν πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ μετὰ δόλου λόγοις εἰρηνικοῖς λέγων [28] Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν· ἥξω ἐν ἀνδράσιν ὀλίγοις, ἵνα ἴδω ὑμῶν τὰ πρόσωπα μετ᾽ εἰρήνης. [29] καὶ ἦλθεν πρὸς Ιουδαν, καὶ ἠσπάσαντο ἀλλήλους εἰρηνικῶς· καὶ οἱ πολέμιοι ἕτοιμοι ἦσαν ἐξαρπάσαι τὸν Ιουδαν. [30] καὶ ἐγνώσθη ὁ λόγος τῷ Ιουδα ὅτι μετὰ δόλου ἦλθεν ἐπ᾽ αὐτόν, καὶ ἐπτοήθη ἀπ᾽ αὐτοῦ καὶ οὐκ ἐβουλήθη ἔτι ἰδεῖν τὸ πρόσωπον αὐτοῦ. [31] καὶ ἔγνω Νικάνωρ ὅτι ἀπεκαλύφθη ἡ βουλὴ αὐτοῦ, καὶ ἐξῆλθεν εἰς συνάντησιν τῷ Ιουδα ἐν πολέμῳ κατὰ Χαφαρσαλαμα. [32] καὶ ἔπεσον τῶν παρὰ Νικάνορος ὡσεὶ πεντακόσιοι ἄνδρες, καὶ ἔφυγον εἰς τὴν πόλιν Δαυιδ. [33] Καὶ μετὰ τοὺς λόγους τούτους ἀνέβη Νικάνωρ εἰς ὄρος Σιων. καὶ ἐξῆλθον ἀπὸ τῶν ἱερέων ἐκ τῶν ἁγίων καὶ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ ἀσπάσασθαι αὐτὸν εἰρηνικῶς καὶ δεῖξαι αὐτῷ τὴν ὁλοκαύτωσιν τὴν προσφερομένην ὑπὲρ τοῦ βασιλέως. [34] καὶ ἐμυκτήρισεν αὐτοὺς καὶ κατεγέλασεν αὐτῶν καὶ ἐμίανεν αὐτοὺς καὶ ἐλάλησεν ὑπερηφάνως· [35] καὶ ὤμοσεν μετὰ θυμοῦ λέγων Ἐὰν μὴ παραδοθῇ Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς χεῖράς μου τὸ νῦν, καὶ ἔσται ἐὰν ἐπιστρέψω ἐν εἰρήνῃ, ἐμπυριῶ τὸν οἶκον τοῦτον. καὶ ἐξῆλθεν μετὰ θυμοῦ μεγάλου. [36] καὶ εἰσῆλθον οἱ ἱερεῖς καὶ ἔστησαν κατὰ πρόσωπον τοῦ θυσιαστηρίου καὶ τοῦ ναοῦ καὶ ἔκλαυσαν καὶ εἶπον [37] Σὺ ἐξελέξω τὸν οἶκον τοῦτον ἐπικληθῆναι τὸ ὄνομά σου ἐπ᾽ αὐτοῦ εἶναι οἶκον προσευχῆς καὶ δεήσεως τῷ λαῷ σου· [38] ποίησον ἐκδίκησιν ἐν τῷ ἀνθρώπῳ τούτῳ καὶ ἐν τῇ παρεμβολῇ αὐτοῦ, καὶ πεσέτωσαν ἐν ῥομφαίᾳ· μνήσθητι τῶν δυσφημιῶν αὐτῶν καὶ μὴ δῷς αὐτοῖς μονήν. [39] καὶ ἐξῆλθεν Νικάνωρ ἐξ Ιερουσαλημ καὶ παρενέβαλεν ἐν Βαιθωρων, καὶ συνήντησεν αὐτῷ δύναμις Συρίας. [40] καὶ Ιουδας παρενέβαλεν ἐν Αδασα ἐν τρισχιλίοις ἀνδράσιν· καὶ

προσηύξατο Ιουδας καὶ εἶπεν [41] Οἱ παρὰ τοῦ βασιλέως ὅτε ἐδυσφήμησαν, ἐξῆλθεν ὁ ἄγγελός σου καὶ ἐπάταξεν ἐν αὐτοῖς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας· [42] οὕτως σύντριψον τὴν παρεμβολὴν ταύτην ἐνώπιον ἡμῶν σήμερον, καὶ γνώτωσαν οἱ ἐπίλοιποι ὅτι κακῶς ἐλάλησεν ἐπὶ τὰ ἅγιά σου, καὶ κρῖνον αὐτὸν κατὰ τὴν κακίαν αὐτοῦ. [43] καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον τῇ τρισκαιδεκάτῃ τοῦ μηνὸς Αδαρ, καὶ συνετρίβη ἡ παρεμβολὴ Νικάνορος, καὶ ἔπεσεν αὐτὸς πρῶτος ἐν τῷ πολέμῳ. [44] ὡς δὲ εἶδεν ἡ παρεμβολὴ αὐτοῦ ὅτι ἔπεσεν Νικάνωρ, ῥίψαντες τὰ ὅπλα ἔφυγον. [45] καὶ κατεδίωκον αὐτοὺς ὁδὸν ἡμέρας μιᾶς ἀπὸ Αδασα ἕως τοῦ ἐλθεῖν εἰς Γαζηρα καὶ ἐσάλπιζον ὀπίσω αὐτῶν ταῖς σάλπιγξιν τῶν σημασιῶν. [46] καὶ ἐξῆλθον ἐκ πασῶν τῶν κωμῶν τῆς Ιουδαίας κυκλόθεν καὶ ὑπερεκέρων αὐτούς, καὶ ἀπέστρεφον οὗτοι πρὸς τούτους, καὶ ἔπεσον πάντες ῥομφαίᾳ, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς. [47] καὶ ἔλαβον τὰ σκῦλα καὶ τὴν προνομήν, καὶ τὴν κεφαλὴν Νικάνορος ἀφεῖλον καὶ τὴν δεξιὰν αὐτοῦ, ἣν ἐξέτεινεν ὑπερηφάνως, καὶ ἤνεγκαν καὶ ἐξέτειναν παρὰ τῇ Ιερουσαλημ. [48] καὶ ηὐφράνθη ὁ λαὸς σφόδρα καὶ ἤγαγον τὴν ἡμέραν ἐκείνην ἡμέραν εὐφροσύνης μεγάλην· [49] καὶ ἔστησαν τοῦ ἄγειν κατ᾽ ἐνιαυτὸν τὴν ἡμέραν ταύτην τῇ τρισκαιδεκάτῃ τοῦ Αδαρ. [50] καὶ ἡσύχασεν ἡ γῆ Ιουδα ἡμέρας ὀλίγας.

CHAPTER 8

[1] Καὶ ἤκουσεν Ιουδας τὸ ὄνομα τῶν Ῥωμαίων, ὅτι εἰσὶν δυνατοὶ ἰσχύι καὶ αὐτοὶ εὐδοκοῦσιν ἐν πᾶσιν τοῖς προστιθεμένοις αὐτοῖς, καὶ ὅσοι ἂν προσέλθωσιν αὐτοῖς, ἱστῶσιν αὐτοῖς φιλίαν, καὶ ὅτι εἰσὶ δυνατοὶ ἰσχύι. [2] καὶ διηγήσαντο αὐτῷ τοὺς πολέμους αὐτῶν καὶ τὰς ἀνδραγαθίας, ἃς ποιοῦσιν ἐν τοῖς Γαλάταις, καὶ ὅτι κατεκράτησαν αὐτῶν καὶ ἤγαγον αὐτοὺς ὑπὸ φόρον, [3] καὶ ὅσα ἐποίησαν ἐν χώρᾳ Σπανίας τοῦ κατακρατῆσαι τῶν μετάλλων τοῦ ἀργυρίου καὶ τοῦ χρυσίου τοῦ ἐκεῖ· [4] καὶ κατεκράτησαν τοῦ τόπου παντὸς τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ, καὶ ὁ τόπος ἦν ἀπέχων μακρὰν ἀπ᾽ αὐτῶν σφόδρα, καὶ τῶν βασιλέων τῶν ἐπελθόντων ἐπ᾽ αὐτοὺς ἀπ᾽ ἄκρου τῆς γῆς, ἕως συνέτριψαν αὐτοὺς καὶ ἐπάταξαν ἐν αὐτοῖς πληγὴν μεγάλην, καὶ οἱ ἐπίλοιποι διδόασιν αὐτοῖς φόρον κατ᾽ ἐνιαυτόν· [5] καὶ τὸν Φίλιππον καὶ τὸν Περσέα Κιτιέων βασιλέα καὶ τοὺς ἐπηρμένους ἐπ᾽ αὐτοὺς συνέτριψαν αὐτοὺς ἐν πολέμῳ καὶ κατεκράτησαν αὐτῶν· [6] καὶ Ἀντίοχον τὸν μέγαν βασιλέα τῆς Ἀσίας τὸν πορευθέντα ἐπ᾽ αὐτοὺς εἰς πόλεμον ἔχοντα ἑκατὸν εἴκοσι ἐλέφαντας καὶ ἵππον καὶ ἅρματα καὶ δύναμιν πολλὴν σφόδρα, καὶ συνετρίβη ὑπ᾽ αὐτῶν, [7] καὶ ἔλαβον αὐτὸν ζῶντα καὶ ἔστησαν αὐτοῖς διδόναι αὐτόν τε καὶ τοὺς βασιλεύοντας μετ᾽ αὐτὸν φόρον μέγαν καὶ διδόναι ὅμηρα καὶ διαστολὴν [8] καὶ χώραν τὴν Ἰνδικὴν καὶ Μηδίαν καὶ Λυδίαν ἀπὸ τῶν καλλίστων χωρῶν αὐτῶν, καὶ λαβόντες αὐτὰς παρ᾽ αὐτοῦ ἔδωκαν αὐτὰς Εὐμένει τῷ βασιλεῖ· [9] καὶ ὅτι οἱ ἐκ τῆς Ἑλλάδος ἐβουλεύσαντο ἐλθεῖν καὶ ἐξᾶραι αὐτούς, [10] καὶ ἐγνώσθη ὁ λόγος αὐτοῖς, καὶ ἀπέστειλαν ἐπ᾽ αὐτοὺς στρατηγὸν ἕνα καὶ ἐπολέμησαν πρὸς αὐτούς, καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι πολλοί, καὶ ᾐχμαλώτισαν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἐπρονόμευσαν αὐτοὺς καὶ κατεκράτησαν τῆς γῆς καὶ καθεῖλον τὰ ὀχυρώματα αὐτῶν καὶ κατεδουλώσαντο αὐτοὺς ἕως τῆς ἡμέρας ταύτης· [11] καὶ τὰς ἐπιλοίπους βασιλείας καὶ τὰς νήσους, ὅσοι ποτὲ ἀντέστησαν αὐτοῖς, κατέφθειραν καὶ ἐδούλωσαν αὐτούς, μετὰ δὲ τῶν φίλων αὐτῶν καὶ τῶν ἐπαναπαυομένων αὐτοῖς συνετήρησαν φιλίαν· [12] καὶ κατεκράτησαν τῶν βασιλέων τῶν ἐγγὺς καὶ τῶν μακράν, καὶ ὅσοι ἤκουον τὸ ὄνομα αὐτῶν, ἐφοβοῦντο ἀπ᾽ αὐτῶν. [13] οἷς δ᾽ ἂν βούλωνται βοηθεῖν καὶ βασιλεύειν, βασιλεύουσιν· οὓς δ᾽ ἂν βούλωνται, μεθιστῶσιν· καὶ ὑψώθησαν σφόδρα. [14] καὶ ἐν πᾶσιν τούτοις οὐκ ἐπέθεντο αὐτῶν οὐδὲ εἷς διάδημα, οὐδὲ περιεβάλοντο πορφύραν ὥστε ἀδρυνθῆναι ἐν αὐτῇ· [15] καὶ βουλευτήριον ἐποίησαν ἑαυτοῖς, καὶ καθ᾽ ἡμέραν ἐβουλεύοντο τριακόσιοι καὶ εἴκοσι βουλευόμενοι διὰ παντὸς περὶ τοῦ πλήθους τοῦ

εὐκοσμεῖν αὐτούς· [16] καὶ πιστεύουσιν ἑνὶ ἀνθρώπῳ ἄρχειν αὐτῶν κατ᾽ ἐνιαυτὸν καὶ κυριεύειν πάσης τῆς γῆς αὐτῶν, καὶ πάντες ἀκούουσιν τοῦ ἑνός, καὶ οὐκ ἔστιν φθόνος οὐδὲ ζῆλος ἐν αὐτοῖς. [17] Καὶ ἐπελέξατο Ιουδας τὸν Εὐπόλεμον υἱὸν Ιωαννου τοῦ Ακκως καὶ Ἰάσονα υἱὸν Ελεαζαρου καὶ ἀπέστειλεν αὐτοὺς εἰς Ῥώμην στῆσαι φιλίαν καὶ συμμαχίαν [18] καὶ τοῦ ἆραι τὸν ζυγὸν ἀπ᾽ αὐτῶν, ὅτι εἶδον τὴν βασιλείαν τῶν Ἑλλήνων καταδουλουμένους τὸν Ισραηλ δουλείᾳ. [19] καὶ ἐπορεύθησαν εἰς Ῥώμην, καὶ ἡ ὁδὸς πολλὴ σφόδρα, καὶ εἰσήλθοσαν εἰς τὸ βουλευτήριον καὶ ἀπεκρίθησαν καὶ εἶπον [20] Ιουδας ὁ καὶ Μακκαβαῖος καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ τὸ πλῆθος τῶν Ιουδαίων ἀπέστειλαν ἡμᾶς πρὸς ὑμᾶς στῆσαι μεθ᾽ ὑμῶν συμμαχίαν καὶ εἰρήνην καὶ γραφῆναι ἡμᾶς συμμάχους καὶ φίλους ὑμῶν. [21] καὶ ἤρεσεν ὁ λόγος ἐνώπιον αὐτῶν. [22] καὶ τοῦτο τὸ ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἀντέγραψαν ἐπὶ δέλτοις χαλκαῖς καὶ ἀπέστειλαν εἰς Ιερουσαλημ εἶναι παρ᾽ αὐτοῖς ἐκεῖ μνημόσυνον εἰρήνης καὶ συμμαχίας [23] Καλῶς γένοιτο Ῥωμαίοις καὶ τῷ ἔθνει Ιουδαίων ἐν τῇ θαλάσσῃ καὶ ἐπὶ τῆς ξηρᾶς εἰς τὸν αἰῶνα, καὶ ῥομφαία καὶ ἐχθρὸς μακρυνθείη ἀπ᾽ αὐτῶν. [24] ἐὰν δὲ ἐνστῇ πόλεμος Ῥώμῃ προτέρᾳ ἢ πᾶσιν τοῖς συμμάχοις αὐτῶν ἐν πάσῃ τῇ κυριείᾳ αὐτῶν, [25] συμμαχήσει τὸ ἔθνος τῶν Ιουδαίων, ὡς ἂν ὁ καιρὸς ὑπογράφῃ αὐτοῖς, καρδίᾳ πλήρει· [26] καὶ τοῖς πολεμοῦσιν οὐ δώσουσιν οὐδὲ ἐπαρκέσουσιν σῖτον, ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξεν Ῥώμῃ· καὶ φυλάξονται τὰ φυλάγματα αὐτῶν οὐθὲν λαβόντες. [27] κατὰ τὰ αὐτὰ δὲ ἐὰν ἔθνει Ιουδαίων συμβῇ προτέροις πόλεμος, συμμαχήσουσιν οἱ Ῥωμαῖοι ἐκ ψυχῆς, ὡς ἂν αὐτοῖς ὁ καιρὸς ὑπογράφῃ; [28] καὶ τοῖς συμμαχοῦσιν οὐ δοθήσεται σῖτος, ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξεν Ῥώμῃ· καὶ φυλάξονται τὰ φυλάγματα ταῦτα καὶ οὐ μετὰ δόλου. – [29] κατὰ τοὺς λόγους τούτους οὕτως ἔστησαν Ῥωμαῖοι τῷ δήμῳ τῶν Ιουδαίων. [30] ἐὰν δὲ μετὰ τοὺς λόγους τούτους βουλεύσωνται οὗτοι καὶ οὗτοι προσθεῖναι ἢ ἀφελεῖν, ποιήσονται ἐξ αἱρέσεως αὐτῶν, καὶ ὃ ἂν προσθῶσιν ἢ ἀφέλωσιν, ἔσται κύρια. [31] καὶ περὶ τῶν κακῶν, ὧν ὁ βασιλεὺς Δημήτριος συντελεῖται εἰς αὐτούς, ἐγράψαμεν αὐτῷ λέγοντες Διὰ τί ἐβάρυνας τὸν ζυγόν σου ἐπὶ τοὺς φίλους ἡμῶν τοὺς συμμάχους Ιουδαίους; [32] ἐὰν οὖν ἔτι ἐντύχωσιν κατὰ σοῦ, ποιήσομεν αὐτοῖς τὴν κρίσιν καὶ πολεμήσομέν σε διὰ τῆς θαλάσσης καὶ διὰ τῆς ξηρᾶς.

CHAPTER 9

[1] Καὶ ἤκουσεν Δημήτριος ὅτι ἔπεσεν Νικάνωρ καὶ ἡ δύναμις αὐτοῦ ἐν πολέμῳ, καὶ προσέθετο τὸν Βακχίδην καὶ τὸν Ἄλκιμον ἐκ δευτέρου ἀποστεῖλαι εἰς γῆν Ιουδα καὶ τὸ δεξιὸν κέρας μετ᾽ αὐτῶν. [2] καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Γαλγαλα καὶ παρενέβαλον ἐπὶ Μαισαλωθ τὴν ἐν Αρβηλοις καὶ προκατελάβοντο αὐτὴν καὶ ἀπώλεσαν ψυχὰς ἀνθρώπων πολλάς. [3] καὶ τοῦ μηνὸς τοῦ πρώτου ἔτους τοῦ δευτέρου καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ παρενέβαλον ἐπὶ Ιερουσαλημ· [4] καὶ ἀπῆραν καὶ ἐπορεύθησαν εἰς Βερεαν ἐν εἴκοσι χιλιάσιν ἀνδρῶν καὶ δισχιλίᾳ ἵππῳ. [5] καὶ Ιουδας ἦν παρεμβεβληκὼς ἐν Ελασα, καὶ τρισχίλιοι ἄνδρες μετ᾽ αὐτοῦ ἐκλεκτοί. [6] καὶ εἶδον τὸ πλῆθος τῶν δυνάμεων ὅτι πολλοί εἰσιν, καὶ ἐφοβήθησαν σφόδρα· καὶ ἐξερρύησαν πολλοὶ ἀπὸ τῆς παρεμβολῆς, οὐ κατελείφθησαν ἐξ αὐτῶν ἀλλ᾽ ἢ ὀκτακόσιοι ἄνδρες. [7] καὶ εἶδεν Ιουδας ὅτι ἀπερρύη ἡ παρεμβολὴ αὐτοῦ καὶ ὁ πόλεμος ἔθλιβεν αὐτόν, καὶ συνετρίβη τῇ καρδίᾳ, ὅτι οὐκ εἶχεν καιρὸν συναγαγεῖν αὐτούς, [8] καὶ ἐξελύθη καὶ εἶπεν τοῖς καταλειφθεῖσιν Ἀναστῶμεν καὶ ἀναβῶμεν ἐπὶ τοὺς ὑπεναντίους ἡμῶν, ἐὰν ἄρα δυνώμεθα πολεμῆσαι πρὸς αὐτούς. [9] καὶ ἀπέστρεφον αὐτὸν λέγοντες Οὐ μὴ δυνώμεθα, ἀλλ᾽ ἢ σῴζωμεν τὰς ἑαυτῶν ψυχὰς τὸ νῦν, ἐπιστρέψωμεν καὶ οἱ ἀδελφοὶ ἡμῶν καὶ πολεμήσωμεν πρὸς αὐτούς, ἡμεῖς δὲ ὀλίγοι. [10] καὶ εἶπεν Ιουδας Μὴ γένοιτο ποιῆσαι τὸ πρᾶγμα τοῦτο, φυγεῖν ἀπ᾽ αὐτῶν, καὶ εἰ ἤγγικεν ὁ καιρὸς ἡμῶν, καὶ ἀποθάνωμεν ἐν ἀνδρείᾳ χάριν τῶν ἀδελφῶν ἡμῶν καὶ μὴ καταλίπωμεν αἰτίαν τῇ δόξῃ ἡμῶν. [11] καὶ ἀπῆρεν ἡ δύναμις ἀπὸ τῆς παρεμβολῆς καὶ ἔστησαν εἰς συνάντησιν αὐτοῖς, καὶ ἐμερίσθη ἡ ἵππος εἰς δύο μέρη, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται προεπορεύοντο τῆς δυνάμεως, καὶ οἱ πρωταγωνισταὶ πάντες οἱ δυνατοί, Βακχίδης δὲ ἦν ἐν τῷ δεξιῷ κέρατι. [12] καὶ ἤγγισεν ἡ φάλαγξ ἐκ τῶν δύο μερῶν καὶ ἐφώνουν ταῖς σάλπιγξιν, καὶ ἐσάλπισαν οἱ παρὰ Ιουδου καὶ αὐτοὶ ταῖς σάλπιγξιν· [13] καὶ ἐσαλεύθη ἡ γῆ ἀπὸ τῆς φωνῆς τῶν παρεμβολῶν, καὶ ἐγένετο ὁ πόλεμος συνημμένος ἀπὸ πρωίθεν ἕως ἑσπέρας. [14] καὶ εἶδεν Ιουδας ὅτι Βακχίδης καὶ τὸ στερέωμα τῆς παρεμβολῆς ἐν τοῖς δεξιοῖς, καὶ συνῆλθον αὐτῷ πάντες οἱ εὔψυχοι τῇ καρδίᾳ, [15] καὶ συνετρίβη τὸ δεξιὸν μέρος ἀπ᾽ αὐτῶν, καὶ ἐδίωκεν ὀπίσω αὐτῶν ἕως Αζωτου ὄρους. [16] καὶ οἱ εἰς τὸ ἀριστερὸν κέρας εἶδον ὅτι συνετρίβη τὸ δεξιὸν κέρας, καὶ ἐπέστρεψαν κατὰ πόδας Ιουδου καὶ τῶν μετ᾽ αὐτοῦ ἐκ τῶν ὄπισθεν. [17] καὶ ἐβαρύνθη ὁ πόλεμος, καὶ ἔπεσον τραυματίαι πολλοὶ ἐκ τούτων καὶ ἐκ τούτων, [18] καὶ Ιουδας ἔπεσεν, καὶ οἱ λοιποὶ ἔφυγον. [19] καὶ ἦρεν Ιωναθαν καὶ Σιμων Ιουδαν τὸν ἀδελφὸν

αὐτῶν καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν πατέρων αὐτοῦ ἐν Μωδειν. [20] καὶ ἔκλαυσαν αὐτὸν καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν καὶ ἐπένθουν ἡμέρας πολλὰς καὶ εἶπον [21] Πῶς ἔπεσεν δυνατὸς σῴζων τὸν Ισραηλ. [22] καὶ τὰ περισσὰ τῶν λόγων Ιουδου καὶ τῶν πολέμων καὶ τῶν ἀνδραγαθιῶν, ὧν ἐποίησεν, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐ κατεγράφη· πολλὰ γὰρ ἦν σφόδρα. [23] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ιουδου ἐξέκυψαν οἱ ἄνομοι ἐν πᾶσιν τοῖς ὁρίοις Ισραηλ, καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τὴν ἀδικίαν. [24] ἐν ταῖς ἡμέραις ἐκείναις ἐγενήθη λιμὸς μέγας σφόδρα, καὶ αὐτομόλησεν ἡ χώρα μετ' αὐτῶν. [25] καὶ ἐξέλεξεν Βακχίδης τοὺς ἀσεβεῖς ἄνδρας καὶ κατέστησεν αὐτοὺς κυρίους τῆς χώρας. [26] καὶ ἐξεζήτουν καὶ ἠρεύνων τοὺς φίλους Ιουδου καὶ ἦγον αὐτοὺς πρὸς Βακχίδην, καὶ ἐξεδίκα αὐτοὺς καὶ ἐνέπαιζεν αὐτοῖς. [27] καὶ ἐγένετο θλῖψις μεγάλη ἐν τῷ Ισραηλ, ἥτις οὐκ ἐγένετο ἀφ' ἧς ἡμέρας οὐκ ὤφθη προφήτης αὐτοῖς. [28] καὶ ἠθροίσθησαν πάντες οἱ φίλοι Ιουδου καὶ εἶπον τῷ Ιωναθαν [29] Ἀφ οὗ ὁ ἀδελφός σου Ιουδας τετελεύτηκεν, καὶ ἀνὴρ ὅμοιος αὐτῷ οὐκ ἔστιν ἐξελθεῖν καὶ εἰσελθεῖν πρὸς τοὺς ἐχθροὺς καὶ Βακχίδην καὶ ἐν τοῖς ἐχθραίνουσιν τοῦ ἔθνους ἡμῶν· [30] νῦν οὖν σὲ ᾑρετισάμεθα σήμερον τοῦ εἶναι ἀντ αὐτοῦ ἡμῖν εἰς ἄρχοντα καὶ ἡγούμενον τοῦ πολεμῆσαι τὸν πόλεμον ἡμῶν. [31] καὶ ἐπεδέξατο Ιωναθαν ἐν τῷ καιρῷ ἐκείνῳ τὴν ἡγησιν καὶ ἀνέστη ἀντὶ Ιουδου τοῦ ἀδελφοῦ αὐτοῦ. [32] Καὶ ἔγνω Βακχίδης καὶ ἐζήτει αὐτὸν ἀποκτεῖναι. [33] καὶ ἔγνω Ιωναθαν καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ καὶ πάντες οἱ μετ' αὐτοῦ καὶ ἔφυγον εἰς τὴν ἔρημον Θεκωε καὶ παρενέβαλον ἐπὶ τὸ ὕδωρ λάκκου Ασφαρ. [34] καὶ ἔγνω Βακχίδης τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἦλθεν αὐτὸς καὶ πᾶν τὸ στράτευμα αὐτοῦ πέραν τοῦ Ιορδάνου. – [35] καὶ ἀπέστειλεν τὸν ἀδελφὸν αὐτοῦ ἡγούμενον τοῦ ὄχλου καὶ παρεκάλεσεν τοὺς Ναβαταίους φίλους αὐτοῦ τοῦ παραθέσθαι αὐτοῖς τὴν ἀποσκευὴν αὐτῶν τὴν πολλήν. [36] καὶ ἐξῆλθον οἱ υἱοὶ Ιαμβρι οἱ ἐκ Μηδαβα καὶ συνέλαβον Ιωαννην καὶ πάντα, ὅσα εἶχεν, καὶ ἀπῆλθον ἔχοντες. [37] μετὰ τοὺς λόγους τούτους ἀπήγγειλαν Ιωναθαν καὶ Σιμωνι τῷ ἀδελφῷ αὐτοῦ ὅτι Υἱοὶ Ιαμβρι ποιοῦσιν γάμον μέγαν καὶ ἄγουσιν τὴν νύμφην ἀπὸ Ναδαβαθ, θυγατέρα ἑνὸς τῶν μεγάλων μεγιστάνων Χανααν, μετὰ παραπομπῆς μεγάλης. [38] καὶ ἐμνήσθησαν τοῦ αἵματος Ιωαννου τοῦ ἀδελφοῦ αὐτῶν καὶ ἀνέβησαν καὶ ἐκρύβησαν ὑπὸ τὴν σκέπην τοῦ ὄρους. [39] καὶ ἦραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον καὶ ἰδοὺ θροῦς καὶ ἀποσκευὴ πολλή, καὶ ὁ νυμφίος ἐξῆλθεν καὶ οἱ φίλοι αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς συνάντησιν αὐτῶν μετὰ τυμπάνων καὶ μουσικῶν καὶ ὅπλων πολλῶν. [40] καὶ ἐξανέστησαν ἐπ' αὐτοὺς ἀπὸ τοῦ ἐνέδρου καὶ ἀπέκτειναν αὐτούς, καὶ ἔπεσον τραυματίαι πολλοί, καὶ οἱ ἐπίλοιποι ἔφυγον εἰς τὸ ὄρος· καὶ ἔλαβον πάντα τὰ σκῦλα αὐτῶν. [41] καὶ

μετεστράφη ὁ γάμος εἰς πένθος καὶ φωνὴ μουσικῶν αὐτῶν εἰς θρῆνον. [42] καὶ ἐξεδίκησαν τὴν ἐκδίκησιν αἵματος ἀδελφοῦ αὐτῶν καὶ ἀπέστρεψαν εἰς τὸ ἕλος τοῦ Ιορδάνου. – [43] καὶ ἤκουσεν Βακχίδης καὶ ἦλθεν τῇ ἡμέρᾳ τῶν σαββάτων ἕως τῶν κρηπίδων τοῦ Ιορδάνου ἐν δυνάμει πολλῇ. [44] καὶ εἶπεν Ιωναθαν τοῖς παρ᾽ αὐτοῦ Ἀναστῶμεν δὴ καὶ πολεμήσωμεν περὶ τῶν ψυχῶν ἡμῶν, οὐ γάρ ἐστιν σήμερον ὡς ἐχθὲς καὶ τρίτην ἡμέραν· [45] ἰδοὺ γὰρ ὁ πόλεμος ἐξ ἐναντίας καὶ ἐξόπισθεν ἡμῶν, τὸ δὲ ὕδωρ τοῦ Ιορδάνου ἔνθεν καὶ ἔνθεν καὶ ἕλος καὶ δρυμός, οὐκ ἔστιν τόπος τοῦ ἐκκλῖναι· [46] νῦν οὖν κεκράξατε εἰς τὸν οὐρανόν, ὅπως διασωθῆτε ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν. [47] καὶ συνῆψεν ὁ πόλεμος· καὶ ἐξέτεινεν Ιωναθαν τὴν χεῖρα αὐτοῦ πατάξαι τὸν Βακχίδην, καὶ ἐξέκλινεν ἀπ᾽ αὐτοῦ εἰς τὰ ὀπίσω. [48] καὶ ἐνεπήδησεν Ιωναθαν καὶ οἱ μετ᾽ αὐτοῦ εἰς τὸν Ιορδάνην καὶ διεκολύμβησαν εἰς τὸ πέραν, καὶ οὐ διέβησαν ἐπ᾽ αὐτοὺς τὸν Ιορδάνην. [49] ἔπεσον δὲ παρὰ Βακχίδου τῇ ἡμέρᾳ ἐκείνῃ εἰς χιλίους ἄνδρας. [50] καὶ ἐπέστρεψεν εἰς Ιερουσαλημ, καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς ἐν τῇ Ιουδαίᾳ, τὸ ὀχύρωμα τὸ ἐν Ιεριχω καὶ τὴν Αμμαους καὶ τὴν Βαιθωρων καὶ τὴν Βαιθηλ καὶ τὴν Θαμναθα Φαραθων καὶ τὴν Τεφων, ἐν τείχεσιν ὑψηλοῖς καὶ πύλαις καὶ μοχλοῖς· [51] καὶ ἔθετο φρουρὰν ἐν αὐτοῖς τοῦ ἐχθραίνειν τῷ Ισραηλ. [52] καὶ ὠχύρωσεν τὴν πόλιν τὴν Βαιθσουραν καὶ Γαζαρα καὶ τὴν ἄκραν καὶ ἔθετο ἐν αὐταῖς δυνάμεις καὶ παραθέσεις βρωμάτων. [53] καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἡγουμένων τῆς χώρας ὅμηρα καὶ ἔθετο αὐτοὺς ἐν τῇ ἄκρᾳ ἐν Ιερουσαλημ ἐν φυλακῇ. [54] Καὶ ἐν ἔτει τρίτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ τῷ μηνὶ τῷ δευτέρῳ ἐπέταξεν Ἄλκιμος καθαιρεῖν τὸ τεῖχος τῆς αὐλῆς τῶν ἁγίων τῆς ἐσωτέρας· καὶ καθεῖλεν τὰ ἔργα τῶν προφητῶν καὶ ἐνήρξατο τοῦ καθαιρεῖν. [55] ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἄλκιμος, καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη καὶ οὐκ ἠδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. [56] καὶ ἀπέθανεν Ἄλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. [57] καὶ εἶδεν Βακχίδης ὅτι ἀπέθανεν Ἄλκιμος, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα. καὶ ἡσύχασεν ἡ γῆ Ιουδα ἔτη δύο. [58] Καὶ ἐβουλεύσαντο πάντες οἱ ἄνομοι λέγοντες Ἰδοὺ Ιωναθαν καὶ οἱ παρ᾽ αὐτοῦ ἐν ἡσυχίᾳ κατοικοῦσιν πεποιθότες· νῦν οὖν ἀνάξομεν τὸν Βακχίδην, καὶ συλλήμψεται αὐτοὺς πάντας ἐν νυκτὶ μιᾷ. [59] καὶ πορευθέντες συνεβουλεύσαντο αὐτῷ. [60] καὶ ἀπῆρεν τοῦ ἐλθεῖν μετὰ δυνάμεως πολλῆς καὶ ἀπέστειλεν λάθρᾳ ἐπιστολὰς πᾶσιν τοῖς συμμάχοις αὐτοῦ τοῖς ἐν τῇ Ιουδαίᾳ, ὅπως συλλάβωσιν τὸν Ιωναθαν καὶ τοὺς μετ᾽ αὐτοῦ· καὶ οὐκ ἠδύναντο, ὅτι ἐγνώσθη ἡ βουλὴ αὐτῶν. [61] καὶ συνέλαβον ἀπὸ τῶν ἀνδρῶν τῆς χώρας τῶν ἀρχηγῶν τῆς κακίας εἰς πεντήκοντα ἄνδρας καὶ ἀπέκτειναν αὐτούς. [62] καὶ ἐξεχώρησεν Ιωναθαν

καὶ Σιμων καὶ οἱ μετ᾽ αὐτοῦ εἰς Βαιθβασι τὴν ἐν τῇ ἐρήμῳ καὶ ᾠκοδόμησεν τὰ καθῃρημένα αὐτῆς, καὶ ἐστερέωσαν αὐτήν. [63] καὶ ἔγνω Βακχίδης καὶ συνήγαγεν πᾶν τὸ πλῆθος αὐτοῦ καὶ τοῖς ἐκ τῆς Ιουδαίας παρήγγειλεν· [64] καὶ ἐλθὼν παρενέβαλεν ἐπὶ Βαιθβασι καὶ ἐπολέμησεν αὐτὴν ἡμέρας πολλὰς καὶ ἐποίησεν μηχανάς. [65] καὶ ἀπέλιπεν Ιωναθαν Σιμωνα τὸν ἀδελφὸν αὐτοῦ ἐν τῇ πόλει καὶ ἐξῆλθεν εἰς τὴν χώραν καὶ ἦλθεν ἐν ἀριθμῷ. [66] καὶ ἐπάταξεν Οδομηρα καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς Φασιρων ἐν τῷ σκηνώματι αὐτῶν, καὶ ἤρξαντο τύπτειν καὶ ἀνέβαινον ἐν ταῖς δυνάμεσιν. [67] καὶ Σιμων καὶ οἱ μετ᾽ αὐτοῦ ἐξῆλθον ἐκ τῆς πόλεως καὶ ἐνεπύρισαν τὰς μηχανάς· [68] καὶ ἐπολέμησαν πρὸς τὸν Βακχίδην, καὶ συνετρίβη ὑπ᾽ αὐτῶν, καὶ ἔθλιβον αὐτὸν σφόδρα, ὅτι ἦν ἡ βουλὴ αὐτοῦ καὶ ἡ ἔφοδος αὐτοῦ κενή. [69] καὶ ὠργίσθη ἐν θυμῷ τοῖς ἀνδράσιν τοῖς ἀνόμοις τοῖς συμβουλεύσασιν αὐτῷ ἐλθεῖν εἰς τὴν χώραν καὶ ἀπέκτεινεν ἐξ αὐτῶν πολλοὺς καὶ ἐβουλεύσατο τοῦ ἀπελθεῖν εἰς τὴν γῆν αὐτοῦ. [70] καὶ ἐπέγνω Ιωναθαν καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις τοῦ συνθέσθαι πρὸς αὐτὸν εἰρήνην καὶ ἀποδοῦναι αὐτοῖς τὴν αἰχμαλωσίαν. [71] καὶ ἐπεδέξατο καὶ ἐποίησεν κατὰ τοὺς λόγους αὐτοῦ καὶ ὤμοσεν αὐτῷ μὴ ἐκζητῆσαι αὐτῷ κακὸν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· [72] καὶ ἀπέδωκεν αὐτῷ τὴν αἰχμαλωσίαν, ἣν ᾐχμαλώτευσεν τὸ πρότερον ἐκ γῆς Ιουδα, καὶ ἀποστρέψας ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ καὶ οὐ προσέθετο ἔτι ἐλθεῖν εἰς τὰ ὅρια αὐτῶν. [73] καὶ κατέπαυσεν ῥομφαία ἐξ Ισραηλ· καὶ ᾤκησεν Ιωναθαν ἐν Μαχμας, καὶ ἤρξατο Ιωναθαν κρίνειν τὸν λαὸν καὶ ἠφάνισεν τοὺς ἀσεβεῖς ἐξ Ισραηλ.

CHAPTER 10

[1] Καὶ ἐν ἔτει ἑξηκοστῷ καὶ ἑκατοστῷ ἀνέβη Ἀλέξανδρος ὁ τοῦ Ἀντιόχου ὁ Ἐπιφανὴς καὶ κατελάβετο Πτολεμαίδα, καὶ ἐπεδέξαντο αὐτόν, καὶ ἐβασίλευσεν ἐκεῖ. [2] καὶ ἤκουσεν Δημήτριος ὁ βασιλεὺς καὶ συνήγαγεν δυνάμεις πολλὰς σφόδρα καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλεμον. [3] καὶ ἀπέστειλεν Δημήτριος πρὸς Ιωναθαν ἐπιστολὰς λόγοις εἰρηνικοῖς ὥστε μεγαλῦναι αὐτόν· [4] εἶπεν γάρ Προφθάσωμεν τοῦ εἰρήνην θεῖναι μετ᾽ αὐτῶν πρὶν ἢ θεῖναι αὐτὸν μετὰ Ἀλεξάνδρου καθ᾽ ἡμῶν· [5] μνησθήσεται γὰρ πάντων τῶν κακῶν, ὧν συνετελέσαμεν πρὸς αὐτὸν καὶ εἰς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἰς τὸ ἔθνος. [6] καὶ ἔδωκεν αὐτῷ ἐξουσίαν συναγαγεῖν δυνάμεις καὶ κατασκευάζειν ὅπλα καὶ εἶναι αὐτὸν σύμμαχον αὐτοῦ, καὶ τὰ ὅμηρα τὰ ἐν τῇ ἄκρᾳ εἶπεν παραδοῦναι αὐτῷ. [7] καὶ ἦλθεν Ιωναθαν εἰς Ιερουσαλημ καὶ ἀνέγνω τὰς ἐπιστολὰς εἰς τὰ ὦτα παντὸς τοῦ λαοῦ καὶ τῶν ἐκ τῆς ἄκρας. [8] καὶ ἐφοβήθησαν φόβον μέγαν, ὅτε ἤκουσαν ὅτι ἔδωκεν αὐτῷ ὁ βασιλεὺς ἐξουσίαν συναγαγεῖν δύναμιν. [9] καὶ παρέδωκαν οἱ ἐκ τῆς ἄκρας Ιωναθαν τὰ ὅμηρα, καὶ ἀπέδωκεν αὐτοὺς τοῖς γονεῦσιν αὐτῶν. [10] καὶ ᾤκησεν Ιωναθαν ἐν Ιερουσαλημ καὶ ἤρξατο οἰκοδομεῖν καὶ καινίζειν τὴν πόλιν. [11] καὶ εἶπεν πρὸς τοὺς ποιοῦντας τὰ ἔργα οἰκοδομεῖν τὰ τείχη καὶ τὸ ὄρος Σιων κυκλόθεν ἐκ λίθων τετραπόδων εἰς ὀχύρωσιν, καὶ ἐποίησαν οὕτως. [12] καὶ ἔφυγον οἱ ἀλλογενεῖς οἱ ὄντες ἐν τοῖς ὀχυρώμασιν, οἷς ᾠκοδόμησεν Βακχίδης, [13] καὶ κατέλιπεν ἕκαστος τὸν τόπον αὐτοῦ καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ· [14] πλὴν ἐν Βαιθσουροις ὑπελείφθησάν τινες τῶν καταλιπόντων τὸν νόμον καὶ τὰ προστάγματα· ἦν γὰρ εἰς φυγαδευτήριον. [15] Καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τὰς ἐπαγγελίας, ὅσας ἀπέστειλεν Δημήτριος τῷ Ιωναθαν, καὶ διηγήσαντο αὐτῷ τοὺς πολέμους καὶ τὰς ἀνδραγαθίας, ἃς ἐποίησεν αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ τοὺς κόπους, οὓς ἔσχον, [16] καὶ εἶπεν Μὴ εὑρήσομεν ἄνδρα τοιοῦτον ἕνα; καὶ νῦν ποιήσομεν αὐτὸν φίλον καὶ σύμμαχον ἡμῶν. [17] καὶ ἔγραψεν ἐπιστολὰς καὶ ἀπέστειλεν αὐτῷ κατὰ τοὺς λόγους τούτους λέγων [18] Βασιλεὺς Ἀλέξανδρος τῷ ἀδελφῷ Ιωναθαν χαίρειν. [19] ἀκηκόαμεν περὶ σοῦ ὅτι ἀνὴρ δυνατὸς ἰσχύι καὶ ἐπιτήδειος εἶ τοῦ εἶναι ἡμῶν φίλος. [20] καὶ νῦν καθεστάκαμέν σε σήμερον ἀρχιερέα τοῦ ἔθνους σου καὶ φίλον βασιλέως καλεῖσθαί σε [καὶ ἀπέστειλεν αὐτῷ πορφύραν καὶ στέφανον χρυσοῦν] καὶ φρονεῖν τὰ ἡμῶν καὶ συντηρεῖν φιλίας πρὸς ἡμᾶς. [21] Καὶ ἐνεδύσατο Ιωναθαν τὴν ἁγίαν στολὴν τῷ ἑβδόμῳ μηνὶ ἔτους ἑξηκοστοῦ καὶ ἑκατοστοῦ ἐν ἑορτῇ σκηνοπηγίας καὶ συνήγαγεν δυνάμεις καὶ κατεσκεύασεν ὅπλα πολλά. [22] Καὶ ἤκουσεν

Δημήτριος τοὺς λόγους τούτους καὶ ἐλυπήθη καὶ εἶπεν [23] Τί τοῦτο ἐποιήσαμεν ὅτι προέφθακεν ἡμᾶς Ἀλέξανδρος τοῦ φιλίαν καταλαβέσθαι τοῖς Ιουδαίοις εἰς στήριγμα; [24] γράψω αὐτοῖς κἀγὼ λόγους παρακλήσεως καὶ ὕψους καὶ δομάτων, ὅπως ὦσιν σὺν ἐμοὶ εἰς βοήθειαν. [25] καὶ ἀπέστειλεν αὐτοῖς κατὰ τοὺς λόγους τούτους Βασιλεὺς Δημήτριος τῷ ἔθνει τῶν Ιουδαίων χαίρειν. [26] ἐπεὶ συνετηρήσατε τὰς πρὸς ἡμᾶς συνθήκας καὶ ἐνεμείνατε τῇ φιλίᾳ ἡμῶν καὶ οὐ προσεχωρήσατε τοῖς ἐχθροῖς ἡμῶν, ἠκούσαμεν καὶ ἐχάρημεν. [27] καὶ νῦν ἐμμείνατε ἔτι τοῦ συντηρῆσαι πρὸς ἡμᾶς πίστιν, καὶ ἀνταποδώσομεν ὑμῖν ἀγαθὰ ἀνθ’ ὧν ποιεῖτε μεθ’ ἡμῶν. [28] καὶ ἀφήσομεν ὑμῖν ἀφέματα πολλὰ καὶ δώσομεν ὑμῖν δόματα. [29] καὶ νῦν ἀπολύω ὑμᾶς καὶ ἀφίημι πάντας τοὺς Ιουδαίους ἀπὸ τῶν φόρων καὶ τῆς τιμῆς τοῦ ἁλὸς καὶ ἀπὸ τῶν στεφάνων, [30] καὶ ἀντὶ τοῦ τρίτου τῆς σπορᾶς καὶ ἀντὶ τοῦ ἡμίσους τοῦ καρποῦ τοῦ ξυλίνου τοῦ ἐπιβάλλοντός μοι λαβεῖν ἀφίημι ἀπὸ τῆς σήμερον καὶ ἐπέκεινα τοῦ λαβεῖν ἀπὸ γῆς Ιουδα καὶ ἀπὸ τῶν τριῶν νομῶν τῶν προστιθεμένων αὐτῇ ἀπὸ τῆς Σαμαρίτιδος καὶ Γαλιλαίας ἀπὸ τῆς σήμερον ἡμέρας καὶ εἰς τὸν ἅπαντα χρόνον. [31] καὶ Ιερουσαλημ ἔστω ἁγία καὶ ἀφειμένη καὶ τὰ ὅρια αὐτῆς, αἱ δεκάται καὶ τὰ τέλη. [32] ἀφίημι καὶ τὴν ἐξουσίαν τῆς ἄκρας τῆς ἐν Ιερουσαλημ καὶ δίδωμι τῷ ἀρχιερεῖ, ὅπως ἂν καταστήσῃ ἐν αὐτῇ ἄνδρας, οὓς ἂν αὐτὸς ἐκλέξηται, τοῦ φυλάσσειν αὐτήν. [33] καὶ πᾶσαν ψυχὴν Ιουδαίων τὴν αἰχμαλωτισθεῖσαν ἀπὸ γῆς Ιουδα εἰς πᾶσαν βασιλείαν μου ἀφίημι ἐλευθέραν δωρεάν· καὶ πάντες ἀφιέτωσαν τοὺς φόρους καὶ τῶν κτηνῶν αὐτῶν. [34] καὶ πᾶσαι αἱ ἑορταὶ καὶ τὰ σάββατα καὶ νουμηνίαι καὶ ἡμέραι ἀποδεδειγμέναι καὶ τρεῖς ἡμέραι πρὸ ἑορτῆς καὶ τρεῖς μετὰ ἑορτὴν ἔστωσαν πᾶσαι ἡμέραι ἀτελείας καὶ ἀφέσεως πᾶσιν τοῖς Ιουδαίοις τοῖς οὖσιν ἐν τῇ βασιλείᾳ μου, [35] καὶ οὐχ ἕξει ἐξουσίαν οὐδεὶς πράσσειν καὶ παρενοχλεῖν τινα αὐτῶν περὶ παντὸς πράγματος. [36] καὶ προγραφήτωσαν τῶν Ιουδαίων εἰς τὰς δυνάμεις τοῦ βασιλέως εἰς τριάκοντα χιλιάδας ἀνδρῶν, καὶ δοθήσεται αὐτοῖς ξένια, ὡς καθήκει πάσαις ταῖς δυνάμεσιν τοῦ βασιλέως. [37] καὶ κατασταθήσεται ἐξ αὐτῶν ἐν τοῖς ὀχυρώμασιν τοῦ βασιλέως τοῖς μεγάλοις, καὶ ἐκ τούτων κατασταθήσονται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν· καὶ οἱ ἐπ’ αὐτῶν καὶ οἱ ἄρχοντες ἔστωσαν ἐξ αὐτῶν καὶ πορευέσθωσαν τοῖς νόμοις αὐτῶν, καθὰ καὶ προσέταξεν ὁ βασιλεὺς ἐν γῇ Ιουδα. [38] καὶ τοὺς τρεῖς νομοὺς τοὺς προστεθέντας τῇ Ιουδαίᾳ ἀπὸ τῆς χώρας Σαμαρείας προστεθήτω τῇ Ιουδαίᾳ πρὸς τὸ λογισθῆναι τοῦ γενέσθαι ὑφ’ ἕνα τοῦ μὴ ὑπακοῦσαι ἄλλης ἐξουσίας ἀλλ’ ἢ τοῦ ἀρχιερέως. [39] Πτολεμαίδα καὶ τὴν προσκυροῦσαν αὐτῇ δέδωκα δόμα τοῖς ἁγίοις τοῖς ἐν Ιερουσαλημ εἰς τὴν καθήκουσαν δαπάνην τοῖς ἁγίοις. [40] κἀγὼ δίδωμι κατ’ ἐνιαυτὸν δέκα

πέντε χιλιάδας σίκλων ἀργυρίου ἀπὸ τῶν λόγων τοῦ βασιλέως ἀπὸ τῶν τόπων τῶν ἀνηκόντων. [41] καὶ πᾶν τὸ πλεονάζον, ὃ οὐκ ἀπεδίδοσαν ἀπὸ τῶν χρειῶν ὡς ἐν τοῖς πρώτοις ἔτεσιν, ἀπὸ τοῦ νῦν δώσουσιν εἰς τὰ ἔργα τοῦ οἴκου. [42] καὶ ἐπὶ τούτοις πεντακισχιλίους σίκλους ἀργυρίου, οὓς ἐλάμβανον ἀπὸ τῶν χρειῶν τοῦ ἁγίου ἀπὸ τοῦ λόγου κατ᾽ ἐνιαυτόν, καὶ ταῦτα ἀφίεται διὰ τὸ ἀνήκειν αὐτὰ τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν. [43] καὶ ὅσοι ἐὰν φύγωσιν εἰς τὸ ἱερὸν τὸ ἐν Ιεροσολύμοις καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτοῦ ὀφείλων βασιλικὰ καὶ πᾶν πρᾶγμα, ἀπολελύσθωσαν καὶ πάντα, ὅσα ἐστὶν αὐτοῖς ἐν τῇ βασιλείᾳ μου. [44] καὶ τοῦ οἰκοδομηθῆναι καὶ ἐπικαινισθῆναι τὰ ἔργα τῶν ἁγίων, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως. [45] καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη Ιερουσαλημ καὶ ὀχυρῶσαι κυκλόθεν, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως, καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη ἐν τῇ Ιουδαίᾳ. [46] Ὡς δὲ ἤκουσεν Ιωναθαν καὶ ὁ λαὸς τοὺς λόγους τούτους, οὐκ ἐπίστευσαν αὐτοῖς οὐδὲ ἐπεδέξαντο, ὅτι ἐπεμνήσθησαν τῆς κακίας τῆς μεγάλης, ἧς ἐποίησεν ἐν Ισραηλ καὶ ἔθλιψεν αὐτοὺς σφόδρα. [47] καὶ εὐδόκησαν ἐν Ἀλεξάνδρῳ, ὅτι αὐτὸς ἐγένετο αὐτοῖς ἀρχηγὸς λόγων εἰρηνικῶν, καὶ συνεμάχουν αὐτῷ πάσας τὰς ἡμέρας. [48] Καὶ συνήγαγεν Ἀλέξανδρος ὁ βασιλεὺς δυνάμεις μεγάλας καὶ παρενέβαλεν ἐξ ἐναντίας Δημητρίου. [49] καὶ συνῆψαν πόλεμον οἱ δύο βασιλεῖς, καὶ ἔφυγεν ἡ παρεμβολὴ Δημητρίου, καὶ ἐδίωξεν αὐτὸν ὁ Ἀλέξανδρος καὶ ἴσχυσεν ἐπ᾽ αὐτούς· [50] καὶ ἐστερέωσεν τὸν πόλεμον σφόδρα, ἕως ἔδυ ὁ ἥλιος, καὶ ἔπεσεν ὁ Δημήτριος ἐν τῇ ἡμέρᾳ ἐκείνῃ. [51] Καὶ ἀπέστειλεν Ἀλέξανδρος πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου πρέσβεις κατὰ τοὺς λόγους τούτους λέγων [52] Ἐπεὶ ἀνέστρεψα εἰς τὴν βασιλείαν μου καὶ ἐνεκάθισα ἐπὶ θρόνου πατέρων μου καὶ ἐκράτησα τῆς ἀρχῆς, καὶ συνέτριψα τὸν Δημήτριον καὶ ἐπεκράτησα τῆς χώρας ἡμῶν [53] καὶ συνῆψα πρὸς αὐτὸν μάχην, καὶ συνετρίβη αὐτὸς καὶ ἡ παρεμβολὴ αὐτοῦ ὑφ᾽ ἡμῶν, καὶ ἐκαθίσαμεν ἐπὶ θρόνου βασιλείας αὐτοῦ· [54] καὶ νῦν στήσωμεν πρὸς αὐτοὺς φιλίαν, καὶ νῦν δός μοι τὴν θυγατέρα σου εἰς γυναῖκα, καὶ ἐπιγαμβρεύσω σοι καὶ δώσω σοι δόματα καὶ αὐτῇ ἄξιά σου. [55] Καὶ ἀπεκρίθη Πτολεμαῖος ὁ βασιλεὺς λέγων Ἀγαθὴ ἡμέρα, ἐν ᾗ ἐπέστρεψας εἰς γῆν πατέρων σου καὶ ἐκάθισας ἐπὶ θρόνου βασιλείας αὐτῶν. [56] καὶ νῦν ποιήσω σοι ἃ ἔγραψας, ἀλλὰ ἀπάντησον εἰς Πτολεμαίδα, ὅπως ἴδωμεν ἀλλήλους, καὶ ἐπιγαμβρεύσω σοι, καθὼς εἴρηκας. [57] Καὶ ἐξῆλθεν Πτολεμαῖος ἐξ Αἰγύπτου, αὐτὸς καὶ Κλεοπάτρα ἡ θυγάτηρ αὐτοῦ, καὶ ἦλθεν εἰς Πτολεμαίδα ἔτους δευτέρου καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ. [58] καὶ ἀπήντησεν αὐτῷ Ἀλέξανδρος ὁ βασιλεύς, καὶ ἐξέδετο αὐτῷ Κλεοπάτραν τὴν θυγατέρα αὐτοῦ καὶ ἐποίησεν τὸν γάμον αὐτῆς ἐν Πτολεμαίδι καθὼς οἱ βασιλεῖς ἐν δόξῃ μεγάλῃ. – [59] καὶ ἔγραψεν

Ἀλέξανδρος ὁ βασιλεὺς Ιωναθη ἐλθεῖν εἰς συνάντησιν αὐτῷ. [60] καὶ ἐπορεύθη μετὰ δόξης εἰς Πτολεμαίδα καὶ ἀπήντησεν τοῖς δυσὶν βασιλεῦσι· καὶ ἔδωκεν αὐτοῖς ἀργύριον καὶ χρυσίον καὶ τοῖς φίλοις αὐτῶν καὶ δόματα πολλὰ καὶ εὗρεν χάριν ἐνώπιον αὐτῶν. [61] καὶ ἐπισυνήχθησαν ἐπ᾽ αὐτὸν ἄνδρες λοιμοὶ ἐξ Ισραηλ, ἄνδρες παράνομοι, ἐντυχεῖν κατ᾽ αὐτοῦ, καὶ οὐ προσέσχεν αὐτοῖς ὁ βασιλεύς. [62] καὶ προσέταξεν ὁ βασιλεὺς καὶ ἐξέδυσαν Ιωναθαν τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσαν αὐτὸν πορφύραν, καὶ ἐποίησαν οὕτως. [63] καὶ ἐκάθισεν αὐτὸν ὁ βασιλεὺς μετ᾽ αὐτοῦ καὶ εἶπεν τοῖς ἄρχουσιν αὐτοῦ Ἐξέλθατε μετ᾽ αὐτοῦ εἰς μέσον τῆς πόλεως καὶ κηρύξατε τοῦ μηδένα ἐντυγχάνειν κατ᾽ αὐτοῦ περὶ μηδενὸς πράγματος, καὶ μηδεὶς αὐτῷ παρενοχλείτω περὶ παντὸς λόγου. [64] καὶ ἐγένετο ὡς εἶδον οἱ ἐντυγχάνοντες τὴν δόξαν αὐτοῦ, καθὼς ἐκήρυξεν, καὶ περιβεβλημένον αὐτὸν πορφύραν, καὶ ἔφυγον πάντες. [65] καὶ ἐδόξασεν αὐτὸν ὁ βασιλεὺς καὶ ἔγραψεν αὐτὸν τῶν πρώτων φίλων καὶ ἔθετο αὐτὸν στρατηγὸν καὶ μεριδάρχην. [66] καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ μετ᾽ εἰρήνης καὶ εὐφροσύνης. [67] Καὶ ἐν ἔτει πέμπτῳ καὶ ἑξηκοστῷ καὶ ἑκατοστῷ ἦλθεν Δημήτριος υἱὸς Δημητρίου ἐκ Κρήτης εἰς τὴν γῆν τῶν πατέρων αὐτοῦ. [68] καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς καὶ ἐλυπήθη σφόδρα καὶ ὑπέστρεψεν εἰς Ἀντιόχειαν. [69] καὶ κατέστησεν Δημήτριος Ἀπολλώνιον τὸν ὄντα ἐπὶ Κοίλης Συρίας, καὶ συνήγαγεν δύναμιν μεγάλην καὶ παρενέβαλεν ἐπὶ Ιάμνειαν· καὶ ἀπέστειλεν πρὸς Ιωναθαν τὸν ἀρχιερέα λέγων [70] Σὺ μονώτατος ἐπαίρῃ ἐφ᾽ ἡμᾶς, ἐγὼ δὲ ἐγενήθην εἰς καταγέλωτα καὶ εἰς ὀνειδισμὸν διὰ σέ· καὶ διὰ τί σὺ ἐξουσιάζῃ ἐφ᾽ ἡμᾶς ἐν τοῖς ὄρεσι; [71] νῦν οὖν εἰ πέποιθας ἐπὶ ταῖς δυνάμεσίν σου, κατάβηθι πρὸς ἡμᾶς εἰς τὸ πεδίον, καὶ συγκριθῶμεν ἑαυτοῖς ἐκεῖ, ὅτι μετ᾽ ἐμοῦ ἐστιν δύναμις τῶν πόλεων. [72] ἐρώτησον καὶ μάθε τίς εἰμι καὶ οἱ λοιποὶ οἱ βοηθοῦντες ἡμῖν, καὶ λέγουσιν Οὐκ ἔστιν ὑμῖν στάσις ποδὸς κατὰ πρόσωπον ἡμῶν, ὅτι δὶς ἐτροπώθησαν οἱ πατέρες σου ἐν τῇ γῇ αὐτῶν. [73] καὶ νῦν οὐ δυνήσῃ ὑποστῆναι τὴν ἵππον καὶ δύναμιν τοιαύτην ἐν τῷ πεδίῳ, ὅπου οὐκ ἔστιν λίθος οὐδὲ κόχλαξ οὐδὲ τόπος τοῦ φυγεῖν. [74] Ὡς δὲ ἤκουσεν Ιωναθαν τῶν λόγων Ἀπολλωνίου, ἐκινήθη τῇ διανοίᾳ καὶ ἐπέλεξεν δέκα χιλιάδας ἀνδρῶν καὶ ἐξῆλθεν ἐξ Ιερουσαλημ, καὶ συνήντησεν αὐτῷ Σιμων ὁ ἀδελφὸς αὐτοῦ ἐπὶ βοήθειαν αὐτῷ. [75] καὶ παρενέβαλεν ἐπὶ Ιοππην, καὶ ἀπέκλεισαν αὐτὴν οἱ ἐκ τῆς πόλεως, ὅτι φρουρὰ Ἀπολλωνίου ἐν Ιοππη· καὶ ἐπολέμησαν αὐτήν, [76] καὶ φοβηθέντες ἤνοιξαν οἱ ἐκ τῆς πόλεως, καὶ ἐκυρίευσεν Ιωναθαν Ιοππης. [77] καὶ ἤκουσεν Ἀπολλώνιος καὶ παρενέβαλεν τρισχιλίαν ἵππον καὶ δύναμιν πολλὴν καὶ ἐπορεύθη εἰς Ἄζωτον ὡς διοδεύων καὶ ἅμα προῆγεν εἰς τὸ πεδίον διὰ τὸ ἔχειν αὐτὸν πλῆθος ἵππου καὶ πεποιθέναι ἐπ᾽ αὐτῇ. [78] καὶ κατεδίωξεν ὀπίσω αὐτοῦ

εἰς Ἄζωτον, καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον. [79] καὶ ἀπέλιπεν Απολλώνιος χιλίαν ἵππον κρυπτῶς κατόπισθεν αὐτῶν. [80] καὶ ἔγνω Ιωναθαν ὅτι ἔστιν ἔνεδρον κατόπισθεν αὐτοῦ, καὶ ἐκύκλωσαν αὐτοῦ τὴν παρεμβολὴν καὶ ἐξετίναξαν τὰς σχίζας εἰς τὸν λαὸν ἐκ πρωίθεν ἕως δείλης· [81] ὁ δὲ λαὸς εἱστήκει, καθὼς ἐπέταξεν Ιωναθαν, καὶ ἐκοπίασαν οἱ ἵπποι αὐτῶν. [82] καὶ εἵλκυσεν Σιμων τὴν δύναμιν αὐτοῦ καὶ συνῆψεν πρὸς τὴν φάλαγγα, ἡ γὰρ ἵππος ἐξελύθη, καὶ συνετρίβησαν ὑπ᾽ αὐτοῦ καὶ ἔφυγον, [83] καὶ ἡ ἵππος ἐσκορπίσθη ἐν τῷ πεδίῳ. καὶ ἔφυγον εἰς Ἄζωτον καὶ εἰσῆλθον εἰς Βηθδαγων τὸ εἰδώλιον αὐτῶν τοῦ σωθῆναι. [84] καὶ ἐνεπύρισεν Ιωναθαν τὴν Ἄζωτον καὶ τὰς πόλεις τὰς κύκλῳ αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν καὶ τὸ ἱερὸν Δαγων καὶ τοὺς συμφυγόντας εἰς αὐτὸ ἐνεπύρισεν πυρί. [85] καὶ ἐγένοντο οἱ πεπτωκότες μαχαίρᾳ σὺν τοῖς ἐμπυρισθεῖσιν εἰς ἄνδρας ὀκτακισχιλίους. [86] καὶ ἀπῆρεν ἐκεῖθεν Ιωναθαν καὶ παρενέβαλεν ἐπὶ Ἀσκαλῶνα, καὶ ἐξῆλθον οἱ ἐκ τῆς πόλεως εἰς συνάντησιν αὐτῷ ἐν δόξῃ μεγάλῃ. [87] καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ σὺν τοῖς παρ᾽ αὐτοῦ ἔχοντες σκῦλα πολλά. [88] καὶ ἐγένετο ὡς ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τοὺς λόγους τούτους, καὶ προσέθετο ἔτι δοξάσαι τὸν Ιωναθαν· [89] καὶ ἀπέστειλεν αὐτῷ πόρπην χρυσῆν, ὡς ἔθος ἐστὶν δίδοσθαι τοῖς συγγενέσιν τῶν βασιλέων, καὶ ἔδωκεν αὐτῷ τὴν Ακκαρων καὶ πάντα τὰ ὅρια αὐτῆς εἰς κληροδοσίαν.

CHAPTER 11

[1] Καὶ βασιλεὺς Αἰγύπτου ἤθροισεν δυνάμεις πολλὰς ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης καὶ πλοῖα πολλὰ καὶ ἐζήτησε κατακρατῆσαι τῆς βασιλείας Ἀλεξάνδρου δόλῳ καὶ προσθεῖναι αὐτὴν τῇ βασιλείᾳ αὐτοῦ. [2] καὶ ἐξῆλθεν εἰς Συρίαν λόγοις εἰρηνικοῖς, καὶ ἤνοιγον αὐτῷ οἱ ἀπὸ τῶν πόλεων καὶ συνήντων αὐτῷ, ὅτι ἐντολὴ ἦν Ἀλεξάνδρου τοῦ βασιλέως συναντᾶν αὐτῷ διὰ τὸ πενθερὸν αὐτοῦ εἶναι· [3] ὡς δὲ εἰσεπορεύετο εἰς τὰς πόλεις Πτολεμαῖος, ἀπέτασσε τὰς δυνάμεις φρουρὰν ἐν ἑκάστῃ πόλει. [4] ὡς δὲ ἤγγισαν Αζώτου, ἔδειξαν αὐτῷ τὸ ἱερὸν Δαγων ἐμπεπυρισμένον καὶ Ἄζωτον καὶ τὰ περιπόλια αὐτῆς καθῃρημένα καὶ τὰ σώματα ἐρριμμένα καὶ τοὺς ἐμπεπυρισμένους, οὓς ἐνεπύρισεν ἐν τῷ πολέμῳ· ἐποίησαν γὰρ θιμωνιὰς αὐτῶν ἐν τῇ ὁδῷ αὐτοῦ. [5] καὶ διηγήσαντο τῷ βασιλεῖ ἃ ἐποίησεν Ιωναθαν εἰς τὸ ψογίσαι αὐτόν· καὶ ἐσίγησεν ὁ βασιλεύς. [6] καὶ συνήντησεν Ιωναθαν τῷ βασιλεῖ εἰς Ιοππην μετὰ δόξης, καὶ ἠσπάσαντο ἀλλήλους καὶ ἐκοιμήθησαν ἐκεῖ. [7] καὶ ἐπορεύθη Ιωναθαν μετὰ τοῦ βασιλέως ἕως τοῦ ποταμοῦ τοῦ καλουμένου Ἐλευθέρου καὶ ἐπέστρεψεν εἰς Ιερουσαλημ. [8] ὁ δὲ βασιλεὺς Πτολεμαῖος ἐκυρίευσεν τῶν πόλεων τῆς παραλίας ἕως Σελευκείας τῆς παραθαλασσίας καὶ διελογίζετο περὶ Ἀλεξάνδρου λογισμοὺς πονηρούς. [9] καὶ ἀπέστειλεν πρέσβεις πρὸς Δημήτριον τὸν βασιλέα λέγων Δεῦρο συνθώμεθα πρὸς ἑαυτοὺς διαθήκην, καὶ δώσω σοι τὴν θυγατέρα μου, ἣν εἶχεν Ἀλέξανδρος, καὶ βασιλεύσεις τῆς βασιλείας τοῦ πατρός σου· [10] μεταμεμέλημαι γὰρ δοὺς αὐτῷ τὴν θυγατέρα μου, ἐζήτησεν γὰρ ἀποκτεῖναί με. [11] καὶ ἐψόγισεν αὐτὸν χάριν τοῦ ἐπιθυμῆσαι αὐτὸν τῆς βασιλείας αὐτοῦ· [12] καὶ ἀφελόμενος αὐτοῦ τὴν θυγατέρα ἔδωκεν αὐτὴν τῷ Δημητρίῳ καὶ ἠλλοιώθη τῷ Ἀλεξάνδρῳ, καὶ ἐφάνη ἡ ἔχθρα αὐτῶν. [13] καὶ εἰσῆλθεν Πτολεμαῖος εἰς Ἀντιόχειαν καὶ περιέθετο τὸ διάδημα τῆς Ἀσίας· καὶ περιέθετο δύο διαδήματα περὶ τὴν κεφαλὴν αὐτοῦ, τὸ τῆς Αἰγύπτου καὶ Ἀσίας. [14] Ἀλέξανδρος δὲ ὁ βασιλεὺς ἦν ἐν Κιλικίᾳ κατὰ τοὺς καιροὺς ἐκείνους, ὅτι ἀπεστάτουν οἱ ἀπὸ τῶν τόπων ἐκείνων. [15] καὶ ἤκουσεν Ἀλέξανδρος καὶ ἦλθεν ἐπ' αὐτὸν ἐν πολέμῳ. καὶ ἐξήγαγεν Πτολεμαῖος καὶ ἀπήντησεν αὐτῷ ἐν χειρὶ ἰσχυρᾷ καὶ ἐτροπώσατο αὐτόν· [16] καὶ ἔφυγεν Ἀλέξανδρος εἰς τὴν Ἀραβίαν τοῦ σκεπασθῆναι αὐτὸν ἐκεῖ, ὁ δὲ βασιλεὺς Πτολεμαῖος ὑψώθη. [17] καὶ ἀφεῖλεν Ζαβδιηλ ὁ Ἄραψ τὴν κεφαλὴν Ἀλεξάνδρου καὶ ἀπέστειλεν τῷ Πτολεμαίῳ. [18] καὶ ὁ βασιλεὺς Πτολεμαῖος ἀπέθανεν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ οἱ ὄντες ἐν τοῖς ὀχυρώμασιν αὐτοῦ ἀπώλοντο ὑπὸ τῶν ἐν τοῖς ὀχυρώμασιν. [19] καὶ ἐβασίλευσεν Δημήτριος ἔτους ἑβδόμου

καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ. [20] Ἐν ταῖς ἡμέραις ἐκείναις συνήγαγεν Ιωναθαν τοὺς ἐκ τῆς Ιουδαίας τοῦ ἐκπολεμῆσαι τὴν ἄκραν τὴν ἐν Ιερουσαλημ καὶ ἐποίησεν ἐπ᾽ αὐτὴν μηχανὰς πολλάς. [21] καὶ ἐπορεύθησάν τινες μισοῦντες τὸ ἔθνος αὐτῶν ἄνδρες παράνομοι πρὸς τὸν βασιλέα καὶ ἀπήγγειλαν αὐτῷ ὅτι Ιωναθαν περικάθηται τὴν ἄκραν. [22] καὶ ἀκούσας ὠργίσθη· ὡς δὲ ἤκουσεν, εὐθέως ἀναζεύξας ἦλθεν εἰς Πτολεμαίδα καὶ ἔγραψεν Ιωναθαν τοῦ μὴ περικαθῆσθαι καὶ τοῦ ἀπαντῆσαι αὐτὸν αὐτῷ συμμίσγειν εἰς Πτολεμαίδα τὴν ταχίστην. [23] ὡς δὲ ἤκουσεν Ιωναθαν, ἐκέλευσεν περικαθῆσθαι καὶ ἐπέλεξεν τῶν πρεσβυτέρων Ισραηλ καὶ τῶν ἱερέων καὶ ἔδωκεν ἑαυτὸν τῷ κινδύνῳ· [24] καὶ λαβὼν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἕτερα ξένια πλείονα καὶ ἐπορεύθη πρὸς τὸν βασιλέα εἰς Πτολεμαίδα καὶ εὗρεν χάριν ἐναντίον αὐτοῦ. [25] καὶ ἐνετύγχανον κατ᾽ αὐτοῦ τινες ἄνομοι τῶν ἐκ τοῦ ἔθνους. [26] καὶ ἐποίησεν αὐτῷ ὁ βασιλεὺς καθὼς ἐποίησαν αὐτῷ οἱ πρὸ αὐτοῦ, καὶ ὕψωσεν αὐτὸν ἐναντίον τῶν φίλων αὐτοῦ πάντων. [27] καὶ ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην καὶ ὅσα ἄλλα εἶχεν τίμια τὸ πρότερον καὶ ἐποίησεν αὐτὸν τῶν πρώτων φίλων ἡγεῖσθαι. [28] καὶ ἠξίωσεν Ιωναθαν τὸν βασιλέα ποιῆσαι τὴν Ιουδαίαν ἀφορολόγητον καὶ τὰς τρεῖς τοπαρχίας καὶ τὴν Σαμαρῖτιν καὶ ἐπηγγείλατο αὐτῷ τάλαντα τριακόσια. [29] καὶ εὐδόκησεν ὁ βασιλεὺς καὶ ἔγραψεν τῷ Ιωναθαν ἐπιστολὰς περὶ πάντων τούτων ἐχούσας τὸν τρόπον τοῦτον [30] Βασιλεὺς Δημήτριος Ιωναθαν τῷ ἀδελφῷ χαίρειν καὶ ἔθνει Ιουδαίων. [31] τὸ ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἐγράψαμεν Λασθένει τῷ συγγενεῖ ἡμῶν περὶ ὑμῶν, γεγράφαμεν καὶ πρὸς ὑμᾶς, ὅπως εἰδῆτε. [32] Βασιλεὺς Δημήτριος Λασθένει τῷ πατρὶ χαίρειν. [33] τῷ ἔθνει τῶν Ιουδαίων φίλοις ἡμῶν καὶ συντηροῦσιν τὰ πρὸς ἡμᾶς δίκαια ἐκρίναμεν ἀγαθὸν ποιῆσαι χάριν τῆς ἐξ αὐτῶν εὐνοίας πρὸς ἡμᾶς. [34] ἐστάκαμεν αὐτοῖς τά τε ὅρια τῆς Ιουδαίας καὶ τοὺς τρεῖς νομοὺς Αφαιρεμα καὶ Λυδδα καὶ Ραθαμιν· προσετέθησαν τῇ Ιουδαίᾳ ἀπὸ τῆς Σαμαρίτιδος καὶ πάντα τὰ συγκυροῦντα αὐτοῖς πᾶσιν τοῖς θυσιάζουσιν εἰς Ιεροσόλυμα ἀντὶ τῶν βασιλικῶν, ὧν ἐλάμβανεν ὁ βασιλεὺς παρ᾽ αὐτῶν τὸ πρότερον κατ᾽ ἐνιαυτὸν ἀπὸ τῶν γενημάτων τῆς γῆς καὶ τῶν ἀκροδρύων. [35] καὶ τὰ ἄλλα τὰ ἀνήκοντα ἡμῖν ἀπὸ τοῦ νῦν τῶν δεκατῶν καὶ τῶν τελῶν τῶν ἀνηκόντων ἡμῖν καὶ τὰς τοῦ ἁλὸς λίμνας καὶ τοὺς ἀνήκοντας ἡμῖν στεφάνους, πάντα ἐπαρκέσομεν αὐτοῖς. [36] καὶ οὐκ ἀθετηθήσεται οὐδὲ ἓν τούτων ἀπὸ τοῦ νῦν εἰς τὸν ἅπαντα χρόνον. [37] νῦν οὖν ἐπιμέλεσθε τοῦ ποιῆσαι τούτων ἀντίγραφον, καὶ δοθήτω Ιωναθαν καὶ τεθήτω ἐν τῷ ὄρει τῷ ἁγίῳ ἐν τόπῳ ἐπισήμῳ. [38] Καὶ εἶδεν Δημήτριος ὁ βασιλεὺς ὅτι ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ καὶ οὐδὲν αὐτῷ ἀνθειστήκει, καὶ ἀπέλυσεν πάσας τὰς δυνάμεις αὐτοῦ, ἕκαστον εἰς τὸν ἴδιον τόπον, πλὴν

τῶν ξένων δυνάμεων, ὧν ἐξενολόγησεν ἀπὸ τῶν νήσων τῶν ἐθνῶν· καὶ ἤχθραναν αὐτῷ πᾶσαι αἱ δυνάμεις αἱ ἀπὸ τῶν πατέρων. [39] Τρύφων δὲ ἦν τῶν παρὰ Ἀλεξάνδρου τὸ πρότερον καὶ εἶδεν ὅτι πᾶσαι αἱ δυνάμεις καταγογγύζουσιν κατὰ τοῦ Δημητρίου, καὶ ἐπορεύθη πρὸς Ιμαλκουε τὸν Ἄραβα, ὃς ἔτρεφεν Ἀντίοχον τὸ παιδάριον τὸν τοῦ Ἀλεξάνδρου. [40] καὶ προσήδρευεν αὐτῷ, ὅπως παραδοῖ αὐτὸν αὐτῷ, ὅπως βασιλεύσῃ ἀντὶ τοῦ πατρὸς αὐτοῦ· καὶ ἀπήγγειλεν αὐτῷ ὅσα συνετέλεσεν ὁ Δημήτριος καὶ τὴν ἔχθραν, ἣν ἐχθραίνουσιν αὐτῷ αἱ δυνάμεις αὐτοῦ, καὶ ἔμεινεν ἐκεῖ ἡμέρας πολλάς. [41] καὶ ἀπέστειλεν Ιωναθαν πρὸς Δημήτριον τὸν βασιλέα, ἵνα ἐκβάλῃ τοὺς ἐκ τῆς ἄκρας ἐξ Ιερουσαλημ καὶ τοὺς ἐν τοῖς ὀχυρώμασιν· ἦσαν γὰρ πολεμοῦντες τὸν Ισραηλ. [42] καὶ ἀπέστειλεν Δημήτριος πρὸς Ιωναθαν λέγων Οὐ ταῦτα μόνον ποιήσω σοι καὶ τῷ ἔθνει σου, ἀλλὰ δόξῃ δοξάσω σε καὶ τὸ ἔθνος σου, ἐὰν εὐκαιρίας τύχω· [43] νῦν οὖν ὀρθῶς ποιήσεις ἀποστείλας μοι ἄνδρας, οἳ συμμαχήσουσίν μοι, ὅτι ἀπέστησαν πᾶσαι αἱ δυνάμεις μου. [44] καὶ ἀπέστειλεν Ιωναθαν ἄνδρας τρισχιλίους δυνατοὺς ἰσχύι αὐτῷ εἰς Ἀντιόχειαν, καὶ ἦλθον πρὸς τὸν βασιλέα, καὶ ηὐφράνθη ὁ βασιλεὺς ἐπὶ τῇ ἐφόδῳ αὐτῶν. [45] καὶ ἐπισυνήχθησαν οἱ ἀπὸ τῆς πόλεως εἰς μέσον τῆς πόλεως εἰς ἀνδρῶν δώδεκα μυριάδας καὶ ἠβούλοντο ἀνελεῖν τὸν βασιλέα. [46] καὶ ἔφυγεν ὁ βασιλεὺς εἰς τὴν αὐλήν, καὶ κατελάβοντο οἱ ἐκ τῆς πόλεως τὰς διόδους τῆς πόλεως καὶ ἤρξαντο πολεμεῖν. [47] καὶ ἐκάλεσεν ὁ βασιλεὺς τοὺς Ιουδαίους ἐπὶ βοήθειαν, καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πάντες ἅμα καὶ διεσπάρησαν ἐν τῇ πόλει καὶ ἀπέκτειναν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς μυριάδας δέκα· [48] καὶ ἐνεπύρισαν τὴν πόλιν καὶ ἔλαβον σκῦλα πολλὰ ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἔσωσαν τὸν βασιλέα. [49] καὶ εἶδον οἱ ἀπὸ τῆς πόλεως ὅτι κατεκράτησαν οἱ Ιουδαῖοι τῆς πόλεως ὡς ἠβούλοντο, καὶ ἠσθένησαν ταῖς διανοίαις αὐτῶν καὶ ἐκέκραξαν πρὸς τὸν βασιλέα μετὰ δεήσεως λέγοντες [50] Δὸς ἡμῖν δεξιὰς καὶ παυσάσθωσαν οἱ Ιουδαῖοι πολεμοῦντες ἡμᾶς καὶ τὴν πόλιν. [51] καὶ ἔρριψαν τὰ ὅπλα καὶ ἐποίησαν εἰρήνην. καὶ ἐδοξάσθησαν οἱ Ιουδαῖοι ἐναντίον τοῦ βασιλέως καὶ ἐνώπιον πάντων τῶν ἐν τῇ βασιλείᾳ αὐτοῦ καὶ ἐπέστρεψαν εἰς Ιερουσαλημ ἔχοντες σκῦλα πολλά. [52] καὶ ἐκάθισεν Δημήτριος ὁ βασιλεὺς ἐπὶ θρόνου τῆς βασιλείας αὐτοῦ, καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ. [53] καὶ ἐψεύσατο πάντα, ὅσα εἶπεν, καὶ ἠλλοτριώθη τῷ Ιωναθαν καὶ οὐκ ἀνταπέδωκεν τὰς εὐνοίας, ἃς ἀνταπέδωκεν αὐτῷ, καὶ ἔθλιβεν αὐτὸν σφόδρα. [54] Μετὰ δὲ ταῦτα ἀπέστρεψεν Τρύφων καὶ Ἀντίοχος μετ᾽ αὐτοῦ παιδάριον νεώτερον· καὶ ἐβασίλευσεν καὶ ἐπέθετο διάδημα. [55] καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις, ἃς ἀπεσκοράκισεν Δημήτριος, καὶ ἐπολέμησαν πρὸς αὐτόν, καὶ ἔφυγεν καὶ ἐτροπώθη. [56] καὶ ἔλαβεν Τρύφων τὰ θηρία καὶ κατεκράτησεν τῆς Ἀντιοχείας. [57] καὶ

ἔγραψεν Ἀντίοχος ὁ νεώτερος Ιωναθη λέγων Ἴστημί σοι τὴν ἀρχιερωσύνην καὶ καθίστημί σε ἐπὶ τῶν τεσσάρων νομῶν καὶ εἶναί σε τῶν φίλων τοῦ βασιλέως. [58] καὶ ἀπέστειλεν αὐτῷ χρυσώματα καὶ διακονίαν καὶ ἔδωκεν αὐτῷ ἐξουσίαν πίνειν ἐν χρυσώμασιν καὶ εἶναι ἐν πορφύρᾳ καὶ ἔχειν πόρπην χρυσῆν· [59] καὶ Σιμωνα τὸν ἀδελφὸν αὐτοῦ κατέστησεν στρατηγὸν ἀπὸ τῆς κλίμακος Τύρου ἕως τῶν ὁρίων Αἰγύπτου. [60] καὶ ἐξῆλθεν Ιωναθαν καὶ διεπορεύετο πέραν τοῦ ποταμοῦ καὶ ἐν ταῖς πόλεσιν, καὶ ἠθροίσθησαν πρὸς αὐτὸν πᾶσα δύναμις Συρίας εἰς συμμαχίαν· καὶ ἦλθεν εἰς Ἀσκαλῶνα, καὶ ἀπήντησαν αὐτῷ οἱ ἐκ τῆς πόλεως ἐνδόξως. [61] καὶ ἀπῆλθεν ἐκεῖθεν εἰς Γάζαν, καὶ ἀπέκλεισαν οἱ ἀπὸ Γάζης, καὶ περιεκάθισεν περὶ αὐτὴν καὶ ἐνεπύρισεν τὰ περιπόλια αὐτῆς ἐν πυρὶ καὶ ἐσκύλευσεν αὐτά. [62] καὶ ἠξίωσαν οἱ ἀπὸ Γάζης Ιωναθαν, καὶ ἔδωκεν αὐτοῖς δεξιὰς καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἀρχόντων αὐτῶν εἰς ὅμηρα καὶ ἐξαπέστειλεν αὐτοὺς εἰς Ιερουσαλημ· καὶ διῆλθεν τὴν χώραν ἕως Δαμασκοῦ. [63] καὶ ἤκουσεν Ιωναθαν ὅτι παρῆσαν οἱ ἄρχοντες Δημητρίου εἰς Κηδες τὴν ἐν τῇ Γαλιλαίᾳ μετὰ δυνάμεως πολλῆς βουλόμενοι μεταστῆσαι αὐτὸν τῆς χρείας. [64] καὶ συνήντησεν αὐτοῖς, τὸν δὲ ἀδελφὸν αὐτοῦ Σιμωνα κατέλιπεν ἐν τῇ χώρᾳ. [65] καὶ παρενέβαλεν Σιμων ἐπὶ Βαιθσουρα καὶ ἐπολέμει αὐτὴν ἡμέρας πολλὰς καὶ συνέκλεισεν αὐτήν. [66] καὶ ἠξίωσαν αὐτὸν τοῦ δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ κατελάβετο τὴν πόλιν καὶ ἔθετο ἐπ᾽ αὐτὴν φρουράν. [67] καὶ Ιωναθαν καὶ ἡ παρεμβολὴ αὐτοῦ παρενέβαλον ἐπὶ τὸ ὕδωρ τοῦ Γεννησαρ· καὶ ὤρθρισαν τὸ πρωῒ εἰς τὸ πεδίον Ασωρ. [68] καὶ ἰδοὺ ἡ παρεμβολὴ ἀλλοφύλων ἀπήντα αὐτῷ ἐν τῷ πεδίῳ καὶ ἐξέβαλον ἔνεδρον ἐπ᾽ αὐτὸν ἐν τοῖς ὄρεσιν, αὐτοὶ δὲ ἀπήντησαν ἐξ ἐναντίας. [69] τὰ δὲ ἔνεδρα ἐξανέστησαν ἐκ τῶν τόπων αὐτῶν καὶ συνῆψαν πόλεμον. [70] καὶ ἔφυγον οἱ παρὰ Ιωναθου πάντες, οὐδὲ εἷς κατελείφθη ἀπ᾽ αὐτῶν πλὴν Ματταθιας ὁ τοῦ Αψαλωμου καὶ Ιουδας ὁ τοῦ Χαλφι ἄρχοντες τῆς στρατιᾶς τῶν δυνάμεων. [71] καὶ διέρρηξεν Ιωναθαν τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο γῆν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ προσηύξατο. [72] καὶ ὑπέστρεψεν πρὸς αὐτοὺς πολέμῳ καὶ ἐτροπώσατο αὐτούς, καὶ ἔφυγον. [73] καὶ εἶδον οἱ φεύγοντες παρ᾽ αὐτοῦ καὶ ἐπέστρεψαν ἐπ᾽ αὐτὸν καὶ ἐδίωκον μετ᾽ αὐτοῦ ἕως Κεδες ἕως τῆς παρεμβολῆς αὐτῶν καὶ παρενέβαλον ἐκεῖ. [74] καὶ ἔπεσον ἐκ τῶν ἀλλοφύλων ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς ἄνδρας τρισχιλίους. καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ.

CHAPTER 12

[1] Καὶ εἶδεν Ιωναθαν ὅτι ὁ καιρὸς αὐτῷ συνεργεῖ, καὶ ἐπελέξατο ἄνδρας καὶ ἀπέστειλεν εἰς Ῥώμην στῆσαι καὶ ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν. [2] καὶ πρὸς Σπαρτιάτας καὶ τόπους ἑτέρους ἀπέστειλεν ἐπιστολὰς κατὰ τὰ αὐτά. [3] καὶ ἐπορεύθησαν εἰς Ῥώμην καὶ εἰσῆλθον εἰς τὸ βουλευτήριον καὶ εἶπον Ιωναθαν ὁ ἀρχιερεὺς καὶ τὸ ἔθνος τῶν Ιουδαίων ἀπέστειλεν ἡμᾶς ἀνανεώσασθαι τὴν φιλίαν ἑαυτοῖς καὶ τὴν συμμαχίαν κατὰ τὸ πρότερον. [4] καὶ ἔδωκαν ἐπιστολὰς αὐτοῖς πρὸς αὐτοὺς κατὰ τόπον, ὅπως προπέμπωσιν αὐτοὺς εἰς γῆν Ιουδα μετ᾽ εἰρήνης. [5] Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἔγραψεν Ιωναθαν τοῖς Σπαρτιάταις [6] Ιωναθαν ἀρχιερεὺς καὶ ἡ γερουσία τοῦ ἔθνους καὶ οἱ ἱερεῖς καὶ ὁ λοιπὸς δῆμος τῶν Ιουδαίων Σπαρτιάταις τοῖς ἀδελφοῖς χαίρειν. [7] ἔτι πρότερον ἀπεστάλησαν ἐπιστολαὶ πρὸς Ονιαν τὸν ἀρχιερέα παρὰ Ἀρείου τοῦ βασιλεύοντος ἐν ὑμῖν ὅτι ἐστὲ ἀδελφοὶ ἡμῶν, ὡς τὸ ἀντίγραφον ὑπόκειται. [8] καὶ ἐπεδέξατο ὁ Ονιας τὸν ἄνδρα τὸν ἀπεσταλμένον ἐνδόξως καὶ ἔλαβεν τὰς ἐπιστολάς, ἐν αἷς διεσαφεῖτο περὶ συμμαχίας καὶ φιλίας. [9] ἡμεῖς οὖν ἀπροσδεεῖς τούτων ὄντες παράκλησιν ἔχοντες τὰ βιβλία τὰ ἅγια τὰ ἐν ταῖς χερσὶν ἡμῶν [10] ἐπειράθημεν ἀποστεῖλαι τὴν πρὸς ὑμᾶς ἀδελφότητα καὶ φιλίαν ἀνανεώσασθαι πρὸς τὸ μὴ ἐξαλλοτριωθῆναι ὑμῶν· πολλοὶ γὰρ καιροὶ διῆλθον ἀφ᾽ οὗ ἀπεστείλατε πρὸς ἡμᾶς. [11] ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως ἔν τε ταῖς ἑορταῖς καὶ ταῖς λοιπαῖς καθηκούσαις ἡμέραις μιμνῃσκόμεθα ὑμῶν ἐφ᾽ ὧν προσφέρομεν θυσιῶν καὶ ἐν ταῖς προσευχαῖς, ὡς δέον ἐστὶν καὶ πρέπον μνημονεύειν ἀδελφῶν. [12] εὐφραινόμεθα δὲ ἐπὶ τῇ δόξῃ ὑμῶν. [13] ἡμᾶς δὲ ἐκύκλωσαν πολλαὶ θλίψεις καὶ πόλεμοι πολλοί, καὶ ἐπολέμησαν ἡμᾶς οἱ βασιλεῖς οἱ κύκλῳ ἡμῶν. [14] οὐκ ἠβουλόμεθα οὖν παρενοχλῆσαι ὑμῖν καὶ τοῖς λοιποῖς συμμάχοις καὶ φίλοις ἡμῶν ἐν τοῖς πολέμοις τούτοις· [15] ἔχομεν γὰρ τὴν ἐξ οὐρανοῦ βοήθειαν βοηθοῦσαν ἡμῖν καὶ ἐρρύσθημεν ἀπὸ τῶν ἐχθρῶν, καὶ ἐταπεινώθησαν οἱ ἐχθροὶ ἡμῶν. [16] ἐπελέξαμεν οὖν Νουμήνιον Ἀντιόχου καὶ Ἀντίπατρον Ἰάσονος καὶ ἀπεστάλκαμεν πρὸς Ῥωμαίους ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν καὶ συμμαχίαν τὴν πρότερον. [17] ἐνετειλάμεθα οὖν αὐτοῖς καὶ πρὸς ὑμᾶς πορευθῆναι καὶ ἀσπάσασθαι ὑμᾶς καὶ ἀποδοῦναι ὑμῖν τὰς παρ᾽ ἡμῶν ἐπιστολὰς περὶ τῆς ἀνανεώσεως καὶ τῆς ἀδελφότητος ἡμῶν. [18] καὶ νῦν καλῶς ποιήσετε ἀντιφωνήσαντες ἡμῖν πρὸς ταῦτα. [19] Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν Ονια [20] Ἄρειος βασιλεὺς Σπαρτιατῶν Ονια ἱερεῖ μεγάλῳ χαίρειν. [21] εὑρέθη ἐν γραφῇ περί τε τῶν Σπαρτιατῶν καὶ Ιουδαίων ὅτι

εἰσὶν ἀδελφοὶ καὶ ὅτι εἰσὶν ἐκ γένους Αβρααμ. [22] καὶ νῦν ἀφ᾽ οὗ ἔγνωμεν ταῦτα, καλῶς ποιήσετε γράφοντες ἡμῖν περὶ τῆς εἰρήνης ὑμῶν, [23] καὶ ἡμεῖς δὲ ἀντιγράφομεν ὑμῖν τὰ κτήνη ὑμῶν καὶ ἡ ὕπαρξις ὑμῶν ἡμῖν ἐστιν, καὶ τὰ ἡμῶν ὑμῖν ἐστιν. ἐντελλόμεθα οὖν ὅπως ἀπαγγείλωσιν ὑμῖν κατὰ ταῦτα. [24] Καὶ ἤκουσεν Ιωναθαν ὅτι ἐπέστρεψαν οἱ ἄρχοντες Δημητρίου μετὰ δυνάμεως πολλῆς ὑπὲρ τὸ πρότερον τοῦ πολεμῆσαι πρὸς αὐτόν. [25] καὶ ἀπῆρεν ἐξ Ιερουσαλημ καὶ ἀπήντησεν αὐτοῖς εἰς τὴν Αμαθῖτιν χώραν· οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν τοῦ ἐμβατεῦσαι εἰς τὴν χώραν αὐτοῦ. [26] καὶ ἀπέστειλεν κατασκόπους εἰς τὴν παρεμβολὴν αὐτῶν, καὶ ἐπέστρεψαν καὶ ἀπήγγειλαν αὐτῷ ὅτι οὕτως τάσσονται ἐπιπεσεῖν ἐπ᾽ αὐτοὺς τὴν νύκτα. [27] ὡς δὲ ἔδυ ὁ ἥλιος, ἐπέταξεν Ιωναθαν τοῖς παρ᾽ αὐτοῦ γρηγορεῖν καὶ εἶναι ἐπὶ τοῖς ὅπλοις ἑτοιμάζεσθαι εἰς πόλεμον δι᾽ ὅλης τῆς νυκτὸς καὶ ἐξέβαλεν προφύλακας κύκλῳ τῆς παρεμβολῆς. [28] καὶ ἤκουσαν οἱ ὑπεναντίοι ὅτι ἡτοίμασται Ιωναθαν καὶ οἱ παρ᾽ αὐτοῦ εἰς πόλεμον, καὶ ἐφοβήθησαν καὶ ἔπτηξαν τῇ καρδίᾳ αὐτῶν καὶ ἀνέκαυσαν πυρὰς ἐν τῇ παρεμβολῇ αὐτῶν. [29] Ιωναθαν δὲ καὶ οἱ παρ᾽ αὐτοῦ οὐκ ἔγνωσαν ἕως πρωί, ἔβλεπον γὰρ τὰ φῶτα καιόμενα. [30] καὶ κατεδίωξεν Ιωναθαν ὀπίσω αὐτῶν καὶ οὐ κατέλαβεν αὐτούς, διέβησαν γὰρ τὸν Ἐλεύθερον ποταμόν. [31] καὶ ἐξέκλινεν Ιωναθαν ἐπὶ τοὺς Ἄραβας τοὺς καλουμένους Ζαβαδαίους καὶ ἐπάταξεν αὐτοὺς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν. [32] καὶ ἀναζεύξας ἦλθεν εἰς Δαμασκὸν καὶ διώδευσεν ἐν πάσῃ τῇ χώρᾳ. [33] καὶ Σιμων ἐξῆλθεν καὶ διώδευσεν ἕως Ἀσκαλῶνος καὶ τὰ πλησίον ὀχυρώματα καὶ ἐξέκλινεν εἰς Ιοππην καὶ προκατελάβετο αὐτήν· [34] ἤκουσεν γὰρ ὅτι βούλονται τὸ ὀχύρωμα παραδοῦναι τοῖς παρὰ Δημητρίου· καὶ ἔθετο ἐκεῖ φρουράν, ὅπως φυλάσσωσιν αὐτήν. [35] καὶ ἐπέστρεψεν Ιωναθαν καὶ ἐξεκκλησίασεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ ἐβουλεύετο μετ᾽ αὐτῶν τοῦ οἰκοδομῆσαι ὀχυρώματα ἐν τῇ Ιουδαίᾳ [36] καὶ προσυψῶσαι τὰ τείχη Ιερουσαλημ καὶ ὑψῶσαι ὕψος μέγα ἀνὰ μέσον τῆς ἄκρας καὶ τῆς πόλεως εἰς τὸ διαχωρίζειν αὐτὴν τῆς πόλεως, ἵνα ᾖ αὕτη κατὰ μόνας, ὅπως μήτε ἀγοράζωσιν μήτε πωλῶσιν. [37] καὶ συνήχθησαν τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἔπεσεν τοῦ τείχους τοῦ χειμάρρου τοῦ ἐξ ἀπηλιώτου, καὶ ἐπεσκεύασεν τὸ καλούμενον Χαφεναθα. [38] καὶ Σιμων ᾠκοδόμησεν τὴν Αδιδα ἐν τῇ Σεφηλα καὶ ὠχύρωσεν αὐτὴν καὶ ἐπέστησεν θύρας καὶ μοχλούς. [39] Καὶ ἐζήτησεν Τρύφων βασιλεῦσαι τῆς Ἀσίας καὶ περιθέσθαι τὸ διάδημα καὶ ἐκτεῖναι χεῖρα ἐπ᾽ Ἀντίοχον τὸν βασιλέα. [40] καὶ εὐλαβήθη μήποτε οὐκ ἐάσῃ αὐτὸν Ιωναθαν καὶ μήποτε πολεμήσῃ πρὸς αὐτόν, καὶ ἐζήτει συλλαβεῖν αὐτὸν τοῦ ἀπολέσαι, καὶ ἀπάρας ἦλθεν εἰς Βαιθσαν. [41] καὶ ἐξῆλθεν Ιωναθαν εἰς ἀπάντησιν αὐτῷ ἐν τεσσαράκοντα χιλιάσιν ἀνδρῶν ἐπιλελεγμέναις εἰς παράταξιν καὶ ἦλθεν

εἰς Βαιθσαν. [42] καὶ εἶδεν Τρύφων ὅτι ἦλθεν μετὰ δυνάμεως πολλῆς, καὶ ἐκτεῖναι χεῖρας ἐπ᾽ αὐτὸν εὐλαβήθη. [43] καὶ ἐπεδέξατο αὐτὸν ἐνδόξως καὶ συνέστησεν αὐτὸν πᾶσιν τοῖς φίλοις αὐτοῦ καὶ ἔδωκεν αὐτῷ δόματα καὶ ἐπέταξεν τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν αὐτοῦ ὑπακούειν αὐτοῦ ὡς αὐτοῦ. [44] καὶ εἶπεν τῷ Ιωναθαν Ἵνα τί ἐκόπωσας πάντα τὸν λαὸν τοῦτον πολέμου μὴ ἐνεστηκότος ἡμῖν; [45] καὶ νῦν ἀπόστειλον αὐτοὺς εἰς τοὺς οἴκους αὐτῶν, ἐπίλεξαι δὲ σεαυτῷ ἄνδρας ὀλίγους, οἵτινες ἔσονται μετὰ σοῦ, καὶ δεῦρο μετ᾽ ἐμοῦ εἰς Πτολεμαίδα, καὶ παραδώσω σοι αὐτὴν καὶ τὰ λοιπὰ ὀχυρώματα καὶ τὰς δυνάμεις τὰς λοιπὰς καὶ πάντας τοὺς ἐπὶ τῶν χρειῶν, καὶ ἐπιστρέψας ἀπελεύσομαι· τούτου γὰρ χάριν πάρειμι. [46] καὶ ἐμπιστεύσας αὐτῷ ἐποίησεν καθὼς εἶπεν, καὶ ἐξαπέστειλεν τὰς δυνάμεις, καὶ ἀπῆλθον εἰς γῆν Ιουδα. [47] κατέλιπεν δὲ μεθ᾽ ἑαυτοῦ ἄνδρας τρισχιλίους, ὧν δισχιλίους ἀφῆκεν ἐν τῇ Γαλιλαίᾳ, χίλιοι δὲ συνῆλθον αὐτῷ. [48] ὡς δὲ εἰσῆλθεν Ιωναθαν εἰς Πτολεμαίδα, ἀπέκλεισαν οἱ Πτολεμαεῖς τὰς πύλας καὶ συνέλαβον αὐτόν, καὶ πάντας τοὺς συνεισελθόντας μετ᾽ αὐτοῦ ἀπέκτειναν ἐν ῥομφαίᾳ. [49] καὶ ἀπέστειλεν Τρύφων δυνάμεις καὶ ἵππον εἰς τὴν Γαλιλαίαν καὶ τὸ πεδίον τὸ μέγα τοῦ ἀπολέσαι πάντας τοὺς παρὰ Ιωναθου. [50] καὶ ἐπέγνωσαν ὅτι συνελήμφθη καὶ ἀπόλωλεν καὶ οἱ μετ᾽ αὐτοῦ, καὶ παρεκάλεσαν ἑαυτοὺς καὶ ἐπορεύοντο συνεστραμμένοι ἕτοιμοι εἰς πόλεμον. [51] καὶ εἶδον οἱ διώκοντες ὅτι περὶ ψυχῆς αὐτοῖς ἐστιν, καὶ ἐπέστρεψαν. [52] καὶ ἦλθον πάντες μετ᾽ εἰρήνης εἰς γῆν Ιουδα καὶ ἐπένθησαν τὸν Ιωναθαν καὶ τοὺς μετ᾽ αὐτοῦ καὶ ἐφοβήθησαν σφόδρα· καὶ ἐπένθησεν πᾶς Ισραηλ πένθος μέγα. [53] καὶ ἐζήτησαν πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῶν ἐκτρῖψαι αὐτούς· εἶπον γάρ Οὐκ ἔχουσιν ἄρχοντα καὶ βοηθοῦντα· νῦν οὖν πολεμήσωμεν αὐτοὺς καὶ ἐξάρωμεν ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν.

CHAPTER 13

[1] Καὶ ἤκουσεν Σιμων ὅτι συνήγαγεν Τρύφων δύναμιν πολλὴν τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ ἐκτρῖψαι αὐτήν. [2] καὶ εἶδεν τὸν λαόν, ὅτι ἔντρομός ἐστιν καὶ ἔκφοβος, καὶ ἀνέβη εἰς Ιερουσαλημ καὶ ἤθροισεν τὸν λαὸν [3] καὶ παρεκάλεσεν αὐτοὺς καὶ εἶπεν αὐτοῖς Αὐτοὶ οἴδατε ὅσα ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐποιήσαμεν περὶ τῶν νόμων καὶ τῶν ἁγίων, καὶ τοὺς πολέμους καὶ τὰς στενοχωρίας, ἃς εἴδομεν. [4] τούτου χάριν ἀπώλοντο οἱ ἀδελφοί μου πάντες χάριν τοῦ Ισραηλ, καὶ κατελείφθην ἐγὼ μόνος. [5] καὶ νῦν μή μοι γένοιτο φείσασθαί μου τῆς ψυχῆς ἐν παντὶ καιρῷ θλίψεως· οὐ γάρ εἰμι κρείσσων τῶν ἀδελφῶν μου. [6] πλὴν ἐκδικήσω περὶ τοῦ ἔθνους μου καὶ περὶ τῶν ἁγίων καὶ περὶ τῶν γυναικῶν καὶ τέκνων ὑμῶν, ὅτι συνήχθησαν πάντα τὰ ἔθνη ἐκτρῖψαι ἡμᾶς ἔχθρας χάριν. [7] καὶ ἀνεζωπύρησεν τὸ πνεῦμα τοῦ λαοῦ ἅμα τοῦ ἀκοῦσαι τῶν λόγων τούτων, [8] καὶ ἀπεκρίθησαν φωνῇ μεγάλῃ λέγοντες Σὺ εἶ ἡμῶν ἡγούμενος ἀντὶ Ιουδου καὶ Ιωναθου τοῦ ἀδελφοῦ σου· [9] πολέμησον τὸν πόλεμον ἡμῶν, καὶ πάντα, ὅσα ἂν εἴπῃς ἡμῖν, ποιήσομεν. [10] καὶ συνήγαγεν πάντας τοὺς ἄνδρας τοὺς πολεμιστὰς καὶ ἐτάχυνεν τοῦ τελέσαι τὰ τείχη Ιερουσαλημ καὶ ὠχύρωσεν αὐτὴν κυκλόθεν. [11] καὶ ἀπέστειλεν Ιωναθαν τὸν τοῦ Αψαλωμου καὶ μετ’ αὐτοῦ δύναμιν ἱκανὴν εἰς Ιοππην, καὶ ἐξέβαλεν τοὺς ὄντας ἐν αὐτῇ καὶ ἔμεινεν ἐκεῖ ἐν αὐτῇ. [12] Καὶ ἀπῆρεν Τρύφων ἀπὸ Πτολεμαίδος μετὰ δυνάμεως πολλῆς ἐλθεῖν εἰς γῆν Ιουδα, καὶ Ιωναθαν μετ’ αὐτοῦ ἐν φυλακῇ. [13] Σιμων δὲ παρενέβαλεν ἐν Αδιδοις κατὰ πρόσωπον τοῦ πεδίου. [14] καὶ ἐπέγνω Τρύφων ὅτι ἀνέστη Σιμων ἀντὶ Ιωναθου τοῦ ἀδελφοῦ αὐτοῦ καὶ ὅτι συνάπτειν αὐτῷ μέλλει πόλεμον, καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις λέγων [15] Περὶ ἀργυρίου, οὗ ὤφειλεν Ιωναθαν ὁ ἀδελφός σου εἰς τὸ βασιλικὸν δι’ ἃς εἶχεν χρείας, συνέχομεν αὐτόν· [16] καὶ νῦν ἀπόστειλον ἀργυρίου τάλαντα ἑκατὸν καὶ δύο τῶν υἱῶν αὐτοῦ ὅμηρα, ὅπως μὴ ἀφεθεὶς ἀποστατήσῃ ἀφ’ ἡμῶν, καὶ ἀφήσομεν αὐτόν. [17] καὶ ἔγνω Σιμων ὅτι δόλῳ λαλοῦσιν πρὸς αὐτόν, καὶ πέμπει τοῦ λαβεῖν τὸ ἀργύριον καὶ τὰ παιδάρια, μήποτε ἔχθραν ἄρῃ μεγάλην πρὸς τὸν λαὸν [18] λέγοντες Ὅτι οὐκ ἀπέστειλα αὐτῷ τὸ ἀργύριον καὶ τὰ παιδάρια, ἀπώλετο. [19] καὶ ἀπέστειλεν τὰ παιδάρια καὶ τὰ ἑκατὸν τάλαντα, καὶ διεψεύσατο καὶ οὐκ ἀφῆκεν τὸν Ιωναθαν. [20] καὶ μετὰ ταῦτα ἦλθεν Τρύφων τοῦ ἐμβατεῦσαι εἰς τὴν χώραν καὶ ἐκτρῖψαι αὐτήν, καὶ ἐκύκλωσαν ὁδὸν τὴν εἰς Αδωρα. καὶ Σιμων καὶ ἡ παρεμβολὴ αὐτοῦ ἀντιπαρῆγεν αὐτῷ εἰς πάντα τόπον, οὗ ἂν ἐπορεύετο. [21] οἱ δὲ ἐκ τῆς ἄκρας ἀπέστελλον πρὸς Τρύφωνα πρεσβευτὰς κατασπεύδοντας

αὐτὸν τοῦ ἐλθεῖν πρὸς αὐτοὺς διὰ τῆς ἐρήμου καὶ ἀποστεῖλαι αὐτοῖς τροφάς. [22] καὶ ἡτοίμασεν Τρύφων πᾶσαν τὴν ἵππον αὐτοῦ ἐλθεῖν, καὶ ἐν τῇ νυκτὶ ἐκείνῃ ἦν χιὼν πολλὴ σφόδρα, καὶ οὐκ ἦλθεν διὰ τὴν χιόνα. καὶ ἀπῆρεν καὶ ἦλθεν εἰς τὴν Γαλααδῖτιν. [23] ὡς δὲ ἤγγισεν τῆς Βασκαμα, ἀπέκτεινεν τὸν Ιωναθαν, καὶ ἐτάφη ἐκεῖ. [24] καὶ ἐπέστρεψεν Τρύφων καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. [25] Καὶ ἀπέστειλεν Σιμων καὶ ἔλαβεν τὰ ὀστᾶ Ιωναθου τοῦ ἀδελφοῦ αὐτοῦ καὶ ἔθαψεν αὐτὸν ἐν Μωδειν πόλει τῶν πατέρων αὐτοῦ. [26] καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν καὶ ἐπένθησαν αὐτὸν ἡμέρας πολλάς. [27] καὶ ᾠκοδόμησεν Σιμων ἐπὶ τὸν τάφον τοῦ πατρὸς αὐτοῦ καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ὕψωσεν αὐτὸν τῇ ὁράσει λίθῳ ξεστῷ ἐκ τῶν ὄπισθεν καὶ ἔμπροσθεν. [28] καὶ ἔστησεν ἑπτὰ πυραμίδας, μίαν κατέναντι τῆς μιᾶς, τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς τέσσαρσιν ἀδελφοῖς. [29] καὶ ταύταις ἐποίησεν μηχανήματα περιθεὶς στύλους μεγάλους καὶ ἐποίησεν ἐπὶ τοῖς στύλοις πανοπλίας εἰς ὄνομα αἰώνιον καὶ παρὰ ταῖς πανοπλίαις πλοῖα ἐγγεγλυμμένα εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν. [30] οὗτος ὁ τάφος, ὃν ἐποίησεν ἐν Μωδειν, ἕως τῆς ἡμέρας ταύτης. [31] Ὁ δὲ Τρύφων ἐπορεύετο δόλῳ μετὰ Ἀντιόχου τοῦ βασιλέως τοῦ νεωτέρου καὶ ἀπέκτεινεν αὐτὸν [32] καὶ ἐβασίλευσεν ἀντ αὐτοῦ καὶ περιέθετο τὸ διάδημα τῆς Ἀσίας καὶ ἐποίησεν πληγὴν μεγάλην ἐπὶ τῆς γῆς. [33] καὶ ᾠκοδόμησεν Σιμων τὰ ὀχυρώματα τῆς Ιουδαίας καὶ περιετείχισεν πύργοις ὑψηλοῖς καὶ τείχεσιν μεγάλοις καὶ πύλαις καὶ μοχλοῖς καὶ ἔθετο βρώματα ἐν τοῖς ὀχυρώμασιν. [34] καὶ ἐπέλεξεν Σιμων ἄνδρας καὶ ἀπέστειλεν πρὸς Δημήτριον τὸν βασιλέα τοῦ ποιῆσαι ἄφεσιν τῇ χώρᾳ, ὅτι πᾶσαι αἱ πράξεις Τρύφωνος ἦσαν ἁρπαγαί. [35] καὶ ἀπέστειλεν αὐτῷ Δημήτριος ὁ βασιλεὺς κατὰ τοὺς λόγους τούτους καὶ ἀπεκρίθη αὐτῷ καὶ ἔγραψεν αὐτῷ ἐπιστολὴν τοιαύτην [36] Βασιλεὺς Δημήτριος Σιμωνι ἀρχιερεῖ καὶ φίλῳ βασιλέων καὶ πρεσβυτέροις καὶ ἔθνει Ιουδαίων χαίρειν. [37] τὸν στέφανον τὸν χρυσοῦν καὶ τὴν βαίνην, ἣν ἀπεστείλατε, κεκομίσμεθα καὶ ἕτοιμοί ἐσμεν τοῦ ποιεῖν ὑμῖν εἰρήνην μεγάλην καὶ γράφειν τοῖς ἐπὶ τῶν χρειῶν τοῦ ἀφιέναι ὑμῖν τὰ ἀφέματα. [38] καὶ ὅσα ἐστήσαμεν πρὸς ὑμᾶς, ἔστηκεν, καὶ τὰ ὀχυρώματα, ἃ ᾠκοδομήσατε, ὑπαρχέτω ὑμῖν. [39] ἀφίεμεν δὲ ἀγνοήματα καὶ τὰ ἁμαρτήματα ἕως τῆς σήμερον ἡμέρας καὶ τὸν στέφανον, ὃν ὠφείλετε, καὶ εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ιερουσαλημ, μηκέτι τελωνείσθω. [40] καὶ εἴ τινες ἐπιτήδειοι ὑμῶν γραφῆναι εἰς τοὺς περὶ ἡμᾶς, ἐγγραφέσθωσαν, καὶ γινέσθω ἀνὰ μέσον ἡμῶν εἰρήνη. [41] Ἔτους ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἤρθη ὁ ζυγὸς τῶν ἐθνῶν ἀπὸ τοῦ Ισραηλ, [42] καὶ ἤρξατο ὁ λαὸς γράφειν ἐν ταῖς συγγραφαῖς καὶ συναλλάγμασιν Ἔτους πρώτου ἐπὶ Σιμωνος ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου Ιουδαίων. [43]

Ἐν ταῖς ἡμέραις ἐκείναις παρενέβαλεν ἐπὶ Γαζαρα καὶ ἐκύκλωσεν αὐτὴν παρεμβολαῖς καὶ ἐποίησεν ἑλεόπολιν καὶ προσήγαγεν τῇ πόλει καὶ ἐπάταξεν πύργον ἕνα καὶ κατελάβετο. [44] καὶ ἐξήλλοντο οἱ ἐν τῇ ἑλεοπόλει εἰς τὴν πόλιν, καὶ ἐγένετο κίνημα μέγα ἐν τῇ πόλει. [45] καὶ ἀνέβησαν οἱ ἐν τῇ πόλει σὺν γυναιξὶν καὶ τοῖς τέκνοις ἐπὶ τὸ τεῖχος διερρηχότες τὰ ἱμάτια αὐτῶν καὶ ἐβόησαν φωνῇ μεγάλῃ ἀξιοῦντες Σιμωνα δεξιὰς αὐτοῖς δοῦναι [46] καὶ εἶπαν Μὴ ἡμῖν χρήσῃ κατὰ τὰς πονηρίας ἡμῶν, ἀλλὰ κατὰ τὸ ἔλεός σου. [47] καὶ συνελύθη αὐτοῖς Σιμων καὶ οὐκ ἐπολέμησεν αὐτούς· καὶ ἐξέβαλεν αὐτοὺς ἐκ τῆς πόλεως, καὶ ἐκαθάρισεν τὰς οἰκίας, ἐν αἷς ἦν τὰ εἴδωλα, καὶ οὕτως εἰσῆλθεν εἰς αὐτὴν ὑμνῶν καὶ εὐλογῶν. [48] καὶ ἐξέβαλεν ἐξ αὐτῆς πᾶσαν ἀκαθαρσίαν καὶ κατῴκισεν ἐν αὐτῇ ἄνδρας, οἵτινες τὸν νόμον ποιήσωσιν, καὶ προσωχύρωσεν αὐτὴν καὶ ᾠκοδόμησεν ἑαυτῷ ἐν αὐτῇ οἴκησιν. [49] Οἱ δὲ ἐκ τῆς ἄκρας ἐν Ιερουσαλημ ἐκωλύοντο ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι εἰς τὴν χώραν ἀγοράζειν καὶ πωλεῖν καὶ ἐπείνασαν σφόδρα, καὶ ἀπώλοντο ἐξ αὐτῶν ἱκανοὶ τῷ λιμῷ. [50] καὶ ἐβόησαν πρὸς Σιμωνα δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ ἐκαθάρισεν τὴν ἄκραν ἀπὸ τῶν μιασμάτων. [51] καὶ εἰσῆλθον εἰς αὐτὴν τῇ τρίτῃ καὶ εἰκάδι τοῦ δευτέρου μηνὸς ἔτους πρώτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ μετὰ αἰνέσεως καὶ βαίων καὶ ἐν κινύραις καὶ ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν ὕμνοις καὶ ἐν ᾠδαῖς, ὅτι συνετρίβη ἐχθρὸς μέγας ἐξ Ισραηλ. [52] καὶ ἔστησεν κατ᾽ ἐνιαυτὸν τοῦ ἄγειν τὴν ἡμέραν ταύτην μετὰ εὐφροσύνης. καὶ προσωχύρωσεν τὸ ὄρος τοῦ ἱεροῦ τὸ παρὰ τὴν ἄκραν· καὶ ᾤκει ἐκεῖ αὐτὸς καὶ οἱ παρ᾽ αὐτοῦ. [53] καὶ εἶδεν Σιμων τὸν Ιωαννην υἱὸν αὐτοῦ ὅτι ἀνὴρ ἐστιν, καὶ ἔθετο αὐτὸν ἡγούμενον τῶν δυνάμεων πασῶν· καὶ ᾤκει ἐν Γαζαροις.

CHAPTER 14

[1] Καὶ ἐν ἔτει δευτέρῳ καὶ ἑβδομηκοστῷ καὶ ἑκατοστῷ συνήγαγεν Δημήτριος ὁ βασιλεὺς τὰς δυνάμεις αὐτοῦ καὶ ἐπορεύθη εἰς Μηδίαν τοῦ ἐπισπάσασθαι βοήθειαν ἑαυτῷ, ὅπως πολεμήσῃ τὸν Τρύφωνα. [2] καὶ ἤκουσεν Ἀρσάκης ὁ βασιλεὺς τῆς Περσίδος καὶ Μηδίας ὅτι εἰσῆλθεν Δημήτριος εἰς τὰ ὅρια αὐτοῦ, καὶ ἀπέστειλεν ἕνα τῶν ἀρχόντων αὐτοῦ συλλαβεῖν αὐτὸν ζῶντα. [3] καὶ ἐπορεύθη καὶ ἐπάταξεν τὴν παρεμβολὴν Δημητρίου καὶ συνέλαβεν αὐτὸν καὶ ἤγαγεν αὐτὸν πρὸς Ἀρσάκην, καὶ ἔθετο αὐτὸν ἐν φυλακῇ. [4] Καὶ ἡσύχασεν ἡ γῆ Ιουδα πάσας τὰς ἡμέρας Σιμωνος, καὶ ἐζήτησεν ἀγαθὰ τῷ ἔθνει αὐτοῦ, καὶ ἤρεσεν αὐτοῖς ἡ ἐξουσία αὐτοῦ καὶ ἡ δόξα αὐτοῦ πάσας τὰς ἡμέρας. [5] καὶ μετὰ πάσης τῆς δόξης αὐτοῦ ἔλαβεν τὴν Ιοππην εἰς λιμένα καὶ ἐποίησεν εἴσοδον ταῖς νήσοις τῆς θαλάσσης. [6] καὶ ἐπλάτυνεν τὰ ὅρια τῷ ἔθνει αὐτοῦ καὶ ἐκράτησεν τῆς χώρας. [7] καὶ συνήγαγεν αἰχμαλωσίαν πολλὴν καὶ ἐκυρίευσεν Γαζαρων καὶ Βαιθσουρων καὶ τῆς ἄκρας· καὶ ἐξῆρεν τὰς ἀκαθαρσίας ἐξ αὐτῆς, καὶ οὐκ ἦν ὁ ἀντικείμενος αὐτῷ. [8] καὶ ἦσαν γεωργοῦντες τὴν γῆν αὐτῶν μετ᾽ εἰρήνης, καὶ ἡ γῆ ἐδίδου τὰ γενήματα αὐτῆς καὶ τὰ ξύλα τῶν πεδίων τὸν καρπὸν αὐτῶν. [9] πρεσβύτεροι ἐν ταῖς πλατείαις ἐκάθηντο, πάντες περὶ ἀγαθῶν ἐκοινολογοῦντο, καὶ οἱ νεανίσκοι ἐνεδύσαντο δόξας καὶ στολὰς πολέμου. [10] ταῖς πόλεσιν ἐχορήγησεν βρώματα καὶ ἔταξεν αὐτὰς ἐν σκεύεσιν ὀχυρώσεως, ἕως ὅτου ὠνομάσθη τὸ ὄνομα τῆς δόξης αὐτοῦ ἕως ἄκρου γῆς. [11] ἐποίησεν εἰρήνην ἐπὶ τῆς γῆς, καὶ εὐφράνθη Ισραηλ εὐφροσύνην μεγάλην. [12] καὶ ἐκάθισεν ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ καὶ τὴν συκῆν αὐτοῦ, καὶ οὐκ ἦν ὁ ἐκφοβῶν αὐτούς. [13] καὶ ἐξέλιπεν πολεμῶν αὐτοὺς ἐπὶ τῆς γῆς, καὶ οἱ βασιλεῖς συνετρίβησαν ἐν ταῖς ἡμέραις ἐκείναις. [14] καὶ ἐστήρισεν πάντας τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ· τὸν νόμον ἐξεζήτησεν καὶ ἐξῆρεν πάντα ἄνομον καὶ πονηρόν· [15] τὰ ἅγια ἐδόξασεν καὶ ἐπλήθυνεν τὰ σκεύη τῶν ἁγίων. [16] Καὶ ἠκούσθη ἐν Ῥώμῃ ὅτι ἀπέθανεν Ιωναθαν καὶ ἕως Σπάρτης, καὶ ἐλυπήθησαν σφόδρα. [17] ὡς δὲ ἤκουσαν ὅτι Σιμων ὁ ἀδελφὸς αὐτοῦ γέγονεν ἀρχιερεὺς ἀντ αὐτοῦ καὶ αὐτὸς ἐπικρατεῖ τῆς χώρας καὶ τῶν πόλεων τῶν ἐν αὐτῇ, [18] ἔγραψαν πρὸς αὐτὸν δέλτοις χαλκαῖς τοῦ ἀνανεώσασθαι πρὸς αὐτὸν φιλίαν καὶ συμμαχίαν, ἣν ἔστησαν πρὸς Ιουδαν καὶ Ιωναθαν τοὺς ἀδελφοὺς αὐτοῦ. [19] καὶ ἀνεγνώσθησαν ἐνώπιον τῆς ἐκκλησίας ἐν Ιερουσαλημ. [20] καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν οἱ Σπαρτιᾶται Σπαρτιατῶν ἄρχοντες καὶ ἡ πόλις Σιμωνι ἱερεῖ μεγάλῳ καὶ τοῖς πρεσβυτέροις καὶ τοῖς ἱερεῦσιν καὶ τῷ λοιπῷ δήμῳ τῶν Ιουδαίων ἀδελφοῖς χαίρειν. [21] οἱ

πρεσβευταὶ οἱ ἀποσταλέντες πρὸς τὸν δῆμον ἡμῶν ἀπήγγειλαν ἡμῖν περὶ τῆς δόξης ὑμῶν καὶ τιμῆς, καὶ ηὐφράνθημεν ἐπὶ τῇ ἐφόδῳ αὐτῶν. [22] καὶ ἀνεγράψαμεν τὰ ὑπ᾽ αὐτῶν εἰρημένα ἐν ταῖς βουλαῖς τοῦ δήμου οὕτως Νουμήνιος Ἀντιόχου καὶ Ἀντίπατρος Ἰάσονος πρεσβευταὶ Ἰουδαίων ἦλθον πρὸς ἡμᾶς ἀνανεούμενοι τὴν πρὸς ἡμᾶς φιλίαν. [23] καὶ ἤρεσεν τῷ δήμῳ ἐπιδέξασθαι τοὺς ἄνδρας ἐνδόξως καὶ τοῦ θέσθαι τὸ ἀντίγραφον τῶν λόγων αὐτῶν ἐν τοῖς ἀποδεδειγμένοις τῷ δήμῳ βιβλίοις τοῦ μνημόσυνον ἔχειν τὸν δῆμον τῶν Σπαρτιατῶν. τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ. [24] Μετὰ ταῦτα ἀπέστειλεν Σιμων τὸν Νουμήνιον εἰς Ῥώμην ἔχοντα ἀσπίδα χρυσῆν μεγάλην ὁλκὴν μνῶν χιλίων εἰς τὸ στῆσαι πρὸς αὐτοὺς τὴν συμμαχίαν. [25] Ὡς δὲ ἤκουσεν ὁ δῆμος τῶν λόγων τούτων, εἶπαν Τίνα χάριν ἀποδώσομεν Σιμωνι καὶ τοῖς υἱοῖς αὐτοῦ; [26] ἐστήρισεν γὰρ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἐπολέμησεν τοὺς ἐχθροὺς Ισραηλ ἀπ᾽ αὐτῶν καὶ ἔστησαν αὐτῷ ἐλευθερίαν. καὶ κατέγραψαν ἐν δέλτοις χαλκαῖς καὶ ἔθεντο ἐν στήλαις ἐν ὄρει Σιων. [27] καὶ τοῦτο τὸ ἀντίγραφον τῆς γραφῆς Ὀκτωκαιδεκάτῃ Ελουλ ἔτους δευτέρου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ – καὶ τοῦτο τρίτον ἔτος ἐπὶ Σιμωνος ἀρχιερέως μεγάλου ἐν ασαραμελ – [28] ἐπὶ συναγωγῆς μεγάλης ἱερέων καὶ λαοῦ καὶ ἀρχόντων ἔθνους καὶ τῶν πρεσβυτέρων τῆς χώρας ἐγνώρισεν ἡμῖν· [29] ἐπεὶ πολλάκις ἐγενήθησαν πόλεμοι ἐν τῇ χώρᾳ, Σιμων δὲ υἱὸς Ματταθιου ἱερεὺς τῶν υἱῶν Ιωαριβ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔδωκαν αὐτοὺς τῷ κινδύνῳ καὶ ἀντέστησαν τοῖς ὑπεναντίοις τοῦ ἔθνους αὐτῶν, ὅπως σταθῇ τὰ ἅγια αὐτῶν καὶ ὁ νόμος, καὶ δόξῃ μεγάλῃ ἐδόξασαν τὸ ἔθνος αὐτῶν. [30] καὶ ἤθροισεν Ιωναθαν τὸ ἔθνος αὐτῶν καὶ ἐγενήθη αὐτοῖς ἀρχιερεὺς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ, [31] καὶ ἐβουλήθησαν οἱ ἐχθροὶ αὐτῶν ἐμβατεῦσαι εἰς τὴν χώραν αὐτῶν καὶ ἐκτεῖναι χεῖρας ἐπὶ τὰ ἅγια αὐτῶν· [32] τότε ἀντέστη Σιμων καὶ ἐπολέμησε περὶ τοῦ ἔθνους αὐτοῦ καὶ ἐδαπάνησεν χρήματα πολλὰ τῶν ἑαυτοῦ καὶ ὁπλοδότησεν τοὺς ἄνδρας τῆς δυνάμεως τοῦ ἔθνους αὐτοῦ καὶ ἔδωκεν αὐτοῖς ὀψώνια [33] καὶ ὠχύρωσεν τὰς πόλεις τῆς Ιουδαίας καὶ τὴν Βαιθσουραν τὴν ἐπὶ τῶν ὁρίων τῆς Ιουδαίας, οὗ ἦν τὰ ὅπλα τῶν πολεμίων τὸ πρότερον, καὶ ἔθετο ἐκεῖ φρουρὰν ἄνδρας Ιουδαίους. [34] καὶ Ιοππην ὠχύρωσεν τὴν ἐπὶ τῆς θαλάσσης καὶ τὴν Γαζαραν τὴν ἐπὶ τῶν ὁρίων Ἀζώτου, ἐν ᾗ ᾤκουν οἱ πολέμιοι τὸ πρότερον, καὶ κατῴκισεν ἐκεῖ Ιουδαίους, καὶ ὅσα ἐπιτήδεια ἦν πρὸς τῇ τούτων ἐπανορθώσει, ἔθετο ἐν αὐτοῖς. [35] καὶ εἶδεν ὁ λαὸς τὴν πίστιν τοῦ Σιμωνος καὶ τὴν δόξαν, ἣν ἐβουλεύσατο ποιῆσαι τῷ ἔθνει αὐτοῦ, καὶ ἔθεντο αὐτὸν ἡγούμενον αὐτῶν καὶ ἀρχιερέα διὰ τὸ αὐτὸν πεποιηκέναι πάντα ταῦτα καὶ τὴν δικαιοσύνην καὶ τὴν πίστιν, ἣν συνετήρησεν τῷ ἔθνει αὐτοῦ, καὶ ἐξεζήτησεν παντὶ τρόπῳ ὑψῶσαι τὸν

λαὸν αὐτοῦ. [36] καὶ ἐν ταῖς ἡμέραις αὐτοῦ εὐοδώθη ἐν ταῖς χερσὶν αὐτοῦ τοῦ ἐξαρθῆναι τὰ ἔθνη ἐκ τῆς χώρας αὐτῶν καὶ τοὺς ἐν τῇ πόλει Δαυιδ τοὺς ἐν Ιερουσαλημ, οἳ ἐποίησαν αὐτοῖς ἄκραν, ἐξ ἧς ἐξεπορεύοντο καὶ ἐμίαινον κύκλῳ τῶν ἁγίων καὶ ἐποίουν πληγὴν μεγάλην ἐν τῇ ἁγνείᾳ. [37] καὶ κατῴκισεν ἐν αὐτῇ ἄνδρας Ιουδαίους καὶ ὠχύρωσεν αὐτὴν πρὸς ἀσφάλειαν τῆς χώρας καὶ τῆς πόλεως καὶ ὕψωσεν τὰ τείχη τῆς Ιερουσαλημ. [38] καὶ ὁ βασιλεὺς Δημήτριος ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην κατὰ ταῦτα [39] καὶ ἐποίησεν αὐτὸν τῶν φίλων αὐτοῦ καὶ ἐδόξασεν αὐτὸν δόξῃ μεγάλῃ. [40] ἤκουσεν γὰρ ὅτι προσηγόρευνται οἱ Ιουδαῖοι ὑπὸ Ῥωμαίων φίλοι καὶ σύμμαχοι καὶ ἀδελφοί, καὶ ὅτι ἀπήντησαν τοῖς πρεσβευταῖς Σιμωνος ἐνδόξως, [41] καὶ ὅτι οἱ Ιουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σιμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστὸν [42] καὶ τοῦ εἶναι ἐπ᾽ αὐτῶν στρατηγόν, καὶ ὅπως μέλῃ αὐτῷ περὶ τῶν ἁγίων καθιστάναι δι᾽ αὐτοῦ ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ τῆς χώρας καὶ ἐπὶ τῶν ὅπλων καὶ ἐπὶ τῶν ὀχυρωμάτων, [43] καὶ ὅπως μέλῃ αὐτῷ περὶ τῶν ἁγίων, καὶ ὅπως ἀκούηται ὑπὸ πάντων, καὶ ὅπως γράφωνται ἐπὶ τῷ ὀνόματι αὐτοῦ πᾶσαι συγγραφαὶ ἐν τῇ χώρᾳ, καὶ ὅπως περιβάλληται πορφύραν καὶ χρυσοφορῇ· [44] καὶ οὐκ ἐξέσται οὐθενὶ τοῦ λαοῦ καὶ τῶν ἱερέων ἀθετῆσαί τι τούτων καὶ ἀντειπεῖν τοῖς ὑπ᾽ αὐτοῦ ῥηθησομένοις καὶ ἐπισυστρέψαι συστροφὴν ἐν τῇ χώρᾳ ἄνευ αὐτοῦ καὶ περιβάλλεσθαι πορφύραν καὶ ἐμπορποῦσθαι πόρπην χρυσῆν· [45] ὃς δ᾽ ἂν παρὰ ταῦτα ποιήσῃ ἢ ἀθετήσῃ τι τούτων, ἔνοχος ἔσται. [46] καὶ εὐδόκησεν πᾶς ὁ λαὸς θέσθαι Σιμωνι ποιῆσαι κατὰ τοὺς λόγους τούτους. [47] καὶ ἐπεδέξατο Σιμων καὶ εὐδόκησεν ἀρχιερατεύειν καὶ εἶναι στρατηγὸς καὶ ἐθνάρχης τῶν Ιουδαίων καὶ ἱερέων καὶ τοῦ προστατῆσαι πάντων. [48] καὶ τὴν γραφὴν ταύτην εἶπον θέσθαι ἐν δέλτοις χαλκαῖς καὶ στῆσαι αὐτὰς ἐν περιβόλῳ τῶν ἁγίων ἐν τόπῳ ἐπισήμῳ, [49] τὰ δὲ ἀντίγραφα αὐτῶν θέσθαι ἐν τῷ γαζοφυλακίῳ, ὅπως ἔχῃ Σιμων καὶ οἱ υἱοὶ αὐτοῦ.

CHAPTER 15

[1] Καὶ ἀπέστειλεν Ἀντίοχος υἱὸς Δημητρίου τοῦ βασιλέως ἐπιστολὰς ἀπὸ τῶν νήσων τῆς θαλάσσης Σιμωνι ἱερεῖ καὶ ἐθνάρχῃ τῶν Ιουδαίων καὶ παντὶ τῷ ἔθνει, [2] καὶ ἦσαν περιέχουσαι τὸν τρόπον τοῦτον Βασιλεὺς Ἀντίοχος Σίμωνι ἱερεῖ μεγάλῳ καὶ ἐθνάρχῃ καὶ ἔθνει Ιουδαίων χαίρειν. [3] ἐπεί τινες λοιμοὶ κατεκράτησαν τῆς βασιλείας τῶν πατέρων ἡμῶν, βούλομαι δὲ ἀντιποιήσασθαι τῆς βασιλείας, ὅπως ἀποκαταστήσω αὐτὴν ὡς ἦν τὸ πρότερον, ἐξενολόγησα δὲ πλῆθος δυνάμεων καὶ κατεσκεύασα πλοῖα πολεμικά, [4] βούλομαι δὲ ἐκβῆναι κατὰ τὴν χώραν, ὅπως μετέλθω τοὺς κατεφθαρκότας τὴν χώραν ἡμῶν καὶ τοὺς ἠρημωκότας πόλεις πολλὰς ἐν τῇ βασιλείᾳ μου, [5] νῦν οὖν ἵστημί σοι πάντα τὰ ἀφέματα, ἃ ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὅσα ἄλλα δόματα ἀφῆκάν σοι. [6] καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον, νόμισμα τῇ χώρᾳ σου, [7] Ιερουσαλημ δὲ καὶ τὰ ἅγια εἶναι ἐλεύθερα· καὶ πάντα τὰ ὅπλα, ὅσα κατεσκεύασας, καὶ τὰ ὀχυρώματα, ἃ ᾠκοδόμησας, ὧν κρατεῖς, μενέτω σοι. [8] καὶ πᾶν ὀφείλημα βασιλικὸν καὶ τὰ ἐσόμενα βασιλικὰ ἀπὸ τοῦ νῦν καὶ εἰς τὸν ἅπαντα χρόνον ἀφιέσθω σοι· [9] ὡς δ' ἂν κρατήσωμεν τῆς βασιλείας ἡμῶν, δοξάσομέν σε καὶ τὸ ἔθνος σου καὶ τὸ ἱερὸν δόξῃ μεγάλῃ ὥστε φανερὰν γενέσθαι τὴν δόξαν ὑμῶν ἐν πάσῃ τῇ γῇ. [10] Ἔτους τετάρτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Ἀντίοχος εἰς τὴν γῆν τῶν πατέρων αὐτοῦ, καὶ συνῆλθον πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις ὥστε ὀλίγους εἶναι σὺν Τρύφωνι. [11] καὶ ἐδίωξεν αὐτὸν Ἀντίοχος, καὶ ἦλθεν εἰς Δωρα φεύγων τὴν ἐπὶ θαλάσσης· [12] ᾔδει γὰρ ὅτι ἐπισυνῆκται ἐπ' αὐτὸν τὰ κακά, καὶ ἀφῆκαν αὐτὸν αἱ δυνάμεις. [13] καὶ παρενέβαλεν Ἀντίοχος ἐπὶ Δωρα, καὶ σὺν αὐτῷ δώδεκα μυριάδες ἀνδρῶν πολεμιστῶν καὶ ὀκτακισχιλία ἵππος. [14] καὶ ἐκύκλωσεν τὴν πόλιν, καὶ τὰ πλοῖα ἀπὸ θαλάσσης συνῆψαν, καὶ ἔθλιβε τὴν πόλιν ἀπὸ τῆς γῆς καὶ τῆς θαλάσσης, καὶ οὐκ εἴασεν οὐδένα ἐκπορεύεσθαι οὐδὲ εἰσπορεύεσθαι. [15] Καὶ ἦλθεν Νουμήνιος καὶ οἱ παρ' αὐτοῦ ἐκ Ῥώμης ἔχοντες ἐπιστολὰς τοῖς βασιλεῦσιν καὶ ταῖς χώραις, ἐν αἷς ἐγέγραπτο τάδε [16] Λεύκιος ὕπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ χαίρειν. [17] οἱ πρεσβευταὶ τῶν Ιουδαίων ἦλθον πρὸς ἡμᾶς φίλοι ἡμῶν καὶ σύμμαχοι ἀνανεούμενοι τὴν ἐξ ἀρχῆς φιλίαν καὶ συμμαχίαν ἀπεσταλμένοι ἀπὸ Σιμωνος τοῦ ἀρχιερέως καὶ τοῦ δήμου τῶν Ιουδαίων, [18] ἤνεγκαν δὲ ἀσπίδα χρυσῆν ἀπὸ μνῶν χιλίων. [19] ἤρεσεν οὖν ἡμῖν γράψαι τοῖς βασιλεῦσιν καὶ ταῖς χώραις ὅπως μὴ ἐκζητήσωσιν αὐτοῖς κακὰ καὶ μὴ πολεμήσωσιν αὐτοὺς καὶ τὰς πόλεις αὐτῶν καὶ τὴν χώραν αὐτῶν καὶ ἵνα μὴ συμμαχῶσιν τοῖς πολεμοῦσιν πρὸς αὐτούς. [20] ἔδοξεν δὲ ἡμῖν δέξασθαι τὴν ἀσπίδα παρ' αὐτῶν. [21] εἴ

τινες οὖν λοιμοὶ διαπεφεύγασιν ἐκ τῆς χώρας αὐτῶν πρὸς ὑμᾶς, παράδοτε αὐτοὺς Σιμωνι τῷ ἀρχιερεῖ, ὅπως ἐκδικήσῃ αὐτοὺς κατὰ τὸν νόμον αὐτῶν. [22] Καὶ ταὐτὰ ἔγραψεν Δημητρίῳ τῷ βασιλεῖ καὶ Ἀττάλῳ καὶ Ἀριαράθῃ καὶ Ἀρσάκῃ [23] καὶ εἰς πάσας τὰς χώρας καὶ Σαμψάμῃ καὶ Σπαρτιάταις καὶ εἰς Δῆλον καὶ εἰς Μύνδον καὶ εἰς Σικυῶνα καὶ εἰς τὴν Καρίαν καὶ εἰς Σάμον καὶ εἰς τὴν Παμφυλίαν καὶ εἰς Λυκίαν καὶ εἰς Ἁλικαρνασσὸν καὶ εἰς Ῥόδον καὶ εἰς Φασηλίδα καὶ εἰς Κῶ καὶ εἰς Σίδην καὶ εἰς Ἄραδον καὶ Γόρτυναν καὶ Κνίδον καὶ Κύπρον καὶ Κυρήνην. [24] τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ. [25] Ἀντίοχος δὲ ὁ βασιλεὺς παρενέβαλεν ἐπὶ Δωρα ἐν τῇ δευτέρᾳ προσάγων διὰ παντὸς αὐτῇ τὰς χεῖρας καὶ μηχανὰς ποιούμενος καὶ συνέκλεισεν τὸν Τρύφωνα τοῦ ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι. [26] καὶ ἀπέστειλεν αὐτῷ Σιμων δισχιλίους ἄνδρας ἐκλεκτοὺς συμμαχῆσαι αὐτῷ καὶ ἀργύριον καὶ χρυσίον καὶ σκεύη ἱκανά. [27] καὶ οὐκ ἠβούλετο αὐτὰ δέξασθαι, ἀλλὰ ἠθέτησεν πάντα, ὅσα συνέθετο αὐτῷ τὸ πρότερον, καὶ ἠλλοτριοῦτο αὐτῷ. [28] καὶ ἀπέστειλεν πρὸς αὐτὸν Ἀθηνόβιον ἕνα τῶν φίλων αὐτοῦ κοινολογησόμενον αὐτῷ λέγων Ὑμεῖς κατακρατεῖτε τῆς Ιοππης καὶ Γαζαρων καὶ τῆς ἄκρας τῆς ἐν Ιερουσαλημ, πόλεις τῆς βασιλείας μου. [29] τὰ ὅρια αὐτῶν ἠρημώσατε καὶ ἐποιήσατε πληγὴν μεγάλην ἐπὶ τῆς γῆς καὶ ἐκυριεύσατε τόπων πολλῶν ἐν τῇ βασιλείᾳ μου. [30] νῦν οὖν παράδοτε τὰς πόλεις, ἃς κατελάβεσθε, καὶ τοὺς φόρους τῶν τόπων, ὧν κατεκυριεύσατε ἐκτὸς τῶν ὁρίων τῆς Ιουδαίας. [31] εἰ δὲ μή, δότε ἀντ αὐτῶν πεντακόσια τάλαντα ἀργυρίου καὶ τῆς καταφθορᾶς, ἧς κατεφθάρκατε, καὶ τῶν φόρων τῶν πόλεων ἄλλα τάλαντα πεντακόσια· εἰ δὲ μή, παραγενόμενοι ἐκπολεμήσομεν ὑμᾶς. [32] καὶ ἦλθεν Ἀθηνόβιος ὁ φίλος τοῦ βασιλέως εἰς Ιερουσαλημ καὶ εἶδεν τὴν δόξαν Σιμωνος καὶ κυλικεῖον μετὰ χρυσωμάτων καὶ ἀργυρωμάτων καὶ παράστασιν ἱκανὴν καὶ ἐξίστατο καὶ ἀπήγγειλεν αὐτῷ τοὺς λόγους τοῦ βασιλέως. [33] καὶ ἀποκριθεὶς Σιμων εἶπεν αὐτῷ Οὔτε γῆν ἀλλοτρίαν εἰλήφαμεν οὔτε ἀλλοτρίων κεκρατήκαμεν, ἀλλὰ τῆς κληρονομίας τῶν πατέρων ἡμῶν, ὑπὸ δὲ ἐχθρῶν ἡμῶν ἀκρίτως ἔν τινι καιρῷ κατεκρατήθη· [34] ἡμεῖς δὲ καιρὸν ἔχοντες ἀντεχόμεθα τῆς κληρονομίας τῶν πατέρων ἡμῶν. [35] περὶ δὲ Ιοππης καὶ Γαζαρων, ὧν αἰτεῖς, αὗται ἐποίουν ἐν τῷ λαῷ πληγὴν μεγάλην καὶ τὴν χώραν ἡμῶν, τούτων δώσομεν τάλαντα ἑκατόν. [36] καὶ οὐκ ἀπεκρίθη αὐτῷ λόγον, ἀπέστρεψεν δὲ μετὰ θυμοῦ πρὸς τὸν βασιλέα καὶ ἀπήγγειλεν αὐτῷ τοὺς λόγους τούτους καὶ τὴν δόξαν Σιμωνος καὶ πάντα, ὅσα εἶδεν, καὶ ὠργίσθη ὁ βασιλεὺς ὀργὴν μεγάλην. [37] Τρύφων δὲ ἐμβὰς εἰς πλοῖον ἔφυγεν εἰς Ὀρθωσίαν. [38] καὶ κατέστησεν ὁ βασιλεὺς τὸν Κενδεβαῖον ἐπιστράτηγον τῆς παραλίας καὶ δυνάμεις πεζικὰς καὶ ἱππικὰς ἔδωκεν αὐτῷ· [39] καὶ ἐνετείλατο αὐτῷ παρεμβάλλειν

κατὰ πρόσωπον τῆς Ιουδαίας καὶ ἐνετείλατο αὐτῷ οἰκοδομῆσαι τὴν Κεδρων καὶ ὀχυρῶσαι τὰς πύλας καὶ ὅπως πολεμῇ τὸν λαόν· ὁ δὲ βασιλεὺς ἐδίωκε τὸν Τρύφωνα. [40] καὶ παρεγενήθη Κενδεβαῖος εἰς Ιάμνειαν καὶ ἤρξατο τοῦ ἐρεθίζειν τὸν λαὸν καὶ ἐμβατεύειν εἰς τὴν Ιουδαίαν καὶ αἰχμαλωτίζειν τὸν λαὸν καὶ φονεύειν. [41] καὶ ᾠκοδόμησεν τὴν Κεδρων καὶ ἀπέταξεν ἐκεῖ ἱππεῖς καὶ δυνάμεις, ὅπως ἐκπορευόμενοι ἐξοδεύωσιν τὰς ὁδοὺς τῆς Ιουδαίας, καθὰ συνέταξεν αὐτῷ ὁ βασιλεύς.

CHAPTER 16

[1] Καὶ ἀνέβη Ιωαννης ἐκ Γαζαρων καὶ ἀπήγγειλεν Σιμωνι τῷ πατρὶ αὐτοῦ ἃ συνετέλεσεν Κενδεβαῖος. [2] καὶ ἐκάλεσεν Σιμων τοὺς δύο υἱοὺς αὐτοῦ τοὺς πρεσβυτέρους Ιουδαν καὶ Ιωαννην καὶ εἶπεν αὐτοῖς Ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐπολεμήσαμεν τοὺς πολέμους Ισραηλ ἀπὸ νεότητος ἕως τῆς σήμερον ἡμέρας, καὶ εὐοδώθη ἐν ταῖς χερσὶν ἡμῶν ῥύσασθαι τὸν Ισραηλ πλεονάκις· [3] νυνὶ δὲ γεγήρακα, καὶ ὑμεῖς δὲ ἐν τῷ ἐλέει ἱκανοί ἐστε ἐν τοῖς ἔτεσιν· γίνεσθε ἀντ ἐμοῦ καὶ τοῦ ἀδελφοῦ μου καὶ ἐξελθόντες ὑπερμαχεῖτε ὑπὲρ τοῦ ἔθνους ἡμῶν, ἡ δὲ ἐκ τοῦ οὐρανοῦ βοήθεια ἔστω μεθ’ ὑμῶν. [4] καὶ ἐπέλεξεν ἐκ τῆς χώρας εἴκοσι χιλιάδας ἀνδρῶν πολεμιστῶν καὶ ἱππεῖς, καὶ ἐπορεύθησαν ἐπὶ τὸν Κενδεβαῖον καὶ ἐκοιμήθησαν ἐν Μωδειν. [5] καὶ ἀναστάντες τὸ πρωῒ ἐπορεύθησαν εἰς τὸ πεδίον, καὶ ἰδοὺ δύναμις πολλὴ εἰς συνάντησιν αὐτοῖς, πεζικὴ καὶ ἱππεῖς, καὶ χειμάρρους ἦν ἀνὰ μέσον αὐτῶν. [6] καὶ παρενέβαλε κατὰ πρόσωπον αὐτῶν αὐτὸς καὶ ὁ λαὸς αὐτοῦ. καὶ εἶδεν τὸν λαὸν δειλούμενον διαπερᾶσαι τὸν χειμάρρουν καὶ διεπέρασεν πρῶτος· καὶ εἶδον αὐτὸν οἱ ἄνδρες καὶ διεπέρασαν κατόπισθεν αὐτοῦ. [7] καὶ διεῖλεν τὸν λαὸν καὶ τοὺς ἱππεῖς ἐν μέσῳ τῶν πεζῶν· ἦν δὲ ἵππος τῶν ὑπεναντίων πολλὴ σφόδρα. [8] καὶ ἐσάλπισαν ταῖς σάλπιγξιν, καὶ ἐτροπώθη Κενδεβαῖος καὶ ἡ παρεμβολὴ αὐτοῦ, καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι πολλοί· οἱ δὲ καταλειφθέντες ἔφυγον εἰς τὸ ὀχύρωμα. [9] τότε ἐτραυματίσθη Ιουδας ὁ ἀδελφὸς Ιωαννου· Ιωαννης δὲ κατεδίωξεν αὐτούς, ἕως ἦλθεν εἰς Κεδρων, ἣν ᾠκοδόμησεν. [10] καὶ ἔφυγον εἰς τοὺς πύργους τοὺς ἐν τοῖς ἀγροῖς Ἀζώτου, καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί, καὶ ἔπεσον ἐξ αὐτῶν εἰς ἄνδρας δισχιλίους. καὶ ἀπέστρεψεν εἰς τὴν Ιουδαίαν μετὰ εἰρήνης. [11] Καὶ Πτολεμαῖος ὁ τοῦ Ἀβούβου ἦν καθεσταμένος στρατηγὸς εἰς τὸ πεδίον Ιεριχω καὶ ἔσχεν ἀργύριον καὶ χρυσίον πολύ· [12] ἦν γὰρ γαμβρὸς τοῦ ἀρχιερέως. [13] καὶ ὑψώθη ἡ καρδία αὐτοῦ, καὶ ἐβουλήθη κατακρατῆσαι τῆς χώρας καὶ ἐβουλεύετο δόλῳ κατὰ Σιμωνος καὶ τῶν υἱῶν αὐτοῦ ἆραι αὐτούς. [14] Σιμων δὲ ἦν ἐφοδεύων τὰς πόλεις τὰς ἐν τῇ χώρᾳ καὶ φροντίζων τῆς ἐπιμελείας αὐτῶν· καὶ κατέβη εἰς Ιεριχω αὐτὸς καὶ Ματταθιας καὶ Ιουδας οἱ υἱοὶ αὐτοῦ ἔτους ἑβδόμου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐν μηνὶ ἑνδεκάτῳ [οὗτος ὁ μὴν Σαβατ]. [15] καὶ ὑπεδέξατο αὐτοὺς ὁ τοῦ Ἀβούβου εἰς τὸ ὀχυρωμάτιον τὸ καλούμενον Δωκ μετὰ δόλου, ὃ ᾠκοδόμησεν, καὶ ἐποίησεν αὐτοῖς πότον μέγαν καὶ ἐνέκρυψεν ἐκεῖ ἄνδρας. [16] καὶ ὅτε ἐμεθύσθη Σιμων καὶ οἱ υἱοὶ αὐτοῦ, ἐξανέστη Πτολεμαῖος καὶ οἱ παρ’ αὐτοῦ καὶ ἔλαβον τὰ ὅπλα αὐτῶν καὶ ἐπεισῆλθον

τῷ Σιμωνι εἰς τὸ συμπόσιον καὶ ἀπέκτειναν αὐτὸν καὶ τοὺς δύο υἱοὺς αὐτοῦ καί τινας τῶν παιδαρίων αὐτοῦ. [17] καὶ ἐποίησεν ἀθεσίαν μεγάλην καὶ ἀπέδωκεν κακὰ ἀντὶ ἀγαθῶν. [18] καὶ ἔγραψεν ταῦτα Πτολεμαῖος καὶ ἀπέστειλεν τῷ βασιλεῖ, ὅπως ἀποστείλῃ αὐτῷ δυνάμεις εἰς βοήθειαν καὶ παραδῷ τὴν χώραν αὐτῶν καὶ τὰς πόλεις. [19] καὶ ἀπέστειλεν ἑτέρους εἰς Γαζαρα ἆραι τὸν Ιωαννην, καὶ τοῖς χιλιάρχοις ἀπέστειλεν ἐπιστολὰς παραγενέσθαι πρὸς αὐτόν, ὅπως δῷ αὐτοῖς ἀργύριον καὶ χρυσίον καὶ δόματα, [20] καὶ ἑτέρους ἀπέστειλεν καταλαβέσθαι τὴν Ιερουσαλημ καὶ τὸ ὄρος τοῦ ἱεροῦ. [21] καὶ προδραμών τις ἀπήγγειλεν Ιωαννη εἰς Γαζαρα ὅτι ἀπώλετο ὁ πατὴρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ὅτι Ἀπέσταλκεν καὶ σὲ ἀποκτεῖναι. [22] καὶ ἀκούσας ἐξέστη σφόδρα καὶ συνέλαβεν τοὺς ἄνδρας τοὺς ἐλθόντας ἀπολέσαι αὐτὸν καὶ ἀπέκτεινεν αὐτούς· ἐπέγνω γὰρ ὅτι ἐζήτουν αὐτὸν ἀπολέσαι. [23] Καὶ τὰ λοιπὰ τῶν λόγων Ιωαννου καὶ τῶν πολέμων αὐτοῦ καὶ τῶν ἀνδραγαθιῶν αὐτοῦ, ὧν ἠνδραγάθησεν, καὶ τῆς οἰκοδομῆς τῶν τειχῶν, ὧν ᾠκοδόμησεν, καὶ τῶν πράξεων αὐτοῦ, [24] ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ ἡμερῶν ἀρχιερωσύνης αὐτοῦ, ἀφ’ οὗ ἐγενήθη ἀρχιερεὺς μετὰ τὸν πατέρα αὐτοῦ.

II Maccabees

CHAPTER 1

[1] Τοῖς ἀδελφοῖς τοῖς κατ᾽ Αἴγυπτον Ιουδαίοις χαίρειν οἱ ἀδελφοὶ οἱ ἐν Ιεροσολύμοις Ιουδαῖοι καὶ οἱ ἐν τῇ χώρᾳ τῆς Ιουδαίας εἰρήνην ἀγαθήν· [2] καὶ ἀγαθοποιήσαι ὑμῖν ὁ θεὸς καὶ μνησθείη τῆς διαθήκης αὐτοῦ τῆς πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν δούλων αὐτοῦ τῶν πιστῶν· [3] καὶ δῴη ὑμῖν καρδίαν πᾶσιν εἰς τὸ σέβεσθαι αὐτὸν καὶ ποιεῖν αὐτοῦ τὰ θελήματα καρδίᾳ μεγάλῃ καὶ ψυχῇ βουλομένῃ· [4] καὶ διανοίξαι τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασιν καὶ εἰρήνην ποιήσαι [5] καὶ ἐπακούσαι ὑμῶν τῶν δεήσεων καὶ καταλλαγείη ὑμῖν καὶ μὴ ὑμᾶς ἐγκαταλίποι ἐν καιρῷ πονηρῷ. [6] καὶ νῦν ὧδέ ἐσμεν προσευχόμενοι περὶ ὑμῶν. [7] βασιλεύοντος Δημητρίου ἔτους ἑκατοστοῦ ἑξηκοστοῦ ἐνάτου ἡμεῖς οἱ Ιουδαῖοι γεγράφαμεν ὑμῖν ἐν τῇ θλίψει καὶ ἐν τῇ ἀκμῇ τῇ ἐπελθούσῃ ἡμῖν ἐν τοῖς ἔτεσιν τούτοις ἀφ᾽ οὗ ἀπέστη Ἰάσων καὶ οἱ μετ᾽ αὐτοῦ ἀπὸ τῆς ἁγίας γῆς καὶ τῆς βασιλείας [8] καὶ ἐνεπύρισαν τὸν πυλῶνα καὶ ἐξέχεαν αἷμα ἀθῷον· καὶ ἐδεήθημεν τοῦ κυρίου καὶ εἰσηκούσθημεν καὶ προσηνέγκαμεν θυσίαν καὶ σεμίδαλιν καὶ ἐξήψαμεν τοὺς λύχνους καὶ προεθήκαμεν τοὺς ἄρτους. [9] καὶ νῦν ἵνα ἄγητε τὰς ἡμέρας τῆς σκηνοπηγίας τοῦ Χασελευ μηνός. ἔτους ἑκατοστοῦ ὀγδοηκοστοῦ καὶ ὀγδόου. [10] Οἱ ἐν Ιεροσολύμοις καὶ οἱ ἐν τῇ Ιουδαίᾳ καὶ ἡ γερουσία καὶ Ιουδας Ἀριστοβούλῳ διδασκάλῳ Πτολεμαίου τοῦ βασιλέως, ὄντι δὲ ἀπὸ τοῦ τῶν χριστῶν ἱερέων γένους, καὶ τοῖς ἐν Αἰγύπτῳ Ιουδαίοις χαίρειν καὶ ὑγιαίνειν. [11] ἐκ μεγάλων κινδύνων ὑπὸ τοῦ θεοῦ σεσῳσμένοι μεγάλως εὐχαριστοῦμεν αὐτῷ ὡς ἂν πρὸς βασιλέα παρατασσόμενοι· [12] αὐτὸς γὰρ ἐξέβρασεν τοὺς παραταξαμένους ἐν τῇ ἁγίᾳ πόλει. [13] εἰς τὴν Περσίδα γενόμενος γὰρ ὁ ἡγεμὼν καὶ ἡ περὶ αὐτὸν ἀνυπόστατος δοκοῦσα εἶναι δύναμις κατεκόπησαν ἐν τῷ τῆς Ναναίας ἱερῷ, παραλογισμῷ χρησαμένων τῶν περὶ τὴν Ναναίαν ἱερέων. [14] ὡς γὰρ συνοικήσων αὐτῇ παρεγένετο εἰς τὸν τόπον ὅ τε Ἀντίοχος καὶ οἱ σὺν αὐτῷ φίλοι χάριν τοῦ λαβεῖν τὰ χρήματα πλείονα εἰς φερνῆς λόγον [15] καὶ προθέντων αὐτὰ τῶν ἱερέων τοῦ Ναναίου κἀκείνου προσελθόντος μετ᾽ ὀλίγων εἰς τὸν περίβολον τοῦ τεμένους, συγκλείσαντες τὸ ἱερόν, ὡς εἰσῆλθεν Ἀντίοχος, [16] ἀνοίξαντες τὴν τοῦ φατνώματος κρυπτὴν θύραν βάλλοντες πέτρους συνεκεραύνωσαν τὸν ἡγεμόνα καὶ μέλη ποιήσαντες καὶ τὰς κεφαλὰς ἀφελόντες τοῖς ἔξω παρέρριψαν. [17] κατὰ πάντα εὐλογητὸς ἡμῶν ὁ θεός, ὃς παρέδωκεν τοὺς ἀσεβήσαντας. [18] μέλλοντες ἄγειν ἐν τῷ Χασελευ πέμπτῃ καὶ εἰκάδι τὸν καθαρισμὸν τοῦ ἱεροῦ δέον ἡγησάμεθα διασαφῆσαι ὑμῖν, ἵνα καὶ αὐτοὶ ἄγητε σκηνοπηγίας καὶ τοῦ πυρός, ὅτε Νεεμιας ὁ οἰκοδομήσας τό τε

ἱερὸν καὶ τὸ θυσιαστήριον ἀνήνεγκεν θυσίας. [19] καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἤγοντο ἡμῶν οἱ πατέρες, οἱ τότε εὐσεβεῖς ἱερεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου λαθραίως κατέκρυψαν ἐν κοιλώματι φρέατος τάξιν ἔχοντος ἄνυδρον, ἐν ᾧ κατησφαλίσαντο ὥστε πᾶσιν ἄγνωστον εἶναι τὸν τόπον. [20] διελθόντων δὲ ἐτῶν ἱκανῶν, ὅτε ἔδοξεν τῷ θεῷ, ἀποσταλεὶς Νεεμιας ὑπὸ τοῦ βασιλέως τῆς Περσίδος τοὺς ἐκγόνους τῶν ἱερέων τῶν ἀποκρυψάντων ἔπεμψεν ἐπὶ τὸ πῦρ· ὡς δὲ διεσάφησαν ἡμῖν μὴ εὑρηκέναι πῦρ, ἀλλὰ ὕδωρ παχύ, ἐκέλευσεν αὐτοὺς ἀποβάψαντας φέρειν. [21] ὡς δὲ ἀνηνέχθη τὰ τῶν θυσιῶν, ἐκέλευσεν τοὺς ἱερεῖς Νεεμιας ἐπιρρᾶναι τῷ ὕδατι τά τε ξύλα καὶ τὰ ἐπικείμενα. [22] ὡς δὲ ἐγένετο τοῦτο καὶ χρόνος διῆλθεν ὅ τε ἥλιος ἀνέλαμψεν πρότερον ἐπινεφὴς ὤν, ἀνήφθη πυρὰ μεγάλη ὥστε θαυμάσαι πάντας. [23] προσευχὴν δὲ ἐποιήσαντο οἱ ἱερεῖς δαπανωμένης τῆς θυσίας, οἵ τε ἱερεῖς καὶ πάντες, καταρχομένου Ιωναθου, τῶν δὲ λοιπῶν ἐπιφωνούντων ὡς Νεεμιου· [24] ἦν δὲ ἡ προσευχὴ τὸν τρόπον ἔχουσα τοῦτον Κύριε κύριε ὁ θεός, ὁ πάντων κτίστης, ὁ φοβερὸς καὶ ἰσχυρὸς καὶ δίκαιος καὶ ἐλεήμων, ὁ μόνος βασιλεὺς καὶ χρηστός, [25] ὁ μόνος χορηγός, ὁ μόνος δίκαιος καὶ παντοκράτωρ καὶ αἰώνιος, ὁ διασῴζων τὸν Ισραηλ ἐκ παντὸς κακοῦ, ὁ ποιήσας τοὺς πατέρας ἐκλεκτοὺς καὶ ἁγιάσας αὐτούς, [26] πρόσδεξαι τὴν θυσίαν ὑπὲρ παντὸς τοῦ λαοῦ σου Ισραηλ καὶ διαφύλαξον τὴν μερίδα σου καὶ καθαγίασον. [27] ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς ἔθνεσιν, τοὺς ἐξουθενημένους καὶ βδελυκτοὺς ἔπιδε, καὶ γνώτωσαν τὰ ἔθνη ὅτι σὺ εἶ ὁ θεὸς ἡμῶν. [28] βασάνισον τοὺς καταδυναστεύοντας καὶ ἐξυβρίζοντας ἐν ὑπερηφανίᾳ. [29] καταφύτευσον τὸν λαόν σου εἰς τὸν τόπον τὸν ἅγιόν σου, καθὼς εἶπεν Μωϋσῆς. [30] Οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς ὕμνους. [31] καθὼς δὲ ἀνηλώθη τὰ τῆς θυσίας, καὶ τὸ περιλειπόμενον ὕδωρ ὁ Νεεμιας ἐκέλευσεν λίθους μείζονας καταχεῖν. [32] ὡς δὲ τοῦτο ἐγενήθη, φλὸξ ἀνήφθη· τοῦ δὲ ἀπὸ τοῦ θυσιαστηρίου ἀντιλάμψαντος φωτὸς ἐδαπανήθη. [33] ὡς δὲ φανερὸν ἐγενήθη τὸ πρᾶγμα, καὶ διηγγέλη τῷ βασιλεῖ τῶν Περσῶν ὅτι εἰς τὸν τόπον, οὗ τὸ πῦρ ἔκρυψαν οἱ μεταχθέντες ἱερεῖς, τὸ ὕδωρ ἐφάνη, ἀφ’ οὗ καὶ οἱ περὶ τὸν Νεεμιαν ἥγνισαν τὰ τῆς θυσίας, [34] περιφράξας δὲ ὁ βασιλεὺς ἱερὸν ἐποίησεν δοκιμάσας τὸ πρᾶγμα. [35] καὶ οἷς ἐχαρίζετο ὁ βασιλεύς, πολλὰ διάφορα ἐλάμβανεν καὶ μετεδίδου. [36] προσηγόρευσαν δὲ οἱ περὶ τὸν Νεεμιαν τοῦτο νεφθαρ, ὃ διερμηνεύεται καθαρισμός· καλεῖται δὲ παρὰ τοῖς πολλοῖς νεφθαι.

CHAPTER 2

[1] Εὑρίσκεται δὲ ἐν ταῖς ἀπογραφαῖς Ιερεμιας ὁ προφήτης ὅτι ἐκέλευσεν τοῦ πυρὸς λαβεῖν τοὺς μεταγενομένους, ὡς σεσήμανται, [2] καὶ ὡς ἐνετείλατο τοῖς μεταγενομένοις ὁ προφήτης δοὺς αὐτοῖς τὸν νόμον, ἵνα μὴ ἐπιλάθωνται τῶν προσταγμάτων τοῦ κυρίου, καὶ ἵνα μὴ ἀποπλανηθῶσιν ταῖς διανοίαις βλέποντες ἀγάλματα χρυσᾶ καὶ ἀργυρᾶ καὶ τὸν περὶ αὐτὰ κόσμον· [3] καὶ ἕτερα τοιαῦτα λέγων παρεκάλει μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν. [4] ἦν δὲ ἐν τῇ γραφῇ ὡς τὴν σκηνὴν καὶ τὴν κιβωτὸν ἐκέλευσεν ὁ προφήτης χρηματισμοῦ γενηθέντος αὐτῷ συνακολουθεῖν· ὡς δὲ ἐξῆλθεν εἰς τὸ ὄρος, οὗ ὁ Μωϋσῆς ἀναβὰς ἐθεάσατο τὴν τοῦ θεοῦ κληρονομίαν. [5] καὶ ἐλθὼν ὁ Ιερεμιας εὗρεν οἶκον ἀντρώδη καὶ τὴν σκηνὴν καὶ τὴν κιβωτὸν καὶ τὸ θυσιαστήριον τοῦ θυμιάματος εἰσήνεγκεν ἐκεῖ καὶ τὴν θύραν ἐνέφραξεν. [6] καὶ προσελθόντες τινὲς τῶν συνακολουθούντων ὥστε ἐπισημάνασθαι τὴν ὁδὸν καὶ οὐκ ἐδυνήθησαν εὑρεῖν. [7] ὡς δὲ ὁ Ιερεμιας ἔγνω, μεμψάμενος αὐτοῖς εἶπεν ὅτι Καὶ ἄγνωστος ὁ τόπος ἔσται, ἕως ἂν συναγάγῃ ὁ θεὸς ἐπισυναγωγὴν τοῦ λαοῦ καὶ ἵλεως γένηται· [8] καὶ τότε ὁ κύριος ἀναδείξει ταῦτα, καὶ ὀφθήσεται ἡ δόξα τοῦ κυρίου καὶ ἡ νεφέλη, ὡς ἐπὶ Μωυσῇ ἐδηλοῦτο, ὡς καὶ ὁ Σαλωμων ἠξίωσεν ἵνα ὁ τόπος καθαγιασθῇ μεγάλως. [9] διεσαφεῖτο δὲ καὶ ὡς σοφίαν ἔχων ἀνήνεγκεν θυσίαν ἐγκαινισμοῦ καὶ τῆς τελειώσεως τοῦ ἱεροῦ. [10] καθὼς καὶ Μωϋσῆς προσηύξατο πρὸς κύριον, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ τὰ τῆς θυσίας ἐδαπάνησεν, οὕτως καὶ Σαλωμων προσηύξατο, καὶ καταβὰν τὸ πῦρ ἀνήλωσεν τὰ ὁλοκαυτώματα. [11] καὶ εἶπεν Μωϋσῆς Διὰ τὸ μὴ βεβρῶσθαι τὸ περὶ τῆς ἁμαρτίας ἀνηλώθη. [12] ὡσαύτως καὶ ὁ Σαλωμων τὰς ὀκτὼ ἡμέρας ἤγαγεν. [13] ἐξηγοῦντο δὲ καὶ ἐν ταῖς ἀναγραφαῖς καὶ ἐν τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεεμιαν τὰ αὐτὰ καὶ ὡς καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγεν τὰ περὶ τῶν βασιλέων βιβλία καὶ προφητῶν καὶ τὰ τοῦ Δαυιδ καὶ ἐπιστολὰς βασιλέων περὶ ἀναθεμάτων. [14] ὡσαύτως δὲ καὶ Ιουδας τὰ διαπεπτωκότα διὰ τὸν γεγονότα πόλεμον ἡμῖν ἐπισυνήγαγεν πάντα, καὶ ἔστιν παρ' ἡμῖν· [15] ὧν οὖν ἐὰν χρείαν ἔχητε, τοὺς ἀποκομιοῦντας ὑμῖν ἀποστέλλετε. [16] Μέλλοντες οὖν ἄγειν τὸν καθαρισμὸν ἐγράψαμεν ὑμῖν· καλῶς οὖν ποιήσετε ἄγοντες τὰς ἡμέρας. [17] ὁ δὲ θεὸς ὁ σώσας τὸν πάντα λαὸν αὐτοῦ καὶ ἀποδοὺς τὴν κληρονομίαν πᾶσιν καὶ τὸ βασίλειον καὶ τὸ ἱεράτευμα καὶ τὸν ἁγιασμόν, [18] καθὼς ἐπηγγείλατο διὰ τοῦ νόμου· ἐλπίζομεν γὰρ ἐπὶ τῷ θεῷ ὅτι ταχέως ἡμᾶς ἐλεήσει καὶ ἐπισυνάξει ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὸν ἅγιον τόπον· ἐξείλετο γὰρ

ἡμᾶς ἐκ μεγάλων κακῶν καὶ τὸν τόπον ἐκαθάρισεν. [19] Τὰ δὲ κατὰ τὸν Ιουδαν τὸν Μακκαβαῖον καὶ τοὺς τούτου ἀδελφοὺς καὶ τὸν τοῦ ἱεροῦ τοῦ μεγίστου καθαρισμὸν καὶ τὸν τοῦ βωμοῦ ἐγκαινισμὸν [20] ἔτι τε τοὺς πρὸς Ἀντίοχον τὸν Ἐπιφανῆ καὶ τὸν τούτου υἱὸν Εὐπάτορα πολέμους [21] καὶ τὰς ἐξ οὐρανοῦ γενομένας ἐπιφανείας τοῖς ὑπὲρ τοῦ Ιουδαισμοῦ φιλοτίμως ἀνδραγαθήσασιν, ὥστε τὴν ὅλην χώραν ὀλίγους ὄντας λεηλατεῖν καὶ τὰ βάρβαρα πλήθη διώκειν, [22] καὶ τὸ περιβόητον καθ' ὅλην τὴν οἰκουμένην ἱερὸν ἀνακομίσασθαι καὶ τὴν πόλιν ἐλευθερῶσαι καὶ τοὺς μέλλοντας καταλύεσθαι νόμους ἐπανορθῶσαι, τοῦ κυρίου μετὰ πάσης ἐπιεικείας ἵλεω γενομένου αὐτοῖς, [23] ὑπὸ Ἰάσωνος τοῦ Κυρηναίου δεδηλωμένα διὰ πέντε βιβλίων πειρασόμεθα δι' ἑνὸς συντάγματος ἐπιτεμεῖν. [24] συνορῶντες γὰρ τὸ χύμα τῶν ἀριθμῶν καὶ τὴν οὖσαν δυσχέρειαν τοῖς θέλουσιν εἰσκυκλεῖσθαι τοῖς τῆς ἱστορίας διηγήμασιν διὰ τὸ πλῆθος τῆς ὕλης [25] ἐφροντίσαμεν τοῖς μὲν βουλομένοις ἀναγινώσκειν ψυχαγωγίαν, τοῖς δὲ φιλοφρονοῦσιν εἰς τὸ διὰ μνήμης ἀναλαβεῖν εὐκοπίαν, πᾶσιν δὲ τοῖς ἐντυγχάνουσιν ὠφέλειαν. [26] καὶ ἡμῖν μὲν τοῖς τὴν κακοπάθειαν ἐπιδεδεγμένοις τῆς ἐπιτομῆς οὐ ῥᾴδιον, ἱδρῶτος δὲ καὶ ἀγρυπνίας τὸ πρᾶγμα, [27] καθάπερ τῷ παρασκευάζοντι συμπόσιον καὶ ζητοῦντι τὴν ἑτέρων λυσιτέλειαν οὐκ εὐχερές, ὅμως διὰ τὴν τῶν πολλῶν εὐχαριστίαν ἡδέως τὴν κακοπάθειαν ὑποίσομεν [28] τὸ μὲν διακριβοῦν περὶ ἑκάστων τῷ συγγραφεῖ παραχωρήσαντες, τὸ δὲ ἐπιπορεύεσθαι τοῖς ὑπογραμμοῖς τῆς ἐπιτομῆς διαπονοῦντες. [29] καθάπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης καταβολῆς φροντιστέον, τῷ δὲ ἐγκαίειν καὶ Ζωγραφεῖν ἐπιχειροῦντι τὰ ἐπιτήδεια πρὸς διακόσμησιν ἐξεταστέον, οὕτως δοκῶ καὶ ἐπὶ ἡμῶν. [30] τὸ μὲν ἐμβατεύειν καὶ περίπατον ποιεῖσθαι λόγων καὶ πολυπραγμονεῖν ἐν τοῖς κατὰ μέρος τῷ τῆς ἱστορίας ἀρχηγέτῃ καθήκει· [31] τὸ δὲ σύντομον τῆς λέξεως μεταδιώκειν καὶ τὸ ἐξεργαστικὸν τῆς πραγματείας παραιτεῖσθαι τῷ τὴν μετάφρασιν ποιουμένῳ συγχωρητέον. [32] ἐντεῦθεν οὖν ἀρξώμεθα τῆς διηγήσεως τοῖς προειρημένοις τοσοῦτον ἐπιζεύξαντες· εὔηθες γὰρ τὸ μὲν πρὸ τῆς ἱστορίας πλεονάζειν, τὴν δὲ ἱστορίαν ἐπιτεμεῖν.

CHAPTER 3

[1] Τῆς ἁγίας πόλεως κατοικουμένης μετὰ πάσης εἰρήνης καὶ τῶν νόμων ὅτι κάλλιστα συντηρουμένων διὰ τὴν Ονιου τοῦ ἀρχιερέως εὐσέβειάν τε καὶ μισοπονηρίαν [2] συνέβαινεν καὶ αὐτοὺς τοὺς βασιλεῖς τιμᾶν τὸν τόπον καὶ τὸ ἱερὸν ἀποστολαῖς ταῖς κρατίσταις δοξάζειν [3] ὥστε καὶ Σέλευκον τὸν τῆς Ἀσίας βασιλέα χορηγεῖν ἐκ τῶν ἰδίων προσόδων πάντα τὰ πρὸς τὰς λειτουργίας τῶν θυσιῶν ἐπιβάλλοντα δαπανήματα. [4] Σιμων δέ τις ἐκ τῆς Βενιαμιν φυλῆς προστάτης τοῦ ἱεροῦ καθεσταμένος διηνέχθη τῷ ἀρχιερεῖ περὶ τῆς κατὰ τὴν πόλιν ἀγορανομίας· [5] καὶ νικῆσαι τὸν Ονιαν μὴ δυνάμενος ἦλθεν πρὸς Ἀπολλώνιον Θαρσεου τὸν κατ' ἐκεῖνον τὸν καιρὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν [6] καὶ προσήγγειλεν περὶ τοῦ χρημάτων ἀμυθήτων γέμειν τὸ ἐν Ιεροσολύμοις γαζοφυλάκιον ὥστε τὸ πλῆθος τῶν διαφόρων ἀναρίθμητον εἶναι, καὶ μὴ προσήκειν αὐτὰ πρὸς τὸν τῶν θυσιῶν λόγον, εἶναι δὲ δυνατὸν ὑπὸ τὴν τοῦ βασιλέως ἐξουσίαν πεσεῖν ταῦτα. [7] συμμείξας δὲ ὁ Ἀπολλώνιος τῷ βασιλεῖ περὶ τῶν μηνυθέντων αὐτῷ χρημάτων ἐνεφάνισεν· ὁ δὲ προχειρισάμενος Ἡλιόδωρον τὸν ἐπὶ τῶν πραγμάτων ἀπέστειλεν δοὺς ἐντολὰς τὴν τῶν προειρημένων χρημάτων ἐκκομιδὴν ποιήσασθαι. [8] εὐθέως δὲ ὁ Ἡλιόδωρος ἐποιεῖτο τὴν πορείαν, τῇ μὲν ἐμφάσει ὡς τὰς κατὰ Κοίλην Συρίαν καὶ Φοινίκην πόλεις ἐφοδεῦσαι, τῷ πράγματι δὲ τὴν τοῦ βασιλέως πρόθεσιν ἐπιτελεῖν. [9] παραγενηθεὶς δὲ εἰς Ιεροσόλυμα καὶ φιλοφρόνως ὑπὸ τοῦ ἀρχιερέως τῆς πόλεως ἀποδεχθεὶς ἀνέθετο περὶ τοῦ γεγονότος ἐμφανισμοῦ, καὶ τίνος ἕνεκεν πάρεστιν διεσάφησεν· ἐπυνθάνετο δὲ εἰ ταῖς ἀληθείαις ταῦτα οὕτως ἔχοντα τυγχάνει. [10] τοῦ δὲ ἀρχιερέως ὑποδείξαντος παρακαταθήκας εἶναι χηρῶν τε καὶ ὀρφανῶν, [11] τινὰ δὲ καὶ Ὑρκανοῦ τοῦ Τωβιου σφόδρα ἀνδρὸς ἐν ὑπεροχῇ κειμένου – οὕτως ἦν διαβάλλων ὁ δυσσεβὴς Σιμων – , τὰ δὲ πάντα ἀργυρίου τετρακόσια τάλαντα, χρυσίου δὲ διακόσια· [12] ἀδικηθῆναι δὲ τοὺς πεπιστευκότας τῇ τοῦ τόπου ἁγιωσύνῃ καὶ τῇ τοῦ τετιμημένου κατὰ τὸν σύμπαντα κόσμον ἱεροῦ σεμνότητι καὶ ἀσυλίᾳ παντελῶς ἀμήχανον εἶναι. [13] ὁ δὲ Ἡλιόδωρος, δι' ἃς εἶχεν βασιλικὰς ἐντολάς, πάντως ἔλεγεν εἰς τὸ βασιλικὸν ἀναλημπτέα ταῦτα εἶναι. [14] ταξάμενος δὲ ἡμέραν εἰσῄει τὴν περὶ τούτων ἐπίσκεψιν οἰκονομήσων· ἦν δὲ οὐ μικρὰ καθ' ὅλην τὴν πόλιν ἀγωνία. [15] οἱ δὲ ἱερεῖς πρὸ τοῦ θυσιαστηρίου ἐν ταῖς ἱερατικαῖς στολαῖς ῥίψαντες ἑαυτοὺς ἐπεκαλοῦντο εἰς οὐρανὸν τὸν περὶ παρακαταθήκης νομοθετήσαντα τοῖς παρακαταθεμένοις ταῦτα σῶα διαφυλάξαι. [16] ἦν δὲ ὁρῶντα τὴν τοῦ ἀρχιερέως ἰδέαν τιτρώσκεσθαι τὴν διάνοιαν· ἡ γὰρ ὄψις καὶ τὸ τῆς χρόας παρηλλαγμένον ἐνέφαινεν τὴν

κατὰ ψυχὴν ἀγωνίαν· [17] περιεκέχυτο γὰρ περὶ τὸν ἄνδρα δέος τι καὶ φρικασμὸς σώματος, δι' ὧν πρόδηλον ἐγίνετο τοῖς θεωροῦσιν τὸ κατὰ καρδίαν ἐνεστὸς ἄλγος. [18] ἔτι δὲ ἐκ τῶν οἰκιῶν ἀγεληδὸν ἐξεπήδων ἐπὶ πάνδημον ἱκετείαν διὰ τὸ μέλλειν εἰς καταφρόνησιν ἔρχεσθαι τὸν τόπον. [19] ὑπεζωσμέναι δὲ ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκους κατὰ τὰς ὁδοὺς ἐπλήθυνον· αἱ δὲ κατάκλειστοι τῶν παρθένων, αἱ μὲν συνέτρεχον ἐπὶ τοὺς πυλῶνας, αἱ δὲ ἐπὶ τὰ τείχη, τινὲς δὲ διὰ τῶν θυρίδων διεξέκυπτον· [20] πᾶσαι δὲ προτείνουσαι τὰς χεῖρας εἰς τὸν οὐρανὸν ἐποιοῦντο τὴν λιτανείαν· [21] ἐλεεῖν δ' ἦν τὴν τοῦ πλήθους παμμιγῆ πρόπτωσιν τήν τε τοῦ μεγάλως ἀγωνιῶντος ἀρχιερέως προσδοκίαν. [22] οἱ μὲν οὖν ἐπεκαλοῦντο τὸν παγκρατῆ κύριον τὰ πεπιστευμένα τοῖς πεπιστευκόσιν σῶα διαφυλάσσειν μετὰ πάσης ἀσφαλείας. [23] ὁ δὲ Ἡλιόδωρος τὸ διεγνωσμένον ἐπετέλει. [24] αὐτόθι δὲ αὐτοῦ σὺν τοῖς δορυφόροις κατὰ τὸ γαζοφυλάκιον ἤδη παρόντος ὁ τῶν πνευμάτων καὶ πάσης ἐξουσίας δυνάστης ἐπιφάνειαν μεγάλην ἐποίησεν ὥστε πάντας τοὺς κατατολμήσαντας συνελθεῖν καταπλαγέντας τὴν τοῦ θεοῦ δύναμιν εἰς ἔκλυσιν καὶ δειλίαν τραπῆναι· [25] ὤφθη γάρ τις ἵππος αὐτοῖς φοβερὸν ἔχων τὸν ἐπιβάτην καὶ καλλίστῃ σαγῇ διακεκοσμημένος, φερόμενος δὲ ῥύδην ἐνέσεισεν τῷ Ἡλιοδώρῳ τὰς ἐμπροσθίους ὁπλάς· ὁ δὲ ἐπικαθήμενος ἐφαίνετο χρυσῆν πανοπλίαν ἔχων. [26] ἕτεροι δὲ δύο προσεφάνησαν αὐτῷ νεανίαι τῇ ῥώμῃ μὲν ἐκπρεπεῖς, κάλλιστοι δὲ τὴν δόξαν, διαπρεπεῖς δὲ τὴν περιβολήν, οἳ καὶ περιστάντες ἐξ ἑκατέρου μέρους ἐμαστίγουν αὐτὸν ἀδιαλείπτως πολλὰς ἐπιρριπτοῦντες αὐτῷ πληγάς. [27] ἄφνω δὲ πεσόντα πρὸς τὴν γῆν καὶ πολλῷ σκότει περιχυθέντα συναρπάσαντες καὶ εἰς φορεῖον ἐνθέντες [28] τὸν ἄρτι μετὰ πολλῆς παραδρομῆς καὶ πάσης δορυφορίας εἰς τὸ προειρημένον εἰσελθόντα γαζοφυλάκιον ἔφερον ἀβοήθητον ἑαυτῷ καθεστῶτα φανερῶς τὴν τοῦ θεοῦ δυναστείαν ἐπεγνωκότες. [29] καὶ ὁ μὲν διὰ τὴν θείαν ἐνέργειαν ἄφωνος καὶ πάσης ἐστερημένος ἐλπίδος καὶ σωτηρίας ἔρριπτο, [30] οἱ δὲ τὸν κύριον εὐλόγουν τὸν παραδοξάζοντα τὸν ἑαυτοῦ τόπον, καὶ τὸ μικρῷ πρότερον δέους καὶ ταραχῆς γέμον ἱερὸν τοῦ παντοκράτορος ἐπιφανέντος κυρίου χαρᾶς καὶ εὐφροσύνης ἐπεπλήρωτο. [31] ταχὺ δέ τινες τῶν τοῦ Ἡλιοδώρου συνήθων ἠξίουν τὸν Ονιαν ἐπικαλέσασθαι τὸν ὕψιστον καὶ τὸ ζῆν χαρίσασθαι τῷ παντελῶς ἐν ἐσχάτῃ πνοῇ κειμένῳ. [32] ὕποπτος δὲ γενόμενος ὁ ἀρχιερεὺς μήποτε διάλημψιν ὁ βασιλεὺς σχῇ κακουργίαν τινὰ περὶ τὸν Ἡλιόδωρον ὑπὸ τῶν Ιουδαίων συντετελέσθαι προσήγαγεν θυσίαν ὑπὲρ τῆς τοῦ ἀνδρὸς σωτηρίας. [33] ποιουμένου δὲ τοῦ ἀρχιερέως τὸν ἱλασμὸν οἱ αὐτοὶ νεανίαι πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταῖς ἐσθήσεσιν ἐστολισμένοι καὶ στάντες εἶπον Πολλὰς Ονια τῷ ἀρχιερεῖ χάριτας ἔχε, διὰ γὰρ αὐτόν σοι κεχάρισται τὸ

ζῆν ὁ κύριος· [34] σὺ δὲ ἐξ οὐρανοῦ μεμαστιγωμένος διάγγελλε πᾶσι τὸ μεγαλεῖον τοῦ θεοῦ κράτος. ταῦτα δὲ εἰπόντες ἀφανεῖς ἐγένοντο. [35] ὁ δὲ Ἡλιόδωρος θυσίαν ἀνενέγκας τῷ κυρίῳ καὶ εὐχὰς μεγίστας εὐξάμενος τῷ τὸ ζῆν περιποιήσαντι καὶ τὸν Ονιαν ἀποδεξάμενος ἀνεστρατοπέδευσεν πρὸς τὸν βασιλέα. [36] ἐξεμαρτύρει δὲ πᾶσιν ἅπερ ἦν ὑπ᾽ ὄψιν τεθεαμένος ἔργα τοῦ μεγίστου θεοῦ. [37] τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον ποῖός τις εἴη ἐπιτήδειος ἔτι ἅπαξ διαπεμφθῆναι εἰς Ιεροσόλυμα, ἔφησεν [38] Εἴ τινα ἔχεις πολέμιον ἢ πραγμάτων ἐπίβουλον, πέμψον αὐτὸν ἐκεῖ, καὶ μεμαστιγωμένον αὐτὸν προσδέξῃ, ἐάνπερ καὶ διασωθῇ, διὰ τὸ περὶ τὸν τόπον ἀληθῶς εἶναί τινα θεοῦ δύναμιν· [39] αὐτὸς γὰρ ὁ τὴν κατοικίαν ἐπουράνιον ἔχων ἐπόπτης ἐστὶν καὶ βοηθὸς ἐκείνου τοῦ τόπου καὶ τοὺς παραγινομένους ἐπὶ κακώσει τύπτων ἀπολλύει. [40] καὶ τὰ μὲν κατὰ Ἡλιόδωρον καὶ τὴν τοῦ γαζοφυλακίου τήρησιν οὕτως ἐχώρησεν.

CHAPTER 4

[1] Ὁ δὲ προειρημένος Σιμων ὁ τῶν χρημάτων καὶ τῆς πατρίδος ἐνδείκτης γεγονὼς ἐκακολόγει τὸν Ονιαν, ὡς αὐτός τε εἴη τὸν Ἡλιόδωρον ἐπισεσεικὼς καὶ τῶν κακῶν δημιουργὸς καθεστηκώς, [2] καὶ τὸν εὐεργέτην τῆς πόλεως καὶ τὸν κηδεμόνα τῶν ὁμοεθνῶν καὶ ζηλωτὴν τῶν νόμων ἐπίβουλον τῶν πραγμάτων ἐτόλμα λέγειν. [3] τῆς δὲ ἔχθρας ἐπὶ τοσοῦτον προβαινούσης ὥστε καὶ διά τινος τῶν ὑπὸ τοῦ Σιμωνος δεδοκιμασμένων φόνους συντελεῖσθαι, [4] συνορῶν ὁ Ονιας τὸ χαλεπὸν τῆς φιλονεικίας καὶ Ἀπολλώνιον Μενεσθέως τὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν συναύξοντα τὴν κακίαν τοῦ Σιμωνος, [5] πρὸς τὸν βασιλέα διεκομίσθη οὐ γινόμενος τῶν πολιτῶν κατήγορος, τὸ δὲ σύμφορον κοινῇ καὶ κατ᾽ ἰδίαν παντὶ τῷ πλήθει σκοπῶν· [6] ἑώρα γὰρ ἄνευ βασιλικῆς προνοίας ἀδύνατον εἶναι τυχεῖν εἰρήνης ἔτι τὰ πράγματα καὶ τὸν Σιμωνα παῦλαν οὐ λημψόμενον τῆς ἀνοίας. [7] Μεταλλάξαντος δὲ τὸν βίον Σελεύκου καὶ παραλαβόντος τὴν βασιλείαν Ἀντιόχου τοῦ προσαγορευθέντος Ἐπιφανοῦς ὑπενόθευσεν Ἰάσων ὁ ἀδελφὸς Ονιου τὴν ἀρχιερωσύνην [8] ἐπαγγειλάμενος τῷ βασιλεῖ δι᾽ ἐντεύξεως ἀργυρίου τάλαντα ἑξήκοντα πρὸς τοῖς τριακοσίοις καὶ προσόδου τινὸς ἄλλης τάλαντα ὀγδοήκοντα. [9] πρὸς δὲ τούτοις ὑπισχνεῖτο καὶ ἕτερα διαγράφειν πεντήκοντα πρὸς τοῖς ἑκατόν, ἐὰν ἐπιχωρηθῇ διὰ τῆς ἐξουσίας αὐτοῦ γυμνάσιον καὶ ἐφηβεῖον αὐτῷ συστήσασθαι καὶ τοὺς ἐν Ιεροσολύμοις Ἀντιοχεῖς ἀναγράψαι. [10] ἐπινεύσαντος δὲ τοῦ βασιλέως καὶ τῆς ἀρχῆς κρατήσας εὐθέως πρὸς τὸν Ἑλληνικὸν χαρακτῆρα τοὺς ὁμοφύλους μετέστησε. [11] καὶ τὰ κείμενα τοῖς Ιουδαίοις φιλάνθρωπα βασιλικὰ διὰ Ιωάννου τοῦ πατρὸς Εὐπολέμου τοῦ ποιησαμένου τὴν πρεσβείαν ὑπὲρ φιλίας καὶ συμμαχίας πρὸς τοὺς Ῥωμαίους παρώσας καὶ τὰς μὲν νομίμους καταλύων πολιτείας παρανόμους ἐθισμοὺς ἐκαίνιζεν. [12] ἀσμένως γὰρ ὑπ᾽ αὐτὴν τὴν ἀκρόπολιν γυμνάσιον καθίδρυσεν καὶ τοὺς κρατίστους τῶν ἐφήβων ὑποτάσσων ὑπὸ πέτασον ἤγαγεν. [13] ἦν δ᾽ οὕτως ἀκμή τις Ἑλληνισμοῦ καὶ πρόσβασις ἀλλοφυλισμοῦ διὰ τὴν τοῦ ἀσεβοῦς καὶ οὐκ ἀρχιερέως Ἰάσωνος ὑπερβάλλουσαν ἀναγνείαν [14] ὥστε μηκέτι περὶ τὰς τοῦ θυσιαστηρίου λειτουργίας προθύμους εἶναι τοὺς ἱερεῖς, ἀλλὰ τοῦ μὲν νεὼ καταφρονοῦντες καὶ τῶν θυσιῶν ἀμελοῦντες ἔσπευδον μετέχειν τῆς ἐν παλαίστρῃ παρανόμου χορηγίας μετὰ τὴν τοῦ δίσκου πρόσκλησιν, [15] καὶ τὰς μὲν πατρῴους τιμὰς ἐν οὐδενὶ τιθέμενοι, τὰς δὲ Ἑλληνικὰς δόξας καλλίστας ἡγούμενοι. [16] ὧν καὶ χάριν περιέσχεν αὐτοὺς χαλεπὴ περίστασις, καὶ ὧν ἐζήλουν τὰς ἀγωγὰς καὶ καθ᾽ ἅπαν ἤθελον ἐξομοιοῦσθαι, τούτους πολεμίους καὶ

τιμωρητὰς ἔσχον· [17] ἀσεβεῖν γὰρ εἰς τοὺς θείους νόμους οὐ ῥᾴδιον, ἀλλὰ ταῦτα ὁ ἀκόλουθος καιρὸς δηλώσει. [18] Ἀγομένου δὲ πενταετηρικοῦ ἀγῶνος ἐν Τύρῳ καὶ τοῦ βασιλέως παρόντος [19] ἀπέστειλεν Ἰάσων ὁ μιαρὸς θεωροὺς ὡς ἀπὸ Ιεροσολύμων Ἀντιοχεῖς ὄντας παρακομίζοντας ἀργυρίου δραχμὰς τριακοσίας εἰς τὴν τοῦ Ἡρακλέους θυσίαν, ἃς καὶ ἠξίωσαν οἱ παρακομίσαντες μὴ χρῆσθαι εἰς θυσίαν διὰ τὸ μὴ καθήκειν, εἰς ἑτέραν δὲ καταθέσθαι δαπάνην. [20] ἔπεσε μὲν οὖν ταῦτα διὰ μὲν τὸν ἀποστείλαντα εἰς τὴν τοῦ Ἡρακλέους θυσίαν, ἕνεκεν δὲ τῶν παρακομιζόντων εἰς τὰς τῶν τριηρέων κατασκευάς. [21] Ἀποσταλέντος δὲ εἰς Αἴγυπτον Ἀπολλωνίου τοῦ Μενεσθέως διὰ τὰ πρωτοκλίσια τοῦ Φιλομήτορος βασιλέως μεταλαβὼν Ἀντίοχος ἀλλότριον αὐτὸν τῶν αὐτοῦ γεγονέναι πραγμάτων τῆς καθ’ αὐτὸν ἀσφαλείας ἐφρόντιζεν· ὅθεν εἰς Ιοππην παραγενόμενος κατήντησεν εἰς Ιεροσόλυμα. [22] μεγαλομερῶς δὲ ὑπὸ τοῦ Ἰάσωνος καὶ τῆς πόλεως ἀποδεχθεὶς μετὰ δᾳδουχίας καὶ βοῶν εἰσεδέχθη, εἶθ οὕτως εἰς τὴν Φοινίκην κατεστρατοπέδευσεν. [23] Μετὰ δὲ τριετῆ χρόνον ἀπέστειλεν Ἰάσων Μενέλαον τὸν τοῦ προσημαινομένου Σιμωνος ἀδελφὸν παρακομίζοντα τὰ χρήματα τῷ βασιλεῖ καὶ περὶ πραγμάτων ἀναγκαίων ὑπομνηματισμοὺς τελέσοντα. [24] ὁ δὲ συσταθεὶς τῷ βασιλεῖ καὶ δοξάσας αὐτὸν τῷ προσώπῳ τῆς ἐξουσίας εἰς ἑαυτὸν κατήντησεν τὴν ἀρχιερωσύνην ὑπερβαλὼν τὸν Ἰάσωνα τάλαντα ἀργυρίου τριακόσια. [25] λαβὼν δὲ τὰς βασιλικὰς ἐντολὰς παρεγένετο τῆς μὲν ἀρχιερωσύνης οὐδὲν ἄξιον φέρων, θυμοὺς δὲ ὠμοῦ τυράννου καὶ θηρὸς βαρβάρου ὀργὰς ἔχων. [26] καὶ ὁ μὲν Ἰάσων ὁ τὸν ἴδιον ἀδελφὸν ὑπονοθεύσας ὑπονοθευθεὶς ὑφ’ ἑτέρου φυγὰς εἰς τὴν Αμμανῖτιν χώραν συνήλαστο. [27] ὁ δὲ Μενέλαος τῆς μὲν ἀρχῆς ἐκράτει, τῶν δὲ ἐπηγγελμένων τῷ βασιλεῖ χρημάτων οὐδὲν εὐτάκτει· [28] ποιουμένου δὲ τὴν ἀπαίτησιν Σωστράτου τοῦ τῆς ἀκροπόλεως ἐπάρχου, πρὸς τοῦτον γὰρ ἦν ἡ τῶν διαφόρων πρᾶξις· δι’ ἣν αἰτίαν οἱ δύο ὑπὸ τοῦ βασιλέως προσεκλήθησαν, [29] καὶ ὁ μὲν Μενέλαος ἀπέλιπεν τῆς ἀρχιερωσύνης διάδοχον Λυσίμαχον τὸν ἑαυτοῦ ἀδελφόν, Σώστρατος δὲ Κράτητα τὸν ἐπὶ τῶν Κυπρίων. [30] Τοιούτων δὲ συνεστηκότων συνέβη Ταρσεῖς καὶ Μαλλώτας στασιάζειν διὰ τὸ Ἀντιοχίδι τῇ παλλακῇ τοῦ βασιλέως ἐν δωρεᾷ δεδόσθαι. [31] θᾶττον οὖν ὁ βασιλεὺς ἦκεν καταστεῖλαι τὰ πράγματα καταλιπὼν τὸν διαδεχόμενον Ἀνδρόνικον τῶν ἐν ἀξιώματι κειμένων. [32] νομίσας δὲ ὁ Μενέλαος εἰληφέναι καιρὸν εὐφυῆ χρυσώματά τινα τῶν τοῦ ἱεροῦ νοσφισάμενος ἐχαρίσατο τῷ Ἀνδρονίκῳ καὶ ἕτερα ἐτύγχανεν πεπρακὼς εἴς τε Τύρον καὶ τὰς κύκλῳ πόλεις. [33] ἃ καὶ σαφῶς ἐπεγνωκὼς ὁ Ονιας ἀπήλεγχεν ἀποκεχωρηκὼς εἰς ἄσυλον τόπον ἐπὶ Δάφνης τῆς πρὸς Ἀντιόχειαν κειμένης. [34] ὅθεν ὁ Μενέλαος λαβὼν ἰδίᾳ τὸν Ἀνδρόνικον

παρεκάλει χειρώσασθαι τὸν Ονιαν· ὁ δὲ παραγενόμενος ἐπὶ τὸν Ονιαν καὶ πεισθεὶς ἐπὶ δόλῳ καὶ δεξιασθεὶς μεθ' ὅρκων δοὺς δεξιάν, καίπερ ἐν ὑποψίᾳ κείμενος, ἔπεισεν ἐκ τοῦ ἀσύλου προελθεῖν, ὃν καὶ παραχρῆμα παρέκλεισεν οὐκ αἰδεσθεὶς τὸ δίκαιον. [35] δι' ἣν αἰτίαν οὐ μόνον Ιουδαῖοι, πολλοὶ δὲ καὶ τῶν ἄλλων ἐθνῶν ἐδείναζον καὶ ἐδυσφόρουν ἐπὶ τῷ τοῦ ἀνδρὸς ἀδίκῳ φόνῳ. [36] τοῦ δὲ βασιλέως ἐπανελθόντος ἀπὸ τῶν κατὰ Κιλικίαν τόπων ἐνετύγχανον οἱ κατὰ πόλιν Ιουδαῖοι συμμισοπονηρούντων καὶ τῶν Ἑλλήνων ὑπὲρ τοῦ παρὰ λόγον τὸν Ονιαν ἀπεκτονῆσθαι. [37] ψυχικῶς οὖν ὁ Ἀντίοχος ἐπιλυπηθεὶς καὶ τραπεὶς ἐπὶ ἔλεος καὶ δακρύσας διὰ τὴν τοῦ μετηλλαχότος σωφροσύνην καὶ πολλὴν εὐταξίαν [38] καὶ πυρωθεὶς τοῖς θυμοῖς παραχρῆμα τὴν τοῦ Ἀνδρονίκου πορφύραν περιελόμενος καὶ τοὺς χιτῶνας περιρρήξας περιαγαγὼν καθ' ὅλην τὴν πόλιν ἐπ' αὐτὸν τὸν τόπον, οὗπερ τὸν Ονιαν ἠσέβησεν, ἐκεῖ τὸν μιαιφόνον ἀπεκόσμησεν τοῦ κυρίου τὴν ἀξίαν αὐτῷ κόλασιν ἀποδόντος. [39] Γενομένων δὲ πολλῶν ἱεροσυλημάτων κατὰ τὴν πόλιν ὑπὸ τοῦ Λυσιμάχου μετὰ τῆς τοῦ Μενελάου γνώμης καὶ διαδοθείσης ἔξω τῆς φήμης ἐπισυνήχθη τὸ πλῆθος ἐπὶ τὸν Λυσίμαχον χρυσωμάτων ἤδη πολλῶν διενηνεγμένων. [40] ἐπεγειρομένων δὲ τῶν ὄχλων καὶ ταῖς ὀργαῖς διεμπιπλαμένων καθοπλίσας ὁ Λυσίμαχος πρὸς τρισχιλίους κατήρξατο χειρῶν ἀδίκων προηγησαμένου τινὸς Αυρανου προβεβηκότος τὴν ἡλικίαν, οὐδὲν δὲ ἧττον καὶ τὴν ἄνοιαν· [41] συνιδόντες δὲ καὶ τὴν ἐπίθεσιν τοῦ Λυσιμάχου συναρπάσαντες οἱ μὲν πέτρους, οἱ δὲ ξύλων πάχη, τινὲς δὲ ἐκ τῆς παρακειμένης σποδοῦ δρασσόμενοι φύρδην ἐνετίνασσον εἰς τοὺς περὶ τὸν Λυσίμαχον· [42] δι' ἣν αἰτίαν πολλοὺς μὲν αὐτῶν τραυματίας ἐποίησαν, τινὰς δὲ καὶ κατέβαλον, πάντας δὲ εἰς φυγὴν συνήλασαν, αὐτὸν δὲ τὸν ἱερόσυλον παρὰ τὸ γαζοφυλάκιον ἐχειρώσαντο. [43] περὶ δὲ τούτων ἐνέστη κρίσις πρὸς τὸν Μενέλαον. [44] καταντήσαντος δὲ τοῦ βασιλέως εἰς Τύρον ἐπ' αὐτοῦ τὴν δικαιολογίαν ἐποιήσαντο οἱ πεμφθέντες τρεῖς ἄνδρες ὑπὸ τῆς γερουσίας. [45] ἤδη δὲ λελειμμένος ὁ Μενέλαος ἐπηγγείλατο χρήματα ἱκανὰ τῷ Πτολεμαίῳ Δορυμένους πρὸς τὸ πεῖσαι τὸν βασιλέα. [46] ὅθεν ἀπολαβὼν ὁ Πτολεμαῖος εἴς τι περίστυλον ὡς ἀναψύξοντα τὸν βασιλέα μετέθηκεν, [47] καὶ τὸν μὲν τῆς ὅλης κακίας αἴτιον Μενέλαον ἀπέλυσεν τῶν κατηγορημένων, τοῖς δὲ ταλαιπώροις, οἵτινες, εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελύθησαν ἀκατάγνωστοι, τούτοις θάνατον ἐπέκρινεν. [48] ταχέως οὖν τὴν ἄδικον ζημίαν ὑπέσχον οἱ περὶ πόλεως καὶ δήμων καὶ τῶν ἱερῶν σκευῶν προηγορήσαντες. [49] δι' ἣν αἰτίαν καὶ Τύριοι μισοπονηρήσαντες τὰ πρὸς τὴν κηδείαν αὐτῶν μεγαλοπρεπῶς ἐχορήγησαν. [50] ὁ δὲ Μενέλαος διὰ τὰς τῶν κρατούντων πλεονεξίας ἔμενεν ἐπὶ τῇ ἀρχῇ ἐπιφυόμενος τῇ κακίᾳ μέγας τῶν πολιτῶν ἐπίβουλος καθεστώς.

CHAPTER 5

[1] Περὶ δὲ τὸν καιρὸν τοῦτον τὴν δευτέραν ἔφοδον ὁ Ἀντίοχος εἰς Αἴγυπτον ἐστείλατο. [2] συνέβη δὲ καθ' ὅλην τὴν πόλιν σχεδὸν ἐφ' ἡμέρας τεσσαράκοντα φαίνεσθαι διὰ τῶν ἀέρων τρέχοντας ἱππεῖς διαχρύσους στολὰς ἔχοντας καὶ λόγχας σπειρηδὸν ἐξωπλισμένους καὶ μαχαιρῶν σπασμοὺς [3] καὶ ἴλας ἵππων διατεταγμένας καὶ προσβολὰς γινομένας καὶ καταδρομὰς ἑκατέρων καὶ ἀσπίδων κινήσεις καὶ καμάκων πλήθη καὶ βελῶν βολὰς καὶ χρυσέων κόσμων ἐκλάμψεις καὶ παντοίους θωρακισμούς. [4] διὸ πάντες ἠξίουν ἐπ' ἀγαθῷ τὴν ἐπιφάνειαν γεγενῆσθαι. [5] γενομένης δὲ λαλιᾶς ψευδοῦς ὡς μετηλλαχότος Ἀντιόχου τὸν βίον παραλαβὼν ὁ Ἰάσων οὐκ ἐλάττους τῶν χιλίων αἰφνιδίως ἐπὶ τὴν πόλιν συνετελέσατο ἐπίθεσιν· τῶν δὲ ἐπὶ τῷ τείχει συνελασθέντων καὶ τέλος ἤδη καταλαμβανομένης τῆς πόλεως ὁ Μενέλαος εἰς τὴν ἀκρόπολιν ἐφυγάδευσεν. [6] ὁ δὲ Ἰάσων ἐποιεῖτο σφαγὰς τῶν πολιτῶν τῶν ἰδίων ἀφειδῶς οὐ συννοῶν τὴν εἰς τοὺς συγγενεῖς εὐημερίαν δυσημερίαν εἶναι τὴν μεγίστην, δοκῶν δὲ πολεμίων καὶ οὐχ ὁμοεθνῶν τρόπαια καταβάλλεσθαι. [7] τῆς μὲν ἀρχῆς οὐκ ἐκράτησεν, τὸ δὲ τέλος τῆς ἐπιβουλῆς αἰσχύνην λαβὼν φυγὰς πάλιν εἰς τὴν Αμμανῖτιν ἀπῆλθεν. [8] πέρας οὖν κακῆς καταστροφῆς ἔτυχεν. ἐγκληθεὶς πρὸς Ἀρέταν τὸν τῶν Ἀράβων τύραννον πόλιν ἐκ πόλεως φεύγων διωκόμενος ὑπὸ πάντων στυγούμενος ὡς τῶν νόμων ἀποστάτης καὶ βδελυσσόμενος ὡς πατρίδος καὶ πολιτῶν δήμιος εἰς Αἴγυπτον ἐξεβράσθη, [9] καὶ ὁ συχνοὺς τῆς πατρίδος ἀποξενώσας ἐπὶ ξένης ἀπώλετο πρὸς Λακεδαιμονίους ἀναχθεὶς ὡς διὰ τὴν συγγένειαν τευξόμενος σκέπης. [10] καὶ ὁ πλῆθος ἀτάφων ἐκρίψας ἀπένθητος ἐγενήθη καὶ κηδείας οὐδ' ἡστινοσοῦν οὔτε πατρῴου τάφου μετέσχεν. [11] Προσπεσόντων δὲ τῷ βασιλεῖ περὶ τῶν γεγονότων διέλαβεν ἀποστατεῖν τὴν Ιουδαίαν· ὅθεν ἀναζεύξας ἐξ Αἰγύπτου τεθηριωμένος τῇ ψυχῇ ἔλαβεν τὴν μὲν πόλιν δοριάλωτον [12] καὶ ἐκέλευσεν τοῖς στρατιώταις κόπτειν ἀφειδῶς τοὺς ἐμπίπτοντας καὶ τοὺς εἰς τὰς οἰκίας ἀναβαίνοντας κατασφάζειν. [13] ἐγίνετο δὲ νέων καὶ πρεσβυτέρων ἀναίρεσις, ἀνήβων τε καὶ γυναικῶν καὶ τέκνων ἀφανισμός, παρθένων τε καὶ νηπίων σφαγαί. [14] ὀκτὼ δὲ μυριάδες ἐν ταῖς πάσαις ἡμέραις τρισὶν κατεφθάρησαν, τέσσαρες μὲν ἐν χειρῶν νομαῖς, οὐχ ἧττον δὲ τῶν ἐσφαγμένων ἐπράθησαν. [15] οὐκ ἀρκεσθεὶς δὲ τούτοις κατετόλμησεν εἰς τὸ πάσης τῆς γῆς ἁγιώτατον ἱερὸν εἰσελθεῖν ὁδηγὸν ἔχων τὸν Μενέλαον τὸν καὶ τῶν νόμων καὶ τῆς πατρίδος προδότην γεγονότα [16] καὶ ταῖς μιαραῖς χερσὶν τὰ ἱερὰ σκεύη λαμβάνων καὶ τὰ ὑπ' ἄλλων βασιλέων ἀνατεθέντα πρὸς αὔξησιν καὶ δόξαν τοῦ τόπου καὶ

τιμὴν ταῖς βεβήλοις χερσὶν συσσύρων. [17] καὶ ἐμετεωρίζετο τὴν διάνοιαν ὁ Ἀντίοχος οὐ συνορῶν ὅτι διὰ τὰς ἁμαρτίας τῶν τὴν πόλιν οἰκούντων ἀπώργισται βραχέως ὁ δεσπότης, διὸ γέγονεν περὶ τὸν τόπον παρόρασις. [18] εἰ δὲ μὴ συνέβη προσενέχεσθαι πολλοῖς ἁμαρτήμασιν, καθάπερ ἦν ὁ Ἡλιόδωρος ὁ πεμφθεὶς ὑπὸ Σελεύκου τοῦ βασιλέως ἐπὶ τὴν ἐπίσκεψιν τοῦ γαζοφυλακίου, οὗτος προαχθεὶς παραχρῆμα μαστιγωθεὶς ἀνετράπη τοῦ θράσους. [19] ἀλλ᾽ οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο. [20] διόπερ καὶ αὐτὸς ὁ τόπος συμμετασχὼν τῶν τοῦ ἔθνους δυσπετημάτων γενομένων ὕστερον εὐεργετημάτων ἐκοινώνησεν, καὶ ὁ καταλειφθεὶς ἐν τῇ τοῦ παντοκράτορος ὀργῇ πάλιν ἐν τῇ τοῦ μεγάλου δεσπότου καταλλαγῇ μετὰ πάσης δόξης ἐπανωρθώθη. [21] Ὁ γοῦν Ἀντίοχος ὀκτακόσια πρὸς τοῖς χιλίοις ἀπενεγκάμενος ἐκ τοῦ ἱεροῦ τάλαντα θᾶττον εἰς τὴν Ἀντιόχειαν ἐχωρίσθη οἰόμενος ἀπὸ τῆς ὑπερηφανίας τὴν μὲν γῆν πλωτὴν καὶ τὸ πέλαγος πορευτὸν θέσθαι διὰ τὸν μετεωρισμὸν τῆς καρδίας. [22] κατέλιπεν δὲ καὶ ἐπιστάτας τοῦ κακοῦν τὸ γένος, ἐν μὲν Ιεροσολύμοις Φίλιππον, τὸ μὲν γένος Φρύγα, τὸν δὲ τρόπον βαρβαρώτερον ἔχοντα τοῦ καταστήσαντος, [23] ἐν δὲ Γαριζιν Ἀνδρόνικον, πρὸς δὲ τούτοις Μενέλαον, ὃς χείριστα τῶν ἄλλων ὑπερῆρετο τοῖς πολίταις, ἀπεχθῆ δὲ πρὸς τοὺς πολίτας Ιουδαίους ἔχων διάθεσιν. [24] ἔπεμψεν δὲ τὸν Μυσάρχην Ἀπολλώνιον μετὰ στρατεύματος, δισμυρίους δὲ πρὸς τοῖς δισχιλίοις, προστάξας τοὺς ἐν ἡλικίᾳ πάντας κατασφάξαι, τὰς δὲ γυναῖκας καὶ τοὺς νεωτέρους πωλεῖν. [25] οὗτος δὲ παραγενόμενος εἰς Ιεροσόλυμα καὶ τὸν εἰρηνικὸν ὑποκριθεὶς ἐπέσχεν ἕως τῆς ἁγίας ἡμέρας τοῦ σαββάτου καὶ λαβὼν ἀργοῦντας τοὺς Ιουδαίους τοῖς ὑφ᾽ ἑαυτὸν ἐξοπλησίαν παρήγγειλεν [26] καὶ τοὺς ἐξελθόντας πάντας ἐπὶ τὴν θεωρίαν συνεξεκέντησεν καὶ εἰς τὴν πόλιν σὺν τοῖς ὅπλοις εἰσδραμὼν ἱκανὰ κατέστρωσεν πλήθη. [27] Ιουδας δὲ ὁ καὶ Μακκαβαῖος δέκατός που γενηθεὶς καὶ ἀναχωρήσας εἰς τὴν ἔρημον θηρίων τρόπον ἐν τοῖς ὄρεσιν διέζη σὺν τοῖς μετ᾽ αὐτοῦ, καὶ τὴν χορτώδη τροφὴν σιτούμενοι διετέλουν πρὸς τὸ μὴ μετασχεῖν τοῦ μολυσμοῦ.

CHAPTER 6

[1] Μετ οὐ πολὺν δὲ χρόνον ἐξαπέστειλεν ὁ βασιλεὺς γέροντα Ἀθηναῖον ἀναγκάζειν τοὺς Ιουδαίους μεταβαίνειν ἀπὸ τῶν πατρίων νόμων καὶ τοῖς τοῦ θεοῦ νόμοις μὴ πολιτεύεσθαι, [2] μολῦναι δὲ καὶ τὸν ἐν Ιεροσολύμοις νεὼ καὶ προσονομάσαι Διὸς Ὀλυμπίου καὶ τὸν ἐν Γαριζιν, καθὼς ἐτύγχανον οἱ τὸν τόπον οἰκοῦντες, Διὸς Ξενίου. [3] χαλεπὴ δὲ καὶ τοῖς ὅλοις ἦν δυσχερὴς ἡ ἐπίτασις τῆς κακίας. [4] τὸ μὲν γὰρ ἱερὸν ἀσωτίας καὶ κώμων ὑπὸ τῶν ἐθνῶν ἐπεπληροῦτο ῥᾳθυμούντων μεθ’ ἑταιρῶν καὶ ἐν τοῖς ἱεροῖς περιβόλοις γυναιξὶ πλησιαζόντων, ἔτι δὲ τὰ μὴ καθήκοντα ἔνδον εἰσφερόντων. [5] τὸ δὲ θυσιαστήριον τοῖς ἀποδιεσταλμένοις ἀπὸ τῶν νόμων ἀθεμίτοις ἐπεπλήρωτο. [6] ἦν δ’ οὔτε σαββατίζειν οὔτε πατρῴους ἑορτὰς διαφυλάττειν οὔτε ἁπλῶς Ιουδαῖον ὁμολογεῖν εἶναι, [7] ἤγοντο δὲ μετὰ πικρᾶς ἀνάγκης εἰς τὴν κατὰ μῆνα τοῦ βασιλέως γενέθλιον ἡμέραν ἐπὶ σπλαγχνισμόν, γενομένης δὲ Διονυσίων ἑορτῆς ἠναγκάζοντο κισσοὺς ἔχοντες πομπεύειν τῷ Διονύσῳ. [8] ψήφισμα δὲ ἐξέπεσεν εἰς τὰς ἀστυγείτονας Ἑλληνίδας πόλεις Πτολεμαίου ὑποθεμένου τὴν αὐτὴν ἀγωγὴν κατὰ τῶν Ιουδαίων ἄγειν καὶ σπλαγχνίζειν, [9] τοὺς δὲ μὴ προαιρουμένους μεταβαίνειν ἐπὶ τὰ Ἑλληνικὰ κατασφάζειν. παρῆν οὖν ὁρᾶν τὴν ἐνεστῶσαν ταλαιπωρίαν. [10] δύο γὰρ γυναῖκες ἀνήχθησαν περιτετμηκυῖαι τὰ τέκνα· τούτων δὲ ἐκ τῶν μαστῶν κρεμάσαντες τὰ βρέφη καὶ δημοσίᾳ περιαγαγόντες αὐτὰς τὴν πόλιν κατὰ τοῦ τείχους ἐκρήμνισαν. [11] ἕτεροι δὲ πλησίον συνδραμόντες εἰς τὰ σπήλαια λεληθότως ἄγειν τὴν ἑβδομάδα μηνυθέντες τῷ Φιλίππῳ συνεφλογίσθησαν διὰ τὸ εὐλαβῶς ἔχειν βοηθῆσαι ἑαυτοῖς κατὰ τὴν δόξαν τῆς σεμνοτάτης ἡμέρας. [12] Παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῇδε τῇ βίβλῳ μὴ συστέλλεσθαι διὰ τὰς συμφοράς, λογίζεσθαι δὲ τὰς τιμωρίας μὴ πρὸς ὄλεθρον, ἀλλὰ πρὸς παιδείαν τοῦ γένους ἡμῶν εἶναι· [13] καὶ γὰρ τὸ μὴ πολὺν χρόνον ἐᾶσθαι τοὺς δυσσεβοῦντας, ἀλλ’ εὐθέως περιπίπτειν ἐπιτίμοις, μεγάλης εὐεργεσίας σημεῖόν ἐστιν. [14] οὐ γὰρ καθάπερ καὶ ἐπὶ τῶν ἄλλων ἐθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν κολάσαι, οὕτως καὶ ἐφ’ ἡμῶν ἔκρινεν εἶναι, [15] ἵνα μὴ πρὸς τέλος ἀφικομένων ἡμῶν τῶν ἁμαρτιῶν ὕστερον ἡμᾶς ἐκδικᾷ. [16] διόπερ οὐδέποτε μὲν τὸν ἔλεον ἀφ’ ἡμῶν ἀφίστησιν, παιδεύων δὲ μετὰ συμφορᾶς οὐκ ἐγκαταλείπει τὸν ἑαυτοῦ λαόν. [17] πλὴν ἕως ὑπομνήσεως ταῦθ ἡμῖν εἰρήσθω· δι’ ὀλίγων δ’ ἐλευστέον ἐπὶ τὴν διήγησιν. [18] Ελεάζαρός τις τῶν πρωτευόντων γραμματέων, ἀνὴρ ἤδη προβεβηκὼς τὴν ἡλικίαν καὶ τὴν πρόσοψιν τοῦ προσώπου

κάλλιστος, ἀναχανὼν ἠναγκάζετο φαγεῖν ὕειον κρέας. [19] ὁ δὲ τὸν μετ᾽ εὐκλείας θάνατον μᾶλλον ἢ τὸν μετὰ μύσους βίον ἀναδεξάμενος, αὐθαιρέτως ἐπὶ τὸ τύμπανον προσῆγεν, [20] προπτύσας δὲ καθ᾽ ὃν ἔδει τρόπον προσέρχεσθαι τοὺς ὑπομένοντας ἀμύνασθαι ὧν οὐ θέμις γεύσασθαι διὰ τὴν πρὸς τὸ ζῆν φιλοστοργίαν. [21] οἱ δὲ πρὸς τῷ παρανόμῳ σπλαγχνισμῷ τεταγμένοι διὰ τὴν ἐκ τῶν παλαιῶν χρόνων πρὸς τὸν ἄνδρα γνῶσιν ἀπολαβόντες αὐτὸν κατ᾽ ἰδίαν παρεκάλουν ἐνέγκαντα κρέα, οἷς καθῆκον αὐτῷ χρᾶσθαι, δι᾽ αὐτοῦ παρασκευασθέντα, ὑποκριθῆναι δὲ ὡς ἐσθίοντα τὰ ὑπὸ τοῦ βασιλέως προστεταγμένα τῶν ἀπὸ τῆς θυσίας κρεῶν, [22] ἵνα τοῦτο πράξας ἀπολυθῇ τοῦ θανάτου καὶ διὰ τὴν ἀρχαίαν πρὸς αὐτοὺς φιλίαν τύχῃ φιλανθρωπίας. [23] ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβὼν καὶ ἄξιον τῆς ἡλικίας καὶ τῆς τοῦ γήρως ὑπεροχῆς καὶ τῆς ἐπικτήτου καὶ ἐπιφανοῦς πολιᾶς καὶ τῆς ἐκ παιδὸς καλλίστης ἀναστροφῆς, μᾶλλον δὲ τῆς ἁγίας καὶ θεοκτίστου νομοθεσίας ἀκολούθως ἀπεφήνατο ταχέως λέγων προπέμπειν εἰς τὸν ᾅδην. [24] Οὐ γὰρ τῆς ἡμετέρας ἡλικίας ἄξιόν ἐστιν ὑποκριθῆναι, ἵνα πολλοὶ τῶν νέων ὑπολαβόντες Ελεαζαρον τὸν ἐνενηκονταετῆ μεταβεβηκέναι εἰς ἀλλοφυλισμὸν [25] καὶ αὐτοὶ διὰ τὴν ἐμὴν ὑπόκρισιν καὶ διὰ τὸ μικρὸν καὶ ἀκαριαῖον ζῆν πλανηθῶσιν δι᾽ ἐμέ, καὶ μύσος καὶ κηλῖδα τοῦ γήρως κατακτήσωμαι. [26] εἰ γὰρ καὶ ἐπὶ τοῦ παρόντος ἐξελοῦμαι τὴν ἐξ ἀνθρώπων τιμωρίαν, ἀλλὰ τὰς τοῦ παντοκράτορος χεῖρας οὔτε ζῶν οὔτε ἀποθανὼν ἐκφεύξομαι. [27] διόπερ ἀνδρείως μὲν νῦν διαλλάξας τὸν βίον τοῦ μὲν γήρως ἄξιος φανήσομαι, [28] τοῖς δὲ νέοις ὑπόδειγμα γενναῖον καταλελοιπὼς εἰς τὸ προθύμως καὶ γενναίως ὑπὲρ τῶν σεμνῶν καὶ ἁγίων νόμων ἀπευθανατίζειν. τοσαῦτα δὲ εἰπὼν ἐπὶ τὸ τύμπανον εὐθέως ἦλθεν. [29] τῶν δὲ ἀγόντων πρὸς αὐτὸν τὴν μικρῷ πρότερον εὐμένειαν εἰς δυσμένειαν μεταβαλόντων διὰ τὸ τοὺς προειρημένους λόγους, ὡς αὐτοὶ διελάμβανον, ἀπόνοιαν εἶναι, [30] μέλλων δὲ ταῖς πληγαῖς τελευτᾶν ἀναστενάξας εἶπεν Τῷ κυρίῳ τῷ τὴν ἁγίαν γνῶσιν ἔχοντι φανερόν ἐστιν ὅτι δυνάμενος ἀπολυθῆναι τοῦ θανάτου σκληρὰς ὑποφέρω κατὰ τὸ σῶμα ἀλγηδόνας μαστιγούμενος, κατὰ ψυχὴν δὲ ἡδέως διὰ τὸν αὐτοῦ φόβον ταῦτα πάσχω. [31] καὶ οὗτος οὖν τοῦτον τὸν τρόπον μετήλλαξεν οὐ μόνον τοῖς νέοις, ἀλλὰ καὶ τοῖς πλείστοις τοῦ ἔθνους τὸν ἑαυτοῦ θάνατον ὑπόδειγμα γενναιότητος καὶ μνημόσυνον ἀρετῆς καταλιπών.

CHAPTER 7

[1] Συνέβη δὲ καὶ ἑπτὰ ἀδελφοὺς μετὰ τῆς μητρὸς συλλημφθέντας ἀναγκάζεσθαι ὑπὸ τοῦ βασιλέως ἀπὸ τῶν ἀθεμίτων ὑείων κρεῶν ἐφάπτεσθαι μάστιξιν καὶ νευραῖς αἰκιζομένους. [2] εἷς δὲ αὐτῶν γενόμενος προήγορος οὕτως ἔφη Τί μέλλεις ἐρωτᾶν καὶ μανθάνειν ἡμῶν; ἕτοιμοι γὰρ ἀποθνῄσκειν ἐσμὲν ἢ παραβαίνειν τοὺς πατρίους νόμους. [3] ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς προσέταξεν τήγανα καὶ λέβητας ἐκπυροῦν. [4] τῶν δὲ παραχρῆμα ἐκπυρωθέντων τὸν γενόμενον αὐτῶν προήγορον προσέταξεν γλωσσοτομεῖν καὶ περισκυθίσαντας ἀκρωτηριάζειν τῶν λοιπῶν ἀδελφῶν καὶ τῆς μητρὸς συνορώντων. [5] ἄχρηστον δὲ αὐτὸν τοῖς ὅλοις γενόμενον ἐκέλευσεν τῇ πυρᾷ προσάγειν ἔμπνουν καὶ τηγανίζειν. τῆς δὲ ἀτμίδος ἐφ’ ἱκανὸν διαδιδούσης τοῦ τηγάνου ἀλλήλους παρεκάλουν σὺν τῇ μητρὶ γενναίως τελευτᾶν λέγοντες οὕτως [6] Ὁ κύριος ὁ θεὸς ἐφορᾷ καὶ ταῖς ἀληθείαις ἐφ’ ἡμῖν παρακαλεῖται, καθάπερ διὰ τῆς κατὰ πρόσωπον ἀντιμαρτυρούσης ᾠδῆς διεσάφησεν Μωϋσῆς λέγων Καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται. [7] Μεταλλάξαντος δὲ τοῦ πρώτου τὸν τρόπον τοῦτον τὸν δεύτερον ἦγον ἐπὶ τὸν ἐμπαιγμὸν καὶ τὸ τῆς κεφαλῆς δέρμα σὺν ταῖς θριξὶν περισύραντες ἐπηρώτων Εἰ φάγεσαι πρὸ τοῦ τιμωρηθῆναι τὸ σῶμα κατὰ μέλος; [8] ὁ δὲ ἀποκριθεὶς τῇ πατρίῳ φωνῇ προσεῖπεν Οὐχί. διόπερ καὶ οὗτος τὴν ἑξῆς ἔλαβεν βάσανον ὡς ὁ πρῶτος. [9] ἐν ἐσχάτῃ δὲ πνοῇ γενόμενος εἶπεν Σὺ μέν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει. [10] Μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο καὶ τὴν γλῶσσαν αἰτηθεὶς ταχέως προέβαλεν καὶ τὰς χεῖρας εὐθαρσῶς προέτεινεν [11] καὶ γενναίως εἶπεν Ἐξ οὐρανοῦ ταῦτα κέκτημαι καὶ διὰ τοὺς αὐτοῦ νόμους ὑπερορῶ ταῦτα καὶ παρ’ αὐτοῦ ταῦτα πάλιν ἐλπίζω κομίσασθαι· [12] ὥστε αὐτὸν τὸν βασιλέα καὶ τοὺς σὺν αὐτῷ ἐκπλήσσεσθαι τὴν τοῦ νεανίσκου ψυχήν, ὡς ἐν οὐδενὶ τὰς ἀλγηδόνας ἐτίθετο. [13] Καὶ τούτου δὲ μεταλλάξαντος τὸν τέταρτον ὡσαύτως ἐβασάνιζον αἰκιζόμενοι. [14] καὶ γενόμενος πρὸς τὸ τελευτᾶν οὕτως ἔφη Αἱρετὸν μεταλλάσσοντας ὑπ’ ἀνθρώπων τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας πάλιν ἀναστήσεσθαι ὑπ’ αὐτοῦ· σοὶ μὲν γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται. [15] Ἐχομένως δὲ τὸν πέμπτον προσάγοντες ἠκίζοντο. [16] ὁ δὲ πρὸς αὐτὸν ἰδὼν εἶπεν Ἐξουσίαν ἐν ἀνθρώποις ἔχων φθαρτὸς ὢν ὃ θέλεις ποιεῖς· μὴ δόκει δὲ τὸ γένος ἡμῶν ὑπὸ τοῦ θεοῦ καταλελεῖφθαι· [17] σὺ δὲ καρτέρει καὶ θεώρει τὸ μεγαλεῖον αὐτοῦ κράτος, ὡς σὲ καὶ τὸ σπέρμα σου βασανιεῖ. [18] Μετὰ

δὲ τοῦτον ἦγον τὸν ἕκτον, καὶ μέλλων ἀποθνῄσκειν ἔφη Μὴ πλανῶ μάτην, ἡμεῖς γὰρ δι᾽ ἑαυτοὺς ταῦτα πάσχομεν ἁμαρτόντες εἰς τὸν ἑαυτῶν θεόν, ἄξια θαυμασμοῦ γέγονεν· [19] σὺ δὲ μὴ νομίσῃς ἀθῷος ἔσεσθαι θεομαχεῖν ἐπιχειρήσας. [20] Ὑπεραγόντως δὲ ἡ μήτηρ θαυμαστὴ καὶ μνήμης ἀγαθῆς ἀξία, ἥτις ἀπολλυμένους υἱοὺς ἑπτὰ συνορῶσα μιᾶς ὑπὸ καιρὸν ἡμέρας εὐψύχως ἔφερεν διὰ τὰς ἐπὶ κύριον ἐλπίδας. [21] ἕκαστον δὲ αὐτῶν παρεκάλει τῇ πατρίῳ φωνῇ γενναίῳ πεπληρωμένη φρονήματι καὶ τὸν θῆλυν λογισμὸν ἄρσενι θυμῷ διεγείρασα λέγουσα πρὸς αὐτούς [22] Οὐκ οἶδ ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν, οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην, καὶ τὴν ἑκάστου στοιχείωσιν οὐκ ἐγὼ διερρύθμισα· [23] τοιγαροῦν ὁ τοῦ κόσμου κτίστης ὁ πλάσας ἀνθρώπου γένεσιν καὶ πάντων ἐξευρὼν γένεσιν καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ᾽ ἐλέους, ὡς νῦν ὑπερορᾶτε ἑαυτοὺς διὰ τοὺς αὐτοῦ νόμους. [24] Ὁ δὲ Ἀντίοχος οἰόμενος καταφρονεῖσθαι καὶ τὴν ὀνειδίζουσαν ὑφορώμενος φωνὴν ἔτι τοῦ νεωτέρου περιόντος οὐ μόνον διὰ λόγων ἐποιεῖτο τὴν παράκλησιν, ἀλλὰ καὶ δι᾽ ὅρκων ἐπίστου ἅμα πλουτιεῖν καὶ μακαριστὸν ποιήσειν μεταθέμενον ἀπὸ τῶν πατρίων καὶ φίλον ἕξειν καὶ χρείας ἐμπιστεύσειν. [25] τοῦ δὲ νεανίου μηδαμῶς προσέχοντος προσκαλεσάμενος ὁ βασιλεὺς τὴν μητέρα παρῄνει γενέσθαι τοῦ μειρακίου σύμβουλον ἐπὶ σωτηρίᾳ. [26] πολλὰ δὲ αὐτοῦ παραινέσαντος ἐπεδέξατο πείσειν τὸν υἱόν· [27] προσκύψασα δὲ αὐτῷ χλευάσασα τὸν ὠμὸν τύραννον οὕτως ἔφησεν τῇ πατρίῳ φωνῇ Υἱέ, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μῆνας ἐννέα καὶ θηλάσασάν σε ἔτη τρία καὶ ἐκθρέψασάν σε καὶ ἀγαγοῦσαν εἰς τὴν ἡλικίαν ταύτην καὶ τροφοφορήσασαν. [28] ἀξιῶ σε, τέκνον, ἀναβλέψαντα εἰς τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἐν αὐτοῖς πάντα ἰδόντα γνῶναι ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός, καὶ τὸ τῶν ἀνθρώπων γένος οὕτω γίνεται. [29] μὴ φοβηθῇς τὸν δήμιον τοῦτον, ἀλλὰ τῶν ἀδελφῶν ἄξιος γενόμενος ἐπίδεξαι τὸν θάνατον, ἵνα ἐν τῷ ἐλέει σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε. [30] Ἔτι δὲ ταύτης καταληγούσης ὁ νεανίας εἶπεν Τίνα μένετε; οὐχ ὑπακούω τοῦ προστάγματος τοῦ βασιλέως, τοῦ δὲ προστάγματος ἀκούω τοῦ νόμου τοῦ δοθέντος τοῖς πατράσιν ἡμῶν διὰ Μωυσέως. [31] σὺ δὲ πάσης κακίας εὑρετὴς γενόμενος εἰς τοὺς Εβραίους οὐ μὴ διαφύγῃς τὰς χεῖρας τοῦ θεοῦ. [32] ἡμεῖς γὰρ διὰ τὰς ἑαυτῶν ἁμαρτίας πάσχομεν. [33] εἰ δὲ χάριν ἐπιπλήξεως καὶ παιδείας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται, καὶ πάλιν καταλλαγήσεται τοῖς ἑαυτοῦ δούλοις. [34] σὺ δέ, ὦ ἀνόσιε καὶ πάντων ἀνθρώπων μιαρώτατε, μὴ μάτην μετεωρίζου φρυαττόμενος ἀδήλοις ἐλπίσιν ἐπὶ τοὺς οὐρανίους παῖδας ἐπαιρόμενος χεῖρα· [35] οὔπω γὰρ τὴν τοῦ παντοκράτορος ἐπόπτου θεοῦ κρίσιν ἐκπέφευγας. [36] οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες

πόνον ἀενάου ζωῆς ὑπὸ διαθήκην θεοῦ πεπτώκασιν· σὺ δὲ τῇ τοῦ θεοῦ κρίσει δίκαια τὰ πρόστιμα τῆς ὑπερηφανίας ἀποίσῃ. [37] ἐγὼ δέ, καθάπερ οἱ ἀδελφοί, καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων ἐπικαλούμενος τὸν θεὸν ἵλεως ταχὺ τῷ ἔθνει γενέσθαι καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων ἐξομολογήσασθαι διότι μόνος αὐτὸς θεός ἐστιν, [38] ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στῆσαι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην. [39] Ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς τούτῳ παρὰ τοὺς ἄλλους χειρίστως ἀπήντησεν πικρῶς φέρων ἐπὶ τῷ μυκτηρισμῷ. [40] καὶ οὗτος οὖν καθαρὸς μετήλλαξεν παντελῶς ἐπὶ τῷ κυρίῳ πεποιθώς. [41] Ἐσχάτη δὲ τῶν υἱῶν ἡ μήτηρ ἐτελεύτησεν. [42] Τὰ μὲν οὖν περὶ τοὺς σπλαγχνισμοὺς καὶ τὰς ὑπερβαλλούσας αἰκίας ἐπὶ τοσοῦτον δεδηλώσθω.

CHAPTER 8

[1] Ιουδας δὲ ὁ καὶ Μακκαβαῖος καὶ οἱ σὺν αὐτῷ παρεισπορευόμενοι λεληθότως εἰς τὰς κώμας προσεκαλοῦντο τοὺς συγγενεῖς καὶ τοὺς μεμενηκότας ἐν τῷ Ιουδαισμῷ προσλαμβανόμενοι συνήγαγον εἰς ἑξακισχιλίους. [2] καὶ ἐπεκαλοῦντο τὸν κύριον ἐπιδεῖν τὸν ὑπὸ πάντων καταπατούμενον λαόν, οἰκτῖραι δὲ καὶ τὸν ναὸν τὸν ὑπὸ τῶν ἀσεβῶν ἀνθρώπων βεβηλωθέντα, [3] ἐλεῆσαι δὲ καὶ τὴν καταφθειρομένην πόλιν καὶ μέλλουσαν ἰσόπεδον γίνεσθαι καὶ τῶν καταβοώντων πρὸς αὐτὸν αἱμάτων εἰσακοῦσαι, [4] μνησθῆναι δὲ καὶ τῆς τῶν ἀναμαρτήτων νηπίων παρανόμου ἀπωλείας καὶ περὶ τῶν γενομένων εἰς τὸ ὄνομα αὐτοῦ βλασφημιῶν καὶ μισοπονηρῆσαι. [5] γενόμενος δὲ ὁ Μακκαβαῖος ἐν συστέματι ἀνυπόστατος ἤδη τοῖς ἔθνεσιν ἐγίνετο τῆς ὀργῆς τοῦ κυρίου εἰς ἔλεον τραπείσης. [6] πόλεις δὲ καὶ κώμας ἀπροσδοκήτως ἐρχόμενος ἐνεπίμπρα καὶ τοὺς ἐπικαίρους τόπους ἀπολαμβάνων οὐκ ὀλίγους τῶν πολεμίων τροπούμενος [7] μάλιστα τὰς νύκτας πρὸς τὰς τοιαύτας ἐπιβολὰς συνεργοὺς ἐλάμβανεν. καὶ λαλιὰ τῆς εὐανδρίας αὐτοῦ διηχεῖτο πανταχῆ. [8] Συνορῶν δὲ ὁ Φίλιππος κατὰ μικρὸν εἰς προκοπὴν ἐρχόμενον τὸν ἄνδρα, πυκνότερον δὲ ἐν ταῖς εὐημερίαις προβαίνοντα, πρὸς Πτολεμαῖον τὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν ἔγραψεν ἐπιβοηθεῖν τοῖς τοῦ βασιλέως πράγμασιν. [9] ὁ δὲ ταχέως προχειρισάμενος Νικάνορα τὸν τοῦ Πατρόκλου τῶν πρώτων φίλων ἀπέστειλεν ὑποτάξας παμφύλων ἔθνη οὐκ ἐλάττους τῶν δισμυρίων τὸ σύμπαν τῆς Ιουδαίας ἐξᾶραι γένος· συνέστησεν δὲ αὐτῷ καὶ Γοργίαν ἄνδρα στρατηγὸν καὶ ἐν πολεμικαῖς χρείαις πεῖραν ἔχοντα. [10] διεστήσατο δὲ ὁ Νικάνωρ τὸν φόρον τῷ βασιλεῖ τοῖς Ῥωμαίοις ὄντα ταλάντων δισχιλίων ἐκ τῆς τῶν Ιουδαίων αἰχμαλωσίας ἐκπληρώσειν. [11] εὐθέως δὲ εἰς τὰς παραθαλασσίους πόλεις ἀπέστειλεν προκαλούμενος ἐπ᾽ ἀγορασμὸν Ιουδαίων σωμάτων ὑπισχνούμενος ἐνενήκοντα σώματα ταλάντου παραχωρήσειν οὐ προσδεχόμενος τὴν παρὰ τοῦ παντοκράτορος μέλλουσαν παρακολουθήσειν ἐπ᾽ αὐτῷ δίκην. [12] τῷ δὲ Ιουδα προσέπεσεν περὶ τῆς τοῦ Νικάνορος ἐφόδου, καὶ μεταδόντος τοῖς σὺν αὐτῷ τὴν παρουσίαν τοῦ στρατοπέδου [13] οἱ δειλανδροῦντες καὶ ἀπιστοῦντες τὴν τοῦ θεοῦ δίκην διεδίδρασκον ἑαυτοὺς καὶ ἐξετόπιζον. [14] οἱ δὲ τὰ περιλελειμμένα πάντα ἐπώλουν, ὁμοῦ δὲ τὸν κύριον ἠξίουν ῥύσασθαι τοὺς ὑπὸ τοῦ δυσσεβοῦς Νικάνορος πρὶν συντυχεῖν πεπραμένους· [15] καὶ εἰ μὴ δι᾽ αὐτούς, ἀλλὰ διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας καὶ ἕνεκα τῆς ἐπ᾽ αὐτοὺς ἐπικλήσεως τοῦ σεμνοῦ καὶ μεγαλοπρεποῦς ὀνόματος αὐτοῦ. [16] συναγαγὼν δὲ ὁ Μακκαβαῖος τοὺς

περὶ αὐτὸν ὄντας ἀριθμὸν ἑξακισχιλίους παρεκάλει μὴ καταπλαγῆναι τοῖς πολεμίοις μηδὲ εὐλαβεῖσθαι τὴν τῶν ἀδίκως παραγινομένων ἐπ᾽ αὐτοὺς ἐθνῶν πολυπλήθειαν, ἀγωνίσασθαι δὲ γενναίως [17] πρὸ ὀφθαλμῶν λαβόντας τὴν ἀνόμως εἰς τὸν ἅγιον τόπον συντετελεσμένην ὑπ᾽ αὐτῶν ὕβριν καὶ τὸν τῆς ἐμπεπαιγμένης πόλεως αἰκισμόν, ἔτι δὲ τὴν τῆς προγονικῆς πολιτείας κατάλυσιν. [18] οἱ μὲν γὰρ ὅπλοις πεποίθασιν ἅμα καὶ τόλμαις, ἔφησεν, ἡμεῖς δὲ ἐπὶ τῷ παντοκράτορι θεῷ, δυναμένῳ καὶ τοὺς ἐρχομένους ἐφ᾽ ἡμᾶς καὶ τὸν ὅλον κόσμον ἑνὶ νεύματι καταβαλεῖν, πεποίθαμεν. [19] προσαναλεξάμενος δὲ αὐτοῖς καὶ τὰς ἐπὶ τῶν προγόνων γενομένας ἀντιλήμψεις καὶ τὴν ἐπὶ Σενναχηριμ, ἑκατὸν ὀγδοήκοντα πέντε χιλιάδες ὡς ἀπώλοντο, [20] καὶ τὴν ἐν τῇ Βαβυλωνίᾳ τὴν πρὸς τοὺς Γαλάτας παράταξιν γενομένην, ὡς οἱ πάντες ἐπὶ τὴν χρείαν ἦλθον ὀκτακισχίλιοι σὺν Μακεδόσιν τετρακισχιλίοις, τῶν Μακεδόνων ἀπορουμένων οἱ ὀκτακισχίλιοι τὰς δώδεκα μυριάδας ἀπώλεσαν διὰ τὴν γινομένην αὐτοῖς ἀπ᾽ οὐρανοῦ βοήθειαν καὶ ὠφέλειαν πολλὴν ἔλαβον. [21] ἐφ᾽ οἷς εὐθαρσεῖς αὐτοὺς παραστήσας καὶ ἑτοίμους ὑπὲρ τῶν νόμων καὶ τῆς πατρίδος ἀποθνῄσκειν τετραμερές τι τὸ στράτευμα ἐποίησεν. [22] τάξας καὶ τοὺς ἀδελφοὺς αὐτοῦ προηγουμένους ἑκατέρας τάξεως, Σιμωνα καὶ Ιωσηπον καὶ Ιωναθην, ὑποτάξας ἑκάστῳ χιλίους πρὸς τοῖς πεντακοσίοις, [23] ἔτι δὲ καὶ Ελεαζαρον, παραναγνοὺς τὴν ἱερὰν βίβλον καὶ δοὺς σύνθημα θεοῦ βοηθείας τῆς πρώτης σπείρας αὐτὸς προηγούμενος συνέβαλε τῷ Νικάνορι. [24] γενομένου δὲ αὐτοῖς τοῦ παντοκράτορος συμμάχου κατέσφαξαν τῶν πολεμίων ὑπὲρ τοὺς ἐνακισχιλίους, τραυματίας δὲ καὶ τοῖς μέλεσιν ἀναπείρους τὸ πλεῖον μέρος τῆς τοῦ Νικάνορος στρατιᾶς ἐποίησαν, πάντας δὲ φυγεῖν ἠνάγκασαν. [25] τὰ δὲ χρήματα τῶν παραγεγονότων ἐπὶ τὸν ἀγορασμὸν αὐτῶν ἔλαβον· συνδιώξαντες δὲ αὐτοὺς ἐφ᾽ ἱκανὸν ἀνέλυσαν ὑπὸ τῆς ὥρας συγκλειόμενοι· [26] ἦν γὰρ ἡ πρὸ τοῦ σαββάτου, δι᾽ ἣν αἰτίαν οὐκ ἐμακροτόνησαν κατατρέχοντες αὐτούς. [27] ὁπλολογήσαντες δὲ αὐτοὺς καὶ τὰ σκῦλα ἐκδύσαντες τῶν πολεμίων περὶ τὸ σάββατον ἐγίνοντο περισσῶς εὐλογοῦντες καὶ ἐξομολογούμενοι τῷ κυρίῳ τῷ διασώσαντι εἰς τὴν ἡμέραν ταύτην, ἀρχὴν ἐλέους τάξαντος αὐτοῖς. [28] μετὰ δὲ τὸ σάββατον τοῖς ἠκισμένοις καὶ ταῖς χήραις καὶ ὀρφανοῖς μερίσαντες ἀπὸ τῶν σκύλων τὰ λοιπὰ αὐτοὶ καὶ τὰ παιδία διεμερίσαντο. [29] ταῦτα δὲ διαπραξάμενοι καὶ κοινὴν ἱκετείαν ποιησάμενοι τὸν ἐλεήμονα κύριον ἠξίουν εἰς τέλος καταλλαγῆναι τοῖς αὐτοῦ δούλοις. [30] Καὶ τοῖς περὶ Τιμόθεον καὶ Βακχίδην συνερίσαντες ὑπὲρ τοὺς δισμυρίους αὐτῶν ἀνεῖλον καὶ ὀχυρωμάτων ὑψηλῶν εὖ μάλα ἐγκρατεῖς ἐγένοντο καὶ λάφυρα πλείονα ἐμερίσαντο ἰσομοίρους αὐτοῖς καὶ τοῖς ἠκισμένοις καὶ ὀρφανοῖς καὶ χήραις, ἔτι δὲ καὶ πρεσβυτέροις ποιήσαντες. [31]

ὁπλολογήσαντες δὲ αὐτοὺς ἐπιμελῶς πάντα συνέθηκαν εἰς τοὺς ἐπικαίρους τόπους, τὰ δὲ λοιπὰ τῶν σκύλων ἤνεγκαν εἰς Ιεροσόλυμα. [32] τὸν δὲ φυλάρχην τῶν περὶ Τιμόθεον ἀνεῖλον, ἀνοσιώτατον ἄνδρα καὶ πολλὰ τοὺς Ιουδαίους ἐπιλελυπηκότα. [33] ἐπινίκια δὲ ἄγοντες ἐν τῇ πατρίδι τοὺς ἐμπρήσαντας τοὺς ἱεροὺς πυλῶνας καὶ Καλλισθένην ὑφῆψαν εἰς ἓν οἰκίδιον πεφευγότα, καὶ τὸν ἄξιον τῆς δυσσεβείας ἐκομίσατο μισθόν. [34] ὁ δὲ τρισαλιτήριος Νικάνωρ ὁ τοὺς χιλίους ἐμπόρους ἐπὶ τὴν πρᾶσιν τῶν Ιουδαίων ἀγαγὼν [35] ταπεινωθεὶς ὑπὸ τῶν κατ᾽ αὐτὸν νομιζομένων ἐλαχίστων εἶναι τῇ τοῦ κυρίου βοηθείᾳ τὴν δοξικὴν ἀποθέμενος ἐσθῆτα διὰ τῆς μεσογείου δραπέτου τρόπον ἔρημον ἑαυτὸν ποιήσας ἦκεν εἰς Ἀντιόχειαν ὑπὲρ ἅπαν εὐημερηκὼς ἐπὶ τῇ τοῦ στρατοῦ διαφθορᾷ. [36] καὶ ὁ τοῖς Ῥωμαίοις ἀναδεξάμενος φόρον ἀπὸ τῆς τῶν ἐν Ιεροσολύμοις αἰχμαλωσίας κατορθώσασθαι κατήγγελλεν ὑπέρμαχον ἔχειν τοὺς Ιουδαίους καὶ διὰ τὸν τρόπον τοῦτον ἀτρώτους εἶναι τοὺς Ιουδαίους διὰ τὸ ἀκολουθεῖν τοῖς ὑπ᾽ αὐτοῦ προτεταγμένοις νόμοις.

CHAPTER 9

[1] Περὶ δὲ τὸν καιρὸν ἐκεῖνον ἐτύγχανεν Ἀντίοχος ἀναλελυκὼς ἀκόσμως ἐκ τῶν περὶ τὴν Περσίδα τόπων. [2] εἰσεληλύθει γὰρ εἰς τὴν λεγομένην Περσέπολιν καὶ ἐπεχείρησεν ἱεροσυλεῖν καὶ τὴν πόλιν συνέχειν· διὸ δὴ τῶν πληθῶν ὁρμησάντων ἐπὶ τὴν τῶν ὅπλων βοήθειαν ἐτράπησαν, καὶ συνέβη τροπωθέντα τὸν Ἀντίοχον ὑπὸ τῶν ἐγχωρίων ἀσχήμονα τὴν ἀναζυγὴν ποιήσασθαι. [3] ὄντι δὲ αὐτῷ κατ᾽ Ἐκβάτανα προσέπεσεν τὰ κατὰ Νικάνορα καὶ τοὺς περὶ Τιμόθεον γεγονότα. [4] ἐπαρθεὶς δὲ τῷ θυμῷ ᾤετο καὶ τὴν τῶν πεφυγαδευκότων αὐτὸν κακίαν εἰς τοὺς Ἰουδαίους ἐναπερείσασθαι, διὸ συνέταξεν τὸν ἁρματηλάτην ἀδιαλείπτως ἐλαύνοντα κατανύειν τὴν πορείαν τῆς ἐξ οὐρανοῦ δὴ κρίσεως συνούσης αὐτῷ· οὕτως γὰρ ὑπερηφάνως εἶπεν Πολυάνδριον Ἰουδαίων Ἱεροσόλυμα ποιήσω παραγενόμενος ἐκεῖ. [5] ὁ δὲ παντεπόπτης κύριος ὁ θεὸς τοῦ Ἰσραηλ ἐπάταξεν αὐτὸν ἀνιάτῳ καὶ ἀοράτῳ πληγῇ· ἄρτι δὲ αὐτοῦ καταλήξαντος τὸν λόγον ἔλαβεν αὐτὸν ἀνήκεστος τῶν σπλάγχνων ἀλγηδὼν καὶ πικραὶ τῶν ἔνδον βάσανοι [6] πάνυ δικαίως τὸν πολλαῖς καὶ ξενιζούσαις συμφοραῖς ἑτέρων σπλάγχνα βασανίσαντα. [7] ὁ δ᾽ οὐδαμῶς τῆς ἀγερωχίας ἔληγεν, ἔτι δὲ καὶ τῆς ὑπερηφανίας ἐπεπλήρωτο πῦρ πνέων τοῖς θυμοῖς ἐπὶ τοὺς Ἰουδαίους καὶ κελεύων ἐποξύνειν τὴν πορείαν. συνέβη δὲ καὶ πεσεῖν αὐτὸν ἀπὸ τοῦ ἅρματος φερομένου ῥοίζῳ καὶ δυσχερεῖ πτώματι περιπεσόντα πάντα τὰ μέλη τοῦ σώματος ἀποστρεβλοῦσθαι. [8] ὁ δ᾽ ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν διὰ τὴν ὑπὲρ ἄνθρωπον ἀλαζονείαν καὶ πλάστιγγι τὰ τῶν ὀρέων οἰόμενος ὕψη στήσειν κατὰ γῆν γενόμενος ἐν φορείῳ παρεκομίζετο φανερὰν τοῦ θεοῦ πᾶσιν τὴν δύναμιν ἐνδεικνύμενος, [9] ὥστε καὶ ἐκ τοῦ σώματος τοῦ δυσσεβοῦς σκώληκας ἀναζεῖν, καὶ ζῶντος ἐν ὀδύναις καὶ ἀλγηδόσιν τὰς σάρκας αὐτοῦ διαπίπτειν, ὑπὸ δὲ τῆς ὀσμῆς αὐτοῦ πᾶν τὸ στρατόπεδον βαρύνεσθαι τὴν σαπρίαν. [10] καὶ τὸν μικρῷ πρότερον τῶν οὐρανίων ἄστρων ἅπτεσθαι δοκοῦντα παρακομίζειν οὐδεὶς ἐδύνατο διὰ τὸ τῆς ὀσμῆς ἀφόρητον βάρος. [11] ἐνταῦθα οὖν ἤρξατο τὸ πολὺ τῆς ὑπερηφανίας λήγειν τεθραυσμένος καὶ εἰς ἐπίγνωσιν ἔρχεσθαι θείᾳ μάστιγι κατὰ στιγμὴν ἐπιτεινόμενος ταῖς ἀλγηδόσιν. [12] καὶ μηδὲ τῆς ὀσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι ταῦτ ἔφη Δίκαιον ὑποτάσσεσθαι τῷ θεῷ καὶ μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν. [13] ηὔχετο δὲ ὁ μιαρὸς πρὸς τὸν οὐκέτι αὐτὸν ἐλεήσοντα δεσπότην οὕτως λέγων [14] τὴν μὲν ἁγίαν πόλιν, ἣν σπεύδων παρεγίνετο ἰσόπεδον ποιῆσαι καὶ πολυάνδριον οἰκοδομῆσαι, ἐλευθέραν ἀναδεῖξαι, [15] τοὺς δὲ Ἰουδαίους, οὓς διεγνώκει μηδὲ ταφῆς ἀξιῶσαι, οἰωνοβρώτους δὲ σὺν τοῖς νηπίοις

ἐκρίψειν θηρίοις, πάντας αὐτοὺς ἴσους Ἀθηναίοις ποιήσειν· [16] ὃν δὲ πρότερον ἐσκύλευσεν ἅγιον νεὼ καλλίστοις ἀναθήμασιν κοσμήσειν καὶ τὰ ἱερὰ σκεύη πολυπλάσια πάντα ἀποδώσειν, τὰς δὲ ἐπιβαλλούσας πρὸς τὰς θυσίας συντάξεις ἐκ τῶν ἰδίων προσόδων χορηγήσειν· [17] πρὸς δὲ τούτοις καὶ Ιουδαῖον ἔσεσθαι καὶ πάντα τόπον οἰκητὸν ἐπελεύσεσθαι καταγγέλλοντα τὸ τοῦ θεοῦ κράτος. [18] οὐδαμῶς δὲ ληγόντων τῶν πόνων, ἐπεληλύθει γὰρ ἐπ᾽ αὐτὸν δικαία ἡ τοῦ θεοῦ κρίσις, τὰ κατ᾽ αὐτὸν ἀπελπίσας ἔγραψεν πρὸς τοὺς Ιουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν, περιέχουσαν δὲ οὕτως [19] Τοῖς χρηστοῖς Ιουδαίοις τοῖς πολίταις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὖ πράττειν βασιλεὺς καὶ στρατηγὸς Ἀντίοχος. [20] εἰ ἔρρωσθε καὶ τὰ τέκνα καὶ τὰ ἴδια κατὰ γνώμην ἐστὶν ὑμῖν· εἰς οὐρανὸν τὴν ἐλπίδα ἔχων [21] ὑμῶν τὴν τιμὴν καὶ τὴν εὔνοιαν ἐμνημόνευον φιλοστόργως. ἐπανάγων ἐκ τῶν κατὰ τὴν Περσίδα τόπων καὶ περιπεσὼν ἀσθενείᾳ δυσχέρειαν ἐχούσῃ ἀναγκαῖον ἡγησάμην φροντίσαι τῆς κοινῆς πάντων ἀσφαλείας. [22] οὐκ ἀπογινώσκων τὰ κατ᾽ ἐμαυτόν, ἀλλὰ ἔχων πολλὴν ἐλπίδα ἐκφεύξεσθαι τὴν ἀσθένειαν, [23] θεωρῶν δὲ ὅτι καὶ ὁ πατήρ, καθ᾽ οὓς καιροὺς εἰς τοὺς ἄνω τόπους ἐστρατοπέδευσεν, ἀνέδειξεν τὸν διαδεξάμενον, [24] ὅπως, ἐάν τι παράδοξον ἀποβαίνῃ ἢ καὶ προσαγγελθῇ τι δυσχερές, εἰδότες οἱ κατὰ τὴν χώραν ᾧ καταλέλειπται τὰ πράγματα μὴ ἐπιταράσσωνται· [25] πρὸς δὲ τούτοις κατανοῶν τοὺς παρακειμένους δυνάστας καὶ γειτνιῶντας τῇ βασιλείᾳ τοῖς καιροῖς ἐπέχοντας καὶ προσδοκῶντας τὸ ἀποβησόμενον, ἀναδέδειχα τὸν υἱὸν Ἀντίοχον βασιλέα, ὃν πολλάκις ἀνατρέχων εἰς τὰς ἐπάνω σατραπείας τοῖς πλείστοις ὑμῶν παρεκατετιθέμην καὶ συνίστων· γέγραφα δὲ πρὸς αὐτὸν τὰ ὑπογεγραμμένα. [26] παρακαλῶ οὖν ὑμᾶς καὶ ἀξιῶ μεμνημένους τῶν εὐεργεσιῶν κοινῇ καὶ κατ᾽ ἰδίαν ἕκαστον συντηρεῖν τὴν οὖσαν εὔνοιαν εἰς ἐμὲ καὶ τὸν υἱόν· [27] πέπεισμαι γὰρ αὐτὸν ἐπιεικῶς καὶ φιλανθρώπως παρακολουθοῦντα τῇ ἐμῇ προαιρέσει συμπεριενεχθήσεσθαι ὑμῖν. [28] Ὁ μὲν οὖν ἀνδροφόνος καὶ βλάσφημος τὰ χείριστα παθών, ὡς ἑτέρους διέθηκεν, ἐπὶ ξένης ἐν τοῖς ὄρεσιν οἰκτίστῳ μόρῳ κατέστρεψεν τὸν βίον. [29] παρεκομίζετο δὲ τὸ σῶμα Φίλιππος ὁ σύντροφος αὐτοῦ, ὃς καὶ διευλαβηθεὶς τὸν υἱὸν Ἀντιόχου πρὸς Πτολεμαῖον τὸν Φιλομήτορα εἰς Αἴγυπτον διεκομίσθη.

CHAPTER 10

[1] Μακκαβαῖος δὲ καὶ οἱ σὺν αὐτῷ τοῦ κυρίου προάγοντος αὐτοὺς τὸ μὲν ἱερὸν ἐκομίσαντο καὶ τὴν πόλιν, [2] τοὺς δὲ κατὰ τὴν ἀγορὰν βωμοὺς ὑπὸ τῶν ἀλλοφύλων δεδημιουργημένους, ἔτι δὲ τεμένη καθεῖλαν [3] καὶ τὸν νεὼ καθαρίσαντες ἕτερον θυσιαστήριον ἐποίησαν καὶ πυρώσαντες λίθους καὶ πῦρ ἐκ τούτων λαβόντες ἀνήνεγκαν θυσίας μετὰ διετῆ χρόνον καὶ θυμίαμα καὶ λύχνους καὶ τῶν ἄρτων τὴν πρόθεσιν ἐποιήσαντο. [4] ταῦτα δὲ ποιήσαντες ἠξίωσαν τὸν κύριον πεσόντες ἐπὶ κοιλίαν μηκέτι περιπεσεῖν τοιούτοις κακοῖς, ἀλλ' ἐάν ποτε καὶ ἁμάρτωσιν, ὑπ' αὐτοῦ μετὰ ἐπιεικείας παιδεύεσθαι καὶ μὴ βλασφήμοις καὶ βαρβάροις ἔθνεσιν παραδίδοσθαι. [5] ἐν ᾗ δὲ ἡμέρᾳ ὁ νεὼς ὑπὸ ἀλλοφύλων ἐβεβηλώθη, συνέβη κατὰ τὴν αὐτὴν ἡμέραν τὸν καθαρισμὸν γενέσθαι τοῦ ναοῦ, τῇ πέμπτῃ καὶ εἰκάδι τοῦ αὐτοῦ μηνός, ὅς ἐστιν Χασελευ. [6] καὶ μετ' εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνωμάτων τρόπον μνημονεύοντες ὡς πρὸ μικροῦ χρόνου τὴν τῶν σκηνῶν ἑορτὴν ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι. [7] διὸ θύρσους καὶ κλάδους ὡραίους, ἔτι δὲ καὶ φοίνικας ἔχοντες ὕμνους ἀνέφερον τῷ εὐοδώσαντι καθαρισθῆναι τὸν ἑαυτοῦ τόπον. [8] ἐδογμάτισαν δὲ μετὰ κοινοῦ προστάγματος καὶ ψηφίσματος παντὶ τῷ τῶν Ιουδαίων ἔθνει κατ' ἐνιαυτὸν ἄγειν τάσδε τὰς ἡμέρας. [9] καὶ τὰ μὲν τῆς Ἀντιόχου τοῦ προσαγορευθέντος Ἐπιφανοῦς τελευτῆς οὕτως εἶχεν. [10] Νυνὶ δὲ τὰ κατὰ τὸν Εὐπάτορα Ἀντίοχον, υἱὸν δὲ τοῦ ἀσεβοῦς γενόμενον, δηλώσομεν αὐτὰ συντέμνοντες τὰ συνέχοντα τῶν πολέμων κακά. [11] οὗτος γὰρ παραλαβὼν τὴν βασιλείαν ἀνέδειξεν ἐπὶ τῶν πραγμάτων Λυσίαν τινά, Κοίλης δὲ Συρίας καὶ Φοινίκης στρατηγὸν πρώταρχον. [12] Πτολεμαῖος γὰρ ὁ καλούμενος Μάκρων τὸ δίκαιον συντηρεῖν προηγούμενος πρὸς τοὺς Ιουδαίους διὰ τὴν γεγονυῖαν εἰς αὐτοὺς ἀδικίαν ἐπειρᾶτο τὰ πρὸς αὐτοὺς εἰρηνικῶς διεξάγειν· [13] ὅθεν κατηγορούμενος ὑπὸ τῶν φίλων πρὸς τὸν Εὐπάτορα καὶ προδότης παρ' ἕκαστα ἀκούων διὰ τὸ τὴν Κύπρον ἐμπιστευθέντα ὑπὸ τοῦ Φιλομήτορος ἐκλιπεῖν καὶ πρὸς Ἀντίοχον τὸν Ἐπιφανῆ ἀναχωρῆσαι μήτε εὐγενῆ τὴν ἐξουσίαν εὐγενίσας φαρμακεύσας ἑαυτὸν ἐξέλιπεν τὸν βίον. [14] Γοργίας δὲ γενόμενος στρατηγὸς τῶν τόπων ἐξενοτρόφει καὶ παρ' ἕκαστα πρὸς τοὺς Ιουδαίους ἐπολεμοτρόφει. [15] ὁμοῦ δὲ τούτῳ καὶ οἱ Ιδουμαῖοι ἐγκρατεῖς ἐπικαίρων ὀχυρωμάτων ὄντες ἐγύμναζον τοὺς Ιουδαίους καὶ τοὺς φυγαδεύσαντας ἀπὸ Ιεροσολύμων προσλαβόμενοι πολεμοτροφεῖν ἐπεχείρουν. [16] οἱ δὲ περὶ τὸν Μακκαβαῖον ποιησάμενοι λιτανείαν καὶ ἀξιώσαντες τὸν θεὸν σύμμαχον αὐτοῖς γενέσθαι ἐπὶ τὰ τῶν Ιδουμαίων

ὀχυρώματα ὥρμησαν, [17] οἷς καὶ προσβαλόντες εὐρώστως ἐγκρατεῖς ἐγένοντο τῶν τόπων πάντας τε τοὺς ἐπὶ τῷ τείχει μαχομένους ἠμύναντο κατέσφαζόν τε τοὺς ἐμπίπτοντας, ἀνεῖλον δὲ οὐχ ἧττον τῶν δισμυρίων. [18] συμφυγόντων δὲ οὐκ ἔλαττον τῶν ἑνακισχιλίων εἰς δύο πύργους ὀχυροὺς εὖ μάλα καὶ πάντα τὰ πρὸς πολιορκίαν ἔχοντας [19] ὁ Μακκαβαῖος εἰς ἐπείγοντας τόπους ἀπολιπὼν Σιμωνα καὶ Ιωσηπον, ἔτι δὲ καὶ Ζακχαῖον καὶ τοὺς σὺν αὐτῷ ἱκανοὺς πρὸς τὴν τούτων πολιορκίαν αὐτὸς ἐχωρίσθη. [20] οἱ δὲ περὶ τὸν Σιμωνα φιλαργυρήσαντες ὑπό τινων τῶν ἐν τοῖς πύργοις ἐπείσθησαν ἀργυρίῳ, ἑπτάκις δὲ μυρίας δραχμὰς λαβόντες εἴασάν τινας διαρρυῆναι. [21] προσαγγελέντος δὲ τῷ Μακκαβαίῳ περὶ τοῦ γεγονότος συναγαγὼν τοὺς ἡγουμένους τοῦ λαοῦ κατηγόρησεν ὡς ἀργυρίου πέπρακαν τοὺς ἀδελφοὺς τοὺς πολεμίους κατ’ αὐτῶν ἀπολύσαντες. [22] τούτους μὲν οὖν προδότας γενομένους ἀπέκτεινεν, καὶ παραχρῆμα τοὺς δύο πύργους κατελάβετο. [23] τοῖς δὲ ὅπλοις τὰ πάντα ἐν ταῖς χερσὶν εὐοδούμενος ἀπώλεσεν ἐν τοῖς δυσὶν ὀχυρώμασιν πλείους τῶν δισμυρίων. [24] Τιμόθεος δὲ ὁ πρότερον ἡττηθεὶς ὑπὸ τῶν Ιουδαίων συναγαγὼν ξένας δυνάμεις παμπληθεῖς καὶ τοὺς τῆς Ἀσίας γενομένους ἵππους συναθροίσας οὐκ ὀλίγους παρῆν ὡς δοριάλωτον λημψόμενος τὴν Ιουδαίαν. [25] οἱ δὲ περὶ τὸν Μακκαβαῖον συνεγγίζοντος αὐτοῦ πρὸς ἱκετείαν τοῦ θεοῦ γῇ τὰς κεφαλὰς καταπάσαντες καὶ τὰς ὀσφύας σάκκοις ζώσαντες [26] ἐπὶ τὴν ἀπέναντι τοῦ θυσιαστηρίου κρηπῖδα προσπεσόντες ἠξίουν ἵλεως αὐτοῖς γενόμενον ἐχθρεῦσαι τοῖς ἐχθροῖς αὐτῶν καὶ ἀντικεῖσθαι τοῖς ἀντικειμένοις, καθὼς ὁ νόμος διασαφεῖ. [27] γενόμενοι δὲ ἀπὸ τῆς δεήσεως ἀναλαβόντες τὰ ὅπλα προῆγον ἀπὸ τῆς πόλεως ἐπὶ πλεῖον· συνεγγίσαντες δὲ τοῖς πολεμίοις ἐφ’ ἑαυτῶν ἦσαν. [28] ἅρτι δὲ τῆς ἀνατολῆς διαχεομένης προσέβαλον ἑκάτεροι, οἱ μὲν ἔγγυον ἔχοντες εὐημερίας καὶ νίκης μετὰ ἀρετῆς τὴν ἐπὶ τὸν κύριον καταφυγήν, οἱ δὲ καθηγεμόνα τῶν ἀγώνων ταττόμενοι τὸν θυμόν. [29] γενομένης δὲ καρτερᾶς μάχης ἐφάνησαν τοῖς ὑπεναντίοις ἐξ οὐρανοῦ ἐφ’ ἵππων χρυσοχαλίνων ἄνδρες πέντε διαπρεπεῖς, καὶ ἀφηγούμενοι τῶν Ιουδαίων, [30] οἳ καὶ τὸν Μακκαβαῖον μέσον λαβόντες καὶ σκεπάζοντες ταῖς ἑαυτῶν πανοπλίαις ἄτρωτον διεφύλαττον, εἰς δὲ τοὺς ὑπεναντίους τοξεύματα καὶ κεραυνοὺς ἐξερρίπτουν, διὸ συγχυθέντες ἀορασίᾳ διεκόπτοντο ταραχῆς πεπληρωμένοι. [31] κατεσφάγησαν δὲ δισμύριοι πρὸς τοῖς πεντακοσίοις, ἱππεῖς δὲ ἑξακόσιοι. [32] αὐτὸς δὲ ὁ Τιμόθεος συνέφυγεν εἰς Γαζαρα λεγόμενον ὀχύρωμα, εὖ μάλα φρούριον, στρατηγοῦντος ἐκεῖ Χαιρεου. [33] οἱ δὲ περὶ τὸν Μακκαβαῖον ἄσμενοι περιεκάθισαν τὸ φρούριον ἡμέρας τέσσαρας. [34] οἱ δὲ ἔνδον τῇ ἐρυμνότητι τοῦ τόπου πεποιθότες ὑπεράγαν ἐβλασφήμουν καὶ λόγους ἀθεμίτους προίεντο. [35]

ὑποφαινούσης δὲ τῆς πέμπτης ἡμέρας εἴκοσι νεανίαι τῶν περὶ τὸν Μακκαβαῖον πυρωθέντες τοῖς θυμοῖς διὰ τὰς βλασφημίας προσβαλόντες τῷ τείχει ἀρρενωδῶς καὶ θηριώδει θυμῷ τὸν ἐμπίπτοντα ἔκοπτον· [36] ἕτεροι δὲ ὁμοίως προσαναβάντες ἐν τῷ περισπασμῷ πρὸς τοὺς ἔνδον ἐνεπίμπρων τοὺς πύργους καὶ πυρὰς ἀνάπτοντες ζῶντας τοὺς βλασφήμους κατέκαιον· οἱ δὲ τὰς πύλας διέκοπτον, εἰσδεξάμενοι δὲ τὴν λοιπὴν τάξιν προκατελάβοντο τὴν πόλιν. [37] καὶ τὸν Τιμόθεον ἀποκεκρυμμένον ἔν τινι λάκκῳ κατέσφαξαν καὶ τὸν τούτου ἀδελφὸν Χαιρέαν καὶ τὸν Ἀπολλοφάνην. [38] ταῦτα δὲ διαπραξάμενοι μεθ’ ὕμνων καὶ ἐξομολογήσεων εὐλόγουν τῷ κυρίῳ τῷ μεγάλως εὐεργετοῦντι τὸν Ισραηλ καὶ τὸ νῖκος αὐτοῖς διδόντι.

CHAPTER 11

[1] Μετ ὀλίγον δὲ παντελῶς χρονίσκον Λυσίας ἐπίτροπος τοῦ βασιλέως καὶ συγγενὴς καὶ ἐπὶ τῶν πραγμάτων λίαν βαρέως φέρων ἐπὶ τοῖς γεγονόσι [2] συναθροίσας περὶ τὰς ὀκτὼ μυριάδας καὶ τὴν ἵππον ἅπασαν παρεγίνετο ἐπὶ τοὺς Ιουδαίους λογιζόμενος τὴν μὲν πόλιν Ἕλλησιν οἰκητήριον ποιήσειν, [3] τὸ δὲ ἱερὸν ἀργυρολόγητον, καθὼς τὰ λοιπὰ τῶν ἐθνῶν τεμένη, πρατὴν δὲ κατὰ ἔτος τὴν ἀρχιερωσύνην ποιήσειν, [4] οὐδαμῶς ἐπιλογιζόμενος τὸ τοῦ θεοῦ κράτος, πεφρενωμένος δὲ ταῖς μυριάσιν τῶν πεζῶν καὶ ταῖς χιλιάσιν τῶν ἱππέων καὶ τοῖς ἐλέφασιν τοῖς ὀγδοήκοντα. [5] εἰσελθὼν δὲ εἰς τὴν Ιουδαίαν καὶ συνεγγίσας Βαιθσουρα ὄντι μὲν ἐρυμνῷ χωρίῳ, Ιεροσολύμων δὲ ἀπέχοντι ὡσεὶ σταδίους πέντε τοῦτο ἔθλιβεν. [6] ὡς δὲ μετέλαβον οἱ περὶ τὸν Μακκαβαῖον πολιορκοῦντα αὐτὸν τὰ ὀχυρώματα, μετὰ ὀδυρμῶν καὶ δακρύων ἱκέτευον σὺν τοῖς ὄχλοις τὸν κύριον ἀγαθὸν ἄγγελον ἀποστεῖλαι πρὸς σωτηρίαν τῷ Ισραηλ. [7] αὐτὸς δὲ πρῶτος ὁ Μακκαβαῖος ἀναλαβὼν τὰ ὅπλα προετρέψατο τοὺς ἄλλους ἅμα αὐτῷ διακινδυνεύοντας ἐπιβοηθεῖν τοῖς ἀδελφοῖς αὐτῶν· ὁμοῦ δὲ καὶ προθύμως ἐξώρμησαν. [8] αὐτόθι δὲ πρὸς τοῖς Ιεροσολύμοις ὄντων ἐφάνη προηγούμενος αὐτῶν ἔφιππος ἐν λευκῇ ἐσθῆτι πανοπλίαν χρυσῆν κραδαίνων. [9] ὁμοῦ δὲ πάντες εὐλόγησαν τὸν ἐλεήμονα θεὸν καὶ ἐπερρώσθησαν ταῖς ψυχαῖς οὐ μόνον ἀνθρώπους, θῆρας δὲ τοὺς ἀγριωτάτους καὶ σιδηρᾶ τείχη τιτρώσκειν ὄντες ἕτοιμοι. [10] προῆγον ἐν διασκευῇ τὸν ἀπ᾽ οὐρανοῦ σύμμαχον ἔχοντες ἐλεήσαντος αὐτοὺς τοῦ κυρίου. [11] λεοντηδὸν δὲ ἐντινάξαντες εἰς τοὺς πολεμίους κατέστρωσαν αὐτῶν χιλίους πρὸς τοῖς μυρίοις, ἱππεῖς δὲ ἑξακοσίους πρὸς τοῖς χιλίοις· τοὺς δὲ πάντας ἠνάγκασαν φεύγειν. [12] οἱ πλείονες δὲ αὐτῶν τραυματίαι γυμνοὶ διεσώθησαν· καὶ αὐτὸς δὲ ὁ Λυσίας αἰσχρῶς φεύγων διεσώθη. [13] οὐκ ἄνους δὲ ὑπάρχων πρὸς ἑαυτὸν ἀντιβάλλων τὸ γεγονὸς περὶ αὐτὸν ἐλάττωμα καὶ συννοήσας ἀνικήτους εἶναι τοὺς Εβραίους τοῦ δυναμένου θεοῦ συμμαχοῦντος αὐτοῖς [14] προσαποστείλας ἔπεισεν συλλύεσθαι ἐπὶ πᾶσι τοῖς δικαίοις, καὶ διότι καὶ τὸν βασιλέα πείσει φίλον αὐτοῖς ἀναγκάζων γενέσθαι. [15] ἐπένευσεν δὲ ὁ Μακκαβαῖος ἐπὶ πᾶσιν, οἷς ὁ Λυσίας παρεκάλει, τοῦ συμφέροντος φροντίζων· ὅσα γὰρ ὁ Μακκαβαῖος ἐπέδωκεν τῷ Λυσίᾳ διὰ γραπτῶν περὶ τῶν Ιουδαίων, συνεχώρησεν ὁ βασιλεύς. [16] Ἦσαν γὰρ αἱ γεγραμμέναι τοῖς Ιουδαίοις ἐπιστολαὶ παρὰ μὲν Λυσίου περιέχουσαι τὸν τρόπον τοῦτον Λυσίας τῷ πλήθει τῶν Ιουδαίων χαίρειν. [17] Ιωαννης καὶ Αβεσσαλωμ οἱ πεμφθέντες παρ᾽ ὑμῶν ἐπιδόντες τὸν ὑπογεγραμμένον χρηματισμὸν ἠξίουν περὶ τῶν δι᾽ αὐτοῦ σημαινομένων.

[18] ὅσα μὲν οὖν ἔδει καὶ τῷ βασιλεῖ προσενεχθῆναι, διεσάφησα· ἃ δὲ ἦν ἐνδεχόμενα, συνεχώρησεν. [19] ἐὰν μὲν οὖν συντηρήσητε τὴν εἰς τὰ πράγματα εὔνοιαν, καὶ εἰς τὸ λοιπὸν πειράσομαι παραίτιος ἀγαθῶν γενέσθαι. [20] ὑπὲρ δὲ τούτων καὶ τῶν κατὰ μέρος ἐντέταλμαι τούτοις τε καὶ τοῖς παρ᾽ ἐμοῦ διαλεχθῆναι ὑμῖν. [21] ἔρρωσθε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Διὸς Κορινθίου τετράδι καὶ εἰκάδι. [22] Ἡ δὲ τοῦ βασιλέως ἐπιστολὴ περιεῖχεν οὕτως Βασιλεὺς Ἀντίοχος τῷ ἀδελφῷ Λυσίᾳ χαίρειν. [23] τοῦ πατρὸς ἡμῶν εἰς θεοὺς μεταστάντος βουλόμενοι τοὺς ἐκ τῆς βασιλείας ἀταράχους ὄντας γενέσθαι πρὸς τὴν τῶν ἰδίων ἐπιμέλειαν [24] ἀκηκοότες τοὺς Ιουδαίους μὴ συνευδοκοῦντας τῇ τοῦ πατρὸς ἐπὶ τὰ Ἑλληνικὰ μεταθέσει, ἀλλὰ τὴν ἑαυτῶν ἀγωγὴν αἱρετίζοντας ἀξιοῦντας συγχωρηθῆναι αὐτοῖς τὰ νόμιμα, [25] αἱρούμενοι οὖν καὶ τοῦτο τὸ ἔθνος ἐκτὸς ταραχῆς εἶναι κρίνομεν τό τε ἱερὸν ἀποκατασταθῆναι αὐτοῖς καὶ πολιτεύεσθαι κατὰ τὰ ἐπὶ τῶν προγόνων αὐτῶν ἔθη. [26] εὖ οὖν ποιήσεις διαπεμψάμενος πρὸς αὐτοὺς καὶ δοὺς δεξιάς, ὅπως εἰδότες τὴν ἡμετέραν προαίρεσιν εὔθυμοί τε ὦσιν καὶ ἡδέως διαγίνωνται πρὸς τῇ τῶν ἰδίων ἀντιλήμψει. [27] Πρὸς δὲ τὸ ἔθνος ἡ τοῦ βασιλέως ἐπιστολὴ τοιάδε ἦν Βασιλεὺς Ἀντίοχος τῇ γερουσίᾳ τῶν Ιουδαίων καὶ τοῖς ἄλλοις Ιουδαίοις χαίρειν. [28] εἰ ἔρρωσθε, εἴη ἂν ὡς βουλόμεθα· καὶ αὐτοὶ δὲ ὑγιαίνομεν. [29] ἐνεφάνισεν ἡμῖν Μενέλαος βούλεσθαι κατελθόντας ὑμᾶς γίνεσθαι πρὸς τοῖς ἰδίοις. [30] τοῖς οὖν καταπορευομένοις μέχρι τριακάδος Ξανθικοῦ ὑπάρξει δεξιὰ μετὰ τῆς ἀδείας [31] χρῆσθαι τοὺς Ιουδαίους τοῖς ἑαυτῶν δαπανήμασιν καὶ νόμοις, καθὰ καὶ τὸ πρότερον, καὶ οὐδεὶς αὐτῶν κατ᾽ οὐδένα τρόπον παρενοχληθήσεται περὶ τῶν ἠγνοημένων. [32] πέπομφα δὲ καὶ τὸν Μενέλαον παρακαλέσοντα ὑμᾶς. [33] ἔρρωσθε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Ξανθικοῦ πεντεκαιδεκάτῃ. [34] Ἔπεμψαν δὲ καὶ οἱ Ῥωμαῖοι πρὸς αὐτοὺς ἐπιστολὴν ἔχουσαν οὕτως Κόιντος Μέμμιος, Τίτος Μάνιος, πρεσβῦται Ῥωμαίων, τῷ δήμῳ τῶν Ιουδαίων χαίρειν. [35] ὑπὲρ ὧν Λυσίας ὁ συγγενὴς τοῦ βασιλέως συνεχώρησεν ὑμῖν, καὶ ἡμεῖς συνευδοκοῦμεν. [36] ἃ δὲ ἔκρινεν προσανενεχθῆναι τῷ βασιλεῖ, πέμψατέ τινα παραχρῆμα ἐπισκεψάμενοι περὶ τούτων, ἵνα ἐκθῶμεν ὡς καθήκει ὑμῖν· ἡμεῖς γὰρ προσάγομεν πρὸς Ἀντιόχειαν. [37] διὸ σπεύσατε καὶ πέμψατέ τινας, ὅπως καὶ ἡμεῖς ἐπιγνῶμεν ὁποίας ἐστὲ γνώμης. [38] ὑγιαίνετε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Ξανθικοῦ πεντεκαιδεκάτῃ.

CHAPTER 12

[1] Γενομένων δὲ τῶν συνθηκῶν τούτων ὁ μὲν Λυσίας ἀπῄει πρὸς τὸν βασιλέα, οἱ δὲ Ἰουδαῖοι περὶ τὴν γεωργίαν ἐγίνοντο. [2] τῶν δὲ κατὰ τόπον στρατηγῶν Τιμόθεος καὶ Ἀπολλώνιος ὁ τοῦ Γενναίου, ἔτι δὲ Ἱερώνυμος καὶ Δημοφών, πρὸς δὲ τούτοις Νικάνωρ ὁ Κυπριάρχης οὐκ εἴων αὐτοὺς εὐσταθεῖν καὶ τὰ τῆς ἡσυχίας ἄγειν. [3] Ἰοππῖται δὲ τηλικοῦτο συνετέλεσαν τὸ δυσσέβημα· παρακαλέσαντες τοὺς σὺν αὐτοῖς οἰκοῦντας Ἰουδαίους ἐμβῆναι εἰς τὰ παρακατασταθέντα ὑπ᾽ αὐτῶν σκάφη σὺν γυναιξὶν καὶ τέκνοις ὡς μηδεμιᾶς ἐνεστώσης πρὸς αὐτοὺς δυσμενείας, [4] κατὰ δὲ τὸ κοινὸν τῆς πόλεως ψήφισμα· καὶ τούτων ἐπιδεξαμένων ὡς ἂν εἰρηνεύειν θελόντων καὶ μηδὲν ὕποπτον ἐχόντων ἐπαναχθέντας αὐτοὺς ἐβύθισαν ὄντας οὐκ ἔλαττον τῶν διακοσίων. [5] μεταλαβὼν δὲ Ἰουδας τὴν γεγονυῖαν εἰς τοὺς ὁμοεθνεῖς ὠμότητα παραγγείλας τοῖς περὶ αὐτὸν ἀνδράσιν [6] καὶ ἐπικαλεσάμενος τὸν δίκαιον κριτὴν θεὸν παρεγένετο ἐπὶ τοὺς μιαιφόνους τῶν ἀδελφῶν καὶ τὸν μὲν λιμένα νύκτωρ ἐνέπρησεν καὶ τὰ σκάφη κατέφλεξεν, τοὺς δὲ ἐκεῖ συμφυγόντας ἐξεκέντησεν. [7] τοῦ δὲ χωρίου συγκλεισθέντος ἀνέλυσεν ὡς πάλιν ἥξων καὶ τὸ σύμπαν τῶν Ἰοππιτῶν ἐκριζῶσαι πολίτευμα. [8] μεταλαβὼν δὲ καὶ τοὺς ἐν Ἰαμνείᾳ τὸν αὐτὸν ἐπιτελεῖν βουλομένους τρόπον τοῖς παροικοῦσιν Ἰουδαίοις, [9] καὶ τοῖς Ἰαμνίταις νυκτὸς ἐπιβαλὼν ὑφῆψεν τὸν λιμένα σὺν τῷ στόλῳ ὥστε φαίνεσθαι τὰς αὐγὰς τοῦ φέγγους εἰς τὰ Ἱεροσόλυμα σταδίων ὄντων διακοσίων τεσσαράκοντα. [10] Ἐκεῖθεν δὲ ἀποσπάσαντες σταδίους ἐννέα, ποιουμένων τὴν πορείαν ἐπὶ τὸν Τιμόθεον, προσέβαλον Ἄραβες αὐτῷ οὐκ ἐλάττους τῶν πεντακισχιλίων, ἱππεῖς δὲ πεντακόσιοι. [11] γενομένης δὲ καρτερᾶς μάχης καὶ τῶν περὶ τὸν Ἰουδαν διὰ τὴν παρὰ τοῦ θεοῦ βοήθειαν εὐημερησάντων ἐλαττονωθέντες οἱ νομάδες ἠξίουν δοῦναι τὸν Ἰουδαν δεξιὰς αὐτοῖς ὑπισχνούμενοι καὶ βοσκήματα δώσειν καὶ ἐν τοῖς λοιποῖς ὠφελήσειν αὐτούς. [12] Ἰουδας δὲ ὑπολαβὼν ὡς ἀληθῶς ἐν πολλοῖς αὐτοὺς χρησίμους ἐπεχώρησεν εἰρήνην ἄξειν πρὸς αὐτούς· καὶ λαβόντες δεξιὰς εἰς τὰς σκηνὰς ἐχωρίσθησαν. [13] Ἐπέβαλεν δὲ καὶ ἐπί τινα πόλιν γεφύραις ὀχυρὰν καὶ τείχεσιν περιπεφραγμένην καὶ παμμειγέσιν ἔθνεσιν κατοικουμένην, ὄνομα δὲ Κασπιν. [14] οἱ δὲ ἔνδον πεποιθότες τῇ τῶν τειχέων ἐρυμνότητι τῇ τε τῶν βρωμάτων παραθέσει ἀναγωγότερον ἐχρῶντο τοῖς περὶ τὸν Ἰουδαν λοιδοροῦντες καὶ προσέτι βλασφημοῦντες καὶ λαλοῦντες ἃ μὴ θέμις. [15] οἱ δὲ περὶ τὸν Ἰουδαν ἐπικαλεσάμενοι τὸν μέγαν τοῦ κόσμου δυνάστην τὸν ἄτερ κριῶν καὶ μηχανῶν ὀργανικῶν κατακρημνίσαντα τὴν Ἰεριχω κατὰ τοὺς Ἰησοῦ

χρόνους ἐνέσεισαν θηριωδῶς τῷ τείχει. [16] καταλαβόμενοί τε τὴν πόλιν τῇ τοῦ θεοῦ θελήσει ἀμυθήτους ἐποιήσαντο σφαγὰς ὥστε τὴν παρακειμένην λίμνην τὸ πλάτος ἔχουσαν σταδίους δύο κατάρρυτον αἵματι πεπληρωμένην φαίνεσθαι. [17] Ἐκεῖθεν δὲ ἀποσπάσαντες σταδίους ἑπτακοσίους πεντήκοντα διήνυσαν εἰς τὸν Χάρακα πρὸς τοὺς λεγομένους Τουβιανοὺς Ιουδαίους. [18] καὶ Τιμόθεον μὲν ἐπὶ τῶν τόπων οὐ κατέλαβον ἄπρακτον τότε ἀπὸ τῶν τόπων ἐκλελυκότα, καταλελοιπότα δὲ φρουρὰν ἔν τινι τόπῳ καὶ μάλα ὀχυράν. [19] Δοσίθεος δὲ καὶ Σωσίπατρος τῶν περὶ τὸν Μακκαβαῖον ἡγεμόνων ἐξοδεύσαντες ἀπώλεσαν τοὺς ὑπὸ Τιμοθέου καταλειφθέντας ἐν τῷ ὀχυρώματι πλείους τῶν μυρίων ἀνδρῶν. [20] ὁ δὲ Μακκαβαῖος διατάξας τὴν περὶ αὐτὸν στρατιὰν σπειρηδὸν κατέστησεν αὐτοὺς ἐπὶ τῶν σπειρῶν καὶ ἐπὶ τὸν Τιμόθεον ὥρμησεν ἔχοντα περὶ αὐτὸν μυριάδας δώδεκα πεζῶν, ἱππεῖς δὲ δισχιλίους πρὸς τοῖς πεντακοσίοις. [21] τὴν δὲ ἔφοδον μεταλαβὼν Ιουδου προεξαπέστειλεν ὁ Τιμόθεος τὰς γυναῖκας καὶ τὰ τέκνα καὶ τὴν ἄλλην ἀποσκευὴν εἰς τὸ λεγόμενον Καρνιον· ἦν γὰρ δυσπολιόρκητον καὶ δυσπρόσιτον τὸ χωρίον διὰ τὴν πάντων τῶν τόπων στενότητα. [22] ἐπιφανείσης δὲ τῆς Ιουδου σπείρας πρώτης καὶ γενομένου δέους ἐπὶ τοὺς πολεμίους φόβου τε ἐκ τῆς τοῦ τὰ πάντα ἐφορῶντος ἐπιφανείας γενομένης ἐπ᾽ αὐτοὺς εἰς φυγὴν ὥρμησαν ἄλλος ἀλλαχῇ φερόμενος ὥστε πολλάκις ὑπὸ τῶν ἰδίων βλάπτεσθαι καὶ ταῖς τῶν ξιφῶν ἀκμαῖς ἀναπείρεσθαι. [23] ἐποιεῖτο δὲ τὸν διωγμὸν εὐτονώτερον ὁ Ιουδας συγκεντῶν τοὺς ἀλιτηρίους διέφθειρέν τε εἰς μυριάδας τρεῖς ἀνδρῶν. [24] αὐτὸς δὲ ὁ Τιμόθεος ἐμπεσὼν τοῖς περὶ τὸν Δοσίθεον καὶ Σωσίπατρον ἠξίου μετὰ πολλῆς γοητείας ἐξαφεῖναι σῶον αὐτὸν διὰ τὸ πλειόνων μὲν γονεῖς, ὧν δὲ ἀδελφοὺς ἔχειν καὶ τούτους ἀλογηθῆναι συμβήσεται. [25] πιστώσαντος δὲ αὐτοῦ διὰ πλειόνων τὸν ὁρισμὸν ἀποκαταστῆσαι τούτους ἀπημάντους ἀπέλυσαν αὐτὸν ἕνεκα τῆς τῶν ἀδελφῶν σωτηρίας. [26] Ἐξελθὼν δὲ ἐπὶ τὸ Καρνιον καὶ τὸ Ατεργατειον κατέσφαξεν μυριάδας σωμάτων δύο καὶ πεντακισχιλίους. [27] μετὰ δὲ τὴν τούτων τροπὴν καὶ ἀπώλειαν ἐπεστράτευσεν καὶ ἐπὶ Εφρων πόλιν ὀχυράν, ἐν ᾗ κατῴκει Λυσίας καὶ πάμφυλα πλήθη, νεανίαι δὲ ῥωμαλέοι πρὸ τῶν τειχέων καθεστῶτες εὐρώστως ἀπεμάχοντο, ἔνθα δὲ ὀργάνων καὶ βελῶν πολλαὶ παραθέσεις ὑπῆρχον. [28] ἐπικαλεσάμενοι δὲ τὸν δυνάστην τὸν μετὰ κράτους συντρίβοντα τὰς τῶν πολεμίων ἀλκὰς ἔλαβον τὴν πόλιν ὑποχείριον, κατέστρωσαν δὲ τῶν ἔνδον εἰς μυριάδας δύο πεντακισχιλίους. [29] ἀναζεύξαντες δὲ ἐκεῖθεν ὥρμησαν ἐπὶ Σκυθῶν πόλιν ἀπέχουσαν ἀπὸ Ιεροσολύμων σταδίους ἑξακοσίους. [30] ἀπομαρτυρησάντων δὲ τῶν ἐκεῖ καθεστώτων Ιουδαίων, ἣν οἱ Σκυθοπολῖται ἔσχον πρὸς αὐτοὺς εὔνοιαν καὶ ἐν τοῖς τῆς ἀτυχίας καιροῖς

ἥμερον ἀπάντησιν, [31] εὐχαριστήσαντες καὶ προσπαρακαλέσαντες καὶ εἰς τὰ λοιπὰ πρὸς τὸ γένος εὐμενεῖς εἶναι παρεγενήθησαν εἰς Ιεροσόλυμα τῆς τῶν ἑβδομάδων ἑορτῆς οὔσης ὑπογύου. [32] Μετὰ δὲ τὴν λεγομένην πεντηκοστὴν ὥρμησαν ἐπὶ Γοργίαν τὸν τῆς Ιδουμαίας στρατηγόν. [33] ἐξῆλθεν δὲ μετὰ πεζῶν τρισχιλίων, ἱππέων δὲ τετρακοσίων. [34] παραταξαμένους δὲ συνέβη πεσεῖν ὀλίγους τῶν Ιουδαίων. [35] Δοσίθεος δέ τις τῶν τοῦ Βακήνορος, ἔφιππος ἀνὴρ καὶ καρτερός, εἴχετο τοῦ Γοργίου καὶ λαβόμενος τῆς χλαμύδος ἦγεν αὐτὸν εὐρώστως καὶ βουλόμενος τὸν κατάρατον λαβεῖν ζωγρίαν, τῶν ἱππέων τινὸς Θρᾳκῶν ἐπενεχθέντος αὐτῷ καὶ τὸν ὦμον καθελόντος διέφυγεν ὁ Γοργίας εἰς Μαρισα. [36] τῶν δὲ περὶ τὸν Εσδριν ἐπὶ πλεῖον μαχομένων καὶ κατακόπων ὄντων ἐπικαλεσάμενος Ιουδας τὸν κύριον σύμμαχον φανῆναι καὶ προοδηγὸν τοῦ πολέμου· [37] καταρξάμενος τῇ πατρίῳ φωνῇ τὴν μεθ’ ὕμνων κραυγὴν ἐνσείσας ἀπροσδοκήτως τοῖς περὶ τὸν Γοργίαν, τροπὴν αὐτῶν ἐποιήσατο. [38] Ιουδας δὲ ἀναλαβὼν τὸ στράτευμα ἦκεν εἰς Οδολλαμ πόλιν· τῆς δὲ ἑβδομάδος ἐπιβαλλούσης κατὰ τὸν ἐθισμὸν ἁγνισθέντες αὐτόθι τὸ σάββατον διήγαγον. [39] τῇ δὲ ἐχομένῃ ἦλθον οἱ περὶ τὸν Ιουδαν καθ’ ὃν χρόνον τὸ τῆς χρείας ἐγεγόνει, τὰ σώματα τῶν προπεπτωκότων ἀνακομίσασθαι καὶ μετὰ τῶν συγγενῶν ἀποκαταστῆσαι εἰς τοὺς πατρῴους τάφους. [40] εὗρον δὲ ἑκάστου τῶν τεθνηκότων ὑπὸ τοὺς χιτῶνας ἱερώματα τῶν ἀπὸ Ιαμνείας εἰδώλων, ἀφ’ ὧν ὁ νόμος ἀπείργει τοὺς Ιουδαίους· τοῖς δὲ πᾶσι σαφὲς ἐγένετο διὰ τήνδε τὴν αἰτίαν τούσδε πεπτωκέναι. [41] πάντες οὖν εὐλογήσαντες τὰ τοῦ δικαιοκρίτου κυρίου τὰ κεκρυμμένα φανερὰ ποιοῦντος [42] εἰς ἱκετείαν ἐτράπησαν ἀξιώσαντες τὸ γεγονὸς ἁμάρτημα τελείως ἐξαλειφθῆναι. ὁ δὲ γενναῖος Ιουδας παρεκάλεσε τὸ πλῆθος συντηρεῖν αὐτοὺς ἀναμαρτήτους εἶναι ὑπ’ ὄψιν ἑωρακότας τὰ γεγονότα διὰ τὴν τῶν προπεπτωκότων ἁμαρτίαν. [43] ποιησάμενός τε κατ’ ἀνδρολογίαν εἰς ἀργυρίου δραχμὰς δισχιλίας ἀπέστειλεν εἰς Ιεροσόλυμα προσαγαγεῖν περὶ ἁμαρτίας θυσίαν πάνυ καλῶς καὶ ἀστείως πράττων ὑπὲρ ἀναστάσεως διαλογιζόμενος· [44] εἰ μὴ γὰρ τοὺς προπεπτωκότας ἀναστῆναι προσεδόκα, περισσὸν καὶ ληρῶδες ὑπὲρ νεκρῶν εὔχεσθαι· [45] εἴτε ἐμβλέπων τοῖς μετ’ εὐσεβείας κοιμωμένοις κάλλιστον ἀποκείμενον χαριστήριον, ὁσία καὶ εὐσεβὴς ἡ ἐπίνοια· ὅθεν περὶ τῶν τεθνηκότων τὸν ἐξιλασμὸν ἐποιήσατο τῆς ἁμαρτίας ἀπολυθῆναι.

CHAPTER 13

[1] Τῷ δὲ ἐνάτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει προσέπεσεν τοῖς περὶ τὸν Ιουδαν Ἀντίοχον τὸν Εὐπάτορα παραγενέσθαι σὺν πλήθεσιν ἐπὶ τὴν Ιουδαίαν [2] καὶ σὺν αὐτῷ Λυσίαν τὸν ἐπίτροπον καὶ ἐπὶ τῶν πραγμάτων, ἕκαστον ἔχοντα δύναμιν Ἑλληνικὴν πεζῶν μυριάδας ἕνδεκα καὶ ἱππέων πεντακισχιλίους τριακοσίους καὶ ἐλέφαντας εἴκοσι δύο, ἅρματα δὲ δρεπανηφόρα τριακόσια. [3] συνέμειξεν δὲ αὐτοῖς καὶ Μενέλαος καὶ παρεκάλει μετὰ πολλῆς εἰρωνείας τὸν Ἀντίοχον, οὐκ ἐπὶ σωτηρίᾳ τῆς πατρίδος, οἰόμενος δὲ ἐπὶ τῆς ἀρχῆς κατασταθήσεσθαι. [4] ὁ δὲ βασιλεὺς τῶν βασιλέων ἐξήγειρεν τὸν θυμὸν τοῦ Ἀντιόχου ἐπὶ τὸν ἀλιτήριον, καὶ Λυσίου ὑποδείξαντος τοῦτον αἴτιον εἶναι πάντων τῶν κακῶν, προσέταξεν, ὡς ἔθος ἐστὶν ἐν τῷ τόπῳ, προσαπολέσαι ἀγαγόντας εἰς Βέροιαν. [5] ἔστιν δὲ ἐν τῷ τόπῳ πύργος πεντήκοντα πήχεων πλήρης σποδοῦ, οὗτος δὲ ὄργανον εἶχεν περιφερὲς πάντοθεν ἀπόκρημνον εἰς τὴν σποδόν. [6] ἐνταῦθα τὸν ἱεροσυλίας ἔνοχον ἢ καί τινων ἄλλων κακῶν ὑπεροχὴν πεποιημένον ἅπαντες προσωθοῦσιν εἰς ὄλεθρον. [7] τοιούτῳ μόρῳ τὸν παράνομον συνέβη θανεῖν μηδὲ τῆς γῆς τυχόντα Μενέλαον· [8] πάνυ δικαίως· ἐπεὶ γὰρ συνετελέσατο πολλὰ περὶ τὸν βωμὸν ἁμαρτήματα, οὗ τὸ πῦρ ἁγνὸν ἦν καὶ ἡ σποδός, ἐν σποδῷ τὸν θάνατον ἐκομίσατο. [9] Τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο τὰ χείριστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδειξόμενος τοῖς Ιουδαίοις. [10] μεταλαβὼν δὲ Ιουδας ταῦτα παρήγγειλεν τῷ πλήθει δι' ἡμέρας καὶ νυκτὸς ἐπικαλεῖσθαι τὸν κύριον, εἴ ποτε καὶ ἄλλοτε, καὶ νῦν ἐπιβοηθεῖν τοῖς τοῦ νόμου καὶ πατρίδος καὶ ἱεροῦ ἁγίου στερεῖσθαι μέλλουσιν [11] καὶ τὸν ἄρτι βραχέως ἀνεψυχότα λαὸν μὴ ἐᾶσαι τοῖς δυσφήμοις ἔθνεσιν ὑποχειρίους γενέσθαι. [12] πάντων δὲ τὸ αὐτὸ ποιησάντων ὁμοῦ καὶ καταξιωσάντων τὸν ἐλεήμονα κύριον μετὰ κλαυθμοῦ καὶ νηστειῶν καὶ προπτώσεως ἐπὶ ἡμέρας τρεῖς ἀδιαλείπτως παρακαλέσας αὐτοὺς ὁ Ιουδας ἐκέλευσεν παραγίνεσθαι. [13] καθ' ἑαυτὸν δὲ σὺν τοῖς πρεσβυτέροις γενόμενος ἐβουλεύσατο πρὶν εἰσβαλεῖν τοῦ βασιλέως τὸ στράτευμα εἰς τὴν Ιουδαίαν καὶ γενέσθαι τῆς πόλεως ἐγκρατεῖς ἐξελθόντας κρῖναι τὰ πράγματα τῇ τοῦ θεοῦ βοηθείᾳ. [14] δοὺς δὲ τὴν ἐπιτροπὴν τῷ κτίστῃ τοῦ κόσμου παρακαλέσας τοὺς σὺν αὐτῷ γενναίως ἀγωνίσασθαι μέχρι θανάτου περὶ νόμων, ἱεροῦ, πόλεως, πατρίδος, πολιτείας· περὶ δὲ Μωδειν ἐποιήσατο τὴν στρατοπεδείαν. [15] ἀναδοὺς δὲ τοῖς περὶ αὐτὸν σύνθημα ⸀θεοῦ νίκην⸁ μετὰ νεανίσκων ἀρίστων κεκριμένων ἐπιβαλὼν νύκτωρ ἐπὶ τὴν βασιλικὴν αὐλὴν τὴν παρεμβολὴν ἀνεῖλεν εἰς ἄνδρας δισχιλίους, καὶ τὸν πρωτεύοντα τῶν

ἐλεφάντων σὺν τῷ κατ᾽ οἰκίαν ὄντι συνεκέντησεν [16] καὶ τὸ τέλος τὴν παρεμβολὴν δέους καὶ ταραχῆς ἐπλήρωσαν καὶ ἐξέλυσαν εὐημεροῦντες· [17] ὑποφαινούσης δὲ ἤδη τῆς ἡμέρας τοῦτο ἐγεγόνει διὰ τὴν ἐπαρήγουσαν αὐτῷ τοῦ κυρίου σκέπην. [18] Ὁ δὲ βασιλεὺς εἰληφὼς γεῦμα τῆς τῶν Ιουδαίων εὐτολμίας κατεπείρασεν διὰ μεθόδων τοὺς τόπους. [19] καὶ ἐπὶ Βαιθσουρα φρούριον ὀχυρὸν τῶν Ιουδαίων προσῆγεν, ἐτροποῦτο, προσέκρουεν, ἠλαττονοῦτο· [20] τοῖς δὲ ἔνδον Ιουδας τὰ δέοντα εἰσέπεμψεν. [21] προσήγγειλεν δὲ τὰ μυστήρια τοῖς πολεμίοις Ροδοκος ἐκ τῆς Ιουδαικῆς τάξεως· ἀνεζητήθη καὶ κατελήμφθη καὶ κατεκλείσθη. [22] ἐδευτερολόγησεν ὁ βασιλεὺς τοῖς ἐν Βαιθσουροις, δεξιὰν ἔδωκεν, ἔλαβεν, ἀπῆει, προσέβαλεν τοῖς περὶ τὸν Ιουδαν, ἥττων ἐγένετο, [23] μετέλαβεν ἀπονενοῆσθαι τὸν Φίλιππον ἐν Ἀντιοχείᾳ τὸν ἀπολελειμμένον ἐπὶ τῶν πραγμάτων, συνεχύθη, τοὺς Ιουδαίους παρεκάλεσεν, ὑπετάγη καὶ ὤμοσεν ἐπὶ πᾶσι τοῖς δικαίοις, συνελύθη καὶ θυσίαν προσήγαγεν, ἐτίμησεν τὸν νεὼ καὶ τὸν τόπον ἐφιλανθρώπησεν· [24] καὶ τὸν Μακκαβαῖον ἀπεδέξατο, κατέλιπεν στρατηγὸν ἀπὸ Πτολεμαίδος ἕως τῶν Γερρηνῶν Ἡγεμονίδην. [25] ἦλθεν εἰς Πτολεμαίδα· ἐδυσφόρουν περὶ τῶν συνθηκῶν οἱ Πτολεμαεῖς, ἐδείναζον γὰρ ὑπὲρ ὧν ἠθέλησαν ἀθετεῖν τὰς διαστάλσεις. [26] προσῆλθεν ἐπὶ τὸ βῆμα Λυσίας, ἀπελογήσατο ἐνδεχομένως, συνέπεισεν, κατεπράυνεν, εὐμενεῖς ἐποίησεν, ἀνέζευξεν εἰς Ἀντιόχειαν. οὕτω τὰ τοῦ βασιλέως τῆς ἐφόδου καὶ τῆς ἀναζυγῆς ἐχώρησεν.

CHAPTER 14

[1] Μετὰ δὲ τριετῆ χρόνον προσέπεσεν τοῖς περὶ τὸν Ιουδαν Δημήτριον τὸν τοῦ Σελεύκου διὰ τοῦ κατὰ Τρίπολιν λιμένος εἰσπλεύσαντα μετὰ πλήθους ἰσχυροῦ καὶ στόλου [2] κεκρατηκέναι τῆς χώρας ἐπανελόμενον Ἀντίοχον καὶ τὸν τούτου ἐπίτροπον Λυσίαν. [3] Ἄλκιμος δέ τις προγεγονὼς ἀρχιερεύς, ἑκουσίως δὲ μεμολυσμένος ἐν τοῖς τῆς ἀμειξίας χρόνοις, συννοήσας ὅτι καθ' ὁντιναοῦν τρόπον οὐκ ἔστιν αὐτῷ σωτηρία οὐδὲ πρὸς τὸ ἅγιον θυσιαστήριον ἔτι πρόσοδος, [4] ἦκεν πρὸς τὸν βασιλέα Δημήτριον ὡς πρώτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ ἔτει προσάγων αὐτῷ στέφανον χρυσοῦν καὶ φοίνικα, πρὸς δὲ τούτοις τῶν νομιζομένων θαλλῶν τοῦ ἱεροῦ, καὶ τὴν ἡμέραν ἐκείνην ἡσυχίαν ἔσχεν. [5] καιρὸν δὲ λαβὼν τῆς ἰδίας ἀνοίας συνεργὸν προσκληθεὶς εἰς συνέδριον ὑπὸ τοῦ Δημητρίου καὶ ἐπερωτηθείς, ἐν τίνι διαθέσει καὶ βουλῇ καθέστηκαν οἱ Ιουδαῖοι, πρὸς ταῦτα ἔφη [6] Οἱ λεγόμενοι τῶν Ιουδαίων Ασιδαῖοι, ὧν ἀφηγεῖται Ιουδας ὁ Μακκαβαῖος, πολεμοτροφοῦσιν καὶ στασιάζουσιν οὐκ ἐῶντες τὴν βασιλείαν εὐσταθείας τυχεῖν. [7] ὅθεν ἀφελόμενος τὴν προγονικὴν δόξαν [λέγω δὴ τὴν ἀρχιερωσύνην] δεῦρο νῦν ἐλήλυθα [8] πρῶτον μὲν ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γνησίως φρονῶν, δεύτερον δὲ καὶ τῶν ἰδίων πολιτῶν στοχαζόμενος· τῇ μὲν γὰρ τῶν προειρημένων ἀλογιστίᾳ τὸ σύμπαν ἡμῶν γένος οὐ μικρῶς ἀκληρεῖ. [9] ἕκαστα δὲ τούτων ἐπεγνωκὼς σύ, βασιλεῦ, καὶ τῆς χώρας καὶ τοῦ περιισταμένου γένους ἡμῶν προνοήθητι καθ' ἣν ἔχεις πρὸς ἅπαντας εὐαπάντητον φιλανθρωπίαν. [10] ἄχρι γὰρ Ιουδας περίεστιν, ἀδύνατον εἰρήνης τυχεῖν τὰ πράγματα. [11] τοιούτων δὲ ῥηθέντων ὑπὸ τούτου θᾶττον οἱ λοιποὶ φίλοι δυσμενῶς ἔχοντες τὰ πρὸς τὸν Ιουδαν προσεπύρωσαν τὸν Δημήτριον. [12] προχειρισάμενος δὲ εὐθέως Νικάνορα τὸν γενόμενον ἐλεφαντάρχην καὶ στρατηγὸν ἀναδείξας τῆς Ιουδαίας ἐξαπέστειλεν [13] δοὺς ἐντολὰς αὐτὸν μὲν τὸν Ιουδαν ἐπανελέσθαι, τοὺς δὲ σὺν αὐτῷ σκορπίσαι, καταστῆσαι δὲ Ἄλκιμον ἀρχιερέα τοῦ μεγίστου ἱεροῦ. [14] οἱ δὲ ἐπὶ τῆς Ιουδαίας πεφυγαδευκότες τὸν Ιουδαν ἔθνη συνέμισγον ἀγεληδὸν τῷ Νικάνορι τὰς τῶν Ιουδαίων ἀτυχίας καὶ συμφορὰς ἰδίας εὐημερίας δοκοῦντες ἔσεσθαι. [15] Ἀκούσαντες δὲ τὴν τοῦ Νικάνορος ἔφοδον καὶ τὴν ἐπίθεσιν τῶν ἐθνῶν καταπασάμενοι γῆν ἐλιτάνευον τὸν ἄχρι αἰῶνος συστήσαντα τὸν αὐτοῦ λαόν, ἀεὶ δὲ μετ' ἐπιφανείας ἀντιλαμβανόμενον τῆς ἑαυτοῦ μερίδος. [16] προστάξαντος δὲ τοῦ ἡγουμένου ἐκεῖθεν εὐθέως ἀναζεύξας συμμίσγει αὐτοῖς ἐπὶ κώμην Δεσσαου. [17] Σιμων δὲ ὁ ἀδελφὸς Ιουδου συμβεβληκὼς ἦν τῷ Νικάνορι, βραδέως δὲ διὰ τὴν αἰφνίδιον τῶν

ἀντιπάλων ἀφασίαν ἐπταικώς· [18] ὅμως δὲ ἀκούων ὁ Νικάνωρ ἣν εἶχον οἱ περὶ τὸν Ιουδαν ἀνδραγαθίαν καὶ ἐν τοῖς περὶ τῆς πατρίδος ἀγῶσιν εὐψυχίαν, ὑπευλαβεῖτο τὴν κρίσιν δι' αἱμάτων ποιήσασθαι. [19] διόπερ ἔπεμψεν Ποσιδώνιον καὶ Θεόδοτον καὶ Ματταθιαν δοῦναι καὶ λαβεῖν δεξιάς. [20] πλείονος δὲ γενομένης περὶ τούτων ἐπισκέψεως καὶ τοῦ ἡγουμένου τοῖς πλήθεσιν ἀνακοινωσαμένου καὶ φανείσης ὁμοψήφου γνώμης ἐπένευσαν ταῖς συνθήκαις. [21] ἐτάξαντο δὲ ἡμέραν ἐν ᾗ κατ' ἰδίαν ἥξουσιν εἰς τὸ αὐτό· καὶ προῆλθεν παρ' ἑκάστου δίφραξ, ἔθεσαν δίφρους. [22] διέταξεν Ιουδας ἐνόπλους ἑτοίμους ἐν τοῖς ἐπικαίροις τόποις, μήποτε ἐκ τῶν πολεμίων αἰφνιδίως κακουργία γένηται· τὴν ἁρμόζουσαν ἐποιήσαντο κοινολογίαν. [23] διέτριβεν ὁ Νικάνωρ ἐν Ιεροσολύμοις καὶ ἔπραττεν οὐθὲν ἄτοπον, τοὺς δὲ συναχθέντας ἀγελαίους ὄχλους ἀπέλυσεν. [24] καὶ εἶχεν τὸν Ιουδαν διὰ παντὸς ἐν προσώπῳ, ψυχικῶς τῷ ἀνδρὶ προσεκέκλιτο. [25] παρεκάλεσεν αὐτὸν γῆμαι καὶ παιδοποιήσασθαι· ἐγάμησεν, εὐστάθησεν, ἐκοινώνησεν βίου. [26] Ὁ δὲ Ἄλκιμος συνιδὼν τὴν πρὸς ἀλλήλους εὔνοιαν καὶ τὰς γενομένας συνθήκας λαβὼν ἦκεν πρὸς τὸν Δημήτριον καὶ ἔλεγεν τὸν Νικάνορα ἀλλότρια φρονεῖν τῶν πραγμάτων· τὸν γὰρ ἐπίβουλον τῆς βασιλείας Ιουδαν αὐτοῦ διάδοχον ἀναδεῖξαι. [27] ὁ δὲ βασιλεὺς ἔκθυμος γενόμενος καὶ ταῖς τοῦ παμπονήρου διαβολαῖς ἐρεθισθεὶς ἔγραψεν Νικάνορι φάσκων ὑπὲρ μὲν τῶν συνθηκῶν βαρέως φέρειν, κελεύων δὲ τὸν Μακκαβαῖον δέσμιον ἐξαποστέλλειν εἰς Ἀντιόχειαν ταχέως. [28] προσπεσόντων δὲ τούτων τῷ Νικάνορι συνεκέχυτο καὶ δυσφόρως ἔφερεν, εἰ τὰ διεσταλμένα ἀθετήσει μηδὲν τἀνδρὸς ἠδικηκότος. [29] ἐπεὶ δὲ τῷ βασιλεῖ ἀντιπράττειν οὐκ ἦν, εὔκαιρον ἐτήρει στρατηγήματι τοῦτ' ἐπιτελέσαι. [30] ὁ δὲ Μακκαβαῖος αὐστηρότερον διεξαγαγόντα συνιδὼν τὸν Νικάνορα τὰ πρὸς αὐτὸν καὶ τὴν εἰθισμένην ἀπάντησιν ἀγροικότερον ἐσχηκότα νοήσας οὐκ ἀπὸ τοῦ βελτίστου τὴν αὐστηρίαν εἶναι συστρέψας οὐκ ὀλίγους τῶν περὶ αὐτὸν συνεκρύπτετο τὸν Νικάνορα. [31] συγγνοὺς δὲ ὁ ἕτερος ὅτι γενναίως ὑπὸ τοῦ ἀνδρὸς ἐστρατήγηται, παραγενόμενος ἐπὶ τὸ μέγιστον καὶ ἅγιον ἱερὸν τῶν ἱερέων τὰς καθηκούσας θυσίας προσαγόντων ἐκέλευσεν παραδιδόναι τὸν ἄνδρα. [32] τῶν δὲ μεθ' ὅρκων φασκόντων μὴ γινώσκειν ποῦ ποτ ἔστιν ὁ ζητούμενος, [33] προτείνας τὴν δεξιὰν ἐπὶ τὸν νεὼ ταῦτ ὤμοσεν Ἐὰν μὴ δέσμιόν μοι τὸν Ιουδαν παραδῶτε, τόνδε τὸν τοῦ θεοῦ σηκὸν εἰς πεδίον ποιήσω καὶ τὸ θυσιαστήριον κατασκάψω καὶ ἱερὸν ἐνταῦθα τῷ Διονύσῳ ἐπιφανὲς ἀναστήσω. [34] τοσαῦτα δὲ εἰπὼν ἀπῆλθεν· οἱ δὲ ἱερεῖς προτείναντες τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπεκαλοῦντο τὸν διὰ παντὸς ὑπέρμαχον τοῦ ἔθνους ἡμῶν ταῦτα λέγοντες [35] Σὺ κύριε τῶν ὅλων ἀπροσδεὴς ὑπάρχων ηὐδόκησας ναὸν τῆς σῆς σκηνώσεως ἐν ἡμῖν

γενέσθαι· [36] καὶ νῦν, ἅγιε παντὸς ἁγιασμοῦ κύριε, διατήρησον εἰς αἰῶνα ἀμίαντον τόνδε τὸν προσφάτως κεκαθαρισμένον οἶκον. [37] Ραζις δέ τις τῶν ἀπὸ Ιεροσολύμων πρεσβυτέρων ἐμηνύθη τῷ Νικάνορι ἀνὴρ φιλοπολίτης καὶ σφόδρα καλῶς ἀκούων καὶ κατὰ τὴν εὔνοιαν πατὴρ τῶν Ιουδαίων προσαγορευόμενος. [38] ἦν γὰρ ἐν τοῖς ἔμπροσθεν χρόνοις τῆς ἀμειξίας κρίσιν εἰσενηνεγμένος Ιουδαισμοῦ, καὶ σῶμα καὶ ψυχὴν ὑπὲρ τοῦ Ιουδαισμοῦ παραβεβλημένος μετὰ πάσης ἐκτενίας. [39] βουλόμενος δὲ Νικάνωρ πρόδηλον ποιῆσαι ἣν εἶχεν πρὸς τοὺς Ιουδαίους δυσμένειαν, ἀπέστειλεν στρατιώτας ὑπὲρ τοὺς πεντακοσίους συλλαβεῖν αὐτόν· [40] ἔδοξεν γὰρ ἐκεῖνον συλλαβὼν τούτοις ἐνεργάσασθαι συμφοράν. [41] τῶν δὲ πληθῶν μελλόντων τὸν πύργον καταλαβέσθαι καὶ τὴν αὐλαίαν θύραν βιαζομένων καὶ κελευόντων πῦρ προσάγειν καὶ τὰς θύρας ὑφάπτειν, περικατάληπτος γενόμενος ὑπέθηκεν ἑαυτῷ τὸ ξίφος [42] εὐγενῶς θέλων ἀποθανεῖν ἤπερ τοῖς ἀλιτηρίοις ὑποχείριος γενέσθαι καὶ τῆς ἰδίας εὐγενείας ἀναξίως ὑβρισθῆναι. [43] τῇ δὲ πληγῇ μὴ κατευθικτήσας διὰ τὴν τοῦ ἀγῶνος σπουδὴν καὶ τῶν ὄχλων ἔσω τῶν θυρωμάτων εἰσβαλλόντων ἀναδραμὼν γενναίως ἐπὶ τὸ τεῖχος κατεκρήμνισεν ἑαυτὸν ἀνδρωδῶς εἰς τοὺς ὄχλους. [44] τῶν δὲ ταχέως ἀναποδισάντων γενομένου διαστήματος ἦλθεν κατὰ μέσον τὸν κενεῶνα. [45] ἔτι δὲ ἔμπνους ὑπάρχων καὶ πεπυρωμένος τοῖς θυμοῖς ἐξαναστὰς φερομένων κρουνηδὸν τῶν αἱμάτων καὶ δυσχερῶν τῶν τραυμάτων ὄντων δρόμῳ τοὺς ὄχλους διελθὼν καὶ στὰς ἐπί τινος πέτρας ἀπορρῶγος [46] παντελῶς ἔξαιμος ἤδη γινόμενος προβαλὼν τὰ ἔντερα καὶ λαβὼν ἑκατέραις ταῖς χερσὶν ἐνέσεισε τοῖς ὄχλοις καὶ ἐπικαλεσάμενος τὸν δεσπόζοντα τῆς ζωῆς καὶ τοῦ πνεύματος ταῦτα αὐτῷ πάλιν ἀποδοῦναι τόνδε τὸν τρόπον μετήλλαξεν.

CHAPTER 15

[1] Ὁ δὲ Νικάνωρ μεταλαβὼν τοὺς περὶ τὸν Ιουδαν ὄντας ἐν τοῖς κατὰ Σαμάρειαν τόποις ἐβουλεύσατο τῇ τῆς καταπαύσεως ἡμέρᾳ μετὰ πάσης ἀσφαλείας αὐτοῖς ἐπιβαλεῖν. [2] τῶν δὲ κατὰ ἀνάγκην συνεπομένων αὐτῷ Ιουδαίων λεγόντων Μηδαμῶς οὕτως ἀγρίως καὶ βαρβάρως ἀπολέσῃς, δόξαν δὲ ἀπομέρισον τῇ προτετιμημένῃ ὑπὸ τοῦ πάντα ἐφορῶντος μεθ' ἁγιότητος ἡμέρᾳ· [3] ὁ δὲ τρισαλιτήριος ἐπηρώτησεν εἰ ἔστιν ἐν οὐρανῷ δυνάστης ὁ προστεταχὼς ἄγειν τὴν τῶν σαββάτων ἡμέραν· [4] τῶν δ' ἀποφηναμένων Ἔστιν ὁ κύριος ζῶν αὐτὸς ἐν οὐρανῷ δυνάστης ὁ κελεύσας ἀσκεῖν τὴν ἑβδομάδα· [5] ὁ δὲ ἕτερος Κἀγώ φησιν δυνάστης ἐπὶ τῆς γῆς ὁ προστάσσων αἴρειν ὅπλα καὶ τὰς βασιλικὰς χρείας ἐπιτελεῖν. ὅμως οὐ κατέσχεν ἐπιτελέσαι τὸ σχέτλιον αὐτοῦ βούλημα. [6] Καὶ ὁ μὲν Νικάνωρ μετὰ πάσης ἀλαζονείας ὑψαυχενῶν διεγνώκει κοινὸν τῶν περὶ τὸν Ιουδαν συστήσασθαι τρόπαιον. [7] ὁ δὲ Μακκαβαῖος ἦν ἀδιαλείπτως πεποιθὼς μετὰ πάσης ἐλπίδος ἀντιλήμψεως τεύξασθαι παρὰ τοῦ κυρίου [8] καὶ παρεκάλει τοὺς σὺν αὐτῷ μὴ δειλιᾶν τὴν τῶν ἐθνῶν ἔφοδον ἔχοντας δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ' οὐρανοῦ βοηθήματα καὶ τὰ νῦν προσδοκᾶν τὴν παρὰ τοῦ παντοκράτορος ἐσομένην αὐτοῖς νίκην. [9] καὶ παραμυθούμενος αὐτοὺς ἐκ τοῦ νόμου καὶ τῶν προφητῶν, προσυπομνήσας δὲ αὐτοὺς καὶ τοὺς ἀγῶνας, οὓς ἦσαν ἐκτετελεκότες, προθυμοτέρους αὐτοὺς κατέστησεν. [10] καὶ τοῖς θυμοῖς διεγείρας αὐτοὺς παρήγγειλεν ἅμα παρεπιδεικνὺς τὴν τῶν ἐθνῶν ἀθεσίαν καὶ τὴν τῶν ὅρκων παράβασιν. [11] ἕκαστον δὲ αὐτῶν καθοπλίσας οὐ τὴν ἀσπίδων καὶ λογχῶν ἀσφάλειαν, ὡς τὴν ἐν τοῖς ἀγαθοῖς λόγοις παράκλησιν καὶ προσεξηγησάμενος ὄνειρον ἀξιόπιστον ὕπαρ τι πάντας ηὔφρανεν. [12] ἦν δὲ ἡ τούτου θεωρία τοιάδε· Ονιαν τὸν γενόμενον ἀρχιερέα, ἄνδρα καλὸν καὶ ἀγαθόν, αἰδήμονα μὲν τὴν ἀπάντησιν, πρᾶον δὲ τὸν τρόπον καὶ λαλιὰν προιέμενον πρεπόντως καὶ ἐκ παιδὸς ἐκμεμελετηκότα πάντα τὰ τῆς ἀρετῆς οἰκεῖα, τοῦτον τὰς χεῖρας προτείναντα κατεύχεσθαι τῷ παντὶ τῶν Ιουδαίων συστήματι. [13] εἶθ οὕτως ἐπιφανῆναι ἄνδρα πολιᾷ καὶ δόξῃ διαφέροντα, θαυμαστὴν δέ τινα καὶ μεγαλοπρεπεστάτην εἶναι τὴν περὶ αὐτὸν ὑπεροχήν. [14] ἀποκριθέντα δὲ τὸν Ονιαν εἰπεῖν Ὁ φιλάδελφος οὗτός ἐστιν ὁ πολλὰ προσευχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἁγίας πόλεως Ιερεμιας ὁ τοῦ θεοῦ προφήτης. [15] προτείναντα δὲ Ιερεμιαν τὴν δεξιὰν παραδοῦναι τῷ Ιουδα ῥομφαίαν χρυσῆν, διδόντα δὲ προσφωνῆσαι τάδε [16] Λαβὲ τὴν ἁγίαν ῥομφαίαν δῶρον παρὰ τοῦ θεοῦ, δι' ἧς θραύσεις τοὺς ὑπεναντίους. [17] Παρακληθέντες δὲ τοῖς Ιουδου λόγοις πάνυ καλοῖς καὶ δυναμένοις ἐπ'

ἀρετὴν παρορμῆσαι καὶ ψυχὰς νέων ἐπανδρῶσαι διέγνωσαν μὴ στρατεύεσθαι, γενναίως δὲ ἐμφέρεσθαι καὶ μετὰ πάσης εὐανδρίας ἐμπλακέντες κρῖναι τὰ πράγματα διὰ τὸ καὶ τὴν πόλιν καὶ τὰ ἅγια καὶ τὸ ἱερὸν κινδυνεύειν· [18] ἦν γὰρ ὁ περὶ γυναικῶν καὶ τέκνων, ἔτι δὲ ἀδελφῶν καὶ συγγενῶν ἐν ἥττονι μέρει κείμενος αὐτοῖς, μέγιστος δὲ καὶ πρῶτος ὁ περὶ τοῦ καθηγιασμένου ναοῦ φόβος. [19] ἦν δὲ καὶ τοῖς ἐν τῇ πόλει κατειλημμένοις οὐ πάρεργος ἀγωνία ταρασσομένοις τῆς ἐν ὑπαίθρῳ προσβολῆς. [20] καὶ πάντων ἤδη προσδοκώντων τὴν ἐσομένην κρίσιν καὶ ἤδη προσμειξάντων τῶν πολεμίων καὶ τῆς στρατιᾶς ἐκταγείσης καὶ τῶν θηρίων ἐπὶ μέρος εὔκαιρον ἀποκατασταθέντων τῆς τε ἵππου κατὰ κέρας τεταγμένης [21] συνιδὼν ὁ Μακκαβαῖος τὴν τῶν πληθῶν παρουσίαν καὶ τῶν ὅπλων τὴν ποικίλην παρασκευὴν τήν τε τῶν θηρίων ἀγριότητα ἀνατείνας τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπεκαλέσατο τὸν τερατοποιὸν κύριον γινώσκων ὅτι οὐκ ἔστιν δι’ ὅπλων, καθὼς δὲ ἐὰν αὐτῷ κριθῇ, τοῖς ἀξίοις περιποιεῖται τὴν νίκην. [22] ἔλεγεν δὲ ἐπικαλούμενος τόνδε τὸν τρόπον Σύ, δέσποτα, ἀπέστειλας τὸν ἄγγελόν σου ἐπὶ Εζεκιου τοῦ βασιλέως τῆς Ιουδαίας, καὶ ἀνεῖλεν ἐκ τῆς παρεμβολῆς Σενναχηριμ εἰς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας· [23] καὶ νῦν, δυνάστα τῶν οὐρανῶν, ἀπόστειλον ἄγγελον ἀγαθὸν ἔμπροσθεν ἡμῶν εἰς δέος καὶ τρόμον· [24] μεγέθει βραχίονός σου καταπλαγείησαν οἱ μετὰ βλασφημίας παραγινόμενοι ἐπὶ τὸν ἅγιόν σου λαόν. καὶ οὗτος μὲν ἐν τούτοις ἔληξεν. [25] Οἱ δὲ περὶ τὸν Νικάνορα μετὰ σαλπίγγων καὶ παιάνων προσῆγον. [26] οἱ δὲ περὶ τὸν Ιουδαν μετὰ ἐπικλήσεως καὶ εὐχῶν συνέμειξαν τοῖς πολεμίοις. [27] καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι, ταῖς δὲ καρδίαις πρὸς τὸν θεὸν εὐχόμενοι κατέστρωσαν οὐδὲν ἧττον μυριάδων τριῶν καὶ πεντακισχιλίων τῇ τοῦ θεοῦ μεγάλως εὐφρανθέντες ἐπιφανείᾳ. [28] γενόμενοι δὲ ἀπὸ τῆς χρείας καὶ μετὰ χαρᾶς ἀναλύοντες ἐπέγνωσαν προπεπτωκότα Νικάνορα σὺν τῇ πανοπλίᾳ. [29] γενομένης δὲ κραυγῆς καὶ ταραχῆς εὐλόγουν τὸν δυνάστην τῇ πατρίῳ φωνῇ. [30] καὶ προσέταξεν ὁ καθ’ ἅπαν σώματι καὶ ψυχῇ πρωταγωνιστὴς ὑπὲρ τῶν πολιτῶν ὁ τὴν τῆς ἡλικίας εὔνοιαν εἰς ὁμοεθνεῖς διαφυλάξας τὴν τοῦ Νικάνορος κεφαλὴν ἀποτεμόντας καὶ τὴν χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς Ιεροσόλυμα. [31] παραγενόμενος δὲ ἐκεῖ καὶ συγκαλέσας τοὺς ὁμοεθνεῖς καὶ τοὺς ἱερεῖς πρὸ τοῦ θυσιαστηρίου στήσας μετεπέμψατο τοὺς ἐκ τῆς ἄκρας. [32] καὶ ἐπιδειξάμενος τὴν τοῦ μιαροῦ Νικάνορος κεφαλὴν καὶ τὴν χεῖρα τοῦ δυσφήμου, ἣν ἐκτείνας ἐπὶ τὸν ἅγιον τοῦ παντοκράτορος οἶκον ἐμεγαλαύχησεν, [33] καὶ τὴν γλῶσσαν τοῦ δυσσεβοῦς Νικάνορος ἐκτεμὼν ἔφη κατὰ μέρος δώσειν τοῖς ὀρνέοις, τὰ δ’ ἐπίχειρα τῆς ἀνοίας κατέναντι τοῦ ναοῦ κρεμάσαι. [34] οἱ δὲ πάντες εἰς τὸν οὐρανὸν εὐλόγησαν τὸν ἐπιφανῆ κύριον λέγοντες Εὐλογητὸς ὁ διατηρήσας τὸν

ἑαυτοῦ τόπον ἀμίαντον. [35] ἐξέδησεν δὲ τὴν τοῦ Νικάνορος προτομὴν ἐκ τῆς ἄκρας ἐπίδηλον πᾶσιν καὶ φανερὸν τῆς τοῦ κυρίου βοηθείας σημεῖον. [36] ἐδογμάτισαν δὲ πάντες μετὰ κοινοῦ ψηφίσματος μηδαμῶς ἐᾶσαι ἀπαρασήμαντον τήνδε τὴν ἡμέραν, ἔχειν δὲ ἐπίσημον τὴν τρισκαιδεκάτην τοῦ δωδεκάτου μηνὸς – Αδαρ λέγεται τῇ Συριακῇ φωνῇ – πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαικῆς ἡμέρας. [37] Τῶν οὖν κατὰ Νικάνορα χωρησάντων οὕτως καὶ ἀπ᾽ ἐκείνων τῶν καιρῶν κρατηθείσης τῆς πόλεως ὑπὸ τῶν Εβραίων καὶ αὐτὸς αὐτόθι τὸν λόγον καταπαύσω. [38] καὶ εἰ μὲν καλῶς εὐθίκτως τῇ συντάξει, τοῦτο καὶ αὐτὸς ἤθελον· εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν μοι. [39] καθάπερ γὰρ οἶνον κατὰ μόνας πίνειν, ὡσαύτως δὲ καὶ ὕδωρ πάλιν πολέμιον· ὃν δὲ τρόπον οἶνος ὕδατι συγκερασθεὶς ἡδὺς καὶ ἐπιτερπῆ τὴν χάριν ἀποτελεῖ, οὕτως καὶ τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν ἐντυγχανόντων τῇ συντάξει. ἐνταῦθα δὲ ἔσται ἡ τελευτή.

III Maccabees

CHAPTER 1

[1] Ὁ δὲ Φιλοπάτωρ παρὰ τῶν ἀνακομισθέντων μαθὼν τὴν γενομένην τῶν ὑπ᾽ αὐτοῦ κρατουμένων τόπων ἀφαίρεσιν ὑπὸ Ἀντιόχου παραγγείλας ταῖς πάσαις δυνάμεσιν πεζικαῖς τε καὶ ἱππικαῖς καὶ τὴν ἀδελφὴν Ἀρσινόην συμπαραλαβὼν ἐξώρμησεν μέχρι τῶν κατὰ Ῥαφίαν τόπων, ὅπου παρεμβεβλήκεισαν οἱ περὶ Ἀντίοχον. [2] Θεόδοτος δέ τις ἐκπληρῶσαι τὴν ἐπιβουλὴν διανοηθεὶς παραλαβὼν τῶν προυποτεταγμένων αὐτῷ ὅπλων Πτολεμαικῶν τὰ κράτιστα διεκομίσθη νύκτωρ ἐπὶ τὴν τοῦ Πτολεμαίου σκηνὴν ὡς μόνος κτεῖναι αὐτὸν καὶ ἐν τούτῳ διαλῦσαι τὸν πόλεμον. [3] τοῦτον δὲ διαγαγὼν Δοσίθεος ὁ Δριμύλου λεγόμενος, τὸ γένος Ἰουδαῖος, ὕστερον δὲ μεταβαλὼν τὰ νόμιμα καὶ τῶν πατρίων δογμάτων ἀπηλλοτριωμένος, ἄσημόν τινα κατέκλινεν ἐν τῇ σκηνῇ, ὃν συνέβη κομίσασθαι τὴν ἐκείνου κόλασιν. [4] γενομένης δὲ καρτερᾶς μάχης καὶ τῶν πραγμάτων μᾶλλον ἐρρωμένων τῷ Ἀντιόχῳ ἱκανῶς ἡ Ἀρσινόη ἐπιπορευσαμένη τὰς δυνάμεις παρεκάλει μετὰ οἴκτου καὶ δακρύων τοὺς πλοκάμους λελυμένη βοηθεῖν ἑαυτοῖς τε καὶ τοῖς τέκνοις καὶ γυναιξὶν θαρραλέως ἐπαγγελλομένη δώσειν νικήσασιν ἑκάστῳ δύο μνᾶς χρυσίου. [5] καὶ οὕτως συνέβη τοὺς ἀντιπάλους ἐν χειρονομίαις διαφθαρῆναι, πολλοὺς δὲ καὶ δοριαλώτους συλλημφθῆναι. [6] κατακρατήσας δὲ τῆς ἐπιβουλῆς ἔκρινεν τὰς πλησίον πόλεις ἐπελθὼν παρακαλέσαι. [7] ποιήσας δὲ τοῦτο καὶ τοῖς τεμένεσι δωρεὰς ἀπονείμας εὐθαρσεῖς τοὺς ὑποτεταγμένους κατέστησεν. [8] Τῶν δὲ Ἰουδαίων διαπεμψαμένων πρὸς αὐτὸν ἀπὸ τῆς γερουσίας καὶ τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν καὶ ξένια κομιοῦντας καὶ ἐπὶ τοῖς συμβεβηκόσιν χαρισομένους συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι. [9] διακομισθεὶς δὲ εἰς Ἱεροσόλυμα καὶ θύσας τῷ μεγίστῳ θεῷ καὶ χάριτας ἀποδοὺς καὶ τῶν ἑξῆς τι τῷ τόπῳ ποιήσας καὶ δὴ παραγενόμενος εἰς τὸν τόπον καὶ τῇ σπουδαιότητι καὶ εὐπρεπείᾳ καταπλαγείς, [10] θαυμάσας δὲ καὶ τὴν τοῦ ἱεροῦ εὐταξίαν ἐνεθυμήθη βουλεύσασθαι εἰς τὸν ναὸν εἰσελθεῖν. [11] τῶν δὲ εἰπόντων μὴ καθήκειν γίνεσθαι τοῦτο διὰ τὸ μηδὲ τοῖς ἐκ τοῦ ἔθνους ἐξεῖναι εἰσιέναι μηδὲ πᾶσιν τοῖς ἱερεῦσιν, ἀλλ᾽ ἢ μόνῳ τῷ προηγουμένῳ πάντων ἀρχιερεῖ, καὶ τούτῳ κατ᾽ ἐνιαυτὸν ἅπαξ, ὁ δὲ οὐδαμῶς ἐπείθετο. [12] τοῦ τε νόμου παραναγνωσθέντος οὐδ᾽ ὧς ἀπέλιπεν προφερόμενος ἑαυτὸν δεῖν εἰσελθεῖν λέγων Καὶ εἰ ἐκεῖνοι ἐστέρηνται ταύτης τῆς τιμῆς, ἐμὲ δὲ οὐ δεῖ. [13] καὶ ἐπυνθάνετο διὰ τίνα αἰτίαν εἰσερχόμενον αὐτὸν εἰς πᾶν τέμενος οὐθεὶς ἐκώλυσεν τῶν παρόντων. [14] καί τις ἀπρονοήτως ἔφη κακῶς αὐτὸ τοῦτο τερατεύεσθαι. [15] γενομένου δέ, φησιν, τούτου

διά τινα αἰτίαν, οὐχὶ πάντως εἰσελεύσεσθαι καὶ θελόντων αὐτῶν καὶ μή; [16] τῶν δὲ ἱερέων ἐν πάσαις ταῖς ἐσθήσεσιν προσπεσόντων καὶ δεομένων τοῦ μεγίστου θεοῦ βοηθεῖν τοῖς ἐνεστῶσιν καὶ τὴν ὁρμὴν τοῦ κακῶς ἐπιβαλλομένου μεταθεῖναι κραυγῆς τε μετὰ δακρύων τὸ ἱερὸν ἐμπλησάντων [17] οἱ κατὰ τὴν πόλιν ἀπολειπόμενοι ταραχθέντες ἐξεπήδησαν ἄδηλον τιθέμενοι τὸ γινόμενον. [18] αἵ τε κατάκλειστοι παρθένοι ἐν θαλάμοις σὺν ταῖς τεκούσαις ἐξώρμησαν καὶ ἀπέδωκαν κόνει τὰς κόμας πασάμεναι γόου τε καὶ στεναγμῶν ἐνεπίμπλων τὰς πλατείας. [19] αἱ δὲ καὶ προσαρτίως ἐσταλμέναι τοὺς πρὸς ἀπάντησιν διατεταγμένους παστοὺς καὶ τὴν ἁρμόζουσαν αἰδὼ παραλείπουσαι δρόμον ἄτακτον ἐν τῇ πόλει συνίσταντο. [20] τὰ δὲ νεογνὰ τῶν τέκνων αἱ πρὸς τούτοις μητέρες καὶ τιθηνοὶ παραλείπουσαι ἄλλως καὶ ἄλλως, αἱ μὲν κατ᾽ οἴκους, αἱ δὲ κατὰ τὰς ἀγυιάς, ἀνεπιστρέπτως εἰς τὸ πανυπέρτατον ἱερὸν ἠθροίζοντο. [21] ποικίλη δὲ ἦν τῶν εἰς τοῦτο συλλεγέντων ἡ δέησις ἐπὶ τοῖς ἀνοσίως ὑπ᾽ ἐκείνου κατεγχειρουμένοις. [22] σύν τε τούτοις οἱ περὶ τῶν πολιτῶν θρασυνθέντες οὐκ ἠνείχοντο τέλεον αὐτοῦ ἐπικειμένου καὶ τὸ τῆς προθέσεως ἐκπληροῦν διανοουμένου, [23] φωνήσαντες δὲ τὴν ὁρμὴν ἐπὶ τὰ ὅπλα ποιήσασθαι καὶ θαρραλέως ὑπὲρ τοῦ πατρῴου νόμου τελευτᾶν ἱκανὴν ἐποίησαν ἐν τῷ τόπῳ τραχύτητα, μόλις δὲ ὑπό τε τῶν γεραιῶν καὶ τῶν πρεσβυτέρων ἀποτραπέντες ἐπὶ τὴν αὐτὴν τῆς δεήσεως παρῆσαν στάσιν. [24] καὶ τὸ μὲν πλῆθος ὡς ἔμπροσθεν ἐν τούτοις ἀνεστρέφετο δεόμενον. [25] οἱ δὲ περὶ τὸν βασιλέα πρεσβύτεροι πολλαχῶς ἐπειρῶντο τὸν ἀγέρωχον αὐτοῦ νοῦν ἐξιστάνειν τῆς ἐντεθυμημένης ἐπιβουλῆς. [26] θρασυνθεὶς δὲ καὶ πάντα παραπέμψας ἤδη καὶ πρόσβασιν ἐποιεῖτο τέλος ἐπιθήσειν δοκῶν τῷ προειρημένῳ. [27] ταῦτα οὖν καὶ οἱ περὶ αὐτὸν ὄντες θεωροῦντες ἐτράπησαν εἰς τὸ σὺν τοῖς ἡμετέροις ἐπικαλεῖσθαι τὸν πᾶν κράτος ἔχοντα τοῖς παροῦσιν ἐπαμῦναι μὴ παριδόντα τὴν ἄνομον καὶ ὑπερήφανον πρᾶξιν. [28] ἐκ δὲ τῆς πυκνοτάτης τε καὶ ἐμπόνου τῶν ὄχλων συναγομένης κραυγῆς ἀνείκαστός τις ἦν βοή· [29] δοκεῖν γὰρ ἦν μὴ μόνον τοὺς ἀνθρώπους, ἀλλὰ καὶ τὰ τείχη καὶ τὸ πᾶν ἔδαφος ἠχεῖν ἅτε δὴ τῶν πάντων τότε θάνατον ἀλλασσομένων ἀντὶ τῆς τοῦ τόπου βεβηλώσεως.

CHAPTER 2

[1] Ὁ μὲν οὖν ἀρχιερεὺς Σιμων ἐξ ἐναντίας τοῦ ναοῦ κάμψας τὰ γόνατα καὶ τὰς χεῖρας προτείνας εὐτάκτως ἐποιήσατο τὴν δέησιν τοιαύτην [2] Κύριε κύριε, βασιλεῦ τῶν οὐρανῶν καὶ δέσποτα πάσης κτίσεως, ἅγιε ἐν ἁγίοις, μόναρχε, παντοκράτωρ, πρόσχες ἡμῖν καταπονουμένοις ὑπὸ ἀνοσίου καὶ βεβήλου θράσει καὶ σθένει πεφρυαγμένου. [3] σὺ γὰρ ὁ κτίσας τὰ πάντα καὶ τῶν ὅλων ἐπικρατῶν δυνάστης δίκαιος εἶ καὶ τοὺς ὕβρει καὶ ἀγερωχίᾳ τι πράσσοντας κρίνεις. [4] σὺ τοὺς ἔμπροσθεν ἀδικίαν ποιήσαντας, ἐν οἷς καὶ γίγαντες ἦσαν ῥώμῃ καὶ θράσει πεποιθότες, διέφθειρας ἐπαγαγὼν αὐτοῖς ἀμέτρητον ὕδωρ. [5] σὺ τοὺς ὑπερηφανίαν ἐργαζομένους Σοδομίτας διαδήλους ταῖς κακίαις γενομένους πυρὶ καὶ θείῳ κατέφλεξας παράδειγμα τοῖς ἐπιγινομένοις καταστήσας. [6] σὺ τὸν θρασὺν Φαραω καταδουλωσάμενον τὸν λαόν σου τὸν ἅγιον Ισραηλ ποικίλαις καὶ πολλαῖς δοκιμάσας τιμωρίαις ἐγνώρισας τὴν σὴν δύναμιν, ἐφ’ οἷς ἐγνώρισας τὸ μέγα σου κράτος· [7] καὶ ἐπιδιώξαντα αὐτὸν σὺν ἅρμασιν καὶ ὄχλων πλήθει ἐπέκλυσας βάθει θαλάσσης, τοὺς δὲ ἐμπιστεύσαντας ἐπὶ σοὶ τῷ τῆς ἁπάσης κτίσεως δυναστεύοντι σώους διεκόμισας, [8] οἳ καὶ συνιδόντες ἔργα σῆς χειρὸς ᾔνεσάν σε τὸν παντοκράτορα. [9] σύ, βασιλεῦ, κτίσας τὴν ἀπέραντον καὶ ἀμέτρητον γῆν ἐξελέξω τὴν πόλιν ταύτην καὶ ἡγίασας τὸν τόπον τοῦτον εἰς ὄνομά σοι τῷ τῶν ἁπάντων ἀπροσδεεῖ καὶ παρεδόξασας ἐν ἐπιφανείᾳ μεγαλοπρεπεῖ σύστασιν ποιησάμενος αὐτοῦ πρὸς δόξαν τοῦ μεγάλου καὶ ἐντίμου ὀνόματός σου. [10] καὶ ἀγαπῶν τὸν οἶκον τοῦ Ισραηλ ἐπηγγείλω διότι, ἐὰν γένηται ἡμῶν ἀποστροφὴ καὶ καταλάβῃ ἡμᾶς στενοχωρία καὶ ἐλθόντες εἰς τὸν τόπον τοῦτον δεηθῶμεν, εἰσακούσῃ τῆς δεήσεως ἡμῶν. [11] καὶ δὴ πιστὸς εἶ καὶ ἀληθινός. [12] ἐπεὶ δὲ πλεονάκις θλιβέντων τῶν πατέρων ἡμῶν ἐβοήθησας αὐτοῖς ἐν τῇ ταπεινώσει καὶ ἐρρύσω αὐτοὺς ἐκ μεγάλων κακῶν, [13] ἰδοὺ δὲ νῦν, ἅγιε βασιλεῦ, διὰ τὰς πολλὰς καὶ μεγάλας ἡμῶν ἁμαρτίας καταπονούμεθα καὶ ὑπετάγημεν τοῖς ἐχθροῖς ἡμῶν καὶ παρείμεθα ἐν ἀδυναμίαις. [14] ἐν δὲ τῇ ἡμετέρᾳ καταπτώσει ὁ θρασὺς καὶ βέβηλος οὗτος ἐπιτηδεύει καθυβρίσαι τὸν ἐπὶ τῆς γῆς ἀναδεδειγμένον τῷ ὀνόματι τῆς δόξης σου ἅγιον τόπον. [15] τὸ μὲν γὰρ κατοικητήριόν σου οὐρανὸς τοῦ οὐρανοῦ ἀνέφικτος ἀνθρώποις ἐστίν. [16] ἀλλὰ ἐπεὶ εὐδοκήσας τὴν δόξαν σου ἐν τῷ λαῷ σου Ισραηλ ἡγίασας τὸν τόπον τοῦτον, [17] μὴ ἐκδικήσῃς ἡμᾶς ἐν τῇ τούτων ἀκαθαρσίᾳ μηδὲ εὐθύνῃς ἡμᾶς ἐν βεβηλώσει, ἵνα μὴ καυχήσωνται οἱ παράνομοι ἐν θυμῷ αὐτῶν μηδὲ ἀγαλλιάσωνται ἐν ὑπερηφανίᾳ γλώσσης αὐτῶν λέγοντες [18] Ἡμεῖς κατεπατήσαμεν τὸν οἶκον τοῦ ἁγιασμοῦ, ὡς καταπατοῦνται οἱ

οἶκοι τῶν προσοχθισμάτων. [19] ἀπάλειψον τὰς ἁμαρτίας ἡμῶν καὶ διασκέδασον τὰς ἀμβλακίας ἡμῶν καὶ ἐπίφανον τὸ ἔλεός σου κατὰ τὴν ὥραν ταύτην. [20] ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, καὶ δὸς αἰνέσεις ἐν τῷ στόματι τῶν καταπεπτωκότων καὶ συντετριμμένων τὰς ψυχὰς ποιήσας ἡμῖν εἰρήνην. [21] Ἐνταῦθα ὁ πάντων ἐπόπτης θεὸς καὶ προπάτωρ ἅγιος ἐν ἁγίοις εἰσακούσας τῆς ἐνθέσμου λιτανείας, τὸν ὕβρει καὶ θράσει μεγάλως ἐπηρμένον ἐμάστιξεν αὐτὸν [22] ἔνθεν καὶ ἔνθεν κραδάνας αὐτὸν ὡς κάλαμον ὑπὸ ἀνέμου ὥστε κατ᾽ ἐδάφους ἄπρακτον, ἔτι καὶ τοῖς μέλεσιν παραλελυμένον μηδὲ φωνῆσαι δύνασθαι δικαίᾳ περιπεπληγμένον κρίσει. [23] ὅθεν οἵ τε φίλοι καὶ σωματοφύλακες ὀξεῖαν ἰδόντες τὴν καταλαβοῦσαν αὐτὸν εὔθυναν φοβούμενοι μὴ καὶ τὸ ζῆν ἐκλείπῃ, ταχέως αὐτὸν ἐξείλκυσαν ὑπερβάλλοντι καταπεπληγμένοι φόβῳ. [24] ἐν χρόνῳ δὲ ὕστερον ἀναλεξάμενος αὐτὸν οὐδαμῶς εἰς μετάμελον ἦλθεν ἐπιτιμηθείς, ἀπειλὰς δὲ πικρὰς θέμενος ἀνέλυσεν. [25] Διακομισθεὶς δὲ εἰς τὴν Αἴγυπτον καὶ τὰ τῆς κακίας ἐπαύξων διά τε τῶν προαποδεδειγμένων συμποτῶν καὶ ἑταίρων τοῦ παντὸς δικαίου κεχωρισμένων [26] οὐ μόνον ταῖς ἀναριθμήτοις ἀσελγείαις διηρκέσθη, ἀλλὰ καὶ ἐπὶ τοσοῦτον θράσους προῆλθεν ὥστε δυσφημίας ἐν τοῖς τόποις συνίστασθαι καὶ πολλοὺς τῶν φίλων ἀτενίζοντας εἰς τὴν τοῦ βασιλέως πρόθεσιν καὶ αὐτοὺς ἔπεσθαι τῇ ἐκείνου θελήσει. [27] προέθετο δημοσίᾳ κατὰ τοῦ ἔθνους διαδοῦναι ψόγον· ἐπὶ τοῦ κατὰ τὴν αὐλὴν πύργου στήλην ἀναστήσας ἐκόλαψεν γραφὴν [28] μηδένα τῶν μὴ θυόντων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ιουδαίους εἰς λαογραφίαν καὶ οἰκετικὴν διάθεσιν ἀχθῆναι, τοὺς δὲ ἀντιλέγοντας βίᾳ φερομένους τοῦ ζῆν μεταστῆσαι, [29] τούς τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ, οὓς καὶ καταχωρίσαι εἰς τὴν προσυνεσταλμένην αὐθεντίαν. [30] ἵνα δὲ μὴ τοῖς πᾶσιν ἀπεχθόμενος φαίνηται, ὑπέγραψεν Ἐὰν δέ τινες ἐξ αὐτῶν προαιρῶνται ἐν τοῖς κατὰ τὰς τελετὰς μεμυημένοις ἀναστρέφεσθαι, τούτους ἰσοπολίτας Ἀλεξανδρεῦσιν εἶναι. [31] Ἔνιοι μὲν οὖν ἐπιπολαίως τὰς τῆς πόλεως εὐσεβείας ἐπιβάθρας στυγοῦντες εὐχερῶς ἑαυτοὺς ἐδίδοσαν ὡς μεγάλης τινὸς κοινωνήσοντες εὐκλείας ἀπὸ τῆς ἐσομένης τῷ βασιλεῖ συναναστροφῆς. [32] οἱ δὲ πλεῖστοι γενναίᾳ ψυχῇ ἐνίσχυσαν καὶ οὐ διέστησαν τῆς εὐσεβείας τά τε χρήματα περὶ τοῦ ζῆν ἀντικαταλλασσόμενοι ἀδεῶς ἐπειρῶντο ἑαυτοὺς ῥύσασθαι ἐκ τῶν ἀπογραφῶν· [33] εὐέλπιδές τε καθειστήκεισαν ἀντιλήμψεως τεύξασθαι καὶ τοὺς ἀποχωροῦντας ἐξ αὐτῶν ἐβδελύσσοντο καὶ ὡς πολεμίους τοῦ ἔθνους ἔκρινον καὶ τῆς κοινῆς συναναστροφῆς καὶ εὐχρηστίας ἐστέρουν.

CHAPTER 3

[1] Ἃ καὶ μεταλαμβάνων ὁ δυσσεβὴς ἐπὶ τοσοῦτον ἐξεχόλησεν ὥστε οὐ μόνον τοῖς κατὰ Ἀλεξάνδρειαν διοργίζεσθαι, ἀλλὰ καὶ τοῖς ἐν τῇ χώρᾳ βαρυτέρως ἐναντιωθῆναι καὶ προστάξαι σπεύσαντας συναγαγεῖν πάντας ἐπὶ τὸ αὐτὸ καὶ χειρίστῳ μόρῳ τοῦ ζῆν μεταστῆσαι. [2] τούτων δὲ οἰκονομουμένων φήμη δυσμενὴς ἐξηχεῖτο κατὰ τοῦ γένους ἀνθρώποις συμφρονοῦσιν εἰς κακοποίησιν ἀφορμῆς διδομένης εἰς διάθεσιν ὡς ἂν ἀπὸ τῶν νομίμων αὐτοὺς κωλυόντων. [3] οἱ δὲ Ἰουδαῖοι τὴν μὲν πρὸς τοὺς βασιλεῖς εὔνοιαν καὶ πίστιν ἀδιάστροφον ἦσαν φυλάσσοντες, [4] σεβόμενοι δὲ τὸν θεὸν καὶ τῷ τούτου νόμῳ πολιτευόμενοι χωρισμὸν ἐποίουν ἐπὶ τῷ κατὰ τὰς τροφάς, δι᾽ ἣν αἰτίαν ἐνίοις ἀπεχθεῖς ἐφαίνοντο. [5] τῇ δὲ τῶν δικαίων εὐπραξίᾳ κοσμοῦντες τὴν συναναστροφὴν ἅπασιν ἀνθρώποις εὐδόκιμοι καθειστήκεισαν. [6] τὴν μὲν οὖν περὶ τοῦ γένους ἐν πᾶσιν θρυλουμένην εὐπραξίαν οἱ ἀλλόφυλοι οὐδαμῶς διηριθμήσαντο, [7] τὴν δὲ περὶ τῶν προσκυνήσεων καὶ τροφῶν διάστασιν ἐθρύλουν φάσκοντες μήτε τῷ βασιλεῖ μήτε ταῖς δυνάμεσιν ὁμοσπόνδους τοὺς ἀνθρώπους γίνεσθαι, δυσμενεῖς δὲ εἶναι καὶ μέγα τι τοῖς πράγμασιν ἐναντιουμένους· καὶ οὐ τῷ τυχόντι περιῆψαν ψόγῳ. [8] οἱ δὲ κατὰ τὴν πόλιν Ἕλληνες οὐδὲν ἠδικημένοι ταραχὴν ἀπροσδόκητον περὶ τοὺς ἀνθρώπους θεωροῦντες καὶ συνδρομὰς ἀπροσκόπους γινομένας βοηθεῖν μὲν οὐκ ἔσθενον, τυραννικὴ γὰρ ἦν ἡ διάθεσις, παρεκάλουν δὲ καὶ δυσφόρως εἶχον καὶ μεταπεσεῖσθαι ταῦτα ὑπελάμβανον· [9] μὴ γὰρ οὕτω παροραθήσεσθαι τηλικοῦτο σύστεμα μηδὲν ἠγνοηκός. [10] ἤδη δὲ καί τινες γείτονές τε καὶ φίλοι καὶ συμπραγματευόμενοι μυστικῶς τινας ἐπισπώμενοι πίστεις ἐδίδουν συνασπιεῖν καὶ πᾶν ἐκτενὲς προσοίσεσθαι πρὸς ἀντίλημψιν. [11] Ἐκεῖνος μὲν οὖν τῇ κατὰ τὸ παρὸν εὐημερίᾳ γεγαυρωμένος καὶ οὐ καθορῶν τὸ τοῦ μεγίστου θεοῦ κράτος, ὑπολαμβάνων δὲ διηνεκῶς ἐν τῇ αὐτῇ διαμενεῖν βουλῇ, ἔγραψεν κατ᾽ αὐτῶν ἐπιστολὴν τήνδε [12] Βασιλεὺς Πτολεμαῖος Φιλοπάτωρ τοῖς κατ᾽ Αἴγυπτον καὶ κατὰ τόπον στρατηγοῖς καὶ στρατιώταις χαίρειν καὶ ἐρρῶσθαι· [13] ἔρρωμαι δὲ καὶ αὐτὸς ἐγὼ καὶ τὰ πράγματα ἡμῶν. [14] τῆς εἰς τὴν Ἀσίαν γενομένης ἡμῖν ἐπιστρατείας, ἧς ἴστε καὶ αὐτοί, τῇ τῶν θεῶν ἀπροπτώτῳ συμμαχίᾳ κατὰ λόγον ἐπὶ τέλος ἀχθείσης [15] ἡγησάμεθα μὴ βίᾳ δόρατος, ἐπιεικείᾳ δὲ καὶ πολλῇ φιλανθρωπίᾳ τιθηνήσασθαι τὰ κατοικοῦντα Κοίλην Συρίαν καὶ Φοινίκην ἔθνη εὖ ποιῆσαί τε ἀσμένως. [16] καὶ τοῖς κατὰ πόλιν ἱεροῖς ἀπονείμαντες προσόδους πλείστας προήχθημεν καὶ εἰς τὰ Ἱεροσόλυμα ἀναβάντες τιμῆσαι τὸ ἱερὸν τῶν ἁλιτηρίων καὶ μηδέποτε ληγόντων τῆς ἀνοίας. [17]

οἱ δὲ λόγῳ μὲν τὴν ἡμετέραν ἀποδεξάμενοι παρουσίαν, τῷ δὲ πράγματι νόθως, προθυμηθέντων ἡμῶν εἰσελθεῖν εἰς τὸν ναὸν αὐτῶν καὶ τοῖς ἐκπρεπέσιν καὶ καλλίστοις ἀναθήμασιν τιμῆσαι [18] τύφοις φερόμενοι παλαιοτέροις εἶρξαν ἡμᾶς τῆς εἰσόδου λειπόμενοι τῆς ἡμετέρας ἀλκῆς δι' ἣν ἔχομεν πρὸς ἅπαντας ἀνθρώπους φιλανθρωπίαν. [19] τὴν δὲ αὐτῶν εἰς ἡμᾶς δυσμένειαν ἔκδηλον καθιστάντες ὡς μονώτατοι τῶν ἐθνῶν βασιλεῦσιν καὶ τοῖς ἑαυτῶν εὐεργέταις ὑψαυχενοῦντες οὐδὲν γνήσιον βούλονται φέρειν. [20] ἡμεῖς δὲ τῇ τούτων ἀνοίᾳ συμπεριενεχθέντες καὶ μετὰ νίκης διακομισθέντες εἰς τὴν Αἴγυπτον τοῖς πᾶσιν ἔθνεσιν φιλανθρώπως ἀπαντήσαντες καθὼς ἔπρεπεν ἐποιήσαμεν, [21] ἐν δὲ τούτοις πρὸς τοὺς ὁμοφύλους αὐτῶν ἀμνησικακίαν ἅπασιν γνωρίζοντες· διά τε τὴν συμμαχίαν καὶ τὰ πεπιστευμένα μετὰ ἁπλότητος αὐτοῖς ἀρχῆθεν μύρια πράγματα τολμήσαντες ἐξαλλοιῶσαι ἐβουλήθημεν καὶ πολιτείας αὐτοὺς Ἀλεξανδρέων καταξιῶσαι καὶ μετόχους τῶν ἀεὶ ἱερῶν καταστῆσαι. [22] οἱ δὲ τοὐναντίον ἐκδεχόμενοι καὶ τῇ συμφύτῳ κακοηθείᾳ τὸ καλὸν ἀπωσάμενοι, διηνεκῶς δὲ εἰς τὸ φαῦλον ἐκνεύοντες [23] οὐ μόνον ἀπεστρέψαντο τὴν ἀτίμητον πολιτείαν, ἀλλὰ καὶ βδελύσσονται λόγῳ τε καὶ σιγῇ τοὺς ἐν αὐτοῖς ὀλίγους πρὸς ἡμᾶς γνησίως διακειμένους παρ' ἕκαστα ὑφορώμενοι μετὰ τῆς δυσκλεεστάτης ἐμβιώσεως διὰ τάχους ἡμᾶς καταστρέψαι τὰ πράγματα. [24] διὸ καὶ τεκμηρίοις καλῶς πεπεισμένοι τούτους κατὰ πάντα δυσνοεῖν ἡμῖν τρόπον καὶ προνοούμενοι μήποτε αἰφνιδίου μετέπειτα ταραχῆς ἐνστάσης ἡμῖν τοὺς δυσσεβεῖς τούτους κατὰ νώτου προδότας καὶ βαρβάρους ἔχωμεν πολεμίους [25] προστετάχαμεν ἅμα τῷ προσπεσεῖν τὴν ἐπιστολὴν τήνδε αὐθωρὶ τοὺς ἐννεμομένους σὺν γυναιξὶ καὶ τέκνοις μετὰ ὕβρεων καὶ σκυλμῶν ἀποστεῖλαι πρὸς ἡμᾶς ἐν δεσμοῖς σιδηροῖς πάντοθεν κατακεκλεισμένους, εἰς ἀνήκεστον καὶ δυσκλεῆ πρέποντα δυσμενέσι φόνον. [26] τούτων γὰρ ὁμοῦ κολασθέντων διειλήφαμεν εἰς τὸν ἐπίλοιπον χρόνον τελείως ἡμῖν τὰ πράγματα ἐν εὐσταθείᾳ καὶ τῇ βελτίστῃ διαθέσει κατασταθήσεσθαι. [27] ὃς δ' ἂν σκεπάσῃ τινὰ τῶν Ἰουδαίων ἀπὸ γεραιοῦ μέχρι νηπίου καὶ μέχρι τῶν ὑπομαστιδίων, αἰσχίσταις βασάνοις ἀποτυμπανισθήσεται πανοικίᾳ. [28] μηνύειν δὲ τὸν βουλόμενον, ἐφ' ᾧ τὴν οὐσίαν τοῦ ἐμπίπτοντος ὑπὸ τὴν εὔθυναν λήμψεται καὶ ἐκ τοῦ βασιλικοῦ ἀργυρίου δραχμὰς δισχιλίας καὶ τῇ ἐλευθερίᾳ στεφανωθήσεται. [29] πᾶς δὲ τόπος, οὗ ἐὰν φωραθῇ τὸ σύνολον σκεπαζόμενος Ἰουδαῖος, ἄβατος καὶ πυριφλεγὴς γινέσθω καὶ πάσῃ θνητῇ φύσει καθ' ἅπαν ἄχρηστος φανήσεται εἰς τὸν ἀεὶ χρόνον. [30] Καὶ ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέγραπτο.

CHAPTER 4

[1] Πάντῃ δέ, ὅπου προσέπιπτεν τοῦτο τὸ πρόσταγμα, δημοτελὴς συνίστατο τοῖς ἔθνεσιν εὐωχία μετὰ ἀλαλαγμῶν καὶ χαρᾶς ὡς ἂν τῆς προκατεσκιρωμένης αὐτοῖς πάλαι κατὰ διάνοιαν μετὰ παρρησίας νῦν ἐκφαινομένης ἀπεχθείας. [2] τοῖς δὲ Ιουδαίοις ἄληκτον πένθος ἦν καὶ πανόδυρτος μετὰ δακρύων βοὴ στεναγμοῖς πεπυρωμένης πάντοθεν αὐτῶν τῆς καρδίας ὀλοφυρομένων τὴν ἀπροσδόκητον ἐξαίφνης αὐτοῖς ἐπικριθεῖσαν ὀλεθρίαν. [3] τίς νομὸς ἢ πόλις ἢ τίς τὸ σύνολον οἰκητὸς τόπος ἢ τίνες ἀγυιαὶ κοπετοῦ καὶ γόων ἐπ᾽ αὐτοῖς οὐκ ἐνεπιπλῶντο; [4] οὕτως γὰρ μετὰ πικρίας ἀνοίκτου ψυχῆς ὑπὸ τῶν κατὰ πόλιν στρατηγῶν ὁμοθυμαδὸν ἐξαπεστέλλοντο ὥστε ἐπὶ ταῖς ἐξάλλοις τιμωρίαις καί τινας τῶν ἐχθρῶν λαμβάνοντας πρὸ τῶν ὀφθαλμῶν τὸν κοινὸν ἔλεον καὶ λογιζομένους τὴν ἄδηλον τοῦ βίου καταστροφὴν δακρύειν αὐτῶν τὴν δυσάθλιον ἐξαποστολήν. [5] ἦγετο γὰρ γεραιῶν πλῆθος πολιᾷ πεπυκασμένων, τὴν ἐκ τοῦ γήρως νωθρότητα ποδῶν ἐπίκυφον ἀνατροπῆς ὁρμῇ βιαίας ἁπάσης αἰδοῦς ἄνευ πρὸς ὀξεῖαν καταχρωμένων πορείαν. [6] αἱ δὲ ἄρτι πρὸς βίου κοινωνίαν γαμικὸν ὑπεληλυθυῖαι παστὸν νεάνιδες ἀντὶ τέρψεως μεταλαβοῦσαι γόους καὶ κόνει τὴν μυροβρεχῆ πεφυρμέναι κόμην, ἀκαλύπτως δὲ ἀγόμεναι θρῆνον ἀνθ᾽ ὑμεναίων ὁμοθυμαδὸν ἐξῆρχον ὡς ἐσπαραγμέναι σκυλμοῖς ἀλλοεθνέσιν· [7] δέσμιαι δὲ δημοσίᾳ μέχρι τῆς εἰς τὸ πλοῖον ἐμβολῆς εἵλκοντο μετὰ βίας. [8] οἵ τε τούτων συνζυγεῖς βρόχοις ἀντὶ στεφέων τοὺς αὐχένας περιπεπλεγμένοι μετὰ ἀκμαίας νεανικῆς ἡλικίας ἀντὶ εὐωχίας καὶ νεωτερικῆς ῥᾳθυμίας τὰς ἐπιλοίπους τῶν γάμων ἡμέρας ἐν θρήνοις διῆγον παρὰ πόδας ἤδη τὸν ᾅδην ὁρῶντες κείμενον. [9] κατήχθησαν δὲ θηρίων τρόπον ἀγόμενοι σιδηροδέσμοις ἀνάγκαις, οἱ μὲν τοῖς ζυγοῖς τῶν πλοίων προσηλωμένοι τοὺς τραχήλους, οἱ δὲ τοὺς πόδας ἀρρήκτοις κατησφαλισμένοι πέδαις, [10] ἔτι καὶ τῷ καθύπερθε πυκνῷ σανιδώματι διακειμένῳ, ὅπως πάντοθεν ἐσκοτισμένοι τοὺς ὀφθαλμοὺς ἀγωγὴν ἐπιβούλων ἐν παντὶ τῷ κατάπλῳ λαμβάνωσιν. [11] Τούτων δὲ ἐπὶ τὴν λεγομένην Σχεδίαν ἀχθέντων καὶ τοῦ παράπλου περανθέντος, καθὼς ἦν δεδογματισμένον τῷ βασιλεῖ, προσέταξεν αὐτοὺς ἐν τῷ πρὸ τῆς πόλεως ἱπποδρόμῳ παρεμβαλεῖν ἁπλάτῳ καθεστῶτι περιμέτρῳ καὶ πρὸς παραδειγματισμὸν ἄγαν εὐκαιροτάτῳ καθεστῶτι πᾶσι τοῖς καταπορευομένοις εἰς τὴν πόλιν καὶ τοῖς ἐκ τούτων εἰς τὴν χώραν στελλομένοις πρὸς ἐκδημίαν πρὸς τὸ μηδὲ ταῖς δυνάμεσιν αὐτοῦ κοινωνεῖν μηδὲ τὸ σύνολον καταξιῶσαι περιβόλων. [12] ὡς δὲ τοῦτο ἐγενήθη, ἀκούσας τοὺς ἐκ τῆς πόλεως ὁμοεθνεῖς κρυβῇ ἐκπορευομένους

πυκνότερον ἀποδύρεσθαι τὴν ἀκλεῆ τῶν ἀδελφῶν ταλαιπωρίαν [13] διοργισθεὶς προσέταξεν καὶ τούτοις ὁμοῦ τὸν αὐτὸν τρόπον ἐπιμελῶς ὡς ἐκείνοις ποιῆσαι μὴ λειπομένοις κατὰ μηδένα τρόπον τῆς ἐκείνων τιμωρίας, [14] ἀπογραφῆναι δὲ πᾶν τὸ φῦλον ἐξ ὀνόματος, οὐκ εἰς τὴν ἔμπροσθεν βραχεῖ προδεδηλωμένην τῶν ἔργων κατάπονον λατρείαν, στρεβλωθέντας δὲ ταῖς παρηγγελμέναις αἰκίαις τὸ τέλος ἀφανίσαι μιᾶς ὑπὸ καιρὸν ἡμέρας. [15] ἐγίνετο μὲν οὖν ἡ τούτων ἀπογραφὴ μετὰ πικρᾶς σπουδῆς καὶ φιλοτίμου προσεδρείας ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν ἀνήνυτον λαμβάνουσα τὸ τέλος ἐπὶ ἡμέρας τεσσαράκοντα. [16] Μεγάλως δὲ καὶ διηνεκῶς ὁ βασιλεὺς χαρᾷ πεπληρωμένος συμπόσια ἐπὶ πάντων τῶν εἰδώλων συνιστάμενος πεπλανημένῃ πόρρω τῆς ἀληθείας φρενὶ καὶ βεβήλῳ στόματι τὰ μὲν κωφὰ καὶ μὴ δυνάμενα αὐτοῖς λαλεῖν ἢ ἀρήγειν ἐπαινῶν, εἰς δὲ τὸν μέγιστον θεὸν τὰ μὴ καθήκοντα λαλῶν. [17] μετὰ δὲ τὸ προειρημένον τοῦ χρόνου διάστημα προσηνέγκαντο οἱ γραμματεῖς τῷ βασιλεῖ μηκέτι ἰσχύειν τὴν τῶν Ιουδαίων ἀπογραφὴν ποιεῖσθαι διὰ τὴν ἀμέτρητον αὐτῶν πληθὺν [18] καίπερ ὄντων ἔτι κατὰ τὴν χώραν τῶν πλειόνων, τῶν μὲν κατὰ τὰς οἰκίας ἔτι συνεστηκότων, τῶν δὲ καὶ κατὰ τόπον, ὡς ἀδυνάτου καθεστῶτος πᾶσιν τοῖς ἐπ᾽ Αἴγυπτον στρατηγοῖς. [19] ἀπειλήσαντος δὲ αὐτοῖς σκληρότερον ὡς δεδωροκοπημένοις εἰς μηχανὴν τῆς ἐκφυγῆς συνέβη σαφῶς αὐτὸν περὶ τούτου πιστωθῆναι [20] λεγόντων μετὰ ἀποδείξεως καὶ τὴν χαρτηρίαν ἤδη καὶ τοὺς γραφικοὺς καλάμους, ἐν οἷς ἐχρῶντο, ἐκλελοιπέναι. [21] τοῦτο δὲ ἦν ἐνέργεια τῆς τοῦ βοηθοῦντος τοῖς Ιουδαίοις ἐξ οὐρανοῦ προνοίας ἀνικήτου.

CHAPTER 5

[1] Τότε προσκαλεσάμενος Ἕρμωνα τὸν πρὸς τῇ τῶν ἐλεφάντων ἐπιμελείᾳ βαρείᾳ μεμεστωμένος ὀργῇ καὶ χόλῳ κατὰ πᾶν ἀμετάθετος [2] ἐκέλευσεν ὑπὸ τὴν ἐπερχομένην ἡμέραν δαψιλέσι δράκεσι λιβανωτοῦ καὶ οἴνῳ πλείονι ἀκράτῳ ἅπαντας τοὺς ἐλέφαντας ποτίσαι ὄντας τὸν ἀριθμὸν πεντακοσίους καὶ ἀγριωθέντας τῇ τοῦ πόματος ἀφθόνῳ χορηγίᾳ εἰσαγαγεῖν πρὸς συνάντησιν τοῦ μόρου τῶν Ιουδαίων. [3] ὁ μὲν τάδε προστάσσων ἐτρέπετο πρὸς τὴν εὐωχίαν συναγαγὼν τοὺς μάλιστα τῶν φίλων καὶ τῆς στρατιᾶς ἀπεχθῶς ἔχοντας πρὸς τοὺς Ιουδαίους. [4] ὁ δὲ ἐλεφαντάρχης τὸ προσταγὲν ἀραρότως Ἕρμων συνετέλει. [5] οἵ τε πρὸς τούτοις λειτουργοὶ κατὰ τὴν ἑσπέραν ἐξιόντες τὰς τῶν ταλαιπωρούντων ἐδέσμευον χεῖρας τήν τε λοιπὴν ἐμηχανῶντο περὶ αὐτοὺς ἀσφάλειαν ἔννυχον δόξαντες ὁμοῦ λήμψεσθαι τὸ φῦλον πέρας τῆς ὀλεθρίας. [6] οἱ δὲ πάσης σκέπης ἔρημοι δοκοῦντες εἶναι τοῖς ἔθνεσιν Ιουδαῖοι διὰ τὴν πάντοθεν περιέχουσαν αὐτοὺς μετὰ δεσμῶν ἀνάγκην [7] τὸν παντοκράτορα κύριον καὶ πάσης δυνάμεως δυναστεύοντα, ἐλεήμονα θεὸν αὐτῶν καὶ πατέρα, δυσκαταπαύστῳ βοῇ πάντες μετὰ δακρύων ἐπεκαλέσαντο δεόμενοι [8] τὴν κατ᾽ αὐτῶν μεταστρέψαι βουλὴν ἀνοσίαν καὶ ῥύσασθαι αὐτοὺς μετὰ μεγαλομεροῦς ἐπιφανείας ἐκ τοῦ παρὰ πόδας ἐν ἑτοίμῳ μόρου. [9] τούτων μὲν οὖν ἐκτενῶς ἡ λιτανεία ἀνέβαινεν εἰς τὸν οὐρανόν. [10] Ὁ δὲ Ἕρμων τοὺς ἀνηλεεῖς ἐλέφαντας ποτίσας πεπληρωμένους τῆς τοῦ οἴνου πολλῆς χορηγίας καὶ τοῦ λιβάνου μεμεστωμένους ὄρθριος ἐπὶ τὴν αὐλὴν παρῆν περὶ τούτων προσαγγεῖλαι τῷ βασιλεῖ. [11] τὸ δὲ ἀπ᾽ αἰῶνος χρόνου κτίσμα καλὸν ἐν νυκτὶ καὶ ἡμέρᾳ ἐπιβαλλόμενον ὑπὸ τοῦ χαριζομένου πᾶσιν, οἷς ἂν αὐτὸς θελήσῃ, ὕπνου μέρος ἀπέστειλεν εἰς τὸν βασιλέα, [12] καὶ ἡδίστῳ καὶ βαθεῖ κατεσχέθη τῇ ἐνεργείᾳ τοῦ δεσπότου τῆς ἀθέσμου μὲν προθέσεως πολὺ διεσφαλμένος, τοῦ δὲ ἀμεταθέτου λογισμοῦ μεγάλως διεψευσμένος. [13] οἵ τε Ιουδαῖοι τὴν προσημανθεῖσαν ὥραν διαφυγόντες τὸν ἅγιον ἧνουν θεὸν αὐτῶν καὶ πάλιν ἠξίουν τὸν εὐκατάλλακτον δεῖξαι μεγαλοσθενοῦς ἑαυτοῦ χειρὸς κράτος ἔθνεσιν ὑπερηφάνοις. [14] μεσούσης δὲ ἤδη δεκάτης ὥρας σχεδὸν ὁ πρὸς ταῖς κλήσεσιν τεταγμένος ἀθρόους τοὺς κλητοὺς ἰδὼν ἔνυξεν προσελθὼν τὸν βασιλέα. [15] καὶ μόλις διεγείρας ὑπέδειξε τὸν τῆς συμποσίας καιρὸν ἤδη παρατρέχοντα τὸν περὶ τούτων λόγον ποιούμενος. [16] ὃν ὁ βασιλεὺς λογισάμενος καὶ τραπεὶς εἰς τὸν πότον ἐκέλευσεν τοὺς παραγεγονότας ἐπὶ τὴν συμποσίαν ἄντικρυς ἀνακλῖναι αὐτοῦ. [17] οὗ καὶ γενομένου παρῄνει εἰς εὐωχίαν δόντας ἑαυτοὺς τὸ παρὸν τῆς συμποσίας ἐπὶ πολὺ γεραιρομένους εἰς

εὐφροσύνην καταθέσθαι μέρος. [18] ἐπὶ πλεῖον δὲ προβαινούσης τῆς ὁμιλίας τὸν Ἕρμωνα προσκαλεσάμενος ὁ βασιλεὺς μετὰ πικρᾶς ἀπειλῆς ἐπυνθάνετο, τίνος ἕνεκεν αἰτίας εἰάθησαν οἱ Ἰουδαῖοι τὴν περιοῦσαν ἡμέραν περιβεβιωκότες. [19] τοῦ δὲ ὑποδείξαντος ἔτι νυκτὸς τὸ προσταγὲν ἐπὶ τέλος ἀγειοχέναι καὶ τῶν φίλων αὐτῷ προσμαρτυρησάντων [20] τὴν ὠμότητα χείρονα Φαλάριδος ἐσχηκὼς ἔφη τῷ τῆς σήμερον ὕπνῳ χάριν ἔχειν αὐτούς· ἀνυπερθέτως δὲ εἰς τὴν ἐπιτελοῦσαν ἡμέραν κατὰ τὸ ὅμοιον ἑτοίμασον τοὺς ἐλέφαντας ἐπὶ τὸν τῶν ἀθεμίτων Ἰουδαίων ἀφανισμόν. [21] εἰπόντος δὲ τοῦ βασιλέως ἀσμένως πάντες μετὰ χαρᾶς οἱ παρόντες ὁμοῦ συναινέσαντες εἰς τὸν ἴδιον οἶκον ἕκαστος ἀνέλυσεν. [22] καὶ οὐχ οὕτως εἰς ὕπνον κατεχρήσαντο τὸν χρόνον τῆς νυκτός, ὡς εἰς τὸ παντοίους μηχανᾶσθαι τοῖς ταλαιπώροις δοκοῦσιν ἐμπαιγμούς. [23] Ἄρτι δὲ ἀλεκτρυὼν ἐκέκραγεν ὄρθριος, καὶ τὰ θηρία καθωπλικὼς ὁ Ἕρμων ἐν τῷ μεγάλῳ περιστύλῳ διεκίνει. [24] τὰ δὲ κατὰ τὴν πόλιν πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην θεωρίαν προσδοκῶντα τὴν πρωίαν μετὰ σπουδῆς. [25] οἱ δὲ Ἰουδαῖοι κατὰ τὸν ἀμερῆ ψυχουλκούμενοι χρόνον πολύδακρυν ἱκετείαν ἐν μέλεσιν γοεροῖς τείνοντες τὰς χεῖρας εἰς τὸν οὐρανὸν ἐδέοντο τοῦ μεγίστου θεοῦ πάλιν αὐτοῖς βοηθῆσαι συντόμως. [26] οὔπω δὲ ἡλίου βολαὶ κατεσπείροντο, καὶ τοῦ βασιλέως τοὺς φίλους ἐκδεχομένου ὁ Ἕρμων παραστὰς ἐκάλει πρὸς τὴν ἔξοδον ὑποδεικνύων τὸ πρόθυμον τοῦ βασιλέως ἐν ἑτοίμῳ κεῖσθαι. [27] τοῦ δὲ ἀποδεξαμένου καὶ καταπλαγέντος ἐπὶ τῇ παρανόμῳ ἐξόδῳ κατὰ πᾶν ἀγνωσίᾳ κεκρατημένος ἐπυνθάνετο, τί τὸ πρᾶγμα, ἐφ᾽ οὗ τοῦτο αὐτῷ μετὰ σπουδῆς τετέλεσται· [28] τοῦτο δὲ ἦν ἡ ἐνέργεια τοῦ πάντα δεσποτεύοντος θεοῦ τῶν πρὶν αὐτῷ μεμηχανημένων λήθην κατὰ διάνοιαν ἐντεθεικότος. [29] ὑπεδείκνυεν ὁ Ἕρμων καὶ πάντες οἱ φίλοι τὰ θηρία καὶ τὰς δυνάμεις ἡτοιμάσθαι, βασιλεῦ, κατὰ τὴν σὴν ἐκτενῆ πρόθεσιν. [30] ὁ δὲ ἐπὶ τοῖς ῥηθεῖσιν πληρωθεὶς βαρεῖ χόλῳ διὰ τὸ περὶ τούτων προνοίᾳ θεοῦ διεσκεδάσθαι πᾶν αὐτοῦ τὸ νόημα ἐνατενίσας μετὰ ἀπειλῆς εἶπεν [31] Ὅσοι γονεῖς παρῆσαν ἢ παίδων γόνοι, τήνδε θηρσὶν ἀγρίοις ἐσκεύασα ἂν δαψιλῆ θοῖναν ἀντὶ τῶν ἀνεγκλήτων ἐμοὶ καὶ προγόνοις ἐμοῖς ἀποδεδειγμένων ὁλοσχερῆ βεβαίαν πίστιν ἐξόχως Ἰουδαίων. [32] καίπερ εἰ μὴ διὰ τὴν τῆς συντροφίας στοργὴν καὶ τῆς χρείας, τὸ ζῆν ἀντὶ τούτων ἐστερήθης. [33] οὕτως ὁ Ἕρμων ἀπροσδόκητον ἐπικίνδυνον ὑπήνεγκεν ἀπειλὴν καὶ τῇ ὁράσει καὶ τῷ προσώπῳ συνεστάλη. [34] ὁ καθεῖς δὲ τῶν φίλων σκυθρωπῶς ὑπεκρέων τοὺς συνηθροισμένους ἀπέλυσαν ἕκαστον ἐπὶ τὴν ἰδίαν ἀσχολίαν. [35] οἵ τε Ἰουδαῖοι τὰ παρὰ τοῦ βασιλέως ἀκούσαντες τὸν ἐπιφανῆ θεὸν κύριον βασιλέα τῶν βασιλέων ᾔνουν καὶ τῆσδε τῆς βοηθείας αὐτοῦ τετευχότες. [36] Κατὰ δὲ τοὺς αὐτοὺς νόμους ὁ βασιλεὺς

συστησάμενος πᾶν τὸ συμπόσιον εἰς εὐφροσύνην τραπῆναι παρεκάλει. [37] τὸν δὲ Ἕρμωνα προσκαλεσάμενος μετὰ ἀπειλῆς εἶπεν Ποσάκις δὲ δεῖ σοι περὶ τούτων αὐτῶν προστάττειν, ἀθλιώτατε; [38] τοὺς ἐλέφαντας ἔτι καὶ νῦν καθόπλισον εἰς τὴν αὔριον ἐπὶ τὸν τῶν Ιουδαίων ἀφανισμόν. [39] οἱ δὲ συνανακείμενοι συγγενεῖς τὴν ἀσταθῆ διάνοιαν αὐτοῦ θαυμάζοντες προεφέροντο τάδε [40] Βασιλεῦ, μέχρι τίνος ὡς ἀλόγους ἡμᾶς διαπειράζεις προστάσσων ἤδη τρίτον αὐτοὺς ἀφανίσαι καὶ πάλιν ἐπὶ τῶν πραγμάτων ἐκ μεταβολῆς ἀναλύων τὰ σοὶ δεδογμένα; [41] ὧν χάριν ἡ πόλις διὰ τὴν προσδοκίαν ὀχλεῖ καὶ πληθύουσα συστροφαῖς ἤδη καὶ κινδυνεύει πολλάκις διαρπασθῆναι. [42] ὅθεν ὁ κατὰ πάντα Φάλαρις βασιλεὺς ἐμπληθυνθεὶς ἀλογιστίας καὶ τὰς γινομένας πρὸς ἐπισκοπὴν τῶν Ιουδαίων ἐν αὐτῷ μεταβολὰς τῆς ψυχῆς παρ᾽ οὐδὲν ἡγούμενος ἀτελέστατον βεβαίως ὅρκον ὁρισάμενος τούτους μὲν ἀνυπερθέτως πέμψειν εἰς ᾅδην ἐν γόνασιν καὶ ποσὶν θηρίων ᾐκισμένους, [43] ἐπιστρατεύσαντα δὲ ἐπὶ τὴν Ιουδαίαν ἰσόπεδον πυρὶ καὶ δόρατι θήσεσθαι διὰ τάχους καὶ τὸν ἄβατον ἡμῖν αὐτῶν ναὸν πυρὶ πρηνέα ἐν τάχει τῶν συντελούντων ἐκεῖ θυσίας ἔρημον εἰς τὸν ἅπαντα χρόνον καταστήσειν. [44] τότε περιχαρεῖς ἀναλύσαντες οἱ φίλοι καὶ συγγενεῖς μετὰ πίστεως διέτασσον τὰς δυνάμεις ἐπὶ τοὺς εὐκαιροτάτους τόπους τῆς πόλεως πρὸς τὴν τήρησιν. [45] ὁ δὲ ἐλεφαντάρχης τὰ θηρία σχεδὸν ὡς εἰπεῖν εἰς κατάστεμα μανιῶδες ἀγειοχὼς εὐωδεστάτοις πόμασιν οἴνου λελιβανωμένου φοβερῶς κεκοσμημένα κατασκευαῖς [46] περὶ τὴν ἕω τῆς πόλεως ἤδη πλήθεσιν ἀναριθμήτοις κατὰ τοῦ ἱπποδρόμου καταμεμεστωμένης εἰσελθὼν εἰς τὴν αὐλὴν ἐπὶ τὸ προκείμενον ὤτρυνε τὸν βασιλέα. [47] ὁ δὲ ὀργῇ βαρείᾳ γεμίσας δυσσεβῆ φρένα παντὶ τῷ βάρει σὺν τοῖς θηρίοις ἐξώρμησε βουλόμενος ἀτρώτῳ καρδίᾳ καὶ κόραις ὀφθαλμῶν θεάσασθαι τὴν ἐπίπονον καὶ ταλαίπωρον τῶν προσεσημαμμένων καταστροφήν. [48] ὡς δὲ τῶν ἐλεφάντων ἐξιόντων περὶ πύλην καὶ τῆς συνεπομένης ἐνόπλου δυνάμεως τῆς τε τοῦ πλήθους πορείας κονιορτὸν ἰδόντες καὶ βαρυηχῆ θόρυβον ἀκούσαντες οἱ Ιουδαῖοι [49] ὑστάτην βίου ῥοπὴν αὐτοῖς ἐκείνην δόξαντες εἶναι τὸ τέλος τῆς ἀθλιωτάτης προσδοκίας εἰς οἶκτον καὶ γόους τραπέντες κατεφίλουν ἀλλήλους περιπλεκόμενοι τοῖς συγγενέσιν ἐπὶ τοὺς τραχήλους ἐπιπίπτοντες, γονεῖς παισὶν καὶ μητέρες νεάνισιν, ἕτεραι δὲ νεογνὰ πρὸς μαστοὺς ἔχουσαι βρέφη τελευταῖον ἕλκοντα γάλα. [50] οὐ μὴν δὲ ἀλλὰ καὶ τὰς ἔμπροσθεν αὐτῶν γεγενημένας ἀντιλήμψεις ἐξ οὐρανοῦ συνιδόντες πρηνεῖς ὁμοθυμαδὸν ῥίψαντες ἑαυτοὺς καὶ τὰ νήπια χωρίσαντες τῶν μαστῶν [51] ἀνεβόησαν φωνῇ μεγάλῃ σφόδρα τὸν τῆς ἁπάσης δυνάμεως δυνάστην ἱκετεύοντες οἰκτῖραι μετὰ ἐπιφανείας αὐτοὺς ἤδη πρὸς πύλαις ᾅδου καθεστῶτας.

CHAPTER 6

[1] Ελεαζαρος δέ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων, ἐν πρεσβείῳ τὴν ἡλικίαν ἤδη λελογχὼς καὶ πάσῃ τῇ κατὰ τὸν βίον ἀρετῇ κεκοσμημένος, τοὺς περὶ αὐτὸν καταστείλας πρεσβυτέρους ἐπικαλεῖσθαι τὸν ἅγιον θεὸν προσηύξατο τάδε [2] Βασιλεῦ μεγαλοκράτωρ, ὕψιστε παντοκράτωρ θεὲ τὴν πᾶσαν διακυβερνῶν ἐν οἰκτιρμοῖς κτίσιν, [3] ἔπιδε ἐπὶ Αβρααμ σπέρμα, ἐπὶ ἡγιασμένου τέκνα Ιακωβ, μερίδος ἡγιασμένης σου λαὸν ἐν ξένῃ γῇ ξένον ἀδίκως ἀπολλύμενον, πάτερ. [4] σὺ Φαραω πληθύνοντα ἅρμασιν, τὸν πρὶν Αἰγύπτου ταύτης δυνάστην, ἐπαρθέντα ἀνόμῳ θράσει καὶ γλώσσῃ μεγαλορρήμονι, σὺν τῇ ὑπερηφάνῳ στρατιᾷ ποντοβρόχους ἀπώλεσας φέγγος ἐπιφάνας ἐλέους Ισραηλ γένει. [5] σὺ τὸν ἀναριθμήτοις δυνάμεσιν γαυρωθέντα Σενναχηριμ, βαρὺν Ἀσσυρίων βασιλέα, δόρατι τὴν πᾶσαν ὑποχείριον ἤδη λαβόντα γῆν καὶ μετεωρισθέντα ἐπὶ τὴν ἁγίαν σου πόλιν, βαρέα λαλοῦντα κόμπῳ καὶ θράσει σύ, δέσποτα, ἔθραυσας ἔκδηλον δεικνὺς ἔθνεσιν πολλοῖς τὸ σὸν κράτος. [6] σὺ τοὺς κατὰ τὴν Βαβυλωνίαν τρεῖς ἑταίρους πυρὶ τὴν ψυχὴν αὐθαιρέτως δεδωκότας εἰς τὸ μὴ λατρεῦσαι τοῖς κενοῖς διάπυρον δροσίσας κάμινον ἐρρύσω μέχρι τριχὸς ἀπημάντους φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις. [7] σὺ τὸν διαβολαῖς φθόνου λέουσι κατὰ γῆς ῥιφέντα θηρσὶν βορὰν Δανιηλ εἰς φῶς ἀνήγαγες ἀσινῆ. [8] τόν τε βυθοτρεφοῦς ἐν γαστρὶ κήτους Ιωναν τηκόμενον ἀφιδὼν ἀπήμαντον πᾶσιν οἰκείοις ἀνέδειξας, πάτερ. [9] καὶ νῦν, μίσυβρι πολυέλεε τῶν ὅλων σκεπαστά, τὸ τάχος ἐπιφάνηθι τοῖς ἀπὸ Ισραηλ γένους ὑπὸ ἐβδελυγμένων ἀνόμων ἐθνῶν ὑβριζομένοις. [10] εἰ δὲ ἀσεβείαις κατὰ τὴν ἀποικίαν ὁ βίος ἡμῶν ἐνέσχηται, ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρός, ᾧ προαιρῇ, δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ. [11] μὴ τοῖς ματαίοις οἱ ματαιόφρονες εὐλογησάτωσαν ἐπὶ τῇ τῶν ἠγαπημένων σου ἀπωλείᾳ λέγοντες Οὐδὲ ὁ θεὸς αὐτῶν ἐρρύσατο αὐτούς. [12] σὺ δέ, ὁ πᾶσαν ἀλκὴν καὶ δυναστείαν ἔχων ἅπασαν αἰώνιε, νῦν ἔπιδε· ἐλέησον ἡμᾶς τοὺς καθ’ ὕβριν ἀνόμων ἀλόγιστον ἐκ τοῦ ζῆν μεθισταμένους ἐν ἐπιβούλων τρόπῳ. [13] πτηξάτω δὲ ἔθνη σὴν δύναμιν ἀνίκητον σήμερον, ἔντιμε δύναμιν ἔχων ἐπὶ σωτηρίᾳ Ιακωβ γένους. [14] ἱκετεύει σε τὸ πᾶν πλῆθος τῶν νηπίων καὶ οἱ τούτων γονεῖς μετὰ δακρύων. [15] δειχθήτω πᾶσιν ἔθνεσιν ὅτι μεθ’ ἡμῶν εἶ, κύριε, καὶ οὐκ ἀπέστρεψας τὸ πρόσωπόν σου ἀφ’ ἡμῶν, ἀλλὰ καθὼς εἶπας ὅτι Οὐδὲ ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν ὄντων ὑπερεῖδον αὐτούς, οὕτως ἐπιτέλεσον, κύριε. [16] Τοῦ δὲ Ελεαζαρου λήγοντος ἄρτι τῆς προσευχῆς ὁ βασιλεὺς σὺν τοῖς θηρίοις καὶ παντὶ τῷ τῆς δυνάμεως φρυάγματι κατὰ τὸν ἱππόδρομον παρῆγεν. [17] καὶ

θεωρήσαντες οἱ Ιουδαῖοι μέγα εἰς οὐρανὸν ἀνέκραξαν ὥστε καὶ τοὺς παρακειμένους αὐλῶνας συνηχήσαντας ἀκατάσχετον πτόην ποιῆσαι παντὶ τῷ στρατοπέδῳ. [18] τότε ὁ μεγαλόδοξος παντοκράτωρ καὶ ἀληθινὸς θεὸς ἐπιφάνας τὸ ἅγιον αὐτοῦ πρόσωπον ἠνέῳξεν τὰς οὐρανίους πύλας, ἐξ ὧν δεδοξασμένοι δύο φοβεροειδεῖς ἄγγελοι κατέβησαν φανεροὶ πᾶσιν πλὴν τοῖς Ιουδαίοις [19] καὶ ἀντέστησαν καὶ τὴν δύναμιν τῶν ὑπεναντίων ἐπλήρωσαν ταραχῆς καὶ δειλίας καὶ ἀκινήτοις ἔδησαν πέδαις. [20] καὶ ὑπόφρικον καὶ τὸ τοῦ βασιλέως σῶμα ἐγενήθη, καὶ λήθη τὸ θράσος αὐτοῦ τὸ βαρύθυμον ἔλαβεν. [21] καὶ ἀπέστρεψαν τὰ θηρία ἐπὶ τὰς συνεπομένας ἐνόπλους δυνάμεις καὶ κατεπάτουν αὐτὰς καὶ ὠλέθρευον. [22] Καὶ μετεστράφη τοῦ βασιλέως ἡ ὀργὴ εἰς οἶκτον καὶ δάκρυα ὑπὲρ τῶν ἔμπροσθεν αὐτῷ μεμηχανευμένων. [23] ἀκούσας γὰρ τῆς κραυγῆς καὶ συνιδὼν πρηνεῖς ἅπαντας εἰς τὴν ἀπώλειαν δακρύσας μετ᾽ ὀργῆς τοῖς φίλοις διηπειλεῖτο λέγων [24] Παραβασιλεύετε καὶ τυράννους ὑπερβεβήκατε ὠμότητι καὶ ἐμὲ αὐτὸν τὸν ὑμῶν εὐεργέτην ἐπιχειρεῖτε τῆς ἀρχῆς ἤδη καὶ τοῦ πνεύματος μεθιστᾶν λάθρᾳ μηχανώμενοι τὰ μὴ συμφέροντα τῇ βασιλείᾳ. [25] τίς τοὺς κρατήσαντας ἡμῶν ἐν πίστει τὰ τῆς χώρας ὀχυρώματα τῆς οἰκίας ἀποστήσας ἕκαστον ἀλόγως ἤθροισεν ἐνθάδε; [26] τίς τοὺς ἐξ ἀρχῆς εὐνοίᾳ πρὸς ἡμᾶς κατὰ πάντα διαφέροντας πάντων ἐθνῶν καὶ τοὺς χειρίστους πλεονάκις ἀνθρώπων ἐπιδεδεγμένους κινδύνους οὕτως ἀθέσμως περιέβαλεν αἰκίαις; [27] λύσατε ἐκλύσατε ἄδικα δεσμά· εἰς τὰ ἴδια μετ᾽ εἰρήνης ἐξαποστείλατε τὰ προπεπραγμένα παραιτησάμενοι. [28] ἀπολύσατε τοὺς υἱοὺς τοῦ παντοκράτορος ἐπουρανίου θεοῦ ζῶντος, ὃς ἀφ᾽ ἡμετέρων μέχρι τοῦ νῦν προγόνων ἀπαραπόδιστον μετὰ δόξης εὐστάθειαν παρέχει τοῖς ἡμετέροις πράγμασιν. [29] ὁ μὲν οὖν ταῦτα ἔλεξεν· οἱ δὲ ἐν ἀμερεῖ χρόνῳ λυθέντες τὸν ἅγιον σωτῆρα θεὸν αὐτῶν εὐλόγουν ἄρτι τὸν θάνατον ἐκπεφευγότες. [30] Εἶτα ὁ βασιλεὺς εἰς τὴν πόλιν ἀπαλλαγεὶς τὸν ἐπὶ τῶν προσόδων προσκαλεσάμενος ἐκέλευσεν οἴνους τε καὶ τὰ λοιπὰ πρὸς εὐωχίαν ἐπιτήδεια τοῖς Ιουδαίοις χορηγεῖν ἐπὶ ἡμέρας ἑπτὰ κρίνας αὐτοὺς ἐν ᾧ τόπῳ ἔδοξαν τὸν ὄλεθρον ἀναλαμβάνειν, ἐν τούτῳ ἐν εὐφροσύνῃ πάσῃ σωτήρια ἀγαγεῖν. [31] τότε οἱ τὸ πρὶν ἐπονείδιστοι καὶ πλησίον τοῦ ᾅδου, μᾶλλον δὲ ἐπ᾽ αὐτῷ βεβηκότες ἀντὶ πικροῦ καὶ δυσαιάκτου μόρου κώθωνα σωτήριον συστησάμενοι τὸν εἰς πτῶσιν αὐτοῖς καὶ τάφον ἡτοιμασμένον τόπον κλισίαις κατεμερίσαντο πλήρεις χαρμονῆς. [32] καταλήξαντες δὲ θρήνων πανόδυρτον μέλος ἀνέλαβον ᾠδὴν πάτριον τὸν σωτῆρα καὶ τερατοποιὸν αἰνοῦντες θεόν· οἰμωγήν τε πᾶσαν καὶ κωκυτὸν ἀπωσάμενοι χοροὺς συνίσταντο εὐφροσύνης εἰρηνικῆς σημεῖον. [33] ὡσαύτως δὲ καὶ ὁ βασιλεὺς περὶ τούτων συμπόσιον βαρὺ συναγαγὼν ἀδιαλείπτως εἰς

οὐρανὸν ἀνθωμολογεῖτο μεγαλομερῶς ἐπὶ τῇ παραδόξῳ γενηθείσῃ αὐτῷ σωτηρίᾳ. [34] οἵ τε πρὶν εἰς ὄλεθρον καὶ οἰωνοβρώτους αὐτοὺς ἔσεσθαι τιθέμενοι καὶ μετὰ χαρᾶς ἀπογραψάμενοι κατεστέναξαν αἰσχύνην ἐφ' ἑαυτοῖς περιβαλόμενοι καὶ τὴν πυρόπνουν τόλμαν ἀκλεῶς ἐσβεσμένοι. [35] οἵ τε Ιουδαῖοι, καθὼς προειρήκαμεν, συστησάμενοι τὸν προειρημένον χορὸν μετ' εὐωχίας ἐν ἐξομολογήσεσιν ἱλαραῖς καὶ ψαλμοῖς διῆγον. [36] καὶ κοινὸν ὁρισάμενοι περὶ τούτων θεσμὸν ἐπὶ πᾶσαν τὴν παροικίαν αὐτῶν εἰς γενεὰς τὰς προειρημένας ἡμέρας ἄγειν ἔστησαν εὐφροσύνους, οὐ πότου χάριν καὶ λιχνείας, σωτηρίας δὲ τῆς διὰ θεὸν γενομένης αὐτοῖς. [37] ἐνέτυχον δὲ τῷ βασιλεῖ τὴν ἀπόλυσιν αὐτῶν εἰς τὰ ἴδια αἰτούμενοι. [38] ἀπογράφονται δὲ αὐτοὺς ἀπὸ πέμπτης καὶ εἰκάδος τοῦ Παχων ἕως τῆς τετάρτης τοῦ Επιφι ἐπὶ ἡμέρας τεσσαράκοντα, συνίστανται δὲ αὐτῶν τὴν ἀπώλειαν ἀπὸ πέμπτης τοῦ Επιφι ἕως ἑβδόμης ἡμέραις τρισίν, [39] ἐν αἷς καὶ μεγαλοδόξως ἐπιφάνας τὸ ἔλεος αὐτοῦ ὁ τῶν πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν. [40] εὐωχοῦντο δὲ πάνθ ὑπὸ τοῦ βασιλέως χορηγούμενοι μέχρι τῆς τεσσαρεσκαιδεκάτης, ἐν ᾗ καὶ τὴν ἐντυχίαν ἐποιήσαντο περὶ τῆς ἀπολύσεως αὐτῶν. [41] συναινέσας δὲ αὐτοῖς ὁ βασιλεὺς ἔγραψεν αὐτοῖς τὴν ὑπογεγραμμένην ἐπιστολὴν πρὸς τοὺς κατὰ πόλιν στρατηγοὺς μεγαλοψύχως τὴν ἐκτενίαν ἔχουσαν

CHAPTER 7

[1] Βασιλεὺς Πτολεμαῖος Φιλοπάτωρ τοῖς κατ᾽ Αἴγυπτον στρατηγοῖς καὶ πᾶσιν τοῖς τεταγμένοις ἐπὶ πραγμάτων χαίρειν καὶ ἐρρῶσθαι· [2] ἐρρώμεθα δὲ καὶ αὐτοὶ καὶ τὰ τέκνα ἡμῶν κατευθύναντος ἡμῖν τοῦ μεγάλου θεοῦ τὰ πράγματα, καθὼς προαιρούμεθα. [3] τῶν φίλων τινὲς κατὰ κακοήθειαν πυκνότερον ἡμῖν παρακείμενοι συνέπεισαν ἡμᾶς εἰς τὸ τοὺς ὑπὸ τὴν βασιλείαν Ιουδαίους συναθροίσαντας σύστημα κολάσασθαι ξενιζούσαις ἀποστατῶν τιμωρίαις [4] προφερόμενοι μηδέποτε εὐσταθήσειν τὰ πράγματα ἡμῶν δι᾽ ἣν ἔχουσιν οὗτοι πρὸς πάντα τὰ ἔθνη δυσμένειαν, μέχρι ἂν συντελεσθῇ τοῦτο. [5] οἳ καὶ δεσμίους καταγαγόντες αὐτοὺς μετὰ σκυλμῶν ὡς ἀνδράποδα, μᾶλλον δὲ ὡς ἐπιβούλους, ἄνευ πάσης ἀνακρίσεως καὶ ἐξετάσεως ἐπεχείρησαν ἀνελεῖν νόμου Σκυθῶν ἀγριωτέραν ἐμπεπορπημένοι ὠμότητα. [6] ἡμεῖς δὲ ἐπὶ τούτοις σκληρότερον διαπειλησάμενοι καθ᾽ ἣν ἔχομεν πρὸς ἅπαντας ἀνθρώπους ἐπιείκειαν μόγις τὸ ζῆν αὐτοῖς χαρισάμενοι καὶ τὸν ἐπουράνιον θεὸν ἐγνωκότες ἀσφαλῶς ὑπερησπικότα τῶν Ιουδαίων ὡς πατέρα ὑπὲρ υἱῶν διὰ παντὸς συμμαχοῦντα [7] τήν τε τοῦ φίλου ἣν ἔχουσιν βεβαίαν πρὸς ἡμᾶς καὶ τοὺς προγόνους ἡμῶν εὔνοιαν ἀναλογισάμενοι δικαίως ἀπολελύκαμεν πάσης καθ᾽ ὁντινοῦν αἰτίας τρόπον [8] καὶ προστετάχαμεν ἑκάστῳ πάντας εἰς τὰ ἴδια ἐπιστρέφειν ἐν παντὶ τόπῳ μηθενὸς αὐτοὺς τὸ σύνολον καταβλάπτοντος μήτε ὀνειδίζειν περὶ τῶν γεγενημένων παρὰ λόγον. [9] γινώσκετε γὰρ ὅτι κατὰ τούτων ἐάν τι κακοτεχνήσωμεν πονηρὸν ἢ ἐπιλυπήσωμεν αὐτοὺς τὸ σύνολον, οὐκ ἄνθρωπον, ἀλλὰ τὸν πάσης δεσπόζοντα δυνάμεως θεὸν ὕψιστον ἀντικείμενον ἡμῖν ἐπ᾽ ἐκδικήσει τῶν πραγμάτων κατὰ πᾶν ἀφεύκτως διὰ παντὸς ἕξομεν. ἔρρωσθε. [10] Λαβόντες δὲ τὴν ἐπιστολὴν ταύτην οὐκ ἐσπούδασαν εὐθέως γενέσθαι περὶ τὴν ἄφοδον, ἀλλὰ τὸν βασιλέα προσηξίωσαν τοὺς ἐκ τοῦ γένους τῶν Ιουδαίων τὸν ἅγιον θεὸν αὐθαιρέτως παραβεβηκότας καὶ τοῦ θεοῦ τὸν νόμον τυχεῖν δι᾽ αὐτῶν τῆς ὀφειλομένης κολάσεως [11] προφερόμενοι τοὺς γαστρὸς ἕνεκεν τὰ θεῖα παραβεβηκότας προστάγματα μηδέποτε εὐνοήσειν μηδὲ τοῖς τοῦ βασιλέως πράγμασιν. [12] ὁ δὲ τἀληθὲς αὐτοὺς λέγειν παραδεξάμενος καὶ παραινέσας ἔδωκεν αὐτοῖς ἄδειαν πάντων, ὅπως τοὺς παραβεβηκότας τοῦ θεοῦ τὸν νόμον ἐξολεθρεύσωσιν κατὰ πάντα τὸν ὑπὸ τὴν βασιλείαν αὐτοῦ τόπον μετὰ παρρησίας ἄνευ πάσης βασιλικῆς ἐξουσίας καὶ ἐπισκέψεως. [13] τότε κατευφημήσαντες αὐτόν, ὡς πρέπον ἦν, οἱ τούτων ἱερεῖς καὶ πᾶν τὸ πλῆθος ἐπιφωνήσαντες τὸ αλληλουια μετὰ χαρᾶς ἀνέλυσαν. [14] οὕτως τε τὸν ἐμπεσόντα τῶν μεμιαμμένων ὁμοεθνῆ κατὰ

τὴν ὁδὸν ἐκολάζοντο καὶ μετὰ παραδειγματισμῶν ἀνῄρουν. [15] ἐκείνῃ δὲ τῇ ἡμέρᾳ ἀνεῖλον ὑπὲρ τοὺς τριακοσίους ἄνδρας, ἣν καὶ ἤγαγον εὐφροσύνην μετὰ χαρᾶς βεβήλους χειρωσάμενοι. [16] αὐτοὶ δὲ οἱ μέχρι θανάτου τὸν θεὸν ἐσχηκότες παντελῆ σωτηρίας ἀπόλαυσιν εἰληφότες ἀνέζευξαν ἐκ τῆς πόλεως παντοίοις εὐωδεστάτοις ἄνθεσιν κατεστεμμένοι μετ᾽ εὐφροσύνης καὶ βοῆς ἐν αἴνοις καὶ παμμελέσιν ὕμνοις εὐχαριστοῦντες τῷ θεῷ τῶν πατέρων αὐτῶν αἰωνίῳ σωτῆρι τοῦ Ισραηλ. [17] Παραγενηθέντες δὲ εἰς Πτολεμαίδα τὴν ὀνομαζομένην διὰ τὴν τοῦ τόπου ἰδιότητα ῥοδοφόρον, ἐν ᾗ προσέμεινεν αὐτοὺς ὁ στόλος κατὰ κοινὴν αὐτῶν βουλὴν ἡμέρας ἑπτά, [18] ἐκεῖ ἐποίησαν πότον σωτήριον τοῦ βασιλέως χορηγήσαντος αὐτοῖς εὐψύχως τὰ πρὸς τὴν ἄφιξιν πάντα ἑκάστῳ ἕως εἰς τὴν ἰδίαν οἰκίαν. [19] καταχθέντες δὲ μετ᾽ εἰρήνης ἐν ταῖς πρεπούσαις ἐξομολογήσεσιν ὡσαύτως κἀκεῖ ἔστησαν καὶ ταύτας ἄγειν τὰς ἡμέρας ἐπὶ τὸν τῆς παροικίας αὐτῶν χρόνον εὐφροσύνους. [20] ἃς καὶ ἀνιερώσαντες ἐν στήλῃ κατὰ τὸν τῆς συμποσίας τόπον προσευχῆς καθιδρύσαντες ἀνέλυσαν ἀσινεῖς, ἐλεύθεροι, ὑπερχαρεῖς, διά τε γῆς καὶ θαλάσσης καὶ ποταμοῦ ἀνασῳζόμενοι τῇ τοῦ βασιλέως ἐπιταγῇ, ἕκαστος εἰς τὴν ἰδίαν, [21] καὶ πλείστην ἢ ἔμπροσθεν ἐν τοῖς ἐχθροῖς ἐξουσίαν ἐσχηκότες μετὰ δόξης καὶ φόβου, τὸ σύνολον ὑπὸ μηδενὸς διασεισθέντες τῶν ὑπαρχόντων. [22] καὶ πάντα τὰ ἑαυτῶν πάντες ἐκομίσαντο ἐξ ἀπογραφῆς ὥστε τοὺς ἔχοντάς τι μετὰ φόβου μεγίστου ἀποδοῦναι αὐτοῖς, τὰ μεγαλεῖα τοῦ μεγίστου θεοῦ ποιήσαντος τελείως ἐπὶ σωτηρίᾳ αὐτῶν. [23] εὐλογητὸς ὁ ῥύστης Ισραηλ εἰς τοὺς ἀεὶ χρόνους. αμην.

IV Maccabees

CHAPTER 1

[1] Φιλοσοφώτατον λόγον ἐπιδείκνυσθαι μέλλων, εἰ αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός, συμβουλεύσαιμ ἂν ὑμῖν ὀρθῶς ὅπως προσέχητε προθύμως τῇ φιλοσοφίᾳ. [2] καὶ γὰρ ἀναγκαῖος εἰς ἐπιστήμην παντὶ ὁ λόγος καὶ ἄλλως τῆς μεγίστης ἀρετῆς, λέγω δὴ φρονήσεως, περιέχει ἔπαινον. [3] εἰ ἄρα τῶν σωφροσύνης κωλυτικῶν παθῶν ὁ λογισμὸς φαίνεται ἐπικρατεῖν, γαστριμαργίας τε καὶ ἐπιθυμίας, [4] ἀλλὰ καὶ τῶν τῆς δικαιοσύνης ἐμποδιστικῶν παθῶν κυριεύειν ἀναφαίνεται, οἷον κακοηθείας, καὶ τῶν τῆς ἀνδρείας ἐμποδιστικῶν παθῶν, θυμοῦ τε καὶ φόβου καὶ πόνου. [5] πῶς οὖν, ἴσως εἴποιεν ἄν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ ἀγνοίας οὐ δεσπόζει; γελοῖον ἐπιχειροῦντες λέγειν. [6] οὐ γὰρ τῶν αὐτοῦ παθῶν ὁ λογισμὸς κρατεῖ, ἀλλὰ τῶν τῆς δικαιοσύνης καὶ ἀνδρείας καὶ σωφροσύνης ἐναντίων, καὶ τούτων οὐχ ὥστε αὐτὰ καταλῦσαι, ἀλλ’ ὥστε αὐτοῖς μὴ εἶξαι. [7] πολλαχόθεν μὲν οὖν καὶ ἀλλαχόθεν ἔχοιμ ἂν ὑμῖν ἐπιδεῖξαι ὅτι αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμός, [8] πολὺ δὲ πλέον τοῦτο ἀποδείξαιμι ἀπὸ τῆς ἀνδραγαθίας τῶν ὑπὲρ ἀρετῆς ἀποθανόντων, Ελεαζαρου τε καὶ τῶν ἑπτὰ ἀδελφῶν καὶ τῆς τούτων μητρός. [9] ἅπαντες γὰρ οὗτοι τοὺς ἕως θανάτου πόνους ὑπεριδόντες ἐπεδείξαντο ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός. [10] τῶν μὲν οὖν ἀρετῶν ἔπεστί μοι ἐπαινεῖν τοὺς κατὰ τοῦτον τὸν καιρὸν ὑπὲρ τῆς καλοκἀγαθίας ἀποθανόντας μετὰ τῆς μητρὸς ἄνδρας, τῶν δὲ τιμῶν μακαρίσαιμ ἄν. [11] θαυμασθέντες γὰρ οὐ μόνον ὑπὸ πάντων ἀνθρώπων ἐπὶ τῇ ἀνδρείᾳ καὶ ὑπομονῇ, ἀλλὰ καὶ ὑπὸ τῶν αἰκισαμένων, αἴτιοι κατέστησαν τοῦ καταλυθῆναι τὴν κατὰ τοῦ ἔθνους τυραννίδα νικήσαντες τὸν τύραννον τῇ ὑπομονῇ ὥστε καθαρισθῆναι δι’ αὐτῶν τὴν πατρίδα. [12] ἀλλὰ καὶ περὶ τούτου νῦν αὐτίκα δὴ λέγειν ἐξέσται ἀρξαμένῳ τῆς ὑποθέσεως, ὅπερ εἴωθα ποιεῖν, καὶ οὕτως εἰς τὸν περὶ αὐτῶν τρέψομαι λόγον δόξαν διδοὺς τῷ πανσόφῳ θεῷ. [13] Ζητοῦμεν δὴ τοίνυν εἰ αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμός. [14] διακρίνομεν τί ποτέ ἐστιν λογισμὸς καὶ τί πάθος, καὶ πόσαι παθῶν ἰδέαι, καὶ εἰ πάντων ἐπικρατεῖ τούτων ὁ λογισμός. [15] λογισμὸς μὲν δὴ τοίνυν ἐστὶν νοῦς μετὰ ὀρθοῦ λόγου προτιμῶν τὸν σοφίας βίον. [16] σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτιῶν. [17] αὕτη δὴ τοίνυν ἐστὶν ἡ τοῦ νόμου παιδεία, δι’ ἧς τὰ θεῖα σεμνῶς καὶ τὰ ἀνθρώπινα συμφερόντως μανθάνομεν. [18] τῆς δὲ σοφίας ἰδέαι καθεστήκασιν φρόνησις καὶ δικαιοσύνη καὶ ἀνδρεία καὶ σωφροσύνη· [19] κυριωτάτη δὲ πάντων ἡ φρόνησις, ἐξ ἧς δὴ τῶν παθῶν ὁ λογισμὸς ἐπικρατεῖ. [20] παθῶν δὲ φύσεις εἰσὶν αἱ περιεκτικώταται δύο ἡδονή τε

καὶ πόνος· τούτων δὲ ἑκάτερον καὶ περὶ τὸ σῶμα καὶ περὶ τὴν ψυχὴν πέφυκεν. [21] πολλαὶ δὲ καὶ περὶ τὴν ἡδονὴν καὶ τὸν πόνον παθῶν εἰσιν ἀκολουθίαι. [22] πρὸ μὲν οὖν τῆς ἡδονῆς ἐστιν ἐπιθυμία, μετὰ δὲ τὴν ἡδονὴν χαρά. [23] πρὸ δὲ τοῦ πόνου ἐστὶν φόβος, μετὰ δὲ τὸν πόνον λύπη. [24] θυμὸς δὲ κοινὸν πάθος ἐστὶν ἡδονῆς καὶ πόνου, ἐὰν ἐννοηθῇ τις ὅτι αὐτῷ περιέπεσεν. [25] ἐν τῇ ἡδονῇ δὲ ἔνεστιν καὶ ἡ κακοήθης διάθεσις, πολυτροπωτάτη πάντων οὖσα τῶν παθῶν, [26] καὶ τὰ μὲν ψυχῆς ἀλαζονεία καὶ φιλαργυρία καὶ φιλοδοξία καὶ φιλονεικία καὶ βασκανία, [27] κατὰ δὲ τὸ σῶμα παντοφαγία καὶ λαιμαργία καὶ μονοφαγία. [28] καθάπερ οὖν δυεῖν τοῦ σώματος καὶ τῆς ψυχῆς φυτῶν ὄντων ἡδονῆς τε καὶ πόνου πολλαὶ τούτων τῶν φυτῶν εἰσιν παραφυάδες, [29] ὧν ἑκάστην ὁ παγγέωργος λογισμὸς περικαθαίρων καὶ ἀποκνίζων καὶ περιπλέκων καὶ ἐπάρδων καὶ πάντα τρόπον μεταχέων ἐξημεροῖ τὰς τῶν ἠθῶν καὶ παθῶν ὕλας. [30] ὁ γὰρ λογισμὸς τῶν μὲν ἀρετῶν ἐστιν ἡγεμών, τῶν δὲ παθῶν αὐτοκράτωρ. Ἐπιθεωρεῖτε τοίνυν πρῶτον διὰ τῶν κωλυτικῶν τῆς σωφροσύνης ἔργων ὅτι αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ λογισμός. [31] σωφροσύνη δὴ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν, [32] τῶν δὲ ἐπιθυμιῶν αἱ μέν εἰσιν ψυχικαί, αἱ δὲ σωματικαί, καὶ τούτων ἀμφοτέρων ἐπικρατεῖν ὁ λογισμὸς φαίνεται. [33] ἐπεὶ πόθεν κινούμενοι πρὸς τὰς ἀπειρημένας τροφὰς ἀποστρεφόμεθα τὰς ἐξ αὐτῶν ἡδονάς; οὐχ ὅτι δύναται τῶν ὀρέξεων ἐπικρατεῖν ὁ λογισμός; ἐγὼ μὲν οἶμαι. [34] τοιγαροῦν ἐνύδρων ἐπιθυμοῦντες καὶ ὀρνέων καὶ τετραπόδων καὶ παντοίων βρωμάτων τῶν ἀπηγορευμένων ἡμῖν κατὰ τὸν νόμον ἀπεχόμεθα διὰ τὴν τοῦ λογισμοῦ ἐπικράτειαν. [35] ἀνέχεται γὰρ τὰ τῶν ὀρέξεων πάθη ὑπὸ τοῦ σώφρονος νοὸς ἀνακοπτόμενα, καὶ φιμοῦται πάντα τὰ τοῦ σώματος κινήματα ὑπὸ τοῦ λογισμοῦ.

CHAPTER 2

[1] Καὶ τί θαυμαστόν, εἰ αἱ τῆς ψυχῆς ἐπιθυμίαι πρὸς τὴν τοῦ κάλλους μετουσίαν ἀκυροῦνται; [2] ταύτῃ γοῦν ὁ σώφρων Ιωσηφ ἐπαινεῖται, ὅτι διανοίᾳ περιεκράτησεν τῆς ἡδυπαθείας. [3] νέος γὰρ ὢν καὶ ἀκμάζων πρὸς συνουσιασμὸν ἠκύρωσε τῷ λογισμῷ τὸν τῶν παθῶν οἶστρον. [4] καὶ οὐ μόνον δὲ τὴν τῆς ἡδυπαθείας οἰστρηλασίαν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ καὶ πάσης ἐπιθυμίας. [5] λέγει γοῦν ὁ νόμος Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐδὲ ὅσα τῷ πλησίον σού ἐστιν. [6] καίτοι ὅτε μὴ ἐπιθυμεῖν εἴρηκεν ἡμᾶς ὁ νόμος, πολὺ πλέον πείσαιμ ἂν ὑμᾶς ὅτι τῶν ἐπιθυμιῶν κρατεῖν δύναται ὁ λογισμός. Ὥσπερ καὶ τῶν κωλυτικῶν τῆς δικαιοσύνης παθῶν· [7] ἐπεὶ τίνα τις τρόπον μονοφάγος ὢν τὸ ἦθος καὶ γαστρίμαργος ἢ καὶ μέθυσος μεταπαιδεύεται, εἰ μὴ δῆλον ὅτι κύριός ἐστιν τῶν παθῶν ὁ λογισμός; [8] αὐτίκα γοῦν τῷ νόμῳ πολιτευόμενος, κἂν φιλάργυρός τις ᾖ, βιάζεται τὸν αὐτοῦ τρόπον τοῖς δεομένοις δανείζων χωρὶς τόκων καὶ τὸ δάνειον τῶν ἑβδομάδων ἐνστασῶν χρεοκοπούμενος· [9] κἂν φειδωλός τις ᾖ, ὑπὸ τοῦ νόμου κρατεῖται διὰ τὸν λογισμὸν μήτε ἐπικαρπολογούμενος τοὺς ἀμητοὺς μήτε ἐπιρρωγολογούμενος τοὺς ἀμπελῶνας. Καὶ ἐπὶ τῶν ἑτέρων δὲ ἔστιν ἐπιγνῶναι τοῦτο, ὅτι τῶν παθῶν ἐστιν ὁ λογισμὸς κρατῶν· [10] ὁ γὰρ νόμος καὶ τῆς πρὸς γονεῖς εὐνοίας κρατεῖ μὴ καταπροδιδοὺς τὴν ἀρετὴν δι᾽ αὐτοὺς [11] καὶ τῆς πρὸς γαμετὴν φιλίας ἐπικρατεῖ διὰ τὴν παρανομίαν αὐτὴν ἀπελέγχων [12] καὶ τῆς τέκνων φιλίας κυριεύει διὰ κακίαν αὐτὰ κολάζων [13] καὶ τῆς φίλων συνηθείας δεσπόζει διὰ πονηρίαν αὐτοὺς ἐξελέγχων. [14] καὶ μὴ νομίσητε παράδοξον εἶναι, ὅπου καὶ ἔχθρας ἐπικρατεῖν ὁ λογισμὸς δύναται διὰ τὸν νόμον μήτε δενδροτομῶν τὰ ἥμερα τῶν πολεμίων φυτά, τὰ δὲ τῶν ἐχθρῶν τοῖς ἀπολέσασι διασῴζων καὶ τὰ πεπτωκότα συνεγείρων. [15] Καὶ τῶν βιαιοτέρων δὲ παθῶν κρατεῖν ὁ λογισμὸς φαίνεται, φιλαρχίας καὶ κενοδοξίας καὶ ἀλαζονείας καὶ μεγαλαυχίας καὶ βασκανίας· [16] πάντα γὰρ ταῦτα τὰ κακοήθη πάθη ὁ σώφρων νοῦς ἀπωθεῖται, ὥσπερ καὶ τὸν θυμόν· καὶ γὰρ τούτου δεσπόζει. [17] θυμούμενός γέ τοι Μωϋσῆς κατὰ Δαθαν καὶ Αβιρων οὐ θυμῷ τι κατ᾽ αὐτῶν ἐποίησεν, ἀλλὰ λογισμῷ τὸν θυμὸν διῄτησεν. [18] δυνατὸς γὰρ ὁ σώφρων νοῦς, ὡς ἔφην, κατὰ τῶν παθῶν ἀριστεῦσαι καὶ τὰ μὲν αὐτῶν μεταθεῖναι, τὰ δὲ καὶ ἀκυρῶσαι. [19] ἐπεὶ διὰ τί ὁ πάνσοφος ἡμῶν πατὴρ Ιακωβ τοὺς περὶ Συμεων καὶ Λευιν αἰτιᾶται μὴ λογισμῷ τοὺς Σικιμίτας ἐθνηδὸν ἀποσφάξαντας λέγων Ἐπικατάρατος ὁ θυμὸς αὐτῶν; [20] εἰ μὴ γὰρ ἐδύνατο τοῦ θυμοῦ ὁ λογισμὸς κρατεῖν, οὐκ ἂν εἶπεν οὕτως. [21] ὁπηνίκα γὰρ ὁ θεὸς τὸν

ἄνθρωπον κατεσκεύασεν, τὰ πάθη αὐτοῦ καὶ τὰ ἤθη περιεφύτευσεν· [22] ἡνίκα δὲ ἐπὶ πάντων τὸν ἱερὸν ἡγεμόνα νοῦν διὰ τῶν αἰσθητηρίων ἐνεθρόνισεν, [23] καὶ τούτῳ νόμον ἔδωκεν, καθ' ὃν πολιτευόμενος βασιλεύσει βασιλείαν σώφρονά τε καὶ δικαίαν καὶ ἀγαθὴν καὶ ἀνδρείαν. [24] Πῶς οὖν, εἴποι τις ἄν, εἰ τῶν παθῶν δεσπότης ἐστὶν ὁ λογισμός, λήθης καὶ ἀγνοίας οὐ κρατεῖ;

CHAPTER 3

[1] ἔστιν δὲ κομιδῇ γελοῖος ὁ λόγος· οὐ γὰρ τῶν ἑαυτοῦ παθῶν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ τῶν σωματικῶν. [2] οἷον ἐπιθυμίαν τις οὐ δύναται ἐκκόψαι ἡμῶν, ἀλλὰ μὴ δουλωθῆναι τῇ ἐπιθυμίᾳ δύναται ὁ λογισμὸς παρασχέσθαι. [3] θυμόν τις οὐ δύναται ἐκκόψαι ὑμῶν τῆς ψυχῆς, ἀλλὰ τῷ θυμῷ δυνατὸν τὸν λογισμὸν βοηθῆσαι. [4] κακοήθειάν τις ἡμῶν οὐ δύναται ἐκκόψαι, ἀλλὰ τὸ μὴ καμφθῆναι τῇ κακοηθείᾳ δύναιτ ἂν ὁ λογισμὸς συμμαχῆσαι· [5] οὐ γὰρ ἐκριζωτὴς τῶν παθῶν ὁ λογισμός ἐστιν, ἀλλὰ ἀνταγωνιστής. [6] Ἔστιν γοῦν τοῦτο διὰ τῆς Δαυιδ τοῦ βασιλέως δίψης σαφέστερον ἐπιλογίσασθαι. [7] ἐπεὶ γὰρ δι’ ὅλης ἡμέρας προσβαλὼν τοῖς ἀλλοφύλοις ὁ Δαυιδ πολλοὺς αὐτῶν ἀπέκτεινεν μετὰ τῶν τοῦ ἔθνους στρατιωτῶν, [8] τότε δὴ γενομένης ἑσπέρας ἱδρῶν καὶ σφόδρα κεκμηκὼς ἐπὶ τὴν βασίλειον σκηνὴν ἦλθεν, περὶ ἣν ὁ πᾶς τῶν προγόνων στρατὸς ἐστρατοπεδεύκει. [9] οἱ μὲν οὖν ἄλλοι πάντες ἐπὶ τὸ δεῖπνον ἦσαν, [10] ὁ δὲ βασιλεὺς ὡς μάλιστα διψῶν, καίπερ ἀφθόνους ἔχων πηγάς, οὐκ ἠδύνατο δι’ αὐτῶν ἰάσασθαι τὴν δίψαν, [11] ἀλλά τις αὐτὸν ἀλόγιστος ἐπιθυμία τοῦ παρὰ τοῖς πολεμίοις ὕδατος ἐπιτείνουσα συνέφρυγεν καὶ λύουσα κατέφλεγεν. [12] ὅθεν τῶν ὑπασπιστῶν ἐπὶ τῇ τοῦ βασιλέως ἐπιθυμίᾳ σχετλιαζόντων δύο νεανίσκοι στρατιῶται καρτεροὶ καταιδεσθέντες τὴν τοῦ βασιλέως ἐπιθυμίαν τὰς παντευχίας καθωπλίσαντο καὶ κάλπην λαβόντες ὑπερέβησαν τοὺς τῶν πολεμίων χάρακας [13] καὶ λαθόντες τοὺς τῶν πυλῶν ἀκροφύλακας διεξῆεσαν ἀνερευνώμενοι κατὰ πᾶν τὸ τῶν πολεμίων στρατόπεδον [14] καὶ ἀνευράμενοι τὴν πηγὴν ἐξ αὐτῆς θαρραλέως ἐκόμισαν τῷ βασιλεῖ τὸ ποτόν· [15] ὁ δὲ καίπερ τῇ δίψῃ διαπυρούμενος ἐλογίσατο πάνδεινον εἶναι κίνδυνον ψυχῇ λογισθὲν ἰσοδύναμον ποτὸν αἵματι, [16] ὅθεν ἀντιθεὶς τῇ ἐπιθυμίᾳ τὸν λογισμὸν ἔσπεισεν τὸ πόμα τῷ θεῷ. [17] δυνατὸς γὰρ ὁ σώφρων νοῦς νικῆσαι τὰς τῶν παθῶν ἀνάγκας καὶ σβέσαι τὰς τῶν οἴστρων φλεγμονὰς [18] καὶ τὰς τῶν σωμάτων ἀλγηδόνας καθ’ ὑπερβολὴν οὔσας καταπαλαῖσαι καὶ τῇ καλοκἀγαθίᾳ τοῦ λογισμοῦ ἀποπτύσαι πάσας τὰς τῶν παθῶν ἐπικρατείας. [19] Ἤδη δὲ καὶ ὁ καιρὸς ἡμᾶς καλεῖ ἐπὶ τὴν ἀπόδειξιν τῆς ἱστορίας τοῦ σώφρονος λογισμοῦ. [20] Ἐπειδὴ γὰρ βαθεῖαν εἰρήνην διὰ τὴν εὐνομίαν οἱ πατέρες ἡμῶν εἶχον καὶ ἔπραττον καλῶς ὥστε καὶ τὸν τῆς Ἀσίας βασιλέα Σέλευκον τὸν Νικάνορα καὶ χρήματα εἰς τὴν ἱερουργίαν αὐτοῖς ἀφορίσαι καὶ τὴν πολιτείαν αὐτῶν ἀποδέχεσθαι, [21] τότε δή τινες πρὸς τὴν κοινὴν νεωτερίσαντες ὁμόνοιαν πολυτρόποις ἐχρήσαντο συμφοραῖς.

CHAPTER 4

[1] Σιμων γάρ τις πρὸς Ονιαν ἀντιπολιτευόμενος τόν ποτε τὴν ἀρχιερωσύνην ἔχοντα διὰ βίου, καλὸν καὶ ἀγαθὸν ἄνδρα, ἐπειδὴ πάντα τρόπον διαβάλλων ὑπὲρ τοῦ ἔθνους οὐκ ἴσχυσεν κακῶσαι, φυγὰς ᾤχετο τὴν πατρίδα προδώσων. [2] ὅθεν ἥκων πρὸς Ἀπολλώνιον τὸν Συρίας τε καὶ Φοινίκης καὶ Κιλικίας στρατηγὸν ἔλεγεν [3] Εὔνους ὢν τοῖς τοῦ βασιλέως πράγμασιν ἥκω μηνύων πολλὰς ἰδιωτικῶν χρημάτων μυριάδας ἐν τοῖς Ιεροσολύμων γαζοφυλακίοις τεθησαυρίσθαι τοῖς ἱεροῖς μὴ ἐπικοινωνούσας, καὶ προσήκειν ταῦτα Σελεύκῳ τῷ βασιλεῖ. [4] τούτων ἕκαστα γνοὺς ὁ Ἀπολλώνιος τὸν μὲν Σιμωνα τῆς εἰς τὸν βασιλέα κηδεμονίας ἐπαινεῖ, πρὸς δὲ τὸν Σέλευκον ἀναβὰς κατεμήνυσε τὸν τῶν χρημάτων θησαυρόν. [5] καὶ λαβὼν τὴν περὶ αὐτῶν ἐξουσίαν ταχὺ εἰς τὴν πατρίδα ἡμῶν μετὰ τοῦ καταράτου Σιμωνος καὶ βαρυτάτου στρατοῦ [6] προσελθὼν ταῖς τοῦ βασιλέως ἐντολαῖς ἥκειν ἔλεγεν ὅπως τὰ ἰδιωτικὰ τοῦ γαζοφυλακίου λάβοι χρήματα. [7] καὶ τοῦ ἔθνους πρὸς τὸν λόγον σχετλιάζοντος ἀντιλέγοντός τε, πάνδεινον εἶναι νομίσαντες εἰ οἱ τὰς παρακαταθήκας πιστεύσαντες τῷ ἱερῷ θησαυρῷ στερηθήσονται, ὡς οἷόν τε ἦν ἐκώλυον. [8] μετὰ ἀπειλῶν δὲ ὁ Ἀπολλώνιος ἀπῄει εἰς τὸ ἱερόν. [9] τῶν δὲ ἱερέων μετὰ γυναικῶν καὶ παιδίων ἐν τῷ ἱερῷ ἱκετευσάντων τὸν θεὸν ὑπερασπίσαι τοῦ ἱεροῦ καταφρονουμένου τόπου [10] ἀνιόντος τε μετὰ καθωπλισμένης τῆς στρατιᾶς τοῦ Ἀπολλωνίου πρὸς τὴν τῶν χρημάτων ἁρπαγὴν οὐρανόθεν ἔφιπποι προυφάνησαν ἄγγελοι περιαστράπτοντες τοῖς ὅπλοις καὶ πολὺν αὐτοῖς φόβον τε καὶ τρόμον ἐνιέντες. [11] καταπεσών γέ τοι ἡμιθανὴς ὁ Ἀπολλώνιος ἐπὶ τὸν πάμφυλον τοῦ ἱεροῦ περίβολον τὰς χεῖρας ἐξέτεινεν εἰς τὸν οὐρανὸν καὶ μετὰ δακρύων τοὺς Εβραίους παρεκάλει ὅπως περὶ αὐτοῦ προσευξάμενοι τὸν οὐράνιον ἐξευμενίσωνται στρατόν. [12] ἔλεγεν γὰρ ἡμαρτηκὼς ὥστε καὶ ἀποθανεῖν ἄξιος ὑπάρχειν πᾶσίν τε ἀνθρώποις ὑμνήσειν σωθεὶς τὴν τοῦ ἱεροῦ τόπου μακαριότητα. [13] τούτοις ὑπαχθεὶς τοῖς λόγοις Ονιας ὁ ἀρχιερεύς, καίπερ ἄλλως εὐλαβηθείς, μήποτε νομίσειεν ὁ βασιλεὺς Σέλευκος ἐξ ἀνθρωπίνης ἐπιβουλῆς καὶ μὴ θείας δίκης ἀνῃρῆσθαι τὸν Ἀπολλώνιον ηὔξατο περὶ αὐτοῦ. [14] καὶ ὁ μὲν παραδόξως διασωθεὶς ᾤχετο δηλώσων τῷ βασιλεῖ τὰ συμβάντα αὐτῷ. [15] Τελευτήσαντος δὲ Σελεύκου τοῦ βασιλέως διαδέχεται τὴν ἀρχὴν ὁ υἱὸς αὐτοῦ Ἀντίοχος ὁ Ἐπιφανής, ἀνὴρ ὑπερήφανος καὶ δεινός, [16] ὃς καταλύσας τὸν Ονιαν τῆς ἀρχιερωσύνης Ιασονα τὸν ἀδελφὸν αὐτοῦ κατέστησεν ἀρχιερέα [17] συνθέμενον δώσειν, εἰ ἐπιτρέψειεν αὐτῷ τὴν ἀρχήν, κατ᾽ ἐνιαυτὸν τρισχίλια ἑξακόσια ἑξήκοντα τάλαντα. [18] ὁ δὲ

ἐπέτρεψεν αὐτῷ καὶ ἀρχιερᾶσθαι καὶ τοῦ ἔθνους ἀφηγεῖσθαι· [19] καὶ ἐξεδιήτησεν τὸ ἔθνος καὶ ἐξεπολίτευσεν ἐπὶ πᾶσαν παρανομίαν [20] ὥστε μὴ μόνον ἐπ᾽ αὐτῇ τῇ ἄκρᾳ τῆς πατρίδος ἡμῶν γυμνάσιον κατασκευάσαι, ἀλλὰ καὶ καταλῦσαι τὴν τοῦ ἱεροῦ κηδεμονίαν. [21] ἐφ᾽ οἷς ἀγανακτήσασα ἡ θεία δίκη αὐτὸν αὐτοῖς τὸν Ἀντίοχον ἐπολέμωσεν. [22] ἐπειδὴ γὰρ πολεμῶν ἦν κατ᾽ Αἴγυπτον Πτολεμαίῳ, ἤκουσέν τε ὅτι φήμης διαδοθείσης περὶ τοῦ τεθνάναι αὐτὸν ὡς ἔνι μάλιστα χαίροιεν οἱ Ιεροσολυμῖται, ταχέως ἐπ᾽ αὐτοὺς ἀνέζευξεν, [23] καὶ ὡς ἐπόρθησεν αὐτούς, δόγμα ἔθετο ὅπως, εἴ τινες αὐτῶν φάνοιεν τῷ πατρίῳ πολιτευόμενοι νόμῳ, θάνοιεν. [24] καὶ ἐπεὶ κατὰ μηδένα τρόπον ἴσχυεν καταλῦσαι διὰ τῶν δογμάτων τὴν τοῦ ἔθνους εὐνομίαν, ἀλλὰ πάσας τὰς ἑαυτοῦ ἀπειλὰς καὶ τιμωρίας ἑώρα καταλυομένας [25] ὥστε καὶ γυναῖκας, ὅτι περιέτεμον τὰ παιδία, μετὰ τῶν βρεφῶν κατακρημνισθῆναι προειδυίας ὅτι τοῦτο πείσονται· [26] ἐπεὶ οὖν τὰ δόγματα αὐτοῦ κατεφρονεῖτο ὑπὸ τοῦ λαοῦ, αὐτὸς διὰ βασάνων ἕνα ἕκαστον τοῦ ἔθνους ἠνάγκαζεν μιαρῶν ἀπογευομένους τροφῶν ἐξόμνυσθαι τὸν Ιουδαισμόν.

CHAPTER 5

[1] Προκαθίσας γέ τοι μετὰ τῶν συνέδρων ὁ τύραννος Ἀντίοχος ἐπί τινος ὑψηλοῦ τόπου καὶ τῶν στρατευμάτων αὐτῷ παρεστηκότων κυκλόθεν ἐνόπλων [2] παρεκέλευεν τοῖς δορυφόροις ἕνα ἕκαστον Εβραῖον ἐπισπᾶσθαι καὶ κρεῶν ὑείων καὶ εἰδωλοθύτων ἀναγκάζειν ἀπογεύεσθαι· [3] εἰ δέ τινες μὴ θέλοιεν μιαροφαγῆσαι, τούτους τροχισθέντας ἀναιρεθῆναι. [4] πολλῶν δὲ συναρπασθέντων εἷς πρῶτος ἐκ τῆς ἀγέλης ὀνόματι Ελεαζαρος, τὸ γένος ἱερεύς, τὴν ἐπιστήμην νομικὸς καὶ τὴν ἡλικίαν προήκων καὶ πολλοῖς τῶν περὶ τὸν τύραννον διὰ τὴν ἡλικίαν γνώριμος, παρήχθη πλησίον αὐτοῦ. [5] Καὶ αὐτὸν ἰδὼν ὁ Ἀντίοχος ἔφη [6] Ἐγὼ πρὶν ἄρξασθαι τῶν κατὰ σοῦ βασάνων, ὦ πρεσβῦτα, συμβουλεύσαιμ ἄν σοι ταῦτα, ὅπως ἀπογευσάμενος τῶν ὑείων σῴζοιο· [7] αἰδοῦμαι γάρ σου τὴν ἡλικίαν καὶ τὴν πολιάν, ἣν μετὰ τοσοῦτον ἔχων χρόνον οὔ μοι δοκεῖς φιλοσοφεῖν τῇ Ιουδαίων χρώμενος θρησκείᾳ. [8] διὰ τί γὰρ τῆς φύσεως κεχαρισμένης καλλίστην τὴν τοῦδε τοῦ ζῴου σαρκοφαγίαν βδελύττῃ; [9] καὶ γὰρ ἀνόητον τοῦτο, τὸ μὴ ἀπολαύειν τῶν χωρὶς ὀνείδους ἡδέων, καὶ ἄδικον ἀποστρέφεσθαι τὰς τῆς φύσεως χάριτας. [10] σὺ δέ μοι καὶ ἀνοητότερον ποιήσειν δοκεῖς, εἰ κενοδοξῶν περὶ τὸ ἀληθὲς ἔτι κἀμοῦ καταφρονήσεις ἐπὶ τῇ ἰδίᾳ τιμωρίᾳ. [11] οὐκ ἐξυπνώσεις ἀπὸ τῆς φλυάρου φιλοσοφίας ὑμῶν καὶ ἀποσκεδάσεις τῶν λογισμῶν σου τὸν λῆρον καὶ ἄξιον τῆς ἡλικίας ἀναλαβὼν νοῦν φιλοσοφήσεις τὴν τοῦ συμφέροντος ἀλήθειαν [12] καὶ προσκυνήσας μου τὴν φιλάνθρωπον παρηγορίαν οἰκτιρήσεις τὸ σεαυτοῦ γῆρας; [13] καὶ γὰρ ἐνθυμήθητι ὡς, εἰ καί τίς ἐστιν τῆσδε τῆς θρησκείας ὑμῶν ἐποπτικὴ δύναμις, συγγνωμονήσειεν ἄν σοι ἐπὶ πάσῃ δι’ ἀνάγκην παρανομίᾳ γινομένῃ. [14] Τοῦτον τὸν τρόπον ἐπὶ τὴν ἔκθεσμον σαρκοφαγίαν ἐποτρύνοντος τοῦ τυράννου λόγον ᾔτησεν ὁ Ελεαζαρος [15] καὶ λαβὼν τοῦ λέγειν ἐξουσίαν ἤρξατο δημηγορεῖν οὕτως [16] Ἡμεῖς, Ἀντίοχε, θείῳ πεπεισμένοι νόμῳ πολιτεύεσθαι οὐδεμίαν ἀνάγκην βιαιοτέραν εἶναι νομίζομεν τῆς πρὸς τὸν νόμον ἡμῶν εὐπειθείας· [17] διὸ δὴ κατ’ οὐδένα τρόπον παρανομεῖν ἀξιοῦμεν. [18] καίτοι εἰ κατὰ ἀλήθειαν μὴ ἦν ὁ νόμος ἡμῶν, ὡς ὑπολαμβάνεις, θεῖος, ἄλλως δὲ ἐνομίζομεν αὐτὸν εἶναι θεῖον, οὐδὲ οὕτως ἐξὸν ἦν ἡμῖν τὴν ἐπὶ τῇ εὐσεβείᾳ δόξαν ἀκυρῶσαι. [19] μὴ μικρὰν οὖν εἶναι νομίσῃς ταύτην, εἰ μιαροφαγήσαιμεν, ἁμαρτίαν· [20] τὸ γὰρ ἐπὶ μικροῖς καὶ μεγάλοις παρανομεῖν ἰσοδύναμόν ἐστιν, [21] δι’ ἑκατέρου γὰρ ὡς ὁμοίως ὁ νόμος ὑπερηφανεῖται. [22] χλευάζεις δὲ ἡμῶν τὴν φιλοσοφίαν ὥσπερ οὐ μετὰ εὐλογιστίας ἐν αὐτῇ βιούντων· [23] σωφροσύνην τε γὰρ ἡμᾶς ἐκδιδάσκει ὥστε πασῶν τῶν ἡδονῶν καὶ

ἐπιθυμιῶν κρατεῖν καὶ ἀνδρείαν ἐξασκεῖ ὥστε πάντα πόνον ἑκουσίως ὑπομένειν [24] καὶ δικαιοσύνην παιδεύει ὥστε· διὰ πάντων τῶν ἠθῶν ἰσονομεῖν καὶ εὐσέβειαν ἐκδιδάσκει ὥστε μόνον τὸν ὄντα θεὸν σέβειν μεγαλοπρεπῶς. [25] διὸ οὐ μιαροφαγοῦμεν· πιστεύοντες γὰρ θεοῦ καθεστάναι τὸν νόμον οἴδαμεν ὅτι κατὰ φύσιν ἡμῖν συμπαθεῖ νομοθετῶν ὁ τοῦ κόσμου κτίστης· [26] τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς ἐπέτρεψεν ἐσθίειν, τὰ δὲ ἐναντιωθησόμενα ἐκώλυσεν σαρκοφαγεῖν. [27] τυραννικὸν δὲ οὐ μόνον ἀναγκάζειν ἡμᾶς παρανομεῖν, ἀλλὰ καὶ ἐσθίειν, ὅπως τῇ ἐχθίστῃ ἡμῶν μιαροφαγίᾳ ταύτῃ ἐπεγγελάσῃς. [28] ἀλλ᾽ οὐ γελάσεις κατ᾽ ἐμοῦ τοῦτον τὸν γέλωτα, [29] οὔτε τοὺς ἱεροὺς τῶν προγόνων περὶ τοῦ φυλάξαι τὸν νόμον ὅρκους οὐ παρήσω, [30] οὐδ᾽ ἂν ἐκκόψειάς μου τὰ ὄμματα καὶ τὰ σπλάγχνα μου τήξειας. [31] οὐχ οὕτως εἰμὶ γέρων ἐγὼ καὶ ἄνανδρος ὥστε μοι διὰ τὴν εὐσέβειαν μὴ νεάζειν τὸν λογισμόν. [32] πρὸς ταῦτα τροχοὺς εὐτρέπιζε καὶ τὸ πῦρ ἐκφύσα σφοδρότερον. [33] οὐχ οὕτως οἰκτίρομαι τὸ ἐμαυτοῦ γῆρας ὥστε δι᾽ ἐμαυτοῦ τὸν πάτριον καταλῦσαι νόμον. [34] οὐ ψεύσομαί σε, παιδευτὰ νόμε, οὐδὲ ἐξομοῦμαί σε, φίλη ἐγκράτεια, [35] οὐδὲ καταισχυνῶ σε, φιλόσοφε λόγε, οὐδὲ ἐξαρνήσομαί σε, ἱερωσύνη τιμία καὶ νομοθεσίας ἐπιστήμη· [36] οὐδὲ μιανεῖς μου τὸ σεμνὸν γήρως στόμα οὐδὲ νομίμου βίου ἡλικίαν. [37] ἁγνόν με οἱ πατέρες εἰσδέξονται μὴ φοβηθέντα σου τὰς μέχρι θανάτου ἀνάγκας. [38] ἀσεβῶν μὲν γὰρ τυραννήσεις, τῶν δὲ ἐμῶν ὑπὲρ τῆς εὐσεβείας λογισμῶν οὔτε λόγοις δεσπόσεις οὔτε δι᾽ ἔργων.

CHAPTER 6

[1] Τοῦτον τὸν τρόπον ἀντιρρητορεύσαντα ταῖς τοῦ τυράννου παρηγορίαις παραστάντες οἱ δορυφόροι πικρῶς ἔσυραν ἐπὶ τὰ βασανιστήρια τὸν Ελεαζαρον. [2] καὶ πρῶτον μὲν περιέδυσαν τὸν γεραιὸν ἐγκοσμούμενον τῇ περὶ τὴν εὐσέβειαν εὐσχημοσύνῃ· [3] ἔπειτα περιαγκωνίσαντες ἑκατέρωθεν μάστιξιν κατῄκιζον, [4] Πείσθητι ταῖς τοῦ βασιλέως ἐντολαῖς, ἐτέρωθεν κήρυκος ἐπιβοῶντος. [5] ὁ δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἀληθῶς Ελεαζαρος ὥσπερ ἐν ὀνείρῳ βασανιζόμενος κατ' οὐδένα τρόπον μετετρέπετο, [6] ἀλλὰ ὑψηλοὺς ἀνατείνας εἰς οὐρανὸν τοὺς ὀφθαλμοὺς ἀπεξαίνετο ταῖς μάστιξιν τὰς σάρκας ὁ γέρων καὶ κατερρεῖτο τῷ αἵματι καὶ τὰ πλευρὰ κατετιτρώσκετο. [7] καὶ πίπτων εἰς τὸ ἔδαφος ἀπὸ τοῦ μὴ φέρειν τὸ σῶμα τὰς ἀλγηδόνας ὀρθὸν εἶχεν καὶ ἀκλινῆ τὸν λογισμόν. [8] λάξ γέ τοι τῶν πικρῶν τις δορυφόρων εἰς τοὺς κενεῶνας ἐναλλόμενος ἔτυπτεν, ὅπως ἐξανίσταιτο πίπτων. [9] ὁ δὲ ὑπέμενε τοὺς πόνους καὶ περιεφρόνει τῆς ἀνάγκης καὶ διεκαρτέρει τοὺς αἰκισμούς, [10] καὶ καθάπερ γενναῖος ἀθλητὴς τυπτόμενος ἐνίκα τοὺς βασανίζοντας ὁ γέρων· [11] ἱδρῶν γέ τοι τὸ πρόσωπον καὶ ἐπασθμαίνων σφοδρῶς καὶ ὑπ' αὐτῶν τῶν βασανιζόντων ἐθαυμάζετο ἐπὶ τῇ εὐψυχίᾳ. [12] Ὅθεν τὰ μὲν ἐλεῶντες τὰ τοῦ γήρως αὐτοῦ, [13] τὰ δὲ ἐν συμπαθείᾳ τῆς συνηθείας ὄντες, τὰ δὲ ἐν θαυμασμῷ τῆς καρτερίας προσιόντες αὐτῷ τινες τοῦ βασιλέως ἔλεγον [14] Τί τοῖς κακοῖς τούτοις σεαυτὸν ἀλογίστως ἀπόλλεις, Ελεαζαρ; [15] ἡμεῖς μέν τοι τῶν ἠψημένων βρωμάτων παραθήσομεν, σὺ δὲ ὑποκρινόμενος τῶν ὑείων ἀπογεύεσθαι σώθητι. [16] Καὶ ὁ Ελεαζαρος ὥσπερ πικρότερον διὰ τῆς συμβουλίας αἰκισθεὶς ἀνεβόησεν [17] Μὴ οὕτως κακῶς φρονήσαιμεν οἱ Αβρααμ παῖδες ὥστε μαλακοψυχήσαντας ἀπρεπὲς ἡμῖν δρᾶμα ὑποκρίνασθαι. [18] καὶ γὰρ ἀλόγιστον εἰ πρὸς ἀλήθειαν ζήσαντες τὸν μέχρι γήρως βίον καὶ τὴν ἐπ' αὐτῷ δόξαν νομίμως φυλάσσοντες νῦν μεταβαλοίμεθα [19] καὶ αὐτοὶ μὲν ἡμεῖς γενοίμεθα τοῖς νέοις ἀσεβείας τύπος, ἵνα παράδειγμα γενώμεθα τῆς μιαροφαγίας. [20] αἰσχρὸν δὲ εἰ ἐπιβιώσομεν ὀλίγον χρόνον καὶ τοῦτον καταγελώμενοι πρὸς ἁπάντων ἐπὶ δειλίᾳ [21] καὶ ὑπὸ μὲν τοῦ τυράννου καταφρονηθῶμεν ὡς ἄνανδροι, τὸν δὲ θεῖον ἡμῶν νόμον μέχρι θανάτου μὴ προασπίσαιμεν. [22] πρὸς ταῦτα ὑμεῖς μέν, ὦ Αβρααμ παῖδες, εὐγενῶς ὑπὲρ τῆς εὐσεβείας τελευτᾶτε. [23] οἱ δὲ τοῦ τυράννου δορυφόροι, τί μέλλετε; [24] Πρὸς τὰς ἀνάγκας οὕτως μεγαλοφρονοῦντα αὐτὸν ἰδόντες καὶ μηδὲ πρὸς τὸν οἰκτιρμὸν αὐτῶν μεταβαλλόμενον ἐπὶ τὸ πῦρ αὐτὸν ἀνῆγον· [25] ἔνθα διὰ κακοτέχνων ὀργάνων καταφλέγοντες αὐτὸν ὑπερρίπτοσαν, καὶ δυσώδεις χυλοὺς εἰς τοὺς μυκτῆρας αὐτοῦ κατέχεον.

[26] ὁ δὲ μέχρι τῶν ὀστέων ἤδη κατακεκαυμένος καὶ μέλλων λιποθυμεῖν ἀνέτεινε τὰ ὄμματα πρὸς τὸν θεὸν καὶ εἶπεν [27] Σὺ οἶσθα, θεέ, παρόν μοι σῴζεσθαι βασάνοις καυστικαῖς ἀποθνῄσκω διὰ τὸν νόμον. [28] ἵλεως γενοῦ τῷ ἔθνει σου ἀρκεσθεὶς τῇ ἡμετέρᾳ ὑπὲρ αὐτῶν δίκῃ. [29] καθάρσιον αὐτῶν ποίησον τὸ ἐμὸν αἷμα καὶ ἀντίψυχον αὐτῶν λαβὲ τὴν ἐμὴν ψυχήν. [30] καὶ ταῦτα εἰπὼν ὁ ἱερὸς ἀνὴρ εὐγενῶς ταῖς βασάνοις ἐναπέθανεν καὶ μέχρι τῶν τοῦ θανάτου βασάνων ἀντέστη τῷ λογισμῷ διὰ τὸν νόμον. [31] Ὁμολογουμένως οὖν δεσπότης τῶν παθῶν ἐστιν ὁ εὐσεβὴς λογισμός. [32] εἰ γὰρ τὰ πάθη τοῦ λογισμοῦ κεκρατήκει, τούτοις ἂν ἀπέδομεν τὴν τῆς ἐπικρατείας μαρτυρίαν· [33] νυνὶ δὲ τοῦ λογισμοῦ τὰ πάθη νικήσαντος αὐτῷ προσηκόντως τὴν τῆς ἡγεμονίας προσνέμομεν ἐξουσίαν. [34] καὶ δίκαιόν ἐστιν ὁμολογεῖν ἡμᾶς τὸ κράτος εἶναι τοῦ λογισμοῦ, ὅπου γε καὶ τῶν ἔξωθεν ἀλγηδόνων ἐπικρατεῖ, ἐπεὶ καὶ γελοῖον. [35] καὶ οὐ μόνον τῶν ἀλγηδόνων ἐπιδείκνυμι κεκρατηκέναι τὸν λογισμόν, ἀλλὰ καὶ τῶν ἡδονῶν κρατεῖν καὶ μηδὲν αὐταῖς ὑπείκειν.

CHAPTER 7

[1] Ὥσπερ γὰρ ἄριστος κυβερνήτης ὁ τοῦ πατρὸς ἡμῶν Ελεαζαρου λογισμὸς πηδαλιουχῶν τὴν τῆς εὐσεβείας ναῦν ἐν τῷ τῶν παθῶν πελάγει [2] καὶ καταικιζόμενος ταῖς τοῦ τυράννου ἀπειλαῖς καὶ καταντλούμενος ταῖς τῶν βασάνων τρικυμίαις [3] κατ᾽ οὐδένα τρόπον ἔτρεψε τοὺς τῆς εὐσεβείας οἴακας, ἕως οὗ ἔπλευσεν ἐπὶ τὸν τῆς ἀθανάτου νίκης λιμένα. [4] οὐχ οὕτως πόλις πολλοῖς καὶ ποικίλοις μηχανήμασιν ἀντέσχε ποτὲ πολιορκουμένη, ὡς ὁ πανάγιος ἐκεῖνος. τὴν ἱερὰν ψυχὴν αἰκισμοῖς τε καὶ στρέβλαις πυρπολούμενος ἐνίκησεν τοὺς πολιορκοῦντας διὰ τὸν ὑπερασπίζοντα τῆς εὐσεβείας λογισμόν. [5] ὥσπερ γὰρ πρόκρημνον ἄκραν τὴν ἑαυτοῦ διάνοιαν ὁ πατὴρ Ελεαζαρ ἐκτείνας περιέκλασεν τοὺς ἐπιμαινομένους τῶν παθῶν κλύδωνας. [6] ὦ ἄξιε τῆς ἱερωσύνης ἱερεῦ, οὐκ ἐμίανας τοὺς ἱεροὺς ὀδόντας οὐδὲ τὴν θεοσέβειαν καὶ καθαρισμὸν χωρήσασαν γαστέρα ἐκοίνωσας μιαροφαγίᾳ. [7] ὦ σύμφωνε νόμου καὶ φιλόσοφε θείου βίου. [8] τοιούτους δεῖ εἶναι τοὺς δημιουργοῦντας τὸν νόμον ἰδίῳ αἵματι καὶ γενναίῳ ἱδρῶτι τοῖς μέχρι θανάτου πάθεσιν ὑπερασπίζοντας. [9] σύ, πάτερ, τὴν εὐνομίαν ἡμῶν διὰ τῶν ὑπομονῶν εἰς δόξαν ἐκύρωσας καὶ τὴν ἁγιαστίαν σεμνολογήσας οὐ κατέλυσας καὶ διὰ τῶν ἔργων ἐπιστοποίησας τοὺς τῆς θείας φιλοσοφίας σου λόγους, [10] ὦ βασάνων βιαιότερε γέρων καὶ πυρὸς εὐτονώτερε πρεσβῦτα καὶ παθῶν μέγιστε βασιλεῦ Ελεαζαρ. [11] ὥσπερ γὰρ ὁ πατὴρ Ααρων τῷ θυμιατηρίῳ καθωπλισμένος διὰ τοῦ ἐθνοπλήθους ἐπιτρέχων τὸν ἐμπυριστὴν ἐνίκησεν ἄγγελον, [12] οὕτως ὁ Ααρωνίδης Ελεαζαρ διὰ τοῦ πυρὸς ὑπερτηκόμενος οὐ μετετράπη τὸν λογισμόν. [13] καίτοι τὸ θαυμασιώτατον, γέρων ὢν λελυμένων μὲν ἤδη τῶν τοῦ σώματος τόνων, περικεχαλασμένων δὲ τῶν σαρκῶν, κεκμηκότων δὲ καὶ τῶν νεύρων ἀνενέασεν [14] τῷ πνεύματι διὰ τοῦ λογισμοῦ καὶ τῷ Ισακίῳ λογισμῷ τὴν πολυκέφαλον στρέβλαν ἠκύρωσεν. [15] ὦ μακαρίου γήρως καὶ σεμνῆς πολιᾶς καὶ βίου νομίμου, ὃν πιστὴ θανάτου σφραγὶς ἐτελείωσεν. [16] Εἰ δὴ τοίνυν γέρων ἀνὴρ τῶν μέχρι θανάτου βασάνων περιεφρόνει δι᾽ εὐσέβειαν, ὁμολογουμένως ἡγεμών ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός. [17] ἴσως δ᾽ ἂν εἴποιέν τινες Τῶν παθῶν οὐ πάντες περικρατοῦσιν, ὅτι οὐδὲ πάντες φρόνιμον ἔχουσιν τὸν λογισμόν. [18] ἀλλ᾽ ὅσοι τῆς εὐσεβείας προνοοῦσιν ἐξ ὅλης καρδίας, οὗτοι μόνοι δύνανται κρατεῖν τῶν τῆς σαρκὸς παθῶν [19] πιστεύοντες ὅτι θεῷ οὐκ ἀποθνῄσκουσιν, ὥσπερ οὐδὲ οἱ πατριάρχαι ἡμῶν Αβρααμ καὶ Ισαακ καὶ Ιακωβ, ἀλλὰ ζῶσιν τῷ θεῷ. [20] οὐδὲν οὖν ἐναντιοῦται τὸ φαίνεσθαί τινας παθοκρατεῖσθαι διὰ τὸν ἀσθενῆ λογισμόν· [21] ἐπεὶ τίς πρὸς ὅλον

τὸν τῆς φιλοσοφίας κανόνα φιλοσοφῶν καὶ πεπιστευκὼς θεῷ [22] καὶ εἰδὼς ὅτι διὰ τὴν ἀρετὴν πάντα πόνον ὑπομένειν μακάριόν ἐστιν, οὐκ ἂν περικρατήσειεν τῶν παθῶν διὰ τὴν θεοσέβειαν; [23] μόνος γὰρ ὁ σοφὸς καὶ ἀνδρεῖός ἐστιν τῶν παθῶν κύριος.

CHAPTER 8

[1] Διὰ τοῦτό γέ τοι καὶ μειρακίσκοι τῷ τῆς εὐσεβείας λογισμῷ φιλοσοφοῦντες χαλεπωτέρων βασανιστηρίων ἐπεκράτησαν. [2] ἐπειδὴ γὰρ κατὰ τὴν πρώτην πεῖραν ἐνικήθη περιφανῶς ὁ τύραννος μὴ δυνηθεὶς ἀναγκάσαι γέροντα μιαροφαγῆσαι, τότε δὴ σφόδρα περιπαθῶς ἐκέλευσεν ἄλλους ἐκ τῆς λείας τῶν Εβραίων ἀγαγεῖν, καὶ εἰ μὲν μιαροφαγήσαιεν, ἀπολύειν φαγόντας, εἰ δ' ἀντιλέγοιεν, πικρότερον βασανίζειν. [3] ταῦτα διαταξαμένου τοῦ τυράννου, παρῆσαν ἀγόμενοι μετὰ γεραιᾶς μητρὸς ἑπτὰ ἀδελφοὶ καλοί τε καὶ αἰδήμονες καὶ γενναῖοι καὶ ἐν παντὶ χαρίεντες. [4] οὓς ἰδὼν ὁ τύραννος καθάπερ ἐν χορῷ μέσην τὴν μητέρα περιέχοντας ἥσθετο ἐπ' αὐτοῖς καὶ τῆς εὐπρεπείας ἐκπλαγεὶς καὶ τῆς εὐγενείας προσεμειδίασεν αὐτοῖς καὶ πλησίον καλέσας ἔφη [5] Ὦ νεανίαι, φιλοφρόνως ἐγὼ καθ' ἑνὸς ἑκάστου ὑμῶν θαυμάζω, τὸ κάλλος καὶ τὸ πλῆθος τοσούτων ἀδελφῶν ὑπερτιμῶν οὐ μόνον συμβουλεύω μὴ μανῆναι τὴν αὐτὴν τῷ προβασανισθέντι γέροντι μανίαν, ἀλλὰ καὶ παρακαλῶ συνείξαντάς μοι τῆς ἐμῆς ἀπολαύειν φιλίας· [6] δυναίμην δ' ἂν ὥσπερ κολάζειν τοὺς ἀπειθοῦντάς μου τοῖς ἐπιτάγμασιν, οὕτω καὶ εὐεργετεῖν τοὺς εὐπειθοῦντάς μοι. [7] πιστεύσατε οὖν καὶ ἀρχὰς ἐπὶ τῶν ἐμῶν πραγμάτων ἡγεμονικὰς λήμψεσθε ἀρνησάμενοι τὸν πάτριον ὑμῶν τῆς πολιτείας θεσμόν· [8] καὶ μεταλαβόντες Ἑλληνικοῦ βίου καὶ μεταδιαιτηθέντες ἐντρυφήσατε ταῖς νεότησιν ὑμῶν· [9] ἐπεί, ἐὰν ὀργίλως με διάθησθε διὰ τῆς ἀπειθείας, ἀναγκάσετέ με ἐπὶ δειναῖς κολάσεσιν ἕνα ἕκαστον ὑμῶν διὰ τῶν βασάνων ἀπολέσαι. [10] κατελεήσατε οὖν ἑαυτούς, οὓς καὶ ὁ πολέμιος ἔγωγε καὶ τῆς ἡλικίας καὶ τῆς εὐμορφίας οἰκτίρομαι. [11] οὐ διαλογιεῖσθε τοῦτο, ὅτι οὐδὲν ὑμῖν ἀπειθήσασιν πλὴν τοῦ μετὰ στρεβλῶν ἀποθανεῖν ἀπόκειται; [12] Ταῦτα δὲ λέγων ἐκέλευσεν εἰς τὸ ἔμπροσθεν τιθέναι τὰ βασανιστήρια, ὅπως καὶ διὰ τοῦ φόβου πείσειεν αὐτοὺς μιαροφαγῆσαι. [13] ὡς δὲ τροχούς τε καὶ ἀρθρέμβολα, στρεβλωτήριά τε καὶ τροχαντῆρας καὶ καταπέλτας καὶ λέβητας, τήγανά τε καὶ δακτυλήθρας καὶ χεῖρας σιδηρᾶς καὶ σφῆνας καὶ τὰ ζώπυρα τοῦ πυρὸς οἱ δορυφόροι προέθεσαν, ὑπολαβὼν ὁ τύραννος ἔφη [14] Μειράκια, φοβήθητε, καὶ ἣν σέβεσθε δίκην, ἵλεως ὑμῖν ἔσται δι' ἀνάγκην παρανομήσασιν. [15] Οἱ δὲ ἀκούσαντες ἐπαγωγὰ καὶ ὁρῶντες δεινὰ οὐ μόνον οὐκ ἐφοβήθησαν, ἀλλὰ καὶ ἀντεφιλοσόφησαν τῷ τυράννῳ καὶ διὰ τῆς εὐλογιστίας τὴν τυραννίδα αὐτοῦ κατέλυσαν. [16] καίτοι λογισώμεθα, εἰ δειλόψυχοί τινες ἦσαν ἐν αὐτοῖς καὶ ἄνανδροι, ποίοις ἂν ἐχρήσαντο λόγοις; οὐχὶ τούτοις; [17] Ὦ τάλανες ἡμεῖς καὶ λίαν ἀνόητοι· βασιλέως ἡμᾶς καλοῦντος καὶ ἐπὶ εὐεργεσίᾳ παρακαλοῦντος, εἰ

πεισθείημεν αὐτῷ, [18] τί βουλήμασιν κενοῖς ἑαυτοὺς εὐφραίνομεν καὶ θανατηφόρον ἀπείθειαν τολμῶμεν; [19] οὐ φοβηθησόμεθα, ἄνδρες ἀδελφοί, τὰ βασανιστήρια καὶ λογιούμεθα τὰς τῶν βασάνων ἀπειλὰς καὶ φευξόμεθα τὴν κενοδοξίαν ταύτην καὶ ὀλεθροφόρον ἀλαζονείαν; [20] ἐλεήσωμεν τὰς ἑαυτῶν ἡλικίας καὶ κατοικτίρωμεν τὸ τῆς μητρὸς γῆρας [21] καὶ ἐνθυμηθῶμεν ὅτι ἀπειθοῦντες τεθνηξόμεθα. [22] συγγνώσεται δὲ ἡμῖν καὶ ἡ θεία δίκη δι' ἀνάγκην τὸν βασιλέα φοβηθεῖσιν. [23] τί ἐξάγομεν ἑαυτοὺς τοῦ ἡδίστου βίου καὶ ἀποστεροῦμεν ἑαυτοὺς τοῦ γλυκέος κόσμου; [24] μὴ βιαζώμεθα τὴν ἀνάγκην μηδὲ κενοδοξήσωμεν ἐπὶ τῇ ἑαυτῶν στρέβλῃ. [25] οὐδ' αὐτὸς ὁ νόμος ἑκουσίως ἡμᾶς θανατοῖ φοβηθέντας τὰ βασανιστήρια. [26] πόθεν ἡμῖν ἡ τοσαύτη ἐντέτηκε φιλονεικία καὶ ἡ θανατηφόρος ἀρέσκει καρτερία, παρὸν μετὰ ἀταραξίας ζῆν τῷ βασιλεῖ πεισθέντας; [27] ἀλλὰ τούτων οὐδὲν εἶπον οἱ νεανίαι βασανίζεσθαι μέλλοντες οὐδὲ ἐνεθυμήθησαν. [28] ἦσαν γὰρ περίφρονες τῶν παθῶν καὶ αὐτοκράτορες τῶν ἀλγηδόνων, [29] ὥστε ἅμα τῷ παύσασθαι τὸν τύραννον συμβουλεύοντα αὐτοῖς μιαροφαγῆσαι, πάντες διὰ μιᾶς φωνῆς ὁμοῦ ὥσπερ ἀπὸ τῆς αὐτῆς ψυχῆς εἶπον

CHAPTER 9

[1] Τί μέλλεις, ὦ τύραννε; ἕτοιμοι γάρ ἐσμεν ἀποθνῄσκειν ἢ παραβαίνειν τὰς πατρίους ἡμῶν ἐντολάς· [2] αἰσχυνόμεθα γὰρ τοὺς προγόνους ἡμῶν εἰκότως, εἰ μὴ τῇ τοῦ νόμου εὐπειθείᾳ καὶ συμβούλῳ Μωυσεῖ χρησαίμεθα. [3] σύμβουλε τύραννε παρανομίας, μὴ ἡμᾶς μισῶν ὑπὲρ αὐτοὺς ἡμᾶς ἐλέα. [4] χαλεπώτερον γὰρ αὐτοῦ τοῦ θανάτου νομίζομεν εἶναί σου τὸν ἐπὶ τῇ παρανόμῳ σωτηρίᾳ ἡμῶν ἔλεον. [5] ἐκφοβεῖς δὲ ἡμᾶς τὸν διὰ τῶν βασάνων θάνατον ἡμῖν ἀπειλῶν ὥσπερ οὐχὶ πρὸ βραχέως παρ' Ελεαζαρου μαθών. [6] εἰ δ' οἱ γέροντες τῶν Εβραίων διὰ τὴν εὐσέβειαν καὶ βασανισμοὺς ὑπομείναντες εὐσέβησαν, ἀποθάνοιμεν ἂν δικαιότερον ἡμεῖς οἱ νέοι τὰς βασάνους τῶν σῶν ἀναγκῶν ὑπεριδόντες, ἃς καὶ ὁ παιδευτὴς ἡμῶν γέρων ἐνίκησεν. [7] πείραζε τοιγαροῦν, τύραννε· καὶ τὰς ἡμῶν ψυχὰς εἰ θανατώσεις διὰ τὴν εὐσέβειαν, μὴ νομίσῃς ἡμᾶς βλάπτειν βασανίζων. [8] ἡμεῖς μὲν γὰρ διὰ τῆσδε τῆς κακοπαθείας καὶ ὑπομονῆς τὰ τῆς ἀρετῆς ἆθλα ἔξομεν καὶ ἐσόμεθα παρὰ θεῷ, δι' ὃν καὶ πάσχομεν· [9] σὺ δὲ διὰ τὴν ἡμῶν μιαιφονίαν αὐτάρκη καρτερήσεις ὑπὸ τῆς θείας δίκης αἰώνιον βάσανον διὰ πυρός. [10] Ταῦτα αὐτῶν εἰπόντων οὐ μόνον ὡς κατὰ ἀπειθούντων ἐχαλέπαινεν ὁ τύραννος, ἀλλὰ καὶ ὡς κατὰ ἀχαρίστων ὠργίσθη. [11] ὅθεν τὸν πρεσβύτατον αὐτῶν κελευσθέντες παρῆγον οἱ ὑπασπισταὶ καὶ διαρρήξαντες τὸν χιτῶνα διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμᾶσιν ἑκατέρωθεν. [12] ὡς δὲ τύπτοντες ταῖς μάστιξιν ἐκοπίασαν μηδὲν ἀνύοντες, ἀνέβαλον αὐτὸν ἐπὶ τὸν τροχόν· [13] περὶ ὃν κατατεινόμενος ὁ εὐγενὴς νεανίας ἔξαρθρος ἐγίνετο. [14] καὶ κατὰ πᾶν μέλος κλώμενος ἐκακηγόρει λέγων [15] Τύραννε μιαρώτατε καὶ τῆς οὐρανίου δίκης ἐχθρὲ καὶ ὠμόφρων, οὐκ ἀνδροφονήσαντά με τοῦτον καταικίζεις τὸν τρόπον οὐδὲ ἀσεβήσαντα ἀλλὰ θείου νόμου προασπίζοντα. [16] καὶ τῶν δορυφόρων λεγόντων Ὁμολόγησον φαγεῖν, ὅπως ἀπαλλαγῇς τῶν βασάνων, [17] ὁ δὲ εἶπεν Οὐχ οὕτως ἰσχυρὸς ὑμῶν ἐστιν ὁ τροχός, ὦ μιαροὶ διάκονοι, ὥστε μου τὸν λογισμὸν ἄγξαι· τέμνετέ μου τὰ μέλη καὶ πυροῦτέ μου τὰς σάρκας καὶ στρεβλοῦτε τὰ ἄρθρα. [18] διὰ πασῶν γὰρ ὑμᾶς πείσω τῶν βασάνων ὅτι μόνοι παῖδες Εβραίων ὑπὲρ ἀρετῆς εἰσιν ἀνίκητοι. [19] ταῦτα λέγοντι ὑπέστρωσαν πῦρ καὶ τὸ διερεθίζον τὸν τροχὸν προσεπικατέτεινον· [20] ἐμολύνετο δὲ πάντοθεν αἵματι ὁ τροχός, καὶ ὁ σωρὸς τῆς ἀνθρακιᾶς τοῖς τῶν ἰχώρων ἐσβέννυτο σταλαγμοῖς, καὶ περὶ τοὺς ἄξονας τοῦ ὀργάνου περιέρρεον αἱ σάρκες. [21] καὶ περιτετμημένον ἤδη ἔχων τὸ τῶν ὀστέων πῆγμα ὁ μεγαλόφρων καὶ Αβραμιαῖος νεανίας οὐκ ἐστέναξεν, [22] ἀλλ' ὥσπερ ἐν πυρὶ

μετασχηματιζόμενος εἰς ἀφθαρσίαν ὑπέμεινεν εὐγενῶς τὰς στρέβλας [23] Μιμήσασθέ με, ἀδελφοί, λέγων, μή μου τὸν ἀγῶνα λειποτακτήσητε μηδὲ ἐξομόσησθέ μου τὴν τῆς εὐψυχίας ἀδελφότητα. [24] ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθε περὶ τῆς εὐσεβείας, δι' ἧς ἵλεως ἡ δικαία καὶ πάτριος ἡμῶν πρόνοια τῷ ἔθνει γενηθεῖσα τιμωρήσειεν τὸν ἀλάστορα τύραννον. [25] καὶ ταῦτα εἰπὼν ὁ ἱεροπρεπὴς νεανίας ἀπέρρηξεν τὴν ψυχήν. [26] Θαυμασάντων δὲ πάντων τὴν καρτεροψυχίαν αὐτοῦ ἦγον οἱ δορυφόροι τὸν καθ' ἡλικίαν τοῦ προτέρου δεύτερον καὶ σιδηρᾶς ἐναρμοσάμενοι χεῖρας ὀξέσι τοῖς ὄνυξιν ὀργάνῳ καὶ καταπέλτῃ προσέδησαν αὐτόν. [27] ὡς δ' εἰ φαγεῖν βούλοιτο πρὶν βασανίζεσθαι πυνθανόμενοι τὴν εὐγενῆ γνώμην ἤκουσαν, [28] ἀπὸ τῶν τενόντων ταῖς σιδηραῖς χερσὶν ἐπισπασάμενοι μέχρι τῶν γενείων τὴν σάρκα πᾶσαν καὶ τὴν τῆς κεφαλῆς δορὰν οἱ παρδάλεοι θῆρες ἀπέσυρον. ὁ δὲ ταύτην βαρέως τὴν ἀλγηδόνα καρτερῶν ἔλεγεν [29] Ὡς ἡδὺς πᾶς θανάτου τρόπος διὰ τὴν πάτριον ἡμῶν εὐσέβειαν. ἔφη τε πρὸς τὸν τύραννον [30] Οὐ δοκεῖς, πάντων ὠμότατε τύραννε, πλέον ἐμοῦ σε βασανίζεσθαι ὁρῶν σου νικώμενον τὸν τῆς τυραννίδος ὑπερήφανον λογισμὸν ὑπὸ τῆς διὰ τὴν εὐσέβειαν ἡμῶν ὑπομονῆς; [31] ἐγὼ μὲν γὰρ ταῖς διὰ τὴν ἀρετὴν ἡδοναῖς τὸν πόνον ἐπικουφίζομαι, [32] σὺ δὲ ἐν ταῖς τῆς ἀσεβείας ἀπειλαῖς βασανίζῃ. οὐκ ἐκφεύξῃ δέ, μιαρώτατε τύραννε, τὰς τῆς θείας ὀργῆς δίκας.

CHAPTER 10

[1] Καὶ τούτου τὸν ἀοίδιμον θάνατον καρτερήσαντος ὁ τρίτος ἤγετο παρακαλούμενος πολλὰ ὑπὸ πολλῶν ὅπως ἀπογευσάμενος σῴζοιτο. [2] ὁ δὲ ἀναβοήσας ἔφη Ἀγνοεῖτε ὅτι αὐτός με τοῖς ἀποθανοῦσιν ἔσπειρεν πατήρ, καὶ ἡ αὐτὴ μήτηρ ἐγέννησεν, καὶ ἐπὶ τοῖς αὐτοῖς ἀνετράφην δόγμασιν; [3] οὐκ ἐξόμνυμαι τὴν εὐγενῆ τῆς ἀδελφότητος συγγένειαν. [5] οἱ δὲ πικρῶς ἐνέγκαντες τὴν παρρησίαν τοῦ ἀνδρὸς ἀρθρεμβόλοις ὀργάνοις τὰς χεῖρας αὐτοῦ καὶ τοὺς πόδας ἐξήρθρουν καὶ ἐξ ἁρμῶν ἀναμοχλεύοντες ἐξεμέλιζον, [6] τοὺς δακτύλους καὶ τοὺς βραχίονας καὶ τὰ σκέλη καὶ τοὺς ἀγκῶνας περιέκλων. [7] καὶ κατὰ μηδένα τρόπον ἰσχύοντες αὐτὸν ἄγξαι περιλύσαντες τὰ ὄργανα σὺν ἄκραις ταῖς τῶν δακτύλων κορυφαῖς ἀπεσκύθιζον. [8] καὶ εὐθέως ἦγον ἐπὶ τὸν τροχόν, περὶ ὃν ἐκ σπονδύλων ἐκμελιζόμενος ἑώρα τὰς ἑαυτοῦ σάρκας περιλακιζομένας καὶ κατὰ σπλάγχνων σταγόνας αἵματος ἀπορρεούσας. [9] μέλλων δὲ ἀποθνῄσκειν ἔφη [10] Ἡμεῖς μέν, ὦ μιαρώτατε τύραννε, διὰ παιδείαν καὶ ἀρετὴν θεοῦ ταῦτα πάσχομεν· [11] σὺ δὲ διὰ τὴν ἀσέβειαν καὶ μιαιφονίαν ἀκαταλύτους καρτερήσεις βασάνους. [12] Καὶ τούτου θανόντος ἀδελφοπρεπῶς τὸν τέταρτον ἐπεσπῶντο λέγοντες [13] Μὴ μανῇς καὶ σὺ τοῖς ἀδελφοῖς σου τὴν αὐτὴν μανίαν, ἀλλὰ πεισθεὶς τῷ βασιλεῖ σῷζε σεαυτόν. [14] ὁ δὲ αὐτοῖς ἔφη Οὐχ οὕτως καυστικώτερον ἔχετε κατ᾽ ἐμοῦ τὸ πῦρ ὥστε με δειλανδρῆσαι. [15] μὰ τὸν μακάριον τῶν ἀδελφῶν μου θάνατον καὶ τὸν αἰώνιον τοῦ τυράννου ὄλεθρον καὶ τὸν ἀίδιον τῶν εὐσεβῶν βίον, οὐκ ἀρνήσομαι τὴν εὐγενῆ ἀδελφότητα. [16] ἐπινόει, τύραννε, βασάνους, ἵνα καὶ δι᾽ αὐτῶν μάθῃς ὅτι ἀδελφός εἰμι τῶν προβασανισθέντων. [17] ταῦτα ἀκούσας ὁ αἱμοβόρος καὶ φονώδης καὶ παμμιαρώτατος Ἀντίοχος ἐκέλευσεν τὴν γλῶτταν αὐτοῦ ἐκτεμεῖν. [18] ὁ δὲ ἔφη Κἂν ἀφέλῃς τὸ τῆς φωνῆς ὄργανον, καὶ σιωπώντων ἀκούει ὁ θεός· [19] ἰδοὺ προκεχάλασται ἡ γλῶσσα, τέμνε, οὐ γὰρ παρὰ τοῦτο τὸν λογισμὸν ἡμῶν γλωττοτομήσεις. [20] ἡδέως ὑπὲρ τοῦ θεοῦ τὰ τοῦ σώματος μέλη ἀκρωτηριαζόμεθα. [21] σὲ δὲ ταχέως μετελεύσεται ὁ θεός, τὴν γὰρ τῶν θείων ὕμνων μελῳδὸν γλῶτταν ἐκτέμνεις.

CHAPTER 11

[1] Ὡς δὲ καὶ οὗτος ταῖς βασάνοις καταικισθεὶς ἐναπέθανεν, ὁ πέμπτος παρεπήδησεν λέγων [2] Οὐ μέλλω, τύραννε, πρὸς τὸν ὑπὲρ τῆς ἀρετῆς βασανισμὸν παραιτεῖσθαι, [3] αὐτὸς δ' ἀπ' ἐμαυτοῦ παρῆλθον, ὅπως κἀμὲ κατακτείνας περὶ πλειόνων ἀδικημάτων ὀφειλήσῃς τῇ οὐρανίῳ δίκῃ τιμωρίαν. [4] ὦ μισάρετε καὶ μισάνθρωπε, τί δράσαντας ἡμᾶς τοῦτον πορθεῖς τὸν τρόπον; [5] ὅτι τὸν πάντων κτίστην εὐσεβοῦμεν καὶ κατὰ τὸν ἐνάρετον αὐτοῦ ζῶμεν νόμον; [6] ἀλλὰ ταῦτα τιμῶν, οὐ βασάνων ἐστὶν ἄξια. [9] τοιαῦτα δὲ λέγοντα οἱ δορυφόροι δήσαντες αὐτὸν εἷλκον ἐπὶ τὸν καταπέλτην, [10] ἐφ' ὃν δήσαντες αὐτὸν ἐπὶ τὰ γόνατα καὶ ταῦτα ποδάγραις σιδηραῖς ἐφαρμόσαντες τὴν ὀσφὺν αὐτοῦ περὶ τροχιαῖον σφῆνα κατέκαμψαν, περὶ ὃν ὅλος περὶ τὸν τροχὸν σκορπίου τρόπον ἀνακλώμενος ἐξεμελίζετο. [11] κατὰ τοῦτον τὸν τρόπον καὶ τὸ πνεῦμα στενοχωρούμενος καὶ τὸ σῶμα ἀγχόμενος [12] Καλάς, ἔλεγεν, ἄκων, ὦ τύραννε, χάριτας ἡμῖν χαρίζῃ διὰ γενναιοτέρων πόνων ἐπιδείξασθαι παρέχων τὴν εἰς τὸν νόμον ἡμῶν καρτερίαν. [13] Τελευτήσαντος δὲ καὶ τούτου ὁ ἕκτος ἤγετο μειρακίσκος, ὃς πυνθανομένου τοῦ τυράννου εἰ βούλοιτο φαγὼν ἀπολύεσθαι, ὁ δὲ ἔφη [14] Ἐγὼ τῇ μὲν ἡλικίᾳ τῶν ἀδελφῶν μού εἰμι νεώτερος, τῇ δὲ διανοίᾳ ἡλικιώτης· [15] εἰς ταὐτὰ γὰρ γεννηθέντες καὶ ἀνατραφέντες ὑπὲρ τῶν αὐτῶν καὶ ἀποθνῄσκειν ὀφείλομεν ὁμοίως· [16] ὥστε εἴ σοι δοκεῖ βασανίζειν μὴ μιαροφαγοῦντα, βασάνιζε. [17] ταῦτα αὐτὸν εἰπόντα παρῆγον ἐπὶ τὸν τροχόν, [18] ἐφ' οὗ κατατεινόμενος ἐπιμελῶς καὶ ἐκσπονδυλιζόμενος ὑπεκαίετο. [19] καὶ ὀβελίσκους ὀξεῖς πυρώσαντες τοῖς νώτοις προσέφερον καὶ τὰ πλευρὰ διαπείραντες αὐτοῦ τὰ σπλάγχνα διέκαιον. [20] ὁ δὲ βασανιζόμενος Ὢ ἱεροπρεποῦς ἀγῶνος, ἔλεγεν, ἐφ' ὃν διὰ τὴν εὐσέβειαν εἰς γυμνασίαν πόνων ἀδελφοὶ τοσοῦτοι κληθέντες οὐκ ἐνικήθημεν. [21] ἀνίκητος γάρ ἐστιν, ὦ τύραννε, ἡ εὐσεβὴς ἐπιστήμη. [22] καλοκἀγαθίᾳ καθωπλισμένος τεθνήξομαι κἀγὼ μετὰ τῶν ἀδελφῶν μου [23] μέγαν σοὶ καὶ αὐτὸς προσβάλλων ἀλάστορα, καινουργὲ τῶν βασάνων καὶ πολέμιε τῶν ἀληθῶς εὐσεβούντων. [24] ἓξ μειράκια καταλελύκαμέν σου τὴν τυραννίδα· [25] τὸ γὰρ μὴ δυνηθῆναί σε μεταπεῖσαι τὸν λογισμὸν ἡμῶν μήτε βιάσασθαι πρὸς τὴν μιαροφαγίαν οὐ κατάλυσίς ἐστίν σου; [26] τὸ πῦρ σου ψυχρὸν ἡμῖν, καὶ ἄπονοι οἱ καταπέλται, καὶ ἀδύνατος ἡ βία σου. [27] οὐ γὰρ τυράννου, ἀλλὰ θείου νόμου προεστήκασιν ἡμῶν οἱ δορυφόροι· διὰ τοῦτο ἀνίκητον ἔχομεν τὸν λογισμόν.

CHAPTER 12

[1] Ὡς δὲ καὶ οὗτος μακαρίως ἀπέθανεν καταβληθεὶς εἰς λέβητα, ὁ ἕβδομος παρεγίνετο πάντων νεώτερος. [2] ὃν κατοικτίρας ὁ τύραννος, καίπερ δεινῶς ὑπὸ τῶν ἀδελφῶν αὐτοῦ κακισθείς, ὁρῶν ἤδη τὰ δεσμὰ περικείμενα πλησιέστερον αὐτὸν μετεπέμψατο καὶ παρηγορεῖν ἐπειρᾶτο λέγων [3] Τῆς μὲν τῶν ἀδελφῶν σου ἀπονοίας τὸ τέλος ὁρᾷς· διὰ γὰρ ἀπείθειαν στρεβλωθέντες τεθνᾶσιν. [4] σὺ δὲ εἰ μὲν μὴ πεισθείης, τάλας βασανισθεὶς καὶ αὐτὸς τεθνήξῃ πρὸ ὥρας, [5] πεισθεὶς δὲ φίλος ἔσῃ καὶ τῶν ἐπὶ τῆς βασιλείας ἀφηγήσῃ πραγμάτων. [6] καὶ ταῦτα παρακαλῶν τὴν μητέρα τοῦ παιδὸς μετεπέμψατο, ὅπως αὐτὴν ἐλεήσας τοσούτων υἱῶν στερηθεῖσαν παρορμήσειεν ἐπὶ τὴν σωτήριον εὐπείθειαν τὸν περιλειπόμενον. [7] ὁ δὲ τῆς μητρὸς τῇ Εβραίδι φωνῇ προτρεψαμένης αὐτόν, ὡς ἐροῦμεν μετὰ μικρὸν ὕστερον, [8] Λύσατέ μέ φησιν, εἴπω τῷ βασιλεῖ καὶ τοῖς σὺν αὐτῷ φίλοις πᾶσιν. [9] καὶ ἐπιχαρέντες μάλιστα ἐπὶ τῇ ἐπαγγελίᾳ τοῦ παιδὸς ταχέως ἔλυσαν αὐτόν. [10] καὶ δραμὼν ἐπὶ πλησίον τῶν τηγάνων [11] Ἀνόσιέ, φησιν, καὶ πάντων πονηρῶν ἀσεβέστατε τύραννε, οὐκ ᾔδέσθης παρὰ τοῦ θεοῦ λαβὼν τὰ ἀγαθὰ καὶ τὴν βασιλείαν τοὺς θεράποντας αὐτοῦ κατακτεῖναι καὶ τοὺς τῆς εὐσεβείας ἀσκητὰς στρεβλῶσαι; [12] ἀνθ’ ὧν ταμιεύσεταί σε ἡ δίκη πυκνοτέρῳ καὶ αἰωνίῳ πυρὶ καὶ βασάνοις, αἳ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσίν σε. [13] οὐκ ᾔδέσθης ἄνθρωπος ὤν, θηριωδέστατε, τοὺς ὁμοιοπαθεῖς καὶ ἐκ τῶν αὐτῶν γεγονότας στοιχείων γλωττοτομῆσαι καὶ τοῦτον καταικίσας τὸν τρόπον βασανίσαι. [14] ἀλλ’ οἱ μὲν εὐγενῶς ἀποθανόντες ἐπλήρωσαν τὴν εἰς τὸν θεὸν εὐσέβειαν, σὺ δὲ κακῶς οἰμώξεις τοὺς τῆς ἀρετῆς ἀγωνιστὰς ἀναιτίως ἀποκτεῖνας. [15] ὅθεν καὶ αὐτὸς ἀποθνῄσκειν μέλλων ἔφη [16] Οὐκ ἀπαυτομολῶ τῆς τῶν ἀδελφῶν μου ἀριστείας· [17] ἐπικαλοῦμαι δὲ τὸν πατρῷον θεὸν ὅπως ἵλεως γένηται τῷ ἔθνει ἡμῶν. [18] σὲ δὲ καὶ ἐν τῷ νῦν βίῳ καὶ θανόντα τιμωρήσεται. [19] καὶ ταῦτα κατευξάμενος ἑαυτὸν ἔρριψε κατὰ τῶν τηγάνων, καὶ οὕτως ἀπέδωκεν.

CHAPTER 13

[1] Εἰ δὲ τοίνυν τῶν μέχρι θανάτου πόνων ὑπερεφρόνησαν οἱ ἑπτὰ ἀδελφοί, συνομολογεῖται πανταχόθεν ὅτι αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός. [2] εἰ γὰρ τοῖς πάθεσι δουλωθέντες ἐμιαροφάγησαν, ἐλέγομεν ἂν τούτοις αὐτοὺς νενικῆσθαι· [3] νυνὶ δὲ οὐχ οὕτως, ἀλλὰ τῷ ἐπαινουμένῳ παρὰ θεῷ λογισμῷ περιεγένοντο τῶν παθῶν, [4] ὧν οὐκ ἔστιν παριδεῖν τὴν ἡγεμονίαν τῆς διανοίας, ἐπεκράτησαν γὰρ καὶ πάθους καὶ πόνων. [5] πῶς οὖν οὐκ ἔστιν τούτοις τὴν τῆς εὐλογιστίας παθοκράτειαν ὁμολογεῖν, οἳ τῶν μὲν διὰ πυρὸς ἀλγηδόνων οὐκ ἐπεστράφησαν; [6] καθάπερ γὰρ προβλῆτες λιμένων πύργοι τὰς τῶν κυμάτων ἀπειλὰς ἀνακόπτοντες γαληνὸν παρέχουσι τοῖς εἰσπλέουσι τὸν ὅρμον, [7] οὕτως ἡ ἑπτάπυργος τῶν νεανίσκων εὐλογιστία τὸν τῆς εὐσεβείας ὀχυρώσασα λιμένα τὴν τῶν παθῶν ἐνίκησεν ἀκολασίαν. [8] ἱερὸν γὰρ εὐσεβείας στήσαντες χορὸν παρεθάρσυνον ἀλλήλους λέγοντες [9] Ἀδελφικῶς ἀποθάνωμεν, ἀδελφοί, περὶ τοῦ νόμου· μιμησώμεθα τοὺς τρεῖς τοὺς ἐπὶ τῆς Ἀσσυρίας νεανίσκους, οἳ τῆς ἰσοπολίτιδος καμίνου κατεφρόνησαν. [10] μὴ δειλανδρήσωμεν πρὸς τὴν τῆς εὐσεβείας ἐπίδειξιν. [11] καὶ ὁ μέν Θάρρει, ἀδελφέ ἔλεγεν, ὁ δέ Εὐγενῶς καρτέρησον, [12] ὁ δὲ καταμνησθεὶς ἔλεγεν Μνήσθητε πόθεν ἐστέ, ἢ τίνος πατρὸς χειρὶ σφαγιασθῆναι διὰ τὴν εὐσέβειαν ὑπέμεινεν Ισαακ. [13] εἷς δὲ ἕκαστος ἀλλήλους ὁμοῦ πάντες ἐφορῶντες φαιδροὶ καὶ μάλα θαρραλέοι Ἑαυτούς, ἔλεγον, τῷ θεῷ ἀφιερώσωμεν ἐξ ὅλης τῆς καρδίας τῷ δόντι τὰς ψυχὰς καὶ χρήσωμεν τῇ περὶ τὸν νόμον φυλακῇ τὰ σώματα. [14] μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτέννειν· [15] μέγας γὰρ ψυχῆς ἀγὼν καὶ κίνδυνος ἐν αἰωνίῳ βασάνῳ κείμενος τοῖς παραβᾶσι τὴν ἐντολὴν τοῦ θεοῦ. [16] καθοπλισώμεθα τοιγαροῦν τὴν τοῦ θείου λογισμοῦ παθοκρατείαν. [17] οὕτω γὰρ θανόντας ἡμᾶς Αβρααμ καὶ Ισαακ καὶ Ιακωβ ὑποδέξονται καὶ πάντες οἱ πατέρες ἐπαινέσουσιν. [18] καὶ ἑνὶ ἑκάστῳ τῶν ἀποσπωμένων αὐτῶν ἀδελφῶν ἔλεγον οἱ περιλειπόμενοι Μὴ καταισχύνῃς ἡμᾶς, ἀδελφέ, μηδὲ ψεύσῃ τοὺς προαποθανόντας ἡμῶν ἀδελφούς. [19] οὐκ ἀγνοεῖτε δὲ τὰ τῆς ἀδελφότητος φίλτρα, ἅπερ ἡ θεία καὶ πάνσοφος πρόνοια διὰ πατέρων τοῖς γεννωμένοις ἐμέρισεν καὶ διὰ τῆς μητρῴας φυτεύσασα γαστρός, [20] ἐν ᾗ τὸν ἴσον ἀδελφοὶ κατοικήσαντες χρόνον καὶ ἐν τῷ αὐτῷ χρόνῳ πλασθέντες καὶ ἀπὸ τοῦ αὐτοῦ αἵματος αὐξηθέντες καὶ διὰ τῆς αὐτῆς ψυχῆς τελεσφορηθέντες [21] καὶ διὰ τῶν ἴσων ἀποτεχθέντες χρόνων καὶ ἀπὸ τῶν αὐτῶν γαλακτοποτοῦντες πηγῶν, ἀφ’ ὧν συντρέφονται ἐναγκαλισμάτων φιλάδελφοι ψυχαί· [22] καὶ αὔξονται σφοδρότερον διὰ συντροφίας καὶ

τῆς καθ’ ἡμέραν συνηθείας καὶ τῆς ἄλλης παιδείας καὶ τῆς ἡμετέρας ἐν νόμῳ θεοῦ ἀσκήσεως. [23] οὕτως δὴ τοίνυν καθεστηκυίης συμπαθοῦς τῆς φιλαδελφίας οἱ ἑπτὰ ἀδελφοὶ συμπαθέστερον ἔσχον πρὸς ἀλλήλους. [24] νόμῳ γὰρ τῷ αὐτῷ παιδευθέντες καὶ τὰς αὐτὰς ἐξασκήσαντες ἀρετὰς καὶ τῷ δικαίῳ συντραφέντες βίῳ μᾶλλον ἑαυτοὺς ἠγάπων. [25] ἡ γὰρ ὁμοζηλία τῆς καλοκἀγαθίας ἐπέτεινεν αὐτῶν τὴν πρὸς ἀλλήλους εὔνοιαν καὶ ὁμόνοιαν· [26] σὺν γὰρ τῇ εὐσεβείᾳ ποθεινοτέραν αὐτοῖς κατεσκεύαζον τὴν φιλαδελφίαν. [27] ἀλλ’ ὅμως καίπερ τῆς φύσεως καὶ τῆς συνηθείας καὶ τῶν τῆς ἀρετῆς ἠθῶν τὰ τῆς ἀδελφότητος αὐτοῖς φίλτρα συναυξόντων ἀνέσχοντο διὰ τὴν εὐσέβειαν τοὺς ἀδελφοὺς οἱ ὑπολειπόμενοι, τοὺς καταικιζομένους ὁρῶντες μέχρι θανάτου βασανιζομένους,

CHAPTER 14

[1] προσέτι καὶ ἐπὶ τὸν αἰκισμὸν ἐποτρύνοντες, ὡς μὴ μόνον τῶν ἀλγηδόνων περιφρονῆσαι αὐτούς, ἀλλὰ καὶ τῶν τῆς φιλαδελφίας παθῶν κρατῆσαι. [2] Ὦ βασιλέων λογισμοὶ βασιλικώτεροι καὶ ἐλευθέρων ἐλευθερώτεροι. [3] ὦ ἱερᾶς καὶ εὐαρμόστου περὶ τῆς εὐσεβείας τῶν ἑπτὰ ἀδελφῶν συμφωνίας. [4] οὐδεῖς ἐκ τῶν ἑπτὰ μειρακίων ἐδειλίασεν οὐδὲ πρὸς τὸν θάνατον ὤκνησεν, [5] ἀλλὰ πάντες ὥσπερ ἐπ᾽ ἀθανασίας ὁδὸν τρέχοντες ἐπὶ τὸν διὰ τῶν βασάνων θάνατον ἔσπευδον. [6] καθάπερ αἱ χεῖρες καὶ οἱ πόδες συμφώνως τοῖς τῆς ψυχῆς ἀφηγήμασιν κινοῦνται, οὕτως οἱ ἱεροὶ μείρακες ἐκεῖνοι ὡς ὑπὸ ψυχῆς ἀθανάτου τῆς εὐσεβείας πρὸς τὸν ὑπὲρ αὐτῆς συνεφώνησαν θάνατον. [7] ὦ πανάγιε συμφώνων ἀδελφῶν ἑβδομάς. καθάπερ γὰρ ἑπτὰ τῆς κοσμοποιίας ἡμέραι περὶ τὴν εὐσέβειαν, [8] οὕτως περὶ τὴν ἑβδομάδα χορεύοντες οἱ μείρακες ἐκύκλουν τὸν τῶν βασάνων φόβον καταλύοντες. [9] νῦν ἡμεῖς ἀκούοντες τὴν θλῖψιν τῶν νεανιῶν ἐκείνων φρίττομεν· οἱ δὲ οὐ μόνον ὁρῶντες, ἀλλ᾽ οὐδὲ μόνον ἀκούοντες τὸν παραχρῆμα ἀπειλῆς λόγον, ἀλλὰ καὶ πάσχοντες ἐνεκαρτέρουν, καὶ τοῦτο ταῖς διὰ πυρὸς ὀδύναις· [10] ὧν τί γένοιτο ἐπαλγέστερον; ὀξεῖα γὰρ καὶ σύντομος οὖσα ἡ τοῦ πυρὸς δύναμις ταχέως διέλυεν τὰ σώματα. [11] Καὶ μὴ θαυμαστὸν ἡγεῖσθε εἰ ὁ λογισμὸς περιεκράτησε τῶν ἀνδρῶν ἐκείνων ἐν ταῖς βασάνοις, ὅπου γε καὶ γυναικὸς νοῦς πολυτροπωτέρων ὑπερεφρόνησεν ἀλγηδόνων· [12] ἡ μήτηρ γὰρ τῶν ἑπτὰ νεανίσκων ὑπήνεγκεν τὰς ἐφ᾽ ἑνὶ ἑκάστῳ τῶν τέκνων στρέβλας. [13] θεωρεῖτε δὲ πῶς πολύπλοκός ἐστιν ἡ τῆς φιλοτεκνίας στοργὴ ἕλκουσα πάντα πρὸς τὴν τῶν σπλάγχνων συμπάθειαν, [14] ὅπου γε καὶ τὰ ἄλογα ζῷα ὁμοίαν τὴν εἰς τὰ ἐξ αὐτῶν γεννώμενα συμπάθειαν καὶ στοργὴν ἔχει τοῖς ἀνθρώποις. [15] καὶ γὰρ τῶν πετεινῶν τὰ μὲν ἥμερα κατὰ τὰς οἰκίας ὀροφοιτοῦντα προασπίζει τῶν νεοττῶν, [16] τὰ δὲ κατὰ κορυφὰς ὀρέων καὶ φαράγγων ἀπορρῶγας καὶ δένδρων ὀπὰς καὶ τὰς τούτων ἄκρας ἐννοσσοποιησάμενα ἀποτίκτει καὶ τὸν προσιόντα κωλύει· [17] εἰ δὲ καὶ μὴ δύναιντο κωλύειν, περιιπτάμενα κυκλόθεν αὐτῶν ἀλγοῦντα τῇ στοργῇ ἀνακαλούμενα τῇ ἰδίᾳ φωνῇ, καθ᾽ ὃ δύναται, βοηθεῖ τοῖς τέκνοις. [18] καὶ τί δεῖ τὴν διὰ τῶν ἀλόγων ζῴων ἐπιδεικνύναι πρὸς τὰ τέκνα συμπάθειαν, [19] ὅπου γε καὶ μέλισσαι περὶ τὸν τῆς κηρογονίας καιρὸν ἐπαμύνονται τοὺς προσιόντας καὶ καθάπερ σιδήρῳ τῷ κέντρῳ πλήσσουσι τοὺς προσιόντας τῇ νοσσιᾷ αὐτῶν καὶ ἀπαμύνουσιν ἕως θανάτου; [20] ἀλλ᾽ οὐχὶ τὴν Αβρααμ ὁμόψυχον τῶν νεανίσκων μητέρα μετεκίνησεν συμπάθεια τέκνων.

CHAPTER 15

[1] Ὦ λογισμὲ τέκνων παθῶν τύραννε καὶ εὐσέβεια μητρὶ τέκνων ποθεινοτέρα. [2] μήτηρ δυεῖν προκειμένων, εὐσεβείας καὶ τῆς ἑπτὰ υἱῶν σωτηρίας προσκαίρου κατὰ τὴν τοῦ τυράννου ὑπόσχεσιν, [3] τὴν εὐσέβειαν μᾶλλον ἠγάπησεν τὴν σῴζουσαν εἰς αἰωνίαν ζωὴν κατὰ θεόν. [4] ὦ τίνα τρόπον ἠθολογήσαιμι φιλότεκνα γονέων πάθη. ψυχῆς τε καὶ μορφῆς ὁμοιότητα εἰς μικρὸν παιδὸς χαρακτῆρα θαυμάσιον ἐναποσφραγίζομεν, μάλιστα διὰ τὸ τῶν παθῶν τοῖς γεννηθεῖσιν τὰς μητέρας τῶν πατέρων καθεστάναι συμπαθεστέρας. [5] ὅσῳ γὰρ καὶ ἀσθενόψυχοι καὶ πολυγονώτεραι ὑπάρχουσιν αἱ μητέρες, τοσούτῳ μᾶλλόν εἰσιν φιλοτεκνότεραι. [6] πασῶν δὲ τῶν μητέρων ἐγένετο ἡ τῶν ἑπτὰ παίδων μήτηρ φιλοτεκνοτέρα, ἥτις ἑπτὰ κυοφορίαις τὴν πρὸς αὐτοὺς ἐπιφυτευομένη φιλοστοργίαν [7] καὶ διὰ πολλὰς τὰς καθ’ ἕκαστον αὐτῶν ὠδῖνας ἠναγκασμένη τὴν εἰς αὐτοὺς ἔχειν συμπάθειαν, [8] διὰ τὸν πρὸς τὸν θεὸν φόβον ὑπερεῖδεν τὴν τῶν τέκνων πρόσκαιρον σωτηρίαν. [9] οὐ μὴν δὲ ἀλλὰ καὶ διὰ τὴν καλοκἀγαθίαν τῶν υἱῶν καὶ τὴν πρὸς τὸν νόμον αὐτῶν εὐπείθειαν μείζω τὴν ἐν αὐτοῖς ἔσχεν φιλοστοργίαν. [10] δίκαιοί τε γὰρ ἦσαν καὶ σώφρονες καὶ ἀνδρεῖοι καὶ μεγαλόψυχοι καὶ φιλάδελφοι καὶ φιλομήτορες οὕτως ὥστε καὶ μέχρι θανάτου τὰ νόμιμα φυλάσσοντας πείθεσθαι αὐτῇ. [11] ἀλλ’ ὅμως καίπερ τοσούτων ὄντων τῶν περὶ τὴν φιλοτεκνίαν εἰς συμπάθειαν ἑλκόντων τὴν μητέρα, ἐπ’ οὐδενὸς αὐτῶν τὸν λογισμὸν αὐτῆς αἱ παμποίκιλοι βάσανοι ἴσχυσαν μετατρέψαι, [12] ἀλλὰ καὶ καθ’ ἕνα παῖδα καὶ ὁμοῦ πάντας ἡ μήτηρ ἐπὶ τὸν τῆς εὐσεβείας προετρέπετο θάνατον. [13] ὦ φύσις ἱερὰ καὶ φίλτρα γονέων καὶ γένεσι φιλόστοργε καὶ τροφεία καὶ μητέρων ἀδάμαστα πάθη. [14] καθένα στρεβλούμενον καὶ φλεγόμενον ὁρῶσα μήτηρ οὐ μετεβάλλετο διὰ τὴν εὐσέβειαν. [15] τὰς σάρκας τῶν τέκνων ἑώρα περὶ τὸ πῦρ τηκομένας καὶ τοὺς τῶν ποδῶν καὶ χειρῶν δακτύλους ἐπὶ γῆς σπαίροντας καὶ τὰς τῶν κεφαλῶν μέχρι τῶν περὶ τὰ γένεια σάρκας ὥσπερ προσωπεῖα προκειμένας. [16] ὦ πικροτέρων νῦν πόνων πειρασθεῖσα μήτηρ ἤπερ τῶν ἐπ’ αὐτοῖς ὠδίνων. [17] ὦ μόνη γύναι τὴν εὐσέβειαν ὁλόκληρον ἀποκυήσασα. [18] οὐ μετέτρεψέν σε πρωτοτόκος ἀποπνέων οὐδὲ δεύτερος εἰς σὲ οἰκτρὸν βλέπων ἐν βασάνοις, οὐ τρίτος ἀποψύχων, [19] οὐδὲ τοὺς ὀφθαλμοὺς ἑνὸς ἑκάστου θεωροῦσα ταυρηδὸν ἐπὶ τῶν βασάνων ὁρῶντας τὸν αὐτὸν αἰκισμὸν καὶ τοὺς μυκτῆρας προσημειουμένους τὸν θάνατον αὐτῶν οὐκ ἔκλαυσας. [20] ἐπὶ σαρξὶν τέκνων ὁρῶσα σάρκας τέκνων ἀποκαιομένας καὶ ἐπὶ χερσὶν χεῖρας ἀποτεμνομένας καὶ ἐπὶ κεφαλαῖς κεφαλὰς ἀποδειροτομουμένας καὶ ἐπὶ

νεκροῖς νεκροὺς πίπτοντας καὶ πολυάνδριον ὁρῶσα τῶν τέκνων τὸ χωρίον διὰ τῶν βασάνων οὐκ ἐδάκρυσας. [21] οὐχ οὕτως σειρήνιοι μελῳδίαι οὐδὲ κύκνειοι πρὸς φιληκοίαν φωναὶ τοὺς ἀκούοντας ἐφέλκονται ὡς τέκνων φωναὶ μετὰ βασάνων μητέρα φωνούντων. [22] πηλίκαις καὶ πόσαις τότε ἡ μήτηρ τῶν υἱῶν βασανιζομένων τροχοῖς τε καὶ καυτηρίοις ἐβασανίζετο βασάνοις. [23] ἀλλὰ τὰ σπλάγχνα αὐτῆς ὁ εὐσεβὴς λογισμὸς ἐν αὐτοῖς τοῖς πάθεσιν ἀνδρειώσας ἐπέτεινεν τὴν πρόσκαιρον φιλοτεκνίαν παριδεῖν. [24] καίπερ ἑπτὰ τέκνων ὁρῶσα ἀπώλειαν καὶ τὴν τῶν στρεβλῶν πολύπλοκον ποικιλίαν, ἁπάσας ἡ γενναία μήτηρ ἐξέλυσεν διὰ τὴν πρὸς θεὸν πίστιν. [25] καθάπερ γὰρ ἐν βουλευτηρίῳ τῇ ἑαυτῆς ψυχῇ δεινοὺς ὁρῶσα συμβούλους φύσιν καὶ γένεσιν καὶ φιλοτεκνίαν καὶ τέκνων στρέβλας, [26] δύο ψήφους κρατοῦσα μήτηρ, θανατηφόρον τε καὶ σωτήριον, ὑπὲρ τέκνων [27] οὐκ ἐπέγνω τὴν σῴζουσαν ἑπτὰ υἱοὺς πρὸς ὀλίγον χρόνον σωτηρίαν, [28] ἀλλὰ τῆς θεοσεβοῦς Αβρααμ καρτερίας ἡ θυγάτηρ ἐμνήσθη. [29] ὦ μήτηρ ἔθνους, ἔκδικε τοῦ νόμου καὶ ὑπερασπίστρια τῆς εὐσεβείας καὶ τοῦ διὰ σπλάγχνων ἀγῶνος ἀθλοφόρε· [30] ὦ ἀρρένων πρὸς καρτερίαν γενναιοτέρα καὶ ἀνδρῶν πρὸς ὑπομονὴν ἀνδρειοτέρα. [31] καθάπερ γὰρ ἡ Νωε κιβωτὸς ἐν τῷ κοσμοπληθεῖ κατακλυσμῷ κοσμοφοροῦσα καρτερῶς ὑπέμεινεν τοὺς κλύδωνας, [32] οὕτως σὺ ἡ νομοφύλαξ πανταχόθεν ἐν τῷ τῶν παθῶν περιαντλουμένη κατακλυσμῷ καὶ καρτεροῖς ἀνέμοις, ταῖς τῶν υἱῶν βασάνοις, συνεχομένη γενναίως ὑπέμεινας τοὺς ὑπὲρ τῆς εὐσεβείας χειμῶνας.

CHAPTER 16

[1] Εἰ δὲ τοίνυν καὶ γυνὴ καὶ γεραιὰ καὶ ἑπτὰ παίδων μήτηρ ὑπέμεινεν τὰς μέχρι θανάτου βασάνους τῶν τέκνων ὁρῶσα, ὁμολογουμένως αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός. [2] ἀπέδειξα οὖν ὅτι οὐ μόνον ἄνδρες τῶν παθῶν ἐκράτησαν, ἀλλὰ καὶ γυνὴ τῶν μεγίστων βασάνων ὑπερεφρόνησεν. [3] καὶ οὐχ οὕτως οἱ περὶ Δανιηλ λέοντες ἦσαν ἄγριοι οὐδὲ ἡ Μισαηλ ἐκφλεγομένη κάμινος λαβροτάτῳ πυρί, ὡς ἡ τῆς φιλοτεκνίας περιέκαιεν ἐκείνην φύσις ὁρῶσαν αὐτῆς οὕτως ποικίλως βασανιζομένους τοὺς ἑπτὰ υἱούς. [4] ἀλλὰ τῷ λογισμῷ τῆς εὐσεβείας κατέσβεσεν τὰ τοσαῦτα καὶ τηλικαῦτα πάθη ἡ μήτηρ. [5] Καὶ γὰρ τοῦτο ἐπιλογίσασθε, ὅτι δειλόψυχος εἰ ἦν ἡ γυνὴ καίπερ μήτηρ οὖσα, ὠλοφύρετο ἂν ἐπ᾽ αὐτοῖς καὶ ἴσως ἂν ταῦτα εἶπεν [6] Ὦ μελέα ἔγωγε καὶ πολλάκις τρισαθλία, ἥτις ἑπτὰ παῖδας τεκοῦσα οὐδενὸς μήτηρ γεγένημαι. [7] ὦ μάταιοι ἑπτὰ κυοφορίαι καὶ ἀνόνητοι ἑπτὰ δεκάμηνοι καὶ ἄκαρποι τιθηνίαι καὶ ταλαίπωροι γαλακτοτροφίαι. [8] μάτην δὲ ἐφ᾽ ὑμῖν, ὦ παῖδες, πολλὰς ὑπέμεινα ὠδῖνας καὶ χαλεπωτέρας φροντίδας ἀνατροφῆς. [9] ὦ τῶν ἐμῶν παίδων οἱ μὲν ἄγαμοι, οἱ δὲ γήμαντες ἀνόνητοι· οὐκ ὄψομαι ὑμῶν τέκνα οὐδὲ μάμμη κληθεῖσα μακαρισθήσομαι. [10] ὦ ἡ πολύπαις καὶ καλλίπαις ἐγὼ γυνὴ χήρα καὶ μόνη πολύθρηνος· [11] οὐδ᾽ ἂν ἀποθάνω, θάπτοντα τῶν υἱῶν ἔξω τινά. [12] Ἀλλὰ τούτῳ τῷ θρήνῳ οὐδένα ὠλοφύρετο ἡ ἱερὰ καὶ θεοσεβὴς μήτηρ οὐδ᾽ ἵνα μὴ ἀποθάνωσιν ἀπέτρεπεν αὐτῶν τινα οὐδ᾽ ὡς ἀποθνῃσκόντων ἐλυπήθη, [13] ἀλλ᾽ ὥσπερ ἀδαμάντινον ἔχουσα τὸν νοῦν καὶ εἰς ἀθανασίαν ἀνατίκτουσα τὸν τῶν υἱῶν ἀριθμὸν μᾶλλον ὑπὲρ τῆς εὐσεβείας ἐπὶ τὸν θάνατον αὐτοὺς προετρέπετο ἱκετεύουσα. [14] ὦ μῆτερ δι᾽ εὐσέβειαν θεοῦ στρατιῶτι πρεσβῦτι καὶ γύναι, διὰ καρτερίαν καὶ τύραννον ἐνίκησας καὶ ἔργοις δυνατωτέρα καὶ λόγοις εὑρέθης ἀνδρός. [15] καὶ γὰρ ὅτε συνελήμφθης μετὰ τῶν παίδων, εἱστήκεις τὸν Ελεαζαρον ὁρῶσα βασανιζόμενον καὶ ἔλεγες τοῖς παισὶν ἐν τῇ Εβραίδι φωνῇ [16] Ὦ παῖδες, γενναῖος ὁ ἀγών, ἐφ᾽ ὃν κληθέντες ὑπὲρ τῆς διαμαρτυρίας τοῦ ἔθνους ἐναγωνίσασθε προθύμως ὑπὲρ τοῦ πατρῴου νόμου· [17] καὶ γὰρ αἰσχρὸν τὸν μὲν γέροντα τοῦτον ὑπομένειν τὰς διὰ τὴν εὐσέβειαν ἀλγηδόνας, ὑμᾶς δὲ τοὺς νεανίσκους καταπλαγῆναι τὰς βασάνους. [18] ἀναμνήσθητε ὅτι διὰ τὸν θεὸν τοῦ κόσμου μετελάβετε καὶ τοῦ βίου ἀπελαύσατε, [19] καὶ διὰ τοῦτο ὀφείλετε πάντα πόνον ὑπομένειν διὰ τὸν θεόν, [20] δι᾽ ὃν καὶ ὁ πατὴρ ἡμῶν Αβρααμ ἔσπευδεν τὸν ἐθνοπάτορα υἱὸν σφαγιάσαι Ισαακ, καὶ τὴν πατρῴαν χεῖρα ξιφηφόρον καταφερομένην ἐπ᾽ αὐτὸν ὁρῶν οὐκ ἔπτηξεν. [21] καὶ Δανιηλ ὁ δίκαιος εἰς λέοντας ἐβλήθη, καὶ Ανανιας καὶ

Αζαριας καὶ Μισαηλ εἰς κάμινον πυρὸς ἀπεσφενδονήθησαν καὶ ὑπέμειναν διὰ τὸν θεόν. [22] καὶ ὑμεῖς οὖν τὴν αὐτὴν πίστιν πρὸς τὸν θεὸν ἔχοντες μὴ χαλεπαίνετε. [23] ἀλόγιστον γὰρ εἰδότας εὐσέβειαν μὴ ἀνθίστασθαι τοῖς πόνοις. [24] Διὰ τούτων τῶν λόγων ἡ ἑπταμήτωρ ἕνα ἕκαστον τῶν υἱῶν παρακαλοῦσα ἀποθανεῖν ἔπεισεν μᾶλλον ἢ παραβῆναι τὴν ἐντολὴν τοῦ θεοῦ, [25] ἔτι δὲ καὶ ταῦτα εἰδότες ὅτι οἱ διὰ τὸν θεὸν ἀποθνήσκοντες ζῶσιν τῷ θεῷ ὥσπερ Αβρααμ καὶ Ισαακ καὶ Ιακωβ καὶ πάντες οἱ πατριάρχαι.

CHAPTER 17

[1] Ἔλεγον δὲ καὶ τῶν δορυφόρων τινὲς ὅτι ὡς ἔμελλεν συλλαμβάνεσθαι καὶ αὐτὴ πρὸς θάνατον, ἵνα μὴ ψαύσειέν τις τοῦ σώματος αὐτῆς, ἑαυτὴν ἔρριψε κατὰ τῆς πυρᾶς. [2] Ὦ μήτηρ σὺν ἑπτὰ παισὶν καταλύσασα τὴν τοῦ τυράννου βίαν καὶ ἀκυρώσασα τὰς κακὰς ἐπινοίας αὐτοῦ καὶ δείξασα τὴν τῆς πίστεως γενναιότητα. [3] καθάπερ γὰρ σὺ στέγη ἐπὶ τοὺς στύλους τῶν παίδων γενναίως ἱδρυμένη ἀκλινὴς ὑπήνεγκας τὸν διὰ τῶν βασάνων σεισμόν. [4] θάρρει τοιγαροῦν, ὦ μήτηρ ἱερόψυχε, τὴν ἐλπίδα τῆς ὑπομονῆς βεβαίαν ἔχουσα πρὸς τὸν θεόν. [5] οὐχ οὕτως σελήνη κατ᾽ οὐρανὸν σὺν ἄστροις σεμνὴ καθέστηκεν, ὡς σὺ τοὺς ἰσαστέρους ἑπτὰ παῖδας φωταγωγήσασα πρὸς τὴν εὐσέβειαν ἔντιμος καθέστηκας θεῷ καὶ ἐστήρισαι σὺν αὐτοῖς ἐν οὐρανῷ· [6] ἦν γὰρ ἡ παιδοποιία σου ἀπὸ Αβρααμ τοῦ πατρός. [7] Εἰ δὲ ἐξὸν ἡμῖν ἦν ὥσπερ ἐπί τινος ζωγραφῆσαι τὴν τῆς εὐσεβείας σου ἱστορίαν, οὐκ ἂν ἔφριττον οἱ θεωροῦντες ὁρῶντες μητέρα ἑπτὰ τέκνων δι᾽ εὐσέβειαν ποικίλας βασάνους μέχρι θανάτου ὑπομείνασαν; [8] καὶ γὰρ ἄξιον ἦν καὶ ἐπ᾽ αὐτοῦ τοῦ ἐπιταφίου ἀναγράψαι καὶ ταῦτα τοῖς ἀπὸ τοῦ ἔθνους εἰς μνείαν λεγόμενα [9] Ἐνταῦθα γέρων ἱερεὺς καὶ γυνὴ γεραιὰ καὶ ἑπτὰ παῖδες ἐγκεκήδευνται διὰ τυράννου βίαν τὴν Εβραίων πολιτείαν καταλῦσαι θέλοντος, [10] οἳ καὶ ἐξεδίκησαν τὸ γένος εἰς θεὸν ἀφορῶντες καὶ μέχρι θανάτου τὰς βασάνους ὑπομείναντες. [11] Ἀληθῶς γὰρ ἦν ἀγὼν θεῖος ὁ δι᾽ αὐτῶν γεγενημένος. [12] ἠθλοθέτει γὰρ τότε ἀρετὴ δι᾽ ὑπομονῆς δοκιμάζουσα. τὸ νῖκος ἀφθαρσία ἐν ζωῇ πολυχρονίῳ. [13] Ελεαζαρ δὲ προηγωνίζετο, ἡ δὲ μήτηρ τῶν ἑπτὰ παίδων ἐνήθλει, οἱ δὲ ἀδελφοὶ ἠγωνίζοντο· [14] ὁ τύραννος ἀντηγωνίζετο· ὁ δὲ κόσμος καὶ ὁ τῶν ἀνθρώπων βίος ἐθεώρει· [15] θεοσέβεια δὲ ἐνίκα τοὺς ἑαυτῆς ἀθλητὰς στεφανοῦσα. [16] τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; τίνες οὐκ ἐξεπλάγησαν; [17] Αὐτός γέ τοι ὁ τύραννος καὶ ὅλον τὸ συμβούλιον ἐθαύμασαν αὐτῶν τὴν ὑπομονήν, [18] δι᾽ ἣν καὶ τῷ θείῳ νῦν παρεστήκασιν θρόνῳ καὶ τὸν μακάριον βιοῦσιν αἰῶνα. [19] καὶ γάρ φησιν ὁ Μωϋσῆς Καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου. [20] καὶ οὗτοι οὖν ἁγιασθέντες διὰ θεὸν τετίμηνται, οὐ μόνον ταύτῃ τῇ τιμῇ, ἀλλὰ καὶ τῷ δι᾽ αὐτοὺς τὸ ἔθνος ἡμῶν τοὺς πολεμίους μὴ ἐπικρατῆσαι [21] καὶ τὸν τύραννον τιμωρηθῆναι καὶ τὴν πατρίδα καθαρισθῆναι, ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας. [22] καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ισραηλ προκακωθέντα διέσωσεν. [23] Πρὸς γὰρ τὴν ἀνδρείαν αὐτῶν τῆς ἀρετῆς καὶ τὴν ἐπὶ ταῖς βασάνοις αὐτῶν ὑπομονὴν ὁ τύραννος ἀπιδὼν

ἀνεκήρυξεν ὁ Ἀντίοχος τοῖς στρατιώταις αὐτοῦ εἰς ὑπόδειγμα τὴν ἐκείνων ὑπομονὴν [24] ἔσχεν τε αὐτοὺς γενναίους καὶ ἀνδρείους εἰς πεζομαχίαν καὶ πολιορκίαν καὶ ἐκπορθήσας ἐνίκησεν πάντας τοὺς πολεμίους.

CHAPTER 18

[1] Ὦ τῶν Αβραμιαίων σπερμάτων ἀπόγονοι παῖδες Ισραηλῖται, πείθεσθε τῷ νόμῳ τούτῳ καὶ πάντα τρόπον εὐσεβεῖτε [2] γινώσκοντες ὅτι τῶν παθῶν ἐστιν δεσπότης ὁ εὐσεβὴς λογισμὸς καὶ οὐ μόνον τῶν ἔνδοθεν, ἀλλὰ καὶ τῶν ἔξωθεν πόνων. [3] Ἀνθ ὧν διὰ τὴν εὐσέβειαν προέμενοι τὰ σώματα τοῖς πόνοις ἐκεῖνοι οὐ μόνον ὑπὸ τῶν ἀνθρώπων ἐθαυμάσθησαν, ἀλλὰ καὶ θείας μερίδος κατηξιώθησαν. [4] Καὶ δι᾽ αὐτοὺς εἰρήνευσεν τὸ ἔθνος, καὶ τὴν εὐνομίαν τὴν ἐπὶ τῆς πατρίδος ἀνανεωσάμενοι ἐκπεπόρθηκαν τοὺς πολεμίους. [5] καὶ ὁ τύραννος Ἀντίοχος καὶ ἐπὶ γῆς τετιμώρηται καὶ ἀποθανὼν κολάζεται· ὡς γὰρ οὐδὲν οὐδαμῶς ἴσχυσεν ἀναγκάσαι τοὺς Ιεροσολυμίτας ἀλλοφυλῆσαι καὶ τῶν πατρίων ἐθῶν ἐκδιαιτηθῆναι, τότε ἀπάρας ἀπὸ τῶν Ιεροσολύμων ἐστράτευσεν ἐπὶ Πέρσας. [6] Ἔλεγεν δὲ ἡ μήτηρ τῶν ἑπτὰ παίδων καὶ ταῦτα τὰ δικαιώματα τοῖς τέκνοις [7] ὅτι Ἐγὼ ἐγενήθην παρθένος ἁγνὴ οὐδὲ ὑπερέβην πατρικὸν οἶκον, ἐφύλασσον δὲ τὴν ᾠκοδομημένην πλευράν. [8] οὐδὲ ἔφθειρέν με λυμεὼν ἐρημίας φθορεὺς ἐν πεδίῳ, οὐδὲ ἐλυμήνατό μου τὰ ἁγνὰ τῆς παρθενίας λυμεὼν ἀπάτης ὄφις. [9] ἔμεινα δὲ χρόνον ἀκμῆς σὺν ἀνδρί· τούτων δὲ ἐνηλίκων γενομένων ἐτελεύτησεν ὁ πατὴρ αὐτῶν, μακάριος μὲν ἐκεῖνος, τὸν γὰρ τῆς εὐτεκνίας βίον ἐπιζήσας τὸν τῆς ἀτεκνίας οὐκ ὠδυνήθη καιρόν. [10] ὃς ἐδίδασκεν ὑμᾶς ἔτι ὢν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας. [11] τὸν ἀναιρεθέντα Αβελ ὑπὸ Καιν ἀνεγίνωσκέν τε ὑμῖν καὶ τὸν ὁλοκαρπούμενον Ισαακ καὶ τὸν ἐν φυλακῇ Ιωσηφ. [12] ἔλεγεν δὲ ὑμῖν τὸν ζηλωτὴν Φινεες, ἐδίδασκέν τε ὑμᾶς τοὺς ἐν πυρὶ Ανανιαν καὶ Αζαριαν καὶ Μισαηλ. [13] ἐδόξαζεν δὲ καὶ τὸν ἐν λάκκῳ λεόντων Δανιηλ, ὃν ἐμακάριζεν. [14] ὑπεμίμνῃσκεν δὲ ὑμᾶς καὶ τὴν Ησαιου γραφὴν τὴν λέγουσαν Κἂν διὰ πυρὸς διέλθῃς, φλὸξ οὐ κατακαύσει σε. [15] τὸν ὑμνογράφον ἐμελῴδει ὑμῖν Δαυιδ λέγοντα Πολλαὶ αἱ θλίψεις τῶν δικαίων. [16] τὸν Σαλωμῶντα ἐπαροιμίαζεν ὑμῖν λέγοντα Ξύλον ζωῆς ἐστιν τοῖς ποιοῦσιν αὐτοῦ τὸ θέλημα. [17] τὸν Ιεζεκιηλ ἐπιστοποίει τὸν λέγοντα Εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ ταῦτα; [18] ᾠδὴν μὲν γάρ, ἣν ἐδίδαξεν Μωϋσῆς, οὐκ ἐπελάθετο διδάσκων τὴν λέγουσαν [19] Ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω· αὕτη ἡ ζωὴ ὑμῶν καὶ ἡ μακρότης τῶν ἡμερῶν. [20] Ὦ πικρᾶς τῆς τότε ἡμέρας καὶ οὐ πικρᾶς, ὅτε ὁ πικρὸς Ἑλλήνων τύραννος πῦρ πυρὶ σβέσας λέβησιν ὠμοῖς καὶ ζέουσι θυμοῖς ἀγαγὼν ἐπὶ τὸν καταπέλτην καὶ πάλιν τὰς βασάνους αὐτοῦ τοὺς ἑπτὰ παῖδας τῆς Αβρααμίτιδος [21] τὰς τῶν ὀμμάτων κόρας ἐπήρωσεν καὶ γλώσσας ἐξέτεμεν καὶ βασάνοις ποικίλαις ἀπέκτεινεν. [22] ὑπὲρ ὧν ἡ θεία δίκη μετῆλθεν καὶ μετελεύσεται τὸν ἀλάστορα τύραννον. [23] οἱ δὲ

Αβραμιαῖοι παῖδες σὺν τῇ ἀθλοφόρῳ μητρὶ εἰς πατέρων χορὸν συναγελάζονται ψυχὰς ἁγνὰς καὶ ἀθανάτους ἀπειληφότες παρὰ τοῦ θεοῦ. [24] ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· αμην.

Job

CHAPTER 1

[1] Ἄνθρωπός τις ἦν ἐν χώρᾳ τῇ Αυσίτιδι, ᾧ ὄνομα Ιωβ, καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος ἀληθινός, ἄμεμπτος, δίκαιος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος. [2] ἐγένοντο δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς. [3] καὶ ἦν τὰ κτήνη αὐτοῦ πρόβατα ἑπτακισχίλια, κάμηλοι τρισχίλιαι, ζεύγη βοῶν πεντακόσια, ὄνοι θήλειαι νομάδες πεντακόσιαι, καὶ ὑπηρεσία πολλὴ σφόδρα καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς· καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενὴς τῶν ἀφ᾽ ἡλίου ἀνατολῶν. [4] συμπορευόμενοι δὲ οἱ υἱοὶ αὐτοῦ πρὸς ἀλλήλους ἐποιοῦσαν πότον καθ᾽ ἑκάστην ἡμέραν συμπαραλαμβάνοντες ἅμα καὶ τὰς τρεῖς ἀδελφὰς αὐτῶν ἐσθίειν καὶ πίνειν μετ᾽ αὐτῶν. [5] καὶ ὡς ἂν συνετελέσθησαν αἱ ἡμέραι τοῦ πότου, ἀπέστελλεν Ιωβ καὶ ἐκαθάριζεν αὐτοὺς ἀνιστάμενος τὸ πρωῒ καὶ προσέφερεν περὶ αὐτῶν θυσίας κατὰ τὸν ἀριθμὸν αὐτῶν καὶ μόσχον ἕνα περὶ ἁμαρτίας περὶ τῶν ψυχῶν αὐτῶν· ἔλεγεν γὰρ Ιωβ Μήποτε οἱ υἱοί μου ἐν τῇ διανοίᾳ αὐτῶν κα κὰ ἐνενόησαν πρὸς θεόν. οὕτως οὖν ἐποίει Ιωβ πάσας τὰς ἡμέρας. [6] Καὶ ὡς ἐγένετο ἡ ἡμέρα αὕτη, καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν μετ᾽ αὐτῶν. [7] καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ Πόθεν παραγέγονας; καὶ ἀποκριθεὶς ὁ διάβολος τῷ κυρίῳ εἶπεν Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ᾽ οὐρανὸν πάρειμι. [8] καὶ εἶπεν αὐτῷ ὁ κύριος Προσέσχες τῇ διανοίᾳ σου κατὰ τοῦ παιδός μου Ιωβ, ὅτι οὐκ ἔστιν κατ᾽ αὐτὸν τῶν ἐπὶ τῆς γῆς ἄνθρωπος ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος; [9] ἀπεκρίθη δὲ ὁ διάβολος καὶ εἶπεν ἐναντίον τοῦ κυρίου Μὴ δωρεὰν σέβεται Ιωβ τὸν θεόν; [10] οὐ σὺ περιέφραξας τὰ ἔξω αὐτοῦ καὶ τὰ ἔσω τῆς οἰκίας αὐτοῦ καὶ τὰ ἔξω πάντων τῶν ὄντων αὐτῷ κύκλῳ; τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας καὶ τὰ κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς. [11] ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἅψαι πάντων, ὧν ἔχει· εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει. [12] τότε εἶπεν ὁ κύριος τῷ διαβόλῳ Ἰδοὺ πάντα, ὅσα ἔστιν αὐτῷ, δίδωμι ἐν τῇ χειρί σου, ἀλλὰ αὐτοῦ μὴ ἅψῃ. καὶ ἐξῆλθεν ὁ διάβολος παρὰ τοῦ κυρίου. [13] Καὶ ἦν ὡς ἡ ἡμέρα αὕτη, οἱ υἱοὶ Ιωβ καὶ αἱ θυγατέρες αὐτοῦ ἔπινον οἶνον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου. [14] καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ιωβ καὶ εἶπεν αὐτῷ Τὰ ζεύγη τῶν βοῶν ἠροτρία, καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν· [15] καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες ἠχμαλώτευσαν αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· σωθεὶς δὲ ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαί σοι. [16] Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ιωβ Πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ καὶ κατέκαυσεν

τὰ πρόβατα καὶ τοὺς ποιμένας κατέφαγεν ὁμοίως· καὶ σωθεὶς ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαί σοι. [17] Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ιωβ Οἱ ἱππεῖς ἐποίησαν ἡμῖν κεφαλὰς τρεῖς καὶ ἐκύκλωσαν τὰς καμήλους καὶ ᾐχμαλώτευσαν αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. [18] Ἔτι τούτου λαλοῦντος ἄλλος ἄγγελος ἔρχεται λέγων τῷ Ιωβ Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόν των παρὰ τῷ ἀδελφῷ αὐτῶν τῶν πρεσβυτέρῳ [19] ἐξαίφνης πνεῦμα μέγα ἐπῆλθεν ἐκ τῆς ἐρήμου καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδία σου, καὶ ἐτελεύτησαν· ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. [20] Οὕτως ἀναστὰς Ιωβ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ καὶ πεσὼν χαμαὶ προσεκύνησεν καὶ εἶπεν [21] Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο· εἴη τὸ ὄνομα κυρίου εὐλογημένον. [22] Ἐν τούτοις πᾶσιν τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ιωβ ἐναντίον τοῦ κυρίου καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ.

CHAPTER 2

[1] Ἐγένετο δὲ ὡς ἡ ἡμέρα αὕτη καὶ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἔναντι κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν 13παραστῆναι ἐναντίον τοῦ κυρίου.507 [2] καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ Πόθεν σὺ ἔρχῃ; τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ κυρίου Διαπορευθεὶς τὴν ὑπ᾽ οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμ πασαν πάρειμι. [3] εἶπεν δὲ ὁ κύριος πρὸς τὸν διάβολον Προσέσχες οὖν τῷ θεράποντί μου Ιωβ, ὅτι οὐκ ἔστιν κατ᾽ αὐτὸν τῶν ἐπὶ τῆς γῆς ἄνθρωπος ἄκακος, ἀληθινός, ἄμεμπτος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ; ἔτι δὲ ἔχεται ἀκακίας· σὺ δὲ εἶπας τὰ ὑπάρχοντα αὐτοῦ διὰ κενῆς ἀπολέσαι. [4] ὑπολαβὼν δὲ ὁ διάβολος εἶπεν τῷ κυρίῳ Δέρμα ὑπὲρ δέρματος· ὅσα ὑπάρχει ἀνθρώπῳ, ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτείσει· [5] οὐ μὴν δὲ ἀλλὰ ἀποστείλας τὴν χεῖρά σου ἅψαι τῶν ὀστῶν αὐτοῦ καὶ τῶν σαρκῶν αὐτοῦ· εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει. [6] εἶπεν δὲ ὁ κύριος τῷ διαβόλῳ Ἰδοὺ παραδίδωμί σοι αὐτόν, μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον. [7] Ἐξῆλθεν δὲ ὁ διάβολος ἀπὸ τοῦ κυρίου καὶ ἔπαισεν τὸν Ιωβ ἕλκει πονηρῷ ἀπὸ ποδῶν ἕως κεφαλῆς. [8] καὶ ἔλαβεν ὄστρακον, ἵνα τὸν ἰχῶρα ξύῃ, καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως. [9] Χρόνου δὲ πολλοῦ προβεβηκότος εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ Μέχρι τίνος καρτερήσεις λέγων [9]a Ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου; [10] ἰδοὺ γὰρ ἠφάνισταί σου τὸ μνημόσυνον ἀπὸ τῆς γῆς, υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδῖνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων. [11] σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθησαι διανυκτερεύων αἴθριος· [12] κἀγὼ πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας προσδεχομένη τὸν ἥλιον πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν μόχθων καὶ τῶν ὀδυνῶν, αἵ με νῦν συνέχουσιν. [13] ἀλλὰ εἰπόν τι ῥῆμα εἰς κύριον καὶ τελεύτα. [10] ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ Ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας· εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου, τὰ κακὰ οὐχ ὑποίσομεν; ἐν πᾶσιν τούτοις τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ιωβ τοῖς χείλεσιν ἐναντίον τοῦ θεοῦ. [11] Ἀκούσαντες δὲ οἱ τρεῖς φίλοι αὐτοῦ τὰ κακὰ πάντα τὰ ἐπελθόντα αὐτῷ παρεγένοντο ἕκαστος ἐκ τῆς ἰδίας χώρας πρὸς αὐτόν, Ελιφας ὁ Θαιμανων βασιλεύς, Βαλδαδ ὁ Σαυχαίων τύραννος, Σωφαρ ὁ Μιναίων βασιλεύς, καὶ παρεγένοντο πρὸς αὐτὸν ὁμοθυμαδὸν τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν. [12] ἰδόντες δὲ αὐτὸν πόρρωθεν οὐκ ἐπέγνωσαν καὶ βοήσαντες φωνῇ μεγάλῃ ἔκλαυσαν ῥήξαντες ἕκαστος τὴν ἑαυτοῦ στολὴν καὶ καταπασάμενοι γῆν.

[13] παρεκάθισαν αὐτῷ ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας, καὶ οὐδεὶς αὐτῶν ἐλάλησεν· ἑώρων γὰρ τὴν πληγὴν δεινὴν οὖσαν καὶ μεγάλην σφόδρα.

CHAPTER 3

[1] Μετὰ τοῦτο ἤνοιξεν Ιωβ τὸ στόμα αὐτοῦ [2] καὶ κατηράσατο τὴν ἡμέραν αὐτοῦ λέγων [3] Ἀπόλοιτο ἡ ἡμέρα, ἐν ᾗ ἐγεννήθην, καὶ ἡ νύξ, ἐν ᾗ εἶπαν Ἰδοὺ ἄρσεν. [4] ἡ ἡμέρα ἐκείνη εἴη σκότος, καὶ μὴ ἀναζητήσαι αὐτὴν ὁ κύριος ἄνωθεν, μηδὲ ἔλθοι εἰς αὐτὴν φέγγος· [5] ἐκλάβοι δὲ αὐτὴν σκότος καὶ σκιὰ θανάτου, ἐπέλθοι ἐπ᾽ αὐτὴν γνόφος. [6] καταραθείη ἡ ἡμέρα καὶ ἡ νὺξ ἐκείνη, ἀπενέγκαιτο αὐτὴν σκότος· μὴ εἴη εἰς ἡμέρας ἐνιαυτοῦ μηδὲ ἀριθμηθείη εἰς ἡμέρας μηνῶν· [7] ἀλλὰ ἡ νὺξ ἐκείνη εἴη ὀδύνη, καὶ μὴ ἔλθοι ἐπ᾽ αὐτὴν εὐφροσύνη μηδὲ χαρμονή· [8] ἀλλὰ καταράσαιτο αὐτὴν ὁ καταρώμενος τὴν ἡμέραν ἐκείνην ὁ μέλλων τὸ μέγα κῆτος χειρώσασθαι. [9] σκοτωθείη τὰ ἄστρα τῆς νυκτὸς ἐκείνης, ὑπομείναι καὶ εἰς φωτισμὸν μὴ ἔλθοι καὶ μὴ ἴδοι ἑωσφόρον ἀνατέλλοντα, [10] ὅτι οὐ συνέκλεισεν πύλας γαστρὸς μητρός μου· ἀπήλλαξεν γὰρ ἂν πόνον ἀπὸ ὀφθαλμῶν μου. [11] διὰ τί γὰρ ἐν κοιλίᾳ οὐκ ἐτελεύτησα, ἐκ γαστρὸς δὲ ἐξῆλθον καὶ οὐκ εὐθὺς ἀπωλόμην; [12] ἵνα τί δὲ συνήντησάν μοι γόνατα; ἵνα τί δὲ μαστοὺς ἐθήλασα; [13] νῦν ἂν κοιμηθεὶς ἡσύχασα, ὑπνώσας δὲ ἀνεπαυσάμην [14] μετὰ βασιλέων βουλευτῶν γῆς, οἳ ἠγαυριῶντο ἐπὶ ξίφεσιν, [15] ἢ μετὰ ἀρχόντων, ὧν πολὺς ὁ χρυσός, οἳ ἔπλησαν τοὺς οἴκους αὐτῶν ἀργυρίου, [16] ἢ ὥσπερ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς ἢ ὥσπερ νήπιοι, οἳ οὐκ εἶδον φῶς. [17] ἐκεῖ ἀσεβεῖς ἐξέκαυσαν θυμὸν ὀργῆς, ἐκεῖ ἀνεπαύσαντο κατάκοποι τῷ σώματι· [18] ὁμοθυμαδὸν δὲ οἱ αἰώνιοι οὐκ ἤκουσαν φωνὴν φορολόγου· [19] μικρὸς καὶ μέγας ἐκεῖ ἐστιν καὶ θεράπων οὐ δεδοικὼς τὸν κύριον αὐτοῦ. [20] ἵνα τί γὰρ δέδοται τοῖς ἐν πικρίᾳ φῶς, ζωὴ δὲ ταῖς ἐν ὀδύναις ψυχαῖς; [21] οἳ ὀμείρονται τοῦ θανάτου καὶ οὐ τυγχάνουσιν ἀνορύσσοντες ὥσπερ θησαυρούς, [22] περιχαρεῖς δὲ ἐγένοντο, ἐὰν κατατύχωσιν. [23] θάνατος ἀνδρὶ ἀνάπαυμα, συνέκλεισεν γὰρ ὁ θεὸς κατ᾽ αὐτοῦ· [24] πρὸ γὰρ τῶν σίτων μου στεναγμός μοι ἥκει, δακρύω δὲ ἐγὼ συνεχόμενος φόβῳ· [25] φόβος γάρ, ὃν ἐφρόντισα, ἦλθέν μοι, καὶ ὃν ἐδεδοίκειν, συνήντησέν μοι. [26] οὔτε εἰρήνευσα οὔτε ἡσύχασα οὔτε ἀνεπαυσάμην, ἦλθεν δέ μοι ὀργή.

CHAPTER 4

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει [2] Μὴ πολλάκις σοι λελάληται ἐν κόπῳ; ἰσχὺν δὲ ῥημάτων σου τίς ὑποίσει; [3] εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς καὶ χεῖρας ἀσθενοῦς παρεκάλεσας [4] ἀσθενοῦντάς τε ἐξανέστησας ῥήμασιν γόνασίν τε ἀδυνατοῦσιν θάρσος περιέθηκας, [5] νῦν δὲ ἥκει ἐπὶ σὲ πόνος καὶ ἥψατό σου, σὺ δὲ ἐσπούδασας. [6] πότερον οὐχ ὁ φόβος σού ἐστιν ἐν ἀφροσύνῃ καὶ ἡ ἐλπίς σου καὶ ἡ ἀκακία τῆς ὁδοῦ σου; [7] μνήσθητι οὖν τίς καθαρὸς ὢν ἀπώλετο ἢ πότε ἀληθινοὶ ὁλόρριζοι ἀπώλοντο. [8] καθ᾽ ὃν τρόπον εἶδον τοὺς ἀροτριῶντας τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτὰ ὀδύνας θεριοῦσιν ἑαυτοῖς. [9] ἀπὸ προστάγματος κυρίου ἀπολοῦνται, ἀπὸ δὲ πνεύματος ὀργῆς αὐτοῦ ἀφανισθήσονται. [10] σθένος λέοντος, φωνὴ δὲ λεαίνης, γαυρίαμα δὲ δρακόντων ἐσβέσθη· [11] μυρμηκολέων ὤλετο παρὰ τὸ μὴ ἔχειν βοράν, σκύμνοι δὲ λεόντων ἔλιπον ἀλλήλους. [12] εἰ δέ τι ῥῆμα ἀληθινὸν ἐγεγόνει ἐν λόγοις σου, οὐθὲν ἄν σοι τούτων κακὸν ἀπήντησεν. πότερον οὐ δέξεταί μου τὸ οὖς ἐξαίσια παρ᾽ αὐτοῦ; [13] φόβοι δὲ καὶ ἠχὼ νυκτερινή, ἐπιπίπτων φόβος ἐπ᾽ ἀνθρώπους, [14] φρίκη δέ μοι συνήντησεν καὶ τρόμος καὶ μεγάλως μου τὰ ὀστᾶ συνέσεισεν, [15] καὶ πνεῦμα ἐπὶ πρόσωπόν μου ἐπῆλθεν, ἔφριξαν δέ μου τρίχες καὶ σάρκες. [16] ἀνέστην, καὶ οὐκ ἐπέγνων· εἶδον, καὶ οὐκ ἦν μορφὴ πρὸ ὀφθαλμῶν μου, ἀλλ᾽ ἢ αὔραν καὶ φωνὴν ἤκουον [17] Τί γάρ; μὴ καθαρὸς ἔσται βροτὸς ἐναντίον κυρίου ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμεμπτος ἀνήρ; [18] εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιόν τι ἐπενόησεν, [19] τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας, ἐξ ὧν καὶ αὐτοὶ ἐκ τοῦ αὐτοῦ πηλοῦ ἐσμεν, ἔπαισεν αὐτοὺς σητὸς τρόπον· [20] καὶ ἀπὸ πρωίθεν ἕως ἑσπέρας οὐκέτι εἰσίν, παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι ἀπώλοντο· [21] ἐνεφύσησεν γὰρ αὐτοῖς καὶ ἐξηράνθησαν, ἀπώλοντο παρὰ τὸ μὴ ἔχειν αὐτοὺς σοφίαν.

CHAPTER 5

[1] ἐπικάλεσαι δέ, εἴ τίς σοι ὑπακούσεται, ἢ εἴ τινα ἀγγέλων ἁγίων ὄψῃ. [2] καὶ γὰρ ἄφρονα ἀναιρεῖ ὀργή, πεπλανημένον δὲ θανατοῖ ζῆλος. [3] ἐγὼ δὲ ἑώρακα ἄφρονας ῥίζαν βάλλοντας, ἀλλ᾽ εὐθέως ἐβρώθη αὐτῶν ἡ δίαιτα. [4] πόρρω γένοιντο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας, κολαβρισθείησαν δὲ ἐπὶ θύραις ἡσσόνων, καὶ οὐκ ἔσται ὁ ἐξαιρούμενος· [5] ἃ γὰρ ἐκεῖνοι συνήγαγον, δίκαιοι ἔδονται, αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται, ἐκσιφωνισθείη αὐτῶν ἡ ἰσχύς. [6] οὐ γὰρ μὴ ἐξέλθῃ ἐκ τῆς γῆς κόπος, οὐδὲ ἐξ ὀρέων ἀναβλαστήσει πόνος· [7] ἀλλὰ ἄνθρωπος γεννᾶται κόπῳ, νεοσσοὶ δὲ γυπὸς τὰ ὑψηλὰ πέτονται. [8] οὐ μὴν δὲ ἀλλὰ ἐγὼ δεηθήσομαι κυρίου, κύριον δὲ τὸν πάντων δεσπότην ἐπικαλέσομαι [9] τὸν ποιοῦντα μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός· [10] τὸν διδόντα ὑετὸν ἐπὶ τὴν γῆν, ἀποστέλλοντα ὕδωρ ἐπὶ τὴν ὑπ᾽ οὐρανόν· [11] τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος καὶ ἀπολωλότας ἐξεγείροντα· [12] διαλλάσσοντα βουλὰς πανούργων, καὶ οὐ μὴ ποιήσουσιν αἱ χεῖρες αὐτῶν ἀληθές. [13] ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει, βουλὴν δὲ πολυπλόκων ἐξέστησεν· [14] ἡμέρας συναντήσεται αὐτοῖς σκότος, τὸ δὲ μεσημβρινὸν ψηλαφήσαισαν ἴσα νυκτί. [15] ἀπόλοιντο δὲ ἐν πολέμῳ, ἀδύνατος δὲ ἐξέλθοι ἐκ χειρὸς δυνάστου· [16] εἴη δὲ ἀδυνάτῳ ἐλπίς, ἀδίκου δὲ στόμα ἐμφραχθείη. [17] μακάριος δὲ ἄνθρωπος, ὃν ἤλεγξεν ὁ κύριος· νουθέτημα δὲ παντοκράτορος μὴ ἀπαναίνου. [18] αὐτὸς γὰρ ἀλγεῖν ποιεῖ καὶ πάλιν ἀποκαθίστησιν· ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο. [19] ἑξάκις ἐξ ἀναγκῶν σε ἐξελεῖται, ἐν δὲ τῷ ἑβδόμῳ οὐ μὴ ἅψηταί σου κακόν. [20] ἐν λιμῷ ῥύσεταί σε ἐκ θανάτου, ἐν πολέμῳ δὲ ἐκ χειρὸς σιδήρου λύσει σε. [21] ἀπὸ μάστιγος γλώσσης σε κρύψει, καὶ οὐ μὴ φοβηθῇς ἀπὸ κακῶν ἐρχομένων. [22] ἀδίκων καὶ ἀνόμων καταγελάσῃ, ἀπὸ δὲ θηρίων ἀγρίων οὐ μὴ φοβηθῇς· [23] θῆρες γὰρ ἄγριοι εἰρηνεύσουσίν σοι. [24] εἶτα γνώσῃ ὅτι εἰρηνεύσει σου ὁ οἶκος, ἡ δὲ δίαιτα τῆς σκηνῆς σου οὐ μὴ ἁμάρτῃ. [25] γνώσῃ δὲ ὅτι πολὺ τὸ σπέρμα σου, τὰ δὲ τέκνα σου ἔσται ὥσπερ τὸ παμβότανον τοῦ ἀγροῦ. [26] ἐλεύσῃ δὲ ἐν τάφῳ ὥσπερ σῖτος ὥριμος κατὰ καιρὸν θερι ζόμενος ἢ ὥσπερ θιμωνιὰ ἅλωνος καθ᾽ ὥραν συγκομισθεῖσα. [27] ἰδοὺ ταῦτα οὕτως ἐξιχνιάσαμεν, ταῦτά ἐστιν ἃ ἀκηκόαμεν· σὺ δὲ γνῶθι σεαυτῷ εἴ τι ἔπραξας.

CHAPTER 6

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Εἰ γάρ τις ἱστῶν στήσαι μου τὴν ὀργήν, τὰς δὲ ὀδύνας μου ἄραι ἐν ζυγῷ ὁμοθυμαδόν, [3] καὶ δὴ ἄμμου παραλίας βαρυτέρα ἔσται· ἀλλ᾽ ὡς ἔοικεν, τὰ ῥήματά μού ἐστιν φαῦλα. [4] βέλη γὰρ κυρίου ἐν τῷ σώματί μού ἐστιν, ὧν ὁ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα· ὅταν ἄρξωμαι λαλεῖν, κεντοῦσί με. [5] τί γάρ; μὴ διὰ κενῆς κεκράξεται ὄνος ἄγριος, ἀλλ᾽ ἢ τὰ σῖτα ζητῶν; εἰ δὲ καὶ ῥήξει φωνὴν βοῦς ἐπὶ φάτνης ἔχων τὰ βρώματα; [6] εἰ βρωθήσεται ἄρτος ἄνευ ἁλός; εἰ δὲ καὶ ἔστιν γεῦμα ἐν ῥήμασιν κενοῖς; [7] οὐ δύναται γὰρ παύσασθαί μου ἡ ψυχή· βρόμον γὰρ ὁρῶ τὰ σῖτά μου ὥσπερ ὀσμὴν λέοντος. [8] εἰ γὰρ δῴη, καὶ ἔλθοι μου ἡ αἴτησις, καὶ τὴν ἐλπίδα μου δῴη ὁ κύριος. [9] ἀρξάμενος ὁ κύριος τρωσάτω με, εἰς τέλος δὲ μή με ἀνελέτω. [10] εἴη δέ μου πόλις τάφος, ἐφ᾽ ἧς ἐπὶ τειχέων ἡλλόμην ἐπ᾽ αὐ τῆς, οὐ μὴ φείσωμαι· οὐ γὰρ ἐψευσάμην ῥήματα ἅγια θεοῦ μου. [11] τίς γάρ μου ἡ ἰσχύς, ὅτι ὑπομένω; ἢ τίς μου ὁ χρόνος, ὅτι ἀνέχεταί μου ἡ ψυχή; [12] μὴ ἰσχὺς λίθων ἡ ἰσχύς μου; ἢ αἱ σάρκες μού εἰσιν χάλκειαι; [13] ἦ οὐκ ἐπ᾽ αὐτῷ ἐπεποίθειν; βοήθεια δὲ ἀπ᾽ ἐμοῦ ἄπεστιν. [14] ἀπείπατό με ἔλεος, ἐπισκοπὴ δὲ κυρίου ὑπερεῖδέν με. [15] οὐ προσεῖδόν με οἱ ἐγγύτατοί μου· ὥσπερ χειμάρρους ἐκ λείπων ἢ ὥσπερ κῦμα παρῆλθόν με· [16] οἵτινές με διευλαβοῦντο, νῦν ἐπιπεπτώκασίν μοι ὥσπερ χιὼν ἢ κρύσταλλος πεπηγώς· [17] καθὼς τακεῖσα θέρμης γενομένης οὐκ ἐπεγνώσθη ὅπερ ἦν, [18] οὕτως κἀγὼ κατελείφθην ὑπὸ πάντων, ἀπωλόμην δὲ καὶ ἔξοικος ἐγενόμην. [19] ἴδετε ὁδοὺς Θαιμανων, ἀτραποὺς Σαβων, οἱ διορῶντες· [20] καὶ αἰσχύνην ὀφειλήσουσιν οἱ ἐπὶ πόλεσιν καὶ χρήμασιν πεποιθότες. [21] ἀτὰρ δὲ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως, ὥστε ἰδόντες τὸ ἐμὸν τραῦμα φοβήθητε. [22] τί γάρ; μή τι ὑμᾶς ᾔτησα ἢ τῆς παρ᾽ ὑμῶν ἰσχύος ἐπιδέομαι [23] ὥστε σῶσαί με ἐξ ἐχθρῶν ἢ ἐκ χειρὸς δυναστῶν ῥύσασθαί με; [24] διδάξατέ με, ἐγὼ δὲ κωφεύσω· εἴ τι πεπλάνημαι, φράσατέ μοι. [25] ἀλλ᾽ ὡς ἔοικεν, φαῦλα ἀληθινοῦ ῥήματα, οὐ γὰρ παρ᾽ ὑμῶν ἰσχὺν αἰτοῦμαι· [26] οὐδὲ ὁ ἔλεγχος ὑμῶν ῥήμασίν με παύσει, οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι. [27] πλὴν ὅτι ἐπ᾽ ὀρφανῷ ἐπιπίπτετε, ἐνάλλεσθε δὲ ἐπὶ φίλῳ ὑμῶν. [28] νυνὶ δὲ εἰσβλέψας εἰς πρόσωπα ὑμῶν οὐ ψεύσομαι. [29] καθίσατε δὴ καὶ μὴ εἴη ἄδικον, καὶ πάλιν τῷ δικαίῳ συνέρχεσθε. [30] οὐ γάρ ἐστιν ἐν γλώσσῃ μου ἄδικον· ἢ ὁ λάρυγξ μου οὐχὶ σύνεσιν μελετᾷ;

CHAPTER 7

[1] πότερον οὐχὶ πειρατήριόν ἐστιν ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς καὶ ὥσπερ μισθίου αὐθημερινοῦ ἡ ζωὴ αὐτοῦ; [2] ἢ ὥσπερ θεράπων δεδοικὼς τὸν κύριον αὐτοῦ καὶ τετευ χὼς σκιᾶς ἢ ὥσπερ μισθωτὸς ἀναμένων τὸν μισθὸν αὐτοῦ. [3] οὕτως κἀγὼ ὑπέμεινα μῆνας κενούς, νύκτες δὲ ὀδυνῶν δεδομέναι μοί εἰσιν. [4] ἐὰν κοιμηθῶ, λέγω Πότε ἡμέρα; ὡς δ' ἂν ἀναστῶ, πάλιν Πότε ἑσπέρα; πλήρης δὲ γίνομαι ὀδυνῶν ἀπὸ ἑσπέρας ἕως πρωί. [5] φύρεται δέ μου τὸ σῶμα ἐν σαπρίᾳ σκωλήκων, τήκω δὲ βώλακας γῆς ἀπὸ ἰχῶρος ξύων. [6] ὁ δὲ βίος μού ἐστιν ἐλαφρότερος λαλιᾶς, ἀπόλωλεν δὲ ἐν κενῇ ἐλπίδι. [7] μνήσθητι οὖν ὅτι πνεῦμά μου ἡ ζωὴ καὶ οὐκέτι ἐπανελεύσεται ὁ ὀφθαλμός μου ἰδεῖν ἀγαθόν. [8] 13οὐ περιβλέψεταί με ὀφθαλμὸς ὁρῶντός με· 13οἱ ὀφθαλμοί σου ἐν ἐμοί, καὶ οὐκέτι εἰμὶ507 [9] ὥσπερ νέφος ἀποκαθαρθὲν ἀπ' οὐρανοῦ. ἐὰν γὰρ ἄνθρωπος καταβῇ εἰς ᾅδην, οὐκέτι μὴ ἀναβῇ [10] οὐδ' οὐ μὴ ἐπιστρέψῃ ἔτι εἰς τὸν ἴδιον οἶκον, οὐδὲ μὴ ἐπιγνῷ αὐτὸν ἔτι ὁ τόπος αὐτοῦ. [11] ἀτὰρ οὖν οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου, λαλήσω ἐν ἀνάγκῃ ὤν, ἀνοίξω πικρίαν ψυχῆς μου συνεχόμενος. [12] πότερον θάλασσά εἰμι ἢ δράκων, ὅτι κατέταξας ἐπ' ἐμὲ φυλακήν; [13] εἶπα ὅτι Παρακαλέσει με ἡ κλίνη μου, ἀνοίσω δὲ πρὸς ἐμαυτὸν ἰδίᾳ λόγον τῇ κοίτῃ μου· [14] ἐκφοβεῖς με ἐνυπνίοις καὶ ἐν ὁράμασίν με καταπλήσσεις. [15] ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχήν μου, ἀπὸ δὲ θανάτου τὰ ὀστᾶ μου. [16] οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι, ἵνα μακροθυμήσω· ἀπόστα ἀπ' ἐμοῦ, κενὸς γάρ μου ὁ βίος. [17] τί γάρ ἐστιν ἄνθρωπος, ὅτι ἐμεγάλυνας αὐτὸν ἢ ὅτι προσέχεις τὸν νοῦν εἰς αὐτὸν [18] ἢ ἐπισκοπὴν αὐτοῦ ποιήσῃ ἕως τὸ πρωῒ καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς; [19] ἕως τίνος οὐκ ἐᾷς με οὐδὲ προίῃ με, ἕως ἂν καταπίω τὸν πτύελόν μου ἐν ὀδύνῃ; [20] εἰ ἐγὼ ἥμαρτον, τί δύναμαί σοι πρᾶξαι, ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀνθρώπων; διὰ τί ἔθου με κατεντευκτήν σου, εἰμὶ δὲ ἐπὶ σοὶ φορτίον; [21] καὶ διὰ τί οὐκ ἐποιήσω τῆς ἀνομίας μου λήθην καὶ καθαρισμὸν τῆς ἁμαρτίας μου; νυνὶ δὲ εἰς γῆν ἀπελεύσομαι, ὀρθρίζων δὲ οὐκέτι εἰμί.

CHAPTER 8

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει [2] Μέχρι τίνος λαλήσεις ταῦτα; πνεῦμα πολυρῆμον τοῦ στόματός σου. [3] μὴ ὁ κύριος ἀδικήσει κρίνων ἢ ὁ τὰ πάντα ποιήσας ταράξει τὸ δίκαιον; [4] εἰ οἱ υἱοί σου ἥμαρτον ἐναντίον αὐτοῦ, ἀπέστειλεν ἐν χειρὶ ἀνομίας αὐτῶν. [5] σὺ δὲ ὄρθριζε πρὸς κύριον παντοκράτορα δεόμενος. [6] εἰ καθαρὸς εἶ καὶ ἀληθινός, δεήσεως ἐπακούσεταί σου, ἀποκαταστήσει δέ σοι δίαιταν δικαιοσύνης· [7] ἔσται οὖν τὰ μὲν πρῶτά σου ὀλίγα, τὰ δὲ ἔσχατά σου ἀμύθητα. [8] ἐπερώτησον γὰρ γενεὰν πρώτην, ἐξιχνίασον δὲ κατὰ γένος πατέρων· [9] χθιζοὶ γάρ ἐσμεν καὶ οὐκ οἴδαμεν, σκιὰ γάρ ἐστιν ἡμῶν ἐπὶ τῆς γῆς ὁ βίος. [10] ἦ οὐχ οὗτοί σε διδάξουσιν καὶ ἀναγγελοῦσιν καὶ ἐκ καρδίας ἐξάξουσιν ῥήματα; [11] μὴ θάλλει πάπυρος ἄνευ ὕδατος ἢ ὑψωθήσεται βούτομον ἄνευ πότου; [12] ἔτι ὂν ἐπὶ ῥίζης καὶ οὐ μὴ θερισθῇ, πρὸ τοῦ πιεῖν πᾶσα βοτάνη οὐχὶ ξηραίνεται. [13] οὕτως τοίνυν ἔσται τὰ ἔσχατα πάντων τῶν ἐπιλανθανομέ νων τοῦ κυρίου· ἐλπὶς γὰρ ἀσεβοῦς ἀπολεῖται. [14] ἀοίκητος γὰρ αὐτοῦ ἔσται ὁ οἶκος, ἀράχνη δὲ αὐτοῦ ἀποβήσεται ἡ σκηνή. [15] ἐὰν ὑπερείσῃ τὴν οἰκίαν αὐτοῦ, οὐ μὴ στῇ· ἐπιλαβομένου δὲ αὐτοῦ οὐ μὴ ὑπομείνῃ· [16] ὑγρὸς γάρ ἐστιν ὑπὸ ἡλίου, καὶ ἐκ σαπρίας αὐτοῦ ὁ ῥάδαμνος αὐτοῦ ἐξελεύσεται. [17] ἐπὶ συναγωγὴν λίθων κοιμᾶται, ἐν δὲ μέσῳ χαλίκων ζήσεται. [18] ἐὰν καταπίῃ, ὁ τόπος ψεύσεται αὐτόν· οὐχ ἑόρακας τοιαῦτα. [19] ὅτι καταστροφὴ ἀσεβοῦς τοιαύτη, ἐκ δὲ γῆς ἄλλον ἀναβλαστήσει. [20] ὁ γὰρ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον, πᾶν δὲ δῶρον ἀσεβοῦς οὐ δέξεται. [21] ἀληθινῶν δὲ στόμα ἐμπλήσει γέλωτος, τὰ δὲ χείλη αὐτῶν ἐξομολογήσεως· [22] οἱ δὲ ἐχθροὶ αὐτῶν ἐνδύσονται αἰσχύνην, δίαιτα δὲ ἀσεβοῦς οὐκ ἔσται.

CHAPTER 9

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Ἐπ᾽ ἀληθείας οἶδα ὅτι οὕτως ἐστίν· πῶς γὰρ ἔσται δίκαιος βροτὸς παρὰ κυρίῳ; [3] ἐὰν γὰρ βούληται κριθῆναι αὐτῷ, οὐ μὴ ὑπακούσῃ αὐτῷ, ἵνα μὴ ἀντείπῃ πρὸς ἕνα λόγον αὐτοῦ ἐκ χιλίων. [4] σοφὸς γάρ ἐστιν διανοίᾳ, κραταιός τε καὶ μέγας· τίς σκληρὸς γενόμενος ἐναντίον αὐτοῦ ὑπέμεινεν; [5] ὁ παλαιῶν ὄρη καὶ οὐκ οἴδασιν, ὁ καταστρέφων αὐτὰ ὀργῇ· [6] ὁ σείων τὴν ὑπ᾽ οὐρανὸν ἐκ θεμελίων, οἱ δὲ στῦλοι αὐτῆς σαλεύονται· [7] ὁ λέγων τῷ ἡλίῳ καὶ οὐκ ἀνατέλλει, κατὰ δὲ ἄστρων κατασφραγίζει· [8] ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ᾽ ἐδάφους ἐπὶ θαλάσσης· [9] ὁ ποιῶν Πλειάδα καὶ Ἕσπερον καὶ Ἀρκτοῦρον καὶ ταμίεια νότου· [10] ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός. [11] ἐὰν ὑπερβῇ με, οὐ μὴ ἴδω· καὶ ἐὰν παρέλθῃ με, οὐδ᾽ ὡς ἔγνων. [12] ἐὰν ἁπαλλάξῃ, τίς ἀποστρέψει; ἢ τίς ἐρεῖ αὐτῷ Τί ἐποίησας; [13] αὐτὸς γὰρ ἀπέστραπται ὀργήν, ὑπ᾽ αὐτοῦ ἐκάμφθησαν κήτη τὰ ὑπ᾽ οὐρανόν. [14] ἐὰν δέ μου ὑπακούσηται, ἦ διακρινεῖ τὰ ῥήματά μου. [15] ἐάν τε γὰρ ὦ δίκαιος, οὐκ εἰσακούσεταί μου, 13τοῦ κρίματος αὐτοῦ δεηθήσομαι·507 [16] ἐάν τε καλέσω καὶ ὑπακούσῃ, οὐ πιστεύω ὅτι εἰσακήκοέν μου. [17] μὴ γνόφῳ με ἐκτρίψῃ; πολλὰ δέ μου τὰ συντρίμματα πεποίηκεν διὰ κενῆς. [18] οὐκ ἐᾷ γάρ με ἀναπνεῦσαι, ἐνέπλησεν δέ με πικρίας. [19] ὅτι μὲν γὰρ ἰσχύι κρατεῖ· τίς οὖν κρίματι αὐτοῦ ἀντιστήσεται; [20] ἐὰν γὰρ ὦ δίκαιος, τὸ στόμα μου ἀσεβήσει· ἐάν τε ὦ ἄμεμπτος, σκολιὸς ἀποβήσομαι. [21] εἴτε γὰρ ἠσέβησα, οὐκ οἶδα τῇ ψυχῇ, πλὴν ὅτι ἀφαιρεῖταί μου ἡ ζωή. [22] διὸ εἶπον Μέγαν καὶ δυνάστην ἀπολλύει ὀργή, [23] ὅτι φαῦλοι ἐν θανάτῳ ἐξαισίῳ, ἀλλὰ δίκαιοι καταγελῶνται· [24] παραδέδονται γὰρ εἰς χεῖρας ἀσεβοῦς. 13πρόσωπα κριτῶν αὐτῆς συγκαλύπτει· 13εἰ δὲ μὴ αὐτός, τίς ἐστιν;507 [25] ὁ δὲ βίος μού ἐστιν ἐλαφρότερος δρομέως· ἀπέδρασαν καὶ οὐκ εἴδοσαν. [26] ἦ καὶ ἔστιν ναυσὶν ἴχνος ὁδοῦ ἢ ἀετοῦ πετομένου ζητοῦντος βοράν; [27] ἐάν τε γὰρ εἴπω, ἐπιλήσομαι λαλῶν, συγκύψας τῷ προσώπῳ στενάξω. [28] σείομαι πᾶσιν τοῖς μέλεσιν, οἶδα γὰρ ὅτι οὐκ ἀθῷόν με ἐάσεις. [29] ἐπειδὴ δέ εἰμι ἀσεβής, διὰ τί οὐκ ἀπέθανον; [30] ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ ἀποκαθάρωμαι χερσὶν καθαραῖς, [31] ἱκανῶς ἐν ῥύπῳ με ἔβαψας, ἐβδελύξατο δέ με ἡ στολή. [32] οὐ γὰρ εἶ ἄνθρωπος κατ᾽ ἐμέ, ᾧ ἀντικρινοῦμαι, ἵνα ἔλθωμεν ὁμοθυμαδὸν εἰς κρίσιν. [33] εἴθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων· [34] ἀπαλλαξάτω ἀπ᾽ ἐμοῦ τὴν ῥάβδον, ὁ δὲ φόβος αὐτοῦ μή με στροβείτω, [35] καὶ οὐ μὴ φοβηθῶ, ἀλλὰ λαλήσω· οὐ γὰρ οὕτω συνεπίσταμαι.

CHAPTER 10

[1] κάμνων τῇ ψυχῇ μου, στένων ἐπαφήσω ἐπ᾽ αὐτὸν τὰ ῥήματά μου· λαλήσω πικρίᾳ ψυχῆς μου συνεχόμενος [2] καὶ ἐρῶ πρὸς κύριον Μή με ἀσεβεῖν δίδασκε· καὶ διὰ τί με οὕτως ἔκρινας; [3] ἦ καλόν σοι, ἐὰν ἀδικήσω, ὅτι ἀπείπω ἔργα χειρῶν σου, βουλῇ δὲ ἀσεβῶν προσέσχες; [4] ἦ ὥσπερ βροτὸς ὁρᾷ καθορᾷς 13ἢ καθὼς ὁρᾷ ἄνθρωπος βλέψῃ;507 [5] ἦ ὁ βίος σου ἀνθρώπινός ἐστιν ἢ τὰ ἔτη σου ἀνδρός; [6] ὅτι ἀνεζήτησας τὴν ἀνομίαν μου καὶ τὰς ἁμαρτίας μου ἐξιχνίασας. [7] οἶδας γὰρ ὅτι οὐκ ἠσέβησα· ἀλλὰ τίς ἐστιν ὁ ἐκ τῶν χειρῶν σου ἐξαιρούμενος; [8] αἱ χεῖρές σου ἔπλασάν με καὶ ἐποίησάν με, μετὰ ταῦτα μεταβαλών με ἔπαισας. [9] μνήσθητι ὅτι πηλόν με ἔπλασας, εἰς δὲ γῆν με πάλιν ἀποστρέφεις. [10] ἦ οὐχ ὥσπερ γάλα με ἤμελξας, ἐτύρωσας δέ με ἴσα τυρῷ; [11] δέρμα καὶ κρέας με ἐνέδυσας, ὀστέοις δὲ καὶ νεύροις με ἐνεῖρας. [12] ζωὴν δὲ καὶ ἔλεος ἔθου παρ᾽ ἐμοί, ἡ δὲ ἐπισκοπή σου ἐφύλαξέν μου τὸ πνεῦμα. [13] ταῦτα ἔχων ἐν σεαυτῷ οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν. [14] ἐάν τε γὰρ ἁμάρτω, φυλάσσεις με, ἀπὸ δὲ ἀνομίας οὐκ ἀθῷόν με πεποίηκας. [15] ἐάν τε γὰρ ἀσεβὴς ὦ, οἴμμοι· ἐάν τε ὦ δίκαιος, οὐ δύναμαι ἀνακύψαι, πλήρης γὰρ ἀτιμίας εἰμί. [16] ἀγρεύομαι γὰρ ὥσπερ λέων εἰς σφαγήν, πάλιν δὲ μεταβαλὼν δεινῶς με ὀλέκεις [17] ἐπανακαινίζων ἐπ᾽ ἐμὲ τὴν ἔτασίν μου· ὀργῇ δὲ μεγάλῃ μοι ἐχρήσω, ἐπήγαγες δὲ ἐπ᾽ ἐμὲ πειρατήρια. [18] ἵνα τί οὖν ἐκ κοιλίας με ἐξήγαγες, καὶ οὐκ ἀπέθανον, ὀφθαλμὸς δέ με οὐκ εἶδεν, [19] καὶ ὥσπερ οὐκ ὢν ἐγενόμην; διὰ τί γὰρ ἐκ γαστρὸς εἰς μνῆμα οὐκ ἀπηλλάγην; [20] ἦ οὐκ ὀλίγος ἐστὶν ὁ χρόνος τοῦ βίου μου; ἔασόν με ἀναπαύσασθαι μικρὸν [21] πρὸ τοῦ με πορευθῆναι ὅθεν οὐκ ἀναστρέψω, εἰς γῆν σκοτεινὴν καὶ γνοφεράν, [22] εἰς γῆν σκότους αἰωνίου, οὗ οὐκ ἔστιν φέγγος οὐδὲ ὁρᾶν ζωὴν βροτῶν.

CHAPTER 11

[1] Ὑπολαβὼν δὲ Σωφαρ ὁ Μιναῖος λέγει [2] Ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται· ἢ καὶ ὁ εὔλαλος οἴεται εἶναι δίκαιος; εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος. [3] μὴ πολὺς ἐν ῥήμασιν γίνου, οὐ γάρ ἐστιν ὁ ἀντικρινόμενός σοι. [4] μὴ γὰρ λέγε ὅτι Καθαρός εἰμι τοῖς ἔργοις καὶ ἄμεμπτος ἐναντίον αὐτοῦ. [5] ἀλλὰ πῶς ἂν ὁ κύριος λαλήσαι πρὸς σέ; 13καὶ ἀνοίξει χείλη αὐτοῦ μετὰ σοῦ.507 [6] εἶτα ἀναγγελεῖ σοι δύναμιν σοφίας, ὅτι διπλοῦς ἔσται τῶν κατὰ σέ· καὶ τότε γνώσῃ ὅτι ἄξιά σοι ἀπέβη ἀπὸ κυρίου ὧν ἡμάρτηκας. [7] ἦ ἴχνος κυρίου εὑρήσεις ἢ εἰς τὰ ἔσχατα ἀφίκου, ἃ ἐποίησεν ὁ παντοκράτωρ; [8] ὑψηλὸς ὁ οὐρανός, καὶ τί ποιήσεις; βαθύτερα δὲ τῶν ἐν ᾅδου τί οἶδας; [9] ἢ μακρότερα μέτρου γῆς ἢ εὔρους θαλάσσης; [10] ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ Τί ἐποίησας; [11] αὐτὸς γὰρ οἶδεν ἔργα ἀνόμων, ἰδὼν δὲ ἄτοπα οὐ παρόψεται. [12] ἄνθρωπος δὲ ἄλλως νήχεται λόγοις, βροτὸς δὲ γεννητὸς γυναικὸς ἴσα ὄνῳ ἐρημίτῃ. [13] εἰ γὰρ σὺ καθαρὰν ἔθου τὴν καρδίαν σου, ὑπτιάζεις δὲ χεῖρας πρὸς αὐτόν, [14] εἰ ἄνομόν τί ἐστιν ἐν χερσίν σου, πόρρω ποίησον αὐτὸ ἀπὸ σοῦ, ἀδικία δὲ ἐν διαίτῃ σου μὴ αὐλισθήτω. [15] οὕτως γὰρ ἀναλάμψει σου τὸ πρόσωπον ὥσπερ ὕδωρ καθαρόν, ἐκδύσῃ δὲ ῥύπον καὶ οὐ μὴ φοβηθῇς· [16] καὶ τὸν κόπον ἐπιλήσῃ ὥσπερ κῦμα παρελθὸν καὶ οὐ πτοηθήσῃ· [17] ἡ δὲ εὐχή σου ὥσπερ ἑωσφόρος, ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή· [18] πεποιθώς τε ἔσῃ ὅτι ἔστιν σοι ἐλπίς, ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανεῖταί σοι εἰρήνη. [19] ἡσυχάσεις γάρ, καὶ οὐκ ἔσται ὁ πολεμῶν σε· μεταβαλόμενοι δὲ πολλοί σου δεηθήσονται. [20] σωτηρία δὲ αὐτοὺς ἀπολείψει· ἡ γὰρ ἐλπὶς αὐτῶν ἀπώλεια, ὀφθαλμοὶ δὲ ἀσεβῶν τακήσονται.

CHAPTER 12

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Εἶτα ὑμεῖς ἐστε ἄνθρωποι· ἦ μεθ᾽ ὑμῶν τελευτήσει σοφία. [3] κἀμοὶ μὲν καρδία καθ᾽ ὑμᾶς ἐστιν. [4] δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλεύασμα· [5] εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο πεσεῖν ὑπὸ ἄλλους οἴκους τε αὐτοῦ ἐκπορθεῖσθαι ὑπὸ ἀνόμων. [6] οὐ μὴν δὲ ἀλλὰ μηδεὶς πεποιθέτω πονηρὸς ὢν ἀθῷος ἔσεσθαι, ὅσοι παροργίζουσιν τὸν κύριον, ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται. [7] ἀλλὰ δὴ ἐπερώτησον τετράποδα ἐάν σοι εἴπωσιν, πετεινὰ δὲ οὐρανοῦ ἐάν σοι ἀπαγγείλωσιν· [8] ἐκδιήγησαι δὲ γῇ ἐάν σοι φράσῃ, 13καὶ ἐξηγήσονταί σοι οἱ ἰχθύες τῆς θαλάσσης. [9] 13τίς οὐκ ἔγνω ἐν πᾶσι τούτοις 13ὅτι χεὶρ κυρίου ἐποίησεν ταῦτα;507 [10] εἰ μὴ ἐν χειρὶ αὐτοῦ ψυχὴ πάντων τῶν ζώντων καὶ πνεῦμα παντὸς ἀνθρώπου; [11] οὗς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται. [12] ἐν πολλῷ χρόνῳ σοφία, ἐν δὲ πολλῷ βίῳ ἐπιστήμη. [13] παρ᾽ αὐτῷ σοφία καὶ δύναμις, αὐτῷ βουλὴ καὶ σύνεσις. [14] ἐὰν καταβάλῃ, τίς οἰκοδομήσει; ἐὰν κλείσῃ κατὰ ἀνθρώπων, τίς ἀνοίξει; [15] ἐὰν κωλύσῃ τὸ ὕδωρ, ξηρανεῖ τὴν γῆν· ἐὰν δὲ ἐπαφῇ, ἀπώλεσεν αὐτὴν καταστρέψας. [16] παρ᾽ αὐτῷ κράτος καὶ ἰσχύς, αὐτῷ ἐπιστήμη καὶ σύνεσις. [17] διάγων βουλευτὰς αἰχμαλώτους, κριτὰς δὲ γῆς ἐξέστησεν. [18] καθιζάνων βασιλεῖς ἐπὶ θρόνους 13καὶ περιέδησεν ζώνῃ ὀσφύας αὐτῶν.507 [19] ἐξαποστέλλων ἱερεῖς αἰχμαλώτους, δυνάστας δὲ γῆς κατέστρεψεν. [20] διαλλάσσων χείλη πιστῶν, σύνεσιν δὲ πρεσβυτέρων ἔγνω. [21] 13ἐκχέων ἀτιμίαν ἐπ᾽ ἄρχοντας,507 ταπεινοὺς δὲ ἰάσατο. [22] ἀνακαλύπτων βαθέα ἐκ σκότους, ἐξήγαγεν δὲ εἰς φῶς σκιὰν θανάτου. [23] 13πλανῶν ἔθνη καὶ ἀπολλύων αὐτά,507 καταστρωννύων ἔθνη καὶ καθοδηγῶν αὐτά. [24] διαλλάσσων καρδίας ἀρχόντων γῆς, ἐπλάνησεν δὲ αὐτοὺς ὁδῷ, ᾗ οὐκ ᾔδεισαν· [25] ψηλαφήσαισαν σκότος καὶ μὴ φῶς, πλανηθείησαν δὲ ὥσπερ ὁ μεθύων.

CHAPTER 13

[1] ἰδοὺ ταῦτα ἑώρακέν μου ὁ ὀφθαλμὸς καὶ ἀκήκοέν μου τὸ οὖς· [2] καὶ οἶδα ὅσα καὶ ὑμεῖς ἐπίστασθε, καὶ οὐκ ἀσυνετώτερός εἰμι ὑμῶν. [3] οὐ μὴν δὲ ἀλλ᾽ ἐγὼ πρὸς κύριον λαλήσω, ἐλέγξω δὲ ἐναντίον αὐτοῦ ἐὰν βούληται. [4] ὑμεῖς δέ ἐστε ἰατροὶ ἄδικοι καὶ ἰαταὶ κακῶν πάντες. [5] εἴη δὲ ὑμῖν κωφεῦσαι, καὶ ἀποβήσεται ὑμῖν εἰς σοφίαν. [6] ἀκούσατε ἔλεγχον στόματός μου, κρίσιν δὲ χειλέων μου προσέχετε. [7] πότερον οὐκ ἔναντι κυρίου λαλεῖτε, ἔναντι δὲ αὐτοῦ φθέγγεσθε δόλον; [8] ἢ ὑποστελεῖσθε; ὑμεῖς δὲ αὐτοὶ κριταὶ γένεσθε. [9] καλόν γε, ἐὰν ἐξιχνιάσῃ ὑμᾶς· εἰ γὰρ τὰ πάντα ποιοῦντες προστεθήσεσθε αὐτῷ, [10] οὐθὲν ἧττον ἐλέγξει ὑμᾶς· εἰ δὲ καὶ κρυφῇ πρόσωπα θαυμάσετε, [11] πότερον οὐχὶ δεινὰ αὐτοῦ στροβήσει ὑμᾶς, φόβος δὲ παρ᾽ αὐτοῦ ἐπιπεσεῖται ὑμῖν; [12] ἀποβήσεται δὲ ὑμῶν τὸ ἀγαυρίαμα ἴσα σποδῷ, τὸ δὲ σῶμα πήλινον. [13] κωφεύσατε, ἵνα λαλήσω καὶ ἀναπαύσωμαι θυμοῦ [14] ἀναλαβὼν τὰς σάρκας μου τοῖς ὀδοῦσιν, ψυχὴν δέ μου θήσω ἐν χειρί. [15] ἐάν με χειρώσηται ὁ δυνάστης, ἐπεὶ καὶ ἦρκται, ἢ μὴν λαλήσω καὶ ἐλέγξω ἐναντίον αὐτοῦ· [16] καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, οὐ γὰρ ἐναντίον αὐτοῦ δόλος εἰσελεύσεται. [17] ἀκούσατε ἀκούσατε τὰ ῥήματά μου· ἀναγγελῶ γὰρ ὑμῶν ἀκουόντων. [18] ἰδοὺ ἐγὼ ἐγγύς εἰμι τοῦ κρίματός μου, οἶδα ἐγὼ ὅτι δίκαιος ἀναφανοῦμαι. [19] τίς γάρ ἐστιν ὁ κριθησόμενός μοι; 13ὅτι νῦν κωφεύσω καὶ ἐκλείψω.507 [20] δυεῖν δέ μοι χρήσῃ· 13τότε ἀπὸ τοῦ προσώπου σου οὐ κρυβήσομαι·507 [21] τὴν χεῖρα ἀπ᾽ ἐμοῦ ἀπέχου, καὶ ὁ φόβος σου μή με καταπλησσέτω. [22] εἶτα καλέσεις, ἐγὼ δέ σοι ὑπακούσομαι· ἢ λαλήσεις, ἐγὼ δέ σοι δώσω ἀνταπόκρισιν. [23] πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; δίδαξόν με τίνες εἰσίν. [24] διὰ τί ἀπ᾽ ἐμοῦ κρύπτῃ, ἥγησαι δέ με ὑπεναντίον σοι; [25] ἢ ὡς φύλλον κινούμενον ὑπὸ ἀνέμου εὐλαβηθήσῃ ἢ ὡς χόρτῳ φερομένῳ ὑπὸ πνεύματος ἀντίκεισαί μοι; [26] ὅτι κατέγραψας κατ᾽ ἐμοῦ κακά, περιέθηκας δέ μοι νεότητος ἁμαρτίας, [27] ἔθου δέ μου τὸν πόδα ἐν κωλύματι, ἐφύλαξας δέ μου πάντα τὰ ἔργα, εἰς δὲ ῥίζας τῶν ποδῶν μου ἀφίκου· [28] ὃ παλαιοῦται ἴσα ἀσκῷ ἢ ὥσπερ ἱμάτιον σητόβρωτον.

CHAPTER 14

[1] βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς [2] ἢ ὥσπερ ἄνθος ἀνθῆσαν ἐξέπεσεν, ἀπέδρα δὲ ὥσπερ σκιὰ καὶ οὐ μὴ στῇ. [3] οὐχὶ καὶ τούτου λόγον ἐποιήσω καὶ τοῦτον ἐποίησας εἰσελθεῖν ἐν κρίματι ἐνώπιόν σου; [4] τίς γὰρ καθαρὸς ἔσται ἀπὸ ῥύπου; ἀλλ᾽ οὐθείς. [5] ἐὰν καὶ μία ἡμέρα ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς, ἀριθμητοὶ δὲ μῆνες αὐτοῦ παρὰ σοί, εἰς χρόνον ἔθου, καὶ οὐ μὴ ὑπερβῇ. [6] ἀπόστα ἀπ᾽ αὐτοῦ, ἵνα ἡσυχάσῃ καὶ εὐδοκήσῃ τὸν βίον ὥσπερ ὁ μισθωτός. [7] ἔστιν γὰρ δένδρῳ ἐλπίς· ἐὰν γὰρ ἐκκοπῇ, ἔτι ἐπανθήσει, καὶ ὁ ῥάδαμνος αὐτοῦ οὐ μὴ ἐκλίπῃ· [8] ἐὰν γὰρ γηράσῃ ἐν γῇ ἡ ῥίζα αὐτοῦ, ἐν δὲ πέτρᾳ τελευτήσῃ τὸ στέλεχος αὐτοῦ, [9] ἀπὸ ὀσμῆς ὕδατος ἀνθήσει, ποιήσει δὲ θερισμὸν ὥσπερ νεόφυτον. [10] ἀνὴρ δὲ τελευτήσας ᾤχετο, πεσὼν δὲ βροτὸς οὐκέτι ἔστιν. [11] χρόνῳ γὰρ σπανίζεται θάλασσα, ποταμὸς δὲ ἐρημωθεὶς ἐξηράνθη· [12] ἄνθρωπος δὲ κοιμηθεὶς οὐ μὴ ἀναστῇ, ἕως ἂν ὁ οὐρανὸς οὐ μὴ συρραφῇ· 13καὶ οὐκ ἐξυπνισθήσονται ἐξ ὕπνου αὐτῶν.507 [13] εἰ γὰρ ὄφελον ἐν ᾅδῃ με ἐφύλαξας, ἔκρυψας δέ με, ἕως ἂν παύσηταί σου ἡ ὀργὴ καὶ τάξῃ μοι χρόνον, ἐν ᾧ μνείαν μου ποιήσῃ. [14] ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος, ζήσεται συντελέσας ἡμέρας τοῦ βίου αὐτοῦ· ὑπομενῶ, ἕως ἂν πάλιν γένωμαι. [15] εἶτα καλέσεις, ἐγὼ δέ σοι ὑπακούσομαι, τὰ δὲ ἔργα τῶν χειρῶν σου μὴ ἀποποιοῦ. [16] ἠρίθμησας δέ μου τὰ ἐπιτηδεύματα, καὶ οὐ μὴ παρέλθῃ σε οὐδὲν τῶν ἁμαρτιῶν μου· [17] ἐσφράγισας δέ μου τὰς ἀνομίας ἐν βαλλαντίῳ, ἐπεσημήνω δέ, εἴ τι ἄκων παρέβην. [18] 13καὶ πλὴν ὄρος πῖπτον διαπεσεῖται, 13καὶ πέτρα παλαιωθήσεται ἐκ τοῦ τόπου αὐτῆς· [19] 13λίθους ἐλέαναν ὕδατα, 13καὶ κατέκλυσεν ὕδατα ὕπτια τοῦ χώματος τῆς γῆς· 13καὶ ὑπομονὴν ἀνθρώπου ἀπώλεσας.507 [20] ὧσας αὐτὸν εἰς τέλος, καὶ ᾤχετο· ἐπέστησας αὐτῷ τὸ πρόσωπον καὶ ἐξαπέστειλας· [21] πολλῶν δὲ γενομένων τῶν υἱῶν αὐτοῦ οὐκ οἶδεν, ἐὰν δὲ ὀλίγοι γένωνται, οὐκ ἐπίσταται· [22] ἀλλ᾽ ἢ αἱ σάρκες αὐτοῦ ἤλγησαν, ἡ δὲ ψυχὴ αὐτοῦ ἐπένθησεν.

CHAPTER 15

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει [2] Πότερον σοφὸς ἀπόκρισιν δώσει συνέσεως πνεύματος καὶ ἐνέπλησεν πόνον γαστρὸς [3] ἐλέγχων ἐν ῥήμασιν, οἷς οὐ δεῖ, ἐν λόγοις, οἷς οὐδὲν ὄφελος; [4] οὐ καὶ σὺ ἀπεποιήσω φόβον, συνετελέσω δὲ ῥήματα τοιαῦτα ἔναντι τοῦ κυρίου; [5] ἔνοχος εἶ ῥήμασιν στόματός σου οὐδὲ διέκρινας ῥήματα δυναστῶν· [6] ἐλέγξαι σε τὸ σὸν στόμα καὶ μὴ ἐγώ, τὰ δὲ χείλη σου καταμαρτυρήσουσίν σου. [7] τί γάρ; μὴ πρῶτος ἀνθρώπων ἐγενήθης; ἢ πρὸ θινῶν ἐπάγης; [8] ἦ σύνταγμα κυρίου ἀκήκοας, εἰς δὲ σὲ ἀφίκετο σοφία; [9] τί γὰρ οἶδας, ὃ οὐκ οἴδαμεν; ἢ τί συνίεις, ὃ οὐχὶ καὶ ἡμεῖς; [10] 13καί γε πρεσβύτης καί γε παλαιὸς ἐν ἡμῖν 13βαρύτερος τοῦ πατρός σου ἡμέραις.507 [11] ὀλίγα ὧν ἡμάρτηκας μεμαστίγωσαι, μεγάλως ὑπερβαλλόντως λελάληκας. [12] τί ἐτόλμησεν ἡ καρδία σου, ἢ τί ἐπήνεγκαν οἱ ὀφθαλμοί σου, [13] ὅτι θυμὸν ἔρρηξας ἔναντι κυρίου, ἐξήγαγες δὲ ἐκ στόματος ῥήματα τοιαῦτα; [14] τίς γὰρ ὢν βροτός, ὅτι ἔσται ἄμεμπτος, ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός; [15] εἰ κατὰ ἁγίων οὐ πιστεύει, οὐρανὸς δὲ οὐ καθαρὸς ἐναντίον αὐτοῦ. [16] ἔα δὲ ἐβδελυγμένος καὶ ἀκάθαρτος, ἀνὴρ πίνων ἀδικίας ἴσα ποτῷ. [17] ἀναγγελῶ δέ σοι, ἄκουέ μου· ἃ δὴ ἑώρακα, ἀναγγελῶ σοι, [18] ἃ σοφοὶ ἐροῦσιν καὶ οὐκ ἔκρυψαν πατέρας αὐτῶν· [19] αὐτοῖς μόνοις ἐδόθη ἡ γῆ, καὶ οὐκ ἐπῆλθεν ἀλλογενὴς ἐπ᾽ αὐτούς. [20] πᾶς ὁ βίος ἀσεβοῦς ἐν φροντίδι, ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστῃ, [21] ὁ δὲ φόβος αὐτοῦ ἐν ὠσὶν αὐτοῦ· ὅταν δοκῇ ἤδη εἰρηνεύειν, ἥξει αὐτοῦ ἡ καταστροφή. [22] μὴ πιστευέτω ἀποστραφῆναι ἀπὸ σκότους· ἐντέταλται γὰρ ἤδη εἰς χεῖρας σιδήρου, [23] κατατέτακται δὲ εἰς σῖτα γυψίν· οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτῶμα. ἡμέρα δὲ αὐτὸν σκοτεινὴ στροβήσει, [24] ἀνάγκη δὲ καὶ θλῖψις αὐτὸν καθέξει ὥσπερ στρατηγὸς πρωτοστάτης πίπτων. [25] ὅτι ἦρκεν χεῖρας ἐναντίον τοῦ κυρίου, ἔναντι δὲ κυρίου παντοκράτορος ἐτραχηλίασεν, [26] ἔδραμεν δὲ ἐναντίον αὐτοῦ ὕβρει 13ἐν πάχει νώτου ἀσπίδος αὐτοῦ, [27] 13ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν στέατι αὐτοῦ 13καὶ ἐποίησεν περιστόμιον ἐπὶ τῶν μηρίων.507 [28] αὐλισθείη δὲ πόλεις ἐρήμους, εἰσέλθοι δὲ εἰς οἴκους ἀοικήτους· ἃ δὲ ἐκεῖνοι ἡτοίμασαν, ἄλλοι ἀποίσονται. [29] οὔτε μὴ πλουτισθῇ, οὔτε μὴ μείνῃ αὐτοῦ τὰ ὑπάρχοντα· οὐ μὴ βάλῃ ἐπὶ τὴν γῆν σκιὰν [30] οὐδὲ μὴ ἐκφύγῃ τὸ σκότος· τὸν βλαστὸν αὐτοῦ μαράναι ἄνεμος, ἐκπέσοι δὲ αὐτοῦ τὸ ἄνθος. [31] μὴ πιστευέτω ὅτι ὑπομενεῖ, κενὰ γὰρ ἀποβήσεται αὐτῷ· [32] ἡ τομὴ αὐτοῦ πρὸ ὥρας φθαρήσεται, καὶ ὁ ῥάδαμνος αὐτοῦ οὐ μὴ πυκάσῃ· [33] τρυγηθείη δὲ ὥσπερ ὄμφαξ πρὸ ὥρας, ἐκπέσοι δὲ ὡς ἄνθος ἐλαίας. [34]

μαρτύριον γὰρ ἀσεβοῦς θάνατος, πῦρ δὲ καύσει οἴκους δωροδεκτῶν. [35] ἐν γαστρὶ δὲ λήμψεται ὀδύνας, ἀποβήσεται δὲ αὐτῷ κενά, ἡ δὲ κοιλία αὐτοῦ ὑποίσει δόλον.

CHAPTER 16

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Ἀκήκοα τοιαῦτα πολλά· παρακλήτορες κακῶν πάντες. [3] τί γάρ; μὴ τάξις ἐστὶν ῥήμασιν πνεύματος; 13ἢ τί παρενοχλήσει σοι, ὅτι ἀποκρίνῃ;507 [4] κἀγὼ καθ’ ὑμᾶς λαλήσω, εἰ ὑπέκειτό γε ἡ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς· εἶτ ἐναλοῦμαι ὑμῖν ῥήμασιν, κινήσω δὲ καθ’ ὑμῶν κεφαλήν· [5] εἴη δὲ ἰσχὺς ἐν τῷ στόματί μου, κίνησιν δὲ χειλέων οὐ φείσομαι. [6] ἐὰν γὰρ λαλήσω, οὐκ ἀλγήσω τὸ τραῦμα· ἐὰν δὲ καὶ σιωπήσω, τί ἔλαττον τρωθήσομαι; [7] νῦν δὲ κατάκοπόν με πεποίηκεν, μωρόν, σεσηπότα, [8] 13καὶ ἐπελάβου μου, εἰς μαρτύριον ἐγενήθη· 13καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδός μου, 13κατὰ πρόσωπόν μου ἀνταπεκρίθη.507 [9] ὀργῇ χρησάμενος κατέβαλέν με, ἔβρυξεν ἐπ’ ἐμὲ τοὺς ὀδόντας, βέλη πειρατῶν αὐτοῦ ἐπ’ ἐμοὶ ἔπεσεν. [10] ἀκίσιν ὀφθαλμῶν ἐνήλατο, ὀξεῖ ἔπαισέν με εἰς σιαγόνα, ὁμοθυμαδὸν δὲ κατέδραμον ἐπ’ ἐμοί. [11] παρέδωκεν γάρ με ὁ κύριος εἰς χεῖρας ἀδίκου, ἐπὶ δὲ ἀσεβέσιν ἔρριψέν με· [12] εἰρηνεύοντα διεσκέδασέν με, λαβών με τῆς κόμης διέτιλεν, κατέστησέν με ὥσπερ σκοπόν. [13] ἐκύκλωσάν με λόγχαις βάλλοντες εἰς νεφρούς μου οὐ φειδόμενοι, ἐξέχεαν εἰς τὴν γῆν τὴν χολήν μου· [14] κατέβαλόν με πτῶμα ἐπὶ πτώματι, ἔδραμον πρός με δυνάμενοι. [15] σάκκον ἔρραψα ἐπὶ βύρσης μου, τὸ δὲ σθένος μου ἐν γῇ ἐσβέσθη. [16] ἡ γαστήρ μου συγκέκαυται ἀπὸ κλαυθμοῦ, ἐπὶ δὲ βλεφάροις μου σκιά. [17] ἄδικον δὲ οὐδὲν ἦν ἐν χερσίν μου, εὐχὴ δέ μου καθαρά. [18] γῆ, μὴ ἐπικαλύψῃς ἐφ’ αἵματι τῆς σαρκός μου, μηδὲ εἴη τόπος τῇ κραυγῇ μου. [19] καὶ νῦν ἰδοὺ ἐν οὐρανοῖς ὁ μάρτυς μου, ὁ δὲ συνίστωρ μου ἐν ὑψίστοις. [20] ἀφίκοιτό μου ἡ δέησις πρὸς κύριον, ἔναντι δὲ αὐτοῦ στάζοι μου ὁ ὀφθαλμός. [21] εἴη δὲ ἔλεγχος ἀνδρὶ ἔναντι κυρίου 13καὶ υἱὸς ἀνθρώπου τῷ πλησίον αὐτοῦ.507 [22] ἔτη δὲ ἀριθμητὰ ἥκασιν, ὁδῷ δέ, ᾗ οὐκ ἐπαναστραφήσομαι, πορεύσομαι.

CHAPTER 17

[1] ὀλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω. [2] λίσσομαι κάμνων, καὶ τί ποιήσας; [3] ἔκλεψαν δέ μου τὰ ὑπάρχοντα ἀλλότριοι. 13τίς ἐστιν οὗτος; τῇ χειρί μου συνδεθήτω. [4] 13ὅτι καρδίαν αὐτῶν ἔκρυψας ἀπὸ φρονήσεως, 13διὰ τοῦτο οὐ μὴ ὑψώσῃς αὐτούς. [5] 13τῇ μερίδι ἀναγγελεῖ κακίας,507 ὀφθαλμοὶ δέ μου ἐφ᾽ υἱοῖς ἐτάκησαν. [6] ἔθου δέ με θρύλημα ἐν ἔθνεσιν, γέλως δὲ αὐτοῖς ἀπέβην· [7] πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου, πεπολιόρκημαι μεγάλως ὑπὸ πάντων. [8] θαῦμα ἔσχεν ἀληθινοὺς ἐπὶ τούτῳ· δίκαιος δὲ ἐπὶ παρανόμῳ ἐπανασταίη· [9] σχοίη δὲ πιστὸς τὴν ἑαυτοῦ ὁδόν, καθαρὸς δὲ χεῖρας ἀναλάβοι θάρσος. [10] οὐ μὴν δὲ ἀλλὰ πάντες ἐρείδετε, 13καὶ δεῦτε δή·507 οὐ γὰρ εὑρίσκω ἐν ὑμῖν ἀληθές. [11] αἱ ἡμέραι μου παρῆλθον ἐν βρόμῳ, ἐρράγη δὲ τὰ ἄρθρα τῆς καρδίας μου. [12] 13νύκτα εἰς ἡμέραν ἔθηκαν, 13φῶς ἐγγὺς ἀπὸ προσώπου σκότους.507 [13] ἐὰν γὰρ ὑπομείνω, ᾅδης μου ὁ οἶκος, ἐν δὲ γνόφῳ ἔστρωταί μου ἡ στρωμνή. [14] θάνατον ἐπεκαλεσάμην πατέρα μου εἶναι, μητέρα δέ μου καὶ ἀδελφὴν σαπρίαν. [15] ποῦ οὖν μου ἔτι ἐστὶν ἡ ἐλπίς; ἢ τὰ ἀγαθά μου ὄψομαι; [16] ἦ μετ᾽ ἐμοῦ εἰς ᾅδην καταβήσονται, 13ἢ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα;507

CHAPTER 18

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει [2] Μέχρι τίνος οὐ παύσῃ; ἐπίσχες, ἵνα καὶ αὐτοὶ λαλήσωμεν. [3] διὰ τί ὥσπερ τετράποδα σεσιωπήκαμεν ἐναντίον σου; [4] κέχρηταί σοι ὀργή. τί γάρ; ἐὰν σὺ ἀποθάνῃς, ἀοίκητος ἡ ὑπ᾽ οὐρανόν; ἢ καταστραφήσεται ὄρη ἐκ θεμελίων; [5] καὶ φῶς ἀσεβῶν σβεσθήσεται, καὶ οὐκ ἀποβήσεται αὐτῶν ἡ φλόξ· [6] τὸ φῶς αὐτοῦ σκότος ἐν διαίτῃ, ὁ δὲ λύχνος ἐπ᾽ αὐτῷ σβεσθήσεται. [7] θηρεύσαισαν ἐλάχιστοι τὰ ὑπάρχοντα αὐτοῦ, σφάλαι δὲ αὐτοῦ ἡ βουλή. [8] ἐμβέβληται δὲ ὁ ποὺς αὐτοῦ ἐν παγίδι· ἐν δικτύῳ ἑλιχθείη. [9] ἔλθοισαν δὲ ἐπ᾽ αὐτὸν παγίδες· 13κατισχύσει ἐπ᾽ αὐτὸν διψῶντας. [10] 13κέκρυπται ἐν τῇ γῇ σχοινίον αὐτοῦ 13καὶ ἡ σύλλημψις αὐτοῦ ἐπὶ τρίβων.507 [11] κύκλῳ ὀλέσαισαν αὐτὸν ὀδύναι, πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῷ στενῷ. [12] πτῶμα δὲ αὐτῷ ἡτοίμασται ἐξαίσιον. [13] βρωθείησαν αὐτοῦ κλῶνες ποδῶν, κατέδεται δὲ τὰ ὡραῖα αὐτοῦ θάνατος. [14] ἐκραγείη δὲ ἐκ διαίτης αὐτοῦ ἴασις, σχοίη δὲ αὐτὸν ἀνάγκη αἰτίᾳ βασιλικῇ. [15] 13κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ, 13κατασπαρήσονται τὰ εὐπρεπῆ αὐτοῦ θείῳ. [16] 13ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται, 13καὶ ἐπάνωθεν ἐπιπεσεῖται θερισμὸς αὐτοῦ.507 [17] τὸ μνημόσυνον αὐτοῦ ἀπόλοιτο ἐκ γῆς, 13καὶ ὑπάρχει ὄνομα αὐτῷ ἐπὶ πρόσωπον ἐξωτέρω.507 [18] ἀπώσειεν αὐτὸν ἐκ φωτὸς εἰς σκότος. [19] οὐκ ἔσται ἐπίγνωστος ἐν λαῷ αὐτοῦ, οὐδὲ σεσῳσμένος ἐν τῇ ὑπ᾽ οὐρανὸν ὁ οἶκος αὐτοῦ, ἀλλ᾽ ἐν τοῖς αὐτοῦ ζήσονται ἕτεροι. [20] ἐπ᾽ αὐτῷ ἐστέναξαν ἔσχατοι, πρώτους δὲ ἔσχεν θαῦμα. [21] οὗτοί εἰσιν οἶκοι ἀδίκων, οὗτος δὲ ὁ τόπος τῶν μὴ εἰδότων τὸν κύριον.

CHAPTER 19

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Ἕως τίνος ἔγκοπον ποιήσετε ψυχήν μου καὶ καθαιρεῖτε με λόγοις; [3] γνῶτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως· καταλαλεῖτέ μου, οὐκ αἰσχυνόμενοί με ἐπίκεισθέ μοι. [4] ναὶ δὴ ἐπ᾽ ἀληθείας ἐγὼ ἐπλανήθην, παρ᾽ ἐμοὶ δὲ αὐλίζεται πλάνος [4]a λαλῆσαι ῥῆμα, ὃ οὐκ ἔδει, τὰ δὲ ῥήματά μου πλανᾶται καὶ οὐκ ἐπὶ καιροῦ. [5] ἔα δὲ ὅτι ἐπ᾽ ἐμοὶ μεγαλύνεσθε, ἐνάλλεσθε δέ μοι ὀνείδει. [6] γνῶτε οὖν ὅτι ὁ κύριός ἐστιν ὁ ταράξας, ὀχύρωμα δὲ αὐτοῦ ἐπ᾽ ἐμὲ ὕψωσεν. [7] ἰδοὺ γελῶ ὀνείδει καὶ οὐ λαλήσω· κεκράξομαι, καὶ οὐδαμοῦ κρίμα. [8] κύκλῳ περιῳκοδόμημαι καὶ οὐ μὴ διαβῶ, ἐπὶ πρόσωπόν μου σκότος ἔθετο. [9] τὴν δὲ δόξαν ἀπ᾽ ἐμοῦ ἐξέδυσεν, ἀφεῖλεν δὲ στέφανον ἀπὸ κεφαλῆς μου. [10] διέσπασέν με κύκλῳ, καὶ ᾠχόμην· ἐξέκοψεν δὲ ὥσπερ δένδρον τὴν ἐλπίδα μου. [11] δεινῶς δέ μοι ὀργῇ ἐχρήσατο, ἡγήσατο δέ με ὥσπερ ἐχθρόν. [12] ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ ἐπ᾽ ἐμοὶ ταῖς ὁδοῖς μου, ἐκύκλωσάν με ἐγκάθετοι. [13] ἀπ᾽ ἐμοῦ δὲ ἀδελφοί μου ἀπέστησαν, ἔγνωσαν ἀλλοτρίους ἢ ἐμέ· φίλοι δέ μου ἀνελεήμονες γεγόνασιν. [14] οὐ προσεποιήσαντό με οἱ ἐγγύτατοί μου, καὶ οἱ εἰδότες μου τὸ ὄνομα ἐπελάθοντό μου. [15] γείτονες οἰκίας θεράπαιναί τέ μου, ἀλλογενὴς ἤμην ἐναντίον αὐτῶν. [16] θεράποντά μου ἐκάλεσα, καὶ οὐχ ὑπήκουσεν· στόμα δέ μου ἐδέετο. [17] καὶ ἱκέτευον τὴν γυναῖκά μου, προσεκαλούμην δὲ κολακεύων υἱοὺς παλλακίδων μου· [18] οἱ δὲ εἰς τὸν αἰῶνά με ἀπεποιήσαντο· ὅταν ἀναστῶ, κατ᾽ ἐμοῦ λαλοῦσιν. [19] ἐβδελύξαντο δέ με οἱ εἰδότες με· οὓς δὴ ἠγαπήκειν, ἐπανέστησάν μοι. [20] ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου, τὰ δὲ ὀστᾶ μου ἐν ὀδοῦσιν ἔχεται. [21] ἐλεήσατέ με, ἐλεήσατέ με, ὦ φίλοι· χεὶρ γὰρ κυρίου ἡ ἁψαμένη μού ἐστιν. [22] διὰ τί δέ με διώκετε ὥσπερ καὶ ὁ κύριος, ἀπὸ δὲ σαρκῶν μου οὐκ ἐμπίπλασθε; [23] τίς γὰρ ἂν δῴη γραφῆναι τὰ ῥήματά μου, τεθῆναι δὲ αὐτὰ ἐν βιβλίῳ εἰς τὸν αἰῶνα [24] 13ἐν γραφείῳ σιδηρῷ καὶ μολίβῳ507 ἢ ἐν πέτραις ἐγγλυφῆναι; [25] οἶδα γὰρ ὅτι ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς. [26] ἀναστήσαι τὸ δέρμα μου τὸ ἀνατλῶν ταῦτα· παρὰ γὰρ κυρίου ταῦτά μοι συνετελέσθη, [27] ἃ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑόρακεν καὶ οὐκ ἄλλος· πάντα δέ μοι συντετέλεσται ἐν κόλπῳ. [28] εἰ δὲ καὶ ἐρεῖτε Τί ἐροῦμεν ἔναντι αὐτοῦ; 13καὶ ῥίζαν λόγου εὑρήσομεν ἐν αὐτῷ·507 [29] εὐλαβήθητε δὴ καὶ ὑμεῖς ἀπὸ ἐπικαλύμματος· θυμὸς γὰρ ἐπ᾽ ἀνόμους ἐπελεύσεται, καὶ τότε γνώσονται ποῦ ἐστιν αὐτῶν ἡ ὕλη.

CHAPTER 20

[1] Ὑπολαβὼν δὲ Σωφαρ ὁ Μιναῖος λέγει [2] Οὐχ οὕτως ὑπελάμβανον ἀντερεῖν σε ταῦτα, καὶ οὐχὶ συνίετε μᾶλλον ἢ καὶ ἐγώ. [3] 13παιδείαν ἐντροπῆς μου ἀκούσομαι, 13καὶ πνεῦμα ἐκ τῆς συνέσεως ἀποκρίνεταί μοι. [4] 13μὴ ταῦτα ἔγνως ἀπὸ τοῦ ἔτι507 ἀφ᾽ οὗ ἐτέθη ἄνθρωπος ἐπὶ τῆς γῆς; [5] εὐφροσύνη γὰρ ἀσεβῶν πτῶμα ἐξαίσιον, χαρμονὴ δὲ παρανόμων ἀπώλεια, [6] ἐὰν ἀναβῇ εἰς οὐρανὸν αὐτοῦ τὰ δῶρα, ἡ δὲ θυσία αὐτοῦ νεφῶν ἅψηται. [7] ὅταν γὰρ δοκῇ ἤδη κατεστηρίχθαι, τότε εἰς τέλος ἀπολεῖται· οἱ δὲ ἰδόντες αὐτὸν ἐροῦσιν Ποῦ ἐστιν; [8] ὥσπερ ἐνύπνιον ἐκπετασθὲν οὐ μὴ εὑρεθῇ, ἔπτη δὲ ὥσπερ φάσμα νυκτερινόν. [9] 13ὀφθαλμὸς παρέβλεψεν καὶ οὐ προσθήσει, 13καὶ οὐκέτι προσνοήσει αὐτὸν ὁ τόπος αὐτοῦ.507 [10] τοὺς υἱοὺς αὐτοῦ ὀλέσαισαν ἥττονες, αἱ δὲ χεῖρες αὐτοῦ πυρσεύσαισαν ὀδύνας. [11] 13ὀστᾶ αὐτοῦ ἐνεπλήσθησαν νεότητος αὐτοῦ, 13καὶ μετ᾽ αὐτοῦ ἐπὶ χώματος κοιμηθήσεται. [12] 13ἐὰν γλυκανθῇ ἐν στόματι αὐτοῦ κακία, 13κρύψει αὐτὴν ὑπὸ τὴν γλῶσσαν αὐτοῦ· [13] 13οὐ φείσεται αὐτῆς καὶ οὐκ ἐγκαταλείψει αὐτὴν 13καὶ συνέξει αὐτὴν ἐν μέσῳ τοῦ λάρυγγος αὐτοῦ.507 [14] καὶ οὐ μὴ δυνηθῇ βοηθῆσαι ἑαυτῷ· 13χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ.507 [15] πλοῦτος ἀδίκως συναγόμενος ἐξεμεσθήσεται, ἐξ οἰκίας αὐτοῦ ἐξελκύσει αὐτὸν ἄγγελος. [16] θυμὸν δὲ δρακόντων θηλάσειεν, ἀνέλοι δὲ αὐτὸν γλῶσσα ὄφεως. [17] μὴ ἴδοι ἄμελξιν νομάδων μηδὲ νομὰς μέλιτος καὶ βουτύρου. [18] εἰς κενὰ καὶ μάταια ἐκοπίασεν πλοῦτον, ἐξ οὗ οὐ γεύσεται, ὥσπερ στρίφνος ἀμάσητος ἀκατάποτος. [19] πολλῶν γὰρ ἀδυνάτων οἴκους ἔθλασεν, δίαιταν δὲ ἥρπασεν καὶ οὐκ ἔστησεν. [20] οὐκ ἔστιν αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν, 13ἐν ἐπιθυμίᾳ αὐτοῦ οὐ σωθήσεται. [21] 13οὐκ ἔστιν ὑπόλειμμα τοῖς βρώμασιν αὐτοῦ·507 διὰ τοῦτο οὐκ ἀνθήσει αὐτοῦ τὰ ἀγαθά. [22] ὅταν δὲ δοκῇ ἤδη πεπληρῶσθαι, θλιβήσεται, πᾶσα δὲ ἀνάγκη ἐπ᾽ αὐτὸν ἐπελεύσεται. [23] 13εἴ πως πληρώσαι γαστέρα αὐτοῦ,507 ἐπαποστείλαι ἐπ᾽ αὐτὸν θυμὸν ὀργῆς, νίψαι ἐπ᾽ αὐτὸν ὀδύνας· [24] καὶ οὐ μὴ σωθῇ ἐκ χειρὸς σιδήρου, τρώσαι αὐτὸν τόξον χάλκειον· [25] διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος, ἀστραπαὶ δὲ ἐν διαίταις αὐτοῦ περιπατήσαισαν· 13ἐπ αὐτῷ φόβοι.507 [26] πᾶν δὲ σκότος αὐτῷ ὑπομείναι· κατέδεται αὐτὸν πῦρ ἄκαυστον, κακώσαι δὲ αὐτοῦ ἐπήλυτος τὸν οἶκον. [27] ἀνακαλύψαι δὲ αὐτοῦ ὁ οὐρανὸς τὰς ἀνομίας, γῆ δὲ ἐπαναστάίη αὐτῷ. [28] ἑλκύσαι τὸν οἶκον αὐτοῦ ἀπώλεια εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ. [29] αὕτη ἡ μερὶς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου καὶ κτῆμα ὑπαρχόντων αὐτῷ παρὰ τοῦ ἐπισκόπου.

CHAPTER 21

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Ἀκούσατε ἀκούσατέ μου τῶν λόγων, ἵνα μὴ ᾖ μοι παρ᾽ ὑμῶν αὕτη ἡ παράκλησις. [3] ἄρατέ με, ἐγὼ δὲ λαλήσω, εἶτ οὐ καταγελάσετέ μου. [4] τί γάρ; μὴ ἀνθρώπου μου ἡ ἔλεγξις; ἢ διὰ τί οὐ θυμωθήσομαι; [5] εἰσβλέψαντες εἰς ἐμὲ θαυμάσατε χεῖρα θέντες ἐπὶ σιαγόνι. [6] ἐάν τε γὰρ μνησθῶ, ἐσπούδακα, ἔχουσιν δέ μου τὰς σάρκας ὀδύναι. [7] διὰ τί ἀσεβεῖς ζῶσιν, πεπαλαίωνται δὲ καὶ ἐν πλούτῳ; [8] ὁ σπόρος αὐτῶν κατὰ ψυχήν, τὰ δὲ τέκνα αὐτῶν ἐν ὀφθαλμοῖς. [9] οἱ οἶκοι αὐτῶν εὐθηνοῦσιν, φόβος δὲ οὐδαμοῦ, μάστιξ δὲ παρὰ κυρίου οὐκ ἔστιν ἐπ᾽ αὐτοῖς. [10] ἡ βοῦς αὐτῶν οὐκ ὠμοτόκησεν, διεσώθη δὲ αὐτῶν ἐν γαστρὶ ἔχουσα καὶ οὐκ ἔσφαλεν. [11] μένουσιν δὲ ὡς πρόβατα αἰώνια, τὰ δὲ παιδία αὐτῶν προσπαίζουσιν [12] ἀναλαβόντες ψαλτήριον καὶ κιθάραν καὶ εὐφραίνονται φωνῇ ψαλμοῦ. [13] συνετέλεσαν δὲ ἐν ἀγαθοῖς τὸν βίον αὐτῶν, ἐν δὲ ἀναπαύσει ᾅδου ἐκοιμήθησαν. [14] λέγει δὲ κυρίῳ Ἀπόστα ἀπ᾽ ἐμοῦ, ὁδούς σου εἰδέναι οὐ βούλομαι· [15] 13τί ἱκανός, ὅτι δουλεύσομεν αὐτῷ; 13καὶ τίς ὠφέλεια, ὅτι ἀπαντήσομεν αὐτῷ;507 [16] ἐν χερσὶν γὰρ ἦν αὐτῶν τὰ ἀγαθά, ἔργα δὲ ἀσεβῶν οὐκ ἐφορᾷ. [17] οὐ μὴν δὲ ἀλλὰ καὶ ἀσεβῶν λύχνος σβεσθήσεται, ἐπελεύσεται δὲ αὐτοῖς ἡ καταστροφή, ὠδῖνες δὲ αὐτοὺς ἕξουσιν ἀπὸ ὀργῆς. [18] ἔσονται δὲ ὥσπερ ἄχυρα πρὸ ἀνέμου ἢ ὥσπερ κονιορτός, ὃν ὑφείλατο λαῖλαψ. [19] ἐκλίποι υἱοὺς τὰ ὑπάρχοντα αὐτοῦ· 13ἀνταποδώσει πρὸς αὐτὸν καὶ γνώσεται.507 [20] ἴδοισαν οἱ ὀφθαλμοὶ αὐτοῦ τὴν ἑαυτοῦ σφαγήν, ἀπὸ δὲ κυρίου μὴ διασωθείη· [21] 13ὅτι τί θέλημα αὐτοῦ ἐν οἴκῳ αὐτοῦ μετ᾽ αὐτόν; 13καὶ ἀριθμοὶ μηνῶν αὐτοῦ διῃρέθησαν.507 [22] πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην; αὐτὸς δὲ φόνους διακρινεῖ. [23] 13οὗτος ἀποθανεῖται ἐν κράτει ἁπλοσύνης αὐτοῦ, 13ὅλος δὲ εὐπαθῶν καὶ εὐθηνῶν·507 [24] τὰ δὲ ἔγκατα αὐτοῦ πλήρη στέατος, μυελὸς δὲ αὐτοῦ διαχεῖται. [25] ὁ δὲ τελευτᾷ ὑπὸ πικρίας ψυχῆς οὐ φαγὼν οὐδὲν ἀγαθόν. [26] ὁμοθυμαδὸν δὲ ἐπὶ γῆς κοιμῶνται, σαπρία δὲ αὐτοὺς ἐκάλυψεν. [27] ὥστε οἶδα ὑμᾶς ὅτι τόλμῃ ἐπίκεισθέ μοι· [28] 13ὅτι ἐρεῖτε Ποῦ ἐστιν οἶκος ἄρχοντος; 13καὶ ποῦ ἐστιν ἡ σκέπη τῶν σκηνωμάτων τῶν ἀσεβῶν; [29] 13ἐρωτήσατε παραπορευομένους ὁδόν, 13καὶ τὰ σημεῖα αὐτῶν οὐκ ἀπαλλοτριώσετε· [30] 13ὅτι εἰς ἡμέραν ἀπωλείας κουφίζεται ὁ πονηρός, 13εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθήσονται. [31] 13τίς ἀπαγγελεῖ ἐπὶ προσώπου αὐτοῦ τὴν ὁδὸν αὐτοῦ; 13καὶ αὐτὸς ἐποίησεν, τίς ἀνταποδώσει αὐτῷ; [32] 13καὶ αὐτὸς εἰς τάφους ἀπηνέχθη 13καὶ ἐπὶ σορῷ ἠγρύπνησεν. [33] 13ἐγλυκάνθησαν αὐτῷ χάλικες χειμάρρου, 13καὶ ὀπίσω αὐτοῦ πᾶς ἄνθρωπος ἀπελεύσεται, 13καὶ

ἔμπροσθεν αὐτοῦ ἀναρίθμητοι.507 [34] πῶς δὲ παρακαλεῖτέ με κενά; τὸ δὲ ἐμὲ καταπαύσασθαι ἀφ᾽ ὑμῶν οὐδέν.

CHAPTER 22

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει [2] Πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην; [3] τί γὰρ μέλει τῷ κυρίῳ, ἐὰν σὺ ἦσθα τοῖς ἔργοις ἄμεμπτος; 13ἢ ὠφέλεια ὅτι ἁπλώσῃς τὴν ὁδόν σου;507 [4] ἢ λόγον σου ποιούμενος ἐλέγξει σε καὶ συνεισελεύσεταί σοι εἰς κρίσιν; [5] πότερον οὐχ ἡ κακία σού ἐστιν πολλή, ἀναρίθμητοι δέ σού εἰσιν αἱ ἁμαρτίαι; [6] ἠνεχύραζες δὲ τοὺς ἀδελφούς σου διὰ κενῆς, ἀμφίασιν δὲ γυμνῶν ἀφείλου· [7] οὐδὲ ὕδωρ διψῶντας ἐπότισας, ἀλλὰ πεινώντων ἐστέρησας ψωμόν· [8] ἐθαύμασας δέ τινων πρόσωπον, ᾤκισας δὲ τοὺς ἐπὶ τῆς γῆς· [9] χήρας δὲ ἐξαπέστειλας κενάς, ὀρφανοὺς δὲ ἐκάκωσας. [10] τοιγαροῦν ἐκύκλωσάν σε παγίδες, καὶ ἐσπούδασέν σε πόλεμος ἐξαίσιος· [11] τὸ φῶς σοι σκότος ἀπέβη, κοιμηθέντα δὲ ὕδωρ σε ἐκάλυψεν. [12] μὴ οὐχὶ ὁ τὰ ὑψηλὰ ναίων ἐφορᾷ, τοὺς δὲ ὕβρει φερομένους ἐταπείνωσεν; [13] 13καὶ εἶπας Τί ἔγνω ὁ ἰσχυρός; 13ἦ κατὰ τοῦ γνόφου κρινεῖ; [14] 13νέφη ἀποκρυφὴ αὐτοῦ, καὶ οὐχ ὁραθήσεται 13καὶ γῦρον οὐρανοῦ διαπορεύσεται. [15] 13μὴ τρίβον αἰώνιον φυλάξεις, 13ἣν ἐπάτησαν ἄνδρες ἄδικοι, [16] 13οἳ συνελήμφθησαν ἄωροι; 13ποταμὸς ἐπιρρέων οἱ θεμέλιοι αὐτῶν507 [17] οἱ λέγοντες Κύριος τί ποιήσει ἡμῖν; ἢ τί ἐπάξεται ἡμῖν ὁ παντοκράτωρ; [18] ὃς δὲ ἐνέπλησεν τοὺς οἴκους αὐτῶν ἀγαθῶν, βουλὴ δὲ ἀσεβῶν πόρρω ἀπ᾽ αὐτοῦ. [19] ἰδόντες δίκαιοι ἐγέλασαν, ἄμεμπτος δὲ ἐμυκτήρισεν. [20] 13εἰ μὴ ἠφανίσθη ἡ ὑπόστασις αὐτῶν, 13καὶ τὸ κατάλειμμα αὐτῶν καταφάγεται πῦρ.507 [21] γενοῦ δὴ σκληρός, ἐὰν ὑπομείνῃς· εἶτ ὁ καρπός σου ἔσται ἐν ἀγαθοῖς. [22] ἔκλαβε δὲ ἐκ στόματος αὐτοῦ ἐξηγορίαν καὶ ἀνάλαβε τὰ ῥήματα αὐτοῦ ἐν καρδίᾳ σου. [23] ἐὰν δὲ ἐπιστραφῇς καὶ ταπεινώσῃς σεαυτὸν ἔναντι κυρίου, πόρρω ἐποίησας ἀπὸ διαίτης σου τὸ ἄδικον. [24] 13θήσῃ ἐπὶ χώματι ἐν πέτρᾳ 13καὶ ὡς πέτρᾳ χειμάρρους Ωφιρ.507 [25] ἔσται οὖν σου ὁ παντοκράτωρ βοηθὸς ἀπὸ ἐχθρῶν, καθαρὸν δὲ ἀποδώσει σε ὥσπερ ἀργύριον πεπυρωμένον. [26] εἶτα παρρησιασθήσῃ ἔναντι κυρίου ἀναβλέψας εἰς τὸν οὐρανὸν ἱλαρῶς· [27] εὐξαμένου δέ σου πρὸς αὐτὸν εἰσακούσεταί σου, δώσει δέ σοι ἀποδοῦναι τὰς εὐχάς· [28] ἀποκαταστήσει δέ σοι δίαιταν δικαιοσύνης, ἐπὶ δὲ ὁδοῖς σου ἔσται φέγγος. [29] 13ὅτι ἐταπείνωσεν αὐτόν, καὶ ἐρεῖς Ὑπερηφανεύσατο, 13καὶ κύφοντα ὀφθαλμοῖς σώσει· [30] 13ῥύσεται ἀθῷον, 13καὶ διασώθητι ἐν καθαραῖς χερσίν σου.507

CHAPTER 23

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Καὶ δὴ οἶδα ὅτι ἐκ χειρός μου ἡ ἔλεγξίς ἐστιν, καὶ ἡ χεὶρ αὐτοῦ βαρεῖα γέγονεν ἐπ᾽ ἐμῷ στεναγμῷ. [3] τίς δ᾽ ἄρα γνοίη ὅτι εὕροιμι αὐτὸν καὶ ἔλθοιμι εἰς τέλος; [4] εἴποιμι δὲ ἐμαυτοῦ κρίμα, τὸ δὲ στόμα μου ἐμπλήσαιμι ἐλέγχων· [5] γνῴην δὲ ῥήματα, ἅ μοι ἐρεῖ, αἰσθοίμην δὲ τίνα μοι ἀπαγγελεῖ. [6] καὶ εἰ ἐν πολλῇ ἰσχύι ἐπελεύσεταί μοι, εἶτα ἐν ἀπειλῇ μοι οὐ χρήσεται· [7] ἀλήθεια γὰρ καὶ ἔλεγχος παρ᾽ αὐτοῦ, ἐξαγάγοι δὲ εἰς τέλος τὸ κρίμα μου. [8] εἰς γὰρ πρῶτα πορεύσομαι καὶ οὐκέτι εἰμί· τὰ δὲ ἐπ᾽ ἐσχάτοις τί οἶδα; [9] 13ἀριστερὰ ποιήσαντος αὐτοῦ καὶ οὐ κατέσχον· 13περιβαλεῖ δεξιά, καὶ οὐκ ὄψομαι.507 [10] οἶδεν γὰρ ἤδη ὁδόν μου, διέκρινεν δέ με ὥσπερ τὸ χρυσίον. [11] ἐξελεύσομαι δὲ ἐν ἐντάλμασιν αὐτοῦ· ὁδοὺς γὰρ αὐτοῦ ἐφύλαξα καὶ οὐ μὴ ἐκκλίνω. [12] ἀπὸ ἐνταλμάτων αὐτοῦ καὶ οὐ μὴ παρέλθω, ἐν δὲ κόλπῳ μου ἔκρυψα ῥήματα αὐτοῦ. [13] εἰ δὲ καὶ αὐτὸς ἔκρινεν οὕτως, τίς ἐστιν ὁ ἀντειπὼν αὐτῷ; ὃ γὰρ αὐτὸς ἠθέλησεν, καὶ ἐποίησεν. [15] διὰ τοῦτο ἐπ᾽ αὐτῷ ἐσπούδακα· νουθετούμενος δὲ ἐφρόντισα αὐτοῦ. [15]a 13ἐπὶ τούτῳ ἀπὸ προσώπου αὐτοῦ κατασπουδασθῶ· 13κατανοήσω καὶ πτοηθήσομαι ἐξ αὐτοῦ.507 [16] κύριος δὲ ἐμαλάκυνεν τὴν καρδίαν μου, ὁ δὲ παντοκράτωρ ἐσπούδασέν με. [17] οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεταί μοι σκότος, πρὸ προσώπου δέ μου ἐκάλυψεν γνόφος.

CHAPTER 24

[1] διὰ τί δὲ κύριον ἔλαθον ὧραι, [2] ἀσεβεῖς δὲ ὅριον ὑπερέβησαν ποίμνιον σὺν ποιμένι ἁρπάσαντες; [3] ὑποζύγιον ὀρφανῶν ἀπήγαγον καὶ βοῦν χήρας ἠνεχύρασαν. [4] ἐξέκλιναν ἀδυνάτους ἐξ ὁδοῦ δικαίας, 13ὁμοθυμαδὸν ἐκρύβησαν πραεῖς γῆς.507 [5] ἀπέβησαν δὲ ὥσπερ ὄνοι ἐν ἀγρῷ ὑπὲρ ἐμοῦ ἐξελθόντες τὴν ἑαυτῶν πρᾶξιν· 13ἠδύνθη αὐτῷ ἄρτος εἰς νεωτέρους.507 [6] ἀγρὸν πρὸ ὥρας οὐκ αὐτῶν ὄντα ἐθέρισαν· ἀδύνατοι δὲ ἀμπελῶνας ἀσεβῶν ἀμισθὶ καὶ ἀσιτὶ ἠργάσαντο. [7] γυμνοὺς πολλοὺς ἐκοίμισαν ἄνευ ἱματίων, ἀμφίασιν δὲ ψυχῆς αὐτῶν ἀφείλαντο. [8] 13ἀπὸ ψεκάδων ὀρέων ὑγραίνονται,507 παρὰ τὸ μὴ ἔχειν αὐτοὺς σκέπην πέτραν περιεβάλοντο. [9] ἥρπασαν ὀρφανὸν ἀπὸ μαστοῦ, ἐκπεπτωκότα δὲ ἐταπείνωσαν. [10] γυμνοὺς δὲ ἐκοίμισαν ἀδίκως, πεινώντων δὲ τὸν ψωμὸν ἀφείλαντο. [11] ἐν στενοῖς ἀδίκως ἐνήδρευσαν, ὁδὸν δὲ δικαίαν οὐκ ᾔδεισαν. [12] οἳ ἐκ πόλεως καὶ οἴκων ἰδίων ἐξεβάλλοντο, ψυχὴ δὲ νηπίων ἐστέναξεν μέγα, αὐτὸς δὲ διὰ τί τούτων ἐπισκοπὴν οὐ πεποίηται; [13] ἐπὶ γῆς ὄντων αὐτῶν καὶ οὐκ ἐπέγνωσαν, ὁδὸν δὲ δικαιοσύνης οὐκ ᾔδεισαν οὐδὲ ἀτραποὺς αὐτῆς ἐπορεύθησαν. [14] γνοὺς δὲ αὐτῶν τὰ ἔργα παρέδωκεν αὐτοὺς εἰς σκότος, 13καὶ νυκτὸς ἔσται ὡς κλέπτης. [15] 13καὶ ὀφθαλμὸς μοιχοῦ ἐφύλαξεν σκότος 13λέγων Οὐ προσνοήσει με ὀφθαλμός, 13καὶ ἀποκρυβὴν προσώπου ἔθετο. [16] 13διώρυξεν ἐν σκότει οἰκίας· 13ἡμέρας ἐσφράγισαν ἑαυτούς, 13οὐκ ἐπέγνωσαν φῶς· [17] 13ὅτι ὁμοθυμαδὸν τὸ πρωῒ αὐτοῖς σκιὰ θανάτου, 13ὅτι ἐπιγνώσεται ταραχὰς σκιᾶς θανάτου. [18] 13ἐλαφρός ἐστιν ἐπὶ πρόσωπον ὕδατος·507 καταραθείη ἡ μερὶς αὐτῶν ἐπὶ γῆς. [19] ἀναφανείη δὲ τὰ φυτὰ αὐτῶν ἐπὶ γῆς ξηρά· ἀγκαλίδα γὰρ ὀρφανῶν ἥρπασαν. [20] εἶτ ἀνεμνήσθη αὐτοῦ ἡ ἁμαρτία, ὥσπερ δὲ ὁμίχλη δρόσου ἀφανὴς ἐγένετο· ἀποδοθείη δὲ αὐτῷ ἃ ἔπραξεν, συντριβείη δὲ πᾶς ἄδικος ἴσα ξύλῳ ἀνιάτῳ. [21] στεῖραν γὰρ οὐκ εὖ ἐποίησεν καὶ γύναιον οὐκ ἠλέησεν, [22] θυμῷ δὲ κατέστρεψεν ἀδυνάτους. ἀναστὰς τοιγαροῦν οὐ μὴ πιστεύσῃ κατὰ τῆς ἑαυτοῦ ζωῆς· [23] μαλακισθεὶς μὴ ἐλπιζέτω ὑγιασθῆναι, ἀλλὰ πεσεῖται νόσῳ. [24] πολλοὺς γὰρ ἐκάκωσεν τὸ ὕψωμα αὐτοῦ· ἐμαράνθη δὲ ὥσπερ μολόχη ἐν καύματι ἢ ὥσπερ στάχυς ἀπὸ καλάμης αὐτόματος ἀποπεσών. [25] εἰ δὲ μή, τίς ἐστιν ὁ φάμενος ψευδῆ με λέγειν 13καὶ θήσει εἰς οὐδὲν τὰ ῥήματά μου;507

CHAPTER 25

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει [2] Τί γὰρ προοίμιον ἢ φόβος παρ᾽ αὐτοῦ, ὁ ποιῶν τὴν σύμπασαν ἐν ὑψίστῳ; [3] μὴ γάρ τις ὑπολάβοι ὅτι ἔστιν παρέλκυσις πειραταῖς; ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ᾽ αὐτοῦ; [4] πῶς γὰρ ἔσται δίκαιος βροτὸς ἔναντι κυρίου; ἢ τίς ἂν ἀποκαθαρίσαι ἑαυτὸν γεννητὸς γυναικός; [5] εἰ σελήνῃ συντάσσει, καὶ οὐκ ἐπιφαύσκει· ἄστρα δὲ οὐ καθαρὰ ἐναντίον αὐτοῦ. [6] ἔα δέ, ἄνθρωπος σαπρία καὶ υἱὸς ἀνθρώπου σκώληξ.

CHAPTER 26

[1] Ὑπολαβὼν δὲ Ιωβ λέγει [2] Τίνι πρόσκεισαι ἢ τίνι μέλλεις βοηθεῖν; πότερον οὐχ ᾧ πολλὴ ἰσχὺς καὶ ᾧ βραχίων κραταιός ἐστιν; [3] τίνι συμβεβούλευσαι; οὐχ ᾧ πᾶσα σοφία; ἢ τίνι ἐπακολουθήσεις; οὐχ ᾧ μεγίστη δύναμις; [4] τίνι ἀνήγγειλας ῥήματα; πνοὴ δὲ τίνος ἐστὶν ἡ ἐξελθοῦσα ἐκ σοῦ; [5] 13μὴ γίγαντες μαιωθήσονται 13ὑποκάτωθεν ὕδατος καὶ τῶν γειτόνων αὐτοῦ; [6] 13γυμνὸς ὁ ᾅδης ἐπώπιον αὐτοῦ, 13καὶ οὐκ ἔστιν περιβόλαιον τῇ ἀπωλείᾳ. [7] 13ἐκτείνων βορέαν ἐπ᾽ οὐδέν, 13κρεμάζων γῆν ἐπὶ οὐδενός· [8] 13δεσμεύων ὕδωρ ἐν νεφέλαις αὐτοῦ, 13καὶ οὐκ ἐρράγη νέφος ὑποκάτω αὐτοῦ· [9] 13ὁ κρατῶν πρόσωπον θρόνου, 13ἐκπετάζων ἐπ᾽ αὐτὸν νέφος αὐτοῦ. [10] 13πρόσταγμα ἐγύρωσεν ἐπὶ πρόσωπον ὕδατος 13μέχρι συντελείας φωτὸς μετὰ σκότους. [11] 13στῦλοι οὐρανοῦ ἐπετάσθησαν 13καὶ ἐξέστησαν ἀπὸ τῆς ἐπιτιμήσεως αὐτοῦ.507 [12] ἰσχύι κατέπαυσεν τὴν θάλασσαν, ἐπιστήμῃ δὲ ἔτρωσε τὸ κῆτος· [13] κλεῖθρα δὲ οὐρανοῦ δεδοίκασιν αὐτόν, προστάγματι δὲ ἐθανάτωσεν δράκοντα ἀποστάτην. [14] 13ἰδοὺ ταῦτα μέρη ὁδοῦ αὐτοῦ, 13καὶ ἐπὶ ἰκμάδα λόγου ἀκουσόμεθα ἐν αὐτῷ·507 σθένος δὲ βροντῆς αὐτοῦ τίς οἶδεν ὁπότε ποιήσει;

CHAPTER 27

[1] Ἔτι δὲ προσθεὶς Ιωβ εἶπεν τῷ προοιμίῳ [2] Ζῇ κύριος, ὃς οὕτω με κέκρικεν, καὶ ὁ παντοκράτωρ ὁ πικράνας μου τὴν ψυχήν, [3] ἦ μὴν ἔτι τῆς πνοῆς μου ἐνούσης, πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥισίν, [4] μὴ λαλήσειν τὰ χείλη μου ἄνομα, οὐδὲ ἡ ψυχή μου μελετήσει ἄδικα. [5] μή μοι εἴη δικαίους ὑμᾶς ἀποφῆναι, ἕως ἂν ἀποθάνω· οὐ γὰρ ἀπαλλάξω μου τὴν ἀκακίαν. [6] δικαιοσύνῃ δὲ προσέχων οὐ μὴ προῶμαι· οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας. [7] οὐ μὴν δὲ ἀλλὰ εἴησαν οἱ ἐχθροί μου ὥσπερ ἡ καταστροφὴ τῶν ἀσεβῶν, καὶ οἱ ἐπ᾽ ἐμὲ ἐπανιστανόμενοι ὥσπερ ἡ ἀπώλεια τῶν παρα νόμων. [8] καὶ τίς γάρ ἐστιν ἐλπὶς ἀσεβεῖ ὅτι ἐπέχει; πεποιθὼς ἐπὶ κύριον ἆρα σωθήσεται; [9] ἦ τὴν δέησιν αὐτοῦ εἰσακούσεται κύριος; ἢ ἐπελθούσης αὐτῷ ἀνάγκης [10] μὴ ἔχει τινὰ παρρησίαν ἔναντι αὐτοῦ; ἢ ὡς ἐπικαλεσαμένου αὐτοῦ εἰσακούσεται αὐτοῦ; [11] ἀλλὰ δὴ ἀναγγελῶ ὑμῖν τί ἐστιν ἐν χειρὶ κυρίου· ἅ ἐστιν παρὰ παντοκράτορι, οὐ ψεύσομαι. [12] ἰδοὺ δὴ πάντες οἴδατε ὅτι κενὰ κενοῖς ἐπιβάλλετε. [13] αὕτη ἡ μερὶς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου, κτῆμα δὲ δυναστῶν ἐλεύσεται παρὰ παντοκράτορος ἐπ᾽ αὐτούς. [14] ἐὰν δὲ πολλοὶ γένωνται οἱ υἱοὶ αὐτοῦ, εἰς σφαγὴν ἔσονται· ἐὰν δὲ καὶ ἀνδρωθῶσιν, προσαιτήσουσιν· [15] οἱ δὲ περιόντες αὐτοῦ ἐν θανάτῳ τελευτήσουσιν, χήρας δὲ αὐτῶν οὐθεὶς ἐλεήσει. [16] ἐὰν συναγάγῃ ὥσπερ γῆν ἀργύριον, ἴσα δὲ πηλῷ ἑτοιμάσῃ χρυσίον, [17] ταῦτα πάντα δίκαιοι περιποιήσονται, τὰ δὲ χρήματα αὐτοῦ ἀληθινοὶ καθέξουσιν. [18] ἀπέβη δὲ ὁ οἶκος αὐτοῦ ὥσπερ σῆτες καὶ ὥσπερ ἀράχνη. [19] πλούσιος κοιμηθεὶς καὶ οὐ προσθήσει, 13ὀφθαλμοὺς αὐτοῦ διήνοιξεν καὶ οὐκ ἔστιν.507 [20] συνήντησαν αὐτῷ ὥσπερ ὕδωρ αἱ ὀδύναι, νυκτὶ δὲ ὑφείλατο αὐτὸν γνόφος· [21] 13ἀναλήμψεται αὐτὸν καύσων καὶ ἀπελεύσεται 13καὶ λικμήσει αὐτὸν ἐκ τοῦ τόπου αὐτοῦ. [22] 13καὶ ἐπιρρίψει ἐπ᾽ αὐτὸν καὶ οὐ φείσεται· 13ἐκ χειρὸς αὐτοῦ φυγῇ φεύξεται· [23] 13κροτήσει ἐπ᾽ αὐτοῦ χεῖρας αὐτοῦ 13καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ.507

CHAPTER 28

[1] ἔστιν γὰρ ἀργυρίῳ τόπος, ὅθεν γίνεται, τόπος δὲ χρυσίῳ, ὅθεν διηθεῖται. [2] σίδηρος μὲν γὰρ ἐκ γῆς γίνεται, χαλκὸς δὲ ἴσα λίθῳ λατομεῖται. [3] τάξιν ἔθετο σκότει, 13καὶ πᾶν πέρας αὐτὸς ἐξακριβάζεται· 13λίθος σκοτία καὶ σκιὰ θανάτου, [4] 13διακοπὴ χειμάρρου ἀπὸ κονίας·507 οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν ἠσθένησαν ἐκ βροτῶν. [5] 13γῆ, ἐξ αὐτῆς ἐξελεύσεται ἄρτος, 13ὑποκάτω αὐτῆς ἐστράφη ὡσεὶ πῦρ. [6] 13τόπος σαπφείρου οἱ λίθοι αὐτῆς, 13καὶ χῶμα, χρυσίον αὐτῷ. [7] 13τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν, 13καὶ οὐ παρέβλεψεν αὐτὴν ὀφθαλμὸς γυπός· [8] 13οὐκ ἐπάτησαν αὐτὴν υἱοὶ ἀλαζόνων, 13οὐ παρῆλθεν ἐπ᾽ αὐτῆς λέων. [9] 13ἐν ἀκροτόμῳ ἐξέτεινεν χεῖρα αὐτοῦ,507 κατέστρεψεν δὲ ἐκ ῥιζῶν ὄρη· [10] δίνας δὲ ποταμῶν ἔρρηξεν, πᾶν δὲ ἔντιμον εἶδέν μου ὁ ὀφθαλμός· [11] βάθη δὲ ποταμῶν ἀνεκάλυψεν, ἔδειξεν δὲ ἑαυτοῦ δύναμιν εἰς φῶς. [12] ἡ δὲ σοφία πόθεν εὑρέθη; ποῖος δὲ τόπος ἐστὶν τῆς ἐπιστήμης; [13] οὐκ οἶδεν βροτὸς ὁδὸν αὐτῆς, οὐδὲ μὴ εὑρεθῇ ἐν ἀνθρώποις. [14] 13ἄβυσσος εἶπεν Οὐκ ἔστιν ἐν ἐμοί· 13καὶ θάλασσα εἶπεν Οὐκ ἔστιν μετ᾽ ἐμοῦ. [15] 13οὐ δώσει συγκλεισμὸν ἀντ αὐτῆς, 13καὶ οὐ σταθήσεται ἀργύριον ἀντάλλαγμα αὐτῆς· [16] 13καὶ οὐ συμβασταχθήσεται χρυσίῳ Ωφιρ, 13ἐν ὄνυχι τιμίῳ καὶ σαπφείρῳ· [17] 13οὐκ ἰσωθήσεται αὐτῇ χρυσίον καὶ ὕαλος 13καὶ τὸ ἄλλαγμα αὐτῆς σκεύη χρυσᾶ· [18] 13μετέωρα καὶ γαβις οὐ μνησθήσεται, 13καὶ ἕλκυσον σοφίαν ὑπὲρ τὰ ἐσώτατα· [19] 13οὐκ ἰσωθήσεται αὐτῇ τοπάζιον Αἰθιοπίας, 13χρυσίῳ καθαρῷ οὐ συμβασταχθήσεται.507 [20] ἡ δὲ σοφία πόθεν εὑρέθη; ποῖος δὲ τόπος ἐστὶν τῆς συνέσεως; [21] λέληθεν πάντα ἄνθρωπον 13καὶ ἀπὸ πετεινῶν τοῦ οὐρανοῦ ἐκρύβη· [22] 13ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν507 Ἀκηκόαμεν δὲ αὐτῆς τὸ κλέος. [23] ὁ θεὸς εὖ συνέστησεν αὐτῆς τὴν ὁδόν, αὐτὸς δὲ οἶδεν τὸν τόπον αὐτῆς· [24] αὐτὸς γὰρ τὴν ὑπ᾽ οὐρανὸν πᾶσαν ἐφορᾷ εἰδὼς τὰ ἐν τῇ γῇ πάντα, ἃ ἐποίησεν, [25] ἀνέμων σταθμὸν ὕδατός τε μέτρα· [26] ὅτε ἐποίησεν οὕτως, ὑετὸν ἠρίθμησεν 13καὶ ὁδὸν ἐν τινάγματι φωνάς· [27] 13τότε εἶδεν αὐτὴν καὶ ἐξηγήσατο αὐτήν,507 ἑτοιμάσας ἐξιχνίασεν. [28] εἶπεν δὲ ἀνθρώπῳ Ἰδοὺ ἡ θεοσέβειά ἐστιν σοφία, τὸ δὲ ἀπέχεσθαι ἀπὸ κακῶν ἐστιν ἐπιστήμη.

CHAPTER 29

[1] Ἔτι δὲ προσθεὶς Ιωβ εἶπεν τῷ προοιμίῳ [2] Τίς ἄν με θείη κατὰ μῆνα ἔμπροσθεν ἡμερῶν, ὧν με ὁ θεὸς ἐφύλαξεν; [3] ὡς ὅτε ηὔγει ὁ λύχνος αὐτοῦ ὑπὲρ κεφαλῆς μου, ὅτε τῷ φωτὶ αὐτοῦ ἐπορευόμην ἐν σκότει· [4] ὅτε ἤμην ἐπιβρίθων ὁδοῖς, ὅτε ὁ θεὸς ἐπισκοπὴν ἐποιεῖτο τοῦ οἴκου μου· [5] ὅτε ἤμην ὑλώδης λίαν, κύκλῳ δέ μου οἱ παῖδες· [6] ὅτε ἐχέοντό μου αἱ ὁδοὶ βουτύρῳ, τὰ δὲ ὄρη μου ἐχέοντο γάλακτι· [7] ὅτε ἐξεπορευόμην ὄρθριος ἐν πόλει, ἐν δὲ πλατείαις ἐτίθετό μου ὁ δίφρος. [8] ἰδόντες με νεανίσκοι ἐκρύβησαν, πρεσβῦται δὲ πάντες ἔστησαν· [9] ἀδροὶ δὲ ἐπαύσαντο λαλοῦντες δάκτυλον ἐπιθέντες ἐπὶ στόματι. [10] οἱ δὲ ἀκούσαντες ἐμακάρισάν με, 13καὶ γλῶσσα αὐτῶν τῷ λάρυγγι αὐτῶν ἐκολλήθη· [11] 13ὅτι οὗς ἤκουσεν καὶ ἐμακάρισέν με,507 ὀφθαλμὸς δὲ ἰδών με ἐξέκλινεν. [12] διέσωσα γὰρ πτωχὸν ἐκ χειρὸς δυνάστου καὶ ὀρφανῷ, ᾧ οὐκ ἦν βοηθός, ἐβοήθησα· [13] 13εὐλογία ἀπολλυμένου ἐπ᾽ ἐμὲ ἔλθοι,507 στόμα δὲ χήρας με εὐλόγησεν. [14] δικαιοσύνην δὲ ἐνεδεδύκειν, ἠμφιασάμην δὲ κρίμα ἴσα διπλοίδι. [15] ὀφθαλμὸς ἤμην τυφλῶν, ποὺς δὲ χωλῶν. [16] ἐγὼ ἤμην πατὴρ ἀδυνάτων, δίκην δέ, ἣν οὐκ ᾔδειν, ἐξιχνίασα· [17] συνέτριψα δὲ μύλας ἀδίκων, ἐκ δὲ μέσου τῶν ὀδόντων αὐτῶν ἅρπαγμα ἐξέσπασα. [18] εἶπα δέ Ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πολὺν χρόνον βιώσω· [19] 13ἡ ῥίζα μου διήνοικται ἐπὶ ὕδατος, 13καὶ δρόσος αὐλισθήσεται ἐν τῷ θερισμῷ μου· [20] 13ἡ δόξα μου καινὴ μετ᾽ ἐμοῦ, 13καὶ τὸ τόξον μου ἐν χειρὶ αὐτοῦ πορεύσεται.507 [21] ἐμοῦ ἀκούσαντες προσέσχον, ἐσιώπησαν δὲ ἐπὶ τῇ ἐμῇ βουλῇ· [22] ἐπὶ δὲ τῷ ἐμῷ ῥήματι οὐ προσέθεντο, περιχαρεῖς δὲ ἐγίνοντο, ὁπόταν αὐτοῖς ἐλάλουν· [23] ὥσπερ γῆ διψῶσα προσδεχομένη τὸν ὑετόν, οὕτως οὗτοι τὴν ἐμὴν λαλιάν. [24] ἐὰν γελάσω πρὸς αὐτούς, οὐ μὴ πιστεύσωσιν, 13καὶ φῶς τοῦ προσώπου μου οὐκ ἀπέπιπτεν· [25] 13ἐξελεξάμην ὁδὸν αὐτῶν καὶ ἐκάθισα ἄρχων 13καὶ κατεσκήνουν ὡσεὶ βασιλεὺς ἐν μονοζώνοις ὃν τρόπον παθεινοὺς παρακαλῶν.507

CHAPTER 30

[1] νυνὶ δὲ κατεγέλασάν μου, ἐλάχιστοι νῦν νουθετοῦσίν με ἐν μέρει, 13ὧν ἐξουδένουν πατέρας αὐτῶν,507 οὓς οὐχ ἡγησάμην εἶναι ἀξίους κυνῶν τῶν ἐμῶν νομάδων. [2] 13καί γε ἰσχὺς χειρῶν αὐτῶν ἵνα τί μοι; 13ἐπ αὐτοὺς ἀπώλετο συντέλεια [3] 13ἐν ἐνδείᾳ καὶ λιμῷ ἄγονος· 13οἱ φεύγοντες ἄνυδρον ἐχθὲς συνοχὴν καὶ ταλαιπωρίαν, [4] 13οἱ περικλῶντες ἅλιμα ἐπὶ ἠχοῦντι,507 οἵτινες ἅλιμα ἦν αὐτῶν τὰ σῖτα, ἄτιμοι δὲ καὶ πεφαυλισμένοι, ἐνδεεῖς παντὸς ἀγαθοῦ, οἳ καὶ ῥίζας ξύλων ἐμασῶντο ὑπὸ λιμοῦ μεγάλου. [5] ἐπανέστησάν μοι κλέπται, [6] ὧν οἱ οἶκοι αὐτῶν ἦσαν τρῶγλαι πετρῶν· [7] 13ἀνὰ μέσον εὐήχων βοήσονται·507 οἳ ὑπὸ φρύγανα ἄγρια διῃτῶντο, [8] ἀφρόνων υἱοὶ καὶ ἀτίμων ὄνομα καὶ κλέος ἐσβεσμένον ἀπὸ γῆς. [9] νυνὶ δὲ κιθάρα ἐγώ εἰμι αὐτῶν, καὶ ἐμὲ θρύλημα ἔχουσιν· [10] ἐβδελύξαντο δέ με ἀποστάντες μακράν, ἀπὸ δὲ προσώπου μου οὐκ ἐφείσαντο πτύελον. [11] ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, 13καὶ χαλινὸν τοῦ προσώπου μου ἐξαπέστειλαν. [12] 13ἐπὶ δεξιῶν βλαστοῦ ἐπανέστησαν, 13πόδα αὐτῶν ἐξέτειναν καὶ ὡδοποίησαν ἐπ’ ἐμὲ τρίβους ἀπ’ ωλείας αὐτῶν. [13] 13ἐξετρίβησαν τρίβοι μου,507 ἐξέδυσεν γάρ μου τὴν στολήν· [14] βέλεσιν αὐτοῦ κατηκόντισέν με, κέχρηταί μοι ὡς βούλεται, ἐν ὀδύναις πέφυρμαι. [15] ἐπιστρέφονται δέ μου αἱ ὀδύναι, ᾤχετό μου ἡ ἐλπὶς ὥσπερ πνεῦμα καὶ ὥσπερ νέφος ἡ σωτηρία μου. [16] 13καὶ νῦν ἐπ’ ἐμὲ ἐκχυθήσεται ἡ ψυχή μου,507 ἔχουσιν δέ με ἡμέραι ὀδυνῶν· [17] νυκτὶ δέ μου τὰ ὀστᾶ συγκέκαυται, τὰ δὲ νεῦρά μου διαλέλυται. [18] ἐν πολλῇ ἰσχύι ἐπελάβετό μου τῆς στολῆς, 13ὥσπερ τὸ περιστόμιον τοῦ χιτῶνός μου περιέσχεν με.507 [19] ἤγησαι δέ με ἴσα πηλῷ, ἐν γῇ καὶ σποδῷ μου ἡ μερίς· [20] κέκραγα δὲ πρὸς σὲ καὶ οὐκ εἰσακούεις μου, 13ἔστησαν καὶ κατενόησάν με·507 [21] ἐπέβης δέ μοι ἀνελεημόνως, χειρὶ κραταιᾷ με ἐμαστίγωσας· [22] ἔταξας δέ με ἐν ὀδύναις 13καὶ ἀπέρριψάς με ἀπὸ σωτηρίας.507 [23] οἶδα γὰρ ὅτι θάνατός με ἐκτρίψει· οἰκία γὰρ παντὶ θνητῷ γῆ. [24] εἰ γὰρ ὄφελον δυναίμην ἐμαυτὸν χειρώσασθαι, ἢ δεηθείς γε ἑτέρου, καὶ ποιήσει μοι τοῦτο. [25] ἐγὼ δὲ ἐπὶ παντὶ ἀδυνάτῳ ἔκλαυσα, ἐστέναξα δὲ ἰδὼν ἄνδρα ἐν ἀνάγκαις. [26] ἐγὼ δὲ ἐπέχων ἀγαθοῖς, ἰδοὺ συνήντησάν μοι μᾶλλον ἡμέραι κακῶν. [27] 13ἡ κοιλία μου ἐξέζεσεν καὶ οὐ σιωπήσεται, 13προέφθασάν με ἡμέραι πτωχείας.507 [28] στένων πεπόρευμαι ἄνευ φιμοῦ, ἔστηκα δὲ ἐν ἐκκλησίᾳ κεκραγώς. [29] ἀδελφὸς γέγονα σειρήνων, ἑταῖρος δὲ στρουθῶν. [30] τὸ δὲ δέρμα μου ἐσκότωται μεγάλως, τὰ δὲ ὀστᾶ μου ἀπὸ καύματος. [31] ἀπέβη δὲ εἰς πάθος μου ἡ κιθάρα, ὁ δὲ ψαλμός μου εἰς κλαυθμὸν ἐμοί.

CHAPTER 31

[1] 13διαθήκην ἐθέμην τοῖς ὀφθαλμοῖς μου 13καὶ οὐ συνήσω ἐπὶ παρθένον. [2] 13καὶ τί ἐμέρισεν ὁ θεὸς ἀπάνωθεν 13καὶ κληρονομία ἱκανοῦ ἐξ ὑψίστων; [3] 13οὐχὶ ἀπώλεια τῷ ἀδίκῳ 13καὶ ἀπαλλοτρίωσις τοῖς ποιοῦσιν ἀνομίαν; [4] 13οὐχὶ αὐτὸς ὄψεται ὁδόν μου 13καὶ πάντα τὰ διαβήματά μου ἐξαριθμήσεται;507 [5] εἰ δὲ ἤμην πεπορευμένος μετὰ γελοιαστῶν, εἰ δὲ καὶ ἐσπούδασεν ὁ πούς μου εἰς δόλον, [6] ἱσταίη με ἄρα ἐν ζυγῷ δικαίῳ, οἶδεν δὲ ὁ κύριος τὴν ἀκακίαν μου. [7] εἰ ἐξέκλινεν ὁ πούς μου ἐκ τῆς ὁδοῦ, εἰ δὲ καὶ τῷ ὀφθαλμῷ ἐπηκολούθησεν ἡ καρδία μου, εἰ δὲ καὶ ταῖς χερσίν μου ἡψάμην δώρων, [8] σπείραιμι ἄρα καὶ ἄλλοι φάγοισαν, ἄρριζος δὲ γενοίμην ἐπὶ γῆς. [9] εἰ ἐξηκολούθησεν ἡ καρδία μου γυναικὶ ἀνδρὸς ἑτέρου, εἰ καὶ ἐγκάθετος ἐγενόμην ἐπὶ θύραις αὐτῆς, [10] ἀρέσαι ἄρα καὶ ἡ γυνή μου ἑτέρῳ, τὰ δὲ νήπιά μου ταπεινωθείη· [11] θυμὸς γὰρ ὀργῆς ἀκατάσχετος τὸ μιᾶναι ἀνδρὸς γυναῖκα· [12] πῦρ γάρ ἐστιν καιόμενον ἐπὶ πάντων τῶν μερῶν, οὗ δ’ ἂν ἐπέλθῃ, ἐκ ῥιζῶν ἀπώλεσεν. [13] εἰ δὲ καὶ ἐφαύλισα κρίμα θεράποντός μου ἢ θεραπαίνης κρινομένων αὐτῶν πρός με, [14] τί γὰρ ποιήσω, ἐὰν ἔτασίν μου ποιήσηται ὁ κύριος; ἐὰν δὲ καὶ ἐπισκοπήν, τίνα ἀπόκρισιν ποιήσομαι; [15] πότερον οὐχ ὡς καὶ ἐγὼ ἐγενόμην ἐν γαστρί, καὶ ἐκεῖνοι γεγόνασιν; γεγόναμεν δὲ ἐν τῇ αὐτῇ κοιλίᾳ. [16] ἀδύνατοι δὲ χρείαν, ἥν ποτ εἶχον, οὐκ ἀπέτυχον, χήρας δὲ τὸν ὀφθαλμὸν οὐκ ἐξέτηξα. [17] εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος καὶ οὐχὶ ὀρφανῷ μετέδωκα· [18] 13ὅτι ἐκ νεότητός μου ἐξέτρεφον ὡς πατὴρ 13καὶ ἐκ γαστρὸς μητρός μου ὡδήγησα·507 [19] εἰ δὲ καὶ ὑπερεῖδον γυμνὸν ἀπολλύμενον καὶ οὐκ ἠμφίασα, [20] ἀδύνατοι δὲ εἰ μὴ εὐλόγησάν με, ἀπὸ δὲ κουρᾶς ἀμνῶν μου ἐθερμάνθησαν οἱ ὦμοι αὐτῶν, [21] εἰ ἐπῆρα ὀρφανῷ χεῖρα πεποιθὼς ὅτι πολλή μοι βοήθεια περίεστιν, [22] ἀποσταίη ἄρα ὁ ὦμός μου ἀπὸ τῆς κλειδός, ὁ δὲ βραχίων μου ἀπὸ τοῦ ἀγκῶνός μου συντριβείη. [23] φόβος γὰρ κυρίου συνέσχεν με, 13καὶ ἀπὸ τοῦ λήμματος αὐτοῦ οὐχ ὑποίσω. [24] 13εἰ ἔταξα χρυσίον ἰσχύν μου,507 εἰ δὲ καὶ λίθῳ πολυτελεῖ ἐπεποίθησα, [25] εἰ δὲ καὶ εὐφράνθην πολλοῦ πλούτου μοι γενομένου, εἰ δὲ καὶ ἐπ’ ἀναριθμήτοις ἐθέμην χεῖρά μου, [26] ἦ οὐχ ὁρῶ μὲν ἥλιον τὸν ἐπιφαύσκοντα ἐκλείποντα, σελήνην δὲ φθίνουσαν; οὐ γὰρ ἐπ’ αὐτοῖς ἐστιν. [27] 13καὶ εἰ ἠπατήθη λάθρᾳ ἡ καρδία μου,507 εἰ δὲ καὶ χεῖρά μου ἐπιθεὶς ἐπὶ στόματί μου ἐφίλησα, [28] καὶ τοῦτό μοι ἄρα ἀνομία ἡ μεγίστη λογισθείη, ὅτι ἐψευσάμην ἐναντίον κυρίου τοῦ ὑψίστου. [29] εἰ δὲ καὶ ἐπιχαρὴς ἐγενόμην πτώματι ἐχθρῶν μου καὶ εἶπεν ἡ καρδία μου Εὖγε, [30] ἀκούσαι ἄρα τὸ οὖς μου τὴν κατάραν μου, θρυληθείην δὲ ἄρα ὑπὸ

λαοῦ μου κακούμενος. [31] εἰ δὲ καὶ πολλάκις εἶπον αἱ θεράπαιναί μου Τίς ἂν δῴη ἡμῖν τῶν σαρκῶν αὐτοῦ πλησθῆναι; λίαν μου χρηστοῦ ὄντος· [32] ἔξω δὲ οὐκ ηὐλίζετο ξένος, ἡ δὲ θύρα μου παντὶ ἐλθόντι ἀνέῳκτο. [33] εἰ δὲ καὶ ἁμαρτὼν ἀκουσίως ἔκρυψα τὴν ἁμαρτίαν μου, [34] οὐ γὰρ διετράπην πολυοχλίαν πλήθους τοῦ μὴ ἐξαγορεῦσαι ἐνώπιον αὐτῶν, εἰ δὲ καὶ εἴασα ἀδύνατον ἐξελθεῖν θύραν μου κόλπῳ κενῷ, [35] 13τίς δῴη ἀκούοντά μου;507 χεῖρα δὲ κυρίου εἰ μὴ ἐδεδοίκειν, συγγραφὴν δέ, ἣν εἶχον κατά τινος, [36] ἐπ᾽ ὤμοις ἂν περιθέμενος στέφανον ἀνεγίνωσκον, [37] καὶ εἰ μὴ ῥήξας αὐτὴν ἀπέδωκα οὐθὲν λαβὼν παρὰ χρεοφειλέτου, [38] εἰ ἐπ᾽ ἐμοί ποτε ἡ γῆ ἐστέναξεν, εἰ δὲ καὶ οἱ αὔλακες αὐτῆς ἔκλαυσαν ὁμοθυμαδόν, [39] εἰ δὲ καὶ τὴν ἰσχὺν αὐτῆς ἔφαγον μόνος ἄνευ τιμῆς, εἰ δὲ καὶ ψυχὴν κυρίου τῆς γῆς ἐκβαλὼν ἐλύπησα, [40] ἀντὶ πυροῦ ἄρα ἐξέλθοι μοι κνίδη, ἀντὶ δὲ κριθῆς βάτος. Καὶ ἐπαύσατο Ιωβ ῥήμασιν.

CHAPTER 32

[1] Ἡσύχασαν δὲ καὶ οἱ τρεῖς φίλοι αὐτοῦ ἔτι ἀντειπεῖν Ιωβ· ἦν γὰρ Ιωβ δίκαιος ἐναντίον αὐτῶν. [2] ὠργίσθη δὲ Ελιους ὁ τοῦ Βαραχιηλ ὁ Βουζίτης ἐκ τῆς συγγενείας Ραμ τῆς Αυσίτιδος χώρας, ὠργίσθη δὲ τῷ Ιωβ σφόδρα, διότι ἀπέφηνεν ἑαυτὸν δίκαιον ἐναντίον κυρίου· [3] καὶ κατὰ τῶν τριῶν δὲ φίλων ὠργίσθη σφόδρα, διότι οὐκ ἠδυνήθησαν ἀποκριθῆναι ἀντίθετα Ιωβ καὶ ἔθεντο αὐτὸν εἶναι ἀσεβῆ. [4] Ελιους δὲ ὑπέμεινεν δοῦναι ἀπόκρισιν Ιωβ, 13ὅτι πρεσβύτεροι αὐτοῦ εἰσιν ἡμέραις. [5] 13καὶ εἶδεν Ελιους ὅτι οὐκ ἔστιν ἀπόκρισις 13ἐν στόματι τῶν τριῶν ἀνδρῶν, 13καὶ ἐθυμώθη ὀργὴ αὐτοῦ.507 [6] ὑπολαβὼν δὲ Ελιους ὁ τοῦ Βαραχιηλ ὁ Βουζίτης εἶπεν Νεώτερος μέν εἰμι τῷ χρόνῳ, ὑμεῖς δέ ἐστε πρεσβύτεροι· διὸ ἡσύχασα φοβηθεὶς τοῦ ὑμῖν ἀναγγεῖλαι τὴν ἐμαυτοῦ ἐπιστήμην· [7] εἶπα δὲ ὅτι Ὁ χρόνος ἐστὶν ὁ λαλῶν, ἐν πολλοῖς δὲ ἔτεσιν οἴδασιν σοφίαν. [8] ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς, πνοὴ δὲ παντοκράτορός ἐστιν ἡ διδάσκουσα· [9] οὐχ οἱ πολυχρόνιοί εἰσιν σοφοί, οὐδ’ οἱ γέροντες οἴδασιν κρίμα. [10] διὸ εἶπα Ἀκούσατέ μου, καὶ ἀναγγελῶ ὑμῖν ἃ οἶδα· [11] ἐνωτίζεσθέ μου τὰ ῥήματα· ἐρῶ γὰρ ὑμῶν ἀκουόντων, 13ἄχρι οὗ ἐτάσητε λόγους. [12] 13καὶ μέχρι ὑμῶν συνήσω, 13καὶ ἰδοὺ οὐκ ἦν τῷ Ιωβ ἐλέγχων, 13ἀνταποκρινόμενος ῥήματα αὐτοῦ ἐξ ὑμῶν,507 [13] ἵνα μὴ εἴπητε Εὕρομεν σοφίαν κυρίῳ προσθέμενοι· [14] ἀνθρώπῳ δὲ ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα. – [15] 13ἐπτοήθησαν, οὐκ ἀπεκρίθησαν ἔτι, 13ἐπαλαίωσαν ἐξ αὐτῶν λόγους. [16] 13ὑπέμεινα, οὐ γὰρ ἐλάλησαν· 13ὅτι ἔστησαν, οὐκ ἀπεκρίθησαν.507 [17] Ὑπολαβὼν δὲ Ελιους λέγει [18] Πάλιν λαλήσω· πλήρης γάρ εἰμι ῥημάτων, ὀλέκει γάρ με τὸ πνεῦμα τῆς γαστρός· [19] ἡ δὲ γαστήρ μου ὥσπερ ἀσκὸς γλεύκους ζέων δεδεμένος ἢ ὥσπερ φυσητὴρ χαλκέως ἐρρηγώς. [20] λαλήσω, ἵνα ἀναπαύσωμαι ἀνοίξας τὰ χείλη· [21] ἄνθρωπον γὰρ οὐ μὴ αἰσχυνθῶ, ἀλλὰ μὴν οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ· [22] οὐ γὰρ ἐπίσταμαι θαυμάσαι πρόσωπον· εἰ δὲ μή, καὶ ἐμὲ σῆτες ἔδονται.

CHAPTER 33

[1] οὐ μὴν δὲ ἀλλὰ ἄκουσον, Ιωβ, τὰ ῥήματά μου καὶ λαλιὰν ἐνωτίζου μου· [2] ἰδοὺ γὰρ ἤνοιξα τὸ στόμα μου, καὶ ἐλάλησεν ἡ γλῶσσά μου. [3] καθαρά μου ἡ καρδία ῥήμασιν, σύνεσις δὲ χειλέων μου καθαρὰ νοήσει. [4] πνεῦμα θεῖον τὸ ποιῆσάν με, πνοὴ δὲ παντοκράτορος ἡ διδάσκουσά με. [5] ἐὰν δύνῃ, δός μοι ἀπόκρισιν πρὸς ταῦτα· ὑπόμεινον, στῆθι κατ᾽ ἐμὲ καὶ ἐγὼ κατὰ σέ. [6] ἐκ πηλοῦ διήρτισαι σὺ ὡς καὶ ἐγώ, ἐκ τοῦ αὐτοῦ διηρτίσμεθα. [7] οὐχ ὁ φόβος μού σε στροβήσει, οὐδὲ ἡ χείρ μου βαρεῖα ἔσται ἐπὶ σοί. [8] 13πλὴν εἶπας ἐν ὠσίν μου,507 φωνὴν ῥημάτων σου ἀκήκοα· [9] διότι λέγεις Καθαρός εἰμι οὐχ ἁμαρτών, ἄμεμπτος δέ εἰμι, οὐ γὰρ ἠνόμησα· [10] μέμψιν δὲ κατ᾽ ἐμοῦ εὗρεν, ἥγηται δέ με ὥσπερ ὑπεναντίον· [11] ἔθετο δὲ ἐν ξύλῳ τὸν πόδα μου, ἐφύλαξεν δέ μου πάσας τὰς ὁδούς. [12] πῶς γὰρ λέγεις Δίκαιός εἰμι, καὶ οὐκ ἐπακήκοέν μου; αἰώνιος γάρ ἐστιν ὁ ἐπάνω βροτῶν. [13] λέγεις δέ Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοεν πᾶν ῥῆμα; [14] ἐν γὰρ τῷ ἅπαξ λαλήσαι ὁ κύριος, ἐν δὲ τῷ δευτέρῳ ἐνύπνιον, [15] ἢ ἐν μελέτῃ νυκτερινῇ, ὡς ὅταν ἐπιπίπτῃ δεινὸς φόβος ἐπ᾽ ἀνθρώπους ἐπὶ νυσταγμάτων ἐπὶ κοίτης· [16] τότε ἀνακαλύπτει νοῦν ἀνθρώπων, ἐν εἴδεσιν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν [17] ἀποστρέψαι ἄνθρωπον ἐξ ἀδικίας, τὸ δὲ σῶμα αὐτοῦ ἀπὸ πτώματος ἐρρύσατο. [18] ἐφείσατο δὲ τῆς ψυχῆς αὐτοῦ ἀπὸ θανάτου καὶ μὴ πεσεῖν αὐτὸν ἐν πολέμῳ. [19] πάλιν δὲ ἤλεγξεν αὐτὸν ἐν μαλακίᾳ ἐπὶ κοίτης 13καὶ πλῆθος ὀστῶν αὐτοῦ ἐνάρκησεν,507 [20] πᾶν δὲ βρωτὸν σίτου οὐ μὴ δύνηται προσδέξασθαι 13καὶ ἡ ψυχὴ αὐτοῦ βρῶσιν ἐπιθυμήσει,507 [21] ἕως ἂν σαπῶσιν αὐτοῦ αἱ σάρκες καὶ ἀποδείξῃ τὰ ὀστᾶ αὐτοῦ κενά· [22] ἤγγισεν δὲ εἰς θάνατον ἡ ψυχὴ αὐτοῦ, ἡ δὲ ζωὴ αὐτοῦ ἐν ᾅδῃ. [23] ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἷς αὐτῶν οὐ μὴ τρώσῃ αὐτόν· ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον, ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν, τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ, [24] ἀνθέξεται τοῦ μὴ πεσεῖν αὐτὸν εἰς θάνατον, ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφὴν ἐπὶ τοίχου, τὰ δὲ ὀστᾶ αὐτοῦ ἐμπλήσει μυελοῦ· [25] ἁπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου, ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις. [26] εὐξάμενος δὲ πρὸς κύριον, καὶ δεκτὰ αὐτῷ ἔσται, εἰσελεύσεται δὲ προσώπῳ καθαρῷ σὺν ἐξηγορίᾳ· ἀποδώσει δὲ ἀνθρώποις δικαιοσύνην. [27] εἶτα τότε ἀπομέμψεται ἄνθρωπος αὐτὸς ἑαυτῷ λέγων Οἷα συνετέλουν, καὶ οὐκ ἄξια ἤτασέν με ὧν ἥμαρτον. [28] 13σῶσον ψυχήν μου τοῦ μὴ ἐλθεῖν εἰς διαφθοράν, 13καὶ ἡ ζωή μου φῶς ὄψεται. [29] 13ἰδοὺ πάντα ταῦτα ἐργᾶται ὁ ἰσχυρὸς 13ὁδοὺς τρεῖς μετὰ ἀνδρός.507 [30] ἀλλ᾽ ἐρρύσατο τὴν ψυχήν μου ἐκ θανάτου, ἵνα ἡ ζωή μου

ἐν φωτὶ αἰνῇ αὐτόν. [31] ἐνωτίζου, Ιωβ, καὶ ἄκουέ μου· 13κώφευσον, καὶ ἐγώ εἰμι λαλήσω. [32] 13εἰ εἰσὶν λόγοι, ἀποκρίθητί μοι· 13λάλησον, θέλω γὰρ δικαιωθῆναί σε. [33] 13εἰ μή, σὺ ἄκουσόν μου· 13κώφευσον, καὶ διδάξω σε σοφίαν.507

CHAPTER 34

[1] Ὑπολαβὼν δὲ Ελιους λέγει [2] Ἀκούσατέ μου, σοφοί· ἐπιστάμενοι, ἐνωτίζεσθε τὸ καλόν· [3] 13ὅτι οὗς λόγους δοκιμάζει, 13καὶ λάρυγξ γεύεται βρῶσιν. [4] 13κρίσιν ἑλώμεθα ἑαυτοῖς, 13γνῶμεν ἀνὰ μέσον ἑαυτῶν ὅ τι καλόν.507 [5] ὅτι εἴρηκεν Ιωβ Δίκαιός εἰμι, ὁ κύριος ἀπήλλαξέν μου τὸ κρίμα, [6] ἐψεύσατο δὲ τῷ κρίματί μου, 13βίαιον τὸ βέλος μου ἄνευ ἀδικίας. [7] 13τίς ἀνὴρ ὥσπερ Ιωβ 13πίνων μυκτηρισμὸν ὥσπερ ὕδωρ507 [8] οὐχ ἁμαρτὼν οὐδὲ ἀσεβήσας ἢ ὁδοῦ κοινωνήσας μετὰ ποιούντων τὰ ἄνομα τοῦ πορευθῆναι μετὰ ἀσεβῶν; [9] μὴ γὰρ εἴπῃς ὅτι Οὐκ ἔσται ἐπισκοπὴ ἀνδρός· καὶ ἐπισκοπὴ αὐτῷ παρὰ κυρίου. [10] διό, συνετοὶ καρδίας, ἀκούσατέ μου Μή μοι εἴη ἔναντι κυρίου ἀσεβῆσαι καὶ ἔναντι παντοκράτορος ταράξαι τὸ δίκαιον· [11] ἀλλὰ ἀποδιδοῖ ἀνθρώπῳ καθὰ ποιεῖ ἕκαστος αὐτῶν, 13καὶ ἐν τρίβῳ ἀνδρὸς εὑρήσει αὐτόν.507 [12] οἴῃ δὲ τὸν κύριον ἄτοπα ποιήσειν; ἢ ὁ παντοκράτωρ ταράξει κρίσιν; [13] ὃς ἐποίησεν τὴν γῆν· τίς δέ ἐστιν ὁ ποιῶν τὴν ὑπ᾽ οὐρανὸν καὶ τὰ ἐνόντα πάντα; [14] εἰ γὰρ βούλοιτο συνέχειν καὶ τὸ πνεῦμα παρ᾽ αὐτῷ κατασχεῖν, [15] τελευτήσει πᾶσα σὰρξ ὁμοθυμαδόν, πᾶς δὲ βροτὸς εἰς γῆν ἀπελεύσεται, ὅθεν καὶ ἐπλάσθη. [16] εἰ δὲ μὴ νουθετῇ, ἄκουε ταῦτα, ἐνωτίζου φωνὴν ῥημάτων. [17] ἰδὲ σὺ τὸν μισοῦντα ἄνομα καὶ τὸν ὀλλύντα τοὺς πονηροὺς ὄντα αἰώνιον δίκαιον. [18] ἀσεβὴς ὁ λέγων βασιλεῖ Παρανομεῖς, 13ἀσεβέστατε τοῖς ἄρχουσιν·507 [19] ὃς οὐκ ἐπῃσχύνθη πρόσωπον ἐντίμου οὐδὲ οἶδεν τιμὴν θέσθαι ἀδροῖς θαυμασθῆναι πρόσωπα αὐτῶν. [20] κενὰ δὲ αὐτοῖς ἀποβήσεται τὸ κεκραγέναι καὶ δεῖσθαι ἀνδρός· ἐχρήσαντο γὰρ παρανόμως ἐκκλινομένων ἀδυνάτων. [21] αὐτὸς γὰρ ὁρατής ἐστιν ἔργων ἀνθρώπων, λέληθεν δὲ αὐτὸν οὐδὲν ὧν πράσσουσιν, [22] οὐδὲ ἔσται τόπος τοῦ κρυβῆναι τοὺς ποιοῦντας τὰ ἄνομα· [23] 13ὅτι οὐκ ἐπ᾽ ἄνδρα θήσει ἔτι·507 ὁ γὰρ κύριος πάντας ἐφορᾷ [24] ὁ καταλαμβάνων ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός· [25] ὁ γνωρίζων αὐτῶν τὰ ἔργα 13καὶ στρέψει νύκτα, καὶ ταπεινωθήσονται.507 [26] ἔσβεσεν δὲ ἀσεβεῖς, ὁρατοὶ δὲ ἐναντίον αὐτοῦ, [27] ὅτι ἐξέκλιναν ἐκ νόμου θεοῦ, δικαιώματα δὲ αὐτοῦ οὐκ ἐπέγνωσαν [28] 13τοῦ ἐπαγαγεῖν ἐπ᾽ αὐτὸν κραυγὴν πένητος, 13καὶ κραυγὴν πτωχῶν εἰσακούσεται. [29] 13καὶ αὐτὸς ἡσυχίαν παρέξει, καὶ τίς καταδικάσεται; 13καὶ κρύψει πρόσωπον, καὶ τίς ὄψεται αὐτόν; 13καὶ κατὰ ἔθνους καὶ κατὰ ἀνθρώπου ὁμοῦ [30] 13βασιλεύων ἄνθρωπον ὑποκριτὴν ἀπὸ δυσκολίας λαοῦ. [31] 13ὅτι πρὸς τὸν ἰσχυρὸν ὁ λέγων Εἴληφα, οὐκ ἐνεχυράσω· [32] 13ἄνευ ἐμαυτοῦ ὄψομαι, σὺ δεῖξόν μοι· 13εἰ ἀδικίαν ἠργασάμην, οὐ μὴ

προσθήσω. [33] 13μὴ παρὰ σοῦ ἀποτείσει αὐτήν; 13ὅτι ἀπώσῃ, ὅτι σὺ ἐκλέξῃ καὶ οὐκ ἐγώ· 13καὶ τί ἔγνως λάλησον.507 [34] διὸ συνετοὶ καρδίας ἐροῦσιν ταῦτα, ἀνὴρ δὲ σοφὸς ἀκήκοέν μου τὸ ῥῆμα. [35] Ιωβ δὲ οὐκ ἐν συνέσει ἐλάλησεν, τὰ δὲ ῥήματα αὐτοῦ οὐκ ἐν ἐπιστήμῃ. [36] οὐ μὴν δὲ ἀλλὰ μάθε, Ιωβ, μὴ δῷς ἔτι ἀνταπόκρισιν ὥσπερ οἱ ἄφρονες, [37] ἵνα μὴ προσθῶμεν ἐφ᾽ ἁμαρτίαις ἡμῶν, ἀνομία δὲ ἐφ᾽ ἡμῖν λογισθήσεται πολλὰ λαλούντων ῥήματα ἐναντίον τοῦ κυρίου.

CHAPTER 35

[1] Ὑπολαβὼν δὲ Ελιους λέγει [2] Τί τοῦτο ἡγήσω ἐν κρίσει; σὺ τίς εἶ ὅτι εἶπας Δίκαιός εἰμι ἔναντι κυρίου; [3] ἢ ἐρεῖς Τί ποιήσω ἁμαρτών; [4] ἐγὼ σοὶ δώσω ἀπόκρισιν καὶ τοῖς τρισὶν φίλοις σου. [5] ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἰδέ, κατάμαθε δὲ νέφη ὡς ὑψηλὰ ἀπὸ σοῦ. [6] εἰ ἥμαρτες, τί πράξεις; εἰ δὲ καὶ πολλὰ ἠνόμησας, τί δύνασαι ποιῆσαι; [7] ἐπεὶ δὲ οὖν δίκαιος εἶ, τί δώσεις αὐτῷ; 13ἢ τί ἐκ χειρός σου λήμψεται; [8] 13ἀνδρὶ τῷ ὁμοίῳ σου ἡ ἀσέβειά σου, 13καὶ υἱῷ ἀνθρώπου ἡ δικαιοσύνη σου. [9] 13ἀπὸ πλήθους συκοφαντούμενοι κεκράξονται, 13βοήσονται ἀπὸ βραχίονος πολλῶν. [10] 13καὶ οὐκ εἶπεν Ποῦ ἐστιν ὁ θεὸς ὁ ποιήσας με,507 ὁ κατατάσσων φυλακὰς νυκτερινάς, [11] ὁ διορίζων με ἀπὸ τετραπόδων γῆς, ἀπὸ δὲ πετεινῶν οὐρανοῦ; [12] 13ἐκεῖ κεκράξονται, καὶ οὐ μὴ εἰσακούσῃ507 καὶ ἀπὸ ὕβρεως πονηρῶν. [13] ἄτοπα γὰρ οὐ βούλεται ὁ κύριος ἰδεῖν· αὐτὸς γὰρ ὁ παντοκράτωρ ὁρατής ἐστιν [14] τῶν συντελούντων τὰ ἄνομα καὶ σώσει με. κρίθητι δὲ ἐναντίον αὐτοῦ, εἰ δύνασαι αἰνέσαι αὐτόν, ὡς ἔστιν. [15] 13καὶ νῦν, ὅτι οὐκ ἔστιν ἐπισκεπτόμενος, ὀργὴν αὐτοῦ 13καὶ οὐκ ἔγνω παραπτώματι σφόδρα· [16] 13καὶ Ιωβ ματαίως ἀνοίγει τὸ στόμα αὐτοῦ, 13ἐν ἀγνωσίᾳ ῥήματα βαρύνει.507

CHAPTER 36

[1] Προσθεὶς δὲ Ελιους ἔτι λέγει [2] Μεῖνόν με μικρὸν ἔτι, ἵνα διδάξω σε· ἔτι γὰρ ἐν ἐμοί ἐστιν λέξις. [3] ἀναλαβὼν τὴν ἐπιστήμην μου μακρὰν ἔργοις δέ μου δίκαια ἐρῶ [4] ἐπ᾽ ἀληθείας καὶ οὐκ ἄδικα ῥήματα· ἀδίκως συνίεις. [5] γίγνωσκε δὲ ὅτι ὁ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον. 13δυνατὸς ἰσχύι καρδίας [6] 13ἀσεβῆ οὐ μὴ ζωοποιήσει 13καὶ κρίμα πτωχῶν δώσει. [7] 13οὐκ ἀφελεῖ ἀπὸ δικαίου ὀφθαλμοὺς αὐτοῦ· 13καὶ μετὰ βασιλέων εἰς θρόνον 13καὶ καθιεῖ αὐτοὺς εἰς νεῖκος, καὶ ὑψωθήσονται. [8] 13καὶ εἰ πεπεδημένοι ἐν χειροπέδαις 13συσχεθήσονται ἐν σχοινίοις πενίας, [9] 13καὶ ἀναγγελεῖ αὐτοῖς τὰ ἔργα αὐτῶν 13καὶ τὰ παραπτώματα αὐτῶν, ὅτι ἰσχύσουσιν.507 [10] ἀλλὰ τοῦ δικαίου εἰσακούσεται· 13καὶ εἶπεν ὅτι ἐπιστραφήσονται ἐξ ἀδικίας. [11] 13ἐὰν ἀκούσωσιν καὶ δουλεύσωσιν, 13συντελέσουσιν τὰς ἡμέρας αὐτῶν ἐν ἀγαθοῖς 13καὶ τὰ ἔτη αὐτῶν ἐν εὐπρεπείαις.507 [12] ἀσεβεῖς δὲ οὐ διασῴζει παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν. [13] 13καὶ ὑποκριταὶ καρδίᾳ τάξουσιν θυμόν· 13οὐ βοήσονται, ὅτι ἔδησεν αὐτούς.507 [14] ἀποθάνοι τοίνυν ἐν νεότητι ἡ ψυχὴ αὐτῶν, ἡ δὲ ζωὴ αὐτῶν τιτρωσκομένη ὑπὸ ἀγγέλων, [15] ἀνθ᾽ ὧν ἔθλιψαν ἀσθενῆ καὶ ἀδύνατον· κρίμα δὲ πραέων ἐκθήσει. [16] 13καὶ προσέτι ἠπάτησέν σε ἐκ στόματος ἐχθροῦ· 13ἄβυσσος, κατάχυσις ὑποκάτω αὐτῆς· 13καὶ κατέβη τράπεζά σου πλήρης πιότητος.507 [17] οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα, [18] θυμὸς δὲ ἐπ᾽ ἀσεβεῖς ἔσται δι᾽ ἀσέβειαν δώρων, ὧν ἐδέχοντο ἐπ᾽ ἀδικίαις. [19] μή σε ἐκκλινάτω ἐκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ ὄντων ἀδυνάτων, 13καὶ πάντας τοὺς κραταιοῦντας ἰσχύν. [20] 13μὴ ἐξελκύσῃς τὴν νύκτα 13τοῦ ἀναβῆναι λαοὺς ἀντ αὐτῶν·507 [21] ἀλλὰ φύλαξαι μὴ πράξῃς ἄτοπα· 13ἐπὶ τοῦτον γὰρ ἐξείλω ἀπὸ πτωχείας. [22] 13ἰδοὺ ὁ ἰσχυρὸς κραταιώσει ἐν ἰσχύι αὐτοῦ·507 τίς γάρ ἐστιν κατ᾽ αὐτὸν δυνάστης; [23] τίς δέ ἐστιν ὁ ἐτάζων αὐτοῦ τὰ ἔργα; ἢ τίς ὁ εἴπας Ἔπραξεν ἄδικα; [24] μνήσθητι ὅτι μεγάλα ἐστὶν αὐτοῦ τὰ ἔργα, 13ὧν ἦρξαν ἄνδρες· [25] 13πᾶς ἄνθρωπος εἶδεν ἐν ἑαυτῷ,507 ὅσοι τιτρωσκόμενοί εἰσιν βροτοί. [26] 13ἰδοὺ ὁ ἰσχυρὸς πολύς, καὶ οὐ γνωσόμεθα· 13ἀριθμὸς ἐτῶν αὐτοῦ καὶ ἀπέραντος.507 [27] ἀριθμηταὶ δὲ αὐτῷ σταγόνες ὑετοῦ, 13καὶ ἐπιχυθήσονται ὑετῷ εἰς νεφέλην· [28] 13ῥυήσονται παλαιώματα,507 ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτων βροτῶν. [28]a ὥραν ἔθετο κτήνεσιν, οἴδασιν δὲ κοίτης τάξιν. [29] ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταταί σου ἡ διάνοια οὐδὲ διαλλάσσεταί σου ἡ καρδία ἀπὸ σώματος; 13καὶ ἐὰν συνῇ ἀπεκτάσεις νεφέλης, 13ἰσότητα σκηνῆς αὐτοῦ, [30] 13ἰδοὺ ἐκτείνει ἐπ᾽ αὐτὸν ηδω 13καὶ

ῥιζώματα τῆς θαλάσσης ἐκάλυψεν. [31] 13ἐν γὰρ αὐτοῖς κρινεῖ λαούς, 13δώσει τροφὴν τῷ ἰσχύοντι. [32] 13ἐπὶ χειρῶν ἐκάλυψεν φῶς 13καὶ ἐνετείλατο περὶ αὐτῆς ἐν ἀπαντῶντι· [33] 13ἀναγγελεῖ περὶ αὐτοῦ φίλον αὐτοῦ· 13κτῆσις καὶ περὶ ἀδικίας.

CHAPTER 37

[1] 13καὶ ταύτης ἐταράχθη ἡ καρδία μου 13καὶ ἀπερρύη ἐκ τοῦ τόπου αὐτῆς. [2] 13ἄκουε ἀκοὴν ἐν ὀργῇ θυμοῦ κυρίου, 13καὶ μελέτη ἐκ στόματος αὐτοῦ ἐξελεύσεται. [3] 13ὑποκάτω παντὸς τοῦ οὐρανοῦ ἀρχὴ αὐτοῦ, 13καὶ τὸ φῶς αὐτοῦ ἐπὶ πτερύγων τῆς γῆς. [4] 13ὀπίσω αὐτοῦ βοήσεται φωνή, 13βροντήσει ἐν φωνῇ ὕβρεως αὐτοῦ, 13καὶ οὐκ ἀνταλλάξει αὐτούς, ὅτι ἀκούσει φωνὴν αὐτοῦ. [5] 13βροντήσει ὁ ἰσχυρὸς ἐν φωνῇ αὐτοῦ θαυμάσια·507 ἐποίησεν γὰρ μεγάλα, ἃ οὐκ ᾔδειμεν, [6] συντάσσων χιόνι Γίνου ἐπὶ τῆς γῆς· 13καὶ χειμὼν ὑετός, καὶ χειμὼν ὑετῶν δυναστείας αὐτοῦ. [7] 13ἐν χειρὶ παντὸς ἀνθρώπου κατασφραγίζει,507 ἵνα γνῷ πᾶς ἄνθρωπος τὴν ἑαυτοῦ ἀσθένειαν. [8] εἰσῆλθεν δὲ θηρία ὑπὸ σκέπην, ἡσύχασαν δὲ ἐπὶ κοίτης. [9] ἐκ ταμιείων ἐπέρχονται δῖναι, ἀπὸ δὲ ἀκρωτηρίων ψῦχος. [10] 13καὶ ἀπὸ πνοῆς ἰσχυροῦ δώσει πάγος,507 οἰακίζει δὲ τὸ ὕδωρ ὡς ἐὰν βούληται· [11] 13καὶ ἐκλεκτὸν καταπλάσσει νεφέλη, 13διασκορπιεῖ νέφος φῶς αὐτοῦ. [12] 13καὶ αὐτὸς κυκλώματα διαστρέψει 13ἐν θεεβουλαθω εἰς ἔργα αὐτῶν· 13πάντα, ὅσα ἂν ἐντείληται αὐτοῖς,507 ταῦτα συντέτακται παρ’ αὐτοῦ ἐπὶ τῆς γῆς, [13] 13ἐὰν εἰς παιδείαν, ἐὰν εἰς τὴν γῆν αὐτοῦ, 13ἐὰν εἰς ἔλεος εὑρήσει αὐτόν.507 [14] ἐνωτίζου ταῦτα, Ιωβ· στῆθι νουθετοῦ δύναμιν κυρίου. [15] οἶδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ φῶς ποιήσας ἐκ σκότους. [16] ἐπίσταται δὲ διάκρισιν νεφῶν, ἐξαίσια δὲ πτώματα πονηρῶν. [17] σοῦ δὲ ἡ στολὴ θερμή· ἡσυχάζεται δὲ ἐπὶ τῆς γῆς. [18] 13στερεώσεις μετ’ αὐτοῦ εἰς παλαιώματα, 13ἰσχυραὶ ὡς ὅρασις ἐπιχύσεως.507 [19] διὰ τί; δίδαξόν με τί ἐροῦμεν αὐτῷ· καὶ παυσώμεθα πολλὰ λέγοντες. [20] μὴ βίβλος ἢ γραμματεύς μοι παρέστηκεν, ἵνα ἄνθρωπον ἑστηκὼς κατασιωπήσω; [21] πᾶσιν δ’ οὐχ ὁρατὸν τὸ φῶς, 13τηλαυγές ἐστιν ἐν τοῖς παλαιώμασιν,507 ὥσπερ τὸ παρ’ αὐτοῦ ἐπὶ νεφῶν. [22] ἀπὸ βορρᾶ νέφη χρυσαυγοῦντα· ἐπὶ τούτοις μεγάλη ἡ δόξα καὶ τιμὴ παντοκράτορος. [23] καὶ οὐχ εὑρίσκομεν ἄλλον ὅμοιον τῇ ἰσχύι αὐτοῦ· ὁ τὰ δίκαια κρίνων, οὐκ οἴει ἐπακούειν αὐτόν; [24] διὸ φοβηθήσονται αὐτὸν οἱ ἄνθρωποι, φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδίᾳ.

CHAPTER 38

[1] Μετὰ δὲ τὸ παύσασθαι Ελιουν τῆς λέξεως εἶπεν ὁ κύριος τῷ Ιωβ διὰ λαίλαπος καὶ νεφῶν [2] Τίς οὗτος ὁ κρύπτων με βουλήν, συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἴεται κρύπτειν; [3] ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου, ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι. [4] ποῦ ἦς ἐν τῷ θεμελιοῦν με τὴν γῆν; ἀπάγγειλον δέ μοι, εἰ ἐπίστῃ σύνεσιν. [5] τίς ἔθετο τὰ μέτρα αὐτῆς, εἰ οἶδας; ἢ τίς ὁ ἐπαγαγὼν σπαρτίον ἐπ᾽ αὐτῆς; [6] ἐπὶ τίνος οἱ κρίκοι αὐτῆς πεπήγασιν; τίς δέ ἐστιν ὁ βαλὼν λίθον γωνιαῖον ἐπ᾽ αὐτῆς; [7] ὅτε ἐγενήθησαν ἄστρα, ᾔνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου. [8] ἔφραξα δὲ θάλασσαν πύλαις, ὅτε ἐμαίμασσεν ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη· [9] ἐθέμην δὲ αὐτῇ νέφος ἀμφίασιν, ὁμίχλῃ δὲ αὐτὴν ἐσπαργάνωσα· [10] ἐθέμην δὲ αὐτῇ ὅρια περιθεὶς κλεῖθρα καὶ πύλας· [11] εἶπα δὲ αὐτῇ Μέχρι τούτου ἐλεύσῃ καὶ οὐχ ὑπερβήσῃ, ἀλλ᾽ ἐν σεαυτῇ συντριβήσεταί σου τὰ κύματα. [12] ἦ ἐπὶ σοῦ συντέταχα φέγγος πρωινόν, ἑωσφόρος δὲ εἶδεν τὴν ἑαυτοῦ τάξιν [13] ἐπιλαβέσθαι πτερύγων γῆς, ἐκτινάξαι ἀσεβεῖς ἐξ αὐτῆς; [14] ἦ σὺ λαβὼν γῆν πηλὸν ἔπλασας ζῷον καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ γῆς; [15] ἀφεῖλας δὲ ἀπὸ ἀσεβῶν τὸ φῶς, βραχίονα δὲ ὑπερηφάνων συνέτριψας; [16] ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας; [17] ἀνοίγονταί σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ᾅδου ἰδόντες σε ἔπτηξαν; [18] νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπ᾽ οὐρανόν; ἀνάγγειλον δή μοι πόση τίς ἐστιν. [19] ποίᾳ δὲ γῇ αὐλίζεται τὸ φῶς, σκότους δὲ ποῖος ὁ τόπος; [20] εἰ ἀγάγοις με εἰς ὅρια αὐτῶν; εἰ δὲ καὶ ἐπίστασαι τρίβους αὐτῶν; [21] οἶδα ἄρα ὅτι τότε γεγέννησαι, ἀριθμὸς δὲ ἐτῶν σου πολύς. [22] ἦλθες δὲ ἐπὶ θησαυροὺς χιόνος, θησαυροὺς δὲ χαλάζης ἑόρακας. [23] ἀπόκειταί σοι εἰς ὥραν ἐχθρῶν, εἰς ἡμέραν πολέμου καὶ μάχης. [24] πόθεν δὲ ἐκπορεύεται πάχνη ἢ διασκεδάννυται νότος εἰς τὴν ὑπ᾽ οὐρανόν; [25] τίς δὲ ἡτοίμασεν ὑετῷ λάβρῳ ῥύσιν, ὁδὸν δὲ κυδοιμῶν [26] 13τοῦ ὑετίσαι ἐπὶ γῆν, οὗ οὐκ ἀνήρ, 13ἔρημον, οὗ οὐχ ὑπάρχει ἄνθρωπος ἐν αὐτῇ, [27] 13τοῦ χορτάσαι ἄβατον καὶ ἀοίκητον 13καὶ τοῦ ἐκβλαστῆσαι ἔξοδον χλόης;507 [28] τίς ἐστιν ὑετοῦ πατήρ; τίς δέ ἐστιν ὁ τετοκὼς βώλους δρόσου; [29] ἐκ γαστρὸς δὲ τίνος ἐκπορεύεται ὁ κρύσταλλος; πάχνην δὲ ἐν οὐρανῷ τίς τέτοκεν, [30] ἢ καταβαίνει ὥσπερ ὕδωρ ῥέον; πρόσωπον δὲ ἀβύσσου τίς ἔπηξεν; [31] συνῆκας δὲ δεσμὸν Πλειάδος καὶ φραγμὸν Ὡρίωνος ἤνοιξας; [32] 13ἦ διανοίξεις μαζουρωθ ἐν καιρῷ αὐτοῦ 13καὶ Ἔσπερον ἐπὶ κόμης αὐτοῦ ἄξεις αὐτά;507 [33] ἐπίστασαι δὲ τροπὰς οὐρανοῦ ἢ τὰ ὑπ᾽ οὐρανὸν ὁμοθυμαδὸν γινόμενα; [34] καλέσεις δὲ νέφος φωνῇ, καὶ τρόμῳ ὕδατος λάβρῳ ὑπακούσεταί σου; [35] ἀποστελεῖς δὲ

κεραυνοὺς καὶ πορεύσονται; ἐροῦσιν δέ σοι Τί ἐστιν; [36] τίς δὲ ἔδωκεν γυναιξὶν ὑφάσματος σοφίαν ἢ ποικιλτικὴν ἐπιστήμην; [37] τίς δὲ ὁ ἀριθμῶν νέφη σοφίᾳ, οὐρανὸν δὲ εἰς γῆν ἔκλινεν; [38] κέχυται δὲ ὥσπερ γῆ κονία, κεκόλληκα δὲ αὐτὸν ὥσπερ λίθῳ κύβον. [39] θηρεύσεις δὲ λέουσιν βοράν, ψυχὰς δὲ δρακόντων ἐμπλήσεις; [40] δεδοίκασιν γὰρ ἐν κοίταις αὐτῶν, κάθηνται δὲ ἐν ὕλαις ἐνεδρεύοντες. [41] τίς δὲ ἡτοίμασεν κόρακι βοράν; νεοσσοὶ γὰρ αὐτοῦ πρὸς κύριον κεκράγασιν πλανώμενοι τὰ σῖτα ζητοῦντες.

CHAPTER 39

[1] 13εἰ ἔγνως καιρὸν τοκετοῦ τραγελάφων πέτρας,507 ἐφύλαξας δὲ ὠδῖνας ἐλάφων; [2] ἠρίθμησας δὲ αὐτῶν μῆνας πλήρεις τοκετοῦ, ὠδῖνας δὲ αὐτῶν ἔλυσας; [3] ἐξέθρεψας δὲ αὐτῶν τὰ παιδία ἔξω φόβου; 13ὠδῖνας αὐτῶν ἐξαποστελεῖς; [4] 13ἀπορρήξουσιν τὰ τέκνα αὐτῶν, πληθυνθήσονται ἐν γενήματι, 13ἐξελεύσονται καὶ οὐ μὴ ἀνακάμψουσιν αὐτοῖς.507 [5] τίς δέ ἐστιν ὁ ἀφεὶς ὄνον ἄγριον ἐλεύθερον, δεσμοὺς δὲ αὐτοῦ τίς ἔλυσεν; [6] ἐθέμην δὲ τὴν δίαιταν αὐτοῦ ἔρημον 13καὶ τὰ σκηνώματα αὐτοῦ ἁλμυρίδα·507 [7] καταγελῶν πολυοχλίας πόλεως, μέμψιν δὲ φορολόγου οὐκ ἀκούων [8] 13κατασκέψεται ὄρη νομὴν αὐτοῦ 13καὶ ὀπίσω παντὸς χλωροῦ ζητεῖ.507 [9] βουλήσεται δέ σοι μονόκερως δουλεῦσαι ἢ κοιμηθῆναι ἐπὶ φάτνης σου; [10] δήσεις δὲ ἐν ἱμᾶσι ζυγὸν αὐτοῦ, ἢ ἑλκύσει σου αὔλακας ἐν πεδίῳ; [11] πέποιθας δὲ ἐπ᾽ αὐτῷ, ὅτι πολλὴ ἡ ἰσχὺς αὐτοῦ, ἐπαφήσεις δὲ αὐτῷ τὰ ἔργα σου; [12] πιστεύσεις δὲ ὅτι ἀποδώσει σοι τὸν σπόρον, εἰσοίσει δέ σου τὸν ἅλωνα; [13] 13πτέρυξ τερπομένων νεελασα, 13ἐὰν συλλάβῃ ασιδα καὶ νεσσα· [14] 13ὅτι ἀφήσει εἰς γῆν τὰ ᾠὰ αὐτῆς 13καὶ ἐπὶ χοῦν θάλψει [15] 13καὶ ἐπελάθετο ὅτι ποὺς σκορπιεῖ 13καὶ θηρία ἀγροῦ καταπατήσει· [16] 13ἀπεσκλήρυνεν τὰ τέκνα αὐτῆς ὥστε μὴ ἑαυτῇ, 13εἰς κενὸν ἐκοπίασεν ἄνευ φόβου· [17] 13ὅτι κατεσιώπησεν αὐτῇ ὁ θεὸς σοφίαν 13καὶ οὐκ ἐμέρισεν αὐτῇ ἐν τῇ συνέσει. [18] 13κατὰ καιρὸν ἐν ὕψει ὑψώσει, 13καταγελάσεται ἵππου καὶ τοῦ ἐπιβάτου αὐτοῦ.507 [19] ἦ σὺ περιέθηκας ἵππῳ δύναμιν, ἐνέδυσας δὲ τραχήλῳ αὐτοῦ φόβον; [20] περιέθηκας δὲ αὐτῷ πανοπλίαν, δόξαν δὲ στηθέων αὐτοῦ τόλμῃ; [21] ἀνορύσσων ἐν πεδίῳ γαυριᾷ, ἐκπορεύεται δὲ εἰς πεδίον ἐν ἰσχύι· [22] συναντῶν βέλει καταγελᾷ καὶ οὐ μὴ ἀποστραφῇ ἀπὸ σιδήρου· [23] ἐπ᾽ αὐτῷ γαυριᾷ τόξον καὶ μάχαιρα, [24] καὶ ὀργῇ ἀφανιεῖ τὴν γῆν καὶ οὐ μὴ πιστεύσῃ, ἕως ἂν σημάνῃ σάλπιγξ· [25] σάλπιγγος δὲ σημαινούσης λέγει Εὖγε, πόρρωθεν δὲ ὀσφραίνεται πολέμου σὺν ἅλματι καὶ κραυγῇ. [26] ἐκ δὲ τῆς σῆς ἐπιστήμης ἕστηκεν ἱέραξ ἀναπετάσας τὰς πτέρυγας ἀκίνητος καθορῶν τὰ πρὸς νότον; [27] ἐπὶ δὲ σῷ προστάγματι ὑψοῦται ἀετός, γὺψ δὲ ἐπὶ νοσσιᾶς αὐτοῦ καθεσθεὶς αὐλίζεται [28] 13ἐπ ἐξοχῇ πέτρας καὶ ἀποκρύφῳ;507 [29] ἐκεῖσε ὢν ζητεῖ τὰ σῖτα, 13πόρρωθεν οἱ ὀφθαλμοὶ αὐτοῦ σκοπεύουσιν·507 [30] νεοσσοὶ δὲ αὐτοῦ φύρονται ἐν αἵματι, οὗ δ᾽ ἂν ὦσι τεθνεῶτες, παραχρῆμα εὑρίσκονται.

CHAPTER 40

[1] 13Καὶ ἀπεκρίθη κύριος ὁ θεὸς τῷ Ιωβ καὶ εἶπεν [2] 13Μὴ κρίσιν μετὰ ἰκανοῦ ἐκκλινεῖ, 13ἐλέγχων θεὸν ἀποκριθήσεται αὐτήν;507 [3] Ὑπολαβὼν δὲ Ιωβ λέγει τῷ κυρίῳ [4] Τί ἔτι ἐγὼ κρίνομαι νουθετούμενος καὶ ἐλέγχων κύριον ἀκούων τοιαῦτα οὐθὲν ὤν; ἐγὼ δὲ τίνα ἀπόκρισιν δῶ πρὸς ταῦτα; χεῖρα θήσω ἐπὶ στόματί μου· [5] ἅπαξ λελάληκα, ἐπὶ δὲ τῷ δευτέρῳ οὐ προσθήσω. [6] Ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ιωβ ἐκ τοῦ νέφους [7] Μή, ἀλλὰ ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου, ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι· [8] μὴ ἀποποιοῦ μου τὸ κρίμα. οἴει δέ με ἄλλως σοι κεχρηματικέναι ἢ ἵνα ἀναφανῇς δίκαιος; [9] ἦ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου, ἢ φωνῇ κατ᾽ αὐτὸν βροντᾷς; [10] ἀνάλαβε δὴ ὕψος καὶ δύναμιν, δόξαν δὲ καὶ τιμὴν ἀμφίεσαι· [11] ἀπόστειλον δὲ ἀγγέλους ὀργῇ, πᾶν δὲ ὑβριστὴν ταπείνωσον, [12] ὑπερήφανον δὲ σβέσον, σῆψον δὲ ἀσεβεῖς παραχρῆμα, [13] κρύψον δὲ εἰς γῆν ἔξω ὁμοθυμαδόν, τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἔμπλησον· [14] ὁμολογήσω ἄρα ὅτι δύναταί ἡ δεξιά σου σῶσαι. – [15] ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί· χόρτον ἴσα βουσὶν ἐσθίει. [16] ἰδοὺ δὴ ἰσχὺς αὐτοῦ ἐπ᾽ ὀσφύι, ἡ δὲ δύναμις ἐπ᾽ ὀμφαλοῦ γαστρός· [17] ἔστησεν οὐρὰν ὡς κυπάρισσον, τὰ δὲ νεῦρα αὐτοῦ συμπέπλεκται· [18] αἱ πλευραὶ αὐτοῦ πλευραὶ χάλκειαι, ἡ δὲ ῥάχις αὐτοῦ σίδηρος χυτός. [19] τοῦτ᾽ ἔστιν ἀρχὴ πλάσματος κυρίου, πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ. [20] ἐπελθὼν δὲ ἐπ᾽ ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ· [21] ὑπὸ παντοδαπὰ δένδρα κοιμᾶται παρὰ πάπυρον καὶ κάλαμον καὶ βούτομον· [22] σκιάζονται δὲ ἐν αὐτῷ δένδρα μεγάλα σὺν ῥαδάμνοις καὶ κλῶνες ἄγνου. [23] ἐὰν γένηται πλήμμυρα, οὐ μὴ αἰσθηθῇ, 13πέποιθεν ὅτι προσκρούσει ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ. [24] 13ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν, 13ἐνσκολιευόμενος τρήσει ῥῖνα;507 – [25] ἄξεις δὲ δράκοντα ἐν ἀγκίστρῳ, περιθήσεις δὲ φορβεὰν περὶ ῥῖνα αὐτοῦ; [26] 13εἰ δήσεις κρίκον ἐν τῷ μυκτῆρι αὐτοῦ,507 ψελίῳ δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ; [27] λαλήσει δέ σοι δεήσει, ἱκετηρίᾳ μαλακῶς; [28] θήσεται δὲ διαθήκην μετὰ σοῦ, λήμψῃ δὲ αὐτὸν δοῦλον αἰώνιον; [29] παίξῃ δὲ ἐν αὐτῷ ὥσπερ ὀρνέῳ ἢ δήσεις αὐτὸν ὥσπερ στρουθίον παιδίῳ; [30] ἐνσιτοῦνται δὲ ἐν αὐτῷ ἔθνη, μεριτεύονται δὲ αὐτὸν Φοινίκων γένη; [31] πᾶν δὲ πλωτὸν συνελθὸν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐ ῥᾶς αὐτοῦ 13καὶ ἐν πλοίοις ἁλιέων κεφαλὴν αὐτοῦ.507 [32] ἐπιθήσεις δὲ αὐτῷ χεῖρα μνησθεὶς πόλεμον τὸν γινόμενον ἐν σώματι αὐτοῦ, καὶ μηκέτι γινέσθω.

CHAPTER 41

[1] οὐχ ἑόρακας αὐτὸν οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας; [2] οὐ δέδοικας ὅτι ἡτοίμασταί μοι; τίς γάρ ἐστιν ὁ ἐμοὶ ἀντιστάς; [3] ἢ τίς ἀντιστήσεταί μοι καὶ ὑπομενεῖ, εἰ πᾶσα ἡ ὑπ᾽ οὐρανὸν ἐμή ἐστιν; [4] 13οὐ σιωπήσομαι δι᾽ αὐτόν, 13καὶ λόγον δυνάμεως ἐλεήσει τὸν ἴσον αὐτοῦ.507 [5] τίς ἀποκαλύψει πρόσωπον ἐνδύσεως αὐτοῦ; εἰς δὲ πτύξιν θώρακος αὐτοῦ τίς ἂν εἰσέλθοι; [6] πύλας προσώπου αὐτοῦ τίς ἀνοίξει; κύκλῳ ὀδόντων αὐτοῦ φόβος. [7] τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαι, σύνδεσμος δὲ αὐτοῦ ὥσπερ σμιρίτης λίθος· [8] 13εἷς τοῦ ἑνὸς κολλῶνται,507 πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν· [9] 13ἀνὴρ τῷ ἀδελφῷ αὐτοῦ προσκολληθήσεται, 13συνέχονται καὶ οὐ μὴ ἀποσπασθῶσιν.507 [10] ἐν πταρμῷ αὐτοῦ ἐπιφαύσκεται φέγγος, οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου. [11] ἐκ στόματος αὐτοῦ ἐκπορεύονται λαμπάδες καιόμεναι καὶ διαρριπτοῦνται ἐσχάραι πυρός· [12] ἐκ μυκτήρων αὐτοῦ ἐκπορεύεται καπνὸς καμίνου καιομένης πυρὶ ἀνθράκων· [13] ἡ ψυχὴ αὐτοῦ ἄνθρακες, φλὸξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται. [14] ἐν δὲ τραχήλῳ αὐτοῦ αὐλίζεται δύναμις, ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια. [15] σάρκες δὲ σώματος αὐτοῦ κεκόλληνται· 13καταχέει ἐπ᾽ αὐτόν, οὐ σαλευθήσεται.507 [16] ἡ καρδία αὐτοῦ πέπηγεν ὡς λίθος, ἔστηκεν δὲ ὥσπερ ἄκμων ἀνήλατος. [17] στραφέντος δὲ αὐτοῦ φόβος θηρίοις τετράποσιν ἐπὶ γῆς ἁλλομένοις. [18] ἐὰν συναντήσωσιν αὐτῷ λόγχαι, οὐδὲν μὴ ποιήσωσιν 13δόρυ ἐπηρμένον καὶ θώρακα·507 [19] ἥγηται μὲν γὰρ σίδηρον ἄχυρα, χαλκὸν δὲ ὥσπερ ξύλον σαθρόν· [20] οὐ μὴ τρώσῃ αὐτὸν τόξον χάλκειον, ἥγηται μὲν πετροβόλον χόρτον· [21] 13ὡς καλάμη ἐλογίσθησαν σφῦραι,507 καταγελᾷ δὲ σεισμοῦ πυρφόρου. [22] ἡ στρωμνὴ αὐτοῦ ὀβελίσκοι ὀξεῖς, πᾶς δὲ χρυσὸς θαλάσσης ὑπ᾽ αὐτὸν ὥσπερ πηλὸς ἀμύθητος. [23] ἀναζεῖ τὴν ἄβυσσον ὥσπερ χαλκεῖον, ἥγηται δὲ τὴν θάλασσαν ὥσπερ ἐξάλειπτρον, [24] τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον· 13ἐλογίσατο ἄβυσσον εἰς περίπατον.507 [25] οὐκ ἔστιν οὐδὲν ἐπὶ τῆς γῆς ὅμοιον αὐτῷ πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων μου· [26] πᾶν ὑψηλὸν ὁρᾷ, αὐτὸς δὲ βασιλεὺς πάντων τῶν ἐν τοῖς ὕδασιν.

CHAPTER 42

[1] Ὑπολαβὼν δὲ Ιωβ λέγει τῷ κυρίῳ [2] Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν. [3] τίς γάρ ἐστιν ὁ κρύπτων σε βουλήν; φειδόμενος δὲ ῥημάτων καὶ σὲ οἴεται κρύπτειν; τίς δὲ ἀναγγελεῖ μοι ἃ οὐκ ᾔδειν, μεγάλα καὶ θαυμαστὰ ἃ οὐκ ἠπιστάμην; [4] ἄκουσον δέ μου, κύριε, ἵνα κἀγὼ λαλήσω· ἐρωτήσω δέ σε, σὺ δέ με δίδαξον. [5] ἀκοὴν μὲν ὠτὸς ἤκουόν σου τὸ πρότερον, νυνὶ δὲ ὁ ὀφθαλμός μου ἑόρακέν σε· [6] διὸ ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην, ἤγημαι δὲ ἐμαυτὸν γῆν καὶ σποδόν. [7] Ἐγένετο δὲ μετὰ τὸ λαλῆσαι τὸν κύριον πάντα τὰ ῥήμα τα ταῦτα τῷ Ιωβ εἶπεν ὁ κύριος Ελιφας τῷ Θαιμανίτῃ Ἥμαρτες σὺ καὶ οἱ δύο φίλοι σου· οὐ γὰρ ἐλαλήσατε ἐνώπιόν μου ἀληθὲς οὐδὲν ὥσπερ ὁ θεράπων μου Ιωβ. [8] νῦν δὲ λάβετε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς καὶ πορεύθητε πρὸς τὸν θεράποντά μου Ιωβ, καὶ ποιήσει κάρπωσιν περὶ ὑμῶν· Ιωβ δὲ ὁ θεράπων μου εὔξεται περὶ ὑμῶν, 13ὅτι εἰ μὴ πρόσωπον αὐτοῦ λήμψομαι·507 εἰ μὴ γὰρ δι᾽ αὐτόν, ἀπώλεσα ἂν ὑμᾶς· οὐ γὰρ ἐλαλήσατε ἀληθὲς κατὰ τοῦ θεράποντός μου Ιωβ. – [9] ἐπορεύθη δὲ Ελιφας ὁ Θαιμανίτης καὶ Βαλδαδ ὁ Σαυχίτης καὶ Σωφαρ ὁ Μιναῖος καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος, καὶ ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ Ιωβ. [10] ὁ δὲ κύριος ηὔξησεν τὸν Ιωβ· εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐ τοῖς τὴν ἁμαρτίαν· ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἔμπροσθεν Ιωβ εἰς διπλα σιασμόν. [11] ἤκουσαν δὲ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ ἀδελφαὶ αὐτοῦ πάντα τὰ συμβεβηκότα αὐτῷ καὶ ἦλθον πρὸς αὐτὸν καὶ πάντες ὅσοι ᾔδεισαν αὐτὸν ἐκ πρώτου· φαγόντες δὲ καὶ πιόντες παρ᾽ αὐτῷ παρεκάλεσαν αὐτόν, καὶ ἐθαύμασαν ἐπὶ πᾶσιν, οἷς ἐπήγαγεν αὐτῷ ὁ κύριος· ἔδωκεν δὲ αὐτῷ ἕκαστος ἀμνάδα μίαν καὶ τετράδραχμον χρυ σοῦν ἄσημον. [12] ὁ δὲ κύριος εὐλόγησεν τὰ ἔσχατα Ιωβ ἢ τὰ ἔμπροσθεν· ἦν δὲ τὰ κτήνη αὐτοῦ πρόβατα μύρια τετρακισχίλια, κάμηλοι ἑξακισχίλιαι, ζεύγη βοῶν χίλια, ὄνοι θήλειαι νομάδες χίλιαι. [13] γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς· [14] καὶ ἐκάλεσεν τὴν μὲν πρώτην Ἡμέραν, τὴν δὲ δευτέραν Κασίαν, τὴν δὲ τρίτην Ἀμαλθείας κέρας· [15] καὶ οὐχ εὑρέθησαν κατὰ τὰς θυγατέρας Ιωβ βελτίους αὐτῶν ἐν τῇ ὑπ᾽ οὐρανόν· ἔδωκεν δὲ αὐταῖς ὁ πατὴρ κληρονομίαν ἐν τοῖς ἀδελφοῖς. [16] ἔζησεν δὲ Ιωβ μετὰ τὴν πληγὴν ἔτη ἑκατὸν ἑβδομήκοντα, τὰ δὲ πάντα ἔζησεν ἔτη διακόσια τεσσαράκοντα ὀκτώ· 13καὶ εἶδεν Ιωβ τοὺς υἱοὺς αὐτοῦ καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ τετάρτην γενεάν· [17] 13καὶ ἐτελεύτησεν Ιωβ πρεσβύτερος καὶ πλήρης ἡμερῶν.507 [17]a γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ᾽ ὧν ὁ κύριος ἀνίστησιν. – – [17]b Οὗτος ἑρμηνεύεται ἐκ τῆς Συριακῆς βίβλου ἐν μὲν γῇ κατοικῶν τῇ

Αυσίτιδι ἐπὶ τοῖς ὁρίοις τῆς Ιδου μαίας καὶ Ἀραβίας, προυπῆρχεν δὲ αὐτῷ ὄνομα Ιωβαβ· [17]c λαβὼν δὲ γυναῖκα Ἀράβισσαν γεννᾷ υἱόν, ᾧ ὄνομα Εννων, ἦν δὲ αὐτὸς πατρὸς μὲν Ζαρε, τῶν Ησαυ υἱῶν υἱός, μητρὸς δὲ Βοσορρας, ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Αβρααμ. [17]d καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Εδωμ, ἧς καὶ αὐ τὸς ἦρξεν χώρας· πρῶτος Βαλακ ὁ τοῦ Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δεν ναβα· μετὰ δὲ Βαλακ Ιωβαβ ὁ καλούμενος Ιωβ· μετὰ δὲ τοῦτον Ασομ ὁ ὑπάρχων ἡγεμὼν ἐκ τῆς Θαιμανίτι δος χώρας· μετὰ δὲ τοῦτον Αδαδ υἱὸς Βαραδ ὁ ἐκκόψας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ. [17]e οἱ δὲ ἐλθόντες πρὸς αὐτὸν φίλοι· Ελιφας τῶν Ησαυ υἱῶν Θαιμανων βασιλεύς, Βαλδαδ ὁ Σαυχαίων τύραννος, Σωφαρ ὁ Μιναίων βασιλεύς.

Psalms

Ψαλμός 1

[1] Μακάριος ἀνήρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν,

[2] ἀλλ᾽ ἢ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός.

[3] καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρυήσεται· καὶ πάντα, ὅσα ἂν ποιῇ, κατευοδωθήσεται.

[4] οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως, ἀλλ᾽ ἢ ὡς ὁ χνοῦς, ὃν ἐκριπτεῖ ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς.

[5] διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἁμαρτωλοὶ ἐν βουλῇ δικαίων·

[6] ὅτι γινώσκει κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται.

Ψαλμός 2

[1] Ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

[2] παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάψαλμα

[3] Διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ᾽ ἡμῶν τὸν ζυγὸν αὐτῶν.

[4] ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς, καὶ ὁ κύριος ἐκμυκτηριεῖ αὐτούς.

[5] τότε λαλήσει πρὸς αὐτοὺς ἐν ὀργῇ αὐτοῦ καὶ ἐν τῷ θυμῷ αὐτοῦ ταράξει αὐτούς

[6] Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ᾽ αὐτοῦ ἐπὶ Σιων ὄρος τὸ ἅγιον αὐτοῦ

[7] διαγγέλλων τὸ πρόσταγμα κυρίου Κύριος εἶπεν πρός με Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

[8] αἴτησαι παρ᾽ ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς·

[9] ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς σκεῦος κεραμέως συντρίψεις αὐτούς.

[10] καὶ νῦν, βασιλεῖς, σύνετε· παιδεύθητε, πάντες οἱ κρίνοντες τὴν γῆν.

[11] δουλεύσατε τῷ κυρίῳ ἐν φόβῳ καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.

[12] δράξασθε παιδείας, μήποτε ὀργισθῇ κύριος καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας. ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ, μακάριοι πάντες οἱ πεποιθότες ἐπ᾽ αὐτῷ.

Ψαλμός 3

[1] Ψαλμὸς τῷ Δαυιδ, ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Αβεσσαλωμ τοῦ υἱοῦ αὐτοῦ.

[2] Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανίστανται ἐπ᾽ ἐμέ·

[3] πολλοὶ λέγουσιν τῇ ψυχῇ μου Οὐκ ἔστιν σωτηρία αὐτῷ ἐν τῷ θεῷ αὐτοῦ. διάψαλμα.

[4] σὺ δέ, κύριε, ἀντιλήμπτωρ μου εἶ, δόξα μου καὶ ὑψῶν τὴν κεφαλήν μου.

[5] φωνῇ μου πρὸς κύριον ἐκέκραξα, καὶ ἐπήκουσέν μου ἐξ ὄρους ἁγίου αὐτοῦ. διάψαλμα.

[6] ἐγὼ ἐκοιμήθην καὶ ὕπνωσα· ἐξηγέρθην, ὅτι κύριος ἀντιλήμψεταί μου.

[7] οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ τῶν κύκλῳ συνεπιτιθεμένων μοι.

[8] ἀνάστα, κύριε, σῶσόν με, ὁ θεός μου, ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως, ὀδόντας ἁμαρτωλῶν συνέτριψας.

[9] τοῦ κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

Ψαλμός 4

[1] Εἰς τὸ τέλος, ἐν ψαλμοῖς· ᾠδὴ τῷ Δαυιδ.

[2] Ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσέν μου ὁ θεὸς τῆς δικαιο σύνης μου· ἐν θλίψει ἐπλάτυνάς μοι· οἰκτίρησόν με καὶ εἰσάκουσον τῆς προσευχῆς μου.

[3] υἱοὶ ἀνθρώπων, ἕως πότε βαρυκάρδιοι; ἵνα τί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος; διάψαλμα.

[4] καὶ γνῶτε ὅτι ἐθαυμάστωσεν κύριος τὸν ὅσιον αὐτοῦ· κύριος εἰσακούσεταί μου ἐν τῷ κεκραγέναι με πρὸς αὐτόν.

[5] ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· λέγετε ἐν ταῖς καρδίαις ὑμῶν καὶ ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε. διάψαλμα.

[6] θύσατε θυσίαν δικαιοσύνης καὶ ἐλπίσατε ἐπὶ κύριον.

[7] πολλοὶ λέγουσιν Τίς δείξει ἡμῖν τὰ ἀγαθά; ἐσημειώθη ἐφ᾽ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, κύριε.

[8] ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου· ἀπὸ καιροῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν.

[9] ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω, ὅτι σύ, κύριε, κατὰ μόνας ἐπ᾽ ἐλπίδι κατῴκισάς με.

Ψαλμός 5

[1] Εἰς τὸ τέλος, ὑπὲρ τῆς κληρονομούσης· ψαλμὸς τῷ Δαυιδ.

[2] Τὰ ῥήματά μου ἐνώτισαι, κύριε, σύνες τῆς κραυγῆς μου·

[3] πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ὁ βασιλεύς μου καὶ ὁ θεός μου. ὅτι πρὸς σὲ προσεύξομαι, κύριε·

[4] τὸ πρωῒ εἰσακούσῃ τῆς φωνῆς μου, τὸ πρωῒ παραστήσομαί σοι καὶ ἐπόψομαι.

[5] ὅτι οὐχὶ θεὸς θέλων ἀνομίαν σὺ εἶ, οὐδὲ παροικήσει σοι πονηρευόμενος·

[6] οὐ διαμενοῦσιν παράνομοι κατέναντι τῶν ὀφθαλμῶν σου, ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

[7] ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ ψεῦδος· ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται κύριος.

[8] ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου εἰσελεύσομαι εἰς τὸν οἶκόν σου, προσκυνήσω πρὸς ναὸν ἅγιόν σου ἐν φόβῳ σου.

[9] κύριε, ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου ἕνεκα τῶν ἐχθρῶν μου, κατεύθυνον ἐνώπιόν μου τὴν ὁδόν σου.

[10] ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία· τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

[11] κρῖνον αὐτούς, ὁ θεός· ἀποπεσάτωσαν ἀπὸ τῶν διαβουλίων αὐτῶν· κατὰ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῶν ἔξωσον αὐτούς, ὅτι παρεπίκρανάν σε, κύριε.

[12] καὶ εὐφρανθήτωσαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ· εἰς αἰῶνα ἀγαλλιάσονται, καὶ κατασκηνώσεις ἐν αὐτοῖς, καὶ καυχήσονται ἐν σοὶ πάντες οἱ ἀγαπῶντες τὸ ὄνομά σου.

[13] ὅτι σὺ εὐλογήσεις δίκαιον· κύριε, ὡς ὅπλῳ εὐδοκίας ἐστεφάνωσας ἡμᾶς.

Ψαλμός 6

[1] Εἰς τὸ τέλος, ἐν ὕμνοις, ὑπὲρ τῆς ὀγδόης· ψαλμὸς τῷ Δαυιδ.

[2] Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

[3] ἐλέησόν με, κύριε, ὅτι ἀσθενής εἰμι· ἴασαί με, κύριε, ὅτι ἐταράχθη τὰ ὀστᾶ μου,

[4] καὶ ἡ ψυχή μου ἐταράχθη σφόδρα· καὶ σύ, κύριε, ἕως πότε;

[5] ἐπίστρεψον, κύριε, ῥῦσαι τὴν ψυχήν μου, σῶσόν με ἕνεκεν τοῦ ἐλέους σου.

[6] ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου· ἐν δὲ τῷ ᾅδῃ τίς ἐξομολογήσεταί σοι;

[7] ἐκοπίασα ἐν τῷ στεναγμῷ μου, λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου, ἐν δάκρυσίν μου τὴν στρωμνήν μου βρέξω.

[8] ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου, ἐπαλαιώθην ἐν πᾶσιν τοῖς ἐχθροῖς μου.

[9] ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ὅτι εἰσήκουσεν κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου·

[10] εἰσήκουσεν κύριος τῆς δεήσεώς μου, κύριος τὴν προσευχήν μου προσεδέξατο.

[11] αἰσχυνθείησαν καὶ ταραχθείησαν σφόδρα πάντες οἱ ἐχθροί μου, ἀποστραφείησαν καὶ καταισχυνθείησαν σφόδρα διὰ τάχους.

Ψαλμός 7

[1] Ψαλμὸς τῷ Δαυιδ, ὃν ᾔσεν τῷ κυρίῳ ὑπὲρ τῶν λόγων Χουσι υἱοῦ Ιεμενι.

[2] Κύριε ὁ θεός μου, ἐπὶ σοὶ ἤλπισα· σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥῦσαί με,

[3] μήποτε ἁρπάσῃ ὡς λέων τὴν ψυχήν μου μὴ ὄντος λυτρουμένου μηδὲ σῴζοντος.

[4] κύριε ὁ θεός μου, εἰ ἐποίησα τοῦτο, εἰ ἔστιν ἀδικία ἐν χερσίν μου,

[5] εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσίν μοι κακά, ἀποπέσοιν ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός,

[6] καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχήν μου καὶ καταλάβοι καὶ καταπατήσαι εἰς γῆν τὴν ζωήν μου καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι. διάψαλμα.

[7] ἀνάστηθι, κύριε, ἐν ὀργῇ σου, ὑψώθητι ἐν τοῖς πέρασι τῶν ἐχθρῶν μου· ἐξεγέρθητι, κύριε ὁ θεός μου, ἐν προστάγματι, ᾧ ἐνετείλω,

[8] καὶ συναγωγὴ λαῶν κυκλώσει σε, καὶ ὑπὲρ ταύτης εἰς ὕψος ἐπίστρεψον.

[9] κύριος κρινεῖ λαούς· κρῖνόν με, κύριε, κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν ἀκακίαν μου ἐπ᾽ ἐμοί.

[10] συντελεσθήτω δὴ πονηρία ἁμαρτωλῶν, καὶ κατευθυνεῖς δίκαιον· ἐτάζων καρδίας καὶ νεφροὺς ὁ θεός.

[11] δικαία ἡ βοήθειά μου παρὰ τοῦ θεοῦ τοῦ σῴζοντος τοὺς εὐθεῖς τῇ καρδίᾳ.

[12] ὁ θεὸς κριτὴς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ᾽ ἑκάστην ἡμέραν.

[13] ἐὰν μὴ ἐπιστραφῆτε, τὴν ῥομφαίαν αὐτοῦ στιλβώσει· τὸ τόξον αὐτοῦ ἐνέτεινεν καὶ ἡτοίμασεν αὐτὸ

[14] καὶ ἐν αὐτῷ ἡτοίμασεν σκεύη θανάτου, τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο.

[15] ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβεν πόνον καὶ ἔτεκεν ἀνομίαν·

[16] λάκκον ὤρυξεν καὶ ἀνέσκαψεν αὐτὸν καὶ ἐμπεσεῖται εἰς βόθρον, ὃν εἰργάσατο·

[17] ἐπιστρέψει ὁ πόνος αὐτοῦ εἰς κεφαλὴν αὐτοῦ, καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ καταβήσεται.

[18] ἐξομολογήσομαι κυρίῳ κατὰ τὴν δικαιοσύνην αὐτοῦ καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου.

Ψαλμός 8

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· ψαλμὸς τῷ Δαυιδ.

[2] Κύριε ὁ κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ, ὅτι ἐπήρθη ἡ μεγαλοπρέπειά σου ὑπεράνω τῶν οὐρανῶν.

[3] ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ἕνεκα τῶν ἐχθρῶν σου τοῦ καταλῦσαι ἐχθρὸν καὶ ἐκδικητήν.

[4] ὅτι ὄψομαι τοὺς οὐρανούς, ἔργα τῶν δακτύλων σου, σελήνην καὶ ἀστέρας, ἃ σὺ ἐθεμελίωσας.

[5] τί ἐστιν ἄνθρωπος, ὅτι μιμνῄσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;

[6] ἠλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν·

[7] καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ,

[8] πρόβατα καὶ βόας πάσας, ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου,

[9] τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τοὺς ἰχθύας τῆς θαλάσσης, τὰ διαπορευόμενα τρίβους θαλασσῶν.

[10] κύριε ὁ κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ.

Ψαλμός 9

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ· ψαλμὸς τῷ Δαυιδ.

[2] Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου, διηγήσομαι πάντα τὰ θαυμάσιά σου·

[3] εὐφρανθήσομαι καὶ ἀγαλλιάσομαι ἐν σοί, ψαλῶ τῷ ὀνόματί σου, ὕψιστε.

[4] ἐν τῷ ἀποστραφῆναι τὸν ἐχθρόν μου εἰς τὰ ὀπίσω ἀσθενήσουσιν καὶ ἀπολοῦνται ἀπὸ προσώπου σου,

[5] ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου, ἐκάθισας ἐπὶ θρόνου, ὁ κρίνων δικαιοσύνην.

[6] ἐπετίμησας ἔθνεσιν, καὶ ἀπώλετο ὁ ἀσεβής, τὸ ὄνομα αὐτῶν ἐξήλειψας εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος·

[7] τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος, καὶ πόλεις καθεῖλες, ἀπώλετο τὸ μνημόσυνον αὐτῶν μετ᾽ ἤχους.

[8] καὶ ὁ κύριος εἰς τὸν αἰῶνα μένει, ἡτοίμασεν ἐν κρίσει τὸν θρόνον αὐτοῦ,

[9] καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ, κρινεῖ λαοὺς ἐν εὐθύτητι.

[10] καὶ ἐγένετο κύριος καταφυγὴ τῷ πένητι, βοηθὸς ἐν εὐκαιρίαις ἐν θλίψει·

[11] καὶ ἐλπισάτωσαν ἐπὶ σὲ οἱ γινώσκοντες τὸ ὄνομά σου, ὅτι οὐκ ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε, κύριε.

[12] ψάλατε τῷ κυρίῳ τῷ κατοικοῦντι ἐν Σιων, ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἐπιτηδεύματα αὐτοῦ,

[13] ὅτι ἐκζητῶν τὰ αἵματα αὐτῶν ἐμνήσθη, οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων.

[14] ἐλέησόν με, κύριε, ἰδὲ τὴν ταπείνωσίν μου ἐκ τῶν ἐχθρῶν μου, ὁ ὑψῶν με ἐκ τῶν πυλῶν τοῦ θανάτου,

[15] ὅπως ἂν ἐξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιων· ἀγαλλιάσομαι ἐπὶ τῷ σωτηρίῳ σου.

[16] ἐνεπάγησαν ἔθνη ἐν διαφθορᾷ, ᾗ ἐποίησαν, ἐν παγίδι ταύτῃ, ᾗ ἔκρυψαν, συνελήμφθη ὁ ποὺς αὐτῶν·

[17] γινώσκεται κύριος κρίματα ποιῶν, ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ συνελήμφθη ὁ ἁμαρτωλός. ᾠδὴ διαψάλματος.

[18] ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾅδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ·

[19] ὅτι οὐκ εἰς τέλος ἐπιλησθήσεται ὁ πτωχός, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τὸν αἰῶνα.

[20] ἀνάστηθι, κύριε, μὴ κραταιούσθω ἄνθρωπος, κριθήτωσαν ἔθνη ἐνώπιόν σου·

[21] κατάστησον, κύριε, νομοθέτην ἐπ᾽ αὐτούς, γνώτωσαν ἔθνη ὅτι ἄνθρωποί εἰσιν. διάψαλμα.

[22] Ἵνα τί, κύριε, ἀφέστηκας μακρόθεν, ὑπερορᾷς ἐν εὐκαιρίαις ἐν θλίψει;

[23] ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐμπυρίζεται ὁ πτωχός, συλλαμβάνονται ἐν διαβουλίοις, οἷς διαλογίζονται.

[24] ὅτι ἐπαινεῖται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ, καὶ ὁ ἀδικῶν ἐνευλογεῖται·

[25] παρώξυνεν τὸν κύριον ὁ ἁμαρτωλός Κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ οὐκ ἐκζητήσει· οὐκ ἔστιν ὁ θεὸς ἐνώπιον αὐτοῦ.

[26] βεβηλοῦνται αἱ ὁδοὶ αὐτοῦ ἐν παντὶ καιρῷ, ἀνταναιρεῖται τὰ κρίματά σου ἀπὸ προσώπου αὐτοῦ, πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει·

[27] εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Οὐ μὴ σαλευθῶ, ἀπὸ γενεᾶς εἰς γενεὰν ἄνευ κακοῦ.

[28] οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου, ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος.

[29] ἐγκάθηται ἐνέδρᾳ μετὰ πλουσίων ἐν ἀποκρύφοις ἀποκτεῖναι ἀθῷον, οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν·

[30] ἐνεδρεύει ἐν ἀποκρύφῳ ὡς λέων ἐν τῇ μάνδρᾳ αὐτοῦ, ἐνεδρεύει τοῦ ἁρπάσαι πτωχόν, ἁρπάσαι πτωχὸν ἐν τῷ ἑλκύσαι αὐτόν·

[31] ἐν τῇ παγίδι αὐτοῦ ταπεινώσει αὐτόν, κύψει καὶ πεσεῖται ἐν τῷ αὐτὸν κατακυριεῦσαι τῶν πενήτων.

[32] εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Ἐπιλέλησται ὁ θεός, ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ τοῦ μὴ βλέπειν εἰς τέλος.

[33] ἀνάστηθι, κύριε ὁ θεός, ὑψωθήτω ἡ χείρ σου, μὴ ἐπιλάθῃ τῶν πενήτων·

[34] ἕνεκεν τίνος παρώξυνεν ὁ ἀσεβὴς τὸν θεόν; εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Οὐκ ἐκζητήσει.

[35] βλέπεις, ὅτι σὺ πόνον καὶ θυμὸν κατανοεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖράς σου· σοὶ οὖν ἐγκαταλέλειπται ὁ πτωχός, ὀρφανῷ σὺ ἦσθα βοηθῶν.

[36] σύντριψον τὸν βραχίονα τοῦ ἁμαρτωλοῦ καὶ πονηροῦ, ζητηθήσεται ἡ ἁμαρτία αὐτοῦ, καὶ οὐ μὴ εὑρεθῇ δι᾽ αὐτήν·

[37] βασιλεύσει κύριος εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἀπολεῖσθε, ἔθνη, ἐκ τῆς γῆς αὐτοῦ.

[38] τὴν ἐπιθυμίαν τῶν πενήτων εἰσήκουσεν κύριος, τὴν ἑτοιμασίαν τῆς καρδίας αὐτῶν προσέσχεν τὸ οὖς σου

[39] κρῖναι ὀρφανῷ καὶ ταπεινῷ, ἵνα μὴ προσθῇ ἔτι τοῦ μεγαλαυχεῖν ἄνθρωπος ἐπὶ τῆς γῆς.

Ψαλμός 10

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ. Ἐπὶ τῷ κυρίῳ πέποιθα· πῶς ἐρεῖτε τῇ ψυχῇ μου Μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον;

[2] ὅτι ἰδοὺ οἱ ἁμαρτωλοὶ ἐνέτειναν τόξον, ἡτοίμασαν βέλη εἰς φαρέτραν τοῦ κατατοξεῦσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ.

[3] ὅτι ἃ κατηρτίσω, καθεῖλον· ὁ δὲ δίκαιος τί ἐποίησεν;

[4] κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· κύριος, ἐν οὐρανῷ ὁ θρόνος αὐτοῦ. οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν, τὰ βλέφαρα αὐτοῦ ἐξετάζει τοὺς υἱοὺς τῶν ἀνθρώπων.

[5] κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ, ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν.

[6] ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδας, πῦρ καὶ θεῖον καὶ πνεῦμα καταιγίδος ἡ μερὶς τοῦ ποτηρίου αὐτῶν.

[7] ὅτι δίκαιος κύριος καὶ δικαιοσύνας ἠγάπησεν, εὐθύτητα εἶδεν τὸ πρόσωπον αὐτοῦ.

Ψαλμός 11

[1] Εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης· ψαλμὸς τῷ Δαυιδ.

[2] Σῶσόν με, κύριε, ὅτι ἐκλέλοιπεν ὅσιος, ὅτι ὠλιγώθησαν αἱ ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων.

[3] μάταια ἐλάλησεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, χείλη δόλια ἐν καρδίᾳ καὶ ἐν καρδίᾳ ἐλάλησαν.

[4] ἐξολεθρεύσαι κύριος πάντα τὰ χείλη τὰ δόλια καὶ γλῶσσαν μεγαλορήμονα

[5] τοὺς εἰπόντας Τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν, τὰ χείλη ἡμῶν παρ᾽ ἡμῶν ἐστιν· τίς ἡμῶν κύριός ἐστιν;

[6] Ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ ἀπὸ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι, λέγει κύριος, θήσομαι ἐν σωτηρίᾳ, παρρησιάσομαι ἐν αὐτῷ.

[7] τὰ λόγια κυρίου λόγια ἁγνά, ἀργύριον πεπυρωμένον δοκίμιον τῇ γῇ κεκαθαρισμένον ἑπταπλασίως.

[8] σύ, κύριε, φυλάξεις ἡμᾶς καὶ διατηρήσεις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης καὶ εἰς τὸν αἰῶνα.

[9] κύκλῳ οἱ ἀσεβεῖς περιπατοῦσιν· κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων.

Ψαλμός 12

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Ἕως πότε, κύριε, ἐπιλήσῃ μου εἰς τέλος; ἕως πότε ἀποστρέψεις τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ;

[3] ἕως τίνος θήσομαι βουλὰς ἐν ψυχῇ μου, ὀδύνας ἐν καρδίᾳ μου ἡμέρας; ἕως πότε ὑψωθήσεται ὁ ἐχθρός μου ἐπ᾽ ἐμέ;

[4] ἐπίβλεψον, εἰσάκουσόν μου, κύριε ὁ θεός μου· φώτισον τοὺς ὀφθαλμούς μου, μήποτε ὑπνώσω εἰς θάνατον,

[5] μήποτε εἴπῃ ὁ ἐχθρός μου Ἴσχυσα πρὸς αὐτόν· οἱ θλίβοντές με ἀγαλλιάσονται, ἐὰν σαλευθῶ.

[6] ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα, ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου· ᾄσω τῷ κυρίῳ τῷ εὐεργετήσαντί με καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου.

Ψαλμός 13

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ. Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ Οὐκ ἔστιν θεός· διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν, οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

[2] κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀν θρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν.

[3] πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν, οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. [τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.]

[4] οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν; οἱ κατεσθίοντες τὸν λαόν μου βρώσει ἄρτου τὸν κύριον οὐκ ἐπεκαλέσαντο.

[5] ἐκεῖ ἐδειλίασαν φόβῳ, οὗ οὐκ ἦν φόβος, ὅτι ὁ θεὸς ἐν γενεᾷ δικαίᾳ.

[6] βουλὴν πτωχοῦ κατῃσχύνατε, ὅτι κύριος ἐλπὶς αὐτοῦ ἐστιν.

[7] τίς δώσει ἐκ Σιων τὸ σωτήριον τοῦ Ισραηλ; ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσθω Ιακωβ καὶ εὐφρανθήτω Ισραηλ.

Ψαλμός 14

[1] Ψαλμὸς τῷ Δαυιδ. Κύριε, τίς παροικήσει ἐν τῷ σκηνώματί σου καὶ τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου;

[2] πορευόμενος ἄμωμος καὶ ἐργαζόμενος δικαιοσύνην, λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ,

[3] ὃς οὐκ ἐδόλωσεν ἐν γλώσσῃ αὐτοῦ οὐδὲ ἐποίησεν τῷ πλησίον αὐτοῦ κακὸν καὶ ὀνειδισμὸν οὐκ ἔλαβεν ἐπὶ τοὺς ἔγγιστα αὐτοῦ·

[4] ἐξουδένωται ἐνώπιον αὐτοῦ πονηρευόμενος, τοὺς δὲ φοβουμένους κύριον δοξάζει· ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἀθετῶν·

[5] τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ καὶ δῶρα ἐπ᾽ ἀθῴοις οὐκ ἔλαβεν. ὁ ποιῶν ταῦτα οὐ σαλευθήσεται εἰς τὸν αἰῶνα.

Ψαλμός 15

[1] Στηλογραφία τῷ Δαυιδ. Φύλαξόν με, κύριε, ὅτι ἐπὶ σοὶ ἤλπισα.

[2] εἶπα τῷ κυρίῳ Κύριός μου εἶ σύ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις.

[3] τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς.

[4] ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν, μετὰ ταῦτα ἐτάχυναν· οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου.

[5] κύριος ἡ μερὶς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου· σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί.

[6] σχοινία ἐπέπεσάν μοι ἐν τοῖς κρατίστοις· καὶ γὰρ ἡ κληρονομία μου κρατίστη μοί ἐστιν.

[7] εὐλογήσω τὸν κύριον τὸν συνετίσαντά με· ἔτι δὲ καὶ ἕως νυκτὸς ἐπαίδευσάν με οἱ νεφροί μου.

[8] προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.

[9] διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι,

[10] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[11] ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος.

Ψαλμός 16

[1] Προσευχὴ τοῦ Δαυιδ. Εἰσάκουσον, κύριε, τῆς δικαιοσύνης μου, πρόσχες τῇ δεήσει μου, ἐνώτισαι τῆς προσευχῆς μου οὐκ ἐν χείλεσιν δολίοις.

[2] ἐκ προσώπου σου τὸ κρίμα μου ἐξέλθοι, οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθύτητας.

[3] ἐδοκίμασας τὴν καρδίαν μου, ἐπεσκέψω νυκτός· ἐπύρωσάς με, καὶ οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία.

[4] ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων, διὰ τοὺς λόγους τῶν χειλέων σου ἐγὼ ἐφύλαξα ὁδοὺς σκληράς.

[5] κατάρτισαι τὰ διαβήματά μου ἐν ταῖς τρίβοις σου, ἵνα μὴ σαλευθῶσιν τὰ διαβήματά μου.

[6] ἐγὼ ἐκέκραξα, ὅτι ἐπήκουσάς μου, ὁ θεός· κλῖνον τὸ οὖς σου ἐμοὶ καὶ εἰσάκουσον τῶν ῥημάτων μου.

[7] θαυμάστωσον τὰ ἐλέη σου, ὁ σῴζων τοὺς ἐλπίζοντας ἐπὶ σὲ ἐκ τῶν ἀνθεστηκότων τῇ δεξιᾷ σου.

[8] φύλαξόν με ὡς κόραν ὀφθαλμοῦ· ἐν σκέπῃ τῶν πτερύγων σου σκεπάσεις με

[9] ἀπὸ προσώπου ἀσεβῶν τῶν ταλαιπωρησάντων με. οἱ ἐχθροί μου τὴν ψυχήν μου περιέσχον·

[10] τὸ στέαρ αὐτῶν συνέκλεισαν, τὸ στόμα αὐτῶν ἐλάλησεν ὑπερηφανίαν.

[11] ἐκβάλλοντές με νυνὶ περιεκύκλωσάν με, τοὺς ὀφθαλμοὺς αὐτῶν ἔθεντο ἐκκλῖναι ἐν τῇ γῇ.

[12] ὑπέλαβόν με ὡσεὶ λέων ἕτοιμος εἰς θήραν καὶ ὡσεὶ σκύμνος οἰκῶν ἐν ἀποκρύφοις.

[13] ἀνάστηθι, κύριε, πρόφθασον αὐτοὺς καὶ ὑποσκέλισον αὐτούς, ῥῦσαι τὴν ψυχήν μου ἀπὸ ἀσεβοῦς, ῥομφαίαν σου ἀπὸ ἐχθρῶν τῆς χειρός σου.

[14] κύριε, ἀπὸ ὀλίγων ἀπὸ γῆς διαμέρισον αὐτοὺς ἐν τῇ ζωῇ αὐτῶν. καὶ τῶν κεκρυμμένων σου ἐπλήσθη ἡ γαστὴρ αὐτῶν, ἐχορτάσθησαν υἱῶν καὶ ἀφῆκαν τὰ κατάλοιπα τοῖς νηπίοις αὐτῶν.

[15] ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου.

Ψαλμός 17

[1] Εἰς τὸ τέλος· τῷ παιδὶ κυρίου τῷ Δαυιδ, ἃ ἐλά λησεν τῷ κυρίῳ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐν ἡμέρᾳ, ᾗ ἐρρύσατο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαουλ,

[2] καὶ εἶπεν Ἀγαπήσω σε, κύριε ἡ ἰσχύς μου.

[3] κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου, ὁ θεός μου βοηθός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν, ὑπερασπιστής μου καὶ κέρας σωτηρίας μου, ἀντιλήμπτωρ μου.

[4] αἰνῶν ἐπικαλέσομαι κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι.

[5] περιέσχον με ὠδῖνες θανάτου, καὶ χείμαρροι ἀνομίας ἐξετάραξάν με

[6] ὠδῖνες ᾅδου περιεκύκλωσάν με, προέφθασάν με παγίδες θανάτου.

[7] καὶ ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸν κύριον καὶ πρὸς τὸν θεόν μου ἐκέκραξα· ἤκουσεν ἐκ ναοῦ ἁγίου αὐτοῦ φωνῆς μου, καὶ ἡ κραυγή μου ἐνώπιον αὐτοῦ εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ.

[8] καὶ ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ, καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν καὶ ἐσαλεύθησαν, ὅτι ὠργίσθη αὐτοῖς ὁ θεός.

[9] ἀνέβη καπνὸς ἐν ὀργῇ αὐτοῦ, καὶ πῦρ ἀπὸ προσώπου αὐτοῦ κατεφλόγισεν, ἄνθρακες ἀνήφθησαν ἀπ᾽ αὐτοῦ.

[10] καὶ ἔκλινεν οὐρανὸν καὶ κατέβη, καὶ γνόφος ὑπὸ τοὺς πόδας αὐτοῦ.

[11] καὶ ἐπέβη ἐπὶ χερουβιν καὶ ἐπετάσθη, ἐπετάσθη ἐπὶ πτερύγων ἀνέμων.

[12] καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ· κύκλῳ αὐτοῦ ἡ σκηνὴ αὐτοῦ, σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων.

[13] ἀπὸ τῆς τηλαυγήσεως ἐνώπιον αὐτοῦ αἱ νεφέλαι διῆλθον, χάλαζα καὶ ἄνθρακες πυρός.

[14] καὶ ἐβρόντησεν ἐξ οὐρανοῦ κύριος, καὶ ὁ ὕψιστος ἔδωκεν φωνὴν αὐτοῦ·

[15] καὶ ἐξαπέστειλεν βέλη καὶ ἐσκόρπισεν αὐτοὺς καὶ ἀστραπὰς ἐπλήθυνεν καὶ συνετάραξεν αὐτούς.

[16] καὶ ὤφθησαν αἱ πηγαὶ τῶν ὑδάτων, καὶ ἀνεκαλύφθη τὰ θεμέλια τῆς οἰκουμένης ἀπὸ ἐπιτιμήσεώς σου, κύριε, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου.

[17] ἐξαπέστειλεν ἐξ ὕψους καὶ ἔλαβέν με, προσελάβετό με ἐξ ὑδάτων πολλῶν.

[18] ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με, ὅτι ἐστερεώθησαν ὑπὲρ ἐμέ.

[19] προέφθασάν με ἐν ἡμέρᾳ κακώσεώς μου, καὶ ἐγένετο κύριος ἀντιστήριγμά μου

[20] καὶ ἐξήγαγέν με εἰς πλατυσμόν, ῥύσεταί με, ὅτι ἠθέλησέν με. [ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με.]

[21] καὶ ἀνταποδώσει μοι κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταποδώσει μοι,

[22] ὅτι ἐφύλαξα τὰς ὁδοὺς κυρίου καὶ οὐκ ἠσέβησα ἀπὸ τοῦ θεοῦ μου,

[23] ὅτι πάντα τὰ κρίματα αὐτοῦ ἐνώπιόν μου, καὶ τὰ δικαιώματα αὐτοῦ οὐκ ἀπέστησα ἀπ᾽ ἐμοῦ.

[24] καὶ ἔσομαι ἄμωμος μετ᾽ αὐτοῦ καὶ φυλάξομαι ἀπὸ τῆς ἀνομίας μου.

[25] καὶ ἀνταποδώσει μοι κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα· τῶν χειρῶν μου ἐνώπιον τῶν ὀ φθαλμῶν αὐτοῦ.

[26] μετὰ ὁσίου ὁσιωθήσῃ καὶ μετὰ ἀνδρὸς ἀθῴου ἀθῷος ἔσῃ

[27] καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ διαστρέψεις.

[28] ὅτι σὺ λαὸν ταπεινὸν σώσεις καὶ ὀφθαλμοὺς ὑπερηφάνων ταπεινώσεις.

[29] ὅτι σὺ φωτιεῖς λύχνον μου, κύριε· ὁ θεός μου, φωτιεῖς τὸ σκότος μου.

[30] ὅτι ἐν σοὶ ῥυσθήσομαι ἀπὸ πειρατηρίου καὶ ἐν τῷ θεῷ μου ὑπερβήσομαι τεῖχος.

[31] ὁ θεός μου, ἄμωμος ἡ ὁδὸς αὐτοῦ, τὰ λόγια κυρίου πεπυρωμένα, ὑπερασπιστής ἐστιν πάντων τῶν ἐλπιζόντων ἐπ᾽ αὐτόν.

[32] ὅτι τίς θεὸς πλὴν τοῦ κυρίου; καὶ τίς θεὸς πλὴν τοῦ θεοῦ ἡμῶν;

[33] ὁ θεὸς ὁ περιζωννύων με δύναμιν καὶ ἔθετο ἄμωμον τὴν ὁδόν μου,

[34] ὁ καταρτιζόμενος τοὺς πόδας μου ὡς ἐλάφου καὶ ἐπὶ τὰ ὑψηλὰ ἱστῶν με,

[35] διδάσκων χεῖράς μου εἰς πόλεμον καὶ ἔθου τόξον χαλκοῦν τοὺς βραχίονάς μου·

[36] καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας μου, καὶ ἡ δεξιά σου ἀντελάβετό μου, καὶ ἡ παιδεία σου ἀνώρθωσέν με εἰς τέλος, καὶ ἡ παιδεία σου αὐτή με διδάξει.

[37] ἐπλάτυνας τὰ διαβήματά μου ὑποκάτω μου, καὶ οὐκ ἠσθένησαν τὰ ἴχνη μου.

[38] καταδιώξω τοὺς ἐχθρούς μου καὶ καταλήμψομαι αὐτοὺς καὶ οὐκ ἀποστραφήσομαι, ἕως ἂν ἐκλίπωσιν·

[39] ἐκθλίψω αὐτούς, καὶ οὐ μὴ δύνωνται στῆναι, πεσοῦνται ὑπὸ τοὺς πόδας μου.

[40] καὶ περιέζωσάς με δύναμιν εἰς πόλεμον, συνεπόδισας πάντας τοὺς ἐπανιστανομένους ἐπ᾽ ἐμὲ ὑπο κάτω μου

[41] καὶ τοὺς ἐχθρούς μου ἔδωκάς μοι νῶτον καὶ τοὺς μισοῦντάς με ἐξωλέθρευσας.

[42] ἐκέκραξαν, καὶ οὐκ ἦν ὁ σῴζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτῶν.

[43] καὶ λεπτυνῶ αὐτοὺς ὡς χοῦν κατὰ πρόσωπον ἀνέμου, ὡς πηλὸν πλατειῶν λεανῶ αὐτούς.

[44] ῥύσῃ με ἐξ ἀντιλογιῶν λαοῦ, καταστήσεις με εἰς κεφαλὴν ἐθνῶν· λαός, ὃν οὐκ ἔγνων, ἐδούλευσέν μοι,

[45] εἰς ἀκοὴν ὠτίου ὑπήκουσέν μοι· υἱοὶ ἀλλότριοι ἐψεύσαντό μοι,

[46] υἱοὶ ἀλλότριοι ἐπαλαιώθησαν καὶ ἐχώλαναν ἀπὸ τῶν τρίβων αὐτῶν.

[47] ζῇ κύριος, καὶ εὐλογητὸς ὁ θεός μου, καὶ ὑψωθήτω ὁ θεὸς τῆς σωτηρίας μου,

[48] ὁ θεὸς ὁ διδοὺς ἐκδικήσεις ἐμοὶ καὶ ὑποτάξας λαοὺς ὑπ᾽ ἐμέ,

[49] ὁ ῥύστης μου ἐξ ἐχθρῶν μου ὀργίλων, ἀπὸ τῶν ἐπανιστανομένων ἐπ᾽ ἐμὲ ὑψώσεις με, ἀπὸ ἀνδρὸς ἀδίκου ῥύσῃ με.

[50] διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν, κύριε, καὶ τῷ ὀνόματί σου ψαλῶ,

[51] μεγαλύνων τὰς σωτηρίας τοῦ βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ, τῷ Δαυιδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

Ψαλμός 18

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα·

[3] ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα, καὶ νὺξ νυκτὶ ἀναγγέλλει γνῶσιν.

[4] οὐκ εἰσὶν λαλιαὶ οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν·

[5] εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ·

[6] καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ, ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ.

[7] ἀπ᾽ ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ, καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ, καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τὴν θέρμην αὐτοῦ.

[8] ὁ νόμος τοῦ κυρίου ἄμωμος, ἐπιστρέφων ψυχάς· ἡ μαρτυρία κυρίου πιστή, σοφίζουσα νήπια·

[9] τὰ δικαιώματα κυρίου εὐθεῖα, εὐφραίνοντα καρδίαν· ἡ ἐντολὴ κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς·

[10] ὁ φόβος κυρίου ἁγνός, διαμένων εἰς αἰῶνα αἰῶνος· τὰ κρίματα κυρίου ἀληθινά, δεδικαιωμένα ἐπὶ τὸ αὐτό,

[11] ἐπιθυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολὺν καὶ γλυκύτερα ὑπὲρ μέλι καὶ κηρίον.

[12] καὶ γὰρ ὁ δοῦλός σου φυλάσσει αὐτά· ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή.

[13] παραπτώματα τίς συνήσει; ἐκ τῶν κρυφίων μου καθάρισόν με.

[14] καὶ ἀπὸ ἀλλοτρίων φεῖσαι τοῦ δούλου σου· ἐὰν μή μου κατακυριεύσωσιν, τότε ἄμωμος ἔσομαι καὶ καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης.

[15] καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου καὶ ἡ μελέτη τῆς καρδίας μου ἐνώπιόν σου διὰ παντός, κύριε βοηθέ μου καὶ λυτρωτά μου.

Ψαλμός 19

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Ἐπακούσαι σου κύριος ἐν ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ ὄνομα τοῦ θεοῦ Ιακωβ.

[3] ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου καὶ ἐκ Σιων ἀντιλάβοιτό σου.

[4] μνησθείη πάσης θυσίας σου καὶ τὸ ὁλοκαύτωμά σου πιανάτω. διάψαλμα.

[5] δῴη σοι κατὰ τὴν καρδίαν σου καὶ πᾶσαν τὴν βουλήν σου πληρώσαι.

[6] ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὀνόματι θεοῦ ἡμῶν μεγαλυνθησόμεθα. πληρώσαι κύριος πάντα τὰ αἰτήματά σου.

[7] νῦν ἔγνων ὅτι ἔσωσεν κύριος τὸν χριστὸν αὐτοῦ· ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ· ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ.

[8] οὗτοι ἐν ἅρμασιν καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν ὀνόματι κυρίου θεοῦ ἡμῶν μεγαλυνθησόμεθα.

[9] αὐτοὶ συνεποδίσθησαν καὶ ἔπεσαν, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν.

[10] κύριε, σῶσον τὸν βασιλέα σου καὶ ἐπάκουσον ἡμῶν ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

Ψαλμός 20

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.

[3] τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν. διάψαλμα.

[4] ὅτι προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος, ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου.

[5] ζωὴν ᾐτήσατό σε, καὶ ἔδωκας αὐτῷ, μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος.

[6] μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου, δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ᾽ αὐτόν·

[7] ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος, εὐφρανεῖς αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου.

[8] ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ κύριον καὶ ἐν τῷ ἐλέει τοῦ ὑψίστου οὐ μὴ σαλευθῇ.

[9] εὑρεθείη ἡ χείρ σου πᾶσιν τοῖς ἐχθροῖς σου, ἡ δεξιά σου εὕροι πάντας τοὺς μισοῦντάς σε.

[10] θήσεις αὐτοὺς ὡς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώ που σου· κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ.

[11] τὸν καρπὸν αὐτῶν ἀπὸ γῆς ἀπολεῖς καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων,

[12] ὅτι ἔκλιναν εἰς σὲ κακά, διελογίσαντο βουλήν, ἣν οὐ μὴ δύνωνται στῆσαι.

[13] ὅτι θήσεις αὐτοὺς νῶτον· ἐν τοῖς περιλοίποις σου ἑτοιμάσεις τὸ πρόσωπον αὐτῶν.

[14] ὑψώθητι, κύριε, ἐν τῇ δυνάμει σου· ᾄσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.

Ψαλμός 21

[1] Εἰς τὸ τέλος, ὑπὲρ τῆς ἀντιλήμψεως τῆς ἑωθινῆς· ψαλμὸς τῷ Δαυιδ.

[2] Ὁ θεὸς ὁ θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με; μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμά των μου.

[3] ὁ θεός μου, κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ, καὶ νυκτός, καὶ οὐκ εἰς ἄνοιαν ἐμοί.

[4] σὺ δὲ ἐν ἁγίοις κατοικεῖς, ὁ ἔπαινος Ισραηλ.

[5] ἐπὶ σοὶ ἤλπισαν οἱ πατέρες ἡμῶν, ἤλπισαν, καὶ ἐρρύσω αὐτούς·

[6] πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν, ἐπὶ σοὶ ἤλπισαν καὶ οὐ κατῃσχύνθησαν.

[7] ἐγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπου καὶ ἐξουδένημα λαοῦ.

[8] πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν

[9] Ἤλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτόν· σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

[10] ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρός, ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου·

[11] ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἐκ κοιλίας μητρός μου θεός μου εἶ σύ.

[12] μὴ ἀποστῇς ἀπ᾽ ἐμοῦ, ὅτι θλῖψις ἐγγύς, ὅτι οὐκ ἔστιν ὁ βοηθῶν.

[13] περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίονες περιέσχον με·

[14] ἤνοιξαν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος.

[15] ὡσεὶ ὕδωρ ἐξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου, ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου·

[16] ἐξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με.

[17] ὅτι ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με, ὤρυξαν χεῖράς μου καὶ πόδας.

[18] ἐξηρίθμησα πάντα τὰ ὀστᾶ μου, αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με.

[19] διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

[20] σὺ δέ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν μου, εἰς τὴν ἀντίλημψίν μου πρόσχες.

[21] ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχήν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου·

[22] σῶσόν με ἐκ στόματος λέοντος καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου.

[23] διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε

[24] Οἱ φοβούμενοι κύριον, αἰνέσατε αὐτόν, ἅπαν τὸ σπέρμα Ιακωβ, δοξάσατε αὐτόν, φοβηθήτωσαν αὐτὸν ἅπαν τὸ σπέρμα Ισραηλ,

[25] ὅτι οὐκ ἐξουδένωσεν οὐδὲ προσώχθισεν τῇ δεήσει τοῦ πτωχοῦ οὐδὲ ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀπ᾽ ἐμοῦ καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν εἰσήκουσέν μου.

[26] παρὰ σοῦ ὁ ἔπαινός μου ἐν ἐκκλησίᾳ μεγάλῃ, τὰς εὐχάς μου ἀποδώσω ἐνώπιον τῶν φοβουμένων αὐτόν.

[27] φάγονται πένητες καὶ ἐμπλησθήσονται, καὶ αἰνέσουσιν κύριον οἱ ἐκζητοῦντες αὐτόν· ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰῶνα αἰῶνος.

[28] μνησθήσονται καὶ ἐπιστραφήσονται πρὸς κύριον πάντα τὰ πέρατα τῆς γῆς καὶ προσκυνήσουσιν ἐνώπιόν σου πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν,

[29] ὅτι τοῦ κυρίου ἡ βασιλεία, καὶ αὐτὸς δεσπόζει τῶν ἐθνῶν.

[30] ἔφαγον καὶ προσεκύνησαν πάντες οἱ πίονες τῆς γῆς, ἐνώπιον αὐτοῦ προπεσοῦνται πάντες οἱ καταβαίνοντες εἰς τὴν γῆν. καὶ ἡ ψυχή μου αὐτῷ ζῇ,

[31] καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ· ἀναγγελήσεται τῷ κυρίῳ γενεὰ ἡ ἐρχομένη,

[32] καὶ ἀναγγελοῦσιν τὴν δικαιοσύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ, ὅτι ἐποίησεν ὁ κύριος.

Ψαλμός 22

[1] Ψαλμὸς τῷ Δαυιδ. Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.

[2] εἰς τόπον χλόης, ἐκεῖ με κατεσκήνωσεν, ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέν με,

[3] τὴν ψυχήν μου ἐπέστρεψεν. ὡδήγησέν με ἐπὶ τρίβους δικαιοσύνης ἕνεκεν τοῦ ὀνόματος αὐτοῦ.

[4] ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου, οὐ φοβηθήσομαι κακά, ὅτι σὺ μετ᾽ ἐμοῦ εἶ· ἡ ῥάβδος σου καὶ ἡ βακτηρία σου, αὐταί με παρεκάλεσαν.

[5] ἡτοίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας τῶν θλιβόν των με· ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου, καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον.

[6] καὶ τὸ ἔλεός σου καταδιώξεταί με πάσας τὰς ἡμέρας τῆς ζωῆς μου, καὶ τὸ κατοικεῖν με ἐν οἴκῳ κυρίου εἰς μακρότητα ἡμερῶν.

Ψαλμός 23

[1] Ψαλμὸς τῷ Δαυιδ· τῆς μιᾶς σαββάτων. Τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ·

[2] αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν.

[3] τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ κυρίου καὶ τίς στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ;

[4] ἀθῷος χερσὶν καὶ καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ.

[5] οὗτος λήμψεται εὐλογίαν παρὰ κυρίου καὶ ἐλεημοσύνην παρὰ θεοῦ σωτῆρος αὐτοῦ.

[6] αὕτη ἡ γενεὰ ζητούντων αὐτόν, ζητούντων τὸ πρόσωπον τοῦ θεοῦ Ιακωβ. διάψαλμα.

[7] ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

[8] τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; κύριος κραταιὸς καὶ δυνατός, κύριος δυνατὸς ἐν πολέμῳ.

[9] ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

[10] τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; κύριος τῶν δυνάμεων, αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης.

Ψαλμός 24

[1] Ψαλμὸς τῷ Δαυιδ. Πρὸς σέ, κύριε, ἦρα τὴν ψυχήν μου, ὁ θεός μου.

[2] ἐπὶ σοὶ πέποιθα· μὴ καταισχυνθείην, μηδὲ καταγελασάτωσάν μου οἱ ἐχθροί μου.

[3] καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυνθῶσιν· αἰσχυνθήτωσαν πάντες οἱ ἀνομοῦντες διὰ κενῆς.

[4] τὰς ὁδούς σου, κύριε, γνώρισόν μοι καὶ τὰς τρίβους σου δίδαξόν με.

[5] ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου καὶ δίδαξόν με, ὅτι σὺ εἶ ὁ θεὸς ὁ σωτήρ μου, καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν.

[6] μνήσθητι τῶν οἰκτιρμῶν σου, κύριε, καὶ τὰ ἐλέη σου, ὅτι ἀπὸ τοῦ αἰῶνός εἰσιν.

[7] ἁμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῇς· κατὰ τὸ ἔλεός σου μνήσθητί μου σὺ ἕνεκα τῆς χρηστότητός σου, κύριε.

[8] χρηστὸς καὶ εὐθὴς ὁ κύριος· διὰ τοῦτο νομοθετήσει ἁμαρτάνοντας ἐν ὁδῷ.

[9] ὁδηγήσει πραεῖς ἐν κρίσει, διδάξει πραεῖς ὁδοὺς αὐτοῦ.

[10] πᾶσαι αἱ ὁδοὶ κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσιν τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ.

[11] ἕνεκα τοῦ ὀνόματός σου, κύριε, καὶ ἱλάσῃ τῇ ἁμαρτίᾳ μου· πολλὴ γάρ ἐστιν.

[12] τίς ἐστιν ἄνθρωπος ὁ φοβούμενος τὸν κύριον; νομοθετήσει αὐτῷ ἐν ὁδῷ, ᾗ ᾑρετίσατο.

[13] ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται, καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει γῆν.

[14] κραταίωμα κύριος τῶν φοβουμένων αὐτόν, [καὶ τὸ ὄνομα κυρίου τῶν φοβουμένων αὐτόν,] καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς.

[15] οἱ ὀφθαλμοί μου διὰ παντὸς πρὸς τὸν κύριον, ὅτι αὐτὸς ἐκσπάσει ἐκ παγίδος τοὺς πόδας μου.

[16] ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με, ὅτι μονογενὴς καὶ πτωχός εἰμι ἐγώ.

[17] αἱ θλίψεις τῆς καρδίας μου ἐπλατύνθησαν· ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με.

[18] ἰδὲ τὴν ταπείνωσίν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἁμαρτίας μου.

[19] ἰδὲ τοὺς ἐχθρούς μου, ὅτι ἐπληθύνθησαν καὶ μῖσος ἄδικον ἐμίσησάν με.

[20] φύλαξον τὴν ψυχήν μου καὶ ῥῦσαί με· μὴ καταισχυνθείην, ὅτι ἤλπισα ἐπὶ σέ.

[21] ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι, ὅτι ὑπέμεινά σε, κύριε.

[22] λύτρωσαι, ὁ θεός, τὸν Ισραηλ ἐκ πασῶν τῶν θλίψεων αὐτοῦ.

Ψαλμός 25

[1] Τοῦ Δαυιδ. Κρῖνόν με, κύριε, ὅτι ἐγὼ ἐν ἀκακίᾳ μου ἐπορεύθην καὶ ἐπὶ τῷ κυρίῳ ἐλπίζων οὐ μὴ ἀσθενήσω.

[2] δοκίμασόν με, κύριε, καὶ πείρασόν με, πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου.

[3] ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μού ἐστιν, καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου.

[4] οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω·

[5] ἐμίσησα ἐκκλησίαν πονηρευομένων καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω.

[6] νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου, κύριε,

[7] τοῦ ἀκοῦσαι φωνὴν αἰνέσεως καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου.

[8] κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου.

[9] μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου,

[10] ὧν ἐν χερσὶν ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων.

[11] ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με καὶ ἐλέησόν με.

[12] ὁ γὰρ πούς μου ἔστη ἐν εὐθύτητι· ἐν ἐκκλησίαις εὐλογήσω σε, κύριε.

Ψαλμός 26

[1] Τοῦ Δαυιδ· πρὸ τοῦ χρισθῆναι. Κύριος φωτισμός μου καὶ σωτήρ μου· τίνα φοβηθήσομαι; κύριος ὑπερασπιστὴς τῆς ζωῆς μου· ἀπὸ τίνος δειλιάσω;

[2] ἐν τῷ ἐγγίζειν ἐπ᾽ ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου οἱ θλίβοντές με καὶ οἱ ἐχθροί μου αὐτοὶ ἠσθένησαν καὶ ἔπεσαν·

[3] ἐὰν παρατάξηται ἐπ᾽ ἐμὲ παρεμβολή, οὐ φοβηθήσεται ἡ καρ δία μου· ἐὰν ἐπαναστῇ ἐπ᾽ ἐμὲ πόλεμος, ἐν ταύτῃ ἐγὼ ἐλπίζω.

[4] μίαν ἠτησάμην παρὰ κυρίου, ταύτην ἐκζητήσω· τοῦ κατοικεῖν με ἐν οἴκῳ κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου, τοῦ θεωρεῖν με τὴν τερπνότητα τοῦ κυρίου καὶ ἐπισκέπτεσθαι τὸν ναὸν αὐτοῦ.

[5] ὅτι ἔκρυψέν με ἐν σκηνῇ ἐν ἡμέρᾳ κακῶν μου· ἐσκέπασέν με ἐν ἀποκρύφῳ τῆς σκηνῆς αὐτοῦ, ἐν πέτρᾳ ὕψωσέν με·

[6] καὶ νῦν ἰδοὺ ὕψωσεν τὴν κεφαλήν μου ἐπ᾽ ἐχθρούς μου· ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ, ᾄσομαι καὶ ψαλῶ τῷ κυρίῳ.

[7] εἰσάκουσον, κύριε, τῆς φωνῆς μου, ἧς ἐκέκραξα· ἐλέησόν με καὶ εἰσάκουσόν μου.

[8] σοὶ εἶπεν ἡ καρδία μου Ἐζήτησεν τὸ πρόσωπόν μου· τὸ πρόσωπόν σου, κύριε, ζητήσω.

[9] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ, μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου· βοηθός μου γενοῦ, μὴ ἀποσκορακίσῃς με καὶ μὴ ἐγκαταλίπῃς με, ὁ θεὸς ὁ σωτήρ μου.

[10] ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με, ὁ δὲ κύριος προσελάβετό με.

[11] νομοθέτησόν με, κύριε, τῇ ὁδῷ σου καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ ἕνεκα τῶν ἐχθρῶν μου.

[12] μὴ παραδῷς με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπανέστησάν μοι μάρτυρες ἄδικοι, καὶ ἐψεύσατο ἡ ἀδικία ἑαυτῇ.

[13] πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῇ ζώντων.

[14] ὑπόμεινον τὸν κύριον· ἀνδρίζου, καὶ κραταιούσθω ἡ καρδία σου, καὶ ὑπόμεινον τὸν κύριον.

Ψαλμός 27

[1] Τοῦ Δαυιδ. Πρὸς σέ, κύριε, ἐκέκραξα, ὁ θεός μου, μὴ παρασιωπήσῃς ἀπ᾽ ἐμοῦ, μήποτε παρασιωπήσῃς ἀπ᾽ ἐμοῦ καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

[2] εἰσάκουσον τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ δέεσθαί με πρὸς σέ, ἐν τῷ με αἴρειν χεῖράς μου πρὸς ναὸν ἅγιόν σου.

[3] μὴ συνελκύσῃς μετὰ ἁμαρτωλῶν τὴν ψυχήν μου καὶ μετὰ ἐργαζομένων ἀδικίαν μὴ συναπολέσῃς με τῶν λαλούντων εἰρήνην μετὰ τῶν πλησίον αὐτῶν, κακὰ δὲ ἐν ταῖς καρδίαις αὐτῶν.

[4] δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν· κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς, ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς.

[5] ὅτι οὐ συνῆκαν εἰς τὰ ἔργα κυρίου καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτοῦ· καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς.

[6] εὐλογητὸς κύριος, ὅτι εἰσήκουσεν τῆς φωνῆς τῆς δεήσεώς μου.

[7] κύριος βοηθός μου καὶ ὑπερασπιστής μου· ἐπ᾽ αὐτῷ ἤλπισεν ἡ καρδία μου, καὶ ἐβοηθήθην, καὶ ἀνέθαλεν ἡ σάρξ μου· καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ.

[8] κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ καὶ ὑπερασπιστὴς τῶν σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστιν.

[9] σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου καὶ ποίμανον αὐτοὺς καὶ ἔπαρον αὐτοὺς ἕως τοῦ αἰῶνος.

Ψαλμός 28

[1] Ψαλμὸς τῷ Δαυιδ· ἐξοδίου σκηνῆς. Ἐνέγκατε τῷ κυρίῳ, υἱοὶ θεοῦ, ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν, ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμήν,

[2] ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ, προσκυνήσατε τῷ κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ.

[3] φωνὴ κυρίου ἐπὶ τῶν ὑδάτων, ὁ θεὸς τῆς δόξης ἐβρόντησεν, κύριος ἐπὶ ὑδάτων πολλῶν.

[4] φωνὴ κυρίου ἐν ἰσχύι, φωνὴ κυρίου ἐν μεγαλοπρεπείᾳ.

[5] φωνὴ κυρίου συντρίβοντος κέδρους, καὶ συντρίψει κύριος τὰς κέδρους τοῦ Λιβάνου

[6] καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον τὸν Λίβανον, καὶ ὁ ἠγαπημένος ὡς υἱὸς μονοκερώτων.

[7] φωνὴ κυρίου διακόπτοντος φλόγα πυρός,

[8] φωνὴ κυρίου συσσείοντος ἔρημον, καὶ συσσείσει κύριος τὴν ἔρημον Καδης.

[9] φωνὴ κυρίου καταρτιζομένου ἐλάφους, καὶ ἀποκαλύψει δρυμούς· καὶ ἐν τῷ ναῷ αὐτοῦ πᾶς τις λέγει δόξαν.

[10] κύριος τὸν κατακλυσμὸν κατοικιεῖ, καὶ καθίεται κύριος βασιλεὺς εἰς τὸν αἰῶνα.

[11] κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει, κύριος εὐλογήσει τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ.

Ψαλμός 29

[1] Εἰς τὸ τέλος· ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου· τῷ Δαυιδ.

[2] Ὑψώσω σε, κύριε, ὅτι ὑπέλαβές με καὶ οὐκ ηὔφρανας τοὺς ἐχθρούς μου ἐπ᾽ ἐμέ.

[3] κύριε ὁ θεός μου, ἐκέκραξα πρὸς σέ, καὶ ἰάσω με·

[4] κύριε, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον.

[5] ψάλατε τῷ κυρίῳ, οἱ ὅσιοι αὐτοῦ, καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ·

[6] ὅτι ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, καὶ ζωὴ ἐν τῷ θελήματι αὐτοῦ· τὸ ἑσπέρας αὐλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωῒ ἀγαλλίασις.

[7] ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου Οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα.

[8] κύριε, ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν· ἀπέστρεψας δὲ τὸ πρόσωπόν σου, καὶ ἐγενήθην τεταραγμένος.

[9] πρὸς σέ, κύριε, κεκράξομαι καὶ πρὸς τὸν θεόν μου δεηθήσομαι

[10] Τίς ὠφέλεια ἐν τῷ αἵματί μου, ἐν τῷ καταβῆναί με εἰς διαφθοράν; μὴ ἐξομολογήσεταί σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου;

[11] ἤκουσεν κύριος καὶ ἠλέησέν με, κύριος ἐγενήθη βοηθός μου.

[12] ἔστρεψας τὸν κοπετόν μου εἰς χορὸν ἐμοί, διέρρηξας τὸν σάκκον μου καὶ περιέζωσάς με εὐφροσύνην,

[13] ὅπως ἂν ψάλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ· κύριε ὁ θεός μου, εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι.

Ψαλμός 30

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ· ἐκστάσεως.

[2] Ἐπὶ σοί, κύριε, ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα· ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με.

[3] κλῖνον πρός με τὸ οὖς σου, τάχυνον τοῦ ἐξελέσθαι με· γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς οἶκον καταφυγῆς τοῦ σῶσαί με.

[4] ὅτι κραταίωμά μου καὶ καταφυγή μου εἶ σὺ καὶ ἕνεκεν τοῦ ὀνόματός σου ὁδηγήσεις με καὶ διαθρέψεις με·

[5] ἐξάξεις με ἐκ παγίδος ταύτης, ἧς ἔκρυψάν μοι, ὅτι σὺ εἶ ὁ ὑπερασπιστής μου.

[6] εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· ἐλυτρώσω με, κύριε ὁ θεὸς τῆς ἀληθείας.

[7] ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διὰ κενῆς· ἐγὼ δὲ ἐπὶ τῷ κυρίῳ ἤλπισα.

[8] ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἐλέει σου, ὅτι ἐπεῖδες τὴν ταπείνωσίν μου, ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχήν μου

[9] καὶ οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ, ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

[10] ἐλέησόν με, κύριε, ὅτι θλίβομαι· ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου, ἡ ψυχή μου καὶ ἡ γαστήρ μου.

[11] ὅτι ἐξέλιπεν ἐν ὀδύνῃ ἡ ζωή μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς· ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχύς μου, καὶ τὰ ὀστᾶ μου ἐταράχθησαν.

[12] παρὰ πάντας τοὺς ἐχθρούς μου ἐγενήθην ὄνειδος καὶ τοῖς γείτοσίν μου σφόδρα καὶ φόβος τοῖς γνωστοῖς μου, οἱ θεωροῦντές με ἔξω ἔφυγον ἀπ᾽ ἐμοῦ.

[13] ἐπελήσθην ὡσεὶ νεκρὸς ἀπὸ καρδίας, ἐγενήθην ὡσεὶ σκεῦος ἀπολωλός.

[14] ὅτι ἤκουσα ψόγον πολλῶν παροικούντων κυκλόθεν· ἐν τῷ ἐπισυναχθῆναι αὐτοὺς ἅμα ἐπ᾽ ἐμὲ τοῦ λαβεῖν τὴν ψυχήν μου ἐβουλεύσαντο.

[15] ἐγὼ δὲ ἐπὶ σὲ ἤλπισα, κύριε· εἶπα Σὺ εἶ ὁ θεός μου.

[16] ἐν ταῖς χερσίν σου οἱ καιροί μου· ῥῦσαί με ἐκ χειρὸς ἐχθρῶν μου καὶ ἐκ τῶν καταδιωκόντων με.

[17] ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου, σῶσόν με ἐν τῷ ἐλέει σου.

[18] κύριε, μὴ καταισχυνθείην, ὅτι ἐπεκαλεσάμην σε· αἰσχυνθείησαν οἱ ἀσεβεῖς καὶ καταχθείησαν εἰς ᾅδου.

[19] ἄλαλα γενηθήτω τὰ χείλη τὰ δόλια τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν ἐν ὑπερηφανίᾳ καὶ ἐξουδενώσει.

[20] ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου, κύριε, ἧς ἔκρυψας τοῖς φοβουμένοις σε, ἐξειργάσω τοῖς ἐλπίζουσιν ἐπὶ σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων.

[21] κατακρύψεις αὐτοὺς ἐν ἀποκρύφῳ τοῦ προσώπου σου ἀπὸ ταραχῆς ἀνθρώπων, σκεπάσεις αὐτοὺς ἐν σκηνῇ ἀπὸ ἀντιλογίας γλωσσῶν.

[22] εὐλογητὸς κύριος, ὅτι ἐθαυμάστωσεν τὸ ἔλεος αὐτοῦ ἐν πό λει περιοχῆς.

[23] ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου Ἀπέρριμμαι ἄρα ἀπὸ προσώπου τῶν ὀφθαλμῶν σου. διὰ τοῦτο εἰσήκουσας τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ.

[24] ἀγαπήσατε τὸν κύριον, πάντες οἱ ὅσιοι αὐτοῦ, ὅτι ἀληθείας ἐκζητεῖ κύριος καὶ ἀνταποδίδωσιν τοῖς περισσῶς ποιοῦσιν ὑπερηφανίαν.

[25] ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ κύριον.

Ψαλμός 31

[1] Τῷ Δαυιδ· συνέσεως. Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

[2] μακάριος ἀνήρ, οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν, οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος.

[3] ὅτι ἐσίγησα, ἐπαλαιώθη τὰ ὀστᾶ μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν·

[4] ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ᾽ ἐμὲ ἡ χείρ σου, ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐμπαγῆναι ἄκανθαν. διάψαλμα.

[5] τὴν ἁμαρτίαν μου ἐγνώρισα καὶ τὴν ἀνομίαν μου οὐκ ἐκάλυψα· εἶπα Ἐξαγορεύσω κατ᾽ ἐμοῦ τὴν ἀνομίαν μου τῷ κυρίῳ· καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς ἁμαρτίας μου. διάψαλμα.

[6] ὑπὲρ ταύτης προσεύξεται πᾶς ὅσιος πρὸς σὲ ἐν καιρῷ εὐθέτῳ· πλὴν ἐν κατακλυσμῷ ὑδάτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιοῦσιν.

[7] σύ μου εἶ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχούσης με· τὸ ἀγαλλίαμά μου, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με. διάψαλμα.

[8] συνετιῶ σε καὶ συμβιβῶ σε ἐν ὁδῷ ταύτῃ, ᾗ πορεύσῃ, ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου.

[9] μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος, οἷς οὐκ ἔστιν σύνεσις, ἐν χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων πρὸς σέ.

[10] πολλαὶ αἱ μάστιγες τοῦ ἁμαρτωλοῦ, τὸν δὲ ἐλπίζοντα ἐπὶ κύριον ἔλεος κυκλώσει.

[11] εὐφράνθητε ἐπὶ κύριον καὶ ἀγαλλιᾶσθε, δίκαιοι, καὶ καυχᾶσθε, πάντες οἱ εὐθεῖς τ.

Ψαλμός 32

[1] Τῷ Δαυιδ. Ἀγαλλιᾶσθε, δίκαιοι, ἐν τῷ κυρίῳ· τοῖς εὐθέσι πρέπει αἴνεσις.

[2] ἐξομολογεῖσθε τῷ κυρίῳ ἐν κιθάρᾳ, ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ.

[3] ᾄσατε αὐτῷ ᾆσμα καινόν, καλῶς ψάλατε ἐν ἀλαλαγμῷ.

[4] ὅτι εὐθὴς ὁ λόγος τοῦ κυρίου, καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει·

[5] ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν, τοῦ ἐλέους κυρίου πλήρης ἡ γῆ.

[6] τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν·

[7] συνάγων ὡς ἀσκὸν ὕδατα θαλάσσης, τιθεὶς ἐν θησαυροῖς ἀβύσσους.

[8] φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ, ἀπ᾽ αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰ κουμένην·

[9] ὅτι αὐτὸς εἶπεν, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.

[10] κύριος διασκεδάζει βουλὰς ἐθνῶν, ἀθετεῖ δὲ λογισμοὺς λαῶν καὶ ἀθετεῖ βουλὰς ἀρχόντων·

[11] ἡ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰῶνα μένει, λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεάν.

[12] μακάριον τὸ ἔθνος, οὗ ἐστιν κύριος ὁ θεὸς αὐτοῦ, λαός, ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ.

[13] ἐξ οὐρανοῦ ἐπέβλεψεν ὁ κύριος, εἶδεν πάντας τοὺς υἱοὺς τῶν ἀνθρώπων·

[14] ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν,

[15] ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν, ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν.

[16] οὐ σῴζεται βασιλεὺς διὰ πολλὴν δύναμιν, καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ·

[17] ψευδὴς ἵππος εἰς σωτηρίαν, ἐν δὲ πλήθει δυνάμεως αὐτοῦ οὐ σωθήσεται.

[18] ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ

[19] ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ.

[20] ἡ ψυχὴ ἡμῶν ὑπομένει τῷ κυρίῳ, ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστιν·

[21] ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν, καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν.

[22] γένοιτο τὸ ἔλεός σου, κύριε, ἐφ᾽ ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

Ψαλμός 33

[1] Τῷ Δαυιδ, ὁπότε ἠλλοίωσεν τὸ πρόσωπον αὐτοῦ ἐναντίον Αβιμελεχ, καὶ ἀπέλυσεν αὐτόν, καὶ ἀπῆλθεν.

[2] Εὐλογήσω τὸν κύριον ἐν παντὶ καιρῷ, διὰ παντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου.

[3] ἐν τῷ κυρίῳ ἐπαινεσθήσεται ἡ ψυχή μου· ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν.

[4] μεγαλύνατε τὸν κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

[5] ἐξεζήτησα τὸν κύριον, καὶ ἐπήκουσέν μου καὶ ἐκ πασῶν τῶν παροικιῶν μου ἐρρύσατό με.

[6] προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.

[7] οὗτος ὁ πτωχὸς ἐκέκραξεν, καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

[8] παρεμβαλεῖ ἄγγελος κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν καὶ ῥύσεται αὐτούς.

[9] γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος· μακάριος ἀνήρ, ὃς ἐλπίζει ἐπ᾽ αὐτόν.

[10] φοβήθητε τὸν κύριον, οἱ ἅγιοι αὐτοῦ, ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

[11] πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. διάψαλμα.

[12] δεῦτε, τέκνα, ἀκούσατέ μου· φόβον κυρίου διδάξω ὑμᾶς.

[13] τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;

[14] παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον.

[15] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν.

[16] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

[17] πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακὰ τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

[18] ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ κύριος εἰσήκουσεν αὐτῶν καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

[19] ἐγγὺς κύριος τοῖς συντετριμμένοις τὴν καρδίαν καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

[20] πολλαὶ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτούς.

[21] κύριος φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

[22] θάνατος ἁμαρτωλῶν πονηρός, καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσιν.

[23] λυτρώσεται κύριος ψυχὰς δούλων αὐτοῦ, καὶ οὐ μὴ πλημμελήσωσιν πάντες οἱ ἐλπίζοντες ἐπ᾽ αὐτόν.

Ψαλμός 34

[1] Τῷ Δαυιδ. Δίκασον, κύριε, τοὺς ἀδικοῦντάς με, πολέμησον τοὺς πολεμοῦντάς με.

[2] ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς βοήθειάν μου,

[3] ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιω κόντων με· εἰπὸν τῇ ψυχῇ μου Σωτηρία σου ἐγώ εἰμι.

[4] αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχήν μου, ἀποστραφήτωσαν εἰς τὰ ὀπίσω καὶ καταισχυνθήτωσαν οἱ λογιζόμενοί μοι κακά.

[5] γενηθήτωσαν ὡσεὶ χνοῦς κατὰ πρόσωπον ἀνέμου, καὶ ἄγγελος κυρίου ἐκθλίβων αὐτούς·

[6] γενηθήτω ἡ ὁδὸς αὐτῶν σκότος καὶ ὀλίσθημα, καὶ ἄγγελος κυρίου καταδιώκων αὐτούς·

[7] ὅτι δωρεὰν ἔκρυψάν μοι διαφθορὰν παγίδος αὐτῶν, μάτην ὠνείδισαν τὴν ψυχήν μου.

[8] ἐλθέτω αὐτοῖς παγίς, ἣν οὐ γινώσκουσιν, καὶ ἡ θήρα, ἣν ἔκρυψαν, συλλαβέτω αὐτούς, καὶ ἐν τῇ παγίδι πεσοῦνται ἐν αὐτῇ.

[9] ἡ δὲ ψυχή μου ἀγαλλιάσεται ἐπὶ τῷ κυρίῳ, τερφθήσεται ἐπὶ τῷ σωτηρίῳ αὐτοῦ·

[10] πάντα τὰ ὀστᾶ μου ἐροῦσιν Κύριε, τίς ὅμοιός σοι; ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ καὶ πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν.

[11] ἀναστάντες μάρτυρες ἄδικοι ἃ οὐκ ἐγίνωσκον ἠρώτων με·

[12] ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ καλῶν καὶ ἀτεκνίαν τῇ ψυχῇ μου.

[13] ἐγὼ δὲ ἐν τῷ αὐτοὺς παρενοχλεῖν μοι ἐνεδυόμην σάκκον καὶ ἐταπείνουν ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἡ προσευχή μου εἰς κόλπον μου ἀποστραφήσεται.

[14] ὡς πλησίον, ὡς ἀδελφὸν ἡμέτερον, οὕτως εὐηρέστουν· ὡς πενθῶν καὶ σκυθρωπάζων, οὕτως ἐταπεινούμην.

[15] καὶ κατ᾽ ἐμοῦ ηὐφράνθησαν καὶ συνήχθησαν, συνήχθησαν ἐπ᾽ ἐμὲ μάστιγες, καὶ οὐκ ἔγνων, διεσχίσθησαν καὶ οὐ κατενύγησαν.

[16] ἐπείρασάν με, ἐξεμυκτήρισάν με μυκτηρισμόν, ἔβρυξαν ἐπ᾽ ἐμὲ τοὺς ὀδόντας αὐτῶν.

[17] κύριε, πότε ἐπόψῃ; ἀποκατάστησον τὴν ψυχήν μου ἀπὸ τῆς κακουργίας αὐτῶν, ἀπὸ λεόντων τὴν μονογενῆ μου.

[18] ἐξομολογήσομαί σοι, κύριε, ἐν ἐκκλησίᾳ πολλῇ, ἐν λαῷ βαρεῖ αἰνέσω σε.

[19] μὴ ἐπιχαρείησάν μοι οἱ ἐχθραίνοντές μοι ἀδίκως, οἱ μισοῦντές με δωρεὰν καὶ διανεύοντες ὀφθαλμοῖς.

[20] ὅτι ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν καὶ ἐπ᾽ ὀργὴν δόλους διελογίζοντο

[21] καὶ ἐπλάτυναν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν, εἶπαν Εὖγε εὖγε, εἶδαν οἱ ὀφθαλμοὶ ἡμῶν.

[22] εἶδες, κύριε, μὴ παρασιωπήσῃς, κύριε, μὴ ἀποστῇς ἀπ᾽ ἐμοῦ·

[23] ἐξεγέρθητι, κύριε, καὶ πρόσχες τῇ κρίσει μου, ὁ θεός μου καὶ ὁ κύριός μου, εἰς τὴν δίκην μου.

[24] κρῖνόν με κατὰ τὴν δικαιοσύνην σου, κύριε ὁ θεός μου, καὶ μὴ ἐπιχαρείησάν μοι·

[25] μὴ εἴπαισαν ἐν καρδίαις αὐτῶν Εὖγε εὖγε τῇ ψυχῇ ἡμῶν· μηδὲ εἴπαισαν Κατεπίομεν αὐτόν.

[26] αἰσχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ἐπιχαίροντες τοῖς κακοῖς μου, ἐνδυσάσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ μεγαλορρημονοῦν τες ἐπ᾽ ἐμέ.

[27] ἀγαλλιάσαιντο καὶ εὐφρανθείησαν οἱ θέλοντες τὴν δικαιοσύ νην μου καὶ εἰπάτωσαν διὰ παντός Μεγαλυνθήτω ὁ κύριος, οἱ θέλοντες τὴν εἰρήνην τοῦ δούλου αὐτοῦ.

[28] καὶ ἡ γλῶσσά μου μελετήσει τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὸν ἔπαινόν σου.

Ψαλμός 35

[1] Εἰς τὸ τέλος· τῷ δούλῳ κυρίου τῷ Δαυιδ.

[2] Φησὶν ὁ παράνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ, οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ·

[3] ὅτι ἐδόλωσεν ἐνώπιον αὐτοῦ τοῦ εὑρεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι.

[4] τὰ ῥήματα τοῦ στόματος αὐτοῦ ἀνομία καὶ δόλος, οὐκ ἐβουλήθη συνιέναι τοῦ ἀγαθῦναι·

[5] ἀνομίαν διελογίσατο ἐπὶ τῆς κοίτης αὐτοῦ, παρέστη πάσῃ ὁδῷ οὐκ ἀγαθῇ, τῇ δὲ κακίᾳ οὐ προσώχθισεν.

[6] κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν·

[7] ἡ δικαιοσύνη σου ὡσεὶ ὄρη θεοῦ, τὰ κρίματά σου ἄβυσσος πολλή· ἀνθρώπους καὶ κτήνη σώσεις, κύριε.

[8] ὡς ἐπλήθυνας τὸ ἔλεός σου, ὁ θεός· οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐν σκέπῃ τῶν πτερύγων σου ἐλ πιοῦσιν.

[9] μεθυσθήσονται ἀπὸ πιότητος τοῦ οἴκου σου, καὶ τὸν χειμάρρουν τῆς τρυφῆς σου ποτιεῖς αὐτούς·

[10] ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς.

[11] παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσίν σε καὶ τὴν δικαιοσύνην σου τοῖς εὐθέσι τῇ καρδίᾳ.

[12] μὴ ἐλθέτω μοι ποὺς ὑπερηφανίας, καὶ χεὶρ ἁμαρτωλῶν μὴ σαλεύσαι με.

[13] ἐκεῖ ἔπεσον οἱ ἐργαζόμενοι τὴν ἀνομίαν, ἐξώσθησαν καὶ οὐ μὴ δύνωνται στῆναι.

Ψαλμός 36

[1] Τοῦ Δαυιδ. Μὴ παραζήλου ἐν πονηρευομένοις μηδὲ ζήλου τοὺς ποιοῦντας τὴν ἀνομίαν·

[2] ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται καὶ ὡσεὶ λάχανα χλόης ταχὺ ἀποπεσοῦνται.

[3] ἔλπισον ἐπὶ κύριον καὶ ποίει χρηστότητα καὶ κατασκήνου τὴν γῆν, καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς·

[4] κατατρύφησον τοῦ κυρίου, καὶ δώσει σοι τὰ αἰτήματα τῆς καρδίας σου.

[5] ἀποκάλυψον πρὸς κύριον τὴν ὁδόν σου καὶ ἔλπισον ἐπ᾽ αὐτόν, καὶ αὐτὸς ποιήσει

[6] καὶ ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου καὶ τὸ κρίμα σου ὡς μεσημβρίαν.

[7] ὑποτάγηθι τῷ κυρίῳ καὶ ἱκέτευσον αὐτόν· μὴ παραζήλου ἐν τῷ κατευοδουμένῳ ἐν τῇ ὁδῷ αὐτοῦ, ἐν ἀνθρώπῳ ποιοῦντι παρανομίας.

[8] παῦσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν, μὴ παραζήλου ὥστε πονηρεύεσθαι·

[9] ὅτι οἱ πονηρευόμενοι ἐξολεθρευθήσονται, οἱ δὲ ὑπομένοντες τὸν κύριον αὐτοὶ κληρονομήσουσιν γῆν.

[10] καὶ ἔτι ὀλίγον καὶ οὐ μὴ ὑπάρξῃ ὁ ἁμαρτωλός, καὶ ζητήσεις τὸν τόπον αὐτοῦ καὶ οὐ μὴ εὕρῃς·

[11] οἱ δὲ πραεῖς κληρονομήσουσιν γῆν καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἰρήνης.

[12] παρατηρήσεται ὁ ἁμαρτωλὸς τὸν δίκαιον καὶ βρύξει ἐπ᾽ αὐτὸν τοὺς ὀδόντας αὐτοῦ·

[13] ὁ δὲ κύριος ἐκγελάσεται αὐτόν, ὅτι προβλέπει ὅτι ἥξει ἡ ἡμέρα αὐτοῦ.

[14] ῥομφαίαν ἐσπάσαντο οἱ ἁμαρτωλοί, ἐνέτειναν τόξον αὐτῶν τοῦ καταβαλεῖν πτωχὸν καὶ πένητα, τοῦ σφάξαι τοὺς εὐθεῖς τῇ καρδίᾳ·

[15] ἡ ῥομφαία αὐτῶν εἰσέλθοι εἰς τὴν καρδίαν αὐτῶν, καὶ τὰ τόξα αὐτῶν συντριβείησαν.

[16] κρεῖσσον ὀλίγον τῷ δικαίῳ ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύν·

[17] ὅτι βραχίονες ἁμαρτωλῶν συντριβήσονται, ὑποστηρίζει δὲ τοὺς δικαίους κύριος.

[18] γινώσκει κύριος τὰς ὁδοὺς τῶν ἀμώμων, καὶ ἡ κληρονομία αὐτῶν εἰς τὸν αἰῶνα ἔσται·

[19] οὐ καταισχυνθήσονται ἐν καιρῷ πονηρῷ καὶ ἐν ἡμέραις λιμοῦ χορτασθήσονται.

[20] ὅτι οἱ ἁμαρτωλοὶ ἀπολοῦνται, οἱ δὲ ἐχθροὶ τοῦ κυρίου ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι ἐκλιπόντες ὡσεὶ καπνὸς ἐξέλιπον.

[21] δανείζεται ὁ ἁμαρτωλὸς καὶ οὐκ ἀποτείσει, ὁ δὲ δίκαιος οἰκτίρει καὶ διδοῖ·

[22] ὅτι οἱ εὐλογοῦντες αὐτὸν κληρονομήσουσι γῆν, οἱ δὲ καταρώμενοι αὐτὸν ἐξολεθρευθήσονται.

[23] παρὰ κυρίου τὰ διαβήματα ἀνθρώπου κατευθύνεται, καὶ τὴν ὁδὸν αὐτοῦ θελήσει·

[24] ὅταν πέσῃ, οὐ καταραχθήσεται, ὅτι κύριος ἀντιστηρίζει χεῖρα αὐτοῦ.

[25] νεώτερος ἐγενόμην καὶ γὰρ ἐγήρασα καὶ οὐκ εἶδον δίκαιον ἐγκαταλελειμμένον οὐδὲ τὸ σπέρμα αὐτοῦ ζητοῦν ἄρτους·

[26] ὅλην τὴν ἡμέραν ἐλεᾷ καὶ δανείζει, καὶ τὸ σπέρμα αὐτοῦ εἰς εὐλογίαν ἔσται.

[27] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθὸν καὶ κατασκήνου εἰς αἰῶνα αἰῶνος·

[28] ὅτι κύριος ἀγαπᾷ κρίσιν καὶ οὐκ ἐγκαταλείψει τοὺς ὁσίους αὐτοῦ, εἰς τὸν αἰῶνα φυλαχθήσονται. ἄνομοι δὲ ἐκδιωχθήσονται, καὶ σπέρμα ἀσεβῶν ἐξολεθρευθήσεται·

[29] δίκαιοι δὲ κληρονομήσουσι γῆν καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ᾽ αὐτῆς.

[30] στόμα δικαίου μελετήσει σοφίαν, καὶ ἡ γλῶσσα αὐτοῦ λαλήσει κρίσιν·

[31] ὁ νόμος τοῦ θεοῦ αὐτοῦ ἐν καρδίᾳ αὐτοῦ, καὶ οὐχ ὑποσκελισθήσεται τὰ διαβήματα αὐτοῦ.

[32] κατανοεῖ ὁ ἁμαρτωλὸς τὸν δίκαιον καὶ ζητεῖ τοῦ θανατῶσαι αὐτόν,

[33] ὁ δὲ κύριος οὐ μὴ ἐγκαταλίπῃ αὐτὸν εἰς τὰς χεῖρας αὐτοῦ οὐδὲ μὴ καταδικάσηται αὐτόν, ὅταν κρίνηται αὐτῷ.

[34] ὑπόμεινον τὸν κύριον καὶ φύλαξον τὴν ὁδὸν αὐτοῦ, καὶ ὑψώσει σε τοῦ κατακληρονομῆσαι γῆν· ἐν τῷ ἐξολεθρεύεσθαι ἁμαρτωλοὺς ὄψῃ.

[35] εἶδον ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου·

[36] καὶ παρῆλθον, καὶ ἰδοὺ οὐκ ἦν, καὶ ἐζήτησα αὐτόν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ.

[37] φύλασσε ἀκακίαν καὶ ἰδὲ εὐθύτητα, ὅτι ἔστιν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ·

[38] οἱ δὲ παράνομοι ἐξολεθρευθήσονται ἐπὶ τὸ αὐτό, τὰ ἐγκαταλείμματα τῶν ἀσεβῶν ἐξολεθρευθήσονται.

[39] σωτηρία δὲ τῶν δικαίων παρὰ κυρίου, καὶ ὑπερασπιστὴς αὐτῶν ἐστιν ἐν καιρῷ θλίψεως,

[40] καὶ βοηθήσει αὐτοῖς κύριος καὶ ῥύσεται αὐτοὺς καὶ ἐξελεῖται αὐτοὺς ἐξ ἁμαρτωλῶν καὶ σώσει αὐτούς, ὅτι ἤλπισαν ἐπ᾽ αὐτόν.

Ψαλμός 37

[1] Ψαλμὸς τῷ Δαυιδ· εἰς ἀνάμνησιν περὶ σαββάτου.

[2] Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

[3] ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήρισας ἐπ᾽ ἐμὲ τὴν χεῖρά σου·

[4] οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀρ γῆς σου, οὐκ ἔστιν εἰρήνη τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.

[5] ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλήν μου, ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ᾽ ἐμέ.

[6] προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου·

[7] ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους, ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.

[8] ὅτι αἱ ψύαι μου ἐπλήσθησαν ἐμπαιγμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου·

[9] ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.

[10] κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἐκρύβη.

[11] ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέν με ἡ ἰσχύς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου καὶ αὐτὸ οὐκ ἔστιν μετ᾽ ἐμοῦ.

[12] οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν·

[13] καὶ ἐξεβιάσαντο οἱ ζητοῦντες τὴν ψυχήν μου, καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας καὶ δολιότητας ὅλην τὴν ἡμέραν ἐμελέτησαν.

[14] ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ

[15] καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

[16] ὅτι ἐπὶ σοί, κύριε, ἤλπισα· σὺ εἰσακούσῃ, κύριε ὁ θεός μου.

[17] ὅτι εἶπα Μήποτε ἐπιχαρῶσίν μοι οἱ ἐχθροί μου· καὶ ἐν τῷ σαλευθῆναι πόδας μου ἐπ᾽ ἐμὲ ἐμεγαλορρημόνησαν.

[18] ὅτι ἐγὼ εἰς μάστιγας ἕτοιμος, καὶ ἡ ἀλγηδών μου ἐνώπιόν μου διὰ παντός.

[19] ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.

[20] οἱ δὲ ἐχθροί μου ζῶσιν καὶ κεκραταίωνται ὑπὲρ ἐμέ, καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως·

[21] οἱ ἀνταποδιδόντες κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον δικαιοσύνην, [καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον.]

[22] μὴ ἐγκαταλίπῃς με, κύριε· ὁ θεός μου, μὴ ἀποστῇς ἀπ᾽ ἐμοῦ·

[23] πρόσχες εἰς τὴν βοήθειάν μου, κύριε τῆς σωτηρίας μου.

Ψαλμός 38

[1] Εἰς τὸ τέλος, τῷ Ιδιθουν· ᾠδὴ τῷ Δαυιδ.

[2] Εἶπα Φυλάξω τὰς ὁδούς μου τοῦ μὴ ἁμαρτάνειν ἐν γλώς σῃ μου· ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου.

[3] ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.

[4] ἐθερμάνθη ἡ καρδία μου ἐντός μου, καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ. ἐλάλησα ἐν γλώσσῃ μου

[5] Γνώρισόν μοι, κύριε, τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου, τίς ἐστιν, ἵνα γνῶ τί ὑστερῶ ἐγώ.

[6] ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου, καὶ ἡ ὑπόστασίς μου ὡσεὶ οὐθὲν ἐνώπιόν σου· πλὴν τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν. διάψαλμα.

[7] μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος, πλὴν μάτην ταράσσονται· θησαυρίζει καὶ οὐ γινώσκει τίνι συνάξει αὐτά.

[8] καὶ νῦν τίς ἡ ὑπομονή μου; οὐχὶ ὁ κύριος; καὶ ἡ ὑπόστασίς μου παρὰ σοῦ ἐστιν.

[9] ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με, ὄνειδος ἄφρονι ἔδωκάς με.

[10] ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποι ήσας με.

[11] ἀπόστησον ἀπ᾽ ἐμοῦ τὰς μάστιγάς σου· ἀπὸ τῆς ἰσχύος τῆς χειρός σου ἐγὼ ἐξέλιπον.

[12] ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχνην τὴν ψυχὴν αὐτοῦ· πλὴν μάτην ταράσσεται πᾶς ἄνθρωπος. διάψαλμα.

[13] εἰσάκουσον τῆς προσευχῆς μου, κύριε, καὶ τῆς δεήσεώς μου ἐνώτισαι· τῶν δακρύων μου μὴ παρασιωπήσῃς, ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου.

[14] ἄνες μοι, ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω.

Ψαλμός 39

[1] Εἰς τὸ τέλος· τῷ Δαυιδ ψαλμός.

[2] Ὑπομένων ὑπέμεινα τὸν κύριον, καὶ προσέσχεν μοι καὶ εἰσήκουσεν τῆς δεήσεώς μου

[3] καὶ ἀνήγαγέν με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου καὶ κατηύθυνεν τὰ διαβήματά μου

[4] καὶ ἐνέβαλεν εἰς τὸ στόμα μου ᾆσμα καινόν, ὕμνον τῷ θεῷ ἡμῶν· ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἐλπιοῦσιν ἐπὶ κύριον.

[5] μακάριος ἀνήρ, οὗ ἐστιν τὸ ὄνομα κυρίου ἐλπὶς αὐτοῦ καὶ οὐκ ἐνέβλεψεν εἰς ματαιότητας καὶ μανίας ψευδεῖς.

[6] πολλὰ ἐποίησας σύ, κύριε ὁ θεός μου, τὰ θαυμάσιά σου, καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστιν τίς ὁμοιωθήσεταί σοι· ἀπήγγειλα καὶ ἐλάλησα, ἐπληθύνθησαν ὑπὲρ ἀριθμόν.

[7] θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, ὠτία δὲ κατηρτίσω μοι· ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας.

[8] τότε εἶπον Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ·

[9] τοῦ ποιῆσαι τὸ θέλημά σου, ὁ θεός μου, ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου.

[10] εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ· ἰδοὺ τὰ χείλη μου οὐ μὴ κωλύσω· κύριε, σὺ ἔγνως.

[11] τὴν δικαιοσύνην σου οὐκ ἔκρυψα ἐν τῇ καρδίᾳ μου, τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα, οὐκ ἔκρυψα τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἀπὸ συν αγωγῆς πολλῆς.

[12] σὺ δέ, κύριε, μὴ μακρύνῃς τοὺς οἰκτιρμούς σου ἀπ᾽ ἐμοῦ· τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου διὰ παντὸς ἀντελάβοντό μου.

[13] ὅτι περιέσχον με κακά, ὧν οὐκ ἔστιν ἀριθμός, κατέλαβόν με αἱ ἀνομίαι μου, καὶ οὐκ ἠδυνήθην τοῦ βλέπειν· ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου, καὶ ἡ καρδία μου ἐγκατέλιπέν με.

[14] εὐδόκησον, κύριε, τοῦ ῥύσασθαί με· κύριε, εἰς τὸ βοηθῆσαί μοι πρόσχες.

[15] καταισχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ζητοῦντες τὴν ψυχήν μου τοῦ ἐξᾶραι αὐτήν, ἀποστραφείησαν εἰς τὰ ὀπίσω καὶ ἐντραπείησαν οἱ θέλοντές μοι κακά,

[16] κομισάσθωσαν παραχρῆμα αἰσχύνην αὐτῶν οἱ λέγοντές μοι Εὖγε εὖγε.

[17] ἀγαλλιάσαιντο καὶ εὐφρανθείησαν ἐπὶ σοὶ πάντες οἱ ζητοῦν τές σε, κύριε, καὶ εἰπάτωσαν διὰ παντός Μεγαλυνθήτω ὁ κύριος, οἱ ἀγα πῶντες τὸ σωτήριόν σου.

[18] ἐγὼ δὲ πτωχός εἰμι καὶ πένης· κύριος φροντιεῖ μου. βοηθός μου καὶ ὑπερασπιστής μου σὺ εἶ· ὁ θεός μου, μὴ χρονίσῃς.

Ψαλμός 40

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Μακάριος ὁ συνίων ἐπὶ πτωχὸν καὶ πένητα· ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος.

[3] κύριος διαφυλάξαι αὐτὸν καὶ ζήσαι αὐτὸν καὶ μακαρίσαι αὐ τὸν ἐν τῇ γῇ καὶ μὴ παραδῴη αὐτὸν εἰς χεῖρας ἐχθροῦ αὐτοῦ.

[4] κύριος βοηθήσαι αὐτῷ ἐπὶ κλίνης ὀδύνης αὐτοῦ· ὅλην τὴν κοίτην αὐτοῦ ἔστρεψας ἐν τῇ ἀρρωστίᾳ αὐτοῦ.

[5] ἐγὼ εἶπα Κύριε, ἐλέησόν με· ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.

[6] οἱ ἐχθροί μου εἶπαν κακά μοι Πότε ἀποθανεῖται, καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ;

[7] καὶ εἰ εἰσεπορεύετο τοῦ ἰδεῖν, μάτην ἐλάλει· ἡ καρδία αὐτοῦ συνήγαγεν ἀνομίαν ἑαυτῷ, ἐξεπορεύετο ἔξω καὶ ἐλάλει.

[8] ἐπὶ τὸ αὐτὸ κατ᾽ ἐμοῦ ἐψιθύριζον πάντες οἱ ἐχθροί μου, κατ᾽ ἐμοῦ ἐλογίζοντο κακά μοι,

[9] λόγον παράνομον κατέθεντο κατ᾽ ἐμοῦ Μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστῆναι;

[10] καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ᾽ ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ᾽ ἐμὲ πτερνισμόν·

[11] σὺ δέ, κύριε, ἐλέησόν με καὶ ἀνάστησόν με, καὶ ἀνταποδώ σω αὐτοῖς.

[12] ἐν τούτῳ ἔγνων ὅτι τεθέληκάς με, ὅτι οὐ μὴ ἐπιχαρῇ ὁ ἐχθρός μου ἐπ᾽ ἐμέ.

[13] ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου, καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα.

[14] Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα. γένοιτο γένοιτο. – –

Ψαλμός 41

[1] Εἰς τὸ τέλος· εἰς σύνεσιν τοῖς υἱοῖς Κορε.

[2] Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρὸς σέ, ὁ θεός.

[3] ἐδίψησεν ἡ ψυχή μου πρὸς τὸν θεὸν τὸν ζῶντα· πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ θεοῦ;

[4] ἐγενήθη μοι τὰ δάκρυά μου ἄρτος ἡμέρας καὶ νυκτὸς ἐν τῷ λέγεσθαί μοι καθ' ἑκάστην ἡμέραν Ποῦ ἐστιν ὁ θεός σου;

[5] ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ' ἐμὲ τὴν ψυχήν μου, ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου ἑορτάζοντος.

[6] ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; �έλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου ὁ θεός μου.

[7] Πρὸς ἐμαυτὸν ἡ ψυχή μου ἐταράχθη· διὰ τοῦτο μνησθήσομαί σου ἐκ γῆς Ιορδάνου καὶ Ερμωνιμ, ἀπὸ ὄρους μικροῦ.

[8] ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταρρακτῶν σου, πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διῆλθον.

[9] ἡμέρας ἐντελεῖται κύριος τὸ ἔλεος αὐτοῦ, καὶ νυκτὸς ᾠδὴ παρ' ἐμοί, προσευχὴ τῷ θεῷ τῆς ζωῆς μου.

[10] ἐρῶ τῷ θεῷ Ἀντιλήμπτωρ μου εἶ· διὰ τί μου ἐπελάθου; ἵνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου;

[11] ἐν τῷ καταθλάσαι τὰ ὀστᾶ μου ὠνείδισάν με οἱ θλίβον τές με ἐν τῷ λέγειν αὐτούς μοι καθ' ἑκάστην ἡμέραν Ποῦ ἐστιν ὁ θεός σου;

[12] ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· ἡ σωτηρία τοῦ προσώπου μου ὁ θεός μου.

Ψαλμός 42

[1] Ψαλμὸς τῷ Δαυιδ. Κρῖνόν με, ὁ θεός, καὶ δίκασον τὴν δίκην μου ἐξ ἔθνους οὐχ ὁσίου, ἀπὸ ἀνθρώπου ἀδίκου καὶ δολίου ῥῦσαί με.

[2] ὅτι σὺ εἶ, ὁ θεός, κραταίωμά μου· ἵνα τί ἀπώσω με; καὶ ἵνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχ θρόν μου;

[3] ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· αὐτά με ὡδήγησαν καὶ ἤγαγόν με εἰς ὄρος ἅγιόν σου καὶ εἰς τὰ σκηνώματά σου.

[4] καὶ εἰσελεύσομαι πρὸς τὸ θυσιαστήριον τοῦ θεοῦ πρὸς τὸν θεὸν τὸν εὐφραίνοντα τὴν νεότητά μου· ἐξομολογήσομαί σοι ἐν κιθάρᾳ, ὁ θεὸς ὁ θεός μου.

[5] ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου ὁ θεός μου.

Ψαλμός 43

[1] Εἰς τὸ τέλος· τοῖς υἱοῖς Κορε εἰς σύνεσιν ψαλμός.

[2] Ὁ θεός, ἐν τοῖς ὠσὶν ἡμῶν ἠκούσαμεν, οἱ πατέρες ἡμῶν ἀνήγγειλαν ἡμῖν ἔργον, ὃ εἰργάσω ἐν ταῖς ἡμέραις αὐτῶν, ἐν ἡμέραις ἀρχαίαις.

[3] ἡ χείρ σου ἔθνη ἐξωλέθρευσεν, καὶ κατεφύτευσας αὐτούς, ἐκάκωσας λαοὺς καὶ ἐξέβαλες αὐτούς.

[4] οὐ γὰρ ἐν τῇ ῥομφαίᾳ αὐτῶν ἐκληρονόμησαν γῆν, καὶ ὁ βραχίων αὐτῶν οὐκ ἔσωσεν αὐτούς, ἀλλ᾽ ἡ δεξιά σου καὶ ὁ βραχίων σου καὶ ὁ φωτισμὸς τοῦ προσώπου σου, ὅτι εὐδόκησας ἐν αὐτοῖς.

[5] σὺ εἶ αὐτὸς ὁ βασιλεύς μου καὶ ὁ θεός μου ὁ ἐντελλόμενος τὰς σωτηρίας Ιακωβ·

[6] ἐν σοὶ τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν καὶ ἐν τῷ ὀνόματί σου ἐξουθενώσομεν τοὺς ἐπανιστανομέ νους ἡμῖν.

[7] οὐ γὰρ ἐπὶ τῷ τόξῳ μου ἐλπιῶ, καὶ ἡ ῥομφαία μου οὐ σώσει με·

[8] ἔσωσας γὰρ ἡμᾶς ἐκ τῶν θλιβόντων ἡμᾶς καὶ τοὺς μισοῦντας ἡμᾶς κατήσχυνας.

[9] ἐν τῷ θεῷ ἐπαινεσθησόμεθα ὅλην τὴν ἡμέραν καὶ ἐν τῷ ὀνόματί σου ἐξομολογησόμεθα εἰς τὸν αἰῶνα. διάψαλμα.

[10] νυνὶ δὲ ἀπώσω καὶ κατήσχυνας ἡμᾶς καὶ οὐκ ἐξελεύσῃ ἐν ταῖς δυνάμεσιν ἡμῶν·

[11] ἀπέστρεψας ἡμᾶς εἰς τὰ ὀπίσω παρὰ τοὺς ἐχθροὺς ἡμῶν, καὶ οἱ μισοῦντες ἡμᾶς διήρπαζον ἑαυτοῖς.

[12] ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως καὶ ἐν τοῖς ἔθνεσιν διέσπειρας ἡμᾶς·

[13] ἀπέδου τὸν λαόν σου ἄνευ τιμῆς, καὶ οὐκ ἦν πλῆθος ἐν τοῖς ἀλλάγμασιν αὐτῶν.

[14] ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ καταγέλωτα τοῖς κύκλῳ ἡμῶν·

[15] ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσιν, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς.

[16] ὅλην τὴν ἡμέραν ἡ ἐντροπή μου κατεναντίον μού ἐστιν, καὶ ἡ αἰσχύνη τοῦ προσώπου μου ἐκάλυψέν με

[17] ἀπὸ φωνῆς ὀνειδίζοντος καὶ παραλαλοῦντος, ἀπὸ προσώπου ἐχθροῦ καὶ ἐκδιώκοντος.

[18] ταῦτα πάντα ἦλθεν ἐφ᾽ ἡμᾶς, καὶ οὐκ ἐπελαθόμεθά σου καὶ οὐκ ἠδικήσαμεν ἐν διαθήκῃ σου,

[19] καὶ οὐκ ἀπέστη εἰς τὰ ὀπίσω ἡ καρδία ἡμῶν· καὶ ἐξέκλινας τὰς τρίβους ἡμῶν ἀπὸ τῆς ὁδοῦ σου.

[20] ὅτι ἐταπείνωσας ἡμᾶς ἐν τόπῳ κακώσεως, καὶ ἐπεκάλυψεν ἡμᾶς σκιὰ θανάτου.

[21] εἰ ἐπελαθόμεθα τοῦ ὀνόματος τοῦ θεοῦ ἡμῶν καὶ εἰ διεπετάσαμεν χεῖρας ἡμῶν πρὸς θεὸν ἀλλότριον,

[22] οὐχὶ ὁ θεὸς ἐκζητήσει ταῦτα; αὐτὸς γὰρ γινώσκει τὰ κρύφια τῆς καρδίας.

[23] ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

[24] ἐξεγέρθητι· ἵνα τί ὑπνοῖς, κύριε; ἀνάστηθι καὶ μὴ ἀπώσῃ εἰς τέλος.

[25] ἵνα τί τὸ πρόσωπόν σου ἀποστρέφεις, ἐπιλανθάνῃ τῆς πτωχείας ἡμῶν καὶ τῆς θλίψεως ἡμῶν;

[26] ὅτι ἐταπεινώθη εἰς χοῦν ἡ ψυχὴ ἡμῶν, ἐκολλήθη εἰς γῆν ἡ γαστὴρ ἡμῶν.

[27] ἀνάστα, κύριε, βοήθησον ἡμῖν καὶ λύτρωσαι ἡμᾶς ἕνεκεν τοῦ ὀνόματός σου.

Ψαλμός 44

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων· τοῖς υἱοῖς Κορε εἰς σύνεσιν· ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ.

[2] Ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν, λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ, ἡ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου.

[3] ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, ἐξεχύθη χάρις ἐν χείλεσίν σου· διὰ τοῦτο εὐλόγησέν σε ὁ θεὸς εἰς τὸν αἰῶνα.

[4] περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ ὡραιότητί σου καὶ τῷ κάλλει σου

[5] καὶ ἔντεινον καὶ κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραύτητος καὶ δικαιοσύνης, καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιά σου.

[6] τὰ βέλη σου ἠκονημένα, δυνατέ, – λαοὶ ὑποκάτω σου πεσοῦνται – ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως.

[7] ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

[8] ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

[9] σμύρνα καὶ στακτὴ καὶ κασία ἀπὸ τῶν ἱματίων σου ἀπὸ βάρεων ἐλεφαντίνων, ἐξ ὧν ηὔφρανάν σε.

[10] θυγατέρες βασιλέων ἐν τῇ τιμῇ σου· παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη πεποικιλμένη.

[11] ἄκουσον, θύγατερ, καὶ ἰδὲ καὶ κλῖνον τὸ οὖς σου καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου,

[12] ὅτι ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστιν ὁ κύριός σου.

[13] καὶ προσκυνήσουσιν αὐτῷ θυγατέρες Τύρου ἐν δώροις, τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλούσιοι τοῦ λαοῦ.

[14] πᾶσα ἡ δόξα αὐτῆς θυγατρὸς βασιλέως ἔσωθεν ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη πεποικιλμένη.

[15] ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς, αἱ πλησίον αὐτῆς ἀπενεχθήσονταί σοι·

[16] ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει, ἀχθήσονται εἰς ναὸν βασιλέως.

[17] ἀντὶ τῶν πατέρων σου ἐγενήθησάν σοι υἱοί· καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.

[18] μνησθήσονται τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· διὰ τοῦτο λαοὶ ἐξομολογήσονταί σοι εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ψαλμός 45

[1] Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορε, ὑπὲρ τῶν κρυφίων ψαλμός.

[2] Ὁ θεὸς ἡμῶν καταφυγὴ καὶ δύναμις, βοηθὸς ἐν θλίψεσιν ταῖς εὑρούσαις ἡμᾶς σφόδρα.

[3] διὰ τοῦτο οὐ φοβηθησόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν καὶ μετατίθεσθαι ὄρη ἐν καρδίαις θαλασσῶν.

[4] ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν, ἐταράχθησαν τὰ ὄρη ἐν τῇ κραταιότητι αὐτοῦ. διάψαλμα.

[5] τοῦ ποταμοῦ τὰ ὁρμήματα εὐφραίνουσιν τὴν πόλιν τοῦ θεοῦ· ἡγίασεν τὸ σκήνωμα αὐτοῦ ὁ ὕψιστος.

[6] ὁ θεὸς ἐν μέσῳ αὐτῆς, οὐ σαλευθήσεται· βοηθήσει αὐτῇ ὁ θεὸς τὸ πρὸς πρωί.

[7] ἐταράχθησαν ἔθνη, ἔκλιναν βασιλεῖαι· ἔδωκεν φωνὴν αὐτοῦ, ἐσαλεύθη ἡ γῆ.

[8] κύριος τῶν δυνάμεων μεθ’ ἡμῶν, ἀντιλήμπτωρ ἡμῶν ὁ θεὸς Ιακωβ. διάψαλμα.

[9] δεῦτε ἴδετε τὰ ἔργα κυρίου, ἃ ἔθετο τέρατα ἐπὶ τῆς γῆς.

[10] ἀνταναιρῶν πολέμους μέχρι τῶν περάτων τῆς γῆς τόξον συντρίψει καὶ συγκλάσει ὅπλον καὶ θυρεοὺς κατακαύσει ἐν πυρί.

[11] σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ θεός· ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.

[12] κύριος τῶν δυνάμεων μεθ’ ἡμῶν, ἀντιλήμπτωρ ἡμῶν ὁ θεὸς Ιακωβ.

Ψαλμός 46

[1] Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορε ψαλμός.

[2] Πάντα τὰ ἔθνη, κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως,

[3] ὅτι κύριος ὕψιστος φοβερός, βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

[4] ὑπέταξεν λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν·

[5] ἐξελέξατο ἡμῖν τὴν κληρονομίαν αὐτοῦ, τὴν καλλονὴν Ιακωβ, ἣν ἠγάπησεν. διάψαλμα.

[6] ἀνέβη ὁ θεὸς ἐν ἀλαλαγμῷ, κύριος ἐν φωνῇ σάλπιγγος.

[7] ψάλατε τῷ θεῷ ἡμῶν, ψάλατε, ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε,

[8] ὅτι βασιλεὺς πάσης τῆς γῆς ὁ θεός, ψάλατε συνετῶς.

[9] ἐβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη, ὁ θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ.

[10] ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Αβρααμ, ὅτι τοῦ θεοῦ οἱ κραταιοὶ τῆς γῆς, σφόδρα ἐπήρθησαν.

Ψαλμός 47

[1] Ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορε· δευτέρᾳ σαββάτου.

[2] Μέγας κύριος καὶ αἰνετὸς σφόδρα ἐν πόλει τοῦ θεοῦ ἡμῶν, ὄρει ἁγίῳ αὐτοῦ,

[3] εὖ ῥιζῶν ἀγαλλιάματι πάσης τῆς γῆς. ὄρη Σιων, τὰ πλευρὰ τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου,

[4] ὁ θεὸς ἐν ταῖς βάρεσιν αὐτῆς γινώσκεται, ὅταν ἀντιλαμβάνηται αὐτῆς.

[5] ὅτι ἰδοὺ οἱ βασιλεῖς συνήχθησαν, ἦλθοσαν ἐπὶ τὸ αὐτό·

[6] αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν, ἐταράχθησαν, ἐσαλεύθησαν,

[7] τρόμος ἐπελάβετο αὐτῶν, ἐκεῖ ὠδῖνες ὡς τικτούσης.

[8] ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσις.

[9] καθάπερ ἠκούσαμεν, οὕτως εἴδομεν ἐν πόλει κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ θεοῦ ἡμῶν· ὁ θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα. διάψαλμα.

[10] ὑπελάβομεν, ὁ θεός, τὸ ἔλεός σου ἐν μέσῳ τοῦ ναοῦ σου.

[11] κατὰ τὸ ὄνομά σου, ὁ θεός, οὕτως καὶ ἡ αἴνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς· δικαιοσύνης πλήρης ἡ δεξιά σου.

[12] εὐφρανθήτω τὸ ὄρος Σιων, ἀγαλλιάσθωσαν αἱ θυγατέρες τῆς Ιουδαίας ἕνεκεν τῶν κριμάτων σου, κύριε.

[13] κυκλώσατε Σιων καὶ περιλάβετε αὐτήν, διηγήσασθε ἐν τοῖς πύργοις αὐτῆς,

[14] θέσθε τὰς καρδίας ὑμῶν εἰς τὴν δύναμιν αὐτῆς καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς, ὅπως ἂν διηγήσησθε εἰς γενεὰν ἑτέραν.

[15] ὅτι οὗτός ἐστιν ὁ θεὸς ὁ θεὸς ἡμῶν εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· αὐτὸς ποιμανεῖ ἡμᾶς εἰς τοὺς αἰῶνας.

Ψαλμός 48

[1] Εἰς τὸ τέλος· τοῖς υἱοῖς Κορε ψαλμός.

[2] Ἀκούσατε ταῦτα, πάντα τὰ ἔθνη, ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν οἰκουμένην,

[3] οἵ τε γηγενεῖς καὶ οἱ υἱοὶ τῶν ἀνθρώπων, ἐπὶ τὸ αὐτὸ πλούσιος καὶ πένης.

[4] τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν·

[5] κλινῶ εἰς παραβολὴν τὸ οὖς μου, ἀνοίξω ἐν ψαλτηρίῳ τὸ πρόβλημά μου.

[6] ἵνα τί φοβοῦμαι ἐν ἡμέρᾳ πονηρᾷ; ἡ ἀνομία τῆς πτέρνης μου κυκλώσει με.

[7] οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν καὶ ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτῶν καυχώμενοι,

[8] ἀδελφὸς οὐ λυτροῦται· λυτρώσεται ἄνθρωπος; οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ

[9] καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ.

[10] καὶ ἐκόπασεν εἰς τὸν αἰῶνα καὶ ζήσεται εἰς τέλος, ὅτι οὐκ ὄψεται καταφθοράν, ὅταν ἴδῃ σοφοὺς ἀποθνῄσκοντας.

[11] ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἀλλοτρίοις τὸν πλοῦτον αὐτῶν,

[12] καὶ οἱ τάφοι αὐτῶν οἰκίαι αὐτῶν εἰς τὸν αἰῶνα, σκηνώματα αὐτῶν εἰς γενεὰν καὶ γενεάν. ἐπεκαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν αὐτῶν.

[13] καὶ ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκεν, παρασυνεβλήθη τοῖς κτήνεσιν τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

[14] αὕτη ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς, καὶ μετὰ ταῦτα ἐν τῷ στόματι αὐτῶν εὐδοκήσουσιν. διάψαλμα.

[15] ὡς πρόβατα ἐν ᾅδῃ ἔθεντο, θάνατος ποιμαίνει αὐτούς· καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωί, καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ᾅδῃ ἐκ τῆς δό ξης αὐτῶν.

[16] πλὴν ὁ θεὸς λυτρώσεται τὴν ψυχήν μου ἐκ χειρὸς ᾅδου, ὅταν λαμβάνῃ με. διάψαλμα.

[17] μὴ φοβοῦ, ὅταν πλουτήσῃ ἄνθρωπος καὶ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ·

[18] ὅτι οὐκ ἐν τῷ ἀποθνῄσκειν αὐτὸν λήμψεται τὰ πάντα, οὐδὲ συγκαταβήσεται αὐτῷ ἡ δόξα αὐτοῦ.

[19] ὅτι ἡ ψυχὴ αὐτοῦ ἐν τῇ ζωῇ αὐτοῦ εὐλογηθήσεται· ἐξομολογήσεταί σοι, ὅταν ἀγαθύνῃς αὐτῷ.

[20] εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ, ἕως αἰῶνος οὐκ ὄψεται φῶς.

[21] ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκεν, παρασυνεβλήθη τοῖς κτήνεσιν τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

Ψαλμός 49

[1] Ψαλμὸς τῷ Ασαφ. Θεὸς θεῶν κύριος ἐλάλησεν καὶ ἐκάλεσεν τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν.

[2] ἐκ Σιων ἡ εὐπρέπεια τῆς ὡραιότητος αὐτοῦ, ὁ θεὸς ἐμφανῶς ἥξει,

[3] ὁ θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται· πῦρ ἐναντίον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγὶς σφόδρα.

[4] προσκαλέσεται τὸν οὐρανὸν ἄνω καὶ τὴν γῆν διακρῖναι τὸν λαὸν αὐτοῦ·

[5] συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις,

[6] καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ, ὅτι ὁ θεὸς κριτής ἐστιν. διάψαλμα.

[7] Ἄκουσον, λαός μου, καὶ λαλήσω σοι, Ισραηλ, καὶ διαμαρτύρομαί σοι· ὁ θεὸς ὁ θεός σού εἰμι ἐγώ.

[8] οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε, τὰ δὲ ὁλοκαυτώματά σου ἐνώπιόν μού ἐστιν διὰ παντός·

[9] οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους.

[10] ὅτι ἐμά ἐστιν πάντα τὰ θηρία τοῦ δρυμοῦ, κτήνη ἐν τοῖς ὄρεσιν καὶ βόες·

[11] ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὡραιότης ἀγροῦ μετ᾽ ἐμοῦ ἐστιν.

[12] ἐὰν πεινάσω, οὐ μή σοι εἴπω· ἐμὴ γάρ ἐστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.

[13] μὴ φάγομαι κρέα ταύρων ἢ αἷμα τράγων πίομαι;

[14] θῦσον τῷ θεῷ θυσίαν αἰνέσεως καὶ ἀπόδος τῷ ὑψίστῳ τὰς εὐχάς σου·

[15] καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεως, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με. διάψαλμα.

[16] τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεός Ἵνα τί σὺ διηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου;

[17] σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω.

[18] εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις·

[19] τὸ στόμα σου ἐπλεόνασεν κακίαν, καὶ ἡ γλῶσσά σου περιέπλεκεν δολιότητα·

[20] καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον.

[21] ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες ἀνομίαν ὅτι ἔσομαί σοι ὅμοιος· ἐλέγξω σε καὶ παραστήσω κατὰ πρόσωπόν σου.

[22] σύνετε δὴ ταῦτα, οἱ ἐπιλανθανόμενοι τοῦ θεοῦ, μήποτε ἁρπάσῃ καὶ μὴ ᾖ ὁ ῥυόμενος·

[23] θυσία αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁδός, ᾗ δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ.

Ψαλμός 50

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ

[2] ἐν τῷ ἐλθεῖν πρὸς αὐτὸν Ναθαν τὸν προφήτην, ἡνίκα εἰσῆλθεν πρὸς Βηρσαβεε.

[3] Ἐλέησόν με, ὁ θεός, κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνό μημά μου·

[4] ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με.

[5] ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μού ἐστιν διὰ παντός.

[6] σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

[7] ἰδοὺ γὰρ ἐν ἀνομίαις συνελήμφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέν με ἡ μήτηρ μου.

[8] ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας, τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

[9] ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

[10] ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην· ἀγαλλιάσονται ὀστᾶ τεταπεινωμένα.

[11] ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

[12] καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

[13] μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου καὶ τὸ πνεῦμα τὸ ἅγιόν σου μὴ ἀντανέλῃς ἀπ᾽ ἐμοῦ.

[14] ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου καὶ πνεύματι ἡγεμονικῷ στήρισόν με.

[15] διδάξω ἀνόμους τὰς ὁδούς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσιν.

[16] ῥῦσαί με ἐξ αἱμάτων, ὁ θεὸς ὁ θεὸς τῆς σωτηρίας μου· ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου.

[17] κύριε, τὰ χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

[18] ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις.

[19] θυσία τῷ θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξ ουθενώσει.

[20] ἀγάθυνον, κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιων, καὶ οἰκοδομηθήτω τὰ τείχη Ιερουσαλημ·

[21] τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ ὁλοκαυτώματα· τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Ψαλμός 51

[1] Εἰς τὸ τέλος· συνέσεως τῷ Δαυιδ

[2] ἐν τῷ ἐλθεῖν Δωηκ τὸν Ιδουμαῖον καὶ ἀναγγεῖλαι τῷ Σαουλ καὶ εἰπεῖν αὐτῷ Ἦλθεν Δαυιδ εἰς τὸν οἶκον Αβιμελεχ.

[3] Τί ἐγκαυχᾷ ἐν κακίᾳ, ὁ δυνατός, ἀνομίαν ὅλην τὴν ἡμέραν;

[4] ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου· ὡσεὶ ξυρὸν ἠκονημένον ἐποίησας δόλον.

[5] ἠγάπησας κακίαν ὑπὲρ ἀγαθωσύνην, ἀδικίαν ὑπὲρ τὸ λαλῆσαι δικαιοσύνην. διάψαλμα.

[6] ἠγάπησας πάντα τὰ ῥήματα καταποντισμοῦ, γλῶσσαν δολίαν.

[7] διὰ τοῦτο ὁ θεὸς καθελεῖ σε εἰς τέλος· ἐκτίλαι σε καὶ μεταναστεύσαι σε ἀπὸ σκηνώματος καὶ τὸ ῥίζωμά σου ἐκ γῆς ζώντων. διάψαλμα.

[8] καὶ ὄψονται δίκαιοι καὶ φοβηθήσονται καὶ ἐπ᾽ αὐτὸν γελάσονται καὶ ἐροῦσιν

[9] Ἰδοὺ ἄνθρωπος, ὃς οὐκ ἔθετο τὸν θεὸν βοηθὸν αὐτοῦ, ἀλλ᾽ ἐπήλπισεν ἐπὶ τὸ πλῆθος τοῦ πλούτου αὐτοῦ καὶ ἐδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ.

[10] ἐγὼ δὲ ὡσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ θεοῦ· ἤλπισα ἐπὶ τὸ ἔλεος τοῦ θεοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[11] ἐξομολογήσομαί σοι εἰς τὸν αἰῶνα, ὅτι ἐποίησας, καὶ ὑπομενῶ τὸ ὄνομά σου, ὅτι χρηστὸν ἐναντίον τῶν ὁσίων σου.

Ψαλμός 52

[1] Εἰς τὸ τέλος, ὑπὲρ μαελεθ· συνέσεως τῷ Δαυιδ.

[2] Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ Οὐκ ἔστιν θεός. διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἀνομίαις, οὐκ ἔστιν ποιῶν ἀγαθόν.

[3] ὁ θεὸς ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀν θρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν.

[4] πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν, οὐκ ἔστιν ποιῶν ἀγαθόν, οὐκ ἔστιν ἕως ἑνός.

[5] οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν; οἱ ἔσθοντες τὸν λαόν μου βρώσει ἄρτου τὸν θεὸν οὐκ ἐπε καλέσαντο.

[6] ἐκεῖ φοβηθήσονται φόβον, οὗ οὐκ ἦν φόβος, ὅτι ὁ θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων· κατῃσχύνθησαν, ὅτι ὁ θεὸς ἐξουδένωσεν αὐτούς.

[7] τίς δώσει ἐκ Σιων τὸ σωτήριον τοῦ Ισραηλ; ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσεται Ιακωβ καὶ εὐφρανθήσεται Ισραηλ.

Ψαλμός 53

[1] Εἰς τὸ τέλος, ἐν ὕμνοις· συνέσεως τῷ Δαυιδ

[2] ἐν τῷ ἐλθεῖν τοὺς Ζιφαίους καὶ εἰπεῖν τῷ Σαουλ Οὐκ ἰδοὺ Δαυιδ κέκρυπται παρ᾽ ἡμῖν;

[3] Ὁ θεός, ἐν τῷ ὀνόματί σου σῶσόν με καὶ ἐν τῇ δυνάμει σου κρῖνόν με.

[4] ὁ θεός, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὰ ῥήματα τοῦ στόματός μου.

[5] ὅτι ἀλλότριοι ἐπανέστησαν ἐπ᾽ ἐμέ, καὶ κραταιοὶ ἐζήτησαν τὴν ψυχήν μου· οὐ προέθεντο τὸν θεὸν ἐνώπιον αὐτῶν. διάψαλμα.

[6] ἰδοὺ γὰρ ὁ θεὸς βοηθεῖ μοι, καὶ ὁ κύριος ἀντιλήμπτωρ τῆς ψυχῆς μου.

[7] ἀποστρέψει τὰ κακὰ τοῖς ἐχθροῖς μου· ἐν τῇ ἀληθείᾳ σου ἐξολέθρευσον αὐτούς.

[8] ἑκουσίως θύσω σοι, ἐξομολογήσομαι τῷ ὀνόματί σου, κύριε, ὅτι ἀγαθόν·

[9] ὅτι ἐκ πάσης θλίψεως ἐρρύσω με, καὶ ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου.

Ψαλμός 54

[1] Εἰς τὸ τέλος, ἐν ὕμνοις· συνέσεως τῷ Δαυιδ.

[2] Ἐνώτισαι, ὁ θεός, τὴν προσευχὴν μου καὶ μὴ ὑπερίδῃς τὴν δέησίν μου,

[3] πρόσχες μοι καὶ εἰσάκουσόν μου. ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου καὶ ἐταράχθην

[4] ἀπὸ φωνῆς ἐχθροῦ καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, ὅτι ἐξέκλιναν ἐπ᾽ ἐμὲ ἀνομίαν καὶ ἐν ὀργῇ ἐνεκότουν μοι.

[5] ἡ καρδία μου ἐταράχθη ἐν ἐμοί, καὶ δειλία θανάτου ἐπέπεσεν ἐπ᾽ ἐμέ·

[6] φόβος καὶ τρόμος ἦλθεν ἐπ᾽ ἐμέ, καὶ ἐκάλυψέν με σκότος.

[7] καὶ εἶπα Τίς δώσει μοι πτέρυγας ὡσεὶ περιστερᾶς καὶ πετασθήσομαι καὶ καταπαύσω;

[8] ἰδοὺ ἐμάκρυνα φυγαδεύων καὶ ηὐλίσθην ἐν τῇ ἐρήμῳ. διάψαλμα.

[9] προσεδεχόμην τὸν σῴζοντά με ἀπὸ ὀλιγοψυχίας καὶ καταιγίδος.

[10] καταπόντισον, κύριε, καὶ καταδίελε τὰς γλώσσας αὐτῶν, ὅτι εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει.

[11] ἡμέρας καὶ νυκτὸς κυκλώσει αὐτὴν ἐπὶ τὰ τείχη αὐτῆς, ἀνομία καὶ κόπος ἐν μέσῳ αὐτῆς καὶ ἀδικία,

[12] καὶ οὐκ ἐξέλιπεν ἐκ τῶν πλατειῶν αὐτῆς τόκος καὶ δόλος.

[13] ὅτι εἰ ἐχθρὸς ὠνείδισέν με, ὑπήνεγκα ἄν, καὶ εἰ ὁ μισῶν με ἐπ᾽ ἐμὲ ἐμεγαλορρημόνησεν, ἐκρύβην ἂν ἀπ᾽ αὐτοῦ.

[14] σὺ δέ, ἄνθρωπε ἰσόψυχε, ἡγεμών μου καὶ γνωστέ μου,

[15] ὃς ἐπὶ τὸ αὐτό μοι ἐγλύκανας ἐδέσματα, ἐν τῷ οἴκῳ τοῦ θεοῦ ἐπορεύθημεν ἐν ὁμονοίᾳ·

[16] ἐλθέτω θάνατος ἐπ᾽ αὐτούς, καὶ καταβήτωσαν εἰς ᾅδου ζῶντες, ὅτι πονηρίαι ἐν ταῖς παροικίαις αὐτῶν ἐν μέσῳ αὐτῶν.

[17] ἐγὼ δὲ πρὸς τὸν θεὸν ἐκέκραξα, καὶ ὁ κύριος εἰσήκουσέν μου.

[18] ἑσπέρας καὶ πρωῒ καὶ μεσημβρίας διηγήσομαι· ἀπαγγελῶ, καὶ εἰσακούσεταί τῆς φωνῆς μου.

[19] λυτρώσεται ἐν εἰρήνῃ τὴν ψυχήν μου ἀπὸ τῶν ἐγγιζόντων μοι, ὅτι ἐν πολλοῖς ἦσαν σὺν ἐμοί.

[20] εἰσακούσεται ὁ θεὸς καὶ ταπεινώσει αὐτούς, ὁ ὑπάρχων πρὸ τῶν αἰώνων. διάψαλμα. οὐ γάρ ἐστιν αὐτοῖς ἀντάλλαγμα, καὶ οὐκ ἐφοβήθησαν τὸν θεόν.

[21] ἐξέτεινεν τὴν χεῖρα αὐτοῦ ἐν τῷ ἀποδιδόναι· ἐβεβήλωσαν τὴν διαθήκην αὐτοῦ.

[22] διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ, καὶ ἤγγισεν ἡ καρδία αὐτοῦ· ἠπαλύνθησαν οἱ λόγοι αὐτοῦ ὑπὲρ ἔλαιον, καὶ αὐτοί εἰσιν βολίδες.

[23] ἐπίρριψον ἐπὶ κύριον τὴν μέριμνάν σου, καὶ αὐτός σε δια θρέψει· οὐ δώσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ.

[24] σὺ δέ, ὁ θεός, κατάξεις αὐτοὺς εἰς φρέαρ διαφθορᾶς· ἄνδρες αἱμάτων καὶ δολιότητος οὐ μὴ ἡμισεύσωσιν τὰς ἡμέρας αὐτῶν. ἐγὼ δὲ ἐλπιῶ ἐπὶ σέ, κύριε.

Ψαλμός 55

[1] Εἰς τὸ τέλος, ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου· τῷ Δαυιδ εἰς στηλογραφίαν, ὁπότε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γεθ.

[2] Ἐλέησόν με, κύριε, ὅτι κατεπάτησέν με ἄνθρωπος, ὅλην τὴν ἡμέραν πολεμῶν ἔθλιψέν με.

[3] κατεπάτησάν με οἱ ἐχθροί μου ὅλην τὴν ἡμέραν, ὅτι πολλοὶ οἱ πολεμοῦντές με ἀπὸ ὕψους.

[4] ἡμέρας φοβηθήσομαι, ἐγὼ δὲ ἐπὶ σοὶ ἐλπιῶ.

[5] ἐν τῷ θεῷ ἐπαινέσω τοὺς λόγους μου ὅλην τὴν ἡμέραν. ἐπὶ τῷ θεῷ ἤλπισα, οὐ φοβηθήσομαι· τί ποιήσει μοι σάρξ;

[6] ὅλην τὴν ἡμέραν τοὺς λόγους μου ἐβδελύσσοντο, κατ᾽ ἐμοῦ πάντες οἱ διαλογισμοὶ αὐτῶν εἰς κακόν.

[7] παροικήσουσιν καὶ κατακρύψουσιν· αὐτοὶ τὴν πτέρναν μου φυλάξουσιν, καθάπερ ὑπέμειναν τὴν ψυχήν μου.

[8] ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς, ἐν ὀργῇ λαοὺς κατάξεις, ὁ θεός.

[9] τὴν ζωήν μου ἐξήγγειλά σοι, ἔθου τὰ δάκρυά μου ἐνώπιόν σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου.

[10] ἐπιστρέψουσιν οἱ ἐχθροί μου εἰς τὰ ὀπίσω, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε· ἰδοὺ ἔγνων ὅτι θεός μου εἶ σύ.

[11] ἐπὶ τῷ θεῷ αἰνέσω ῥῆμα, ἐπὶ τῷ κυρίῳ αἰνέσω λόγον.

[12] ἐπὶ τῷ θεῷ ἤλπισα, οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

[13] ἐν ἐμοί, ὁ θεός, αἱ εὐχαὶ ἃς ἀποδώσω αἰνέσεώς σοι,

[14] ὅτι ἐρρύσω τὴν ψυχήν μου ἐκ θανάτου καὶ τοὺς πόδας μου ἐξ ὀλισθήματος τοῦ εὐαρεστῆσαι ἐνώπιον τοῦ θεοῦ ἐν φωτὶ ζώντων.

Ψαλμός 56

[1] Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυιδ εἰς στηλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαουλ εἰς τὸ σπήλαιον.

[2] Ἐλέησόν με, ὁ θεός, ἐλέησόν με, ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχή μου καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπιῶ, ἕως οὗ παρέλθῃ ἡ ἀνομία.

[3] κεκράξομαι πρὸς τὸν θεὸν τὸν ὕψιστον, τὸν θεὸν τὸν εὐεργετήσαντά με.

[4] ἐξαπέστειλεν ἐξ οὐρανοῦ καὶ ἔσωσέν με, ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με. διάψαλμα. ἐξαπέστειλεν ὁ θεὸς τὸ ἔλεος αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ

[5] καὶ ἐρρύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων. ἐκοιμήθην τεταραγμένος· υἱοὶ ἀνθρώπων, οἱ ὀδόντες αὐτῶν ὅπλον καὶ βέλη, καὶ ἡ γλῶσσα αὐτῶν μάχαιρα ὀξεῖα.

[6] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

[7] παγίδα ἡτοίμασαν τοῖς ποσίν μου καὶ κατέκαμψαν τὴν ψυχήν μου· ὤρυξαν πρὸ προσώπου μου βόθρον καὶ ἐνέπεσαν εἰς αὐτόν. διάψαλμα.

[8] ἑτοίμη ἡ καρδία μου, ὁ θεός, ἑτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ.

[9] ἐξεγέρθητι, ἡ δόξα μου· ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα· ἐξεγερθήσομαι ὄρθρου.

[10] ἐξομολογήσομαί σοι ἐν λαοῖς, κύριε, ψαλῶ σοι ἐν ἔθνεσιν,

[11] ὅτι ἐμεγαλύνθη ἕως τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου.

[12] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Ψαλμός 57

[1] Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυιδ εἰς στηλογραφίαν.

[2] Εἰ ἀληθῶς ἄρα δικαιοσύνην λαλεῖτε; εὐθεῖα κρίνετε, οἱ υἱοὶ τῶν ἀνθρώπων;

[3] καὶ γὰρ ἐν καρδίᾳ ἀνομίας ἐργάζεσθε ἐν τῇ γῇ, ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν.

[4] ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας, ἐπλανήθησαν ἀπὸ γαστρός, ἐλάλησαν ψεύδη.

[5] θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, ὡσεὶ ἀσπίδος κωφῆς καὶ βυούσης τὰ ὦτα αὐτῆς,

[6] ἥτις οὐκ εἰσακούσεται φωνὴν ἐπᾳδόντων φαρμάκου τε φαρμακευομένου παρὰ σοφοῦ.

[7] ὁ θεὸς συνέτριψεν τοὺς ὀδόντας αὐτῶν ἐν τῷ στόματι αὐτῶν, τὰς μύλας τῶν λεόντων συνέθλασεν κύριος.

[8] ἐξουδενωθήσονται ὡς ὕδωρ διαπορευόμενον· ἐντενεῖ τὸ τόξον αὐτοῦ, ἕως οὗ ἀσθενήσουσιν.

[9] ὡσεὶ κηρὸς ὁ τακεὶς ἀνταναιρεθήσονται· ἐπέπεσε πῦρ, καὶ οὐκ εἶδον τὸν ἥλιον.

[10] πρὸ τοῦ συνιέναι τὰς ἀκάνθας ὑμῶν τὴν ῥάμνον, ὡσεὶ ζῶντας ὡσεὶ ἐν ὀργῇ καταπίεται ὑμᾶς.

[11] εὐφρανθήσεται δίκαιος, ὅταν ἴδῃ ἐκδίκησιν ἀσεβῶν· τὰς χεῖρας αὐτοῦ νίψεται ἐν τῷ αἵματι τοῦ ἁμαρτωλοῦ.

[12] καὶ ἐρεῖ ἄνθρωπος Εἰ ἄρα ἔστιν καρπὸς τῷ δικαίῳ, ἄρα ἐστὶν ὁ θεὸς κρίνων αὐτοὺς ἐν τῇ γῇ.

Ψαλμός 58

[1] Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυιδ εἰς στηλο γραφίαν, ὁπότε ἀπέστειλεν Σαουλ καὶ ἐφύλαξεν τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτόν.

[2] Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ θεός, καὶ ἐκ τῶν ἐπανιστανομένων ἐπ᾽ ἐμὲ λύτρωσαί με·

[3] ῥῦσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με.

[4] ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχήν μου, ἐπέθεντο ἐπ᾽ ἐμὲ κραταιοί. οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου, κύριε·

[5] ἄνευ ἀνομίας ἔδραμον καὶ κατεύθυναν· ἐξεγέρθητι εἰς συνάντησίν μου καὶ ἰδέ.

[6] καὶ σύ, κύριε ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ισραηλ, πρόσχες τοῦ ἐπισκέψασθαι πάντα τὰ ἔθνη, μὴ οἰκτιρήσῃς πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν. διάψαλμα.

[7] ἐπιστρέψουσιν εἰς ἑσπέραν καὶ λιμώξουσιν ὡς κύων καὶ κυ κλώσουσιν πόλιν.

[8] ἰδοὺ ἀποφθέγξονται ἐν τῷ στόματι αὐτῶν, καὶ ῥομφαία ἐν τοῖς χείλεσιν αὐτῶν· ὅτι τίς ἤκουσεν;

[9] καὶ σύ, κύριε, ἐκγελάσῃ αὐτούς, ἐξουδενώσεις πάντα τὰ ἔθνη.

[10] τὸ κράτος μου, πρὸς σὲ φυλάξω, ὅτι ὁ θεὸς ἀντιλήμπτωρ μου εἶ.

[11] ὁ θεός μου, τὸ ἔλεος αὐτοῦ προφθάσει με· ὁ θεὸς δείξει μοι ἐν τοῖς ἐχθροῖς μου.

[12] μὴ ἀποκτείνῃς αὐτούς, μήποτε ἐπιλάθωνται τοῦ λαοῦ μου· διασκόρπισον αὐτοὺς ἐν τῇ δυνάμει σου καὶ κατάγαγε αὐτούς, ὁ ὑπερασπιστής μου κύριε.

[13] ἁμαρτίαν στόματος αὐτῶν, λόγον χειλέων αὐτῶν, καὶ συλλημφθήτωσαν ἐν τῇ ὑπερηφανίᾳ αὐτῶν· καὶ ἐξ ἀρᾶς καὶ ψεύδους διαγγελήσονται συντέλειαι

[14] ἐν ὀργῇ συντελείας, καὶ οὐ μὴ ὑπάρξωσιν· καὶ γνώσονται ὅτι ὁ θεὸς δεσπόζει τοῦ Ιακωβ, τῶν περά των τῆς γῆς. διάψαλμα.

[15] ἐπιστρέψουσιν εἰς ἑσπέραν καὶ λιμώξουσιν ὡς κύων καὶ κυ κλώσουσιν πόλιν.

[16] αὐτοὶ διασκορπισθήσονται τοῦ φαγεῖν· ἐὰν δὲ μὴ χορτασθῶσιν, καὶ γογγύσουσιν.

[17] ἐγὼ δὲ ᾄσομαι τῇ δυνάμει σου καὶ ἀγαλλιάσομαι τὸ πρωῒ τὸ ἔλεός σου, ὅτι ἐγενήθης ἀντιλήμπτωρ μου καὶ καταφυγὴ ἐν ἡμέρᾳ θλίψεώς μου.

[18] βοηθός μου, σοὶ ψαλῶ, ὅτι, ὁ θεός, ἀντιλήμπτωρ μου εἶ, ὁ θεός μου, τὸ ἔλεός μου.

Ψαλμός 59

[1] Εἰς τὸ τέλος· τοῖς ἀλλοιωθησομένοις ἔτι, εἰς στηλο γραφίαν τῷ Δαυιδ, εἰς διδαχήν,

[2] ὁπότε ἐνεπύρισεν τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σωβα, καὶ ἐπέστρεψεν Ιωαβ καὶ ἐπάταξεν τὴν φάραγγα τῶν ἁλῶν, δώδεκα χιλιάδας.

[3] Ὁ θεός, ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς, ὠργίσθης καὶ οἰκτίρησας ἡμᾶς.

[4] συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτήν· ἴασαι τὰ συντρίμματα αὐτῆς, ὅτι ἐσαλεύθη.

[5] ἔδειξας τῷ λαῷ σου σκληρά, ἐπότισας ἡμᾶς οἶνον κατανύξεως.

[6] ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου. διάψαλμα.

[7] ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου, σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου.

[8] ὁ θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ Ἀγαλλιάσομαι καὶ διαμεριῶ Σικιμα καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω·

[9] ἐμός ἐστιν Γαλααδ, καὶ ἐμός ἐστιν Μανασση, καὶ Εφραιμ κραταίωσις τῆς κεφαλῆς μου, Ιουδας βασιλεύς μου·

[10] Μωαβ λέβης τῆς ἐλπίδος μου, ἐπὶ τὴν Ιδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν.

[11] τίς ἀπάξει με εἰς πόλιν περιοχῆς; τίς ὁδηγήσει με ἕως τῆς Ιδουμαίας;

[12] οὐχὶ σύ, ὁ θεός, ὁ ἀπωσάμενος ἡμᾶς; καὶ οὐκ ἐξελεύσῃ, ὁ θεός, ἐν ταῖς δυνάμεσιν ἡμῶν.

[13] δὸς ἡμῖν βοήθειαν ἐκ θλίψεως· καὶ ματαία σωτηρία ἀνθρώπου.

[14] ἐν δὲ τῷ θεῷ ποιήσομεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς θλίβοντας ἡμᾶς.

Ψαλμός 60

[1] Εἰς τὸ τέλος, ἐν ὕμνοις· τῷ Δαυιδ.

[2] Εἰσάκουσον, ὁ θεός, τῆς δεήσεώς μου, πρόσχες τῇ προσευχῇ μου.

[3] ἀπὸ τῶν περάτων τῆς γῆς πρὸς σὲ ἐκέκραξα ἐν τῷ ἀκηδιάσαι τὴν καρδίαν μου· ἐν πέτρᾳ ὕψωσάς με,

[4] ὡδήγησάς με, ὅτι ἐγενήθης ἐλπίς μου, πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ.

[5] παροικήσω ἐν τῷ σκηνώματί σου εἰς τοὺς αἰῶνας, σκεπασθήσομαι ἐν σκέπῃ τῶν πτερύγων σου. διάψαλμα.

[6] ὅτι σύ, ὁ θεός, εἰσήκουσας τῶν εὐχῶν μου, ἔδωκας κληρονομίαν τοῖς φοβουμένοις τὸ ὄνομά σου.

[7] ἡμέρας ἐφ᾽ ἡμέρας βασιλέως προσθήσεις, ἔτη αὐτοῦ ἕως ἡμέρας γενεᾶς καὶ γενεᾶς.

[8] διαμενεῖ εἰς τὸν αἰῶνα ἐνώπιον τοῦ θεοῦ· ἔλεος καὶ ἀλήθειαν αὐτοῦ τίς ἐκζητήσει;

[9] οὕτως ψαλῶ τῷ ὀνόματί σου εἰς τὸν αἰῶνα τοῦ αἰῶνος τοῦ ἀποδοῦναί με τὰς εὐχάς μου ἡμέραν ἐξ ἡμέρας.

Ψαλμός 61

[1] Εἰς τὸ τέλος, ὑπὲρ Ιδιθουν· ψαλμὸς τῷ Δαυιδ.

[2] Οὐχὶ τῷ θεῷ ὑποταγήσεται ἡ ψυχή μου; παρ᾽ αὐτοῦ γὰρ τὸ σωτήριόν μου·

[3] καὶ γὰρ αὐτὸς θεός μου καὶ σωτήρ μου, ἀντιλήμπτωρ μου· οὐ μὴ σαλευθῶ ἐπὶ πλεῖον.

[4] ἕως πότε ἐπιτίθεσθε ἐπ᾽ ἄνθρωπον; φονεύετε πάντες ὡς τοίχῳ κεκλιμένῳ καὶ φραγμῷ ὠσμένῳ.

[5] πλὴν τὴν τιμήν μου ἐβουλεύσαντο ἀπώσασθαι, ἔδραμον ἐν ψεύδει, τῷ στόματι αὐτῶν εὐλογοῦσαν καὶ τῇ καρδίᾳ αὐτῶν κατηρῶντο. διάψαλμα.

[6] πλὴν τῷ θεῷ ὑποτάγηθι, ἡ ψυχή μου, ὅτι παρ᾽ αὐτοῦ ἡ ὑπομονή μου·

[7] ὅτι αὐτὸς θεός μου καὶ σωτήρ μου, ἀντιλήμπτωρ μου· οὐ μὴ μεταναστεύσω.

[8] ἐπὶ τῷ θεῷ τὸ σωτήριόν μου καὶ ἡ δόξα μου· ὁ θεὸς τῆς βοηθείας μου, καὶ ἡ ἐλπίς μου ἐπὶ τῷ θεῷ.

[9] ἐλπίσατε ἐπ᾽ αὐτόν, πᾶσα συναγωγὴ λαοῦ· ἐκχέετε ἐνώπιον αὐτοῦ τὰς καρδίας ὑμῶν· ὁ θεὸς βοηθὸς ἡμῶν. διάψαλμα.

[10] πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων, ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό.

[11] μὴ ἐλπίζετε ἐπὶ ἀδικίαν καὶ ἐπὶ ἅρπαγμα μὴ ἐπιποθεῖτε· πλοῦτος ἐὰν ῥέῃ, μὴ προστίθεσθε καρδίαν.

[12] ἅπαξ ἐλάλησεν ὁ θεός, δύο ταῦτα ἤκουσα,

[13] ὅτι τὸ κράτος τοῦ θεοῦ, καὶ σοί, κύριε, τὸ ἔλεος, ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Ψαλμός 62

[1] Ψαλμὸς τῷ Δαυιδ ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ιουδαίας.

[2] Ὁ θεὸς ὁ θεός μου, πρὸς σὲ ὀρθρίζω· ἐδίψησέν σοι ἡ ψυχή μου. ποσαπλῶς σοι ἡ σάρξ μου ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ;

[3] οὕτως ἐν τῷ ἁγίῳ ὤφθην σοι τοῦ ἰδεῖν τὴν δύναμίν σου καὶ τὴν δόξαν σου.

[4] ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς· τὰ χείλη μου ἐπαινέσουσίν σε.

[5] οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου, ἐν τῷ ὀνόματί σου ἀρῶ τὰς χεῖράς μου.

[6] ὡσεὶ στέατος καὶ πιότητος ἐμπλησθείη ἡ ψυχή μου, καὶ χείλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου.

[7] εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὄρθροις ἐμελέτων εἰς σέ·

[8] ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι.

[9] ἐκολλήθη ἡ ψυχή μου ὀπίσω σου, ἐμοῦ ἀντελάβετο ἡ δεξιά σου.

[10] αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μου, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς·

[11] παραδοθήσονται εἰς χεῖρας ῥομφαίας, μερίδες ἀλωπέκων ἔσονται.

[12] ὁ δὲ βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ θεῷ, ἐπαινεσθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ, ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

Ψαλμός 63

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Εἰσάκουσον, ὁ θεός, τῆς φωνῆς μου ἐν τῷ δέεσθαί με, ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχήν μου.

[3] ἐσκέπασάς με ἀπὸ συστροφῆς πονηρευομένων, ἀπὸ πλήθους ἐργαζομένων τὴν ἀνομίαν,

[4] οἵτινες ἠκόνησαν ὡς ῥομφαίαν τὰς γλώσσας αὐτῶν, ἐνέτειναν τόξον αὐτῶν πρᾶγμα πικρὸν

[5] τοῦ κατατοξεῦσαι ἐν ἀποκρύφοις ἄμωμον, ἐξάπινα κατατοξεύσουσιν αὐτὸν καὶ οὐ φοβηθήσονται.

[6] ἐκραταίωσαν ἑαυτοῖς λόγον πονηρόν, διηγήσαντο τοῦ κρύψαι παγίδας· εἶπαν Τίς ὄψεται αὐτούς;

[7] ἐξηρεύνησαν ἀνομίας, ἐξέλιπον ἐξερευνῶντες ἐξερευνήσει. προσελεύσεται ἄνθρωπος, καὶ καρδία βαθεῖα,

[8] καὶ ὑψωθήσεται ὁ θεός. βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν,

[9] καὶ ἐξησθένησαν ἐπ᾽ αὐτοὺς αἱ γλῶσσαι αὐτῶν. ἐταράχθησαν πάντες οἱ θεωροῦντες αὐτούς,

[10] καὶ ἐφοβήθη πᾶς ἄνθρωπος. καὶ ἀνήγγειλαν τὰ ἔργα τοῦ θεοῦ καὶ τὰ ποιήματα αὐτοῦ συνῆκαν.

[11] εὐφρανθήσεται δίκαιος ἐπὶ τῷ κυρίῳ καὶ ἐλπιεῖ ἐπ᾽ αὐτόν, καὶ ἐπαινεσθήσονται πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

Ψαλμός 64

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ, ᾠδή· Ιερεμιου καὶ Ιεζεκιηλ ἐκ τοῦ λόγου τῆς παροικίας, ὅτε ἔμελλον ἐκπορεύεσθαι.

[2] Σοὶ πρέπει ὕμνος, ὁ θεός, ἐν Σιων, καὶ σοὶ ἀποδοθήσεται εὐχὴ ἐν Ιερουσαλημ.

[3] εἰσάκουσον προσευχῆς μου· πρὸς σὲ πᾶσα σὰρξ ἥξει.

[4] λόγοι ἀνομιῶν ὑπερεδυνάμωσαν ἡμᾶς, καὶ τὰς ἀσεβείας ἡμῶν σὺ ἱλάσῃ.

[5] μακάριος ὃν ἐξελέξω καὶ προσελάβου· κατασκηνώσει ἐν ταῖς αὐλαῖς σου. πλησθησόμεθα ἐν τοῖς ἀγαθοῖς τοῦ οἴκου σου· ἅγιος ὁ ναός σου, θαυμαστὸς ἐν δικαιοσύνῃ.

[6] ἐπάκουσον ἡμῶν, ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ ἐν θαλάσσῃ μακράν,

[7] ἑτοιμάζων ὄρη ἐν τῇ ἰσχύι αὐτοῦ, περιεζωσμένος ἐν δυναστείᾳ,

[8] ὁ συνταράσσων τὸ κύτος τῆς θαλάσσης, ἦχους κυμάτων αὐτῆς. ταραχθήσονται τὰ ἔθνη,

[9] καὶ φοβηθήσονται οἱ κατοικοῦντες τὰ πέρατα ἀπὸ τῶν σημείων σου· ἐξόδους πρωίας καὶ ἑσπέρας τέρψεις.

[10] ἐπεσκέψω τὴν γῆν καὶ ἐμέθυσας αὐτήν, ἐπλήθυνας τοῦ πλουτίσαι αὐτήν· ὁ ποταμὸς τοῦ θεοῦ ἐπληρώθη ὑδάτων· ἡτοίμασας τὴν τροφὴν αὐτῶν, ὅτι οὕτως ἡ ἑτοιμασία σου.

[11] τοὺς αὔλακας αὐτῆς μέθυσον, πλήθυνον τὰ γενήματα αὐτῆς, ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα.

[12] εὐλογήσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, καὶ τὰ πεδία σου πλησθήσονται πιότητος·

[13] πιανθήσονται τὰ ὡραῖα τῆς ἐρήμου, καὶ ἀγαλλίασιν οἱ βουνοὶ περιζώσονται.

[14] ἐνεδύσαντο οἱ κριοὶ τῶν προβάτων, καὶ αἱ κοιλάδες πληθυνοῦσι σῖτον· κεκράξονται, καὶ γὰρ ὑμνήσουσιν.

Ψαλμός 65

[1] Εἰς τὸ τέλος· ᾠδὴ ψαλμοῦ· [ἀναστάσεως.] Ἀλαλάξατε τῷ θεῷ, πᾶσα ἡ γῆ,

[2] ψάλατε δὴ τῷ ὀνόματι αὐτοῦ, δότε δόξαν αἰνέσει αὐτοῦ.

[3] εἴπατε τῷ θεῷ Ὡς φοβερὰ τὰ ἔργα σου· ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονταί σε οἱ ἐχθροί σου·

[4] πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι, ψαλάτωσαν τῷ ὀνόματί σου. διάψαλμα.

[5] δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ θεοῦ· φοβερὸς ἐν βουλαῖς ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων,

[6] ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηράν, ἐν ποταμῷ διελεύσονται ποδί. ἐκεῖ εὐφρανθησόμεθα ἐπ᾽ αὐτῷ,

[7] τῷ δεσπόζοντι ἐν τῇ δυναστείᾳ αὐτοῦ τοῦ αἰῶνος· οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τὰ ἔθνη ἐπιβλέπουσιν, οἱ παραπικραίνοντες μὴ ὑψούσθωσαν ἐν ἑαυτοῖς. διάψαλμα.

[8] εὐλογεῖτε, ἔθνη, τὸν θεὸν ἡμῶν καὶ ἀκουτίσασθε τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ,

[9] τοῦ θεμένου τὴν ψυχήν μου εἰς ζωὴν καὶ μὴ δόντος εἰς σάλον τοὺς πόδας μου.

[10] ὅτι ἐδοκίμασας ἡμᾶς, ὁ θεός, ἐπύρωσας ἡμᾶς, ὡς πυροῦται τὸ ἀργύριον·

[11] εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα, ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν.

[12] ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν, διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.

[13] εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὁλοκαυτώμασιν, ἀποδώσω σοι τὰς εὐχάς μου,

[14] ἃς διέστειλεν τὰ χείλη μου καὶ ἐλάλησεν τὸ στόμα μου ἐν τῇ θλίψει μου·

[15] ὁλοκαυτώματα μεμυαλωμένα ἀνοίσω σοι μετὰ θυμιάματος καὶ κριῶν, ποιήσω σοι βόας μετὰ χιμάρων. διάψαλμα.

[16] δεῦτε ἀκούσατε καὶ διηγήσομαι, πάντες οἱ φοβούμενοι τὸν θεόν, ὅσα ἐποίησεν τῇ ψυχῇ μου.

[17] πρὸς αὐτὸν τῷ στόματί μου ἐκέκραξα καὶ ὕψωσα ὑπὸ τὴν γλῶσσάν μου

[18] Ἀδικίαν εἰ ἐθεώρουν ἐν καρδίᾳ μου, μὴ εἰσακουσάτω κύριος.

[19] διὰ τοῦτο εἰσήκουσέν μου ὁ θεός, προσέσχεν τῇ φωνῇ τῆς δεήσεώς μου.

[20] εὐλογητὸς ὁ θεός, ὃς οὐκ ἀπέστησεν τὴν προσευχήν μου καὶ τὸ ἔλεος αὐτοῦ ἀπ᾽ ἐμοῦ.

Ψαλμός 66

[1] Εἰς τὸ τέλος, ἐν ὕμνοις· ψαλμὸς ᾠδῆς.

[2] Ὁ θεὸς οἰκτιρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς, ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ᾽ ἡμᾶς διάψαλμα

[3] τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου, ἐν πᾶσιν ἔθνεσιν τὸ σωτήριόν σου.

[4] ἐξομολογησάσθωσάν σοι λαοί, ὁ θεός, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

[5] εὐφρανθήτωσαν καὶ ἀγαλλιάσθωσαν ἔθνη, ὅτι κρινεῖς λαοὺς ἐν εὐθύτητι καὶ ἔθνη ἐν τῇ γῇ ὁδηγήσεις. διάψαλμα.

[6] ἐξομολογησάσθωσάν σοι λαοί, ὁ θεός, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

[7] γῆ ἔδωκεν τὸν καρπὸν αὐτῆς· εὐλογήσαι ἡμᾶς ὁ θεὸς ὁ θεὸς ἡμῶν.

[8] εὐλογήσαι ἡμᾶς ὁ θεός, καὶ φοβηθήτωσαν αὐτὸν πάντα τὰ πέρατα τῆς γῆς.

Ψαλμός 67

[1] Εἰς τὸ τέλος· τῷ Δαυιδ ψαλμὸς ᾠδῆς.

[2] Ἀναστήτω ὁ θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν οἱ μισοῦντες αὐτὸν ἀπὸ προσώπου αὐτοῦ.

[3] ὡς ἐκλείπει καπνός, ἐκλιπέτωσαν· ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός, οὕτως ἀπόλοιντο οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ θεοῦ.

[4] καὶ οἱ δίκαιοι εὐφρανθήτωσαν, ἀγαλλιάσθωσαν ἐνώπιον τοῦ θεοῦ, τερφθήτωσαν ἐν εὐφροσύνῃ.

[5] ᾄσατε τῷ θεῷ, ψάλατε τῷ ὀνόματι αὐτοῦ· ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν, κύριος ὄνομα αὐτῷ, καὶ ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ. ταραχθήσονται ἀπὸ προσώπου αὐτοῦ,

[6] τοῦ πατρὸς τῶν ὀρφανῶν καὶ κριτοῦ τῶν χηρῶν· ὁ θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ.

[7] ὁ θεὸς κατοικίζει μονοτρόπους ἐν οἴκῳ ἐξάγων πεπεδημένους ἐν ἀνδρείᾳ, ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις.

[8] ὁ θεός, ἐν τῷ ἐκπορεύεσθαί σε ἐνώπιον τοῦ λαοῦ σου, ἐν τῷ διαβαίνειν σε ἐν τῇ ἐρήμῳ διάψαλμα

[9] γῆ ἐσείσθη, καὶ γὰρ οἱ οὐρανοὶ ἔσταξαν, ἀπὸ προσώπου τοῦ θεοῦ τοῦτο Σινα, ἀπὸ προσώπου τοῦ θεοῦ Ισραηλ.

[10] βροχὴν ἑκούσιον ἀφοριεῖς, ὁ θεός, τῇ κληρονομίᾳ σου, καὶ ἠσθένησεν, σὺ δὲ κατηρτίσω αὐτήν.

[11] τὰ ζῷά σου κατοικοῦσιν ἐν αὐτῇ· ἡτοίμασας ἐν τῇ χρηστότητί σου τῷ πτωχῷ, ὁ θεός.

[12] κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ,

[13] ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ, καὶ ὡραιότητι τοῦ οἴκου διελέσθαι σκῦλα.

[14] ἐὰν κοιμηθῆτε ἀνὰ μέσον τῶν κλήρων, πτέρυγες περιστερᾶς περιηργυρωμέναι, καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσίου. διάψαλμα.

[15] ἐν τῷ διαστέλλειν τὸν ἐπουράνιον βασιλεῖς ἐπ᾽ αὐτῆς χιονωθήσονται ἐν Σελμων.

[16] ὄρος τοῦ θεοῦ ὄρος πῖον, ὄρος τετυρωμένον, ὄρος πῖον.

[17] ἵνα τί ὑπολαμβάνετε, ὄρη τετυρωμένα, τὸ ὄρος, ὃ εὐδόκησεν ὁ θεὸς κατοικεῖν ἐν αὐτῷ; καὶ γὰρ ὁ κύριος κατασκηνώσει εἰς τέλος.

[18] τὸ ἅρμα τοῦ θεοῦ μυριοπλάσιον, χιλιάδες εὐθηνούντων· ὁ κύριος ἐν αὐτοῖς ἐν Σινα ἐν τῷ ἁγίῳ.

[19] ἀνέβης εἰς ὕψος, ᾐχμαλώτευσας αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώπῳ, καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνῶσαι. κύριος ὁ θεὸς εὐλογητός,

[20] εὐλογητὸς κύριος ἡμέραν καθ᾽ ἡμέραν, κατευοδώσει ἡμῖν ὁ θεὸς τῶν σωτηρίων ἡμῶν. διάψαλμα.

[21] ὁ θεὸς ἡμῶν θεὸς τοῦ σῴζειν, καὶ τοῦ κυρίου κυρίου αἱ διέξοδοι τοῦ θανάτου.

[22] πλὴν ὁ θεὸς συνθλάσει κεφαλὰς ἐχθρῶν αὐτοῦ, κορυφὴν τριχὸς διαπορευομένων ἐν πλημμελείαις αὐτῶν.

[23] εἶπεν κύριος Ἐκ Βασαν ἐπιστρέψω, ἐπιστρέψω ἐν βυθοῖς θαλάσσης,

[24] ὅπως ἂν βαφῇ ὁ πούς σου ἐν αἵματι, ἡ γλῶσσα τῶν κυνῶν σου ἐξ ἐχθρῶν παρ᾽ αὐτοῦ.

[25] ἐθεωρήθησαν αἱ πορεῖαί σου, ὁ θεός, αἱ πορεῖαι τοῦ θεοῦ μου τοῦ βασιλέως τοῦ ἐν τῷ ἁγίῳ.

[26] προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων ἐν μέσῳ νεανίδων τυμπανιστριῶν.

[27] ἐν ἐκκλησίαις εὐλογεῖτε τὸν θεόν, τὸν κύριον ἐκ πηγῶν Ισραηλ.

[28] ἐκεῖ Βενιαμιν νεώτερος ἐν ἐκστάσει, ἄρχοντες Ιουδα ἡγεμόνες αὐτῶν, ἄρχοντες Ζαβουλων, ἄρχοντες Νεφθαλι.

[29] ἔντειλαι, ὁ θεός, τῇ δυνάμει σου, δυνάμωσον, ὁ θεός, τοῦτο, ὃ κατειργάσω ἡμῖν.

[30] ἀπὸ τοῦ ναοῦ σου ἐπὶ Ιερουσαλημ σοὶ οἴσουσιν βασιλεῖς δῶρα.

[31] ἐπιτίμησον τοῖς θηρίοις τοῦ καλάμου· ἡ συναγωγὴ τῶν ταύρων ἐν ταῖς δαμάλεσιν τῶν λαῶν τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ· διασκόρπισον ἔθνη τὰ τοὺς πολέμους θέλοντα.

[32] ἥξουσιν πρέσβεις ἐξ Αἰγύπτου, Αἰθιοπία προφθάσει χεῖρα αὐτῆς τῷ θεῷ.

[33] αἱ βασιλεῖαι τῆς γῆς, ᾄσατε τῷ θεῷ, ψάλατε τῷ κυρίῳ. διάψαλμα.

[34] ψάλατε τῷ θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς· ἰδοὺ δώσει ἐν τῇ φωνῇ αὐτοῦ φωνὴν δυνάμεως.

[35] δότε δόξαν τῷ θεῷ· ἐπὶ τὸν Ισραηλ ἡ μεγαλοπρέπεια αὐτοῦ, καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις.

[36] θαυμαστὸς ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ· ὁ θεὸς Ισραηλ αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ. εὐλογητὸς ὁ θεός.

Ψαλμός 68

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων· τῷ Δαυιδ.

[2] Σῶσόν με, ὁ θεός, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου.

[3] ἐνεπάγην εἰς ἰλὺν βυθοῦ, καὶ οὐκ ἔστιν ὑπόστασις· ἦλθον εἰς τὰ βάθη τῆς θαλάσσης, καὶ καταιγὶς κατεπόντισέν με.

[4] ἐκοπίασα κράζων, ἐβραγχίασεν ὁ λάρυγξ μου, ἐξέλιπον οἱ ὀφθαλμοί μου ἀπὸ τοῦ ἐλπίζειν ἐπὶ τὸν θεόν μου.

[5] ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦν τές με δωρεάν, ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκοντές με ἀδίκως· ἃ οὐχ ἥρπασα, τότε ἀπετίννυον.

[6] ὁ θεός, σὺ ἔγνως τὴν ἀφροσύνην μου, καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἐκρύβησαν.

[7] μὴ αἰσχυνθείησαν ἐπ᾽ ἐμοὶ οἱ ὑπομένοντές σε, κύριε κύριε τῶν δυνάμεων, μὴ ἐντραπείησαν ἐπ᾽ ἐμοὶ οἱ ζητοῦντές σε, ὁ θεὸς τοῦ Ισραηλ,

[8] ὅτι ἕνεκα σοῦ ὑπήνεγκα ὀνειδισμόν, ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου.

[9] ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρός μου,

[10] ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με, καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ᾽ ἐμέ.

[11] καὶ συνέκαμψα ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἐγενήθη εἰς ὀνειδισμὸν ἐμοί·

[12] καὶ ἐθέμην τὸ ἔνδυμά μου σάκκον, καὶ ἐγενόμην αὐτοῖς εἰς παραβολήν.

[13] κατ᾽ ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πύλῃ, καὶ εἰς ἐμὲ ἔψαλλον οἱ πίνοντες τὸν οἶνον.

[14] ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ, κύριε· καιρὸς εὐδοκίας, ὁ θεός, ἐν τῷ πλήθει τοῦ ἐλέους σου· ἐπάκουσόν μου ἐν ἀληθείᾳ τῆς σωτηρίας σου.

[15] σῶσόν με ἀπὸ πηλοῦ, ἵνα μὴ ἐμπαγῶ· ῥυσθείην ἐκ τῶν μισούντων με καὶ ἐκ τοῦ βάθους τῶν ὑδάτων·

[16] μή με καταποντισάτω καταιγὶς ὕδατος, μηδὲ καταπιέτω με βυθός, μηδὲ συσχέτω ἐπ᾽ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ.

[17] εἰσάκουσόν μου, κύριε, ὅτι χρηστὸν τὸ ἔλεός σου· κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐπίβλεψον ἐπ᾽ ἐμέ.

[18] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ τοῦ παιδός σου, ὅτι θλίβομαι, ταχὺ ἐπάκουσόν μου.

[19] πρόσχες τῇ ψυχῇ μου καὶ λύτρωσαι αὐτήν, ἕνεκα τῶν ἐχθρῶν μου ῥῦσαί με.

[20] σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπήν μου· ἐναντίον σου πάντες οἱ θλίβοντές με.

[21] ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου καὶ ταλαιπωρίαν, καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξεν, καὶ παρακαλοῦντας, καὶ οὐχ εὗρον.

[22] καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

[23] γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον·

[24] σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον·

[25] ἔκχεον ἐπ᾽ αὐτοὺς τὴν ὀργήν σου, καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς.

[26] γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν·

[27] ὅτι ὃν σὺ ἐπάταξας, αὐτοὶ κατεδίωξαν, καὶ ἐπὶ τὸ ἄλγος τῶν τραυματιῶν σου προσέθηκαν.

[28] πρόσθες ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν, καὶ μὴ εἰσελθέτωσαν ἐν δικαιοσύνῃ σου·

[29] ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων καὶ μετὰ δικαίων μὴ γραφήτωσαν.

[30] πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ, καὶ ἡ σωτηρία τοῦ προσώπου σου, ὁ θεός, ἀντελάβετό μου.

[31] αἰνέσω τὸ ὄνομα τοῦ θεοῦ μετ᾽ ᾠδῆς, μεγαλυνῶ αὐτὸν ἐν αἰνέσει,

[32] καὶ ἀρέσει τῷ θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα καὶ ὁπλάς.

[33] ἰδέτωσαν πτωχοὶ καὶ εὐφρανθήτωσαν· ἐκζητήσατε τὸν θεόν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν,

[34] ὅτι εἰσήκουσεν τῶν πενήτων ὁ κύριος καὶ τοὺς πεπεδημένους αὐτοῦ οὐκ ἐξουδένωσεν.

[35] αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ, θάλασσα καὶ πάντα τὰ ἕρποντα ἐν αὐτοῖς.

[36] ὅτι ὁ θεὸς σώσει τὴν Σιων, καὶ οἰκοδομηθήσονται αἱ πόλεις τῆς Ιουδαίας, καὶ κατοικήσουσιν ἐκεῖ καὶ κληρονομήσουσιν αὐτήν·

[37] καὶ τὸ σπέρμα τῶν δούλων αὐτοῦ καθέξουσιν αὐτήν, καὶ οἱ ἀγαπῶντες τὸ ὄνομα αὐτοῦ κατασκηνώσουσιν ἐν αὐτῇ.

Ψαλμός 69

[1] Εἰς τὸ τέλος· τῷ Δαυιδ εἰς ἀνάμνησιν,

[2] εἰς τὸ σῶσαί με κύριον. Ὁ θεός, εἰς τὴν βοήθειάν μου πρόσχες.

[3] αἰσχυνθείησαν καὶ ἐντραπείησαν οἱ ζητοῦντές μου τὴν ψυχήν, ἀποστραφείησαν εἰς τὰ ὀπίσω καὶ καταισχυνθείησαν οἱ βου λόμενοί μοι κακά,

[4] ἀποστραφείησαν παραυτίκα αἰσχυνόμενοι οἱ λέγοντές μοι Εὖγε εὖγε.

[5] ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζη τοῦντές σε, καὶ λεγέτωσαν διὰ παντός Μεγαλυνθήτω ὁ θεός, οἱ ἀγαπῶν τες τὸ σωτήριόν σου.

[6] ἐγὼ δὲ πτωχὸς καὶ πένης· ὁ θεός, βοήθησόν μοι. βοηθός μου καὶ ῥύστης μου εἶ σύ· κύριε, μὴ χρονίσῃς.

Ψαλμός 70

[1] Τῷ Δαυιδ· υἱῶν Ιωναδαβ καὶ τῶν πρώτων αἰχμαλωτισθέντων. Ὁ θεός, ἐπὶ σοὶ ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα.

[2] ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με, κλῖνον πρός με τὸ οὖς σου καὶ σῶσόν με.

[3] γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὀχυρὸν τοῦ σῶσαί με, ὅτι στερέωμά μου καὶ καταφυγή μου εἶ σύ.

[4] ὁ θεός μου, ῥῦσαί με ἐκ χειρὸς ἁμαρτωλοῦ, ἐκ χειρὸς παρανομοῦντος καὶ ἀδικοῦντος·

[5] ὅτι σὺ εἶ ἡ ὑπομονή μου, κύριε· κύριος ἡ ἐλπίς μου ἐκ νεότητός μου.

[6] ἐπὶ σὲ ἐπεστηρίχθην ἀπὸ γαστρός, ἐκ κοιλίας μητρός μου σύ μου εἶ σκεπαστής· ἐν σοὶ ἡ ὕμνησίς μου διὰ παντός.

[7] ὡσεὶ τέρας ἐγενήθην τοῖς πολλοῖς, καὶ σὺ βοηθὸς κραταιός.

[8] πληρωθήτω τὸ στόμα μου αἰνέσεως, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

[9] μὴ ἀπορρίψῃς με εἰς καιρὸν γήρους, ἐν τῷ ἐκλείπειν τὴν ἰσχύν μου μὴ ἐγκαταλίπῃς με.

[10] ὅτι εἶπαν οἱ ἐχθροί μου ἐμοὶ καὶ οἱ φυλάσσοντες τὴν ψυχήν μου ἐβουλεύσαντο ἐπὶ τὸ αὐτὸ

[11] λέγοντες Ὁ θεὸς ἐγκατέλιπεν αὐτόν· καταδιώξατε καὶ καταλάβετε αὐτόν, ὅτι οὐκ ἔστιν ὁ ῥυόμενος.

[12] ὁ θεός, μὴ μακρύνῃς ἀπ᾽ ἐμοῦ· ὁ θεός μου, εἰς τὴν βοήθειάν μου πρόσχες.

[13] αἰσχυνθήτωσαν καὶ ἐκλιπέτωσαν οἱ ἐνδιαβάλλοντες τὴν ψυ χήν μου, περιβαλέσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ ζητοῦντες τὰ κα κά μοι.

[14] ἐγὼ δὲ διὰ παντὸς ἐλπιῶ καὶ προσθήσω ἐπὶ πᾶσαν τὴν αἴνεσίν σου.

[15] τὸ στόμα μου ἐξαγγελεῖ τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὴν σωτηρίαν σου, ὅτι οὐκ ἔγνων γραμματείας.

[16] εἰσελεύσομαι ἐν δυναστείᾳ κυρίου· κύριε, μνησθήσομαι τῆς δικαιοσύνης σου μόνου.

[17] ἐδίδαξάς με, ὁ θεός, ἐκ νεότητός μου, καὶ μέχρι νῦν ἀπαγγελῶ τὰ θαυμάσιά σου.

[18] καὶ ἕως γήρους καὶ πρεσβείου, ὁ θεός, μὴ ἐγκαταλίπῃς με, ἕως ἂν ἀπαγγείλω τὸν βραχίονά σου πάσῃ τῇ γενεᾷ τῇ ἐρ χομένῃ, τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου.

[19] ὁ θεός, ἕως ὑψίστων ἃ ἐποίησας μεγαλεῖα· ὁ θεός, τίς ὅμοιός σοι;

[20] ὅσας ἔδειξάς μοι θλίψεις πολλὰς καὶ κακάς, καὶ ἐπιστρέψας ἐζωοποίησάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.

[21] ἐπλεόνασας τὴν μεγαλοσύνην σου καὶ ἐπιστρέψας παρεκάλεσάς με [καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.]

[22] καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν σκεύει ψαλμοῦ τὴν ἀλή θειάν σου, ὁ θεός· ψαλῶ σοι ἐν κιθάρᾳ, ὁ ἅγιος τοῦ Ισραηλ.

[23] ἀγαλλιάσονται τὰ χείλη μου, ὅταν ψάλω σοι, καὶ ἡ ψυχή μου, ἣν ἐλυτρώσω.

[24] ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσει τὴν δικαιοσύνην σου, ὅταν αἰσχυνθῶσιν καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι.

Ψαλμός 71

[1] Εἰς Σαλωμων. Ὁ θεός, τὸ κρίμα σου τῷ βασιλεῖ δὸς καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως

[2] κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ καὶ τοὺς πτωχούς σου ἐν κρίσει.

[3] ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ σου καὶ οἱ βουνοὶ ἐν δικαιοσύνῃ.

[4] κρινεῖ τοὺς πτωχοὺς τοῦ λαοῦ καὶ σώσει τοὺς υἱοὺς τῶν πενήτων καὶ ταπεινώσει συκοφάντην

[5] καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν

[6] καὶ καταβήσεται ὡς ὑετὸς ἐπὶ πόκον καὶ ὡσεὶ σταγόνες στάζουσαι ἐπὶ τὴν γῆν.

[7] ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη.

[8] καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης.

[9] ἐνώπιον αὐτοῦ προπεσοῦνται Αἰθίοπες, καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν·

[10] βασιλεῖς Θαρσις καὶ αἱ νῆσοι δῶρα προσοίσουσιν, βασιλεῖς Ἀράβων καὶ Σαβα δῶρα προσάξουσιν·

[11] καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς, πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ.

[12] ὅτι ἐρρύσατο πτωχὸν ἐκ χειρὸς δυνάστου καὶ πένητα, ᾧ οὐχ ὑπῆρχεν βοηθός·

[13] φείσεται πτωχοῦ καὶ πένητος καὶ ψυχὰς πενήτων σώσει·

[14] ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν, καὶ ἔντιμον τὸ ὄνομα αὐτῶν ἐνώπιον αὐτοῦ.

[15] καὶ ζήσεται, καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσίου τῆς Ἀραβίας, καὶ προσεύξονται περὶ αὐτοῦ διὰ παντός, ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν.

[16] ἔσται στήριγμα ἐν τῇ γῇ ἐπ᾽ ἄκρων τῶν ὀρέων· ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ, καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς.

[17] ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας, πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ· καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς, πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν.

[18] Εὐλογητὸς κύριος ὁ θεὸς ὁ θεὸς Ισραηλ ὁ ποιῶν θαυμάσια μόνος,

[19] καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. γένοιτο γένοιτο.

[20] Ἐξέλιπον οἱ ὕμνοι Δαυιδ τοῦ υἱοῦ Ιεσσαι. – –

Ψαλμός 72

[1] Ψαλμὸς τῷ Ασαφ. Ὡς ἀγαθὸς τῷ Ισραηλ ὁ θεός, τοῖς εὐθέσι τῇ καρδίᾳ.

[2] ἐμοῦ δὲ παρὰ μικρὸν ἐσαλεύθησαν οἱ πόδες, παρ᾽ ὀλίγον ἐξεχύθη τὰ διαβήματά μου.

[3] ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις εἰρήνην ἁμαρτωλῶν θεωρῶν,

[4] ὅτι οὐκ ἔστιν ἀνάνευσις τῷ θανάτῳ αὐτῶν καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν·

[5] ἐν κόποις ἀνθρώπων οὐκ εἰσὶν καὶ μετὰ ἀνθρώπων οὐ μαστιγωθήσονται.

[6] διὰ τοῦτο ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία, περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν αὐτῶν.

[7] ἐξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν διήλθοσαν εἰς διάθεσιν καρδίας·

[8] διενοήθησαν καὶ ἐλάλησαν ἐν πονηρίᾳ, ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν·

[9] ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς.

[10] διὰ τοῦτο ἐπιστρέψει ὁ λαός μου ἐνταῦθα, καὶ ἡμέραι πλήρεις εὑρεθήσονται αὐτοῖς.

[11] καὶ εἶπαν Πῶς ἔγνω ὁ θεός, καὶ εἰ ἔστιν γνῶσις ἐν τῷ ὑψίστῳ;

[12] ἰδοὺ οὗτοι ἁμαρτωλοὶ καὶ εὐθηνοῦνται· εἰς τὸν αἰῶνα κατέσχον πλούτου.

[13] καὶ εἶπα Ἄρα ματαίως ἐδικαίωσα τὴν καρδίαν μου καὶ ἐνιψάμην ἐν ἀθῴοις τὰς χεῖράς μου·

[14] καὶ ἐγενόμην μεμαστιγωμένος ὅλην τὴν ἡμέραν, καὶ ὁ ἔλεγχός μου εἰς τὰς πρωίας.

[15] εἰ ἔλεγον Διηγήσομαι οὕτως, ἰδοὺ τῇ γενεᾷ τῶν υἱῶν σου ἠσυνθέτηκα.

[16] καὶ ὑπέλαβον τοῦ γνῶναι τοῦτο· κόπος ἐστὶν ἐναντίον μου,

[17] ἕως εἰσέλθω εἰς τὸ ἁγιαστήριον τοῦ θεοῦ καὶ συνῶ εἰς τὰ ἔσχατα αὐτῶν.

[18] πλὴν διὰ τὰς δολιότητας ἔθου αὐτοῖς, κατέβαλες αὐτοὺς ἐν τῷ ἐπαρθῆναι.

[19] πῶς ἐγένοντο εἰς ἐρήμωσιν ἐξάπινα· ἐξέλιπον, ἀπώλοντο διὰ τὴν ἀνομίαν αὐτῶν.

[20] ὡσεὶ ἐνύπνιον ἐξεγειρομένου, κύριε, ἐν τῇ πόλει σου τὴν εἰκόνα αὐτῶν ἐξουδενώσεις.

[21] ὅτι ἐξεκαύθη ἡ καρδία μου, καὶ οἱ νεφροί μου ἠλλοιώθησαν,

[22] καὶ ἐγὼ ἐξουδενωμένος καὶ οὐκ ἔγνων, κτηνώδης ἐγενόμην παρὰ σοί.

[23] καὶ ἐγὼ διὰ παντὸς μετὰ σοῦ, ἐκράτησας τῆς χειρὸς τῆς δεξιᾶς μου,

[24] ἐν τῇ βουλῇ σου ὡδήγησάς με καὶ μετὰ δόξης προσελάβου με.

[25] τί γάρ μοι ὑπάρχει ἐν τῷ οὐρανῷ, καὶ παρὰ σοῦ τί ἠθέλησα ἐπὶ τῆς γῆς;

[26] ἐξέλιπεν ἡ καρδία μου καὶ ἡ σάρξ μου, ὁ θεὸς τῆς καρδίας μου καὶ ἡ μερίς μου ὁ θεὸς εἰς τὸν αἰῶνα.

[27] ὅτι ἰδοὺ οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ ἀπολοῦνται, ἐξωλέθρευσας πάντα τὸν πορνεύοντα ἀπὸ σοῦ.

[28] ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ θεῷ ἀγαθόν ἐστιν, τίθεσθαι ἐν τῷ κυρίῳ τὴν ἐλπίδα μου τοῦ ἐξαγγεῖλαι πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιων.

Ψαλμός 73

[1] Συνέσεως τῷ Ασαφ. Ἵνα τί ἀπώσω, ὁ θεός, εἰς τέλος, ὠργίσθη ὁ θυμός σου ἐπὶ πρόβατα νομῆς σου;

[2] μνήσθητι τῆς συναγωγῆς σου, ἧς ἐκτήσω ἀπ᾽ ἀρχῆς· ἐλυτρώσω ῥάβδον κληρονομίας σου, ὄρος Σιων τοῦτο, ὃ κατεσκήνωσας ἐν αὐτῷ.

[3] ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος, ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τοῖς ἁγίοις σου.

[4] καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἑορτῆς σου, ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν.

[5] ὡς εἰς τὴν εἴσοδον ὑπεράνω,

[6] ὡς ἐν δρυμῷ ξύλων ἀξίναις ἐξέκοψαν τὰς θύρας αὐτῆς, ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν.

[7] ἐνεπύρισαν ἐν πυρὶ τὸ ἁγιαστήριόν σου, εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκήνωμα τοῦ ὀνόματός σου.

[8] εἶπαν ἐν τῇ καρδίᾳ αὐτῶν ἡ συγγένεια αὐτῶν ἐπὶ τὸ αὐτό Δεῦτε καὶ κατακαύσωμεν πάσας τὰς ἑορτὰς τοῦ θεοῦ ἀπὸ τῆς γῆς.

[9] τὰ σημεῖα ἡμῶν οὐκ εἴδομεν, οὐκ ἔστιν ἔτι προφήτης, καὶ ἡμᾶς οὐ γνώσεται ἔτι.

[10] ἕως πότε, ὁ θεός, ὀνειδιεῖ ὁ ἐχθρός, παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς τέλος;

[11] ἵνα τί ἀποστρέφεις τὴν χεῖρά σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος;

[12] ὁ δὲ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος, εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς.

[13] σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν, σὺ συνέτριψας τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος.

[14] σὺ συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος, ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοψιν.

[15] σὺ διέρρηξας πηγὰς καὶ χειμάρρους, σὺ ἐξήρανας ποταμοὺς Ηθαμ.

[16] σή ἐστιν ἡ ἡμέρα, καὶ σή ἐστιν ἡ νύξ, σὺ κατηρτίσω φαῦσιν καὶ ἥλιον.

[17] σὺ ἐποίησας πάντα τὰ ὅρια τῆς γῆς· θέρος καὶ ἔαρ, σὺ ἔπλασας αὐτά.

[18] μνήσθητι ταύτης· ἐχθρὸς ὠνείδισεν τὸν κύριον, καὶ λαὸς ἄφρων παρώξυνεν τὸ ὄνομά σου.

[19] μὴ παραδῷς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι, τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος.

[20] ἐπίβλεψον εἰς τὴν διαθήκην σου, ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν.

[21] μὴ ἀποστραφήτω τεταπεινωμένος κατῃσχυμμένος· πτωχὸς καὶ πένης αἰνέσουσιν τὸ ὄνομά σου.

[22] ἀνάστα, ὁ θεός, δίκασον τὴν δίκην σου· μνήσθητι τῶν ὀνειδισμῶν σου τῶν ὑπὸ ἄφρονος ὅλην τὴν ἡμέραν.

[23] μὴ ἐπιλάθῃ τῆς φωνῆς τῶν ἱκετῶν σου· ἡ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντὸς πρὸς σέ.

Ψαλμός 74

[1] Εἰς τὸ τέλος· μὴ διαφθείρῃς· ψαλμὸς τῷ Ασαφ ᾠδῆς.

[2] Ἐξομολογησόμεθά σοι, ὁ θεός, ἐξομολογησόμεθα καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου.

[3] διηγήσομαι πάντα τὰ θαυμάσιά σου, ὅταν λάβω καιρόν· ἐγὼ εὐθύτητας κρινῶ.

[4] ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ, ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς. διάψαλμα.

[5] εἶπα τοῖς παρανομοῦσιν Μὴ παρανομεῖτε, καὶ τοῖς ἁμαρτάνουσιν Μὴ ὑψοῦτε κέρας,

[6] μὴ ἐπαίρετε εἰς ὕψος τὸ κέρας ὑμῶν, μὴ λαλεῖτε κατὰ τοῦ θεοῦ ἀδικίαν.

[7] ὅτι οὔτε ἀπὸ ἐξόδων οὔτε ἀπὸ δυσμῶν οὔτε ἀπὸ ἐρήμων ὀρέων,

[8] ὅτι ὁ θεὸς κριτής ἐστιν, τοῦτον ταπεινοῖ καὶ τοῦτον ὑψοῖ.

[9] ὅτι ποτήριον ἐν χειρὶ κυρίου οἴνου ἀκράτου πλῆρες κεράσματος, καὶ ἔκλινεν ἐκ τούτου εἰς τοῦτο, πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη, πίονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς.

[10] ἐγὼ δὲ ἀγαλλιάσομαι εἰς τὸν αἰῶνα, ψαλῶ τῷ θεῷ Ιακωβ·

[11] καὶ πάντα τὰ κέρατα τῶν ἁμαρτωλῶν συγκλάσω, καὶ ὑψωθήσεται τὰ κέρατα τοῦ δικαίου.

Ψαλμός 75

[1] Εἰς τὸ τέλος, ἐν ὕμνοις· ψαλμὸς τῷ Ασαφ, ᾠδὴ πρὸς τὸν Ἀσσύριον.

[2] Γνωστὸς ἐν τῇ Ιουδαίᾳ ὁ θεός, ἐν τῷ Ισραηλ μέγα τὸ ὄνομα αὐτοῦ.

[3] καὶ ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιων·

[4] ἐκεῖ συνέτριψεν τὰ κράτη τῶν τόξων, ὅπλον καὶ ῥομφαίαν καὶ πόλεμον. διάψαλμα,

[5] φωτίζεις σὺ θαυμαστῶς ἀπὸ ὀρέων αἰωνίων.

[6] ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ, ὕπνωσαν ὕπνον αὐτῶν καὶ οὐχ εὗρον οὐδὲν πάντες οἱ ἄνδρες τοῦ πλούτου ταῖς χερσὶν αὐτῶν.

[7] ἀπὸ ἐπιτιμήσεώς σου, ὁ θεὸς Ιακωβ, ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους.

[8] σὺ φοβερὸς εἶ, καὶ τίς ἀντιστήσεταί σοι; ἀπὸ τότε ἡ ὀργή σου.

[9] ἐκ τοῦ οὐρανοῦ ἠκούτισας κρίσιν, γῆ ἐφοβήθη καὶ ἡσύχασεν

[10] ἐν τῷ ἀναστῆναι εἰς κρίσιν τὸν θεὸν τοῦ σῶσαι πάντας τοὺς πραεῖς τῆς γῆς. διάψαλμα.

[11] ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεταί σοι, καὶ ἐγκατάλειμμα ἐνθυμίου ἑορτάσει σοι.

[12] εὔξασθε καὶ ἀπόδοτε κυρίῳ τῷ θεῷ ὑμῶν· πάντες οἱ κύκλῳ αὐτοῦ οἴσουσιν δῶρα

[13] τῷ φοβερῷ καὶ ἀφαιρουμένῳ πνεύματα ἀρχόντων, φοβερῷ παρὰ τοῖς βασιλεῦσι τῆς γῆς.

Ψαλμός 76

[1] Εἰς τὸ τέλος, ὑπὲρ Ιδιθουν· τῷ Ασαφ ψαλμός.

[2] Φωνῇ μου πρὸς κύριον ἐκέκραξα, φωνῇ μου πρὸς τὸν θεόν, καὶ προσέσχεν μοι.

[3] ἐν ἡμέρᾳ θλίψεώς μου τὸν θεὸν ἐξεζήτησα, ταῖς χερσίν μου νυκτὸς ἐναντίον αὐτοῦ, καὶ οὐκ ἠπατήθην· ἀπηνήνατο παρακληθῆναι ἡ ψυχή μου.

[4] ἐμνήσθην τοῦ θεοῦ καὶ εὐφράνθην· ἠδολέσχησα, καὶ ὠλιγοψύχησεν τὸ πνεῦμά μου. διάψαλμα.

[5] προκατελάβοντο φυλακὰς οἱ ὀφθαλμοί μου, ἐταράχθην καὶ οὐκ ἐλάλησα.

[6] διελογισάμην ἡμέρας ἀρχαίας καὶ ἔτη αἰώνια ἐμνήσθην καὶ ἐμελέτησα·

[7] νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν, καὶ ἔσκαλλεν τὸ πνεῦμά μου.

[8] μὴ εἰς τοὺς αἰῶνας ἀπώσεται κύριος καὶ οὐ προσθήσει τοῦ εὐδοκῆσαι ἔτι;

[9] ἢ εἰς τέλος τὸ ἔλεος αὐτοῦ ἀποκόψει ἀπὸ γενεᾶς εἰς γενεάν;

[10] ἢ ἐπιλήσεται τοῦ οἰκτιρῆσαι ὁ θεὸς ἢ συνέξει ἐν τῇ ὀργῇ αὐτοῦ τοὺς οἰκτιρμοὺς αὐτοῦ; διάψαλμα.

[11] καὶ εἶπα Νῦν ἠρξάμην, αὕτη ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου.

[12] ἐμνήσθην τῶν ἔργων κυρίου, ὅτι μνησθήσομαι ἀπὸ τῆς ἀρχῆς τῶν θαυμασίων σου

[13] καὶ μελετήσω ἐν πᾶσιν τοῖς ἔργοις σου καὶ ἐν τοῖς ἐπιτηδεύμασίν σου ἀδολεσχήσω.

[14] ὁ θεός, ἐν τῷ ἁγίῳ ἡ ὁδός σου· τίς θεὸς μέγας ὡς ὁ θεὸς ἡμῶν;

[15] σὺ εἶ ὁ θεὸς ὁ ποιῶν θαυμάσια, ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμίν σου·

[16] ἐλυτρώσω ἐν τῷ βραχίονί σου τὸν λαόν σου, τοὺς υἱοὺς Ιακωβ καὶ Ιωσηφ. διάψαλμα.

[17] εἴδοσάν σε ὕδατα, ὁ θεός, εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν, καὶ ἐταράχθησαν ἄβυσσοι, πλῆθος ἤχους ὑδάτων.

[18] φωνὴν ἔδωκαν αἱ νεφέλαι, καὶ γὰρ τὰ βέλη σου διαπορεύονται·

[19] φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, ἔφαναν αἱ ἀστραπαί σου τῇ οἰκουμένῃ, ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ.

[20] ἐν τῇ θαλάσσῃ ἡ ὁδός σου, καὶ αἱ τρίβοι σου ἐν ὕδασι πολλοῖς, καὶ τὰ ἴχνη σου οὐ γνωσθήσονται.

[21] ὡδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωυσῆ καὶ Ααρων.

Ψαλμός 77

[1] Συνέσεως τῷ Ασαφ. Προσέχετε, λαός μου, τὸν νόμον μου, κλίνατε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου·

[2] ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς.

[3] ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτὰ καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν,

[4] οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἑτέραν ἀπαγγέλλοντες τὰς αἰνέσεις τοῦ κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησεν.

[5] καὶ ἀνέστησεν μαρτύριον ἐν Ιακωβ καὶ νόμον ἔθετο ἐν Ισραηλ, ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν,

[6] ὅπως ἂν γνῷ γενεὰ ἑτέρα, υἱοὶ οἱ τεχθησόμενοι, καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν,

[7] ἵνα θῶνται ἐπὶ τὸν θεὸν τὴν ἐλπίδα αὐτῶν καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσουσιν,

[8] ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν γενεὰ σκολιὰ καὶ παραπικραίνουσα, γενεά, ἥτις οὐ κατηύθυνεν τὴν καρδίαν αὐτῆς καὶ οὐκ ἐπιστώθη μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτῆς.

[9] υἱοὶ Εφραιμ ἐντείνοντες καὶ βάλλοντες τόξοις ἐστράφησαν ἐν ἡμέρᾳ πολέμου.

[10] οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ θεοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἤθελον πορεύεσθαι

[11] καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασίων αὐτοῦ, ὧν ἔδειξεν αὐτοῖς,

[12] ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησεν θαυμάσια ἐν γῇ Αἰγύπτῳ ἐν πεδίῳ Τάνεως.

[13] διέρρηξεν θάλασσαν καὶ διήγαγεν αὐτούς, ἔστησεν ὕδατα ὡσεὶ ἀσκὸν

[14] καὶ ὡδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός.

[15] διέρρηξεν πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ

[16] καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα.

[17] καὶ προσέθεντο ἔτι τοῦ ἁμαρτάνειν αὐτῷ, παρεπίκραναν τὸν ὕψιστον ἐν ἀνύδρῳ

[18] καὶ ἐξεπείρασαν τὸν θεὸν ἐν ταῖς καρδίαις αὐτῶν τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν

[19] καὶ κατελάλησαν τοῦ θεοῦ καὶ εἶπαν Μὴ δυνήσεται ὁ θεὸς ἑτοιμάσαι τράπεζαν ἐν ἐρήμῳ;

[20] ἐπεὶ ἐπάταξεν πέτραν καὶ ἐρρύησαν ὕδατα καὶ χείμαρροι κατεκλύσθησαν, μὴ καὶ ἄρτον δύναται δοῦναι ἢ ἑτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ;

[21] διὰ τοῦτο ἤκουσεν κύριος καὶ ἀνεβάλετο, καὶ πῦρ ἀνήφθη ἐν Ιακωβ, καὶ ὀργὴ ἀνέβη ἐπὶ τὸν Ισραηλ,

[22] ὅτι οὐκ ἐπίστευσαν ἐν τῷ θεῷ οὐδὲ ἤλπισαν ἐπὶ τὸ σωτήριον αὐτοῦ.

[23] καὶ ἐνετείλατο νεφέλαις ὑπεράνωθεν καὶ θύρας οὐρανοῦ ἀνέῳξεν

[24] καὶ ἔβρεξεν αὐτοῖς μαννα φαγεῖν καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς·

[25] ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος, ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν.

[26] ἀπῆρεν νότον ἐξ οὐρανοῦ καὶ ἐπήγαγεν ἐν τῇ δυναστείᾳ αὐτοῦ λίβα

[27] καὶ ἔβρεξεν ἐπ᾽ αὐτοὺς ὡσεὶ χοῦν σάρκας καὶ ὡσεὶ ἄμμον θαλασσῶν πετεινὰ πτερωτά,

[28] καὶ ἐπέπεσον εἰς μέσον τῆς παρεμβολῆς αὐτῶν κύκλῳ τῶν σκηνωμάτων αὐτῶν,

[29] καὶ ἐφάγοσαν καὶ ἐνεπλήσθησαν σφόδρα, καὶ τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς,

[30] οὐκ ἐστερήθησαν ἀπὸ τῆς ἐπιθυμίας αὐτῶν. ἔτι τῆς βρώσεως αὐτῶν οὔσης ἐν τῷ στόματι αὐτῶν

[31] καὶ ὀργὴ τοῦ θεοῦ ἀνέβη ἐπ᾽ αὐτοὺς καὶ ἀπέκτεινεν ἐν τοῖς πίοσιν αὐτῶν καὶ τοὺς ἐκλεκτοὺς τοῦ Ισραηλ συνεπόδισεν.

[32] ἐν πᾶσιν τούτοις ἥμαρτον ἔτι καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ,

[33] καὶ ἐξέλιπον ἐν ματαιότητι αἱ ἡμέραι αὐτῶν καὶ τὰ ἔτη αὐτῶν μετὰ σπουδῆς.

[34] ὅταν ἀπέκτεννεν αὐτούς, ἐξεζήτουν αὐτὸν καὶ ἐπέστρεφον καὶ ὤρθριζον πρὸς τὸν θεὸν

[35] καὶ ἐμνήσθησαν ὅτι ὁ θεὸς βοηθὸς αὐτῶν ἐστιν καὶ ὁ θεὸς ὁ ὕψιστος λυτρωτὴς αὐτῶν ἐστιν.

[36] καὶ ἠπάτησαν αὐτὸν ἐν τῷ στόματι αὐτῶν καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ,

[37] ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ᾽ αὐτοῦ, οὐδὲ ἐπιστώθησαν ἐν τῇ διαθήκῃ αὐτοῦ.

[38] αὐτὸς δέ ἐστιν οἰκτίρμων καὶ ἱλάσεται ταῖς ἁμαρτίαις αὐτῶν καὶ οὐ διαφθερεῖ καὶ πληθυνεῖ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ καὶ οὐχὶ

ἐκκαύσει πᾶσαν τὴν ὀργὴν αὐτοῦ·

[39] καὶ ἐμνήσθη ὅτι σάρξ εἰσιν, πνεῦμα πορευόμενον καὶ οὐκ ἐπιστρέφον.

[40] ποσάκις παρεπίκραναν αὐτὸν ἐν τῇ ἐρήμῳ, παρώργισαν αὐτὸν ἐν γῇ ἀνύδρῳ;

[41] καὶ ἐπέστρεψαν καὶ ἐπείρασαν τὸν θεὸν καὶ τὸν ἅγιον τοῦ Ισραηλ παρώξυναν.

[42] οὐκ ἐμνήσθησαν τῆς χειρὸς αὐτοῦ, ἡμέρας, ἧς ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς θλίβοντος,

[43] ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως·

[44] καὶ μετέστρεψεν εἰς αἷμα τοὺς ποταμοὺς αὐτῶν καὶ τὰ ὀμβρήματα αὐτῶν, ὅπως μὴ πίωσιν·

[45] ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν, καὶ κατέφαγεν αὐτούς, καὶ βάτραχον, καὶ διέφθειρεν αὐτούς·

[46] καὶ ἔδωκεν τῇ ἐρυσίβῃ τὸν καρπὸν αὐτῶν καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι·

[47] ἀπέκτεινεν ἐν χαλάζῃ τὴν ἄμπελον αὐτῶν καὶ τὰς συκαμίνους αὐτῶν ἐν τῇ πάχνῃ·

[48] καὶ παρέδωκεν εἰς χάλαζαν τὰ κτήνη αὐτῶν καὶ τὴν ὕπαρξιν αὐτῶν τῷ πυρί·

[49] ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλῖψιν, ἀποστολὴν δι’ ἀγγέλων πονηρῶν·

[50] ὡδοποίησεν τρίβον τῇ ὀργῇ αὐτοῦ, οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισεν

[51] καὶ ἐπάταξεν πᾶν πρωτότοκον ἐν Αἰγύπτῳ, ἀπαρχὴν τῶν πόνων αὐτῶν ἐν τοῖς σκηνώμασι Χαμ.

[52] καὶ ἀπῆρεν ὡς πρόβατα τὸν λαὸν αὐτοῦ καὶ ἀνήγαγεν αὐτοὺς ὡς ποίμνιον ἐν ἐρήμῳ

[53] καὶ ὡδήγησεν αὐτοὺς ἐν ἐλπίδι, καὶ οὐκ ἐδειλίασαν, καὶ τοὺς ἐχθροὺς αὐτῶν ἐκάλυψεν θάλασσα.

[54] καὶ εἰσήγαγεν αὐτοὺς εἰς ὅριον ἁγιάσματος αὐτοῦ, ὄρος τοῦτο, ὃ ἐκτήσατο ἡ δεξιὰ αὐτοῦ,

[55] καὶ ἐξέβαλεν ἀπὸ προσώπου αὐτῶν ἔθνη καὶ ἐκληροδότησεν αὐτοὺς ἐν σχοινίῳ κληροδοσίας καὶ κατεσκήνωσεν ἐν τοῖς σκηνώμασιν αὐτῶν τὰς φυλὰς τοῦ Ισραηλ.

[56] καὶ ἐπείρασαν καὶ παρεπίκραναν τὸν θεὸν τὸν ὕψιστον καὶ τὰ μαρτύρια αὐτοῦ οὐκ ἐφυλάξαντο

[57] καὶ ἀπέστρεψαν καὶ ἠσυνθέτησαν καθὼς καὶ οἱ πατέρες αὐτῶν καὶ μετεστράφησαν εἰς τόξον στρεβλὸν

[58] καὶ παρώργισαν αὐτὸν ἐν τοῖς βουνοῖς αὐτῶν καὶ ἐν τοῖς γλυπτοῖς αὐτῶν παρεζήλωσαν αὐτόν.

[59] ἤκουσεν ὁ θεὸς καὶ ὑπερεῖδεν καὶ ἐξουδένωσεν σφόδρα τὸν Ισραηλ

[60] καὶ ἀπώσατο τὴν σκηνὴν Σηλωμ, σκήνωμα αὐτοῦ, οὗ κατεσκήνωσεν ἐν ἀνθρώποις.

[61] καὶ παρέδωκεν εἰς αἰχμαλωσίαν τὴν ἰσχὺν αὐτῶν καὶ τὴν καλλονὴν αὐτῶν εἰς χεῖρας ἐχθροῦ

[62] καὶ συνέκλεισεν εἰς ῥομφαίαν τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ ὑπερεῖδεν.

[63] τοὺς νεανίσκους αὐτῶν κατέφαγεν πῦρ, καὶ αἱ παρθένοι αὐτῶν οὐκ ἐπενθήθησαν·

[64] οἱ ἱερεῖς αὐτῶν ἐν ῥομφαίᾳ ἔπεσαν, καὶ αἱ χῆραι αὐτῶν οὐ κλαυσθήσονται.

[65] καὶ ἐξηγέρθη ὡς ὁ ὑπνῶν κύριος, ὡς δυνατὸς κεκραιπαληκὼς ἐξ οἴνου,

[66] καὶ ἐπάταξεν τοὺς ἐχθροὺς αὐτοῦ εἰς τὰ ὀπίσω ὄνειδος αἰώνιον ἔδωκεν αὐτοῖς.

[67] καὶ ἀπώσατο τὸ σκήνωμα Ιωσηφ καὶ τὴν φυλὴν Εφραιμ οὐκ ἐξελέξατο·

[68] καὶ ἐξελέξατο τὴν φυλὴν Ιουδα, τὸ ὄρος τὸ Σιων, ὃ ἠγάπησεν,

[69] καὶ ᾠκοδόμησεν ὡς μονοκερώτων τὸ ἁγίασμα αὐτοῦ, ἐν τῇ γῇ ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα.

[70] καὶ ἐξελέξατο Δαυιδ τὸν δοῦλον αὐτοῦ καὶ ἀνέλαβεν αὐτὸν ἐκ τῶν ποιμνίων τῶν προβάτων,

[71] ἐξόπισθεν τῶν λοχευομένων ἔλαβεν αὐτὸν ποιμαίνειν Ιακωβ τὸν λαὸν αὐτοῦ καὶ Ισραηλ τὴν κληρονομίαν αὐτοῦ,

[72] καὶ ἐποίμανεν αὐτοὺς ἐν τῇ ἀκακίᾳ τῆς καρδίας αὐτοῦ καὶ ἐν ταῖς συνέσεσι τῶν χειρῶν αὐτοῦ ὡδήγησεν αὐτούς.

Ψαλμός 78

[1] Ψαλμὸς τῷ Ασαφ. Ὁ θεός, ἦλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου, ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου, ἔθεντο Ιερουσαλημ εἰς ὀπωροφυλάκιον.

[2] ἔθεντο τὰ θνησιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, τὰς σάρκας τῶν ὁσίων σου τοῖς θηρίοις τῆς γῆς·

[3] ἐξέχεαν τὸ αἷμα αὐτῶν ὡς ὕδωρ κύκλῳ Ιερουσαλημ, καὶ οὐκ ἦν ὁ θάπτων.

[4] ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλῳ ἡμῶν.

[5] ἕως πότε, κύριε, ὀργισθήσῃ εἰς τέλος, ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου;

[6] ἔκχεον τὴν ὀργήν σου ἐπὶ ἔθνη τὰ μὴ γινώσκοντά σε καὶ ἐπὶ βασιλείας, αἳ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο,

[7] ὅτι κατέφαγον τὸν Ιακωβ καὶ τὸν τόπον αὐτοῦ ἠρήμωσαν.

[8] μὴ μνησθῇς ἡμῶν ἀνομιῶν ἀρχαίων· ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, ὅτι ἐπτωχεύσαμεν σφόδρα.

[9] βοήθησον ἡμῖν, ὁ θεὸς ὁ σωτὴρ ἡμῶν· ἕνεκα τῆς δόξης τοῦ ὀνόματός σου, κύριε, ῥῦσαι ἡμᾶς καὶ ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκα τοῦ ὀνόματός σου,

[10] μήποτε εἴπωσιν τὰ ἔθνη Ποῦ ἐστιν ὁ θεὸς αὐτῶν; καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου.

[11] εἰσελθάτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων, κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου περιποίησαι τοὺς υἱοὺς τῶν τεθανατωμένων.

[12] ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὀνειδισμὸν αὐτῶν, ὃν ὠνείδισάν σε, κύριε.

[13] ἡμεῖς δὲ λαός σου καὶ πρόβατα τῆς νομῆς σου ἀνθομολογησόμεθά σοι εἰς τὸν αἰῶνα, εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦμεν τὴν αἴνεσίν σου.

Ψαλμός 79

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων· μαρτύριον τῷ Ασαφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.

[2] Ὁ ποιμαίνων τὸν Ισραηλ, πρόσχες, ὁ ὁδηγῶν ὡσεὶ πρόβατα τὸν Ιωσηφ, ὁ καθήμενος ἐπὶ τῶν χερουβιν, ἐμφάνηθι.

[3] ἐναντίον Εφραιμ καὶ Βενιαμιν καὶ Μανασση ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς.

[4] ὁ θεός, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

[5] κύριε ὁ θεὸς τῶν δυνάμεων, ἕως πότε ὀργίζῃ ἐπὶ τὴν προσευχὴν τοῦ δούλου σου,

[6] ψωμιεῖς ἡμᾶς ἄρτον δακρύων καὶ ποτιεῖς ἡμᾶς ἐν δάκρυσιν ἐν μέτρῳ;

[7] ἔθου ἡμᾶς εἰς ἀντιλογίαν τοῖς γείτοσιν ἡμῶν, καὶ οἱ ἐχθροὶ ἡμῶν ἐμυκτήρισαν ἡμᾶς.

[8] κύριε ὁ θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα. διάψαλμα.

[9] ἄμπελον ἐξ Αἰγύπτου μετῆρας, ἐξέβαλες ἔθνη καὶ κατεφύτευσας αὐτήν·

[10] ὡδοποίησας ἔμπροσθεν αὐτῆς καὶ κατεφύτευσας τὰς ῥίζας αὐτῆς, καὶ ἐπλήσθη ἡ γῆ.

[11] ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ θεοῦ·

[12] ἐξέτεινεν τὰ κλήματα αὐτῆς ἕως θαλάσσης καὶ ἕως ποταμοῦ τὰς παραφυάδας αὐτῆς.

[13] ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν;

[14] ἐλυμήνατο αὐτὴν σῦς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν.

[15] ὁ θεὸς τῶν δυνάμεων, ἐπίστρεψον δή, ἐπίβλεψον ἐξ οὐρανοῦ καὶ ἰδὲ καὶ ἐπίσκεψαι τὴν ἄμπελον ταύτην

[16] καὶ κατάρτισαι αὐτήν, ἣν ἐφύτευσεν ἡ δεξιά σου, καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ.

[17] ἐμπεπυρισμένη πυρὶ καὶ ἀνεσκαμμένη· ἀπὸ ἐπιτιμήσεως τοῦ προσώπου σου ἀπολοῦνται.

[18] γενηθήτω ἡ χείρ σου ἐπ᾽ ἄνδρα δεξιᾶς σου καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ·

[19] καὶ οὐ μὴ ἀποστῶμεν ἀπὸ σοῦ, ζωώσεις ἡμᾶς, καὶ τὸ ὄνομά σου ἐπικαλεσόμεθα.

[20] κύριε ὁ θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

Ψαλμός 80

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· τῷ Ασαφ ψαλμός.

[2] Ἀγαλλιᾶσθε τῷ θεῷ τῷ βοηθῷ ἡμῶν, ἀλαλάξατε τῷ θεῷ Ιακωβ·

[3] λάβετε ψαλμὸν καὶ δότε τύμπανον, ψαλτήριον τερπνὸν μετὰ κιθάρας·

[4] σαλπίσατε ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ἡμῶν·

[5] ὅτι πρόσταγμα τῷ Ισραηλ ἐστὶν καὶ κρίμα τῷ θεῷ Ιακωβ.

[6] μαρτύριον ἐν τῷ Ιωσηφ ἔθετο αὐτὸν ἐν τῷ ἐξελθεῖν αὐτὸν ἐκ γῆς Αἰγύπτου· γλῶσσαν, ἣν οὐκ ἔγνω, ἤκουσεν·

[7] ἀπέστησεν ἀπὸ ἄρσεων τὸν νῶτον αὐτοῦ, αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίνῳ ἐδούλευσαν.

[8] Ἐν θλίψει ἐπεκαλέσω με, καὶ ἐρρυσάμην σε· ἐπήκουσά σου ἐν ἀποκρύφῳ καταιγίδος, ἐδοκίμασά σε ἐπὶ ὕδατος ἀντιλογίας. διάψαλμα.

[9] ἄκουσον, λαός μου, καὶ διαμαρτύρομαί σοι· Ισραηλ, ἐὰν ἀκούσῃς μου,

[10] οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος, οὐδὲ προσκυνήσεις θεῷ ἀλλοτρίῳ·

[11] ἐγὼ γάρ εἰμι κύριος ὁ θεός σου ὁ ἀναγαγών σε ἐκ γῆς Αἰγύπτου· πλάτυνον τὸ στόμα σου, καὶ πληρώσω αὐτό.

[12] καὶ οὐκ ἤκουσεν ὁ λαός μου τῆς φωνῆς μου, καὶ Ισραηλ οὐ προσέσχεν μοι·

[13] καὶ ἐξαπέστειλα αὐτοὺς κατὰ τὰ ἐπιτηδεύματα τῶν καρδιῶν αὐτῶν, πορεύσονται ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

[14] εἰ ὁ λαός μου ἤκουσέν μου, Ισραηλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη,

[15] ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπείνωσα καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον τὴν χεῖρά μου.

[16] οἱ ἐχθροὶ κυρίου ἐψεύσαντο αὐτῷ, καὶ ἔσται ὁ καιρὸς αὐτῶν εἰς τὸν αἰῶνα.

[17] καὶ ἐψώμισεν αὐτοὺς ἐκ στέατος πυροῦ καὶ ἐκ πέτρας μέλι ἐχόρτασεν αὐτούς.

Ψαλμός 81

[1] Ψαλμὸς τῷ Ασαφ. Ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνει

[2] Ἕως πότε κρίνετε ἀδικίαν καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; διάψαλμα.

[3] κρίνατε ὀρφανὸν καὶ πτωχόν, ταπεινὸν καὶ πένητα δικαιώσατε·

[4] ἐξέλεσθε πένητα καὶ πτωχόν, ἐκ χειρὸς ἁμαρτωλοῦ ῥύσασθε.

[5] οὐκ ἔγνωσαν οὐδὲ συνῆκαν, ἐν σκότει διαπορεύονται· σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς.

[6] ἐγὼ εἶπα Θεοί ἐστε καὶ υἱοὶ ὑψίστου πάντες·

[7] ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνῄσκετε καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.

[8] ἀνάστα, ὁ θεός, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσιν τοῖς ἔθνεσιν.

Ψαλμός 82

[1] Ὠιδὴ ψαλμοῦ τῷ Ασαφ.

[2] Ὁ θεός, τίς ὁμοιωθήσεταί σοι; μὴ σιγήσῃς μηδὲ καταπραύνῃς, ὁ θεός·

[3] ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν, καὶ οἱ μισοῦντές σε ἦραν κεφαλήν,

[4] ἐπὶ τὸν λαόν σου κατεπανουργεύσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου·

[5] εἶπαν Δεῦτε καὶ ἐξολεθρεύσωμεν αὐτοὺς ἐξ ἔθνους, καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ισραηλ ἔτι.

[6] ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό, κατὰ σοῦ διαθήκην διέθεντο

[7] τὰ σκηνώματα τῶν Ιδουμαίων καὶ οἱ Ισμαηλῖται, Μωαβ καὶ οἱ Αγαρηνοί,

[8] Γεβαλ καὶ Αμμων καὶ Αμαληκ καὶ ἀλλόφυλοι μετὰ τῶν κατοικούντων Τύρον·

[9] καὶ γὰρ καὶ Ασσουρ συμπαρεγένετο μετ’ αὐτῶν, ἐγενήθησαν εἰς ἀντίλημψιν τοῖς υἱοῖς Λωτ. διάψαλμα.

[10] ποίησον αὐτοῖς ὡς τῇ Μαδιαμ καὶ τῷ Σισαρα, ὡς ὁ Ιαβιν ἐν τῷ χειμάρρῳ Κισων·

[11] ἐξωλεθρεύθησαν ἐν Αενδωρ, ἐγενήθησαν ὡσεὶ κόπρος τῇ γῇ.

[12] θοῦ τοὺς ἄρχοντας αὐτῶν ὡς τὸν Ωρηβ καὶ Ζηβ καὶ Ζεβεε καὶ Σαλμανα πάντας τοὺς ἄρχοντας αὐτῶν,

[13] οἵτινες εἶπαν Κληρονομήσωμεν ἑαυτοῖς τὸ ἁγιαστήριον τοῦ θεοῦ.

[14] ὁ θεός μου, θοῦ αὐτοὺς ὡς τροχόν, ὡς καλάμην κατὰ πρόσωπον ἀνέμου·

[15] ὡσεὶ πῦρ, ὃ διαφλέξει δρυμόν, ὡς εἰ φλὸξ κατακαύσαι ὄρη,

[16] οὕτως καταδιώξεις αὐτοὺς ἐν τῇ καταιγίδι σου καὶ ἐν τῇ ὀργῇ σου ταράξεις αὐτούς.

[17] πλήρωσον τὰ πρόσωπα αὐτῶν ἀτιμίας, καὶ ζητήσουσιν τὸ ὄνομά σου, κύριε.

[18] αἰσχυνθήτωσαν καὶ ταραχθήτωσαν εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἐντραπήτωσαν καὶ ἀπολέσθωσαν

[19] καὶ γνώτωσαν ὅτι ὄνομά σοι κύριος, σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.

Ψαλμός 83

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· τοῖς υἱοῖς Κορε ψαλμός.

[2] Ὡς ἀγαπητὰ τὰ σκηνώματά σου, κύριε τῶν δυνάμεων.

[3] ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχή μου εἰς τὰς αὐλὰς τοῦ κυρίου, ἡ καρδία μου καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ θεὸν ζῶντα.

[4] καὶ γὰρ στρουθίον εὗρεν ἑαυτῷ οἰκίαν καὶ τρυγὼν νοσσιὰν ἑαυτῇ, οὗ θήσει τὰ νοσσία αὐτῆς, τὰ θυσιαστήριά σου, κύριε τῶν δυνάμεων, ὁ βασιλεύς μου καὶ ὁ θεός μου.

[5] μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου, εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσίν σε. διάψαλμα.

[6] μακάριος ἀνήρ, οὗ ἐστιν ἡ ἀντίλημψις αὐτοῦ παρὰ σοῦ, κύριε· ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο

[7] ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος εἰς τόπον, ὃν ἔθετο· καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν.

[8] πορεύσονται ἐκ δυνάμεως εἰς δύναμιν, ὀφθήσεται ὁ θεὸς τῶν θεῶν ἐν Σιων.

[9] κύριε ὁ θεὸς τῶν δυνάμεων, εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι, ὁ θεὸς Ιακωβ. διάψαλμα.

[10] ὑπερασπιστὰ ἡμῶν, ἰδέ, ὁ θεός, καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τοῦ χριστοῦ σου.

[11] ὅτι κρείσσων ἡμέρα μία ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας· ἐξελεξάμην παραρριπτεῖσθαι ἐν τῷ οἴκῳ τοῦ θεοῦ μᾶλλον ἢ οἰκεῖν ἐν σκηνώμασιν ἁμαρτωλῶν.

[12] ὅτι ἔλεον καὶ ἀλήθειαν ἀγαπᾷ κύριος ὁ θεός, χάριν καὶ δόξαν δώσει· κύριος οὐ στερήσει τὰ ἀγαθὰ τοὺς πορευομένους ἐν ἀκακίᾳ.

[13] κύριε τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.

Ψαλμός 84

[1] Εἰς τὸ τέλος· τοῖς υἱοῖς Κορε ψαλμός.

[2] Εὐδόκησας, κύριε, τὴν γῆν σου, ἀπέστρεψας τὴν αἰχμαλωσίαν Ιακωβ·

[3] ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν. διάψαλμα.

[4] κατέπαυσας πᾶσαν τὴν ὀργήν σου, ἀπέστρεψας ἀπὸ ὀργῆς θυμοῦ σου.

[5] ἐπίστρεψον ἡμᾶς, ὁ θεὸς τῶν σωτηρίων ἡμῶν, καὶ ἀπόστρεψον τὸν θυμόν σου ἀφ᾽ ἡμῶν.

[6] μὴ εἰς τὸν αἰῶνα ὀργισθήσῃ ἡμῖν ἢ διατενεῖς τὴν ὀργήν σου ἀπὸ γενεᾶς εἰς γενεάν;

[7] ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς, καὶ ὁ λαός σου εὐφρανθήσεται ἐπὶ σοί.

[8] δεῖξον ἡμῖν, κύριε, τὸ ἔλεός σου καὶ τὸ σωτήριόν σου δῴης ἡμῖν.

[9] ἀκούσομαι τί λαλήσει ἐν ἐμοὶ κύριος ὁ θεός, ὅτι λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοὺς ὁσίους αὐτοῦ καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν.

[10] πλὴν ἐγγὺς τῶν φοβουμένων αὐτὸν τὸ σωτήριον αὐτοῦ τοῦ κατασκηνῶσαι δόξαν ἐν τῇ γῇ ἡμῶν.

[11] ἔλεος καὶ ἀλήθεια συνήντησαν, δικαιοσύνη καὶ εἰρήνη κατεφίλησαν·

[12] ἀλήθεια ἐκ τῆς γῆς ἀνέτειλεν, καὶ δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψεν.

[13] καὶ γὰρ ὁ κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς·

[14] δικαιοσύνη ἐναντίον αὐτοῦ προπορεύσεται καὶ θήσει εἰς ὁδὸν τὰ διαβήματα αὐτοῦ.

Ψαλμός 85

[1] Προσευχὴ τῷ Δαυιδ. Κλῖνον, κύριε, τὸ οὖς σου καὶ ἐπάκουσόν μου, ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ.

[2] φύλαξον τὴν ψυχήν μου, ὅτι ὅσιός εἰμι· σῶσον τὸν δοῦλόν σου, ὁ θεός μου, τὸν ἐλπίζοντα ἐπὶ σέ.

[3] ἐλέησόν με, κύριε, ὅτι πρὸς σὲ κεκράξομαι ὅλην τὴν ἡμέραν.

[4] εὔφρανον τὴν ψυχὴν τοῦ δούλου σου, ὅτι πρὸς σέ, κύριε, ἦρα τὴν ψυχήν μου.

[5] ὅτι σύ, κύριε, χρηστὸς καὶ ἐπιεικὴς καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε.

[6] ἐνώτισαι, κύριε, τὴν προσευχήν μου καὶ πρόσχες τῇ φωνῇ τῆς δεήσεώς μου.

[7] ἐν ἡμέρᾳ θλίψεώς μου ἐκέκραξα πρὸς σέ, ὅτι εἰσήκουσάς μου.

[8] οὐκ ἔστιν ὅμοιός σοι ἐν θεοῖς, κύριε, καὶ οὐκ ἔστιν κατὰ τὰ ἔργα σου.

[9] πάντα τὰ ἔθνη, ὅσα ἐποίησας, ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, κύριε, καὶ δοξάσουσιν τὸ ὄνομά σου,

[10] ὅτι μέγας εἶ σὺ καὶ ποιῶν θαυμάσια, σὺ εἶ ὁ θεὸς μόνος ὁ μέγας.

[11] ὁδήγησόν με, κύριε, τῇ ὁδῷ σου, καὶ πορεύσομαι ἐν τῇ ἀληθείᾳ σου· εὐφρανθήτω ἡ καρδία μου τοῦ φοβεῖσθαι τὸ ὄνομά σου.

[12] ἐξομολογήσομαί σοι, κύριε ὁ θεός μου, ἐν ὅλῃ καρδίᾳ μου καὶ δοξάσω τὸ ὄνομά σου εἰς τὸν αἰῶνα,

[13] ὅτι τὸ ἔλεός σου μέγα ἐπ᾽ ἐμὲ καὶ ἐρρύσω τὴν ψυχήν μου ἐξ ᾅδου κατωτάτου.

[14] ὁ θεός, παράνομοι ἐπανέστησαν ἐπ᾽ ἐμέ, καὶ συναγωγὴ κραταιῶν ἐζήτησαν τὴν ψυχήν μου καὶ οὐ προέθεντό σε ἐνώπιον αὐτῶν.

[15] καὶ σύ, κύριε ὁ θεός, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός.

[16] ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με, δὸς τὸ κράτος σου τῷ παιδί σου καὶ σῶσον τὸν υἱὸν τῆς παιδίσκης σου.

[17] ποίησον μετ᾽ ἐμοῦ σημεῖον εἰς ἀγαθόν, καὶ ἰδέτωσαν οἱ μισοῦντές με καὶ αἰσχυνθήτωσαν, ὅτι σύ, κύριε, ἐβοήθησάς μοι καὶ παρεκάλεσάς με.

Ψαλμός 86

[1] Τοῖς υἱοῖς Κορε ψαλμὸς ᾠδῆς. Οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσιν τοῖς ἁγίοις·

[2] ἀγαπᾷ κύριος τὰς πύλας Σιων ὑπὲρ πάντα τὰ σκηνώματα Ιακωβ.

[3] δεδοξασμένα ἐλαλήθη περὶ σοῦ, ἡ πόλις τοῦ θεοῦ. διάψαλμα.

[4] μνησθήσομαι Ρααβ καὶ Βαβυλῶνος τοῖς γινώσκουσίν με· καὶ ἰδοὺ ἀλλόφυλοι καὶ Τύρος καὶ λαὸς Αἰθιόπων, οὗτοι ἐγενήθησαν ἐκεῖ.

[5] Μήτηρ Σιων, ἐρεῖ ἄνθρωπος, καὶ ἄνθρωπος ἐγενήθη ἐν αὐτῇ, καὶ αὐτὸς ἐθεμελίωσεν αὐτὴν ὁ ὕψιστος.

[6] κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ. διάψαλμα.

[7] ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.

Ψαλμός 87

[1] Ὠιδὴ ψαλμοῦ τοῖς υἱοῖς Κορε· εἰς τὸ τέλος, ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι· συνέσεως Αιμαν τῷ Ισραηλίτῃ.

[2] Κύριε ὁ θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου·

[3] εἰσελθάτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου, κύριε.

[4] ὅτι ἐπλήσθη κακῶν ἡ ψυχή μου, καὶ ἡ ζωή μου τῷ ᾅδῃ ἤγγισεν·

[5] προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον, ἐγενήθην ὡς ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος,

[6] ὡσεὶ τραυματίαι ἐρριμμένοι καθεύδοντες ἐν τάφῳ, ὧν οὐκ ἐμνήσθης ἔτι καὶ αὐτοὶ ἐκ τῆς χειρός σου ἀπώσθησαν.

[7] ἔθεντό με ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

[8] ἐπ᾽ ἐμὲ ἐπεστηρίχθη ὁ θυμός σου, καὶ πάντας τοὺς μετεωρισμούς σου ἐπ᾽ ἐμὲ ἐπήγαγες. διάψαλμα.

[9] ἐμάκρυνας τοὺς γνωστούς μου ἀπ᾽ ἐμοῦ, ἔθεντό με βδέλυγμα ἑαυτοῖς, παρεδόθην καὶ οὐκ ἐξεπορευόμην.

[10] οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας· ἐκέκραξα πρὸς σέ, κύριε, ὅλην τὴν ἡμέραν, διεπέτασα πρὸς σὲ τὰς χεῖράς μου

[11] Μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἰατροὶ ἀναστήσουσιν, καὶ ἐξομολογήσονταί σοι;

[12] μὴ διηγήσεταί τις ἐν τάφῳ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ;

[13] μὴ γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου καὶ ἡ δικαιοσύνη σου ἐν γῇ ἐπιλελησμένῃ;

[14] κἀγὼ πρὸς σέ, κύριε, ἐκέκραξα, καὶ τὸ πρωῒ ἡ προσευχή μου προφθάσει σε.

[15] ἵνα τί, κύριε, ἀπωθεῖς τὴν ψυχήν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ;

[16] πτωχός εἰμι ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου, ὑψωθεὶς δὲ ἐταπεινώθην καὶ ἐξηπορήθην.

[17] ἐπ᾽ ἐμὲ διῆλθον αἱ ὀργαί σου, καὶ οἱ φοβερισμοί σου ἐξετάραξάν με,

[18] ἐκύκλωσάν με ὡς ὕδωρ ὅλην τὴν ἡμέραν, περιέσχον με ἅμα.

[19] ἐμάκρυνας ἀπ᾽ ἐμοῦ φίλον καὶ πλησίον καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας.

Ψαλμός 88

[1] Συνέσεως Αιθαν τῷ Ισραηλίτῃ.

[2] Τὰ ἐλέη σου, κύριε, εἰς τὸν αἰῶνα ᾄσομαι, εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σου ἐν τῷ στόματί μου,

[3] ὅτι εἶπας Εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται· ἐν τοῖς οὐρανοῖς ἑτοιμασθήσεται ἡ ἀλήθειά σου

[4] Διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου, ὤμοσα Δαυιδ τῷ δούλῳ μου

[5] Ἕως τοῦ αἰῶνος ἑτοιμάσω τὸ σπέρμα σου καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου. διάψαλμα.

[6] ἐξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου, κύριε, καὶ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων.

[7] ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ, καὶ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς θεοῦ;

[8] ὁ θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων, μέγας καὶ φοβερὸς ἐπὶ πάντας τοὺς περικύκλῳ αὐτοῦ.

[9] κύριε ὁ θεὸς τῶν δυνάμεων, τίς ὅμοιός σοι; δυνατὸς εἶ, κύριε, καὶ ἡ ἀλήθειά σου κύκλῳ σου.

[10] σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραύνεις.

[11] σὺ ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

[12] σοί εἰσιν οἱ οὐρανοί, καὶ σή ἐστιν ἡ γῆ· τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας.

[13] τὸν βορρᾶν καὶ θαλάσσας σὺ ἔκτισας, Θαβωρ καὶ Ερμων ἐν τῷ ὀνόματί σου ἀγαλλιάσονται.

[14] σὸς ὁ βραχίων μετὰ δυναστείας· κραταιωθήτω ἡ χείρ σου, ὑψωθήτω ἡ δεξιά σου.

[15] δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου σου, ἔλεος καὶ ἀλήθεια προπορεύσεται πρὸ προσώπου σου.

[16] μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμόν· κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύσονται

[17] καὶ ἐν τῷ ὀνόματί σου ἀγαλλιάσονται ὅλην τὴν ἡμέραν καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσονται.

[18] ὅτι τὸ καύχημα τῆς δυνάμεως αὐτῶν εἶ σύ, καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται τὸ κέρας ἡμῶν.

[19] ὅτι τοῦ κυρίου ἡ ἀντίλημψις καὶ τοῦ ἁγίου Ισραηλ βασιλέως ἡμῶν.

[20] τότε ἐλάλησας ἐν ὁράσει τοῖς ὁσίοις σου καὶ εἶπας Ἐθέμην βοήθειαν ἐπὶ δυνατόν, ὕψωσα ἐκλεκτὸν ἐκ τοῦ λαοῦ μου·

[21] εὗρον Δαυιδ τὸν δοῦλόν μου, ἐν ἐλαίῳ ἁγίῳ μου ἔχρισα αὐτόν.

[22] ἡ γὰρ χείρ μου συναντιλήμψεται αὐτῷ, καὶ ὁ βραχίων μου κατισχύσει αὐτόν·

[23] οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν·

[24] καὶ συγκόψω τοὺς ἐχθροὺς αὐτοῦ ἀπὸ προσώπου αὐτοῦ καὶ τοὺς μισοῦντας αὐτὸν τροπώσομαι.

[25] καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός μου μετ᾽ αὐτοῦ, καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ·

[26] καὶ θήσομαι ἐν θαλάσσῃ χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ.

[27] αὐτὸς ἐπικαλέσεταί με Πατήρ μου εἶ σύ, θεός μου καὶ ἀντιλήμπτωρ τῆς σωτηρίας μου·

[28] κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς.

[29] εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου, καὶ ἡ διαθήκη μου πιστὴ αὐτῷ·

[30] καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ.

[31] ἐὰν ἐγκαταλίπωσιν οἱ υἱοὶ αὐτοῦ τὸν νόμον μου καὶ τοῖς κρίμασίν μου μὴ πορευθῶσιν,

[32] ἐὰν τὰ δικαιώματά μου βεβηλώσουσιν καὶ τὰς ἐντολάς μου μὴ φυλάξωσιν,

[33] ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν καὶ ἐν μάστιξιν τὰς ἁμαρτίας αὐτῶν,

[34] τὸ δὲ ἔλεός μου οὐ μὴ διασκεδάσω ἀπ᾽ αὐτοῦ οὐδὲ μὴ ἀδικήσω ἐν τῇ ἀληθείᾳ μου

[35] οὐδὲ μὴ βεβηλώσω τὴν διαθήκην μου καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου οὐ μὴ ἀθετήσω.

[36] ἅπαξ ὤμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαυιδ ψεύσομαι

[37] Τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου

[38] καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα· καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός. διάψαλμα.

[39] σὺ δὲ ἀπώσω καὶ ἐξουδένωσας, ἀνεβάλου τὸν χριστόν σου·

[40] κατέστρεψας τὴν διαθήκην τοῦ δούλου σου, ἐβεβήλωσας εἰς τὴν γῆν τὸ ἁγίασμα αὐτοῦ.

[41] καθεῖλες πάντας τοὺς φραγμοὺς αὐτοῦ, ἔθου τὰ ὀχυρώματα αὐτοῦ δειλίαν·

[42] διήρπασαν αὐτὸν πάντες οἱ διοδεύοντες ὁδόν, ἐγενήθη ὄνειδος τοῖς γείτοσιν αὐτοῦ.

[43] ὕψωσας τὴν δεξιὰν τῶν ἐχθρῶν αὐτοῦ, εὔφρανας πάντας τοὺς ἐχθροὺς αὐτοῦ·

[44] ἀπέστρεψας τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ.

[45] κατέλυσας ἀπὸ καθαρισμοῦ αὐτόν, τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας·

[46] ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτοῦ αἰσχύνην. διάψαλμα.

[47] ἕως πότε, κύριε, ἀποστρέψεις εἰς τέλος, ἐκκαυθήσεται ὡς πῦρ ἡ ὀργή σου;

[48] μνήσθητι τίς μου ἡ ὑπόστασις· μὴ γὰρ ματαίως ἔκτισας πάντας τοὺς υἱοὺς τῶν ἀνθρώπων;

[49] τίς ἐστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον, ῥύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου; διάψαλμα.

[50] ποῦ εἰσιν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε, ἃ ὤμοσας τῷ Δαυιδ ἐν τῇ ἀληθείᾳ σου;

[51] μνήσθητι, κύριε, τοῦ ὀνειδισμοῦ τῶν δούλων σου, οὗ ὑπέσχον ἐν τῷ κόλπῳ μου, πολλῶν ἐθνῶν,

[52] οὗ ὠνείδισαν οἱ ἐχθροί σου, κύριε, οὗ ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου.

[53] Εὐλογητὸς κύριος εἰς τὸν αἰῶνα. γένοιτο γένοιτο. – –

Ψαλμός 89

[1] Προσευχὴ τοῦ Μωυσῆ ἀνθρώπου τοῦ θεοῦ. Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ·

[2] πρὸ τοῦ ὄρη γενηθῆναι καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην καὶ ἀπὸ τοῦ αἰῶνος ἕως τοῦ αἰῶνος σὺ εἶ.

[3] μὴ ἀποστρέψῃς ἄνθρωπον εἰς ταπείνωσιν· καὶ εἶπας Ἐπιστρέψατε, υἱοὶ ἀνθρώπων.

[4] ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἡ ἐχθές, ἥτις διῆλθεν, καὶ φυλακὴ ἐν νυκτί.

[5] τὰ ἐξουδενώματα αὐτῶν ἔτη ἔσονται. τὸ πρωῒ ὡσεὶ χλόη παρέλθοι,

[6] τὸ πρωῒ ἀνθήσαι καὶ παρέλθοι, τὸ ἑσπέρας ἀποπέσοι, σκληρυνθείη καὶ ξηρανθείη.

[7] ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν.

[8] ἔθου τὰς ἀνομίας ἡμῶν ἐνώπιόν σου· ὁ αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου.

[9] ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον, καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν· τὰ ἔτη ἡμῶν ὡς ἀράχνην ἐμελέτων.

[10] αἱ ἡμέραι τῶν ἐτῶν ἡμῶν, ἐν αὐτοῖς ἑβδομήκοντα ἔτη, ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος· ὅτι ἐπῆλθεν πραύτης ἐφ’ ἡμᾶς, καὶ παιδευθησόμεθα.

[11] τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου καὶ ἀπὸ τοῦ φόβου σου τὸν θυμόν σου;

[12] ἐξαριθμήσασθαι τὴν δεξιάν σου οὕτως γνώρισον καὶ τοὺς πεπεδημένους τῇ καρδίᾳ ἐν σοφίᾳ.

[13] ἐπίστρεψον, κύριε· ἕως πότε; καὶ παρακλήθητι ἐπὶ τοῖς δούλοις σου.

[14] ἐνεπλήσθημεν τὸ πρωῒ τοῦ ἐλέους σου καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν ἐν πάσαις ταῖς ἡμέραις ἡμῶν·

[15] εὐφράνθημεν ἀνθ’ ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν, ὧν εἴδομεν κακά.

[16] καὶ ἰδὲ ἐπὶ τοὺς δούλους σου καὶ τὰ ἔργα σου καὶ ὁδήγησον τοὺς υἱοὺς αὐτῶν,

[17] καὶ ἔστω ἡ λαμπρότης κυρίου τοῦ θεοῦ ἡμῶν ἐφ’ ἡμᾶς, καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ’ ἡμᾶς.

Ψαλμός 90

[1] Αἶνος ᾠδῆς τῷ Δαυιδ. Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται.

[2] ἐρεῖ τῷ κυρίῳ Ἀντιλήμπτωρ μου εἶ καὶ καταφυγή μου, ὁ θεός μου, ἐλπιῶ ἐπ᾽ αὐτόν,

[3] ὅτι αὐτὸς ῥύσεταί με ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου ταραχώδους.

[4] ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι, καὶ ὑπὸ τὰς πτέρυγας αὐτοῦ ἐλπιεῖς· ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ.

[5] οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ, ἀπὸ βέλους πετομένου ἡμέρας,

[6] ἀπὸ πράγματος διαπορευομένου ἐν σκότει, ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ.

[7] πεσεῖται ἐκ τοῦ κλίτους σου χιλιὰς καὶ μυριὰς ἐκ δεξιῶν σου, πρὸς σὲ δὲ οὐκ ἐγγιεῖ·

[8] πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις καὶ ἀνταπόδοσιν ἁμαρτωλῶν ὄψῃ.

[9] ὅτι σύ, κύριε, ἡ ἐλπίς μου· τὸν ὕψιστον ἔθου καταφυγήν σου.

[10] οὐ προσελεύσεται πρὸς σὲ κακά, καὶ μάστιξ οὐκ ἐγγιεῖ τῷ σκηνώματί σου,

[11] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου·

[12] ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου·

[13] ἐπ᾽ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα.

[14] ὅτι ἐπ᾽ ἐμὲ ἤλπισεν, καὶ ῥύσομαι αὐτόν· σκεπάσω αὐτόν, ὅτι ἔγνω τὸ ὄνομά μου.

[15] ἐπικαλέσεταί με, καὶ εἰσακούσομαι αὐτοῦ, μετ᾽ αὐτοῦ εἰμι ἐν θλίψει καὶ ἐξελοῦμαι καὶ δοξάσω αὐτόν.

[16] μακρότητα ἡμερῶν ἐμπλήσω αὐτὸν καὶ δείξω αὐτῷ τὸ σωτήριόν μου.

Ψαλμός 91

[1] Ψαλμὸς ᾠδῆς, εἰς τὴν ἡμέραν τοῦ σαββάτου.

[2] Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ κυρίῳ καὶ ψάλλειν τῷ ὀνόματί σου, ὕψιστε,

[3] τοῦ ἀναγγέλλειν τὸ πρωῒ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου κατὰ νύκτα

[4] ἐν δεκαχόρδῳ ψαλτηρίῳ μετ᾽ ᾠδῆς ἐν κιθάρᾳ.

[5] ὅτι εὔφρανάς με, κύριε, ἐν τῷ ποιήματί σου, καὶ ἐν τοῖς ἔργοις τῶν χειρῶν σου ἀγαλλιάσομαι.

[6] ὡς ἐμεγαλύνθη τὰ ἔργα σου, κύριε· σφόδρα ἐβαθύνθησαν οἱ διαλογισμοί σου.

[7] ἀνὴρ ἄφρων οὐ γνώσεται, καὶ ἀσύνετος οὐ συνήσει ταῦτα.

[8] ἐν τῷ ἀνατεῖλαι τοὺς ἁμαρτωλοὺς ὡς χόρτον καὶ διέκυψαν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ὅπως ἂν ἐξολεθρευθῶσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[9] σὺ δὲ ὕψιστος εἰς τὸν αἰῶνα, κύριε·

[10] ὅτι ἰδοὺ οἱ ἐχθροί σου ἀπολοῦνται, καὶ διασκορπισθήσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν,

[11] καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου καὶ τὸ γῆράς μου ἐν ἐλαίῳ πίονι,

[12] καὶ ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου, καὶ ἐν τοῖς ἐπανιστανομένοις ἐπ᾽ ἐμὲ πονηρευομένοις ἀκού σεται τὸ οὖς μου.

[13] δίκαιος ὡς φοῖνιξ ἀνθήσει, ὡσεὶ κέδρος ἡ ἐν τῷ Λιβάνῳ πληθυνθήσεται.

[14] πεφυτευμένοι ἐν τῷ οἴκῳ κυρίου ἐν ταῖς αὐλαῖς τοῦ θεοῦ ἡμῶν ἐξανθήσουσιν·

[15] ἔτι πληθυνθήσονται ἐν γήρει πίονι καὶ εὐπαθοῦντες ἔσονται

[16] τοῦ ἀναγγεῖλαι ὅτι εὐθὴς κύριος ὁ θεός μου καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

Ψαλμός 92

[1] Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴ κισται ἡ γῆ· αἶνος ᾠδῆς τῷ Δαυιδ. Ὁ κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο κύριος δύναμιν καὶ περιεζώσατο· καὶ γὰρ ἐστερέωσεν τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.

[2] ἕτοιμος ὁ θρόνος σου ἀπὸ τότε, ἀπὸ τοῦ αἰῶνος σὺ εἶ.

[3] ἐπῆραν οἱ ποταμοί, κύριε, ἐπῆραν οἱ ποταμοὶ φωνὰς αὐτῶν·

[4] ἀπὸ φωνῶν ὑδάτων πολλῶν θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης, θαυμαστὸς ἐν ὑψηλοῖς ὁ κύριος.

[5] τὰ μαρτύριά σου ἐπιστώθησαν σφόδρα· τῷ οἴκῳ σου πρέπει ἁγίασμα, κύριε, εἰς μακρότητα ἡμερῶν.

Ψαλμός 93

[1] Ψαλμὸς τῷ Δαυιδ, τετράδι σαββάτων. Ὁ θεὸς ἐκδικήσεων κύριος, ὁ θεὸς ἐκδικήσεων ἐπαρρησιάσατο.

[2] ὑψώθητι, ὁ κρίνων τὴν γῆν, ἀπόδος ἀνταπόδοσιν τοῖς ὑπερηφάνοις.

[3] ἕως πότε ἁμαρτωλοί, κύριε, ἕως πότε ἁμαρτωλοὶ καυχήσονται,

[4] φθέγξονται καὶ λαλήσουσιν ἀδικίαν, λαλήσουσιν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν;

[5] τὸν λαόν σου, κύριε, ἐταπείνωσαν καὶ τὴν κληρονομίαν σου ἐκάκωσαν

[6] χήραν καὶ προσήλυτον ἀπέκτειναν καὶ ὀρφανοὺς ἐφόνευσαν

[7] καὶ εἶπαν Οὐκ ὄψεται κύριος, οὐδὲ συνήσει ὁ θεὸς τοῦ Ιακωβ.

[8] σύνετε δή, ἄφρονες ἐν τῷ λαῷ, καί, μωροί, ποτὲ φρονήσατε.

[9] ὁ φυτεύσας τὸ οὖς οὐχὶ ἀκούει, ἢ ὁ πλάσας τὸν ὀφθαλμὸν οὐ κατανοεῖ;

[10] ὁ παιδεύων ἔθνη οὐχὶ ἐλέγξει, ὁ διδάσκων ἄνθρωπον γνῶσιν,

[11] κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι εἰ σὶν μάταιοι.

[12] μακάριος ἄνθρωπος, ὃν ἂν σὺ παιδεύσῃς, κύριε, καὶ ἐκ τοῦ νόμου σου διδάξῃς αὐτὸν

[13] τοῦ πραῦναι αὐτῷ ἀφ᾽ ἡμερῶν πονηρῶν, ἕως οὗ ὀρυγῇ τῷ ἁμαρτωλῷ βόθρος.

[14] ὅτι οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει,

[15] ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν καὶ ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς τῇ καρδίᾳ. διάψαλμα.

[16] τίς ἀναστήσεταί μοι ἐπὶ πονηρευομένους, ἢ τίς συμπαραστήσεταί μοι ἐπὶ ἐργαζομένους τὴν ἀνομίαν;

[17] εἰ μὴ ὅτι κύριος ἐβοήθησέν μοι, παρὰ βραχὺ παρῴκησεν τῷ ᾅδῃ ἡ ψυχή μου.

[18] εἰ ἔλεγον Σεσάλευται ὁ πούς μου, τὸ ἔλεός σου, κύριε, βοηθεῖ μοι·

[19] κύριε, κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου ἠγάπησαν τὴν ψυχήν μου.

[20] μὴ συμπροσέσται σοι θρόνος ἀνομίας, ὁ πλάσσων κόπον ἐπὶ προστάγματι;

[21] θηρεύσουσιν ἐπὶ ψυχὴν δικαίου καὶ αἷμα ἀθῷον καταδικάσονται.

[22] καὶ ἐγένετό μοι κύριος εἰς καταφυγὴν καὶ ὁ θεός μου εἰς βοηθὸν ἐλπίδος μου·

[23] καὶ ἀποδώσει αὐτοῖς τὴν ἀνομίαν αὐτῶν, καὶ κατὰ τὴν πονηρίαν αὐτῶν ἀφανιεῖ αὐτοὺς κύριος ὁ θεὸς ἡμῶν.

Ψαλμός 94

[1] Αἶνος ᾠδῆς τῷ Δαυιδ. Δεῦτε ἀγαλλιασώμεθα τῷ κυρίῳ, ἀλαλάξωμεν τῷ θεῷ τῷ σωτῆρι ἡμῶν·

[2] προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ.

[3] ὅτι θεὸς μέγας κύριος καὶ βασιλεὺς μέγας ἐπὶ πάντας τοὺς θεούς·

[4] ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς, καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ εἰσιν·

[5] ὅτι αὐτοῦ ἐστιν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν, καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἔπλασαν.

[6] δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ καὶ κλαύσωμεν ἐναντίον κυρίου τοῦ ποιήσαντος ἡμᾶς·

[7] ὅτι αὐτός ἐστιν ὁ θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς νομῆς αὐτοῦ καὶ πρόβατα χειρὸς αὐτοῦ. σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

[8] μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

[9] οὗ ἐπείρασαν οἱ πατέρες ὑμῶν, ἐδοκίμασαν καὶ εἶδοσαν τὰ ἔργα μου.

[10] τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ καὶ εἶπα Ἀεὶ πλανῶνται τῇ καρδίᾳ καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδούς μου,

[11] ὡς ὤμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

Ψαλμός 95

[1] Ὅτε ὁ οἶκος ᾠκοδομεῖτο μετὰ τὴν αἰχμα λωσίαν· ᾠδὴ τῷ Δαυιδ. Ἄισατε τῷ κυρίῳ ᾆσμα καινόν, ᾄσατε τῷ κυρίῳ, πᾶσα ἡ γῆ·

[2] ᾄσατε τῷ κυρίῳ, εὐλογήσατε τὸ ὄνομα αὐτοῦ, εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ·

[3] ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.

[4] ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ἐπὶ πάντας τοὺς θεούς·

[5] ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ κύριος τοὺς οὐρανοὺς ἐποίησεν·

[6] ἐξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ, ἁγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ.

[7] ἐνέγκατε τῷ κυρίῳ, αἱ πατριαὶ τῶν ἐθνῶν, ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμήν·

[8] ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ, ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς αὐλὰς αὐτοῦ·

[9] προσκυνήσατε τῷ κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ, σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

[10] εἴπατε ἐν τοῖς ἔθνεσιν Ὁ κύριος ἐβασίλευσεν, καὶ γὰρ κατώρθωσεν τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται, κρινεῖ λαοὺς ἐν εὐθύτητι.

[11] εὐφραινέσθωσαν οἱ οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς·

[12] χαρήσεται τὰ πεδία καὶ πάντα τὰ ἐν αὐτοῖς, τότε ἀγαλλιάσονται πάντα τὰ ξύλα τοῦ δρυμοῦ

[13] πρὸ προσώπου κυρίου, ὅτι ἔρχεται, ὅτι ἔρχεται κρῖναι τὴν γῆν· κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ.

Ψαλμός 96

[1] Τῷ Δαυιδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται. Ὁ κύριος ἐβασίλευσεν, ἀγαλλιάσθω ἡ γῆ, εὐφρανθήτωσαν νῆσοι πολλαί.

[2] νεφέλη καὶ γνόφος κύκλῳ αὐτοῦ, δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ.

[3] πῦρ ἐναντίον αὐτοῦ προπορεύσεται καὶ φλογιεῖ κύκλῳ τοὺς ἐχθροὺς αὐτοῦ·

[4] ἔφαναν αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ, εἶδεν καὶ ἐσαλεύθη ἡ γῆ.

[5] τὰ ὄρη ἐτάκησαν ὡσεὶ κηρὸς ἀπὸ προσώπου κυρίου, ἀπὸ προσώπου κυρίου πάσης τῆς γῆς.

[6] ἀνήγγειλαν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ, καὶ εἴδοσαν πάντες οἱ λαοὶ τὴν δόξαν αὐτοῦ.

[7] αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν· προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ.

[8] ἤκουσεν καὶ εὐφράνθη Σιων, καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς Ιουδαίας ἕνεκεν τῶν κριμάτων σου, κύριε·

[9] ὅτι σὺ εἶ κύριος ὁ ὕψιστος ἐπὶ πᾶσαν τὴν γῆν, σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς.

[10] οἱ ἀγαπῶντες τὸν κύριον, μισεῖτε πονηρόν· φυλάσσει κύριος τὰς ψυχὰς τῶν ὁσίων αὐτοῦ, ἐκ χειρὸς ἁμαρτωλῶν ῥύσεται αὐτούς.

[11] φῶς ἀνέτειλεν τῷ δικαίῳ καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη.

[12] εὐφράνθητε, δίκαιοι, ἐπὶ τῷ κυρίῳ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ.

Ψαλμός 97

[1] Ψαλμὸς τῷ Δαυιδ. Ἄισατε τῷ κυρίῳ ᾆσμα καινόν, ὅτι θαυμαστὰ ἐποίησεν κύριος· ἔσωσεν αὐτῷ ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίων ὁ ἅγιος αὐτοῦ.

[2] ἐγνώρισεν κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἐθνῶν ἀπεκάλυψεν τὴν δικαιοσύνην αὐτοῦ.

[3] ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ιακωβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ισραηλ· εἴδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν.

[4] ἀλαλάξατε τῷ θεῷ, πᾶσα ἡ γῆ, ᾄσατε καὶ ἀγαλλιᾶσθε καὶ ψάλατε·

[5] ψάλατε τῷ κυρίῳ ἐν κιθάρᾳ, ἐν κιθάρᾳ καὶ φωνῇ ψαλμοῦ·

[6] ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης ἀλαλάξατε ἐνώπιον τοῦ βασιλέως κυρίου.

[7] σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ οἱ κατοικοῦντες ἐν αὐτῇ·

[8] ποταμοὶ κροτήσουσιν χειρὶ ἐπὶ τὸ αὐτό, τὰ ὄρη ἀγαλλιάσονται,

[9] ὅτι ἥκει κρῖναι τὴν γῆν· κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι.

Ψαλμός 98

[1] Ψαλμὸς τῷ Δαυιδ. Ὁ κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί· ὁ καθήμενος ἐπὶ τῶν χερουβιν, σαλευθήτω ἡ γῆ.

[2] κύριος ἐν Σιων μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάντας τοὺς λαούς·

[3] ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ, ὅτι φοβερὸν καὶ ἅγιόν ἐστιν.

[4] καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ· σὺ ἡτοίμασας εὐθύτητας, κρίσιν καὶ δικαιοσύνην ἐν Ιακωβ σὺ ἐποίησας.

[5] ὑψοῦτε κύριον τὸν θεὸν ἡμῶν καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστιν.

[6] Μωϋσῆς καὶ Ααρων ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουηλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ· ἐπεκαλοῦντο τὸν κύριον, καὶ αὐτὸς ἐπήκουσεν αὐτῶν,

[7] ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς· ἐφύλασσον τὰ μαρτύρια αὐτοῦ καὶ τὰ προστάγματα, ἃ ἔδωκεν αὐτοῖς.

[8] κύριε ὁ θεὸς ἡμῶν, σὺ ἐπήκουες αὐτῶν· ὁ θεός, σὺ εὐίλατος ἐγίνου αὐτοῖς καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα αὐτῶν.

[9] ὑψοῦτε κύριον τὸν θεὸν ἡμῶν καὶ προσκυνεῖτε εἰς ὄρος ἅγιον αὐτοῦ, ὅτι ἅγιος κύριος ὁ θεὸς ἡμῶν.

Ψαλμός 99

[1] Ψαλμὸς εἰς ἐξομολόγησιν. Ἀλαλάξατε τῷ κυρίῳ, πᾶσα ἡ γῆ,

[2] δουλεύσατε τῷ κυρίῳ ἐν εὐφροσύνῃ, εἰσέλθατε ἐνώπιον αὐτοῦ ἐν ἀγαλλιάσει.

[3] γνῶτε ὅτι κύριος, αὐτός ἐστιν ὁ θεός, αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς, λαὸς αὐτοῦ καὶ πρόβατα τῆς νομῆς αὐτοῦ.

[4] εἰσέλθατε εἰς τὰς πύλας αὐτοῦ ἐν ἐξομολογήσει, εἰς τὰς αὐλὰς αὐτοῦ ἐν ὕμνοις· ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ,

[5] ὅτι χρηστὸς κύριος, εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, καὶ ἕως γενεᾶς καὶ γενεᾶς ἡ ἀλήθεια αὐτοῦ.

Ψαλμός 100

[1] Τῷ Δαυιδ ψαλμός. Ἔλεος καὶ κρίσιν ᾄσομαί σοι, κύριε·

[2] ψαλῶ καὶ συνήσω ἐν ὁδῷ ἀμώμῳ· πότε ἥξεις πρός με; διεπορευόμην ἐν ἀκακίᾳ καρδίας μου ἐν μέσῳ τοῦ οἴκου μου.

[3] οὐ προεθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον, ποιοῦντας παραβάσεις ἐμίσησα·

[4] οὐκ ἐκολλήθη μοι καρδία σκαμβή, ἐκκλίνοντος ἀπ᾽ ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον.

[5] τὸν καταλαλοῦντα λάθρᾳ τοῦ πλησίον αὐτοῦ, τοῦτον ἐξεδίωκον· ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ, τούτῳ οὐ συνήσθιον.

[6] οἱ ὀφθαλμοί μου ἐπὶ τοὺς πιστοὺς τῆς γῆς τοῦ συγκαθῆσθαι αὐτοὺς μετ᾽ ἐμοῦ· πορευόμενος ἐν ὁδῷ ἀμώμῳ, οὗτός μοι ἐλειτούργει.

[7] οὐ κατῴκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν, λαλῶν ἄδικα οὐ κατεύθυνεν ἐναντίον τῶν ὀφθαλμῶν μου.

[8] εἰς τὰς πρωίας ἀπέκτεννον πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς τοῦ ἐξολεθρεῦσαι ἐκ πόλεως κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

Ψαλμός 101

[1] Προσευχὴ τῷ πτωχῷ, ὅταν ἀκηδιάσῃ καὶ ἐν αντίον κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ.

[2] Εἰσάκουσον, κύριε, τῆς προσευχῆς μου, καὶ ἡ κραυγή μου πρὸς σὲ ἐλθάτω.

[3] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ· ἐν ᾗ ἂν ἡμέρᾳ θλίβωμαι, κλῖνον τὸ οὖς σου πρός με· ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ εἰσάκουσόν μου.

[4] ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου, καὶ τὰ ὀστᾶ μου ὡσεὶ φρύγιον συνεφρύγησαν.

[5] ἐπλήγη ὡσεὶ χόρτος καὶ ἐξηράνθη ἡ καρδία μου, ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου.

[6] ἀπὸ φωνῆς τοῦ στεναγμοῦ μου ἐκολλήθη τὸ ὀστοῦν μου τῇ σαρκί μου.

[7] ὡμοιώθην πελεκᾶνι ἐρημικῷ, ἐγενήθην ὡσεὶ νυκτικόραξ ἐν οἰκοπέδῳ,

[8] ἠγρύπνησα καὶ ἐγενήθην ὡσεὶ στρουθίον μονάζον ἐπὶ δώματι.

[9] ὅλην τὴν ἡμέραν ὠνείδιζόν με οἱ ἐχθροί μου, καὶ οἱ ἐπαινοῦντές με κατ᾽ ἐμοῦ ὤμνυον.

[10] ὅτι σποδὸν ὡσεὶ ἄρτον ἔφαγον καὶ τὸ πόμα μου μετὰ κλαυθμοῦ ἐκίρνων

[11] ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τοῦ θυμοῦ σου, ὅτι ἐπάρας κατέρραξάς με.

[12] αἱ ἡμέραι μου ὡσεὶ σκιὰ ἐκλίθησαν, καὶ ἐγὼ ὡσεὶ χόρτος ἐξηράνθην.

[13] σὺ δέ, κύριε, εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

[14] σὺ ἀναστὰς οἰκτιρήσεις τὴν Σιων, ὅτι καιρὸς τοῦ οἰκτιρῆσαι αὐτήν, ὅτι ἥκει καιρός·

[15] ὅτι εὐδόκησαν οἱ δοῦλοί σου τοὺς λίθους αὐτῆς καὶ τὸν χοῦν αὐτῆς οἰκτιρήσουσιν.

[16] καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομα κυρίου καὶ πάντες οἱ βασιλεῖς τῆς γῆς τὴν δόξαν σου,

[17] ὅτι οἰκοδομήσει κύριος τὴν Σιων καὶ ὀφθήσεται ἐν τῇ δόξῃ αὐτοῦ.

[18] ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν καὶ οὐκ ἐξουδένωσεν τὴν δέησιν αὐτῶν.

[19] γραφήτω αὕτη εἰς γενεὰν ἑτέραν, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν κύριον,

[20] ὅτι ἐξέκυψεν ἐξ ὕψους ἁγίου αὐτοῦ, κύριος ἐξ οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψεν

[21] τοῦ ἀκοῦσαι τὸν στεναγμὸν τῶν πεπεδημένων, τοῦ λῦσαι τοὺς υἱοὺς τῶν τεθανατωμένων,

[22] τοῦ ἀναγγεῖλαι ἐν Σιων τὸ ὄνομα κυρίου καὶ τὴν αἴνεσιν αὐτοῦ ἐν Ιερουσαλημ

[23] ἐν τῷ συναχθῆναι λαοὺς ἐπὶ τὸ αὐτὸ καὶ βασιλείας τοῦ δουλεύειν τῷ κυρίῳ.

[24] ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ Τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι·

[25] μὴ ἀναγάγῃς με ἐν ἡμίσει ἡμερῶν μου, ἐν γενεᾷ γενεῶν τὰ ἔτη σου.

[26] κατ᾽ ἀρχὰς σύ, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

[27] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἀλλάξεις αὐτούς, καὶ ἀλλαγήσονται·

[28] σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

[29] οἱ υἱοὶ τῶν δούλων σου κατασκηνώσουσιν, καὶ τὸ σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

Ψαλμός 102

[1] Τῷ Δαυιδ. Εὐλόγει, ἡ ψυχή μου, τὸν κύριον καί, πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ·

[2] εὐλόγει, ἡ ψυχή μου, τὸν κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ·

[3] τὸν εὐιλατεύοντα πάσαις ταῖς ἀνομίαις σου, τὸν ἰώμενον πάσας τὰς νόσους σου·

[4] τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωήν σου, τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς·

[5] τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου, ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου.

[6] ποιῶν ἐλεημοσύνας ὁ κύριος καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις.

[7] ἐγνώρισεν τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς Ισραηλ τὰ θελήματα αὐτοῦ.

[8] οἰκτίρμων καὶ ἐλεήμων ὁ κύριος, μακρόθυμος καὶ πολυέλεος·

[9] οὐκ εἰς τέλος ὀργισθήσεται οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ·

[10] οὐ κατὰ τὰς ἁμαρτίας ἡμῶν ἐποίησεν ἡμῖν οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν

[11] ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκραταίωσεν κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν·

[12] καθ᾽ ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ᾽ ἡμῶν τὰς ἀνομίας ἡμῶν.

[13] καθὼς οἰκτίρει πατὴρ υἱούς, οἰκτίρησεν κύριος τοὺς φοβουμένους αὐτόν,

[14] ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν· μνήσθητι ὅτι χοῦς ἐσμεν.

[15] ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει·

[16] ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

[17] τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶ νος ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοὺς υἱῶν

[18] τοῖς φυλάσσουσιν τὴν διαθήκην αὐτοῦ καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

[19] κύριος ἐν τῷ οὐρανῷ ἡτοίμασεν τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

[20] εὐλογεῖτε τὸν κύριον, πάντες οἱ ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύι ποιοῦντες τὸν λόγον αὐτοῦ τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ·

[21] εὐλογεῖτε τὸν κύριον, πᾶσαι αἱ δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ ποιοῦντες τὸ θέλημα αὐτοῦ·

[22] εὐλογεῖτε τὸν κύριον, πάντα τὰ ἔργα αὐτοῦ ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχή μου, τὸν κύριον.

Ψαλμός 103

[1] Τῷ Δαυιδ. Εὐλόγει, ἡ ψυχή μου, τὸν κύριον. κύριε ὁ θεός μου, ἐμεγαλύνθης σφόδρα, ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω

[2] ἀναβαλλόμενος φῶς ὡς ἱμάτιον, ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέρριν·

[3] ὁ στεγάζων ἐν ὕδασιν τὰ ὑπερῷα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων·

[4] ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

[5] ἐθεμελίωσεν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[6] ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα·

[7] ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

[8] ἀναβαίνουσιν ὄρη καὶ καταβαίνουσιν πεδία εἰς τόπον, ὃν ἐθεμελίωσας αὐτοῖς·

[9] ὅριον ἔθου, ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσιν καλύψαι τὴν γῆν.

[10] ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα·

[11] ποτιοῦσιν πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν·

[12] ἐπ᾽ αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν.

[13] ποτίζων ὄρη ἐκ τῶν ὑπερῴων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

[14] ἐξανατέλλων χόρτον τοῖς κτήνεσιν καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς·

[15] καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

[16] χορτασθήσεται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσεν·

[17] ἐκεῖ στρουθία ἐννοσσεύσουσιν, τοῦ ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν.

[18] ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς χοιρογρυλλίοις.

[19] ἐποίησεν σελήνην εἰς καιρούς, ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

[20] ἔθου σκότος, καὶ ἐγένετο νύξ, ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ,

[21] σκύμνοι ὠρυόμενοι ἁρπάσαι καὶ ζητῆσαι παρὰ τοῦ θεοῦ βρῶσιν αὐτοῖς.

[22] ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν καὶ ἐν ταῖς μάνδραις αὐτῶν κοιτασθήσονται·

[23] ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

[24] ὡς ἐμεγαλύνθη τὰ ἔργα σου, κύριε· πάντα ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς κτήσεώς σου.

[25] αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἑρπετά, ὧν οὐκ ἔστιν ἀριθμός, ζῷα μικρὰ μετὰ μεγάλων·

[26] ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῷ.

[27] πάντα πρὸς σὲ προσδοκῶσιν δοῦναι τὴν τροφὴν αὐτοῖς εὔκαιρον.

[28] δόντος σου αὐτοῖς συλλέξουσιν, ἀνοίξαντος δέ σου τὴν χεῖρα τὰ σύμπαντα πλησθήσονται χρηστότητος.

[29] ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται· ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσιν καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

[30] ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

[31] ἤτω ἡ δόξα κυρίου εἰς τὸν αἰῶνα, εὐφρανθήσεται κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ·

[32] ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται.

[33] ᾄσω τῷ κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἕως ὑπάρχω·

[34] ἡδυνθείη αὐτῷ ἡ διαλογή μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ κυρίῳ.

[35] ἐκλίποισαν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχή μου, τὸν κύριον.

Ψαλμός 104

[1] Αλληλουια. Ἐξομολογεῖσθε τῷ κυρίῳ καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ, ἀπαγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἔργα αὐτοῦ·

[2] ᾄσατε αὐτῷ καὶ ψάλατε αὐτῷ, διηγήσασθε πάντα τὰ θαυμάσια αὐτοῦ.

[3] ἐπαινεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ, εὐφρανθήτω καρδία ζητούντων τὸν κύριον·

[4] ζητήσατε τὸν κύριον καὶ κραταιώθητε, ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός.

[5] μνήσθητε τῶν θαυμασίων αὐτοῦ, ὧν ἐποίησεν, τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ,

[6] σπέρμα Αβρααμ δοῦλοι αὐτοῦ, υἱοὶ Ιακωβ ἐκλεκτοὶ αὐτοῦ.

[7] αὐτὸς κύριος ὁ θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ.

[8] ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ, λόγου, οὗ ἐνετείλατο εἰς χιλίας γενεάς,

[9] ὃν διέθετο τῷ Αβρααμ, καὶ τοῦ ὅρκου αὐτοῦ τῷ Ισαακ

[10] καὶ ἔστησεν αὐτὴν τῷ Ιακωβ εἰς πρόσταγμα καὶ τῷ Ισραηλ διαθήκην αἰώνιον

[11] λέγων Σοὶ δώσω τὴν γῆν Χανααν σχοίνισμα κληρονομίας ὑμῶν.

[12] ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς, ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ

[13] καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος, ἐκ βασιλείας εἰς λαὸν ἕτερον·

[14] οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς

[15] Μὴ ἅπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

[16] καὶ ἐκάλεσεν λιμὸν ἐπὶ τὴν γῆν, πᾶν στήριγμα ἄρτου συνέτριψεν·

[17] ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον, εἰς δοῦλον ἐπράθη Ιωσηφ.

[18] ἐταπείνωσαν ἐν πέδαις τοὺς πόδας αὐτοῦ, σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ

[19] μέχρι τοῦ ἐλθεῖν τὸν λόγον αὐτοῦ, τὸ λόγιον κυρίου ἐπύρωσεν αὐτόν.

[20] ἀπέστειλεν βασιλεὺς καὶ ἔλυσεν αὐτόν, ἄρχων λαῶν, καὶ ἀφῆκεν αὐτόν·

[21] κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ

[22] τοῦ παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ ὡς ἑαυτὸν καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι.

[23] καὶ εἰσῆλθεν Ισραηλ εἰς Αἴγυπτον, καὶ Ιακωβ παρῴκησεν ἐν γῇ Χαμ·

[24] καὶ ηὔξησεν τὸν λαὸν αὐτοῦ σφόδρα καὶ ἐκραταίωσεν αὐτὸν ὑπὲρ τοὺς ἐχθροὺς αὐτοῦ.

[25] μετέστρεψεν τὴν καρδίαν αὐτῶν τοῦ μισῆσαι τὸν λαὸν αὐτοῦ, τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ.

[26] ἐξαπέστειλεν Μωυσῆν τὸν δοῦλον αὐτοῦ, Ααρων, ὃν ἐξελέξατο αὐτόν·

[27] ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων αὐτοῦ καὶ τῶν τεράτων ἐν γῇ Χαμ.

[28] ἐξαπέστειλεν σκότος, καὶ ἐσκότασεν, καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ.

[29] μετέστρεψεν τὰ ὕδατα αὐτῶν εἰς αἷμα καὶ ἀπέκτεινεν τοὺς ἰχθύας αὐτῶν.

[30] ἐξῆρψεν ἡ γῆ αὐτῶν βατράχους ἐν τοῖς ταμιείοις τῶν βασιλέων αὐτῶν.

[31] εἶπεν, καὶ ἦλθεν κυνόμυια καὶ σκνῖπες ἐν πᾶσι τοῖς ὁρίοις αὐτῶν.

[32] ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν, πῦρ καταφλέγον ἐν τῇ γῇ αὐτῶν,

[33] καὶ ἐπάταξεν τὰς ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν καὶ συνέτριψεν πᾶν ξύλον ὁρίου αὐτῶν.

[34] εἶπεν, καὶ ἦλθεν ἀκρὶς καὶ βροῦχος, οὗ οὐκ ἦν ἀριθμός,

[35] καὶ κατέφαγεν πάντα τὸν χόρτον ἐν τῇ γῇ αὐτῶν καὶ κατέφαγεν τὸν καρπὸν τῆς γῆς αὐτῶν.

[36] καὶ ἐπάταξεν πᾶν πρωτότοκον ἐν τῇ γῇ αὐτῶν, ἀπαρχὴν παντὸς πόνου αὐτῶν,

[37] καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ χρυσίῳ καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν ἀσθενῶν.

[38] εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν, ὅτι ἐπέπεσεν ὁ φόβος αὐτῶν ἐπ᾽ αὐτούς.

[39] διεπέτασεν νεφέλην εἰς σκέπην αὐτοῖς καὶ πῦρ τοῦ φωτίσαι αὐτοῖς τὴν νύκτα.

[40] ᾔτησαν, καὶ ἦλθεν ὀρτυγομήτρα, καὶ ἄρτον οὐρανοῦ ἐνέπλησεν αὐτούς·

[41] διέρρηξεν πέτραν, καὶ ἐρρύησαν ὕδατα, ἐπορεύθησαν ἐν ἀνύδροις ποταμοί.

[42] ὅτι ἐμνήσθη τοῦ λόγου τοῦ ἁγίου αὐτοῦ τοῦ πρὸς Αβρααμ τὸν δοῦλον αὐτοῦ

[43] καὶ ἐξήγαγεν τὸν λαὸν αὐτοῦ ἐν ἀγαλλιάσει καὶ τοὺς ἐκλεκτοὺς αὐτοῦ ἐν εὐφροσύνῃ.

[44] καὶ ἔδωκεν αὐτοῖς χώρας ἐθνῶν, καὶ πόνους λαῶν ἐκληρονόμησαν,

[45] ὅπως ἂν φυλάξωσιν τὰ δικαιώματα αὐτοῦ καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσιν.

Ψαλμός 105

[1] Αλληλουια. Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[2] τίς λαλήσει τὰς δυναστείας τοῦ κυρίου, ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ;

[3] μακάριοι οἱ φυλάσσοντες κρίσιν καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ.

[4] μνήσθητι ἡμῶν, κύριε, ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου, ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου

[5] τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου, τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου, τοῦ ἐπαινεῖσθαι μετὰ τῆς κληρονομίας σου.

[6] ἡμάρτομεν μετὰ τῶν πατέρων ἡμῶν, ἠνομήσαμεν, ἠδικήσαμεν.

[7] οἱ πατέρες ἡμῶν ἐν Αἰγύπτῳ οὐ συνῆκαν τὰ θαυμάσιά σου οὐκ ἐμνήσθησαν τοῦ πλήθους τοῦ ἐλέους σου καὶ παρεπίκραναν ἀναβαίνοντες ἐν τῇ ἐρυθρᾷ θαλάσσῃ.

[8] καὶ ἔσωσεν αὐτοὺς ἕνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ·

[9] καὶ ἐπετίμησεν τῇ ἐρυθρᾷ θαλάσσῃ, καὶ ἐξηράνθη, καὶ ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ·

[10] καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ·

[11] καὶ ἐκάλυψεν ὕδωρ τοὺς θλίβοντας αὐτούς, εἷς ἐξ αὐτῶν οὐχ ὑπελείφθη.

[12] καὶ ἐπίστευσαν ἐν τοῖς λόγοις αὐτοῦ καὶ ᾖσαν τὴν αἴνεσιν αὐτοῦ.

[13] ἐτάχυναν ἐπελάθοντο τῶν ἔργων αὐτοῦ, οὐχ ὑπέμειναν τὴν βουλὴν αὐτοῦ·

[14] καὶ ἐπεθύμησαν ἐπιθυμίαν ἐν τῇ ἐρήμῳ καὶ ἐπείρασαν τὸν θεὸν ἐν ἀνύδρῳ.

[15] καὶ ἔδωκεν αὐτοῖς τὸ αἴτημα αὐτῶν καὶ ἐξαπέστειλεν πλησμονὴν εἰς τὰς ψυχὰς αὐτῶν.

[16] καὶ παρώργισαν Μωυσῆν ἐν τῇ παρεμβολῇ καὶ Ααρων τὸν ἅγιον κυρίου·

[17] ἠνοίχθη ἡ γῆ καὶ κατέπιεν Δαθαν καὶ ἐκάλυψεν ἐπὶ τὴν συναγωγὴν Αβιρων·

[18] καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν, φλὸξ κατέφλεξεν ἁμαρτωλούς.

[19] καὶ ἐποίησαν μόσχον ἐν Χωρηβ καὶ προσεκύνησαν τῷ γλυπτῷ·

[20] καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου ἔσθοντος χόρτον.

[21] ἐπελάθοντο τοῦ θεοῦ τοῦ σῴζοντος αὐτούς, τοῦ ποιήσαντος μεγάλα ἐν Αἰγύπτῳ,

[22] θαυμαστὰ ἐν γῇ Χαμ, φοβερὰ ἐπὶ θαλάσσης ἐρυθρᾶς.

[23] καὶ εἶπεν τοῦ ἐξολεθρεῦσαι αὐτούς, εἰ μὴ Μωϋσῆς ὁ ἐκλεκτὸς αὐτοῦ ἔστη ἐν τῇ θραύσει ἐνώπιον αὐτοῦ τοῦ ἀποστρέψαι τὴν ὀργὴν αὐτοῦ τοῦ μὴ ἐξολεθρεῦσαι.

[24] καὶ ἐξουδένωσαν γῆν ἐπιθυμητήν, οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ·

[25] καὶ ἐγόγγυσαν ἐν τοῖς σκηνώμασιν αὐτῶν, οὐκ εἰσήκουσαν τῆς φωνῆς κυρίου.

[26] καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ αὐτοῖς τοῦ καταβαλεῖν αὐτοὺς ἐν τῇ ἐρήμῳ

[27] καὶ τοῦ καταβαλεῖν τὸ σπέρμα αὐτῶν ἐν τοῖς ἔθνεσιν καὶ διασκορπίσαι αὐτοὺς ἐν ταῖς χώραις.

[28] καὶ ἐτελέσθησαν τῷ Βεελφεγωρ καὶ ἔφαγον θυσίας νεκρῶν·

[29] καὶ παρώξυναν αὐτὸν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν, καὶ ἐπληθύνθη ἐν αὐτοῖς ἡ πτῶσις.

[30] καὶ ἔστη Φινεες καὶ ἐξιλάσατο, καὶ ἐκόπασεν ἡ θραῦσις·

[31] καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην εἰς γενεὰν καὶ γενεὰν ἕως τοῦ αἰῶνος.

[32] καὶ παρώργισαν αὐτὸν ἐφ’ ὕδατος ἀντιλογίας. καὶ ἐκακώθη Μωϋσῆς δι’ αὐτούς,

[33] ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ, καὶ διέστειλεν ἐν τοῖς χείλεσιν αὐτοῦ.

[34] οὐκ ἐξωλέθρευσαν τὰ ἔθνη, ἃ εἶπεν κύριος αὐτοῖς,

[35] καὶ ἐμίγησαν ἐν τοῖς ἔθνεσιν καὶ ἔμαθον τὰ ἔργα αὐτῶν·

[36] καὶ ἐδούλευσαν τοῖς γλυπτοῖς αὐτῶν, καὶ ἐγενήθη αὐτοῖς εἰς σκάνδαλον·

[37] καὶ ἔθυσαν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις

[38] καὶ ἐξέχεαν αἷμα ἀθῷον, αἷμα υἱῶν αὐτῶν καὶ θυγατέρων, ὧν ἔθυσαν τοῖς γλυπτοῖς Χανααν, καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖς αἵμασιν

[39] καὶ ἐμιάνθη ἐν τοῖς ἔργοις αὐτῶν, καὶ ἐπόρνευσαν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

[40] καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ·

[41] καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας ἐθνῶν, καὶ ἐκυρίευσαν αὐτῶν οἱ μισοῦντες αὐτούς·

[42] καὶ ἔθλιψαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν, καὶ ἐταπεινώθησαν ὑπὸ τὰς χεῖρας αὐτῶν.

[43] πλεονάκις ἐρρύσατο αὐτούς, αὐτοὶ δὲ παρεπίκραναν αὐτὸν ἐν τῇ βουλῇ αὐτῶν καὶ ἐταπεινώθησαν ἐν ταῖς ἀνομίαις αὐτῶν.

[44] καὶ εἶδεν ἐν τῷ θλίβεσθαι αὐτοὺς ἐν τῷ αὐτὸν εἰσακοῦσαι τῆς δεήσεως αὐτῶν·

[45] καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ

[46] καὶ ἔδωκεν αὐτοὺς εἰς οἰκτιρμοὺς ἐναντίον πάντων τῶν αἰχμαλωτισάντων αὐτούς.

[47] σῶσον ἡμᾶς, κύριε ὁ θεὸς ἡμῶν, καὶ ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἐθνῶν τοῦ ἐξομολογήσασθαι τῷ ὀνόματι τῷ ἁγίῳ σου, τοῦ ἐγκαυχᾶσθαι ἐν τῇ αἰνέσει σου.

[48] Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. καὶ ἐρεῖ πᾶς ὁ λαός Γένοιτο γένοιτο. – –

Ψαλμός 106

[1] Αλληλουια. Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

[2] εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ κυρίου, οὓς ἐλυτρώσατο ἐκ χειρὸς ἐχθροῦ.

[3] ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης.

[4] ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν ἀνύδρῳ, ὁδὸν πόλεως κατοικητηρίου οὐχ εὗρον

[5] πεινῶντες καὶ διψῶντες, ἡ ψυχὴ αὐτῶν ἐν αὐτοῖς ἐξέλιπεν·

[6] καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτοὺς

[7] καὶ ὡδήγησεν αὐτοὺς εἰς ὁδὸν εὐθεῖαν τοῦ πορευθῆναι εἰς πόλιν κατοικητηρίου.

[8] ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων,

[9] ὅτι ἐχόρτασεν ψυχὴν κενὴν καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν. –

[10] καθημένους ἐν σκότει καὶ σκιᾷ θανάτου, πεπεδημένους ἐν πτωχείᾳ καὶ σιδήρῳ,

[11] ὅτι παρεπίκραναν τὰ λόγια τοῦ θεοῦ καὶ τὴν βουλὴν τοῦ ὑψίστου παρώξυναν,

[12] καὶ ἐταπεινώθη ἐν κόποις ἡ καρδία αὐτῶν, ἠσθένησαν, καὶ οὐκ ἦν ὁ βοηθῶν·

[13] καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτοὺς

[14] καὶ ἐξήγαγεν αὐτοὺς ἐκ σκότους καὶ σκιᾶς θανάτου καὶ τοὺς δεσμοὺς αὐτῶν διέρρηξεν.

[15] ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων,

[16] ὅτι συνέτριψεν πύλας χαλκᾶς καὶ μοχλοὺς σιδηροῦς συνέκλασεν. –

[17] ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν, διὰ γὰρ τὰς ἀνομίας αὐτῶν ἐταπεινώθησαν·

[18] πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ αὐτῶν, καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου·

[19] καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς,

[20] ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτοὺς καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν.

[21] ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων

[22] καὶ θυσάτωσαν θυσίαν αἰνέσεως καὶ ἐξαγγειλάτωσαν τὰ ἔργα αὐτοῦ ἐν ἀγαλλιάσει. –

[23] οἱ καταβαίνοντες εἰς τὴν θάλασσαν ἐν πλοίοις ποιοῦντες ἐργασίαν ἐν ὕδασι πολλοῖς,

[24] αὐτοὶ εἶδοσαν τὰ ἔργα κυρίου καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ·

[25] εἶπεν, καὶ ἔστη πνεῦμα καταιγίδος, καὶ ὑψώθη τὰ κύματα αὐτῆς·

[26] ἀναβαίνουσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων, ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο,

[27] ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη·

[28] καὶ ἐκέκραξαν πρὸς κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐξήγαγεν αὐτοὺς

[29] καὶ ἐπέταξεν τῇ καταιγίδι, καὶ ἔστη εἰς αὔραν, καὶ ἐσίγησαν τὰ κύματα αὐτῆς·

[30] καὶ εὐφράνθησαν, ὅτι ἡσύχασαν, καὶ ὡδήγησεν αὐτοὺς ἐπὶ λιμένα θελήματος αὐτῶν.

[31] ἐξομολογησάσθωσαν τῷ κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων,

[32] ὑψωσάτωσαν αὐτὸν ἐν ἐκκλησίᾳ λαοῦ καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεσάτωσαν αὐτόν. –

[33] ἔθετο ποταμοὺς εἰς ἔρημον καὶ διεξόδους ὑδάτων εἰς δίψαν,

[34] γῆν καρποφόρον εἰς ἅλμην ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.

[35] ἔθετο ἔρημον εἰς λίμνας ὑδάτων καὶ γῆν ἄνυδρον εἰς διεξόδους ὑδάτων

[36] καὶ κατῴκισεν ἐκεῖ πεινῶντας, καὶ συνεστήσαντο πόλιν κατοικεσίας

[37] καὶ ἔσπειραν ἀγροὺς καὶ ἐφύτευσαν ἀμπελῶνας καὶ ἐποίησαν καρπὸν γενήματος,

[38] καὶ εὐλόγησεν αὐτούς, καὶ ἐπληθύνθησαν σφόδρα, καὶ τὰ κτήνη αὐτῶν οὐκ ἐσμίκρυνεν.

[39] καὶ ὠλιγώθησαν καὶ ἐκακώθησαν ἀπὸ θλίψεως κακῶν καὶ ὀδύνης.

[40] ἐξεχύθη ἐξουδένωσις ἐπ᾽ ἄρχοντας, καὶ ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ καὶ οὐχ ὁδῷ.

[41] καὶ ἐβοήθησεν πένητι ἐκ πτωχείας καὶ ἔθετο ὡς πρόβατα πατριάς.

[42] ὄψονται εὐθεῖς καὶ εὐφρανθήσονται, καὶ πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς.

[43] τίς σοφὸς καὶ φυλάξει ταῦτα καὶ συνήσουσιν τὰ ἐλέη τοῦ κυρίου;

Ψαλμός 107

[1] Ὠιδὴ ψαλμοῦ τῷ Δαυιδ.

[2] Ἑτοίμη ἡ καρδία μου, ὁ θεός, ἑτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου.

[3] ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα· ἐξεγερθήσομαι ὄρθρου.

[4] ἐξομολογήσομαί σοι ἐν λαοῖς, κύριε, καὶ ψαλῶ σοι ἐν ἔθνεσιν,

[5] ὅτι μέγα ἐπάνω τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου.

[6] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

[7] ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου, σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου.

[8] ὁ θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ Ὑψωθήσομαι καὶ διαμεριῶ Σικιμα καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω·

[9] ἐμός ἐστιν Γαλααδ, καὶ ἐμός ἐστιν Μανασση, καὶ Εφραιμ ἀντίλημψις τῆς κεφαλῆς μου, Ιουδας βασιλεύς μου·

[10] Μωαβ λέβης τῆς ἐλπίδος μου, ἐπὶ τὴν Ιδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν.

[11] τίς ἀπάξει με εἰς πόλιν περιοχῆς; τίς ὁδηγήσει με ἕως τῆς Ιδουμαίας;

[12] οὐχὶ σύ, ὁ θεός, ὁ ἀπωσάμενος ἡμᾶς; καὶ οὐκ ἐξελεύσῃ, ὁ θεός, ἐν ταῖς δυνάμεσιν ἡμῶν.

[13] δὸς ἡμῖν βοήθειαν ἐκ θλίψεως· καὶ ματαία σωτηρία ἀνθρώπου.

[14] ἐν τῷ θεῷ ποιήσομεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς ἐχθροὺς ἡμῶν.

Ψαλμός 108

[1] Εἰς τὸ τέλος· τῷ Δαυιδ ψαλμός. Ὁ θεός, τὴν αἴνεσίν μου μὴ παρασιωπήσῃς,

[2] ὅτι στόμα ἁμαρτωλοῦ καὶ στόμα δολίου ἐπ᾽ ἐμὲ ἠνοίχθη, ἐλάλησαν κατ᾽ ἐμοῦ γλώσσῃ δολίᾳ

[3] καὶ λόγοις μίσους ἐκύκλωσάν με καὶ ἐπολέμησάν με δωρεάν.

[4] ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με, ἐγὼ δὲ προσευχόμην·

[5] καὶ ἔθεντο κατ᾽ ἐμοῦ κακὰ ἀντὶ ἀγαθῶν καὶ μῖσος ἀντὶ τῆς ἀγαπήσεώς μου.

[6] κατάστησον ἐπ᾽ αὐτὸν ἁμαρτωλόν, καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ·

[7] ἐν τῷ κρίνεσθαι αὐτὸν ἐξέλθοι καταδεδικασμένος, καὶ ἡ προσευχὴ αὐτοῦ γενέσθω εἰς ἁμαρτίαν.

[8] γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι, καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος·

[9] γενηθήτωσαν οἱ υἱοὶ αὐτοῦ ὀρφανοὶ καὶ ἡ γυνὴ αὐτοῦ χήρα·

[10] σαλευόμενοι μεταναστήτωσαν οἱ υἱοὶ αὐτοῦ καὶ ἐπαιτησάτωσαν, ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν.

[11] ἐξερευνησάτω δανειστὴς πάντα, ὅσα ὑπάρχει αὐτῷ, διαρπασάτωσαν ἀλλότριοι τοὺς πόνους αὐτοῦ·

[12] μὴ ὑπαρξάτω αὐτῷ ἀντιλήμπτωρ, μηδὲ γενηθήτω οἰκτίρμων τοῖς ὀρφανοῖς αὐτοῦ·

[13] γενηθήτω τὰ τέκνα αὐτοῦ εἰς ἐξολέθρευσιν, ἐν γενεᾷ μιᾷ ἐξαλειφθήτω τὸ ὄνομα αὐτοῦ.

[14] ἀναμνησθείη ἡ ἀνομία τῶν πατέρων αὐτοῦ ἔναντι κυρίου, καὶ ἡ ἁμαρτία τῆς μητρὸς αὐτοῦ μὴ ἐξαλειφθείη·

[15] γενηθήτωσαν ἔναντι κυρίου διὰ παντός, καὶ ἐξολεθρευθείη ἐκ γῆς τὸ μνημόσυνον αὐτῶν,

[16] ἀνθ᾽ ὧν οὐκ ἐμνήσθη τοῦ ποιῆσαι ἔλεος καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχὸν καὶ κατανενυγμένον τῇ καρδίᾳ τοῦ θανατῶσαι.

[17] καὶ ἠγάπησεν κατάραν, καὶ ἥξει αὐτῷ· καὶ οὐκ ἠθέλησεν εὐλογίαν, καὶ μακρυνθήσεται ἀπ᾽ αὐτοῦ.

[18] καὶ ἐνεδύσατο κατάραν ὡς ἱμάτιον, καὶ εἰσῆλθεν ὡς ὕδωρ εἰς τὰ ἔγκατα αὐτοῦ καὶ ὡσεὶ ἔλαιον ἐν τοῖς ὀστέοις αὐτοῦ·

[19] γενηθήτω αὐτῷ ὡς ἱμάτιον, ὃ περιβάλλεται, καὶ ὡσεὶ ζώνη, ἣν διὰ παντὸς περιζώννυται.

[20] τοῦτο τὸ ἔργον τῶν ἐνδιαβαλλόντων με παρὰ κυρίου καὶ τῶν λαλούντων πονηρὰ κατὰ τῆς ψυχῆς μου.

[21] καὶ σύ, κύριε κύριε, ποίησον μετ᾽ ἐμοῦ ἔλεος ἕνεκεν τοῦ ὀνό ματός σου, ὅτι χρηστὸν τὸ ἔλεός σου.

[22] ῥῦσαί με, ὅτι πτωχὸς καὶ πένης ἐγώ εἰμι, καὶ ἡ καρδία μου τετάρακται ἐντός μου.

[23] ὡσεὶ σκιὰ ἐν τῷ ἐκκλῖναι αὐτὴν ἀντανῃρέθην, ἐξετινάχθην ὡσεὶ ἀκρίδες.

[24] τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας, καὶ ἡ σάρξ μου ἠλλοιώθη δι᾽ ἔλαιον.

[25] καὶ ἐγὼ ἐγενήθην ὄνειδος αὐτοῖς· εἴδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν.

[26] βοήθησόν μοι, κύριε ὁ θεός μου, σῶσόν με κατὰ τὸ ἔλεός σου,

[27] καὶ γνώτωσαν ὅτι ἡ χείρ σου αὕτη καὶ σύ, κύριε, ἐποίησας αὐτήν.

[28] καταράσονται αὐτοί, καὶ σὺ εὐλογήσεις· οἱ ἐπανιστανόμενοί μοι αἰσχυνθήτωσαν, ὁ δὲ δοῦλός σου εὐφρανθήσεται.

[29] ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπὴν καὶ περιβαλέσθωσαν ὡσεὶ διπλοίδα αἰσχύνην αὐτῶν.

[30] ἐξομολογήσομαι τῷ κυρίῳ σφόδρα ἐν τῷ στόματί μου καὶ ἐν μέσῳ πολλῶν αἰνέσω αὐτόν,

[31] ὅτι παρέστη ἐκ δεξιῶν πένητος τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου.

Ψαλμός 109

[1] Τῷ Δαυιδ ψαλμός. Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

[2] ῥάβδον δυνάμεώς σου ἐξαποστελεῖ κύριος ἐκ Σιων, καὶ κατακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου.

[3] μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησιν τῶν ἁγίων· ἐκ γαστρὸς πρὸ ἑωσφόρου ἐξεγέννησά σε.

[4] ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

[5] κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς·

[6] κρινεῖ ἐν τοῖς ἔθνεσιν, πληρώσει πτώματα, συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν.

[7] ἐκ χειμάρρου ἐν ὁδῷ πίεται· διὰ τοῦτο ὑψώσει κεφαλήν.

Ψαλμός 110

[1] Αλληλουια. Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου ἐν βουλῇ εὐθείων καὶ συναγωγῇ.

[2] μεγάλα τὰ ἔργα κυρίου, ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ·

[3] ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[4] μνείαν ἐποιήσατο τῶν θαυμασίων αὐτοῦ, ἐλεήμων καὶ οἰκτίρμων ὁ κύριος·

[5] τροφὴν ἔδωκεν τοῖς φοβουμένοις αὐτόν, μνησθήσεται εἰς τὸν αἰῶνα διαθήκης αὐτοῦ.

[6] ἰσχὺν ἔργων αὐτοῦ ἀνήγγειλεν τῷ λαῷ αὐτοῦ τοῦ δοῦναι αὐτοῖς κληρονομίαν ἐθνῶν.

[7] ἔργα χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις· πισταὶ πᾶσαι αἱ ἐντολαὶ αὐτοῦ,

[8] ἐστηριγμέναι εἰς τὸν αἰῶνα τοῦ αἰῶνος, πεποιημέναι ἐν ἀληθείᾳ καὶ εὐθύτητι.

[9] λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ, ἐνετείλατο εἰς τὸν αἰῶνα διαθήκην αὐτοῦ· ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.

[10] ἀρχὴ σοφίας φόβος κυρίου, σύνεσις ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν. ἡ αἴνεσις αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ψαλμός 111

[1] Αλληλουια. Μακάριος ἀνὴρ ὁ φοβούμενος τὸν κύριον, ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα·

[2] δυνατὸν ἐν τῇ γῇ ἔσται τὸ σπέρμα αὐτοῦ, γενεὰ εὐθείων εὐλογηθήσεται·

[3] δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[4] ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσιν ἐλεήμων καὶ οἰκτίρμων καὶ δίκαιος.

[5] χρηστὸς ἀνὴρ ὁ οἰκτίρων καὶ κιχρῶν, οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει·

[6] ὅτι εἰς τὸν αἰῶνα οὐ σαλευθήσεται, εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος.

[7] ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται· ἑτοίμη ἡ καρδία αὐτοῦ ἐλπίζειν ἐπὶ κύριον.

[8] ἐστήρικται ἡ καρδία αὐτοῦ, οὐ μὴ φοβηθῇ, ἕως οὗ ἐπίδῃ ἐπὶ τοὺς ἐχθροὺς αὐτοῦ

[9] ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος, τὸ κέρας αὐτοῦ ὑψωθήσεται ἐν δόξῃ.

[10] ἁμαρτωλὸς ὄψεται καὶ ὀργισθήσεται, τοὺς ὀδόντας αὐτοῦ βρύξει καὶ τακήσεται· ἐπιθυμία ἁμαρτωλῶν ἀπολεῖται.

Ψαλμός 112

[1] Αλληλουια. Αἰνεῖτε, παῖδες, κύριον, αἰνεῖτε τὸ ὄνομα κυρίου·
[2] εἴη τὸ ὄνομα κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος·
[3] ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν αἰνεῖτε τὸ ὄνομα κυρίου.
[4] ὑψηλὸς ἐπὶ πάντα τὰ ἔθνη ὁ κύριος, ἐπὶ τοὺς οὐρανοὺς ἡ δόξα αὐτοῦ.
[5] τίς ὡς κύριος ὁ θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν
[6] καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ;
[7] ὁ ἐγείρων ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα
[8] τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων, μετὰ ἀρχόντων λαοῦ αὐτοῦ·
[9] ὁ κατοικίζων στεῖραν ἐν οἴκῳ μητέρα τέκνων εὐφραινομένην.

Ψαλμός 113

[1] Αλληλουια. Ἐν ἐξόδῳ Ισραηλ ἐξ Αἰγύπτου, οἴκου Ιακωβ ἐκ λαοῦ βαρβάρου

[2] ἐγενήθη Ιουδαία ἁγίασμα αὐτοῦ, Ισραηλ ἐξουσία αὐτοῦ.

[3] ἡ θάλασσα εἶδεν καὶ ἔφυγεν, ὁ Ιορδάνης ἐστράφη εἰς τὰ ὀπίσω·

[4] τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων.

[5] τί σοί ἐστιν, θάλασσα, ὅτι ἔφυγες, καὶ σοί, Ιορδάνη, ὅτι ἀνεχώρησας εἰς τὰ ὀπίσω;

[6] τὰ ὄρη, ὅτι ἐσκιρτήσατε ὡσεὶ κριοί, καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων;

[7] ἀπὸ προσώπου κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ θεοῦ Ιακωβ

[8] τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων.

[9] Μὴ ἡμῖν, κύριε, μὴ ἡμῖν, ἀλλ᾽ ἢ τῷ ὀνόματί σου δὸς δόξαν ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου,

[10] μήποτε εἴπωσιν τὰ ἔθνη Ποῦ ἐστιν ὁ θεὸς αὐτῶν;

[11] ὁ δὲ θεὸς ἡμῶν ἐν τῷ οὐρανῷ ἄνω· ἐν τοῖς οὐρανοῖς καὶ ἐν τῇ γῇ πάντα, ὅσα ἠθέλησεν, ἐποίησεν.

[12] τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων·

[13] στόμα ἔχουσιν καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσιν καὶ οὐκ ὄψονται,

[14] ὦτα ἔχουσιν καὶ οὐκ ἀκούσονται, ῥῖνας ἔχουσιν καὶ οὐκ ὀσφρανθήσονται,

[15] χεῖρας ἔχουσιν καὶ οὐ ψηλαφήσουσιν, πόδας ἔχουσιν καὶ οὐ περιπατήσουσιν, οὐ φωνήσουσιν ἐν τῷ λάρυγγι αὐτῶν.

[16] ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτοῖς.

[17] οἶκος Ισραηλ ἤλπισεν ἐπὶ κύριον· βοηθὸς αὐτῶν καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[18] οἶκος Ααρων ἤλπισεν ἐπὶ κύριον· βοηθὸς αὐτῶν καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[19] οἱ φοβούμενοι τὸν κύριον ἤλπισαν ἐπὶ κύριον· βοηθὸς αὐτῶν καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[20] κύριος ἐμνήσθη ἡμῶν καὶ εὐλόγησεν ἡμᾶς, εὐλόγησεν τὸν οἶκον Ισραηλ, εὐλόγησεν τὸν οἶκον Ααρων,

[21] εὐλόγησεν τοὺς φοβουμένους τὸν κύριον, τοὺς μικροὺς μετὰ τῶν μεγάλων.

[22] προσθείη κύριος ἐφ᾽ ὑμᾶς, ἐφ᾽ ὑμᾶς καὶ ἐπὶ τοὺς υἱοὺς ὑμῶν·

[23] εὐλογημένοι ὑμεῖς τῷ κυρίῳ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.

[24] ὁ οὐρανὸς τοῦ οὐρανοῦ τῷ κυρίῳ, τὴν δὲ γῆν ἔδωκεν τοῖς υἱοῖς τῶν ἀνθρώπων.

[25] οὐχ οἱ νεκροὶ αἰνέσουσίν σε, κύριε, οὐδὲ πάντες οἱ καταβαίνοντες εἰς ᾅδου,

[26] ἀλλ᾽ ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν κύριον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ψαλμός 114

[1] Αλληλουια. Ἠγάπησα, ὅτι εἰσακούσεται κύριος τῆς φωνῆς τῆς δεήσεώς μου,

[2] ὅτι ἔκλινεν τὸ οὖς αὐτοῦ ἐμοί, καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι.

[3] περιέσχον με ὠδῖνες θανάτου, κίνδυνοι ᾅδου εὕροσάν με· θλῖψιν καὶ ὀδύνην εὗρον.

[4] καὶ τὸ ὄνομα κυρίου ἐπεκαλεσάμην Ὦ κύριε, ῥῦσαι τὴν ψυχήν μου.

[5] ἐλεήμων ὁ κύριος καὶ δίκαιος, καὶ ὁ θεὸς ἡμῶν ἐλεᾷ.

[6] φυλάσσων τὰ νήπια ὁ κύριος· ἐταπεινώθην, καὶ ἔσωσέν με.

[7] ἐπίστρεψον, ἡ ψυχή μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι κύριος εὐηργέτησέν σε,

[8] ὅτι ἐξείλατο τὴν ψυχήν μου ἐκ θανάτου, τοὺς ὀφθαλμούς μου ἀπὸ δακρύων καὶ τοὺς πόδας μου ἀπὸ ὀλισθήματος.

[9] εὐαρεστήσω ἐναντίον κυρίου ἐν χώρᾳ ζώντων.

Ψαλμός 115

[1] Αλληλουια. Ἐπίστευσα, διὸ ἐλάλησα· ἐγὼ δὲ ἐταπεινώθην σφόδρα.
[2] ἐγὼ εἶπα ἐν τῇ ἐκστάσει μου Πᾶς ἄνθρωπος ψεύστης.
[3] τί ἀνταποδώσω τῷ κυρίῳ περὶ πάντων, ὧν ἀνταπέδωκέν μοι;
[4] ποτήριον σωτηρίου λήμψομαι καὶ τὸ ὄνομα κυρίου ἐπικαλέσομαι.
[6] τίμιος ἐναντίον κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ.
[7] ὦ κύριε, ἐγὼ δοῦλος σός, ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου. διέρρηξας τοὺς δεσμούς μου,
[8] σοὶ θύσω θυσίαν αἰνέσεως·
[9] τὰς εὐχάς μου τῷ κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ
[10] ἐν αὐλαῖς οἴκου κυρίου ἐν μέσῳ σου, Ιερουσαλημ.

Ψαλμός 116

[1] Αλληλουια. Αἰνεῖτε τὸν κύριον, πάντα τὰ ἔθνη, ἐπαινέσατε αὐτόν, πάντες οἱ λαοί,

[2] ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ κυρίου μένει εἰς τὸν αἰῶνα.

Ψαλμός 117

[1] Αλληλουια. Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[2] εἰπάτω δὴ οἶκος Ισραηλ ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[3] εἰπάτω δὴ οἶκος Ααρων ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[4] εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν κύριον ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[5] ἐν θλίψει ἐπεκαλεσάμην τὸν κύριον, καὶ ἐπήκουσέν μου εἰς πλατυσμόν.

[6] κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

[7] κύριος ἐμοὶ βοηθός, κἀγὼ ἐπόψομαι τοὺς ἐχθρούς μου.

[8] ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ πεποιθέναι ἐπ᾽ ἄνθρωπον·

[9] ἀγαθὸν ἐλπίζειν ἐπὶ κύριον ἢ ἐλπίζειν ἐπ᾽ ἄρχοντας.

[10] πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι κυρίου ἠμυνάμην αὐτούς·

[11] κυκλώσαντες ἐκύκλωσάν με, καὶ τῷ ὀνόματι κυρίου ἠμυνάμην αὐτούς·

[12] ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον καὶ ἐξεκαύθησαν ὡσεὶ πῦρ ἐν ἀκάνθαις, καὶ τῷ ὀνόματι κυρίου ἠμυνάμην αὐτούς.

[13] ὠσθεὶς ἀνετράπην τοῦ πεσεῖν, καὶ ὁ κύριος ἀντελάβετό μου.

[14] ἰσχύς μου καὶ ὕμνησίς μου ὁ κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν.

[15] φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων Δεξιὰ κυρίου ἐποίησεν δύναμιν,

[16] δεξιὰ κυρίου ὕψωσέν με, δεξιὰ κυρίου ἐποίησεν δύναμιν.

[17] οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι καὶ ἐκδιηγήσομαι τὰ ἔργα κυρίου.

[18] παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με.

[19] ἀνοίξατέ μοι πύλας δικαιοσύνης· εἰσελθὼν ἐν αὐταῖς ἐξομολογήσομαι τῷ κυρίῳ.

[20] αὕτη ἡ πύλη τοῦ κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ.

[21] ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.

[22] λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

[23] παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

[24] αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

[25] ὦ κύριε, σῶσον δή, ὦ κύριε, εὐόδωσον δή.

[26] εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

[27] θεὸς κύριος καὶ ἐπέφανεν ἡμῖν· συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου.

[28] θεός μου εἶ σύ, καὶ ἐξομολογήσομαί σοι· θεός μου εἶ σύ, καὶ ὑψώσω σε· ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.

[29] ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Ψαλμός 118

[1] Αλληλουια. αλφ. Μακάριοι οἱ ἄμωμοι ἐν ὁδῷ οἱ πορευόμενοι ἐν νόμῳ κυρίου.

[2] μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ· ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν.

[3] οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν.

[4] σὺ ἐνετείλω τὰς ἐντολάς σου φυλάξασθαι σφόδρα.

[5] ὄφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ δικαιώματά σου.

[6] τότε οὐ μὴ ἐπαισχυνθῶ ἐν τῷ με ἐπιβλέπειν ἐπὶ πάσας τὰς ἐντολάς σου.

[7] ἐξομολογήσομαί σοι, κύριε, ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου.

[8] τὰ δικαιώματά σου φυλάξω· μή με ἐγκαταλίπῃς ἕως σφόδρα.

[9] βηθ. Ἐν τίνι κατορθώσει ὁ νεώτερος τὴν ὁδὸν αὐτοῦ; ἐν τῷ φυλάσσεσθαι τοὺς λόγους σου.

[10] ἐν ὅλῃ καρδίᾳ μου ἐξεζήτησά σε· μὴ ἀπώσῃ με ἀπὸ τῶν ἐντολῶν σου.

[11] ἐν τῇ καρδίᾳ μου ἔκρυψα τὰ λόγιά σου, ὅπως ἂν μὴ ἁμάρτω σοι.

[12] εὐλογητὸς εἶ, κύριε· δίδαξόν με τὰ δικαιώματά σου.

[13] ἐν τοῖς χείλεσίν μου ἐξήγγειλα πάντα τὰ κρίματα τοῦ στόματός σου.

[14] ἐν τῇ ὁδῷ τῶν μαρτυρίων σου ἐτέρφθην ὡς ἐπὶ παντὶ πλούτῳ.

[15] ἐν ταῖς ἐντολαῖς σου ἀδολεσχήσω καὶ κατανοήσω τὰς ὁδούς σου.

[16] ἐν τοῖς δικαιώμασίν σου μελετήσω, οὐκ ἐπιλήσομαι τῶν λόγων σου.

[17] γιμαλ. Ἀνταπόδος τῷ δούλῳ σου· ζήσομαι καὶ φυλάξω τοὺς λόγους σου.

[18] ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου.

[19] πάροικος ἐγώ εἰμι ἐν τῇ γῇ· μὴ ἀποκρύψῃς ἀπ᾽ ἐμοῦ τὰς ἐντολάς σου.

[20] ἐπεπόθησεν ἡ ψυχή μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ.

[21] ἐπετίμησας ὑπερηφάνοις· ἐπικατάρατοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου.

[22] περίελε ἀπ᾽ ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν, ὅτι τὰ μαρτύριά σου ἐξεζήτησα.

[23] καὶ γὰρ ἐκάθισαν ἄρχοντες καὶ κατ᾽ ἐμοῦ κατελάλουν, ὁ δὲ δοῦλός σου ἠδολέσχει ἐν τοῖς δικαιώμασίν σου.

[24] καὶ γὰρ τὰ μαρτύριά σου μελέτη μού ἐστιν, καὶ αἱ συμβουλίαι μου τὰ δικαιώματά σου.

[25] δελθ. Ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου ζῆσόν με κατὰ τὸν λόγον σου.

[26] τὰς ὁδούς μου ἐξήγγειλα, καὶ ἐπήκουσάς μου· δίδαξόν με τὰ δικαιώματά σου.

[27] ὁδὸν δικαιωμάτων σου συνέτισόν με, καὶ ἀδολεσχήσω ἐν τοῖς θαυμασίοις σου.

[28] ἔσταξεν ἡ ψυχή μου ἀπὸ ἀκηδίας· βεβαίωσόν με ἐν τοῖς λόγοις σου.

[29] ὁδὸν ἀδικίας ἀπόστησον ἀπ᾽ ἐμοῦ καὶ τῷ νόμῳ σου ἐλέησόν με.

[30] ὁδὸν ἀληθείας ᾑρετισάμην, τὰ κρίματά σου οὐκ ἐπελαθόμην.

[31] ἐκολλήθην τοῖς μαρτυρίοις σου· κύριε, μή με καταισχύνῃς.

[32] ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου.

[33] η. Νομοθέτησόν με, κύριε, τὴν ὁδὸν τῶν δικαιωμάτων σου, καὶ ἐκζητήσω αὐτὴν διὰ παντός.

[34] συνέτισόν με, καὶ ἐξερευνήσω τὸν νόμον σου καὶ φυλάξω αὐτὸν ἐν ὅλῃ καρδίᾳ μου.

[35] ὁδήγησόν με ἐν τρίβῳ τῶν ἐντολῶν σου, ὅτι αὐτὴν ἠθέλησα.

[36] κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου καὶ μὴ εἰς πλεονεξίαν.

[37] ἀπόστρεψον τοὺς ὀφθαλμούς μου τοῦ μὴ ἰδεῖν ματαιότητα, ἐν τῇ ὁδῷ σου ζῆσόν με.

[38] στῆσον τῷ δούλῳ σου τὸ λόγιόν σου εἰς τὸν φόβον σου.

[39] περίελε τὸν ὀνειδισμόν μου, ὃν ὑπώπτευσα· τὰ γὰρ κρίματά σου χρηστά.

[40] ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου· ἐν τῇ δικαιοσύνῃ σου ζῆσόν με.

[41] ουαυ. Καὶ ἔλθοι ἐπ᾽ ἐμὲ τὸ ἔλεός σου, κύριε, τὸ σωτήριόν σου κατὰ τὸ λόγιόν σου.

[42] καὶ ἀποκριθήσομαι τοῖς ὀνειδίζουσί με λόγον, ὅτι ἤλπισα ἐπὶ τοὺς λόγους σου.

[43] καὶ μὴ περιέλῃς ἐκ τοῦ στόματός μου λόγον ἀληθείας ἕως σφόδρα, ὅτι ἐπὶ τὰ κρίματά σου ἐπήλπισα.

[44] καὶ φυλάξω τὸν νόμον σου διὰ παντός, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[45] καὶ ἐπορευόμην ἐν πλατυσμῷ, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

[46] καὶ ἐλάλουν ἐν τοῖς μαρτυρίοις σου ἐναντίον βασιλέων καὶ οὐκ ᾐσχυνόμην.

[47] καὶ ἐμελέτων ἐν ταῖς ἐντολαῖς σου, αἷς ἠγάπησα σφόδρα.

[48] καὶ ἦρα τὰς χεῖράς μου πρὸς τὰς ἐντολάς σου, ἃς ἠγάπησα, καὶ ἠδολέσχουν ἐν τοῖς δικαιώμασίν σου.

[49] ζαι. Μνήσθητι τὸν λόγον σου τῷ δούλῳ σου, ᾧ ἐπήλπισάς με.

[50] αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει μου, ὅτι τὸ λόγιόν σου ἔζησέν με.

[51] ὑπερήφανοι παρηνόμουν ἕως σφόδρα, ἀπὸ δὲ τοῦ νόμου σου οὐκ ἐξέκλινα.

[52] ἐμνήσθην τῶν κριμάτων σου ἀπ᾽ αἰῶνος, κύριε, καὶ παρεκλήθην.

[53] ἀθυμία κατέσχεν με ἀπὸ ἁμαρτωλῶν τῶν ἐγκαταλιμπανόντων τὸν νόμον σου.

[54] ψαλτὰ ἦσάν μοι τὰ δικαιώματά σου ἐν τόπῳ παροικίας μου.

[55] ἐμνήσθην ἐν νυκτὶ τοῦ ὀνόματός σου, κύριε, καὶ ἐφύλαξα τὸν νόμον σου.

[56] αὕτη ἐγενήθη μοι, ὅτι τὰ δικαιώματά σου ἐξεζήτησα.

[57] ηθ. Μερίς μου κύριε, εἶπα φυλάξασθαι τὸν νόμον σου.

[58] ἐδεήθην τοῦ προσώπου σου ἐν ὅλῃ καρδίᾳ μου· ἐλέησόν με κατὰ τὸ λόγιόν σου.

[59] διελογισάμην τὰς ὁδούς σου καὶ ἐπέστρεψα τοὺς πόδας μου εἰς τὰ μαρτύριά σου.

[60] ἡτοιμάσθην καὶ οὐκ ἐταράχθην τοῦ φυλάξασθαι τὰς ἐντολάς σου.

[61] σχοινία ἁμαρτωλῶν περιεπλάκησάν μοι, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην.

[62] μεσονύκτιον ἐξηγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

[63] μέτοχος ἐγώ εἰμι πάντων τῶν φοβουμένων σε καὶ τῶν φυλασσόντων τὰς ἐντολάς σου.

[64] τοῦ ἐλέους σου, κύριε, πλήρης ἡ γῆ· τὰ δικαιώματά σου δίδαξόν με.

[65] τηθ. Χρηστότητα ἐποίησας μετὰ τοῦ δούλου σου, κύριε, κατὰ τὸν λόγον σου.

[66] χρηστότητα καὶ παιδείαν καὶ γνῶσιν δίδαξόν με, ὅτι ταῖς ἐντολαῖς σου ἐπίστευσα.

[67] πρὸ τοῦ με ταπεινωθῆναι ἐγὼ ἐπλημμέλησα, διὰ τοῦτο τὸ λόγιόν σου ἐφύλαξα.

[68] χρηστὸς εἶ σύ, κύριε, καὶ ἐν τῇ χρηστότητί σου δίδαξόν με τὰ δικαιώματά σου.

[69] ἐπληθύνθη ἐπ᾽ ἐμὲ ἀδικία ὑπερηφάνων, ἐγὼ δὲ ἐν ὅλῃ καρδίᾳ μου ἐξερευνήσω τὰς ἐντολάς σου.

[70] ἐτυρώθη ὡς γάλα ἡ καρδία αὐτῶν, ἐγὼ δὲ τὸν νόμον σου ἐμελέτησα.

[71] ἀγαθόν μοι ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δικαιώματά σου.

[72] ἀγαθόν μοι ὁ νόμος τοῦ στόματός σου ὑπὲρ χιλιάδας χρυσίου καὶ ἀργυρίου.

[73] ιωθ. Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με· συνέτισόν με, καὶ μαθήσομαι τὰς ἐντολάς σου.

[74] οἱ φοβούμενοί σε ὄψονταί με καὶ εὐφρανθήσονται, ὅτι εἰς τοὺς λόγους σου ἐπήλπισα.

[75] ἔγνων, κύριε, ὅτι δικαιοσύνη τὰ κρίματά σου, καὶ ἀληθείᾳ ἐταπείνωσάς με.

[76] γενηθήτω δὴ τὸ ἔλεός σου τοῦ παρακαλέσαι με κατὰ τὸ λόγιόν σου τῷ δούλῳ σου.

[77] ἐλθέτωσάν μοι οἱ οἰκτιρμοί σου, καὶ ζήσομαι, ὅτι ὁ νόμος σου μελέτη μού ἐστιν.

[78] αἰσχυνθήτωσαν ὑπερήφανοι, ὅτι ἀδίκως ἠνόμησαν εἰς ἐμέ· ἐγὼ δὲ ἀδολεσχήσω ἐν ταῖς ἐντολαῖς σου.

[79] ἐπιστρεψάτωσάν μοι οἱ φοβούμενοί σε καὶ οἱ γινώσκοντες τὰ μαρτύριά σου.

[80] γενηθήτω ἡ καρδία μου ἄμωμος ἐν τοῖς δικαιώμασίν σου, ὅπως ἂν μὴ αἰσχυνθῶ.

[81] χαφ. Ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχή μου, καὶ εἰς τὸν λόγον σου ἐπήλπισα.

[82] ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου λέγοντες Πότε παρακαλέσεις με;

[83] ὅτι ἐγενήθην ὡς ἀσκὸς ἐν πάχνῃ· τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

[84] πόσαι εἰσὶν αἱ ἡμέραι τοῦ δούλου σου; πότε ποιήσεις μοι ἐκ τῶν καταδιωκόντων με κρίσιν;

[85] διηγήσαντό μοι παράνομοι ἀδολεσχίας, ἀλλ᾽ οὐχ ὡς ὁ νόμος σου, κύριε.

[86] πᾶσαι αἱ ἐντολαί σου ἀλήθεια· ἀδίκως κατεδίωξάν με, βοήθησόν μοι.

[87] παρὰ βραχὺ συνετέλεσάν με ἐν τῇ γῇ, ἐγὼ δὲ οὐκ ἐγκατέλιπον τὰς ἐντολάς σου.

[88] κατὰ τὸ ἔλεός σου ζῆσόν με, καὶ φυλάξω τὰ μαρτύρια τοῦ στόματός σου.

[89] λαβδ. Εἰς τὸν αἰῶνα, κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.

[90] εἰς γενεὰν καὶ γενεὰν ἡ ἀλήθειά σου· ἐθεμελίωσας τὴν γῆν, καὶ διαμένει.

[91] τῇ διατάξει σου διαμένει ἡ ἡμέρα, ὅτι τὰ σύμπαντα δοῦλα σά.

[92] εἰ μὴ ὅτι ὁ νόμος σου μελέτη μού ἐστιν, τότε ἂν ἀπωλόμην ἐν τῇ ταπεινώσει μου.

[93] εἰς τὸν αἰῶνα οὐ μὴ ἐπιλάθωμαι τῶν δικαιωμάτων σου ὅτι ἐν αὐτοῖς ἔζησάς με, κύριε.

[94] σός εἰμι ἐγώ, σῶσόν με, ὅτι τὰ δικαιώματά σου ἐξεζήτησα.

[95] ἐμὲ ὑπέμειναν ἁμαρτωλοὶ τοῦ ἀπολέσαι με· τὰ μαρτύριά σου συνῆκα.

[96] πάσης συντελείας εἶδον πέρας· πλατεῖα ἡ ἐντολή σου σφόδρα.

[97] μημ. Ὡς ἠγάπησα τὸν νόμον σου, κύριε· ὅλην τὴν ἡμέραν μελέτη μού ἐστιν.

[98] ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με τὴν ἐντολήν σου, ὅτι εἰς τὸν αἰῶνά μοί ἐστιν.

[99] ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα, ὅτι τὰ μαρτύριά σου μελέτη μού ἐστιν.

[100] ὑπὲρ πρεσβυτέρους συνῆκα, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

[101] ἐκ πάσης ὁδοῦ πονηρᾶς ἐκώλυσα τοὺς πόδας μου, ὅπως ἂν φυλάξω τοὺς λόγους σου.

[102] ἀπὸ τῶν κριμάτων σου οὐκ ἐξέκλινα, ὅτι σὺ ἐνομοθέτησάς μοι.

[103] ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι καὶ κηρίον τῷ στόματί μου.

[104] ἀπὸ τῶν ἐντολῶν σου συνῆκα· διὰ τοῦτο ἐμίσησα πᾶσαν ὁδὸν ἀδικίας. [ὅτι σὺ ἐνομοθέτησάς μοι.]

[105] νουν. Λύχνος τοῖς ποσίν μου ὁ λόγος σου καὶ φῶς ταῖς τρίβοις μου.

[106] ὀμώμοκα καὶ ἔστησα τοῦ φυλάξασθαι τὰ κρίματα τῆς δικαιοσύνης σου.

[107] ἐταπεινώθην ἕως σφόδρα· κύριε, ζῆσόν με κατὰ τὸν λόγον σου.

[108] τὰ ἑκούσια τοῦ στόματός μου εὐδόκησον δή, κύριε, καὶ τὰ κρίματά σου δίδαξόν με.

[109] ἡ ψυχή μου ἐν ταῖς χερσίν μου διὰ παντός, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην

[110] ἔθεντο ἁμαρτωλοὶ παγίδα μοι, καὶ ἐκ τῶν ἐντολῶν σου οὐκ ἐπλανήθην.

[111] ἐκληρονόμησα τὰ μαρτύριά σου εἰς τὸν αἰῶνα, ὅτι ἀγαλλίαμα τῆς καρδίας μού εἰσιν.

[112] ἔκλινα τὴν καρδίαν μου τοῦ ποιῆσαι τὰ δικαιώματά σου εἰς τὸν αἰῶνα δι᾽ ἀντάμειψιν.

[113] σαμχ. Παρανόμους ἐμίσησα καὶ τὸν νόμον σου ἠγάπησα.

[114] βοηθός μου καὶ ἀντιλήμπτωρ μου εἶ σύ· εἰς τὸν λόγον σου ἐπήλπισα.

[115] ἐκκλίνατε ἀπ᾽ ἐμοῦ, πονηρευόμενοι, καὶ ἐξερευνήσω τὰς ἐντολὰς τοῦ θεοῦ μου.

[116] ἀντιλαβοῦ μου κατὰ τὸ λόγιόν σου, καὶ ζήσομαι, καὶ μὴ καταισχύνῃς με ἀπὸ τῆς προσδοκίας μου.

[117] βοήθησόν μοι, καὶ σωθήσομαι καὶ μελετήσω ἐν τοῖς δικαιώμασίν σου διὰ παντός.

[118] ἐξουδένωσας πάντας τοὺς ἀποστατοῦντας ἀπὸ τῶν δικαιω μάτων σου, ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν.

[119] παραβαίνοντας ἐλογισάμην πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς· διὰ τοῦτο ἠγάπησα τὰ μαρτύριά σου διὰ παντός.

[120] καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου· ἀπὸ γὰρ τῶν κριμάτων σου ἐφοβήθην.

[121] αιν. Ἐποίησα κρίμα καὶ δικαιοσύνην· μὴ παραδῷς με τοῖς ἀδικοῦσίν με.

[122] ἔκδεξαι τὸν δοῦλόν σου εἰς ἀγαθόν· μὴ συκοφαντησάτωσάν με ὑπερήφανοι.

[123] οἱ ὀφθαλμοί μου ἐξέλιπον εἰς τὸ σωτήριόν σου καὶ εἰς τὸ λόγιον τῆς δικαιοσύνης σου.

[124] ποίησον μετὰ τοῦ δούλου σου κατὰ τὸ ἔλεός σου καὶ τὰ δικαιώματά σου δίδαξόν με.

[125] δοῦλός σού εἰμι ἐγώ· συνέτισόν με, καὶ γνώσομαι τὰ μαρτύριά σου.

[126] καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ· διεσκέδασαν τὸν νόμον σου.

[127] διὰ τοῦτο ἠγάπησα τὰς ἐντολάς σου ὑπὲρ χρυσίον καὶ τοπάζιον.

[128] διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς σου κατωρθούμην, πᾶσαν ὁδὸν ἄδικον ἐμίσησα.

[129] φη. Θαυμαστὰ τὰ μαρτύριά σου· διὰ τοῦτο ἐξηρεύνησεν αὐτὰ ἡ ψυχή μου.

[130] ἡ δήλωσις τῶν λόγων σου φωτιεῖ καὶ συνετιεῖ νηπίους.

[131] τὸ στόμα μου ἤνοιξα καὶ εἵλκυσα πνεῦμα, ὅτι τὰς ἐντολάς σου ἐπεπόθουν.

[132] ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με κατὰ τὸ κρίμα τῶν ἀγαπώντων τὸ ὄνομά σου.

[133] τὰ διαβήματά μου κατεύθυνον κατὰ τὸ λόγιόν σου, καὶ μὴ κατακυριευσάτω μου πᾶσα ἀνομία.

[134] λύτρωσαί με ἀπὸ συκοφαντίας ἀνθρώπων, καὶ φυλάξω τὰς ἐντολάς σου.

[135] τὸ πρόσωπόν σου ἐπίφανον ἐπὶ τὸν δοῦλόν σου καὶ δίδαξόν με τὰ δικαιώματά σου.

[136] διεξόδους ὑδάτων κατέβησαν οἱ ὀφθαλμοί μου, ἐπεὶ οὐκ ἐφύλαξαν τὸν νόμον σου.

[137] σαδη. Δίκαιος εἶ, κύριε, καὶ εὐθὴς ἡ κρίσις σου.

[138] ἐνετείλω δικαιοσύνην τὰ μαρτύριά σου καὶ ἀλήθειαν σφόδρα.

[139] ἐξέτηξέν με ὁ ζῆλος τοῦ οἴκου σου, ὅτι ἐπελάθοντο τῶν λόγων σου οἱ ἐχθροί μου.

[140] πεπυρωμένον τὸ λόγιόν σου σφόδρα, καὶ ὁ δοῦλός σου ἠγάπησεν αὐτό.

[141] νεώτερός εἰμι ἐγὼ καὶ ἐξουδενωμένος· τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

[142] ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ νόμος σου ἀλήθεια.

[143] θλῖψις καὶ ἀνάγκη εὕροσάν με· αἱ ἐντολαί σου μελέτη μου.

[144] δικαιοσύνη τὰ μαρτύριά σου εἰς τὸν αἰῶνα· συνέτισόν με, καὶ ζήσομαι.

[145] κωφ. Ἐκέκραξα ἐν ὅλῃ καρδίᾳ μου· ἐπάκουσόν μου, κύριε· τὰ δικαιώματά σου ἐκζητήσω.

[146] ἐκέκραξά σε· σῶσόν με, καὶ φυλάξω τὰ μαρτύριά σου.

[147] προέφθασα ἐν ἀωρίᾳ καὶ ἐκέκραξα, εἰς τοὺς λόγους σου ἐπήλπισα.

[148] προέφθασαν οἱ ὀφθαλμοί μου πρὸς ὄρθρον τοῦ μελετᾶν τὰ λόγιά σου.

[149] τῆς φωνῆς μου ἄκουσον, κύριε, κατὰ τὸ ἔλεός σου, κατὰ τὸ κρίμα σου ζῆσόν με.

[150] προσήγγισαν οἱ καταδιώκοντές με ἀνομίᾳ, ἀπὸ δὲ τοῦ νόμου σου ἐμακρύνθησαν.

[151] ἐγγὺς εἶ σύ, κύριε, καὶ πᾶσαι αἱ ἐντολαί σου ἀλήθεια.

[152] κατ᾽ ἀρχὰς ἔγνων ἐκ τῶν μαρτυρίων σου, ὅτι εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά.

[153] ρης. Ἰδὲ τὴν ταπείνωσίν μου καὶ ἐξελοῦ με, ὅτι τὸν νόμον σου οὐκ ἐπελαθόμην.

[154] κρῖνον τὴν κρίσιν μου καὶ λύτρωσαί με· διὰ τὸν λόγον σου ζῆσόν με.

[155] μακρὰν ἀπὸ ἁμαρτωλῶν σωτηρία, ὅτι τὰ δικαιώματά σου οὐκ ἐξεζήτησαν.

[156] οἱ οἰκτιρμοί σου πολλοί, κύριε· κατὰ τὸ κρίμα σου ζῆσόν με.

[157] πολλοὶ οἱ ἐκδιώκοντές με καὶ ἐκθλίβοντές με· ἐκ τῶν μαρτυρίων σου οὐκ ἐξέκλινα.

[158] εἶδον ἀσυνθετοῦντας καὶ ἐξετηκόμην, ὅτι τὰ λόγιά σου οὐκ ἐφυλάξαντο.

[159] ἰδὲ ὅτι τὰς ἐντολάς σου ἠγάπησα· κύριε, ἐν τῷ ἐλέει σου ζῆσόν με.

[160] ἀρχὴ τῶν λόγων σου ἀλήθεια, καὶ εἰς τὸν αἰῶνα πάντα τὰ κρίματα τῆς δικαιοσύνης σου.

[161] σεν. Ἄρχοντες κατεδίωξάν με δωρεάν, καὶ ἀπὸ τῶν λόγων σου ἐδειλίασεν ἡ καρδία μου.

[162] ἀγαλλιάσομαι ἐγὼ ἐπὶ τὰ λόγιά σου ὡς ὁ εὑρίσκων σκῦλα πολλά.

[163] ἀδικίαν ἐμίσησα καὶ ἐβδελυξάμην, τὸν δὲ νόμον σου ἠγάπησα.

[164] ἑπτάκις τῆς ἡμέρας ᾔνεσά σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

[165] εἰρήνη πολλὴ τοῖς ἀγαπῶσιν τὸν νόμον σου, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον.

[166] προσεδόκων τὸ σωτήριόν σου, κύριε, καὶ τὰς ἐντολάς σου ἠγάπησα.

[167] ἐφύλαξεν ἡ ψυχή μου τὰ μαρτύριά σου καὶ ἠγάπησεν αὐτὰ σφόδρα.

[168] ἐφύλαξα τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου, ὅτι πᾶσαι αἱ ὁδοί μου ἐναντίον σου, κύριε.

[169] θαυ. Ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου, κύριε· κατὰ τὸ λόγιόν σου συνέτισόν με.

[170] εἰσέλθοι τὸ ἀξίωμά μου ἐνώπιόν σου· κατὰ τὸ λόγιόν σου ῥῦσαί με.

[171] ἐξερεύξαιντο τὰ χείλη μου ὕμνον, ὅταν διδάξῃς με τὰ δικαιώματά σου.

[172] φθέγξαιτο ἡ γλῶσσά μου τὸ λόγιόν σου, ὅτι πᾶσαι αἱ ἐντολαί σου δικαιοσύνη.

[173] γενέσθω ἡ χείρ σου τοῦ σῶσαί με, ὅτι τὰς ἐντολάς σου ᾑρετισάμην.

[174] ἐπεπόθησα τὸ σωτήριόν σου, κύριε, καὶ ὁ νόμος σου μελέτη μού ἐστιν.

[175] ζήσεται ἡ ψυχή μου καὶ αἰνέσει σε, καὶ τὰ κρίματά σου βοηθήσει μοι.

[176] ἐπλανήθην ὡς πρόβατον ἀπολωλός· ζήτησον τὸν δοῦλόν σου, ὅτι τὰς ἐντολάς σου οὐκ ἐπελα θόμην.

Ψαλμός 119

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Πρὸς κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα, καὶ εἰσήκουσέν μου.

[2] κύριε, ῥῦσαι τὴν ψυχήν μου ἀπὸ χειλέων ἀδίκων καὶ ἀπὸ γλώσσης δολίας.

[3] τί δοθείη σοι καὶ τί προστεθείη σοι πρὸς γλῶσσαν δολίαν;

[4] τὰ βέλη τοῦ δυνατοῦ ἠκονημένα σὺν τοῖς ἄνθραξιν τοῖς ἐρημικοῖς.

[5] οἴμμοι, ὅτι ἡ παροικία μου ἐμακρύνθη, κατεσκήνωσα μετὰ τῶν σκηνωμάτων Κηδαρ.

[6] πολλὰ παρῴκησεν ἡ ψυχή μου.

[7] μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός· ὅταν ἐλάλουν αὐτοῖς, ἐπολέμουν με δωρεάν.

Ψαλμός 120

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη Πόθεν ἥξει ἡ βοήθειά μου;

[2] ἡ βοήθειά μου παρὰ κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

[3] μὴ δῷς εἰς σάλον τὸν πόδα σου, μηδὲ νυστάξῃ ὁ φυλάσσων σε.

[4] ἰδοὺ οὐ νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ισραηλ.

[5] κύριος φυλάξει σε, κύριος σκέπη σου ἐπὶ χεῖρα δεξιάν σου·

[6] ἡμέρας ὁ ἥλιος οὐ συγκαύσει σε οὐδὲ ἡ σελήνη τὴν νύκτα.

[7] κύριος φυλάξει σε ἀπὸ παντὸς κακοῦ, φυλάξει τὴν ψυχήν σου.

[8] κύριος φυλάξει τὴν εἴσοδόν σου καὶ τὴν ἔξοδόν σου ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ψαλμός 121

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Εὐφράνθην ἐπὶ τοῖς εἰρηκόσιν μοι Εἰς οἶκον κυρίου πορευσόμεθα.

[2] ἑστῶτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖς σου, Ιερουσαλημ.

[3] Ιερουσαλημ οἰκοδομουμένη ὡς πόλις ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό.

[4] ἐκεῖ γὰρ ἀνέβησαν αἱ φυλαί, φυλαὶ κυρίου μαρτύριον τῷ Ισραηλ τοῦ ἐξομολογήσασθαι τῷ ὀνόματι κυρίου·

[5] ὅτι ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν, θρόνοι ἐπὶ οἶκον Δαυιδ.

[6] ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τὴν Ιερουσαλημ, καὶ εὐθηνία τοῖς ἀγαπῶσίν σε·

[7] γενέσθω δὴ εἰρήνη ἐν τῇ δυνάμει σου καὶ εὐθηνία ἐν ταῖς πυργοβάρεσίν σου.

[8] ἕνεκα τῶν ἀδελφῶν μου καὶ τῶν πλησίον μου ἐλάλουν δὴ εἰρήνην περὶ σοῦ·

[9] ἕνεκα τοῦ οἴκου κυρίου τοῦ θεοῦ ἡμῶν ἐξεζήτησα ἀγαθά σοι.

Ψαλμός 122

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Πρὸς σὲ ἦρα τοὺς ὀφθαλμούς μου τὸν κατοικοῦντα ἐν τῷ οὐρανῷ.

[2] ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς κύριον τὸν θεὸν ἡμῶν, ἕως οὗ οἰκτιρήσαι ἡμᾶς.

[3] ἐλέησον ἡμᾶς, κύριε, ἐλέησον ἡμᾶς, ὅτι ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως,

[4] ἐπὶ πλεῖον ἐπλήσθη ἡ ψυχὴ ἡμῶν. τὸ ὄνειδος τοῖς εὐθηνοῦσιν, καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις.

Ψαλμός 123

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Εἰ μὴ ὅτι κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ισραηλ,

[2] εἰ μὴ ὅτι κύριος ἦν ἐν ἡμῖν ἐν τῷ ἐπαναστῆναι ἀνθρώπους ἐφ᾽ ἡμᾶς,

[3] ἄρα ζῶντας ἂν κατέπιον ἡμᾶς ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν ἐφ᾽ ἡμᾶς·

[4] ἄρα τὸ ὕδωρ κατεπόντισεν ἡμᾶς, χείμαρρον διῆλθεν ἡ ψυχὴ ἡμῶν·

[5] ἄρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον.

[6] εὐλογητὸς κύριος, ὃς οὐκ ἔδωκεν ἡμᾶς εἰς θήραν τοῖς ὀδοῦσιν αὐτῶν.

[7] ἡ ψυχὴ ἡμῶν ὡς στρουθίον ἐρρύσθη ἐκ τῆς παγίδος τῶν θηρευόντων· ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐρρύσθημεν.

[8] ἡ βοήθεια ἡμῶν ἐν ὀνόματι κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

Ψαλμός 124

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Οἱ πεποιθότες ἐπὶ κύριον ὡς ὄρος Σιων· οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ιερουσαλημ.

[2] ὄρη κύκλῳ αὐτῆς, καὶ κύριος κύκλῳ τοῦ λαοῦ αὐτοῦ ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

[3] ὅτι οὐκ ἀφήσει τὴν ῥάβδον τῶν ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι ἐν ἀνομίᾳ χεῖρας αὐτῶν.

[4] ἀγάθυνον, κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ·

[5] τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει κύριος μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν. εἰρήνη ἐπὶ τὸν Ισραηλ.

Ψαλμός 125

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν Σιων ἐγενήθημεν ὡς παρακεκλημένοι.

[2] τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως. τότε ἐροῦσιν ἐν τοῖς ἔθνεσιν Ἐμεγάλυνεν κύριος τοῦ ποιῆσαι μετ᾽ αὐτῶν.

[3] ἐμεγάλυνεν κύριος τοῦ ποιῆσαι μεθ᾽ ἡμῶν, ἐγενήθημεν εὐφραινόμενοι.

[4] ἐπίστρεψον, κύριε, τὴν αἰχμαλωσίαν ἡμῶν ὡς χειμάρρους ἐν τῷ νότῳ.

[5] οἱ σπείροντες ἐν δάκρυσιν ἐν ἀγαλλιάσει θεριοῦσιν.

[6] πορευόμενοι ἐπορεύοντο καὶ ἔκλαιον αἴροντες τὰ σπέρματα αὐτῶν· ἐρχόμενοι δὲ ἥξουσιν ἐν ἀγαλλιάσει αἴροντες τὰ δράγματα αὐτῶν.

Ψαλμός 126

[1] Ὠιδὴ τῶν ἀναβαθμῶν· τῷ Σαλωμων. Ἐὰν μὴ κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες αὐτόν· ἐὰν μὴ κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων.

[2] εἰς μάτην ὑμῖν ἐστιν τοῦ ὀρθρίζειν, ἐγείρεσθαι μετὰ τὸ καθῆσθαι, οἱ ἔσθοντες ἄρτον ὀδύνης, ὅταν δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον.

[3] ἰδοὺ ἡ κληρονομία κυρίου υἱοί, ὁ μισθὸς τοῦ καρποῦ τῆς γαστρός.

[4] ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ, οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων.

[5] μακάριος ἄνθρωπος, ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν· οὐ καταισχυνθήσονται, ὅταν λαλῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλῃ.

Ψαλμός 127

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Μακάριοι πάντες οἱ φοβούμενοι τὸν κύριον οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.

[2] τοὺς πόνους τῶν καρπῶν σου φάγεσαι· μακάριος εἶ, καὶ καλῶς σοι ἔσται.

[3] ἡ γυνή σου ὡς ἄμπελος εὐθηνοῦσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου· οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τραπέζης σου.

[4] ἰδοὺ οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν κύριον.

[5] εὐλογήσαι σε κύριος ἐκ Σιων, καὶ ἴδοις τὰ ἀγαθὰ Ιερουσαλημ πάσας τὰς ἡμέρας τῆς ζωῆς σου·

[6] καὶ ἴδοις υἱοὺς τῶν υἱῶν σου. εἰρήνη ἐπὶ τὸν Ισραηλ.

Ψαλμός 128

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου, εἰπάτω δὴ Ισραηλ,

[2] πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου, καὶ γὰρ οὐκ ἠδυνήθησάν μοι.

[3] ἐπὶ τοῦ νώτου μου ἐτέκταινον οἱ ἁμαρτωλοί, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν·

[4] κύριος δίκαιος συνέκοψεν αὐχένας ἁμαρτωλῶν.

[5] αἰσχυνθήτωσαν καὶ ἀποστραφήτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες Σιων.

[6] γενηθήτωσαν ὡς χόρτος δωμάτων, ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη·

[7] οὗ οὐκ ἐπλήρωσεν τὴν χεῖρα αὐτοῦ ὁ θερίζων καὶ τὸν κόλπον αὐτοῦ ὁ τὰ δράγματα συλλέγων,

[8] καὶ οὐκ εἶπαν οἱ παράγοντες Εὐλογία κυρίου ἐφ’ ὑμᾶς, εὐλογήκαμεν ὑμᾶς ἐν ὀνόματι κυρίου.

Ψαλμός 129

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Ἐκ βαθέων ἐκέκραξά σε, κύριε·

[2] κύριε, εἰσάκουσον τῆς φωνῆς μου· γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

[3] ἐὰν ἀνομίας παρατηρήσῃ, κύριε, κύριε, τίς ὑποστήσεται;

[4] ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

[5] ἕνεκεν τοῦ νόμου σου ὑπέμεινά σε, κύριε, ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου.

[6] ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρωίας μέχρι νυκτός· ἀπὸ φυλακῆς πρωίας ἐλπισάτω Ισραηλ ἐπὶ τὸν κύριον.

[7] ὅτι παρὰ τῷ κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ᾽ αὐτῷ λύτρωσις,

[8] καὶ αὐτὸς λυτρώσεται τὸν Ισραηλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Ψαλμός 130

[1] Ὠιδὴ τῶν ἀναβαθμῶν· τῷ Δαυιδ. Κύριε, οὐχ ὑψώθη μου ἡ καρδία, οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου, οὐδὲ ἐπορεύθην ἐν μεγάλοις οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ.

[2] εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχήν μου ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὡς ἀνταπόδοσις ἐπὶ τὴν ψυχήν μου.

[3] ἐλπισάτω Ισραηλ ἐπὶ τὸν κύριον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ψαλμός 131

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Μνήσθητι, κύριε, τοῦ Δαυιδ καὶ πάσης τῆς πραύτητος αὐτοῦ,

[2] ὡς ὤμοσεν τῷ κυρίῳ, ηὔξατο τῷ θεῷ Ιακωβ

[3] Εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου,

[4] εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου καὶ τοῖς βλεφάροις μου νυσταγμὸν καὶ ἀνάπαυσιν τοῖς κροτάφοις μου,

[5] ἕως οὗ εὕρω τόπον τῷ κυρίῳ, σκήνωμα τῷ θεῷ Ιακωβ.

[6] ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Εφραθα, εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ·

[7] εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ.

[8] ἀνάστηθι, κύριε, εἰς τὴν ἀνάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου·

[9] οἱ ἱερεῖς σου ἐνδύσονται δικαιοσύνην, καὶ οἱ ὅσιοί σου ἀγαλλιάσονται.

[10] ἕνεκεν Δαυιδ τοῦ δούλου σου μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου.

[11] ὤμοσεν κύριος τῷ Δαυιδ ἀλήθειαν καὶ οὐ μὴ ἀθετήσει αὐτήν Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου·

[12] ἐὰν φυλάξωνται οἱ υἱοί σου τὴν διαθήκην μου καὶ τὰ μαρτύριά μου ταῦτα, ἃ διδάξω αὐτούς, καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ αἰῶνος καθιοῦνται ἐπὶ τοῦ θρό νου σου.

[13] ὅτι ἐξελέξατο κύριος τὴν Σιων, ᾑρετίσατο αὐτὴν εἰς κατοικίαν ἑαυτῷ

[14] Αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος, ὧδε κατοικήσω, ὅτι ᾑρετισάμην αὐτήν·

[15] τὴν θήραν αὐτῆς εὐλογῶν εὐλογήσω, τοὺς πτωχοὺς αὐτῆς χορτάσω ἄρτων,

[16] τοὺς ἱερεῖς αὐτῆς ἐνδύσω σωτηρίαν, καὶ οἱ ὅσιοι αὐτῆς ἀγαλλιάσει ἀγαλλιάσονται·

[17] ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυιδ, ἡτοίμασα λύχνον τῷ χριστῷ μου·

[18] τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ ἁγίασμά μου.

Ψαλμός 132

[1] Ὠιδὴ τῶν ἀναβαθμῶν· τῷ Δαυιδ. Ἰδοὺ δὴ τί καλὸν ἢ τί τερπνὸν ἀλλ᾽ ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό;

[2] ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ααρων, τὸ καταβαῖνον ἐπὶ τὴν ᾴαν τοῦ ἐνδύματος αὐτοῦ·

[3] ὡς δρόσος Αερμων ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιων· ὅτι ἐκεῖ ἐνετείλατο κύριος τὴν εὐλογίαν καὶ ζωὴν ἕως τοῦ αἰῶνος.

Ψαλμός 133

[1] Ὠιδὴ τῶν ἀναβαθμῶν. Ἰδοὺ δὴ εὐλογεῖτε τὸν κύριον, πάντες οἱ δοῦλοι κυρίου οἱ ἑστῶτες ἐν οἴκῳ κυρίου, ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν.

[2] ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε τὸν κύριον.

[3] εὐλογήσει σε κύριος ἐκ Σιων ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν.

Ψαλμός 134

[1] Αλληλουια. Αἰνεῖτε τὸ ὄνομα κυρίου, αἰνεῖτε, δοῦλοι, κύριον,

[2] οἱ ἑστῶτες ἐν οἴκῳ κυρίου, ἐν αὐλαῖς οἴκου θεοῦ ἡμῶν.

[3] αἰνεῖτε τὸν κύριον, ὅτι ἀγαθὸς κύριος· ψάλατε τῷ ὀνόματι αὐτοῦ, ὅτι καλόν·

[4] ὅτι τὸν Ιακωβ ἐξελέξατο ἑαυτῷ ὁ κύριος, Ισραηλ εἰς περιουσιασμὸν αὐτοῦ.

[5] ὅτι ἐγὼ ἔγνων ὅτι μέγας κύριος καὶ ὁ κύριος ἡμῶν παρὰ πάντας τοὺς θεούς·

[6] πάντα, ὅσα ἠθέλησεν ὁ κύριος, ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις·

[7] ἀνάγων νεφέλας ἐξ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν· ὁ ἐξάγων ἀνέμους ἐκ θησαυρῶν αὐτοῦ.

[8] ὃς ἐπάταξεν τὰ πρωτότοκα Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους·

[9] ἐξαπέστειλεν σημεῖα καὶ τέρατα ἐν μέσῳ σου, Αἴγυπτε, ἐν Φαραω καὶ ἐν πᾶσι τοῖς δούλοις αὐτοῦ.

[10] ὃς ἐπάταξεν ἔθνη πολλὰ καὶ ἀπέκτεινεν βασιλεῖς κραταιούς,

[11] τὸν Σηων βασιλέα τῶν Αμορραίων καὶ τὸν Ωγ βασιλέα τῆς Βασαν καὶ πάσας τὰς βασιλείας Χανααν,

[12] καὶ ἔδωκεν τὴν γῆν αὐτῶν κληρονομίαν, κληρονομίαν Ισραηλ λαῷ αὐτοῦ.

[13] κύριε, τὸ ὄνομά σου εἰς τὸν αἰῶνα κύριε, τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

[14] ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

[15] τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων·

[16] στόμα ἔχουσιν καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσιν καὶ οὐκ ὄψονται,

[17] ὦτα ἔχουσιν καὶ οὐκ ἐνωτισθήσονται, [ῥῖνας ἔχουσιν καὶ οὐκ ὀσφρανθήσονται, χεῖρας ἔχουσιν καὶ οὐ ψηλαφήσουσιν, πόδας ἔχουσιν καὶ οὐ περιπατήσουσιν, οὐ φωνήσουσιν ἐν τῷ λάρυγγι αὐτῶν,] οὐδὲ γάρ ἐστιν πνεῦμα ἐν τῷ στόματι αὐτῶν.

[18] ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτοῖς.

[19] οἶκος Ισραηλ, εὐλογήσατε τὸν κύριον· οἶκος Ααρων, εὐλογήσατε τὸν κύριον·

[20] οἶκος Λευι, εὐλογήσατε τὸν κύριον· οἱ φοβούμενοι τὸν κύριον, εὐλογήσατε τὸν κύριον.

[21] εὐλογητὸς κύριος ἐκ Σιων ὁ κατοικῶν Ιερουσαλημ.

Ψαλμός 135

[1] Αλληλουια. Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[2] ἐξομολογεῖσθε τῷ θεῷ τῶν θεῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[3] ἐξομολογεῖσθε τῷ κυρίῳ τῶν κυρίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[4] τῷ ποιοῦντι θαυμάσια μεγάλα μόνῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[5] τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[6] τῷ στερεώσαντι τὴν γῆν ἐπὶ τῶν ὑδάτων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[7] τῷ ποιήσαντι φῶτα μεγάλα μόνῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[8] τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[9] τὴν σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[10] τῷ πατάξαντι Αἴγυπτον σὺν τοῖς πρωτοτόκοις αὐτῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[11] καὶ ἐξαγαγόντι τὸν Ισραηλ ἐκ μέσου αὐτῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[12] ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[13] τῷ καταδιελόντι τὴν ἐρυθρὰν θάλασσαν εἰς διαιρέσεις, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[14] καὶ διαγαγόντι τὸν Ισραηλ διὰ μέσου αὐτῆς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[15] καὶ ἐκτινάξαντι Φαραω καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν ἐρυθράν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[16] τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· τῷ ἐξαγαγόντι ὕδωρ ἐκ πέτρας ἀκροτόμου, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[17] τῷ πατάξαντι βασιλεῖς μεγάλους, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[18] καὶ ἀποκτείναντι βασιλεῖς κραταιούς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[19] τὸν Σηων βασιλέα τῶν Αμορραίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[20] καὶ τὸν Ωγ βασιλέα τῆς Βασαν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[21] καὶ δόντι τὴν γῆν αὐτῶν κληρονομίαν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[22] κληρονομίαν Ισραηλ δούλῳ αὐτοῦ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[23] ὅτι ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη ἡμῶν ὁ κύριος, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[24] καὶ ἐλυτρώσατο ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[25] ὁ διδοὺς τροφὴν πάσῃ σαρκί, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[26] ἐξομολογεῖσθε τῷ θεῷ τοῦ οὐρανοῦ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· ἐξομολογεῖσθε τῷ κυρίῳ τῶν κυρίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Ψαλμός 136

[1] Τῷ Δαυιδ. Ἐπὶ τῶν ποταμῶν Βαβυλῶνος ἐκεῖ ἐκαθίσαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς Σιων.

[2] ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν·

[3] ὅτι ἐκεῖ ἐπηρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ᾠδῶν καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον Ἄισατε ἡμῖν ἐκ τῶν ᾠδῶν Σιων.

[4] πῶς ᾄσωμεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας;

[5] ἐὰν ἐπιλάθωμαί σου, Ιερουσαλημ, ἐπιλησθείη ἡ δεξιά μου·

[6] κολληθείη ἡ γλῶσσά μου τῷ λάρυγγί μου, ἐὰν μή σου μνησθῶ, ἐὰν μὴ προανατάξωμαι τὴν Ιερουσαλημ ἐν ἀρχῇ τῆς εὐφρο σύνης μου.

[7] μνήσθητι, κύριε, τῶν υἱῶν Εδωμ τὴν ἡμέραν Ιερουσαλημ τῶν λεγόντων Ἐκκενοῦτε ἐκκενοῦτε, ἕως ὁ θεμέλιος ἐν αὐτῇ.

[8] θυγάτηρ Βαβυλῶνος ἡ ταλαίπωρος, μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀντ απέδωκας ἡμῖν·

[9] μακάριος ὃς κρατήσει καὶ ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν.

Ψαλμός 137

[1] Τῷ Δαυιδ. Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου, ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου, καὶ ἐναντίον ἀγγέλων ψαλῶ σοι.

[2] προσκυνήσω πρὸς ναὸν ἅγιόν σου καὶ ἐξομολογήσομαι τῷ ὀνόματί σου ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου, ὅτι ἐμεγάλυνας ἐπὶ πᾶν ὄνομα τὸ λόγιόν σου.

[3] ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ ἐπάκουσόν μου· πολυωρήσεις με ἐν ψυχῇ μου ἐν δυνάμει.

[4] ἐξομολογησάσθωσάν σοι, κύριε, πάντες οἱ βασιλεῖς τῆς γῆς, ὅτι ἤκουσαν πάντα τὰ ῥήματα τοῦ στόματός σου,

[5] καὶ ᾄσάτωσαν ἐν ταῖς ὁδοῖς κυρίου, ὅτι μεγάλη ἡ δόξα κυρίου,

[6] ὅτι ὑψηλὸς κύριος καὶ τὰ ταπεινὰ ἐφορᾷ καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει.

[7] ἐὰν πορευθῶ ἐν μέσῳ θλίψεως, ζήσεις με· ἐπ᾽ ὀργὴν ἐχθρῶν μου ἐξέτεινας χεῖρά σου, καὶ ἔσωσέν με ἡ δεξιά σου.

[8] κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ. κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα, τὰ ἔργα τῶν χειρῶν σου μὴ παρῇς.

Ψαλμός 138

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ. Κύριε, ἐδοκίμασάς με καὶ ἔγνως με·

[2] σὺ ἔγνως τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου, σὺ συνῆκας τοὺς διαλογισμούς μου ἀπὸ μακρόθεν·

[3] τὴν τρίβον μου καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας καὶ πάσας τὰς ὁδούς μου προεῖδες.

[4] ὅτι οὐκ ἔστιν λόγος ἐν γλώσσῃ μου,

[5] ἰδού, κύριε, σὺ ἔγνως πάντα, τὰ ἔσχατα καὶ τὰ ἀρχαῖα· σὺ ἔπλασάς με καὶ ἔθηκας ἐπ᾽ ἐμὲ τὴν χεῖρά σου.

[6] ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ· ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.

[7] ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;

[8] ἐὰν ἀναβῶ εἰς τὸν οὐρανόν, σὺ εἶ ἐκεῖ· ἐὰν καταβῶ εἰς τὸν ᾅδην, πάρει·

[9] ἐὰν ἀναλάβοιμι τὰς πτέρυγάς μου κατ᾽ ὄρθρον καὶ κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης,

[10] καὶ γὰρ ἐκεῖ ἡ χείρ σου ὁδηγήσει με, καὶ καθέξει με ἡ δεξιά σου.

[11] καὶ εἶπα Ἄρα σκότος καταπατήσει με, καὶ νὺξ φωτισμὸς ἐν τῇ τρυφῇ μου·

[12] ὅτι σκότος οὐ σκοτισθήσεται ἀπὸ σοῦ, καὶ νὺξ ὡς ἡμέρα φωτισθήσεται· ὡς τὸ σκότος αὐτῆς, οὕτως καὶ τὸ φῶς αὐτῆς.

[13] ὅτι σὺ ἐκτήσω τοὺς νεφρούς μου, κύριε, ἀντελάβου μου ἐκ γαστρὸς μητρός μου.

[14] ἐξομολογήσομαί σοι, ὅτι φοβερῶς ἐθαυμαστώθην· θαυμάσια τὰ ἔργα σου, καὶ ἡ ψυχή μου γινώσκει σφόδρα.

[15] οὐκ ἐκρύβη τὸ ὀστοῦν μου ἀπὸ σοῦ, ὃ ἐποίησας ἐν κρυφῇ. καὶ ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς·

[16] τὸ ἀκατέργαστόν μου εἴδοσαν οἱ ὀφθαλμοί σου, καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται· ἡμέρας πλασθήσονται, καὶ οὐθεὶς ἐν αὐτοῖς.

[17] ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ θεός, λίαν ἐκραταιώθησαν αἱ ἀρχαὶ αὐτῶν·

[18] ἐξαριθμήσομαι αὐτούς, καὶ ὑπὲρ ἄμμον πληθυνθήσονται· ἐξηγέρθην καὶ ἔτι εἰμὶ μετὰ σοῦ.

[19] ἐὰν ἀποκτείνῃς ἁμαρτωλούς, ὁ θεός, ἄνδρες αἱμάτων, ἐκκλίνατε ἀπ᾽ ἐμοῦ.

[20] ὅτι ἐρεῖς εἰς διαλογισμόν· λήμψονται εἰς ματαιότητα τὰς πόλεις σου.

[21] οὐχὶ τοὺς μισοῦντάς σε, κύριε, ἐμίσησα καὶ ἐπὶ τοῖς ἐχθροῖς σου ἐξετηκόμην;

[22] τέλειον μῖσος ἐμίσουν αὐτούς, εἰς ἐχθροὺς ἐγένοντό μοι.

[23] δοκίμασόν με, ὁ θεός, καὶ γνῶθι τὴν καρδίαν μου, ἔτασόν με καὶ γνῶθι τὰς τρίβους μου

[24] καὶ ἰδὲ εἰ ὁδὸς ἀνομίας ἐν ἐμοί, καὶ ὁδήγησόν με ἐν ὁδῷ αἰωνίᾳ.

Ψαλμός 139

[1] Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυιδ.

[2] Ἐξελοῦ με, κύριε, ἐξ ἀνθρώπου πονηροῦ, ἀπὸ ἀνδρὸς ἀδίκου ῥῦσαί με,

[3] οἵτινες ἐλογίσαντο ἀδικίας ἐν καρδίᾳ, ὅλην τὴν ἡμέραν παρετάσσοντο πολέμους·

[4] ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφεως, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν. διάψαλμα.

[5] φύλαξόν με, κύριε, ἐκ χειρὸς ἁμαρτωλοῦ, ἀπὸ ἀνθρώπων ἀδίκων ἐξελοῦ με, οἵτινες ἐλογίσαντο ὑποσκελίσαι τὰ διαβήματά μου·

[6] ἔκρυψαν ὑπερήφανοι παγίδα μοι καὶ σχοινία διέτειναν, παγίδας τοῖς ποσίν μου, ἐχόμενα τρίβου σκάνδαλον ἔθεντό μοι. διάψαλμα.

[7] εἶπα τῷ κυρίῳ Θεός μου εἶ σύ· ἐνώτισαι, κύριε, τὴν φωνὴν τῆς δεήσεώς μου.

[8] κύριε κύριε δύναμις τῆς σωτηρίας μου, ἐπεσκίασας ἐπὶ τὴν κεφαλήν μου ἐν ἡμέρᾳ πολέμου.

[9] μὴ παραδῷς με, κύριε, ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῷ· διελογίσαντο κατ᾽ ἐμοῦ, μὴ ἐγκαταλίπῃς με, μήποτε ὑψωθῶσιν. διάψαλμα.

[10] ἡ κεφαλὴ τοῦ κυκλώματος αὐτῶν, κόπος τῶν χειλέων αὐτῶν καλύψει αὐτούς.

[11] πεσοῦνται ἐπ᾽ αὐτοὺς ἄνθρακες, ἐν πυρὶ καταβαλεῖς αὐτούς, ἐν ταλαιπωρίαις οὐ μὴ ὑποστῶσιν.

[12] ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς, ἄνδρα ἄδικον κακὰ θηρεύσει εἰς διαφθοράν.

[13] ἔγνων ὅτι ποιήσει κύριος τὴν κρίσιν τοῦ πτωχοῦ καὶ τὴν δίκην τῶν πενήτων.

[14] πλὴν δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου, καὶ κατοικήσουσιν εὐθεῖς σὺν τῷ προσώπῳ σου.

Ψαλμός 140

[1] Ψαλμὸς τῷ Δαυιδ. Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ.

[2] κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή.

[3] θοῦ, κύριε, φυλακὴν τῷ στόματί μου καὶ θύραν περιοχῆς περὶ τὰ χείλη μου.

[4] μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις σὺν ἀνθρώποις ἐργαζομένοις ἀνομίαν, καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

[5] παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με, ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου, ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν.

[6] κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν· ἀκούσονται τὰ ῥήματά μου ὅτι ἠδύνθησαν.

[7] ὡσεὶ πάχος γῆς διερράγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὀστᾶ ἡμῶν παρὰ τὸν ᾅδην.

[8] ὅτι πρὸς σέ, κύριε κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σὲ ἤλπισα, μὴ ἀντανέλῃς τὴν ψυχήν μου.

[9] φύλαξόν με ἀπὸ παγίδος, ἧς συνεστήσαντό μοι, καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

[10] πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτοῦ ἁμαρτωλοί· κατὰ μόνας εἰμὶ ἐγὼ ἕως οὗ ἂν παρέλθω.

Ψαλμός 141

[1] Συνέσεως τῷ Δαυιδ ἐν τῷ εἶναι αὐτὸν ἐν τῷ σπηλαίῳ· προσευχή.

[2] Φωνῇ μου πρὸς κύριον ἐκέκραξα, φωνῇ μου πρὸς κύριον ἐδεήθην.

[3] ἐκχεῶ ἐναντίον αὐτοῦ τὴν δέησίν μου, τὴν θλῖψίν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

[4] ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου καὶ σὺ ἔγνως τὰς τρίβους μου· ἐν ὁδῷ ταύτῃ, ᾗ ἐπορευόμην, ἔκρυψαν παγίδα μοι.

[5] κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον, ὅτι οὐκ ἦν ὁ ἐπιγινώσκων με· ἀπώλετο φυγὴ ἀπ᾽ ἐμοῦ, καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχήν μου.

[6] ἐκέκραξα πρὸς σέ, κύριε, εἶπα Σὺ εἶ ἡ ἐλπίς μου, μερίς μου ἐν γῇ ζώντων.

[7] πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην σφόδρα· ῥῦσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

[8] ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου, κύριε· ἐμὲ ὑπομενοῦσιν δίκαιοι ἕως οὗ ἀνταποδῷς μοι.

Ψαλμός 142

[1] Ψαλμὸς τῷ Δαυιδ, ὅτε αὐτὸν ὁ υἱὸς καταδιώκει. Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου, ἐπάκουσόν μου ἐν τῇ δικαιοσύνῃ σου·

[2] καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

[3] ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχήν μου, ἐταπείνωσεν εἰς γῆν τὴν ζωήν μου, ἐκάθισέν με ἐν σκοτεινοῖς ὡς νεκροὺς αἰῶνος·

[4] καὶ ἠκηδίασεν ἐπ᾽ ἐμὲ τὸ πνεῦμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.

[5] ἐμνήσθην ἡμερῶν ἀρχαίων καὶ ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου, ἐν ποιήμασιν τῶν χειρῶν σου ἐμελέτων.

[6] διεπέτασα τὰς χεῖράς μου πρὸς σέ, ἡ ψυχή μου ὡς γῆ ἄνυδρός σοι. διάψαλμα.

[7] ταχὺ εἰσάκουσόν μου, κύριε, ἐξέλιπεν τὸ πνεῦμά μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

[8] ἀκουστὸν ποίησόν μοι τὸ πρωῒ τὸ ἔλεός σου, ὅτι ἐπὶ σοὶ ἤλπισα· γνώρισόν μοι, κύριε, ὁδὸν ἐν ᾗ πορεύσομαι, ὅτι πρὸς σὲ ἦρα τὴν ψυχήν μου·

[9] ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, κύριε, ὅτι πρὸς σὲ κατέφυγον.

[10] δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ θεός μου· τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

[11] ἕνεκα τοῦ ὀνόματός σου, κύριε, ζήσεις με, ἐν τῇ δικαιοσύνῃ σου ἐξάξεις ἐκ θλίψεως τὴν ψυχήν μου·

[12] καὶ ἐν τῷ ἐλέει σου ἐξολεθρεύσεις τοὺς ἐχθρούς μου καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχήν μου· ὅτι δοῦλός σού εἰμι ἐγώ.

Ψαλμός 143

[1] Τῷ Δαυιδ, πρὸς τὸν Γολιαδ. Εὐλογητὸς κύριος ὁ θεός μου ὁ διδάσκων τὰς χεῖράς μου εἰς παράταξιν, τοὺς δακτύλους μου εἰς πόλεμον·

[2] ἔλεός μου καὶ καταφυγή μου, ἀντιλήμπτωρ μου καὶ ῥύστης μου, ὑπερασπιστής μου, καὶ ἐπ᾽ αὐτῷ ἤλπισα, ὁ ὑποτάσσων τὸν λαόν μου ὑπ᾽ ἐμέ.

[3] κύριε, τί ἐστιν ἄνθρωπος, ὅτι ἐγνώσθης αὐτῷ, ἢ υἱὸς ἀνθρώπου, ὅτι λογίζῃ αὐτόν;

[4] ἄνθρωπος ματαιότητι ὡμοιώθη, αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσιν.

[5] κύριε, κλῖνον οὐρανούς σου καὶ κατάβηθι, ἅψαι τῶν ὀρέων, καὶ καπνισθήσονται·

[6] ἄστραψον ἀστραπὴν καὶ σκορπιεῖς αὐτούς, ἐξαπόστειλον τὰ βέλη σου καὶ συνταράξεις αὐτούς.

[7] ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους, ἐξελοῦ με καὶ ῥῦσαί με ἐξ ὑδάτων πολλῶν, ἐκ χειρὸς υἱῶν ἀλλοτρίων,

[8] ὧν τὸ στόμα ἐλάλησεν ματαιότητα, καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

[9] ὁ θεός, ᾠδὴν καινὴν ᾄσομαί σοι, ἐν ψαλτηρίῳ δεκαχόρδῳ ψαλῶ σοι

[10] τῷ διδόντι τὴν σωτηρίαν τοῖς βασιλεῦσιν, τῷ λυτρουμένῳ Δαυιδ τὸν δοῦλον αὐτοῦ ἐκ ῥομφαίας πο νηρᾶς.

[11] ῥῦσαί με καὶ ἐξελοῦ με ἐκ χειρὸς υἱῶν ἀλλοτρίων, ὧν τὸ στόμα ἐλάλησεν ματαιότητα καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

[12] ὧν οἱ υἱοὶ ὡς νεόφυτα ἡδρυμμένα ἐν τῇ νεότητι αὐτῶν, αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι περικεκοσμημέναι ὡς ὁμοίωμα ναοῦ,

[13] τὰ ταμίεια αὐτῶν πλήρη ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο, τὰ πρόβατα αὐτῶν πολυτόκα πληθύνοντα ἐν ταῖς ἐξόδοις αὐτῶν,

[14] οἱ βόες αὐτῶν παχεῖς, οὐκ ἔστιν κατάπτωμα φραγμοῦ οὐδὲ διέξοδος οὐδὲ κραυγὴ ἐν ταῖς πλατείαις αὐτῶν,

[15] ἐμακάρισαν τὸν λαόν, ᾧ ταῦτά ἐστιν· μακάριος ὁ λαός, οὗ κύριος ὁ θεὸς αὐτοῦ.

Ψαλμός 144

[1] Αἴνεσις τῷ Δαυιδ. Ὑψώσω σε, ὁ θεός μου ὁ βασιλεύς μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰ ῶνα τοῦ αἰῶνος.

[2] καθ᾽ ἑκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[3] μέγας κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστιν πέρας.

[4] γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου καὶ τὴν δύναμίν σου ἀπαγγελοῦσιν.

[5] τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιωσύνης σου λαλήσουσιν καὶ τὰ θαυμάσιά σου διηγήσονται.

[6] καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσιν καὶ τὴν μεγαλωσύνην σου διηγήσονται.

[7] μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται.

[8] οἰκτίρμων καὶ ἐλεήμων ὁ κύριος, μακρόθυμος καὶ πολυέλεος.

[9] χρηστὸς κύριος τοῖς σύμπασιν, καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ.

[10] ἐξομολογησάσθωσάν σοι, κύριε, πάντα τὰ ἔργα σου, καὶ οἱ ὅσιοί σου εὐλογησάτωσάν σε.

[11] δόξαν τῆς βασιλείας σου ἐροῦσιν καὶ τὴν δυναστείαν σου λαλήσουσιν

[12] τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου καὶ τὴν δόξαν τῆς μεγαλοπρεπείας τῆς βασιλείας σου.

[13] ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

[13]a πιστὸς κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

[14] ὑποστηρίζει κύριος πάντας τοὺς καταπίπτοντας καὶ ἀνορθοῖ πάντας τοὺς κατερραγμένους.

[15] οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ.

[16] ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς πᾶν ζῷον εὐδοκίας.

[17] δίκαιος κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ὅσιος ἐν πᾶσιν τοῖς ἔργοις αὐτοῦ.

[18] ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτόν, πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ.

[19] θέλημα τῶν φοβουμένων αὐτὸν ποιήσει καὶ τῆς δεήσεως αὐτῶν ἐπακούσεται καὶ σώσει αὐτούς.

[20] φυλάσσει κύριος πάντας τοὺς ἀγαπῶντας αὐτὸν καὶ πάντας τοὺς ἁμαρτωλοὺς ἐξολεθρεύσει.

[21] αἴνεσιν κυρίου λαλήσει τὸ στόμα μου, καὶ εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ψαλμός 145

[1] Αλληλουια· Αγγαιου καὶ Ζαχαριου. Αἴνει, ἡ ψυχή μου, τὸν κύριον.

[2] αἰνέσω κύριον ἐν ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἕως ὑπάρχω.

[3] μὴ πεποίθατε ἐπ᾽ ἄρχοντας καὶ ἐφ᾽ υἱοὺς ἀνθρώπων, οἷς οὐκ ἔστιν σωτηρία.

[4] ἐξελεύσεται τὸ πνεῦμα αὐτοῦ, καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτῶν.

[5] μακάριος οὗ ὁ θεὸς Ιακωβ βοηθός, ἡ ἐλπὶς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ

[6] τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα,

[7] ποιοῦντα κρίμα τοῖς ἀδικουμένοις, διδόντα τροφὴν τοῖς πεινῶσιν· κύριος λύει πεπεδημένους,

[8] κύριος ἀνορθοῖ κατερραγμένους, κύριος σοφοῖ τυφλούς, κύριος ἀγαπᾷ δικαίους·

[9] κύριος φυλάσσει τοὺς προσηλύτους, ὀρφανὸν καὶ χήραν ἀναλήμψεται καὶ ὁδὸν ἁμαρτωλῶν ἀφανιεῖ.

[10] βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου, Σιων, εἰς γενεὰν καὶ γενεάν.

Ψαλμός 146

[1] Αλληλουια· Αγγαιου καὶ Ζαχαριου. Αἰνεῖτε τὸν κύριον, ὅτι ἀγαθὸν ψαλμός· τῷ θεῷ ἡμῶν ἡδυνθείη αἴνεσις.

[2] οἰκοδομῶν Ιερουσαλημ ὁ κύριος καὶ τὰς διασπορὰς τοῦ Ισραηλ ἐπισυνάξει,

[3] ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν καὶ δεσμεύων τὰ συντρίμματα αὐτῶν,

[4] ὁ ἀριθμῶν πλήθη ἄστρων, καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν.

[5] μέγας ὁ κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός.

[6] ἀναλαμβάνων πραεῖς ὁ κύριος, ταπεινῶν δὲ ἁμαρτωλοὺς ἕως τῆς γῆς.

[7] ἐξάρξατε τῷ κυρίῳ ἐν ἐξομολογήσει, ψάλατε τῷ θεῷ ἡμῶν ἐν κιθάρᾳ,

[8] τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, τῷ ἑτοιμάζοντι τῇ γῇ ὑετόν, τῷ ἐξανατέλλοντι ἐν ὄρεσι χόρτον [καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων,]

[9] διδόντι τοῖς κτήνεσι τροφὴν αὐτῶν καὶ τοῖς νεοσσοῖς τῶν κοράκων τοῖς ἐπικαλουμένοις αὐτόν.

[10] οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει οὐδὲ ἐν ταῖς κνήμαις τοῦ ἀνδρὸς εὐδοκεῖ·

[11] εὐδοκεῖ κύριος ἐν τοῖς φοβουμένοις αὐτὸν καὶ ἐν τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ.

Ψαλμός 147

[1] Αλληλουια· Αγγαιου καὶ Ζαχαριου. Ἐπαίνει, Ιερουσαλημ, τὸν κύριον, αἴνει τὸν θεόν σου, Σιων,

[2] ὅτι ἐνίσχυσεν τοὺς μοχλοὺς τῶν πυλῶν σου, εὐλόγησεν τοὺς υἱούς σου ἐν σοί·

[3] ὁ τιθεὶς τὰ ὅριά σου εἰρήνην καὶ στέαρ πυροῦ ἐμπιπλῶν σε·

[4] ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῇ, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ

[5] τοῦ διδόντος χιόνα ὡσεὶ ἔριον, ὁμίχλην ὡσεὶ σποδὸν πάσσοντος,

[6] βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς, κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται;

[7] ἀποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτά· πνεύσει τὸ πνεῦμα αὐτοῦ, καὶ ῥυήσεται ὕδατα.

[8] ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ιακωβ, δικαιώματα καὶ κρίματα αὐτοῦ τῷ Ισραηλ.

[9] οὐκ ἐποίησεν οὕτως παντὶ ἔθνει καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς.

Ψαλμός 148

[1] Αλληλουια· Αγγαιου καὶ Ζαχαριου. Αἰνεῖτε τὸν κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις.

[2] αἰνεῖτε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ.

[3] αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς.

[4] αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.

[5] αἰνεσάτωσαν τὸ ὄνομα κυρίου, ὅτι αὐτὸς εἶπεν, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.

[6] ἔστησεν αὐτὰ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· πρόσταγμα ἔθετο, καὶ οὐ παρελεύσεται.

[7] αἰνεῖτε τὸν κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι·

[8] πῦρ, χάλαζα, χιών, κρύσταλλος, πνεῦμα καταιγίδος, τὰ ποιοῦντα τὸν λόγον αὐτοῦ·

[9] τὰ ὄρη καὶ πάντες οἱ βουνοί, ξύλα καρποφόρα καὶ πᾶσαι κέδροι·

[10] τὰ θηρία καὶ πάντα τὰ κτήνη, ἑρπετὰ καὶ πετεινὰ πτερωτά·

[11] βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς·

[12] νεανίσκοι καὶ παρθένοι, πρεσβῦται μετὰ νεωτέρων·

[13] αἰνεσάτωσαν τὸ ὄνομα κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου· ἡ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ.

[14] καὶ ὑψώσει κέρας λαοῦ αὐτοῦ· ὕμνος πᾶσι τοῖς ὁσίοις αὐτοῦ, τοῖς υἱοῖς Ισραηλ, λαῷ ἐγγίζοντι αὐτῷ.

Ψαλμός 149

[1] Αλληλουια. Ἄισατε τῷ κυρίῳ ᾆσμα καινόν, ἡ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὁσίων.

[2] εὐφρανθήτω Ισραηλ ἐπὶ τῷ ποιήσαντι αὐτόν, καὶ υἱοὶ Σιων ἀγαλλιάσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν·

[3] αἰνεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῷ, ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ,

[4] ὅτι εὐδοκεῖ κύριος ἐν λαῷ αὐτοῦ καὶ ὑψώσει πραεῖς ἐν σωτηρίᾳ.

[5] καυχήσονται ὅσιοι ἐν δόξῃ καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν·

[6] αἱ ὑψώσεις τοῦ θεοῦ ἐν τῷ λάρυγγι αὐτῶν, καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν

[7] τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἐλεγμοὺς ἐν τοῖς λαοῖς,

[8] τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς,

[9] τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον· δόξα αὕτη ἐστὶν πᾶσι τοῖς ὁσίοις αὐτοῦ.

Ψαλμός 150

[1] Αλληλουια. Αἰνεῖτε τὸν θεὸν ἐν τοῖς ἁγίοις αὐτοῦ, αἰνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ·

[2] αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ.

[3] αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ·

[4] αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ·

[5] αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ.

[6] πᾶσα πνοὴ αἰνεσάτω τὸν κύριον. αλληλουια.

Ψαλμός 151

[1] Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς Δαυιδ καὶ ἔξωθεν τοῦ ἀριθμοῦ· ὅτε ἐμονομάχησεν τῷ Γολιαδ. Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου· ἐποίμαινον τὰ πρόβατα τοῦ πατρός μου.

[2] αἱ χεῖρές μου ἐποίησαν ὄργανον, οἱ δάκτυλοί μου ἥρμοσαν ψαλτήριον.

[3] καὶ τίς ἀναγγελεῖ τῷ κυρίῳ μου; αὐτὸς κύριος, αὐτὸς εἰσακούει.

[4] αὐτὸς ἐξαπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἦρέν με ἐκ τῶν προβάτων τοῦ πατρός μου καὶ ἔχρισέν με ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ.

[5] οἱ ἀδελφοί μου καλοὶ καὶ μεγάλοι, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς κύριος.

[6] ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς εἰδώλοις αὐτοῦ·

[7] ἐγὼ δὲ σπασάμενος τὴν παρ᾽ αὐτοῦ μάχαιραν ἀπεκεφάλισα αὐτὸν καὶ ἦρα ὄνειδος ἐξ υἱῶν Ισραηλ.

Proverbs

CHAPTER 1

[1] Παροιμίαι Σαλωμῶντος υἱοῦ Δαυιδ, ὃς ἐβασίλευσεν ἐν Ισραηλ, [2] γνῶναι σοφίαν καὶ παιδείαν νοῆσαί τε λόγους φρονήσεως [3] δέξασθαί τε στροφὰς λόγων νοῆσαί τε δικαιοσύνην ἀληθῆ καὶ κρίμα κατευθύνειν, [4] ἵνα δῷ ἀκάκοις πανουργίαν, παιδὶ δὲ νέῳ αἴσθησίν τε καὶ ἔννοιαν· [5] τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται, ὁ δὲ νοήμων κυβέρνησιν κτήσεται [6] νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον ῥήσεις τε σοφῶν καὶ αἰνίγματα. [7] Ἀρχὴ σοφίας φόβος θεοῦ, σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν· εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως, σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν. [8] ἄκουε, υἱέ, παιδείαν πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου· [9] στέφανον γὰρ χαρίτων δέξῃ σῇ κορυφῇ καὶ κλοιὸν χρύσεον περὶ σῷ τραχήλῳ. [10] υἱέ, μή σε πλανήσωσιν ἄνδρες ἀσεβεῖς, μηδὲ βουληθῇς, ἐὰν παρακαλέσωσί σε λέγοντες [11] Ἐλθὲ μεθ' ἡμῶν, κοινώνησον αἵματος, κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως, [12] καταπίωμεν δὲ αὐτὸν ὥσπερ ᾅδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς· [13] τὴν κτῆσιν αὐτοῦ τὴν πολυτελῆ καταλαβώμεθα, πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων· [14] τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν, κοινὸν δὲ βαλλάντιον κτησώμεθα πάντες, καὶ μαρσίππιον ἓν γενηθήτω ἡμῖν. [15] μὴ πορευθῇς ἐν ὁδῷ μετ' αὐτῶν, ἔκκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν· [16] οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσιν καὶ ταχινοὶ τοῦ ἐκχέαι αἷμα· [17] οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς. [18] αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά, ἡ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακή. [19] αὗται αἱ ὁδοί εἰσιν πάντων τῶν συντελούντων τὰ ἄνομα· τῇ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται. [20] Σοφία ἐν ἐξόδοις ὑμνεῖται, ἐν δὲ πλατείαις παρρησίαν ἄγει, [21] ἐπ' ἄκρων δὲ τειχέων κηρύσσεται, ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει, ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει [22] Ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰ σχυνθήσονται· οἱ δὲ ἄφρονες, τῆς ὕβρεως ὄντες ἐπιθυμηταί, ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν [23] καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις. ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον. [24] ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε, [25] ἀλλὰ ἀκύρους ἐποιεῖτε ἐμὰς βουλάς, τοῖς δὲ ἐμοῖς ἐλέγχοις ἠπειθήσατε, [26] τοιγαροῦν κἀγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι, καταχαροῦμαι δέ, ἡνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος, [27] καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφὴ ὁμοίως καταιγίδι παρῇ, καὶ ὅταν ἔρχηται ὑμῖν θλῖψις καὶ πολιορκία, ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος. [28] ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι

ὑμῶν· ζητήσουσίν με κακοὶ καὶ οὐχ εὑρήσουσιν. [29] ἐμίσησαν γὰρ σοφίαν, τὸν δὲ φόβον τοῦ κυρίου οὐ προ είλαντο [30] οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς, ἐμυκτήριζον δὲ ἐμοὺς ἐλέγχους. [31] τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται· [32] ἀνθ᾽ ὧν γὰρ ἠδίκουν νηπίους, φονευθήσονται, καὶ ἐξετασμὸς ἀσεβεῖς ὀλεῖ. [33] ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ᾽ ἐλπίδι καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.

CHAPTER 2

[1] Υἱέ, ἐὰν δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ, [2] ὑπακούσεται σοφίας τὸ οὖς σου, καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν, παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθέτησιν τῷ υἱῷ σου. [3] ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ καὶ τῇ συνέσει δῷς φωνήν σου, τὴν δὲ αἴσθησιν ζητήσῃς μεγάλῃ τῇ φωνῇ, [4] καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν, [5] τότε συνήσεις φόβον κυρίου καὶ ἐπίγνωσιν θεοῦ εὑρήσεις. [6] ὅτι κύριος δίδωσιν σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις· [7] καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν, ὑπερασπιεῖ τὴν πορείαν αὐτῶν [8] τοῦ φυλάξαι ὁδοὺς δικαιωμάτων καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει. [9] τότε συνήσεις δικαιοσύνην καὶ κρίμα καὶ κατορθώσεις πάντας ἄξονας ἀγαθούς. [10] ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν, ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ, [11] βουλὴ καλὴ φυλάξει σε, ἔννοια δὲ ὁσία τηρήσει σε, [12] ἵνα ῥύσηταί σε ἀπὸ ὁδοῦ κακῆς καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν. [13] ὧ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους, [14] οἱ εὐφραινόμενοι ἐπὶ κακοῖς καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ, [15] ὧν αἱ τρίβοι σκολιαὶ καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν [16] τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας καὶ ἀλλότριον τῆς δικαίας γνώμης. [17] υἱέ, μή σε καταλάβῃ κακὴ βουλὴ ἡ ἀπολείπουσα διδασκαλίαν νεότητος καὶ διαθήκην θείαν ἐπιλελησμένη· [18] ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς καὶ παρὰ τῷ ᾅδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς· [19] πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν οὐδὲ μὴ καταλάβωσιν τρίβους εὐθείας· οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς. [20] εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθάς, εὕροσαν ἂν τρίβους δικαιοσύνης λείους. [21] χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ, ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅσιοι ὑπολειφθήσονται ἐν αὐτῇ· [22] ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται, οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ᾽ αὐτῆς.

CHAPTER 3

[1] Υἱέ, ἐμῶν νομίμων μὴ ἐπιλανθάνου, τὰ δὲ ῥήματά μου τηρείτω σὴ καρδία· [2] μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην προσθήσουσίν σοι. [3] ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε, ἄφαψαι δὲ αὐτὰς ἐπὶ σῷ τραχήλῳ, καὶ εὑρήσεις χάριν· [4] καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων. [5] ἴσθι πεποιθὼς ἐν ὅλῃ καρδίᾳ ἐπὶ θεῷ, ἐπὶ δὲ σῇ σοφίᾳ μὴ ἐπαίρου· [6] ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδούς σου, [ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ.] [7] μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν θεὸν καὶ ἔκκλινε ἀπὸ παντὸς κακοῦ· [8] τότε ἴασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου. [9] τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης, [10] ἵνα πίμπληται τὰ ταμίειά σου πλησμονῆς σίτου, οἴνῳ δὲ αἱ ληνοί σου ἐκβλύζωσιν. [11] Υἱέ, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ᾽ αὐτοῦ ἐλεγχόμενος· [12] ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. [13] μακάριος ἄνθρωπος ὃς εὗρεν σοφίαν καὶ θνητὸς ὃς εἶδεν φρόνησιν· [14] κρεῖττον γὰρ αὐτὴν ἐμπορεύεσθαι ἢ χρυσίου καὶ ἀργυρίου θησαυρούς. [15] τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν, οὐκ ἀντιτάξεται αὐτῇ οὐδὲν πονηρόν· εὔγνωστός ἐστιν πᾶσιν τοῖς ἐγγίζουσιν αὐτῇ, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν. [16] μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς, ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα· [16]a ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη, νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ. [17] αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί, καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ· [18] ξύλον ζωῆς ἐστι πᾶσι τοῖς ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ᾽ αὐτὴν ὡς ἐπὶ κύριον ἀσφαλής. [19] ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν, ἡτοίμασεν δὲ οὐρανοὺς ἐν φρονήσει· [20] ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν, νέφη δὲ ἐρρύησαν δρόσους. [21] Υἱέ, μὴ παραρρυῇς, τήρησον δὲ ἐμὴν βουλὴν καὶ ἔννοιαν, [22] ἵνα ζήσῃ ἡ ψυχή σου, καὶ χάρις ᾖ περὶ σῷ τραχήλῳ. [22]a ἔσται δὲ ἴασις ταῖς σαρξί σου καὶ ἐπιμέλεια τοῖς σοῖς ὀστέοις, [23] ἵνα πορεύῃ πεποιθὼς ἐν εἰρήνῃ πάσας τὰς ὁδούς σου, ὁ δὲ πούς σου οὐ μὴ προσκόψῃ. [24] ἐὰν γὰρ κάθῃ, ἄφοβος ἔσῃ, ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις· [25] καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας· [26] ὁ γὰρ κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου καὶ ἐρείσει σὸν πόδα, ἵνα μὴ σαλευθῇς. [27] μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῆ, ἡνίκα ἂν ἔχῃ ἡ χείρ σου βοηθεῖν· [28] μὴ εἴπῃς Ἐπανελθὼν ἐπάνηκε καὶ αὔριον δώσω, δυνατοῦ σου ὄντος εὖ ποιεῖν· οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα. [29] μὴ τεκτήνῃ ἐπὶ σὸν φίλον κακὰ παροικοῦντα καὶ πεποιθότα ἐπὶ σοί. [30] μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην, μή τι εἰς

σὲ ἐργάσηται κακόν. [31] μὴ κτήσῃ κακῶν ἀνδρῶν ὀνείδη μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν· [32] ἀκάθαρτος γὰρ ἔναντι κυρίου πᾶς παράνομος, ἐν δὲ δικαίοις οὐ συνεδριάζει. [33] κατάρα θεοῦ ἐν οἴκοις ἀσεβῶν, ἐπαύλεις δὲ δικαίων εὐλογοῦνται. [34] κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. [35] δόξαν σοφοὶ κληρονομήσουσιν, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν.

CHAPTER 4

[1] Ἀκούσατε, παῖδες, παιδείαν πατρὸς καὶ προσέχετε γνῶναι ἔννοιαν· [2] δῶρον γὰρ ἀγαθὸν δωροῦμαι ὑμῖν, τὸν ἐμὸν νόμον μὴ ἐγκαταλίπητε. [3] υἱὸς γὰρ ἐγενόμην κἀγὼ πατρὶ ὑπήκοος καὶ ἀγαπώμενος ἐν προσώπῳ μητρός, [4] οἳ ἔλεγον καὶ ἐδίδασκόν με Ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν· [5] φύλασσε ἐντολάς, μὴ ἐπιλάθῃ μηδὲ παρίδῃς ῥῆσιν ἐμοῦ στόματος [6] μηδὲ ἐγκαταλίπῃς αὐτήν, καὶ ἀνθέξεταί σου· ἐράσθητι αὐτῆς, καὶ τηρήσει σε· [8] περιχαράκωσον αὐτήν, καὶ ὑψώσει σε· τίμησον αὐτήν, ἵνα σε περιλάβῃ, [9] ἵνα δῷ τῇ σῇ κεφαλῇ στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίσῃ σου. [10] Ἄκουε, υἱέ, καὶ δέξαι ἐμοὺς λόγους, καὶ πληθυνθήσεταί ἔτη ζωῆς σου, ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου· [11] ὁδοὺς γὰρ σοφίας διδάσκω σε, ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς. [12] ἐὰν γὰρ πορεύῃ, οὐ συγκλεισθήσεταί σου τὰ διαβήματα· ἐὰν δὲ τρέχῃς, οὐ κοπιάσεις. [13] ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῇς, ἀλλὰ φύλαξον αὐτὴν σεαυτῷ εἰς ζωήν σου. [14] ὁδοὺς ἀσεβῶν μὴ ἐπέλθῃς μηδὲ ζηλώσῃς ὁδοὺς παρανόμων· [15] ἐν ᾧ ἂν τόπῳ στρατοπεδεύσωσιν, μὴ ἐπέλθῃς ἐκεῖ, ἔκκλινον δὲ ἀπ᾽ αὐτῶν καὶ παράλλαξον. [16] οὐ γὰρ μὴ ὑπνώσωσιν, ἐὰν μὴ κακοποιήσωσιν· ἀφῄρηται ὁ ὕπνος αὐτῶν, καὶ οὐ κοιμῶνται· [17] οἵδε γὰρ σιτοῦνται σῖτα ἀσεβείας, οἴνῳ δὲ παρανόμῳ μεθύσκονται. [18] αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν, προπορεύονται καὶ φωτίζουσιν, ἕως κατορθώσῃ ἡ ἡμέρα· [19] αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί, οὐκ οἴδασιν πῶς προσκόπτουσιν. [20] Υἱέ, ἐμῇ ῥήσει πρόσεχε, τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς, [21] ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου, φύλασσε αὐτὰς ἐν σῇ καρδίᾳ· [22] ζωὴ γάρ ἐστιν τοῖς εὑρίσκουσιν αὐτὰς καὶ πάσῃ σαρκὶ ἴασις. [23] πάσῃ φυλακῇ τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἔξοδοι ζωῆς. [24] περίελε σεαυτοῦ σκολιὸν στόμα καὶ ἄδικα χείλη μακρὰν ἀπὸ σοῦ ἄπωσαι. [25] οἱ ὀφθαλμοί σου ὀρθὰ βλεπέτωσαν, τὰ δὲ βλέφαρά σου νευέτω δίκαια. [26] ὀρθὰς τροχιὰς ποίει σοῖς ποσὶν καὶ τὰς ὁδούς σου κατεύθυνε. [27] μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά, ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς· [27]a ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ θεός, διεστραμμέναι δέ εἰσιν αἱ ἐξ ἀριστερῶν· [27]b αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει.

CHAPTER 5

[1] Υἱέ, ἐμῇ σοφίᾳ πρόσεχε, ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς, [2] ἵνα φυλάξῃς ἔννοιαν ἀγαθήν· αἴσθησιν δὲ ἐμῶν χειλέων ἐντέλλομαί σοι. [3] μὴ πρόσεχε φαύλῃ γυναικί· μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, ἣ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα, [4] ὕστερον μέντοι πικρότερον χολῆς εὑρήσεις καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου. [5] τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσιν τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾅδην, τὰ δὲ ἴχνη αὐτῆς οὐκ ἐρείδεται· [6] ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται, σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὔγνωστοι. [7] νῦν οὖν, υἱέ, ἄκουέ μου καὶ μὴ ἀκύρους ποιήσῃς ἐμοὺς λόγους· [8] μακρὰν ποίησον ἀπ᾽ αὐτῆς σὴν ὁδόν, μὴ ἐγγίσῃς πρὸς θύραις οἴκων αὐτῆς, [9] ἵνα μὴ πρόῃ ἄλλοις ζωήν σου καὶ σὸν βίον ἀνελεήμοσιν, [10] ἵνα μὴ πλησθῶσιν ἀλλότριοι σῆς ἰσχύος, οἱ δὲ σοὶ πόνοι εἰς οἴκους ἀλλοτρίων εἰσέλθωσιν, [11] καὶ μεταμεληθήσῃ ἐπ᾽ ἐσχάτων, ἡνίκα ἂν κατατριβῶσιν σάρκες σώματός σου, [12] καὶ ἐρεῖς Πῶς ἐμίσησα παιδείαν, καὶ ἐλέγχους ἐξέκλινεν ἡ καρδία μου· [13] οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με οὐδὲ παρέβαλλον τὸ οὖς μου· [14] παρ᾽ ὀλίγον ἐγενόμην ἐν παντὶ κακῷ ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς. [15] πῖνε ὕδατα ἀπὸ σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς. [16] μὴ ὑπερεκχείσθω σοι τὰ ὕδατα ἐκ τῆς σῆς πηγῆς, εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα· [17] ἔστω σοι μόνῳ ὑπάρχοντα, καὶ μηδεὶς ἀλλότριος μετασχέτω σοι· [18] ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἰδία, καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου. [19] ἔλαφος φιλίας καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι, ἡ δὲ ἰδία ἡγείσθω σου καὶ συνέστω σοι ἐν παντὶ καιρῷ ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ. [20] μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἰδίας· [21] ἐνώπιον γάρ εἰσιν τῶν τοῦ θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός, εἰς δὲ πάσας τὰς τροχιὰς αὐτοῦ σκοπεύει. [22] παρανομίαι ἄνδρα ἀγρεύουσιν, σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται· [23] οὗτος τελευτᾷ μετὰ ἀπαιδεύτων, ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη καὶ ἀπώλετο δι᾽ ἀφροσύνην.

CHAPTER 6

[1] Υἱέ, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ· [2] παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χείλη, καὶ ἁλίσκεται χείλεσιν ἰδίου στόματος. [3] ποίει, υἱέ, ἃ ἐγώ σοι ἐντέλλομαι, καὶ σῴζου – ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον – ἴθι μὴ ἐκλυόμενος, παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγυήσω· [4] μὴ δῷς ὕπνον σοῖς ὄμμασιν μηδὲ ἐπινυστάξῃς σοῖς βλεφάροις, [5] ἵνα σῴζῃ ὥσπερ δορκὰς ἐκ βρόχων καὶ ὥσπερ ὄρνεον ἐκ παγίδος. [6] Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρέ, καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ καὶ γενοῦ ἐκείνου σοφώτερος· [7] ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος μηδὲ τὸν ἀναγκάζοντα ἔχων μηδὲ ὑπὸ δεσπότην ὢν [8] ἑτοιμάζεται θέρους τὴν τροφὴν πολλήν τε ἐν τῷ ἀμήτῳ ποιεῖται τὴν παράθεσιν. [8]a ἢ πορεύθητι πρὸς τὴν μέλισσαν καὶ μάθε ὡς ἐργάτις ἐστὶν τήν τε ἐργασίαν ὡς σεμνὴν ποιεῖται, [8]b ἧς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προς φέρονται, ποθεινὴ δέ ἐστιν πᾶσιν καὶ ἐπίδοξος· [8]c καίπερ οὖσα τῇ ῥώμῃ ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη. [9] ἕως τίνος, ὀκνηρέ, κατάκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ; [10] ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθησαι, μικρὸν δὲ νυστάζεις, ὀλίγον δὲ ἐναγκαλίζῃ χερσὶν στήθη· [11] εἶτ ἐμπαραγίνεταί σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς. [11]a ἐὰν δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου, ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεὺς ἀπαυτομολήσει. [12] Ἀνὴρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθάς· [13] ὁ δ’ αὐτὸς ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί, διδάσκει δὲ ἐννεύμασιν δακτύλων, [14] διεστραμμένῃ δὲ καρδίᾳ τεκταίνεται κακὰ ἐν παντὶ καιρῷ· ὁ τοιοῦτος ταραχὰς συνίστησιν πόλει. [15] διὰ τοῦτο ἐξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ, διακοπὴ καὶ συντριβὴ ἀνίατος. [16] ὅτι χαίρει πᾶσιν, οἷς μισεῖ ὁ κύριος, συντρίβεται δὲ δι’ ἀκαθαρσίαν ψυχῆς· [17] ὀφθαλμὸς ὑβριστοῦ, γλῶσσα ἄδικος, χεῖρες ἐκχέουσαι αἷμα δικαίου [18] καὶ καρδία τεκταινομένη λογισμοὺς κακοὺς καὶ πόδες ἐπισπεύδοντες κακοποιεῖν· [19] ἐκκαίει ψεύδη μάρτυς ἄδικος καὶ ἐπιπέμπει κρίσεις ἀνὰ μέσον ἀδελφῶν. [20] Υἱέ, φύλασσε νόμους πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου· [21] ἄφαψαι δὲ αὐτοὺς ἐπὶ σῇ ψυχῇ διὰ παντὸς καὶ ἐγκλοίωσαι ἐπὶ σῷ τραχήλῳ. [22] ἡνίκα ἂν περιπατῇς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω· ὡς δ’ ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι· [23] ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς, καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία [24] τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας. [25] μή σε νικήσῃ κάλλους ἐπιθυμία, μηδὲ ἀγρευθῇς σοῖς ὀφθαλμοῖς μηδὲ συναρπασθῇς ἀπὸ τῶν αὐτῆς βλεφάρων· [26] τιμὴ γὰρ πόρνης ὅση καὶ

ἑνὸς ἄρτου, γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει. [27] ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει; [28] ἢ περιπατήσει τις ἐπ᾽ ἀνθράκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει; [29] οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὕπανδρον, οὐκ ἀθῳωθήσεται οὐδὲ πᾶς ὁ ἁπτόμενος αὐτῆς. [30] οὐ θαυμαστὸν ἐὰν ἁλῷ τις κλέπτων, κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν· [31] ἐὰν δὲ ἁλῷ, ἀποτείσει ἑπταπλάσια καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς ῥύσεται ἑαυτόν. [32] ὁ δὲ μοιχὸς δι᾽ ἔνδειαν φρενῶν ἀπώλειαν τῇ ψυχῇ αὐτοῦ περιποιεῖται, [33] ὀδύνας τε καὶ ἀτιμίας ὑποφέρει, τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα. [34] μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς· οὐ φείσεται ἐν ἡμέρᾳ κρίσεως, [35] οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.

CHAPTER 7

[1] Υἱέ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ· [1]a υἱέ, τίμα τὸν κύριον, καὶ ἰσχύσεις, πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον. [2] φύλαξον ἐμὰς ἐντολάς, καὶ βιώσεις, τοὺς δὲ ἐμοὺς λόγους ὥσπερ κόρας ὀμμάτων· [3] περίθου δὲ αὐτοὺς σοῖς δακτύλοις, ἐπίγραψον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου. [4] εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι, τὴν δὲ φρόνησιν γνώριμον περιποίησαι σεαυτῷ, [5] ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς, ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάληται. [6] ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρα κύπτουσα, [7] ὃν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῆ φρενῶν [8] παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς [9] καὶ λαλοῦντα ἐν σκότει ἑσπερινῷ, ἡνίκα ἂν ἡσυχία νυκτερινὴ ᾖ καὶ γνοφώδης, [10] ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν, ἢ ποιεῖ νέων ἐξίπτασθαι καρδίας. [11] ἀνεπτερωμένη δέ ἐστιν καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς· [12] χρόνον γάρ τινα ἔξω ῥέμβεται, χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει. [13] εἶτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ [14] Θυσία εἰρηνική μοί ἐστιν, σήμερον ἀποδίδωμι τὰς εὐχάς μου· [15] ἕνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι, ποθοῦσα τὸ σὸν πρόσωπον εὗρηκά σε· [16] κειρίαις τέτακα τὴν κλίνην μου, ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ' Αἰγύπτου· [17] διέρραγκα τὴν κοίτην μου κρόκῳ, τὸν δὲ οἶκόν μου κινναμώμῳ· [18] ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου, δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι· [19] οὐ γὰρ πάρεστιν ὁ ἀνήρ μου ἐν οἴκῳ, πεπόρευται δὲ ὁδὸν μακρὰν [20] ἔνδεσμον ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ, δι' ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκον αὐτοῦ. [21] ἀπεπλάνησεν δὲ αὐτὸν πολλῇ ὁμιλίᾳ βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν. [22] ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπφωθείς, ὥσπερ δὲ βοῦς ἐπὶ σφαγὴν ἄγεται καὶ ὥσπερ κύων ἐπὶ δεσμοὺς [23] ἢ ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἧπαρ, σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει. [24] νῦν οὖν, υἱέ, ἄκουέ μου καὶ πρόσεχε ῥήμασιν στόματός μου· [25] μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἡ καρδία σου· [26] πολλοὺς γὰρ τρώσασα καταβέβληκεν, καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν· [27] ὁδοὶ ᾅδου ὁ οἶκος αὐτῆς κατάγουσαι εἰς τὰ ταμίεια τοῦ θανάτου.

CHAPTER 8

[1] Σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ· [2] ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστίν, ἀνὰ μέσον δὲ τῶν τρίβων ἔστηκεν· [3] παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει, ἐν δὲ εἰσόδοις ὑμνεῖται [4] Ὑμᾶς, ὦ ἄνθρωποι, παρακαλῶ καὶ προίεμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων· [5] νοήσατε, ἄκακοι, πανουργίαν, οἱ δὲ ἀπαίδευτοι, ἔνθεσθε καρδίαν. [6] εἰσακούσατέ μου, σεμνὰ γὰρ ἐρῶ καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά· [7] ὅτι ἀλήθειαν μελετήσει ὁ φάρυγξ μου, ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χείλη ψευδῆ. [8] μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου, οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλῶδες· [9] πάντα ἐνώπια τοῖς συνιοῦσιν καὶ ὀρθὰ τοῖς εὑρίσκουσι γνῶσιν. [10] λάβετε παιδείαν καὶ μὴ ἀργύριον καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον, ἀνθαιρεῖσθε δὲ αἴσθησιν χρυσίου καθαροῦ· [11] κρείσσων γὰρ σοφία λίθων πολυτελῶν, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν. [12] ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν, καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην. [13] φόβος κυρίου μισεῖ ἀδικίαν, ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν· μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν. [14] ἐμὴ βουλὴ καὶ ἀσφάλεια, ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχύς· [15] δι' ἐμοῦ βασιλεῖς βασιλεύουσιν, καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην· [16] δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς. [17] ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσιν. [18] πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει καὶ κτῆσις πολλῶν καὶ δικαιοσύνη· [19] βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον, τὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ. [20] ἐν ὁδοῖς δικαιοσύνης περιπατῶ καὶ ἀνὰ μέσον τρίβων δικαιώματος ἀναστρέφομαι, [21] ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὕπαρξιν καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν. [21]a ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι. [22] κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, [23] πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ, [24] πρὸ τοῦ τὴν γῆν ποιῆσαι καὶ πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, [25] πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με. [26] κύριος ἐποίησεν χώρας καὶ ἀοικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανόν. [27] ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ, καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων. [28] ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη, καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανὸν [29] καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς, [30] ἤμην παρ' αὐτῷ ἁρμόζουσα, ἐγὼ ἤμην ᾗ προσέχαιρεν. καθ' ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ, [31] ὅτε εὐφραίνετο τὴν οἰκουμένην συντελέσας καὶ ἐνευφραίνετο

ἐν υἱοῖς ἀνθρώπων. [32] νῦν οὖν, υἱέ, ἄκουέ μου. [34] μακάριος ἀνήρ, ὃς εἰσακούσεταί μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάξει ἀγρυπνῶν ἐπ᾽ ἐμαῖς θύραις καθ᾽ ἡμέραν τηρῶν σταθμοὺς ἐμῶν εἰσόδων· [35] αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς, καὶ ἑτοιμάζεται θέλησις παρὰ κυρίου. [36] οἱ δὲ εἰς ἐμὲ ἁμαρτάνοντες ἀσεβοῦσιν τὰς ἑαυτῶν ψυχάς, καὶ οἱ μισοῦντές με ἀγαπῶσιν θάνατον.

CHAPTER 9

[1] Ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπήρεισεν στύλους ἑπτά· [2] ἔσφαξεν τὰ ἑαυτῆς θύματα, ἐκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον καὶ ἡτοιμάσατο τὴν ἑαυτῆς τράπεζαν· [3] ἀπέστειλεν τοὺς ἑαυτῆς δούλους συγκαλούσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα [4] Ὃς ἐστιν ἄφρων, ἐκκλινάτω πρός με· καὶ τοῖς ἐνδεέσι φρενῶν εἶπεν [5] Ἔλθατε φάγετε τῶν ἐμῶν ἄρτων καὶ πίετε οἶνον, ὃν ἐκέρασα ὑμῖν· [6] ἀπολείπετε ἀφροσύνην, καὶ ζήσεσθε, καὶ ζητήσατε φρόνησιν, ἵνα βιώσητε, καὶ κατορθώσατε ἐν γνώσει σύνεσιν. [7] Ὁ παιδεύων κακοὺς λήμψεται ἑαυτῷ ἀτιμίαν, ἐλέγχων δὲ τὸν ἀσεβῆ μωμήσεται ἑαυτόν. [8] μὴ ἔλεγχε κακούς, ἵνα μὴ μισῶσίν σε· ἔλεγχε σοφόν, καὶ ἀγαπήσει σε. [9] δίδου σοφῷ ἀφορμήν, καὶ σοφώτερος ἔσται· γνώριζε δικαίῳ, καὶ προσθήσει τοῦ δέχεσθαι. [10] ἀρχὴ σοφίας φόβος κυρίου, καὶ βουλὴ ἁγίων σύνεσις· [10]a τὸ γὰρ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς· [11] τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον, καὶ προστεθήσεταί σοι ἔτη ζωῆς σου. [12] υἱέ, ἐὰν σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον· ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἀναντλήσεις κακά. [12]a ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμανεῖ ἀνέμους, ὁ δ’ αὐτὸς διώξεται ὄρνεα πετόμενα· [12]b ἀπέλιπεν γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος, τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται· [12]c διαπορεύεται δὲ δι’ ἀνύδρου ἐρήμου καὶ γῆν διατεταγμένην ἐν διψώδεσιν, συνάγει δὲ χερσὶν ἀκαρπίαν. [13] Γυνὴ ἄφρων καὶ θρασεῖα ἐνδεὴς ψωμοῦ γίνεται, ἣ οὐκ ἐπίσταται αἰσχύνην· [14] ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις [15] προσκαλουμένη τοὺς παριόντας καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν [16] Ὃς ἐστιν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρός με· ἐνδεέσι δὲ φρονήσεως παρακελεύομαι λέγουσα [17] Ἄρτων κρυφίων ἡδέως ἅψασθε καὶ ὕδατος κλοπῆς γλυκεροῦ. [18] ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ’ αὐτῇ ὄλλυνται, καὶ ἐπὶ πέτευρον ᾅδου συναντᾷ. [18]a ἀλλὰ ἀποπήδησον, μὴ ἐγχρονίσῃς ἐν τῷ τόπῳ μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν· [18]b οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον· [18]c ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς, [18]d ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς.

CHAPTER 10

[1] Υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων λύπη τῇ μητρί. [2] οὐκ ὠφελήσουσιν θησαυροὶ ἀνόμους, δικαιοσύνη δὲ ῥύσεται ἐκ θανάτου. [3] οὐ λιμοκτονήσει κύριος ψυχὴν δικαίαν, ζωὴν δὲ ἀσεβῶν ἀνατρέψει. [4] πενία ἄνδρα ταπεινοῖ, χεῖρες δὲ ἀνδρείων πλουτίζουσιν. [4]a υἱὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακόνῳ χρήσεται. [5] διεσώθη ἀπὸ καύματος υἱὸς νοήμων, ἀνεμόφθορος δὲ γίνεται ἐν ἀμήτῳ υἱὸς παράνομος. [6] εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου, στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον. [7] μνήμη δικαίων μετ᾽ ἐγκωμίων, ὄνομα δὲ ἀσεβοῦς σβέννυται. [8] σοφὸς καρδίᾳ δέξεται ἐντολάς, ὁ δὲ ἄστεγος χείλεσιν σκολιάζων ὑποσκελισθήσεται. [9] ὃς πορεύεται ἁπλῶς, πορεύεται πεποιθώς, ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ γνωσθήσεται. [10] ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου συνάγει ἀνδράσι λύπας, ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ. [11] πηγὴ ζωῆς ἐν χειρὶ δικαίου, στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια. [12] μῖσος ἐγείρει νεῖκος, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία. [13] ὃς ἐκ χειλέων προφέρει σοφίαν, ῥάβδῳ τύπτει ἄνδρα ἀκάρδιον. [14] σοφοὶ κρύψουσιν αἴσθησιν, στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ. [15] κτῆσις πλουσίων πόλις ὀχυρά, συντριβὴ δὲ ἀσεβῶν πενία. [16] ἔργα δικαίων ζωὴν ποιεῖ, καρποὶ δὲ ἀσεβῶν ἁμαρτίας. [17] ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία, παιδεία δὲ ἀνεξέλεγκτος πλανᾶται. [18] καλύπτουσιν ἔχθραν χείλη δίκαια, οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν. [19] ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν, φειδόμενος δὲ χειλέων νοήμων ἔσῃ. [20] ἄργυρος πεπυρωμένος γλῶσσα δικαίου, καρδία δὲ ἀσεβοῦς ἐκλείψει. [21] χείλη δικαίων ἐπίσταται ὑψηλά, οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν. [22] εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου· αὕτη πλουτίζει, καὶ οὐ μὴ προστεθῇ αὐτῇ λύπη ἐν καρδίᾳ. [23] ἐν γέλωτι ἄφρων πράσσει κακά, ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν. [24] ἐν ἀπωλείᾳ ἀσεβὴς περιφέρεται, ἐπιθυμία δὲ δικαίου δεκτή. [25] παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής, δίκαιος δὲ ἐκκλίνας σῴζεται εἰς τὸν αἰῶνα. [26] ὥσπερ ὄμφαξ ὀδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν, οὕτως παρανομία τοῖς χρωμένοις αὐτήν. [27] φόβος κυρίου προστίθησιν ἡμέρας, ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται. [28] ἐγχρονίζει δικαίοις εὐφροσύνη, ἐλπὶς δὲ ἀσεβῶν ὄλλυται. [29] ὀχύρωμα ὁσίου φόβος κυρίου, συντριβὴ δὲ τοῖς ἐργαζομένοις κακά. [30] δίκαιος τὸν αἰῶνα οὐκ ἐνδώσει, ἀσεβεῖς δὲ οὐκ οἰκήσουσιν γῆν. [31] στόμα δικαίου ἀποστάζει σοφίαν, γλῶσσα δὲ ἀδίκου ἐξολεῖται. [32] χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας, στόμα δὲ ἀσεβῶν ἀποστρέφεται.

CHAPTER 11

[1] ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον κυρίου, στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ. [2] οὗ ἐὰν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν. [3] ἀποθανὼν δίκαιος ἔλιπεν μετάμελον, πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια. [5] δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς, ἀσέβεια δὲ περιπίπτει ἀδικίᾳ. [6] δικαιοσύνη ἀνδρῶν ὀρθῶν ῥύεται αὐτούς, τῇ δὲ ἀπωλείᾳ αὐτῶν ἁλίσκονται παράνομοι. [7] τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς, τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται. [8] δίκαιος ἐκ θήρας ἐκδύνει, ἀντ αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής. [9] ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὔοδος. [10] ἐν ἀγαθοῖς δικαίων κατώρθωσεν πόλις, [11] στόμασιν δὲ ἀσεβῶν κατεσκάφη. [12] μυκτηρίζει πολίτας ἐνδεὴς φρενῶν, ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει. [13] ἀνὴρ δίγλωσσος ἀποκαλύπτει βουλὰς ἐν συνεδρίῳ, πιστὸς δὲ πνοῇ κρύπτει πράγματα. [14] οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥσπερ φύλλα, σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ. [15] πονηρὸς κακοποιεῖ, ὅταν συμμείξῃ δικαίῳ, μισεῖ δὲ ἦχον ἀσφαλείας. [16] γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια. πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται, οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ. [17] τῇ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων, ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων. [18] ἀσεβὴς ποιεῖ ἔργα ἄδικα, σπέρμα δὲ δικαίων μισθὸς ἀληθείας. [19] υἱὸς δίκαιος γεννᾶται εἰς ζωήν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον. [20] βδέλυγμα κυρίῳ διεστραμμέναι ὁδοί, προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν. [21] χειρὶ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται, ὁ δὲ σπείρων δικαιοσύνην λήμψεται μισθὸν πιστόν. [22] ὥσπερ ἐνώτιον ἐν ῥινὶ ὑός, οὕτως γυναικὶ κακόφρονι κάλλος. [23] ἐπιθυμία δικαίων πᾶσα ἀγαθή, ἐλπὶς δὲ ἀσεβῶν ἀπολεῖται. [24] εἰσὶν οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν, εἰσὶν καὶ οἳ συνάγοντες ἐλαττονοῦνται. [25] ψυχὴ εὐλογουμένη πᾶσα ἁπλῆ, ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων. [26] ὁ συνέχων σῖτον ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν, εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος. [27] τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθήν· ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν. [28] ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται· ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ. [29] ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον, δουλεύσει δὲ ἄφρων φρονίμῳ. [30] ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς, ἀφαιροῦνται δὲ ἄωροι ψυχαὶ παρανόμων. [31] εἰ ὁ μὲν δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

CHAPTER 12

[1] ὁ ἀγαπῶν παιδείαν ἀγαπᾷ αἴσθησιν, ὁ δὲ μισῶν ἐλέγχους ἄφρων. [2] κρείσσων ὁ εὐρὼν χάριν παρὰ κυρίῳ, ἀνὴρ δὲ παράνομος παρασιωπηθήσεται. [3] οὐ κατορθώσει ἄνθρωπος ἐξ ἀνόμου, αἱ δὲ ῥίζαι τῶν δικαίων οὐκ ἐξαρθήσονται. [4] γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς· ὥσπερ δὲ ἐν ξύλῳ σκώληξ, οὕτως ἄνδρα ἀπόλλυσιν γυνὴ κακοποιός. [5] λογισμοὶ δικαίων κρίματα, κυβερνῶσιν δὲ ἀσεβεῖς δόλους. [6] λόγοι ἀσεβῶν δόλιοι, στόμα δὲ ὀρθῶν ῥύσεται αὐτούς. [7] οὗ ἐὰν στραφῇ, ἀσεβὴς ἀφανίζεται, οἶκοι δὲ δικαίων παραμένουσιν. [8] στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός, νωθροκάρδιος δὲ μυκτηρίζεται. [9] κρείσσων ἀνὴρ ἐν ἀτιμίᾳ δουλεύων ἑαυτῷ ἢ τιμὴν ἑαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου. [10] δίκαιος οἰκτίρει ψυχὰς κτηνῶν αὐτοῦ, τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα. [11] ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν ἐμπλησθήσεται ἄρτων, οἱ δὲ διώκοντες μάταια ἐνδεεῖς φρενῶν. [11]a ὅς ἐστιν ἡδὺς ἐν οἴνων διατριβαῖς, ἐν τοῖς ἑαυτοῦ ὀχυρώμασιν καταλείψει ἀτιμίαν. [12] ἐπιθυμίαι ἀσεβῶν κακαί, αἱ δὲ ῥίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασιν. [13] δι᾽ ἁμαρτίαν χειλέων ἐμπίπτει εἰς παγίδας ἁμαρτωλός, ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος. [13]a ὁ βλέπων λεῖα ἐλεηθήσεται, ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς. [14] ἀπὸ καρπῶν στόματος ψυχὴ ἀνδρὸς πλησθήσεται ἀγαθῶν, ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ. [15] ὁδοὶ ἀφρόνων ὀρθαὶ ἐνώπιον αὐτῶν, εἰσακούει δὲ συμβουλίας σοφός. [16] ἄφρων αὐθημερὸν ἐξαγγέλλει ὀργὴν αὐτοῦ, κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν πανοῦργος. [17] ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος, ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος. [18] εἰσὶν οἳ λέγοντες τιτρώσκουσιν μαχαίρᾳ, γλῶσσαι δὲ σοφῶν ἰῶνται. [19] χείλη ἀληθινὰ κατορθοῖ μαρτυρίαν, μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον. [20] δόλος ἐν καρδίᾳ τεκταινομένου κακά, οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται. [21] οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον, οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν. [22] βδέλυγμα κυρίῳ χείλη ψευδῆ, ὁ δὲ ποιῶν πίστεις δεκτὸς παρ᾽ αὐτῷ. [23] ἀνὴρ συνετὸς θρόνος αἰσθήσεως, καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς. [24] χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς, δόλιοι δὲ ἔσονται εἰς προνομήν. [25] φοβερὸς λόγος καρδίαν ταράσσει ἀνδρὸς δικαίου, ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν. [26] ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται, αἱ δὲ γνῶμαι τῶν ἀσεβῶν ἀνεπιεικεῖς. ἁμαρτάνοντας καταδιώξεται κακά, ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς. [27] οὐκ ἐπιτεύξεται δόλιος θήρας, κτῆμα δὲ τίμιον ἀνὴρ καθαρός. [28] ἐν ὁδοῖς δικαιοσύνης ζωή, ὁδοὶ δὲ μνησικάκων εἰς θάνατον.

CHAPTER 13

[1] υἱὸς πανοῦργος ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ. [2] ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός, ψυχαὶ δὲ παρανόμων ὀλοῦνται ἄωροι. [3] ὃς φυλάσσει τὸ ἑαυτοῦ στόμα, τηρεῖ τὴν ἑαυτοῦ ψυχήν· ὁ δὲ προπετὴς χείλεσιν πτοήσει ἑαυτόν. [4] ἐν ἐπιθυμίαις ἐστὶν πᾶς ἀεργός, χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ. [5] λόγον ἄδικον μισεῖ δίκαιος, ἀσεβὴς δὲ αἰσχύνεται καὶ οὐχ ἕξει παρρησίαν. [6] δικαιοσύνη φυλάσσει ἀκάκους, τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἁμαρτία. [7] εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες, καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ. [8] λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν. [9] φῶς δικαίοις διὰ παντός, φῶς δὲ ἀσεβῶν σβέννυται. [9]a ψυχαὶ δόλιαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτίρουσιν καὶ ἐλεῶσιν. [10] κακὸς μεθ’ ὕβρεως πράσσει κακά, οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί. [11] ὕπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, ὁ δὲ συνάγων ἑαυτῷ μετ’ εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτίρει καὶ κιχρᾷ. [12] κρείσσων ἐναρχόμενος βοηθῶν καρδίᾳ τοῦ ἐπαγγελλομένου καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή. [13] ὃς καταφρονεῖ πράγματος, καταφρονηθήσεται ὑπ’ αὐτοῦ· ὁ δὲ φοβούμενος ἐντολήν, οὗτος ὑγιαίνει. [13]a υἱῷ δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτῃ δὲ σοφῷ εὔοδοι ἔσονται πράξεις, καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ. [14] νόμος σοφοῦ πηγὴ ζωῆς, ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται. [15] σύνεσις ἀγαθὴ δίδωσιν χάριν, τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς, ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ. [16] πᾶς πανοῦργος πράσσει μετὰ γνώσεως, ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν. [17] βασιλεὺς θρασὺς ἐμπεσεῖται εἰς κακά, ἄγγελος δὲ πιστὸς ῥύσεται αὐτόν. [18] πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία, ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται. [19] ἐπιθυμίαι εὐσεβῶν ἡδύνουσιν ψυχήν, ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως. [20] ὁ συμπορευόμενος σοφοῖς σοφὸς ἔσται, ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται. [21] ἁμαρτάνοντας καταδιώξεται κακά, τοὺς δὲ δικαίους καταλήμψεται ἀγαθά. [22] ἀγαθὸς ἀνὴρ κληρονομήσει υἱοὺς υἱῶν, θησαυρίζεται δὲ δικαίοις πλοῦτος ἀσεβῶν. [23] δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά, ἄδικοι δὲ ἀπολοῦνται συντόμως. [24] ὃς φείδεται τῆς βακτηρίας, μισεῖ τὸν υἱὸν αὐτοῦ· ὁ δὲ ἀγαπῶν ἐπιμελῶς παιδεύει. [25] δίκαιος ἔσθων ἐμπιπλᾷ τὴν ψυχὴν αὐτοῦ, ψυχαὶ δὲ ἀσεβῶν ἐνδεεῖς.

CHAPTER 14

[1] σοφαὶ γυναῖκες ᾠκοδόμησαν οἴκους, ἡ δὲ ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς. [2] ὁ πορευόμενος ὀρθῶς φοβεῖται τὸν κύριον, ὁ δὲ σκολιάζων ταῖς ὁδοῖς αὐτοῦ ἀτιμασθήσεται. [3] ἐκ στόματος ἀφρόνων βακτηρία ὕβρεως, χείλη δὲ σοφῶν φυλάσσει αὐτούς. [4] οὗ μή εἰσιν βόες, φάτναι καθαραί· οὗ δὲ πολλὰ γενήματα, φανερὰ βοὸς ἰσχύς. [5] μάρτυς πιστὸς οὐ ψεύδεται, ἐκκαίει δὲ ψεύδη μάρτυς ἄδικος. [6] ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὑρήσεις, αἴσθησις δὲ παρὰ φρονίμοις εὐχερής. [7] πάντα ἐναντία ἀνδρὶ ἄφρονι, ὅπλα δὲ αἰσθήσεως χείλη σοφά. [8] σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν, ἄνοια δὲ ἀφρόνων ἐν πλάνῃ. [9] οἰκίαι παρανόμων ὀφειλήσουσιν καθαρισμόν, οἰκίαι δὲ δικαίων δεκταί. [10] καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ· ὅταν δὲ εὐφραίνηται, οὐκ ἐπιμείγνυται ὕβρει. [11] οἰκίαι ἀσεβῶν ἀφανισθήσονται, σκηναὶ δὲ κατορθούντων στήσονται. [12] ἔστιν ὁδὸς ἣ δοκεῖ ὀρθὴ εἶναι παρὰ ἀνθρώποις, τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ᾅδου. [13] ἐν εὐφροσύναις οὐ προσμείγνυται λύπη, τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται. [14] τῶν ἑαυτοῦ ὁδῶν πλησθήσεται θρασυκάρδιος, ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνὴρ ἀγαθός. [15] ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν. [16] σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ, ὁ δὲ ἄφρων ἑαυτῷ πεποιθὼς μείγνυται ἀνόμῳ. [17] ὀξύθυμος πράσσει μετὰ ἀβουλίας, ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει. [18] μεριοῦνται ἄφρονες κακίαν, οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως. [19] ὀλισθήσουσιν κακοὶ ἔναντι ἀγαθῶν, καὶ ἀσεβεῖς θεραπεύσουσιν θύρας δικαίων. [20] φίλοι μισήσουσιν φίλους πτωχούς, φίλοι δὲ πλουσίων πολλοί. [21] ὁ ἀτιμάζων πένητας ἁμαρτάνει, ἐλεῶν δὲ πτωχοὺς μακαριστός. [22] πλανώμενοι τεκταίνουσι κακά, ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί. οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν, ἐλεημοσύναι δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς. [23] ἐν παντὶ μεριμνῶντι ἔνεστιν περισσόν, ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται. [24] στέφανος σοφῶν πανοῦργος, ἡ δὲ διατριβὴ ἀφρόνων κακή. [25] ῥύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστός, ἐκκαίει δὲ ψεύδη δόλιος. [26] ἐν φόβῳ κυρίου ἐλπὶς ἰσχύος, τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα. [27] πρόσταγμα κυρίου πηγὴ ζωῆς, ποιεῖ δὲ ἐκκλίνειν ἐκ παγίδος θανάτου. [28] ἐν πολλῷ ἔθνει δόξα βασιλέως, ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου. [29] μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει, ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων. [30] πραύθυμος ἀνὴρ καρδίας ἰατρός, σὴς δὲ ὀστέων καρδία αἰσθητική. [31] ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν, ὁ δὲ τιμῶν αὐτὸν ἐλεᾷ πτωχόν. [32] ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται

ἀσεβής, ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὁσιότητι δίκαιος. [33] ἐν καρδίᾳ ἀγαθῇ ἀνδρὸς σοφία, ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκεται. [34] δικαιοσύνη ὑψοῖ ἔθνος, ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι. [35] δεκτὸς βασιλεῖ ὑπηρέτης νοήμων, τῇ δὲ ἑαυτοῦ εὐστροφίᾳ ἀφαιρεῖται ἀτιμίαν.

CHAPTER 15

[1] ὀργὴ ἀπόλλυσιν καὶ φρονίμους, ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς. [2] γλῶσσα σοφῶν καλὰ ἐπίσταται, στόμα δὲ ἀφρόνων ἀναγγελεῖ κακά. [3] ἐν παντὶ τόπῳ ὀφθαλμοὶ κυρίου, σκοπεύουσιν κακούς τε καὶ ἀγαθούς. [4] ἴασις γλώσσης δένδρον ζωῆς, ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος. [5] ἄφρων μυκτηρίζει παιδείαν πατρός, ὁ δὲ φυλάσσων ἐντολὰς πανουργότερος. [6] ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχὺς πολλή, οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ὀλοῦνται. οἴκοις δικαίων ἰσχὺς πολλή, καρποὶ δὲ ἀσεβῶν ἀπολοῦνται. [7] χείλη σοφῶν δέδεται αἰσθήσει, καρδίαι δὲ ἀφρόνων οὐκ ἀσφαλεῖς. [8] θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ, εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ' αὐτῷ. [9] βδέλυγμα κυρίῳ ὁδοὶ ἀσεβοῦς, διώκοντας δὲ δικαιοσύνην ἀγαπᾷ. [10] παιδεία ἀκάκου γνωρίζεται ὑπὸ τῶν παριόντων, οἱ δὲ μισοῦντες ἐλέγχους τελευτῶσιν αἰσχρῶς. [11] ᾅδης καὶ ἀπώλεια φανερὰ παρὰ τῷ κυρίῳ, πῶς οὐχὶ καὶ αἱ καρδίαι τῶν ἀνθρώπων; [12] οὐκ ἀγαπήσει ἀπαίδευτος τοὺς ἐλέγχοντας αὐτόν, μετὰ δὲ σοφῶν οὐχ ὁμιλήσει. [13] καρδίας εὐφραινομένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὔσης σκυθρωπάζει. [14] καρδία ὀρθὴ ζητεῖ αἴσθησιν, στόμα δὲ ἀπαιδεύτων γνώσεται κακά. [15] πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά, οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός. [16] κρείσσων μικρὰ μερὶς μετὰ φόβου κυρίου ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας. [17] κρείσσων ξενισμὸς λαχάνων πρὸς φιλίαν καὶ χάριν ἢ παράθεσις μόσχων μετὰ ἔχθρας. [18] ἀνὴρ θυμώδης παρασκευάζει μάχας, μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραύνει. [18]a μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, ὁ δὲ ἀσεβὴς ἐγείρει μᾶλλον. [19] ὁδοὶ ἀεργῶν ἐστρωμέναι ἀκάνθαις, αἱ δὲ τῶν ἀνδρείων τετριμμέναι. [20] υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ. [21] ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν, ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται. [22] ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια, ἐν δὲ καρδίαις βουλευομένων μένει βουλή. [23] οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ. [24] ὁδοὶ ζωῆς διανοήματα συνετοῦ, ἵνα ἐκκλίνας ἐκ τοῦ ᾅδου σωθῇ. [25] οἴκους ὑβριστῶν κατασπᾷ κύριος, ἐστήρισεν δὲ ὅριον χήρας. [26] βδέλυγμα κυρίῳ λογισμὸς ἄδικος, ἁγνῶν δὲ ῥήσεις σεμναί. [27] ἐξόλλυσιν ἑαυτὸν ὁ δωρολήμπτης, ὁ δὲ μισῶν δώρων λήμψεις σῴζεται. [27]a ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι, τῷ δὲ φόβῳ κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. [28] καρδίαι δικαίων μελετῶσιν πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά. [28]a δεκταὶ παρὰ κυρίῳ ὁδοὶ ἀνθρώπων δικαίων, διὰ δὲ αὐτῶν καὶ

οἱ ἐχθροὶ φίλοι γίνονται. [29] μακρὰν ἀπέχει ὁ θεὸς ἀπὸ ἀσεβῶν, εὐχαῖς δὲ δικαίων ἐπακούει. [29]a κρείσσων ὀλίγη λῆμψις μετὰ δικαιοσύνης ἢ πολλὰ γενήματα μετὰ ἀδικίας. [29]b καρδία ἀνδρὸς λογιζέσθω δίκαια, ἵνα ὑπὸ τοῦ θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ. [30] θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιαίνει ὀστᾶ. [32] ὃς ἀπωθεῖται παιδείαν, μισεῖ ἑαυτόν· ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ. [33] φόβος θεοῦ παιδεία καὶ σοφία, καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ.

CHAPTER 16

[2] πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ θεῷ, οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται. [5] ἀκάθαρτος παρὰ θεῷ πᾶς ὑψηλοκάρδιος, χειρὶ δὲ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀθῳωθήσεται. [7] ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια, δεκτὰ δὲ παρὰ θεῷ μᾶλλον ἢ θύειν θυσίας. [8] ὁ ζητῶν τὸν κύριον εὑρήσει γνῶσιν μετὰ δικαιοσύνης, οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὑρήσουσιν εἰρήνην. [9] πάντα τὰ ἔργα τοῦ κυρίου μετὰ δικαιοσύνης, φυλάσσεται δὲ ὁ ἀσεβὴς εἰς ἡμέραν κακήν. [10] μαντεῖον ἐπὶ χείλεσιν βασιλέως, ἐν δὲ κρίσει οὐ μὴ πλανηθῇ τὸ στόμα αὐτοῦ. [11] ῥοπὴ ζυγοῦ δικαιοσύνη παρὰ κυρίῳ, τὰ δὲ ἔργα αὐτοῦ στάθμια δίκαια. [12] βδέλυγμα βασιλεῖ ὁ ποιῶν κακά, μετὰ γὰρ δικαιοσύνης ἑτοιμάζεται θρόνος ἀρχῆς. [13] δεκτὰ βασιλεῖ χείλη δίκαια, λόγους δὲ ὀρθοὺς ἀγαπᾷ. [14] θυμὸς βασιλέως ἄγγελος θανάτου, ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν. [15] ἐν φωτὶ ζωῆς υἱὸς βασιλέως, οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὄψιμον. [16] νοσσιαὶ σοφίας αἱρετώτεραι χρυσίου, νοσσιαὶ δὲ φρονήσεως αἱρετώτεραι ὑπὲρ ἀργύριον. [17] τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν, μῆκος δὲ βίου ὁδοὶ δικαιοσύνης. ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται. ὃς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχήν· ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ. [18] πρὸ συντριβῆς ἡγεῖται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη. [19] κρείσσων πραύθυμος μετὰ ταπεινώσεως ἢ ὃς διαιρεῖται σκῦλα μετὰ ὑβριστῶν. [20] συνετὸς ἐν πράγμασιν εὑρετὴς ἀγαθῶν, πεποιθὼς δὲ ἐπὶ θεῷ μακαριστός. [21] τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν, οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται. [22] πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις, παιδεία δὲ ἀφρόνων κακή. [23] καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος, ἐπὶ δὲ χείλεσιν φορέσει ἐπιγνωμοσύνην. [24] κηρία μέλιτος λόγοι καλοί, γλύκασμα δὲ αὐτῶν ἴασις ψυχῆς. [25] εἰσὶν ὁδοὶ δοκοῦσαι εἶναι ὀρθαὶ ἀνδρί, τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ᾅδου. [26] ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ καὶ ἐκβιάζεται ἑαυτοῦ τὴν ἀπώλειαν, ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν. [27] ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακά, ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ. [28] ἀνὴρ σκολιὸς διαπέμπεται κακὰ καὶ λαμπτῆρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους. [29] ἀνὴρ παράνομος ἀποπειρᾶται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθάς. [30] στηρίζων ὀφθαλμοὺς αὐτοῦ λογίζεται διεστραμμένα, ὁρίζει δὲ τοῖς χείλεσιν αὐτοῦ πάντα τὰ κακά, οὗτος κάμινός ἐστιν κακίας. [31] στέφανος καυχήσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὑρίσκεται. [32] κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ, ὁ δὲ κρατῶν ὀργῆς κρείσσων

καταλαμβανομένου πόλιν. [33] εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις, παρὰ δὲ κυρίου πάντα τὰ δίκαια.

CHAPTER 17

[1] κρείσσων ψωμὸς μεθ᾽ ἡδονῆς ἐν εἰρήνῃ ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης. [2] οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων, ἐν δὲ ἀδελφοῖς διελεῖται μέρη. [3] ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, οὕτως ἐκλεκταὶ καρδίαι παρὰ κυρίῳ. [4] κακὸς ὑπακούει γλώσσης παρανόμων, δίκαιος δὲ οὐ προσέχει χείλεσιν ψευδέσιν. [5] ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν, ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθῳωθήσεται· ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται. [6] στέφανος γερόντων τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν. [6]a τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός. [7] οὐχ ἁρμόσει ἄφρονι χείλη πιστὰ οὐδὲ δικαίῳ χείλη ψευδῆ. [8] μισθὸς χαρίτων ἡ παιδεία τοῖς χρωμένοις, οὗ δ᾽ ἂν ἐπιστρέψῃ, εὐοδωθήσεται. [9] ὃς κρύπτει ἀδικήματα, ζητεῖ φιλίαν· ὃς δὲ μισεῖ κρύπτειν, διίστησιν φίλους καὶ οἰκείους. [10] συντρίβει ἀπειλὴ καρδίαν φρονίμου, ἄφρων δὲ μαστιγωθεὶς οὐκ αἰσθάνεται. [11] ἀντιλογίας ἐγείρει πᾶς κακός, ὁ δὲ κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ. [12] ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι, οἱ δὲ ἄφρονες διαλογιοῦνται κακά. [13] ὃς ἀποδίδωσιν κακὰ ἀντὶ ἀγαθῶν, οὐ κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ. [14] ἐξουσίαν δίδωσιν λόγοις ἀρχὴ δικαιοσύνης, προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη. [15] ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῷ. [16] ἵνα τί ὑπῆρξεν χρήματα ἄφρονι; κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται. [16]a ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν· ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσεῖται εἰς κακά. [17] εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι, ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν· τούτου γὰρ χάριν γεννῶνται. [18] ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ ὡς καὶ ὁ ἐγγυώμενος ἐγγύῃ τὸν ἑαυτοῦ φίλον. [19] φιλαμαρτήμων χαίρει μάχαις, [20] ὁ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς. ἀνὴρ εὐμετάβολος γλώσσῃ ἐμπεσεῖται εἰς κακά, [21] καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν. οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ, υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ. [22] καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ, ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστᾶ. [23] λαμβάνοντος δῶρα ἐν κόλπῳ ἀδίκως οὐ κατευοδοῦνται ὁδοί, ἀσεβὴς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης. [24] πρόσωπον συνετὸν ἀνδρὸς σοφοῦ, οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ᾽ ἄκρα γῆς. [25] ὀργὴ πατρὶ υἱὸς ἄφρων καὶ ὀδύνη τῇ τεκούσῃ αὐτοῦ. [26] ζημιοῦν ἄνδρα δίκαιον οὐ καλόν, οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις. [27] ὃς φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων·

μακρόθυμος δὲ ἀνὴρ φρόνιμος. [28] ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται, ἐνεὸν δέ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι.

CHAPTER 18

[1] προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων, ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται. [2] οὐ χρείαν ἔχει σοφίας ἐνδεὴς φρενῶν· μᾶλλον γὰρ ἄγεται ἀφροσύνῃ. [3] ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος. [4] ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς. [5] θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν, οὐδὲ ὅσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει. [6] χείλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά, τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται. [7] στόμα ἄφρονος συντριβὴ αὐτῷ, τὰ δὲ χείλη αὐτοῦ παγὶς τῇ ψυχῇ αὐτοῦ. [8] ὀκνηροὺς καταβάλλει φόβος, ψυχαὶ δὲ ἀνδρογύνων πεινάσουσιν. [9] ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ ἀδελφός ἐστιν τοῦ λυμαινομένου ἑαυτόν. [10] ἐκ μεγαλωσύνης ἰσχύος ὄνομα κυρίου, αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται. [11] ὕπαρξις πλουσίου ἀνδρὸς πόλις ὀχυρά, ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει. [12] πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται. [13] ὃς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἐστιν καὶ ὄνειδος. [14] θυμὸν ἀνδρὸς πραύνει θεράπων φρόνιμος· ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει; [15] καρδία φρονίμου κτᾶται αἴσθησιν, ὦτα δὲ σοφῶν ζητεῖ ἔννοιαν. [16] δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθιζάνει αὐτόν. [17] δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ· ὡς δ’ ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται. [18] ἀντιλογίας παύει κλῆρος, ἐν δὲ δυνάσταις ὁρίζει. [19] ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή, ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον. [20] ἀπὸ καρπῶν στόματος ἀνὴρ πίμπλησιν κοιλίαν αὐτοῦ, ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται. [21] θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης, οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρποὺς αὐτῆς. [22] ὃς εὗρεν γυναῖκα ἀγαθήν, εὗρεν χάριτας, ἔλαβεν δὲ παρὰ θεοῦ ἱλαρότητα. [22]a ὃς ἐκβάλλει γυναῖκα ἀγαθήν, ἐκβάλλει τὰ ἀγαθά· ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

CHAPTER 19

[3] ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ, τὸν δὲ θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ. [4] πλοῦτος προστίθησιν φίλους πολλούς, ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται. [5] μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται, ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται. [6] πολλοὶ θεραπεύουσιν πρόσωπα βασιλέων, πᾶς δὲ ὁ κακὸς γίνεται ὄνειδος ἀνδρί. [7] πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, καὶ φιλίας μακρὰν ἔσται. ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, ἀνὴρ δὲ φρόνιμος εὑρήσει αὐτήν. ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν· ὃς δὲ ἐρεθίζει λόγους, οὐ σωθήσεται. [8] ὁ κτώμενος φρόνησιν ἀγαπᾷ ἑαυτόν· ὃς δὲ φυλάσσει φρόνησιν, εὑρήσει ἀγαθά. [9] μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται· ὃς δ’ ἂν ἐκκαύσῃ κακίαν, ἀπολεῖται ὑπ’ αὐτῆς. [10] οὐ συμφέρει ἄφρονι τρυφή, καὶ ἐὰν οἰκέτης ἄρξηται μεθ’ ὕβρεως δυναστεύειν. [11] ἐλεήμων ἀνὴρ μακροθυμεῖ, τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις. [12] βασιλέως ἀπειλὴ ὁμοία βρυγμῷ λέοντος· ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἱλαρὸν αὐτοῦ. [13] αἰσχύνη πατρὶ υἱὸς ἄφρων, καὶ οὐχ ἁγναὶ εὐχαὶ ἀπὸ μισθώματος ἑταίρας. [14] οἶκον καὶ ὕπαρξιν μερίζουσιν πατέρες παισίν, παρὰ δὲ θεοῦ ἁρμόζεται γυνὴ ἀνδρί. [15] δειλία κατέχει ἀνδρογύναιον, ψυχὴ δὲ ἀεργοῦ πεινάσει. [16] ὃς φυλάσσει ἐντολήν, τηρεῖ τὴν ἑαυτοῦ ψυχήν· ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολεῖται. [17] δανίζει θεῷ ὁ ἐλεῶν πτωχόν, κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ. [18] παίδευε υἱόν σου, οὕτως γὰρ ἔσται εὔελπις· εἰς δὲ ὕβριν μὴ ἐπαίρου τῇ ψυχῇ σου. [19] κακόφρων ἀνὴρ πολλὰ ζημιωθήσεται· ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει. [20] ἄκουε, υἱέ, παιδείαν πατρός σου, ἵνα σοφὸς γένῃ ἐπ’ ἐσχάτων σου. [21] πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός, ἡ δὲ βουλὴ τοῦ κυρίου εἰς τὸν αἰῶνα μένει. [22] καρπὸς ἀνδρὶ ἐλεημοσύνη, κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης. [23] φόβος κυρίου εἰς ζωὴν ἀνδρί, ὁ δὲ ἄφοβος αὐλισθήσεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνῶσις. [24] ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χεῖρας ἀδίκως, οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς. [25] λοιμοῦ μαστιγουμένου ἄφρων πανουργότερος γίνεται· ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἴσθησιν. [26] ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται. [27] υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς μελετήσει ῥήσεις κακάς. [28] ὁ ἐγγυώμενος παῖδα ἄφρονα καθυβρίζει δικαίωμα, στόμα δὲ ἀσεβῶν καταπίεται κρίσεις. [29] ἑτοιμάζονται ἀκολάστοις μάστιγες καὶ τιμωρίαι ὤμοις ἀφρόνων.

CHAPTER 20

[1] ἀκόλαστον οἶνος καὶ ὑβριστικὸν μέθη, πᾶς δὲ ὁ συμμειγνύμενος αὐτῇ οὐκ ἔσται σοφός. [2] οὐ διαφέρει ἀπειλὴ βασιλέως θυμοῦ λέοντος, ὁ δὲ παροξύνων αὐτὸν ἁμαρτάνει εἰς τὴν ἑαυτοῦ ψυχήν. [3] δόξα ἀνδρὶ ἀποστρέφεσθαι λοιδορίας, πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται. [4] ὀνειδιζόμενος ὀκνηρὸς οὐκ αἰσχύνεται, ὡσαύτως καὶ ὁ δανιζόμενος σῖτον ἐν ἀμήτῳ. [5] ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν. [6] μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων, ἄνδρα δὲ πιστὸν ἔργον εὑρεῖν. [7] ὃς ἀναστρέφεται ἄμωμος ἐν δικαιοσύνῃ, μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει. [8] ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου, οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν. [9] τίς καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν; ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν; [9]a κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ, αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος. [9]b μερὶς ἐπισπουδαζομένη ἐν πρώτοις ἐν τοῖς τελευταίοις οὐκ εὐλογηθήσεται. [9]c μὴ εἴπῃς Τείσομαι τὸν ἐχθρόν· ἀλλὰ ὑπόμεινον τὸν κύριον, ἵνα σοι βοηθήσῃ. [10] στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσά, ἀκάθαρτα ἐνώπιον κυρίου καὶ ἀμφότερα. [11] καὶ ὁ ποιῶν αὐτὰ ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθή σεται, νεανίσκος μετὰ ὁσίου, καὶ εὐθεῖα ἡ ὁδὸς αὐτοῦ. [12] οὖς ἀκούει καὶ ὀφθαλμὸς ὁρᾷ· κυρίου ἔργα καὶ ἀμφότερα. [13] μὴ ἀγάπα καταλαλεῖν, ἵνα μὴ ἐξαρθῇς· διάνοιξον τοὺς ὀφθαλμούς σου καὶ ἐμπλήσθητι ἄρτων. [23] βδέλυγμα κυρίῳ δισσὸν στάθμιον, καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ. [24] παρὰ κυρίου εὐθύνεται τὰ διαβήματα ἀνδρί· θνητὸς δὲ πῶς ἂν νοήσαι τὰς ὁδοὺς αὐτοῦ; [25] παγὶς ἀνδρὶ ταχύ τι τῶν ἰδίων ἁγιάσαι· μετὰ γὰρ τὸ εὔξασθαι μετανοεῖν γίνεται. [26] λικμήτωρ ἀσεβῶν βασιλεὺς σοφὸς καὶ ἐπιβαλεῖ αὐτοῖς τροχόν. [27] φῶς κυρίου πνοὴ ἀνθρώπων, ὃς ἐρευνᾷ ταμίεια κοιλίας. [28] ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ. [29] κόσμος νεανίαις σοφία, δόξα δὲ πρεσβυτέρων πολιαί. [30] ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμίεια κοιλίας.

CHAPTER 21

[1] ὥσπερ ὁρμὴ ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ θεοῦ· οὗ ἐὰν θέλων νεύσῃ, ἐκεῖ ἔκλινεν αὐτήν. [2] πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος, κατευθύνει δὲ καρδίας κύριος. [3] ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ θεῷ μᾶλλον ἢ θυσιῶν αἷμα. [4] μεγαλόφρων ἐφ' ὕβρει θρασυκάρδιος, λαμπτὴρ δὲ ἀσεβῶν ἁμαρτία. [6] ὁ ἐνεργῶν θησαυρίσματα γλώσσῃ ψευδεῖ μάταια διώκει ἐπὶ παγίδας θανάτου. [7] ὄλεθρος ἀσεβέσιν ἐπιξενωθήσεται· οὐ γὰρ βούλονται πράσσειν τὰ δίκαια. [8] πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ θεός· ἁγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ. [9] κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου ἢ ἐν κεκονιαμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ. [10] ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ' οὐδενὸς τῶν ἀνθρώπων. [11] ζημιουμένου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος, συνίων δὲ σοφὸς δέξεται γνῶσιν. [12] συνίει δίκαιος καρδίας ἀσεβῶν καὶ φαυλίζει ἀσεβεῖς ἐν κακοῖς. [13] ὃς φράσσει τὰ ὦτα τοῦ μὴ ἐπακοῦσαι ἀσθενοῦς, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων. [14] δόσις λάθριος ἀνατρέπει ὀργάς, δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν. [15] εὐφροσύνη δικαίων ποιεῖν κρίμα, ὅσιος δὲ ἀκάθαρτος παρὰ κακούργοις. [16] ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης ἐν συναγωγῇ γιγάντων ἀναπαύσεται. [17] ἀνὴρ ἐνδεὴς ἀγαπᾷ εὐφροσύνην φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον· [18] περικάθαρμα δὲ δικαίου ἄνομος. [19] κρεῖσσον οἰκεῖν ἐν γῇ ἐρήμῳ ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου. [20] θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ, ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν. [21] ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὑρήσει ζωὴν καὶ δόξαν. [22] πόλεις ὀχυρὰς ἐπέβη σοφὸς καὶ καθεῖλεν τὸ ὀχύρωμα, ἐφ' ᾧ ἐπεποίθεισαν οἱ ἀσεβεῖς. [23] ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν, διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ. [24] θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται· ὃς δὲ μνησικακεῖ, παράνομος. [25] ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν· οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι. [26] ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακάς, ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτίρει ἀφειδῶς. [27] θυσίαι ἀσεβῶν βδέλυγμα κυρίῳ· καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς. [28] μάρτυς ψευδὴς ἀπολεῖται, ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει. [29] ἀσεβὴς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ, ὁ δὲ εὐθὴς αὐτὸς συνίει τὰς ὁδοὺς αὐτοῦ. [30] οὐκ ἔστιν σοφία, οὐκ ἔστιν ἀνδρεία, οὐκ ἔστιν βουλὴ πρὸς τὸν ἀσεβῆ. [31] ἵππος ἑτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ κυρίου ἡ βοήθεια.

CHAPTER 22

[1] αἱρετώτερον ὄνομα καλὸν ἢ πλοῦτος πολύς, ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή. [2] πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις, ἀμφοτέρους δὲ ὁ κύριος ἐποίησεν. [3] πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παι δεύεται, οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν. [4] γενεὰ σοφίας φόβος κυρίου καὶ πλοῦτος καὶ δόξα καὶ ζωή. [5] τρίβολοι καὶ παγίδες ἐν ὁδοῖς σκολιαῖς, ὁ δὲ φυλάσσων τὴν ἑαυτοῦ ψυχὴν ἀφέξεται αὐτῶν. [7] πλούσιοι πτωχῶν ἄρξουσιν, καὶ οἰκέται ἰδίοις δεσπόταις δανιοῦσιν. [8] ὁ σπείρων φαῦλα θερίσει κακά, πληγὴν δὲ ἔργων αὐτοῦ συντελέσει. [8]a ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός, ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει. [9] ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται· τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ. [9]a νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς, τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων. [10] ἔκβαλε ἐκ συνεδρίου λοιμόν, καὶ συνεξελεύσεται αὐτῷ νεῖκος· ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ, πάντας ἀτιμάζει. [11] ἀγαπᾷ κύριος ὁσίας καρδίας, δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι· χείλεσιν ποιμαίνει βασιλεύς. [12] οἱ δὲ ὀφθαλμοὶ κυρίου διατηροῦσιν αἴσθησιν, φαυλίζει δὲ λόγους παράνομος. [13] προφασίζεται καὶ λέγει ὀκνηρός Λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί. [14] βόθρος βαθὺς στόμα παρανόμου, ὁ δὲ μισηθεὶς ὑπὸ κυρίου ἐμπεσεῖται εἰς αὐτόν. [14]a εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός, καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ᾽ αὐτῶν· ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς. [15] ἄνοια ἐξῆπται καρδίας νέου, ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ᾽ αὐτοῦ. [16] ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ· δίδωσιν δὲ πλουσίῳ ἐπ᾽ ἐλάσσονι. – – [17] Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον, τὴν δὲ σὴν καρδίαν ἐπίστησον, ἵνα γνῷς ὅτι καλοί εἰσιν· [18] καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου, εὐφρανοῦσίν σε ἅμα ἐπὶ σοῖς χείλεσιν, [19] ἵνα σου γένηται ἐπὶ κύριον ἡ ἐλπὶς καὶ γνωρίσῃ σοι τὴν ὁδὸν αὐτοῦ. [20] καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς εἰς βουλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου. [21] διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακούειν τοῦ ἀποκρίνεσθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι. [22] Μὴ ἀποβιάζου πένητα, πτωχὸς γάρ ἐστιν, καὶ μὴ ἀτιμάσῃς ἀσθενῆ ἐν πύλαις· [23] ὁ γὰρ κύριος κρινεῖ αὐτοῦ τὴν κρίσιν, καὶ ῥύσῃ σὴν ἄσυλον ψυχήν. [24] μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμώδει, φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου, [25] μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ καὶ λάβῃς βρόχους τῇ σῇ ψυχῇ. [26] μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυνόμενος πρόσωπον· [27] ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτείσῃς, λήμψονταί τὸ στρῶμα τὸ ὑπὸ τὰς πλευράς σου. [28] μὴ μέταιρε ὅρια

αἰώνια, ἃ ἔθεντο οἱ πατέρες σου. [29] ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι καὶ μὴ παρεστάναι ἀνδράσι νωθροῖς.

CHAPTER 23

[1] ἐὰν καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν, νοητῶς νόει τὰ παρατιθέμενά σοι [2] καὶ ἐπίβαλλε τὴν χεῖρά σου εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι· [3] εἰ δὲ ἀπληστότερος εἶ, μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ, ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς. [4] μὴ παρεκτείνου πένης ὢν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου· [5] ἐὰν ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται, κατεσκεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ, καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ. [6] μὴ συνδείπνει ἀνδρὶ βασκάνῳ μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ· [7] ὃν τρόπον γὰρ εἴ τις καταπίοι τρίχα, οὕτως ἐσθίει καὶ πίνει. [8] μηδὲ πρὸς σὲ εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμόν σου μετ᾽ αὐτοῦ· ἐξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλούς. [9] εἰς ὦτα ἄφρονος μηδὲν λέγε, μήποτε μυκτηρίσῃ τοὺς συνετοὺς λόγους σου. [10] μὴ μεταθῇς ὅρια αἰώνια, εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς· [11] ὁ γὰρ λυτρούμενος αὐτοὺς κύριος κραταιός ἐστιν καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ. [12] δὸς εἰς παιδείαν τὴν καρδίαν σου, τὰ δὲ ὦτά σου ἑτοίμασον λόγοις αἰσθήσεως. [13] μὴ ἀπόσχῃ νήπιον παιδεύειν, ὅτι ἐὰν πατάξῃς αὐτὸν ῥάβδῳ, οὐ μὴ ἀποθάνῃ· [14] σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδῳ, τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ῥύσῃ. [15] υἱέ, ἐὰν σοφὴ γένηταί σου ἡ καρδία, εὐφρανεῖς καὶ τὴν ἐμὴν καρδίαν, [16] καὶ ἐνδιατρίψει λόγοις τὰ σὰ χείλη πρὸς τὰ ἐμὰ χείλη, ἐὰν ὀρθὰ ὦσιν. [17] μὴ ζηλούτω ἡ καρδία σου ἁμαρτωλούς, ἀλλὰ ἐν φόβῳ κυρίου ἴσθι ὅλην τὴν ἡμέραν· [18] ἐὰν γὰρ τηρήσῃς αὐτά, ἔσται σοι ἔκγονα, ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται. [19] ἄκουε, υἱέ, καὶ σοφὸς γίνου καὶ κατεύθυνε ἐννοίας σῆς καρδίας· [20] μὴ ἴσθι οἰνοπότης μηδὲ ἐκτείνου συμβολαῖς κρεῶν τε ἀγορασμοῖς· [21] πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει, καὶ ἐνδύσεται διερρηγμένα καὶ ῥακώδη πᾶς ὑπνώδης. [22] ἄκουε, υἱέ, πατρὸς τοῦ γεννήσαντός σε καὶ μὴ καταφρόνει ὅτι γεγήρακέν σου ἡ μήτηρ. [24] καλῶς ἐκτρέφει πατὴρ δίκαιος, ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ· [25] εὐφραινέσθω ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί, καὶ χαιρέτω ἡ τεκοῦσά σε. [26] δός μοι, υἱέ, σὴν καρδίαν, οἱ δὲ σοὶ ὀφθαλμοὶ ἐμὰς ὁδοὺς τηρείτωσαν· [27] πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος, καὶ φρέαρ στενὸν ἀλλότριον· [28] οὗτος γὰρ συντόμως ἀπολεῖται, καὶ πᾶς παράνομος ἀναλωθήσεται. [29] τίνι οὐαί; τίνι θόρυβος; τίνι κρίσις; τίνι ἀηδίαι καὶ λέσχαι; τίνι συντρίμματα διὰ κενῆς; τίνος πέλειοι οἱ ὀφθαλμοί; [30] οὐ τῶν ἐγχρονιζόντων ἐν οἴνοις; οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται; [31] μὴ μεθύσκεσθε οἴνῳ, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις καὶ ὁμιλεῖτε ἐν περιπάτοις· ἐὰν γὰρ εἰς τὰς φιάλας καὶ τὰ

ποτήρια δῷς τοὺς ὀφθαλμούς σου, ὕστερον περιπατήσεις γυμνότερος ὑπέρου, [32] τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπληγὼς ἐκτείνεται καὶ ὥσπερ ὑπὸ κεράστου διαχεῖται αὐτῷ ὁ ἰός. [33] οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἀλλοτρίαν, τὸ στόμα σου τότε λαλήσει σκολιά, [34] καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι· [35] ἐρεῖς δέ Τύπτουσίν με, καὶ οὐκ ἐπόνεσα, καὶ ἐνέπαιξάν μοι, ἐγὼ δὲ οὐκ ᾔδειν· πότε ὄρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ' ὧν συνελεύσομαι;

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[1] υἱέ, μὴ ζηλώσῃς κακοὺς ἄνδρας μηδὲ ἐπιθυμήσῃς εἶναι μετ' αὐτῶν· [2] ψεύδη γὰρ μελετᾷ ἡ καρδία αὐτῶν, καὶ πόνους τὰ χείλη αὐτῶν λαλεῖ. [3] μετὰ σοφίας οἰκοδομεῖται οἶκος καὶ μετὰ συνέσεως ἀνορθοῦται· [4] μετὰ αἰσθήσεως ἐμπίμπλαται ταμίεια ἐκ παντὸς πλούτου τιμίου καὶ καλοῦ. [5] κρείσσων σοφὸς ἰσχυροῦ καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου· [6] μετὰ κυβερνήσεως γίνεται πόλεμος, βοήθεια δὲ μετὰ καρδίας βουλευτικῆς. [7] σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν· σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος κυρίου, [8] ἀλλὰ λογίζονται ἐν συνεδρίοις. ἀπαιδεύτοις συναντᾷ θάνατος, [9] ἀποθνῄσκει δὲ ἄφρων ἐν ἁμαρτίαις· ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ ἐμμολυνθήσεται [10] ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπῃ. [11] ῥῦσαι ἀγομένους εἰς θάνατον καὶ ἐκπρίου κτεινομένους, μὴ φείσῃ· [12] ἐὰν δὲ εἴπῃς Οὐκ οἶδα τοῦτον, γίνωσκε ὅτι κύριος καρδίας πάντων γινώσκει, καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα, ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. [13] φάγε μέλι, υἱέ, ἀγαθὸν γὰρ κηρίον, ἵνα γλυκανθῇ σου ὁ φάρυγξ· [14] οὕτως αἰσθήσῃ σοφίαν τῇ σῇ ψυχῇ· ἐὰν γὰρ εὕρῃς, ἔσται καλὴ ἡ τελευτή σου, καὶ ἐλπίς σε οὐκ ἐγκαταλείψει. [15] μὴ προσαγάγῃς ἀσεβῆ νομῇ δικαίων μηδὲ ἀπατηθῇς χορτασίᾳ κοιλίας· [16] ἑπτάκι γὰρ πεσεῖται ὁ δίκαιος καὶ ἀναστήσεται, οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν κακοῖς. [17] ἐὰν πέσῃ ὁ ἐχθρός σου, μὴ ἐπιχαρῇς αὐτῷ, ἐν δὲ τῷ ὑποσκελίσματι αὐτοῦ μὴ ἐπαίρου· [18] ὅτι ὄψεται κύριος, καὶ οὐκ ἀρέσει αὐτῷ, καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ. [19] μὴ χαῖρε ἐπὶ κακοποιοῖς μηδὲ ζήλου ἁμαρτωλούς· [20] οὐ γὰρ μὴ γένηται ἔκγονα πονηρῶν, λαμπτὴρ δὲ ἀσεβῶν σβεσθήσεται. [21] φοβοῦ τὸν θεόν, υἱέ, καὶ βασιλέα καὶ μηθετέρῳ αὐτῶν ἀπειθήσῃς· [22] ἐξαίφνης γὰρ τείσονται τοὺς ἀσεβεῖς, τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται; [22]a λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται, δεχόμενος δὲ ἐδέξατο αὐτόν. [22]b μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω, καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ. [22]c μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη, ὃς δ' ἂν παραδοθῇ, συντριβήσεται· [22]d ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ, σὺν

νεύροις ἀνθρώπους ἀναλίσκει [22]e καὶ ὀστᾶ ἀνθρώπων κατατρώγει καὶ συγκαίει ὥσπερ φλὸξ ὥστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.

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[1] Τοὺς ἐμοὺς λόγους, υἱέ, φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει· τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν θεῷ, καὶ παύομαι· [2] ἀφρονέστατος γάρ εἰμι πάντων ἀνθρώπων, καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί· [3] θεὸς δεδίδαχέν με σοφίαν, καὶ γνῶσιν ἁγίων ἔγνωκα. [4] τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; τίς συνήγαγεν ἀνέμους ἐν κόλπῳ; τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ; τίς ἐκράτησεν πάντων τῶν ἄκρων τῆς γῆς; τί ὄνομα αὐτῷ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ, ἵνα γνῷς; [5] πάντες λόγοι θεοῦ πεπυρωμένοι, ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν· [6] μὴ προσθῇς τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένῃ. [7] δύο αἰτοῦμαι παρὰ σοῦ, μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με· [8] μάταιον λόγον καὶ ψευδῆ μακράν μου ποίησον, πλοῦτον δὲ καὶ πενίαν μή μοι δῷς, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη, [9] ἵνα μὴ πλησθεὶς ψευδὴς γένωμαι καὶ εἴπω Τίς με ὁρᾷ; ἢ πενηθεὶς κλέψω καὶ ὀμόσω τὸ ὄνομα τοῦ θεοῦ. [10] μὴ παραδῷς οἰκέτην εἰς χεῖρας δεσπότου. μήποτε καταράσηταί σε καὶ ἀφανισθῇς. [11] ἔκγονον κακὸν πατέρα καταρᾶται, τὴν δὲ μητέρα οὐκ εὐλογεῖ· [12] ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν· [13] ἔκγονον κακὸν ὑψηλοὺς ὀφθαλμοὺς ἔχει, τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται· [14] ἔκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει καὶ τὰς μύλας τομίδας, ὥστε ἀναλίσκειν καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων.

24b

[23] Ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν· αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν· [24] ὁ εἰπὼν τὸν ἀσεβῆ Δίκαιός ἐστιν, ἐπικατάρατος λαοῖς ἔσται καὶ μισητὸς εἰς ἔθνη· [25] οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται, ἐπ᾽ αὐτοὺς δὲ ἥξει εὐλογία ἀγαθή· [26] χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς. [27] ἑτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου καὶ παρασκευάζου εἰς τὸν ἀγρὸν καὶ πορεύου κατόπισθέν μου καὶ ἀνοικοδομήσεις τὸν οἶκόν σου. [28] μὴ ἴσθι ψευδὴς μάρτυς ἐπὶ σὸν πολίτην μηδὲ πλατύνου σοῖς χείλεσιν· [29] μὴ εἴπῃς Ὃν τρόπον ἐχρήσατό μοι χρήσομαι αὐτῷ, τείσομαι δὲ αὐτὸν ἅ με ἠδίκησεν. [30] ὥσπερ γεώργιον ἀνὴρ ἄφρων, καὶ ὥσπερ ἀμπελὼν ἄνθρωπος ἐνδεὴς φρενῶν· [31] ἐὰν ἀφῇς αὐτόν, χερσωθήσεται καὶ χορτομανήσει ὅλος καὶ γίνεται

ἐκλελειμμένος, οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται. [32] ὕστερον ἐγὼ μετενόησα, ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν. [33] ὀλίγον νυστάζω, ὀλίγον δὲ καθυπνῶ, ὀλίγον δὲ ἐναγκαλίζομαι χερσὶν στήθη· [34] ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς.

30b

[15] Τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι, καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν, καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν Ἱκανόν· [16] ᾅδης καὶ ἔρως γυναικὸς καὶ τάρταρος καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν Ἀρκεῖ. [17] ὀφθαλμὸν καταγελῶντα πατρὸς καὶ ἀτιμάζοντα γῆρας μητρός, ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων, καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν. [18] τρία δέ ἐστιν ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω· [19] ἴχνη ἀετοῦ πετομένου καὶ ὁδοὺς ὄφεως ἐπὶ πέτρας καὶ τρίβους νηὸς ποντοπορούσης καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι. [20] τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος, ἥ, ὅταν πράξῃ, ἀπονιψαμένη οὐδέν φησιν πεπραχέναι ἄτοπον. [21] διὰ τριῶν σείεται ἡ γῆ, τὸ δὲ τέταρτον οὐ δύναται φέρειν· [22] ἐὰν οἰκέτης βασιλεύσῃ, καὶ ἄφρων πλησθῇ σιτίων, [23] καὶ οἰκέτις ἐὰν ἐκβάλῃ τὴν ἑαυτῆς κυρίαν, καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ. [24] τέσσαρα δέ ἐστιν ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἐστιν σοφώτερα τῶν σοφῶν· [25] οἱ μύρμηκες, οἷς μὴ ἔστιν ἰσχὺς καὶ ἑτοιμάζονται θέρους τὴν τροφήν· [26] καὶ οἱ χοιρογρύλλιοι, ἔθνος οὐκ ἰσχυρόν, οἳ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους· [27] ἀβασίλευτόν ἐστιν ἡ ἀκρὶς καὶ ἐκστρατεύει ἀφ’ ἑνὸς κελεύσματος εὐτάκτως· [28] καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὢν κατοικεῖ ἐν ὀχυρώμασιν βασιλέως. [29] τρία δέ ἐστιν, ἃ εὐόδως πορεύεται, καὶ τὸ τέταρτον, ὃ καλῶς διαβαίνει· [30] σκύμνος λέοντος ἰσχυρότερος κτηνῶν, ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτήσσει κτῆνος, [31] καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὔψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει. [32] ἐὰν πρόῃ σεαυτὸν εἰς εὐφροσύνην καὶ ἐκτείνῃς τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ. [33] ἄμελγε γάλα, καὶ ἔσται βούτυρον· ἐὰν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα· ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.

31a

[1] Οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ θεοῦ, βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ. [2] τί, τέκνον, τηρήσεις; τί; ῥήσεις θεοῦ·

πρωτογενές, σοὶ λέγω, υἱέ· τί, τέκνον ἐμῆς κοιλίας; τί, τέκνον ἐμῶν εὐχῶν; [3] μὴ δῷς γυναιξὶ σὸν πλοῦτον καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν. [4] μετὰ βουλῆς πάντα ποίει, μετὰ βουλῆς οἰνοπότει· οἱ δυνάσται θυμώδεις εἰσίν, οἶνον δὲ μὴ πινέτωσαν, [5] ἵνα μὴ πιόντες ἐπιλάθωνται τῆς σοφίας καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς. [6] δίδοτε μέθην τοῖς ἐν λύπαις καὶ οἶνον πίνειν τοῖς ἐν ὀδύναις, [7] ἵνα ἐπιλάθωνται τῆς πενίας καὶ τῶν πόνων μὴ μνησθῶσιν ἔτι. [8] ἄνοιγε σὸν στόμα λόγῳ θεοῦ καὶ κρῖνε πάντας ὑγιῶς· [9] ἄνοιγε σὸν στόμα καὶ κρῖνε δικαίως, διάκρινε δὲ πένητα καὶ ἀσθενῆ.

CHAPTER 25

[1] Αὗται αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι, ἃς ἐξεγράψαντο οἱ φίλοι Εζεκιου τοῦ βασιλέως τῆς Ιουδαίας. [2] Δόξα θεοῦ κρύπτει λόγον, δόξα δὲ βασιλέως τιμᾷ πράγματα. [3] οὐρανὸς ὑψηλός, γῆ δὲ βαθεῖα, καρδία δὲ βασιλέως ἀνεξέλεγκτος. [4] τύπτε ἀδόκιμον ἀργύριον, καὶ καθαρισθήσεται καθαρὸν ἅπαν· [5] κτεῖνε ἀσεβεῖς ἐκ προσώπου βασιλέως, καὶ κατορθώσει ἐν δικαιοσύνῃ ὁ θρόνος αὐτοῦ. [6] μὴ ἀλαζονεύου ἐνώπιον βασιλέως μηδὲ ἐν τόποις δυναστῶν ὑφίστασο· [7] κρεῖσσον γάρ σοι τὸ ῥηθῆναι Ἀνάβαινε πρός με, ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου. ἃ εἶδον οἱ ὀφθαλμοί σου, λέγε. [8] μὴ πρόσπιπτε εἰς μάχην ταχέως, ἵνα μὴ μεταμεληθῇς ἐπ᾽ ἐσχάτων. ἡνίκα ἄν σε ὀνειδίσῃ ὁ σὸς φίλος, [9] ἀναχώρει εἰς τὰ ὀπίσω, μὴ καταφρόνει, [10] μή σε ὀνειδίσῃ μὲν ὁ φίλος, ἡ δὲ μάχη σου καὶ ἡ ἔχθρα οὐκ ἀπέσται, ἀλλ᾽ ἔσται σοι ἴση θανάτῳ. [10]a χάρις καὶ φιλία ἐλευθεροῖ, ἃς τήρησον σεαυτῷ, ἵνα μὴ ἐπονείδιστος γένῃ, ἀλλὰ φύλαξον τὰς ὁδούς σου εὐσυναλλάκτως. [11] μῆλον χρυσοῦν ἐν ὁρμίσκῳ σαρδίου, οὕτως εἰπεῖν λόγον. [12] εἰς ἐνώτιον χρυσοῦν σάρδιον πολυτελὲς δέδεται, λόγος σοφὸς εἰς εὐήκοον οὖς. [13] ὥσπερ ἔξοδος χιόνος ἐν ἀμήτῳ κατὰ καῦμα ὠφελεῖ, οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν· ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ. [14] ὥσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ ἐπιφανέστατοι, οὕτως οἱ καυχώμενοι ἐπὶ δόσει ψευδεῖ. [15] ἐν μακροθυμίᾳ εὐοδία βασιλεῦσιν, γλῶσσα δὲ μαλακὴ συντρίβει ὀστᾶ. [16] μέλι εὑρὼν φάγε τὸ ἱκανόν, μήποτε πλησθεὶς ἐξεμέσῃς. [17] σπάνιον εἴσαγε σὸν πόδα πρὸς τὸν σεαυτοῦ φίλον, μήποτε πλησθείς σου μισήσῃ σε. [18] ῥόπαλον καὶ μάχαιρα καὶ τόξευμα ἀκιδωτόν, οὕτως καὶ ἀνὴρ ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ. [19] ὀδοὺς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῇ. [20] ὥσπερ ὄξος ἕλκει ἀσύμφορον, οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ. [20]a ὥσπερ σὴς ἱματίῳ καὶ σκώληξ ξύλῳ, οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν. [21] ἐὰν πεινᾷ ὁ ἐχθρός σου, τρέφε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν· [22] τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ κύριος ἀνταποδώσει σοι ἀγαθά. [23] ἄνεμος βορέας ἐξεγείρει νέφη, πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει. [24] κρεῖττον οἰκεῖν ἐπὶ γωνίας δώματος ἢ μετὰ γυναικὸς λοιδόρου ἐν οἰκίᾳ κοινῇ. [25] ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσηνές, οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν. [26] ὥσπερ εἴ τις πηγὴν φράσσοι καὶ ὕδατος ἔξοδον λυμαίνοιτο, οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς. [27] ἐσθίειν μέλι πολὺ οὐ καλόν,

τιμᾶν δὲ χρὴ λόγους ἐνδόξους. [28] ὥσπερ πόλις τὰ τείχη καταβεβλημένη καὶ ἀτείχιστος, οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει.

CHAPTER 26

[1] ὥσπερ δρόσος ἐν ἀμήτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει, οὕτως οὐκ ἔστιν ἄφρονι τιμή. [2] ὥσπερ ὄρνεα πέταται καὶ στρουθοί, οὕτως ἀρὰ ματαία οὐκ ἐπελεύσεται οὐδενί. [3] ὥσπερ μάστιξ ἵππῳ καὶ κέντρον ὄνῳ, οὕτως ῥάβδος ἔθνει παρανόμῳ. [4] μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὅμοιος γένῃ αὐτῷ· [5] ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ, ἵνα μὴ φαίνηται σοφὸς παρ᾽ ἑαυτῷ. [6] ἐκ τῶν ἑαυτοῦ ποδῶν ὄνειδος πίεται ὁ ἀποστείλας δι᾽ ἀγγέλου ἄφρονος λόγον. [7] ἀφελοῦ πορείαν σκελῶν καὶ παροιμίαν ἐκ στόματος ἀφρόνων. [8] ὃς ἀποδεσμεύει λίθον ἐν σφενδόνῃ, ὅμοιός ἐστιν τῷ διδόντι ἄφρονι δόξαν. [9] ἄκανθαι φύονται ἐν χειρὶ τοῦ μεθύσου, δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων. [10] πολλὰ χειμάζεται πᾶσα σὰρξ ἀφρόνων· συντρίβεται γὰρ ἡ ἔκστασις αὐτῶν. [11] ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μιση τὸς γένηται, οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν. [11]a ἔστιν αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις. [12] εἶδον ἄνδρα δόξαντα παρ᾽ ἑαυτῷ σοφὸν εἶναι, ἐλπίδα μέντοι ἔσχεν μᾶλλον ἄφρων αὐτοῦ. [13] λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν Λέων ἐν ταῖς ὁδοῖς. [14] ὥσπερ θύρα στρέφεται ἐπὶ τοῦ στρόφιγγος, οὕτως ὀκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ. [15] κρύψας ὀκνηρὸς τὴν χεῖρα ἐν τῷ κόλπῳ αὐτοῦ οὐ δυνήσεται ἐπενεγκεῖν ἐπὶ τὸ στόμα. [16] σοφώτερος ἑαυτῷ ὀκνηρὸς φαίνεται τοῦ ἐν πλησμονῇ ἀποκομίζοντος ἀγγελίαν. [17] ὥσπερ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προεστὼς ἀλλοτρίας κρίσεως. [18] ὥσπερ οἱ ἰώμενοι προβάλλουσιν λόγους εἰς ἀνθρώπους, ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται, [19] οὕτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους, ὅταν δὲ φωραθῶσιν, λέγουσιν ὅτι Παίζων ἔπραξα. [20] ἐν πολλοῖς ξύλοις θάλλει πῦρ, ὅπου δὲ οὐκ ἔστιν δίθυμος, ἡσυχάζει μάχη. [21] ἐσχάρα ἄνθραξιν καὶ ξύλα πυρί, ἀνὴρ δὲ λοίδορος εἰς ταραχὴν μάχης. [22] λόγοι κερκώπων μαλακοί, οὗτοι δὲ τύπτουσιν εἰς ταμίεια σπλάγχνων. [23] ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγητέον. χείλη λεῖα καρδίαν καλύπτει λυπηράν. [24] χείλεσιν πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρός, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους· [25] ἐάν σου δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς· ἑπτὰ γάρ εἰσιν πονηρίαι ἐν τῇ ψυχῇ αὐτοῦ. [26] ὁ κρύπτων ἔχθραν συνίστησιν δόλον, ἐκκαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας εὔγνωστος ἐν συν εδρίοις. [27] ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν, ὁ δὲ κυλίων λίθον ἐφ᾽ ἑαυτὸν κυλίει. [28] γλῶσσα ψευδὴς μισεῖ ἀλήθειαν, στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

CHAPTER 27

[1] μὴ καυχῶ τὰ εἰς αὔριον· οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιοῦσα. [2] ἐγκωμιαζέτω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα, ἀλλότριος καὶ μὴ τὰ σὰ χείλη. [3] βαρὺ λίθος καὶ δυσβάστακτον ἄμμος, ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων. [4] ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, ἀλλ᾽ οὐδένα ὑφίσταται ζῆλος. [5] κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας. [6] ἀξιοπιστότερά ἐστιν τραύματα φίλου ἢ ἑκούσια φιλήματα ἐχθροῦ. [7] ψυχὴ ἐν πλησμονῇ οὖσα κηρίοις ἐμπαίζει, ψυχῇ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκεῖα φαίνεται. [8] ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, οὕτως ἄνθρωπος δουλοῦται, ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων. [9] μύροις καὶ οἴνοις καὶ θυμιάμασιν τέρπεται καρδία, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή. [10] φίλον σὸν ἢ φίλον πατρῷον μὴ ἐγκαταλίπῃς, εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν· κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν. [11] σοφὸς γίνου, υἱέ, ἵνα εὐφραίνηταί μου ἡ καρδία, καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους. [12] πανοῦργος κακῶν ἐπερχομένων ἀπεκρύβη, ἄφρονες δὲ ἐπελθόντες ζημίαν τείσουσιν. [13] ἀφελοῦ τὸ ἱμάτιον αὐτοῦ, παρῆλθεν γάρ· ὑβριστὴς ὅστις τὰ ἀλλότρια λυμαίνεται. [14] ὃς ἂν εὐλογῇ φίλον τὸ πρωῒ μεγάλῃ τῇ φωνῇ, καταρωμένου οὐδὲν διαφέρειν δόξει. [15] σταγόνες ἐκβάλλουσιν ἄνθρωπον ἐν ἡμέρᾳ χειμερινῇ ἐκ τοῦ οἴκου αὐτοῦ, ὡσαύτως καὶ γυνὴ λοίδορος ἐκ τοῦ ἰδίου οἴκου. [16] βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται. [17] σίδηρος σίδηρον ὀξύνει, ἀνὴρ δὲ παροξύνει πρόσωπον ἑταίρου. [18] ὃς φυτεύει συκῆν, φάγεται τοὺς καρποὺς αὐτῆς· ὃς δὲ φυλάσσει τὸν ἑαυτοῦ κύριον, τιμηθήσεται. [19] ὥσπερ οὐχ ὅμοια πρόσωπα προσώποις, οὕτως οὐδὲ αἱ καρδίαι τῶν ἀνθρώπων. [20] ᾅδης καὶ ἀπώλεια οὐκ ἐμπίμπλανται, ὡσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἄπληστοι. [20]a βδέλυγμα κυρίῳ στηρίζων ὀφθαλμόν, καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλώσσῃ. [21] δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρωσις, ἀνὴρ δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν. [21]a καρδία ἀνόμου ἐκζητεῖ κακά, καρδία δὲ εὐθὴς ἐκζητεῖ γνῶσιν. [22] ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων, οὐ μὴ περιέλῃς τὴν ἀφροσύνην αὐτοῦ. [23] γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις· [24] ὅτι οὐ τὸν αἰῶνα ἀνδρὶ κράτος καὶ ἰσχύς, οὐδὲ παραδίδωσιν ἐκ γενεᾶς εἰς γενεάν. [25] ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν καὶ κερεῖς πόαν καὶ σύναγε χόρτον ὀρεινόν, [26] ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν· τίμα πεδίον, ἵνα ὦσίν σοι ἄρνες. [27] υἱέ, παρ᾽ ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωήν σου καὶ εἰς τὴν ζωὴν σῶν θεραπόντων.

CHAPTER 28

[1] φεύγει ἀσεβὴς μηδενὸς διώκοντος, δίκαιος δὲ ὥσπερ λέων πέποιθεν. [2] δι᾽ ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται, ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς. [3] ἀνδρεῖος ἐν ἀσεβείαις συκοφαντεῖ πτωχούς. ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής, [4] οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουσιν ἀσέβειαν, οἱ δὲ ἀγαπῶντες τὸν νόμον περιβάλλουσιν ἑαυτοῖς τεῖχος. [5] ἄνδρες κακοὶ οὐ νοήσουσιν κρίμα, οἱ δὲ ζητοῦντες τὸν κύριον συνήσουσιν ἐν παντί. [6] κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ πλουσίου ψευδοῦς. [7] φυλάσσει νόμον υἱὸς συνετός· ὃς δὲ ποιμαίνει ἀσωτίαν, ἀτιμάζει πατέρα. [8] ὁ πληθύνων τὸν πλοῦτον αὐτοῦ μετὰ τόκων καὶ πλεονασμῶν τῷ ἐλεῶντι πτωχοὺς συνάγει αὐτόν. [9] ὁ ἐκκλίνων τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι νόμου καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυκται. [10] ὃς πλανᾷ εὐθεῖς ἐν ὁδῷ κακῇ, εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται· οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ καὶ οὐκ εἰσελεύσονται εἰς αὐτά. [11] σοφὸς παρ᾽ ἑαυτῷ ἀνὴρ πλούσιος, πένης δὲ νοήμων καταγνώσεται αὐτοῦ. [12] διὰ βοήθειαν δικαίων πολλὴ γίνεται δόξα, ἐν δὲ τόποις ἀσεβῶν ἁλίσκονται ἄνθρωποι. [13] ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται, ὁ δὲ ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται. [14] μακάριος ἀνήρ, ὃς καταπτήσσει πάντα δι᾽ εὐλάβειαν, ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς. [15] λέων πεινῶν καὶ λύκος διψῶν ὃς τυραννεῖ πτωχὸς ὢν ἔθνους πενιχροῦ. [16] βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης, ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται. [17] ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ. [17]a παίδευε υἱόν, καὶ ἀγαπήσει σε καὶ δώσει κόσμον τῇ σῇ ψυχῇ· οὐ μὴ ὑπακούσῃς ἔθνει παρανόμῳ. [18] ὁ πορευόμενος δικαίως βεβοήθηται, ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται. [19] ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν πλησθήσεται ἄρτων, ὁ δὲ διώκων σχολὴν πλησθήσεται πενίας. [20] ἀνὴρ ἀξιόπιστος πολλὰ εὐλογηθήσεται, ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται. [21] ὃς οὐκ αἰσχύνεται πρόσωπα δικαίων, οὐκ ἀγαθός· ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα. [22] σπεύδει πλουτεῖν ἀνὴρ βάσκανος καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσει αὐτοῦ. [23] ὁ ἐλέγχων ἀνθρώπου ὁδοὺς χάριτας ἕξει μᾶλλον τοῦ γλωσσοχαριτοῦντος. [24] ὃς ἀποβάλλεται πατέρα ἢ μητέρα καὶ δοκεῖ μὴ ἁμαρτάνειν, οὗτος κοινωνός ἐστιν ἀνδρὸς ἀσεβοῦς. [25] ἄπληστος ἀνὴρ κρίνει εἰκῇ· ὃς δὲ πέποιθεν ἐπὶ κύριον, ἐν ἐπιμελείᾳ ἔσται. [26] ὃς πέποιθεν θρασείᾳ καρδίᾳ, ὁ τοιοῦτος ἄφρων· ὃς δὲ πορεύεται σοφίᾳ, σωθήσεται. [27] ὃς δίδωσιν πτωχοῖς, οὐκ ἐνδεηθήσεται· ὃς δὲ ἀποστρέφει

τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπο ρίᾳ ἔσται. [28] ἐν τόποις ἀσεβῶν στένουσι δίκαιοι, ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι.

CHAPTER 29

[1] κρείσσων ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου· ἐξαπίνης γὰρ φλεγομένου αὐτοῦ οὐκ ἔστιν ἴασις. [2] ἐγκωμιαζομένων δικαίων εὐφρανθήσονται λαοί, ἀρχόντων δὲ ἀσεβῶν στένουσιν ἄνδρες. [3] ἀνδρὸς φιλοῦντος σοφίαν εὐφραίνεται πατὴρ αὐτοῦ· ὃς δὲ ποιμαίνει πόρνας, ἀπολεῖ πλοῦτον. [4] βασιλεὺς δίκαιος ἀνίστησιν χώραν, ἀνὴρ δὲ παράνομος κατασκάπτει. [5] ὃς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φίλου δίκτυον, περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσίν. [6] ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς, δίκαιος δὲ ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ ἔσται. [7] ἐπίσταται δίκαιος κρίνειν πενιχροῖς, ὁ δὲ ἀσεβὴς οὐ συνήσει γνῶσιν, καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων. [8] ἄνδρες λοιμοὶ ἐξέκαυσαν πόλιν, σοφοὶ δὲ ἀπέστρεψαν ὀργήν. [9] ἀνὴρ σοφὸς κρίνει ἔθνη, ἀνὴρ δὲ φαῦλος ὀργιζόμενος καταγελᾶται καὶ οὐ κατα πτήσσει. [10] ἄνδρες αἱμάτων μέτοχοι μισήσουσιν ὅσιον, οἱ δὲ εὐθεῖς ἐκζητήσουσιν ψυχὴν αὐτοῦ. [11] ὅλον τὸν θυμὸν αὐτοῦ ἐκφέρει ἄφρων, σοφὸς δὲ ταμιεύεται κατὰ μέρος. [12] βασιλέως ὑπακούοντος λόγον ἄδικον πάντες οἱ ὑπ᾽ αὐτὸν παράνομοι. [13] δανιστοῦ καὶ χρεοφειλέτου ἀλλήλοις συνελθόντων ἐπισκοπὴν ποιεῖται ἀμφοτέρων ὁ κύριος. [14] βασιλέως ἐν ἀληθείᾳ κρίνοντος πτωχοὺς ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται. [15] πληγαὶ καὶ ἔλεγχοι διδόασιν σοφίαν, παῖς δὲ πλανώμενος αἰσχύνει γονεῖς αὐτοῦ. [16] πολλῶν ὄντων ἀσεβῶν πολλαὶ γίνονται ἁμαρτίαι, οἱ δὲ δίκαιοι ἐκείνων πιπτόντων κατάφοβοι γίνονται. [17] παίδευε υἱόν σου, καὶ ἀναπαύσει σε καὶ δώσει κόσμον τῇ ψυχῇ σου. [18] οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ, ὁ δὲ φυλάσσων τὸν νόμον μακαριστός. [19] λόγοις οὐ παιδευθήσεται οἰκέτης σκληρός· ἐὰν γὰρ καὶ νοήσῃ, ἀλλ᾽ οὐχ ὑπακούσεται. [20] ἐὰν ἴδῃς ἄνδρα ταχὺν ἐν λόγοις, γίνωσκε ὅτι ἐλπίδα ἔχει μᾶλλον ἄφρων αὐτοῦ. [21] ὃς κατασπαταλᾷ ἐκ παιδός, οἰκέτης ἔσται, ἔσχατον δὲ ὀδυνηθήσεται ἐφ᾽ ἑαυτῷ. [22] ἀνὴρ θυμώδης ὀρύσσει νεῖκος, ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἁμαρτίας. [23] ὕβρις ἄνδρα ταπεινοῖ, τοὺς δὲ ταπεινόφρονας ἐρείδει δόξῃ κύριος. [24] ὃς μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχήν· ἐὰν δὲ ὅρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλωσιν, [25] φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελί σθησαν· ὁ δὲ πεποιθὼς ἐπὶ κύριον εὐφρανθήσεται. ἀσέβεια ἀνδρὶ δίδωσιν σφάλμα· ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται. [26] πολλοὶ θεραπεύουσιν πρόσωπα ἡγουμένων, παρὰ δὲ κυρίου γίνεται τὸ δίκαιον ἀνδρί. [27] βδέλυγμα δικαίοις ἀνὴρ ἄδικος, βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός.

[10] Γυναῖκα ἀνδρείαν τίς εὑρήσει; τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἡ τοιαύτη. [11] θαρσεῖ ἐπ᾽ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς, ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει· [12] ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον. [13] μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὔχρηστον ταῖς χερσὶν αὐτῆς. [14] ἐγένετο ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν, συνάγει δὲ αὕτη τὸν βίον. [15] καὶ ἀνίσταται ἐκ νυκτῶν καὶ ἔδωκεν βρώματα τῷ οἴκῳ καὶ ἔργα ταῖς θεραπαίναις. [16] θεωρήσασα γεώργιον ἐπρίατο, ἀπὸ δὲ καρπῶν χειρῶν αὐτῆς κατεφύτευσεν κτῆμα. [17] ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφὺν αὐτῆς ἤρεισεν τοὺς βραχίονας αὐτῆς εἰς ἔργον. [18] ἐγεύσατο ὅτι καλόν ἐστιν τὸ ἐργάζεσθαι, καὶ οὐκ ἀποσβέννυται ὅλην τὴν νύκτα ὁ λύχνος αὐτῆς. [19] τοὺς πήχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα, τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον. [20] χεῖρας δὲ αὐτῆς διήνοιξεν πένητι, καρπὸν δὲ ἐξέτεινεν πτωχῷ. [21] οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζῃ· πάντες γὰρ οἱ παρ᾽ αὐτῆς ἐνδιδύσκονται. [22] δισσὰς χλαίνας ἐποίησεν τῷ ἀνδρὶ αὐτῆς, ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα. [23] περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς, ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς. [24] σινδόνας ἐποίησεν καὶ ἀπέδοτο, περιζώματα δὲ τοῖς Χαναναίοις. [25] στόμα αὐτῆς διήνοιξεν προσεχόντως καὶ ἐννόμως καὶ τάξιν ἐστείλατο τῇ γλώσσῃ αὐτῆς. [26] ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις. [27] στεγναὶ διατριβαὶ οἴκων αὐτῆς, σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν. [28] τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως, ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησεν τὰ τέκνα αὐτῆς, καὶ ἐ πλούτησαν, καὶ ὁ ἀνὴρ αὐτῆς ᾔνεσεν αὐτήν [29] Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, πολλαὶ ἐποίησαν δυνατά, σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας. [30] ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός· γυνὴ γὰρ συνετὴ εὐλογεῖται, φόβον δὲ κυρίου αὕτη αἰνείτω. [31] δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

Ecclesiastes

CHAPTER 1

[1] Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυιδ βασιλέως Ισραηλ ἐν Ιερουσαλημ. [2] Ματαιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης. [3] τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον; [4] γενεὰ πορεύεται καὶ γενεὰ ἔρχεται, καὶ ἡ γῆ εἰς τὸν αἰῶνα ἕστηκεν. [5] καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἕλκει· [6] ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῖ πρὸς βορρᾶν· κυκλοῖ κυκλῶν, πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα. [7] πάντες οἱ χείμαρροι, πορεύονται εἰς τὴν θάλασσαν, καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη· εἰς τόπον, οὗ οἱ χείμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι. [8] πάντες οἱ λόγοι ἔγκοποι· οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν, καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὁρᾶν, καὶ οὐ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως. [9] τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθησόμενον· καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον. [10] ὃς λαλήσει καὶ ἐρεῖ Ἰδὲ τοῦτο καινόν ἐστιν, ἤδη γέγονεν ἐν τοῖς αἰῶσιν τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν. [11] οὐκ ἔστιν μνήμη τοῖς πρώτοις, καί γε τοῖς ἐσχάτοις γενομένοις οὐκ ἔσται αὐτοῖς μνήμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην. [12] Ἐγὼ Ἐκκλησιαστὴς ἐγενόμην βασιλεὺς ἐπὶ Ισραηλ ἐν Ιερουσαλημ· [13] καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινομένων ὑπὸ τὸν οὐρανόν· ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ. [14] εἶδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος. [15] διεστραμμένον οὐ δυνήσεται τοῦ ἐπικοσμηθῆναι, καὶ ὑστέρημα οὐ δυνήσεται τοῦ ἀριθμηθῆναι. [16] ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν Ἐγὼ ἰδοὺ ἐμεγαλύνθην καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οἳ ἐγένοντο ἔμπροσθέν μου ἐν Ιερουσαλημ, καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν. [17] καὶ ἔδωκα καρδίαν μου τοῦ γνῶναι σοφίαν καὶ γνῶσιν, παραβολὰς καὶ ἐπιστήμην ἔγνων, ὅτι καί γε τοῦτ’ ἔστιν προαίρεσις πνεύματος· [18] ὅτι ἐν πλήθει σοφίας πλῆθος γνώσεως, καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα.

CHAPTER 2

[1] Εἶπον ἐγὼ ἐν καρδίᾳ μου Δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ, καὶ ἰδὲ ἐν ἀγαθῷ· καὶ ἰδοὺ καί γε τοῦτο ματαιότης. [2] τῷ γέλωτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ Τί τοῦτο ποιεῖς; [3] κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἑλκύσαι εἰς οἶνον τὴν σάρκα μου – καὶ καρδία μου ὡδήγησεν ἐν σοφίᾳ – καὶ τοῦ κρατῆσαι ἐπ᾽ ἀφροσύνῃ, ἕως οὗ ἴδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου, ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν. [4] ἐμεγάλυνα ποίημά μου, ᾠκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελῶνας, [5] ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρποῦ· [6] ἐποίησά μοι κολυμβήθρας ὑδάτων τοῦ ποτίσαι ἀπ᾽ αὐτῶν δρυμὸν βλαστῶντα ξύλα· [7] ἐκτησάμην δούλους καὶ παιδίσκας, καὶ οἰκογενεῖς ἐγένοντό μοι, καί γε κτῆσις βουκολίου καὶ ποιμνίου πολλὴ ἐγένετό μοι ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ιερουσαλημ· [8] συνήγαγόν μοι καί γε ἀργύριον καὶ χρυσίον καὶ περιουσιασμοὺς βασιλέων καὶ τῶν χωρῶν· ἐποίησά μοι ᾄδοντας καὶ ᾀδούσας καὶ ἐντρυφήματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας· [9] καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ιερουσαλημ· καί γε σοφία μου ἐστάθη μοι. [10] καὶ πᾶν, ὃ ᾔτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφεῖλον ἀπ᾽ αὐτῶν, οὐκ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης, ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου, καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου. [11] καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου, οἷς ἐποίησαν αἱ χεῖρές μου, καὶ ἐν μόχθῳ, ᾧ ἐμόχθησα τοῦ ποιεῖν, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος, καὶ οὐκ ἔστιν περισσεία ὑπὸ τὸν ἥλιον. [12] Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην· ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν; [13] καὶ εἶδον ἐγὼ ὅτι ἔστιν περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφρο σύνην ὡς περισσεία τοῦ φωτὸς ὑπὲρ τὸ σκότος· [14] τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ, καὶ ὁ ἄφρων ἐν σκότει πορεύεται. καὶ ἔγνων καί γε ἐγὼ ὅτι συνάντημα ἓν συναντήσεται τοῖς πᾶσιν αὐτοῖς. [15] καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου Ὡς συνάντημα τοῦ ἄφρονος καί γε ἐμοὶ συναντήσεταί μοι, καὶ ἵνα τί ἐσοφισάμην; ἐγὼ τότε περισσὸν ἐλάλησα ἐν καρδίᾳ μου, διότι ἄφρων ἐκ περισσεύματος λαλεῖ, ὅτι καί γε τοῦτο ματαιότης. [16] ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ μετὰ τοῦ ἄφρονος εἰς αἰῶνα, καθότι ἤδη αἱ ἡμέραι αἱ ἐρχόμεναι τὰ πάντα ἐπελήσθη· καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος; [17] καὶ ἐμίσησα σὺν τὴν ζωήν, ὅτι πονηρὸν ἐπ᾽ ἐμὲ τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον, ὅτι τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος. [18] καὶ ἐμίσησα ἐγὼ σὺν

πάντα μόχθον μου, ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ᾽ ἐμέ· [19] καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων; καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου, ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον. καί γε τοῦτο ματαιότης. [20] καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον, [21] ὅτι ἔστιν ἄνθρωπος, οὗ μόχθος αὐτοῦ ἐν σοφίᾳ καὶ ἐν γνώσει καὶ ἐν ἀνδρείᾳ, καὶ ἄνθρωπος, ὃς οὐκ ἐμόχθησεν ἐν αὐτῷ, δώσει αὐτῷ μερίδα αὐτοῦ. καί γε τοῦτο ματαιότης καὶ πονηρία μεγάλη. [22] ὅτι τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ᾧ αὐτὸς μοχθεῖ ὑπὸ τὸν ἥλιον; [23] ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ, καί γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ. καί γε τοῦτο ματαιότης ἐστίν. [24] Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ· ὃ φάγεται καὶ ὃ πίεται καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ. καί γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἐστιν· [25] ὅτι τίς φάγεται καὶ τίς φείσεται πάρεξ αὐτοῦ; [26] ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν καὶ γνῶσιν καὶ εὐφροσύνην· καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ· ὅτι καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

CHAPTER 3

[1] Τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν. [2] καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν, καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτῖλαι πεφυτευμένον, [3] καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι, καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδομῆσαι, [4] καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι, καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὀρχήσασθαι, [5] καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους, καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περι λήμψεως, [6] καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι, καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν, [7] καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν, [8] καιρὸς τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου καὶ καιρὸς εἰρήνης. [9] τίς περισσεία τοῦ ποιοῦντος ἐν οἷς αὐτὸς μοχθεῖ; [10] εἶδον σὺν τὸν περισπασμόν, ὃν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ. [11] σὺν τὰ πάντα ἐποίησεν καλὰ ἐν καιρῷ αὐτοῦ καί γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν, ὅπως μὴ εὕρῃ ὁ ἄνθρωπος τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ᾽ ἀρχῆς καὶ μέχρι τέλους. [12] ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ· [13] καί γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίεται καὶ ἴδῃ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἐστιν. [14] ἔγνων ὅτι πάντα, ὅσα ἐποίησεν ὁ θεός, αὐτὰ ἔσται εἰς τὸν αἰῶνα· ἐπ᾽ αὐτῷ οὐκ ἔστιν προσθεῖναι, καὶ ἀπ᾽ αὐτοῦ οὐκ ἔστιν ἀφελεῖν, καὶ ὁ θεὸς ἐποίησεν, ἵνα φοβηθῶσιν ἀπὸ προσώπου αὐτοῦ. [15] τὸ γενόμενον ἤδη ἐστίν, καὶ ὅσα τοῦ γίνεσθαι, ἤδη γέγονεν, καὶ ὁ θεὸς ζητήσει τὸν διωκόμενον. [16] Καὶ ἔτι εἶδον ὑπὸ τὸν ἥλιον τόπον τῆς κρίσεως, ἐκεῖ ὁ ἀσεβής, καὶ τόπον τοῦ δικαίου, ἐκεῖ ὁ ἀσεβής. [17] εἶπα ἐγὼ ἐν καρδίᾳ μου Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ ὁ θεός, ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι. [18] ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου, ὅτι διακρινεῖ αὐτοὺς ὁ θεός, καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καί γε αὐτοῖς. [19] ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους, συνάντημα ἓν αὐτοῖς· ὡς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου, καὶ πνεῦμα ἓν τοῖς πᾶσιν· καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτῆνος; οὐδέν, ὅτι τὰ πάντα ματαιότης. [20] τὰ πάντα πορεύεται εἰς τόπον ἕνα· τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός, καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν· [21] καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω, καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν; [22] καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὃ

εὐφρανθήσεται ὁ ἄνθρωπος ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸ μερὶς αὐτοῦ· ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἐὰν γένηται μετ᾽ αὐτόν;

CHAPTER 4

[1] Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον σὺν πάσας τὰς συκοφαντίας τὰς γινομένας ὑπὸ τὸν ἥλιον· καὶ ἰδοὺ δάκρυον τῶν συκοφαντουμένων, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἰσχύς, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν. [2] καὶ ἐπῄνεσα ἐγὼ σὺν τοὺς τεθνηκότας τοὺς ἤδη ἀποθανόντας ὑπὲρ τοὺς ζῶντας, ὅσοι αὐτοὶ ζῶσιν ἕως τοῦ νῦν· [3] καὶ ἀγαθὸς ὑπὲρ τοὺς δύο τούτους ὅστις οὔπω ἐγένετο, ὃς οὐκ εἶδεν σὺν τὸ ποίημα τὸ πονηρὸν τὸ πεποιημένον ὑπὸ τὸν ἥλιον. [4] Καὶ εἶδον ἐγὼ σὺν πάντα τὸν μόχθον καὶ σὺν πᾶσαν ἀνδρείαν τοῦ ποιήματος, ὅτι αὐτὸ ζῆλος ἀνδρὸς ἀπὸ τοῦ ἑταίρου αὐτοῦ· καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος. [5] ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ. [6] ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλήρωμα δύο δρακῶν μόχθου καὶ προαιρέσεως πνεύματος. [7] Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον ματαιότητα ὑπὸ τὸν ἥλιον. [8] ἔστιν εἷς, καὶ οὐκ ἔστιν δεύτερος, καί γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ· καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ, καί γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπλαται πλούτου. καὶ τίνι ἐγὼ μοχθῶ καὶ στερίσκω τὴν ψυχήν μου ἀπὸ ἀγαθωσύνης; καί γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρός ἐστιν. [9] ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα, οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν· [10] ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ, καὶ οὐαὶ αὐτῷ τῷ ἑνί, ὅταν πέσῃ καὶ μὴ ᾖ δεύτερος τοῦ ἐγεῖραι αὐτόν. [11] καί γε ἐὰν κοιμηθῶσιν δύο, καὶ θέρμη αὐτοῖς· καὶ ὁ εἷς πῶς θερμανθῇ; [12] καὶ ἐὰν ἐπικραταιωθῇ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ, καὶ τὸ σπαρτίον τὸ ἔντριτον οὐ ταχέως ἀπορραγήσεται. [13] Ἀγαθὸς παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα, ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι· [14] ὅτι ἐξ οἴκου τῶν δεσμίων ἐξελεύσεται τοῦ βασιλεῦσαι, ὅτι καί γε ἐν βασιλείᾳ αὐτοῦ ἐγεννήθη πένης. [15] εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον μετὰ τοῦ νεανίσκου τοῦ δευτέρου, ὃς στήσεται ἀντ αὐτοῦ, [16] οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ, τοῖς πᾶσιν, ὅσοι ἐγένοντο ἔμπροσθεν αὐτῶν· καί γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ· ὅτι καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος. [17] Φύλαξον πόδα σου, ἐν ᾧ ἐὰν πορεύῃ εἰς οἶκον τοῦ θεοῦ, καὶ ἐγγὺς τοῦ ἀκούειν· ὑπὲρ δόμα τῶν ἀφρόνων θυσία σου, ὅτι οὔκ εἰσιν εἰδότες τοῦ ποιῆσαι κακόν.

CHAPTER 5

[1] μὴ σπεῦδε ἐπὶ στόματί σου, καὶ καρδία σου μὴ ταχυνάτω τοῦ ἐξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ· ὅτι ὁ θεὸς ἐν τῷ οὐρανῷ, καὶ σὺ ἐπὶ τῆς γῆς, ἐπὶ τούτῳ ἔστωσαν οἱ λόγοι σου ὀλίγοι. [2] ὅτι παραγίνεται ἐνύπνιον ἐν πλήθει περισπασμοῦ καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων. [3] καθὼς ἂν εὔξῃ εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν· ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν, σὺν ὅσα ἐὰν εὔξῃ ἀπόδος. [4] ἀγαθὸν τὸ μὴ εὔξασθαί σε ἢ τὸ εὔξασθαί σε καὶ μὴ ἀποδοῦναι. [5] μὴ δῷς τὸ στόμα σου τοῦ ἐξαμαρτῆσαι τὴν σάρκα σου καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἄγνοιά ἐστιν, ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῇ σου καὶ διαφθείρῃ τὰ ποιήματα χειρῶν σου. [6] ὅτι ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοί· ὅτι σὺν τὸν θεὸν φοβοῦ. [7] Ἐὰν συκοφαντίαν πένητος καὶ ἁρπαγὴν κρίματος καὶ δι' καιοσύνης ἴδῃς ἐν χώρᾳ, μὴ θαυμάσῃς ἐπὶ τῷ πράγματι· ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ' αὐτούς. [8] καὶ περισσεία γῆς ἐν παντί ἐστι, βασιλεὺς τοῦ ἀγροῦ εἰργασμένου. [9] Ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου· καὶ τίς ἠγάπησεν ἐν πλήθει αὐτῶν γένημα; καί γε τοῦτο ματαιότης. [10] ἐν πλήθει τῆς ἀγαθωσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν· καὶ τί ἀνδρεία τῷ παρ' αὐτῆς ὅτι ἀλλ' ἢ τοῦ ὁρᾶν ὀφθαλμοῖς αὐτοῦ; [11] γλυκὺς ὕπνος τοῦ δούλου, εἰ ὀλίγον καὶ εἰ πολὺ φάγεται· καὶ τῷ ἐμπλησθέντι τοῦ πλουτῆσαι οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὑπνῶσαι. [12] ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον, πλοῦτον φυλασσόμενον τῷ παρ' αὐτοῦ εἰς κακίαν αὐτοῦ, [13] καὶ ἀπολεῖται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ, καὶ ἐγέννησεν υἱόν, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν. [14] καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός, ἐπιστρέψει τοῦ πορευθῆναι ὡς ἥκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ, ἵνα πορευθῇ ἐν χειρὶ αὐτοῦ. [15] καί γε τοῦτο πονηρὰ ἀρρωστία· ὥσπερ γὰρ παρεγένετο, οὕτως καὶ ἀπελεύσεται, καὶ τίς περισσεία αὐτῷ, ᾗ μοχθεῖ εἰς ἄνεμον; [16] καί γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει καὶ θυμῷ πολλῷ καὶ ἀρρωστίᾳ καὶ χόλῳ. [17] Ἰδοὺ ὃ εἶδον ἐγὼ ἀγαθόν, ὅ ἐστιν καλόν, τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ ἰδεῖν ἀγαθωσύνην ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ ἐὰν μοχθῇ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ, ὧν ἔδωκεν αὐτῷ ὁ θεός· ὅτι αὐτὸ μερὶς αὐτοῦ. [18] καί γε πᾶς ὁ ἄνθρωπος, ᾧ ἔδωκεν αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ ἐξουσίασεν αὐτὸν τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ, τοῦτο δόμα θεοῦ ἐστιν. [19] ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· ὅτι ὁ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ.

CHAPTER 6

[1] Ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἐστιν ἐπὶ τὸν ἄνθρωπον· [2] ἀνήρ, ᾧ δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν, καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὧν ἐπιθυμήσει, καὶ οὐκ ἐξουσιάσει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ᾽ αὐτοῦ, ὅτι ἀνὴρ ξένος φάγεται αὐτόν· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἐστιν. [3] ἐὰν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται, καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἐτῶν αὐτοῦ, καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης, καί γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἶπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρωμα, [4] ὅτι ἐν ματαιότητι ἦλθεν καὶ ἐν σκότει πορεύεται, καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται, [5] καί γε ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον. [6] καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν, μὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται; [7] Πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καί γε ἡ ψυχὴ οὐ πληρωθήσεται. [8] ὅτι τίς περισσεία τῷ σοφῷ ὑπὲρ τὸν ἄφρονα; διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς. [9] ἀγαθὸν ὅραμα ὀφθαλμῶν ὑπὲρ πορευόμενον ψυχῇ. καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος. [10] Εἴ τι ἐγένετο, ἤδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὅ ἐστιν ἄνθρωπος, καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἰσχυροῦ ὑπὲρ αὐτόν· [11] ὅτι εἰσὶν λόγοι πολλοὶ πληθύνοντες ματαιότητα. τί περισσὸν τῷ ἀνθρώπῳ; [12] ὅτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ ἀριθμὸν ἡμερῶν ζωῆς ματαιότητος αὐτοῦ; καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ· ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον;

CHAPTER 7

[1] Ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ. [2] ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους ἢ ὅτι πορευθῆναι εἰς οἶκον πότου, καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου, καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ. [3] ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία. [4] καρδία σοφῶν ἐν οἴκῳ πένθους, καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης. [5] ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ ὑπὲρ ἄνδρα ἀκούοντα ᾄσμα ἀφρόνων· [6] ὅτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως γέλως τῶν ἀφρόνων· καί γε τοῦτο ματαιότης. [7] ὅτι ἡ συκοφαντία περιφέρει σοφὸν καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ. [8] ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχὴν αὐτοῦ, ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεύματι. [9] μὴ σπεύσῃς ἐν πνεύματί σου τοῦ θυμοῦσθαι, ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται. [10] μὴ εἴπῃς Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεραι ἦσαν ἀγαθαὶ ὑπὲρ ταύτας; ὅτι οὐκ ἐν σοφίᾳ ἐπηρώτησας περὶ τούτου. [11] ἀγαθὴ σοφία μετὰ κληροδοσίας καὶ περισσεία τοῖς θεωροῦσιν τὸν ἥλιον· [12] ὅτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιὰ τοῦ ἀργυρίου, καὶ περισσεία γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ᾽ αὐτῆς. [13] ἰδὲ τὰ ποιήματα τοῦ θεοῦ· ὅτι τίς δυνήσεται τοῦ κοσμῆσαι ὃν ἂν ὁ θεὸς διαστρέψῃ αὐτόν; [14] ἐν ἡμέρᾳ ἀγαθωσύνης ζῆθι ἐν ἀγαθῷ καὶ ἐν ἡμέρᾳ κακίας ἰδέ· καί γε σὺν τοῦτο σύμφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς, ἵνα μὴ εὕρῃ ὁ ἄνθρωπος ὀπίσω αὐτοῦ μηδέν. [15] Σὺν τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου· ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ, καὶ ἔστιν ἀσεβὴς μένων ἐν κακίᾳ αὐτοῦ. [16] μὴ γίνου δίκαιος πολὺ καὶ μὴ σοφίζου περισσά, μήποτε ἐκπλαγῇς. [17] μὴ ἀσεβήσῃς πολὺ καὶ μὴ γίνου σκληρός, ἵνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου. [18] ἀγαθὸν τὸ ἀντέχεσθαί σε ἐν τούτῳ, καί γε ἀπὸ τούτου μὴ ἀνῇς τὴν χεῖρά σου, ὅτι φοβούμενος τὸν θεὸν ἐξελεύσεται τὰ πάντα. [19] Ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει· [20] ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται. [21] καί γε εἰς πάντας τοὺς λόγους, οὓς λαλήσουσιν, μὴ θῇς καρδίαν σου, ὅπως μὴ ἀκούσῃς τοῦ δούλου σου καταρωμένου σε, [22] ὅτι πλειστάκις πονηρεύσεταί σε καὶ καθόδους πολλὰς κακώσει καρδίαν σου, ὅπως καί γε σὺ κατηράσω ἑτέρους. [23] Πάντα ταῦτα ἐπείρασα ἐν τῇ σοφίᾳ· εἶπα Σοφισθήσομαι, [24] καὶ αὐτὴ ἐμακρύνθη ἀπ᾽ ἐμοῦ μακρὰν ὑπὲρ ὃ ἦν, καὶ βαθὺ βάθος, τίς εὑρήσει αὐτό; [25] ἐκύκλωσα ἐγώ, καὶ ἡ καρδία μου τοῦ γνῶναι καὶ τοῦ κατασκέψασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν. [26] καὶ

εὑρίσκω ἐγὼ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἐστὶν θηρεύματα καὶ σαγῆναι καρδία αὐτῆς, δεσμοὶ χεῖρες αὐτῆς· ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαιρεθήσεται ἀπ᾽ αὐτῆς, καὶ ἁμαρτάνων συλλημφθήσεται ἐν αὐτῇ. [27] ἰδὲ τοῦτο εὗρον, εἶπεν ὁ Ἐκκλησιαστής, μία τῇ μιᾷ τοῦ εὑρεῖν λογισμόν, [28] ὃν ἔτι ἐζήτησεν ἡ ψυχή μου καὶ οὐχ εὗρον· ἄνθρωπον ἕνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον. [29] πλὴν ἰδὲ τοῦτο εὗρον, ὃ ἐποίησεν ὁ θεὸς σὺν τὸν ἄνθρωπον εὐθῆ, καὶ αὐτοὶ ἐζήτησαν λογισμοὺς πολλούς.

CHAPTER 8

[1] Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος; σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ, καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται. [2] στόμα βασιλέως φύλαξον καὶ περὶ λόγου ὅρκου θεοῦ μὴ σπουδάσῃς· [3] ἀπὸ προσώπου αὐτοῦ πορεύσῃ, μὴ στῇς ἐν λόγῳ πονηρῷ· ὅτι πᾶν, ὃ ἐὰν θελήσῃ, ποιήσει, [4] καθὼς λαλεῖ βασιλεὺς ἐξουσιάζων, καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις; [5] ὁ φυλάσσων ἐντολὴν οὐ γνώσεται ῥῆμα πονηρόν, καὶ καιρὸν κρίσεως γινώσκει καρδία σοφοῦ· [6] ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις, ὅτι γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ᾽ αὐτόν· [7] ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον, ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ; [8] οὐκ ἔστιν ἄνθρωπος ἐξουσιάζων ἐν πνεύματι τοῦ κωλῦσαι σὺν τὸ πνεῦμα· καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου, καὶ οὐκ ἔστιν ἀποστολὴ ἐν τῷ πολέμῳ, καὶ οὐ διασώσει ἀσέβεια τὸν παρ᾽ αὐτῆς. [9] καὶ σὺν πᾶν τοῦτο εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα, ὃ πεποίηται ὑπὸ τὸν ἥλιον, τὰ ὅσα ἐξουσιάσατο ὁ ἄνθρωπος ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν· [10] καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας, καὶ ἐκ τόπου ἁγίου ἐπορεύθησαν καὶ ἐπῃνέθησαν ἐν τῇ πόλει, ὅτι οὕτως ἐποίησαν. καί γε τοῦτο ματαιότης. [11] ὅτι οὐκ ἔστιν γινομένη ἀντίρρησις ἀπὸ τῶν ποιούντων τὸ πονηρὸν ταχύ· διὰ τοῦτο ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν. [12] ὃς ἥμαρτεν, ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ μακρότητος αὐτῷ· ὅτι καί γε γινώσκω ἐγὼ ὅτι ἔσται ἀγαθὸν τοῖς φοβουμένοις τὸν θεόν, ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ· [13] καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβεῖ, καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ ὃς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ. [14] ἔστιν ματαιότης, ἣ πεποίηται ἐπὶ τῆς γῆς, ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν ἀσεβῶν, καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν δικαίων· εἶπα ὅτι καί γε τοῦτο ματαιότης. [15] καὶ ἐπῄνεσα ἐγὼ σὺν τὴν εὐφροσύνην, ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι, καὶ αὐτὸ συμπροσέσται αὐτῷ ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ, ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον. [16] Ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γνῶναι σοφίαν καὶ τοῦ ἰδεῖν τὸν περισπασμὸν τὸν πεποιημένον ἐπὶ τῆς γῆς, ὅτι καί γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὕπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων, [17] καὶ εἶδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ, ὅτι οὐ δυνήσεται ἄνθρωπος τοῦ εὑρεῖν σὺν τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον· ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητῆσαι, καὶ οὐχ εὑρήσει· καί γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γνῶναι, οὐ δυνήσεται τοῦ εὑρεῖν.

CHAPTER 9

[1] Ὅτι σὺν πᾶν τοῦτο ἔδωκα εἰς καρδίαν μου, καὶ καρδία μου σὺν πᾶν εἶδεν τοῦτο, ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ, καί γε ἀγάπην καί γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν, [2] ματαιότης ἐν τοῖς πᾶσιν. συνάντημα ἓν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ, τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι· ὡς ὁ ἀγαθός, ὧς ὁ ἁμαρτάνων· ὧς ὁ ὀμνύων, καθὼς ὁ τὸν ὅρκον φοβούμενος. [3] τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον, ὅτι συνάντημα ἓν τοῖς πᾶσιν· καί γε καρδία υἱῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ, καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν, καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκρούς. [4] ὅτι τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας; ἔστιν ἐλπίς, ὅτι ὁ κύων ὁ ζῶν, αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν. [5] ὅτι οἱ ζῶντες γνώσονται ὅτι ἀποθανοῦνται, καὶ οἱ νεκροὶ οὔκ εἰσιν γινώσκοντες οὐδέν· καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός, ὅτι ἐπελήσθη ἡ μνήμη αὐτῶν· [6] καί γε ἀγάπη αὐτῶν καί γε μῖσος αὐτῶν καί γε ζῆλος αὐτῶν ἤδη ἀπώλετο, καὶ μερὶς οὐκ ἔστιν αὐτοῖς ἔτι εἰς αἰῶνα ἐν παντὶ τῷ πεποιημένῳ ὑπὸ τὸν ἥλιον. [7] Δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου, ὅτι ἤδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου. [8] ἐν παντὶ καιρῷ ἔστωσαν ἱμάτιά σου λευκά, καὶ ἔλαιον ἐπὶ κεφαλήν σου μὴ ὑστερησάτω. [9] ἰδὲ ζωὴν μετὰ γυναικός, ἧς ἠγάπησας, πάσας ἡμέρας ζωῆς ματαιότητός σου τὰς δοθείσας σοι ὑπὸ τὸν ἥλιον, πάσας ἡμέρας ματαιότητός σου, ὅτι αὐτὸ μερίς σου ἐν τῇ ζωῇ σου καὶ ἐν τῷ μόχθῳ σου, ᾧ σὺ μοχθεῖς ὑπὸ τὸν ἥλιον. [10] πάντα, ὅσα ἂν εὕρῃ ἡ χείρ σου τοῦ ποιῆσαι, ὡς ἡ δύναμίς σου ποίησον, ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις καὶ σοφία ἐν ᾅδῃ, ὅπου σὺ πορεύῃ ἐκεῖ. [11] Ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος καί γε οὐ τοῖς σοφοῖς ἄρτος καί γε οὐ τοῖς συνετοῖς πλοῦτος καί γε οὐ τοῖς γινώσκουσιν χάρις, ὅτι καιρὸς καὶ ἀπάντημα συναντήσεται τοῖς πᾶσιν αὐτοῖς. [12] ὅτι καί γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ· ὡς οἱ ἰχθύες οἱ θηρευόμενοι ἐν ἀμφιβλήστρῳ κακῷ καὶ ὡς ὄρνεα τὰ θηρευόμενα ἐν παγίδι, ὡς αὐτὰ παγιδεύονται οἱ υἱοὶ τοῦ ἀνθρώπου εἰς καιρὸν πονηρόν, ὅταν ἐπιπέσῃ ἐπ᾽ αὐτοὺς ἄφνω. [13] Καί γε τοῦτο εἶδον σοφίαν ὑπὸ τὸν ἥλιον, καὶ μεγάλη ἐστὶν πρός με· [14] πόλις μικρὰ καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι, καὶ ἔλθῃ ἐπ᾽ αὐτὴν βασιλεὺς μέγας καὶ κυκλώσῃ αὐτὴν καὶ οἰκοδομήσῃ ἐπ᾽ αὐτὴν χάρακας μεγάλους· [15] καὶ εὕρῃ ἐν αὐτῇ ἄνδρα πένητα σοφόν, καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ· καὶ ἄνθρωπος οὐκ

ἐμνήσθη σὺν τοῦ ἀνδρὸς τοῦ πένητος ἐκείνου. [16] καὶ εἶπα ἐγώ Ἀγαθὴ σοφία ὑπὲρ δύναμιν· καὶ σοφία τοῦ πένητος ἐξουδενωμένη, καὶ λόγοι αὐτοῦ οὔκ εἰσιν ἀκουόμενοι. [17] λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται ὑπὲρ κραυγὴν ἐξουσιαζόντων ἐν ἀφροσύναις. [18] ἀγαθὴ σοφία ὑπὲρ σκεύη πολέμου, καὶ ἁμαρτάνων εἷς ἀπολέσει ἀγαθωσύνην πολλήν.

CHAPTER 10

[1] Μυῖαι θανατοῦσαι σαπριοῦσιν σκευασίαν ἐλαίου ἡδύσματος· τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης. [2] καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ, καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ· [3] καί γε ἐν ὁδῷ ὅταν ἄφρων πορεύηται, καρδία αὐτοῦ ὑστερήσει, καὶ ἃ λογιεῖται πάντα ἀφροσύνη ἐστίν. [4] ἐὰν πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῇ ἐπὶ σέ, τόπον σου μὴ ἀφῇς, ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας. [5] ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, ὡς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος· [6] ἐδόθη ὁ ἄφρων ἐν ὕψεσι μεγάλοις, καὶ πλούσιοι ἐν ταπεινῷ καθήσονται· [7] εἶδον δούλους ἐφ' ἵππους καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς. [8] ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται, καὶ καθαιροῦντα φραγμόν, δήξεται αὐτὸν ὄφις· [9] ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς, σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς. [10] ἐὰν ἐκπέσῃ τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν, καὶ δυνάμεις δυναμώσει, καὶ περισσεία τοῦ ἀνδρείου σοφία. [11] ἐὰν δάκῃ ὁ ὄφις ἐν οὐ ψιθυρισμῷ, καὶ οὐκ ἔστιν περισσεία τῷ ἐπᾴδοντι. [12] λόγοι στόματος σοφοῦ χάρις, καὶ χείλη ἄφρονος καταποντιοῦσιν αὐτόν· [13] ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσόνη, καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά· [14] καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον, καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τίς ἀναγγελεῖ αὐτῷ; [15] μόχθος τῶν ἀφρόνων κοπώσει αὐτούς, ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν. [16] οὐαί σοι, πόλις, ἧς ὁ βασιλεύς σου νεώτερος καὶ οἱ ἄρχοντές σου ἐν πρωίᾳ ἐσθίουσιν· [17] μακαρία σύ, γῆ, ἧς ὁ βασιλεύς σου υἱὸς ἐλευθέρων καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται. [18] ἐν ὀκνηρίαις ταπεινωθήσεται ἡ δόκωσις, καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία. [19] εἰς γέλωτα ποιοῦσιν ἄρτον, καὶ οἶνος εὐφραίνει ζῶντας, καὶ τοῦ ἀργυρίου ἐπακούσεται σὺν τὰ πάντα. [20] καί γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ, καὶ ἐν ταμιείοις κοιτώνων σου μὴ καταράσῃ πλούσιον· ὅτι πετεινὸν τοῦ οὐρανοῦ ἀποίσει σὺν τὴν φωνήν, καὶ ὁ ἔχων τὰς πτέρυγας ἀπαγγελεῖ λόγον.

CHAPTER 11

[1] Ἀπόστειλον τὸν ἄρτον σου ἐπὶ πρόσωπον τοῦ ὕδατος, ὅτι ἐν πλήθει τῶν ἡμερῶν εὑρήσεις αὐτόν· [2] δὸς μερίδα τοῖς ἑπτὰ καί γε τοῖς ὀκτώ, ὅτι οὐ γινώσκεις τί ἔσται πονηρὸν ἐπὶ τὴν γῆν. [3] ἐὰν πληρωθῶσιν τὰ νέφη ὑετοῦ, ἐπὶ τὴν γῆν ἐκχέουσιν· καὶ ἐὰν πέσῃ ξύλον ἐν τῷ νότῳ καὶ ἐὰν ἐν τῷ βορρᾷ, τόπῳ, οὗ πεσεῖται τὸ ξύλον, ἐκεῖ ἔσται. [4] τηρῶν ἄνεμον οὐ σπερεῖ, καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει, [5] ἐν οἷς οὐκ ἔστιν γινώσκων τίς ἡ ὁδὸς τοῦ πνεύματος. ὡς ὀστᾶ ἐν γαστρὶ τῆς κυοφορούσης, οὕτως οὐ γνώσῃ τὰ ποιήματα τοῦ θεοῦ, ὅσα ποιήσει σὺν τὰ πάντα. [6] ἐν πρωίᾳ σπεῖρον τὸ σπέρμα σου, καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χείρ σου, ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τοῦτο, καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθά. [7] καὶ γλυκὺ τὸ φῶς καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον· [8] ὅτι καὶ ἐὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος, ἐν πᾶσιν αὐτοῖς εὐφρανθήσεται καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκότους, ὅτι πολλαὶ ἔσονται· πᾶν τὸ ἐρχόμενον ματαιότης. [9] Εὐφραίνου, νεανίσκε, ἐν νεότητί σου, καὶ ἀγαθυνάτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου, καὶ περιπάτει ἐν ὁδοῖς καρδίας σου καὶ ἐν ὁράσει ὀφθαλμῶν σου καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει. [10] καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου, ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης.

CHAPTER 12

[1] καὶ μνήσθητι τοῦ κτίσαντός σε ἐν ἡμέραις νεότητός σου, ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας καὶ φθάσωσιν ἔτη, ἐν οἷς ἐρεῖς Οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα· [2] ἕως οὗ μὴ σκοτισθῇ ὁ ἥλιος καὶ τὸ φῶς καὶ ἡ σελήνη καὶ οἱ ἀστέρες, καὶ ἐπιστρέψωσιν τὰ νέφη ὀπίσω τοῦ ὑετοῦ· [3] ἐν ἡμέρᾳ, ᾗ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἠργησαν αἱ ἀλήθουσαι, ὅτι ὠλιγώθησαν, καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς· [4] καὶ κλείσουσιν θύρας ἐν ἀγορᾷ ἐν ἀσθενείᾳ φωνῆς τῆς ἀληθούσης, καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου, καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ᾄσματος· [5] καί γε ἀπὸ ὕψους ὄψονται, καὶ θάμβοι ἐν τῇ ὁδῷ· καὶ ἀνθήσῃ τὸ ἀμύγδαλον, καὶ παχυνθῇ ἡ ἀκρίς, καὶ διασκεδασθῇ ἡ κάππαρις, ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ, καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι· [6] ἕως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου, καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσίου, καὶ συντριβῇ ὑδρία ἐπὶ τὴν πηγήν, καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον, [7] καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὡς ἦν, καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό. [8] ματαιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής, τὰ πάντα ματαιότης. [9] Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός, ἔτι ἐδίδαξεν γνῶσιν σὺν τὸν λαόν, καὶ οὓς ἐξιχνιάσεται κόσμιον παραβολῶν. [10] πολλὰ ἐζήτησεν Ἐκκλησιαστὴς τοῦ εὑρεῖν λόγους θελήματος καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας. [11] Λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἧλοι πεφυτευμένοι, οἳ παρὰ τῶν συναγμάτων ἐδόθησαν ἐκ ποιμένος ἑνὸς καὶ περισσὸν ἐξ αὐτῶν. [12] υἱέ μου, φύλαξαι ποιῆσαι βιβλία πολλά· οὐκ ἔστιν περασμός, καὶ μελέτη πολλὴ κόπωσις σαρκός. [13] Τέλος λόγου τὸ πᾶν ἀκούεται Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε, ὅτι τοῦτο πᾶς ὁ ἄνθρωπος. [14] ὅτι σὺν πᾶν τὸ ποίημα ὁ θεὸς ἄξει ἐν κρίσει ἐν παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν καὶ ἐὰν πονηρόν.

Song of Solomon

CHAPTER 1

[1] Ἆισμα ᾀσμάτων, ὅ ἐστιν τῷ Σαλωμων. [2] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ, ὅτι ἀγαθοὶ μαστοί σου ὑπὲρ οἶνον, [3] καὶ ὀσμὴ μύρων σου ὑπὲρ πάντα τὰ ἀρώματα, μύρον ἐκκενωθὲν ὄνομά σου. διὰ τοῦτο νεάνιδες ἠγάπησάν σε, [4] εἵλκυσάν σε, ὀπίσω σου εἰς ὀσμὴν μύρων σου δραμοῦμεν. Εἰσήνεγκέν με ὁ βασιλεὺς εἰς τὸ ταμίειον αὐτοῦ. Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί, ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον· εὐθύτης ἠγάπησέν σε. [5] Μέλαινά εἰμι καὶ καλή, θυγατέρες Ιερουσαλημ, ὡς σκηνώματα Κηδαρ, ὡς δέρρεις Σαλωμων. [6] μὴ βλέψητέ με, ὅτι ἐγώ εἰμι μεμελανωμένη, ὅτι παρέβλεψέν με ὁ ἥλιος· υἱοὶ μητρός μου ἐμαχέσαντο ἐν ἐμοί, ἔθεντό με φυλάκισσαν ἐν ἀμπελῶσιν· ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα. [7] Ἀπάγγειλόν μοι, ὃν ἠγάπησεν ἡ ψυχή μου, ποῦ ποιμαίνεις, ποῦ κοιτάζεις ἐν μεσημβρίᾳ, μήποτε γένωμαι ὡς περιβαλλομένη ἐπ᾽ ἀγέλαις ἑταίρων σου. [8] Ἐὰν μὴ γνῷς σεαυτήν, ἡ καλὴ ἐν γυναιξίν, ἔξελθε σὺ ἐν πτέρναις τῶν ποιμνίων καὶ ποίμαινε τὰς ἐρίφους σου ἐπὶ σκηνώμασιν τῶν ποιμένων. [9] Τῇ ἵππῳ μου ἐν ἅρμασιν Φαραω ὡμοίωσά σε, ἡ πλησίον μου. [10] τί ὡραιώθησαν σιαγόνες σου ὡς τρυγόνες, τράχηλός σου ὡς ὁρμίσκοι; [11] ὁμοιώματα χρυσίου ποιήσομέν σοι μετὰ στιγμάτων τοῦ ἀργυρίου. [12] Ἕως οὗ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ, νάρδος μου ἔδωκεν ὀσμὴν αὐτοῦ. [13] ἀπόδεσμος τῆς στακτῆς ἀδελφιδός μου ἐμοί, ἀνὰ μέσον τῶν μαστῶν μου αὐλισθήσεται· [14] βότρυς τῆς κύπρου ἀδελφιδός μου ἐμοὶ ἐν ἀμπελῶσιν Εγγαδδι. [15] Ἰδοὺ εἶ καλή, ἡ πλησίον μου, ἰδοὺ εἶ καλή, ὀφθαλμοί σου περιστεραί. [16] Ἰδοὺ εἶ καλός, ὁ ἀδελφιδός μου, καί γε ὡραῖος· πρὸς κλίνη ἡμῶν σύσκιος, [17] δοκοὶ οἴκων ἡμῶν κέδροι, φατνώματα ἡμῶν κυπάρισσοι.

CHAPTER 2

[1] Ἐγὼ ἄνθος τοῦ πεδίου, κρίνον τῶν κοιλάδων. [2] Ὡς κρίνον ἐν μέσῳ ἀκανθῶν, οὕτως ἡ πλησίον μου ἀνὰ μέσον τῶν θυγατέρων. [3] Ὡς μῆλον ἐν τοῖς ξύλοις τοῦ δρυμοῦ, οὕτως ἀδελφιδός μου ἀνὰ μέσον τῶν υἱῶν· ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα καὶ ἐκάθισα, καὶ καρπὸς αὐτοῦ γλυκὺς ἐν λάρυγγί μου. [4] Εἰσαγάγετέ με εἰς οἶκον τοῦ οἴνου, τάξατε ἐπ᾽ ἐμὲ ἀγάπην. [5] στηρίσατέ με ἐν ἀμόραις, στοιβάσατέ με ἐν μήλοις, ὅτι τετρωμένη ἀγάπης ἐγώ. [6] εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλήν μου, καὶ ἡ δεξιὰ αὐτοῦ περιλήμψεταί με. [7] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην, ἕως οὗ θελήσῃ. [8] Φωνὴ ἀδελφιδοῦ μου· ἰδοὺ οὗτος ἥκει πηδῶν ἐπὶ τὰ ὄρη διαλλόμενος ἐπὶ τοὺς βουνούς. [9] ὅμοιός ἐστιν ἀδελφιδός μου τῇ δορκάδι ἢ νεβρῷ ἐλάφων ἐπὶ τὰ ὄρη Βαιθηλ. ἰδοὺ οὗτος ἕστηκεν ὀπίσω τοῦ τοίχου ἡμῶν παρακύπτων διὰ τῶν θυρίδων ἐκκύπτων διὰ τῶν δικτύων. [10] ἀποκρίνεται ἀδελφιδός μου καὶ λέγει μοι Ἀνάστα ἐλθέ, ἡ πλησίον μου, καλή μου, περιστερά μου, [11] ὅτι ἰδοὺ ὁ χειμὼν παρῆλθεν, ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἑαυτῷ, [12] τὰ ἄνθη ὤφθη ἐν τῇ γῇ, καιρὸς τῆς τομῆς ἔφθακεν, φωνὴ τοῦ τρυγόνος ἠκούσθη ἐν τῇ γῇ ἡμῶν, [13] ἡ συκῆ ἐξήνεγκεν ὀλύνθους αὐτῆς, αἱ ἄμπελοι κυπρίζουσιν, ἔδωκαν ὀσμήν. ἀνάστα ἐλθέ, ἡ πλησίον μου, καλή μου, περιστερά μου, [14] καὶ ἐλθὲ σύ, περιστερά μου ἐν σκέπῃ τῆς πέτρας ἐχόμενα τοῦ προτειχίσματος, δεῖξόν μοι τὴν ὄψιν σου καὶ ἀκούτισόν με τὴν φωνήν σου, ὅτι ἡ φωνή σου ἡδεῖα, καὶ ἡ ὄψις σου ὡραία. [15] Πιάσατε ἡμῖν ἀλώπεκας μικροὺς ἀφανίζοντας ἀμπελῶνας, καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν. [16] Ἀδελφιδός μου ἐμοί, κἀγὼ αὐτῷ, ὁ ποιμαίνων ἐν τοῖς κρίνοις, [17] ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκιαί. ἀπόστρεψον ὁμοιώθητι σύ, ἀδελφιδέ μου, τῷ δόρκωνι ἢ νεβρῷ ἐλάφων ἐπὶ ὄρη κοιλωμάτων.

CHAPTER 3

[1] Ἐπὶ κοίτην μου ἐν νυξὶν ἐζήτησα ὃν ἠγάπησεν ἡ ψυχή μου, ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν, ἐκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέν μου. [2] ἀναστήσομαι δὴ καὶ κυκλώσω ἐν τῇ πόλει ἐν ταῖς ἀγοραῖς καὶ ἐν ταῖς πλατείαις καὶ ζητήσω ὃν ἠγάπησεν ἡ ψυχή μου· ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν. [3] εὕροσάν με οἱ τηροῦντες οἱ κυκλοῦντες ἐν τῇ πόλει Μὴ ὃν ἠγάπησεν ἡ ψυχή μου εἴδετε; [4] ὡς μικρὸν ὅτε παρῆλθον ἀπ᾽ αὐτῶν, ἕως οὗ εὗρον ὃν ἠγάπησεν ἡ ψυχή μου· ἐκράτησα αὐτὸν καὶ οὐκ ἀφήσω αὐτόν, ἕως οὗ εἰσήγαγον αὐτὸν εἰς οἶκον μητρός μου καὶ εἰς ταμίειον τῆς συλλαβούσης με. [5] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην, ἕως ἂν θελήσῃ. [6] Τίς αὕτη ἡ ἀναβαίνουσα ἀπὸ τῆς ἐρήμου ὡς στελέχη καπνοῦ τεθυμιαμένη σμύρναν καὶ λίβανον ἀπὸ πάντων κονιορτῶν μυρεψοῦ; [7] ἰδοὺ ἡ κλίνη τοῦ Σαλωμων, ἑξήκοντα δυνατοὶ κύκλῳ αὐτῆς ἀπὸ δυνατῶν Ισραηλ, [8] πάντες κατέχοντες ῥομφαίαν δεδιδαγμένοι πόλεμον, ἀνὴρ ῥομφαία αὐτοῦ ἐπὶ μηρὸν αὐτοῦ ἀπὸ θάμβους ἐν νυξίν. [9] φορεῖον ἐποίησεν ἑαυτῷ ὁ βασιλεὺς Σαλωμων ἀπὸ ξύλων τοῦ Λιβάνου, [10] στύλους αὐτοῦ ἐποίησεν ἀργύριον καὶ ἀνάκλιτον αὐτοῦ χρύσεον, ἐπίβασις αὐτοῦ πορφυρᾶ, ἐντὸς αὐτοῦ λιθόστρωτον, ἀγάπην ἀπὸ θυγατέρων Ιερουσαλημ. [11] ἐξέλθατε καὶ ἴδετε ἐν τῷ βασιλεῖ Σαλωμων ἐν τῷ στεφάνῳ, ᾧ ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ καὶ ἐν ἡμέρᾳ εὐφροσύνης καρδίας αὐτοῦ.

CHAPTER 4

[1] Ἰδοὺ εἶ καλή, ἡ πλησίον μου, ἰδοὺ εἶ καλή. ὀφθαλμοί σου περιστεραὶ ἐκτὸς τῆς σιωπήσεώς σου. τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν, αἳ ἀπεκαλύφθησαν ἀπὸ τοῦ Γαλααδ. [2] ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων, αἳ ἀνέβησαν ἀπὸ τοῦ λουτροῦ, αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς. [3] ὡς σπαρτίον τὸ κόκκινον χείλη σου, καὶ ἡ λαλιά σου ὡραία. ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπήσεώς σου. [4] ὡς πύργος Δαυιδ τράχηλός σου ὁ ᾠκοδομημένος εἰς θαλπιωθ· χίλιοι θυρεοὶ κρέμανται ἐπ᾽ αὐτόν, πᾶσαι βολίδες τῶν δυνατῶν. [5] δύο μαστοί σου ὡς δύο νεβροὶ δίδυμοι δορκάδος οἱ νεμόμενοι ἐν κρίνοις. [6] ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκιαί, πορεύσομαι ἐμαυτῷ πρὸς τὸ ὄρος τῆς σμύρνης καὶ πρὸς τὸν βουνὸν τοῦ Λιβάνου. [7] ὅλη καλὴ εἶ, ἡ πλησίον μου, καὶ μῶμος οὐκ ἔστιν ἐν σοί. [8] Δεῦρο ἀπὸ Λιβάνου, νύμφη, δεῦρο ἀπὸ Λιβάνου· ἐλεύσῃ καὶ διελεύσῃ ἀπὸ ἀρχῆς πίστεως, ἀπὸ κεφαλῆς Σανιρ καὶ Ερμων, ἀπὸ μανδρῶν λεόντων, ἀπὸ ὀρέων παρδάλεων. [9] Ἐκαρδίωσας ἡμᾶς, ἀδελφή μου νύμφη, ἐκαρδίωσας ἡμᾶς ἑνὶ ἀπὸ ὀφθαλμῶν σου, ἐν μιᾷ ἐνθέματι τραχήλων σου. [10] τί ἐκαλλιώθησαν μαστοί σου, ἀδελφή μου νύμφη, τί ἐκαλλιώθησαν μαστοί σου ἀπὸ οἴνου; καὶ ὀσμὴ ἱματίων σου ὑπὲρ πάντα τὰ ἀρώματα. [11] κηρίον ἀποστάζουσιν χείλη σου, νύμφη, μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου, καὶ ὀσμὴ ἱματίων σου ὡς ὀσμὴ Λιβάνου. [12] Κῆπος κεκλεισμένος ἀδελφή μου νύμφη, κῆπος κεκλεισμένος, πηγὴ ἐσφραγισμένη· [13] ἀποστολαί σου παράδεισος ῥοῶν μετὰ καρποῦ ἀκροδρύων, κύπροι μετὰ νάρδων, [14] νάρδος καὶ κρόκος, κάλαμος καὶ κιννάμωμον μετὰ πάντων ξύλων τοῦ Λιβάνου, σμύρνα αλωθ μετὰ πάντων πρώτων μύρων, [15] πηγὴ κήπων, φρέαρ ὕδατος ζῶντος καὶ ῥοιζοῦντος ἀπὸ τοῦ Λιβάνου. [16] Ἐξεγέρθητι, βορρᾶ, καὶ ἔρχου, νότε, διάπνευσον κῆπόν μου, καὶ ῥευσάτωσαν ἀρώματά μου· καταβήτω ἀδελφιδός μου εἰς κῆπον αὐτοῦ καὶ φαγέτω καρπὸν ἀκροδρύων αὐτοῦ.

CHAPTER 5

[1] Εἰσῆλθον εἰς κῆπόν μου, ἀδελφή μου νύμφη, ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου, ἔφαγον ἄρτον μου μετὰ μέλιτός μου, ἔπιον οἶνόν μου μετὰ γάλακτός μου· φάγετε, πλησίοι, καὶ πίετε καὶ μεθύσθητε, ἀδελφοί, [2] Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ. φωνὴ ἀδελφιδοῦ μου, κρούει ἐπὶ τὴν θύραν Ἄνοιξόν μοι, ἀδελφή μου, ἡ πλησίον μου, περιστερά μου, τελεία μου, ὅτι ἡ κεφαλή μου ἐπλήσθη δρόσου καὶ οἱ βόστρυχοί μου ψεκάδων νυκτός. [3] Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσωμαι αὐτόν; ἐνιψάμην τοὺς πόδας μου, πῶς μολυνῶ αὐτούς; [4] ἀδελφιδός μου ἀπέστειλεν χεῖρα αὐτοῦ ἀπὸ τῆς ὀπῆς, καὶ ἡ κοιλία μου ἐθροήθη ἐπ᾽ αὐτόν. [5] ἀνέστην ἐγὼ ἀνοῖξαι τῷ ἀδελφιδῷ μου, χεῖρές μου ἔσταξαν σμύρναν, δάκτυλοί μου σμύρναν πλήρη ἐπὶ χεῖρας τοῦ κλείθρου. [6] ἤνοιξα ἐγὼ τῷ ἀδελφιδῷ μου, ἀδελφιδός μου παρῆλθεν· ψυχή μου ἐξῆλθεν ἐν λόγῳ αὐτοῦ, ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν, ἐκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέν μου. [7] εὕροσάν με οἱ φύλακες οἱ κυκλοῦντες ἐν τῇ πόλει, ἐπάταξάν με, ἐτραυμάτισάν με, ἦραν τὸ θέριστρόν μου ἀπ᾽ ἐμοῦ φύλακες τῶν τειχέων. [8] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν εὕρητε τὸν ἀδελφιδόν μου, τί ἀπαγγείλητε αὐτῷ; ὅτι τετρωμένη ἀγάπης εἰμὶ ἐγώ. [9] Τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ, ἡ καλὴ ἐν γυναιξίν, τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ, ὅτι οὕτως ὥρκισας ἡμᾶς; [10] Ἀδελφιδός μου λευκὸς καὶ πυρρός, ἐκλελοχισμένος ἀπὸ μυριάδων· [11] κεφαλὴ αὐτοῦ χρυσίον καὶ φαζ, βόστρυχοι αὐτοῦ ἐλάται, μέλανες ὡς κόραξ, [12] ὀφθαλμοὶ αὐτοῦ ὡς περιστεραὶ ἐπὶ πληρώματα ὑδάτων λελουσμέναι ἐν γάλακτι καθήμεναι ἐπὶ πληρώματα ὑδάτων, [13] σιαγόνες αὐτοῦ ὡς φιάλαι τοῦ ἀρώματος φύουσαι μυρεψικά, χείλη αὐτοῦ κρίνα στάζοντα σμύρναν πλήρη, [14] χεῖρες αὐτοῦ τορευταὶ χρυσαῖ πεπληρωμέναι θαρσις, κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαπφείρου, [15] κνῆμαι αὐτοῦ στῦλοι μαρμάρινοι τεθεμελιωμένοι ἐπὶ βάσεις χρυσᾶς, εἶδος αὐτοῦ ὡς Λίβανος, ἐκλεκτὸς ὡς κέδροι, [16] φάρυγξ αὐτοῦ γλυκασμοὶ καὶ ὅλος ἐπιθυμία· οὗτος ἀδελφιδός μου, καὶ οὗτος πλησίον μου, θυγατέρες Ιερουσαλημ.

CHAPTER 6

[1] Ποῦ ἀπῆλθεν ὁ ἀδελφιδός σου, ἡ καλὴ ἐν γυναιξίν; ποῦ ἀπέβλεψεν ὁ ἀδελφιδός σου; καὶ ζητήσομεν αὐτὸν μετὰ σοῦ. [2] Ἀδελφιδός μου κατέβη εἰς κῆπον αὐτοῦ εἰς φιάλας τοῦ ἀρώματος ποιμαίνειν ἐν κήποις καὶ συλλέγειν κρίνα· [3] ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ἀδελφιδός μου ἐμοὶ ὁ ποιμαίνων ἐν τοῖς κρίνοις. [4] Καλὴ εἶ, ἡ πλησίον μου, ὡς εὐδοκία, ὡραία ὡς Ιερουσαλημ, θάμβος ὡς τεταγμέναι. [5] ἀπόστρεψον ὀφθαλμούς σου ἀπεναντίον μου, ὅτι αὐτοὶ ἀνεπτέρωσάν με. τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν, αἳ ἀνεφάνησαν ἀπὸ τοῦ Γαλααδ. [6] ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων, αἳ ἀνέβησαν ἀπὸ τοῦ λουτροῦ, αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς. [7] ὡς σπαρτίον τὸ κόκκινον χείλη σου, καὶ ἡ λαλιά σου ὡραία. ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπήσεώς σου. [8] Ἑξήκοντά εἰσιν βασίλισσαι, καὶ ὀγδοήκοντα παλλακαί, καὶ νεάνιδες ὧν οὐκ ἔστιν ἀριθμός. [9] μία ἐστὶν περιστερά μου, τελεία μου, μία ἐστὶν τῇ μητρὶ αὐτῆς, ἐκλεκτή ἐστιν τῇ τεκούσῃ αὐτῆς. εἶδοσαν αὐτὴν θυγατέρες καὶ μακαριοῦσιν αὐτήν, βασίλισσαι καὶ παλλακαὶ καὶ αἰνέσουσιν αὐτήν. [10] Τίς αὕτη ἡ ἐκκύπτουσα ὡσεὶ ὄρθρος, καλὴ ὡς σελήνη, ἐκλεκτὴ ὡς ὁ ἥλιος, θάμβος ὡς τεταγμέναι; [11] Εἰς κῆπον καρύας κατέβην ἰδεῖν ἐν γενήμασιν τοῦ χειμάρρου, ἰδεῖν εἰ ἤνθησεν ἡ ἄμπελος, ἐξήνθησαν αἱ ῥόαι· ἐκεῖ δώσω τοὺς μαστούς μου σοί. [12] οὐκ ἔγνω ἡ ψυχή μου· ἔθετό με ἅρματα Αμιναδαβ.

CHAPTER 7

[1] Ἐπίστρεφε ἐπίστρεφε, ἡ Σουλαμῖτις, ἐπίστρεφε ἐπίστρεφε, καὶ ὀψόμεθα ἐν σοί. Τί ὄψεσθε ἐν τῇ Σουλαμίτιδι; ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβολῶν. [2] Τί ὡραιώθησαν διαβήματά σου ἐν ὑποδήμασιν, θύγατερ Ναδαβ; ῥυθμοὶ μηρῶν σου ὅμοιοι ὁρμίσκοις ἔργῳ χειρῶν τεχνίτου· [3] ὀμφαλός σου κρατὴρ τορευτὸς μὴ ὑστερούμενος κρᾶμα· κοιλία σου θιμωνιὰ σίτου πεφραγμένη ἐν κρίνοις· [4] δύο μαστοί σου ὡς δύο νεβροὶ δίδυμοι δορκάδος· [5] τράχηλός σου ὡς πύργος ἐλεφάντινος· ὀφθαλμοί σου ὡς λίμναι ἐν Εσεβων ἐν πύλαις θυγατρὸς πολλῶν· μυκτήρ σου ὡς πύργος τοῦ Λιβάνου σκοπεύων πρόσωπον Δαμασκοῦ· [6] κεφαλή σου ἐπὶ σὲ ὡς Κάρμηλος, καὶ πλόκιον κεφαλῆς σου ὡς πορφύρα, βασιλεὺς δεδεμένος ἐν παραδρομαῖς. [7] Τί ὡραιώθης καὶ τί ἡδύνθης, ἀγάπη, ἐν τρυφαῖς σου; [8] τοῦτο μέγεθός σου ὡμοιώθη τῷ φοίνικι καὶ οἱ μαστοί σου τοῖς βότρυσιν. [9] εἶπα Ἀναβήσομαι ἐν τῷ φοίνικι, κρατήσω τῶν ὕψεων αὐτοῦ, καὶ ἔσονται δὴ μαστοί σου ὡς βότρυες τῆς ἀμπέλου καὶ ὀσμὴ ῥινός σου ὡς μῆλα [10] καὶ λάρυγξ σου ὡς οἶνος ὁ ἀγαθὸς πορευόμενος τῷ ἀδελφιδῷ μου εἰς εὐθύθητα ἱκανούμενος χείλεσίν μου καὶ ὀδοῦσιν. [11] Ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ἐπ᾽ ἐμὲ ἡ ἐπιστροφὴ αὐτοῦ. [12] ἐλθέ, ἀδελφιδέ μου, ἐξέλθωμεν εἰς ἀγρόν, αὐλισθῶμεν ἐν κώμαις· [13] ὀρθρίσωμεν εἰς ἀμπελῶνας, ἴδωμεν εἰ ἤνθησεν ἡ ἄμπελος, ἤνθησεν ὁ κυπρισμός, ἤνθησαν αἱ ῥόαι· ἐκεῖ δώσω τοὺς μαστούς μου σοί. [14] οἱ μανδραγόραι ἔδωκαν ὀσμήν, καὶ ἐπὶ θύραις ἡμῶν πάντα ἀκρόδρυα, νέα πρὸς παλαιά, ἀδελφιδέ μου, ἐτήρησά σοι.

CHAPTER 8

[1] Τίς δῴη σε ἀδελφιδόν μου θηλάζοντα μαστοὺς μητρός μου; εὑροῦσά σε ἔξω φιλήσω σε, καί γε οὐκ ἐξουδενώσουσίν μοι. [2] παραλήμψομαί σε, εἰσάξω σε εἰς οἶκον μητρός μου καὶ εἰς ταμίειον τῆς συλλαβούσης με· ποτιῶ σε ἀπὸ οἴνου τοῦ μυρεψικοῦ, ἀπὸ νάματος ῥοῶν μου. [3] Εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλήν μου, καὶ ἡ δεξιὰ αὐτοῦ περιλήμψεταί με. [4] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, τί ἐγείρητε καὶ τί ἐξεγείρητε τὴν ἀγάπην, ἕως ἂν θελήσῃ. [5] Τίς αὕτη ἡ ἀναβαίνουσα λελευκανθισμένη ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδὸν αὐτῆς; Ὑπὸ μῆλον ἐξήγειρά σε· ἐκεῖ ὠδίνησέν σε ἡ μήτηρ σου, ἐκεῖ ὠδίνησέν σε ἡ τεκοῦσά σου. [6] Θές με ὡς σφραγῖδα ἐπὶ τὴν καρδίαν σου, ὡς σφραγῖδα ἐπὶ τὸν βραχίονά σου· ὅτι κραταιὰ ὡς θάνατος ἀγάπη, σκληρὸς ὡς ᾅδης ζῆλος· περίπτερα αὐτῆς περίπτερα πυρός, φλόγες αὐτῆς· [7] ὕδωρ πολὺ οὐ δυνήσεται σβέσαι τὴν ἀγάπην, καὶ ποταμοὶ οὐ συγκλύσουσιν αὐτήν· ἐὰν δῷ ἀνὴρ τὸν πάντα βίον αὐτοῦ ἐν τῇ ἀγάπῃ, ἐξουδενώσει ἐξουδενώσουσιν αὐτόν. [8] Ἀδελφὴ ἡμῖν μικρὰ καὶ μαστοὺς οὐκ ἔχει· τί ποιήσωμεν τῇ ἀδελφῇ ἡμῶν ἐν ἡμέρᾳ, ᾗ ἐὰν λαληθῇ ἐν αὐτῇ; [9] εἰ τεῖχός ἐστιν, οἰκοδομήσωμεν ἐπ᾽ αὐτὴν ἐπάλξεις ἀργυρᾶς· καὶ εἰ θύρα ἐστίν, διαγράψωμεν ἐπ᾽ αὐτὴν σανίδα κεδρίνην. [10] Ἐγὼ τεῖχος, καὶ μαστοί μου ὡς πύργοι· ἐγὼ ἤμην ἐν ὀφθαλμοῖς αὐτοῦ ὡς εὑρίσκουσα εἰρήνην. [11] Ἀμπελὼν ἐγενήθη τῷ Σαλωμων ἐν Βεελαμων· ἔδωκεν τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν, ἀνὴρ οἴσει ἐν καρπῷ αὐτοῦ χιλίους ἀργυρίου. [12] ἀμπελών μου ἐμὸς ἐνώπιόν μου· οἱ χίλιοι σοί, Σαλωμων, καὶ οἱ διακόσιοι τοῖς τηροῦσι τὸν καρπὸν αὐτοῦ. [13] Ὁ καθήμενος ἐν κήποις, ἑταῖροι προσέχοντες τῇ φωνῇ σου· ἀκούτισόν με. [14] Φύγε, ἀδελφιδέ μου, καὶ ὁμοιώθητι τῇ δορκάδι ἢ τῷ νεβρῷ τῶν ἐλάφων ἐπὶ ὄρη ἀρωμάτων.

Wisdom of Solomon

CHAPTER 1

[1] Ἀγαπήσατε δικαιοσύνην, οἱ κρίνοντες τὴν γῆν, φρονήσατε περὶ τοῦ κυρίου ἐν ἀγαθότητι καὶ ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν. [2] ὅτι εὑρίσκεται τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ. [3] σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ θεοῦ, δοκιμαζομένη τε ἡ δύναμις ἐλέγχει τοὺς ἄφρονας. [4] ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία οὐδὲ κατοικήσει ἐν σώματι κατάχρεῳ ἁμαρτίας. [5] ἅγιον γὰρ πνεῦμα παιδείας φεύξεται δόλον καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας. [6] φιλάνθρωπον γὰρ πνεῦμα σοφία καὶ οὐκ ἀθῳώσει βλάσφημον ἀπὸ χειλέων αὐτοῦ· ὅτι τῶν νεφρῶν αὐτοῦ μάρτυς ὁ θεὸς καὶ τῆς καρδίας αὐτοῦ ἐπίσκοπος ἀληθὴς καὶ τῆς γλώσσης ἀκουστής. [7] ὅτι πνεῦμα κυρίου πεπλήρωκεν τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γνῶσιν ἔχει φωνῆς. [8] διὰ τοῦτο φθεγγόμενος ἄδικα οὐδεὶς μὴ λάθῃ, οὐδὲ μὴ παροδεύσῃ αὐτὸν ἐλέγχουσα ἡ δίκη. [9] ἐν γὰρ διαβουλίοις ἀσεβοῦς ἐξέτασις ἔσται, λόγων δὲ αὐτοῦ ἀκοὴ πρὸς κύριον ἥξει εἰς ἔλεγχον ἀνομημάτων αὐτοῦ· [10] ὅτι οὖς ζηλώσεως ἀκροᾶται τὰ πάντα, καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπτεται. [11] Φυλάξασθε τοίνυν γογγυσμὸν ἀνωφελῆ καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης· ὅτι φθέγμα λαθραῖον κενὸν οὐ πορεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ ψυχήν. [12] μὴ ζηλοῦτε θάνατον ἐν πλάνῃ ζωῆς ὑμῶν μηδὲ ἐπισπᾶσθε ὄλεθρον ἐν ἔργοις χειρῶν ὑμῶν· [13] ὅτι ὁ θεὸς θάνατον οὐκ ἐποίησεν οὐδὲ τέρπεται ἐπ᾽ ἀπωλείᾳ ζώντων. [14] ἔκτισεν γὰρ εἰς τὸ εἶναι τὰ πάντα, καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου, καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου οὔτε ᾅδου βασίλειον ἐπὶ γῆς. [15] δικαιοσύνη γὰρ ἀθάνατός ἐστιν. [16] Ἀσεβεῖς δὲ ταῖς χερσὶν καὶ τοῖς λόγοις προσεκαλέσαντο αὐτόν, φίλον ἡγησάμενοι αὐτὸν ἐτάκησαν καὶ συνθήκην ἔθεντο πρὸς αὐτόν, ὅτι ἄξιοί εἰσιν τῆς ἐκείνου μερίδος εἶναι.

CHAPTER 2

[1] εἶπον γὰρ ἐν ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς Ὀλίγος ἐστὶν καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τελευτῇ ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ᾅδου. [2] ὅτι αὐτοσχεδίως ἐγενήθημεν καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ ὑπάρξαντες· ὅτι καπνὸς ἡ πνοὴ ἐν ῥισὶν ἡμῶν, καὶ ὁ λόγος σπινθὴρ ἐν κινήσει καρδίας ἡμῶν, [3] οὗ σβεσθέντος τέφρα ἀποβήσεται τὸ σῶμα καὶ τὸ πνεῦμα διαχυθήσεται ὡς χαῦνος ἀήρ. [4] καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν χρόνῳ, καὶ οὐθεὶς μνημονεύσει τῶν ἔργων ἡμῶν· καὶ παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης καὶ ὡς ὁμίχλη διασκεδασθήσεται διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα. [5] σκιᾶς γὰρ πάροδος ὁ καιρὸς ἡμῶν, καὶ οὐκ ἔστιν ἀναποδισμὸς τῆς τελευτῆς ἡμῶν, ὅτι κατεσφραγίσθη καὶ οὐδεὶς ἀναστρέφει. [6] δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν καὶ χρησώμεθα τῇ κτίσει ὡς ἐν νεότητι σπουδαίως· [7] οἴνου πολυτελοῦς καὶ μύρων πλησθῶμεν, καὶ μὴ παροδευσάτω ἡμᾶς ἄνθος ἔαρος· [8] στεψώμεθα ῥόδων κάλυξιν πρὶν ἢ μαρανθῆναι· [9] μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς ἡμετέρας ἀγερωχίας, πανταχῇ καταλίπωμεν σύμβολα τῆς εὐφροσύνης, ὅτι αὕτη ἡ μερὶς ἡμῶν καὶ ὁ κλῆρος οὗτος. [10] καταδυναστεύσωμεν πένητα δίκαιον, μὴ φεισώμεθα χήρας μηδὲ πρεσβύτου ἐντραπῶμεν πολιὰς πολυχρονίους· [11] ἔστω δὲ ἡμῶν ἡ ἰσχὺς νόμος τῆς δικαιοσύνης, τὸ γὰρ ἀσθενὲς ἄχρηστον ἐλέγχεται. [12] ἐνεδρεύσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν καὶ ὀνειδίζει ἡμῖν ἁμαρτήματα νόμου καὶ ἐπιφημίζει ἡμῖν ἁμαρτήματα παιδείας ἡμῶν· [13] ἐπαγγέλλεται γνῶσιν ἔχειν θεοῦ καὶ παῖδα κυρίου ἑαυτὸν ὀνομάζει· [14] ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν, βαρύς ἐστιν ἡμῖν καὶ βλεπόμενος, [15] ὅτι ἀνόμοιος τοῖς ἄλλοις ὁ βίος αὐτοῦ, καὶ ἐξηλλαγμέναι αἱ τρίβοι αὐτοῦ· [16] εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, καὶ ἀπέχεται τῶν ὁδῶν ἡμῶν ὡς ἀπὸ ἀκαθαρσιῶν· μακαρίζει ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα θεόν. [17] ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ ἐν ἐκβάσει αὐτοῦ· [18] εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ, ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων. [19] ὕβρει καὶ βασάνῳ ἐτάσωμεν αὐτόν, ἵνα γνῶμεν τὴν ἐπιείκειαν αὐτοῦ καὶ δοκιμάσωμεν τὴν ἀνεξικακίαν αὐτοῦ· [20] θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν, ἔσται γὰρ αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ. [21] Ταῦτα ἐλογίσαντο, καὶ ἐπλανήθησαν· ἀπετύφλωσεν γὰρ αὐτοὺς ἡ κακία αὐτῶν, [22] καὶ οὐκ ἔγνωσαν μυστήρια θεοῦ οὐδὲ μισθὸν ἤλπισαν ὁσιότητος οὐδὲ ἔκριναν γέρας ψυχῶν ἀμώμων. [23] ὅτι ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ᾽ ἀφθαρσίᾳ καὶ εἰκόνα τῆς ἰδίας ἀιδιότητος

ἐποίησεν αὐτόν· [24] φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, πειράζουσιν δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες.

CHAPTER 3

[1] Δικαίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ, καὶ οὐ μὴ ἅψηται αὐτῶν βάσανος. [2] ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι, καὶ ἐλογίσθη κάκωσις ἡ ἔξοδος αὐτῶν [3] καὶ ἡ ἀφ' ἡμῶν πορεία σύντριμμα, οἱ δέ εἰσιν ἐν εἰρήνῃ. [4] καὶ γὰρ ἐν ὄψει ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης· [5] καὶ ὀλίγα παιδευθέντες μεγάλα εὐεργετηθήσονται, ὅτι ὁ θεὸς ἐπείρασεν αὐτοὺς καὶ εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ· [6] ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν αὐτοὺς καὶ ὡς ὁλοκάρπωμα θυσίας προσεδέξατο αὐτούς. [7] καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσιν καὶ ὡς σπινθῆρες ἐν καλάμῃ διαδραμοῦνται· [8] κρινοῦσιν ἔθνη καὶ κρατήσουσιν λαῶν, καὶ βασιλεύσει αὐτῶν κύριος εἰς τοὺς αἰῶνας. [9] οἱ πεποιθότες ἐπ' αὐτῷ συνήσουσιν ἀλήθειαν, καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ· ὅτι χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ. [10] Οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο ἔξουσιν ἐπιτιμίαν οἱ ἀμελήσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάντες· [11] σοφίαν γὰρ καὶ παιδείαν ὁ ἐξουθενῶν ταλαίπωρος, καὶ κενὴ ἡ ἐλπὶς αὐτῶν, καὶ οἱ κόποι ἀνόνητοι, καὶ ἄχρηστα τὰ ἔργα αὐτῶν· [12] αἱ γυναῖκες αὐτῶν ἄφρονες, καὶ πονηρὰ τὰ τέκνα αὐτῶν, ἐπικατάρατος ἡ γένεσις αὐτῶν. [13] ὅτι μακαρία στεῖρα ἡ ἀμίαντος, ἥτις οὐκ ἔγνω κοίτην ἐν παραπτώματι, ἕξει καρπὸν ἐν ἐπισκοπῇ ψυχῶν, [14] καὶ εὐνοῦχος ὁ μὴ ἐργασάμενος ἐν χειρὶ ἀνόμημα μηδὲ ἐνθυμηθεὶς κατὰ τοῦ κυρίου πονηρά, δοθήσεται γὰρ αὐτῷ τῆς πίστεως χάρις ἐκλεκτὴ καὶ κλῆρος ἐν ναῷ κυρίου θυμηρέστερος. [15] ἀγαθῶν γὰρ πόνων καρπὸς εὐκλεής, καὶ ἀδιάπτωτος ἡ ῥίζα τῆς φρονήσεως. [16] τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται, καὶ ἐκ παρανόμου κοίτης σπέρμα ἀφανισθήσεται. [17] ἐάν τε γὰρ μακρόβιοι γένωνται, εἰς οὐθὲν λογισθήσονται, καὶ ἄτιμον ἐπ' ἐσχάτων τὸ γῆρας αὐτῶν· [18] ἐάν τε ὀξέως τελευτήσωσιν, οὐχ ἕξουσιν ἐλπίδα οὐδὲ ἐν ἡμέρᾳ διαγνώσεως παραμύθιον· [19] γενεᾶς γὰρ ἀδίκου χαλεπὰ τὰ τέλη.

CHAPTER 4

[1] κρείσσων ἀτεκνία μετὰ ἀρετῆς· ἀθανασία γάρ ἐστιν ἐν μνήμῃ αὐτῆς, ὅτι καὶ παρὰ θεῷ γινώσκεται καὶ παρὰ ἀνθρώποις. [2] παροῦσάν τε μιμοῦνται αὐτὴν καὶ ποθοῦσιν ἀπελθοῦσαν· καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα. [3] πολύγονον δὲ ἀσεβῶν πλῆθος οὐ χρησιμεύσει καὶ ἐκ νόθων μοσχευμάτων οὐ δώσει ῥίζαν εἰς βάθος οὐδὲ ἀσφαλῆ βάσιν ἑδράσει· [4] κἂν γὰρ ἐν κλάδοις πρὸς καιρὸν ἀναθάλῃ, ἐπισφαλῶς βεβηκότα ὑπὸ ἀνέμου σαλευθήσεται καὶ ὑπὸ βίας ἀνέμων ἐκριζωθήσεται. [5] περικλασθήσονται κλῶνες ἀτέλεστοι, καὶ ὁ καρπὸς αὐτῶν ἄχρηστος, ἄωρος εἰς βρῶσιν καὶ εἰς οὐθὲν ἐπιτήδειος· [6] ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννώμενα μάρτυρές εἰσιν πονηρίας κατὰ γονέων ἐν ἐξετασμῷ αὐτῶν. [7] Δίκαιος δὲ ἐὰν φθάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται· [8] γῆρας γὰρ τίμιον οὐ τὸ πολυχρόνιον οὐδὲ ἀριθμῷ ἐτῶν μεμέτρηται, [9] πολιὰ δέ ἐστιν φρόνησις ἀνθρώποις καὶ ἡλικία γήρως βίος ἀκηλίδωτος. [10] εὐάρεστος θεῷ γενόμενος ἠγαπήθη καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη· [11] ἡρπάγη, μὴ κακία ἀλλάξῃ σύνεσιν αὐτοῦ ἢ δόλος ἀπατήσῃ ψυχὴν αὐτοῦ· [12] βασκανία γὰρ φαυλότητος ἀμαυροῖ τὰ καλά, καὶ ῥεμβασμὸς ἐπιθυμίας μεταλλεύει νοῦν ἄκακον. [13] τελειωθεὶς ἐν ὀλίγῳ ἐπλήρωσεν χρόνους μακρούς· [14] ἀρεστὴ γὰρ ἦν κυρίῳ ἡ ψυχὴ αὐτοῦ, διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας· οἱ δὲ λαοὶ ἰδόντες καὶ μὴ νοήσαντες μηδὲ θέντες ἐπὶ διανοίᾳ τὸ τοιοῦτο, [15] ὅτι χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ καὶ ἐπισκοπὴ ἐν τοῖς ὁσίοις αὐτοῦ. [16] κατακρινεῖ δὲ δίκαιος καμὼν τοὺς ζῶντας ἀσεβεῖς καὶ νεότης τελεσθεῖσα ταχέως πολυετὲς γῆρας ἀδίκου· [17] ὄψονται γὰρ τελευτὴν σοφοῦ καὶ οὐ νοήσουσιν τί ἐβουλεύσατο περὶ αὐτοῦ καὶ εἰς τί ἠσφαλίσατο αὐτὸν ὁ κύριος. [18] ὄψονται καὶ ἐξουθενήσουσιν· αὐτοὺς δὲ ὁ κύριος ἐκγελάσεται, [19] καὶ ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον καὶ εἰς ὕβριν ἐν νεκροῖς δι᾽ αἰῶνος, ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς καὶ σαλεύσει αὐτοὺς ἐκ θεμελίων, καὶ ἕως ἐσχάτου χερσωθήσονται καὶ ἔσονται ἐν ὀδύνῃ, καὶ ἡ μνήμη αὐτῶν ἀπολεῖται. [20] ἐλεύσονται ἐν συλλογισμῷ ἁμαρτημάτων αὐτῶν δειλοί, καὶ ἐλέγξει αὐτοὺς ἐξ ἐναντίας τὰ ἀνομήματα αὐτῶν.

CHAPTER 5

[1] Τότε στήσεται ἐν παρρησίᾳ πολλῇ ὁ δίκαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτὸν καὶ τῶν ἀθετούντων τοὺς πόνους αὐτοῦ. [2] ἰδόντες ταραχθήσονται φόβῳ δεινῷ καὶ ἐκστήσονται ἐπὶ τῷ παραδόξῳ τῆς σωτηρίας· [3] ἐροῦσιν ἐν ἑαυτοῖς μετανοοῦντες καὶ διὰ στενοχωρίαν πνεύματος στενάξονται καὶ ἐροῦσιν [4] Οὗτος ἦν, ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς παραβολὴν ὀνειδισμοῦ οἱ ἄφρονες· τὸν βίον αὐτοῦ ἐλογισάμεθα μανίαν καὶ τὴν τελευτὴν αὐτοῦ ἄτιμον. [5] πῶς κατελογίσθη ἐν υἱοῖς θεοῦ καὶ ἐν ἁγίοις ὁ κλῆρος αὐτοῦ ἐστιν; [6] ἄρα ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας, καὶ τὸ τῆς δικαιοσύνης φῶς οὐκ ἐπέλαμψεν ἡμῖν, καὶ ὁ ἥλιος οὐκ ἀνέτειλεν ἡμῖν· [7] ἀνομίας ἐνεπλήσθημεν τρίβοις καὶ ἀπωλείας καὶ διωδεύσαμεν ἐρήμους ἀβάτους, τὴν δὲ ὁδὸν κυρίου οὐκ ἐπέγνωμεν. [8] τί ὠφέλησεν ἡμᾶς ἡ ὑπερηφανία; καὶ τί πλοῦτος μετὰ ἀλαζονείας συμβέβληται ἡμῖν; [9] παρῆλθεν ἐκεῖνα πάντα ὡς σκιὰ καὶ ὡς ἀγγελία παρατρέχουσα· [10] ὡς ναῦς διερχομένη κυμαινόμενον ὕδωρ, ἧς διαβάσης οὐκ ἔστιν ἴχνος εὑρεῖν οὐδὲ ἀτραπὸν τρόπιος αὐτῆς ἐν κύμασιν· [11] ἢ ὡς ὀρνέου διιπτάντος ἀέρα οὐθὲν εὑρίσκεται τεκμήριον πορείας, πληγῇ δὲ μαστιζόμενον ταρσῶν πνεῦμα κοῦφον καὶ σχιζόμενον βίᾳ ῥοίζου κινουμένων πτερύγων διωδεύθη, καὶ μετὰ τοῦτο οὐχ εὑρέθη σημεῖον ἐπιβάσεως ἐν αὐτῷ· [12] ἢ ὡς βέλους βληθέντος ἐπὶ σκοπὸν τμηθεὶς ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη ὡς ἀγνοῆσαι τὴν δίοδον αὐτοῦ· [13] οὕτως καὶ ἡμεῖς γεννηθέντες ἐξελίπομεν καὶ ἀρετῆς μὲν σημεῖον οὐδὲν ἔσχομεν δεῖξαι, ἐν δὲ τῇ κακίᾳ ἡμῶν κατεδαπανήθημεν. [14] ὅτι ἐλπὶς ἀσεβοῦς ὡς φερόμενος χνοῦς ὑπὸ ἀνέμου καὶ ὡς πάχνη ὑπὸ λαίλαπος διωχθεῖσα λεπτὴ καὶ ὡς καπνὸς ὑπὸ ἀνέμου διεχύθη καὶ ὡς μνεία καταλύτου μονοημέρου παρώδευσεν. [15] Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσιν, καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν, καὶ ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ. [16] διὰ τοῦτο λήμψονται τὸ βασίλειον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς κυρίου, ὅτι τῇ δεξιᾷ σκεπάσει αὐτοὺς καὶ τῷ βραχίονι ὑπερασπιεῖ αὐτῶν. [17] λήμψεται πανοπλίαν τὸν ζῆλον αὐτοῦ καὶ ὁπλοποιήσει τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν· [18] ἐνδύσεται θώρακα δικαιοσύνην καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον· [19] λήμψεται ἀσπίδα ἀκαταμάχητον ὁσιότητα, [20] ὀξυνεῖ δὲ ἀπότομον ὀργὴν εἰς ῥομφαίαν, συνεκπολεμήσει δὲ αὐτῷ ὁ κόσμος ἐπὶ τοὺς παράφρονας. [21] πορεύσονται εὔστοχοι βολίδες ἀστραπῶν καὶ ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν ἐπὶ σκοπὸν ἁλοῦνται, [22] καὶ ἐκ πετροβόλου θυμοῦ πλήρεις ῥιφήσονται χάλαζαι· ἀγανακτήσει κατ᾽ αὐτῶν ὕδωρ θαλάσσης, ποταμοὶ δὲ συγκλύσουσιν ἀποτόμως· [23] ἀντιστήσεται αὐτοῖς πνεῦμα δυνάμεως

καὶ ὡς λαῖλαψ ἐκλικμήσει αὐτούς· καὶ ἐρημώσει πᾶσαν τὴν γῆν ἀνομία, καὶ ἡ κακοπραγία περιτρέψει θρόνους δυναστῶν.

CHAPTER 6

[1] Ἀκούσατε οὖν, βασιλεῖς, καὶ σύνετε· μάθετε, δικασταὶ περάτων γῆς· [2] ἐνωτίσασθε, οἱ κρατοῦντες πλήθους καὶ γεγαυρωμένοι ἐπὶ ὄχλοις ἐθνῶν· [3] ὅτι ἐδόθη παρὰ κυρίου ἡ κράτησις ὑμῖν καὶ ἡ δυναστεία παρὰ ὑψίστου, ὃς ἐξετάσει ὑμῶν τὰ ἔργα καὶ τὰς βουλὰς διερευνήσει· [4] ὅτι ὑπηρέται ὄντες τῆς αὐτοῦ βασιλείας οὐκ ἐκρίνατε ὀρθῶς οὐδὲ ἐφυλάξατε νόμον οὐδὲ κατὰ τὴν βουλὴν τοῦ θεοῦ ἐπορεύθητε. [5] φρικτῶς καὶ ταχέως ἐπιστήσεται ὑμῖν, ὅτι κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσιν γίνεται. [6] ὁ γὰρ ἐλάχιστος συγγνωστός ἐστιν ἐλέους, δυνατοὶ δὲ δυνατῶς ἐτασθήσονται· [7] οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων δεσπότης οὐδὲ ἐντραπήσεται μέγεθος, ὅτι μικρὸν καὶ μέγαν αὐτὸς ἐποίησεν ὁμοίως τε προνοεῖ περὶ πάντων, [8] τοῖς δὲ κραταιοῖς ἰσχυρὰ ἐφίσταται ἔρευνα. [9] πρὸς ὑμᾶς οὖν, ὦ τύραννοι, οἱ λόγοι μου, ἵνα μάθητε σοφίαν καὶ μὴ παραπέσητε· [10] οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται, καὶ οἱ διδαχθέντες αὐτὰ εὑρήσουσιν ἀπολογίαν. [11] ἐπιθυμήσατε οὖν τῶν λόγων μου, ποθήσατε καὶ παιδευθήσεσθε. [12] Λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτὴν καὶ εὑρίσκεται ὑπὸ τῶν ζητούντων αὐτήν, [13] φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι. [14] ὁ ὀρθρίσας πρὸς αὐτὴν οὐ κοπιάσει· πάρεδρον γὰρ εὑρήσει τῶν πυλῶν αὐτοῦ. [15] τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως τελειότης, καὶ ὁ ἀγρυπνήσας δι' αὐτὴν ταχέως ἀμέριμνος ἔσται· [16] ὅτι τοὺς ἀξίους αὐτῆς αὐτὴ περιέρχεται ζητοῦσα καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς καὶ ἐν πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς. [17] ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία, φροντὶς δὲ παιδείας ἀγάπη, [18] ἀγάπη δὲ τήρησις νόμων αὐτῆς, προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας, [19] ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ· [20] ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν. [21] εἰ οὖν ἥδεσθε ἐπὶ θρόνοις καὶ σκήπτροις, τύραννοι λαῶν, τιμήσατε σοφίαν, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε. [22] τί δέ ἐστιν σοφία καὶ πῶς ἐγένετο, ἀπαγγελῶ καὶ οὐκ ἀποκρύψω ὑμῖν μυστήρια, ἀλλὰ ἀπ' ἀρχῆς γενέσεως ἐξιχνιάσω καὶ θήσω εἰς τὸ ἐμφανὲς τὴν γνῶσιν αὐτῆς καὶ οὐ μὴ παροδεύσω τὴν ἀλήθειαν. [23] οὔτε μὴν φθόνῳ τετηκότι συνοδεύσω, ὅτι οὗτος οὐ κοινωνήσει σοφίᾳ. [24] πλῆθος δὲ σοφῶν σωτηρία κόσμου, καὶ βασιλεὺς φρόνιμος εὐστάθεια δήμου. [25] ὥστε παιδεύεσθε τοῖς ῥήμασίν μου, καὶ ὠφεληθήσεσθε.

CHAPTER 7

[1] Εἰμὶ μὲν κἀγὼ θνητὸς ἄνθρωπος ἴσος ἅπασιν καὶ γηγενοῦς ἀπόγονος πρωτοπλάστου· καὶ ἐν κοιλίᾳ μητρὸς ἐγλύφην σὰρξ [2] δεκαμηνιαίῳ χρόνῳ παγεὶς ἐν αἵματι ἐκ σπέρματος ἀνδρὸς καὶ ἡδονῆς ὕπνῳ συνελθούσης. [3] καὶ ἐγὼ δὲ γενόμενος ἔσπασα τὸν κοινὸν ἀέρα καὶ ἐπὶ τὴν ὁμοιοπαθῆ κατέπεσον γῆν πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα κλαίων· [4] ἐν σπαργάνοις ἀνετράφην καὶ φροντίσιν. [5] οὐδεὶς γὰρ βασιλέων ἑτέραν ἔσχεν γενέσεως ἀρχήν, [6] μία δὲ πάντων εἴσοδος εἰς τὸν βίον ἔξοδός τε ἴση. [7] διὰ τοῦτο εὐξάμην, καὶ φρόνησις ἐδόθη μοι· ἐπεκαλεσάμην, καὶ ἦλθέν μοι πνεῦμα σοφίας. [8] προέκρινα αὐτὴν σκήπτρων καὶ θρόνων καὶ πλοῦτον οὐδὲν ἡγησάμην ἐν συγκρίσει αὐτῆς· [9] οὐδὲ ὡμοίωσα αὐτῇ λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς ἐν ὄψει αὐτῆς ψάμμος ὀλίγη, καὶ ὡς πηλὸς λογισθήσεται ἄργυρος ἐναντίον αὐτῆς· [10] ὑπὲρ ὑγίειαν καὶ εὐμορφίαν ἠγάπησα αὐτὴν καὶ προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν, ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος. [11] ἦλθεν δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ᾽ αὐτῆς καὶ ἀναρίθμητος πλοῦτος ἐν χερσὶν αὐτῆς· [12] εὐφράνθην δὲ ἐπὶ πᾶσιν, ὅτι αὐτῶν ἡγεῖται σοφία, ἠγνόουν δὲ αὐτὴν γενέτιν εἶναι τούτων. [13] ἀδόλως τε ἔμαθον ἀφθόνως τε μεταδίδωμι, τὸν πλοῦτον αὐτῆς οὐκ ἀποκρύπτομαι· [14] ἀνεκλιπὴς γὰρ θησαυρός ἐστιν ἀνθρώποις, ὃν οἱ κτησάμενοι πρὸς θεὸν ἐστείλαντο φιλίαν διὰ τὰς ἐκ παιδείας δωρεὰς συσταθέντες. [15] Ἐμοὶ δὲ δῴη ὁ θεὸς εἰπεῖν κατὰ γνώμην καὶ ἐνθυμηθῆναι ἀξίως τῶν δεδομένων, ὅτι αὐτὸς καὶ τῆς σοφίας ὁδηγός ἐστιν καὶ τῶν σοφῶν διορθωτής. [16] ἐν γὰρ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν πᾶσά τε φρόνησις καὶ ἐργατειῶν ἐπιστήμη. [17] αὐτὸς γάρ μοι ἔδωκεν τῶν ὄντων γνῶσιν ἀψευδῆ εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων, [18] ἀρχὴν καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν ἀλλαγὰς καὶ μεταβολὰς καιρῶν, [19] ἐνιαυτοῦ κύκλους καὶ ἄστρων θέσεις, [20] φύσεις ζῴων καὶ θυμοὺς θηρίων, πνευμάτων βίας καὶ διαλογισμοὺς ἀνθρώπων, διαφορὰς φυτῶν καὶ δυνάμεις ῥιζῶν, [21] ὅσα τέ ἐστιν κρυπτὰ καὶ ἐμφανῆ ἔγνων· ἡ γὰρ πάντων τεχνῖτις ἐδίδαξέν με σοφία. [22] Ἔστιν γὰρ ἐν αὐτῇ πνεῦμα νοερόν, ἅγιον, μονογενές, πολυμερές, λεπτόν, εὐκίνητον, τρανόν, ἀμόλυντον, σαφές, ἀπήμαντον, φιλάγαθον, ὀξύ, [23] ἀκώλυτον, εὐεργετικόν, φιλάνθρωπον, βέβαιον, ἀσφαλές, ἀμέριμνον, παντοδύναμον, πανεπίσκοπον καὶ διὰ πάντων χωροῦν πνευμάτων νοερῶν καθαρῶν λεπτοτάτων. [24] πάσης γὰρ κινήσεως κινητικώτερον σοφία, διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα· [25] ἀτμὶς γάρ ἐστιν τῆς τοῦ θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής· διὰ τοῦτο οὐδὲν μεμιαμμένον

εἰς αὐτὴν παρεμπίπτει. [26] ἀπαύγασμα γάρ ἐστιν φωτὸς ἀιδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ. [27] μία δὲ οὖσα πάντα δύναται καὶ μένουσα ἐν αὑτῇ τὰ πάντα καινίζει καὶ κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους θεοῦ καὶ προφήτας κατασκευάζει· [28] οὐθὲν γὰρ ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν σοφίᾳ συνοικοῦντα. [29] ἔστιν γὰρ αὕτη εὐπρεπεστέρα ἡλίου καὶ ὑπὲρ πᾶσαν ἄστρων θέσιν. φωτὶ συγκρινομένη εὑρίσκεται προτέρα· [30] τοῦτο μὲν γὰρ διαδέχεται νύξ, σοφίας δὲ οὐ κατισχύει κακία.

CHAPTER 8

[1] διατείνει δὲ ἀπὸ πέρατος ἐπὶ πέρας εὐρώστως καὶ διοικεῖ τὰ πάντα χρηστῶς. [2] Ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου καὶ ἐζήτησα νύμφην ἀγαγέσθαι ἐμαυτῷ καὶ ἐραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς. [3] εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα, καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν· [4] μύστις γάρ ἐστιν τῆς τοῦ θεοῦ ἐπιστήμης καὶ αἱρετὶς τῶν ἔργων αὐτοῦ. [5] εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ, τί σοφίας πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης; [6] εἰ δὲ φρόνησις ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστιν τεχνῖτις; [7] καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πόνοι ταύτης εἰσὶν ἀρεταί· σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει, δικαιοσύνην καὶ ἀνδρείαν, ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώποις. [8] εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζει, ἐπίσταται στροφὰς λόγων καὶ λύσεις αἰνιγμάτων, σημεῖα καὶ τέρατα προγινώσκει καὶ ἐκβάσεις καιρῶν καὶ χρόνων. [9] ἔκρινα τοίνυν ταύτην ἀγαγέσθαι πρὸς συμβίωσιν εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν καὶ παραίνεσις φροντίδων καὶ λύπης. [10] ἕξω δι᾽ αὐτὴν δόξαν ἐν ὄχλοις καὶ τιμὴν παρὰ πρεσβυτέροις ὁ νέος· [11] ὀξὺς εὑρεθήσομαι ἐν κρίσει καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι· [12] σιγῶντά με περιμενοῦσιν καὶ φθεγγομένῳ προσέξουσιν καὶ λαλοῦντος ἐπὶ πλεῖον χεῖρα ἐπιθήσουσιν ἐπὶ στόμα αὐτῶν. [13] ἕξω δι᾽ αὐτὴν ἀθανασίαν καὶ μνήμην αἰώνιον τοῖς μετ᾽ ἐμὲ ἀπολείψω. [14] διοικήσω λαούς, καὶ ἔθνη ὑποταγήσεταί μοι· [15] φοβηθήσονταί με ἀκούσαντες τύραννοι φρικτοί, ἐν πλήθει φανοῦμαι ἀγαθὸς καὶ ἐν πολέμῳ ἀνδρεῖος. [16] εἰσελθὼν εἰς τὸν οἰκόν μου προσαναπαύσομαι αὐτῇ· οὐ γὰρ ἔχει πικρίαν ἡ συναναστροφὴ αὐτῆς οὐδὲ ὀδύνην ἡ συμβίωσις αὐτῆς, ἀλλὰ εὐφροσύνην καὶ χαράν. [17] ταῦτα λογισάμενος ἐν ἐμαυτῷ καὶ φροντίσας ἐν καρδίᾳ μου ὅτι ἀθανασία ἐστὶν ἐν συγγενείᾳ σοφίας [18] καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθὴ καὶ ἐν πόνοις χειρῶν αὐτῆς πλοῦτος ἀνεκλιπὴς καὶ ἐν συγγυμνασίᾳ ὁμιλίας αὐτῆς φρόνησις καὶ εὔκλεια ἐν κοινωνίᾳ λόγων αὐτῆς, περιήειν ζητῶν ὅπως λάβω αὐτὴν εἰς ἐμαυτόν. [19] παῖς δὲ ἤμην εὐφυὴς ψυχῆς τε ἔλαχον ἀγαθῆς, [20] μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον εἰς σῶμα ἀμίαντον. [21] γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατής, ἐὰν μὴ ὁ θεὸς δῷ – καὶ τοῦτο δ᾽ ἦν φρονήσεως τὸ εἰδέναι τίνος ἡ χάρις – , ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ καὶ εἶπον ἐξ ὅλης τῆς καρδίας μου

CHAPTER 9

[1] Θεὲ πατέρων καὶ κύριε τοῦ ἐλέους ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου [2] καὶ τῇ σοφίᾳ σου κατασκευάσας ἄνθρωπον, ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενομένων κτισμάτων [3] καὶ διέπῃ τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνῃ καὶ ἐν εὐθύτητι ψυχῆς κρίσιν κρίνῃ, [4] δός μοι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ μή με ἀποδοκιμάσῃς ἐκ παίδων σου. [5] ὅτι ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου, ἄνθρωπος ἀσθενὴς καὶ ὀλιγοχρόνιος καὶ ἐλάσσων ἐν συνέσει κρίσεως καὶ νόμων· [6] κἂν γάρ τις ᾖ τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται. [7] σύ με προείλω βασιλέα λαοῦ σου καὶ δικαστὴν υἱῶν σου καὶ θυγατέρων· [8] εἶπας οἰκοδομῆσαι ναὸν ἐν ὄρει ἁγίῳ σου καὶ ἐν πόλει κατασκηνώσεώς σου θυσιαστήριον, μίμημα σκηνῆς ἁγίας, ἣν προητοίμασας ἀπ’ ἀρχῆς. [9] καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου καὶ παροῦσα, ὅτε ἐποίεις τὸν κόσμον, καὶ ἐπισταμένη τί ἀρεστὸν ἐν ὀφθαλμοῖς σου καὶ τί εὐθὲς ἐν ἐντολαῖς σου. [10] ἐξαπόστειλον αὐτὴν ἐξ ἁγίων οὐρανῶν καὶ ἀπὸ θρόνου δόξης σου πέμψον αὐτήν, ἵνα συμπαροῦσά μοι κοπιάσῃ, καὶ γνῶ τί εὐάρεστόν ἐστιν παρὰ σοί. [11] οἶδε γὰρ ἐκείνη πάντα καὶ συνίει καὶ ὁδηγήσει με ἐν ταῖς πράξεσί μου σωφρόνως καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς· [12] καὶ ἔσται προσδεκτὰ τὰ ἔργα μου, καὶ διακρινῶ τὸν λαόν σου δικαίως καὶ ἔσομαι ἄξιος θρόνων πατρός μου. [13] τίς γὰρ ἄνθρωπος γνώσεται βουλὴν θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ κύριος; [14] λογισμοὶ γὰρ θνητῶν δειλοί, καὶ ἐπισφαλεῖς αἱ ἐπίνοιαι ἡμῶν· [15] φθαρτὸν γὰρ σῶμα βαρύνει ψυχήν, καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα. [16] καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς καὶ τὰ ἐν χερσὶν εὑρίσκομεν μετὰ πόνου· τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν; [17] βουλὴν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων; [18] καὶ οὕτως διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς, καὶ τὰ ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι, καὶ τῇ σοφίᾳ ἐσώθησαν.

CHAPTER 10

[1] Αὕτη πρωτόπλαστον πατέρα κόσμου μόνον κτισθέντα διεφύλαξεν καὶ ἐξείλατο αὐτὸν ἐκ παραπτώματος ἰδίου [2] ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων. [3] ἀποστὰς δὲ ἀπ᾽ αὐτῆς ἄδικος ἐν ὀργῇ αὐτοῦ ἀδελφοκτόνοις συναπώλετο θυμοῖς. [4] δι᾽ ὃν κατακλυζομένην γῆν πάλιν ἔσωσεν σοφία δι᾽ εὐτελοῦς ξύλου τὸν δίκαιον κυβερνήσασα. [5] αὕτη καὶ ἐν ὁμονοίᾳ πονηρίας ἐθνῶν συγχυθέντων ἔγνω τὸν δίκαιον καὶ ἐτήρησεν αὐτὸν ἄμεμπτον θεῷ καὶ ἐπὶ τέκνου σπλάγχνοις ἰσχυρὸν ἐφύλαξεν. [6] αὕτη δίκαιον ἐξαπολλυμένων ἀσεβῶν ἐρρύσατο φυγόντα καταβάσιον πῦρ Πενταπόλεως, [7] ἧς ἔτι μαρτύριον τῆς πονηρίας καπνιζομένη καθέστηκε χέρσος, καὶ ἀτελέσιν ὥραις καρποφοροῦντα φυτά, ἀπιστούσης ψυχῆς μνημεῖον ἑστηκυῖα στήλη ἁλός. [8] σοφίαν γὰρ παροδεύσαντες οὐ μόνον ἐβλάβησαν τοῦ μὴ γνῶναι τὰ καλά, ἀλλὰ καὶ τῆς ἀφροσύνης ἀπέλιπον τῷ βίῳ μνημόσυνον, ἵνα ἐν οἷς ἐσφάλησαν μηδὲ λαθεῖν δυνηθῶσιν. [9] σοφία δὲ τοὺς θεραπεύοντας αὐτὴν ἐκ πόνων ἐρρύσατο. [10] αὕτη φυγάδα ὀργῆς ἀδελφοῦ δίκαιον ὡδήγησεν ἐν τρίβοις εὐθείαις· ἔδειξεν αὐτῷ βασιλείαν θεοῦ καὶ ἔδωκεν αὐτῷ γνῶσιν ἁγίων· εὐπόρησεν αὐτὸν ἐν μόχθοις καὶ ἐπλήθυνεν τοὺς πόνους αὐτοῦ· [11] ἐν πλεονεξίᾳ κατισχυόντων αὐτὸν παρέστη καὶ ἐπλούτισεν αὐτόν· [12] διεφύλαξεν αὐτὸν ἀπὸ ἐχθρῶν καὶ ἀπὸ ἐνεδρευόντων ἠσφαλίσατο· καὶ ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, ἵνα γνῷ ὅτι παντὸς δυνατωτέρα ἐστὶν εὐσέβεια. [13] αὕτη πραθέντα δίκαιον οὐκ ἐγκατέλιπεν, ἀλλὰ ἐξ ἁμαρτίας ἐρρύσατο αὐτόν· [14] συγκατέβη αὐτῷ εἰς λάκκον καὶ ἐν δεσμοῖς οὐκ ἀφῆκεν αὐτόν, ἕως ἤνεγκεν αὐτῷ σκῆπτρα βασιλείας καὶ ἐξουσίαν τυραννούντων αὐτοῦ· ψευδεῖς τε ἔδειξεν τοὺς μωμησαμένους αὐτὸν καὶ ἔδωκεν αὐτῷ δόξαν αἰώνιον. [15] Αὕτη λαὸν ὅσιον καὶ σπέρμα ἄμεμπτον ἐρρύσατο ἐξ ἔθνους θλιβόντων· [16] εἰσῆλθεν εἰς ψυχὴν θεράποντος κυρίου καὶ ἀντέστη βασιλεῦσιν φοβεροῖς ἐν τέρασι καὶ σημείοις. [17] ἀπέδωκεν ὁσίοις μισθὸν κόπων αὐτῶν, ὡδήγησεν αὐτοὺς ἐν ὁδῷ θαυμαστῇ καὶ ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας καὶ εἰς φλόγα ἄστρων τὴν νύκτα. [18] διεβίβασεν αὐτοὺς θάλασσαν ἐρυθρὰν καὶ διήγαγεν αὐτοὺς δι᾽ ὕδατος πολλοῦ· [19] τοὺς δὲ ἐχθροὺς αὐτῶν κατέκλυσεν καὶ ἐκ βάθους ἀβύσσου ἀνέβρασεν αὐτούς. [20] διὰ τοῦτο δίκαιοι ἐσκύλευσαν ἀσεβεῖς καὶ ὕμνησαν, κύριε, τὸ ὄνομα τὸ ἅγιόν σου τήν τε ὑπέρμαχόν σου χεῖρα ᾔνεσαν ὁμοθυμαδόν· [21] ὅτι ἡ σοφία ἤνοιξεν στόμα κωφῶν καὶ γλώσσας νηπίων ἔθηκεν τρανάς.

CHAPTER 11

[1] Εὐόδωσεν τὰ ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου. [2] διώδευσαν ἔρημον ἀοίκητον καὶ ἐν ἀβάτοις ἔπηξαν σκηνάς· [3] ἀντέστησαν πολεμίοις καὶ ἐχθροὺς ἠμύναντο. [4] ἐδίψησαν καὶ ἐπεκαλέσαντό σε, καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ καὶ ἴαμα δίψης ἐκ λίθου σκληροῦ. [5] δι᾽ ὧν γὰρ ἐκολάσθησαν οἱ ἐχθροὶ αὐτῶν, διὰ τούτων αὐτοὶ ἀποροῦντες εὐεργετήθησαν. [6] ἀντὶ μὲν πηγῆς ἀενάου ποταμοῦ αἵματι λυθρώδει ταραχθέντος [7] εἰς ἔλεγχον νηπιοκτόνου διατάγματος ἔδωκας αὐτοῖς δαψιλὲς ὕδωρ ἀνελπίστως [8] δείξας διὰ τοῦ τότε δίψους πῶς τοὺς ὑπεναντίους ἐκόλασας. [9] ὅτε γὰρ ἐπειράσθησαν, καίπερ ἐν ἐλέει παιδευόμενοι, ἔγνωσαν πῶς μετ᾽ ὀργῆς κρινόμενοι ἀσεβεῖς ἐβασανίζοντο· [10] τούτους μὲν γὰρ ὡς πατὴρ νουθετῶν ἐδοκίμασας, ἐκείνους δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήτασας. [11] καὶ ἀπόντες δὲ καὶ παρόντες ὁμοίως ἐτρύχοντο· [12] διπλῆ γὰρ αὐτοὺς ἔλαβεν λύπη καὶ στεναγμὸς μνημῶν τῶν παρελθόντων· [13] ὅτε γὰρ ἤκουσαν διὰ τῶν ἰδίων κολάσεων εὐεργετημένους αὐτούς, ᾔσθοντο τοῦ κυρίου. [14] ὃν γὰρ ἐν ἐκθέσει πάλαι ῥιφέντα ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν οὐχ ὅμοια δικαίοις διψήσαντες. [15] ἀντὶ δὲ λογισμῶν ἀσυνέτων ἀδικίας αὐτῶν, ἐν οἷς πλανηθέντες ἐθρήσκευον ἄλογα ἑρπετὰ καὶ κνώδαλα εὐτελῆ, ἐπαπέστειλας αὐτοῖς πλῆθος ἀλόγων ζῴων εἰς ἐκδίκησιν, [16] ἵνα γνῶσιν ὅτι, δι᾽ ὧν τις ἁμαρτάνει, διὰ τούτων κολάζεται. [17] οὐ γὰρ ἠπόρει ἡ παντοδύναμός σου χεὶρ καὶ κτίσασα τὸν κόσμον ἐξ ἀμόρφου ὕλης ἐπιπέμψαι αὐτοῖς πλῆθος ἄρκων ἢ θρασεῖς λέοντας [18] ἢ νεοκτίστους θυμοῦ πλήρεις θῆρας ἀγνώστους ἤτοι πυρπνόον φυσῶντας ἄσθμα ἢ βρόμον λικμωμένους καπνοῦ ἢ δεινοὺς ἀπ᾽ ὀμμάτων σπινθῆρας ἀστράπτοντας, [19] ὧν οὐ μόνον ἡ βλάβη ἠδύνατο συνεκτρῖψαι αὐτούς, ἀλλὰ καὶ ἡ ὄψις ἐκφοβήσασα διολέσαι. [20] καὶ χωρὶς δὲ τούτων ἑνὶ πνεύματι πεσεῖν ἐδύναντο ὑπὸ τῆς δίκης διωχθέντες καὶ λικμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ καὶ σταθμῷ διέταξας. [21] τὸ γὰρ μεγάλως ἰσχύειν σοι πάρεστιν πάντοτε, καὶ κράτει βραχίονός σου τίς ἀντιστήσεται; [22] ὅτι ὡς ῥοπὴ ἐκ πλαστίγγων ὅλος ὁ κόσμος ἐναντίον σου καὶ ὡς ῥανὶς δρόσου ὀρθρινὴ κατελθοῦσα ἐπὶ γῆν. [23] ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι, καὶ παροράς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν. [24] ἀγαπᾷς γὰρ τὰ ὄντα πάντα καὶ οὐδὲν βδελύσσῃ ὧν ἐποίησας· οὐδὲ γὰρ ἂν μισῶν τι κατεσκεύασας. [25] πῶς δὲ διέμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας, ἢ τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη; [26] φείδῃ δὲ πάντων, ὅτι σά ἐστιν, δέσποτα φιλόψυχε·

CHAPTER 12

[1] τὸ γὰρ ἄφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσιν. [2] Διὸ τοὺς παραπίπτοντας κατ᾽ ὀλίγον ἐλέγχεις καὶ ἐν οἷς ἁμαρτάνουσιν ὑπομιμνῄσκων νουθετεῖς, ἵνα ἀπαλλαγέντες τῆς κακίας πιστεύσωσιν ἐπὶ σέ, κύριε. [3] καὶ γὰρ τοὺς πάλαι οἰκήτορας τῆς ἁγίας σου γῆς [4] μισήσας ἐπὶ τῷ ἔχθιστα πράσσειν, ἔργα φαρμακειῶν καὶ τελετὰς ἀνοσίους [5] τέκνων τε φονὰς ἀνελεήμονας καὶ σπλαγχνοφάγον ἀνθρωπίνων σαρκῶν θοῖναν καὶ αἵματος, ἐκ μέσου μύστας θιάσου [6] καὶ αὐθέντας γονεῖς ψυχῶν ἀβοηθήτων, ἐβουλήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν, [7] ἵνα ἀξίαν ἀποικίαν δέξηται θεοῦ παίδων ἡ παρὰ σοὶ πασῶν τιμιωτάτη γῆ. [8] ἀλλὰ καὶ τούτων ὡς ἀνθρώπων ἐφείσω ἀπέστειλάς τε προδρόμους τοῦ στρατοπέδου σου σφῆκας, ἵνα αὐτοὺς κατὰ βραχὺ ἐξολεθρεύσωσιν. [9] οὐκ ἀδυνατῶν ἐν παρατάξει ἀσεβεῖς δικαίοις ὑποχειρίους δοῦναι ἢ θηρίοις δεινοῖς ἢ λόγῳ ἀποτόμῳ ὑφ᾽ ἓν ἐκτρῖψαι, [10] κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας οὐκ ἀγνοῶν ὅτι πονηρὰ ἡ γένεσις αὐτῶν καὶ ἔμφυτος ἡ κακία αὐτῶν καὶ ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμὸς αὐτῶν εἰς τὸν αἰῶνα. [11] σπέρμα γὰρ ἦν κατηραμένον ἀπ᾽ ἀρχῆς, οὐδὲ εὐλαβούμενός τινα ἐφ᾽ οἷς ἡμάρτανον ἄδειαν ἐδίδους. [12] τίς γὰρ ἐρεῖ Τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κρίματί σου; τίς δὲ ἐγκαλέσει σοι κατὰ ἐθνῶν ἀπολωλότων ἃ σὺ ἐποίησας; ἢ τίς εἰς κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀν θρώπων; [13] οὔτε γὰρ θεός ἐστιν πλὴν σοῦ, ᾧ μέλει περὶ πάντων, ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας, [14] οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμῆσαι δυνήσεταί σοι πε ρὶ ὧν ἐκόλασας. [15] δίκαιος δὲ ὢν δικαίως τὰ πάντα διέπεις αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως. [16] ἡ γὰρ ἰσχύς σου δικαιοσύνης ἀρχή, καὶ τὸ πάντων σε δεσπόζειν πάντων φείδεσθαί σε ποιεῖ. [17] ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειό τητι καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις· [18] σὺ δὲ δεσπόζων ἰσχύος ἐν ἐπιεικείᾳ κρίνεις καὶ μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς· πάρεστιν γάρ σοι, ὅταν θέλῃς, τὸ δύνασθαι. [19] Ἐδίδαξας δέ σου τὸν λαὸν διὰ τῶν τοιούτων ἔργων ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, καὶ εὐέλπιδας ἐποίησας τοὺς υἱούς σου ὅτι διδοῖς ἐπὶ ἁμαρτήμασιν μετάνοιαν. [20] εἰ γὰρ ἐχθροὺς παίδων σου καὶ ὀφειλομένους θανάτῳ μετὰ τοσαύτης ἐτιμωρήσω προσοχῆς καὶ διέσεως δοὺς χρόνους καὶ τόπον, δι᾽ ὧν ἀπαλλαγῶσι τῆς κακίας, [21] μετὰ πόσης ἀκριβείας ἔκρινας τοὺς υἱούς σου, ὧν τοῖς πατράσιν ὅρκους καὶ συνθήκας ἔδωκας ἀγαθῶν ὑπο σχέσεων; [22] Ἡμᾶς οὖν παιδεύων τοὺς ἐχθροὺς ἡμῶν ἐν μυριότητι μα στιγοῖς, ἵνα σου τὴν ἀγαθότητα μεριμνῶμεν κρίνοντες, κρινόμενοι δὲ

προσδοκῶμεν ἔλεος. [23] ὅθεν καὶ τοὺς ἐν ἀφροσύνῃ ζωῆς βιώσαντας ἀδίκως διὰ τῶν ἰδίων ἐβασάνισας βδελυγμάτων· [24] καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζῴοις τῶν αἰσχρῶν ἄτιμα νηπίων δίκην ἀφρόνων ψευσθέντες. [25] διὰ τοῦτο ὡς παισὶν ἀλογίστοις τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας. [26] οἱ δὲ παιγνίοις ἐπιτιμήσεως μὴ νουθετηθέντες ἀξίαν θεοῦ κρίσιν πειράσουσιν. [27] ἐφ᾽ οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις, οὓς ἐδόκουν θεούς, ἐν αὐτοῖς κολαζόμενοι ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναι, θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ᾽ αὐτοὺς ἐπῆλθεν.

CHAPTER 13

[1] Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν θεοῦ ἀγνωσία καὶ ἐκ τῶν ὁρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα οὔτε τοῖς ἔργοις προσέχοντες ἐπέγνωσαν τὸν τεχνίτην, [2] ἀλλ᾽ ἢ πῦρ ἢ πνεῦμα ἢ ταχινὸν ἀέρα ἢ κύκλον ἄστρων ἢ βίαιον ὕδωρ ἢ φωστῆρας οὐρανοῦ πρυτάνεις κόσμου θεοὺς ἐνόμισαν. [3] ὧν εἰ μὲν τῇ καλλονῇ τερπόμενοι ταῦτα θεοὺς ὑπελάμβανον, γνώτωσαν πόσῳ τούτων ὁ δεσπότης ἐστὶ βελτίων, ὁ γὰρ τοῦ κάλλους γενεσιάρχης ἔκτισεν αὐτά· [4] εἰ δὲ δύναμιν καὶ ἐνέργειαν ἐκπλαγέντες, νοησάτωσαν ἀπ᾽ αὐτῶν πόσῳ ὁ κατασκευάσας αὐτὰ δυνα τώτερός ἐστιν· [5] ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται. [6] ἀλλ᾽ ὅμως ἐπὶ τούτοις μέμψις ἐστὶν ὀλίγη, καὶ γὰρ αὐτοὶ τάχα πλανῶνται θεὸν ζητοῦντες καὶ θέλοντες εὑρεῖν· [7] ἐν γὰρ τοῖς ἔργοις αὐτοῦ ἀναστρεφόμενοι διερευνῶσιν καὶ πείθονται τῇ ὄψει, ὅτι καλὰ τὰ βλεπόμενα. [8] πάλιν δ᾽ οὐδ᾽ αὐτοὶ συγγνωστοί· [9] εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὗρον; [10] Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, οἵτινες ἐκάλεσαν θεοὺς ἔργα χειρῶν ἀνθρώπων, χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα καὶ ἀπεικάσματα ζῴων ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας. [11] εἰ δὲ καί τις ὑλοτόμος τέκτων εὐκίνητον φυτὸν ἐκπρίσας περιέξυσεν εὐμαθῶς πάντα τὸν φλοιὸν αὐτοῦ καὶ τεχνησάμενος εὐπρεπῶς κατεσκεύασεν χρήσιμον σκεῦος εἰς ὑπηρεσίαν ζωῆς, [12] τὰ δὲ ἀποβλήματα τῆς ἐργασίας εἰς ἑτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη, [13] τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν εὔχρηστον, ξύλον σκολιὸν καὶ ὄζοις συμπεφυκός, λαβὼν ἔγλυψεν ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ καὶ ἐμπειρίᾳ συνέσεως ἐτύπωσεν αὐτό, ἀπείκασεν αὐτὸ εἰκόνι ἀνθρώπου [14] ἢ ζῴῳ τινὶ εὐτελεῖ ὡμοίωσεν αὐτὸ καταχρίσας μίλτῳ καὶ φύκει ἐρυθήνας χρόαν αὐτοῦ καὶ πᾶσαν κηλῖδα τὴν ἐν αὐτῷ καταχρίσας [15] καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον οἴκημα ἐν τοίχῳ ἔθηκεν αὐτὸ ἀσφαλισάμενος σιδήρῳ. [16] ἵνα μὲν οὖν μὴ καταπέσῃ, προενόησεν αὐτοῦ εἰδὼς ὅτι ἀδυνατεῖ ἑαυτῷ βοηθῆσαι· καὶ γάρ ἐστιν εἰκὼν καὶ χρείαν ἔχει βοηθείας. [17] περὶ δὲ κτημάτων καὶ γάμων αὐτοῦ καὶ τέκνων προσευχόμενος οὐκ αἰσχύνεται τῷ ἀψύχῳ προσλαλῶν καὶ περὶ μὲν ὑγιείας τὸ ἀσθενὲς ἐπικαλεῖται, [18] περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας τὸ ἀπειρότατον ἱκετεύει, περὶ δὲ ὁδοιπορίας τὸ μηδὲ βάσει χρῆσθαι δυνάμενον, [19] περὶ δὲ πορισμοῦ καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας τὸ ἀδρανέστατον ταῖς χερσὶν εὐδράνειαν αἰτεῖται.

CHAPTER 14

[1] Πλοῦν τις πάλιν στελλόμενος καὶ ἄγρια μέλλων διοδεύειν κύματα τοῦ φέροντος αὐτὸν πλοίου σαθρότερον ξύλον ἐπιβοᾶται. [2] ἐκεῖνο μὲν γὰρ ὄρεξις πορισμῶν ἐπενόησεν, τεχνῖτις δὲ σοφία κατεσκεύασεν· [3] ἡ δὲ σή, πάτερ, διακυβερνᾷ πρόνοια, ὅτι ἔδωκας καὶ ἐν θαλάσσῃ ὁδὸν καὶ ἐν κύμασι τρίβον ἀσφαλῆ [4] δεικνὺς ὅτι δύνασαι ἐκ παντὸς σῴζειν, ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. [5] θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τῆς σοφίας σου ἔργα· διὰ τοῦτο καὶ ἐλαχίστῳ ξύλῳ πιστεύουσιν ἄνθρωποι ψυχὰς καὶ διελθόντες κλύδωνα σχεδίᾳ διεσώθησαν. [6] καὶ ἀρχῆς γὰρ ἀπολλυμένων ὑπερηφάνων γιγάντων ἡ ἐλπὶς τοῦ κόσμου ἐπὶ σχεδίας καταφυγοῦσα ἀπέλιπεν αἰῶνι σπέρμα γενέσεως τῇ σῇ κυβερνηθεῖσα χειρί. [7] εὐλόγηται γὰρ ξύλον, δι’ οὗ γίνεται δικαιοσύνη· [8] τὸ χειροποίητον δέ, ἐπικατάρατον αὐτὸ καὶ ὁ ποιήσας αὐτό, ὅτι ὁ μὲν ἠργάζετο, τὸ δὲ φθαρτὸν θεὸς ὠνομάσθη. [9] ἐν ἴσῳ γὰρ μισητὰ θεῷ καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ· [10] καὶ γὰρ τὸ πραχθὲν σὺν τῷ δράσαντι κολασθήσεται. [11] διὰ τοῦτο καὶ ἐν εἰδώλοις ἐθνῶν ἐπισκοπὴ ἔσται, ὅτι ἐν κτίσματι θεοῦ εἰς βδέλυγμα ἐγενήθησαν καὶ εἰς σκάνδαλα ψυχαῖς ἀνθρώπων καὶ εἰς παγίδα ποσὶν ἀφρόνων. [12] Ἀρχὴ γὰρ πορνείας ἐπίνοια εἰδώλων, εὕρεσις δὲ αὐτῶν φθορὰ ζωῆς. [13] οὔτε γὰρ ἦν ἀπ’ ἀρχῆς οὔτε εἰς τὸν αἰῶνα ἔσται· [14] κενοδοξίᾳ γὰρ ἀνθρώπων εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τοῦτο σύντομον αὐτῶν τὸ τέλος ἐπενοήθη. [15] ἀώρῳ γὰρ πένθει τρυχόμενος πατὴρ τοῦ ταχέως ἀφαιρεθέντος τέκνου εἰκόνα ποιήσας τόν ποτε νεκρὸν ἄνθρωπον νῦν ὡς θεὸν ἐτίμησεν καὶ παρέδωκεν τοῖς ὑποχειρίοις μυστήρια καὶ τελετάς· [16] εἶτα ἐν χρόνῳ κρατυνθὲν τὸ ἀσεβὲς ἔθος ὡς νόμος ἐφυλάχθη. [17] καὶ τυράννων ἐπιταγαῖς ἐθρησκεύετο τὰ γλυπτά, οὓς ἐν ὄψει μὴ δυνάμενοι τιμᾶν ἄνθρωποι διὰ τὸ μακρὰν οἰκεῖν τὴν πόρρωθεν ὄψιν ἀνατυπωσάμενοι ἐμφανῆ εἰκόνα τοῦ τιμωμένου βασιλέως ἐποίησαν, ἵνα ὡς παρόντα τὸν ἀπόντα κολακεύωσιν διὰ τῆς σπουδῆς. [18] εἰς ἐπίτασιν δὲ θρησκείας καὶ τοὺς ἀγνοοῦντας ἡ τοῦ τεχνίτου προετρέψατο φιλοτιμία· [19] ὁ μὲν γὰρ τάχα κρατοῦντι βουλόμενος ἀρέσαι ἐξεβιάσατο τῇ τέχνῃ τὴν ὁμοιότητα ἐπὶ τὸ κάλλιον· [20] τὸ δὲ πλῆθος ἐφελκόμενον διὰ τὸ εὔχαρι τῆς ἐργασίας τὸν πρὸ ὀλίγου τιμηθέντα ἄνθρωπον νῦν σέβασμα ἐλογίσαντο. [21] καὶ τοῦτο ἐγένετο τῷ βίῳ εἰς ἔνεδρον, ὅτι ἢ συμφορᾷ ἢ τυραννίδι δουλεύσαντες ἄνθρωποι τὸ ἀκοινώνητον ὄνομα λίθοις καὶ ξύλοις περιέθεσαν. [22] Εἶτ οὐκ ἤρκεσεν τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ καὶ ἐν μεγάλῳ ζῶντες ἀγνοίας πολέμῳ τὰ τοσαῦτα κακὰ εἰρήνην προσαγορεύουσιν. [23] ἢ γὰρ τεκνοφόνους τελετὰς ἢ κρύφια μυστήρια ἢ

ἐμμανεῖς ἐξάλλων θεσμῶν κώμους ἄγοντες [24] οὔτε βίους οὔτε γάμους καθαροὺς ἔτι φυλάσσουσιν, ἕτερος δ’ ἕτερον ἢ λοχῶν ἀναιρεῖ ἢ νοθεύων ὀδυνᾷ. [25] πάντα δ’ ἐπιμὶξ ἔχει αἷμα καὶ φόνος, κλοπὴ καὶ δόλος, φθορά, ἀπιστία, τάραχος, ἐπιορκία, [26] θόρυβος ἀγαθῶν, χάριτος ἀμνηστία, ψυχῶν μιασμός, γενέσεως ἐναλλαγή, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια. [27] ἡ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν· [28] ἢ γὰρ εὐφραινόμενοι μεμήνασιν ἢ προφητεύουσιν ψευδῆ ἢ ζῶσιν ἀδίκως ἢ ἐπιορκοῦσιν ταχέως· [29] ἀψύχοις γὰρ πεποιθότες εἰδώλοις κακῶς ὀμόσαντες ἀδικηθῆναι οὐ προσδέχονται. [30] ἀμφότερα δὲ αὐτοὺς μετελεύσεται τὰ δίκαια, ὅτι κακῶς ἐφρόνησαν περὶ θεοῦ προσέχοντες εἰδώλοις καὶ ἀδίκως ὤμοσαν ἐν δόλῳ καταφρονήσαντες ὁσιότητος· [31] οὐ γὰρ ἡ τῶν ὀμνυμένων δύναμις, ἀλλ’ ἡ τῶν ἁμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν.

CHAPTER 15

[1] Σὺ δέ, ὁ θεὸς ἡμῶν, χρηστὸς καὶ ἀληθής, μακρόθυμος καὶ ἐλέει διοικῶν τὰ πάντα. [2] καὶ γὰρ ἐὰν ἁμάρτωμεν, σοί ἐσμεν, εἰδότες σου τὸ κράτος· οὐχ ἁμαρτησόμεθα δέ, εἰδότες ὅτι σοὶ λελογίσμεθα. [3] τὸ γὰρ ἐπίστασθαί σε ὁλόκληρος δικαιοσύνη, καὶ εἰδέναι σου τὸ κράτος ῥίζα ἀθανασίας. [4] οὔτε γὰρ ἐπλάνησεν ἡμᾶς ἀνθρώπων κακότεχνος ἐπίνοια οὐδὲ σκιαγράφων πόνος ἄκαρπος, εἶδος σπιλωθὲν χρώμασιν διηλλαγμένοις, [5] ὧν ὄψις ἄφροσιν εἰς ὄρεξιν ἔρχεται, ποθεῖ τε νεκρᾶς εἰκόνος εἶδος ἄπνουν. [6] κακῶν ἐρασταὶ ἄξιοί τε τοιούτων ἐλπίδων καὶ οἱ δρῶντες καὶ οἱ ποθοῦντες καὶ οἱ σεβόμενοι. [7] Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἓν ἕκαστον· ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη τά τε ἐναντία, πάντα ὁμοίως· τούτων δὲ ἑτέρου τίς ἑκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός. [8] καὶ κακόμοχθος θεὸν μάταιον ἐκ τοῦ αὐτοῦ πλάσσει πηλοῦ ὃς πρὸ μικροῦ ἐκ γῆς γενηθεὶς μετ' ὀλίγον πορεύεται ἐξ ἧς ἐλήμφθη, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. [9] ἀλλ' ἔστιν αὐτῷ φροντὶς οὐχ ὅτι μέλλει κάμνειν οὐδ' ὅτι βραχυτελῆ βίον ἔχει, ἀλλ' ἀντερείδεται μὲν χρυσουργοῖς καὶ ἀργυροχόοις χαλκοπλάστας τε μιμεῖται καὶ δόξαν ἡγεῖται ὅτι κίβδηλα πλάσσει. [10] σποδὸς ἡ καρδία αὐτοῦ, καὶ γῆς εὐτελεστέρα ἡ ἐλπὶς αὐτοῦ, πηλοῦ τε ἀτιμότερος ὁ βίος αὐτοῦ, [11] ὅτι ἠγνόησεν τὸν πλάσαντα αὐτὸν καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν, [12] ἀλλ' ἐλογίσαντο παίγνιον εἶναι τὴν ζωὴν ἡμῶν καὶ τὸν βίον πανηγυρισμὸν ἐπικερδῆ, δεῖν γάρ φησιν ὅθεν δή, κἂν ἐκ κακοῦ, πορίζειν. [13] οὗτος γὰρ παρὰ πάντας οἶδεν ὅτι ἁμαρτάνει ὕλης γεώδους εὔθραυστα σκεύη καὶ γλυπτὰ δημιουργῶν. [14] πάντες δὲ ἀφρονέστατοι καὶ τάλανες ὑπὲρ ψυχὴν νηπίου οἱ ἐχθροὶ τοῦ λαοῦ σου καταδυναστεύσαντες αὐτόν, [15] ὅτι καὶ πάντα τὰ εἴδωλα τῶν ἐθνῶν ἐλογίσαντο θεούς, οἷς οὔτε ὀμμάτων χρῆσις εἰς ὅρασιν οὔτε ῥῖνες εἰς συνολκὴν ἀέρος οὔτε ὦτα ἀκούειν οὔτε δάκτυλοι χειρῶν εἰς ψηλάφησιν καὶ οἱ πόδες αὐτῶν ἀργοὶ πρὸς ἐπίβασιν. [16] ἄνθρωπος γὰρ ἐποίησεν αὐτούς, καὶ τὸ πνεῦμα δεδανεισμένος ἔπλασεν αὐτούς· οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι θεόν· [17] θνητὸς δὲ ὢν νεκρὸν ἐργάζεται χερσὶν ἀνόμοις· κρείττων γάρ ἐστιν τῶν σεβασμάτων αὐτοῦ, ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. – [18] καὶ τὰ ζῷα δὲ τὰ ἔχθιστα σέβονται· ἀνοίᾳ γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα· [19] οὐδ' ὅσον ἐπιποθῆσαι ὡς ἐν ζῴων ὄψει καλὰ τυγχάνει, ἐκπέφευγεν δὲ καὶ τὸν τοῦ θεοῦ ἔπαινον καὶ τὴν εὐλογίαν αὐτοῦ.

CHAPTER 16

[1] Διὰ τοῦτο δι᾽ ὁμοίων ἐκολάσθησαν ἀξίως καὶ διὰ πλήθους κνωδάλων ἐβασανίσθησαν. [2] ἀνθ᾽ ἧς κολάσεως εὐεργετήσας τὸν λαόν σου εἰς ἐπιθυμίαν ὀρέξεως ξένην γεῦσιν τροφὴν ἡτοίμασας ὀρτυγομήτραν, [3] ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφὴν διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται, αὐτοὶ δὲ ἐπ᾽ ὀλίγον ἐνδεεῖς γενόμενοι καὶ ξένης μετάσχωσι γεύσεως. [4] ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἔνδειαν ἐπελθεῖν τυραννοῦσιν, τούτοις δὲ μόνον δειχθῆναι πῶς οἱ ἐχθροὶ αὐτῶν ἐβασανίζοντο. [5] Καὶ γὰρ ὅτε αὐτοῖς δεινὸς ἐπῆλθεν θηρίων θυμὸς δήγμασίν τε σκολιῶν διεφθείροντο ὄφεων, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου· [6] εἰς νουθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν σύμβολον ἔχοντες σωτηρίας εἰς ἀνάμνησιν ἐντολῆς νόμου σου· [7] ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸ θεωρούμενον ἐσῴζετο, ἀλλὰ διὰ σὲ τὸν πάντων σωτῆρα. [8] καὶ ἐν τούτῳ δὲ ἔπεισας τοὺς ἐχθροὺς ἡμῶν ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς κακοῦ· [9] οὓς μὲν γὰρ ἀκρίδων καὶ μυιῶν ἀπέκτεινεν δήγματα, καὶ οὐχ εὑρέθη ἴαμα τῇ ψυχῇ αὐτῶν, ὅτι ἄξιοι ἦσαν ὑπὸ τοιούτων κολασθῆναι· [10] τοὺς δὲ υἱούς σου οὐδὲ ἰοβόλων δρακόντων ἐνίκησαν ὀδόντες, τὸ ἔλεος γάρ σου ἀντιπαρῆλθεν καὶ ἰάσατο αὐτούς. [11] εἰς γὰρ ὑπόμνησιν τῶν λογίων σου ἐνεκεντρίζοντο καὶ ὀξέως διεσῴζοντο, ἵνα μὴ εἰς βαθεῖαν ἐμπεσόντες λήθην ἀπερίσπαστοι γένωνται τῆς σῆς εὐεργεσίας. [12] καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν αὐτούς, ἀλλὰ ὁ σός, κύριε, λόγος ὁ πάντας ἰώμενος. [13] σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις· [14] ἄνθρωπος δὲ ἀποκτέννει μὲν τῇ κακίᾳ αὐτοῦ, ἐξελθὸν δὲ πνεῦμα οὐκ ἀναστρέφει οὐδὲ ἀναλύει ψυχὴν παραλημφθεῖσαν. [15] Τὴν δὲ σὴν χεῖρα φυγεῖν ἀδύνατόν ἐστιν· [16] ἀρνούμενοι γάρ σε εἰδέναι ἀσεβεῖς ἐν ἰσχύι βραχίονός σου ἐμαστιγώθησαν ξένοις ὑετοῖς καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις καὶ πυρὶ καταναλισκόμενοι. [17] τὸ γὰρ παραδοξότατον, ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ, ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶν δικαίων· [18] ποτὲ μὲν γὰρ ἡμεροῦτο φλόξ, ἵνα μὴ καταφλέξῃ τὰ ἐπ᾽ ἀσεβεῖς ἀπεσταλμένα ζῷα, ἀλλ᾽ αὐτοὶ βλέποντες εἰδῶσιν ὅτι θεοῦ κρίσει ἐλαύνονται· [19] ποτὲ δὲ καὶ μεταξὺ ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει, ἵνα ἀδίκου γῆς γενήματα διαφθείρῃ. [20] ἀνθ᾽ ὧν ἀγγέλων τροφὴν ἐψώμισας τὸν λαόν σου καὶ ἕτοιμον ἄρτον ἀπ᾽ οὐρανοῦ παρέσχες αὐτοῖς ἀκοπιάτως πᾶσαν ἡδονὴν ἰσχύοντα καὶ πρὸς πᾶσαν ἁρμόνιον γεῦσιν· [21] ἡ μὲν γὰρ ὑπόστασίς σου τὴν σὴν πρὸς τέκνα ἐνεφάνιζεν γλυκύτητα, τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ

ὑπηρετῶν πρὸς ὅ τις ἐβούλετο μετεκιρνᾶτο. [22] χιὼν δὲ καὶ κρύσταλλος ὑπέμεινε πῦρ καὶ οὐκ ἐτήκετο, ἵνα γνῶσιν ὅτι τοὺς τῶν ἐχθρῶν καρποὺς κατέφθειρε πῦρ φλεγόμενον ἐν τῇ χαλάζῃ καὶ ἐν τοῖς ὑετοῖς διαστράπτον· [23] τοῦτο πάλιν δ, ἵνα τραφῶσιν δίκαιοι, καὶ τῆς ἰδίας ἐπιλέλησται δυνάμεως. [24] Ἡ γὰρ κτίσις σοὶ τῷ ποιήσαντι ὑπηρετοῦσα ἐπιτείνεται εἰς κόλασιν κατὰ τῶν ἀδίκων καὶ ἀνίεται εἰς εὐεργεσίαν ὑπὲρ τῶν ἐπὶ σοὶ πεποιθότων. [25] διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευομένη τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρέτει πρὸς τὴν τῶν δεομένων θέλησιν, [26] ἵνα μάθωσιν οἱ υἱοί σου, οὓς ἠγάπησας, κύριε, ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ. [27] τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον ἁπλῶς ὑπὸ βραχείας ἀκτῖνος ἡλίου θερμαινόμενον ἐτήκετο, [28] ὅπως γνωστὸν ᾖ ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ᾽ εὐχαριστίαν σου καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοι· [29] ἀχαρίστου γὰρ ἐλπὶς ὡς χειμέριος πάχνη τακήσεται καὶ ῥυήσεται ὡς ὕδωρ ἄχρηστον.

CHAPTER 17

[1] Μεγάλαι γάρ σου αἱ κρίσεις καὶ δυσδιήγητοι· διὰ τοῦτο ἀπαίδευτοι ψυχαὶ ἐπλανήθησαν. [2] ὑπειληφότες γὰρ καταδυναστεύειν ἔθνος ἅγιον ἄνομοι δέσμιοι σκότους καὶ μακρᾶς πεδῆται νυκτὸς κατακλεισθέντες ὀρόφοις φυγάδες τῆς αἰωνίου προνοίας ἔκειντο. [3] λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀφεγγεῖ λήθης παρακαλύμματι ἐσκορπίσθησαν θαμβούμενοι δεινῶς καὶ ἰνδάλμασιν ἐκταρασσόμενοι. [4] οὐδὲ γὰρ ὁ κατέχων αὐτοὺς μυχὸς ἀφόβους διεφύλαττεν, ἦχοι δ' ἐκταράσσοντες αὐτοὺς περιεκόμπουν, καὶ φάσματα ἀμειδήτοις κατηφῆ προσώποις ἐνεφανίζετο. [5] καὶ πυρὸς μὲν οὐδεμία βία κατίσχυεν φωτίζειν, οὔτε ἄστρων ἔκλαμπροι φλόγες καταυγάζειν ὑπέμενον τὴν στυγνὴν ἐκείνην νύκτα. [6] διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, ἐκδειματούμενοι δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως ἡγοῦντο χείρω τὰ βλεπόμενα. [7] μαγικῆς δὲ ἐμπαίγματα κατέκειτο τέχνης, καὶ τῆς ἐπὶ φρονήσει ἀλαζονείας ἔλεγχος ἐφύβριστος· [8] οἱ γὰρ ὑπισχνούμενοι δείματα καὶ ταραχὰς ἀπελαύνειν ψυχῆς νοσούσης, οὗτοι καταγέλαστον εὐλάβειαν ἐνόσουν. [9] καὶ γὰρ εἰ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει, κνωδάλων παρόδοις καὶ ἑρπετῶν συριγμοῖς ἐκσεσοβημένοι διώλλυντο ἔντρομοι καὶ τὸν μηδαμόθεν φευκτὸν ἀέρα προσιδεῖν ἀρνούμενοι. [10] δεινὸν γὰρ ἰδίῳ πονηρία μάρτυρι καταδικαζομένη, ἀεὶ δὲ προσείληφεν τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει· [11] οὐθὲν γάρ ἐστιν φόβος εἰ μὴ προδοσία τῶν ἀπὸ λογισμοῦ βοηθημάτων, [12] ἔνδοθεν δὲ οὖσα ἧττων ἡ προσδοκία πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας. [13] οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα καὶ ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν τὸν αὐτὸν ὕπνον κοιμώμενοι [14] τὰ μὲν τέρασιν ἠλαύνοντο φαντασμάτων, τὰ δὲ τῆς ψυχῆς παρελύοντο προδοσίᾳ· αἰφνίδιος γὰρ αὐτοῖς καὶ ἀπροσδόκητος φόβος ἐπεχύθη. [15] εἶθ οὕτως, ὃς δή ποτ οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς· [16] εἴ τε γὰρ γεωργὸς ἦν τις ἢ ποιμὴν ἢ τῶν κατ' ἐρημίαν ἐργάτης μόχθων, προλημφθεὶς τὴν δυσάλυκτον ἔμενεν ἀνάγκην, μιᾷ γὰρ ἁλύσει σκότους πάντες ἐδέθησαν· [17] εἴ τε πνεῦμα συρίζον ἢ περὶ ἀμφιλαφεῖς κλάδους ὀρνέων ἦχος εὐμελὴς ἢ ῥυθμὸς ὕδατος πορευομένου βίᾳ ἢ κτύπος ἀπηνὴς καταρριπτομένων πετρῶν [18] ἢ σκιρτώντων ζῴων δρόμος ἀθεώρητος ἢ ὠρυομένων ἀπηνεστάτων θηρίων φωνὴ ἢ ἀντανακλωμένη ἐκ κοιλότητος ὀρέων ἠχώ, παρέλυεν αὐτοὺς ἐκφοβοῦντα. [19] ὅλος γὰρ ὁ κόσμος λαμπρῷ κατελάμπετο φωτὶ καὶ ἀνεμποδίστοις συνείχετο ἔργοις·

[20] μόνοις δὲ ἐκείνοις ἐπετέτατο βαρεῖα νὺξ εἰκὼν τοῦ μέλλοντος αὐτοὺς διαδέχεσθαι σκότους, ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκότους.

CHAPTER 18

[1] Τοῖς δὲ ὁσίοις σου μέγιστον ἦν φῶς· ὧν φωνὴν μὲν ἀκούοντες μορφὴν δὲ οὐχ ὁρῶντες, ὅτι μὲν οὐ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον, [2] ὅτι δ' οὐ βλάπτουσιν προηδικημένοι, ηὐχαρίστουν καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο. [3] ἀνθ' ὧν πυριφλεγῆ στῦλον ὁδηγὸν μὲν ἀγνώστου ὁδοιπορίας, ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες. [4] ἄξιοι μὲν γὰρ ἐκεῖνοι στερηθῆναι φωτὸς καὶ φυλακισθῆναι σκότει οἱ κατακλείστους φυλάξαντες τοὺς υἱούς σου, δι' ὧν ἤμελλεν τὸ ἄφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι. [5] Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια καὶ ἑνὸς ἐκτεθέντος τέκνου καὶ σωθέντος εἰς ἔλεγχον τὸ αὐτῶν ἀφείλω πλῆθος τέκνων καὶ ὁμοθυμαδὸν ἀπώλεσας ἐν ὕδατι σφοδρῷ. [6] ἐκείνη ἡ νὺξ προεγνώσθη πατράσιν ἡμῶν, ἵνα ἀσφαλῶς εἰδότες οἷς ἐπίστευσαν ὅρκοις ἐπευθυμήσωσιν. [7] προσεδέχθη ὑπὸ λαοῦ σου σωτηρία μὲν δικαίων, ἐχθρῶν δὲ ἀπώλεια· [8] ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. [9] κρυφῇ γὰρ ἐθυσίαζον ὅσιοι παῖδες ἀγαθῶν καὶ τὸν τῆς θειότητος νόμον ἐν ὁμονοίᾳ διέθεντο τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κινδύνων μεταλήμψεσθαι τοὺς ἁγίους πατέρων ἤδη προαναμέλποντες αἴνους. [10] ἀντήχει δ' ἀσύμφωνος ἐχθρῶν ἡ βοή, καὶ οἰκτρὰ διεφέρετο φωνὴ θρηνουμένων παίδων· [11] ὁμοίᾳ δὲ δίκῃ δοῦλος ἅμα δεσπότῃ κολασθεὶς καὶ δημότης βασιλεῖ τὰ αὐτὰ πάσχων, [12] ὁμοθυμαδὸν δὲ πάντες ἐν ἑνὶ ὀνόματι θανάτου νεκροὺς εἶχον ἀναριθμήτους· οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ἱκανοί, ἐπεὶ πρὸς μίαν ῥοπὴν ἡ ἐντιμοτέρα γένεσις αὐτῶν διέφθαρτο. [13] πάντα γὰρ ἀπιστοῦντες διὰ τὰς φαρμακείας ἐπὶ τῷ τῶν πρωτοτόκων ὀλέθρῳ ὡμολόγησαν θεοῦ υἱὸν λαὸν εἶναι. [14] ἡσύχου γὰρ σιγῆς περιεχούσης τὰ πάντα καὶ νυκτὸς ἐν ἰδίῳ τάχει μεσαζούσης [15] ὁ παντοδύναμός σου λόγος ἀπ' οὐρανῶν ἐκ θρόνων βασιλείων ἀπότομος πολεμιστὴς εἰς μέσον τῆς ὀλεθρίας ἥλατο γῆς ξίφος ὀξὺ τὴν ἀνυπόκριτον ἐπιταγήν σου φέρων [16] καὶ στὰς ἐπλήρωσεν τὰ πάντα θανάτου καὶ οὐρανοῦ μὲν ἥπτετο, βεβήκει δ' ἐπὶ γῆς. [17] τότε παραχρῆμα φαντασίαι μὲν ὀνείρων δεινῶν ἐξετάραξαν αὐτούς, φόβοι δὲ ἐπέστησαν ἀδόκητοι, [18] καὶ ἄλλος ἀλλαχῇ ῥιφεὶς ἡμίθνητος δι' ἣν ἔθνῃσκον αἰτίαν ἐνεφάνιζεν· [19] οἱ γὰρ ὄνειροι θορυβήσαντες αὐτοὺς τοῦτο προεμήνυσαν, ἵνα μὴ ἀγνοοῦντες δι' ὃ κακῶς πάσχουσιν ἀπόλωνται. [20] Ἥψατο δὲ καὶ δικαίων πεῖρα θανάτου, καὶ θραῦσις ἐν ἐρήμῳ ἐγένετο πλήθους. ἀλλ' οὐκ ἐπὶ πολὺ ἔμεινεν ἡ ὀργή· [21] σπεύσας γὰρ ἀνὴρ ἄμεμπτος προεμάχησεν τὸ τῆς ἰδίας λειτουργίας ὅπλον προσευχὴν καὶ θυμιάματος ἐξιλασμὸν κομίσας· ἀντέστη τῷ θυμῷ καὶ πέρας ἐπέθηκε τῇ

συμφορᾷ δεικνὺς ὅτι σός ἐστιν θεράπων· [22] ἐνίκησεν δὲ τὸν χόλον οὐκ ἰσχύι τοῦ σώματος, οὐχ ὅπλων ἐνεργείᾳ, ἀλλὰ λόγῳ τὸν κολάζοντα ὑπέταξεν ὅρκους πατέρων καὶ διαθήκας ὑπομνήσας. [23] σωρηδὸν γὰρ ἤδη πεπτωκότων ἐπ᾽ ἀλλήλων νεκρῶν μεταξὺ στὰς ἀνέκοψε τὴν ὀργὴν καὶ διέσχισεν τὴν πρὸς τοὺς ζῶντας ὁδόν. [24] ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, καὶ πατέρων δόξαι ἐπὶ τετραστίχου λίθων γλυφῆς, καὶ μεγαλωσύνη σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ. [25] τούτοις εἶξεν ὁ ὀλεθρεύων, ταῦτα δὲ ἐφοβήθη· ἦν γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς ἱκανή.

CHAPTER 19

[1] Τοῖς δὲ ἀσεβέσιν μέχρι τέλους ἀνελεήμων θυμὸς ἐπέστη· προῄδει γὰρ αὐτῶν καὶ τὰ μέλλοντα, [2] ὅτι αὐτοὶ ἐπιτρέψαντες τοῦ ἀπιέναι καὶ μετὰ σπουδῆς προπέμψαντες αὐτοὺς διώξουσιν μεταμεληθέντες. [3] ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη καὶ προσοδυρόμενοι τάφοις νεκρῶν ἕτερον ἐπεσπάσαντο λογισμὸν ἀνοίας καὶ οὓς ἱκετεύοντες ἐξέβαλον, τούτους ὡς φυγάδας ἐδίωκον. [4] εἵλκεν γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη καὶ τῶν συμβεβηκότων ἀμνηστίαν ἐνέβαλεν, ἵνα τὴν λείπουσαν ταῖς βασάνοις προσαναπληρώσωσιν κόλασιν, [5] καὶ ὁ μὲν λαός σου παράδοξον ὁδοιπορίαν πειράσῃ, ἐκεῖνοι δὲ ξένον εὕρωσι θάνατον. [6] ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο ὑπηρετοῦσα ταῖς σαῖς ἐπιταγαῖς, ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς. [7] ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη, ἐκ δὲ προυφεστῶτος ὕδατος ξηρᾶς ἀνάδυσις γῆς ἐθεωρήθη, ἐξ ἐρυθρᾶς θαλάσσης ὁδὸς ἀνεμπόδιστος καὶ χλοηφόρον πεδίον ἐκ κλύδωνος βιαίου· [8] δι’ οὗ πανεθνεὶ διῆλθον οἱ τῇ σῇ σκεπαζόμενοι χειρὶ θεωρήσαντες θαυμαστὰ τέρατα. [9] ὡς γὰρ ἵπποι ἐνεμήθησαν καὶ ὡς ἀμνοὶ διεσκίρτησαν αἰνοῦντές σε, κύριε, τὸν ῥυσάμενον αὐτούς. [10] ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν, πῶς ἀντὶ μὲν γενέσεως ζῴων ἐξήγαγεν ἡ γῆ σκνῖπα, ἀντὶ δὲ ἐνύδρων ἐξηρεύξατο ὁ ποταμὸς πλῆθος βατράχων. [11] ἐφ’ ὑστέρῳ δὲ εἶδον καὶ γένεσιν νέαν ὀρνέων, ὅτε ἐπιθυμίᾳ προαχθέντες ᾐτήσαντο ἐδέσματα τρυφῆς· [12] εἰς γὰρ παραμυθίαν ἐκ θαλάσσης ἀνέβη αὐτοῖς ὀρτυγομήτρα. [13] Καὶ αἱ τιμωρίαι τοῖς ἁμαρτωλοῖς ἐπῆλθον οὐκ ἄνευ τῶν προγεγονότων τεκμηρίων τῇ βίᾳ τῶν κεραυνῶν· δικαίως γὰρ ἔπασχον ταῖς ἰδίαις αὐτῶν πονηρίαις, καὶ γὰρ χαλεπωτέραν μισοξενίαν ἐπετήδευσαν. [14] οἱ μὲν γὰρ τοὺς ἀγνοοῦντας οὐκ ἐδέχοντο παρόντας· οὗτοι δὲ εὐεργέτας ξένους ἐδουλοῦντο. [15] καὶ οὐ μόνον, ἀλλ’ ἤ τις ἐπισκοπὴ ἔσται αὐτῶν, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς ἀλλοτρίους· [16] οἱ δὲ μετὰ ἑορτασμάτων εἰσδεξάμενοι τοὺς ἤδη τῶν αὐτῶν μετεσχηκότας δικαίων δεινοῖς ἐκάκωσαν πόνοις. [17] ἐπλήγησαν δὲ καὶ ἀορασίᾳ ὥσπερ ἐκεῖνοι ἐπὶ ταῖς τοῦ δικαίου θύραις, ὅτε ἀχανεῖ περιβληθέντες σκότει ἕκαστος τῶν ἑαυτοῦ θυρῶν τὴν δίοδον ἐζήτει. [18] δι’ ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάς σουσιν, πάντοτε μένοντα ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς· [19] χερσαῖα γὰρ εἰς ἔνυδρα μετεβάλλετο, καὶ νηκτὰ μετέβαινεν ἐπὶ γῆς· [20] πῦρ ἴσχυεν ἐν ὕδατι τῆς ἰδίας δυνάμεως, καὶ ὕδωρ τῆς σβεστικῆς φύσεως ἐπελανθάνετο· [21] φλόγες ἀνάπαλιν εὐφθάρτων ζῴων οὐκ ἐμάραναν

σάρκας ἐμπεριπατούντων, οὐδὲ τηκτὸν κρυσταλλοειδὲς εὔτηκτον γένος ἀμβροσίας τροφῆς. [22] Κατὰ πάντα γάρ, κύριε, ἐμεγάλυνας τὸν λαόν σου καὶ ἐδόξασας καὶ οὐχ ὑπερεῖδες ἐν παντὶ καιρῷ καὶ τόπῳ παριστάμενος.

Wisdom of the Son of Sirach

Πρόλογος

[1] Πολλῶν καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν [2] καὶ τῶν ἄλλων τῶν κατ᾽ αὐτοὺς ἠκολουθηκότων δεδο μένων, [3] ὑπὲρ ὧν δέον ἐστὶν ἐπαινεῖν τὸν Ισραηλ παιδείας καὶ σοφίας, [4] καὶ ὡς οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δέον ἐστὶν ἐπιστήμονας γίνεσθαι, [5] ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλομαθοῦντας χρη σίμους εἶναι [6] καὶ λέγοντας καὶ γράφοντας, [7] ὁ πάππος μου Ἰησοῦς ἐπὶ πλεῖον ἑαυτὸν δοὺς [8] εἴς τε τὴν τοῦ νόμου [9] καὶ τῶν προφητῶν [10] καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν [11] καὶ ἐν τούτοις ἱκανὴν ἕξιν περιποιησάμενος [12] προήχθη καὶ αὐτὸς συγγράψαι τι τῶν εἰς παιδείαν καὶ σοφίαν ἀνηκόντων, [13] ὅπως οἱ φιλομαθεῖς καὶ τούτων ἔνοχοι γενόμενοι [14] πολλῷ μᾶλλον ἐπιπροσθῶσιν διὰ τῆς ἐννόμου βιώσεως. [15] Παρακέκλησθε οὖν [16] μετ᾽ εὐνοίας καὶ προσοχῆς [17] τὴν ἀνάγνωσιν ποιεῖσθαι [18] καὶ συγγνώμην ἔχειν [19] ἐφ᾽ οἷς ἂν δοκῶμεν [20] τῶν κατὰ τὴν ἑρμηνείαν πεφιλοπονημένων τισὶν τῶν λέξεων ἀδυναμεῖν· [21] οὐ γὰρ ἰσοδυναμεῖ [22] αὐτὰ ἐν ἑαυτοῖς Εβραιστὶ λεγόμενα καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν· [23] οὐ μόνον δὲ ταῦτα, [24] ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι [25] καὶ τὰ λοιπὰ τῶν βιβλίων [26] οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα. [27] Ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως [28] παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας [29] εὑρὼν οὐ μικρᾶς παιδείας ἀφόμοιον [30] ἀναγκαιότατον ἐθέμην καὶ αὐτός τινα προσενέγκασθαι σπου δὴν καὶ φιλοπονίαν τοῦ μεθερμηνεῦσαι τήνδε τὴν βίβλον [31] πολλὴν ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος [32] ἐν τῷ διαστήματι τοῦ χρόνου [33] πρὸς τὸ ἐπὶ πέρας ἀγαγόντα τὸ βιβλίον ἐκδόσθαι [34] καὶ τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν [35] προκατασκευαζομένους τὰ ἤθη [36] ἐννόμως βιοτεύειν.

CHAPTER 1

[1] Πᾶσα σοφία παρὰ κυρίου καὶ μετ᾽ αὐτοῦ ἐστιν εἰς τὸν αἰῶνα. [2] ἄμμον θαλασσῶν καὶ σταγόνας ὑετοῦ καὶ ἡμέρας αἰῶνος τίς ἐξαριθμήσει; [3] ὕψος οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ σοφίαν τίς ἐξιχνιάσει; [4] προτέρα πάντων ἔκτισται σοφία καὶ σύνεσις φρονήσεως ἐξ αἰῶνος. [6] ῥίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ πανουργεύματα αὐτῆς τίς ἔγνω; [8] εἷς ἐστιν σοφός, φοβερὸς σφόδρα, καθήμενος ἐπὶ τοῦ θρόνου αὐτοῦ. [9] κύριος αὐτὸς ἔκτισεν αὐτὴν καὶ εἶδεν καὶ ἐξηρίθμησεν αὐτὴν καὶ ἐξέχεεν αὐτὴν ἐπὶ πάντα τὰ ἔργα αὐτοῦ, [10] μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐχορήγησεν αὐτὴν τοῖς ἀγαπῶσιν αὐτόν. [11] Φόβος κυρίου δόξα καὶ καύχημα καὶ εὐφροσύνη καὶ στέφανος ἀγαλλιάματος. [12] φόβος κυρίου τέρψει καρδίαν καὶ δώσει εὐφροσύνην καὶ χαρὰν καὶ μακροημέρευσιν. [13] τῷ φοβουμένῳ τὸν κύριον εὖ ἔσται ἐπ᾽ ἐσχάτων, καὶ ἐν ἡμέρᾳ τελευτῆς αὐτοῦ εὐλογηθήσεται. [14] Ἀρχὴ σοφίας φοβεῖσθαι τὸν κύριον, καὶ μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς. [15] μετὰ ἀνθρώπων θεμέλιον αἰῶνος ἐνόσσευσεν καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐμπιστευθήσεται. [16] πλησμονὴ σοφίας φοβεῖσθαι τὸν κύριον καὶ μεθύσκει αὐτοὺς ἀπὸ τῶν καρπῶν αὐτῆς· [17] πάντα τὸν οἶκον αὐτῶν ἐμπλήσει ἐπιθυμημάτων καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γενημάτων αὐτῆς. [18] στέφανος σοφίας φόβος κυρίου ἀναθάλλων εἰρήνην καὶ ὑγίειαν ἰάσεως. [19] καὶ εἶδεν καὶ ἐξηρίθμησεν αὐτήν, ἐπιστήμην καὶ γνῶσιν συνέσεως ἐξώμβρησεν καὶ δόξαν κρατούντων αὐτῆς ἀνύψωσεν. [20] ῥίζα σοφίας φοβεῖσθαι τὸν κύριον, καὶ οἱ κλάδοι αὐτῆς μακροημέρευσις. [22] Οὐ δυνήσεται θυμὸς ἄδικος δικαιωθῆναι· ἡ γὰρ ῥοπὴ τοῦ θυμοῦ αὐτοῦ πτῶσις αὐτῷ. [23] ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνη· [24] ἕως καιροῦ κρύψει τοὺς λόγους αὐτοῦ, καὶ χείλη πολλῶν ἐκδιηγήσεται σύνεσιν αὐτοῦ. [25] Ἐν θησαυροῖς σοφίας παραβολαὶ ἐπιστήμης, βδέλυγμα δὲ ἁμαρτωλῷ θεοσέβεια. [26] ἐπιθυμήσας σοφίαν διατήρησον ἐντολάς, καὶ κύριος χορηγήσει σοι αὐτήν. [27] σοφία γὰρ καὶ παιδεία φόβος κυρίου, καὶ ἡ εὐδοκία αὐτοῦ πίστις καὶ πραότης. [28] μὴ ἀπειθήσῃς φόβῳ κυρίου καὶ μὴ προσέλθῃς αὐτῷ ἐν καρδίᾳ δισσῇ. [29] μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων καὶ ἐν τοῖς χείλεσίν σου πρόσεχε. [30] μὴ ἐξύψου σεαυτόν, ἵνα μὴ πέσῃς καὶ ἐπαγάγῃς τῇ ψυχῇ σου ἀτιμίαν, καὶ ἀποκαλύψει κύριος τὰ κρυπτά σου καὶ ἐν μέσῳ συναγωγῆς καταβαλεῖ σε, ὅτι οὐ προσῆλθες φόβῳ κυρίου καὶ ἡ καρδία σου πλήρης δόλου.

CHAPTER 2

[1] Τέκνον, εἰ προσέρχῃ δουλεύειν κυρίῳ, ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν· [2] εὔθυνον τὴν καρδίαν σου καὶ καρτέρησον καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς· [3] κολλήθητι αὐτῷ καὶ μὴ ἀποστῇς, ἵνα αὐξηθῇς ἐπ᾽ ἐσχάτων σου. [4] πᾶν, ὃ ἐὰν ἐπαχθῇ σοι, δέξαι καὶ ἐν ἀλλάγμασιν ταπεινώσεώς σου μακροθύμησον· [5] ὅτι ἐν πυρὶ δοκιμάζεται χρυσὸς καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως. [6] πίστευσον αὐτῷ, καὶ ἀντιλήμψεταί σου· εὔθυνον τὰς ὁδούς σου καὶ ἔλπισον ἐπ᾽ αὐτόν. [7] Οἱ φοβούμενοι τὸν κύριον, ἀναμείνατε τὸ ἔλεος αὐτοῦ καὶ μὴ ἐκκλίνητε, ἵνα μὴ πέσητε. [8] οἱ φοβούμενοι κύριον, πιστεύσατε αὐτῷ, καὶ οὐ μὴ πταίσῃ ὁ μισθὸς ὑμῶν. [9] οἱ φοβούμενοι κύριον, ἐλπίσατε εἰς ἀγαθὰ καὶ εἰς εὐφροσύνην αἰῶνος καὶ ἔλεος. [10] ἐμβλέψατε εἰς ἀρχαίας γενεὰς καὶ ἴδετε· τίς ἐνεπίστευσεν κυρίῳ καὶ κατῃσχύνθη; ἢ τίς ἐνέμεινεν τῷ φόβῳ αὐτοῦ καὶ ἐγκατελείφθη; ἢ τίς ἐπεκαλέσατο αὐτόν, καὶ ὑπερεῖδεν αὐτόν; [11] διότι οἰκτίρμων καὶ ἐλεήμων ὁ κύριος καὶ ἀφίησιν ἁμαρτίας καὶ σῴζει ἐν καιρῷ θλίψεως. [12] Οὐαὶ καρδίαις δειλαῖς καὶ χερσὶν παρειμέναις καὶ ἁμαρτωλῷ ἐπιβαίνοντι ἐπὶ δύο τρίβους. [13] οὐαὶ καρδίᾳ παρειμένῃ, ὅτι οὐ πιστεύει· διὰ τοῦτο οὐ σκεπασθήσεται. [14] οὐαὶ ὑμῖν τοῖς ἀπολωλεκόσιν τὴν ὑπομονήν· καὶ τί ποιήσετε ὅταν ἐπισκέπτηται ὁ κύριος; [15] οἱ φοβούμενοι κύριον οὐκ ἀπειθήσουσιν ῥημάτων αὐτοῦ, καὶ οἱ ἀγαπῶντες αὐτὸν συντηρήσουσιν τὰς ὁδοὺς αὐτοῦ. [16] οἱ φοβούμενοι κύριον ζητήσουσιν εὐδοκίαν αὐτοῦ, καὶ οἱ ἀγαπῶντες αὐτὸν ἐμπλησθήσονται τοῦ νόμου. [17] οἱ φοβούμενοι κύριον ἑτοιμάσουσιν καρδίας αὐτῶν καὶ ἐνώπιον αὐτοῦ ταπεινώσουσιν τὰς ψυχὰς αὐτῶν. [18] ἐμπεσούμεθα εἰς χεῖρας κυρίου καὶ οὐκ εἰς χεῖρας ἀνθρώπων· ὡς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτως καὶ τὸ ἔλεος αὐτοῦ.

CHAPTER 3

[1] Ἐμοῦ τοῦ πατρὸς ἀκούσατε, τέκνα, καὶ οὕτως ποιήσατε, ἵνα σωθῆτε· [2] ὁ γὰρ κύριος ἐδόξασεν πατέρα ἐπὶ τέκνοις καὶ κρίσιν μητρὸς ἐστερέωσεν ἐφ᾽ υἱοῖς. [3] ὁ τιμῶν πατέρα ἐξιλάσκεται ἁμαρτίας, [4] καὶ ὡς ὁ ἀποθησαυρίζων ὁ δοξάζων μητέρα αὐτοῦ. [5] ὁ τιμῶν πατέρα εὐφρανθήσεται ὑπὸ τέκνων καὶ ἐν ἡμέρᾳ προσευχῆς αὐτοῦ εἰσακουσθήσεται. [6] ὁ δοξάζων πατέρα μακροημερεύσει, καὶ ὁ εἰσακούων κυρίου ἀναπαύσει μητέρα αὐτοῦ· [7] καὶ ὡς δεσπόταις δουλεύσει ἐν τοῖς γεννήσασιν αὐτόν. [8] ἐν ἔργῳ καὶ λόγῳ τίμα τὸν πατέρα σου, ἵνα ἐπέλθῃ σοι εὐλογία παρ᾽ αὐτοῦ· [9] εὐλογία γὰρ πατρὸς στηρίζει οἴκους τέκνων, κατάρα δὲ μητρὸς ἐκριζοῖ θεμέλια. [10] μὴ δοξάζου ἐν ἀτιμίᾳ πατρός σου, οὐ γάρ ἐστίν σοι δόξα πατρὸς ἀτιμία· [11] ἡ γὰρ δόξα ἀνθρώπου ἐκ τιμῆς πατρὸς αὐτοῦ, καὶ ὄνειδος τέκνοις μήτηρ ἐν ἀδοξίᾳ. [12] τέκνον, ἀντιλαβοῦ ἐν γήρᾳ πατρός σου καὶ μὴ λυπήσῃς αὐτὸν ἐν τῇ ζωῇ αὐτοῦ· [13] κἂν ἀπολείπῃ σύνεσιν, συγγνώμην ἔχε καὶ μὴ ἀτιμάσῃς αὐτὸν ἐν πάσῃ ἰσχύι σου. [14] ἐλεημοσύνη γὰρ πατρὸς οὐκ ἐπιλησθήσεται καὶ ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι. [15] ἐν ἡμέρᾳ θλίψεώς σου ἀναμνησθήσεταί σου· ὡς εὐδία ἐπὶ παγετῷ, οὕτως ἀναλυθήσονταί σου αἱ ἁμαρτίαι. [16] ὡς βλάσφημος ὁ ἐγκαταλιπὼν πατέρα, καὶ κεκατηραμένος ὑπὸ κυρίου ὁ παροργίζων μητέρα αὐτοῦ. [17] Τέκνον, ἐν πραύτητι τὰ ἔργα σου διέξαγε, καὶ ὑπὸ ἀνθρώπου δεκτοῦ ἀγαπηθήσῃ. [18] ὅσῳ μέγας εἶ, τοσούτῳ ταπείνου σεαυτόν, καὶ ἔναντι κυρίου εὑρήσεις χάριν· [20] ὅτι μεγάλη ἡ δυναστεία τοῦ κυρίου καὶ ὑπὸ τῶν ταπεινῶν δοξάζεται. [21] χαλεπώτερά σου μὴ ζήτει καὶ ἰσχυρότερά σου μὴ ἐξέταζε· [22] ἃ προσετάγη σοι, ταῦτα διανοοῦ, οὐ γάρ ἐστίν σοι χρεία τῶν κρυπτῶν. [23] ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου· πλείονα γὰρ συνέσεως ἀνθρώπων ὑπεδείχθη σοι. [24] πολλοὺς γὰρ ἐπλάνησεν ἡ ὑπόλημψις αὐτῶν, καὶ ὑπόνοια πονηρὰ ὠλίσθησεν διανοίας αὐτῶν. [26] καρδία σκληρὰ κακωθήσεται ἐπ᾽ ἐσχάτων, καὶ ὁ ἀγαπῶν κίνδυνον ἐν αὐτῷ ἀπολεῖται. [27] καρδία σκληρὰ βαρυνθήσεται πόνοις, καὶ ὁ ἁμαρτωλὸς προσθήσει ἁμαρτίαν ἐφ᾽ ἁμαρτίαις. [28] ἐπαγωγῇ ὑπερηφάνου οὐκ ἔστιν ἴασις· φυτὸν γὰρ πονηρίας ἐρρίζωκεν ἐν αὐτῷ. [29] καρδία συνετοῦ διανοηθήσεται παραβολήν, καὶ οὖς ἀκροατοῦ ἐπιθυμία σοφοῦ. [30] πῦρ φλογιζόμενον ἀποσβέσει ὕδωρ, καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας. [31] ὁ ἀνταποδιδοὺς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα καὶ ἐν καιρῷ πτώσεως αὐτοῦ εὑρήσει στήριγμα.

CHAPTER 4

[1] Τέκνον, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς καὶ μὴ παρελκύσῃς ὀφθαλμοὺς ἐπιδεεῖς. [2] ψυχὴν πεινῶσαν μὴ λυπήσῃς καὶ μὴ παροργίσῃς ἄνδρα ἐν ἀπορίᾳ αὐτοῦ. [3] καρδίαν παρωργισμένην μὴ προσταράξῃς καὶ μὴ παρελκύσῃς δόσιν προσδεομένου. [4] ἱκέτην θλιβόμενον μὴ ἀπαναίνου καὶ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ πτωχοῦ. [5] ἀπὸ δεομένου μὴ ἀποστρέψῃς ὀφθαλμὸν καὶ μὴ δῷς τόπον ἀνθρώπῳ καταράσασθαί σε· [6] καταρωμένου γάρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ τῆς δεήσεως αὐτοῦ ἐπακούσεται ὁ ποιήσας αὐτόν. [7] προσφιλῆ συναγωγῇ σεαυτὸν ποίει καὶ μεγιστᾶνι ταπείνου τὴν κεφαλήν σου. [8] κλῖνον πτωχῷ τὸ οὖς σου καὶ ἀποκρίθητι αὐτῷ εἰρηνικὰ ἐν πραύτητι. [9] ἐξελοῦ ἀδικούμενον ἐκ χειρὸς ἀδικοῦντος καὶ μὴ ὀλιγοψυχήσῃς ἐν τῷ κρίνειν σε. [10] γίνου ὀρφανοῖς ὡς πατὴρ καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν· καὶ ἔσῃ ὡς υἱὸς ὑψίστου, καὶ ἀγαπήσει σε μᾶλλον ἢ μήτηρ σου. [11] Ἡ σοφία υἱοὺς αὐτῆς ἀνύψωσεν καὶ ἐπιλαμβάνεται τῶν ζητοῦντων αὐτήν. [12] ὁ ἀγαπῶν αὐτὴν ἀγαπᾷ ζωήν, καὶ οἱ ὀρθρίζοντες πρὸς αὐτὴν ἐμπλησθήσονται εὐφροσύνης. [13] ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν, καὶ οὗ εἰσπορεύεται, εὐλογεῖ κύριος. [14] οἱ λατρεύοντες αὐτῇ λειτουργήσουσιν ἁγίῳ, καὶ τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ κύριος. [15] ὁ ὑπακούων αὐτῆς κρινεῖ ἔθνη, καὶ ὁ προσέχων αὐτῇ κατασκηνώσει πεποιθώς. [16] ἐὰν ἐμπιστεύσῃ, κατακληρονομήσει αὐτήν, καὶ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ· [17] ὅτι διεστραμμένως πορεύσεται μετ᾽ αὐτοῦ ἐν πρώτοις, φόβον καὶ δειλίαν ἐπάξει ἐπ᾽ αὐτὸν καὶ βασανίσει αὐτὸν ἐν παιδείᾳ αὐτῆς, ἕως οὗ ἐμπιστεύσῃ τῇ ψυχῇ αὐτοῦ, καὶ πειράσει αὐτὸν ἐν τοῖς δικαιώμασιν αὐτῆς· [18] καὶ πάλιν ἐπανήξει κατ᾽ εὐθεῖαν πρὸς αὐτὸν καὶ εὐφρανεῖ αὐτὸν καὶ ἀποκαλύψει αὐτῷ τὰ κρυπτὰ αὐτῆς. [19] ἐὰν ἀποπλανηθῇ, ἐγκαταλείψει αὐτὸν καὶ παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ. [20] Συντήρησον καιρὸν καὶ φύλαξαι ἀπὸ πονηροῦ καὶ περὶ τῆς ψυχῆς σου μὴ αἰσχυνθῇς· [21] ἔστιν γὰρ αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις. [22] μὴ λάβῃς πρόσωπον κατὰ τῆς ψυχῆς σου καὶ μὴ ἐντραπῇς εἰς πτῶσίν σου. [23] μὴ κωλύσῃς λόγον ἐν καιρῷ χρείας· [24] ἐν γὰρ λόγῳ γνωσθήσεται σοφία καὶ παιδεία ἐν ῥήματι γλώσσης. [25] μὴ ἀντίλεγε τῇ ἀληθείᾳ καὶ περὶ τῆς ἀπαιδευσίας σου ἐντράπηθι. [26] μὴ αἰσχυνθῇς ὁμολογῆσαι ἐφ᾽ ἁμαρτίαις σου καὶ μὴ βιάζου ῥοῦν ποταμοῦ. [27] καὶ μὴ ὑποστρώσῃς ἀνθρώπῳ μωρῷ σεαυτὸν καὶ μὴ λάβῃς πρόσωπον δυνάστου. [28] ἕως θανάτου ἀγώνισαι περὶ τῆς ἀληθείας, καὶ κύριος ὁ θεὸς πολεμήσει ὑπὲρ σοῦ. [29] μὴ γίνου θρασὺς ἐν γλώσσῃ σου καὶ νωθρὸς καὶ παρειμένος ἐν

τοῖς ἔργοις σου. [30] μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ σου καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου. [31] μὴ ἔστω ἡ χείρ σου ἐκτεταμένη εἰς τὸ λαβεῖν καὶ ἐν τῷ ἀποδιδόναι συνεσταλμένη.

CHAPTER 5

[1] Μὴ ἔπεχε ἐπὶ τοῖς χρήμασίν σου καὶ μὴ εἴπῃς Αὐτάρκη μοί ἐστιν. [2] μὴ ἐξακολούθει τῇ ψυχῇ σου καὶ τῇ ἰσχύι σου πορεύεσθαι ἐν ἐπιθυμίαις καρδίας σου· [3] καὶ μὴ εἴπῃς Τίς με δυναστεύσει; ὁ γὰρ κύριος ἐκδικῶν ἐκδικήσει. [4] μὴ εἴπῃς Ἥμαρτον, καὶ τί μοι ἐγένετο; ὁ γὰρ κύριός ἐστιν μακρόθυμος. [5] περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου προσθεῖναι ἁμαρτίαν ἐφ᾽ ἁμαρτίαις· [6] καὶ μὴ εἴπῃς Ὁ οἰκτιρμὸς αὐτοῦ πολύς, τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλάσεται· ἔλεος γὰρ καὶ ὀργὴ παρ᾽ αὐτῷ, καὶ ἐπὶ ἁμαρτωλοὺς καταπαύσει ὁ θυμὸς αὐτοῦ. [7] μὴ ἀνάμενε ἐπιστρέψαι πρὸς κύριον καὶ μὴ ὑπερβάλλου ἡμέραν ἐξ ἡμέρας· ἐξάπινα γὰρ ἐξελεύσεται ὀργὴ κυρίου, καὶ ἐν καιρῷ ἐκδικήσεως ἐξολῇ. [8] Μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις· οὐδὲν γὰρ ὠφελήσει σε ἐν ἡμέρᾳ ἐπαγωγῆς. [9] μὴ λίκμα ἐν παντὶ ἀνέμῳ καὶ μὴ πορεύου ἐν πάσῃ ἀτραπῷ· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος. [10] ἴσθι ἐστηριγμένος ἐν συνέσει σου, καὶ εἷς ἔστω σου ὁ λόγος. [11] Γίνου ταχὺς ἐν ἀκροάσει σου καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν. [12] εἰ ἔστιν σοι σύνεσις, ἀποκρίθητι τῷ πλησίον· εἰ δὲ μή, ἡ χείρ σου ἔστω ἐπὶ τῷ στόματί σου. [13] δόξα καὶ ἀτιμία ἐν λαλιᾷ, καὶ γλῶσσα ἀνθρώπου πτῶσις αὐτῷ. [14] Μὴ κληθῇς ψίθυρος καὶ τῇ γλώσσῃ σου μὴ ἐνέδρευε ἐπὶ γὰρ τῷ κλέπτῃ ἐστὶν αἰσχύνη καὶ κατάγνωσις πονηρὰ ἐπὶ διγλώσσου. [15] ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει καὶ ἀντὶ φίλου μὴ γίνου ἐχθρός· ὄνομα γὰρ πονηρὸν αἰσχύνην καὶ ὄνειδος κληρονομήσει· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος. [2] Μὴ ἐπάρῃς σεαυτὸν ἐν βουλῇ ψυχῆς σου, ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου· [3] τὰ φύλλα σου καταφάγεσαι καὶ τοὺς καρπούς σου ἀπολέσεις καὶ ἀφήσεις σεαυτὸν ὡς ξύλον ξηρόν. [4] ψυχὴ πονηρὰ ἀπολεῖ τὸν κτησάμενον αὐτὴν καὶ ἐπίχαρμα ἐχθρῶν ποιήσει αὐτόν. [5] Λάρυγξ γλυκὺς πληθυνεῖ φίλους αὐτοῦ, καὶ γλῶσσα εὔλαλος πληθυνεῖ εὐπροσήγορα. [6] οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί, οἱ δὲ σύμβουλοί σου εἷς ἀπὸ χιλίων. [7] εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτὸν καὶ μὴ ταχὺ ἐμπιστεύσῃς αὐτῷ. [8] ἔστιν γὰρ φίλος ἐν καιρῷ αὐτοῦ καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου. [9] καὶ ἔστιν φίλος μετατιθέμενος εἰς ἔχθραν καὶ μάχην ὀνειδισμοῦ σου ἀποκαλύψει. [10] καὶ ἔστιν φίλος κοινωνὸς τραπεζῶν καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου· [11] καὶ ἐν τοῖς ἀγαθοῖς σου ἔσται ὡς σὺ καὶ ἐπὶ τοὺς οἰκέτας σου παρρησιάσεται· [12] ἐὰν ταπεινωθῇς, ἔσται κατὰ σοῦ καὶ ἀπὸ τοῦ προσώπου σου κρυβήσεται. [13] ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι καὶ ἀπὸ τῶν φίλων σου πρόσεχε. [14] φίλος πιστὸς σκέπη κραταιά, ὁ δὲ εὑρὼν αὐτὸν εὗρεν θησαυρόν. [15] φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα, καὶ οὐκ ἔστιν σταθμὸς τῆς καλλονῆς αὐτοῦ. [16] φίλος

πιστὸς φάρμακον ζωῆς, καὶ οἱ φοβούμενοι κύριον εὑρήσουσιν αὐτόν. [17] ὁ φοβούμενος κύριον εὐθυνεῖ φιλίαν αὐτοῦ, ὅτι κατ᾽ αὐτὸν οὕτως καὶ ὁ πλησίον αὐτοῦ. [18] Τέκνον, ἐκ νεότητός σου ἐπίλεξαι παιδείαν, καὶ ἕως πολιῶν εὑρήσεις σοφίαν. [19] ὡς ὁ ἀροτριῶν καὶ ὁ σπείρων πρόσελθε αὐτῇ καὶ ἀνάμενε τοὺς ἀγαθοὺς καρποὺς αὐτῆς· ἐν γὰρ τῇ ἐργασίᾳ αὐτῆς ὀλίγον κοπιάσεις καὶ ταχὺ φάγεσαι τῶν γενημάτων αὐτῆς. [20] ὡς τραχεῖά ἐστιν σφόδρα τοῖς ἀπαιδεύτοις, καὶ οὐκ ἐμμενεῖ ἐν αὐτῇ ἀκάρδιος· [21] ὡς λίθος δοκιμασίας ἰσχυρὸς ἔσται ἐπ᾽ αὐτῷ, καὶ οὐ χρονιεῖ ἀπορρῖψαι αὐτήν. [22] σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστιν καὶ οὐ πολλοῖς ἐστιν φανερά. [23] Ἄκουσον, τέκνον, καὶ ἔκδεξαι γνώμην μου καὶ μὴ ἀπαναίνου τὴν συμβουλίαν μου· [24] καὶ εἰσένεγκον τοὺς πόδας σου εἰς τὰς πέδας αὐτῆς καὶ εἰς τὸν κλοιὸν αὐτῆς τὸν τράχηλόν σου· [25] ὑπόθες τὸν ὦμόν σου καὶ βάσταξον αὐτὴν καὶ μὴ προσοχθίσῃς τοῖς δεσμοῖς αὐτῆς· [26] ἐν πάσῃ ψυχῇ σου πρόσελθε αὐτῇ καὶ ἐν ὅλῃ δυνάμει σου συντήρησον τὰς ὁδοὺς αὐτῆς· [27] ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεταί σοι, καὶ ἐγκρατὴς γενόμενος μὴ ἀφῇς αὐτήν· [28] ἐπ᾽ ἐσχάτων γὰρ εὑρήσεις τὴν ἀνάπαυσιν αὐτῆς, καὶ στραφήσεταί σοι εἰς εὐφροσύνην· [29] καὶ ἔσονταί σοι αἱ πέδαι εἰς σκέπην ἰσχύος καὶ οἱ κλοιοὶ αὐτῆς εἰς στολὴν δόξης. [30] κόσμος γὰρ χρύσεός ἐστιν ἐπ᾽ αὐτῆς, καὶ οἱ δεσμοὶ αὐτῆς κλῶσμα ὑακίνθινον· [31] στολὴν δόξης ἐνδύσῃ αὐτὴν καὶ στέφανον ἀγαλλιάματος περιθήσεις σεαυτῷ. [32] Ἐὰν θέλῃς, τέκνον, παιδευθήσῃ, καὶ ἐὰν ἐπιδῷς τὴν ψυχήν σου, πανοῦργος ἔσῃ· [33] ἐὰν ἀγαπήσῃς ἀκούειν, ἐκδέξῃ, καὶ ἐὰν κλίνῃς τὸ οὖς σου, σοφὸς ἔσῃ. [34] ἐν πλήθει πρεσβυτέρων στῆθι· καὶ τίς σοφός; αὐτῷ προσκολλήθητι. [35] πᾶσαν διήγησιν θείαν θέλε ἀκροᾶσθαι, καὶ παροιμίαι συνέσεως μὴ ἐκφευγέτωσάν σε. [36] ἐὰν ἴδῃς συνετόν, ὄρθριζε πρὸς αὐτόν, καὶ βαθμοὺς θυρῶν αὐτοῦ ἐκτριβέτω ὁ πούς σου. [37] διανοοῦ ἐν τοῖς προστάγμασιν κυρίου καὶ ἐν ταῖς ἐντολαῖς αὐτοῦ μελέτα διὰ παντός· αὐτὸς στηριεῖ τὴν καρδίαν σου, καὶ ἡ ἐπιθυμία τῆς σοφίας δοθήσεταί σοι.

CHAPTER 7

[1] Μὴ ποίει κακά, καὶ οὐ μή σε καταλάβῃ κακόν· [2] ἀπόστηθι ἀπὸ ἀδίκου, καὶ ἐκκλινεῖ ἀπὸ σοῦ. [3] υἱέ, μὴ σπεῖρε ἐπ᾽ αὔλακας ἀδικίας, καὶ οὐ μὴ θερίσῃς αὐτὰ ἑπταπλασίως. [4] μὴ ζήτει παρὰ κυρίου ἡγεμονίαν μηδὲ παρὰ βασιλέως καθέδραν δόξης. [5] μὴ δικαιοῦ ἔναντι κυρίου καὶ παρὰ βασιλεῖ μὴ σοφίζου. [6] μὴ ζήτει γενέσθαι κριτής, μὴ οὐκ ἰσχύσεις ἐξᾶραι ἀδικίας, μήποτε εὐλαβηθῇς ἀπὸ προσώπου δυνάστου καὶ θήσεις σκάνδαλον ἐν εὐθύτητί σου. [7] μὴ ἁμάρτανε εἰς πλῆθος πόλεως καὶ μὴ καταβάλῃς σεαυτὸν ἐν ὄχλῳ. [8] μὴ καταδεσμεύσῃς δὶς ἁμαρτίαν· ἐν γὰρ τῇ μιᾷ οὐκ ἀθῷος ἔσῃ. [9] μὴ εἴπῃς Τῷ πλήθει τῶν δώρων μου ἐπόψεται καὶ ἐν τῷ προσενέγκαι με θεῷ ὑψίστῳ προσδέξεται. [10] μὴ ὀλιγοψυχήσῃς ἐν τῇ προσευχῇ σου καὶ ἐλεημοσύνην ποιῆσαι μὴ παρίδῃς. [11] μὴ καταγέλα ἄνθρωπον ὄντα ἐν πικρίᾳ ψυχῆς αὐτοῦ· ἔστιν γὰρ ὁ ταπεινῶν καὶ ἀνυψῶν. [12] μὴ ἀροτρία ψεῦδος ἐπ᾽ ἀδελφῷ σου μηδὲ φίλῳ τὸ ὅμοιον ποίει. [13] μὴ θέλε ψεύδεσθαι πᾶν ψεῦδος· ὁ γὰρ ἐνδελεχισμὸς αὐτοῦ οὐκ εἰς ἀγαθόν. [14] μὴ ἀδολέσχει ἐν πλήθει πρεσβυτέρων καὶ μὴ δευτερώσῃς λόγον ἐν προσευχῇ σου. [15] μὴ μισήσῃς ἐπίπονον ἐργασίαν καὶ γεωργίαν ὑπὸ ὑψίστου ἐκτισμένην. [16] μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν· μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ. [17] ταπείνωσον σφόδρα τὴν ψυχήν σου, ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ. [18] Μὴ ἀλλάξῃς φίλον ἕνεκεν διαφόρου μηδὲ ἀδελφὸν γνήσιον ἐν χρυσίῳ Σουφιρ. [19] μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς· ἡ γὰρ χάρις αὐτῆς ὑπὲρ τὸ χρυσίον. [20] μὴ κακώσῃς οἰκέτην ἐργαζόμενον ἐν ἀληθείᾳ μηδὲ μίσθιον διδόντα τὴν ψυχὴν αὐτοῦ· [21] οἰκέτην συνετὸν ἀγαπάτω σου ἡ ψυχή, μὴ στερήσῃς αὐτὸν ἐλευθερίας. [22] κτήνη σοί ἐστιν; ἐπισκέπτου αὐτά· καὶ εἰ ἔστιν σοι χρήσιμα, ἐμμενέτω σοι. [23] τέκνα σοί ἐστιν; παίδευσον αὐτὰ καὶ κάμψον ἐκ νεότητος τὸν τράχηλον αὐτῶν. [24] θυγατέρες σοί εἰσιν; πρόσεχε τῷ σώματι αὐτῶν καὶ μὴ ἱλαρώσῃς πρὸς αὐτὰς τὸ πρόσωπόν σου. [25] ἔκδου θυγατέρα, καὶ ἔσῃ τετελεκὼς ἔργον μέγα, καὶ ἀνδρὶ συνετῷ δώρησαι αὐτήν. [26] γυνή σοί ἐστιν κατὰ ψυχήν; μὴ ἐκβάλῃς αὐτήν· καὶ μισουμένῃ μὴ ἐμπιστεύσῃς σεαυτόν. [27] Ἐν ὅλῃ καρδίᾳ σου δόξασον τὸν πατέρα σου καὶ μητρὸς ὠδῖνας μὴ ἐπιλάθῃ· [28] μνήσθητι ὅτι δι᾽ αὐτῶν ἐγεννήθης, καὶ τί ἀνταποδώσεις αὐτοῖς καθὼς αὐτοί σοί; [29] ἐν ὅλῃ ψυχῇ σου εὐλαβοῦ τὸν κύριον καὶ τοὺς ἱερεῖς αὐτοῦ θαύμαζε. [30] ἐν ὅλῃ δυνάμει ἀγάπησον τὸν ποιήσαντά σε καὶ τοὺς λειτουργοὺς αὐτοῦ μὴ ἐγκαταλίπῃς. [31] φοβοῦ τὸν κύριον καὶ δόξασον ἱερέα καὶ δὸς τὴν μερίδα αὐτῷ, καθὼς ἐντέταλταί σοι, ἀπαρχὴν καὶ περὶ πλημμελείας καὶ

δόσιν βραχιόνων καὶ θυσίαν ἁγιασμοῦ καὶ ἀπαρχὴν ἁγίων. [32] Καὶ πτωχῷ ἔκτεινον τὴν χεῖρά σου, ἵνα τελειωθῇ ἡ εὐλογία σου. [33] χάρις δόματος ἔναντι παντὸς ζῶντος, καὶ ἐπὶ νεκρῷ μὴ ἀποκωλύσῃς χάριν. [34] μὴ ὑστέρει ἀπὸ κλαιόντων καὶ μετὰ πενθούντων πένθησον. [35] μὴ ὄκνει ἐπισκέπτεσθαι ἄρρωστον ἄνθρωπον· ἐκ γὰρ τῶν τοιούτων ἀγαπηθήσῃ. [36] ἐν πᾶσι τοῖς λόγοις σου μιμνῄσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐχ ἁμαρτήσεις.

CHAPTER 8

[1] Μὴ διαμάχου μετὰ ἀνθρώπου δυνάστου, μήποτε ἐμπέσῃς εἰς τὰς χεῖρας αὐτοῦ. [2] μὴ ἔριζε μετὰ ἀνθρώπου πλουσίου, μήποτε ἀντιστήσῃ σου τὴν ὁλκήν· πολλοὺς γὰρ ἀπώλεσεν τὸ χρυσίον καὶ καρδίας βασιλέων ἐξέκλινεν. [3] μὴ διαμάχου μετὰ ἀνθρώπου γλωσσώδους καὶ μὴ ἐπιστοιβάσῃς ἐπὶ τὸ πῦρ αὐτοῦ ξύλα. [4] μὴ πρόσπαιζε ἀπαιδεύτῳ, ἵνα μὴ ἀτιμάζωνται οἱ πρόγονοί σου. [5] μὴ ὀνείδιζε ἄνθρωπον ἀποστρέφοντα ἀπὸ ἁμαρτίας· μνήσθητι ὅτι πάντες ἐσμὲν ἐν ἐπιτίμοις. [6] μὴ ἀτιμάσῃς ἄνθρωπον ἐν γήρᾳ αὐτοῦ· καὶ γὰρ ἐξ ἡμῶν γηράσκουσιν. [7] μὴ ἐπίχαιρε ἐπὶ νεκρῷ· μνήσθητι ὅτι πάντες τελευτῶμεν. [8] μὴ παρίδῃς διήγημα σοφῶν καὶ ἐν ταῖς παροιμίαις αὐτῶν ἀναστρέφου· ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν καὶ λειτουργῆσαι μεγιστᾶσιν. [9] μὴ ἀστόχει διηγήματος γερόντων, καὶ γὰρ αὐτοὶ ἔμαθον παρὰ τῶν πατέρων αὐτῶν· ὅτι παρ' αὐτῶν μαθήσῃ σύνεσιν καὶ ἐν καιρῷ χρείας δοῦναι ἀπόκρισιν. [10] μὴ ἔκκαιε ἄνθρακας ἁμαρτωλοῦ, μὴ ἐμπυρισθῇς ἐν πυρὶ φλογὸς αὐτοῦ. [11] μὴ ἐξαναστῇς ἀπὸ προσώπου ὑβριστοῦ, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ στόματί σου. [12] μὴ δανείσῃς ἀνθρώπῳ ἰσχυροτέρῳ σου· καὶ ἐὰν δανείσῃς, ὡς ἀπολωλεκὼς γίνου. [13] μὴ ἐγγυήσῃ ὑπὲρ δύναμίν σου· καὶ ἐὰν ἐγγυήσῃ, ὡς ἀποτείσων φρόντιζε. [14] μὴ δικάζου μετὰ κριτοῦ· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν αὐτῷ. [15] μετὰ τολμηροῦ μὴ πορεύου ἐν ὁδῷ, ἵνα μὴ βαρύνηται κατὰ σοῦ· αὐτὸς γὰρ κατὰ τὸ θέλημα αὐτοῦ ποιήσει, καὶ τῇ ἀφροσύνῃ αὐτοῦ συναπολῇ. [16] μετὰ θυμώδους μὴ ποιήσῃς μάχην καὶ μὴ διαπορεύου μετ' αὐτοῦ τὴν ἔρημον· ὅτι ὡς οὐδὲν ἐν ὀφθαλμοῖς αὐτοῦ αἷμα, καὶ ὅπου οὐκ ἔστιν βοήθεια, καταβαλεῖ σε. [17] μετὰ μωροῦ μὴ συμβουλεύου· οὐ γὰρ δυνήσεται λόγον στέξαι. [18] ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτόν· οὐ γὰρ γινώσκεις τί τέξεται. [19] παντὶ ἀνθρώπῳ μὴ ἔκφαινε σὴν καρδίαν, καὶ μὴ ἀναφερέτω σοι χάριν.

CHAPTER 9

[1] Μὴ ζήλου γυναῖκα τοῦ κόλπου σου μηδὲ διδάξῃς ἐπὶ σεαυτὸν παιδείαν πονηράν. [2] μὴ δῷς γυναικὶ τὴν ψυχήν σου ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σου. [3] μὴ ὑπάντα γυναικὶ ἑταιριζομένῃ, μήποτε ἐμπέσῃς εἰς τὰς παγίδας αὐτῆς. [4] μετὰ ψαλλούσης μὴ ἐνδελέχιζε, μήποτε ἁλῷς ἐν τοῖς ἐπιχειρήμασιν αὐτῆς. [5] παρθένον μὴ καταμάνθανε, μήποτε σκανδαλισθῇς ἐν τοῖς ἐπιτιμίοις αὐτῆς. [6] μὴ δῷς πόρναις τὴν ψυχήν σου, ἵνα μὴ ἀπολέσῃς τὴν κληρονομίαν σου. [7] μὴ περιβλέπου ἐν ῥύμαις πόλεως καὶ ἐν ταῖς ἐρήμοις αὐτῆς μὴ πλανῶ. [8] ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς εὐμόρφου καὶ μὴ καταμάνθανε κάλλος ἀλλότριον· ἐν κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν, καὶ ἐκ τούτου φιλία ὡς πῦρ ἀνακαίεται. [9] μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον καὶ μὴ συμβολοκοπήσῃς μετ' αὐτῆς ἐν οἴνῳ, μήποτε ἐκκλίνῃ ἡ ψυχή σου ἐπ' αὐτὴν καὶ τῷ πνεύματί σου ὀλίσθῃς εἰς ἀπώλειαν. [10] Μὴ ἐγκαταλίπῃς φίλον ἀρχαῖον, ὁ γὰρ πρόσφατος οὐκ ἔστιν ἔφισος αὐτῷ· οἶνος νέος φίλος νέος· ἐὰν παλαιωθῇ, μετ' εὐφροσύνης πίεσαι αὐτόν. [11] μὴ ζηλώσῃς δόξαν ἁμαρτωλοῦ· οὐ γὰρ οἶδας τί ἔσται ἡ καταστροφὴ αὐτοῦ. [12] μὴ εὐδοκήσῃς ἐν εὐδοκίᾳ ἀσεβῶν· μνήσθητι ὅτι ἕως ᾅδου οὐ μὴ δικαιωθῶσιν. [13] μακρὰν ἄπεχε ἀπὸ ἀνθρώπου, ὃς ἔχει ἐξουσίαν τοῦ φονεύειν, καὶ οὐ μὴ ὑποπτεύσῃς φόβον θανάτου· κἂν προσέλθῃς, μὴ πλημμελήσῃς, ἵνα μὴ ἀφέληται τὴν ζωήν σου· ἐπίγνωθι ὅτι ἐν μέσῳ παγίδων διαβαίνεις καὶ ἐπὶ ἐπάλξεων πόλεως περιπατεῖς. [14] κατὰ τὴν ἰσχύν σου στόχασαι τοὺς πλησίον καὶ μετὰ σοφῶν συμβουλεύου. [15] μετὰ συνετῶν ἔστω ὁ διαλογισμός σου καὶ πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου. [16] ἄνδρες δίκαιοι ἔστωσαν σύνδειπνοί σου, καὶ ἐν φόβῳ κυρίου ἔστω τὸ καύχημά σου. [17] ἐν χειρὶ τεχνιτῶν ἔργον ἐπαινεσθήσεται, καὶ ὁ ἡγούμενος λαοῦ σοφὸς ἐν λόγῳ αὐτοῦ. [18] φοβερὸς ἐν πόλει αὐτοῦ ἀνὴρ γλωσσώδης, καὶ ὁ προπετὴς ἐν λόγῳ αὐτοῦ μισηθήσεται.

CHAPTER 10

[1] Κριτὴς σοφὸς παιδεύσει τὸν λαὸν αὐτοῦ, καὶ ἡγεμονία συνετοῦ τεταγμένη ἔσται. [2] κατὰ τὸν κριτὴν τοῦ λαοῦ οὕτως καὶ οἱ λειτουργοὶ αὐτοῦ, καὶ κατὰ τὸν ἡγούμενον τῆς πόλεως πάντες οἱ κατοικοῦντες αὐτήν. [3] βασιλεὺς ἀπαίδευτος ἀπολεῖ τὸν λαὸν αὐτοῦ, καὶ πόλις οἰκισθήσεται ἐν συνέσει δυναστῶν. [4] ἐν χειρὶ κυρίου ἡ ἐξουσία τῆς γῆς, καὶ τὸν χρήσιμον ἐγερεῖ εἰς καιρὸν ἐπ᾽ αὐτῆς. [5] ἐν χειρὶ κυρίου εὐοδία ἀνδρός, καὶ προσώπῳ γραμματέως ἐπιθήσει δόξαν αὐτοῦ. [6] Ἐπὶ παντὶ ἀδικήματι μὴ μηνιάσῃς τῷ πλησίον καὶ μὴ πρᾶσσε μηδὲν ἐν ἔργοις ὕβρεως. [7] μισητὴ ἔναντι κυρίου καὶ ἀνθρώπων ὑπερηφανία, καὶ ἐξ ἀμφοτέρων πλημμελὴς ἡ ἀδικία. [8] βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας καὶ ὕβρεις καὶ χρήματα. [9] τί ὑπερηφανεύεται γῆ καὶ σποδός; ὅτι ἐν ζωῇ ἔρριψα τὰ ἐνδόσθια αὐτοῦ. [10] μακρὸν ἀρρώστημα, σκώπτει ἰατρός· καὶ βασιλεὺς σήμερον, καὶ αὔριον τελευτήσει. [11] ἐν γὰρ τῷ ἀποθανεῖν ἄνθρωπον κληρονομήσει ἑρπετὰ καὶ θηρία καὶ σκώληκας. [12] Ἀρχὴ ὑπερηφανίας ἀνθρώπου ἀφίστασθαι ἀπὸ κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ. [13] ὅτι ἀρχὴ ὑπερηφανίας ἁμαρτία, καὶ ὁ κρατῶν αὐτῆς ἐξομβρήσει βδέλυγμα· διὰ τοῦτο παρεδόξασεν κύριος τὰς ἐπαγωγὰς καὶ κατέστρεψεν εἰς τέλος αὐτούς. [14] θρόνους ἀρχόντων καθεῖλεν ὁ κύριος καὶ ἐκάθισεν πραεῖς ἀντ αὐτῶν· [15] ῥίζας ἐθνῶν ἐξέτιλεν ὁ κύριος καὶ ἐφύτευσεν ταπεινοὺς ἀντ αὐτῶν· [16] χώρας ἐθνῶν κατέστρεψεν ὁ κύριος καὶ ἀπώλεσεν αὐτὰς ἕως θεμελίων γῆς· [17] ἐξῆρεν ἐξ αὐτῶν καὶ ἀπώλεσεν αὐτοὺς καὶ κατέπαυσεν ἀπὸ γῆς τὸ μνημόσυνον αὐτῶν. [18] οὐκ ἔκτισται ἀνθρώποις ὑπερηφανία οὐδὲ ὀργὴ θυμοῦ γεννήμασιν γυναικῶν. [19] Σπέρμα ἔντιμον ποῖον; σπέρμα ἀνθρώπου. σπέρμα ἔντιμον ποῖον; οἱ φοβούμενοι τὸν κύριον. σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου. σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς. [20] ἐν μέσῳ ἀδελφῶν ὁ ἡγούμενος αὐτῶν ἔντιμος, καὶ οἱ φοβούμενοι κύριον ἐν ὀφθαλμοῖς αὐτοῦ. [22] πλούσιος καὶ ἔνδοξος καὶ πτωχός, τὸ καύχημα αὐτῶν φόβος κυρίου. [23] οὐ δίκαιον ἀτιμάσαι πτωχὸν συνετόν, καὶ οὐ καθήκει δοξάσαι ἄνδρα ἁμαρτωλόν. [24] μεγιστὰν καὶ κριτὴς καὶ δυνάστης δοξασθήσεται, καὶ οὐκ ἔστιν αὐτῶν τις μείζων τοῦ φοβουμένου τὸν κύριον. [25] οἰκέτῃ σοφῷ ἐλεύθεροι λειτουργήσουσιν, καὶ ἀνὴρ ἐπιστήμων οὐ γογγύσει. [26] Μὴ σοφίζου ποιῆσαι τὸ ἔργον σου καὶ μὴ δοξάζου ἐν καιρῷ στενοχωρίας σου. [27] κρείσσων ἐργαζόμενος καὶ περισσεύων ἐν πᾶσιν ἢ περιπατῶν δοξαζόμενος καὶ ἀπορῶν ἄρτων. [28] τέκνον, ἐν πραύτητι δόξασον τὴν ψυχήν σου καὶ δὸς αὐτῇ τιμὴν κατὰ

τὴν ἀξίαν αὐτῆς. [29] τὸν ἁμαρτάνοντα εἰς τὴν ψυχὴν αὐτοῦ τίς δικαιώσει; καὶ τίς δοξάσει τὸν ἀτιμάζοντα τὴν ζωὴν αὐτοῦ; [30] πτωχὸς δοξάζεται δι᾽ ἐπιστήμην αὐτοῦ, καὶ πλούσιος δοξάζεται διὰ τὸν πλοῦτον αὐτοῦ. [31] ὁ δεδοξασμένος ἐν πτωχείᾳ, καὶ ἐν πλούτῳ ποσαχῶς; καὶ ὁ ἄδοξος ἐν πλούτῳ, καὶ ἐν πτωχείᾳ ποσαχῶς;

CHAPTER 11

[1] σοφία ταπεινοῦ ἀνυψώσει κεφαλὴν αὐτοῦ καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν. [2] Μὴ αἰνέσῃς ἄνδρα ἐν κάλλει αὐτοῦ καὶ μὴ βδελύξῃ ἄνθρωπον ἐν ὁράσει αὐτοῦ. [3] μικρὰ ἐν πετεινοῖς μέλισσα, καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς. [4] ἐν περιβολῇ ἱματίων μὴ καυχήσῃ καὶ ἐν ἡμέρᾳ δόξης μὴ ἐπαίρου· ὅτι θαυμαστὰ τὰ ἔργα κυρίου, καὶ κρυπτὰ τὰ ἔργα αὐτοῦ ἀνθρώποις. [5] πολλοὶ τύραννοι ἐκάθισαν ἐπὶ ἐδάφους, ὁ δὲ ἀνυπονόητος ἐφόρεσεν διάδημα. [6] πολλοὶ δυνάσται ἠτιμάσθησαν σφόδρα, καὶ ἔνδοξοι παρεδόθησαν εἰς χεῖρας ἑτέρων. [7] Πρὶν ἐξετάσῃς, μὴ μέμψῃ· νόησον πρῶτον καὶ τότε ἐπιτίμα. [8] πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου καὶ ἐν μέσῳ λόγων μὴ παρεμβάλλου. [9] περὶ πράγματος, οὗ οὐκ ἔστιν σοι χρεία, μὴ ἔριζε καὶ ἐν κρίσει ἁμαρτωλῶν μὴ συνέδρευε. [10] Τέκνον, μὴ περὶ πολλὰ ἔστωσαν αἱ πράξεις σου· ἐὰν πληθύνῃς, οὐκ ἀθῳωθήσῃ· καὶ ἐὰν διώκῃς, οὐ μὴ καταλάβῃς· καὶ οὐ μὴ ἐκφύγῃς διαδράς. [11] ἔστιν κοπιῶν καὶ πονῶν καὶ σπεύδων, καὶ τόσῳ μᾶλλον ὑστερεῖται. [12] ἔστιν νωθρὸς προσδεόμενος ἀντιλήμψεως, ὑστερῶν ἰσχύι καὶ πτωχείᾳ περισσεύει· καὶ οἱ ὀφθαλμοὶ κυρίου ἐπέβλεψαν αὐτῷ εἰς ἀγαθά, καὶ ἀνώρθωσεν αὐτὸν ἐκ ταπεινώσεως αὐτοῦ [13] καὶ ἀνύψωσεν κεφαλὴν αὐτοῦ, καὶ ἀπεθαύμασαν ἐπ᾽ αὐτῷ πολλοί. [14] ἀγαθὰ καὶ κακά, ζωὴ καὶ θάνατος, πτωχεία καὶ πλοῦτος παρὰ κυρίου ἐστίν. [17] δόσις κυρίου παραμένει εὐσεβέσιν, καὶ ἡ εὐδοκία αὐτοῦ εἰς τὸν αἰῶνα εὐοδωθήσεται. [18] ἔστιν πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερὶς τοῦ μισθοῦ αὐτοῦ· [19] ἐν τῷ εἰπεῖν αὐτόν Εὗρον ἀνάπαυσιν καὶ νῦν φάγομαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδεν τίς καιρὸς παρελεύσεται καὶ καταλείψει αὐτὰ ἑτέροις καὶ ἀποθανεῖται. [20] Στῆθι ἐν διαθήκῃ σου καὶ ὁμίλει ἐν αὐτῇ καὶ ἐν τῷ ἔργῳ σου παλαιώθητι. [21] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, πίστευε δὲ κυρίῳ καὶ ἔμμενε τῷ πόνῳ σου· ὅτι κοῦφον ἐν ὀφθαλμοῖς κυρίου διὰ τάχους ἐξάπινα πλουτίσαι πένητα. [22] εὐλογία κυρίου ἐν μισθῷ εὐσεβοῦς, καὶ ἐν ὥρᾳ ταχινῇ ἀναθάλλει εὐλογίαν αὐτοῦ. [23] μὴ εἴπῃς Τίς ἐστίν μου χρεία, καὶ τίνα ἀπὸ τοῦ νῦν ἔσται μου τὰ ἀγαθά; [24] μὴ εἴπῃς Αὐτάρκη μοί ἐστιν, καὶ τί ἀπὸ τοῦ νῦν κακωθήσομαι; [25] ἐν ἡμέρᾳ ἀγαθῶν ἀμνησία κακῶν, καὶ ἐν ἡμέρᾳ κακῶν οὐ μνησθήσεται ἀγαθῶν· [26] ὅτι κοῦφον ἔναντι κυρίου ἐν ἡμέρᾳ τελευτῆς ἀποδοῦναι ἀνθρώπῳ κατὰ τὰς ὁδοὺς αὐτοῦ. [27] κάκωσις ὥρας ἐπιλησμονὴν ποιεῖ τρυφῆς, καὶ ἐν συντελείᾳ ἀνθρώπου ἀποκάλυψις ἔργων αὐτοῦ. [28] πρὸ τελευτῆς μὴ μακάριζε μηδένα, καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνήρ. [29] Μὴ πάντα ἄνθρωπον εἴσαγε εἰς τὸν οἶκόν σου· πολλὰ γὰρ τὰ ἔνεδρα τοῦ δολίου. [30] πέρδιξ θηρευτὴς ἐν

καρτάλλῳ, οὕτως καρδία ὑπερηφάνου, καὶ ὡς ὁ κατάσκοπος ἐπιβλέπει πτῶσιν· [31] τὰ γὰρ ἀγαθὰ εἰς κακὰ μεταστρέφων ἐνεδρεύει καὶ ἐν τοῖς αἱρετοῖς ἐπιθήσει μῶμον. [32] ἀπὸ σπινθῆρος πυρὸς πληθύνεται ἀνθρακιά, καὶ ἄνθρωπος ἁμαρτωλὸς εἰς αἷμα ἐνεδρεύει. [33] πρόσεχε ἀπὸ κακούργου, πονηρὰ γὰρ τεκταίνει, μήποτε μῶμον εἰς τὸν αἰῶνα δῷ σοι. [34] ἐνοίκισον ἀλλότριον, καὶ διαστρέψει σε ἐν ταραχαῖς καὶ ἀπαλλοτριώσει σε τῶν ἰδίων σου.

CHAPTER 12

[1] Ἐὰν εὖ ποιῇς, γνῶθι τίνι ποιεῖς, καὶ ἔσται χάρις τοῖς ἀγαθοῖς σου. [2] εὖ ποίησον εὐσεβεῖ, καὶ εὑρήσεις ἀνταπόδομα, καὶ εἰ μὴ παρ᾽ αὐτοῦ, ἀλλὰ παρὰ τοῦ ὑψίστου. [3] οὐκ ἔσται ἀγαθὰ τῷ ἐνδελεχίζοντι εἰς κακὰ καὶ τῷ ἐλεημοσύνην μὴ χαριζομένῳ. [4] δὸς τῷ εὐσεβεῖ καὶ μὴ ἀντιλάβῃ τοῦ ἁμαρτωλοῦ. [5] εὖ ποίησον ταπεινῷ καὶ μὴ δῷς ἀσεβεῖ· ἐμπόδισον τοὺς ἄρτους αὐτοῦ καὶ μὴ δῷς αὐτῷ, ἵνα μὴ ἐν αὐτοῖς σε δυναστεύσῃ· διπλάσια γὰρ κακὰ εὑρήσεις ἐν πᾶσιν ἀγαθοῖς, οἷς ἂν ποιήσῃς αὐτῷ. [6] ὅτι καὶ ὁ ὕψιστος ἐμίσησεν ἁμαρτωλοὺς καὶ τοῖς ἀσεβέσιν ἀποδώσει ἐκδίκησιν. [7] δὸς τῷ ἀγαθῷ καὶ μὴ ἀντιλάβῃ τοῦ ἁμαρτωλοῦ. [8] Οὐκ ἐκδικηθήσεται ἐν ἀγαθοῖς ὁ φίλος, καὶ οὐ κρυβήσεται ἐν κακοῖς ὁ ἐχθρός. [9] ἐν ἀγαθοῖς ἀνδρὸς οἱ ἐχθροὶ αὐτοῦ ἐν λύπῃ, καὶ ἐν τοῖς κακοῖς αὐτοῦ καὶ ὁ φίλος διαχωρισθήσεται. [10] μὴ πιστεύσῃς τῷ ἐχθρῷ σου εἰς τὸν αἰῶνα· ὡς γὰρ ὁ χαλκὸς ἰοῦται, οὕτως ἡ πονηρία αὐτοῦ· [11] καὶ ἐὰν ταπεινωθῇ καὶ πορεύηται συγκεκυφώς, ἐπίστησον τὴν ψυχήν σου καὶ φύλαξαι ἀπ᾽ αὐτοῦ καὶ ἔσῃ αὐτῷ ὡς ἐκμεμαχὼς ἔσοπτρον καὶ γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσεν. [12] μὴ στήσῃς αὐτὸν παρὰ σεαυτῷ, μὴ ἀνατρέψας σε στῇ ἐπὶ τὸν τόπον σου· μὴ καθίσῃς αὐτὸν ἐκ δεξιῶν σου, μήποτε ζητήσῃ τὴν καθέδραν σου καὶ ἐπ᾽ ἐσχάτων ἐπιγνώσῃ τοὺς λόγους μου καὶ ἐπὶ τῶν ῥημάτων μου κατανυγήσῃ. [13] τίς ἐλεήσει ἐπαοιδὸν ὀφιόδηκτον καὶ πάντας τοὺς προσάγοντας θηρίοις; [14] οὕτως τὸν προσπορευόμενον ἀνδρὶ ἁμαρτωλῷ καὶ συμφυρόμενον ἐν ταῖς ἁμαρτίαις αὐτοῦ. [15] ὥραν μετὰ σοῦ διαμενεῖ, καὶ ἐὰν ἐκκλίνῃς, οὐ μὴ καρτερήσῃ. [16] καὶ ἐν τοῖς χείλεσιν αὐτοῦ γλυκανεῖ ὁ ἐχθρὸς καὶ ἐν τῇ καρδίᾳ αὐτοῦ βουλεύσεται ἀνατρέψαι σε εἰς βόθρον· ἐν ὀφθαλμοῖς αὐτοῦ δακρύσει ὁ ἐχθρός, καὶ ἐὰν εὕρῃ καιρόν, οὐκ ἐμπλησθήσεται ἀφ᾽ αἵματος. [17] κακὰ ἐὰν ὑπαντήσῃ σοι, εὑρήσεις αὐτὸν πρότερον ἐκεῖ σου, καὶ ὡς βοηθῶν ὑποσχάσει πτέρναν σου· [18] τὴν κεφαλὴν αὐτοῦ κινήσει καὶ ἐπικροτήσει ταῖς χερσὶν αὐτοῦ καὶ πολλὰ διαψιθυρίσει καὶ ἀλλοιώσει τὸ πρόσωπον αὐτοῦ.

CHAPTER 13

[1] Ὁ ἁπτόμενος πίσσης μολυνθήσεται, καὶ ὁ κοινωνῶν ὑπερηφάνῳ ὁμοιωθήσεται αὐτῷ. [2] βάρος ὑπὲρ σὲ μὴ ἄρῃς καὶ ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κοινώνει. τί κοινωνήσει χύτρα πρὸς λέβητα; αὕτη προσκρούσει, καὶ αὕτη συντριβήσεται. [3] πλούσιος ἠδίκησεν, καὶ αὐτὸς προσενεβριμήσατο· πτωχὸς ἠδίκηται, καὶ αὐτὸς προσδεηθήσεται. [4] ἐὰν χρησιμεύσῃς, ἐργᾶται ἐν σοί· καὶ ἐὰν ὑστερήσῃς, καταλείψει σε. [5] ἐὰν ἔχῃς, συμβιώσεταί σοι καὶ ἀποκενώσει σε, καὶ αὐτὸς οὐ πονέσει. [6] χρείαν ἔσχηκέν σου, καὶ ἀποπλανήσει σε καὶ προσγελάσεταί σοι καὶ δώσει σοι ἐλπίδα· λαλήσει σοι καλὰ καὶ ἐρεῖ Τίς ἡ χρεία σου; [7] καὶ αἰσχυνεῖ σε ἐν τοῖς βρώμασιν αὐτοῦ, ἕως οὗ ἀποκενώσῃ σε δὶς ἢ τρίς, καὶ ἐπ᾽ ἐσχάτων καταμωκήσεταί σου· μετὰ ταῦτα ὄψεταί σε καὶ καταλείψει σε καὶ τὴν κεφαλὴν αὐτοῦ κινήσει ἐπὶ σοί. [8] πρόσεχε μὴ ἀποπλανηθῇς καὶ μὴ ταπεινωθῇς ἐν ἀφροσύνῃ σου. [9] Προσκαλεσαμένου σε δυνάστου ὑποχωρῶν γίνου, καὶ τόσῳ μᾶλλόν σε προσκαλέσεται· [10] μὴ ἔμπιπτε, μὴ ἀπωσθῇς, καὶ μὴ μακρὰν ἀφίστω, ἵνα μὴ ἐπιλησθῇς. [11] μὴ ἔπεχε ἰσηγορεῖσθαι μετ᾽ αὐτοῦ καὶ μὴ πίστευε τοῖς πλείοσιν λόγοις αὐτοῦ· ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε καὶ ὡς προσγελῶν ἐξετάσει σε. [12] ἀνελεήμων ὁ μὴ συντηρῶν λόγους καὶ οὐ μὴ φείσηται περὶ κακώσεως καὶ δεσμῶν. [13] συντήρησον καὶ πρόσεχε σφοδρῶς, ὅτι μετὰ τῆς πτώσεώς σου περιπατεῖς. [15] Πᾶν ζῷον ἀγαπᾷ τὸ ὅμοιον αὐτῷ καὶ πᾶς ἄνθρωπος τὸν πλησίον αὐτοῦ· [16] πᾶσα σὰρξ κατὰ γένος συνάγεται, καὶ τῷ ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνήρ. [17] τί κοινωνήσει λύκος ἀμνῷ; οὕτως ἁμαρτωλὸς πρὸς εὐσεβῆ. [18] τίς εἰρήνη ὑαίνῃ πρὸς κύνα; καὶ τίς εἰρήνη πλουσίῳ πρὸς πένητα; [19] κυνήγια λεόντων ὄναγροι ἐν ἐρήμῳ· οὕτως νομαὶ πλουσίων πτωχοί. [20] βδέλυγμα ὑπερηφάνῳ ταπεινότης· οὕτως βδέλυγμα πλουσίῳ πτωχός. [21] πλούσιος σαλευόμενος στηρίζεται ὑπὸ φίλων, ταπεινὸς δὲ πεσὼν προσαπωθεῖται ὑπὸ φίλων. [22] πλουσίου σφαλέντος πολλοὶ ἀντιλήμπτορες· ἐλάλησεν ἀπόρρητα, καὶ ἐδικαίωσαν αὐτόν. ταπεινὸς ἔσφαλεν, καὶ προσεπετίμησαν αὐτῷ· ἐφθέγξατο σύνεσιν, καὶ οὐκ ἐδόθη αὐτῷ τόπος. [23] πλούσιος ἐλάλησεν, καὶ πάντες ἐσίγησαν καὶ τὸν λόγον αὐτοῦ ἀνύψωσαν ἕως τῶν νεφελῶν. πτωχὸς ἐλάλησεν καὶ εἶπαν Τίς οὗτος; κἂν προσκόψῃ, προσανατρέψουσιν αὐτόν. [24] ἀγαθὸς ὁ πλοῦτος, ᾧ μή ἐστιν ἁμαρτία, καὶ πονηρὰ ἡ πτωχεία ἐν στόματι ἀσεβοῦς. [25] Καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ, ἐάν τε εἰς ἀγαθὰ ἐάν τε εἰς κακά. [26] ἴχνος καρδίας ἐν ἀγαθοῖς πρόσωπον ἱλαρόν, καὶ εὕρεσις παραβολῶν διαλογισμοὶ μετὰ κόπων.

CHAPTER 14

[1] μακάριος ἀνήρ, ὃς οὐκ ὠλίσθησεν ἐν τῷ στόματι αὐτοῦ καὶ οὐ κατενύγη ἐν λύπῃ ἁμαρτιῶν· [2] μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ, καὶ ὃς οὐκ ἔπεσεν ἀπὸ τῆς ἐλπίδος αὐτοῦ. [3] Ἀνδρὶ μικρολόγῳ οὐ καλὸς ὁ πλοῦτος, καὶ ἀνθρώπῳ βασκάνῳ ἵνα τί χρήματα; [4] ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ συνάγει ἄλλοις, καὶ ἐν τοῖς ἀγαθοῖς αὐτοῦ τρυφήσουσιν ἕτεροι. [5] ὁ πονηρὸς ἑαυτῷ τίνι ἀγαθὸς ἔσται; καὶ οὐ μὴ εὐφρανθήσεται ἐν τοῖς χρήμασιν αὐτοῦ. [6] τοῦ βασκαίνοντος ἑαυτὸν οὐκ ἔστιν πονηρότερος, καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ· [7] κἂν εὖ ποιῇ, ἐν λήθῃ ποιεῖ, καὶ ἐπ᾽ ἐσχάτων ἐκφαίνει τὴν κακίαν αὐτοῦ. [8] πονηρὸς ὁ βασκαίνων ὀφθαλμῷ, ἀποστρέφων πρόσωπον καὶ ὑπερορῶν ψυχάς. [9] πλεονέκτου ὀφθαλμὸς οὐκ ἐμπίπλαται μερίδι, καὶ ἀδικία πονηρὰ ἀναξηραίνει ψυχήν. [10] ὀφθαλμὸς πονηρὸς φθονερὸς ἐπ᾽ ἄρτῳ καὶ ἐλλιπὴς ἐπὶ τῆς τραπέζης αὐτοῦ. [11] Τέκνον, καθὼς ἐὰν ἔχῃς, εὖ ποίει σεαυτὸν καὶ προσφορὰς κυρίῳ ἀξίως πρόσαγε· [12] μνήσθητι ὅτι θάνατος οὐ χρονιεῖ καὶ διαθήκη ᾅδου οὐχ ὑπεδείχθη σοι· [13] πρίν σε τελευτῆσαι εὖ ποίει φίλῳ καὶ κατὰ τὴν ἰσχύν σου ἔκτεινον καὶ δὸς αὐτῷ. [14] μὴ ἀφυστερήσῃς ἀπὸ ἀγαθῆς ἡμέρας, καὶ μερὶς ἐπιθυμίας ἀγαθῆς μή σε παρελθάτω. [15] οὐχὶ ἑτέρῳ καταλείψεις τοὺς πόνους σου καὶ τοὺς κόπους σου εἰς διαίρεσιν κλήρου; [16] δὸς καὶ λαβὲ καὶ ἀπάτησον τὴν ψυχήν σου, ὅτι οὐκ ἔστιν ἐν ᾅδου ζητῆσαι τρυφήν. [17] πᾶσα σὰρξ ὡς ἱμάτιον παλαιοῦται· ἡ γὰρ διαθήκη ἀπ᾽ αἰῶνος Θανάτῳ ἀποθανῇ. [18] ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος, τὰ μὲν καταβάλλει, ἄλλα δὲ φύει, οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται. [19] πᾶν ἔργον σηπόμενον ἐκλείπει, καὶ ὁ ἐργαζόμενος αὐτὸ μετ᾽ αὐτοῦ ἀπελεύσεται. [20] Μακάριος ἀνήρ, ὃς ἐν σοφίᾳ μελετήσει καὶ ὃς ἐν συνέσει αὐτοῦ διαλεχθήσεται, [21] ὁ διανοούμενος τὰς ὁδοὺς αὐτῆς ἐν καρδίᾳ αὐτοῦ καὶ ἐν τοῖς ἀποκρύφοις αὐτῆς ἐννοηθήσεται. [22] ἔξελθε ὀπίσω αὐτῆς ὡς ἰχνευτὴς καὶ ἐν ταῖς ὁδοῖς αὐτῆς ἐνέδρευε. [23] ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς καὶ ἐπὶ τῶν θυρωμάτων αὐτῆς ἀκροάσεται, [24] ὁ καταλύων σύνεγγυς τοῦ οἴκου αὐτῆς καὶ πήξει πάσσαλον ἐν τοῖς τοίχοις αὐτῆς, [25] στήσει τὴν σκηνὴν αὐτοῦ κατὰ χεῖρας αὐτῆς καὶ καταλύσει ἐν καταλύματι ἀγαθῶν, [26] θήσει τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ αὐτῆς καὶ ὑπὸ τοὺς κλάδους αὐτῆς αὐλισθήσεται, [27] σκεπασθήσεται ὑπ᾽ αὐτῆς ἀπὸ καύματος καὶ ἐν τῇ δόξῃ αὐτῆς καταλύσει.

CHAPTER 15

[1] Ὁ φοβούμενος κύριον ποιήσει αὐτό, καὶ ὁ ἐγκρατὴς τοῦ νόμου καταλήμψεται αὐτήν· [2] καὶ ὑπαντήσεταί αὐτῷ ὡς μήτηρ καὶ ὡς γυνὴ παρθενίας προσδέξεται αὐτόν· [3] ψωμιεῖ αὐτὸν ἄρτον συνέσεως καὶ ὕδωρ σοφίας ποτίσει αὐτόν· [4] στηριχθήσεται ἐπ᾽ αὐτὴν καὶ οὐ μὴ κλιθῇ, καὶ ἐπ᾽ αὐτῆς ἐφέξει καὶ οὐ μὴ καταισχυνθῇ· [5] καὶ ὑψώσει αὐτὸν παρὰ τοὺς πλησίον αὐτοῦ καὶ ἐν μέσῳ ἐκκλησίας ἀνοίξει τὸ στόμα αὐτοῦ· [6] εὐφροσύνην καὶ στέφανον ἀγαλλιάματος εὑρήσει καὶ ὄνομα αἰῶνος κατακληρονομήσει. [7] οὐ μὴ καταλήμψονται αὐτὴν ἄνθρωποι ἀσύνετοι, καὶ ἄνδρες ἁμαρτωλοὶ οὐ μὴ ἴδωσιν αὐτήν· [8] μακράν ἐστιν ὑπερηφανίας, καὶ ἄνδρες ψεῦσται οὐ μὴ μνησθήσονται αὐτῆς. [9] Οὐχ ὡραῖος αἶνος ἐν στόματι ἁμαρτωλοῦ, ὅτι οὐ παρὰ κυρίου ἀπεστάλη· [10] ἐν γὰρ σοφίᾳ ῥηθήσεται αἶνος, καὶ ὁ κύριος εὐοδώσει αὐτόν. [11] μὴ εἴπῃς ὅτι Διὰ κύριον ἀπέστην· ἃ γὰρ ἐμίσησεν, οὐ ποιήσει. [12] μὴ εἴπῃς ὅτι Αὐτός με ἐπλάνησεν· οὐ γὰρ χρείαν ἔχει ἀνδρὸς ἁμαρτωλοῦ. [13] πᾶν βδέλυγμα ἐμίσησεν ὁ κύριος, καὶ οὐκ ἔστιν ἀγαπητὸν τοῖς φοβουμένοις αὐτόν. [14] αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἄνθρωπον καὶ ἀφῆκεν αὐτὸν ἐν χειρὶ διαβουλίου αὐτοῦ. [15] ἐὰν θέλῃς, συντηρήσεις ἐντολὰς καὶ πίστιν ποιῆσαι εὐδοκίας. [16] παρέθηκέν σοι πῦρ καὶ ὕδωρ· οὗ ἐὰν θέλῃς, ἐκτενεῖς τὴν χεῖρά σου. [17] ἔναντι ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος, καὶ ὃ ἐὰν εὐδοκήσῃ, δοθήσεταί αὐτῷ. [18] ὅτι πολλὴ ἡ σοφία τοῦ κυρίου· ἰσχυρὸς ἐν δυναστείᾳ καὶ βλέπων τὰ πάντα, [19] καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ αὐτὸς ἐπιγνώσεται πᾶν ἔργον ἀνθρώπου. [20] οὐκ ἐνετείλατο οὐδενὶ ἀσεβεῖν καὶ οὐκ ἔδωκεν ἄνεσιν οὐδενὶ ἁμαρτάνειν.

CHAPTER 16

[1] Μὴ ἐπιθύμει τέκνων πλῆθος ἀχρήστων μηδὲ εὐφραίνου ἐπὶ υἱοῖς ἀσεβέσιν· [2] ἐὰν πληθύνωσιν, μὴ εὐφραίνου ἐπ᾽ αὐτοῖς, εἰ μή ἐστιν φόβος κυρίου μετ᾽ αὐτῶν. [3] μὴ ἐμπιστεύσῃς τῇ ζωῇ αὐτῶν καὶ μὴ ἔπεχε ἐπὶ τὸ πλῆθος αὐτῶν· κρείσσων γὰρ εἷς ἢ χίλιοι καὶ ἀποθανεῖν ἄτεκνον ἢ ἔχειν τέκνα ἀσεβῆ. [4] ἀπὸ γὰρ ἑνὸς συνετοῦ συνοικισθήσεται πόλις, φυλὴ δὲ ἀνόμων ἐρημωθήσεται. [5] Πολλὰ τοιαῦτα ἑόρακεν ὁ ὀφθαλμός μου, καὶ ἰσχυρότερα τούτων ἀκήκοεν τὸ οὖς μου. [6] ἐν συναγωγῇ ἁμαρτωλῶν ἐκκαυθήσεται πῦρ, καὶ ἐν ἔθνει ἀπειθεῖ ἐξεκαύθη ὀργή. [7] οὐκ ἐξιλάσατο περὶ τῶν ἀρχαίων γιγάντων, οἳ ἀπέστησαν τῇ ἰσχύι αὐτῶν· [8] οὐκ ἐφείσατο περὶ τῆς παροικίας Λωτ, οὓς ἐβδελύξατο διὰ τὴν ὑπερηφανίαν αὐτῶν· [9] οὐκ ἠλέησεν ἔθνος ἀπωλείας τοὺς ἐξηρμένους ἐν ἁμαρτίαις αὐτῶν [10] καὶ οὕτως ἑξακοσίας χιλιάδας πεζῶν τοὺς ἐπισυναχθέντας ἐν σκληροκαρδίᾳ αὐτῶν. [11] Κἂν ᾖ εἷς σκληροτράχηλος, θαυμαστὸν τοῦτο εἰ ἀθῳωθήσεται· ἔλεος γὰρ καὶ ὀργὴ παρ᾽ αὐτῷ, δυνάστης ἐξιλασμῶν καὶ ἐκχέων ὀργήν. [12] κατὰ τὸ πολὺ ἔλεος αὐτοῦ, οὕτως καὶ πολὺς ὁ ἔλεγχος αὐτοῦ· ἄνδρα κατὰ τὰ ἔργα αὐτοῦ κρινεῖ. [13] οὐκ ἐκφεύξεται ἐν ἁρπάγματι ἁμαρτωλός, καὶ οὐ μὴ καθυστερήσει ὑπομονὴ εὐσεβοῦς. [14] πάσῃ ἐλεημοσύνῃ ποιήσει τόπον, ἕκαστος κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. [17] Μὴ εἴπῃς ὅτι Ἀπὸ κυρίου κρυβήσομαι, καὶ ἐξ ὕψους τίς μου μνησθήσεται; ἐν λαῷ πλείονι οὐ μὴ γνωσθῶ, τίς γὰρ ἡ ψυχή μου ἐν ἀμετρήτῳ κτίσει; [18] ἰδοὺ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ, ἄβυσσος καὶ γῆ ἐν τῇ ἐπισκοπῇ αὐτοῦ σαλευθήσονται· [19] ἅμα τὰ ὄρη καὶ τὰ θεμέλια τῆς γῆς ἐν τῷ ἐπιβλέψαι εἰς αὐτὰ τρόμῳ συσσείονται. [20] καὶ ἐπ᾽ αὐτοῖς οὐ διανοηθήσεται καρδία, καὶ τὰς ὁδοὺς αὐτοῦ τίς ἐνθυμηθήσεται; [21] καὶ καταιγίς, ἣν οὐκ ὄψεται ἄνθρωπος, τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφοις. [22] ἔργα δικαιοσύνης τίς ἀναγγελεῖ; ἢ τίς ὑπομενεῖ; μακρὰν γὰρ ἡ διαθήκη. [23] ἐλαττούμενος καρδίᾳ διανοεῖται ταῦτα, καὶ ἀνὴρ ἄφρων καὶ πλανώμενος διανοεῖται μωρά. [24] Ἄκουσόν μου, τέκνον, καὶ μάθε ἐπιστήμην καὶ ἐπὶ τῶν λόγων μου πρόσεχε τῇ καρδίᾳ σου· [25] ἐκφανῶ ἐν σταθμῷ παιδείαν καὶ ἐν ἀκριβείᾳ ἀπαγγελῶ ἐπιστήμην. [26] Ἐν κρίσει κυρίου τὰ ἔργα αὐτοῦ ἀπ᾽ ἀρχῆς, καὶ ἀπὸ ποιήσεως αὐτῶν διέστειλεν μερίδας αὐτῶν. [27] ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν· οὔτε ἐπείνασαν οὔτε ἐκοπίασαν καὶ οὐκ ἐξέλιπον ἀπὸ τῶν ἔργων αὐτῶν· [28] ἕκαστος τὸν πλησίον αὐτοῦ οὐκ ἐξέθλιψεν, καὶ ἕως αἰῶνος οὐκ ἀπειθήσουσιν τοῦ ῥήματος αὐτοῦ. [29] καὶ μετὰ ταῦτα κύριος εἰς τὴν γῆν ἐπέβλεψεν καὶ ἐνέπλησεν αὐτὴν τῶν ἀγαθῶν αὐτοῦ· [30] ψυχῇ

παντὸς ζῴου ἐκάλυψεν τὸ πρόσωπον αὐτῆς, καὶ εἰς αὐτὴν ἡ ἀποστροφὴ αὐτῶν.

CHAPTER 17

[1] Κύριος ἔκτισεν ἐκ γῆς ἄνθρωπον καὶ πάλιν ἀπέστρεψεν αὐτὸν εἰς αὐτήν. [2] ἡμέρας ἀριθμοῦ καὶ καιρὸν ἔδωκεν αὐτοῖς καὶ ἔδωκεν αὐτοῖς ἐξουσίαν τῶν ἐπ᾽ αὐτῆς. [3] καθ᾽ ἑαυτὸν ἐνέδυσεν αὐτοὺς ἰσχὺν καὶ κατ᾽ εἰκόνα αὐτοῦ ἐποίησεν αὐτούς. [4] ἔθηκεν τὸν φόβον αὐτοῦ ἐπὶ πάσης σαρκὸς καὶ κατακυριεύειν θηρίων καὶ πετεινῶν. [6] διαβούλιον καὶ γλῶσσαν καὶ ὀφθαλμούς, ὦτα καὶ καρδίαν ἔδωκεν διανοεῖσθαι αὐτοῖς. [7] ἐπιστήμην συνέσεως ἐνέπλησεν αὐτοὺς καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς. [8] ἔθηκεν τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτοῦ, [10] καὶ ὄνομα ἁγιασμοῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. [11] προσέθηκεν αὐτοῖς ἐπιστήμην καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς. [12] διαθήκην αἰῶνος ἔστησεν μετ᾽ αὐτῶν καὶ τὰ κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς. [13] μεγαλεῖον δόξης εἶδον οἱ ὀφθαλμοὶ αὐτῶν, καὶ δόξαν φωνῆς αὐτοῦ ἤκουσεν τὸ οὖς αὐτῶν. [14] καὶ εἶπεν αὐτοῖς Προσέχετε ἀπὸ παντὸς ἀδίκου· καὶ ἐνετείλατο αὐτοῖς ἑκάστῳ περὶ τοῦ πλησίον. [15] Αἱ ὁδοὶ αὐτῶν ἐναντίον αὐτοῦ διὰ παντός, οὐ κρυβήσονται ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ. [17] ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, καὶ μερὶς κυρίου Ισραηλ ἐστίν. [19] ἅπαντα τὰ ἔργα αὐτῶν ὡς ὁ ἥλιος ἐναντίον αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐνδελεχεῖς ἐπὶ τὰς ὁδοὺς αὐτῶν. [20] οὐκ ἐκρύβησαν αἱ ἀδικίαι αὐτῶν ἀπ᾽ αὐτοῦ, καὶ πᾶσαι αἱ ἁμαρτίαι αὐτῶν ἔναντι κυρίου. [22] ἐλεημοσύνη ἀνδρὸς ὡς σφραγὶς μετ᾽ αὐτοῦ, καὶ χάριν ἀνθρώπου ὡς κόρην συντηρήσει. [23] μετὰ ταῦτα ἐξαναστήσεται καὶ ἀνταποδώσει αὐτοῖς καὶ τὸ ἀνταπόδομα αὐτῶν εἰς κεφαλὴν αὐτῶν ἀποδώσει· [24] πλὴν μετανοοῦσιν ἔδωκεν ἐπάνοδον καὶ παρεκάλεσεν ἐκλείποντας ὑπομονήν. [25] Ἐπίστρεφε ἐπὶ κύριον καὶ ἀπόλειπε ἁμαρτίας, δεήθητι κατὰ πρόσωπον καὶ σμίκρυνον πρόσκομμα· [26] ἐπάναγε ἐπὶ ὕψιστον καὶ ἀπόστρεφε ἀπὸ ἀδικίας καὶ σφόδρα μίσησον βδέλυγμα. [27] ὑψίστῳ τίς αἰνέσει ἐν ᾅδου ἀντὶ ζώντων καὶ διδόντων ἀνθομολόγησιν; [28] ἀπὸ νεκροῦ ὡς μηδὲ ὄντος ἀπόλλυται ἐξομολόγησις· ζῶν καὶ ὑγιὴς αἰνέσει τὸν κύριον. [29] ὡς μεγάλη ἡ ἐλεημοσύνη τοῦ κυρίου καὶ ἐξιλασμὸς τοῖς ἐπιστρέφουσιν ἐπ᾽ αὐτόν. [30] οὐ γὰρ δύναται πάντα εἶναι ἐν ἀνθρώποις, ὅτι οὐκ ἀθάνατος υἱὸς ἀνθρώπου. [31] τί φωτεινότερον ἡλίου; καὶ τοῦτο ἐκλείπει· καὶ πονηρὸν ἐνθυμηθήσεται σὰρξ καὶ αἷμα. [32] δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται, καὶ ἄνθρωποι πάντες γῆ καὶ σποδός.

CHAPTER 18

[1] Ὁ ζῶν εἰς τὸν αἰῶνα ἔκτισεν τὰ πάντα κοινῇ· [2] κύριος μόνος δικαιωθήσεται. [4] οὐθενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ· καὶ τίς ἐξιχνεύσει τὰ μεγαλεῖα αὐτοῦ; [5] κράτος μεγαλωσύνης αὐτοῦ τίς ἐξαριθμήσεται; καὶ τίς προσθήσει ἐκδιηγήσασθαι τὰ ἐλέη αὐτοῦ; [6] οὐκ ἔστιν ἐλαττῶσαι οὐδὲ προσθεῖναι, καὶ οὐκ ἔστιν ἐξιχνιάσαι τὰ θαυμάσια τοῦ κυρίου· [7] ὅταν συντελέσῃ ἄνθρωπος, τότε ἄρχεται· καὶ ὅταν παύσηται, τότε ἀπορηθήσεται. [8] Τί ἄνθρωπος, καὶ τί ἡ χρῆσις αὐτοῦ; τί τὸ ἀγαθὸν αὐτοῦ, καὶ τί τὸ κακὸν αὐτοῦ; [9] ἀριθμὸς ἡμερῶν ἀνθρώπου πολλὰ ἔτη ἑκατόν· [10] ὡς σταγὼν ὕδατος ἀπὸ θαλάσσης καὶ ψῆφος ἄμμου, οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος. [11] διὰ τοῦτο ἐμακροθύμησεν κύριος ἐπ᾽ αὐτοῖς καὶ ἐξέχεεν ἐπ᾽ αὐτοὺς τὸ ἔλεος αὐτοῦ. [12] εἶδεν καὶ ἐπέγνω τὴν καταστροφὴν αὐτῶν ὅτι πονηρά· διὰ τοῦτο ἐπλήθυνεν τὸν ἐξιλασμὸν αὐτοῦ. [13] ἔλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἔλεος δὲ κυρίου ἐπὶ πᾶσαν σάρκα· ἐλέγχων καὶ παιδεύων καὶ διδάσκων καὶ ἐπιστρέφων ὡς ποιμὴν τὸ ποίμνιον αὐτοῦ. [14] τοὺς ἐκδεχομένους παιδείαν ἐλεᾷ καὶ τοὺς κατασπεύδοντας ἐπὶ τὰ κρίματα αὐτοῦ. [15] Τέκνον, ἐν ἀγαθοῖς μὴ δῷς μῶμον καὶ ἐν πάσῃ δόσει λύπην λόγων. [16] οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτως κρείσσων λόγος ἢ δόσις. [17] οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν; καὶ ἀμφότερα παρὰ ἀνδρὶ κεχαριτωμένῳ. [18] μωρὸς ἀχαρίστως ὀνειδιεῖ, καὶ δόσις βασκάνου ἐκτήκει ὀφθαλμούς. [19] Πρὶν ἢ λαλῆσαι μάνθανε καὶ πρὸ ἀρρωστίας θεραπεύου. [20] πρὸ κρίσεως ἐξέταζε σεαυτόν, καὶ ἐν ὥρᾳ ἐπισκοπῆς εὑρήσεις ἐξιλασμόν. [21] πρὶν ἀρρωστῆσαί σε ταπεινώθητι καὶ ἐν καιρῷ ἁμαρτημάτων δεῖξον ἐπιστροφήν. [22] μὴ ἐμποδισθῇς τοῦ ἀποδοῦναι εὐχὴν εὐκαίρως καὶ μὴ μείνῃς ἕως θανάτου δικαιωθῆναι. [23] πρὶν εὔξασθαι ἑτοίμασον σεαυτὸν καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν κύριον. [24] μνήσθητι θυμοῦ ἐν ἡμέραις τελευτῆς καὶ καιρὸν ἐκδικήσεως ἐν ἀποστροφῇ προσώπου. [25] μνήσθητι καιρὸν λιμοῦ ἐν καιρῷ πλησμονῆς, πτωχείαν καὶ ἔνδειαν ἐν ἡμέραις πλούτου. [26] ἀπὸ πρωίθεν ἕως ἑσπέρας μεταβάλλει καιρός, καὶ πάντα ἐστὶν ταχινὰ ἔναντι κυρίου. [27] Ἄνθρωπος σοφὸς ἐν παντὶ εὐλαβηθήσεται καὶ ἐν ἡμέραις ἁμαρτιῶν προσέξει ἀπὸ πλημμελείας. [28] πᾶς συνετὸς ἔγνω σοφίαν καὶ τῷ εὑρόντι αὐτὴν δώσει ἐξομολόγησιν. [29] συνετοὶ ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο καὶ ἀνώμβρησαν παροιμίας ἀκριβεῖς. [30] Ὀπίσω τῶν ἐπιθυμιῶν σου μὴ πορεύου καὶ ἀπὸ τῶν ὀρέξεών σου κωλύου· [31] ἐὰν χορηγήσῃς τῇ ψυχῇ σου εὐδοκίαν ἐπιθυμίας, ποιήσει σε ἐπίχαρμα τῶν ἐχθρῶν σου. [32] μὴ

εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μὴ προσδεθῇς συμβολῇ αὐτῆς. [33] μὴ γίνου πτωχὸς συμβολοκοπῶν ἐκ δανεισμοῦ, καὶ οὐδέν σοί ἐστιν ἐν μαρσιππίῳ.

CHAPTER 19

[1] ἐργάτης μέθυσος οὐ πλουτισθήσεται· ὁ ἐξουθενῶν τὰ ὀλίγα κατὰ μικρὸν πεσεῖται. [2] οἶνος καὶ γυναῖκες ἀποστήσουσιν συνετούς, καὶ ὁ κολλώμενος πόρναις τολμηρότερος ἔσται· [3] σήπη καὶ σκώληκες κληρονομήσουσιν αὐτόν, καὶ ψυχὴ τολμηρὰ ἐξαρθήσεται. [4] Ὁ ταχὺ ἐμπιστεύων κοῦφος καρδίᾳ, καὶ ὁ ἁμαρτάνων εἰς ψυχὴν αὐτοῦ πλημμελήσει. [5] ὁ εὐφραινόμενος καρδίᾳ καταγνωσθήσεται, [6] καὶ ὁ μισῶν λαλιὰν ἐλαττονοῦται κακίᾳ. [7] μηδέποτε δευτερώσῃς λόγον, καὶ οὐθέν σοι οὐ μὴ ἐλαττονωθῇ. [8] ἐν φίλῳ καὶ ἐχθρῷ μὴ διηγοῦ, καὶ εἰ μή ἐστίν σοι ἁμαρτία, μὴ ἀποκάλυπτε· [9] ἀκήκοεν γάρ σου καὶ ἐφυλάξατό σε, καὶ ἐν καιρῷ μισήσει σε. [10] ἀκήκοας λόγον; συναποθανέτω σοι· θάρσει, οὐ μή σε ῥήξει. [11] ἀπὸ προσώπου λόγου ὠδινήσει μωρὸς ὡς ἀπὸ προσώπου βρέφους ἡ τίκτουσα. [12] βέλος πεπηγὸς ἐν μηρῷ σαρκός, οὕτως λόγος ἐν κοιλίᾳ μωροῦ. [13] Ἔλεγξον φίλον, μήποτε οὐκ ἐποίησεν, καὶ εἴ τι ἐποίησεν, μήποτε προσθῇ. [14] ἔλεγξον τὸν πλησίον, μήποτε οὐκ εἶπεν, καὶ εἰ εἴρηκεν, ἵνα μὴ δευτερώσῃ. [15] ἔλεγξον φίλον, πολλάκις γὰρ γίνεται διαβολή, καὶ μὴ παντὶ λόγῳ πίστευε. [16] ἔστιν ὀλισθάνων καὶ οὐκ ἀπὸ ψυχῆς, καὶ τίς οὐχ ἥμαρτεν ἐν τῇ γλώσσῃ αὐτοῦ; [17] ἔλεγξον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι καὶ δὸς τόπον νόμῳ ὑψίστου. [20] Πᾶσα σοφία φόβος κυρίου, καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου· [22] καὶ οὐκ ἔστιν σοφία πονηρίας ἐπιστήμη, καὶ οὐκ ἔστιν ὅπου βουλὴ ἁμαρτωλῶν φρόνησις. [23] ἔστιν πανουργία καὶ αὕτη βδέλυγμα, καὶ ἔστιν ἄφρων ἐλαττούμενος σοφίᾳ· [24] κρείττων ἡττώμενος ἐν συνέσει ἔμφοβος ἢ περισσεύων ἐν φρονήσει καὶ παραβαίνων νόμον. [25] ἔστιν πανουργία ἀκριβὴς καὶ αὕτη ἄδικος, καὶ ἔστιν διαστρέφων χάριν τοῦ ἐκφᾶναι κρίμα. [26] ἔστιν πονηρευόμενος συγκεκυφὼς μελανίᾳ, καὶ τὰ ἐντὸς αὐτοῦ πλήρη δόλου· [27] συγκρύφων πρόσωπον καὶ ἐθελοκωφῶν, ὅπου οὐκ ἐπεγνώσθη, προφθάσει σε· [28] καὶ ἐὰν ὑπὸ ἐλαττώματος ἰσχύος κωλυθῇ ἁμαρτεῖν, ἐὰν εὕρῃ καιρόν, κακοποιήσει. [29] ἀπὸ ὁράσεως ἐπιγνωσθήσεται ἀνήρ, καὶ ἀπὸ ἀπαντήσεως προσώπου ἐπιγνωσθήσεται νοήμων· [30] στολισμὸς ἀνδρὸς καὶ γέλως ὀδόντων καὶ βήματα ἀνθρώπου ἀναγγελεῖ τὰ περὶ αὐτοῦ.

CHAPTER 20

[1] Ἔστιν ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος, καὶ ἔστιν σιωπῶν καὶ αὐτὸς φρόνιμος. [2] ὡς καλὸν ἐλέγξαι ἢ θυμοῦσθαι, [3] καὶ ὁ ἀνθομολογούμενος ἀπὸ ἐλαττώσεως κωλυθήσεται. [4] ἐπιθυμία εὐνούχου ἀποπαρθενῶσαι νεάνιδα, οὕτως ὁ ποιῶν ἐν βίᾳ κρίματα. [5] ἔστιν σιωπῶν εὑρισκόμενος σοφός, καὶ ἔστιν μισητὸς ἀπὸ πολλῆς λαλιᾶς. [6] ἔστιν σιωπῶν, οὐ γὰρ ἔχει ἀπόκρισιν, καὶ ἔστιν σιωπῶν εἰδὼς καιρόν. [7] ἄνθρωπος σοφὸς σιγήσει ἕως καιροῦ, ὁ δὲ λαπιστὴς καὶ ἄφρων ὑπερβήσεται καιρόν. [8] ὁ πλεονάζων λόγῳ βδελυχθήσεται, καὶ ὁ ἐνεξουσιαζόμενος μισηθήσεται. [9] Ἔστιν εὐοδία ἐν κακοῖς ἀνδρί, καὶ ἔστιν εὕρεμα εἰς ἐλάττωσιν. [10] ἔστιν δόσις, ἣ οὐ λυσιτελήσει σοι, καὶ ἔστιν δόσις, ἧς τὸ ἀνταπόδομα διπλοῦν. [11] ἔστιν ἐλάττωσις ἕνεκεν δόξης, καὶ ἔστιν ὃς ἀπὸ ταπεινώσεως ἦρεν κεφαλήν. [12] ἔστιν ἀγοράζων πολλὰ ὀλίγου καὶ ἀποτιννύων αὐτὰ ἑπταπλάσιον. [13] ὁ σοφὸς ἐν λόγοις ἑαυτὸν προσφιλῆ ποιήσει, χάριτες δὲ μωρῶν ἐκχυθήσονται. [14] δόσις ἄφρονος οὐ λυσιτελήσει σοι, οἱ γὰρ ὀφθαλμοὶ αὐτοῦ ἀνθ’ ἑνὸς πολλοί [15] ὀλίγα δώσει καὶ πολλὰ ὀνειδίσει καὶ ἀνοίξει τὸ στόμα αὐτοῦ ὡς κῆρυξ· σήμερον δανιεῖ καὶ αὔριον ἀπαιτήσει, μισητὸς ἄνθρωπος ὁ τοιοῦτος. [16] μωρὸς ἐρεῖ Οὐχ ὑπάρχει μοι φίλος, καὶ οὐκ ἔστιν χάρις τοῖς ἀγαθοῖς μου· [17] οἱ ἔσθοντες τὸν ἄρτον αὐτοῦ φαῦλοι γλώσσῃ, ποσάκις καὶ ὅσοι καταγελάσονται αὐτοῦ; [18] Ὀλίσθημα ἀπὸ ἐδάφους μᾶλλον ἢ ἀπὸ γλώσσης, οὕτως πτῶσις κακῶν κατὰ σπουδὴν ἥξει. [19] ἄνθρωπος ἄχαρις, μῦθος ἄκαιρος· ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται. [20] ἀπὸ στόματος μωροῦ ἀποδοκιμασθήσεται παραβολή· οὐ γὰρ μὴ εἴπῃ αὐτὴν ἐν καιρῷ αὐτῆς. [21] Ἔστιν κωλυόμενος ἁμαρτάνειν ἀπὸ ἐνδείας, καὶ ἐν τῇ ἀναπαύσει αὐτοῦ οὐ κατανυγήσεται. [22] ἔστιν ἀπολλύων τὴν ψυχὴν αὐτοῦ δι’ αἰσχύνην, καὶ ἀπὸ ἄφρονος προσώπου ἀπολεῖ αὐτήν. [23] ἔστιν χάριν αἰσχύνης ἐπαγγελλόμενος φίλῳ, καὶ ἐκτήσατο αὐτὸν ἐχθρὸν δωρεάν. [24] Μῶμος πονηρὸς ἐν ἀνθρώπῳ ψεῦδος, ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται. [25] αἱρετὸν κλέπτης ἢ ὁ ἐνδελεχίζων ψεύδει, ἀμφότεροι δὲ ἀπώλειαν κληρονομήσουσιν. [26] ἦθος ἀνθρώπου ψευδοῦς ἀτιμία, καὶ ἡ αἰσχύνη αὐτοῦ μετ’ αὐτοῦ ἐνδελεχῶς. [27] Ὁ σοφὸς ἐν λόγοις προάξει ἑαυτόν, καὶ ἄνθρωπος φρόνιμος ἀρέσει μεγιστᾶσιν. [28] ὁ ἐργαζόμενος γῆν ἀνυψώσει θιμωνιὰν αὐτοῦ, καὶ ὁ ἀρέσκων μεγιστᾶσιν ἐξιλάσεται ἀδικίαν. [29] ξένια καὶ δῶρα ἀποτυφλοῖ ὀφθαλμοὺς σοφῶν καὶ ὡς φιμὸς ἐν στόματι ἀποτρέπει ἐλεγμούς. [30] σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις;

[31] κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.

CHAPTER 21

[1] Τέκνον, ἥμαρτες; μὴ προσθῇς μηκέτι καὶ περὶ τῶν προτέρων σου δεήθητι. [2] ὡς ἀπὸ προσώπου ὄφεως φεῦγε ἀπὸ ἁμαρτίας· ἐὰν γὰρ προσέλθῃς, δήξεταί σε· ὀδόντες λέοντος οἱ ὀδόντες αὐτῆς ἀναιροῦντες ψυχὰς ἀνθρώπων. [3] ὡς ῥομφαία δίστομος πᾶσα ἀνομία, τῇ πληγῇ αὐτῆς οὐκ ἔστιν ἴασις. [4] καταπληγμὸς καὶ ὕβρις ἐρημώσουσιν πλοῦτον· οὕτως οἶκος ὑπερηφάνου ἐρημωθήσεται. [5] δέησις πτωχοῦ ἐκ στόματος ἕως ὠτίων αὐτοῦ, καὶ τὸ κρίμα αὐτοῦ κατὰ σπουδὴν ἔρχεται. [6] μισῶν ἐλεγμὸν ἐν ἴχνει ἁμαρτωλοῦ, καὶ ὁ φοβούμενος κύριον ἐπιστρέψει ἐν καρδίᾳ. [7] γνωστὸς μακρόθεν ὁ δυνατὸς ἐν γλώσσῃ, ὁ δὲ νοήμων οἶδεν ἐν τῷ ὀλισθάνειν αὐτόν. [8] ὁ οἰκοδομῶν τὴν οἰκίαν αὐτοῦ ἐν χρήμασιν ἀλλοτρίοις ὡς συνάγων αὐτοῦ τοὺς λίθους εἰς χειμῶνα. [9] στιππύον συνηγμένον συναγωγὴ ἀνόμων, καὶ ἡ συντέλεια αὐτῶν φλὸξ πυρός. [10] ὁδὸς ἁμαρτωλῶν ὡμαλισμένη ἐκ λίθων, καὶ ἐπ᾽ ἐσχάτων αὐτῆς βόθρος ᾅδου. [11] Ὁ φυλάσσων νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ, καὶ συντέλεια τοῦ φόβου κυρίου σοφία. [12] οὐ παιδευθήσεται ὃς οὐκ ἔστιν πανοῦργος, ἔστιν δὲ πανουργία πληθύνουσα πικρίαν. [13] γνῶσις σοφοῦ ὡς κατακλυσμὸς πληθυνθήσεται καὶ ἡ βουλὴ αὐτοῦ ὡς πηγὴ ζωῆς. [14] ἔγκατα μωροῦ ὡς ἀγγεῖον συντετριμμένον καὶ πᾶσαν γνῶσιν οὐ κρατήσει. [15] λόγον σοφὸν ἐὰν ἀκούσῃ ἐπιστήμων, αἰνέσει αὐτὸν καὶ ἐπ᾽ αὐτὸν προσθήσει· ἤκουσεν ὁ σπαταλῶν, καὶ ἀπήρεσεν αὐτῷ, καὶ ἀπέστρεψεν αὐτὸν ὀπίσω τοῦ νώτου αὐτοῦ. [16] ἐξήγησις μωροῦ ὡς ἐν ὁδῷ φορτίον, ἐπὶ δὲ χείλους συνετοῦ εὑρεθήσεται χάρις. [17] στόμα φρονίμου ζητηθήσεται ἐν ἐκκλησίᾳ, καὶ τοὺς λόγους αὐτοῦ διανοηθήσονται ἐν καρδίᾳ. [18] Ὡς οἶκος ἠφανισμένος οὕτως μωρῷ σοφία, καὶ γνῶσις ἀσυνέτου ἀδιεξέταστοι λόγοι. [19] πέδαι ἐν ποσὶν ἀνοήτου παιδεία καὶ ὡς χειροπέδαι ἐπὶ χειρὸς δεξιᾶς. [20] μωρὸς ἐν γέλωτι ἀνυψοῖ φωνὴν αὐτοῦ, ἀνὴρ δὲ πανοῦργος μόλις ἡσυχῇ μειδιάσει. [21] ὡς κόσμος χρυσοῦς φρονίμῳ παιδεία καὶ ὡς χλιδὼν ἐπὶ βραχίονι δεξιῷ. [22] ποὺς μωροῦ ταχὺς εἰς οἰκίαν, ἄνθρωπος δὲ πολύπειρος αἰσχυνθήσεται ἀπὸ προσώπου. [23] ἄφρων ἀπὸ θύρας παρακύπτει εἰς οἰκίαν, ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται. [24] ἀπαιδευσία ἀνθρώπου ἀκροᾶσθαι παρὰ θύραν, ὁ δὲ φρόνιμος βαρυνθήσεται ἀτιμίᾳ. [25] χείλη ἀλλοτρίων ἐν τούτοις διηγήσονται, λόγοι δὲ φρονίμων ἐν ζυγῷ σταθήσονται. [26] ἐν στόματι μωρῶν ἡ καρδία αὐτῶν, καρδία δὲ σοφῶν στόμα αὐτῶν. [27] ἐν τῷ καταρᾶσθαι ἀσεβῆ τὸν σατανᾶν αὐτὸς καταρᾶται τὴν ἑαυτοῦ ψυχήν. [28] μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψιθυρίζων καὶ ἐν παροικήσει μισηθήσεται.

CHAPTER 22

[1] Λίθῳ ἠρδαλωμένῳ συνεβλήθη ὀκνηρός, καὶ πᾶς ἐκσυριεῖ ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ. [2] βολβίτῳ κοπρίων συνεβλήθη ὀκνηρός, πᾶς ὁ ἀναιρούμενος αὐτὸν ἐκτινάξει χεῖρα. [3] αἰσχύνη πατρὸς ἐν γεννήσει ἀπαιδεύτου, θυγάτηρ δὲ ἐπ᾽ ἐλαττώσει γίνεται. [4] θυγάτηρ φρονίμη κληρονομήσει ἄνδρα αὐτῆς, καὶ ἡ καταισχύνουσα εἰς λύπην γεννήσαντος· [5] πατέρα καὶ ἄνδρα καταισχύνει ἡ θρασεῖα καὶ ὑπὸ ἀμφοτέρων ἀτιμασθήσεται. [6] μουσικὰ ἐν πένθει ἄκαιρος διήγησις, μάστιγες δὲ καὶ παιδεία ἐν παντὶ καιρῷ σοφίας. [9] συγκολλῶν ὄστρακον ὁ διδάσκων μωρόν, ἐξεγείρων καθεύδοντα ἐκ βαθέος ὕπνου. [10] διηγούμενος νυστάζοντι ὁ διηγούμενος μωρῷ, καὶ ἐπὶ συντελείᾳ ἐρεῖ Τί ἐστιν; [11] ἐπὶ νεκρῷ κλαῦσον, ἐξέλιπεν γὰρ φῶς, καὶ ἐπὶ μωρῷ κλαῦσον, ἐξέλιπεν γὰρ σύνεσιν· ἤδιον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀνεπαύσατο, τοῦ δὲ μωροῦ ὑπὲρ θάνατον ἡ ζωὴ πονηρά. [12] πένθος νεκροῦ ἑπτὰ ἡμέραι, μωροῦ δὲ καὶ ἀσεβοῦς πᾶσαι αἱ ἡμέραι τῆς ζωῆς αὐτοῦ. [13] μετὰ ἄφρονος μὴ πληθύνῃς λόγον καὶ πρὸς ἀσύνετον μὴ πορεύου· φύλαξαι ἀπ᾽ αὐτοῦ, ἵνα μὴ κόπον ἔχῃς καὶ οὐ μὴ μολυνθῇς ἐν τῷ ἐντιναγμῷ αὐτοῦ· ἔκκλινον ἀπ᾽ αὐτοῦ καὶ εὑρήσεις ἀνάπαυσιν καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονοίᾳ αὐτοῦ. [14] ὑπὲρ μόλιβον τί βαρυνθήσεται; καὶ τί αὐτῷ ὄνομα ἀλλ᾽ ἢ μωρός; [15] ἄμμον καὶ ἅλα καὶ βῶλον σιδήρου εὔκοπον ὑπενεγκεῖν ἢ ἄνθρωπον ἀσύνετον. [16] Ἰμάντωσις ξυλίνη ἐνδεδεμένη εἰς οἰκοδομὴν ἐν συσσεισμῷ οὐ διαλυθήσεται· οὕτως καρδία ἐστηριγμένη ἐπὶ διανοήματος βουλῆς ἐν καιρῷ οὐ δειλιάσει. [17] καρδία ἡδρασμένη ἐπὶ διανοίας συνέσεως ὡς κόσμος ψαμμωτὸς τοίχου ξυστοῦ. [18] χάρακες ἐπὶ μετεώρου κείμενοι κατέναντι ἀνέμου οὐ μὴ ὑπομείνωσιν· οὕτως καρδία δειλὴ ἐπὶ διανοήματος μωροῦ κατέναντι παντὸς φόβου οὐ μὴ ὑπομείνῃ. [19] Ὁ νύσσων ὀφθαλμὸν κατάξει δάκρυα, καὶ νύσσων καρδίαν ἐκφαίνει αἴσθησιν. [20] βάλλων λίθον ἐπὶ πετεινὰ ἀποσοβεῖ αὐτά, καὶ ὁ ὀνειδίζων φίλον διαλύσει φιλίαν. [21] ἐπὶ φίλον ἐὰν σπάσῃς ῥομφαίαν, μὴ ἀφελπίσῃς, ἔστιν γὰρ ἐπάνοδος· [22] ἐπὶ φίλον ἐὰν ἀνοίξῃς στόμα, μὴ εὐλαβηθῇς, ἔστιν γὰρ διαλλαγή· πλὴν ὀνειδισμοῦ καὶ ὑπερηφανίας καὶ μυστηρίου ἀποκαλύψεως καὶ πληγῆς δολίας, ἐν τούτοις ἀποφεύξεται πᾶς φίλος. [23] πίστιν κτῆσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον, ἵνα ἐν τοῖς ἀγαθοῖς αὐτοῦ ὁμοῦ πλησθῇς· ἐν καιρῷ θλίψεως διάμενε αὐτῷ, ἵνα ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσῃς. [24] πρὸ πυρὸς ἀτμὶς καμίνου καὶ καπνός· οὕτως πρὸ αἱμάτων λοιδορίαι. [25] φίλον σκεπάσαι οὐκ αἰσχυνθήσομαι καὶ ἀπὸ προσώπου αὐτοῦ οὐ μὴ κρυβῶ, [26] καὶ εἰ κακά μοι συμβήσεται δι᾽ αὐτόν, πᾶς ὁ ἀκούων

φυλάξεται ἀπ᾽ αὐτοῦ. [27] Τίς δώσει ἐπὶ στόμα μου φυλακὴν καὶ ἐπὶ τῶν χειλέων μου σφραγῖδα πανοῦργον, ἵνα μὴ πέσω ἀπ᾽ αὐτῆς καὶ ἡ γλῶσσά μου ἀπολέσῃ με;

CHAPTER 23

[1] κύριε πάτερ καὶ δέσποτα ζωῆς μου, μὴ ἐγκαταλίπῃς με ἐν βουλῇ αὐτῶν, μὴ ἀφῇς με πεσεῖν ἐν αὐτοῖς. [2] τίς ἐπιστήσει ἐπὶ τοῦ διανοήματός μου μάστιγας καὶ ἐπὶ τῆς καρδίας μου παιδείαν σοφίας, ἵνα ἐπὶ τοῖς ἀγνοήμασίν μου μὴ φείσωνται καὶ οὐ μὴ παρῇ τὰ ἁμαρτήματα αὐτῶν, [3] ὅπως μὴ πληθυνθῶσιν αἱ ἄγνοιαί μου καὶ αἱ ἁμαρτίαι μου πλεονάσωσιν καὶ πεσοῦμαι ἔναντι τῶν ὑπεναντίων καὶ ἐπιχαρεῖταί μοι ὁ ἐχθρός μου; [4] κύριε πάτερ καὶ θεὲ ζωῆς μου, μετεωρισμὸν ὀφθαλμῶν μὴ δῷς μοι [5] καὶ ἐπιθυμίαν ἀπόστρεψον ἀπ᾽ ἐμοῦ· [6] κοιλίας ὄρεξις καὶ συνουσιασμὸς μὴ καταλαβέτωσάν με, καὶ ψυχῇ ἀναιδεῖ μὴ παραδῷς με. [7] Παιδείαν στόματος ἀκούσατε, τέκνα, καὶ ὁ φυλάσσων οὐ μὴ ἁλῷ. [8] ἐν τοῖς χείλεσιν αὐτοῦ καταληφθήσεται ἁμαρτωλός, καὶ λοίδορος καὶ ὑπερήφανος σκανδαλισθήσονται ἐν αὐτοῖς. [9] ὅρκῳ μὴ ἐθίσῃς τὸ στόμα σου καὶ ὀνομασίᾳ τοῦ ἁγίου μὴ συνεθισθῇς· [10] ὥσπερ γὰρ οἰκέτης ἐξεταζόμενος ἐνδελεχῶς ἀπὸ μώλωπος οὐκ ἐλαττωθήσεται, οὕτως καὶ ὁ ὀμνύων καὶ ὀνομάζων διὰ παντὸς ἀπὸ ἁμαρτίας οὐ μὴ καθαρισθῇ. [11] ἀνὴρ πολύορκος πλησθήσεται ἀνομίας, καὶ οὐκ ἀποστήσεται ἀπὸ τοῦ οἴκου αὐτοῦ μάστιξ· ἐὰν πλημμελήσῃ, ἁμαρτία αὐτοῦ ἐπ᾽ αὐτῷ, κἂν ὑπερίδῃ, ἥμαρτεν δισσῶς· καὶ εἰ διὰ κενῆς ὤμοσεν, οὐ δικαιωθήσεται, πλησθήσεται γὰρ ἐπαγωγῶν ὁ οἶκος αὐτοῦ. [12] Ἔστιν λέξις ἀντιπαραβεβλημένη θανάτῳ, μὴ εὑρεθήτω ἐν κληρονομίᾳ Ιακωβ· ἀπὸ γὰρ εὐσεβῶν ταῦτα πάντα ἀποστήσεται, καὶ ἐν ἁμαρτίαις οὐκ ἐγκυλισθήσονται. [13] ἀπαιδευσίαν ἀσυρῆ μὴ συνεθίσῃς τὸ στόμα σου· ἔστιν γὰρ ἐν αὐτῇ λόγος ἁμαρτίας. [14] μνήσθητι πατρὸς καὶ μητρός σου, ἀνὰ μέσον γὰρ μεγιστάνων συνεδρεύεις, μήποτε ἐπιλάθῃ ἐνώπιον αὐτῶν καὶ τῷ ἐθισμῷ σου μωρανθῇς καὶ θελήσεις εἰ μὴ ἐγεννήθης καὶ τὴν ἡμέραν τοῦ τοκετοῦ σου καταράσῃ. [15] ἄνθρωπος συνεθιζόμενος λόγοις ὀνειδισμοῦ ἐν πάσαις ταῖς ἡμέραις αὐτοῦ οὐ μὴ παιδευθῇ. [16] Δύο εἴδη πληθύνουσιν ἁμαρτίας, καὶ τὸ τρίτον ἐπάξει ὀργήν· [17] ψυχὴ θερμὴ ὡς πῦρ καιόμενον, οὐ μὴ σβεσθῇ ἕως ἂν καταποθῇ· ἄνθρωπος πόρνος ἐν σώματι σαρκὸς αὐτοῦ, οὐ μὴ παύσηται ἕως ἂν ἐκκαύσῃ πῦρ· ἀνθρώπῳ πόρνῳ πᾶς ἄρτος ἡδύς, οὐ μὴ κοπάσῃ ἕως ἂν τελευτήσῃ. [18] ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ λέγων ἐν τῇ ψυχῇ αὐτοῦ Τίς με ὁρᾷ; σκότος κύκλῳ μου, καὶ οἱ τοῖχοί με καλύπτουσιν, καὶ οὐθείς με ὁρᾷ· τί εὐλαβοῦμαι; τῶν ἁμαρτιῶν μου οὐ μὴ μνησθήσεται ὁ ὕψιστος. [19] καὶ ὀφθαλμοὶ ἀνθρώπων ὁ φόβος αὐτοῦ, καὶ οὐκ ἔγνω ὅτι ὀφθαλμοὶ κυρίου μυριοπλασίως ἡλίου φωτεινότεροι ἐπιβλέποντες πάσας ὁδοὺς ἀνθρώπων καὶ κατανοοῦντες εἰς ἀπόκρυφα μέρη. [20] πρὶν ἢ κτισθῆναι τὰ πάντα

ἔγνωσται αὐτῷ, οὕτως καὶ μετὰ τὸ συντελεσθῆναι. [21] οὗτος ἐν πλατείαις πόλεως ἐκδικηθήσεται, καὶ οὗ οὐχ ὑπενόησεν, πιασθήσεται. [22] Οὕτως καὶ γυνὴ καταλιποῦσα τὸν ἄνδρα καὶ παριστῶσα κληρονόμον ἐξ ἀλλοτρίου. [23] πρῶτον μὲν γὰρ ἐν νόμῳ ὑψίστου ἠπείθησεν, καὶ δεύτερον εἰς ἄνδρα αὐτῆς ἐπλημμέλησεν, καὶ τὸ τρίτον ἐν πορνείᾳ ἐμοιχεύθη καὶ ἐξ ἀλλοτρίου ἀνδρὸς τέκνα παρέστησεν. [24] αὕτη εἰς ἐκκλησίαν ἐξαχθήσεται, καὶ ἐπὶ τὰ τέκνα αὐτῆς ἐπισκοπὴ ἔσται. [25] οὐ διαδώσουσιν τὰ τέκνα αὐτῆς εἰς ῥίζαν, καὶ οἱ κλάδοι αὐτῆς οὐκ οἴσουσιν καρπόν. [26] καταλείψει εἰς κατάραν τὸ μνημόσυνον αὐτῆς, καὶ τὸ ὄνειδος αὐτῆς οὐκ ἐξαλειφθήσεται, [27] καὶ ἐπιγνώσονται οἱ καταλειφθέντες ὅτι οὐθὲν κρεῖττον φόβου κυρίου καὶ οὐθὲν γλυκύτερον τοῦ προσέχειν ἐντολαῖς κυρίου.

CHAPTER 24

[1] Ἡ σοφία αἰνέσει ψυχὴν αὐτῆς καὶ ἐν μέσῳ λαοῦ αὐτῆς καυχήσεται· [2] ἐν ἐκκλησίᾳ ὑψίστου στόμα αὐτῆς ἀνοίξει καὶ ἔναντι δυνάμεως αὐτοῦ καυχήσεται [3] Ἐγὼ ἀπὸ στόματος ὑψίστου ἐξῆλθον καὶ ὡς ὁμίχλη κατεκάλυψα γῆν· [4] ἐγὼ ἐν ὑψηλοῖς κατεσκήνωσα, καὶ ὁ θρόνος μου ἐν στύλῳ νεφέλης· [5] γῦρον οὐρανοῦ ἐκύκλωσα μόνη καὶ ἐν βάθει ἀβύσσων περιεπάτησα· [6] ἐν κύμασιν θαλάσσης καὶ ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ λαῷ καὶ ἔθνει ἐκτησάμην. [7] μετὰ τούτων πάντων ἀνάπαυσιν ἐζήτησα καὶ ἐν κληρονομίᾳ τίνος αὐλισθήσομαι. [8] τότε ἐνετείλατό μοι ὁ κτίστης ἁπάντων, καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνήν μου καὶ εἶπεν Ἐν Ιακωβ κατασκήνωσον καὶ ἐν Ισραηλ κατακληρονομήθητι. [9] πρὸ τοῦ αἰῶνος ἀπ᾽ ἀρχῆς ἔκτισέν με, καὶ ἕως αἰῶνος οὐ μὴ ἐκλίπω. [10] ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα καὶ οὕτως ἐν Σιων ἐστηρίχθην· [11] ἐν πόλει ἠγαπημένῃ ὁμοίως με κατέπαυσεν, καὶ ἐν Ιερουσαλημ ἡ ἐξουσία μου· [12] καὶ ἐρρίζωσα ἐν λαῷ δεδοξασμένῳ, ἐν μερίδι κυρίου, κληρονομίας αὐτοῦ. [13] ὡς κέδρος ἀνυψώθην ἐν τῷ Λιβάνῳ καὶ ὡς κυπάρισσος ἐν ὄρεσιν Αερμων· [14] ὡς φοῖνιξ ἀνυψώθην ἐν Αιγγαδοις καὶ ὡς φυτὰ ῥόδου ἐν Ιεριχω, ὡς ἐλαία εὐπρεπὴς ἐν πεδίῳ, καὶ ἀνυψώθην ὡς πλάτανος. [15] ὡς κιννάμωμον καὶ ἀσπάλαθος ἀρωμάτων δέδωκα ὀσμὴν καὶ ὡς σμύρνα ἐκλεκτὴ διέδωκα εὐωδίαν, ὡς χαλβάνη καὶ ὄνυξ καὶ στακτὴ καὶ ὡς λιβάνου ἀτμὶς ἐν σκηνῇ. [16] ἐγὼ ὡς τερέμινθος ἐξέτεινα κλάδους μου, καὶ οἱ κλάδοι μου κλάδοι δόξης καὶ χάριτος. [17] ἐγὼ ὡς ἄμπελος ἐβλάστησα χάριν, καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ πλούτου. [19] προσέλθετε πρός με, οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γενημάτων μου ἐμπλήσθητε· [20] τὸ γὰρ μνημόσυνόν μου ὑπὲρ τὸ μέλι γλυκύ, καὶ ἡ κληρονομία μου ὑπὲρ μέλιτος κηρίον. [21] οἱ ἐσθίοντές με ἔτι πεινάσουσιν, καὶ οἱ πίνοντές με ἔτι διψήσουσιν. [22] ὁ ὑπακούων μου οὐκ αἰσχυνθήσεται, καὶ οἱ ἐργαζόμενοι ἐν ἐμοὶ οὐχ ἁμαρτήσουσιν. [23] Ταῦτα πάντα βίβλος διαθήκης θεοῦ ὑψίστου, νόμον ὃν ἐνετείλατο ἡμῖν Μωϋσῆς κληρονομίαν συναγωγαῖς Ιακωβ, [25] ὁ πιμπλῶν ὡς Φισων σοφίαν καὶ ὡς Τίγρις ἐν ἡμέραις νέων, [26] ὁ ἀναπληρῶν ὡς Εὐφράτης σύνεσιν καὶ ὡς Ιορδάνης ἐν ἡμέραις θερισμοῦ, [27] ὁ ἐκφαίνων ὡς φῶς παιδείαν, ὡς Γηων ἐν ἡμέραις τρυγήτου. [28] οὐ συνετέλεσεν ὁ πρῶτος γνῶναι αὐτήν, καὶ οὕτως ὁ ἔσχατος οὐκ ἐξιχνίασεν αὐτήν· [29] ἀπὸ γὰρ θαλάσσης ἐπληθύνθη διανόημα αὐτῆς καὶ ἡ βουλὴ αὐτῆς ἀπὸ ἀβύσσου μεγάλης. [30] Κἀγὼ ὡς διῶρυξ ἀπὸ ποταμοῦ καὶ ὡς ὑδραγωγὸς ἐξῆλθον εἰς παράδεισον· [31] εἶπα Ποτιῶ μου τὸν κῆπον καὶ μεθύσω μου τὴν πρασιάν· καὶ ἰδοὺ ἐγένετό μοι ἡ διῶρυξ εἰς ποταμόν, καὶ ὁ ποταμός μου

ἐγένετο εἰς θάλασσαν. [32] ἔτι παιδείαν ὡς ὄρθρον φωτιῶ καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακράν· [33] ἔτι διδασκαλίαν ὡς προφητείαν ἐκχεῶ καὶ καταλείψω αὐτὴν εἰς γενεὰς αἰώνων. [34] ἴδετε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλ᾽ ἅπασιν τοῖς ἐκζητοῦσιν αὐτήν.

CHAPTER 25

[1] Ἐν τρισὶν ὡραίσθην καὶ ἀνέστην ὡραία ἔναντι κυρίου καὶ ἀνθρώπων· ὁμόνοια ἀδελφῶν, καὶ φιλία τῶν πλησίον, καὶ γυνὴ καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι. [2] τρία δὲ εἴδη ἐμίσησεν ἡ ψυχή μου καὶ προσώχθισα σφόδρα τῇ ζωῇ αὐτῶν· πτωχὸν ὑπερήφανον, καὶ πλούσιον ψεύστην, γέροντα μοιχὸν ἐλαττούμενον συνέσει. [3] Ἐν νεότητι οὐ συναγείοχας, καὶ πῶς ἂν εὕροις ἐν τῷ γήρᾳ σου; [4] ὡς ὡραῖον πολιαῖς κρίσις καὶ πρεσβυτέροις ἐπιγνῶναι βουλήν. [5] ὡς ὡραία γερόντων σοφία καὶ δεδοξασμένοις διανόημα καὶ βουλή. [6] στέφανος γερόντων πολυπειρία, καὶ τὸ καύχημα αὐτῶν φόβος κυρίου. [7] Ἐννέα ὑπονοήματα ἐμακάρισα ἐν καρδίᾳ καὶ τὸ δέκατον ἐρῶ ἐπὶ γλώσσης· ἄνθρωπος εὐφραινόμενος ἐπὶ τέκνοις, ζῶν καὶ βλέπων ἐπὶ πτώσει ἐχθρῶν· [8] μακάριος ὁ συνοικῶν γυναικὶ συνετῇ, καὶ ὃς ἐν γλώσσῃ οὐκ ὠλίσθησεν, καὶ ὃς οὐκ ἐδούλευσεν ἀναξίῳ ἑαυτοῦ· [9] μακάριος ὃς εὗρεν φρόνησιν, καὶ ὁ διηγούμενος εἰς ὦτα ἀκουόντων· [10] ὡς μέγας ὁ εὑρὼν σοφίαν· ἀλλ’ οὐκ ἔστιν ὑπὲρ τὸν φοβούμενον τὸν κύριον· [11] φόβος κυρίου ὑπὲρ πᾶν ὑπερέβαλεν, ὁ κρατῶν αὐτοῦ τίνι ὁμοιωθήσεται; [13] Πᾶσαν πληγὴν καὶ μὴ πληγὴν καρδίας, καὶ πᾶσαν πονηρίαν καὶ μὴ πονηρίαν γυναικός· [14] πᾶσαν ἐπαγωγὴν καὶ μὴ ἐπαγωγὴν μισούντων, καὶ πᾶσαν ἐκδίκησιν καὶ μὴ ἐκδίκησιν ἐχθρῶν. [15] οὐκ ἔστιν κεφαλὴ ὑπὲρ κεφαλὴν ὄφεως, καὶ οὐκ ἔστιν θυμὸς ὑπὲρ θυμὸν ἐχθροῦ. [16] συνοικῆσαι λέοντι καὶ δράκοντι εὐδοκήσω ἢ συνοικῆσαι μετὰ γυναικὸς πονηρᾶς. [17] πονηρία γυναικὸς ἀλλοιοῖ τὴν ὅρασιν αὐτῆς καὶ σκοτοῖ τὸ πρόσωπον αὐτῆς ὡς ἄρκος· [18] ἀνὰ μέσον τῶν πλησίον αὐτοῦ ἀναπεσεῖται ὁ ἀνηρ αὐτῆς καὶ ἀκουσίως ἀνεστέναξεν πικρά. [19] μικρὰ πᾶσα κακία πρὸς κακίαν γυναικός, κλῆρος ἁμαρτωλοῦ ἐπιπέσοι αὐτῇ. [20] ἀνάβασις ἀμμώδης ἐν ποσὶν πρεσβυτέρου, οὕτως γυνὴ γλωσσώδης ἀνδρὶ ἡσύχῳ. [21] μὴ προσπέσῃς ἐπὶ κάλλος γυναικὸς καὶ γυναῖκα μὴ ἐπιποθήσῃς. [22] ὀργὴ καὶ ἀναίδεια καὶ αἰσχύνη μεγάλη γυνὴ ἐὰν ἐπιχορηγῇ τῷ ἀνδρὶ αὐτῆς. [23] καρδία ταπεινὴ καὶ πρόσωπον σκυθρωπὸν καὶ πληγὴ καρδίας γυνὴ πονηρά· χεῖρες παρειμέναι καὶ γόνατα παραλελυμένα ἥτις οὐ μακαριεῖ τὸν ἄνδρα αὐτῆς. [24] ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ δι’ αὐτὴν ἀποθνῄσκομεν πάντες. [25] μὴ δῷς ὕδατι διέξοδον μηδὲ γυναικὶ πονηρᾷ παρρησίαν· [26] εἰ μὴ πορεύεται κατὰ χεῖράς σου, ἀπὸ τῶν σαρκῶν σου ἀπότεμε αὐτήν.

CHAPTER 26

[1] Γυναικὸς ἀγαθῆς μακάριος ὁ ἀνήρ, καὶ ἀριθμὸς τῶν ἡμερῶν αὐτοῦ διπλάσιος. [2] γυνὴ ἀνδρεία εὐφραίνει τὸν ἄνδρα αὐτῆς, καὶ τὰ ἔτη αὐτοῦ πληρώσει ἐν εἰρήνῃ. [3] γυνὴ ἀγαθὴ μερὶς ἀγαθή, ἐν μερίδι φοβουμένων κύριον δοθήσεται· [4] πλουσίου δὲ καὶ πτωχοῦ καρδία ἀγαθή, ἐν παντὶ καιρῷ πρόσωπον ἱλαρόν. [5] Ἀπὸ τριῶν εὐλαβήθη ἡ καρδία μου, καὶ ἐπὶ τῷ τετάρτῳ προσώπῳ ἐδεήθην· διαβολὴν πόλεως, καὶ ἐκκλησίαν ὄχλου, καὶ καταψευσμόν, ὑπὲρ θάνατον πάντα μοχθηρά. [6] ἄλγος καρδίας καὶ πένθος γυνὴ ἀντίζηλος ἐπὶ γυναικὶ καὶ μάστιξ γλώσσης πᾶσιν ἐπικοινωνοῦσα. [7] βοοζύγιον σαλευόμενον γυνὴ πονηρά, ὁ κρατῶν αὐτῆς ὡς ὁ δρασσόμενος σκορπίου. [8] ὀργὴ μεγάλη γυνὴ μέθυσος καὶ ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει. [9] πορνεία γυναικὸς ἐν μετεωρισμοῖς ὀφθαλμῶν καὶ ἐν τοῖς βλεφάροις αὐτῆς γνωσθήσεται. [10] ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακήν, ἵνα μὴ εὑροῦσα ἄνεσιν ἑαυτῇ χρήσηται· [11] ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι καὶ μὴ θαυμάσῃς, ἐὰν εἰς σὲ πλημμελήσῃ· [12] ὡς διψῶν ὁδοιπόρος τὸ στόμα ἀνοίξει καὶ ἀπὸ παντὸς ὕδατος τοῦ σύνεγγυς πίεται, κατέναντι παντὸς πασσάλου καθήσεται καὶ ἔναντι βέλους ἀνοίξει φαρέτραν. [13] Χάρις γυναικὸς τέρψει τὸν ἄνδρα αὐτῆς, καὶ τὰ ὀστᾶ αὐτοῦ πιανεῖ ἡ ἐπιστήμη αὐτῆς. [14] δόσις κυρίου γυνὴ σιγηρά, καὶ οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς· [15] χάρις ἐπὶ χάριτι γυνὴ αἰσχυντηρά, καὶ οὐκ ἔστιν σταθμὸς πᾶς ἄξιος ἐγκρατοῦς ψυχῆς. [16] ἥλιος ἀνατέλλων ἐν ὑψίστοις κυρίου καὶ κάλλος ἀγαθῆς γυναικὸς ἐν κόσμῳ οἰκίας αὐτῆς· [17] λύχνος ἐκλάμπων ἐπὶ λυχνίας ἁγίας καὶ κάλλος προσώπου ἐπὶ ἡλικίᾳ στασίμῃ· [18] στῦλοι χρύσεοι ἐπὶ βάσεως ἀργυρᾶς καὶ πόδες ὡραῖοι ἐπὶ στέρνοις εὐσταθοῦς. [28] Ἐπὶ δυσὶ λελύπηται ἡ καρδία μου, καὶ ἐπὶ τῷ τρίτῳ θυμός μοι ἐπῆλθεν· ἀνὴρ πολεμιστὴς ὑστερῶν δι᾽ ἔνδειαν, καὶ ἄνδρες συνετοὶ ἐὰν σκυβαλισθῶσιν, ἐπανάγων ἀπὸ δικαιοσύνης ἐπὶ ἁμαρτίαν· ὁ κύριος ἑτοιμάσει εἰς ῥομφαίαν αὐτόν. [29] Μόλις ἐξελεῖται ἔμπορος ἀπὸ πλημμελείας, καὶ οὐ δικαιωθήσεται κάπηλος ἀπὸ ἁμαρτίας.

CHAPTER 27

[1] χάριν διαφόρου πολλοὶ ἥμαρτον, καὶ ὁ ζητῶν πληθῦναι ἀποστρέψει ὀφθαλμόν. [2] ἀνὰ μέσον ἁρμῶν λίθων παγήσεται πάσσαλος, καὶ ἀνὰ μέσον πράσεως καὶ ἀγορασμοῦ συντριβήσεται ἁμαρτία. [3] ἐὰν μὴ ἐν φόβῳ κυρίου κρατήσῃ κατὰ σπουδήν, ἐν τάχει καταστραφήσεται αὐτοῦ ὁ οἶκος. [4] Ἐν σείσματι κοσκίνου διαμένει κοπρία, οὕτως σκύβαλα ἀνθρώπου ἐν λογισμῷ αὐτοῦ. [5] σκεύη κεραμέως δοκιμάζει κάμινος, καὶ πειρασμὸς ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. [6] γεώργιον ξύλου ἐκφαίνει ὁ καρπὸς αὐτοῦ, οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. [7] πρὸ λογισμοῦ μὴ ἐπαινέσῃς ἄνδρα· οὗτος γὰρ πειρασμὸς ἀνθρώπων. [8] Ἐὰν διώκῃς τὸ δίκαιον, καταλήμψῃ καὶ ἐνδύσῃ αὐτὸ ὡς ποδήρη δόξης. [9] πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει, καὶ ἀλήθεια πρὸς τοὺς ἐργαζομένους αὐτὴν ἐπανήξει. [10] λέων θήραν ἐνεδρεύει, οὕτως ἁμαρτία ἐργαζομένους ἄδικα. [11] διήγησις εὐσεβοῦς διὰ παντὸς σοφία, ὁ δὲ ἄφρων ὡς σελήνη ἀλλοιοῦται. [12] εἰς μέσον ἀσυνέτων συντήρησον καιρόν, εἰς μέσον δὲ διανοουμένων ἐνδελέχιζε. [13] διήγησις μωρῶν προσόχθισμα, καὶ ὁ γέλως αὐτῶν ἐν σπατάλῃ ἁμαρτίας. [14] λαλιὰ πολυόρκου ἀνορθώσει τρίχας, καὶ ἡ μάχη αὐτῶν ἐμφραγμὸς ὠτίων. [15] ἔκχυσις αἵματος μάχη ὑπερηφάνων, καὶ ἡ διαλοιδόρησις αὐτῶν ἀκοὴ μοχθηρά. [16] Ὁ ἀποκαλύπτων μυστήρια ἀπώλεσεν πίστιν καὶ οὐ μὴ εὕρῃ φίλον πρὸς τὴν ψυχὴν αὐτοῦ. [17] στέρξον φίλον καὶ πιστώθητι μετ᾽ αὐτοῦ· ἐὰν δὲ ἀποκαλύψῃς τὰ μυστήρια αὐτοῦ, μὴ καταδιώξῃς ὀπίσω αὐτοῦ. [18] καθὼς γὰρ ἀπώλεσεν ἄνθρωπος τὸν νεκρὸν αὐτοῦ, οὕτως ἀπώλεσας τὴν φιλίαν τοῦ πλησίον· [19] καὶ ὡς πετεινὸν ἐκ χειρός σου ἀπέλυσας, οὕτως ἀφῆκας τὸν πλησίον καὶ οὐ θηρεύσεις αὐτόν. [20] μὴ αὐτὸν διώξῃς, ὅτι μακρὰν ἀπέστη καὶ ἐξέφυγεν ὡς δορκὰς ἐκ παγίδος. [21] ὅτι τραῦμα ἔστιν καταδῆσαι, καὶ λοιδορίας ἔστιν διαλλαγή, ὁ δὲ ἀποκαλύψας μυστήρια ἀφήλπισεν. [22] Διανεύων ὀφθαλμῷ τεκταίνει κακά, καὶ οὐδεὶς αὐτὰ ἀποστήσει ἀπ᾽ αὐτοῦ· [23] ἀπέναντι τῶν ὀφθαλμῶν σου γλυκανεῖ τὸ στόμα αὐτοῦ καὶ ἐπὶ τῶν λόγων σου ἐκθαυμάσει, ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον. [24] πολλὰ ἐμίσησα καὶ οὐχ ὡμοίωσα αὐτῷ, καὶ ὁ κύριος μισήσει αὐτόν. [25] ὁ βάλλων λίθον εἰς ὕψος ἐπὶ κεφαλὴν αὐτοῦ βάλλει, καὶ πληγὴ δολία διελεῖ τραύματα. [26] ὁ ὀρύσσων βόθρον εἰς αὐτὸν ἐμπεσεῖται, καὶ ὁ ἱστῶν παγίδα ἐν αὐτῇ ἁλώσεται. [27] ὁ ποιῶν πονηρά, εἰς αὐτὸν κυλισθήσεται, καὶ οὐ μὴ ἐπιγνῷ πόθεν ἥκει αὐτῷ. [28] ἐμπαιγμὸς καὶ ὀνειδισμὸς ὑπερηφάνῳ, καὶ ἡ ἐκδίκησις ὡς λέων ἐνεδρεύσει αὐτόν. [29] παγίδι ἁλώσονται οἱ εὐφραινόμενοι πτώσει

εὐσεβῶν, καὶ ὀδύνη καταναλώσει αὐτοὺς πρὸ τοῦ θανάτου αὐτῶν. [30] Μῆνις καὶ ὀργή, καὶ ταῦτά ἐστιν βδελύγματα, καὶ ἀνὴρ ἁμαρτωλὸς ἐγκρατὴς ἔσται αὐτῶν.

CHAPTER 28

[1] ὁ ἐκδικῶν παρὰ κυρίου εὑρήσει ἐκδίκησιν, καὶ τὰς ἁμαρτίας αὐτοῦ διατηρῶν διατηρήσει. [2] ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται. [3] ἄνθρωπος ἀνθρώπῳ συντηρεῖ ὀργήν, καὶ παρὰ κυρίου ζητεῖ ἴασιν; [4] ἐπ᾽ ἄνθρωπον ὅμοιον αὐτῷ οὐκ ἔχει ἔλεος, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεῖται; [5] αὐτὸς σὰρξ ὢν διατηρεῖ μῆνιν, τίς ἐξιλάσεται τὰς ἁμαρτίας αὐτοῦ; [6] μνήσθητι τὰ ἔσχατα καὶ παῦσαι ἐχθραίνων, καταφθορὰν καὶ θάνατον, καὶ ἔμμενε ἐντολαῖς. [7] μνήσθητι ἐντολῶν καὶ μὴ μηνίσῃς τῷ πλησίον, καὶ διαθήκην ὑψίστου καὶ πάριδε ἄγνοιαν. [8] Ἀπόσχου ἀπὸ μάχης, καὶ ἐλαττώσεις ἁμαρτίας· ἄνθρωπος γὰρ θυμώδης ἐκκαύσει μάχην, [9] καὶ ἀνὴρ ἁμαρτωλὸς ταράξει φίλους καὶ ἀνὰ μέσον εἰρηνευόντων ἐμβαλεῖ διαβολήν. [10] κατὰ τὴν ὕλην τοῦ πυρὸς οὕτως ἐκκαυθήσεται, καὶ κατὰ τὴν στερέωσιν τῆς μάχης ἐκκαυθήσεται· κατὰ τὴν ἰσχὺν τοῦ ἀνθρώπου ὁ θυμὸς αὐτοῦ ἔσται, καὶ κατὰ τὸν πλοῦτον ἀνυψώσει ὀργὴν αὐτοῦ. [11] ἔρις κατασπευδομένη ἐκκαίει πῦρ, καὶ μάχη κατασπεύδουσα ἐκχέει αἷμα. [12] ἐὰν φυσήσῃς εἰς σπινθῆρα, ἐκκαήσεται, καὶ ἐὰν πτύσῃς ἐπ᾽ αὐτόν, σβεσθήσεται· καὶ ἀμφότερα ἐκ τοῦ στόματός σου ἐκπορεύεται. [13] Ψίθυρον καὶ δίγλωσσον καταράσασθε· πολλοὺς γὰρ εἰρηνεύοντας ἀπώλεσεν. [14] γλῶσσα τρίτη πολλοὺς ἐσάλευσεν καὶ διέστησεν αὐτοὺς ἀπὸ ἔθνους εἰς ἔθνος καὶ πόλεις ὀχυρὰς καθεῖλεν καὶ οἰκίας μεγιστάνων κατέστρεψεν. [15] γλῶσσα τρίτη γυναῖκας ἀνδρείας ἐξέβαλεν καὶ ἐστέρεσεν αὐτὰς τῶν πόνων αὐτῶν. [16] ὁ προσέχων αὐτῇ οὐ μὴ εὕρῃ ἀνάπαυσιν οὐδὲ κατασκηνώσει μεθ᾽ ἡσυχίας. [17] πληγὴ μάστιγος ποιεῖ μώλωπα, πληγὴ δὲ γλώσσης συγκλάσει ὀστᾶ. [18] πολλοὶ ἔπεσαν ἐν στόματι μαχαίρας, καὶ οὐχ ὡς οἱ πεπτωκότες διὰ γλῶσσαν. [19] μακάριος ὁ σκεπασθεὶς ἀπ᾽ αὐτῆς, ὃς οὐ διῆλθεν ἐν τῷ θυμῷ αὐτῆς, ὃς οὐχ εἵλκυσεν τὸν ζυγὸν αὐτῆς καὶ ἐν τοῖς δεσμοῖς αὐτῆς οὐκ ἐδέθη· [20] ὁ γὰρ ζυγὸς αὐτῆς ζυγὸς σιδηροῦς, καὶ οἱ δεσμοὶ αὐτῆς δεσμοὶ χάλκειοι· [21] θάνατος πονηρὸς ὁ θάνατος αὐτῆς, καὶ λυσιτελὴς μᾶλλον ὁ ᾅδης αὐτῆς. [22] οὐ μὴ κρατήσῃ εὐσεβῶν, καὶ ἐν τῇ φλογὶ αὐτῆς οὐ καήσονται. [23] οἱ καταλείποντες κύριον ἐμπεσοῦνται εἰς αὐτήν, καὶ ἐν αὐτοῖς ἐκκαήσεται καὶ οὐ μὴ σβεσθῇ· ἐπαποσταλήσεται αὐτοῖς ὡς λέων καὶ ὡς πάρδαλις λυμανεῖται αὐτούς. [24] ἰδὲ περίφραξον τὸ κτῆμά σου ἀκάνθαις, τὸ ἀργύριόν σου καὶ τὸ χρυσίον κατάδησον· [25] καὶ τοῖς λόγοις σου ποίησον ζυγὸν καὶ σταθμὸν καὶ τῷ στόματί σου ποίησον θύραν καὶ μοχλόν. [26] πρόσεχε μήπως ὀλίσθῃς ἐν αὐτῇ, μὴ πέσῃς κατέναντι ἐνεδρεύοντος.

CHAPTER 29

[1] Ὁ ποιῶν ἔλεος δανιεῖ τῷ πλησίον, καὶ ὁ ἐπισχύων τῇ χειρὶ αὐτοῦ τηρεῖ ἐντολάς. [2] δάνεισον τῷ πλησίον ἐν καιρῷ χρείας αὐτοῦ καὶ πάλιν ἀπόδος τῷ πλησίον εἰς τὸν καιρόν· [3] στερέωσον λόγον καὶ πιστώθητι μετ᾽ αὐτοῦ, καὶ ἐν παντὶ καιρῷ εὑρήσεις τὴν χρείαν σου. [4] πολλοὶ ὡς εὕρεμα ἐνόμισαν δάνος καὶ παρέσχον κόπον τοῖς βοηθήσασιν αὐτοῖς. [5] ἕως οὗ λάβῃ, καταφιλήσει χεῖρας αὐτοῦ καὶ ἐπὶ τῶν χρημάτων τοῦ πλησίον ταπεινώσει φωνήν· καὶ ἐν καιρῷ ἀποδόσεως παρελκύσει χρόνον καὶ ἀποδώσει λόγους ἀκηδίας καὶ τὸν καιρὸν αἰτιάσεται. [6] ἐὰν ἰσχύσῃ, μόλις κομίσεται τὸ ἥμισυ καὶ λογιεῖται αὐτὸ ὡς εὕρεμα· εἰ δὲ μή, ἀπεστέρησεν αὐτὸν τῶν χρημάτων αὐτοῦ, καὶ ἐκτήσατο αὐτὸν ἐχθρὸν δωρεάν· κατάρας καὶ λοιδορίας ἀποδώσει αὐτῷ καὶ ἀντὶ δόξης ἀποδώσει αὐτῷ ἀτιμίαν. [7] πολλοὶ οὐ χάριν πονηρίας ἀπέστρεψαν, ἀποστερηθῆναι δωρεὰν εὐλαβήθησαν. [8] Πλὴν ἐπὶ ταπεινῷ μακροθύμησον καὶ ἐπ᾽ ἐλεημοσύνῃ μὴ παρελκύσῃς αὐτόν. [9] χάριν ἐντολῆς ἀντιλαβοῦ πένητος καὶ κατὰ τὴν ἔνδειαν αὐτοῦ μὴ ἀποστρέψῃς αὐτὸν κενόν. [10] ἀπόλεσον ἀργύριον δι᾽ ἀδελφὸν καὶ φίλον, καὶ μὴ ἰωθήτω ὑπὸ τὸν λίθον εἰς ἀπώλειαν. [11] θὲς τὸν θησαυρόν σου κατ᾽ ἐντολὰς ὑψίστου, καὶ λυσιτελήσει σοι μᾶλλον ἢ τὸ χρυσίον. [12] σύγκλεισον ἐλεημοσύνην ἐν τοῖς ταμιείοις σου, καὶ αὕτη ἐξελεῖταί σε ἐκ πάσης κακώσεως· [13] ὑπὲρ ἀσπίδα κράτους καὶ ὑπὲρ δόρυ ὁλκῆς κατέναντι ἐχθροῦ πολεμήσει ὑπὲρ σοῦ. [14] Ἀνὴρ ἀγαθὸς ἐγγυήσεται τὸν πλησίον, καὶ ὁ ἀπολωλεκὼς αἰσχύνην ἐγκαταλείψει αὐτόν. [15] χάριτας ἐγγύου μὴ ἐπιλάθῃ· ἔδωκεν γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ. [16] ἀγαθὰ ἐγγύου ἀνατρέψει ἁμαρτωλός, καὶ ἀχάριστος ἐν διανοίᾳ ἐγκαταλείψει ῥυσάμενον. [17] ἐγγύη πολλοὺς ἀπώλεσεν κατευθύνοντας καὶ ἐσάλευσεν αὐτοὺς ὡς κῦμα θαλάσσης· [18] ἄνδρας δυνατοὺς ἀπῴκισεν, καὶ ἐπλανήθησαν ἐν ἔθνεσιν ἀλλοτρίοις. [19] ἁμαρτωλὸς ἐμπεσὼν εἰς ἐγγύην καὶ διώκων ἐργολαβίας ἐμπεσεῖται εἰς κρίσεις. [20] ἀντιλαβοῦ τοῦ πλησίον κατὰ δύναμίν σου καὶ πρόσεχε σεαυτῷ μὴ ἐμπέσῃς. [21] Ἀρχὴ ζωῆς ὕδωρ καὶ ἄρτος καὶ ἱμάτιον καὶ οἶκος καλύπτων ἀσχημοσύνην. [22] κρείσσων βίος πτωχοῦ ὑπὸ σκέπην δοκῶν ἢ ἐδέσματα λαμπρὰ ἐν ἀλλοτρίοις. [23] ἐπὶ μικρῷ καὶ μεγάλῳ εὐδοκίαν ἔχε, καὶ ὀνειδισμὸν παροικίας οὐ μὴ ἀκούσῃς. [24] ζωὴ πονηρὰ ἐξ οἰκίας εἰς οἰκίαν, καὶ οὗ παροικήσεις, οὐκ ἀνοίξεις στόμα· [25] ξενιεῖς καὶ ποτιεῖς εἰς ἀχάριστα καὶ πρὸς ἐπὶ τούτοις πικρὰ ἀκούσῃ [26] Πάρελθε, πάροικε, κόσμησον τράπεζαν, καὶ εἴ τι ἐν τῇ χειρί σου, ψώμισόν με· [27] ἔξελθε, πάροικε, ἀπὸ προσώπου δόξης, ἐπεξένωταί μοι

ὁ ἀδελφός, χρεία τῆς οἰκίας. [28] βαρέα ταῦτα ἀνθρώπῳ ἔχοντι φρόνησιν, ἐπιτίμησις οἰκίας καὶ ὀνειδισμὸς δανειστοῦ.

CHAPTER 30

[1] Ὁ ἀγαπῶν τὸν υἱὸν αὐτοῦ ἐνδελεχήσει μάστιγας αὐτῷ, ἵνα εὐφρανθῇ ἐπ᾽ ἐσχάτων αὐτοῦ· [2] ὁ παιδεύων τὸν υἱὸν αὐτοῦ ὀνήσεται ἐπ᾽ αὐτῷ καὶ ἀνὰ μέσον γνωρίμων ἐπ᾽ αὐτῷ καυχήσεται· [3] ὁ διδάσκων τὸν υἱὸν αὐτοῦ παραζηλώσει τὸν ἐχθρὸν καὶ ἔναντι φίλων ἐπ᾽ αὐτῷ ἀγαλλιάσεται. [4] ἐτελεύτησεν αὐτοῦ ὁ πατήρ, καὶ ὡς οὐκ ἀπέθανεν· ὅμοιον γὰρ αὐτῷ κατέλιπεν μετ᾽ αὐτόν. [5] ἐν τῇ ζωῇ αὐτοῦ εἶδεν καὶ εὐφράνθη καὶ ἐν τῇ τελευτῇ αὐτοῦ οὐκ ἐλυπήθη· [6] ἐναντίον ἐχθρῶν κατέλιπεν ἔκδικον καὶ τοῖς φίλοις ἀνταποδιδόντα χάριν. [7] περιψύχων υἱὸν καταδεσμεύσει τραύματα αὐτοῦ, καὶ ἐπὶ πάσῃ βοῇ ταραχθήσεται σπλάγχνα αὐτοῦ. [8] ἵππος ἀδάμαστος ἐκβαίνει σκληρός, καὶ υἱὸς ἀνειμένος ἐκβαίνει προαλής. [9] τιθήνησον τέκνον, καὶ ἐκθαμβήσει σε· σύμπαιξον αὐτῷ, καὶ λυπήσει σε. [10] μὴ συγγελάσῃς αὐτῷ, ἵνα μὴ συνοδυνηθῇς, καὶ ἐπ᾽ ἐσχάτων γομφιάσεις τοὺς ὀδόντας σου. [11] μὴ δῷς αὐτῷ ἐξουσίαν ἐν νεότητι· [12] θλάσον τὰς πλευρὰς αὐτοῦ, ὡς ἔστιν νήπιος, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. [13] παίδευσον τὸν υἱόν σου καὶ ἔργασαι ἐν αὐτῷ, ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτοῦ προσκόψῃς. [14] Κρείσσων πτωχὸς ὑγιὴς καὶ ἰσχύων τῇ ἕξει ἢ πλούσιος μεμαστιγωμένος εἰς σῶμα αὐτοῦ. [15] ὑγίεια καὶ εὐεξία βελτίων παντὸς χρυσίου, καὶ σῶμα εὔρωστον ἢ ὄλβος ἀμέτρητος. [16] οὐκ ἔστιν πλοῦτος βελτίων ὑγιείας σώματος, καὶ οὐκ ἔστιν εὐφροσύνη ὑπὲρ χαρὰν καρδίας. [17] κρείσσων θάνατος ὑπὲρ ζωὴν πικρὰν καὶ ἀνάπαυσις αἰῶνος ἢ ἀρρώστημα ἔμμονον. [18] ἀγαθὰ ἐκκεχυμένα ἐπὶ στόματι κεκλεισμένῳ θέματα βρωμάτων παρακείμενα ἐπὶ τάφῳ. [19] τί συμφέρει κάρπωσις εἰδώλῳ; οὔτε γὰρ ἔδεται οὔτε μὴ ὀσφρανθῇ· οὕτως ὁ ἐκδιωκόμενος ὑπὸ κυρίου. [20] βλέπων ἐν ὀφθαλμοῖς καὶ στενάζων ὥσπερ εὐνοῦχος περιλαμβάνων παρθένον καὶ στενάζων. [21] Μὴ δῷς εἰς λύπην τὴν ψυχήν σου καὶ μὴ θλίψῃς σεαυτὸν ἐν βουλῇ σου. [22] εὐφροσύνη καρδίας ζωὴ ἀνθρώπου, καὶ ἀγαλλίαμα ἀνδρὸς μακροημέρευσις. [23] ἀπάτα τὴν ψυχήν σου καὶ παρακάλει τὴν καρδίαν σου καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ· πολλοὺς γὰρ ἀπώλεσεν ἡ λύπη, καὶ οὐκ ἔστιν ὠφέλεια ἐν αὐτῇ. [24] ζῆλος καὶ θυμὸς ἐλαττοῦσιν ἡμέρας, καὶ πρὸ καιροῦ γῆρας ἄγει μέριμνα. [25] λαμπρὰ καρδία καὶ ἀγαθὴ ἐπὶ ἐδέσμασιν τῶν βρωμάτων αὐτῆς ἐπιμελήσεται.

CHAPTER 31

[1] Ἀγρυπνία πλούτου ἐκτήκει σάρκας, καὶ ἡ μέριμνα αὐτοῦ ἀφιστᾷ ὕπνον. [2] μέριμνα ἀγρυπνίας ἀποστήσει νυσταγμόν, καὶ ἀρρώστημα βαρὺ ἐκνήψει ὕπνον. [3] ἐκοπίασεν πλούσιος ἐν συναγωγῇ χρημάτων καὶ ἐν τῇ ἀναπαύσει ἐμπίμπλαται τῶν τρυφημάτων αὐτοῦ. [4] ἐκοπίασεν πτωχὸς ἐν ἐλαττώσει βίου καὶ ἐν τῇ ἀναπαύσει ἐπιδεὴς γίνεται. [5] Ὁ ἀγαπῶν χρυσίον οὐ δικαιωθήσεται, καὶ ὁ διώκων διάφορα ἐν αὐτοῖς πλανηθήσεται. [6] πολλοὶ ἐδόθησαν εἰς πτῶμα χάριν χρυσίου, καὶ ἐγενήθη ἡ ἀπώλεια αὐτῶν κατὰ πρόσωπον αὐτῶν. [7] ξύλον προσκόμματός ἐστιν τοῖς ἐνθουσιάζουσιν αὐτῷ, καὶ πᾶς ἄφρων ἁλώσεται ἐν αὐτῷ. [8] μακάριος πλούσιος, ὃς εὑρέθη ἄμωμος καὶ ὃς ὀπίσω χρυσίου οὐκ ἐπορεύθη· [9] τίς ἐστιν; καὶ μακαριοῦμεν αὐτόν· ἐποίησεν γὰρ θαυμάσια ἐν λαῷ αὐτοῦ. [10] τίς ἐδοκιμάσθη ἐν αὐτῷ καὶ ἐτελειώθη; καὶ ἔσται αὐτῷ εἰς καύχησιν. τίς ἐδύνατο παραβῆναι καὶ οὐ παρέβη, καὶ ποιῆσαι κακὰ καὶ οὐκ ἐποίησεν; [11] στερεωθήσεται τὰ ἀγαθὰ αὐτοῦ, καὶ τὰς ἐλεημοσύνας αὐτοῦ ἐκδιηγήσεται ἐκκλησία. [12] Ἐπὶ τραπέζης μεγάλης ἐκάθισας; μὴ ἀνοίξῃς ἐπ᾽ αὐτῆς φάρυγγά σου καὶ μὴ εἴπῃς Πολλά γε τὰ ἐπ᾽ αὐτῆς· [13] μνήσθητι ὅτι κακὸν ὀφθαλμὸς πονηρός. πονηρότερον ὀφθαλμοῦ τί ἔκτισται; διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει. [14] οὗ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρα καὶ μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ. [15] νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ καὶ ἐπὶ παντὶ πράγματι διανοοῦ. [16] φάγε ὡς ἄνθρωπος τὰ παρακείμενά σοι καὶ μὴ διαμασῶ, μὴ μισηθῇς. [17] παῦσαι πρῶτος χάριν παιδείας καὶ μὴ ἀπληστεύου, μήποτε προσκόψῃς· [18] καὶ εἰ ἀνὰ μέσον πλειόνων ἐκάθισας, πρότερος αὐτῶν μὴ ἐκτείνῃς τὴν χεῖρά σου. [19] Ὡς ἱκανὸν ἀνθρώπῳ πεπαιδευμένῳ τὸ ὀλίγον, καὶ ἐπὶ τῆς κοίτης αὐτοῦ οὐκ ἀσθμαίνει. [20] ὕπνος ὑγιείας ἐπὶ ἐντέρῳ μετρίῳ· ἀνέστη πρωί, καὶ ἡ ψυχὴ αὐτοῦ μετ᾽ αὐτοῦ. πόνος ἀγρυπνίας καὶ χολέρας καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου· [21] καὶ εἰ ἐβιάσθης ἐν ἐδέσμασιν, ἀνάστα ἔμεσον πόρρω, καὶ ἀναπαύσῃ. [22] ἄκουσόν μου, τέκνον, καὶ μὴ ἐξουδενήσῃς με, καὶ ἐπ᾽ ἐσχάτων εὑρήσεις τοὺς λόγους μου· ἐν πᾶσι τοῖς ἔργοις σου γίνου ἐντρεχής, καὶ πᾶν ἀρρώστημα οὐ μή σοι ἀπαντήσῃ. [23] λαμπρὸν ἐπ᾽ ἄρτοις εὐλογήσει χείλη, καὶ ἡ μαρτυρία τῆς καλλονῆς αὐτοῦ πιστή. [24] πονηρῷ ἐπ᾽ ἄρτῳ διαγογγύσει πόλις, καὶ ἡ μαρτυρία τῆς πονηρίας αὐτοῦ ἀκριβής. [25] Ἐν οἴνῳ μὴ ἀνδρίζου· πολλοὺς γὰρ ἀπώλεσεν ὁ οἶνος. [26] κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων. [27] ἔφισον ζωῆς οἶνος ἀνθρώποις, ἐὰν πίνῃς αὐτὸν ἐν μέτρῳ αὐτοῦ. τίς ζωὴ ἐλασσουμένῳ οἴνῳ; καὶ αὐτὸς ἔκτισται εἰς

εὐφροσύνην ἀνθρώποις. [28] ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκης· [29] πικρία ψυχῆς οἶνος πινόμενος πολὺς ἐν ἐρεθισμῷ καὶ ἀντιπτώματι. [30] πληθύνει μέθη θυμὸν ἄφρονος εἰς πρόσκομμα ἐλαττῶν ἰσχὺν καὶ προσποιῶν τραύματα. [31] ἐν συμποσίῳ οἴνου μὴ ἐλέγξῃς τὸν πλησίον καὶ μὴ ἐξουθενήσῃς αὐτὸν ἐν εὐφροσύνῃ αὐτοῦ· λόγον ὀνειδισμοῦ μὴ εἴπῃς αὐτῷ καὶ μὴ αὐτὸν θλίψῃς ἐν ἀπαιτήσει.

CHAPTER 32

[1] Ἡγούμενόν σε κατέστησαν; μὴ ἐπαίρου· γίνου ἐν αὐτοῖς ὡς εἷς ἐξ αὐτῶν, φρόντισον αὐτῶν καὶ οὕτω κάθισον· [2] καὶ πᾶσαν τὴν χρείαν σου ποιήσας ἀνάπεσε, ἵνα εὐφρανθῇς δι᾽ αὐτοὺς καὶ εὐκοσμίας χάριν λάβῃς στέφανον. [3] Λάλησον, πρεσβύτερε, πρέπει γάρ σοι, ἐν ἀκριβεῖ ἐπιστήμῃ καὶ μὴ ἐμποδίσῃς μουσικά. [4] ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιὰν καὶ ἀκαίρως μὴ σοφίζου. [5] σφραγὶς ἄνθρακος ἐπὶ κόσμῳ χρυσῷ σύγκριμα μουσικῶν ἐν συμποσίῳ οἴνου· [6] ἐν κατασκευάσματι χρυσῷ σφραγὶς σμαράγδου μέλος μουσικῶν ἐφ᾽ ἡδεῖ οἴνῳ. [7] Λάλησον, νεανίσκε, εἰ χρεία σου, μόλις δὶς ἐὰν ἐπερωτηθῇς· [8] κεφαλαίωσον λόγον, ἐν ὀλίγοις πολλά· γίνου ὡς γινώσκων καὶ ἅμα σιωπῶν. [9] ἐν μέσῳ μεγιστάνων μὴ ἐξισάζου καὶ ἑτέρου λέγοντος μὴ πολλὰ ἀδολέσχει. [10] πρὸ βροντῆς κατασπεύδει ἀστραπή, καὶ πρὸ αἰσχυντηροῦ προελεύσεται χάρις. [11] ἐν ὥρᾳ ἐξεγείρου καὶ μὴ οὐράγει, ἀπότρεχε εἰς οἶκον καὶ μὴ ῥᾳθύμει· [12] ἐκεῖ παῖζε καὶ ποίει τὰ ἐνθυμήματά σου καὶ μὴ ἁμάρτῃς λόγῳ ὑπερηφάνῳ. [13] καὶ ἐπὶ τούτοις εὐλόγησον τὸν ποιήσαντά σε καὶ μεθύσκοντά σε ἀπὸ τῶν ἀγαθῶν αὐτοῦ. [14] Ὁ φοβούμενος κύριον ἐκδέξεται παιδείαν, καὶ οἱ ὀρθρίζοντες εὑρήσουσιν εὐδοκίαν. [15] ὁ ζητῶν νόμον ἐμπλησθήσεται αὐτοῦ, καὶ ὁ ὑποκρινόμενος σκανδαλισθήσεται ἐν αὐτῷ. [16] οἱ φοβούμενοι κύριον εὑρήσουσιν κρίμα καὶ δικαιώματα ὡς φῶς ἐξάψουσιν. [17] ἄνθρωπος ἁμαρτωλὸς ἐκκλινεῖ ἐλεγμὸν καὶ κατὰ τὸ θέλημα αὐτοῦ εὑρήσει σύγκριμα. [18] Ἀνὴρ βουλῆς οὐ μὴ παρίδῃ διανόημα, ἀλλότριος καὶ ὑπερήφανος οὐ καταπτήξει φόβον. [19] ἄνευ βουλῆς μηθὲν ποιήσῃς καὶ ἐν τῷ ποιῆσαί σε μὴ μεταμελοῦ. [20] ἐν ὁδῷ ἀντιπτώματος μὴ πορεύου καὶ μὴ προσκόψῃς ἐν λιθώδεσιν. [21] μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπῳ [22] καὶ ἀπὸ τῶν τέκνων σου φύλαξαι. [23] ἐν παντὶ ἔργῳ πίστευε τῇ ψυχῇ σου· καὶ γὰρ τοῦτό ἐστιν τήρησις ἐντολῶν. [24] ὁ πιστεύων νόμῳ προσέχει ἐντολαῖς, καὶ ὁ πεποιθὼς κυρίῳ οὐκ ἐλαττωθήσεται.

CHAPTER 33

[1] Τῷ φοβουμένῳ κύριον οὐκ ἀπαντήσει κακόν, ἀλλ᾽ ἐν πειρασμῷ καὶ πάλιν ἐξελεῖται. [2] ἀνὴρ σοφὸς οὐ μισήσει νόμον, ὁ δὲ ὑποκρινόμενος ἐν αὐτῷ ὡς ἐν καταιγίδι πλοῖον. [3] ἄνθρωπος συνετὸς ἐμπιστεύσει νόμῳ, καὶ ὁ νόμος αὐτῷ πιστὸς ὡς ἐρώτημα δήλων. [4] ἑτοίμασον λόγον καὶ οὕτως ἀκουσθήσῃ, σύνδησον παιδείαν καὶ ἀποκρίθητι. [5] τροχὸς ἁμάξης σπλάγχνα μωροῦ, καὶ ὡς ἄξων στρεφόμενος ὁ διαλογισμὸς αὐτοῦ. [6] ἵππος εἰς ὀχείαν ὡς φίλος μωκός, ὑποκάτω παντὸς ἐπικαθημένου χρεμετίζει. [7] Διὰ τί ἡμέρα ἡμέρας ὑπερέχει, καὶ πᾶν φῶς ἡμέρας ἐνιαυτοῦ ἀφ᾽ ἡλίου; [8] ἐν γνώσει κυρίου διεχωρίσθησαν, καὶ ἠλλοίωσεν καιροὺς καὶ ἑορτάς· [9] ἀπ᾽ αὐτῶν ἀνύψωσεν καὶ ἡγίασεν καὶ ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν. [10] καὶ ἄνθρωποι πάντες ἀπὸ ἐδάφους, καὶ ἐκ γῆς ἐκτίσθη Αδαμ· [11] ἐν πλήθει ἐπιστήμης κύριος διεχώρισεν αὐτοὺς καὶ ἠλλοίωσεν τὰς ὁδοὺς αὐτῶν· [12] ἐξ αὐτῶν εὐλόγησεν καὶ ἀνύψωσεν καὶ ἐξ αὐτῶν ἡγίασεν καὶ πρὸς αὐτὸν ἤγγισεν· ἀπ᾽ αὐτῶν κατηράσατο καὶ ἐταπείνωσεν καὶ ἀνέστρεψεν αὐτοὺς ἀπὸ στάσεως αὐτῶν. [13] ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ – πᾶσαι αἱ ὁδοὶ αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ – , οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτοὺς ἀποδοῦναι αὐτοῖς κατὰ τὴν κρίσιν αὐτοῦ. [14] ἀπέναντι τοῦ κακοῦ τὸ ἀγαθόν, καὶ ἀπέναντι τοῦ θανάτου ἡ ζωή, οὕτως ἀπέναντι εὐσεβοῦς ἁμαρτωλός· [15] καὶ οὕτως ἔμβλεψον εἰς πάντα τὰ ἔργα τοῦ ὑψίστου, δύο δύο, ἓν κατέναντι τοῦ ἑνός. [16] Κἀγὼ ἔσχατος ἠγρύπνησα ὡς καλαμώμενος ὀπίσω τρυγητῶν· [17] ἐν εὐλογίᾳ κυρίου ἔφθασα καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν. [18] κατανοήσατε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσιν τοῖς ζητοῦσιν παιδείαν. [19] ἀκούσατέ μου, μεγιστᾶνες λαοῦ, καὶ οἱ ἡγούμενοι ἐκκλησίας, ἐνωτίσασθε. [20] Υἱῷ καὶ γυναικί, ἀδελφῷ καὶ φίλῳ μὴ δῷς ἐξουσίαν ἐπὶ σὲ ἐν ζωῇ σου· καὶ μὴ δῷς ἑτέρῳ τὰ χρήματά σου, ἵνα μὴ μεταμεληθεὶς δέῃ περὶ αὐτῶν. [21] ἕως ἔτι ζῇς καὶ πνοὴ ἐν σοί, μὴ ἀλλάξῃς σεαυτὸν ἐν πάσῃ σαρκί· [22] κρεῖσσον γάρ ἐστιν τὰ τέκνα δεηθῆναί σου ἢ σὲ ἐμβλέπειν εἰς χεῖρας υἱῶν σου. [23] ἐν πᾶσι τοῖς ἔργοις σου γίνου ὑπεράγων, μὴ δῷς μῶμον ἐν τῇ δόξῃ σου. [24] ἐν ἡμέρᾳ συντελείας ἡμερῶν ζωῆς σου καὶ ἐν καιρῷ τελευτῆς διάδος κληρονομίαν. [25] Χορτάσματα καὶ ῥάβδος καὶ φορτία ὄνῳ, ἄρτος καὶ παιδεία καὶ ἔργον οἰκέτῃ. [26] ἔργασαι ἐν παιδί, καὶ εὑρήσεις ἀνάπαυσιν· ἄνες χεῖρας αὐτῷ, καὶ ζητήσει ἐλευθερίαν. [27] ζυγὸς καὶ ἱμὰς τράχηλον κάμψουσιν, καὶ οἰκέτῃ κακούργῳ στρέβλαι καὶ βάσανοι· [28] ἔμβαλε αὐτὸν εἰς ἐργασίαν, ἵνα μὴ ἀργῇ, πολλὴν γὰρ κακίαν ἐδίδαξεν ἡ ἀργία· [29] εἰς ἔργα κατάστησον, καθὼς πρέπει αὐτῷ, κὰν μὴ πειθαρχῇ, βάρυνον

τὰς πέδας αὐτοῦ. [30] καὶ μὴ περισσεύσῃς ἐπὶ πάσῃ σαρκὶ καὶ ἄνευ κρίσεως μὴ ποιήσῃς μηδέν. [31] Εἰ ἔστιν σοι οἰκέτης, ἔστω ὡς σύ, ὅτι ἐν αἵματι ἐκτήσω αὐτόν· [32] εἰ ἔστιν σοι οἰκέτης, ἄγε αὐτὸν ὡς ἀδελφόν, ὅτι ὡς ἡ ψυχή σου ἐπιδεήσεις αὐτῷ· [33] ἐὰν κακώσῃς αὐτὸν καὶ ἀπάρας ἀποδρᾷ, ἐν ποίᾳ ὁδῷ ζητήσεις αὐτόν;

CHAPTER 34

[1] Κεναὶ ἐλπίδες καὶ ψευδεῖς ἀσυνέτῳ ἀνδρί, καὶ ἐνύπνια ἀναπτεροῦσιν ἄφρονας. [2] ὡς δρασσόμενος σκιᾶς καὶ διώκων ἄνεμον οὕτως ὁ ἐπέχων ἐνυπνίοις· [3] τοῦτο κατὰ τούτου ὅρασις ἐνυπνίων, κατέναντι προσώπου ὁμοίωμα προσώπου. [4] ἀπὸ ἀκαθάρτου τί καθαρισθήσεται; καὶ ἀπὸ ψευδοῦς τί ἀληθεύσει; [5] μαντεῖαι καὶ οἰωνισμοὶ καὶ ἐνύπνια μάταιά ἐστιν, καὶ ὡς ὠδινούσης φαντάζεται καρδία· [6] ἐὰν μὴ παρὰ ὑψίστου ἀποσταλῇ ἐν ἐπισκοπῇ, μὴ δῷς εἰς αὐτὰ τὴν καρδίαν σου· [7] πολλοὺς γὰρ ἐπλάνησεν τὰ ἐνύπνια, καὶ ἐξέπεσον ἐλπίζοντες ἐπ᾽ αὐτοῖς. [8] ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις. [9] Ἀνὴρ πεπλανημένος ἔγνω πολλά, καὶ ὁ πολύπειρος ἐκδιηγήσεται σύνεσιν· [10] ὃς οὐκ ἐπειράθη, ὀλίγα οἶδεν, ὁ δὲ πεπλανημένος πληθυνεῖ πανουργίαν. [11] πολλὰ ἑώρακα ἐν τῇ ἀποπλανήσει μου, καὶ πλείονα τῶν λόγων μου σύνεσίς μου· [12] πλεονάκις ἕως θανάτου ἐκινδύνευσα καὶ διεσώθην τούτων χάριν. [13] πνεῦμα φοβουμένων κύριον ζήσεται· ἡ γὰρ ἐλπὶς αὐτῶν ἐπὶ τὸν σῴζοντα αὐτούς. [14] ὁ φοβούμενος κύριον οὐδὲν εὐλαβηθήσεται καὶ οὐ μὴ δειλιάσῃ, ὅτι αὐτὸς ἐλπὶς αὐτοῦ. [15] φοβουμένου τὸν κύριον μακαρία ἡ ψυχή· τίνι ἐπέχει; καὶ τίς αὐτοῦ στήριγμα; [16] οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς ἀγαπῶντας αὐτόν, ὑπερασπισμὸς δυναστείας καὶ στήριγμα ἰσχύος, σκέπη ἀπὸ καύσωνος καὶ σκέπη ἀπὸ μεσημβρίας, φυλακὴ ἀπὸ προσκόμματος καὶ βοήθεια ἀπὸ πτώσεως, [17] ἀνυψῶν ψυχὴν καὶ φωτίζων ὀφθαλμούς, ἴασιν διδούς, ζωὴν καὶ εὐλογίαν. [18] Θυσιάζων ἐξ ἀδίκου προσφορὰ μεμωμημένη, καὶ οὐκ εἰς εὐδοκίαν δωρήματα ἀνόμων. [19] οὐκ εὐδοκεῖ ὁ ὕψιστος ἐν προσφοραῖς ἀσεβῶν οὐδὲ ἐν πλήθει θυσιῶν ἐξιλάσκεται ἁμαρτίας. [20] θύων υἱὸν ἔναντι τοῦ πατρὸς αὐτοῦ ὁ προσάγων θυσίαν ἐκ χρημάτων πενήτων. [21] ἄρτος ἐπιδεομένων ζωὴ πτωχῶν, ὁ ἀποστερῶν αὐτὴν ἄνθρωπος αἱμάτων. [22] φονεύων τὸν πλησίον ὁ ἀφαιρούμενος ἐμβίωσιν, καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου. [23] εἷς οἰκοδομῶν, καὶ εἷς καθαιρῶν· τί ὠφέλησαν πλεῖον ἢ κόπους; [24] εἷς εὐχόμενος, καὶ εἷς καταρώμενος· τίνος φωνῆς εἰσακούσεται ὁ δεσπότης; [25] βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἁπτόμενος αὐτοῦ, τί ὠφέλησεν ἐν τῷ λουτρῷ αὐτοῦ; [26] οὕτως ἄνθρωπος νηστεύων ἐπὶ τῶν ἁμαρτιῶν αὐτοῦ καὶ πάλιν πορευόμενος καὶ τὰ αὐτὰ ποιῶν· τῆς προσευχῆς αὐτοῦ τίς εἰσακούσεται; καὶ τί ὠφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν;

CHAPTER 35

[1] Ὁ συντηρῶν νόμον πλεονάζει προσφοράς, θυσιάζων σωτηρίου ὁ προσέχων ἐντολαῖς. [2] ἀνταποδιδοὺς χάριν προσφέρων σεμίδαλιν, καὶ ὁ ποιῶν ἐλεημοσύνην θυσιάζων αἰνέσεως. [3] εὐδοκία κυρίου ἀποστῆναι ἀπὸ πονηρίας, καὶ ἐξιλασμὸς ἀποστῆναι ἀπὸ ἀδικίας. [4] μὴ ὀφθῇς ἐν προσώπῳ κυρίου κενός· πάντα γὰρ ταῦτα χάριν ἐντολῆς. [5] προσφορὰ δικαίου λιπαίνει θυσιαστήριον, καὶ ἡ εὐωδία αὐτῆς ἔναντι ὑψίστου. [6] θυσία ἀνδρὸς δικαίου δεκτή, καὶ τὸ μνημόσυνον αὐτῆς οὐκ ἐπιλησθήσεται. [7] ἐν ἀγαθῷ ὀφθαλμῷ δόξασον τὸν κύριον καὶ μὴ σμικρύνῃς ἀπαρχὴν χειρῶν σου. [8] ἐν πάσῃ δόσει ἱλάρωσον τὸ πρόσωπόν σου καὶ ἐν εὐφροσύνῃ ἁγίασον δεκάτην. [9] δὸς ὑψίστῳ κατὰ τὴν δόσιν αὐτοῦ καὶ ἐν ἀγαθῷ ὀφθαλμῷ καθ’ εὕρεμα χειρός· [10] ὅτι κύριος ἀνταποδιδούς ἐστιν καὶ ἑπταπλάσια ἀνταποδώσει σοι. [11] Μὴ δωροκόπει, οὐ γὰρ προσδέξεται, καὶ μὴ ἔπεχε θυσίᾳ ἀδίκῳ· [12] ὅτι κύριος κριτής ἐστιν, καὶ οὐκ ἔστιν παρ’ αὐτῷ δόξα προσώπου. [13] οὐ λήμψεται πρόσωπον ἐπὶ πτωχοῦ καὶ δέησιν ἠδικημένου εἰσακούσεται· [14] οὐ μὴ ὑπερίδῃ ἱκετείαν ὀρφανοῦ καὶ χήραν, ἐὰν ἐκχέῃ λαλιάν· [15] οὐχὶ δάκρυα χήρας ἐπὶ σιαγόνα καταβαίνει καὶ ἡ καταβόησις ἐπὶ τῷ καταγαγόντι αὐτά; [16] θεραπεύων ἐν εὐδοκίᾳ δεχθήσεται, καὶ ἡ δέησις αὐτοῦ ἕως νεφελῶν συνάψει· [17] προσευχὴ ταπεινοῦ νεφέλας διῆλθεν, καὶ ἕως συνεγγίσῃ, οὐ μὴ παρακληθῇ· [18] καὶ οὐ μὴ ἀποστῇ, ἕως ἐπισκέψηται ὁ ὕψιστος καὶ κρινεῖ δικαίοις καὶ ποιήσει κρίσιν. [19] καὶ ὁ κύριος οὐ μὴ βραδύνῃ οὐδὲ μὴ μακροθυμήσῃ ἐπ’ αὐτοῖς, [20] ἕως ἂν συντρίψῃ ὀσφὺν ἀνελεημόνων καὶ τοῖς ἔθνεσιν ἀνταποδώσει ἐκδίκησιν, [21] ἕως ἐξάρῃ πλῆθος ὑβριστῶν καὶ σκῆπτρα ἀδίκων συντρίψει, [22] ἕως ἀνταποδῷ ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ καὶ τὰ ἔργα τῶν ἀνθρώπων κατὰ τὰ ἐνθυμήματα αὐτῶν, [23] ἕως κρίνῃ τὴν κρίσιν τοῦ λαοῦ αὐτοῦ καὶ εὐφρανεῖ αὐτοὺς ἐν τῷ ἐλέει αὐτοῦ. [24] ὡραῖον ἔλεος ἐν καιρῷ θλίψεως αὐτοῦ ὡς νεφέλαι ὑετοῦ ἐν καιρῷ ἀβροχίας.

CHAPTER 36

[1] Ἐλέησον ἡμᾶς, δέσποτα ὁ θεὸς πάντων, καὶ ἐπίβλεψον καὶ ἐπίβαλε τὸν φόβον σου ἐπὶ πάντα τὰ ἔθνη· [2] ἔπαρον τὴν χεῖρά σου ἐπὶ ἔθνη ἀλλότρια, καὶ ἰδέτωσαν τὴν δυναστείαν σου. [3] ὥσπερ ἐνώπιον αὐτῶν ἡγιάσθης ἐν ἡμῖν, οὕτως ἐνώπιον ἡμῶν μεγαλυνθείης ἐν αὐτοῖς· [4] καὶ ἐπιγνώτωσάν σε, καθάπερ καὶ ἡμεῖς ἐπέγνωμεν ὅτι οὐκ ἔστιν θεὸς πλὴν σοῦ, κύριε. [5] ἐγκαίνισον σημεῖα καὶ ἀλλοίωσον θαυμάσια, δόξασον χεῖρα καὶ βραχίονα δεξιόν· [6] ἔγειρον θυμὸν καὶ ἔκχεον ὀργήν, ἔξαρον ἀντίδικον καὶ ἔκτριψον ἐχθρόν. [7] σπεῦσον καιρὸν καὶ μνήσθητι ὁρκισμοῦ, καὶ ἐκδιηγησάσθωσαν τὰ μεγαλεῖά σου. [8] ἐν ὀργῇ πυρὸς καταβρωθήτω ὁ σῳζόμενος, καὶ οἱ κακοῦντες τὸν λαόν σου εὕροισαν ἀπώλειαν. [9] σύντριψον κεφαλὰς ἀρχόντων ἐχθρῶν λεγόντων Οὐκ ἔστιν πλὴν ἡμῶν. [10] συνάγαγε πάσας φυλὰς Ιακωβ καὶ κατακληρονόμησον αὐτοὺς καθὼς ἀπ᾽ ἀρχῆς. [11] ἐλέησον λαόν, κύριε, κεκλημένον ἐπ᾽ ὀνόματί σου καὶ Ισραηλ, ὃν πρωτογόνῳ ὡμοίωσας. [12] οἰκτίρησον πόλιν ἁγιάσματός σου, Ιερουσαλημ τόπον καταπαύματός σου· [13] πλῆσον Σιων ἀρεταλογίας σου καὶ ἀπὸ τῆς δόξης σου τὸν λαόν σου. [14] δὸς μαρτύριον τοῖς ἐν ἀρχῇ κτίσμασίν σου καὶ ἔγειρον προφητείας τὰς ἐπ᾽ ὀνόματί σου· [15] δὸς μισθὸν τοῖς ὑπομένουσίν σε, καὶ οἱ προφῆταί σου ἐμπιστευθήτωσαν. [16] εἰσάκουσον, κύριε, δεήσεως τῶν ἱκετῶν σου κατὰ τὴν εὐλογίαν Ααρων περὶ τοῦ λαοῦ σου, [17] καὶ γνώσονται πάντες οἱ ἐπὶ τῆς γῆς ὅτι κύριος εἶ ὁ θεὸς τῶν αἰώνων. [18] Πᾶν βρῶμα φάγεται κοιλία, ἔστιν δὲ βρῶμα βρώματος κάλλιον. [19] φάρυγξ γεύεται βρώματα θήρας, οὕτως καρδία συνετὴ λόγους ψευδεῖς. [20] καρδία στρεβλὴ δώσει λύπην, καὶ ἄνθρωπος πολύπειρος ἀνταποδώσει αὐτῷ. [21] πάντα ἄρρενα ἐπιδέξεται γυνή, ἔστιν δὲ θυγάτηρ θυγατρὸς κρείσσων. [22] κάλλος γυναικὸς ἱλαρύνει πρόσωπον καὶ ὑπὲρ πᾶσαν ἐπιθυμίαν ἀνθρώπου ὑπεράγει· [23] εἰ ἔστιν ἐπὶ γλώσσης αὐτῆς ἔλεος καὶ πραύτης, οὐκ ἔστιν ὁ ἀνὴρ αὐτῆς καθ᾽ υἱοὺς ἀνθρώπων. [24] ὁ κτώμενος γυναῖκα ἐνάρχεται κτήσεως, βοηθὸν κατ᾽ αὐτὸν καὶ στῦλον ἀναπαύσεως. [25] οὗ οὐκ ἔστιν φραγμός, διαρπαγήσεται κτῆμα· καὶ οὗ οὐκ ἔστιν γυνή, στενάξει πλανώμενος. [26] τίς γὰρ πιστεύσει εὐζώνῳ λῃστῇ ἀφαλλομένῳ ἐκ πόλεως εἰς πόλιν; [27] οὕτως ἀνθρώπῳ μὴ ἔχοντι νοσσιὰν καὶ καταλύοντι οὗ ἐὰν ὀψίσῃ.

CHAPTER 37

[1] Πᾶς φίλος ἐρεῖ Ἐφιλίασα κἀγώ· ἀλλ᾽ ἔστιν φίλος ὀνόματι μόνον φίλος. [2] οὐχὶ λύπη ἕνι ἕως θανάτου ἑταῖρος καὶ φίλος τρεπόμενος εἰς ἔχθραν; [3] ὦ πονηρὸν ἐνθύμημα, πόθεν ἐνεκυλίσθης καλύψαι τὴν ξηρὰν ἐν δολιότητι; [4] ἑταῖρος φίλου ἐν εὐφροσύνῃ ἥδεται καὶ ἐν καιρῷ θλίψεως ἔσται ἀπέναντι· [5] ἑταῖρος φίλῳ συμπονεῖ χάριν γαστρός, ἔναντι πολέμου λήμψεται ἀσπίδα. [6] μὴ ἐπιλάθῃ φίλου ἐν τῇ ψυχῇ σου καὶ μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασίν σου. [7] Πᾶς σύμβουλος ἐξαίρει βουλήν, ἀλλ᾽ ἔστιν συμβουλεύων εἰς ἑαυτόν. [8] ἀπὸ συμβούλου φύλαξον τὴν ψυχήν σου καὶ γνῶθι πρότερον τίς αὐτοῦ χρεία – καὶ γὰρ αὐτὸς ἑαυτῷ βουλεύσεται – , μήποτε βάλῃ ἐπὶ σοὶ κλῆρον [9] καὶ εἴπῃ σοι Καλὴ ἡ ὁδός σου, καὶ στήσεται ἐξ ἀναντίας ἰδεῖν τὸ συμβησόμενόν σοι. [10] μὴ βουλεύου μετὰ τοῦ ὑποβλεπομένου σε καὶ ἀπὸ τῶν ζηλούντων σε κρύψον βουλήν, [11] μετὰ γυναικὸς περὶ τῆς ἀντιζήλου αὐτῆς καὶ μετὰ δειλοῦ περὶ πολέμου, μετὰ ἐμπόρου περὶ μεταβολίας καὶ μετὰ ἀγοράζοντος περὶ πράσεως, μετὰ βασκάνου περὶ εὐχαριστίας καὶ μετὰ ἀνελεήμονος περὶ χρηστοηθείας, μετὰ ὀκνηροῦ περὶ παντὸς ἔργου καὶ μετὰ μισθίου ἐφετίου περὶ συντελείας, οἰκέτῃ ἀργῷ περὶ πολλῆς ἐργασίας, μὴ ἔπεχε ἐπὶ τούτοις περὶ πάσης συμβουλίας· [12] ἀλλ᾽ ἢ μετὰ ἀνδρὸς εὐσεβοῦς ἐνδελέχιζε, ὃν ἂν ἐπιγνῷς συντηροῦντα ἐντολάς, ὃς ἐν τῇ ψυχῇ αὐτοῦ κατὰ τὴν ψυχήν σου, καὶ ἐὰν πταίσῃς, συναλγήσει σοι. [13] καὶ βουλὴν καρδίας στῆσον, οὐ γὰρ ἔστιν σοι πιστότερος αὐτῆς· [14] ψυχὴ γὰρ ἀνδρὸς ἀπαγγέλλειν ἐνίοτε εἴωθεν ἢ ἑπτὰ σκοποὶ ἐπὶ μετεώρου καθήμενοι ἐπὶ σκοπῆς. [15] καὶ ἐπὶ πᾶσι τούτοις δεήθητι ὑψίστου, ἵνα εὐθύνῃ ἐν ἀληθείᾳ τὴν ὁδόν σου. [16] Ἀρχὴ παντὸς ἔργου λόγος, καὶ πρὸ πάσης πράξεως βουλή. [17] ἴχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀνατέλλει, [18] ἀγαθὸν καὶ κακόν, ζωὴ καὶ θάνατος, καὶ ἡ κυριεύουσα ἐνδελεχῶς αὐτῶν γλῶσσά ἐστιν. [19] ἔστιν ἀνὴρ πανοῦργος πολλῶν παιδευτής, καὶ τῇ ἰδίᾳ ψυχῇ ἐστιν ἄχρηστος. [20] ἔστιν σοφιζόμενος ἐν λόγοις μισητός, οὗτος πάσης τροφῆς καθυστερήσει· [21] οὐ γὰρ ἐδόθη αὐτῷ παρὰ κυρίου χάρις, ὅτι πάσης σοφίας ἐστερήθη. [22] ἔστιν σοφὸς τῇ ἰδίᾳ ψυχῇ, καὶ οἱ καρποὶ τῆς συνέσεως αὐτοῦ ἐπὶ στόματος πιστοί. [23] ἀνὴρ σοφὸς τὸν ἑαυτοῦ λαὸν παιδεύσει, καὶ οἱ καρποὶ τῆς συνέσεως αὐτοῦ πιστοί. [24] ἀνὴρ σοφὸς πλησθήσεται εὐλογίας, καὶ μακαριοῦσιν αὐτὸν πάντες οἱ ὁρῶντες. [25] ζωὴ ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν, καὶ αἱ ἡμέραι τοῦ Ισραηλ ἀναρίθμητοι. [26] ὁ σοφὸς ἐν τῷ λαῷ αὐτοῦ κληρονομήσει πίστιν, καὶ τὸ ὄνομα αὐτοῦ ζήσεται εἰς τὸν αἰῶνα. [27] Τέκνον, ἐν ζωῇ σου πείρασον τὴν ψυχήν σου καὶ ἰδὲ τί πονηρὸν αὐτῇ καὶ

μὴ δῷς αὐτῇ· [28] οὐ γὰρ πάντα πᾶσιν συμφέρει, καὶ οὐ πᾶσα ψυχὴ ἐν παντὶ εὐδοκεῖ. [29] μὴ ἀπληστεύου ἐν πάσῃ τρυφῇ καὶ μὴ ἐκχυθῇς ἐπὶ ἐδεσμάτων· [30] ἐν πολλοῖς γὰρ βρώμασιν ἔσται νόσος, καὶ ἡ ἀπληστία ἐγγιεῖ ἕως χολέρας· [31] δι᾽ ἀπληστίαν πολλοὶ ἐτελεύτησαν, ὁ δὲ προσέχων προσθήσει ζωήν.

CHAPTER 38

[1] Τίμα ἰατρὸν πρὸς τὰς χρείας αὐτοῦ τιμαῖς αὐτοῦ, καὶ γὰρ αὐτὸν ἔκτισεν κύριος· [2] παρὰ γὰρ ὑψίστου ἐστὶν ἴασις, καὶ παρὰ βασιλέως λήμψεται δόμα. [3] ἐπιστήμη ἰατροῦ ἀνυψώσει κεφαλὴν αὐτοῦ, καὶ ἔναντι μεγιστάνων θαυμασθήσεται. [4] κύριος ἔκτισεν ἐκ γῆς φάρμακα, καὶ ἀνὴρ φρόνιμος οὐ προσοχθιεῖ αὐτοῖς. [5] οὐκ ἀπὸ ξύλου ἐγλυκάνθη ὕδωρ εἰς τὸ γνωσθῆναι τὴν ἰσχὺν αὐτοῦ; [6] καὶ αὐτὸς ἔδωκεν ἀνθρώποις ἐπιστήμην ἐνδοξάζεσθαι ἐν τοῖς θαυμασίοις αὐτοῦ· [7] ἐν αὐτοῖς ἐθεράπευσεν καὶ ἦρεν τὸν πόνον αὐτοῦ, μυρεψὸς ἐν τούτοις ποιήσει μεῖγμα, [8] καὶ οὐ μὴ συντελεσθῇ ἔργα αὐτοῦ, καὶ εἰρήνη παρ’ αὐτοῦ ἐστιν ἐπὶ προσώπου τῆς γῆς. [9] Τέκνον, ἐν ἀρρωστήματί σου μὴ παράβλεπε, ἀλλ’ εὖξαι κυρίῳ, καὶ αὐτὸς ἰάσεταί σε· [10] ἀπόστησον πλημμέλειαν καὶ εὔθυνον χεῖρας καὶ ἀπὸ πάσης ἁμαρτίας καθάρισον καρδίαν· [11] δὸς εὐωδίαν καὶ μνημόσυνον σεμιδάλεως καὶ λίπανον προσφορὰν ὡς μὴ ὑπάρχων. [12] καὶ ἰατρῷ δὸς τόπον, καὶ γὰρ αὐτὸν ἔκτισεν κύριος, καὶ μὴ ἀποστήτω σου, καὶ γὰρ αὐτοῦ χρεία. [13] ἔστιν καιρὸς ὅτε καὶ ἐν χερσὶν αὐτῶν εὐοδία· [14] καὶ γὰρ αὐτοὶ κυρίου δεηθήσονται, ἵνα εὐοδώσῃ αὐτοῖς ἀνάπαυσιν καὶ ἴασιν χάριν ἐμβιώσεως. [15] ὁ ἁμαρτάνων ἔναντι τοῦ ποιήσαντος αὐτὸν ἐμπέσοι εἰς χεῖρας ἰατροῦ. [16] Τέκνον, ἐπὶ νεκρῷ κατάγαγε δάκρυα καὶ ὡς δεινὰ πάσχων ἔναρξαι θρήνου, κατὰ δὲ τὴν κρίσιν αὐτοῦ περίστειλον τὸ σῶμα αὐτοῦ καὶ μὴ ὑπερίδῃς τὴν ταφὴν αὐτοῦ. [17] πίκρανον κλαυθμὸν καὶ θέρμανον κοπετὸν καὶ ποίησον τὸ πένθος κατὰ τὴν ἀξίαν αὐτοῦ ἡμέραν μίαν καὶ δύο χάριν διαβολῆς καὶ παρακλήθητι λύπης ἕνεκα· [18] ἀπὸ λύπης γὰρ ἐκβαίνει θάνατος, καὶ λύπη καρδίας κάμψει ἰσχύν. [19] ἐν ἐπαγωγῇ παραμένει καὶ λύπη, καὶ βίος πτωχοῦ κατὰ καρδίας. [20] μὴ δῷς εἰς λύπην τὴν καρδίαν σου, ἀπόστησον αὐτὴν μνησθεὶς τὰ ἔσχατα· [21] μὴ ἐπιλάθῃ, οὐ γάρ ἐστιν ἐπάνοδος, καὶ τοῦτον οὐκ ὠφελήσεις καὶ σεαυτὸν κακώσεις. [22] μνήσθητι τὸ κρίμα μου, ὅτι οὕτως καὶ τὸ σόν· ἐμοὶ ἐχθὲς καὶ σοὶ σήμερον. [23] ἐν ἀναπαύσει νεκροῦ κατάπαυσον τὸ μνημόσυνον αὐτοῦ καὶ παρακλήθητι ἐν αὐτῷ ἐν ἐξόδῳ πνεύματος αὐτοῦ. [24] Σοφία γραμματέως ἐν εὐκαιρίᾳ σχολῆς, καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται. [25] τί σοφισθήσεται ὁ κρατῶν ἀρότρου καὶ καυχώμενος ἐν δόρατι κέντρου, βόας ἐλαύνων καὶ ἀναστρεφόμενος ἐν ἔργοις αὐτῶν, καὶ ἡ διήγησις αὐτοῦ ἐν υἱοῖς ταύρων; [26] καρδίαν αὐτοῦ δώσει ἐκδοῦναι αὔλακας, καὶ ἡ ἀγρυπνία αὐτοῦ εἰς χορτάσματα δαμάλεων. [27] οὕτως πᾶς τέκτων καὶ ἀρχιτέκτων, ὅστις νύκτωρ ὡς ἡμέρας διάγει· οἱ γλύφοντες γλύμματα σφραγίδων, καὶ ἡ ἐπιμονὴ αὐτοῦ ἀλλοιῶσαι

ποικιλίαν· καρδίαν αὐτοῦ δώσει εἰς ὁμοιῶσαι ζωγραφίαν, καὶ ἡ ἀγρυπνία αὐτοῦ τελέσαι ἔργον. [28] οὕτως χαλκεὺς καθήμενος ἐγγὺς ἄκμονος καὶ καταμανθάνων ἔργα σιδήρου· ἀτμὶς πυρὸς τήξει σάρκας αὐτοῦ, καὶ ἐν θέρμῃ καμίνου διαμαχήσεται· φωνῇ σφύρης κλινεῖ τὸ οὖς αὐτοῦ, καὶ κατέναντι ὁμοιώματος σκεύους οἱ ὀφθαλμοὶ αὐτοῦ· καρδίαν αὐτοῦ δώσει εἰς συντέλειαν ἔργων, καὶ ἡ ἀγρυπνία αὐτοῦ κοσμῆσαι ἐπὶ συντελείας. [29] οὕτως κεραμεὺς καθήμενος ἐν ἔργῳ αὐτοῦ καὶ συστρέφων ἐν ποσὶν αὐτοῦ τροχόν, ὃς ἐν μερίμνῃ κεῖται διὰ παντὸς ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ· [30] ἐν βραχίονι αὐτοῦ τυπώσει πηλὸν καὶ πρὸ ποδῶν κάμψει ἰσχὺν αὐτοῦ· καρδίαν ἐπιδώσει συντελέσαι τὸ χρῖσμα, καὶ ἡ ἀγρυπνία αὐτοῦ καθαρίσαι κάμινον. [31] Πάντες οὗτοι εἰς χεῖρας αὐτῶν ἐνεπίστευσαν, καὶ ἕκαστος ἐν τῷ ἔργῳ αὐτοῦ σοφίζεται· [32] ἄνευ αὐτῶν οὐκ οἰκισθήσεται πόλις, καὶ οὐ παροικήσουσιν οὐδὲ περιπατήσουσιν. [33] ἀλλ’ εἰς βουλὴν λαοῦ οὐ ζητηθήσονται καὶ ἐν ἐκκλησίᾳ οὐχ ὑπεραλοῦνται· ἐπὶ δίφρον δικαστοῦ οὐ καθιοῦνται καὶ διαθήκην κρίματος οὐ διανοηθήσονται. [34] οὐδὲ μὴ ἐκφάνωσιν παιδείαν καὶ κρίμα καὶ ἐν παραβολαῖς οὐχ εὑρεθήσονται, ἀλλὰ κτίσμα αἰῶνος στηρίσουσιν, καὶ ἡ δέησις αὐτῶν ἐν ἐργασίᾳ τέχνης.

CHAPTER 39

[1] Πλὴν τοῦ ἐπιδιδόντος τὴν ψυχὴν αὐτοῦ καὶ διανοουμένου ἐν νόμῳ ὑψίστου, σοφίαν πάντων ἀρχαίων ἐκζητήσει καὶ ἐν προφητείαις ἀσχοληθήσεται, [2] διήγησιν ἀνδρῶν ὀνομαστῶν συντηρήσει καὶ ἐν στροφαῖς παραβολῶν συνεισελεύσεται, [3] ἀπόκρυφα παροιμιῶν ἐκζητήσει καὶ ἐν αἰνίγμασι παραβολῶν ἀναστραφήσεται. [4] ἀνὰ μέσον μεγιστάνων ὑπηρετήσει καὶ ἔναντι ἡγουμένων ὀφθήσεται· ἐν γῇ ἀλλοτρίων ἐθνῶν διελεύσεται, ἀγαθὰ γὰρ καὶ κακὰ ἐν ἀνθρώποις ἐπείρασεν. [5] τὴν καρδίαν αὐτοῦ ἐπιδώσει ὀρθρίσαι πρὸς κύριον τὸν ποιήσαντα αὐτὸν καὶ ἔναντι ὑψίστου δεηθήσεται· καὶ ἀνοίξει στόμα αὐτοῦ ἐν προσευχῇ καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεηθήσεται. [6] ἐὰν κύριος ὁ μέγας θελήσῃ, πνεύματι συνέσεως ἐμπλησθήσεται· αὐτὸς ἀνομβρήσει ῥήματα σοφίας αὐτοῦ καὶ ἐν προσευχῇ ἐξομολογήσεται κυρίῳ· [7] αὐτὸς κατευθυνεῖ βουλὴν αὐτοῦ καὶ ἐπιστήμην καὶ ἐν τοῖς ἀποκρύφοις αὐτοῦ διανοηθήσεται· [8] αὐτὸς ἐκφανεῖ παιδείαν διδασκαλίας αὐτοῦ καὶ ἐν νόμῳ διαθήκης κυρίου καυχήσεται. [9] αἰνέσουσιν τὴν σύνεσιν αὐτοῦ πολλοί, καὶ ἕως τοῦ αἰῶνος οὐκ ἐξαλειφθήσεται· οὐκ ἀποστήσεται τὸ μνημόσυνον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ζήσεται εἰς γενεὰς γενεῶν· [10] τὴν σοφίαν αὐτοῦ διηγήσονται ἔθνη, καὶ τὸν ἔπαινον αὐτοῦ ἐξαγγελεῖ ἐκκλησία· [11] ἐὰν ἐμμείνῃ, ὄνομα καταλείψει ἢ χίλιοι, καὶ ἐὰν ἀναπαύσηται, ἐκποιεῖ αὐτῷ. [12] Ἔτι διανοηθεὶς ἐκδιηγήσομαι καὶ ὡς διχομηνία ἐπληρώθην. [13] εἰσακούσατέ μου, υἱοὶ ὅσιοι, καὶ βλαστήσατε ὡς ῥόδον φυόμενον ἐπὶ ῥεύματος ὑγροῦ [14] καὶ ὡς λίβανος εὐωδιάσατε ὀσμὴν καὶ ἀνθήσατε ἄνθος ὡς κρίνον. διάδοτε ὀσμὴν καὶ αἰνέσατε ᾆσμα, εὐλογήσατε κύριον ἐπὶ πᾶσιν τοῖς ἔργοις, [15] δότε τῷ ὀνόματι αὐτοῦ μεγαλωσύνην καὶ ἐξομολογήσασθε ἐν αἰνέσει αὐτοῦ ἐν ᾠδαῖς χειλέων καὶ ἐν κινύραις καὶ οὕτως ἐρεῖτε ἐν ἐξομολογήσει [16] Τὰ ἔργα κυρίου πάντα ὅτι καλὰ σφόδρα, καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται· οὐκ ἔστιν εἰπεῖν Τί τοῦτο; εἰς τί τοῦτο; πάντα γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται. [17] ἐν λόγῳ αὐτοῦ ἔστη ὡς θιμωνιὰ ὕδωρ καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχεῖα ὑδάτων. [18] ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία, καὶ οὐκ ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ. [19] ἔργα πάσης σαρκὸς ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστιν κρυβῆναι ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ· [20] ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψεν, καὶ οὐθέν ἐστιν θαυμάσιον ἐναντίον αὐτοῦ. [21] οὐκ ἔστιν εἰπεῖν Τί τοῦτο; εἰς τί τοῦτο; πάντα γὰρ εἰς χρείας αὐτῶν ἔκτισται. [22] Ἡ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπεκάλυψεν καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν· [23] οὕτως ὀργὴν αὐτοῦ ἔθνη κληρονομήσει, ὡς μετέστρεψεν

ὕδατα εἰς ἅλμην. [24] αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθεῖαι, οὕτως τοῖς ἀνόμοις προσκόμματα· [25] ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ᾽ ἀρχῆς, οὕτως τοῖς ἁμαρτωλοῖς κακά. [26] ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου, ὕδωρ καὶ πῦρ καὶ σίδηρος καὶ ἅλας καὶ σεμίδαλις πυροῦ καὶ γάλα καὶ μέλι, αἷμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον· [27] ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά, οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά. [28] Ἔστιν πνεύματα, ἃ εἰς ἐκδίκησιν ἔκτισται καὶ ἐν θυμῷ αὐτοῦ ἐστερέωσεν μάστιγας αὐτῶν· ἐν καιρῷ συντελείας ἰσχὺν ἐκχεοῦσιν καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσιν. [29] πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος, πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται· [30] θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχεις καὶ ῥομφαία ἐκδικοῦσα εἰς ὄλεθρον ἀσεβεῖς· [31] ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται καὶ ἐπὶ τῆς γῆς εἰς χρείας ἑτοιμασθήσονται καὶ ἐν καιροῖς αὐτῶν οὐ παραβήσονται λόγον. [32] Διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην καὶ διενοήθην καὶ ἐν γραφῇ ἀφῆκα [33] Τὰ ἔργα κυρίου πάντα ἀγαθὰ καὶ πᾶσαν χρείαν ἐν ὥρᾳ αὐτῆς χορηγήσει, [34] καὶ οὐκ ἔστιν εἰπεῖν Τοῦτο τούτου πονηρότερον, πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται. [35] καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσατε καὶ εὐλογήσατε τὸ ὄνομα κυρίου.

CHAPTER 40

[1] Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ καὶ ζυγὸς βαρὺς ἐπὶ υἱοὺς Αδαμ ἀφ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν ἕως ἡμέρας ἐπιστροφῆς εἰς μητέρα πάντων· [2] τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς. [3] ἀπὸ καθημένου ἐπὶ θρόνου ἐνδόξου καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ, [4] ἀπὸ φοροῦντος ὑακίνθινον καὶ στέφανον καὶ ἕως περιβαλλομένου ὠμόλινον θυμὸς καὶ ζῆλος καὶ ταραχὴ καὶ σάλος καὶ φόβος θανάτου καὶ μηνίαμα καὶ ἔρις. [5] καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης ὕπνος νυκτὸς ἀλλοιοῖ γνῶσιν αὐτοῦ· [6] ὀλίγον ὡς οὐδὲν ἐν ἀναπαύσει, καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ σκοπιᾶς τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ ὡς ἐκπεφευγὼς ἀπὸ προσώπου πολέμου· [7] ἐν καιρῷ χρείας αὐτοῦ ἐξηγέρθη καὶ ἀποθαυμάζων εἰς οὐδένα φόβον. [8] μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἐπὶ ἁμαρτωλῶν ἐπταπλάσια πρὸς ταῦτα· [9] θάνατος καὶ αἷμα καὶ ἔρις καὶ ῥομφαία, ἐπαγωγαί, λιμὸς καὶ σύντριμμα καὶ μάστιξ. [10] ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα, καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμός. [11] πάντα, ὅσα ἀπὸ γῆς, εἰς γῆν ἀναστρέφει, καὶ ἀπὸ ὑδάτων, εἰς θάλασσαν ἀνακάμπτει. [12] Πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται, καὶ πίστις εἰς τὸν αἰῶνα στήσεται. [13] χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχήσει· [14] ἐν τῷ ἀνοῖξαι αὐτὸν χεῖρας εὐφρανθήσεται, οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν. [15] ἔκγονα ἀσεβῶν οὐ πληθυνεῖ κλάδους, καὶ ῥίζαι ἀκάθαρτοι ἐπ' ἀκροτόμου πέτρας· [16] ἄχι ἐπὶ παντὸς ὕδατος καὶ χείλους ποταμοῦ πρὸ παντὸς χόρτου ἐκτιλήσεται. [17] χάρις ὡς παράδεισος ἐν εὐλογίαις, καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμενεῖ. [18] Ζωὴ αὐτάρκους καὶ ἐργάτου γλυκανθήσεται, καὶ ὑπὲρ ἀμφότερα ὁ εὑρίσκων θησαυρόν. [19] τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα, καὶ ὑπὲρ ἀμφότερα γυνὴ ἄμωμος λογίζεται. [20] οἶνος καὶ μουσικὰ εὐφραίνουσιν καρδίαν, καὶ ὑπὲρ ἀμφότερα ἀγάπησις σοφίας. [21] αὐλὸς καὶ ψαλτήριον ἡδύνουσιν μέλη, καὶ ὑπὲρ ἀμφότερα γλῶσσα ἡδεῖα. [22] χάριν καὶ κάλλος ἐπιθυμήσει ὀφθαλμὸς καὶ ὑπὲρ ἀμφότερα χλόην σπόρου. [23] φίλος καὶ ἑταῖρος εἰς καιρὸν ἀπαντῶντες, καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός. [24] ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως, καὶ ὑπὲρ ἀμφότερα ἐλεημοσύνη ῥύσεται. [25] χρυσίον καὶ ἀργύριον ἐπιστήσουσιν πόδα, καὶ ὑπὲρ ἀμφότερα βουλὴ εὐδοκιμεῖται. [26] χρήματα καὶ ἰσχὺς ἀνυψώσουσιν καρδίαν, καὶ ὑπὲρ ἀμφότερα φόβος κυρίου· οὐκ ἔστιν ἐν φόβῳ κυρίου ἐλάττωσις, καὶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν· [27] φόβος κυρίου ὡς παράδεισος

εὐλογίας, καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψεν αὐτόν. [28] Τέκνον, ζωὴν ἐπαιτήσεως μὴ βιώσῃς· κρεῖσσον ἀποθανεῖν ἢ ἐπαιτεῖν. [29] ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς, ἀλισγήσει ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις· ἀνὴρ δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάξεται. [30] ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις, καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.

CHAPTER 41

[1] Ὦ θάνατε, ὡς πικρόν σου τὸ μνημόσυνόν ἐστιν ἀνθρώπῳ εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ, ἀνδρὶ ἀπερισπάστῳ καὶ εὐοδουμένῳ ἐν πᾶσιν καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τροφήν. [2] ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν ἀνθρώπῳ ἐπιδεομένῳ καὶ ἐλασσουμένῳ ἰσχύι, ἐσχατογήρῳ καὶ περισπωμένῳ περὶ πάντων καὶ ἀπειθοῦντι καὶ ἀπολωλεκότι ὑπομονήν. [3] μὴ εὐλαβοῦ κρίμα θανάτου, μνήσθητι προτέρων σου καὶ ἐσχάτων· [4] τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκί, καὶ τί ἀπαναίνῃ ἐν εὐδοκίᾳ ὑψίστου; εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη, οὐκ ἔστιν ἐν ᾅδου ἐλεγμὸς ζωῆς. [5] Τέκνα βδελυρὰ γίνεται τέκνα ἁμαρτωλῶν καὶ συναναστρεφόμενα παροικίαις ἀσεβῶν· [6] τέκνων ἁμαρτωλῶν ἀπολεῖται κληρονομία, καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχιεῖ ὄνειδος. [7] πατρὶ ἀσεβεῖ μέμψεται τέκνα, ὅτι δι᾽ αὐτὸν ὀνειδισθήσονται. [8] οὐαὶ ὑμῖν, ἄνδρες ἀσεβεῖς, οἵτινες ἐγκατελίπετε νόμον θεοῦ ὑψίστου· [9] καὶ ἐὰν γεννηθῆτε, εἰς κατάραν γεννηθήσεσθε, καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε. [10] πάντα, ὅσα ἐκ γῆς, εἰς γῆν ἀπελεύσεται, οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπώλειαν. [11] Πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν, ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται. [12] φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου· [13] ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν, καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ. [14] παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα· σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις; [15] κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ. [16] Τοιγαροῦν ἐντράπητε ἐπὶ τῷ ῥήματί μου· οὐ γάρ ἐστιν πᾶσαν αἰσχύνην διαφυλάξαι καλόν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται. [17] αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους, [18] ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελείας καὶ ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας, [19] ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας καὶ ἀπὸ τόπου, οὗ παροικεῖς, περὶ κλοπῆς, [20] ἀπὸ ἀληθείας θεοῦ καὶ διαθήκης καὶ ἀπὸ πήξεως ἀγκῶνος ἐπ᾽ ἄρτοις, [21] ἀπὸ σκορακισμοῦ λήμψεως καὶ δόσεως καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς, [22] ἀπὸ ὁράσεως γυναικὸς ἑταίρας καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς, [23] ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου, [24] ἀπὸ περιεργίας παιδίσκης αὐτοῦ καὶ μὴ ἐπιστῇς ἐπὶ τὴν κοίτην αὐτῆς, [25] ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ καὶ μετὰ τὸ δοῦναι μὴ ὀνείδιζε, [26] ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς καὶ ἀπὸ καλύψεως λόγων κρυφίων· [27]

καὶ ἔσῃ αἰσχυντηρὸς ἀληθινῶς καὶ εὑρίσκων χάριν ἔναντι παντὸς ἀνθρώπου.

CHAPTER 42

[1] Μὴ περὶ τούτων αἰσχυνθῇς καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν· [2] περὶ νόμου ὑψίστου καὶ διαθήκης καὶ περὶ κρίματος δικαιῶσαι τὸν ἀσεβῆ, [3] περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων καὶ περὶ δόσεως κληρονομίας ἑταίρων, [4] περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων καὶ περὶ κτήσεως πολλῶν καὶ ὀλίγων, [5] περὶ διαφόρου πράσεως ἐμπόρων καὶ περὶ παιδείας τέκνων πολλῆς καὶ οἰκέτῃ πονηρῷ πλευρὰν αἱμάξαι· [6] ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς, καὶ ὅπου χεῖρες πολλαί, κλεῖσον· [7] ὃ ἐὰν παραδιδῷς, ἐν ἀριθμῷ καὶ σταθμῷ, καὶ δόσις καὶ λῆμψις, πάντα ἐν γραφῇ· [8] περὶ παιδείας ἀνοήτου καὶ μωροῦ καὶ ἐσχατογήρως κρινομένου πρὸς νέους· καὶ ἔσῃ πεπαιδευμένος ἀληθινῶς καὶ δεδοκιμασμένος ἔναντι παντὸς ζῶντος. [9] Θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία, καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον· ἐν νεότητι αὐτῆς, μήποτε παρακμάσῃ, καὶ συνῳκηκυῖα, μήποτε μισηθῇ· [10] ἐν παρθενίᾳ, μήποτε βεβηλωθῇ καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἔγκυος γένηται· μετὰ ἀνδρὸς οὖσα, μήποτε παραβῇ, καὶ συνῳκηκυῖα, μήποτε στειρωθῇ. [11] ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακήν, μήποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς, λαλιὰν ἐν πόλει καὶ ἔκκλητον λαοῦ, καὶ καταισχύνῃ σε ἐν πλήθει πολλῶν. [12] παντὶ ἀνθρώπῳ μὴ ἔμβλεπε ἐν κάλλει καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρευε· [13] ἀπὸ γὰρ ἱματίων ἐκπορεύεται σὴς καὶ ἀπὸ γυναικὸς πονηρία γυναικός. [14] κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή, καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν. [15] Μνησθήσομαι δὴ τὰ ἔργα κυρίου, καὶ ἃ ἑόρακα, ἐκδιηγήσομαι· ἐν λόγοις κυρίου τὰ ἔργα αὐτοῦ. [16] ἥλιος φωτίζων κατὰ πᾶν ἐπέβλεψεν, καὶ τῆς δόξης κυρίου πλῆρες τὸ ἔργον αὐτοῦ. [17] οὐκ ἐξεποίησεν τοῖς ἁγίοις κυρίου ἐκδιηγήσασθαι πάντα τὰ θαυμάσια αὐτοῦ, ἃ ἐστερέωσεν κύριος ὁ παντοκράτωρ στηριχθῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν. [18] ἄβυσσον καὶ καρδίαν ἐξίχνευσεν καὶ ἐν πανουργεύμασιν αὐτῶν διενοήθη· ἔγνω γὰρ ὁ ὕψιστος πᾶσαν εἴδησιν καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος [19] ἀπαγγέλλων τὰ παρεληλυθότα καὶ τὰ ἐσόμενα καὶ ἀποκαλύπτων ἴχνη ἀποκρύφων· [20] οὐ παρῆλθεν αὐτὸν πᾶν διανόημα, οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἷς λόγος. [21] τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησεν, ὡς ἔστιν πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα· οὔτε προσετέθη οὔτε ἠλαττώθη, καὶ οὐ προσεδεήθη οὐδενὸς συμβούλου. [22] ὡς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητὰ καὶ ὡς σπινθῆρός ἐστιν θεωρῆσαι· [23] πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα ἐν πάσαις χρείαις, καὶ πάντα ὑπακούει. [24] πάντα δισσά, ἓν κατέναντι τοῦ ἑνός, καὶ οὐκ ἐποίησεν οὐδὲν ἐλλεῖπον· [25] ἓν τοῦ ἑνὸς ἐστερέωσεν τὰ ἀγαθά, καὶ τίς πλησθήσεται ὁρῶν δόξαν αὐτοῦ;

CHAPTER 43

[1] Γαυρίαμα ὕψους στερέωμα καθαριότητος, εἶδος οὐρανοῦ ἐν ὁράματι δόξης. [2] ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν ἐξόδῳ σκεῦος θαυμαστόν, ἔργον ὑψίστου· [3] ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν, καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστήσεται; [4] κάμινον φυσῶν ἐν ἔργοις καύματος, τριπλασίως ἥλιος ἐκκαίων ὄρη· ἀτμίδας πυρώδεις ἐκφυσῶν καὶ ἐκλάμπων ἀκτῖνας ἀμαυροῖ ὀφθαλμούς. [5] μέγας κύριος ὁ ποιήσας αὐτόν, καὶ ἐν λόγοις αὐτοῦ κατέσπευσεν πορείαν. [6] Καὶ ἡ σελήνη ἐν πᾶσιν εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων καὶ σημεῖον αἰῶνος· [7] ἀπὸ σελήνης σημεῖον ἑορτῆς, φωστὴρ μειούμενος ἐπὶ συντελείας. [8] μὴν κατὰ τὸ ὄνομα αὐτῆς ἐστιν αὐξανόμενος θαυμαστῶς ἐν ἀλλοιώσει, σκεῦος παρεμβολῶν ἐν ὕψει, ἐν στερεώματι οὐρανοῦ ἐκλάμπων. [9] κάλλος οὐρανοῦ δόξα ἄστρων, κόσμος φωτίζων ἐν ὑψίστοις κυρίου· [10] ἐν λόγοις ἁγίου στήσονται κατὰ κρίμα καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν. [11] ἰδὲ τόξον καὶ εὐλόγησον τὸν ποιήσαντα αὐτὸ σφόδρα ὡραῖον ἐν τῷ αὐγάσματι αὐτοῦ· [12] ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης, χεῖρες ὑψίστου ἐτάνυσαν αὐτό. [13] Προστάγματι αὐτοῦ κατέσπευσεν χιόνα καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ· [14] διὰ τοῦτο ἠνεῴχθησαν θησαυροί, καὶ ἐξέπτησαν νεφέλαι ὡς πετεινά· [15] ἐν μεγαλείῳ αὐτοῦ ἴσχυσεν νεφέλας, καὶ διεθρύβησαν λίθοι χαλάζης· [16] καὶ ἐν ὀπτασίᾳ αὐτοῦ σαλευθήσεται ὄρη, ἐν θελήματι αὐτοῦ πνεύσεται νότος. [17] φωνὴ βροντῆς αὐτοῦ ὠνείδισεν γῆν καὶ καταιγὶς βορέου καὶ συστροφὴ πνεύματος. [18] ὡς πετεινὰ καθιπτάμενα πάσσει χιόνα, καὶ ὡς ἀκρὶς καταλύουσα ἡ κατάβασις αὐτῆς· κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός, καὶ ἐπὶ τοῦ ὑετοῦ αὐτῆς ἐκστήσεται καρδία. [19] καὶ πάχνην ὡς ἅλα ἐπὶ γῆς χέει, καὶ παγεῖσα γίνεται σκολόπων ἄκρα. [20] ψυχρὸς ἄνεμος βορέης πνεύσει, καὶ παγήσεται κρύσταλλος ἐφ’ ὕδατος· ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει, καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ. [21] καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει καὶ ἀποσβέσει χλόην ὡς πῦρ. [22] ἴασις πάντων κατὰ σπουδὴν ὁμίχλη, δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἱλαρώσει. [23] Λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον καὶ ἐφύτευσεν ἐν αὐτῇ νήσους. [24] οἱ πλέοντες τὴν θάλασσαν διηγοῦνται τὸν κίνδυνον αὐτῆς, καὶ ἀκοαῖς ὠτίων ἡμῶν θαυμάζομεν· [25] καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα, ποικιλία παντὸς ζῴου, κτίσις κητῶν. [26] δι’ αὐτὸν εὐοδοῖ ἄγγελος αὐτοῦ, καὶ ἐν λόγῳ αὐτοῦ σύγκειται τὰ πάντα. [27] Πολλὰ ἐροῦμεν καὶ οὐ μὴ ἀφικώμεθα, καὶ συντέλεια λόγων Τὸ πᾶν ἐστιν αὐτός. [28] δοξάζοντες ποῦ ἰσχύσομεν; αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ. [29] φοβερὸς κύριος καὶ σφόδρα μέγας, καὶ

θαυμαστὴ ἡ δυναστεία αὐτοῦ. [30] δοξάζοντες κύριον ὑψώσατε καθ’ ὅσον ἂν δύνησθε, ὑπερέξει γὰρ καὶ ἔτι· καὶ ὑψοῦντες αὐτὸν πληθύνατε ἐν ἰσχύι, μὴ κοπιᾶτε, οὐ γὰρ μὴ ἀφίκησθε. [31] τίς ἑόρακεν αὐτὸν καὶ ἐκδιηγήσεται; καὶ τίς μεγαλυνεῖ αὐτὸν καθώς ἐστιν; [32] πολλὰ ἀπόκρυφά ἐστιν μείζονα τούτων, ὀλίγα γὰρ ἑωράκαμεν τῶν ἔργων αὐτοῦ· [33] πάντα γὰρ ἐποίησεν ὁ κύριος καὶ τοῖς εὐσεβέσιν ἔδωκεν σοφίαν

CHAPTER 44

[1] Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει· [2] πολλὴν δόξαν ἔκτισεν ὁ κύριος, τὴν μεγαλωσύνην αὐτοῦ ἀπ᾽ αἰῶνος. [3] κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει· βουλεύοντες ἐν συνέσει αὐτῶν, ἀπηγγελκότες ἐν προφητείαις· [4] ἡγούμενοι λαοῦ ἐν διαβουλίοις καὶ συνέσει γραμματείας λαοῦ, σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν· [5] ἐκζητοῦντες μέλη μουσικῶν καὶ διηγούμενοι ἔπη ἐν γραφῇ· [6] ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύι, εἰρηνεύοντες ἐν κατοικίαις αὐτῶν· [7] πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν, καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα. [8] εἰσὶν αὐτῶν οἳ κατέλιπον ὄνομα τοῦ ἐκδιηγήσασθαι ἐπαίνους· [9] καὶ εἰσὶν ὧν οὐκ ἔστιν μνημόσυνον καὶ ἀπώλοντο ὡς οὐχ ὑπάρξαντες καὶ ἐγένοντο ὡς οὐ γεγονότες καὶ τὰ τέκνα αὐτῶν μετ᾽ αὐτούς. [10] ἀλλ᾽ ἢ οὗτοι ἄνδρες ἐλέους, ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν· [11] μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ, ἀγαθὴ κληρονομία ἔκγονα αὐτῶν· [12] ἐν ταῖς διαθήκαις ἔστη τὸ σπέρμα αὐτῶν καὶ τὰ τέκνα αὐτῶν δι᾽ αὐτούς· [13] ἕως αἰῶνος μενεῖ σπέρμα αὐτῶν, καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται· [14] τὰ σώματα αὐτῶν ἐν εἰρήνῃ ἐτάφη, καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς γενεάς· [15] σοφίαν αὐτῶν διηγήσονται λαοί, καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία. [16] Ενωχ εὐηρέστησεν κυρίῳ καὶ μετετέθη ὑπόδειγμα μετανοίας ταῖς γενεαῖς. [17] Νωε εὑρέθη τέλειος δίκαιος, ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα· διὰ τοῦτον ἐγενήθη κατάλειμμα τῇ γῇ, ὅτε ἐγένετο κατακλυσμός· [18] διαθῆκαι αἰῶνος ἐτέθησαν πρὸς αὐτόν, ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πᾶσα σάρξ. [19] Αβρααμ μέγας πατὴρ πλήθους ἐθνῶν, καὶ οὐχ εὑρέθη ὅμοιος ἐν τῇ δόξῃ· [20] ὃς συνετήρησεν νόμον ὑψίστου καὶ ἐγένετο ἐν διαθήκῃ μετ᾽ αὐτοῦ· ἐν σαρκὶ αὐτοῦ ἔστησεν διαθήκην καὶ ἐν πειρασμῷ εὑρέθη πιστός· [21] διὰ τοῦτο ἐν ὅρκῳ ἔστησεν αὐτῷ ἐνευλογηθῆναι ἔθνη ἐν σπέρματι αὐτοῦ, πληθῦναι αὐτὸν ὡς χοῦν τῆς γῆς καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ καὶ κατακληρονομῆσαι αὐτοὺς ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως ἄκρου τῆς γῆς. [22] καὶ ἐν τῷ Ισαακ ἔστησεν οὕτως δι᾽ Αβρααμ τὸν πατέρα αὐτοῦ. [23] εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην κατέπαυσεν ἐπὶ κεφαλὴν Ιακωβ· ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ· καὶ διέστειλεν μερίδας αὐτοῦ, ἐν φυλαῖς ἐμέρισεν δέκα δύο.

CHAPTER 45

[1] Καὶ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλέους εὑρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκὸς ἠγαπημένον ὑπὸ θεοῦ καὶ ἀνθρώπων Μωυσῆν, οὗ τὸ μνημόσυνον ἐν εὐλογίαις· [2] ὡμοίωσεν αὐτὸν δόξῃ ἁγίων καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν· [3] ἐν λόγοις αὐτοῦ σημεῖα κατέπαυσεν, ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασιλέων· ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ καὶ ἔδειξεν αὐτῷ τῆς δόξης αὐτοῦ· [4] ἐν πίστει καὶ πραύτητι αὐτὸν ἡγίασεν, ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός· [5] ἠκούτισεν αὐτὸν τῆς φωνῆς αὐτοῦ καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γνόφον καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς, νόμον ζωῆς καὶ ἐπιστήμης, διδάξαι τὸν Ιακωβ διαθήκην καὶ κρίματα αὐτοῦ τὸν Ισραηλ. [6] Ααρων ὕψωσεν ἅγιον ὅμοιον αὐτῷ ἀδελφὸν αὐτοῦ ἐκ φυλῆς Λευι· [7] ἔστησεν αὐτὸν διαθήκην αἰῶνος καὶ ἔδωκεν αὐτῷ ἱερατείαν λαοῦ· ἐμακάρισεν αὐτὸν ἐν εὐκοσμίᾳ καὶ περιέζωσεν αὐτὸν περιστολὴν δόξης· [8] ἐνέδυσεν αὐτὸν συντέλειαν καυχήματος καὶ ἐστερέωσεν αὐτὸν σκεύεσιν ἰσχύος, περισκελῆ καὶ ποδήρη καὶ ἐπωμίδα· [9] καὶ ἐκύκλωσεν αὐτὸν ῥοίσκοις, χρυσοῖς κώδωσιν πλείστοις κυκλόθεν, ἠχῆσαι φωνὴν ἐν βήμασιν αὐτοῦ, ἀκουστὸν ποιῆσαι ἦχον ἐν ναῷ εἰς μνημόσυνον υἱοῖς λαοῦ αὐτοῦ· [10] στολῇ ἁγίᾳ, χρυσῷ καὶ ὑακίνθῳ καὶ πορφύρᾳ, ἔργῳ ποικιλτοῦ, λογείῳ κρίσεως, δήλοις ἀληθείας, κεκλωσμένῃ κόκκῳ, ἔργῳ τεχνίτου, [11] λίθοις πολυτελέσιν γλύμματος σφραγῖδος ἐν δέσει χρυσίου, ἔργῳ λιθουργοῦ, εἰς μνημόσυνον ἐν γραφῇ κεκολαμμένῃ κατ᾽ ἀριθμὸν φυλῶν Ισραηλ· [12] στέφανον χρυσοῦν ἐπάνω κιδάρεως, ἐκτύπωμα σφραγῖδος ἁγιάσματος, καύχημα τιμῆς, ἔργον ἰσχύος, ἐπιθυμήματα ὀφθαλμῶν κοσμούμενα· [13] ὡραῖα πρὸ αὐτοῦ οὐ γέγονεν τοιαῦτα, ἕως αἰῶνος οὐκ ἐνεδύσατο ἀλλογενὴς πλὴν τῶν υἱῶν αὐτοῦ μόνον καὶ τὰ ἔκγονα αὐτοῦ διὰ παντός. [14] θυσίαι αὐτοῦ ὁλοκαρπωθήσονται καθ᾽ ἡμέραν ἐνδελεχῶς δίς. [15] ἐπλήρωσεν Μωϋσῆς τὰς χεῖρας καὶ ἔχρισεν αὐτὸν ἐν ἐλαίῳ ἁγίῳ· ἐγενήθη αὐτῷ εἰς διαθήκην αἰῶνος καὶ τῷ σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεύειν καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι. [16] ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζῶντος προσαγαγεῖν κάρπωσιν κυρίῳ, θυμίαμα καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. [17] ἔδωκεν αὐτῷ ἐν ἐντολαῖς αὐτοῦ ἐξουσίαν ἐν διαθήκαις κριμάτων διδάξαι τὸν Ιακωβ τὰ μαρτύρια καὶ ἐν νόμῳ αὐτοῦ φωτίσαι Ισραηλ. [18] ἐπισυνέστησαν αὐτῷ ἀλλότριοι καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ, ἄνδρες οἱ περὶ Δαθαν καὶ Αβιρων καὶ ἡ συναγωγὴ Κορε ἐν θυμῷ καὶ ὀργῇ· [19] εἶδεν κύριος καὶ οὐκ εὐδόκησεν, καὶ συνετελέσθησαν ἐν θυμῷ ὀργῆς· ἐποίησεν αὐτοῖς τέρατα

καταναλῶσαι ἐν πυρὶ φλογὸς αὐτοῦ. [20] καὶ προσέθηκεν Ααρων δόξαν καὶ ἔδωκεν αὐτῷ κληρονομίαν· ἀπαρχὰς πρωτογενημάτων ἐμέρισεν αὐτῷ, ἄρτον πρώτοις ἡτοίμασεν πλησμονήν· [21] καὶ γὰρ θυσίας κυρίου φάγονται, ἃς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ. [22] πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει, καὶ μερὶς οὐκ ἔστιν αὐτῷ ἐν λαῷ· αὐτὸς γὰρ μερίς σου καὶ κληρονομία. [23] Καὶ Φινεες υἱὸς Ελεαζαρ τρίτος εἰς δόξαν ἐν τῷ ζηλῶσαι αὐτὸν ἐν φόβῳ κυρίου καὶ στῆναι αὐτὸν ἐν τροπῇ λαοῦ ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ· καὶ ἐξιλάσατο περὶ τοῦ Ισραηλ. [24] διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης προστατεῖν ἁγίων καὶ λαοῦ αὐτοῦ, ἵνα αὐτῷ ᾖ καὶ τῷ σπέρματι αὐτοῦ ἱερωσύνης μεγαλεῖον εἰς τοὺς αἰῶνας. [25] καὶ διαθήκη τῷ Δαυιδ υἱῷ Ιεσσαι ἐκ φυλῆς Ιουδα κληρονομία βασιλέως υἱοῦ ἐξ υἱοῦ μόνου· κληρονομία Ααρων καὶ τῷ σπέρματι αὐτοῦ. [26] δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.

CHAPTER 46

[1] Κραταιὸς ἐν πολέμῳ Ἰησοῦς Ναυη καὶ διάδοχος Μωυσῆ ἐν προφητείαις, ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ ἐκδικῆσαι ἐπεγειρομένους ἐχθρούς, ὅπως κατακληρονομήσῃ τὸν Ισραηλ. [2] ὡς ἐδοξάσθη ἐν τῷ ἐπᾶραι χεῖρας αὐτοῦ καὶ ἐν τῷ ἐκτεῖναι ῥομφαίαν ἐπὶ πόλεις. [3] τίς πρότερος αὐτοῦ οὕτως ἔστη; τοὺς γὰρ πολέμους κυρίου αὐτὸς ἐπήγαγεν. [4] οὐχὶ ἐν χειρὶ αὐτοῦ ἐνεποδίσθη ὁ ἥλιος καὶ μία ἡμέρα ἐγενήθη πρὸς δύο; [5] ἐπεκαλέσατο τὸν ὕψιστον δυνάστην ἐν τῷ θλῖψαι αὐτὸν ἐχθροὺς κυκλόθεν, καὶ ἐπήκουσεν αὐτοῦ μέγας κύριος ἐν λίθοις χαλάζης δυνάμεως κραταιᾶς· [6] κατέρραξεν ἐπ᾽ ἔθνος πόλεμον καὶ ἐν καταβάσει ἀπώλεσεν ἀνθεστηκότας, ἵνα γνῶσιν ἔθνη πανοπλίαν αὐτοῦ ὅτι ἐναντίον κυρίου ὁ πόλεμος αὐτοῦ. [7] Καὶ γὰρ ἐπηκολούθησεν ὀπίσω δυνάστου καὶ ἐν ἡμέραις Μωυσέως ἐποίησεν ἔλεος αὐτὸς καὶ Χαλεβ υἱὸς Ιεφοννη ἀντιστῆναι ἔναντι ἐκκλησίας κωλῦσαι λαὸν ἀπὸ ἁμαρτίας καὶ κοπάσαι γογγυσμὸν πονηρίας. [8] καὶ αὐτοὶ δύο ὄντες διεσώθησαν ἀπὸ ἑξακοσίων χιλιάδων πεζῶν εἰσαγαγεῖν αὐτοὺς εἰς κληρονομίαν εἰς γῆν ῥέουσαν γάλα καὶ μέλι. [9] καὶ ἔδωκεν ὁ κύριος τῷ Χαλεβ ἰσχύν, καὶ ἕως γήρους διέμεινεν αὐτῷ, ἐπιβῆναι αὐτὸν ἐπὶ τὸ ὕψος τῆς γῆς, καὶ τὸ σπέρμα αὐτοῦ κατέσχεν κληρονομίαν, [10] ὅπως ἴδωσιν πάντες οἱ υἱοὶ Ισραηλ ὅτι καλὸν τὸ πορεύεσθαι ὀπίσω κυρίου. [11] Καὶ οἱ κριταί, ἕκαστος τῷ αὐτοῦ ὀνόματι, ὅσων οὐκ ἐξεπόρνευσεν ἡ καρδία καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ κυρίου, εἴη τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις· [12] τὰ ὀστᾶ αὐτῶν ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν καὶ τὸ ὄνομα αὐτῶν ἀντικαταλλασσόμενον ἐφ᾽ υἱοῖς δεδοξασμένων αὐτῶν. [13] Ἠγαπημένος ὑπὸ κυρίου αὐτοῦ Σαμουηλ προφήτης κυρίου κατέστησεν βασιλείαν καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ· [14] ἐν νόμῳ κυρίου ἔκρινεν συναγωγήν, καὶ ἐπεσκέψατο κύριος τὸν Ιακωβ· [15] ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης καὶ ἐγνώσθη ἐν ῥήμασιν αὐτοῦ πιστὸς ὁράσεως. [16] καὶ ἐπεκαλέσατο τὸν κύριον δυνάστην ἐν τῷ θλῖψαι ἐχθροὺς αὐτοῦ κυκλόθεν ἐν προσφορᾷ ἀρνὸς γαλαθηνοῦ· [17] καὶ ἐβρόντησεν ἀπ᾽ οὐρανοῦ ὁ κύριος καὶ ἐν ἤχῳ μεγάλῳ ἀκουστὴν ἐποίησεν τὴν φωνὴν αὐτοῦ [18] καὶ ἐξέτριψεν ἡγουμένους Τυρίων καὶ πάντας ἄρχοντας Φυλιστιιμ. [19] καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι κυρίου καὶ χριστοῦ αὐτοῦ Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος. [20] καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν προεφήτευσεν καὶ ὑπέδειξεν βασιλεῖ τὴν τελευτὴν

αὐτοῦ καὶ ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ ἐν προφητείᾳ ἐξαλεῖψαι ἀνομίαν λαοῦ.

CHAPTER 47

[1] Καὶ μετὰ τοῦτον ἀνέστη Ναθαν προφητεύειν ἐν ἡμέραις Δαυιδ. [2] ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου, οὕτως Δαυιδ ἀπὸ τῶν υἱῶν Ισραηλ. [3] ἐν λέουσιν ἔπαιξεν ὡς ἐν ἐρίφοις καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων. [4] ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινεν γίγαντα καὶ ἐξῆρεν ὀνειδισμὸν ἐκ λαοῦ ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης καὶ καταβαλεῖν γαυρίαμα τοῦ Γολιαθ; [5] ἐπεκαλέσατο γὰρ κύριον τὸν ὕψιστον, καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος ἐξᾶραι ἄνθρωπον δυνατὸν ἐν πολέμῳ ἀνυψῶσαι κέρας λαοῦ αὐτοῦ. [6] οὕτως ἐν μυριάσιν ἐδόξασαν αὐτὸν καὶ ᾔνεσαν αὐτὸν ἐν εὐλογίαις κυρίου ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης· [7] ἐξέτριψεν γὰρ ἐχθροὺς κυκλόθεν καὶ ἐξουδένωσεν Φυλιστιιμ τοὺς ὑπεναντίους, ἕως σήμερον συνέτριψεν αὐτῶν κέρας. [8] ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν ἁγίῳ ὑψίστῳ ῥήματι δόξης· ἐν πάσῃ καρδίᾳ αὐτοῦ ὕμνησεν καὶ ἠγάπησεν τὸν ποιήσαντα αὐτόν. [9] καὶ ἔστησεν ψαλτῳδοὺς κατέναντι τοῦ θυσιαστηρίου καὶ ἐξ ἠχοῦς αὐτῶν γλυκαίνειν μέλη· [10] ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν καὶ ἐκόσμησεν καιροὺς μέχρι συντελείας ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ καὶ ἀπὸ πρωίας ἠχεῖν τὸ ἁγίασμα. [11] κύριος ἀφεῖλεν τὰς ἁμαρτίας αὐτοῦ καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ καὶ ἔδωκεν αὐτῷ διαθήκην βασιλέων καὶ θρόνον δόξης ἐν τῷ Ισραηλ. [12] Μετὰ τοῦτον ἀνέστη υἱὸς ἐπιστήμων καὶ δι᾽ αὐτὸν κατέλυσεν ἐν πλατυσμῷ· [13] Σαλωμων ἐβασίλευσεν ἐν ἡμέραις εἰρήνης, ᾧ ὁ θεὸς κατέπαυσεν κυκλόθεν, ἵνα στήσῃ οἶκον ἐπ᾽ ὀνόματι αὐτοῦ καὶ ἑτοιμάσῃ ἁγίασμα εἰς τὸν αἰῶνα. [14] ὡς ἐσοφίσθης ἐν νεότητί σου καὶ ἐνεπλήσθης ὡς ποταμὸς συνέσεως. [15] γῆν ἐπεκάλυψεν ἡ ψυχή σου, καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων· [16] εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου, καὶ ἠγαπήθης ἐν τῇ εἰρήνῃ σου· [17] ἐν ᾠδαῖς καὶ παροιμίαις καὶ παραβολαῖς καὶ ἐν ἑρμηνείαις ἀπεθαύμασάν σε χῶραι. [18] ἐν ὀνόματι κυρίου τοῦ θεοῦ τοῦ ἐπικεκλημένου θεοῦ Ισραηλ συνήγαγες ὡς κασσίτερον τὸ χρυσίον καὶ ὡς μόλιβον ἐπλήθυνας ἀργύριον. [19] παρανέκλινας τὰς λαγόνας σου γυναιξὶν καὶ ἐνεξουσιάσθης ἐν τῷ σώματί σου· [20] ἔδωκας μῶμον ἐν τῇ δόξῃ σου καὶ ἐβεβήλωσας τὸ σπέρμα σου ἐπαγαγεῖν ὀργὴν ἐπὶ τὰ τέκνα σου καὶ κατανυγῆναι ἐπὶ τῇ ἀφροσύνῃ σου [21] γενέσθαι δίχα τυραννίδα καὶ ἐξ Εφραιμ ἄρξαι βασιλείαν ἀπειθῆ. [22] ὁ δὲ κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ καὶ οὐ μὴ διαφθείρῃ ἀπὸ τῶν λόγων αὐτοῦ οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ αὐτοῦ ἔκγονα καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ· καὶ τῷ Ιακωβ ἔδωκεν κατάλειμμα καὶ τῷ Δαυιδ ἐξ αὐτοῦ ῥίζαν. [23] Καὶ ἀνεπαύσατο

Σαλωμων μετὰ τῶν πατέρων αὐτοῦ καὶ κατέλιπεν μετ᾽ αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ λαοῦ ἀφροσύνην καὶ ἐλασσούμενον συνέσει Ροβοαμ, ὃς ἀπέστησεν λαὸν ἐκ βουλῆς αὐτοῦ. [24] καὶ Ιεροβοαμ υἱὸς Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ καὶ ἔδωκεν τῷ Εφραιμ ὁδὸν ἁμαρτίας· καὶ ἐπληθύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα ἀποστῆσαι αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν· [25] καὶ πᾶσαν πονηρίαν ἐξεζήτησαν, ἕως ἐκδίκησις ἔλθῃ ἐπ᾽ αὐτούς.

CHAPTER 48

[1] Καὶ ἀνέστη Ηλιας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο· [2] ὃς ἐπήγαγεν ἐπ᾽ αὐτοὺς λιμὸν καὶ τῷ ζήλῳ αὐτοῦ ὠλιγοποίησεν αὐτούς· [3] ἐν λόγῳ κυρίου ἀνέσχεν οὐρανόν, κατήγαγεν οὕτως τρὶς πῦρ. [4] ὡς ἐδοξάσθης, Ηλια, ἐν θαυμασίοις σου· καὶ τίς ὅμοιός σοι καυχᾶσθαι; [5] ὁ ἐγείρας νεκρὸν ἐκ θανάτου καὶ ἐξ ᾅδου ἐν λόγῳ ὑψίστου· [6] ὁ καταγαγὼν βασιλεῖς εἰς ἀπώλειαν καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν· [7] ἀκούων ἐν Σινα ἐλεγμὸν καὶ ἐν Χωρηβ κρίματα ἐκδικήσεως· [8] ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα καὶ προφήτας διαδόχους μετ᾽ αὐτόν· [9] ὁ ἀναλημφθεὶς ἐν λαίλαπι πυρὸς ἐν ἅρματι ἵππων πυρίνων· [10] ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς κοπάσαι ὀργὴν πρὸ θυμοῦ, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστῆσαι φυλὰς Ιακωβ. [11] μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει κεκοιμημένοι· καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα. [12] Ηλιας ὃς ἐν λαίλαπι ἐσκεπάσθη, καὶ Ελισαιε ἐνεπλήσθη πνεύματος αὐτοῦ· καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἐσαλεύθη ὑπὸ ἄρχοντος, καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδείς. [13] πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν, καὶ ἐν κοιμήσει ἐπροφήτευσεν τὸ σῶμα αὐτοῦ· [14] καὶ ἐν ζωῇ αὐτοῦ ἐποίησεν τέρατα, καὶ ἐν τελευτῇ θαυμάσια τὰ ἔργα αὐτοῦ. [15] Ἐν πᾶσιν τούτοις οὐ μετενόησεν ὁ λαὸς καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, ἕως ἐπρονομεύθησαν ἀπὸ γῆς αὐτῶν καὶ διεσκορπίσθησαν ἐν πάσῃ τῇ γῇ. [16] καὶ κατελείφθη ὁ λαὸς ὀλιγοστός, καὶ ἄρχων ἐν τῷ οἴκῳ Δαυιδ· τινὲς μὲν αὐτῶν ἐποίησαν τὸ ἀρεστόν, τινὲς δὲ ἐπλήθυναν ἁμαρτίας. [17] Εζεκιας ὠχύρωσεν τὴν πόλιν αὐτοῦ καὶ εἰσήγαγεν εἰς μέσον αὐτῆς ὕδωρ, ὤρυξεν σιδήρῳ ἀκρότομον καὶ ᾠκοδόμησεν κρήνας εἰς ὕδατα. [18] ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηριμ καὶ ἀπέστειλεν Ραψακην, καὶ ἀπῆρεν· καὶ ἐπῆρεν χεῖρα αὐτοῦ ἐπὶ Σιων καὶ ἐμεγαλαύχησεν ἐν ὑπερηφανίᾳ αὐτοῦ. [19] τότε ἐσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν, καὶ ὠδίνησαν ὡς αἱ τίκτουσαι· [20] καὶ ἐπεκαλέσαντο τὸν κύριον τὸν ἐλεήμονα ἐκπετάσαντες τὰς χεῖρας αὐτῶν πρὸς αὐτόν. καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ ἐπήκουσεν αὐτῶν καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ησαιου· [21] ἐπάταξεν τὴν παρεμβολὴν τῶν Ἀσσυρίων, καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ. [22] ἐποίησεν γὰρ Εζεκιας τὸ ἀρεστὸν κυρίῳ καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυιδ τοῦ πατρὸς αὐτοῦ, ἃς ἐνετείλατο Ησαιας ὁ προφήτης ὁ μέγας καὶ πιστὸς ἐν ὁράσει αὐτοῦ. [23] ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος καὶ προσέθηκεν ζωὴν βασιλεῖ. [24] πνεύματι μεγάλῳ εἶδεν τὰ ἔσχατα καὶ παρεκάλεσεν τοὺς πενθοῦντας ἐν Σιων. [25] ἕως τοῦ αἰῶνος ὑπέδειξεν τὰ ἐσόμενα καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.

CHAPTER 49

[1] Μνημόσυνον Ιωσιου εἰς σύνθεσιν θυμιάματος ἐσκευασμένον ἔργῳ μυρεψοῦ· ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου. [2] αὐτὸς κατευθύνθη ἐν ἐπιστροφῇ λαοῦ καὶ ἐξῆρεν βδελύγματα ἀνομίας· [3] κατεύθυνεν πρὸς κύριον τὴν καρδίαν αὐτοῦ, ἐν ἡμέραις ἀνόμων κατίσχυσεν τὴν εὐσέβειαν. [4] Πάρεξ Δαυιδ καὶ Εζεκιου καὶ Ιωσιου πάντες πλημμέλειαν ἐπλημμέλησαν· κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου, οἱ βασιλεῖς Ιουδα ἐξέλιπον· [5] ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις καὶ τὴν δόξαν αὐτῶν ἔθνει ἀλλοτρίῳ. [6] ἐνεπύρισαν ἐκλεκτὴν πόλιν ἁγιάσματος καὶ ἠρήμωσαν τὰς ὁδοὺς αὐτῆς [7] ἐν χειρὶ Ιερεμιου· ἐκάκωσαν γὰρ αὐτόν, καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης ἐκριζοῦν καὶ κακοῦν καὶ ἀπολλύειν, ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν. [8] Ιεζεκιηλ ὃς εἶδεν ὅρασιν δόξης, ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἅρματος χερουβιν· [9] καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδούς. [10] καὶ τῶν δώδεκα προφητῶν τὰ ὀστᾶ ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν· παρεκάλεσαν γὰρ τὸν Ιακωβ καὶ ἐλυτρώσαντο αὐτοὺς ἐν πίστει ἐλπίδος. [11] Πῶς μεγαλύνωμεν τὸν Ζοροβαβελ; καὶ αὐτὸς ὡς σφραγὶς ἐπὶ δεξιᾶς χειρός, [12] οὕτως Ἰησοῦς υἱὸς Ιωσεδεκ, οἳ ἐν ἡμέραις αὐτῶν ᾠκοδόμησαν οἶκον καὶ ἀνύψωσαν ναὸν ἅγιον κυρίῳ ἡτοιμασμένον εἰς δόξαν αἰῶνος. [13] καὶ Νεεμιου ἐπὶ πολὺ τὸ μνημόσυνον τοῦ ἐγείραντος ἡμῖν τείχη πεπτωκότα καὶ στήσαντος πύλας καὶ μοχλοὺς καὶ ἀνεγείραντος τὰ οἰκόπεδα ἡμῶν. [14] Οὐδεὶς ἐκτίσθη ἐπὶ τῆς γῆς τοιοῦτος οἷος Ενωχ· καὶ γὰρ αὐτὸς ἀνελήμφθη ἀπὸ τῆς γῆς. [15] οὐδὲ ὡς Ιωσηφ ἐγεννήθη ἀνὴρ ἡγούμενος ἀδελφῶν, στήριγμα λαοῦ, καὶ τὰ ὀστᾶ αὐτοῦ ἐπεσκέπησαν. [16] Σημ καὶ Σηθ ἐν ἀνθρώποις ἐδοξάσθησαν, καὶ ὑπὲρ πᾶν ζῷον ἐν τῇ κτίσει Αδαμ.

CHAPTER 50

[1] Σιμων Ονιου υἱὸς ἱερεὺς ὁ μέγας, ὃς ἐν ζωῇ αὐτοῦ ὑπέρραψεν οἶκον καὶ ἐν ἡμέραις αὐτοῦ ἐστερέωσεν ναόν· [2] καὶ ὑπ᾽ αὐτοῦ ἐθεμελιώθη ὕψος διπλῆς, ἀνάλημμα ὑψηλὸν περιβόλου ἱεροῦ· [3] ἐν ἡμέραις αὐτοῦ ἐλατομήθη ἀποδοχεῖον ὑδάτων, λάκκος ὡσεὶ θαλάσσης τὸ περίμετρον· [4] ὁ φροντίζων τοῦ λαοῦ αὐτοῦ ἀπὸ πτώσεως καὶ ἐνισχύσας πόλιν ἐν πολιορκήσει. [5] ὡς ἐδοξάσθη ἐν περιστροφῇ λαοῦ, ἐν ἐξόδῳ οἴκου καταπετάσματος· [6] ὡς ἀστὴρ ἑωθινὸς ἐν μέσῳ νεφελῶν, ὡς σελήνη πλήρης ἐν ἡμέραις, [7] ὡς ἥλιος ἐκλάμπων ἐπὶ ναὸν ὑψίστου καὶ ὡς τόξον φωτίζον ἐν νεφέλαις δόξης, [8] ὡς ἄνθος ῥόδων ἐν ἡμέραις νέων, ὡς κρίνα ἐπ᾽ ἐξόδῳ ὕδατος, ὡς βλαστὸς Λιβάνου ἐν ἡμέραις θέρους, [9] ὡς πῦρ καὶ λίβανος ἐπὶ πυρείου, ὡς σκεῦος χρυσίου ὁλοσφύρητον κεκοσμημένον παντὶ λίθῳ πολυτελεῖ, [10] ὡς ἐλαία ἀναθάλλουσα καρποὺς καὶ ὡς κυπάρισσος ὑψουμένη ἐν νεφέλαις. [11] ἐν τῷ ἀναλαμβάνειν αὐτὸν στολὴν δόξης καὶ ἐνδιδύσκεσθαι αὐτὸν συντέλειαν καυχήματος, ἐν ἀναβάσει θυσιαστηρίου ἁγίου ἐδόξασεν περιβολὴν ἁγιάσματος· [12] ἐν δὲ τῷ δέχεσθαι μέλη ἐκ χειρῶν ἱερέων, καὶ αὐτὸς ἑστὼς παρ᾽ ἐσχάρᾳ βωμοῦ, κυκλόθεν αὐτοῦ στέφανος ἀδελφῶν ὡς βλάστημα κέδρων ἐν τῷ Λιβάνῳ καὶ ἐκύκλωσαν αὐτὸν ὡς στελέχη φοινίκων, [13] καὶ πάντες οἱ υἱοὶ Ααρων ἐν δόξῃ αὐτῶν καὶ προσφορὰ κυρίου ἐν χερσὶν αὐτῶν ἔναντι πάσης ἐκκλησίας Ισραηλ, [14] καὶ συντέλειαν λειτουργῶν ἐπὶ βωμῶν κοσμῆσαι προσφορὰν ὑψίστου παντοκράτορος, [15] ἐξέτεινεν ἐπὶ σπονδείου χεῖρα αὐτοῦ καὶ ἔσπεισεν ἐξ αἵματος σταφυλῆς, ἐξέχεεν εἰς θεμέλια θυσιαστηρίου ὀσμὴν εὐωδίας ὑψίστῳ παμβασιλεῖ. [16] τότε ἀνέκραγον οἱ υἱοὶ Ααρων, ἐν σάλπιγξιν ἐλαταῖς ἤχησαν, ἀκουστὴν ἐποίησαν φωνὴν μεγάλην εἰς μνημόσυνον ἔναντι ὑψίστου· [17] τότε πᾶς ὁ λαὸς κοινῇ κατέσπευσαν καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν προσκυνῆσαι τῷ κυρίῳ αὐτῶν παντοκράτορι θεῷ ὑψίστῳ· [18] καὶ ᾖνεσαν οἱ ψαλτῳδοὶ ἐν φωναῖς αὐτῶν, ἐν πλείστῳ ἤχῳ ἐγλυκάνθη μέλος· [19] καὶ ἐδεήθη ὁ λαὸς κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος, ἕως συντελεσθῇ κόσμος κυρίου καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν. [20] τότε καταβὰς ἐπῆρεν χεῖρας αὐτοῦ ἐπὶ πᾶσαν ἐκκλησίαν υἱῶν Ισραηλ δοῦναι εὐλογίαν κυρίου ἐκ χειλέων αὐτοῦ καὶ ἐν ὀνόματι αὐτοῦ καυχήσασθαι· [21] καὶ ἐδευτέρωσαν ἐν προσκυνήσει ἐπιδέξασθαι τὴν εὐλογίαν παρὰ ὑψίστου. [22] Καὶ νῦν εὐλογήσατε τὸν θεὸν πάντων τὸν μεγάλα ποιοῦντα πάντῃ, τὸν ὑψοῦντα ἡμέρας ἡμῶν ἐκ μήτρας καὶ ποιοῦντα μεθ᾽ ἡμῶν κατὰ τὸ ἔλεος αὐτοῦ. [23] δῴη ἡμῖν εὐφροσύνην καρδίας καὶ γενέσθαι εἰρήνην ἐν ἡμέραις

ἡμῶν ἐν Ισραηλ κατὰ τὰς ἡμέρας τοῦ αἰῶνος· [24] ἐμπιστεύσαι μεθ᾽ ἡμῶν τὸ ἔλεος αὐτοῦ καὶ ἐν ταῖς ἡμέραις ἡμῶν λυτρωσάσθω ἡμᾶς. [25] Ἐν δυσὶν ἔθνεσιν προσώχθισεν ἡ ψυχή μου, καὶ τὸ τρίτον οὐκ ἔστιν ἔθνος· [26] οἱ καθήμενοι ἐν ὄρει Σαμαρείας καὶ Φυλιστιιμ καὶ ὁ λαὸς ὁ μωρὸς ὁ κατοικῶν ἐν Σικιμοις. [27] Παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξεν ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σιραχ Ελεαζαρ ὁ Ιεροσολυμίτης, ὃς ἀνώμβρησεν σοφίαν ἀπὸ καρδίας αὐτοῦ. [28] μακάριος ὃς ἐν τούτοις ἀναστραφήσεται, καὶ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται· [29] ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει· ὅτι φῶς κυρίου τὸ ἴχνος αὐτοῦ.

CHAPTER 51

[1] Ἐξομολογήσομαί σοι, κύριε βασιλεῦ, καὶ αἰνέσω σε θεὸν τὸν σωτῆρά μου, ἐξομολογοῦμαι τῷ ὀνόματί σου, [2] ὅτι σκεπαστὴς καὶ βοηθὸς ἐγένου μοι καὶ ἐλυτρώσω τὸ σῶμά μου ἐξ ἀπωλείας καὶ ἐκ παγίδος διαβολῆς γλώσσης, ἀπὸ χειλέων ἐργαζομένων ψεῦδος καὶ ἔναντι τῶν παρεστηκότων ἐγένου βοηθὸς καὶ ἐλυτρώσω με [3] κατὰ τὸ πλῆθος ἐλέους καὶ ὀνόματός σου ἐκ βρυγμῶν ἕτοιμον εἰς βρῶμα, ἐκ χειρὸς ζητούντων τὴν ψυχήν μου, ἐκ πλειόνων θλίψεων, ὧν ἔσχον, [4] ἀπὸ πνιγμοῦ πυρᾶς κυκλόθεν καὶ ἐκ μέσου πυρός, οὗ οὐκ ἐξέκαυσα, [5] ἐκ βάθους κοιλίας ᾅδου καὶ ἀπὸ γλώσσης ἀκαθάρτου καὶ λόγου ψευδοῦς. [6] βασιλεῖ διαβολὴ γλώσσης ἀδίκου. ἤγγισεν ἕως θανάτου ἡ ψυχή μου, καὶ ἡ ζωή μου ἦν σύνεγγυς ᾅδου κάτω. [7] περιέσχον με πάντοθεν, καὶ οὐκ ἦν ὁ βοηθῶν· ἐνέβλεπον εἰς ἀντίλημψιν ἀνθρώπων, καὶ οὐκ ἦν. [8] καὶ ἐμνήσθην τοῦ ἐλέους σου, κύριε, καὶ τῆς ἐργασίας σου τῆς ἀπ᾽ αἰῶνος, ὅτι ἐξαιρῇ τοὺς ὑπομένοντάς σε καὶ σῴζεις αὐτοὺς ἐκ χειρὸς ἐχθρῶν. [9] καὶ ἀνύψωσα ἀπὸ γῆς ἱκετείαν μου καὶ ὑπὲρ θανάτου ῥύσεως ἐδεήθην· [10] ἐπεκαλεσάμην κύριον πατέρα κυρίου μου μή με ἐγκαταλιπεῖν ἐν ἡμέραις θλίψεως, ἐν καιρῷ ὑπερηφανιῶν ἀβοηθησίας· αἰνέσω τὸ ὄνομά σου ἐνδελεχῶς καὶ ὑμνήσω ἐν ἐξομολογήσει. [11] καὶ εἰσηκούσθη ἡ δέησίς μου· ἔσωσας γάρ με ἐξ ἀπωλείας καὶ ἐξείλου με ἐκ καιροῦ πονηροῦ. [12] διὰ τοῦτο ἐξομολογήσομαί σοι καὶ αἰνέσω σε καὶ εὐλογήσω τῷ ὀνόματι κυρίου. [13] Ἔτι ὢν νεώτερος πρὶν ἢ πλανηθῆναί με ἐζήτησα σοφίαν προφανῶς ἐν προσευχῇ μου. [14] ἔναντι ναοῦ ἠξίουν περὶ αὐτῆς καὶ ἕως ἐσχάτων ἐκζητήσω αὐτήν. [15] ἐξ ἄνθους ὡς περκαζούσης σταφυλῆς εὐφράνθη ἡ καρδία μου ἐν αὐτῇ. ἐπέβη ὁ πούς μου ἐν εὐθύτητι, ἐκ νεότητός μου ἴχνευον αὐτήν. [16] ἔκλινα ὀλίγον τὸ οὖς μου καὶ ἐδεξάμην καὶ πολλὴν εὗρον ἐμαυτῷ παιδείαν. [17] προκοπὴ ἐγένετό μοι ἐν αὐτῇ· τῷ διδόντι μοι σοφίαν δώσω δόξαν. [18] διενοήθην γὰρ τοῦ ποιῆσαι αὐτὴν καὶ ἐζήλωσα τὸ ἀγαθὸν καὶ οὐ μὴ αἰσχυνθῶ. [19] διαμεμάχισται ἡ ψυχή μου ἐν αὐτῇ καὶ ἐν ποιήσει νόμου διηκριβασάμην. τὰς χεῖράς μου ἐξεπέτασα πρὸς ὕψος καὶ τὰ ἀγνοήματα αὐτῆς ἐπένθησα. [20] τὴν ψυχήν μου κατεύθυνα εἰς αὐτὴν καὶ ἐν καθαρισμῷ εὗρον αὐτήν. καρδίαν ἐκτησάμην μετ᾽ αὐτῆς ἀπ᾽ ἀρχῆς· διὰ τοῦτο οὐ μὴ ἐγκαταλειφθῶ. [21] καὶ ἡ κοιλία μου ἐταράχθη τοῦ ἐκζητῆσαι αὐτήν· διὰ τοῦτο ἐκτησάμην ἀγαθὸν κτῆμα. [22] ἔδωκεν κύριος γλῶσσάν μοι μισθόν μου, καὶ ἐν αὐτῇ αἰνέσω αὐτόν. [23] ἐγγίσατε πρός με, ἀπαίδευτοι, καὶ αὐλίσθητε ἐν οἴκῳ παιδείας. [24] τί ὅτι ὑστερεῖσθαι λέγετε ἐν τούτοις καὶ αἱ ψυχαὶ ὑμῶν διψῶσι σφόδρα; [25] ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα

Κτήσασθε ἑαυτοῖς ἄνευ ἀργυρίου. [26] τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν. ἐγγύς ἐστιν εὑρεῖν αὐτήν. [27] ἴδετε ἐν ὀφθαλμοῖς ὑμῶν ὅτι ὀλίγον ἐκοπίασα καὶ εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν. [28] μετάσχετε παιδείας ἐν πολλῷ ἀριθμῷ ἀργυρίου καὶ πολὺν χρυσὸν κτήσασθε ἐν αὐτῇ. [29] εὐφρανθείη ἡ ψυχὴ ὑμῶν ἐν τῷ ἐλέει αὐτοῦ, καὶ μὴ αἰσχυνθείητε ἐν αἰνέσει αὐτοῦ. [30] ἐργάζεσθε τὸ ἔργον ὑμῶν πρὸ καιροῦ, καὶ δώσει τὸν μισθὸν ὑμῶν ἐν καιρῷ αὐτοῦ.

Isaiah

CHAPTER 1

[1] Ὅρασις, ἣν εἶδεν Ησαιας υἱὸς Αμως, ἣν εἶδεν κατὰ τῆς Ιουδαίας καὶ κατὰ Ιερουσαλημ ἐν βασιλείᾳ Οζιου καὶ Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου, οἳ ἐβασίλευσαν τῆς Ιουδαίας. [2] Ἄκουε, οὐρανέ, καὶ ἐνωτίζου, γῆ, ὅτι κύριος ἐλάλησεν· υἱοὺς ἐγέννησα καὶ ὕψωσα, αὐτοὶ δέ με ἠθέτησαν. [3] ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ· Ισραηλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν. [4] οὐαὶ ἔθνος ἁμαρτωλόν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρόν, υἱοὶ ἄνομοι· ἐγκατελίπατε τὸν κύριον καὶ παρωργίσατε τὸν ἅγιον τοῦ Ισραηλ. [5] τί ἔτι πληγῆτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον καὶ πᾶσα καρδία εἰς λύπην. [6] ἀπὸ ποδῶν ἕως κεφαλῆς οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα, οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμους. [7] ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρίκαυστοι· τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν, καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων. [8] ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιων ὡς σκηνὴ ἐν ἀμπελῶνι καὶ ὡς ὀπωροφυλάκιον ἐν σικυηράτῳ, ὡς πόλις πολιορκουμένη· [9] καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σοδομα ἂν ἐγενήθημεν καὶ ὡς Γομορρα ἂν ὡμοιώθημεν. [10] Ἀκούσατε λόγον κυρίου, ἄρχοντες Σοδομων· προσέχετε νόμον θεοῦ, λαὸς Γομορρας. [11] τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει κύριος· πλήρης εἰμὶ ὁλοκαυτωμάτων κριῶν καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι, [12] οὐδ’ ἐὰν ἔρχησθε ὀφθῆναί μοι. τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν αὐλήν μου [13] οὐ προσθήσεσθε· ἐὰν φέρητε σεμίδαλιν, μάταιον· θυμίαμα βδέλυγμά μοί ἐστιν· τὰς νουμηνίας ὑμῶν καὶ τὰ σάββατα καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι· νηστείαν καὶ ἀργίαν [14] καὶ τὰς νουμηνίας ὑμῶν καὶ τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχή μου· ἐγενήθητέ μοι εἰς πλησμονήν, οὐκέτι ἀνήσω τὰς ἁμαρτίας ὑμῶν. [15] ὅταν τὰς χεῖρας ἐκτείνητε πρός με, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ’ ὑμῶν, καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν· αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις. [16] λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου, παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν, [17] μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῷ καὶ δικαιώσατε χήραν· [18] καὶ δεῦτε καὶ διελεγχθῶμεν, λέγει κύριος, καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ, ἐὰν δὲ ὦσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ. [19] καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε· [20] ἐὰν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα

κυρίου ἐλάλησεν ταῦτα. [21] Πῶς ἐγένετο πόρνη πόλις πιστὴ Σιων, πλήρης κρίσεως, ἐν ᾗ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ φονευταί. [22] τὸ ἀργύριον ὑμῶν ἀδόκιμον· οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι· [23] οἱ ἄρχοντές σου ἀπειθοῦσιν, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες καὶ κρίσιν χηρῶν οὐ προσέχοντες. [24] διὰ τοῦτο τάδε λέγει ὁ δεσπότης κύριος σαβαωθ Οὐαὶ οἱ ἰσχύοντες Ισραηλ· οὐ παύσεται γάρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω. [25] καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ σὲ καὶ πυρώσω σε εἰς καθαρόν, τοὺς δὲ ἀπειθοῦντας ἀπολέσω καὶ ἀφελῶ πάντας ἀνόμους ἀπὸ σοῦ καὶ πάντας ὑπερηφάνους ταπεινώσω. [26] καὶ ἐπιστήσω τοὺς κριτάς σου ὡς τὸ πρότερον καὶ τοὺς συμβούλους σου ὡς τὸ ἀπ᾽ ἀρχῆς· καὶ μετὰ ταῦτα κληθήσῃ Πόλις δικαιοσύνης, μητρόπολις πιστὴ Σιων. [27] μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς καὶ μετὰ ἐλεημοσύνης· [28] καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οἱ ἐγκαταλείποντες τὸν κύριον συντελεσθήσονται. [29] διότι αἰσχυνθήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο, καὶ ἐπῃσχύνθησαν ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν· [30] ἔσονται γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων· [31] καὶ ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου καὶ αἱ ἐργασίαι αὐτῶν ὡς σπινθῆρες πυρός, καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οὐκ ἔσται ὁ σβέσων.

CHAPTER 2

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ησαιαν υἱὸν Αμως περὶ τῆς Ιουδαίας καὶ περὶ Ιερουσαλημ. [2] Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος κυρίου καὶ ὁ οἶκος τοῦ θεοῦ ἐπ᾽ ἄκρων τῶν ὀρέων καὶ ὑψωθήσεται ὑπεράνω τῶν βουνῶν· καὶ ἥξουσιν ἐπ᾽ αὐτὸ πάντα τὰ ἔθνη, [3] καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακωβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ· ἐκ γὰρ Σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ Ιερουσαλημ. [4] καὶ κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν καὶ ἐλέγξει λαὸν πολύν, καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήμψεται ἔτι ἔθνος ἐπ᾽ ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν. [5] Καὶ νῦν, ὁ οἶκος τοῦ Ιακωβ, δεῦτε πορευθῶμεν τῷ φωτὶ κυρίου. [6] ἀνῆκεν γὰρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ Ισραηλ, ὅτι ἐνεπλήσθη ὡς τὸ ἀπ᾽ ἀρχῆς ἡ χώρα αὐτῶν κληδονισμῶν ὡς ἡ τῶν ἀλλοφύλων, καὶ τέκνα πολλὰ ἀλλόφυλα ἐγενήθη αὐτοῖς. [7] ἐνεπλήσθη γὰρ ἡ χώρα αὐτῶν ἀργυρίου καὶ χρυσίου, καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν αὐτῶν· καὶ ἐνεπλήσθη ἡ γῆ ἵππων, καὶ οὐκ ἦν ἀριθμὸς τῶν ἁρμάτων αὐτῶν· [8] καὶ ἐνεπλήσθη ἡ γῆ βδελυγμάτων τῶν ἔργων τῶν χειρῶν αὐτῶν, καὶ προσεκύνησαν οἷς ἐποίησαν οἱ δάκτυλοι αὐτῶν· [9] καὶ ἔκυψεν ἄνθρωπος, καὶ ἐταπεινώθη ἀνήρ, καὶ οὐ μὴ ἀνήσω αὐτούς. [10] καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας καὶ κρύπτεσθε εἰς τὴν γῆν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν. [11] οἱ γὰρ ὀφθαλμοὶ κυρίου ὑψηλοί, ὁ δὲ ἄνθρωπος ταπεινός· καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων, καὶ ὑψωθήσεται κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ. [12] ἡμέρα γὰρ κυρίου σαβαωθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον, καὶ ταπεινωθήσονται, [13] καὶ ἐπὶ πᾶσαν κέδρον τοῦ Λιβάνου τῶν ὑψηλῶν καὶ μετεώρων καὶ ἐπὶ πᾶν δένδρον βαλάνου Βασαν [14] καὶ ἐπὶ πᾶν ὄρος καὶ ἐπὶ πάντα βουνὸν ὑψηλὸν [15] καὶ ἐπὶ πάντα πύργον ὑψηλὸν καὶ ἐπὶ πᾶν τεῖχος ὑψηλὸν [16] καὶ ἐπὶ πᾶν πλοῖον θαλάσσης καὶ ἐπὶ πᾶσαν θέαν πλοίων κάλλους· [17] καὶ ταπεινωθήσεται πᾶς ἄνθρωπος, καὶ πεσεῖται ὕψος ἀνθρώπων, καὶ ὑψωθήσεται κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ. [18] καὶ τὰ χειροποίητα πάντα κατακρύψουσιν [19] εἰσενέγκαντες εἰς τὰ σπήλαια καὶ εἰς τὰς σχισμὰς τῶν πετρῶν καὶ εἰς τὰς τρώγλας τῆς γῆς ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν. [20] τῇ γὰρ ἡμέρᾳ ἐκείνῃ ἐκβαλεῖ ἄνθρωπος τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ ἐποίησαν προσκυνεῖν, τοῖς

ματαίοις καὶ ταῖς νυκτερίσιν [21] τοῦ εἰσελθεῖν εἰς τὰς τρώγλας τῆς στερεᾶς πέτρας καὶ εἰς τὰς σχισμὰς τῶν πετρῶν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

CHAPTER 3

[1] Ἰδοὺ δὴ ὁ δεσπότης κύριος σαβαωθ ἀφελεῖ ἀπὸ τῆς Ιουδαίας καὶ ἀπὸ Ιερουσαλημ ἰσχύοντα καὶ ἰσχύουσαν, ἰσχὺν ἄρτου καὶ ἰσχὺν ὕδατος, [2] γίγαντα καὶ ἰσχύοντα καὶ ἄνθρωπον πολεμιστὴν καὶ δικαστὴν καὶ προφήτην καὶ στοχαστὴν καὶ πρεσβύτερον [3] καὶ πεντηκόνταρχον καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἀρχιτέκτονα καὶ συνετὸν ἀκροατήν· [4] καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν, καὶ ἐμπαῖκται κυριεύσουσιν αὐτῶν. [5] καὶ συμπεσεῖται ὁ λαός, ἄνθρωπος πρὸς ἄνθρωπον καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ· προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτην, ὁ ἄτιμος πρὸς τὸν ἔντιμον. [6] ὅτι ἐπιλήμψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ ἢ τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ λέγων Ἱμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενοῦ, καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σὲ ἔστω. [7] καὶ ἀποκριθεὶς ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ Οὐκ ἔσομαί σου ἀρχηγός· οὐ γὰρ ἔστιν ἐν τῷ οἴκῳ μου ἄρτος οὐδὲ ἱμάτιον· οὐκ ἔσομαι ἀρχηγὸς τοῦ λαοῦ τούτου. [8] ὅτι ἀνεῖται Ιερουσαλημ, καὶ ἡ Ιουδαία συμπέπτωκεν, καὶ αἱ γλῶσσαι αὐτῶν μετὰ ἀνομίας, τὰ πρὸς κύριον ἀπειθοῦντες· διότι νῦν ἐταπεινώθη ἡ δόξα αὐτῶν, [9] καὶ ἡ αἰσχύνη τοῦ προσώπου αὐτῶν ἀντέστη αὐτοῖς· τὴν δὲ ἁμαρτίαν αὐτῶν ὡς Σοδομων ἀνήγγειλαν καὶ ἐνεφάνισαν. οὐαὶ τῇ ψυχῇ αὐτῶν, διότι βεβούλευνται βουλὴν πονηρὰν καθ’ ἑαυτῶν [10] εἰπόντες Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν· τοίνυν τὰ γενήματα τῶν ἔργων αὐτῶν φάγονται. [11] οὐαὶ τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ. [12] λαός μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν· λαός μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς καὶ τὸν τρίβον τῶν ποδῶν ὑμῶν ταράσσουσιν. [13] ἀλλὰ νῦν καταστήσεται εἰς κρίσιν κύριος καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ, [14] αὐτὸς κύριος εἰς κρίσιν ἥξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ μετὰ τῶν ἀρχόντων αὐτοῦ Ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου καὶ ἡ ἁρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν; [15] τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου καὶ τὸ πρόσωπον τῶν πτωχῶν καταισχύνετε; [16] Τάδε λέγει κύριος Ἀνθ ὧν ὑψώθησαν αἱ θυγατέρες Σιων καὶ ἐπορεύθησαν ὑψηλῷ τραχήλῳ καὶ ἐν νεύμασιν ὀφθαλμῶν καὶ τῇ πορείᾳ τῶν ποδῶν ἅμα σύρουσαι τοὺς χιτῶνας καὶ τοῖς ποσὶν ἅμα παίζουσαι, [17] καὶ ταπεινώσει ὁ θεὸς ἀρχούσας θυγατέρας Σιων, καὶ κύριος ἀποκαλύψει τὸ σχῆμα αὐτῶν [18] ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀφελεῖ κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν καὶ τοὺς κόσμους αὐτῶν καὶ τὰ ἐμπλόκια καὶ τοὺς κοσύμβους καὶ τοὺς μηνίσκους [19] καὶ τὸ κάθεμα καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν [20] καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης καὶ τοὺς χλιδῶνας καὶ τὰ ψέλια

καὶ τὸ ἐμπλόκιον καὶ τὰ περιδέξια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια [21] καὶ τὰ περιπόρφυρα καὶ τὰ μεσοπόρφυρα [22] καὶ τὰ ἐπιβλήματα τὰ κατὰ τὴν οἰκίαν καὶ τὰ διαφανῆ Λακωνικὰ [23] καὶ τὰ βύσσινα καὶ τὰ ὑακίνθινα καὶ τὰ κόκκινα καὶ τὴν βύσσον, σὺν χρυσίῳ καὶ ὑακίνθῳ συγκαθυφασμένα καὶ θέριστρα κατάκλιτα. [24] καὶ ἔσται ἀντὶ ὀσμῆς ἡδείας κονιορτός, καὶ ἀντὶ ζώνης σχοινίῳ ζώσῃ καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσίου φαλάκρωμα ἕξεις διὰ τὰ ἔργα σου καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου περιζώσῃ σάκκον. [25] καὶ ὁ υἱός σου ὁ κάλλιστος, ὃν ἀγαπᾷς, μαχαίρᾳ πεσεῖται, καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρᾳ πεσοῦνται. [26] καὶ ταπεινωθήσονται καὶ πενθήσουσιν αἱ θῆκαι τοῦ κόσμου ὑμῶν, καὶ καταλειφθήσῃ μόνη καὶ εἰς τὴν γῆν ἐδαφισθήσῃ.

CHAPTER 4

[1] καὶ ἐπιλήμψονται ἑπτὰ γυναῖκες ἀνθρώπου ἑνὸς λέγουσαι Τὸν ἄρτον ἡμῶν φαγόμεθα καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα, πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ᾽ ἡμᾶς, ἄφελε τὸν ὀνειδισμὸν ἡμῶν. [2] Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ισραηλ, [3] καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σιων καὶ τὸ καταλειφθὲν ἐν Ιερουσαλημ ἅγιοι κληθήσονται, πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ιερουσαλημ· [4] ὅτι ἐκπλυνεῖ κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιων καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως. [5] καὶ ἥξει, καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σιων καὶ πάντα τὰ περικύκλῳ αὐτῆς σκιάσει νεφέλη ἡμέρας καὶ ὡς καπνοῦ καὶ ὡς φωτὸς πυρὸς καιομένου νυκτός· πάσῃ τῇ δόξῃ σκεπασθήσεται· [6] καὶ ἔσται εἰς σκιὰν ἀπὸ καύματος καὶ ἐν σκέπῃ καὶ ἐν ἀποκρύφῳ ἀπὸ σκληρότητος καὶ ὑετοῦ.

CHAPTER 5

[1] Ἄισω δὴ τῷ ἠγαπημένῳ ᾆσμα τοῦ ἀγαπητοῦ τῷ ἀμπελῶνί μου. ἀμπελὼν ἐγενήθη τῷ ἠγαπημένῳ ἐν κέρατι ἐν τόπῳ πίονι. [2] καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα καὶ ἐφύτευσα ἄμπελον σωρηχ καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ καὶ προλήνιον ὤρυξα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν, ἐποίησεν δὲ ἀκάνθας. [3] καὶ νῦν, ἄνθρωπος τοῦ Ιουδα καὶ οἱ ἐνοικοῦντες ἐν Ιερουσαλημ, κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου. [4] τί ποιήσω ἔτι τῷ ἀμπελῶνί μου καὶ οὐκ ἐποίησα αὐτῷ; διότι ἔμεινα τοῦ ποιῆσαι σταφυλήν, ἐποίησεν δὲ ἀκάνθας. [5] νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου· ἀφελῶ τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς διαρπαγήν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ καὶ ἔσται εἰς καταπάτημα, [6] καὶ ἀνήσω τὸν ἀμπελῶνά μου καὶ οὐ μὴ τμηθῇ οὐδὲ μὴ σκαφῇ, καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα· καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν. [7] ὁ γὰρ ἀμπελὼν κυρίου σαβαωθ οἶκος τοῦ Ισραηλ ἐστίν καὶ ἄνθρωπος τοῦ Ιουδα νεόφυτον ἠγαπημένον· ἔμεινα τοῦ ποιῆσαι κρίσιν, ἐποίησεν δὲ ἀνομίαν καὶ οὐ δικαιοσύνην ἀλλὰ κραυγήν. [8] Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνταί τι· μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς; [9] ἠκούσθη γὰρ εἰς τὰ ὦτα κυρίου σαβαωθ ταῦτα· ἐὰν γὰρ γένωνται οἰκίαι πολλαί, εἰς ἔρημον ἔσονται μεγάλαι καὶ καλαί, καὶ οὐκ ἔσονται οἱ ἐνοικοῦντες ἐν αὐταῖς. [10] οὗ γὰρ ἐργῶνται δέκα ζεύγη βοῶν, ποιήσει κεράμιον ἕν, καὶ ὁ σπείρων ἀρτάβας ἓξ ποιήσει μέτρα τρία. – [11] οὐαὶ οἱ ἐγειρόμενοι τὸ πρωῒ καὶ τὸ σικερα διώκοντες, οἱ μένοντες τὸ ὀψέ· ὁ γὰρ οἶνος αὐτοὺς συγκαύσει. [12] μετὰ γὰρ κιθάρας καὶ ψαλτηρίου καὶ τυμπάνων καὶ αὐλῶν τὸν οἶνον πίνουσιν, τὰ δὲ ἔργα κυρίου οὐκ ἐμβλέπουσιν καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν. [13] τοίνυν αἰχμάλωτος ὁ λαός μου ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον, καὶ πλῆθος ἐγενήθη νεκρῶν διὰ λιμὸν καὶ δίψαν ὕδατος. [14] καὶ ἐπλάτυνεν ὁ ᾅδης τὴν ψυχὴν αὐτοῦ καὶ διήνοιξεν τὸ στόμα αὐτοῦ τοῦ μὴ διαλιπεῖν, καὶ καταβήσονται οἱ ἔνδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λοιμοὶ αὐτῆς. [15] καὶ ταπεινωθήσεται ἄνθρωπος, καὶ ἀτιμασθήσεται ἀνήρ, καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται· [16] καὶ ὑψωθήσεται κύριος σαβαωθ ἐν κρίματι, καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ. [17] καὶ βοσκηθήσονται οἱ διηρπασμένοι ὡς ταῦροι, καὶ τὰς ἐρήμους τῶν ἀπειλημμένων ἄρνες φάγονται. – [18] οὐαὶ οἱ ἐπισπώμενοι τὰς ἁμαρτίας ὡς σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας, [19] οἱ λέγοντες Τὸ τάχος ἐγγισάτω ἃ ποιήσει, ἵνα ἴδωμεν, καὶ ἐλθάτω ἡ βουλὴ

τοῦ ἁγίου Ισραηλ, ἵνα γνῶμεν. – [20] οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρόν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν γλυκὺ καὶ τὸ γλυκὺ πικρόν. – [21] οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες. – [22] οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ τὸν οἶνον πίνοντες καὶ οἱ δυνάσται οἱ κεραννύντες τὸ σικερα, [23] οἱ δικαιοῦντες τὸν ἀσεβῆ ἕνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἴροντες. [24] διὰ τοῦτο ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνειμένης, ἡ ῥίζα αὐτῶν ὡς χνοῦς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον κυρίου σαβαωθ, ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ισραηλ παρώξυναν. [25] καὶ ἐθυμώθη ὀργῇ κύριος σαβαωθ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐπέβαλεν τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτοὺς καὶ ἐπάταξεν αὐτούς, καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ ὁδοῦ. καὶ ἐν πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. [26] τοιγαροῦν ἀρεῖ σύσσημον ἐν τοῖς ἔθνεσιν τοῖς μακρὰν καὶ συριεῖ αὐτοῖς ἀπ᾽ ἄκρου τῆς γῆς, καὶ ἰδοὺ ταχὺ κούφως ἔρχονται· [27] οὐ πεινάσουσιν οὐδὲ κοπιάσουσιν οὐδὲ νυστάξουσιν οὐδὲ κοιμηθήσονται οὐδὲ λύσουσιν τὰς ζώνας αὐτῶν ἀπὸ τῆς ὀσφύος αὐτῶν, οὐδὲ μὴ ῥαγῶσιν οἱ ἱμάντες τῶν ὑποδημάτων αὐτῶν· [28] ὧν τὰ βέλη ὀξεῖά ἐστιν καὶ τὰ τόξα αὐτῶν ἐντεταμένα, οἱ πόδες τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα ἐλογίσθησαν, οἱ τροχοὶ τῶν ἁρμάτων αὐτῶν ὡς καταιγίς· [29] ὁρμῶσιν ὡς λέοντες καὶ παρέστηκαν ὡς σκύμνος λέοντος· καὶ ἐπιλήμψεται καὶ βοήσει ὡς θηρίου καὶ ἐκβαλεῖ, καὶ οὐκ ἔσται ὁ ῥυόμενος αὐτούς. [30] καὶ βοήσει δι᾽ αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης κυμαινούσης· καὶ ἐμβλέψονται εἰς τὴν γῆν, καὶ ἰδοὺ σκότος σκληρὸν ἐν τῇ ἀπορίᾳ αὐτῶν.

CHAPTER 6

[1] Καὶ ἐγένετο τοῦ ἐνιαυτοῦ, οὗ ἀπέθανεν Οζιας ὁ βασιλεύς, εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ. [2] καὶ σεραφιν εἱστήκεισαν κύκλῳ αὐτοῦ, ἓξ πτέρυγες τῷ ἑνὶ καὶ ἓξ πτέρυγες τῷ ἑνί, καὶ ταῖς μὲν δυσὶν κατεκάλυπτον τὸ πρόσωπον καὶ ταῖς δυσὶν κατεκάλυπτον τοὺς πόδας καὶ ταῖς δυσὶν ἐπέταντο. [3] καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον καὶ ἔλεγον Ἅγιος ἅγιος ἅγιος κύριος σαβαωθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ. [4] καὶ ἐπήρθη τὸ ὑπέρθυρον ἀπὸ τῆς φωνῆς, ἧς ἐκέκραγον, καὶ ὁ οἶκος ἐπλήσθη καπνοῦ. [5] καὶ εἶπα Ὦ τάλας ἐγώ, ὅτι κατανένυγμαι, ὅτι ἄνθρωπος ὢν καὶ ἀκάθαρτα χείλη ἔχων ἐν μέσῳ λαοῦ ἀκάθαρτα χείλη ἔχοντος ἐγὼ οἰκῶ καὶ τὸν βασιλέα κύριον σαβαωθ εἶδον τοῖς ὀφθαλμοῖς μου. [6] καὶ ἀπεστάλη πρός με ἓν τῶν σεραφιν, καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου, [7] καὶ ἥψατο τοῦ στόματός μου καὶ εἶπεν Ἰδοὺ ἥψατο τοῦτο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ. [8] καὶ ἤκουσα τῆς φωνῆς κυρίου λέγοντος Τίνα ἀποστείλω, καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον; καὶ εἶπα Ἰδού εἰμι ἐγώ· ἀπόστειλόν με. [9] καὶ εἶπεν Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε· [10] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. [11] καὶ εἶπα Ἕως πότε, κύριε; καὶ εἶπεν Ἕως ἂν ἐρημωθῶσιν πόλεις παρὰ τὸ μὴ κατοικεῖσθαι καὶ οἶκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους καὶ ἡ γῆ καταλειφθήσεται ἔρημος. [12] καὶ μετὰ ταῦτα μακρυνεῖ ὁ θεὸς τοὺς ἀνθρώπους, καὶ οἱ καταλειφθέντες πληθυνθήσονται ἐπὶ τῆς γῆς· [13] καὶ ἔτι ἐπ᾽ αὐτῆς ἔστιν τὸ ἐπιδέκατον, καὶ πάλιν ἔσται εἰς προνομὴν ὡς τερέβινθος καὶ ὡς βάλανος ὅταν ἐκπέσῃ ἀπὸ τῆς θήκης αὐτῆς.

CHAPTER 7

[1] Καὶ ἐγένετο ἐν ταῖς ἡμέραις Αχαζ τοῦ Ιωαθαμ τοῦ υἱοῦ Οζιου βασιλέως Ιουδα ἀνέβη Ραασσων βασιλεὺς Αραμ καὶ Φακεε υἱὸς Ρομελιου βασιλεὺς Ισραηλ ἐπὶ Ιερουσαλημ πολεμῆσαι αὐτὴν καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν. [2] καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαυιδ λέγοντες Συνεφώνησεν Αραμ πρὸς τὸν Εφραιμ· καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν ἐν δρυμῷ ξύλον ὑπὸ πνεύματος σαλευθῇ. [3] καὶ εἶπεν κύριος πρὸς Ησαιαν Ἔξελθε εἰς συνάντησιν Αχαζ σὺ καὶ ὁ καταλειφθεὶς Ιασουβ ὁ υἱός σου πρὸς τὴν κολυμβήθραν τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ γναφέως [4] καὶ ἐρεῖς αὐτῷ Φύλαξαι τοῦ ἡσυχάσαι καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχή σου ἀσθενείτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων· ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι. [5] καὶ ὁ υἱὸς τοῦ Αραμ καὶ ὁ υἱὸς τοῦ Ρομελιου, ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν περὶ σοῦ λέγοντες [6] Ἀναβησόμεθα εἰς τὴν Ιουδαίαν καὶ συλλαλήσαντες αὐτοῖς ἀποστρέψομεν αὐτοὺς πρὸς ἡμᾶς καὶ βασιλεύσομεν αὐτῆς τὸν υἱὸν Ταβεηλ, [7] τάδε λέγει κύριος σαβαωθ Οὐ μὴ ἐμμείνῃ ἡ βουλὴ αὕτη οὐδὲ ἔσται· [8] ἀλλ’ ἡ κεφαλὴ Αραμ Δαμασκός, ἀλλ’ ἔτι ἑξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Εφραιμ ἀπὸ λαοῦ, [9] καὶ ἡ κεφαλὴ Εφραιμ Σομορων, καὶ ἡ κεφαλὴ Σομορων υἱὸς τοῦ Ρομελιου· καὶ ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε. [10] Καὶ προσέθετο κύριος λαλῆσαι τῷ Αχαζ λέγων [11] Αἴτησαι σεαυτῷ σημεῖον παρὰ κυρίου θεοῦ σου εἰς βάθος ἢ εἰς ὕψος. [12] καὶ εἶπεν Αχαζ Οὐ μὴ αἰτήσω οὐδ’ οὐ μὴ πειράσω κύριον. [13] καὶ εἶπεν Ἀκούσατε δή, οἶκος Δαυιδ· μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; καὶ πῶς κυρίῳ παρέχετε ἀγῶνα; [14] διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ· [15] βούτυρον καὶ μέλι φάγεται· πρὶν ἢ γνῶναι αὐτὸν ἢ προελέσθαι πονηρὰ ἐκλέξεται τὸ ἀγαθόν· [16] διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν ἀπειθεῖ πονηρίᾳ τοῦ ἐκλέξασθαι τὸ ἀγαθόν, καὶ καταλειφθήσεται ἡ γῆ, ἣν σὺ φοβῇ ἀπὸ προσώπου τῶν δύο βασιλέων. [17] ἀλλὰ ἐπάξει ὁ θεὸς ἐπὶ σὲ καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἳ οὔπω ἤκασιν ἀφ’ ἧς ἡμέρας ἀφεῖλεν Εφραιμ ἀπὸ Ιουδα, τὸν βασιλέα τῶν Ἀσσυρίων. [18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συριεῖ κύριος μυίαις, ὃ κυριεύει μέρους ποταμοῦ Αἰγύπτου, καὶ τῇ μελίσσῃ, ἥ ἐστιν ἐν χώρᾳ Ἀσσυρίων, [19] καὶ ἐλεύσονται πάντες καὶ ἀναπαύσονται ἐν ταῖς φάραγξι τῆς χώρας καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν καὶ εἰς τὰ σπήλαια καὶ εἰς πᾶσαν ῥαγάδα καὶ ἐν παντὶ ξύλῳ. [20] ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυρήσει κύριος τῷ ξυρῷ τῷ

μεγάλῳ καὶ μεμεθυσμένῳ, ὅ ἐστιν πέραν τοῦ ποταμοῦ βασιλέως Ἀσσυρίων, τὴν κεφαλὴν καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν πώγωνα ἀφελεῖ. [21] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θρέψει ἄνθρωπος δάμαλιν βοῶν καὶ δύο πρόβατα, [22] καὶ ἔσται ἀπὸ τοῦ πλεῖστον ποιεῖν γάλα βούτυρον καὶ μέλι φάγεται πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς. [23] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς τόπος, οὗ ἐὰν ὦσιν χίλιαι ἄμπελοι χιλίων σίκλων, εἰς χέρσον ἔσονται καὶ εἰς ἄκανθαν· [24] μετὰ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ, ὅτι χέρσος καὶ ἄκανθα ἔσται πᾶσα ἡ γῆ. [25] καὶ πᾶν ὄρος ἀροτριώμενον ἀροτριαθήσεται, καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος· ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου καὶ εἰς καταπάτημα βοός.

CHAPTER 8

[1] Καὶ εἶπεν κύριος πρός με Λαβὲ σεαυτῷ τόμον καινοῦ μεγάλου καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου Τοῦ ὀξέως προνομὴν ποιῆσαι σκύλων· πάρεστιν γάρ. [2] καὶ μάρτυράς μοι ποίησον πιστοὺς ἀνθρώπους, τὸν Ουριαν καὶ τὸν Ζαχαριαν υἱὸν Βαραχιου. [3] καὶ προσῆλθον πρὸς τὴν προφῆτιν, καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν υἱόν. καὶ εἶπεν κύριός μοι Κάλεσον τὸ ὄνομα αὐτοῦ Ταχέως σκύλευσον, ὀξέως προνόμευσον· [4] διότι πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήμψεται δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων. [5] Καὶ προσέθετο κύριος λαλῆσαί μοι ἔτι [6] Διὰ τὸ μὴ βούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωαμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ βούλεσθαι ἔχειν τὸν Ραασσων καὶ τὸν υἱὸν Ρομελιου βασιλέα ἐφ' ὑμῶν, [7] διὰ τοῦτο ἰδοὺ ἀνάγει κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ τὸ πολύ, τὸν βασιλέα τῶν Ἀσσυρίων καὶ τὴν δόξαν αὐτοῦ, καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν καὶ περιπατήσει ἐπὶ πᾶν τεῖχος ὑμῶν [8] καὶ ἀφελεῖ ἀπὸ τῆς Ιουδαίας ἄνθρωπον ὃς δυνήσεται κεφαλὴν ἆραι ἢ δυνατὸν συντελέσασθαί τι, καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου· μεθ' ἡμῶν ὁ θεός. [9] γνῶτε ἔθνη καὶ ἡττᾶσθε, ἐπακούσατε ἕως ἐσχάτου τῆς γῆς, ἰσχυκότες ἡττᾶσθε· ἐὰν γὰρ πάλιν ἰσχύσητε, πάλιν ἡττηθήσεσθε. [10] καὶ ἢν ἂν βουλεύσησθε βουλήν, διασκεδάσει κύριος, καὶ λόγον ὃν ἐὰν λαλήσητε, οὐ μὴ ἐμμείνῃ ὑμῖν, ὅτι μεθ' ἡμῶν κύριος ὁ θεός. [11] Οὕτως λέγει κύριος Τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσιν τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου λέγοντες [12] Μήποτε εἴπητε σκληρόν· πᾶν γάρ, ὃ ἐὰν εἴπῃ ὁ λαὸς οὗτος, σκληρόν ἐστιν· τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ ταραχθῆτε· [13] κύριον αὐτὸν ἁγιάσατε, καὶ αὐτὸς ἔσται σου φόβος. [14] καὶ ἐὰν ἐπ' αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι· ὁ δὲ οἶκος Ιακωβ ἐν παγίδι, καὶ ἐν κοιλάσματι ἐγκαθήμενοι ἐν Ιερουσαλημ. [15] διὰ τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ καὶ πεσοῦνται καὶ συντριβήσονται, καὶ ἐγγιοῦσιν καὶ ἁλώσονται ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες. [16] Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν. [17] καὶ ἐρεῖ Μενῶ τὸν θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ιακωβ καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ. [18] ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ θεός, καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ οἴκῳ Ισραηλ παρὰ κυρίου σαβαωθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιων. [19] καὶ ἐὰν εἴπωσιν πρὸς ὑμᾶς Ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστριμύθους, τοὺς κενολογοῦντας οἳ ἐκ τῆς κοιλίας φωνοῦσιν, οὐκ ἔθνος πρὸς θεὸν αὐτοῦ;

τί ἐκζητοῦσιν περὶ τῶν ζώντων τοὺς νεκρούς; [20] νόμον γὰρ εἰς βοήθειαν ἔδωκεν, ἵνα εἴπωσιν οὐχ ὡς τὸ ῥῆμα τοῦτο, περὶ οὗ οὐκ ἔστιν δῶρα δοῦναι περὶ αὐτοῦ. [21] καὶ ἥξει ἐφ᾽ ὑμᾶς σκληρὰ λιμός, καὶ ἔσται ὡς ἂν πεινάσητε, λυπηθήσεσθε καὶ κακῶς ἐρεῖτε τὸν ἄρχοντα καὶ τὰ παταχρα, καὶ ἀναβλέψονται εἰς τὸν οὐρανὸν ἄνω [22] καὶ εἰς τὴν γῆν κάτω ἐμβλέψονται, καὶ ἰδοὺ θλῖψις καὶ στενοχωρία καὶ σκότος, ἀπορία στενὴ καὶ σκότος ὥστε μὴ βλέπειν, [23] καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν ἕως καιροῦ. Τοῦτο πρῶτον ποίει, ταχὺ ποίει, χώρα Ζαβουλων, ἡ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ιορδάνου, Γαλιλαία τῶν ἐθνῶν, τὰ μέρη τῆς Ιουδαίας.

CHAPTER 9

[1] ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ᾽ ὑμᾶς. [2] τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου, καὶ εὐφρανθήσονται ἐνώπιόν σου ὡς οἱ εὐφραινόμενοι ἐν ἀμήτῳ καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα. [3] διότι ἀφῄρηται ὁ ζυγὸς ὁ ἐπ᾽ αὐτῶν κείμενος καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν· τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασεν κύριος ὡς τῇ ἡμέρᾳ τῇ ἐπὶ Μαδιαμ. [4] ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλῳ καὶ ἱμάτιον μετὰ καταλλαγῆς ἀποτείσουσιν καὶ θελήσουσιν εἰ ἐγενήθησαν πυρίκαυστοι. [5] ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος· ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ. [6] μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον ἐπὶ τὸν θρόνον Δαυιδ καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ καὶ ἐν κρίματι ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον· ὁ ζῆλος κυρίου σαβαωθ ποιήσει ταῦτα. [7] Θάνατον ἀπέστειλεν κύριος ἐπὶ Ιακωβ, καὶ ἦλθεν ἐπὶ Ισραηλ, [8] καὶ γνώσονται πᾶς ὁ λαὸς τοῦ Εφραιμ καὶ οἱ ἐγκαθήμενοι ἐν Σαμαρείᾳ ἐφ᾽ ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες [9] Πλίνθοι πεπτώκασιν, ἀλλὰ δεῦτε λαξεύσωμεν λίθους καὶ ἐκκόψωμεν συκαμίνους καὶ κέδρους καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον. [10] καὶ ῥάξει ὁ θεὸς τοὺς ἐπανιστανομένους ἐπ᾽ ὄρος Σιων ἐπ᾽ αὐτοὺς καὶ τοὺς ἐχθροὺς αὐτῶν διασκεδάσει, [11] Συρίαν ἀφ᾽ ἡλίου ἀνατολῶν καὶ τοὺς Ἕλληνας ἀφ᾽ ἡλίου δυσμῶν τοὺς κατεσθίοντας τὸν Ισραηλ ὅλῳ τῷ στόματι. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. – [12] καὶ ὁ λαὸς οὐκ ἀπεστράφη, ἕως ἐπλήγη, καὶ τὸν κύριον οὐκ ἐξεζήτησαν. [13] καὶ ἀφεῖλεν κύριος ἀπὸ Ισραηλ κεφαλὴν καὶ οὐράν, μέγαν καὶ μικρὸν ἐν μιᾷ ἡμέρᾳ, [14] πρεσβύτην καὶ τοὺς τὰ πρόσωπα θαυμάζοντας [αὕτη ἡ ἀρχή] καὶ προφήτην διδάσκοντα ἄνομα [οὗτος ἡ οὐρά]. [15] καὶ ἔσονται οἱ μακαρίζοντες τὸν λαὸν τοῦτον πλανῶντες καὶ πλανῶσιν ὅπως καταπίωσιν αὐτούς. [16] διὰ τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν οὐκ εὐφρανθήσεται ὁ θεὸς καὶ τοὺς ὀρφανοὺς αὐτῶν καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει, ὅτι πάντες ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα λαλεῖ ἄδικα. ἐπὶ πᾶσιν τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. – [17] καὶ καυθήσεται ὡς πῦρ ἡ ἀνομία καὶ ὡς ἄγρωστις ξηρὰ βρωθήσεται ὑπὸ πυρός· καὶ καυθήσεται ἐν τοῖς δάσεσι τοῦ δρυμοῦ, καὶ συγκαταφάγεται τὰ κύκλῳ τῶν βουνῶν πάντα. [18] διὰ θυμὸν ὀργῆς κυρίου συγκέκαυται ἡ γῆ ὅλη, καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακεκαυμένος· ἄνθρωπος τὸν

ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει, [19] ἀλλὰ ἐκκλινεῖ εἰς τὰ δεξιά, ὅτι πεινάσει, καὶ φάγεται ἐκ τῶν ἀριστερῶν, καὶ οὐ μὴ ἐμπλησθῇ ἄνθρωπος ἔσθων τὰς σάρκας τοῦ βραχίονος αὐτοῦ. [20] φάγεται γὰρ Μανασση τοῦ Εφραιμ καὶ Εφραιμ τοῦ Μανασση, ὅτι ἅμα πολιορκήσουσιν τὸν Ιουδαν. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. –

CHAPTER 10

[1] οὐαὶ τοῖς γράφουσιν πονηρίαν· γράφοντες γὰρ πονηρίαν γράφουσιν [2] ἐκκλίνοντες κρίσιν πτωχῶν, ἁρπάζοντες κρίμα πενήτων τοῦ λαοῦ μου ὥστε εἶναι αὐτοῖς χήραν εἰς ἁρπαγὴν καὶ ὀρφανὸν εἰς προνομήν. [3] καὶ τί ποιήσουσιν ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; ἡ γὰρ θλῖψις ὑμῖν πόρρωθεν ἥξει· καὶ πρὸς τίνα καταφεύξεσθε τοῦ βοηθηθῆναι; καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν [4] τοῦ μὴ ἐμπεσεῖν εἰς ἐπαγωγήν; ἐπὶ πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. [5] Οὐαὶ Ἀσσυρίοις· ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς ἐστιν ἐν ταῖς χερσὶν αὐτῶν. [6] τὴν ὀργήν μου εἰς ἔθνος ἄνομον ἀποστελῶ καὶ τῷ ἐμῷ λαῷ συντάξω ποιῆσαι σκῦλα καὶ προνομὴν καὶ καταπατεῖν τὰς πόλεις καὶ θεῖναι αὐτὰς εἰς κονιορτόν. [7] αὐτὸς δὲ οὐχ οὕτως ἐνεθυμήθη καὶ τῇ ψυχῇ οὐχ οὕτως λελόγισται, ἀλλὰ ἀπαλλάξει ὁ νοῦς αὐτοῦ καὶ τοῦ ἔθνη ἐξολεθρεῦσαι οὐκ ὀλίγα. [8] καὶ ἐὰν εἴπωσιν αὐτῷ Σὺ μόνος εἶ ἄρχων, [9] καὶ ἐρεῖ Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος καὶ Χαλαννη, οὗ ὁ πύργος ᾠκοδομήθη; καὶ ἔλαβον Ἀραβίαν καὶ Δαμασκὸν καὶ Σαμάρειαν· [10] ὃν τρόπον ταύτας ἔλαβον ἐν τῇ χειρί μου, καὶ πάσας τὰς ἀρχὰς λήμψομαι. ὀλολύξατε, τὰ γλυπτὰ ἐν Ιερουσαλημ καὶ ἐν Σαμαρείᾳ· [11] ὃν τρόπον γὰρ ἐποίησα Σαμαρείᾳ καὶ τοῖς χειροποιήτοις αὐτῆς, οὕτως ποιήσω καὶ Ιερουσαλημ καὶ τοῖς εἰδώλοις αὐτῆς. – [12] καὶ ἔσται ὅταν συντελέσῃ κύριος πάντα ποιῶν ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ, ἐπάξει ἐπὶ τὸν νοῦν τὸν μέγαν, τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ. [13] εἶπεν γάρ Τῇ ἰσχύι ποιήσω καὶ τῇ σοφίᾳ τῆς συνέσεως, ἀφελῶ ὅρια ἐθνῶν καὶ τὴν ἰσχὺν αὐτῶν προνομεύσω καὶ σείσω πόλεις κατοικουμένας [14] καὶ τὴν οἰκουμένην ὅλην καταλήμψομαι τῇ χειρὶ ὡς νοσσιὰν καὶ ὡς καταλελειμμένα ᾠὰ ἀρῶ, καὶ οὐκ ἔστιν ὃς διαφεύξεταί με ἢ ἀντείπῃ μοι. [15] μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ; ἢ ὑψωθήσεται πρίων ἄνευ τοῦ ἕλκοντος αὐτόν; ὡσαύτως ἐάν τις ἄρῃ ῥάβδον ἢ ξύλον. [16] καὶ οὐχ οὕτως, ἀλλὰ ἀποστελεῖ κύριος σαβαωθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καυθήσεται· [17] καὶ ἔσται τὸ φῶς τοῦ Ισραηλ εἰς πῦρ καὶ ἁγιάσει αὐτὸν ἐν πυρὶ καιομένῳ καὶ φάγεται ὡσεὶ χόρτον τὴν ὕλην. τῇ ἡμέρᾳ ἐκείνῃ [18] ἀποσβεσθήσεται τὰ ὄρη καὶ οἱ βουνοὶ καὶ οἱ δρυμοί, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν· καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης· [19] καὶ οἱ καταλειφθέντες ἀπ᾽ αὐτῶν ἔσονται ἀριθμός, καὶ παιδίον γράψει αὐτούς. [20] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκέτι προστεθήσεται τὸ καταλειφθὲν Ισραηλ, καὶ οἱ σωθέντες τοῦ Ιακωβ οὐκέτι μὴ πεποιθότες ὦσιν ἐπὶ τοὺς ἀδικήσαντας αὐτούς,

ἀλλὰ ἔσονται πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ισραηλ τῇ ἀληθείᾳ, [21] καὶ ἔσται τὸ καταλειφθὲν τοῦ Ιακωβ ἐπὶ θεὸν ἰσχύοντα. [22] καὶ ἐὰν γένηται ὁ λαὸς Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, [23] ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλῃ. [24] Διὰ τοῦτο τάδε λέγει κύριος σαβαωθ Μὴ φοβοῦ, ὁ λαός μου οἱ κατοικοῦντες ἐν Σιων, ἀπὸ Ἀσσυρίων, ὅτι ἐν ῥάβδῳ πατάξει σε· πληγὴν γὰρ ἐγὼ ἐπάγω ἐπὶ σὲ τοῦ ἰδεῖν ὁδὸν Αἰγύπτου. [25] ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή, ὁ δὲ θυμός μου ἐπὶ τὴν βουλὴν αὐτῶν· [26] καὶ ἐπεγερεῖ ὁ θεὸς ἐπ᾽ αὐτοὺς κατὰ τὴν πληγὴν τὴν Μαδιαμ ἐν τόπῳ θλίψεως, καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν εἰς τὴν ὁδὸν τὴν κατ᾽ Αἴγυπτον. [27] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀφαιρεθήσεται ὁ φόβος αὐτοῦ ἀπὸ σοῦ καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου, καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν. [28] ἥξει γὰρ εἰς τὴν πόλιν Αγγαι καὶ παρελεύσεται εἰς Μαγεδω καὶ ἐν Μαχμας θήσει τὰ σκεύη αὐτοῦ· [29] καὶ παρελεύσεται φάραγγα καὶ ἥξει εἰς Αγγαι, φόβος λήμψεται Ραμα πόλιν Σαουλ· φεύξεται [30] ἡ θυγάτηρ Γαλλιμ, ἐπακούσεται Λαισα, ἐπακούσεται Αναθωθ· [31] ἐξέστη Μαδεβηνα καὶ οἱ κατοικοῦντες Γιββιρ· παρακαλεῖτε [32] σήμερον ἐν ὁδῷ τοῦ μεῖναι, τῇ χειρὶ παρακαλεῖτε, τὸ ὄρος, τὴν θυγατέρα Σιων, καὶ οἱ βουνοὶ οἱ ἐν Ιερουσαλημ. [33] ἰδοὺ γὰρ ὁ δεσπότης κύριος σαβαωθ συνταράσσει τοὺς ἐνδόξους μετὰ ἰσχύος, καὶ οἱ ὑψηλοὶ τῇ ὕβρει συντριβήσονται, καὶ οἱ ὑψηλοὶ ταπεινωθήσονται, [34] καὶ πεσοῦνται οἱ ὑψηλοὶ μαχαίρᾳ, ὁ δὲ Λίβανος σὺν τοῖς ὑψηλοῖς πεσεῖται.

CHAPTER 11

[1] Καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ιεσσαι, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται. [2] καὶ ἀναπαύσεται ἐπ᾽ αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας· [3] ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ. οὐ κατὰ τὴν δόξαν κρινεῖ οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει, [4] ἀλλὰ κρινεῖ ταπεινῷ κρίσιν καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς· καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ· [5] καὶ ἔσται δικαιοσύνῃ ἐζωσμένος τὴν ὀσφὺν αὐτοῦ καὶ ἀληθείᾳ εἰλημένος τὰς πλευράς. [6] καὶ συμβοσκηθήσεται λύκος μετὰ ἀρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει αὐτούς· [7] καὶ βοῦς καὶ ἄρκος ἅμα βοσκηθήσονται, καὶ ἅμα τὰ παιδία αὐτῶν ἔσονται, καὶ λέων καὶ βοῦς ἅμα φάγονται ἄχυρα. [8] καὶ παιδίον νήπιον ἐπὶ τρώγλην ἀσπίδων καὶ ἐπὶ κοίτην ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ. [9] καὶ οὐ μὴ κακοποιήσωσιν οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου, ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γνῶναι τὸν κύριον ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσας. [10] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ιεσσαι καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσιν, καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμή. [11] καὶ ἔσται τῇ ἡμέρᾳ ἐκείνῃ προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἂν καταλειφθῇ ἀπὸ τῶν Ἀσσυρίων καὶ ἀπὸ Αἰγύπτου καὶ Βαβυλωνίας καὶ Αἰθιοπίας καὶ ἀπὸ Αιλαμιτῶν καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἐξ Ἀραβίας. [12] καὶ ἀρεῖ σημεῖον εἰς τὰ ἔθνη καὶ συνάξει τοὺς ἀπολομένους Ισραηλ καὶ τοὺς διεσπαρμένους τοῦ Ιουδα συνάξει ἐκ τῶν τεσσάρων πτερύγων τῆς γῆς. [13] καὶ ἀφαιρεθήσεται ὁ ζῆλος Εφραιμ, καὶ οἱ ἐχθροὶ Ιουδα ἀπολοῦνται· Εφραιμ οὐ ζηλώσει Ιουδαν, καὶ Ιουδας οὐ θλίψει Εφραιμ. [14] καὶ πετασθήσονται ἐν πλοίοις ἀλλοφύλων θάλασσαν, ἅμα προνομεύσουσιν καὶ τοὺς ἀφ᾽ ἡλίου ἀνατολῶν καὶ Ιδουμαίαν· καὶ ἐπὶ Μωαβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν, οἱ δὲ υἱοὶ Αμμων πρῶτοι ὑπακούσονται. [15] καὶ ἐρημώσει κύριος τὴν θάλασσαν Αἰγύπτου καὶ ἐπιβαλεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν πνεύματι βιαίῳ καὶ πατάξει ἑπτὰ φάραγγας ὥστε διαπορεύεσθαι αὐτὸν ἐν ὑποδήμασιν· [16] καὶ ἔσται δίοδος τῷ καταλειφθέντι μου λαῷ ἐν Αἰγύπτῳ, καὶ ἔσται τῷ Ισραηλ ὡς ἡ ἡμέρα ὅτε ἐξῆλθεν ἐκ γῆς Αἰγύπτου.

CHAPTER 12

[1] Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Εὐλογήσω σε, κύριε, διότι ὠργίσθης μοι καὶ ἀπέστρεψας τὸν θυμόν σου καὶ ἠλέησάς με. [2] ἰδοὺ ὁ θεός μου σωτήρ μου κύριος, πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ καὶ σωθήσομαι ἐν αὐτῷ καὶ οὐ φοβηθήσομαι, διότι ἡ δόξα μου καὶ ἡ αἴνεσίς μου κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν. [3] καὶ ἀντλήσετε ὕδωρ μετ᾽ εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου. [4] καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Ὑμνεῖτε κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἔνδοξα αὐτοῦ, μιμνῄσκεσθε ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ. [5] ὑμνήσατε τὸ ὄνομα κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῇ. [6] ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοικοῦντες Σιων, ὅτι ὑψώθη ὁ ἅγιος τοῦ Ισραηλ ἐν μέσῳ αὐτῆς.

CHAPTER 13

[1] Ὅρασις, ἣν εἶδεν Ησαιας υἱὸς Αμως κατὰ Βαβυλῶνος. [2] Ἐπ᾽ ὄρους πεδινοῦ ἄρατε σημεῖον, ὑψώσατε τὴν φωνὴν αὐτοῖς, μὴ φοβεῖσθε, παρακαλεῖτε τῇ χειρί Ἀνοίξατε, οἱ ἄρχοντες. [3] ἐγὼ συντάσσω, καὶ ἐγὼ ἄγω αὐτούς· ἡγιασμένοι εἰσίν, καὶ ἐγὼ ἄγω αὐτούς· γίγαντες ἔρχονται πληρῶσαι τὸν θυμόν μου χαίροντες ἅμα καὶ ὑβρίζοντες. [4] φωνὴ ἐθνῶν πολλῶν ἐπὶ τῶν ὀρέων ὁμοία ἐθνῶν πολλῶν, φωνὴ βασιλέων καὶ ἐθνῶν συνηγμένων. κύριος σαβαωθ ἐντέταλται ἔθνει ὁπλομάχῳ [5] ἔρχεσθαι ἐκ γῆς πόρρωθεν ἀπ᾽ ἄκρου θεμελίου τοῦ οὐρανοῦ, κύριος καὶ οἱ ὁπλομάχοι αὐτοῦ, τοῦ καταφθεῖραι τὴν οἰκουμένην ὅλην. [6] ὀλολύζετε, ἐγγὺς γὰρ ἡ ἡμέρα κυρίου, καὶ συντριβὴ παρὰ τοῦ θεοῦ ἥξει. [7] διὰ τοῦτο πᾶσα χεὶρ ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει· [8] καὶ ταραχθήσονται οἱ πρέσβεις, καὶ ὠδῖνες αὐτοὺς ἕξουσιν ὡς γυναικὸς τικτούσης· καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται καὶ τὸ πρόσωπον αὐτῶν ὡς φλὸξ μεταβαλοῦσιν. [9] ἰδοὺ γὰρ ἡμέρα κυρίου ἀνίατος ἔρχεται θυμοῦ καὶ ὀργῆς θεῖναι τὴν οἰκουμένην ὅλην ἔρημον καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς. [10] οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὡρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. [11] καὶ ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ καὶ τοῖς ἀσεβέσιν τὰς ἁμαρτίας αὐτῶν· καὶ ἀπολῶ ὕβριν ἀνόμων καὶ ὕβριν ὑπερηφάνων ταπεινώσω. [12] καὶ ἔσονται οἱ καταλελειμμένοι ἔντιμοι μᾶλλον ἢ τὸ χρυσίον τὸ ἄπυρον, καὶ ὁ ἄνθρωπος μᾶλλον ἔντιμος ἔσται ἢ ὁ λίθος ὁ ἐκ Σουφιρ. [13] ὁ γὰρ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς διὰ θυμὸν ὀργῆς κυρίου σαβαωθ τῇ ἡμέρᾳ, ᾗ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ. [14] καὶ ἔσονται οἱ καταλελειμμένοι ὡς δορκάδιον φεῦγον καὶ ὡς πρόβατον πλανώμενον, καὶ οὐκ ἔσται ὁ συνάγων, ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐτοῦ ἀποστραφῆναι καὶ ἄνθρωπον εἰς τὴν χώραν αὐτοῦ διῶξαι. [15] ὃς γὰρ ἂν ἁλῷ, ἡττηθήσεται, καὶ οἵτινες συνηγμένοι εἰσίν, μαχαίρᾳ πεσοῦνται· [16] καὶ τὰ τέκνα αὐτῶν ἐνώπιον αὐτῶν ῥάξουσιν καὶ τὰς οἰκίας αὐτῶν προνομεύσουσιν καὶ τὰς γυναῖκας αὐτῶν ἕξουσιν. [17] ἰδοὺ ἐπεγείρω ὑμῖν τοὺς Μήδους, οἳ οὐ λογίζονται ἀργύριον οὐδὲ χρυσίου χρείαν ἔχουσιν. [18] τοξεύματα νεανίσκων συντρίψουσιν καὶ τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν, οὐδὲ ἐπὶ τοῖς τέκνοις οὐ φείσονται οἱ ὀφθαλμοὶ αὐτῶν. [19] καὶ ἔσται Βαβυλών, ἣ καλεῖται ἔνδοξος ὑπὸ βασιλέως Χαλδαίων, ὃν τρόπον κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα· [20] οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, οὐδὲ μὴ εἰσέλθωσιν εἰς αὐτὴν διὰ πολλῶν γενεῶν, οὐδὲ μὴ διέλθωσιν

αὐτὴν Ἄραβες, οὐδὲ ποιμένες οὐ μὴ ἀναπαύσωνται ἐν αὐτῇ· [21] καὶ ἀναπαύσονται ἐκεῖ θηρία, καὶ ἐμπλησθήσονται αἱ οἰκίαι ἤχου, καὶ ἀναπαύσονται ἐκεῖ σειρῆνες, καὶ δαιμόνια ἐκεῖ ὀρχήσονται, [22] καὶ ὀνοκένταυροι ἐκεῖ κατοικήσουσιν, καὶ νοσσοποιήσουσιν ἐχῖνοι ἐν τοῖς οἴκοις αὐτῶν· ταχὺ ἔρχεται καὶ οὐ χρονιεῖ.

CHAPTER 14

[1] Καὶ ἐλεήσει κύριος τὸν Ιακωβ καὶ ἐκλέξεται ἔτι τὸν Ισραηλ, καὶ ἀναπαύσονται ἐπὶ τῆς γῆς αὐτῶν, καὶ ὁ γιώρας προστεθήσεται πρὸς αὐτοὺς καὶ προστεθήσεται πρὸς τὸν οἶκον Ιακωβ, [2] καὶ λήμψονται αὐτοὺς ἔθνη καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν, καὶ κατακληρονομήσουσιν καὶ πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ θεοῦ εἰς δούλους καὶ δούλας· καὶ ἔσονται αἰχμάλωτοι οἱ αἰχμαλωτεύσαντες αὐτούς, καὶ κυριευθήσονται οἱ κυριεύσαντες αὐτῶν. [3] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς ἐκ τῆς ὀδύνης καὶ τοῦ θυμοῦ σου καὶ τῆς δουλείας σου τῆς σκληρᾶς, ᾗς ἐδούλευσας αὐτοῖς. [4] καὶ λήμψῃ τὸν θρῆνον τοῦτον ἐπὶ τὸν βασιλέα Βαβυλῶνος καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Πῶς ἀναπέπαυται ὁ ἀπαιτῶν καὶ ἀναπέπαυται ὁ ἐπισπουδαστής; [5] συνέτριψεν ὁ θεὸς τὸν ζυγὸν τῶν ἁμαρτωλῶν, τὸν ζυγὸν τῶν ἀρχόντων· [6] πατάξας ἔθνος θυμῷ πληγῇ ἀνιάτῳ, παίων ἔθνος πληγὴν θυμοῦ, ἣ οὐκ ἐφείσατο, [7] ἀνεπαύσατο πεποιθώς. πᾶσα ἡ γῆ βοᾷ μετ᾽ εὐφροσύνης, [8] καὶ τὰ ξύλα τοῦ Λιβάνου εὐφράνθησαν ἐπὶ σοὶ καὶ ἡ κέδρος τοῦ Λιβάνου Ἀφ οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτων ἡμᾶς. [9] ὁ ᾅδης κάτωθεν ἐπικράνθη συναντήσας σοι, συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς οἱ ἐγείραντες ἐκ τῶν θρόνων αὐτῶν πάντας βασιλεῖς ἐθνῶν. [10] πάντες ἀποκριθήσονται καὶ ἐροῦσίν σοι Καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης. [11] κατέβη δὲ εἰς ᾅδου ἡ δόξα σου, ἡ πολλή σου εὐφροσύνη· ὑποκάτω σου στρώσουσιν σῆψιν, καὶ τὸ κατακάλυμμά σου σκώληξ. [12] πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος ὁ πρωῒ ἀνατέλλων; συνετρίβη εἰς τὴν γῆν ὁ ἀποστέλλων πρὸς πάντα τὰ ἔθνη. [13] σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου Εἰς τὸν οὐρανὸν ἀναβήσομαι, ἐπάνω τῶν ἄστρων τοῦ οὐρανοῦ θήσω τὸν θρόνον μου, καθιῶ ἐν ὄρει ὑψηλῷ ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν, [14] ἀναβήσομαι ἐπάνω τῶν νεφελῶν, ἔσομαι ὅμοιος τῷ ὑψίστῳ. [15] νῦν δὲ εἰς ᾅδου καταβήσῃ καὶ εἰς τὰ θεμέλια τῆς γῆς. [16] οἱ ἰδόντες σε θαυμάσουσιν ἐπὶ σοὶ καὶ ἐροῦσιν Οὗτος ὁ ἄνθρωπος ὁ παροξύνων τὴν γῆν, σείων βασιλεῖς; [17] ὁ θεὶς τὴν οἰκουμένην ὅλην ἔρημον καὶ τὰς πόλεις καθεῖλεν, τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσεν. [18] πάντες οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ, ἄνθρωπος ἐν τῷ οἴκῳ αὐτοῦ· [19] σὺ δὲ ῥιφήσῃ ἐν τοῖς ὄρεσιν ὡς νεκρὸς ἐβδελυγμένος μετὰ πολλῶν τεθνηκότων ἐκκεκεντημένων μαχαίραις καταβαινόντων εἰς ᾅδου. ὃν τρόπον ἱμάτιον ἐν αἵματι πεφυρμένον οὐκ ἔσται καθαρόν, [20] οὕτως οὐδὲ σὺ ἔσῃ καθαρός, διότι τὴν γῆν μου ἀπώλεσας καὶ τὸν λαόν μου ἀπέκτεινας· οὐ μὴ μείνῃς εἰς τὸν αἰῶνα χρόνον, σπέρμα πονηρόν. [21] ἑτοίμασον τὰ

τέκνα σου σφαγῆναι ταῖς ἁμαρτίαις τοῦ πατρός σου, ἵνα μὴ ἀναστῶσιν καὶ τὴν γῆν κληρονομήσωσιν καὶ ἐμπλήσωσι τὴν γῆν πόλεων. [22] Καὶ ἐπαναστήσομαι αὐτοῖς, λέγει κύριος σαβαωθ, καὶ ἀπολῶ αὐτῶν ὄνομα καὶ κατάλειμμα καὶ σπέρμα – τάδε λέγει κύριος – [23] καὶ θήσω τὴν Βαβυλωνίαν ἔρημον ὥστε κατοικεῖν ἐχίνους, καὶ ἔσται εἰς οὐδέν· καὶ θήσω αὐτὴν πηλοῦ βάραθρον εἰς ἀπώλειαν. – [24] τάδε λέγει κύριος σαβαωθ Ὃν τρόπον εἴρηκα, οὕτως ἔσται, καὶ ὃν τρόπον βεβούλευμαι, οὕτως μενεῖ, [25] τοῦ ἀπολέσαι τοὺς Ἀσσυρίους ἀπὸ τῆς γῆς τῆς ἐμῆς καὶ ἀπὸ τῶν ὀρέων μου, καὶ ἔσονται εἰς καταπάτημα, καὶ ἀφαιρεθήσεται ἀπ᾽ αὐτῶν ὁ ζυγὸς αὐτῶν, καὶ τὸ κῦδος αὐτῶν ἀπὸ τῶν ὤμων ἀφαιρεθήσεται. [26] αὕτη ἡ βουλή, ἣν βεβούλευται κύριος ἐπὶ τὴν οἰκουμένην ὅλην, καὶ αὕτη ἡ χεὶρ ἡ ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης. [27] ἃ γὰρ ὁ θεὸς ὁ ἅγιος βεβούλευται, τίς διασκεδάσει; καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει; [28] Τοῦ ἔτους, οὗ ἀπέθανεν Αχαζ ὁ βασιλεύς, ἐγενήθη τὸ ῥῆμα τοῦτο. [29] Μὴ εὐφρανθείητε, πάντες οἱ ἀλλόφυλοι, συνετρίβη γὰρ ὁ ζυγὸς τοῦ παίοντος ὑμᾶς· ἐκ γὰρ σπέρματος ὄφεων ἐξελεύσεται ἔκγονα ἀσπίδων, καὶ τὰ ἔκγονα αὐτῶν ἐξελεύσονται ὄφεις πετόμενοι. [30] καὶ βοσκηθήσονται πτωχοὶ δι᾽ αὐτοῦ, πτωχοὶ δὲ ἄνδρες ἐπ᾽ εἰρήνης ἀναπαύσονται· ἀνελεῖ δὲ λιμῷ τὸ σπέρμα σου καὶ τὸ κατάλειμμά σου ἀνελεῖ. [31] ὀλολύζετε, πύλαι πόλεων, κεκραγέτωσαν πόλεις τεταραγμέναι, οἱ ἀλλόφυλοι πάντες, ὅτι καπνὸς ἀπὸ βορρᾶ ἔρχεται, καὶ οὐκ ἔστιν τοῦ εἶναι. [32] καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν; ὅτι κύριος ἐθεμελίωσεν Σιων, καὶ δι᾽ αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ.

CHAPTER 15

[1] Τὸ ῥῆμα τὸ κατὰ τῆς Μωαβίτιδος. Νυκτὸς ἀπολεῖται ἡ Μωαβῖτις, νυκτὸς γὰρ ἀπολεῖται τὸ τεῖχος τῆς Μωαβίτιδος. [2] λυπεῖσθε ἐφ' ἑαυτοῖς, ἀπολεῖται γὰρ καὶ Δηβων· οὗ ὁ βωμὸς ὑμῶν, ἐκεῖ ἀναβήσεσθε κλαίειν· ἐπὶ Ναβαυ τῆς Μωαβίτιδος ὀλολύζετε ἐπὶ πάσης κεφαλῆς φαλάκρωμα, πάντες βραχίονες κατατετμημένοι· [3] ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκους καὶ κόπτεσθε, ἐπὶ τῶν δωμάτων αὐτῆς καὶ ἐν ταῖς ῥύμαις αὐτῆς πάντες ὀλολύζετε μετὰ κλαυθμοῦ. [4] ὅτι κέκραγεν Εσεβων καὶ Ελεαλη, ἕως Ιασσα ἠκούσθη ἡ φωνὴ αὐτῶν· διὰ τοῦτο ἡ ὀσφὺς τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνώσεται. [5] ἡ καρδία τῆς Μωαβίτιδος βοᾷ ἐν αὐτῇ ἕως Σηγωρ, δάμαλις γάρ ἐστιν τριετής· ἐπὶ δὲ τῆς ἀναβάσεως τῆς Λουιθ πρὸς σὲ κλαίοντες ἀναβήσονται, τῇ ὁδῷ Αρωνιμ βοᾷ σύντριμμα καὶ σεισμός. [6] τὸ ὕδωρ τῆς Νεμριμ ἔρημον ἔσται, καὶ ὁ χόρτος αὐτῆς ἐκλείψει· χόρτος γὰρ χλωρὸς οὐκ ἔσται. [7] μὴ καὶ οὕτως μέλλει σωθῆναι; ἐπάξω γὰρ ἐπὶ τὴν φάραγγα Ἄραβας, καὶ λήμψονται αὐτήν. [8] συνῆψεν γὰρ ἡ βοὴ τὸ ὅριον τῆς Μωαβίτιδος τῆς Αγαλλιμ, καὶ ὀλολυγμὸς αὐτῆς ἕως τοῦ φρέατος τοῦ Αιλιμ. [9] τὸ δὲ ὕδωρ τὸ Ρεμμων πλησθήσεται αἵματος· ἐπάξω γὰρ ἐπὶ Ρεμμων Ἄραβας καὶ ἀρῶ τὸ σπέρμα Μωαβ καὶ Αριηλ καὶ τὸ κατάλοιπον Αδαμα.

CHAPTER 16

[1] Ἀποστελῶ ὡς ἑρπετὰ ἐπὶ τὴν γῆν· μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος Σιων; [2] ἔσῃ γὰρ ὡς πετεινοῦ ἀνιπταμένου νεοσσὸς ἀφῃρημένος, θύγατερ Μωαβ. ἔπειτα δέ, Αρνων, [3] πλείονα βουλεύου, ποιεῖτε σκέπην πένθους αὐτῇ διὰ παντός· ἐν μεσημβρινῇ σκοτίᾳ φεύγουσιν, ἐξέστησαν, μὴ ἀπαχθῇς. [4] παροικήσουσίν σοι οἱ φυγάδες Μωαβ, ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος, ὅτι ἦρθη ἡ συμμαχία σου, καὶ ὁ ἄρχων ἀπώλετο ὁ καταπατῶν ἐπὶ τῆς γῆς. [5] καὶ διορθωθήσεται μετ᾽ ἐλέους θρόνος, καὶ καθίεται ἐπ᾽ αὐτοῦ μετὰ ἀληθείας ἐν σκηνῇ Δαυιδ κρίνων καὶ ἐκζητῶν κρίμα καὶ σπεύδων δικαιοσύνην. [6] Ἠκούσαμεν τὴν ὕβριν Μωαβ, ὑβριστὴς σφόδρα, τὴν ὑπερηφανίαν ἐξῆρας. οὐχ οὕτως ἡ μαντεία σου, [7] οὐχ οὕτως. ὀλολύξει Μωαβ, ἐν γὰρ τῇ Μωαβίτιδι πάντες ὀλολύξουσιν· τοῖς κατοικοῦσιν Δεσεθ μελετήσεις καὶ οὐκ ἐντραπήσῃ. [8] τὰ πεδία Εσεβων πενθήσει, ἄμπελος Σεβαμα· καταπίνοντες τὰ ἔθνη καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως Ιαζηρ· οὐ μὴ συνάψητε, πλανήθητε τὴν ἔρημον· οἱ ἀπεσταλμένοι ἐγκατελείφθησαν, διέβησαν γὰρ τὴν ἔρημον. [9] διὰ τοῦτο κλαύσομαι ὡς τὸν κλαυθμὸν Ιαζηρ ἄμπελον Σεβαμα· τὰ δένδρα σου κατέβαλεν, Εσεβων καὶ Ελεαλη, ὅτι ἐπὶ τῷ θερισμῷ καὶ ἐπὶ τῷ τρυγήτῳ σου καταπατήσω, καὶ πάντα πεσοῦνται. [10] καὶ ἀρθήσεται εὐφροσύνη καὶ ἀγαλλίαμα ἐκ τῶν ἀμπελώνων σου, καὶ ἐν τοῖς ἀμπελῶσίν σου οὐ μὴ εὐφρανθήσονται καὶ οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια, πέπαυται γάρ. [11] διὰ τοῦτο ἡ κοιλία μου ἐπὶ Μωαβ ὡς κιθάρα ἠχήσει, καὶ τὰ ἐντός μου ὡσεὶ τεῖχος, ὃ ἐνεκαίνισας. [12] καὶ ἔσται εἰς τὸ ἐντραπῆναί σε, ὅτι ἐκοπίασεν Μωαβ ἐπὶ τοῖς βωμοῖς καὶ εἰσελεύσεται εἰς τὰ χειροποίητα αὐτῆς ὥστε προσεύξασθαι, καὶ οὐ μὴ δύνηται ἐξελέσθαι αὐτόν. [13] Τοῦτο τὸ ῥῆμα, ὃ ἐλάλησεν κύριος ἐπὶ Μωαβ, ὁπότε καὶ ἐλάλησεν. [14] καὶ νῦν λέγω Ἐν τρισὶν ἔτεσιν ἐτῶν μισθωτοῦ ἀτιμασθήσεται ἡ δόξα Μωαβ ἐν παντὶ τῷ πλούτῳ τῷ πολλῷ, καὶ καταλειφθήσεται ὀλιγοστὸς καὶ οὐκ ἔντιμος.

CHAPTER 17

[1] Τὸ ῥῆμα τὸ κατὰ Δαμασκοῦ. Ἰδοὺ Δαμασκὸς ἀρθήσεται ἀπὸ πόλεων καὶ ἔσται εἰς πτῶσιν, [2] καταλελειμμένη εἰς τὸν αἰῶνα, εἰς κοίτην ποιμνίων καὶ ἀνάπαυσιν, καὶ οὐκ ἔσται ὁ διώκων. [3] καὶ οὐκέτι ἔσται ὀχυρὰ τοῦ καταφυγεῖν Εφραιμ, καὶ οὐκέτι ἔσται βασιλεία ἐν Δαμασκῷ, καὶ τὸ λοιπὸν τῶν Σύρων ἀπολεῖται· οὐ γὰρ σὺ βελτίων εἶ τῶν υἱῶν Ισραηλ καὶ τῆς δόξης αὐτῶν· τάδε λέγει κύριος σαβαωθ. [4] Ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκλειψις τῆς δόξης Ιακωβ, καὶ τὰ πίονα τῆς δόξης αὐτοῦ σεισθήσεται. [5] καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ ἀμητὸν ἑστηκότα καὶ σπέρμα σταχύων ἐν τῷ βραχίονι αὐτοῦ ἀμήσῃ, καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ στάχυν ἐν φάραγγι στερεᾷ [6] καὶ καταλειφθῇ ἐν αὐτῇ καλάμη ἢ ὡς ῥῶγες ἐλαίας δύο ἢ τρεῖς ἐπ᾽ ἄκρου μετεώρου ἢ τέσσαρες ἢ πέντε ἐπὶ τῶν κλάδων αὐτῶν καταλειφθῇ· τάδε λέγει κύριος ὁ θεὸς Ισραηλ. [7] τῇ ἡμέρᾳ ἐκείνῃ πεποιθὼς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν, οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἰς τὸν ἅγιον τοῦ Ισραηλ ἐμβλέψονται, [8] καὶ οὐ μὴ πεποιθότες ὦσιν ἐπὶ τοῖς βωμοῖς οὐδὲ ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν, ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν, καὶ οὐκ ὄψονται τὰ δένδρα αὐτῶν οὐδὲ τὰ βδελύγματα αὐτῶν. [9] τῇ ἡμέρᾳ ἐκείνῃ ἔσονται αἱ πόλεις σου ἐγκαταλελειμμέναι, ὃν τρόπον ἐγκατέλιπον οἱ Αμορραῖοι καὶ οἱ Ευαῖοι ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, καὶ ἔσονται ἔρημοι, [10] διότι κατέλιπες τὸν θεὸν τὸν σωτῆρά σου καὶ κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης. διὰ τοῦτο φυτεύσεις φύτευμα ἄπιστον καὶ σπέρμα ἄπιστον· [11] τῇ δὲ ἡμέρᾳ, ᾗ ἂν φυτεύσῃς, πλανηθήσῃ· τὸ δὲ πρωί, ἐὰν σπείρῃς, ἀνθήσει εἰς ἀμητὸν ᾗ ἂν ἡμέρᾳ κληρώσῃ, καὶ ὡς πατὴρ ἀνθρώπου κληρώσῃ τοῖς υἱοῖς σου. [12] Οὐαὶ πλῆθος ἐθνῶν πολλῶν· ὡς θάλασσα κυμαίνουσα οὕτως ταραχθήσεσθε, καὶ νῶτος ἐθνῶν πολλῶν ὡς ὕδωρ ἠχήσει. [13] ὡς ὕδωρ πολὺ ἔθνη πολλά, ὡς ὕδατος πολλοῦ βίᾳ καταφερομένου· καὶ ἀποσκορακιεῖ αὐτὸν καὶ πόρρω αὐτὸν διώξεται ὡς χνοῦν ἀχύρου λικμώντων ἀπέναντι ἀνέμου καὶ ὡς κονιορτὸν τροχοῦ καταιγὶς φέρουσα. [14] πρὸς ἑσπέραν ἔσται πένθος, πρὶν ἢ πρωῒ καὶ οὐκ ἔσται. αὕτη ἡ μερὶς τῶν ὑμᾶς προνομευσάντων καὶ κληρονομία τοῖς ὑμᾶς κληρονομήσασιν.

CHAPTER 18

[1] Οὐαὶ γῆς πλοίων πτέρυγες ἐπέκεινα ποταμῶν Αἰθιοπίας, [2] ὁ ἀποστέλλων ἐν θαλάσσῃ ὅμηρα καὶ ἐπιστολὰς βυβλίνας ἐπάνω τοῦ ὕδατος· πορεύσονται γὰρ ἄγγελοι κοῦφοι πρὸς ἔθνος μετέωρον καὶ ξένον λαὸν καὶ χαλεπόν, τίς αὐτοῦ ἐπέκεινα; ἔθνος ἀνέλπιστον καὶ καταπεπατημένον. νῦν οἱ ποταμοὶ τῆς γῆς [3] πάντες ὡς χώρα κατοικουμένη· κατοικηθήσεται ἡ χώρα αὐτῶν ὡσεὶ σημεῖον ἀπὸ ὄρους ἀρθῇ, ὡς σάλπιγγος φωνὴ ἀκουστὸν ἔσται. [4] ὅτι οὕτως εἶπέν μοι κύριος Ἀσφάλεια ἔσται ἐν τῇ ἐμῇ πόλει ὡς φῶς καύματος μεσημβρίας, καὶ ὡς νεφέλη δρόσου ἡμέρας ἀμήτου ἔσται. [5] πρὸ τοῦ θερισμοῦ, ὅταν συντελεσθῇ ἄνθος καὶ ὄμφαξ ἀνθήσῃ ἄνθος ὀμφακίζουσα, καὶ ἀφελεῖ τὰ βοτρύδια τὰ μικρὰ τοῖς δρεπάνοις καὶ τὰς κληματίδας ἀφελεῖ καὶ κατακόψει [6] καὶ καταλείψει ἅμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ συναχθήσεται ἐπ᾽ αὐτοὺς τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ πάντα τὰ θηρία τῆς γῆς ἐπ᾽ αὐτὸν ἥξει. [7] ἐν τῷ καιρῷ ἐκείνῳ ἀνενεχθήσεται δῶρα κυρίῳ σαβαωθ ἐκ λαοῦ τεθλιμμένου καὶ τετιλμένου καὶ ἀπὸ λαοῦ μεγάλου ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον· ἔθνος ἐλπίζον καὶ καταπεπατημένον, ὅ ἐστιν ἐν μέρει ποταμοῦ τῆς χώρας αὐτοῦ, εἰς τὸν τόπον, οὗ τὸ ὄνομα κυρίου σαβαωθ ἐπεκλήθη, ὄρος Σιων.

CHAPTER 19

[1] Ὅρασις Αἰγύπτου. Ἰδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν αὐτοῖς. [2] καὶ ἐπεγερθήσονται Αἰγύπτιοι ἐπ᾽ Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν. [3] καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλὴν αὐτῶν διασκεδάσω, καὶ ἐπερωτήσουσιν τοὺς θεοὺς αὐτῶν καὶ τὰ ἀγάλματα αὐτῶν καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστριμύθους. [4] καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν· τάδε λέγει κύριος σαβαωθ. [5] καὶ πίονται οἱ Αἰγύπτιοι ὕδωρ τὸ παρὰ θάλασσαν, ὁ δὲ ποταμὸς ἐκλείψει καὶ ξηρανθήσεται· [6] καὶ ἐκλείψουσιν οἱ ποταμοὶ καὶ αἱ διώρυγες τοῦ ποταμοῦ, καὶ ξηρανθήσεται πᾶσα συναγωγὴ ὕδατος καὶ ἐν παντὶ ἕλει καλάμου καὶ παπύρου· [7] καὶ τὸ ἄχι τὸ χλωρὸν πᾶν τὸ κύκλῳ τοῦ ποταμοῦ καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ ποταμοῦ ξηρανθήσεται ἀνεμόφθορον. [8] καὶ στενάξουσιν οἱ ἁλεεῖς, καὶ στενάξουσιν πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμόν, καὶ οἱ βάλλοντες σαγήνας καὶ οἱ ἀμφιβολεῖς πενθήσουσιν. [9] καὶ αἰσχύνη λήμψεται τοὺς ἐργαζομένους τὸ λίνον τὸ σχιστὸν καὶ τοὺς ἐργαζομένους τὴν βύσσον, [10] καὶ ἔσονται οἱ διαζόμενοι αὐτὰ ἐν ὀδύνῃ, καὶ πάντες οἱ τὸν ζῦθον ποιοῦντες λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν. [11] καὶ μωροὶ ἔσονται οἱ ἄρχοντες Τάνεως· οἱ σοφοὶ σύμβουλοι τοῦ βασιλέως, ἡ βουλὴ αὐτῶν μωρανθήσεται. πῶς ἐρεῖτε τῷ βασιλεῖ Υἱοὶ συνετῶν ἡμεῖς, υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς; [12] ποῦ εἰσιν νῦν οἱ σοφοί σου; καὶ ἀναγγειλάτωσάν σοι καὶ εἰπάτωσαν τί βεβούλευται κύριος σαβαωθ ἐπ᾽ Αἴγυπτον. [13] ἐξέλιπον οἱ ἄρχοντες Τάνεως, καὶ ὑψώθησαν οἱ ἄρχοντες Μέμφεως, καὶ πλανήσουσιν Αἴγυπτον κατὰ φυλάς. [14] κύριος γὰρ ἐκέρασεν αὐτοῖς πνεῦμα πλανήσεως, καὶ ἐπλάνησαν Αἴγυπτον ἐν πᾶσι τοῖς ἔργοις αὐτῶν, ὡς πλανᾶται ὁ μεθύων καὶ ὁ ἐμῶν ἅμα. [15] καὶ οὐκ ἔσται τοῖς Αἰγυπτίοις ἔργον, ὃ ποιήσει κεφαλὴν καὶ οὐράν, ἀρχὴν καὶ τέλος. [16] Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἔσονται οἱ Αἰγύπτιοι ὡς γυναῖκες ἐν φόβῳ καὶ ἐν τρόμῳ ἀπὸ προσώπου τῆς χειρὸς κυρίου σαβαωθ, ἣν αὐτὸς ἐπιβαλεῖ αὐτοῖς. [17] καὶ ἔσται ἡ χώρα τῶν Ιουδαίων τοῖς Αἰγυπτίοις εἰς φόβητρον· πᾶς, ὃς ἐὰν ὀνομάσῃ αὐτὴν αὐτοῖς, φοβηθήσονται διὰ τὴν βουλήν, ἣν βεβούλευται κύριος ἐπ᾽ αὐτήν. – [18] τῇ ἡμέρᾳ ἐκείνῃ ἔσονται πέντε πόλεις ἐν Αἰγύπτῳ λαλοῦσαι τῇ γλώσσῃ τῇ Χανανίτιδι καὶ ὀμνύουσαι τῷ ὀνόματι κυρίου· Πόλις – ασεδεκ κληθήσεται ἡ μία πόλις.

– [19] τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον τῷ κυρίῳ ἐν χώρᾳ Αἰγυπτίων καὶ στήλη πρὸς τὸ ὅριον αὐτῆς τῷ κυρίῳ [20] καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα κυρίῳ ἐν χώρᾳ Αἰγύπτου, ὅτι κεκράξονται πρὸς κύριον διὰ τοὺς θλίβοντας αὐτούς, καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον, ὃς σώσει αὐτούς, κρίνων σώσει αὐτούς. [21] καὶ γνωστὸς ἔσται κύριος τοῖς Αἰγυπτίοις, καὶ γνώσονται οἱ Αἰγύπτιοι τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ποιήσουσιν θυσίας καὶ εὔξονται εὐχὰς τῷ κυρίῳ καὶ ἀποδώσουσιν. [22] καὶ πατάξει κύριος τοὺς Αἰγυπτίους πληγῇ μεγάλῃ καὶ ἰάσεται αὐτοὺς ἰάσει, καὶ ἐπιστραφήσονται πρὸς κύριον, καὶ εἰσακούσεται αὐτῶν καὶ ἰάσεται αὐτούς. – [23] τῇ ἡμέρᾳ ἐκείνῃ ἔσται ὁδὸς Αἰγύπτου πρὸς Ἀσσυρίους, καὶ εἰσελεύσονται Ἀσσύριοι εἰς Αἴγυπτον, καὶ Αἰγύπτιοι πορεύσονται πρὸς Ἀσσυρίους, καὶ δουλεύσουσιν οἱ Αἰγύπτιοι τοῖς Ἀσσυρίοις. – [24] τῇ ἡμέρᾳ ἐκείνῃ ἔσται Ισραηλ τρίτος ἐν τοῖς Ἀσσυρίοις καὶ ἐν τοῖς Αἰγυπτίοις εὐλογημένος ἐν τῇ γῇ, [25] ἣν εὐλόγησεν κύριος σαβαωθ λέγων Εὐλογημένος ὁ λαός μου ὁ ἐν Αἰγύπτῳ καὶ ὁ ἐν Ἀσσυρίοις καὶ ἡ κληρονομία μου Ισραηλ.

CHAPTER 20

[1] Τοῦ ἔτους οὗ εἰσῆλθεν Ταναθαν εἰς Ἄζωτον, ἡνίκα ἀπεστάλη ὑπὸ Αρνα βασιλέως Ἀσσυρίων καὶ ἐπολέμησεν τὴν Ἄζωτον καὶ κατελάβετο αὐτήν, [2] τότε ἐλάλησεν κύριος πρὸς Ησαιαν λέγων Πορεύου καὶ ἄφελε τὸν σάκκον ἀπὸ τῆς ὀσφύος σου καὶ τὰ σανδάλιά σου ὑπόλυσαι ἀπὸ τῶν ποδῶν σου· καὶ ἐποίησεν οὕτως πορευόμενος γυμνὸς καὶ ἀνυπόδετος. [3] καὶ εἶπεν κύριος Ὃν τρόπον πεπόρευται Ησαιας ὁ παῖς μου γυμνὸς καὶ ἀνυπόδετος τρία ἔτη, ἔσται σημεῖα καὶ τέρατα τοῖς Αἰγυπτίοις καὶ Αἰθίοψιν· [4] ὅτι οὕτως ἄξει βασιλεὺς Ἀσσυρίων τὴν αἰχμαλωσίαν Αἰγύπτου καὶ Αἰθιόπων, νεανίσκους καὶ πρεσβύτας, γυμνοὺς καὶ ἀνυποδέτους ἀνακεκαλυμμένους τὴν αἰσχύνην Αἰγύπτου. [5] καὶ αἰσχυνθήσονται ἠττηθέντες οἱ Αἰγύπτιοι ἐπὶ τοῖς Αἰθίοψιν, ἐφ᾽ οἷς ἦσαν πεποιθότες οἱ Αἰγύπτιοι, ἦσαν γὰρ αὐτοῖς δόξα. [6] καὶ ἐροῦσιν οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ Ἰδοὺ ἡμεῖς ἦμεν πεποιθότες τοῦ φυγεῖν εἰς αὐτοὺς εἰς βοήθειαν, οἳ οὐκ ἐδύναντο σωθῆναι ἀπὸ βασιλέως Ασσυρίων· καὶ πῶς ἡμεῖς σωθησόμεθα;

CHAPTER 21

[1] Τὸ ὅραμα τῆς ἐρήμου. Ὡς καταιγὶς δι᾽ ἐρήμου διέλθοι ἐξ ἐρήμου ἐρχομένη ἐκ γῆς, φοβερὸν [2] τὸ ὅραμα καὶ σκληρὸν ἀνηγγέλη μοι. ὁ ἀθετῶν ἀθετεῖ, ὁ ἀνομῶν ἀνομεῖ. ἐπ᾽ ἐμοὶ οἱ Αιλαμῖται, καὶ οἱ πρέσβεις τῶν Περσῶν ἐπ᾽ ἐμὲ ἔρχονται. νῦν στενάξω καὶ παρακαλέσω ἐμαυτόν. [3] διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδῖνες ἔλαβόν με ὡς τὴν τίκτουσαν· ἠδίκησα τὸ μὴ ἀκοῦσαι, ἐσπούδασα τὸ μὴ βλέπειν. [4] ἡ καρδία μου πλανᾶται, καὶ ἡ ἀνομία με βαπτίζει, ἡ ψυχή μου ἐφέστηκεν εἰς φόβον. [5] ἑτοίμασον τὴν τράπεζαν· πίετε, φάγετε· ἀναστάντες, οἱ ἄρχοντες, ἑτοιμάσατε θυρεούς. [6] ὅτι οὕτως εἶπεν κύριος πρός με Βαδίσας σεαυτῷ στῆσον σκοπὸν καὶ ὃ ἂν ἴδῃς ἀνάγγειλον· [7] καὶ εἶδον ἀναβάτας ἱππεῖς δύο, ἀναβάτην ὄνου καὶ ἀναβάτην καμήλου. ἀκρόασαι ἀκρόασιν πολλὴν [8] καὶ κάλεσον Ουριαν εἰς τὴν σκοπιὰν κυρίου. καὶ εἶπεν Ἔστην διὰ παντὸς ἡμέρας καὶ ἐπὶ τῆς παρεμβολῆς ἔστην ὅλην τὴν νύκτα, [9] καὶ ἰδοὺ αὐτὸς ἔρχεται ἀναβάτης συνωρίδος. καὶ ἀποκριθεὶς εἶπεν Πέπτωκεν Βαβυλών, καὶ πάντα τὰ ἀγάλματα αὐτῆς καὶ τὰ χειροποίητα αὐτῆς συνετρίβησαν εἰς τὴν γῆν. [10] ἀκούσατε, οἱ καταλελειμμένοι καὶ οἱ ὀδυνώμενοι, ἀκούσατε ἃ ἤκουσα παρὰ κυρίου σαβαωθ· ὁ θεὸς τοῦ Ισραηλ ἀνήγγειλεν ἡμῖν. [11] Τὸ ὅραμα τῆς Ιδουμαίας. Πρὸς ἐμὲ καλεῖ παρὰ τοῦ Σηιρ Φυλάσσετε ἐπάλξεις. [12] φυλάσσω τὸ πρωὶ καὶ τὴν νύκτα· ἐὰν ζητῇς, ζήτει καὶ παρ᾽ ἐμοὶ οἴκει· [13] ἐν τῷ δρυμῷ ἑσπέρας κοιμηθήσῃ ἐν τῇ ὁδῷ Δαιδαν. [14] εἰς συνάντησιν διψῶντι ὕδωρ φέρετε, οἱ ἐνοικοῦντες ἐν χώρᾳ Θαιμαν, ἄρτοις συναντᾶτε τοῖς φεύγουσιν [15] διὰ τὸ πλῆθος τῶν φευγόντων καὶ διὰ τὸ πλῆθος τῶν πλανωμένων καὶ διὰ τὸ πλῆθος τῆς μαχαίρας καὶ διὰ τὸ πλῆθος τῶν τοξευμάτων τῶν διατεταμένων καὶ διὰ τὸ πλῆθος τῶν πεπτωκότων ἐν τῷ πολέμῳ. [16] ὅτι οὕτως εἶπέν μοι κύριος Ἔτι ἐνιαυτὸς ὡς ἐνιαυτὸς μισθωτοῦ, ἐκλείψει ἡ δόξα τῶν υἱῶν Κηδαρ, [17] καὶ τὸ κατάλοιπον τῶν τοξευμάτων τῶν ἰσχυρῶν υἱῶν Κηδαρ ἔσται ὀλίγον, διότι κύριος ἐλάλησεν ὁ θεὸς Ισραηλ.

CHAPTER 22

[1] Τὸ ῥῆμα τῆς φάραγγος Σιων. Τί ἐγένετό σοι νῦν, ὅτι ἀνέβητε πάντες εἰς δώματα [2] μάταια; ἐνεπλήσθη ἡ πόλις βοώντων· οἱ τραυματίαι σου οὐ τραυματίαι μαχαίρας, οὐδὲ οἱ νεκροί σου νεκροὶ πολέμου. [3] πάντες οἱ ἄρχοντές σου πεφεύγασιν, καὶ οἱ ἁλόντες σκληρῶς δεδεμένοι εἰσίν, καὶ οἱ ἰσχύοντες ἐν σοὶ πόρρω πεφεύγασιν. [4] διὰ τοῦτο εἶπα Ἄφετέ με πικρῶς κλαύσομαι, μὴ κατισχύσητε παρακαλεῖν με ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ γένους μου. [5] ὅτι ἡμέρα ταραχῆς καὶ ἀπωλείας καὶ καταπατήματος καὶ πλάνησις παρὰ κυρίου σαβαωθ ἐν φάραγγι Σιων· πλανῶνται ἀπὸ μικροῦ ἕως μεγάλου, πλανῶνται ἐπὶ τὰ ὄρη. [6] οἱ δὲ Αιλαμῖται ἔλαβον φαρέτρας, ἀναβάται ἄνθρωποι ἐφ᾽ ἵπποις καὶ συναγωγὴ παρατάξεως. [7] καὶ ἔσονται αἱ ἐκλεκταὶ φάραγγές σου πλησθήσονται ἁρμάτων, οἱ δὲ ἱππεῖς ἐμφράξουσι τὰς πύλας σου· [8] καὶ ἀνακαλύψουσιν τὰς πύλας Ιουδα καὶ ἐμβλέψονται τῇ ἡμέρᾳ ἐκείνῃ εἰς τοὺς ἐκλεκτοὺς οἴκους τῆς πόλεως [9] καὶ ἀνακαλύψουσιν τὰ κρυπτὰ τῶν οἴκων τῆς ἄκρας Δαυιδ. καὶ εἴδοσαν ὅτι πλείους εἰσὶν καὶ ὅτι ἀπέστρεψαν τὸ ὕδωρ τῆς ἀρχαίας κολυμβήθρας εἰς τὴν πόλιν [10] καὶ ὅτι καθείλοσαν τοὺς οἴκους Ιερουσαλημ εἰς ὀχύρωμα τοῦ τείχους τῇ πόλει. [11] καὶ ἐποιήσατε ἑαυτοῖς ὕδωρ ἀνὰ μέσον τῶν δύο τειχέων ἐσώτερον τῆς κολυμβήθρας τῆς ἀρχαίας καὶ οὐκ ἐνεβλέψατε εἰς τὸν ἀπ᾽ ἀρχῆς ποιήσαντα αὐτὴν καὶ τὸν κτίσαντα αὐτὴν οὐκ εἴδετε. [12] καὶ ἐκάλεσεν κύριος σαβαωθ ἐν τῇ ἡμέρᾳ ἐκείνῃ κλαυθμὸν καὶ κοπετὸν καὶ ξύρησιν καὶ ζῶσιν σάκκων, [13] αὐτοὶ δὲ ἐποιήσαντο εὐφροσύνην καὶ ἀγαλλίαμα σφάζοντες μόσχους καὶ θύοντες πρόβατα ὥστε φαγεῖν κρέα καὶ πιεῖν οἶνον λέγοντες Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄσκομεν. [14] καὶ ἀνακεκαλυμμένα ταῦτά ἐστιν ἐν τοῖς ὠσὶν κυρίου σαβαωθ, ὅτι οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία, ἕως ἂν ἀποθάνητε. [15] Τάδε λέγει κύριος σαβαωθ Πορεύου εἰς τὸ παστοφόριον πρὸς Σομναν τὸν ταμίαν καὶ εἰπὸν αὐτῷ [16] Τί σὺ ὧδε καὶ τί σοί ἐστιν ὧδε, ὅτι ἐλατόμησας σεαυτῷ ὧδε μνημεῖον καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ μνημεῖον καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν; [17] ἰδοὺ δὴ κύριος σαβαωθ ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα καὶ ἀφελεῖ τὴν στολήν σου [18] καὶ τὸν στέφανόν σου τὸν ἔνδοξον καὶ ῥίψει σε εἰς χώραν μεγάλην καὶ ἀμέτρητον, καὶ ἐκεῖ ἀποθανῇ· καὶ θήσει τὸ ἅρμα σου τὸ καλὸν εἰς ἀτιμίαν καὶ τὸν οἶκον τοῦ ἄρχοντός σου εἰς καταπάτημα, [19] καὶ ἀφαιρεθήσῃ ἐκ τῆς οἰκονομίας σου καὶ ἐκ τῆς στάσεώς σου. [20] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καλέσω τὸν παῖδά μου Ελιακιμ τὸν τοῦ Χελκιου [21] καὶ ἐνδύσω αὐτὸν τὴν στολήν σου καὶ τὸν στέφανόν σου δώσω αὐτῷ καὶ τὸ κράτος καὶ τὴν

οἰκονομίαν σου δώσω εἰς τὰς χεῖρας αὐτοῦ, καὶ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ καὶ τοῖς ἐνοικοῦσιν ἐν Ιουδα. [22] καὶ δώσω τὴν δόξαν Δαυιδ αὐτῷ, καὶ ἄρξει, καὶ οὐκ ἔσται ὁ ἀντιλέγων. [23] καὶ στήσω αὐτὸν ἄρχοντα ἐν τόπῳ πιστῷ, καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου τοῦ πατρὸς αὐτοῦ. [24] καὶ ἔσται πεποιθὼς ἐπ᾽ αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται ἐπικρεμάμενοι αὐτῷ. [25] ἐν τῇ ἡμέρᾳ ἐκείνῃ – τάδε λέγει κύριος σαβαωθ – κινηθήσεται ὁ ἄνθρωπος ὁ ἐστηριγμένος ἐν τόπῳ πιστῷ καὶ πεσεῖται, καὶ ἀφαιρεθήσεται ἡ δόξα ἡ ἐπ᾽ αὐτόν, ὅτι κύριος ἐλάλησεν.

CHAPTER 23

[1] Τὸ ὅραμα Τύρου. Ὀλολύζετε, πλοῖα Καρχηδόνος, ὅτι ἀπώλετο, καὶ οὐκέτι ἔρχονται ἐκ γῆς Κιτιαίων· ἦκται αἰχμάλωτος. [2] τίνι ὅμοιοι γεγόνασιν οἱ ἐνοικοῦντες ἐν τῇ νήσῳ μεταβόλοι Φοινίκης διαπερῶντες τὴν θάλασσαν [3] ἐν ὕδατι πολλῷ, σπέρμα μεταβόλων; ὡς ἀμητοῦ εἰσφερομένου οἱ μεταβόλοι τῶν ἐθνῶν. [4] αἰσχύνθητι, Σιδών, εἶπεν ἡ θάλασσα· ἡ δὲ ἰσχὺς τῆς θαλάσσης εἶπεν Οὐκ ὤδινον οὐδὲ ἔτεκον οὐδὲ ἐξέθρεψα νεανίσκους οὐδὲ ὕψωσα παρθένους. [5] ὅταν δὲ ἀκουστὸν γένηται Αἰγύπτῳ, λήμψεται αὐτοὺς ὀδύνη περὶ Τύρου. [6] ἀπέλθατε εἰς Καρχηδόνα, ὀλολύξατε, οἱ ἐνοικοῦντες ἐν τῇ νήσῳ ταύτῃ. [7] οὐχ αὕτη ἦν ὑμῶν ἡ ὕβρις ἡ ἀπ᾽ ἀρχῆς πρὶν ἢ παραδοθῆναι αὐτήν; [8] τίς ταῦτα ἐβούλευσεν ἐπὶ Τύρον; μὴ ἥσσων ἐστὶν ἢ οὐκ ἰσχύει; οἱ ἔμποροι αὐτῆς ἔνδοξοι, ἄρχοντες τῆς γῆς. [9] κύριος σαβαωθ ἐβουλεύσατο παραλῦσαι πᾶσαν τὴν ὕβριν τῶν ἐνδόξων καὶ ἀτιμάσαι πᾶν ἔνδοξον ἐπὶ τῆς γῆς. [10] ἐργάζου τὴν γῆν σου, καὶ γὰρ πλοῖα οὐκέτι ἔρχεται ἐκ Καρχηδόνος. [11] ἡ δὲ χείρ σου οὐκέτι ἰσχύει κατὰ θάλασσαν, ἡ παροξύνουσα βασιλεῖς· κύριος σαβαωθ ἐνετείλατο περὶ Χαναὰν ἀπολέσαι αὐτῆς τὴν ἰσχύν. [12] καὶ ἐροῦσιν Οὐκέτι μὴ προσθῆτε τοῦ ὑβρίζειν καὶ ἀδικεῖν τὴν θυγατέρα Σιδῶνος· καὶ ἐὰν ἀπέλθῃς εἰς Κιτιεῖς, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται· [13] καὶ εἰς γῆν Χαλδαίων, καὶ αὕτη ἠρήμωται ἀπὸ τῶν Ἀσσυρίων, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται, ὅτι ὁ τοῖχος αὐτῆς πέπτωκεν. [14] ὀλολύζετε, πλοῖα Καρχηδόνος, ὅτι ἀπώλετο τὸ ὀχύρωμα ὑμῶν. [15] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταλειφθήσεται Τύρος ἔτη ἑβδομήκοντα ὡς χρόνος βασιλέως, ὡς χρόνος ἀνθρώπου· καὶ ἔσται μετὰ ἑβδομήκοντα ἔτη ἔσται Τύρος ὡς ᾆσμα πόρνης [16] Λαβὲ κιθάραν, ῥέμβευσον πόλεις, πόρνη ἐπιλελησμένη· καλῶς κιθάρισον, πολλὰ ᾆσον, ἵνα σου μνεία γένηται. [17] καὶ ἔσται μετὰ ἑβδομήκοντα ἔτη ἐπισκοπὴν ποιήσει ὁ θεὸς Τύρου, καὶ πάλιν ἀποκατασταθήσεται εἰς τὸ ἀρχαῖον καὶ ἔσται ἐμπόριον πάσαις ταῖς βασιλείαις τῆς οἰκουμένης. [18] καὶ ἔσται αὐτῆς ἡ ἐμπορία καὶ ὁ μισθὸς ἅγιον τῷ κυρίῳ· οὐκ αὐτοῖς συναχθήσεται, ἀλλὰ τοῖς κατοικοῦσιν ἔναντι κυρίου πᾶσα ἡ ἐμπορία αὐτῆς φαγεῖν καὶ πιεῖν καὶ ἐμπλησθῆναι εἰς συμβολὴν μνημόσυνον ἔναντι κυρίου.

CHAPTER 24

[1] Ἰδοὺ κύριος καταφθείρει τὴν οἰκουμένην καὶ ἐρημώσει αὐτὴν καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς καὶ διασπερεῖ τοὺς ἐνοικοῦντας ἐν αὐτῇ. [2] καὶ ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς καὶ ὁ παῖς ὡς ὁ κύριος καὶ ἡ θεράπαινα ὡς ἡ κυρία, ἔσται ὁ ἀγοράζων ὡς ὁ πωλῶν καὶ ὁ δανείζων ὡς ὁ δανειζόμενος καὶ ὁ ὀφείλων ὡς ᾧ ὀφείλει. [3] φθορᾷ φθαρήσεται ἡ γῆ, καὶ προνομῇ προνομευθήσεται ἡ γῆ· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα. [4] ἐπένθησεν ἡ γῆ, καὶ ἐφθάρη ἡ οἰκουμένη, ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς. [5] ἡ δὲ γῆ ἠνόμησεν διὰ τοὺς κατοικοῦντας αὐτήν, διότι παρέβησαν τὸν νόμον καὶ ἤλλαξαν τὰ προστάγματα, διαθήκην αἰώνιον. [6] διὰ τοῦτο ἀρὰ ἔδεται τὴν γῆν, ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν· διὰ τοῦτο πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῇ, καὶ καταλειφθήσονται ἄνθρωποι ὀλίγοι. [7] πενθήσει οἶνος, πενθήσει ἄμπελος, στενάξουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχήν. [8] πέπαυται εὐφροσύνη τυμπάνων, πέπαυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν, πέπαυται φωνὴ κιθάρας. [9] ᾐσχύνθησαν, οὐκ ἔπιον οἶνον, πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν. [10] ἠρημώθη πᾶσα πόλις, κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν. [11] ὀλολύζετε περὶ τοῦ οἴνου πανταχῇ· πέπαυται πᾶσα εὐφροσύνη τῆς γῆς. [12] καὶ καταλειφθήσονται πόλεις ἔρημοι, καὶ οἶκοι ἐγκαταλελειμμένοι ἀπολοῦνται. [13] ταῦτα πάντα ἔσται ἐν τῇ γῇ ἐν μέσῳ τῶν ἐθνῶν, ὃν τρόπον ἐάν τις καλαμήσηται ἐλαίαν, οὕτως καλαμήσονται αὐτούς, καὶ ἐὰν παύσηται ὁ τρύγητος. [14] οὗτοι φωνῇ βοήσονται, οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου. ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης· [15] διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης, τὸ ὄνομα κυρίου ἔνδοξον ἔσται Κύριε ὁ θεὸς Ισραηλ. [16] ἀπὸ τῶν πτερύγων τῆς γῆς τέρατα ἠκούσαμεν Ἐλπὶς τῷ εὐσεβεῖ. καὶ ἐροῦσιν Οὐαὶ τοῖς ἀθετοῦσιν, οἱ ἀθετοῦντες τὸν νόμον. [17] φόβος καὶ βόθυνος καὶ παγὶς ἐφ᾽ ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς· [18] καὶ ἔσται ὁ φεύγων τὸν φόβον ἐμπεσεῖται εἰς τὸν βόθυνον, ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἁλώσεται ὑπὸ τῆς παγίδος, ὅτι θυρίδες ἐκ τοῦ οὐρανοῦ ἠνεῴχθησαν, καὶ σεισθήσεται τὰ θεμέλια τῆς γῆς. [19] ταραχῇ ταραχθήσεται ἡ γῆ, καὶ ἀπορίᾳ ἀπορηθήσεται ἡ γῆ· [20] ἔκλινεν καὶ σεισθήσεται ὡς ὀπωροφυλάκιον ἡ γῆ ὡς ὁ μεθύων καὶ κραιπαλῶν καὶ πεσεῖται καὶ οὐ μὴ δύνηται ἀναστῆναι, κατίσχυσεν γὰρ ἐπ᾽ αὐτῆς ἡ ἀνομία. [21] καὶ ἐπάξει ὁ θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς· [22] καὶ συνάξουσιν καὶ ἀποκλείσουσιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν. [23] καὶ τακήσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος, ὅτι

βασιλεύσει κύριος ἐν Σιων καὶ ἐν Ιερουσαλημ καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται.

CHAPTER 25

[1] Κύριε ὁ θεός μου, δοξάσω σε, ὑμνήσω τὸ ὄνομά σου, ὅτι ἐποίησας θαυμαστὰ πράγματα, βουλὴν ἀρχαίαν ἀληθινήν· γένοιτο, κύριε. [2] ὅτι ἔθηκας πόλεις εἰς χῶμα, πόλεις ὀχυρὰς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια· τῶν ἀσεβῶν πόλις εἰς τὸν αἰῶνα οὐ μὴ οἰκοδομηθῇ. [3] διὰ τοῦτο εὐλογήσει σε ὁ λαὸς ὁ πτωχός, καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσίν σε· [4] ἐγένου γὰρ πάσῃ πόλει ταπεινῇ βοηθὸς καὶ τοῖς ἀθυμήσασιν διὰ ἔνδειαν σκέπη, ἀπὸ ἀνθρώπων πονηρῶν ῥύσῃ αὐτούς, σκέπη διψώντων καὶ πνεῦμα ἀνθρώπων ἀδικουμένων. [5] εὐλογήσουσίν σε ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν Σιων ἀπὸ ἀνθρώπων ἀσεβῶν, οἷς ἡμᾶς παρέδωκας. [6] καὶ ποιήσει κύριος σαβαωθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος τοῦτο. πίονται εὐφροσύνην, πίονται οἶνον, χρίσονται μύρον. [7] ἐν τῷ ὄρει τούτῳ παράδος ταῦτα πάντα τοῖς ἔθνεσιν· ἡ γὰρ βουλὴ αὕτη ἐπὶ πάντα τὰ ἔθνη. [8] κατέπιεν ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου· τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ἀπὸ πάσης τῆς γῆς, τὸ γὰρ στόμα κυρίου ἐλάλησεν. [9] καὶ ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ Ἰδοὺ ὁ θεὸς ἡμῶν, ἐφ’ ᾧ ἠλπίζομεν καὶ ἠγαλλιώμεθα, καὶ εὐφρανθησόμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν. [10] ὅτι ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο, καὶ καταπατηθήσεται ἡ Μωαβῖτις, ὃν τρόπον πατοῦσιν ἄλωνα ἐν ἁμάξαις· [11] καὶ ἀνήσει τὰς χεῖρας αὐτοῦ, ὃν τρόπον καὶ αὐτὸς ἐταπείνωσεν τοῦ ἀπολέσαι, καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ’ ἃ τὰς χεῖρας ἐπέβαλεν· [12] καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει, καὶ καταβήσεται ἕως τοῦ ἐδάφους.

CHAPTER 26

[1] Τῇ ἡμέρᾳ ἐκείνῃ ᾄσονται τὸ ᾆσμα τοῦτο ἐπὶ γῆς Ιουδα λέγοντες Ἰδοὺ πόλις ὀχυρά, καὶ σωτήριον ἡμῶν θήσει τεῖχος καὶ περίτειχος. [2] ἀνοίξατε πύλας, εἰσελθάτω λαὸς φυλάσσων δικαιοσύνην καὶ φυλάσσων ἀλήθειαν, [3] ἀντιλαμβανόμενος ἀληθείας καὶ φυλάσσων εἰρήνην. ὅτι ἐπὶ σοὶ [4] ἤλπισαν, κύριε, ἕως τοῦ αἰῶνος, ὁ θεὸς ὁ μέγας ὁ αἰώνιος, [5] ὃς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς· πόλεις ὀχυρὰς καταβαλεῖς καὶ κατάξεις ἕως ἐδάφους, [6] καὶ πατήσουσιν αὐτοὺς πόδες πραέων καὶ ταπεινῶν. [7] ὁδὸς εὐσεβῶν εὐθεῖα ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν. [8] ἡ γὰρ ὁδὸς κυρίου κρίσις· ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου καὶ ἐπὶ τῇ μνείᾳ, [9] ᾗ ἐπιθυμεῖ ἡ ψυχὴ ἡμῶν. ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ θεός, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς. δικαιοσύνην μάθετε, οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς. [10] πέπαυται γὰρ ὁ ἀσεβής, οὐ μὴ μάθῃ δικαιοσύνην ἐπὶ τῆς γῆς, ἀλήθειαν οὐ μὴ ποιήσῃ· ἀρθήτω ὁ ἀσεβής, ἵνα μὴ ἴδῃ τὴν δόξαν κυρίου. [11] κύριε, ὑψηλός σου ὁ βραχίων, καὶ οὐκ ᾔδεισαν, γνόντες δὲ αἰσχυνθήσονται· ζῆλος λήμψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται. – [12] κύριε ὁ θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν. [13] κύριε ὁ θεὸς ἡμῶν, κτῆσαι ἡμᾶς· κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν. [14] οἱ δὲ νεκροὶ ζωὴν οὐ μὴ ἴδωσιν, οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσωσιν· διὰ τοῦτο ἐπήγαγες καὶ ἀπώλεσας καὶ ἦρας πᾶν ἄρσεν αὐτῶν. [15] πρόσθες αὐτοῖς κακά, κύριε, πρόσθες κακὰ πᾶσιν τοῖς ἐνδόξοις τῆς γῆς. [16] κύριε, ἐν θλίψει ἐμνήσθην σου, ἐν θλίψει μικρᾷ ἡ παιδεία σου ἡμῖν. [17] καὶ ὡς ἡ ὠδίνουσα ἐγγίζει τοῦ τεκεῖν καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραξεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου διὰ τὸν φόβον σου, κύριε. [18] ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς. [19] ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστιν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται. – [20] βάδιζε, λαός μου, εἴσελθε εἰς τὰ ταμίειά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὀργὴ κυρίου· [21] ἰδοὺ γὰρ κύριος ἀπὸ τοῦ ἁγίου ἐπάγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς, καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς καὶ οὐ κατακαλύψει τοὺς ἀνῃρημένους.

CHAPTER 27

[1] Τῇ ἡμέρᾳ ἐκείνῃ ἐπάξει ὁ θεὸς τὴν μάχαιραν τὴν ἁγίαν καὶ τὴν μεγάλην καὶ τὴν ἰσχυρὰν ἐπὶ τὸν δράκοντα ὄφιν φεύγοντα, ἐπὶ τὸν δράκοντα ὄφιν σκολιὸν καὶ ἀνελεῖ τὸν δράκοντα. [2] τῇ ἡμέρᾳ ἐκείνῃ ἀμπελὼν καλός· ἐπιθύμημα ἐξάρχειν κατ᾽ αὐτῆς. [3] ἐγὼ πόλις ἰσχυρά, πόλις πολιορκουμένη, μάτην ποτιῶ αὐτήν· ἁλώσεται γὰρ νυκτός, ἡμέρας δὲ πεσεῖται τὸ τεῖχος. [4] οὐκ ἔστιν ἢ οὐκ ἐπελάβετο αὐτῆς· τίς με θήσει φυλάσσειν καλάμην ἐν ἀγρῷ; διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτήν. τοίνυν διὰ τοῦτο ἐποίησεν κύριος ὁ θεὸς πάντα, ὅσα συνέταξεν. κατακέκαυμαι, [5] βοήσονται οἱ ἐνοικοῦντες ἐν αὐτῇ, ποιήσωμεν εἰρήνην αὐτῷ, ποιήσωμεν εἰρήνην. [6] οἱ ἐρχόμενοι, τέκνα Ιακωβ, βλαστήσει καὶ ἐξανθήσει Ισραηλ, καὶ ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ. [7] μὴ ὡς αὐτὸς ἐπάταξεν, καὶ αὐτὸς οὕτως πληγήσεται, καὶ ὡς αὐτὸς ἀνεῖλεν, οὕτως ἀναιρεθήσεται; [8] μαχόμενος καὶ ὀνειδίζων ἐξαποστελεῖ αὐτούς· οὐ σὺ ἦσθα ὁ μελετῶν τῷ πνεύματι τῷ σκληρῷ ἀνελεῖν αὐτοὺς πνεύματι θυμοῦ; [9] διὰ τοῦτο ἀφαιρεθήσεται ἡ ἀνομία Ιακωβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν, ὅταν θῶσιν πάντας τοὺς λίθους τῶν βωμῶν κατακεκομμένους ὡς κονίαν λεπτήν· καὶ οὐ μὴ μείνῃ τὰ δένδρα αὐτῶν, καὶ τὰ εἴδωλα αὐτῶν ἐκκεκομμένα ὥσπερ δρυμὸς μακράν. [10] τὸ κατοικούμενον ποίμνιον ἀνειμένον ἔσται ὡς ποίμνιον καταλελειμμένον· καὶ ἔσται πολὺν χρόνον εἰς βόσκημα, καὶ ἐκεῖ ἀναπαύσονται. [11] καὶ μετὰ χρόνον οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν διὰ τὸ ξηρανθῆναι. γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε· οὐ γὰρ λαός ἐστιν ἔχων σύνεσιν, διὰ τοῦτο οὐ μὴ οἰκτιρήσῃ ὁ ποιήσας αὐτούς, οὐδὲ ὁ πλάσας αὐτοὺς οὐ μὴ ἐλεήσῃ. [12] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συμφράξει κύριος ἀπὸ τῆς διώρυγος τοῦ ποταμοῦ ἕως Ῥινοκορούρων, ὑμεῖς δὲ συναγάγετε τοὺς υἱοὺς Ισραηλ κατὰ ἕνα ἕνα. [13] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν τῇ σάλπιγγι τῇ μεγάλῃ, καὶ ἥξουσιν οἱ ἀπολόμενοι ἐν τῇ χώρᾳ τῶν Ἀσσυρίων καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ καὶ προσκυνήσουσιν τῷ κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν Ιερουσαλημ.

CHAPTER 28

[1] Οὐαὶ τῷ στεφάνῳ τῆς ὕβρεως, οἱ μισθωτοὶ Εφραιμ· τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέος, οἱ μεθύοντες ἄνευ οἴνου. [2] ἰδοὺ ἰσχυρὸν καὶ σκληρὸν ὁ θυμὸς κυρίου ὡς χάλαζα καταφερομένη οὐκ ἔχουσα σκέπην, βίᾳ καταφερομένη· ὡς ὕδατος πολὺ πλῆθος σῦρον χώραν τῇ γῇ ποιήσει ἀνάπαυσιν ταῖς χερσίν. [3] καὶ τοῖς ποσὶν καταπατηθήσεται ὁ στέφανος τῆς ὕβρεως, οἱ μισθωτοὶ τοῦ Εφραιμ. [4] καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης ἐπ᾽ ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ ὡς πρόδρομος σύκου, ὁ ἰδὼν αὐτὸ πρὶν ἢ εἰς τὴν χεῖρα αὐτοῦ λαβεῖν θελήσει αὐτὸ καταπιεῖν. [5] τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος σαβαωθ ὁ στέφανος τῆς ἐλπίδος ὁ πλακεὶς τῆς δόξης τῷ καταλειφθέντι μου λαῷ· [6] καταλειφθήσονται ἐπὶ πνεύματι κρίσεως ἐπὶ κρίσιν καὶ ἰσχὺν κωλύων ἀνελεῖν. – [7] οὗτοι γὰρ οἴνῳ πεπλανημένοι εἰσίν, ἐπλανήθησαν διὰ τὸ σικερα· ἱερεὺς καὶ προφήτης ἐξέστησαν διὰ τὸν οἶνον, ἐσείσθησαν ἀπὸ τῆς μέθης τοῦ σικερα, ἐπλανήθησαν· τοῦτ᾽ ἔστι φάσμα. [8] ἀρὰ ἔδεται ταύτην τὴν βουλήν· αὕτη γὰρ ἡ βουλὴ ἕνεκεν πλεονεξίας. [9] τίνι ἀνηγγείλαμεν κακὰ καὶ τίνι ἀνηγγείλαμεν ἀγγελίαν, οἱ ἀπογεγαλακτισμένοι ἀπὸ γάλακτος, οἱ ἀπεσπασμένοι ἀπὸ μαστοῦ; [10] θλῖψιν ἐπὶ θλῖψιν προσδέχου, ἐλπίδα ἐπ᾽ ἐλπίδι, ἔτι μικρὸν ἔτι μικρὸν [11] διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἑτέρας, ὅτι λαλήσουσιν τῷ λαῷ τούτῳ [12] λέγοντες αὐτῷ Τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα, καὶ οὐκ ἠθέλησαν ἀκούειν. [13] καὶ ἔσται αὐτοῖς τὸ λόγιον κυρίου τοῦ θεοῦ θλῖψις ἐπὶ θλῖψιν, ἐλπὶς ἐπ᾽ ἐλπίδι, ἔτι μικρὸν ἔτι μικρόν, ἵνα πορευθῶσιν καὶ πέσωσιν εἰς τὰ ὀπίσω καὶ κινδυνεύσουσιν καὶ συντριβήσονται καὶ ἁλώσονται. – [14] διὰ τοῦτο ἀκούσατε λόγον κυρίου, ἄνδρες τεθλιμμένοι καὶ ἄρχοντες τοῦ λαοῦ τούτου τοῦ ἐν Ιερουσαλημ [15] Ὅτι εἴπατε Ἐποιήσαμεν διαθήκην μετὰ τοῦ ᾅδου καὶ μετὰ τοῦ θανάτου συνθήκας, καταιγὶς φερομένη ἐὰν παρέλθῃ οὐ μὴ ἔλθῃ ἐφ᾽ ἡμᾶς, ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν καὶ τῷ ψεύδει σκεπασθησόμεθα, [16] διὰ τοῦτο οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ μὴ καταισχυνθῇ. [17] καὶ θήσω κρίσιν εἰς ἐλπίδα, ἡ δὲ ἐλεημοσύνη μου εἰς σταθμούς, καὶ οἱ πεποιθότες μάτην ψεύδει· ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταιγίς, [18] μὴ καὶ ἀφέλῃ ὑμῶν τὴν διαθήκην τοῦ θανάτου, καὶ ἡ ἐλπὶς ὑμῶν ἡ πρὸς τὸν ᾅδην οὐ μὴ ἐμμείνῃ· καταιγὶς φερομένη ἐὰν ἐπέλθῃ, ἔσεσθε αὐτῇ εἰς καταπάτημα. [19] ὅταν παρέλθῃ, λήμψεταί ὑμᾶς· πρωῒ πρωῒ παρελεύσεται ἡμέρας, καὶ ἐν νυκτὶ ἔσται ἐλπὶς πονηρά· μάθετε ἀκούειν.

[20] στενοχωρούμενοι οὐ δυνάμεθα μάχεσθαι, αὐτοὶ δὲ ἀσθενοῦμεν τοῦ ἡμᾶς συναχθῆναι. [21] ὥσπερ ὄρος ἀσεβῶν ἀναστήσεται καὶ ἔσται ἐν τῇ φάραγγι Γαβαων· μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ, πικρίας ἔργον· ὁ δὲ θυμὸς αὐτοῦ ἀλλοτρίως χρήσεται, καὶ ἡ πικρία αὐτοῦ ἀλλοτρία. [22] καὶ ὑμεῖς μὴ εὐφρανθείητε, μηδὲ ἰσχυσάτωσαν ὑμῶν οἱ δεσμοί· διότι συντετελεσμένα καὶ συντετμημένα πράγματα ἤκουσα παρὰ κυρίου σαβαωθ, ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν. [23] Ἐνωτίζεσθε καὶ ἀκούετε τῆς φωνῆς μου, προσέχετε καὶ ἀκούετε τοὺς λόγους μου. [24] μὴ ὅλην τὴν ἡμέραν μέλλει ὁ ἀροτριῶν ἀροτριᾶν; ἢ σπόρον προετοιμάσει πρὶν ἐργάσασθαι τὴν γῆν; [25] οὐχ ὅταν ὁμαλίσῃ αὐτῆς τὸ πρόσωπον, τότε σπείρει μικρὸν μελάνθιον καὶ κύμινον καὶ πάλιν σπείρει πυρὸν καὶ κριθὴν καὶ ζέαν ἐν τοῖς ὁρίοις σου; [26] καὶ παιδευθήσῃ κρίματι θεοῦ σου καὶ εὐφρανθήσῃ. [27] οὐ γὰρ μετὰ σκληρότητος καθαίρεται τὸ μελάνθιον, οὐδὲ τροχὸς ἁμάξης περιάξει ἐπὶ τὸ κύμινον, ἀλλὰ ῥάβδῳ ἐκτινάσσεται τὸ μελάνθιον, τὸ δὲ κύμινον [28] μετὰ ἄρτου βρωθήσεται. οὐ γὰρ εἰς τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι, οὐδὲ φωνὴ τῆς πικρίας μου καταπατήσει ὑμᾶς. [29] καὶ ταῦτα παρὰ κυρίου σαβαωθ ἐξῆλθεν τὰ τέρατα· βουλεύσασθε, ὑψώσατε ματαίαν παράκλησιν.

CHAPTER 29

[1] Οὐαὶ πόλις Αριηλ, ἣν Δαυιδ ἐπολέμησεν· συναγάγετε γενήματα ἐνιαυτὸν ἐπ᾽ ἐνιαυτόν, φάγεσθε γὰρ σὺν Μωαβ. [2] ἐκθλίψω γὰρ Αριηλ, καὶ ἔσται αὐτῆς ἡ ἰσχὺς καὶ τὸ πλοῦτος ἐμοί. [3] καὶ κυκλώσω ὡς Δαυιδ ἐπὶ σὲ καὶ βαλῶ περὶ σὲ χάρακα καὶ θήσω περὶ σὲ πύργους, [4] καὶ ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν, καὶ εἰς τὴν γῆν οἱ λόγοι σου δύσονται· καὶ ἔσται ὡς οἱ φωνοῦντες ἐκ τῆς γῆς ἡ φωνή σου, καὶ πρὸς τὸ ἔδαφος ἡ φωνή σου ἀσθενήσει. [5] καὶ ἔσται ὡς κονιορτὸς ἀπὸ τροχοῦ ὁ πλοῦτος τῶν ἀσεβῶν καὶ ὡς χνοῦς φερόμενος, καὶ ἔσται ὡς στιγμὴ παραχρῆμα [6] παρὰ κυρίου σαβαωθ· ἐπισκοπὴ γὰρ ἔσται μετὰ βροντῆς καὶ σεισμοῦ καὶ φωνῆς μεγάλης, καταιγὶς φερομένη καὶ φλὸξ πυρὸς κατεσθίουσα. [7] καὶ ἔσται ὡς ὁ ἐνυπνιαζόμενος ἐν ὕπνῳ ὁ πλοῦτος τῶν ἐθνῶν πάντων, ὅσοι ἐπεστράτευσαν ἐπὶ Αριηλ, καὶ πάντες οἱ στρατευσάμενοι ἐπὶ Ιερουσαλημ καὶ πάντες οἱ συνηγμένοι ἐπ᾽ αὐτὴν καὶ θλίβοντες αὐτήν. [8] καὶ ἔσονται ὡς οἱ ἐν ὕπνῳ πίνοντες καὶ ἔσθοντες, καὶ ἐξαναστάντων μάταιον αὐτῶν τὸ ἐνύπνιον, καὶ ὃν τρόπον ἐνυπνιάζεται ὁ διψῶν ὡς πίνων καὶ ἐξαναστὰς ἔτι διψᾷ, ἡ δὲ ψυχὴ αὐτοῦ εἰς κενὸν ἤλπισεν, οὕτως ἔσται ὁ πλοῦτος πάντων τῶν ἐθνῶν, ὅσοι ἐπεστράτευσαν ἐπὶ τὸ ὄρος Σιων. [9] ἐκλύθητε καὶ ἔκστητε καὶ κραιπαλήσατε οὐκ ἀπὸ σικερα οὐδὲ ἀπὸ οἴνου· [10] ὅτι πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν, οἱ ὁρῶντες τὰ κρυπτά. [11] καὶ ἔσονται ὑμῖν πάντα τὰ ῥήματα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου, ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες Ἀνάγνωθι ταῦτα· καὶ ἐρεῖ Οὐ δύναμαι ἀναγνῶναι, ἐσφράγισται γάρ. [12] καὶ δοθήσεται τὸ βιβλίον τοῦτο εἰς χεῖρας ἀνθρώπου μὴ ἐπισταμένου γράμματα, καὶ ἐρεῖ αὐτῷ Ἀνάγνωθι τοῦτο· καὶ ἐρεῖ Οὐκ ἐπίσταμαι γράμματα. [13] Καὶ εἶπεν κύριος Ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ, μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. [14] διὰ τοῦτο ἰδοὺ ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον καὶ μεταθήσω αὐτοὺς καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω. [15] οὐαὶ οἱ βαθέως βουλὴν ποιοῦντες καὶ οὐ διὰ κυρίου· οὐαὶ οἱ ἐν κρυφῇ βουλὴν ποιοῦντες καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν καὶ ἐροῦσιν Τίς ἡμᾶς ἑώρακεν καὶ τίς ἡμᾶς γνώσεται ἢ ἃ ἡμεῖς ποιοῦμεν; [16] οὐχ ὡς ὁ πηλὸς τοῦ κεραμέως λογισθήσεσθε; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι Οὐ συνετῶς με ἐποίησας; [17] οὐκέτι μικρὸν καὶ

μετατεθήσεται ὁ Λίβανος ὡς τὸ ὄρος τὸ Χερμελ καὶ τὸ ὄρος τὸ Χερμελ εἰς δρυμὸν λογισθήσεται; [18] καὶ ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λόγους βιβλίου, καὶ οἱ ἐν τῷ σκότει καὶ οἱ ἐν τῇ ὁμίχλῃ ὀφθαλμοὶ τυφλῶν βλέψονται· [19] καὶ ἀγαλλιάσονται πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, καὶ οἱ ἀπηλπισμένοι τῶν ἀνθρώπων ἐμπλησθήσονται εὐφροσύνης. [20] ἐξέλιπεν ἄνομος, καὶ ἀπώλετο ὑπερήφανος, καὶ ἐξωλεθρεύθησαν οἱ ἀνομοῦντες ἐπὶ κακίᾳ [21] καὶ οἱ ποιοῦντες ἁμαρτεῖν ἀνθρώπους ἐν λόγῳ· πάντας δὲ τοὺς ἐλέγχοντας ἐν πύλαις πρόσκομμα θήσουσιν καὶ ἐπλαγίασαν ἐν ἀδίκοις δίκαιον. [22] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τὸν οἶκον Ιακωβ, ὃν ἀφώρισεν ἐξ Αβρααμ Οὐ νῦν αἰσχυνθήσεται Ιακωβ οὐδὲ νῦν τὸ πρόσωπον μεταβαλεῖ Ισραηλ· [23] ἀλλ᾽ ὅταν ἴδωσιν τὰ τέκνα αὐτῶν τὰ ἔργα μου, δι᾽ ἐμὲ ἁγιάσουσιν τὸ ὄνομά μου καὶ ἁγιάσουσιν τὸν ἅγιον Ιακωβ καὶ τὸν θεὸν τοῦ Ισραηλ φοβηθήσονται. [24] καὶ γνώσονται οἱ τῷ πνεύματι πλανώμενοι σύνεσιν, οἱ δὲ γογγύζοντες μαθήσονται ὑπακούειν, καὶ αἱ γλώσσαι αἱ ψελλίζουσαι μαθήσονται λαλεῖν εἰρήνην.

CHAPTER 30

[1] Οὐαὶ τέκνα ἀποστάται, τάδε λέγει κύριος, ἐποιήσατε βουλὴν οὐ δι' ἐμοῦ καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίαις, [2] οἱ πορευόμενοι καταβῆναι εἰς Αἴγυπτον, ἐμὲ δὲ οὐκ ἐπηρώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραω καὶ σκεπασθῆναι ὑπὸ Αἰγυπτίων. [3] ἔσται γὰρ ὑμῖν ἡ σκέπη Φαραω εἰς αἰσχύνην καὶ τοῖς πεποιθόσιν ἐπ' Αἴγυπτον ὄνειδος. [4] ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ ἄγγελοι πονηροί· μάτην κοπιάσουσιν [5] πρὸς λαόν, ὃς οὐκ ὠφελήσει αὐτοὺς οὔτε εἰς βοήθειαν οὔτε εἰς ὠφέλειαν, ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος. [6] Ἡ ὅρασις τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ. Ἐν τῇ θλίψει καὶ τῇ στενοχωρίᾳ, λέων καὶ σκύμνος λέοντος ἐκεῖθεν καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων πετομένων, οἳ ἔφερον ἐπ' ὄνων καὶ καμήλων τὸν πλοῦτον αὐτῶν πρὸς ἔθνος ὃ οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν, ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος. [7] Αἰγύπτιοι μάταια καὶ κενὰ ὠφελήσουσιν ὑμᾶς· ἀπάγγειλον αὐτοῖς ὅτι Ματαία ἡ παράκλησις ὑμῶν αὕτη. [8] Νῦν οὖν καθίσας γράψον ἐπὶ πυξίου ταῦτα καὶ εἰς βιβλίον, ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα καὶ ἕως εἰς τὸν αἰῶνα. [9] ὅτι λαὸς ἀπειθής ἐστιν, υἱοὶ ψευδεῖς, οἳ οὐκ ἠβούλοντο ἀκούειν τὸν νόμον τοῦ θεοῦ, [10] οἱ λέγοντες τοῖς προφήταις Μὴ ἀναγγέλλετε ἡμῖν, καὶ τοῖς τὰ ὁράματα ὁρῶσιν Μὴ λαλεῖτε ἡμῖν, ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν [11] καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης, ἀφέλετε ἀφ' ἡμῶν τὸν τρίβον τοῦτον καὶ ἀφέλετε ἀφ' ἡμῶν τὸν ἅγιον τοῦ Ισραηλ. [12] διὰ τοῦτο οὕτως λέγει κύριος ὁ ἅγιος τοῦ Ισραηλ Ὅτι ἠπειθήσατε τοῖς λόγοις τούτοις καὶ ἠλπίσατε ἐπὶ ψεύδει καὶ ὅτι ἐγόγγυσας καὶ πεποιθὼς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ, [13] διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὕτη ὡς τεῖχος πῖπτον παραχρῆμα πόλεως ὀχυρᾶς ἐαλωκυίας, ἧς παραχρῆμα πάρεστιν τὸ πτῶμα, [14] καὶ τὸ πτῶμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου, ἐκ κεραμίου λεπτὰ ὥστε μὴ εὑρεῖν ἐν αὐτοῖς ὄστρακον ἐν ᾧ πῦρ ἀρεῖς καὶ ἐν ᾧ ἀποσυριεῖς ὕδωρ μικρόν. [15] οὕτω λέγει κύριος ὁ ἅγιος τοῦ Ισραηλ Ὅταν ἀποστραφεὶς στενάξῃς, τότε σωθήσῃ καὶ γνώσῃ ποῦ ἦσθα· ὅτε ἐπεποίθεις ἐπὶ τοῖς ματαίοις, ματαία ἡ ἰσχὺς ὑμῶν ἐγενήθη. καὶ οὐκ ἠβούλεσθε ἀκούειν, [16] ἀλλ' εἴπατε Ἐφ' ἵππων φευξόμεθα· διὰ τοῦτο φεύξεσθε· καὶ εἴπατε Ἐπὶ κούφοις ἀναβάται ἐσόμεθα· διὰ τοῦτο κοῦφοι ἔσονται οἱ διώκοντες ὑμᾶς. [17] διὰ φωνὴν ἑνὸς φεύξονται χίλιοι, καὶ διὰ φωνὴν πέντε φεύξονται πολλοί, ἕως ἂν καταλειφθῆτε ὡς ἱστὸς ἐπ' ὄρους καὶ ὡς σημαίαν φέρων ἐπὶ βουνοῦ. [18] καὶ πάλιν μενεῖ ὁ θεὸς τοῦ οἰκτιρῆσαι ὑμᾶς καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ὑμᾶς· διότι κριτὴς κύριος ὁ θεὸς ἡμῶν ἐστιν, καὶ ποῦ

καταλείψετε τὴν δόξαν ὑμῶν; μακάριοι οἱ ἐμμένοντες ἐν αὐτῷ. [19] Διότι λαὸς ἅγιος ἐν Σιων οἰκήσει, καὶ Ιερουσαλημ κλαυθμῷ ἔκλαυσεν Ἐλέησόν με· ἐλεήσει σε τὴν φωνὴν τῆς κραυγῆς σου· ἡνίκα εἶδεν, ἐπήκουσέν σου. [20] καὶ δώσει κύριος ὑμῖν ἄρτον θλίψεως καὶ ὕδωρ στενόν, καὶ οὐκέτι μὴ ἐγγίσωσίν σοι οἱ πλανῶντές σε· ὅτι οἱ ὀφθαλμοί σου ὄψονται τοὺς πλανῶντάς σε, [21] καὶ τὰ ὦτά σου ἀκούσονται τοὺς λόγους τῶν ὀπίσω σε πλανησάντων, οἱ λέγοντες Αὕτη ἡ ὁδός, πορευθῶμεν ἐν αὐτῇ εἴτε δεξιὰ εἴτε ἀριστερά. [22] καὶ ἐξαρεῖς τὰ εἴδωλα τὰ περιηργυρωμένα καὶ τὰ περικεχρυσωμένα, λεπτὰ ποιήσεις καὶ λικμήσεις ὡς ὕδωρ ἀποκαθημένης καὶ ὡς κόπρον ὤσεις αὐτά. [23] τότε ἔσται ὁ ὑετὸς τῷ σπέρματι τῆς γῆς σου, καὶ ὁ ἄρτος τοῦ γενήματος τῆς γῆς σου ἔσται πλησμονὴ καὶ λιπαρός· καὶ βοσκηθήσεταί σου τὰ κτήνη τῇ ἡμέρᾳ ἐκείνῃ τόπον πίονα καὶ εὐρύχωρον, [24] οἱ ταῦροι ὑμῶν καὶ οἱ βόες οἱ ἐργαζόμενοι τὴν γῆν φάγονται ἄχυρα ἀναπεποιημένα ἐν κριθῇ λελικμημένα. [25] καὶ ἔσται ἐπὶ παντὸς ὄρους ὑψηλοῦ καὶ ἐπὶ παντὸς βουνοῦ μετεώρου ὕδωρ διαπορευόμενον ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν ἀπόλωνται πολλοὶ καὶ ὅταν πέσωσιν πύργοι. [26] καὶ ἔσται τὸ φῶς τῆς σελήνης ὡς τὸ φῶς τοῦ ἡλίου καὶ τὸ φῶς τοῦ ἡλίου ἔσται ἑπταπλάσιον ἐν τῇ ἡμέρᾳ, ὅταν ἰάσηται κύριος τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ, καὶ τὴν ὀδύνην τῆς πληγῆς σου ἰάσεται. [27] Ἰδοὺ τὸ ὄνομα κυρίου διὰ χρόνου ἔρχεται πολλοῦ, καιόμενος ὁ θυμός, μετὰ δόξης τὸ λόγιον τῶν χειλέων αὐτοῦ, τὸ λόγιον ὀργῆς πλῆρες, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται. [28] καὶ τὸ πνεῦμα αὐτοῦ ὡς ὕδωρ ἐν φάραγγι σῦρον ἥξει ἕως τοῦ τραχήλου καὶ διαιρεθήσεται τοῦ ἔθνη ταράξαι ἐπὶ πλανήσει ματαίᾳ, καὶ διώξεται αὐτοὺς πλάνησις καὶ λήμψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν. [29] μὴ διὰ παντὸς δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορεύεσθαι εἰς τὰ ἅγιά μου διὰ παντὸς ὡσεὶ ἑορτάζοντας καὶ ὡσεὶ εὐφραινομένους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος τοῦ κυρίου πρὸς τὸν θεὸν τοῦ Ισραηλ; [30] καὶ ἀκουστὴν ποιήσει ὁ θεὸς τὴν δόξαν τῆς φωνῆς αὐτοῦ καὶ τὸν θυμὸν τοῦ βραχίονος αὐτοῦ δείξει μετὰ θυμοῦ καὶ ὀργῆς καὶ φλογὸς κατεσθιούσης· κεραυνώσει βιαίως καὶ ὡς ὕδωρ καὶ χάλαζα συγκαταφερομένη βίᾳ. [31] διὰ γὰρ φωνὴν κυρίου ἡττηθήσονται Ἀσσύριοι τῇ πληγῇ, ᾗ ἂν πατάξῃ αὐτούς. [32] καὶ ἔσται αὐτῷ κυκλόθεν, ὅθεν ἦν αὐτῷ ἡ ἐλπὶς τῆς βοηθείας, ἐφ᾽ ᾗ αὐτὸς ἐπεποίθει· αὐτοὶ μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτὸν ἐκ μεταβολῆς. [33] σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ· μὴ καὶ σοὶ ἡτοιμάσθη βασιλεύειν φάραγγα βαθεῖαν, ξύλα κείμενα, πῦρ καὶ ξύλα πολλά; ὁ θυμὸς κυρίου ὡς φάραγξ ὑπὸ θείου καιομένη.

CHAPTER 31

[1] Οὐαὶ οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοήθειαν, οἱ ἐφ᾽ ἵπποις πεποιθότες καὶ ἐφ᾽ ἅρμασιν, ἔστιν γὰρ πολλά, καὶ ἐφ᾽ ἵπποις, πλῆθος σφόδρα, καὶ οὐκ ἦσαν πεποιθότες ἐπὶ τὸν ἅγιον τοῦ Ισραηλ καὶ τὸν θεὸν οὐκ ἐξεζήτησαν. [2] καὶ αὐτὸς σοφὸς ἦγεν ἐπ᾽ αὐτοὺς κακά, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῇ, καὶ ἐπαναστήσεται ἐπ᾽ οἴκους ἀνθρώπων πονηρῶν καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ματαίαν, [3] Αἰγύπτιον ἄνθρωπον καὶ οὐ θεόν, ἵππων σάρκας καὶ οὐκ ἔστιν βοήθεια· ὁ δὲ κύριος ἐπάξει τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτούς, καὶ κοπιάσουσιν οἱ βοηθοῦντες, καὶ ἅμα πάντες ἀπολοῦνται. [4] ὅτι οὕτως εἶπέν μοι κύριος Ὃν τρόπον ἐὰν βοήσῃ ὁ λέων ἢ ὁ σκύμνος ἐπὶ τῇ θήρᾳ, ᾗ ἔλαβεν, καὶ κεκράξῃ ἐπ᾽ αὐτῇ, ἕως ἂν ἐμπλησθῇ τὰ ὄρη τῆς φωνῆς αὐτοῦ, καὶ ἠττήθησαν καὶ τὸ πλῆθος τοῦ θυμοῦ ἐπτοήθησαν, οὕτως καταβήσεται κύριος σαβαωθ ἐπιστρατεῦσαι ἐπὶ τὸ ὄρος τὸ Σιων ἐπὶ τὰ ὄρη αὐτῆς. [5] ὡς ὄρνεα πετόμενα, οὕτως ὑπερασπιεῖ κύριος ὑπὲρ Ιερουσαλημ καὶ ἐξελεῖται καὶ περιποιήσεται καὶ σώσει. [6] ἐπιστράφητε, οἱ τὴν βαθεῖαν βουλὴν βουλευόμενοι καὶ ἄνομον. [7] ὅτι τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνήσονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ ἐποίησαν αἱ χεῖρες αὐτῶν. [8] καὶ πεσεῖται Ασσουρ· οὐ μάχαιρα ἀνδρὸς οὐδὲ μάχαιρα ἀνθρώπου καταφάγεται αὐτόν, καὶ φεύξεται οὐκ ἀπὸ προσώπου μαχαίρας· οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα, [9] πέτρᾳ γὰρ περιλημφθήσονται ὡς χάρακι καὶ ἡττηθήσονται, ὁ δὲ φεύγων ἁλώσεται. Τάδε λέγει κύριος Μακάριος ὃς ἔχει ἐν Σιων σπέρμα καὶ οἰκείους ἐν Ιερουσαλημ.

CHAPTER 32

[1] ἰδοὺ γὰρ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν. [2] καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους αὐτοῦ καὶ κρυβήσεται ὡς ἀφ᾽ ὕδατος φερομένου· καὶ φανήσεται ἐν Σιων ὡς ποταμὸς φερόμενος ἔνδοξος ἐν γῇ διψώσῃ. [3] καὶ οὐκέτι ἔσονται πεποιθότες ἐπ᾽ ἀνθρώποις, ἀλλὰ τὰ ὦτα δώσουσιν ἀκούειν. [4] καὶ ἡ καρδία τῶν ἀσθενούντων προσέξει τοῦ ἀκούειν, καὶ αἱ γλῶσσαι αἱ ψελλίζουσαι ταχὺ μαθήσονται λαλεῖν εἰρήνην. [5] καὶ οὐκέτι μὴ εἴπωσιν τῷ μωρῷ ἄρχειν, καὶ οὐκέτι μὴ εἴπωσιν οἱ ὑπηρέται σου Σίγα. [6] ὁ γὰρ μωρὸς μωρὰ λαλήσει, καὶ ἡ καρδία αὐτοῦ μάταια νοήσει τοῦ συντελεῖν ἄνομα καὶ λαλεῖν πρὸς κύριον πλάνησιν τοῦ διασπεῖραι ψυχὰς πεινώσας καὶ τὰς ψυχὰς τὰς διψώσας κενὰς ποιῆσαι. [7] ἡ γὰρ βουλὴ τῶν πονηρῶν ἄνομα βουλεύσεται καταφθεῖραι ταπεινοὺς ἐν λόγοις ἀδίκοις καὶ διασκεδάσαι λόγους ταπεινῶν ἐν κρίσει. [8] οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύσαντο, καὶ αὕτη ἡ βουλὴ μενεῖ. [9] Γυναῖκες πλούσιαι, ἀνάστητε καὶ ἀκούσατε τῆς φωνῆς μου· θυγατέρες ἐν ἐλπίδι, ἀκούσατε τοὺς λόγους μου. [10] ἡμέρας ἐνιαυτοῦ μνείαν ποιήσασθε ἐν ὀδύνῃ μετ᾽ ἐλπίδος· ἀνήλωται ὁ τρύγητος, πέπαυται ὁ σπόρος καὶ οὐκέτι μὴ ἔλθῃ. [11] ἔκστητε, λυπήθητε, αἱ πεποιθυῖαι, ἐκδύσασθε, γυμναὶ γένεσθε, περιζώσασθε σάκκους τὰς ὀσφύας [12] καὶ ἐπὶ τῶν μαστῶν κόπτεσθε ἀπὸ ἀγροῦ ἐπιθυμήματος καὶ ἀμπέλου γενήματος. [13] ἡ γῆ τοῦ λαοῦ μου ἄκανθα καὶ χόρτος ἀναβήσεται, καὶ ἐκ πάσης οἰκίας εὐφροσύνη ἀρθήσεται· πόλις πλουσία, [14] οἶκοι ἐγκαταλελειμμένοι πλοῦτον πόλεως καὶ οἴκους ἐπιθυμητοὺς ἀφήσουσιν· καὶ ἔσονται αἱ κῶμαι σπήλαια ἕως τοῦ αἰῶνος, εὐφροσύνη ὄνων ἀγρίων, βοσκήματα ποιμένων, [15] ἕως ἂν ἐπέλθῃ ἐφ᾽ ὑμᾶς πνεῦμα ἀφ᾽ ὑψηλοῦ. καὶ ἔσται ἔρημος ὁ Χερμελ, καὶ ὁ Χερμελ εἰς δρυμὸν λογισθήσεται. [16] καὶ ἀναπαύσεται ἐν τῇ ἐρήμῳ κρίμα, καὶ δικαιοσύνη ἐν τῷ Καρμήλῳ κατοικήσει· [17] καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, καὶ κρατήσει ἡ δικαιοσύνη ἀνάπαυσιν, καὶ πεποιθότες ἕως τοῦ αἰῶνος· [18] καὶ κατοικήσει ὁ λαὸς αὐτοῦ ἐν πόλει εἰρήνης καὶ ἐνοικήσει πεποιθώς, καὶ ἀναπαύσονται μετὰ πλούτου. [19] ἡ δὲ χάλαζα ἐὰν καταβῇ, οὐκ ἐφ᾽ ὑμᾶς ἥξει. καὶ ἔσονται οἱ ἐνοικοῦντες ἐν τοῖς δρυμοῖς πεποιθότες ὡς οἱ ἐν τῇ πεδινῇ. [20] μακάριοι οἱ σπείροντες ἐπὶ πᾶν ὕδωρ, οὗ βοῦς καὶ ὄνος πατεῖ.

CHAPTER 33

[1] Οὐαὶ τοῖς ταλαιπωροῦσιν ὑμᾶς, ὑμᾶς δὲ οὐδεὶς ποιεῖ ταλαιπώρους, καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ· ἁλώσονται οἱ ἀθετοῦντες καὶ παραδοθήσονται καὶ ὡς σὴς ἐπὶ ἱματίου οὕτως ἡττηθήσονται. [2] κύριε, ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν· ἐγενήθη τὸ σπέρμα τῶν ἀπειθούντων εἰς ἀπώλειαν, ἡ δὲ σωτηρία ἡμῶν ἐν καιρῷ θλίψεως. [3] διὰ φωνὴν τοῦ φόβου σου ἐξέστησαν λαοὶ ἀπὸ τοῦ φόβου σου, καὶ διεσπάρησαν τὰ ἔθνη. [4] νῦν δὲ συναχθήσεται τὰ σκῦλα ὑμῶν μικροῦ καὶ μεγάλου· ὃν τρόπον ἐάν τις συναγάγῃ ἀκρίδας, οὕτως ἐμπαίξουσιν ὑμῖν. [5] ἅγιος ὁ θεὸς ὁ κατοικῶν ἐν ὑψηλοῖς, ἐνεπλήσθη Σιων κρίσεως καὶ δικαιοσύνης. [6] ἐν νόμῳ παραδοθήσονται, ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἐκεῖ σοφία καὶ ἐπιστήμη καὶ εὐσέβεια πρὸς τὸν κύριον· οὗτοί εἰσιν θησαυροὶ δικαιοσύνης. [7] ἰδοὺ δὴ ἐν τῷ φόβῳ ὑμῶν αὐτοὶ φοβηθήσονται· οὓς ἐφοβεῖσθε, φοβηθήσονται ἀφ᾽ ὑμῶν· ἄγγελοι γὰρ ἀποσταλήσονται ἀξιοῦντες εἰρήνην πικρῶς κλαίοντες παρακαλοῦντες εἰρήνην. [8] ἐρημωθήσονται γὰρ αἱ τούτων ὁδοί· πέπαυται ὁ φόβος τῶν ἐθνῶν, καὶ ἡ πρὸς τούτους διαθήκη αἴρεται, καὶ οὐ μὴ λογίσησθε αὐτοὺς ἀνθρώπους. [9] ἐπένθησεν ἡ γῆ, ᾐσχύνθη ὁ Λίβανος, ἔλη ἐγένετο ὁ Σαρων· φανερὰ ἔσται ἡ Γαλιλαία καὶ ὁ Κάρμηλος. [10] νῦν ἀναστήσομαι, λέγει κύριος, νῦν δοξασθήσομαι, νῦν ὑψωθήσομαι· [11] νῦν ὄψεσθε, νῦν αἰσθηθήσεσθε· ματαία ἔσται ἡ ἰσχὺς τοῦ πνεύματος ὑμῶν, πῦρ ὑμᾶς κατέδεται. [12] καὶ ἔσονται ἔθνη κατακεκαυμένα ὡς ἄκανθα ἐν ἀγρῷ ἐρριμμένη καὶ κατακεκαυμένη. [13] ἀκούσονται οἱ πόρρωθεν ἃ ἐποίησα, γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύν μου. [14] ἀπέστησαν οἱ ἐν Σιων ἄνομοι, λήμψεται τρόμος τοὺς ἀσεβεῖς· τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν αἰώνιον; [15] πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεῖαν ὁδόν, μισῶν ἀνομίαν καὶ ἀδικίαν καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων, βαρύνων τὰ ὦτα ἵνα μὴ ἀκούσῃ κρίσιν αἵματος, καμμύων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν, [16] οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν. [17] βασιλέα μετὰ δόξης ὄψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν. [18] ἡ ψυχὴ ὑμῶν μελετήσει φόβον· ποῦ εἰσιν οἱ γραμματικοί; ποῦ εἰσιν οἱ συμβουλεύοντες; ποῦ ἐστιν ὁ ἀριθμῶν τοὺς τρεφομένους [19] μικρὸν καὶ μέγαν λαόν; ᾧ οὐ συνεβουλεύσαντο οὐδὲ ᾔδει βαθύφωνον ὥστε μὴ ἀκοῦσαι λαὸς πεφαυλισμένος, καὶ οὐκ ἔστιν τῷ ἀκούοντι σύνεσις. [20] ἰδοὺ Σιων ἡ πόλις τὸ σωτήριον ἡμῶν· οἱ ὀφθαλμοί σου ὄψονται Ιερουσαλημ, πόλις πλουσία, σκηναὶ αἳ οὐ μὴ σεισθῶσιν, οὐδὲ μὴ κινηθῶσιν οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν

αἰῶνα χρόνον, οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρραγῶσιν. [21] ὅτι τὸ ὄνομα κυρίου μέγα ὑμῖν· τόπος ὑμῖν ἔσται, ποταμοὶ καὶ διώρυγες πλατεῖς καὶ εὐρύχωροι· οὐ πορεύσῃ ταύτην τὴν ὁδόν, οὐδὲ πορεύσεται πλοῖον ἐλαῦνον. [22] ὁ γὰρ θεός μου μέγας ἐστίν, οὐ παρελεύσεταί με κύριος· κριτὴς ἡμῶν κύριος, ἄρχων ἡμῶν κύριος, βασιλεὺς ἡμῶν κύριος, οὗτος ἡμᾶς σώσει. [23] ἐρράγησαν τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυσεν· ὁ ἱστός σου ἔκλινεν, οὐ χαλάσει τὰ ἱστία· οὐκ ἀρεῖ σημεῖον, ἕως οὗ παραδοθῇ εἰς προνομήν· τοίνυν πολλοὶ χωλοὶ προνομὴν ποιήσουσιν. [24] καὶ οὐ μὴ εἴπῃ Κοπιῶ ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς· ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία.

CHAPTER 34

[1] Προσαγάγετε, ἔθνη, καὶ ἀκούσατε, ἄρχοντες· ἀκουσάτω ἡ γῆ καὶ οἱ ἐν αὐτῇ, ἡ οἰκουμένη καὶ ὁ λαὸς ὁ ἐν αὐτῇ. [2] διότι θυμὸς κυρίου ἐπὶ πάντα τὰ ἔθνη καὶ ὀργὴ ἐπὶ τὸν ἀριθμὸν αὐτῶν τοῦ ἀπολέσαι αὐτοὺς καὶ παραδοῦναι αὐτοὺς εἰς σφαγήν. [3] οἱ δὲ τραυματίαι αὐτῶν ῥιφήσονται καὶ οἱ νεκροί, καὶ ἀναβήσεται αὐτῶν ἡ ὀσμή, καὶ βραχήσεται τὰ ὄρη ἀπὸ τοῦ αἵματος αὐτῶν. [4] καὶ ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς. [5] ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ· ἰδοὺ ἐπὶ τὴν Ιδουμαίαν καταβήσεται καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ κρίσεως. [6] ἡ μάχαιρα κυρίου ἐνεπλήσθη αἵματος, ἐπαχύνθη ἀπὸ στέατος ἀρνῶν καὶ ἀπὸ στέατος τράγων καὶ κριῶν· ὅτι θυσία κυρίῳ ἐν Βοσορ καὶ σφαγὴ μεγάλη ἐν τῇ Ιδουμαίᾳ. [7] καὶ συμπεσοῦνται οἱ ἀδροὶ μετ᾽ αὐτῶν καὶ οἱ κριοὶ καὶ οἱ ταῦροι, καὶ μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται. [8] ἡμέρα γὰρ κρίσεως κυρίου καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σιων. [9] καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν καὶ ἡ γῆ αὐτῆς εἰς θεῖον, καὶ ἔσται αὐτῆς ἡ γῆ καιομένη ὡς πίσσα [10] νυκτὸς καὶ ἡμέρας καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω· εἰς γενεὰς ἐρημωθήσεται καὶ εἰς χρόνον πολύν. [11] καὶ κατοικήσουσιν ἐν αὐτῇ ὄρνεα καὶ ἐχῖνοι καὶ ἴβεις καὶ κόρακες, καὶ ἐπιβληθήσεται ἐπ᾽ αὐτὴν σπαρτίον γεωμετρίας ἐρήμου, καὶ ὀνοκένταυροι οἰκήσουσιν ἐν αὐτῇ. [12] οἱ ἄρχοντες αὐτῆς οὐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς καὶ οἱ ἄρχοντες αὐτῆς καὶ οἱ μεγιστᾶνες αὐτῆς ἔσονται εἰς ἀπώλειαν. [13] καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἀκάνθινα ξύλα καὶ εἰς τὰ ὀχυρώματα αὐτῆς, καὶ ἔσται ἔπαυλις σειρήνων καὶ αὐλὴ στρουθῶν. [14] καὶ συναντήσουσιν δαιμόνια ὀνοκενταύροις καὶ βοήσουσιν ἕτερος πρὸς τὸν ἕτερον· ἐκεῖ ἀναπαύσονται ὀνοκένταυροι, εὗρον γὰρ αὐτοῖς ἀνάπαυσιν. [15] ἐκεῖ ἐνόσσευσεν ἐχῖνος, καὶ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας· ἐκεῖ ἔλαφοι συνήντησαν καὶ εἶδον τὰ πρόσωπα ἀλλήλων· [16] ἀριθμῷ παρῆλθον, καὶ μία αὐτῶν οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐζήτησαν· ὅτι κύριος ἐνετείλατο αὐτοῖς, καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτάς. [17] καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτοῦ διεμέρισεν βόσκεσθαι· εἰς τὸν αἰῶνα χρόνον κληρονομήσετε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ᾽ αὐτῆς.

CHAPTER 35

[1] Εὐφράνθητι, ἔρημος διψῶσα, ἀγαλλιάσθω ἔρημος καὶ ἀνθείτω ὡς κρίνον, [2] καὶ ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα τοῦ Ιορδάνου· καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ καὶ ἡ τιμὴ τοῦ Καρμήλου, καὶ ὁ λαός μου ὄψεται τὴν δόξαν κυρίου καὶ τὸ ὕψος τοῦ θεοῦ. [3] ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα· [4] παρακαλέσατε, οἱ ὀλιγόψυχοι τῇ διανοίᾳ· ἰσχύσατε, μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν καὶ ἀνταποδώσει, αὐτὸς ἥξει καὶ σώσει ἡμᾶς. [5] τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται. [6] τότε ἁλεῖται ὡς ἔλαφος ὁ χωλός, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων, ὅτι ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ καὶ φάραγξ ἐν γῇ διψώσῃ, [7] καὶ ἡ ἄνυδρος ἔσται εἰς ἕλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται· ἐκεῖ εὐφροσύνη ὀρνέων, ἔπαυλις καλάμου καὶ ἕλη. [8] ἐκεῖ ἔσται ὁδὸς καθαρὰ καὶ ὁδὸς ἁγία κληθήσεται, καὶ οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ᾽ αὐτῆς καὶ οὐ μὴ πλανηθῶσιν. [9] καὶ οὐκ ἔσται ἐκεῖ λέων, οὐδὲ τῶν θηρίων τῶν πονηρῶν οὐ μὴ ἀναβῇ ἐπ᾽ αὐτὴν οὐδὲ μὴ εὑρεθῇ ἐκεῖ, ἀλλὰ πορεύσονται ἐν αὐτῇ λελυτρωμένοι. [10] καὶ συνηγμένοι διὰ κύριον ἀποστραφήσονται καὶ ἥξουσιν εἰς Σιων μετ᾽ εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ κεφαλῆς αὐτῶν αἴνεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήμψεται αὐτούς, ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

CHAPTER 36

[1] Καὶ ἐγένετο τοῦ τεσσαρεσκαιδεκάτου ἔτους βασιλεύοντος Εζεκιου ἀνέβη Σενναχηριμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις τῆς Ιουδαίας τὰς ὀχυρὰς καὶ ἔλαβεν αὐτάς. [2] καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων Ραψακην ἐκ Λαχις εἰς Ιερουσαλημ πρὸς τὸν βασιλέα Εζεκιαν μετὰ δυνάμεως πολλῆς, καὶ ἔστη ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως. [3] καὶ ἐξῆλθεν πρὸς αὐτὸν Ελιακιμ ὁ τοῦ Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωαχ ὁ τοῦ Ασαφ ὁ ὑπομνηματογράφος. [4] καὶ εἶπεν αὐτοῖς Ραψακης Εἴπατε Εζεκια Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων Τί πεποιθὼς εἶ; [5] μὴ ἐν βουλῇ ἢ λόγοις χειλέων παράταξις γίνεται; καὶ νῦν ἐπὶ τίνι πέποιθας ὅτι ἀπειθεῖς μοι; [6] ἰδοὺ πεποιθὼς εἶ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ᾽ Αἴγυπτον· ὃς ἂν ἐπ᾽ αὐτὴν ἐπιστηρισθῇ, εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ· οὕτως ἐστὶν Φαραω βασιλεὺς Αἰγύπτου καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτῷ. [7] εἰ δὲ λέγετε Ἐπὶ κύριον τὸν θεὸν ἡμῶν πεποίθαμεν, [8] νῦν μείχθητε τῷ κυρίῳ μου τῷ βασιλεῖ Ἀσσυρίων, καὶ δώσω ὑμῖν δισχιλίαν ἵππον, εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ᾽ αὐτούς. [9] καὶ πῶς δύνασθε ἀποστρέψαι εἰς πρόσωπον τοπάρχου ἑνός; οἰκέται εἰσὶν οἱ πεποιθότες ἐπ᾽ Αἰγυπτίοις εἰς ἵππον καὶ ἀναβάτην. [10] καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὴν χώραν ταύτην πολεμῆσαι αὐτήν; [11] καὶ εἶπεν πρὸς αὐτὸν Ελιακιμ καὶ Σομνας καὶ Ιωαχ Λάλησον πρὸς τοὺς παῖδάς σου Συριστί, ἀκούομεν γὰρ ἡμεῖς, καὶ μὴ λάλει πρὸς ἡμᾶς Ιουδαιστί· καὶ ἵνα τί λαλεῖς εἰς τὰ ὦτα τῶν ἀνθρώπων τῶν ἐπὶ τῷ τείχει; [12] καὶ εἶπεν Ραψακης πρὸς αὐτούς Μὴ πρὸς τὸν κύριον ὑμῶν ἢ πρὸς ὑμᾶς ἀπέσταλκέν με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους; οὐχὶ πρὸς τοὺς ἀνθρώπους τοὺς καθημένους ἐπὶ τῷ τείχει, ἵνα φάγωσιν κόπρον καὶ πίωσιν οὖρον μεθ᾽ ὑμῶν ἅμα; [13] καὶ ἔστη Ραψακης καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ καὶ εἶπεν Ἀκούσατε τοὺς λόγους τοῦ βασιλέως τοῦ μεγάλου βασιλέως Ἀσσυρίων [14] Τάδε λέγει ὁ βασιλεύς Μὴ ἀπατάτω ὑμᾶς Εζεκιας λόγοις, οἳ οὐ δυνήσονται ῥύσασθαι ὑμᾶς· [15] καὶ μὴ λεγέτω ὑμῖν Εζεκιας ὅτι Ῥύσεται ὑμᾶς ὁ θεός, καὶ οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων· [16] μὴ ἀκούετε Εζεκιου. τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων Εἰ βούλεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρός με καὶ φάγεσθε ἕκαστος τὴν ἄμπελον αὐτοῦ καὶ τὰς συκᾶς καὶ πίεσθε ὕδωρ τοῦ λάκκου ὑμῶν, [17] ἕως ἂν ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς ἡ γῆ ὑμῶν, γῆ σίτου καὶ οἴνου καὶ ἄρτων καὶ ἀμπελώνων. [18] μὴ ὑμᾶς ἀπατάτω Εζεκιας λέγων Ὁ θεὸς ὑμῶν ῥύσεται ὑμᾶς. μὴ ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ

χειρὸς βασιλέως Ἀσσυρίων; [19] ποῦ ἐστιν ὁ θεὸς Αιμαθ καὶ Αρφαθ; καὶ ποῦ ὁ θεὸς τῆς πόλεως Σεπφαριμ; μὴ ἐδύναντο ῥύσασθαι Σαμάρειαν ἐκ χειρός μου; [20] τίς τῶν θεῶν πάντων τῶν ἐθνῶν τούτων ἐρρύσατο τὴν γῆν αὐτοῦ ἐκ τῆς χειρός μου, ὅτι ῥύσεται ὁ θεὸς Ιερουσαλημ ἐκ χειρός μου; [21] καὶ ἐσιώπησαν, καὶ οὐδεὶς ἀπεκρίθη αὐτῷ λόγον διὰ τὸ προστάξαι τὸν βασιλέα μηδένα ἀποκριθῆναι. [22] Καὶ εἰσῆλθεν Ελιακιμ ὁ τοῦ Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς τῆς δυνάμεως καὶ Ιωαχ ὁ τοῦ Ασαφ ὁ ὑπομνηματογράφος πρὸς Εζεκιαν ἐσχισμένοι τοὺς χιτῶνας καὶ ἀπήγγειλαν αὐτῷ τοὺς λόγους Ραψακου.

CHAPTER 37

[1] καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Εζεκιαν ἔσχισεν τὰ ἱμάτια καὶ σάκκον περιεβάλετο καὶ ἀνέβη εἰς τὸν οἶκον κυρίου. [2] καὶ ἀπέστειλεν Ελιακιμ τὸν οἰκονόμον καὶ Σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ησαιαν υἱὸν Αμως τὸν προφήτην, [3] καὶ εἶπαν αὐτῷ Τάδε λέγει Εζεκιας Ἡμέρα θλίψεως καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἡ σήμερον ἡμέρα, ὅτι ἥκει ἡ ὠδὶν τῇ τικτούσῃ, ἰσχὺν δὲ οὐκ ἔχει τοῦ τεκεῖν. [4] εἰσακούσαι κύριος ὁ θεός σου τοὺς λόγους Ραψακου, οὓς ἀπέστειλεν βασιλεὺς Ἀσσυρίων ὀνειδίζειν θεὸν ζῶντα καὶ ὀνειδίζειν λόγους, οὓς ἤκουσεν κύριος ὁ θεός σου· καὶ δεηθήσῃ πρὸς κύριον τὸν θεόν σου περὶ τῶν καταλελειμμένων τούτων. [5] καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως πρὸς Ησαιαν, [6] καὶ εἶπεν αὐτοῖς Ησαιας Οὕτως ἐρεῖτε πρὸς τὸν κύριον ὑμῶν Τάδε λέγει κύριος Μὴ φοβηθῇς ἀπὸ τῶν λόγων, ὧν ἤκουσας, οὓς ὠνείδισάν με οἱ πρέσβεις βασιλέως Ἀσσυρίων· [7] ἰδοὺ ἐγὼ ἐμβαλῶ εἰς αὐτὸν πνεῦμα, καὶ ἀκούσας ἀγγελίαν ἀποστραφήσεται εἰς τὴν χώραν αὐτοῦ καὶ πεσεῖται μαχαίρᾳ ἐν τῇ γῇ αὐτοῦ. [8] Καὶ ἀπέστρεψεν Ραψακης καὶ κατέλαβεν πολιορκοῦντα τὸν βασιλέα Λομναν. καὶ ἤκουσεν βασιλεὺς Ἀσσυρίων ὅτι [9] ἐξῆλθεν Θαρακα βασιλεὺς Αἰθιόπων πολιορκῆσαι αὐτόν· καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Εζεκιαν λέγων [10] Οὕτως ἐρεῖτε Εζεκια βασιλεῖ τῆς Ιουδαίας Μή σε ἀπατάτω ὁ θεός σου, ἐφ᾽ ᾧ πεποιθὼς εἶ ἐπ᾽ αὐτῷ λέγων Οὐ μὴ παραδοθῇ Ιερουσαλημ εἰς χεῖρας βασιλέως Ἀσσυρίων. [11] ἢ οὐκ ἤκουσας ἃ ἐποίησαν βασιλεῖς Ἀσσυρίων πᾶσαν τὴν γῆν ὡς ἀπώλεσαν; [12] μὴ ἐρρύσαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς οἱ πατέρες μου ἀπώλεσαν, τήν τε Γωζαν καὶ Χαρραν καὶ Ραφες, αἵ εἰσιν ἐν χώρᾳ Θεμαδ; [13] ποῦ εἰσιν οἱ βασιλεῖς Αιμαθ καὶ Αρφαθ καὶ πόλεως Σεπφαριμ, Αναγ, Ουγαυα; – [14] καὶ ἔλαβεν Εζεκιας τὸ βιβλίον παρὰ τῶν ἀγγέλων καὶ ἤνοιξεν αὐτὸ ἐναντίον κυρίου, [15] καὶ προσεύξατο Εζεκιας πρὸς κύριον λέγων [16] Κύριε σαβαωθ ὁ θεὸς Ισραηλ ὁ καθήμενος ἐπὶ τῶν χερουβιν, σὺ θεὸς μόνος εἶ πάσης βασιλείας τῆς οἰκουμένης, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν. [17] εἰσάκουσον, κύριε, εἴσβλεψον, κύριε, καὶ ἰδὲ τοὺς λόγους, οὓς ἀπέστειλεν Σενναχηριμ ὀνειδίζειν θεὸν ζῶντα. [18] ἐπ᾽ ἀληθείας γὰρ ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὴν οἰκουμένην ὅλην καὶ τὴν χώραν αὐτῶν [19] καὶ ἐνέβαλον τὰ εἴδωλα αὐτῶν εἰς τὸ πῦρ, οὐ γὰρ θεοὶ ἦσαν ἀλλὰ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθοι, καὶ ἀπώλεσαν αὐτούς. [20] σὺ δέ, κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτῶν, ἵνα γνῷ πᾶσα βασιλεία τῆς γῆς ὅτι σὺ εἶ ὁ θεὸς μόνος. [21] Καὶ ἀπεστάλη

Ησαιας υἱὸς Αμως πρὸς Εζεκιαν καὶ εἶπεν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἤκουσα ἃ προσηύξω πρός με περὶ Σενναχηριμ βασιλέως Ἀσσυρίων. [22] οὗτος ὁ λόγος, ὃν ἐλάλησεν περὶ αὐτοῦ ὁ θεός Ἐφαύλισέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σιων, ἐπὶ σοὶ κεφαλὴν ἐκίνησεν θυγάτηρ Ιερουσαλημ. [23] τίνα ὠνείδισας καὶ παρώξυνας; ἢ πρὸς τίνα ὕψωσας τὴν φωνήν σου; καὶ οὐκ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ Ισραηλ. [24] ὅτι δι' ἀγγέλων ὠνείδισας κύριον· σὺ γὰρ εἶπας Τῷ πλήθει τῶν ἁρμάτων ἐγὼ ἀνέβην εἰς ὕψος ὀρέων καὶ εἰς τὰ ἔσχατα τοῦ Λιβάνου καὶ ἔκοψα τὸ ὕψος τῆς κέδρου αὐτοῦ καὶ τὸ κάλλος τῆς κυπαρίσσου καὶ εἰσῆλθον εἰς ὕψος μέρους τοῦ δρυμοῦ [25] καὶ ἔθηκα γέφυραν καὶ ἠρήμωσα ὕδατα καὶ πᾶσαν συναγωγὴν ὕδατος. [26] οὐ ταῦτα ἤκουσας πάλαι, ἃ ἐγὼ ἐποίησα; ἐξ ἀρχαίων ἡμερῶν συνέταξα, νῦν δὲ ἐπέδειξα ἐξερημῶσαι ἔθνη ἐν ὀχυροῖς καὶ ἐνοικοῦντας ἐν πόλεσιν ὀχυραῖς· [27] ἀνῆκα τὰς χεῖρας, καὶ ἐξηράνθησαν καὶ ἐγένοντο ὡς χόρτος ξηρὸς ἐπὶ δωμάτων καὶ ὡς ἄγρωστις. [28] νῦν δὲ τὴν ἀνάπαυσίν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἐγὼ ἐπίσταμαι· [29] ὁ δὲ θυμός σου, ὃν ἐθυμώθης, καὶ ἡ πικρία σου ἀνέβη πρός με, καὶ ἐμβαλῶ φιμὸν εἰς τὴν ῥῖνά σου καὶ χαλινὸν εἰς τὰ χείλη σου καὶ ἀποστρέψω σε τῇ ὁδῷ, ᾗ ἦλθες ἐν αὐτῇ. [30] τοῦτο δέ σοι τὸ σημεῖον· φάγε τοῦτον τὸν ἐνιαυτὸν ἃ ἔσπαρκας, τῷ δὲ ἐνιαυτῷ τῷ δευτέρῳ τὸ κατάλειμμα, τῷ δὲ τρίτῳ σπείραντες ἀμήσατε καὶ φυτεύσατε ἀμπελῶνας καὶ φάγεσθε τὸν καρπὸν αὐτῶν. [31] καὶ ἔσονται οἱ καταλελειμμένοι ἐν τῇ Ιουδαίᾳ φυήσουσιν ῥίζαν κάτω καὶ ποιήσουσιν σπέρμα ἄνω. [32] ὅτι ἐξ Ιερουσαλημ ἐξελεύσονται οἱ καταλελειμμένοι καὶ οἱ σῳζόμενοι ἐξ ὄρους Σιων· ὁ ζῆλος κυρίου σαβαωθ ποιήσει ταῦτα. [33] διὰ τοῦτο οὕτως λέγει κύριος ἐπὶ βασιλέα Ἀσσυρίων Οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν ταύτην οὐδὲ μὴ βάλῃ ἐπ' αὐτὴν βέλος οὐδὲ μὴ ἐπιβάλῃ ἐπ' αὐτὴν θυρεὸν οὐδὲ μὴ κυκλώσῃ ἐπ' αὐτὴν χάρακα, [34] ἀλλὰ τῇ ὁδῷ, ᾗ ἦλθεν, ἐν αὐτῇ ἀποστραφήσεται· τάδε λέγει κύριος. [35] ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης τοῦ σῶσαι αὐτὴν δι' ἐμὲ καὶ διὰ Δαυιδ τὸν παῖδά μου. [36] Καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἀνεῖλεν ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας, καὶ ἐξαναστάντες τὸ πρωῒ εὗρον πάντα τὰ σώματα νεκρά. [37] καὶ ἀποστραφεὶς ἀπῆλθεν βασιλεὺς Ἀσσυρίων καὶ ᾤκησεν ἐν Νινευη. [38] καὶ ἐν τῷ αὐτὸν προσκυνεῖν ἐν τῷ οἴκῳ Νασαραχ τὸν παταχρον αὐτοῦ, Αδραμελεχ καὶ Σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν μαχαίραις, αὐτοὶ δὲ διεσώθησαν εἰς Ἀρμενίαν· καὶ ἐβασίλευσεν Ασορδαν ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 38

[1] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ ἐμαλακίσθη Εζεκιας ἕως θανάτου· καὶ ἦλθεν πρὸς αὐτὸν Ησαιας υἱὸς Αμως ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Τάξαι περὶ τοῦ οἴκου σου, ἀποθνῄσκεις γὰρ σὺ καὶ οὐ ζήσῃ. [2] καὶ ἀπέστρεψεν Εζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ προσηύξατο πρὸς κύριον [3] λέγων Μνήσθητι, κύριε, ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας ἐν καρδίᾳ ἀληθινῇ καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα· καὶ ἔκλαυσεν Εζεκιας κλαυθμῷ μεγάλῳ. [4] καὶ ἐγένετο λόγος κυρίου πρὸς Ησαιαν λέγων [5] Πορεύθητι καὶ εἰπὸν Εζεκια Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ εἶδον τὰ δάκρυά σου· ἰδοὺ προστίθημι πρὸς τὸν χρόνον σου ἔτη δέκα πέντε· [6] καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ ὑπὲρ τῆς πόλεως ταύτης ὑπερασπιῶ. [7] τοῦτο δέ σοι τὸ σημεῖον παρὰ κυρίου ὅτι ὁ θεὸς ποιήσει τὸ ῥῆμα τοῦτο· [8] τὴν σκιὰν τῶν ἀναβαθμῶν, οὓς κατέβη ὁ ἥλιος, τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρός σου, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμούς. καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμούς, οὓς κατέβη ἡ σκιά. [9] Προσευχὴ Εζεκιου βασιλέως τῆς Ιουδαίας, ἡνίκα ἐμα λακίσθη καὶ ἀνέστη ἐκ τῆς μαλακίας αὐτοῦ. [10] Ἐγὼ εἶπα Ἐν τῷ ὕψει τῶν ἡμερῶν μου ἐν πύλαις ᾅδου καταλείψω τὰ ἔτη τὰ ἐπίλοιπα. [11] εἶπα Οὐκέτι μὴ ἴδω τὸ σωτήριον τοῦ θεοῦ ἐπὶ τῆς γῆς, οὐκέτι μὴ ἴδω ἄνθρωπον [12] ἐκ τῆς συγγενείας μου. κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου· ἐξῆλθεν καὶ ἀπῆλθεν ἀπ᾽ ἐμοῦ ὥσπερ ὁ καταλύων σκηνὴν πήξας, τὸ πνεῦμά μου παρ᾽ ἐμοὶ ἐγένετο ὡς ἱστὸς ἐρίθου ἐγγιζούσης ἐκτεμεῖν. ἐν τῇ ἡμέρᾳ ἐκείνῃ παρεδόθην [13] ἕως πρωὶ ὡς λέοντι· οὕτως τὰ ὀστᾶ μου συνέτριψεν, ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην. [14] ὡς χελιδών, οὕτως φωνήσω, καὶ ὡς περιστερά, οὕτως μελετήσω· ἐξέλιπον γάρ μου οἱ ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον, ὃς ἐξείλατό με [15] καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς. [16] κύριε, περὶ αὐτῆς γὰρ ἀνηγγέλη σοι, καὶ ἐξήγειράς μου τὴν πνοήν, καὶ παρακληθεὶς ἔζησα. [17] εἵλου γάρ μου τὴν ψυχήν, ἵνα μὴ ἀπόληται, καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου. [18] οὐ γὰρ οἱ ἐν ᾅδου αἰνέσουσίν σε, οὐδὲ οἱ ἀποθανόντες εὐλογήσουσίν σε, οὐδὲ ἐλπιοῦσιν οἱ ἐν ᾅδου τὴν ἐλεημοσύνην σου· [19] οἱ ζῶντως εὐλογήσουσίν σε ὃν τρόπον κἀγώ. ἀπὸ γὰρ τῆς σήμερον παιδία ποιήσω, ἃ ἀναγγελοῦσιν τὴν δικαιοσύνην σου, [20] κύριε τῆς σωτηρίας μου· καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ. [21] Καὶ εἶπεν Ησαιας πρὸς Εζεκιαν Λαβὲ παλάθην ἐκ σύκων καὶ τρῖψον καὶ

κατάπλασαι, καὶ ὑγιὴς ἔσῃ. [22] καὶ εἶπεν Εζεκιας Τοῦτο τὸ σημεῖον, ὅτι ἀναβήσομαι εἰς τὸν οἶκον κυρίου τοῦ θεοῦ.

CHAPTER 39

[1] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδαχ υἱὸς τοῦ Λααδαν ὁ βασιλεὺς τῆς Βαβυλωνίας ἐπιστολὰς καὶ πρέσβεις καὶ δῶρα Εζεκια· ἤκουσεν γὰρ ὅτι ἐμαλακίσθη ἕως θανάτου καὶ ἀνέστη. [2] καὶ ἐχάρη ἐπ᾽ αὐτοῖς Εζεκιας χαρὰν μεγάλην καὶ ἔδειξεν αὐτοῖς τὸν οἶκον τοῦ νεχωθα καὶ τῆς στακτῆς καὶ τῶν θυμιαμάτων καὶ τοῦ μύρου καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσίου καὶ πάντας τοὺς οἴκους τῶν σκευῶν τῆς γάζης καὶ πάντα, ὅσα ἦν ἐν τοῖς θησαυροῖς αὐτοῦ· καὶ οὐκ ἦν οὐθέν, ὃ οὐκ ἔδειξεν Εζεκιας ἐν τῷ οἴκῳ αὐτοῦ. [3] καὶ ἦλθεν Ησαιας ὁ προφήτης πρὸς τὸν βασιλέα Εζεκιαν καὶ εἶπεν πρὸς αὐτόν Τί λέγουσιν οἱ ἄνθρωποι οὗτοι καὶ πόθεν ἥκασιν πρὸς σέ; καὶ εἶπεν Εζεκιας Ἐκ γῆς πόρρωθεν ἥκασιν πρός με, ἐκ Βαβυλῶνος. [4] καὶ εἶπεν Ησαιας Τί εἴδοσαν ἐν τῷ οἴκῳ σου; καὶ εἶπεν Εζεκιας Πάντα τὰ ἐν τῷ οἴκῳ μου εἴδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου ὃ οὐκ εἴδοσαν, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου. [5] καὶ εἶπεν αὐτῷ Ησαιας Ἄκουσον τὸν λόγον κυρίου σαβαωθ [6] Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ λήμψονται πάντα τὰ ἐν τῷ οἴκῳ σου, καὶ ὅσα συνήγαγον οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης, εἰς Βαβυλῶνα ἥξει, καὶ οὐδὲν οὐ μὴ καταλίπωσιν· εἶπεν δὲ ὁ θεὸς [7] ὅτι καὶ ἀπὸ τῶν τέκνων σου, ὧν ἐγέννησας, λήμψονται καὶ ποιήσουσιν σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλωνίων. [8] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Ἀγαθὸς ὁ λόγος κυρίου, ὃν ἐλάλησεν· γενέσθω δὴ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου.

CHAPTER 40

[1] Παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου, λέγει ὁ θεός. [2] ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ιερουσαλημ, παρακαλέσατε αὐτήν· ὅτι ἐπλήσθη ἡ ταπείνωσις αὐτῆς, λέλυται αὐτῆς ἡ ἁμαρτία· ὅτι ἐδέξατο ἐκ χειρὸς κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς. [3] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν· [4] πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθεῖαν καὶ ἡ τραχεῖα εἰς πεδία· [5] καὶ ὀφθήσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ· ὅτι κύριος ἐλάλησεν. [6] φωνὴ λέγοντος Βόησον· καὶ εἶπα Τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· [7] ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν, [8] τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα. [9] ἐπ᾽ ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιων· ὕψωσον τῇ ἰσχύι τὴν φωνήν σου, ὁ εὐαγγελιζόμενος Ιερουσαλημ· ὑψώσατε, μὴ φοβεῖσθε· εἰπὸν ταῖς πόλεσιν Ιουδα Ἰδοὺ ὁ θεὸς ὑμῶν. [10] ἰδοὺ κύριος μετὰ ἰσχύος ἔρχεται καὶ ὁ βραχίων μετὰ κυριείας, ἰδοὺ ὁ μισθὸς αὐτοῦ μετ᾽ αὐτοῦ καὶ τὸ ἔργον ἐναντίον αὐτοῦ. [11] ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ καὶ τῷ βραχίονι αὐτοῦ συνάξει ἄρνας καὶ ἐν γαστρὶ ἐχούσας παρακαλέσει. [12] Τίς ἐμέτρησεν τῇ χειρὶ τὸ ὕδωρ καὶ τὸν οὐρανὸν σπιθαμῇ καὶ πᾶσαν τὴν γῆν δρακί; τίς ἔστησεν τὰ ὄρη σταθμῷ καὶ τὰς νάπας ζυγῷ; [13] τίς ἔγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν; [14] ἢ πρὸς τίνα συνεβουλεύσατο καὶ συνεβίβασεν αὐτόν; ἢ τίς ἔδειξεν αὐτῷ κρίσιν; ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ; [15] εἰ πάντα τὰ ἔθνη ὡς σταγὼν ἀπὸ κάδου καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν, καὶ ὡς σίελος λογισθήσονται· [16] ὁ δὲ Λίβανος οὐχ ἱκανὸς εἰς καῦσιν, καὶ πάντα τὰ τετράποδα οὐχ ἱκανὰ εἰς ὁλοκάρπωσιν, [17] καὶ πάντα τὰ ἔθνη ὡς οὐδέν εἰσι καὶ εἰς οὐθὲν ἐλογίσθησαν. [18] τίνι ὡμοιώσατε κύριον καὶ τίνι ὁμοιώματι ὡμοιώσατε αὐτόν; [19] μὴ εἰκόνα ἐποίησεν τέκτων, ἢ χρυσοχόος χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν, ὁμοίωμα κατεσκεύασεν αὐτόν; [20] ξύλον γὰρ ἄσηπτον ἐκλέγεται τέκτων καὶ σοφῶς ζητεῖ πῶς στήσει αὐτοῦ εἰκόνα καὶ ἵνα μὴ σαλεύηται. [21] οὐ γνώσεσθε; οὐκ ἀκούσεσθε; οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν; οὐκ ἔγνωτε τὰ θεμέλια τῆς γῆς; [22] ὁ κατέχων τὸν γῦρον τῆς γῆς, καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ ὡς ἀκρίδες, ὁ στήσας ὡς καμάραν τὸν οὐρανὸν καὶ διατείνας ὡς σκηνὴν κατοικεῖν, [23] ὁ διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν, τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν. [24] οὐ γὰρ μὴ σπείρωσιν οὐδὲ μὴ φυτεύσωσιν, οὐδὲ μὴ ῥιζωθῇ εἰς τὴν γῆν ἡ ῥίζα αὐτῶν· ἔπνευσεν ἐπ᾽ αὐτοὺς καὶ ἐξηράνθησαν,

καὶ καταιγὶς ὡς φρύγανα ἀναλήμψεται αὐτούς. [25] νῦν οὖν τίνι με ὡμοιώσατε καὶ ὑψωθήσομαι; εἶπεν ὁ ἅγιος. [26] ἀναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἴδετε· τίς κατέδειξεν πάντα ταῦτα; ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐτοῦ πάντας ἐπ᾽ ὀνόματι καλέσει· ἀπὸ πολλῆς δόξης καὶ ἐν κράτει ἰσχύος οὐδέν σε ἔλαθεν. [27] Μὴ γὰρ εἴπῃς, Ιακωβ, καὶ τί ἐλάλησας, Ισραηλ Ἀπεκρύβη ἡ ὁδός μου ἀπὸ τοῦ θεοῦ, καὶ ὁ θεός μου τὴν κρίσιν ἀφεῖλεν καὶ ἀπέστη; [28] καὶ νῦν οὐκ ἔγνως εἰ μὴ ἤκουσας; θεὸς αἰώνιος ὁ θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, οὐ πεινάσει οὐδὲ κοπιάσει, οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ· [29] διδοὺς τοῖς πεινῶσιν ἰσχὺν καὶ τοῖς μὴ ὀδυνωμένοις λύπην. [30] πεινάσουσιν γὰρ νεώτεροι, καὶ κοπιάσουσιν νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται· [31] οἱ δὲ ὑπομένοντες τὸν θεὸν ἀλλάξουσιν ἰσχύν, πτεροφυήσουσιν ὡς ἀετοί, δραμοῦνται καὶ οὐ κοπιάσουσιν, βαδιοῦνται καὶ οὐ πεινάσουσιν.

CHAPTER 41

[1] Ἐγκαινίζεσθε πρός με, νῆσοι, οἱ γὰρ ἄρχοντες ἀλλάξουσιν ἰσχύν· ἐγγισάτωσαν καὶ λαλησάτωσαν ἅμα, τότε κρίσιν ἀναγγειλάτωσαν. [2] τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην, ἐκάλεσεν αὐτὴν κατὰ πόδας αὐτοῦ, καὶ πορεύσεται; δώσει ἐναντίον ἐθνῶν καὶ βασιλεῖς ἐκστήσει καὶ δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν καὶ ὡς φρύγανα ἐξωσμένα τὰ τόξα αὐτῶν· [3] καὶ διώξεται αὐτοὺς καὶ διελεύσεται ἐν εἰρήνῃ ἡ ὁδὸς τῶν ποδῶν αὐτοῦ. [4] τίς ἐνήργησεν καὶ ἐποίησεν ταῦτα; ἐκάλεσεν αὐτὴν ὁ καλῶν αὐτὴν ἀπὸ γενεῶν ἀρχῆς, ἐγὼ θεὸς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγώ εἰμι. [5] εἴδοσαν ἔθνη καὶ ἐφοβήθησαν, τὰ ἄκρα τῆς γῆς ἤγγισαν καὶ ἦλθοσαν ἅμα [6] κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθῆσαι καὶ ἐρεῖ [7] Ἴσχυσεν ἀνὴρ τέκτων καὶ χαλκεὺς τύπτων σφύρῃ ἅμα ἐλαύνων· ποτὲ μὲν ἐρεῖ Σύμβλημα καλόν ἐστιν· ἰσχύρωσαν αὐτὰ ἐν ἥλοις, θήσουσιν αὐτὰ καὶ οὐ κινηθήσονται. [8] Σὺ δέ, Ισραηλ, παῖς μου Ιακωβ, ὃν ἐξελεξάμην, σπέρμα Αβρααμ, ὃν ἠγάπησα, [9] οὗ ἀντελαβόμην ἀπ᾽ ἄκρων τῆς γῆς καὶ ἐκ τῶν σκοπιῶν αὐτῆς ἐκάλεσά σε καὶ εἶπά σοι Παῖς μου εἶ, ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε, [10] μὴ φοβοῦ, μετὰ σοῦ γάρ εἰμι· μὴ πλανῶ, ἐγὼ γάρ εἰμι ὁ θεός σου ὁ ἐνισχύσας σε καὶ ἐβοήθησά σοι καὶ ἠσφαλισάμην σε τῇ δεξιᾷ τῇ δικαίᾳ μου. [11] ἰδοὺ αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοί σοι· ἔσονται γὰρ ὡς οὐκ ὄντες καὶ ἀπολοῦνται πάντες οἱ ἀντίδικοί σου. [12] ζητήσεις αὐτοὺς καὶ οὐ μὴ εὕρῃς τοὺς ἀνθρώπους, οἳ παροινήσουσιν εἰς σέ· ἔσονται γὰρ ὡς οὐκ ὄντες καὶ οὐκ ἔσονται οἱ ἀντιπολεμοῦντές σε. [13] ὅτι ἐγὼ ὁ θεός σου ὁ κρατῶν τῆς δεξιᾶς σου, ὁ λέγων σοι Μὴ φοβοῦ, [14] Ιακωβ, ὀλιγοστὸς Ισραηλ· ἐγὼ ἐβοήθησά σοι, λέγει ὁ θεὸς ὁ λυτρούμενός σε, Ισραηλ. [15] ἰδοὺ ἐποίησά σε ὡς τροχοὺς ἁμάξης ἀλοῶντας καινοὺς πριστηροειδεῖς, καὶ ἀλοήσεις ὄρη καὶ λεπτυνεῖς βουνοὺς καὶ ὡς χνοῦν θήσεις· [16] καὶ λικμήσεις, καὶ ἄνεμος λήμψεται αὐτούς, καὶ καταιγὶς διασπερεῖ αὐτούς, σὺ δὲ εὐφρανθήσῃ ἐν τοῖς ἁγίοις Ισραηλ. καὶ ἀγαλλιάσονται [17] οἱ πτωχοὶ καὶ οἱ ἐνδεεῖς· ζητήσουσιν γὰρ ὕδωρ, καὶ οὐκ ἔσται, ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη· ἐγὼ κύριος ὁ θεός, ἐγὼ ἐπακούσομαι, ὁ θεὸς Ισραηλ, καὶ οὐκ ἐγκαταλείψω αὐτούς, [18] ἀλλὰ ἀνοίξω ἐπὶ τῶν ὀρέων ποταμοὺς καὶ ἐν μέσῳ πεδίων πηγάς, ποιήσω τὴν ἔρημον εἰς ἕλη καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς, [19] θήσω εἰς τὴν ἄνυδρον γῆν κέδρον καὶ πύξον καὶ μυρσίνην καὶ κυπάρισσον καὶ λεύκην, [20] ἵνα ἴδωσιν καὶ γνῶσιν καὶ ἐννοηθῶσιν καὶ ἐπιστῶνται ἅμα ὅτι χεὶρ κυρίου ἐποίησεν ταῦτα πάντα καὶ ὁ ἅγιος τοῦ Ισραηλ κατέδειξεν. [21] Ἐγγίζει ἡ κρίσις ὑμῶν, λέγει κύριος ὁ θεός·

ἤγγισαν αἱ βουλαὶ ὑμῶν, λέγει ὁ βασιλεὺς Ιακωβ. [22] ἐγγισάτωσαν καὶ ἀναγγειλάτωσαν ὑμῖν ἃ συμβήσεται, ἢ τὰ πρότερα τίνα ἦν εἴπατε, καὶ ἐπιστήσομεν τὸν νοῦν καὶ γνωσόμεθα τί τὰ ἔσχατα, καὶ τὰ ἐπερχόμενα εἴπατε ἡμῖν. [23] ἀναγγείλατε ἡμῖν τὰ ἐπερχόμενα ἐπ᾽ ἐσχάτου, καὶ γνωσόμεθα ὅτι θεοί ἐστε· εὖ ποιήσατε καὶ κακώσατε, καὶ θαυμασόμεθα καὶ ὀψόμεθα ἅμα· [24] ὅτι πόθεν ἐστὲ ὑμεῖς καὶ πόθεν ἡ ἐργασία ὑμῶν; ἐκ γῆς· βδέλυγμα ἐξελέξαντο ὑμᾶς. [25] ἐγὼ δὲ ἤγειρα τὸν ἀπὸ βορρᾶ καὶ τὸν ἀφ᾽ ἡλίου ἀνατολῶν, κληθήσονται τῷ ὀνόματί μου· ἐρχέσθωσαν ἄρχοντες, καὶ ὡς πηλὸς κεραμέως καὶ ὡς κεραμεὺς καταπατῶν τὸν πηλόν, οὕτως καταπατηθήσεσθε. [26] τίς γὰρ ἀναγγελεῖ τὰ ἐξ ἀρχῆς, ἵνα γνῶμεν, καὶ τὰ ἔμπροσθεν, καὶ ἐροῦμεν ὅτι ἀληθῆ ἐστιν; οὐκ ἔστιν ὁ προλέγων οὐδὲ ὁ ἀκούων ὑμῶν τοὺς λόγους. [27] ἀρχὴν Σιων δώσω καὶ Ιερουσαλημ παρακαλέσω εἰς ὁδόν. [28] ἀπὸ γὰρ τῶν ἐθνῶν ἰδοὺ οὐδείς, καὶ ἀπὸ τῶν εἰδώλων αὐτῶν οὐκ ἦν ὁ ἀναγγέλλων· καὶ ἐὰν ἐρωτήσω αὐτούς Πόθεν ἐστέ, οὐ μὴ ἀποκριθῶσίν μοι. [29] εἰσὶν γὰρ οἱ ποιοῦντες ὑμᾶς, καὶ μάτην οἱ πλανῶντες ὑμᾶς.

CHAPTER 42

[1] Ιακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ισραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου· ἔδωκα τὸ πνεῦμά μου ἐπ᾽ αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. [2] οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. [3] κάλαμον τεθλασμένον οὐ συντρίψει καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. [4] ἀναλάμψει καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. [5] οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ πήξας αὐτόν, ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ᾽ αὐτῆς καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν· [6] ἐγὼ κύριος ὁ θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρός σου καὶ ἐνισχύσω σε καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν [7] ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει. – [8] ἐγὼ κύριος ὁ θεός, τοῦτό μού ἐστιν τὸ ὄνομα· τὴν δόξαν μου ἑτέρῳ οὐ δώσω οὐδὲ τὰς ἀρετάς μου τοῖς γλυπτοῖς. [9] τὰ ἀπ᾽ ἀρχῆς ἰδοὺ ἥκασιν, καὶ καινὰ ἃ ἐγὼ ἀναγγελῶ, καὶ πρὸ τοῦ ἀνατεῖλαι ἐδηλώθη ὑμῖν. [10] Ὑμνήσατε τῷ κυρίῳ ὕμνον καινόν, ἡ ἀρχὴ αὐτοῦ· δοξάζετε τὸ ὄνομα αὐτοῦ ἀπ᾽ ἄκρου τῆς γῆς, οἱ καταβαίνοντες εἰς τὴν θάλασσαν καὶ πλέοντες αὐτήν, αἱ νῆσοι καὶ οἱ κατοικοῦντες αὐτάς. [11] εὐφράνθητι, ἔρημος καὶ αἱ κῶμαι αὐτῆς, ἐπαύλεις καὶ οἱ κατοικοῦντες Κηδαρ· εὐφρανθήσονται οἱ κατοικοῦντες Πέτραν, ἀπ᾽ ἄκρων τῶν ὀρέων βοήσουσιν· [12] δώσουσιν τῷ θεῷ δόξαν, τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν. [13] κύριος ὁ θεὸς τῶν δυνάμεων ἐξελεύσεται καὶ συντρίψει πόλεμον, ἐπεγερεῖ ζῆλον καὶ βοήσεται ἐπὶ τοὺς ἐχθροὺς αὐτοῦ μετὰ ἰσχύος. [14] ἐσιώπησα, μὴ καὶ ἀεὶ σιωπήσομαι καὶ ἀνέξομαι; ἐκαρτέρησα ὡς ἡ τίκτουσα, ἐκστήσω καὶ ξηρανῶ ἅμα. [15] καὶ θήσω ποταμοὺς εἰς νήσους καὶ ἕλη ξηρανῶ. [16] καὶ ἄξω τυφλοὺς ἐν ὁδῷ, ᾗ οὐκ ἔγνωσαν, καὶ τρίβους, οὓς οὐκ ᾔδεισαν, πατῆσαι ποιήσω αὐτούς· ποιήσω αὐτοῖς τὸ σκότος εἰς φῶς καὶ τὰ σκολιὰ εἰς εὐθεῖαν· ταῦτα τὰ ῥήματα ποιήσω καὶ οὐκ ἐγκαταλείψω αὐτούς. [17] αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω· αἰσχύνθητε αἰσχύνην, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς οἱ λέγοντες τοῖς χωνευτοῖς Ὑμεῖς ἐστε θεοὶ ἡμῶν. [18] Οἱ κωφοί, ἀκούσατε, καὶ οἱ τυφλοί, ἀναβλέψατε ἰδεῖν. [19] καὶ τίς τυφλὸς ἀλλ᾽ ἢ οἱ παῖδές μου καὶ κωφοὶ ἀλλ᾽ ἢ οἱ κυριεύοντες αὐτῶν; καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ θεοῦ. [20] εἴδετε πλεονάκις, καὶ οὐκ ἐφυλάξασθε· ἠνοιγμένα τὰ ὦτα, καὶ οὐκ ἠκούσατε. [21] κύριος ὁ θεὸς ἐβούλετο ἵνα δικαιωθῇ καὶ μεγαλύνῃ αἴνεσιν. καὶ εἶδον, [22] καὶ ἐγένετο ὁ λαὸς πεπρονομευμένος καὶ διηρπασμένος· ἡ γὰρ παγὶς ἐν τοῖς

ταμιείοις πανταχοῦ, καὶ ἐν οἴκοις ἅμα, ὅπου ἔκρυψαν αὐτούς, ἐγένοντο εἰς προνομήν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἅρπαγμα, καὶ οὐκ ἦν ὁ λέγων Ἀπόδος. [23] τίς ἐν ὑμῖν, ὃς ἐνωτιεῖται ταῦτα, εἰσακούσεται εἰς τὰ ἐπερχόμενα; [24] τίς ἔδωκεν εἰς διαρπαγὴν Ιακωβ καὶ Ισραηλ τοῖς προνομεύουσιν αὐτόν; οὐχὶ ὁ θεός, ᾧ ἡμάρτοσαν αὐτῷ καὶ οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ; [25] καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, καὶ κατίσχυσεν αὐτοὺς πόλεμος καὶ οἱ συμφλέγοντες αὐτοὺς κύκλῳ, καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν οὐδὲ ἔθεντο ἐπὶ ψυχήν.

CHAPTER 43

[1] Καὶ νῦν οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε, Ιακωβ, ὁ πλάσας σε, Ισραηλ Μὴ φοβοῦ, ὅτι ἐλυτρωσάμην σε· ἐκάλεσά σε τὸ ὄνομά σου, ἐμὸς εἶ σύ. [2] καὶ ἐὰν διαβαίνῃς δι᾽ ὕδατος, μετὰ σοῦ εἰμι, καὶ ποταμοὶ οὐ συγκλύσουσίν σε· καὶ ἐὰν διέλθῃς διὰ πυρός, οὐ μὴ κατακαυθῇς, φλὸξ οὐ κατακαύσει σε. [3] ὅτι ἐγὼ κύριος ὁ θεός σου ὁ ἅγιος Ισραηλ ὁ σῴζων σε· ἐποίησά σου ἄλλαγμα Αἴγυπτον καὶ Αἰθιοπίαν καὶ Σοήνην ὑπὲρ σοῦ. [4] ἀφ᾽ οὗ ἔντιμος ἐγένου ἐναντίον μου, ἐδοξάσθης, κἀγώ σε ἠγάπησα· καὶ δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου. [5] μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι· ἀπὸ ἀνατολῶν ἄξω τὸ σπέρμα σου καὶ ἀπὸ δυσμῶν συνάξω σε. [6] ἐρῶ τῷ βορρᾷ Ἄγε, καὶ τῷ λιβί Μὴ κώλυε· ἄγε τοὺς υἱούς μου ἀπὸ γῆς πόρρωθεν καὶ τὰς θυγατέρας μου ἀπ᾽ ἄκρων τῆς γῆς, [7] πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου. ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτὸν καὶ ἔπλασα καὶ ἐποίησα αὐτόν· [8] καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοί εἰσιν ὡσαύτως τυφλοί, καὶ κωφοὶ τὰ ὦτα ἔχοντες. [9] πάντα τὰ ἔθνη συνήχθησαν ἅμα, καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν· τίς ἀναγγελεῖ ταῦτα; ἢ τὰ ἐξ ἀρχῆς τίς ἀναγγελεῖ ὑμῖν; ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν καὶ δικαιωθήτωσαν καὶ εἰπάτωσαν ἀληθῆ. [10] γένεσθέ μοι μάρτυρες, κἀγὼ μάρτυς, λέγει κύριος ὁ θεός, καὶ ὁ παῖς, ὃν ἐξελεξάμην, ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγώ εἰμι, ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ᾽ ἐμὲ οὐκ ἔσται· [11] ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν πάρεξ ἐμοῦ σῴζων. [12] ἀνήγγειλα καὶ ἔσωσα, ὠνείδισα καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος· ὑμεῖς ἐμοὶ μάρτυρες κἀγὼ μάρτυς, λέγει κύριος ὁ θεός. [13] ἔτι ἀπ᾽ ἀρχῆς καὶ οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος· ποιήσω, καὶ τίς ἀποστρέψει αὐτό; [14] Οὕτως λέγει κύριος ὁ θεὸς ὁ λυτρούμενος ὑμᾶς ὁ ἅγιος Ισραηλ Ἕνεκεν ὑμῶν ἀποστελῶ εἰς Βαβυλῶνα καὶ ἐπεγερῶ πάντας φεύγοντας, καὶ Χαλδαῖοι ἐν πλοίοις δεθήσονται. [15] ἐγὼ κύριος ὁ θεὸς ὁ ἅγιος ὑμῶν ὁ καταδείξας Ισραηλ βασιλέα ὑμῶν. [16] οὕτως λέγει κύριος ὁ διδοὺς ὁδὸν ἐν θαλάσσῃ καὶ ἐν ὕδατι ἰσχυρῷ τρίβον [17] ὁ ἐξαγαγὼν ἅρματα καὶ ἵππον καὶ ὄχλον ἰσχυρόν, ἀλλὰ ἐκοιμήθησαν καὶ οὐκ ἀναστήσονται, ἐσβέσθησαν ὡς λίνον ἐσβεσμένον [18] Μὴ μνημονεύετε τὰ πρῶτα καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε. [19] ἰδοὺ ποιῶ καινὰ ἃ νῦν ἀνατελεῖ, καὶ γνώσεσθε αὐτά· καὶ ποιήσω ἐν τῇ ἐρήμῳ ὁδὸν καὶ ἐν τῇ ἀνύδρῳ ποταμούς. [20] εὐλογήσει με τὰ θηρία τοῦ ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθῶν, ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ καὶ ποταμοὺς ἐν τῇ ἀνύδρῳ ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν, [21] λαόν μου, ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι. [22] οὐ νῦν ἐκάλεσά σε, Ιακωβ, οὐδὲ κοπιᾶσαί σε

ἐποίησα, Ισραηλ· [23] οὐκ ἐμοὶ πρόβατα τῆς ὁλοκαρπώσεώς σου, οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με, οὐδὲ ἔγκοπον ἐποίησά σε ἐν λιβάνῳ, [24] οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα, οὐδὲ τὸ στέαρ τῶν θυσιῶν σου ἐπεθύμησα, ἀλλὰ ἐν ταῖς ἁμαρτίαις σου καὶ ἐν ταῖς ἀδικίαις σου προέστην σου. [25] ἐγώ εἰμι ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μνησθήσομαι. [26] σὺ δὲ μνήσθητι καὶ κριθῶμεν· λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῇς. [27] οἱ πατέρες ὑμῶν πρῶτοι καὶ οἱ ἄρχοντες αὐτῶν ἠνόμησαν εἰς ἐμέ, [28] καὶ ἐμίαναν οἱ ἄρχοντες τὰ ἅγιά μου, καὶ ἔδωκα ἀπολέσαι Ιακωβ καὶ Ισραηλ εἰς ὀνειδισμόν.

CHAPTER 44

[1] νῦν δὲ ἄκουσον, παῖς μου Ιακωβ καὶ Ισραηλ, ὃν ἐξελεξάμην· [2] οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε καὶ ὁ πλάσας σε ἐκ κοιλίας Ἔτι βοηθηθήσῃ, μὴ φοβοῦ, παῖς μου Ιακωβ καὶ ὁ ἠγαπημένος Ισραηλ, ὃν ἐξελεξάμην· [3] ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου, [4] καὶ ἀνατελοῦσιν ὡσεὶ χόρτος ἀνὰ μέσον ὕδατος καὶ ὡς ἰτέα ἐπὶ παραρρέον ὕδωρ. [5] οὗτος ἐρεῖ Τοῦ θεοῦ εἰμι, καὶ οὗτος βοήσεται ἐπὶ τῷ ὀνόματι Ιακωβ, καὶ ἕτερος ἐπιγράψει Τοῦ θεοῦ εἰμι, ἐπὶ τῷ ὀνόματι Ισραηλ. [6] Οὕτως λέγει ὁ θεὸς ὁ βασιλεὺς τοῦ Ισραηλ ὁ ῥυσάμενος αὐτὸν θεὸς σαβαωθ Ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ οὐκ ἔστιν θεός. [7] τίς ὥσπερ ἐγώ; στήτω καλεσάτω καὶ ἑτοιμασάτω μοι ἀφ᾽ οὗ ἐποίησα ἄνθρωπον εἰς τὸν αἰῶνα, καὶ τὰ ἐπερχόμενα πρὸ τοῦ ἐλθεῖν ἀναγγειλάτωσαν ὑμῖν. [8] μὴ παρακαλύπτεσθε· οὐκ ἀπ᾽ ἀρχῆς ἠνωτίσασθε καὶ ἀπήγγειλα ὑμῖν; μάρτυρες ὑμεῖς ἐστε, εἰ ἔστιν θεὸς πλὴν ἐμοῦ· καὶ οὐκ ἦσαν τότε. [9] οἱ πλάσσοντες καὶ γλύφοντες πάντες μάταιοι οἱ ποιοῦντες τὰ καταθύμια αὐτῶν, ἃ οὐκ ὠφελήσει αὐτούς· ἀλλὰ αἰσχυνθήσονται [10] πάντες οἱ πλάσσοντες θεὸν καὶ γλύφοντες ἀνωφελῆ, [11] καὶ πάντες ὅθεν ἐγένοντο ἐξηράνθησαν, καὶ κωφοὶ ἀπὸ ἀνθρώπων συναχθήτωσαν πάντες καὶ στήτωσαν ἅμα, ἐντραπήτωσαν καὶ αἰσχυνθήτωσαν ἅμα. [12] ὅτι ὤξυνεν τέκτων σίδηρον, σκεπάρνῳ εἰργάσατο αὐτὸ καὶ ἐν τερέτρῳ ἔτρησεν αὐτό, εἰργάσατο αὐτὸ ἐν τῷ βραχίονι τῆς ἰσχύος αὐτοῦ· καὶ πεινάσει καὶ ἀσθενήσει καὶ οὐ μὴ πίῃ ὕδωρ. ἐκλεξάμενος [13] τέκτων ξύλον ἔστησεν αὐτὸ ἐν μέτρῳ καὶ ἐν κόλλῃ ἐρρύθμισεν αὐτό, ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρὸς καὶ ὡς ὡραιότητα ἀνθρώπου στῆσαι αὐτὸ ἐν οἴκῳ. [14] ὃ ἔκοψεν ξύλον ἐκ τοῦ δρυμοῦ, ὃ ἐφύτευσεν κύριος καὶ ὑετὸς ἐμήκυνεν, [15] ἵνα ᾖ ἀνθρώποις εἰς καῦσιν· καὶ λαβὼν ἀπ᾽ αὐτοῦ ἐθερμάνθη, καὶ καύσαντες ἔπεψαν ἄρτους ἐπ᾽ αὐτῶν· τὸ δὲ λοιπὸν εἰργάσαντο εἰς θεούς, καὶ προσκυνοῦσιν αὐτούς. [16] οὗ τὸ ἥμισυ αὐτοῦ κατέκαυσαν ἐν πυρὶ καὶ καύσαντες ἔπεψαν ἄρτους ἐπ᾽ αὐτῶν· καὶ ἐπ᾽ αὐτοῦ κρέας ὀπτήσας ἔφαγεν καὶ ἐνεπλήσθη· καὶ θερμανθεὶς εἶπεν Ἡδύ μοι ὅτι ἐθερμάνθην καὶ εἶδον πῦρ. [17] τὸ δὲ λοιπὸν ἐποίησεν εἰς θεὸν γλυπτὸν καὶ προσκυνεῖ αὐτῷ καὶ προσεύχεται λέγων Ἐξελοῦ με, ὅτι θεός μου εἶ σύ. [18] οὐκ ἔγνωσαν φρονῆσαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν. [19] καὶ οὐκ ἐλογίσατο τῇ καρδίᾳ αὐτοῦ οὐδὲ ἀνελογίσατο ἐν τῇ ψυχῇ αὐτοῦ οὐδὲ ἔγνω τῇ φρονήσει ὅτι τὸ ἥμισυ αὐτοῦ κατέκαυσεν ἐν πυρὶ καὶ ἔπεψεν ἐπὶ τῶν ἀνθράκων αὐτοῦ ἄρτους

καὶ ὀπτήσας κρέας ἔφαγεν καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα ἐποίησεν καὶ προσκυνοῦσιν αὐτῷ. [20] γνῶτε ὅτι σποδὸς ἡ καρδία αὐτῶν, καὶ πλανῶνται, καὶ οὐδεὶς δύναται ἐξελέσθαι τὴν ψυχὴν αὐτοῦ· ἴδετε, οὐκ ἐρεῖτε ὅτι Ψεῦδος ἐν τῇ δεξιᾷ μου; [21] Μνήσθητι ταῦτα, Ιακωβ καὶ Ισραηλ, ὅτι παῖς μου εἶ σύ· ἔπλασά σε παῖδά μου, καὶ σύ, Ισραηλ, μὴ ἐπιλανθάνου μου. [22] ἰδοὺ γὰρ ἀπήλειψα ὡς νεφέλην τὰς ἀνομίας σου καὶ ὡς γνόφον τὰς ἁμαρτίας σου· ἐπιστράφητι πρός με, καὶ λυτρώσομαί σε. [23] εὐφράνθητε, οὐρανοί, ὅτι ἠλέησεν ὁ θεὸς τὸν Ισραηλ· σαλπίσατε, θεμέλια τῆς γῆς, βοήσατε, ὄρη, εὐφροσύνην, οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς, ὅτι ἐλυτρώσατο ὁ θεὸς τὸν Ιακωβ, καὶ Ισραηλ δοξασθήσεται. [24] Οὕτως λέγει κύριος ὁ λυτρούμενός σε καὶ ὁ πλάσσων σε ἐκ κοιλίας Ἐγὼ κύριος ὁ συντελῶν πάντα ἐξέτεινα τὸν οὐρανὸν μόνος καὶ ἐστερέωσα τὴν γῆν. τίς ἕτερος [25] διασκεδάσει σημεῖα ἐγγαστριμύθων καὶ μαντείας ἀπὸ καρδίας, ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω καὶ τὴν βουλὴν αὐτῶν μωρεύων [26] καὶ ἱστῶν ῥήματα παιδὸς αὐτοῦ καὶ τὴν βουλὴν τῶν ἀγγέλων αὐτοῦ ἀληθεύων; ὁ λέγων Ιερουσαλημ Κατοικηθήσῃ, καὶ ταῖς πόλεσιν τῆς Ιουδαίας Οἰκοδομηθήσεσθε, καὶ τὰ ἔρημα αὐτῆς ἀνατελεῖ· [27] ὁ λέγων τῇ ἀβύσσῳ Ἐρημωθήσῃ, καὶ τοὺς ποταμούς σου ξηρανῶ· [28] ὁ λέγων Κύρῳ φρονεῖν, καὶ Πάντα τὰ θελήματά μου ποιήσει· ὁ λέγων Ιερουσαλημ Οἰκοδομηθήσῃ, καὶ τὸν οἶκον τὸν ἅγιόν μου θεμελιώσω.

CHAPTER 45

[1] Οὕτως λέγει κύριος ὁ θεὸς τῷ χριστῷ μου Κύρῳ, οὗ ἐκράτησα τῆς δεξιᾶς ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχὺν βασιλέων διαρρήξω, ἀνοίξω ἔμπροσθεν αὐτοῦ θύρας, καὶ πόλεις οὐ συγκλεισθήσονται [2] Ἐγὼ ἔμπροσθέν σου πορεύσομαι καὶ ὄρη ὁμαλιῶ, θύρας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροῦς συγκλάσω [3] καὶ δώσω σοι θησαυροὺς σκοτεινούς, ἀποκρύφους ἀοράτους ἀνοίξω σοι, ἵνα γνῷς ὅτι ἐγὼ κύριος ὁ θεὸς ὁ καλῶν τὸ ὄνομά σου, θεὸς Ισραηλ. [4] ἕνεκεν Ιακωβ τοῦ παιδός μου καὶ Ισραηλ τοῦ ἐκλεκτοῦ μου ἐγὼ καλέσω σε τῷ ὀνόματί σου καὶ προσδέξομαί σε, σὺ δὲ οὐκ ἔγνως με. [5] ὅτι ἐγὼ κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ θεός, καὶ οὐκ ᾔδεις με, [6] ἵνα γνῶσιν οἱ ἀπὸ ἀνατολῶν ἡλίου καὶ οἱ ἀπὸ δυσμῶν ὅτι οὐκ ἔστιν πλὴν ἐμοῦ· ἐγὼ κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι· [7] ἐγὼ ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος, ὁ ποιῶν εἰρήνην καὶ κτίζων κακά· ἐγὼ κύριος ὁ θεὸς ὁ ποιῶν ταῦτα πάντα. [8] εὐφρανθήτω ὁ οὐρανὸς ἄνωθεν, καὶ αἱ νεφέλαι ῥανάτωσαν δικαιοσύνην· ἀνατειλάτω ἡ γῆ ἔλεος καὶ δικαιοσύνην ἀνατειλάτω ἅμα· ἐγώ εἰμι κύριος ὁ κτίσας σε. [9] Ποῖον βέλτιον κατεσκεύασα ὡς πηλὸν κεραμέως; μὴ ὁ ἀροτριῶν ἀροτριάσει τὴν γῆν ὅλην τὴν ἡμέραν; μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας; [10] ὁ λέγων τῷ πατρί Τί γεννήσεις; καὶ τῇ μητρί Τί ὠδινήσεις; [11] ὅτι οὕτως λέγει κύριος ὁ θεὸς ὁ ἅγιος Ισραηλ ὁ ποιήσας τὰ ἐπερχόμενα Ἐρωτήσατέ με περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου καὶ περὶ τῶν ἔργων τῶν χειρῶν μου ἐντείλασθέ μοι. [12] ἐγὼ ἐποίησα γῆν καὶ ἄνθρωπον ἐπ᾽ αὐτῆς, ἐγὼ τῇ χειρί μου ἐστερέωσα τὸν οὐρανόν, ἐγὼ πᾶσι τοῖς ἄστροις ἐνετειλάμην. [13] ἐγὼ ἤγειρα αὐτὸν μετὰ δικαιοσύνης βασιλέα, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθεῖαι· οὗτος οἰκοδομήσει τὴν πόλιν μου καὶ τὴν αἰχμαλωσίαν τοῦ λαοῦ μου ἐπιστρέψει οὐ μετὰ λύτρων οὐδὲ μετὰ δώρων, εἶπεν κύριος σαβαωθ. [14] Οὕτως λέγει κύριος σαβαωθ Ἐκοπίασεν Αἴγυπτος καὶ ἐμπορία Αἰθιόπων, καὶ οἱ Σεβωιν ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσιν δεδεμένοι χειροπέδαις καὶ προσκυνήσουσίν σοι καὶ ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ ὁ θεός ἐστιν, καὶ ἐροῦσιν Οὐκ ἔστιν θεὸς πλὴν σοῦ· [15] σὺ γὰρ εἶ θεός, καὶ οὐκ ᾔδειμεν, ὁ θεὸς τοῦ Ισραηλ σωτήρ. [16] αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πορεύσονται ἐν αἰσχύνῃ. ἐγκαινίζεσθε πρός με, νῆσοι. [17] Ισραηλ σῴζεται ὑπὸ κυρίου σωτηρίαν αἰώνιον· οὐκ αἰσχυνθήσονται οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος. [18] Οὕτως λέγει κύριος ὁ ποιήσας τὸν οὐρανόν – οὗτος ὁ θεὸς ὁ καταδείξας

τὴν γῆν καὶ ποιήσας αὐτήν, αὐτὸς διώρισεν αὐτήν, οὐκ εἰς κενὸν ἐποίησεν αὐτὴν ἀλλὰ κατοικεῖσθαι – Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἔτι. [19] οὐκ ἐν κρυφῇ λελάληκα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ· οὐκ εἶπα τῷ σπέρματι Ιακωβ Μάταιον ζητήσατε· ἐγώ εἰμι ἐγώ εἰμι κύριος λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν. [20] συνάχθητε καὶ ἥκετε, βουλεύσασθε ἅμα, οἱ σῳζόμενοι ἀπὸ τῶν ἐθνῶν. οὐκ ἔγνωσαν οἱ αἴροντες τὸ ξύλον γλύμμα αὐτῶν καὶ προσευχόμενοι ὡς πρὸς θεούς, οἳ οὐ σῴζουσιν. [21] εἰ ἀναγγελοῦσιν, ἐγγισάτωσαν, ἵνα γνῶσιν ἅμα τίς ἀκουστὰ ἐποίησεν ταῦτα ἀπ᾽ ἀρχῆς. τότε ἀνηγγέλη ὑμῖν Ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ· δίκαιος καὶ σωτὴρ οὐκ ἔστιν πάρεξ ἐμοῦ. [22] ἐπιστράφητε πρός με καὶ σωθήσεσθε, οἱ ἀπ᾽ ἐσχάτου τῆς γῆς· ἐγώ εἰμι ὁ θεός, καὶ οὐκ ἔστιν ἄλλος. [23] κατ᾽ ἐμαυτοῦ ὀμνύω Ἦ μὴν ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ [24] λέγων Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἥξουσιν, καὶ αἰσχυνθήσονται πάντες οἱ ἀφορίζοντες ἑαυτούς· [25] ἀπὸ κυρίου δικαιωθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσονται πᾶν τὸ σπέρμα τῶν υἱῶν Ισραηλ.

CHAPTER 46

[1] Ἔπεσε Βηλ, συνετρίβη Δαγων, ἐγένετο τὰ γλυπτὰ αὐτῶν εἰς θηρία καὶ κτήνη· αἴρετε αὐτὰ καταδεδεμένα ὡς φορτίον κοπιῶντι [2] καὶ πεινῶντι καὶ ἐκλελυμένῳ οὐκ ἰσχύοντι ἅμα, οἳ οὐ δυνήσονται σωθῆναι ἀπὸ πολέμου, αὐτοὶ δὲ αἰχμάλωτοι ἤχθησαν. [3] Ἀκούσατέ μου, οἶκος τοῦ Ιακωβ καὶ πᾶν τὸ κατάλοιπον τοῦ Ισραηλ οἱ αἰρόμενοι ἐκ κοιλίας καὶ παιδευόμενοι ἐκ παιδίου· [4] ἕως γήρους ἐγώ εἰμι, καὶ ἕως ἂν καταγηράσητε, ἐγώ εἰμι· ἐγὼ ἀνέχομαι ὑμῶν, ἐγὼ ἐποίησα καὶ ἐγὼ ἀνήσω, ἐγὼ ἀναλήμψομαι καὶ σώσω ὑμᾶς. [5] τίνι με ὡμοιώσατε; ἴδετε τεχνάσασθε, οἱ πλανώμενοι. [6] οἱ συμβαλλόμενοι χρυσίον ἐκ μαρσιππίου καὶ ἀργύριον ἐν ζυγῷ στήσουσιν ἐν σταθμῷ καὶ μισθωσάμενοι χρυσοχόον ἐποίησαν χειροποίητα καὶ κύψαντες προσκυνοῦσιν αὐτοῖς. [7] αἴρουσιν αὐτὸ ἐπὶ τῶν ὤμων, καὶ πορεύονται· ἐὰν δὲ θῶσιν αὐτό, ἐπὶ τοῦ τόπου αὐτοῦ μένει, οὐ μὴ κινηθῇ· καὶ ὃς ἂν βοήσῃ πρὸς αὐτόν, οὐ μὴ εἰσακούσῃ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν. [8] μνήσθητε ταῦτα καὶ στενάξατε, μετανοήσατε, οἱ πεπλανημένοι, ἐπιστρέψατε τῇ καρδίᾳ. [9] καὶ μνήσθητε τὰ πρότερα ἀπὸ τοῦ αἰῶνος, ὅτι ἐγώ εἰμι ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ [10] ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι, καὶ ἅμα συνετελέσθη· καὶ εἶπα Πᾶσά μου ἡ βουλὴ στήσεται, καὶ πάντα, ὅσα βεβούλευμαι, ποιήσω· [11] καλῶν ἀπ᾽ ἀνατολῶν πετεινὸν καὶ ἀπὸ γῆς πόρρωθεν περὶ ὧν βεβούλευμαι, ἐλάλησα καὶ ἤγαγον, ἔκτισα καὶ ἐποίησα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ. [12] ἀκούσατέ μου, οἱ ἀπολωλεκότες τὴν καρδίαν οἱ μακρὰν ἀπὸ τῆς δικαιοσύνης. [13] ἤγγισα τὴν δικαιοσύνην μου καὶ τὴν σωτηρίαν τὴν παρ᾽ ἐμοῦ οὐ βραδυνῶ· δέδωκα ἐν Σιων σωτηρίαν τῷ Ισραηλ εἰς δόξασμα.

CHAPTER 47

[1] Κατάβηθι κάθισον ἐπὶ τὴν γῆν, παρθένος θυγάτηρ Βαβυλῶνος, εἴσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, ὅτι οὐκέτι προστεθήσῃ κληθῆναι ἁπαλὴ καὶ τρυφερά. [2] λαβὲ μύλον, ἄλεσον ἄλευρον, ἀποκάλυψαι τὸ κατακάλυμμά σου, ἀνακάλυψαι τὰς πολιάς, ἀνάσυραι τὰς κνήμας, διάβηθι ποταμούς· [3] ἀνακαλυφθήσεται ἡ αἰσχύνη σου, φανήσονται οἱ ὀνειδισμοί σου· τὸ δίκαιον ἐκ σοῦ λήμψομαι, οὐκέτι μὴ παραδῶ ἀνθρώποις. [4] εἶπεν ὁ ῥυσάμενός σε κύριος σαβαωθ ὄνομα αὐτῷ ἅγιος Ισραηλ [5] Κάθισον κατανενυγμένη, εἴσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, οὐκέτι μὴ κληθῇς ἰσχὺς βασιλείας. [6] παρωξύνθην ἐπὶ τῷ λαῷ μου, ἐμίανας τὴν κληρονομίαν μου· ἐγὼ ἔδωκα εἰς τὴν χεῖρά σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος, τοῦ πρεσβυτέρου ἐβάρυνας τὸν ζυγὸν σφόδρα. [7] καὶ εἶπας Εἰς τὸν αἰῶνα ἔσομαι ἄρχουσα· οὐκ ἐνόησας ταῦτα ἐν τῇ καρδίᾳ σου οὐδὲ ἐμνήσθης τὰ ἔσχατα. [8] νῦν δὲ ἄκουσον ταῦτα, ἡ τρυφερὰ ἡ καθημένη πεποιθυῖα ἡ λέγουσα ἐν τῇ καρδίᾳ αὐτῆς Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα· οὐ καθιῶ χήρα οὐδὲ γνώσομαι ὀρφανείαν. [9] νῦν δὲ ἥξει ἐξαίφνης ἐπὶ σὲ τὰ δύο ταῦτα ἐν μιᾷ ἡμέρᾳ· χηρεία καὶ ἀτεκνία ἥξει ἐξαίφνης ἐπὶ σὲ ἐν τῇ φαρμακείᾳ σου ἐν τῇ ἰσχύι τῶν ἐπαοιδῶν σου σφόδρα [10] τῇ ἐλπίδι τῆς πονηρίας σου. σὺ γὰρ εἶπας Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα. γνῶθι ὅτι ἡ σύνεσις τούτων καὶ ἡ πορνεία σου ἔσται σοι αἰσχύνη. καὶ εἶπας τῇ καρδίᾳ σου Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα. [11] καὶ ἥξει ἐπὶ σὲ ἀπώλεια, καὶ οὐ μὴ γνῷς, βόθυνος, καὶ ἐμπεσῇ εἰς αὐτόν· καὶ ἥξει ἐπὶ σὲ ταλαιπωρία, καὶ οὐ μὴ δυνήσῃ καθαρὰ γενέσθαι· καὶ ἥξει ἐπὶ σὲ ἐξαπίνης ἀπώλεια, καὶ οὐ μὴ γνῷς. [12] στῆθι νῦν ἐν ταῖς ἐπαοιδαῖς σου καὶ τῇ πολλῇ φαρμακείᾳ σου, ἃ ἐμάνθανες ἐκ νεότητός σου, εἰ δυνήσῃ ὠφεληθῆναι. [13] κεκοπίακας ἐν ταῖς βουλαῖς σου· στήτωσαν καὶ σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ, οἱ ὁρῶντες τοὺς ἀστέρας ἀναγγειλάτωσάν σοι τί μέλλει ἐπὶ σὲ ἔρχεσθαι. [14] ἰδοὺ πάντες ὡς φρύγανα ἐπὶ πυρὶ κατακαήσονται καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν αὐτῶν ἐκ φλογός· ὅτι ἔχεις ἄνθρακας πυρός, κάθισαι ἐπ᾽ αὐτούς. [15] οὗτοι ἔσονταί σοι βοήθεια, ἐκοπίασας ἐν τῇ μεταβολῇ σου ἐκ νεότητος, ἄνθρωπος καθ᾽ ἑαυτὸν ἐπλανήθη, σοὶ δὲ οὐκ ἔσται σωτηρία.

CHAPTER 48

[1] Ἀκούσατε ταῦτα, οἶκος Ιακωβ οἱ κεκλημένοι τῷ ὀνόματι Ισραηλ καὶ οἱ ἐξ Ιουδα ἐξελθόντες οἱ ὀμνύοντες τῷ ὀνόματι κυρίου θεοῦ Ισραηλ μιμνῃσκόμενοι οὐ μετὰ ἀληθείας οὐδὲ μετὰ δικαιοσύνης [2] καὶ ἀντεχόμενοι τῷ ὀνόματι τῆς πόλεως τῆς ἁγίας καὶ ἐπὶ τῷ θεῷ τοῦ Ισραηλ ἀντιστηριζόμενοι, κύριος σαβαωθ ὄνομα αὐτῷ. [3] Τὰ πρότερα ἔτι ἀνήγγειλα, καὶ ἐκ τοῦ στόματός μου ἐξῆλθεν καὶ ἀκουστὸν ἐγένετο· ἐξάπινα ἐποίησα, καὶ ἐπῆλθεν. [4] γινώσκω ἐγὼ ὅτι σκληρὸς εἶ, καὶ νεῦρον σιδηροῦν ὁ τράχηλός σου, καὶ τὸ μέτωπόν σου χαλκοῦν. [5] καὶ ἀνήγγειλά σοι πάλαι, πρὶν ἐλθεῖν ἐπὶ σὲ ἀκουστόν σοι ἐποίησα· μὴ εἴπῃς ὅτι Τὰ εἴδωλά μου ἐποίησαν, καὶ μὴ εἴπῃς ὅτι Τὰ γλυπτὰ καὶ τὰ χωνευτὰ ἐνετείλατό μοι. [6] ἠκούσατε πάντα, καὶ ὑμεῖς οὐκ ἔγνωτε· ἀλλὰ καὶ ἀκουστά σοι ἐποίησα τὰ καινὰ ἀπὸ τοῦ νῦν, ἃ μέλλει γίνεσθαι, καὶ οὐκ εἶπας. [7] νῦν γίνεται καὶ οὐ πάλαι, καὶ οὐ προτέραις ἡμέραις ἤκουσας αὐτά· μὴ εἴπῃς ὅτι Ναί, γινώσκω αὐτά. [8] οὔτε ἔγνως οὔτε ἠπίστω, οὔτε ἀπ᾽ ἀρχῆς ἠνοιξά σου τὰ ὦτα· ἔγνων γὰρ ὅτι ἀθετῶν ἀθετήσεις καὶ ἄνομος ἔτι ἐκ κοιλίας κηλθήσῃ. [9] ἕνεκεν τοῦ ἐμοῦ ὀνόματος δείξω σοι τὸν θυμόν μου καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σοί, ἵνα μὴ ἐξολεθρεύσω σε. [10] ἰδοὺ πέπρακά σε οὐχ ἕνεκεν ἀργυρίου, ἐξειλάμην δέ σε ἐκ καμίνου πτωχείας· [11] ἕνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται, καὶ τὴν δόξαν μου ἑτέρῳ οὐ δώσω. [12] Ἄκουέ μου, Ιακωβ καὶ Ισραηλ ὃν ἐγὼ καλῶ· ἐγώ εἰμι πρῶτος, καὶ ἐγώ εἰμι εἰς τὸν αἰῶνα, [13] καὶ ἡ χείρ μου ἐθεμελίωσεν τὴν γῆν, καὶ ἡ δεξιά μου ἐστερέωσεν τὸν οὐρανόν· καλέσω αὐτούς, καὶ στήσονται ἅμα [14] καὶ συναχθήσονται πάντες καὶ ἀκούσονται. τίς αὐτοῖς ἀνήγγειλεν ταῦτα; ἀγαπῶν σε ἐποίησα τὸ θέλημά σου ἐπὶ Βαβυλῶνα τοῦ ἆραι σπέρμα Χαλδαίων. [15] ἐγὼ ἐλάλησα, ἐγὼ ἐκάλεσα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ. [16] προσαγάγετε πρός με καὶ ἀκούσατε ταῦτα· οὐκ ἀπ᾽ ἀρχῆς ἐν κρυφῇ ἐλάλησα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ· ἡνίκα ἐγένετο, ἐκεῖ ἤμην, καὶ νῦν κύριος ἀπέσταλκέν με καὶ τὸ πνεῦμα αὐτοῦ. [17] οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ ἅγιος Ισραηλ Ἐγώ εἰμι ὁ θεός σου, δέδειχά σοι τοῦ εὑρεῖν σε τὴν ὁδόν, ἐν ᾗ πορεύσῃ ἐν αὐτῇ. [18] καὶ εἰ ἤκουσας τῶν ἐντολῶν μου, ἐγένετο ἂν ὡσεὶ ποταμὸς ἡ εἰρήνη σου καὶ ἡ δικαιοσύνη σου ὡς κῦμα θαλάσσης· [19] καὶ ἐγένετο ἂν ὡς ἡ ἄμμος τὸ σπέρμα σου καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοῦς τῆς γῆς· οὐδὲ νῦν οὐ μὴ ἐξολεθρευθῇς, οὐδὲ ἀπολεῖται τὸ ὄνομά σου ἐνώπιόν μου. [20] Ἔξελθε ἐκ Βαβυλῶνος φεύγων ἀπὸ τῶν Χαλδαίων· φωνὴν εὐφροσύνης ἀναγγείλατε, καὶ ἀκουστὸν γενέσθω τοῦτο, ἀπαγγείλατε ἕως ἐσχάτου τῆς

γῆς, λέγετε Ἐρρύσατο κύριος τὸν δοῦλον αὐτοῦ Ιακωβ. [21] καὶ ἐὰν διψήσωσιν, δι᾽ ἐρήμου ἄξει αὐτούς, ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς· σχισθήσεται πέτρα, καὶ ῥυήσεται ὕδωρ, καὶ πίεται ὁ λαός μου. [22] οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, λέγει κύριος.

CHAPTER 49

[1] Ἀκούσατέ μου, νῆσοι, καὶ προσέχετε, ἔθνη· διὰ χρόνου πολλοῦ στήσεται, λέγει κύριος. ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου [2] καὶ ἔθηκεν τὸ στόμα μου ὡσεὶ μάχαιραν ὀξεῖαν καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψέν με, ἔθηκέν με ὡς βέλος ἐκλεκτὸν καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέν με. [3] καὶ εἶπέν μοι Δοῦλός μου εἶ σύ, Ισραηλ, καὶ ἐν σοὶ δοξασθήσομαι. [4] καὶ ἐγὼ εἶπα Κενῶς ἐκοπίασα καὶ εἰς μάταιον καὶ εἰς οὐδὲν ἔδωκα τὴν ἰσχύν μου· διὰ τοῦτο ἡ κρίσις μου παρὰ κυρίῳ, καὶ ὁ πόνος μου ἐναντίον τοῦ θεοῦ μου. [5] καὶ νῦν οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον ἑαυτῷ τοῦ συναγαγεῖν τὸν Ιακωβ καὶ Ισραηλ πρὸς αὐτόν – συναχθήσομαι καὶ δοξασθήσομαι ἐναντίον κυρίου, καὶ ὁ θεός μου ἔσται μου ἰσχύς – [6] καὶ εἶπέν μοι Μέγα σοί ἐστιν τοῦ κληθῆναί σε παῖδά μου τοῦ στῆσαι τὰς φυλὰς Ιακωβ καὶ τὴν διασποράν τοῦ Ισραηλ ἐπιστρέψαι· ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. [7] Οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ θεὸς Ισραηλ Ἁγιάσατε τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων· βασιλεῖς ὄψονται αὐτὸν καὶ ἀναστήσονται, ἄρχοντες καὶ προσκυνήσουσιν αὐτῷ ἕνεκεν κυρίου· ὅτι πιστός ἐστιν ὁ ἅγιος Ισραηλ, καὶ ἐξελεξάμην σε. [8] οὕτως λέγει κύριος Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι καὶ ἔδωκά σε εἰς διαθήκην ἐθνῶν τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομῆσαι κληρονομίαν ἐρήμου, [9] λέγοντα τοῖς ἐν δεσμοῖς Ἐξέλθατε, καὶ τοῖς ἐν τῷ σκότει ἀνακαλυφθῆναι. καὶ ἐν πάσαις ταῖς ὁδοῖς αὐτῶν βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν· [10] οὐ πεινάσουσιν οὐδὲ διψήσουσιν, οὐδὲ πατάξει αὐτοὺς καύσων οὐδὲ ὁ ἥλιος, ἀλλὰ ὁ ἐλεῶν αὐτοὺς παρακαλέσει καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτούς· [11] καὶ θήσω πᾶν ὄρος εἰς ὁδὸν καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς. [12] ἰδοὺ οὗτοι πόρρωθεν ἔρχονται, οὗτοι ἀπὸ βορρᾶ καὶ οὗτοι ἀπὸ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν. [13] εὐφραίνεσθε, οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, ῥηξάτωσαν τὰ ὄρη εὐφροσύνην καὶ οἱ βουνοὶ δικαιοσύνην, ὅτι ἠλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν. [14] Εἶπεν δὲ Σιων Ἐγκατέλιπέν με κύριος, καὶ ὁ κύριος ἐπελάθετό μου. [15] μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς τοῦ μὴ ἐλεῆσαι τὰ ἔκγονα τῆς κοιλίας αὐτῆς; εἰ δὲ καὶ ἐπιλάθοιτο ταῦτα γυνή, ἀλλ᾽ ἐγὼ οὐκ ἐπιλήσομαί σου, εἶπεν κύριος. [16] ἰδοὺ ἐπὶ τῶν χειρῶν μου ἐζωγράφησά σου τὰ τείχη, καὶ ἐνώπιόν μου εἶ διὰ παντός· [17] καὶ ταχὺ οἰκοδομηθήσῃ ὑφ᾽ ὧν καθῃρέθης, καὶ οἱ ἐρημώσαντές σε

ἐκ σοῦ ἐξελεύσονται. [18] ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ πάντας, ἰδοὺ συνήχθησαν καὶ ἦλθοσαν πρὸς σέ· ζῶ ἐγώ, λέγει κύριος, ὅτι πάντας αὐτοὺς ἐνδύσῃ καὶ περιθήσῃ αὐτοὺς ὡς κόσμον νύμφης. [19] ὅτι τὰ ἔρημά σου καὶ τὰ διεφθαρμένα καὶ τὰ πεπτωκότα νῦν στενοχωρήσει ἀπὸ τῶν κατοικούντων, καὶ μακρυνθήσονται ἀπὸ σοῦ οἱ καταπίνοντές σε. [20] ἐροῦσιν γὰρ εἰς τὰ ὦτά σου οἱ υἱοί σου οὓς ἀπολώλεκας Στενός μοι ὁ τόπος, ποίησόν μοι τόπον ἵνα κατοικήσω. [21] καὶ ἐρεῖς ἐν τῇ καρδίᾳ σου Τίς ἐγέννησέν μοι τούτους; ἐγὼ δὲ ἄτεκνος καὶ χήρα, τούτους δὲ τίς ἐξέθρεψέν μοι; ἐγὼ δὲ κατελείφθην μόνη, οὗτοι δέ μοι ποῦ ἦσαν; [22] Οὕτως λέγει κύριος Ἰδοὺ αἴρω εἰς τὰ ἔθνη τὴν χεῖρά μου καὶ εἰς τὰς νήσους ἀρῶ σύσσημόν μου, καὶ ἄξουσιν τοὺς υἱούς σου ἐν κόλπῳ, τὰς δὲ θυγατέρας σου ἐπ᾽ ὤμων ἀροῦσιν, [23] καὶ ἔσονται βασιλεῖς τιθηνοί σου, αἱ δὲ ἄρχουσαι τροφοί σου· ἐπὶ πρόσωπον τῆς γῆς προσκυνήσουσίν σοι καὶ τὸν χοῦν τῶν ποδῶν σου λείξουσιν· καὶ γνώσῃ ὅτι ἐγὼ κύριος, καὶ οὐκ αἰσχυνθήσῃ. [24] μὴ λήμψεταί τις παρὰ γίγαντος σκῦλα; καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως, σωθήσεται; [25] οὕτως λέγει κύριος Ἐάν τις αἰχμαλωτεύσῃ γίγαντα, λήμψεται σκῦλα· λαμβάνων δὲ παρὰ ἰσχύοντος σωθήσεται· ἐγὼ δὲ τὴν κρίσιν σου κρινῶ, καὶ ἐγὼ τοὺς υἱούς σου ῥύσομαι· [26] καὶ φάγονται οἱ θλίψαντές σε τὰς σάρκας αὐτῶν καὶ πίονται ὡς οἶνον νέον τὸ αἷμα αὐτῶν καὶ μεθυσθήσονται, καὶ αἰσθανθήσεται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ὁ ῥυσάμενός σε καὶ ἀντιλαμβανόμενος ἰσχύος Ιακωβ.

CHAPTER 50

[1] Οὕτως λέγει κύριος Ποῖον τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν, ᾧ ἐξαπέστειλα αὐτήν; ἢ τίνι ὑπόχρεῳ πέπρακα ὑμᾶς; ἰδοὺ ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς ἀνομίαις ὑμῶν ἐξαπέστειλα τὴν μητέρα ὑμῶν. [2] τί ὅτι ἦλθον καὶ οὐκ ἦν ἄνθρωπος; ἐκάλεσα καὶ οὐκ ἦν ὁ ὑπακούων; μὴ οὐκ ἰσχύει ἡ χείρ μου τοῦ ῥύσασθαι; ἢ οὐκ ἰσχύω τοῦ ἐξελέσθαι; ἰδοὺ τῇ ἀπειλῇ μου ἐξερημώσω τὴν θάλασσαν καὶ θήσω ποταμοὺς ἐρήμους, καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν ἀπὸ τοῦ μὴ εἶναι ὕδωρ καὶ ἀποθανοῦνται ἐν δίψει. [3] καὶ ἐνδύσω τὸν οὐρανὸν σκότος καὶ θήσω ὡς σάκκον τὸ περιβόλαιον αὐτοῦ. [4] Κύριος δίδωσίν μοι γλῶσσαν παιδείας τοῦ γνῶναι ἐν καιρῷ ἡνίκα δεῖ εἰπεῖν λόγον, ἔθηκέν μοι πρωί, προσέθηκέν μοι ὠτίον ἀκούειν· [5] καὶ ἡ παιδεία κυρίου ἀνοίγει μου τὰ ὦτα, ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω. [6] τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων· [7] καὶ κύριος βοηθός μου ἐγενήθη, διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν καὶ ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ. [8] ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα· καὶ τίς ὁ κρινόμενός μοι; ἐγγισάτω μοι. [9] ἰδοὺ κύριος βοηθεῖ μοι· τίς κακώσει με; ἰδοὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε, καὶ ὡς σὴς καταφάγεται ὑμᾶς. [10] Τίς ἐν ὑμῖν ὁ φοβούμενος τὸν κύριον; ἀκουσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ· οἱ πορευόμενοι ἐν σκότει οὐκ ἔστιν αὐτοῖς φῶς, πεποίθατε ἐπὶ τῷ ὀνόματι κυρίου καὶ ἀντιστηρίσασθε ἐπὶ τῷ θεῷ. [11] ἰδοὺ πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύετε φλόγα· πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν καὶ τῇ φλογί, ᾗ ἐξεκαύσατε· δι᾽ ἐμὲ ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.

CHAPTER 51

[1] Ἀκούσατέ μου, οἱ διώκοντες τὸ δίκαιον καὶ ζητοῦντες τὸν κύριον, ἐμβλέψατε εἰς τὴν στερεὰν πέτραν, ἣν ἐλατομήσατε, καὶ εἰς τὸν βόθυνον τοῦ λάκκου, ὃν ὠρύξατε. [2] ἐμβλέψατε εἰς Αβρααμ τὸν πατέρα ὑμῶν καὶ εἰς Σαρραν τὴν ὠδίνουσαν ὑμᾶς· ὅτι εἷς ἦν, καὶ ἐκάλεσα αὐτὸν καὶ εὐλόγησα αὐτὸν καὶ ἠγάπησα αὐτὸν καὶ ἐπλήθυνα αὐτόν. [3] καὶ σὲ νῦν παρακαλέσω, Σιων, καὶ παρεκάλεσα πάντα τὰ ἔρημα αὐτῆς καὶ θήσω τὰ ἔρημα αὐτῆς ὡς παράδεισον κυρίου· εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ, ἐξομολόγησιν καὶ φωνὴν αἰνέσεως. – [4] ἀκούσατέ μου ἀκούσατε, λαός μου, καὶ οἱ βασιλεῖς, πρός με ἐνωτίσασθε· ὅτι νόμος παρ᾽ ἐμοῦ ἐξελεύσεται καὶ ἡ κρίσις μου εἰς φῶς ἐθνῶν. [5] ἐγγίζει ταχὺ ἡ δικαιοσύνη μου, καὶ ἐξελεύσεται ὡς φῶς τὸ σωτήριόν μου, καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιοῦσιν· ἐμὲ νῆσοι ὑπομενοῦσιν καὶ εἰς τὸν βραχίονά μου ἐλπιοῦσιν. [6] ἄρατε εἰς τὸν οὐρανὸν τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἐμβλέψατε εἰς τὴν γῆν κάτω, ὅτι ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη, ἡ δὲ γῆ ὡς ἱμάτιον παλαιωθήσεται, οἱ δὲ κατοικοῦντες τὴν γῆν ὥσπερ ταῦτα ἀποθανοῦνται, τὸ δὲ σωτήριόν μου εἰς τὸν αἰῶνα ἔσται, ἡ δὲ δικαιοσύνη μου οὐ μὴ ἐκλίπῃ. – [7] ἀκούσατέ μου, οἱ εἰδότες κρίσιν, λαός μου, οὗ ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν· μὴ φοβεῖσθε ὀνειδισμὸν ἀνθρώπων καὶ τῷ φαυλισμῷ αὐτῶν μὴ ἡττᾶσθε. [8] ὥσπερ γὰρ ἱμάτιον βρωθήσεται ὑπὸ χρόνου καὶ ὡς ἔρια βρωθήσεται ὑπὸ σητός· ἡ δὲ δικαιοσύνη μου εἰς τὸν αἰῶνα ἔσται, τὸ δὲ σωτήριόν μου εἰς γενεὰς γενεῶν. [9] Ἐξεγείρου ἐξεγείρου, Ιερουσαλημ, καὶ ἔνδυσαι τὴν ἰσχὺν τοῦ βραχίονός σου· ἐξεγείρου ὡς ἐν ἀρχῇ ἡμέρας, ὡς γενεὰ αἰῶνος. οὐ σὺ εἶ [10] ἡ ἐρημοῦσα θάλασσαν, ὕδωρ ἀβύσσου πλῆθος; ἡ θεῖσα τὰ βάθη τῆς θαλάσσης ὁδὸν διαβάσεως ῥυομένοις [11] καὶ λελυτρωμένοις; ὑπὸ γὰρ κυρίου ἀποστραφήσονται καὶ ἥξουσιν εἰς Σιων μετ᾽ εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν ἀγαλλίασις καὶ αἴνεσις, καὶ εὐφροσύνη καταλήμψεται αὐτούς, ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός. [12] ἐγώ εἰμι ἐγώ εἰμι ὁ παρακαλῶν σε· γνῶθι τίνα εὐλαβηθεῖσα ἐφοβήθης ἀπὸ ἀνθρώπου θνητοῦ καὶ ἀπὸ υἱοῦ ἀνθρώπου, οἳ ὡσεὶ χόρτος ἐξηράνθησαν. [13] καὶ ἐπελάθου θεὸν τὸν ποιήσαντά σε, τὸν ποιήσαντα τὸν οὐρανὸν καὶ θεμελιώσαντα τὴν γῆν, καὶ ἐφόβου ἀεὶ πάσας τὰς ἡμέρας τὸ πρόσωπον τοῦ θυμοῦ τοῦ θλίβοντός σε· ὃν τρόπον γὰρ ἐβουλεύσατο τοῦ ἆραί σε, καὶ νῦν ποῦ ὁ θυμὸς τοῦ θλίβοντός σε; [14] ἐν γὰρ τῷ σῴζεσθαί σε οὐ στήσεται οὐδὲ χρονιεῖ· [15] ὅτι ἐγὼ ὁ θεός σου ὁ ταράσσων τὴν θάλασσαν καὶ ἠχῶν τὰ κύματα αὐτῆς, κύριος σαβαωθ ὄνομά μοι. [16] θήσω τοὺς λόγους μου εἰς τὸ στόμα σου καὶ ὑπὸ τὴν

σκιὰν τῆς χειρός μου σκεπάσω σε, ἐν ᾗ ἔστησα τὸν οὐρανὸν καὶ ἐθεμελίωσα τὴν γῆν· καὶ ἐρεῖ Σιων Λαός μου εἶ σύ. [17] Ἐξεγείρου ἐξεγείρου ἀνάστηθι, Ιερουσαλημ ἡ πιοῦσα τὸ ποτήριον τοῦ θυμοῦ ἐκ χειρὸς κυρίου· τὸ ποτήριον γὰρ τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ ἐξέπιες καὶ ἐξεκένωσας. [18] καὶ οὐκ ἦν ὁ παρακαλῶν σε ἀπὸ πάντων τῶν τέκνων σου, ὧν ἔτεκες, καὶ οὐκ ἦν ὁ ἀντιλαμβανόμενος τῆς χειρός σου οὐδὲ ἀπὸ πάντων τῶν υἱῶν σου, ὧν ὕψωσας. [19] δύο ταῦτα ἀντικείμενά σοι· τίς σοι συλλυπηθήσεται; πτῶμα καὶ σύντριμμα, λιμὸς καὶ μάχαιρα· τίς σε παρακαλέσει; [20] οἱ υἱοί σου οἱ ἀπορούμενοι, οἱ καθεύδοντες ἐπ᾽ ἄκρου πάσης ἐξόδου ὡς σευτλίον ἡμίεφθον, οἱ πλήρεις θυμοῦ κυρίου, ἐκλελυμένοι διὰ κυρίου τοῦ θεοῦ. [21] διὰ τοῦτο ἄκουε, τεταπεινωμένη καὶ μεθύουσα οὐκ ἀπὸ οἴνου· [22] οὕτως λέγει κύριος ὁ θεὸς ὁ κρίνων τὸν λαὸν αὐτοῦ Ἰδοὺ εἴληφα ἐκ τῆς χειρός σου τὸ ποτήριον τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ, καὶ οὐ προσθήσῃ ἔτι πιεῖν αὐτό· [23] καὶ ἐμβαλῶ αὐτὸ εἰς τὰς χεῖρας τῶν ἀδικησάντων σε καὶ τῶν ταπεινωσάντων σε, οἳ εἶπαν τῇ ψυχῇ σου Κύψον, ἵνα παρέλθωμεν· καὶ ἔθηκας ἴσα τῇ γῇ τὰ μετάφρενά σου ἔξω τοῖς παραπορευομένοις.

CHAPTER 52

[1] Ἐξεγείρου ἐξεγείρου, Σιων, ἔνδυσαι τὴν ἰσχύν σου, Σιων, καὶ ἔνδυσαι τὴν δόξαν σου, Ιερουσαλημ πόλις ἡ ἁγία· οὐκέτι προστεθήσεταί διελθεῖν διὰ σοῦ ἀπερίτμητος καὶ ἀκάθαρτος. [2] ἐκτίναξαι τὸν χοῦν καὶ ἀνάστηθι κάθισον, Ιερουσαλημ· ἔκδυσαι τὸν δεσμὸν τοῦ τραχήλου σου, ἡ αἰχμάλωτος θυγάτηρ Σιων. [3] ὅτι τάδε λέγει κύριος Δωρεὰν ἐπράθητε καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε. [4] οὕτως λέγει κύριος Εἰς Αἴγυπτον κατέβη ὁ λαός μου τὸ πρότερον παροικῆσαι ἐκεῖ, καὶ εἰς Ἀσσυρίους βίᾳ ἤχθησαν· [5] καὶ νῦν τί ὧδέ ἐστε; τάδε λέγει κύριος. ὅτι ἐλήμφθη ὁ λαός μου δωρεάν, θαυμάζετε καὶ ὀλολύζετε· τάδε λέγει κύριος. δι᾽ ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. [6] διὰ τοῦτο γνώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐγώ εἰμι αὐτὸς ὁ λαλῶν· πάρειμι [7] ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά, ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου λέγων Σιων Βασιλεύσει σου ὁ θεός· [8] ὅτι φωνὴ τῶν φυλασσόντων σε ὑψώθη, καὶ τῇ φωνῇ ἅμα εὐφρανθήσονται· ὅτι ὀφθαλμοὶ πρὸς ὀφθαλμοὺς ὄψονται, ἡνίκα ἂν ἐλεήσῃ κύριος τὴν Σιων. [9] ῥηξάτω εὐφροσύνην ἅμα τὰ ἔρημα Ιερουσαλημ, ὅτι ἠλέησεν κύριος αὐτὴν καὶ ἐρρύσατο Ιερουσαλημ. [10] καὶ ἀποκαλύψει κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ. [11] ἀπόστητε ἀπόστητε ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἅπτεσθε, ἐξέλθατε ἐκ μέσου αὐτῆς ἀφορίσθητε, οἱ φέροντες τὰ σκεύη κυρίου· [12] ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε οὐδὲ φυγῇ πορεύσεσθε, πορεύσεται γὰρ πρότερος ὑμῶν κύριος καὶ ὁ ἐπισυνάγων ὑμᾶς κύριος ὁ θεὸς Ισραηλ. [13] Ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. [14] ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοί – οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων – , [15] οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ᾽ αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν, συνήσουσιν. –

CHAPTER 53

[1] κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; [2] ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψώσῃ, οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα· καὶ εἴδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος· [3] ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλεῖπον παρὰ πάντας ἀνθρώπους, ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἠτιμάσθη καὶ οὐκ ἐλογίσθη. [4] οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει. [5] αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἁμαρτίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ᾽ αὐτόν, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. [6] πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν. [7] καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. [8] ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον. [9] καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. [10] καὶ κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς· ἐὰν δῶτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον· καὶ βούλεται κύριος ἀφελεῖν [11] ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει. [12] διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ᾽ ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη.

CHAPTER 54

[1] Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα, εἶπεν γὰρ κύριος. [2] πλάτυνον τὸν τόπον τῆς σκηνῆς σου καὶ τῶν αὐλαιῶν σου, πῆξον, μὴ φείσῃ· μάκρυνον τὰ σχοινίσματά σου καὶ τοὺς πασσάλους σου κατίσχυσον. [3] ἔτι εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ ἐκπέτασον, καὶ τὸ σπέρμα σου ἔθνη κληρονομήσει, καὶ πόλεις ἠρημωμένας κατοικιεῖς. [4] μὴ φοβοῦ ὅτι κατῃσχύνθης, μηδὲ ἐντραπῇς ὅτι ὠνειδίσθης· ὅτι αἰσχύνην αἰώνιον ἐπιλήσῃ καὶ ὄνειδος τῆς χηρείας σου οὐ μὴ μνησθήσῃ. [5] ὅτι κύριος ὁ ποιῶν σε, κύριος σαβαωθ ὄνομα αὐτῷ· καὶ ὁ ῥυσάμενός σε αὐτὸς θεὸς Ισραηλ, πάσῃ τῇ γῇ κληθήσεται. [6] οὐχ ὡς γυναῖκα καταλελειμμένην καὶ ὀλιγόψυχον κέκληκέν σε κύριος οὐδ’ ὡς γυναῖκα ἐκ νεότητος μεμισημένην, εἶπεν ὁ θεός σου· [7] χρόνον μικρὸν κατέλιπόν σε καὶ μετὰ ἐλέους μεγάλου ἐλεήσω σε, [8] ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ σοῦ καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ῥυσάμενός σε κύριος. [9] ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ Νωε τοῦτό μοί ἐστιν· καθότι ὤμοσα αὐτῷ ἐν τῷ χρόνῳ ἐκείνῳ τῇ γῇ μὴ θυμωθήσεσθαι ἐπὶ σοὶ ἔτι μηδὲ ἐν ἀπειλῇ σου [10] τὰ ὄρη μεταστήσεσθαι οὐδὲ οἱ βουνοί σου μετακινηθήσονται, οὕτως οὐδὲ τὸ παρ’ ἐμοῦ σοι ἔλεος ἐκλείψει οὐδὲ ἡ διαθήκη τῆς εἰρήνης σου οὐ μὴ μεταστῇ· εἶπεν γὰρ κύριος Ἵλεώς σοι. [11] Ταπεινὴ καὶ ἀκατάστατος, οὐ παρεκλήθης, ἰδοὺ ἐγὼ ἑτοιμάζω σοὶ ἄνθρακα τὸν λίθον σου καὶ τὰ θεμέλιά σου σάπφειρον [12] καὶ θήσω τὰς ἐπάλξεις σου ἴασπιν καὶ τὰς πύλας σου λίθους κρυστάλλου καὶ τὸν περίβολόν σου λίθους ἐκλεκτοὺς [13] καὶ πάντας τοὺς υἱούς σου διδακτοὺς θεοῦ καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου. [14] καὶ ἐν δικαιοσύνῃ οἰκοδομηθήσῃ· ἀπέχου ἀπὸ ἀδίκου καὶ οὐ φοβηθήσῃ, καὶ τρόμος οὐκ ἐγγιεῖ σοι. [15] ἰδοὺ προσήλυτοι προσελεύσονταί σοι δι’ ἐμοῦ καὶ ἐπὶ σὲ καταφεύξονται. [16] ἰδοὺ ἐγὼ κτίζω σε, οὐχ ὡς χαλκεὺς φυσῶν ἄνθρακας καὶ ἐκφέρων σκεῦος εἰς ἔργον· ἐγὼ δὲ ἔκτισά σε οὐκ εἰς ἀπώλειαν φθεῖραι [17] πᾶν σκεῦος φθαρτόν. ἐπὶ σὲ οὐκ εὐοδώσω, καὶ πᾶσα φωνὴ ἀναστήσεταί ἐπὶ σὲ εἰς κρίσιν· πάντας αὐτοὺς ἡττήσεις, οἱ δὲ ἔνοχοί σου ἔσονται ἐν αὐτῇ. ἔστιν κληρονομία τοῖς θεραπεύουσιν κύριον, καὶ ὑμεῖς ἔσεσθέ μοι δίκαιοι, λέγει κύριος.

CHAPTER 55

[1] Οἱ διψῶντες, πορεύεσθε ἐφ᾽ ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ. [2] ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. [3] προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου· ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυιδ τὰ πιστά. [4] ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἔθνεσιν. [5] ἔθνη, ἃ οὐκ ᾔδεισάν σε, ἐπικαλέσονταί σε, καὶ λαοί, οἳ οὐκ ἐπίστανταί σε, ἐπὶ σὲ καταφεύξονται ἕνεκεν τοῦ θεοῦ σου τοῦ ἁγίου Ισραηλ, ὅτι ἐδόξασέν σε. [6] Ζητήσατε τὸν θεὸν καὶ ἐν τῷ εὑρίσκειν αὐτὸν ἐπικαλέσασθε· ἡνίκα δ᾽ ἂν ἐγγίζῃ ὑμῖν, [7] ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τὰς βουλὰς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν. [8] οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν οὐδὲ ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει κύριος· [9] ἀλλ᾽ ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου. [10] ὡς γὰρ ἐὰν καταβῇ ὑετὸς ἢ χιὼν ἐκ τοῦ οὐρανοῦ καὶ οὐ μὴ ἀποστραφῇ, ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ καὶ δῷ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν, [11] οὕτως ἔσται τὸ ῥῆμά μου, ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφῇ, ἕως ἂν συντελεσθῇ ὅσα ἠθέλησα καὶ εὐοδώσω τὰς ὁδούς σου καὶ τὰ ἐντάλματά μου. [12] ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσει τοῖς κλάδοις, [13] καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη· καὶ ἔσται κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον καὶ οὐκ ἐκλείψει.

CHAPTER 56

[1] Τάδε λέγει κύριος Φυλάσσεσθε κρίσιν, ποιήσατε δικαιοσύνην· ἤγγισεν γὰρ τὸ σωτήριόν μου παραγίνεσθαι καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι. [2] μακάριος ἀνὴρ ὁ ποιῶν ταῦτα καὶ ἄνθρωπος ὁ ἀντεχόμενος αὐτῶν καὶ φυλάσσων τὰ σάββατα μὴ βεβηλοῦν καὶ διατηρῶν τὰς χεῖρας αὐτοῦ μὴ ποιεῖν ἀδίκημα. [3] μὴ λεγέτω ὁ ἀλλογενὴς ὁ προσκείμενος πρὸς κύριον Ἀφοριεῖ με ἄρα κύριος ἀπὸ τοῦ λαοῦ αὐτοῦ· καὶ μὴ λεγέτω ὁ εὐνοῦχος ὅτι Ἐγώ εἰμι ξύλον ξηρόν. [4] τάδε λέγει κύριος Τοῖς εὐνούχοις, ὅσοι ἂν φυλάξωνται τὰ σάββατά μου καὶ ἐκλέξωνται ἃ ἐγὼ θέλω καὶ ἀντέχωνται τῆς διαθήκης μου, [5] δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ τείχει μου τόπον ὀνομαστὸν κρείττω υἱῶν καὶ θυγατέρων, ὄνομα αἰώνιον δώσω αὐτοῖς καὶ οὐκ ἐκλείψει. [6] καὶ τοῖς ἀλλογενέσι τοῖς προσκειμένοις κυρίῳ δουλεύειν αὐτῷ καὶ ἀγαπᾶν τὸ ὄνομα κυρίου τοῦ εἶναι αὐτῷ εἰς δούλους καὶ δούλας καὶ πάντας τοὺς φυλασσομένους τὰ σάββατά μου μὴ βεβηλοῦν καὶ ἀντεχομένους τῆς διαθήκης μου, [7] εἰσάξω αὐτοὺς εἰς τὸ ὄρος τὸ ἅγιόν μου καὶ εὐφρανῶ αὐτοὺς ἐν τῷ οἴκῳ τῆς προσευχῆς μου· τὰ ὁλοκαυτώματα αὐτῶν καὶ αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τοῦ θυσιαστηρίου μου· ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν, [8] εἶπεν κύριος ὁ συνάγων τοὺς διεσπαρμένους Ισραηλ, ὅτι συνάξω ἐπ᾽ αὐτὸν συναγωγήν. [9] Πάντα τὰ θηρία τὰ ἄγρια, δεῦτε φάγετε, πάντα τὰ θηρία τοῦ δρυμοῦ. [10] ἴδετε ὅτι πάντες ἐκτετύφλωνται, οὐκ ἔγνωσαν φρονῆσαι, πάντες κύνες ἐνεοί, οὐ δυνήσονται ὑλακτεῖν, ἐνυπνιαζόμενοι κοίτην, φιλοῦντες νυστάξαι. [11] καὶ οἱ κύνες ἀναιδεῖς τῇ ψυχῇ, οὐκ εἰδότες πλησμονήν· καί εἰσιν πονηροὶ οὐκ εἰδότες σύνεσιν, πάντες ἐν ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν, ἕκαστος κατὰ τὸ ἑαυτοῦ.

CHAPTER 57

[1] Ἴδετε ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ, καὶ ἄνδρες δίκαιοι αἴρονται, καὶ οὐδεὶς κατανοεῖ. ἀπὸ γὰρ προσώπου ἀδικίας ἦρται ὁ δίκαιος· [2] ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἦρται ἐκ τοῦ μέσου. [3] ὑμεῖς δὲ προσαγάγετε ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ πόρνης· [4] ἐν τίνι ἐνετρυφήσατε; καὶ ἐπὶ τίνα ἠνοίξατε τὸ στόμα ὑμῶν; καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶσσαν ὑμῶν; οὐχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνομον; [5] οἱ παρακαλοῦντες ἐπὶ τὰ εἴδωλα ὑπὸ δένδρα δασέα, σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν. [6] ἐκείνη σου ἡ μερίς, οὗτός σου ὁ κλῆρος, κἀκείνοις ἐξέχεας σπονδὰς κἀκείνοις ἀνήνεγκας θυσίας· ἐπὶ τούτοις οὖν οὐκ ὀργισθήσομαι; [7] ἐπ᾽ ὄρος ὑψηλὸν καὶ μετέωρον, ἐκεῖ σου ἡ κοίτη, κἀκεῖ ἀνεβίβασας θυσίας. [8] καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ἔθηκας μνημόσυνά σου· ᾠου ὅτι ἐὰν ἀπ᾽ ἐμοῦ ἀποστῇς, πλεῖόν τι ἔξεις· ἠγάπησας τοὺς κοιμωμένους μετὰ σοῦ [9] καὶ ἐπλήθυνας τὴν πορνείαν σου μετ᾽ αὐτῶν καὶ πολλοὺς ἐποίησας τοὺς μακρὰν ἀπὸ σοῦ καὶ ἀπέστειλας πρέσβεις ὑπὲρ τὰ ὅριά σου καὶ ἀπέστρεψας καὶ ἐταπεινώθης ἕως ᾅδου. [10] ταῖς πολυοδίαις σου ἐκοπίασας καὶ οὐκ εἶπας Παύσομαι ἐνισχύουσα ὅτι ἔπραξας ταῦτα, διὰ τοῦτο οὐ κατεδεήθης μου [11] σύ. τίνα εὐλαβηθεῖσα ἐφοβήθης καὶ ἐψεύσω με καὶ οὐκ ἐμνήσθης μου οὐδὲ ἔλαβές με εἰς τὴν διάνοιαν οὐδὲ εἰς τὴν καρδίαν σου; κἀγώ σε ἰδὼν παρορῶ, καὶ ἐμὲ οὐκ ἐφοβήθης. [12] κἀγὼ ἀπαγγελῶ τὴν δικαιοσύνην μου καὶ τὰ κακά σου, ἃ οὐκ ὠφελήσουσίν σε. [13] ὅταν ἀναβοήσῃς, ἐξελέσθωσάν σε ἐν τῇ θλίψει σου· τούτους γὰρ πάντας ἄνεμος λήμψεται καὶ ἀποίσει καταιγίς. οἱ δὲ ἀντεχόμενοί μου κτήσονται γῆν καὶ κληρονομήσουσιν τὸ ὄρος τὸ ἅγιόν μου. [14] καὶ ἐροῦσιν Καθαρίσατε ἀπὸ προσώπου αὐτοῦ ὁδοὺς καὶ ἄρατε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ λαοῦ μου. [15] Τάδε λέγει κύριος ὁ ὕψιστος ὁ ἐν ὑψηλοῖς κατοικῶν τὸν αἰῶνα, ἅγιος ἐν ἁγίοις ὄνομα αὐτῷ, κύριος ὕψιστος ἐν ἁγίοις ἀναπαυόμενος καὶ ὀλιγοψύχοις διδοὺς μακροθυμίαν καὶ διδοὺς ζωὴν τοῖς συντετριμμένοις τὴν καρδίαν [16] Οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς οὐδὲ διὰ παντὸς ὀργισθήσομαι ὑμῖν· πνεῦμα γὰρ παρ᾽ ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. [17] δι᾽ ἁμαρτίαν βραχύ τι ἐλύπησα αὐτὸν καὶ ἐπάταξα αὐτὸν καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτοῦ, καὶ ἐλυπήθη καὶ ἐπορεύθη στυγνὸς ἐν ταῖς ὁδοῖς αὐτοῦ. [18] τὰς ὁδοὺς αὐτοῦ ἑώρακα καὶ ἰασάμην αὐτὸν καὶ παρεκάλεσα αὐτὸν καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν, [19] εἰρήνην ἐπ᾽ εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσιν· καὶ εἶπεν κύριος Ἰάσομαι αὐτούς. [20] οἱ δὲ ἄδικοι

οὕτως κλυδωνισθήσονται καὶ ἀναπαύσασθαι οὐ δυνήσονται. [21] οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, εἶπεν κύριος ὁ θεός.

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[1] Ἀναβόησον ἐν ἰσχύι καὶ μὴ φείσῃ, ὡς σάλπιγγα ὕψωσον τὴν φωνήν σου καὶ ἀνάγγειλον τῷ λαῷ μου τὰ ἁμαρτήματα αὐτῶν καὶ τῷ οἴκῳ Ιακωβ τὰς ἀνομίας αὐτῶν. [2] ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσιν καὶ γνῶναί μου τὰς ὁδοὺς ἐπιθυμοῦσιν· ὡς λαὸς δικαιοσύνην πεποιηκὼς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλελοιπὼς αἰτοῦσίν με νῦν κρίσιν δικαίαν καὶ ἐγγίζειν θεῷ ἐπιθυμοῦσιν [3] λέγοντες Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες; ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνως; ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὑρίσκετε τὰ θελήματα ὑμῶν καὶ πάντας τοὺς ὑποχειρίους ὑμῶν ὑπονύσσετε. [4] εἰ εἰς κρίσεις καὶ μάχας νηστεύετε καὶ τύπτετε πυγμαῖς ταπεινόν, ἵνα τί μοι νηστεύετε ὡς σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν; [5] οὐ ταύτην τὴν νηστείαν ἐξελεξάμην καὶ ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ· οὐδ’ ἂν κάμψῃς ὡς κρίκον τὸν τράχηλόν σου καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ, οὐδ’ οὕτως καλέσετε νηστείαν δεκτήν. [6] οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην, λέγει κύριος, ἀλλὰ λῦε πάντα σύνδεσμον ἀδικίας, διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα· [7] διάθρυπτε πεινῶντι τὸν ἄρτον σου καὶ πτωχοὺς ἀστέγους εἴσαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περίβαλε, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐχ ὑπερόψῃ. [8] τότε ῥαγήσεται πρόιμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε· [9] τότε βοήσῃ, καὶ ὁ θεὸς εἰσακούσεταί σου· ἔτι λαλοῦντός σου ἐρεῖ Ἰδοὺ πάρειμι. ἐὰν ἀφέλῃς ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ [10] καὶ δῷς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου καὶ ψυχὴν τεταπεινωμένην ἐμπλήσῃς, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου, καὶ τὸ σκότος σου ὡς μεσημβρία. [11] καὶ ἔσται ὁ θεός σου μετὰ σοῦ διὰ παντός· καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχή σου, καὶ τὰ ὀστᾶ σου πιανθήσεται, καὶ ἔσῃ ὡς κῆπος μεθύων καὶ ὡς πηγὴ ἣν μὴ ἐξέλιπεν ὕδωρ, καὶ τὰ ὀστᾶ σου ὡς βοτάνη ἀνατελεῖ καὶ πιανθήσεται, καὶ κληρονομήσουσι γενεὰς γενεῶν. [12] καὶ οἰκοδομηθήσονταί σου αἱ ἔρημοι αἰώνιοι, καὶ ἔσται σου τὰ θεμέλια αἰώνια γενεῶν γενεαῖς· καὶ κληθήσῃ Οἰκοδόμος φραγμῶν, καὶ τοὺς τρίβους τοὺς ἀνὰ μέσον παύσεις. [13] ἐὰν ἀποστρέψῃς τὸν πόδα σου ἀπὸ τῶν σαββάτων τοῦ μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ καὶ καλέσεις τὰ σάββατα τρυφερά, ἅγια τῷ θεῷ σου, οὐκ ἀρεῖς τὸν πόδα σου ἐπ’ ἔργῳ οὐδὲ λαλήσεις λόγον ἐν ὀργῇ ἐκ τοῦ στόματός σου, [14] καὶ ἔσῃ πεποιθὼς ἐπὶ κύριον, καὶ ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς καὶ ψωμιεῖ

σε τὴν κληρονομίαν Ιακωβ τοῦ πατρός σου· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.

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[1] Μὴ οὐκ ἰσχύει ἡ χεὶρ κυρίου τοῦ σῶσαι; ἢ ἐβάρυνεν τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι; [2] ἀλλὰ τὰ ἁμαρτήματα ὑμῶν διιστῶσιν ἀνὰ μέσον ὑμῶν καὶ τοῦ θεοῦ, καὶ διὰ τὰς ἁμαρτίας ὑμῶν ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ᾽ ὑμῶν τοῦ μὴ ἐλεῆσαι. [3] αἱ γὰρ χεῖρες ὑμῶν μεμολυμμέναι αἵματι καὶ οἱ δάκτυλοι ὑμῶν ἐν ἁμαρτίαις, τὰ δὲ χείλη ὑμῶν ἐλάλησεν ἀνομίαν, καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν μελετᾷ. [4] οὐδεὶς λαλεῖ δίκαια, οὐδὲ ἔστιν κρίσις ἀληθινή· πεποίθασιν ἐπὶ ματαίοις καὶ λαλοῦσιν κενά, ὅτι κύουσιν πόνον καὶ τίκτουσιν ἀνομίαν. [5] ᾠὰ ἀσπίδων ἔρρηξαν καὶ ἱστὸν ἀράχνης ὑφαίνουσιν· καὶ ὁ μέλλων τῶν ᾠῶν αὐτῶν φαγεῖν συντρίψας οὔριον εὗρεν, καὶ ἐν αὐτῷ βασιλίσκος· [6] ὁ ἱστὸς αὐτῶν οὐκ ἔσται εἰς ἱμάτιον, οὐδὲ μὴ περιβάλωνται ἀπὸ τῶν ἔργων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας. [7] οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσιν ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν. [8] καὶ ὁδὸν εἰρήνης οὐκ οἴδασιν, καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς αὐτῶν· αἱ γὰρ τρίβοι αὐτῶν διεστραμμέναι, ἃς διοδεύουσιν, καὶ οὐκ οἴδασιν εἰρήνην. [9] διὰ τοῦτο ἀπέστη ἡ κρίσις ἀπ᾽ αὐτῶν, καὶ οὐ μὴ καταλάβῃ αὐτοὺς δικαιοσύνη· ὑπομεινάντων αὐτῶν φῶς ἐγένετο αὐτοῖς σκότος, μείναντες αὐγὴν ἐν ἀωρίᾳ περιεπάτησαν. [10] ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον καὶ ὡς οὐχ ὑπαρχόντων ὀφθαλμῶν ψηλαφήσουσιν· καὶ πεσοῦνται ἐν μεσημβρίᾳ ὡς ἐν μεσονυκτίῳ, ὡς ἀποθνῄσκοντες στενάξουσιν. [11] ὡς ἄρκος καὶ ὡς περιστερὰ ἅμα πορεύσονται· ἀνεμείναμεν κρίσιν, καὶ οὐκ ἔστιν· σωτηρία μακρὰν ἀφέστηκεν ἀφ᾽ ἡμῶν. [12] πολλὴ γὰρ ἡμῶν ἡ ἀνομία ἐναντίον σου, καὶ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν· αἱ γὰρ ἀνομίαι ἡμῶν ἐν ἡμῖν, καὶ τὰ ἀδικήματα ἡμῶν ἔγνωμεν· [13] ἠσεβήσαμεν καὶ ἐψευσάμεθα καὶ ἀπέστημεν ἀπὸ ὄπισθεν τοῦ θεοῦ ἡμῶν· ἐλαλήσαμεν ἄδικα καὶ ἠπειθήσαμεν, ἐκύομεν καὶ ἐμελετήσαμεν ἀπὸ καρδίας ἡμῶν λόγους ἀδίκους· [14] καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν, καὶ ἡ δικαιοσύνη μακρὰν ἀφέστηκεν, ὅτι καταναλώθη ἐν ταῖς ὁδοῖς αὐτῶν ἡ ἀλήθεια, καὶ δι᾽ εὐθείας οὐκ ἠδύναντο διελθεῖν. [15] καὶ ἡ ἀλήθεια ἦρται, καὶ μετέστησαν τὴν διάνοιαν τοῦ συνιέναι· καὶ εἶδεν κύριος, καὶ οὐκ ἤρεσεν αὐτῷ, ὅτι οὐκ ἦν κρίσις. [16] καὶ εἶδεν καὶ οὐκ ἦν ἀνήρ, καὶ κατενόησεν καὶ οὐκ ἦν ὁ ἀντιλημψόμενος, καὶ ἠμύνατο αὐτοὺς τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο. [17] καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως καὶ τὸ περιβόλαιον [18] ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις. [19] καὶ

φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα κυρίου καὶ οἱ ἀπ᾽ ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον· ἥξει γὰρ ὡς ποταμὸς βίαιος ἡ ὀργὴ παρὰ κυρίου, ἥξει μετὰ θυμοῦ. [20] καὶ ἥξει ἕνεκεν Σιων ὁ ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ιακωβ. [21] καὶ αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη, εἶπεν κύριος· τὸ πνεῦμα τὸ ἐμόν, ὅ ἐστιν ἐπὶ σοί, καὶ τὰ ῥήματα, ἃ ἔδωκα εἰς τὸ στόμα σου, οὐ μὴ ἐκλίπῃ ἐκ τοῦ στόματός σου καὶ ἐκ τοῦ στόματος τοῦ σπέρματός σου, εἶπεν γὰρ κύριος, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.

CHAPTER 60

[1] Φωτίζου φωτίζου, Ιερουσαλημ, ἥκει γάρ σου τὸ φῶς, καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν. [2] ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ᾽ ἔθνη· ἐπὶ δὲ σὲ φανήσεται κύριος, καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται. [3] καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου. [4] ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου· ἰδοὺ ἥκασιν πάντες οἱ υἱοί σου μακρόθεν, καὶ αἱ θυγατέρες σου ἐπ᾽ ὤμων ἀρθήσονται. [5] τότε ὄψῃ καὶ φοβηθήσῃ καὶ ἐκστήσῃ τῇ καρδίᾳ, ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἐθνῶν καὶ λαῶν. καὶ ἥξουσίν σοι [6] ἀγέλαι καμήλων, καὶ καλύψουσίν σε κάμηλοι Μαδιαμ καὶ Γαιφα· πάντες ἐκ Σαβα ἥξουσιν φέροντες χρυσίον καὶ λίβανον οἴσουσιν καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται. [7] καὶ πάντα τὰ πρόβατα Κηδαρ συναχθήσονταί σοι, καὶ κριοὶ Ναβαιωθ ἥξουσίν σοι, καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου, καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται. [8] τίνες οἵδε ὡς νεφέλαι πέτανται καὶ ὡς περιστεραὶ σὺν νεοσσοῖς; [9] ἐμὲ νῆσοι ὑπέμειναν καὶ πλοῖα Θαρσις ἐν πρώτοις, ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν μετ᾽ αὐτῶν διὰ τὸ ὄνομα κυρίου τὸ ἅγιον καὶ διὰ τὸ τὸν ἅγιον τοῦ Ισραηλ ἔνδοξον εἶναι. [10] καὶ οἰκοδομήσουσιν ἀλλογενεῖς τὰ τείχη σου, καὶ οἱ βασιλεῖς αὐτῶν παραστήσονταί σοι· διὰ γὰρ ὀργήν μου ἐπάταξά σε καὶ διὰ ἔλεον ἠγάπησά σε. [11] καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός, ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται, εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν καὶ βασιλεῖς ἀγομένους. [12] τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς, οἵτινες οὐ δουλεύσουσίν σοι, ἀπολοῦνται, καὶ τὰ ἔθνη ἐρημίᾳ ἐρημωθήσονται. [13] καὶ ἡ δόξα τοῦ Λιβάνου πρὸς σὲ ἥξει ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρῳ ἅμα, δοξάσαι τὸν τόπον τὸν ἅγιόν μου. [14] καὶ πορεύσονται πρὸς σὲ δεδοικότες υἱοὶ ταπεινωσάντων σε καὶ παροξυνάντων σε, καὶ κληθήσῃ Πόλις κυρίου Σιων ἁγίου Ισραηλ. [15] διὰ τὸ γεγενῆσθαί σε ἐγκαταλελειμμένην καὶ μεμισημένην καὶ οὐκ ἦν ὁ βοηθῶν, καὶ θήσω σε ἀγαλλίαμα αἰώνιον, εὐφροσύνην γενεῶν γενεαῖς. [16] καὶ θηλάσεις γάλα ἐθνῶν καὶ πλοῦτον βασιλέων φάγεσαι· καὶ γνώσῃ ὅτι ἐγὼ κύριος ὁ σῴζων σε καὶ ἐξαιρούμενός σε θεὸς Ισραηλ. [17] καὶ ἀντὶ χαλκοῦ οἴσω σοι χρυσίον, ἀντὶ δὲ σιδήρου οἴσω σοι ἀργύριον, ἀντὶ δὲ ξύλων οἴσω σοι χαλκόν, ἀντὶ δὲ λίθων σίδηρον. καὶ δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ· [18] καὶ οὐκ ἀκουσθήσεται ἔτι ἀδικία ἐν τῇ γῇ σου οὐδὲ σύντριμμα οὐδὲ ταλαιπωρία ἐν τοῖς ὁρίοις σου, ἀλλὰ κληθήσεται Σωτήριον τὰ τείχη σου, καὶ αἱ πύλαι σου Γλύμμα. [19] καὶ οὐκ ἔσται σοι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης φωτιεῖ

σοι τὴν νύκτα, ἀλλ᾽ ἔσται σοι κύριος φῶς αἰώνιον καὶ ὁ θεὸς δόξα σου. [20] οὐ γὰρ δύσεται ὁ ἥλιός σοι, καὶ ἡ σελήνη σοι οὐκ ἐκλείψει· ἔσται γὰρ κύριός σοι φῶς αἰώνιον, καὶ ἀναπληρωθήσονται αἱ ἡμέραι τοῦ πένθους σου. [21] καὶ ὁ λαός σου πᾶς δίκαιος, καὶ δι᾽ αἰῶνος κληρονομήσουσιν τὴν γῆν, φυλάσσων τὸ φύτευμα, ἔργα χειρῶν αὐτοῦ εἰς δόξαν. [22] ὁ ὀλιγοστὸς ἔσται εἰς χιλιάδας καὶ ὁ ἐλάχιστος εἰς ἔθνος μέγα· ἐγὼ κύριος κατὰ καιρὸν συνάξω αὐτούς.

CHAPTER 61

[1] Πνεῦμα κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, [2] καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρακαλέσαι πάντας τοὺς πενθοῦντας, [3] δοθῆναι τοῖς πενθοῦσιν Σιων δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης τοῖς πενθοῦσιν, καταστολὴν δόξης ἀντὶ πνεύματος ἀκηδίας· καὶ κληθήσονται γενεαὶ δικαιοσύνης, φύτευμα κυρίου εἰς δόξαν. [4] καὶ οἰκοδομήσουσιν ἐρήμους αἰωνίας, ἐξηρημωμένας πρότερον ἐξαναστήσουσιν· καὶ καινιοῦσιν πόλεις ἐρήμους ἐξηρημωμένας εἰς γενεάς. [5] καὶ ἥξουσιν ἀλλογενεῖς ποιμαίνοντες τὰ πρόβατά σου, καὶ ἀλλόφυλοι ἀροτῆρες καὶ ἀμπελουργοί· [6] ὑμεῖς δὲ ἱερεῖς κυρίου κληθήσεσθε, λειτουργοὶ θεοῦ· ἰσχὺν ἐθνῶν κατέδεσθε καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε. [7] οὕτως ἐκ δευτέρας κληρονομήσουσιν τὴν γῆν, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν. [8] ἐγὼ γάρ εἰμι κύριος ὁ ἀγαπῶν δικαιοσύνην καὶ μισῶν ἁρπάγματα ἐξ ἀδικίας· καὶ δώσω τὸν μόχθον αὐτῶν δικαίοις καὶ διαθήκην αἰώνιον διαθήσομαι αὐτοῖς. [9] καὶ γνωσθήσεται ἐν τοῖς ἔθνεσιν τὸ σπέρμα αὐτῶν καὶ τὰ ἔκγονα αὐτῶν· πᾶς ὁ ὁρῶν αὐτοὺς ἐπιγνώσεται αὐτούς, ὅτι οὗτοί εἰσιν σπέρμα ηὐλογημένον ὑπὸ θεοῦ [10] καὶ εὐφροσύνῃ εὐφρανθήσονται ἐπὶ κύριον. – ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ κυρίῳ· ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέν μοι μίτραν καὶ ὡς νύμφην κατεκόσμησέν με κόσμῳ. [11] καὶ ὡς γῆν αὔξουσαν τὸ ἄνθος αὐτῆς καὶ ὡς κῆπος τὰ σπέρματα αὐτοῦ, οὕτως ἀνατελεῖ κύριος δικαιοσύνην καὶ ἀγαλλίαμα ἐναντίον πάντων τῶν ἐθνῶν.

CHAPTER 62

[1] Διὰ Σιων οὐ σιωπήσομαι καὶ διὰ Ιερουσαλημ οὐκ ἀνήσω, ἕως ἂν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη μου, τὸ δὲ σωτήριόν μου ὡς λαμπὰς καυθήσεται. [2] καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου καὶ βασιλεῖς τὴν δόξαν σου, καὶ καλέσει σε τὸ ὄνομά σου τὸ καινόν, ὃ ὁ κύριος ὀνομάσει αὐτό. [3] καὶ ἔσῃ στέφανος κάλλους ἐν χειρὶ κυρίου καὶ διάδημα βασιλείας ἐν χειρὶ θεοῦ σου. [4] καὶ οὐκέτι κληθήσῃ Καταλελειμμένη, καὶ ἡ γῆ σου οὐ κληθήσεται Ἔρημος· σοὶ γὰρ κληθήσεται Θέλημα ἐμόν, καὶ τῇ γῇ σου Οἰκουμένη. [5] καὶ ὡς συνοικῶν νεανίσκος παρθένῳ, οὕτως κατοικήσουσιν οἱ υἱοί σου μετὰ σοῦ· καὶ ἔσται ὃν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται κύριος ἐπὶ σοί. [6] καὶ ἐπὶ τῶν τειχέων σου, Ιερουσαλημ, κατέστησα φύλακας ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα, οἳ διὰ τέλους οὐ σιωπήσονται μιμνῃσκόμενοι κυρίου. [7] οὐκ ἔστιν γὰρ ὑμῖν ὅμοιος, ἐὰν διορθώσῃ καὶ ποιήσῃ Ιερουσαλημ ἀγαυρίαμα ἐπὶ τῆς γῆς. [8] ὤμοσεν κύριος κατὰ τῆς δεξιᾶς αὐτοῦ καὶ κατὰ τῆς ἰσχύος τοῦ βραχίονος αὐτοῦ Εἰ ἔτι δώσω τὸν σῖτόν σου καὶ τὰ βρώματά σου τοῖς ἐχθροῖς σου, καὶ εἰ ἔτι πίονται υἱοὶ ἀλλότριοι τὸν οἶνόν σου, ἐφ᾽ ᾧ ἐμόχθησας· [9] ἀλλ᾽ ἢ οἱ συνάγοντες φάγονται αὐτὰ καὶ αἰνέσουσιν κύριον, καὶ οἱ συνάγοντες πίονται αὐτὰ ἐν ταῖς ἐπαύλεσιν ταῖς ἁγίαις μου. [10] πορεύεσθε διὰ τῶν πυλῶν μου καὶ ὁδοποιήσατε τῷ λαῷ μου καὶ τοὺς λίθους τοὺς ἐκ τῆς ὁδοῦ διαρρίψατε· ἐξάρατε σύσσημον εἰς τὰ ἔθνη. [11] ἰδοὺ γὰρ κύριος ἐποίησεν ἀκουστὸν ἕως ἐσχάτου τῆς γῆς Εἴπατε τῇ θυγατρὶ Σιων Ἰδού σοι ὁ σωτὴρ παραγίνεται ἔχων τὸν ἑαυτοῦ μισθὸν καὶ τὸ ἔργον πρὸ προσώπου αὐτοῦ. [12] καὶ καλέσει αὐτὸν λαὸν ἅγιον λελυτρωμένον ὑπὸ κυρίου, σὺ δὲ κληθήσῃ ἐπιζητουμένη πόλις καὶ οὐκ ἐγκαταλελειμμένη.

CHAPTER 63

[1] Τίς οὗτος ὁ παραγινόμενος ἐξ Εδωμ, ἐρύθημα ἱματίων ἐκ Βοσορ, οὕτως ὡραῖος ἐν στολῇ βίᾳ μετὰ ἰσχύος; ἐγὼ διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου. [2] διὰ τί σου ἐρυθρὰ τὰ ἱμάτια καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ; [3] πλήρης καταπεπατημένης, καὶ τῶν ἐθνῶν οὐκ ἔστιν ἀνὴρ μετ᾽ ἐμοῦ, καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ καὶ κατέθλασα αὐτοὺς ὡς γῆν καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν. [4] ἡμέρα γὰρ ἀνταποδόσεως ἐπῆλθεν αὐτοῖς, καὶ ἐνιαυτὸς λυτρώσεως πάρεστιν. [5] καὶ ἐπέβλεψα, καὶ οὐδεὶς βοηθός· καὶ προσενόησα, καὶ οὐθεὶς ἀντελαμβάνετο· καὶ ἐρρύσατο αὐτοὺς ὁ βραχίων μου, καὶ ὁ θυμός μου ἐπέστη. [6] καὶ κατεπάτησα αὐτοὺς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν. [7] Τὸν ἔλεον κυρίου ἐμνήσθην, τὰς ἀρετὰς κυρίου ἐν πᾶσιν, οἷς ὁ κύριος ἡμῖν ἀνταποδίδωσιν· κύριος κριτὴς ἀγαθὸς τῷ οἴκῳ Ισραηλ, ἐπάγει ἡμῖν κατὰ τὸ ἔλεος αὐτοῦ καὶ κατὰ τὸ πλῆθος τῆς δικαιοσύνης αὐτοῦ. [8] καὶ εἶπεν Οὐχ ὁ λαός μου τέκνα οὐ μὴ ἀθετήσωσιν; καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν [9] ἐκ πάσης θλίψεως. οὐ πρέσβυς οὐδὲ ἄγγελος, ἀλλ᾽ αὐτὸς κύριος ἔσωσεν αὐτοὺς διὰ τὸ ἀγαπᾶν αὐτοὺς καὶ φείδεσθαι αὐτῶν· αὐτὸς ἐλυτρώσατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς καὶ ὕψωσεν αὐτοὺς πάσας τὰς ἡμέρας τοῦ αἰῶνος. [10] αὐτοὶ δὲ ἠπείθησαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ· καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν, καὶ αὐτὸς ἐπολέμησεν αὐτούς. [11] καὶ ἐμνήσθη ἡμερῶν αἰωνίων ὁ ἀναβιβάσας ἐκ τῆς γῆς τὸν ποιμένα τῶν προβάτων· ποῦ ἐστιν ὁ θεὶς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον; [12] ὁ ἀγαγὼν τῇ δεξιᾷ Μωυσῆν, ὁ βραχίων τῆς δόξης αὐτοῦ; κατίσχυσεν ὕδωρ ἀπὸ προσώπου αὐτοῦ ποιῆσαι αὐτῷ ὄνομα αἰώνιον. [13] ἤγαγεν αὐτοὺς διὰ τῆς ἀβύσσου ὡς ἵππον δι᾽ ἐρήμου, καὶ οὐκ ἐκοπίασαν. [14] καὶ ὡς κτήνη διὰ πεδίου, κατέβη πνεῦμα παρὰ κυρίου καὶ ὡδήγησεν αὐτούς· οὕτως ἤγαγες τὸν λαόν σου ποιῆσαι σεαυτῷ ὄνομα δόξης. [15] Ἐπίστρεψον ἐκ τοῦ οὐρανοῦ καὶ ἰδὲ ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης· ποῦ ἐστιν ὁ ζῆλός σου καὶ ἡ ἰσχύς σου; ποῦ ἐστιν τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, ὅτι ἀνέσχου ἡμῶν; [16] σὺ γὰρ ἡμῶν εἶ πατήρ, ὅτι Αβρααμ οὐκ ἔγνω ἡμᾶς, καὶ Ισραηλ οὐκ ἐπέγνω ἡμᾶς, ἀλλὰ σύ, κύριε, πατὴρ ἡμῶν· ῥῦσαι ἡμᾶς, ἀπ᾽ ἀρχῆς τὸ ὄνομά σου ἐφ᾽ ἡμᾶς ἐστιν. [17] τί ἐπλάνησας ἡμᾶς, κύριε, ἀπὸ τῆς ὁδοῦ σου, ἐσκλήρυνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβεῖσθαί σε; ἐπίστρεψον διὰ τοὺς δούλους σου, διὰ τὰς φυλὰς τῆς κληρονομίας σου, [18] ἵνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου, οἱ ὑπεναντίοι ἡμῶν κατεπάτησαν τὸ ἁγίασμά σου. [19] ἐγενόμεθα ὡς τὸ ἀπ᾽ ἀρχῆς, ὅτε οὐκ ἦρξας ἡμῶν οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ᾽

ἡμᾶς. ἐὰν ἀνοίξῃς τὸν οὐρανόν, τρόμος λήμψεται ἀπὸ σοῦ ὄρη, καὶ τακήσονται,

CHAPTER 64

[1] ὡς κηρὸς ἀπὸ πυρὸς τήκεται. καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους, καὶ φανερὸν ἔσται τὸ ὄνομα κυρίου ἐν τοῖς ὑπεναντίοις· ἀπὸ προσώπου σου ἔθνη ταραχθήσονται. [2] ὅταν ποιῇς τὰ ἔνδοξα, τρόμος λήμψεται ἀπὸ σοῦ ὄρη. [3] ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον. [4] συναντήσεται γὰρ τοῖς ποιοῦσιν τὸ δίκαιον, καὶ τῶν ὁδῶν σου μνησθήσονται. ἰδοὺ σὺ ὠργίσθης, καὶ ἡμεῖς ἡμάρτομεν· διὰ τοῦτο ἐπλανήθημεν. [5] καὶ ἐγενήθημεν ὡς ἀκάθαρτοι πάντες ἡμεῖς, ὡς ῥάκος ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν· καὶ ἐξερρύημεν ὡς φύλλα διὰ τὰς ἀνομίας ἡμῶν, οὕτως ἄνεμος οἴσει ἡμᾶς. [6] καὶ οὐκ ἔστιν ὁ ἐπικαλούμενος τὸ ὄνομά σου καὶ ὁ μνησθεὶς ἀντιλαβέσθαι σου· ὅτι ἀπέστρεψας τὸ πρόσωπόν σου ἀφ’ ἡμῶν καὶ παρέδωκας ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν. – [7] καὶ νῦν, κύριε, πατὴρ ἡμῶν σύ, ἡμεῖς δὲ πηλὸς ἔργον τῶν χειρῶν σου πάντες· [8] μὴ ὀργίζου ἡμῖν σφόδρα καὶ μὴ ἐν καιρῷ μνησθῇς ἁμαρτιῶν ἡμῶν. καὶ νῦν ἐπίβλεψον, ὅτι λαός σου πάντες ἡμεῖς. [9] πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος, Σιων ὡς ἔρημος ἐγενήθη, Ιερουσαλημ εἰς κατάραν. [10] ὁ οἶκος, τὸ ἅγιον ἡμῶν, καὶ ἡ δόξα, ἣν ηὐλόγησαν οἱ πατέρες ἡμῶν, ἐγενήθη πυρίκαυστος, καὶ πάντα τὰ ἔνδοξα συνέπεσεν. [11] καὶ ἐπὶ πᾶσι τούτοις ἀνέσχου, κύριε, καὶ ἐσιώπησας καὶ ἐταπείνωσας ἡμᾶς σφόδρα.

CHAPTER 65

[1] Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν· εἶπα Ἰδού εἰμι, τῷ ἔθνει οἳ οὐκ ἐκάλεσάν μου τὸ ὄνομα. [2] ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ᾽ ὀπίσω τῶν ἁμαρτιῶν αὐτῶν. [3] ὁ λαὸς οὗτος ὁ παροξύνων με ἐναντίον ἐμοῦ διὰ παντός, αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις καὶ θυμιῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις, ἃ οὐκ ἔστιν· [4] καὶ ἐν τοῖς μνήμασιν καὶ ἐν τοῖς σπηλαίοις κοιμῶνται δι᾽ ἐνύπνια, οἱ ἔσθοντες κρέα ὕεια καὶ ζωμὸν θυσιῶν, μεμολυμμένα πάντα τὰ σκεύη αὐτῶν· [5] οἱ λέγοντες Πόρρω ἀπ᾽ ἐμοῦ, μὴ ἐγγίσῃς μου, ὅτι καθαρός εἰμι· οὗτος καπνὸς τοῦ θυμοῦ μου, πῦρ καίεται ἐν αὐτῷ πάσας τὰς ἡμέρας. [6] ἰδοὺ γέγραπται ἐνώπιόν μου Οὐ σιωπήσω, ἕως ἂν ἀποδῶ εἰς τὸν κόλπον αὐτῶν· [7] τὰς ἁμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν, λέγει κύριος, οἳ ἐθυμίασαν ἐπὶ τῶν ὀρέων καὶ ἐπὶ τῶν βουνῶν ὠνείδισάν με, ἀποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν. [8] Οὕτως λέγει κύριος Ὃν τρόπον εὑρεθήσεται ὁ ῥὼξ ἐν τῷ βότρυι καὶ ἐροῦσιν Μὴ λυμήνῃ αὐτὸν ὅτι εὐλογία κυρίου ἐστὶν ἐν αὐτῷ, οὕτως ποιήσω ἕνεκεν τοῦ δουλεύοντός μοι, τούτου ἕνεκεν οὐ μὴ ἀπολέσω πάντας. [9] καὶ ἐξάξω τὸ ἐξ Ιακωβ σπέρμα καὶ τὸ ἐξ Ιουδα, καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου καὶ οἱ δοῦλοί μου καὶ κατοικήσουσιν ἐκεῖ. [10] καὶ ἔσονται ἐν τῷ δρυμῷ ἐπαύλεις ποιμνίων καὶ φάραγξ Αχωρ εἰς ἀνάπαυσιν βουκολίων τῷ λαῷ μου, οἳ ἐζήτησάν με. [11] ὑμεῖς δὲ οἱ ἐγκαταλιπόντες με καὶ ἐπιλανθανόμενοι τὸ ὄρος τὸ ἅγιόν μου καὶ ἑτοιμάζοντες τῷ δαίμονι τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέρασμα, [12] ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν, πάντες ἐν σφαγῇ πεσεῖσθε, ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε καὶ ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ καὶ ἃ οὐκ ἐβουλόμην ἐξελέξασθε. [13] Διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ οἱ δουλεύοντές μοι φάγονται, ὑμεῖς δὲ πεινάσετε· ἰδοὺ οἱ δουλεύοντές μοι πίονται, ὑμεῖς δὲ διψήσετε· ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς δὲ αἰσχυνθήσεσθε· [14] ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκράξεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν καὶ ἀπὸ συντριβῆς πνεύματος ὀλολύξετε. [15] καταλείψετε γὰρ τὸ ὄνομα ὑμῶν εἰς πλησμονὴν τοῖς ἐκλεκτοῖς μου, ὑμᾶς δὲ ἀνελεῖ κύριος. τοῖς δὲ δουλεύουσιν αὐτῷ κληθήσεται ὄνομα καινόν, [16] ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς· εὐλογήσουσιν γὰρ τὸν θεὸν τὸν ἀληθινόν, καὶ οἱ ὀμνύοντες ἐπὶ τῆς γῆς ὀμοῦνται τὸν θεὸν τὸν ἀληθινόν· ἐπιλήσονται γὰρ τὴν θλῖψιν αὐτῶν τὴν πρώτην, καὶ οὐκ ἀναβήσεται

αὐτῶν ἐπὶ τὴν καρδίαν. – [17] ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή, καὶ οὐ μὴ μνησθῶσιν τῶν προτέρων, οὐδ’ οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν, [18] ἀλλ’ εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ· ὅτι ἰδοὺ ἐγὼ ποιῶ Ιερουσαλημ ἀγαλλίαμα καὶ τὸν λαόν μου εὐφροσύνην. [19] καὶ ἀγαλλιάσομαι ἐπὶ Ιερουσαλημ καὶ εὐφρανθήσομαι ἐπὶ τῷ λαῷ μου, καὶ οὐκέτι μὴ ἀκουσθῇ ἐν αὐτῇ φωνὴ κλαυθμοῦ οὐδὲ φωνὴ κραυγῆς. [20] καὶ οὐ μὴ γένηται ἐκεῖ ἄωρος καὶ πρεσβύτης, ὃς οὐκ ἐμπλήσει τὸν χρόνον αὐτοῦ· ἔσται γὰρ ὁ νέος ἑκατὸν ἐτῶν, ὁ δὲ ἀποθνῄσκων ἁμαρτωλὸς ἑκατὸν ἐτῶν καὶ ἐπικατάρατος ἔσται. [21] καὶ οἰκοδομήσουσιν οἰκίας καὶ αὐτοὶ ἐνοικήσουσιν, καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ αὐτοὶ φάγονται τὰ γενήματα αὐτῶν· [22] καὶ οὐ μὴ οἰκοδομήσουσιν καὶ ἄλλοι ἐνοικήσουσιν, καὶ οὐ μὴ φυτεύσουσιν καὶ ἄλλοι φάγονται· κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς ἔσονται αἱ ἡμέραι τοῦ λαοῦ μου, τὰ ἔργα τῶν πόνων αὐτῶν παλαιώσουσιν. [23] οἱ δὲ ἐκλεκτοί μου οὐ κοπιάσουσιν εἰς κενὸν οὐδὲ τεκνοποιήσουσιν εἰς κατάραν, ὅτι σπέρμα ηὐλογημένον ὑπὸ θεοῦ ἐστιν, καὶ τὰ ἔκγονα αὐτῶν μετ’ αὐτῶν ἔσονται. [24] καὶ ἔσται πρὶν κεκράξαι αὐτοὺς ἐγὼ ἐπακούσομαι αὐτῶν, ἔτι λαλούντων αὐτῶν ἐρῶ Τί ἐστιν; [25] τότε λύκοι καὶ ἄρνες βοσκηθήσονται ἅμα, καὶ λέων ὡς βοῦς φάγεται ἄχυρα, ὄφις δὲ γῆν ὡς ἄρτον· οὐκ ἀδικήσουσιν οὐδὲ μὴ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου, λέγει κύριος.

CHAPTER 66

[1] Οὕτως λέγει κύριος Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; ἢ ποῖος τόπος τῆς καταπαύσεώς μου; [2] πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου, καὶ ἔστιν ἐμὰ πάντα ταῦτα, λέγει κύριος· καὶ ἐπὶ τίνα ἐπιβλέψω ἀλλ᾽ ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς λόγους μου; [3] ὁ δὲ ἄνομος ὁ θύων μοι μόσχον ὡς ὁ ἀποκτέννων κύνα, ὁ δὲ ἀναφέρων σεμίδαλιν ὡς αἷμα ὕειον, ὁ διδοὺς λίβανον εἰς μνημόσυνον ὡς βλάσφημος· καὶ οὗτοι ἐξελέξαντο τὰς ὁδοὺς αὐτῶν καὶ τὰ βδελύγματα αὐτῶν, ἃ ἡ ψυχὴ αὐτῶν ἠθέλησεν, [4] κἀγὼ ἐκλέξομαι τὰ ἐμπαίγματα αὐτῶν καὶ τὰς ἁμαρτίας ἀνταποδώσω αὐτοῖς· ὅτι ἐκάλεσα αὐτοὺς καὶ οὐχ ὑπήκουσάν μου, ἐλάλησα καὶ οὐκ ἤκουσαν, καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον μου καὶ ἃ οὐκ ἐβουλόμην ἐξελέξαντο. [5] Ἀκούσατε τὸ ῥῆμα κυρίου, οἱ τρέμοντες τὸν λόγον αὐτοῦ· εἴπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ἡμᾶς καὶ βδελυσσομένοις, ἵνα τὸ ὄνομα κυρίου δοξασθῇ καὶ ὀφθῇ ἐν τῇ εὐφροσύνῃ αὐτῶν, κἀκεῖνοι αἰσχυνθήσονται. [6] φωνὴ κραυγῆς ἐκ πόλεως, φωνὴ ἐκ ναοῦ, φωνὴ κυρίου ἀνταποδιδόντος ἀνταπόδοσιν τοῖς ἀντικειμένοις. [7] πρὶν ἢ τὴν ὠδίνουσαν τεκεῖν, πρὶν ἐλθεῖν τὸν πόνον τῶν ὠδίνων, ἐξέφυγεν καὶ ἔτεκεν ἄρσεν. [8] τίς ἤκουσεν τοιοῦτο, καὶ τίς ἑώρακεν οὕτως; ἦ ὤδινεν γῆ ἐν μιᾷ ἡμέρᾳ, ἢ καὶ ἐτέχθη ἔθνος εἰς ἅπαξ; ὅτι ὤδινεν καὶ ἔτεκεν Σιων τὰ παιδία αὐτῆς. [9] ἐγὼ δὲ ἔδωκα τὴν προσδοκίαν ταύτην, καὶ οὐκ ἐμνήσθης μου, εἶπεν κύριος. οὐκ ἰδοὺ ἐγὼ γεννῶσαν καὶ στεῖραν ἐποίησα; εἶπεν ὁ θεός. [10] εὐφράνθητι, Ιερουσαλημ, καὶ πανηγυρίσατε ἐν αὐτῇ, πάντες οἱ ἀγαπῶντες αὐτήν, χάρητε χαρᾷ, πάντες ὅσοι πενθεῖτε ἐπ᾽ αὐτῆς, [11] ἵνα θηλάσητε καὶ ἐμπλησθῆτε ἀπὸ μαστοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ εἰσόδου δόξης αὐτῆς. [12] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκκλίνω εἰς αὐτοὺς ὡς ποταμὸς εἰρήνης καὶ ὡς χειμάρρους ἐπικλύζων δόξαν ἐθνῶν· τὰ παιδία αὐτῶν ἐπ᾽ ὤμων ἀρθήσονται καὶ ἐπὶ γονάτων παρακληθήσονται. [13] ὡς εἴ τινα μήτηρ παρακαλέσει, οὕτως καὶ ἐγὼ παρακαλέσω ὑμᾶς, καὶ ἐν Ιερουσαλημ παρακληθήσεσθε. [14] καὶ ὄψεσθε, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὰ ὀστᾶ ὑμῶν ὡς βοτάνη ἀνατελεῖ· καὶ γνωσθήσεται ἡ χεὶρ κυρίου τοῖς σεβομένοις αὐτόν, καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν. [15] Ἰδοὺ γὰρ κύριος ὡς πῦρ ἥξει καὶ ὡς καταιγὶς τὰ ἅρματα αὐτοῦ ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν καὶ ἀποσκορακισμὸν ἐν φλογὶ πυρός. [16] ἐν γὰρ τῷ πυρὶ κυρίου κριθήσεται πᾶσα ἡ γῆ καὶ ἐν τῇ ῥομφαίᾳ αὐτοῦ πᾶσα σάρξ· πολλοὶ τραυματίαι ἔσονται ὑπὸ κυρίου. [17] οἱ ἁγνιζόμενοι καὶ καθαριζόμενοι εἰς τοὺς κήπους καὶ ἐν τοῖς προθύροις

ἔσθοντες κρέας ὕειον καὶ τὰ βδελύγματα καὶ τὸν νῦν ἐπὶ τὸ αὐτὸ ἀναλωθήσονται, εἶπεν κύριος, [18] κἀγὼ τὰ ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν ἐπίσταμαι. ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ ἥξουσιν καὶ ὄψονται τὴν δόξαν μου. [19] καὶ καταλείψω ἐπ᾽ αὐτῶν σημεῖα καὶ ἐξαποστελῶ ἐξ αὐτῶν σεσῳσμένους εἰς τὰ ἔθνη, εἰς Θαρσις καὶ Φουδ καὶ Λουδ καὶ Μοσοχ καὶ Θοβελ καὶ εἰς τὴν Ἑλλάδα καὶ εἰς τὰς νήσους τὰς πόρρω, οἳ οὐκ ἀκηκόασίν μου τὸ ὄνομα οὐδὲ ἑωράκασιν τὴν δόξαν μου, καὶ ἀναγγελοῦσίν μου τὴν δόξαν ἐν τοῖς ἔθνεσιν. [20] καὶ ἄξουσιν τοὺς ἀδελφοὺς ὑμῶν ἐκ πάντων τῶν ἐθνῶν δῶρον κυρίῳ μεθ᾽ ἵππων καὶ ἁρμάτων ἐν λαμπήναις ἡμιόνων μετὰ σκιαδίων εἰς τὴν ἁγίαν πόλιν Ιερουσαλημ, εἶπεν κύριος, ὡς ἂν ἐνέγκαισαν οἱ υἱοὶ Ισραηλ ἐμοὶ τὰς θυσίας αὐτῶν μετὰ ψαλμῶν εἰς τὸν οἶκον κυρίου. [21] καὶ ἀπ᾽ αὐτῶν λήμψομαι ἐμοὶ ἱερεῖς καὶ Λευίτας, εἶπεν κύριος. [22] ὃν τρόπον γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή, ἃ ἐγὼ ποιῶ, μένει ἐνώπιόν μου, λέγει κύριος, οὕτως στήσεται τὸ σπέρμα ὑμῶν καὶ τὸ ὄνομα ὑμῶν. [23] καὶ ἔσται μῆνα ἐκ μηνὸς καὶ σάββατον ἐκ σαββάτου ἥξει πᾶσα σὰρξ ἐνώπιόν μου προσκυνῆσαι ἐν Ιερουσαλημ, εἶπεν κύριος. [24] καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὅρασιν πάσῃ σαρκί.

Jeremiah

CHAPTER 1

[1] Τὸ ῥῆμα τοῦ θεοῦ, ὃ ἐγένετο ἐπὶ Ιερεμιαν τὸν τοῦ Χελκιου ἐκ τῶν ἱερέων, ὃς κατῴκει ἐν Αναθωθ ἐν γῇ Βενιαμιν· [2] ὃς ἐγενήθη λόγος τοῦ θεοῦ πρὸς αὐτὸν ἐν ταῖς ἡμέραις Ιωσια υἱοῦ Αμως βασιλέως Ιουδα ἔτους τρισκαιδεκάτου ἐν τῇ βασιλείᾳ αὐτοῦ· [3] καὶ ἐγένετο ἐν ταῖς ἡμέραις Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα ἕως ἑνδεκάτου ἔτους Σεδεκια υἱοῦ Ιωσια βασιλέως Ιουδα ἕως τῆς αἰχμαλωσίας Ιερουσαλημ ἐν τῷ πέμπτῳ μηνί. [4] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [5] Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας ἡγίακά σε, προφήτην εἰς ἔθνη τέθεικά σε. [6] καὶ εἶπα Ὦ δέσποτα κύριε, ἰδοὺ οὐκ ἐπίσταμαι λαλεῖν, ὅτι νεώτερος ἐγώ εἰμι. [7] καὶ εἶπεν κύριος πρός με Μὴ λέγε ὅτι Νεώτερος ἐγώ εἰμι, ὅτι πρὸς πάντας, οὓς ἐὰν ἐξαποστείλω σε, πορεύσῃ, καὶ κατὰ πάντα, ὅσα ἐὰν ἐντείλωμαί σοι, λαλήσεις· [8] μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, λέγει κύριος. [9] καὶ ἐξέτεινεν κύριος τὴν χεῖρα αὐτοῦ πρός με καὶ ἥψατο τοῦ στόματός μου, καὶ εἶπεν κύριος πρός με Ἰδοὺ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου· [10] ἰδοὺ κατέστακά σε σήμερον ἐπὶ ἔθνη καὶ βασιλείας ἐκριζοῦν καὶ κατασκάπτειν καὶ ἀπολλύειν καὶ ἀνοικοδομεῖν καὶ καταφυτεύειν. [11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων Τί σὺ ὁρᾷς, Ιερεμια; καὶ εἶπα Βακτηρίαν καρυίνην. [12] καὶ εἶπεν κύριος πρός με Καλῶς ἑώρακας, διότι ἐγρήγορα ἐγὼ ἐπὶ τοὺς λόγους μου τοῦ ποιῆσαι αὐτούς. – [13] καὶ ἐγένετο λόγος κυρίου πρός με ἐκ δευτέρου λέγων Τί σὺ ὁρᾷς; καὶ εἶπα Λέβητα ὑποκαιόμενον, καὶ τὸ πρόσωπον αὐτοῦ ἀπὸ προσώπου βορρᾶ. [14] καὶ εἶπεν κύριος πρός με Ἀπὸ προσώπου βορρᾶ ἐκκαυθήσεται τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν. [15] διότι ἰδοὺ ἐγὼ συγκαλῶ πάσας τὰς βασιλείας ἀπὸ βορρᾶ τῆς γῆς, λέγει κύριος, καὶ ἥξουσιν καὶ θήσουσιν ἕκαστος τὸν θρόνον αὐτοῦ ἐπὶ τὰ πρόθυρα τῶν πυλῶν Ιερουσαλημ καὶ ἐπὶ πάντα τὰ τείχη τὰ κύκλῳ αὐτῆς καὶ ἐπὶ πάσας τὰς πόλεις Ιουδα. [16] καὶ λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως περὶ πάσης τῆς κακίας αὐτῶν, ὡς ἐγκατέλιπόν με καὶ ἔθυσαν θεοῖς ἀλλοτρίοις καὶ προσεκύνησαν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. [17] καὶ σὺ περίζωσαι τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ εἰπὸν πρὸς αὐτοὺς πάντα, ὅσα ἂν ἐντείλωμαί σοι· μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν μηδὲ πτοηθῇς ἐναντίον αὐτῶν, ὅτι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, λέγει κύριος. [18] ἰδοὺ τέθεικά σε ἐν τῇ σήμερον ἡμέρᾳ ὡς πόλιν ὀχυρὰν καὶ ὡς τεῖχος χαλκοῦν ὀχυρὸν ἅπασιν τοῖς βασιλεῦσιν Ιουδα καὶ τοῖς ἄρχουσιν αὐτοῦ καὶ τῷ λαῷ τῆς γῆς, [19] καὶ πολεμήσουσίν σε καὶ οὐ μὴ δύνωνται πρὸς σέ, διότι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, εἶπεν κύριος. [2] Καὶ

εἶπεν Τάδε λέγει κύριος Ἐμνήσθην ἐλέους νεότητός σου καὶ ἀγάπης τελειώσεώς σου τοῦ ἐξακολουθῆσαί σε τῷ ἁγίῳ Ισραηλ, λέγει κύριος [3] ἅγιος Ισραηλ. τῷ κυρίῳ ἀρχὴ γενημάτων αὐτοῦ· πάντες οἱ ἔσθοντες αὐτὸν πλημμελήσουσιν, κακὰ ἥξει ἐπ᾽ αὐτούς, φησὶν κύριος. [4] ἀκούσατε λόγον κυρίου, οἶκος Ιακωβ καὶ πᾶσα πατριὰ οἴκου Ισραηλ. [5] τάδε λέγει κύριος Τί εὗροσαν οἱ πατέρες ὑμῶν ἐν ἐμοὶ πλημμέλημα, ὅτι ἀπέστησαν μακρὰν ἀπ᾽ ἐμοῦ καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν; [6] καὶ οὐκ εἶπαν Ποῦ ἐστιν κύριος ὁ ἀναγαγὼν ἡμᾶς ἐκ γῆς Αἰγύπτου ὁ καθοδηγήσας ἡμᾶς ἐν τῇ ἐρήμῳ ἐν γῇ ἀπείρῳ καὶ ἀβάτῳ, ἐν γῇ ἀνύδρῳ καὶ ἀκάρπῳ, ἐν γῇ, ἐν ᾗ οὐ διώδευσεν ἐν αὐτῇ οὐθὲν καὶ οὐ κατῴκησεν ἐκεῖ υἱὸς ἀνθρώπου; [7] καὶ εἰσήγαγον ὑμᾶς εἰς τὸν Κάρμηλον τοῦ φαγεῖν ὑμᾶς τοὺς καρποὺς αὐτοῦ καὶ τὰ ἀγαθὰ αὐτοῦ· καὶ εἰσήλθατε καὶ ἐμιάνατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα. [8] οἱ ἱερεῖς οὐκ εἶπαν Ποῦ ἐστιν κύριος; καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με, καὶ οἱ ποιμένες ἠσέβουν εἰς ἐμέ, καὶ οἱ προφῆται ἐπροφήτευον τῇ Βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν. [9] διὰ τοῦτο ἔτι κριθήσομαι πρὸς ὑμᾶς, λέγει κύριος, καὶ πρὸς τοὺς υἱοὺς τῶν υἱῶν ὑμῶν κριθήσομαι. [10] διότι διέλθετε εἰς νήσους Χεττιμ καὶ ἴδετε, καὶ εἰς Κηδαρ ἀποστείλατε καὶ νοήσατε σφόδρα, καὶ ἴδετε εἰ γέγονεν τοιαῦτα. [11] εἰ ἀλλάξονται ἔθνη θεοὺς αὐτῶν; καὶ οὗτοι οὔκ εἰσιν θεοί. ὁ δὲ λαός μου ἠλλάξατο τὴν δόξαν αὐτοῦ, ἐξ ἧς οὐκ ὠφεληθήσονται. [12] ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ καὶ ἔφριξεν ἐπὶ πλεῖον σφόδρα, λέγει κύριος. [13] ὅτι δύο πονηρὰ ἐποίησεν ὁ λαός μου· ἐμὲ ἐγκατέλιπον, πηγὴν ὕδατος ζωῆς, καὶ ὤρυξαν ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται ὕδωρ συνέχειν. [14] Μὴ δοῦλός ἐστιν Ισραηλ ἢ οἰκογενής ἐστιν; διὰ τί εἰς προνομὴν ἐγένετο; [15] ἐπ᾽ αὐτὸν ὠρύοντο λέοντες καὶ ἔδωκαν τὴν φωνὴν αὐτῶν, οἳ ἔταξαν τὴν γῆν αὐτοῦ εἰς ἔρημον, καὶ αἱ πόλεις αὐτοῦ κατεσκάφησαν παρὰ τὸ μὴ κατοικεῖσθαι. [16] καὶ υἱοὶ Μέμφεως καὶ Ταφνας ἔγνωσάν σε καὶ κατέπαιζόν σου. [17] οὐχὶ ταῦτα ἐποίησέν σοι τὸ καταλιπεῖν σε ἐμέ; λέγει κύριος ὁ θεός σου. [18] καὶ νῦν τί σοι καὶ τῇ ὁδῷ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γηων; καὶ τί σοι καὶ τῇ ὁδῷ Ἀσσυρίων τοῦ πιεῖν ὕδωρ ποταμῶν; [19] παιδεύσει σε ἡ ἀποστασία σου, καὶ ἡ κακία σου ἐλέγξει σε· καὶ γνῶθι καὶ ἰδὲ ὅτι πικρόν σοι τὸ καταλιπεῖν σε ἐμέ, λέγει κύριος ὁ θεός σου· καὶ οὐκ εὐδόκησα ἐπὶ σοί, λέγει κύριος ὁ θεός σου. [20] ὅτι ἀπ᾽ αἰῶνος συνέτριψας τὸν ζυγόν σου, διέσπασας τοὺς δεσμούς σου καὶ εἶπας Οὐ δουλεύσω, ἀλλὰ πορεύσομαι ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου κατασκίου, ἐκεῖ διαχυθήσομαι ἐν τῇ πορνείᾳ μου. [21] ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινήν· πῶς ἐστράφης εἰς πικρίαν, ἡ ἄμπελος ἡ ἀλλοτρία; [22] ἐὰν ἀποπλύνῃ ἐν νίτρῳ καὶ πληθύνῃς σεαυτῇ

πόαν, κεκηλίδωσαι ἐν ταῖς ἀδικίαις σου ἐναντίον ἐμοῦ, λέγει κύριος. [23] πῶς ἐρεῖς Οὐκ ἐμιάνθην καὶ ὀπίσω τῆς Βααλ οὐκ ἐπορεύθην; ἰδὲ τὰς ὁδούς σου ἐν τῷ πολυανδρίῳ καὶ γνῶθι τί ἐποίησας. ὀψὲ φωνὴ αὐτῆς ὠλόλυξεν, τὰς ὁδοὺς αὐτῆς [24] ἐπλάτυνεν ἐφ᾽ ὕδατα ἐρήμου, ἐν ἐπιθυμίαις ψυχῆς αὐτῆς ἐπνευματοφορεῖτο, παρεδόθη· τίς ἐπιστρέψει αὐτήν; πάντες οἱ ζητοῦντες αὐτὴν οὐ κοπιάσουσιν, ἐν τῇ ταπεινώσει αὐτῆς εὑρήσουσιν αὐτήν. [25] ἀπόστρεψον τὸν πόδα σου ἀπὸ ὁδοῦ τραχείας καὶ τὸν φάρυγγά σου ἀπὸ δίψους. ἡ δὲ εἶπεν Ἀνδριοῦμαι· ὅτι ἠγαπήκει ἀλλοτρίους καὶ ὀπίσω αὐτῶν ἐπορεύετο. [26] ὡς αἰσχύνη κλέπτου ὅταν ἁλῷ, οὕτως αἰσχυνθήσονται οἱ υἱοὶ Ισραηλ, αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ οἱ προφῆται αὐτῶν. [27] τῷ ξύλῳ εἶπαν ὅτι Πατήρ μου εἶ σύ, καὶ τῷ λίθῳ Σὺ ἐγέννησάς με, καὶ ἔστρεψαν ἐπ᾽ ἐμὲ νῶτα καὶ οὐ πρόσωπα αὐτῶν· καὶ ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν ἐροῦσιν Ἀνάστα καὶ σῶσον ἡμᾶς. [28] καὶ ποῦ εἰσιν οἱ θεοί σου, οὓς ἐποίησας σεαυτῷ; εἰ ἀναστήσονται καὶ σώσουσίν σε ἐν καιρῷ τῆς κακώσεώς σου; ὅτι κατ᾽ ἀριθμὸν τῶν πόλεών σου ἦσαν θεοί σου, Ιουδα, καὶ κατ᾽ ἀριθμὸν διόδων τῆς Ιερουσαλημ ἔθυον τῇ Βααλ. [29] ἵνα τί λαλεῖτε πρός με; πάντες ὑμεῖς ἠσεβήσατε καὶ πάντες ὑμεῖς ἠνομήσατε εἰς ἐμέ, λέγει κύριος. [30] μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἐδέξασθε· μάχαιρα κατέφαγεν τοὺς προφήτας ὑμῶν ὡς λέων ὀλεθρεύων, καὶ οὐκ ἐφοβήθητε. [31] ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος Μὴ ἔρημος ἐγενόμην τῷ Ισραηλ ἢ γῇ κεχερσωμένη; διὰ τί εἶπεν ὁ λαός μου Οὐ κυριευθησόμεθα καὶ οὐχ ἥξομεν πρὸς σὲ ἔτι; [32] μὴ ἐπιλήσεται νύμφη τὸν κόσμον αὐτῆς καὶ παρθένος τὴν στηθοδεσμίδα αὐτῆς; ὁ δὲ λαός μου ἐπελάθετό μου ἡμέρας, ὧν οὐκ ἔστιν ἀριθμός. [33] τί ἔτι καλὸν ἐπιτηδεύσεις ἐν ταῖς ὁδοῖς σου τοῦ ζητῆσαι ἀγάπησιν; οὐχ οὕτως, ἀλλὰ καὶ σὺ ἐπονηρεύσω τοῦ μιᾶναι τὰς ὁδούς σου. [34] καὶ ἐν ταῖς χερσίν σου εὑρέθησαν αἵματα ψυχῶν ἀθῴων· οὐκ ἐν διορύγμασιν εὗρον αὐτούς, ἀλλ᾽ ἐπὶ πάσῃ δρυί. [35] καὶ εἶπας Ἀθῷός εἰμι, ἀλλὰ ἀποστραφήτω ὁ θυμὸς αὐτοῦ ἀπ᾽ ἐμοῦ. ἰδοὺ ἐγὼ κρίνομαι πρὸς σὲ ἐν τῷ λέγειν σε Οὐχ ἥμαρτον. [36] τί κατεφρόνησας σφόδρα τοῦ δευτερῶσαι τὰς ὁδούς σου; καὶ ἀπὸ Αἰγύπτου καταισχυνθήσῃ, καθὼς κατῃσχύνθης ἀπὸ Ασσουρ. [37] ὅτι καὶ ἐντεῦθεν ἐξελεύσῃ, καὶ αἱ χεῖρές σου ἐπὶ τῆς κεφαλῆς σου· ὅτι ἀπώσατο κύριος τὴν ἐλπίδα σου, καὶ οὐκ εὐοδωθήσῃ ἐν αὐτῇ.

CHAPTER 3

[1] Ἐὰν ἐξαποστείλῃ ἀνὴρ τὴν γυναῖκα αὐτοῦ, καὶ ἀπέλθῃ ἀπ᾽ αὐτοῦ καὶ γένηται ἀνδρὶ ἑτέρῳ, μὴ ἀνακάμπτουσα ἀνακάμψει πρὸς αὐτὸν ἔτι; οὐ μιαινομένη μιανθήσεται ἡ γυνὴ ἐκείνη; καὶ σὺ ἐξεπόρνευσας ἐν ποιμέσιν πολλοῖς· καὶ ἀνέκαμπτες πρός με; λέγει κύριος. [2] ἆρον εἰς εὐθεῖαν τοὺς ὀφθαλμούς σου καὶ ἰδέ· ποῦ οὐχὶ ἐξεφύρθης; ἐπὶ ταῖς ὁδοῖς ἐκάθισας αὐτοῖς ὡσεὶ κορώνη ἐρημουμένη καὶ ἐμίανας τὴν γῆν ἐν ταῖς πορνείαις σου καὶ ἐν ταῖς κακίαις σου. [3] καὶ ἔσχες ποιμένας πολλοὺς εἰς πρόσκομμα σεαυτῇ· ὄψις πόρνης ἐγένετό σοι, ἀπηναισχύντησας πρὸς πάντας. [4] οὐχ ὡς οἰκόν με ἐκάλεσας καὶ πατέρα καὶ ἀρχηγὸν τῆς παρθενίας σου; [5] μὴ διαμενεῖ εἰς τὸν αἰῶνα ἢ διαφυλαχθήσεται εἰς νεῖκος; ἰδοὺ ἐλάλησας καὶ ἐποίησας τὰ πονηρὰ ταῦτα καὶ ἠδυνάσθης. [6] Καὶ εἶπεν κύριος πρός με ἐν ταῖς ἡμέραις Ιωσια τοῦ βασιλέως Εἶδες ἃ ἐποίησέν μοι ἡ κατοικία τοῦ Ισραηλ· ἐπορεύθησαν ἐπὶ πᾶν ὄρος ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους καὶ ἐπόρνευσαν ἐκεῖ. [7] καὶ εἶπα μετὰ τὸ πορνεῦσαι αὐτὴν ταῦτα πάντα Πρός με ἀνάστρεψον, καὶ οὐκ ἀνέστρεψεν· καὶ εἶδεν τὴν ἀσυνθεσίαν αὐτῆς ἡ ἀσύνθετος Ιουδα. [8] καὶ εἶδον διότι περὶ πάντων ὧν κατελήμφθη ἐν οἷς ἐμοιχᾶτο ἡ κατοικία τοῦ Ισραηλ, καὶ ἐξαπέστειλα αὐτὴν καὶ ἔδωκα αὐτῇ βιβλίον ἀποστασίου εἰς τὰς χεῖρας αὐτῆς· καὶ οὐκ ἐφοβήθη ἡ ἀσύνθετος Ιουδα καὶ ἐπορεύθη καὶ ἐπόρνευσεν καὶ αὐτή. [9] καὶ ἐγένετο εἰς οὐθὲν ἡ πορνεία αὐτῆς, καὶ ἐμοίχευσεν τὸ ξύλον καὶ τὸν λίθον. [10] καὶ ἐν πᾶσιν τούτοις οὐκ ἐπεστράφη πρός με ἡ ἀσύνθετος Ιουδα ἐξ ὅλης τῆς καρδίας αὐτῆς, ἀλλ᾽ ἐπὶ ψεύδει. [11] καὶ εἶπεν κύριος πρός με Ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ Ισραηλ ἀπὸ τῆς ἀσυνθέτου Ιουδα. [12] πορεύου καὶ ἀνάγνωθι τοὺς λόγους τούτους πρὸς βορρᾶν καὶ ἐρεῖς Ἐπιστράφητι πρός με, ἡ κατοικία τοῦ Ισραηλ, λέγει κύριος, καὶ οὐ στηριῶ τὸ πρόσωπόν μου ἐφ᾽ ὑμᾶς· ὅτι ἐλεήμων ἐγώ εἰμι, λέγει κύριος, καὶ οὐ μηνιῶ ὑμῖν εἰς τὸν αἰῶνα. [13] πλὴν γνῶθι τὴν ἀδικίαν σου, ὅτι εἰς κύριον τὸν θεόν σου ἠσέβησας καὶ διέχεας τὰς ὁδούς σου εἰς ἀλλοτρίους ὑποκάτω παντὸς ξύλου ἀλσώδους, τῆς δὲ φωνῆς μου οὐχ ὑπήκουσας, λέγει κύριος. [14] ἐπιστράφητε, υἱοὶ ἀφεστηκότες, λέγει κύριος, διότι ἐγὼ κατακυριεύσω ὑμῶν καὶ λήμψομαι ὑμᾶς ἕνα ἐκ πόλεως καὶ δύο ἐκ πατριᾶς καὶ εἰσάξω ὑμᾶς εἰς Σιων [15] καὶ δώσω ὑμῖν ποιμένας κατὰ τὴν καρδίαν μου, καὶ ποιμανοῦσιν ὑμᾶς ποιμαίνοντες μετ᾽ ἐπιστήμης. [16] καὶ ἔσται ἐὰν πληθυνθῆτε καὶ αὐξηθῆτε ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις, λέγει κύριος, οὐκ ἐροῦσιν ἔτι Κιβωτὸς διαθήκης ἁγίου Ισραηλ, οὐκ ἀναβήσεται ἐπὶ καρδίαν, οὐκ ὀνομασθήσεται οὐδὲ ἐπισκεφθήσεται καὶ οὐ ποιηθήσεται ἔτι· [17] ἐν ταῖς

ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ καλέσουσιν τὴν Ιερουσαλημ Θρόνος κυρίου, καὶ συναχθήσονται εἰς αὐτὴν πάντα τὰ ἔθνη καὶ οὐ πορεύσονται ἔτι ὀπίσω τῶν ἐνθυμημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς. [18] ἐν ταῖς ἡμέραις ἐκείναις συνελεύσονται οἶκος Ιουδα ἐπὶ τὸν οἶκον τοῦ Ισραηλ, καὶ ἥξουσιν ἐπὶ τὸ αὐτὸ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν ἐπὶ τὴν γῆν, ἣν κατεκληρονόμησα τοὺς πατέρας αὐτῶν. [19] καὶ ἐγὼ εἶπα Γένοιτο, κύριε· ὅτι τάξω σε εἰς τέκνα καὶ δώσω σοι γῆν ἐκλεκτὴν κληρονομίαν θεοῦ παντοκράτορος ἐθνῶν· καὶ εἶπα Πατέρα καλέσετέ με καὶ ἀπ᾽ ἐμοῦ οὐκ ἀποστραφήσεσθε. [20] πλὴν ὡς ἀθετεῖ γυνὴ εἰς τὸν συνόντα αὐτῇ, οὕτως ἠθέτησεν εἰς ἐμὲ οἶκος Ισραηλ, λέγει κύριος. [21] φωνὴ ἐκ χειλέων ἠκούσθη κλαυθμοῦ καὶ δεήσεως υἱῶν Ισραηλ, ὅτι ἠδίκησαν ἐν ταῖς ὁδοῖς αὐτῶν, ἐπελάθοντο θεοῦ ἁγίου αὐτῶν. [22] ἐπιστράφητε, υἱοὶ ἐπιστρέφοντες, καὶ ἰάσομαι τὰ συντρίμματα ὑμῶν. ἰδοὺ δοῦλοι ἡμεῖς ἐσόμεθά σοι, ὅτι σὺ κύριος ὁ θεὸς ἡμῶν εἶ. [23] ὄντως εἰς ψεῦδος ἦσαν οἱ βουνοὶ καὶ ἡ δύναμις τῶν ὀρέων, πλὴν διὰ κυρίου θεοῦ ἡμῶν ἡ σωτηρία τοῦ Ισραηλ. [24] ἡ δὲ αἰσχύνη κατανάλωσεν τοὺς μόχθους τῶν πατέρων ἡμῶν ἀπὸ νεότητος ἡμῶν, τὰ πρόβατα αὐτῶν καὶ τοὺς μόσχους αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν. [25] ἐκοιμήθημεν ἐν τῇ αἰσχύνῃ ἡμῶν, καὶ ἐπεκάλυψεν ἡμᾶς ἡ ἀτιμία ἡμῶν, διότι ἔναντι τοῦ θεοῦ ἡμῶν ἡμάρτομεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν ἀπὸ νεότητος ἡμῶν ἕως τῆς ἡμέρας ταύτης καὶ οὐχ ὑπηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν.

CHAPTER 4

[1] Ἐὰν ἐπιστραφῇ Ισραηλ, λέγει κύριος, πρός με ἐπιστραφήσεται· ἐὰν περιέλῃ τὰ βδελύγματα αὐτοῦ ἐκ στόματος αὐτοῦ καὶ ἀπὸ τοῦ προσώπου μου εὐλαβηθῇ [2] καὶ ὀμόσῃ Ζῇ κύριος μετὰ ἀληθείας καὶ ἐν κρίσει καὶ ἐν δικαιοσύνῃ, καὶ εὐλογήσουσιν ἐν αὐτῇ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσιν τῷ θεῷ ἐν Ιερουσαλημ. [3] ὅτι τάδε λέγει κύριος τοῖς ἀνδράσιν Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ Νεώσατε ἑαυτοῖς νεώματα καὶ μὴ σπείρητε ἐπ᾽ ἀκάνθαις. [4] περιτμήθητε τῷ θεῷ ὑμῶν καὶ περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ, μὴ ἐξέλθῃ ὡς πῦρ ὁ θυμός μου καὶ ἐκκαυθήσεται, καὶ οὐκ ἔσται ὁ σβέσων ἀπὸ προσώπου πονηρίας ἐπιτηδευμάτων ὑμῶν. [5] Ἀναγγείλατε ἐν τῷ Ιουδα, καὶ ἀκουσθήτω ἐν Ιερουσαλημ· εἴπατε Σημάνατε ἐπὶ τῆς γῆς σάλπιγγι καὶ κεκράξατε μέγα· εἴπατε Συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς τειχήρεις. [6] ἀναλαβόντες φεύγετε εἰς Σιων· σπεύσατε μὴ στῆτε, ὅτι κακὰ ἐγὼ ἐπάγω ἀπὸ βορρᾶ καὶ συντριβὴν μεγάλην. [7] ἀνέβη λέων ἐκ τῆς μάνδρας αὐτοῦ, ἐξολεθρεύων ἔθνη ἐξῆρεν καὶ ἐξῆλθεν ἐκ τοῦ τόπου αὐτοῦ τοῦ θεῖναι τὴν γῆν εἰς ἐρήμωσιν, καὶ πόλεις καθαιρεθήσονται παρὰ τὸ μὴ κατοικεῖσθαι αὐτάς. [8] ἐπὶ τούτοις περιζώσασθε σάκκους καὶ κόπτεσθε καὶ ἀλαλάξατε, διότι οὐκ ἀπεστράφη ὁ θυμὸς κυρίου ἀφ᾽ ὑμῶν. [9] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἀπολεῖται ἡ καρδία τοῦ βασιλέως καὶ ἡ καρδία τῶν ἀρχόντων, καὶ οἱ ἱερεῖς ἐκστήσονται, καὶ οἱ προφῆται θαυμάσονται. [10] καὶ εἶπα Ὦ δέσποτα κύριε, ἄρα γε ἀπατῶν ἠπάτησας τὸν λαὸν τοῦτον καὶ τὴν Ιερουσαλημ λέγων Εἰρήνη ἔσται ὑμῖν, καὶ ἰδοὺ ἥψατο ἡ μάχαιρα ἕως τῆς ψυχῆς αὐτῶν. [11] ἐν τῷ καιρῷ ἐκείνῳ ἐροῦσιν τῷ λαῷ τούτῳ καὶ τῇ Ιερουσαλημ Πνεῦμα πλανήσεως ἐν τῇ ἐρήμῳ, ὁδὸς τῆς θυγατρὸς τοῦ λαοῦ μου οὐκ εἰς καθαρὸν οὐδ᾽ εἰς ἅγιον. [12] πνεῦμα πληρώσεως ἥξει μοι· νῦν δὲ ἐγὼ λαλῶ κρίματα πρὸς αὐτούς. [13] ἰδοὺ ὡς νεφέλη ἀναβήσεται, καὶ ὡς καταιγὶς τὰ ἅρματα αὐτοῦ, κουφότεροι ἀετῶν οἱ ἵπποι αὐτοῦ· οὐαὶ ἡμῖν, ὅτι ταλαιπωροῦμεν. [14] ἀπόπλυνε ἀπὸ κακίας τὴν καρδίαν σου, Ιερουσαλημ, ἵνα σωθῇς· ἕως πότε ὑπάρξουσιν ἐν σοὶ διαλογισμοὶ πόνων σου; [15] διότι φωνὴ ἀναγγέλλοντος ἐκ Δαν ἥξει, καὶ ἀκουσθήσεται πόνος ἐξ ὄρους Εφραιμ. [16] ἀναμνήσατε ἔθνη Ἰδοὺ ἤκασιν· ἀναγγείλατε ἐν Ιερουσαλημ Συστροφαὶ ἔρχονται ἐκ γῆς μακρόθεν καὶ ἔδωκαν ἐπὶ τὰς πόλεις Ιουδα φωνὴν αὐτῶν. [17] ὡς φυλάσσοντες ἀγρὸν ἐγένοντο ἐπ᾽ αὐτὴν κύκλῳ, ὅτι ἐμοῦ ἠμέλησας, λέγει κύριος. [18] αἱ ὁδοί σου καὶ τὰ ἐπιτηδεύματά σου ἐποίησαν ταῦτά σοι· αὕτη ἡ κακία σου, ὅτι πικρά, ὅτι ἥψατο ἕως τῆς καρδίας σου. [19]

τὴν κοιλίαν μου τὴν κοιλίαν μου ἀλγῶ, καὶ τὰ αἰσθητήρια τῆς καρδίας μου· μαιμάσσει ἡ ψυχή μου, σπαράσσεται ἡ καρδία μου, οὐ σιωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχή μου, κραυγὴν πολέμου. [20] καὶ ταλαιπωρίαν συντριμμὸν ἐπικαλεῖται, ὅτι τεταλαιπώρηκεν πᾶσα ἡ γῆ· ἄφνω τεταλαιπώρηκεν ἡ σκηνή, διεσπάσθησαν αἱ δέρρεις μου. [21] ἕως πότε ὄψομαι φεύγοντας ἀκούων φωνὴν σαλπίγγων; [22] διότι οἱ ἡγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ᾔδεισαν, υἱοὶ ἄφρονές εἰσιν καὶ οὐ συνετοί· σοφοί εἰσιν τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν. [23] ἐπέβλεψα ἐπὶ τὴν γῆν, καὶ ἰδοὺ οὐθέν, καὶ εἰς τὸν οὐρανόν, καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ· [24] εἶδον τὰ ὄρη, καὶ ἦν τρέμοντα, καὶ πάντας τοὺς βουνοὺς ταρασσομένους· [25] ἐπέβλεψα, καὶ ἰδοὺ οὐκ ἦν ἄνθρωπος, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ ἐπτοεῖτο· [26] εἶδον, καὶ ἰδοὺ ὁ Κάρμηλος ἔρημος, καὶ πᾶσαι αἱ πόλεις ἐμπεπυρισμέναι πυρὶ ἀπὸ προσώπου κυρίου, καὶ ἀπὸ προσώπου ὀργῆς θυμοῦ αὐτοῦ ἠφανίσθησαν. [27] τάδε λέγει κύριος Ἔρημος ἔσται πᾶσα ἡ γῆ, συντέλειαν δὲ οὐ μὴ ποιήσω. [28] ἐπὶ τούτοις πενθείτω ἡ γῆ, καὶ συσκοτασάτω ὁ οὐρανὸς ἄνωθεν, διότι ἐλάλησα καὶ οὐ μετανοήσω, ὥρμησα καὶ οὐκ ἀποστρέψω ἀπ᾽ αὐτῆς. [29] ἀπὸ φωνῆς ἱππέως καὶ ἐντεταμένου τόξου ἀνεχώρησεν πᾶσα χώρα· εἰσέδυσαν εἰς τὰ σπήλαια καὶ εἰς τὰ ἄλση ἐκρύβησαν καὶ ἐπὶ τὰς πέτρας ἀνέβησαν· πᾶσα πόλις ἐγκατελείφθη, οὐ κατοικεῖ ἐν αὐταῖς ἄνθρωπος. [30] καὶ σὺ τί ποιήσεις, ἐὰν περιβάλῃ κόκκινον καὶ κοσμήσῃ κόσμῳ χρυσῷ καὶ ἐὰν ἐγχρίσῃ στίβι τοὺς ὀφθαλμούς σου; εἰς μάτην ὁ ὡραισμός σου· ἀπώσαντό σε οἱ ἐρασταί σου, τὴν ψυχήν σου ζητοῦσιν. [31] ὅτι φωνὴν ὡς ὠδινούσης ἤκουσα, τοῦ στεναγμοῦ σου ὡς πρωτοτοκούσης, φωνὴ θυγατρὸς Σιων· ἐκλυθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς Οἴμμοι ἐγώ, ὅτι ἐκλείπει ἡ ψυχή μου ἐπὶ τοῖς ἀνῃρημένοις.

CHAPTER 5

[1] Περιδράμετε ἐν ταῖς ὁδοῖς Ιερουσαλημ καὶ ἴδετε καὶ γνῶτε καὶ ζητήσατε ἐν ταῖς πλατείαις αὐτῆς, ἐὰν εὕρητε ἄνδρα, εἰ ἔστιν ποιῶν κρίμα καὶ ζητῶν πίστιν, καὶ ἵλεως ἔσομαι αὐτοῖς, λέγει κύριος. [2] Ζῇ κύριος, λέγουσιν· διὰ τοῦτο οὐκ ἐπὶ ψεύδεσιν ὀμνύουσιν; [3] κύριε, οἱ ὀφθαλμοί σου εἰς πίστιν· ἐμαστίγωσας αὐτούς, καὶ οὐκ ἐπόνεσαν· συνετέλεσας αὐτούς, καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν· ἐστερέωσαν τὰ πρόσωπα αὐτῶν ὑπὲρ πέτραν καὶ οὐκ ἠθέλησαν ἐπιστραφῆναι. [4] καὶ ἐγὼ εἶπα Ἴσως πτωχοί εἰσιν, διότι οὐκ ἐδυνάσθησαν, ὅτι οὐκ ἔγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ· [5] πορεύσομαι πρὸς τοὺς ἀδροὺς καὶ λαλήσω αὐτοῖς, ὅτι αὐτοὶ ἐπέγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ· καὶ ἰδοὺ ὁμοθυμαδὸν συνέτριψαν ζυγόν, διέρρηξαν δεσμούς. [6] διὰ τοῦτο ἔπαισεν αὐτοὺς λέων ἐκ τοῦ δρυμοῦ, καὶ λύκος ἔως τῶν οἰκιῶν ὠλέθρευσεν αὐτούς, καὶ πάρδαλις ἐγρηγόρησεν ἐπὶ τὰς πόλεις αὐτῶν· πάντες οἱ ἐκπορευόμενοι ἀπ᾽ αὐτῶν θηρευθήσονται, ὅτι ἐπλήθυναν ἀσεβείας αὐτῶν, ἴσχυσαν ἐν ταῖς ἀποστροφαῖς αὐτῶν. [7] ποίᾳ τούτων ἵλεως γένωμαί σοι; οἱ υἱοί σου ἐγκατέλιπόν με καὶ ὤμνυον ἐν τοῖς οὐκ οὖσιν θεοῖς· καὶ ἐχόρτασα αὐτούς, καὶ ἐμοιχῶντο καὶ ἐν οἴκοις πορνῶν κατέλυον. [8] ἵπποι θηλυμανεῖς ἐγενήθησαν, ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζον. [9] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι; λέγει κύριος· ἢ ἐν ἔθνει τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου; [10] ἀνάβητε ἐπὶ τοὺς προμαχῶνας αὐτῆς καὶ κατασκάψατε, συντέλειαν δὲ μὴ ποιήσητε· ὑπολίπεσθε τὰ ὑποστηρίγματα αὐτῆς, ὅτι τοῦ κυρίου εἰσίν. [11] ὅτι ἀθετῶν ἠθέτησεν εἰς ἐμέ, λέγει κύριος, οἶκος Ισραηλ καὶ οἶκος Ιουδα. [12] ἐψεύσαντο τῷ κυρίῳ ἑαυτῶν καὶ εἶπαν Οὐκ ἔστιν ταῦτα· οὐχ ἥξει ἐφ᾽ ἡμᾶς κακά, καὶ μάχαιραν καὶ λιμὸν οὐκ ὀψόμεθα· [13] οἱ προφῆται ἡμῶν ἦσαν εἰς ἄνεμον, καὶ λόγος κυρίου οὐχ ὑπῆρχεν ἐν αὐτοῖς· οὕτως ἔσται αὐτοῖς. [14] διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ Ἀνθ ὧν ἐλαλήσατε τὸ ῥῆμα τοῦτο, ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ καὶ τὸν λαὸν τοῦτον ξύλα, καὶ καταφάγεται αὐτούς. [15] ἰδοὺ ἐγὼ ἐπάγω ἐφ᾽ ὑμᾶς ἔθνος πόρρωθεν, οἶκος Ισραηλ, λέγει κύριος, ἔθνος, οὗ οὐκ ἀκούσῃ τῆς φωνῆς τῆς γλώσσης αὐτοῦ· [16] πάντες ἰσχυροὶ [17] καὶ κατέδονται τὸν θερισμὸν ὑμῶν καὶ τοὺς ἄρτους ὑμῶν καὶ κατέδονται τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν καὶ κατέδονται τὰ πρόβατα ὑμῶν καὶ τοὺς μόσχους ὑμῶν καὶ κατέδονται τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς συκῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν· καὶ ἀλοήσουσιν τὰς πόλεις τὰς ὀχυρὰς ὑμῶν, ἐφ᾽ αἷς ὑμεῖς πεποίθατε ἐπ᾽ αὐταῖς, ἐν ῥομφαίᾳ. [18] καὶ ἔσται ἐν ταῖς ἡμέραις ἐκείναις, λέγει κύριος ὁ θεός σου, οὐ μὴ

ποιήσω ὑμᾶς εἰς συντέλειαν. [19] καὶ ἔσται ὅταν εἴπητε Τίνος ἕνεκεν ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἡμῖν ἅπαντα ταῦτα; καὶ ἐρεῖς αὐτοῖς Ἀνθ ὧν ἐδουλεύσατε θεοῖς ἀλλοτρίοις ἐν τῇ γῇ ὑμῶν, οὕτως δουλεύσετε ἀλλοτρίοις ἐν γῇ οὐχ ὑμῶν. [20] ἀναγγείλατε ταῦτα εἰς τὸν οἶκον Ιακωβ, καὶ ἀκουσθήτω ἐν τῷ Ιουδα. [21] ἀκούσατε δὴ ταῦτα, λαὸς μωρὸς καὶ ἀκάρδιος, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν. [22] μὴ ἐμὲ οὐ φοβηθήσεσθε; λέγει κύριος, ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε; τὸν τάξαντα ἄμμον ὅριον τῇ θαλάσσῃ, πρόσταγμα αἰώνιον, καὶ οὐχ ὑπερβήσεται αὐτό, καὶ ταραχθήσεται καὶ οὐ δυνήσεται, καὶ ἠχήσουσιν τὰ κύματα αὐτῆς καὶ οὐχ ὑπερβήσεται αὐτό. [23] τῷ δὲ λαῷ τούτῳ ἐγενήθη καρδία ἀνήκοος καὶ ἀπειθής, καὶ ἐξέκλιναν καὶ ἀπήλθοσαν· [24] καὶ οὐκ εἶπον ἐν τῇ καρδίᾳ αὐτῶν Φοβηθῶμεν δὴ κύριον τὸν θεὸν ἡμῶν τὸν διδόντα ἡμῖν ὑετὸν πρόιμον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ καὶ ἐφύλαξεν ἡμῖν. [25] αἱ ἀνομίαι ὑμῶν ἐξέκλιναν ταῦτα, καὶ αἱ ἁμαρτίαι ὑμῶν ἀπέστησαν τὰ ἀγαθὰ ἀφ’ ὑμῶν· [26] ὅτι εὑρέθησαν ἐν τῷ λαῷ μου ἀσεβεῖς καὶ παγίδας ἔστησαν διαφθεῖραι ἄνδρας καὶ συνελαμβάνοσαν. [27] ὡς παγὶς ἐφεσταμένη πλήρης πετεινῶν, οὕτως οἱ οἶκοι αὐτῶν πλήρεις δόλου· διὰ τοῦτο ἐμεγαλύνθησαν καὶ ἐπλούτησαν· [28] καὶ παρέβησαν κρίσιν, οὐκ ἔκριναν κρίσιν ὀρφανοῦ καὶ κρίσιν χήρας οὐκ ἐκρίνοσαν. [29] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι; λέγει κύριος, ἢ ἐν ἔθνει τῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου; [30] ἔκστασις καὶ φρικτὰ ἐγενήθη ἐπὶ τῆς γῆς. [31] οἱ προφῆται προφητεύουσιν ἄδικα, καὶ οἱ ἱερεῖς ἐπεκρότησαν ταῖς χερσὶν αὐτῶν, καὶ ὁ λαός μου ἠγάπησεν οὕτως· καὶ τί ποιήσετε εἰς τὰ μετὰ ταῦτα;

CHAPTER 6

[1] Ἐνισχύσατε, υἱοὶ Βενιαμιν, ἐκ μέσου τῆς Ιερουσαλημ καὶ ἐν Θεκουε σημάνατε σάλπιγγι καὶ ὑπὲρ Βαιθαχαρμα ἄρατε σημεῖον, ὅτι κακὰ ἐκκέκυφεν ἀπὸ βορρᾶ, καὶ συντριβὴ μεγάλη γίνεται, [2] καὶ ἀφαιρεθήσεται τὸ ὕψος σου, θύγατερ Σιων. [3] εἰς αὐτὴν ἥξουσιν ποιμένες καὶ τὰ ποίμνια αὐτῶν καὶ πήξουσιν ἐπ᾽ αὐτὴν σκηνὰς κύκλῳ καὶ ποιμανοῦσιν ἕκαστος τῇ χειρὶ αὐτοῦ. [4] παρασκευάσασθε ἐπ᾽ αὐτὴν εἰς πόλεμον, ἀνάστητε καὶ ἀναβῶμεν ἐπ᾽ αὐτὴν μεσημβρίας· οὐαὶ ἡμῖν, ὅτι κέκλικεν ἡ ἡμέρα, ὅτι ἐκλείπουσιν αἱ σκιαὶ τῆς ἑσπέρας. [5] ἀνάστητε καὶ ἀναβῶμεν ἐν τῇ νυκτὶ καὶ διαφθείρωμεν τὰ θεμέλια αὐτῆς. [6] ὅτι τάδε λέγει κύριος Ἔκκοψον τὰ ξύλα αὐτῆς, ἔκχεον ἐπὶ Ιερουσαλημ δύναμιν· ᾗ πόλις ψευδής, ὅλη καταδυναστεία ἐν αὐτῇ. [7] ὡς ψύχει λάκκος ὕδωρ, οὕτως ψύχει κακία αὐτῆς· ἀσέβεια καὶ ταλαιπωρία ἀκουσθήσεται ἐν αὐτῇ ἐπὶ πρόσωπον αὐτῆς διὰ παντός. πόνῳ καὶ μάστιγι [8] παιδευθήσῃ, Ιερουσαλημ, μὴ ἀποστῇ ἡ ψυχή μου ἀπὸ σοῦ, μὴ ποιήσω σε ἄβατον γῆν ἥτις οὐ κατοικηθήσεται. [9] ὅτι τάδε λέγει κύριος Καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ Ισραηλ, ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ. [10] πρὸς τίνα λαλήσω καὶ διαμαρτύρωμαι, καὶ ἀκούσεται; ἰδοὺ ἀπερίτμητα τὰ ὦτα αὐτῶν, καὶ οὐ δύνανται ἀκούειν· ἰδοὺ τὸ ῥῆμα κυρίου ἐγένετο αὐτοῖς εἰς ὀνειδισμόν, οὐ μὴ βουληθῶσιν αὐτὸ ἀκοῦσαι. [11] καὶ τὸν θυμόν μου ἔπλησα καὶ ἐπέσχον καὶ οὐ συνετέλεσα αὐτούς· ἐκχεῶ ἐπὶ νήπια ἔξωθεν καὶ ἐπὶ συναγωγὴν νεανίσκων ἅμα, ὅτι ἀνὴρ καὶ γυνὴ συλλημφθήσονται, πρεσβύτερος μετὰ πλήρους ἡμερῶν· [12] καὶ μεταστραφήσονται αἱ οἰκίαι αὐτῶν εἰς ἑτέρους, ἀγροὶ καὶ αἱ γυναῖκες αὐτῶν ἐπὶ τὸ αὐτό, ὅτι ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς κατοικοῦντας τὴν γῆν ταύτην, λέγει κύριος. [13] ὅτι ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου πάντες συνετελέσαντο ἄνομα, ἀπὸ ἱερέως καὶ ἕως ψευδοπροφήτου πάντες ἐποίησαν ψευδῆ. [14] καὶ ἰῶντο τὸ σύντριμμα τοῦ λαοῦ μου ἐξουθενοῦντες καὶ λέγοντες Εἰρήνη εἰρήνη· καὶ ποῦ ἐστιν εἰρήνη; [15] κατῃσχύνθησαν, ὅτι ἐξελίποσαν· καὶ οὐδ᾽ ὡς καταισχυνόμενοι κατῃσχύνθησαν καὶ τὴν ἀτιμίαν αὐτῶν οὐκ ἔγνωσαν. διὰ τοῦτο πεσοῦνται ἐν τῇ πτώσει αὐτῶν καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, εἶπεν κύριος. [16] τάδε λέγει κύριος Στῆτε ἐπὶ ταῖς ὁδοῖς καὶ ἴδετε, καὶ ἐρωτήσατε τρίβους κυρίου αἰωνίους καὶ ἴδετε, ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθή, καὶ βαδίζετε ἐν αὐτῇ, καὶ εὑρήσετε ἁγνισμὸν ταῖς ψυχαῖς ὑμῶν· καὶ εἶπαν Οὐ πορευσόμεθα. [17] κατέστακα ἐφ᾽ ὑμᾶς σκοπούς, ἀκούσατε τῆς φωνῆς τῆς σάλπιγγος· καὶ εἶπαν Οὐκ ἀκουσόμεθα. [18] διὰ τοῦτο ἤκουσαν τὰ ἔθνη καὶ οἱ ποιμαίνοντες τὰ

ποίμνια αὐτῶν. [19] ἄκουε, γῆ· ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακά, τὸν καρπὸν ἀποστροφῆς αὐτῶν· ὅτι τῶν λόγων μου οὐ προσέσχον καὶ τὸν νόμον μου ἀπώσαντο. [20] ἵνα τί μοι λίβανον ἐκ Σαβα φέρετε καὶ κιννάμωμον ἐκ γῆς μακρόθεν; τὰ ὁλοκαυτώματα ὑμῶν οὐκ εἰσιν δεκτά, καὶ αἱ θυσίαι ὑμῶν οὐχ ἥδυνάν μοι. [21] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ δίδωμι ἐπὶ τὸν λαὸν τοῦτον ἀσθένειαν, καὶ ἀσθενήσουσιν ἐν αὐτῇ πατέρες καὶ υἱοὶ ἅμα, γείτων καὶ ὁ πλησίον αὐτοῦ ἀπολοῦνται. [22] τάδε λέγει κύριος Ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ, καὶ ἔθνη ἐξεγερθήσεται ἀπ᾽ ἐσχάτου τῆς γῆς· [23] τόξον καὶ ζιβύνην κρατήσουσιν, ἰταμός ἐστιν καὶ οὐκ ἐλεήσει, φωνὴ αὐτοῦ ὡς θάλασσα κυμαίνουσα, ἐφ᾽ ἵπποις καὶ ἅρμασιν παρατάξεται ὡς πῦρ εἰς πόλεμον πρὸς σέ, θύγατερ Σιων. [24] ἠκούσαμεν τὴν ἀκοὴν αὐτῶν, παρελύθησαν αἱ χεῖρες ἡμῶν, θλῖψις κατέσχεν ἡμᾶς, ὠδῖνες ὡς τικτούσης. [25] μὴ ἐκπορεύεσθε εἰς ἀγρὸν καὶ ἐν ταῖς ὁδοῖς μὴ βαδίζετε, ὅτι ῥομφαία τῶν ἐχθρῶν παροικεῖ κυκλόθεν. [26] θύγατερ λαοῦ μου, περίζωσαι σάκκον, κατάπασαι ἐν σποδῷ, πένθος ἀγαπητοῦ ποίησαι σεαυτῇ, κοπετὸν οἰκτρόν, ὅτι ἐξαίφνης ἥξει ταλαιπωρία ἐφ᾽ ὑμᾶς. [27] δοκιμαστὴν δέδωκά σε ἐν λαοῖς δεδοκιμασμένοις, καὶ γνώσῃ με ἐν τῷ δοκιμάσαι με τὴν ὁδὸν αὐτῶν· [28] πάντες ἀνήκοοι, πορευόμενοι σκολιῶς, χαλκὸς καὶ σίδηρος, πάντες διεφθαρμένοι εἰσίν. [29] ἐξέλιπεν φυσητὴρ ἀπὸ πυρός, ἐξέλιπεν μόλιβος· εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ, πονηρία αὐτῶν οὐκ ἐτάκη. [30] ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτούς, ὅτι ἀπεδοκίμασεν αὐτοὺς κύριος. [2] Ἀκούσατε λόγον κυρίου, πᾶσα ἡ Ιουδαία· [3] τάδε λέγει κύριος ὁ θεὸς Ισραηλ Διορθώσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν, καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ. [4] μὴ πεποίθατε ἐφ᾽ ἑαυτοῖς ἐπὶ λόγοις ψευδέσιν, ὅτι τὸ παράπαν οὐκ ὠφελήσουσιν ὑμᾶς λέγοντες Ναὸς κυρίου ναὸς κυρίου ἐστίν. [5] ὅτι ἐὰν διορθοῦντες διορθώσητε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ ποιοῦντες ποιήσητε κρίσιν ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ [6] καὶ προσήλυτον καὶ ὀρφανὸν καὶ χήραν μὴ καταδυναστεύσητε καὶ αἷμα ἀθῷον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ καὶ ὀπίσω θεῶν ἀλλοτρίων μὴ πορεύησθε εἰς κακὸν ὑμῖν, [7] καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ ἐν γῇ, ᾗ ἔδωκα τοῖς πατράσιν ὑμῶν ἐξ αἰῶνος καὶ ἕως αἰῶνος. [8] εἰ δὲ ὑμεῖς πεποίθατε ἐπὶ λόγοις ψευδέσιν, ὅθεν οὐκ ὠφεληθήσεσθε, [9] καὶ φονεύετε καὶ μοιχᾶσθε καὶ κλέπτετε καὶ ὀμνύετε ἐπ᾽ ἀδίκῳ καὶ ἐθυμιᾶτε τῇ Βααλ καὶ ἐπορεύεσθε ὀπίσω θεῶν ἀλλοτρίων, ὧν οὐκ οἴδατε, τοῦ κακῶς εἶναι ὑμῖν [10] καὶ ἤλθετε καὶ ἔστητε ἐνώπιον ἐμοῦ ἐν τῷ οἴκῳ, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ, καὶ εἴπατε Ἀπεσχήμεθα τοῦ μὴ ποιεῖν πάντα τὰ βδελύγματα ταῦτα, [11] μὴ σπήλαιον λῃστῶν ὁ οἶκός μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ ἐκεῖ,

ἐνώπιον ὑμῶν; καὶ ἐγὼ ἰδοὺ ἑώρακα, λέγει κύριος. [12] ὅτι πορεύθητε εἰς τὸν τόπον μου τὸν ἐν Σηλωμ, οὗ κατεσκήνωσα τὸ ὄνομά μου ἐκεῖ ἔμπροσθεν, καὶ ἴδετε ἃ ἐποίησα αὐτῷ ἀπὸ προσώπου κακίας λαοῦ μου Ισραηλ. [13] καὶ νῦν ἀνθ' ὧν ἐποιήσατε πάντα τὰ ἔργα ταῦτα, καὶ ἐλάλησα πρὸς ὑμᾶς καὶ οὐκ ἠκούσατέ μου, καὶ ἐκάλεσα ὑμᾶς καὶ οὐκ ἀπεκρίθητε, [14] καὶ ποιήσω τῷ οἴκῳ τούτῳ, ᾧ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐφ' ᾧ ὑμεῖς πεποίθατε ἐπ' αὐτῷ, καὶ τῷ τόπῳ, ᾧ ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν, καθὼς ἐποίησα τῇ Σηλωμ. [15] καὶ ἀπορρίψω ὑμᾶς ἀπὸ προσώπου μου, καθὼς ἀπέρριψα τοὺς ἀδελφοὺς ὑμῶν πᾶν τὸ σπέρμα Εφραιμ. [16] καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξίου τοῦ ἐλεηθῆναι αὐτοὺς καὶ μὴ εὔχου καὶ μὴ προσέλθῃς μοι περὶ αὐτῶν, ὅτι οὐκ εἰσακούσομαι. [17] ἢ οὐχ ὁρᾷς τί αὐτοὶ ποιοῦσιν ἐν ταῖς πόλεσιν Ιουδα καὶ ἐν ταῖς ὁδοῖς Ιερουσαλημ; [18] οἱ υἱοὶ αὐτῶν συλλέγουσιν ξύλα, καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ, καὶ αἱ γυναῖκες αὐτῶν τρίβουσιν σταῖς τοῦ ποιῆσαι χαυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἀλλοτρίοις, ἵνα παροργίσωσίν με. [19] μὴ ἐμὲ αὐτοὶ παροργίζουσιν; λέγει κύριος· οὐχὶ ἑαυτούς, ὅπως καταισχυνθῇ τὰ πρόσωπα αὐτῶν; [20] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ὀργὴ καὶ θυμός μου χεῖται ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πᾶν ξύλον τοῦ ἀγροῦ αὐτῶν καὶ ἐπὶ πάντα τὰ γενήματα τῆς γῆς, καὶ καυθήσεται καὶ οὐ σβεσθήσεται. [21] τάδε λέγει κύριος Τὰ ὁλοκαυτώματα ὑμῶν συναγάγετε μετὰ τῶν θυσιῶν ὑμῶν καὶ φάγετε κρέα. [22] ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν καὶ οὐκ ἐνετειλάμην αὐτοῖς ἐν ἡμέρᾳ, ᾗ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου, περὶ ὁλοκαυτωμάτων καὶ θυσίας· [23] ἀλλ' ἢ τὸ ῥῆμα τοῦτο ἐνετειλάμην αὐτοῖς λέγων Ἀκούσατε τῆς φωνῆς μου, καὶ ἔσομαι ὑμῖν εἰς θεόν, καὶ ὑμεῖς ἔσεσθέ μοι εἰς λαόν· καὶ πορεύεσθε ἐν πάσαις ταῖς ὁδοῖς μου, αἷς ἂν ἐντείλωμαι ὑμῖν, ὅπως ἂν εὖ ᾖ ὑμῖν. [24] καὶ οὐκ ἤκουσάν μου, καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν, ἀλλ' ἐπορεύθησαν ἐν τοῖς ἐνθυμήμασιν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ἐγενήθησαν εἰς τὰ ὄπισθεν καὶ οὐκ εἰς τὰ ἔμπροσθεν. [25] ἀφ' ἧς ἡμέρας ἐξῆλθοσαν οἱ πατέρες αὐτῶν ἐκ γῆς Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης καὶ ἐξαπέστειλα πρὸς ὑμᾶς πάντας τοὺς δούλους μου τοὺς προφήτας ἡμέρας καὶ ὄρθρου καὶ ἀπέστειλα, [26] καὶ οὐκ ἤκουσάν μου, καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν, καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν. 27-28 καὶ ἐρεῖς αὐτοῖς τὸν λόγον τοῦτον Τοῦτο τὸ ἔθνος, ὃ οὐκ ἤκουσεν τῆς φωνῆς κυρίου οὐδὲ ἐδέξατο παιδείαν· ἐξέλιπεν ἡ πίστις ἐκ στόματος αὐτῶν. [29] Κεῖραι τὴν κεφαλήν σου καὶ ἀπόρριπτε καὶ ἀνάλαβε ἐπὶ χειλέων θρῆνον, ὅτι ἀπεδοκίμασεν κύριος καὶ ἀπώσατο τὴν γενεὰν τὴν ποιοῦσαν ταῦτα. [30] ὅτι ἐποίησαν οἱ υἱοὶ Ιουδα τὸ πονηρὸν ἐναντίον ἐμοῦ, λέγει κύριος·

ἔταξαν τὰ βδελύγματα αὐτῶν ἐν τῷ οἴκῳ, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτόν, τοῦ μιᾶναι αὐτόν· [31] καὶ ᾠκοδόμησαν τὸν βωμὸν τοῦ Ταφεθ, ὅς ἐστιν ἐν φάραγγι υἱοῦ Εννομ, τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρί, ὃ οὐκ ἐνετειλάμην αὐτοῖς καὶ οὐ διενοήθην ἐν τῇ καρδίᾳ μου. [32] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Βωμὸς τοῦ Ταφεθ καὶ Φάραγξ υἱοῦ Εννομ, ἀλλ᾽ ἢ Φάραγξ τῶν ἀνῃρημένων, καὶ θάψουσιν ἐν τῷ Ταφεθ διὰ τὸ μὴ ὑπάρχειν τόπον. [33] καὶ ἔσονται οἱ νεκροὶ τοῦ λαοῦ τούτου εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται ὁ ἀποσοβῶν. [34] καὶ καταλύσω ἐκ πόλεων Ιουδα καὶ ἐκ διόδων Ιερουσαλημ φωνὴν εὐφραινομένων καὶ φωνὴν χαιρόντων, φωνὴν νυμφίου καὶ φωνὴν νύμφης, ὅτι εἰς ἐρήμωσιν ἔσται πᾶσα ἡ γῆ. –

CHAPTER 8

[1] ἐν τῷ καιρῷ ἐκείνῳ, λέγει κύριος, ἐξοίσουσιν τὰ ὀστᾶ τῶν βασιλέων Ιουδα καὶ τὰ ὀστᾶ τῶν ἀρχόντων αὐτοῦ καὶ τὰ ὀστᾶ τῶν ἱερέων καὶ τὰ ὀστᾶ τῶν προφητῶν καὶ τὰ ὀστᾶ τῶν κατοικούντων Ιερουσαλημ ἐκ τῶν τάφων αὐτῶν [2] καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην καὶ πρὸς πάντας τοὺς ἀστέρας καὶ πρὸς πᾶσαν τὴν στρατιὰν τοῦ οὐρανοῦ, ἃ ἠγάπησαν καὶ οἷς ἐδούλευσαν καὶ ὧν ἐπορεύθησαν ὀπίσω αὐτῶν καὶ ὧν ἀντείχοντο καὶ οἷς προσεκύνησαν αὐτοῖς· οὐ κοπήσονται καὶ οὐ ταφήσονται καὶ ἔσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς, [3] ὅτι εἵλοντο τὸν θάνατον ἢ τὴν ζωήν, καὶ πᾶσιν τοῖς καταλοίποις τοῖς καταλειφθεῖσιν ἀπὸ τῆς γενεᾶς ἐκείνης ἐν παντὶ τόπῳ, οὗ ἐὰν ἐξώσω αὐτοὺς ἐκεῖ. [4] Ὅτι τάδε λέγει κύριος Μὴ ὁ πίπτων οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει; [5] διὰ τί ἀπέστρεψεν ὁ λαός μου οὗτος ἀποστροφὴν ἀναιδῆ καὶ κατεκρατήθησαν ἐν τῇ προαιρέσει αὐτῶν καὶ οὐκ ἠθέλησαν τοῦ ἐπιστρέψαι; [6] ἐνωτίσασθε δὴ καὶ ἀκούσατε· οὐχ οὕτως λαλήσουσιν, οὐκ ἔστιν ἄνθρωπος μετανοῶν ἀπὸ τῆς κακίας αὐτοῦ λέγων Τί ἐποίησα; διέλιπεν ὁ τρέχων ἀπὸ τοῦ δρόμου αὐτοῦ ὡς ἵππος κάθιδρος ἐν χρεμετισμῷ αὐτοῦ. [7] καὶ ἡ ασιδα ἐν τῷ οὐρανῷ ἔγνω τὸν καιρὸν αὐτῆς, τρυγὼν καὶ χελιδών, ἀγροῦ στρουθία ἐφύλαξαν καιροὺς εἰσόδων αὐτῶν, ὁ δὲ λαός μου οὐκ ἔγνω τὰ κρίματα κυρίου. [8] πῶς ἐρεῖτε ὅτι Σοφοί ἐσμεν ἡμεῖς, καὶ νόμος κυρίου ἐστὶν μεθ’ ἡμῶν; εἰς μάτην ἐγενήθη σχοῖνος ψευδὴς γραμματεῦσιν. [9] ᾐσχύνθησαν σοφοὶ καὶ ἐπτοήθησαν καὶ ἑάλωσαν, ὅτι τὸν λόγον κυρίου ἀπεδοκίμασαν· σοφία τίς ἐστιν ἐν αὐτοῖς; [10] διὰ τοῦτο δώσω τὰς γυναῖκας αὐτῶν ἑτέροις καὶ τοὺς ἀγροὺς αὐτῶν τοῖς κληρονόμοις, [13] καὶ συνάξουσιν τὰ γενήματα αὐτῶν, λέγει κύριος, οὐκ ἔστιν σταφυλὴ ἐν ταῖς ἀμπέλοις, καὶ οὐκ ἔστιν σῦκα ἐν ταῖς συκαῖς, καὶ τὰ φύλλα κατερρύηκεν. [14] ἐπὶ τί ἡμεῖς καθήμεθα; συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς ὀχυρὰς καὶ ἀπορριφῶμεν, ὅτι ὁ θεὸς ἀπέρριψεν ἡμᾶς καὶ ἐπότισεν ἡμᾶς ὕδωρ χολῆς, ὅτι ἡμάρτομεν ἐναντίον αὐτοῦ. [15] συνήχθημεν εἰς εἰρήνην, καὶ οὐκ ἦν ἀγαθά· εἰς καιρὸν ἰάσεως, καὶ ἰδοὺ σπουδή. [16] ἐκ Δαν ἀκουσόμεθα φωνὴν ὀξύτητος ἵππων αὐτοῦ, ἀπὸ φωνῆς χρεμετισμοῦ ἱππασίας ἵππων αὐτοῦ ἐσείσθη πᾶσα ἡ γῆ· καὶ ἥξει καὶ καταφάγεται τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς, πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ. [17] διότι ἰδοὺ ἐγὼ ἐξαποστέλλω εἰς ὑμᾶς ὄφεις θανατοῦντας, οἷς οὐκ ἔστιν ἐπᾷσαι, καὶ δήξονται ὑμᾶς. [18] ἀνίατα μετ’ ὀδύνης καρδίας ὑμῶν ἀπορουμένης. [19] ἰδοὺ φωνὴ κραυγῆς θυγατρὸς λαοῦ μου ἀπὸ γῆς μακρόθεν Μὴ κύριος οὐκ ἔστιν ἐν Σιων; ἢ βασιλεὺς οὐκ ἔστιν ἐκεῖ; διὰ τί παρώργισάν με ἐν

τοῖς γλυπτοῖς αὐτῶν καὶ ἐν ματαίοις ἀλλοτρίοις; [20] διῆλθεν θέρος, παρῆλθεν ἄμητος, καὶ ἡμεῖς οὐ διεσώθημεν. [21] ἐπὶ συντρίμματι θυγατρὸς λαοῦ μου ἐσκοτώθην· ἀπορίᾳ κατίσχυσάν με ὠδῖνες ὡς τικτούσης. [22] μὴ ῥητίνη οὐκ ἔστιν ἐν Γαλααδ, ἢ ἰατρὸς οὐκ ἔστιν ἐκεῖ; διὰ τί οὐκ ἀνέβη ἴασις θυγατρὸς λαοῦ μου; [23] τίς δώσει κεφαλῇ μου ὕδωρ καὶ ὀφθαλμοῖς μου πηγὴν δακρύων, καὶ κλαύσομαι τὸν λαόν μου τοῦτον ἡμέρας καὶ νυκτός, τοὺς τετραυματισμένους θυγατρὸς λαοῦ μου;
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CHAPTER 9

[1] τίς δῴη μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔσχατον καὶ καταλείψω τὸν λαόν μου καὶ ἀπελεύσομαι ἀπ᾽ αὐτῶν; ὅτι πάντες μοιχῶνται, σύνοδος ἀθετούντων. [2] καὶ ἐνέτειναν τὴν γλῶσσαν αὐτῶν ὡς τόξον· ψεῦδος καὶ οὐ πίστις ἐνίσχυσεν ἐπὶ τῆς γῆς, ὅτι ἐκ κακῶν εἰς κακὰ ἐξήλθοσαν καὶ ἐμὲ οὐκ ἔγνωσαν. [3] ἕκαστος ἀπὸ τοῦ πλησίον αὐτοῦ φυλάξασθε καὶ ἐπ᾽ ἀδελφοῖς αὐτῶν μὴ πεποίθατε, ὅτι πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ, καὶ πᾶς φίλος δολίως πορεύσεται. [4] ἕκαστος κατὰ τοῦ φίλου αὐτοῦ καταπαίξεται, ἀλήθειαν οὐ μὴ λαλήσωσιν· μεμάθηκεν ἡ γλῶσσα αὐτῶν λαλεῖν ψευδῆ, ἠδίκησαν καὶ οὐ διέλιπον τοῦ ἐπιστρέψαι. [5] τόκος ἐπὶ τόκῳ, δόλος ἐπὶ δόλῳ· οὐκ ἤθελον εἰδέναι με. [6] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ πυρώσω αὐτοὺς καὶ δοκιμῶ αὐτούς, ὅτι ποιήσω ἀπὸ προσώπου πονηρίας θυγατρὸς λαοῦ μου. [7] βολὶς τιτρώσκουσα ἡ γλῶσσα αὐτῶν, δόλια τὰ ῥήματα τοῦ στόματος αὐτῶν· τῷ πλησίον αὐτοῦ λαλεῖ εἰρηνικὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν. [8] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι, λέγει κύριος, ἢ ἐν λαῷ τῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου; [9] Ἐπὶ τὰ ὄρη λάβετε κοπετὸν καὶ ἐπὶ τὰς τρίβους τῆς ἐρήμου θρῆνον, ὅτι ἐξέλιπον παρὰ τὸ μὴ εἶναι ἀνθρώπους· οὐκ ἤκουσαν φωνὴν ὑπάρξεως· ἀπὸ πετεινῶν τοῦ οὐρανοῦ καὶ ἕως κτηνῶν ἐξέστησαν, ᾤχοντο. [10] καὶ δώσω τὴν Ιερουσαλημ εἰς μετοικίαν καὶ εἰς κατοικητήριον δρακόντων καὶ τὰς πόλεις Ιουδα εἰς ἀφανισμὸν θήσομαι παρὰ τὸ μὴ κατοικεῖσθαι. [11] τίς ὁ ἄνθρωπος ὁ συνετός, καὶ συνέτω τοῦτο, καὶ ᾧ λόγος στόματος κυρίου πρὸς αὐτόν, ἀναγγειλάτω ὑμῖν· ἕνεκεν τίνος ἀπώλετο ἡ γῆ, ἀνήφθη ὡς ἔρημος παρὰ τὸ μὴ διοδεύεσθαι αὐτήν; [12] καὶ εἶπεν κύριος πρός με Διὰ τὸ ἐγκαταλιπεῖν αὐτοὺς τὸν νόμον μου, ὃν ἔδωκα πρὸ προσώπου αὐτῶν, καὶ οὐκ ἤκουσαν τῆς φωνῆς μου, [13] ἀλλ᾽ ἐπορεύθησαν ὀπίσω τῶν ἀρεστῶν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ὀπίσω τῶν εἰδώλων, ἃ ἐδίδαξαν αὐτοὺς οἱ πατέρες αὐτῶν, [14] διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ἀνάγκας καὶ ποτιῶ αὐτοὺς ὕδωρ χολῆς [15] καὶ διασκορπιῶ αὐτοὺς ἐν τοῖς ἔθνεσιν, εἰς οὓς οὐκ ἐγίνωσκον αὐτοὶ καὶ οἱ πατέρες αὐτῶν, καὶ ἐπαποστελῶ ἐπ᾽ αὐτοὺς τὴν μάχαιραν ἕως τοῦ ἐξαναλῶσαι αὐτοὺς ἐν αὐτῇ. [16] τάδε λέγει κύριος Καλέσατε τὰς θρηνούσας καὶ ἐλθέτωσαν, καὶ πρὸς τὰς σοφὰς ἀποστείλατε καὶ φθεγξάσθωσαν [17] καὶ λαβέτωσαν ἐφ᾽ ὑμᾶς θρῆνον, καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, καὶ τὰ βλέφαρα ὑμῶν ῥείτω ὕδωρ. [18] ὅτι φωνὴ οἴκτου ἠκούσθη ἐν Σιων Πῶς ἐταλαιπωρήσαμεν κατῃσχύνθημεν σφόδρα, ὅτι ἐγκατελίπομεν τὴν γῆν καὶ ἀπερρίψαμεν τὰ σκηνώματα ἡμῶν. [19] ἀκούσατε δή, γυναῖκες, λόγον

θεοῦ, καὶ δεξάσθω τὰ ὦτα ὑμῶν λόγους στόματος αὐτοῦ, καὶ διδάξατε τὰς θυγατέρας ὑμῶν οἶκτον καὶ γυνὴ τὴν πλησίον αὐτῆς θρῆνον. [20] ὅτι ἀνέβη θάνατος διὰ τῶν θυρίδων ὑμῶν, εἰσῆλθεν εἰς τὴν γῆν ὑμῶν τοῦ ἐκτρῖψαι νήπια ἔξωθεν καὶ νεανίσκους ἀπὸ τῶν πλατειῶν. [21] καὶ ἔσονται οἱ νεκροὶ τῶν ἀνθρώπων εἰς παράδειγμα ἐπὶ προσώπου τοῦ πεδίου τῆς γῆς ὑμῶν καὶ ὡς χόρτος ὀπίσω θερίζοντος, καὶ οὐκ ἔσται ὁ συνάγων. [22] Τάδε λέγει κύριος Μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύι αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, [23] ἀλλ᾽ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν ὅτι ἐγώ εἰμι κύριος ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς, ὅτι ἐν τούτοις τὸ θέλημά μου, λέγει κύριος. [24] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους ἀκροβυστίας αὐτῶν, [25] ἐπ᾽ Αἴγυπτον καὶ ἐπὶ τὴν Ιουδαίαν καὶ ἐπὶ Εδωμ καὶ ἐπὶ υἱοὺς Αμμων καὶ ἐπὶ υἱοὺς Μωαβ καὶ ἐπὶ πάντα περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ· ὅτι πάντα τὰ ἔθνη ἀπερίτμητα σαρκί, καὶ πᾶς οἶκος Ισραηλ ἀπερίτμητοι καρδίας αὐτῶν.

CHAPTER 10

[1] Ἀκούσατε τὸν λόγον κυρίου, ὃν ἐλάλησεν ἐφ᾽ ὑμᾶς, οἶκος Ισραηλ· [2] τάδε λέγει κύριος Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ μανθάνετε καὶ ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβεῖσθε, ὅτι φοβοῦνται αὐτὰ τοῖς προσώποις αὐτῶν. [3] ὅτι τὰ νόμιμα τῶν ἐθνῶν μάταια· ξύλον ἐστὶν ἐκ τοῦ δρυμοῦ ἐκκεκομμένον, ἔργον τέκτονος καὶ χώνευμα· [4] ἀργυρίῳ καὶ χρυσίῳ κεκαλλωπισμένα ἐστίν· ἐν σφύραις καὶ ἥλοις ἐστερέωσαν αὐτά, καὶ οὐ κινηθήσονται· [9] ἀργύριον τορευτόν ἐστιν, οὐ πορεύσονται· ἀργύριον προσβλητὸν ἀπὸ Θαρσις ἥξει, χρυσίον Μωφαζ καὶ χεὶρ χρυσοχόων, ἔργα τεχνιτῶν πάντα· ὑάκινθον καὶ πορφύραν ἐνδύσουσιν αὐτά· [5] αἰρόμενα ἀρθήσονται, ὅτι οὐκ ἐπιβήσονται. μὴ φοβηθῆτε αὐτά, ὅτι οὐ μὴ κακοποιήσωσιν, καὶ ἀγαθὸν οὐκ ἔστιν ἐν αὐτοῖς. [11] οὕτως ἐρεῖτε αὐτοῖς Θεοί, οἳ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ἀπὸ τῆς γῆς καὶ ὑποκάτωθεν τοῦ οὐρανοῦ τούτου. [12] κύριος ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύι αὐτοῦ, ὁ ἀνορθώσας τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινεν τὸν οὐρανὸν [13] καὶ πλῆθος ὕδατος ἐν οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἐξ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ. [14] ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, κατῃσχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ, ὅτι ψευδῆ ἐχώνευσαν, οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς· [15] μάταιά ἐστιν, ἔργα ἐμπεπαιγμένα, ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται. [16] οὐκ ἔστιν τοιαύτη μερὶς τῷ Ιακωβ, ὅτι ὁ πλάσας τὰ πάντα αὐτὸς κληρονομία αὐτοῦ, κύριος ὄνομα αὐτῷ. [17] Συνήγαγεν ἔξωθεν τὴν ὑπόστασίν σου, κατοικοῦσα ἐν ἐκλεκτοῖς. [18] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ σκελίζω τοὺς κατοικοῦντας τὴν γῆν ταύτην ἐν θλίψει, ὅπως εὑρεθῇ ἡ πληγή σου· [19] οὐαὶ ἐπὶ συντρίμματί σου, ἀλγηρὰ ἡ πληγή σου. κἀγὼ εἶπα Ὄντως τοῦτο τὸ τραῦμά μου καὶ κατέλαβέν με· [20] ἡ σκηνή μου ἐταλαιπώρησεν ὥλετο, καὶ πᾶσαι αἱ δέρρεις μου διεσπάσθησαν· οἱ υἱοί μου καὶ τὰ πρόβατά μου οὐκ εἰσιν, οὐκ ἔστιν ἔτι τόπος τῆς σκηνῆς μου, τόπος τῶν δέρρεών μου. [21] ὅτι οἱ ποιμένες ἠφρονεύσαντο καὶ τὸν κύριον οὐκ ἐξεζήτησαν· διὰ τοῦτο οὐκ ἐνόησεν πᾶσα ἡ νομὴ καὶ διεσκορπίσθησαν. [22] φωνὴ ἀκοῆς ἰδοὺ ἔρχεται καὶ σεισμὸς μέγας ἐκ γῆς βορρᾶ τοῦ τάξαι τὰς πόλεις Ιουδα εἰς ἀφανισμὸν καὶ κοίτην στρουθῶν. [23] οἶδα, κύριε, ὅτι οὐχὶ τοῦ ἀνθρώπου ἡ ὁδὸς αὐτοῦ, οὐδὲ ἀνὴρ πορεύσεται καὶ κατορθώσει πορείαν αὐτοῦ. [24] παίδευσον ἡμᾶς, κύριε, πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ, ἵνα μὴ ὀλίγους ἡμᾶς ποιήσῃς. [25] ἔκχεον τὸν θυμόν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε καὶ ἐπὶ γενεὰς αἳ τὸ

ὄνομά σου οὐκ ἐπεκαλέσαντο, ὅτι κατέφαγον τὸν Ιακωβ καὶ ἐξανήλωσαν αὐτὸν καὶ τὴν νομὴν αὐτοῦ ἠρήμωσαν.

CHAPTER 11

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν λέγων [2] Ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης. καὶ λαλήσεις πρὸς ἄνδρας Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ· [3] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐπικατάρατος ὁ ἄνθρωπος, ὃς οὐκ ἀκούσεται τῶν λόγων τῆς διαθήκης ταύτης, [4] ἧς ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐν ἡμέρᾳ, ᾗ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου ἐκ καμίνου τῆς σιδηρᾶς λέγων Ἀκούσατε τῆς φωνῆς μου καὶ ποιήσατε πάντα, ὅσα ἐὰν ἐντείλωμαι ὑμῖν, καὶ ἔσεσθέ μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι ὑμῖν εἰς θεόν, [5] ὅπως στήσω τὸν ὅρκον μου, ὃν ὤμοσα τοῖς πατράσιν ὑμῶν, τοῦ δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι καθὼς ἡ ἡμέρα αὕτη. καὶ ἀπεκρίθην καὶ εἶπα Γένοιτο, κύριε. [6] καὶ εἶπεν κύριος πρός με Ἀνάγνωθι τοὺς λόγους τούτους ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ λέγων Ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ ποιήσατε αὐτούς. [8] καὶ οὐκ ἐποίησαν. [9] καὶ εἶπεν κύριος πρός με Εὑρέθη σύνδεσμος ἐν ἀνδράσιν Ιουδα καὶ ἐν τοῖς κατοικοῦσιν Ιερουσαλημ· [10] ἐπεστράφησαν ἐπὶ τὰς ἀδικίας τῶν πατέρων αὐτῶν τῶν πρότερον, οἳ οὐκ ἤθελον εἰσακοῦσαι τῶν λόγων μου, καὶ ἰδοὺ αὐτοὶ βαδίζουσιν ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς, καὶ διεσκέδασαν οἶκος Ισραηλ καὶ οἶκος Ιουδα τὴν διαθήκην μου, ἣν διεθέμην πρὸς τοὺς πατέρας αὐτῶν. [11] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακά, ἐξ ὧν οὐ δυνήσονται ἐξελθεῖν ἐξ αὐτῶν, καὶ κεκράξονται πρός με, καὶ οὐκ εἰσακούσομαι αὐτῶν. [12] καὶ πορεύσονται πόλεις Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ κεκράξονται πρὸς τοὺς θεούς, οἷς αὐτοὶ θυμιῶσιν αὐτοῖς· μὴ σώσουσιν αὐτοὺς ἐν καιρῷ τῶν κακῶν αὐτῶν; [13] ὅτι κατ᾽ ἀριθμὸν τῶν πόλεών σου ἦσαν θεοί σου, Ιουδα, καὶ κατ᾽ ἀριθμὸν ἐξόδων τῆς Ιερουσαλημ ἐτάξατε βωμοὺς θυμιᾶν τῇ Βααλ. [14] καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξίου περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ, ὅτι οὐκ εἰσακούσομαι ἐν τῷ καιρῷ, ἐν ᾧ ἐπικαλοῦνταί με, ἐν καιρῷ κακώσεως αὐτῶν. [15] τί ἡ ἠγαπημένη ἐν τῷ οἴκῳ μου ἐποίησεν βδέλυγμα; μὴ εὐχαὶ καὶ κρέα ἅγια ἀφελοῦσιν ἀπὸ σοῦ τὰς κακίας σου, ἢ τούτοις διαφεύξῃ; [16] ἐλαίαν ὡραίαν εὔσκιον τῷ εἴδει ἐκάλεσεν κύριος τὸ ὄνομά σου· εἰς φωνὴν περιτομῆς αὐτῆς ἀνήφθη πῦρ ἐπ᾽ αὐτήν, μεγάλη ἡ θλῖψις ἐπὶ σέ, ἠχρεώθησαν οἱ κλάδοι αὐτῆς. [17] καὶ κύριος ὁ καταφυτεύσας σε ἐλάλησεν ἐπὶ σὲ κακὰ ἀντὶ τῆς κακίας οἴκου Ισραηλ καὶ οἴκου Ιουδα, ὅτι ἐποίησαν ἑαυτοῖς τοῦ παροργίσαι με ἐν τῷ θυμιᾶν αὐτοὺς τῇ Βααλ. [18] Κύριε, γνώρισόν μοι, καὶ γνώσομαι· τότε εἶδον τὰ ἐπιτηδεύματα αὐτῶν.

[19] ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι οὐκ ἔγνων· ἐπ᾽ ἐμὲ ἐλογίσαντο λογισμὸν πονηρὸν λέγοντες Δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ καὶ ἐκτρίψωμεν αὐτὸν ἀπὸ γῆς ζώντων, καὶ τὸ ὄνομα αὐτοῦ οὐ μὴ μνησθῇ ἔτι. [20] κύριε κρίνων δίκαια δοκιμάζων νεφροὺς καὶ καρδίας, ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐξ αὐτῶν, ὅτι πρὸς σὲ ἀπεκάλυψα τὸ δικαίωμά μου. [21] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ἄνδρας Αναθωθ τοὺς ζητοῦντας τὴν ψυχήν μου τοὺς λέγοντας Οὐ μὴ προφητεύσῃς ἐπὶ τῷ ὀνόματι κυρίου· εἰ δὲ μή, ἀποθανῇ ἐν ταῖς χερσὶν ἡμῶν. [22] ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπ᾽ αὐτούς· οἱ νεανίσκοι αὐτῶν ἐν μαχαίρᾳ ἀποθανοῦνται, καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν τελευτήσουσιν ἐν λιμῷ, [23] καὶ ἐγκατάλειμμα οὐκ ἔσται αὐτῶν, ὅτι ἐπάξω κακὰ ἐπὶ τοὺς κατοικοῦντας ἐν Αναθωθ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν.

CHAPTER 12

[1] Δίκαιος εἶ, κύριε, ὅτι ἀπολογήσομαι πρὸς σέ, πλὴν κρίματα λαλήσω πρὸς σέ· τί ὅτι ὁδὸς ἀσεβῶν εὐοδοῦται, εὐθήνησαν πάντες οἱ ἀθετοῦντες ἀθετήματα; [2] ἐφύτευσας αὐτοὺς καὶ ἐρριζώθησαν, ἐτεκνοποίησαν καὶ ἐποίησαν καρπόν· ἐγγὺς εἶ σὺ τοῦ στόματος αὐτῶν καὶ πόρρω ἀπὸ τῶν νεφρῶν αὐτῶν. [3] καὶ σύ, κύριε, γινώσκεις με, δεδοκίμακας τὴν καρδίαν μου ἐναντίον σου· ἅγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν. [4] ἕως πότε πενθήσει ἡ γῆ καὶ πᾶς ὁ χόρτος τοῦ ἀγροῦ ξηρανθήσεται ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ; ἠφανίσθησαν κτήνη καὶ πετεινά, ὅτι εἶπαν Οὐκ ὄψεται ὁ θεὸς ὁδοὺς ἡμῶν. [5] σοῦ οἱ πόδες τρέχουσιν καὶ ἐκλύουσίν σε· πῶς παρασκευάσῃ ἐφ᾽ ἵπποις; καὶ ἐν γῇ εἰρήνης σὺ πέποιθας· πῶς ποιήσεις ἐν φρυάγματι τοῦ Ιορδάνου; [6] ὅτι καὶ οἱ ἀδελφοί σου καὶ ὁ οἶκος τοῦ πατρός σου, καὶ οὗτοι ἠθέτησάν σε, καὶ αὐτοὶ ἐβόησαν, ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν· μὴ πιστεύσῃς ἐν αὐτοῖς, ὅτι λαλήσουσιν πρὸς σὲ καλά. [7] Ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἠγαπημένην ψυχήν μου εἰς χεῖρας ἐχθρῶν αὐτῆς. [8] ἐγενήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῷ· ἔδωκεν ἐπ᾽ ἐμὲ τὴν φωνὴν αὐτῆς, διὰ τοῦτο ἐμίσησα αὐτήν. [9] μὴ σπήλαιον ὑαίνης ἡ κληρονομία μου ἐμοὶ ἢ σπήλαιον κύκλῳ αὐτῆς; βαδίσατε συναγάγετε πάντα τὰ θηρία τοῦ ἀγροῦ, καὶ ἐλθέτωσαν τοῦ φαγεῖν αὐτήν. [10] ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν μερίδα μου, ἔδωκαν μερίδα ἐπιθυμητήν μου εἰς ἔρημον ἄβατον· [11] ἐτέθη εἰς ἀφανισμὸν ἀπωλείας, δι᾽ ἐμὲ ἀφανισμῷ ἠφανίσθη πᾶσα ἡ γῆ, ὅτι οὐκ ἔστιν ἀνὴρ τιθέμενος ἐν καρδίᾳ. [12] ἐπὶ πᾶσαν διεκβολὴν ἐν τῇ ἐρήμῳ ἦλθον ταλαιπωροῦντες, ὅτι μάχαιρα τοῦ κυρίου καταφάγεται ἀπ᾽ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς, οὐκ ἔστιν εἰρήνη πάσῃ σαρκί. [13] σπείρατε πυροὺς καὶ ἀκάνθας θερίσατε· οἱ κλῆροι αὐτῶν οὐκ ὠφελήσουσιν αὐτούς· αἰσχύνθητε ἀπὸ καυχήσεως ὑμῶν, ἀπὸ ὀνειδισμοῦ ἔναντι κυρίου. [14] Ὅτι τάδε λέγει κύριος περὶ πάντων τῶν γειτόνων τῶν πονηρῶν τῶν ἁπτομένων τῆς κληρονομίας μου, ἧς ἐμέρισα τῷ λαῷ μου Ισραηλ Ἰδοὺ ἐγὼ ἀποσπῶ αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν καὶ τὸν Ιουδαν ἐκβαλῶ ἐκ μέσου αὐτῶν. [15] καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω καὶ ἐλεήσω αὐτοὺς καὶ κατοικιῶ αὐτοὺς ἕκαστον εἰς τὴν κληρονομίαν αὐτοῦ καὶ ἕκαστον εἰς τὴν γῆν αὐτοῦ. [16] καὶ ἔσται ἐὰν μαθόντες μάθωσιν τὴν ὁδὸν τοῦ λαοῦ μου τοῦ ὀμνύειν τῷ ὀνόματί μου Ζῇ κύριος, καθὼς ἐδίδαξαν τὸν λαόν μου ὀμνύειν τῇ Βααλ, καὶ οἰκοδομηθήσονται ἐν μέσῳ τοῦ λαοῦ μου· [17] ἐὰν δὲ μὴ ἐπιστρέψωσιν, καὶ ἐξαρῶ τὸ ἔθνος ἐκεῖνο ἐξάρσει καὶ ἀπωλείᾳ.

CHAPTER 13

[1] Τάδε λέγει κύριος Βάδισον καὶ κτῆσαι σεαυτῷ περίζωμα λινοῦν καὶ περίθου περὶ τὴν ὀσφύν σου, καὶ ἐν ὕδατι οὐ διελεύσεται. [2] καὶ ἐκτησάμην τὸ περίζωμα κατὰ τὸν λόγον κυρίου καὶ περιέθηκα περὶ τὴν ὀσφύν μου. [3] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων [4] Λαβὲ τὸ περίζωμα τὸ περὶ τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ βάδισον ἐπὶ τὸν Εὐφράτην καὶ κατάκρυψον αὐτὸ ἐκεῖ ἐν τῇ τρυμαλιᾷ τῆς πέτρας. [5] καὶ ἐπορεύθην καὶ ἔκρυψα αὐτὸ ἐν τῷ Εὐφράτῃ, καθὼς ἐνετείλατό μοι κύριος. [6] καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ εἶπεν κύριος πρός με Ἀνάστηθι βάδισον ἐπὶ τὸν Εὐφράτην καὶ λαβὲ ἐκεῖθεν τὸ περίζωμα, ὃ ἐνετειλάμην σοι τοῦ κατακρύψαι ἐκεῖ. [7] καὶ ἐπορεύθην ἐπὶ τὸν Εὐφράτην ποταμὸν καὶ ὤρυξα καὶ ἔλαβον τὸ περίζωμα ἐκ τοῦ τόπου, οὗ κατώρυξα αὐτὸ ἐκεῖ, καὶ ἰδοὺ διεφθαρμένον ἦν, ὃ οὐ μὴ χρησθῇ εἰς οὐθέν. [8] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων [9] Τάδε λέγει κύριος Οὕτω φθερῶ τὴν ὕβριν Ιουδα καὶ τὴν ὕβριν Ιερουσαλημ, [10] τὴν πολλὴν ταύτην ὕβριν, τοὺς μὴ βουλομένους ὑπακούειν τῶν λόγων μου καὶ πορευθέντας ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς, καὶ ἔσονται ὥσπερ τὸ περίζωμα τοῦτο, ὃ οὐ χρησθήσεται εἰς οὐθέν. [11] ὅτι καθάπερ κολλᾶται τὸ περίζωμα περὶ τὴν ὀσφὺν τοῦ ἀνθρώπου, οὕτως ἐκόλλησα πρὸς ἐμαυτὸν τὸν οἶκον τοῦ Ισραηλ καὶ πᾶν οἶκον Ιουδα τοῦ γενέσθαι μοι εἰς λαὸν ὀνομαστὸν καὶ εἰς καύχημα καὶ εἰς δόξαν, καὶ οὐκ εἰσήκουσάν μου. [12] καὶ ἐρεῖς πρὸς τὸν λαὸν τοῦτον Πᾶς ἀσκὸς πληρωθήσεται οἴνου. καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Μὴ γνόντες οὐ γνωσόμεθα ὅτι πᾶς ἀσκὸς πληρωθήσεται οἴνου; [13] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ πληρῶ τοὺς κατοικοῦντας τὴν γῆν ταύτην καὶ τοὺς βασιλεῖς αὐτῶν τοὺς καθημένους υἱοὺς Δαυιδ ἐπὶ θρόνου αὐτοῦ καὶ τοὺς ἱερεῖς καὶ τοὺς προφήτας καὶ τὸν Ιουδαν καὶ πάντας τοὺς κατοικοῦντας Ιερουσαλημ μεθύσματι [14] καὶ διασκορπιῶ αὐτοὺς ἄνδρα καὶ τὸν ἀδελφὸν αὐτοῦ καὶ τοὺς πατέρας αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν ἐν τῷ αὐτῷ· οὐκ ἐπιποθήσω, λέγει κύριος, καὶ οὐ φείσομαι καὶ οὐκ οἰκτιρήσω ἀπὸ διαφθορᾶς αὐτῶν. [15] Ἀκούσατε καὶ ἐνωτίσασθε καὶ μὴ ἐπαίρεσθε, ὅτι κύριος ἐλάλησεν. [16] δότε τῷ κυρίῳ θεῷ ὑμῶν δόξαν πρὸ τοῦ συσκοτάσαι καὶ πρὸς τοῦ προσκόψαι πόδας ὑμῶν ἐπ' ὄρη σκοτεινὰ καὶ ἀναμενεῖτε εἰς φῶς καὶ ἐκεῖ σκιὰ θανάτου καὶ τεθήσονται εἰς σκότος. [17] ἐὰν δὲ μὴ ἀκούσητε, κεκρυμμένως κλαύσεται ἡ ψυχὴ ὑμῶν ἀπὸ προσώπου ὕβρεως, καὶ κατάξουσιν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, ὅτι συνετρίβη τὸ ποίμνιον κυρίου. [18] εἴπατε τῷ βασιλεῖ καὶ τοῖς δυναστεύουσιν Ταπεινώθητε καὶ

καθίσατε, ὅτι καθῃρέθη ἀπὸ κεφαλῆς ὑμῶν στέφανος δόξης ὑμῶν. [19] πόλεις αἱ πρὸς νότον συνεκλείσθησαν, καὶ οὐκ ἦν ὁ ἀνοίγων· ἀπῳκίσθη Ιουδας, συνετέλεσεν ἀποικίαν τελείαν. [20] Ἀνάλαβε ὀφθαλμούς σου, Ιερουσαλημ, καὶ ἰδὲ τοὺς ἐρχομένους ἀπὸ βορρᾶ· ποῦ ἐστιν τὸ ποίμνιον, ὃ ἐδόθη σοι, πρόβατα δόξης σου; [21] τί ἐρεῖς ὅταν ἐπισκέπτωνταί σε; καὶ σὺ ἐδίδαξας αὐτοὺς ἐπὶ σὲ μαθήματα εἰς ἀρχήν· οὐκ ὠδῖνες καθέξουσίν σε καθὼς γυναῖκα τίκτουσαν; [22] καὶ ἐὰν εἴπῃς ἐν τῇ καρδίᾳ σου Διὰ τί ἀπήντησέν μοι ταῦτα; διὰ τὸ πλῆθος τῆς ἀδικίας σου ἀνεκαλύφθη τὰ ὀπίσθιά σου παραδειγματισθῆναι τὰς πτέρνας σου. [23] εἰ ἀλλάξεται Αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς, καὶ ὑμεῖς δυνήσεσθε εὖ ποιῆσαι μεμαθηκότες τὰ κακά. [24] καὶ διέσπειρα αὐτοὺς ὡς φρύγανα φερόμενα ὑπὸ ἀνέμου εἰς ἔρημον. [25] οὗτος ὁ κλῆρός σου καὶ μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοί, λέγει κύριος, ὡς ἐπελάθου μου καὶ ἤλπισας ἐπὶ ψεύδεσιν. [26] κἀγὼ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου, καὶ ὀφθήσεται ἡ ἀτιμία σου. [27] καὶ ἡ μοιχεία σου καὶ ὁ χρεμετισμός σου καὶ ἡ ἀπαλλοτρίωσις τῆς πορνείας σου, ἐπὶ τῶν βουνῶν καὶ ἐν τοῖς ἀγροῖς ἑώρακα τὰ βδελύγματά σου· οὐαί σοι, Ιερουσαλημ, ὅτι οὐκ ἐκαθαρίσθης ὀπίσω μου, ἕως τίνος ἔτι;

CHAPTER 14

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν περὶ τῆς ἀβροχίας [2] Ἐπένθησεν ἡ Ιουδαία, καὶ αἱ πύλαι αὐτῆς ἐκενώθησαν καὶ ἐσκοτώθησαν ἐπὶ τῆς γῆς, καὶ ἡ κραυγὴ τῆς Ιερουσαλημ ἀνέβη. [3] καὶ οἱ μεγιστᾶνες αὐτῆς ἀπέστειλαν τοὺς νεωτέρους αὐτῶν ἐφ᾽ ὕδωρ· ἦλθοσαν ἐπὶ τὰ φρέατα καὶ οὐχ εὕροσαν ὕδωρ καὶ ἀπέστρεψαν τὰ ἀγγεῖα αὐτῶν κενά. [4] καὶ τὰ ἔργα τῆς γῆς ἐξέλιπεν, ὅτι οὐκ ἦν ὑετός· ᾐσχύνθησαν γεωργοί, ἐπεκάλυψαν τὴν κεφαλὴν αὐτῶν. [5] καὶ ἔλαφοι ἐν ἀγρῷ ἔτεκον καὶ ἐγκατέλιπον, ὅτι οὐκ ἦν βοτάνη. [6] ὄνοι ἄγριοι ἔστησαν ἐπὶ νάπας· εἵλκυσαν ἄνεμον, ἐξέλιπον οἱ ὀφθαλμοὶ αὐτῶν, ὅτι οὐκ ἦν χόρτος ἀπὸ λαοῦ ἀδικίας. – [7] εἰ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν, κύριε, ποίησον ἡμῖν ἕνεκεν σοῦ, ὅτι πολλαὶ αἱ ἁμαρτίαι ἡμῶν ἐναντίον σοῦ, ὅτι σοὶ ἡμάρτομεν. [8] ὑπομονὴ Ισραηλ, κύριε, καὶ σῴζεις ἐν καιρῷ κακῶν· ἵνα τί ἐγενήθης ὡσεὶ πάροικος ἐπὶ τῆς γῆς καὶ ὡς αὐτόχθων ἐκκλίνων εἰς κατάλυμα; [9] μὴ ἔσῃ ὥσπερ ἄνθρωπος ὑπνῶν ἢ ὡς ἀνὴρ οὐ δυνάμενος σῴζειν; καὶ σὺ ἐν ἡμῖν εἶ, κύριε, καὶ τὸ ὄνομά σου ἐπικέκληται ἐφ᾽ ἡμᾶς· μὴ ἐπιλάθῃ ἡμῶν. – [10] οὕτως λέγει κύριος τῷ λαῷ τούτῳ Ἠγάπησαν κινεῖν πόδας αὐτῶν καὶ οὐκ ἐφείσαντο, καὶ ὁ θεὸς οὐκ εὐδόκησεν ἐν αὐτοῖς· νῦν μνησθήσεται τῶν ἀδικιῶν αὐτῶν. [11] καὶ εἶπεν κύριος πρός με Μὴ προσεύχου περὶ τοῦ λαοῦ τούτου εἰς ἀγαθά· [12] ὅτι ἐὰν νηστεύσωσιν, οὐκ εἰσακούσομαι τῆς δεήσεως αὐτῶν, καὶ ἐὰν προσενέγκωσιν ὁλοκαυτώματα καὶ θυσίας, οὐκ εὐδοκήσω ἐν αὐτοῖς, ὅτι ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ ἐγὼ συντελέσω αὐτούς. [13] καὶ εἶπα Ὦ κύριε, ἰδοὺ οἱ προφῆται αὐτῶν προφητεύουσιν καὶ λέγουσιν Οὐκ ὄψεσθε μάχαιραν, οὐδὲ λιμὸς ἔσται ἐν ὑμῖν, ὅτι ἀλήθειαν καὶ εἰρήνην δώσω ἐπὶ τῆς γῆς καὶ ἐν τῷ τόπῳ τούτῳ. [14] καὶ εἶπεν κύριος πρός με Ψευδῆ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτοῖς καὶ οὐκ ἐλάλησα πρὸς αὐτούς· ὅτι ὁράσεις ψευδεῖς καὶ μαντείας καὶ οἰωνίσματα καὶ προαιρέσεις καρδίας αὐτῶν αὐτοὶ προφητεύουσιν ὑμῖν. [15] διὰ τοῦτο τάδε λέγει κύριος περὶ τῶν προφητῶν τῶν προφητευόντων ἐπὶ τῷ ὀνόματί μου ψευδῆ, καὶ ἐγὼ οὐκ ἀπέστειλα αὐτούς, οἳ λέγουσιν Μάχαιρα καὶ λιμὸς οὐκ ἔσται ἐπὶ τῆς γῆς ταύτης Ἐν θανάτῳ νοσερῷ ἀποθανοῦνται, καὶ ἐν λιμῷ συντελεσθήσονται οἱ προφῆται· [16] καὶ ὁ λαός, οἷς αὐτοὶ προφητεύουσιν αὐτοῖς, καὶ ἔσονται ἐρριμμένοι ἐν ταῖς διόδοις Ιερουσαλημ ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ, καὶ οὐκ ἔσται ὁ θάπτων αὐτούς, καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν· καὶ ἐκχεῶ ἐπ᾽ αὐτοὺς τὰ κακὰ αὐτῶν. [17] καὶ ἐρεῖς πρὸς αὐτοὺς τὸν λόγον τοῦτον

Καταγάγετε ἐπ᾽ ὀφθαλμοὺς ὑμῶν δάκρυα ἡμέρας καὶ νυκτός, καὶ μὴ διαλιπέτωσαν, ὅτι συντρίμματι συνετρίβη θυγάτηρ λαοῦ μου καὶ πληγῇ ὀδυνηρᾷ σφόδρα. [18] ἐὰν ἐξέλθω εἰς τὸ πεδίον, καὶ ἰδοὺ τραυματίαι μαχαίρας, καὶ ἐὰν εἰσέλθω εἰς τὴν πόλιν, καὶ ἰδοὺ πόνος λιμοῦ· ὅτι ἱερεὺς καὶ προφήτης ἐπορεύθησαν εἰς γῆν, ἣν οὐκ ᾔδεισαν. – [19] μὴ ἀποδοκιμάζων ἀπεδοκίμασας τὸν Ιουδαν, καὶ ἀπὸ Σιων ἀπέστη ἡ ψυχή σου; ἵνα τί ἔπαισας ἡμᾶς, καὶ οὐκ ἔστιν ἡμῖν ἴασις; ὑπεμείναμεν εἰς εἰρήνην, καὶ οὐκ ἦν ἀγαθά· εἰς καιρὸν ἰάσεως, καὶ ἰδοὺ ταραχή. [20] ἔγνωμεν, κύριε, ἁμαρτήματα ἡμῶν, ἀδικίας πατέρων ἡμῶν, ὅτι ἡμάρτομεν ἐναντίον σου. [21] κόπασον διὰ τὸ ὄνομά σου, μὴ ἀπολέσῃς θρόνον δόξης σου· μνήσθητι, μὴ διασκεδάσῃς τὴν διαθήκην σου τὴν μεθ᾽ ἡμῶν. [22] μὴ ἔστιν ἐν εἰδώλοις τῶν ἐθνῶν ὑετίζων; καὶ εἰ ὁ οὐρανὸς δώσει πλησμονὴν αὐτοῦ; οὐχὶ σὺ εἶ αὐτός; καὶ ὑπομενοῦμέν σε, ὅτι σὺ ἐποίησας πάντα ταῦτα.

CHAPTER 15

[1] Καὶ εἶπεν κύριος πρός με Ἐὰν στῇ Μωϋσῆς καὶ Σαμουηλ πρὸ προσώπου μου, οὐκ ἔστιν ἡ ψυχή μου πρὸς αὐτούς· ἐξαπόστειλον τὸν λαὸν τοῦτον, καὶ ἐξελθέτωσαν. [2] καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Ποῦ ἐξελευσόμεθα; καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ὅσοι εἰς θάνατον, εἰς θάνατον· καὶ ὅσοι εἰς μάχαιραν, εἰς μάχαιραν· καὶ ὅσοι εἰς λιμόν, εἰς λιμόν· καὶ ὅσοι εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν. [3] καὶ ἐκδικήσω ἐπ᾽ αὐτοὺς τέσσαρα εἴδη, λέγει κύριος, τὴν μάχαιραν εἰς σφαγὴν καὶ τοὺς κύνας εἰς διασπασμὸν καὶ τὰ θηρία τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ εἰς βρῶσιν καὶ εἰς διαφθοράν. [4] καὶ παραδώσω αὐτοὺς εἰς ἀνάγκας πάσαις ταῖς βασιλείαις τῆς γῆς διὰ Μανασση υἱὸν Εζεκιου βασιλέα Ιουδα περὶ πάντων, ὧν ἐποίησεν ἐν Ιερουσαλημ. [5] τίς φείσεται ἐπὶ σοί, Ιερουσαλημ; καὶ τίς δειλιάσει ἐπὶ σοί; ἢ τίς ἀνακάμψει εἰς εἰρήνην σοι; [6] σὺ ἀπεστράφης με, λέγει κύριος, ὀπίσω πορεύσῃ, καὶ ἐκτενῶ τὴν χεῖρά μου καὶ διαφθερῶ σε, καὶ οὐκέτι ἀνήσω αὐτούς. [7] καὶ διασπερῶ αὐτοὺς ἐν διασπορᾷ· ἐν πύλαις λαοῦ μου ἠτεκνώθησαν, ἀπώλεσαν τὸν λαόν μου διὰ τὰς κακίας αὐτῶν. [8] ἐπληθύνθησαν χῆραι αὐτῶν ὑπὲρ τὴν ἄμμον τῆς θαλάσσης· ἐπήγαγον ἐπὶ μητέρα νεανίσκου ταλαιπωρίαν ἐν μεσημβρίᾳ, ἐπέρριψα ἐπ᾽ αὐτὴν ἐξαίφνης τρόμον καὶ σπουδήν. [9] ἐκενώθη ἡ τίκτουσα ἑπτά, ἀπεκάκησεν ἡ ψυχὴ αὐτῆς, ἐπέδυ ὁ ἥλιος αὐτῇ ἔτι μεσούσης τῆς ἡμέρας, κατῃσχύνθη καὶ ὠνειδίσθη· τοὺς καταλοίπους αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν. [10] Οἴμμοι ἐγώ, μῆτερ, ὡς τίνα με ἔτεκες; ἄνδρα δικαζόμενον καὶ διακρινόμενον πάσῃ τῇ γῇ· οὔτε ὠφέλησα, οὔτε ὠφέλησέν με οὐδείς· ἡ ἰσχύς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με. [11] γένοιτο, δέσποτα, κατευθυνόντων αὐτῶν, εἰ μὴ παρέστην σοι ἐν καιρῷ τῶν κακῶν αὐτῶν καὶ ἐν καιρῷ θλίψεως αὐτῶν εἰς ἀγαθὰ πρὸς τὸν ἐχθρόν. – [12] εἰ γνωσθήσεται σίδηρος; καὶ περιβόλαιον χαλκοῦν [13] ἡ ἰσχύς σου. καὶ τοὺς θησαυρούς σου εἰς προνομὴν δώσω ἀντάλλαγμα διὰ πάσας τὰς ἁμαρτίας σου καὶ ἐν πᾶσι τοῖς ὁρίοις σου. [14] καὶ καταδουλώσω σε κύκλῳ τοῖς ἐχθροῖς σου ἐν τῇ γῇ, ᾗ οὐκ ᾔδεις· ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου, ἐφ᾽ ὑμᾶς καυθήσεται. [15] Κύριε, μνήσθητί μου καὶ ἐπίσκεψαί με καὶ ἀθῴωσόν με ἀπὸ τῶν καταδιωκόντων με, μὴ εἰς μακροθυμίαν· γνῶθι ὡς ἔλαβον περὶ σοῦ ὀνειδισμὸν [16] ὑπὸ τῶν ἀθετούντων τοὺς λόγους σου· συντέλεσον αὐτούς, καὶ ἔσται ὁ λόγος σου ἐμοὶ εἰς εὐφροσύνην καὶ χαρὰν καρδίας μου, ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπ᾽ ἐμοί, κύριε παντοκράτωρ. [17] οὐκ ἐκάθισα ἐν συνεδρίῳ αὐτῶν παιζόντων, ἀλλὰ εὐλαβούμην ἀπὸ προσώπου χειρός σου· κατὰ μόνας

ἐκαθήμην, ὅτι πικρίας ἐνεπλήσθην. [18] ἵνα τί οἱ λυποῦντές με κατισχύουσίν μου; ἡ πληγή μου στερεά, πόθεν ἰαθήσομαι; γινομένη ἐγενήθη μοι ὡς ὕδωρ ψευδὲς οὐκ ἔχον πίστιν. – [19] διὰ τοῦτο τάδε λέγει κύριος Ἐὰν ἐπιστρέψῃς, καὶ ἀποκαταστήσω σε, καὶ πρὸ προσώπου μου στήσῃ· καὶ ἐὰν ἐξαγάγῃς τίμιον ἀπὸ ἀναξίου, ὡς στόμα μου ἔσῃ· καὶ ἀναστρέψουσιν αὐτοὶ πρὸς σέ, καὶ σὺ οὐκ ἀναστρέψεις πρὸς αὐτούς. [20] καὶ δώσω σε τῷ λαῷ τούτῳ ὡς τεῖχος ὀχυρὸν χαλκοῦν, καὶ πολεμήσουσιν πρὸς σὲ καὶ οὐ μὴ δύνωνται πρὸς σέ, διότι μετὰ σοῦ εἰμι τοῦ σῴζειν σε [21] καὶ ἐξαιρεῖσθαί σε ἐκ χειρὸς πονηρῶν καὶ λυτρώσομαί σε ἐκ χειρὸς λοιμῶν.

CHAPTER 16

[1] Καὶ σὺ μὴ λάβῃς γυναῖκα, λέγει κύριος ὁ θεὸς Ισραηλ, [2] καὶ οὐ γεννηθήσεταί σοι υἱὸς οὐδὲ θυγάτηρ ἐν τῷ τόπῳ τούτῳ. [3] ὅτι τάδε λέγει κύριος περὶ τῶν υἱῶν καὶ περὶ τῶν θυγατέρων τῶν γεννωμένων ἐν τῷ τόπῳ τούτῳ καὶ περὶ τῶν μητέρων αὐτῶν τῶν τετοκυιῶν αὐτοὺς καὶ περὶ τῶν πατέρων αὐτῶν τῶν γεγεννηκότων αὐτοὺς ἐν τῇ γῇ ταύτῃ [4] Ἐν θανάτῳ νοσερῷ ἀποθανοῦνται, οὐ κοπήσονται καὶ οὐ ταφήσονται· εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς ἔσονται καὶ τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ· ἐν μαχαίρᾳ πεσοῦνται καὶ ἐν λιμῷ συντελεσθήσονται. [5] τάδε λέγει κύριος Μὴ εἰσέλθῃς εἰς θίασον αὐτῶν καὶ μὴ πορευθῇς τοῦ κόψασθαι καὶ μὴ πενθήσῃς αὐτούς, ὅτι ἀφέστακα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου. [6] οὐ μὴ κόψωνται αὐτοὺς οὐδὲ ἐντομίδας οὐ μὴ ποιήσωσιν καὶ οὐ ξυρήσονται, [7] καὶ οὐ μὴ κλασθῇ ἄρτος ἐν πένθει αὐτῶν εἰς παράκλησιν ἐπὶ τεθνηκότι, οὐ ποτιοῦσιν αὐτὸν ποτήριον εἰς παράκλησιν ἐπὶ πατρὶ καὶ μητρὶ αὐτοῦ. [8] εἰς οἰκίαν πότου οὐκ εἰσελεύσῃ συγκαθίσαι μετ᾽ αὐτῶν τοῦ φαγεῖν καὶ πιεῖν. [9] διότι τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ καταλύω ἐκ τοῦ τόπου τούτου ἐνώπιον τῶν ὀφθαλμῶν ὑμῶν καὶ ἐν ταῖς ἡμέραις ὑμῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης. [10] καὶ ἔσται ὅταν ἀναγγείλῃς τῷ λαῷ τούτῳ ἅπαντα τὰ ῥήματα ταῦτα καὶ εἴπωσιν πρὸς σέ Διὰ τί ἐλάλησεν κύριος ἐφ᾽ ἡμᾶς πάντα τὰ κακὰ ταῦτα; τίς ἡ ἀδικία ἡμῶν; καὶ τίς ἡ ἁμαρτία ἡμῶν, ἣν ἡμάρτομεν ἔναντι κυρίου τοῦ θεοῦ ἡμῶν; [11] καὶ ἐρεῖς αὐτοῖς Ἀνθ ὧν ἐγκατέλιπόν με οἱ πατέρες ὑμῶν, λέγει κύριος, καὶ ᾤχοντο ὀπίσω θεῶν ἀλλοτρίων καὶ ἐδούλευσαν αὐτοῖς καὶ προσεκύνησαν αὐτοῖς καὶ ἐμὲ ἐγκατέλιπον καὶ τὸν νόμον μου οὐκ ἐφυλάξαντο, [12] καὶ ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν καὶ ἰδοὺ ὑμεῖς πορεύεσθε ἕκαστος ὀπίσω τῶν ἀρεστῶν τῆς καρδίας ὑμῶν τῆς πονηρᾶς τοῦ μὴ ὑπακούειν μου, [13] καὶ ἀπορρίψω ὑμᾶς ἀπὸ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν οὐκ ᾔδειτε ὑμεῖς καὶ οἱ πατέρες ὑμῶν, καὶ δουλεύσετε ἐκεῖ θεοῖς ἑτέροις, οἳ οὐ δώσουσιν ὑμῖν ἔλεος. [14] Διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Ζῇ κύριος ὁ ἀναγαγὼν τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου, [15] ἀλλά Ζῇ κύριος ὃς ἀνήγαγεν τὸν οἶκον Ισραηλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν, οὗ ἐξώσθησαν ἐκεῖ· καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν αὐτῶν, ἣν ἔδωκα τοῖς πατράσιν αὐτῶν. – [16] ἰδοὺ ἐγὼ ἀποστέλλω τοὺς ἁλεεῖς τοὺς πολλούς, λέγει κύριος, καὶ ἁλιεύσουσιν αὐτούς· καὶ μετὰ ταῦτα ἀποστελῶ τοὺς πολλοὺς θηρευτάς, καὶ θηρεύσουσιν αὐτοὺς ἐπάνω παντὸς ὄρους καὶ ἐπάνω παντὸς βουνοῦ καὶ ἐκ τῶν τρυμαλιῶν τῶν

πετρῶν. [17] ὅτι οἱ ὀφθαλμοί μου ἐπὶ πάσας τὰς ὁδοὺς αὐτῶν, καὶ οὐκ ἐκρύβη τὰ ἀδικήματα αὐτῶν ἀπέναντι τῶν ὀφθαλμῶν μου. [18] καὶ ἀνταποδώσω διπλᾶς τὰς ἀδικίας αὐτῶν καὶ τὰς ἁμαρτίας αὐτῶν, ἐφ᾽ αἷς ἐβεβήλωσαν τὴν γῆν μου ἐν τοῖς θνησιμαίοις τῶν βδελυγμάτων αὐτῶν καὶ ἐν ταῖς ἀνομίαις αὐτῶν, ἐν αἷς ἐπλημμέλησαν τὴν κληρονομίαν μου. – [19] κύριε ἰσχύς μου καὶ βοήθειά μου καὶ καταφυγή μου ἐν ἡμέρᾳ κακῶν, πρὸς σὲ ἔθνη ἥξουσιν ἀπ᾽ ἐσχάτου τῆς γῆς καὶ ἐροῦσιν Ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὠφέλημα. [20] εἰ ποιήσει ἑαυτῷ ἄνθρωπος θεούς; καὶ οὗτοι οὔκ εἰσιν θεοί. [21] διὰ τοῦτο ἰδοὺ ἐγὼ δηλώσω αὐτοῖς ἐν τῷ καιρῷ τούτῳ τὴν χεῖρά μου καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου, καὶ γνώσονται ὅτι ὄνομά μοι κύριος. [5] Ἐπικατάρατος ὁ ἄνθρωπος, ὃς τὴν ἐλπίδα ἔχει ἐπ᾽ ἄνθρωπον καὶ στηρίσει σάρκα βραχίονος αὐτοῦ ἐπ᾽ αὐτόν, καὶ ἀπὸ κυρίου ἀποστῇ ἡ καρδία αὐτοῦ· [6] καὶ ἔσται ὡς ἡ ἀγριομυρίκη ἡ ἐν τῇ ἐρήμῳ, οὐκ ὄψεται ὅταν ἔλθῃ τὰ ἀγαθά, καὶ κατασκηνώσει ἐν ἁλίμοις καὶ ἐν ἐρήμῳ, ἐν γῇ ἁλμυρᾷ ἥτις οὐ κατοικεῖται. [7] καὶ εὐλογημένος ὁ ἄνθρωπος, ὃς πέποιθεν ἐπὶ τῷ κυρίῳ, καὶ ἔσται κύριος ἐλπὶς αὐτοῦ· [8] καὶ ἔσται ὡς ξύλον εὐθηνοῦν παρ᾽ ὕδατα καὶ ἐπὶ ἰκμάδα βαλεῖ ῥίζας αὐτοῦ καὶ οὐ φοβηθήσεται ὅταν ἔλθῃ καῦμα, καὶ ἔσται ἐπ᾽ αὐτῷ στελέχη ἁλσώδη, ἐν ἐνιαυτῷ ἀβροχίας οὐ φοβηθήσεται καὶ οὐ διαλείψει ποιῶν καρπόν. – [9] βαθεῖα ἡ καρδία παρὰ πάντα, καὶ ἄνθρωπός ἐστιν· καὶ τίς γνώσεται αὐτόν; [10] ἐγὼ κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφροὺς τοῦ δοῦναι ἑκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τοὺς καρποὺς τῶν ἐπιτηδευμάτων αὐτοῦ. – [11] ἐφώνησεν πέρδιξ, συνήγαγεν ἃ οὐκ ἔτεκεν· ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως, ἐν ἡμίσει ἡμερῶν αὐτοῦ ἐγκαταλείψουσιν αὐτόν, καὶ ἐπ᾽ ἐσχάτων αὐτοῦ ἔσται ἄφρων. [12] Θρόνος δόξης ὑψωμένος ἁγίασμα ἡμῶν [13] ὑπομονὴ Ισραηλ κύριε, πάντες οἱ καταλιπόντες σε καταισχυνθήτωσαν, ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν, ὅτι ἐγκατέλιπον πηγὴν ζωῆς τὸν κύριον. – [14] ἴασαί με, κύριε, καὶ ἰαθήσομαι· σῶσόν με, καὶ σωθήσομαι· ὅτι καύχημά μου σὺ εἶ. [15] ἰδοὺ αὐτοὶ λέγουσι πρός με Ποῦ ἐστιν ὁ λόγος κυρίου; ἐλθάτω. [16] ἐγὼ δὲ οὐκ ἐκοπίασα κατακολουθῶν ὀπίσω σου καὶ ἡμέραν ἀνθρώπου οὐκ ἐπεθύμησα, σὺ ἐπίστῃ· τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου πρὸ προσώπου σού ἐστιν. [17] μὴ γενηθῇς μοι εἰς ἀλλοτρίωσιν φειδόμενός μου ἐν ἡμέρᾳ πονηρᾷ. [18] καταισχυνθήτωσαν οἱ διώκοντές με, καὶ μὴ καταισχυνθείην ἐγώ· πτοηθείησαν αὐτοί, καὶ μὴ πτοηθείην ἐγώ· ἐπάγαγε ἐπ᾽ αὐτοὺς ἡμέραν πονηράν, δισσὸν σύντριμμα σύντριψον αὐτούς. [19] Τάδε λέγει κύριος Βάδισον καὶ στῆθι ἐν πύλαις υἱῶν λαοῦ σου, ἐν αἷς εἰσπορεύονται ἐν αὐταῖς βασιλεῖς Ιουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς, καὶ ἐν πάσαις ταῖς πύλαις Ιερουσαλημ [20] καὶ ἐρεῖς πρὸς αὐτούς

Ἀκούσατε λόγον κυρίου, βασιλεῖς Ιουδα καὶ πᾶσα Ιουδαία καὶ πᾶσα Ιερουσαλημ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις, [21] τάδε λέγει κύριος Φυλάσσεσθε τὰς ψυχὰς ὑμῶν καὶ μὴ αἴρετε βαστάγματα ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ μὴ ἐκπορεύεσθε ταῖς πύλαις Ιερουσαλημ [22] καὶ μὴ ἐκφέρετε βαστάγματα ἐξ οἰκιῶν ὑμῶν ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ πᾶν ἔργον οὐ ποιήσετε· ἁγιάσατε τὴν ἡμέραν τῶν σαββάτων, καθὼς ἐνετειλάμην τοῖς πατράσιν ὑμῶν. καὶ οὐκ ἤκουσαν καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν [23] καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν τοῦ μὴ ἀκοῦσαί μου καὶ τοῦ μὴ δέξασθαι παιδείαν. [24] καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητέ μου, λέγει κύριος, τοῦ μὴ εἰσφέρειν βαστάγματα διὰ τῶν πυλῶν τῆς πόλεως ταύτης ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἁγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ ποιεῖν πᾶν ἔργον, [25] καὶ εἰσελεύσονται διὰ τῶν πυλῶν τῆς πόλεως ταύτης βασιλεῖς καὶ ἄρχοντες καθήμενοι ἐπὶ θρόνου Δαυιδ καὶ ἐπιβεβηκότες ἐφ’ ἅρμασιν καὶ ἵπποις αὐτῶν, αὐτοὶ καὶ οἱ ἄρχοντες αὐτῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ, καὶ κατοικισθήσεται ἡ πόλις αὕτη εἰς τὸν αἰῶνα. [26] καὶ ἥξουσιν ἐκ τῶν πόλεων Ιουδα καὶ κυκλόθεν Ιερουσαλημ καὶ ἐκ γῆς Βενιαμιν καὶ ἐκ τῆς πεδινῆς καὶ ἐκ τοῦ ὄρους καὶ ἐκ τῆς πρὸς νότον φέροντες ὁλοκαυτώματα καὶ θυσίαν καὶ θυμιάματα καὶ μαναα καὶ λίβανον, φέροντες αἴνεσιν εἰς οἶκον κυρίου. [27] καὶ ἔσται ἐὰν μὴ εἰσακούσητέ μου τοῦ ἁγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ αἴρειν βαστάγματα καὶ μὴ εἰσπορεύεσθαι ταῖς πύλαις Ιερουσαλημ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, καὶ ἀνάψω πῦρ ἐν ταῖς πύλαις αὐτῆς, καὶ καταφάγεται ἄμφοδα Ιερουσαλημ καὶ οὐ σβεσθήσεται.

CHAPTER 18

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν λέγων [2] Ἀνάστηθι καὶ κατάβηθι εἰς οἶκον τοῦ κεραμέως, καὶ ἐκεῖ ἀκούσῃ τοὺς λόγους μου. [3] καὶ κατέβην εἰς τὸν οἶκον τοῦ κεραμέως, καὶ ἰδοὺ αὐτὸς ἐποίει ἔργον ἐπὶ τῶν λίθων· [4] καὶ διέπεσεν τὸ ἀγγεῖον, ὃ αὐτὸς ἐποίει, ἐν ταῖς χερσὶν αὐτοῦ, καὶ πάλιν αὐτὸς ἐποίησεν αὐτὸ ἀγγεῖον ἕτερον, καθὼς ἤρεσεν ἐνώπιον αὐτοῦ τοῦ ποιῆσαι. [5] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [6] Εἰ καθὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς, οἶκος Ισραηλ; ἰδοὺ ὡς ὁ πηλὸς τοῦ κεραμέως ὑμεῖς ἐστε ἐν ταῖς χερσίν μου. [7] πέρας λαλήσω ἐπὶ ἔθνος ἢ ἐπὶ βασιλείαν τοῦ ἐξᾶραι αὐτοὺς καὶ τοῦ ἀπολλύειν, [8] καὶ ἐπιστραφῇ τὸ ἔθνος ἐκεῖνο ἀπὸ πάντων τῶν κακῶν αὐτῶν, καὶ μετανοήσω περὶ τῶν κακῶν, ὧν ἐλογισάμην τοῦ ποιῆσαι αὐτοῖς· [9] καὶ πέρας λαλήσω ἐπὶ ἔθνος καὶ ἐπὶ βασιλείαν τοῦ ἀνοικοδομεῖσθαι καὶ τοῦ καταφυτεύεσθαι, [10] καὶ ποιήσωσιν τὰ πονηρὰ ἐναντίον μου τοῦ μὴ ἀκούειν τῆς φωνῆς μου, καὶ μετανοήσω περὶ τῶν ἀγαθῶν, ὧν ἐλάλησα τοῦ ποιῆσαι αὐτοῖς. [11] καὶ νῦν εἰπὸν πρὸς ἄνδρας Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ Ἰδοὺ ἐγὼ πλάσσω ἐφ᾽ ὑμᾶς κακὰ καὶ λογίζομαι ἐφ᾽ ὑμᾶς λογισμόν· ἀποστραφήτω δὴ ἕκαστος ἀπὸ ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ καλλίονα ποιήσετε τὰ ἐπιτηδεύματα ὑμῶν. [12] καὶ εἶπαν Ἀνδριούμεθα, ὅτι ὀπίσω τῶν ἀποστροφῶν ἡμῶν πορευσόμεθα καὶ ἕκαστος τὰ ἀρεστὰ τῆς καρδίας αὐτοῦ τῆς πονηρᾶς ποιήσομεν. [13] διὰ τοῦτο τάδε λέγει κύριος Ἐρωτήσατε δὴ ἐν ἔθνεσιν Τίς ἤκουσεν τοιαῦτα φρικτά, ἃ ἐποίησεν σφόδρα παρθένος Ισραηλ; [14] μὴ ἐκλείψουσιν ἀπὸ πέτρας μαστοὶ ἢ χιὼν ἀπὸ τοῦ Λιβάνου; μὴ ἐκκλινεῖ ὕδωρ βιαίως ἀνέμῳ φερόμενον; [15] ὅτι ἐπελάθοντό μου ὁ λαός μου, εἰς κενὸν ἐθυμίασαν· καὶ ἀσθενήσουσιν ἐν ταῖς ὁδοῖς αὐτῶν σχοίνους αἰωνίους τοῦ ἐπιβῆναι τρίβους οὐκ ἔχοντας ὁδὸν εἰς πορείαν [16] τοῦ τάξαι τὴν γῆν αὐτῶν εἰς ἀφανισμὸν καὶ σύριγμα αἰώνιον· πάντες οἱ διαπορευόμενοι δι᾽ αὐτῆς ἐκστήσονται καὶ κινήσουσιν τὴν κεφαλὴν αὐτῶν. [17] ὡς ἄνεμον καύσωνα διασπερῶ αὐτοὺς κατὰ πρόσωπον ἐχθρῶν αὐτῶν, δείξω αὐτοῖς ἡμέραν ἀπωλείας αὐτῶν. [18] Καὶ εἶπαν Δεῦτε λογισώμεθα ἐπὶ Ιερεμιαν λογισμόν, ὅτι οὐκ ἀπολεῖται νόμος ἀπὸ ἱερέως καὶ βουλὴ ἀπὸ συνετοῦ καὶ λόγος ἀπὸ προφήτου· δεῦτε καὶ πατάξωμεν αὐτὸν ἐν γλώσσῃ καὶ ἀκουσόμεθα πάντας τοὺς λόγους αὐτοῦ. – [19] εἰσάκουσόν μου, κύριε, καὶ εἰσάκουσον τῆς φωνῆς τοῦ δικαιώματός μου. [20] εἰ ἀνταποδίδοται ἀντὶ ἀγαθῶν κακά; ὅτι συνελάλησαν ῥήματα κατὰ τῆς ψυχῆς μου καὶ τὴν κόλασιν αὐτῶν ἔκρυψάν μοι· μνήσθητι ἑστηκότος μου κατὰ πρόσωπόν σου τοῦ λαλῆσαι

ὑπὲρ αὐτῶν ἀγαθὰ τοῦ ἀποστρέψαι τὸν θυμόν σου ἀπ᾽ αὐτῶν. [21] διὰ τοῦτο δὸς τοὺς υἱοὺς αὐτῶν εἰς λιμὸν καὶ ἄθροισον αὐτοὺς εἰς χεῖρας μαχαίρας· γενέσθωσαν αἱ γυναῖκες αὐτῶν ἄτεκνοι καὶ χῆραι, καὶ οἱ ἄνδρες αὐτῶν γενέσθωσαν ἀνῃρημένοι θανάτῳ καὶ οἱ νεανίσκοι αὐτῶν πεπτωκότες μαχαίρᾳ ἐν πολέμῳ. [22] γενηθήτω κραυγὴ ἐν ταῖς οἰκίαις αὐτῶν, ἐπάξεις ἐπ᾽ αὐτοὺς λῃστὰς ἄφνω, ὅτι ἐνεχείρησαν λόγον εἰς σύλλημψίν μου καὶ παγίδας ἔκρυψαν ἐπ᾽ ἐμέ. [23] καὶ σύ, κύριε, ἔγνως ἅπασαν τὴν βουλὴν αὐτῶν ἐπ᾽ ἐμὲ εἰς θάνατον· μὴ ἀθῳώσῃς τὰς ἀδικίας αὐτῶν, καὶ τὰς ἁμαρτίας αὐτῶν ἀπὸ προσώπου σου μὴ ἐξαλείψῃς· γενέσθω ἡ ἀσθένεια αὐτῶν ἐναντίον σου, ἐν καιρῷ θυμοῦ σου ποίησον ἐν αὐτοῖς.

CHAPTER 19

[1] Τότε εἶπεν κύριος πρός με Βάδισον καὶ κτῆσαι βῖκον πεπλασμένον ὀστράκινον καὶ ἄξεις ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἀπὸ τῶν πρεσβυτέρων τῶν ἱερέων [2] καὶ ἐξελεύσῃ εἰς τὸ πολυάνδριον υἱῶν τῶν τέκνων αὐτῶν, ὅ ἐστιν ἐπὶ τῶν προθύρων πύλης τῆς χαρσιθ, καὶ ἀνάγνωθι ἐκεῖ πάντας τοὺς λόγους, οὓς ἂν λαλήσω πρὸς σέ, [3] καὶ ἐρεῖς αὐτοῖς Ἀκούσατε τὸν λόγον κυρίου, βασιλεῖς Ιουδα καὶ ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον κακὰ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ [4] ἀνθ’ ὧν ἐγκατέλιπόν με καὶ ἀπηλλοτρίωσαν τὸν τόπον τοῦτον καὶ ἐθυμίασαν ἐν αὐτῷ θεοῖς ἀλλοτρίοις, οἷς οὐκ ᾔδεισαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν, καὶ οἱ βασιλεῖς Ιουδα ἔπλησαν τὸν τόπον τοῦτον αἱμάτων ἀθῴων [5] καὶ ᾠκοδόμησαν ὑψηλὰ τῇ Βααλ τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν ἐν πυρί, ἃ οὐκ ἐνετειλάμην οὐδὲ ἐλάλησα οὐδὲ διενοήθην ἐν τῇ καρδίᾳ μου. [6] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐ κληθήσεται τῷ τόπῳ τούτῳ ἔτι Διάπτωσις καὶ Πολυάνδριον υἱοῦ Εννομ, ἀλλ’ ἢ Πολυάνδριον τῆς σφαγῆς. [7] καὶ σφάξω τὴν βουλὴν Ιουδα καὶ τὴν βουλὴν Ιερουσαλημ ἐν τῷ τόπῳ τούτῳ καὶ καταβαλῶ αὐτοὺς ἐν μαχαίρᾳ ἐναντίον τῶν ἐχθρῶν αὐτῶν καὶ ἐν χερσὶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ δώσω τοὺς νεκροὺς αὐτῶν εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς. [8] καὶ τάξω τὴν πόλιν ταύτην εἰς ἀφανισμὸν καὶ εἰς συριγμόν· πᾶς ὁ παραπορευόμενος ἐπ’ αὐτῆς σκυθρωπάσει καὶ συριεῖ ὑπὲρ πάσης τῆς πληγῆς αὐτῆς. [9] καὶ ἔδονται τὰς σάρκας τῶν υἱῶν αὐτῶν καὶ τὰς σάρκας τῶν θυγατέρων αὐτῶν, καὶ ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ ἔδονται ἐν τῇ περιοχῇ καὶ ἐν τῇ πολιορκίᾳ, ᾗ πολιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. [10] καὶ συντρίψεις τὸν βῖκον κατ’ ὀφθαλμοὺς τῶν ἀνδρῶν τῶν ἐκπορευομένων μετὰ σοῦ [11] καὶ ἐρεῖς Τάδε λέγει κύριος Οὕτως συντρίψω τὸν λαὸν τοῦτον καὶ τὴν πόλιν ταύτην, καθὼς συντρίβεται ἄγγος ὀστράκινον, ὃ οὐ δυνήσεται ἰαθῆναι ἔτι. [12] οὕτως ποιήσω, λέγει κύριος, τῷ τόπῳ τούτῳ καὶ τοῖς κατοικοῦσιν ἐν αὐτῷ τοῦ δοθῆναι τὴν πόλιν ταύτην ὡς τὴν διαπίπτουσαν. [13] καὶ οἱ οἶκοι Ιερουσαλημ καὶ οἱ οἶκοι βασιλέων Ιουδα ἔσονται καθὼς ὁ τόπος ὁ διαπίπτων τῶν ἀκαθαρσιῶν ἐν πάσαις ταῖς οἰκίαις, ἐν αἷς ἐθυμίασαν ἐπὶ τῶν δωμάτων αὐτῶν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἀλλοτρίοις. – [14] καὶ ἦλθεν Ιερεμιας ἀπὸ τῆς διαπτώσεως, οὗ ἀπέστειλεν αὐτὸν κύριος ἐκεῖ τοῦ προφητεῦσαι, καὶ ἔστη ἐν τῇ αὐλῇ οἴκου κυρίου καὶ εἶπε πρὸς πάντα τὸν

λαόν [15] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ πάσας τὰς πόλεις αὐτῆς καὶ ἐπὶ τὰς κώμας αὐτῆς ἅπαντα τὰ κακά, ἃ ἐλάλησα ἐπ᾽ αὐτήν, ὅτι ἐσκλήρυναν τὸν τράχηλον αὐτῶν τοῦ μὴ εἰσακούειν τῶν λόγων μου.

CHAPTER 20

[1] Καὶ ἤκουσεν Πασχωρ υἱὸς Εμμηρ ὁ ἱερεύς, καὶ οὗτος ἦν καθεσταμένος ἡγούμενος οἴκου κυρίου, τοῦ Ιερεμιου προφητεύοντος τοὺς λόγους τούτους. [2] καὶ ἐπάταξεν αὐτὸν καὶ ἐνέβαλεν αὐτὸν εἰς τὸν καταρράκτην, ὃς ἦν ἐν πύλῃ οἴκου ἀποτεταγμένου τοῦ ὑπερῴου, ὃς ἦν ἐν οἴκῳ κυρίου. [3] καὶ ἐξήγαγεν Πασχωρ τὸν Ιερεμιαν ἐκ τοῦ καταρράκτου, καὶ εἶπεν αὐτῷ Ιερεμιας Οὐχὶ Πασχωρ ἐκάλεσεν κύριος τὸ ὄνομά σου, ἀλλ᾽ ἢ Μέτοικον· [4] διότι τάδε λέγει κύριος Ἰδοὺ ἐγὼ δίδωμί σε εἰς μετοικίαν σὺν πᾶσι τοῖς φίλοις σου, καὶ πεσοῦνται ἐν μαχαίρᾳ ἐχθρῶν αὐτῶν, καὶ οἱ ὀφθαλμοί σου ὄψονται, καὶ σὲ καὶ πάντα Ιουδαν δώσω εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ μετοικιοῦσιν αὐτοὺς καὶ κατακόψουσιν αὐτοὺς ἐν μαχαίραις· [5] καὶ δώσω τὴν πᾶσαν ἰσχὺν τῆς πόλεως ταύτης καὶ πάντας τοὺς πόνους αὐτῆς καὶ πάντας τοὺς θησαυροὺς τοῦ βασιλέως Ιουδα εἰς χεῖρας ἐχθρῶν αὐτοῦ, καὶ ἄξουσιν αὐτοὺς εἰς Βαβυλῶνα. [6] καὶ σὺ καὶ πάντες οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου πορεύσεσθε ἐν αἰχμαλωσίᾳ, καὶ ἐν Βαβυλῶνι ἀποθανῇ καὶ ἐκεῖ ταφήσῃ, σὺ καὶ πάντες οἱ φίλοι σου, οἷς ἐπροφήτευσας αὐτοῖς ψευδῆ. [7] Ἠπάτησάς με, κύριε, καὶ ἠπατήθην, ἐκράτησας καὶ ἠδυνάσθης· ἐγενόμην εἰς γέλωτα, πᾶσαν ἡμέραν διετέλεσα μυκτηριζόμενος· [8] ὅτι πικρῷ λόγῳ μου γελάσομαι, ἀθεσίαν καὶ ταλαιπωρίαν ἐπικαλέσομαι, ὅτι ἐγενήθη λόγος κυρίου εἰς ὀνειδισμὸν ἐμοὶ καὶ εἰς χλευασμὸν πᾶσαν ἡμέραν μου. [9] καὶ εἶπα Οὐ μὴ ὀνομάσω τὸ ὄνομα κυρίου καὶ οὐ μὴ λαλήσω ἔτι ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς ὀστέοις μου, καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν. [10] ὅτι ἤκουσα ψόγον πολλῶν συναθροιζομένων κυκλόθεν Ἐπισύστητε καὶ ἐπισυστῶμεν αὐτῷ, πάντες ἄνδρες φίλοι αὐτοῦ· τηρήσατε τὴν ἐπίνοιαν αὐτοῦ, εἰ ἀπατηθήσεται καὶ δυνησόμεθα αὐτῷ καὶ λημψόμεθα τὴν ἐκδίκησιν ἡμῶν ἐξ αὐτοῦ. [11] καὶ κύριος μετ᾽ ἐμοῦ καθὼς μαχητὴς ἰσχύων· διὰ τοῦτο ἐδίωξαν καὶ νοῆσαι οὐκ ἠδύναντο· ᾐσχύνθησαν σφόδρα, ὅτι οὐκ ἐνόησαν ἀτιμίας αὐτῶν, αἳ δι᾽ αἰῶνος οὐκ ἐπιλησθήσονται. [12] κύριε δοκιμάζων δίκαια συνίων νεφροὺς καὶ καρδίας, ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐν αὐτοῖς, ὅτι πρὸς σὲ ἀπεκάλυψα τὰ ἀπολογήματά μου. – [13] ᾄσατε τῷ κυρίῳ, αἰνέσατε αὐτῷ, ὅτι ἐξείλατο ψυχὴν πένητος ἐκ χειρὸς πονηρευομένων. – [14] ἐπικατάρατος ἡ ἡμέρα, ἐν ᾗ ἐτέχθην ἐν αὐτῇ· ἡ ἡμέρα, ἐν ᾗ ἔτεκέν με ἡ μήτηρ μου, μὴ ἔστω ἐπευκτή. [15] ἐπικατάρατος ὁ ἄνθρωπος ὁ εὐαγγελισάμενος τῷ πατρί μου λέγων Ἐτέχθη σοι ἄρσεν, εὐφραινόμενος. [16] ἔστω ὁ ἄνθρωπος ἐκεῖνος ὡς αἱ πόλεις, ἃς κατέστρεψεν κύριος ἐν

θυμῷ καὶ οὐ μετεμελήθη, ἀκουσάτω κραυγῆς τὸ πρωῒ καὶ ἀλαλαγμοῦ μεσημβρίας, [17] ὅτι οὐκ ἀπέκτεινέν με ἐν μήτρᾳ μητρὸς καὶ ἐγένετό μοι ἡ μήτηρ μου τάφος μου καὶ ἡ μήτρα συλλήμψεως αἰωνίας. [18] ἵνα τί τοῦτο ἐξῆλθον ἐκ μήτρας τοῦ βλέπειν κόπους καὶ πόνους, καὶ διετέλεσαν ἐν αἰσχύνῃ αἱ ἡμέραι μου;

CHAPTER 21

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν, ὅτε ἀπέστειλεν πρὸς αὐτὸν ὁ βασιλεὺς Σεδεκιας τὸν Πασχωρ υἱὸν Μελχιου καὶ Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα λέγων [2] Ἐπερώτησον περὶ ἡμῶν τὸν κύριον, ὅτι βασιλεὺς Βαβυλῶνος ἐφέστηκεν ἐφ᾽ ἡμᾶς, εἰ ποιήσει κύριος κατὰ πάντα τὰ θαυμάσια αὐτοῦ, καὶ ἀπελεύσεται ἀφ᾽ ἡμῶν. [3] καὶ εἶπεν πρὸς αὐτοὺς Ιερεμιας Οὕτως ἐρεῖτε πρὸς Σεδεκιαν βασιλέα Ιουδα [4] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ μεταστρέφω τὰ ὅπλα τὰ πολεμικά, ἐν οἷς ὑμεῖς πολεμεῖτε ἐν αὐτοῖς πρὸς τοὺς Χαλδαίους τοὺς συγκεκλεικότας ὑμᾶς ἔξωθεν τοῦ τείχους, εἰς τὸ μέσον τῆς πόλεως ταύτης [5] καὶ πολεμήσω ἐγὼ ὑμᾶς ἐν χειρὶ ἐκτεταμένῃ καὶ ἐν βραχίονι κραταιῷ μετὰ θυμοῦ καὶ ὀργῆς καὶ παροργισμοῦ μεγάλου [6] καὶ πατάξω πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ταύτῃ, τοὺς ἀνθρώπους καὶ τὰ κτήνη, ἐν θανάτῳ μεγάλῳ, καὶ ἀποθανοῦνται. [7] καὶ μετὰ ταῦτα – οὕτως λέγει κύριος – δώσω τὸν Σεδεκιαν βασιλέα Ιουδα καὶ τοὺς παῖδας αὐτοῦ καὶ τὸν λαὸν τὸν καταλειφθέντα ἐν τῇ πόλει ταύτῃ ἀπὸ τοῦ θανάτου καὶ ἀπὸ τοῦ λιμοῦ καὶ ἀπὸ τῆς μαχαίρας εἰς χεῖρας ἐχθρῶν αὐτῶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν, καὶ κατακόψουσιν αὐτοὺς ἐν στόματι μαχαίρας· οὐ φείσομαι ἐπ᾽ αὐτοῖς καὶ οὐ μὴ οἰκτιρήσω αὐτούς. [8] καὶ πρὸς τὸν λαὸν τοῦτον ἐρεῖς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου· [9] ὁ καθήμενος ἐν τῇ πόλει ταύτῃ ἀποθανεῖται ἐν μαχαίρᾳ καὶ ἐν λιμῷ, καὶ ὁ ἐκπορευόμενος προσχωρῆσαι πρὸς τοὺς Χαλδαίους τοὺς συγκεκλεικότας ὑμᾶς ζήσεται, καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς σκῦλα, καὶ ζήσεται. [10] διότι ἐστήρικα τὸ πρόσωπόν μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθά· εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσεται, καὶ κατακαύσει αὐτὴν ἐν πυρί. – [11] ὁ οἶκος βασιλέως Ιουδα, ἀκούσατε λόγον κυρίου· [12] οἶκος Δαυιδ, τάδε λέγει κύριος Κρίνατε τὸ πρωῒ κρίμα καὶ κατευθύνατε καὶ ἐξέλεσθε διηρπασμένον ἐκ χειρὸς ἀδικοῦντος αὐτόν, ὅπως μὴ ἀναφθῇ ὡς πῦρ ἡ ὀργή μου καὶ καυθήσεται, καὶ οὐκ ἔσται ὁ σβέσων. [13] ἰδοὺ ἐγὼ πρὸς σὲ τὸν κατοικοῦντα τὴν κοιλάδα Σορ τὴν πεδινὴν τοὺς λέγοντας Τίς πτοήσει ἡμᾶς; ἢ τίς εἰσελεύσεται πρὸς τὸ κατοικητήριον ἡμῶν; [14] καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς, καὶ ἔδεται πάντα τὰ κύκλῳ αὐτῆς.

CHAPTER 22

[1] Τάδε λέγει κύριος Πορεύου καὶ κατάβηθι εἰς τὸν οἶκον τοῦ βασιλέως Ιουδα καὶ λαλήσεις ἐκεῖ τὸν λόγον τοῦτον [2] καὶ ἐρεῖς Ἄκουε λόγον κυρίου, βασιλεῦ Ιουδα ὁ καθήμενος ἐπὶ θρόνου Δαυιδ, σὺ καὶ ὁ οἶκός σου καὶ ὁ λαός σου καὶ οἱ εἰσπορευόμενοι ταῖς πύλαις ταύταις [3] Τάδε λέγει κύριος Ποιεῖτε κρίσιν καὶ δικαιοσύνην καὶ ἐξαιρεῖσθε διηρπασμένον ἐκ χειρὸς ἀδικοῦντος αὐτὸν καὶ προσήλυτον καὶ ὀρφανὸν καὶ χήραν μὴ καταδυναστεύετε καὶ μὴ ἀσεβεῖτε καὶ αἷμα ἀθῷον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ. [4] διότι ἐὰν ποιοῦντες ποιήσητε τὸν λόγον τοῦτον, καὶ εἰσελεύσονται ἐν ταῖς πύλαις τοῦ οἴκου τούτου βασιλεῖς καθήμενοι ἐπὶ θρόνου Δαυιδ καὶ ἐπιβεβηκότες ἐφ᾽ ἁρμάτων καὶ ἵππων, αὐτοὶ καὶ οἱ παῖδες αὐτῶν καὶ ὁ λαὸς αὐτῶν· [5] ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους, κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. [6] ὅτι τάδε λέγει κύριος κατὰ τοῦ οἴκου βασιλέως Ιουδα Γαλααδ σύ μοι, ἀρχὴ τοῦ Λιβάνου· ἐὰν μὴ θῶ σε εἰς ἔρημον, πόλεις μὴ κατοικηθησομένας· [7] καὶ ἐπάξω ἐπὶ σὲ ἄνδρα ὀλεθρεύοντα καὶ τὸν πέλεκυν αὐτοῦ, καὶ ἐκκόψουσιν τὰς ἐκλεκτὰς κέδρους σου καὶ ἐμβαλοῦσιν εἰς τὸ πῦρ. [8] καὶ διελεύσονται ἔθνη διὰ τῆς πόλεως ταύτης καὶ ἐροῦσιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Διὰ τί ἐποίησεν κύριος οὕτως τῇ πόλει τῇ μεγάλῃ ταύτῃ; [9] καὶ ἐροῦσιν Ἀνθ ὧν ἐγκατέλιπον τὴν διαθήκην κυρίου θεοῦ αὐτῶν καὶ προσεκύνησαν θεοῖς ἀλλοτρίοις καὶ ἐδούλευσαν αὐτοῖς. [10] Μὴ κλαίετε τὸν τεθνηκότα μηδὲ θρηνεῖτε αὐτόν· κλαύσατε κλαυθμῷ τὸν ἐκπορευόμενον, ὅτι οὐκ ἐπιστρέψει ἔτι καὶ οὐ μὴ ἴδῃ τὴν γῆν πατρίδος αὐτοῦ. [11] διότι τάδε λέγει κύριος ἐπὶ Σελλημ υἱὸν Ιωσια τὸν βασιλεύοντα ἀντὶ Ιωσια τοῦ πατρὸς αὐτοῦ, ὃς ἐξῆλθεν ἐκ τοῦ τόπου τούτου Οὐκ ἀναστρέψει ἐκεῖ οὐκέτι, [12] ἀλλ᾽ ἢ ἐν τῷ τόπῳ, οὗ μετῴκισα αὐτόν, ἐκεῖ ἀποθανεῖται καὶ τὴν γῆν ταύτην οὐκ ὄψεται ἔτι. [13] Ὦ ὁ οἰκοδομῶν οἰκίαν αὐτοῦ οὐ μετὰ δικαιοσύνης καὶ τὰ ὑπερῷα αὐτοῦ οὐκ ἐν κρίματι, παρὰ τῷ πλησίον αὐτοῦ ἐργᾶται δωρεὰν καὶ τὸν μισθὸν αὐτοῦ οὐ μὴ ἀποδώσει αὐτῷ. [14] ᾠκοδόμησας σεαυτῷ οἶκον σύμμετρον, ὑπερῷα ῥιπιστὰ διεσταλμένα θυρίσιν καὶ ἐξυλωμένα ἐν κέδρῳ καὶ κεχρισμένα ἐν μίλτῳ. [15] μὴ βασιλεύσεις, ὅτι σὺ παροξύνῃ ἐν Αχαζ τῷ πατρί σου; οὐ φάγονται καὶ οὐ πίονται· βέλτιον ἦν σε ποιεῖν κρίμα καὶ δικαιοσύνην καλήν. [16] οὐκ ἔγνωσαν, οὐκ ἔκριναν κρίσιν ταπεινῷ οὐδὲ κρίσιν πένητος· οὐ τοῦτό ἐστιν τὸ μὴ γνῶναί σε ἐμέ; λέγει κύριος. [17] ἰδοὺ οὔκ εἰσιν οἱ ὀφθαλμοί σου οὐδὲ ἡ καρδία σου καλή, ἀλλ᾽ εἰς τὴν πλεονεξίαν σου καὶ εἰς τὸ αἷμα τὸ ἀθῷον τοῦ ἐκχέειν αὐτὸ καὶ εἰς ἀδίκημα καὶ εἰς φόνον τοῦ ποιεῖν. [18] διὰ τοῦτο τάδε λέγει κύριος

ἐπὶ Ιωακιμ υἱὸν Ιωσια βασιλέα Ιουδα Οὐαὶ ἐπὶ τὸν ἄνδρα τοῦτον· οὐ μὴ κόψωνται αὐτόν Ὦ ἀδελφέ, οὐδὲ μὴ κλαύσονται αὐτόν Οἴμμοι κύριε. [19] ταφὴν ὄνου ταφήσεται, συμψησθεὶς ῥιφήσεται ἐπέκεινα τῆς πύλης Ιερουσαλημ. [20] Ἀνάβηθι εἰς τὸν Λίβανον καὶ κέκραξον καὶ εἰς τὴν Βασαν δὸς τὴν φωνήν σου καὶ βόησον εἰς τὸ πέραν τῆς θαλάσσης, ὅτι συνετρίβησαν πάντες οἱ ἐρασταί σου. [21] ἐλάλησα πρὸς σὲ ἐν τῇ παραπτώσει σου, καὶ εἶπας Οὐκ ἀκούσομαι· αὕτη ἡ ὁδός σου ἐκ νεότητός σου, οὐκ ἤκουσας τῆς φωνῆς μου. [22] πάντας τοὺς ποιμένας σου ποιμανεῖ ἄνεμος, καὶ οἱ ἐρασταί σου ἐν αἰχμαλωσίᾳ ἐξελεύσονται· ὅτι τότε αἰσχυνθήσῃ καὶ ἀτιμωθήσῃ ἀπὸ πάντων τῶν φιλούντων σε. [23] κατοικοῦσα ἐν τῷ Λιβάνῳ ἐννοσσεύουσα ἐν ταῖς κέδροις, καταστενάξεις ἐν τῷ ἐλθεῖν σοι ὠδῖνας ὡς τικτούσης. [24] ζῶ ἐγώ, λέγει κύριος, ἐὰν γενόμενος γένηται Ιεχονιας υἱὸς Ιωακιμ βασιλεὺς Ιουδα ἀποσφράγισμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς μου, ἐκεῖθεν ἐκσπάσω σε [25] καὶ παραδώσω σε εἰς χεῖρας τῶν ζητούντων τὴν ψυχήν σου, ὧν σὺ εὐλαβῇ ἀπὸ προσώπου αὐτῶν, εἰς χεῖρας τῶν Χαλδαίων· [26] καὶ ἀπορρίψω σὲ καὶ τὴν μητέρα σου τὴν τεκοῦσάν σε εἰς γῆν, οὗ οὐκ ἐτέχθης ἐκεῖ, καὶ ἐκεῖ ἀποθανεῖσθε· [27] εἰς δὲ τὴν γῆν, ἣν αὐτοὶ εὔχονται ταῖς ψυχαῖς αὐτῶν, οὐ μὴ ἀποστρέψωσιν. [28] ἠτιμώθη Ιεχονιας ὡς σκεῦος, οὗ οὐκ ἔστιν χρεία αὐτοῦ, ὅτι ἐξερρίφη καὶ ἐξεβλήθη εἰς γῆν, ἣν οὐκ ᾔδει. [29] γῆ γῆ, ἄκουε λόγον κυρίου [30] Γράψον τὸν ἄνδρα τοῦτον ἐκκήρυκτον ἄνθρωπον, ὅτι οὐ μὴ αὐξηθῇ ἐκ τοῦ σπέρματος αὐτοῦ ἀνὴρ καθήμενος ἐπὶ θρόνου Δαυιδ ἄρχων ἔτι ἐν τῷ Ιουδα.

CHAPTER 23

[1] Ὦ οἱ ποιμένες οἱ διασκορπίζοντες καὶ ἀπολλύοντες τὰ πρόβατα τῆς νομῆς μου. [2] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου Ὑμεῖς διεσκορπίσατε τὰ πρόβατά μου καὶ ἐξώσατε αὐτὰ καὶ οὐκ ἐπεσκέψασθε αὐτά, ἰδοὺ ἐγὼ ἐκδικῶ ἐφ᾽ ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν· [3] καὶ ἐγὼ εἰσδέξομαι τοὺς καταλοίπους τοῦ λαοῦ μου ἀπὸ πάσης τῆς γῆς, οὗ ἐξῶσα αὐτοὺς ἐκεῖ, καὶ καταστήσω αὐτοὺς εἰς τὴν νομὴν αὐτῶν, καὶ αὐξηθήσονται καὶ πληθυνθήσονται· [4] καὶ ἀναστήσω αὐτοῖς ποιμένας, οἳ ποιμανοῦσιν αὐτούς, καὶ οὐ φοβηθήσονται ἔτι οὐδὲ πτοηθήσονται, λέγει κύριος. [5] Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἀναστήσω τῷ Δαυιδ ἀνατολὴν δικαίαν, καὶ βασιλεύσει βασιλεὺς καὶ συνήσει καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς. [6] ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ιουδας, καὶ Ισραηλ κατασκηνώσει πεποιθώς, καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτὸν κύριος Ιωσεδεκ. [9] Ἐν τοῖς προφήταις συνετρίβη ἡ καρδία μου, ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀστᾶ μου, ἐγενήθην ὡς ἀνὴρ συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ. [10] ὅτι ἀπὸ προσώπου τούτων ἐπένθησεν ἡ γῆ, ἐξηράνθησαν αἱ νομαὶ τῆς ἐρήμου, καὶ ἐγένετο ὁ δρόμος αὐτῶν πονηρὸς καὶ ἡ ἰσχὺς αὐτῶν οὐχ οὕτως. [11] ὅτι ἱερεὺς καὶ προφήτης ἐμολύνθησαν καὶ ἐν τῷ οἴκῳ μου εἶδον πονηρίας αὐτῶν. [12] διὰ τοῦτο γενέσθω ἡ ὁδὸς αὐτῶν αὐτοῖς εἰς ὀλίσθημα ἐν γνόφῳ, καὶ ὑποσκελισθήσονται καὶ πεσοῦνται ἐν αὐτῇ· διότι ἐπάξω ἐπ᾽ αὐτοὺς κακὰ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν, φησὶν κύριος. [13] καὶ ἐν τοῖς προφήταις Σαμαρείας εἶδον ἀνομήματα· ἐπροφήτευσαν διὰ τῆς Βααλ καὶ ἐπλάνησαν τὸν λαόν μου Ισραηλ. [14] καὶ ἐν τοῖς προφήταις Ιερουσαλημ ἑώρακα φρικτά, μοιχωμένους καὶ πορευομένους ἐν ψεύδεσι καὶ ἀντιλαμβανομένους χειρῶν πονηρῶν τοῦ μὴ ἀποστραφῆναι ἕκαστον ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς· ἐγενήθησάν μοι πάντες ὡς Σοδομα καὶ οἱ κατοικοῦντες αὐτὴν ὥσπερ Γομορρα. [15] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ὀδύνην καὶ ποτιῶ αὐτοὺς ὕδωρ πικρόν, ὅτι ἀπὸ τῶν προφητῶν Ιερουσαλημ ἐξῆλθεν μολυσμὸς πάσῃ τῇ γῇ. [16] οὕτως λέγει κύριος παντοκράτωρ Μὴ ἀκούετε τοὺς λόγους τῶν προφητῶν, ὅτι ματαιοῦσιν ἑαυτοῖς ὅρασιν, ἀπὸ καρδίας αὐτῶν λαλοῦσιν καὶ οὐκ ἀπὸ στόματος κυρίου. [17] λέγουσιν τοῖς ἀπωθουμένοις τὸν λόγον κυρίου Εἰρήνη ἔσται ὑμῖν· καὶ πᾶσιν τοῖς πορευομένοις τοῖς θελήμασιν αὐτῶν, παντὶ τῷ πορευομένῳ πλάνῃ καρδίας αὐτοῦ εἶπαν Οὐχ ἥξει ἐπὶ σὲ κακά. [18] ὅτι τίς ἔστη ἐν ὑποστήματι κυρίου καὶ εἶδεν τὸν λόγον αὐτοῦ; τίς

ἐνωτίσατο καὶ ἤκουσεν; [19] ἰδοὺ σεισμὸς παρὰ κυρίου καὶ ὀργὴ ἐκπορεύεται εἰς συσσεισμόν, συστρεφομένη ἐπὶ τοὺς ἀσεβεῖς ἥξει. [20] καὶ οὐκέτι ἀποστρέψει ὁ θυμὸς κυρίου, ἕως ἂν ποιήσῃ αὐτὸ καὶ ἕως ἂν ἀναστήσῃ αὐτὸ ἀπὸ ἐγχειρήματος καρδίας αὐτοῦ· ἐπ᾽ ἐσχάτου τῶν ἡμερῶν νοήσουσιν αὐτά. [21] οὐκ ἀπέστελλον τοὺς προφήτας, καὶ αὐτοὶ ἔτρεχον· οὐκ ἐλάλησα πρὸς αὐτούς, καὶ αὐτοὶ ἐπροφήτευον. [22] καὶ εἰ ἔστησαν ἐν τῇ ὑποστάσει μου καὶ εἰσήκουσαν τῶν λόγων μου, καὶ τὸν λαόν μου ἂν ἀπέστρεφον αὐτοὺς ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν. [23] θεὸς ἐγγίζων ἐγώ εἰμι, λέγει κύριος, καὶ οὐχὶ θεὸς πόρρωθεν. [24] εἰ κρυβήσεται ἄνθρωπος ἐν κρυφαίοις, καὶ ἐγὼ οὐκ ὄψομαι αὐτόν; μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει κύριος. [25] ἤκουσα ἃ λαλοῦσιν οἱ προφῆται, ἃ προφητεύουσιν ἐπὶ τῷ ὀνόματί μου ψευδῆ λέγοντες Ἐνυπνιασάμην ἐνύπνιον. [26] ἕως πότε ἔσται ἐν καρδίᾳ τῶν προφητῶν τῶν προφητευόντων ψευδῆ καὶ ἐν τῷ προφητεύειν αὐτοὺς τὰ θελήματα καρδίας αὐτῶν; [27] τῶν λογιζομένων τοῦ ἐπιλαθέσθαι τοῦ νόμου μου ἐν τοῖς ἐνυπνίοις αὐτῶν, ἃ διηγοῦντο ἕκαστος τῷ πλησίον αὐτοῦ, καθάπερ ἐπελάθοντο οἱ πατέρες αὐτῶν τοῦ ὀνόματός μου ἐν τῇ Βααλ. [28] ὁ προφήτης, ἐν ᾧ τὸ ἐνύπνιόν ἐστιν, διηγησάσθω τὸ ἐνύπνιον αὐτοῦ, καὶ ἐν ᾧ ὁ λόγος μου πρὸς αὐτόν, διηγησάσθω τὸν λόγον μου ἐπ᾽ ἀληθείας. τί τὸ ἄχυρον πρὸς τὸν σῖτον; οὕτως οἱ λόγοι μου, λέγει κύριος· [29] οὐχὶ οἱ λόγοι μου ὥσπερ πῦρ φλέγον, λέγει κύριος, καὶ ὡς πέλυξ κόπτων πέτραν; [30] διὰ τοῦτο ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας, λέγει κύριος ὁ θεός, τοὺς κλέπτοντας τοὺς λόγους μου ἕκαστος παρὰ τοῦ πλησίον αὐτοῦ. [31] ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς ἐκβάλλοντας προφητείας γλώσσης καὶ νυστάζοντας νυσταγμὸν ἑαυτῶν. [32] ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς προφητεύοντας ἐνύπνια ψευδῆ καὶ διηγοῦντο αὐτὰ καὶ ἐπλάνησαν τὸν λαόν μου ἐν τοῖς ψεύδεσιν αὐτῶν καὶ ἐν τοῖς πλάνοις αὐτῶν καὶ ἐγὼ οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτοῖς καὶ ὠφέλειαν οὐκ ὠφελήσουσιν τὸν λαὸν τοῦτον. [33] καὶ ἐὰν ἐρωτήσωσί σε ὁ λαὸς οὗτος ἢ ἱερεὺς ἢ προφήτης λέγων Τί τὸ λῆμμα κυρίου; καὶ ἐρεῖς αὐτοῖς Ὑμεῖς ἐστε τὸ λῆμμα, καὶ ῥάξω ὑμᾶς, λέγει κύριος. [34] καὶ ὁ προφήτης καὶ ὁ ἱερεὺς καὶ ὁ λαός, οἳ ἂν εἴπωσιν Λῆμμα κυρίου, καὶ ἐκδικήσω τὸν ἄνθρωπον ἐκεῖνον καὶ τὸν οἶκον αὐτοῦ. [35] ὅτι οὕτως ἐρεῖτε ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Τί ἀπεκρίθη κύριος, καὶ Τί ἐλάλησεν κύριος; [36] καὶ Λῆμμα κυρίου μὴ ὀνομάζετε ἔτι, ὅτι τὸ λῆμμα τῷ ἀνθρώπῳ ἔσται ὁ λόγος αὐτοῦ· [37] καὶ διὰ τί ἐλάλησεν κύριος ὁ θεὸς ἡμῶν; [38] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Ἀνθ ὧν εἴπατε τὸν λόγον τοῦτον Λῆμμα κυρίου, καὶ ἀπέστειλα πρὸς ὑμᾶς λέγων Οὐκ ἐρεῖτε Λῆμμα κυρίου, [39] διὰ τοῦτο ἰδοὺ ἐγὼ λαμβάνω καὶ ῥάσσω ὑμᾶς καὶ τὴν πόλιν, ἣν ἔδωκα

ὑμῖν καὶ τοῖς πατράσιν ὑμῶν, [40] καὶ δώσω ἐφ᾽ ὑμᾶς ὀνειδισμὸν αἰώνιον καὶ ἀτιμίαν αἰώνιον, ἥτις οὐκ ἐπιλησθήσεται. [7] Διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Ζῇ κύριος ὃς ἀνήγαγεν τὸν οἶκον Ισραηλ ἐκ γῆς Αἰγύπτου, [8] ἀλλά Ζῇ κύριος ὃς συνήγαγεν ἅπαν τὸ σπέρμα Ισραηλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν, οὗ ἐξῶσεν αὐτοὺς ἐκεῖ, καὶ ἀπεκατέστησεν αὐτοὺς εἰς τὴν γῆν αὐτῶν.

CHAPTER 24

[1] Ἔδειξέν μοι κύριος δύο καλάθους σύκων κειμένους κατὰ πρόσωπον ναοῦ κυρίου μετὰ τὸ ἀποικίσαι Ναβουχοδονοσορ βασιλέα Βαβυλῶνος τὸν Ιεχονιαν υἱὸν Ιωακιμ βασιλέα Ιουδα καὶ τοὺς ἄρχοντας καὶ τοὺς τεχνίτας καὶ τοὺς δεσμώτας καὶ τοὺς πλουσίους ἐξ Ιερουσαλημ καὶ ἤγαγεν αὐτοὺς εἰς Βαβυλῶνα· [2] ὁ κάλαθος ὁ εἷς σύκων χρηστῶν σφόδρα ὡς τὰ σῦκα τὰ πρόιμα, καὶ ὁ κάλαθος ὁ ἕτερος σύκων πονηρῶν σφόδρα, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν. [3] καὶ εἶπεν κύριος πρός με Τί σὺ ὁρᾷς, Ιερεμια; καὶ εἶπα Σῦκα· τὰ χρηστὰ χρηστὰ λίαν, καὶ τὰ πονηρὰ πονηρὰ λίαν, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν. [4] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [5] Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ὡς τὰ σῦκα τὰ χρηστὰ ταῦτα, οὕτως ἐπιγνώσομαι τοὺς ἀποικισθέντας Ιουδα, οὓς ἐξαπέσταλκα ἐκ τοῦ τόπου τούτου εἰς γῆν Χαλδαίων εἰς ἀγαθά. [6] καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ᾽ αὐτοὺς εἰς ἀγαθὰ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν ταύτην εἰς ἀγαθὰ καὶ ἀνοικοδομήσω αὐτοὺς καὶ οὐ μὴ καθελῶ καὶ καταφυτεύσω αὐτοὺς καὶ οὐ μὴ ἐκτίλω· [7] καὶ δώσω αὐτοῖς καρδίαν τοῦ εἰδέναι αὐτοὺς ἐμὲ ὅτι ἐγώ εἰμι κύριος, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν, ὅτι ἐπιστραφήσονται ἐπ᾽ ἐμὲ ἐξ ὅλης τῆς καρδίας αὐτῶν. [8] καὶ ὡς τὰ σῦκα τὰ πονηρά, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν, τάδε λέγει κύριος, οὕτως παραδώσω τὸν Σεδεκιαν βασιλέα Ιουδα καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ τὸ κατάλοιπον Ιερουσαλημ τοὺς ὑπολελειμμένους ἐν τῇ γῇ ταύτῃ καὶ τοὺς κατοικοῦντας ἐν Αἰγύπτῳ· [9] καὶ δώσω αὐτοὺς εἰς διασκορπισμὸν εἰς πάσας τὰς βασιλείας τῆς γῆς, καὶ ἔσονται εἰς ὀνειδισμὸν καὶ εἰς παραβολὴν καὶ εἰς μῖσος καὶ εἰς κατάραν ἐν παντὶ τόπῳ, οὗ ἐξῶσα αὐτοὺς ἐκεῖ· [10] καὶ ἀποστελῶ εἰς αὐτοὺς τὸν λιμὸν καὶ τὸν θάνατον καὶ τὴν μάχαιραν, ἕως ἂν ἐκλίπωσιν ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς.

CHAPTER 25

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν ἐπὶ πάντα τὸν λαὸν Ιουδα ἐν τῷ ἔτει τῷ τετάρτῳ τοῦ Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα, [2] ὃν ἐλάλησεν πρὸς πάντα τὸν λαὸν Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ λέγων [3] ἐν τρισκαιδεκάτῳ ἔτει Ιωσια υἱοῦ Αμως βασιλέως Ιουδα καὶ ἕως τῆς ἡμέρας ταύτης εἴκοσι καὶ τρία ἔτη καὶ ἐλάλησα πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων [4] καὶ ἀπέστελλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφήτας ὄρθρου ἀποστέλλων, καὶ οὐκ εἰσηκούσατε καὶ οὐ προσέσχετε τοῖς ὠσὶν ὑμῶν, [5] λέγων Ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων ὑμῶν, καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν ἀπ᾽ αἰῶνος καὶ ἕως αἰῶνος· [6] μὴ πορεύεσθε ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς, ὅπως μὴ παροργίζητέ με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν τοῦ κακῶσαι ὑμᾶς. [7] καὶ οὐκ ἠκούσατέ μου. [8] διὰ τοῦτο τάδε λέγει κύριος Ἐπειδὴ οὐκ ἐπιστεύσατε τοῖς λόγοις μου, [9] ἰδοὺ ἐγὼ ἀποστέλλω καὶ λήμψομαι τὴν πατριὰν ἀπὸ βορρᾶ καὶ ἄξω αὐτοὺς ἐπὶ τὴν γῆν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας αὐτὴν καὶ ἐπὶ πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῆς καὶ ἐξερημώσω αὐτοὺς καὶ δώσω αὐτοὺς εἰς ἀφανισμὸν καὶ εἰς συριγμὸν καὶ εἰς ὀνειδισμὸν αἰώνιον· [10] καὶ ἀπολῶ ἀπ᾽ αὐτῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης, ὀσμὴν μύρου καὶ φῶς λύχνου. [11] καὶ ἔσται πᾶσα ἡ γῆ εἰς ἀφανισμόν, καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη. [12] καὶ ἐν τῷ πληρωθῆναι τὰ ἑβδομήκοντα ἔτη ἐκδικήσω τὸ ἔθνος ἐκεῖνο, φησὶν κύριος, καὶ θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον· [13] καὶ ἐπάξω ἐπὶ τὴν γῆν ἐκείνην πάντας τοὺς λόγους μου, οὓς ἐλάλησα κατ᾽ αὐτῆς, πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. [14] Ἃ ἐπροφήτευσεν Ιερεμιας ἐπὶ τὰ ἔθνη τὰ Αιλαμ. [15] Τάδε λέγει κύριος Συντριβήτω τὸ τόξον Αιλαμ, ἀρχὴ δυναστείας αὐτῶν. [16] καὶ ἐπάξω ἐπὶ Αιλαμ τέσσαρας ἀνέμους ἐκ τῶν τεσσάρων ἄκρων τοῦ οὐρανοῦ καὶ διασπερῶ αὐτοὺς ἐν πᾶσιν τοῖς ἀνέμοις τούτοις, καὶ οὐκ ἔσται ἔθνος, ὃ οὐχ ἥξει ἐκεῖ οἱ ἐξωσμένοι Αιλαμ. [17] καὶ πτοήσω αὐτοὺς ἐναντίον τῶν ἐχθρῶν αὐτῶν τῶν ζητούντων τὴν ψυχὴν αὐτῶν καὶ ἐπάξω ἐπ᾽ αὐτοὺς κακὰ κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου καὶ ἐπαποστελῶ ὀπίσω αὐτῶν τὴν μάχαιράν μου ἕως τοῦ ἐξαναλῶσαι αὐτούς. [18] καὶ θήσω τὸν θρόνον μου ἐν Αιλαμ καὶ ἐξαποστελῶ ἐκεῖθεν βασιλέα καὶ μεγιστᾶνας. [19] καὶ ἔσται ἐπ᾽ ἐσχάτου τῶν ἡμερῶν ἀποστρέψω τὴν αἰχμαλωσίαν Αιλαμ, λέγει κύριος. – [20] ἐν ἀρχῇ βασιλεύοντος Σεδεκιου τοῦ βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αιλαμ. [2] Τῇ Αἰγύπτῳ ἐπὶ δύναμιν Φαραω Νεχαω

βασιλέως Αἰγύπτου, ὃς ἦν ἐπὶ τῷ ποταμῷ Εὐφράτῃ ἐν Χαρχαμις, ὃν ἐπάταξε Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος ἐν τῷ ἔτει τῷ τετάρτῳ Ιωακιμ βασιλέως Ιουδα. [3] Ἀναλάβετε ὅπλα καὶ ἀσπίδας καὶ προσαγάγετε εἰς πόλεμον· [4] ἐπισάξατε τοὺς ἵππους ἐπίβητε, οἱ ἱππεῖς, καὶ κατάστητε ἐν ταῖς περικεφαλαίαις ὑμῶν· προβάλετε τὰ δόρατα καὶ ἐνδύσασθε τοὺς θώρακας ὑμῶν. [5] τί ὅτι αὐτοὶ πτοοῦνται καὶ ἀποχωροῦσιν ὀπίσω; διότι οἱ ἰσχυροὶ αὐτῶν κοπήσονται. φυγῇ ἔφυγον καὶ οὐκ ἀνέστρεψαν περιεχόμενοι κυκλόθεν, λέγει κύριος. [6] μὴ φευγέτω ὁ κοῦφος, καὶ μὴ ἀνασῳζέσθω ὁ ἰσχυρός· ἐπὶ βορρᾶν τὰ παρὰ τὸν Εὐφράτην ἠσθένησαν πεπτώκασιν. [7] τίς οὗτος ὡς ποταμὸς ἀναβήσεται καὶ ὡς ποταμοὶ κυμαίνουσιν ὕδωρ; [8] ὕδατα Αἰγύπτου ὡσεὶ ποταμὸς ἀναβήσεται καὶ εἶπεν Ἀναβήσομαι καὶ κατακαλύψω γῆν καὶ ἀπολῶ κατοικοῦντας ἐν αὐτῇ. [9] ἐπίβητε ἐπὶ τοὺς ἵππους, παρασκευάσατε τὰ ἅρματα· ἐξέλθατε, οἱ μαχηταὶ Αἰθιόπων καὶ Λίβυες καθωπλισμένοι ὅπλοις· καὶ Λυδοί, ἀνάβητε ἐντείνατε τόξον. [10] καὶ ἡ ἡμέρα ἐκείνη κυρίῳ τῷ θεῷ ἡμῶν ἡμέρα ἐκδικήσεως τοῦ ἐκδικῆσαι τοὺς ἐχθροὺς αὐτοῦ, καὶ καταφάγεται ἡ μάχαιρα κυρίου καὶ ἐμπλησθήσεται καὶ μεθυσθήσεται ἀπὸ τοῦ αἵματος αὐτῶν, ὅτι θυσία τῷ κυρίῳ σαβαωθ ἀπὸ γῆς βορρᾶ ἐπὶ ποταμῷ Εὐφράτῃ. [11] ἀνάβηθι, Γαλααδ, καὶ λαβὲ ῥητίνην τῇ παρθένῳ θυγατρὶ Αἰγύπτου· εἰς κενὸν ἐπλήθυνας ἰάματά σου, ὠφέλεια οὐκ ἔστιν σοί. [12] ἤκουσαν ἔθνη φωνήν σου, καὶ τῆς κραυγῆς σου ἐπλήσθη ἡ γῆ, ὅτι μαχητὴς πρὸς μαχητὴν ἠσθένησεν, ἐπὶ τὸ αὐτὸ ἔπεσαν ἀμφότεροι. [13] Ἃ ἐλάλησεν κύριος ἐν χειρὶ Ιερεμιου τοῦ ἐλθεῖν Ναβουχοδονοσορ τὸν βασιλέα Βαβυλῶνος τοῦ κόψαι τὴν γῆν Αἰγύπτου. [14] Ἀναγγείλατε εἰς Μάγδωλον καὶ παραγγείλατε εἰς Μέμφιν, εἴπατε Ἐπίστηθι καὶ ἑτοίμασον, ὅτι κατέφαγεν μάχαιρα τὴν σμίλακά σου. [15] διὰ τί ἔφυγεν ὁ Ἆπις; ὁ μόσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν, ὅτι κύριος παρέλυσεν αὐτόν. [16] καὶ τὸ πλῆθός σου ἠσθένησεν καὶ ἔπεσεν, καὶ ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἐλάλει Ἀναστῶμεν καὶ ἀναστρέψωμεν πρὸς τὸν λαὸν ἡμῶν εἰς τὴν πατρίδα ἡμῶν ἀπὸ προσώπου μαχαίρας Ἑλληνικῆς. [17] καλέσατε τὸ ὄνομα Φαραω Νεχαω βασιλέως Αἰγύπτου Σαων – εσβι – εμωηδ. [18] ζῶ ἐγώ, λέγει κύριος ὁ θεός, ὅτι ὡς τὸ Ἰταβύριον ἐν τοῖς ὄρεσιν καὶ ὡς ὁ Κάρμηλος ἐν τῇ θαλάσσῃ ἥξει. [19] σκεύη ἀποικισμοῦ ποίησον σεαυτῇ, κατοικοῦσα θύγατερ Αἰγύπτου, ὅτι Μέμφις εἰς ἀφανισμὸν ἔσται καὶ κληθήσεται οὐαὶ διὰ τὸ μὴ ὑπάρχειν κατοικοῦντας ἐν αὐτῇ. [20] δάμαλις κεκαλλωπισμένη Αἴγυπτος, ἀπόσπασμα ἀπὸ βορρᾶ ἦλθεν ἐπ᾽ αὐτήν. [21] καὶ οἱ μισθωτοὶ αὐτῆς ἐν αὐτῇ ὥσπερ μόσχοι σιτευτοὶ τρεφόμενοι ἐν αὐτῇ, διότι καὶ αὐτοὶ ἀπεστράφησαν καὶ ἔφυγον ὁμοθυμαδόν, οὐκ ἔστησαν, ὅτι ἡμέρα ἀπωλείας ἦλθεν ἐπ᾽ αὐτοὺς καὶ καιρὸς ἐκδικήσεως αὐτῶν. [22] φωνὴ ὡς

ὄφεως συρίζοντος, ὅτι ἐν ἄμμῳ πορεύσονται· ἐν ἀξίναις ἥξουσιν ἐπ᾽ αὐτὴν ὡς κόπτοντες ξύλα. [23] ἐκκόψουσιν τὸν δρυμὸν αὐτῆς, λέγει κύριος ὁ θεός, ὅτι οὐ μὴ εἰκασθῇ, ὅτι πληθύνει ὑπὲρ ἀκρίδα καὶ οὐκ ἔστιν αὐτοῖς ἀριθμός. [24] κατῃσχύνθη θυγάτηρ Αἰγύπτου, παρεδόθη εἰς χεῖρας λαοῦ ἀπὸ βορρᾶ. [25] ἰδοὺ ἐγὼ ἐκδικῶ τὸν Αμων τὸν υἱὸν αὐτῆς ἐπὶ Φαραω καὶ ἐπὶ τοὺς πεποιθότας ἐπ᾽ αὐτῷ. [27] σὺ δὲ μὴ φοβηθῇς, δοῦλός μου Ιακωβ, μηδὲ πτοηθῇς, Ισραηλ, διότι ἰδοὺ ἐγὼ σῴζων σε μακρόθεν καὶ τὸ σπέρμα σου ἐκ τῆς αἰχμαλωσίας αὐτῶν, καὶ ἀναστρέψει Ιακωβ καὶ ἡσυχάσει καὶ ὑπνώσει, καὶ οὐκ ἔσται ὁ παρενοχλῶν αὐτόν. [28] μὴ φοβοῦ, παῖς μου Ιακωβ, λέγει κύριος, ὅτι μετὰ σοῦ ἐγώ εἰμι· ὅτι ποιήσω συντέλειαν ἐν παντὶ ἔθνει, εἰς οὓς ἐξῶσά σε ἐκεῖ, σὲ δὲ οὐ μὴ ποιήσω ἐκλιπεῖν· καὶ παιδεύσω σε εἰς κρίμα καὶ ἀθῷον οὐκ ἀθῳώσω σε.

CHAPTER 27

[1] Λόγος κυρίου, ὃν ἐλάλησεν ἐπὶ Βαβυλῶνα. [2] Ἀναγγείλατε ἐν τοῖς ἔθνεσιν καὶ ἀκουστὰ ποιήσατε καὶ μὴ κρύψητε, εἴπατε Ἑάλωκεν Βαβυλών, κατῃσχύνθη Βῆλος ἡ ἀπτόητος, ἡ τρυφερὰ παρεδόθη Μαρωδαχ. [3] ὅτι ἀνέβη ἐπ᾽ αὐτὴν ἔθνος ἀπὸ βορρᾶ· οὗτος θήσει τὴν γῆν αὐτῆς εἰς ἀφανισμόν, καὶ οὐκ ἔσται ὁ κατοικῶν ἐν αὐτῇ ἀπὸ ἀνθρώπου καὶ ἕως κτήνους. [4] ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ἥξουσιν οἱ υἱοὶ Ισραηλ, αὐτοὶ καὶ οἱ υἱοὶ Ιουδα ἐπὶ τὸ αὐτό· βαδίζοντες καὶ κλαίοντες πορεύσονται τὸν κύριον θεὸν αὐτῶν ζητοῦντες. [5] ἕως Σιων ἐρωτήσουσιν τὴν ὁδόν, ὧδε γὰρ τὸ πρόσωπον αὐτῶν δώσουσιν· καὶ ἥξουσιν καὶ καταφεύξονται πρὸς κύριον τὸν θεόν, διαθήκη γὰρ αἰώνιος οὐκ ἐπιλησθήσεται. [6] πρόβατα ἀπολωλότα ἐγενήθη ὁ λαός μου, οἱ ποιμένες αὐτῶν ἐξῶσαν αὐτούς, ἐπὶ τὰ ὄρη ἀπεπλάνησαν αὐτούς, ἐξ ὄρους ἐπὶ βουνὸν ᾤχοντο, ἐπελάθοντο κοίτης αὐτῶν. [7] πάντες οἱ εὑρίσκοντες αὐτοὺς κατανάλισκον αὐτούς, οἱ ἐχθροὶ αὐτῶν εἶπαν Μὴ ἀνῶμεν αὐτούς· ἀνθ᾽ ὧν ἥμαρτον τῷ κυρίῳ νομῇ δικαιοσύνης τῷ συναγαγόντι τοὺς πατέρας αὐτῶν. [8] ἀπαλλοτριώθητε ἐκ μέσου Βαβυλῶνος καὶ ἀπὸ γῆς Χαλδαίων καὶ ἐξέλθατε καὶ γένεσθε ὥσπερ δράκοντες κατὰ πρόσωπον προβάτων. [9] ὅτι ἰδοὺ ἐγὼ ἐγείρω ἐπὶ Βαβυλῶνα συναγωγὰς ἐθνῶν ἐκ γῆς βορρᾶ, καὶ παρατάξονται αὐτῇ· ἐκεῖθεν ἁλώσεται, ὡς βολὶς μαχητοῦ συνετοῦ οὐκ ἐπιστρέψει κενή. [10] καὶ ἔσται ἡ Χαλδαία εἰς προνομήν, πάντες οἱ προνομεύοντες αὐτὴν ἐμπλησθήσονται. [11] ὅτι ηὐφραίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου, διότι ἐσκιρτᾶτε ὡς βοίδια ἐν βοτάνῃ καὶ ἐκερατίζετε ὡς ταῦροι. [12] ᾐσχύνθη ἡ μήτηρ ὑμῶν σφόδρα, μήτηρ ἐπ᾽ ἀγαθὰ ἐσχάτη ἐθνῶν ἔρημος. [13] ἀπὸ ὀργῆς κυρίου οὐ κατοικηθήσεται καὶ ἔσται εἰς ἀφανισμὸν πᾶσα, καὶ πᾶς ὁ διοδεύων διὰ Βαβυλῶνος σκυθρωπάσει καὶ συριοῦσιν ἐπὶ πᾶσαν τὴν πληγὴν αὐτῆς. [14] παρατάξασθε ἐπὶ Βαβυλῶνα κύκλῳ, πάντες τείνοντες τόξον· τοξεύσατε ἐπ᾽ αὐτήν, μὴ φείσησθε ἐπὶ τοῖς τοξεύμασιν ὑμῶν. [15] κατακροτήσατε ἐπ᾽ αὐτήν· παρελύθησαν αἱ χεῖρες αὐτῆς, ἔπεσαν αἱ ἐπάλξεις αὐτῆς, καὶ κατεσκάφη τὸ τεῖχος αὐτῆς· ὅτι ἐκδίκησις παρὰ θεοῦ ἐστιν, ἐκδικεῖτε ἐπ᾽ αὐτήν· καθὼς ἐποίησεν, ποιήσατε αὐτῇ. [16] ἐξολεθρεύσατε σπέρμα ἐκ Βαβυλῶνος, κατέχοντα δρέπανον ἐν καιρῷ θερισμοῦ· ἀπὸ προσώπου μαχαίρας Ἑλληνικῆς ἕκαστος εἰς τὸν λαὸν αὐτοῦ ἀποστρέψουσιν καὶ ἕκαστος εἰς τὴν γῆν αὐτοῦ φεύξεται. [17] Πρόβατον πλανώμενον Ισραηλ, λέοντες ἐξῶσαν αὐτόν· ὁ πρῶτος ἔφαγεν αὐτὸν βασιλεὺς Ασσουρ καὶ οὗτος ὕστερον τὰ ὀστᾶ αὐτοῦ βασιλεὺς Βαβυλῶνος. [18] διὰ τοῦτο τάδε

λέγει κύριος Ἰδοὺ ἐγὼ ἐκδικῶ ἐπὶ τὸν βασιλέα Βαβυλῶνος καὶ ἐπὶ τὴν γῆν αὐτοῦ, καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλέα Ασσουρ. [19] καὶ ἀποκαταστήσω τὸν Ισραηλ εἰς τὴν νομὴν αὐτοῦ, καὶ νεμήσεται ἐν τῷ Καρμήλῳ καὶ ἐν ὄρει Εφραιμ καὶ ἐν τῷ Γαλααδ, καὶ πλησθήσεται ἡ ψυχὴ αὐτοῦ. [20] ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ζητήσουσιν τὴν ἀδικίαν Ισραηλ, καὶ οὐχ ὑπάρξει, καὶ τὰς ἁμαρτίας Ιουδα, καὶ οὐ μὴ εὑρεθῶσιν, ὅτι ἵλεως ἔσομαι τοῖς ὑπολελειμμένοις ἐπὶ τῆς γῆς, λέγει κύριος. [21] Πικρῶς ἐπίβηθι ἐπ᾽ αὐτὴν καὶ ἐπὶ τοὺς κατοικοῦντας ἐπ᾽ αὐτήν· ἐκδίκησον, μάχαιρα, καὶ ἀφάνισον, λέγει κύριος, καὶ ποίει κατὰ πάντα, ὅσα ἐντέλλομαί σοι. [22] φωνὴ πολέμου καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων. [23] πῶς συνεκλάσθη καὶ συνετρίβη ἡ σφῦρα πάσης τῆς γῆς; πῶς ἐγενήθη εἰς ἀφανισμὸν Βαβυλὼν ἐν ἔθνεσιν; [24] ἐπιθήσονταί σοι, καὶ ἁλώσῃ, ὦ Βαβυλών, καὶ οὐ γνώσῃ· εὑρέθης καὶ ἐλήμφθης, ὅτι τῷ κυρίῳ ἀντέστης. [25] ἤνοιξεν κύριος τὸν θησαυρὸν αὐτοῦ καὶ ἐξήνεγκεν τὰ σκεύη ὀργῆς αὐτοῦ, ὅτι ἔργον τῷ κυρίῳ θεῷ ἐν γῇ Χαλδαίων, [26] ὅτι ἐληλύθασιν οἱ καιροὶ αὐτῆς. ἀνοίξατε τὰς ἀποθήκας αὐτῆς, ἐρευνήσατε αὐτὴν ὡς σπήλαιον καὶ ἐξολεθρεύσατε αὐτήν, μὴ γενέσθω αὐτῆς κατάλειμμα· [27] ἀναξηράνατε αὐτῆς πάντας τοὺς καρπούς, καὶ καταβήτωσαν εἰς σφαγήν· οὐαὶ αὐτοῖς, ὅτι ἥκει ἡ ἡμέρα αὐτῶν καὶ καιρὸς ἐκδικήσεως αὐτῶν. [28] φωνὴ φευγόντων καὶ ἀνασῳζομένων ἐκ γῆς Βαβυλῶνος τοῦ ἀναγγεῖλαι εἰς Σιων τὴν ἐκδίκησιν παρὰ κυρίου θεοῦ ἡμῶν. [29] παραγγείλατε ἐπὶ Βαβυλῶνα πολλοῖς, παντὶ ἐντείνοντι τόξον· παρεμβάλετε ἐπ᾽ αὐτὴν κυκλόθεν, μὴ ἔστω αὐτῆς ἀνασῳζόμενος· ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς, κατὰ πάντα ὅσα ἐποίησεν ποιήσατε αὐτῇ, ὅτι πρὸς τὸν κύριον ἀντέστη θεὸν ἅγιον τοῦ Ισραηλ. [30] διὰ τοῦτο πεσοῦνται οἱ νεανίσκοι αὐτῆς ἐν ταῖς πλατείαις αὐτῆς, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ αὐτῆς ῥιφήσονται, εἶπεν κύριος. [31] ἰδοὺ ἐγὼ ἐπὶ σὲ τὴν ὑβρίστριαν, λέγει κύριος, ὅτι ἥκει ἡ ἡμέρα σου καὶ ὁ καιρὸς ἐκδικήσεώς σου· [32] καὶ ἀσθενήσει ἡ ὕβρις σου καὶ πεσεῖται, καὶ οὐκ ἔσται ὁ ἀνιστῶν αὐτήν· καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς, καὶ καταφάγεται πάντα τὰ κύκλῳ αὐτῆς. [33] Τάδε λέγει κύριος Καταδεδυνάστευνται οἱ υἱοὶ Ισραηλ καὶ οἱ υἱοὶ Ιουδα ἅμα, πάντες οἱ αἰχμαλωτεύσαντες αὐτοὺς κατεδυνάστευσαν αὐτούς, ὅτι οὐκ ἠθέλησαν ἐξαποστεῖλαι αὐτούς. [34] καὶ ὁ λυτρούμενος αὐτοὺς ἰσχυρός, κύριος παντοκράτωρ ὄνομα αὐτῷ· κρίσιν κρινεῖ πρὸς τοὺς ἀντιδίκους αὐτοῦ, ὅπως ἐξάρῃ τὴν γῆν, καὶ παροξυνεῖ τοῖς κατοικοῦσι Βαβυλῶνα. [35] μάχαιραν ἐπὶ τοὺς Χαλδαίους καὶ ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα καὶ ἐπὶ τοὺς μεγιστᾶνας αὐτῆς καὶ ἐπὶ τοὺς συνετοὺς αὐτῆς· [36] μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῆς, καὶ παραλυθήσονται· [37] μάχαιραν ἐπὶ τοὺς ἵππους αὐτῶν καὶ ἐπὶ τὰ ἅρματα αὐτῶν· μάχαιραν ἐπὶ τοὺς

μαχητὰς αὐτῶν καὶ ἐπὶ τὸν σύμμικτον τὸν ἐν μέσῳ αὐτῆς, καὶ ἔσονται ὡσεὶ γυναῖκες· μάχαιραν ἐπὶ τοὺς θησαυροὺς αὐτῆς, καὶ διασκορπισθήσονται. [38] ἐπὶ τῷ ὕδατι αὐτῆς ἐπεποίθει καὶ καταισχυνθήσονται, ὅτι γῆ τῶν γλυπτῶν ἐστιν, καὶ ἐν ταῖς νήσοις, οὗ κατεκαυχῶντο. [39] διὰ τοῦτο κατοικήσουσιν ἰνδάλματα ἐν ταῖς νήσοις, καὶ κατοικήσουσιν ἐν αὐτῇ θυγατέρες σειρήνων· οὐ μὴ κατοικηθῇ οὐκέτι εἰς τὸν αἰῶνα. [40] καθὼς κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα καὶ τὰς ὁμορούσας αὐταῖς, εἶπεν κύριος, οὐ μὴ κατοικήσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ παροικήσῃ ἐκεῖ υἱὸς ἀνθρώπου. [41] ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ, καὶ ἔθνος μέγα καὶ βασιλεῖς πολλοὶ ἐξεγερθήσονται ἀπ᾽ ἐσχάτου τῆς γῆς [42] τόξον καὶ ἐγχειρίδιον ἔχοντες· ἰταμός ἐστιν καὶ οὐ μὴ ἐλεήσῃ· φωνὴ αὐτῶν ὡς θάλασσα ἠχήσει, ἐφ᾽ ἵπποις ἱππάσονται παρεσκευασμένοι ὥσπερ πῦρ εἰς πόλεμον πρὸς σέ, θύγατερ Βαβυλῶνος. [43] ἤκουσεν βασιλεὺς Βαβυλῶνος τὴν ἀκοὴν αὐτῶν, καὶ παρελύθησαν αἱ χεῖρες αὐτοῦ· θλῖψις κατεκράτησεν αὐτοῦ, ὠδῖνες ὡς τικτούσης. [44] ἰδοὺ ὥσπερ λέων ἀναβήσεται ἀπὸ τοῦ Ιορδάνου εἰς τόπον Αιθαμ, ὅτι ταχέως ἐκδιώξω αὐτοὺς ἀπ᾽ αὐτῆς καὶ πάντα νεανίσκον ἐπ᾽ αὐτὴν ἐπιστήσω. ὅτι τίς ὥσπερ ἐγώ; καὶ τίς ἀντιστήσεταί μοι; καὶ τίς οὗτος ποιμήν, ὃς στήσεται κατὰ πρόσωπόν μου; [45] διὰ τοῦτο ἀκούσατε τὴν βουλὴν κυρίου, ἣν βεβούλευται ἐπὶ Βαβυλῶνα, καὶ λογισμοὺς αὐτοῦ, οὓς ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας Χαλδαίους· ἐὰν μὴ διαφθαρῇ τὰ ἀρνία τῶν προβάτων αὐτῶν, ἐὰν μὴ ἀφανισθῇ νομὴ ἀπ᾽ αὐτῶν. [46] ὅτι ἀπὸ φωνῆς ἁλώσεως Βαβυλῶνος σεισθήσεται ἡ γῆ, καὶ κραυγὴ ἐν ἔθνεσιν ἀκουσθήσεται.

CHAPTER 28

[1] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ Βαβυλῶνα καὶ ἐπὶ τοὺς κατοικοῦντας Χαλδαίους ἄνεμον καύσωνα διαφθείροντα. [2] καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστάς, καὶ καθυβρίσουσιν αὐτὴν καὶ λυμανοῦνται τὴν γῆν αὐτῆς· οὐαὶ ἐπὶ Βαβυλῶνα κυκλόθεν ἐν ἡμέρᾳ κακώσεως αὐτῆς. [3] ἐπ᾽ αὐτὴν τεινέτω ὁ τείνων τὸ τόξον αὐτοῦ καὶ περιθέσθω ᾧ ἐστιν ὅπλα αὐτῷ, καὶ μὴ φείσησθε ἐπὶ νεανίσκους αὐτῆς καὶ ἀφανίσατε πᾶσαν τὴν δύναμιν αὐτῆς, [4] καὶ πεσοῦνται τραυματίαι ἐν γῇ Χαλδαίων καὶ κατακεκεντημένοι ἔξωθεν αὐτῆς. [5] διότι οὐκ ἐχήρευσεν Ισραηλ καὶ Ιουδας ἀπὸ θεοῦ αὐτῶν, ἀπὸ κυρίου παντοκράτορος· ὅτι ἡ γῆ αὐτῶν ἐπλήσθη ἀδικίας ἀπὸ τῶν ἁγίων Ισραηλ. [6] φεύγετε ἐκ μέσου Βαβυλῶνος καὶ ἀνασῴζετε ἕκαστος τὴν ψυχὴν αὐτοῦ, καὶ μὴ ἀπορριφῆτε ἐν τῇ ἀδικίᾳ αὐτῆς, ὅτι καιρὸς ἐκδικήσεως αὐτῆς ἐστιν παρὰ κυρίου, ἀνταπόδομα αὐτὸς ἀνταποδίδωσιν αὐτῇ. [7] ποτήριον χρυσοῦν Βαβυλὼν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη, διὰ τοῦτο ἐσαλεύθησαν. [8] καὶ ἄφνω ἔπεσεν Βαβυλὼν καὶ συνετρίβη· θρηνεῖτε αὐτήν, λάβετε ῥητίνην τῇ διαφθορᾷ αὐτῆς, εἴ πως ἰαθήσεται. [9] ἰατρεύσαμεν τὴν Βαβυλῶνα, καὶ οὐκ ἰάθη· ἐγκαταλίπωμεν αὐτὴν καὶ ἀπέλθωμεν ἕκαστος εἰς τὴν γῆν αὐτοῦ, ὅτι ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξῆρεν ἕως τῶν ἄστρων. [10] ἐξήνεγκεν κύριος τὸ κρίμα αὐτοῦ· δεῦτε καὶ ἀναγγείλωμεν εἰς Σιων τὰ ἔργα κυρίου θεοῦ ἡμῶν. [11] παρασκευάζετε τὰ τοξεύματα, πληροῦτε τὰς φαρέτρας· ἤγειρεν κύριος τὸ πνεῦμα βασιλέως Μήδων, ὅτι εἰς Βαβυλῶνα ἡ ὀργὴ αὐτοῦ τοῦ ἐξολεθρεῦσαι αὐτήν, ὅτι ἐκδίκησις κυρίου ἐστίν, ἐκδίκησις λαοῦ αὐτοῦ ἐστιν. [12] ἐπὶ τειχέων Βαβυλῶνος ἄρατε σημεῖον, ἐπιστήσατε φαρέτρας, ἐγείρατε φυλακάς, ἑτοιμάσατε ὅπλα, ὅτι ἐνεχείρησεν καὶ ποιήσει κύριος ἃ ἐλάλησεν ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα [13] κατασκηνοῦντας ἐφ᾽ ὕδασι πολλοῖς καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς· ἥκει τὸ πέρας σου ἀληθῶς εἰς τὰ σπλάγχα σου. [14] ὅτι ὤμοσεν κύριος κατὰ τοῦ βραχίονος αὐτοῦ Διότι πληρώσω σε ἀνθρώπων ὡσεὶ ἀκρίδων, καὶ φθέγξονται ἐπὶ σὲ οἱ καταβαίνοντες. – [15] ποιῶν γῆν ἐν τῇ ἰσχύι αὐτοῦ, ἑτοιμάζων οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ, ἐν τῇ συνέσει αὐτοῦ ἐξέτεινεν τὸν οὐρανόν, [16] εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἀπ᾽ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ. [17] ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, κατῃσχύνθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ, ὅτι ψευδῆ ἐχώνευσαν, οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς· [18] μάταιά ἐστιν, ἔργα μεμωκημένα, ἐν καιρῷ ἐπισκέψεως αὐτῶν

ἀπολοῦνται. [19] οὐ τοιαύτη μερὶς τῷ Ιακωβ, ὅτι ὁ πλάσας τὰ πάντα αὐτός ἐστιν κληρονομία αὐτοῦ, κύριος ὄνομα αὐτῷ. – [20] διασκορπίζεις σύ μοι σκεύη πολέμου, καὶ διασκορπιῶ ἐν σοὶ ἔθνη καὶ ἐξαρῶ ἐκ σοῦ βασιλεῖς [21] καὶ διασκορπιῶ ἐν σοὶ ἵππον καὶ ἀναβάτην αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ ἅρματα καὶ ἀναβάτας αὐτῶν [22] καὶ διασκορπιῶ ἐν σοὶ νεανίσκον καὶ παρθένον καὶ διασκορπιῶ ἐν σοὶ ἄνδρα καὶ γυναῖκα [23] καὶ διασκορπιῶ ἐν σοὶ ποιμένα καὶ τὸ ποίμνιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ γεωργὸν καὶ τὸ γεώργιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ ἡγεμόνας καὶ στρατηγούς σου. [24] καὶ ἀνταποδώσω τῇ Βαβυλῶνι καὶ πᾶσι τοῖς κατοικοῦσι Χαλδαίοις πάσας τὰς κακίας αὐτῶν, ἃς ἐποίησαν ἐπὶ Σιων κατ᾽ ὀφθαλμοὺς ὑμῶν, λέγει κύριος. [25] ἰδοὺ ἐγὼ πρὸς σέ, τὸ ὄρος τὸ διεφθαρμένον τὸ διαφθεῖρον πᾶσαν τὴν γῆν, καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ κατακυλιῶ σε ἀπὸ τῶν πετρῶν καὶ δώσω σε ὡς ὄρος ἐμπεπυρισμένον, [26] καὶ οὐ μὴ λάβωσιν ἀπὸ σοῦ λίθον εἰς γωνίαν καὶ λίθον εἰς θεμέλιον, ὅτι εἰς ἀφανισμὸν εἰς τὸν αἰῶνα ἔσῃ, λέγει κύριος. [27] Ἄρατε σημεῖον ἐπὶ τῆς γῆς, σαλπίσατε ἐν ἔθνεσιν σάλπιγγι, ἁγιάσατε ἐπ᾽ αὐτὴν ἔθνη, παραγγείλατε ἐπ᾽ αὐτὴν βασιλείαις Αραρατ παρ᾽ ἐμοῦ καὶ τοῖς Ασχαναζαίοις, ἐπιστήσατε ἐπ᾽ αὐτὴν βελοστάσεις, ἀναβιβάσατε ἐπ᾽ αὐτὴν ἵππον ὡς ἀκρίδων πλῆθος. [28] ἁγιάσατε ἐπ᾽ αὐτὴν ἔθνη, τὸν βασιλέα τῶν Μήδων καὶ πάσης τῆς γῆς, τοὺς ἡγουμένους αὐτοῦ καὶ πάντας τοὺς στρατηγοὺς αὐτοῦ. [29] ἐσείσθη ἡ γῆ καὶ ἐπόνεσεν, διότι ἐξανέστη ἐπὶ Βαβυλῶνα λογισμὸς κυρίου τοῦ θεῖναι τὴν γῆν Βαβυλῶνος εἰς ἀφανισμὸν καὶ μὴ κατοικεῖσθαι αὐτήν. [30] ἐξέλιπεν μαχητὴς Βαβυλῶνος τοῦ πολεμεῖν, καθήσονται ἐκεῖ ἐν περιοχῇ, ἐθραύσθη ἡ δυναστεία αὐτῶν, ἐγενήθησαν ὡσεὶ γυναῖκες, ἐνεπυρίσθη τὰ σκηνώματα αὐτῆς, συνετρίβησαν οἱ μοχλοὶ αὐτῆς· [31] διώκων εἰς ἀπάντησιν διώκοντος διώξεται καὶ ἀναγγέλλων εἰς ἀπάντησιν ἀναγγέλλοντος τοῦ ἀναγγεῖλαι τῷ βασιλεῖ Βαβυλῶνος ὅτι ἑάλωκεν ἡ πόλις αὐτοῦ, [32] ἀπ᾽ ἐσχάτου τῶν διαβάσεων αὐτοῦ ἐλήμφθησαν, καὶ τὰ συστέματα αὐτῶν ἐνέπρησαν ἐν πυρί, καὶ ἄνδρες αὐτοῦ οἱ πολεμισταὶ ἐξέρχονται. [33] διότι τάδε λέγει κύριος Οἶκοι βασιλέως Βαβυλῶνος ὡς ἅλων ὥριμος ἁλοηθήσονται· ἔτι μικρὸν καὶ ἥξει ὁ ἄμητος αὐτῆς. [34] κατέφαγέν με, ἐμερίσατό με, κατέλαβέν με σκεῦος λεπτὸν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος· κατέπιέν με ὡς δράκων, ἔπλησεν τὴν κοιλίαν αὐτοῦ, ἀπὸ τῆς τρυφῆς μου ἐξῶσέν με· [35] οἱ μόχθοι μου καὶ αἱ ταλαιπωρίαι μου εἰς Βαβυλῶνα, ἐρεῖ κατοικοῦσα Σιων, καὶ τὸ αἷμά μου ἐπὶ τοὺς κατοικοῦντας Χαλδαίους, ἐρεῖ Ιερουσαλημ. [36] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ κρινῶ τὴν ἀντίδικόν σου καὶ ἐκδικήσω τὴν ἐκδίκησίν σου καὶ ἐρημώσω τὴν θάλασσαν αὐτῆς καὶ ξηρανῶ τὴν πηγὴν αὐτῆς, [37] καὶ ἔσται Βαβυλὼν

εἰς ἀφανισμὸν καὶ οὐ κατοικηθήσεται. [38] ἅμα ὡς λέοντες ἐξηγέρθησαν καὶ ὡς σκύμνοι λεόντων. [39] ἐν τῇ θερμασίᾳ αὐτῶν δώσω πότημα αὐτοῖς καὶ μεθύσω αὐτούς, ὅπως καρωθῶσιν καὶ ὑπνώσωσιν ὕπνον αἰώνιον καὶ οὐ μὴ ἐγερθῶσι, λέγει κύριος· [40] καταβιβάσω αὐτοὺς ὡς ἄρνας εἰς σφαγὴν καὶ ὡς κριοὺς μετ᾽ ἐρίφων. [41] πῶς ἑάλω καὶ ἐθηρεύθη τὸ καύχημα πάσης τῆς γῆς; πῶς ἐγένετο Βαβυλὼν εἰς ἀφανισμὸν ἐν τοῖς ἔθνεσιν; [42] ἀνέβη ἐπὶ Βαβυλῶνα ἡ θάλασσα ἐν ἤχῳ κυμάτων αὐτῆς, καὶ κατεκαλύφθη. [43] ἐγενήθησαν αἱ πόλεις αὐτῆς γῆ ἄνυδρος καὶ ἄβατος, οὐ κατοικήσει ἐν αὐτῇ οὐδὲ εἷς, οὐδὲ μὴ καταλύσῃ ἐν αὐτῇ υἱὸς ἀνθρώπου. [44] καὶ ἐκδικήσω ἐπὶ Βαβυλῶνα καὶ ἐξοίσω ἃ κατέπιεν ἐκ τοῦ στόματος αὐτῆς, καὶ οὐ μὴ συναχθῶσιν πρὸς αὐτὴν ἔτι τὰ ἔθνη. [49] καὶ ἐν Βαβυλῶνι πεσοῦνται τραυματίαι πάσης τῆς γῆς. [50] ἀνασῳζόμενοι ἐκ γῆς, πορεύεσθε καὶ μὴ ἵστασθε· οἱ μακρόθεν, μνήσθητε τοῦ κυρίου, καὶ Ιερουσαλημ ἀναβήτω ἐπὶ τὴν καρδίαν ὑμῶν. [51] ᾐσχύνθημεν, ὅτι ἠκούσαμεν ὀνειδισμὸν ἡμῶν, κατεκάλυψεν ἀτιμία τὸ πρόσωπον ἡμῶν, εἰσῆλθον ἀλλογενεῖς εἰς τὰ ἅγια ἡμῶν, εἰς οἶκον κυρίου. [52] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐκδικήσω ἐπὶ τὰ γλυπτὰ αὐτῆς, καὶ ἐν πάσῃ τῇ γῇ αὐτῆς πεσοῦνται τραυματίαι. [53] ὅτι ἐὰν ἀναβῇ Βαβυλὼν ὡς ὁ οὐρανὸς καὶ ὅτι ἐὰν ὀχυρώσῃ ὕψος ἰσχύος αὐτῆς, παρ᾽ ἐμοῦ ἥξουσιν ἐξολεθρεύοντες αὐτήν, λέγει κύριος. [54] φωνὴ κραυγῆς ἐν Βαβυλῶνι, καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων, [55] ὅτι ἐξωλέθρευσεν κύριος τὴν Βαβυλῶνα καὶ ἀπώλεσεν ἀπ᾽ αὐτῆς φωνὴν μεγάλην ἠχοῦσαν ὡς ὕδατα πολλά, ἔδωκεν εἰς ὄλεθρον φωνὴν αὐτῆς. [56] ὅτι ἦλθεν ἐπὶ Βαβυλῶνα ταλαιπωρία, ἑάλωσαν οἱ μαχηταὶ αὐτῆς, ἐπτόηται τὸ τόξον αὐτῶν, ὅτι θεὸς ἀνταποδίδωσιν αὐτοῖς, κύριος ἀνταποδίδωσιν αὐτῇ τὴν ἀνταπόδοσιν· [57] καὶ μεθύσει μέθῃ τοὺς ἡγεμόνας αὐτῆς καὶ τοὺς σοφοὺς αὐτῆς καὶ τοὺς στρατηγοὺς αὐτῆς, λέγει ὁ βασιλεύς, κύριος παντοκράτωρ ὄνομα αὐτῷ. [58] τάδε λέγει κύριος Τεῖχος Βαβυλῶνος ἐπλατύνθη, κατασκαπτόμενον κατασκαφήσεται, καὶ αἱ πύλαι αὐτῆς αἱ ὑψηλαὶ ἐμπυρισθήσονται, καὶ οὐ κοπιάσουσιν λαοὶ εἰς κενόν, καὶ ἔθνη ἐν ἀρχῇ ἐκλείψουσιν. [59] Ὁ λόγος ὃν ἐνετείλατο κύριος Ιερεμια τῷ προφήτῃ εἰπεῖν τῷ Σαραια υἱῷ Νηριου υἱοῦ Μαασαιου, ὅτε ἐπορεύετο παρὰ Σεδεκιου βασιλέως Ιουδα εἰς Βαβυλῶνα ἐν τῷ ἔτει τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ, καὶ Σαραιας ἄρχων δώρων· [60] καὶ ἔγραψεν Ιερεμιας πάντα τὰ κακά, ἃ ἥξει ἐπὶ Βαβυλῶνα, ἐν βιβλίῳ ἑνί, πάντας τοὺς λόγους τούτους τοὺς γεγραμμένους ἐπὶ Βαβυλῶνα. [61] καὶ εἶπεν Ιερεμιας πρὸς Σαραιαν Ὅταν ἔλθῃς εἰς Βαβυλῶνα, καὶ ὄψῃ καὶ ἀναγνώσῃ πάντας τοὺς λόγους τούτους [62] καὶ ἐρεῖς Κύριε κύριε, σὺ ἐλάλησας ἐπὶ τὸν τόπον τοῦτον τοῦ ἐξολεθρεῦσαι αὐτὸν καὶ τοῦ μὴ εἶναι ἐν αὐτῷ κατοικοῦντας ἀπὸ

ἀνθρώπου ἕως κτήνους, ὅτι ἀφανισμὸς εἰς τὸν αἰῶνα ἔσται. [63] καὶ ἔσται ὅταν παύσῃ τοῦ ἀναγινώσκειν τὸ βιβλίον τοῦτο, καὶ ἐπιδήσεις ἐπ᾽ αὐτὸ λίθον καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου [64] καὶ ἐρεῖς Οὕτως καταδύσεται Βαβυλὼν καὶ οὐ μὴ ἀναστῇ ἀπὸ προσώπου τῶν κακῶν, ὧν ἐγὼ ἐπάγω ἐπ᾽ αὐτήν.

CHAPTER 29

[1] Ἐπὶ τοὺς ἀλλοφύλους. [2] Τάδε λέγει κύριος Ἰδοὺ ὕδατα ἀναβαίνει ἀπὸ βορρᾶ καὶ ἔσται εἰς χειμάρρουν κατακλύζοντα καὶ κατακλύσει γῆν καὶ τὸ πλήρωμα αὐτῆς, πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ· καὶ κεκράξονται οἱ ἄνθρωποι, καὶ ἀλαλάξουσιν ἅπαντες οἱ κατοικοῦντες τὴν γῆν. [3] ἀπὸ φωνῆς ὁρμῆς αὐτοῦ, ἀπὸ τῶν ὁπλῶν τῶν ποδῶν αὐτοῦ καὶ ἀπὸ σεισμοῦ τῶν ἁρμάτων αὐτοῦ, ἤχου τροχῶν αὐτοῦ οὐκ ἐπέστρεψαν πατέρες ἐφ᾽ υἱοὺς αὐτῶν ἀπὸ ἐκλύσεως χειρῶν αὐτῶν [4] ἐν τῇ ἡμέρᾳ τῇ ἐρχομένῃ τοῦ ἀπολέσαι πάντας τοὺς ἀλλοφύλους· καὶ ἀφανιῶ τὴν Τύρον καὶ τὴν Σιδῶνα καὶ πάντας τοὺς καταλοίπους τῆς βοηθείας αὐτῶν, ὅτι ἐξολεθρεύσει κύριος τοὺς καταλοίπους τῶν νήσων. [5] ἥκει φαλάκρωμα ἐπὶ Γάζαν, ἀπερρίφη Ἀσκαλὼν καὶ οἱ κατάλοιποι Ενακιμ. ἕως τίνος κόψεις, [6] ἡ μάχαιρα τοῦ κυρίου; ἕως τίνος οὐχ ἡσυχάσεις; ἀποκατάστηθι εἰς τὸν κολεόν σου, ἀνάπαυσαι καὶ ἐπάρθητι. [7] πῶς ἡσυχάσει; καὶ κύριος ἐνετείλατο αὐτῇ ἐπὶ τὴν Ἀσκαλῶνα καὶ ἐπὶ τὰς παραθαλασσίους, ἐπὶ τὰς καταλοίπους, ἐπεγερθῆναι.

CHAPTER 30

[1] Τῇ Ιδουμαίᾳ. Τάδε λέγει κύριος Οὐκ ἔστιν ἔτι σοφία ἐν Θαιμαν, ἀπώλετο βουλὴ ἐκ συνετῶν, ὤχετο σοφία αὐτῶν, [2] ἠπατήθη ὁ τόπος αὐτῶν. βαθύνατε εἰς κάθισιν, οἱ κατοικοῦντες ἐν Δαιδαν, ὅτι δύσκολα ἐποίησεν· ἤγαγον ἐπ᾽ αὐτὸν ἐν χρόνῳ, ᾧ ἐπεσκεψάμην ἐπ᾽ αὐτόν. [3] ὅτι τρυγηταὶ ἦλθόν σοι, οὐ καταλείψουσίν σοι καταλείμματα· ὡς κλέπται ἐν νυκτὶ ἐπιθήσουσιν χεῖρα αὐτῶν. [4] ὅτι ἐγὼ κατέσυρα τὸν Ησαυ, ἀνεκάλυψα τὰ κρυπτὰ αὐτῶν, κρυβῆναι οὐ μὴ δύνωνται· ὤλοντο διὰ χεῖρα ἀδελφοῦ αὐτοῦ καὶ γείτονος αὐτοῦ, καὶ οὐκ ἔστιν [5] ὑπολείπεσθαι ὀρφανόν σου, ἵνα ζήσηται· καὶ ἐγὼ ζήσομαι, καὶ χῆραι ἐπ᾽ ἐμὲ πεποίθασιν. [6] ὅτι τάδε εἶπεν κύριος Οἷς οὐκ ἦν νόμος πιεῖν τὸ ποτήριον, ἔπιον· καὶ σὺ ἀθῳωμένη οὐ μὴ ἀθῳωθῇς, ὅτι πίνων πίεσαι· [7] ὅτι κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, ὅτι εἰς ἄβατον καὶ εἰς ὀνειδισμὸν καὶ εἰς κατάρασιν ἔσῃ ἐν μέσῳ αὐτῆς, καὶ πᾶσαι αἱ πόλεις αὐτῆς ἔσονται ἔρημοι εἰς αἰῶνα. [8] ἀκοὴν ἤκουσα παρὰ κυρίου, καὶ ἀγγέλους εἰς ἔθνη ἀπέστειλεν Συνάχθητε καὶ παραγένεσθε εἰς αὐτήν, ἀνάστητε εἰς πόλεμον. [9] μικρὸν ἔδωκά σε ἐν ἔθνεσιν, εὐκαταφρόνητον ἐν ἀνθρώποις. [10] ἡ παιγνία σου ἐνεχείρησέν σοι, ἰταμία καρδίας σου κατέλυσεν τρυμαλιὰς πετρῶν, συνέλαβεν ἰσχὺν βουνοῦ ὑψηλοῦ· ὅτι ὕψωσεν ὥσπερ ἀετὸς νοσσιὰν αὐτοῦ, ἐκεῖθεν καθελῶ σε. [11] καὶ ἔσται ἡ Ιδουμαία εἰς ἄβατον, πᾶς ὁ παραπορευόμενος ἐπ᾽ αὐτὴν συριεῖ. [12] ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα καὶ αἱ πάροικοι αὐτῆς, εἶπεν κύριος παντοκράτωρ, οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ ἐνοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου. [13] ἰδοὺ ὥσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ Ιορδάνου εἰς τόπον Αιθαμ, ὅτι ταχὺ ἐκδιώξω αὐτοὺς ἀπ᾽ αὐτῆς· καὶ τοὺς νεανίσκους ἐπ᾽ αὐτὴν ἐπιστήσατε. ὅτι τίς ὥσπερ ἐγώ; καὶ τίς ἀντιστήσεταί μοι; καὶ τίς οὗτος ποιμήν, ὃς στήσεται κατὰ πρόσωπόν μου; [14] διὰ τοῦτο ἀκούσατε βουλὴν κυρίου, ἣν ἐβουλεύσατο ἐπὶ τὴν Ιδουμαίαν, καὶ λογισμὸν αὐτοῦ, ὃν ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας Θαιμαν Ἐὰν μὴ συμψησθῶσιν τὰ ἐλάχιστα τῶν προβάτων, ἐὰν μὴ ἀβατωθῇ ἐπ᾽ αὐτὴν κατάλυσις αὐτῶν· [15] ὅτι ἀπὸ φωνῆς πτώσεως αὐτῶν ἐσείσθη ἡ γῆ, καὶ κραυγή σου ἐν θαλάσσῃ ἠκούσθη. [16] ἰδοὺ ὥσπερ ἀετὸς ὄψεται καὶ ἐκτενεῖ τὰς πτέρυγας ἐπ᾽ ὀχυρώματα αὐτῆς· καὶ ἔσται ἡ καρδία τῶν ἰσχυρῶν τῆς Ιδουμαίας ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς καρδία γυναικὸς ὠδινούσης. [17] Τοῖς υἱοῖς Αμμων. Οὕτως εἶπεν κύριος Μὴ υἱοὶ οὐκ εἰσιν ἐν Ισραηλ, ἢ παραλημψόμενος οὐκ ἔστιν αὐτοῖς; διὰ τί παρέλαβεν Μελχομ τὸν Γαδ, καὶ ὁ λαὸς αὐτῶν ἐν πόλεσιν αὐτῶν ἐνοικήσει; [18] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ

ἀκουτιῶ ἐπὶ Ραββαθ θόρυβον πολέμων, καὶ ἔσονται εἰς ἄβατον καὶ εἰς ἀπώλειαν, καὶ βωμοὶ αὐτῆς ἐν πυρὶ κατακαυθήσονται, καὶ παραλήμψεται Ισραηλ τὴν ἀρχὴν αὐτοῦ. [19] ἀλάλαξον, Εσεβων, ὅτι ὥλετο Γαι· κεκράξατε, θυγατέρες Ραββαθ, περιζώσασθε σάκκους καὶ ἐπιλημπτεύσασθε καὶ κόψασθε ἐπὶ Μελχομ, ὅτι ἐν ἀποικίᾳ βαδιεῖται, οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα. [20] τί ἀγαλλιάσῃ ἐν τοῖς πεδίοις Ενακιμ, θύγατερ ἰταμίας ἡ πεποιθυῖα ἐπὶ θησαυροῖς αὐτῆς ἡ λέγουσα Τίς εἰσελεύσεται ἐπ᾽ ἐμέ; [21] ἰδοὺ ἐγὼ φέρω φόβον ἐπὶ σέ, εἶπεν κύριος, ἀπὸ πάσης τῆς περιοίκου σου, καὶ διασπαρήσεσθε ἕκαστος εἰς πρόσωπον αὐτοῦ, καὶ οὐκ ἔσται ὁ συνάγων. [23] Τῇ Κηδαρ βασιλίσσῃ τῆς αὐλῆς, ἣν ἐπάταξεν Ναβου χοδονοσορ βασιλεὺς Βαβυλῶνος. Οὕτως εἶπεν κύριος Ἀνάστητε καὶ ἀνάβητε ἐπὶ Κηδαρ καὶ πλήσατε τοὺς υἱοὺς Κεδεμ· [24] σκηνὰς αὐτῶν καὶ πρόβατα αὐτῶν λήμψονται, ἱμάτια αὐτῶν καὶ πάντα τὰ σκεύη αὐτῶν καὶ καμήλους αὐτῶν λήμψονται ἑαυτοῖς· καὶ καλέσατε ἐπ᾽ αὐτοὺς ἀπώλειαν κυκλόθεν. [25] φεύγετε λίαν, βαθύνατε εἰς κάθισιν, καθήμενοι ἐν τῇ αὐλῇ, ὅτι ἐβουλεύσατο ἐφ᾽ ὑμᾶς βασιλεὺς Βαβυλῶνος βουλὴν καὶ ἐλογίσατο ἐφ᾽ ὑμᾶς λογισμόν. [26] ἀνάστηθι καὶ ἀνάβηθι ἐπ᾽ ἔθνος εὐσταθοῦν καθήμενον εἰς ἀναψυχήν, οἷς οὐκ εἰσιν θύραι, οὐ βάλανοι, οὐ μοχλοί, μόνοι καταλύουσιν. [27] καὶ ἔσονται κάμηλοι αὐτῶν εἰς προνομὴν καὶ πλῆθος κτηνῶν αὐτῶν εἰς ἀπώλειαν· καὶ λικμήσω αὐτοὺς παντὶ πνεύματι κεκαρμένους πρὸ προσώπου αὐτῶν, ἐκ παντὸς πέραν αὐτῶν οἴσω τὴν τροπὴν αὐτῶν, εἶπεν κύριος. [28] καὶ ἔσται ἡ αὐλὴ διατριβὴ στρουθῶν καὶ ἄβατος ἕως αἰῶνος, οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ κατοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου. [29] Τῇ Δαμασκῷ. Κατῃσχύνθη Ημαθ καὶ Αρφαδ, ὅτι ἤκουσαν ἀκοὴν πονηράν· ἐξέστησαν, ἐθυμώθησαν, ἀναπαύσασθαι οὐ μὴ δύνωνται. [30] ἐξελύθη Δαμασκός, ἀπεστράφη εἰς φυγήν, τρόμος ἐπελάβετο αὐτῆς. [31] πῶς οὐχὶ ἐγκατέλιπεν πόλιν ἐμήν; κώμην ἠγάπησαν. [32] διὰ τοῦτο πεσοῦνται νεανίσκοι ἐν πλατείαις σου, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταί σου πεσοῦνται, φησὶν κύριος· [33] καὶ καύσω πῦρ ἐν τείχει Δαμασκοῦ, καὶ καταφάγεται ἅμφοδα υἱοῦ Αδερ.

CHAPTER 31

[1] Τῇ Μωαβ. Οὕτως εἶπεν κύριος Οὐαὶ ἐπὶ Ναβαυ, ὅτι ὤλετο· ἐλήμφθη Καριαθαιμ, ᾐσχύνθη Αμαθ καὶ ἠττήθη. [2] οὐκ ἔστιν ἔτι ἰατρεία Μωαβ, ἀγαυρίαμα ἐν Εσεβων· ἐλογίσαντο ἐπ᾽ αὐτὴν κακά· ἐκόψαμεν αὐτὴν ἀπὸ ἔθνους, καὶ παῦσιν παύσεται, ὄπισθέν σου βαδιεῖται μάχαιρα. [3] ὅτι φωνὴ κεκραγότων ἐξ Ωρωναιμ, ὄλεθρος καὶ σύντριμμα μέγα [4] Συνετρίβη Μωαβ, ἀναγγείλατε εἰς Ζογορα. [5] ὅτι ἐπλήσθη Αλαωθ ἐν κλαυθμῷ, ἀναβήσεται κλαίων ἐν ὁδῷ Ωρωναιμ, κραυγὴν συντρίμματος ἠκούσατε [6] Φεύγετε καὶ σώσατε τὰς ψυχὰς ὑμῶν καὶ ἔσεσθε ὥσπερ ὄνος ἄγριος ἐν ἐρήμῳ. [7] ἐπειδὴ ἐπεποίθεις ἐν ὀχυρώμασίν σου, καὶ σὺ συλλημφθήσῃ· καὶ ἐξελεύσεται Χαμως ἐν ἀποικίᾳ, οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα. [8] καὶ ἥξει ὄλεθρος ἐπὶ πᾶσαν πόλιν, καὶ πόλις οὐ μὴ σωθῇ, καὶ ἀπολεῖται ὁ αὐλών, καὶ ἐξολεθρευθήσεται ἡ πεδινή, καθὼς εἶπεν κύριος. [9] δότε σημεῖα τῇ Μωαβ, ὅτι ἀφῇ ἀναφθήσεται, καὶ πᾶσαι αἱ πόλεις αὐτῆς εἰς ἄβατον ἔσονται· πόθεν ἔνοικος αὐτῇ; [10] ἐπικατάρατος ὁ ποιῶν τὰ ἔργα κυρίου ἀμελῶς ἐξαίρων μάχαιραν αὐτοῦ ἀφ᾽ αἵματος. [11] ἀνεπαύσατο Μωαβ ἐκ παιδαρίου καὶ πεποιθὼς ἦν ἐπὶ τῇ δόξῃ αὐτοῦ, οὐκ ἐνέχεεν ἐξ ἀγγείου εἰς ἀγγεῖον καὶ εἰς ἀποικισμὸν οὐκ ᾤχετο· διὰ τοῦτο ἔστη γεῦμα αὐτοῦ ἐν αὐτῷ, καὶ ὀσμὴ αὐτοῦ οὐκ ἐξέλιπεν. [12] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ ἀποστελῶ αὐτῷ κλίνοντας, καὶ κλινοῦσιν αὐτὸν καὶ τὰ σκεύη αὐτοῦ λεπτυνοῦσιν καὶ τὰ κέρατα αὐτοῦ συγκόψουσιν. [13] καὶ καταισχυνθήσεται Μωαβ ἀπὸ Χαμως, ὥσπερ κατῃσχύνθη οἶκος Ισραηλ ἀπὸ Βαιθηλ ἐλπίδος αὐτῶν πεποιθότες ἐπ᾽ αὐτοῖς. [14] πῶς ἐρεῖτε Ἰσχυροί ἐσμεν καὶ ἄνθρωπος ἰσχύων εἰς τὰ πολεμικά; [15] ὤλετο Μωαβ πόλις αὐτοῦ, καὶ ἐκλεκτοὶ νεανίσκοι αὐτοῦ κατέβησαν εἰς σφαγήν· [16] ἐγγὺς ἡμέρα Μωαβ ἐλθεῖν, καὶ πονηρία αὐτοῦ ταχεῖα σφόδρα. [17] κινήσατε αὐτῷ, πάντες κυκλόθεν αὐτοῦ, πάντες εἰδότες ὄνομα αὐτοῦ· εἴπατε Πῶς συνετρίβη βακτηρία εὐκλεής, ῥάβδος μεγαλώματος; [18] κατάβηθι ἀπὸ δόξης καὶ κάθισον ἐν ὑγρασίᾳ, καθημένη Δαιβων· ἐκτρίβητε, ὅτι ὤλετο Μωαβ, ἀνέβη εἰς σὲ λυμαινόμενος ὀχύρωμά σου. [19] ἐφ᾽ ὁδοῦ στῆθι καὶ ἔπιδε, καθημένη ἐν Αροηρ, καὶ ἐρώτησον φεύγοντα καὶ σῳζόμενον καὶ εἰπόν Τί ἐγένετο; [20] κατῃσχύνθη Μωαβ, ὅτι συνετρίβη· ὀλόλυξον καὶ κέκραξον, ἀνάγγειλον ἐν Αρνων ὅτι ὤλετο Μωαβ. [21] καὶ κρίσις ἔρχεται εἰς γῆν τοῦ Μισωρ ἐπὶ Χαιλων καὶ ἐπὶ Ιασσα καὶ ἐπὶ Μωφαθ [22] καὶ ἐπὶ Δαιβων καὶ ἐπὶ Ναβαυ καὶ ἐπ᾽ οἶκον Δεβλαθαιμ [23] καὶ ἐπὶ Καριαθαιμ καὶ ἐπ᾽ οἶκον Γαμωλ καὶ ἐπ᾽ οἶκον Μαων [24] καὶ ἐπὶ Καριωθ καὶ ἐπὶ Βοσορ καὶ ἐπὶ πάσας τὰς πόλεις Μωαβ

τὰς πόρρω καὶ τὰς ἐγγύς. [25] κατεάχθη κέρας Μωαβ, καὶ τὸ ἐπίχειρον αὐτοῦ συνετρίβη. [26] μεθύσατε αὐτόν, ὅτι ἐπὶ κύριον ἐμεγαλύνθη· καὶ ἐπικρούσει Μωαβ ἐν χειρὶ αὐτοῦ καὶ ἔσται εἰς γέλωτα καὶ αὐτός. [27] καὶ εἰ μὴ εἰς γελοιασμὸν ἦν σοι Ισραηλ; εἰ ἐν κλοπαῖς σου εὑρέθη, ὅτι ἐπολέμεις αὐτόν; [28] κατέλιπον τὰς πόλεις καὶ ᾤκησαν ἐν πέτραις οἱ κατοικοῦντες Μωαβ, ἐγενήθησαν ὡς περιστεραὶ νοσσεύουσαι ἐν πέτραις στόματι βοθύνου. [29] ἤκουσα ὕβριν Μωαβ, ὕβρισεν λίαν· ὕβριν αὐτοῦ καὶ ὑπερηφανίαν αὐτοῦ, καὶ ὑψώθη ἡ καρδία αὐτοῦ. [30] ἐγὼ δὲ ἔγνων ἔργα αὐτοῦ· οὐχὶ τὸ ἱκανὸν αὐτοῦ, οὐχ οὕτως ἐποίησεν. [31] διὰ τοῦτο ἐπὶ Μωαβ ὀλολύζετε πάντοθεν, βοήσατε ἐπ᾽ ἄνδρας Κιραδας αὐχμοῦ. [32] ὡς κλαυθμὸν Ιαζηρ ἀποκλαύσομαί σοι, ἄμπελος Σεβημα· κλήματά σου διῆλθεν θάλασσαν, Ιαζηρ ἥψαντο· ἐπὶ ὀπώραν σου, ἐπὶ τρυγηταῖς σου ὄλεθρος ἐπέπεσεν. [33] συνεψήσθη χαρμοσύνη καὶ εὐφροσύνη ἐκ τῆς Μωαβίτιδος, καὶ οἶνος ἦν ἐπὶ ληνοῖς σου· πρωῒ οὐκ ἐπάτησαν οὐδὲ δείλης, οὐκ ἐποίησαν αιδαδ. [34] ἀπὸ κραυγῆς Εσεβων ἕως Ελεαλη αἱ πόλεις αὐτῶν ἔδωκαν φωνὴν αὐτῶν, ἀπὸ Ζογορ ἕως Ωρωναιμ καὶ Αγλαθ – σαλισια, ὅτι καὶ τὸ ὕδωρ Νεβριμ εἰς κατάκαυμα ἔσται. [35] καὶ ἀπολῶ τὸν Μωαβ, φησὶν κύριος, ἀναβαίνοντα ἐπὶ βωμὸν καὶ θυμιῶντα θεοῖς αὐτοῦ. [36] διὰ τοῦτο καρδία μου, Μωαβ, ὥσπερ αὐλοὶ βομβήσουσιν, καρδία μου ἐπ᾽ ἀνθρώπους Κιραδας ὥσπερ αὐλὸς βομβήσει· διὰ τοῦτο ἃ περιεποιήσατο, ἀπώλετο ἀπὸ ἀνθρώπου. [37] πᾶσαν κεφαλὴν ἐν παντὶ τόπῳ ξυρήσονται, καὶ πᾶς πώγων ξυρηθήσεται, καὶ πᾶσαι χεῖρες κόψονται, καὶ ἐπὶ πάσης ὀσφύος σάκκος. [38] καὶ ἐπὶ πάντων τῶν δωμάτων Μωαβ καὶ ἐπὶ πλατείαις αὐτῆς, ὅτι συνέτριψα τὸν Μωαβ, φησὶν κύριος, ὡς ἀγγεῖον, οὗ οὐκ ἔστιν χρεία αὐτοῦ. [39] πῶς κατήλλαξεν; πῶς ἔστρεψεν νῶτον Μωαβ; ᾐσχύνθη καὶ ἐγένετο Μωαβ εἰς γέλωτα καὶ ἐγκότημα πᾶσιν τοῖς κύκλῳ αὐτῆς. [40] ὅτι οὕτως εἶπεν κύριος [41] Ἐλήμφθη Ακκαριωθ, καὶ τὰ ὀχυρώματα συνελήμφθη· [42] καὶ ἀπολεῖται Μωαβ ἀπὸ ὄχλου, ὅτι ἐπὶ τὸν κύριον ἐμεγαλύνθη. [43] παγὶς καὶ φόβος καὶ βόθυνος ἐπὶ σοί, καθήμενος Μωαβ· [44] ὁ φεύγων ἀπὸ προσώπου τοῦ φόβου ἐμπεσεῖται εἰς τὸν βόθυνον, καὶ ὁ ἀναβαίνων ἐκ τοῦ βοθύνου συλλημφθήσεται ἐν τῇ παγίδι, ὅτι ἐπάξω ταῦτα ἐπὶ Μωαβ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῆς. [13] Ὅσα ἐπροφήτευσεν Ιερεμιας ἐπὶ πάντα τὰ ἔθνη. [15] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Λαβὲ τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρός μου καὶ ποτιεῖς πάντα τὰ ἔθνη, πρὸς ἃ ἐγὼ ἀποστέλλω σε πρὸς αὐτούς, [16] καὶ πίονται καὶ ἐξεμοῦνται καὶ μανήσονται ἀπὸ προσώπου τῆς μαχαίρας, ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον αὐτῶν. [17] καὶ ἔλαβον τὸ ποτήριον ἐκ χειρὸς κυρίου καὶ ἐπότισα τὰ ἔθνη, πρὸς ἃ ἀπέστειλέν με κύριος ἐπ᾽ αὐτά, [18] τὴν Ιερουσαλημ καὶ τὰς πόλεις Ιουδα καὶ βασιλεῖς Ιουδα καὶ ἄρχοντας αὐτοῦ τοῦ θεῖναι

αὐτὰς εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς συριγμὸν [19] καὶ τὸν Φαραω βασιλέα Αἰγύπτου καὶ τοὺς παῖδας αὐτοῦ καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ [20] καὶ πάντας τοὺς συμμίκτους αὐτοῦ καὶ πάντας τοὺς βασιλεῖς ἀλλοφύλων, τὴν Ἀσκαλῶνα καὶ τὴν Γάζαν καὶ τὴν Ακκαρων καὶ τὸ ἐπίλοιπον Ἀζώτου [21] καὶ τὴν Ιδουμαίαν καὶ τὴν Μωαβῖτιν καὶ τοὺς υἱοὺς Αμμων [22] καὶ πάντας βασιλεῖς Τύρου καὶ βασιλεῖς Σιδῶνος καὶ βασιλεῖς τοὺς ἐν τῷ πέραν τῆς θαλάσσης [23] καὶ τὴν Δαιδαν καὶ τὴν Θαιμαν καὶ τὴν Ρως καὶ πᾶν περικεκαρμένον κατὰ πρόσωπον αὐτοῦ [24] καὶ πάντας τοὺς συμμίκτους τοὺς καταλύοντας ἐν τῇ ἐρήμῳ [25] καὶ πάντας βασιλεῖς Αιλαμ καὶ πάντας βασιλεῖς Περσῶν [26] καὶ πάντας βασιλεῖς ἀπὸ ἀπηλιώτου τοὺς πόρρω καὶ τοὺς ἐγγύς, ἕκαστον πρὸς τὸν ἀδελφὸν αὐτοῦ, καὶ πάσας τὰς βασιλείας τὰς ἐπὶ προσώπου τῆς γῆς. [27] καὶ ἐρεῖς αὐτοῖς Οὕτως εἶπεν κύριος παντοκράτωρ Πίετε καὶ μεθύσθητε καὶ ἐξεμέσατε καὶ πεσεῖσθε καὶ οὐ μὴ ἀναστῆτε ἀπὸ προσώπου τῆς μαχαίρας, ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν. [28] καὶ ἔσται ὅταν μὴ βούλωνται δέξασθαι τὸ ποτήριον ἐκ τῆς χειρός σου ὥστε πιεῖν, καὶ ἐρεῖς Οὕτως εἶπεν κύριος Πιόντες πίεσθε· [29] ὅτι ἐν πόλει, ἐν ᾗ ὠνομάσθη τὸ ὄνομά μου ἐπ᾽ αὐτήν, ἐγὼ ἄρχομαι κακῶσαι, καὶ ὑμεῖς καθάρσει οὐ μὴ καθαρισθῆτε, ὅτι μάχαιραν ἐγὼ καλῶ ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς. [30] καὶ σὺ προφητεύσεις ἐπ᾽ αὐτοὺς τοὺς λόγους τούτους καὶ ἐρεῖς Κύριος ἀφ᾽ ὑψηλοῦ χρηματιεῖ, ἀπὸ τοῦ ἁγίου αὐτοῦ δώσει φωνὴν αὐτοῦ· λόγον χρηματιεῖ ἐπὶ τοῦ τόπου αὐτοῦ, καὶ αιδαδ ὥσπερ τρυγῶντες ἀποκριθήσονται· καὶ ἐπὶ τοὺς καθημένους ἐπὶ τὴν γῆν [31] ἥκει ὄλεθρος ἐπὶ μέρος τῆς γῆς, ὅτι κρίσις τῷ κυρίῳ ἐν τοῖς ἔθνεσιν, κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα, οἱ δὲ ἀσεβεῖς ἐδόθησαν εἰς μάχαιραν, λέγει κύριος. [32] οὕτως εἶπεν κύριος Ἰδοὺ κακὰ ἔρχεται ἀπὸ ἔθνους ἐπὶ ἔθνος, καὶ λαῖλαψ μεγάλη ἐκπορεύεται ἀπ᾽ ἐσχάτου τῆς γῆς. [33] καὶ ἔσονται τραυματίαι ὑπὸ κυρίου ἐν ἡμέρᾳ κυρίου ἐκ μέρους τῆς γῆς καὶ ἕως εἰς μέρος τῆς γῆς· οὐ μὴ κατορυγῶσιν, εἰς κόπρια ἐπὶ προσώπου τῆς γῆς ἔσονται. [34] ἀλαλάξατε, ποιμένες, καὶ κεκράξατε· καὶ κόπτεσθε, οἱ κριοὶ τῶν προβάτων· ὅτι ἐπληρώθησαν αἱ ἡμέραι ὑμῶν εἰς σφαγήν, καὶ πεσεῖσθε ὥσπερ οἱ κριοὶ οἱ ἐκλεκτοί· [35] καὶ ἀπολεῖται φυγὴ ἀπὸ τῶν ποιμένων καὶ σωτηρία ἀπὸ τῶν κριῶν τῶν προβάτων. [36] φωνὴ κραυγῆς τῶν ποιμένων καὶ ἀλαλαγμὸς τῶν προβάτων καὶ τῶν κριῶν, ὅτι ὠλέθρευσεν κύριος τὰ βοσκήματα αὐτῶν, [37] καὶ παύσεται τὰ κατάλοιπα τῆς εἰρήνης ἀπὸ προσώπου ὀργῆς θυμοῦ μου. [38] ἐγκατέλιπεν ὥσπερ λέων κατάλυμα αὐτοῦ, ὅτι ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον ἀπὸ προσώπου τῆς μαχαίρας τῆς μεγάλης.

CHAPTER 33

[1] Ἐν ἀρχῇ βασιλέως Ιωακιμ υἱοῦ Ιωσια ἐγενήθη ὁ λόγος οὗτος παρὰ κυρίου [2] Οὕτως εἶπεν κύριος Στῆθι ἐν αὐλῇ οἴκου κυρίου καὶ χρηματιεῖς ἅπασι τοῖς Ιουδαίοις καὶ πᾶσι τοῖς ἐρχομένοις προσκυνεῖν ἐν οἴκῳ κυρίου ἅπαντας τοὺς λόγους, οὓς συνέταξά σοι αὐτοῖς χρηματίσαι, μὴ ἀφέλῃς ῥῆμα· [3] ἴσως ἀκούσονται καὶ ἀποστραφήσονται ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ παύσομαι ἀπὸ τῶν κακῶν, ὧν ἐγὼ λογίζομαι τοῦ ποιῆσαι αὐτοῖς ἕνεκεν τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν. [4] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Ἐὰν μὴ ἀκούσητέ μου τοῦ πορεύεσθαι ἐν τοῖς νομίμοις μου, οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν, [5] εἰσακούειν τῶν λόγων τῶν παίδων μου τῶν προφητῶν, οὓς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς ὄρθρου καὶ ἀπέστειλα καὶ οὐκ εἰσηκούσατέ μου, [6] καὶ δώσω τὸν οἶκον τοῦτον ὥσπερ Σηλωμ καὶ τὴν πόλιν δώσω εἰς κατάραν πᾶσιν τοῖς ἔθνεσιν πάσης τῆς γῆς. [7] καὶ ἤκουσαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς τοῦ Ιερεμιου λαλοῦντος τοὺς λόγους τούτους ἐν οἴκῳ κυρίου. [8] καὶ ἐγένετο Ιερεμιου παυσαμένου λαλοῦντος πάντα, ἃ συνέταξεν αὐτῷ κύριος λαλῆσαι παντὶ τῷ λαῷ, καὶ συνελάβοσαν αὐτὸν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς λέγων Θανάτῳ ἀποθανῇ, [9] ὅτι ἐπροφήτευσας τῷ ὀνόματι κυρίου λέγων Ὥσπερ Σηλωμ ἔσται ὁ οἶκος οὗτος, καὶ ἡ πόλις αὕτη ἐρημωθήσεται ἀπὸ κατοικούντων· καὶ ἐξεκκλησιάσθη πᾶς ὁ λαὸς ἐπὶ Ιερεμιαν ἐν οἴκῳ κυρίου. [10] Καὶ ἤκουσαν οἱ ἄρχοντες Ιουδα τὸν λόγον τοῦτον καὶ ἀνέβησαν ἐξ οἴκου τοῦ βασιλέως εἰς οἶκον κυρίου καὶ ἐκάθισαν ἐν προθύροις πύλης κυρίου τῆς καινῆς. [11] καὶ εἶπαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ Κρίσις θανάτου τῷ ἀνθρώπῳ τούτῳ, ὅτι ἐπροφήτευσεν κατὰ τῆς πόλεως ταύτης, καθὼς ἠκούσατε ἐν τοῖς ὠσὶν ὑμῶν. [12] καὶ εἶπεν Ιερεμιας πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ λέγων Κύριος ἀπέστειλέν με προφητεῦσαι ἐπὶ τὸν οἶκον τοῦτον καὶ ἐπὶ τὴν πόλιν ταύτην πάντας τοὺς λόγους τούτους, οὓς ἠκούσατε. [13] καὶ νῦν βελτίους ποιήσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἔργα ὑμῶν καὶ ἀκούσατε τῆς φωνῆς κυρίου, καὶ παύσεται κύριος ἀπὸ τῶν κακῶν, ὧν ἐλάλησεν ἐφ᾽ ὑμᾶς. [14] καὶ ἰδοὺ ἐγὼ ἐν χερσὶν ὑμῶν· ποιήσατέ μοι ὡς συμφέρει καὶ ὡς βέλτιον ὑμῖν. [15] ἀλλ᾽ ἢ γνόντες γνώσεσθε ὅτι, εἰ ἀναιρεῖτέ με, αἷμα ἀθῷον δίδοτε ἐφ᾽ ὑμᾶς καὶ ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας ἐν αὐτῇ· ὅτι ἐν ἀληθείᾳ ἀπέσταλκέν με κύριος πρὸς ὑμᾶς λαλῆσαι εἰς τὰ ὦτα ὑμῶν πάντας τοὺς λόγους τούτους. [16] καὶ εἶπαν οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας Οὐκ ἔστιν τῷ ἀνθρώπῳ τούτῳ

κρίσις θανάτου, ὅτι ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ ἡμῶν ἐλάλησεν πρὸς ἡμᾶς. [17] καὶ ἀνέστησαν ἄνδρες τῶν πρεσβυτέρων τῆς γῆς καὶ εἶπαν πάσῃ τῇ συναγωγῇ τοῦ λαοῦ [18] Μιχαιας ὁ Μωραθίτης ἦν ἐν ταῖς ἡμέραις Εζεκιου βασιλέως Ιουδα καὶ εἶπεν παντὶ τῷ λαῷ Ιουδα Οὕτως εἶπεν κύριος Σιων ὡς ἀγρὸς ἀροτριαθήσεται, καὶ Ιερουσαλημ εἰς ἄβατον ἔσται καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ. [19] μὴ ἀνελὼν ἀνεῖλεν αὐτὸν Εζεκιας καὶ πᾶς Ιουδα; οὐχὶ ὅτι ἐφοβήθησαν τὸν κύριον καὶ ὅτι ἐδεήθησαν τοῦ προσώπου κυρίου, καὶ ἐπαύσατο κύριος ἀπὸ τῶν κακῶν, ὧν ἐλάλησεν ἐπ᾽ αὐτούς; καὶ ἡμεῖς ἐποιήσαμεν κακὰ μεγάλα ἐπὶ ψυχὰς ἡμῶν. – [20] καὶ ἄνθρωπος ἦν προφητεύων τῷ ὀνόματι κυρίου, Ουριας υἱὸς Σαμαιου ἐκ Καριαθιαριμ, καὶ ἐπροφήτευσεν περὶ τῆς γῆς ταύτης κατὰ πάντας τοὺς λόγους Ιερεμιου. [21] καὶ ἤκουσεν ὁ βασιλεὺς Ιωακιμ καὶ πάντες οἱ ἄρχοντες πάντας τοὺς λόγους αὐτοῦ καὶ ἐζήτουν ἀποκτεῖναι αὐτόν, καὶ ἤκουσεν Ουριας καὶ εἰσῆλθεν εἰς Αἴγυπτον. [22] καὶ ἐξαπέστειλεν ὁ βασιλεὺς ἄνδρας εἰς Αἴγυπτον, [23] καὶ ἐξηγάγοσαν αὐτὸν ἐκεῖθεν καὶ εἰσηγάγοσαν αὐτὸν πρὸς τὸν βασιλέα, καὶ ἐπάταξεν αὐτὸν ἐν μαχαίρᾳ καὶ ἔρριψεν αὐτὸν εἰς τὸ μνῆμα υἱῶν λαοῦ αὐτοῦ. [24] πλὴν χεὶρ Αχικαμ υἱοῦ Σαφαν ἦν μετὰ Ιερεμιου τοῦ μὴ παραδοῦναι αὐτὸν εἰς χεῖρας τοῦ λαοῦ τοῦ μὴ ἀνελεῖν αὐτόν. [2] Οὕτως εἶπεν κύριος Ποίησον δεσμοὺς καὶ κλοιοὺς καὶ περίθου περὶ τὸν τράχηλόν σου· [3] καὶ ἀποστελεῖς αὐτοὺς πρὸς βασιλέα Ιδουμαίας καὶ πρὸς βασιλέα Μωαβ καὶ πρὸς βασιλέα υἱῶν Αμμων καὶ πρὸς βασιλέα Τύρου καὶ πρὸς βασιλέα Σιδῶνος ἐν χερσὶν ἀγγέλων αὐτῶν τῶν ἐρχομένων εἰς ἀπάντησιν αὐτῶν εἰς Ιερουσαλημ πρὸς Σεδεκιαν βασιλέα Ιουδα. [4] καὶ συντάξεις αὐτοῖς πρὸς τοὺς κυρίους αὐτῶν εἰπεῖν Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Οὕτως ἐρεῖτε πρὸς τοὺς κυρίους ὑμῶν [5] ὅτι ἐγὼ ἐποίησα τὴν γῆν ἐν τῇ ἰσχύι μου τῇ μεγάλῃ καὶ ἐν τῷ ἐπιχείρῳ μου τῷ ὑψηλῷ καὶ δώσω αὐτὴν ᾧ ἐὰν δόξῃ ἐν ὀφθαλμοῖς μου. [6] ἔδωκα τὴν γῆν τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος δουλεύειν αὐτῷ, καὶ τὰ θηρία τοῦ ἀγροῦ ἐργάζεσθαι αὐτῷ. [8] καὶ τὸ ἔθνος καὶ ἡ βασιλεία, ὅσοι ἐὰν μὴ ἐμβάλωσιν τὸν τράχηλον αὐτῶν ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος, ἐν μαχαίρᾳ καὶ ἐν λιμῷ ἐπισκέψομαι αὐτούς, εἶπεν κύριος, ἕως ἐκλίπωσιν ἐν χειρὶ αὐτοῦ. [9] καὶ ὑμεῖς μὴ ἀκούετε τῶν ψευδοπροφητῶν ὑμῶν καὶ τῶν μαντευομένων ὑμῖν καὶ τῶν ἐνυπνιαζομένων ὑμῖν καὶ τῶν οἰωνισμάτων ὑμῶν καὶ τῶν φαρμακῶν ὑμῶν τῶν λεγόντων Οὐ μὴ ἐργάσησθε τῷ βασιλεῖ Βαβυλῶνος· [10] ὅτι ψευδῆ αὐτοὶ προφητεύουσιν ὑμῖν πρὸς τὸ μακρῦναι ὑμᾶς ἀπὸ τῆς γῆς ὑμῶν. [11] καὶ τὸ ἔθνος, ὃ ἐὰν εἰσαγάγῃ τὸν τράχηλον αὐτοῦ ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος καὶ ἐργάσηται αὐτῷ, καὶ καταλείψω αὐτὸν ἐπὶ τῆς γῆς αὐτοῦ, καὶ ἐργᾶται αὐτῷ καὶ ἐνοικήσει ἐν αὐτῇ. – [12] καὶ πρὸς Σεδεκιαν βασιλέα Ιουδα

ἐλάλησα κατὰ πάντας τοὺς λόγους τούτους λέγων Εἰσαγάγετε τὸν τράχηλον ὑμῶν [14] καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος, ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν· [15] ὅτι οὐκ ἀπέστειλα αὐτούς, φησὶν κύριος, καὶ προφητεύουσιν τῷ ὀνόματί μου ἐπ᾽ ἀδίκῳ πρὸς τὸ ἀπολέσαι ὑμᾶς, καὶ ἀπολεῖσθε ὑμεῖς καὶ οἱ προφῆται ὑμῶν οἱ προφητεύοντες ὑμῖν ἐπ᾽ ἀδίκῳ ψευδῆ. [16] ὑμῖν καὶ παντὶ τῷ λαῷ τούτῳ καὶ τοῖς ἱερεῦσιν ἐλάλησα λέγων Οὕτως εἶπεν κύριος Μὴ ἀκούετε τῶν λόγων τῶν προφητῶν τῶν προφητευόντων ὑμῖν λεγόντων Ἰδοὺ σκεύη οἴκου κυρίου ἐπιστρέψει ἐκ Βαβυλῶνος· ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν, οὐκ ἀπέστειλα αὐτούς. [18] εἰ προφῆταί εἰσιν καὶ εἰ ἔστιν λόγος κυρίου ἐν αὐτοῖς, ἀπαντησάτωσάν μοι· [19] ὅτι οὕτως εἶπεν κύριος Καὶ τῶν ἐπιλοίπων σκευῶν, [20] ὧν οὐκ ἔλαβεν βασιλεὺς Βαβυλῶνος, ὅτε ἀπῴκισεν τὸν Ιεχονιαν ἐξ Ιερουσαλημ, [22] εἰς Βαβυλῶνα εἰσελεύσεται, λέγει κύριος.

CHAPTER 35

[1] Καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει Σεδεκια βασιλέως Ιουδα ἐν μηνὶ τῷ πέμπτῳ εἶπέν μοι Ανανιας υἱὸς Αζωρ ὁ ψευδοπροφήτης ὁ ἀπὸ Γαβαων ἐν οἴκῳ κυρίου κατ᾽ ὀφθαλμοὺς τῶν ἱερέων καὶ παντὸς τοῦ λαοῦ λέγων [2] Οὕτως εἶπεν κύριος Συνέτριψα τὸν ζυγὸν τοῦ βασιλέως Βαβυλῶνος· [3] ἔτι δύο ἔτη ἡμερῶν ἐγὼ ἀποστρέψω εἰς τὸν τόπον τοῦτον τὰ σκεύη οἴκου κυρίου [4] καὶ Ιεχονιαν καὶ τὴν ἀποικίαν Ιουδα, ὅτι συντρίψω τὸν ζυγὸν βασιλέως Βαβυλῶνος. [5] καὶ εἶπεν Ιερεμιας πρὸς Ανανιαν κατ᾽ ὀφθαλμοὺς παντὸς τοῦ λαοῦ καὶ κατ᾽ ὀφθαλμοὺς τῶν ἱερέων τῶν ἑστηκότων ἐν οἴκῳ κυρίου [6] καὶ εἶπεν Ιερεμιας Ἀληθῶς· οὕτω ποιήσαι κύριος· στήσαι τὸν λόγον σου, ὃν σὺ προφητεύεις, τοῦ ἐπιστρέψαι τὰ σκεύη οἴκου κυρίου καὶ πᾶσαν τὴν ἀποικίαν ἐκ Βαβυλῶνος εἰς τὸν τόπον τοῦτον. [7] πλὴν ἀκούσατε τὸν λόγον κυρίου, ὃν ἐγὼ λέγω εἰς τὰ ὦτα ὑμῶν καὶ εἰς τὰ ὦτα παντὸς τοῦ λαοῦ [8] Οἱ προφῆται οἱ γεγονότες πρότεροί μου καὶ πρότεροι ὑμῶν ἀπὸ τοῦ αἰῶνος καὶ ἐπροφήτευσαν ἐπὶ γῆς πολλῆς καὶ ἐπὶ βασιλείας μεγάλας εἰς πόλεμον· [9] ὁ προφήτης ὁ προφητεύσας εἰς εἰρήνην, ἐλθόντος τοῦ λόγου γνώσονται τὸν προφήτην, ὃν ἀπέστειλεν αὐτοῖς κύριος ἐν πίστει. [10] καὶ ἔλαβεν Ανανιας ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου Ιερεμιου καὶ συνέτριψεν αὐτούς. [11] καὶ εἶπεν Ανανιας κατ᾽ ὀφθαλμοὺς παντὸς τοῦ λαοῦ λέγων Οὕτως εἶπεν κύριος Οὕτως συντρίψω τὸν ζυγὸν βασιλέως Βαβυλῶνος ἀπὸ τραχήλων πάντων τῶν ἐθνῶν. καὶ ᾤχετο Ιερεμιας εἰς τὴν ὁδὸν αὐτοῦ. – [12] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν μετὰ τὸ συντρῖψαι Ανανιαν τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου αὐτοῦ λέγων [13] Βάδιζε καὶ εἰπὸν πρὸς Ανανιαν λέγων Οὕτως εἶπεν κύριος Κλοιοὺς ξυλίνους συνέτριψας, καὶ ποιήσω ἀντ αὐτῶν κλοιοὺς σιδηροῦς· [14] ὅτι οὕτως εἶπεν κύριος Ζυγὸν σιδηροῦν ἔθηκα ἐπὶ τὸν τράχηλον πάντων τῶν ἐθνῶν ἐργάζεσθαι τῷ βασιλεῖ Βαβυλῶνος. [15] καὶ εἶπεν Ιερεμιας τῷ Ανανια Οὐκ ἀπέσταλκέν σε κύριος, καὶ πεποιθέναι ἐποίησας τὸν λαὸν τοῦτον ἐπ᾽ ἀδίκῳ· [16] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐξαποστέλλω σε ἀπὸ προσώπου τῆς γῆς, τούτῳ τῷ ἐνιαυτῷ ἀποθανῇ. [17] καὶ ἀπέθανεν ἐν τῷ μηνὶ τῷ ἑβδόμῳ.

CHAPTER 36

[1] Καὶ οὗτοι οἱ λόγοι τῆς βίβλου, οὓς ἀπέστειλεν Ιερεμιας ἐξ Ιερουσαλημ πρὸς τοὺς πρεσβυτέρους τῆς ἀποικίας καὶ πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας ἐπιστολὴν εἰς Βαβυλῶνα τῇ ἀποικίᾳ καὶ πρὸς ἅπαντα τὸν λαὸν [2] ὕστερον ἐξελθόντος Ιεχονιου τοῦ βασιλέως καὶ τῆς βασιλίσσης καὶ τῶν εὐνούχων καὶ παντὸς ἐλευθέρου καὶ δεσμώτου καὶ τεχνίτου ἐξ Ιερουσαλημ [3] ἐν χειρὶ Ελεασα υἱοῦ Σαφαν καὶ Γαμαριου υἱοῦ Χελκιου, ὃν ἀπέστειλεν Σεδεκιας βασιλεὺς Ιουδα πρὸς βασιλέα Βαβυλῶνος εἰς Βαβυλῶνα, λέγων [4] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ ἐπὶ τὴν ἀποικίαν, ἣν ἀπῴκισα ἀπὸ Ιερουσαλημ [5] Οἰκοδομήσατε οἴκους καὶ κατοικήσατε καὶ φυτεύσατε παραδείσους καὶ φάγετε τοὺς καρποὺς αὐτῶν [6] καὶ λάβετε γυναῖκας καὶ τεκνοποιήσατε υἱοὺς καὶ θυγατέρας καὶ λάβετε τοῖς υἱοῖς ὑμῶν γυναῖκας καὶ τὰς θυγατέρας ὑμῶν ἀνδράσιν δότε καὶ πληθύνεσθε καὶ μὴ σμικρυνθῆτε [7] καὶ ζητήσατε εἰς εἰρήνην τῆς γῆς, εἰς ἣν ἀπῴκισα ὑμᾶς ἐκεῖ, καὶ προσεύξασθε περὶ αὐτῶν πρὸς κύριον, ὅτι ἐν εἰρήνῃ αὐτῆς ἔσται εἰρήνη ὑμῖν. [8] ὅτι οὕτως εἶπεν κύριος Μὴ ἀναπειθέτωσαν ὑμᾶς οἱ ψευδοπροφῆται οἱ ἐν ὑμῖν, καὶ μὴ ἀναπειθέτωσαν ὑμᾶς οἱ μάντεις ὑμῶν, καὶ μὴ ἀκούετε εἰς τὰ ἐνύπνια ὑμῶν, ἃ ὑμεῖς ἐνυπνιάζεσθε, [9] ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν ἐπὶ τῷ ὀνόματί μου, καὶ οὐκ ἀπέστειλα αὐτούς. [10] ὅτι οὕτως εἶπεν κύριος Ὅταν μέλλῃ πληροῦσθαι Βαβυλῶνι ἑβδομήκοντα ἔτη, ἐπισκέψομαι ὑμᾶς καὶ ἐπιστήσω τοὺς λόγους μου ἐφ᾽ ὑμᾶς τοῦ τὸν λαὸν ὑμῶν ἀποστρέψαι εἰς τὸν τόπον τοῦτον· [11] καὶ λογιοῦμαι ἐφ᾽ ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακὰ τοῦ δοῦναι ὑμῖν ταῦτα. [12] καὶ προσεύξασθε πρός με, καὶ εἰσακούσομαι ὑμῶν· [13] καὶ ἐκζητήσατέ με, καὶ εὑρήσετέ με, ὅτι ζητήσετέ με ἐν ὅλῃ καρδίᾳ ὑμῶν, [14] καὶ ἐπιφανοῦμαι ὑμῖν. – [15] ὅτι εἴπατε Κατέστησεν ἡμῖν κύριος προφήτας ἐν Βαβυλῶνι, [21] οὕτως εἶπεν κύριος ἐπὶ Αχιαβ καὶ ἐπὶ Σεδεκιαν Ἰδοὺ ἐγὼ δίδωμι αὐτοὺς εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ πατάξει αὐτοὺς κατ᾽ ὀφθαλμοὺς ὑμῶν. [22] καὶ λήμψονται ἀπ᾽ αὐτῶν κατάραν ἐν πάσῃ τῇ ἀποικίᾳ Ιουδα ἐν Βαβυλῶνι λέγοντες Ποιήσαι σε κύριος, ὡς Σεδεκιαν ἐποίησεν καὶ ὡς Αχιαβ, οὓς ἀπετηγάνισεν βασιλεὺς Βαβυλῶνος ἐν πυρὶ [23] δι᾽ ἣν ἐποίησαν ἀνομίαν ἐν Ισραηλ καὶ ἐμοιχῶντο τὰς γυναῖκας τῶν πολιτῶν αὐτῶν καὶ λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου, ὃν οὐ συνέταξα αὐτοῖς, καὶ ἐγὼ μάρτυς, φησὶν κύριος. – [24] καὶ πρὸς Σαμαιαν τὸν Νελαμίτην ἐρεῖς [25] Οὐκ ἀπέστειλά σε τῷ ὀνόματί μου. καὶ πρὸς Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα εἰπέ [26] Κύριος ἔδωκέν σε εἰς ἱερέα ἀντὶ Ιωδαε τοῦ ἱερέως γενέσθαι ἐπιστάτην ἐν τῷ οἴκῳ κυρίου παντὶ ἀνθρώπῳ προφητεύοντι καὶ

παντὶ ἀνθρώπῳ μαινομένῳ, καὶ δώσεις αὐτὸν εἰς τὸ ἀπόκλεισμα καὶ εἰς τὸν καταρράκτην. [27] καὶ νῦν διὰ τί συνελοιδορήσατε Ιερεμιαν τὸν ἐξ Αναθωθ τὸν προφητεύσαντα ὑμῖν; [28] οὐ διὰ τοῦτο ἀπέστειλεν πρὸς ὑμᾶς εἰς Βαβυλῶνα λέγων Μακράν ἐστιν, οἰκοδομήσατε οἰκίας καὶ κατοικήσατε καὶ φυτεύσατε κήπους καὶ φάγεσθε τὸν καρπὸν αὐτῶν; – [29] καὶ ἀνέγνω Σοφονιας τὸ βιβλίον εἰς τὰ ὦτα Ιερεμιου. [30] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν λέγων [31] Ἀπόστειλον πρὸς τὴν ἀποικίαν λέγων Οὕτως εἶπεν κύριος ἐπὶ Σαμαιαν τὸν Νελαμίτην Ἐπειδὴ ἐπροφήτευσεν ὑμῖν Σαμαιας, καὶ ἐγὼ οὐκ ἀπέστειλα αὐτόν, καὶ πεποιθέναι ἐποίησεν ὑμᾶς ἐπ᾽ ἀδίκοις, [32] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπὶ Σαμαιαν καὶ ἐπὶ τὸ γένος αὐτοῦ, καὶ οὐκ ἔσται αὐτῶν ἄνθρωπος ἐν μέσῳ ὑμῶν τοῦ ἰδεῖν τὰ ἀγαθά, ἃ ἐγὼ ποιήσω ὑμῖν· οὐκ ὄψονται.

CHAPTER 37

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου εἰπεῖν [2] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ λέγων Γράψον πάντας τοὺς λόγους, οὓς ἐχρημάτισα πρὸς σέ, ἐπὶ βιβλίου· [3] ὅτι ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ ἀποστρέψω τὴν ἀποικίαν λαοῦ μου Ισραηλ καὶ Ιουδα, εἶπεν κύριος, καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκα τοῖς πατράσιν αὐτῶν, καὶ κυριεύσουσιν αὐτῆς. [4] Καὶ οὗτοι οἱ λόγοι, οὓς ἐλάλησεν κύριος ἐπὶ Ισραηλ καὶ Ιουδα [5] Οὕτως εἶπεν κύριος Φωνὴν φόβου ἀκούσεσθε· φόβος, καὶ οὐκ ἔστιν εἰρήνη. [6] ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν, καὶ περὶ φόβου, ἐν ᾧ καθέξουσιν ὀσφὺν καὶ σωτηρίαν· διότι ἑώρακα πάντα ἄνθρωπον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ἐστράφησαν πρόσωπα, εἰς ἴκτερον [7] ἐγενήθη. ὅτι μεγάλη ἡ ἡμέρα ἐκείνη καὶ οὐκ ἔστιν τοιαύτη, καὶ χρόνος στενός ἐστιν τῷ Ιακωβ, καὶ ἀπὸ τούτου σωθήσεται. [8] ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἶπεν κύριος, συντρίψω τὸν ζυγὸν ἀπὸ τοῦ τραχήλου αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω, καὶ οὐκ ἐργῶνται αὐτοὶ ἔτι ἀλλοτρίοις· [9] καὶ ἐργῶνται τῷ κυρίῳ θεῷ αὐτῶν, καὶ τὸν Δαυιδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς. [12] Οὕτως εἶπεν κύριος Ἀνέστησα σύντριμμα, ἀλγηρὰ ἡ πληγή σου· [13] οὐκ ἔστιν κρίνων κρίσιν σου, εἰς ἀλγηρὸν ἰατρεύθης, ὠφέλεια οὐκ ἔστιν σοι. [14] πάντες οἱ φίλοι σου ἐπελάθοντό σου, οὐ μὴ ἐπερωτήσουσιν· ὅτι πληγὴν ἐχθροῦ ἔπαισά σε, παιδείαν στερεάν, ἐπὶ πᾶσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου. [16] διὰ τοῦτο πάντες οἱ ἔσθοντές σε βρωθήσονται, καὶ πάντες οἱ ἐχθροί σου, κρέας αὐτῶν πᾶν ἔδονται· ἐπὶ πλῆθος ἀδικιῶν σου ἐπληθύνθησαν αἱ ἁμαρτίαι σου, ἐποίησαν ταῦτά σοι· καὶ ἔσονται οἱ διαφοροῦντές σε εἰς διαφόρημα, καὶ πάντας τοὺς προνομεύοντάς σε δώσω εἰς προνομήν. [17] ὅτι ἀνάξω τὸ ἴαμά σου, ἀπὸ πληγῆς ὀδυνηρᾶς ἰατρεύσω σε, φησὶν κύριος, ὅτι ἐσπαρμένη ἐκλήθης· θήρευμα ὑμῶν ἐστιν, ὅτι ζητῶν οὐκ ἔστιν αὐτήν. [18] οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἀποστρέψω τὴν ἀποικίαν Ιακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλεήσω· καὶ οἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος αὐτῆς, καὶ ὁ ναὸς κατὰ τὸ κρίμα αὐτοῦ καθεδεῖται. [19] καὶ ἐξελεύσονται ἀπ᾽ αὐτῶν ᾄδοντες καὶ φωνὴ παιζόντων· καὶ πλεονάσω αὐτούς, καὶ οὐ μὴ ἐλαττωθῶσιν. [20] καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὡς τὸ πρότερον, καὶ τὰ μαρτύρια αὐτῶν κατὰ πρόσωπόν μου ὀρθωθήσεται· καὶ ἐπισκέψομαι τοὺς θλίβοντας αὐτούς. [21] καὶ ἔσονται ἰσχυρότεροι αὐτοῦ ἐπ᾽ αὐτούς, καὶ ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται· καὶ συνάξω αὐτούς, καὶ ἀποστρέψουσιν πρός με· ὅτι τίς ἐστιν οὗτος, ὃς ἔδωκεν τὴν καρδίαν αὐτοῦ ἀποστρέψαι πρός με; φησὶν κύριος. [23] ὅτι ὀργὴ κυρίου ἐξῆλθεν θυμώδης, ἐξῆλθεν

ὀργὴ στρεφομένη, ἐπ᾽ ἀσεβεῖς ἥξει. [24] οὐ μὴ ἀποστραφῇ ὀργὴ θυμοῦ κυρίου, ἕως ποιήσῃ καὶ ἕως καταστήσῃ ἐγχείρημα καρδίας αὐτοῦ· ἐπ᾽ ἐσχάτων τῶν ἡμερῶν γνώσεσθε αὐτά.

CHAPTER 38

[1] Ἐν τῷ χρόνῳ ἐκείνῳ, εἶπεν κύριος, ἔσομαι εἰς θεὸν τῷ γένει Ισραηλ, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. [2] οὕτως εἶπεν κύριος Εὗρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρᾳ· βαδίσατε καὶ μὴ ὀλέσητε τὸν Ισραηλ. [3] κύριος πόρρωθεν ὤφθη αὐτῷ Ἀγάπησιν αἰωνίαν ἠγάπησά σε, διὰ τοῦτο εἵλκυσά σε εἰς οἰκτίρημα. [4] ἔτι οἰκοδομήσω σε, καὶ οἰκοδομηθήσῃ, παρθένος Ισραηλ· ἔτι λήμψῃ τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παιζόντων. [5] ἔτι φυτεύσατε ἀμπελῶνας ἐν ὄρεσιν Σαμαρείας, φυτεύσατε καὶ αἰνέσατε. [6] ὅτι ἔστιν ἡμέρα κλήσεως ἀπολογουμένων ἐν ὄρεσιν Εφραιμ Ἀνάστητε καὶ ἀνάβητε εἰς Σιων πρὸς κύριον τὸν θεὸν ἡμῶν. – [7] ὅτι οὕτως εἶπεν κύριος τῷ Ιακωβ Εὐφράνθητε καὶ χρεμετίσατε ἐπὶ κεφαλὴν ἐθνῶν, ἀκουστὰ ποιήσατε καὶ αἰνέσατε· εἴπατε Ἔσωσεν κύριος τὸν λαὸν αὐτοῦ, τὸ κατάλοιπον τοῦ Ισραηλ. [8] ἰδοὺ ἐγὼ ἄγω αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἀπ᾽ ἐσχάτου τῆς γῆς ἐν ἑορτῇ φασεκ· καὶ τεκνοποιήσῃ ὄχλον πολύν, καὶ ἀποστρέψουσιν ὧδε. [9] ἐν κλαυθμῷ ἐξῆλθον, καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς αὐλίζων ἐπὶ διώρυγας ὑδάτων ἐν ὁδῷ ὀρθῇ, καὶ οὐ μὴ πλανηθῶσιν ἐν αὐτῇ· ὅτι ἐγενόμην τῷ Ισραηλ εἰς πατέρα, καὶ Εφραιμ πρωτότοκός μού ἐστιν. [10] Ἀκούσατε λόγον κυρίου, ἔθνη, καὶ ἀναγγείλατε εἰς νήσους τὰς μακρότερον· εἴπατε Ὁ λικμήσας τὸν Ισραηλ συνάξει αὐτὸν καὶ φυλάξει αὐτὸν ὡς ὁ βόσκων τὸ ποίμνιον αὐτοῦ. [11] ὅτι ἐλυτρώσατο κύριος τὸν Ιακωβ, ἐξείλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ. [12] καὶ ἥξουσιν καὶ εὐφρανθήσονται ἐν τῷ ὄρει Σιων· καὶ ἥξουσιν ἐπ᾽ ἀγαθὰ κυρίου, ἐπὶ γῆν σίτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων, καὶ ἔσται ἡ ψυχὴ αὐτῶν ὥσπερ ξύλον ἔγκαρπον, καὶ οὐ πεινάσουσιν ἔτι. [13] τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων, καὶ πρεσβῦται χαρήσονται, καὶ στρέψω τὸ πένθος αὐτῶν εἰς χαρμονὴν καὶ ποιήσω αὐτοὺς εὐφραινομένους. [14] μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευι, καὶ ὁ λαός μου τῶν ἀγαθῶν μου ἐμπλησθήσεται. [15] Οὕτως εἶπεν κύριος Φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ραχηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν. [16] οὕτως εἶπεν κύριος Διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρύων σου, ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις, καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν, [17] μόνιμον τοῖς σοῖς τέκνοις. [18] ἀκοὴν ἤκουσα Εφραιμ ὀδυρομένου Ἐπαίδευσάς με, καὶ ἐπαιδεύθην ἐγώ· ὥσπερ μόσχος οὐκ ἐδιδάχθην· ἐπίστρεψόν με, καὶ ἐπιστρέψω, ὅτι σὺ κύριος ὁ θεός μου. [19] ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γνῶναί με

ἐστέναξα ἐφ᾽ ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὀνειδισμὸν ἐκ νεότητός μου. [20] υἱὸς ἀγαπητὸς Εφραιμ ἐμοί, παιδίον ἐντρυφῶν, ὅτι ἀνθ᾽ ὧν οἱ λόγοι μου ἐν αὐτῷ, μνείᾳ μνησθήσομαι αὐτοῦ· διὰ τοῦτο ἔσπευσα ἐπ᾽ αὐτῷ, ἐλεῶν ἐλεήσω αὐτόν, φησὶν κύριος. [21] Στῆσον σεαυτήν, Σιων, ποίησον τιμωρίαν, δὸς καρδίαν σου εἰς τοὺς ὤμους· ὁδὸν ἣν ἐπορεύθης ἀποστράφητι, παρθένος Ισραηλ, ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα. [22] ἕως πότε ἀποστρέψεις, θυγάτηρ ἠτιμωμένη; ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινήν, ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι. [23] οὕτως εἶπεν κύριος Ἔτι ἐροῦσιν τὸν λόγον τοῦτον ἐν γῇ Ιουδα καὶ ἐν πόλεσιν αὐτοῦ, ὅταν ἀποστρέψω τὴν αἰχμαλωσίαν αὐτοῦ Εὐλογημένος κύριος ἐπὶ δίκαιον ὄρος τὸ ἅγιον αὐτοῦ [24] καὶ ἐνοικοῦντες ἐν ταῖς πόλεσιν Ιουδα καὶ ἐν πάσῃ τῇ γῇ αὐτοῦ ἅμα γεωργῷ, καὶ ἀρθήσεται ἐν ποιμνίῳ. [25] ὅτι ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν καὶ πᾶσαν ψυχὴν πεινῶσαν ἐνέπλησα. [26] διὰ τοῦτο ἐξηγέρθην καὶ εἶδον, καὶ ὁ ὕπνος μου ἡδύς μοι ἐγενήθη. [27] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ σπερῶ τὸν Ισραηλ καὶ τὸν Ιουδαν σπέρμα ἀνθρώπου καὶ σπέρμα κτήνους. [28] καὶ ἔσται ὥσπερ ἐγρηγόρουν ἐπ᾽ αὐτοὺς καθαιρεῖν καὶ κακοῦν, οὕτως γρηγορήσω ἐπ᾽ αὐτοὺς τοῦ οἰκοδομεῖν καὶ καταφυτεύειν, φησὶν κύριος. [29] ἐν ταῖς ἡμέραις ἐκείναις οὐ μὴ εἴπωσιν Οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν· [30] ἀλλ᾽ ἢ ἕκαστος ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, καὶ τοῦ φαγόντος τὸν ὄμφακα αἱμωδιάσουσιν οἱ ὀδόντες αὐτοῦ. [31] Ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ισραηλ καὶ τῷ οἴκῳ Ιουδα διαθήκην καινήν, [32] οὐ κατὰ τὴν διαθήκην, ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, φησὶν κύριος· [33] ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ισραηλ μετὰ τὰς ἡμέρας ἐκείνας, φησὶν κύριος Διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν· [34] καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνῶθι τὸν κύριον· ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου αὐτῶν, ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. – [35] ἐὰν ὑψωθῇ ὁ οὐρανὸς εἰς τὸ μετέωρον, φησὶν κύριος, καὶ ἐὰν ταπεινωθῇ τὸ ἔδαφος τῆς γῆς κάτω, καὶ ἐγὼ οὐκ ἀποδοκιμῶ τὸ γένος Ισραηλ, φησὶν κύριος, περὶ πάντων, ὧν ἐποίησαν. [36] οὕτως εἶπεν κύριος ὁ δοὺς τὸν ἥλιον εἰς φῶς τῆς ἡμέρας, σελήνην καὶ ἀστέρας εἰς φῶς τῆς νυκτός, καὶ κραυγὴν ἐν θαλάσσῃ καὶ ἐβόμβησεν τὰ κύματα αὐτῆς, κύριος παντοκράτωρ ὄνομα αὐτῷ [37] Ἐὰν παύσωνται οἱ νόμοι

οὗτοι ἀπὸ προσώπου μου, φησὶν κύριος, καὶ τὸ γένος Ισραηλ παύσεται γενέσθαι ἔθνος κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας. – [38] ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ οἰκοδομηθήσεται πόλις τῷ κυρίῳ ἀπὸ πύργου Αναμεηλ ἕως πύλης τῆς γωνίας· [39] καὶ ἐξελεύσεται ἡ διαμέτρησις αὐτῆς ἀπέναντι αὐτῶν ἕως βουνῶν Γαρηβ καὶ περικυκλωθήσεται κύκλῳ ἐξ ἐκλεκτῶν λίθων· [40] καὶ πάντες ασαρημωθ ἕως ναχαλ Κεδρων ἕως γωνίας πύλης ἵππων ἀνατολῆς ἁγίασμα τῷ κυρίῳ καὶ οὐκέτι οὐ μὴ ἐκλίπῃ καὶ οὐ μὴ καθαιρεθῇ ἕως τοῦ αἰῶνος.

CHAPTER 39

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν ἐν τῷ ἐνιαυτῷ τῷ δεκάτῳ τῷ βασιλεῖ Σεδεκια, οὗτος ἐνιαυτὸς ὀκτωκαιδέκατος τῷ βασιλεῖ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος, [2] καὶ δύναμις βασιλέως Βαβυλῶνος ἐχαράκωσεν ἐπὶ Ιερουσαλημ, καὶ Ιερεμιας ἐφυλάσσετο ἐν αὐλῇ τῆς φυλακῆς, ἥ ἐστιν ἐν οἴκῳ τοῦ βασιλέως, [3] ἐν ᾗ κατέκλεισεν αὐτὸν ὁ βασιλεὺς Σεδεκιας λέγων Διὰ τί σὺ προφητεύεις λέγων Οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ δίδωμι τὴν πόλιν ταύτην ἐν χερσὶν βασιλέως Βαβυλῶνος, καὶ λήμψεται αὐτήν, [4] καὶ Σεδεκιας οὐ μὴ σωθῇ ἐκ χειρὸς τῶν Χαλδαίων, ὅτι παραδόσει παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ λαλήσει στόμα αὐτοῦ πρὸς στόμα αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται, [5] καὶ εἰσελεύσεται Σεδεκιας εἰς Βαβυλῶνα καὶ ἐκεῖ καθιεῖται. [6] καὶ λόγος κυρίου ἐγενήθη πρὸς Ιερεμιαν λέγων [7] Ἰδοὺ Αναμεηλ υἱὸς Σαλωμ ἀδελφοῦ πατρός σου ἔρχεται πρὸς σὲ λέγων Κτῆσαι σεαυτῷ τὸν ἀγρόν μου τὸν ἐν Αναθωθ, ὅτι σοὶ κρίμα παραλαβεῖν εἰς κτῆσιν. [8] καὶ ἦλθεν πρός με Αναμεηλ υἱὸς Σαλωμ ἀδελφοῦ πατρός μου εἰς τὴν αὐλὴν τῆς φυλακῆς καὶ εἶπέν μοι Κτῆσαι τὸν ἀγρόν μου τὸν ἐν γῇ Βενιαμιν τὸν ἐν Αναθωθ, ὅτι σοὶ κρίμα κτήσασθαι, καὶ σὺ πρεσβύτερος. καὶ ἔγνων ὅτι λόγος κυρίου ἐστίν, [9] καὶ ἐκτησάμην τὸν ἀγρὸν Αναμεηλ υἱοῦ ἀδελφοῦ πατρός μου καὶ ἔστησα αὐτῷ ἑπτὰ σίκλους καὶ δέκα ἀργυρίου· [10] καὶ ἔγραψα εἰς βιβλίον καὶ ἐσφραγισάμην καὶ διεμαρτυράμην μάρτυρας καὶ ἔστησα τὸ ἀργύριον ἐν ζυγῷ. [11] καὶ ἔλαβον τὸ βιβλίον τῆς κτήσεως τὸ ἐσφραγισμένον καὶ τὸ ἀνεγνωσμένον [12] καὶ ἔδωκα αὐτὸ τῷ Βαρουχ υἱῷ Νηριου υἱοῦ Μαασαιου κατ᾽ ὀφθαλμοὺς Αναμεηλ υἱοῦ ἀδελφοῦ πατρός μου καὶ κατ᾽ ὀφθαλμοὺς τῶν ἑστηκότων καὶ γραφόντων ἐν τῷ βιβλίῳ τῆς κτήσεως καὶ κατ᾽ ὀφθαλμοὺς τῶν Ιουδαίων τῶν ἐν τῇ αὐλῇ τῆς φυλακῆς. [13] καὶ συνέταξα τῷ Βαρουχ κατ᾽ ὀφθαλμοὺς αὐτῶν λέγων [14] Οὕτως εἶπεν κύριος παντοκράτωρ Λαβὲ τὸ βιβλίον τῆς κτήσεως τοῦτο καὶ τὸ βιβλίον τὸ ἀνεγνωσμένον καὶ θήσεις αὐτὸ εἰς ἀγγεῖον ὀστράκινον, ἵνα διαμείνῃ ἡμέρας πλείους. [15] ὅτι οὕτως εἶπεν κύριος Ἔτι κτηθήσονται ἀγροὶ καὶ οἰκίαι καὶ ἀμπελῶνες ἐν τῇ γῇ ταύτῃ. [16] Καὶ προσευξάμην πρὸς κύριον μετὰ τὸ δοῦναί με τὸ βιβλίον τῆς κτήσεως πρὸς Βαρουχ υἱὸν Νηριου λέγων [17] Ὦ κύριε, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ τῷ βραχίονί σου τῷ ὑψηλῷ καὶ τῷ μετεώρῳ, οὐ μὴ ἀποκρυβῇ ἀπὸ σοῦ οὐθέν, [18] ποιῶν ἔλεος εἰς χιλιάδας καὶ ἀποδιδοὺς ἁμαρτίας πατέρων εἰς κόλπους τέκνων αὐτῶν μετ᾽ αὐτούς, ὁ θεὸς ὁ μέγας καὶ ἰσχυρός, [19] κύριος μεγάλης βουλῆς καὶ δυνατὸς τοῖς ἔργοις, ὁ

θεὸς ὁ μέγας ὁ παντοκράτωρ καὶ μεγαλώνυμος κύριος· οἱ ὀφθαλμοί σου εἰς τὰς ὁδοὺς τῶν υἱῶν τῶν ἀνθρώπων δοῦναι ἑκάστῳ κατὰ τὴν ὁδὸν αὐτοῦ· [20] ὃς ἐποίησας σημεῖα καὶ τέρατα ἐν γῇ Αἰγύπτῳ ἕως τῆς ἡμέρας ταύτης καὶ ἐν Ισραηλ καὶ ἐν τοῖς γηγενέσιν καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη [21] καὶ ἐξήγαγες τὸν λαόν σου Ισραηλ ἐκ γῆς Αἰγύπτου ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις [22] καὶ ἔδωκας αὐτοῖς τὴν γῆν ταύτην, ἣν ὤμοσας τοῖς πατράσιν αὐτῶν, γῆν ῥέουσαν γάλα καὶ μέλι· [23] καὶ εἰσήλθοσαν καὶ ἐλάβοσαν αὐτὴν καὶ οὐκ ἤκουσαν τῆς φωνῆς σου καὶ ἐν τοῖς προστάγμασίν σου οὐκ ἐπορεύθησαν· ἅπαντα, ἃ ἐνετείλω αὐτοῖς, οὐκ ἐποίησαν· καὶ ἐποίησας συμβῆναι αὐτοῖς πάντα τὰ κακὰ ταῦτα. [24] ἰδοὺ ὄχλος ἥκει εἰς τὴν πόλιν ταύτην συλλαβεῖν αὐτήν, καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων τῶν πολεμούντων αὐτὴν ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ· ὡς ἐλάλησας, οὕτως ἐγένετο. [25] καὶ σὺ λέγεις πρός με Κτῆσαι σεαυτῷ ἀγρὸν ἀργυρίου· καὶ ἔγραψα βιβλίον καὶ ἐσφραγισάμην καὶ ἐπεμαρτυράμην μάρτυρας· καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων. [26] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [27] Ἐγὼ κύριος ὁ θεὸς πάσης σαρκός· μὴ ἀπ᾽ ἐμοῦ κρυβήσεταί τι; [28] διὰ τοῦτο οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Δοθεῖσα παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ λήμψεται αὐτήν, [29] καὶ ἥξουσιν οἱ Χαλδαῖοι πολεμοῦντες ἐπὶ τὴν πόλιν ταύτην καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρὶ καὶ κατακαύσουσιν τὰς οἰκίας, ἐν αἷς ἐθυμιῶσαν ἐπὶ τῶν δωμάτων αὐτῶν τῇ Βααλ καὶ ἔσπενδον σπονδὰς θεοῖς ἑτέροις πρὸς τὸ παραπικρᾶναί με. [30] ὅτι ἦσαν οἱ υἱοὶ Ισραηλ καὶ οἱ υἱοὶ Ιουδα μόνοι ποιοῦντες τὸ πονηρὸν κατ᾽ ὀφθαλμούς μου ἐκ νεότητος αὐτῶν· [31] ὅτι ἐπὶ τὴν ὀργήν μου καὶ ἐπὶ τὸν θυμόν μου ἦν ἡ πόλις αὕτη ἀφ᾽ ἧς ἡμέρας ᾠκοδόμησαν αὐτὴν καὶ ἕως τῆς ἡμέρας ταύτης ἀπαλλάξαι αὐτὴν ἀπὸ προσώπου μου [32] διὰ πάσας τὰς πονηρίας τῶν υἱῶν Ισραηλ καὶ Ιουδα, ὧν ἐποίησαν πικρᾶναί με αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ οἱ προφῆται αὐτῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ, [33] καὶ ἐπέστρεψαν πρός με νῶτον καὶ οὐ πρόσωπον, καὶ ἐδίδαξα αὐτοὺς ὄρθρου καὶ ἐδίδαξα, καὶ οὐκ ἤκουσαν ἐπιλαβεῖν παιδείαν· [34] καὶ ἔθηκαν τὰ μιάσματα αὐτῶν ἐν τῷ οἴκῳ, οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ᾽ αὐτῷ, ἐν ἀκαθαρσίαις αὐτῶν [35] καὶ ᾠκοδόμησαν τοὺς βωμοὺς τῇ Βααλ τοὺς ἐν φάραγγι υἱοῦ Εννομ τοῦ ἀναφέρειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τῷ Μολοχ βασιλεῖ, ἃ οὐ συνέταξα αὐτοῖς καὶ οὐκ ἀνέβη ἐπὶ καρδίαν μου, τοῦ ποιῆσαι τὸ βδέλυγμα τοῦτο πρὸς τὸ ἐφαμαρτεῖν τὸν Ιουδαν. – [36] καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ

καὶ ἐν ἀποστολῇ [37] Ἰδοὺ ἐγὼ συνάγω αὐτοὺς ἐκ πάσης τῆς γῆς, οὗ διέσπειρα αὐτοὺς ἐκεῖ ἐν ὀργῇ μου καὶ τῷ θυμῷ μου καὶ παροξυσμῷ μεγάλῳ, καὶ ἐπιστρέψω αὐτοὺς εἰς τὸν τόπον τοῦτον καὶ καθιῶ αὐτοὺς πεποιθότας, [38] καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν. [39] καὶ δώσω αὐτοῖς ὁδὸν ἑτέραν καὶ καρδίαν ἑτέραν φοβηθῆναί με πάσας τὰς ἡμέρας εἰς ἀγαθὸν αὐτοῖς καὶ τοῖς τέκνοις αὐτῶν μετ᾽ αὐτούς. [40] καὶ διαθήσομαι αὐτοῖς διαθήκην αἰωνίαν, ἣν οὐ μὴ ἀποστρέψω ὄπισθεν αὐτῶν· καὶ τὸν φόβον μου δώσω εἰς τὴν καρδίαν αὐτῶν πρὸς τὸ μὴ ἀποστῆναι αὐτοὺς ἀπ᾽ ἐμοῦ. [41] καὶ ἐπισκέψομαι τοῦ ἀγαθῶσαι αὐτοὺς καὶ φυτεύσω αὐτοὺς ἐν τῇ γῇ ταύτῃ ἐν πίστει καὶ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ. [42] ὅτι οὕτως εἶπεν κύριος Καθὰ ἐπήγαγον ἐπὶ τὸν λαὸν τοῦτον πάντα τὰ κακὰ τὰ μεγάλα ταῦτα, οὕτως ἐγὼ ἐπάξω ἐπ᾽ αὐτοὺς πάντα τὰ ἀγαθά, ἃ ἐλάλησα ἐπ᾽ αὐτούς. [43] καὶ κτηθήσονται ἔτι ἀγροὶ ἐν τῇ γῇ, ᾗ σὺ λέγεις Ἄβατός ἐστιν ἀπὸ ἀνθρώπων καὶ κτήνους καὶ παρεδόθησαν εἰς χεῖρας Χαλδαίων. [44] καὶ κτήσονται ἀγροὺς ἐν ἀργυρίῳ, καὶ γράψεις βιβλίον καὶ σφραγιῇ καὶ διαμαρτυρῇ μάρτυρας ἐν γῇ Βενιαμιν καὶ κύκλῳ Ιερουσαλημ καὶ ἐν πόλεσιν Ιουδα καὶ ἐν πόλεσιν τοῦ ὄρους καὶ ἐν πόλεσιν τῆς Σεφηλα καὶ ἐν πόλεσιν τῆς Ναγεβ, ὅτι ἀποστρέψω τὰς ἀποικίας αὐτῶν.

CHAPTER 40

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν δεύτερον, καὶ αὐτὸς ἦν ἔτι δεδεμένος ἐν τῇ αὐλῇ τῆς φυλακῆς, λέγων [2] Οὕτως εἶπεν κύριος ποιῶν γῆν καὶ πλάσσων αὐτὴν τοῦ ἀνορθῶσαι αὐτήν, κύριος ὄνομα αὐτῷ [3] Κέκραξον πρός με, καὶ ἀποκριθήσομαί σοι καὶ ἀπαγγελῶ σοι μεγάλα καὶ ἰσχυρά, ἃ οὐκ ἔγνως αὐτά. [4] ὅτι οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ περὶ οἴκων τῆς πόλεως ταύτης καὶ περὶ οἴκων βασιλέως Ιουδα τῶν καθῃρημένων εἰς χάρακας καὶ προμαχῶνας [5] τοῦ μάχεσθαι πρὸς τοὺς Χαλδαίους καὶ πληρῶσαι αὐτὴν τῶν νεκρῶν τῶν ἀνθρώπων, οὓς ἐπάταξα ἐν ὀργῇ μου καὶ ἐν θυμῷ μου, καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν περὶ πασῶν τῶν πονηριῶν αὐτῶν [6] Ἰδοὺ ἐγὼ ἀνάγω αὐτῇ συνούλωσιν καὶ ἴαμα καὶ φανερώσω αὐτοῖς εἰσακούειν καὶ ἰατρεύσω αὐτὴν καὶ ποιήσω αὐτοῖς εἰρήνην καὶ πίστιν· [7] καὶ ἐπιστρέψω τὴν ἀποικίαν Ιουδα καὶ τὴν ἀποικίαν Ισραηλ καὶ οἰκοδομήσω αὐτοὺς καθὼς τὸ πρότερον· [8] καὶ καθαριῶ αὐτοὺς ἀπὸ πασῶν τῶν ἀδικιῶν αὐτῶν, ὧν ἡμάρτοσάν μοι, καὶ οὐ μὴ μνησθήσομαι ἁμαρτιῶν αὐτῶν, ὧν ἥμαρτόν μοι καὶ ἀπέστησαν ἀπ᾽ ἐμοῦ. [9] καὶ ἔσται εἰς εὐφροσύνην καὶ εἰς αἴνεσιν καὶ εἰς μεγαλειότητα παντὶ τῷ λαῷ τῆς γῆς, οἵτινες ἀκούσονται πάντα τὰ ἀγαθά, ἃ ἐγὼ ποιήσω, καὶ φοβηθήσονται καὶ πικρανθήσονται περὶ πάντων τῶν ἀγαθῶν καὶ περὶ πάσης τῆς εἰρήνης, ἧς ἐγὼ ποιήσω αὐτοῖς. – [10] οὕτως εἶπεν κύριος Ἔτι ἀκουσθήσεται ἐν τῷ τόπῳ τούτῳ, ᾧ ὑμεῖς λέγετε Ἔρημός ἐστιν ἀπὸ ἀνθρώπων καὶ κτηνῶν, ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ ταῖς ἠρημωμέναις παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνη [11] φωνὴ εὐφροσύνης καὶ φωνὴ χαρμοσύνης, φωνὴ νυμφίου καὶ φωνὴ νύμφης, φωνὴ λεγόντων Ἐξομολογεῖσθε κυρίῳ παντοκράτορι, ὅτι χρηστὸς κύριος, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· καὶ εἰσοίσουσιν δῶρα εἰς οἶκον κυρίου· ὅτι ἀποστρέψω πᾶσαν τὴν ἀποικίαν τῆς γῆς ἐκείνης κατὰ τὸ πρότερον, εἶπεν κύριος. [12] οὕτως εἶπεν κύριος τῶν δυνάμεων Ἔτι ἔσται ἐν τῷ τόπῳ τούτῳ τῷ ἐρήμῳ παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτῆνος καὶ ἐν πάσαις ταῖς πόλεσιν αὐτοῦ καταλύματα ποιμένων κοιταζόντων πρόβατα· [13] ἐν πόλεσιν τῆς ὀρεινῆς καὶ ἐν πόλεσιν τῆς Σεφηλα καὶ ἐν πόλεσιν τῆς Ναγεβ καὶ ἐν γῇ Βενιαμιν καὶ ἐν ταῖς κύκλῳ Ιερουσαλημ καὶ ἐν πόλεσιν Ιουδα ἔτι παρελεύσεται πρόβατα ἐπὶ χεῖρα ἀριθμοῦντος, εἶπεν κύριος.

CHAPTER 41

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου, καὶ Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶν τὸ στρατόπεδον αὐτοῦ καὶ πᾶσα ἡ γῆ ἀρχῆς αὐτοῦ ἐπολέμουν ἐπὶ Ιερουσαλημ καὶ ἐπὶ πάσας τὰς πόλεις Ιουδα, λέγων [2] Οὕτως εἶπεν κύριος Βάδισον πρὸς Σεδεκιαν βασιλέα Ιουδα καὶ ἐρεῖς αὐτῷ Οὕτως εἶπεν κύριος Παραδόσει παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ συλλήμψεται αὐτὴν καὶ καύσει αὐτὴν ἐν πυρί· [3] καὶ σὺ οὐ μὴ σωθῇς ἐκ χειρὸς αὐτοῦ καὶ συλλήμψει συλλημφθήσῃ καὶ εἰς χεῖρας αὐτοῦ δοθήσῃ, καὶ οἱ ὀφθαλμοί σου τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται, καὶ τὸ στόμα αὐτοῦ μετὰ τοῦ στόματός σου λαλήσει, καὶ εἰς Βαβυλῶνα εἰσελεύσῃ. [4] ἀλλὰ ἄκουσον τὸν λόγον κυρίου, Σεδεκια βασιλεῦ Ιουδα Οὕτως λέγει κύριος [5] Ἐν εἰρήνῃ ἀποθανῇ, καὶ ὡς ἔκλαυσαν τοὺς πατέρας σου τοὺς βασιλεύσαντας πρότερόν σου, κλαύσονται καὶ σὲ καὶ Ὦ αδων κόψονταί σε· ὅτι λόγον ἐγὼ ἐλάλησα, εἶπεν κύριος. [6] καὶ ἐλάλησεν Ιερεμιας πρὸς τὸν βασιλέα Σεδεκιαν πάντας τοὺς λόγους τούτους ἐν Ιερουσαλημ· [7] καὶ ἡ δύναμις βασιλέως Βαβυλῶνος ἐπολέμει ἐπὶ Ιερουσαλημ καὶ ἐπὶ τὰς πόλεις Ιουδα, ἐπὶ Λαχις καὶ ἐπὶ Αζηκα, ὅτι αὗται κατελείφθησαν ἐν πόλεσιν Ιουδα πόλεις ὀχυραί. [8] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου μετὰ τὸ συντελέσαι τὸν βασιλέα Σεδεκιαν διαθήκην πρὸς τὸν λαὸν τοῦ καλέσαι ἄφεσιν [9] τοῦ ἐξαποστεῖλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ τὸν Εβραῖον καὶ τὴν Εβραίαν ἐλευθέρους πρὸς τὸ μὴ δουλεύειν ἄνδρα ἐξ Ιουδα, [10] καὶ ἐπεστράφησαν πάντες οἱ μεγιστᾶνες καὶ πᾶς ὁ λαὸς οἱ εἰσελθόντες ἐν τῇ διαθήκῃ τοῦ ἀποστεῖλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ [11] καὶ ἔωσαν αὐτοὺς εἰς παῖδας καὶ παιδίσκας. [12] καὶ ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν λέγων [13] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ἐγὼ ἐθέμην διαθήκην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἡμέρᾳ, ᾗ ἐξειλάμην αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας, λέγων [14] Ὅταν πληρωθῇ ἓξ ἔτη, ἀποστελεῖς τὸν ἀδελφόν σου τὸν Εβραῖον, ὃς πραθήσεταί σοι· καὶ ἐργᾶταί σοι ἓξ ἔτη, καὶ ἐξαποστελεῖς αὐτὸν ἐλεύθερον. καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν. [15] καὶ ἐπέστρεψαν σήμερον ποιῆσαι τὸ εὐθὲς πρὸ ὀφθαλμῶν μου τοῦ καλέσαι ἄφεσιν ἕκαστον τοῦ πλησίον αὐτοῦ καὶ συνετέλεσαν διαθήκην κατὰ πρόσωπόν μου ἐν τῷ οἴκῳ, οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ᾽ αὐτῷ. [16] καὶ ἐπεστρέψατε καὶ ἐβεβηλώσατε τὸ ὄνομά μου τοῦ ἐπιστρέψαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ, οὓς ἐξαπεστείλατε ἐλευθέρους τῇ ψυχῇ αὐτῶν, ὑμῖν εἰς παῖδας καὶ παιδίσκας. [17] διὰ τοῦτο οὕτως εἶπεν κύριος Ὑμεῖς οὐκ

ἠκούσατέ μου τοῦ καλέσαι ἄφεσιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· ἰδοὺ ἐγὼ καλῶ ἄφεσιν ὑμῖν εἰς μάχαιραν καὶ εἰς τὸν θάνατον καὶ εἰς τὸν λιμὸν καὶ δώσω ὑμᾶς εἰς διασποràν πάσαις ταῖς βασιλείαις τῆς γῆς. [18] καὶ δώσω τοὺς ἄνδρας τοὺς παρεληλυθότας τὴν διαθήκην μου τοὺς μὴ στήσαντας τὴν διαθήκην μου, ἣν ἐποίησαν κατὰ πρόσωπόν μου, τὸν μόσχον ὃν ἐποίησαν ἐργάζεσθαι αὐτῷ, [19] τοὺς ἄρχοντας Ιουδα καὶ τοὺς δυνάστας καὶ τοὺς ἱερεῖς καὶ τὸν λαόν, [20] καὶ δώσω αὐτοὺς τοῖς ἐχθροῖς αὐτῶν, καὶ ἔσται τὰ θνησιμαῖα αὐτῶν βρῶσις τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς. [21] καὶ τὸν Σεδεκιαν βασιλέα τῆς Ιουδαίας καὶ τοὺς ἄρχοντας αὐτῶν δώσω εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ δύναμις βασιλέως Βαβυλῶνος τοῖς ἀποτρέχουσιν ἀπ᾽ αὐτῶν. [22] ἰδοὺ ἐγὼ συντάσσω, φησὶν κύριος, καὶ ἐπιστρέψω αὐτοὺς εἰς τὴν γῆν ταύτην, καὶ πολεμήσουσιν ἐπ᾽ αὐτὴν καὶ λήμψονται αὐτὴν καὶ κατακαύσουσιν αὐτὴν ἐν πυρὶ καὶ τὰς πόλεις Ιουδα, καὶ δώσω αὐτὰς ἐρήμους ἀπὸ κατοικούντων.

CHAPTER 42

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου ἐν ἡμέραις Ιωακιμ βασιλέως Ιουδα λέγων [2] Βάδισον εἰς οἶκον Αρχαβιν καὶ ἄξεις αὐτοὺς εἰς οἶκον κυρίου εἰς μίαν τῶν αὐλῶν καὶ ποτιεῖς αὐτοὺς οἶνον. [3] καὶ ἐξήγαγον τὸν Ιεζονιαν υἱὸν Ιερεμιν υἱοῦ Χαβασιν καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ πᾶσαν τὴν οἰκίαν Αρχαβιν [4] καὶ εἰσήγαγον αὐτοὺς εἰς οἶκον κυρίου εἰς τὸ παστοφόριον υἱῶν Ανανιου υἱοῦ Γοδολιου ἀνθρώπου τοῦ θεοῦ, ὅ ἐστιν ἐγγὺς τοῦ οἴκου τῶν ἀρχόντων τῶν ἐπάνω τοῦ οἴκου Μαασαιου υἱοῦ Σελωμ τοῦ φυλάσσοντος τὴν αὐλήν, [5] καὶ ἔδωκα κατὰ πρόσωπον αὐτῶν κεράμιον οἴνου καὶ ποτήρια καὶ εἶπα Πίετε οἶνον. [6] καὶ εἶπαν Οὐ μὴ πίωμεν οἶνον, ὅτι Ιωναδαβ υἱὸς Ρηχαβ ὁ πατὴρ ἡμῶν ἐνετείλατο ἡμῖν λέγων Οὐ μὴ πίητε οἶνον, ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν ἕως αἰῶνος, [7] καὶ οἰκίαν οὐ μὴ οἰκοδομήσητε καὶ σπέρμα οὐ μὴ σπείρητε, καὶ ἀμπελὼν οὐκ ἔσται ὑμῖν, ὅτι ἐν σκηναῖς οἰκήσετε πάσας τὰς ἡμέρας ὑμῶν, ὅπως ἂν ζήσητε ἡμέρας πολλὰς ἐπὶ τῆς γῆς, ἐφ᾽ ἧς διατρίβετε ὑμεῖς ἐπ᾽ αὐτῆς. [8] καὶ ἠκούσαμεν τῆς φωνῆς Ιωναδαβ τοῦ πατρὸς ἡμῶν πρὸς τὸ μὴ πιεῖν οἶνον πάσας τὰς ἡμέρας ἡμῶν, ἡμεῖς καὶ αἱ γυναῖκες ἡμῶν καὶ οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν, [9] καὶ πρὸς τὸ μὴ οἰκοδομεῖν οἰκίας τοῦ κατοικεῖν ἐκεῖ, καὶ ἀμπελὼν καὶ ἀγρὸς καὶ σπέρμα οὐκ ἐγένετο ἡμῖν, [10] καὶ ᾠκήσαμεν ἐν σκηναῖς καὶ ἠκούσαμεν καὶ ἐποιήσαμεν κατὰ πάντα, ἃ ἐνετείλατο ἡμῖν Ιωναδαβ ὁ πατὴρ ἡμῶν. [11] καὶ ἐγενήθη ὅτε ἀνέβη Ναβουχοδονοσορ ἐπὶ τὴν γῆν, καὶ εἴπαμεν Εἰσέλθατε καὶ εἰσέλθωμεν εἰς Ιερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως τῶν Χαλδαίων καὶ ἀπὸ προσώπου τῆς δυνάμεως τῶν Ἀσσυρίων, καὶ ᾠκοῦμεν ἐκεῖ. – [12] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [13] Οὕτως λέγει κύριος Πορεύου καὶ εἰπὸν ἀνθρώπῳ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ Οὐ μὴ λάβητε παιδείαν τοῦ ἀκούειν τοὺς λόγους μου; [14] ἔστησαν ῥῆμα υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ, ὃ ἐνετείλατο τοῖς τέκνοις αὐτοῦ πρὸς τὸ μὴ πιεῖν οἶνον, καὶ οὐκ ἐπίοσαν· καὶ ἐγὼ ἐλάλησα πρὸς ὑμᾶς ὄρθρου καὶ ἐλάλησα, καὶ οὐκ ἠκούσατε. [15] καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας λέγων Ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ βελτίω ποιήσατε τὰ ἐπιτηδεύματα ὑμῶν καὶ οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων τοῦ δουλεύειν αὐτοῖς, καὶ οἰκήσετε ἐπὶ τῆς γῆς, ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν· καὶ οὐκ ἐκλίνατε τὰ ὦτα ὑμῶν καὶ οὐκ ἠκούσατε. [16] καὶ ἔστησαν υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν, ὁ δὲ λαὸς οὗτος οὐκ ἤκουσάν μου. [17] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ φέρω ἐπὶ Ιουδαν καὶ ἐπὶ τοὺς

κατοικοῦντας Ιερουσαλημ πάντα τὰ κακά, ἃ ἐλάλησα ἐπ᾽ αὐτούς. [18] διὰ τοῦτο οὕτως εἶπεν κύριος Ἐπειδὴ ἤκουσαν υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ποιεῖν καθότι ἐνετείλατο αὐτοῖς ὁ πατὴρ αὐτῶν, [19] οὐ μὴ ἐκλίπῃ ἀνὴρ τῶν υἱῶν Ιωναδαβ υἱοῦ Ρηχαβ παρεστηκὼς κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας τῆς γῆς.

CHAPTER 43

[1] Καὶ ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα ἐγενήθη λόγος κυρίου πρός με λέγων [2] Λαβὲ σεαυτῷ χαρτίον βιβλίου καὶ γράψον ἐπ᾽ αὐτοῦ πάντας τοὺς λόγους, οὓς ἐχρημάτισα πρὸς σὲ ἐπὶ Ιερουσαλημ καὶ ἐπὶ Ιουδαν καὶ ἐπὶ πάντα τὰ ἔθνη ἀφ᾽ ἧς ἡμέρας λαλήσαντός μου πρός σε, ἀφ᾽ ἡμερῶν Ιωσια βασιλέως Ιουδα καὶ ἕως τῆς ἡμέρας ταύτης· [3] ἴσως ἀκούσεται ὁ οἶκος Ιουδα πάντα τὰ κακά, ἃ ἐγὼ λογίζομαι ποιῆσαι αὐτοῖς, ἵνα ἀποστρέψωσιν ἀπὸ ὁδοῦ αὐτῶν τῆς πονηρᾶς, καὶ ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ ταῖς ἁμαρτίαις αὐτῶν. – [4] καὶ ἐκάλεσεν Ιερεμιας τὸν Βαρουχ υἱὸν Νηριου, καὶ ἔγραψεν ἀπὸ στόματος Ιερεμιου πάντας τοὺς λόγους κυρίου, οὓς ἐχρημάτισεν πρὸς αὐτόν, εἰς χαρτίον βιβλίου. [5] καὶ ἐνετείλατο Ιερεμιας τῷ Βαρουχ λέγων Ἐγὼ φυλάσσομαι, οὐ μὴ δύνωμαι εἰσελθεῖν εἰς οἶκον κυρίου· [6] καὶ ἀναγνώσῃ ἐν τῷ χαρτίῳ τούτῳ εἰς τὰ ὦτα τοῦ λαοῦ ἐν οἴκῳ κυρίου ἐν ἡμέρᾳ νηστείας, καὶ ἐν ὡσὶ παντὸς Ιουδα τῶν ἐρχομένων ἐκ πόλεως αὐτῶν ἀναγνώσῃ αὐτοῖς· [7] ἴσως πεσεῖται ἔλεος αὐτῶν κατὰ πρόσωπον κυρίου, καὶ ἀποστρέψουσιν ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς, ὅτι μέγας ὁ θυμὸς καὶ ἡ ὀργὴ κυρίου, ἣν ἐλάλησεν ἐπὶ τὸν λαὸν τοῦτον. [8] καὶ ἐποίησεν Βαρουχ κατὰ πάντα, ἃ ἐνετείλατο αὐτῷ Ιερεμιας τοῦ ἀναγνῶναι ἐν τῷ βιβλίῳ λόγους κυρίου ἐν οἴκῳ κυρίου. – [9] καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ὀγδόῳ βασιλεῖ Ιωακιμ τῷ μηνὶ τῷ ἐνάτῳ ἐξεκκλησίασαν νηστείαν κατὰ πρόσωπον κυρίου πᾶς ὁ λαὸς ἐν Ιερουσαλημ καὶ οἶκος Ιουδα. [10] καὶ ἀνεγίνωσκε Βαρουχ ἐν τῷ βιβλίῳ τοὺς λόγους Ιερεμιου ἐν οἴκῳ κυρίου ἐν οἴκῳ Γαμαριου υἱοῦ Σαφαν τοῦ γραμματέως ἐν τῇ αὐλῇ τῇ ἐπάνω ἐν προθύροις πύλης τοῦ οἴκου κυρίου τῆς καινῆς ἐν ὡσὶ παντὸς τοῦ λαοῦ. – [11] καὶ ἤκουσεν Μιχαιας υἱὸς Γαμαριου υἱοῦ Σαφαν ἅπαντας τοὺς λόγους κυρίου ἐκ τοῦ βιβλίου· [12] καὶ κατέβη εἰς οἶκον τοῦ βασιλέως εἰς τὸν οἶκον τοῦ γραμματέως, καὶ ἰδοὺ ἐκεῖ πάντες οἱ ἄρχοντες ἐκάθηντο, Ελισαμα ὁ γραμματεὺς καὶ Δαλαιας υἱὸς Σελεμιου καὶ Ελναθαν υἱὸς Ακχοβωρ καὶ Γαμαριας υἱὸς Σαφαν καὶ Σεδεκιας υἱὸς Ανανιου καὶ πάντες οἱ ἄρχοντες, [13] καὶ ἀνήγγειλεν αὐτοῖς Μιχαιας πάντας τοὺς λόγους, οὓς ἤκουσεν ἀναγινώσκοντος τοῦ Βαρουχ εἰς τὰ ὦτα τοῦ λαοῦ. [14] καὶ ἀπέστειλαν πάντες οἱ ἄρχοντες πρὸς Βαρουχ υἱὸν Νηριου τὸν Ιουδιν υἱὸν Ναθανιου υἱοῦ Σελεμιου υἱοῦ Χουσι λέγοντες Τὸ χαρτίον, ἐν ᾧ σὺ ἀναγινώσκεις ἐν αὐτῷ ἐν ὡσὶ τοῦ λαοῦ, λαβὲ αὐτὸ εἰς τὴν χεῖρά σου καὶ ἧκε· καὶ ἔλαβεν Βαρουχ τὸ χαρτίον καὶ κατέβη πρὸς αὐτούς. [15] καὶ εἶπαν αὐτῷ Πάλιν ἀνάγνωθι εἰς τὰ ὦτα ἡμῶν· καὶ ἀνέγνω Βαρουχ. [16] καὶ ἐγενήθη ὡς ἤκουσαν πάντας τοὺς λόγους,

συνεβουλεύσαντο ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ εἶπαν Ἀναγγέλλοντες ἀναγγείλωμεν τῷ βασιλεῖ ἅπαντας τοὺς λόγους τούτους. [17] καὶ τὸν Βαρουχ ἠρώτησαν λέγοντες Πόθεν ἔγραψας πάντας τοὺς λόγους τούτους; [18] καὶ εἶπεν Βαρουχ Ἀπὸ στόματος αὐτοῦ ἀνήγγειλέν μοι Ιερεμιας πάντας τοὺς λόγους τούτους, καὶ ἔγραφον ἐν βιβλίῳ. [19] καὶ εἶπαν τῷ Βαρουχ Βάδισον κατακρύβηθι, σὺ καὶ Ιερεμιας· ἄνθρωπος μὴ γνώτω ποῦ ὑμεῖς. [20] καὶ εἰσῆλθον πρὸς τὸν βασιλέα εἰς τὴν αὐλήν, καὶ τὸ χαρτίον ἔδωκαν φυλάσσειν ἐν οἴκῳ Ελισαμα, καὶ ἀνήγγειλαν τῷ βασιλεῖ πάντας τοὺς λόγους. – [21] καὶ ἀπέστειλεν ὁ βασιλεὺς τὸν Ιουδιν λαβεῖν τὸ χαρτίον, καὶ ἔλαβεν αὐτὸ ἐξ οἴκου Ελισαμα· καὶ ἀνέγνω Ιουδιν εἰς τὰ ὦτα τοῦ βασιλέως καὶ εἰς τὰ ὦτα πάντων τῶν ἀρχόντων τῶν ἑστηκότων περὶ τὸν βασιλέα. [22] καὶ ὁ βασιλεὺς ἐκάθητο ἐν οἴκῳ χειμερινῷ, καὶ ἐσχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ. [23] καὶ ἐγενήθη ἀναγινώσκοντος Ιουδιν τρεῖς σελίδας καὶ τέσσαρας, ἀπέτεμνεν αὐτὰς τῷ ξυρῷ τοῦ γραμματέως καὶ ἔρριπτεν εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας, ἕως ἐξέλιπεν πᾶς ὁ χάρτης εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας. [24] καὶ οὐκ ἐζήτησαν καὶ οὐ διέρρηξαν τὰ ἱμάτια αὐτῶν ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ οἱ ἀκούοντες πάντας τοὺς λόγους τούτους· [25] καὶ Ελναθαν καὶ Γοδολιας καὶ Γαμαριας ὑπέθεντο τῷ βασιλεῖ πρὸς τὸ μὴ κατακαῦσαι τὸ χαρτίον. [26] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ιερεμεηλ υἱῷ τοῦ βασιλέως καὶ τῷ Σαραια υἱῷ Εσριηλ συλλαβεῖν τὸν Βαρουχ καὶ τὸν Ιερεμιαν· καὶ κατεκρύβησαν. [27] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν μετὰ τὸ κατακαῦσαι τὸν βασιλέα τὸ χαρτίον, πάντας τοὺς λόγους οὓς ἔγραψεν Βαρουχ ἀπὸ στόματος Ιερεμιου, λέγων [28] Πάλιν λαβὲ σὺ χαρτίον ἕτερον καὶ γράψον πάντας τοὺς λόγους τοὺς ὄντας ἐπὶ τοῦ χαρτίου, οὓς κατέκαυσεν ὁ βασιλεὺς Ιωακιμ. [29] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Σὺ κατέκαυσας τὸ χαρτίον τοῦτο λέγων Διὰ τί ἔγραψας ἐπ᾽ αὐτῷ λέγων Εἰσπορευόμενος εἰσπορεύσεται ὁ βασιλεὺς Βαβυλῶνος καὶ ἐξολεθρεύσει τὴν γῆν ταύτην, καὶ ἐκλείψει ἀπ᾽ αὐτῆς ἄνθρωπος καὶ κτήνη; [30] διὰ τοῦτο οὕτως εἶπεν κύριος ἐπὶ Ιωακιμ βασιλέα Ιουδα Οὐκ ἔσται αὐτῷ καθήμενος ἐπὶ θρόνου Δαυιδ, καὶ τὸ θνησιμαῖον αὐτοῦ ἔσται ἐρριμμένον ἐν τῷ καύματι τῆς ἡμέρας καὶ ἐν τῷ παγετῷ τῆς νυκτός· [31] καὶ ἐπισκέψομαι ἐπ᾽ αὐτὸν καὶ ἐπὶ τὸ γένος αὐτοῦ καὶ ἐπὶ τοὺς παῖδας αὐτοῦ καὶ ἐπάξω ἐπ᾽ αὐτοὺς καὶ ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ καὶ ἐπὶ γῆν Ιουδα πάντα τὰ κακά, ἃ ἐλάλησα πρὸς αὐτοὺς καὶ οὐκ ἤκουσαν. [32] καὶ ἔλαβεν Βαρουχ χαρτίον ἕτερον καὶ ἔγραψεν ἐπ᾽ αὐτῷ ἀπὸ στόματος Ιερεμιου ἅπαντας τοὺς λόγους τοῦ βιβλίου, οὗ κατέκαυσεν Ιωακιμ· καὶ ἔτι προσετέθησαν αὐτῷ λόγοι πλείονες ὡς οὗτοι.

CHAPTER 44

[1] Καὶ ἐβασίλευσεν Σεδεκιας υἱὸς Ιωσια ἀντὶ Ιωακιμ, ὃν ἐβασίλευσεν Ναβουχοδονοσορ βασιλεύειν τοῦ Ιουδα· [2] καὶ οὐκ ἤκουσεν αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ὁ λαὸς τῆς γῆς τοὺς λόγους κυρίου, οὓς ἐλάλησεν ἐν χειρὶ Ιερεμιου. – [3] καὶ ἀπέστειλεν ὁ βασιλεὺς Σεδεκιας τὸν Ιωαχαλ υἱὸν Σελεμιου καὶ τὸν Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα πρὸς Ιερεμιαν λέγων Πρόσευξαι δὴ περὶ ἡμῶν πρὸς κύριον. [4] καὶ Ιερεμιας ἦλθεν καὶ διῆλθεν διὰ μέσου τῆς πόλεως, καὶ οὐκ ἔδωκαν αὐτὸν εἰς οἶκον τῆς φυλακῆς. [5] καὶ δύναμις Φαραω ἐξῆλθεν ἐξ Αἰγύπτου, καὶ ἤκουσαν οἱ Χαλδαῖοι τὴν ἀκοὴν αὐτῶν καὶ ἀνέβησαν ἀπὸ Ιερουσαλημ. [6] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν λέγων [7] Οὕτως εἶπεν κύριος Οὕτως ἐρεῖς πρὸς βασιλέα Ιουδα τὸν ἀποστείλαντα πρὸς σὲ τοῦ ἐκζητῆσαί με Ἰδοὺ δύναμις Φαραω ἡ ἐξελθοῦσα ὑμῖν εἰς βοήθειαν ἀποστρέψουσιν εἰς γῆν Αἰγύπτου, [8] καὶ ἀναστρέψουσιν αὐτοὶ οἱ Χαλδαῖοι καὶ πολεμήσουσιν ἐπὶ τὴν πόλιν ταύτην καὶ συλλήμψονται αὐτὴν καὶ καύσουσιν αὐτὴν ἐν πυρί. [9] ὅτι οὕτως εἶπεν κύριος Μὴ ὑπολάβητε ταῖς ψυχαῖς ὑμῶν λέγοντες Ἀποτρέχοντες ἀπελεύσονται ἀφ’ ἡμῶν οἱ Χαλδαῖοι, ὅτι οὐ μὴ ἀπέλθωσιν· [10] καὶ ἐὰν πατάξητε πᾶσαν δύναμιν τῶν Χαλδαίων τοὺς πολεμοῦντας ὑμᾶς καὶ καταλειφθῶσίν τινες ἐκκεκεντημένοι ἕκαστος ἐν τῷ τόπῳ αὐτοῦ, οὗτοι ἀναστήσονται καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρί. [11] Καὶ ἐγένετο ὅτε ἀνέβη ἡ δύναμις τῶν Χαλδαίων ἀπὸ Ιερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως Φαραω, [12] ἐξῆλθεν Ιερεμιας ἀπὸ Ιερουσαλημ τοῦ πορευθῆναι εἰς γῆν Βενιαμιν τοῦ ἀγοράσαι ἐκεῖθεν ἐν μέσῳ τοῦ λαοῦ. [13] καὶ ἐγένετο αὐτὸς ἐν πύλῃ Βενιαμιν, καὶ ἐκεῖ ἄνθρωπος, παρ’ ᾧ κατέλυεν, Σαρουιας υἱὸς Σελεμιου υἱοῦ Ανανιου, καὶ συνέλαβεν τὸν Ιερεμιαν λέγων Πρὸς τοὺς Χαλδαίους σὺ φεύγεις. [14] καὶ εἶπεν Ψεῦδος· οὐκ εἰς τοὺς Χαλδαίους ἐγὼ φεύγω. καὶ οὐκ ἤκουσεν αὐτοῦ καὶ συνέλαβεν Σαρουιας τὸν Ιερεμιαν καὶ εἰσήγαγεν αὐτὸν πρὸς τοὺς ἄρχοντας. [15] καὶ ἐπικράνθησαν οἱ ἄρχοντες ἐπὶ Ιερεμιαν καὶ ἐπάταξαν αὐτὸν καὶ ἀπέστειλαν αὐτὸν εἰς τὴν οἰκίαν Ιωναθαν τοῦ γραμματέως, ὅτι ταύτην ἐποίησαν εἰς οἰκίαν φυλακῆς. [16] καὶ ἦλθεν Ιερεμιας εἰς οἰκίαν τοῦ λάκκου καὶ εἰς τὴν χερεθ καὶ ἐκάθισεν ἐκεῖ ἡμέρας πολλάς. [17] Καὶ ἀπέστειλεν Σεδεκιας καὶ ἐκάλεσεν αὐτόν, καὶ ἠρώτα αὐτὸν ὁ βασιλεὺς κρυφαίως εἰπεῖν εἰ ἔστιν λόγος παρὰ κυρίου, καὶ εἶπεν Ἔστιν· εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσῃ. [18] καὶ εἶπεν Ιερεμιας τῷ βασιλεῖ Τί ἠδίκησά σε καὶ τοὺς παῖδάς σου καὶ τὸν λαὸν τοῦτον, ὅτι σὺ δίδως με εἰς οἰκίαν φυλακῆς; [19] καὶ ποῦ εἰσιν οἱ προφῆται ὑμῶν οἱ προφητεύσαντες ὑμῖν λέγοντες ὅτι Οὐ

μὴ ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ τὴν γῆν ταύτην; [20] καὶ νῦν, κύριε βασιλεῦ, πεσέτω τὸ ἔλεός μου κατὰ πρόσωπόν σου, καὶ τί ἀποστρέφεις με εἰς οἰκίαν Ιωναθαν τοῦ γραμματέως καὶ οὐ μὴ ἀποθάνω ἐκεῖ; [21] καὶ συνέταξεν ὁ βασιλεὺς καὶ ἐνεβάλοσαν αὐτὸν εἰς οἰκίαν τῆς φυλακῆς καὶ ἐδίδοσαν αὐτῷ ἄρτον ἕνα τῆς ἡμέρας ἔξωθεν οὗ πέσσουσιν, ἕως ἐξέλιπον οἱ ἄρτοι ἐκ τῆς πόλεως· καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς.

CHAPTER 45

[1] Καὶ ἤκουσεν Σαφατιας υἱὸς Μαθαν καὶ Γοδολιας υἱὸς Πασχωρ καὶ Ιωαχαλ υἱὸς Σελεμιου τοὺς λόγους, οὓς ἐλάλει Ιερεμιας ἐπὶ τὸν λαὸν λέγων [2] Οὕτως εἶπεν κύριος Ὁ κατοικῶν ἐν τῇ πόλει ταύτῃ ἀποθανεῖται ἐν ῥομφαίᾳ καὶ ἐν λιμῷ, καὶ ὁ ἐκπορευόμενος πρὸς τοὺς Χαλδαίους ζήσεται, καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς εὕρεμα, καὶ ζήσεται· [3] ὅτι οὕτως εἶπεν κύριος Παραδιδομένη παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας δυνάμεως βασιλέως Βαβυλῶνος, καὶ συλλήμψεται αὐτήν. [4] καὶ εἶπαν τῷ βασιλεῖ Ἀναιρεθήτω δὴ ὁ ἄνθρωπος ἐκεῖνος, ὅτι αὐτὸς ἐκλύει τὰς χεῖρας τῶν ἀνθρώπων τῶν πολεμούντων τῶν καταλειπομένων ἐν τῇ πόλει καὶ τὰς χεῖρας παντὸς τοῦ λαοῦ λαλῶν πρὸς αὐτοὺς κατὰ τοὺς λόγους τούτους, ὅτι ὁ ἄνθρωπος οὗτος οὐ χρησμολογεῖ εἰρήνην τῷ λαῷ τούτῳ ἀλλ᾽ ἢ πονηρά. [5] καὶ εἶπεν ὁ βασιλεύς Ἰδοὺ αὐτὸς ἐν χερσὶν ὑμῶν· ὅτι οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς. [6] καὶ ἔρριψαν αὐτὸν εἰς τὸν λάκκον Μελχιου υἱοῦ τοῦ βασιλέως, ὃς ἦν ἐν τῇ αὐλῇ τῆς φυλακῆς, καὶ ἐχάλασαν αὐτὸν εἰς τὸν λάκκον, καὶ ἐν τῷ λάκκῳ οὐκ ἦν ὕδωρ ἀλλ᾽ ἢ βόρβορος, καὶ ἦν ἐν τῷ βορβόρῳ. [7] Καὶ ἤκουσεν Αβδεμελεχ ὁ Αἰθίοψ, καὶ αὐτὸς ἐν οἰκίᾳ τοῦ βασιλέως, ὅτι ἔδωκαν Ιερεμιαν εἰς τὸν λάκκον· καὶ ὁ βασιλεὺς ἦν ἐν τῇ πύλῃ Βενιαμιν· [8] καὶ ἐξῆλθεν πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς τὸν βασιλέα καὶ εἶπεν [9] Ἐπονηρεύσω ἃ ἐποίησας τοῦ ἀποκτεῖναι τὸν ἄνθρωπον τοῦτον ἀπὸ προσώπου τοῦ λιμοῦ, ὅτι οὐκ εἰσὶν ἔτι ἄρτοι ἐν τῇ πόλει. [10] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Αβδεμελεχ λέγων Λαβὲ εἰς τὰς χεῖράς σου ἐντεῦθεν τριάκοντα ἀνθρώπους καὶ ἀνάγαγε αὐτὸν ἐκ τοῦ λάκκου, ἵνα μὴ ἀποθάνῃ. [11] καὶ ἔλαβεν Αβδεμελεχ τοὺς ἀνθρώπους καὶ εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ βασιλέως τὴν ὑπόγειον καὶ ἔλαβεν ἐκεῖθεν παλαιὰ ῥάκη καὶ παλαιὰ σχοινία καὶ ἔρριψεν αὐτὰ πρὸς Ιερεμιαν εἰς τὸν λάκκον [12] καὶ εἶπεν Ταῦτα θὲς ὑποκάτω τῶν σχοινίων· καὶ ἐποίησεν Ιερεμιας οὕτως. [13] καὶ εἵλκυσαν αὐτὸν τοῖς σχοινίοις καὶ ἀνήγαγον αὐτὸν ἐκ τοῦ λάκκου· καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς. [14] Καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσεν αὐτὸν πρὸς ἑαυτὸν εἰς οἰκίαν ασελισι τὴν ἐν οἴκῳ κυρίου· καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἐρωτήσω σε λόγον, καὶ μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα. [15] καὶ εἶπεν Ιερεμιας τῷ βασιλεῖ Ἐὰν ἀναγγείλω σοι, οὐχὶ θανάτῳ με θανατώσεις; καὶ ἐὰν συμβουλεύσω σοι, οὐ μὴ ἀκούσῃς μου. [16] καὶ ὤμοσεν αὐτῷ ὁ βασιλεὺς λέγων Ζῇ κύριος, ὃς ἐποίησεν ἡμῖν τὴν ψυχὴν ταύτην, εἰ ἀποκτενῶ σε καὶ εἰ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων τούτων. [17] καὶ εἶπεν αὐτῷ Ιερεμιας Οὕτως εἶπεν κύριος Ἐὰν ἐξελθὼν ἐξέλθῃς πρὸς ἡγεμόνας

βασιλέως Βαβυλῶνος, καὶ ζήσεται ἡ ψυχή σου, καὶ ἡ πόλις αὕτη οὐ μὴ κατακαυθῇ ἐν πυρί, καὶ ζήσῃ σὺ καὶ ἡ οἰκία σου· [18] καὶ ἐὰν μὴ ἐξέλθῃς, δοθήσεται ἡ πόλις αὕτη εἰς χεῖρας τῶν Χαλδαίων, καὶ καύσουσιν αὐτὴν ἐν πυρί, καὶ σὺ οὐ μὴ σωθῇς. [19] καὶ εἶπεν ὁ βασιλεὺς τῷ Ιερεμια Ἐγὼ λόγον ἔχω τῶν Ιουδαίων τῶν πεφευγότων πρὸς τοὺς Χαλδαίους, μὴ δώσειν με εἰς χεῖρας αὐτῶν, καὶ καταμωκήσονταί μου. [20] καὶ εἶπεν Ιερεμιας Οὐ μὴ παραδῶσίν σε· ἄκουσον τὸν λόγον κυρίου, ὃν ἐγὼ λέγω πρὸς σέ, καὶ βέλτιον ἔσται σοι, καὶ ζήσεται ἡ ψυχή σου. [21] καὶ εἰ μὴ θέλεις σὺ ἐξελθεῖν, οὗτος ὁ λόγος, ὃν ἔδειξέν μοι κύριος [22] Καὶ ἰδοὺ πᾶσαι αἱ γυναῖκες αἱ καταλειφθεῖσαι ἐν οἰκίᾳ βασιλέως Ιουδα ἐξήγοντο πρὸς ἄρχοντας βασιλέως Βαβυλῶνος, καὶ αὗται ἔλεγον Ἠπάτησάν σε καὶ δυνήσονταί σοι ἄνδρες εἰρηνικοί σου καὶ καταλύσουσιν ἐν ὀλισθήμασιν πόδας σου, ἀπέστρεψαν ἀπὸ σοῦ. [23] καὶ τὰς γυναῖκάς σου καὶ τὰ τέκνα σου ἐξάξουσιν πρὸς τοὺς Χαλδαίους, καὶ σὺ οὐ μὴ σωθῇς, ὅτι ἐν χειρὶ βασιλέως Βαβυλῶνος συλλημφθήσῃ, καὶ ἡ πόλις αὕτη κατακαυθήσεται. [24] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἄνθρωπος μὴ γνώτω ἐκ τῶν λόγων τούτων, καὶ σὺ οὐ μὴ ἀποθάνῃς. [25] καὶ ἐὰν ἀκούσωσιν οἱ ἄρχοντες ὅτι ἐλάλησά σοι καὶ ἔλθωσιν πρὸς σὲ καὶ εἴπωσίν σοι Ἀνάγγειλον ἡμῖν τί ἐλάλησέν σοι ὁ βασιλεύς· μὴ κρύψῃς ἀφ᾽ ἡμῶν, καὶ οὐ μὴ ἀνέλωμέν σε· καὶ τί ἐλάλησεν πρὸς σὲ ὁ βασιλεύς; [26] καὶ ἐρεῖς αὐτοῖς Ῥίπτω ἐγὼ τὸ ἔλεός μου κατ᾽ ὀφθαλμοὺς τοῦ βασιλέως πρὸς τὸ μὴ ἀποστρέψαι με εἰς οἰκίαν Ιωναθαν ἀποθανεῖν ἐκεῖ. [27] καὶ ἦλθοσαν πάντες οἱ ἄρχοντες πρὸς Ιερεμιαν καὶ ἠρώτησαν αὐτόν, καὶ ἀνήγγειλεν αὐτοῖς κατὰ πάντας τοὺς λόγους τούτους, οὓς ἐνετείλατο αὐτῷ ὁ βασιλεύς· καὶ ἀπεσιώπησαν, ὅτι οὐκ ἠκούσθη λόγος κυρίου. [28] καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς ἕως χρόνου οὗ συνελήμφθη Ιερουσαλημ.

CHAPTER 46

[1] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τοῦ Σεδεκια βασιλέως Ιουδα ἐν τῷ μηνὶ τῷ δεκάτῳ παρεγένετο Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ ἐπολιόρκουν αὐτήν. [2] καὶ ἐν τῷ ἑνδεκάτῳ ἔτει τοῦ Σεδεκια ἐν τῷ μηνὶ τῷ τετάρτῳ ἑνάτῃ τοῦ μηνὸς ἐρράγη ἡ πόλις. [3] καὶ εἰσῆλθον πάντες οἱ ἡγεμόνες βασιλέως Βαβυλῶνος καὶ ἐκάθισαν ἐν πύλῃ τῇ μέσῃ, Ναργαλασαρ καὶ Σαμαγωθ καὶ Ναβουσαχαρ καὶ Ναβουσαρις καὶ Ναγαργασνασερ Ραβαμαγ καὶ οἱ κατάλοιποι ἡγεμόνες βασιλέως Βαβυλῶνος· [14] καὶ ἀπέστειλαν καὶ ἔλαβον τὸν Ιερεμιαν ἐξ αὐλῆς τῆς φυλακῆς καὶ ἔδωκαν αὐτὸν πρὸς τὸν Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν· καὶ ἐξήγαγον αὐτόν, καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ. [15] Καὶ πρὸς Ιερεμιαν ἐγένετο λόγος Κυρίου ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων [16] Πορεύου καὶ εἰπὸν πρὸς Αβδεμελεχ τὸν Αἰθίοπα Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ φέρω τοὺς λόγους μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθά· [17] καὶ σώσω σε ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ οὐ μὴ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων, ὧν σὺ φοβῇ ἀπὸ προσώπου αὐτῶν. [18] ὅτι σῴζων σώσω σε, καὶ ἐν ῥομφαίᾳ οὐ μὴ πέσῃς· καὶ ἔσται ἡ ψυχή σου εἰς εὕρεμα, ὅτι ἐπεποίθεις ἐπ᾽ ἐμοί, φησὶν κύριος.

CHAPTER 47

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν ὕστερον μετὰ τὸ ἀποστεῖλαι αὐτὸν Ναβουζαρδαν τὸν ἀρχιμάγειρον τὸν ἐκ Δαμαν ἐν τῷ λαβεῖν αὐτὸν ἐν χειροπέδαις ἐν μέσῳ ἀποικίας Ιουδα τῶν ἠγμένων εἰς Βαβυλῶνα. [2] Καὶ ἔλαβεν αὐτὸν ὁ ἀρχιμάγειρος καὶ εἶπεν αὐτῷ Κύριος ὁ θεός σου ἐλάλησεν τὰ κακὰ ταῦτα ἐπὶ τὸν τόπον τοῦτον, [3] καὶ ἐποίησεν κύριος, ὅτι ἡμάρτετε αὐτῷ καὶ οὐκ ἠκούσατε αὐτοῦ τῆς φωνῆς. [4] ἰδοὺ ἔλυσά σε ἀπὸ τῶν χειροπέδων τῶν ἐπὶ τὰς χεῖράς σου· εἰ καλὸν ἐναντίον σου ἐλθεῖν μετ᾽ ἐμοῦ εἰς Βαβυλῶνα, ἧκε, καὶ θήσω τοὺς ὀφθαλμούς μου ἐπὶ σέ· [5] εἰ δὲ μή, ἀπότρεχε καὶ ἀνάστρεψον πρὸς Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν γῇ Ιουδα, καὶ οἴκησον μετ᾽ αὐτοῦ ἐν μέσῳ τοῦ λαοῦ ἐν γῇ Ιουδα· εἰς ἅπαντα τὰ ἀγαθὰ ἐν ὀφθαλμοῖς σου τοῦ πορευθῆναι πορεύου. καὶ ἔδωκεν αὐτῷ ὁ ἀρχιμάγειρος δῶρα καὶ ἀπέστειλεν αὐτόν. [6] καὶ ἦλθεν πρὸς Γοδολιαν εἰς Μασσηφα καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ τοῦ καταλειφθέντος ἐν τῇ γῇ. [7] Καὶ ἤκουσαν πάντες οἱ ἡγεμόνες τῆς δυνάμεως τῆς ἐν ἀγρῷ, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν, ὅτι κατέστησεν βασιλεὺς Βαβυλῶνος τὸν Γοδολιαν ἐν τῇ γῇ καὶ παρεκατέθετο αὐτῷ ἄνδρας καὶ γυναῖκας αὐτῶν, οὓς οὐκ ἀπῴκισεν εἰς Βαβυλῶνα. [8] καὶ ἦλθεν πρὸς Γοδολιαν εἰς Μασσηφα Ισμαηλ υἱὸς Ναθανιου καὶ Ιωαναν υἱὸς Καρηε καὶ Σαραιας υἱὸς Θαναεμεθ καὶ υἱοὶ Ωφε τοῦ Νετωφατι καὶ Ιεζονιας υἱὸς τοῦ Μοχατι, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν. [9] καὶ ὤμοσεν αὐτοῖς Γοδολιας καὶ τοῖς ἀνδράσιν αὐτῶν λέγων Μὴ φοβηθῆτε ἀπὸ προσώπου τῶν παίδων τῶν Χαλδαίων· κατοικήσατε ἐν τῇ γῇ καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος, καὶ βέλτιον ἔσται ὑμῖν· [10] καὶ ἰδοὺ ἐγὼ κάθημαι ἐναντίον ὑμῶν εἰς Μασσηφα στῆναι κατὰ πρόσωπον τῶν Χαλδαίων, οἳ ἂν ἔλθωσιν ἐφ᾽ ὑμᾶς, καὶ ὑμεῖς συναγάγετε οἶνον καὶ ὀπώραν καὶ συναγάγετε ἔλαιον καὶ βάλετε εἰς τὰ ἀγγεῖα ὑμῶν καὶ οἰκήσατε ἐν ταῖς πόλεσιν, αἷς κατεκρατήσατε. [11] καὶ πάντες οἱ Ιουδαῖοι οἱ ἐν γῇ Μωαβ καὶ ἐν υἱοῖς Αμμων καὶ οἱ ἐν τῇ Ιδουμαίᾳ καὶ οἱ ἐν πάσῃ τῇ γῇ ἤκουσαν ὅτι ἔδωκεν βασιλεὺς Βαβυλῶνος κατάλειμμα τῷ Ιουδα καὶ ὅτι κατέστησεν ἐπ᾽ αὐτοὺς τὸν Γοδολιαν υἱὸν Αχικαμ, [12] καὶ ἦλθον πρὸς Γοδολιαν εἰς γῆν Ιουδα εἰς Μασσηφα καὶ συνήγαγον οἶνον καὶ ὀπώραν πολλὴν σφόδρα καὶ ἔλαιον. [13] Καὶ Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ ἐν τοῖς ἀγροῖς ἦλθον πρὸς Γοδολιαν εἰς Μασσηφα [14] καὶ εἶπαν αὐτῷ Εἰ γνώσει γινώσκεις ὅτι Βελισα βασιλεὺς υἱῶν Αμμων ἀπέστειλεν πρὸς σὲ τὸν Ισμαηλ πατάξαι σου ψυχήν; καὶ οὐκ ἐπίστευσεν αὐτοῖς Γοδολιας. [15] καὶ Ιωαναν εἶπεν τῷ

Γοδολια κρυφαίως ἐν Μασσηφα Πορεύσομαι δὴ καὶ πατάξω τὸν Ισμαηλ καὶ μηθεὶς γνώτω, μὴ πατάξῃ σου ψυχὴν καὶ διασπαρῇ πᾶς Ιουδα οἱ συνηγμένοι πρὸς σὲ καὶ ἀπολοῦνται οἱ κατάλοιποι Ιουδα. [16] καὶ εἶπεν Γοδολιας πρὸς Ιωαναν Μὴ ποιήσῃς τὸ πρᾶγμα τοῦτο, ὅτι ψευδῆ σὺ λέγεις περὶ Ισμαηλ.

CHAPTER 48

[1] Καὶ ἐγένετο τῷ μηνὶ τῷ ἑβδόμῳ ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελασα ἀπὸ γένους τοῦ βασιλέως καὶ δέκα ἄνδρες μετ᾽ αὐτοῦ πρὸς Γοδολιαν εἰς Μασσηφα, καὶ ἔφαγον ἐκεῖ ἄρτον ἅμα. [2] καὶ ἀνέστη Ισμαηλ καὶ οἱ δέκα ἄνδρες, οἳ ἦσαν μετ᾽ αὐτοῦ, καὶ ἐπάταξαν τὸν Γοδολιαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐπὶ τῆς γῆς, [3] καὶ πάντας τοὺς Ιουδαίους τοὺς ὄντας μετ᾽ αὐτοῦ ἐν Μασσηφα καὶ πάντας τοὺς Χαλδαίους τοὺς εὑρεθέντας ἐκεῖ. – [4] καὶ ἐγένετο τῇ ἡμέρᾳ τῇ δευτέρᾳ πατάξαντος αὐτοῦ τὸν Γοδολιαν, καὶ ἄνθρωπος οὐκ ἔγνω, [5] καὶ ἦλθοσαν ἄνδρες ἀπὸ Συχεμ καὶ ἀπὸ Σαλημ καὶ ἀπὸ Σαμαρείας, ὀγδοήκοντα ἄνδρες, ἐξυρημένοι πώγωνας καὶ διερρηγμένοι τὰ ἱμάτια καὶ κοπτόμενοι, καὶ μαναα καὶ λίβανος ἐν χερσὶν αὐτῶν τοῦ εἰσενεγκεῖν εἰς οἶκον κυρίου. [6] καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς Ισμαηλ· αὐτοὶ ἐπορεύοντο καὶ ἔκλαιον, καὶ εἶπεν αὐτοῖς Εἰσέλθετε πρὸς Γοδολιαν. [7] καὶ ἐγένετο εἰσελθόντων αὐτῶν εἰς τὸ μέσον τῆς πόλεως ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ. [8] καὶ δέκα ἄνδρες εὑρέθησαν ἐκεῖ καὶ εἶπαν τῷ Ισμαηλ Μὴ ἀνέλῃς ἡμᾶς, ὅτι εἰσὶν ἡμῖν θησαυροὶ ἐν ἀγρῷ, πυροὶ καὶ κριθαί, μέλι καὶ ἔλαιον· καὶ παρῆλθεν καὶ οὐκ ἀνεῖλεν αὐτοὺς ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν. [9] καὶ τὸ φρέαρ, εἰς ὃ ἔρριψεν ἐκεῖ Ισμαηλ πάντας οὓς ἐπάταξεν, φρέαρ μέγα τοῦτό ἐστιν ὃ ἐποίησεν ὁ βασιλεὺς Ασα ἀπὸ προσώπου Βαασα βασιλέως Ισραηλ· τοῦτο ἐνέπλησεν Ισμαηλ τραυματιῶν. [10] καὶ ἀπέστρεψεν Ισμαηλ πάντα τὸν λαὸν τὸν καταλειφθέντα εἰς Μασσηφα καὶ τὰς θυγατέρας τοῦ βασιλέως, ἃς παρεκατέθετο ὁ ἀρχιμάγειρος τῷ Γοδολια υἱῷ Αχικαμ, καὶ ᾤχετο εἰς τὸ πέραν υἱῶν Αμμων. – [11] καὶ ἤκουσεν Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ᾽ αὐτοῦ πάντα τὰ κακά, ἃ ἐποίησεν Ισμαηλ, [12] καὶ ἤγαγον ἅπαν τὸ στρατόπεδον αὐτῶν καὶ ᾤχοντο πολεμεῖν αὐτὸν καὶ εὗρον αὐτὸν ἐπὶ ὕδατος πολλοῦ ἐν Γαβαων. [13] καὶ ἐγένετο ὅτε εἶδον πᾶς ὁ λαὸς ὁ μετὰ Ισμαηλ τὸν Ιωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως τῆς μετ᾽ αὐτοῦ, [14] καὶ ἀνέστρεψαν πρὸς Ιωαναν. [15] καὶ Ισμαηλ ἐσώθη σὺν ὀκτὼ ἀνθρώποις καὶ ᾤχετο πρὸς τοὺς υἱοὺς Αμμων. – [16] καὶ ἔλαβεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ᾽ αὐτοῦ πάντας τοὺς καταλοίπους τοῦ λαοῦ, οὕς ἀπέστρεψεν ἀπὸ Ισμαηλ, δυνατοὺς ἄνδρας ἐν πολέμῳ καὶ τὰς γυναῖκας καὶ τὰ λοιπὰ καὶ τοὺς εὐνούχους, οὓς ἀπέστρεψεν ἀπὸ Γαβαων, [17] καὶ ᾤχοντο καὶ ἐκάθισαν ἐν Γαβηρωθ – χαμααμ τὴν πρὸς Βηθλεεμ τοῦ πορευθῆναι εἰσελθεῖν εἰς Αἴγυπτον [18] ἀπὸ προσώπου τῶν Χαλδαίων,

ὅτι ἐφοβήθησαν ἀπὸ προσώπου αὐτῶν, ὅτι ἐπάταξεν Ισμαηλ τὸν Γοδολιαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν τῇ γῇ.

CHAPTER 49

[1] Καὶ προσῆλθον πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ Ιωαναν καὶ Αζαριας υἱὸς Μαασαιου καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ ἕως μεγάλου [2] πρὸς Ιερεμιαν τὸν προφήτην καὶ εἶπαν αὐτῷ Πεσέτω δὴ τὸ ἔλεος ἡμῶν κατὰ πρόσωπόν σου καὶ πρόσευξαι πρὸς κύριον τὸν θεόν σου περὶ τῶν καταλοίπων τούτων, ὅτι κατελείφθημεν ὀλίγοι ἀπὸ πολλῶν, καθὼς οἱ ὀφθαλμοί σου βλέπουσιν· [3] καὶ ἀναγγειλάτω ἡμῖν κύριος ὁ θεός σου τὴν ὁδόν, ᾗ πορευσόμεθα ἐν αὐτῇ, καὶ λόγον, ὃν ποιήσομεν. [4] καὶ εἶπεν αὐτοῖς Ιερεμιας Ἤκουσα, ἰδοὺ ἐγὼ προσεύξομαι πρὸς κύριον τὸν θεὸν ἡμῶν κατὰ τοὺς λόγους ὑμῶν· καὶ ἔσται, ὁ λόγος, ὃν ἂν ἀποκριθήσεται κύριος, ἀναγγελῶ ὑμῖν, οὐ μὴ κρύψω ἀφ᾽ ὑμῶν ῥῆμα. [5] καὶ αὐτοὶ εἶπαν τῷ Ιερεμια Ἔστω κύριος ἐν ἡμῖν εἰς μάρτυρα δίκαιον καὶ πιστόν, εἰ μὴ κατὰ πάντα τὸν λόγον, ὃν ἂν ἀποστείλῃ σε κύριος πρὸς ἡμᾶς, οὕτως ποιήσομεν· [6] καὶ ἐὰν ἀγαθὸν καὶ ἐὰν κακόν, τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν, οὗ ἡμεῖς ἀποστέλλομέν σε πρὸς αὐτόν, ἀκουσόμεθα, ἵνα βέλτιον ἡμῖν γένηται, ὅτι ἀκουσόμεθα τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν. – [7] καὶ ἐγενήθη μετὰ δέκα ἡμέρας ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν. [8] καὶ ἐκάλεσεν τὸν Ιωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ πάντα τὸν λαὸν ἀπὸ μικροῦ ἕως μεγάλου [9] καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος [10] Ἐὰν καθίσαντες καθίσητε ἐν τῇ γῇ ταύτῃ, οἰκοδομήσω ὑμᾶς καὶ οὐ μὴ καθέλω καὶ φυτεύσω ὑμᾶς καὶ οὐ μὴ ἐκτίλω· ὅτι ἀναπέπαυμαι ἐπὶ τοῖς κακοῖς, οἷς ἐποίησα ὑμῖν. [11] μὴ φοβηθῆτε ἀπὸ προσώπου βασιλέως Βαβυλῶνος, οὗ ὑμεῖς φοβεῖσθε ἀπὸ προσώπου αὐτοῦ· μὴ φοβηθῆτε, φησὶν κύριος, ὅτι μεθ᾽ ὑμῶν ἐγώ εἰμι τοῦ ἐξαιρεῖσθαι ὑμᾶς καὶ σῴζειν ὑμᾶς ἐκ χειρὸς αὐτοῦ· [12] καὶ δώσω ὑμῖν ἔλεος καὶ ἐλεήσω ὑμᾶς καὶ ἐπιστρέψω ὑμᾶς εἰς τὴν γῆν ὑμῶν. [13] καὶ εἰ λέγετε ὑμεῖς Οὐ μὴ καθίσωμεν ἐν τῇ γῇ ταύτῃ πρὸς τὸ μὴ ἀκοῦσαι φωνῆς κυρίου, [14] ὅτι εἰς γῆν Αἰγύπτου εἰσελευσόμεθα καὶ οὐ μὴ ἴδωμεν πόλεμον καὶ φωνὴν σάλπιγγος οὐ μὴ ἀκούσωμεν καὶ ἐν ἄρτοις οὐ μὴ πεινάσωμεν καὶ ἐκεῖ οἰκήσομεν, [15] διὰ τοῦτο ἀκούσατε λόγον κυρίου Οὕτως εἶπεν κύριος Ἐὰν ὑμεῖς δῶτε τὸ πρόσωπον ὑμῶν εἰς Αἴγυπτον καὶ εἰσέλθητε ἐκεῖ κατοικεῖν, [16] καὶ ἔσται, ἡ ῥομφαία, ἣν ὑμεῖς φοβεῖσθε ἀπὸ προσώπου αὐτῆς, εὑρήσει ὑμᾶς ἐν γῇ Αἰγύπτου, καὶ ὁ λιμός, οὗ ὑμεῖς λόγον ἔχετε ἀπὸ προσώπου αὐτοῦ, καταλήμψεται ὑμᾶς ὀπίσω ὑμῶν ἐν Αἰγύπτῳ, καὶ ἐκεῖ ἀποθανεῖσθε. [17] καὶ ἔσονται πάντες οἱ ἄνθρωποι καὶ πάντες οἱ ἀλλογενεῖς οἱ θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου ἐνοικεῖν ἐκεῖ ἐκλείψουσιν ἐν τῇ ῥομφαίᾳ καὶ ἐν τῷ λιμῷ, καὶ οὐκ ἔσται αὐτῶν οὐθεὶς σῳζόμενος ἀπὸ τῶν κακῶν, ὧν ἐγὼ ἐπάγω ἐπ᾽ αὐτούς. [18] ὅτι οὕτως

εἶπεν κύριος Καθὼς ἔσταξεν ὁ θυμός μου ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ, οὕτως στάξει ὁ θυμός μου ἐφ᾽ ὑμᾶς εἰσελθόντων ὑμῶν εἰς Αἴγυπτον, καὶ ἔσεσθε εἰς ἄβατον καὶ ὑποχείριοι καὶ εἰς ἀρὰν καὶ εἰς ὀνειδισμὸν καὶ οὐ μὴ ἴδητε οὐκέτι τὸν τόπον τοῦτον, [19] ἃ ἐλάλησεν κύριος ἐφ᾽ ὑμᾶς τοὺς καταλοίπους Ιουδα Μὴ εἰσέλθητε εἰς Αἴγυπτον. καὶ νῦν γνόντες γνώσεσθε [20] ὅτι ἐπονηρεύσασθε ἐν ψυχαῖς ὑμῶν ἀποστείλαντές με λέγοντες Πρόσευξαι περὶ ἡμῶν πρὸς κύριον, καὶ κατὰ πάντα, ἃ ἐὰν λαλήσῃ σοι κύριος, ποιήσομεν. [21] καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου, ἧς ἀπέστειλέν με πρὸς ὑμᾶς. [22] καὶ νῦν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψετε ἐν τῷ τόπῳ, οὗ ὑμεῖς βούλεσθε εἰσελθεῖν κατοικεῖν ἐκεῖ.

CHAPTER 50

[1] Καὶ ἐγενήθη ὡς ἐπαύσατο Ιερεμιας λέγων πρὸς τὸν λαὸν πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλεν αὐτὸν κύριος πρὸς αὐτούς, πάντας τοὺς λόγους τούτους, [2] καὶ εἶπεν Αζαριας υἱὸς Μαασαιου καὶ Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἄνδρες οἱ εἴπαντες τῷ Ιερεμια λέγοντες Ψεύδη, οὐκ ἀπέστειλέν σε κύριος πρὸς ἡμᾶς λέγων Μὴ εἰσέλθητε εἰς Αἴγυπτον οἰκεῖν ἐκεῖ, [3] ἀλλ᾽ ἢ Βαρουχ υἱὸς Νηριου συμβάλλει σε πρὸς ἡμᾶς, ἵνα δῷς ἡμᾶς εἰς χεῖρας τῶν Χαλδαίων τοῦ θανατῶσαι ἡμᾶς καὶ ἀποικισθῆναι ἡμᾶς εἰς Βαβυλῶνα. [4] καὶ οὐκ ἤκουσεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ πᾶς ὁ λαὸς τῆς φωνῆς κυρίου κατοικῆσαι ἐν γῇ Ιουδα. [5] καὶ ἔλαβεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως πάντας τοὺς καταλοίπους Ιουδα τοὺς ἀποστρέψαντας κατοικεῖν ἐν τῇ γῇ, [6] τοὺς δυνατοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ νήπια καὶ τὰς θυγατέρας τοῦ βασιλέως καὶ τὰς ψυχάς, ἃς κατέλιπεν Ναβουζαρδαν μετὰ Γοδολιου υἱοῦ Αχικαμ, καὶ Ιερεμιαν τὸν προφήτην καὶ Βαρουχ υἱὸν Νηριου [7] καὶ εἰσῆλθον εἰς Αἴγυπτον, ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου· καὶ εἰσῆλθον εἰς Ταφνας. [8] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν ἐν Ταφνας λέγων [9] Λαβὲ σεαυτῷ λίθους μεγάλους καὶ κατάκρυψον αὐτοὺς ἐν προθύροις ἐν πύλῃ τῆς οἰκίας Φαραω ἐν Ταφνας κατ᾽ ὀφθαλμοὺς ἀνδρῶν Ιουδα [10] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἀποστέλλω καὶ ἄξω Ναβουχοδονοσορ βασιλέα Βαβυλῶνος, καὶ θήσει αὐτοῦ τὸν θρόνον ἐπάνω τῶν λίθων τούτων, ὧν κατέκρυψας, καὶ ἀρεῖ τὰ ὅπλα αὐτοῦ ἐπ᾽ αὐτοὺς [11] καὶ εἰσελεύσεται καὶ πατάξει γῆν Αἰγύπτου, οὓς εἰς θάνατον, εἰς θάνατον, καὶ οὓς εἰς ἀποικισμόν, εἰς ἀποικισμόν, καὶ οὕς εἰς ῥομφαίαν, εἰς ῥομφαίαν. [12] καὶ καύσει πῦρ ἐν οἰκίαις θεῶν αὐτῶν καὶ ἐμπυριεῖ αὐτὰς καὶ ἀποικιεῖ αὐτοὺς καὶ φθειριεῖ γῆν Αἰγύπτου, ὥσπερ φθειρίζει ποιμὴν τὸ ἱμάτιον αὐτοῦ, καὶ ἐξελεύσεται ἐν εἰρήνῃ. [13] καὶ συντρίψει τοὺς στύλους Ἡλίου πόλεως τοὺς ἐν Ων καὶ τὰς οἰκίας αὐτῶν κατακαύσει ἐν πυρί.

CHAPTER 51

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν ἅπασιν τοῖς Ιουδαίοις τοῖς κατοικοῦσιν ἐν γῇ Αἰγύπτῳ καὶ τοῖς καθημένοις ἐν Μαγδώλῳ καὶ ἐν Ταφνας καὶ ἐν γῇ Παθουρης λέγων [2] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ὑμεῖς ἑωράκατε πάντα τὰ κακά, ἃ ἐπήγαγον ἐπὶ Ιερουσαλημ καὶ ἐπὶ τὰς πόλεις Ιουδα, καὶ ἰδού εἰσιν ἔρημοι ἀπὸ ἐνοίκων [3] ἀπὸ προσώπου πονηρίας αὐτῶν, ἧς ἐποίησαν παραπικρᾶναί με πορευθέντες θυμιᾶν θεοῖς ἑτέροις, οἷς οὐκ ἔγνωτε. [4] καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας ὄρθρου καὶ ἀπέστειλα λέγων Μὴ ποιήσητε τὸ πρᾶγμα τῆς μολύνσεως ταύτης, ἧς ἐμίσησα. [5] καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν ἀποστρέψαι ἀπὸ τῶν κακῶν αὐτῶν πρὸς τὸ μὴ θυμιᾶν θεοῖς ἑτέροις. [6] καὶ ἔσταξεν ἡ ὀργή μου καὶ ὁ θυμός μου καὶ ἐξεκαύθη ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ, καὶ ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον ὡς ἡ ἡμέρα αὕτη. [7] καὶ νῦν οὕτως εἶπεν κύριος παντοκράτωρ Ἵνα τί ὑμεῖς ποιεῖτε κακὰ μεγάλα ἐπὶ ψυχαῖς ὑμῶν ἐκκόψαι ὑμῶν ἄνθρωπον καὶ γυναῖκα, νήπιον καὶ θηλάζοντα ἐκ μέσου Ιουδα πρὸς τὸ μὴ καταλειφθῆναι ὑμῶν μηδένα, [8] παραπικρᾶναί με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν θυμιᾶν θεοῖς ἑτέροις ἐν γῇ Αἰγύπτῳ, εἰς ἣν εἰσήλθατε ἐνοικεῖν ἐκεῖ, ἵνα ἐκκοπῆτε καὶ ἵνα γένησθε εἰς κατάραν καὶ εἰς ὀνειδισμὸν ἐν πᾶσιν τοῖς ἔθνεσιν τῆς γῆς; [9] μὴ ἐπιλέλησθε ὑμεῖς τῶν κακῶν τῶν πατέρων ὑμῶν καὶ τῶν κακῶν τῶν βασιλέων Ιουδα καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν καὶ τῶν κακῶν τῶν γυναικῶν ὑμῶν, ὧν ἐποίησαν ἐν γῇ Ιουδα καὶ ἔξωθεν Ιερουσαλημ; [10] καὶ οὐκ ἐπαύσαντο ἕως τῆς ἡμέρας ταύτης καὶ οὐκ ἀντείχοντο τῶν προσταγμάτων μου, ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν. [11] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐφίστημι τὸ πρόσωπόν μου [12] τοῦ ἀπολέσαι πάντας τοὺς καταλοίπους τοὺς ἐν Αἰγύπτῳ, καὶ πεσοῦνται· ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψουσιν ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται εἰς ὀνειδισμὸν καὶ εἰς ἀπώλειαν καὶ εἰς κατάραν. [13] καὶ ἐπισκέψομαι ἐπὶ τοὺς καθημένους ἐν γῇ Αἰγύπτῳ ὡς ἐπεσκεψάμην ἐπὶ Ιερουσαλημ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, [14] καὶ οὐκ ἔσται σεσῳσμένος οὐθεὶς τῶν ἐπιλοίπων Ιουδα τῶν παροικούντων ἐν γῇ Αἰγύπτῳ τοῦ ἐπιστρέψαι εἰς γῆν Ιουδα, ἐφ’ ἣν αὐτοὶ ἐλπίζουσιν ταῖς ψυχαῖς αὐτῶν τοῦ ἐπιστρέψαι ἐκεῖ· οὐ μὴ ἐπιστρέψωσιν ἀλλ’ ἢ ἀνασεσῳσμένοι. – [15] καὶ ἀπεκρίθησαν τῷ Ιερεμια πάντες οἱ ἄνδρες οἱ γνόντες ὅτι θυμιῶσιν αἱ γυναῖκες αὐτῶν θεοῖς ἑτέροις καὶ πᾶσαι αἱ γυναῖκες, συναγωγὴ μεγάλη, καὶ πᾶς ὁ λαὸς οἱ καθήμενοι ἐν γῇ Αἰγύπτῳ ἐν Παθουρη λέγοντες [16] Ὁ λόγος, ὃν ἐλάλησας πρὸς ἡμᾶς τῷ ὀνόματι κυρίου, οὐκ ἀκούσομέν σου, [17] ὅτι

ποιοῦντες ποιήσομεν πάντα τὸν λόγον, ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν, θυμιᾶν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδάς, καθὰ ἐποιήσαμεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ ἄρχοντες ἡμῶν ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ καὶ ἐπλήσθημεν ἄρτων καὶ ἐγενόμεθα χρηστοὶ καὶ κακὰ οὐκ εἴδομεν· [18] καὶ ὡς διελίπομεν θυμιῶντες τῇ βασιλίσσῃ τοῦ οὐρανοῦ, ἠλαττώθημεν πάντες καὶ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐξελίπομεν. [19] καὶ ὅτι ἡμεῖς θυμιῶμεν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ ἐσπείσαμεν αὐτῇ σπονδάς, μὴ ἄνευ τῶν ἀνδρῶν ἡμῶν ἐποιήσαμεν αὐτῇ χαυῶνας καὶ ἐσπείσαμεν σπονδὰς αὐτῇ; – [20] καὶ εἶπεν Ιερεμιας παντὶ τῷ λαῷ, τοῖς δυνατοῖς καὶ ταῖς γυναιξὶν καὶ παντὶ τῷ λαῷ τοῖς ἀποκριθεῖσιν αὐτῷ λόγους, λέγων [21] Οὐχὶ τοῦ θυμιάματος, οὗ ἐθυμιάσατε ἐν ταῖς πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ ὑμεῖς καὶ οἱ πατέρες ὑμῶν καὶ οἱ βασιλεῖς ὑμῶν καὶ οἱ ἄρχοντες ὑμῶν καὶ ὁ λαὸς τῆς γῆς, ἐμνήσθη κύριος, καὶ ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ; [22] καὶ οὐκ ἠδύνατο κύριος ἔτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν ἀπὸ τῶν βδελυγμάτων, ὧν ἐποιήσατε· καὶ ἐγενήθη ἡ γῆ ὑμῶν εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς ἀρὰν ὡς ἐν τῇ ἡμέρᾳ ταύτῃ [23] ἀπὸ προσώπου ὧν ἐθυμιᾶτε καὶ ὧν ἡμάρτετε τῷ κυρίῳ καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου καὶ ἐν τοῖς προστάγμασιν αὐτοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς μαρτυρίοις αὐτοῦ οὐκ ἐπορεύθητε, καὶ ἐπελάβετο ὑμῶν τὰ κακὰ ταῦτα. [24] καὶ εἶπεν Ιερεμιας τῷ λαῷ καὶ ταῖς γυναιξίν Ἀκούσατε τὸν λόγον κυρίου· [25] οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ὑμεῖς γυναῖκες τῷ στόματι ὑμῶν ἐλαλήσατε καὶ ταῖς χερσὶν ὑμῶν ἐπληρώσατε λέγουσαι Ποιοῦσαι ποιήσομεν τὰς ὁμολογίας ἡμῶν, ἃς ὡμολογήσαμεν, θυμιᾶν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδάς· ἐμμείνασαι ἐνεμείνατε ταῖς ὁμολογίαις ὑμῶν καὶ ποιοῦσαι ἐποιήσατε. [26] διὰ τοῦτο ἀκούσατε λόγον κυρίου, πᾶς Ιουδα οἱ καθήμενοι ἐν γῇ Αἰγύπτῳ Ἰδοὺ ὤμοσα τῷ ὀνόματί μου τῷ μεγάλῳ, εἶπεν κύριος, ἐὰν γένηται ἔτι ὄνομά μου ἐν τῷ στόματι παντὸς Ιουδα εἰπεῖν Ζῇ κύριος κύριος, ἐπὶ πάσῃ γῇ Αἰγύπτῳ. [27] ὅτι ἰδοὺ ἐγὼ ἐγρήγορα ἐπ’ αὐτοὺς τοῦ κακῶσαι αὐτοὺς καὶ οὐκ ἀγαθῶσαι, καὶ ἐκλείψουσιν πᾶς Ιουδα οἱ κατοικοῦντες ἐν γῇ Αἰγύπτῳ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ, ἕως ἂν ἐκλίπωσιν. [28] καὶ οἱ σεσῳσμένοι ἀπὸ ῥομφαίας ἐπιστρέψουσιν εἰς γῆν Ιουδα ὀλίγοι ἀριθμῷ, καὶ γνώσονται οἱ κατάλοιποι Ιουδα οἱ καταστάντες ἐν γῇ Αἰγύπτῳ κατοικῆσαι ἐκεῖ, λόγος τίνος ἐμμενεῖ. [29] καὶ τοῦτο ὑμῖν τὸ σημεῖον ὅτι ἐπισκέψομαι ἐγὼ ἐφ’ ὑμᾶς εἰς πονηρά· [30] οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ δίδωμι τὸν Ουαφρη βασιλέα Αἰγύπτου εἰς χεῖρας ἐχθροῦ αὐτοῦ καὶ εἰς χεῖρας ζητούντων τὴν ψυχὴν αὐτοῦ, καθὰ ἔδωκα τὸν Σεδεκιαν βασιλέα Ιουδα εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος ἐχθροῦ αὐτοῦ καὶ ζητοῦντος τὴν ψυχὴν αὐτοῦ. [31] Ὁ λόγος,

ὃν ἐλάλησεν Ιερεμιας ὁ προφήτης πρὸς Βαρουχ υἱὸν Νηριου, ὅτε ἔγραφεν τοὺς λόγους τούτους ἐν τῷ βιβλίῳ ἀπὸ στόματος Ιερεμιου ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ τῷ Ιωακιμ υἱῷ Ιωσια βασιλέως Ιουδα [32] Οὕτως εἶπεν κύριος ἐπὶ σοί, Βαρουχ [33] Ὅτι εἶπας Οἴμμοι οἴμμοι, ὅτι προσέθηκεν κύριος κόπον ἐπὶ πόνον μοι, ἐκοιμήθην ἐν στεναγμοῖς, ἀνάπαυσιν οὐχ εὗρον, [34] εἰπὸν αὐτῷ Οὕτως εἶπεν κύριος Ἰδοὺ οὓς ἐγὼ ᾠκοδόμησα, ἐγὼ καθαιρῶ, καὶ οὓς ἐγὼ ἐφύτευσα, ἐγὼ ἐκτίλλω· [35] καὶ σὺ ζητεῖς σεαυτῷ μεγάλα; μὴ ζητήσῃς, ὅτι ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ πᾶσαν σάρκα, λέγει κύριος, καὶ δώσω τὴν ψυχήν σου εἰς εὕρεμα ἐν παντὶ τόπῳ, οὗ ἐὰν βαδίσῃς ἐκεῖ.

CHAPTER 52

[1] Ὄντος εἰκοστοῦ καὶ ἑνὸς ἔτους Σεδεκιου ἐν τῷ βασιλεύειν αὐτόν, καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιτααλ θυγάτηρ Ιερεμιου ἐκ Λοβενα, [4] καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ περιεχαράκωσαν αὐτὴν καὶ περιῳκοδόμησαν αὐτὴν τετραπέδοις λίθοις κύκλῳ. [5] καὶ ἦλθεν ἡ πόλις εἰς συνοχὴν ἕως ἑνδεκάτου ἔτους τῷ βασιλεῖ Σεδεκια· [6] ἐν τῇ ἐνάτῃ τοῦ μηνὸς καὶ ἐστερεώθη ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς. [7] καὶ διεκόπη ἡ πόλις, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἐξῆλθον νυκτὸς κατὰ τὴν ὁδὸν τῆς πύλης ἀνὰ μέσον τοῦ τείχους καὶ τοῦ προτειχίσματος, ὃ ἦν κατὰ τὸν κῆπον τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τῆς πόλεως κύκλῳ. καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Αραβα, [8] καὶ κατεδίωξεν ἡ δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν τῷ πέραν Ιεριχω, καὶ πάντες οἱ παῖδες αὐτοῦ διεσπάρησαν ἀπ᾽ αὐτοῦ. [9] καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα, καὶ ἐλάλησεν αὐτῷ μετὰ κρίσεως· [10] καὶ ἔσφαξεν βασιλεὺς Βαβυλῶνος τοὺς υἱοὺς Σεδεκιου κατ᾽ ὀφθαλμοὺς αὐτοῦ, καὶ πάντας τοὺς ἄρχοντας Ιουδα ἔσφαξεν ἐν Δεβλαθα· [11] καὶ τοὺς ὀφθαλμοὺς Σεδεκιου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις, καὶ ἤγαγεν αὐτὸν βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα καὶ ἔδωκεν αὐτὸν εἰς οἰκίαν μύλωνος ἕως ἡμέρας ἧς ἀπέθανεν. [12] Καὶ ἐν μηνὶ πέμπτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ὁ ἑστηκὼς κατὰ πρόσωπον τοῦ βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ. [13] καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάσας τὰς οἰκίας τῆς πόλεως, καὶ πᾶσαν οἰκίαν μεγάλην ἐνέπρησεν ἐν πυρί. [14] καὶ πᾶν τεῖχος Ιερουσαλημ κύκλῳ καθεῖλεν ἡ δύναμις τῶν Χαλδαίων ἡ μετὰ τοῦ ἀρχιμαγείρου. [16] καὶ τοὺς καταλοίπους τοῦ λαοῦ κατέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελουργοὺς καὶ εἰς γεωργούς. [17] καὶ τοὺς στύλους τοὺς χαλκοῦς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς βάσεις καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ Χαλδαῖοι καὶ ἔλαβον τὸν χαλκὸν αὐτῶν καὶ ἀπήνεγκαν εἰς Βαβυλῶνα. [18] καὶ τὴν στεφάνην καὶ τὰς φιάλας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεύη τὰ χαλκᾶ, ἐν οἷς ἐλειτούργουν ἐν αὐτοῖς, [19] καὶ τὰ σαφφωθ καὶ τὰ μασμαρωθ καὶ τοὺς ὑποχυτῆρας καὶ τὰς λυχνίας καὶ τὰς θυίσκας καὶ τοὺς κυάθους, ἃ ἦν χρυσᾶ χρυσᾶ καὶ ἃ ἦν ἀργυρᾶ ἀργυρᾶ, ἔλαβεν ὁ ἀρχιμάγειρος. [20] καὶ οἱ στῦλοι δύο καὶ ἡ θάλασσα μία καὶ οἱ μόσχοι δώδεκα χαλκοῖ ὑποκάτω τῆς

θαλάσσης, ἃ ἐποίησεν ὁ βασιλεὺς Σαλωμων εἰς οἶκον κυρίου· οὐκ ἦν σταθμὸς τοῦ χαλκοῦ αὐτῶν. [21] καὶ οἱ στῦλοι, τριάκοντα πέντε πηχῶν ὕψος τοῦ στύλου τοῦ ἑνός, καὶ σπαρτίον δώδεκα πήχεων περιεκύκλου αὐτόν, καὶ τὸ πάχος αὐτοῦ δακτύλων τεσσάρων κύκλῳ, [22] καὶ γεῖσος ἐπ᾽ αὐτοῖς χαλκοῦν, καὶ πέντε πήχεων τὸ μῆκος ὑπεροχὴ τοῦ γείσους τοῦ ἑνός, καὶ δίκτυον καὶ ῥόαι ἐπὶ τοῦ γείσους κύκλῳ, τὰ πάντα χαλκᾶ· καὶ κατὰ ταῦτα τῷ στύλῳ τῷ δευτέρῳ, ὀκτὼ ῥόαι τῷ πήχει τοῖς δώδεκα πήχεσιν. [23] καὶ ἦσαν αἱ ῥόαι ἐνενήκοντα ἓξ τὸ ἓν μέρος, καὶ ἦσαν αἱ πᾶσαι ῥόαι ἐπὶ τοῦ δικτύου κύκλῳ ἑκατόν. [24] καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν ἱερέα τὸν πρῶτον καὶ τὸν ἱερέα τὸν δευτερεύοντα καὶ τοὺς τρεῖς τοὺς φυλάττοντας τὴν ὁδὸν [25] καὶ εὐνοῦχον ἕνα, ὃς ἦν ἐπιστάτης τῶν ἀνδρῶν τῶν πολεμιστῶν, καὶ ἑπτὰ ἄνδρας ὀνομαστοὺς τοὺς ἐν προσώπῳ τοῦ βασιλέως τοὺς εὑρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τῶν δυνάμεων τὸν γραμματεύοντα τῷ λαῷ τῆς γῆς καὶ ἑξήκοντα ἀνθρώπους ἐκ τοῦ λαοῦ τῆς γῆς τοὺς εὑρεθέντας ἐν μέσῳ τῆς πόλεως· [26] καὶ ἔλαβεν αὐτοὺς Ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἤγαγεν αὐτοὺς πρὸς βασιλέα Βαβυλῶνος εἰς Δεβλαθα, [27] καὶ ἐπάταξεν αὐτοὺς βασιλεὺς Βαβυλῶνος ἐν Δεβλαθα ἐν γῇ Αιμαθ. [31] Καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει ἀποικισθέντος τοῦ Ιωακιμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐν τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς ἔλαβεν Ουλαιμαραδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ, ᾧ ἐβασίλευσεν, τὴν κεφαλὴν Ιωακιμ βασιλέως Ιουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἰκίας, ἧς ἐφυλάττετο· [32] καὶ ἐλάλησεν αὐτῷ χρηστὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνω τῶν θρόνων τῶν βασιλέων τῶν μετ᾽ αὐτοῦ ἐν Βαβυλῶνι· [33] καὶ ἤλλαξεν τὴν στολὴν τῆς φυλακῆς αὐτοῦ καὶ ἤσθιεν ἄρτον διὰ παντὸς κατὰ πρόσωπον αὐτοῦ πάσας τὰς ἡμέρας, ἃς ἔζησεν· [34] καὶ ἡ σύνταξις αὐτῷ ἐδίδοτο διὰ παντὸς παρὰ τοῦ βασιλέως Βαβυλῶνος ἐξ ἡμέρας εἰς ἡμέραν ἕως ἡμέρας, ἧς ἀπέθανεν.

Letter of Jeremiah

[1] Ἀντίγραφον ἐπιστολῆς, ἧς ἀπέστειλεν Ιερεμιας πρὸς τοὺς ἀχθησομένους αἰχμαλώτους εἰς Βαβυλῶνα ὑπὸ τοῦ βασι λέως τῶν Βαβυλωνίων ἀναγγεῖλαι αὐτοῖς καθότι ἐπετάγη αὐτῷ ὑπὸ τοῦ θεοῦ. [1] Διὰ τὰς ἁμαρτίας, ἃς ἡμαρτήκατε ἐναντίον τοῦ θεοῦ, ἀχθήσεσθε εἰς Βαβυλῶνα αἰχμάλωτοι ὑπὸ Ναβουχοδονοσορ βασιλέως τῶν Βαβυλωνίων. [2] εἰσελθόντες οὖν εἰς Βαβυλῶνα ἔσεσθε ἐκεῖ ἔτη πλείονα καὶ χρόνον μακρὸν ἕως γενεῶν ἑπτά, μετὰ τοῦτο δὲ ἐξάξω ὑμᾶς ἐκεῖθεν μετ᾽ εἰρήνης. [3] νυνὶ δὲ ὄψεσθε ἐν Βαβυλῶνι θεοὺς ἀργυροῦς καὶ χρυσοῦς καὶ ξυλίνους ἐπ᾽ ὤμοις αἰρομένους δεικνύντας φόβον τοῖς ἔθνεσιν. [4] εὐλαβήθητε οὖν μὴ καὶ ὑμεῖς ἀφομοιωθέντες τοῖς ἀλλοφύλοις ἀφομοιωθῆτε καὶ φόβος ὑμᾶς λάβῃ ἐπ᾽ αὐτοῖς [5] ἰδόντας ὄχλον ἔμπροσθεν καὶ ὄπισθεν αὐτῶν προσκυνοῦντας αὐτά, εἴπατε δὲ τῇ διανοίᾳ Σοὶ δεῖ προσκυνεῖν, δέσποτα. [6] ὁ γὰρ ἄγγελός μου μεθ᾽ ὑμῶν ἐστιν, αὐτός τε ἐκζητῶν τὰς ψυχὰς ὑμῶν. [7] Γλῶσσα γὰρ αὐτῶν ἐστιν κατεξυσμένη ὑπὸ τέκτονος, αὐτά τε περίχρυσα καὶ περιάργυρα, ψευδῆ δ᾽ ἐστὶν καὶ οὐ δύνανται λαλεῖν. [8] καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες χρυσίον κατασκευάζουσιν στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν· [9] ἔστι δὲ καὶ ὅτε ὑφαιρούμενοι οἱ ἱερεῖς ἀπὸ τῶν θεῶν αὐτῶν χρυσίον καὶ ἀργύριον εἰς ἑαυτοὺς καταναλώσουσιν, δώσουσιν δὲ ἀπ᾽ αὐτῶν καὶ ταῖς ἐπὶ τοῦ τέγους πόρναις. [10] κοσμοῦσί τε αὐτοὺς ὡς ἀνθρώπους τοῖς ἐνδύμασιν, θεοὺς ἀργυροῦς καὶ χρυσοῦς καὶ ξυλίνους· οὗτοι δὲ οὐ διασῴζονται ἀπὸ ἰοῦ καὶ βρωμάτων. [11] περιβεβλημένων αὐτῶν ἱματισμὸν πορφυροῦν, ἐκμάσσονται τὸ πρόσωπον αὐτῶν διὰ τὸν ἐκ τῆς οἰκίας κονιορτόν, ὅς ἐστιν πλείων ἐπ᾽ αὐτοῖς. [12] καὶ σκῆπτρον ἔχει ὡς ἄνθρωπος κριτὴς χώρας, ὃς τὸν εἰς αὐτὸν ἁμαρτάνοντα οὐκ ἀνελεῖ. [13] ἔχει δὲ ἐγχειρίδιον ἐν δεξιᾷ καὶ πέλεκυν, ἑαυτὸν δὲ ἐκ πολέμου καὶ λῃστῶν οὐκ ἐξελεῖται. [14] ὅθεν γνώριμοί εἰσιν οὐκ ὄντες θεοί· μὴ οὖν φοβηθῆτε αὐτούς. [15] Ὥσπερ γὰρ σκεῦος ἀνθρώπου συντριβὲν ἀχρεῖον γίνεται, τοιοῦτοι ὑπάρχουσιν οἱ θεοὶ αὐτῶν, καθιδρυμένων αὐτῶν ἐν τοῖς οἴκοις. [16] οἱ ὀφθαλμοὶ αὐτῶν πλήρεις εἰσὶν κονιορτοῦ ἀπὸ τῶν ποδῶν τῶν εἰσπορευομένων. [17] καὶ ὥσπερ τινὶ ἠδικηκότι βασιλέα περιπεφραγμέναι εἰσὶν αἱ αὐλαὶ ὡς ἐπὶ θανάτῳ ἀπηγμένῳ, τοὺς οἴκους αὐτῶν ὀχυροῦσιν οἱ ἱερεῖς θυρώμασίν τε καὶ κλείθροις καὶ μοχλοῖς, ὅπως ὑπὸ τῶν λῃστῶν μὴ συληθῶσι. [18] λύχνους καίουσιν καὶ πλείους ἢ ἑαυτοῖς, ὧν οὐδένα δύνανται ἰδεῖν. [19] ἔστιν μὲν ὥσπερ δοκὸς τῶν ἐκ τῆς οἰκίας, τὰς δὲ καρδίας αὐτῶν φασιν ἐκλείχεσθαι, τῶν ἀπὸ τῆς γῆς ἑρπετῶν κατεσθόντων αὐτούς τε καὶ τὸν

ἱματισμὸν αὐτῶν οὐκ αἰσθάνονται. [20] μεμελανωμένοι τὸ πρόσωπον αὐτῶν ἀπὸ τοῦ καπνοῦ τοῦ ἐκ τῆς οἰκίας. [21] ἐπὶ τὸ σῶμα αὐτῶν καὶ ἐπὶ τὴν κεφαλὴν ἐφίπτανται νυκτερίδες, χελιδόνες καὶ τὰ ὄρνεα, ὡσαύτως δὲ καὶ οἱ αἴλουροι. [22] ὅθεν γνώσεσθε ὅτι οὐκ εἰσιν θεοί· μὴ οὖν φοβεῖσθε αὐτά. [23] Τὸ γὰρ χρυσίον, ὃ περίκεινται εἰς κάλλος, ἐὰν μή τις ἐκμάξῃ τὸν ἰόν, οὐ μὴ στίλψωσιν· οὐδὲ γάρ, ὅτε ἐχωνεύοντο, ἠσθάνοντο. [24] ἐκ πάσης τιμῆς ἠγορασμένα ἐστίν, ἐν οἷς οὐκ ἔστιν πνεῦμα. [25] ἄνευ ποδῶν ἐπ᾽ ὤμοις φέρονται ἐνδεικνύμενοι τὴν ἑαυτῶν ἀτιμίαν τοῖς ἀνθρώποις, αἰσχύνονταί τε καὶ οἱ θεραπεύοντες αὐτὰ διὰ τό, μήποτε ἐπὶ τὴν γῆν πέσῃ, δι᾽ αὐτῶν ἀνίστασθαι· [26] μήτε ἐάν τις αὐτὸ ὀρθὸν στήσῃ, δι᾽ ἑαυτοῦ κινηθήσεται, μήτε ἐὰν κλιθῇ, οὐ μὴ ὀρθωθῇ, ἀλλ᾽ ὥσπερ νεκροῖς τὰ δῶρα αὐτοῖς παρατίθεται. [27] τὰς δὲ θυσίας αὐτῶν ἀποδόμενοι οἱ ἱερεῖς αὐτῶν καταχρῶνται· ὡσαύτως δὲ καὶ αἱ γυναῖκες αὐτῶν ἀπ᾽ αὐτῶν ταριχεύουσαι οὔτε πτωχῷ οὔτε ἀδυνάτῳ μεταδιδόασιν· τῶν θυσιῶν αὐτῶν ἀποκαθημένη καὶ λεχὼ ἅπτονται. [28] γνόντες οὖν ἀπὸ τούτων ὅτι οὐκ εἰσιν θεοί, μὴ φοβηθῆτε αὐτούς. [29] Πόθεν γὰρ κληθείησαν θεοί; ὅτι γυναῖκες παρατιθέασιν θεοῖς ἀργυροῖς καὶ χρυσοῖς καὶ ξυλίνοις· [30] καὶ ἐν τοῖς οἴκοις αὐτῶν οἱ ἱερεῖς διφρεύουσιν ἔχοντες τοὺς χιτῶνας διερρωγότας καὶ τὰς κεφαλὰς καὶ τοὺς πώγωνας ἐξυρημένους, ὧν αἱ κεφαλαὶ ἀκάλυπτοί εἰσιν, [31] ὠρύονται δὲ βοῶντες ἐναντίον τῶν θεῶν αὐτῶν ὥσπερ τινὲς ἐν περιδείπνῳ νεκροῦ. [32] ἀπὸ τοῦ ἱματισμοῦ αὐτῶν ἀφελόμενοι οἱ ἱερεῖς ἐνδύουσιν τὰς γυναῖκας αὐτῶν καὶ τὰ παιδία. [33] οὔτε ἐὰν κακὸν πάθωσιν ὑπό τινος οὔτε ἐὰν ἀγαθόν, δυνήσονται ἀνταποδοῦναι· οὔτε καταστῆσαι βασιλέα δύνανται οὔτε ἀφελέσθαι. [34] ὡσαύτως οὔτε πλοῦτον οὔτε χαλκὸν οὐ μὴ δύνωνται διδόναι· ἐάν τις αὐτοῖς εὐχὴν εὐξάμενος μὴ ἀποδῷ, οὐ μὴ ἐπιζητήσωσιν. [35] ἐκ θανάτου ἄνθρωπον οὐ μὴ ῥύσωνται οὔτε ἥττονα ἀπὸ ἰσχυροῦ οὐ μὴ ἐξέλωνται. [36] ἄνθρωπον τυφλὸν εἰς ὅρασιν οὐ μὴ περιστήσωσιν, ἐν ἀνάγκῃ ἄνθρωπον ὄντα οὐ μὴ ἐξέλωνται. [37] χήραν οὐ μὴ ἐλεήσωσιν οὔτε ὀρφανὸν εὖ ποιήσουσιν. [38] τοῖς ἀπὸ τοῦ ὄρους λίθοις ὡμοιωμένοι εἰσὶν τὰ ξύλινα καὶ τὰ περίχρυσα καὶ τὰ περιάργυρα, οἱ δὲ θεραπεύοντες αὐτὰ καταισχυνθήσονται. [39] πῶς οὖν νομιστέον ἢ κλητέον αὐτοὺς ὑπάρχειν θεούς; [40] Ἔτι δὲ καὶ αὐτῶν τῶν Χαλδαίων ἀτιμαζόντων αὐτά, οἵ, ὅταν ἴδωσιν ἐνεὸν οὐ δυνάμενον λαλῆσαι, προσενεγκάμενοι τὸν Βῆλον ἀξιοῦσιν φωνῆσαι, ὡς δυνατοῦ ὄντος αὐτοῦ αἰσθέσθαι, [41] καὶ οὐ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά, αἴσθησιν γὰρ οὐκ ἔχουσιν. [42] αἱ δὲ γυναῖκες περιθέμεναι σχοινία ἐν ταῖς ὁδοῖς ἐγκάθηνται θυμιῶσαι τὰ πίτυρα· [43] ὅταν δέ τις αὐτῶν ἐφελκυσθεῖσα ὑπό τινος τῶν παραπορευομένων κοιμηθῇ, τὴν πλησίον ὀνειδίζει, ὅτι οὐκ ἠξίωται ὥσπερ καὶ αὐτὴ οὔτε τὸ σχοινίον αὐτῆς διερράγη. [44] πάντα τὰ γινόμενα

αὐτοῖς ἐστιν ψευδῆ· πῶς οὖν νομιστέον ἢ κλητέον ὥστε θεοὺς αὐτοὺς ὑπάρχειν; [45] Ὑπὸ τεκτόνων καὶ χρυσοχόων κατεσκευασμένα εἰσίν· οὐθὲν ἄλλο μὴ γένωνται ἢ ὃ βούλονται οἱ τεχνῖται αὐτὰ γενέσθαι. [46] αὐτοί τε οἱ κατασκευάζοντες αὐτὰ οὐ μὴ γένωνται πολυχρόνιοι· πῶς τε δὴ μέλλει τὰ ὑπ᾽ αὐτῶν κατασκευασθέντα εἶναι θεοί; [47] κατέλιπον γὰρ ψεύδη καὶ ὄνειδος τοῖς ἐπιγινομένοις. [48] ὅταν γὰρ ἐπέλθῃ ἐπ᾽ αὐτὰ πόλεμος καὶ κακά, βουλεύονται πρὸς ἑαυτοὺς οἱ ἱερεῖς ποῦ συναποκρυβῶσι μετ᾽ αὐτῶν. [49] πῶς οὖν οὐκ ἔστιν αἰσθέσθαι ὅτι οὔκ εἰσιν θεοί, οἳ οὔτε σῴζουσιν ἑαυτοὺς ἐκ πολέμου οὔτε ἐκ κακῶν; [50] ὑπάρχοντα γὰρ ξύλινα καὶ περίχρυσα καὶ περιάργυρα γνωσθήσεται μετὰ ταῦτα ὅτι ἐστὶν ψευδῆ· τοῖς ἔθνεσι πᾶσι τοῖς τε βασιλεῦσι φανερὸν ἔσται ὅτι οὔκ εἰσι θεοὶ ἀλλὰ ἔργα χειρῶν ἀνθρώπων, καὶ οὐδὲν θεοῦ ἔργον ἐν αὐτοῖς ἐστιν. [51] τίνι οὖν γνωστέον ἐστὶν ὅτι οὔκ εἰσιν θεοί; [52] Βασιλέα γὰρ χώρας οὐ μὴ ἀναστήσωσιν οὔτε ὑετὸν ἀνθρώποις οὐ μὴ δῶσιν [53] κρίσιν τε οὐ μὴ διακρίνωσιν αὐτῶν οὐδὲ μὴ ῥύσωνται ἀδικούμενον ἀδύνατοι ὄντες· ὥσπερ γὰρ κορῶναι ἀνὰ μέσον τοῦ οὐρανοῦ καὶ τῆς γῆς. [54] καὶ γὰρ ὅταν ἐμπέσῃ εἰς οἰκίαν θεῶν ξυλίνων ἢ περιχρύσων ἢ περιαργύρων πῦρ, οἱ μὲν ἱερεῖς αὐτῶν φεύξονται καὶ διασωθήσονται, αὐτοὶ δὲ ὥσπερ δοκοὶ μέσοι κατακαυθήσονται. [55] βασιλεῖ δὲ καὶ πολεμίοις οὐ μὴ ἀντιστῶσιν. [56] πῶς οὖν ἐκδεκτέον ἢ νομιστέον ὅτι εἰσὶν θεοί; [57] Οὔτε ἀπὸ κλεπτῶν οὔτε ἀπὸ λῃστῶν οὐ μὴ διασωθῶσιν θεοὶ ξύλινοι καὶ περιάργυροι καὶ περίχρυσοι, ὧν οἱ ἰσχύοντες περιελοῦνται τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν ἱματισμὸν τὸν περικείμενον αὐτοῖς ἀπελεύσονται ἔχοντες, οὔτε ἑαυτοῖς οὐ μὴ βοηθήσωσιν· [58] ὥστε κρεῖσσον εἶναι βασιλέα ἐπιδεικνύμενον τὴν ἑαυτοῦ ἀνδρείαν ἢ σκεῦος ἐν οἰκίᾳ χρήσιμον, ἐφ᾽ ᾧ χρήσεται ὁ κεκτημένος, ἢ οἱ ψευδεῖς θεοί· ἢ καὶ θύρα ἐν οἰκίᾳ διασῴζουσα τὰ ἐν αὐτῇ ὄντα ἢ οἱ ψευδεῖς θεοί, καὶ ξύλινος στῦλος ἐν βασιλείοις ἢ οἱ ψευδεῖς θεοί. [59] ἥλιος μὲν γὰρ καὶ σελήνη καὶ ἄστρα ὄντα λαμπρὰ καὶ ἀποστελλόμενα ἐπὶ χρείας εὐήκοά εἰσιν· [60] ὡσαύτως καὶ ἀστραπή, ὅταν ἐπιφανῇ, εὔοπτός ἐστιν· τὸ δ᾽ αὐτὸ καὶ πνεῦμα ἐν πάσῃ χώρᾳ πνεῖ· [61] καὶ νεφέλαις ὅταν ἐπιταγῇ ὑπὸ τοῦ θεοῦ ἐπιπορεύεσθαι ἐφ᾽ ὅλην τὴν οἰκουμένην, συντελοῦσι τὸ ταχθέν· τό τε πῦρ ἐξαποσταλὲν ἄνωθεν ἐξαναλῶσαι ὄρη καὶ δρυμοὺς ποιεῖ τὸ συνταχθέν. [62] ταῦτα δὲ οὔτε ταῖς ἰδέαις οὔτε ταῖς δυνάμεσιν αὐτῶν ἀφωμοιωμένα ἐστίν. [63] ὅθεν οὔτε νομιστέον οὔτε κλητέον ὑπάρχειν αὐτοὺς θεούς, οὐ δυνατῶν ὄντων αὐτῶν οὔτε κρίσιν κρῖναι οὔτε εὖ ποιεῖν ἀνθρώποις. [64] γνόντες οὖν ὅτι οὔκ εἰσιν θεοί, μὴ φοβηθῆτε αὐτούς. [65] Οὔτε γὰρ βασιλεῦσιν οὐ μὴ καταράσωνται οὔτε μὴ εὐλογήσωσι. [66] σημεῖά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δείξωσιν οὐδὲ ὡς ὁ ἥλιος λάμψουσιν οὐδὲ φωτίσουσιν ὡς σελήνη.

[67] τὰ θηρία ἐστὶν κρείττω αὐτῶν, ἃ δύνανται ἐκφυγόντα εἰς σκέπην ἑαυτὰ ὠφελῆσαι. [68] κατ᾽ οὐδένα οὖν τρόπον ἐστὶν ἡμῖν φανερὸν ὅτι εἰσὶν θεοί· διὸ μὴ φοβηθῆτε αὐτούς. [69] Ὥσπερ γὰρ ἐν σικυηράτῳ προβασκάνιον οὐδὲν φυλάσσον, οὕτως οἱ θεοὶ αὐτῶν εἰσιν ξύλινοι καὶ περίχρυσοι καὶ περιάργυροι. [70] τὸν αὐτὸν τρόπον καὶ τῇ ἐν κήπῳ ῥάμνῳ, ἐφ᾽ ἧς πᾶν ὄρνεον ἐπικάθηται, ὡσαύτως δὲ καὶ νεκρῷ ἐρριμμένῳ ἐν σκότει ἀφωμοίωνται οἱ θεοὶ αὐτῶν ξύλινοι καὶ περίχρυσοι καὶ περιάργυροι. [71] ἀπό τε τῆς πορφύρας καὶ τῆς μαρμάρου τῆς ἐπ᾽ αὐτοῖς σηπομένης γνώσεσθε ὅτι οὔκ εἰσιν θεοί· αὐτά τε ἐξ ὑστέρου βρωθήσονται, καὶ ἔσται ὄνειδος ἐν τῇ χώρᾳ. [72] κρείσσων οὖν ἄνθρωπος δίκαιος οὐκ ἔχων εἴδωλα, ἔσται γὰρ μακρὰν ἀπὸ ὀνειδισμοῦ.

Lamentations

CHAPTER 1

[1] Πῶς ἐκάθισεν μόνη ἡ πόλις ἡ πεπληθυμμένη λαῶν; ἐγενήθη ὡς χήρα πεπληθυμμένη ἐν ἔθνεσιν, ἄρχουσα ἐν χώραις ἐγενήθη εἰς φόρον. [2] Κλαίουσα ἔκλαυσεν ἐν νυκτί, καὶ τὰ δάκρυα αὐτῆς ἐπὶ τῶν σια γόνων αὐτῆς, καὶ οὐχ ὑπάρχει ὁ παρακαλῶν αὐτὴν ἀπὸ πάντων τῶν ἀγαπώντων αὐτήν· πάντες οἱ φιλοῦντες αὐτὴν ἠθέτησαν ἐν αὐτῇ, ἐγένοντο αὐτῇ εἰς ἐχθρούς. [3] Μετῳκίσθη ἡ Ιουδαία ἀπὸ ταπεινώσεως αὐτῆς καὶ ἀπὸ πλήθους δουλείας αὐτῆς· ἐκάθισεν ἐν ἔθνεσιν, οὐχ εὗρεν ἀνάπαυσιν· πάντες οἱ καταδιώκοντες αὐτὴν κατέλαβον αὐτὴν ἀνὰ μέσον τῶν θλιβόντων. [4] Ὁδοὶ Σιων πενθοῦσιν παρὰ τὸ μὴ εἶναι ἐρχομένους ἐν ἑορτῇ· πᾶσαι αἱ πύλαι αὐτῆς ἠφανισμέναι, οἱ ἱερεῖς αὐτῆς ἀναστενάζουσιν, αἱ παρθένοι αὐτῆς ἀγόμεναι, καὶ αὐτὴ πικραινομένη ἐν ἑαυτῇ. [5] Ἐγένοντο οἱ θλίβοντες αὐτὴν εἰς κεφαλήν, καὶ οἱ ἐχθροὶ αὐτῆς εὐθηνοῦσαν, ὅτι κύριος ἐταπείνωσεν αὐτὴν ἐπὶ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῆς· τὰ νήπια αὐτῆς ἐπορεύθησαν ἐν αἰχμαλωσίᾳ κατὰ πρόσωπον θλί βοντος. [6] Καὶ ἐξῆλθεν ἐκ θυγατρὸς Σιων πᾶσα ἡ εὐπρέπεια αὐτῆς· ἐγένοντο οἱ ἄρχοντες αὐτῆς ὡς κριοὶ οὐχ εὑρίσκοντες νομὴν καὶ ἐπορεύοντο ἐν οὐκ ἰσχύι κατὰ πρόσωπον διώκοντος. [7] Ἐμνήσθη Ιερουσαλημ ἡμερῶν ταπεινώσεως αὐτῆς καὶ ἀπωσμῶν αὐτῆς, πάντα τὰ ἐπιθυμήματα αὐτῆς, ὅσα ἦν ἐξ ἡμερῶν ἀρχαίων, ἐν τῷ πεσεῖν τὸν λαὸν αὐτῆς εἰς χεῖρας θλίβοντος καὶ οὐκ ἦν ὁ βοηθῶν αὐτῇ, ἰδόντες οἱ ἐχθροὶ αὐτῆς ἐγέλασαν ἐπὶ μετοικεσίᾳ αὐτῆς. [8] Ἁμαρτίαν ἥμαρτεν Ιερουσαλημ, διὰ τοῦτο εἰς σάλον ἐγένετο· πάντες οἱ δοξάζοντες αὐτὴν ἐταπείνωσαν αὐτήν, εἶδον γὰρ τὴν ἀσχημοσύνην αὐτῆς, καί γε αὐτὴ στενάζουσα καὶ ἀπεστράφη ὀπίσω. [9] Ἀκαθαρσία αὐτῆς πρὸς ποδῶν αὐτῆς, οὐκ ἐμνήσθη ἔσχατα αὐτῆς· καὶ κατεβίβασεν ὑπέρογκα, οὐκ ἔστιν ὁ παρακαλῶν αὐτήν· ἰδέ, κύριε, τὴν ταπείνωσίν μου, ὅτι ἐμεγαλύνθη ἐχθρός. [10] Χεῖρα αὐτοῦ ἐξεπέτασεν θλίβων ἐπὶ πάντα τὰ ἐπιθυμήματα αὐτῆς· εἶδεν γὰρ ἔθνη εἰσελθόντα εἰς τὸ ἁγίασμα αὐτῆς, ἃ ἐνετείλω μὴ εἰσελθεῖν αὐτὰ εἰς ἐκκλησίαν σου. [11] Πᾶς ὁ λαὸς αὐτῆς καταστενάζοντες, ζητοῦντες ἄρτον, ἔδωκαν τὰ ἐπιθυμήματα αὐτῆς ἐν βρώσει τοῦ ἐπιστρέψαι ψυχήν· ἰδέ, κύριε, καὶ ἐπίβλεψον, ὅτι ἐγενήθην ἠτιμωμένη. [12] Οὐ πρὸς ὑμᾶς πάντες οἱ παραπορευόμενοι ὁδόν· ἐπιστρέψατε καὶ ἴδετε εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου, ὃ ἐγε νήθη· φθεγξάμενος ἐν ἐμοὶ ἐταπείνωσέν με κύριος ἐν ἡμέρᾳ ὀργῆς θυμοῦ αὐτοῦ. [13] Ἐξ ὕψους αὐτοῦ ἀπέστειλεν πῦρ, ἐν τοῖς ὀστέοις μου κατήγαγεν αὐτό· διεπέτασεν δίκτυον τοῖς ποσίν μου, ἀπέστρεψέν με εἰς τὰ ὀπίσω, ἔδωκέν με ἠφανισμένην, ὅλην τὴν ἡμέραν ὀδυνωμένην. [14]

Ἐγρηγορήθη ἐπὶ τὰ ἀσεβήματά μου· ἐν χερσίν μου συνεπλάκησαν, ἀνέβησαν ἐπὶ τὸν τράχηλόν μου· ἠσθένησεν ἡ ἰσχύς μου, ὅτι ἔδωκεν κύριος ἐν χερσίν μου ὀδύνας, οὐ δυνήσομαι στῆναι. [15] Ἐξῆρεν πάντας τοὺς ἰσχυρούς μου ὁ κύριος ἐκ μέσου μου, ἐκάλεσεν ἐπ᾽ ἐμὲ καιρὸν τοῦ συντρῖψαι ἐκλεκτούς μου· ληνὸν ἐπάτησεν κύριος παρθένῳ θυγατρὶ Ιουδα, ἐπὶ τούτοις ἐγὼ κλαίω. [16] Ὁ ὀφθαλμός μου κατήγαγεν ὕδωρ, ὅτι ἐμακρύνθη ἀπ᾽ ἐμοῦ ὁ παρακαλῶν με, ὁ ἐπιστρέφων ψυχήν μου· ἐγένοντο οἱ υἱοί μου ἠφανισμένοι, ὅτι ἐκραταιώθη ὁ ἐχθρός. [17] Διεπέτασεν Σιων χεῖρας αὐτῆς, οὐκ ἔστιν ὁ παρακαλῶν αὐτήν· ἐνετείλατο κύριος τῷ Ιακωβ, κύκλῳ αὐτοῦ οἱ θλίβοντες αὐτόν, ἐγενήθη Ιερουσαλημ εἰς ἀποκαθημένην ἀνὰ μέσον αὐτῶν. [18] Δίκαιός ἐστιν κύριος, ὅτι τὸ στόμα αὐτοῦ παρεπίκρανα. ἀκούσατε δή, πάντες οἱ λαοί, καὶ ἴδετε τὸ ἄλγος μου· παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ. [19] Ἐκάλεσα τοὺς ἐραστάς μου, αὐτοὶ δὲ παρελογίσαντό με· οἱ ἱερεῖς μου καὶ οἱ πρεσβύτεροί μου ἐν τῇ πόλει ἐξέλιπον, ὅτι ἐζήτησαν βρῶσιν αὐτοῖς, ἵνα ἐπιστρέψωσιν ψυχὰς αὐτῶν, καὶ οὐχ εὗρον. [20] Ἰδέ, κύριε, ὅτι θλίβομαι· ἡ κοιλία μου ἐταράχθη, καὶ ἡ καρδία μου ἐστράφη ἐν ἐμοί, ὅτι παραπικραίνουσα παρεπί κρανα· ἔξωθεν ἠτέκνωσέν με μάχαιρα ὥσπερ θάνατος ἐν οἴκῳ. [21] Ἀκούσατε δὴ ὅτι στενάζω ἐγώ, οὐκ ἔστιν ὁ παρακαλῶν με· πάντες οἱ ἐχθροί μου ἤκουσαν τὰ κακά μου καὶ ἐχάρησαν, ὅτι σὺ ἐποίησας· ἐπήγαγες ἡμέραν, ἐκάλεσας καιρόν, καὶ ἐγένοντο ὅμοιοι ἐμοί. [22] Εἰσέλθοι πᾶσα ἡ κακία αὐτῶν κατὰ πρόσωπόν σου, καὶ ἐπιφύλλισον αὐτοῖς, ὃν τρόπον ἐποίησαν ἐπιφυλλίδα περὶ πάν των τῶν ἁμαρτημάτων μου, ὅτι πολλοὶ οἱ στεναγμοί μου, καὶ ἡ καρδία μου λυπεῖται.

CHAPTER 2

[1] Πῶς ἐγνόφωσεν ἐν ὀργῇ αὐτοῦ κύριος τὴν θυγατέρα Σιων; κατέρριψεν ἐξ οὐρανοῦ εἰς γῆν δόξασμα Ισραηλ καὶ οὐκ ἐμνήσθη ὑποποδίου ποδῶν αὐτοῦ ἐν ἡμέρᾳ ὀργῆς αὐτοῦ. [2] Κατεπόντισεν κύριος οὐ φεισάμενος πάντα τὰ ὡραῖα Ιακωβ, καθεῖλεν ἐν θυμῷ αὐτοῦ τὰ ὀχυρώματα τῆς θυγατρὸς Ιουδα, ἐκόλλησεν εἰς τὴν γῆν, ἐβεβήλωσεν βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς. [3] Συνέκλασεν ἐν ὀργῇ θυμοῦ αὐτοῦ πᾶν κέρας Ισραηλ, ἀπέστρεψεν ὀπίσω δεξιὰν αὐτοῦ ἀπὸ προσώπου ἐχθροῦ καὶ ἀνῆψεν ἐν Ιακωβ ὡς πῦρ φλόγα, καὶ κατέφαγεν πάντα τὰ κύκλῳ. [4] Ἐνέτεινεν τόξον αὐτοῦ ὡς ἐχθρός, ἐστερέωσεν δεξιὰν αὐτοῦ ὡς ὑπεναντίος καὶ ἀπέκτεινεν πάντα τὰ ἐπιθυμήματα ὀφθαλμῶν μου ἐν σκηνῇ θυγατρὸς Σιων, ἐξέχεεν ὡς πῦρ τὸν θυμὸν αὐτοῦ. [5] Ἐγενήθη κύριος ὡς ἐχθρός, κατεπόντισεν Ισραηλ, κατεπόντισεν πάσας τὰς βάρεις αὐτῆς, διέφθειρεν τὰ ὀχυρώματα αὐτοῦ καὶ ἐπλήθυνεν τῇ θυγατρὶ Ιουδα ταπεινουμένην καὶ τεταπεινω μένην. [6] Καὶ διεπέτασεν ὡς ἄμπελον τὸ σκήνωμα αὐτοῦ, διέφθειρεν ἑορτὴν αὐτοῦ· ἐπελάθετο κύριος ὃ ἐποίησεν ἐν Σιων ἑορτῆς καὶ σαββάτου καὶ παρώξυνεν ἐμβριμήματι ὀργῆς αὐτοῦ βασιλέα καὶ ἱερέα καὶ ἄρχοντα. [7] Ἀπώσατο κύριος θυσιαστήριον αὐτοῦ, ἀπετίναξεν ἁγίασμα αὐτοῦ, συνέτριψεν ἐν χειρὶ ἐχθροῦ τεῖχος βάρεων αὐτῆς· φωνὴν ἔδωκαν ἐν οἴκῳ κυρίου ὡς ἐν ἡμέρᾳ ἑορτῆς. [8] Καὶ ἐπέστρεψεν κύριος τοῦ διαφθεῖραι τεῖχος θυγατρὸς Σιων· ἐξέτεινεν μέτρον, οὐκ ἀπέστρεψεν χεῖρα αὐτοῦ ἀπὸ καταπατή ματος, καὶ ἐπένθησεν τὸ προτείχισμα, καὶ τεῖχος ὁμοθυμαδὸν ἠσθένησεν. [9] Ἐνεπάγησαν εἰς γῆν πύλαι αὐτῆς, ἀπώλεσεν καὶ συνέτριψεν μο χλοὺς αὐτῆς· βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς ἐν τοῖς ἔθνεσιν· οὐκ ἔστιν νόμος, καί γε προφῆται αὐτῆς οὐκ εἶδον ὅρασιν παρὰ κυρίου. [10] Ἐκάθισαν εἰς τὴν γῆν, ἐσιώπησαν πρεσβύτεροι θυγατρὸς Σιων, ἀνεβίβασαν χοῦν ἐπὶ τὴν κεφαλὴν αὐτῶν, περιεζώσαντο σάκκους, κατήγαγον εἰς γῆν ἀρχηγοὺς παρθένους ἐν Ιερουσαλημ. [11] Ἐξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐταράχθη ἡ καρδία μου, ἐξεχύθη εἰς γῆν ἡ δόξα μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου ἐν τῷ ἐκλιπεῖν νήπιον καὶ θηλάζοντα ἐν πλατείαις πόλεως. [12] Ταῖς μητράσιν αὐτῶν εἶπαν Ποῦ σῖτος καὶ οἶνος; ἐν τῷ ἐκλύεσθαι αὐτοὺς ὡς τραυματίας ἐν πλατείαις πόλεως, ἐν τῷ ἐκχεῖσθαι ψυχὰς αὐτῶν εἰς κόλπον μητέρων αὐτῶν. [13] Τί μαρτυρήσω σοι ἢ τί ὁμοιώσω σοι, θύγατερ Ιερουσαλημ; τίς σώσει σε καὶ παρακαλέσει σε, παρθένος θύγατερ Σιων; ὅτι ἐμεγαλύνθη ποτήριον συντριβῆς σου· τίς ἰάσεταί σε; [14] Προφῆταί σου εἴδοσάν σοι μάταια καὶ ἀφροσύνην καὶ οὐκ ἀπεκάλυψαν ἐπὶ τὴν ἀδικίαν

σου τοῦ ἐπιστρέψαι αἰχμα λωσίαν σου καὶ εἴδοσάν σοι λήμματα μάταια καὶ ἐξώσματα. [15] Ἐκρότησαν ἐπὶ σὲ χεῖρας πάντες οἱ παραπορευόμενοι ὁδόν, ἐσύρισαν καὶ ἐκίνησαν τὴν κεφαλὴν αὐτῶν ἐπὶ τὴν θυγατέρα Ιε ρουσαλημ Ἡ αὕτη ἡ πόλις, ἣν ἐροῦσιν Στέφανος δόξης, εὐφροσύνη πάσης τῆς γῆς; [16] Διήνοιξαν ἐπὶ σὲ στόμα αὐτῶν πάντες οἱ ἐχθροί σου, ἐσύρισαν καὶ ἔβρυξαν ὀδόντας, εἶπαν Κατεπίομεν αὐτήν, πλὴν αὕτη ἡ ἡμέρα, ἣν προσεδοκῶμεν, εὕρομεν αὐτήν, εἴδομεν. [17] Ἐποίησεν κύριος ἃ ἐνεθυμήθη, συνετέλεσεν ῥήματα αὐτοῦ, ἃ ἐνετείλατο ἐξ ἡμερῶν ἀρχαίων, καθεῖλεν καὶ οὐκ ἐφείσατο, καὶ ηὔφρανεν ἐπὶ σὲ ἐχθρόν, ὕψωσεν κέρας θλίβοντός σε. [18] Ἐβόησεν καρδία αὐτῶν πρὸς κύριον Τείχη Σιων, καταγάγετε ὡς χειμάρρους δάκρυα ἡμέρας καὶ νυκτός· μὴ δῷς ἔκνηψιν σεαυτῇ, μὴ σιωπήσαιτο, θύγατερ, ὁ ὀφθαλμός σου. [19] Ἀνάστα ἀγαλλίασαι ἐν νυκτὶ εἰς ἀρχὰς φυλακῆς σου, ἔκχεον ὡς ὕδωρ καρδίαν σου ἀπέναντι προσώπου κυρίου, ἆρον πρὸς αὐτὸν χεῖράς σου περὶ ψυχῆς νηπίων σου τῶν ἐκλυομένων λιμῷ ἐπ᾽ ἀρχῆς πασῶν ἐξόδων. [20] Ἰδέ, κύριε, καὶ ἐπίβλεψον τίνι ἐπεφύλλισας οὕτως· εἰ φάγονται γυναῖκες καρπὸν κοιλίας αὐτῶν; ἐπιφυλλίδα ἐποίησεν μάγειρος· φονευθήσονται νήπια θηλάζοντα μαστούς; ἀποκτενεῖς ἐν ἁγιάσματι κυρίου ἱερέα καὶ προφήτην; [21] Ἐκοιμήθησαν εἰς τὴν ἔξοδον παιδάριον καὶ πρεσβύτης· παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ· ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἀπέκτεινας, ἐν ἡμέρᾳ ὀργῆς σου ἐμαγεί ρευσας, οὐκ ἐφείσω. [22] Ἐκάλεσεν ἡμέραν ἑορτῆς παροικίας μου κυκλόθεν, καὶ οὐκ ἐγένοντο ἐν ἡμέρᾳ ὀργῆς κυρίου ἀνασῳζόμενος καὶ κατα λελειμμένος, ὡς ἐπεκράτησα καὶ ἐπλήθυνα ἐχθρούς μου πάντας.

CHAPTER 3

[1] Ἐγὼ ἀνὴρ ὁ βλέπων πτωχείαν ἐν ῥάβδῳ θυμοῦ αὐτοῦ ἐπ᾽ ἐμέ· [2] παρέλαβέν με καὶ ἀπήγαγεν εἰς σκότος καὶ οὐ φῶς, [3] πλὴν ἐν ἐμοὶ ἐπέστρεψεν χεῖρα αὐτοῦ ὅλην τὴν ἡμέραν. [4] Ἐπαλαίωσεν σάρκας μου καὶ δέρμα μου, ὀστέα μου συνέτριψεν· [5] ἀνῳκοδόμησεν κατ᾽ ἐμοῦ καὶ ἐκύκλωσεν κεφαλήν μου καὶ ἐμόχθησεν, [6] ἐν σκοτεινοῖς ἐκάθισέν με ὡς νεκροὺς αἰῶνος. [7] Ἀνῳκοδόμησεν κατ᾽ ἐμοῦ, καὶ οὐκ ἐξελεύσομαι, ἐβάρυνεν χαλκόν μου· [8] καί γε κεκράξομαι καὶ βοήσω, ἀπέφραξεν προσευχήν μου· [9] ἀνῳκοδόμησεν ὁδούς μου, ἐνέφραξεν τρίβους μου, ἐτάραξεν. [10] Ἄρκος ἐνεδρεύουσα αὐτός μοι, λέων ἐν κρυφαίοις· [11] κατεδίωξεν ἀφεστηκότα καὶ κατέπαυσέν με, ἔθετό με ἠφανισμένην· [12] ἐνέτεινεν τόξον αὐτοῦ καὶ ἐστήλωσέν με ὡς σκοπὸν εἰς βέλος. [13] Εἰσήγαγεν τοῖς νεφροῖς μου ἰοὺς φαρέτρας αὐτοῦ· [14] ἐγενήθην γέλως παντὶ λαῷ μου, ψαλμὸς αὐτῶν ὅλην τὴν ἡμέραν· [15] ἐχόρτασέν με πικρίας, ἐμέθυσέν με χολῆς. [16] Καὶ ἐξέβαλεν ψήφῳ ὀδόντας μου, ἐψώμισέν με σποδόν· [17] καὶ ἀπώσατο ἐξ εἰρήνης ψυχήν μου, ἐπελαθόμην ἀγαθὰ [18] καὶ εἶπα Ἀπώλετο νεῖκός μου καὶ ἡ ἐλπίς μου ἀπὸ κυρίου. [19] Ἐμνήσθην ἀπὸ πτωχείας μου καὶ ἐκ διωγμοῦ μου πικρίας καὶ χολῆς μου· [20] μνησθήσεται καὶ καταδολεσχήσει ἐπ᾽ ἐμὲ ἡ ψυχή μου· [21] ταύτην τάξω εἰς τὴν καρδίαν μου, διὰ τοῦτο ὑπομενῶ. [25] Ἀγαθὸς κύριος τοῖς ὑπομένουσιν αὐτόν, ψυχῇ ἣ ζητήσει αὐτὸν ἀγαθὸν [26] καὶ ὑπομενεῖ καὶ ἡσυχάσει εἰς τὸ σωτήριον κυρίου. [27] ἀγαθὸν ἀνδρὶ ὅταν ἄρῃ ζυγὸν ἐν νεότητι αὐτοῦ. [28] Καθήσεται κατὰ μόνας καὶ σιωπήσεται, ὅτι ἦρεν ἐφ᾽ ἑαυτῷ· [30] δώσει τῷ παίοντι αὐτὸν σιαγόνα, χορτασθήσεται ὀνειδισμῶν. [31] Ὅτι οὐκ εἰς τὸν αἰῶνα ἀπώσεται κύριος· [32] ὅτι ὁ ταπεινώσας οἰκτιρήσει κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ· [33] ὅτι οὐκ ἀπεκρίθη ἀπὸ καρδίας αὐτοῦ καὶ ἐταπείνωσεν υἱοὺς ἀνδρός. [34] Τοῦ ταπεινῶσαι ὑπὸ τοὺς πόδας αὐτοῦ πάντας δεσμίους γῆς, [35] τοῦ ἐκκλῖναι κρίσιν ἀνδρὸς κατέναντι προσώπου ὑψίστου, [36] καταδικάσαι ἄνθρωπον ἐν τῷ κρίνεσθαι αὐτὸν κύριος οὐκ εἶπεν. [37] Τίς οὕτως εἶπεν, καὶ ἐγενήθη; κύριος οὐκ ἐνετείλατο, [38] ἐκ στόματος ὑψίστου οὐκ ἐξελεύσεται τὰ κακὰ καὶ τὸ ἀγαθόν; [39] τί γογγύσει ἄνθρωπος ζῶν, ἀνὴρ περὶ τῆς ἁμαρτίας αὐτοῦ; [40] Ἐξηρευνήθη ἡ ὁδὸς ἡμῶν καὶ ἠτάσθη, καὶ ἐπιστρέψωμεν ἕως κυρίου· [41] ἀναλάβωμεν καρδίας ἡμῶν ἐπὶ χειρῶν πρὸς ὑψηλὸν ἐν οὐρανῷ [42] Ἡμαρτήσαμεν, ἠσεβήσαμεν, καὶ οὐχ ἱλάσθης. [43] Ἐπεσκέπασας ἐν θυμῷ καὶ ἀπεδίωξας ἡμᾶς· ἀπέκτεινας, οὐκ ἐφείσω. [44] ἐπεσκέπασας νεφέλην σεαυτῷ εἵνεκεν προσευχῆς, [45] καμμύσαι με καὶ ἀπωσθῆναι ἔθηκας ἡμᾶς ἐν μέσῳ τῶν λαῶν. [46]

Διήνοιξαν ἐφ᾽ ἡμᾶς τὸ στόμα αὐτῶν πάντες οἱ ἐχθροὶ ἡμῶν· [47] φόβος καὶ θυμὸς ἐγενήθη ἡμῖν, ἔπαρσις καὶ συντριβή· [48] ἀφέσεις ὑδάτων κατάξει ὁ ὀφθαλμός μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου. [49] Ὁ ὀφθαλμός μου κατεπόθη, καὶ οὐ σιγήσομαι τοῦ μὴ εἶναι ἔκνηψιν, [50] ἕως οὗ διακύψῃ καὶ ἴδῃ κύριος ἐξ οὐρανοῦ· [51] ὁ ὀφθαλμός μου ἐπιφυλλιεῖ ἐπὶ τὴν ψυχήν μου παρὰ πάσας θυ γατέρας πόλεως. [52] Θηρεύοντες ἐθήρευσάν με ὡς στρουθίον οἱ ἐχθροί μου δωρεάν, [53] ἐθανάτωσαν ἐν λάκκῳ ζωήν μου καὶ ἐπέθηκαν λίθον ἐπ᾽ ἐμοί, [54] ὑπερεχύθη ὕδωρ ἐπὶ κεφαλήν μου· εἶπα Ἀπῶσμαι. [55] Ἐπεκαλεσάμην τὸ ὄνομά σου, κύριε, ἐκ λάκκου κατωτάτου· [56] φωνήν μου ἤκουσας Μὴ κρύψῃς τὰ ὦτά σου εἰς τὴν δέησίν μου. [57] εἰς τὴν βοήθειάν μου ἤγγισας ἐν ᾗ σε ἡμέρᾳ ἐπεκαλεσάμην· εἶπάς μοι Μὴ φοβοῦ. [58] Ἐδίκασας, κύριε, τὰς δίκας τῆς ψυχῆς μου, ἐλυτρώσω τὴν ζωήν μου· [59] εἶδες, κύριε, τὰς ταραχάς μου, ἔκρινας τὴν κρίσιν μου· [60] εἶδες πᾶσαν τὴν ἐκδίκησιν αὐτῶν εἰς πάντας διαλογισμοὺς αὐτῶν ἐν ἐμοί. [61] Ἤκουσας τὸν ὀνειδισμὸν αὐτῶν, πάντας τοὺς διαλογισμοὺς αὐτῶν κατ᾽ ἐμοῦ, [62] χείλη ἐπανιστανομένων μοι καὶ μελέτας αὐτῶν κατ᾽ ἐμοῦ ὅλην τὴν ἡμέραν, [63] καθέδραν αὐτῶν καὶ ἀνάστασιν αὐτῶν· ἐπίβλεψον ἐπὶ τοὺς ὀφθαλ μοὺς αὐτῶν. [64] Ἀποδώσεις αὐτοῖς ἀνταπόδομα, κύριε, κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν, [65] ἀποδώσεις αὐτοῖς ὑπερασπισμὸν καρδίας, μόχθον σου αὐτοῖς, [66] καταδιώξεις ἐν ὀργῇ καὶ ἐξαναλώσεις αὐτοὺς ὑποκάτω τοῦ οὐρα νοῦ, κύριε.

CHAPTER 4

[1] Πῶς ἀμαυρωθήσεται χρυσίον, ἀλλοιωθήσεται τὸ ἀργύριον τὸ ἀγαθόν; ἐξεχύθησαν λίθοι ἅγιοι ἐπ᾽ ἀρχῆς πασῶν ἐξόδων. [2] Υἱοὶ Σιων οἱ τίμιοι οἱ ἐπηρμένοι ἐν χρυσίῳ πῶς ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα ἔργα χειρῶν κεραμέως; [3] Καί γε δράκοντες ἐξέδυσαν μαστούς, ἐθήλασαν σκύμνοι αὐτῶν· θυγατέρες λαοῦ μου εἰς ἀνίατον ὡς στρουθίον ἐν ἐρήμῳ. [4] Ἐκολλήθη ἡ γλῶσσα θηλάζοντος πρὸς τὸν φάρυγγα αὐτοῦ ἐν δίψει· νήπια ᾔτησαν ἄρτον, ὁ διακλῶν οὐκ ἔστιν αὐτοῖς. [5] Οἱ ἔσθοντες τὰς τρυφὰς ἠφανίσθησαν ἐν ταῖς ἐξόδοις, οἱ τιθηνούμενοι ἐπὶ κόκκων περιεβάλοντο κοπρίας. [6] Καὶ ἐμεγαλύνθη ἀνομία θυγατρὸς λαοῦ μου ὑπὲρ ἀνομίας Σοδομων τῆς κατεστραμμένης ὥσπερ σπουδῇ, καὶ οὐκ ἐπόνεσαν ἐν αὐτῇ χεῖρας. [7] Ἐκαθαριώθησαν ναζιραῖοι αὐτῆς ὑπὲρ χιόνα, ἔλαμψαν ὑπὲρ γάλα, ἐπυρρώθησαν ὑπὲρ λίθους σαπφείρου τὸ ἀπόσπασμα αὐτῶν. [8] Ἐσκότασεν ὑπὲρ ἀσβόλην τὸ εἶδος αὐτῶν, οὐκ ἐπεγνώσθησαν ἐν ταῖς ἐξόδοις· ἐπάγη δέρμα αὐτῶν ἐπὶ τὰ ὀστέα αὐτῶν, ἐξηράνθησαν, ἐγενήθησαν ὥσπερ ξύλον. [9] Καλοὶ ἦσαν οἱ τραυματίαι ῥομφαίας ἢ οἱ τραυματίαι λιμοῦ· ἐπορεύθησαν ἐκκεκεντημένοι ἀπὸ γενημάτων ἀγρῶν. [10] Χεῖρες γυναικῶν οἰκτιρμόνων ἥψησαν τὰ παιδία αὐτῶν, ἐγενήθησαν εἰς βρῶσιν αὐταῖς ἐν τῷ συντρίμματι τῆς θυγατρὸς λαοῦ μου. [11] Συνετέλεσεν κύριος θυμὸν αὐτοῦ, ἐξέχεεν θυμὸν ὀργῆς αὐτοῦ καὶ ἀνῆψεν πῦρ ἐν Σιων, καὶ κατέφαγεν τὰ θεμέλια αὐτῆς. [12] Οὐκ ἐπίστευσαν βασιλεῖς γῆς, πάντες οἱ κατοικοῦντες τὴν οἰκου μένην, ὅτι εἰσελεύσεται ἐχθρὸς καὶ ἐκθλίβων διὰ τῶν πυλῶν Ιερουσαλημ. [13] Ἐξ ἁμαρτιῶν προφητῶν αὐτῆς, ἀδικιῶν ἱερέων αὐτῆς τῶν ἐκχεόντων αἷμα δίκαιον ἐν μέσῳ αὐτῆς. [14] Ἐσαλεύθησαν ἐγρήγοροι αὐτῆς ἐν ταῖς ἐξόδοις, ἐμολύνθησαν ἐν αἵματι· ἐν τῷ μὴ δύνασθαι αὐτοὺς ἥψαντο ἐνδυμάτων αὐτῶν. [15] Ἀπόστητε ἀκαθάρτων – καλέσατε αὐτούς – ἀπόστητε ἀπόστητε, μὴ ἅπτεσθε, ὅτι ἀνήφθησαν καί γε ἐσαλεύθησαν· εἴπατε ἐν τοῖς ἔθνεσιν Οὐ μὴ προσθῶσιν τοῦ παροικεῖν. [16] Πρόσωπον κυρίου μερὶς αὐτῶν, οὐ προσθήσει ἐπιβλέψαι αὐτοῖς· πρόσωπον ἱερέων οὐκ ἔλαβον, πρεσβύτας οὐκ ἠλέησαν. [17] Ἔτι ὄντων ἡμῶν ἐξέλιπον οἱ ὀφθαλμοὶ ἡμῶν εἰς τὴν βοήθειαν ἡμῶν μάταια· ἀποσκοπευόντων ἡμῶν ἀπεσκοπεύσαμεν εἰς ἔθνος οὐ σῷζον. [18] Ἐθηρεύσαμεν μικροὺς ἡμῶν τοῦ μὴ πορεύεσθαι ἐν ταῖς πλατείαις ἡμῶν· ἤγγικεν ὁ καιρὸς ἡμῶν, ἐπληρώθησαν αἱ ἡμέραι ἡμῶν, πάρεστιν ὁ καιρὸς ἡμῶν. [19] Κοῦφοι ἐγένοντο οἱ διώκοντες ἡμᾶς ὑπὲρ ἀετοὺς οὐρανοῦ, ἐπὶ τῶν ὀρέων ἐξήφθησαν, ἐν ἐρήμῳ ἐνήδρευσαν ἡμᾶς. [20] Πνεῦμα προσώπου ἡμῶν χριστὸς κυρίου συνελήμφθη ἐν ταῖς δια φθοραῖς αὐτῶν, οὗ εἴπαμεν Ἐν

τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσιν. [21] Χαῖρε καὶ εὐφραίνου, θύγατερ Ιδουμαίας ἡ κατοικοῦσα ἐπὶ γῆς· καί γε ἐπὶ σὲ διελεύσεται τὸ ποτήριον κυρίου, καὶ μεθυσθήσῃ καὶ ἀποχεεῖς. [22] Ἐξέλιπεν ἡ ἀνομία σου, θύγατερ Σιων· οὐ προσθήσει ἔτι ἀποικί σαι σε. ἐπεσκέψατο ἀνομίας σου, θύγατερ Εδωμ· ἀπεκάλυψεν ἐπὶ τὰ ἀσε βήματά σου.

CHAPTER 5

[1] Μνήσθητι, κύριε, ὅ τι ἐγενήθη ἡμῖν· ἐπίβλεψον καὶ ἰδὲ τὸν ὀνειδισμὸν ἡμῶν. [2] κληρονομία ἡμῶν μετεστράφη ἀλλοτρίοις, οἱ οἶκοι ἡμῶν ξένοις. [3] ὀρφανοὶ ἐγενήθημεν, οὐχ ὑπάρχει πατήρ· μητέρες ἡμῶν ὡς αἱ χῆραι. [4] ἐξ ἡμερῶν ἡμῶν ξύλα ἡμῶν ἐν ἀλλάγματι ἦλθεν. [5] ἐπὶ τὸν τράχηλον ἡμῶν ἐδιώχθημεν· ἐκοπιάσαμεν, οὐκ ἀνεπαύθημεν. [6] Αἴγυπτος ἔδωκεν χεῖρα, Ασσουρ εἰς πλησμονὴν αὐτῶν. [7] οἱ πατέρες ἡμῶν ἥμαρτον, οὐχ ὑπάρχουσιν· ἡμεῖς τὰ ἀνομήματα αὐτῶν ὑπέσχομεν. [8] δοῦλοι ἐκυρίευσαν ἡμῶν, λυτρούμενος οὐκ ἔστιν ἐκ τῆς χειρὸς αὐτῶν. [9] ἐν ταῖς ψυχαῖς ἡμῶν εἰσοίσομεν ἄρτον ἡμῶν ἀπὸ προσώπου ῥομφαίας τῆς ἐρήμου. [10] τὸ δέρμα ἡμῶν ὡς κλίβανος ἐπελειώθη, συνεσπάσθησαν ἀπὸ προσώπου καταιγίδων λιμοῦ. [11] γυναῖκας ἐν Σιων ἐταπείνωσαν, παρθένους ἐν πόλεσιν Ιουδα. [12] ἄρχοντες ἐν χερσὶν αὐτῶν ἐκρεμάσθησαν, πρεσβύτεροι οὐκ ἐδοξάσθησαν. [13] ἐκλεκτοὶ κλαυθμὸν ἀνέλαβον, καὶ νεανίσκοι ἐν ξύλῳ ἠσθένησαν. [14] καὶ πρεσβῦται ἀπὸ πύλης κατέπαυσαν, ἐκλεκτοὶ ἐκ ψαλμῶν αὐτῶν κατέπαυσαν. [15] κατέλυσεν χαρὰ καρδίας ἡμῶν, ἐστράφη εἰς πένθος ὁ χορὸς ἡμῶν. [16] ἔπεσεν ὁ στέφανος τῆς κεφαλῆς ἡμῶν· οὐαὶ δὴ ἡμῖν, ὅτι ἡμάρτομεν. [17] περὶ τούτου ἐγενήθη ὀδυνηρὰ ἡ καρδία ἡμῶν, περὶ τούτου ἐσκότασαν οἱ ὀφθαλμοὶ ἡμῶν· [18] ἐπ᾽ ὄρος Σιων, ὅτι ἠφανίσθη, ἀλώπεκες διῆλθον ἐν αὐτῇ. [19] σὺ δέ, κύριε, εἰς τὸν αἰῶνα κατοικήσεις, ὁ θρόνος σου εἰς γενεὰν καὶ γενεάν. [20] ἵνα τί εἰς νεῖκος ἐπιλήσῃ ἡμῶν, καταλείψεις ἡμᾶς εἰς μακρότητα ἡμερῶν; [21] ἐπίστρεψον ἡμᾶς, κύριε, πρὸς σέ, καὶ ἐπιστραφησόμεθα· καὶ ἀνακαίνισον ἡμέρας ἡμῶν καθὼς ἔμπροσθεν. [22] ὅτι ἀπωθούμενος ἀπώσω ἡμᾶς, ὠργίσθης ἐφ᾽ ἡμᾶς ἕως σφόδρα.

Baruch

CHAPTER 1

[1] Καὶ οὗτοι οἱ λόγοι τοῦ βιβλίου, οὓς ἔγραψεν Βαρουχ υἱὸς Νηριου υἱοῦ Μαασαιου υἱοῦ Σεδεκιου υἱοῦ Ασαδιου υἱοῦ Χελκιου ἐν Βαβυλῶνι [2] ἐν τῷ ἔτει τῷ πέμπτῳ ἐν ἑβδόμῃ τοῦ μηνὸς ἐν τῷ καιρῷ, ᾧ ἔλαβον οἱ Χαλδαῖοι τὴν Ιερουσαλημ καὶ ἐνέπρησαν αὐτὴν ἐν πυρί. [3] καὶ ἀνέγνω Βαρουχ τοὺς λόγους τοῦ βιβλίου τούτου ἐν ὠσὶν Ιεχονιου υἱοῦ Ιωακιμ βασιλέως Ιουδα καὶ ἐν ὠσὶ παντὸς τοῦ λαοῦ τῶν ἐρχομένων πρὸς τὴν βίβλον [4] καὶ ἐν ὠσὶν τῶν δυνατῶν καὶ υἱῶν τῶν βασιλέων καὶ ἐν ὠσὶ τῶν πρεσβυτέρων καὶ ἐν ὠσὶ παντὸς τοῦ λαοῦ ἀπὸ μικροῦ ἕως μεγάλου, πάντων τῶν κατοικούντων ἐν Βαβυλῶνι ἐπὶ ποταμοῦ Σουδ. [5] καὶ ἔκλαιον καὶ ἐνήστευον καὶ ηὔχοντο ἐναντίον κυρίου [6] καὶ συνήγαγον ἀργύριον, καθὰ ἑκάστου ἠδύνατο ἡ χείρ, [7] καὶ ἀπέστειλαν εἰς Ιερουσαλημ πρὸς Ιωακιμ υἱὸν Χελκιου υἱοῦ Σαλωμ τὸν ἱερέα καὶ πρὸς τοὺς ἱερεῖς καὶ πρὸς πάντα τὸν λαὸν τοὺς εὑρεθέντας μετ᾽ αὐτοῦ ἐν Ιερουσαλημ [8] ἐν τῷ λαβεῖν αὐτὸν τὰ σκεύη οἴκου κυρίου τὰ ἐξενεχθέντα ἐκ τοῦ ναοῦ ἀποστρέψαι εἰς γῆν Ιουδα τῇ δεκάτῃ τοῦ Σιουαν, σκεύη ἀργυρᾶ, ἃ ἐποίησεν Σεδεκιας υἱὸς Ιωσια βασιλεὺς Ιουδα [9] μετὰ τὸ ἀποικίσαι Ναβουχοδονοσορ βασιλέα Βαβυλῶνος τὸν Ιεχονιαν καὶ τοὺς ἄρχοντας καὶ τοὺς δεσμώτας καὶ τοὺς δυνατοὺς καὶ τὸν λαὸν τῆς γῆς ἀπὸ Ιερουσαλημ καὶ ἤγαγεν αὐτὸν εἰς Βαβυλῶνα. [10] καὶ εἶπαν Ἰδοὺ ἀπεστείλαμεν πρὸς ὑμᾶς ἀργύριον, καὶ ἀγοράσατε τοῦ ἀργυρίου ὁλοκαυτώματα καὶ περὶ ἁμαρτίας καὶ λίβανον καὶ ποιήσατε μαννα καὶ ἀνοίσατε ἐπὶ τὸ θυσιαστήριον κυρίου θεοῦ ἡμῶν [11] καὶ προσεύξασθε περὶ τῆς ζωῆς Ναβουχοδονοσορ βασιλέως Βαβυλῶνος καὶ εἰς ζωὴν Βαλτασαρ υἱοῦ αὐτοῦ, ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς. [12] καὶ δώσει κύριος ἰσχὺν ἡμῖν καὶ φωτίσει τοὺς ὀφθαλμοὺς ἡμῶν, καὶ ζησόμεθα ὑπὸ τὴν σκιὰν Ναβουχοδονοσορ βασιλέως Βαβυλῶνος καὶ ὑπὸ τὴν σκιὰν Βαλτασαρ υἱοῦ αὐτοῦ καὶ δουλεύσομεν αὐτοῖς ἡμέρας πολλὰς καὶ εὑρήσομεν χάριν ἐναντίον αὐτῶν. [13] καὶ προσεύξασθε περὶ ἡμῶν πρὸς κύριον τὸν θεὸν ἡμῶν, ὅτι ἡμάρτομεν τῷ κυρίῳ θεῷ ἡμῶν, καὶ οὐκ ἀπέστρεψεν ὁ θυμὸς κυρίου καὶ ἡ ὀργὴ αὐτοῦ ἀφ᾽ ἡμῶν ἕως τῆς ἡμέρας ταύτης. [14] καὶ ἀναγνώσεσθε τὸ βιβλίον τοῦτο, ὃ ἀπεστείλαμεν πρὸς ὑμᾶς ἐξαγορεῦσαι ἐν οἴκῳ κυρίου ἐν ἡμέρᾳ ἑορτῆς καὶ ἐν ἡμέραις καιροῦ, [15] καὶ ἐρεῖτε Τῷ κυρίῳ θεῷ ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ αἰσχύνη τῶν προσώπων ὡς ἡ ἡμέρα αὕτη, ἀνθρώπῳ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ [16] καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς ἱερεῦσιν ἡμῶν καὶ τοῖς προφήταις ἡμῶν καὶ τοῖς πατράσιν ἡμῶν, [17] ὧν ἡμάρτομεν ἔναντι

κυρίου [18] καὶ ἠπειθήσαμεν αὐτῷ καὶ οὐκ ἠκούσαμεν τῆς φωνῆς κυρίου θεοῦ ἡμῶν πορεύεσθαι τοῖς προστάγμασιν κυρίου, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν. [19] ἀπὸ τῆς ἡμέρας, ἧς ἐξήγαγεν κύριος τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου, καὶ ἕως τῆς ἡμέρας ταύτης ἤμεθα ἀπειθοῦντες πρὸς κύριον θεὸν ἡμῶν καὶ ἐσχεδιάζομεν πρὸς τὸ μὴ ἀκούειν τῆς φωνῆς αὐτοῦ. [20] καὶ ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ καὶ ἡ ἀρά, ἣν συνέταξεν κύριος τῷ Μωυσῇ παιδὶ αὐτοῦ ἐν ἡμέρᾳ, ᾗ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι ὡς ἡ ἡμέρα αὕτη. [21] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν κατὰ πάντας τοὺς λόγους τῶν προφητῶν, ὧν ἀπέστειλεν πρὸς ἡμᾶς, [22] καὶ ᾠχόμεθα ἕκαστος ἐν διανοίᾳ καρδίας αὐτοῦ τῆς πονηρᾶς ἐργάζεσθαι θεοῖς ἑτέροις ποιῆσαι τὰ κακὰ κατ᾽ ὀφθαλμοὺς κυρίου θεοῦ ἡμῶν.

CHAPTER 2

[1] καὶ ἔστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν ἐφ᾽ ἡμᾶς καὶ ἐπὶ τοὺς δικαστὰς ἡμῶν τοὺς δικάσαντας τὸν Ισραηλ καὶ ἐπὶ τοὺς βασιλεῖς ἡμῶν καὶ ἐπὶ τοὺς ἄρχοντας ἡμῶν καὶ ἐπὶ ἄνθρωπον Ισραηλ καὶ Ιουδα. [2] οὐκ ἐποιήθη ὑποκάτω παντὸς τοῦ οὐρανοῦ καθὰ ἐποίησεν ἐν Ιερουσαλημ κατὰ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ [3] τοῦ φαγεῖν ἡμᾶς ἄνθρωπον σάρκας υἱοῦ αὐτοῦ καὶ ἄνθρωπον σάρκας θυγατρὸς αὐτοῦ. [4] καὶ ἔδωκεν αὐτοὺς ὑποχειρίους πάσαις ταῖς βασιλείαις ταῖς κύκλῳ ἡμῶν εἰς ὀνειδισμὸν καὶ εἰς ἄβατον ἐν πᾶσι τοῖς λαοῖς τοῖς κύκλῳ, οὗ διέσπειρεν αὐτοὺς κύριος ἐκεῖ. [5] καὶ ἐγενήθησαν ὑποκάτω καὶ οὐκ ἐπάνω, ὅτι ἡμάρτομεν κυρίῳ θεῷ ἡμῶν πρὸς τὸ μὴ ἀκούειν τῆς φωνῆς αὐτοῦ. – [6] τῷ κυρίῳ θεῷ ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ καὶ τοῖς πατράσιν ἡμῶν ἡ αἰσχύνη τῶν προσώπων ὡς ἡ ἡμέρα αὕτη. [7] ἃ ἐλάλησεν κύριος ἐφ᾽ ἡμᾶς, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ᾽ ἡμᾶς. [8] καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ ἀποστρέψαι ἕκαστον ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς. [9] καὶ ἐγρηγόρησεν κύριος ἐπὶ τοῖς κακοῖς, καὶ ἐπήγαγε κύριος ἐφ᾽ ἡμᾶς, ὅτι δίκαιος ὁ κύριος ἐπὶ πάντα τὰ ἔργα αὐτοῦ, ἃ ἐνετείλατο ἡμῖν. [10] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς αὐτοῦ πορεύεσθαι τοῖς προστάγμασιν κυρίου, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν. – [11] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν δυνάμει μεγάλῃ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, [12] ἡμάρτομεν ἠσεβήσαμεν ἠδικήσαμεν, κύριε ὁ θεὸς ἡμῶν, ἐπὶ πᾶσιν τοῖς δικαιώμασίν σου. [13] ἀποστραφήτω ὁ θυμός σου ἀφ᾽ ἡμῶν, ὅτι κατελείφθημεν ὀλίγοι ἐν τοῖς ἔθνεσιν, οὗ διέσπειρας ἡμᾶς ἐκεῖ. [14] εἰσάκουσον, κύριε, τῆς προσευχῆς ἡμῶν καὶ τῆς δεήσεως ἡμῶν καὶ ἐξελοῦ ἡμᾶς ἕνεκεν σοῦ καὶ δὸς ἡμῖν χάριν κατὰ πρόσωπον τῶν ἀποικισάντων ἡμᾶς, [15] ἵνα γνῷ πᾶσα ἡ γῆ ὅτι σὺ κύριος ὁ θεὸς ἡμῶν, ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ Ισραηλ καὶ ἐπὶ τὸ γένος αὐτοῦ. [16] κύριε, κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ ἐννόησον εἰς ἡμᾶς· κλῖνον, κύριε, τὸ οὖς σου καὶ ἄκουσον· [17] ἄνοιξον, κύριε, τοὺς ὀφθαλμούς σου καὶ ἰδέ· ὅτι οὐχ οἱ τεθνηκότες ἐν τῷ ᾅδῃ, ὧν ἐλήμφθη τὸ πνεῦμα αὐτῶν ἀπὸ τῶν σπλάγχνων αὐτῶν, δώσουσιν δόξαν καὶ δικαίωμα τῷ κυρίῳ, [18] ἀλλὰ ἡ ψυχὴ ἡ λυπουμένη ἐπὶ τὸ μέγεθος, ὃ βαδίζει κύπτον καὶ ἀσθενοῦν καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες καὶ ἡ ψυχὴ ἡ πεινῶσα δώσουσίν σοι δόξαν καὶ δικαιοσύνην, κύριε. [19] ὅτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν καὶ τῶν βασιλέων ἡμῶν ἡμεῖς καταβάλλομεν τὸν ἔλεον ἡμῶν κατὰ πρόσωπόν σου, κύριε ὁ θεὸς ἡμῶν,

[20] ὅτι ἐνῆκας τὸν θυμόν σου καὶ τὴν ὀργήν σου εἰς ἡμᾶς, καθάπερ ἐλάλησας ἐν χειρὶ τῶν παίδων σου τῶν προφητῶν λέγων [21] Οὕτως εἶπεν κύριος Κλίνατε τὸν ὦμον ὑμῶν καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος καὶ καθίσατε ἐπὶ τὴν γῆν, ἣν ἔδωκα τοῖς πατράσιν ὑμῶν· [22] καὶ ἐὰν μὴ ἀκούσητε τῆς φωνῆς κυρίου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος, [23] ἐκλείψειν ποιήσω ἐκ πόλεων Ιουδα καὶ ἔξωθεν Ιερουσαλημ φωνὴν εὐφροσύνης καὶ φωνὴν χαρμοσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης, καὶ ἔσται πᾶσα ἡ γῆ εἰς ἄβατον ἀπὸ ἐνοικούντων. [24] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς σου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος, καὶ ἔστησας τοὺς λόγους σου, οὓς ἐλάλησας ἐν χερσὶν τῶν παίδων σου τῶν προφητῶν τοῦ ἐξενεχθῆναι τὰ ὀστᾶ βασιλέων ἡμῶν καὶ τὰ ὀστᾶ τῶν πατέρων ἡμῶν ἐκ τοῦ τόπου αὐτῶν, [25] καὶ ἰδού ἐστιν ἐξερριμμένα τῷ καύματι τῆς ἡμέρας καὶ τῷ παγετῷ τῆς νυκτός, καὶ ἀπεθάνοσαν ἐν πόνοις πονηροῖς, ἐν λιμῷ καὶ ἐν ῥομφαίᾳ καὶ ἐν ἀποστολῇ. [26] καὶ ἔθηκας τὸν οἶκον, οὗ ἐπεκλήθη τὸ ὄνομά σου ἐπ᾽ αὐτῷ, ὡς ἡ ἡμέρα αὕτη διὰ πονηρίαν οἴκου Ισραηλ καὶ οἴκου Ιουδα. – [27] καὶ ἐποίησας εἰς ἡμᾶς, κύριε ὁ θεὸς ἡμῶν, κατὰ πᾶσαν ἐπιείκειάν σου καὶ κατὰ πάντα οἰκτιρμόν σου τὸν μέγαν, [28] καθὰ ἐλάλησας ἐν χειρὶ παιδός σου Μωυσῆ ἐν ἡμέρᾳ ἐντειλαμένου σου αὐτῷ γράψαι τὸν νόμον σου ἐναντίον υἱῶν Ισραηλ λέγων [29] Ἐὰν μὴ ἀκούσητε τῆς φωνῆς μου, ἦ μὴν ἡ βόμβησις ἡ μεγάλη ἡ πολλὴ αὕτη ἀποστρέψει εἰς μικρὰν ἐν τοῖς ἔθνεσιν, οὗ διασπερῶ αὐτοὺς ἐκεῖ· [30] ὅτι ἔγνων ὅτι οὐ μὴ ἀκούσωσίν μου, ὅτι λαὸς σκληροτράχηλός ἐστιν. καὶ ἐπιστρέψουσιν ἐπὶ καρδίαν αὐτῶν ἐν γῇ ἀποικισμοῦ αὐτῶν [31] καὶ γνώσονται ὅτι ἐγὼ κύριος ὁ θεὸς αὐτῶν. καὶ δώσω αὐτοῖς καρδίαν καὶ ὦτα ἀκούοντα, [32] καὶ αἰνέσουσίν με ἐν γῇ ἀποικισμοῦ αὐτῶν καὶ μνησθήσονται τοῦ ὀνόματός μου [33] καὶ ἀποστρέψουσιν ἀπὸ τοῦ νώτου αὐτῶν τοῦ σκληροῦ καὶ ἀπὸ πονηρῶν πραγμάτων αὐτῶν, ὅτι μνησθήσονται τῆς ὁδοῦ πατέρων αὐτῶν τῶν ἁμαρτόντων ἔναντι κυρίου. [34] καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν τῷ Αβρααμ καὶ τῷ Ισαακ καὶ τῷ Ιακωβ, καὶ κυριεύσουσιν αὐτῆς· καὶ πληθυνῶ αὐτούς, καὶ οὐ μὴ σμικρυνθῶσιν· [35] καὶ στήσω αὐτοῖς διαθήκην αἰώνιον τοῦ εἶναί με αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν· καὶ οὐ κινήσω ἔτι τὸν λαόν μου Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς. –

CHAPTER 3

[1] κύριε παντοκράτωρ ὁ θεὸς Ισραηλ, ψυχὴ ἐν στενοῖς καὶ πνεῦμα ἀκηδιῶν κέκραγεν πρὸς σέ. [2] ἄκουσον, κύριε, καὶ ἐλέησον, ὅτι ἡμάρτομεν ἐναντίον σου· [3] ὅτι σὺ καθήμενος τὸν αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα. [4] κύριε παντοκράτωρ ὁ θεὸς Ισραηλ, ἄκουσον δὴ τῆς προσευχῆς τῶν τεθνηκότων Ισραηλ καὶ υἱῶν τῶν ἁμαρτανόντων ἐναντίον σου, οἳ οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ ἐκολλήθη ἡμῖν τὰ κακά. [5] μὴ μνησθῇς ἀδικιῶν πατέρων ἡμῶν, ἀλλὰ μνήσθητι χειρός σου καὶ ὀνόματός σου ἐν τῷ καιρῷ τούτῳ· [6] ὅτι σὺ κύριος ὁ θεὸς ἡμῶν, καὶ αἰνέσομέν σε, κύριε. [7] ὅτι διὰ τοῦτο ἔδωκας τὸν φόβον σου ἐπὶ καρδίαν ἡμῶν τοῦ ἐπικαλεῖσθαι τὸ ὄνομά σου, καὶ αἰνέσομέν σε ἐν τῇ ἀποικίᾳ ἡμῶν, ὅτι ἀπεστρέψαμεν ἀπὸ καρδίας ἡμῶν πᾶσαν ἀδικίαν πατέρων ἡμῶν τῶν ἡμαρτηκότων ἐναντίον σου. [8] ἰδοὺ ἡμεῖς σήμερον ἐν τῇ ἀποικίᾳ ἡμῶν, οὗ διέσπειρας ἡμᾶς ἐκεῖ εἰς ὀνειδισμὸν καὶ εἰς ἀρὰν καὶ εἰς ὄφλησιν κατὰ πάσας τὰς ἀδικίας πατέρων ἡμῶν, οἳ ἀπέστησαν ἀπὸ κυρίου θεοῦ ἡμῶν. [9] Ἄκουε, Ισραηλ, ἐντολὰς ζωῆς, ἐνωτίσασθε γνῶναι φρόνησιν. [10] τί ἐστιν, Ισραηλ, τί ὅτι ἐν γῇ τῶν ἐχθρῶν εἶ, ἐπαλαιώθης ἐν γῇ ἀλλοτρίᾳ, [11] συνεμιάνθης τοῖς νεκροῖς, προσελογίσθης μετὰ τῶν εἰς ᾅδου; [12] ἐγκατέλιπες τὴν πηγὴν τῆς σοφίας. [13] τῇ ὁδῷ τοῦ θεοῦ εἰ ἐπορεύθης, κατῴκεις ἂν ἐν εἰρήνῃ τὸν αἰῶνα. [14] μάθε ποῦ ἐστιν φρόνησις, ποῦ ἐστιν ἰσχύς, ποῦ ἐστιν σύνεσις τοῦ γνῶναι ἅμα, ποῦ ἐστιν μακροβίωσις καὶ ζωή, ποῦ ἐστιν φῶς ὀφθαλμῶν καὶ εἰρήνη. – [15] τίς εὗρεν τὸν τόπον αὐτῆς, καὶ τίς εἰσῆλθεν εἰς τοὺς θησαυροὺς αὐτῆς; [16] ποῦ εἰσιν οἱ ἄρχοντες τῶν ἐθνῶν καὶ οἱ κυριεύοντες τῶν θηρίων τῶν ἐπὶ τῆς γῆς, [17] οἱ ἐν τοῖς ὀρνέοις τοῦ οὐρανοῦ ἐμπαίζοντες καὶ τὸ ἀργύριον θησαυρίζοντες καὶ τὸ χρυσίον, ᾧ ἐπεποίθεισαν ἄνθρωποι, καὶ οὐκ ἔστιν τέλος τῆς κτήσεως αὐτῶν, [18] οἱ τὸ ἀργύριον τεκταίνοντες καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν; [19] ἠφανίσθησαν καὶ εἰς ᾅδου κατέβησαν, καὶ ἄλλοι ἀντανέστησαν ἀντ αὐτῶν. [20] νεώτεροι εἶδον φῶς καὶ κατῴκησαν ἐπὶ τῆς γῆς, ὁδὸν δὲ ἐπιστήμης οὐκ ἔγνωσαν [21] οὐδὲ συνῆκαν τρίβους αὐτῆς οὐδὲ ἀντελάβοντο αὐτῆς· οἱ υἱοὶ αὐτῶν ἀπὸ τῆς ὁδοῦ αὐτῶν πόρρω ἐγενήθησαν. [22] οὐδὲ ἠκούσθη ἐν Χανααν οὐδὲ ὤφθη ἐν Θαιμαν, [23] οὔτε υἱοὶ Αγαρ οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, οἱ ἔμποροι τῆς Μερραν καὶ Θαιμαν οἱ μυθολόγοι καὶ οἱ ἐκζητηταὶ τῆς συνέσεως ὁδὸν τῆς σοφίας οὐκ ἔγνωσαν οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς. – [24] ὦ Ισραηλ, ὡς μέγας ὁ οἶκος τοῦ θεοῦ καὶ ἐπιμήκης ὁ τόπος τῆς κτήσεως αὐτοῦ· [25] μέγας καὶ οὐκ ἔχει τελευτήν, ὑψηλὸς καὶ ἀμέτρητος. [26] ἐκεῖ

ἐγεννήθησαν οἱ γίγαντες οἱ ὀνομαστοὶ οἱ ἀπ᾽ ἀρχῆς, γενόμενοι εὐμεγέθεις, ἐπιστάμενοι πόλεμον. [27] οὐ τούτους ἐξελέξατο ὁ θεὸς οὐδὲ ὁδὸν ἐπιστήμης ἔδωκεν αὐτοῖς· [28] καὶ ἀπώλοντο παρὰ τὸ μὴ ἔχειν φρόνησιν, ἀπώλοντο διὰ τὴν ἀβουλίαν αὐτῶν. – [29] τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ ἔλαβεν αὐτὴν καὶ κατεβίβασεν αὐτὴν ἐκ τῶν νεφελῶν; [30] τίς διέβη πέραν τῆς θαλάσσης καὶ εὗρεν αὐτὴν καὶ οἴσει αὐτὴν χρυσίου ἐκλεκτοῦ; [31] οὐκ ἔστιν ὁ γινώσκων τὴν ὁδὸν αὐτῆς οὐδὲ ὁ ἐνθυμούμενος τὴν τρίβον αὐτῆς· [32] ἀλλὰ ὁ εἰδὼς τὰ πάντα γινώσκει αὐτήν, ἐξεῦρεν αὐτὴν τῇ συνέσει αὐτοῦ· ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων· [33] ὁ ἀποστέλλων τὸ φῶς, καὶ πορεύεται, ἐκάλεσεν αὐτό, καὶ ὑπήκουσεν αὐτῷ τρόμῳ· [34] οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν καὶ εὐφράνθησαν, [35] ἐκάλεσεν αὐτοὺς καὶ εἶπον Πάρεσμεν, ἔλαμψαν μετ᾽ εὐφροσύνης τῷ ποιήσαντι αὐτούς. [36] οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. [37] ἐξεῦρεν πᾶσαν ὁδὸν ἐπιστήμης καὶ ἔδωκεν αὐτὴν Ιακωβ τῷ παιδὶ αὐτοῦ καὶ Ισραηλ τῷ ἠγαπημένῳ ὑπ᾽ αὐτοῦ· [38] μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη.

CHAPTER 4

[1] αὕτη ἡ βίβλος τῶν προσταγμάτων τοῦ θεοῦ καὶ ὁ νόμος ὁ ὑπάρχων εἰς τὸν αἰῶνα· πάντες οἱ κρατοῦντες αὐτῆς εἰς ζωήν, οἱ δὲ καταλείποντες αὐτὴν ἀποθανοῦνται. – [2] ἐπιστρέφου, Ιακωβ, καὶ ἐπιλαβοῦ αὐτῆς, διόδευσον πρὸς τὴν λάμψιν κατέναντι τοῦ φωτὸς αὐτῆς. [3] μὴ δῷς ἑτέρῳ τὴν δόξαν σου καὶ τὰ συμφέροντά σοι ἔθνει ἀλλοτρίῳ. [4] μακάριοί ἐσμεν, Ισραηλ, ὅτι τὰ ἀρεστὰ τῷ θεῷ ἡμῖν γνωστά ἐστιν. [5] Θαρσεῖτε, λαός μου, μνημόσυνον Ισραηλ. [6] ἐπράθητε τοῖς ἔθνεσιν οὐκ εἰς ἀπώλειαν, διὰ δὲ τὸ παροργίσαι ὑμᾶς τὸν θεὸν παρεδόθητε τοῖς ὑπεναντίοις· [7] παρωξύνατε γὰρ τὸν ποιήσαντα ὑμᾶς θύσαντες δαιμονίοις καὶ οὐ θεῷ. [8] ἐπελάθεσθε δὲ τὸν τροφεύσαντα ὑμᾶς θεὸν αἰώνιον, ἐλυπήσατε δὲ καὶ τὴν ἐκθρέψασαν ὑμᾶς Ιερουσαλημ· [9] εἶδεν γὰρ τὴν ἐπελθοῦσαν ὑμῖν ὀργὴν παρὰ τοῦ θεοῦ καὶ εἶπεν Ἀκούσατε, αἱ πάροικοι Σιων, ἐπήγαγέν μοι ὁ θεὸς πένθος μέγα· [10] εἶδον γὰρ τὴν αἰχμαλωσίαν τῶν υἱῶν μου καὶ τῶν θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ αἰώνιος· [11] ἔθρεψα γὰρ αὐτοὺς μετ’ εὐφροσύνης, ἐξαπέστειλα δὲ μετὰ κλαυθμοῦ καὶ πένθους. [12] μηδεὶς ἐπιχαιρέτω μοι τῇ χήρᾳ καὶ καταλειφθείσῃ ὑπὸ πολλῶν· ἠρημώθην διὰ τὰς ἁμαρτίας τῶν τέκνων μου, διότι ἐξέκλιναν ἐκ νόμου θεοῦ, [13] δικαιώματα δὲ αὐτοῦ οὐκ ἔγνωσαν οὐδὲ ἐπορεύθησαν ὁδοῖς ἐντολῶν θεοῦ οὐδὲ τρίβους παιδείας ἐν δικαιοσύνῃ αὐτοῦ ἐπέβησαν. [14] ἐλθάτωσαν αἱ πάροικοι Σιων, καὶ μνήσθητε τὴν αἰχμαλωσίαν τῶν υἱῶν μου καὶ θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ αἰώνιος· [15] ἐπήγαγεν γὰρ ἐπ’ αὐτοὺς ἔθνος μακρόθεν, ἔθνος ἀναιδὲς καὶ ἀλλόγλωσσον, οἳ οὐκ ᾐσχύνθησαν πρεσβύτην οὐδὲ παιδίον ἠλέησαν [16] καὶ ἀπήγαγον τοὺς ἀγαπητοὺς τῆς χήρας καὶ ἀπὸ τῶν θυγατέρων τὴν μόνην ἠρήμωσαν. [17] ἐγὼ δὲ τί δυνατὴ βοηθῆσαι ὑμῖν; [18] ὁ γὰρ ἐπαγαγὼν τὰ κακὰ ὑμῖν ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν. [19] βαδίζετε, τέκνα, βαδίζετε, ἐγὼ γὰρ κατελείφθην ἔρημος· [20] ἐξεδυσάμην τὴν στολὴν τῆς εἰρήνης, ἐνεδυσάμην δὲ σάκκον τῆς δεήσεώς μου, κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου. – [21] θαρσεῖτε, τέκνα, βοήσατε πρὸς τὸν θεόν, καὶ ἐξελεῖται ὑμᾶς ἐκ δυναστείας, ἐκ χειρὸς ἐχθρῶν. [22] ἐγὼ γὰρ ἤλπισα ἐπὶ τῷ αἰωνίῳ τὴν σωτηρίαν ὑμῶν, καὶ ἦλθέν μοι χαρὰ παρὰ τοῦ ἁγίου ἐπὶ τῇ ἐλεημοσύνῃ, ἣ ἥξει ὑμῖν ἐν τάχει παρὰ τοῦ αἰωνίου σωτῆρος ὑμῶν. [23] ἐξέπεμψα γὰρ ὑμᾶς μετὰ πένθους καὶ κλαυθμοῦ, ἀποδώσει δέ μοι ὁ θεὸς ὑμᾶς μετὰ χαρμοσύνης καὶ εὐφροσύνης εἰς τὸν αἰῶνα. [24] ὥσπερ γὰρ νῦν ἑωράκασιν αἱ πάροικοι Σιων τὴν ὑμετέραν αἰχμαλωσίαν, οὕτως ὄψονται ἐν τάχει τὴν παρὰ τοῦ θεοῦ ὑμῶν σωτηρίαν, ἣ ἐπελεύσεται ὑμῖν μετὰ

δόξης μεγάλης καὶ λαμπρότητος τοῦ αἰωνίου. [25] τέκνα, μακροθυμήσατε τὴν παρὰ τοῦ θεοῦ ἐπελθοῦσαν ὑμῖν ὀργήν· κατεδίωξέν σε ὁ ἐχθρός σου, καὶ ὄψει αὐτοῦ τὴν ἀπώλειαν ἐν τάχει καὶ ἐπὶ τραχήλους αὐτῶν ἐπιβήσῃ. [26] οἱ τρυφεροί μου ἐπορεύθησαν ὁδοὺς τραχείας, ἤρθησαν ὡς ποίμνιον ἡρπασμένον ὑπὸ ἐχθρῶν. – [27] θαρσήσατε, τέκνα, καὶ βοήσατε πρὸς τὸν θεόν, ἔσται γὰρ ὑμῶν ὑπὸ τοῦ ἐπάγοντος μνεία. [28] ὥσπερ γὰρ ἐγένετο ἡ διάνοια ὑμῶν εἰς τὸ πλανηθῆναι ἀπὸ τοῦ θεοῦ, δεκαπλασιάσατε ἐπιστραφέντες ζητῆσαι αὐτόν. [29] ὁ γὰρ ἐπαγαγὼν ὑμῖν τὰ κακὰ ἐπάξει ὑμῖν τὴν αἰώνιον εὐφροσύνην μετὰ τῆς σωτηρίας ὑμῶν. [30] Θάρσει, Ιερουσαλημ, παρακαλέσει σε ὁ ὀνομάσας σε. [31] δείλαιοι οἱ σὲ κακώσαντες καὶ ἐπιχαρέντες τῇ σῇ πτώσει, [32] δείλαιαι αἱ πόλεις αἷς ἐδούλευσαν τὰ τέκνα σου, δειλαία ἡ δεξαμένη τοὺς υἱούς σου. [33] ὥσπερ γὰρ ἐχάρη ἐπὶ τῇ σῇ πτώσει καὶ εὐφράνθη ἐπὶ τῷ πτώματί σου, οὕτως λυπηθήσεται ἐπὶ τῇ ἑαυτῆς ἐρημίᾳ. [34] καὶ περιελῶ αὐτῆς τὸ ἀγαλλίαμα τῆς πολυοχλίας, καὶ τὸ ἀγαυρίαμα αὐτῆς ἔσται εἰς πένθος. [35] πῦρ γὰρ ἐπελεύσεται αὐτῇ παρὰ τοῦ αἰωνίου εἰς ἡμέρας μακράς, καὶ κατοικηθήσεται ὑπὸ δαιμονίων τὸν πλείονα χρόνον. – [36] περίβλεψαι πρὸς ἀνατολάς, Ιερουσαλημ, καὶ ἰδὲ τὴν εὐφροσύνην τὴν παρὰ τοῦ θεοῦ σοι ἐρχομένην. [37] ἰδοὺ ἔρχονται οἱ υἱοί σου, οὓς ἐξαπέστειλας, ἔρχονται συνηγμένοι ἀπ᾽ ἀνατολῶν ἕως δυσμῶν τῷ ῥήματι τοῦ ἁγίου χαίροντες τῇ τοῦ θεοῦ δόξῃ. –

CHAPTER 5

[1] ἔκδυσαι, Ιερουσαλημ, τὴν στολὴν τοῦ πένθους καὶ τῆς κακώσεώς σου καὶ ἔνδυσαι τὴν εὐπρέπειαν τῆς παρὰ τοῦ θεοῦ δόξης εἰς τὸν αἰῶνα. [2] περιβαλοῦ τὴν διπλοίδα τῆς παρὰ τοῦ θεοῦ δικαιοσύνης, ἐπίθου τὴν μίτραν ἐπὶ τὴν κεφαλήν σου τῆς δόξης τοῦ αἰωνίου. [3] ὁ γὰρ θεὸς δείξει τῇ ὑπ᾽ οὐρανὸν πάσῃ τὴν σὴν λαμπρότητα. [4] κληθήσεταί γάρ σου τὸ ὄνομα παρὰ τοῦ θεοῦ εἰς τὸν αἰῶνα Εἰρήνη δικαιοσύνης καὶ δόξα θεοσεβείας. – [5] ἀνάστηθι, Ιερουσαλημ, καὶ στῆθι ἐπὶ τοῦ ὑψηλοῦ καὶ περίβλεψαι πρὸς ἀνατολὰς καὶ ἰδέ σου συνηγμένα τὰ τέκνα ἀπὸ ἡλίου δυσμῶν ἕως ἀνατολῶν τῷ ῥήματι τοῦ ἁγίου χαίροντας τῇ τοῦ θεοῦ μνείᾳ. [6] ἐξῆλθον γὰρ παρὰ σοῦ πεζοὶ ἀγόμενοι ὑπὸ ἐχθρῶν, εἰσάγει δὲ αὐτοὺς ὁ θεὸς πρὸς σὲ αἰρομένους μετὰ δόξης ὡς θρόνον βασιλείας. [7] συνέταξεν γὰρ ὁ θεὸς ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν καὶ θῖνας ἀενάους καὶ φάραγγας πληροῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, ἵνα βαδίσῃ Ισραηλ ἀσφαλῶς τῇ τοῦ θεοῦ δόξῃ· [8] ἐσκίασαν δὲ καὶ οἱ δρυμοὶ καὶ πᾶν ξύλον εὐωδίας τῷ Ισραηλ προστάγματι τοῦ θεοῦ· [9] ἡγήσεται γὰρ ὁ θεὸς Ισραηλ μετ᾽ εὐφροσύνης τῷ φωτὶ τῆς δόξης αὐτοῦ σὺν ἐλεημοσύνῃ καὶ δικαιοσύνῃ τῇ παρ᾽ αὐτοῦ.

Ezekiel

CHAPTER 1

[1] Καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει ἐν τῷ τετάρτῳ μηνὶ πέμπτῃ τοῦ μηνὸς καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ ἠνοίχθησαν οἱ οὐρανοί, καὶ εἶδον ὁράσεις θεοῦ· [2] πέμπτῃ τοῦ μηνός [τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως Ιωακιμ] [3] καὶ ἐγένετο λόγος κυρίου πρὸς Ιεζεκιηλ υἱὸν Βουζι τὸν ἱερέα ἐν γῇ Χαλδαίων ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, [4] καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαῖρον ἤρχετο ἀπὸ βορρᾶ, καὶ νεφέλη μεγάλη ἐν αὐτῷ, καὶ φέγγος κύκλῳ αὐτοῦ καὶ πῦρ ἐξαστράπτον, καὶ ἐν τῷ μέσῳ αὐτοῦ ὡς ὅρασις ἠλέκτρου ἐν μέσῳ τοῦ πυρὸς καὶ φέγγος ἐν αὐτῷ. [5] καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τεσσάρων ζῴων· καὶ αὕτη ἡ ὅρασις αὐτῶν· ὁμοίωμα ἀνθρώπου ἐπ᾽ αὐτοῖς, [6] καὶ τέσσαρα πρόσωπα τῷ ἑνί, καὶ τέσσαρες πτέρυγες τῷ ἑνί. [7] καὶ τὰ σκέλη αὐτῶν ὀρθά, καὶ πτερωτοὶ οἱ πόδες αὐτῶν, καὶ σπινθῆρες ὡς ἐξαστράπτων χαλκός, καὶ ἐλαφραὶ αἱ πτέρυγες αὐτῶν. [8] καὶ χεὶρ ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν ἐπὶ τὰ τέσσαρα μέρη αὐτῶν· καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων [9] οὐκ ἐπεστρέφοντο ἐν τῷ βαδίζειν αὐτά, ἕκαστον κατέναντι τοῦ προσώπου αὐτῶν ἐπορεύοντο. [10] καὶ ὁμοίωσις τῶν προσώπων αὐτῶν· πρόσωπον ἀνθρώπου καὶ πρόσωπον λέοντος ἐκ δεξιῶν τοῖς τέσσαρσιν καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσιν καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσιν. [11] καὶ αἱ πτέρυγες αὐτῶν ἐκτεταμέναι ἄνωθεν τοῖς τέσσαρσιν, ἑκατέρῳ δύο συνεζευγμέναι πρὸς ἀλλήλας, καὶ δύο ἐπεκάλυπτον ἐπάνω τοῦ σώματος αὐτῶν. [12] καὶ ἑκάτερον κατὰ πρόσωπον αὐτοῦ ἐπορεύετο· οὗ ἂν ἦν τὸ πνεῦμα πορευόμενον, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον. [13] καὶ ἐν μέσῳ τῶν ζῴων ὅρασις ὡς ἀνθράκων πυρὸς καιομένων, ὡς ὄψις λαμπάδων συστρεφομένων ἀνὰ μέσον τῶν ζῴων καὶ φέγγος τοῦ πυρός, καὶ ἐκ τοῦ πυρὸς ἐξεπορεύετο ἀστραπή. [15] καὶ εἶδον καὶ ἰδοὺ τροχὸς εἷς ἐπὶ τῆς γῆς ἐχόμενος τῶν ζῴων τοῖς τέσσαρσιν· [16] καὶ τὸ εἶδος τῶν τροχῶν ὡς εἶδος θαρσις, καὶ ὁμοίωμα ἓν τοῖς τέσσαρσιν, καὶ τὸ ἔργον αὐτῶν ἦν καθὼς ἂν εἴη τροχὸς ἐν τροχῷ. [17] ἐπὶ τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ [18] οὐδ᾽ οἱ νῶτοι αὐτῶν, καὶ ὕψος ἦν αὐτοῖς· καὶ εἶδον αὐτά, καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν. [19] καὶ ἐν τῷ πορεύεσθαι τὰ ζῷα ἐπορεύοντο οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἐν τῷ ἐξαίρειν τὰ ζῷα ἀπὸ τῆς γῆς ἐξῄροντο οἱ τροχοί. [20] οὗ ἂν ἦν ἡ νεφέλη, ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι· ἐπορεύοντο τὰ ζῷα καὶ οἱ τροχοὶ καὶ ἐξῄροντο σὺν αὐτοῖς, διότι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς. [21] ἐν τῷ πορεύεσθαι αὐτὰ

ἐπορεύοντο καὶ ἐν τῷ ἑστάναι αὐτὰ εἱστήκεισαν καὶ ἐν τῷ ἐξαίρειν αὐτὰ ἀπὸ τῆς γῆς ἐξῄροντο σὺν αὐτοῖς, ὅτι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς. [22] καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτοῖς τῶν ζῴων ὡσεὶ στερέωμα ὡς ὅρασις κρυστάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν· [23] καὶ ὑποκάτω τοῦ στερεώματος αἱ πτέρυγες αὐτῶν ἐκτεταμέναι, πτερυσσόμεναι ἑτέρα τῇ ἑτέρᾳ, ἑκάστῳ δύο συνεζευγμέναι ἐπικαλύπτουσαι τὰ σώματα αὐτῶν. [24] καὶ ἤκουον τὴν φωνὴν τῶν πτερύγων αὐτῶν ἐν τῷ πορεύεσθαι αὐτὰ ὡς φωνὴν ὕδατος πολλοῦ· καὶ ἐν τῷ ἑστάναι αὐτὰ κατέπαυον αἱ πτέρυγες αὐτῶν. [25] καὶ ἰδοὺ φωνὴ ὑπεράνωθεν τοῦ στερεώματος τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν. [26] ὡς ὅρασις λίθου σαπφείρου ὁμοίωμα θρόνου ἐπ᾽ αὐτοῦ, καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν. [27] καὶ εἶδον ὡς ὄψιν ἠλέκτρου ἀπὸ ὁράσεως ὀσφύος καὶ ἐπάνω, καὶ ἀπὸ ὁράσεως ὀσφύος καὶ ἕως κάτω εἶδον ὡς ὅρασιν πυρὸς καὶ τὸ φέγγος αὐτοῦ κύκλῳ. [28] ὡς ὅρασις τόξου, ὅταν ᾖ ἐν τῇ νεφέλῃ ἐν ἡμέρᾳ ὑετοῦ, οὕτως ἡ στάσις τοῦ φέγγους κυκλόθεν. αὕτη ἡ ὅρασις ὁμοιώματος δόξης κυρίου· καὶ εἶδον καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος.

CHAPTER 2

[1] Καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, στῆθι ἐπὶ τοὺς πόδας σου, καὶ λαλήσω πρὸς σέ. [2] καὶ ἦλθεν ἐπ᾽ ἐμὲ πνεῦμα καὶ ἀνέλαβέν με καὶ ἐξῆρέν με καὶ ἔστησέν με ἐπὶ τοὺς πόδας μου, καὶ ἤκουον αὐτοῦ λαλοῦντος πρός με, [3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἐξαποστέλλω ἐγώ σε πρὸς τὸν οἶκον τοῦ Ισραηλ τοὺς παραπικραίνοντάς με, οἵτινες παρεπίκρανάν με αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἕως τῆς σήμερον ἡμέρας, [4] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος [5] Ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν – διότι οἶκος παραπικραίνων ἐστίν – , καὶ γνώσονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν. [6] καὶ σύ, υἱὲ ἀνθρώπου, μὴ φοβηθῇς αὐτοὺς μηδὲ ἐκστῇς ἀπὸ προσώπου αὐτῶν, διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σὲ κύκλῳ, καὶ ἐν μέσῳ σκορπίων σὺ κατοικεῖς· τοὺς λόγους αὐτῶν μὴ φοβηθῇς καὶ ἀπὸ προσώπου αὐτῶν μὴ ἐκστῇς, διότι οἶκος παραπικραίνων ἐστίν. [7] καὶ λαλήσεις τοὺς λόγους μου πρὸς αὐτούς, ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν, διότι οἶκος παραπικραίνων ἐστίν. [8] καὶ σύ, υἱὲ ἀνθρώπου, ἄκουε τοῦ λαλοῦντος πρὸς σέ, μὴ γίνου παραπικραίνων καθὼς ὁ οἶκος ὁ παραπικραίνων· χάνε τὸ στόμα σου καὶ φάγε ἃ ἐγὼ δίδωμί σοι. [9] καὶ εἶδον καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρός με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου· [10] καὶ ἀνείλησεν αὐτὴν ἐνώπιον ἐμοῦ, καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ὄπισθεν καὶ τὰ ἔμπροσθεν, καὶ ἐγέγραπτο εἰς αὐτὴν θρῆνος καὶ μέλος καὶ οὐαί.

CHAPTER 3

[1] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, κατάφαγε τὴν κεφαλίδα ταύτην καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ισραηλ. [2] καὶ διήνοιξα τὸ στόμα μου, καὶ ἐψώμισέν με τὴν κεφαλίδα. [3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης τῆς δεδομένης εἰς σέ. καὶ ἔφαγον αὐτήν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον. [4] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, βάδιζε εἴσελθε πρὸς τὸν οἶκον τοῦ Ισραηλ καὶ λάλησον τοὺς λόγους μου πρὸς αὐτούς· [5] διότι οὐ πρὸς λαὸν βαθύχειλον καὶ βαρύγλωσσον σὺ ἐξαποστέλλῃ πρὸς τὸν οἶκον τοῦ Ισραηλ [6] οὐδὲ πρὸς λαοὺς πολλοὺς ἀλλοφώνους ἢ ἀλλογλώσσους οὐδὲ στιβαροὺς τῇ γλώσσῃ ὄντας, ὧν οὐκ ἀκούσῃ τοὺς λόγους αὐτῶν· καὶ εἰ πρὸς τοιούτους ἐξαπέστειλά σε, οὗτοι ἂν εἰσήκουσάν σου. [7] ὁ δὲ οἶκος τοῦ Ισραηλ οὐ μὴ θελήσωσιν εἰσακοῦσαί σου, διότι οὐ βούλονται εἰσακούειν μου· ὅτι πᾶς ὁ οἶκος Ισραηλ φιλόνεικοί εἰσιν καὶ σκληροκάρδιοι. [8] καὶ ἰδοὺ δέδωκα τὸ πρόσωπόν σου δυνατὸν κατέναντι τῶν προσώπων αὐτῶν καὶ τὸ νεῖκός σου κατισχύσω κατέναντι τοῦ νείκους αὐτῶν, [9] καὶ ἔσται διὰ παντὸς κραταιότερον πέτρας· μὴ φοβηθῇς ἀπ᾽ αὐτῶν μηδὲ πτοηθῇς ἀπὸ προσώπου αὐτῶν, διότι οἶκος παραπικραίνων ἐστίν. [10] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, πάντας τοὺς λόγους, οὓς λελάληκα μετὰ σοῦ, λαβὲ εἰς τὴν καρδίαν σου καὶ τοῖς ὠσίν σου ἄκουε [11] καὶ βάδιζε εἴσελθε εἰς τὴν αἰχμαλωσίαν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου καὶ λαλήσεις πρὸς αὐτοὺς καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσιν. [12] καὶ ἀνέλαβέν με πνεῦμα, καὶ ἤκουσα κατόπισθέν μου φωνὴν σεισμοῦ μεγάλου Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ. [13] καὶ εἶδον φωνὴν πτερύγων τῶν ζῴων πτερυσσομένων ἑτέρα πρὸς τὴν ἑτέραν, καὶ φωνὴ τῶν τροχῶν ἐχομένη αὐτῶν καὶ φωνὴ τοῦ σεισμοῦ. [14] καὶ τὸ πνεῦμα ἐξῆρέν με καὶ ἀνέλαβέν με, καὶ ἐπορεύθην ἐν ὁρμῇ τοῦ πνεύματός μου, καὶ χεὶρ κυρίου ἐγένετο ἐπ᾽ ἐμὲ κραταιά. [15] καὶ εἰσῆλθον εἰς τὴν αἰχμαλωσίαν μετέωρος καὶ περιῆλθον τοὺς κατοικοῦντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ καὶ ἐκάθισα ἐκεῖ ἑπτὰ ἡμέρας ἀναστρεφόμενος ἐν μέσῳ αὐτῶν. [16] Καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας λόγος κυρίου πρός με λέγων [17] Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ισραηλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον καὶ διαπειλήσῃ αὐτοῖς παρ᾽ ἐμοῦ. [18] ἐν τῷ λέγειν με τῷ ἀνόμῳ Θανάτῳ θανατωθήσῃ, καὶ οὐ διεστείλω αὐτῷ οὐδὲ ἐλάλησας τοῦ διαστείλασθαι τῷ ἀνόμῳ ἀποστρέψαι ἀπὸ τῶν ὁδῶν αὐτοῦ τοῦ ζῆσαι αὐτόν, ὁ ἄνομος ἐκεῖνος τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ τὸ αἷμα αὐτοῦ ἐκ χειρός σου

ἐκζητήσω. [19] καὶ σὺ ἐὰν διαστείλῃ τῷ ἀνόμῳ, καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁδοῦ αὐτοῦ, ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχήν σου ῥύσῃ. [20] καὶ ἐν τῷ ἀποστρέφειν δίκαιον ἀπὸ τῶν δικαιοσυνῶν αὐτοῦ καὶ ποιήσῃ παράπτωμα καὶ δώσω τὴν βάσανον εἰς πρόσωπον αὐτοῦ, αὐτὸς ἀποθανεῖται, ὅτι οὐ διεστείλω αὐτῷ, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθανεῖται, διότι οὐ μὴ μνησθῶσιν αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησεν, καὶ τὸ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω. [21] σὺ δὲ ἐὰν διαστείλῃ τῷ δικαίῳ τοῦ μὴ ἁμαρτεῖν, καὶ αὐτὸς μὴ ἁμάρτῃ, ὁ δίκαιος ζωῇ ζήσεται, ὅτι διεστείλω αὐτῷ, καὶ σὺ τὴν σεαυτοῦ ψυχὴν ῥύσῃ. [22] Καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, καὶ εἶπεν πρός με Ἀνάστηθι καὶ ἔξελθε εἰς τὸ πεδίον, καὶ ἐκεῖ λαληθήσεταί πρὸς σέ. [23] καὶ ἀνέστην καὶ ἐξῆλθον εἰς τὸ πεδίον, καὶ ἰδοὺ ἐκεῖ δόξα κυρίου εἱστήκει καθὼς ἡ ὅρασις καὶ καθὼς ἡ δόξα, ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ πίπτω ἐπὶ πρόσωπόν μου. [24] καὶ ἦλθεν ἐπ᾽ ἐμὲ πνεῦμα καὶ ἔστησέν με ἐπὶ πόδας μου, καὶ ἐλάλησεν πρός με καὶ εἶπέν μοι Εἴσελθε καὶ ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου. [25] καὶ σύ, υἱὲ ἀνθρώπου, ἰδοὺ δέδονται ἐπὶ σὲ δεσμοί, καὶ δήσουσίν σε ἐν αὐτοῖς, καὶ οὐ μὴ ἐξέλθῃς ἐκ μέσου αὐτῶν. [26] καὶ τὴν γλῶσσάν σου συνδήσω, καὶ ἀποκωφωθήσῃ καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα ἐλέγχοντα, διότι οἶκος παραπικραίνων ἐστίν. [27] καὶ ἐν τῷ λαλεῖν με πρὸς σὲ ἀνοίξω τὸ στόμα σου, καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ὁ ἀκούων ἀκουέτω, καὶ ὁ ἀπειθῶν ἀπειθείτω, διότι οἶκος παραπικραίνων ἐστίν.

CHAPTER 4

[1] Καὶ σύ, υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ πλίνθον καὶ θήσεις αὐτὴν πρὸ προσώπου σου καὶ διαγράψεις ἐπ᾽ αὐτὴν πόλιν τὴν Ιερουσαλημ [2] καὶ δώσεις ἐπ᾽ αὐτὴν περιοχὴν καὶ οἰκοδομήσεις ἐπ᾽ αὐτὴν προμαχῶνας καὶ περιβαλεῖς ἐπ᾽ αὐτὴν χάρακα καὶ δώσεις ἐπ᾽ αὐτὴν παρεμβολὰς καὶ τάξεις τὰς βελοστάσεις κύκλῳ· [3] καὶ σὺ λαβὲ σεαυτῷ τήγανον σιδηροῦν καὶ θήσεις αὐτὸ τοῖχον σιδηροῦν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τῆς πόλεως καὶ ἑτοιμάσεις τὸ πρόσωπόν σου ἐπ᾽ αὐτήν, καὶ ἔσται ἐν συγκλεισμῷ, καὶ συγκλείσεις αὐτήν· σημεῖόν ἐστιν τοῦτο τοῖς υἱοῖς Ισραηλ. – [4] καὶ σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ ἀριστερὸν καὶ θήσεις τὰς ἀδικίας τοῦ οἴκου Ισραηλ ἐπ᾽ αὐτοῦ κατὰ ἀριθμὸν τῶν ἡμερῶν πεντήκοντα καὶ ἑκατόν, ἃς κοιμηθήσῃ ἐπ᾽ αὐτοῦ, καὶ λήμψῃ τὰς ἀδικίας αὐτῶν. [5] καὶ ἐγὼ δέδωκά σοι τὰς δύο ἀδικίας αὐτῶν εἰς ἀριθμὸν ἡμερῶν ἐνενήκοντα καὶ ἑκατὸν ἡμέρας. καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ισραηλ [6] καὶ συντελέσεις ταῦτα πάντα· καὶ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ δεξιὸν καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ιουδα τεσσαράκοντα ἡμέρας. ἡμέραν εἰς ἐνιαυτὸν τέθεικά σοι. [7] καὶ εἰς τὸν συγκλεισμὸν Ιερουσαλημ ἑτοιμάσεις τὸ πρόσωπόν σου καὶ τὸν βραχίονά σου στερεώσεις καὶ προφητεύσεις ἐπ᾽ αὐτήν. [8] καὶ ἐγὼ ἰδοὺ δέδωκα ἐπὶ σὲ δεσμούς, καὶ μὴ στραφῇς ἀπὸ τοῦ πλευροῦ σου ἐπὶ τὸ πλευρόν σου, ἕως οὗ συντελεσθῶσιν αἱ ἡμέραι τοῦ συγκλεισμοῦ σου. – [9] καὶ σὺ λαβὲ σεαυτῷ πυροὺς καὶ κριθὰς καὶ κύαμον καὶ φακὸν καὶ κέγχρον καὶ ὄλυραν καὶ ἐμβαλεῖς αὐτὰ εἰς ἄγγος ἓν ὀστράκινον καὶ ποιήσεις αὐτὰ σαυτῷ εἰς ἄρτους, καὶ κατ᾽ ἀριθμὸν τῶν ἡμερῶν, ἃς σὺ καθεύδεις ἐπὶ τοῦ πλευροῦ σου, ἐνενήκοντα καὶ ἑκατὸν ἡμέρας φάγεσαι αὐτά. [10] καὶ τὸ βρῶμά σου, ὃ φάγεσαι, ἐν σταθμῷ εἴκοσι σίκλους τὴν ἡμέραν· ἀπὸ καιροῦ ἕως καιροῦ φάγεσαι αὐτά. [11] καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ιν· ἀπὸ καιροῦ ἕως καιροῦ πίεσαι. [12] καὶ ἐγκρυφίαν κρίθινον φάγεσαι αὐτά· ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτὰ κατ᾽ ὀφθαλμοὺς αὐτῶν [13] καὶ ἐρεῖς Τάδε λέγει κύριος ὁ θεὸς τοῦ Ισραηλ Οὕτως φάγονται οἱ υἱοὶ Ισραηλ ἀκάθαρτα ἐν τοῖς ἔθνεσιν. [14] καὶ εἶπα Μηδαμῶς, κύριε θεὲ τοῦ Ισραηλ· ἰδοὺ ἡ ψυχή μου οὐ μεμίανται ἐν ἀκαθαρσίᾳ, καὶ θνησιμαῖον καὶ θηριάλωτον οὐ βέβρωκα ἀπὸ γενέσεώς μου ἕως τοῦ νῦν, οὐδὲ εἰσελήλυθεν εἰς τὸ στόμα μου πᾶν κρέας ἕωλον. [15] καὶ εἶπεν πρός με Ἰδοὺ δέδωκά σοι βόλβιτα βοῶν ἀντὶ τῶν βολβίτων τῶν ἀνθρωπίνων, καὶ ποιήσεις τοὺς ἄρτους σου ἐπ᾽ αὐτῶν. [16] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἰδοὺ ἐγὼ συντρίβω στήριγμα ἄρτου ἐν Ιερουσαλημ, καὶ φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ καὶ ὕδωρ ἐν

μέτρῳ καὶ ἐν ἀφανισμῷ πίονται, [17] ὅπως ἐνδεεῖς γένωνται ἄρτου καὶ ὕδατος· καὶ ἀφανισθήσεται ἄνθρωπος καὶ ἀδελφὸς αὐτοῦ καὶ τακήσονται ἐν ταῖς ἀδικίαις αὐτῶν. –

CHAPTER 5

[1] καὶ σύ, υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως· κτήσῃ αὐτὴν σεαυτῷ καὶ ἐπάξεις αὐτὴν ἐπὶ τὴν κεφαλήν σου καὶ ἐπὶ τὸν πώγωνά σου. καὶ λήμψῃ ζυγὸν σταθμίων καὶ διαστήσεις αὐτούς· [2] τὸ τέταρτον ἐν πυρὶ ἀνακαύσεις ἐν μέσῃ τῇ πόλει κατὰ τὴν πλήρωσιν τῶν ἡμερῶν τοῦ συγκλεισμοῦ· καὶ λήμψῃ τὸ τέταρτον καὶ κατακαύσεις αὐτὸ ἐν μέσῳ αὐτῆς· καὶ τὸ τέταρτον κατακόψεις ἐν ῥομφαίᾳ κύκλῳ αὐτῆς· καὶ τὸ τέταρτον διασκορπίσεις τῷ πνεύματι, καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν. [3] καὶ λήμψῃ ἐκεῖθεν ὀλίγους ἐν ἀριθμῷ καὶ συμπεριλήμψῃ αὐτοὺς τῇ ἀναβολῇ σου. [4] καὶ ἐκ τούτων λήμψῃ ἔτι καὶ ῥίψεις αὐτοὺς εἰς μέσον τοῦ πυρὸς καὶ κατακαύσεις αὐτοὺς ἐν πυρί· ἐξ αὐτῆς ἐξελεύσεται πῦρ. Καὶ ἐρεῖς παντὶ οἴκῳ Ισραηλ [5] Τάδε λέγει κύριος Αὕτη ἡ Ιερουσαλημ ἐν μέσῳ τῶν ἐθνῶν τέθεικα αὐτὴν καὶ τὰς κύκλῳ αὐτῆς χώρας. [6] καὶ ἐρεῖς τὰ δικαιώματά μου τῇ ἀνόμῳ ἐκ τῶν ἐθνῶν καὶ τὰ νόμιμά μου ἐκ τῶν χωρῶν τῶν κύκλῳ αὐτῆς, διότι τὰ δικαιώματά μου ἀπώσαντο καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς. [7] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθητε καὶ τὰ δικαιώματά μου οὐκ ἐποιήσατε, ἀλλ’ οὐδὲ κατὰ τὰ δικαιώματα τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν οὐ πεποιήκατε, [8] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ καὶ ποιήσω ἐν μέσῳ σου κρίμα ἐνώπιον τῶν ἐθνῶν [9] καὶ ποιήσω ἐν σοὶ ἃ οὐ πεποίηκα καὶ ἃ οὐ ποιήσω ὅμοια αὐτοῖς ἔτι κατὰ πάντα τὰ βδελύγματά σου. [10] διὰ τοῦτο πατέρες φάγονται τέκνα ἐν μέσῳ σου, καὶ τέκνα φάγονται πατέρας· καὶ ποιήσω ἐν σοὶ κρίματα καὶ διασκορπιῶ πάντας τοὺς καταλοίπους σου εἰς πάντα ἄνεμον. [11] διὰ τοῦτο Ζῶ ἐγώ, λέγει κύριος, εἰ μὴ ἀνθ’ ὧν τὰ ἅγιά μου ἐμίανας ἐν πᾶσιν τοῖς βδελύγμασίν σου, κἀγὼ ἀπώσομαί σε, οὐ φείσεταί μου ὁ ὀφθαλμός, κἀγὼ οὐκ ἐλεήσω. [12] τὸ τέταρτόν σου ἐν θανάτῳ ἀναλωθήσεται· καὶ τὸ τέταρτόν σου ἐν λιμῷ συντελεσθήσεται ἐν μέσῳ σου· καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς· καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται κύκλῳ σου, καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν. [13] καὶ συντελεσθήσεται ὁ θυμός μου καὶ ἡ ὀργή μου ἐπ’ αὐτούς, καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος λελάληκα ἐν ζήλῳ μου ἐν τῷ συντελέσαι με τὴν ὀργήν μου ἐπ’ αὐτούς. [14] καὶ θήσομαί σε εἰς ἔρημον καὶ τὰς θυγατέρας σου κύκλῳ σου ἐνώπιον παντὸς διοδεύοντος, [15] καὶ ἔσῃ στενακτὴ καὶ δηλαιστὴ ἐν τοῖς ἔθνεσιν τοῖς κύκλῳ σου ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα ἐν ἐκδικήσει θυμοῦ μου· ἐγὼ κύριος λελάληκα. [16] ἐν τῷ ἐξαποστεῖλαί με τὰς βολίδας μου τοῦ

λιμοῦ ἐπ᾽ αὐτοὺς καὶ ἔσονται εἰς ἔκλειψιν, καὶ συντρίψω στήριγμα ἄρτου σου. [17] καὶ ἐξαποστελῶ ἐπὶ σὲ λιμὸν καὶ θηρία πονηρὰ καὶ τιμωρήσομαί σε, καὶ θάνατος καὶ αἷμα διελεύσονται ἐπὶ σέ, καὶ ῥομφαίαν ἐπάξω ἐπὶ σὲ κυκλόθεν· ἐγὼ κύριος λελάληκα.

CHAPTER 6

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰ ὄρη Ισραηλ καὶ προφήτευσον ἐπ᾽ αὐτὰ [3] καὶ ἐρεῖς Τὰ ὄρη Ισραηλ, ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις Ἰδοὺ ἐγὼ ἐπάγω ἐφ᾽ ὑμᾶς ῥομφαίαν, καὶ ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν, [4] καὶ συντριβήσονται τὰ θυσιαστήρια ὑμῶν καὶ τὰ τεμένη ὑμῶν, καὶ καταβαλῶ τραυματίας ὑμῶν ἐνώπιον τῶν εἰδώλων ὑμῶν [5] καὶ διασκορπιῶ τὰ ὀστᾶ ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν. [6] ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν αἱ πόλεις ἐξερημωθήσονται καὶ τὰ ὑψηλὰ ἀφανισθήσεται, ὅπως ἐξολεθρευθῇ τὰ θυσιαστήρια ὑμῶν, καὶ συντριβήσονται τὰ εἴδωλα ὑμῶν, καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν, [7] καὶ πεσοῦνται τραυματίαι ἐν μέσῳ ὑμῶν, καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος. [8] ἐν τῷ γενέσθαι ἐξ ὑμῶν ἀνασῳζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ διασκορπισμῷ ὑμῶν ἐν ταῖς χώραις [9] καὶ μνησθήσονταί μου οἱ ἀνασῳζόμενοι ἐξ ὑμῶν ἐν τοῖς ἔθνεσιν, οὗ ᾐχμαλωτεύθησαν ἐκεῖ· ὁμώμοκα τῇ καρδίᾳ αὐτῶν τῇ ἐκπορνευούσῃ ἀπ᾽ ἐμοῦ καὶ τοῖς ὀφθαλμοῖς αὐτῶν τοῖς πορνεύουσιν ὀπίσω τῶν ἐπιτηδευμάτων αὐτῶν, καὶ κόψονται πρόσωπα αὐτῶν ἐν πᾶσι τοῖς βδελύγμασιν αὐτῶν· [10] καὶ ἐπιγνώσονται διότι ἐγὼ κύριος λελάληκα. [11] τάδε λέγει κύριος Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἰπόν Εὖγε εὖγε ἐπὶ πᾶσιν τοῖς βδελύγμασιν οἴκου Ισραηλ· ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ ἐν λιμῷ πεσοῦνται. [12] ὁ ἐγγὺς ἐν ῥομφαίᾳ πεσεῖται, ὁ δὲ μακρὰν ἐν θανάτῳ τελευτήσει, καὶ ὁ περιεχόμενος ἐν λιμῷ συντελεσθήσεται, καὶ συντελέσω τὴν ὀργήν μου ἐπ᾽ αὐτούς. [13] καὶ γνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἶναι τοὺς τραυματίας ὑμῶν ἐν μέσῳ τῶν εἰδώλων ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω δένδρου συσκίου, οὗ ἔδωκαν ἐκεῖ ὀσμὴν εὐωδίας πᾶσι τοῖς εἰδώλοις αὐτῶν. [14] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτοὺς καὶ θήσομαι τὴν γῆν εἰς ἀφανισμὸν καὶ εἰς ὄλεθρον ἀπὸ τῆς ἐρήμου Δεβλαθα ἐκ πάσης τῆς κατοικίας· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

CHAPTER 7

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰπόν Τάδε λέγει κύριος τῇ γῇ τοῦ Ισραηλ Πέρας ἥκει, τὸ πέρας ἥκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς· [3] ἥκει τὸ πέρας [4] ἐπὶ σὲ τὸν κατοικοῦντα τὴν γῆν, ἥκει ὁ καιρός, ἤγγικεν ἡ ἡμέρα, οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων. [5] νῦν ἐγγύθεν ἐκχεῶ τὴν ὀργήν μου ἐπὶ σὲ καὶ συντελέσω τὸν θυμόν μου ἐν σοὶ καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου· [6] οὐ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω, διότι τὰς ὁδούς σου ἐπὶ σὲ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσονται, καὶ ἐπιγνώσῃ διότι ἐγώ εἰμι κύριος ὁ τύπτων. [7] νῦν τὸ πέρας πρὸς σέ, καὶ ἀποστελῶ ἐγὼ ἐπὶ σὲ καὶ ἐκδικήσω σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου· [8] οὐ φείσεται ὁ ὀφθαλμός μου ἐπὶ σέ, οὐδὲ μὴ ἐλεήσω, διότι τὴν ὁδόν σου ἐπὶ σὲ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσται· καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος. [9] διότι τάδε λέγει κύριος [10] Ἰδοὺ τὸ πέρας ἥκει, ἰδοὺ ἡμέρα κυρίου· εἰ καὶ ἡ ῥάβδος ἤνθηκεν, ἡ ὕβρις ἐξανέστηκεν. [11] καὶ συντρίψει στήριγμα ἀνόμου καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς. [12] ἥκει ὁ καιρός, ἰδοὺ ἡ ἡμέρα· ὁ κτώμενος μὴ χαιρέτω, καὶ ὁ πωλῶν μὴ θρηνείτω· [13] διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψῃ, καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσει. [14] σαλπίσατε ἐν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα. [15] ὁ πόλεμος ἐν ῥομφαίᾳ ἔξωθεν, καὶ ὁ λιμὸς καὶ ὁ θάνατος ἔσωθεν· ὁ ἐν τῷ πεδίῳ ἐν ῥομφαίᾳ τελευτήσει, τοὺς δὲ ἐν τῇ πόλει λιμὸς καὶ θάνατος συντελέσει. [16] καὶ ἀνασωθήσονται οἱ ἀνασῳζόμενοι ἐξ αὐτῶν καὶ ἔσονται ἐπὶ τῶν ὀρέων· πάντας ἀποκτενῶ, ἕκαστον ἐν ταῖς ἀδικίαις αὐτοῦ. [17] πᾶσαι χεῖρες ἐκλυθήσονται, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ, [18] καὶ περιζώσονται σάκκους, καὶ καλύψει αὐτοὺς θάμβος, καὶ ἐπὶ πᾶν πρόσωπον αἰσχύνη ἐπ᾽ αὐτούς, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα. [19] τὸ ἀργύριον αὐτῶν ῥιφήσεται ἐν ταῖς πλατείαις, καὶ τὸ χρυσίον αὐτῶν ὑπεροφθήσεται· αἱ ψυχαὶ αὐτῶν οὐ μὴ ἐμπλησθῶσιν, καὶ αἱ κοιλίαι αὐτῶν οὐ μὴ πληρωθῶσιν· διότι βάσανος τῶν ἀδικιῶν αὐτῶν ἐγένετο. [20] ἐκλεκτὰ κόσμου εἰς ὑπερηφανίαν ἔθεντο αὐτὰ καὶ εἰκόνας τῶν βδελυγμάτων αὐτῶν ἐποίησαν ἐξ αὐτῶν· ἕνεκεν τούτου δέδωκα αὐτὰ αὐτοῖς εἰς ἀκαθαρσίαν. [21] καὶ παραδώσω αὐτὰ εἰς χεῖρας ἀλλοτρίων τοῦ διαρπάσαι αὐτὰ καὶ τοῖς λοιμοῖς τῆς γῆς εἰς σκῦλα, καὶ βεβηλώσουσιν αὐτά. [22] καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, καὶ μιανοῦσιν τὴν ἐπισκοπήν μου καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά· [23] καὶ ποιήσουσι φυρμόν, διότι ἡ γῆ πλήρης

λαῶν, καὶ ἡ πόλις πλήρης ἀνομίας. [24] καὶ ἀποστρέψω τὸ φρύαγμα τῆς ἰσχύος αὐτῶν, καὶ μιανθήσεται τὰ ἅγια αὐτῶν. [25] ἐξιλασμὸς ἥξει καὶ ζητήσει εἰρήνην, καὶ οὐκ ἔσται. [26] οὐαὶ ἐπὶ οὐαὶ ἔσται, καὶ ἀγγελία ἐπ᾽ ἀγγελίαν ἔσται, καὶ ζητηθήσεται ὅρασις ἐκ προφήτου, καὶ νόμος ἀπολεῖται ἐξ ἱερέως καὶ βουλὴ ἐκ πρεσβυτέρων. [27] ἄρχων ἐνδύσεται ἀφανισμόν, καὶ αἱ χεῖρες τοῦ λαοῦ τῆς γῆς παραλυθήσονται· κατὰ τὰς ὁδοὺς αὐτῶν ποιήσω αὐτοῖς καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς· καὶ γνώσονται ὅτι ἐγὼ κύριος.

CHAPTER 8

[1] Καὶ ἐγένετο ἐν τῷ ἕκτῳ ἔτει ἐν τῷ πέμπτῳ μηνὶ πέμπτῃ τοῦ μηνὸς ἐγὼ ἐκαθήμην ἐν τῷ οἴκῳ, καὶ οἱ πρεσβύτεροι Ιουδα ἐκάθηντο ἐνώπιόν μου, καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, [2] καὶ εἶδον καὶ ἰδοὺ ὁμοίωμα ἀνδρός, ἀπὸ τῆς ὀσφύος αὐτοῦ καὶ ἕως κάτω πῦρ, καὶ ἀπὸ τῆς ὀσφύος αὐτοῦ ὑπεράνω ὡς ὅρασις ἠλέκτρου. [3] καὶ ἐξέτεινεν ὁμοίωμα χειρὸς καὶ ἀνέλαβέν με τῆς κορυφῆς μου, καὶ ἀνέλαβέν με πνεῦμα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἤγαγέν με εἰς Ιερουσαλημ ἐν ὁράσει θεοῦ ἐπὶ τὰ πρόθυρα τῆς πύλης τῆς ἐσωτέρας τῆς βλεπούσης πρὸς βορρᾶν, οὗ ἦν ἡ στήλη τοῦ κτωμένου. [4] καὶ ἰδοὺ ἐκεῖ ἦν δόξα κυρίου θεοῦ Ισραηλ κατὰ τὴν ὅρασιν, ἣν εἶδον ἐν τῷ πεδίῳ. [5] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἀνάβλεψον τοῖς ὀφθαλμοῖς σου πρὸς βορρᾶν· καὶ ἀνέβλεψα τοῖς ὀφθαλμοῖς μου πρὸς βορρᾶν, καὶ ἰδοὺ ἀπὸ βορρᾶ ἐπὶ τὴν πύλην τὴν πρὸς ἀνατολάς. [6] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας τί οὗτοι ποιοῦσιν; ἀνομίας μεγάλας ποιοῦσιν ὧδε τοῦ ἀπέχεσθαι ἀπὸ τῶν ἁγίων μου· καὶ ἔτι ὄψει ἀνομίας μείζονας. [7] καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς αὐλῆς [8] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ὄρυξον· καὶ ὤρυξα, καὶ ἰδοὺ θύρα μία. [9] καὶ εἶπεν πρός με Εἴσελθε καὶ ἰδὲ τὰς ἀνομίας, ἃς οὗτοι ποιοῦσιν ὧδε· [10] καὶ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ μάταια βδελύγματα καὶ πάντα τὰ εἴδωλα οἴκου Ισραηλ διαγεγραμμένα ἐπ᾽ αὐτοῦ κύκλῳ, [11] καὶ ἑβδομήκοντα ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ισραηλ, καὶ Ιεζονιας ὁ τοῦ Σαφαν ἐν μέσῳ αὐτῶν εἱστήκει πρὸ προσώπου αὐτῶν, καὶ ἕκαστος θυμιατήριον αὐτοῦ εἶχεν ἐν τῇ χειρί, καὶ ἡ ἀτμὶς τοῦ θυμιάματος ἀνέβαινεν. [12] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας ἃ οἱ πρεσβύτεροι τοῦ οἴκου Ισραηλ ποιοῦσιν, ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν; διότι εἶπαν Οὐχ ὁρᾷ ὁ κύριος, ἐγκαταλέλοιπεν κύριος τὴν γῆν. [13] καὶ εἶπεν πρός με Ἔτι ὄψει ἀνομίας μείζονας, ἃς οὗτοι ποιοῦσιν. [14] καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι θρηνοῦσαι τὸν Θαμμουζ, [15] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας; καὶ ἔτι ὄψει ἐπιτηδεύματα μείζονα τούτων. [16] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν οἴκου κυρίου τὴν ἐσωτέραν, καὶ ἰδοὺ ἐπὶ τῶν προθύρων τοῦ ναοῦ κυρίου ἀνὰ μέσον τῶν αιλαμ καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου ὡς εἴκοσι ἄνδρες, τὰ ὀπίσθια αὐτῶν πρὸς τὸν ναὸν τοῦ κυρίου καὶ τὰ πρόσωπα αὐτῶν ἀπέναντι, καὶ οὗτοι προσκυνοῦσιν τῷ ἡλίῳ· [17] καὶ εἶπεν πρός με Ἑώρακας, υἱὲ ἀνθρώπου; μὴ μικρὰ τῷ οἴκῳ Ιουδα τοῦ ποιεῖν τὰς ἀνομίας, ἃς πεποιήκασιν ὧδε; διότι ἔπλησαν τὴν

γῆν ἀνομίας, καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες. [18] καὶ ἐγὼ ποιήσω αὐτοῖς μετὰ θυμοῦ· οὐ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω.

CHAPTER 9

[1] Καὶ ἀνέκραγεν εἰς τὰ ὦτά μου φωνῇ μεγάλῃ λέγων Ἤγγικεν ἡ ἐκδίκησις τῆς πόλεως· καὶ ἕκαστος εἶχεν τὰ σκεύη τῆς ἐξολεθρεύσεως ἐν χειρὶ αὐτοῦ. [2] καὶ ἰδοὺ ἓξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἑκάστου πέλυξ ἐν τῇ χειρὶ αὐτοῦ· καὶ εἷς ἀνὴρ ἐν μέσῳ αὐτῶν ἐνδεδυκὼς ποδήρη, καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ· καὶ εἰσήλθοσαν καὶ ἔστησαν ἐχόμενοι τοῦ θυσιαστηρίου τοῦ χαλκοῦ. [3] καὶ δόξα θεοῦ τοῦ Ισραηλ ἀνέβη ἀπὸ τῶν χερουβιν ἡ οὖσα ἐπ᾽ αὐτῶν εἰς τὸ αἴθριον τοῦ οἴκου. καὶ ἐκάλεσεν τὸν ἄνδρα τὸν ἐνδεδυκότα τὸν ποδήρη, ὃς εἶχεν ἐπὶ τῆς ὀσφύος αὐτοῦ τὴν ζώνην, [4] καὶ εἶπεν πρὸς αὐτόν Δίελθε μέσην τὴν Ιερουσαλημ καὶ δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ τῶν κατωδυνωμένων ἐπὶ πάσαις ταῖς ἀνομίαις ταῖς γινομέναις ἐν μέσῳ αὐτῆς. [5] καὶ τούτοις εἶπεν ἀκούοντός μου Πορεύεσθε ὀπίσω αὐτοῦ εἰς τὴν πόλιν καὶ κόπτετε καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ ἐλεήσητε· [6] πρεσβύτερον καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνατε εἰς ἐξάλειψιν, ἐπὶ δὲ πάντας, ἐφ᾽ οὕς ἐστιν τὸ σημεῖον, μὴ ἐγγίσητε· καὶ ἀπὸ τῶν ἁγίων μου ἄρξασθε. καὶ ἤρξαντο ἀπὸ τῶν ἀνδρῶν τῶν πρεσβυτέρων, οἳ ἦσαν ἔσω ἐν τῷ οἴκῳ. [7] καὶ εἶπεν πρὸς αὐτούς Μιάνατε τὸν οἶκον καὶ πλήσατε τὰς ὁδοὺς νεκρῶν ἐκπορευόμενοι καὶ κόπτετε. [8] καὶ ἐγένετο ἐν τῷ κόπτειν αὐτοὺς καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα καὶ εἶπα Οἴμμοι, κύριε, ἐξαλείφεις σὺ τοὺς καταλοίπους τοῦ Ισραηλ ἐν τῷ ἐκχέαι σε τὸν θυμόν σου ἐπὶ Ιερουσαλημ; [9] καὶ εἶπεν πρός με Ἀδικία τοῦ οἴκου Ισραηλ καὶ Ιουδα μεμεγάλυνται σφόδρα σφόδρα, ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν, καὶ ἡ πόλις ἐπλήσθη ἀδικίας καὶ ἀκαθαρσίας· ὅτι εἶπαν Ἐγκαταλέλοιπεν κύριος τὴν γῆν, οὐκ ἐφορᾷ ὁ κύριος. [10] καὶ οὐ φείσεταί μου ὁ ὀφθαλμός, οὐδὲ μὴ ἐλεήσω· τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα. [11] καὶ ἰδοὺ ὁ ἀνὴρ ὁ ἐνδεδυκὼς τὸν ποδήρη καὶ ἐζωσμένος τῇ ζώνῃ τὴν ὀσφὺν αὐτοῦ καὶ ἀπεκρίνατο λέγων Πεποίηκα καθὼς ἐνετείλω μοι.

CHAPTER 10

[1] Καὶ εἶδον καὶ ἰδοὺ ἐπάνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς τῶν χερουβιν ὡς λίθος σαπφείρου ὁμοίωμα θρόνου ἐπ᾽ αὐτῶν. [2] καὶ εἶπεν πρὸς τὸν ἄνδρα τὸν ἐνδεδυκότα τὴν στολήν Εἴσελθε εἰς τὸ μέσον τῶν τροχῶν τῶν ὑποκάτω τῶν χερουβιν καὶ πλῆσον τὰς δράκας σου ἀνθράκων πυρὸς ἐκ μέσου τῶν χερουβιν καὶ διασκόρπισον ἐπὶ τὴν πόλιν· καὶ εἰσῆλθεν ἐνώπιόν μου. [3] καὶ τὰ χερουβιν εἱστήκει ἐκ δεξιῶν τοῦ οἴκου ἐν τῷ εἰσπορεύεσθαι τὸν ἄνδρα, καὶ ἡ νεφέλη ἔπλησεν τὴν αὐλὴν τὴν ἐσωτέραν. [4] καὶ ἀπῆρεν ἡ δόξα κυρίου ἀπὸ τῶν χερουβιν εἰς τὸ αἴθριον τοῦ οἴκου, καὶ ἔπλησεν τὸν οἶκον ἡ νεφέλη, καὶ ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης κυρίου· [5] καὶ φωνὴ τῶν πτερύγων τῶν χερουβιν ἠκούετο ἕως τῆς αὐλῆς τῆς ἐξωτέρας ὡς φωνὴ θεοῦ Σαδδαι λαλοῦντος. [6] καὶ ἐγένετο ἐν τῷ ἐντέλλεσθαι αὐτὸν τῷ ἀνδρὶ τῷ ἐνδεδυκότι τὴν στολὴν τὴν ἁγίαν λέγων Λαβὲ πῦρ ἐκ μέσου τῶν τροχῶν ἐκ μέσου τῶν χερουβιν, καὶ εἰσῆλθεν καὶ ἔστη ἐχόμενος τῶν τροχῶν, [7] καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ εἰς μέσον τοῦ πυρὸς τοῦ ὄντος ἐν μέσῳ τῶν χερουβιν καὶ ἔλαβεν καὶ ἔδωκεν εἰς τὰς χεῖρας τοῦ ἐνδεδυκότος τὴν στολὴν τὴν ἁγίαν, καὶ ἔλαβεν καὶ ἐξῆλθεν. [8] καὶ εἶδον τὰ χερουβιν, ὁμοίωμα χειρῶν ἀνθρώπων ὑποκάτωθεν τῶν πτερύγων αὐτῶν. [9] καὶ εἶδον καὶ ἰδοὺ τροχοὶ τέσσαρες εἱστήκεισαν ἐχόμενοι τῶν χερουβιν, τροχὸς εἷς ἐχόμενος χερουβ ἑνός, καὶ ἡ ὄψις τῶν τροχῶν ὡς ὄψις λίθου ἄνθρακος. [10] καὶ ἡ ὄψις αὐτῶν ὁμοίωμα ἓν τοῖς τέσσαρσιν, ὃν τρόπον ὅταν ᾖ τροχὸς ἐν μέσῳ τροχοῦ. [11] ἐν τῷ πορεύεσθαι αὐτὰ εἰς τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά, ὅτι εἰς ὃν ἂν τόπον ἐπέβλεψεν ἡ ἀρχὴ ἡ μία, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά. [12] καὶ οἱ νῶτοι αὐτῶν καὶ αἱ χεῖρες αὐτῶν καὶ αἱ πτέρυγες αὐτῶν καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν τροχοῖς αὐτῶν· [13] τοῖς δὲ τροχοῖς τούτοις ἐπεκλήθη Γελγελ ἀκούοντός μου· [15] καὶ ἦραν τὰ χερουβιν. τοῦτο τὸ ζῷον, ὃ εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ. [16] καὶ ἐν τῷ πορεύεσθαι τὰ χερουβιν ἐπορεύοντο οἱ τροχοί, καὶ οὗτοι ἐχόμενοι αὐτῶν· καὶ ἐν τῷ ἐξαίρειν τὰ χερουβιν τὰς πτέρυγας αὐτῶν τοῦ μετεωρίζεσθαι ἀπὸ τῆς γῆς οὐκ ἐπέστρεφον οἱ τροχοὶ αὐτῶν· [17] ἐν τῷ ἑστάναι αὐτὰ εἱστήκεισαν καὶ ἐν τῷ μετεωρίζεσθαι αὐτὰ ἐμετεωρίζοντο μετ᾽ αὐτῶν, διότι πνεῦμα ζωῆς ἐν αὐτοῖς ἦν. [18] καὶ ἐξῆλθεν δόξα κυρίου ἀπὸ τοῦ οἴκου καὶ ἐπέβη ἐπὶ τὰ χερουβιν, [19] καὶ ἀνέλαβον τὰ χερουβιν τὰς πτέρυγας αὐτῶν καὶ ἐμετεωρίσθησαν ἀπὸ τῆς γῆς ἐνώπιον ἐμοῦ ἐν τῷ ἐξελθεῖν αὐτὰ καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν καὶ ἔστησαν ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου

κυρίου τῆς ἀπέναντι, καὶ δόξα θεοῦ Ισραηλ ἦν ἐπ᾽ αὐτῶν ὑπεράνω. [20] τοῦτο τὸ ζῷόν ἐστιν, ὃ εἶδον ὑποκάτω θεοῦ Ισραηλ ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ ἔγνων ὅτι χερουβιν ἐστίν. [21] τέσσαρα πρόσωπα τῷ ἑνί, καὶ ὀκτὼ πτέρυγες τῷ ἑνί, καὶ ὁμοίωμα χειρῶν ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν. [22] καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, ταῦτα τὰ πρόσωπά ἐστιν, ἃ εἶδον ὑποκάτω τῆς δόξης θεοῦ Ισραηλ ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ αὐτὰ ἕκαστον κατὰ πρόσωπον αὐτῶν ἐπορεύοντο.

CHAPTER 11

[1] Καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με ἐπὶ τὴν πύλην τοῦ οἴκου κυρίου τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολάς· καὶ ἰδοὺ ἐπὶ τῶν προθύρων τῆς πύλης ὡς εἴκοσι καὶ πέντε ἄνδρες, καὶ εἶδον ἐν μέσῳ αὐτῶν τὸν Ιεζονιαν τὸν τοῦ Εζερ καὶ Φαλτιαν τὸν τοῦ Βαναιου τοὺς ἀφηγουμένους τοῦ λαοῦ. [2] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, οὗτοι οἱ ἄνδρες οἱ λογιζόμενοι μάταια καὶ βουλευόμενοι βουλὴν πονηρὰν ἐν τῇ πόλει ταύτῃ [3] οἱ λέγοντες Οὐχὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι; αὕτη ἐστὶν ὁ λέβης, ἡμεῖς δὲ τὰ κρέα. [4] διὰ τοῦτο προφήτευσον ἐπ᾽ αὐτούς, προφήτευσον, υἱὲ ἀνθρώπου. [5] καὶ ἔπεσεν ἐπ᾽ ἐμὲ πνεῦμα κυρίου καὶ εἶπεν πρός με Λέγε Τάδε λέγει κύριος Οὕτως εἴπατε, οἶκος Ισραηλ, καὶ τὰ διαβούλια τοῦ πνεύματος ὑμῶν ἐγὼ ἐπίσταμαι. [6] ἐπληθύνατε νεκροὺς ὑμῶν ἐν τῇ πόλει ταύτῃ καὶ ἐνεπλήσατε τὰς ὁδοὺς αὐτῆς τραυματιῶν. [7] διὰ τοῦτο τάδε λέγει κύριος Τοὺς νεκροὺς ὑμῶν οὓς ἐπατάξατε ἐν μέσῳ αὐτῆς, οὗτοί εἰσιν τὰ κρέα, αὐτὴ δὲ ὁ λέβης ἐστίν, καὶ ὑμᾶς ἐξάξω ἐκ μέσου αὐτῆς. [8] ῥομφαίαν φοβεῖσθε, καὶ ῥομφαίαν ἐπάξω ἐφ᾽ ὑμᾶς, λέγει κύριος. [9] καὶ ἐξάξω ὑμᾶς ἐκ μέσου αὐτῆς καὶ παραδώσω ὑμᾶς εἰς χεῖρας ἀλλοτρίων καὶ ποιήσω ἐν ὑμῖν κρίματα. [10] ἐν ῥομφαίᾳ πεσεῖσθε, ἐπὶ τῶν ὁρίων τοῦ Ισραηλ κρινῶ ὑμᾶς· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος. [11] αὐτὴ ὑμῖν οὐκ ἔσται εἰς λέβητα, καὶ ὑμεῖς οὐ μὴ γένησθε ἐν μέσῳ αὐτῆς εἰς κρέα· ἐπὶ τῶν ὁρίων τοῦ Ισραηλ κρινῶ ὑμᾶς, [12] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. – [13] καὶ ἐγένετο ἐν τῷ προφητεύειν με καὶ Φαλτιας ὁ τοῦ Βαναιου ἀπέθανεν, καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα φωνῇ μεγάλῃ καὶ εἶπα Οἴμμοι οἴμμοι, κύριε, εἰς συντέλειαν σὺ ποιεῖς τοὺς καταλοίπους τοῦ Ισραηλ. [14] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [15] Υἱὲ ἀνθρώπου, οἱ ἀδελφοί σου καὶ οἱ ἄνδρες τῆς αἰχμαλωσίας σου καὶ πᾶς ὁ οἶκος τοῦ Ισραηλ συντετέλεσται, οἷς εἶπαν αὐτοῖς οἱ κατοικοῦντες Ιερουσαλημ Μακρὰν ἀπέχετε ἀπὸ τοῦ κυρίου, ἡμῖν δέδοται ἡ γῆ εἰς κληρονομίαν. [16] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος ὅτι Ἀπώσομαι αὐτοὺς εἰς τὰ ἔθνη καὶ διασκορπιῶ αὐτοὺς εἰς πᾶσαν τὴν γῆν, καὶ ἔσομαι αὐτοῖς εἰς ἁγίασμα μικρὸν ἐν ταῖς χώραις, οὗ ἂν εἰσέλθωσιν ἐκεῖ. [17] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Καὶ εἰσδέξομαι αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συνάξω αὐτοὺς ἐκ τῶν χωρῶν, οὗ διέσπειρα αὐτοὺς ἐν αὐταῖς, καὶ δώσω αὐτοῖς τὴν γῆν τοῦ Ισραηλ. [18] καὶ εἰσελεύσονται ἐκεῖ καὶ ἐξαροῦσιν πάντα τὰ βδελύγματα αὐτῆς καὶ πάσας τὰς ἀνομίας αὐτῆς ἐξ αὐτῆς. [19] καὶ δώσω αὐτοῖς καρδίαν ἑτέραν καὶ πνεῦμα καινὸν δώσω ἐν αὐτοῖς καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν καὶ

δώσω αὐτοῖς καρδίαν σαρκίνην, [20] ὅπως ἐν τοῖς προστάγμασίν μου πορεύωνται καὶ τὰ δικαιώματά μου φυλάσσωνται καὶ ποιῶσιν αὐτά· καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν. [21] καὶ εἰς τὴν καρδίαν τῶν βδελυγμάτων αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, ὡς ἡ καρδία αὐτῶν ἐπορεύετο, τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα, λέγει κύριος. [22] Καὶ ἐξῆραν τὰ χερουβιν τὰς πτέρυγας αὐτῶν, καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἡ δόξα θεοῦ Ισραηλ ἐπ᾽ αὐτὰ ὑπεράνω αὐτῶν· [23] καὶ ἀνέβη ἡ δόξα κυρίου ἐκ μέσης τῆς πόλεως καὶ ἔστη ἐπὶ τοῦ ὄρους, ὃ ἦν ἀπέναντι τῆς πόλεως. [24] καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με εἰς γῆν Χαλδαίων εἰς τὴν αἰχμαλωσίαν ἐν ὁράσει ἐν πνεύματι θεοῦ· καὶ ἀνέβην ἀπὸ τῆς ὁράσεως, ἧς εἶδον, [25] καὶ ἐλάλησα πρὸς τὴν αἰχμαλωσίαν πάντας τοὺς λόγους τοῦ κυρίου, οὓς ἔδειξέν μοι.

CHAPTER 12

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, ἐν μέσῳ τῶν ἀδικιῶν αὐτῶν σὺ κατοικεῖς, οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν, διότι οἶκος παραπικραίνων ἐστίν. [3] καὶ σύ, υἱὲ ἀνθρώπου, ποίησον σεαυτῷ σκεύη αἰχμαλωσίας ἡμέρας ἐνώπιον αὐτῶν καὶ αἰχμαλωτευθήσῃ ἐκ τοῦ τόπου σου εἰς ἕτερον τόπον ἐνώπιον αὐτῶν, ὅπως ἴδωσιν, διότι οἶκος παραπικραίνων ἐστίν. [4] καὶ ἐξοίσεις τὰ σκεύη σου ὡς σκεύη αἰχμαλωσίας ἡμέρας κατ᾽ ὀφθαλμοὺς αὐτῶν, καὶ σὺ ἐξελεύσῃ ἑσπέρας ὡς ἐκπορεύεται αἰχμάλωτος· [5] ἐνώπιον αὐτῶν διόρυξον σεαυτῷ εἰς τὸν τοῖχον καὶ διεξελεύσῃ δι᾽ αὐτοῦ· [6] ἐνώπιον αὐτῶν ἐπ᾽ ὤμων ἀναλημφθήσῃ καὶ κεκρυμμένος ἐξελεύσῃ, τὸ πρόσωπόν σου συγκαλύψεις καὶ οὐ μὴ ἴδῃς τὴν γῆν· διότι τέρας δέδωκά σε τῷ οἴκῳ Ισραηλ. [7] καὶ ἐποίησα οὕτως κατὰ πάντα, ὅσα ἐνετείλατό μοι, καὶ σκεύη ἐξήνεγκα ὡς σκεύη αἰχμαλωσίας ἡμέρας καὶ ἑσπέρας διώρυξα ἐμαυτῷ τὸν τοῖχον καὶ κεκρυμμένος ἐξῆλθον, ἐπ᾽ ὤμων ἀνελήμφθην ἐνώπιον αὐτῶν. – [8] καὶ ἐγένετο λόγος κυρίου πρός με τὸ πρωῒ λέγων [9] Υἱὲ ἀνθρώπου, οὐκ εἶπαν πρὸς σὲ ὁ οἶκος τοῦ Ισραηλ οἶκος ὁ παραπικραίνων Τί σὺ ποιεῖς; [10] εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος κύριος Ὁ ἄρχων καὶ ὁ ἀφηγούμενος ἐν Ιερουσαλημ καὶ παντὶ οἴκῳ Ισραηλ, οἳ εἰσιν ἐν μέσῳ αὐτῶν, [11] εἰπὸν ὅτι ἐγὼ τέρατα ποιῶ ἐν μέσῳ αὐτῆς· ὃν τρόπον πεποίηκα, οὕτως ἔσται αὐτοῖς· ἐν μετοικεσίᾳ καὶ ἐν αἰχμαλωσίᾳ πορεύσονται, [12] καὶ ὁ ἄρχων ἐν μέσῳ αὐτῶν ἐπ᾽ ὤμων ἀρθήσεται καὶ κεκρυμμένος ἐξελεύσεται διὰ τοῦ τοίχου, καὶ διορύξει τοῦ ἐξελθεῖν αὐτὸν δι᾽ αὐτοῦ· τὸ πρόσωπον αὐτοῦ συγκαλύψει, ὅπως μὴ ὁραθῇ ὀφθαλμῷ, καὶ αὐτὸς τὴν γῆν οὐκ ὄψεται. [13] καὶ ἐκπετάσω τὸ δίκτυόν μου ἐπ᾽ αὐτόν, καὶ συλλημφθήσεται ἐν τῇ περιοχῇ μου, καὶ ἄξω αὐτὸν εἰς Βαβυλῶνα εἰς γῆν Χαλδαίων, καὶ αὐτὴν οὐκ ὄψεται καὶ ἐκεῖ τελευτήσει. [14] καὶ πάντας τοὺς κύκλῳ αὐτοῦ τοὺς βοηθοὺς αὐτοῦ καὶ πάντας τοὺς ἀντιλαμβανομένους αὐτοῦ διασπερῶ εἰς πάντα ἄνεμον καὶ ῥομφαίαν ἐκκενώσω ὀπίσω αὐτῶν· [15] καὶ γνώσονται διότι ἐγὼ κύριος ἐν τῷ διασκορπίσαι με αὐτοὺς ἐν τοῖς ἔθνεσιν, καὶ διασπερῶ αὐτοὺς ἐν ταῖς χώραις. [16] καὶ ὑπολείψομαι ἐξ αὐτῶν ἄνδρας ἀριθμῷ ἐκ ῥομφαίας καὶ ἐκ λιμοῦ καὶ ἐκ θανάτου, ὅπως ἐκδιηγῶνται πάσας τὰς ἀνομίας αὐτῶν ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθοσαν ἐκεῖ· καὶ γνώσονται ὅτι ἐγὼ κύριος. – [17] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [18] Υἱὲ ἀνθρώπου, τὸν ἄρτον σου μετ᾽ ὀδύνης φάγεσαι καὶ τὸ ὕδωρ σου μετὰ βασάνου καὶ θλίψεως πίεσαι [19] καὶ ἐρεῖς πρὸς τὸν λαὸν τῆς γῆς Τάδε

λέγει κύριος τοῖς κατοικοῦσιν Ιερουσαλημ ἐπὶ τῆς γῆς τοῦ Ισραηλ Τοὺς ἄρτους αὐτῶν μετ᾽ ἐνδείας φάγονται καὶ τὸ ὕδωρ αὐτῶν μετὰ ἀφανισμοῦ πίονται, ὅπως ἀφανισθῇ ἡ γῆ σὺν πληρώματι αὐτῆς, ἐν ἀσεβείᾳ γὰρ πάντες οἱ κατοικοῦντες ἐν αὐτῇ· [20] καὶ αἱ πόλεις αὐτῶν αἱ κατοικούμεναι ἐξερημωθήσονται, καὶ ἡ γῆ εἰς ἀφανισμὸν ἔσται· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. [21] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [22] Υἱὲ ἀνθρώπου, τίς ὑμῖν ἡ παραβολὴ αὕτη ἐπὶ τῆς γῆς τοῦ Ισραηλ λέγοντες Μακρὰν αἱ ἡμέραι ἀπόλωλεν ὅρασις; [23] διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Ἀποστρέψω τὴν παραβολὴν ταύτην, καὶ οὐκέτι μὴ εἴπωσιν τὴν παραβολὴν ταύτην οἶκος τοῦ Ισραηλ, ὅτι λαλήσεις πρὸς αὐτούς Ἠγγίκασιν αἱ ἡμέραι καὶ λόγος πάσης ὁράσεως· [24] ὅτι οὐκ ἔσται ἔτι πᾶσα ὅρασις ψευδὴς καὶ μαντευόμενος τὰ πρὸς χάριν ἐν μέσῳ τῶν υἱῶν Ισραηλ, [25] διότι ἐγὼ κύριος λαλήσω τοὺς λόγους μου, λαλήσω καὶ ποιήσω καὶ οὐ μὴ μηκύνω ἔτι, ὅτι ἐν ταῖς ἡμέραις ὑμῶν, οἶκος ὁ παραπικραίνων, λαλήσω λόγον καὶ ποιήσω, λέγει κύριος. – [26] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [27] Υἱὲ ἀνθρώπου, ἰδοὺ οἶκος Ισραηλ ὁ παραπικραίνων λέγοντες λέγουσιν Ἡ ὅρασις, ἣν οὗτος ὁρᾷ, εἰς ἡμέρας πολλάς, καὶ εἰς καιροὺς μακροὺς οὗτος προφητεύει. [28] διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Οὐ μὴ μηκύνωσιν οὐκέτι πάντες οἱ λόγοι μου, οὓς ἂν λαλήσω· λαλήσω καὶ ποιήσω, λέγει κύριος.

CHAPTER 13

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τοὺς προφήτας τοῦ Ισραηλ καὶ προφητεύσεις καὶ ἐρεῖς πρὸς αὐτούς Ἀκούσατε λόγον κυρίου [3] Τάδε λέγει κύριος Οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν καὶ τὸ καθόλου μὴ βλέπουσιν. [4] οἱ προφῆταί σου, Ισραηλ, ὡς ἀλώπεκες ἐν ταῖς ἐρήμοις· [5] οὐκ ἔστησαν ἐν στερεώματι καὶ συνήγαγον ποίμνια ἐπὶ τὸν οἶκον τοῦ Ισραηλ, οὐκ ἀνέστησαν οἱ λέγοντες Ἐν ἡμέρᾳ κυρίου· [6] βλέποντες ψευδῆ, μαντευόμενοι μάταια οἱ λέγοντες Λέγει κύριος, καὶ κύριος οὐκ ἀπέσταλκεν αὐτούς, καὶ ἤρξαντο τοῦ ἀναστῆσαι λόγον. [7] οὐχ ὅρασιν ψευδῆ ἑωράκατε καὶ μαντείας ματαίας εἰρήκατε; [8] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ἀνθ ὧν οἱ λόγοι ὑμῶν ψευδεῖς καὶ αἱ μαντεῖαι ὑμῶν μάταιαι, διὰ τοῦτο ἰδοὺ ἐγὼ ἐφ’ ὑμᾶς, λέγει κύριος, [9] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς προφήτας τοὺς ὁρῶντας ψευδῆ καὶ τοὺς ἀποφθεγγομένους μάταια· ἐν παιδείᾳ τοῦ λαοῦ μου οὐκ ἔσονται οὐδὲ ἐν γραφῇ οἴκου Ισραηλ οὐ γραφήσονται καὶ εἰς τὴν γῆν τοῦ Ισραηλ οὐκ εἰσελεύσονται· καὶ γνώσονται διότι ἐγὼ κύριος. [10] ἀνθ’ ὧν τὸν λαόν μου ἐπλάνησαν λέγοντες Εἰρήνη εἰρήνη, καὶ οὐκ ἦν εἰρήνη, καὶ οὗτος οἰκοδομεῖ τοῖχον, καὶ αὐτοὶ ἀλείφουσιν αὐτόν, εἰ πεσεῖται, [11] εἰπὸν πρὸς τοὺς ἀλείφοντας Πεσεῖται, καὶ ἔσται ὑετὸς κατακλύζων, καὶ δώσω λίθους πετροβόλους εἰς τοὺς ἐνδέσμους αὐτῶν, καὶ πεσοῦνται, καὶ πνεῦμα ἐξαῖρον, καὶ ῥαγήσεται. [12] καὶ ἰδοὺ πέπτωκεν ὁ τοῖχος, καὶ οὐκ ἐροῦσιν πρὸς ὑμᾶς Ποῦ ἐστιν ἡ ἀλοιφὴ ὑμῶν, ἣν ἠλείψατε; [13] διὰ τοῦτο τάδε λέγει κύριος Καὶ ῥήξω πνοὴν ἐξαίρουσαν μετὰ θυμοῦ, καὶ ὑετὸς κατακλύζων ἐν ὀργῇ μου ἔσται, καὶ τοὺς λίθους τοὺς πετροβόλους ἐν θυμῷ ἐπάξω εἰς συντέλειαν [14] καὶ κατασκάψω τὸν τοῖχον, ὃν ἠλείψατε, καὶ πεσεῖται· καὶ θήσω αὐτὸν ἐπὶ τὴν γῆν, καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ, καὶ πεσεῖται, καὶ συντελεσθήσεσθε μετ’ ἐλέγχων· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. [15] καὶ συντελέσω τὸν θυμόν μου ἐπὶ τὸν τοῖχον καὶ ἐπὶ τοὺς ἀλείφοντας αὐτόν, καὶ πεσεῖται. καὶ εἶπα πρὸς ὑμᾶς Οὐκ ἔστιν ὁ τοῖχος οὐδὲ οἱ ἀλείφοντες αὐτὸν [16] προφῆται τοῦ Ισραηλ οἱ προφητεύοντες ἐπὶ Ιερουσαλημ καὶ οἱ ὁρῶντες αὐτῇ εἰρήνην, καὶ εἰρήνη οὐκ ἔστιν, λέγει κύριος. – [17] καὶ σύ, υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰς θυγατέρας τοῦ λαοῦ σου τὰς προφητευούσας ἀπὸ καρδίας αὐτῶν καὶ προφήτευσον ἐπ’ αὐτὰς [18] καὶ ἐρεῖς Τάδε λέγει κύριος Οὐαὶ ταῖς συρραπτούσαις προσκεφάλαια ἐπὶ πάντα ἀγκῶνα χειρὸς καὶ ποιούσαις ἐπιβόλαια ἐπὶ πᾶσαν κεφαλὴν πάσης ἡλικίας τοῦ διαστρέφειν ψυχάς· αἱ ψυχαὶ διεστράφησαν τοῦ λαοῦ μου, καὶ ψυχὰς

περιεποιοῦντο. [19] καὶ ἐβεβήλουν με πρὸς τὸν λαόν μου ἕνεκεν δρακὸς κριθῶν καὶ ἕνεκεν κλασμάτων ἄρτου τοῦ ἀποκτεῖναι ψυχάς, ἃς οὐκ ἔδει ἀποθανεῖν, καὶ τοῦ περιποιήσασθαι ψυχάς, ἃς οὐκ ἔδει ζῆσαι, ἐν τῷ ἀποφθέγγεσθαι ὑμᾶς λαῷ εἰσακούοντι μάταια ἀποφθέγματα. [20] διὰ τοῦτο τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ τὰ προσκεφάλαια ὑμῶν, ἐφ᾽ ἃ ὑμεῖς συστρέφετε ἐκεῖ ψυχάς, καὶ διαρρήξω αὐτὰ ἀπὸ τῶν βραχιόνων ὑμῶν καὶ ἐξαποστελῶ τὰς ψυχάς, ἃς ὑμεῖς ἐκστρέφετε τὰς ψυχὰς αὐτῶν, εἰς διασκορπισμόν· [21] καὶ διαρρήξω τὰ ἐπιβόλαια ὑμῶν καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν, καὶ οὐκέτι ἔσονται ἐν χερσὶν ὑμῶν εἰς συστροφήν· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. [22] ἀνθ᾽ ὧν διεστρέφετε καρδίαν δικαίου ἀδίκως καὶ ἐγὼ οὐ διέστρεφον αὐτὸν καὶ τοῦ κατισχῦσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ζῆσαι αὐτόν, [23] διὰ τοῦτο ψευδῆ οὐ μὴ ἴδητε καὶ μαντείας οὐ μὴ μαντεύσησθε ἔτι, καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν· καὶ γνώσεσθε ὅτι ἐγὼ κύριος.

CHAPTER 14

[1] Καὶ ἦλθον πρός με ἄνδρες ἐκ τῶν πρεσβυτέρων τοῦ Ισραηλ καὶ ἐκάθισαν πρὸ προσώπου μου. [2] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [3] Υἱὲ ἀνθρώπου, οἱ ἄνδρες οὗτοι ἔθεντο τὰ διανοήματα αὐτῶν ἐπὶ τὰς καρδίας αὐτῶν καὶ τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν ἔθηκαν πρὸ προσώπου αὐτῶν· εἰ ἀποκρινόμενος ἀποκριθῶ αὐτοῖς; [4] διὰ τοῦτο λάλησον αὐτοῖς καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ισραηλ, ὃς ἂν θῇ τὰ διανοήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην, ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ, [5] ὅπως πλαγιάσῃ τὸν οἶκον τοῦ Ισραηλ κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριωμένας ἀπ᾽ ἐμοῦ ἐν τοῖς ἐνθυμήμασιν αὐτῶν. [6] διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος κύριος Ἐπιστράφητε καὶ ἀποστρέψατε ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν καὶ ἀπὸ πασῶν τῶν ἀσεβειῶν ὑμῶν καὶ ἐπιστρέψατε τὰ πρόσωπα ὑμῶν. [7] διότι ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ισραηλ καὶ ἐκ τῶν προσηλύτων τῶν προσηλυτευόντων ἐν τῷ Ισραηλ, ὃς ἂν ἀπαλλοτριωθῇ ἀπ᾽ ἐμοῦ καὶ θῆται τὰ ἐνθυμήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην τοῦ ἐπερωτῆσαι αὐτὸν ἐν ἐμοί, ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν ᾧ ἐνέχεται ἐν αὐτῷ· [8] καὶ στηριῶ τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ θήσομαι αὐτὸν εἰς ἔρημον καὶ εἰς ἀφανισμὸν καὶ ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος. [9] καὶ ὁ προφήτης ἐὰν πλανηθῇ καὶ λαλήσῃ, ἐγὼ κύριος πεπλάνηκα τὸν προφήτην ἐκεῖνον καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτὸν καὶ ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου Ισραηλ. [10] καὶ λήμψονται τὴν ἀδικίαν αὐτῶν· κατὰ τὸ ἀδίκημα τοῦ ἐπερωτῶντος καὶ κατὰ τὸ ἀδίκημα ὁμοίως τῷ προφήτῃ ἔσται, [11] ὅπως μὴ πλανᾶται ἔτι ὁ οἶκος τοῦ Ισραηλ ἀπ᾽ ἐμοῦ, καὶ ἵνα μὴ μιαίνωνται ἔτι ἐν πᾶσιν τοῖς παραπτώμασιν αὐτῶν· καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν, λέγει κύριος. [12] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [13] Υἱὲ ἀνθρώπου, γῆ ἐὰν ἁμάρτῃ μοι τοῦ παραπεσεῖν παράπτωμα καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτὴν καὶ συντρίψω αὐτῆς στήριγμα ἄρτου καὶ ἐξαποστελῶ ἐπ᾽ αὐτὴν λιμὸν καὶ ἐξαρῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτήνη, [14] καὶ ἐὰν ὦσιν οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς, Νωε καὶ Δανιηλ καὶ Ιωβ, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται, λέγει κύριος. [15] ἐὰν καὶ θηρία πονηρὰ ἐπάγω ἐπὶ τὴν γῆν καὶ τιμωρήσομαι αὐτὴν καὶ ἔσται εἰς ἀφανισμὸν καὶ οὐκ ἔσται ὁ

διοδεύων ἀπὸ προσώπου τῶν θηρίων, [16] καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς ὦσι, ζῶ ἐγώ, λέγει κύριος, εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, ἀλλ᾽ ἢ αὐτοὶ μόνοι σωθήσονται, ἡ δὲ γῆ ἔσται εἰς ὄλεθρον. [17] ἢ καὶ ῥομφαίαν ἐὰν ἐπάγω ἐπὶ τὴν γῆν ἐκείνην καὶ εἴπω Ῥομφαία διελθάτω διὰ τῆς γῆς, καὶ ἐξαρῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος, [18] καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς, ζῶ ἐγώ, λέγει κύριος, οὐ μὴ ῥύσωνται υἱοὺς οὐδὲ θυγατέρας, αὐτοὶ μόνοι σωθήσονται. [19] ἢ καὶ θάνατον ἐπαποστείλω ἐπὶ τὴν γῆν ἐκείνην καὶ ἐκχεῶ τὸν θυμόν μου ἐπ᾽ αὐτὴν ἐν αἵματι τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος, [20] καὶ Νωε καὶ Δανιηλ καὶ Ιωβ ἐν μέσῳ αὐτῆς, ζῶ ἐγώ, λέγει κύριος, ἐὰν υἱοὶ ἢ θυγατέρες ὑπολειφθῶσιν, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν ῥύσονται τὰς ψυχὰς αὐτῶν. [21] τάδε λέγει κύριος Ἐὰν δὲ καὶ τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηράς, ῥομφαίαν καὶ λιμὸν καὶ θηρία πονηρὰ καὶ θάνατον, ἐξαποστείλω ἐπὶ Ιερουσαλημ τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος [22] καὶ ἰδοὺ ὑπολελειμμένοι ἐν αὐτῇ οἱ ἀνασεσῳσμένοι αὐτῆς, οἳ ἐξάγουσιν ἐξ αὐτῆς υἱοὺς καὶ θυγατέρας, ἰδοὺ αὐτοὶ ἐκπορεύονται πρὸς ὑμᾶς, καὶ ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν καὶ μεταμεληθήσεσθε ἐπὶ τὰ κακά, ἃ ἐπήγαγον ἐπὶ Ιερουσαλημ, πάντα τὰ κακὰ ἃ ἐπήγαγον ἐπ᾽ αὐτήν, [23] καὶ παρακαλέσουσιν ὑμᾶς, διότι ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν, καὶ ἐπιγνώσεσθε διότι οὐ μάτην πεποίηκα πάντα, ὅσα ἐποίησα ἐν αὐτῇ, λέγει κύριος.

CHAPTER 15

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Καὶ σύ, υἱὲ ἀνθρώπου, τί ἂν γένοιτο τὸ ξύλον τῆς ἀμπέλου ἐκ πάντων τῶν ξύλων τῶν κλημάτων τῶν ὄντων ἐν τοῖς ξύλοις τοῦ δρυμοῦ; [3] εἰ λήμψονται ἐξ αὐτῆς ξύλον τοῦ ποιῆσαι εἰς ἐργασίαν; εἰ λήμψονται ἐξ αὐτῆς πάσσαλον τοῦ κρεμάσαι ἐπ᾽ αὐτὸν πᾶν σκεῦος; [4] πάρεξ πυρὶ δέδοται εἰς ἀνάλωσιν, τὴν κατ᾽ ἐνιαυτὸν κάθαρσιν ἀπ᾽ αὐτῆς ἀναλίσκει τὸ πῦρ, καὶ ἐκλείπει εἰς τέλος· μὴ χρήσιμον ἔσται εἰς ἐργασίαν; [5] οὐδὲ ἔτι αὐτοῦ ὄντος ὁλοκλήρου οὐκ ἔσται εἰς ἐργασίαν. μὴ ὅτι ἐὰν καὶ πῦρ αὐτὸ ἀναλώσῃ εἰς τέλος, εἰ ἔσται ἔτι εἰς ἐργασίαν; [6] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ὃν τρόπον τὸ ξύλον τῆς ἀμπέλου ἐν τοῖς ξύλοις τοῦ δρυμοῦ, ὃ δέδωκα αὐτὸ τῷ πυρὶ εἰς ἀνάλωσιν, οὕτως δέδωκα τοὺς κατοικοῦντας Ιερουσαλημ. [7] καὶ δώσω τὸ πρόσωπόν μου ἐπ᾽ αὐτούς· ἐκ τοῦ πυρὸς ἐξελεύσονται, καὶ πῦρ αὐτοὺς καταφάγεται, καὶ ἐπιγνώσονται ὅτι ἐγὼ κύριος ἐν τῷ στηρίσαι με τὸ πρόσωπόν μου ἐπ᾽ αὐτούς. [8] καὶ δώσω τὴν γῆν εἰς ἀφανισμὸν ἀνθ᾽ ὧν παρέπεσον παραπτώματι, λέγει κύριος.

CHAPTER 16

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, διαμάρτυραι τῇ Ιερουσαλημ τὰς ἀνομίας αὐτῆς [3] καὶ ἐρεῖς Τάδε λέγει κύριος τῇ Ιερουσαλημ Ἡ ῥίζα σου καὶ ἡ γένεσίς σου ἐκ γῆς Χανααν, ὁ πατήρ σου Αμορραῖος, καὶ ἡ μήτηρ σου Χετταία. [4] καὶ ἡ γένεσίς σου· ἐν ᾗ ἡμέρᾳ ἐτέχθης, οὐκ ἔδησαν τοὺς μαστούς σου, καὶ ἐν ὕδατι οὐκ ἐλούσθης οὐδὲ ἁλὶ ἡλίσθης καὶ σπαργάνοις οὐκ ἐσπαργανώθης, [5] οὐδὲ ἐφείσατο ὁ ὀφθαλμός μου ἐπὶ σοὶ τοῦ ποιῆσαί σοι ἓν ἐκ πάντων τούτων τοῦ παθεῖν τι ἐπὶ σοί, καὶ ἀπερρίφης ἐπὶ πρόσωπον τοῦ πεδίου τῇ σκολιότητι τῆς ψυχῆς σου ἐν ᾗ ἡμέρᾳ ἐτέχθης. [6] καὶ διῆλθον ἐπὶ σὲ καὶ εἶδόν σε πεφυρμένην ἐν τῷ αἵματί σου καὶ εἶπά σοι Ἐκ τοῦ αἵματός σου ζωή· [7] πληθύνου· καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ δέδωκά σε. καὶ ἐπληθύνθης καὶ ἐμεγαλύνθης καὶ εἰσῆλθες εἰς πόλεις πόλεων· οἱ μαστοί σου ἀνωρθώθησαν, καὶ ἡ θρίξ σου ἀνέτειλεν, σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα. [8] καὶ διῆλθον διὰ σοῦ καὶ εἶδόν σε, καὶ ἰδοὺ καιρός σου καιρὸς καταλυόντων, καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σὲ καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου· καὶ ὤμοσά σοι καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος, καὶ ἐγένου μοι. [9] καὶ ἔλουσά σε ἐν ὕδατι καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ καὶ ἔχρισά σε ἐν ἐλαίῳ [10] καὶ ἐνέδυσά σε ποικίλα καὶ ὑπέδησά σε ὑάκινθον καὶ ἔζωσά σε βύσσῳ καὶ περιέβαλόν σε τριχάπτῳ [11] καὶ ἐκόσμησά σε κόσμῳ καὶ περιέθηκα ψέλια περὶ τὰς χεῖράς σου καὶ κάθεμα περὶ τὸν τράχηλόν σου [12] καὶ ἔδωκα ἐνώτιον περὶ τὸν μυκτῆρά σου καὶ τροχίσκους ἐπὶ τὰ ὦτά σου καὶ στέφανον καυχήσεως ἐπὶ τὴν κεφαλήν σου· [13] καὶ ἐκοσμήθης χρυσίῳ καὶ ἀργυρίῳ, καὶ τὰ περιβόλαιά σου βύσσινα καὶ τρίχαπτα καὶ ποικίλα· σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἔφαγες καὶ ἐγένου καλὴ σφόδρα. [14] καὶ ἐξῆλθέν σου ὄνομα ἐν τοῖς ἔθνεσιν ἐν τῷ κάλλει σου, διότι συντετελεσμένον ἦν ἐν εὐπρεπείᾳ ἐν τῇ ὡραιότητι, ᾗ ἔταξα ἐπὶ σέ, λέγει κύριος. – [15] καὶ ἐπεποίθεις ἐν τῷ κάλλει σου καὶ ἐπόρνευσας ἐπὶ τῷ ὀνόματί σου καὶ ἐξέχεας τὴν πορνείαν σου ἐπὶ πάντα πάροδον, ὃ οὐκ ἔσται. [16] καὶ ἔλαβες ἐκ τῶν ἱματίων σου καὶ ἐποίησας σεαυτῇ εἴδωλα ῥαπτὰ καὶ ἐξεπόρνευσας ἐπ᾽ αὐτά· καὶ οὐ μὴ εἰσέλθῃς, οὐδὲ μὴ γένηται. [17] καὶ ἔλαβες τὰ σκεύη τῆς καυχήσεώς σου ἐκ τοῦ χρυσίου μου καὶ ἐκ τοῦ ἀργυρίου μου, ἐξ ὧν ἔδωκά σοι, καὶ ἐποίησας σεαυτῇ εἰκόνας ἀρσενικὰς καὶ ἐξεπόρνευσας ἐν αὐταῖς· [18] καὶ ἔλαβες τὸν ἱματισμὸν τὸν ποικίλον σου καὶ περιέβαλες αὐτὰ καὶ τὸ ἔλαιόν μου καὶ τὸ θυμίαμά μου ἔθηκας πρὸ προσώπου αὐτῶν· [19] καὶ τοὺς ἄρτους μου, οὓς ἔδωκά σοι, σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἐψώμισά σε καὶ ἔθηκας αὐτὰ πρὸ

προσώπου αὐτῶν εἰς ὀσμὴν εὐωδίας· καὶ ἐγένετο, λέγει κύριος. [20] καὶ ἔλαβες τοὺς υἱούς σου καὶ τὰς θυγατέρας σου, ἃς ἐγέννησας, καὶ ἔθυσας αὐτὰ αὐτοῖς εἰς ἀνάλωσιν, ὡς μικρὰ ἐξεπόρνευσας, [21] καὶ ἔσφαξας τὰ τέκνα σου καὶ ἔδωκας αὐτὰ ἐν τῷ ἀποτροπιάζεσθαί σε ἐν αὐτοῖς. [22] τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου, καὶ οὐκ ἐμνήσθης τὰς ἡμέρας τῆς νηπιότητός σου, ὅτε ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ πεφυρμένη ἐν τῷ αἵματί σου ἔζησας. [23] καὶ ἐγένετο μετὰ πάσας τὰς κακίας σου, λέγει κύριος, [24] καὶ ᾠκοδόμησας σεαυτῇ οἴκημα πορνικὸν καὶ ἐποίησας σεαυτῇ ἔκθεμα ἐν πάσῃ πλατείᾳ [25] καὶ ἐπ᾽ ἀρχῆς πάσης ὁδοῦ ᾠκοδόμησας τὰ πορνεῖά σου καὶ ἐλυμήνω τὸ κάλλος σου καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ καὶ ἐπλήθυνας τὴν πορνείαν σου· [26] καὶ ἐξεπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦντάς σοι τοὺς μεγαλοσάρκους καὶ πολλαχῶς ἐξεπόρνευσας τοῦ παροργίσαι με. [27] ἐὰν δὲ ἐκτείνω τὴν χεῖρά μου ἐπὶ σέ, καὶ ἐξαρῶ τὰ νόμιμά σου καὶ παραδώσω σε εἰς ψυχὰς μισούντων σε, θυγατέρας ἀλλοφύλων τὰς ἐκκλινούσας σε ἐκ τῆς ὁδοῦ σου, ἧς ἠσέβησας. [28] καὶ ἐξεπόρνευσας ἐπὶ τὰς θυγατέρας Ασσουρ καὶ οὐδ᾽ οὕτως ἐνεπλήσθης· καὶ ἐξεπόρνευσας καὶ οὐκ ἐνεπίπλω. [29] καὶ ἐπλήθυνας τὰς διαθήκας σου πρὸς γῆν Χαλδαίων καὶ οὐδὲ ἐν τούτοις ἐνεπλήσθης. [30] τί διαθῶ τὴν θυγατέρα σου, λέγει κύριος, ἐν τῷ ποιῆσαί σε ταῦτα πάντα, ἔργα γυναικὸς πόρνης; καὶ ἐξεπόρνευσας τρισσῶς [31] ἐν ταῖς θυγατράσιν σου· τὸ πορνεῖόν σου ᾠκοδόμησας ἐπὶ πάσης ἀρχῆς ὁδοῦ καὶ τὴν βάσιν σου ἐποίησας ἐν πάσῃ πλατείᾳ καὶ ἐγένου ὡς πόρνη συνάγουσα μισθώματα. [32] ἡ γυνὴ ἡ μοιχωμένη ὁμοία σοι παρὰ τοῦ ἀνδρὸς αὐτῆς λαμβάνουσα μισθώματα· [33] πᾶσι τοῖς ἐκπορνεύσασιν αὐτὴν προσεδίδου μισθώματα, καὶ σὺ δέδωκας μισθώματα πᾶσι τοῖς ἐρασταῖς σου καὶ ἐφόρτιζες αὐτοὺς τοῦ ἔρχεσθαι πρὸς σὲ κυκλόθεν ἐν τῇ πορνείᾳ σου. [34] καὶ ἐγένετο ἐν σοὶ διεστραμμένον παρὰ τὰς γυναῖκας ἐν τῇ πορνείᾳ σου, καὶ μετὰ σοῦ πεπορνεύκασιν ἐν τῷ προσδιδόναι σε μισθώματα, καὶ σοὶ μισθώματα οὐκ ἐδόθη, καὶ ἐγένετο ἐν σοὶ διεστραμμένα. – [35] διὰ τοῦτο, πόρνη, ἄκουε λόγον κυρίου [36] Τάδε λέγει κύριος Ἀνθ ὧν ἐξέχεας τὸν χαλκόν σου, καὶ ἀποκαλυφθήσεται ἡ αἰσχύνη σου ἐν τῇ πορνείᾳ σου πρὸς τοὺς ἐραστάς σου καὶ εἰς πάντα τὰ ἐνθυμήματα τῶν ἀνομιῶν σου καὶ ἐν τοῖς αἵμασιν τῶν τέκνων σου, ὧν ἔδωκας αὐτοῖς. [37] διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σὲ συνάγω πάντας τοὺς ἐραστάς σου, ἐν οἷς ἐπεμίγης ἐν αὐτοῖς, καὶ πάντας, οὓς ἠγάπησας, σὺν πᾶσιν, οἷς ἐμίσεις· καὶ συνάξω αὐτοὺς ἐπὶ σὲ κυκλόθεν καὶ ἀποκαλύψω τὰς κακίας σου πρὸς αὐτούς, καὶ ὄψονται πᾶσαν τὴν αἰσχύνην σου· [38] καὶ ἐκδικήσω σε ἐκδικήσει μοιχαλίδος καὶ ἐκχεούσης αἷμα καὶ θήσω σε ἐν αἵματι θυμοῦ καὶ ζήλου. [39] καὶ παραδώσω σε εἰς χεῖρας αὐτῶν, καὶ κατασκάψουσιν τὸ πορνεῖόν σου καὶ

καθελοῦσιν τὴν βάσιν σου καὶ ἐκδύσουσίν σε τὸν ἱματισμόν σου καὶ λήμψονται τὰ σκεύη τῆς καυχήσεώς σου καὶ ἀφήσουσίν σε γυμνὴν καὶ ἀσχημονοῦσαν. [40] καὶ ἄξουσιν ἐπὶ σὲ ὄχλους καὶ λιθοβολήσουσίν σε ἐν λίθοις καὶ κατασφάξουσίν σε ἐν τοῖς ξίφεσιν αὐτῶν. [41] καὶ ἐμπρήσουσιν τοὺς οἴκους σου πυρὶ καὶ ποιήσουσιν ἐν σοὶ ἐκδικήσεις ἐνώπιον γυναικῶν πολλῶν· καὶ ἀποστρέψω σε ἐκ τῆς πορνείας σου, καὶ μισθώματα οὐ μὴ δῷς οὐκέτι. [42] καὶ ἐπαφήσω τὸν θυμόν μου ἐπὶ σέ, καὶ ἐξαρθήσεται ὁ ζῆλός μου ἐκ σοῦ, καὶ ἀναπαύσομαι καὶ οὐ μὴ μεριμνήσω οὐκέτι. [43] ἀνθ’ ὧν οὐκ ἐμνήσθης τὴν ἡμέραν τῆς νηπιότητός σου καὶ ἐλύπεις με ἐν πᾶσι τούτοις, καὶ ἐγὼ ἰδοὺ τὰς ὁδούς σου εἰς κεφαλήν σου δέδωκα, λέγει κύριος· καὶ οὕτως ἐποίησας τὴν ἀσέβειαν ἐπὶ πάσαις ταῖς ἀνομίαις σου. [44] ταῦτά ἐστιν πάντα, ὅσα εἶπαν κατὰ σοῦ ἐν παραβολῇ λέγοντες Καθὼς ἡ μήτηρ, καὶ ἡ θυγάτηρ. [45] θυγάτηρ τῆς μητρός σου σὺ εἶ ἡ ἀπωσαμένη τὸν ἄνδρα αὐτῆς καὶ τὰ τέκνα αὐτῆς καὶ ἀδελφὴ τῶν ἀδελφῶν σου τῶν ἀπωσαμένων τοὺς ἄνδρας αὐτῶν καὶ τὰ τέκνα αὐτῶν· ἡ μήτηρ ὑμῶν Χετταία, καὶ ὁ πατὴρ ὑμῶν Αμορραῖος. [46] ἡ ἀδελφὴ ὑμῶν ἡ πρεσβυτέρα Σαμάρεια, αὐτὴ καὶ αἱ θυγατέρες αὐτῆς, ἡ κατοικοῦσα ἐξ εὐωνύμων σου· καὶ ἡ ἀδελφή σου ἡ νεωτέρα σου ἡ κατοικοῦσα ἐκ δεξιῶν σου Σοδομα καὶ αἱ θυγατέρες αὐτῆς. [47] καὶ οὐδ’ ὡς ἐν ταῖς ὁδοῖς αὐτῶν ἐπορεύθης οὐδὲ κατὰ τὰς ἀνομίας αὐτῶν ἐποίησας· παρὰ μικρὸν καὶ ὑπέρκεισαι αὐτὰς ἐν πάσαις ταῖς ὁδοῖς σου. [48] ζῶ ἐγώ, λέγει κύριος, εἰ πεποίηκεν Σοδομα ἡ ἀδελφή σου, αὐτὴ καὶ αἱ θυγατέρες αὐτῆς, ὃν τρόπον ἐποίησας σὺ καὶ αἱ θυγατέρες σου. [49] πλὴν τοῦτο τὸ ἀνόμημα Σοδομων τῆς ἀδελφῆς σου, ὑπερηφανία· ἐν πλησμονῇ ἄρτων καὶ ἐν εὐθηνίᾳ οἴνου ἐσπατάλων αὐτὴ καὶ αἱ θυγατέρες αὐτῆς· τοῦτο ὑπῆρχεν αὐτῇ καὶ ταῖς θυγατράσιν αὐτῆς, καὶ χεῖρα πτωχοῦ καὶ πένητος οὐκ ἀντελαμβάνοντο. [50] καὶ ἐμεγαλαύχουν καὶ ἐποίησαν ἀνομήματα ἐνώπιόν μου, καὶ ἐξῆρα αὐτάς, καθὼς εἶδον. [51] καὶ Σαμάρεια κατὰ τὰς ἡμίσεις τῶν ἁμαρτιῶν σου οὐχ ἥμαρτεν· καὶ ἐπλήθυνας τὰς ἀνομίας σου ὑπὲρ αὐτὰς καὶ ἐδικαίωσας τὰς ἀδελφάς σου ἐν πάσαις ταῖς ἀνομίαις σου, αἷς ἐποίησας. [52] καὶ σὺ κόμισαι βάσανόν σου, ἐν ᾗ ἔφθειρας τὰς ἀδελφάς σου ἐν ταῖς ἁμαρτίαις σου, αἷς ἠνόμησας ὑπὲρ αὐτὰς καὶ ἐδικαίωσας αὐτὰς ὑπὲρ σεαυτήν· καὶ σὺ αἰσχύνθητι καὶ λαβὲ τὴν ἀτιμίαν σου ἐν τῷ δικαιῶσαί σε τὰς ἀδελφάς σου. [53] καὶ ἀποστρέψω τὰς ἀποστροφὰς αὐτῶν, τὴν ἀποστροφὴν Σοδομων καὶ τῶν θυγατέρων αὐτῆς, καὶ ἀποστρέψω τὴν ἀποστροφὴν Σαμαρείας καὶ τῶν θυγατέρων αὐτῆς, καὶ ἀποστρέψω τὴν ἀποστροφήν σου ἐν μέσῳ αὐτῶν, [54] ὅπως κομίσῃ τὴν βάσανόν σου καὶ ἀτιμωθήσῃ ἐκ πάντων, ὧν ἐποίησας ἐν τῷ σε παροργίσαι με. [55] καὶ ἡ ἀδελφή σου Σοδομα καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ’

ἀρχῆς, καὶ Σαμάρεια καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ᾽ ἀρχῆς, καὶ σὺ καὶ αἱ θυγατέρες σου ἀποκατασταθήσεσθε καθὼς ἀπ᾽ ἀρχῆς ἦτε. [56] καὶ εἰ μὴ ἦν Σοδομα ἡ ἀδελφή σου εἰς ἀκοὴν ἐν τῷ στόματί σου ἐν ταῖς ἡμέραις ὑπερηφανίας σου [57] πρὸ τοῦ ἀποκαλυφθῆναι τὰς κακίας σου, ὃν τρόπον νῦν ὄνειδος εἶ θυγατέρων Συρίας καὶ πάντων τῶν κύκλῳ αὐτῆς, θυγατέρων ἀλλοφύλων τῶν περιεχουσῶν σε κύκλῳ; [58] τὰς ἀσεβείας σου καὶ τὰς ἀνομίας σου, σὺ κεκόμισαι αὐτάς, λέγει κύριος. [59] τάδε λέγει κύριος Καὶ ποιήσω ἐν σοὶ καθὼς ἐποίησας, ὡς ἠτίμωσας ταῦτα τοῦ παραβῆναι τὴν διαθήκην μου. [60] καὶ μνησθήσομαι ἐγὼ τῆς διαθήκης μου τῆς μετὰ σοῦ ἐν ἡμέραις νηπιότητός σου καὶ ἀναστήσω σοι διαθήκην αἰώνιον. [61] καὶ μνησθήσῃ τὴν ὁδόν σου καὶ ἐξατιμωθήσῃ ἐν τῷ ἀναλαβεῖν σε τὰς ἀδελφάς σου τὰς πρεσβυτέρας σου σὺν ταῖς νεωτέραις σου, καὶ δώσω αὐτάς σοι εἰς οἰκοδομὴν καὶ οὐκ ἐκ διαθήκης σου. [62] καὶ ἀναστήσω ἐγὼ τὴν διαθήκην μου μετὰ σοῦ, καὶ ἐπιγνώσῃ ὅτι ἐγὼ κύριος, [63] ὅπως μνησθῇς καὶ αἰσχυνθῇς, καὶ μὴ ᾖ σοι ἔτι ἀνοῖξαι τὸ στόμα σου ἀπὸ προσώπου τῆς ἀτιμίας σου ἐν τῷ ἐξιλάσκεσθαί μέ σοι κατὰ πάντα, ὅσα ἐποίησας, λέγει κύριος.

CHAPTER 17

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, διήγησαι διήγημα καὶ εἰπὸν παραβολὴν πρὸς τὸν οἶκον τοῦ Ισραηλ [3] καὶ ἐρεῖς Τάδε λέγει κύριος Ὁ ἀετὸς ὁ μέγας ὁ μεγαλοπτέρυγος ὁ μακρὸς τῇ ἐκτάσει πλήρης ὀνύχων, ὃς ἔχει τὸ ἥγημα εἰσελθεῖν εἰς τὸν Λίβανον καὶ ἔλαβε τὰ ἐπίλεκτα τῆς κέδρου, [4] τὰ ἄκρα τῆς ἁπαλότητος ἀπέκνισεν καὶ ἤνεγκεν αὐτὰ εἰς γῆν Χανααν, εἰς πόλιν τετειχισμένην ἔθετο αὐτά. [5] καὶ ἔλαβεν ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ ἔδωκεν αὐτὸ εἰς τὸ πεδίον φυτὸν ἐφ᾽ ὕδατι πολλῷ, ἐπιβλεπόμενον ἔταξεν αὐτό. [6] καὶ ἀνέτειλεν καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν καὶ μικρὰν τῷ μεγέθει τοῦ ἐπιφαίνεσθαι αὐτήν· τὰ κλήματα αὐτῆς ἐπ᾽ αὐτὴν καὶ αἱ ῥίζαι αὐτῆς ὑποκάτω αὐτῆς ἦσαν. καὶ ἐγένετο εἰς ἄμπελον καὶ ἐποίησεν ἀπώρυγας καὶ ἐξέτεινεν τὴν ἀναδενδράδα αὐτῆς. [7] καὶ ἐγένετο ἀετὸς ἕτερος μέγας μεγαλοπτέρυγος πολὺς ὄνυξιν, καὶ ἰδοὺ ἡ ἄμπελος αὕτη περιπεπλεγμένη πρὸς αὐτόν, καὶ αἱ ῥίζαι αὐτῆς πρὸς αὐτόν, καὶ τὰ κλήματα αὐτῆς ἐξαπέστειλεν αὐτῷ τοῦ ποτίσαι αὐτὴν σὺν τῷ βώλῳ τῆς φυτείας αὐτῆς. [8] εἰς πεδίον καλὸν ἐφ᾽ ὕδατι πολλῷ αὕτη πιαίνεται τοῦ ποιεῖν βλαστοὺς καὶ φέρειν καρπὸν τοῦ εἶναι εἰς ἄμπελον μεγάλην. [9] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Εἰ κατευθυνεῖ; οὐχὶ αἱ ῥίζαι τῆς ἁπαλότητος αὐτῆς καὶ ὁ καρπὸς σαπήσεται, καὶ ξηρανθήσεται πάντα τὰ προανατέλλοντα αὐτῆς; καὶ οὐκ ἐν βραχίονι μεγάλῳ οὐδ᾽ ἐν λαῷ πολλῷ τοῦ ἐκσπάσαι αὐτὴν ἐκ ῥιζῶν αὐτῆς. [10] καὶ ἰδοὺ πιαίνεται· μὴ κατευθυνεῖ; οὐχ ἅμα τῷ ἅψασθαι αὐτῆς ἄνεμον τὸν καύσωνα ξηρανθήσεται ξηρασίᾳ; σὺν τῷ βώλῳ ἀνατολῆς αὐτῆς ξηρανθήσεται. [11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [12] Υἱὲ ἀνθρώπου, εἰπὸν δὴ πρὸς τὸν οἶκον τὸν παραπικραίνοντα Οὐκ ἐπίστασθε τί ἦν ταῦτα; εἰπόν Ὅταν ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ Ιερουσαλημ, καὶ λήμψεται τὸν βασιλέα αὐτῆς καὶ τοὺς ἄρχοντας αὐτῆς καὶ ἄξει αὐτοὺς πρὸς ἑαυτὸν εἰς Βαβυλῶνα. [13] καὶ λήμψεται ἐκ τοῦ σπέρματος τῆς βασιλείας καὶ διαθήσεται πρὸς αὐτὸν διαθήκην καὶ εἰσάξει αὐτὸν ἐν ἀρᾷ· καὶ τοὺς ἡγουμένους τῆς γῆς λήμψεται [14] τοῦ γενέσθαι εἰς βασιλείαν ἀσθενῆ τὸ καθόλου μὴ ἐπαίρεσθαι τοῦ φυλάσσειν τὴν διαθήκην αὐτοῦ καὶ ἱστάνειν αὐτήν. [15] καὶ ἀποστήσεται ἀπ᾽ αὐτοῦ τοῦ ἐξαποστέλλειν ἀγγέλους ἑαυτοῦ εἰς Αἴγυπτον τοῦ δοῦναι αὐτῷ ἵππους καὶ λαὸν πολύν. εἰ κατευθυνεῖ; εἰ διασωθήσεται ὁ ποιῶν ἐναντία; καὶ παραβαίνων διαθήκην εἰ σωθήσεται; [16] ζῶ ἐγώ, λέγει κύριος, ἐὰν μὴ ἐν ᾧ τόπῳ ὁ βασιλεὺς ὁ βασιλεύσας αὐτόν, ὃς ἠτίμωσεν τὴν ἀράν μου καὶ ὃς παρέβη τὴν διαθήκην μου, μετ᾽ αὐτοῦ ἐν μέσῳ Βαβυλῶνος τελευτήσει. [17] καὶ οὐκ ἐν δυνάμει μεγάλῃ

οὐδ᾽ ἐν ὄχλῳ πολλῷ ποιήσει πρὸς αὐτὸν Φαραω πόλεμον, ἐν χαρακοβολίᾳ καὶ ἐν οἰκοδομῇ βελοστάσεων τοῦ ἐξᾶραι ψυχάς. [18] καὶ ἠτίμωσεν ὁρκωμοσίαν τοῦ παραβῆναι διαθήκην, καὶ ἰδοὺ δέδωκεν τὴν χεῖρα αὐτοῦ καὶ πάντα ταῦτα ἐποίησεν αὐτῷ· μὴ σωθήσεται; [19] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ζῶ ἐγὼ ἐὰν μὴ τὴν διαθήκην μου, ἣν παρέβη, καὶ τὴν ὁρκωμοσίαν μου, ἣν ἠτίμωσεν, καὶ δώσω αὐτὰ εἰς κεφαλὴν αὐτοῦ. [20] καὶ ἐκπετάσω ἐπ᾽ αὐτὸν τὸ δίκτυόν μου, καὶ ἁλώσεται ἐν τῇ περιοχῇ αὐτοῦ. [21] ἐν πάσῃ παρατάξει αὐτοῦ ἐν ῥομφαίᾳ πεσοῦνται, καὶ τοὺς καταλοίπους εἰς πάντα ἄνεμον διασπερῶ· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος λελάληκα. – [22] διότι τάδε λέγει κύριος Καὶ λήμψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων τῆς κέδρου, ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνιῶ καὶ καταφυτεύσω ἐγὼ ἐπ᾽ ὄρος ὑψηλόν· καὶ κρεμάσω αὐτὸν [23] ἐν ὄρει μετεώρῳ τοῦ Ισραηλ καὶ καταφυτεύσω, καὶ ἐξοίσει βλαστὸν καὶ ποιήσει καρπὸν καὶ ἔσται εἰς κέδρον μεγάλην, καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ πᾶν θηρίον, καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιὰν αὐτοῦ ἀναπαύσεται, τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται. [24] καὶ γνώσονται πάντα τὰ ξύλα τοῦ πεδίου διότι ἐγὼ κύριος ὁ ταπεινῶν ξύλον ὑψηλὸν καὶ ὑψῶν ξύλον ταπεινὸν καὶ ξηραίνων ξύλον χλωρὸν καὶ ἀναθάλλων ξύλον ξηρόν· ἐγὼ κύριος λελάληκα καὶ ποιήσω.

CHAPTER 18

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, τί ὑμῖν ἡ παραβολὴ αὕτη ἐν τοῖς υἱοῖς Ισραηλ λέγοντες Οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἐγομφίασαν; [3] ζῶ ἐγώ, λέγει κύριος, ἐὰν γένηται ἔτι λεγομένη ἡ παραβολὴ αὕτη ἐν τῷ Ισραηλ· [4] ὅτι πᾶσαι αἱ ψυχαὶ ἐμαί εἰσιν· ὃν τρόπον ἡ ψυχὴ τοῦ πατρός, οὕτως καὶ ἡ ψυχὴ τοῦ υἱοῦ, ἐμαί εἰσιν· ἡ ψυχὴ ἡ ἁμαρτάνουσα, αὕτη ἀποθανεῖται. – [5] ὁ δὲ ἄνθρωπος, ὃς ἔσται δίκαιος, ὁ ποιῶν κρίμα καὶ δικαιοσύνην, [6] ἐπὶ τῶν ὀρέων οὐ φάγεται καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρῃ πρὸς τὰ ἐνθυμήματα οἴκου Ισραηλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐ μὴ μιάνῃ καὶ πρὸς γυναῖκα ἐν ἀφέδρῳ οὖσαν οὐ προσεγγιεῖ [7] καὶ ἄνθρωπον οὐ μὴ καταδυναστεύσῃ, ἐνεχυρασμὸν ὀφείλοντος ἀποδώσει καὶ ἅρπαγμα οὐχ ἁρπᾶται, τὸν ἄρτον αὐτοῦ τῷ πεινῶντι δώσει καὶ γυμνὸν περιβαλεῖ [8] καὶ τὸ ἀργύριον αὐτοῦ ἐπὶ τόκῳ οὐ δώσει καὶ πλεονασμὸν οὐ λήμψεται καὶ ἐξ ἀδικίας ἀποστρέψει τὴν χεῖρα αὐτοῦ, κρίμα δίκαιον ποιήσει ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ [9] καὶ τοῖς προστάγμασίν μου πεπόρευται καὶ τὰ δικαιώματά μου πεφύλακται τοῦ ποιῆσαι αὐτά, δίκαιος οὗτός ἐστιν, ζωῇ ζήσεται, λέγει κύριος. – [10] καὶ ἐὰν γεννήσῃ υἱὸν λοιμὸν ἐκχέοντα αἷμα καὶ ποιοῦντα ἁμαρτήματα, [11] ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη, ἀλλὰ καὶ ἐπὶ τῶν ὀρέων ἔφαγεν καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐμίανεν [12] καὶ πτωχὸν καὶ πένητα κατεδυνάστευσεν καὶ ἅρπαγμα ἥρπασεν καὶ ἐνεχυρασμὸν οὐκ ἀπέδωκεν καὶ εἰς τὰ εἴδωλα ἔθετο τοὺς ὀφθαλμοὺς αὐτοῦ, ἀνομίαν πεποίηκεν, [13] μετὰ τόκου ἔδωκε καὶ πλεονασμὸν ἔλαβεν, οὗτος ζωῇ οὐ ζήσεται, πάσας τὰς ἀνομίας ταύτας ἐποίησεν, θανάτῳ θανατωθήσεται, τὸ αἷμα αὐτοῦ ἐπ᾽ αὐτὸν ἔσται. – [14] ἐὰν δὲ γεννήσῃ υἱόν, καὶ ἴδῃ πάσας τὰς ἁμαρτίας τοῦ πατρὸς αὐτοῦ, ἃς ἐποίησεν, καὶ φοβηθῇ καὶ μὴ ποιήσῃ κατὰ ταύτας, [15] ἐπὶ τῶν ὀρέων οὐ βέβρωκεν καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐκ ἔθετο εἰς τὰ ἐνθυμήματα οἴκου Ισραηλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐκ ἐμίανεν [16] καὶ ἄνθρωπον οὐ κατεδυνάστευσεν καὶ ἐνεχυρασμὸν οὐκ ἐνεχύρασεν καὶ ἅρπαγμα οὐχ ἥρπασεν, τὸν ἄρτον αὐτοῦ τῷ πεινῶντι ἔδωκεν καὶ γυμνὸν περιέβαλεν [17] καὶ ἀπ᾽ ἀδικίας ἀπέστρεψε τὴν χεῖρα αὐτοῦ, τόκον οὐδὲ πλεονασμὸν οὐκ ἔλαβεν, δικαιοσύνην ἐποίησεν καὶ ἐν τοῖς προστάγμασίν μου ἐπορεύθη, οὐ τελευτήσει ἐν ἀδικίαις πατρὸς αὐτοῦ, ζωῇ ζήσεται. [18] ὁ δὲ πατὴρ αὐτοῦ ἐὰν θλίψει θλίψῃ καὶ ἁρπάσῃ ἅρπαγμα, ἐναντία ἐποίησεν ἐν μέσῳ τοῦ λαοῦ μου καὶ ἀποθανεῖται ἐν τῇ ἀδικίᾳ αὐτοῦ. – [19] καὶ ἐρεῖτε Τί ὅτι οὐκ ἔλαβεν τὴν ἀδικίαν ὁ υἱὸς τοῦ

πατρὸς αὐτοῦ; ὅτι ὁ υἱὸς δικαιοσύνην καὶ ἔλεος ἐποίησεν, πάντα τὰ νόμιμά μου συνετήρησεν καὶ ἐποίησεν αὐτά· ζωῇ ζήσεται. [20] ἡ δὲ ψυχὴ ἡ ἁμαρτάνουσα ἀποθανεῖται· ὁ δὲ υἱὸς οὐ λήμψεται τὴν ἀδικίαν τοῦ πατρὸς αὐτοῦ, οὐδὲ ὁ πατὴρ λήμψεται τὴν ἀδικίαν τοῦ υἱοῦ αὐτοῦ· δικαιοσύνη δικαίου ἐπ᾽ αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ᾽ αὐτὸν ἔσται. [21] καὶ ὁ ἄνομος ἐὰν ἀποστρέψῃ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ, ὧν ἐποίησεν, καὶ φυλάξηται πάσας τὰς ἐντολάς μου καὶ ποιήσῃ δικαιοσύνην καὶ ἔλεος, ζωῇ ζήσεται, οὐ μὴ ἀποθάνῃ. [22] πάντα τὰ παραπτώματα αὐτοῦ, ὅσα ἐποίησεν, οὐ μνησθήσεται· ἐν τῇ δικαιοσύνῃ αὐτοῦ, ᾗ ἐποίησεν, ζήσεται. [23] μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου, λέγει κύριος, ὡς τὸ ἀποστρέψαι αὐτὸν ἐκ τῆς ὁδοῦ τῆς πονηρᾶς καὶ ζῆν αὐτόν; [24] ἐν δὲ τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀδικίαν κατὰ πάσας τὰς ἀνομίας, ἃς ἐποίησεν ὁ ἄνομος, πᾶσαι αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησεν, οὐ μὴ μνησθῶσιν· ἐν τῷ παραπτώματι αὐτοῦ, ᾧ παρέπεσεν, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἥμαρτεν, ἐν αὐταῖς ἀποθανεῖται. – [25] καὶ εἴπατε Οὐ κατευθύνει ἡ ὁδὸς κυρίου. ἀκούσατε δή, πᾶς οἶκος Ισραηλ· μὴ ἡ ὁδός μου οὐ κατευθύνει; οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατευθύνει; [26] ἐν τῷ ἀποστρέψαι τὸν δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ παράπτωμα καὶ ἀποθάνῃ, ἐν τῷ παραπτώματι, ᾧ ἐποίησεν, ἐν αὐτῷ ἀποθανεῖται. [27] καὶ ἐν τῷ ἀποστρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτοῦ, ἧς ἐποίησεν, καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην, οὗτος τὴν ψυχὴν αὐτοῦ ἐφύλαξεν [28] καὶ ἀπέστρεψεν ἐκ πασῶν τῶν ἀσεβειῶν αὐτοῦ, ὧν ἐποίησεν, ζωῇ ζήσεται, οὐ μὴ ἀποθάνῃ. [29] καὶ λέγουσιν ὁ οἶκος τοῦ Ισραηλ Οὐ κατορθοῖ ἡ ὁδὸς κυρίου. μὴ ἡ ὁδός μου οὐ κατορθοῖ, οἶκος Ισραηλ; οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατορθοῖ; [30] ἕκαστον κατὰ τὴν ὁδὸν αὐτοῦ κρινῶ ὑμᾶς, οἶκος Ισραηλ, λέγει κύριος· ἐπιστράφητε καὶ ἀποστρέψατε ἐκ πασῶν τῶν ἀσεβειῶν ὑμῶν, καὶ οὐκ ἔσονται ὑμῖν εἰς κόλασιν ἀδικίας. [31] ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας τὰς ἀσεβείας ὑμῶν, ἃς ἠσεβήσατε εἰς ἐμέ, καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν· καὶ ἵνα τί ἀποθνῄσκετε, οἶκος Ισραηλ; [32] διότι οὐ θέλω τὸν θάνατον τοῦ ἀποθνῄσκοντος, λέγει κύριος.

CHAPTER 19

[1] Καὶ σὺ λαβὲ θρῆνον ἐπὶ τὸν ἄρχοντα τοῦ Ισραηλ [2] καὶ ἐρεῖς Τί ἡ μήτηρ σου; σκύμνος· ἐν μέσῳ λεόντων ἐγενήθη, ἐν μέσῳ λεόντων ἐπλήθυνεν σκύμνους αὐτῆς. [3] καὶ ἀπεπήδησεν εἷς τῶν σκύμνων αὐτῆς, λέων ἐγένετο καὶ ἔμαθεν τοῦ ἁρπάζειν ἁρπάγματα, ἀνθρώπους ἔφαγεν. [4] καὶ ἤκουσαν κατ᾽ αὐτοῦ ἔθνη, ἐν τῇ διαφθορᾷ αὐτῶν συνελήμφθη, καὶ ἤγαγον αὐτὸν ἐν κημῷ εἰς γῆν Αἰγύπτου. [5] καὶ εἶδεν ὅτι ἀπῶσται ἀπ᾽ αὐτῆς καὶ ἀπώλετο ἡ ὑπόστασις αὐτῆς, καὶ ἔλαβεν ἄλλον ἐκ τῶν σκύμνων αὐτῆς, λέοντα ἔταξεν αὐτόν. [6] καὶ ἀνεστρέφετο ἐν μέσῳ λεόντων, λέων ἐγένετο καὶ ἔμαθεν ἁρπάζειν ἁρπάγματα, ἀνθρώπους ἔφαγεν· [7] καὶ ἐνέμετο τῷ θράσει αὐτοῦ καὶ τὰς πόλεις αὐτῶν ἐξηρήμωσεν καὶ ἠφάνισεν γῆν καὶ τὸ πλήρωμα αὐτῆς ἀπὸ φωνῆς ὠρύματος αὐτοῦ. [8] καὶ ἔδωκαν ἐπ᾽ αὐτὸν ἔθνη ἐκ χωρῶν κυκλόθεν καὶ ἐξεπέτασαν ἐπ᾽ αὐτὸν δίκτυα αὐτῶν, ἐν διαφθορᾷ αὐτῶν συνελήμφθη· [9] καὶ ἔθεντο αὐτὸν ἐν κημῷ καὶ ἐν γαλεάγρᾳ, ἦλθεν πρὸς βασιλέα Βαβυλῶνος, καὶ εἰσήγαγεν αὐτὸν εἰς φυλακήν, ὅπως μὴ ἀκουσθῇ ἡ φωνὴ αὐτοῦ ἐπὶ τὰ ὄρη τοῦ Ισραηλ. – [10] ἡ μήτηρ σου ὡς ἄμπελος, ὡς ἄνθος ἐν ῥόᾳ ἐν ὕδατι πεφυτευμένη, ὁ καρπὸς αὐτῆς καὶ ὁ βλαστὸς αὐτῆς ἐγένετο ἐξ ὕδατος πολλοῦ. [11] καὶ ἐγένετο αὐτῇ ῥάβδος ἰσχύος ἐπὶ φυλὴν ἡγουμένων, καὶ ὑψώθη τῷ μεγέθει αὐτῆς ἐν μέσῳ στελεχῶν καὶ εἶδεν τὸ μέγεθος αὐτῆς ἐν πλήθει κλημάτων αὐτῆς. [12] καὶ κατεκλάσθη ἐν θυμῷ, ἐπὶ γῆν ἐρρίφη, καὶ ἄνεμος ὁ καύσων ἐξήρανεν τὰ ἐκλεκτὰ αὐτῆς· ἐξεδικήθη καὶ ἐξηράνθη ἡ ῥάβδος ἰσχύος αὐτῆς, πῦρ ἀνήλωσεν αὐτήν. [13] καὶ νῦν πεφύτευκαν αὐτὴν ἐν τῇ ἐρήμῳ, ἐν γῇ ἀνύδρῳ· [14] καὶ ἐξῆλθεν πῦρ ἐκ ῥάβδου ἐκλεκτῶν αὐτῆς καὶ κατέφαγεν αὐτήν, καὶ οὐκ ἦν ἐν αὐτῇ ῥάβδος ἰσχύος. φυλὴ εἰς παραβολὴν θρήνου ἐστὶν καὶ ἔσται εἰς θρῆνον.

CHAPTER 20

[1] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐν τῷ πέμπτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἦλθον ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ισραηλ ἐπερωτῆσαι τὸν κύριον καὶ ἐκάθισαν πρὸ προσώπου μου. [2] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [3] Υἱὲ ἀνθρώπου, λάλησον πρὸς τοὺς πρεσβυτέρους τοῦ Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Εἰ ἐπερωτῆσαί με ὑμεῖς ἔρχεσθε; ζῶ ἐγὼ εἰ ἀποκριθήσομαι ὑμῖν, λέγει κύριος; [4] εἰ ἐκδικήσω αὐτοὺς ἐκδικήσει; υἱὲ ἀνθρώπου, τὰς ἀνομίας τῶν πατέρων αὐτῶν διαμάρτυραι αὐτοῖς [5] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἀφ ἧς ἡμέρας ᾑρέτισα τὸν οἶκον Ισραηλ καὶ ἐγνωρίσθην τῷ σπέρματι οἴκου Ιακωβ καὶ ἐγνώσθην αὐτοῖς ἐν γῇ Αἰγύπτου καὶ ἀντελαβόμην τῇ χειρί μου αὐτῶν λέγων Ἐγὼ κύριος ὁ θεὸς ὑμῶν, [6] ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀντελαβόμην τῇ χειρί μου αὐτῶν τοῦ ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου εἰς τὴν γῆν, ἣν ἡτοίμασα αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν. [7] καὶ εἶπα πρὸς αὐτούς Ἕκαστος τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτοῦ ἀπορριψάτω, καὶ ἐν τοῖς ἐπιτηδεύμασιν Αἰγύπτου μὴ μιαίνεσθε· ἐγὼ κύριος ὁ θεὸς ὑμῶν. [8] καὶ ἀπέστησαν ἀπ᾽ ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσαί μου, τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτῶν οὐκ ἀπέρριψαν καὶ τὰ ἐπιτηδεύματα Αἰγύπτου οὐκ ἐγκατέλιπον. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς τοῦ συντελέσαι τὴν ὀργήν μου ἐν αὐτοῖς ἐν μέσῳ γῆς Αἰγύπτου. [9] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν αὐτοί εἰσιν ἐν μέσῳ αὐτῶν, ἐν οἷς ἐγνώσθην πρὸς αὐτοὺς ἐνώπιον αὐτῶν τοῦ ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου. [10] καὶ ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἤγαγον αὐτοὺς εἰς τὴν ἔρημον [11] καὶ ἔδωκα αὐτοῖς τὰ προστάγματά μου καὶ τὰ δικαιώματά μου ἐγνώρισα αὐτοῖς, ὅσα ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς. [12] καὶ τὰ σάββατά μου ἔδωκα αὐτοῖς τοῦ εἶναι εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον αὐτῶν τοῦ γνῶναι αὐτοὺς διότι ἐγὼ κύριος ὁ ἁγιάζων αὐτούς. [13] καὶ εἶπα πρὸς τὸν οἶκον τοῦ Ισραηλ ἐν τῇ ἐρήμῳ Ἐν τοῖς προστάγμασίν μου πορεύεσθε. καὶ οὐκ ἐπορεύθησαν καὶ τὰ δικαιώματά μου ἀπώσαντο, ἃ ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς, καὶ τὰ σάββατά μου ἐβεβήλωσαν σφόδρα. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ ἐξαναλῶσαι αὐτούς. [14] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν ἐξήγαγον αὐτοὺς κατ᾽ ὀφθαλμοὺς αὐτῶν. [15] καὶ ἐγὼ ἐξῆρα τὴν χεῖρά μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τὸ παράπαν τοῦ μὴ εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκα αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν,

[16] ἀνθ᾽ ὧν τὰ δικαιώματά μου ἀπώσαντο καὶ ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς καὶ τὰ σάββατά μου ἐβεβήλουν καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν καρδιῶν αὐτῶν ἐπορεύοντο. [17] καὶ ἐφείσατο ὁ ὀφθαλμός μου ἐπ᾽ αὐτοὺς τοῦ ἐξαλεῖψαι αὐτοὺς καὶ οὐκ ἐποίησα αὐτοὺς εἰς συντέλειαν ἐν τῇ ἐρήμῳ. [18] καὶ εἶπα πρὸς τὰ τέκνα αὐτῶν ἐν τῇ ἐρήμῳ Ἐν τοῖς νομίμοις τῶν πατέρων ὑμῶν μὴ πορεύεσθε καὶ τὰ δικαιώματα αὐτῶν μὴ φυλάσσεσθε καὶ ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν μὴ συναναμίσγεσθε καὶ μὴ μιαίνεσθε· [19] ἐγὼ κύριος ὁ θεὸς ὑμῶν, ἐν τοῖς προστάγμασίν μου πορεύεσθε καὶ τὰ δικαιώματά μου φυλάσσεσθε καὶ ποιεῖτε αὐτὰ [20] καὶ τὰ σάββατά μου ἁγιάζετε, καὶ ἔστω εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν τοῦ γινώσκειν διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν. [21] καὶ παρεπίκρανάν με καὶ τὰ τέκνα αὐτῶν, ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν, καὶ τὰ δικαιώματά μου οὐκ ἐφυλάξαντο τοῦ ποιεῖν αὐτά, ἃ ποιήσει ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς, καὶ τὰ σάββατά μου ἐβεβήλουν. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ συντελέσαι τὴν ὀργήν μου ἐπ᾽ αὐτούς· [22] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν ἐξήγαγον αὐτοὺς κατ᾽ ὀφθαλμοὺς αὐτῶν. [23] καὶ ἐξῆρα τὴν χεῖρά μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ διασκορπίσαι αὐτοὺς ἐν τοῖς ἔθνεσιν καὶ διασπεῖραι αὐτοὺς ἐν ταῖς χώραις, [24] ἀνθ᾽ ὧν τὰ δικαιώματά μου οὐκ ἐποίησαν καὶ τὰ προστάγματά μου ἀπώσαντο καὶ τὰ σάββατά μου ἐβεβήλουν, καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν πατέρων αὐτῶν ἦσαν οἱ ὀφθαλμοὶ αὐτῶν. [25] καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ καὶ δικαιώματα ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς. [26] καὶ μιανῶ αὐτοὺς ἐν τοῖς δόμασιν αὐτῶν ἐν τῷ διαπορεύεσθαί με πᾶν διανοῖγον μήτραν ὅπως ἀφανίσω αὐτούς. [27] Διὰ τοῦτο λάλησον πρὸς τὸν οἶκον τοῦ Ισραηλ, υἱὲ ἀνθρώπου, καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἕως τούτου παρώργισάν με οἱ πατέρες ὑμῶν ἐν τοῖς παραπτώμασιν αὐτῶν, ἐν οἷς παρέπεσον εἰς ἐμέ. [28] καὶ εἰσήγαγον αὐτοὺς εἰς τὴν γῆν, ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτοῖς, καὶ εἶδον πᾶν βουνὸν ὑψηλὸν καὶ πᾶν ξύλον κατάσκιον καὶ ἔθυσαν ἐκεῖ τοῖς θεοῖς αὐτῶν καὶ ἔταξαν ἐκεῖ ὀσμὴν εὐωδίας καὶ ἔσπεισαν ἐκεῖ σπονδὰς αὐτῶν. [29] καὶ εἶπον πρὸς αὐτούς Τί ἐστιν Αβαμα, ὅτι ὑμεῖς εἰσπορεύεσθε ἐκεῖ; καὶ ἐπεκάλεσαν τὸ ὄνομα αὐτοῦ Αβαμα ἕως τῆς σήμερον ἡμέρας. [30] διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος Εἰ ἐν ταῖς ἀνομίαις τῶν πατέρων ὑμῶν ὑμεῖς μιαίνεσθε καὶ ὀπίσω τῶν βδελυγμάτων αὐτῶν ὑμεῖς ἐκπορνεύετε; [31] καὶ ἐν ταῖς ἀπαρχαῖς τῶν δομάτων ὑμῶν ἐν τοῖς ἀφορισμοῖς ὑμεῖς μιαίνεσθε ἐν πᾶσιν τοῖς ἐνθυμήμασιν ὑμῶν ἕως τῆς σήμερον ἡμέρας. καὶ ἐγὼ ἀποκριθῶ ὑμῖν, οἶκος τοῦ Ισραηλ; ζῶ ἐγώ, λέγει κύριος, εἰ ἀποκριθήσομαι ὑμῖν, καὶ εἰ ἀναβήσεται ἐπὶ τὸ πνεῦμα ὑμῶν τοῦτο. [32]

καὶ οὐκ ἔσται ὃν τρόπον ὑμεῖς λέγετε Ἐσόμεθα ὡς τὰ ἔθνη καὶ ὡς αἱ φυλαὶ τῆς γῆς τοῦ λατρεύειν ξύλοις καὶ λίθοις. [33] διὰ τοῦτο ζῶ ἐγώ, λέγει κύριος, ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ βασιλεύσω ἐφ' ὑμᾶς· [34] καὶ ἐξάξω ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέξομαι ὑμᾶς ἐκ τῶν χωρῶν, οὗ διεσκορπίσθητε ἐν αὐταῖς, ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ· [35] καὶ ἄξω ὑμᾶς εἰς τὴν ἔρημον τῶν λαῶν καὶ διακριθήσομαι πρὸς ὑμᾶς ἐκεῖ πρόσωπον κατὰ πρόσωπον. [36] ὃν τρόπον διεκρίθην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἐρήμῳ γῆς Αἰγύπτου, οὕτως κρινῶ ὑμᾶς, λέγει κύριος· [37] καὶ διάξω ὑμᾶς ὑπὸ τὴν ῥάβδον μου καὶ εἰσάξω ὑμᾶς ἐν ἀριθμῷ [38] καὶ ἐκλέξω ἐξ ὑμῶν τοὺς ἀσεβεῖς καὶ τοὺς ἀφεστηκότας, διότι ἐκ τῆς παροικεσίας αὐτῶν ἐξάξω αὐτούς, καὶ εἰς τὴν γῆν τοῦ Ισραηλ οὐκ εἰσελεύσονται· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. [39] καὶ ὑμεῖς, οἶκος Ισραηλ, τάδε λέγει κύριος κύριος Ἕκαστος τὰ ἐπιτηδεύματα αὐτοῦ ἐξάρατε· καὶ μετὰ ταῦτα εἰ μὴ ὑμεῖς εἰσακούετέ μου καὶ τὸ ὄνομά μου τὸ ἅγιον οὐ βεβηλώσετε οὐκέτι ἐν τοῖς δώροις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν· [40] διότι ἐπὶ τοῦ ὄρους τοῦ ἁγίου μου, ἐπ' ὄρους ὑψηλοῦ, λέγει κύριος κύριος, ἐκεῖ δουλεύσουσίν μοι πᾶς οἶκος Ισραηλ εἰς τέλος, καὶ ἐκεῖ προσδέξομαι καὶ ἐκεῖ ἐπισκέψομαι τὰς ἀπαρχὰς ὑμῶν καὶ τὰς ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν ἐν πᾶσιν τοῖς ἁγιάσμασιν ὑμῶν· [41] ἐν ὀσμῇ εὐωδίας προσδέξομαι ὑμᾶς ἐν τῷ ἐξαγαγεῖν με ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέχεσθαι ὑμᾶς ἐκ τῶν χωρῶν, ἐν αἷς διεσκορπίσθητε ἐν αὐταῖς, καὶ ἁγιασθήσομαι ἐν ὑμῖν κατ' ὀφθαλμοὺς τῶν λαῶν. [42] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἰσαγαγεῖν με ὑμᾶς εἰς τὴν γῆν τοῦ Ισραηλ εἰς τὴν γῆν, εἰς ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν ὑμῶν. [43] καὶ μνησθήσεσθε ἐκεῖ τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν, ἐν οἷς ἐμιαίνεσθε ἐν αὐτοῖς, καὶ κόψεσθε τὰ πρόσωπα ὑμῶν ἐν πᾶσαις ταῖς κακίαις ὑμῶν. [44] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ ποιῆσαί με οὕτως ὑμῖν ὅπως τὸ ὄνομά μου μὴ βεβηλωθῇ κατὰ τὰς ὁδοὺς ὑμῶν τὰς κακὰς καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν τὰ διεφθαρμένα, λέγει κύριος.

CHAPTER 21

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Θαιμαν καὶ ἐπίβλεψον ἐπὶ Δαρωμ καὶ προφήτευσον ἐπὶ δρυμὸν ἡγούμενον Ναγεβ [3] καὶ ἐρεῖς τῷ δρυμῷ Ναγεβ Ἄκουε λόγον κυρίου Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἀνάπτω ἐν σοὶ πῦρ, καὶ καταφάγεται ἐν σοὶ πᾶν ξύλον χλωρὸν καὶ πᾶν ξύλον ξηρόν, οὐ σβεσθήσεται ἡ φλὸξ ἡ ἐξαφθεῖσα, καὶ κατακαυθήσεται ἐν αὐτῇ πᾶν πρόσωπον ἀπὸ ἀπηλιώτου ἕως βορρᾶ· [4] καὶ ἐπιγνώσονται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ἐξέκαυσα αὐτό, καὶ οὐ σβεσθήσεται. [5] καὶ εἶπα Μηδαμῶς, κύριε κύριε· αὐτοὶ λέγουσιν πρός με Οὐχὶ παραβολή ἐστιν λεγομένη αὕτη; [6] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [7] Διὰ τοῦτο προφήτευσον, υἱὲ ἀνθρώπου, καὶ στήρισον τὸ πρόσωπόν σου ἐπὶ Ιερουσαλημ καὶ ἐπίβλεψον ἐπὶ τὰ ἅγια αὐτῶν καὶ προφητεύσεις ἐπὶ τὴν γῆν τοῦ Ισραηλ [8] καὶ ἐρεῖς πρὸς τὴν γῆν τοῦ Ισραηλ Ἰδοὺ ἐγὼ πρὸς σὲ καὶ ἐκσπάσω τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ καὶ ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον· [9] ἀνθ’ ὧν ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον, οὕτως ἐξελεύσεται τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ ἐπὶ πᾶσαν σάρκα ἀπὸ ἀπηλιώτου ἕως βορρᾶ· [10] καὶ ἐπιγνώσεται πᾶσα σὰρξ διότι ἐγὼ κύριος ἐξέσπασα τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ, καὶ οὐκ ἀποστρέψει οὐκέτι. [11] καὶ σύ, υἱὲ ἀνθρώπου, καταστέναξον ἐν συντριβῇ ὀσφύος σου καὶ ἐν ὀδύναις στενάξεις κατ’ ὀφθαλμοὺς αὐτῶν. [12] καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Ἕνεκα τίνος σὺ στενάζεις; καὶ ἐρεῖς Ἐπὶ τῇ ἀγγελίᾳ, διότι ἔρχεται, καὶ θραυσθήσεται πᾶσα καρδία, καὶ πᾶσαι χεῖρες παραλυθήσονται, καὶ ἐκψύξει πᾶσα σὰρξ καὶ πᾶν πνεῦμα, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ· ἰδοὺ ἔρχεται καὶ ἔσται, λέγει κύριος κύριος. – [13] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [14] Υἱὲ ἀνθρώπου, προφήτευσον καὶ ἐρεῖς Τάδε λέγει κύριος Εἰπόν Ῥομφαία ῥομφαία, ὀξύνου καὶ θυμώθητι, [15] ὅπως σφάξῃς σφάγια, ὀξύνου ὅπως γένῃ εἰς στίλβωσιν, ἑτοίμη εἰς παράλυσιν σφάζε, ἐξουδένει ἀπωθοῦ πᾶν ξύλον. [16] καὶ ἔδωκεν αὐτὴν ἑτοίμην τοῦ κρατεῖν χεῖρα αὐτοῦ· ἐξηκονήθη ῥομφαία, ἔστιν ἑτοίμη τοῦ δοῦναι αὐτὴν εἰς χεῖρα ἀποκεντοῦντος. [17] ἀνάκραγε καὶ ὀλόλυξον, υἱὲ ἀνθρώπου, ὅτι αὐτὴ ἐγένετο ἐν τῷ λαῷ μου, αὐτὴ ἐν πᾶσιν τοῖς ἀφηγουμένοις τοῦ Ισραηλ· παροικήσουσιν ἐπὶ ῥομφαίᾳ, ἐγένετο ἐν τῷ λαῷ μου· διὰ τοῦτο κρότησον ἐπὶ τὴν χεῖρά σου. [18] ὅτι δεδικαίωται· καὶ τί, εἰ καὶ φυλὴ ἀπώσθη; οὐκ ἔσται, λέγει κύριος κύριος. [19] καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον καὶ κρότησον χεῖρα ἐπὶ χεῖρα καὶ διπλασίασον ῥομφαίαν· ἡ τρίτη ῥομφαία τραυματιῶν ἐστιν ῥομφαία τραυματιῶν ἡ μεγάλη καὶ

ἐκστήσει αὐτούς, [20] ὅπως θραυσθῇ ἡ καρδία καὶ πληθυνθῶσιν οἱ ἀσθενοῦντες ἐπὶ πᾶσαν πύλην αὐτῶν· παραδέδονται εἰς σφάγια ῥομφαίας, εὖ γέγονεν εἰς σφαγήν, εὖ γέγονεν εἰς στίλβωσιν. [21] διαπορεύου ὀξύνου ἐκ δεξιῶν καὶ ἐξ εὐωνύμων, οὗ ἂν τὸ πρόσωπόν σου ἐξεγείρηται. [22] καὶ ἐγὼ δὲ κροτήσω χεῖρά μου πρὸς χεῖρά μου καὶ ἐναφήσω τὸν θυμόν μου· ἐγὼ κύριος λελάληκα. – [23] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [24] Καὶ σύ, υἱὲ ἀνθρώπου, διάταξον σεαυτῷ δύο ὁδοὺς τοῦ εἰσελθεῖν ῥομφαίαν βασιλέως Βαβυλῶνος· ἐκ χώρας μιᾶς ἐξελεύσονται αἱ δύο, καὶ χεὶρ ἐν ἀρχῇ ὁδοῦ πόλεως· ἐπ᾽ ἀρχῆς [25] ὁδοῦ διατάξεις τοῦ εἰσελθεῖν ῥομφαίαν ἐπὶ Ραββαθ υἱῶν Αμμων καὶ ἐπὶ τὴν Ιουδαίαν καὶ ἐπὶ Ιερουσαλημ ἐν μέσῳ αὐτῆς. [26] διότι στήσεται βασιλεὺς Βαβυλῶνος ἐπὶ τὴν ἀρχαίαν ὁδὸν ἐπ᾽ ἀρχῆς τῶν δύο ὁδῶν τοῦ μαντεύσασθαι μαντείαν, τοῦ ἀναβράσαι ῥάβδον καὶ ἐπερωτῆσαι ἐν τοῖς γλυπτοῖς καὶ ἡπατοσκοπήσασθαι ἐκ δεξιῶν αὐτοῦ. [27] ἐγένετο τὸ μαντεῖον ἐπὶ Ιερουσαλημ τοῦ βαλεῖν χάρακα, τοῦ διανοῖξαι στόμα ἐν βοῇ, ὑψῶσαι φωνὴν μετὰ κραυγῆς, τοῦ βαλεῖν χάρακα ἐπὶ τὰς πύλας αὐτῆς καὶ βαλεῖν χῶμα καὶ οἰκοδομῆσαι βελοστάσεις. [28] καὶ αὐτὸς αὐτοῖς ὡς μαντευόμενος μαντείαν ἐνώπιον αὐτῶν, καὶ αὐτὸς ἀναμιμνήσκων ἀδικίας αὐτοῦ μνησθῆναι. [29] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἀνεμνήσατε τὰς ἀδικίας ὑμῶν ἐν τῷ ἀποκαλυφθῆναι τὰς ἀσεβείας ὑμῶν τοῦ ὁραθῆναι ἁμαρτίας ὑμῶν ἐν πάσαις ταῖς ἀσεβείαις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν, ἀνθ᾽ ὧν ἀνεμνήσατε, ἐν τούτοις ἁλώσεσθε. [30] καὶ σύ, βέβηλε ἄνομε ἀφηγούμενε τοῦ Ισραηλ, οὗ ἥκει ἡ ἡμέρα, ἐν καιρῷ ἀδικίας πέρας, [31] τάδε λέγει κύριος Ἀφείλου τὴν κίδαριν καὶ ἐπέθου τὸν στέφανον· αὕτη οὐ τοιαύτη ἔσται· ἐταπείνωσας τὸ ὑψηλὸν καὶ τὸ ταπεινὸν ὕψωσας. [32] ἀδικίαν ἀδικίαν θήσομαι αὐτήν, οὐδ᾽ αὕτη τοιαύτη ἔσται, ἕως οὗ ἔλθῃ ᾧ καθήκει, καὶ παραδώσω αὐτῷ. – [33] καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον καὶ ἐρεῖς Τάδε λέγει κύριος πρὸς τοὺς υἱοὺς Αμμων καὶ πρὸς τὸν ὀνειδισμὸν αὐτῶν καὶ ἐρεῖς Ῥομφαία ῥομφαία ἐσπασμένη εἰς σφάγια καὶ ἐσπασμένη εἰς συντέλειαν, ἐγείρου ὅπως στίλβῃς [34] ἐν τῇ ὁράσει σου τῇ ματαίᾳ καὶ ἐν τῷ μαντεύεσθαί σε ψευδῆ τοῦ παραδοῦναί σε ἐπὶ τραχήλους τραυματιῶν ἀνόμων, ὧν ἥκει ἡ ἡμέρα, ἐν καιρῷ ἀδικίας πέρας. [35] ἀπόστρεφε, μὴ καταλύσῃς ἐν τῷ τόπῳ τούτῳ, ᾧ γεγέννησαι· ἐν τῇ γῇ τῇ ἰδίᾳ σου κρινῶ σε [36] καὶ ἐκχεῶ ἐπὶ σὲ ὀργήν μου, ἐν πυρὶ ὀργῆς μου ἐμφυσήσω ἐπὶ σὲ καὶ παραδώσω σε εἰς χεῖρας ἀνδρῶν βαρβάρων τεκταινόντων διαφθοράν. [37] ἐν πυρὶ ἔσῃ κατάβρωμα, τὸ αἷμά σου ἔσται ἐν μέσῳ τῆς γῆς σου· οὐ μὴ γένηταί σου μνεία, διότι ἐγὼ κύριος λελάληκα.

CHAPTER 22

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰ κρινεῖς τὴν πόλιν τῶν αἱμάτων; καὶ παράδειξον αὐτῇ πάσας τὰς ἀνομίας αὐτῆς [3] καὶ ἐρεῖς Τάδε λέγει κύριος κύριος Ὦ πόλις ἐκχέουσα αἵματα ἐν μέσῳ αὐτῆς τοῦ ἐλθεῖν καιρὸν αὐτῆς καὶ ποιοῦσα ἐνθυμήματα καθ' αὐτῆς τοῦ μιαίνειν αὐτήν, [4] ἐν τοῖς αἵμασιν αὐτῶν, οἷς ἐξέχεας, παραπέπτωκας καὶ ἐν τοῖς ἐνθυμήμασίν σου, οἷς ἐποίεις, ἐμιαίνου καὶ ἤγγισας τὰς ἡμέρας σου καὶ ἤγαγες καιρὸν ἐτῶν σου. διὰ τοῦτο δέδωκά σε εἰς ὄνειδος τοῖς ἔθνεσιν καὶ εἰς ἐμπαιγμὸν πάσαις ταῖς χώραις [5] ταῖς ἐγγιζούσαις πρὸς σὲ καὶ ταῖς μακρὰν ἀπεχούσαις ἀπὸ σοῦ, καὶ ἐμπαίξονται ἐν σοί Ἀκάθαρτος ἡ ὀνομαστὴ καὶ πολλὴ ἐν ταῖς ἀνομίαις. [6] ἰδοὺ οἱ ἀφηγούμενοι οἴκου Ισραηλ ἕκαστος πρὸς τοὺς συγγενεῖς αὐτοῦ συνανεφύροντο ἐν σοί, ὅπως ἐκχέωσιν αἷμα· [7] πατέρα καὶ μητέρα ἐκακολόγουν ἐν σοὶ καὶ πρὸς τὸν προσήλυτον ἀνεστρέφοντο ἐν ἀδικίαις ἐν σοί, ὀρφανὸν καὶ χήραν κατεδυνάστευον ἐν σοί· [8] καὶ τὰ ἅγιά μου ἐξουδένουν καὶ τὰ σάββατά μου ἐβεβήλουν ἐν σοί. [9] ἄνδρες λῃσταὶ ἐν σοί, ὅπως ἐκχέωσιν ἐν σοὶ αἷμα, καὶ ἐπὶ τῶν ὀρέων ἤσθοσαν ἐν σοί, ἀνόσια ἐποίουν ἐν μέσῳ σου. [10] αἰσχύνην πατρὸς ἀπεκάλυψαν ἐν σοὶ καὶ ἐν ἀκαθαρσίαις ἀποκαθημένην ἐταπείνουν ἐν σοί· [11] ἕκαστος τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἠνομοῦσαν, καὶ ἕκαστος τὴν νύμφην αὐτοῦ ἐμίαινεν ἐν ἀσεβείᾳ, καὶ ἕκαστος τὴν ἀδελφὴν αὐτοῦ θυγατέρα τοῦ πατρὸς αὐτοῦ ἐταπείνουν ἐν σοί. [12] δῶρα ἐλαμβάνοσαν ἐν σοί, ὅπως ἐκχέωσιν αἷμα, τόκον καὶ πλεονασμὸν ἐλαμβάνοσαν ἐν σοί· καὶ συνετελέσω συντέλειαν κακίας σου τὴν ἐν καταδυναστείᾳ, ἐμοῦ δὲ ἐπελάθου, λέγει κύριος. [13] ἐὰν δὲ πατάξω χεῖρά μου πρὸς χεῖρά μου ἐφ' οἷς συντετέλεσαι, οἷς ἐποίησας, καὶ ἐπὶ τοῖς αἵμασίν σου τοῖς γεγενημένοις ἐν μέσῳ σου, [14] εἰ ὑποστήσεται ἡ καρδία σου; εἰ κρατήσουσιν αἱ χεῖρές σου ἐν ταῖς ἡμέραις, αἷς ἐγὼ ποιῶ ἐν σοί; ἐγὼ κύριος λελάληκα καὶ ποιήσω. [15] καὶ διασκορπιῶ σε ἐν τοῖς ἔθνεσιν καὶ διασπερῶ σε ἐν ταῖς χώραις, καὶ ἐκλείψει ἡ ἀκαθαρσία σου ἐκ σοῦ, [16] καὶ κατακληρονομήσω ἐν σοὶ κατ' ὀφθαλμοὺς τῶν ἐθνῶν· καὶ γνώσεσθε διότι ἐγὼ κύριος. – [17] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [18] Υἱὲ ἀνθρώπου, ἰδοὺ γεγόνασί μοι ὁ οἶκος Ισραηλ ἀναμεμειγμένοι πάντες χαλκῷ καὶ σιδήρῳ καὶ κασσιτέρῳ καὶ μολίβῳ, ἐν μέσῳ ἀργυρίου ἀναμεμειγμένος ἐστίν. [19] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ἀνθ ὧν ἐγένεσθε πάντες εἰς σύγκρασιν μίαν, διὰ τοῦτο ἐγὼ εἰσδέχομαι ὑμᾶς εἰς μέσον Ιερουσαλημ. [20] καθὼς εἰσδέχεται ἄργυρος καὶ χαλκὸς καὶ σίδηρος καὶ κασσίτερος καὶ μόλιβος εἰς μέσον καμίνου τοῦ ἐκφυσῆσαι

εἰς αὐτὸ πῦρ τοῦ χωνευθῆναι, οὕτως εἰσδέξομαι ὑμᾶς ἐν ὀργῇ μου καὶ συνάξω καὶ χωνεύσω ὑμᾶς [21] καὶ ἐκφυσήσω ἐφ᾽ ὑμᾶς ἐν πυρὶ ὀργῆς μου, καὶ χωνευθήσεσθε ἐν μέσῳ αὐτῆς. [22] ὃν τρόπον χωνεύεται ἀργύριον ἐν μέσῳ καμίνου, οὕτως χωνευθήσεσθε ἐν μέσῳ αὐτῆς· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐξέχεα τὸν θυμόν μου ἐφ᾽ ὑμᾶς. – [23] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [24] Υἱὲ ἀνθρώπου, εἰπὸν αὐτῇ Σὺ εἶ γῆ ἡ οὐ βρεχομένη, οὐδὲ ὑετὸς ἐγένετο ἐπὶ σὲ ἐν ἡμέρᾳ ὀργῆς· [25] ἧς οἱ ἀφηγούμενοι ἐν μέσῳ αὐτῆς ὡς λέοντες ὠρυόμενοι ἁρπάζοντες ἁρπάγματα, ψυχὰς κατεσθίοντες ἐν δυναστείᾳ, τιμὰς λαμβάνοντες ἐν ἀδικίᾳ, καὶ αἱ χῆραί σου ἐπληθύνθησαν ἐν μέσῳ σου. [26] καὶ οἱ ἱερεῖς αὐτῆς ἠθέτησαν νόμον μου καὶ ἐβεβήλουν τὰ ἅγιά μου· ἀνὰ μέσον ἁγίου καὶ βεβήλου οὐ διέστελλον καὶ ἀνὰ μέσον ἀκαθάρτου καὶ τοῦ καθαροῦ οὐ διέστελλον καὶ ἀπὸ τῶν σαββάτων μου παρεκάλυπτον τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἐβεβηλούμην ἐν μέσῳ αὐτῶν. [27] οἱ ἄρχοντες αὐτῆς ἐν μέσῳ αὐτῆς ὡς λύκοι ἁρπάζοντες ἁρπάγματα τοῦ ἐκχέαι αἷμα, ὅπως πλεονεξίᾳ πλεονεκτῶσιν. [28] καὶ οἱ προφῆται αὐτῆς ἀλείφοντες αὐτοὺς πεσοῦνται, ὁρῶντες μάταια, μαντευόμενοι ψευδῆ, λέγοντες Τάδε λέγει κύριος, καὶ κύριος οὐ λελάληκεν· [29] λαὸν τῆς γῆς ἐκπιεζοῦντες ἀδικίᾳ καὶ διαρπάζοντες ἁρπάγματα, πτωχὸν καὶ πένητα καταδυναστεύοντες καὶ πρὸς τὸν προσήλυτον οὐκ ἀναστρεφόμενοι μετὰ κρίματος. [30] καὶ ἐζήτουν ἐξ αὐτῶν ἄνδρα ἀναστρεφόμενον ὀρθῶς καὶ ἑστῶτα πρὸ προσώπου μου ὁλοσχερῶς ἐν καιρῷ τῆς γῆς τοῦ μὴ εἰς τέλος ἐξαλεῖψαι αὐτήν, καὶ οὐχ εὗρον. [31] καὶ ἐξέχεα ἐπ᾽ αὐτὴν θυμόν μου ἐν πυρὶ ὀργῆς μου τοῦ συντελέσαι· τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα, λέγει κύριος κύριος.

CHAPTER 23

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, δύο γυναῖκες ἦσαν θυγατέρες μητρὸς μιᾶς [3] καὶ ἐξεπόρνευσαν ἐν Αἰγύπτῳ ἐν τῇ νεότητι αὐτῶν· ἐκεῖ ἔπεσον οἱ μαστοὶ αὐτῶν, ἐκεῖ διεπαρθενεύθησαν. [4] καὶ τὰ ὀνόματα αὐτῶν ἦν Οολα ἡ πρεσβυτέρα καὶ Οολιβα ἡ ἀδελφὴ αὐτῆς. καὶ ἐγένοντό μοι καὶ ἔτεκον υἱοὺς καὶ θυγατέρας. καὶ τὰ ὀνόματα αὐτῶν· Σαμάρεια ἡ Οολα, καὶ Ιερουσαλημ ἡ Οολιβα. [5] καὶ ἐξεπόρνευσεν ἡ Οολα ἀπ᾽ ἐμοῦ καὶ ἐπέθετο ἐπὶ τοὺς ἐραστὰς αὐτῆς, ἐπὶ τοὺς Ἀσσυρίους τοὺς ἐγγίζοντας αὐτῇ [6] ἐνδεδυκότας ὑακίνθινα, ἡγουμένους καὶ στρατηγούς· νεανίσκοι ἐπίλεκτοι πάντες, ἱππεῖς ἱππαζόμενοι ἐφ᾽ ἵππων. [7] καὶ ἔδωκεν τὴν πορνείαν αὐτῆς ἐπ᾽ αὐτούς· ἐπίλεκτοι υἱοὶ Ἀσσυρίων πάντες, καὶ ἐπὶ πάντας, οὓς ἐπέθετο, ἐν πᾶσι τοῖς ἐνθυμήμασιν αὐτῆς ἐμιαίνετο. [8] καὶ τὴν πορνείαν αὐτῆς ἐξ Αἰγύπτου οὐκ ἐγκατέλιπεν, ὅτι μετ᾽ αὐτῆς ἐκοιμῶντο ἐν νεότητι αὐτῆς, καὶ αὐτοὶ διεπαρθένευσαν αὐτὴν καὶ ἐξέχεαν τὴν πορνείαν αὐτῶν ἐπ᾽ αὐτήν. [9] διὰ τοῦτο παρέδωκα αὐτὴν εἰς χεῖρας τῶν ἐραστῶν αὐτῆς, εἰς χεῖρας υἱῶν Ἀσσυρίων, ἐφ᾽ οὓς ἐπετίθετο. [10] αὐτοὶ ἀπεκάλυψαν τὴν αἰσχύνην αὐτῆς, υἱοὺς καὶ θυγατέρας αὐτῆς ἔλαβον καὶ αὐτὴν ἐν ῥομφαίᾳ ἀπέκτειναν· καὶ ἐγένετο λάλημα εἰς γυναῖκας, καὶ ἐποίησαν ἐκδικήσεις ἐν αὐτῇ εἰς τὰς θυγατέρας. – [11] καὶ εἶδεν ἡ ἀδελφὴ αὐτῆς Οολιβα καὶ διέφθειρε τὴν ἐπίθεσιν αὐτῆς ὑπὲρ αὐτὴν καὶ τὴν πορνείαν αὐτῆς ὑπὲρ τὴν πορνείαν τῆς ἀδελφῆς αὐτῆς. [12] ἐπὶ τοὺς υἱοὺς τῶν Ἀσσυρίων ἐπέθετο, ἡγουμένους καὶ στρατηγοὺς τοὺς ἐγγὺς αὐτῆς ἐνδεδυκότας εὐπάρυφα, ἱππεῖς ἱππαζομένους ἐφ᾽ ἵππων· νεανίσκοι ἐπίλεκτοι πάντες. [13] καὶ εἶδον ὅτι μεμίανται· ὁδὸς μία τῶν δύο. [14] καὶ προσέθετο πρὸς τὴν πορνείαν αὐτῆς καὶ εἶδεν ἄνδρας ἐζωγραφημένους ἐπὶ τοῦ τοίχου, εἰκόνας Χαλδαίων, ἐζωγραφημένους ἐν γραφίδι [15] ἐζωσμένους ποικίλματα ἐπὶ τὰς ὀσφύας αὐτῶν, καὶ τιάραι βαπταὶ ἐπὶ τῶν κεφαλῶν αὐτῶν, ὄψις τρισσὴ πάντων, ὁμοίωμα υἱῶν Χαλδαίων γῆς πατρίδος αὐτῶν, [16] καὶ ἐπέθετο ἐπ᾽ αὐτοὺς τῇ ὁράσει ὀφθαλμῶν αὐτῆς καὶ ἐξαπέστειλεν ἀγγέλους πρὸς αὐτοὺς εἰς γῆν Χαλδαίων. [17] καὶ ἦλθοσαν πρὸς αὐτὴν υἱοὶ Βαβυλῶνος εἰς κοίτην καταλυόντων καὶ ἐμίαινον αὐτὴν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐμιάνθη ἐν αὐτοῖς· καὶ ἀπέστη ἡ ψυχὴ αὐτῆς ἀπ᾽ αὐτῶν. [18] καὶ ἀπεκάλυψεν τὴν πορνείαν αὐτῆς καὶ ἀπεκάλυψεν τὴν αἰσχύνην αὐτῆς, καὶ ἀπέστη ἡ ψυχή μου ἀπ᾽ αὐτῆς, ὃν τρόπον ἀπέστη ἡ ψυχή μου ἀπὸ τῆς ἀδελφῆς αὐτῆς. [19] καὶ ἐπλήθυνας τὴν πορνείαν σου τοῦ ἀναμνῆσαι ἡμέρας νεότητός σου, ἐν αἷς ἐπόρνευσας ἐν Αἰγύπτῳ, [20] καὶ ἐπέθου ἐπὶ τοὺς Χαλδαίους,

ὧν ἦσαν ὡς ὄνων αἱ σάρκες αὐτῶν καὶ αἰδοῖα ἵππων τὰ αἰδοῖα αὐτῶν. [21] καὶ ἐπεσκέψω τὴν ἀνομίαν νεότητός σου, ἃ ἐποίεις ἐν Αἰγύπτῳ ἐν τῷ καταλύματί σου, οὗ οἱ μαστοὶ νεότητός σου. – [22] διὰ τοῦτο, Οολιβα, τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω τοὺς ἐραστάς σου ἐπὶ σέ, ἀφ᾽ ὧν ἀπέστη ἡ ψυχή σου ἀπ᾽ αὐτῶν, καὶ ἐπάξω αὐτοὺς ἐπὶ σὲ κυκλόθεν, [23] υἱοὺς Βαβυλῶνος καὶ πάντας τοὺς Χαλδαίους, Φακουδ καὶ Σουε καὶ Κουε καὶ πάντας υἱοὺς Ἀσσυρίων μετ᾽ αὐτῶν, νεανίσκους ἐπιλέκτους, ἡγεμόνας καὶ στρατηγοὺς πάντας, τρισσοὺς καὶ ὀνομαστοὺς ἱππεύοντας ἐφ᾽ ἵππων· [24] καὶ πάντες ἥξουσιν ἐπὶ σὲ ἀπὸ βορρᾶ, ἅρματα καὶ τροχοὶ μετ᾽ ὄχλου λαῶν, θυρεοὶ καὶ πέλται, καὶ βαλοῦσιν φυλακὴν ἐπὶ σὲ κύκλῳ· καὶ δώσω πρὸ προσώπου αὐτῶν κρίμα, καὶ ἐκδικήσουσίν σε ἐν τοῖς κρίμασιν αὐτῶν. [25] καὶ δώσω τὸν ζῆλόν μου ἐν σοί, καὶ ποιήσουσιν μετὰ σοῦ ἐν ὀργῇ θυμοῦ· μυκτῆρά σου καὶ ὦτά σου ἀφελοῦσιν καὶ τοὺς καταλοίπους σου ἐν ῥομφαίᾳ καταβαλοῦσιν. αὐτοὶ υἱούς σου καὶ θυγατέρας σου λήμψονται, καὶ τοὺς καταλοίπους σου πῦρ καταφάγεται. [26] καὶ ἐκδύσουσίν σε τὸν ἱματισμόν σου καὶ λήμψονται τὰ σκεύη τῆς καυχήσεώς σου. [27] καὶ ἀποστρέψω τὰς ἀσεβείας σου ἐκ σοῦ καὶ τὴν πορνείαν σου ἐκ γῆς Αἰγύπτου, καὶ οὐ μὴ ἄρῃς τοὺς ὀφθαλμούς σου ἐπ᾽ αὐτοὺς καὶ Αἰγύπτου οὐ μὴ μνησθῇς οὐκέτι. [28] διότι τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ παραδίδωμί σε εἰς χεῖρας ὧν μισεῖς, ἀφ᾽ ὧν ἀπέστη ἡ ψυχή σου ἀπ᾽ αὐτῶν· [29] καὶ ποιήσουσιν ἐν σοὶ ἐν μίσει καὶ λήμψονται πάντας τοὺς πόνους σου καὶ τοὺς μόχθους σου, καὶ ἔσῃ γυμνὴ καὶ ἀσχημονοῦσα, καὶ ἀποκαλυφθήσεται αἰσχύνη πορνείας σου καὶ ἀσέβειά σου. καὶ ἡ πορνεία σου [30] ἐποίησεν ταῦτά σοι ἐν τῷ ἐκπορνεῦσαί σε ὀπίσω ἐθνῶν καὶ ἐμιαίνου ἐν τοῖς ἐνθυμήμασιν αὐτῶν. [31] ἐν τῇ ὁδῷ τῆς ἀδελφῆς σου ἐπορεύθης, καὶ δώσω τὸ ποτήριον αὐτῆς εἰς χεῖράς σου. [32] τάδε λέγει κύριος Τὸ ποτήριον τῆς ἀδελφῆς σου πίεσαι τὸ βαθὺ καὶ τὸ πλατὺ τὸ πλεονάζον τοῦ συντελέσαι [33] μέθην καὶ ἐκλύσεως πλησθήσῃ· καὶ τὸ ποτήριον ἀφανισμοῦ, ποτήριον ἀδελφῆς σου Σαμαρείας, [34] καὶ πίεσαι αὐτό· καὶ τὰς ἑορτὰς καὶ τὰς νεομηνίας αὐτῆς ἀποστρέψω· διότι ἐγὼ λελάληκα, λέγει κύριος. [35] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐπελάθου μου καὶ ἀπέρριψάς με ὀπίσω τοῦ σώματός σου, καὶ σὺ λαβὲ τὴν ἀσέβειάν σου καὶ τὴν πορνείαν σου. – [36] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, οὐ κρινεῖς τὴν Οολαν καὶ τὴν Οολιβαν; καὶ ἀπαγγελεῖς αὐταῖς τὰς ἀνομίας αὐτῶν, [37] ὅτι ἐμοιχῶντο, καὶ αἷμα ἐν χερσὶν αὐτῶν· τὰ ἐνθυμήματα αὐτῶν ἐμοιχῶντο καὶ τὰ τέκνα αὐτῶν, ἃ ἐγέννησάν μοι, διήγαγον αὐτοῖς δι᾽ ἐμπύρων. [38] ἕως καὶ ταῦτα ἐποίησάν μοι· τὰ ἅγιά μου ἐμίαινον καὶ τὰ σάββατά μου ἐβεβήλουν. [39] καὶ ἐν τῷ σφάζειν αὐτοὺς τὰ τέκνα αὐτῶν τοῖς εἰδώλοις αὐτῶν καὶ εἰσεπορεύοντο εἰς τὰ ἅγιά μου τοῦ βεβηλοῦν αὐτά· καὶ ὅτι οὕτως ἐποίουν ἐν μέσῳ τοῦ οἴκου

μου. [40] καὶ ὅτι τοῖς ἀνδράσιν τοῖς ἐρχομένοις μακρόθεν, οἷς ἀγγέλους ἐξαπεστέλλοσαν πρὸς αὐτούς, καὶ ἅμα τῷ ἔρχεσθαι αὐτοὺς εὐθὺς ἐλούου καὶ ἐστιβίζου τοὺς ὀφθαλμούς σου καὶ ἐκόσμου κόσμῳ [41] καὶ ἐκάθου ἐπὶ κλίνης ἐστρωμένης, καὶ τράπεζα κεκοσμημένη πρὸ προσώπου αὐτῆς. καὶ τὸ θυμίαμά μου καὶ τὸ ἔλαιόν μου εὐφραίνοντο ἐν αὐτοῖς. [42] καὶ φωνὴν ἁρμονίας ἀνεκρούοντο· καὶ πρὸς ἄνδρας ἐκ πλήθους ἀνθρώπων ἥκοντας ἐκ τῆς ἐρήμου καὶ ἐδίδοσαν ψέλια ἐπὶ τὰς χεῖρας αὐτῶν καὶ στέφανον καυχήσεως ἐπὶ τὰς κεφαλὰς αὐτῶν. [43] καὶ εἶπα Οὐκ ἐν τούτοις μοιχεύουσιν; καὶ ἔργα πόρνης καὶ αὐτὴ ἐξεπόρνευσεν. [44] καὶ εἰσεπορεύοντο πρὸς αὐτήν, ὃν τρόπον εἰσπορεύονται πρὸς γυναῖκα πόρνην, οὕτως εἰσεπορεύοντο πρὸς Οολαν καὶ πρὸς Οολιβαν τοῦ ποιῆσαι ἀνομίαν. [45] καὶ ἄνδρες δίκαιοι αὐτοὶ ἐκδικήσουσιν αὐτὰς ἐκδικήσει μοιχαλίδος καὶ ἐκδικήσει αἵματος, ὅτι μοιχαλίδες εἰσίν, καὶ αἷμα ἐν χερσὶν αὐτῶν. [46] τάδε λέγει κύριος κύριος Ἀνάγαγε ἐπ᾽ αὐτὰς ὄχλον καὶ δὸς ἐν αὐταῖς ταραχὴν καὶ διαρπαγὴν [47] καὶ λιθοβόλησον ἐπ᾽ αὐτὰς λίθοις ὄχλων καὶ κατακέντει αὐτὰς ἐν τοῖς ξίφεσιν αὐτῶν· υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν ἀποκτενοῦσι καὶ τοὺς οἴκους αὐτῶν ἐμπρήσουσιν. [48] καὶ ἀποστρέψω ἀσέβειαν ἐκ τῆς γῆς, καὶ παιδευθήσονται πᾶσαι αἱ γυναῖκες καὶ οὐ μὴ ποιήσουσιν κατὰ τὰς ἀσεβείας αὐτῶν. [49] καὶ δοθήσεται ἡ ἀσέβεια ὑμῶν ἐφ᾽ ὑμᾶς, καὶ τὰς ἁμαρτίας τῶν ἐνθυμημάτων ὑμῶν λήμψεσθε· καὶ γνώσεσθε διότι ἐγὼ κύριος.

CHAPTER 24

[1] Καὶ ἐγένετο λόγος κυρίου πρός με ἐν τῷ ἔτει τῷ ἐνάτῳ ἐν τῷ μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς λέγων [2] Υἱὲ ἀνθρώπου, γράψον σεαυτῷ εἰς ἡμέραν ἀπὸ τῆς ἡμέρας ταύτης, ἀφ᾽ ἧς ἀπηρείσατο βασιλεὺς Βαβυλῶνος ἐπὶ Ιερουσαλημ, ἀπὸ τῆς ἡμέρας τῆς σήμερον, [3] καὶ εἰπὸν ἐπὶ τὸν οἶκον τὸν παραπικραίνοντα παραβολὴν καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἐπίστησον τὸν λέβητα καὶ ἔκχεον εἰς αὐτὸν ὕδωρ [4] καὶ ἔμβαλε εἰς αὐτὸν τὰ διχοτομήματα, πᾶν διχοτόμημα καλόν, σκέλος καὶ ὦμον ἐκσεσαρκισμένα ἀπὸ τῶν ὀστῶν [5] ἐξ ἐπιλέκτων κτηνῶν εἰλημμένων καὶ ὑπόκαιε τὰ ὀστᾶ ὑποκάτω αὐτῶν· ἔζεσεν ἔζεσεν, καὶ ἥψηται τὰ ὀστᾶ αὐτῆς ἐν μέσῳ αὐτῆς. [6] διὰ τοῦτο τάδε λέγει κύριος Ὦ πόλις αἱμάτων, λέβης ἐν ᾧ ἐστιν ἰὸς ἐν αὐτῷ, καὶ ὁ ἰὸς οὐκ ἐξῆλθεν ἐξ αὐτῆς· κατὰ μέλος αὐτῆς ἐξήνεγκεν, οὐκ ἔπεσεν ἐπ᾽ αὐτὴν κλῆρος. [7] ὅτι αἷμα αὐτῆς ἐν μέσῳ αὐτῆς ἐστιν, ἐπὶ λεωπετρίαν τέταχα αὐτό· οὐκ ἐκκέχυκα αὐτὸ ἐπὶ τὴν γῆν τοῦ καλύψαι ἐπ᾽ αὐτὸ γῆν. [8] τοῦ ἀναβῆναι θυμὸν εἰς ἐκδίκησιν ἐκδικηθῆναι δέδωκα τὸ αἷμα αὐτῆς ἐπὶ λεωπετρίαν τοῦ μὴ καλύψαι αὐτό. [9] διὰ τοῦτο τάδε λέγει κύριος Κἀγὼ μεγαλυνῶ τὸν δαλὸν [10] καὶ πληθυνῶ τὰ ξύλα καὶ ἀνακαύσω τὸ πῦρ, ὅπως τακῇ τὰ κρέα καὶ ἐλαττωθῇ ὁ ζωμὸς [11] καὶ στῇ ἐπὶ τοὺς ἄνθρακας, ὅπως προσκαυθῇ καὶ θερμανθῇ ὁ χαλκὸς αὐτῆς καὶ τακῇ ἐν μέσῳ ἀκαθαρσίας αὐτῆς, καὶ ἐκλίπῃ ὁ ἰὸς αὐτῆς, [12] καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰὸς αὐτῆς, καταισχυνθήσεται ὁ ἰὸς αὐτῆς, [13] ἀνθ᾽ ὧν ἐμιαίνου σύ. καὶ τί ἐὰν μὴ καθαρισθῇς ἔτι, ἕως οὗ ἐμπλήσω τὸν θυμόν μου; [14] ἐγὼ κύριος λελάληκα, καὶ ἥξει, καὶ ποιήσω, οὐ διαστελῶ οὐδὲ μὴ ἐλεήσω· κατὰ τὰς ὁδούς σου καὶ κατὰ τὰ ἐνθυμήματά σου κρινῶ σε, λέγει κύριος. διὰ τοῦτο ἐγὼ κρινῶ σε κατὰ τὰ αἵματά σου καὶ κατὰ τὰ ἐνθυμήματά σου κρινῶ σε, ἡ ἀκάθαρτος ἡ ὀνομαστὴ καὶ πολλὴ τοῦ παραπικραίνειν. [15] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [16] Υἱὲ ἀνθρώπου, ἰδοὺ ἐγὼ λαμβάνω ἐκ σοῦ τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν σου ἐν παρατάξει· οὐ μὴ κοπῇς οὐδὲ μὴ κλαυσθῇς. [17] στεναγμὸς αἵματος, ὀσφύος, πένθους ἐστίν· οὐκ ἔσται τὸ τρίχωμά σου συμπεπλεγμένον ἐπὶ σὲ καὶ τὰ ὑποδήματά σου ἐν τοῖς ποσίν σου, οὐ μὴ παρακληθῇς ἐν χείλεσιν αὐτῶν καὶ ἄρτον ἀνδρῶν οὐ μὴ φάγῃς. [18] καὶ ἐλάλησα πρὸς τὸν λαὸν τὸ πρωΐ ὃν τρόπον ἐνετείλατό μοι, καὶ ἀπέθανεν ἡ γυνή μου ἑσπέρας, καὶ ἐποίησα τὸ πρωΐ ὃν τρόπον ἐπετάγη μοι. [19] καὶ εἶπεν πρός με ὁ λαός Οὐκ ἀναγγελεῖς ἡμῖν τί ἐστιν ταῦτα, ἃ σὺ ποιεῖς; [20] καὶ εἶπα πρὸς αὐτούς Λόγος κυρίου πρός με ἐγένετο λέγων [21] Εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος Ἰδοὺ ἐγὼ βεβηλῶ τὰ ἅγιά μου, φρύαγμα

ἰσχύος ὑμῶν, ἐπιθυμήματα ὀφθαλμῶν ὑμῶν, καὶ ὑπὲρ ὧν φείδονται αἱ ψυχαὶ ὑμῶν· καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, οὓς ἐγκατελίπετε, ἐν ῥομφαίᾳ πεσοῦνται. [22] καὶ ποιήσετε ὃν τρόπον πεποίηκα· ἀπὸ στόματος αὐτῶν οὐ παρακληθήσεσθε καὶ ἄρτον ἀνδρῶν οὐ φάγεσθε, [23] καὶ αἱ κόμαι ὑμῶν ἐπὶ τῆς κεφαλῆς ὑμῶν, καὶ τὰ ὑποδήματα ὑμῶν ἐν τοῖς ποσὶν ὑμῶν· οὔτε μὴ κόψησθε οὔτε μὴ κλαύσητε καὶ ἐντακήσεσθε ἐν ταῖς ἀδικίαις ὑμῶν καὶ παρακαλέσετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ. [24] καὶ ἔσται Ιεζεκιηλ ὑμῖν εἰς τέρας· κατὰ πάντα, ὅσα ἐποίησεν, ποιήσετε, ὅταν ἔλθῃ ταῦτα· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. – [25] καὶ σύ, υἱὲ ἀνθρώπου, οὐχὶ ἐν τῇ ἡμέρᾳ, ὅταν λαμβάνω τὴν ἰσχὺν παρ᾽ αὐτῶν, τὴν ἔπαρσιν τῆς καυχήσεως αὐτῶν, τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν καὶ τὴν ἔπαρσιν ψυχῆς αὐτῶν, υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν, [26] ἐν ἐκείνῃ τῇ ἡμέρᾳ ἥξει ὁ ἀνασῳζόμενος πρὸς σὲ τοῦ ἀναγγεῖλαί σοι εἰς τὰ ὦτα; [27] ἐν ἐκείνῃ τῇ ἡμέρᾳ διανοιχθήσεται τὸ στόμα σου πρὸς τὸν ἀνασῳζόμενον, καὶ λαλήσεις καὶ οὐ μὴ ἀποκωφωθῇς οὐκέτι· καὶ ἔσῃ αὐτοῖς εἰς τέρας, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος.

CHAPTER 25

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τοὺς υἱοὺς Αμμων καὶ προφήτευσον ἐπ᾽ αὐτοὺς [3] καὶ ἐρεῖς τοῖς υἱοῖς Αμμων Ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος Ἀνθ ὧν ἐπεχάρητε ἐπὶ τὰ ἅγιά μου, ὅτι ἐβεβηλώθη, καὶ ἐπὶ τὴν γῆν τοῦ Ισραηλ, ὅτι ἠφανίσθη, καὶ ἐπὶ τὸν οἶκον τοῦ Ιουδα, ὅτι ἐπορεύθησαν ἐν αἰχμαλωσίᾳ, [4] διὰ τοῦτο ἰδοὺ ἐγὼ παραδίδωμι ὑμᾶς τοῖς υἱοῖς Κεδεμ εἰς κληρονομίαν, καὶ κατασκηνώσουσιν ἐν τῇ ἀπαρτίᾳ αὐτῶν ἐν σοὶ καὶ δώσουσιν ἐν σοὶ τὰ σκηνώματα αὐτῶν· αὐτοὶ φάγονται τοὺς καρπούς σου, καὶ αὐτοὶ πίονται τὴν πιότητά σου. [5] καὶ δώσω τὴν πόλιν τοῦ Αμμων εἰς νομὰς καμήλων καὶ τοὺς υἱοὺς Αμμων εἰς νομὴν προβάτων· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. [6] διότι τάδε λέγει κύριος Ἀνθ ὧν ἐκρότησας τὴν χεῖρά σου καὶ ἐπεψόφησας τῷ ποδί σου καὶ ἐπέχαρας ἐκ ψυχῆς σου ἐπὶ τὴν γῆν τοῦ Ισραηλ, [7] διὰ τοῦτο ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ δώσω σε εἰς διαρπαγὴν ἐν τοῖς ἔθνεσιν καὶ ἐξολεθρεύσω σε ἐκ τῶν λαῶν καὶ ἀπολῶ σε ἐκ τῶν χωρῶν ἀπωλείᾳ· καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος. [8] Τάδε λέγει κύριος Ἀνθ ὧν εἶπεν Μωαβ Ἰδοὺ ὃν τρόπον πάντα τὰ ἔθνη οἶκος Ισραηλ καὶ Ιουδα, [9] διὰ τοῦτο ἰδοὺ ἐγὼ παραλύω τὸν ὦμον Μωαβ ἀπὸ πόλεων ἀκρωτηρίων αὐτοῦ, ἐκλεκτὴν γῆν, οἶκον Ασιμουθ ἐπάνω πηγῆς πόλεως παραθαλασσίας. [10] τοῖς υἱοῖς Κεδεμ ἐπὶ τοὺς υἱοὺς Αμμων δέδωκα αὐτοὺς εἰς κληρονομίαν, ὅπως μὴ μνεία γένηται τῶν υἱῶν Αμμων· [11] καὶ εἰς Μωαβ ποιήσω ἐκδίκησιν, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος. [12] Τάδε λέγει κύριος Ἀνθ ὧν ἐποίησεν ἡ Ιδουμαία ἐν τῷ ἐκδικῆσαι αὐτοὺς ἐκδίκησιν εἰς τὸν οἶκον Ιουδα καὶ ἐμνησικάκησαν καὶ ἐξεδίκησαν δίκην, [13] διὰ τοῦτο τάδε λέγει κύριος Καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τὴν Ιδουμαίαν καὶ ἐξολεθρεύσω ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος καὶ θήσομαι αὐτὴν ἔρημον, καὶ ἐκ Θαιμαν διωκόμενοι ἐν ῥομφαίᾳ πεσοῦνται· [14] καὶ δώσω ἐκδίκησίν μου ἐπὶ τὴν Ιδουμαίαν ἐν χειρὶ λαοῦ μου Ισραηλ, καὶ ποιήσουσιν ἐν τῇ Ιδουμαίᾳ κατὰ τὴν ὀργήν μου καὶ κατὰ τὸν θυμόν μου· καὶ ἐπιγνώσονται τὴν ἐκδίκησίν μου, λέγει κύριος. [15] Διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐποίησαν οἱ ἀλλόφυλοι ἐν ἐκδικήσει καὶ ἐξανέστησαν ἐκδίκησιν ἐπιχαίροντες ἐκ ψυχῆς τοῦ ἐξαλεῖψαι ἕως αἰῶνος, [16] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς ἀλλοφύλους καὶ ἐξολεθρεύσω Κρῆτας καὶ ἀπολῶ τοὺς καταλοίπους τοὺς κατοικοῦντας τὴν παραλίαν· [17] καὶ ποιήσω ἐν αὐτοῖς ἐκδικήσεις μεγάλας, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος ἐν τῷ δοῦναι τὴν ἐκδίκησίν μου ἐπ᾽ αὐτούς.

CHAPTER 26

[1] Καὶ ἐγενήθη ἐν τῷ ἑνδεκάτῳ ἔτει μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, ἀνθ’ ὧν εἶπεν Σορ ἐπὶ Ιερουσαλημ Εὖγε συνετρίβη, ἀπόλωλεν τὰ ἔθνη, ἐπεστράφη πρός με, ἡ πλήρης ἠρήμωται, [3] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, Σορ, καὶ ἀνάξω ἐπὶ σὲ ἔθνη πολλά, ὡς ἀναβαίνει ἡ θάλασσα τοῖς κύμασιν αὐτῆς. [4] καὶ καταβαλοῦσιν τὰ τείχη Σορ καὶ καταβαλοῦσι τοὺς πύργους σου, καὶ λικμήσω τὸν χοῦν αὐτῆς ἀπ’ αὐτῆς καὶ δώσω αὐτὴν εἰς λεωπετρίαν· [5] ψυγμὸς σαγηνῶν ἔσται ἐν μέσῳ θαλάσσης, ὅτι ἐγὼ λελάληκα, λέγει κύριος· καὶ ἔσται εἰς προνομὴν τοῖς ἔθνεσιν, [6] καὶ αἱ θυγατέρες αὐτῆς αἱ ἐν τῷ πεδίῳ μαχαίρᾳ ἀναιρεθήσονται· καὶ γνώσονται ὅτι ἐγὼ κύριος. [7] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ, Σορ, τὸν Ναβουχοδονοσορ βασιλέα Βαβυλῶνος ἀπὸ τοῦ βορρᾶ [βασιλεὺς βασιλέων ἐστίν] μεθ’ ἵππων καὶ ἁρμάτων καὶ ἱππέων καὶ συναγωγῆς ἐθνῶν πολλῶν σφόδρα. [8] οὗτος τὰς θυγατέρας σου τὰς ἐν τῷ πεδίῳ μαχαίρᾳ ἀνελεῖ καὶ δώσει ἐπὶ σὲ προφυλακὴν καὶ περιοικοδομήσει καὶ ποιήσει ἐπὶ σὲ κύκλῳ χάρακα καὶ περίστασιν ὅπλων καὶ τὰς λόγχας αὐτοῦ ἀπέναντί σου δώσει· [9] τὰ τείχη σου καὶ τοὺς πύργους σου καταβαλεῖ ἐν ταῖς μαχαίραις αὐτοῦ. [10] ἀπὸ τοῦ πλήθους τῶν ἵππων αὐτοῦ κατακαλύψει σε ὁ κονιορτὸς αὐτῶν, καὶ ἀπὸ τῆς φωνῆς τῶν ἱππέων αὐτοῦ καὶ τῶν τροχῶν τῶν ἁρμάτων αὐτοῦ σεισθήσεται τὰ τείχη σου εἰσπορευομένου αὐτοῦ τὰς πύλας σου ὡς εἰσπορευόμενος εἰς πόλιν ἐκ πεδίου. [11] ἐν ταῖς ὁπλαῖς τῶν ἵππων αὐτοῦ καταπατήσουσίν σου πάσας τὰς πλατείας· τὸν λαόν σου μαχαίρᾳ ἀνελεῖ καὶ τὴν ὑπόστασίν σου τῆς ἰσχύος ἐπὶ τὴν γῆν κατάξει. [12] καὶ προνομεύσει τὴν δύναμίν σου καὶ σκυλεύσει τὰ ὑπάρχοντά σου καὶ καταβαλεῖ σου τὰ τείχη καὶ τοὺς οἴκους σου τοὺς ἐπιθυμητοὺς καθελεῖ καὶ τοὺς λίθους σου καὶ τὰ ξύλα σου καὶ τὸν χοῦν σου εἰς μέσον τῆς θαλάσσης ἐμβαλεῖ. [13] καὶ καταλύσει τὸ πλῆθος τῶν μουσικῶν σου, καὶ ἡ φωνὴ τῶν ψαλτηρίων σου οὐ μὴ ἀκουσθῇ ἔτι. [14] καὶ δώσω σε εἰς λεωπετρίαν, ψυγμὸς σαγηνῶν ἔσῃ· οὐ μὴ οἰκοδομηθῇς ἔτι, ὅτι ἐγὼ ἐλάλησα, λέγει κύριος. [15] διότι τάδε λέγει κύριος κύριος τῇ Σορ Οὐκ ἀπὸ φωνῆς τῆς πτώσεώς σου ἐν τῷ στενάξαι τραυματίας ἐν τῷ σπάσαι μάχαιραν ἐν μέσῳ σου σεισθήσονται αἱ νῆσοι; [16] καὶ καταβήσονται ἀπὸ τῶν θρόνων αὐτῶν πάντες οἱ ἄρχοντες ἐκ τῶν ἐθνῶν τῆς θαλάσσης καὶ ἀφελοῦνται τὰς μίτρας ἀπὸ τῶν κεφαλῶν αὐτῶν καὶ τὸν ἱματισμὸν τὸν ποικίλον αὐτῶν ἐκδύσονται· ἐκστάσει ἐκστήσονται, ἐπὶ γῆν καθεδοῦνται καὶ φοβηθήσονται τὴν ἀπώλειαν αὐτῶν καὶ στενάξουσιν ἐπὶ σέ· [17] καὶ

λήμψονται ἐπὶ σὲ θρῆνον καὶ ἐροῦσίν σοι Πῶς κατελύθης ἐκ θαλάσσης, ἡ πόλις ἡ ἐπαινεστὴ ἡ δοῦσα τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν; [18] καὶ φοβηθήσονται αἱ νῆσοι ἀφ᾽ ἡμέρας πτώσεώς σου. [19] ὅτι τάδε λέγει κύριος κύριος Ὅταν δῶ σε πόλιν ἠρημωμένην ὡς τὰς πόλεις τὰς μὴ κατοικηθησομένας ἐν τῷ ἀναγαγεῖν με ἐπὶ σὲ τὴν ἄβυσσον καὶ κατακαλύψῃ σε ὕδωρ πολύ, [20] καὶ καταβιβάσω σε πρὸς τοὺς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος καὶ κατοικιῶ σε εἰς βάθη τῆς γῆς ὡς ἔρημον αἰώνιον μετὰ καταβαινόντων εἰς βόθρον, ὅπως μὴ κατοικηθῇς μηδὲ ἀνασταθῇς ἐπὶ γῆς ζωῆς. [21] ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα, λέγει κύριος κύριος.

CHAPTER 27

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, λαβὲ ἐπὶ Σορ θρῆνον [3] καὶ ἐρεῖς τῇ Σορ τῇ κατοικούσῃ ἐπὶ τῆς εἰσόδου τῆς θαλάσσης, τῷ ἐμπορίῳ τῶν λαῶν ἀπὸ νήσων πολλῶν Τάδε λέγει κύριος τῇ Σορ Σὺ εἶπας Ἐγὼ περιέθηκα ἐμαυτῇ κάλλος μου. [4] ἐν καρδίᾳ θαλάσσης τῷ Βεελιμ υἱοί σου περιέθηκάν σοι κάλλος. [5] κέδρος ἐκ Σανιρ ᾠκοδομήθη σοι, ταινίαι σανίδων κυπαρίσσου ἐκ τοῦ Λιβάνου ἐλήμφθησαν τοῦ ποιῆσαί σοι ἱστοὺς ἐλατίνους. [6] ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κώπας σου, τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος, οἴκους ἀλσώδεις ἀπὸ νήσων τῶν Χεττιιν. [7] βύσσος μετὰ ποικιλίας ἐξ Αἰγύπτου ἐγένετό σοι στρωμνὴ τοῦ περιθεῖναί σοι δόξαν καὶ περιβαλεῖν σε ὑάκινθον καὶ πορφύραν ἐκ τῶν νήσων Ελισαι καὶ ἐγένετο περιβόλαιά σου. [8] καὶ οἱ ἄρχοντές σου οἱ κατοικοῦντες Σιδῶνα καὶ Αράδιοι ἐγένοντο κωπηλάται σου· οἱ σοφοί σου, Σορ, οἳ ἦσαν ἐν σοί, οὗτοι κυβερνῆταί σου. [9] οἱ πρεσβύτεροι Βυβλίων καὶ οἱ σοφοὶ αὐτῶν ἦσαν ἐν σοί, οὗτοι ἐνίσχυον τὴν βουλήν σου· καὶ πάντα τὰ πλοῖα τῆς θαλάσσης καὶ οἱ κωπηλάται αὐτῶν ἐγένοντό σοι ἐπὶ δυσμὰς δυσμῶν. [10] Πέρσαι καὶ Λυδοὶ καὶ Λίβυες ἦσαν ἐν τῇ δυνάμει σου, ἄνδρες πολεμισταί σου πέλτας καὶ περικεφαλαίας ἐκρέμασαν ἐν σοί, οὗτοι ἔδωκαν τὴν δόξαν σου. [11] υἱοὶ Αραδίων καὶ ἡ δύναμίς σου ἐπὶ τῶν τειχέων σου φύλακες ἐν τοῖς πύργοις σου ἦσαν, τὰς φαρέτρας αὐτῶν ἐκρέμασαν ἐπὶ τῶν ὅρμων σου κύκλῳ· οὗτοι ἐτελείωσάν σου τὸ κάλλος. [12] Καρχηδόνιοι ἔμποροί σου ἀπὸ πλήθους πάσης ἰσχύος σου, ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ κασσίτερον καὶ μόλυβον ἔδωκαν τὴν ἀγοράν σου. [13] ἡ Ἑλλὰς καὶ ἡ σύμπασα καὶ τὰ παρατείνοντα, οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων καὶ σκεύη χαλκᾶ ἔδωκαν τὴν ἐμπορίαν σου. [14] ἐξ οἴκου Θεργαμα ἵππους καὶ ἱππεῖς ἔδωκαν ἀγοράν σου. [15] υἱοὶ Ῥοδίων ἔμποροί σου ἀπὸ νήσων ἐπλήθυναν τὴν ἐμπορίαν σου ὀδόντας ἐλεφαντίνους, καὶ τοῖς εἰσαγομένοις ἀντεδίδους τοὺς μισθούς σου, [16] ἀνθρώπους ἐμπορίαν σου ἀπὸ πλήθους τοῦ συμμίκτου σου, στακτὴν καὶ ποικίλματα ἐκ Θαρσις, καὶ Ραμωθ καὶ Χορχορ ἔδωκαν τὴν ἀγοράν σου. [17] Ιουδας καὶ οἱ υἱοὶ τοῦ Ισραηλ, οὗτοι ἔμποροί σου ἐν σίτου πράσει καὶ μύρων καὶ κασίας, καὶ πρῶτον μέλι καὶ ἔλαιον καὶ ῥητίνην ἔδωκαν εἰς τὸν σύμμικτόν σου. [18] Δαμασκὸς ἔμπορός σου ἐκ πλήθους πάσης δυνάμεώς σου· οἶνος ἐκ Χελβων καὶ ἔρια ἐκ Μιλήτου· [19] καὶ οἶνον εἰς τὴν ἀγοράν σου ἔδωκαν. ἐξ Ασηλ σίδηρος εἰργασμένος καὶ τροχὸς ἐν τῷ συμμίκτῳ σού ἐστιν. [20] Δαιδαν ἔμποροί σου μετὰ κτηνῶν ἐκλεκτῶν εἰς ἅρματα. [21] ἡ Ἀραβία καὶ πάντες οἱ ἄρχοντες Κηδαρ, οὗτοι ἔμποροί σου

διὰ χειρός σου, καμήλους καὶ κριοὺς καὶ ἀμνοὺς ἐν οἷς ἐμπορεύονταί σε. [22] ἔμποροι Σαβα καὶ Ραγμα, οὗτοι ἔμποροί σου μετὰ πρώτων ἡδυσμάτων καὶ λίθων χρηστῶν καὶ χρυσίον ἔδωκαν τὴν ἀγοράν σου. [23] Χαρραν καὶ Χαννα, οὗτοι ἔμποροί σου. Ασσουρ καὶ Χαρμαν ἔμποροί σου [24] φέροντες ἐμπορίαν ὑάκινθον καὶ θησαυροὺς ἐκλεκτοὺς δεδεμένους σχοινίοις καὶ κυπαρίσσινα. [25] πλοῖα, ἐν αὐτοῖς Καρχηδόνιοι ἔμποροί σου ἐν τῷ πλήθει ἐν τῷ συμμίκτῳ σου, καὶ ἐνεπλήσθης καὶ ἐβαρύνθης σφόδρα ἐν καρδίᾳ θαλάσσης. [26] ἐν ὕδατι πολλῷ ἦγόν σε οἱ κωπηλάται σου· τὸ πνεῦμα τοῦ νότου συνέτριψέν σε ἐν καρδίᾳ θαλάσσης. [27] ἦσαν δυνάμεις σου καὶ ὁ μισθός σου καὶ τῶν συμμίκτων σου καὶ οἱ κωπηλάται σου καὶ οἱ κυβερνῆταί σου καὶ οἱ σύμβουλοί σου καὶ οἱ σύμμικτοί σου ἐκ τῶν συμμίκτων σου καὶ πάντες οἱ ἄνδρες οἱ πολεμισταί σου οἱ ἐν σοὶ καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου, πεσοῦνται ἐν καρδίᾳ θαλάσσης ἐν τῇ ἡμέρᾳ τῆς πτώσεώς σου. [28] πρὸς τὴν φωνὴν τῆς κραυγῆς σου οἱ κυβερνῆταί σου φόβῳ φοβηθήσονται, [29] καὶ καταβήσονται ἀπὸ τῶν πλοίων πάντες οἱ κωπηλάται σου καὶ οἱ ἐπιβάται καὶ οἱ πρωρεῖς τῆς θαλάσσης ἐπὶ τὴν γῆν στήσονται [30] καὶ ἀλαλάξουσιν ἐπὶ σὲ τῇ φωνῇ αὐτῶν καὶ κεκράξονται πικρὸν καὶ ἐπιθήσουσιν ἐπὶ τὴν κεφαλὴν αὐτῶν γῆν καὶ σποδὸν ὑποστρώσονται. [32] καὶ λήμψονται οἱ υἱοὶ αὐτῶν ἐπὶ σὲ θρῆνον καὶ θρήνημά σοι [33] Πόσον τινὰ εὗρες μισθὸν ἀπὸ τῆς θαλάσσης; ἐνέπλησας ἔθνη ἀπὸ τοῦ πλήθους σου καὶ ἀπὸ τοῦ συμμίκτου σου ἐπλούτισας πάντας βασιλεῖς τῆς γῆς. [34] νῦν συνετρίβης ἐν θαλάσσῃ, ἐν βάθει ὕδατος· ὁ σύμμικτός σου καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου ἔπεσον, πάντες οἱ κωπηλάται σου. [35] πάντες οἱ κατοικοῦντες τὰς νήσους ἐστύγνασαν ἐπὶ σέ, καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐξέστησαν, καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν. [36] ἔμποροι ἀπὸ ἐθνῶν ἐσύρισάν σε· ἀπώλεια ἐγένου καὶ οὐκέτι ἔσῃ εἰς τὸν αἰῶνα.

CHAPTER 28

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰπὸν τῷ ἄρχοντι Τύρου Τάδε λέγει κύριος Ἀνθ ὧν ὑψώθη σου ἡ καρδία, καὶ εἶπας Θεός εἰμι ἐγώ, κατοικίαν θεοῦ κατῴκηκα ἐν καρδίᾳ θαλάσσης, σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεὸς καὶ ἔδωκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ, [3] μὴ σοφώτερος εἶ σὺ τοῦ Δανιηλ; σοφοὶ οὐκ ἐπαίδευσάν σε τῇ ἐπιστήμῃ αὐτῶν; [4] μὴ ἐν τῇ ἐπιστήμῃ σου ἢ ἐν τῇ φρονήσει σου ἐποίησας σεαυτῷ δύναμιν καὶ χρυσίον καὶ ἀργύριον ἐν τοῖς θησαυροῖς σου; [5] ἐν τῇ πολλῇ ἐπιστήμῃ σου καὶ ἐμπορίᾳ σου ἐπλήθυνας δύναμίν σου, ὑψώθη ἡ καρδία σου ἐν τῇ δυνάμει σου. [6] διὰ τοῦτο τάδε λέγει κύριος Ἐπειδὴ δέδωκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ, [7] ἀντὶ τούτου ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ ἀλλοτρίους λοιμοὺς ἀπὸ ἐθνῶν, καὶ ἐκκενώσουσιν τὰς μαχαίρας αὐτῶν ἐπὶ σὲ καὶ ἐπὶ τὸ κάλλος τῆς ἐπιστήμης σου καὶ στρώσουσιν τὸ κάλλος σου εἰς ἀπώλειαν [8] καὶ καταβιβάσουσίν σε, καὶ ἀποθανῇ θανάτῳ τραυματιῶν ἐν καρδίᾳ θαλάσσης. [9] μὴ λέγων ἐρεῖς Θεός εἰμι ἐγώ, ἐνώπιον τῶν ἀναιρούντων σε; σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεός. ἐν πλήθει [10] ἀπεριτμήτων ἀπολῇ ἐν χερσὶν ἀλλοτρίων· ὅτι ἐγὼ ἐλάλησα, λέγει κύριος. [11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [12] Υἱὲ ἀνθρώπου, λαβὲ θρῆνον ἐπὶ τὸν ἄρχοντα Τύρου καὶ εἰπὸν αὐτῷ Τάδε λέγει κύριος κύριος Σὺ ἀποσφράγισμα ὁμοιώσεως καὶ στέφανος κάλλους [13] ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθης· πᾶν λίθον χρηστὸν ἐνδέδεσαι, σάρδιον καὶ τοπάζιον καὶ σμάραγδον καὶ ἄνθρακα καὶ σάπφειρον καὶ ἴασπιν καὶ ἀργύριον καὶ χρυσίον καὶ λιγύριον καὶ ἀχάτην καὶ ἀμέθυστον καὶ χρυσόλιθον καὶ βηρύλλιον καὶ ὀνύχιον, καὶ χρυσίου ἐνέπλησας τοὺς θησαυρούς σου καὶ τὰς ἀποθήκας σου ἐν σοὶ ἀφ᾽ ἧς ἡμέρας ἐκτίσθης σύ. [14] μετὰ τοῦ χερουβ ἔθηκά σε ἐν ὄρει ἁγίῳ θεοῦ, ἐγενήθης ἐν μέσῳ λίθων πυρίνων. [15] ἐγενήθης ἄμωμος σὺ ἐν ταῖς ἡμέραις σου ἀφ᾽ ἧς ἡμέρας σὺ ἐκτίσθης ἕως εὑρέθη τὰ ἀδικήματα ἐν σοί. [16] ἀπὸ πλήθους τῆς ἐμπορίας σου ἔπλησας τὰ ταμίειά σου ἀνομίας καὶ ἥμαρτες καὶ ἐτραυματίσθης ἀπὸ ὄρους τοῦ θεοῦ, καὶ ἤγαγέν σε τὸ χερουβ ἐκ μέσου λίθων πυρίνων. [17] ὑψώθη ἡ καρδία σου ἐπὶ τῷ κάλλει σου, διεφθάρη ἡ ἐπιστήμη σου μετὰ τοῦ κάλλους σου· διὰ πλῆθος ἁμαρτιῶν σου ἐπὶ τὴν γῆν ἔρριψά σε, ἐναντίον βασιλέων ἔδωκά σε παραδειγματισθῆναι. [18] διὰ τὸ πλῆθος τῶν ἁμαρτιῶν σου καὶ τῶν ἀδικιῶν τῆς ἐμπορίας σου ἐβεβήλωσας τὰ ἱερά σου· καὶ ἐξάξω πῦρ ἐκ μέσου σου, τοῦτο καταφάγεταί σε· καὶ δώσω σε εἰς σποδὸν ἐπὶ τῆς γῆς σου ἐναντίον πάντων τῶν ὁρώντων σε. [19] καὶ πάντες οἱ ἐπιστάμενοί σε ἐν τοῖς ἔθνεσιν στυγνάσουσιν ἐπὶ σέ· ἀπώλεια

ἐγένου καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα. [20] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [21] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Σιδῶνα καὶ προφήτευσον ἐπ᾽ αὐτὴν [22] καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, Σιδών, καὶ ἐνδοξασθήσομαι ἐν σοί, καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα, καὶ ἁγιασθήσομαι ἐν σοί. [23] αἷμα καὶ θάνατος ἐν ταῖς πλατείαις σου, καὶ πεσοῦνται τετραυματισμένοι ἐν μαχαίραις ἐν σοὶ περικύκλῳ σου· καὶ γνώσονται διότι ἐγώ εἰμι κύριος. [24] καὶ οὐκ ἔσονται οὐκέτι τῷ οἴκῳ τοῦ Ισραηλ σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν τῶν ἀτιμασάντων αὐτούς· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. [25] τάδε λέγει κύριος κύριος Καὶ συνάξω τὸν Ισραηλ ἐκ τῶν ἐθνῶν, οὗ διεσκορπίσθησαν ἐκεῖ, καὶ ἁγιασθήσομαι ἐν αὐτοῖς ἐνώπιον τῶν λαῶν καὶ τῶν ἐθνῶν· καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν, ἣν δέδωκα τῷ δούλῳ μου Ιακωβ, [26] καὶ κατοικήσουσιν ἐπ᾽ αὐτῆς ἐν ἐλπίδι καὶ οἰκοδομήσουσιν οἰκίας καὶ φυτεύσουσιν ἀμπελῶνας καὶ κατοικήσουσιν ἐν ἐλπίδι, ὅταν ποιήσω κρίμα ἐν πᾶσιν τοῖς ἀτιμάσασιν αὐτοὺς ἐν τοῖς κύκλῳ αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν καὶ ὁ θεὸς τῶν πατέρων αὐτῶν.

CHAPTER 29

[1] Ἐν τῷ ἔτει τῷ δεκάτῳ ἐν τῷ δεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ προφήτευσον ἐπ᾽ αὐτὸν καὶ ἐπ᾽ Αἴγυπτον ὅλην [3] καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ Φαραω τὸν δράκοντα τὸν μέγαν τὸν ἐγκαθήμενον ἐν μέσῳ ποταμῶν αὐτοῦ τὸν λέγοντα Ἐμοί εἰσιν οἱ ποταμοί, καὶ ἐγὼ ἐποίησα αὐτούς. [4] καὶ ἐγὼ δώσω παγίδας εἰς τὰς σιαγόνας σου καὶ προσκολλήσω τοὺς ἰχθῦς τοῦ ποταμοῦ σου πρὸς τὰς πτέρυγάς σου καὶ ἀνάξω σε ἐκ μέσου τοῦ ποταμοῦ σου καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου [5] καὶ καταβαλῶ σε ἐν τάχει καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου· ἐπὶ πρόσωπον τοῦ πεδίου πεσῇ καὶ οὐ μὴ συναχθῇς καὶ οὐ μὴ περισταλῇς, τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ δέδωκά σε εἰς κατάβρωμα· [6] καὶ γνώσονται πάντες οἱ κατοικοῦντες Αἴγυπτον ὅτι ἐγώ εἰμι κύριος, ἀνθ᾽ ὧν ἐγενήθης ῥάβδος καλαμίνη τῷ οἴκῳ Ισραηλ. [7] ὅτε ἐπελάβοντό σου τῇ χειρὶ αὐτῶν, ἐθλάσθης· καὶ ὅτε ἐπεκράτησεν ἐπ᾽ αὐτοὺς πᾶσα χεὶρ καὶ ὅτε ἐπανεπαύσαντο ἐπὶ σέ, συνετρίβης καὶ συνέκλασας αὐτῶν πᾶσαν ὀσφύν. [8] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ ῥομφαίαν καὶ ἀπολῶ ἀνθρώπους ἀπὸ σοῦ καὶ κτήνη· [9] καὶ ἔσται ἡ γῆ Αἰγύπτου ἀπώλεια καὶ ἔρημος, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ἀντὶ τοῦ λέγειν σε Οἱ ποταμοὶ ἐμοί εἰσιν, καὶ ἐγὼ ἐποίησα αὐτούς. [10] διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σὲ καὶ ἐπὶ πάντας τοὺς ποταμούς σου καὶ δώσω γῆν Αἰγύπτου εἰς ἔρημον καὶ ῥομφαίαν καὶ ἀπώλειαν ἀπὸ Μαγδώλου καὶ Συήνης καὶ ἕως ὁρίων Αἰθιόπων. [11] οὐ μὴ διέλθῃ ἐν αὐτῇ ποὺς ἀνθρώπου, καὶ ποὺς κτήνους οὐ μὴ διέλθῃ αὐτήν, καὶ οὐ κατοικηθήσεται τεσσαράκοντα ἔτη. [12] καὶ δώσω τὴν γῆν αὐτῆς ἀπώλειαν ἐν μέσῳ γῆς ἠρημωμένης, καὶ αἱ πόλεις αὐτῆς ἐν μέσῳ πόλεων ἠρημωμένων ἔσονται τεσσαράκοντα ἔτη· καὶ διασπερῶ Αἴγυπτον ἐν τοῖς ἔθνεσιν καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας. [13] τάδε λέγει κύριος Μετὰ τεσσαράκοντα ἔτη συνάξω τοὺς Αἰγυπτίους ἀπὸ τῶν ἐθνῶν, οὗ διεσκορπίσθησαν ἐκεῖ, [14] καὶ ἀποστρέψω τὴν αἰχμαλωσίαν τῶν Αἰγυπτίων καὶ κατοικίσω αὐτοὺς ἐν γῇ Παθουρης, ἐν τῇ γῇ, ὅθεν ἐλήμφθησαν· καὶ ἔσται ἀρχὴ ταπεινὴ [15] παρὰ πάσας τὰς ἀρχάς, οὐ μὴ ὑψωθῇ ἔτι ἐπὶ τὰ ἔθνη, καὶ ὀλιγοστοὺς αὐτοὺς ποιήσω τοῦ μὴ εἶναι αὐτοὺς πλείονας ἐν τοῖς ἔθνεσιν. [16] καὶ οὐκέτι ἔσονται τῷ οἴκῳ Ισραηλ εἰς ἐλπίδα ἀναμιμνήσκουσαν ἀνομίαν ἐν τῷ αὐτοὺς ἀκολουθῆσαι ὀπίσω αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. [17] Καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ εἰκοστῷ ἔτει μιᾷ τοῦ μηνὸς τοῦ πρώτου ἐγένετο λόγος κυρίου πρός με λέγων [18] Υἱὲ ἀνθρώπου,

Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος κατεδουλώσατο αὐτοῦ τὴν δύναμιν δουλείᾳ μεγάλῃ ἐπὶ Τύρου, πᾶσα κεφαλὴ φαλακρὰ καὶ πᾶς ὦμος μαδῶν, καὶ μισθὸς οὐκ ἐγενήθη αὐτῷ καὶ τῇ δυνάμει αὐτοῦ ἐπὶ Τύρου καὶ τῆς δουλείας, ἧς ἐδούλευσαν ἐπ᾽ αὐτήν. [19] τάδε λέγει κύριος κύριος Ἰδοὺ δίδωμι τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος γῆν Αἰγύπτου, καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς, καὶ ἔσται μισθὸς τῇ δυνάμει αὐτοῦ· [20] ἀντὶ τῆς λειτουργίας αὐτοῦ, ἧς ἐδούλευσεν ἐπὶ Τύρον, δέδωκα αὐτῷ γῆν Αἰγύπτου. τάδε λέγει κύριος κύριος [21] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνατελεῖ κέρας παντὶ τῷ οἴκῳ Ισραηλ, καὶ σοὶ δώσω στόμα ἀνεῳγμένον ἐν μέσῳ αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

CHAPTER 30

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος Ὦ ὦ ἡ ἡμέρα, [3] ὅτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου, ἡμέρα πέρας ἐθνῶν ἔσται. [4] καὶ ἥξει μάχαιρα ἐπ᾽ Αἰγυπτίους, καὶ ἔσται ταραχὴ ἐν τῇ Αἰθιοπίᾳ, καὶ πεσοῦνται τετραυματισμένοι ἐν Αἰγύπτῳ, καὶ συμπεσεῖται αὐτῆς τὰ θεμέλια. [5] Πέρσαι καὶ Κρῆτες καὶ Λυδοὶ καὶ Λίβυες καὶ πάντες οἱ ἐπίμικτοι καὶ τῶν υἱῶν τῆς διαθήκης μου μαχαίρᾳ πεσοῦνται ἐν αὐτῇ. [6] καὶ πεσοῦνται τὰ ἀντιστηρίγματα Αἰγύπτου, καὶ καταβήσεται ἡ ὕβρις τῆς ἰσχύος αὐτῆς ἀπὸ Μαγδώλου ἕως Συήνης· μαχαίρᾳ πεσοῦνται ἐν αὐτῇ, λέγει κύριος. [7] καὶ ἐρημωθήσεται ἐν μέσῳ χωρῶν ἠρημωμένων, καὶ αἱ πόλεις αὐτῶν ἐν μέσῳ πόλεων ἠρημωμένων ἔσονται· [8] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ὅταν δῶ πῦρ ἐπ᾽ Αἴγυπτον καὶ συντριβῶσι πάντες οἱ βοηθοῦντες αὐτῇ. [9] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσονται ἄγγελοι σπεύδοντες ἀφανίσαι τὴν Αἰθιοπίαν, καὶ ἔσται ταραχὴ ἐν αὐτοῖς ἐν τῇ ἡμέρᾳ Αἰγύπτου, ὅτι ἰδοὺ ἥκει. – [10] τάδε λέγει κύριος κύριος Καὶ ἀπολῶ πλῆθος Αἰγυπτίων διὰ χειρὸς Ναβουχοδονοσορ βασιλέως Βαβυλῶνος, [11] αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ· λοιμοὶ ἀπὸ ἐθνῶν ἀπεσταλμένοι ἀπολέσαι τὴν γῆν καὶ ἐκκενώσουσιν πάντες τὰς μαχαίρας αὐτῶν ἐπ᾽ Αἴγυπτον, καὶ πλησθήσεται ἡ γῆ τραυματιῶν. [12] καὶ δώσω τοὺς ποταμοὺς αὐτῶν ἐρήμους καὶ ἀπολῶ τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς ἐν χερσὶν ἀλλοτρίων· ἐγὼ κύριος λελάληκα. – [13] ὅτι τάδε λέγει κύριος κύριος Καὶ ἀπολῶ μεγιστᾶνας ἀπὸ Μέμφεως καὶ ἄρχοντας ἐκ γῆς Αἰγύπτου, καὶ οὐκ ἔσονται ἔτι. [14] καὶ ἀπολῶ γῆν Παθουρης καὶ δώσω πῦρ ἐπὶ Τάνιν καὶ ποιήσω ἐκδίκησιν ἐν Διοσπόλει [15] καὶ ἐκχεῶ τὸν θυμόν μου ἐπὶ Σάιν τὴν ἰσχὺν Αἰγύπτου καὶ ἀπολῶ τὸ πλῆθος Μέμφεως· [16] καὶ δώσω πῦρ ἐπ᾽ Αἴγυπτον, καὶ ταραχὴν ταραχθήσεται Συήνη, καὶ ἐν Διοσπόλει ἔσται ἔκρηγμα καὶ διαχυθήσεται ὕδατα. [17] νεανίσκοι Ἡλίου πόλεως καὶ Βουβάστου ἐν μαχαίρᾳ πεσοῦνται, καὶ αἱ γυναῖκες ἐν αἰχμαλωσίᾳ πορεύσονται. [18] καὶ ἐν Ταφνας συσκοτάσει ἡ ἡμέρα ἐν τῷ συντρῖψαι με ἐκεῖ τὰ σκῆπτρα Αἰγύπτου, καὶ ἀπολεῖται ἐκεῖ ἡ ὕβρις τῆς ἰσχύος αὐτῆς, καὶ αὐτὴν νεφέλη καλύψει, καὶ αἱ θυγατέρες αὐτῆς αἰχμάλωτοι ἀχθήσονται. [19] καὶ ποιήσω κρίμα ἐν Αἰγύπτῳ, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. [20] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ πρώτῳ μηνὶ ἑβδόμῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [21] Υἱὲ ἀνθρώπου, τοὺς βραχίονας Φαραω βασιλέως Αἰγύπτου συνέτριψα, καὶ ἰδοὺ οὐ κατεδέθη τοῦ δοθῆναι ἴασιν τοῦ δοθῆναι ἐπ᾽ αὐτὸν μάλαγμα τοῦ δοθῆναι ἰσχὺν ἐπιλαβέσθαι μαχαίρας. [22] διὰ τοῦτο τάδε λέγει κύριος

κύριος Ἰδοὺ ἐγὼ ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ συντρίψω τοὺς βραχίονας αὐτοῦ τοὺς ἰσχυροὺς καὶ τοὺς τεταμένους καὶ καταβαλῶ τὴν μάχαιραν αὐτοῦ ἐκ τῆς χειρὸς αὐτοῦ [23] καὶ διασπερῶ Αἴγυπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας· [24] καὶ κατισχύσω τοὺς βραχίονας βασιλέως Βαβυλῶνος καὶ δώσω τὴν ῥομφαίαν μου εἰς τὴν χεῖρα αὐτοῦ, καὶ ἐπάξει αὐτὴν ἐπ᾽ Αἴγυπτον καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς. [25] καὶ ἐνισχύσω τοὺς βραχίονας βασιλέως Βαβυλῶνος, οἱ δὲ βραχίονες Φαραω πεσοῦνται· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ἐν τῷ δοῦναι τὴν ῥομφαίαν μου εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ ἐκτενεῖ αὐτὴν ἐπὶ γῆν Αἰγύπτου. [26] καὶ διασπερῶ Αἴγυπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας· καὶ γνώσονται πάντες ὅτι ἐγώ εἰμι κύριος.

CHAPTER 31

[1] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ τρίτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, εἰπὸν πρὸς Φαραω βασιλέα Αἰγύπτου καὶ τῷ πλήθει αὐτοῦ Τίνι ὡμοίωσας σεαυτὸν ἐν τῷ ὕψει σου; [3] ἰδοὺ Ασσουρ κυπάρισσος ἐν τῷ Λιβάνῳ καὶ καλὸς ταῖς παραφυάσιν καὶ ὑψηλὸς τῷ μεγέθει, εἰς μέσον νεφελῶν ἐγένετο ἡ ἀρχὴ αὐτοῦ· [4] ὕδωρ ἐξέθρεψεν αὐτόν, ἡ ἄβυσσος ὕψωσεν αὐτόν, τοὺς ποταμοὺς αὐτῆς ἤγαγεν κύκλῳ τῶν φυτῶν αὐτοῦ καὶ τὰ συστέματα αὐτῆς ἐξαπέστειλεν εἰς πάντα τὰ ξύλα τοῦ πεδίου. [5] ἕνεκεν τούτου ὑψώθη τὸ μέγεθος αὐτοῦ παρὰ πάντα τὰ ξύλα τοῦ πεδίου, καὶ ἐπλατύνθησαν οἱ κλάδοι αὐτοῦ ἀφ’ ὕδατος πολλοῦ. [6] ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσσευσαν πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὑποκάτω τῶν κλάδων αὐτοῦ ἐγεννῶσαν πάντα τὰ θηρία τοῦ πεδίου, ἐν τῇ σκιᾷ αὐτοῦ κατῴκησεν πᾶν πλῆθος ἐθνῶν. [7] καὶ ἐγένετο καλὸς ἐν τῷ ὕψει αὐτοῦ διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ, ὅτι ἐγενήθησαν αἱ ῥίζαι αὐτοῦ εἰς ὕδωρ πολύ. [8] κυπάρισσοι τοιαῦται οὐκ ἐγενήθησαν ἐν τῷ παραδείσῳ τοῦ θεοῦ, καὶ πίτυες οὐχ ὅμοιαι ταῖς παραφυάσιν αὐτοῦ, καὶ ἐλάται οὐκ ἐγένοντο ὅμοιαι τοῖς κλάδοις αὐτοῦ· πᾶν ξύλον ἐν τῷ παραδείσῳ τοῦ θεοῦ οὐχ ὡμοιώθη αὐτῷ ἐν τῷ κάλλει αὐτοῦ [9] διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ, καὶ ἐζήλωσεν αὐτὸν τὰ ξύλα τοῦ παραδείσου τῆς τρυφῆς τοῦ θεοῦ. – [10] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐγένου μέγας τῷ μεγέθει καὶ ἔδωκας τὴν ἀρχήν σου εἰς μέσον νεφελῶν, καὶ εἶδον ἐν τῷ ὑψωθῆναι αὐτόν, [11] καὶ παρέδωκα αὐτὸν εἰς χεῖρας ἄρχοντος ἐθνῶν, καὶ ἐποίησεν τὴν ἀπώλειαν αὐτοῦ. [12] καὶ ἐξωλέθρευσαν αὐτὸν ἀλλότριοι λοιμοὶ ἀπὸ ἐθνῶν καὶ κατέβαλον αὐτὸν ἐπὶ τῶν ὀρέων, ἐν πάσαις ταῖς φάραγξιν ἔπεσαν οἱ κλάδοι αὐτοῦ, καὶ συνετρίβη τὰ στελέχη αὐτοῦ ἐν παντὶ πεδίῳ τῆς γῆς, καὶ κατέβησαν ἀπὸ τῆς σκέπης αὐτῶν πάντες οἱ λαοὶ τῶν ἐθνῶν καὶ ἠδάφισαν αὐτόν. [13] ἐπὶ τὴν πτῶσιν αὐτοῦ ἀνεπαύσαντο πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐπὶ τὰ στελέχη αὐτοῦ ἐγένοντο πάντα τὰ θηρία τοῦ ἀγροῦ, [14] ὅπως μὴ ὑψωθῶσιν ἐν τῷ μεγέθει αὐτῶν πάντα τὰ ξύλα τὰ ἐν τῷ ὕδατι· καὶ οὐκ ἔδωκαν τὴν ἀρχὴν αὐτῶν εἰς μέσον νεφελῶν καὶ οὐκ ἔστησαν ἐν τῷ ὕψει αὐτῶν πρὸς αὐτὰ πάντες οἱ πίνοντες ὕδωρ, πάντες ἐδόθησαν εἰς θάνατον εἰς γῆς βάθος ἐν μέσῳ υἱῶν ἀνθρώπων πρὸς καταβαίνοντας εἰς βόθρον. – [15] τάδε λέγει κύριος κύριος Ἐν ᾗ ἡμέρᾳ κατέβη εἰς ᾅδου, ἐπένθησεν αὐτὸν ἡ ἄβυσσος, καὶ ἐπέστησα τοὺς ποταμοὺς αὐτῆς καὶ ἐκώλυσα πλῆθος ὕδατος, καὶ ἐσκότασεν ἐπ’ αὐτὸν ὁ Λίβανος, πάντα τὰ ξύλα τοῦ πεδίου ἐπ’ αὐτῷ ἐξελύθησαν. [16] ἀπὸ τῆς φωνῆς τῆς πτώσεως αὐτοῦ

ἐσείσθησαν τὰ ἔθνη, ὅτε κατεβίβαζον αὐτὸν εἰς ᾅδου μετὰ τῶν καταβαινόντων εἰς λάκκον, καὶ παρεκάλουν αὐτὸν ἐν γῇ πάντα τὰ ξύλα τῆς τρυφῆς καὶ τὰ ἐκλεκτὰ τοῦ Λιβάνου, πάντα τὰ πίνοντα ὕδωρ. [17] καὶ γὰρ αὐτοὶ κατέβησαν μετ᾽ αὐτοῦ εἰς ᾅδου ἐν τοῖς τραυματίαις ἀπὸ μαχαίρας, καὶ τὸ σπέρμα αὐτοῦ, οἱ κατοικοῦντες ὑπὸ τὴν σκέπην αὐτοῦ, ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπώλοντο. [18] τίνι ὡμοιώθης; κατάβηθι καὶ καταβιβάσθητι μετὰ τῶν ξύλων τῆς τρυφῆς εἰς γῆς βάθος· ἐν μέσῳ ἀπεριτμήτων κοιμηθήσῃ μετὰ τραυματιῶν μαχαίρας. οὕτως Φαραω καὶ τὸ πλῆθος τῆς ἰσχύος αὐτοῦ, λέγει κύριος κύριος.

CHAPTER 32

[1] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, λαβὲ θρῆνον ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ ἐρεῖς αὐτῷ Λέοντι ἐθνῶν ὡμοιώθης καὶ σὺ ὡς δράκων ὁ ἐν τῇ θαλάσσῃ καὶ ἐκεράτιζες τοῖς ποταμοῖς σου καὶ ἐτάρασσες ὕδωρ τοῖς ποσίν σου καὶ κατεπάτεις τοὺς ποταμούς σου. [3] τάδε λέγει κύριος Καὶ περιβαλῶ ἐπὶ σὲ δίκτυα λαῶν πολλῶν καὶ ἀνάξω σε ἐν τῷ ἀγκίστρῳ μου [4] καὶ ἐκτενῶ σε ἐπὶ τὴν γῆν, πεδία πλησθήσεταί σου, καὶ ἐπικαθιῶ ἐπὶ σὲ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἐμπλήσω ἐκ σοῦ πάντα τὰ θηρία πάσης τῆς γῆς· [5] καὶ δώσω τὰς σάρκας σου ἐπὶ τὰ ὄρη καὶ ἐμπλήσω ἀπὸ τοῦ αἵματός σου, [6] καὶ ποτισθήσεται ἡ γῆ ἀπὸ τῶν προχωρημάτων σου ἀπὸ τοῦ πλήθους σου ἐπὶ τῶν ὀρέων, φάραγγας ἐμπλήσω ἀπὸ σοῦ. [7] καὶ κατακαλύψω ἐν τῷ σβεσθῆναί σε οὐρανὸν καὶ συσκοτάσω τὰ ἄστρα αὐτοῦ, ἥλιον ἐν νεφέλῃ καλύψω, καὶ σελήνη οὐ μὴ φάνῃ τὸ φῶς αὐτῆς· [8] πάντα τὰ φαίνοντα φῶς ἐν τῷ οὐρανῷ συσκοτάσουσιν ἐπὶ σέ, καὶ δώσω σκότος ἐπὶ τὴν γῆν σου, λέγει κύριος κύριος. [9] καὶ παροργιῶ καρδίαν λαῶν πολλῶν, ἡνίκα ἂν ἄγω αἰχμαλωσίαν σου εἰς τὰ ἔθνη εἰς γῆν, ἣν οὐκ ἔγνως. [10] καὶ στυγνάσουσιν ἐπὶ σὲ ἔθνη πολλά, καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐκστήσονται ἐν τῷ πέτασθαι τὴν ῥομφαίαν μου ἐπὶ πρόσωπα αὐτῶν, προσδεχόμενοι τὴν πτῶσιν αὐτῶν ἀφ᾽ ἡμέρας πτώσεώς σου. [11] ὅτι τάδε λέγει κύριος Ῥομφαία βασιλέως Βαβυλῶνος ἥξει σοι [12] ἐν μαχαίραις γιγάντων, καὶ καταβαλῶ τὴν ἰσχύν σου· λοιμοὶ ἀπὸ ἐθνῶν πάντες, καὶ ἀπολοῦσι τὴν ὕβριν Αἰγύπτου, καὶ συντριβήσεται πᾶσα ἡ ἰσχὺς αὐτῆς. [13] καὶ ἀπολῶ πάντα τὰ κτήνη αὐτῆς ἀφ᾽ ὕδατος πολλοῦ, καὶ οὐ μὴ ταράξῃ αὐτὸ ἔτι ποὺς ἀνθρώπου, καὶ ἴχνος κτηνῶν οὐ μὴ καταπατήσῃ αὐτό. [14] οὕτως τότε ἡσυχάσει τὰ ὕδατα αὐτῶν, καὶ οἱ ποταμοὶ αὐτῶν ὡς ἔλαιον πορεύσονται, λέγει κύριος. [15] ὅταν δῶ Αἴγυπτον εἰς ἀπώλειαν καὶ ἐρημωθῇ ἡ γῆ σὺν τῇ πληρώσει αὐτῆς, ὅταν διασπείρω πάντας τοὺς κατοικοῦντας ἐν αὐτῇ, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. [16] θρῆνός ἐστιν καὶ θρηνήσεις αὐτόν, καὶ αἱ θυγατέρες τῶν ἐθνῶν θρηνήσουσιν αὐτόν· ἐπ᾽ Αἴγυπτον καὶ ἐπὶ πᾶσαν τὴν ἰσχὺν αὐτῆς θρηνήσουσιν αὐτήν, λέγει κύριος κύριος. [17] Καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει τοῦ πρώτου μηνὸς πεντεκαιδεκάτῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων [18] Υἱὲ ἀνθρώπου, θρήνησον ἐπὶ τὴν ἰσχὺν Αἰγύπτου, καὶ καταβιβάσουσιν αὐτῆς τὰς θυγατέρας τὰ ἔθνη νεκρὰς εἰς τὸ βάθος τῆς γῆς πρὸς τοὺς καταβαίνοντας εἰς βόθρον· [20] ἐν μέσῳ τραυματιῶν μαχαίρας πεσοῦνται μετ᾽ αὐτοῦ, καὶ κοιμηθήσεται πᾶσα ἡ ἰσχὺς αὐτοῦ.

[21] καὶ ἐροῦσίν σοι οἱ γίγαντες Ἐν βάθει βόθρου γίνου, τίνος κρείττων εἶ; κατάβηθι καὶ κοιμήθητι μετὰ ἀπεριτμήτων ἐν μέσῳ τραυματιῶν μαχαίρας. [22] ἐκεῖ Ασσουρ καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ πάντες τραυματίαι ἐκεῖ ἐδόθησαν, καὶ ἡ ταφὴ αὐτῶν ἐν βάθει βόθρου, καὶ ἐγενήθη ἡ συναγωγὴ αὐτοῦ περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες οἱ τραυματίαι οἱ πεπτωκότες μαχαίρᾳ, [23] οἱ δόντες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς. [24] ἐκεῖ Αιλαμ καὶ πᾶσα ἡ δύναμις αὐτοῦ περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες οἱ τραυματίαι οἱ πεπτωκότες μαχαίρᾳ καὶ οἱ καταβαίνοντες ἀπερίτμητοι εἰς γῆς βάθος, οἱ δεδωκότες αὐτῶν φόβον ἐπὶ γῆς ζωῆς καὶ ἐλάβοσαν τὴν βάσανον αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον [25] ἐν μέσῳ τραυματιῶν. [26] ἐκεῖ ἐδόθησαν Μοσοχ καὶ Θοβελ καὶ πᾶσα ἡ ἰσχὺς αὐτῶν περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες τραυματίαι αὐτοῦ, πάντες ἀπερίτμητοι τραυματίαι ἀπὸ μαχαίρας, οἱ δεδωκότες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς· [27] καὶ ἐκοιμήθησαν μετὰ τῶν γιγάντων τῶν πεπτωκότων ἀπὸ αἰῶνος, οἳ κατέβησαν εἰς ᾅδου ἐν ὅπλοις πολεμικοῖς καὶ ἔθηκαν τὰς μαχαίρας αὐτῶν ὑπὸ τὰς κεφαλὰς αὐτῶν· καὶ ἐγενήθησαν αἱ ἀνομίαι αὐτῶν ἐπὶ τῶν ὀστῶν αὐτῶν, ὅτι ἐξεφόβησαν γίγαντας ἐν γῇ ζωῆς. [28] καὶ σὺ ἐν μέσῳ ἀπεριτμήτων κοιμηθήσῃ μετὰ τετραυματισμένων μαχαίρᾳ. [29] ἐκεῖ ἐδόθησαν οἱ ἄρχοντες Ασσουρ οἱ δόντες τὴν ἰσχὺν αὐτοῦ εἰς τραῦμα μαχαίρας· οὗτοι μετὰ τραυματιῶν ἐκοιμήθησαν, μετὰ καταβαινόντων εἰς βόθρον. [30] ἐκεῖ οἱ ἄρχοντες τοῦ βορρᾶ πάντες στρατηγοὶ Ασσουρ οἱ καταβαίνοντες τραυματίαι σὺν τῷ φόβῳ αὐτῶν καὶ τῇ ἰσχύι αὐτῶν ἐκοιμήθησαν ἀπερίτμητοι μετὰ τραυματιῶν μαχαίρας καὶ ἀπήνεγκαν τὴν βάσανον αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον. [31] ἐκείνους ὄψεται βασιλεὺς Φαραω καὶ παρακληθήσεται ἐπὶ πᾶσαν τὴν ἰσχὺν αὐτῶν, λέγει κύριος κύριος. [32] ὅτι δέδωκα τὸν φόβον αὐτοῦ ἐπὶ γῆς ζωῆς, καὶ κοιμηθήσεται ἐν μέσῳ ἀπεριτμήτων μετὰ τραυματιῶν μαχαίρας, Φαραω καὶ πᾶν τὸ πλῆθος αὐτοῦ, λέγει κύριος κύριος.

CHAPTER 33

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, λάλησον τοῖς υἱοῖς τοῦ λαοῦ σου καὶ ἐρεῖς πρὸς αὐτούς Γῆ, ἐφ' ἣν ἂν ἐπάγω ῥομφαίαν, καὶ λάβῃ ὁ λαὸς τῆς γῆς ἄνθρωπον ἕνα ἐξ αὐτῶν καὶ δῶσιν αὐτὸν ἑαυτοῖς εἰς σκοπόν, [3] καὶ ἴδῃ τὴν ῥομφαίαν ἐρχομένην ἐπὶ τὴν γῆν καὶ σαλπίσῃ τῇ σάλπιγγι καὶ σημάνῃ τῷ λαῷ, [4] καὶ ἀκούσῃ ὁ ἀκούσας τὴν φωνὴν τῆς σάλπιγγος καὶ μὴ φυλάξηται, καὶ ἐπέλθῃ ἡ ῥομφαία καὶ καταλάβῃ αὐτόν, τὸ αἷμα αὐτοῦ ἐπὶ τῆς κεφαλῆς αὐτοῦ ἔσται· [5] ὅτι τὴν φωνὴν τῆς σάλπιγγος ἀκούσας οὐκ ἐφυλάξατο, τὸ αἷμα αὐτοῦ ἐπ' αὐτοῦ ἔσται, καὶ οὗτος, ὅτι ἐφυλάξατο, τὴν ψυχὴν αὐτοῦ ἐξείλατο. [6] καὶ ὁ σκοπός, ἐὰν ἴδῃ τὴν ῥομφαίαν ἐρχομένην καὶ μὴ σημάνῃ τῇ σάλπιγγι, καὶ ὁ λαὸς μὴ φυλάξηται, καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ἐξ αὐτῶν ψυχήν, αὕτη διὰ τὴν αὐτῆς ἀνομίαν ἐλήμφθη, καὶ τὸ αἷμα ἐκ τῆς χειρὸς τοῦ σκοποῦ ἐκζητήσω. [7] καὶ σύ, υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ισραηλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον. [8] ἐν τῷ εἶπαί με τῷ ἁμαρτωλῷ Θανάτῳ θανατωθήσῃ, καὶ μὴ λαλήσῃς τοῦ φυλάξασθαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ, αὐτὸς ὁ ἄνομος τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, τὸ δὲ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω. [9] σὺ δὲ ἐὰν προαπαγγείλῃς τῷ ἀσεβεῖ τὴν ὁδὸν αὐτοῦ τοῦ ἀποστρέψαι ἀπ' αὐτῆς, καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ὁδοῦ αὐτοῦ, οὗτος τῇ ἀσεβείᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχὴν σαυτοῦ ἐξῄρησαι. – [10] καὶ σύ, υἱὲ ἀνθρώπου, εἰπὸν τῷ οἴκῳ Ισραηλ Οὕτως ἐλαλήσατε λέγοντες Αἱ πλάναι ἡμῶν καὶ αἱ ἀνομίαι ἡμῶν ἐφ' ἡμῖν εἰσιν, καὶ ἐν αὐταῖς ἡμεῖς τηκόμεθα· καὶ πῶς ζησόμεθα; [11] εἰπὸν αὐτοῖς Ζῶ ἐγώ, τάδε λέγει κύριος Οὐ βούλομαι τὸν θάνατον τοῦ ἀσεβοῦς ὡς τὸ ἀποστρέψαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν. ἀποστροφῇ ἀποστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν· καὶ ἵνα τί ἀποθνῄσκετε, οἶκος Ισραηλ; [12] εἰπὸν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου Δικαιοσύνη δικαίου οὐ μὴ ἐξέληται αὐτὸν ἐν ᾗ ἂν ἡμέρᾳ πλανηθῇ, καὶ ἀνομία ἀσεβοῦς οὐ μὴ κακώσῃ αὐτὸν ἐν ᾗ ἂν ἡμέρᾳ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ· καὶ δίκαιος οὐ μὴ δύνηται σωθῆναι. [13] ἐν τῷ εἶπαί με τῷ δικαίῳ Οὗτος πέποιθεν ἐπὶ τῇ δικαιοσύνῃ αὐτοῦ, καὶ ποιήσῃ ἀνομίαν, πᾶσαι αἱ δικαιοσύναι αὐτοῦ οὐ μὴ ἀναμνησθῶσιν· ἐν τῇ ἀδικίᾳ αὐτοῦ, ᾗ ἐποίησεν, ἐν αὐτῇ ἀποθανεῖται. [14] καὶ ἐν τῷ εἶπαί με τῷ ἀσεβεῖ Θανάτῳ θανατωθήσῃ, καὶ ἀποστρέψῃ ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην [15] καὶ ἐνεχύρασμα ἀποδῷ καὶ ἅρπαγμα ἀποτείσῃ, ἐν προστάγμασιν ζωῆς διαπορεύηται τοῦ μὴ ποιῆσαι ἄδικον, ζωῇ ζήσεται καὶ οὐ μὴ ἀποθάνῃ· [16] πᾶσαι αἱ ἁμαρτίαι αὐτοῦ, ἃς ἥμαρτεν, οὐ μὴ ἀναμνησθῶσιν· ὅτι κρίμα καὶ δικαιοσύνην ἐποίησεν, ἐν

αὐτοῖς ζήσεται. [17] καὶ ἐροῦσιν οἱ υἱοὶ τοῦ λαοῦ σου Οὐκ εὐθεῖα ἡ ὁδὸς τοῦ κυρίου· καὶ αὕτη ἡ ὁδὸς αὐτῶν οὐκ εὐθεῖα. [18] ἐν τῷ ἀποστρέψαι δίκαιον ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀνομίας, καὶ ἀποθανεῖται ἐν αὐταῖς· [19] καὶ ἐν τῷ ἀποστρέψαι τὸν ἁμαρτωλὸν ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην, ἐν αὐτοῖς αὐτὸς ζήσεται. [20] καὶ τοῦτό ἐστιν, ὃ εἴπατε Οὐκ εὐθεῖα ἡ ὁδὸς κυρίου· ἕκαστον ἐν ταῖς ὁδοῖς αὐτοῦ κρινῶ ὑμᾶς, οἶκος Ισραηλ. [21] Καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ πέμπτῃ τοῦ μηνὸς τῆς αἰχμαλωσίας ἡμῶν ἦλθεν ὁ ἀνασωθεὶς πρός με ἀπὸ Ιερουσαλημ λέγων Ἐάλω ἡ πόλις. [22] καὶ ἐγενήθη ἐπ᾽ ἐμὲ χεὶρ κυρίου ἑσπέρας πρὶν ἐλθεῖν αὐτὸν καὶ ἤνοιξέν μου τὸ στόμα, ἕως ἦλθεν πρός με τὸ πρωί, καὶ ἀνοιχθέν μου τὸ στόμα οὐ συνεσχέθη ἔτι. [23] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων [24] Υἱὲ ἀνθρώπου, οἱ κατοικοῦντες τὰς ἠρημωμένας ἐπὶ τῆς γῆς τοῦ Ισραηλ λέγουσιν Εἷς ἦν Αβρααμ καὶ κατέσχεν τὴν γῆν, καὶ ἡμεῖς πλείους ἐσμέν, ἡμῖν δέδοται ἡ γῆ εἰς κατάσχεσιν. [25] διὰ τοῦτο εἰπὸν αὐτοῖς Τάδε λέγει κύριος κύριος [27] Ζῶ ἐγώ, εἰ μὴν οἱ ἐν ταῖς ἠρημωμέναις μαχαίρᾳ πεσοῦνται, καὶ οἱ ἐπὶ προσώπου τοῦ πεδίου τοῖς θηρίοις τοῦ ἀγροῦ δοθήσονται εἰς κατάβρωμα, καὶ τοὺς ἐν ταῖς τετειχισμέναις καὶ τοὺς ἐν τοῖς σπηλαίοις θανάτῳ ἀποκτενῶ. [28] καὶ δώσω τὴν γῆν ἔρημον, καὶ ἀπολεῖται ἡ ὕβρις τῆς ἰσχύος αὐτῆς, καὶ ἐρημωθήσεται τὰ ὄρη τοῦ Ισραηλ διὰ τὸ μὴ εἶναι διαπορευόμενον. [29] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος· καὶ ποιήσω τὴν γῆν αὐτῶν ἔρημον, καὶ ἐρημωθήσεται διὰ πάντα τὰ βδελύγματα αὐτῶν, ἃ ἐποίησαν. [30] καὶ σύ, υἱὲ ἀνθρώπου, οἱ υἱοὶ τοῦ λαοῦ σου οἱ λαλοῦντες περὶ σοῦ παρὰ τὰ τείχη καὶ ἐν τοῖς πυλῶσι τῶν οἰκιῶν καὶ λαλοῦσιν ἄνθρωπος τῷ ἀδελφῷ αὐτοῦ λέγοντες Συνέλθωμεν καὶ ἀκούσωμεν τὰ ἐκπορευόμενα παρὰ κυρίου, [31] ἔρχονται πρὸς σέ, ὡς συμπορεύεται λαός, καὶ κάθηνται ἐναντίον σου καὶ ἀκούουσιν τὰ ῥήματά σου, καὶ αὐτὰ οὐ μὴ ποιήσουσιν, ὅτι ψεῦδος ἐν τῷ στόματι αὐτῶν, καὶ ὀπίσω τῶν μιασμάτων ἡ καρδία αὐτῶν. [32] καὶ γίνῃ αὐτοῖς ὡς φωνὴ ψαλτηρίου ἡδυφώνου εὐαρμόστου, καὶ ἀκούσονταί σου τὰ ῥήματα καὶ οὐ μὴ ποιήσουσιν αὐτά. [33] καὶ ἡνίκα ἂν ἔλθῃ, ἐροῦσιν Ἰδοὺ ἥκει· καὶ γνώσονται ὅτι προφήτης ἦν ἐν μέσῳ αὐτῶν.

CHAPTER 34

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τοὺς ποιμένας τοῦ Ισραηλ, προφήτευσον καὶ εἰπὸν τοῖς ποιμέσι Τάδε λέγει κύριος κύριος Ὦ ποιμένες Ισραηλ, μὴ βόσκουσιν ποιμένες ἑαυτούς; οὐ τὰ πρόβατα βόσκουσιν οἱ ποιμένες; [3] ἰδοὺ τὸ γάλα κατέσθετε καὶ τὰ ἔρια περιβάλλεσθε καὶ τὸ παχὺ σφάζετε καὶ τὰ πρόβατά μου οὐ βόσκετε· [4] τὸ ἠσθενηκὸς οὐκ ἐνισχύσατε καὶ τὸ κακῶς ἔχον οὐκ ἐσωματοποιήσατε καὶ τὸ συντετριμμένον οὐ κατεδήσατε καὶ τὸ πλανώμενον οὐκ ἐπεστρέψατε καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε καὶ τὸ ἰσχυρὸν κατειργάσασθε μόχθῳ. [5] καὶ διεσπάρη τὰ πρόβατά μου διὰ τὸ μὴ εἶναι ποιμένας καὶ ἐγενήθη εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ· [6] καὶ διεσπάρη μου τὰ πρόβατα ἐν παντὶ ὄρει καὶ ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ἐπὶ προσώπου πάσης τῆς γῆς διεσπάρη, καὶ οὐκ ἦν ὁ ἐκζητῶν οὐδὲ ὁ ἀποστρέφων. [7] διὰ τοῦτο, ποιμένες, ἀκούσατε λόγον κυρίου [8] Ζῶ ἐγώ, λέγει κύριος κύριος, εἰ μὴν ἀντὶ τοῦ γενέσθαι τὰ πρόβατά μου εἰς προνομὴν καὶ γενέσθαι τὰ πρόβατά μου εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ πεδίου παρὰ τὸ μὴ εἶναι ποιμένας, καὶ οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου, καὶ ἐβόσκησαν οἱ ποιμένες ἑαυτούς, τὰ δὲ πρόβατά μου οὐκ ἐβόσκησαν, [9] ἀντὶ τούτου, ποιμένες, [10] τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ τοὺς ποιμένας καὶ ἐκζητήσω τὰ πρόβατά μου ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποστρέψω αὐτοὺς τοῦ μὴ ποιμαίνειν τὰ πρόβατά μου, καὶ οὐ βοσκήσουσιν ἔτι οἱ ποιμένες αὐτά· καὶ ἐξελοῦμαι τὰ πρόβατά μου ἐκ τοῦ στόματος αὐτῶν, καὶ οὐκ ἔσονται αὐτοῖς ἔτι εἰς κατάβρωμα. [11] διότι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά. [12] ὥσπερ ζητεῖ ὁ ποιμὴν τὸ ποίμνιον αὐτοῦ ἐν ἡμέρᾳ, ὅταν ᾖ γνόφος καὶ νεφέλη ἐν μέσῳ προβάτων διακεχωρισμένων, οὕτως ἐκζητήσω τὰ πρόβατά μου καὶ ἀπελάσω αὐτὰ ἀπὸ παντὸς τόπου, οὗ διεσπάρησαν ἐκεῖ ἐν ἡμέρᾳ νεφέλης καὶ γνόφου. [13] καὶ ἐξάξω αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συνάξω αὐτοὺς ἀπὸ τῶν χωρῶν καὶ εἰσάξω αὐτοὺς εἰς τὴν γῆν αὐτῶν καὶ βοσκήσω αὐτοὺς ἐπὶ τὰ ὄρη Ισραηλ καὶ ἐν ταῖς φάραγξιν καὶ ἐν πάσῃ κατοικίᾳ τῆς γῆς· [14] ἐν νομῇ ἀγαθῇ βοσκήσω αὐτούς, καὶ ἐν τῷ ὄρει τῷ ὑψηλῷ Ισραηλ ἔσονται αἱ μάνδραι αὐτῶν· ἐκεῖ κοιμηθήσονται καὶ ἐκεῖ ἀναπαύσονται ἐν τρυφῇ ἀγαθῇ καὶ ἐν νομῇ πίονι βοσκηθήσονται ἐπὶ τῶν ὀρέων Ισραηλ. [15] ἐγὼ βοσκήσω τὰ πρόβατά μου καὶ ἐγὼ ἀναπαύσω αὐτά, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. τάδε λέγει κύριος κύριος [16] Τὸ ἀπολωλὸς ζητήσω καὶ τὸ πλανώμενον ἐπιστρέψω καὶ τὸ συντετριμμένον καταδήσω καὶ τὸ ἐκλεῖπον ἐνισχύσω καὶ τὸ ἰσχυρὸν φυλάξω καὶ

βοσκήσω αὐτὰ μετὰ κρίματος. [17] καὶ ὑμεῖς, πρόβατα, τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου καὶ προβάτου, κριῶν καὶ τράγων· [18] καὶ οὐχ ἱκανὸν ὑμῖν ὅτι τὴν καλὴν νομὴν ἐνέμεσθε, καὶ τὰ κατάλοιπα τῆς νομῆς ὑμῶν κατεπατεῖτε τοῖς ποσὶν ὑμῶν· καὶ τὸ καθεστηκὸς ὕδωρ ἐπίνετε καὶ τὸ λοιπὸν τοῖς ποσὶν ὑμῶν ἐταράσσετε· [19] καὶ τὰ πρόβατά μου τὰ πατήματα τῶν ποδῶν ὑμῶν ἐνέμοντο καὶ τὸ τεταραγμένον ὕδωρ ὑπὸ τῶν ποδῶν ὑμῶν ἔπινον. [20] διὰ τοῦτο τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου ἰσχυροῦ καὶ ἀνὰ μέσον προβάτου ἀσθενοῦς. [21] ἐπὶ ταῖς πλευραῖς καὶ τοῖς ὤμοις ὑμῶν διωθεῖσθε καὶ τοῖς κέρασιν ὑμῶν ἐκερατίζετε καὶ πᾶν τὸ ἐκλεῖπον ἐξεθλίβετε. [22] καὶ σώσω τὰ πρόβατά μου, καὶ οὐ μὴ ὦσιν ἔτι εἰς προνομήν, καὶ κρινῶ ἀνὰ μέσον κριοῦ πρὸς κριόν. [23] καὶ ἀναστήσω ἐπ᾽ αὐτοὺς ποιμένα ἕνα καὶ ποιμανεῖ αὐτούς, τὸν δοῦλόν μου Δαυιδ, καὶ ἔσται αὐτῶν ποιμήν· [24] καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν, καὶ Δαυιδ ἐν μέσῳ αὐτῶν ἄρχων· ἐγὼ κύριος ἐλάλησα. [25] καὶ διαθήσομαι τῷ Δαυιδ διαθήκην εἰρήνης καὶ ἀφανιῶ θηρία πονηρὰ ἀπὸ τῆς γῆς, καὶ κατοικήσουσιν ἐν τῇ ἐρήμῳ καὶ ὑπνώσουσιν ἐν τοῖς δρυμοῖς. [26] καὶ δώσω αὐτοὺς περικύκλῳ τοῦ ὄρους μου· καὶ δώσω τὸν ὑετὸν ὑμῖν, ὑετὸν εὐλογίας. [27] καὶ τὰ ξύλα τὰ ἐν τῷ πεδίῳ δώσει τὸν καρπὸν αὐτῶν, καὶ ἡ γῆ δώσει τὴν ἰσχὺν αὐτῆς, καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν ἐν ἐλπίδι εἰρήνης, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ἐν τῷ συντρῖψαί με τὸν ζυγὸν αὐτῶν· καὶ ἐξελοῦμαι αὐτοὺς ἐκ χειρὸς τῶν καταδουλωσαμένων αὐτούς. [28] καὶ οὐκ ἔσονται ἔτι ἐν προνομῇ τοῖς ἔθνεσιν, καὶ τὰ θηρία τῆς γῆς οὐκέτι μὴ φάγωσιν αὐτούς· καὶ κατοικήσουσιν ἐν ἐλπίδι, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς. [29] καὶ ἀναστήσω αὐτοῖς φυτὸν εἰρήνης, καὶ οὐκέτι ἔσονται ἀπολλύμενοι λιμῷ ἐπὶ τῆς γῆς καὶ οὐ μὴ ἐνέγκωσιν ἔτι ὀνειδισμὸν ἐθνῶν. [30] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν, καὶ αὐτοὶ λαός μου οἶκος Ισραηλ, λέγει κύριος. [31] πρόβατά μου καὶ πρόβατα ποιμνίου μού ἐστε, καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν, λέγει κύριος κύριος.

CHAPTER 35

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, ἐπίστρεψον τὸ πρόσωπόν σου ἐπ᾽ ὄρος Σηιρ καὶ προφήτευσον ἐπ᾽ αὐτὸ [3] καὶ εἰπόν Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, ὄρος Σηιρ, καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ δώσω σε ἔρημον, καὶ ἐρημωθήσῃ, [4] καὶ ταῖς πόλεσίν σου ἐρημίαν ποιήσω, καὶ σὺ ἔρημος ἔσῃ· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος. [5] ἀντὶ τοῦ γενέσθαι σε ἐχθρὰν αἰωνίαν καὶ ἐνεκάθισας τῷ οἴκῳ Ισραηλ δόλῳ ἐν χειρὶ ἐχθρῶν μαχαίρᾳ ἐν καιρῷ ἀδικίας ἐπ᾽ ἐσχάτῳ, [6] διὰ τοῦτο, ζῶ ἐγώ, λέγει κύριος κύριος, εἰ μὴν εἰς αἷμα ἥμαρτες, καὶ αἵμά σε διώξεται. [7] καὶ δώσω τὸ ὄρος Σηιρ εἰς ἔρημον καὶ ἠρημωμένον καὶ ἀπολῶ ἀπ᾽ αὐτοῦ ἀνθρώπους καὶ κτήνη [8] καὶ ἐμπλήσω τῶν τραυματιῶν σου τοὺς βουνοὺς καὶ τὰς φάραγγάς σου, καὶ ἐν πᾶσι τοῖς πεδίοις σου τετραυματισμένοι μαχαίρᾳ πεσοῦνται ἐν σοί. [9] ἐρημίαν αἰώνιον θήσομαί σε, καὶ αἱ πόλεις σου οὐ μὴ κατοικηθῶσιν ἔτι· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος. [10] διὰ τὸ εἰπεῖν σε Τὰ δύο ἔθνη καὶ αἱ δύο χῶραι ἐμαὶ ἔσονται καὶ κληρονομήσω αὐτάς, καὶ κύριος ἐκεῖ ἐστιν, [11] διὰ τοῦτο, ζῶ ἐγώ, λέγει κύριος, καὶ ποιήσω σοι κατὰ τὴν ἔχθραν σου καὶ γνωσθήσομαί σοι, ἡνίκα ἂν κρίνω σε· [12] καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος. ἤκουσα τῆς φωνῆς τῶν βλασφημιῶν σου, ὅτι εἶπας Τὰ ὄρη Ισραηλ ἔρημα, ἡμῖν δέδοται εἰς κατάβρωμα· [13] καὶ ἐμεγαλορημόνησας ἐπ᾽ ἐμὲ τῷ στόματί σου· ἐγὼ ἤκουσα. [14] τάδε λέγει κύριος Ἐν τῇ εὐφροσύνῃ πάσης τῆς γῆς ἔρημον ποιήσω σε· [15] ἔρημον ἔσῃ, ὄρος Σηιρ, καὶ πᾶσα ἡ Ιδουμαία ἐξαναλωθήσεται· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν.

CHAPTER 36

[1] Καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τὰ ὄρη Ισραηλ καὶ εἰπὸν τοῖς ὄρεσιν τοῦ Ισραηλ Ἀκούσατε λόγον κυρίου [2] Τάδε λέγει κύριος κύριος Ἀνθ ὧν εἶπεν ὁ ἐχθρὸς ἐφ᾽ ὑμᾶς Εὖγε ἔρημα αἰώνια εἰς κατάσχεσιν ἡμῖν ἐγενήθη, [3] διὰ τοῦτο προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος κύριος Ἀντὶ τοῦ ἀτιμασθῆναι ὑμᾶς καὶ μισηθῆναι ὑμᾶς ὑπὸ τῶν κύκλῳ ὑμῶν τοῦ εἶναι ὑμᾶς εἰς κατάσχεσιν τοῖς καταλοίποις ἔθνεσιν καὶ ἀνέβητε λάλημα γλώσσῃ καὶ εἰς ὀνείδισμα ἔθνεσιν, [4] διὰ τοῦτο, ὄρη Ισραηλ, ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ τοῖς χειμάρροις καὶ τοῖς ἐξηρημωμένοις καὶ ἠφανισμένοις καὶ ταῖς πόλεσιν ταῖς ἐγκαταλελειμμέναις, αἳ ἐγένοντο εἰς προνομὴν καὶ εἰς καταπάτημα τοῖς καταλειφθεῖσιν ἔθνεσιν περικύκλῳ· [5] διὰ τοῦτο τάδε λέγει κύριος κύριος Εἰ μὴν ἐν πυρὶ θυμοῦ μου ἐλάλησα ἐπὶ τὰ λοιπὰ ἔθνη καὶ ἐπὶ τὴν Ιδουμαίαν πᾶσαν, ὅτι ἔδωκαν τὴν γῆν μου ἑαυτοῖς εἰς κατάσχεσιν μετ᾽ εὐφροσύνης ἀτιμάσαντες ψυχὰς τοῦ ἀφανίσαι ἐν προνομῇ· [6] διὰ τοῦτο προφήτευσον ἐπὶ τὴν γῆν τοῦ Ισραηλ καὶ εἰπὸν τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐν τῷ ζήλῳ μου καὶ ἐν τῷ θυμῷ μου ἐλάλησα ἀντὶ τοῦ ὀνειδισμοὺς ἐθνῶν ἐνέγκαι ὑμᾶς· [7] διὰ τοῦτο ἐγὼ ἀρῶ τὴν χεῖρά μου ἐπὶ τὰ ἔθνη τὰ περικύκλῳ ὑμῶν, οὗτοι τὴν ἀτιμίαν αὐτῶν λήμψονται· [8] ὑμῶν δέ, ὄρη Ισραηλ, τὴν σταφυλὴν καὶ τὸν καρπὸν ὑμῶν καταφάγεται ὁ λαός μου, ὅτι ἐγγίζουσιν τοῦ ἐλθεῖν. [9] ὅτι ἰδοὺ ἐγὼ ἐφ᾽ ὑμᾶς καὶ ἐπιβλέψω ἐφ᾽ ὑμᾶς, καὶ κατεργασθήσεσθε καὶ σπαρήσεσθε. [10] καὶ πληθυνῶ ἐφ᾽ ὑμᾶς ἀνθρώπους, πᾶν οἶκον Ισραηλ εἰς τέλος, καὶ κατοικηθήσονται αἱ πόλεις, καὶ ἡ ἠρημωμένη οἰκοδομηθήσεται. [11] καὶ πληθυνῶ ἐφ᾽ ὑμᾶς ἀνθρώπους καὶ κτήνη καὶ κατοικιῶ ὑμᾶς ὡς τὸ ἐν ἀρχῇ ὑμῶν καὶ εὖ ποιήσω ὑμᾶς ὥσπερ τὰ ἔμπροσθεν ὑμῶν· καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος. [12] καὶ γεννήσω ἐφ᾽ ὑμᾶς ἀνθρώπους τὸν λαόν μου Ισραηλ, καὶ κληρονομήσουσιν ὑμᾶς, καὶ ἔσεσθε αὐτοῖς εἰς κατάσχεσιν· καὶ οὐ μὴ προστεθῆτε ἔτι ἀτεκνωθῆναι ἀπ᾽ αὐτῶν. [13] τάδε λέγει κύριος κύριος Ἀνθ ὧν εἶπάν σοι Κατέσθουσα ἀνθρώπους εἶ καὶ ἠτεκνωμένη ὑπὸ τοῦ ἔθνους σου ἐγένου, [14] διὰ τοῦτο ἀνθρώπους οὐκέτι φάγεσαι καὶ τὸ ἔθνος σου οὐκ ἀτεκνώσεις ἔτι, λέγει κύριος κύριος. [15] καὶ οὐκ ἀκουσθήσεταί σοι οὐκέτι ἐφ᾽ ὑμᾶς ἀτιμία ἐθνῶν, καὶ ὀνειδισμοὺς λαῶν οὐ μὴ ἀνενέγκητε, λέγει κύριος κύριος. [16] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [17] Υἱὲ ἀνθρώπου, οἶκος Ισραηλ κατῴκησεν ἐπὶ τῆς γῆς αὐτῶν καὶ ἐμίαναν αὐτὴν ἐν τῇ ὁδῷ αὐτῶν καὶ ἐν τοῖς εἰδώλοις αὐτῶν καὶ ἐν ταῖς ἀκαθαρσίαις αὐτῶν· κατὰ τὴν

ἀκαθαρσίαν τῆς ἀποκαθημένης ἐγενήθη ἡ ὁδὸς αὐτῶν πρὸ προσώπου μου. [18] καὶ ἐξέχεα τὸν θυμόν μου ἐπ᾽ αὐτοὺς [19] καὶ διέσπειρα αὐτοὺς εἰς τὰ ἔθνη καὶ ἐλίκμησα αὐτοὺς εἰς τὰς χώρας· κατὰ τὴν ὁδὸν αὐτῶν καὶ κατὰ τὴν ἁμαρτίαν αὐτῶν ἔκρινα αὐτούς. [20] καὶ εἰσήλθοσαν εἰς τὰ ἔθνη, οὗ εἰσήλθοσαν ἐκεῖ, καὶ ἐβεβήλωσαν τὸ ὄνομά μου τὸ ἅγιον ἐν τῷ λέγεσθαι αὐτούς Λαὸς κυρίου οὗτοι καὶ ἐκ τῆς γῆς αὐτοῦ ἐξεληλύθασιν. [21] καὶ ἐφεισάμην αὐτῶν διὰ τὸ ὄνομά μου τὸ ἅγιον, ὃ ἐβεβήλωσαν οἶκος Ισραηλ ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθοσαν ἐκεῖ. [22] διὰ τοῦτο εἰπὸν τῷ οἴκῳ Ισραηλ Τάδε λέγει κύριος Οὐχ ὑμῖν ἐγὼ ποιῶ, οἶκος Ισραηλ, ἀλλ᾽ ἢ διὰ τὸ ὄνομά μου τὸ ἅγιον, ὃ ἐβεβηλώσατε ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθετε ἐκεῖ. [23] καὶ ἁγιάσω τὸ ὄνομά μου τὸ μέγα τὸ βεβηλωθὲν ἐν τοῖς ἔθνεσιν, ὃ ἐβεβηλώσατε ἐν μέσῳ αὐτῶν, καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ἐν τῷ ἁγιασθῆναί με ἐν ὑμῖν κατ᾽ ὀφθαλμοὺς αὐτῶν. [24] καὶ λήμψομαι ὑμᾶς ἐκ τῶν ἐθνῶν καὶ ἀθροίσω ὑμᾶς ἐκ πασῶν τῶν γαιῶν καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν ὑμῶν. [25] καὶ ῥανῶ ἐφ᾽ ὑμᾶς ὕδωρ καθαρόν, καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν, καὶ καθαριῶ ὑμᾶς. [26] καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην. [27] καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν καὶ ποιήσω ἵνα ἐν τοῖς δικαιώμασίν μου πορεύησθε καὶ τὰ κρίματά μου φυλάξησθε καὶ ποιήσητε. [28] καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν ὑμῶν, καὶ ἔσεσθέ μοι εἰς λαόν, κἀγὼ ἔσομαι ὑμῖν εἰς θεόν. [29] καὶ σώσω ὑμᾶς ἐκ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ καλέσω τὸν σῖτον καὶ πληθυνῶ αὐτὸν καὶ οὐ δώσω ἐφ᾽ ὑμᾶς λιμόν· [30] καὶ πληθυνῶ τὸν καρπὸν τοῦ ξύλου καὶ τὰ γενήματα τοῦ ἀγροῦ, ὅπως μὴ λάβητε ὀνειδισμὸν λιμοῦ ἐν τοῖς ἔθνεσιν. [31] καὶ μνησθήσεσθε τὰς ὁδοὺς ὑμῶν τὰς πονηρὰς καὶ τὰ ἐπιτηδεύματα ὑμῶν τὰ μὴ ἀγαθὰ καὶ προσοχθιεῖτε κατὰ πρόσωπον αὐτῶν ἐν ταῖς ἀνομίαις ὑμῶν καὶ ἐπὶ τοῖς βδελύγμασιν ὑμῶν. [32] οὐ δι᾽ ὑμᾶς ἐγὼ ποιῶ, λέγει κύριος κύριος, γνωστὸν ἔσται ὑμῖν· αἰσχύνθητε καὶ ἐντράπητε ἐκ τῶν ὁδῶν ὑμῶν, οἶκος Ισραηλ. [33] τάδε λέγει κύριος Ἐν ἡμέρᾳ, ᾗ καθαριῶ ὑμᾶς ἐκ πασῶν τῶν ἀνομιῶν ὑμῶν, καὶ κατοικιῶ τὰς πόλεις, καὶ οἰκοδομηθήσονται αἱ ἔρημοι. [34] καὶ ἡ γῆ ἡ ἠφανισμένη ἐργασθήσεται, ἀνθ᾽ ὧν ὅτι ἠφανισμένη ἐγενήθη κατ᾽ ὀφθαλμοὺς παντὸς παροδεύοντος. [35] καὶ ἐροῦσιν Ἡ γῆ ἐκείνη ἡ ἠφανισμένη ἐγενήθη ὡς κῆπος τρυφῆς, καὶ αἱ πόλεις αἱ ἔρημοι καὶ ἠφανισμέναι καὶ κατεσκαμμέναι ὀχυραὶ ἐκάθισαν. [36] καὶ γνώσονται τὰ ἔθνη, ὅσα ἂν καταλειφθῶσιν κύκλῳ ὑμῶν, ὅτι ἐγὼ κύριος ᾠκοδόμησα τὰς καθῃρημένας καὶ κατεφύτευσα τὰς ἠφανισμένας· ἐγὼ κύριος ἐλάλησα καὶ ποιήσω. [37] τάδε λέγει κύριος Ἔτι τοῦτο ζητηθήσομαι τῷ οἴκῳ Ισραηλ τοῦ ποιῆσαι αὐτοῖς· πληθυνῶ

αὐτοὺς ὡς πρόβατα ἀνθρώπους. [38] ὡς πρόβατα ἅγια, ὡς πρόβατα Ιερουσαλημ ἐν ταῖς ἑορταῖς αὐτῆς, οὕτως ἔσονται αἱ πόλεις αἱ ἔρημοι πλήρεις προβάτων ἀνθρώπων· καὶ γνώσονται ὅτι ἐγὼ κύριος.

CHAPTER 37

[1] Καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, καὶ ἐξήγαγέν με ἐν πνεύματι κύριος καὶ ἔθηκέν με ἐν μέσῳ τοῦ πεδίου, καὶ τοῦτο ἦν μεστὸν ὀστέων ἀνθρωπίνων· [2] καὶ περιήγαγέν με ἐπ᾽ αὐτὰ κυκλόθεν κύκλῳ, καὶ ἰδοὺ πολλὰ σφόδρα ἐπὶ προσώπου τοῦ πεδίου, ξηρὰ σφόδρα. [3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, εἰ ζήσεται τὰ ὀστᾶ ταῦτα; καὶ εἶπα Κύριε, σὺ ἐπίστῃ ταῦτα. [4] καὶ εἶπεν πρός με Προφήτευσον ἐπὶ τὰ ὀστᾶ ταῦτα καὶ ἐρεῖς αὐτοῖς Τὰ ὀστᾶ τὰ ξηρά, ἀκούσατε λόγον κυρίου [5] Τάδε λέγει κύριος τοῖς ὀστέοις τούτοις Ἰδοὺ ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς [6] καὶ δώσω ἐφ᾽ ὑμᾶς νεῦρα καὶ ἀνάξω ἐφ᾽ ὑμᾶς σάρκας καὶ ἐκτενῶ ἐφ᾽ ὑμᾶς δέρμα καὶ δώσω πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε· καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος. [7] καὶ ἐπροφήτευσα καθὼς ἐνετείλατό μοι. καὶ ἐγένετο ἐν τῷ ἐμὲ προφητεῦσαι καὶ ἰδοὺ σεισμός, καὶ προσήγαγε τὰ ὀστᾶ ἑκάτερον πρὸς τὴν ἁρμονίαν αὐτοῦ. [8] καὶ εἶδον καὶ ἰδοὺ ἐπ᾽ αὐτὰ νεῦρα καὶ σάρκες ἐφύοντο, καὶ ἀνέβαινεν ἐπ᾽ αὐτὰ δέρμα ἐπάνω, καὶ πνεῦμα οὐκ ἦν ἐν αὐτοῖς. [9] καὶ εἶπεν πρός με Προφήτευσον, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τὸ πνεῦμα καὶ εἰπὸν τῷ πνεύματι Τάδε λέγει κύριος Ἐκ τῶν τεσσάρων πνευμάτων ἐλθὲ καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν. [10] καὶ ἐπροφήτευσα καθότι ἐνετείλατό μοι· καὶ εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα, καὶ ἔζησαν καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν, συναγωγὴ πολλὴ σφόδρα. [11] καὶ ἐλάλησεν κύριος πρός με λέγων Υἱὲ ἀνθρώπου, τὰ ὀστᾶ ταῦτα πᾶς οἶκος Ισραηλ ἐστίν, καὶ αὐτοὶ λέγουσιν Ξηρὰ γέγονεν τὰ ὀστᾶ ἡμῶν, ἀπόλωλεν ἡ ἐλπὶς ἡμῶν, διαπεφωνήκαμεν. [12] διὰ τοῦτο προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἀνοίγω ὑμῶν τὰ μνήματα καὶ ἀνάξω ὑμᾶς ἐκ τῶν μνημάτων ὑμῶν καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν τοῦ Ισραηλ, [13] καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος ἐν τῷ ἀνοῖξαί με τοὺς τάφους ὑμῶν τοῦ ἀναγαγεῖν με ἐκ τῶν τάφων τὸν λαόν μου. [14] καὶ δώσω τὸ πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε, καὶ θήσομαι ὑμᾶς ἐπὶ τὴν γῆν ὑμῶν, καὶ γνώσεσθε ὅτι ἐγὼ κύριος λελάληκα καὶ ποιήσω, λέγει κύριος. [15] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [16] Υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ ῥάβδον καὶ γράψον ἐπ᾽ αὐτὴν τὸν Ιουδαν καὶ τοὺς υἱοὺς Ισραηλ τοὺς προσκειμένους ἐπ᾽ αὐτόν· καὶ ῥάβδον δευτέραν λήμψῃ σεαυτῷ καὶ γράψεις αὐτήν Τῷ Ιωσηφ, ῥάβδον Εφραιμ καὶ πάντας τοὺς υἱοὺς Ισραηλ τοὺς προστεθέντας πρὸς αὐτόν. [17] καὶ συνάψεις αὐτὰς πρὸς ἀλλήλας σαυτῷ εἰς ῥάβδον μίαν τοῦ δῆσαι αὐτάς, καὶ ἔσονται ἐν τῇ χειρί σου. [18] καὶ ἔσται ὅταν λέγωσιν πρὸς σὲ οἱ υἱοὶ τοῦ λαοῦ σου Οὐκ ἀναγγελεῖς ἡμῖν τί ἐστιν ταῦτά σοι; [19] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ

λήμψομαι τὴν φυλὴν Ιωσηφ τὴν διὰ χειρὸς Εφραιμ καὶ τὰς φυλὰς Ισραηλ τὰς προσκειμένας πρὸς αὐτὸν καὶ δώσω αὐτοὺς ἐπὶ τὴν φυλὴν Ιουδα, καὶ ἔσονται εἰς ῥάβδον μίαν ἐν τῇ χειρὶ Ιουδα. [20] καὶ ἔσονται αἱ ῥάβδοι, ἐφ᾽ αἷς σὺ ἔγραψας ἐπ᾽ αὐταῖς, ἐν τῇ χειρί σου ἐνώπιον αὐτῶν, [21] καὶ ἐρεῖς αὐτοῖς Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ λαμβάνω πάντα οἶκον Ισραηλ ἐκ μέσου τῶν ἐθνῶν, οὗ εἰσήλθοσαν ἐκεῖ, καὶ συνάξω αὐτοὺς ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν καὶ εἰσάξω αὐτοὺς εἰς τὴν γῆν τοῦ Ισραηλ· [22] καὶ δώσω αὐτοὺς εἰς ἔθνος ἓν ἐν τῇ γῇ μου καὶ ἐν τοῖς ὄρεσιν Ισραηλ, καὶ ἄρχων εἷς ἔσται αὐτῶν, καὶ οὐκ ἔσονται ἔτι εἰς δύο ἔθνη οὐδὲ μὴ διαιρεθῶσιν οὐκέτι εἰς δύο βασιλείας, [23] ἵνα μὴ μιαίνωνται ἔτι ἐν τοῖς εἰδώλοις αὐτῶν. καὶ ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν, ὧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαριῶ αὐτούς, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν. [24] καὶ ὁ δοῦλός μου Δαυιδ ἄρχων ἐν μέσῳ αὐτῶν, καὶ ποιμὴν εἷς ἔσται πάντων· ὅτι ἐν τοῖς προστάγμασίν μου πορεύσονται καὶ τὰ κρίματά μου φυλάξονται καὶ ποιήσουσιν αὐτά. [25] καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν, ἣν ἐγὼ δέδωκα τῷ δούλῳ μου Ιακωβ, οὗ κατῴκησαν ἐκεῖ οἱ πατέρες αὐτῶν· καὶ κατοικήσουσιν ἐπ᾽ αὐτῆς αὐτοί, καὶ Δαυιδ ὁ δοῦλός μου ἄρχων αὐτῶν ἔσται εἰς τὸν αἰῶνα. [26] καὶ διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκη αἰωνία ἔσται μετ᾽ αὐτῶν· καὶ θήσω τὰ ἅγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα. [27] καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς θεός, καὶ αὐτοί μου ἔσονται λαός. [28] καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ὁ ἁγιάζων αὐτοὺς ἐν τῷ εἶναι τὰ ἅγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα.

CHAPTER 38

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Γωγ καὶ τὴν γῆν τοῦ Μαγωγ, ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ, καὶ προφήτευσον ἐπ᾽ αὐτὸν [3] καὶ εἰπὸν αὐτῷ Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ Γωγ ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ [4] καὶ συνάξω σε καὶ πᾶσαν τὴν δύναμίν σου, ἵππους καὶ ἱππεῖς ἐνδεδυμένους θώρακας πάντας, συναγωγὴ πολλή, πέλται καὶ περικεφαλαῖαι καὶ μάχαιραι, [5] Πέρσαι καὶ Αἰθίοπες καὶ Λίβυες, πάντες περικεφαλαίαις καὶ πέλταις, [6] Γομερ καὶ πάντες οἱ περὶ αὐτόν, οἶκος τοῦ Θεργαμα ἀπ᾽ ἐσχάτου βορρᾶ καὶ πάντες οἱ περὶ αὐτόν, καὶ ἔθνη πολλὰ μετὰ σοῦ· [7] ἑτοιμάσθητι ἑτοίμασον σεαυτὸν σὺ καὶ πᾶσα ἡ συναγωγή σου οἱ συνηγμένοι μετὰ σοῦ καὶ ἔσῃ μοι εἰς προφυλακήν. [8] ἀφ᾽ ἡμερῶν πλειόνων ἑτοιμασθήσεται καὶ ἐπ᾽ ἐσχάτου ἐτῶν ἐλεύσεται καὶ ἥξει εἰς τὴν γῆν τὴν ἀπεστραμμένην ἀπὸ μαχαίρας, συνηγμένων ἀπὸ ἐθνῶν πολλῶν, ἐπὶ γῆν Ισραηλ, ἣ ἐγενήθη ἔρημος δι᾽ ὅλου· καὶ οὗτος ἐξ ἐθνῶν ἐξελήλυθεν, καὶ κατοικήσουσιν ἐπ᾽ εἰρήνης ἅπαντες. [9] καὶ ἀναβήσῃ ὡς ὑετὸς καὶ ἥξεις ὡς νεφέλη κατακαλύψαι γῆν καὶ ἔσῃ σὺ καὶ πάντες οἱ περὶ σὲ καὶ ἔθνη πολλὰ μετὰ σοῦ. [10] τάδε λέγει κύριος κύριος Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναβήσεται ῥήματα ἐπὶ τὴν καρδίαν σου, καὶ λογιῇ λογισμοὺς πονηροὺς [11] καὶ ἐρεῖς Ἀναβήσομαι ἐπὶ γῆν ἀπερριμμένην, ἥξω ἐπὶ ἡσυχάζοντας ἐν ἡσυχίᾳ καὶ οἰκοῦντας ἐπ᾽ εἰρήνης, πάντας κατοικοῦντας γῆν, ἐν ᾗ οὐχ ὑπάρχει τεῖχος οὐδὲ μοχλοί, καὶ θύραι οὐκ εἰσὶν αὐτοῖς, [12] προνομεῦσαι προνομὴν καὶ σκυλεῦσαι σκῦλα αὐτῶν τοῦ ἐπιστρέψαι χεῖρά σου εἰς τὴν ἠρημωμένην, ἣ κατῳκίσθη, καὶ ἐπ᾽ ἔθνος συνηγμένον ἀπὸ ἐθνῶν πολλῶν πεποιηκότας κτήσεις κατοικοῦντας ἐπὶ τὸν ὀμφαλὸν τῆς γῆς. [13] Σαβα καὶ Δαιδαν καὶ ἔμποροι Καρχηδόνιοι καὶ πᾶσαι αἱ κῶμαι αὐτῶν ἐροῦσίν σοι Εἰς προνομὴν τοῦ προνομεῦσαι σὺ ἔρχῃ καὶ σκυλεῦσαι σκῦλα; συνήγαγες συναγωγήν σου λαβεῖν ἀργύριον καὶ χρυσίον, ἀπενέγκασθαι κτῆσιν τοῦ σκυλεῦσαι σκῦλα; [14] διὰ τοῦτο προφήτευσον, υἱὲ ἀνθρώπου, καὶ εἰπὸν τῷ Γωγ Τάδε λέγει κύριος Οὐκ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῷ κατοικισθῆναι τὸν λαόν μου Ισραηλ ἐπ᾽ εἰρήνης ἐγερθήσῃ; [15] καὶ ἥξεις ἐκ τοῦ τόπου σου ἀπ᾽ ἐσχάτου βορρᾶ καὶ ἔθνη πολλὰ μετὰ σοῦ, ἀναβάται ἵππων πάντες, συναγωγὴ μεγάλη καὶ δύναμις πολλή, [16] καὶ ἀναβήσῃ ἐπὶ τὸν λαόν μου Ισραηλ ὡς νεφέλη καλύψαι γῆν· ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἔσται, καὶ ἀνάξω σε ἐπὶ τὴν γῆν μου, ἵνα γνῶσιν πάντα τὰ ἔθνη ἐμὲ ἐν τῷ ἁγιασθῆναί με ἐν σοὶ ἐνώπιον αὐτῶν. [17] τάδε λέγει κύριος κύριος τῷ Γωγ Σὺ εἶ περὶ οὗ ἐλάλησα πρὸ ἡμερῶν τῶν ἔμπροσθεν διὰ χειρὸς τῶν

δούλων μου προφητῶν τοῦ Ισραηλ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἔτεσιν τοῦ ἀγαγεῖν σε ἐπ᾽ αὐτούς. [18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν ἡμέρᾳ, ᾗ ἂν ἔλθῃ Γωγ ἐπὶ τὴν γῆν τοῦ Ισραηλ, λέγει κύριος κύριος, ἀναβήσεται ὁ θυμός μου [19] καὶ ὁ ζῆλός μου. ἐν πυρὶ τῆς ὀργῆς μου ἐλάλησα Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμὸς μέγας ἐπὶ γῆς Ισραηλ, [20] καὶ σεισθήσονται ἀπὸ προσώπου κυρίου οἱ ἰχθύες τῆς θαλάσσης καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ θηρία τοῦ πεδίου καὶ πάντα τὰ ἑρπετὰ τὰ ἕρποντα ἐπὶ τῆς γῆς καὶ πάντες οἱ ἄνθρωποι οἱ ἐπὶ προσώπου τῆς γῆς, καὶ ῥαγήσεται τὰ ὄρη, καὶ πεσοῦνται αἱ φάραγγες, καὶ πᾶν τεῖχος ἐπὶ τὴν γῆν πεσεῖται. [21] καὶ καλέσω ἐπ᾽ αὐτὸν πᾶν φόβον, λέγει κύριος· μάχαιρα ἀνθρώπου ἐπὶ τὸν ἀδελφὸν αὐτοῦ ἔσται. [22] καὶ κρινῶ αὐτὸν θανάτῳ καὶ αἵματι καὶ ὑετῷ κατακλύζοντι καὶ λίθοις χαλάζης, καὶ πῦρ καὶ θεῖον βρέξω ἐπ᾽ αὐτὸν καὶ ἐπὶ πάντας τοὺς μετ᾽ αὐτοῦ καὶ ἐπ᾽ ἔθνη πολλὰ μετ᾽ αὐτοῦ. [23] καὶ μεγαλυνθήσομαι καὶ ἁγιασθήσομαι καὶ ἐνδοξασθήσομαι καὶ γνωσθήσομαι ἐναντίον ἐθνῶν πολλῶν, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

CHAPTER 39

[1] Καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ Γωγ καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ Γωγ ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ [2] καὶ συνάξω σε καὶ καθοδηγήσω σε καὶ ἀναβιβῶ σε ἀπ᾽ ἐσχάτου τοῦ βορρᾶ καὶ ἀνάξω σε ἐπὶ τὰ ὄρη τοῦ Ισραηλ. [3] καὶ ἀπολῶ τὸ τόξον σου ἀπὸ τῆς χειρός σου τῆς ἀριστερᾶς καὶ τὰ τοξεύματά σου ἀπὸ τῆς χειρός σου τῆς δεξιᾶς καὶ καταβαλῶ σε [4] ἐπὶ τὰ ὄρη Ισραηλ, καὶ πεσῇ σὺ καὶ πάντες οἱ περὶ σέ, καὶ τὰ ἔθνη τὰ μετὰ σοῦ δοθήσονται εἰς πλήθη ὀρνέων, παντὶ πετεινῷ καὶ πᾶσι τοῖς θηρίοις τοῦ πεδίου δέδωκά σε καταβρωθῆναι. [5] ἐπὶ προσώπου τοῦ πεδίου πεσῇ, ὅτι ἐγὼ ἐλάλησα, λέγει κύριος. [6] καὶ ἀποστελῶ πῦρ ἐπὶ Γωγ, καὶ κατοικηθήσονται αἱ νῆσοι ἐπ᾽ εἰρήνης· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. [7] καὶ τὸ ὄνομά μου τὸ ἅγιον γνωσθήσεται ἐν μέσῳ λαοῦ μου Ισραηλ, καὶ οὐ βεβηλωθήσεται τὸ ὄνομά μου τὸ ἅγιον οὐκέτι· καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ἅγιος ἐν Ισραηλ. [8] ἰδοὺ ἥκει, καὶ γνώσῃ ὅτι ἔσται, λέγει κύριος κύριος· αὕτη ἐστὶν ἡ ἡμέρα, ἐν ᾗ ἐλάλησα. [9] καὶ ἐξελεύσονται οἱ κατοικοῦντες τὰς πόλεις Ισραηλ καὶ καύσουσιν ἐν τοῖς ὅπλοις, πέλταις καὶ κοντοῖς καὶ τόξοις καὶ τοξεύμασιν καὶ ῥάβδοις χειρῶν καὶ λόγχαις· καὶ καύσουσιν ἐν αὐτοῖς πῦρ ἑπτὰ ἔτη. [10] καὶ οὐ μὴ λάβωσιν ξύλα ἐκ τοῦ πεδίου οὐδὲ μὴ κόψωσιν ἐκ τῶν δρυμῶν, ἀλλ᾽ ἢ τὰ ὅπλα κατακαύσουσιν πυρί· καὶ προνομεύσουσιν τοὺς προνομεύσαντας αὐτοὺς καὶ σκυλεύσουσιν τοὺς σκυλεύσαντας αὐτούς, λέγει κύριος. [11] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ δώσω τῷ Γωγ τόπον ὀνομαστόν, μνημεῖον ἐν Ισραηλ, τὸ πολυάνδριον τῶν ἐπελθόντων πρὸς τῇ θαλάσσῃ, καὶ περιοικοδομήσουσιν τὸ περιστόμιον τῆς φάραγγος· καὶ κατορύξουσιν ἐκεῖ τὸν Γωγ καὶ πᾶν τὸ πλῆθος αὐτοῦ, καὶ κληθήσεται Τὸ γαι τὸ πολυάνδριον τοῦ Γωγ. [12] καὶ κατορύξουσιν αὐτοὺς οἶκος Ισραηλ, ἵνα καθαρισθῇ ἡ γῆ, ἐν ἑπταμήνῳ· [13] καὶ κατορύξουσιν αὐτοὺς πᾶς ὁ λαὸς τῆς γῆς, καὶ ἔσται αὐτοῖς εἰς ὀνομαστὸν ᾗ ἡμέρᾳ ἐδοξάσθην, λέγει κύριος. [14] καὶ ἄνδρας διὰ παντὸς διαστελοῦσιν ἐπιπορευομένους τὴν γῆν θάψαι τοὺς καταλελειμμένους ἐπὶ προσώπου τῆς γῆς καθαρίσαι αὐτὴν μετὰ τὴν ἑπτάμηνον, καὶ ἐκζητήσουσιν. [15] καὶ πᾶς ὁ διαπορευόμενος τὴν γῆν καὶ ἰδὼν ὀστοῦν ἀνθρώπου οἰκοδομήσει παρ᾽ αὐτὸ σημεῖον, ἕως ὅτου θάψωσιν αὐτὸ οἱ θάπτοντες εἰς τὸ γαι τὸ πολυάνδριον τοῦ Γωγ· [16] καὶ γὰρ τὸ ὄνομα τῆς πόλεως Πολυάνδριον· καὶ καθαρισθήσεται ἡ γῆ. [17] καὶ σύ, υἱὲ ἀνθρώπου, εἰπόν Τάδε λέγει κύριος Εἰπὸν παντὶ ὀρνέῳ πετεινῷ καὶ πρὸς πάντα τὰ θηρία τοῦ πεδίου Συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μου, ἣν τέθυκα ὑμῖν, θυσίαν

μεγάλην ἐπὶ τὰ ὄρη Ισραηλ, καὶ φάγεσθε κρέα καὶ πίεσθε αἷμα. [18] κρέα γιγάντων φάγεσθε καὶ αἷμα ἀρχόντων τῆς γῆς πίεσθε, κριοὺς καὶ μόσχους καὶ τράγους, καὶ οἱ μόσχοι ἐστεατωμένοι πάντες. [19] καὶ φάγεσθε στέαρ εἰς πλησμονὴν καὶ πίεσθε αἷμα εἰς μέθην ἀπὸ τῆς θυσίας μου, ἧς ἔθυσα ὑμῖν. [20] καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου ἵππον καὶ ἀναβάτην, γίγαντα καὶ πάντα ἄνδρα πολεμιστήν, λέγει κύριος. [21] καὶ δώσω τὴν δόξαν μου ἐν ὑμῖν, καὶ ὄψονται πάντα τὰ ἔθνη τὴν κρίσιν μου, ἣν ἐποίησα, καὶ τὴν χεῖρά μου, ἣν ἐπήγαγον ἐπ᾽ αὐτούς. [22] καὶ γνώσονται οἶκος Ισραηλ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ἐπέκεινα. [23] καὶ γνώσονται πάντα τὰ ἔθνη ὅτι διὰ τὰς ἁμαρτίας αὐτῶν ᾐχμαλωτεύθησαν οἶκος Ισραηλ, ἀνθ᾽ ὧν ἠθέτησαν εἰς ἐμέ, καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν καὶ παρέδωκα αὐτοὺς εἰς χεῖρας τῶν ἐχθρῶν αὐτῶν, καὶ ἔπεσαν πάντες μαχαίρᾳ. [24] κατὰ τὰς ἀκαθαρσίας αὐτῶν καὶ κατὰ τὰ ἀνομήματα αὐτῶν ἐποίησα αὐτοῖς καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν. [25] διὰ τοῦτο τάδε λέγει κύριος κύριος Νῦν ἀποστρέψω τὴν αἰχμαλωσίαν Ιακωβ καὶ ἐλεήσω τὸν οἶκον Ισραηλ καὶ ζηλώσω διὰ τὸ ὄνομα τὸ ἅγιόν μου. [26] καὶ λήμψονται τὴν ἀτιμίαν ἑαυτῶν καὶ τὴν ἀδικίαν, ἣν ἠδίκησαν, ἐν τῷ κατοικισθῆναι αὐτοὺς ἐπὶ τὴν γῆν αὐτῶν ἐπ᾽ εἰρήνης, καὶ οὐκ ἔσται ὁ ἐκφοβῶν. [27] ἐν τῷ ἀποστρέψαι με αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συναγαγεῖν με αὐτοὺς ἐκ τῶν χωρῶν τῶν ἐθνῶν καὶ ἁγιασθήσομαι ἐν αὐτοῖς ἐνώπιον τῶν ἐθνῶν, [28] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ἐν τῷ ἐπιφανῆναί με αὐτοῖς ἐν τοῖς ἔθνεσιν. [29] καὶ οὐκ ἀποστρέψω οὐκέτι τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, ἀνθ᾽ οὗ ἐξέχεα τὸν θυμόν μου ἐπὶ τὸν οἶκον Ισραηλ, λέγει κύριος κύριος

CHAPTER 40

[1] Καὶ ἐγένετο ἐν τῷ πέμπτῳ καὶ εἰκοστῷ ἔτει τῆς αἰχμαλωσίας ἡμῶν ἐν τῷ πρώτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἐν τῷ τεσσαρεσκαιδεκάτῳ ἔτει μετὰ τὸ ἁλῶναι τὴν πόλιν, ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου καὶ ἤγαγέν με [2] ἐν ὁράσει θεοῦ εἰς τὴν γῆν τοῦ Ισραηλ καὶ ἔθηκέν με ἐπ᾽ ὄρους ὑψηλοῦ σφόδρα, καὶ ἐπ᾽ αὐτοῦ ὡσεὶ οἰκοδομὴ πόλεως ἀπέναντι. [3] καὶ εἰσήγαγέν με ἐκεῖ, καὶ ἰδοὺ ἀνήρ, καὶ ἡ ὅρασις αὐτοῦ ἦν ὡσεὶ ὅρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων καὶ κάλαμος μέτρου, καὶ αὐτὸς εἱστήκει ἐπὶ τῆς πύλης. [4] καὶ εἶπεν πρός με ὁ ἀνήρ Ἑώρακας, υἱὲ ἀνθρώπου; ἐν τοῖς ὀφθαλμοῖς σου ἰδὲ καὶ ἐν τοῖς ὠσίν σου ἄκουε καὶ τάξον εἰς τὴν καρδίαν σου πάντα, ὅσα ἐγὼ δεικνύω σοι, διότι ἕνεκα τοῦ δεῖξαί σοι εἰσελήλυθας ὧδε καὶ δείξεις πάντα, ὅσα σὺ ὁρᾷς, τῷ οἴκῳ τοῦ Ισραηλ. [5] Καὶ ἰδοὺ περίβολος ἔξωθεν τοῦ οἴκου κύκλῳ· καὶ ἐν τῇ χειρὶ τοῦ ἀνδρὸς κάλαμος, τὸ μέτρον πηχῶν ἓξ ἐν πήχει καὶ παλαιστῆς, καὶ διεμέτρησεν τὸ προτείχισμα, πλάτος ἴσον τῷ καλάμῳ καὶ τὸ ὕψος αὐτοῦ ἴσον τῷ καλάμῳ. [6] καὶ εἰσῆλθεν εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς ἐν ἑπτὰ ἀναβαθμοῖς καὶ διεμέτρησεν τὸ αιλαμ τῆς πύλης ἴσον τῷ καλάμῳ [7] καὶ τὸ θεε ἴσον τῷ καλάμῳ τὸ μῆκος καὶ ἴσον τῷ καλάμῳ τὸ πλάτος καὶ τὸ αιλαμ ἀνὰ μέσον τοῦ θαιηλαθα πηχῶν ἓξ καὶ τὸ θεε τὸ δεύτερον ἴσον τῷ καλάμῳ τὸ πλάτος καὶ ἴσον τῷ καλάμῳ τὸ μῆκος καὶ τὸ αιλαμ πήχεων πέντε [8] καὶ τὸ θεε τὸ τρίτον ἴσον τῷ καλάμῳ τὸ πλάτος καὶ ἴσον τῷ καλάμῳ τὸ μῆκος [9] καὶ τὸ αιλαμ τοῦ πυλῶνος πλησίον τοῦ αιλαμ τῆς πύλης πηχῶν ὀκτὼ καὶ τὰ αιλευ πηχῶν δύο καὶ τὸ αιλαμ τῆς πύλης ἔσωθεν [10] καὶ τὰ θεε τῆς πύλης θεε κατέναντι τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν, καὶ μέτρον ἓν τοῖς τρισὶν καὶ μέτρον ἓν τοῖς αιλαμ ἔνθεν καὶ ἔνθεν. [11] καὶ διεμέτρησεν τὸ πλάτος τῆς θύρας τοῦ πυλῶνος πηχῶν δέκα καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα τριῶν, [12] καὶ πῆχυς ἐπισυναγόμενος ἐπὶ πρόσωπον τῶν θειμ ἔνθεν καὶ ἔνθεν, καὶ τὸ θεε πηχῶν ἓξ ἔνθεν καὶ πηχῶν ἓξ ἔνθεν. [13] καὶ διεμέτρησεν τὴν πύλην ἀπὸ τοῦ τοίχου τοῦ θεε ἐπὶ τὸν τοῖχον τοῦ θεε πλάτος πήχεις εἴκοσι πέντε, αὕτη πύλη ἐπὶ πύλην· [14] καὶ τὸ αἴθριον τοῦ αιλαμ τῆς πύλης ἑξήκοντα πήχεις, εἴκοσι θειμ τῆς πύλης κύκλῳ· [15] καὶ τὸ αἴθριον τῆς πύλης ἔξωθεν εἰς τὸ αἴθριον αιλαμ τῆς πύλης ἔσωθεν πηχῶν πεντήκοντα· [16] καὶ θυρίδες κρυπταὶ ἐπὶ τὰ θειμ καὶ ἐπὶ τὰ αιλαμ ἔσωθεν τῆς πύλης τῆς αὐλῆς κυκλόθεν, καὶ ὡσαύτως τοῖς αιλαμ θυρίδες κύκλῳ ἔσωθεν, καὶ ἐπὶ τὸ αιλαμ φοίνικες ἔνθεν καὶ ἔνθεν. [17] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ παστοφόρια καὶ περίστυλα κύκλῳ τῆς αὐλῆς, τριάκοντα παστοφόρια ἐν τοῖς περιστύλοις,

[18] καὶ αἱ στοαὶ κατὰ νώτου τῶν πυλῶν, κατὰ τὸ μῆκος τῶν πυλῶν τὸ περίστυλον τὸ ὑποκάτω. [19] καὶ διεμέτρησεν τὸ πλάτος τῆς αὐλῆς ἀπὸ τοῦ αἰθρίου τῆς πύλης τῆς ἐξωτέρας ἔσωθεν ἐπὶ τὸ αἴθριον τῆς πύλης τῆς βλεπούσης ἔξω, πήχεις ἑκατόν, τῆς βλεπούσης κατ᾽ ἀνατολάς. καὶ εἰσήγαγέν με ἐπὶ βορρᾶν, [20] καὶ ἰδοὺ πύλη βλέπουσα πρὸς βορρᾶν τῇ αὐλῇ τῇ ἐξωτέρᾳ, καὶ διεμέτρησεν αὐτήν, τό τε μῆκος αὐτῆς καὶ τὸ πλάτος. [21] καὶ τὰ θεε τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν καὶ τὰ αιλευ καὶ τὰ αιλαμμω καὶ τοὺς φοίνικας αὐτῆς, καὶ ἐγένετο κατὰ τὰ μέτρα τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς πηχῶν πεντήκοντα τὸ μῆκος αὐτῆς καὶ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς. [22] καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αιλαμμω καὶ οἱ φοίνικες αὐτῆς καθὼς ἡ πύλη ἡ βλέπουσα κατὰ ἀνατολάς· καὶ ἐν ἑπτὰ κλιμακτῆρσιν ἀνέβαινον ἐπ᾽ αὐτήν, καὶ τὰ αιλαμμω ἔσωθεν. [23] καὶ πύλη τῇ αὐλῇ τῇ ἐσωτέρᾳ βλέπουσα ἐπὶ πύλην τοῦ βορρᾶ ὃν τρόπον τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς, καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην πήχεις ἑκατόν. [24] καὶ ἤγαγέν με κατὰ νότον, καὶ ἰδοὺ πύλη βλέπουσα πρὸς νότον, καὶ διεμέτρησεν αὐτὴν καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα. [25] καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αιλαμμω κυκλόθεν καθὼς αἱ θυρίδες τοῦ αιλαμ, πηχῶν πεντήκοντα τὸ μῆκος αὐτῆς καὶ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς. [26] καὶ ἑπτὰ κλιμακτῆρες αὐτῇ, καὶ αιλαμμω ἔσωθεν, καὶ φοίνικες αὐτῇ εἷς ἔνθεν καὶ εἷς ἔνθεν ἐπὶ τὰ αιλευ. [27] καὶ πύλη κατέναντι πύλης τῆς αὐλῆς τῆς ἐσωτέρας πρὸς νότον· καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην, πήχεις ἑκατὸν τὸ εὖρος πρὸς νότον. [28] Καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν τῆς πύλης τῆς πρὸς νότον καὶ διεμέτρησεν τὴν πύλην κατὰ τὰ μέτρα ταῦτα [29] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα· καὶ θυρίδες αὐτῇ καὶ τῷ αιλαμμω κύκλῳ· πήχεις πεντήκοντα τὸ μῆκος αὐτῆς καὶ τὸ εὖρος πήχεις εἴκοσι πέντε. [31] καὶ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐξωτέραν, καὶ φοίνικες τῷ αιλευ, καὶ ὀκτὼ κλιμακτῆρες. [32] καὶ εἰσήγαγέν με εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ διεμέτρησεν αὐτὴν κατὰ τὰ μέτρα ταῦτα [33] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα· καὶ θυρίδες αὐτῇ καὶ τῷ αιλαμμω κύκλῳ, πήχεις πεντήκοντα μῆκος αὐτῆς καὶ εὖρος πήχεις εἴκοσι πέντε. [34] καὶ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ φοίνικες ἐπὶ τοῦ αιλευ ἔνθεν καὶ ἔνθεν, καὶ ὀκτὼ κλιμακτῆρες αὐτῇ. [35] καὶ εἰσήγαγέν με εἰς τὴν πύλην τὴν πρὸς βορρᾶν καὶ διεμέτρησεν κατὰ τὰ μέτρα ταῦτα [36] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω· καὶ θυρίδες αὐτῇ κύκλῳ καὶ τῷ αιλαμμω αὐτῆς· πήχεις πεντήκοντα μῆκος αὐτῆς καὶ εὖρος πήχεις εἴκοσι πέντε. [37] καὶ τὰ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐξωτέραν, καὶ φοίνικες τῷ αιλευ ἔνθεν καὶ ἔνθεν, καὶ ὀκτὼ κλιμακτῆρες αὐτῇ. [38] τὰ παστοφόρια αὐτῆς καὶ τὰ

θυρώματα αὐτῆς καὶ τὰ αιλαμμω αὐτῆς ἐπὶ τῆς πύλης [39] τῆς δευτέρας ἔκρυσις, ὅπως σφάζωσιν ἐν αὐτῇ τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας· [40] καὶ κατὰ νώτου τοῦ ῥόακος τῶν ὁλοκαυτωμάτων τῆς βλεπούσης πρὸς βορρᾶν δύο τράπεζαι πρὸς ἀνατολὰς καὶ κατὰ νώτου τῆς δευτέρας καὶ τοῦ αιλαμ τῆς πύλης δύο τράπεζαι κατὰ ἀνατολάς, [41] τέσσαρες ἔνθεν καὶ τέσσαρες ἔνθεν κατὰ νώτου τῆς πύλης, ἐπ᾽ αὐτὰς σφάξουσι τὰ θύματα κατέναντι τῶν ὀκτὼ τραπεζῶν τῶν θυμάτων. [42] καὶ τέσσαρες τράπεζαι τῶν ὁλοκαυτωμάτων λίθιναι λελαξευμέναι πήχεος καὶ ἡμίσους τὸ πλάτος καὶ πήχεων δύο καὶ ἡμίσους τὸ μῆκος καὶ ἐπὶ πῆχυν τὸ ὕψος, ἐπ᾽ αὐτὰς ἐπιθήσουσιν τὰ σκεύη, ἐν οἷς σφάζουσιν ἐκεῖ τὰ ὁλοκαυτώματα καὶ τὰ θύματα. [43] καὶ παλαιστὴν ἔξουσιν γεῖσος λελαξευμένον ἔσωθεν κύκλῳ καὶ ἐπὶ τὰς τραπέζας ἐπάνωθεν στέγας τοῦ καλύπτεσθαι ἀπὸ τοῦ ὑετοῦ καὶ ἀπὸ τῆς ξηρασίας. [44] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ δύο ἐξέδραι ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ, μία κατὰ νώτου τῆς πύλης τῆς βλεπούσης πρὸς βορρᾶν φέρουσα πρὸς νότον καὶ μία κατὰ νώτου τῆς πύλης τῆς πρὸς νότον βλεπούσης δὲ πρὸς βορρᾶν. [45] καὶ εἶπεν πρός με Ἡ ἐξέδρα αὕτη ἡ βλέπουσα πρὸς νότον τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ οἴκου, [46] καὶ ἡ ἐξέδρα ἡ βλέπουσα πρὸς βορρᾶν τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ θυσιαστηρίου· ἐκεῖνοί εἰσιν οἱ υἱοὶ Σαδδουκ οἱ ἐγγίζοντες ἐκ τοῦ Λευι πρὸς κύριον λειτουργεῖν αὐτῷ. [47] καὶ διεμέτρησεν τὴν αὐλὴν μῆκος πήχεων ἑκατὸν καὶ εὖρος πήχεων ἑκατὸν ἐπὶ τὰ τέσσαρα μέρη αὐτῆς καὶ τὸ θυσιαστήριον ἀπέναντι τοῦ οἴκου. [48] Καὶ εἰσήγαγέν με εἰς τὸ αιλαμ τοῦ οἴκου. καὶ διεμέτρησεν τὸ αιλ τοῦ αιλαμ πηχῶν πέντε τὸ πλάτος ἔνθεν καὶ πηχῶν πέντε ἔνθεν, καὶ τὸ εὖρος τοῦ θυρώματος πηχῶν δέκα τεσσάρων, καὶ ἐπωμίδες τῆς θύρας τοῦ αιλαμ πηχῶν τριῶν ἔνθεν καὶ πηχῶν τριῶν ἔνθεν· [49] καὶ τὸ μῆκος τοῦ αιλαμ πηχῶν εἴκοσι καὶ τὸ εὖρος πηχῶν δώδεκα· καὶ ἐπὶ δέκα ἀναβαθμῶν ἀνέβαινον ἐπ᾽ αὐτό· καὶ στῦλοι ἦσαν ἐπὶ τὸ αιλαμ, εἷς ἔνθεν καὶ εἷς ἔνθεν.

CHAPTER 41

[1] καὶ εἰσήγαγέν με εἰς τὸν ναόν, ᾧ διεμέτρησεν τὸ αιλαμ πηχῶν ἓξ τὸ πλάτος ἔνθεν καὶ πηχῶν ἓξ τὸ εὖρος τοῦ αιλαμ ἔνθεν, [2] καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα, καὶ ἐπωμίδες τοῦ πυλῶνος πηχῶν πέντε ἔνθεν καὶ πηχῶν πέντε ἔνθεν· καὶ διεμέτρησεν τὸ μῆκος αὐτοῦ πηχῶν τεσσαράκοντα καὶ τὸ εὖρος πηχῶν εἴκοσι. [3] καὶ εἰσῆλθεν εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ διεμέτρησεν τὸ αιλ τοῦ θυρώματος πηχῶν δύο καὶ τὸ θύρωμα πηχῶν ἓξ καὶ τὰς ἐπωμίδας τοῦ θυρώματος πηχῶν ἑπτὰ ἔνθεν καὶ πηχῶν ἑπτὰ ἔνθεν. [4] καὶ διεμέτρησεν τὸ μῆκος τῶν θυρῶν πηχῶν τεσσαράκοντα καὶ εὖρος πηχῶν εἴκοσι κατὰ πρόσωπον τοῦ ναοῦ. καὶ εἶπεν Τοῦτο τὸ ἅγιον τῶν ἁγίων. [5] καὶ διεμέτρησεν τὸν τοῖχον τοῦ οἴκου πηχῶν ἓξ καὶ τὸ εὖρος τῆς πλευρᾶς πηχῶν τεσσάρων κυκλόθεν. [6] καὶ τὰ πλευρὰ πλευρὸν ἐπὶ πλευρὸν τριάκοντα καὶ τρεῖς δίς, καὶ διάστημα ἐν τῷ τοίχῳ τοῦ οἴκου ἐν τοῖς πλευροῖς κύκλῳ τοῦ εἶναι τοῖς ἐπιλαμβανομένοις ὁρᾶν, ὅπως τὸ παράπαν μὴ ἅπτωνται τῶν τοίχων τοῦ οἴκου. [7] καὶ τὸ εὖρος τῆς ἀνωτέρας τῶν πλευρῶν κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου πρὸς τὴν ἀνωτέραν κύκλῳ τοῦ οἴκου, ὅπως διαπλατύνηται ἄνωθεν καὶ ἐκ τῶν κάτωθεν ἀναβαίνωσιν ἐπὶ τὰ ὑπερῷα καὶ ἐκ τῶν μέσων ἐπὶ τὰ τριώροφα. [8] καὶ τὸ θραελ τοῦ οἴκου ὕψος κύκλῳ διάστημα τῶν πλευρῶν ἴσον τῷ καλάμῳ, πήχεων ἓξ διάστημα. [9] καὶ εὖρος τοῦ τοίχου τῆς πλευρᾶς ἔξωθεν πηχῶν πέντε· καὶ τὰ ἀπόλοιπα ἀνὰ μέσον τῶν πλευρῶν τοῦ οἴκου [10] καὶ ἀνὰ μέσον τῶν ἐξεδρῶν εὖρος πηχῶν εἴκοσι, τὸ περιφερὲς τῷ οἴκῳ κύκλῳ. [11] καὶ αἱ θύραι τῶν ἐξεδρῶν ἐπὶ τὸ ἀπόλοιπον τῆς θύρας τῆς μιᾶς τῆς πρὸς βορρᾶν· καὶ ἡ θύρα ἡ μία πρὸς νότον, καὶ τὸ εὖρος τοῦ φωτὸς τοῦ ἀπολοίπου πηχῶν πέντε πλάτος κυκλόθεν. [12] καὶ τὸ διορίζον κατὰ πρόσωπον τοῦ ἀπολοίπου ὡς πρὸς θάλασσαν πηχῶν ἑβδομήκοντα, πλάτος τοῦ τοίχου τοῦ διορίζοντος πήχεων πέντε, εὖρος κυκλόθεν καὶ μῆκος αὐτοῦ πήχεων ἐνενήκοντα. [13] καὶ διεμέτρησεν κατέναντι τοῦ οἴκου μῆκος πηχῶν ἑκατόν, καὶ τὰ ἀπόλοιπα καὶ τὰ διορίζοντα καὶ οἱ τοῖχοι αὐτῶν μῆκος πηχῶν ἑκατόν, [14] καὶ τὸ εὖρος κατὰ πρόσωπον τοῦ οἴκου καὶ τὰ ἀπόλοιπα κατέναντι πηχῶν ἑκατόν. [15] καὶ διεμέτρησεν μῆκος τοῦ διορίζοντος κατὰ πρόσωπον τοῦ ἀπολοίπου τῶν κατόπισθεν τοῦ οἴκου ἐκείνου καὶ τὰ ἀπόλοιπα ἔνθεν καὶ ἔνθεν πήχεων ἑκατὸν τὸ μῆκος. καὶ ὁ ναὸς καὶ αἱ γωνίαι καὶ τὸ αιλαμ τὸ ἐξώτερον [16] πεφατνωμένα, καὶ αἱ θυρίδες δικτυωταί, ὑποφαύσεις κύκλῳ τοῖς τρισὶν ὥστε διακύπτειν· καὶ ὁ οἶκος καὶ τὰ πλησίον ἐξυλωμένα κύκλῳ καὶ τὸ ἔδαφος καὶ ἐκ τοῦ ἐδάφους ἕως τῶν θυρίδων, καὶ αἱ θυρίδες ἀναπτυσσόμεναι τρισσῶς εἰς τὸ διακύπτειν. [17] καὶ ἕως πλησίον τῆς

ἐσωτέρας καὶ ἕως τῆς ἐξωτέρας καὶ ἐφ᾽ ὅλον τὸν τοῖχον κύκλῳ ἐν τῷ ἔσωθεν καὶ ἐν τῷ ἔξωθεν [18] γεγλυμμένα χερουβιν, καὶ φοίνικες ἀνὰ μέσον χερουβ καὶ χερουβ· δύο πρόσωπα τῷ χερουβ, [19] πρόσωπον ἀνθρώπου πρὸς τὸν φοίνικα ἔνθεν καὶ ἔνθεν καὶ πρόσωπον λέοντος πρὸς τὸν φοίνικα ἔνθεν καὶ ἔνθεν· διαγεγλυμμένος ὅλος ὁ οἶκος κυκλόθεν, [20] ἐκ τοῦ ἐδάφους ἕως τοῦ φατνώματος τὰ χερουβιν καὶ οἱ φοίνικες διαγεγλυμμένοι. [21] καὶ τὸ ἅγιον καὶ ὁ ναὸς ἀναπτυσσόμενος τετράγωνα. κατὰ πρόσωπον τῶν ἁγίων ὅρασις ὡς ὄψις [22] θυσιαστηρίου ξυλίνου, πηχῶν τριῶν τὸ ὕψος αὐτοῦ καὶ τὸ μῆκος πηχῶν δύο καὶ τὸ εὖρος πηχῶν δύο· καὶ κέρατα εἶχεν, καὶ ἡ βάσις αὐτοῦ καὶ οἱ τοῖχοι αὐτοῦ ξύλινοι· καὶ εἶπεν πρός με Αὕτη ἡ τράπεζα ἡ πρὸ προσώπου κυρίου. [23] καὶ δύο θυρώματα τῷ ναῷ καὶ τῷ ἁγίῳ· [24] δύο θυρώματα τοῖς δυσὶ θυρώμασι τοῖς στροφωτοῖς, δύο θυρώματα τῷ ἑνὶ καὶ δύο θυρώματα τῇ θύρᾳ τῇ δευτέρᾳ. [25] καὶ γλυφὴ ἐπ᾽ αὐτῶν, καὶ ἐπὶ τὰ θυρώματα τοῦ ναοῦ χερουβιν καὶ φοίνικες κατὰ τὴν γλυφὴν τῶν ἁγίων, καὶ σπουδαῖα ξύλα κατὰ πρόσωπον τοῦ αιλαμ ἔξωθεν [26] καὶ θυρίδες κρυπταί. καὶ διεμέτρησεν ἔνθεν καὶ ἔνθεν εἰς τὰ ὀροφώματα τοῦ αιλαμ καὶ τὰ πλευρὰ τοῦ οἴκου ἐζυγωμένα.

CHAPTER 42

[1] Καὶ ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν· καὶ εἰσήγαγέν με, καὶ ἰδοὺ ἐξέδραι πέντε ἐχόμεναι τοῦ ἀπολοίπου καὶ ἐχόμεναι τοῦ διορίζοντος πρὸς βορρᾶν, [2] ἐπὶ πήχεις ἑκατὸν μῆκος πρὸς βορρᾶν καὶ τὸ πλάτος πεντήκοντα πήχεων, [3] διαγεγραμμέναι ὃν τρόπον αἱ πύλαι τῆς αὐλῆς τῆς ἐσωτέρας καὶ ὃν τρόπον τὰ περίστυλα τῆς αὐλῆς τῆς ἐξωτέρας, ἐστιχισμέναι ἀντιπρόσωποι στοαὶ τρισσαί. [4] καὶ κατέναντι τῶν ἐξεδρῶν περίπατος πηχῶν δέκα τὸ πλάτος, ἐπὶ πήχεις ἑκατὸν τὸ μῆκος· καὶ τὰ θυρώματα αὐτῶν πρὸς βορρᾶν. [5] καὶ οἱ περίπατοι οἱ ὑπερῷοι ὡσαύτως, ὅτι ἐξείχετο τὸ περίστυλον ἐξ αὐτοῦ, ἐκ τοῦ ὑποκάτωθεν περιστύλου, καὶ τὸ διάστημα· οὕτως περίστυλον καὶ διάστημα καὶ οὕτως στοαί· [6] διότι τριπλαῖ ἦσαν καὶ στύλους οὐκ εἶχον καθὼς οἱ στῦλοι τῶν ἐξωτέρων, διὰ τοῦτο ἐξείχοντο τῶν ὑποκάτωθεν καὶ τῶν μέσων ἀπὸ τῆς γῆς. [7] καὶ φῶς ἔξωθεν ὃν τρόπον αἱ ἐξέδραι τῆς αὐλῆς τῆς ἐξωτέρας αἱ βλέπουσαι ἀπέναντι τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν, μῆκος πήχεων πεντήκοντα· [8] ὅτι τὸ μῆκος τῶν ἐξεδρῶν τῶν βλεπουσῶν εἰς τὴν αὐλὴν τὴν ἐξωτέραν πηχῶν πεντήκοντα, καὶ αὗταί εἰσιν ἀντιπρόσωποι ταύταις· τὸ πᾶν πηχῶν ἑκατόν. [9] καὶ αἱ θύραι τῶν ἐξεδρῶν τούτων τῆς εἰσόδου τῆς πρὸς ἀνατολὰς τοῦ εἰσπορεύεσθαι δι᾽ αὐτῶν ἐκ τῆς αὐλῆς τῆς ἐξωτέρας [10] κατὰ τὸ φῶς τοῦ ἐν ἀρχῇ περιπάτου. – καὶ τὰ πρὸς νότον κατὰ πρόσωπον τοῦ νότου κατὰ πρόσωπον τοῦ ἀπολοίπου καὶ κατὰ πρόσωπον τοῦ διορίζοντος ἐξέδραι, [11] καὶ ὁ περίπατος κατὰ πρόσωπον αὐτῶν κατὰ τὰ μέτρα τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν καὶ κατὰ τὸ μῆκος αὐτῶν καὶ κατὰ τὸ εὖρος αὐτῶν καὶ κατὰ πάσας τὰς ἐξόδους αὐτῶν καὶ κατὰ πάσας τὰς ἐπιστροφὰς αὐτῶν καὶ κατὰ τὰ φῶτα αὐτῶν καὶ κατὰ τὰ θυρώματα αὐτῶν [12] τῶν ἐξεδρῶν τῶν πρὸς νότον καὶ κατὰ τὰ θυρώματα ἀπ᾽ ἀρχῆς τοῦ περιπάτου ὡς ἐπὶ φῶς διαστήματος καλάμου καὶ κατ᾽ ἀνατολὰς τοῦ εἰσπορεύεσθαι δι᾽ αὐτῶν. – [13] καὶ εἶπεν πρός με Αἱ ἐξέδραι αἱ πρὸς βορρᾶν καὶ αἱ ἐξέδραι αἱ πρὸς νότον αἱ οὖσαι κατὰ πρόσωπον τῶν διαστημάτων, αὗταί εἰσιν αἱ ἐξέδραι τοῦ ἁγίου, ἐν αἷς φάγονται ἐκεῖ οἱ ἱερεῖς υἱοὶ Σαδδουκ οἱ ἐγγίζοντες πρὸς κύριον τὰ ἅγια τῶν ἁγίων· καὶ ἐκεῖ θήσουσιν τὰ ἅγια τῶν ἁγίων καὶ τὴν θυσίαν καὶ τὰ περὶ ἁμαρτίας καὶ τὰ περὶ ἀγνοίας, διότι ὁ τόπος ἅγιος. [14] οὐκ εἰσελεύσονται ἐκεῖ πάρεξ τῶν ἱερέων· οὐκ ἐξελεύσονται ἐκ τοῦ ἁγίου εἰς τὴν αὐλὴν τὴν ἐξωτέραν, ὅπως διὰ παντὸς ἅγιοι ὦσιν οἱ προσάγοντες, καὶ μὴ ἅπτωνται τοῦ στολισμοῦ αὐτῶν, ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς, διότι ἁγιά ἐστιν· καὶ ἐνδύσονται ἱμάτια ἕτερα, ὅταν ἅπτωνται τοῦ λαοῦ. – [15] καὶ

συνετελέσθη ἡ διαμέτρησις τοῦ οἴκου ἔσωθεν. καὶ ἐξήγαγέν με καθ’ ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολὰς καὶ διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει. [16] καὶ ἔστη κατὰ νώτου τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς καὶ διεμέτρησεν πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου· [17] καὶ ἐπέστρεψεν πρὸς βορρᾶν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τοῦ βορρᾶ πήχεις πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου· [18] καὶ ἐπέστρεψεν πρὸς θάλασσαν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τῆς θαλάσσης πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου· [19] καὶ ἐπέστρεψεν πρὸς νότον καὶ διεμέτρησεν κατέναντι τοῦ νότου πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου· [20] τὰ τέσσαρα μέρη τοῦ αὐτοῦ καλάμου. καὶ διέταξεν αὐτὸν καὶ περίβολον αὐτῶν κύκλῳ πεντακοσίων πρὸς ἀνατολὰς καὶ πεντακοσίων πηχῶν εὖρος τοῦ διαστέλλειν ἀνὰ μέσον τῶν ἁγίων καὶ ἀνὰ μέσον τοῦ προτειχίσματος τοῦ ἐν διατάξει τοῦ οἴκου.

CHAPTER 43

[1] Καὶ ἤγαγέν με ἐπὶ τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ ἐξήγαγέν με, [2] καὶ ἰδοὺ δόξα θεοῦ Ισραηλ ἤρχετο κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολάς, καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν, καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης κυκλόθεν. [3] καὶ ἡ ὅρασις, ἣν εἶδον, κατὰ τὴν ὅρασιν, ἣν εἶδον ὅτε εἰσεπορευόμην τοῦ χρῖσαι τὴν πόλιν, καὶ ἡ ὅρασις τοῦ ἅρματος, οὗ εἶδον, κατὰ τὴν ὅρασιν, ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ πίπτω ἐπὶ πρόσωπόν μου. [4] καὶ δόξα κυρίου εἰσῆλθεν εἰς τὸν οἶκον κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς. [5] καὶ ἀνέλαβέν με πνεῦμα καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ πλήρης δόξης κυρίου ὁ οἶκος. [6] καὶ ἔστην, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οἴκου λαλοῦντος πρός με, καὶ ὁ ἀνὴρ εἱστήκει ἐχόμενός μου. [7] καὶ εἶπεν πρός με Ἑώρακας, υἱὲ ἀνθρώπου, τὸν τόπον τοῦ θρόνου μου καὶ τὸν τόπον τοῦ ἴχνους τῶν ποδῶν μου, ἐν οἷς κατασκηνώσει τὸ ὄνομά μου ἐν μέσῳ οἴκου Ισραηλ τὸν αἰῶνα· καὶ οὐ βεβηλώσουσιν οὐκέτι οἶκος Ισραηλ τὸ ὄνομα τὸ ἅγιόν μου, αὐτοὶ καὶ οἱ ἡγούμενοι αὐτῶν, ἐν τῇ πορνείᾳ αὐτῶν καὶ ἐν τοῖς φόνοις τῶν ἡγουμένων ἐν μέσῳ αὐτῶν, [8] ἐν τῷ τιθέναι αὐτοὺς τὸ πρόθυρόν μου ἐν τοῖς προθύροις αὐτῶν καὶ τὰς φλιάς μου ἐχομένας τῶν φλιῶν αὐτῶν καὶ ἔδωκαν τὸν τοῖχόν μου ὡς συνεχόμενον ἐμοῦ καὶ αὐτῶν καὶ ἐβεβήλωσαν τὸ ὄνομα τὸ ἅγιόν μου ἐν ταῖς ἀνομίαις αὐτῶν, αἷς ἐποίουν· καὶ ἐξέτριψα αὐτοὺς ἐν θυμῷ μου καὶ ἐν φόνῳ. [9] καὶ νῦν ἀπωσάσθωσαν τὴν πορνείαν αὐτῶν καὶ τοὺς φόνους τῶν ἡγουμένων αὐτῶν ἀπ᾽ ἐμοῦ, καὶ κατασκηνώσω ἐν μέσῳ αὐτῶν τὸν αἰῶνα. [10] καὶ σύ, υἱὲ ἀνθρώπου, δεῖξον τῷ οἴκῳ Ισραηλ τὸν οἶκον, καὶ κοπάσουσιν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν· καὶ τὴν ὅρασιν αὐτοῦ καὶ τὴν διάταξιν αὐτοῦ, [11] καὶ αὐτοὶ λήμψονται τὴν κόλασιν αὐτῶν περὶ πάντων, ὧν ἐποίησαν. καὶ διαγράψεις τὸν οἶκον καὶ τὰς ἐξόδους αὐτοῦ καὶ τὴν ὑπόστασιν αὐτοῦ, καὶ πάντα τὰ προστάγματα αὐτοῦ καὶ πάντα τὰ νόμιμα αὐτοῦ γνωριεῖς αὐτοῖς καὶ διαγράψεις ἐναντίον αὐτῶν, καὶ φυλάξονται πάντα τὰ δικαιώματά μου καὶ πάντα τὰ προστάγματά μου καὶ ποιήσουσιν αὐτά· [12] καὶ τὴν διαγραφὴν τοῦ οἴκου ἐπὶ τῆς κορυφῆς τοῦ ὄρους, πάντα τὰ ὅρια αὐτοῦ κυκλόθεν ἅγια ἁγίων. [13] Καὶ ταῦτα τὰ μέτρα τοῦ θυσιαστηρίου ἐν πήχει τοῦ πήχεος καὶ παλαιστῆς· κόλπωμα βάθος ἐπὶ πῆχυν καὶ πῆχυς τὸ εὖρος, καὶ γεῖσος ἐπὶ τὸ χεῖλος αὐτοῦ κυκλόθεν σπιθαμῆς. καὶ τοῦτο τὸ ὕψος τοῦ θυσιαστηρίου· [14] ἐκ βάθους τῆς ἀρχῆς τοῦ κοιλώματος αὐτοῦ πρὸς τὸ ἱλαστήριον τὸ μέγα τὸ ὑποκάτωθεν πηχῶν δύο καὶ τὸ εὖρος πήχεος· καὶ ἀπὸ τοῦ ἱλαστηρίου

τοῦ μικροῦ ἐπὶ τὸ ἱλαστήριον τὸ μέγα πήχεις τέσσαρες καὶ εὖρος πῆχυς· [15] καὶ τὸ αριηλ πηχῶν τεσσάρων, καὶ ἀπὸ τοῦ αριηλ καὶ ὑπεράνω τῶν κεράτων πῆχυς. [16] καὶ τὸ αριηλ πηχῶν δώδεκα μήκους ἐπὶ πήχεις δώδεκα πλάτους, τετράγωνον ἐπὶ τὰ τέσσαρα μέρη αὐτοῦ· [17] καὶ τὸ ἱλαστῆριον πηχῶν δέκα τεσσάρων τὸ μῆκος ἐπὶ πήχεις δέκα τέσσαρας τὸ εὖρος ἐπὶ τέσσαρα μέρη αὐτοῦ· καὶ τὸ γεῖσος αὐτῷ κυκλόθεν κυκλούμενον αὐτῷ ἥμισυ πήχεος, καὶ τὸ κύκλωμα αὐτοῦ πῆχυς κυκλόθεν· καὶ οἱ κλιμακτῆρες αὐτοῦ βλέποντες κατ᾽ ἀνατολάς. [18] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ταῦτα τὰ προστάγματα τοῦ θυσιαστηρίου ἐν ἡμέρᾳ ποιήσεως αὐτοῦ τοῦ ἀναφέρειν ἐπ᾽ αὐτοῦ ὁλοκαυτώματα καὶ προσχέειν πρὸς αὐτὸ αἷμα. [19] καὶ δώσεις τοῖς ἱερεῦσι τοῖς Λευίταις τοῖς ἐκ τοῦ σπέρματος Σαδδουκ τοῖς ἐγγίζουσι πρός με, λέγει κύριος ὁ θεός, τοῦ λειτουργεῖν μοι, μόσχον ἐκ βοῶν περὶ ἁμαρτίας· [20] καὶ λήμψονται ἐκ τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσουσιν ἐπὶ τὰ τέσσαρα κέρατα τοῦ θυσιαστηρίου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱλαστηρίου καὶ ἐπὶ τὴν βάσιν κύκλῳ καὶ ἐξιλάσονται αὐτό· [21] καὶ λήμψονται τὸν μόσχον τὸν περὶ ἁμαρτίας, καὶ κατακαυθήσεται ἐν τῷ ἀποκεχωρισμένῳ τοῦ οἴκου ἔξωθεν τῶν ἁγίων. [22] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ λήμψονται ἐρίφους δύο αἰγῶν ἀμώμους ὑπὲρ ἁμαρτίας καὶ ἐξιλάσονται τὸ θυσιαστήριον καθότι ἐξιλάσαντο ἐν τῷ μόσχῳ· [23] καὶ μετὰ τὸ συντελέσαι σε τὸν ἐξιλασμὸν προσοίσουσι μόσχον ἐκ βοῶν ἄμωμον καὶ κριὸν ἐκ προβάτων ἄμωμον, [24] καὶ προσοίσετε ἐναντίον κυρίου, καὶ ἐπιρρίψουσιν οἱ ἱερεῖς ἐπ᾽ αὐτὰ ἅλα καὶ ἀνοίσουσιν αὐτὰ ὁλοκαυτώματα τῷ κυρίῳ. [25] ἑπτὰ ἡμέρας ποιήσεις ἔριφον ὑπὲρ ἁμαρτίας καθ᾽ ἡμέραν καὶ μόσχον ἐκ βοῶν καὶ κριὸν ἐκ προβάτων, ἄμωμα ποιήσουσιν [26] ἑπτὰ ἡμέρας· καὶ ἐξιλάσονται τὸ θυσιαστήριον καὶ καθαριοῦσιν αὐτὸ καὶ πλήσουσιν χεῖρας αὐτῶν. [27] καὶ ἔσται ἀπὸ τῆς ἡμέρας τῆς ὀγδόης καὶ ἐπέκεινα ποιήσουσιν οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ τοῦ σωτηρίου ὑμῶν. καὶ προσδέξομαι ὑμᾶς, λέγει κύριος.

CHAPTER 44

[1] Καὶ ἐπέστρεψέν με κατὰ τὴν ὁδὸν τῆς πύλης τῶν ἁγίων τῆς ἐξωτέρας τῆς βλεπούσης κατ᾽ ἀνατολάς, καὶ αὕτη ἦν κεκλεισμένη. [2] καὶ εἶπεν κύριος πρός με Ἡ πύλη αὕτη κεκλεισμένη ἔσται, οὐκ ἀνοιχθήσεται, καὶ οὐδεὶς μὴ διέλθῃ δι᾽ αὐτῆς, ὅτι κύριος ὁ θεὸς τοῦ Ισραηλ εἰσελεύσεται δι᾽ αὐτῆς, καὶ ἔσται κεκλεισμένη· [3] διότι ὁ ἡγούμενος, οὗτος καθήσεται ἐν αὐτῇ τοῦ φαγεῖν ἄρτον ἐναντίον κυρίου· κατὰ τὴν ὁδὸν αιλαμ τῆς πύλης εἰσελεύσεται καὶ κατὰ τὴν ὁδὸν αὐτοῦ ἐξελεύσεται. – [4] καὶ εἰσήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν κατέναντι τοῦ οἴκου, καὶ εἶδον καὶ ἰδοὺ πλήρης δόξης ὁ οἶκος κυρίου, καὶ πίπτω ἐπὶ πρόσωπόν μου. [5] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, τάξον εἰς τὴν καρδίαν σου καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου καὶ τοῖς ὠσίν σου ἄκουε πάντα, ὅσα ἐγὼ λαλῶ μετὰ σοῦ, κατὰ πάντα τὰ προστάγματα οἴκου κυρίου καὶ κατὰ πάντα τὰ νόμιμα αὐτοῦ· καὶ τάξεις τὴν καρδίαν σου εἰς τὴν εἴσοδον τοῦ οἴκου κατὰ πάσας τὰς ἐξόδους αὐτοῦ ἐν πᾶσι τοῖς ἁγίοις. [6] καὶ ἐρεῖς πρὸς τὸν οἶκον τὸν παραπικραίνοντα, πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος ὁ θεός Ἱκανούσθω ὑμῖν ἀπὸ πασῶν τῶν ἀνομιῶν ὑμῶν, οἶκος Ισραηλ, [7] τοῦ εἰσαγαγεῖν ὑμᾶς υἱοὺς ἀλλογενεῖς ἀπεριτμήτους καρδίᾳ καὶ ἀπεριτμήτους σαρκὶ τοῦ γίνεσθαι ἐν τοῖς ἁγίοις μου, καὶ ἐβεβήλουν αὐτὰ ἐν τῷ προσφέρειν ὑμᾶς ἄρτους, στέαρ καὶ αἷμα, καὶ παρεβαίνετε τὴν διαθήκην μου ἐν πάσαις ταῖς ἀνομίαις ὑμῶν [8] καὶ διετάξατε τοῦ φυλάσσειν φυλακὰς ἐν τοῖς ἁγίοις μου. [9] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Πᾶς υἱὸς ἀλλογενὴς ἀπερίτμητος καρδίᾳ καὶ ἀπερίτμητος σαρκὶ οὐκ εἰσελεύσεται εἰς τὰ ἅγιά μου ἐν πᾶσιν υἱοῖς ἀλλογενῶν τῶν ὄντων ἐν μέσῳ οἴκου Ισραηλ, [10] ἀλλ᾽ ἢ οἱ Λευῖται, οἵτινες ἀφήλαντο ἀπ᾽ ἐμοῦ ἐν τῷ πλανᾶσθαι τὸν Ισραηλ ἀπ᾽ ἐμοῦ κατόπισθεν τῶν ἐνθυμημάτων αὐτῶν, καὶ λήμψονται ἀδικίαν αὐτῶν [11] καὶ ἔσονται ἐν τοῖς ἁγίοις μου λειτουργοῦντες θυρωροὶ ἐπὶ τῶν πυλῶν τοῦ οἴκου καὶ λειτουργοῦντες τῷ οἴκῳ· οὗτοι σφάξουσιν τὰ ὁλοκαυτώματα καὶ τὰς θυσίας τῷ λαῷ, καὶ οὗτοι στήσονται ἐναντίον τοῦ λαοῦ τοῦ λειτουργεῖν αὐτοῖς. [12] ἀνθ᾽ ὧν ἐλειτούργουν αὐτοῖς πρὸ προσώπου τῶν εἰδώλων αὐτῶν καὶ ἐγένετο τῷ οἴκῳ Ισραηλ εἰς κόλασιν ἀδικίας, ἕνεκα τούτου ἦρα τὴν χεῖρά μου ἐπ᾽ αὐτούς, λέγει κύριος ὁ θεός, [13] καὶ οὐκ ἐγγιοῦσι πρός με τοῦ ἱερατεύειν μοι οὐδὲ τοῦ προσάγειν πρὸς τὰ ἅγια υἱῶν τοῦ Ισραηλ οὐδὲ πρὸς τὰ ἅγια τῶν ἁγίων μου καὶ λήμψονται ἀτιμίαν αὐτῶν ἐν τῇ πλανήσει, ᾗ ἐπλανήθησαν. [14] καὶ κατατάξουσιν αὐτοὺς φυλάσσειν φυλακὰς τοῦ οἴκου εἰς πάντα τὰ ἔργα αὐτοῦ καὶ εἰς πάντα, ὅσα ἂν ποιήσωσιν. – [15] οἱ ἱερεῖς οἱ Λευῖται οἱ

υἱοὶ τοῦ Σαδδουκ, οἵτινες ἐφυλάξαντο τὰς φυλακὰς τῶν ἁγίων μου ἐν τῷ πλανᾶσθαι οἶκον Ισραηλ ἀπ᾽ ἐμοῦ, οὗτοι προσάξουσιν πρός με τοῦ λειτουργεῖν μοι καὶ στήσονται πρὸ προσώπου μου τοῦ προσφέρειν μοι θυσίαν, στέαρ καὶ αἷμα, λέγει κύριος ὁ θεός. [16] οὗτοι εἰσελεύσονται εἰς τὰ ἅγιά μου, καὶ οὗτοι προσελεύσονται πρὸς τὴν τράπεζάν μου τοῦ λειτουργεῖν μοι καὶ φυλάξουσιν τὰς φυλακάς μου. [17] καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι αὐτοὺς τὰς πύλας τῆς αὐλῆς τῆς ἐσωτέρας στολὰς λινᾶς ἐνδύσονται καὶ οὐκ ἐνδύσονται ἐρεᾶ ἐν τῷ λειτουργεῖν αὐτοὺς ἀπὸ τῆς πύλης τῆς ἐσωτέρας αὐλῆς· [18] καὶ κιδάρεις λινᾶς ἕξουσιν ἐπὶ ταῖς κεφαλαῖς αὐτῶν καὶ περισκελῆ λινᾶ ἕξουσιν ἐπὶ τὰς ὀσφύας αὐτῶν καὶ οὐ περιζώσονται βίᾳ. [19] καὶ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἐξωτέραν πρὸς τὸν λαὸν ἐκδύσονται τὰς στολὰς αὐτῶν, ἐν αἷς αὐτοὶ λειτουργοῦσιν ἐν αὐταῖς, καὶ θήσουσιν αὐτὰς ἐν ταῖς ἐξέδραις τῶν ἁγίων καὶ ἐνδύσονται στολὰς ἑτέρας καὶ οὐ μὴ ἁγιάσωσιν τὸν λαὸν ἐν ταῖς στολαῖς αὐτῶν. [20] καὶ τὰς κεφαλὰς αὐτῶν οὐ ξυρήσονται καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσιν, καλύπτοντες καλύψουσιν τὰς κεφαλὰς αὐτῶν. [21] καὶ οἶνον οὐ μὴ πίωσιν πᾶς ἱερεὺς ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἐσωτέραν. [22] καὶ χήραν καὶ ἐκβεβλημένην οὐ λήμψονται ἑαυτοῖς εἰς γυναῖκα, ἀλλ᾽ ἢ παρθένον ἐκ τοῦ σπέρματος Ισραηλ· καὶ χήρα ἐὰν γένηται ἐξ ἱερέως, λήμψονται. [23] καὶ τὸν λαόν μου διδάξουσιν ἀνὰ μέσον ἁγίου καὶ βεβήλου καὶ ἀνὰ μέσον ἀκαθάρτου καὶ καθαροῦ γνωριοῦσιν αὐτοῖς. [24] καὶ ἐπὶ κρίσιν αἵματος οὗτοι ἐπιστήσονται τοῦ διακρίνειν· τὰ δικαιώματά μου δικαιώσουσιν καὶ τὰ κρίματά μου κρινοῦσιν καὶ τὰ νόμιμά μου καὶ τὰ προστάγματά μου ἐν πάσαις ταῖς ἑορταῖς μου φυλάξονται καὶ τὰ σάββατά μου ἁγιάσουσιν. [25] καὶ ἐπὶ ψυχὴν ἀνθρώπου οὐκ εἰσελεύσονται τοῦ μιανθῆναι, ἀλλ᾽ ἢ ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπὶ υἱῷ καὶ ἐπὶ θυγατρὶ καὶ ἐπὶ ἀδελφῷ καὶ ἐπὶ ἀδελφῇ αὐτοῦ, ἢ οὐ γέγονεν ἀνδρί, μιανθήσεται. [26] καὶ μετὰ τὸ καθαρισθῆναι αὐτὸν ἑπτὰ ἡμέρας ἐξαριθμήσει αὐτῷ· [27] καὶ ᾗ ἂν ἡμέρᾳ εἰσπορεύωνται εἰς τὴν αὐλὴν τὴν ἐσωτέραν τοῦ λειτουργεῖν ἐν τῷ ἁγίῳ, προσοίσουσιν ἱλασμόν, λέγει κύριος ὁ θεός. [28] καὶ ἔσται αὐτοῖς εἰς κληρονομίαν· ἐγὼ κληρονομία αὐτοῖς, καὶ κατάσχεσις αὐτοῖς οὐ δοθήσεται ἐν τοῖς υἱοῖς Ισραηλ, ὅτι ἐγὼ κατάσχεσις αὐτῶν. [29] καὶ τὰς θυσίας καὶ τὰ ὑπὲρ ἁμαρτίας καὶ τὰ ὑπὲρ ἀγνοίας οὗτοι φάγονται, καὶ πᾶν ἀφόρισμα ἐν τῷ Ισραηλ αὐτοῖς ἔσται· [30] ἀπαρχαὶ πάντων καὶ τὰ πρωτότοκα πάντων καὶ τὰ ἀφαιρέματα πάντα ἐκ πάντων τῶν ἀπαρχῶν ὑμῶν τοῖς ἱερεῦσιν ἔσται· καὶ τὰ πρωτογενήματα ὑμῶν δώσετε τῷ ἱερεῖ τοῦ θεῖναι εὐλογίας ὑμῶν ἐπὶ τοὺς οἴκους ὑμῶν. [31] καὶ πᾶν θνησιμαῖον καὶ θηριάλωτον ἐκ τῶν πετεινῶν καὶ ἐκ τῶν κτηνῶν οὐ φάγονται οἱ ἱερεῖς.

CHAPTER 45

[1] Καὶ ἐν τῷ καταμετρεῖσθαι ὑμᾶς τὴν γῆν ἐν κληρονομίᾳ ἀφοριεῖτε ἀπαρχὴν τῷ κυρίῳ ἅγιον ἀπὸ τῆς γῆς, πέντε καὶ εἴκοσι χιλιάδας μῆκος καὶ εὖρος εἴκοσι χιλιάδας· ἅγιον ἔσται ἐν πᾶσι τοῖς ὁρίοις αὐτοῦ κυκλόθεν. [2] καὶ ἔσται ἐκ τούτου εἰς ἁγίασμα πεντακόσιοι ἐπὶ πεντακοσίους τετράγωνον κυκλόθεν, καὶ πήχεις πεντήκοντα διάστημα αὐτῷ κυκλόθεν. [3] καὶ ἐκ ταύτης τῆς διαμετρήσεως διαμετρήσεις μῆκος πέντε καὶ εἴκοσι χιλιάδας καὶ εὖρος δέκα χιλιάδας, καὶ ἐν αὐτῇ ἔσται τὸ ἁγίασμα, ἅγια τῶν ἁγίων· [4] ἀπὸ τῆς γῆς ἔσται τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν ἐν τῷ ἁγίῳ καὶ ἔσται τοῖς ἐγγίζουσι λειτουργεῖν τῷ κυρίῳ, καὶ ἔσται αὐτοῖς τόπος εἰς οἴκους ἀφωρισμένους τῷ ἁγιασμῷ αὐτῶν. [5] εἴκοσι καὶ πέντε χιλιάδες μῆκος καὶ εὖρος δέκα χιλιάδες ἔσται τοῖς Λευίταις τοῖς λειτουργοῦσιν τῷ οἴκῳ, αὐτοῖς εἰς κατάσχεσιν, πόλεις τοῦ κατοικεῖν. [6] καὶ τὴν κατάσχεσιν τῆς πόλεως δώσεις πέντε χιλιάδας εὖρος καὶ μῆκος πέντε καὶ εἴκοσι χιλιάδας· ὃν τρόπον ἡ ἀπαρχὴ τῶν ἁγίων παντὶ οἴκῳ Ισραηλ ἔσονται. [7] καὶ τῷ ἡγουμένῳ ἐκ τούτου καὶ ἀπὸ τούτου εἰς τὰς ἀπαρχὰς τῶν ἁγίων εἰς κατάσχεσιν τῆς πόλεως κατὰ πρόσωπον τῶν ἀπαρχῶν τῶν ἁγίων καὶ κατὰ πρόσωπον τῆς κατασχέσεως τῆς πόλεως τὰ πρὸς θάλασσαν καὶ ἀπὸ τῶν πρὸς θάλασσαν πρὸς ἀνατολάς, καὶ τὸ μῆκος ὡς μία τῶν μερίδων ἀπὸ τῶν ὁρίων τῶν πρὸς θάλασσαν καὶ τὸ μῆκος ἐπὶ τὰ ὅρια τὰ πρὸς ἀνατολὰς τῆς γῆς· [8] καὶ ἔσται αὐτῷ εἰς κατάσχεσιν ἐν τῷ Ισραηλ, καὶ οὐ καταδυναστεύσουσιν οὐκέτι οἱ ἀφηγούμενοι τοῦ Ισραηλ τὸν λαόν μου, καὶ τὴν γῆν κατακληρονομήσουσιν οἶκος Ισραηλ κατὰ φυλὰς αὐτῶν. – [9] τάδε λέγει κύριος θεός Ἱκανούσθω ὑμῖν, οἱ ἀφηγούμενοι τοῦ Ισραηλ· ἀδικίαν καὶ ταλαιπωρίαν ἀφέλεσθε καὶ κρίμα καὶ δικαιοσύνην ποιήσατε, ἐξάρατε καταδυναστείαν ἀπὸ τοῦ λαοῦ μου, λέγει κύριος θεός. [10] ζυγὸς δίκαιος καὶ μέτρον δίκαιον καὶ χοῖνιξ δικαία ἔστω ὑμῖν. [11] τὸ μέτρον καὶ ἡ χοῖνιξ ὁμοίως μία ἔσται τοῦ λαμβάνειν· τὸ δέκατον τοῦ γομορ ἡ χοῖνιξ, καὶ τὸ δέκατον τοῦ γομορ τὸ μέτρον, πρὸς τὸ γομορ ἔσται ἴσον. [12] καὶ τὸ στάθμιον εἴκοσι ὀβολοί· οἱ πέντε σίκλοι πέντε, καὶ οἱ δέκα σίκλοι δέκα, καὶ πεντήκοντα σίκλοι ἡ μνᾶ ἔσται ὑμῖν. [13] Καὶ αὕτη ἡ ἀπαρχή, ἣν ἀφοριεῖτε· ἕκτον τοῦ μέτρου ἀπὸ τοῦ γομορ τοῦ πυροῦ καὶ τὸ ἕκτον τοῦ οιφι ἀπὸ τοῦ κόρου τῶν κριθῶν. [14] καὶ τὸ πρόσταγμα τοῦ ἐλαίου· κοτύλην ἐλαίου ἀπὸ δέκα κοτυλῶν, ὅτι αἱ δέκα κοτύλαι εἰσὶν γομορ. [15] καὶ πρόβατον ἀπὸ τῶν δέκα προβάτων ἀφαίρεμα ἐκ πασῶν τῶν πατριῶν τοῦ Ισραηλ εἰς θυσίας καὶ εἰς ὁλοκαυτώματα καὶ εἰς σωτηρίου τοῦ ἐξιλάσκεσθαι περὶ ὑμῶν, λέγει κύριος θεός. [16] καὶ πᾶς ὁ

λαὸς δώσει τὴν ἀπαρχὴν ταύτην τῷ ἀφηγουμένῳ τοῦ Ισραηλ. [17] καὶ διὰ τοῦ ἀφηγουμένου ἔσται τὰ ὁλοκαυτώματα καὶ αἱ θυσίαι καὶ αἱ σπονδαὶ ἔσονται ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς νουμηνίαις καὶ ἐν τοῖς σαββάτοις καὶ ἐν πάσαις ταῖς ἑορταῖς οἴκου Ισραηλ· αὐτὸς ποιήσει τὰ ὑπὲρ ἁμαρτίας καὶ τὴν θυσίαν καὶ τὰ ὁλοκαυτώματα καὶ τὰ τοῦ σωτηρίου τοῦ ἐξιλάσκεσθαι ὑπὲρ τοῦ οἴκου Ισραηλ. [18] Τάδε λέγει κύριος θεός Ἐν τῷ πρώτῳ μηνὶ μιᾷ τοῦ μηνὸς λήμψεσθε μόσχον ἐκ βοῶν ἄμωμον τοῦ ἐξιλάσασθαι τὸ ἅγιον. [19] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ ἐξιλασμοῦ καὶ δώσει ἐπὶ τὰς φλιὰς τοῦ οἴκου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱεροῦ καὶ ἐπὶ τὸ θυσιαστήριον καὶ ἐπὶ τὰς φλιὰς τῆς πύλης τῆς αὐλῆς τῆς ἐσωτέρας. [20] καὶ οὕτως ποιήσεις ἐν τῷ ἑβδόμῳ μηνὶ μιᾷ τοῦ μηνὸς λήμψῃ παρ᾽ ἑκάστου ἀπόμοιραν καὶ ἐξιλάσεσθε τὸν οἶκον. [21] καὶ ἐν τῷ πρώτῳ μηνὶ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς ἔσται ὑμῖν τὸ πασχα ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε. [22] καὶ ποιήσει ὁ ἀφηγούμενος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑπὲρ αὐτοῦ καὶ τοῦ οἴκου καὶ ὑπὲρ παντὸς τοῦ λαοῦ τῆς γῆς μόσχον ὑπὲρ ἁμαρτίας. [23] καὶ τὰς ἑπτὰ ἡμέρας τῆς ἑορτῆς ποιήσει ὁλοκαυτώματα τῷ κυρίῳ, ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς ἀμώμους καθ᾽ ἡμέραν τὰς ἑπτὰ ἡμέρας καὶ ὑπὲρ ἁμαρτίας ἔριφον αἰγῶν καθ᾽ ἡμέραν. [24] καὶ θυσίαν πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῷ ποιήσεις καὶ ἐλαίου τὸ ιν τῷ πέμματι. [25] καὶ ἐν τῷ ἑβδόμῳ μηνὶ πεντεκαιδεκάτῃ τοῦ μηνὸς ἐν τῇ ἑορτῇ ποιήσεις κατὰ τὰ αὐτὰ ἑπτὰ ἡμέρας, καθὼς τὰ ὑπὲρ τῆς ἁμαρτίας καὶ καθὼς τὰ ὁλοκαυτώματα καὶ καθὼς τὸ μαναα καὶ καθὼς τὸ ἔλαιον.

CHAPTER 46

[1] Τάδε λέγει κύριος θεός Πύλη ἡ ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ ἡ βλέπουσα πρὸς ἀνατολὰς ἔσται κεκλεισμένη ἓξ ἡμέρας τὰς ἐνεργούς, ἐν δὲ τῇ ἡμέρᾳ τῶν σαββάτων ἀνοιχθήσεται καὶ ἐν τῇ ἡμέρᾳ τῆς νουμηνίας ἀνοιχθήσεται. [2] καὶ εἰσελεύσεται ὁ ἀφηγούμενος κατὰ τὴν ὁδὸν τοῦ αιλαμ τῆς πύλης τῆς ἔξωθεν καὶ στήσεται ἐπὶ τὰ πρόθυρα τῆς πύλης, καὶ ποιήσουσιν οἱ ἱερεῖς τὰ ὁλοκαυτώματα αὐτοῦ καὶ τὰ τοῦ σωτηρίου αὐτοῦ· καὶ προσκυνήσει ἐπὶ τοῦ προθύρου τῆς πύλης καὶ ἐξελεύσεται, καὶ ἡ πύλη οὐ μὴ κλεισθῇ ἕως ἑσπέρας. [3] καὶ προσκυνήσει ὁ λαὸς τῆς γῆς κατὰ τὰ πρόθυρα τῆς πύλης ἐκείνης ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νουμηνίαις ἐναντίον κυρίου. [4] καὶ τὰ ὁλοκαυτώματα προσοίσει ὁ ἀφηγούμενος τῷ κυρίῳ· ἐν τῇ ἡμέρᾳ τῶν σαββάτων ἓξ ἀμνοὺς ἀμώμους καὶ κριὸν ἄμωμον [5] καὶ μαναα πέμμα τῷ κριῷ καὶ τοῖς ἀμνοῖς θυσίαν δόμα χειρὸς αὐτοῦ καὶ ἐλαίου τὸ ιν τῷ πέμματι· [6] καὶ ἐν τῇ ἡμέρᾳ τῆς νουμηνίας μόσχον ἄμωμον καὶ ἓξ ἀμνούς, καὶ κριὸς ἄμωμος ἔσται, [7] καὶ πέμμα τῷ κριῷ καὶ πέμμα τῷ μόσχῳ ἔσται μαναα, καὶ τοῖς ἀμνοῖς καθὼς ἐὰν ἐκποιῇ ἡ χεὶρ αὐτοῦ, καὶ ἐλαίου τὸ ιν τῷ πέμματι. [8] καὶ ἐν τῷ εἰσπορεύεσθαι τὸν ἀφηγούμενον κατὰ τὴν ὁδὸν τοῦ αιλαμ τῆς πύλης εἰσελεύσεται καὶ κατὰ τὴν ὁδὸν τῆς πύλης ἐξελεύσεται. [9] καὶ ὅταν εἰσπορεύηται ὁ λαὸς τῆς γῆς ἐναντίον κυρίου ἐν ταῖς ἑορταῖς, ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν προσκυνεῖν ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον, καὶ ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν· οὐκ ἀναστρέψει κατὰ τὴν πύλην, ἣν εἰσελήλυθεν, ἀλλ᾽ ἢ κατ᾽ εὐθὺ αὐτῆς ἐξελεύσεται. [10] καὶ ὁ ἀφηγούμενος ἐν μέσῳ αὐτῶν ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰσελεύσεται μετ᾽ αὐτῶν καὶ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐξελεύσεται. [11] καὶ ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς πανηγύρεσιν ἔσται τὸ μαναα πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῷ καὶ τοῖς ἀμνοῖς καθὼς ἂν ἐκποιῇ ἡ χεὶρ αὐτοῦ καὶ ἐλαίου τὸ ιν τῷ πέμματι. [12] ἐὰν δὲ ποιήσῃ ὁ ἀφηγούμενος ὁμολογίαν ὁλοκαύτωμα σωτηρίου τῷ κυρίῳ, καὶ ἀνοίξει ἑαυτῷ τὴν πύλην τὴν βλέπουσαν κατ᾽ ἀνατολὰς καὶ ποιήσει τὸ ὁλοκαύτωμα αὐτοῦ καὶ τὰ τοῦ σωτηρίου αὐτοῦ, ὃν τρόπον ποιεῖ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, καὶ ἐξελεύσεται καὶ κλείσει τὰς θύρας μετὰ τὸ ἐξελθεῖν αὐτόν. [13] καὶ ἀμνὸν ἐνιαύσιον ἄμωμον ποιήσει εἰς ὁλοκαύτωμα καθ᾽ ἡμέραν τῷ κυρίῳ, πρωὶ ποιήσει αὐτόν· [14] καὶ μαναα ποιήσει ἐπ᾽ αὐτῷ τὸ πρωὶ ἕκτον τοῦ μέτρου καὶ ἐλαίου τὸ τρίτον τοῦ ιν τοῦ ἀναμεῖξαι τὴν σεμίδαλιν μαναα τῷ κυρίῳ, πρόσταγμα διὰ παντός. [15] ποιήσετε τὸν ἀμνὸν καὶ τὸ μαναα

καὶ τὸ ἔλαιον ποιήσετε τὸ πρωῒ ὁλοκαύτωμα διὰ παντός. [16] Τάδε λέγει κύριος θεός Ἐὰν δῷ ὁ ἀφηγούμενος δόμα ἑνὶ ἐκ τῶν υἱῶν αὐτοῦ ἐκ τῆς κληρονομίας αὐτοῦ, τοῦτο τοῖς υἱοῖς αὐτοῦ ἔσται κατάσχεσις ἐν κληρονομίᾳ. [17] ἐὰν δὲ δῷ δόμα ἑνὶ τῶν παίδων αὐτοῦ, καὶ ἔσται αὐτῷ ἕως τοῦ ἔτους τῆς ἀφέσεως, καὶ ἀποδώσει τῷ ἀφηγουμένῳ· πλὴν τῆς κληρονομίας τῶν υἱῶν αὐτοῦ, αὐτοῖς ἔσται. [18] καὶ οὐ μὴ λάβῃ ὁ ἀφηγούμενος ἐκ τῆς κληρονομίας τοῦ λαοῦ καταδυναστεῦσαι αὐτούς· ἐκ τῆς κατασχέσεως αὐτοῦ κατακληρονομήσει τοῖς υἱοῖς αὐτοῦ, ὅπως μὴ διασκορπίζηται ὁ λαός μου ἕκαστος ἐκ τῆς κατασχέσεως αὐτοῦ. [19] Καὶ εἰσήγαγέν με εἰς τὴν εἴσοδον τῆς κατὰ νώτου τῆς πύλης εἰς τὴν ἐξέδραν τῶν ἁγίων τῶν ἱερέων τὴν βλέπουσαν πρὸς βορρᾶν, καὶ ἰδοὺ τόπος ἐκεῖ κεχωρισμένος. [20] καὶ εἶπεν πρός με Οὗτος ὁ τόπος ἐστίν, οὗ ἑψήσουσιν ἐκεῖ οἱ ἱερεῖς τὰ ὑπὲρ ἀγνοίας καὶ τὰ ὑπὲρ ἁμαρτίας καὶ ἐκεῖ πέψουσι τὸ μαναα τὸ παράπαν τοῦ μὴ ἐκφέρειν εἰς τὴν αὐλὴν τὴν ἐξωτέραν τοῦ ἁγιάζειν τὸν λαόν. [21] καὶ ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν καὶ περιήγαγέν με ἐπὶ τὰ τέσσαρα μέρη τῆς αὐλῆς, καὶ ἰδοὺ αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς· [22] ἐπὶ τὰ τέσσαρα κλίτη τῆς αὐλῆς αὐλὴ μικρά, μῆκος πηχῶν τεσσαράκοντα καὶ εὖρος πηχῶν τριάκοντα, μέτρον ἓν ταῖς τέσσαρσιν. [23] καὶ ἐξέδραι κύκλῳ ἐν αὐταῖς, κύκλῳ ταῖς τέσσαρσιν, καὶ μαγειρεῖα γεγονότα ὑποκάτω τῶν ἐξεδρῶν κύκλῳ· [24] καὶ εἶπεν πρός με Οὗτοι οἱ οἶκοι τῶν μαγειρείων, οὗ ἑψήσουσιν ἐκεῖ οἱ λειτουργοῦντες τῷ οἴκῳ τὰ θύματα τοῦ λαοῦ.

CHAPTER 47

[1] Καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τοῦ οἴκου, καὶ ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου κατ᾽ ἀνατολάς, ὅτι τὸ πρόσωπον τοῦ οἴκου ἔβλεπεν κατ᾽ ἀνατολάς, καὶ τὸ ὕδωρ κατέβαινεν ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ ἀπὸ νότου ἐπὶ τὸ θυσιαστήριον. [2] καὶ ἐξήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν καὶ περιήγαγέν με τὴν ὁδὸν ἔξωθεν πρὸς τὴν πύλην τῆς αὐλῆς τῆς βλεπούσης κατ᾽ ἀνατολάς, καὶ ἰδοὺ τὸ ὕδωρ κατεφέρετο ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ. [3] καθὼς ἔξοδος ἀνδρὸς ἐξ ἐναντίας, καὶ μέτρον ἐν τῇ χειρὶ αὐτοῦ, καὶ διεμέτρησεν χιλίους ἐν τῷ μέτρῳ, καὶ διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἀφέσεως· [4] καὶ διεμέτρησεν χιλίους, καὶ διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἕως τῶν μηρῶν· καὶ διεμέτρησεν χιλίους, καὶ διῆλθεν ὕδωρ ἕως ὀσφύος· [5] καὶ διεμέτρησεν χιλίους, καὶ οὐκ ἠδύνατο διελθεῖν, ὅτι ἐξύβριζεν τὸ ὕδωρ ὡς ῥοῖζος χειμάρρου, ὃν οὐ διαβήσονται. [6] καὶ εἶπεν πρός με Εἰ ἑώρακας, υἱὲ ἀνθρώπου; καὶ ἤγαγέν με ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ. [7] ἐν τῇ ἐπιστροφῇ μου καὶ ἰδοὺ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἔνθεν καὶ ἔνθεν. [8] καὶ εἶπεν πρός με Τὸ ὕδωρ τοῦτο τὸ ἐκπορευόμενον εἰς τὴν Γαλιλαίαν τὴν πρὸς ἀνατολὰς καὶ κατέβαινεν ἐπὶ τὴν Ἀραβίαν καὶ ἤρχετο ἕως ἐπὶ τὴν θάλασσαν ἐπὶ τὸ ὕδωρ τῆς διεκβολῆς, καὶ ὑγιάσει τὰ ὕδατα. [9] καὶ ἔσται πᾶσα ψυχὴ τῶν ζῴων τῶν ἐκζεόντων ἐπὶ πάντα, ἐφ᾽ ἃ ἂν ἐπέλθῃ ἐκεῖ ὁ ποταμός, ζήσεται, καὶ ἔσται ἐκεῖ ἰχθὺς πολὺς σφόδρα, ὅτι ἥκει ἐκεῖ τὸ ὕδωρ τοῦτο, καὶ ὑγιάσει καὶ ζήσεται· πᾶν, ἐφ᾽ ὃ ἂν ἐπέλθῃ ὁ ποταμὸς ἐκεῖ, ζήσεται. [10] καὶ στήσονται ἐκεῖ ἁλεεῖς ἀπὸ Αινγαδιν ἕως Αιναγαλιμ· ψυγμὸς σαγηνῶν ἔσται, καθ᾽ αὐτὴν ἔσται, καὶ οἱ ἰχθύες αὐτῆς ὡς οἱ ἰχθύες τῆς θαλάσσης τῆς μεγάλης πλῆθος πολὺ σφόδρα. [11] καὶ ἐν τῇ διεκβολῇ αὐτοῦ καὶ ἐν τῇ ἐπιστροφῇ αὐτοῦ καὶ ἐν τῇ ὑπεράρσει αὐτοῦ οὐ μὴ ὑγιάσωσιν· εἰς ἅλας δέδονται. [12] καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται ἐπὶ τοῦ χείλους αὐτοῦ ἔνθεν καὶ ἔνθεν πᾶν ξύλον βρώσιμον, οὐ μὴ παλαιωθῇ ἐπ᾽ αὐτοῦ, οὐδὲ μὴ ἐκλίπῃ ὁ καρπὸς αὐτοῦ· τῆς καινότητος αὐτοῦ πρωτοβολήσει, διότι τὰ ὕδατα αὐτῶν ἐκ τῶν ἁγίων ταῦτα ἐκπορεύεται, καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρῶσιν καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν. [13] Τάδε λέγει κύριος θεός Ταῦτα τὰ ὅρια κατακληρονομήσετε τῆς γῆς, ταῖς δώδεκα φυλαῖς τῶν υἱῶν Ισραηλ πρόσθεσις σχοινίσματος. [14] καὶ κατακληρονομήσετε αὐτὴν ἕκαστος καθὼς ὁ ἀδελφὸς αὐτοῦ, εἰς ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν αὐτῶν, καὶ πεσεῖται ἡ γῆ αὕτη ὑμῖν ἐν κληρονομίᾳ. [15] καὶ ταῦτα τὰ ὅρια τῆς γῆς πρὸς βορρᾶν· ἀπὸ τῆς θαλάσσης τῆς μεγάλης τῆς καταβαινούσης καὶ περισχιζούσης τῆς εἰσόδου Ημαθ Σεδδαδα, [16]

Βηρωθα, Σεβραιμ, Ηλιαμ, ἀνὰ μέσον ὁρίων Δαμασκοῦ καὶ ἀνὰ μέσον ὁρίων Ημαθ, αὐλὴ τοῦ Σαυναν, αἵ εἰσιν ἐπάνω τῶν ὁρίων Αυρανίτιδος. [17] ταῦτα τὰ ὅρια ἀπὸ τῆς θαλάσσης ἀπὸ τῆς αὐλῆς τοῦ Αιναν, ὅρια Δαμασκοῦ καὶ τὰ πρὸς βορρᾶν. [18] καὶ τὰ πρὸς ἀνατολὰς ἀνὰ μέσον τῆς Αυρανίτιδος καὶ ἀνὰ μέσον Δαμασκοῦ καὶ ἀνὰ μέσον τῆς Γαλααδίτιδος καὶ ἀνὰ μέσον τῆς γῆς τοῦ Ισραηλ, ὁ Ιορδάνης διορίζει ἐπὶ τὴν θάλασσαν τὴν πρὸς ἀνατολὰς Φοινικῶνος· ταῦτα τὰ πρὸς ἀνατολάς. [19] καὶ τὰ πρὸς νότον καὶ λίβα ἀπὸ Θαιμαν καὶ Φοινικῶνος ἕως ὕδατος Μαριμωθ Καδης παρεκτεῖνον ἐπὶ τὴν θάλασσαν τὴν μεγάλην· τοῦτο τὸ μέρος νότος καὶ λίψ. [20] τοῦτο τὸ μέρος τῆς θαλάσσης τῆς μεγάλης· ὁρίζει ἕως κατέναντι τῆς εἰσόδου Ημαθ ἕως εἰσόδου αὐτοῦ· ταῦτά ἐστιν τὰ πρὸς θάλασσαν Ημαθ. [21] καὶ διαμερίσετε τὴν γῆν ταύτην αὐτοῖς, ταῖς φυλαῖς τοῦ Ισραηλ. [22] βαλεῖτε αὐτὴν ἐν κλήρῳ ὑμῖν καὶ τοῖς προσηλύτοις τοῖς παροικοῦσιν ἐν μέσῳ ὑμῶν, οἵτινες ἐγέννησαν υἱοὺς ἐν μέσῳ ὑμῶν· καὶ ἔσονται ὑμῖν ὡς αὐτόχθονες ἐν τοῖς υἱοῖς τοῦ Ισραηλ, μεθ᾽ ὑμῶν φάγονται ἐν κληρονομίᾳ ἐν μέσῳ τῶν φυλῶν τοῦ Ισραηλ· [23] καὶ ἔσονται ἐν φυλῇ προσηλύτων ἐν τοῖς προσηλύτοις τοῖς μετ᾽ αὐτῶν, ἐκεῖ δώσετε κληρονομίαν αὐτοῖς, λέγει κύριος θεός.

CHAPTER 48

[1] Καὶ ταῦτα τὰ ὀνόματα τῶν φυλῶν· ἀπὸ τῆς ἀρχῆς τῆς πρὸς βορρᾶν κατὰ τὸ μέρος τῆς καταβάσεως τοῦ περισχίζοντος ἐπὶ τὴν εἴσοδον τῆς Ημαθ αὐλῆς τοῦ Αιναν, ὅριον Δαμασκοῦ πρὸς βορρᾶν κατὰ μέρος Ημαθ αὐλῆς, καὶ ἔσται αὐτοῖς τὰ πρὸς ἀνατολὰς ἕως πρὸς θάλασσαν Δαν, μία. [2] καὶ ἀπὸ τῶν ὁρίων τοῦ Δαν τὰ πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ασηρ, μία. [3] καὶ ἀπὸ τῶν ὁρίων Ασηρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Νεφθαλιμ, μία. [4] καὶ ἀπὸ τῶν ὁρίων Νεφθαλι ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Μανασση, μία. [5] καὶ ἀπὸ τῶν ὁρίων Μανασση ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Εφραιμ, μία. [6] καὶ ἀπὸ τῶν ὁρίων Εφραιμ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ρουβην, μία. [7] καὶ ἀπὸ τῶν ὁρίων Ρουβην ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ιουδα, μία. [8] Καὶ ἀπὸ τῶν ὁρίων Ιουδα ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ἔσται ἡ ἀπαρχὴ τοῦ ἀφορισμοῦ, πέντε καὶ εἴκοσι χιλιάδες εὖρος καὶ μῆκος καθὼς μία τῶν μερίδων ἀπὸ τῶν πρὸς ἀνατολὰς καὶ ἕως τῶν πρὸς θάλασσαν, καὶ ἔσται τὸ ἅγιον ἐν μέσῳ αὐτῶν· [9] ἀπαρχή, ἣν ἀφοριοῦσι τῷ κυρίῳ, μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος εἴκοσι καὶ πέντε χιλιάδες. [10] τούτων ἔσται ἡ ἀπαρχὴ τῶν ἁγίων· τοῖς ἱερεῦσιν, πρὸς βορρᾶν πέντε καὶ εἴκοσι χιλιάδες καὶ πρὸς θάλασσαν πλάτος δέκα χιλιάδες καὶ πρὸς ἀνατολὰς πλάτος δέκα χιλιάδες καὶ πρὸς νότον μῆκος εἴκοσι καὶ πέντε χιλιάδες, καὶ τὸ ὄρος τῶν ἁγίων ἔσται ἐν μέσῳ αὐτοῦ· [11] τοῖς ἱερεῦσι τοῖς ἡγιασμένοις υἱοῖς Σαδδουκ τοῖς φυλάσσουσι τὰς φυλακὰς τοῦ οἴκου, οἵτινες οὐκ ἐπλανήθησαν ἐν τῇ πλανήσει υἱῶν Ισραηλ ὃν τρόπον ἐπλανήθησαν οἱ Λευῖται, [12] καὶ ἔσται αὐτοῖς ἡ ἀπαρχὴ δεδομένη ἐκ τῶν ἀπαρχῶν τῆς γῆς, ἅγιον ἁγίων ἀπὸ τῶν ὁρίων τῶν Λευιτῶν. [13] τοῖς δὲ Λευίταις τὰ ἐχόμενα τῶν ὁρίων τῶν ἱερέων, μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος δέκα χιλιάδες. πᾶν τὸ μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος εἴκοσι χιλιάδες. [14] οὐ πραθήσεται ἐξ αὐτοῦ οὐδὲ καταμετρηθήσεται, οὐδὲ ἀφαιρεθήσεται τὰ πρωτογενήματα τῆς γῆς, ὅτι ἅγιόν ἐστιν τῷ κυρίῳ. [15] τὰς δὲ πέντε χιλιάδας τὰς περισσὰς ἐπὶ τῷ πλάτει ἐπὶ ταῖς πέντε καὶ εἴκοσι χιλιάσιν, προτείχισμα ἔσται τῇ πόλει εἰς τὴν κατοικίαν καὶ εἰς διάστημα αὐτοῦ, καὶ ἔσται ἡ πόλις ἐν μέσῳ αὐτοῦ. [16] καὶ ταῦτα τὰ μέτρα αὐτῆς· ἀπὸ τῶν πρὸς βορρᾶν πεντακόσιοι καὶ τετρακισχίλιοι καὶ ἀπὸ τῶν πρὸς νότον πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς ἀνατολὰς πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς θάλασσαν τετρακισχιλίους πεντακοσίους· [17] καὶ ἔσται διάστημα τῇ πόλει πρὸς βορρᾶν διακόσιοι πεντήκοντα καὶ πρὸς

νότον διακόσιοι καὶ πεντήκοντα καὶ πρὸς ἀνατολὰς διακόσιοι πεντήκοντα καὶ πρὸς θάλασσαν διακόσιοι πεντήκοντα. [18] καὶ τὸ περισσὸν τοῦ μήκους τὸ ἐχόμενον τῶν ἀπαρχῶν τῶν ἁγίων δέκα χιλιάδες πρὸς ἀνατολὰς καὶ δέκα χιλιάδες πρὸς θάλασσαν, καὶ ἔσονται αἱ ἀπαρχαὶ τοῦ ἁγίου, καὶ ἔσται τὰ γενήματα αὐτῆς εἰς ἄρτους τοῖς ἐργαζομένοις τὴν πόλιν· [19] οἱ δὲ ἐργαζόμενοι τὴν πόλιν ἐργῶνται αὐτὴν ἐκ πασῶν τῶν φυλῶν τοῦ Ισραηλ. [20] πᾶσα ἡ ἀπαρχὴ πέντε καὶ εἴκοσι χιλιάδες ἐπὶ πέντε καὶ εἴκοσι χιλιάδας· τετράγωνον ἀφοριεῖτε αὐτοῦ τὴν ἀπαρχὴν τοῦ ἁγίου ἀπὸ τῆς κατασχέσεως τῆς πόλεως. [21] τὸ δὲ περισσὸν τῷ ἀφηγουμένῳ ἐκ τούτου καὶ ἐκ τούτου ἀπὸ τῶν ἀπαρχῶν τοῦ ἁγίου καὶ εἰς τὴν κατάσχεσιν τῆς πόλεως ἐπὶ πέντε καὶ εἴκοσι χιλιάδας μῆκος ἕως τῶν ὁρίων τῶν πρὸς ἀνατολὰς καὶ πρὸς θάλασσαν ἐπὶ πέντε καὶ εἴκοσι χιλιάδας ἕως τῶν ὁρίων τῶν πρὸς θάλασσαν ἐχόμενα τῶν μερίδων τοῦ ἀφηγουμένου· καὶ ἔσται ἡ ἀπαρχὴ τῶν ἁγίων καὶ τὸ ἁγίασμα τοῦ οἴκου ἐν μέσῳ αὐτῆς. [22] καὶ ἀπὸ τῆς κατασχέσεως τῶν Λευιτῶν καὶ ἀπὸ τῆς κατασχέσεως τῆς πόλεως ἐν μέσῳ τῶν ἀφηγουμένων ἔσται· ἀνὰ μέσον τῶν ὁρίων Ιουδα καὶ ἀνὰ μέσον τῶν ὁρίων Βενιαμιν τῶν ἀφηγουμένων ἔσται. [23] Καὶ τὸ περισσὸν τῶν φυλῶν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Βενιαμιν, μία. [24] καὶ ἀπὸ τῶν ὁρίων τῶν Βενιαμιν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Συμεων, μία. [25] καὶ ἀπὸ τῶν ὁρίων τῶν Συμεων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ισσαχαρ, μία. [26] καὶ ἀπὸ τῶν ὁρίων τῶν Ισσαχαρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ζαβουλων, μία. [27] καὶ ἀπὸ τῶν ὁρίων τῶν Ζαβουλων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Γαδ, μία. [28] καὶ ἀπὸ τῶν ὁρίων τῶν Γαδ ἕως τῶν πρὸς λίβα καὶ ἔσται τὰ ὅρια αὐτοῦ ἀπὸ Θαιμαν καὶ ὕδατος Μαριμωθ Καδης κληρονομίας ἕως τῆς θαλάσσης τῆς μεγάλης. [29] αὕτη ἡ γῆ, ἣν βαλεῖτε ἐν κλήρῳ ταῖς φυλαῖς Ισραηλ, καὶ οὗτοι οἱ διαμερισμοὶ αὐτῶν, λέγει κύριος θεός. [30] Καὶ αὗται αἱ διεκβολαὶ τῆς πόλεως αἱ πρὸς βορρᾶν, τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ. [31] καὶ αἱ πύλαι τῆς πόλεως ἐπ᾽ ὀνόμασιν φυλῶν τοῦ Ισραηλ· πύλαι τρεῖς πρὸς βορρᾶν, πύλη Ρουβην μία καὶ πύλη Ιουδα μία καὶ πύλη Λευι μία. [32] καὶ τὰ πρὸς ἀνατολὰς τετρακισχίλιοι καὶ πεντακόσιοι· καὶ πύλαι τρεῖς, πύλη Ιωσηφ μία καὶ πύλη Βενιαμιν μία καὶ πύλη Δαν μία. [33] καὶ τὰ πρὸς νότον τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ· καὶ πύλαι τρεῖς, πύλη Συμεων μία καὶ πύλη Ισσαχαρ μία καὶ πύλη Ζαβουλων μία. [34] καὶ τὰ πρὸς θάλασσαν τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ· καὶ πύλαι τρεῖς, πύλη Γαδ μία καὶ πύλη Ασηρ μία καὶ πύλη Νεφθαλιμ μία. [35] κύκλωμα δέκα καὶ ὀκτὼ χιλιάδες. καὶ τὸ ὄνομα τῆς πόλεως, ἀφ᾽ ἧς ἂν ἡμέρας γένηται, ἔσται τὸ ὄνομα αὐτῆς.

Daniel

CHAPTER 1

[1] Ἐν ἔτει τρίτῳ τῆς βασιλείας Ιωακιμ βασιλέως Ιουδα ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ιερουσαλημ καὶ ἐπολιόρκει αὐτήν. [2] καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ιωακιμ βασιλέα Ιουδα καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ· καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ. [3] καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεζ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ισραηλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν [4] νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοουμένους φρόνησιν καὶ οἷς ἐστιν ἰσχὺς ἐν αὐτοῖς ἑστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων. [5] καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ’ ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα στῆναι ἐνώπιον τοῦ βασιλέως. [6] καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ιουδα Δανιηλ καὶ Ανανιας καὶ Μισαηλ καὶ Αζαριας. [7] καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνοῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανια Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρια Αβδεναγω. [8] καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῇ. [9] καὶ ἔδωκεν ὁ θεὸς τὸν Δανιηλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνούχου. [10] καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ Δανιηλ Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσητε τὴν κεφαλήν μου τῷ βασιλεῖ. [11] καὶ εἶπεν Δανιηλ πρὸς Αμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ Δανιηλ, Ανανιαν, Μισαηλ, Αζαριαν [12] Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πιόμεθα· [13] καὶ ὀφθήτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποίησον μετὰ τῶν παίδων σου. [14] καὶ εἰσήκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα. [15] καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὡράθησαν αἱ ἰδέαι αὐτῶν ἀγαθαὶ καὶ ἰσχυραὶ ταῖς σαρξὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθίοντα τὴν τράπεζαν τοῦ βασιλέως. [16] καὶ ἐγένετο Αμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα. [17] καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ

φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ· καὶ Δανιηλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις. [18] καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνοῦχος ἐναντίον Ναβουχοδονοσορ. [19] καὶ ἐλάλησεν μετ᾽ αὐτῶν ὁ βασιλεύς, καὶ οὐχ εὑρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ καὶ Ανανια καὶ Μισαηλ καὶ Αζαρια· καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως. [20] καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ᾽ αὐτῶν ὁ βασιλεύς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαοιδοὺς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ. [21] καὶ ἐγένετο Δανιηλ ἕως ἔτους ἑνὸς Κύρου τοῦ βασιλέως.

CHAPTER 2

[1] Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονοσορ ἠνυπνιάσθη Ναβουχοδονοσορ ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ᾽ αὐτοῦ. [2] καὶ εἶπεν ὁ βασιλεὺς καλέσαι τοὺς ἐπαοιδοὺς καὶ τοὺς μάγους καὶ τοὺς φαρμακοὺς καὶ τοὺς Χαλδαίους τοῦ ἀναγγεῖλαι τῷ βασιλεῖ τὰ ἐνύπνια αὐτοῦ, καὶ ἦλθαν καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως. [3] καὶ εἶπεν αὐτοῖς ὁ βασιλεύς Ἠνυπνιάσθην, καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον. [4] καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· σὺ εἰπὸν τὸ ἐνύπνιον τοῖς παισίν σου, καὶ τὴν σύγκρισιν ἀναγγελοῦμεν. [5] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τοῖς Χαλδαίοις Ὁ λόγος ἀπ᾽ ἐμοῦ ἀπέστη· ἐὰν μὴ γνωρίσητέ μοι τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ, εἰς ἀπώλειαν ἔσεσθε, καὶ οἱ οἶκοι ὑμῶν διαρπαγήσονται· [6] ἐὰν δὲ τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ γνωρίσητέ μοι, δόματα καὶ δωρεὰς καὶ τιμὴν πολλὴν λήμψεσθε παρ᾽ ἐμοῦ· πλὴν τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγείλατέ μοι. [7] ἀπεκρίθησαν δεύτερον καὶ εἶπαν Ὁ βασιλεὺς εἰπάτω τὸ ἐνύπνιον τοῖς παισὶν αὐτοῦ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελοῦμεν. [8] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Ἐπ᾽ ἀληθείας οἶδα ἐγὼ ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, καθότι εἴδετε ὅτι ἀπέστη ἀπ᾽ ἐμοῦ τὸ ῥῆμα· [9] ἐὰν οὖν τὸ ἐνύπνιον μὴ ἀναγγείλητέ μοι, οἶδα ὅτι ῥῆμα ψευδὲς καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ· τὸ ἐνύπνιόν μου εἴπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι. [10] ἀπεκρίθησαν οἱ Χαλδαῖοι ἐνώπιον τοῦ βασιλέως καὶ λέγουσιν Οὐκ ἔστιν ἄνθρωπος ἐπὶ τῆς ξηρᾶς, ὅστις τὸ ῥῆμα τοῦ βασιλέως δυνήσεται γνωρίσαι, καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τοιοῦτο οὐκ ἐπερωτᾷ ἐπαοιδόν, μάγον καὶ Χαλδαῖον· [11] ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς ἐπερωτᾷ, βαρύς, καὶ ἕτερος οὐκ ἔστιν, ὃς ἀναγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως, ἀλλ᾽ ἢ θεοί, ὧν οὐκ ἔστιν ἡ κατοικία μετὰ πάσης σαρκός. [12] τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ πολλῇ εἶπεν ἀπολέσαι πάντας τοὺς σοφοὺς Βαβυλῶνος· [13] καὶ τὸ δόγμα ἐξῆλθεν, καὶ οἱ σοφοὶ ἀπεκτέννοντο, καὶ ἐζήτησαν Δανιηλ καὶ τοὺς φίλους αὐτοῦ ἀνελεῖν. [14] τότε Δανιηλ ἀπεκρίθη βουλὴν καὶ γνώμην τῷ Αριωχ τῷ ἀρχιμαγείρῳ τοῦ βασιλέως, ὃς ἐξῆλθεν ἀναιρεῖν τοὺς σοφοὺς Βαβυλῶνος [15] Ἄρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδὴς ἐκ προσώπου τοῦ βασιλέως; ἐγνώρισεν δὲ τὸ ῥῆμα Αριωχ τῷ Δανιηλ. [16] καὶ Δανιηλ εἰσῆλθεν καὶ ἠξίωσεν τὸν βασιλέα ὅπως χρόνον δῷ αὐτῷ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγείλῃ τῷ βασιλεῖ. [17] καὶ εἰσῆλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ καὶ τῷ Ανανια καὶ τῷ Μισαηλ καὶ τῷ Αζαρια τοῖς φίλοις

αὐτοῦ τὸ ῥῆμα ἐγνώρισεν· [18] καὶ οἰκτιρμοὺς ἐζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως ἂν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος. [19] τότε τῷ Δανιηλ ἐν ὁράματι τῆς νυκτὸς τὸ μυστήριον ἀπεκαλύφθη· καὶ εὐλόγησεν τὸν θεὸν τοῦ οὐρανοῦ [20] Δανιηλ καὶ εἶπεν Εἴη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστιν· [21] καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς καὶ μεθιστᾷ, διδοὺς σοφίαν τοῖς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσιν σύνεσιν· [22] αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει, καὶ τὸ φῶς μετ᾽ αὐτοῦ ἐστιν· [23] σοί, ὁ θεὸς τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἃ ἠξιώσαμεν παρὰ σοῦ καὶ τὸ ὅραμα τοῦ βασιλέως ἐγνώρισάς μοι. [24] καὶ ἦλθεν Δανιηλ πρὸς Αριωχ, ὃν κατέστησεν ὁ βασιλεὺς ἀπολέσαι τοὺς σοφοὺς Βαβυλῶνος, καὶ εἶπεν αὐτῷ Τοὺς σοφοὺς Βαβυλῶνος μὴ ἀπολέσῃς, εἰσάγαγε δέ με ἐνώπιον τοῦ βασιλέως, καὶ τὴν σύγκρισιν τῷ βασιλεῖ ἀναγγελῶ. [25] τότε Αριωχ ἐν σπουδῇ εἰσήγαγεν τὸν Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ εἶπεν αὐτῷ Εὕρηκα ἄνδρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ. [26] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τῷ Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ Εἰ δύνασαί μοι ἀναγγεῖλαι τὸ ἐνύπνιον, ὃ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ; [27] καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει Τὸ μυστήριον, ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστιν σοφῶν, μάγων, ἐπαοιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ, [28] ἀλλ᾽ ἢ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ᾽ ἐσχάτων τῶν ἡμερῶν. τὸ ἐνύπνιόν σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν. [29] σὺ βασιλεῦ, οἱ διαλογισμοί σου ἐπὶ τῆς κοίτης σου ἀνέβησαν τί δεῖ γενέσθαι μετὰ ταῦτα, καὶ ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέν σοι ἃ δεῖ γενέσθαι. [30] καὶ ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὔσῃ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας τὸ μυστήριον τοῦτο ἀπεκαλύφθη, ἀλλ᾽ ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι, ἵνα τοὺς διαλογισμοὺς τῆς καρδίας σου γνῷς. [31] σύ, βασιλεῦ, ἐθεώρεις, καὶ ἰδοὺ εἰκὼν μία, μεγάλη ἡ εἰκὼν ἐκείνη καὶ ἡ πρόσοψις αὐτῆς ὑπερφερής, ἑστῶσα πρὸ προσώπου σου, καὶ ἡ ὅρασις αὐτῆς φοβερά· [32] ἡ εἰκών, ἧς ἡ κεφαλὴ χρυσίου χρηστοῦ, αἱ χεῖρες καὶ τὸ στῆθος καὶ οἱ βραχίονες αὐτῆς ἀργυροῖ, ἡ κοιλία καὶ οἱ μηροὶ χαλκοῖ, [33] αἱ κνῆμαι σιδηραῖ, οἱ πόδες μέρος τι σιδηροῦν καὶ μέρος τι ὀστράκινον. [34] ἐθεώρεις, ἕως οὗ ἐτμήθη λίθος ἐξ ὄρους ἄνευ χειρῶν καὶ ἐπάταξεν τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὀστρακίνους καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος. [35] τότε ἐλεπτύνθησαν εἰς ἅπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσὸς καὶ

ἐγένοντο ὡσεὶ κονιορτὸς ἀπὸ ἅλωνος θερινῆς· καὶ ἐξῆρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὑρέθη αὐτοῖς· καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη ὄρος μέγα καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν. [36] τοῦτό ἐστιν τὸ ἐνύπνιον· καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως. [37] σύ, βασιλεῦ βασιλεὺς βασιλέων, ᾧ ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἰσχυρὰν καὶ κραταιὰν καὶ ἔντιμον ἔδωκεν, [38] ἐν παντὶ τόπῳ, ὅπου κατοικοῦσιν οἱ υἱοὶ τῶν ἀνθρώπων, θηρία τε ἀγροῦ καὶ πετεινὰ οὐρανοῦ ἔδωκεν ἐν τῇ χειρί σου καὶ κατέστησέν σε κύριον πάντων, σὺ εἶ ἡ κεφαλὴ ἡ χρυσῆ. [39] καὶ ὀπίσω σου ἀναστήσεται βασιλεία ἑτέρα ἥττων σου, καὶ βασιλεία τρίτη ἥτις ἐστὶν ὁ χαλκός, ἣ κυριεύσει πάσης τῆς γῆς. [40] καὶ βασιλεία τετάρτη ἔσται ἰσχυρὰ ὡς ὁ σίδηρος· ὃν τρόπον ὁ σίδηρος λεπτύνει καὶ δαμάζει πάντα, οὕτως πάντα λεπτυνεῖ καὶ δαμάσει. [41] καὶ ὅτι εἶδες τοὺς πόδας καὶ τοὺς δακτύλους μέρος μέν τι ὀστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διῃρημένη ἔσται, καὶ ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σίδηρον ἀναμεμειγμένον τῷ ὀστράκῳ· [42] καὶ οἱ δάκτυλοι τῶν ποδῶν μέρος μέν τι σιδηροῦν μέρος δέ τι ὀστράκινον, μέρος τι τῆς βασιλείας ἔσται ἰσχυρὸν καὶ ἀπ᾽ αὐτῆς ἔσται συντριβόμενον. [43] ὅτι εἶδες τὸν σίδηρον ἀναμεμειγμένον τῷ ὀστράκῳ, συμμειγεῖς ἔσονται ἐν σπέρματι ἀνθρώπων καὶ οὐκ ἔσονται προσκολλώμενοι οὗτος μετὰ τούτου, καθὼς ὁ σίδηρος οὐκ ἀναμείγνυται μετὰ τοῦ ὀστράκου. [44] καὶ ἐν ταῖς ἡμέραις τῶν βασιλέων ἐκείνων ἀναστήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν, ἥτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται, καὶ ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ οὐχ ὑπολειφθήσεται· λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, καὶ αὐτὴ ἀναστήσεται εἰς τοὺς αἰῶνας, [45] ὃν τρόπον εἶδες ὅτι ἀπὸ ὄρους ἐτμήθη λίθος ἄνευ χειρῶν καὶ ἐλέπτυνεν τὸ ὄστρακον, τὸν σίδηρον, τὸν χαλκόν, τὸν ἄργυρον, τὸν χρυσόν. ὁ θεὸς ὁ μέγας ἐγνώρισεν τῷ βασιλεῖ ἃ δεῖ γενέσθαι μετὰ ταῦτα, καὶ ἀληθινὸν τὸ ἐνύπνιον, καὶ πιστὴ ἡ σύγκρισις αὐτοῦ. [46] τότε ὁ βασιλεὺς Ναβουχοδονοσορ ἔπεσεν ἐπὶ πρόσωπον καὶ τῷ Δανιηλ προσεκύνησεν καὶ μαναα καὶ εὐωδίας εἶπεν σπεῖσαι αὐτῷ. [47] καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπεν τῷ Δανιηλ Ἐπ᾽ ἀληθείας ὁ θεὸς ὑμῶν αὐτός ἐστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων καὶ ἀποκαλύπτων μυστήρια, ὅτι ἠδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο. [48] καὶ ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιηλ καὶ δόματα μεγάλα καὶ πολλὰ ἔδωκεν αὐτῷ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης χώρας Βαβυλῶνος καὶ ἄρχοντα σατραπῶν ἐπὶ πάντας τοὺς σοφοὺς Βαβυλῶνος. [49] καὶ Δανιηλ ᾐτήσατο παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος τὸν Σεδραχ, Μισαχ, Αβδεναγω· καὶ Δανιηλ ἦν ἐν τῇ αὐλῇ τοῦ βασιλέως.

CHAPTER 3

[1] Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν, ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δειρα ἐν χώρᾳ Βαβυλῶνος. [2] καὶ ἀπέστειλεν συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγοὺς καὶ τοὺς τοπάρχας, ἡγουμένους καὶ τυράννους καὶ τοὺς ἐπ᾽ ἐξουσιῶν καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς· [3] καὶ συνήχθησαν οἱ τοπάρχαι, ὕπατοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ᾽ ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς, καὶ εἱστήκεισαν ἐνώπιον τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ. [4] καὶ ὁ κῆρυξ ἐβόα ἐν ἰσχύι Ὑμῖν λέγεται, λαοί, φυλαί, γλῶσσαι· [5] ᾗ ἂν ὥρᾳ ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς· [6] καὶ ὃς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. [7] καὶ ἐγένετο ὅτε ἤκουσαν οἱ λαοὶ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες πάντες οἱ λαοί, φυλαί, γλῶσσαι προσεκύνουν τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς. [8] τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ιουδαίους [9] τῷ βασιλεῖ Ναβουχοδονοσορ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· [10] σύ, βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὃς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν [11] καὶ μὴ πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ, ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην· [12] εἰσὶν ἄνδρες Ιουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδραχ, Μισαχ, Αβδεναγω, οἱ ἄνδρες ἐκεῖνοι οὐχ ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσιν καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησας, οὐ προσκυνοῦσιν. [13] τότε Ναβουχοδονοσορ ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀγαγεῖν τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω, καὶ ἤχθησαν ἐνώπιον τοῦ βασιλέως. [14] καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν αὐτοῖς Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω, τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησα, οὐ προσκυνεῖτε; [15] νῦν οὖν εἰ ἔχετε ἑτοίμως ἵνα, ὡς ἂν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεσόντες

προσκυνήσητε τῇ εἰκόνι, ᾗ ἐποίησα· ἐὰν δὲ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην· καὶ τίς ἐστιν θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου; [16] καὶ ἀπεκρίθησαν Σεδραχ, Μισαχ, Αβδεναγω λέγοντες τῷ βασιλεῖ Ναβουχοδονοσορ Οὐ χρείαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι· [17] ἔστιν γὰρ θεός, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς· [18] καὶ ἐὰν μή, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησας, οὐ προσκυνοῦμεν. [19] τότε Ναβουχοδονοσορ ἐπλήσθη θυμοῦ, καὶ ἡ ὄψις τοῦ προσώπου αὐτοῦ ἠλλοιώθη ἐπὶ Σεδραχ, Μισαχ καὶ Αβδεναγω, καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῇ· [20] καὶ ἄνδρας ἰσχυροὺς ἰσχύι εἶπεν πεδήσαντας τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην. [21] τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν καὶ τιάραις καὶ περικνημῖσι καὶ ἐνδύμασιν αὐτῶν καὶ ἐβλήθησαν εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης. [22] ἐπεὶ τὸ ῥῆμα τοῦ βασιλέως ὑπερίσχυεν, καὶ ἡ κάμινος ἐξεκαύθη ἐκ περισσοῦ. [23] καὶ οἱ τρεῖς οὗτοι Σεδραχ, Μισαχ καὶ Αβδεναγω ἔπεσον εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι.

[24] Καὶ περιεπάτουν ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν θεὸν καὶ εὐλογοῦντες τὸν κύριον. [25] καὶ συστὰς Αζαριας προσηύξατο οὕτως καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρὸς εἶπεν·

[26] Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετός, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας, [27] ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν, καὶ πάντα τὰ ἔργα σου ἀληθινά, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια, [28] καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα, ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ιερου σαλημ, ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες πάντα ταῦτα διὰ τὰς ἁμαρτίας ἡμῶν. [29] ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστῆναι ἀπὸ σοῦ καὶ ἐξημάρτομεν ἐν πᾶσιν καὶ τῶν ἐντολῶν σου οὐκ ἠκού σαμεν [30] οὐδὲ συνετηρήσαμεν οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται. [31] καὶ πάντα, ὅσα ἡμῖν ἐπήγαγες, καὶ πάντα, ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας [32] καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων ἐχθίστων ἀποστατῶν καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν. [33] καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα, αἰσχύνη καὶ ὄνειδος ἐγενήθη τοῖς δούλοις σου καὶ τοῖς σεβομένοις σε. [34] μὴ δὴ παραδῷς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου [35] καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ’ ἡμῶν δι’ Αβρααμ τὸν ἠγαπημένον ὑπὸ σοῦ καὶ διὰ Ισαακ τὸν

δοῦλόν σου καὶ Ισραηλ τὸν ἅγιόν σου, [36] οἷς ἐλάλησας πρὸς αὐτοὺς λέγων πληθῦναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης. [37] ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη καί ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον διὰ τὰς ἁμαρ τίας ἡμῶν, [38] καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος οὐδὲ ὁλοκαύτωσις οὐδὲ θυσία οὐδὲ προσφορὰ οὐδὲ θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐναντίον σου καὶ εὑρεῖν ἔλεος· [39] ἀλλ᾽ ἐν ψυχῇ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως προς δεχθείημεν ὡς ἐν ὁλοκαυτώμασιν κριῶν καὶ ταύρων καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων· [40] οὕτως γενέσθω θυσία ἡμῶν ἐνώπιόν σου σήμερον καὶ ἐκτελέσαι ὄπισθέν σου, ὅτι οὐκ ἔσται αἰσχύνη τοῖς πεποιθόσιν ἐπὶ σοί. [41] καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ καταισχύνῃς ἡμᾶς, [42] ἀλλὰ ποίησον μεθ᾽ ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου [43] καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου καὶ δὸς δόξαν τῷ ὀνόματί σου, κύριε. [44] καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακὰ καὶ καταισχυνθείησαν ἀπὸ πάσης δυνάμεως καὶ δυναστείας, καὶ ἡ ἰσχὺς αὐτῶν συντριβείη· [45] γνώτωσαν ὅτι σὺ εἶ κύριος ὁ θεὸς μόνος καὶ ἔνδοξος ἐφ᾽ ὅλην τὴν οἰκουμένην.

[46] Καὶ οὐ διέλειπον οἱ ἐμβαλόντες αὐτοὺς ὑπηρέται τοῦ βασιλέως καίοντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ στιππύον καὶ κληματίδα. [47] καὶ διεχεῖτο ἡ φλὸξ ἐπάνω τῆς καμίνου ἐπὶ πήχεις τεσσαράκοντα ἐννέα [48] καὶ διώδευσεν καὶ ἐνεπύρισεν οὓς εὗρεν περὶ τὴν κάμινον τῶν Χαλδαίων. [49] ὁ δὲ ἄγγελος κυρίου συγκατέβη ἅμα τοῖς περὶ τὸν Αζαριαν εἰς τὴν κάμινον καὶ ἐξετίναξεν τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου [50] καὶ ἐποίησεν τὸ μέσον τῆς καμίνου ὡς πνεῦμα δρόσου διασυρίζον, καὶ οὐχ ἥψατο αὐτῶν τὸ καθόλου τὸ πῦρ καὶ οὐκ ἐλύπησεν οὐδὲ παρηνώχλησεν αὐτοῖς.

[51] Τότε οἱ τρεῖς ὡς ἐξ ἑνὸς στόματος ὕμνουν καὶ ἐδόξαζον καὶ εὐλόγουν τὸν θεὸν ἐν τῇ καμίνῳ λέγοντες·

[52] Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον καὶ ὑπεραινετὸν καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας. [53] εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας. [55] εὐλογημένος εἶ, ὁ ἐπιβλέπων ἀβύσσους καθήμενος ἐπὶ χερουβιν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. [54] εὐλογημένος εἶ ἐπὶ θρόνου τῆς βασιλείας σου καὶ ὑπερυμνητὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. [56] εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ καὶ ὑμνητὸς καὶ δεδοξασμένος εἰς τοὺς αἰῶνας. [57] εὐλογεῖτε, πάντα τὰ ἔργα κυρίου, τὸν κύριον· ὑμνεῖτε καὶ

ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [59] εὐλογεῖτε, οὐρανοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [58] εὐλογεῖτε, ἄγγελοι κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [60] εὐλογεῖτε, ὕδατα πάντα τὰ ἐπάνω τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [61] εὐλογεῖτε, πᾶσαι αἱ δυνάμεις, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [62] εὐλογεῖτε, ἥλιος καὶ σελήνη, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [63] εὐλογεῖτε, ἄστρα τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [64] εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [65] εὐλογεῖτε, πάντα τὰ πνεύματα, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [66] εὐλογεῖτε, πῦρ καὶ καῦμα, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [67] εὐλογεῖτε, ψῦχος καὶ καύσων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [68] εὐλογεῖτε, δρόσοι καὶ νιφετοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [71] εὐλογεῖτε, νύκτες καὶ ἡμέραι, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [72] εὐλογεῖτε, φῶς καὶ σκότος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [69] εὐλογεῖτε, πάγος καὶ ψῦχος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [70] εὐλογεῖτε, πάχναι καὶ χιόνες, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [73] εὐλογεῖτε, ἀστραπαὶ καὶ νεφέλαι, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [74] εὐλογείτω ἡ γῆ τὸν κύριον· ὑμνείτω καὶ ὑπερυψούτω αὐτὸν εἰς τοὺς αἰῶνας. [75] εὐλογεῖτε, ὄρη καὶ βουνοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [76] εὐλογεῖτε, πάντα τὰ φυόμενα ἐν τῇ γῇ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [78] εὐλογεῖτε, θάλασσαι καὶ ποταμοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [77] εὐλογεῖτε, αἱ πηγαί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [79] εὐλογεῖτε, κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασιν, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [80] εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [81] εὐλογεῖτε, πάντα τὰ θηρία καὶ τὰ κτήνη, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [82] εὐλογεῖτε, οἱ υἱοὶ τῶν ἀνθρώπων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [83] εὐλογεῖτε, Ισραηλ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [84] εὐλογεῖτε, ἱερεῖς κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [85] εὐλογεῖτε, δοῦλοι κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [86] εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [87] εὐλογεῖτε, ὅσιοι καὶ

ταπεινοὶ τῇ καρδίᾳ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. [88] εὐλογεῖτε, Ανανια, Αζαρια, Μισαηλ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας, ὅτι ἐξείλατο ἡμᾶς ἐξ ᾅδου καὶ ἐκ χειρὸς θανάτου ἔσωσεν ἡμᾶς καὶ ἐρρύσατο ἡμᾶς ἐκ μέσου καμίνου καιομένης φλογὸς καὶ ἐκ μέσου πυρὸς ἐρρύσατο ἡμᾶς. [89] ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. [90] εὐλογεῖτε, πάντες οἱ σεβόμενοι τὸν κύριον τὸν θεὸν τῶν θεῶν· ὑμνεῖτε καὶ ἐξομολογεῖσθε, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[91] Καὶ Ναβουχοδονοσορ ἤκουσεν ὑμνούντων αὐτῶν καὶ ἐθαύμασεν καὶ ἐξανέστη ἐν σπουδῇ καὶ εἶπεν τοῖς μεγιστᾶσιν αὐτοῦ Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν εἰς μέσον τοῦ πυρὸς πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἀληθῶς, βασιλεῦ. [92] καὶ εἶπεν ὁ βασιλεύς Ἰδοὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λελυμένους καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρός, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς, καὶ ἡ ὅρασις τοῦ τετάρτου ὁμοία υἱῷ θεοῦ. [93] τότε προσῆλθεν Ναβουχοδονοσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς τῆς καιομένης καὶ εἶπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε. καὶ ἐξῆλθον Σεδραχ, Μισαχ, Αβδεναγω ἐκ μέσου τοῦ πυρός. [94] καὶ συνάγονται οἱ σατράπαι καὶ οἱ στρατηγοὶ καὶ οἱ τοπάρχαι καὶ οἱ δυνάσται τοῦ βασιλέως καὶ ἐθεώρουν τοὺς ἄνδρας ὅτι οὐκ ἐκυρίευσεν τὸ πῦρ τοῦ σώματος αὐτῶν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογίσθη, καὶ τὰ σαράβαρα αὐτῶν οὐκ ἠλλοιώθη, καὶ ὀσμὴ πυρὸς οὐκ ἦν ἐν αὐτοῖς. [95] καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν Εὐλογητὸς ὁ θεὸς τοῦ Σεδραχ, Μισαχ, Αβδεναγω, ὃς ἀπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποίθεισαν ἐπ᾽ αὐτῷ καὶ τὸ ῥῆμα τοῦ βασιλέως ἠλλοίωσαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ, ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἀλλ᾽ ἢ τῷ θεῷ αὐτῶν· [96] καὶ ἐγὼ ἐκτίθεμαι δόγμα Πᾶς λαός, φυλή, γλῶσσα, ἣ ἂν εἴπῃ βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδεναγω, εἰς ἀπώλειαν ἔσονται καὶ οἱ οἶκοι αὐτῶν εἰς διαρπαγήν, καθότι οὐκ ἔστιν θεὸς ἕτερος ὅστις δυνήσεται ῥύσασθαι οὕτως. [97] τότε ὁ βασιλεὺς κατεύθυνεν τὸν Σεδραχ, Μισαχ, Αβδεναγω ἐν τῇ χώρᾳ Βαβυλῶνος καὶ ἠξίωσεν αὐτοὺς ἡγεῖσθαι πάντων τῶν Ιουδαίων τῶν ὄντων ἐν τῇ βασιλείᾳ αὐτοῦ.

CHAPTER 4

[1] Ναβουχοδονοσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς καὶ γλώσσαις
τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνη ὑμῖν πληθυνθείη· [2] τὰ σημεῖα καὶ
τὰ τέρατα, ἃ ἐποίησεν μετ᾽ ἐμοῦ ὁ θεὸς ὁ ὕψιστος, ἤρεσεν ἐναντίον ἐμοῦ
ἀναγγεῖλαι ὑμῖν [3] ὡς μεγάλα καὶ ἰσχυρά· ἡ βασιλεία αὐτοῦ βασιλεία
αἰώνιος, καὶ ἡ ἐξουσία αὐτοῦ εἰς γενεὰν καὶ γενεάν. [4] ἐγὼ
Ναβουχοδονοσορ εὐθηνῶν ἤμην ἐν τῷ οἴκῳ μου καὶ εὐθαλῶν. [5]
ἐνύπνιον εἶδον, καὶ ἐφοβέρισέν με, καὶ ἐταράχθην ἐπὶ τῆς κοίτης μου,
καὶ αἱ ὁράσεις τῆς κεφαλῆς μου συνετάραξάν με. [6] καὶ δι᾽ ἐμοῦ ἐτέθη
δόγμα τοῦ εἰσαγαγεῖν ἐνώπιόν μου πάντας τοὺς σοφοὺς Βαβυλῶνος,
ὅπως τὴν σύγκρισιν τοῦ ἐνυπνίου γνωρίσωσίν μοι. [7] καὶ εἰσεπορεύοντο
οἱ ἐπαοιδοί, μάγοι, γαζαρηνοί, Χαλδαῖοι, καὶ τὸ ἐνύπνιον εἶπα ἐγὼ
ἐνώπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι, [8] ἕως οὗ
ἦλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ κατὰ τὸ ὄνομα τοῦ θεοῦ μου, ὃς
πνεῦμα θεοῦ ἅγιον ἐν ἑαυτῷ ἔχει, καὶ τὸ ἐνύπνιον ἐνώπιον αὐτοῦ εἶπα [9]
Βαλτασαρ ὁ ἄρχων τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα θεοῦ ἅγιον
ἐν σοὶ καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἄκουσον τὴν ὅρασιν τοῦ
ἐνυπνίου, οὗ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι. [10] ἐπὶ τῆς κοίτης
μου ἐθεώρουν, καὶ ἰδοὺ δένδρον ἐν μέσῳ τῆς γῆς, καὶ τὸ ὕψος αὐτοῦ
πολύ. [11] ἐμεγαλύνθη τὸ δένδρον καὶ ἴσχυσεν, καὶ τὸ ὕψος αὐτοῦ
ἔφθασεν ἕως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς
γῆς· [12] τὰ φύλλα αὐτοῦ ὡραῖα, καὶ ὁ καρπὸς αὐτοῦ πολύς, καὶ τροφὴ
πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκήνουν τὰ θηρία τὰ ἄγρια,
καὶ ἐν τοῖς κλάδοις αὐτοῦ κατῴκουν τὰ ὄρνεα τοῦ οὐρανοῦ, καὶ ἐξ αὐτοῦ
ἐτρέφετο πᾶσα σάρξ. [13] ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς ἐπὶ τῆς κοίτης
μου, καὶ ἰδοὺ ιρ καὶ ἅγιος ἀπ᾽ οὐρανοῦ κατέβη [14] καὶ ἐφώνησεν ἐν
ἰσχύι καὶ οὕτως εἶπεν Ἐκκόψατε τὸ δένδρον καὶ ἐκτίλατε τοὺς κλάδους
αὐτοῦ καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ καὶ διασκορπίσατε τὸν καρπὸν
αὐτοῦ· σαλευθήτωσαν τὰ θηρία ὑποκάτωθεν αὐτοῦ καὶ τὰ ὄρνεα ἀπὸ
τῶν κλάδων αὐτοῦ· [15] πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῇ ἐάσατε
καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ
τοῦ οὐρανοῦ κοιτασθήσεται, καὶ μετὰ τῶν θηρίων ἡ μερὶς αὐτοῦ ἐν τῷ
χόρτῳ τῆς γῆς. [16] ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται,
καὶ καρδία θηρίου δοθήσεται αὐτῷ, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπ᾽
αὐτόν. [17] διὰ συγκρίματος ιρ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα,
ἵνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἐστιν ὁ ὕψιστος τῆς βασιλείας τῶν
ἀνθρώπων, καὶ ᾧ ἐὰν δόξῃ, δώσει αὐτὴν καὶ ἐξουδένημα ἀνθρώπων
ἀναστήσει ἐπ᾽ αὐτήν. [18] τοῦτο τὸ ἐνύπνιον, ὃ εἶδον ἐγὼ

Ναβουχοδονοσορ ὁ βασιλεύς, καὶ σύ, Βαλτασαρ, τὸ σύγκριμα εἰπόν, ὅτι πάντες οἱ σοφοὶ τῆς βασιλείας μου οὐ δύνανται τὸ σύγκριμα αὐτοῦ δηλῶσαί μοι, σὺ δέ, Δανιηλ, δύνασαι, ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοί. [19] τότε Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ, ἀπηνεώθη ὡσεὶ ὥραν μίαν, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν. καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Βαλτασαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπευσάτω σε. καὶ ἀπεκρίθη Βαλτασαρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῖς μισοῦσίν σε καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου. [20] τὸ δένδρον, ὃ εἶδες, τὸ μεγαλυνθὲν καὶ τὸ ἰσχυκός, οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν [21] καὶ τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφὴ πᾶσιν ἐν αὐτῷ, ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ, [22] σὺ εἶ, βασιλεῦ, ὅτι ἐμεγαλύνθης καὶ ἴσχυσας καὶ ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανὸν καὶ ἡ κυριεία σου εἰς τὰ πέρατα τῆς γῆς. [23] καὶ ὅτι εἶδεν ὁ βασιλεὺς ιρ καὶ ἅγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ, καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό, πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐάσατε ἐν τῇ γῇ καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θηρίων ἀγρίων ἡ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ᾽ αὐτόν, [24] τοῦτο ἡ σύγκρισις αὐτοῦ, βασιλεῦ, καὶ σύγκριμα ὑψίστου ἐστίν, ὃ ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα, [25] καὶ σὲ ἐκδιώξουσιν ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θηρίων ἀγρίων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιοῦσίν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήση, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπὶ σέ, ἕως οὗ γνῷς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν. [26] καὶ ὅτι εἶπαν Ἐάσατε τὴν φυὴν τῶν ῥιζῶν τοῦ δένδρου, ἡ βασιλεία σού σοι μενεῖ, ἀφ᾽ ἧς ἂν γνῷς τὴν ἐξουσίαν τὴν οὐράνιον. [27] διὰ τοῦτο, βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι, καὶ τὰς ἁμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων· ἴσως ἔσται μακρόθυμος τοῖς παραπτώμασίν σου ὁ θεός. – [28] ταῦτα πάντα ἔφθασεν ἐπὶ Ναβουχοδονοσορ τὸν βασιλέα. [29] μετὰ δωδεκάμηνον ἐπὶ τῷ ναῷ τῆς βασιλείας αὐτοῦ ἐν Βαβυλῶνι περιπατῶν [30] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Οὐχ αὕτη ἐστὶν Βαβυλὼν ἡ μεγάλη, ἣν ἐγὼ ᾠκοδόμησα εἰς οἶκον βασιλείας ἐν τῷ κράτει τῆς ἰσχύος μου εἰς τιμὴν τῆς δόξης μου; [31] ἔτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὄντος φωνὴ ἀπ᾽ οὐρανοῦ ἐγένετο Σοὶ λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρῆλθεν ἀπὸ σοῦ, [32] καὶ ἀπὸ τῶν ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων ἀγρίων ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιοῦσίν σε, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπὶ σέ, ἕως οὗ γνῷς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ

ἐὰν δόξῃ, δώσει αὐτήν. [33] αὐτῇ τῇ ὥρᾳ ὁ λόγος συνετελέσθη ἐπὶ Ναβουχοδονοσορ, καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη καὶ χόρτον ὡς βοῦς ἤσθιεν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ αἱ τρίχες αὐτοῦ ὡς λεόντων ἐμεγαλύνθησαν καὶ οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων. [34] καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἐγὼ Ναβουχοδονοσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ᾽ ἐμὲ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ᾔνεσα καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν, [35] καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ὡς οὐδὲν ἐλογίσθησαν, καὶ κατὰ τὸ θέλημα αὐτοῦ ποιεῖ ἐν τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐν τῇ κατοικίᾳ τῆς γῆς, καὶ οὐκ ἔστιν ὃς ἀντιποιήσεται τῇ χειρὶ αὐτοῦ καὶ ἐρεῖ αὐτῷ Τί ἐποίησας; [36] αὐτῷ τῷ καιρῷ αἱ φρένες μου ἐπεστράφησαν ἐπ᾽ ἐμέ, καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ᾽ ἐμέ, καὶ οἱ τύραννοί μου καὶ οἱ μεγιστᾶνές μου ἐζήτουν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην, καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι. [37] νῦν οὖν ἐγὼ Ναβουχοδονοσορ αἰνῶ καὶ ὑπερυψῶ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανίᾳ δύναται ταπεινῶσαι.

CHAPTER 5

[1] Βαλτασαρ ὁ βασιλεὺς ἐποίησεν δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλίοις, καὶ κατέναντι τῶν χιλίων ὁ οἶνος. καὶ πίνων [2] Βαλτασαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ιερουσαλημ, καὶ πιέτωσαν ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ. [3] καὶ ἠνέχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ· [4] ἔπινον οἶνον καὶ ᾔνεσαν τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους. [5] ἐν αὐτῇ τῇ ὥρᾳ ἐξῆλθον δάκτυλοι χειρὸς ἀνθρώπου καὶ ἔγραφον κατέναντι τῆς λαμπάδος ἐπὶ τὸ κονίαμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλέως, καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης. [6] τότε τοῦ βασιλέως ἡ μορφὴ ἠλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν, καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο. [7] καὶ ἐβόησεν ὁ βασιλεὺς ἐν ἰσχύι τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους, γαζαρηνοὺς καὶ εἶπεν τοῖς σοφοῖς Βαβυλῶνος Ὃς ἂν ἀναγνῷ τὴν γραφὴν ταύτην καὶ τὴν σύγκρισιν γνωρίσῃ μοι, πορφύραν ἐνδύσεται, καὶ ὁ μανιάκης ὁ χρυσοῦς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει. [8] καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως καὶ οὐκ ἠδύναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ. [9] καὶ ὁ βασιλεὺς Βαλτασαρ πολὺ ἐταράχθη, καὶ ἡ μορφὴ αὐτοῦ ἠλλοιώθη ἐπ᾽ αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο. [10] καὶ εἰσῆλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου, καὶ ἡ μορφή σου μὴ ἀλλοιούσθω· [11] ἔστιν ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρός σου γρηγόρησις καὶ σύνεσις εὑρέθη ἐν αὐτῷ, καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατήρ σου ἄρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν, [12] ὅτι πνεῦμα περισσὸν ἐν αὐτῷ καὶ φρόνησις καὶ σύνεσις, συγκρίνων ἐνύπνια καὶ ἀναγγέλλων κρατούμενα καὶ λύων συνδέσμους, Δανιηλ καὶ ὁ βασιλεὺς ἐπέθηκεν αὐτῷ ὄνομα Βαλτασαρ· νῦν οὖν κληθήτω, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι. [13] τότε Δανιηλ εἰσήχθη ἐνώπιον τοῦ βασιλέως, καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας, ἧς ἤγαγεν ὁ βασιλεὺς ὁ πατήρ μου; [14] ἤκουσα περὶ σοῦ ὅτι πνεῦμα θεοῦ ἐν

σοί, καὶ γρηγόρησις καὶ σύνεσις καὶ σοφία περισσὴ εὑρέθη ἐν σοί. [15] καὶ νῦν εἰσῆλθον ἐνώπιόν μου οἱ σοφοί, μάγοι, γαζαρηνοί, ἵνα τὴν γραφὴν ταύτην ἀναγνῶσιν καὶ τὴν σύγκρισιν αὐτῆς γνωρίσωσίν μοι, καὶ οὐκ ἠδυνήθησαν ἀναγγεῖλαί μοι. [16] καὶ ἐγὼ ἤκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρῖναι· νῦν οὖν ἐὰν δυνηθῇς τὴν γραφὴν ἀναγνῶναι καὶ τὴν σύγκρισιν αὐτῆς γνωρίσαι μοι, πορφύραν ἐνδύσῃ, καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τὸν τράχηλόν σου, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξεις. [17] τότε ἀπεκρίθη Δανιηλ καὶ εἶπεν ἐνώπιον τοῦ βασιλέως Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τῆς οἰκίας σου ἑτέρῳ δός· ἐγὼ δὲ τὴν γραφὴν ἀναγνώσομαι τῷ βασιλεῖ καὶ τὴν σύγκρισιν αὐτῆς γνωρίσω σοι. [18] βασιλεῦ, ὁ θεὸς ὁ ὕψιστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ πατρί σου, [19] καὶ ἀπὸ τῆς μεγαλωσύνης, ἧς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἠβούλετο, αὐτὸς ἀνῄρει, καὶ οὓς ἠβούλετο, αὐτὸς ἔτυπτεν, καὶ οὓς ἠβούλετο, αὐτὸς ὕψου, καὶ οὓς ἠβούλετο, αὐτὸς ἐταπείνου. [20] καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη τοῦ ὑπερηφανεύσασθαι, κατηνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας αὐτοῦ, καὶ ἡ τιμὴ ἀφῃρέθη ἀπ᾽ αὐτοῦ, [21] καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, καὶ μετὰ ὀνάγρων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμιζον αὐτόν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει ὁ θεὸς ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν. [22] καὶ σὺ ὁ υἱὸς αὐτοῦ Βαλτασαρ οὐκ ἐταπείνωσας τὴν καρδίαν σου κατενώπιον οὗ πάντα ταῦτα ἔγνως, [23] καὶ ἐπὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ὑψώθης, καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστᾶνές σου καὶ αἱ παλλακαί σου καὶ αἱ παράκοιτοί σου οἶνον ἐπίνετε ἐν αὐτοῖς, καὶ τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους, οἳ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ᾔνεσας καὶ τὸν θεόν, οὗ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας. [24] διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς καὶ τὴν γραφὴν ταύτην ἐνέταξεν. [25] καὶ αὕτη ἡ γραφὴ ἡ ἐντεταγμένη Μανη θεκελ φαρες. [26] τοῦτο τὸ σύγκριμα τοῦ ῥήματος· μανη, ἐμέτρησεν ὁ θεὸς τὴν βασιλείαν σου καὶ ἐπλήρωσεν αὐτήν· [27] θεκελ, ἐστάθη ἐν ζυγῷ καὶ εὑρέθη ὑστεροῦσα· [28] φαρες, διῄρηται ἡ βασιλεία σου καὶ ἐδόθη Μήδοις καὶ Πέρσαις. [29] καὶ εἶπεν Βαλτασαρ καὶ ἐνέδυσαν τὸν Δανιηλ πορφύραν καὶ τὸν μανιάκην τὸν χρυσοῦν περιέθηκαν περὶ τὸν τράχηλον αὐτοῦ, καὶ ἐκήρυξεν περὶ αὐτοῦ εἶναι αὐτὸν ἄρχοντα τρίτον ἐν τῇ

βασιλείᾳ. [30] ἐν αὐτῇ τῇ νυκτὶ ἀναιρέθη Βαλτασαρ ὁ βασιλεὺς ὁ Χαλδαίων.

CHAPTER 6

[1] Καὶ Δαρεῖος ὁ Μῆδος παρέλαβεν τὴν βασιλείαν ὢν ἐτῶν ἑξήκοντα δύο. [2] καὶ ἤρεσεν ἐνώπιον Δαρείου καὶ κατέστησεν ἐπὶ τῆς βασιλείας σατράπας ἑκατὸν εἴκοσι τοῦ εἶναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ [3] καὶ ἐπάνω αὐτῶν τακτικοὺς τρεῖς, ὧν ἦν Δανιηλ εἷς ἐξ αὐτῶν, τοῦ ἀποδιδόναι αὐτοῖς τοὺς σατράπας λόγον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλῆται· [4] καὶ ἦν Δανιηλ ὑπὲρ αὐτούς, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ, καὶ ὁ βασιλεὺς κατέστησεν αὐτὸν ἐφ' ὅλης τῆς βασιλείας αὐτοῦ. [5] καὶ οἱ τακτικοὶ καὶ οἱ σατράπαι ἐζήτουν πρόφασιν εὑρεῖν κατὰ Δανιηλ· καὶ πᾶσαν πρόφασιν καὶ παράπτωμα καὶ ἀμβλάκημα οὐχ εὗρον κατ' αὐτοῦ, ὅτι πιστὸς ἦν. [6] καὶ εἶπον οἱ τακτικοί Οὐχ εὑρήσομεν κατὰ Δανιηλ πρόφασιν εἰ μὴ ἐν νομίμοις θεοῦ αὐτοῦ. [7] τότε οἱ τακτικοὶ καὶ οἱ σατράπαι παρέστησαν τῷ βασιλεῖ καὶ εἶπαν αὐτῷ Δαρεῖε βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· [8] συνεβουλεύσαντο πάντες οἱ ἐπὶ τῆς βασιλείας σου στρατηγοὶ καὶ σατράπαι, ὕπατοι καὶ τοπάρχαι τοῦ στῆσαι στάσει βασιλικῇ καὶ ἐνισχῦσαι ὁρισμόν, ὅπως ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων· [9] νῦν οὖν, βασιλεῦ, στῆσον τὸν ὁρισμὸν καὶ ἔκθες γραφήν, ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Μήδων καὶ Περσῶν. [10] τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξεν γραφῆναι τὸ δόγμα. [11] καὶ Δανιηλ, ἡνίκα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις αὐτοῦ κατέναντι Ιερουσαλημ, καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος καὶ ἐξομολογούμενος ἐναντίον τοῦ θεοῦ αὐτοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν. [12] τότε οἱ ἄνδρες ἐκεῖνοι παρετήρησαν καὶ εὗρον τὸν Δανιηλ ἀξιοῦντα καὶ δεόμενον τοῦ θεοῦ αὐτοῦ. [13] καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ Βασιλεῦ, οὐχ ὁρισμὸν ἔταξας ὅπως πᾶς ἄνθρωπος, ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἴτημα ἕως ἡμερῶν τριάκοντα ἀλλ' ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων; καὶ εἶπεν ὁ βασιλεύς Ἀληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων καὶ Περσῶν οὐ παρελεύσεται. [14] τότε ἀπεκρίθησαν καὶ λέγουσιν ἐνώπιον τοῦ βασιλέως Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας οὐχ ὑπετάγη τῷ δόγματί σου περὶ τοῦ ὁρισμοῦ, οὗ ἔταξας, καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ. [15] τότε ὁ βασιλεύς, ὡς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ' αὐτῷ καὶ περὶ τοῦ Δανιηλ ἠγωνίσατο τοῦ ἐξελέσθαι αὐτὸν καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ ἐξελέσθαι αὐτόν. [16] τότε οἱ ἄνδρες ἐκεῖνοι λέγουσιν τῷ βασιλεῖ Γνῶθι, βασιλεῦ, ὅτι

δόγμα Μήδοις καὶ Πέρσαις τοῦ πᾶν ὁρισμὸν καὶ στάσιν, ἣν ἂν ὁ βασιλεὺς στήσῃ, οὐ δεῖ παραλλάξαι. [17] τότε ὁ βασιλεὺς εἶπεν καὶ ἤγαγον τὸν Δανιηλ καὶ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖταί σε. [18] καὶ ἤνεγκαν λίθον καὶ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου, καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ καὶ ἐν τῷ δακτυλίῳ τῶν μεγιστάνων αὐτοῦ, ὅπως μὴ ἀλλοιωθῇ πρᾶγμα ἐν τῷ Δανιηλ. [19] καὶ ἀπῆλθεν ὁ βασιλεὺς εἰς τὸν οἶκον αὐτοῦ καὶ ἐκοιμήθη ἄδειπνος, καὶ ἐδέσματα οὐκ εἰσήνεγκαν αὐτῷ, καὶ ὁ ὕπνος ἀπέστη ἀπ᾽ αὐτοῦ. καὶ ἀπέκλεισεν ὁ θεὸς τὰ στόματα τῶν λεόντων, καὶ οὐ παρηνώχλησαν τῷ Δανιηλ. [20] τότε ὁ βασιλεὺς ἀνέστη τὸ πρωῒ ἐν τῷ φωτὶ καὶ ἐν σπουδῇ ἦλθεν ἐπὶ τὸν λάκκον τῶν λεόντων· [21] καὶ ἐν τῷ ἐγγίζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἰσχυρᾷ Δανιηλ ὁ δοῦλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, εἰ ἠδυνήθη ἐξελέσθαι σε ἐκ στόματος τῶν λεόντων; [22] καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· [23] ὁ θεός μου ἀπέστειλεν τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξεν τὰ στόματα τῶν λεόντων, καὶ οὐκ ἐλυμήναντό με, ὅτι κατέναντι αὐτοῦ εὐθύτης ηὑρέθη μοι· καὶ ἐνώπιον δὲ σοῦ, βασιλεῦ, παράπτωμα οὐκ ἐποίησα. [24] τότε ὁ βασιλεὺς πολὺ ἠγαθύνθη ἐπ᾽ αὐτῷ καὶ τὸν Δανιηλ εἶπεν ἀνενέγκαι ἐκ τοῦ λάκκου· καὶ ἀνηνέχθη Δανιηλ ἐκ τοῦ λάκκου, καὶ πᾶσα διαφθορὰ οὐχ εὑρέθη ἐν αὐτῷ, ὅτι ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ. [25] καὶ εἶπεν ὁ βασιλεύς, καὶ ἠγάγοσαν τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστᾶ αὐτῶν ἐλέπτυναν. [26] τότε Δαρεῖος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνη ὑμῖν πληθυνθείη· [27] ἐκ προσώπου μου ἐτέθη δόγμα τοῦ ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου εἶναι τρέμοντας καὶ φοβουμένους ἀπὸ προσώπου τοῦ θεοῦ Δανιηλ, ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεία αὐτοῦ ἕως τέλους· [28] ἀντιλαμβάνεται καὶ ῥύεται καὶ ποιεῖ σημεῖα καὶ τέρατα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, ὅστις ἐξείλατο τὸν Δανιηλ ἐκ χειρὸς τῶν λεόντων. [29] καὶ Δανιηλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

CHAPTER 7

[1] Ἐν ἔτει πρώτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν, καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν [2] Ἐγὼ Δανιηλ ἐθεώρουν ἐν ὁράματί μου τῆς νυκτὸς καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ προσέβαλλον εἰς τὴν θάλασσαν τὴν μεγάλην. [3] καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἀλλήλων. [4] τὸ πρῶτον ὡσεὶ λέαινα, καὶ πτερὰ αὐτῇ ὡσεὶ ἀετοῦ· ἐθεώρουν ἕως οὗ ἐξετίλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ. [5] καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκῳ, καὶ εἰς μέρος ἓν ἐστάθη, καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλάς. [6] ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ ἕτερον θηρίον ὡσεὶ πάρδαλις, καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη αὐτῇ. [7] ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ μεγάλοι, ἐσθίον καὶ λεπτῦνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διάφορον περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ. [8] προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη ἀπὸ προσώπου αὐτοῦ, καὶ ἰδοὺ ὀφθαλμοὶ ὡσεὶ ὀφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα. [9] ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο, καὶ τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρόν, ὁ θρόνος αὐτοῦ φλὸξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον· [10] ποταμὸς πυρὸς εἷλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεῴχθησαν. [11] ἐθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκεῖνο ἐλάλει, ἕως ἀνῃρέθη τὸ θηρίον καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός. [12] καὶ τῶν λοιπῶν θηρίων ἡ ἀρχὴ μετεστάθη, καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ. [13] ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν καὶ ἐνώπιον αὐτοῦ προσηνέχθη. [14] καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύσουσιν· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται. – [15] ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἕξει μου, ἐγὼ Δανιηλ,

καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με. [16] καὶ προσῆλθον ἑνὶ τῶν ἑστηκότων καὶ τὴν ἀκρίβειαν ἐζήτουν παρ᾽ αὐτοῦ περὶ πάντων τούτων, καὶ εἶπέν μοι τὴν ἀκρίβειαν καὶ τὴν σύγκρισιν τῶν λόγων ἐγνώρισέν μοι [17] Ταῦτα τὰ θηρία τὰ μεγάλα τὰ τέσσαρα, τέσσαρες βασιλεῖαι ἀναστήσονται ἐπὶ τῆς γῆς, αἳ ἀρθήσονται· [18] καὶ παραλήμψονται τὴν βασιλείαν ἅγιοι ὑψίστου καὶ καθέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων. [19] καὶ ἐζήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου, ὅτι ἦν διάφορον παρὰ πᾶν θηρίον φοβερὸν περισσῶς, οἱ ὀδόντες αὐτοῦ σιδηροῖ καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, ἐσθίον καὶ λεπτῦνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, [20] καὶ περὶ τῶν κεράτων αὐτοῦ τῶν δέκα τῶν ἐν τῇ κεφαλῇ αὐτοῦ καὶ τοῦ ἑτέρου τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, κέρας ἐκεῖνο, ᾧ οἱ ὀφθαλμοὶ καὶ στόμα λαλοῦν μεγάλα καὶ ἡ ὅρασις αὐτοῦ μείζων τῶν λοιπῶν. [21] ἐθεώρουν καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἴσχυσεν πρὸς αὐτούς, [22] ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου, καὶ ὁ καιρὸς ἔφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι. [23] καὶ εἶπεν Τὸ θηρίον τὸ τέταρτον, βασιλεία τετάρτη ἔσται ἐν τῇ γῇ, ἥτις ὑπερέξει πάσας τὰς βασιλείας καὶ καταφάγεται πᾶσαν τὴν γῆν καὶ συμπατήσει αὐτὴν καὶ κατακόψει. [24] καὶ τὰ δέκα κέρατα αὐτοῦ, δέκα βασιλεῖς ἀναστήσονται, καὶ ὀπίσω αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν, καὶ τρεῖς βασιλεῖς ταπεινώσει· [25] καὶ λόγους πρὸς τὸν ὕψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει καὶ ὑπονοήσει τοῦ ἀλλοιῶσαι καιροὺς καὶ νόμον, καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ. [26] καὶ τὸ κριτήριον καθίσει καὶ τὴν ἀρχὴν μεταστήσουσιν τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους. [27] καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη ἁγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος, καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύσουσιν καὶ ὑπακούσονται. [28] ἕως ὧδε τὸ πέρας τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με, καὶ ἡ μορφή μου ἠλλοιώθη ἐπ᾽ ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

CHAPTER 8

[1] Ἐν ἔτει τρίτῳ τῆς βασιλείας Βαλτασαρ τοῦ βασιλέως ὅρασις ὤφθη πρός με, ἐγὼ Δανιηλ, μετὰ τὴν ὀφθεῖσάν μοι τὴν ἀρχήν. [2] καὶ ἤμην ἐν Σούσοις τῇ βάρει, ἥ ἐστιν ἐν χώρᾳ Αιλαμ, καὶ εἶδον ἐν ὁράματι καὶ ἤμην ἐπὶ τοῦ Ουβαλ [3] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ κριὸς εἷς ἑστηκὼς πρὸ τοῦ Ουβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά, καὶ τὸ ἓν ὑψηλότερον τοῦ ἑτέρου, καὶ τὸ ὑψηλὸν ἀνέβαινεν ἐπ᾽ ἐσχάτων. [4] εἶδον τὸν κριὸν κερατίζοντα κατὰ θάλασσαν καὶ βορρᾶν καὶ νότον, καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἐκ χειρὸς αὐτοῦ, καὶ ἐποίησεν κατὰ τὸ θέλημα αὐτοῦ καὶ ἐμεγαλύνθη. [5] καὶ ἐγὼ ἤμην συνίων καὶ ἰδοὺ τράγος αἰγῶν ἤρχετο ἀπὸ λιβὸς ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ οὐκ ἦν ἁπτόμενος τῆς γῆς, καὶ τῷ τράγῳ κέρας θεωρητὸν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ. [6] καὶ ἦλθεν ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, οὗ εἶδον, ἑστῶτος ἐνώπιον τοῦ Ουβαλ καὶ ἔδραμεν πρὸς αὐτὸν ἐν ὁρμῇ τῆς ἰσχύος αὐτοῦ. [7] καὶ εἶδον αὐτὸν φθάνοντα ἕως τοῦ κριοῦ, καὶ ἐξηγριάνθη πρὸς αὐτὸν καὶ ἔπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ, καὶ οὐκ ἦν ἰσχὺς τῷ κριῷ τοῦ στῆναι ἐνώπιον αὐτοῦ· καὶ ἔρριψεν αὐτὸν ἐπὶ τὴν γῆν καὶ συνεπάτησεν αὐτόν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος τὸν κριὸν ἐκ χειρὸς αὐτοῦ. [8] καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα, καὶ ἐν τῷ ἰσχῦσαι αὐτὸν συνετρίβη τὸ κέρας αὐτοῦ τὸ μέγα, καὶ ἀνέβη κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ. [9] καὶ ἐκ τοῦ ἑνὸς αὐτῶν ἐξῆλθεν κέρας ἓν ἰσχυρὸν καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολὴν καὶ πρὸς τὴν δύναμιν· [10] ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἄστρων, καὶ συνεπάτησεν αὐτά, [11] καὶ ἕως οὗ ὁ ἀρχιστράτηγος ῥύσηται τὴν αἰχμαλωσίαν, καὶ δι᾽ αὐτὸν θυσία ἐρράχθη, καὶ ἐγενήθη καὶ κατευοδώθη αὐτῷ, καὶ τὸ ἅγιον ἐρημωθήσεται· [12] καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη, καὶ ἐποίησεν καὶ εὐοδώθη. [13] καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος, καὶ εἶπεν εἷς ἅγιος τῷ φελμουνι τῷ λαλοῦντι Ἕως πότε ἡ ὅρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται; [14] καὶ εἶπεν αὐτῷ Ἕως ἑσπέρας καὶ πρωῒ ἡμέραι δισχίλιαι καὶ τριακόσιαι, καὶ καθαρισθήσεται τὸ ἅγιον. [15] καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὅρασιν καὶ ἐζήτουν σύνεσιν, καὶ ἰδοὺ ἔστη ἐνώπιον ἐμοῦ ὡς ὅρασις ἀνδρός. [16] καὶ ἤκουσα φωνὴν ἀνδρὸς ἀνὰ μέσον τοῦ Ουβαλ, καὶ ἐκάλεσεν καὶ εἶπεν Γαβριηλ, συνέτισον ἐκεῖνον τὴν ὅρασιν. [17] καὶ

ἦλθεν καὶ ἔστη ἐχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρός με Σύνες, υἱὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις. [18] καὶ ἐν τῷ λαλεῖν αὐτὸν μετ᾽ ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἥψατό μου καὶ ἔστησέν με ἐπὶ πόδας [19] καὶ εἶπεν Ἰδοὺ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ᾽ ἐσχάτων τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις. [20] ὁ κριός, ὃν εἶδες, ὁ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν. [21] καὶ ὁ τράγος τῶν αἰγῶν βασιλεὺς Ἑλλήνων· καὶ τὸ κέρας τὸ μέγα, ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός ἐστιν ὁ βασιλεὺς ὁ πρῶτος. [22] καὶ τοῦ συντριβέντος, οὗ ἔστησαν τέσσαρα ὑποκάτω κέρατα, τέσσαρες βασιλεῖς ἐκ τοῦ ἔθνους αὐτοῦ ἀναστήσονται καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ. [23] καὶ ἐπ᾽ ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνίων προβλήματα. [24] καὶ κραταιὰ ἡ ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ ἰσχυροὺς καὶ λαὸν ἅγιον. [25] καὶ ὁ ζυγὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται καὶ δόλῳ διαφθερεῖ πολλοὺς καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται καὶ ὡς ᾠὰ χειρὶ συντρίψει. [26] καὶ ἡ ὅρασις τῆς ἑσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθής ἐστιν· καὶ σὺ σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς. [27] καὶ ἐγὼ Δανιηλ ἐκοιμήθην καὶ ἐμαλακίσθην ἡμέρας καὶ ἀνέστην καὶ ἐποίουν τὰ ἔργα τοῦ βασιλέως· καὶ ἐθαύμαζον τὴν ὅρασιν, καὶ οὐκ ἦν ὁ συνίων.

CHAPTER 9

[1] Ἐν τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ασουηρου ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ βασιλείαν Χαλδαίων, [2] ἐν ἔτει ἑνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ιερουσαλημ, ἑβδομήκοντα ἔτη. [3] καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχὴν καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ καὶ σποδῷ. [4] καὶ προσηυξάμην πρὸς κύριον τὸν θεόν μου καὶ ἐξωμολογησάμην καὶ εἶπα Κύριε ὁ θεὸς ὁ μέγας καὶ θαυμαστὸς ὁ φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεος τοῖς ἀγαπῶσίν σε καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς σου, [5] ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν καὶ ἀπέστημεν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου [6] καὶ οὐκ εἰσηκούσαμεν τῶν δούλων σου τῶν προφητῶν, οἳ ἐλάλουν ἐν τῷ ὀνόματί σου πρὸς τοὺς βασιλεῖς ἡμῶν καὶ ἄρχοντας ἡμῶν καὶ πατέρας ἡμῶν καὶ πρὸς πάντα τὸν λαὸν τῆς γῆς. [7] σοί, κύριε, ἡ δικαιοσύνη, καὶ ἡμῖν ἡ αἰσχύνη τοῦ προσώπου ὡς ἡ ἡμέρα αὕτη, ἀνδρὶ Ιουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ καὶ παντὶ Ισραηλ τοῖς ἐγγὺς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ, οὗ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ᾗ ἠθέτησαν ἐν σοί. [8] κύριε, ἡμῖν ἡ αἰσχύνη τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάρτομέν σοι. [9] τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί, ὅτι ἀπέστημεν [10] καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν ἐν χερσὶν τῶν δούλων αὐτοῦ τῶν προφητῶν. [11] καὶ πᾶς Ισραηλ παρέβησαν τὸν νόμον σου καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου, καὶ ἐπῆλθεν ἐφ᾽ ἡμᾶς ἡ κατάρα καὶ ὁ ὅρκος ὁ γεγραμμένος ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ, ὅτι ἡμάρτομεν αὐτῷ. [12] καὶ ἔστησεν τοὺς λόγους αὐτοῦ, οὓς ἐλάλησεν ἐφ᾽ ἡμᾶς καὶ ἐπὶ τοὺς κριτὰς ἡμῶν, οἳ ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ᾽ ἡμᾶς κακὰ μεγάλα, οἷα οὐ γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ιερουσαλημ. [13] καθὼς γέγραπται ἐν τῷ νόμῳ Μωυσῆ, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ᾽ ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου. [14] καὶ ἐγρηγόρησεν κύριος καὶ ἐπήγαγεν αὐτὰ ἐφ᾽ ἡμᾶς, ὅτι δίκαιος κύριος ὁ θεὸς ἡμῶν ἐπὶ πᾶσαν τὴν ποίησιν αὐτοῦ, ἣν ἐποίησεν, καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ. [15] καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν,

ἠνομήσαμεν. [16] κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμός σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου Ιερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ιερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμὸν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν. [17] καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου τὸ ἔρημον ἕνεκέν σου, κύριε. [18] κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον· ἄνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμὸν ἡμῶν καὶ τῆς πόλεώς σου, ἐφ᾽ ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ᾽ αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν οἰκτιρμὸν ἡμῶν ἐνώπιόν σου, ἀλλ᾽ ἐπὶ τοὺς οἰκτιρμούς σου τοὺς πολλούς. [19] κύριε, εἰσάκουσον· κύριε, ἱλάσθητι· κύριε, πρόσχες καὶ ποίησον· μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. – [20] καὶ ἔτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ισραηλ καὶ ῥιπτοῦντος τὸν ἔλεόν μου ἐναντίον κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ μου [21] καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἰδοὺ ὁ ἀνὴρ Γαβριηλ, ὃν εἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος καὶ ἥψατό μου ὡσεὶ ὥραν θυσίας ἑσπερινῆς. [22] καὶ συνέτισέν με καὶ ἐλάλησεν μετ᾽ ἐμοῦ καὶ εἶπεν Δανιηλ, νῦν ἐξῆλθον συμβιβάσαι σε σύνεσιν. [23] ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι, ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ· καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὀπτασίᾳ. [24] ἑβδομήκοντα ἑβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συντελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὅρασιν καὶ προφήτην καὶ τοῦ χρῖσαι ἅγιον ἁγίων. [25] καὶ γνώσῃ καὶ συνήσεις· ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οἰκοδομῆσαι Ιερουσαλημ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεῖα καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί. [26] καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς. [27] καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομὰς μία· καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεταί μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

CHAPTER 10

[1] Ἐν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὀπτασίᾳ. [2] ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἤμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν· [3] ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν. [4] ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου, καὶ ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Εδδεκελ, [5] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ εἷς ἐνδεδυμένος βαδδιν, καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ωφαζ, [6] καὶ τὸ σῶμα αὐτοῦ ὡσεὶ θαρσις, καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὅρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὅρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὄχλου. [7] καὶ εἶδον ἐγὼ Δανιηλ μόνος τὴν ὀπτασίαν, καὶ οἱ ἄνδρες οἱ μετ’ ἐμοῦ οὐκ εἶδον τὴν ὀπτασίαν, ἀλλ’ ἢ ἔκστασις μεγάλη ἐπέπεσεν ἐπ’ αὐτούς, καὶ ἔφυγον ἐν φόβῳ· [8] καὶ ἐγὼ ὑπελείφθην μόνος καὶ εἶδον τὴν ὀπτασίαν τὴν μεγάλην ταύτην, καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν, καὶ οὐκ ἐκράτησα ἰσχύος. [9] καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκοῦσαί με αὐτοῦ ἤμην κατανενυγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν. [10] καὶ ἰδοὺ χεὶρ ἁπτομένη μου καὶ ἤγειρέν με ἐπὶ τὰ γόνατά μου. [11] καὶ εἶπεν πρός με Δανιηλ ἀνὴρ ἐπιθυμιῶν, σύνες ἐν τοῖς λόγοις, οἷς ἐγὼ λαλῶ πρὸς σέ, καὶ στῆθι ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ. καὶ ἐν τῷ λαλῆσαι αὐτὸν πρός με τὸν λόγον τοῦτον ἀνέστην ἔντρομος. [12] καὶ εἶπεν πρός με Μὴ φοβοῦ, Δανιηλ· ὅτι ἀπὸ τῆς πρώτης ἡμέρας, ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου, ἠκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου. [13] καὶ ὁ ἄρχων βασιλείας Περσῶν εἱστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν, καὶ ἰδοὺ Μιχαηλ εἷς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθῆσαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλείας Περσῶν [14] καὶ ἦλθον συνετίσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ’ ἐσχάτων τῶν ἡμερῶν, ὅτι ἔτι ἡ ὅρασις εἰς ἡμέρας. [15] καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ’ ἐμοῦ κατὰ τοὺς λόγους τούτους ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ κατενύγην. [16] καὶ ἰδοὺ ὡς ὁμοίωσις υἱοῦ ἀνθρώπου ἥψατο τῶν χειλέων μου· καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα πρὸς τὸν ἑστῶτα ἐναντίον ἐμοῦ Κύριε, ἐν τῇ ὀπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν· [17] καὶ πῶς δυνήσεται ὁ παῖς

σου, κύριε, λαλῆσαι μετὰ τοῦ κυρίου μου τούτου; καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχύς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί. [18] καὶ προσέθετο καὶ ἥψατό μου ὡς ὅρασις ἀνθρώπου καὶ ἐνίσχυσέν με [19] καὶ εἶπέν μοι Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι· ἀνδρίζου καὶ ἴσχυε. καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ᾽ ἐμοῦ ἴσχυσα καὶ εἶπα Λαλείτω ὁ κύριός μου, ὅτι ἐνίσχυσάς με. [20] καὶ εἶπεν Εἰ οἶδας ἵνα τί ἦλθον πρὸς σέ; καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι μετὰ ἄρχοντος Περσῶν· καὶ ἐγὼ ἐξεπορευόμην, καὶ ὁ ἄρχων τῶν Ἑλλήνων ἤρχετο. [21] ἀλλ᾽ ἢ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας, καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ᾽ ἐμοῦ περὶ τούτων ἀλλ᾽ ἢ Μιχαηλ ὁ ἄρχων ὑμῶν·

CHAPTER 11

[1] καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἰσχύν. – [2] καὶ νῦν ἀλήθειαν ἀναγγελῶ σοι. ἰδοὺ ἔτι τρεῖς βασιλεῖς ἀναστήσονται ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουτήσει πλοῦτον μέγαν παρὰ πάντας· καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλούτου αὐτοῦ ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων. [3] καὶ ἀναστήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ. [4] καὶ ὡς ἂν στῇ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ κατὰ τὴν κυριείαν αὐτοῦ, ἣν ἐκυρίευσεν, ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ καὶ ἑτέροις ἐκτὸς τούτων. [5] καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου· καὶ εἷς τῶν ἀρχόντων αὐτοῦ ἐνισχύσει ἐπ᾽ αὐτὸν καὶ κυριεύσει κυριείαν πολλὴν ἐπ᾽ ἐξουσίας αὐτοῦ. [6] καὶ μετὰ τὰ ἔτη αὐτοῦ συμμειγήσονται, καὶ θυγάτηρ βασιλέως τοῦ νότου εἰσελεύσεται πρὸς βασιλέα τοῦ βορρᾶ τοῦ ποιῆσαι συνθήκας μετ᾽ αὐτοῦ· καὶ οὐ κρατήσει ἰσχύος βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ, καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς. [7] καὶ στήσεται ἐκ τοῦ ἄνθους τῆς ῥίζης αὐτῆς τῆς ἑτοιμασίας αὐτοῦ καὶ ἥξει πρὸς τὴν δύναμιν καὶ εἰσελεύσεται εἰς τὰ ὑποστηρίγματα τοῦ βασιλέως τοῦ βορρᾶ καὶ ποιήσει ἐν αὐτοῖς καὶ κατισχύσει. [8] καί γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν, πᾶν σκεῦος ἐπιθυμητὸν αὐτῶν ἀργυρίου καὶ χρυσίου, μετὰ αἰχμαλωσίας οἴσει εἰς Αἴγυπτον· καὶ αὐτὸς στήσεται ὑπὲρ βασιλέα τοῦ βορρᾶ. [9] καὶ εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ βασιλέως τοῦ νότου· καὶ ἀναστρέψει εἰς τὴν γῆν αὐτοῦ. [10] καὶ οἱ υἱοὶ αὐτοῦ συνάξουσιν ὄχλον δυνάμεων πολλῶν, καὶ ἐλεύσεται ἐρχόμενος καὶ κατακλύζων· καὶ παρελεύσεται καὶ καθίεται καὶ συμπροσπλακήσεται ἕως τῆς ἰσχύος αὐτοῦ. [11] καὶ ἀγριανθήσεται βασιλεὺς τοῦ νότου καὶ ἐξελεύσεται καὶ πολεμήσει μετὰ βασιλέως τοῦ βορρᾶ· καὶ στήσει ὄχλον πολύν, καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ· [12] καὶ λήμψεται τὸν ὄχλον, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ, καὶ καταβαλεῖ μυριάδας καὶ οὐ κατισχύσει. [13] καὶ ἐπιστρέψει βασιλεὺς τοῦ βορρᾶ καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον καὶ εἰς τὸ τέλος τῶν καιρῶν ἐνιαυτῶν ἐπελεύσεται εἰσόδια ἐν δυνάμει μεγάλῃ καὶ ἐν ὑπάρξει πολλῇ. [14] καὶ ἐν τοῖς καιροῖς ἐκείνοις πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ νότου· καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στῆσαι ὅρασιν καὶ ἀσθενήσουσιν. [15] καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχεεῖ πρόσχωμα καὶ συλλήμψεται πόλεις ὀχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται, καὶ ἀναστήσονται οἱ

ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχὺς τοῦ στῆναι. [16] καὶ ποιήσει ὁ εἰσπορευόμενος πρὸς αὐτὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ οὐκ ἔστιν ἑστὼς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβι, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ. [17] καὶ τάξει τὸ πρόσωπον αὐτοῦ εἰσελθεῖν ἐν ἰσχύι πάσης τῆς βασιλείας αὐτοῦ καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσει· καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται. [18] καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νήσους καὶ συλλήμψεται πολλὰς καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν, πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ. [19] καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὴν ἰσχὺν τῆς γῆς αὐτοῦ καὶ ἀσθενήσει καὶ πεσεῖται καὶ οὐχ εὑρεθήσεται. [20] καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ παραβιβάζων πράσσων δόξαν βασιλείας· καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ. [21] στήσεται ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ' αὐτὸν δόξαν βασιλείας· καὶ ἥξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθρήμασιν. [22] καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ καὶ συντριβήσονται, καὶ ἡγούμενος διαθήκης· [23] καὶ ἀπὸ τῶν συναναμείξεων πρὸς αὐτὸν ποιήσει δόλον καὶ ἀναβήσεται καὶ ὑπερισχύσει αὐτοῦ ἐν ὀλίγῳ ἔθνει. [24] καὶ ἐν εὐθηνίᾳ καὶ ἐν πίοσιν χώραις ἥξει καὶ ποιήσει ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομὴν καὶ σκῦλα καὶ ὕπαρξιν αὐτοῖς διασκορπιεῖ καὶ ἐπ' Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ καὶ ἕως καιροῦ. [25] καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου ἐν δυνάμει μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιοῦνται ἐπ' αὐτὸν λογισμούς· [26] καὶ φάγονται τὰ δέοντα αὐτοῦ καὶ συντρίψουσιν αὐτόν, καὶ δυνάμεις κατακλύσει, καὶ πεσοῦνται τραυματίαι πολλοί. [27] καὶ ἀμφότεροι οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν εἰς πονηρίαν, καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῆ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρας εἰς καιρόν. [28] καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ, καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἁγίαν, καὶ ποιήσει καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ. [29] εἰς τὸν καιρὸν ἐπιστρέψει καὶ ἥξει ἐν τῷ νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ὡς ἡ ἐσχάτη. [30] καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι, καὶ ταπεινωθήσεται· καὶ ἐπιστρέψει καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν· καὶ ποιήσει καὶ ἐπιστρέψει καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν. [31] καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται καὶ βεβηλώσουσιν τὸ ἁγίασμα τῆς δυναστείας καὶ μεταστήσουσιν τὸν ἐνδελεχισμὸν καὶ δώσουσιν βδέλυγμα ἠφανισμένον. [32] καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθρήμασιν, καὶ λαὸς

γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν. [33] καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλά· καὶ ἀσθενήσουσιν ἐν ῥομφαίᾳ καὶ ἐν φλογὶ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν. [34] καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθηθήσονται βοήθειαν μικράν, καὶ προστεθήσονται ἐπ᾽ αὐτοὺς πολλοὶ ἐν ὀλισθρήμασιν. [35] καὶ ἀπὸ τῶν συνιέντων ἀσθενήσουσιν τοῦ πυρῶσαι αὐτοὺς καὶ τοῦ ἐκλέξασθαι καὶ τοῦ ἀποκαλυφθῆναι, ἕως καιροῦ πέρας· ὅτι ἔτι εἰς καιρόν. [36] καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ καὶ ὑψωθήσεται ὁ βασιλεὺς καὶ μεγαλυνθήσεται ἐπὶ πάντα θεὸν καὶ λαλήσει ὑπέρογκα καὶ κατευθυνεῖ, μέχρις οὗ συντελεσθῇ ἡ ὀργή· εἰς γὰρ συντέλειαν γίνεται. [37] καὶ ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει καὶ ἐπὶ ἐπιθυμίαν γυναικῶν καὶ ἐπὶ πᾶν θεὸν οὐ συνήσει, ὅτι ἐπὶ πάντας μεγαλυνθήσεται· [38] καὶ θεὸν μαωζιν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασιν. [39] καὶ ποιήσει τοῖς ὀχυρώμασιν τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου καὶ πληθυνεῖ δόξαν καὶ ὑποτάξει αὐτοῖς πολλοὺς καὶ γῆν διελεῖ ἐν δώροις. [40] καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, καὶ συναχθήσεται ἐπ᾽ αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἅρμασιν καὶ ἐν ἱππεῦσιν καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται. [41] καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ σαβι, καὶ πολλοὶ ἀσθενήσουσιν· καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Εδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Αμμων. [42] καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν. [43] καὶ κυριεύσει ἐν τοῖς ἀποκρύφοις τοῦ χρυσοῦ καὶ τοῦ ἀργύρου καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν. [44] καὶ ἀκοαὶ καὶ σπουδαὶ ταράξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ, καὶ ἥξει ἐν θυμῷ πολλῷ τοῦ ἀφανίσαι καὶ τοῦ ἀναθεματίσαι πολλούς. [45] καὶ πήξει τὴν σκηνὴν αὐτοῦ εφαδανω ἀνὰ μέσον τῶν θαλασσῶν εἰς ὄρος σαβι ἅγιον· καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν.

CHAPTER 12

[1] καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαηλ ὁ ἄρχων ὁ μέγας ὁ ἑστηκὼς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλῖψις οἵα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὑρεθεὶς γεγραμμένος ἐν τῇ βίβλῳ. [2] καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον. [3] καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι. [4] καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως διδαχθῶσιν πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. – [5] καὶ εἶδον ἐγὼ Δανιηλ καὶ ἰδοὺ δύο ἕτεροι εἱστήκεισαν, εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ καὶ εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ. [6] καὶ εἶπεν τῷ ἀνδρὶ τῷ ἐνδεδυμένῳ τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἕως πότε τὸ πέρας ὧν εἴρηκας τῶν θαυμασίων; [7] καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσεν τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι Εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ· ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα. [8] καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα καὶ εἶπα Κύριε, τί τὰ ἔσχατα τούτων; [9] καὶ εἶπεν Δεῦρο, Δανιηλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι, ἕως καιροῦ πέρας· [10] ἐκλεγῶσιν καὶ ἐκλευκανθῶσιν καὶ πυρωθῶσιν πολλοί, καὶ ἀνομήσωσιν ἄνομοι· καὶ οὐ συνήσουσιν πάντες ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν. [11] καὶ ἀπὸ καιροῦ παραλλάξεως τοῦ ἐνδελεχισμοῦ καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλιαι διακόσιαι ἐνενήκοντα. [12] μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε. [13] καὶ σὺ δεῦρο καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας, καὶ ἀναστήσῃ εἰς τὸν κλῆρόν σου εἰς συντέλειαν ἡμερῶν.

Susanna

ΚΑΙ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακείμ.

[2] καὶ ἔλαβε γυναῖκα, ᾗ ὄνομα Σωσάννα, θυγάτηρ Χελκίου, καλὴ σφόδρα καὶ φοβουμένη τὸν Κύριον·

[3] καὶ οἱ γονεῖς αὐτῆς δίκαιοι καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωυσῆ.

[4] καὶ ἦν Ἰωακεὶμ πλούσιος σφόδρα, καὶ ἦν αὐτῷ παράδεισος γειτνιῶν τῷ οἴκῳ αὐτοῦ· καὶ πρὸς αὐτὸν προσήγοντο οἱ Ἰουδαῖοι διὰ τὸ εἶναι αὐτὸν ἐνδοξότερον πάντων.

[5] καὶ ἀπεδείχθησαν δύο πρεσβύτεροι ἐκ τοῦ λαοῦ κριταὶ ἐν τῷ ἐνιαυτῷ ἐκείνῳ, περὶ ὧν ἐλάλησεν ὁ δεσπότης, ὅτι ἐξῆλθεν ἀνομία ἐκ Βαβυλῶνος ἐκ πρεσβυτέρων κριτῶν, οἳ ἐδόκουν κυβερνᾶν τὸν λαόν.

[6] οὗτοι προσεκαρτέρουν ἐν τῇ οἰκίᾳ Ἰωκείμ, καὶ ἤρχοντο πρὸς αὐτοὺς πάντες οἱ κρινόμενοι.

[7] καὶ ἐγένετο ἡνίκα ἀπέτρεχεν ὁ λαὸς μέσον ἡμέρας, εἰσεπορεύετο Σωσάννα καὶ περιεπάτει ἐν τῷ παραδείσῳ τοῦ ἀνδρὸς αὐτῆς.

[8] καὶ ἐθεώρουν αὐτὴν οἱ δύο πρεσβύτεροι καθ᾽ ἡμέραν εἰσπορευομένην καὶ περιπατοῦσαν καὶ ἐγένοντο ἐν ἐπιθυμίᾳ αὐτῆς.

[9] καὶ διέστρεψαν τὸν ἑαυτῶν νοῦν καὶ ἐξέκλιναν τοὺς ὀφθαλμοὺς αὐτῶν τοῦ μὴ βλέπειν εἰς τὸν οὐρανόν, μηδὲ μνημονεύειν κριμάτων δικαίων.

[10] καὶ ἦσαν ἀμφότεροι κατανενυγμένοι περὶ αὐτῆς καὶ οὐκ ἀνήγγειλαν ἀλλήλοις τὴν ὀδύνην αὐτῶν,

[11] ὅτι ᾐσχύνοντο ἀναγγεῖλαι τὴν ἐπιθυμίαν αὐτῶν ὅτι ἤθελον συγγενέσθαι αὐτῇ.

[12] καὶ παρετηροῦσαν φιλοτίμως καθ᾽ ἡμέραν ὁρᾶν αὐτήν.

[13] καὶ εἶπαν ἕτερος τῷ ἑτέρῳ· πορευθῶμεν δὴ εἰς οἶκον, ὅτι ἀρίστου ὥρα ἐστί. καὶ ἐξελθόντες διεχωρίσθησαν ἀπ᾽ ἀλλήλων,

[14] καὶ ἀνακάμψαντες ἦλθον ἐπὶ τὸ αὐτὸ καὶ ἀνετάζοντες ἀλλήλους τὴν αἰτίαν, ὡμολόγησαν τὴν ἐπιθυμίαν αὐτῶν· καὶ τότε κοινῇ συνετάξαντο καιρὸν ὅτε αὐτὴν δυνήσονται εὑρεῖν μόνην.

[15] καὶ ἐγένετο ἐν τῷ παρατηρεῖν αὐτοὺς ἡμέραν εὔθετον εἰσῆλθέ ποτε καθὼς ἐχθὲς καὶ τρίτης ἡμέρας μετὰ δύο μόνων κορασίων καὶ ἐπεθύμησε λούσασθαι ἐν τῷ παραδείσῳ, ὅτι καῦμα ἦν.

[16] καὶ οὐκ ἦν οὐδεὶς ἐκεῖ πλὴν οἱ δύο πρεσβύτεροι κεκρυμμένοι καὶ παρατηροῦντες αὐτήν.

[17] καὶ εἶπε τοῖς κορασίοις· ἐνέγκατε δή μοι ἔλαιον καὶ σμήγματα καὶ τὰς θύρας τοῦ παραδείσου κλείσατε, ὅπως λούσωμαι.

[18] καὶ ἐποίησαν καθὼς εἶπε καὶ ἀπέκλεισαν τὰς θύρας τοῦ παραδείσου καὶ ἐξῆλθαν κατὰ τὰς πλαγίας θύρας ἐνέγκαι τὰ προστεταγμένα αὐταῖς καὶ οὐκ εἴδοσαν τοὺς πρεσβυτέρους, ὅτι ἦσαν κεκρυμμένοι.

[19] καὶ ἐγένετο ὡς ἐξήλθοσαν τὰ κοράσια, καὶ ἀνέστησαν οἱ δύο πρεσβῦται καὶ ἐπέδραμον αὐτῇ

[20] καὶ εἶπον· ἰδοὺ αἱ θύραι τοῦ παραδείσου κέκλεινται, καὶ οὐδεὶς θεωρεῖ ἡμᾶς, καὶ ἐν ἐπιθυμίᾳ σού ἐσμεν· διὸ συγκατάθου ἡμῖν καὶ γενοῦ μεθ᾽ ἡμῶν·

[21] εἰ δὲ μή, καταμαρτυρήσομέν σου ὅτι ἦν μετὰ σοῦ νεανίσκος καὶ διὰ τοῦτο ἐξαπέστειλας τὰ κοράσια ἀπὸ σοῦ.

[22] καὶ ἀνεστέναξε Σωσάννα καὶ εἶπε· στενά μοι πάντοθεν· ἐάν τε γὰρ τοῦτο πράξω, θάνατός μοί ἐστιν, ἐάν τε μὴ πράξω, οὐκ ἐκφεύξομαι τὰς χεῖρας ὑμῶν.

[23] αἱρετώτερόν μοί ἐστι μὴ πράξασαν ἐμπεσεῖν εἰς χεῖρας ὑμῶν ἢ ἁμαρτεῖν ἐνώπιον Κυρίου.

[24] καὶ ἀνεβόησε φωνῇ μεγάλῃ Σωσάννα, ἐβόησαν δὲ καὶ οἱ δύο πρεσβῦται κατέναντι αὐτῆς.

[25] καὶ δραμὼν ὁ εἷς ἤνοιξε τὰς θύρας τοῦ παραδείσου.

[26] ὡς δὲ ἤκουσαν τὴν κραυγὴν ἐν τῷ παραδείσῳ οἱ ἐκ τῆς οἰκίας, εἰσεπήδησαν διὰ τῆς πλαγίας θύρας ἰδεῖν τὸ συμβεβηκὸς αὐτῇ.

[27] ἡνίκα δὲ εἶπαν οἱ πρεσβῦται τοὺς λόγους αὐτῶν, κατῃσχύνθησαν οἱ δοῦλοι σφόδρα, ὅτι πώποτε οὐκ ἐρρήθη λόγος τοιοῦτος περὶ Σωσάννης.

[28] Καὶ ἐγένετο τῇ ἐπαύριον ὡς συνῆλθεν ὁ λαὸς πρὸς τὸν ἄνδρα αὐτῆς Ἰωακείμ, ἦλθον οἱ δύο πρεσβῦται πλήρεις τῆς ἀνόμου ἐννοίας κατὰ Σωσάννης τοῦ θανατῶσαι αὐτὴν καὶ εἶπαν ἔμπροσθεν τοῦ λαοῦ·

[29] ἀποστείλατε ἐπὶ Σωσάνναν θυγατέρα Χελκίου, ἥ ἐστι γυνὴ Ἰωακείμ· οἱ δὲ ἀπέστειλαν.

[30] καὶ ἦλθεν αὐτὴ καὶ οἱ γονεῖς αὐτῆς καὶ τὰ τέκνα αὐτῆς καὶ πάντες οἱ συγγενεῖς αὐτῆς·

[31] ἡ δὲ Σωσάννα ἦν τρυφερὰ σφόδρα καὶ καλὴ τῷ εἴδει.

[32] οἱ δὲ παράνομοι ἐκέλευσαν ἀποκαλυφθῆναι αὐτήν, ἦν γὰρ κατακεκαλυμμένη, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς·

[33] ἔκλαιον δὲ οἱ παρ᾽ αὐτῆς καὶ πάντες οἱ ἰδόντες αὐτήν.

[34] ἀναστάντες δὲ οἱ δύο πρεσβῦται ἐν μέσῳ τῷ λαῷ ἔθηκαν τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτῆς·

[35] ἡ δὲ κλαίουσα ἀνέβλεψεν εἰς τὸν οὐρανόν, ὅτι ἦν ἡ καρδία αὐτῆς πεποιθυῖα ἐπὶ τῷ Κυρίῳ.

[36] εἶπον δὲ οἱ πρεσβῦται· περιπατούντων ἡμῶν ἐν τῷ παραδείσῳ μόνων, εἰσῆλθεν αὕτη μετὰ δύο παιδισκῶν καὶ ἀπέκλεισε τὰς θύρας τοῦ παραδείσου καὶ ἀπέλυσε τὰς παιδίσκας·

[37] καὶ ἦλθε πρὸς αὐτὴν νεανίσκος, ὃς ἦν κεκρυμμένος, καὶ ἀνέπεσε μετ᾽ αὐτῆς.

[38] ἡμεῖς δὲ ὄντες ἐν τῇ γωνίᾳ τοῦ παραδείσου, ἰδόντες τὴν ἀνομίαν ἐδράμομεν ἐπ᾽ αὐτούς· καὶ ἰδόντες συγγινομένους αὐτούς,

[39] ἐκείνου μὲν οὐκ ἠδυνήθημεν ἐγκρατεῖς γενέσθαι διὰ τὸ ἰσχύειν αὐτὸν ὑπὲρ ἡμᾶς καὶ ἀνοίξαντα τὰς θύρας ἐκπεπηδηκέναι,

[40] ταύτης δὲ ἐπιλαβόμενοι ἐπηρωτῶμεν τίς ἦν ὁ νεανίσκος,

[41] καὶ οὐκ ἠθέλησεν ἀγγεῖλαι ἡμῖν. ταῦτα μαρτυροῦμεν. καὶ ἐπίστευσεν αὐτοῖς ἡ συναγωγὴ ὡς πρεσβυτέροις τοῦ λαοῦ καὶ κριταῖς καὶ κατέκριναν αὐτὴν ἀποθανεῖν.

[42] ἀνεβόησε δὲ φωνῇ μεγάλῃ Σωσάννα καὶ εἶπεν· ὁ Θεὸς ὁ αἰώνιος ὁ τῶν κρυπτῶν γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν,

[43] σὺ ἐπίστασαι ὅτι ψευδῆ μου κατεμαρτύρησαν· καὶ ἰδοὺ ἀποθνήσκω μὴ ποιήσασα μηδὲν ὧν οὗτοι ἐπονηρεύσαντο κατ᾽ ἐμοῦ.

[44] Καὶ εἰσήκουσε Κύριος τῆς φωνῆς αὐτῆς.

[45] καὶ ἀπαγομένης αὐτῆς ἀπολέσθαι, ὁ Θεὸς ἐξήγειρε τὸ πνεῦμα τὸ ἅγιον παιδαρίου νεωτέρου, ᾧ ὄνομα Δανιήλ,

[46] καὶ ἐβόησε φωνῇ μεγάλῃ· ἀθῷος ἐγὼ ἀπὸ τοῦ αἵματος ταύτης.

[47] ἐπέστρεψε δὲ πᾶς ὁ λαὸς πρὸς αὐτὸν καὶ εἶπαν· τίς ὁ λόγος οὗτος, ὃν σὺ λελάληκας;

[48] ὁ δὲ στὰς ἐν μέσῳ αὐτῶν εἶπεν· οὕτως μωροὶ οἱ υἱοὶ ᾽Ισραήλ; οὐκ ἀνακρίναντες οὐδὲ τὸ σαφὲς ἐπιγνόντες κατεκρίνατε θυγατέρα ᾽Ισραήλ;

[49] ἀναστρέψατε εἰς τὸ κριτήριον· ψευδῆ γὰρ οὗτοι κατεμαρτύρησαν αὐτῆς.

[50] καὶ ἀνέστρεψε πᾶς ὁ λαὸς μετὰ σπουδῆς. καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι· δεῦρο κάθισον ἐν μέσῳ ἡμῶν καὶ ἀνάγγειλον ἡμῖν, ὅτι σοὶ δέδωκεν ὁ Θεὸς τὸ πρεσβεῖον.

[51] καὶ εἶπε πρὸς αὐτοὺς Δανιήλ· διαχωρίσατε αὐτοὺς ἀπ᾽ ἀλλήλων μακράν, καὶ ἀνακρινῶ αὐτούς.

[52] ὡς δὲ διεχωρίσθησαν εἷς ἀπὸ τοῦ ἑνός, ἐκάλεσε τὸν ἕνα αὐτῶν καὶ εἶπε πρὸς αὐτόν· πεπαλαιωμένε ἡμερῶν κακῶν, νῦν ἥκασιν αἱ ἁμαρτίαι σου, ἃς ἐποίεις τὸ πρότερον

[53] κρίνων κρίσεις ἀδίκους καὶ τοὺς μὲν ἀθῴους κατακρίνων, ἀπολύων δὲ τοὺς αἰτίους, λέγοντος τοῦ Κυρίου· ἀθῷον καὶ δίκαιον οὐκ ἀποκτενεῖς·

[54] νῦν οὖν ταύτην εἴπερ εἶδες, εἰπόν· ὑπὸ τί δένδρον εἶδες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν· ὑπὸ σχῖνον.

[55] εἶπε δὲ Δανιήλ· ὀρθῶς ἔψευσαι εἰς τὴν σεαυτοῦ κεφαλήν· ἤδη γὰρ ἄγγελος Θεοῦ λαβὼν φάσιν παρὰ τοῦ Θεοῦ σχίσει σε μέσον.

[56] καὶ μεταστήσας αὐτὸν ἐκέλευσε προσαγαγεῖν τὸν ἕτερον· καὶ εἶπεν αὐτῷ· σπέρμα Χαναὰν καὶ οὐκ Ἰούδα, τὸ κάλλος ἐξηπάτησέ σε, καὶ ἐπιθυμία διέστρεψε τὴν καρδίαν σου·

[57] οὕτως ἐποιεῖτε θυγατράσιν Ἰσραήλ, καὶ ἐκεῖναι φοβούμεναι ὡμίλουν ὑμῖν, ἀλλ' οὐ θυγάτηρ Ἰούδα ὑπέμεινε τὴν ἀνομίαν ὑμῶν.

[58] νῦν οὖν λέγε μοι· ὑπὸ τί δένδρον κατέλαβες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν· ὑπὸ πρῖνον.

[59] εἶπε δὲ αὐτῷ Δανιήλ· ὀρθῶς ἔψευσαι καὶ σὺ εἰς τὴν σεαυτοῦ κεφαλήν· μένει γὰρ ὁ ἄγγελος τοῦ Θεοῦ τὴν ρομφαίαν ἔχων πρίσαι σε μέσον, ὅπως ἐξολοθρεύσῃ ὑμᾶς.

[60] καὶ ἀνεβόησε πᾶσα ἡ συναγωγὴ φωνῇ μεγάλῃ καὶ εὐλόγησαν τῷ Θεῷ τῷ σώζοντι τοὺς ἐλπίζοντας ἐπ' αὐτόν.

[61] καὶ ἀνέστησαν ἐπὶ τοὺς δύο πρεσβύτας, ὅτι συνέστησεν αὐτοὺς Δανιὴλ ἐκ τοῦ στόματος αὐτῶν ψευδομαρτυρήσαντας, καὶ ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ πλησίον,

[62] ποιῆσαι κατὰ τὸν νόμον Μωυσῆ, καὶ ἀπέκτειναν αὐτούς· καὶ ἐσώθη αἷμα ἀναίτιον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[63] Χελκίας δὲ καὶ ἡ γυνὴ αὐτοῦ ᾔνεσαν τὸν Θεὸν περὶ τῆς θυγατρὸς αὐτῶν μετὰ Ἰωακεὶμ τοῦ ἀνδρὸς αὐτῆς καὶ τῶν συγγενῶν πάντων, ὅτι οὐχ εὑρέθη ἐν αὐτῇ ἄσχημον πρᾶγμα.

[64] καὶ Δανιὴλ ἐγένετο μέγας ἐνώπιον τοῦ λαοῦ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

Bel and the Dragon

[1] Καὶ ὁ βασιλεὺς Ἀστυάγης προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ παρέλαβεν Κῦρος ὁ Πέρσης τὴν βασιλείαν αὐτοῦ.

[2] καὶ ἦν Δανιηλ συμβιωτὴς τοῦ βασιλέως καὶ ἔνδοξος ὑπὲρ πάντας τοὺς φίλους αὐτοῦ.

[3] καὶ ἦν εἴδωλον τοῖς Βαβυλωνίοις, ᾧ ὄνομα Βηλ, καὶ ἐδαπανῶντο εἰς αὐτὸν ἑκάστης ἡμέρας σεμιδάλεως ἀρτάβαι δώδεκα καὶ πρόβατα τεσσαράκοντα καὶ οἴνου μετρηταὶ ἕξ.

[4] καὶ ὁ βασιλεὺς ἐσέβετο αὐτὸν καὶ ἐπορεύετο καθ' ἑκάστην ἡμέραν προσκυνεῖν αὐτῷ· Δανιηλ δὲ προσεκύνει τῷ θεῷ αὐτοῦ.

[5] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Διὰ τί οὐ προσκυνεῖς τῷ Βηλ; ὁ δὲ εἶπεν Ὅτι οὐ σέβομαι εἴδωλα χειροποίητα, ἀλλὰ τὸν ζῶντα θεὸν τὸν κτίσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ ἔχοντα πάσης σαρκὸς κυριείαν.

[6] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Οὐ δοκεῖ σοι Βηλ εἶναι ζῶν θεός; ἢ οὐχ ὁρᾷς ὅσα ἐσθίει καὶ πίνει καθ' ἑκάστην ἡμέραν;

[7] καὶ εἶπεν Δανιηλ γελάσας Μὴ πλανῶ, βασιλεῦ· οὗτος γὰρ ἔσωθεν μέν ἐστι πηλὸς ἔξωθεν δὲ χαλκὸς καὶ οὐ βέβρωκεν οὐδὲ πέπωκεν πώποτε.

[8] καὶ θυμωθεὶς ὁ βασιλεὺς ἐκάλεσεν τοὺς ἱερεῖς αὐτοῦ καὶ εἶπεν αὐτοῖς Ἐὰν μὴ εἴπητέ μοι τίς ὁ κατέσθων τὴν δαπάνην ταύτην, ἀποθανεῖσθε· ἐὰν δὲ δείξητε ὅτι Βηλ κατεσθίει αὐτά, ἀποθανεῖται Δανιηλ, ὅτι ἐβλασφήμησεν εἰς τὸν Βηλ.

[9] καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Γινέσθω κατὰ τὸ ῥῆμά σου. καὶ ἦσαν ἱερεῖς τοῦ Βηλ ἑβδομήκοντα ἐκτὸς γυναικῶν καὶ τέκνων.

[10] καὶ ἦλθεν ὁ βασιλεὺς μετὰ Δανιηλ εἰς τὸν οἶκον τοῦ Βηλ.

[11] καὶ εἶπαν οἱ ἱερεῖς τοῦ Βηλ Ἰδοὺ ἡμεῖς ἀποτρέχομεν ἔξω, σὺ δέ, βασιλεῦ, παράθες τὰ βρώματα καὶ τὸν οἶνον κεράσας θὲς καὶ ἀπόκλεισον τὴν θύραν καὶ σφράγισον τῷ δακτυλίῳ σου· καὶ ἐλθὼν πρωῒ ἐὰν μὴ εὕρῃς πάντα βεβρωμένα ὑπὸ τοῦ Βηλ, ἀποθανούμεθα ἢ Δανιηλ ὁ ψευδόμενος καθ' ἡμῶν.

[12] αὐτοὶ δὲ κατεφρόνουν, ὅτι πεποιήκεισαν ὑπὸ τὴν τράπεζαν κεκρυμμένην εἴσοδον καὶ δι' αὐτῆς εἰσεπορεύοντο διόλου καὶ ἀνήλουν αὐτά.

[13] καὶ ἐγένετο ὡς ἐξῆλθοσαν ἐκεῖνοι, καὶ ὁ βασιλεὺς παρέθηκεν τὰ βρώματα τῷ Βηλ.

[14] καὶ ἐπέταξεν Δανιηλ τοῖς παιδαρίοις αὐτοῦ καὶ ἤνεγκαν τέφραν καὶ κατέσησαν ὅλον τὸν ναὸν ἐνώπιον τοῦ βασιλέως μόνου· καὶ

ἐξελθόντες ἔκλεισαν τὴν θύραν καὶ ἐσφραγίσαντο ἐν τῷ δακτυλίῳ τοῦ βασιλέως, καὶ ἀπῆλθον.

[15] οἱ δὲ ἱερεῖς ἦλθον τὴν νύκτα κατὰ τὸ ἔθος αὐτῶν καὶ αἱ γυναῖκες καὶ τὰ τέκνα αὐτῶν καὶ κατέφαγον πάντα καὶ ἐξέπιον.

[16] καὶ ὤρθρισεν ὁ βασιλεὺς τὸ πρωῒ καὶ Δανιηλ μετ᾽ αὐτοῦ.

[17] καὶ εἶπεν ὁ βασιλεύς Σῷοι αἱ σφραγῖδες, Δανιηλ; ὁ δὲ εἶπεν Σῷοι, βασιλεῦ.

[18] καὶ ἐγένετο ἅμα τῷ ἀνοῖξαι τὰς θύρας ἐπιβλέψας ὁ βασιλεὺς ἐπὶ τὴν τράπεζαν ἐβόησεν φωνῇ μεγάλῃ Μέγας εἶ, Βηλ, καὶ οὐκ ἔστιν παρὰ σοὶ δόλος οὐδὲ εἷς.

[19] καὶ ἐγέλασεν Δανιηλ καὶ ἐκράτησεν τὸν βασιλέα τοῦ μὴ εἰσελθεῖν αὐτὸν ἔσω καὶ εἶπεν Ἰδὲ δὴ τὸ ἔδαφος καὶ γνῶθι τίνος τὰ ἴχνη ταῦτα.

[20] καὶ εἶπεν ὁ βασιλεύς Ὁρῶ τὰ ἴχνη ἀνδρῶν καὶ γυναικῶν καὶ παιδίων.

[21] καὶ ὀργισθεὶς ὁ βασιλεὺς τότε συνέλαβεν τοὺς ἱερεῖς καὶ τὰς γυναῖκας καὶ τὰ τέκνα αὐτῶν, καὶ ἔδειξαν αὐτῷ τὰς κρυπτὰς θύρας, δι᾽ ὧν εἰσεπορεύοντο καὶ ἐδαπάνων τὰ ἐπὶ τῇ τραπέζῃ.

[22] καὶ ἀπέκτεινεν αὐτοὺς ὁ βασιλεὺς καὶ ἔδωκεν τὸν Βηλ ἔκδοτον τῷ Δανιηλ, καὶ κατέστρεψεν αὐτὸν καὶ τὸ ἱερὸν αὐτοῦ.

[23] Καὶ ἦν δράκων μέγας, καὶ ἐσέβοντο αὐτὸν οἱ Βαβυλώνιοι.

[24] καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Οὐ δύνασαι εἰπεῖν ὅτι οὐκ ἔστιν οὗτος θεὸς ζῶν· καὶ προσκύνησον αὐτῷ.

[25] καὶ εἶπεν Δανιηλ Κυρίῳ τῷ θεῷ μου προσκυνήσω, ὅτι οὗτός ἐστιν θεὸς ζῶν· σὺ δέ, βασιλεῦ, δός μοι ἐξουσίαν, καὶ ἀποκτενῶ τὸν δράκοντα ἄνευ μαχαίρας καὶ ῥάβδου.

[26] καὶ εἶπεν ὁ βασιλεύς Δίδωμί σοι.

[27] καὶ ἔλαβεν Δανιηλ πίσσαν καὶ στῆρ καὶ τρίχας καὶ ἥψησεν ἐπὶ τὸ αὐτὸ καὶ ἐποίησεν μάζας καὶ ἔδωκεν εἰς τὸ στόμα τοῦ δράκοντος, καὶ φαγὼν διερράγη ὁ δράκων. καὶ εἶπεν Ἴδετε τὰ σεβάσματα ὑμῶν.

[28] καὶ ἐγένετο ὡς ἤκουσαν οἱ Βαβυλώνιοι, ἠγανάκτησαν λίαν καὶ συνεστράφησαν ἐπὶ τὸν βασιλέα καὶ εἶπαν Ἰουδαῖος γέγονεν ὁ βασιλεύς· τὸν Βηλ κατέσπασεν καὶ τὸν δράκοντα ἀπέκτεινεν καὶ τοὺς ἱερεῖς κατέσφαξεν.

[29] καὶ εἶπαν ἐλθόντες πρὸς τὸν βασιλέα Παράδος ἡμῖν τὸν Δανιηλ· εἰ δὲ μή, ἀποκτενοῦμέν σε καὶ τὸν οἶκόν σου.

[30] καὶ εἶδεν ὁ βασιλεὺς ὅτι ἐπείγουσιν αὐτὸν σφόδρα, καὶ ἀναγκασθεὶς παρέδωκεν αὐτοῖς τὸν Δανιηλ.

[31] οἱ δὲ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων, καὶ ἦν ἐκεῖ ἡμέρας ἕξ.

[32] ἦσαν δὲ ἐν τῷ λάκκῳ ἑπτὰ λέοντες, καὶ ἐδίδετο αὐτοῖς τὴν ἡμέραν δύο σώματα καὶ δύο πρόβατα· τότε δὲ οὐκ ἐδόθη αὐτοῖς, ἵνα καταφάγωσιν τὸν Δανιηλ.

[33] καὶ ἦν Αμβακουμ ὁ προφήτης ἐν τῇ Ιουδαίᾳ, καὶ αὐτὸς ἥψησεν ἔψεμα καὶ ἐνέθρυψεν ἄρτους εἰς σκάφην καὶ ἐπορεύετο εἰς τὸ πεδίον ἀπενέγκαι τοῖς θερισταῖς.

[34] καὶ εἶπεν ἄγγελος κυρίου τῷ Αμβακουμ Ἀπένεγκε τὸ ἄριστον, ὃ ἔχεις, εἰς Βαβυλῶνα τῷ Δανιηλ εἰς τὸν λάκκον τῶν λεόντων.

[35] καὶ εἶπεν Αμβακουμ Κύριε, Βαβυλῶνα οὐχ ἑώρακα καὶ τὸν λάκκον οὐ γινώσκω.

[36] καὶ ἐπελάβετο ὁ ἄγγελος κυρίου τῆς κορυφῆς αὐτοῦ καὶ βαστάσας τῆς κόμης τῆς κεφαλῆς αὐτοῦ ἔθηκεν αὐτὸν εἰς Βαβυλῶνα ἐπάνω τοῦ λάκκου ἐν τῷ ῥοίζῳ τοῦ πνεύματος αὐτοῦ.

[37] καὶ ἐβόησεν Αμβακουμ λέγων Δανιηλ Δανιηλ, λαβὲ τὸ ἄριστον, ὃ ἀπέστειλέν σοι ὁ θεός.

[38] καὶ εἶπεν Δανιηλ Ἐμνήσθης γάρ μου, ὁ θεός, καὶ οὐκ ἐγκατέλιπες τοὺς ἀγαπῶντάς σε.

[39] καὶ ἀναστὰς Δανιηλ ἔφαγεν· ὁ δὲ ἄγγελος τοῦ θεοῦ ἀπεκατέστησεν τὸν Αμβακουμ παραχρῆμα εἰς τὸν τόπον αὐτοῦ.

[40] ὁ δὲ βασιλεὺς ἦλθεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ πενθῆσαι τὸν Δανιηλ· καὶ ἦλθεν ἐπὶ τὸν λάκκον καὶ ἐνέβλεψεν, καὶ ἰδοὺ Δανιηλ καθήμενος.

[41] καὶ ἀναβοήσας φωνῇ μεγάλῃ εἶπεν Μέγας εἶ, κύριε ὁ θεὸς τοῦ Δανιηλ, καὶ οὐκ ἔστιν πλὴν σοῦ ἄλλος.

[42] καὶ ἀνέσπασεν αὐτόν, τοὺς δὲ αἰτίους τῆς ἀπωλείας αὐτοῦ ἐνέβαλεν εἰς τὸν λάκκον, καὶ κατεβρώθησαν παραχρῆμα ἐνώπιον αὐτοῦ.

Hosea

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Ωσηε τὸν τοῦ Βεηρι ἐν ἡμέραις Οζιου καὶ Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου βασιλέων Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ υἱοῦ Ιωας βασιλέως Ισραηλ. [2] Ἀρχὴ λόγου κυρίου πρὸς Ωσηε· καὶ εἶπεν κύριος πρὸς Ωσηε Βάδιζε λαβὲ σεαυτῷ γυναῖκα πορνείας καὶ τέκνα πορνείας, διότι ἐκπορνεύουσα ἐκπορνεύσει ἡ γῆ ἀπὸ ὄπισθεν τοῦ κυρίου. [3] καὶ ἐπορεύθη καὶ ἔλαβεν τὴν Γομερ θυγατέρα Δεβηλαιμ, καὶ συνέλαβεν καὶ ἔτεκεν αὐτῷ υἱόν. [4] καὶ εἶπεν κύριος πρὸς αὐτόν Κάλεσον τὸ ὄνομα αὐτοῦ Ιεζραελ, διότι ἔτι μικρὸν καὶ ἐκδικήσω τὸ αἷμα τοῦ Ιεζραελ ἐπὶ τὸν οἶκον Ιου καὶ καταπαύσω βασιλείαν οἴκου Ισραηλ· [5] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συντρίψω τὸ τόξον τοῦ Ισραηλ ἐν τῇ κοιλάδι τοῦ Ιεζραελ. – [6] καὶ συνέλαβεν ἔτι καὶ ἔτεκεν θυγατέρα. καὶ εἶπεν αὐτῷ Κάλεσον τὸ ὄνομα αὐτῆς Οὐκ – ἠλεημένη, διότι οὐ μὴ προσθήσω ἔτι ἐλεῆσαι τὸν οἶκον τοῦ Ισραηλ, ἀλλ’ ἢ ἀντιτασσόμενος ἀντιτάξομαι αὐτοῖς. [7] τοὺς δὲ υἱοὺς Ιουδα ἐλεήσω καὶ σώσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ἅρμασιν οὐδὲ ἐν ἵπποις οὐδὲ ἐν ἱππεῦσιν. – [8] καὶ ἀπεγαλάκτισεν τὴν Οὐκ – ἠλεημένην καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱόν. [9] καὶ εἶπεν Κάλεσον τὸ ὄνομα αὐτοῦ Οὐ – λαός – μου, διότι ὑμεῖς οὐ λαός μου, καὶ ἐγὼ οὔκ εἰμι ὑμῶν.

CHAPTER 2

[1] Καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, ἣ οὐκ ἐκμετρηθήσεται οὐδὲ ἐξαριθμηθήσεται· καὶ ἔσται ἐν τῷ τόπῳ, οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος. [2] καὶ συναχθήσονται οἱ υἱοὶ Ιουδα καὶ οἱ υἱοὶ Ισραηλ ἐπὶ τὸ αὐτὸ καὶ θήσονται ἑαυτοῖς ἀρχὴν μίαν καὶ ἀναβήσονται ἐκ τῆς γῆς, ὅτι μεγάλη ἡ ἡμέρα τοῦ Ιεζραελ. [3] εἴπατε τῷ ἀδελφῷ ὑμῶν Λαός – μου καὶ τῇ ἀδελφῇ ὑμῶν Ἠλεημένη. [4] Κρίθητε πρὸς τὴν μητέρα ὑμῶν κρίθητε, ὅτι αὐτὴ οὐ γυνή μου, καὶ ἐγὼ οὐκ ἀνὴρ αὐτῆς· καὶ ἐξαρῶ τὴν πορνείαν αὐτῆς ἐκ προσώπου μου καὶ τὴν μοιχείαν αὐτῆς ἐκ μέσου μαστῶν αὐτῆς, [5] ὅπως ἂν ἐκδύσω αὐτὴν γυμνὴν καὶ ἀποκαταστήσω αὐτὴν καθὼς ἡμέρᾳ γενέσεως αὐτῆς· καὶ θήσομαι αὐτὴν ὡς ἔρημον καὶ τάξω αὐτὴν ὡς γῆν ἄνυδρον καὶ ἀποκτενῶ αὐτὴν ἐν δίψει· [6] καὶ τὰ τέκνα αὐτῆς οὐ μὴ ἐλεήσω, ὅτι τέκνα πορνείας ἐστίν. [7] ὅτι ἐξεπόρνευσεν ἡ μήτηρ αὐτῶν, κατῄσχυνεν ἡ τεκοῦσα αὐτά· εἶπεν γάρ Ἀκολουθήσω ὀπίσω τῶν ἐραστῶν μου τῶν διδόντων μοι τοὺς ἄρτους μου καὶ τὸ ὕδωρ μου καὶ τὰ ἱμάτιά μου καὶ τὰ ὀθόνιά μου καὶ τὸ ἔλαιόν μου καὶ πάντα ὅσα μοι καθήκει. [8] διὰ τοῦτο ἰδοὺ ἐγὼ φράσσω τὴν ὁδὸν αὐτῆς ἐν σκόλοψιν καὶ ἀνοικοδομήσω τὰς ὁδοὺς αὐτῆς, καὶ τὴν τρίβον αὐτῆς οὐ μὴ εὕρῃ· [9] καὶ καταδιώξεται τοὺς ἐραστὰς αὐτῆς καὶ οὐ μὴ καταλάβῃ αὐτούς· καὶ ζητήσει αὐτοὺς καὶ οὐ μὴ εὕρῃ αὐτούς· καὶ ἐρεῖ Πορεύσομαι καὶ ἐπιστρέψω πρὸς τὸν ἄνδρα μου τὸν πρότερον, ὅτι καλῶς μοι ἦν τότε ἢ νῦν. [10] καὶ αὐτὴ οὐκ ἔγνω ὅτι ἐγὼ δέδωκα αὐτῇ τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἀργύριον ἐπλήθυνα αὐτῇ· αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησεν τῇ Βααλ. [11] διὰ τοῦτο ἐπιστρέψω καὶ κομιοῦμαι τὸν σῖτόν μου καθ’ ὥραν αὐτοῦ καὶ τὸν οἶνόν μου ἐν καιρῷ αὐτοῦ καὶ ἀφελοῦμαι τὰ ἱμάτιά μου καὶ τὰ ὀθόνιά μου τοῦ μὴ καλύπτειν τὴν ἀσχημοσύνην αὐτῆς· [12] καὶ νῦν ἀποκαλύψω τὴν ἀκαθαρσίαν αὐτῆς ἐνώπιον τῶν ἐραστῶν αὐτῆς, καὶ οὐδεὶς οὐ μὴ ἐξέληται αὐτὴν ἐκ χειρός μου· [13] καὶ ἀποστρέψω πάσας τὰς εὐφροσύνας αὐτῆς, ἑορτὰς αὐτῆς καὶ τὰς νουμηνίας αὐτῆς καὶ τὰ σάββατα αὐτῆς καὶ πάσας τὰς πανηγύρεις αὐτῆς· [14] καὶ ἀφανιῶ ἄμπελον αὐτῆς καὶ τὰς συκᾶς αὐτῆς, ὅσα εἶπεν Μισθώματά μου ταῦτά ἐστιν ἃ ἔδωκάν μοι οἱ ἐρασταί μου, καὶ θήσομαι αὐτὰ εἰς μαρτύριον, καὶ καταφάγεται αὐτὰ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ ἑρπετὰ τῆς γῆς· [15] καὶ ἐκδικήσω ἐπ’ αὐτὴν τὰς ἡμέρας τῶν Βααλιμ, ἐν αἷς ἐπέθυεν αὐτοῖς καὶ περιετίθετο τὰ ἐνώτια αὐτῆς καὶ τὰ καθόρμια αὐτῆς καὶ ἐπορεύετο ὀπίσω τῶν ἐραστῶν αὐτῆς, ἐμοῦ δὲ ἐπελάθετο, λέγει κύριος. [16] Διὰ τοῦτο ἰδοὺ ἐγὼ πλανῶ αὐτὴν

καὶ τάξω αὐτὴν εἰς ἔρημον καὶ λαλήσω ἐπὶ τὴν καρδίαν αὐτῆς [17] καὶ δώσω αὐτῇ τὰ κτήματα αὐτῆς ἐκεῖθεν καὶ τὴν κοιλάδα Αχωρ διανοῖξαι σύνεσιν αὐτῆς, καὶ ταπεινωθήσεται ἐκεῖ κατὰ τὰς ἡμέρας νηπιότητος αὐτῆς καὶ κατὰ τὰς ἡμέρας ἀναβάσεως αὐτῆς ἐκ γῆς Αἰγύπτου. [18] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, καλέσει με Ὁ ἀνήρ μου, καὶ οὐ καλέσει με ἔτι Βααλιμ· [19] καὶ ἐξαρῶ τὰ ὀνόματα τῶν Βααλιμ ἐκ στόματος αὐτῆς, καὶ οὐ μὴ μνησθῶσιν οὐκέτι τὰ ὀνόματα αὐτῶν. [20] καὶ διαθήσομαι αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ διαθήκην μετὰ τῶν θηρίων τοῦ ἀγροῦ καὶ μετὰ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ μετὰ τῶν ἑρπετῶν τῆς γῆς· καὶ τόξον καὶ ῥομφαίαν καὶ πόλεμον συντρίψω ἀπὸ τῆς γῆς καὶ κατοικιῶ σε ἐπ᾽ ἐλπίδι. [21] καὶ μνηστεύσομαί σε ἐμαυτῷ εἰς τὸν αἰῶνα καὶ μνηστεύσομαί σε ἐμαυτῷ ἐν δικαιοσύνῃ καὶ ἐν κρίματι καὶ ἐν ἐλέει καὶ ἐν οἰκτιρμοῖς [22] καὶ μνηστεύσομαί σε ἐμαυτῷ ἐν πίστει, καὶ ἐπιγνώσῃ τὸν κύριον. [23] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἐπακούσομαι τῷ οὐρανῷ, καὶ ὁ οὐρανὸς ἐπακούσεται τῇ γῇ, [24] καὶ ἡ γῆ ἐπακούσεται τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ αὐτὰ ἐπακούσεται τῷ Ιεζραελ. [25] καὶ σπερῶ αὐτὴν ἐμαυτῷ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν Οὐκ – ἠλεημένην καὶ ἐρῶ τῷ Οὐ – λαῷ – μου Λαός μου εἶ σύ, καὶ αὐτὸς ἐρεῖ Κύριος ὁ θεός μου εἶ σύ.

CHAPTER 3

[1] Καὶ εἶπεν κύριος πρός με Ἔτι πορεύθητι καὶ ἀγάπησον γυναῖκα ἀγαπῶσαν πονηρὰ καὶ μοιχαλίν, καθὼς ἀγαπᾷ ὁ θεὸς τοὺς υἱοὺς Ισραηλ καὶ αὐτοὶ ἀποβλέπουσιν ἐπὶ θεοὺς ἀλλοτρίους καὶ φιλοῦσιν πέμματα μετὰ σταφίδων [2] καὶ ἐμισθωσάμην ἐμαυτῷ πεντεκαίδεκα ἀργυρίου καὶ γομορ κριθῶν καὶ νεβελ οἴνου [3] καὶ εἶπα πρὸς αὐτήν Ἡμέρας πολλὰς καθήσῃ ἐπ᾽ ἐμοὶ καὶ οὐ μὴ πορνεύσῃς οὐδὲ μὴ γένῃ ἀνδρὶ ἑτέρῳ, καὶ ἐγὼ ἐπὶ σοί. [4] διότι ἡμέρας πολλὰς καθήσονται οἱ υἱοὶ Ισραηλ οὐκ ὄντος βασιλέως οὐδὲ ὄντος ἄρχοντος οὐδὲ οὔσης θυσίας οὐδὲ ὄντος θυσιαστηρίου οὐδὲ ἱερατείας οὐδὲ δήλων. [5] καὶ μετὰ ταῦτα ἐπιστρέψουσιν οἱ υἱοὶ Ισραηλ καὶ ἐπιζητήσουσιν κύριον τὸν θεὸν αὐτῶν καὶ Δαυιδ τὸν βασιλέα αὐτῶν· καὶ ἐκστήσονται ἐπὶ τῷ κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ ἐπ᾽ ἐσχάτων τῶν ἡμερῶν.

CHAPTER 4

[1] Ἀκούσατε λόγον κυρίου, υἱοὶ Ισραηλ, διότι κρίσις τῷ κυρίῳ πρὸς τοὺς κατοικοῦντας τὴν γῆν, διότι οὐκ ἔστιν ἀλήθεια οὐδὲ ἔλεος οὐδὲ ἐπίγνωσις θεοῦ ἐπὶ τῆς γῆς· [2] ἀρὰ καὶ ψεῦδος καὶ φόνος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς, καὶ αἵματα ἐφ᾽ αἵμασιν μίσγουσιν. [3] διὰ τοῦτο πενθήσει ἡ γῆ καὶ σμικρυνθήσεται σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν, σὺν τοῖς θηρίοις τοῦ ἀγροῦ καὶ σὺν τοῖς ἑρπετοῖς τῆς γῆς καὶ σὺν τοῖς πετεινοῖς τοῦ οὐρανοῦ, καὶ οἱ ἰχθύες τῆς θαλάσσης ἐκλείψουσιν, [4] ὅπως μηδεὶς μήτε δικάζηται μήτε ἐλέγχῃ μηδείς· ὁ δὲ λαός μου ὡς ἀντιλεγόμενος ἱερεύς. [5] καὶ ἀσθενήσεις ἡμέρας, καὶ ἀσθενήσει καὶ προφήτης μετὰ σοῦ· νυκτὶ ὡμοίωσα τὴν μητέρα σου. [6] ὡμοιώθη ὁ λαός μου ὡς οὐκ ἔχων γνῶσιν· ὅτι σὺ ἐπίγνωσιν ἀπώσω, κἀγὼ ἀπώσομαι σὲ τοῦ μὴ ἱερατεύειν μοι· καὶ ἐπελάθου νόμον θεοῦ σου, κἀγὼ ἐπιλήσομαι τέκνων σου. [7] κατὰ τὸ πλῆθος αὐτῶν οὕτως ἥμαρτόν μοι· τὴν δόξαν αὐτῶν εἰς ἀτιμίαν θήσομαι. [8] ἁμαρτίας λαοῦ μου φάγονται καὶ ἐν ταῖς ἀδικίαις αὐτῶν λήμψονται τὰς ψυχὰς αὐτῶν. [9] καὶ ἔσται καθὼς ὁ λαὸς οὕτως καὶ ὁ ἱερεύς, καὶ ἐκδικήσω ἐπ᾽ αὐτὸν τὰς ὁδοὺς αὐτοῦ καὶ τὰ διαβούλια αὐτοῦ ἀνταποδώσω αὐτῷ. [10] καὶ φάγονται καὶ οὐ μὴ ἐμπλησθῶσιν, ἐπόρνευσαν καὶ οὐ μὴ κατευθύνωσιν, διότι τὸν κύριον ἐγκατέλιπον τοῦ φυλάξαι. [11] Πορνείαν καὶ οἶνον καὶ μέθυσμα ἐδέξατο καρδία λαοῦ μου. [12] ἐν συμβόλοις ἐπηρώτων, καὶ ἐν ῥάβδοις αὐτοῦ ἀπήγγελλον αὐτῷ· πνεύματι πορνείας ἐπλανήθησαν καὶ ἐξεπόρνευσαν ἀπὸ τοῦ θεοῦ αὐτῶν. [13] ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐθυσίαζον καὶ ἐπὶ τοὺς βουνοὺς ἔθυον, ὑποκάτω δρυὸς καὶ λεύκης καὶ δένδρου συσκιάζοντος, ὅτι καλὸν σκέπη. διὰ τοῦτο ἐκπορνεύσουσιν αἱ θυγατέρες ὑμῶν, καὶ αἱ νύμφαι ὑμῶν μοιχεύσουσιν· [14] καὶ οὐ μὴ ἐπισκέψωμαι ἐπὶ τὰς θυγατέρας ὑμῶν, ὅταν πορνεύωσιν, καὶ ἐπὶ τὰς νύμφας ὑμῶν, ὅταν μοιχεύωσιν, διότι καὶ αὐτοὶ μετὰ τῶν πορνῶν συνεφύροντο καὶ μετὰ τῶν τετελεσμένων ἔθυον, καὶ ὁ λαὸς ὁ συνίων συνεπλέκετο μετὰ πόρνης. [15] Σὺ δέ, Ισραηλ, μὴ ἀγνόει, καὶ Ιουδα, μὴ εἰσπορεύεσθε εἰς Γαλγαλα καὶ μὴ ἀναβαίνετε εἰς τὸν οἶκον Ων καὶ μὴ ὀμνύετε ζῶντα κύριον. [16] ὅτι ὡς δάμαλις παροιστρῶσα παροίστρησεν Ισραηλ· νῦν νεμήσει αὐτοὺς κύριος ὡς ἀμνὸν ἐν εὐρυχώρῳ. [17] μέτοχος εἰδώλων Εφραιμ ἔθηκεν ἑαυτῷ σκάνδαλα. [18] ᾑρέτισεν Χαναναίους· πορνεύοντες ἐξεπόρνευσαν, ἠγάπησαν ἀτιμίαν ἐκ φρυάγματος αὐτῶν. [19] συστροφὴ πνεύματος σὺ εἶ ἐν ταῖς πτέρυξιν αὐτῆς, καὶ καταισχυνθήσονται ἐκ τῶν θυσιαστηρίων αὐτῶν.

CHAPTER 5

[1] Ἀκούσατε ταῦτα, οἱ ἱερεῖς, καὶ προσέχετε, οἶκος Ισραηλ, καὶ ὁ οἶκος τοῦ βασιλέως, ἐνωτίζεσθε, διότι πρὸς ὑμᾶς ἐστιν τὸ κρίμα, ὅτι παγὶς ἐγενήθητε τῇ σκοπιᾷ καὶ ὡς δίκτυον ἐκτεταμένον ἐπὶ τὸ Ἰταβύριον, [2] ὃ οἱ ἀγρεύοντες τὴν θήραν κατέπηξαν. ἐγὼ δὲ παιδευτὴς ὑμῶν· [3] ἐγὼ ἔγνων τὸν Εφραιμ, καὶ Ισραηλ οὐκ ἄπεστιν ἀπ᾽ ἐμοῦ, διότι νῦν ἐξεπόρνευσεν Εφραιμ, ἐμιάνθη Ισραηλ· [4] οὐκ ἔδωκαν τὰ διαβούλια αὐτῶν τοῦ ἐπιστρέψαι πρὸς τὸν θεὸν αὐτῶν, ὅτι πνεῦμα πορνείας ἐν αὐτοῖς ἐστιν, τὸν δὲ κύριον οὐκ ἐπέγνωσαν. [5] καὶ ταπεινωθήσεται ἡ ὕβρις τοῦ Ισραηλ εἰς πρόσωπον αὐτοῦ, καὶ Ισραηλ καὶ Εφραιμ ἀσθενήσουσιν ἐν ταῖς ἀδικίαις αὐτῶν, καὶ ἀσθενήσει καὶ Ιουδας μετ᾽ αὐτῶν. [6] μετὰ προβάτων καὶ μόσχων πορεύσονται τοῦ ἐκζητῆσαι τὸν κύριον καὶ οὐ μὴ εὕρωσιν αὐτόν, ὅτι ἐξέκλινεν ἀπ᾽ αὐτῶν, [7] ὅτι τὸν κύριον ἐγκατέλιπον, ὅτι τέκνα ἀλλότρια ἐγεννήθησαν αὐτοῖς· νῦν καταφάγεται αὐτοὺς ἡ ἐρυσίβη καὶ τοὺς κλήρους αὐτῶν. [8] Σαλπίσατε σάλπιγγι ἐπὶ τοὺς βουνούς, ἠχήσατε ἐπὶ τῶν ὑψηλῶν, κηρύξατε ἐν τῷ οἴκῳ Ων· ἐξέστη Βενιαμιν, [9] Εφραιμ εἰς ἀφανισμὸν ἐγένετο ἐν ἡμέραις ἐλέγχου· ἐν ταῖς φυλαῖς τοῦ Ισραηλ ἔδειξα πιστά. [10] ἐγένοντο οἱ ἄρχοντες Ιουδα ὡς μετατιθέντες ὅρια, ἐπ᾽ αὐτοὺς ἐκχεῶ ὡς ὕδωρ τὸ ὅρμημά μου. [11] κατεδυνάστευσεν Εφραιμ τὸν ἀντίδικον αὐτοῦ, κατεπάτησεν κρίμα, ὅτι ἤρξατο πορεύεσθαι ὀπίσω τῶν ματαίων. [12] καὶ ἐγὼ ὡς ταραχὴ τῷ Εφραιμ καὶ ὡς κέντρον τῷ οἴκῳ Ιουδα. [13] καὶ εἶδεν Εφραιμ τὴν νόσον αὐτοῦ καὶ Ιουδας τὴν ὀδύνην αὐτοῦ, καὶ ἐπορεύθη Εφραιμ πρὸς Ασσυρίους καὶ ἀπέστειλεν πρέσβεις πρὸς βασιλέα Ιαριμ· καὶ αὐτὸς οὐκ ἠδυνάσθη ἰάσασθαι ὑμᾶς, καὶ οὐ μὴ διαπαύσῃ ἐξ ὑμῶν ὀδύνη. [14] διότι ἐγώ εἰμι ὡς πανθὴρ τῷ Εφραιμ καὶ ὡς λέων τῷ οἴκῳ Ιουδα· καὶ ἐγὼ ἁρπῶμαι καὶ πορεύσομαι καὶ λήμψομαι, καὶ οὐκ ἔσται ὁ ἐξαιρούμενος. [15] πορεύσομαι καὶ ἐπιστρέψω εἰς τὸν τόπον μου, ἕως οὗ ἀφανισθῶσιν· καὶ ἐπιζητήσουσιν τὸ πρόσωπόν μου, ἐν θλίψει αὐτῶν ὀρθριοῦσι πρός με λέγοντες

CHAPTER 6

[1] Πορευθῶμεν καὶ ἐπιστρέψωμεν πρὸς κύριον τὸν θεὸν ἡμῶν, ὅτι αὐτὸς ἥρπακεν καὶ ἰάσεται ἡμᾶς, πατάξει καὶ μοτώσει ἡμᾶς· [2] ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστησόμεθα καὶ ζησόμεθα ἐνώπιον αὐτοῦ· [3] καὶ γνωσόμεθα διώξομεν τοῦ γνῶναι τὸν κύριον, ὡς ὄρθρον ἕτοιμον εὑρήσομεν αὐτόν, καὶ ἥξει ὡς ὑετὸς ἡμῖν πρόιμος καὶ ὄψιμος τῇ γῇ. – [4] τί σοι ποιήσω, Εφραιμ; τί σοι ποιήσω, Ιουδα; τὸ δὲ ἔλεος ὑμῶν ὡς νεφέλη πρωινὴ καὶ ὡς δρόσος ὀρθρινὴ πορευομένη. [5] Διὰ τοῦτο ἀπεθέρισα τοὺς προφήτας ὑμῶν, ἀπέκτεινα αὐτοὺς ἐν ῥήμασιν στόματός μου, καὶ τὸ κρίμα μου ὡς φῶς ἐξελεύσεται. [6] διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὁλοκαυτώματα. [7] αὐτοὶ δέ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην· ἐκεῖ κατεφρόνησέν μου. [8] Γαλααδ πόλις ἐργαζομένη μάταια ταράσσουσα ὕδωρ, [9] καὶ ἡ ἰσχύς σου ἀνδρὸς πειρατοῦ· ἔκρυψαν ἱερεῖς ὁδὸν κυρίου, ἐφόνευσαν Σικιμα, ὅτι ἀνομίαν ἐποίησαν. [10] ἐν τῷ οἴκῳ Ισραηλ εἶδον φρικώδη, ἐκεῖ πορνείαν τοῦ Εφραιμ· ἐμιάνθη Ισραηλ καὶ Ιουδα. [11] Ἄρχου τρυγᾶν σεαυτῷ ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν τοῦ λαοῦ μου,

CHAPTER 7

[1] ἐν τῷ ἰάσασθαί με τὸν Ισραηλ. καὶ ἀποκαλυφθήσεται ἡ ἀδικία Εφραιμ καὶ ἡ κακία Σαμαρείας, ὅτι ἠργάσαντο ψευδῆ· καὶ κλέπτης πρὸς αὐτὸν εἰσελεύσεται, ἐκδιδύσκων λῃστὴς ἐν τῇ ὁδῷ αὐτοῦ, [2] ὅπως συνᾴδωσιν ὡς συνᾴδοντες τῇ καρδίᾳ αὐτῶν. πάσας τὰς κακίας αὐτῶν ἐμνήσθην· νῦν ἐκύκλωσεν αὐτοὺς τὰ διαβούλια αὐτῶν, ἀπέναντι τοῦ προσώπου μου ἐγένοντο. [3] ἐν ταῖς κακίαις αὐτῶν εὔφραναν βασιλεῖς καὶ ἐν τοῖς ψεύδεσιν αὐτῶν ἄρχοντας· [4] πάντες μοιχεύοντες, ὡς κλίβανος καιόμενος εἰς πέψιν κατακαύματος ἀπὸ τῆς φλογός, ἀπὸ φυράσεως στέατος ἕως τοῦ ζυμωθῆναι αὐτό. [5] αἱ ἡμέραι τῶν βασιλέων ὑμῶν, ἤρξαντο οἱ ἄρχοντες θυμοῦσθαι ἐξ οἴνου, ἐξέτεινεν τὴν χεῖρα αὐτοῦ μετὰ λοιμῶν· [6] διότι ἀνεκαύθησαν ὡς κλίβανος αἱ καρδίαι αὐτῶν ἐν τῷ καταράσσειν αὐτούς, ὅλην τὴν νύκτα ὕπνου Εφραιμ ἐνεπλήσθη, πρωῒ ἐγενήθη ἀνεκαύθη ὡς πυρὸς φέγγος. [7] πάντες ἐθερμάνθησαν ὡς κλίβανος καὶ κατέφαγον τοὺς κριτὰς αὐτῶν· πάντες οἱ βασιλεῖς αὐτῶν ἔπεσαν, οὐκ ἦν ὁ ἐπικαλούμενος ἐν αὐτοῖς πρός με. [8] Εφραιμ ἐν τοῖς λαοῖς αὐτοῦ συνανεμείγνυτο, Εφραιμ ἐγένετο ἐγκρυφίας οὐ μεταστρεφόμενος. [9] κατέφαγον ἀλλότριοι τὴν ἰσχὺν αὐτοῦ, αὐτὸς δὲ οὐκ ἐπέγνω· καὶ πολιαὶ ἐξήνθησαν αὐτῷ, καὶ αὐτὸς οὐκ ἔγνω. [10] καὶ ταπεινωθήσεται ἡ ὕβρις Ισραηλ εἰς πρόσωπον αὐτοῦ, καὶ οὐκ ἐπέστρεψαν πρὸς κύριον τὸν θεὸν αὐτῶν καὶ οὐκ ἐξεζήτησαν αὐτὸν ἐν πᾶσι τούτοις. [11] καὶ ἦν Εφραιμ ὡς περιστερὰ ἄνους οὐκ ἔχουσα καρδίαν· Αἴγυπτον ἐπεκαλεῖτο καὶ εἰς Ἀσσυρίους ἐπορεύθησαν. [12] καθὼς ἂν πορεύωνται, ἐπιβαλῶ ἐπ᾽ αὐτοὺς τὸ δίκτυόν μου· καθὼς τὰ πετεινὰ τοῦ οὐρανοῦ κατάξω αὐτούς, παιδεύσω αὐτοὺς ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν. [13] οὐαὶ αὐτοῖς, ὅτι ἀπεπήδησαν ἀπ᾽ ἐμοῦ· δείλαιοί εἰσιν, ὅτι ἠσέβησαν εἰς ἐμέ· ἐγὼ δὲ ἐλυτρωσάμην αὐτούς, αὐτοὶ δὲ κατελάλησαν κατ᾽ ἐμοῦ ψεύδη. [14] καὶ οὐκ ἐβόησαν πρός με αἱ καρδίαι αὐτῶν, ἀλλ᾽ ἢ ὠλόλυζον ἐν ταῖς κοίταις αὐτῶν· ἐπὶ σίτῳ καὶ οἴνῳ κατετέμνοντο. ἐπαιδεύθησαν ἐν ἐμοί, [15] κἀγὼ κατίσχυσα τοὺς βραχίονας αὐτῶν, καὶ εἰς ἐμὲ ἐλογίσαντο πονηρά. [16] ἀπεστράφησαν εἰς οὐθέν, ἐγένοντο ὡς τόξον ἐντεταμένον· πεσοῦνται ἐν ῥομφαίᾳ οἱ ἄρχοντες αὐτῶν δι᾽ ἀπαιδευσίαν γλώσσης αὐτῶν· οὗτος ὁ φαυλισμὸς αὐτῶν ἐν γῇ Αἰγύπτῳ.

CHAPTER 8

[1] Εἰς κόλπον αὐτῶν ὡς γῆ, ὡς ἀετὸς ἐπ᾽ οἶκον κυρίου, ἀνθ᾽ ὧν παρέβησαν τὴν διαθήκην μου καὶ κατὰ τοῦ νόμου μου ἠσέβησαν. [2] ἐμὲ κεκράξονται Ὁ θεός, ἐγνώκαμέν σε. [3] ὅτι Ισραηλ ἀπεστρέψατο ἀγαθά, ἐχθρὸν κατεδίωξαν. [4] ἑαυτοῖς ἐβασίλευσαν καὶ οὐ δι᾽ ἐμοῦ, ἦρξαν καὶ οὐκ ἐγνώρισάν μοι· τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἴδωλα, ὅπως ἐξολεθρευθῶσιν. [5] ἀπότριψαι τὸν μόσχον σου, Σαμάρεια· παρωξύνθη ὁ θυμός μου ἐπ᾽ αὐτούς· ἕως τίνος οὐ μὴ δύνωνται καθαρισθῆναι [6] ἐν τῷ Ισραηλ; καὶ αὐτὸ τέκτων ἐποίησεν, καὶ οὐ θεός ἐστιν· διότι πλανῶν ἦν ὁ μόσχος σου, Σαμάρεια. [7] ὅτι ἀνεμόφθορα ἔσπειραν, καὶ ἡ καταστροφὴ αὐτῶν ἐκδέξεται αὐτά· δράγμα οὐκ ἔχον ἰσχὺν τοῦ ποιῆσαι ἄλευρον· ἐὰν δὲ καὶ ποιήσῃ, ἀλλότριοι καταφάγονται αὐτό. [8] κατεπόθη Ισραηλ, νῦν ἐγένετο ἐν τοῖς ἔθνεσιν ὡς σκεῦος ἄχρηστον. [9] ὅτι αὐτοὶ ἀνέβησαν εἰς Ἀσσυρίους· ἀνέθαλεν καθ᾽ ἑαυτὸν Εφραιμ, δῶρα ἠγάπησαν· [10] διὰ τοῦτο παραδοθήσονται ἐν τοῖς ἔθνεσιν. νῦν εἰσδέξομαι αὐτούς, καὶ κοπάσουσιν μικρὸν τοῦ χρίειν βασιλέα καὶ ἄρχοντας. [11] ὅτι ἐπλήθυνεν Εφραιμ θυσιαστήρια, εἰς ἁμαρτίας ἐγένοντο αὐτῷ θυσιαστήρια ἠγαπημένα. [12] καταγράψω αὐτῷ πλῆθος καὶ τὰ νόμιμα αὐτοῦ, εἰς ἀλλότρια ἐλογίσθησαν θυσιαστήρια τὰ ἠγαπημένα. [13] διότι ἐὰν θύσωσιν θυσίαν καὶ φάγωσιν κρέα, κύριος οὐ προσδέξεται αὐτά· νῦν μνησθήσεται τὰς ἀδικίας αὐτῶν καὶ ἐκδικήσει τὰς ἁμαρτίας αὐτῶν· αὐτοὶ εἰς Αἴγυπτον ἀπέστρεψαν καὶ ἐν Ἀσσυρίοις ἀκάθαρτα φάγονται. [14] καὶ ἐπελάθετο Ισραηλ τοῦ ποιήσαντος αὐτὸν καὶ ᾠκοδόμησαν τεμένη, καὶ Ιουδας ἐπλήθυνεν πόλεις τετειχισμένας· καὶ ἐξαποστελῶ πῦρ εἰς τὰς πόλεις αὐτοῦ, καὶ καταφάγεται τὰ θεμέλια αὐτῶν.

CHAPTER 9

[1] Μὴ χαῖρε, Ισραηλ, μηδὲ εὐφραίνου καθὼς οἱ λαοί· διότι ἐπόρνευσας ἀπὸ τοῦ θεοῦ σου, ἠγάπησας δόματα ἐπὶ πάντα ἅλωνα σίτου. [2] ἅλων καὶ ληνὸς οὐκ ἔγνω αὐτούς, καὶ ὁ οἶνος ἐψεύσατο αὐτούς. [3] οὐ κατῴκησαν ἐν τῇ γῇ τοῦ κυρίου· κατῴκησεν Εφραιμ εἰς Αἴγυπτον, καὶ ἐν Ἀσσυρίοις ἀκάθαρτα φάγονται. [4] οὐκ ἔσπεισαν τῷ κυρίῳ οἶνον καὶ οὐχ ἥδυναν αὐτῷ· αἱ θυσίαι αὐτῶν ὡς ἄρτος πένθους αὐτοῖς, πάντες οἱ ἔσθοντες αὐτὰ μιανθήσονται, διότι οἱ ἄρτοι αὐτῶν ταῖς ψυχαῖς αὐτῶν οὐκ εἰσελεύσονται εἰς τὸν οἶκον κυρίου. [5] τί ποιήσετε ἐν ἡμέρᾳ πανηγύρεως καὶ ἐν ἡμέρᾳ ἑορτῆς τοῦ κυρίου; [6] διὰ τοῦτο ἰδοὺ πορεύσονται ἐκ ταλαιπωρίας Αἰγύπτου, καὶ ἐκδέξεται αὐτοὺς Μέμφις, καὶ θάψει αὐτοὺς Μαχμας· τὸ ἀργύριον αὐτῶν ὄλεθρος κληρονομήσει, ἄκανθαι ἐν τοῖς σκηνώμασιν αὐτῶν. [7] ἥκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἥκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου, καὶ κακωθήσεται Ισραηλ ὥσπερ ὁ προφήτης ὁ παρεξεστηκώς, ἄνθρωπος ὁ πνευματοφόρος· ὑπὸ τοῦ πλήθους τῶν ἀδικιῶν σου ἐπληθύνθη μανία σου. [8] σκοπὸς Εφραιμ μετὰ θεοῦ· προφήτης, παγὶς σκολιὰ ἐπὶ πάσας τὰς ὁδοὺς αὐτοῦ· μανίαν ἐν οἴκῳ κυρίου κατέπηξαν. [9] ἐφθάρησαν κατὰ τὰς ἡμέρας τοῦ βουνοῦ· μνησθήσεται ἀδικίας αὐτοῦ, ἐκδικήσει ἁμαρτίας αὐτοῦ. [10] Ὡς σταφυλὴν ἐν ἐρήμῳ εὗρον τὸν Ισραηλ καὶ ὡς σκοπὸν ἐν συκῇ πρόιμον εἶδον πατέρας αὐτῶν· αὐτοὶ εἰσῆλθον πρὸς τὸν Βεελφεγωρ καὶ ἀπηλλοτριώθησαν εἰς αἰσχύνην, καὶ ἐγένοντο οἱ ἠγαπημένοι ὡς οἱ ἐβδελυγμένοι. [11] Εφραιμ ὡς ὄρνεον ἐξεπετάσθη, αἱ δόξαι αὐτῶν ἐκ τόκων καὶ ὠδίνων καὶ συλλήμψεων· [12] διότι καὶ ἐὰν ἐκθρέψωσιν τὰ τέκνα αὐτῶν, ἀτεκνωθήσονται ἐξ ἀνθρώπων· διότι καὶ οὐαὶ αὐτοῖς ἐστιν, σάρξ μου ἐξ αὐτῶν. [13] Εφραιμ, ὃν τρόπον εἶδον, εἰς θήραν παρέστησαν τὰ τέκνα αὐτῶν, καὶ Εφραιμ τοῦ ἐξαγαγεῖν εἰς ἀποκέντησιν τὰ τέκνα αὐτοῦ. [14] δὸς αὐτοῖς, κύριε· τί δώσεις αὐτοῖς; δὸς αὐτοῖς μήτραν ἀτεκνοῦσαν καὶ μαστοὺς ξηρούς. [15] πᾶσαι αἱ κακίαι αὐτῶν εἰς Γαλγαλ, ὅτι ἐκεῖ αὐτοὺς ἐμίσησα· διὰ τὰς κακίας τῶν ἐπιτηδευμάτων αὐτῶν ἐκ τοῦ οἴκου μου ἐκβαλῶ αὐτούς, οὐ μὴ προσθήσω τοῦ ἀγαπῆσαι αὐτούς· πάντες οἱ ἄρχοντες αὐτῶν ἀπειθοῦντες. [16] ἐπόνεσεν Εφραιμ, τὰς ῥίζας αὐτοῦ ἐξηράνθη, καρπὸν οὐκέτι μὴ ἐνέγκῃ· διότι καὶ ἐὰν γεννήσωσιν, ἀποκτενῶ τὰ ἐπιθυμήματα κοιλίας αὐτῶν. [17] ἀπώσεται αὐτοὺς ὁ θεός, ὅτι οὐκ εἰσήκουσαν αὐτοῦ, καὶ ἔσονται πλανῆται ἐν τοῖς ἔθνεσιν.

CHAPTER 10

[1] Ἄμπελος εὐκληματοῦσα Ισραηλ, ὁ καρπὸς αὐτῆς εὐθηνῶν· κατὰ τὸ πλῆθος τῶν καρπῶν αὐτοῦ ἐπλήθυνεν τὰ θυσιαστήρια, κατὰ τὰ ἀγαθὰ τῆς γῆς αὐτοῦ ᾠκοδόμησεν στήλας. [2] ἐμέρισαν καρδίας αὐτῶν, νῦν ἀφανισθήσονται· αὐτὸς κατασκάψει τὰ θυσιαστήρια αὐτῶν, ταλαιπωρήσουσιν αἱ στῆλαι αὐτῶν. [3] διότι νῦν ἐροῦσιν Οὐκ ἔστιν βασιλεὺς ἡμῖν, ὅτι οὐκ ἐφοβήθημεν τὸν κύριον, ὁ δὲ βασιλεὺς τί ποιήσει ἡμῖν; [4] λαλῶν ῥήματα προφάσεις ψευδεῖς διαθήσεται διαθήκην· ἀνατελεῖ ὡς ἄγρωστις κρίμα ἐπὶ χέρσον ἀγροῦ. [5] τῷ μόσχῳ τοῦ οἴκου Ων παροικήσουσιν οἱ κατοικοῦντες Σαμάρειαν, ὅτι ἐπένθησεν ὁ λαὸς αὐτοῦ ἐπ᾽ αὐτόν· καὶ καθὼς παρεπίκραναν αὐτόν, ἐπιχαροῦνται ἐπὶ τὴν δόξαν αὐτοῦ, ὅτι μετῳκίσθη ἀπ᾽ αὐτοῦ. [6] καὶ αὐτὸν εἰς Ἀσσυρίους δήσαντες ἀπήνεγκαν ξένια τῷ βασιλεῖ Ιαριμ· ἐν δόματι Εφραιμ δέξεται, καὶ αἰσχυνθήσεται Ισραηλ ἐν τῇ βουλῇ αὐτοῦ. [7] ἀπέρριψεν Σαμάρεια βασιλέα αὐτῆς ὡς φρύγανον ἐπὶ προσώπου ὕδατος. [8] καὶ ἐξαρθήσονται βωμοὶ Ων, ἁμαρτήματα τοῦ Ισραηλ· ἄκανθαι καὶ τρίβολοι ἀναβήσονται ἐπὶ τὰ θυσιαστήρια αὐτῶν· καὶ ἐροῦσιν τοῖς ὄρεσιν Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς Πέσατε ἐφ᾽ ἡμᾶς. [9] Ἀφ οὗ οἱ βουνοί, ἥμαρτεν Ισραηλ, ἐκεῖ ἔστησαν· οὐ μὴ καταλάβῃ αὐτοὺς ἐν τῷ βουνῷ πόλεμος ἐπὶ τὰ τέκνα ἀδικίας; [10] ἦλθεν παιδεῦσαι αὐτούς, καὶ συναχθήσονται ἐπ᾽ αὐτοὺς λαοὶ ἐν τῷ παιδεύεσθαι αὐτοὺς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν. [11] Εφραιμ δάμαλις δεδιδαγμένη ἀγαπᾶν νεῖκος, ἐγὼ δὲ ἐπελεύσομαι ἐπὶ τὸ κάλλιστον τοῦ τραχήλου αὐτῆς· ἐπιβιβῶ Εφραιμ καὶ παρασιωπήσομαι Ιουδαν, ἐνισχύσει αὐτῷ Ιακωβ. [12] σπείρατε ἑαυτοῖς εἰς δικαιοσύνην, τρυγήσατε εἰς καρπὸν ζωῆς, φωτίσατε ἑαυτοῖς φῶς γνώσεως, ἐκζητήσατε τὸν κύριον ἕως τοῦ ἐλθεῖν γενήματα δικαιοσύνης ὑμῖν. [13] ἵνα τί παρεσιωπήσατε ἀσέβειαν καὶ τὰς ἀδικίας αὐτῆς ἐτρυγήσατε, ἐφάγετε καρπὸν ψευδῆ; ὅτι ἤλπισας ἐν τοῖς ἅρμασίν σου, ἐν πλήθει δυνάμεώς σου. [14] καὶ ἐξαναστήσεται ἀπώλεια ἐν τῷ λαῷ σου, καὶ πάντα τὰ περιτετειχισμένα σου οἰχήσεται· ὡς ἄρχων Σαλαμαν ἐκ τοῦ οἴκου Ιεροβααλ ἐν ἡμέραις πολέμου μητέρα ἐπὶ τέκνοις ἠδάφισαν. [15] οὕτως ποιήσω ὑμῖν, οἶκος τοῦ Ισραηλ, ἀπὸ προσώπου κακιῶν ὑμῶν· ὄρθρου ἀπερρίφησαν, ἀπερρίφη βασιλεὺς Ισραηλ.

CHAPTER 11

[1] Διότι νήπιος Ισραηλ, καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. [2] καθὼς μετεκάλεσα αὐτούς, οὕτως ἀπῴχοντο ἐκ προσώπου μου· αὐτοὶ τοῖς Βααλιμ ἔθυον καὶ τοῖς γλυπτοῖς ἐθυμίων. [3] καὶ ἐγὼ συνεπόδισα τὸν Εφραιμ, ἀνέλαβον αὐτὸν ἐπὶ τὸν βραχίονά μου, καὶ οὐκ ἔγνωσαν ὅτι ἴαμαι αὐτούς. [4] ἐν διαφθορᾷ ἀνθρώπων ἐξέτεινα αὐτοὺς ἐν δεσμοῖς ἀγαπήσεώς μου καὶ ἔσομαι αὐτοῖς ὡς ῥαπίζων ἄνθρωπος ἐπὶ τὰς σιαγόνας αὐτοῦ· καὶ ἐπιβλέψομαι πρὸς αὐτόν, δυνήσομαι αὐτῷ. [5] κατῴκησεν Εφραιμ ἐν Αἰγύπτῳ, καὶ Ασσουρ αὐτὸς βασιλεὺς αὐτοῦ, ὅτι οὐκ ἠθέλησεν ἐπιστρέψαι. [6] καὶ ἠσθένησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ καὶ κατέπαυσεν ἐν ταῖς χερσὶν αὐτοῦ, καὶ φάγονται ἐκ τῶν διαβουλίων αὐτῶν. [7] καὶ ὁ λαὸς αὐτοῦ ἐπικρεμάμενος ἐκ τῆς κατοικίας αὐτοῦ, καὶ ὁ θεὸς ἐπὶ τὰ τίμια αὐτοῦ θυμωθήσεται, καὶ οὐ μὴ ὑψώσῃ αὐτόν. [8] τί σε διαθῶ, Εφραιμ; ὑπερασπιῶ σου, Ισραηλ; τί σε διαθῶ; ὡς Αδαμα θήσομαί σε καὶ ὡς Σεβωιμ; μετεστράφη ἡ καρδία μου ἐν τῷ αὐτῷ, συνεταράχθη ἡ μεταμέλειά μου. [9] οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου, οὐ μὴ ἐγκαταλίπω τοῦ ἐξαλειφθῆναι τὸν Εφραιμ· διότι θεὸς ἐγώ εἰμι καὶ οὐκ ἄνθρωπος· ἐν σοὶ ἅγιος, καὶ οὐκ εἰσελεύσομαι εἰς πόλιν. [10] ὀπίσω κυρίου πορεύσομαι· ὡς λέων ἐρεύξεται, ὅτι αὐτὸς ὠρύσεται, καὶ ἐκστήσονται τέκνα ὑδάτων. [11] καὶ ἐκστήσονται ὡς ὄρνεον ἐξ Αἰγύπτου καὶ ὡς περιστερὰ ἐκ γῆς Ἀσσυρίων· καὶ ἀποκαταστήσω αὐτοὺς εἰς τοὺς οἴκους αὐτῶν, λέγει κύριος.

CHAPTER 12

[1] Ἐκύκλωσέν με ἐν ψεύδει Εφραιμ καὶ ἐν ἀσεβείαις οἶκος Ισραηλ καὶ Ιουδα. νῦν ἔγνω αὐτοὺς ὁ θεός, καὶ λαὸς ἅγιος κεκλήσεται θεοῦ. [2] ὁ δὲ Εφραιμ πονηρὸν πνεῦμα, ἐδίωξεν καύσωνα ὅλην τὴν ἡμέραν· κενὰ καὶ μάταια ἐπλήθυνεν καὶ διαθήκην μετὰ Ἀσσυρίων διέθετο, καὶ ἔλαιον εἰς Αἴγυπτον ἐνεπορεύετο. [3] καὶ κρίσις τῷ κυρίῳ πρὸς Ιουδαν τοῦ ἐκδικῆσαι τὸν Ιακωβ κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ ἀνταποδώσει αὐτῷ. [4] ἐν τῇ κοιλίᾳ ἐπτέρνισεν τὸν ἀδελφὸν αὐτοῦ καὶ ἐν κόποις αὐτοῦ ἐνίσχυσεν πρὸς θεὸν [5] καὶ ἐνίσχυσεν μετὰ ἀγγέλου καὶ ἠδυνάσθη· ἔκλαυσαν καὶ ἐδεήθησάν μου, ἐν τῷ οἴκῳ Ων εὕροσάν με, καὶ ἐκεῖ ἐλαλήθη πρὸς αὐτόν. [6] ὁ δὲ κύριος ὁ θεὸς ὁ παντοκράτωρ ἔσται μνημόσυνον αὐτοῦ. [7] καὶ σὺ ἐν θεῷ σου ἐπιστρέψεις· ἔλεον καὶ κρίμα φυλάσσου καὶ ἔγγιζε πρὸς τὸν θεόν σου διὰ παντός. [8] Χανααν ἐν χειρὶ αὐτοῦ ζυγὸς ἀδικίας, καταδυναστεύειν ἠγάπησε. [9] καὶ εἶπεν Εφραιμ Πλὴν πεπλούτηκα, εὕρηκα ἀναψυχὴν ἐμαυτῷ. πάντες οἱ πόνοι αὐτοῦ οὐχ εὑρεθήσονται αὐτῷ δι᾽ ἀδικίας, ἃς ἥμαρτεν. [10] ἐγὼ δὲ κύριος ὁ θεός σου ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου, ἔτι κατοικιῶ σε ἐν σκηναῖς καθὼς ἡμέρᾳ ἑορτῆς. [11] καὶ λαλήσω πρὸς προφήτας, καὶ ἐγὼ ὁράσεις ἐπλήθυνα καὶ ἐν χερσὶν προφητῶν ὡμοιώθην. [12] εἰ μὴ Γαλααδ ἔστιν· ἄρα ψευδεῖς ἦσαν ἐν Γαλγαλ ἄρχοντες θυσιάζοντες, καὶ τὰ θυσιαστήρια αὐτῶν ὡς χελῶναι ἐπὶ χέρσον ἀγροῦ. [13] καὶ ἀνεχώρησεν Ιακωβ εἰς πεδίον Συρίας, καὶ ἐδούλευσεν Ισραηλ ἐν γυναικὶ καὶ ἐν γυναικὶ ἐφυλάξατο. [14] καὶ ἐν προφήτῃ ἀνήγαγεν κύριος τὸν Ισραηλ ἐξ Αἰγύπτου, καὶ ἐν προφήτῃ διεφυλάχθη. [15] ἐθύμωσεν Εφραιμ καὶ παρώργισεν, καὶ τὸ αἷμα αὐτοῦ ἐπ᾽ αὐτὸν ἐκχυθήσεται, καὶ τὸν ὀνειδισμὸν αὐτοῦ ἀνταποδώσει αὐτῷ κύριος.

CHAPTER 13

[1] Κατὰ τὸν λόγον Εφραιμ δικαιώματα αὐτὸς ἔλαβεν ἐν τῷ Ισραηλ καὶ ἔθετο αὐτὰ τῇ Βααλ καὶ ἀπέθανεν. [2] καὶ προσέθετο τοῦ ἁμαρτάνειν ἔτι, καὶ ἐποίησαν ἑαυτοῖς χώνευμα ἐκ τοῦ ἀργυρίου αὐτῶν κατ᾽ εἰκόνα εἰδώλων, ἔργα τεκτόνων συντετελεσμένα αὐτοῖς· αὐτοὶ λέγουσιν Θύσατε ἀνθρώπους, μόσχοι γὰρ ἐκλελοίπασιν. [3] διὰ τοῦτο ἔσονται ὡς νεφέλη πρωινὴ καὶ ὡς δρόσος ὀρθρινὴ πορευομένη, ὥσπερ χνοῦς ἀποφυσώμενος ἀφ᾽ ἅλωνος καὶ ὡς ἀτμὶς ἀπὸ ἀκρίδων. [4] ἐγὼ δὲ κύριος ὁ θεός σου στερεῶν οὐρανὸν καὶ κτίζων γῆν, οὗ αἱ χεῖρες ἔκτισαν πᾶσαν τὴν στρατιὰν τοῦ οὐρανοῦ, καὶ οὐ παρέδειξά σοι αὐτὰ τοῦ πορεύεσθαι ὀπίσω αὐτῶν· καὶ ἐγὼ ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου, καὶ θεὸν πλὴν ἐμοῦ οὐ γνώσῃ, καὶ σῴζων οὐκ ἔστιν πάρεξ ἐμοῦ. [5] ἐγὼ ἐποίμαινόν σε ἐν τῇ ἐρήμῳ ἐν γῇ ἀοικήτῳ [6] κατὰ τὰς νομὰς αὐτῶν. καὶ ἐνεπλήσθησαν εἰς πλησμονήν, καὶ ὑψώθησαν αἱ καρδίαι αὐτῶν· ἕνεκα τούτου ἐπελάθοντό μου. [7] καὶ ἔσομαι αὐτοῖς ὡς πανθὴρ καὶ ὡς πάρδαλις κατὰ τὴν ὁδὸν Ἀσσυρίων· [8] ἀπαντήσομαι αὐτοῖς ὡς ἄρκος ἀπορουμένη καὶ διαρρήξω συγκλεισμὸν καρδίας αὐτῶν, καὶ καταφάγονται αὐτοὺς ἐκεῖ σκύμνοι δρυμοῦ, θηρία ἀγροῦ διασπάσει αὐτούς. [9] τῇ διαφθορᾷ σου, Ισραηλ, τίς βοηθήσει; [10] ποῦ ὁ βασιλεύς σου οὗτος; καὶ διασωσάτω σε ἐν πάσαις ταῖς πόλεσίν σου· κρινάτω σε ὃν εἶπας Δός μοι βασιλέα καὶ ἄρχοντα. [11] καὶ ἔδωκά σοι βασιλέα ἐν ὀργῇ μου καὶ ἔσχον ἐν τῷ θυμῷ μου [12] συστροφὴν ἀδικίας. Εφραιμ, ἐγκεκρυμμένη ἡ ἁμαρτία αὐτοῦ. [13] ὠδῖνες ὡς τικτούσης ἥξουσιν αὐτῷ· οὗτος ὁ υἱός σου οὐ φρόνιμος, διότι οὐ μὴ ὑποστῇ ἐν συντριβῇ τέκνων. [14] ἐκ χειρὸς ᾅδου ῥύσομαι αὐτοὺς καὶ ἐκ θανάτου λυτρώσομαι αὐτούς· ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη; παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου. [15] διότι οὗτος ἀνὰ μέσον ἀδελφῶν διαστελεῖ. ἐπάξει ἄνεμον καύσωνα κύριος ἐκ τῆς ἐρήμου ἐπ᾽ αὐτόν, καὶ ἀναξηρανεῖ τὰς φλέβας αὐτοῦ, ἐξερημώσει τὰς πηγὰς αὐτοῦ· αὐτὸς καταξηρανεῖ τὴν γῆν αὐτοῦ καὶ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτοῦ.

CHAPTER 14

[1] ἀφανισθήσεται Σαμάρεια, ὅτι ἀντέστη πρὸς τὸν θεὸν αὐτῆς· ἐν ῥομφαίᾳ πεσοῦνται αὐτοί, καὶ τὰ ὑποτίτθια αὐτῶν ἐδαφισθήσονται, καὶ αἱ ἐν γαστρὶ ἔχουσαι αὐτῶν διαρραγήσονται. [2] Ἐπιστράφητι, Ισραηλ, πρὸς κύριον τὸν θεόν σου, διότι ἠσθένησας ἐν ταῖς ἀδικίαις σου. [3] λάβετε μεθ’ ἑαυτῶν λόγους καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν· εἴπατε αὐτῷ ὅπως μὴ λάβητε ἀδικίαν καὶ λάβητε ἀγαθά, καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν. [4] Ασσουρ οὐ μὴ σώσῃ ἡμᾶς, ἐφ’ ἵππον οὐκ ἀναβησόμεθα· οὐκέτι μὴ εἴπωμεν Θεοὶ ἡμῶν, τοῖς ἔργοις τῶν χειρῶν ἡμῶν· ὁ ἐν σοὶ ἐλεήσει ὀρφανόν. [5] ἰάσομαι τὰς κατοικίας αὐτῶν, ἀγαπήσω αὐτοὺς ὁμολόγως, ὅτι ἀπέστρεψεν ἡ ὀργή μου ἀπ’ αὐτῶν. [6] ἔσομαι ὡς δρόσος τῷ Ισραηλ, ἀνθήσει ὡς κρίνον καὶ βαλεῖ τὰς ῥίζας αὐτοῦ ὡς ὁ Λίβανος· [7] πορεύσονται οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατάκαρπος, καὶ ἡ ὀσφρασία αὐτοῦ ὡς Λιβάνου· [8] ἐπιστρέψουσιν καὶ καθιοῦνται ὑπὸ τὴν σκέπην αὐτοῦ, ζήσονται καὶ μεθυσθήσονται σίτῳ· καὶ ἐξανθήσει ὡς ἄμπελος τὸ μνημόσυνον αὐτοῦ, ὡς οἶνος Λιβάνου. [9] τῷ Εφραιμ, τί αὐτῷ ἔτι καὶ εἰδώλοις; ἐγὼ ἐταπείνωσα αὐτόν, καὶ ἐγὼ κατισχύσω αὐτόν· ἐγὼ ὡς ἄρκευθος πυκάζουσα, ἐξ ἐμοῦ ὁ καρπός σου εὑρηται. [10] τίς σοφὸς καὶ συνήσει ταῦτα; ἢ συνετὸς καὶ ἐπιγνώσεται αὐτά; διότι εὐθεῖαι αἱ ὁδοὶ τοῦ κυρίου, καὶ δίκαιοι πορεύσονται ἐν αὐταῖς, οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν αὐταῖς.

Joel

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Ιωηλ τὸν τοῦ Βαθουηλ.

[2] Ἀκούσατε δὴ ταῦτα, οἱ πρεσβύτεροι, καὶ ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν γῆν. εἰ γέγονεν τοιαῦτα ἐν ταῖς ἡμέραις ὑμῶν ἢ ἐν ταῖς ἡμέραις τῶν πατέρων ὑμῶν;

[3] ὑπὲρ αὐτῶν τοῖς τέκνοις ὑμῶν διηγήσασθε, καὶ τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν, καὶ τὰ τέκνα αὐτῶν εἰς γενεὰν ἑτέραν.

[4] τὰ κατάλοιπα τῆς κάμπης κατέφαγεν ἡ ἀκρίς, καὶ τὰ κατάλοιπα τῆς ἀκρίδος κατέφαγεν ὁ βροῦχος, καὶ τὰ κατάλοιπα τοῦ βρούχου κατέφαγεν ἡ ἐρυσίβη.

[5] ἐκνήψατε, οἱ μεθύοντες, ἐξ οἴνου αὐτῶν καὶ κλαύσατε· θρηνήσατε, πάντες οἱ πίνοντες οἶνον, εἰς μέθην, ὅτι ἐξῆρται ἐκ στόματος ὑμῶν εὐφροσύνη καὶ χαρά.

[6] ὅτι ἔθνος ἀνέβη ἐπὶ τὴν γῆν μου ἰσχυρὸν καὶ ἀναρίθμητον, οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος, καὶ αἱ μύλαι αὐτοῦ σκύμνου·

[7] ἔθετο τὴν ἄμπελόν μου εἰς ἀφανισμὸν καὶ τὰς συκᾶς μου εἰς συγκλασμόν· ἐρευνῶν ἐξηρεύνησεν αὐτὴν καὶ ἔρριψεν, ἐλεύκανεν κλήματα αὐτῆς.

[8] θρήνησον πρός με ὑπὲρ νύμφην περιεζωσμένην σάκκον ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν.

[9] ἐξῆρται θυσία καὶ σπονδὴ ἐξ οἴκου κυρίου. πενθεῖτε, οἱ ἱερεῖς οἱ λειτουργοῦντες θυσιαστηρίῳ,

[10] ὅτι τεταλαιπώρηκεν τὰ πεδία· πενθείτω ἡ γῆ, ὅτι τεταλαιπώρηκεν σῖτος, ἐξηράνθη οἶνος, ὠλιγώθη ἔλαιον.

[11] ἐξηράνθησαν οἱ γεωργοί· θρηνεῖτε, κτήματα, ὑπὲρ πυροῦ καὶ κριθῆς, ὅτι ἀπόλωλεν τρυγητὸς ἐξ ἀγροῦ·

[12] ἡ ἄμπελος ἐξηράνθη, καὶ αἱ συκαῖ ὠλιγώθησαν· ῥόα καὶ φοῖνιξ καὶ μῆλον καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐξηράνθησαν, ὅτι ᾔσχυναν χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων.

[13] περιζώσασθε καὶ κόπτεσθε, οἱ ἱερεῖς, θρηνεῖτε, οἱ λειτουργοῦντες θυσιαστηρίῳ· εἰσέλθατε ὑπνώσατε ἐν σάκκοις λειτουργοῦντες θεῷ, ὅτι ἀπέσχηκεν ἐξ οἴκου θεοῦ ὑμῶν θυσία καὶ σπονδή.

[14] ἁγιάσατε νηστείαν, κηρύξατε θεραπείαν, συναγάγετε πρεσβυτέρους πάντας κατοικοῦντας γῆν εἰς οἶκον θεοῦ ὑμῶν καὶ κεκράξατε πρὸς κύριον ἐκτενῶς

[15] Οἴμμοι οἴμμοι οἴμμοι εἰς ἡμέραν, ὅτι ἐγγὺς ἡμέρα κυρίου καὶ ὡς ταλαιπωρία ἐκ ταλαιπωρίας ἥξει.

[16] κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξωλεθρεύθη, ἐξ οἴκου θεοῦ ὑμῶν εὐφροσύνη καὶ χαρά.

[17] ἐσκίρτησαν δαμάλεις ἐπὶ ταῖς φάτναις αὐτῶν, ἠφανίσθησαν θησαυροί, κατεσκάφησαν ληνοί, ὅτι ἐξηράνθη σῖτος.

[18] τί ἀποθήσομεν ἑαυτοῖς; ἔκλαυσαν βουκόλια βοῶν, ὅτι οὐχ ὑπῆρχεν νομὴ αὐτοῖς, καὶ τὰ ποίμνια τῶν προβάτων ἠφανίσθησαν.

[19] πρὸς σέ, κύριε, βοήσομαι, ὅτι πῦρ ἀνήλωσεν τὰ ὡραῖα τῆς ἐρήμου, καὶ φλὸξ ἀνῆψεν πάντα τὰ ξύλα τοῦ ἀγροῦ·

[20] καὶ τὰ κτήνη τοῦ πεδίου ἀνέβλεψαν πρὸς σέ, ὅτι ἐξηράνθησαν ἀφέσεις ὑδάτων καὶ πῦρ κατέφαγεν τὰ ὡραῖα τῆς ἐρήμου.

CHAPTER 2

[1] Σαλπίσατε σάλπιγγι ἐν Σιων, κηρύξατε ἐν ὄρει ἁγίῳ μου, καὶ συγχυθήτωσαν πάντες οἱ κατοικοῦντες τὴν γῆν, διότι πάρεστιν ἡμέρα κυρίου, ὅτι ἐγγύς,

[2] ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὁμίχλης. ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη λαὸς πολὺς καὶ ἰσχυρός· ὅμοιος αὐτῷ οὐ γέγονεν ἀπὸ τοῦ αἰῶνος καὶ μετ᾽ αὐτὸν οὐ προστεθήσεται ἕως ἐτῶν εἰς γενεὰς γενεῶν.

[3] τὰ ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον, καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ· ὡς παράδεισος τρυφῆς ἡ γῆ πρὸ προσώπου αὐτοῦ, καὶ τὰ ὄπισθεν αὐτοῦ πεδίον ἀφανισμοῦ, καὶ ἀνασῳζόμενος οὐκ ἔσται αὐτῷ.

[4] ὡς ὅρασις ἵππων ἡ ὄψις αὐτῶν, καὶ ὡς ἱππεῖς οὕτως καταδιώξονται·

[5] ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται καὶ ὡς φωνὴ φλογὸς πυρὸς κατεσθιούσης καλάμην καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον.

[6] ἀπὸ προσώπου αὐτοῦ συντριβήσονται λαοί, πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας.

[7] ὡς μαχηταὶ δραμοῦνται καὶ ὡς ἄνδρες πολεμισταὶ ἀναβήσονται ἐπὶ τὰ τείχη, καὶ ἕκαστος ἐν τῇ ὁδῷ αὐτοῦ πορεύσεται, καὶ οὐ μὴ ἐκκλίνωσιν τὰς τρίβους αὐτῶν,

[8] καὶ ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται· καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται καὶ ἐν τοῖς βέλεσιν αὐτῶν πεσοῦνται καὶ οὐ μὴ συντελεσθῶσιν.

[9] τῆς πόλεως ἐπιλήμψονται καὶ ἐπὶ τῶν τειχέων δραμοῦνται καὶ ἐπὶ τὰς οἰκίας ἀναβήσονται καὶ διὰ θυρίδων εἰσελεύσονται ὡς κλέπται.

[10] πρὸ προσώπου αὐτῶν συγχυθήσεται ἡ γῆ καὶ σεισθήσεται ὁ οὐρανός, ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν, καὶ τὰ ἄστρα δύσουσιν τὸ φέγγος αὐτῶν.

[11] καὶ κύριος δώσει φωνὴν αὐτοῦ πρὸ προσώπου δυνάμεως αὐτοῦ, ὅτι πολλή ἐστιν σφόδρα ἡ παρεμβολὴ αὐτοῦ, ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ· διότι μεγάλη ἡ ἡμέρα τοῦ κυρίου, μεγάλη καὶ ἐπιφανὴς σφόδρα, καὶ τίς ἔσται ἱκανὸς αὐτῇ;

[12] καὶ νῦν λέγει κύριος ὁ θεὸς ὑμῶν Ἐπιστράφητε πρός με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστείᾳ καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ·

[13] καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν, ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστίν, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.

[14] τίς οἶδεν εἰ ἐπιστρέψει καὶ μετανοήσει καὶ ὑπολείψεται ὀπίσω αὐτοῦ εὐλογίαν, θυσίαν καὶ σπονδὴν κυρίῳ τῷ θεῷ ἡμῶν;

[15] σαλπίσατε σάλπιγγι ἐν Σιων, ἁγιάσατε νηστείαν, κηρύξατε θεραπείαν,

[16] συναγάγετε λαόν, ἁγιάσατε ἐκκλησίαν, ἐκλέξασθε πρεσβυτέρους, συναγάγετε νήπια θηλάζοντα μαστούς, ἐξελθάτω νυμφίος ἐκ τοῦ κοιτῶνος αὐτοῦ καὶ νύμφη ἐκ τοῦ παστοῦ αὐτῆς.

[17] ἀνὰ μέσον τῆς κρηπῖδος τοῦ θυσιαστηρίου κλαύσονται οἱ ἱερεῖς οἱ λειτουργοῦντες κυρίῳ καὶ ἐροῦσιν Φεῖσαι, κύριε, τοῦ λαοῦ σου καὶ μὴ δῷς τὴν κληρονομίαν σου εἰς ὄνειδος τοῦ κατάρξαι αὐτῶν ἔθνη, ὅπως μὴ εἴπωσιν ἐν τοῖς ἔθνεσιν Ποῦ ἐστιν ὁ θεὸς αὐτῶν;

[18] Καὶ ἐζήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ.

[19] καὶ ἀπεκρίθη κύριος καὶ εἶπεν τῷ λαῷ αὐτοῦ Ἰδοὺ ἐγὼ ἐξαποστέλλω ὑμῖν τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἐμπλησθήσεσθε αὐτῶν, καὶ οὐ δώσω ὑμᾶς οὐκέτι εἰς ὀνειδισμὸν ἐν τοῖς ἔθνεσι·

[20] καὶ τὸν ἀπὸ βορρᾶ ἐκδιώξω ἀφ᾽ ὑμῶν καὶ ἐξώσω αὐτὸν εἰς γῆν ἄνυδρον καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὰ ὀπίσω αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἀναβήσεται ἡ σαπρία αὐτοῦ, καὶ ἀναβήσεται ὁ βρόμος αὐτοῦ, ὅτι ἐμεγάλυνεν τὰ ἔργα αὐτοῦ.

[21] θάρσει, γῆ, χαῖρε καὶ εὐφραίνου, ὅτι ἐμεγάλυνεν κύριος τοῦ ποιῆσαι.

[22] θαρσεῖτε, κτήνη τοῦ πεδίου, ὅτι βεβλάστηκεν πεδία τῆς ἐρήμου, ὅτι ξύλον ἤνεγκεν τὸν καρπὸν αὐτοῦ, ἄμπελος καὶ συκῆ ἔδωκαν τὴν ἰσχὺν αὐτῶν.

[23] καὶ τὰ τέκνα Σιων, χαίρετε καὶ εὐφραίνεσθε ἐπὶ τῷ κυρίῳ θεῷ ὑμῶν, διότι ἔδωκεν ὑμῖν τὰ βρώματα εἰς δικαιοσύνην καὶ βρέξει ὑμῖν ὑετὸν πρόιμον καὶ ὄψιμον καθὼς ἔμπροσθεν,

[24] καὶ πλησθήσονται αἱ ἅλωνες σίτου, καὶ ὑπερεκχυθήσονται αἱ ληνοὶ οἴνου καὶ ἐλαίου.

[25] καὶ ἀνταποδώσω ὑμῖν ἀντὶ τῶν ἐτῶν, ὧν κατέφαγεν ἡ ἀκρὶς καὶ ὁ βροῦχος καὶ ἡ ἐρυσίβη καὶ ἡ κάμπη, ἡ δύναμίς μου ἡ μεγάλη, ἣν ἐξαπέστειλα εἰς ὑμᾶς·

[26] καὶ φάγεσθε ἐσθίοντες καὶ ἐμπλησθήσεσθε καὶ αἰνέσετε τὸ ὄνομα κυρίου τοῦ θεοῦ ὑμῶν, ᾧ ἐποίησεν μεθ᾽ ὑμῶν εἰς θαυμάσια, καὶ οὐ μὴ καταισχυνθῇ ὁ λαός μου εἰς τὸν αἰῶνα·

[27] καὶ ἐπιγνώσεσθε ὅτι ἐν μέσῳ τοῦ Ισραηλ ἐγώ εἰμι, καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ, καὶ οὐ μὴ καταισχυνθῶσιν

οὐκέτι πᾶς ὁ λαός μου εἰς τὸν αἰῶνα.

[28] Καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται·

[29] καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου.

[30] καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·

[31] ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

[32] καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου, σωθήσεται· ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ ἔσται ἀνασῳζόμενος, καθότι εἶπεν κύριος, καὶ εὐαγγελιζόμενοι, οὓς κύριος προσκέκληται.

CHAPTER 3

[1] Διότι ἰδοὺ ἐγὼ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ, ὅταν ἐπιστρέψω τὴν αἰχμαλωσίαν Ιουδα καὶ Ιερουσαλημ,

[2] καὶ συνάξω πάντα τὰ ἔθνη καὶ κατάξω αὐτὰ εἰς τὴν κοιλάδα Ιωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ισραηλ, οἳ διεσπάρησαν ἐν τοῖς ἔθνεσιν· καὶ τὴν γῆν μου καταδιείλαντο

[3] καὶ ἐπὶ τὸν λαόν μου ἔβαλον κλήρους καὶ ἔδωκαν τὰ παιδάρια πόρναις καὶ τὰ κοράσια ἐπώλουν ἀντὶ οἴνου καὶ ἔπινον.

[4] καὶ τί καὶ ὑμεῖς ἐμοί, Τύρος καὶ Σιδὼν καὶ πᾶσα Γαλιλαία ἀλλοφύλων; μὴ ἀνταπόδομα ὑμεῖς ἀνταποδίδοτέ μοι; ἢ μνησικακεῖτε ὑμεῖς ἐπ᾽ ἐμοὶ ὀξέως; καὶ ταχέως ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν,

[5] ἀνθ᾽ ὧν τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου ἐλάβετε καὶ τὰ ἐπίλεκτά μου καὶ τὰ καλὰ εἰσηνέγκατε εἰς τοὺς ναοὺς ὑμῶν

[6] καὶ τοὺς υἱοὺς Ιουδα καὶ τοὺς υἱοὺς Ιερουσαλημ ἀπέδοσθε τοῖς υἱοῖς τῶν Ἑλλήνων, ὅπως ἐξώσητε αὐτοὺς ἐκ τῶν ὁρίων αὐτῶν.

[7] ἰδοὺ ἐγὼ ἐξεγείρω αὐτοὺς ἐκ τοῦ τόπου, οὗ ἀπέδοσθε αὐτοὺς ἐκεῖ, καὶ ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν

[8] καὶ ἀποδώσομαι τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν εἰς χεῖρας υἱῶν Ιουδα, καὶ ἀποδώσονται αὐτοὺς εἰς αἰχμαλωσίαν εἰς ἔθνος μακρὰν ἀπέχον, ὅτι κύριος ἐλάλησεν.

[9] Κηρύξατε ταῦτα ἐν τοῖς ἔθνεσιν, ἁγιάσατε πόλεμον, ἐξεγείρατε τοὺς μαχητάς· προσαγάγετε καὶ ἀναβαίνετε, πάντες ἄνδρες πολεμισταί.

[10] συγκόψατε τὰ ἄροτρα ὑμῶν εἰς ῥομφαίας καὶ τὰ δρέπανα ὑμῶν εἰς σειρομάστας· ὁ ἀδύνατος λεγέτω ὅτι Ἰσχύω ἐγώ.

[11] συναθροίζεσθε καὶ εἰσπορεύεσθε, πάντα τὰ ἔθνη κυκλόθεν, καὶ συνάχθητε ἐκεῖ· ὁ πραὺς ἔστω μαχητής.

[12] ἐξεγειρέσθωσαν καὶ ἀναβαινέτωσαν πάντα τὰ ἔθνη εἰς τὴν κοιλάδα Ιωσαφατ, διότι ἐκεῖ καθιῶ τοῦ διακρῖναι πάντα τὰ ἔθνη κυκλόθεν.

[13] ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν τρύγητος· εἰσπορεύεσθε πατεῖτε, διότι πλήρης ἡ ληνός· ὑπερεκχεῖται τὰ ὑπολήνια, ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν.

[14] ἦχοι ἐξήχησαν ἐν τῇ κοιλάδι τῆς δίκης, ὅτι ἐγγὺς ἡμέρα κυρίου ἐν τῇ κοιλάδι τῆς δίκης.

[15] ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν, καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν.

[16] ὁ δὲ κύριος ἐκ Σιων ἀνακεκράξεται καὶ ἐξ Ιερουσαλημ δώσει φωνὴν αὐτοῦ, καὶ σεισθήσεται ὁ οὐρανὸς καὶ ἡ γῆ· ὁ δὲ κύριος φείσεται τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσει κύριος τοὺς υἱοὺς Ισραηλ.

[17] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ κατασκηνῶν ἐν Σιων ἐν ὄρει ἁγίῳ μου· καὶ ἔσται Ιερουσαλημ πόλις ἁγία, καὶ ἀλλογενεῖς οὐ διελεύσονται δι᾽ αὐτῆς οὐκέτι.

[18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ οἱ βουνοὶ ῥυήσονται γάλα, καὶ πᾶσαι αἱ ἀφέσεις Ιουδα ῥυήσονται ὕδατα, καὶ πηγὴ ἐξ οἴκου κυρίου ἐξελεύσεται καὶ ποτιεῖ τὸν χειμάρρουν τῶν σχοίνων.

[19] Αἴγυπτος εἰς ἀφανισμὸν ἔσται, καὶ ἡ Ιδουμαία εἰς πεδίον ἀφανισμοῦ ἔσται ἐξ ἀδικιῶν υἱῶν Ιουδα, ἀνθ᾽ ὧν ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῇ αὐτῶν.

[20] ἡ δὲ Ιουδαία εἰς τὸν αἰῶνα κατοικηθήσεται καὶ Ιερουσαλημ εἰς γενεὰς γενεῶν.

[21] καὶ ἐκδικήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθῳώσω. καὶ κύριος κατασκηνώσει ἐν Σιων.

Amos

CHAPTER 1

[1] Λόγοι Αμως, οἳ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὓς εἶδεν ὑπὲρ Ιερουσαλημ ἐν ἡμέραις Οζιου βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ τοῦ Ιωας βασιλέως Ισραηλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ. [2] Καὶ εἶπεν Κύριος ἐκ Σιων ἐφθέγξατο καὶ ἐξ Ιερουσαλημ ἔδωκεν φωνὴν αὐτοῦ, καὶ ἐπένθησαν αἱ νομαὶ τῶν ποιμένων, καὶ ἐξηράνθη ἡ κορυφὴ τοῦ Καρμήλου. [3] Καὶ εἶπεν κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἔπριζον πρίοσιν σιδηροῖς τὰς ἐν γαστρὶ ἐχούσας τῶν ἐν Γαλααδ· [4] καὶ ἐξαποστελῶ πῦρ εἰς τὸν οἶκον Αζαηλ, καὶ καταφάγεται θεμέλια υἱοῦ Αδερ· [5] καὶ συντρίψω μοχλοὺς Δαμασκοῦ καὶ ἐξολεθρεύσω κατοικοῦντας ἐκ πεδίου Ων καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρραν, καὶ αἰχμαλωτευθήσεται λαὸς Συρίας ἐπίκλητος, λέγει κύριος. [6] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ αἰχμαλωτεῦσαι αὐτοὺς αἰχμαλωσίαν τοῦ Σαλωμων τοῦ συγκλεῖσαι εἰς τὴν Ιδουμαίαν· [7] καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τείχη Γάζης, καὶ καταφάγεται θεμέλια αὐτῆς· [8] καὶ ἐξολεθρεύσω κατοικοῦντας ἐξ Ἀζώτου, καὶ ἐξαρθήσεται φυλὴ ἐξ Ἀσκαλῶνος, καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ Ακκαρων, καὶ ἀπολοῦνται οἱ κατάλοιποι τῶν ἀλλοφύλων, λέγει κύριος. [9] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Τύρου καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ' ὧν συνέκλεισαν αἰχμαλωσίαν τοῦ Σαλωμων εἰς τὴν Ιδουμαίαν καὶ οὐκ ἐμνήσθησαν διαθήκης ἀδελφῶν· [10] καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τείχη Τύρου, καὶ καταφάγεται θεμέλια αὐτῆς. [11] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ιδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ διῶξαι αὐτοὺς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ καὶ ἐλυμήνατο μήτραν ἐπὶ γῆς καὶ ἥρπασεν εἰς μαρτύριον φρίκην αὐτοῦ καὶ τὸ ὅρμημα αὐτοῦ ἐφύλαξεν εἰς νεῖκος· [12] καὶ ἐξαποστελῶ πῦρ εἰς Θαιμαν, καὶ καταφάγεται θεμέλια τειχέων αὐτῆς. [13] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Αμμων καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀνέσχιζον τὰς ἐν γαστρὶ ἐχούσας τῶν Γαλααδιτῶν, ὅπως ἐμπλατύνωσιν τὰ ὅρια αὐτῶν· [14] καὶ ἀνάψω πῦρ ἐπὶ τὰ τείχη Ραββα, καὶ καταφάγεται θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, καὶ σεισθήσεται ἐν ἡμέρᾳ συντελείας αὐτῆς· [15] καὶ πορεύσονται οἱ βασιλεῖς αὐτῆς ἐν αἰχμαλωσίᾳ, οἱ ἱερεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν ἐπὶ τὸ αὐτό, λέγει κύριος.

CHAPTER 2

[1] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωαβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ᾽ ὧν κατέκαυσαν τὰ ὀστᾶ βασιλέως τῆς Ιδουμαίας εἰς κονίαν· [2] καὶ ἐξαποστελῶ πῦρ ἐπὶ Μωαβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτῆς, καὶ ἀποθανεῖται ἐν ἀδυναμίᾳ Μωαβ μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος· [3] καὶ ἐξολεθρεύσω κριτὴν ἐξ αὐτῆς, καὶ πάντας τοὺς ἄρχοντας αὐτῆς ἀποκτενῶ μετ᾽ αὐτοῦ, λέγει κύριος. [4] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ιουδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἕνεκα τοῦ ἀπώσασθαι αὐτοὺς τὸν νόμον κυρίου καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλάξαντο καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν, ἃ ἐποίησαν, οἷς ἐξηκολούθησαν οἱ πατέρες αὐτῶν ὀπίσω αὐτῶν· [5] καὶ ἐξαποστελῶ πῦρ ἐπὶ Ιουδαν, καὶ καταφάγεται θεμέλια Ιερουσαλημ. [6] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ισραηλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ᾽ ὧν ἀπέδοντο ἀργυρίου δίκαιον καὶ πένητα ἕνεκεν ὑποδημάτων, [7] τὰ πατοῦντα ἐπὶ τὸν χοῦν τῆς γῆς καὶ ἐκονδύλιζον εἰς κεφαλὰς πτωχῶν καὶ ὁδὸν ταπεινῶν ἐξέκλιναν, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν, [8] καὶ τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινίοις παραπετάσματα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου καὶ οἶνον ἐκ συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν. [9] ἐγὼ δὲ ἐξῆρα τὸν Αμορραῖον ἐκ προσώπου αὐτῶν, οὗ ἦν καθὼς ὕψος κέδρου τὸ ὕψος αὐτοῦ καὶ ἰσχυρὸς ἦν ὡς δρῦς, καὶ ἐξῆρα τὸν καρπὸν αὐτοῦ ἐπάνωθεν καὶ τὰς ῥίζας αὐτοῦ ὑποκάτωθεν· [10] καὶ ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ περιήγαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη τοῦ κατακληρονομῆσαι τὴν γῆν τῶν Αμορραίων· [11] καὶ ἔλαβον ἐκ τῶν υἱῶν ὑμῶν εἰς προφήτας καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἁγιασμόν· μὴ οὐκ ἔστιν ταῦτα, υἱοὶ Ισραηλ; λέγει κύριος. [12] καὶ ἐποτίζετε τοὺς ἡγιασμένους οἶνον καὶ τοῖς προφήταις ἐνετέλλεσθε λέγοντες Οὐ μὴ προφητεύσητε. [13] διὰ τοῦτο ἰδοὺ ἐγὼ κυλίω ὑποκάτω ὑμῶν, ὃν τρόπον κυλίεται ἡ ἅμαξα ἡ γέμουσα καλάμης· [14] καὶ ἀπολεῖται φυγὴ ἐκ δρομέως, καὶ ὁ κραταιὸς οὐ μὴ κρατήσῃ τῆς ἰσχύος αὐτοῦ, καὶ ὁ μαχητὴς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ, [15] καὶ ὁ τοξότης οὐ μὴ ὑποστῇ, καὶ ὁ ὀξὺς τοῖς ποσὶν αὐτοῦ οὐ μὴ διασωθῇ, οὐδὲ ὁ ἱππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ, [16] καὶ εὑρήσει τὴν καρδίαν αὐτοῦ ἐν δυναστείαις, ὁ γυμνὸς διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος.

CHAPTER 3

[1] Ἀκούσατε τὸν λόγον τοῦτον, ὃν ἐλάλησεν κύριος ἐφ᾽ ὑμᾶς, οἶκος Ισραηλ, καὶ κατὰ πάσης φυλῆς, ἧς ἀνήγαγον ἐκ γῆς Αἰγύπτου, λέγων [2] Πλὴν ὑμᾶς ἔγνων ἐκ πασῶν φυλῶν τῆς γῆς· διὰ τοῦτο ἐκδικήσω ἐφ᾽ ὑμᾶς πάσας τὰς ἁμαρτίας ὑμῶν. [3] εἰ πορεύσονται δύο ἐπὶ τὸ αὐτὸ καθόλου ἐὰν μὴ γνωρίσωσιν ἑαυτούς; [4] εἰ ἐρεύξεται λέων ἐκ τοῦ δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων; εἰ δώσει σκύμνος φωνὴν αὐτοῦ ἐκ τῆς μάνδρας αὐτοῦ καθόλου ἐὰν μὴ ἁρπάσῃ τι; [5] εἰ πεσεῖται ὄρνεον ἐπὶ τὴν γῆν ἄνευ ἰξευτοῦ; εἰ σχασθήσεται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ συλλαβεῖν τι; [6] εἰ φωνήσει σάλπιγξ ἐν πόλει καὶ λαὸς οὐ πτοηθήσεται; εἰ ἔσται κακία ἐν πόλει ἣν κύριος οὐκ ἐποίησεν; [7] διότι οὐ μὴ ποιήσῃ κύριος ὁ θεὸς πρᾶγμα, ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας. [8] λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; κύριος ὁ θεὸς ἐλάλησεν, καὶ τίς οὐ προφητεύσει; [9] Ἀπαγγείλατε χώραις ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας τῆς Αἰγύπτου καὶ εἴπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας καὶ ἴδετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ τὴν καταδυναστείαν τὴν ἐν αὐτῇ· [10] καὶ οὐκ ἔγνω ἃ ἔσται ἐναντίον αὐτῆς, λέγει κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν. [11] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Τύρος, κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ ἰσχύν σου, καὶ διαρπαγήσονται αἱ χῶραί σου. [12] τάδε λέγει κύριος Ὃν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος τοῦ λέοντος δύο σκέλη ἢ λοβὸν ὠτίου, οὕτως ἐκσπασθήσονται οἱ υἱοὶ Ισραηλ οἱ κατοικοῦντες ἐν Σαμαρείᾳ κατέναντι φυλῆς καὶ ἐν Δαμασκῷ ἱερεῖς. [13] ἀκούσατε καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ιακωβ, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ, [14] διότι ἐν τῇ ἡμέρᾳ, ὅταν ἐκδικῶ ἀσεβείας τοῦ Ισραηλ ἐπ᾽ αὐτόν, καὶ ἐκδικήσω ἐπὶ τὰ θυσιαστήρια Βαιθηλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσοῦνται ἐπὶ τὴν γῆν· [15] συγχεῶ καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ τὸν οἶκον τὸν θερινόν, καὶ ἀπολοῦνται οἶκοι ἐλεφάντινοι, καὶ προστεθήσονται οἶκοι ἕτεροι πολλοί, λέγει κύριος.

CHAPTER 4

[1] Ἀκούσατε τὸν λόγον τοῦτον, δαμάλεις τῆς Βασανίτιδος αἱ ἐν τῷ ὄρει τῆς Σαμαρείας αἱ καταδυναστεύουσαι πτωχοὺς καὶ καταπατοῦσαι πένητας αἱ λέγουσαι τοῖς κυρίοις αὐτῶν Ἐπίδοτε ἡμῖν ὅπως πίωμεν· [2] ὀμνύει κύριος κατὰ τῶν ἁγίων αὐτοῦ Διότι ἰδοὺ ἡμέραι ἔρχονται ἐφ᾽ ὑμᾶς, καὶ λήμψονται ὑμᾶς ἐν ὅπλοις, καὶ τοὺς μεθ᾽ ὑμῶν εἰς λέβητας ὑποκαιομένους ἐμβαλοῦσιν ἔμπυροι λοιμοί, [3] καὶ ἐξενεχθήσεσθε γυμναὶ κατέναντι ἀλλήλων καὶ ἀπορριφήσεσθε εἰς τὸ ὄρος τὸ Ρεμμαν, λέγει κύριος ὁ θεός. [4] Εἰσήλθατε εἰς Βαιθηλ καὶ ἠνομήσατε καὶ εἰς Γαλγαλα ἐπληθύνατε τοῦ ἀσεβῆσαι καὶ ἠνέγκατε εἰς τὸ πρωῒ θυσίας ὑμῶν, εἰς τὴν τριημερίαν τὰ ἐπιδέκατα ὑμῶν· [5] καὶ ἀνέγνωσαν ἔξω νόμον καὶ ἐπεκαλέσαντο ὁμολογίας· ἀπαγγείλατε ὅτι ταῦτα ἠγάπησαν οἱ υἱοὶ Ισραηλ, λέγει κύριος ὁ θεός. [6] καὶ ἐγὼ δώσω ὑμῖν γομφιασμὸν ὀδόντων ἐν πάσαις ταῖς πόλεσιν ὑμῶν καὶ ἔνδειαν ἄρτων ἐν πᾶσι τοῖς τόποις ὑμῶν· καὶ οὐκ ἐπεστρέψατε πρός με, λέγει κύριος. [7] καὶ ἐγὼ ἀνέσχον ἐξ ὑμῶν τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ τρυγήτου· καὶ βρέξω ἐπὶ πόλιν μίαν, ἐπὶ δὲ πόλιν μίαν οὐ βρέξω· μερὶς μία βραχήσεται, καὶ μερίς, ἐφ᾽ ἣν οὐ βρέξω ἐπ᾽ αὐτήν, ξηρανθήσεται· [8] καὶ συναθροισθήσονται δύο καὶ τρεῖς πόλεις εἰς πόλιν μίαν τοῦ πιεῖν ὕδωρ καὶ οὐ μὴ ἐμπλησθῶσιν· καὶ οὐκ ἐπεστρέψατε πρός με, λέγει κύριος. [9] ἐπάταξα ὑμᾶς ἐν πυρώσει καὶ ἐν ἰκτέρῳ· ἐπληθύνατε κήπους ὑμῶν, ἀμπελῶνας ὑμῶν καὶ συκῶνας ὑμῶν καὶ ἐλαιῶνας ὑμῶν κατέφαγεν ἡ κάμπη· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος. [10] ἐξαπέστειλα εἰς ὑμᾶς θάνατον ἐν ὁδῷ Αἰγύπτου καὶ ἀπέκτεινα ἐν ῥομφαίᾳ τοὺς νεανίσκους ὑμῶν μετὰ αἰχμαλωσίας ἵππων σου καὶ ἀνήγαγον ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν ἐν τῇ ὀργῇ μου· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος. [11] κατέστρεψα ὑμᾶς, καθὼς κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα, καὶ ἐγένεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος. [12] διὰ τοῦτο οὕτως ποιήσω σοι, Ισραηλ· πλὴν ὅτι οὕτως ποιήσω σοι, ἑτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν θεόν σου, Ισραηλ. [13] διότι ἰδοὺ ἐγὼ στερεῶν βροντὴν καὶ κτίζων πνεῦμα καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν χριστὸν αὐτοῦ, ποιῶν ὄρθρον καὶ ὁμίχλην καὶ ἐπιβαίνων ἐπὶ τὰ ὕψη τῆς γῆς· κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.

CHAPTER 5

[1] Ἀκούσατε τὸν λόγον κυρίου τοῦτον, ὃν ἐγὼ λαμβάνω ἐφ᾽ ὑμᾶς θρῆνον, οἶκος Ισραηλ [2] Ἔπεσεν οὐκέτι μὴ προσθῇ τοῦ ἀναστῆναι παρθένος τοῦ Ισραηλ· ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀναστήσων αὐτήν. [3] διότι τάδε λέγει κύριος κύριος Ἡ πόλις, ἐξ ἧς ἐξεπορεύοντο χίλιοι, ὑπολειφθήσονται ἑκατόν, καὶ ἐξ ἧς ἐξεπορεύοντο ἑκατόν, ὑπολειφθήσονται δέκα τῷ οἴκῳ Ισραηλ. [4] διότι τάδε λέγει κύριος πρὸς τὸν οἶκον Ισραηλ Ἐκζητήσατέ με καὶ ζήσεσθε· [5] καὶ μὴ ἐκζητεῖτε Βαιθηλ καὶ εἰς Γαλγαλα μὴ εἰσπορεύεσθε καὶ ἐπὶ τὸ φρέαρ τοῦ ὅρκου μὴ διαβαίνετε, ὅτι Γαλγαλα αἰχμαλωτευομένη αἰχμαλωτευθήσεται, καὶ Βαιθηλ ἔσται ὡς οὐχ ὑπάρχουσα· [6] ἐκζητήσατε τὸν κύριον καὶ ζήσατε, ὅπως μὴ ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ιωσηφ, καὶ καταφάγεται αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ισραηλ. [7] κύριος ὁ ποιῶν εἰς ὕψος κρίμα καὶ δικαιοσύνην εἰς γῆν ἔθηκεν, [8] ποιῶν πάντα καὶ μετασκευάζων καὶ ἐκτρέπων εἰς τὸ πρωῒ σκιὰν θανάτου καὶ ἡμέραν εἰς νύκτα συσκοτάζων, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς, κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ· [9] ὁ διαιρῶν συντριμμὸν ἐπ᾽ ἰσχὺν καὶ ταλαιπωρίαν ἐπὶ ὀχύρωμα ἐπάγων. [10] ἐμίσησαν ἐν πύλαις ἐλέγχοντα καὶ λόγον ὅσιον ἐβδελύξαντο. [11] διὰ τοῦτο ἀνθ᾽ ὧν κατεκονδυλίζετε πτωχοὺς καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ᾽ αὐτῶν, οἴκους ξυστοὺς ᾠκοδομήσατε καὶ οὐ μὴ κατοικήσητε ἐν αὐτοῖς, ἀμπελῶνας ἐπιθυμητοὺς ἐφυτεύσατε καὶ οὐ μὴ πίητε τὸν οἶνον ἐξ αὐτῶν. [12] ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἰσχυραὶ αἱ ἁμαρτίαι ὑμῶν, καταπατοῦντες δίκαιον, λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες. [13] διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρός ἐστιν. [14] ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρόν, ὅπως ζήσητε· καὶ ἔσται οὕτως μεθ᾽ ὑμῶν κύριος ὁ θεὸς ὁ παντοκράτωρ, ὃν τρόπον εἴπατε [15] Μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλά· καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλοίπους τοῦ Ιωσηφ. [16] διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐν πάσαις πλατείαις κοπετός, καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται Οὐαὶ οὐαί· κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετὸν καὶ εἰς εἰδότας θρῆνον, [17] καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν κύριος. [18] Οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου· ἵνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ κυρίου; καὶ αὐτή ἐστιν σκότος καὶ οὐ φῶς, [19] ὃν τρόπον ὅταν φύγῃ ἄνθρωπος ἐκ προσώπου τοῦ λέοντος καὶ ἐμπέσῃ αὐτῷ ἡ ἄρκος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ ἀπερείσηται τὰς χεῖρας

αὐτοῦ ἐπὶ τὸν τοῖχον καὶ δάκῃ αὐτὸν ὁ ὄφις. [20] οὐχὶ σκότος ἡ ἡμέρα τοῦ κυρίου καὶ οὐ φῶς; καὶ γνόφος οὐκ ἔχων φέγγος αὐτῇ. [21] μεμίσηκα ἀπῶσμαι ἑορτὰς ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν· [22] διότι καὶ ἐὰν ἐνέγκητέ μοι ὁλοκαυτώματα καὶ θυσίας ὑμῶν, οὐ προσδέξομαι αὐτά, καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι. [23] μετάστησον ἀπ᾽ ἐμοῦ ἦχον ᾠδῶν σου, καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι· [24] καὶ κυλισθήσεται ὡς ὕδωρ κρίμα καὶ δικαιοσύνη ὡς χειμάρρους ἄβατος. [25] μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, οἶκος Ισραηλ; [26] καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφαν, τοὺς τύπους αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς. [27] καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκοῦ, λέγει κύριος, ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.

CHAPTER 6

[1] Οὐαὶ τοῖς ἐξουθενοῦσιν Σιων καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας· ἀπετρύγησαν ἀρχὰς ἐθνῶν, καὶ εἰσῆλθον αὐτοί. οἶκος τοῦ Ισραηλ, [2] διάβητε πάντες καὶ ἴδετε καὶ διέλθατε ἐκεῖθεν εἰς Εμαθ Ραββα καὶ κατάβητε ἐκεῖθεν εἰς Γεθ ἀλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλέονα τὰ ὅρια αὐτῶν ἐστιν τῶν ὑμετέρων ὁρίων. [3] οἱ ἐρχόμενοι εἰς ἡμέραν κακήν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν, [4] οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμναῖς αὐτῶν καὶ ἔσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά, [5] οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων ὡς ἑστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα· [6] οἱ πίνοντες τὸν διυλισμένον οἶνον καὶ τὰ πρῶτα μύρα χριόμενοι καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ιωσηφ. [7] διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ᾽ ἀρχῆς δυναστῶν, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Εφραιμ. [8] ὅτι ὤμοσεν κύριος καθ᾽ ἑαυτοῦ Διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ιακωβ καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἐξαρῶ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν· [9] καὶ ἔσται ἐὰν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ, καὶ ἀποθανοῦνται, καὶ ὑπολειφθήσονται οἱ κατάλοιποι, [10] καὶ λήμψονται οἱ οἰκεῖοι αὐτῶν καὶ παραβιῶνται τοῦ ἐξενέγκαι τὰ ὀστᾶ αὐτῶν ἐκ τοῦ οἴκου· καὶ ἐρεῖ τοῖς προεστηκόσι τῆς οἰκίας Εἰ ἔτι ὑπάρχει παρὰ σοί; καὶ ἐρεῖ Οὐκέτι· καὶ ἐρεῖ Σίγα, ἕνεκα τοῦ μὴ ὀνομάσαι τὸ ὄνομα κυρίου. [11] διότι ἰδοὺ κύριος ἐντέλλεται καὶ πατάξει τὸν οἶκον τὸν μέγαν θλάσμασιν καὶ τὸν οἶκον τὸν μικρὸν ῥάγμασιν. [12] εἰ διώξονται ἐν πέτραις ἵπποι; εἰ παρασιωπήσονται ἐν θηλείαις; ὅτι ὑμεῖς ἐξεστρέψατε εἰς θυμὸν κρίμα καὶ καρπὸν δικαιοσύνης εἰς πικρίαν, [13] οἱ εὐφραινόμενοι ἐπ᾽ οὐδενὶ λόγῳ, οἱ λέγοντες Οὐκ ἐν τῇ ἰσχύι ἡμῶν ἔσχομεν κέρατα; [14] διότι ἰδοὺ ἐγὼ ἐπεγείρω ἐφ᾽ ὑμᾶς, οἶκος τοῦ Ισραηλ, ἔθνος, καὶ ἐκθλίψουσιν ὑμᾶς τοῦ μὴ εἰσελθεῖν εἰς Εμαθ καὶ ἕως τοῦ χειμάρρου τῶν δυσμῶν.

CHAPTER 7

[1] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων ἐρχομένη ἑωθινή, καὶ ἰδοὺ βροῦχος εἷς Γωγ ὁ βασιλεύς. [2] καὶ ἔσται ἐὰν συντελέσῃ τοῦ καταφαγεῖν τὸν χόρτον τῆς γῆς, καὶ εἶπα Κύριε κύριε, ἵλεως γενοῦ· τίς ἀναστήσει τὸν Ιακωβ; ὅτι ὀλιγοστός ἐστιν· [3] μετανόησον, κύριε, ἐπὶ τούτῳ. Καὶ τοῦτο οὐκ ἔσται, λέγει κύριος. [4] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐκάλεσεν τὴν δίκην ἐν πυρὶ κύριος, καὶ κατέφαγε τὴν ἄβυσσον τὴν πολλὴν καὶ κατέφαγεν τὴν μερίδα. [5] καὶ εἶπα Κύριε κύριε, κόπασον δή· τίς ἀναστήσει τὸν Ιακωβ; ὅτι ὀλιγοστός ἐστιν· [6] μετανόησον, κύριε, ἐπὶ τούτῳ. Καὶ τοῦτο οὐ μὴ γένηται, λέγει κύριος. [7] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἀνὴρ ἑστηκὼς ἐπὶ τείχους ἀδαμαντίνου, καὶ ἐν τῇ χειρὶ αὐτοῦ ἀδάμας. [8] καὶ εἶπεν κύριος πρός με Τί σὺ ὁρᾷς, Αμως; καὶ εἶπα Ἀδάμαντα. καὶ εἶπεν κύριος πρός με Ἰδοὺ ἐγὼ ἐντάσσω ἀδάμαντα ἐν μέσῳ λαοῦ μου Ισραηλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν· [9] καὶ ἀφανισθήσονται βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ Ισραηλ ἐξερημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον Ιεροβοαμ ἐν ῥομφαίᾳ. [10] Καὶ ἐξαπέστειλεν Αμασιας ὁ ἱερεὺς Βαιθηλ πρὸς Ιεροβοαμ βασιλέα Ισραηλ λέγων Συστροφὰς ποιεῖται κατὰ σοῦ Αμως ἐν μέσῳ οἴκου Ισραηλ· οὐ μὴ δύνηται ἡ γῆ ὑπενεγκεῖν ἅπαντας τοὺς λόγους αὐτοῦ· [11] διότι τάδε λέγει Αμως Ἐν ῥομφαίᾳ τελευτήσει Ιεροβοαμ, ὁ δὲ Ισραηλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ. [12] καὶ εἶπεν Αμασιας πρὸς Αμως Ὁ ὁρῶν, βάδιζε ἐκχώρησον εἰς γῆν Ιουδα καὶ ἐκεῖ καταβίου καὶ ἐκεῖ προφητεύσεις· [13] εἰς δὲ Βαιθηλ οὐκέτι μὴ προσθῇς τοῦ προφητεῦσαι, ὅτι ἁγίασμα βασιλέως ἐστὶν καὶ οἶκος βασιλείας ἐστίν. [14] καὶ ἀπεκρίθη Αμως καὶ εἶπεν πρὸς Αμασιαν Οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου, ἀλλ᾽ ἢ αἰπόλος ἤμην καὶ κνίζων συκάμινα· [15] καὶ ἀνέλαβέν με κύριος ἐκ τῶν προβάτων, καὶ εἶπεν κύριος πρός με Βάδιζε προφήτευσον ἐπὶ τὸν λαόν μου Ισραηλ. [16] καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευε ἐπὶ τὸν Ισραηλ καὶ οὐ μὴ ὀχλαγωγήσῃς ἐπὶ τὸν οἶκον Ιακωβ· [17] διὰ τοῦτο τάδε λέγει κύριος Ἡ γυνή σου ἐν τῇ πόλει πορνεύσει, καὶ οἱ υἱοί σου καὶ αἱ θυγατέρες σου ἐν ῥομφαίᾳ πεσοῦνται, καὶ ἡ γῆ σου ἐν σχοινίῳ καταμετρηθήσεται, καὶ σὺ ἐν γῇ ἀκαθάρτῳ τελευτήσεις, ὁ δὲ Ισραηλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

CHAPTER 8

[1] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἄγγος ἰξευτοῦ. [2] καὶ εἶπεν Τί σὺ βλέπεις, Αμως; καὶ εἶπα Ἄγγος ἰξευτοῦ. καὶ εἶπεν κύριος πρός με Ἥκει τὸ πέρας ἐπὶ τὸν λαόν μου Ισραηλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν· [3] καὶ ὀλολύξει τὰ φατνώματα τοῦ ναοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, πολὺς ὁ πεπτωκὼς ἐν παντὶ τόπῳ, ἐπιρρίψω σιωπήν. [4] Ἀκούσατε δὴ ταῦτα, οἱ ἐκτρίβοντες εἰς τὸ πρωῒ πένητα καὶ καταδυναστεύοντες πτωχοὺς ἀπὸ τῆς γῆς, [5] οἱ λέγοντες Πότε διελεύσεται ὁ μὴν καὶ ἐμπολήσομεν καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυροὺς τοῦ ποιῆσαι μικρὸν μέτρον καὶ τοῦ μεγαλῦναι στάθμια καὶ ποιῆσαι ζυγὸν ἄδικον [6] τοῦ κτᾶσθαι ἐν ἀργυρίῳ πτωχοὺς καὶ ταπεινὸν ἀντὶ ὑποδημάτων καὶ ἀπὸ παντὸς γενήματος ἐμπορευσόμεθα; [7] ὀμνύει κύριος καθ’ ὑπερηφανίας Ιακωβ Εἰ ἐπιλησθήσεται εἰς νεῖκος πάντα τὰ ἔργα ὑμῶν. [8] καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου. [9] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος ὁ θεός, καὶ δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς· [10] καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ᾠδὰς ὑμῶν εἰς θρῆνον καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὀσφὺν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ καὶ τοὺς μετ’ αὐτοῦ ὡς ἡμέραν ὀδύνης. [11] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐξαποστελῶ λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον κυρίου· [12] καὶ σαλευθήσονται ὕδατα ἕως θαλάσσης, καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον κυρίου καὶ οὐ μὴ εὕρωσιν. [13] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει [14] οἱ ὀμνύοντες κατὰ τοῦ ἰλασμοῦ Σαμαρείας καὶ οἱ λέγοντες Ζῇ ὁ θεός σου, Δαν, καὶ ζῇ ὁ θεός σου, Βηρσαβεε· καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

CHAPTER 9

[1] Εἶδον τὸν κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν Πάταξον ἐπὶ τὸ ἱλαστήριον καὶ σεισθήσεται τὰ πρόπυλα καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ῥομφαίᾳ ἀποκτενῶ, οὐ μὴ διαφύγῃ ἐξ αὐτῶν φεύγων, καὶ οὐ μὴ διασωθῇ ἐξ αὐτῶν ἀνασῳζόμενος. [2] ἐὰν κατορυγῶσιν εἰς ᾅδου, ἐκεῖθεν ἡ χείρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκεῖθεν κατάξω αὐτούς· [3] ἐὰν ἐγκρυβῶσιν εἰς τὴν κορυφὴν τοῦ Καρμήλου, ἐκεῖθεν ἐξερευνήσω καὶ λήμψομαι αὐτούς· καὶ ἐὰν καταδύσωσιν ἐξ ὀφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δήξεται αὐτούς· [4] καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ᾽ αὐτοὺς εἰς κακὰ καὶ οὐκ εἰς ἀγαθά. [5] καὶ κύριος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενθήσουσιν πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου· [6] ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς· κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ. [7] οὐχ ὡς υἱοὶ Αἰθιόπων ὑμεῖς ἐστε ἐμοί, υἱοὶ Ισραηλ; λέγει κύριος. οὐ τὸν Ισραηλ ἀνήγαγον ἐκ γῆς Αἰγύπτου καὶ τοὺς ἀλλοφύλους ἐκ Καππαδοκίας καὶ τοὺς Σύρους ἐκ βόθρου; [8] Ἰδοὺ οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἁμαρτωλῶν καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ εἰς τέλος ἐξαρῶ τὸν οἶκον Ιακωβ, λέγει κύριος. [9] διότι ἰδοὺ ἐγὼ ἐντέλλομαι καὶ λικμιῶ ἐν πᾶσι τοῖς ἔθνεσιν τὸν οἶκον τοῦ Ισραηλ, ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ καὶ οὐ μὴ πέσῃ σύντριμμα ἐπὶ τὴν γῆν. [10] ἐν ῥομφαίᾳ τελευτήσουσι πάντες ἁμαρτωλοὶ λαοῦ μου οἱ λέγοντες Οὐ μὴ ἐγγίσῃ οὐδ᾽ οὐ μὴ γένηται ἐφ᾽ ἡμᾶς τὰ κακά. [11] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυιδ τὴν πεπτωκυῖαν καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος, [12] ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτούς, λέγει κύριος ὁ θεὸς ὁ ποιῶν ταῦτα. [13] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ καταλήμψεται ὁ ἀλοητὸς τὸν τρύγητον, καὶ περκάσει ἡ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται· [14] καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν λαοῦ μου Ισραηλ, καὶ οἰκοδομήσουσιν πόλεις τὰς ἠφανισμένας καὶ κατοικήσουσιν

καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ πίονται τὸν οἶνον αὐτῶν καὶ φυτεύσουσιν κήπους καὶ φάγονται τὸν καρπὸν αὐτῶν· [15] καὶ καταφυτεύσω αὐτοὺς ἐπὶ τῆς γῆς αὐτῶν, καὶ οὐ μὴ ἐκσπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς αὐτῶν, ἧς ἔδωκα αὐτοῖς, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ.

Obadiah

[1] Ὅρασις Αβδιου. Τάδε λέγει κύριος ὁ θεὸς τῇ Ιδουμαίᾳ Ἀκοὴν ἤκουσα παρὰ κυρίου, καὶ περιοχὴν εἰς τὰ ἔθνη ἐξαπέστειλεν Ἀνάστητε καὶ ἐξαναστῶμεν ἐπ᾽ αὐτὴν εἰς πόλεμον. [2] ἰδοὺ ὀλιγοστὸν δέδωκά σε ἐν τοῖς ἔθνεσιν, ἠτιμωμένος σὺ εἶ σφόδρα. [3] ὑπερηφανία τῆς καρδίας σου ἐπῆρέν σε κατασκηνοῦντα ἐν ταῖς ὀπαῖς τῶν πετρῶν, ὑψῶν κατοικίαν αὐτοῦ λέγων ἐν καρδίᾳ αὐτοῦ Τίς με κατάξει ἐπὶ τὴν γῆν; [4] ἐὰν μετεωρισθῇς ὡς ἀετὸς καὶ ἐὰν ἀνὰ μέσον τῶν ἄστρων θῇς νοσσιάν σου, ἐκεῖθεν κατάξω σε, λέγει κύριος. [5] εἰ κλέπται εἰσῆλθον πρὸς σὲ ἢ λῃσταὶ νυκτός, ποῦ ἂν ἀπερρίφης; οὐκ ἂν ἔκλεψαν τὰ ἱκανὰ ἑαυτοῖς; καὶ εἰ τρυγηταὶ εἰσῆλθον πρὸς σέ, οὐκ ἂν ὑπελίποντο ἐπιφυλλίδα; [6] πῶς ἐξηρευνήθη Ησαυ καὶ κατελήμφθη αὐτοῦ τὰ κεκρυμμένα. [7] ἕως τῶν ὁρίων σου ἐξαπέστειλάν σε πάντες οἱ ἄνδρες τῆς διαθήκης σου, ἀντέστησάν σοι ἠδυνάσθησαν πρὸς σὲ ἄνδρες εἰρηνικοί σου, ἔθηκαν ἔνεδρα ὑποκάτω σου, οὐκ ἔστιν σύνεσις αὐτοῖς. [8] ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἀπολῶ σοφοὺς ἐκ τῆς Ιδουμαίας καὶ σύνεσιν ἐξ ὄρους Ησαυ· [9] καὶ πτοηθήσονται οἱ μαχηταί σου οἱ ἐκ Θαιμαν, ὅπως ἐξαρθῇ ἄνθρωπος ἐξ ὄρους Ησαυ [10] διὰ τὴν σφαγὴν καὶ τὴν ἀσέβειαν τὴν εἰς τὸν ἀδελφόν σου Ιακωβ, καὶ καλύψει σε αἰσχύνη καὶ ἐξαρθήσῃ εἰς τὸν αἰῶνα. [11] Ἀφ ἧς ἡμέρας ἀντέστης ἐξ ἐναντίας ἐν ἡμέρᾳ αἰχμαλωτευόντων ἀλλογενῶν δύναμιν αὐτοῦ καὶ ἀλλότριοι εἰσῆλθον εἰς πύλας αὐτοῦ καὶ ἐπὶ Ιερουσαλημ ἔβαλον κλήρους, καὶ σὺ ἦς ὡς εἷς ἐξ αὐτῶν. [12] καὶ μὴ ἐπίδῃς ἡμέραν ἀδελφοῦ σου ἐν ἡμέρᾳ ἀλλοτρίων καὶ μὴ ἐπιχαρῇς ἐπὶ τοὺς υἱοὺς Ιουδα ἐν ἡμέρᾳ ἀπωλείας αὐτῶν καὶ μὴ μεγαλορρημονήσῃς ἐν ἡμέρᾳ θλίψεως· [13] μηδὲ εἰσέλθῃς εἰς πύλας λαῶν ἐν ἡμέρᾳ πόνων αὐτῶν μηδὲ ἐπίδῃς καὶ σὺ τὴν συναγωγὴν αὐτῶν ἐν ἡμέρᾳ ὀλέθρου αὐτῶν μηδὲ συνεπιθῇ ἐπὶ τὴν δύναμιν αὐτῶν ἐν ἡμέρᾳ ἀπωλείας αὐτῶν· [14] μηδὲ ἐπιστῇς ἐπὶ τὰς διεκβολὰς αὐτῶν τοῦ ἐξολεθρεῦσαι τοὺς ἀνασῳζομένους αὐτῶν μηδὲ συγκλείσῃς τοὺς φεύγοντας ἐξ αὐτῶν ἐν ἡμέρᾳ θλίψεως. [15] διότι ἐγγὺς ἡμέρα κυρίου ἐπὶ πάντα τὰ ἔθνη· ὃν τρόπον ἐποίησας, οὕτως ἔσται σοι· τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλήν σου· [16] διότι ὃν τρόπον ἔπιες ἐπὶ τὸ ὄρος τὸ ἅγιόν μου, πίονται πάντα τὰ ἔθνη οἶνον· πίονται καὶ καταβήσονται καὶ ἔσονται καθὼς οὐχ ὑπάρχοντες. [17] Ἐν δὲ τῷ ὄρει Σιων ἔσται ἡ σωτηρία, καὶ ἔσται ἅγιον· καὶ κατακληρονομήσουσιν ὁ οἶκος Ιακωβ τοὺς κατακληρονομήσαντας αὐτούς. [18] καὶ ἔσται ὁ οἶκος Ιακωβ πῦρ, ὁ δὲ οἶκος Ιωσηφ φλόξ, ὁ δὲ οἶκος Ησαυ εἰς καλάμην, καὶ ἐκκαυθήσονται εἰς αὐτοὺς καὶ καταφάγονται αὐτούς, καὶ οὐκ ἔσται

πυροφόρος ἐν τῷ οἴκῳ Ησαυ, διότι κύριος ἐλάλησεν. [19] καὶ κατακληρονομήσουσιν οἱ ἐν Ναγεβ τὸ ὄρος τὸ Ησαυ καὶ οἱ ἐν τῇ Σεφηλα τοὺς ἀλλοφύλους καὶ κατακληρονομήσουσιν τὸ ὄρος Εφραιμ καὶ τὸ πεδίον Σαμαρείας καὶ Βενιαμιν καὶ τὴν Γαλααδῖτιν. [20] καὶ τῆς μετοικεσίας ἡ ἀρχὴ αὕτη· τοῖς υἱοῖς Ισραηλ γῆ τῶν Χαναναίων ἕως Σαρεπτων καὶ ἡ μετοικεσία Ιερουσαλημ ἕως Εφραθα, καὶ κληρονομήσουσιν τὰς πόλεις τοῦ Ναγεβ. [21] καὶ ἀναβήσονται ἄνδρες σεσῳσμένοι ἐξ ὄρους Σιων τοῦ ἐκδικῆσαι τὸ ὄρος Ησαυ, καὶ ἔσται τῷ κυρίῳ ἡ βασιλεία.

Jonah

CHAPTER 1

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν τὸν τοῦ Αμαθι λέγων [2] Ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρός με. [3] καὶ ἀνέστη Ιωνας τοῦ φυγεῖν εἰς Θαρσις ἐκ προσώπου κυρίου καὶ κατέβη εἰς Ιοππην καὶ εὗρεν πλοῖον βαδίζον εἰς Θαρσις καὶ ἔδωκεν τὸ ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ᾽ αὐτῶν εἰς Θαρσις ἐκ προσώπου κυρίου. [4] καὶ κύριος ἐξήγειρεν πνεῦμα εἰς τὴν θάλασσαν, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσσῃ, καὶ τὸ πλοῖον ἐκινδύνευεν συντριβῆναι. [5] καὶ ἐφοβήθησαν οἱ ναυτικοὶ καὶ ἀνεβόων ἕκαστος πρὸς τὸν θεὸν αὐτῶν καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ᾽ αὐτῶν· Ιωνας δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν καὶ ἔρρεγχεν. [6] καὶ προσῆλθεν πρὸς αὐτὸν ὁ πρωρεὺς καὶ εἶπεν αὐτῷ Τί σὺ ῥέγχεις; ἀνάστα καὶ ἐπικαλοῦ τὸν θεόν σου, ὅπως διασώσῃ ὁ θεὸς ἡμᾶς καὶ μὴ ἀπολώμεθα. [7] καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Δεῦτε βάλωμεν κλήρους καὶ ἐπιγνῶμεν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν. καὶ ἔβαλον κλήρους, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ιωναν. [8] καὶ εἶπον πρὸς αὐτόν Ἀπάγγειλον ἡμῖν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν. τίς σου ἡ ἐργασία ἐστίν; καὶ πόθεν ἔρχῃ, καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σύ; [9] καὶ εἶπεν πρὸς αὐτούς Δοῦλος κυρίου ἐγώ εἰμι καὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι, ὃς ἐποίησεν τὴν θάλασσαν καὶ τὴν ξηράν. [10] καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπαν πρὸς αὐτόν Τί τοῦτο ἐποίησας; διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου κυρίου ἦν φεύγων, ὅτι ἀπήγγειλεν αὐτοῖς. [11] καὶ εἶπαν πρὸς αὐτόν Τί σοι ποιήσωμεν καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ἡμῶν; ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον κλύδωνα. [12] καὶ εἶπεν Ιωνας πρὸς αὐτούς Ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ὑμῶν· διότι ἔγνωκα ἐγὼ ὅτι δι᾽ ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ᾽ ὑμᾶς ἐστιν. [13] καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο, ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξηγείρετο μᾶλλον ἐπ᾽ αὐτούς. [14] καὶ ἀνεβόησαν πρὸς κύριον καὶ εἶπαν Μηδαμῶς, κύριε, μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου, καὶ μὴ δῷς ἐφ᾽ ἡμᾶς αἷμα δίκαιον, ὅτι σύ, κύριε, ὃν τρόπον ἐβούλου πεποίηκας. [15] καὶ ἔλαβον τὸν Ιωναν καὶ ἐξέβαλον αὐτὸν εἰς τὴν θάλασσαν, καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς. [16] καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν κύριον καὶ ἔθυσαν θυσίαν τῷ κυρίῳ καὶ εὔξαντο εὐχάς.

CHAPTER 2

[1] Καὶ προσέταξεν κύριος κήτει μεγάλῳ καταπιεῖν τὸν Ιωναν· καὶ ἦν Ιωνας ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. [2] καὶ προσηύξατο Ιωνας πρὸς κύριον τὸν θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους [3] καὶ εἶπεν Ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου, καὶ εἰς ἤκουσέν μου· ἐκ κοιλίας ᾅδου κραυγῆς μου ἤκουσας φωνῆς μου. [4] ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης, καὶ ποταμοί με ἐκύκλωσαν· πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ᾽ ἐμὲ διῆλθον. [5] καὶ ἐγὼ εἶπα Ἀπῶσμαι ἐξ ὀφθαλμῶν σου· ἆρα προσθήσω τοῦ ἐπιβλέψαι πρὸς τὸν ναὸν τὸν ἅγιόν σου; [6] περιεχύθη ὕδωρ μοι ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέν με ἐσχάτη, ἔδυ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων. [7] κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι, καὶ ἀναβήτω φθορὰ ζωῆς μου, κύριε ὁ θεός μου. [8] ἐν τῷ ἐκλείπειν ἀπ᾽ ἐμοῦ τὴν ψυχήν μου τοῦ κυρίου ἐμνήσθην, καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἅγιόν σου. [9] φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον. [10] ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι· ὅσα ηὐξάμην, ἀποδώσω σοι σωτηρίου τῷ κυρίῳ. [11] καὶ προσετάγη τῷ κήτει, καὶ ἐξέβαλεν τὸν Ιωναν ἐπὶ τὴν ξηράν.

CHAPTER 3

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν ἐκ δευτέρου λέγων [2] Ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν, ὃ ἐγὼ ἐλάλησα πρὸς σέ. [3] καὶ ἀνέστη Ιωνας καὶ ἐπορεύθη εἰς Νινευη, καθὼς ἐλάλησεν κύριος· ἡ δὲ Νινευη ἦν πόλις μεγάλη τῷ θεῷ ὡσεὶ πορείας ὁδοῦ ἡμερῶν τριῶν. [4] καὶ ἤρξατο Ιωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὡσεὶ πορείαν ἡμέρας μιᾶς καὶ ἐκήρυξεν καὶ εἶπεν Ἔτι τρεῖς ἡμέραι καὶ Νινευη καταστραφήσεται. [5] καὶ ἐνεπίστευσαν οἱ ἄνδρες Νινευη τῷ θεῷ καὶ ἐκήρυξαν νηστείαν καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν. [6] καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευη, καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλατο τὴν στολὴν αὐτοῦ ἀφ’ ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ. [7] καὶ ἐκηρύχθη καὶ ἐρρέθη ἐν τῇ Νινευη παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων Οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ τὰ πρόβατα μὴ γευσάσθωσαν μηδὲν μηδὲ νεμέσθωσαν μηδὲ ὕδωρ πιέτωσαν. [8] καὶ περιεβάλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη, καὶ ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς· καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσὶν αὐτῶν λέγοντες [9] Τίς οἶδεν εἰ μετανοήσει ὁ θεὸς καὶ ἀποστρέψει ἐξ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα; [10] καὶ εἶδεν ὁ θεὸς τὰ ἔργα αὐτῶν, ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ μετενόησεν ὁ θεὸς ἐπὶ τῇ κακίᾳ, ᾗ ἐλάλησεν τοῦ ποιῆσαι αὐτοῖς, καὶ οὐκ ἐποίησεν.

CHAPTER 4

[1] Καὶ ἐλυπήθη Ιωνας λύπην μεγάλην καὶ συνεχύθη. [2] καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν Ὦ κύριε, οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῇ μου; διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσις, διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις. [3] καὶ νῦν, δέσποτα κύριε, λαβὲ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ, ὅτι καλὸν τὸ ἀποθανεῖν με ἢ ζῆν με. [4] καὶ εἶπεν κύριος πρὸς Ιωναν Εἰ σφόδρα λελύπησαι σύ; [5] καὶ ἐξῆλθεν Ιωνας ἐκ τῆς πόλεως καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως· καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνὴν καὶ ἐκάθητο ὑποκάτω αὐτῆς ἐν σκιᾷ, ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει. [6] καὶ προσέταξεν κύριος ὁ θεὸς κολοκύνθῃ, καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ Ιωνα τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ· καὶ ἐχάρη Ιωνας ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην. [7] καὶ προσέταξεν ὁ θεὸς σκώληκι ἑωθινῇ τῇ ἐπαύριον, καὶ ἐπάταξεν τὴν κολόκυνθαν, καὶ ἀπεξηράνθη. [8] καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ θεὸς πνεύματι καύσωνος συγκαίοντι, καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν Ιωνα· καὶ ὠλιγοψύχησεν καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπεν Καλόν μοι ἀποθανεῖν με ἢ ζῆν. [9] καὶ εἶπεν ὁ θεὸς πρὸς Ιωναν Εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ; καὶ εἶπεν Σφόδρα λελύπημαι ἐγὼ ἕως θανάτου. [10] καὶ εἶπεν κύριος Σὺ ἐφείσω ὑπὲρ τῆς κολοκύνθης, ὑπὲρ ἧς οὐκ ἐκακοπάθησας ἐπ᾽ αὐτὴν καὶ οὐκ ἐξέθρεψας αὐτήν, ἣ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο. [11] ἐγὼ δὲ οὐ φείσομαι ὑπὲρ Νινευη τῆς πόλεως τῆς μεγάλης, ἐν ᾗ κατοικοῦσιν πλείους ἢ δώδεκα μυριάδες ἀνθρώπων, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστερὰν αὐτῶν, καὶ κτήνη πολλά;

Micah

CHAPTER 1

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Μιχαιαν τὸν τοῦ Μωρασθι ἐν ἡμέραις Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου βασιλέων Ιουδα, ὑπὲρ ὧν εἶδεν περὶ Σαμαρείας καὶ περὶ Ιερουσαλημ. [2] Ἀκούσατε, λαοί, λόγους, καὶ προσεχέτω ἡ γῆ καὶ πάντες οἱ ἐν αὐτῇ, καὶ ἔσται κύριος ἐν ὑμῖν εἰς μαρτύριον, κύριος ἐξ οἴκου ἁγίου αὐτοῦ· [3] διότι ἰδοὺ κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ καὶ καταβήσεται καὶ ἐπιβήσεται ἐπὶ τὰ ὕψη τῆς γῆς, [4] καὶ σαλευθήσεται τὰ ὄρη ὑποκάτωθεν αὐτοῦ, καὶ αἱ κοιλάδες τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς καὶ ὡς ὕδωρ καταφερόμενον ἐν καταβάσει. [5] διὰ ἀσέβειαν Ιακωβ πάντα ταῦτα καὶ διὰ ἁμαρτίαν οἴκου Ισραηλ. τίς ἡ ἀσέβεια τοῦ Ιακωβ; οὐ Σαμάρεια; καὶ τίς ἡ ἁμαρτία οἴκου Ιουδα; οὐχὶ Ιερουσαλημ; [6] καὶ θήσομαι Σαμάρειαν εἰς ὀπωροφυλάκιον ἀγροῦ καὶ εἰς φυτείαν ἀμπελῶνος καὶ κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς καὶ τὰ θεμέλια αὐτῆς ἀποκαλύψω· [7] καὶ πάντα τὰ γλυπτὰ αὐτῆς κατακόψουσιν καὶ πάντα τὰ μισθώματα αὐτῆς ἐμπρήσουσιν ἐν πυρί, καὶ πάντα τὰ εἴδωλα αὐτῆς θήσομαι εἰς ἀφανισμόν· διότι ἐκ μισθωμάτων πορνείας συνήγαγεν καὶ ἐκ μισθωμάτων πορνείας συνέστρεψεν. [8] Ἕνεκεν τούτου κόψεται καὶ θρηνήσει, πορεύσεται ἀνυπόδετος καὶ γυμνή, ποιήσεται κοπετὸν ὡς δρακόντων καὶ πένθος ὡς θυγατέρων σειρήνων· [9] ὅτι κατεκράτησεν ἡ πληγὴ αὐτῆς, διότι ἦλθεν ἕως Ιουδα καὶ ἥψατο ἕως πύλης λαοῦ μου, ἕως Ιερουσαλημ. [10] οἱ ἐν Γεθ, μὴ μεγαλύνεσθε· οἱ ἐν Ακιμ, μὴ ἀνοικοδομεῖτε ἐξ οἴκου κατὰ γέλωτα, γῆν καταπάσασθε κατὰ γέλωτα ὑμῶν. [11] κατοικοῦσα καλῶς τὰς πόλεις αὐτῆς οὐκ ἐξῆλθεν κατοικοῦσα Σεννααν κόψασθαι οἶκον ἐχόμενον αὐτῆς, λήμψεται ἐξ ὑμῶν πληγὴν ὀδύνης. [12] τίς ἤρξατο εἰς ἀγαθὰ κατοικούσῃ ὀδύνας; ὅτι κατέβη κακὰ παρὰ κυρίου ἐπὶ πύλας Ιερουσαλημ, [13] ψόφος ἁρμάτων καὶ ἱππευόντων. κατοικοῦσα Λαχις, ἀρχηγὸς ἁμαρτίας αὐτή ἐστιν τῇ θυγατρὶ Σιων, ὅτι ἐν σοὶ εὑρέθησαν ἀσέβειαι τοῦ Ισραηλ. [14] διὰ τοῦτο δώσεις ἐξαποστελλομένους ἕως κληρονομίας Γεθ οἴκους ματαίους· εἰς κενὰ ἐγένετο τοῖς βασιλεῦσιν τοῦ Ισραηλ. [15] ἕως τοὺς κληρονόμους ἀγάγω σοι, κατοικοῦσα Λαχις κληρονομία, ἕως Οδολλαμ ἥξει ἡ δόξα τῆς θυγατρὸς Ισραηλ. [16] ξύρησαι καὶ κεῖραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου, ἐμπλάτυνον τὴν χηρείαν σου ὡς ἀετός, ὅτι ᾐχμαλωτεύθησαν ἀπὸ σοῦ.

CHAPTER 2

[1] Ἐγένοντο λογιζόμενοι κόπους καὶ ἐργαζόμενοι κακὰ ἐν ταῖς κοίταις αὐτῶν καὶ ἅμα τῇ ἡμέρᾳ συνετέλουν αὐτά, διότι οὐκ ἦραν πρὸς τὸν θεὸν τὰς χεῖρας αὐτῶν· [2] καὶ ἐπεθύμουν ἀγροὺς καὶ διήρπαζον ὀρφανοὺς καὶ οἴκους κατεδυνάστευον καὶ διήρπαζον ἄνδρα καὶ τὸν οἶκον αὐτοῦ, ἄνδρα καὶ τὴν κληρονομίαν αὐτοῦ. [3] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ λογίζομαι ἐπὶ τὴν φυλὴν ταύτην κακά, ἐξ ὧν οὐ μὴ ἄρητε τοὺς τραχήλους ὑμῶν καὶ οὐ μὴ πορευθῆτε ὀρθοὶ ἐξαίφνης, ὅτι καιρὸς πονηρός ἐστιν. [4] ἐν τῇ ἡμέρᾳ ἐκείνῃ ληµφθήσεται ἐφ᾽ ὑμᾶς παραβολή, καὶ θρηνηθήσεται θρῆνος ἐν μέλει λέγων Ταλαιπωρίᾳ ἐταλαιπωρήσαμεν· μερὶς λαοῦ μου κατεμετρήθη ἐν σχοινίῳ, καὶ οὐκ ἦν ὁ κωλύσων αὐτὸν τοῦ ἀποστρέψαι· οἱ ἀγροὶ ἡμῶν διεμερίσθησαν. [5] διὰ τοῦτο οὐκ ἔσται σοι βάλλων σχοινίον ἐν κλήρῳ ἐν ἐκκλησίᾳ κυρίου. [6] μὴ κλαίετε δάκρυσιν, μηδὲ δακρυέτωσαν ἐπὶ τούτοις· οὐ γὰρ ἀπώσεται ὀνείδη. [7] ὁ λέγων Οἶκος Ιακωβ παρώργισεν πνεῦμα κυρίου· εἰ ταῦτα τὰ ἐπιτηδεύματα αὐτοῦ ἐστιν; οὐχ οἱ λόγοι αὐτοῦ εἰσιν καλοὶ μετ᾽ αὐτοῦ καὶ ὀρθοὶ πεπόρευνται; [8] καὶ ἔμπροσθεν ὁ λαός μου εἰς ἔχθραν ἀντέστη· κατέναντι τῆς εἰρήνης αὐτοῦ τὴν δορὰν αὐτοῦ ἐξέδειραν τοῦ ἀφελέσθαι ἐλπίδα συντριμμὸν πολέμου. [9] διὰ τοῦτο ἡγούμενοι λαοῦ μου ἀπορριφήσονται ἐκ τῶν οἰκιῶν τρυφῆς αὐτῶν, διὰ τὰ πονηρὰ ἐπιτηδεύματα αὐτῶν ἐξώσθησαν· ἐγγίσατε ὄρεσιν αἰωνίοις. [10] ἀνάστηθι καὶ πορεύου, ὅτι οὐκ ἔστιν σοι αὕτη ἡ ἀνάπαυσις ἕνεκεν ἀκαθαρσίας. διεφθάρητε φθορᾷ, [11] κατεδιώχθητε οὐδενὸς διώκοντος· πνεῦμα ἔστησεν ψεῦδος, ἐστάλαξέν σοι εἰς οἶνον καὶ μέθυσμα. καὶ ἔσται ἐκ τῆς σταγόνος τοῦ λαοῦ τούτου [12] συναγόμενος συναχθήσεται Ιακωβ σὺν πᾶσιν· ἐκδεχόμενος ἐκδέξομαι τοὺς καταλοίπους τοῦ Ισραηλ, ἐπὶ τὸ αὐτὸ θήσομαι τὴν ἀποστροφὴν αὐτῶν· ὡς πρόβατα ἐν θλίψει, ὡς ποίμνιον ἐν μέσῳ κοίτης αὐτῶν ἐξαλοῦνται ἐξ ἀνθρώπων. [13] διὰ τῆς διακοπῆς πρὸ προσώπου αὐτῶν διέκοψαν καὶ διῆλθον πύλην καὶ ἐξῆλθον δι᾽ αὐτῆς, καὶ ἐξῆλθεν ὁ βασιλεὺς αὐτῶν πρὸ προσώπου αὐτῶν, ὁ δὲ κύριος ἡγήσεται αὐτῶν.

CHAPTER 3

[1] Καὶ ἐρεῖ Ἀκούσατε δὴ ταῦτα, αἱ ἀρχαὶ οἴκου Ιακωβ καὶ οἱ κατάλοιποι οἴκου Ισραηλ. οὐχ ὑμῖν ἐστιν τοῦ γνῶναι τὸ κρίμα; [2] οἱ μισοῦντες τὰ καλὰ καὶ ζητοῦντες τὰ πονηρά, ἁρπάζοντες τὰ δέρματα αὐτῶν ἀπ᾽ αὐτῶν καὶ τὰς σάρκας αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν. [3] ὃν τρόπον κατέφαγον τὰς σάρκας τοῦ λαοῦ μου καὶ τὰ δέρματα αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν ἐξέδειραν καὶ τὰ ὀστέα αὐτῶν συνέθλασαν καὶ ἐμέλισαν ὡς σάρκας εἰς λέβητα καὶ ὡς κρέα εἰς χύτραν, [4] οὕτως κεκράξονται πρὸς κύριον, καὶ οὐκ εἰσακούσεται αὐτῶν· καὶ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπ᾽ αὐτῶν ἐν τῷ καιρῷ ἐκείνῳ, ἀνθ᾽ ὧν ἐπονηρεύσαντο ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν ἐπ᾽ αὐτούς. [5] τάδε λέγει κύριος ἐπὶ τοὺς προφήτας τοὺς πλανῶντας τὸν λαόν μου, τοὺς δάκνοντας ἐν τοῖς ὀδοῦσιν αὐτῶν καὶ κηρύσσοντας ἐπ᾽ αὐτὸν εἰρήνην, καὶ οὐκ ἐδόθη εἰς τὸ στόμα αὐτῶν, ἤγειραν ἐπ᾽ αὐτὸν πόλεμον· [6] διὰ τοῦτο νὺξ ὑμῖν ἔσται ἐξ ὁράσεως, καὶ σκοτία ὑμῖν ἔσται ἐκ μαντείας, καὶ δύσεται ὁ ἥλιος ἐπὶ τοὺς προφήτας, καὶ συσκοτάσει ἐπ᾽ αὐτοὺς ἡ ἡμέρα· [7] καὶ καταισχυνθήσονται οἱ ὁρῶντες τὰ ἐνύπνια, καὶ καταγελασθήσονται οἱ μάντεις, καὶ καταλαλήσουσιν κατ᾽ αὐτῶν πάντες αὐτοί, διότι οὐκ ἔσται ὁ εἰσακούων αὐτῶν. [8] ἐὰν μὴ ἐγὼ ἐμπλήσω ἰσχὺν ἐν πνεύματι κυρίου καὶ κρίματος καὶ δυναστείας τοῦ ἀπαγγεῖλαι τῷ Ιακωβ ἀσεβείας αὐτοῦ καὶ τῷ Ισραηλ ἁμαρτίας αὐτοῦ. [9] ἀκούσατε δὴ ταῦτα, οἱ ἡγούμενοι οἴκου Ιακωβ καὶ οἱ κατάλοιποι οἴκου Ισραηλ οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὀρθὰ διαστρέφοντες, [10] οἱ οἰκοδομοῦντες Σιων ἐν αἵμασιν καὶ Ιερουσαλημ ἐν ἀδικίαις· [11] οἱ ἡγούμενοι αὐτῆς μετὰ δώρων ἔκρινον, καὶ οἱ ἱερεῖς αὐτῆς μετὰ μισθοῦ ἀπεκρίνοντο, καὶ οἱ προφῆται αὐτῆς μετὰ ἀργυρίου ἐμαντεύοντο, καὶ ἐπὶ τὸν κύριον ἐπανεπαύοντο λέγοντες Οὐχὶ κύριος ἐν ἡμῖν ἐστιν; οὐ μὴ ἐπέλθῃ ἐφ᾽ ἡμᾶς κακά. [12] διὰ τοῦτο δι᾽ ὑμᾶς Σιων ὡς ἀγρὸς ἀροτριαθήσεται, καὶ Ιερουσαλημ ὡς ὀπωροφυλάκιον ἔσται καὶ τὸ ὄρος τοῦ οἴκου ὡς ἄλσος δρυμοῦ.

CHAPTER 4

[1] Καὶ ἔσται ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἐμφανὲς τὸ ὄρος τοῦ κυρίου, ἕτοιμον ἐπὶ τὰς κορυφὰς τῶν ὀρέων, καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν· καὶ σπεύσουσιν πρὸς αὐτὸ λαοί, [2] καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακωβ, καὶ δείξουσιν ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ· ὅτι ἐκ Σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ Ιερουσαλημ. [3] καὶ κρινεῖ ἀνὰ μέσον λαῶν πολλῶν καὶ ἐξελέγξει ἔθνη ἰσχυρὰ ἕως εἰς γῆν μακράν, καὶ κατακόψουσιν τὰς ῥομφαίας αὐτῶν εἰς ἄροτρα καὶ τὰ δόρατα αὐτῶν εἰς δρέπανα, καὶ οὐκέτι μὴ ἀντάρῃ ἔθνος ἐπ᾽ ἔθνος ῥομφαίαν, καὶ οὐκέτι μὴ μάθωσιν πολεμεῖν. [4] καὶ ἀναπαύσεται ἕκαστος ὑποκάτω ἀμπέλου αὐτοῦ καὶ ἕκαστος ὑποκάτω συκῆς αὐτοῦ, καὶ οὐκ ἔσται ὁ ἐκφοβῶν, διότι τὸ στόμα κυρίου παντοκράτορος ἐλάλησεν ταῦτα. [5] ὅτι πάντες οἱ λαοὶ πορεύσονται ἕκαστος τὴν ὁδὸν αὐτοῦ, ἡμεῖς δὲ πορευσόμεθα ἐν ὀνόματι κυρίου θεοῦ ἡμῶν εἰς τὸν αἰῶνα καὶ ἐπέκεινα. [6] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, συνάξω τὴν συντετριμμένην καὶ τὴν ἐξωσμένην εἰσδέξομαι καὶ οὓς ἀπωσάμην· [7] καὶ θήσομαι τὴν συντετριμμένην εἰς ὑπόλειμμα καὶ τὴν ἀπωσμένην εἰς ἔθνος ἰσχυρόν, καὶ βασιλεύσει κύριος ἐπ᾽ αὐτοὺς ἐν ὄρει Σιων ἀπὸ τοῦ νῦν καὶ ἕως εἰς τὸν αἰῶνα. [8] καὶ σύ, πύργος ποιμνίου αὐχμώδης, θύγατερ Σιων, ἐπὶ σὲ ἥξει καὶ εἰσελεύσεται ἡ ἀρχὴ ἡ πρώτη, βασιλεία ἐκ Βαβυλῶνος τῇ θυγατρὶ Ιερουσαλημ. [9] Καὶ νῦν ἵνα τί ἔγνως κακά; μὴ βασιλεὺς οὐκ ἦν σοι; ἢ ἡ βουλή σου ἀπώλετο ὅτι κατεκράτησάν σου ὠδῖνες ὡς τικτούσης; [10] ὄδινε καὶ ἀνδρίζου καὶ ἔγγιζε, θύγατερ Σιων, ὡς τίκτουσα· διότι νῦν ἐξελεύσῃ ἐκ πόλεως καὶ κατασκηνώσεις ἐν πεδίῳ καὶ ἥξεις ἕως Βαβυλῶνος· ἐκεῖθεν ῥύσεταί σε καὶ ἐκεῖθεν λυτρώσεταί σε κύριος ὁ θεός σου ἐκ χειρὸς ἐχθρῶν σου. [11] καὶ νῦν ἐπισυνήχθη ἐπὶ σὲ ἔθνη πολλὰ οἱ λέγοντες Ἐπιχαρούμεθα, καὶ ἐπόψονται ἐπὶ Σιων οἱ ὀφθαλμοὶ ἡμῶν. [12] αὐτοὶ δὲ οὐκ ἔγνωσαν τὸν λογισμὸν κυρίου καὶ οὐ συνῆκαν τὴν βουλὴν αὐτοῦ, ὅτι συνήγαγεν αὐτοὺς ὡς δράγματα ἅλωνος. [13] ἀνάστηθι καὶ ἀλόα αὐτούς, θύγατερ Σιων, ὅτι τὰ κέρατά σου θήσομαι σιδηρᾶ καὶ τὰς ὁπλάς σου θήσομαι χαλκᾶς, καὶ κατατήξεις ἐν αὐτοῖς ἔθνη καὶ λεπτυνεῖς λαοὺς πολλοὺς καὶ ἀναθήσεις τῷ κυρίῳ τὸ πλῆθος αὐτῶν καὶ τὴν ἰσχὺν αὐτῶν τῷ κυρίῳ πάσης τῆς γῆς. [14] νῦν ἐμφραχθήσεται θυγάτηρ Εφραιμ ἐν φραγμῷ, συνοχὴν ἔταξεν ἐφ᾽ ἡμᾶς, ἐν ῥάβδῳ πατάξουσιν ἐπὶ σιαγόνα τὰς φυλὰς τοῦ Ισραηλ.

CHAPTER 5

[1] Καὶ σύ, Βηθλεεμ οἶκος τοῦ Εφραθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ιουδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ισραηλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ᾽ ἀρχῆς ἐξ ἡμερῶν αἰῶνος. [2] διὰ τοῦτο δώσει αὐτοὺς ἕως καιροῦ τικτούσης τέξεται, καὶ οἱ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν ἐπιστρέψουσιν ἐπὶ τοὺς υἱοὺς Ισραηλ. [3] καὶ στήσεται καὶ ὄψεται καὶ ποιμανεῖ τὸ ποίμνιον αὐτοῦ ἐν ἰσχύι κυρίου, καὶ ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου τοῦ θεοῦ αὐτῶν ὑπάρξουσιν· διότι νῦν μεγαλυνθήσεται ἕως ἄκρων τῆς γῆς. [4] καὶ ἔσται αὕτη εἰρήνη· ὅταν Ἀσσύριος ἐπέλθῃ ἐπὶ τὴν γῆν ὑμῶν καὶ ὅταν ἐπιβῇ ἐπὶ τὴν χώραν ὑμῶν, καὶ ἐπεγερθήσονται ἐπ᾽ αὐτὸν ἑπτὰ ποιμένες καὶ ὀκτὼ δήγματα ἀνθρώπων· [5] καὶ ποιμανοῦσιν τὸν Ασσουρ ἐν ῥομφαίᾳ καὶ τὴν γῆν τοῦ Νεβρωδ ἐν τῇ τάφρῳ αὐτῆς· καὶ ῥύσεται ἐκ τοῦ Ασσουρ, ὅταν ἐπέλθῃ ἐπὶ τὴν γῆν ὑμῶν καὶ ὅταν ἐπιβῇ ἐπὶ τὰ ὅρια ὑμῶν. [6] καὶ ἔσται τὸ ὑπόλειμμα τοῦ Ιακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς δρόσος παρὰ κυρίου πίπτουσα καὶ ὡς ἄρνες ἐπὶ ἄγρωστιν, ὅπως μὴ συναχθῇ μηδεὶς μηδὲ ὑποστῇ ἐν υἱοῖς ἀνθρώπων. [7] καὶ ἔσται τὸ ὑπόλειμμα τοῦ Ιακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς λέων ἐν κτήνεσιν ἐν τῷ δρυμῷ καὶ ὡς σκύμνος ἐν ποιμνίοις προβάτων, ὃν τρόπον ὅταν διέλθῃ καὶ διαστείλας ἁρπάσῃ καὶ μὴ ᾖ ὁ ἐξαιρούμενος. [8] ὑψωθήσεται ἡ χείρ σου ἐπὶ τοὺς θλίβοντάς σε, καὶ πάντες οἱ ἐχθροί σου ἐξολεθρευθήσονται. [9] Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἐξολεθρεύσω τοὺς ἵππους σου ἐκ μέσου σου καὶ ἀπολῶ τὰ ἅρματά σου [10] καὶ ἐξολεθρεύσω τὰς πόλεις τῆς γῆς σου καὶ ἐξαρῶ πάντα τὰ ὀχυρώματά σου· [11] καὶ ἐξαρῶ τὰ φάρμακά σου ἐκ τῶν χειρῶν σου, καὶ ἀποφθεγγόμενοι οὐκ ἔσονται ἐν σοί· [12] καὶ ἐξολεθρεύσω τὰ γλυπτά σου καὶ τὰς στήλας σου ἐκ μέσου σου, καὶ οὐκέτι μὴ προσκυνήσῃς τοῖς ἔργοις τῶν χειρῶν σου· [13] καὶ ἐκκόψω τὰ ἄλση σου ἐκ μέσου σου καὶ ἀφανιῶ τὰς πόλεις σου· [14] καὶ ποιήσω ἐν ὀργῇ καὶ ἐν θυμῷ ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἀνθ᾽ ὧν οὐκ εἰσήκουσαν.

CHAPTER 6

[1] Ἀκούσατε δὴ λόγον κυρίου· κύριος εἶπεν Ἀνάστηθι κρίθητι πρὸς τὰ ὄρη, καὶ ἀκουσάτωσαν οἱ βουνοὶ φωνήν σου. [2] ἀκούσατε, βουνοί, τὴν κρίσιν τοῦ κυρίου, καὶ αἱ φάραγγες θεμέλια τῆς γῆς, ὅτι κρίσις τῷ κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ισραηλ διελεγχθήσεται. [3] λαός μου, τί ἐποίησά σοι ἢ τί ἐλύπησά σε ἢ τί παρηνώχλησά σοι; ἀποκρίθητί μοι. [4] διότι ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου καὶ ἐξ οἴκου δουλείας ἐλυτρωσάμην σε καὶ ἐξαπέστειλα πρὸ προσώπου σου τὸν Μωυσῆν καὶ Ααρων καὶ Μαριαμ. [5] λαός μου, μνήσθητι δὴ τί ἐβουλεύσατο κατὰ σοῦ Βαλακ βασιλεὺς Μωαβ, καὶ τί ἀπεκρίθη αὐτῷ Βαλααμ υἱὸς τοῦ Βεωρ ἀπὸ τῶν σχοίνων ἕως τοῦ Γαλγαλ, ὅπως γνωσθῇ ἡ δικαιοσύνη τοῦ κυρίου. [6] ἐν τίνι καταλάβω τὸν κύριον, ἀντιλήμψομαι θεοῦ μου ὑψίστου; εἰ καταλήμψομαι αὐτὸν ἐν ὁλοκαυτώμασιν, ἐν μόσχοις ἐνιαυσίοις; [7] εἰ προσδέξεται κύριος ἐν χιλιάσιν κριῶν ἢ ἐν μυριάσιν χειμάρρων πιόνων; εἰ δῶ πρωτότοκά μου ἀσεβείας, καρπὸν κοιλίας μου ὑπὲρ ἁμαρτίας ψυχῆς μου; [8] εἰ ἀνηγγέλη σοι, ἄνθρωπε, τί καλόν; ἢ τί κύριος ἐκζητεῖ παρὰ σοῦ ἀλλ᾽ ἢ τοῦ ποιεῖν κρίμα καὶ ἀγαπᾶν ἔλεον καὶ ἕτοιμον εἶναι τοῦ πορεύεσθαι μετὰ κυρίου θεοῦ σου; [9] Φωνὴ κυρίου τῇ πόλει ἐπικληθήσεται, καὶ σώσει φοβουμένους τὸ ὄνομα αὐτοῦ. ἄκουε, φυλή, καὶ τίς κοσμήσει πόλιν; [10] μὴ πῦρ καὶ οἶκος ἀνόμου θησαυρίζων θησαυροὺς ἀνόμους καὶ μετὰ ὕβρεως ἀδικία; [11] εἰ δικαιωθήσεται ἐν ζυγῷ ἄνομος καὶ ἐν μαρσίππῳ στάθμια δόλου; [12] ἐξ ὧν τὸν πλοῦτον αὐτῶν ἀσεβείας ἔπλησαν, καὶ οἱ κατοικοῦντες αὐτὴν ἐλάλουν ψευδῆ, καὶ ἡ γλῶσσα αὐτῶν ὑψώθη ἐν τῷ στόματι αὐτῶν. [13] καὶ ἐγὼ ἄρξομαι τοῦ πατάξαι σε, ἀφανιῶ σε ἐπὶ ταῖς ἁμαρτίαις σου. [14] σὺ φάγεσαι καὶ οὐ μὴ ἐμπλησθῇς· καὶ σκοτάσει ἐν σοὶ καὶ ἐκνεύσει, καὶ οὐ μὴ διασωθῇς· καὶ ὅσοι ἐὰν διασωθῶσιν, εἰς ῥομφαίαν παραδοθήσονται. [15] σὺ σπερεῖς καὶ οὐ μὴ ἀμήσῃς, σὺ πιέσεις ἐλαίαν καὶ οὐ μὴ ἀλείψῃ ἔλαιον, καὶ οἶνον καὶ οὐ μὴ πίητε, καὶ ἀφανισθήσεται νόμιμα λαοῦ μου. [16] καὶ ἐφύλαξας τὰ δικαιώματα Ζαμβρι καὶ πάντα τὰ ἔργα οἴκου Αχααβ καὶ ἐπορεύθητε ἐν ταῖς βουλαῖς αὐτῶν, ὅπως παραδῶ σε εἰς ἀφανισμὸν καὶ τοὺς κατοικοῦντας αὐτὴν εἰς συρισμόν· καὶ ὀνείδη λαῶν λήμψεσθε.

CHAPTER 7

[1] Οἴμμοι ὅτι ἐγενόμην ὡς συνάγων καλάμην ἐν ἀμήτῳ καὶ ὡς ἐπιφυλλίδα ἐν τρυγήτῳ οὐχ ὑπάρχοντος βότρυος τοῦ φαγεῖν τὰ πρωτόγονα. οἴμμοι, ψυχή, [2] ὅτι ἀπόλωλεν εὐλαβὴς ἀπὸ τῆς γῆς, καὶ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει· πάντες εἰς αἵματα δικάζονται, ἕκαστος τὸν πλησίον αὐτοῦ ἐκθλίβουσιν ἐκθλιβῇ. [3] ἐπὶ τὸ κακὸν τὰς χεῖρας αὐτῶν ἑτοιμάζουσιν· ὁ ἄρχων αἰτεῖ, καὶ ὁ κριτὴς εἰρηνικοὺς λόγους ἐλάλησεν, καταθύμιον ψυχῆς αὐτοῦ ἐστιν. καὶ ἐξελοῦμαι [4] τὰ ἀγαθὰ αὐτῶν ὡς σὴς ἐκτρώγων καὶ βαδίζων ἐπὶ κανόνος ἐν ἡμέρᾳ σκοπιᾶς. οὐαὶ οὐαί, αἱ ἐκδικήσεις σου ἥκασιν, νῦν ἔσονται κλαυθμοὶ αὐτῶν. [5] μὴ καταπιστεύετε ἐν φίλοις καὶ μὴ ἐλπίζετε ἐπὶ ἡγουμένοις, ἀπὸ τῆς συγκοίτου σου φύλαξαι τοῦ ἀναθέσθαι τι αὐτῇ· [6] διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. [7] Ἐγὼ δὲ ἐπὶ τὸν κύριον ἐπιβλέψομαι, ὑπομενῶ ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, εἰσακούσεταί μου ὁ θεός μου. [8] μὴ ἐπίχαιρέ μοι, ἡ ἐχθρά μου, ὅτι πέπτωκα· καὶ ἀναστήσομαι, διότι ἐὰν καθίσω ἐν τῷ σκότει, κύριος φωτιεῖ μοι. [9] ὀργὴν κυρίου ὑποίσω, ὅτι ἥμαρτον αὐτῷ, ἕως τοῦ δικαιῶσαι αὐτὸν τὴν δίκην μου· καὶ ποιήσει τὸ κρίμα μου καὶ ἐξάξει με εἰς τὸ φῶς, ὄψομαι τὴν δικαιοσύνην αὐτοῦ. [10] καὶ ὄψεται ἡ ἐχθρά μου καὶ περιβαλεῖται αἰσχύνην ἡ λέγουσα πρός με Ποῦ κύριος ὁ θεός σου; οἱ ὀφθαλμοί μου ἐπόψονται αὐτήν· νῦν ἔσται εἰς καταπάτημα ὡς πηλὸς ἐν ταῖς ὁδοῖς [11] ἡμέρας ἀλοιφῆς πλίνθου. ἐξάλειψίς σου ἡ ἡμέρα ἐκείνη, καὶ ἀποτρίψεται νόμιμά σου [12] ἡ ἡμέρα ἐκείνη· καὶ αἱ πόλεις σου ἥξουσιν εἰς ὁμαλισμὸν καὶ εἰς διαμερισμὸν Ἀσσυρίων καὶ αἱ πόλεις σου αἱ ὀχυραὶ εἰς διαμερισμὸν ἀπὸ Τύρου ἕως τοῦ ποταμοῦ Συρίας, ἡμέρα ὕδατος καὶ θορύβου· [13] καὶ ἔσται ἡ γῆ εἰς ἀφανισμὸν σὺν τοῖς κατοικοῦσιν αὐτὴν ἐκ καρπῶν ἐπιτηδευμάτων αὐτῶν. [14] Ποίμαινε λαόν σου ἐν ῥάβδῳ σου, πρόβατα κληρονομίας σου, κατασκηνοῦντας καθ’ ἑαυτοὺς δρυμὸν ἐν μέσῳ τοῦ Καρμήλου· νεμήσονται τὴν Βασανῖτιν καὶ τὴν Γαλααδῖτιν καθὼς αἱ ἡμέραι τοῦ αἰῶνος. [15] καὶ κατὰ τὰς ἡμέρας ἐξοδίας σου ἐξ Αἰγύπτου ὄψεσθε θαυμαστά. [16] ὄψονται ἔθνη καὶ καταισχυνθήσονται ἐκ πάσης τῆς ἰσχύος αὐτῶν, ἐπιθήσουσιν χεῖρας ἐπὶ τὸ στόμα αὐτῶν, τὰ ὦτα αὐτῶν ἀποκωφωθήσονται. [17] λείξουσιν χοῦν ὡς ὄφεις σύροντες γῆν, συγχυθήσονται ἐν συγκλεισμῷ αὐτῶν· ἐπὶ τῷ κυρίῳ θεῷ ἡμῶν ἐκστήσονται καὶ φοβηθήσονται ἀπὸ σοῦ. [18] τίς θεὸς ὥσπερ σύ; ἐξαίρων ἀδικίας καὶ ὑπερβαίνων ἀσεβείας τοῖς καταλοίποις τῆς κληρονομίας αὐτοῦ καὶ οὐ συνέσχεν εἰς μαρτύριον ὀργὴν αὐτοῦ, ὅτι

θελητὴς ἐλέους ἐστίν. [19] αὐτὸς ἐπιστρέψει καὶ οἰκτιρήσει ἡμᾶς, καταδύσει τὰς ἀδικίας ἡμῶν καὶ ἀπορριφήσονται εἰς τὰ βάθη τῆς θαλάσσης, πάσας τὰς ἁμαρτίας ἡμῶν. [20] δώσεις ἀλήθειαν τῷ Ιακωβ, ἔλεον τῷ Αβρααμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.

Nahum

CHAPTER 1

[1] Λῆμμα Νινευη· βιβλίον ὁράσεως Ναουμ τοῦ Ελκεσαίου. [2] Θεὸς ζηλωτὴς καὶ ἐκδικῶν κύριος, ἐκδικῶν κύριος μετὰ θυμοῦ ἐκδικῶν κύριος τοὺς ὑπεναντίους αὐτοῦ, καὶ ἐξαίρων αὐτὸς τοὺς ἐχθροὺς αὐτοῦ. [3] κύριος μακρόθυμος, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ ἀθῳῶν οὐκ ἀθῳώσει κύριος. ἐν συντελείᾳ καὶ ἐν συσσεισμῷ ἡ ὁδὸς αὐτοῦ, καὶ νεφέλαι κονιορτὸς ποδῶν αὐτοῦ. [4] ἀπειλῶν θαλάσσῃ καὶ ξηραίνων αὐτὴν καὶ πάντας τοὺς ποταμοὺς ἐξερημῶν· ὠλιγώθη ἡ Βασανῖτις καὶ ὁ Κάρμηλος, καὶ τὰ ἐξανθοῦντα τοῦ Λιβάνου ἐξέλιπεν. [5] τὰ ὄρη ἐσείσθησαν ἀπ᾽ αὐτοῦ, καὶ οἱ βουνοὶ ἐσαλεύθησαν· καὶ ἀνεστάλη ἡ γῆ ἀπὸ προσώπου αὐτοῦ, ἡ σύμπασα καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. [6] ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται; καὶ τίς ἀντιστήσεται ἐν ὀργῇ θυμοῦ αὐτοῦ; ὁ θυμὸς αὐτοῦ τήκει ἀρχάς, καὶ αἱ πέτραι διεθρύβησαν ἀπ᾽ αὐτοῦ. [7] χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτὸν ἐν ἡμέρᾳ θλίψεως καὶ γινώσκων τοὺς εὐλαβουμένους αὐτόν· [8] καὶ ἐν κατακλυσμῷ πορείας συντέλειαν ποιήσεται τοὺς ἐπεγειρομένους, καὶ τοὺς ἐχθροὺς αὐτοῦ διώξεται σκότος. [9] τί λογίζεσθε ἐπὶ τὸν κύριον; συντέλειαν αὐτὸς ποιήσεται, οὐκ ἐκδικήσει δὶς ἐπὶ τὸ αὐτὸ ἐν θλίψει· [10] ὅτι ἕως θεμελίου αὐτῶν χερσωθήσεται καὶ ὡς σμῖλαξ περιπλεκομένη βρωθήσεται καὶ ὡς καλάμη ξηρασίας μεστή. [11] ἐκ σοῦ ἐξελεύσεται λογισμὸς κατὰ τοῦ κυρίου πονηρὰ λογιζόμενος ἐναντία. [12] τάδε λέγει κύριος κατάρχων ὑδάτων πολλῶν Καὶ οὕτως διασταλήσονται, καὶ ἡ ἀκοή σου οὐκ ἐνακουσθήσεται ἔτι. [13] καὶ νῦν συντρίψω τὴν ῥάβδον αὐτοῦ ἀπὸ σοῦ καὶ τοὺς δεσμούς σου διαρρήξω· [14] καὶ ἐντελεῖται ὑπὲρ σοῦ κύριος, οὐ σπαρήσεται ἐκ τοῦ ὀνόματός σου ἔτι· ἐξ οἴκου θεοῦ σου ἐξολεθρεύσω τὰ γλυπτὰ καὶ χωνευτά· θήσομαι ταφήν σου, ὅτι ταχεῖς.

CHAPTER 2

[1] Ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην· ἑόρταζε, Ιουδα, τὰς ἑορτάς σου, ἀπόδος τὰς εὐχάς σου, διότι οὐ μὴ προσθήσωσιν ἔτι τοῦ διελθεῖν διὰ σοῦ εἰς παλαίωσιν Συντετέλεσται, ἐξῆρται. [2] ἀνέβη ἐμφυσῶν εἰς πρόσωπόν σου ἐξαιρούμενος ἐκ θλίψεως· σκόπευσον ὁδόν, κράτησον ὀσφύος, ἄνδρισαι τῇ ἰσχύι σφόδρα, [3] διότι ἀπέστρεψεν κύριος τὴν ὕβριν Ιακωβ καθὼς ὕβριν τοῦ Ισραηλ, διότι ἐκτινάσσοντες ἐξετίναξαν αὐτοὺς καὶ τὰ κλήματα αὐτῶν, διέφθειραν [4] ὅπλα δυναστείας αὐτῶν ἐξ ἀνθρώπων, ἄνδρας δυνατοὺς ἐμπαίζοντας ἐν πυρί· αἱ ἡνίαι τῶν ἁρμάτων αὐτῶν ἐν ἡμέρᾳ ἑτοιμασίας αὐτοῦ, καὶ οἱ ἱππεῖς θορυβηθήσονται [5] ἐν ταῖς ὁδοῖς, καὶ συγχυθήσονται τὰ ἅρματα καὶ συμπλακήσονται ἐν ταῖς πλατείαις· ἡ ὅρασις αὐτῶν ὡς λαμπάδες πυρὸς καὶ ὡς ἀστραπαὶ διατρέχουσαι. [6] καὶ μνησθήσονται οἱ μεγιστᾶνες αὐτῶν καὶ φεύξονται ἡμέρας καὶ ἀσθενήσουσιν ἐν τῇ πορείᾳ αὐτῶν καὶ σπεύσουσιν ἐπὶ τὰ τείχη καὶ ἑτοιμάσουσιν τὰς προφυλακὰς αὐτῶν. [7] πύλαι τῶν ποταμῶν διηνοίχθησαν, καὶ τὰ βασίλεια διέπεσεν, [8] καὶ ἡ ὑπόστασις ἀπεκαλύφθη, καὶ αὕτη ἀνέβαινεν, καὶ αἱ δοῦλαι αὐτῆς ἤγοντο καθὼς περιστεραὶ φθεγγόμεναι ἐν καρδίαις αὐτῶν. [9] καὶ Νινευη, ὡς κολυμβήθρα ὕδατος τὰ ὕδατα αὐτῆς, καὶ αὐτοὶ φεύγοντες οὐκ ἔστησαν, καὶ οὐκ ἦν ὁ ἐπιβλέπων. [10] διήρπαζον τὸ ἀργύριον, διήρπαζον τὸ χρυσίον, καὶ οὐκ ἦν πέρας τοῦ κόσμου αὐτῆς· βεβάρυνται ὑπὲρ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτῆς. [11] ἐκτιναγμὸς καὶ ἀνατιναγμὸς καὶ ἐκβρασμὸς καὶ καρδίας θραυσμὸς καὶ ὑπόλυσις γονάτων καὶ ὠδῖνες ἐπὶ πᾶσαν ὀσφύν, καὶ τὸ πρόσωπον πάντων ὡς πρόσκαυμα χύτρας. [12] ποῦ ἐστιν τὸ κατοικητήριον τῶν λεόντων καὶ ἡ νομὴ ἡ οὖσα τοῖς σκύμνοις, οὗ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ, σκύμνος λέοντος καὶ οὐκ ἦν ὁ ἐκφοβῶν; [13] λέων ἥρπασεν τὰ ἱκανὰ τοῖς σκύμνοις αὐτοῦ καὶ ἀπέπνιξεν τοῖς λέουσιν αὐτοῦ καὶ ἔπλησεν θήρας νοσσιὰν αὐτοῦ καὶ τὸ κατοικητήριον αὐτοῦ ἁρπαγῆς. [14] ἰδοὺ ἐγὼ ἐπὶ σέ, λέγει κύριος παντοκράτωρ, καὶ ἐκκαύσω ἐν καπνῷ πλῆθός σου, καὶ τοὺς λέοντάς σου καταφάγεται ῥομφαία, καὶ ἐξολεθρεύσω ἐκ τῆς γῆς τὴν θήραν σου, καὶ οὐ μὴ ἀκουσθῇ οὐκέτι τὰ ἔργα σου.

CHAPTER 3

[1] Ὦ πόλις αἱμάτων ὅλη ψευδὴς ἀδικίας πλήρης, οὐ ψηλαφηθήσεται θήρα. [2] φωνὴ μαστίγων καὶ φωνὴ σεισμοῦ τροχῶν καὶ ἵππου διώκοντος καὶ ἅρματος ἀναβράσσοντος [3] καὶ ἱππέως ἀναβαίνοντος καὶ στιλβούσης ῥομφαίας καὶ ἐξαστραπτόντων ὅπλων καὶ πλήθους τραυματιῶν καὶ βαρείας πτώσεως· καὶ οὐκ ἦν πέρας τοῖς ἔθνεσιν αὐτῆς, καὶ ἀσθενήσουσιν ἐν τοῖς σώμασιν αὐτῶν [4] ἀπὸ πλήθους πορνείας. πόρνη καλὴ καὶ ἐπιχαρὴς ἡγουμένη φαρμάκων ἡ πωλοῦσα ἔθνη ἐν τῇ πορνείᾳ αὐτῆς καὶ φυλὰς ἐν τοῖς φαρμάκοις αὐτῆς, [5] ἰδοῦ ἐγὼ ἐπὶ σέ, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ, καὶ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου καὶ δείξω ἔθνεσιν τὴν αἰσχύνην σου καὶ βασιλείαις τὴν ἀτιμίαν σου [6] καὶ ἐπιρρίψω ἐπὶ σὲ βδελυγμὸν κατὰ τὰς ἀκαθαρσίας σου καὶ θήσομαί σε εἰς παράδειγμα, [7] καὶ ἔσται πᾶς ὁ ὁρῶν σε ἀποπηδήσεται ἀπὸ σοῦ καὶ ἐρεῖ Δειλαία Νινευη· τίς στενάξει αὐτήν; πόθεν ζητήσω παράκλησιν αὐτῇ; [8] ἑτοίμασαι μερίδα, ἅρμοσαι χορδήν, ἑτοίμασαι μερίδα, Αμων ἡ κατοικοῦσα ἐν ποταμοῖς, ὕδωρ κύκλῳ αὐτῆς, ἧς ἡ ἀρχὴ θάλασσα καὶ ὕδωρ τὰ τείχη αὐτῆς, [9] καὶ Αἰθιοπία ἡ ἰσχὺς αὐτῆς καὶ Αἴγυπτος, καὶ οὐκ ἔστιν πέρας τῆς φυγῆς, καὶ Λίβυες ἐγένοντο βοηθοὶ αὐτῆς. [10] καὶ αὐτὴ εἰς μετοικεσίαν πορεύσεται αἰχμάλωτος, καὶ τὰ νήπια αὐτῆς ἐδαφιοῦσιν ἐπ᾽ ἀρχὰς πασῶν τῶν ὁδῶν αὐτῆς, καὶ ἐπὶ πάντα τὰ ἔνδοξα αὐτῆς βαλοῦσιν κλήρους, καὶ πάντες οἱ μεγιστᾶνες αὐτῆς δεθήσονται χειροπέδαις. [11] καὶ σὺ μεθυσθήσῃ καὶ ἔσῃ ὑπερεωραμένη, καὶ σὺ ζητήσεις σεαυτῇ στάσιν ἐξ ἐχθρῶν. [12] πάντα τὰ ὀχυρώματά σου συκαῖ σκοποὺς ἔχουσαι· ἐὰν σαλευθῶσιν, καὶ πεσοῦνται εἰς στόμα ἔσθοντος. [13] ἰδοὺ ὁ λαός σου ὡς γυναῖκες ἐν σοί· τοῖς ἐχθροῖς σου ἀνοιγόμεναι ἀνοιχθήσονται πύλαι τῆς γῆς σου, καὶ καταφάγεται πῦρ τοὺς μοχλούς σου. [14] ὕδωρ περιοχῆς ἐπίσπασαι σεαυτῇ καὶ κατακράτησον τῶν ὀχυρωμάτων σου, ἔμβηθι εἰς πηλὸν καὶ συμπατήθητι ἐν ἀχύροις, κατακράτησον ὑπὲρ πλίνθον· [15] ἐκεῖ καταφάγεταί σε πῦρ, ἐξολεθρεύσει σε ῥομφαία, καταφάγεταί σε ὡς ἀκρίς, καὶ βαρυνθήσῃ ὡς βροῦχος. [16] ἐπλήθυνας τὰς ἐμπορίας σου ὑπὲρ τὰ ἄστρα τοῦ οὐρανοῦ· βροῦχος ὥρμησεν καὶ ἐξεπετάσθη. [17] ἐξήλατο ὡς ἀττέλεβος ὁ σύμμικτός σου, ὡς ἀκρὶς ἐπιβεβηκυῖα ἐπὶ φραγμὸν ἐν ἡμέραις πάγους· ὁ ἥλιος ἀνέτειλεν, καὶ ἀφήλατο, καὶ οὐκ ἔγνω τὸν τόπον αὐτῆς· οὐαὶ αὐτοῖς. [18] ἐνύσταξαν οἱ ποιμένες σου, βασιλεὺς Ἀσσύριος ἐκοίμισεν τοὺς δυνάστας σου· ἀπῆρεν ὁ λαός σου ἐπὶ τὰ ὄρη, καὶ οὐκ ἦν ὁ ἐκδεχόμενος. [19] οὐκ ἔστιν ἴασις τῇ συντριβῇ σου, ἐφλέγμανεν ἡ πληγή

σου· πάντες οἱ ἀκούοντες τὴν ἀγγελίαν σου κροτήσουσιν χεῖρας ἐπὶ σέ· διότι ἐπὶ τίνα οὐκ ἐπῆλθεν ἡ κακία σου διὰ παντός;

Habakkuk

CHAPTER 1

[1] Τὸ λῆμμα, ὃ εἶδεν Αμβακουμ ὁ προφήτης. [2] Ἕως τίνος, κύριε, κεκράξομαι καὶ οὐ μὴ εἰσακούσῃς; βοήσομαι πρὸς σὲ ἀδικούμενος καὶ οὐ σώσεις; [3] ἵνα τί μοι ἔδειξας κόπους καὶ πόνους, ἐπιβλέπειν ταλαιπωρίαν καὶ ἀσέβειαν; ἐξ ἐναντίας μου γέγονεν κρίσις, καὶ ὁ κριτὴς λαμβάνει. [4] διὰ τοῦτο διεσκέδασται νόμος, καὶ οὐ διεξάγεται εἰς τέλος κρίμα, ὅτι ὁ ἀσεβὴς καταδυναστεύει τὸν δίκαιον· ἕνεκεν τούτου ἐξελεύσεται τὸ κρίμα διεστραμμένον. [5] ἴδετε, οἱ καταφρονηταί, καὶ ἐπιβλέψατε καὶ θαυμάσατε θαυμάσια καὶ ἀφανίσθητε, διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται. [6] διότι ἰδοὺ ἐγὼ ἐξεγείρω ἐφ᾽ ὑμᾶς τοὺς Χαλδαίους τοὺς μαχητάς, τὸ ἔθνος τὸ πικρὸν καὶ τὸ ταχινὸν τὸ πορευόμενον ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομῆσαι σκηνώματα οὐκ αὐτοῦ· [7] φοβερὸς καὶ ἐπιφανής ἐστιν, ἐξ αὐτοῦ τὸ κρίμα αὐτοῦ ἔσται, καὶ τὸ λῆμμα αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται· [8] καὶ ἐξαλοῦνται ὑπὲρ παρδάλεις οἱ ἵπποι αὐτοῦ καὶ ὀξύτεροι ὑπὲρ τοὺς λύκους τῆς Ἀραβίας· καὶ ἐξιππάσονται οἱ ἱππεῖς αὐτοῦ καὶ ὁρμήσουσιν μακρόθεν καὶ πετασθήσονται ὡς ἀετὸς πρόθυμος εἰς τὸ φαγεῖν. [9] συντέλεια εἰς ἀσεβεῖς ἥξει ἀνθεστηκότας προσώποις αὐτῶν ἐξ ἐναντίας καὶ συνάξει ὡς ἄμμον αἰχμαλωσίαν. [10] καὶ αὐτὸς ἐν βασιλεῦσιν ἐντρυφήσει, καὶ τύραννοι παίγνια αὐτοῦ, καὶ αὐτὸς εἰς πᾶν ὀχύρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει αὐτοῦ. [11] τότε μεταβαλεῖ τὸ πνεῦμα καὶ διελεύσεται καὶ ἐξιλάσεται· αὕτη ἡ ἰσχὺς τῷ θεῷ μου. – [12] οὐχὶ σὺ ἀπ᾽ ἀρχῆς, κύριε, ὁ θεὸς ὁ ἅγιός μου; καὶ οὐ μὴ ἀποθάνωμεν. κύριε, εἰς κρίμα τέταχας αὐτόν· καὶ ἔπλασέν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ. [13] καθαρὸς ὀφθαλμὸς τοῦ μὴ ὁρᾶν πονηρά, καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήσῃ· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονοῦντας; παρασιωπήσῃ ἐν τῷ καταπίνειν ἀσεβῆ τὸν δίκαιον; [14] καὶ ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθύας τῆς θαλάσσης καὶ ὡς τὰ ἑρπετὰ τὰ οὐκ ἔχοντα ἡγούμενον. [15] συντέλειαν ἐν ἀγκίστρῳ ἀνέσπασεν καὶ εἵλκυσεν αὐτὸν ἐν ἀμφιβλήστρῳ καὶ συνήγαγεν αὐτὸν ἐν ταῖς σαγήναις αὐτοῦ· ἕνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ· [16] ἕνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυμιάσει τῷ ἀμφιβλήστρῳ αὐτοῦ, ὅτι ἐν αὐτοῖς ἐλίπανεν μερίδα αὐτοῦ, καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά· [17] διὰ τοῦτο ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ καὶ διὰ παντὸς ἀποκτέννειν ἔθνη οὐ φείσεται.

CHAPTER 2

[1] Ἐπὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν καὶ ἀποσκοπεύσω τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἔλεγχόν μου. [2] καὶ ἀπεκρίθη πρός με κύριος καὶ εἶπεν Γράψον ὅρασιν καὶ σαφῶς ἐπὶ πυξίον, ὅπως διώκῃ ὁ ἀναγινώσκων αὐτά. [3] διότι ἔτι ὅρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν· ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ. [4] ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται. [5] ὁ δὲ κατοινωμένος καὶ καταφρονητὴς ἀνὴρ ἀλάζων οὐδὲν μὴ περάνῃ, ὃς ἐπλάτυνεν καθὼς ὁ ᾅδης τὴν ψυχὴν αὐτοῦ, καὶ οὗτος ὡς θάνατος οὐκ ἐμπιπλάμενος καὶ ἐπισυνάξει ἐπ᾽ αὐτὸν πάντα τὰ ἔθνη καὶ εἰσδέξεται πρὸς αὐτὸν πάντας τοὺς λαούς. [6] οὐχὶ ταῦτα πάντα παραβολὴν κατ᾽ αὐτοῦ λήμψονται καὶ πρόβλημα εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ – ἕως τίνος; – καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς. [7] ὅτι ἐξαίφνης ἀναστήσονται δάκνοντες αὐτόν, καὶ ἐκνήψουσιν οἱ ἐπίβουλοί σου, καὶ ἔσῃ εἰς διαρπαγὴν αὐτοῖς. [8] διότι σὺ ἐσκύλευσας ἔθνη πολλά, σκυλεύσουσίν σε πάντες οἱ ὑπολελειμμένοι λαοὶ δι᾽ αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. – [9] ὦ ὁ πλεονεκτῶν πλεονεξίαν κακὴν τῷ οἴκῳ αὐτοῦ τοῦ τάξαι εἰς ὕψος νοσσιὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν. [10] ἐβουλεύσω αἰσχύνην τῷ οἴκῳ σου, συνεπέρανας λαοὺς πολλούς, καὶ ἐξήμαρτεν ἡ ψυχή σου· [11] διότι λίθος ἐκ τοίχου βοήσεται, καὶ κάνθαρος ἐκ ξύλου φθέγξεται αὐτά. – [12] οὐαὶ ὁ οἰκοδομῶν πόλιν ἐν αἵμασιν καὶ ἑτοιμάζων πόλιν ἐν ἀδικίαις. [13] οὐ ταῦτά ἐστιν παρὰ κυρίου παντοκράτορος; καὶ ἐξέλιπον λαοὶ ἱκανοὶ ἐν πυρί, καὶ ἔθνη πολλὰ ὠλιγοψύχησαν. [14] ὅτι πλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν κυρίου, ὡς ὕδωρ κατακαλύψει αὐτούς. – [15] ὦ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾷ καὶ μεθύσκων, ὅπως ἐπιβλέπῃ ἐπὶ τὰ σπήλαια αὐτῶν. [16] πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καὶ διασαλεύθητι καὶ σείσθητι· ἐκύκλωσεν ἐπὶ σὲ ποτήριον δεξιᾶς κυρίου, καὶ συνήχθη ἀτιμία ἐπὶ τὴν δόξαν σου. [17] διότι ἀσέβεια τοῦ Λιβάνου καλύψει σε, καὶ ταλαιπωρία θηρίων πτοήσει σε διὰ αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. – [18] Τί ὠφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἔπλασαν αὐτὸ χώνευμα, φαντασίαν ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἴδωλα κωφά. [19] οὐαὶ ὁ λέγων τῷ ξύλῳ Ἔκνηψον ἐξεγέρθητι, καὶ τῷ λίθῳ Ὑψώθητι· καὶ αὐτό ἐστιν φαντασία, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου, καὶ πᾶν πνεῦμα οὐκ ἔστιν

ἐν αὐτῷ. [20] ὁ δὲ κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· εὐλαβείσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

CHAPTER 3

[1] Προσευχὴ Αμβακουμ τοῦ προφήτου μετὰ ᾠδῆς. [2] Κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθην, κατενόησα τὰ ἔργα σου καὶ ἐξέστην. ἐν μέσῳ δύο ζῴων γνωσθήσῃ, ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ, ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ, ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὀργῇ ἐλέους μνησθήσῃ. [3] ὁ θεὸς ἐκ Θαιμαν ἥξει, καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέος. διάψαλμα. ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ, καὶ αἰνέσεως αὐτοῦ πλήρης ἡ γῆ. [4] καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται, κέρατα ἐν χερσὶν αὐτοῦ, καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ. [5] πρὸ προσώπου αὐτοῦ πορεύσεται λόγος, καὶ ἐξελεύσεται, ἐν πεδίλοις οἱ πόδες αὐτοῦ. [6] ἔστη, καὶ ἐσαλεύθη ἡ γῆ· ἐπέβλεψεν, καὶ διετάκη ἔθνη. διεθρύβη τὰ ὄρη βίᾳ, ἐτάκησαν βουνοὶ αἰώνιοι. [7] πορείας αἰωνίας αὐτοῦ ἀντὶ κόπων εἶδον· σκηνώματα Αἰθιόπων πτοηθήσονται καὶ αἱ σκηναὶ γῆς Μαδιαμ. [8] μὴ ἐν ποταμοῖς ὠργίσθης, κύριε, ἢ ἐν ποταμοῖς ὁ θυμός σου, ἢ ἐν θαλάσσῃ τὸ ὅρμημά σου; ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου, καὶ ἡ ἱππασία σου σωτηρία. [9] ἐντείνων ἐντενεῖς τὸ τόξον σου ἐπὶ τὰ σκῆπτρα, λέγει κύριος. διάψαλμα. ποταμῶν ῥαγήσεται γῆ. [10] ὄψονταί σε καὶ ὠδινήσουσιν λαοί, σκορπίζων ὕδατα πορείας αὐτοῦ· ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς, ὕψος φαντασίας αὐτῆς. [11] ἐπήρθη ὁ ἥλιος, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς· εἰς φῶς βολίδες σου πορεύσονται, εἰς φέγγος ἀστραπῆς ὅπλων σου. [12] ἐν ἀπειλῇ ὀλιγώσεις γῆν καὶ ἐν θυμῷ κατάξεις ἔθνη. [13] ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου· ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον, ἐξήγειρας δεσμοὺς ἕως τραχήλου. διάψαλμα. [14] διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν, σεισθήσονται ἐν αὐτῇ· διανοίξουσιν χαλινοὺς αὐτῶν ὡς ἔσθων πτωχὸς λάθρᾳ. [15] καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου ταράσσοντας ὕδωρ πολύ. [16] ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου, καὶ εἰσῆλθεν τρόμος εἰς τὰ ὀστᾶ μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἔξις μου. ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆναι εἰς λαὸν παροικίας μου. [17] διότι συκῆ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις· ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρῶσιν· ἐξέλιπον ἀπὸ βρώσεως πρόβατα, καὶ οὐχ ὑπάρχουσιν βόες ἐπὶ φάτναις. [18] ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ θεῷ τῷ σωτῆρί μου. [19] κύριος ὁ θεὸς δύναμίς μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν· ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαι ἐν τῇ ᾠδῇ αὐτοῦ.

Zephaniah

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Σοφονιαν τὸν τοῦ Χουσι υἱὸν Γοδολιου τοῦ Αμαριου τοῦ Εζεκιου ἐν ἡμέραις Ιωσιου υἱοῦ Αμων βασιλέως Ιουδα. [2] Ἐκλείψει ἐκλιπέτω πάντα ἀπὸ προσώπου τῆς γῆς, λέγει κύριος, [3] ἐκλιπέτω ἄνθρωπος καὶ κτήνη, ἐκλιπέτω τὰ πετεινὰ τοῦ οὐρανοῦ καὶ οἱ ἰχθύες τῆς θαλάσσης, καὶ ἐξαρῶ τοὺς ἀνθρώπους ἀπὸ προσώπου τῆς γῆς, λέγει κύριος. [4] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ Ιουδαν καὶ ἐπὶ πάντας τοὺς κατοικοῦντας Ιερουσαλημ καὶ ἐξαρῶ ἐκ τοῦ τόπου τούτου τὰ ὀνόματα τῆς Βααλ καὶ τὰ ὀνόματα τῶν ἱερέων [5] καὶ τοὺς προσκυνοῦντας ἐπὶ τὰ δώματα τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ τοὺς ὀμνύοντας κατὰ τοῦ κυρίου καὶ τοὺς ὀμνύοντας κατὰ τοῦ βασιλέως αὐτῶν [6] καὶ τοὺς ἐκκλίνοντας ἀπὸ τοῦ κυρίου καὶ τοὺς μὴ ζητήσαντας τὸν κύριον καὶ τοὺς μὴ ἀντεχομένους τοῦ κυρίου. [7] Εὐλαβεῖσθε ἀπὸ προσώπου κυρίου τοῦ θεοῦ, δίοτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου, ὅτι ἡτοίμακεν κύριος τὴν θυσίαν αὐτοῦ, ἡγίακεν τοὺς κλητοὺς αὐτοῦ. [8] καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω ἐπὶ τοὺς ἄρχοντας καὶ ἐπὶ τὸν οἶκον τοῦ βασιλέως καὶ ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια· [9] καὶ ἐκδικήσω ἐπὶ πάντας ἐμφανῶς ἐπὶ τὰ πρόπυλα ἐν ἐκείνῃ τῇ ἡμέρᾳ, τοὺς πληροῦντας τὸν οἶκον κυρίου τοῦ θεοῦ αὐτῶν ἀσεβείας καὶ δόλου. [10] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, φωνὴ κραυγῆς ἀπὸ πύλης ἀποκεντούντων καὶ ὀλολυγμὸς ἀπὸ τῆς δευτέρας καὶ συντριμμὸς μέγας ἀπὸ τῶν βουνῶν. [11] θρηνήσατε, οἱ κατοικοῦντες τὴν κατακεκομμένην, ὅτι ὡμοιώθη πᾶς ὁ λαὸς Χανααν, ἐξωλεθρεύθησαν πάντες οἱ ἐπηρμένοι ἀργυρίῳ. [12] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐξερευνήσω τὴν Ιερουσαλημ μετὰ λύχνου καὶ ἐκδικήσω ἐπὶ τοὺς ἄνδρας τοὺς καταφρονοῦντας ἐπὶ τὰ φυλάγματα αὐτῶν, οἱ λέγοντες ἐν ταῖς καρδίαις αὐτῶν Οὐ μὴ ἀγαθοποιήσῃ κύριος οὐδ’ οὐ μὴ κακώσῃ, [13] καὶ ἔσται ἡ δύναμις αὐτῶν εἰς διαρπαγὴν καὶ οἱ οἶκοι αὐτῶν εἰς ἀφανισμόν, καὶ οἰκοδομήσουσιν οἰκίας καὶ οὐ μὴ κατοικήσουσιν ἐν αὐταῖς καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ οὐ μὴ πίωσιν τὸν οἶνον αὐτῶν. [14] Ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη, ἐγγὺς καὶ ταχεῖα σφόδρα· φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρά, τέτακται δυνατή. [15] ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης, ἡμέρα ἀωρίας καὶ ἀφανισμοῦ, ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὁμίχλης, [16] ἡμέρα σάλπιγγος καὶ κραυγῆς ἐπὶ τὰς πόλεις τὰς ὀχυρὰς καὶ ἐπὶ τὰς γωνίας τὰς ὑψηλάς. [17] καὶ ἐκθλίψω τοὺς ἀνθρώπους, καὶ πορεύσονται ὡς τυφλοί, ὅτι τῷ κυρίῳ ἐξήμαρτον· καὶ ἐκχεεῖ τὸ αἷμα αὐτῶν ὡς χοῦν καὶ τὰς σάρκας αὐτῶν ὡς βόλβιτα. [18] καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ

χρυσίον αὐτῶν οὐ μὴ δύνηται ἐξελέσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς κυρίου, καὶ ἐν πυρὶ ζήλους αὐτοῦ καταναλωθήσεται πᾶσα ἡ γῆ, διότι συντέλειαν καὶ σπουδὴν ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.

CHAPTER 2

[1] Συνάχθητε καὶ συνδέθητε, τὸ ἔθνος τὸ ἀπαίδευτον, [2] πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον, πρὸ τοῦ ἐπελθεῖν ἐφ᾽ ὑμᾶς ὀργὴν κυρίου, πρὸ τοῦ ἐπελθεῖν ἐφ᾽ ὑμᾶς ἡμέραν θυμοῦ κυρίου. [3] ζητήσατε τὸν κύριον, πάντες ταπεινοὶ γῆς· κρίμα ἐργάζεσθε καὶ δικαιοσύνην ζητήσατε καὶ ἀποκρίνεσθε αὐτά, ὅπως σκεπασθῆτε ἐν ἡμέρᾳ ὀργῆς κυρίου. [4] Διότι Γάζα διηρπασμένη ἔσται, καὶ Ἀσκαλὼν ἔσται εἰς ἀφανισμόν, καὶ Ἄζωτος μεσημβρίας ἐκριφήσεται, καὶ Ακκαρων ἐκριζωθήσεται. [5] οὐαὶ οἱ κατοικοῦντες τὸ σχοίνισμα τῆς θαλάσσης, πάροικοι Κρητῶν· λόγος κυρίου ἐφ᾽ ὑμᾶς, Χαναὰν γῆ ἀλλοφύλων, καὶ ἀπολῶ ὑμᾶς ἐκ κατοικίας· [6] καὶ ἔσται Κρήτη νομὴ ποιμνίων καὶ μάνδρα προβάτων, [7] καὶ ἔσται τὸ σχοίνισμα τῆς θαλάσσης τοῖς καταλοίποις οἴκου Ιουδα· ἐπ᾽ αὐτοὺς νεμήσονται ἐν τοῖς οἴκοις Ἀσκαλῶνος, δείλης καταλύσουσιν ἀπὸ προσώπου υἱῶν Ιουδα, ὅτι ἐπέσκεπται αὐτοὺς κύριος ὁ θεὸς αὐτῶν, καὶ ἀπέστρεψε τὴν αἰχμαλωσίαν αὐτῶν. [8] Ἤκουσα ὀνειδισμοὺς Μωαβ καὶ κονδυλισμοὺς υἱῶν Αμμων, ἐν οἷς ὠνείδιζον τὸν λαόν μου καὶ ἐμεγαλύνοντο ἐπὶ τὰ ὅριά μου. [9] διὰ τοῦτο ζῶ ἐγώ, λέγει κύριος τῶν δυνάμεων ὁ θεὸς Ισραηλ, διότι Μωαβ ὡς Σοδομα ἔσται καὶ οἱ υἱοὶ Αμμων ὡς Γομορρα, καὶ Δαμασκὸς ἐκλελειμμένη ὡς θιμωνιὰ ἄλωνος καὶ ἠφανισμένη εἰς τὸν αἰῶνα· καὶ οἱ κατάλοιποι λαοῦ μου διαρπῶνται αὐτούς, καὶ οἱ κατάλοιποι ἔθνους μου κληρονομήσουσιν αὐτούς. [10] αὕτη αὐτοῖς ἀντὶ τῆς ὕβρεως αὐτῶν, διότι ὠνείδισαν καὶ ἐμεγαλύνθησαν ἐπὶ τὸν κύριον τὸν παντοκράτορα. [11] ἐπιφανήσεται κύριος ἐπ᾽ αὐτοὺς καὶ ἐξολεθρεύσει πάντας τοὺς θεοὺς τῶν ἐθνῶν τῆς γῆς, καὶ προσκυνήσουσιν αὐτῷ ἕκαστος ἐκ τοῦ τόπου αὐτοῦ, πᾶσαι αἱ νῆσοι τῶν ἐθνῶν. [12] Καὶ ὑμεῖς, Αἰθίοπες, τραυματίαι ῥομφαίας μού ἐστε. [13] καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ βορρᾶν καὶ ἀπολεῖ τὸν Ἀσσύριον καὶ θήσει τὴν Νινευη εἰς ἀφανισμὸν ἄνυδρον ὡς ἔρημον· [14] καὶ νεμήσονται ἐν μέσῳ αὐτῆς ποίμνια καὶ πάντα τὰ θηρία τῆς γῆς, καὶ χαμαιλέοντες καὶ ἐχῖνοι ἐν τοῖς φατνώμασιν αὐτῆς κοιτασθήσονται, καὶ θηρία φωνήσει ἐν τοῖς διορύγμασιν αὐτῆς, κόρακες ἐν τοῖς πυλῶσιν αὐτῆς, διότι κέδρος τὸ ἀνάστημα αὐτῆς. [15] αὕτη ἡ πόλις ἡ φαυλίστρια ἡ κατοικοῦσα ἐπ᾽ ἐλπίδι ἡ λέγουσα ἐν καρδίᾳ αὐτῆς Ἐγώ εἰμι, καὶ οὐκ ἔστιν μετ᾽ ἐμὲ ἔτι. πῶς ἐγενήθη εἰς ἀφανισμόν, νομὴ θηρίων· πᾶς ὁ διαπορευόμενος δι᾽ αὐτῆς συριεῖ καὶ κινήσει τὰς χεῖρας αὐτοῦ.

CHAPTER 3

[1] Ὦ ἡ ἐπιφανὴς καὶ ἀπολελυτρωμένη, ἡ πόλις ἡ περιστερά· [2] οὐκ εἰσήκουσεν φωνῆς, οὐκ ἐδέξατο παιδείαν, ἐπὶ τῷ κυρίῳ οὐκ ἐπεποίθει καὶ πρὸς τὸν θεὸν αὐτῆς οὐκ ἤγγισεν. [3] οἱ ἄρχοντες αὐτῆς ἐν αὐτῇ ὡς λέοντες ὠρυόμενοι· οἱ κριταὶ αὐτῆς ὡς λύκοι τῆς Ἀραβίας, οὐχ ὑπελίποντο εἰς τὸ πρωί· [4] οἱ προφῆται αὐτῆς πνευματοφόροι, ἄνδρες καταφρονηταί· οἱ ἱερεῖς αὐτῆς βεβηλοῦσιν τὰ ἅγια καὶ ἀσεβοῦσιν νόμον. [5] ὁ δὲ κύριος δίκαιος ἐν μέσῳ αὐτῆς καὶ οὐ μὴ ποιήσῃ ἄδικον· πρωὶ πρωὶ δώσει κρίμα αὐτοῦ εἰς φῶς καὶ οὐκ ἀπεκρύβη καὶ οὐκ ἔγνω ἀδικίαν ἐν ἀπαιτήσει καὶ οὐκ εἰς νεῖκος ἀδικίαν. [6] ἐν διαφθορᾷ κατέσπασα ὑπερηφάνους, ἠφανίσθησαν γωνίαι αὐτῶν· ἐξερημώσω τὰς ὁδοὺς αὐτῶν τὸ παράπαν τοῦ μὴ διοδεύειν· ἐξέλιπον αἱ πόλεις αὐτῶν παρὰ τὸ μηδένα ὑπάρχειν μηδὲ κατοικεῖν. [7] εἶπα Πλὴν φοβεῖσθέ με καὶ δέξασθε παιδείαν, καὶ οὐ μὴ ἐξολεθρευθῆτε ἐξ ὀφθαλμῶν αὐτῆς, πάντα ὅσα ἐξεδίκησα ἐπ᾽ αὐτήν· ἑτοιμάζου ὄρθρισον, διέφθαρται πᾶσα ἡ ἐπιφυλλὶς αὐτῶν. [8] Διὰ τοῦτο ὑπόμεινόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον· διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ᾽ αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου· διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ. [9] ὅτι τότε μεταστρέψω ἐπὶ λαοὺς γλῶσσαν εἰς γενεὰν αὐτῆς τοῦ ἐπικαλεῖσθαι πάντας τὸ ὄνομα κυρίου τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἕνα. [10] ἐκ περάτων ποταμῶν Αἰθιοπίας οἴσουσιν θυσίας μοι. [11] ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐ μὴ καταισχυνθῇς ἐκ πάντων τῶν ἐπιτηδευμάτων σου, ὧν ἠσέβησας εἰς ἐμέ· ὅτι τότε περιελῶ ἀπὸ σοῦ τὰ φαυλίσματα τῆς ὕβρεώς σου, καὶ οὐκέτι μὴ προσθῇς τοῦ μεγαλαυχῆσαι ἐπὶ τὸ ὄρος τὸ ἅγιόν μου. [12] καὶ ὑπολείψομαι ἐν σοὶ λαὸν πραὺν καὶ ταπεινόν, καὶ εὐλαβηθήσονται ἀπὸ τοῦ ὀνόματος κυρίου [13] οἱ κατάλοιποι τοῦ Ισραηλ καὶ οὐ ποιήσουσιν ἀδικίαν καὶ οὐ λαλήσουσιν μάταια, καὶ οὐ μὴ εὑρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία, διότι αὐτοὶ νεμήσονται καὶ κοιτασθήσονται, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς. [14] Χαῖρε σφόδρα, θύγατερ Σιων, κήρυσσε, θύγατερ Ιερουσαλημ· εὐφραίνου καὶ κατατέρπου ἐξ ὅλης τῆς καρδίας σου, θύγατερ Ιερουσαλημ. [15] περιεῖλεν κύριος τὰ ἀδικήματά σου, λελύτρωταί σε ἐκ χειρὸς ἐχθρῶν σου· βασιλεὺς Ισραηλ κύριος ἐν μέσῳ σου, οὐκ ὄψῃ κακὰ οὐκέτι. [16] ἐν τῷ καιρῷ ἐκείνῳ ἐρεῖ κύριος τῇ Ιερουσαλημ Θάρσει, Σιων, μὴ παρείσθωσαν αἱ χεῖρές σου· [17] κύριος ὁ θεός σου ἐν σοί, δυνατὸς σώσει σε, ἐπάξει ἐπὶ σὲ εὐφροσύνην καὶ καινιεῖ σε ἐν τῇ ἀγαπήσει αὐτοῦ καὶ εὐφρανθήσεται ἐπὶ σὲ ἐν τέρψει ὡς ἐν ἡμέρᾳ ἑορτῆς. [18] καὶ συνάξω τοὺς συντετριμμένους· οὐαί, τίς ἔλαβεν

ἐπ᾽ αὐτὴν ὀνειδισμόν; [19] ἰδοὺ ἐγὼ ποιῶ ἐν σοὶ ἕνεκεν σοῦ ἐν τῷ καιρῷ ἐκείνῳ, λέγει κύριος, καὶ σώσω τὴν ἐκπεπιεσμένην καὶ τὴν ἀπωσμένην· εἰσδέξομαι καὶ θήσομαι αὐτοὺς εἰς καύχημα καὶ ὀνομαστοὺς ἐν πάσῃ τῇ γῇ. [20] καὶ καταισχυνθήσονται ἐν τῷ καιρῷ ἐκείνῳ, ὅταν καλῶς ὑμῖν ποιήσω, καὶ ἐν τῷ καιρῷ, ὅταν εἰσδέξωμαι ὑμᾶς· διότι δώσω ὑμᾶς ὀνομαστοὺς καὶ εἰς καύχημα ἐν πᾶσιν τοῖς λαοῖς τῆς γῆς ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν ὑμῶν ἐνώπιον ὑμῶν, λέγει κύριος.

Haggai

CHAPTER 1

[1] Ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐν τῷ μηνὶ τῷ ἕκτῳ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κύριου ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων Εἰπὸν δὴ πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ιωσεδεκ τὸν ἱερέα τὸν μέγαν λέγων [2] Τάδε λέγει κύριος παντοκράτωρ λέγων Ὁ λαὸς οὗτος λέγουσιν Οὐχ ἥκει ὁ καιρὸς τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου. [3] καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων [4] Εἰ καιρὸς ὑμῖν μέν ἐστιν τοῦ οἰκεῖν ἐν οἴκοις ὑμῶν κοιλοστάθμοις, ὁ δὲ οἶκος οὗτος ἐξηρήμωται; [5] καὶ νῦν τάδε λέγει κύριος παντοκράτωρ Τάξατε δὴ τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν· [6] ἐσπείρατε πολλὰ καὶ εἰσηνέγκατε ὀλίγα, ἐφάγετε καὶ οὐκ εἰς πλησμονήν, ἐπίετε καὶ οὐκ εἰς μέθην, περιεβάλεσθε καὶ οὐκ ἐθερμάνθητε ἐν αὐτοῖς, καὶ ὁ τοὺς μισθοὺς συνάγων συνήγαγεν εἰς δεσμὸν τετρυπημένον. [7] τάδε λέγει κύριος παντοκράτωρ Θέσθε τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν· [8] ἀνάβητε ἐπὶ τὸ ὄρος καὶ κόψατε ξύλα καὶ οἰκοδομήσατε τὸν οἶκον, καὶ εὐδοκήσω ἐν αὐτῷ καὶ ἐνδοξασθήσομαι, εἶπεν κύριος. [9] ἐπεβλέψατε εἰς πολλά, καὶ ἐγένετο ὀλίγα· καὶ εἰσηνέχθη εἰς τὸν οἶκον, καὶ ἐξεφύσησα αὐτά. διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ Ἀνθ ὧν ὁ οἶκός μού ἐστιν ἔρημος, ὑμεῖς δὲ διώκετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, [10] διὰ τοῦτο ἀνέξει ὁ οὐρανὸς ἀπὸ δρόσου, καὶ ἡ γῆ ὑποστελεῖται τὰ ἐκφόρια αὐτῆς· [11] καὶ ἐπάξω ῥομφαίαν ἐπὶ τὴν γῆν καὶ ἐπὶ τὰ ὄρη καὶ ἐπὶ τὸν σῖτον καὶ ἐπὶ τὸν οἶνον καὶ ἐπὶ τὸ ἔλαιον καὶ ὅσα ἐκφέρει ἡ γῆ καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πάντας τοὺς πόνους τῶν χειρῶν αὐτῶν. – [12] καὶ ἤκουσεν Ζοροβαβελ ὁ τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ κατάλοιποι τοῦ λαοῦ τῆς φωνῆς κυρίου τοῦ θεοῦ αὐτῶν καὶ τῶν λόγων Αγγαιου τοῦ προφήτου, καθότι ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς αὐτῶν πρὸς αὐτούς, καὶ ἐφοβήθη ὁ λαὸς ἀπὸ προσώπου κυρίου. [13] καὶ εἶπεν Αγγαιος ὁ ἄγγελος κυρίου τῷ λαῷ Ἐγώ εἰμι μεθ’ ὑμῶν, λέγει κύριος. [14] καὶ ἐξήγειρεν κύριος τὸ πνεῦμα Ζοροβαβελ τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ τὸ πνεῦμα Ἰησοῦ τοῦ Ιωσεδεκ τοῦ ἱερέως τοῦ μεγάλου καὶ τὸ πνεῦμα τῶν καταλοίπων παντὸς τοῦ λαοῦ, καὶ εἰσῆλθον καὶ ἐποίουν ἔργα ἐν τῷ οἴκῳ κυρίου παντοκράτορος θεοῦ αὐτῶν [15] τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς τοῦ ἕκτου τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως.

CHAPTER 2

[1] Τῷ ἑβδόμῳ μηνὶ μιᾷ καὶ εἰκάδι τοῦ μηνὸς ἐλάλησεν κύριος ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων [2] Εἰπὸν δὴ πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ιωσεδεκ τὸν ἱερέα τὸν μέγαν καὶ πρὸς πάντας τοὺς καταλοίπους τοῦ λαοῦ λέγων [3] Τίς ἐξ ὑμῶν ὃς εἶδεν τὸν οἶκον τοῦτον ἐν τῇ δόξῃ αὐτοῦ τῇ ἔμπροσθεν; καὶ πῶς ὑμεῖς βλέπετε αὐτὸν νῦν; καθὼς οὐχ ὑπάρχοντα ἐνώπιον ὑμῶν. [4] καὶ νῦν κατίσχυε, Ζοροβαβελ, λέγει κύριος, καὶ κατίσχυε, Ἰησοῦ ὁ τοῦ Ιωσεδεκ ὁ ἱερεὺς ὁ μέγας, καὶ κατισχυέτω πᾶς ὁ λαὸς τῆς γῆς, λέγει κύριος, καὶ ποιεῖτε· διότι μεθ' ὑμῶν ἐγώ εἰμι, λέγει κύριος παντοκράτωρ, [5] καὶ τὸ πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν· θαρσεῖτε. [6] διότι τάδε λέγει κύριος παντοκράτωρ Ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηράν· [7] καὶ συσσείσω πάντα τὰ ἔθνη, καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν, καὶ πλήσω τὸν οἶκον τοῦτον δόξης, λέγει κύριος παντοκράτωρ. [8] ἐμὸν τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον, λέγει κύριος παντοκράτωρ. [9] διότι μεγάλη ἔσται ἡ δόξα τοῦ οἴκου τούτου ἡ ἐσχάτη ὑπὲρ τὴν πρώτην, λέγει κύριος παντοκράτωρ· καὶ ἐν τῷ τόπῳ τούτῳ δώσω εἰρήνην, λέγει κύριος παντοκράτωρ, καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τοῦ ἀναστῆσαι τὸν ναὸν τοῦτον. [10] Τετράδι καὶ εἰκάδι τοῦ ἐνάτου μηνὸς ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Αγγαιον τὸν προφήτην λέγων [11] Τάδε λέγει κύριος παντοκράτωρ Ἐπερώτησον τοὺς ἱερεῖς νόμον λέγων [12] Ἐὰν λάβῃ ἄνθρωπος κρέας ἅγιον ἐν τῷ ἄκρῳ τοῦ ἱματίου αὐτοῦ καὶ ἅψηται τὸ ἄκρον τοῦ ἱματίου αὐτοῦ ἄρτου ἢ ἐψέματος ἢ οἴνου ἢ ἐλαίου ἢ παντὸς βρώματος, εἰ ἁγιασθήσεται; καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν Οὔ. [13] καὶ εἶπεν Αγγαιος Ἐὰν ἅψηται μεμιαμμένος ἐπὶ ψυχῇ ἀπὸ παντὸς τούτων, εἰ μιανθήσεται; καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν Μιανθήσεται. [14] καὶ ἀπεκρίθη Αγγαιος καὶ εἶπεν Οὕτως ὁ λαὸς οὗτος καὶ οὕτως τὸ ἔθνος τοῦτο ἐνώπιον ἐμοῦ, λέγει κύριος, καὶ οὕτως πάντα τὰ ἔργα τῶν χειρῶν αὐτῶν, καὶ ὃς ἐὰν ἐγγίσῃ ἐκεῖ, μιανθήσεται ἕνεκεν τῶν λημμάτων αὐτῶν τῶν ὀρθρινῶν, ὀδυνηθήσονται ἀπὸ προσώπου πόνων αὐτῶν· καὶ ἐμισεῖτε ἐν πύλαις ἐλέγχοντας. [15] καὶ νῦν θέσθε δὴ εἰς τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ὑπεράνω πρὸ τοῦ θεῖναι λίθον ἐπὶ λίθον ἐν τῷ ναῷ κυρίου [16] τίνες ἦτε· ὅτε ἐνεβάλλετε εἰς κυψέλην κριθῆς εἴκοσι σάτα, καὶ ἐγένετο κριθῆς δέκα σάτα· καὶ εἰσεπορεύεσθε εἰς τὸ ὑπολήνιον ἐξαντλῆσαι πεντήκοντα μετρητάς, καὶ ἐγένοντο εἴκοσι. [17] ἐπάταξα ὑμᾶς ἐν ἀφορίᾳ καὶ ἐν ἀνεμοφθορίᾳ καὶ ἐν χαλάζῃ πάντα τὰ ἔργα τῶν χειρῶν ὑμῶν, καὶ οὐκ ἐπεστρέψατε πρός με,

λέγει κύριος. [18] ὑποτάξατε δὴ τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ἐπέκεινα· ἀπὸ τῆς τετράδος καὶ εἰκάδος τοῦ ἐνάτου μηνὸς καὶ ἀπὸ τῆς ἡμέρας, ἧς ἐθεμελιώθη ὁ ναὸς κυρίου, θέσθε ἐν ταῖς καρδίαις ὑμῶν [19] εἰ ἔτι ἐπιγνωσθήσεται ἐπὶ τῆς ἄλω καὶ εἰ ἔτι ἡ ἄμπελος καὶ ἡ συκῆ καὶ ἡ ῥόα καὶ τὰ ξύλα τῆς ἐλαίας τὰ οὐ φέροντα καρπόν, ἀπὸ τῆς ἡμέρας ταύτης εὐλογήσω. [20] Καὶ ἐγένετο λόγος κυρίου ἐκ δευτέρου πρὸς Αγγαιον τὸν προφήτην τετράδι καὶ εἰκάδι τοῦ μηνὸς λέγων [21] Εἰπὸν πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα λέγων Ἐγὼ σείω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν [22] καὶ καταστρέψω θρόνους βασιλέων καὶ ὀλεθρεύσω δύναμιν βασιλέων τῶν ἐθνῶν καὶ καταστρέψω ἅρματα καὶ ἀναβάτας, καὶ καταβήσονται ἵπποι καὶ ἀναβάται αὐτῶν ἕκαστος ἐν ῥομφαίᾳ πρὸς τὸν ἀδελφὸν αὐτοῦ. [23] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, λήμψομαί σε Ζοροβαβελ τὸν τοῦ Σαλαθιηλ τὸν δοῦλόν μου, λέγει κύριος, καὶ θήσομαί σε ὡς σφραγῖδα, διότι σὲ ᾑρέτισα, λέγει κύριος παντοκράτωρ.

Zechariah

CHAPTER 1

[1] Ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων [2] Ὠργίσθη κύριος ἐπὶ τοὺς πατέρας ὑμῶν ὀργὴν μεγάλην. [3] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος παντοκράτωρ Ἐπιστρέψατε πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει κύριος. [4] καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν, οἷς ἐνεκάλεσαν αὐτοῖς οἱ προφῆται οἱ ἔμπροσθεν λέγοντες Τάδε λέγει κύριος παντοκράτωρ Ἀποστρέψατε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν τῶν πονηρῶν, καὶ οὐ προσέσχον τοῦ εἰσακοῦσαί μου, λέγει κύριος. [5] οἱ πατέρες ὑμῶν ποῦ εἰσιν; καὶ οἱ προφῆται μὴ τὸν αἰῶνα ζήσονται; [6] πλὴν τοὺς λόγους μου καὶ τὰ νόμιμά μου δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν πνεύματί μου τοῖς δούλοις μου τοῖς προφήταις, οἳ κατελάβοσαν τοὺς πατέρας ὑμῶν. καὶ ἀπεκρίθησαν καὶ εἶπαν Καθὼς παρατέτακται κύριος παντοκράτωρ τοῦ ποιῆσαι κατὰ τὰς ὁδοὺς ὑμῶν καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν, οὕτως ἐποίησεν ὑμῖν. [7] Τῇ τετράδι καὶ εἰκάδι τῷ ἑνδεκάτῳ μηνί – οὗτός ἐστιν ὁ μὴν Σαβατ – ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων [8] Ἑώρακα τὴν νύκτα καὶ ἰδοὺ ἀνὴρ ἐπιβεβηκὼς ἐπὶ ἵππον πυρρόν, καὶ οὗτος εἱστήκει ἀνὰ μέσον τῶν δύο ὀρέων τῶν κατασκίων, καὶ ὀπίσω αὐτοῦ ἵπποι πυρροὶ καὶ ψαροὶ καὶ ποικίλοι καὶ λευκοί. [9] καὶ εἶπα Τί οὗτοι, κύριε; καὶ εἶπεν πρός με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί Ἐγὼ δείξω σοι τί ἐστιν ταῦτα. [10] καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐφεστηκὼς ἀνὰ μέσον τῶν ὀρέων καὶ εἶπεν πρός με Οὗτοί εἰσιν οὓς ἐξαπέσταλκεν κύριος τοῦ περιοδεῦσαι τὴν γῆν. [11] καὶ ἀπεκρίθησαν τῷ ἀγγέλῳ κυρίου τῷ ἐφεστῶτι ἀνὰ μέσον τῶν ὀρέων καὶ εἶπον Περιωδεύκαμεν πᾶσαν τὴν γῆν, καὶ ἰδοὺ πᾶσα ἡ γῆ κατοικεῖται καὶ ἡσυχάζει. [12] καὶ ἀπεκρίθη ὁ ἄγγελος κυρίου καὶ εἶπεν Κύριε παντοκράτωρ, ἕως τίνος οὐ μὴ ἐλεήσῃς τὴν Ιερουσαλημ καὶ τὰς πόλεις Ιουδα, ἃς ὑπερεῖδες τοῦτο ἑβδομηκοστὸν ἔτος; [13] καὶ ἀπεκρίθη κύριος παντοκράτωρ τῷ ἀγγέλῳ τῷ λαλοῦντι ἐν ἐμοὶ ῥήματα καλὰ καὶ λόγους παρακλητικούς. [14] καὶ εἶπεν πρός με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί Ἀνάκραγε λέγων Τάδε λέγει κύριος παντοκράτωρ Ἐζήλωκα τὴν Ιερουσαλημ καὶ τὴν Σιων ζῆλον μέγαν [15] καὶ ὀργὴν μεγάλην ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα ἀνθ’ ὧν ἐγὼ μὲν ὠργίσθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς κακά. [16] διὰ τοῦτο τάδε λέγει κύριος Ἐπιστρέψω ἐπὶ Ιερουσαλημ ἐν οἰκτιρμῷ, καὶ ὁ οἶκός μου ἀνοικοδομηθήσεται ἐν αὐτῇ, λέγει κύριος παντοκράτωρ, καὶ μέτρον ἐκταθήσεται ἐπὶ Ιερουσαλημ ἔτι. [17] καὶ εἶπεν πρός με ὁ ἄγγελος ὁ

λαλῶν ἐν ἐμοί Ἀνάκραγε λέγων Τάδε λέγει κύριος παντοκράτωρ Ἔτι διαχυθήσονται πόλεις ἐν ἀγαθοῖς, καὶ ἐλεήσει κύριος ἔτι τὴν Σιων καὶ αἱρετιεῖ ἔτι τὴν Ιερουσαλημ. [18] Καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα κέρατα.

[19] καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Τί ἐστιν ταῦτα, κύριε; καὶ εἶπεν πρός με Ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν Ιουδαν καὶ τὸν Ισραηλ.

[20] καὶ ἔδειξέν μοι κύριος τέσσαρας τέκτονας.

[21] καὶ εἶπα Τί οὗτοι ἔρχονται ποιῆσαι; καὶ εἶπεν πρός με Ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν Ιουδαν καὶ τὸν Ισραηλ κατέαξαν, καὶ οὐδεὶς αὐτῶν ἦρεν κεφαλήν· καὶ εἰσῆλθον οὗτοι τοῦ ὀξῦναι αὐτὰ εἰς χεῖρας αὐτῶν τὰ τέσσαρα κέρατα τὰ ἔθνη τὰ ἐπαιρόμενα κέρας ἐπὶ τὴν γῆν κυρίου τοῦ διασκορπίσαι αὐτήν.

CHAPTER 2

[1] Καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ καὶ ἐν τῇ χειρὶ αὐτοῦ σχοινίον γεωμετρικόν.

[2] καὶ εἶπα πρὸς αὐτόν Ποῦ σὺ πορεύῃ; καὶ εἶπεν πρός με Διαμετρῆσαι τὴν Ιερουσαλημ τοῦ ἰδεῖν πηλίκον τὸ πλάτος αὐτῆς ἐστιν καὶ πηλίκον τὸ μῆκος.

[3] καὶ ἰδοὺ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἱστήκει, καὶ ἄγγελος ἕτερος ἐξεπορεύετο εἰς συνάντησιν αὐτῷ

[4] καὶ εἶπεν πρὸς αὐτὸν λέγων Δράμε καὶ λάλησον πρὸς τὸν νεανίαν ἐκεῖνον λέγων Κατακάρπως κατοικηθήσεται Ιερουσαλημ ἀπὸ πλήθους ἀνθρώπων καὶ κτηνῶν ἐν μέσῳ αὐτῆς·

[5] καὶ ἐγὼ ἔσομαι αὐτῇ, λέγει κύριος, τεῖχος πυρὸς κυκλόθεν καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς.

[6] ὦ ὦ φεύγετε ἀπὸ γῆς βορρᾶ, λέγει κύριος, διότι ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς, λέγει κύριος·

[7] εἰς Σιων ἀνασῴζεσθε, οἱ κατοικοῦντες θυγατέρα Βαβυλῶνος.

[8] διότι τάδε λέγει κύριος παντοκράτωρ Ὀπίσω δόξης ἀπέσταλκέν με ἐπὶ τὰ ἔθνη τὰ σκυλεύσαντα ὑμᾶς, διότι ὁ ἁπτόμενος ὑμῶν ὡς ἁπτόμενος τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ·

[9] διότι ἰδοὺ ἐγὼ ἐπιφέρω τὴν χεῖρά μου ἐπ᾽ αὐτούς, καὶ ἔσονται σκῦλα τοῖς δουλεύουσιν αὐτοῖς, καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με.

[10] τέρπου καὶ εὐφραίνου, θύγατερ Σιων, διότι ἰδοὺ ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος.

[11] καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔσονται αὐτῷ εἰς λαὸν καὶ κατασκηνώσουσιν ἐν μέσῳ σου, καὶ ἐπιγνώσῃ ὅτι κύριος παντοκράτωρ ἐξαπέσταλκέν με πρὸς σέ.

[12] καὶ κατακληρονομήσει κύριος τὸν Ιουδαν τὴν μερίδα αὐτοῦ ἐπὶ τὴν γῆν τὴν ἁγίαν καὶ αἱρετιεῖ ἔτι τὴν Ιερουσαλημ.

[13] εὐλαβείσθω πᾶσα σὰρξ ἀπὸ προσώπου κυρίου, διότι ἐξεγήγερται ἐκ νεφελῶν ἁγίων αὐτοῦ.

CHAPTER 3

[1] Καὶ ἔδειξέν μοι Ἰησοῦν τὸν ἱερέα τὸν μέγαν ἑστῶτα πρὸ προσώπου ἀγγέλου κυρίου, καὶ ὁ διάβολος εἱστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ. [2] καὶ εἶπεν κύριος πρὸς τὸν διάβολον Ἐπιτιμήσαι κύριος ἐν σοί, διάβολε, καὶ ἐπιτιμήσαι κύριος ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ιερουσαλημ· οὐκ ἰδοὺ τοῦτο ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός; [3] καὶ Ἰησοῦς ἦν ἐνδεδυμένος ἱμάτια ῥυπαρὰ καὶ εἱστήκει πρὸ προσώπου τοῦ ἀγγέλου. [4] καὶ ἀπεκρίθη καὶ εἶπεν πρὸς τοὺς ἑστηκότας πρὸ προσώπου αὐτοῦ λέγων Ἀφέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ᾽ αὐτοῦ. καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, καὶ ἐνδύσατε αὐτὸν ποδήρη [5] καὶ ἐπίθετε κίδαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ. καὶ περιέβαλον αὐτὸν ἱμάτια καὶ ἐπέθηκαν κίδαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὁ ἄγγελος κυρίου εἱστήκει. [6] καὶ διεμαρτύρατο ὁ ἄγγελος κυρίου πρὸς Ἰησοῦν λέγων [7] Τάδε λέγει κύριος παντοκράτωρ Ἐὰν ἐν ταῖς ὁδοῖς μου πορεύῃ καὶ ἐὰν τὰ προστάγματά μου φυλάξῃς, καὶ σὺ διακρινεῖς τὸν οἶκόν μου· καὶ ἐὰν διαφυλάξῃς καί γε τὴν αὐλήν μου, καὶ δώσω σοι ἀναστρεφομένους ἐν μέσῳ τῶν ἑστηκότων τούτων. [8] ἄκουε δή, Ἰησοῦ ὁ ἱερεὺς ὁ μέγας, σὺ καὶ οἱ πλησίον σου οἱ καθήμενοι πρὸ προσώπου σου, διότι ἄνδρες τερατοσκόποι εἰσί· διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν· [9] διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἕνα ἑπτὰ ὀφθαλμοί εἰσιν· ἰδοὺ ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ. [10] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, συγκαλέσετε ἕκαστος τὸν πλησίον αὐτοῦ ὑποκάτω ἀμπέλου καὶ ὑποκάτω συκῆς.

CHAPTER 4

[1] Καὶ ἐπέστρεψεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ ἐξήγειρέν με ὃν τρόπον ὅταν ἐξεγερθῇ ἄνθρωπος ἐξ ὕπνου αὐτοῦ [2] καὶ εἶπεν πρός με Τί σύ βλέπεις; καὶ εἶπα Ἑώρακα καὶ ἰδοὺ λυχνία χρυσῆ ὅλη, καὶ τὸ λαμπάδιον ἐπάνω αὐτῆς, καὶ ἑπτὰ λύχνοι ἐπάνω αὐτῆς, καὶ ἑπτὰ ἐπαρυστρίδες τοῖς λύχνοις τοῖς ἐπάνω αὐτῆς· [3] καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς, μία ἐκ δεξιῶν τοῦ λαμπαδίου καὶ μία ἐξ εὐωνύμων. [4] καὶ ἐπηρώτησα καὶ εἶπον πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοὶ λέγων Τί ἐστιν ταῦτα, κύριε; [5] καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν πρός με Οὐ γινώσκεις τί ἐστιν ταῦτα; καὶ εἶπα Οὐχί, κύριε. [6] καὶ ἀπεκρίθη καὶ εἶπεν πρός με λέγων Οὗτος ὁ λόγος κυρίου πρὸς Ζοροβαβελ λέγων Οὐκ ἐν δυνάμει μεγάλῃ οὐδὲ ἐν ἰσχύι, ἀλλ’ ἢ ἐν πνεύματί μου, λέγει κύριος παντοκράτωρ. [7] τίς εἶ σύ, τὸ ὄρος τὸ μέγα, πρὸ προσώπου Ζοροβαβελ τοῦ κατορθῶσαι; καὶ ἐξοίσω τὸν λίθον τῆς κληρονομίας ἰσότητα χάριτος χάριτα αὐτῆς. [8] καὶ ἐγένετο λόγος κυρίου πρός με λέγων [9] Αἱ χεῖρες Ζοροβαβελ ἐθεμελίωσαν τὸν οἶκον τοῦτον, καὶ αἱ χεῖρες αὐτοῦ ἐπιτελέσουσιν αὐτόν, καὶ ἐπιγνώσῃ διότι κύριος παντοκράτωρ ἐξαπέσταλκέν με πρὸς σέ. [10] διότι τίς ἐξουδένωσεν εἰς ἡμέρας μικράς; καὶ χαροῦνται καὶ ὄψονται τὸν λίθον τὸν κασσιτέρινον ἐν χειρὶ Ζοροβαβελ. ἑπτὰ οὗτοι ὀφθαλμοὶ κυρίου εἰσὶν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν. [11] καὶ ἀπεκρίθην καὶ εἶπα πρὸς αὐτόν Τί αἱ δύο ἐλαῖαι αὗται αἱ ἐκ δεξιῶν τῆς λυχνίας καὶ ἐξ εὐωνύμων; [12] καὶ ἐπηρώτησα ἐκ δευτέρου καὶ εἶπα πρὸς αὐτόν Τί οἱ δύο κλάδοι τῶν ἐλαιῶν οἱ ἐν ταῖς χερσὶν τῶν δύο μυξωτήρων τῶν χρυσῶν τῶν ἐπιχεόντων καὶ ἐπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς; [13] καὶ εἶπεν πρός με Οὐκ οἶδας τί ἐστιν ταῦτα; καὶ εἶπα Οὐχί, κύριε. [14] καὶ εἶπεν Οὗτοι οἱ δύο υἱοὶ τῆς πιότητος παρεστήκασιν τῷ κυρίῳ πάσης τῆς γῆς.

CHAPTER 5

[1] Καὶ ἐπέστρεψα καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ δρέπανον πετόμενον. [2] καὶ εἶπεν πρός με Τί σὺ βλέπεις; καὶ εἶπα Ἐγὼ ὁρῶ δρέπανον πετόμενον μῆκος πήχεων εἴκοσι καὶ πλάτος πήχεων δέκα. [3] καὶ εἶπεν πρός με Αὕτη ἡ ἀρὰ ἡ ἐκπορευομένη ἐπὶ πρόσωπον πάσης τῆς γῆς, διότι πᾶς ὁ κλέπτης ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται, καὶ πᾶς ὁ ἐπίορκος ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται· [4] καὶ ἐξοίσω αὐτό, λέγει κύριος παντοκράτωρ, καὶ εἰσελεύσεται εἰς τὸν οἶκον τοῦ κλέπτου καὶ εἰς τὸν οἶκον τοῦ ὀμνύοντος τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ καταλύσει ἐν μέσῳ τοῦ οἴκου αὐτοῦ καὶ συντελέσει αὐτὸν καὶ τὰ ξύλα αὐτοῦ καὶ τοὺς λίθους αὐτοῦ. [5] Καὶ ἐξῆλθεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν πρός με Ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἰδὲ τί τὸ ἐκπορευόμενον τοῦτο. [6] καὶ εἶπα Τί ἐστιν; καὶ εἶπεν Τοῦτο τὸ μέτρον τὸ ἐκπορευόμενον. καὶ εἶπεν Αὕτη ἡ ἀδικία αὐτῶν ἐν πάσῃ τῇ γῇ. [7] καὶ ἰδοὺ τάλαντον μολίβου ἐξαιρόμενον, καὶ ἰδοὺ μία γυνὴ ἐκάθητο ἐν μέσῳ τοῦ μέτρου. [8] καὶ εἶπεν Αὕτη ἐστὶν ἡ ἀνομία· καὶ ἔρριψεν αὐτὴν ἐν μέσῳ τοῦ μέτρου καὶ ἔρριψεν τὸν λίθον τοῦ μολίβου εἰς τὸ στόμα αὐτῆς. [9] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ δύο γυναῖκες ἐκπορευόμεναι, καὶ πνεῦμα ἐν ταῖς πτέρυξιν αὐτῶν, καὶ αὗται εἶχον πτέρυγας ὡς πτέρυγας ἔποπος· καὶ ἀνέλαβον τὸ μέτρον ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ. [10] καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Ποῦ αὗται ἀποφέρουσιν τὸ μέτρον; [11] καὶ εἶπεν πρός με Οἰκοδομῆσαι αὐτῷ οἰκίαν ἐν γῇ Βαβυλῶνος καὶ ἑτοιμάσαι, καὶ θήσουσιν αὐτὸ ἐκεῖ ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ.

CHAPTER 6

[1] Καὶ ἐπέστρεψα καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα ἅρματα ἐκπορευόμενα ἐκ μέσου δύο ὀρέων, καὶ τὰ ὄρη ἦν ὄρη χαλκᾶ. [2] ἐν τῷ ἅρματι τῷ πρώτῳ ἵπποι πυρροί, καὶ ἐν τῷ ἅρματι τῷ δευτέρῳ ἵπποι μέλανες, [3] καὶ ἐν τῷ ἅρματι τῷ τρίτῳ ἵπποι λευκοί, καὶ ἐν τῷ ἅρματι τῷ τετάρτῳ ἵπποι ποικίλοι ψαροί. [4] καὶ ἀπεκρίθην καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Τί ἐστιν ταῦτα, κύριε; [5] καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν Ταῦτά ἐστιν οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ, ἐκπορεύονται παραστῆναι τῷ κυρίῳ πάσης τῆς γῆς· [6] ἐν ᾧ ἦσαν οἱ ἵπποι οἱ μέλανες, ἐξεπορεύοντο ἐπὶ γῆν βορρᾶ, καὶ οἱ λευκοὶ ἐξεπορεύοντο κατόπισθεν αὐτῶν, καὶ οἱ ποικίλοι ἐξεπορεύοντο ἐπὶ γῆν νότου, [7] καὶ οἱ ψαροὶ ἐξεπορεύοντο καὶ ἐπέβλεπον τοῦ πορεύεσθαι τοῦ περιοδεῦσαι τὴν γῆν. καὶ εἶπεν Πορεύεσθε καὶ περιοδεύσατε τὴν γῆν· καὶ περιώδευσαν τὴν γῆν. [8] καὶ ἀνεβόησεν καὶ ἐλάλησεν πρός με λέγων Ἰδοὺ οἱ ἐκπορευόμενοι ἐπὶ γῆν βορρᾶ ἀνέπαυσαν τὸν θυμόν μου ἐν γῇ βορρᾶ. [9] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων [10] Λαβὲ τὰ ἐκ τῆς αἰχμαλωσίας παρὰ τῶν ἀρχόντων καὶ παρὰ τῶν χρησίμων αὐτῆς καὶ παρὰ τῶν ἐπεγνωκότων αὐτὴν καὶ εἰσελεύσῃ σὺ ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὸν οἶκον Ιωσιου τοῦ Σοφονιου τοῦ ἥκοντος ἐκ Βαβυλῶνος [11] καὶ λήψῃ ἀργύριον καὶ χρυσίον καὶ ποιήσεις στεφάνους καὶ ἐπιθήσεις ἐπὶ τὴν κεφαλὴν Ἰησοῦ τοῦ Ιωσεδεκ τοῦ ἱερέως τοῦ μεγάλου [12] καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος παντοκράτωρ Ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ, καὶ οἰκοδομήσει τὸν οἶκον κυρίου· [13] καὶ αὐτὸς λήμψεται ἀρετὴν καὶ καθίεται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων. [14] ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτὴν καὶ εἰς χάριτα υἱοῦ Σοφονιου καὶ εἰς ψαλμὸν ἐν οἴκῳ κυρίου. [15] καὶ οἱ μακρὰν ἀπ᾽ αὐτῶν ἥξουσιν καὶ οἰκοδομήσουσιν ἐν τῷ οἴκῳ κυρίου, καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με πρὸς ὑμᾶς· καὶ ἔσται, ἐὰν εἰσακούοντες εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

CHAPTER 7

[1] Καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τετράδι τοῦ μηνὸς τοῦ ἐνάτου, ὅς ἐστιν Χασελευ, [2] καὶ ἐξαπέστειλεν εἰς Βαιθηλ Σαρασαρ καὶ Αρβεσεερ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ τοῦ ἐξιλάσασθαι τὸν κύριον [3] λέγων πρὸς τοὺς ἱερεῖς τοὺς ἐν τῷ οἴκῳ κυρίου παντοκράτορος καὶ πρὸς τοὺς προφήτας λέγων Εἰσελήλυθεν ὧδε ἐν τῷ μηνὶ τῷ πέμπτῳ τὸ ἁγίασμα, καθότι ἐποίησα ἤδη ἱκανὰ ἔτη. [4] καὶ ἐγένετο λόγος κυρίου τῶν δυνάμεων πρός με λέγων [5] Εἰπὸν πρὸς ἅπαντα τὸν λαὸν τῆς γῆς καὶ πρὸς τοὺς ἱερεῖς λέγων Ἐὰν νηστεύσητε ἢ κόψησθε ἐν ταῖς πέμπταις ἢ ἐν ταῖς ἑβδόμαις, καὶ ἰδοὺ ἑβδομήκοντα ἔτη μὴ νηστείαν νενηστεύκατέ μοι; [6] καὶ ἐὰν φάγητε ἢ πίητε, οὐχ ὑμεῖς ἔσθετε καὶ ὑμεῖς πίνετε; [7] οὐχ οὗτοι οἱ λόγοι εἰσίν, οὓς ἐλάλησεν κύριος ἐν χερσὶν τῶν προφητῶν τῶν ἔμπροσθεν, ὅτε ἦν Ιερουσαλημ κατοικουμένη καὶ εὐθηνοῦσα καὶ αἱ πόλεις αὐτῆς κυκλόθεν καὶ ἡ ὀρεινὴ καὶ ἡ πεδινὴ κατῳκεῖτο; [8] καὶ ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν λέγων [9] Τάδε λέγει κύριος παντοκράτωρ Κρίμα δίκαιον κρίνατε καὶ ἔλεος καὶ οἰκτιρμὸν ποιεῖτε ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ [10] καὶ χήραν καὶ ὀρφανὸν καὶ προσήλυτον καὶ πένητα μὴ καταδυναστεύετε, καὶ κακίαν ἕκαστος τοῦ ἀδελφοῦ αὐτοῦ μὴ μνησικακείτω ἐν ταῖς καρδίαις ὑμῶν. [11] καὶ ἠπείθησαν τοῦ προσέχειν καὶ ἔδωκαν νῶτον παραφρονοῦντα καὶ τὰ ὦτα αὐτῶν ἐβάρυναν τοῦ μὴ εἰσακούειν [12] καὶ τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ τοῦ μὴ εἰσακούειν τοῦ νόμου μου καὶ τοὺς λόγους, οὓς ἐξαπέστειλεν κύριος παντοκράτωρ ἐν πνεύματι αὐτοῦ ἐν χερσὶν τῶν προφητῶν τῶν ἔμπροσθεν· καὶ ἐγένετο ὀργὴ μεγάλη παρὰ κυρίου παντοκράτορος. [13] καὶ ἔσται ὃν τρόπον εἶπεν καὶ οὐκ εἰσήκουσαν αὐτοῦ, οὕτως κεκράξονται καὶ οὐ μὴ εἰσακούσω, λέγει κύριος παντοκράτωρ. [14] καὶ ἐκβαλῶ αὐτοὺς εἰς πάντα τὰ ἔθνη, ἃ οὐκ ἔγνωσαν, καὶ ἡ γῆ ἀφανισθήσεται κατόπισθεν αὐτῶν ἐκ διοδεύοντος καὶ ἐξ ἀναστρέφοντος· καὶ ἔταξαν γῆν ἐκλεκτὴν εἰς ἀφανισμόν.

CHAPTER 8

[1] Καὶ ἐγένετο λόγος κυρίου παντοκράτορος λέγων [2] Τάδε λέγει κύριος παντοκράτωρ Ἐζήλωσα τὴν Ιερουσαλημ καὶ τὴν Σιων ζῆλον μέγαν καὶ θυμῷ μεγάλῳ ἐζήλωσα αὐτήν. [3] τάδε λέγει κύριος Καὶ ἐπιστρέψω ἐπὶ Σιων καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ, καὶ κληθήσεται ἡ Ιερουσαλημ πόλις ἡ ἀληθινὴ καὶ τὸ ὄρος κυρίου παντοκράτορος ὄρος ἅγιον. [4] τάδε λέγει κύριος παντοκράτωρ Ἔτι καθήσονται πρεσβύτεροι καὶ πρεσβύτεραι ἐν ταῖς πλατείαις Ιερουσαλημ, ἕκαστος τὴν ῥάβδον αὐτοῦ ἔχων ἐν τῇ χειρὶ αὐτοῦ ἀπὸ πλήθους ἡμερῶν· [5] καὶ αἱ πλατεῖαι τῆς πόλεως πλησθήσονται παιδαρίων καὶ κορασίων παιζόντων ἐν ταῖς πλατείαις αὐτῆς. [6] τάδε λέγει κύριος παντοκράτωρ Διότι εἰ ἀδυνατήσει ἐνώπιον τῶν καταλοίπων τοῦ λαοῦ τούτου ἐν ταῖς ἡμέραις ἐκείναις, μὴ καὶ ἐνώπιον ἐμοῦ ἀδυνατήσει; λέγει κύριος παντοκράτωρ. [7] τάδε λέγει κύριος παντοκράτωρ Ἰδοὺ ἐγὼ ἀνασῴζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν [8] καὶ εἰσάξω αὐτοὺς καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεὸν ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ. [9] τάδε λέγει κύριος παντοκράτωρ Κατισχυέτωσαν αἱ χεῖρες ὑμῶν τῶν ἀκουόντων ἐν ταῖς ἡμέραις ταύταις τοὺς λόγους τούτους ἐκ στόματος τῶν προφητῶν, ἀφ᾽ ἧς ἡμέρας τεθεμελίωται ὁ οἶκος κυρίου παντοκράτορος, καὶ ὁ ναὸς ἀφ᾽ οὗ ᾠκοδόμηται. [10] διότι πρὸ τῶν ἡμερῶν ἐκείνων ὁ μισθὸς τῶν ἀνθρώπων οὐκ ἔσται εἰς ὄνησιν, καὶ ὁ μισθὸς τῶν κτηνῶν οὐχ ὑπάρξει, καὶ τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ οὐκ ἔσται εἰρήνη ἀπὸ τῆς θλίψεως· καὶ ἐξαποστελῶ πάντας τοὺς ἀνθρώπους ἕκαστον ἐπὶ τὸν πλησίον αὐτοῦ. [11] καὶ νῦν οὐ κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν ἐγὼ ποιῶ τοῖς καταλοίποις τοῦ λαοῦ τούτου, λέγει κύριος παντοκράτωρ, [12] ἀλλ᾽ ἢ δείξω εἰρήνην· ἡ ἄμπελος δώσει τὸν καρπὸν αὐτῆς, καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς, καὶ ὁ οὐρανὸς δώσει τὴν δρόσον αὐτοῦ, καὶ κατακληρονομήσω τοῖς καταλοίποις τοῦ λαοῦ μου πάντα ταῦτα. [13] καὶ ἔσται ὃν τρόπον ἦτε ἐν κατάρᾳ ἐν τοῖς ἔθνεσιν, οἶκος Ιουδα καὶ οἶκος Ισραηλ, οὕτως διασώσω ὑμᾶς καὶ ἔσεσθε ἐν εὐλογίᾳ· θαρσεῖτε καὶ κατισχύετε ἐν ταῖς χερσὶν ὑμῶν. [14] διότι τάδε λέγει κύριος παντοκράτωρ Ὃν τρόπον διενοήθην τοῦ κακῶσαι ὑμᾶς ἐν τῷ παροργίσαι με τοὺς πατέρας ὑμῶν, λέγει κύριος παντοκράτωρ, καὶ οὐ μετενόησα, [15] οὕτως παρατέταγμαι καὶ διανενόημαι ἐν ταῖς ἡμέραις ταύταις τοῦ καλῶς ποιῆσαι τὴν Ιερουσαλημ καὶ τὸν οἶκον Ιουδα· θαρσεῖτε. [16] οὗτοι οἱ λόγοι, οὓς ποιήσετε· λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ κρίμα εἰρηνικὸν κρίνατε ἐν ταῖς πύλαις

ὑμῶν [17] καὶ ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν καὶ ὅρκον ψευδῆ μὴ ἀγαπᾶτε, διότι ταῦτα πάντα ἐμίσησα, λέγει κύριος παντοκράτωρ. [18] Καὶ ἐγένετο λόγος κύριου παντοκράτορος πρός με λέγων [19] Τάδε λέγει κύριος παντοκράτωρ Νηστεία ἡ τετρὰς καὶ νηστεία ἡ πέμπτη καὶ νηστεία ἡ ἑβδόμη καὶ νηστεία ἡ δεκάτη ἔσονται τῷ οἴκῳ Ιουδα εἰς χαρὰν καὶ εἰς εὐφροσύνην καὶ εἰς ἑορτὰς ἀγαθὰς καὶ εὐφρανθήσεσθε, καὶ τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀγαπήσατε. [20] τάδε λέγει κύριος παντοκράτωρ Ἔτι ἥξουσιν λαοὶ πολλοὶ καὶ κατοικοῦντες πόλεις πολλάς· [21] καὶ συνελεύσονται κατοικοῦντες πέντε πόλεις εἰς μίαν πόλιν λέγοντες Πορευθῶμεν δεηθῆναι τοῦ προσώπου κυρίου καὶ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος· πορεύσομαι κἀγώ. [22] καὶ ἥξουσιν λαοὶ πολλοὶ καὶ ἔθνη πολλὰ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος ἐν Ιερουσαλημ καὶ τοῦ ἐξιλάσκεσθαι τὸ πρόσωπον κυρίου. [23] τάδε λέγει κύριος παντοκράτωρ Ἐν ταῖς ἡμέραις ἐκείναις ἐὰν ἐπιλάβωνται δέκα ἄνδρες ἐκ πασῶν τῶν γλωσσῶν τῶν ἐθνῶν καὶ ἐπιλάβωνται τοῦ κρασπέδου ἀνδρὸς Ιουδαίου λέγοντες Πορευσόμεθα μετὰ σοῦ, διότι ἀκηκόαμεν ὅτι ὁ θεὸς μεθ’ ὑμῶν ἐστιν.

CHAPTER 9

[1] Λῆμμα λόγου κυρίου· ἐν γῇ Σεδραχ καὶ Δαμασκοῦ θυσία αὐτοῦ, διότι κύριος ἐφορᾷ ἀνθρώπους καὶ πάσας φυλὰς τοῦ Ισραηλ. [2] καὶ Εμαθ ἐν τοῖς ὁρίοις αὐτῆς, Τύρος καὶ Σιδών, διότι ἐφρόνησαν σφόδρα. [3] καὶ ᾠκοδόμησεν Τύρος ὀχυρώματα ἑαυτῇ καὶ ἐθησαύρισεν ἀργύριον ὡς χοῦν καὶ συνήγαγεν χρυσίον ὡς πηλὸν ὁδῶν. [4] διὰ τοῦτο κύριος κληρονομήσει αὐτὴν καὶ πατάξει εἰς θάλασσαν δύναμιν αὐτῆς, καὶ αὕτη ἐν πυρὶ καταναλωθήσεται. [5] ὄψεται Ἀσκαλὼν καὶ φοβηθήσεται, καὶ Γάζα καὶ ὀδυνηθήσεται σφόδρα, καὶ Ακκαρων, ὅτι ᾐσχύνθη ἐπὶ τῷ παραπτώματι αὐτῆς· καὶ ἀπολεῖται βασιλεὺς ἐκ Γάζης, καὶ Ἀσκαλὼν οὐ μὴ κατοικηθῇ. [6] καὶ κατοικήσουσιν ἀλλογενεῖς ἐν Ἀζώτῳ, καὶ καθελῶ ὕβριν ἀλλοφύλων. [7] καὶ ἐξαρῶ τὸ αἷμα αὐτῶν ἐκ στόματος αὐτῶν καὶ τὰ βδελύγματα αὐτῶν ἐκ μέσου ὀδόντων αὐτῶν, καὶ ὑπολειφθήσεται καὶ οὗτος τῷ θεῷ ἡμῶν, καὶ ἔσονται ὡς χιλίαρχος ἐν Ιουδα καὶ Ακκαρων ὡς ὁ Ιεβουσαῖος. [8] καὶ ὑποστήσομαι τῷ οἴκῳ μου ἀνάστημα τοῦ μὴ διαπορεύεσθαι μηδὲ ἀνακάμπτειν, καὶ οὐ μὴ ἐπέλθῃ ἐπ᾽ αὐτοὺς οὐκέτι ἐξελαύνων, διότι νῦν ἑώρακα ἐν τοῖς ὀφθαλμοῖς μου. [9] Χαῖρε σφόδρα, θύγατερ Σιων· κήρυσσε, θύγατερ Ιερουσαλημ· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι, δίκαιος καὶ σῴζων αὐτός, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. [10] καὶ ἐξολεθρεύσει ἅρματα ἐξ Εφραιμ καὶ ἵππον ἐξ Ιερουσαλημ, καὶ ἐξολεθρευθήσεται τόξον πολεμικόν, καὶ πλῆθος καὶ εἰρήνη ἐξ ἐθνῶν· καὶ κατάρξει ὑδάτων ἕως θαλάσσης καὶ ποταμῶν διεκβολὰς γῆς. [11] καὶ σὺ ἐν αἵματι διαθήκης ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ. [12] καθήσεσθε ἐν ὀχυρώματι, δέσμιοι τῆς συναγωγῆς, καὶ ἀντὶ μιᾶς ἡμέρας παροικεσίας σου διπλᾶ ἀνταποδώσω σοι· [13] διότι ἐνέτεινά σε, Ιουδα, ἐμαυτῷ τόξον, ἔπλησα τὸν Εφραιμ καὶ ἐπεγερῶ τὰ τέκνα σου, Σιων, ἐπὶ τὰ τέκνα τῶν Ἑλλήνων καὶ ψηλαφήσω σε ὡς ῥομφαίαν μαχητοῦ· [14] καὶ κύριος ἔσται ἐπ᾽ αὐτοὺς καὶ ἐξελεύσεται ὡς ἀστραπὴ βολίς, καὶ κύριος παντοκράτωρ ἐν σάλπιγγι σαλπιεῖ καὶ πορεύσεται ἐν σάλῳ ἀπειλῆς αὐτοῦ. [15] κύριος παντοκράτωρ ὑπερασπιεῖ αὐτῶν, καὶ καταναλώσουσιν αὐτοὺς καὶ καταχώσουσιν αὐτοὺς ἐν λίθοις σφενδόνης καὶ ἐκπίονται αὐτοὺς ὡς οἶνον καὶ πλήσουσιν ὡς φιάλας θυσιαστήριον. [16] καὶ σώσει αὐτοὺς κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὡς πρόβατα λαὸν αὐτοῦ, διότι λίθοι ἅγιοι κυλίονται ἐπὶ τῆς γῆς αὐτοῦ. [17] ὅτι εἴ τι ἀγαθὸν αὐτοῦ καὶ εἴ τι καλὸν παρ᾽ αὐτοῦ, σῖτος νεανίσκοις καὶ οἶνος εὐωδιάζων εἰς παρθένους.

CHAPTER 10

[1] Αἰτεῖσθε ὑετὸν παρὰ κυρίου καθ’ ὥραν πρόιμον καὶ ὄψιμον· κύριος ἐποίησεν φαντασίας, καὶ ὑετὸν χειμερινὸν δώσει αὐτοῖς, ἑκάστῳ βοτάνην ἐν ἀγρῷ. [2] διότι οἱ ἀποφθεγγόμενοι ἐλάλησαν κόπους, καὶ οἱ μάντεις ὁράσεις ψευδεῖς, καὶ τὰ ἐνύπνια ψευδῆ ἐλάλουν, μάταια παρεκάλουν· διὰ τοῦτο ἐξήρθησαν ὡς πρόβατα καὶ ἐκακώθησαν, διότι οὐκ ἦν ἴασις. [3] ἐπὶ τοὺς ποιμένας παρωξύνθη ὁ θυμός μου, καὶ ἐπὶ τοὺς ἀμνοὺς ἐπισκέψομαι· καὶ ἐπισκέψεται κύριος ὁ θεὸς ὁ παντοκράτωρ τὸ ποίμνιον αὐτοῦ τὸν οἶκον Ιουδα καὶ τάξει αὐτοὺς ὡς ἵππον εὐπρεπῆ αὐτοῦ ἐν πολέμῳ. [4] καὶ ἐξ αὐτοῦ ἐπέβλεψεν καὶ ἐξ αὐτοῦ ἔταξεν, καὶ ἐξ αὐτοῦ τόξον ἐν θυμῷ· ἐξ αὐτοῦ ἐξελεύσεται πᾶς ὁ ἐξελαύνων ἐν τῷ αὐτῷ. [5] καὶ ἔσονται ὡς μαχηταὶ πατοῦντες πηλὸν ἐν ταῖς ὁδοῖς ἐν πολέμῳ καὶ παρατάξονται, διότι κύριος μετ’ αὐτῶν, καὶ καταισχυνθήσονται ἀναβάται ἵππων. [6] καὶ κατισχύσω τὸν οἶκον Ιουδα καὶ τὸν οἶκον Ιωσηφ σώσω καὶ κατοικιῶ αὐτούς, ὅτι ἠγάπησα αὐτούς, καὶ ἔσονται ὃν τρόπον οὐκ ἀπεστρεψάμην αὐτούς, διότι ἐγὼ κύριος ὁ θεὸς αὐτῶν καὶ ἐπακούσομαι αὐτοῖς. [7] καὶ ἔσονται ὡς μαχηταὶ τοῦ Εφραιμ, καὶ χαρήσεται ἡ καρδία αὐτῶν ὡς ἐν οἴνῳ· καὶ τὰ τέκνα αὐτῶν ὄψονται καὶ εὐφρανθήσονται, καὶ χαρεῖται ἡ καρδία αὐτῶν ἐπὶ τῷ κυρίῳ. [8] σημανῶ αὐτοῖς καὶ εἰσδέξομαι αὐτούς, διότι λυτρώσομαι αὐτούς, καὶ πληθυνθήσονται καθότι ἦσαν πολλοί· [9] καὶ σπερῶ αὐτοὺς ἐν λαοῖς, καὶ οἱ μακρὰν μνησθήσονταί μου, ἐκθρέψουσιν τὰ τέκνα αὐτῶν καὶ ἐπιστρέψουσιν. [10] καὶ ἐπιστρέψω αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἐξ Ἀσσυρίων εἰσδέξομαι αὐτοὺς καὶ εἰς τὴν Γαλααδῖτιν καὶ εἰς τὸν Λίβανον εἰσάξω αὐτούς, καὶ οὐ μὴ ὑπολειφθῇ ἐξ αὐτῶν οὐδὲ εἷς· [11] καὶ διελεύσονται ἐν θαλάσσῃ στενῇ καὶ πατάξουσιν ἐν θαλάσσῃ κύματα, καὶ ξηρανθήσεται πάντα τὰ βάθη ποταμῶν, καὶ ἀφαιρεθήσεται πᾶσα ὕβρις Ἀσσυρίων, καὶ σκῆπτρον Αἰγύπτου περιαιρεθήσεται. [12] καὶ κατισχύσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ ἐν τῷ ὀνόματι αὐτοῦ κατακαυχήσονται, λέγει κύριος.

CHAPTER 11

[1] Διάνοιξον, ὁ Λίβανος, τὰς θύρας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου· [2] ὀλολυξάτω πίτυς, διότι πέπτωκεν κέδρος, ὅτι μεγάλως μεγιστᾶνες ἐταλαιπώρησαν· ὀλολύξατε, δρύες τῆς Βασανίτιδος, ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος. [3] φωνὴ θρηνούντων ποιμένων, ὅτι τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν· φωνὴ ὠρυομένων λεόντων, ὅτι τεταλαιπώρηκεν τὸ φρύαγμα τοῦ Ιορδάνου. [4] τάδε λέγει κύριος παντοκράτωρ Ποιμαίνετε τὰ πρόβατα τῆς σφαγῆς, [5] ἃ οἱ κτησάμενοι κατέσφαζον καὶ οὐ μετεμέλοντο, καὶ οἱ πωλοῦντες αὐτὰ ἔλεγον Εὐλογητὸς κύριος καὶ πεπλουτήκαμεν, καὶ οἱ ποιμένες αὐτῶν οὐκ ἔπασχον οὐδὲν ἐπ᾽ αὐτοῖς. [6] διὰ τοῦτο οὐ φείσομαι οὐκέτι ἐπὶ τοὺς κατοικοῦντας τὴν γῆν, λέγει κύριος, καὶ ἰδοὺ ἐγὼ παραδίδωμι τοὺς ἀνθρώπους ἕκαστον εἰς χεῖρας τοῦ πλησίον αὐτοῦ καὶ εἰς χεῖρας βασιλέως αὐτοῦ, καὶ κατακόψουσιν τὴν γῆν, καὶ οὐ μὴ ἐξέλωμαι ἐκ χειρὸς αὐτῶν. [7] καὶ ποιμανῶ τὰ πρόβατα τῆς σφαγῆς εἰς τὴν Χαναανῖτιν· καὶ λήμψομαι ἐμαυτῷ δύο ῥάβδους – τὴν μίαν ἐκάλεσα Κάλλος καὶ τὴν ἑτέραν ἐκάλεσα Σχοίνισμα – καὶ ποιμανῶ τὰ πρόβατα. [8] καὶ ἐξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἑνί, καὶ βαρυνθήσεται ἡ ψυχή μου ἐπ᾽ αὐτούς, καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύοντο ἐπ᾽ ἐμέ. [9] καὶ εἶπα Οὐ ποιμανῶ ὑμᾶς· τὸ ἀποθνῇσκον ἀποθνῃσκέτω, καὶ τὸ ἐκλεῖπον ἐκλειπέτω, καὶ τὰ κατάλοιπα κατεσθιέτωσαν ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ. [10] καὶ λήμψομαι τὴν ῥάβδον μου τὴν καλὴν καὶ ἀπορρίψω αὐτὴν τοῦ διασκεδάσαι τὴν διαθήκην μου, ἣν διεθέμην πρὸς πάντας τοὺς λαούς· [11] καὶ διασκεδασθήσεται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ γνώσονται οἱ Χαναναῖοι τὰ πρόβατα τὰ φυλασσόμενα, διότι λόγος κυρίου ἐστίν. [12] καὶ ἐρῶ πρὸς αὐτούς Εἰ καλὸν ἐνώπιον ὑμῶν ἐστιν, δότε στήσαντες τὸν μισθόν μου ἢ ἀπείπασθε· καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς. [13] καὶ εἶπεν κύριος πρός με Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον. [14] καὶ ἀπέρριψα τὴν ῥάβδον τὴν δευτέραν, τὸ Σχοίνισμα, τοῦ διασκεδάσαι τὴν κατάσχεσιν ἀνὰ μέσον Ιουδα καὶ ἀνὰ μέσον τοῦ Ισραηλ. [15] Καὶ εἶπεν κύριος πρός με Ἔτι λαβὲ σεαυτῷ σκεύη ποιμενικὰ ποιμένος ἀπείρου. [16] διότι ἰδοὺ ἐγὼ ἐξεγείρω ποιμένα ἐπὶ τὴν γῆν· τὸ ἐκλιμπάνον οὐ μὴ ἐπισκέψηται καὶ τὸ διεσκορπισμένον οὐ μὴ ζητήσῃ καὶ τὸ συντετριμμένον οὐ μὴ ἰάσηται καὶ τὸ ὁλόκληρον οὐ μὴ κατευθύνῃ καὶ τὰ κρέα τῶν ἐκλεκτῶν καταφάγεται καὶ τοὺς ἀστραγάλους αὐτῶν ἐκστρέψει. [17] ὦ οἱ ποιμαίνοντες τὰ μάταια

καὶ οἱ καταλελοιπότες τὰ πρόβατα· μάχαιρα ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὸν ὀφθαλμὸν τὸν δεξιὸν αὐτοῦ· ὁ βραχίων αὐτοῦ ξηραινόμενος ξηρανθήσεται, καὶ ὁ ὀφθαλμὸς ὁ δεξιὸς αὐτοῦ ἐκτυφλούμενος ἐκτυφλωθήσεται.

CHAPTER 12

[1] Λῆμμα λόγου κυρίου ἐπὶ τὸν Ισραηλ· λέγει κύριος ἐκτείνων οὐρανὸν καὶ θεμελιῶν γῆν καὶ πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ [2] Ἰδοὺ ἐγὼ τίθημι τὴν Ιερουσαλημ ὡς πρόθυρα σαλευόμενα πᾶσι τοῖς λαοῖς κύκλῳ, καὶ ἐν τῇ Ιουδαίᾳ ἔσται περιοχὴ ἐπὶ Ιερουσαλημ. [3] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ιερουσαλημ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίξεται, καὶ ἐπισυναχθήσονται ἐπ᾽ αὐτὴν πάντα τὰ ἔθνη τῆς γῆς. [4] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, πατάξω πάντα ἵππον ἐν ἐκστάσει καὶ τὸν ἀναβάτην αὐτοῦ ἐν παραφρονήσει, ἐπὶ δὲ τὸν οἶκον Ιουδα διανοίξω τοὺς ὀφθαλμούς μου καὶ πάντας τοὺς ἵππους τῶν λαῶν πατάξω ἐν ἀποτυφλώσει. [5] καὶ ἐροῦσιν οἱ χιλίαρχοι Ιουδα ἐν ταῖς καρδίαις αὐτῶν Εὑρήσομεν ἑαυτοῖς τοὺς κατοικοῦντας Ιερουσαλημ ἐν κυρίῳ παντοκράτορι θεῷ αὐτῶν. [6] ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τοὺς χιλιάρχους Ιουδα ὡς δαλὸν πυρὸς ἐν ξύλοις καὶ ὡς λαμπάδα πυρὸς ἐν καλάμῃ, καὶ καταφάγονται ἐκ δεξιῶν καὶ ἐξ εὐωνύμων πάντας τοὺς λαοὺς κυκλόθεν, καὶ κατοικήσει Ιερουσαλημ ἔτι καθ᾽ ἑαυτήν. [7] καὶ σώσει κύριος τὰ σκηνώματα Ιουδα καθὼς ἀπ᾽ ἀρχῆς, ὅπως μὴ μεγαλύνηται καύχημα οἴκου Δαυιδ καὶ ἔπαρσις τῶν κατοικούντων Ιερουσαλημ ἐπὶ τὸν Ιουδαν. [8] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπερασπιεῖ κύριος ὑπὲρ τῶν κατοικούντων Ιερουσαλημ, καὶ ἔσται ὁ ἀσθενῶν ἐν αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς οἶκος Δαυιδ, ὁ δὲ οἶκος Δαυιδ ὡς οἶκος θεοῦ, ὡς ἄγγελος κυρίου ἐνώπιον αὐτῶν. [9] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ζητήσω τοῦ ἐξᾶραι πάντα τὰ ἔθνη τὰ ἐπερχόμενα ἐπὶ Ιερουσαλημ. [10] καὶ ἐκχεῶ ἐπὶ τὸν οἶκον Δαυιδ καὶ ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ πνεῦμα χάριτος καὶ οἰκτιρμοῦ, καὶ ἐπιβλέψονται πρός με ἀνθ᾽ ὧν κατωρχήσαντο καὶ κόψονται ἐπ᾽ αὐτὸν κοπετὸν ὡς ἐπ᾽ ἀγαπητὸν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ. [11] ἐν τῇ ἡμέρᾳ ἐκείνῃ μεγαλυνθήσεται ὁ κοπετὸς ἐν Ιερουσαλημ ὡς κοπετὸς ῥοῶνος ἐν πεδίῳ ἐκκοπτομένου, [12] καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς, φυλὴ καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς, φυλὴ οἴκου Δαυιδ καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς, φυλὴ οἴκου Ναθαν καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς, [13] φυλὴ οἴκου Λευι καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς, φυλὴ τοῦ Συμεων καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς, [14] πᾶσαι αἱ φυλαὶ αἱ ὑπολελειμμέναι φυλὴ καθ᾽ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ᾽ ἑαυτάς.

CHAPTER 13

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται πᾶς τόπος διανοιγόμενος ἐν τῷ οἴκῳ Δαυιδ. [2] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, ἐξολεθρεύσω τὰ ὀνόματα τῶν εἰδώλων ἀπὸ τῆς γῆς, καὶ οὐκέτι ἔσται αὐτῶν μνεία· καὶ τοὺς ψευδοπροφήτας καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρῶ ἀπὸ τῆς γῆς. [3] καὶ ἔσται ἐὰν προφητεύσῃ ἄνθρωπος ἔτι, καὶ ἐρεῖ πρὸς αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτόν Οὐ ζήσῃ, ὅτι ψευδῆ ἐλάλησας ἐπ᾽ ὀνόματι κυρίου· καὶ συμποδιοῦσιν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτὸν ἐν τῷ προφητεύειν αὐτόν. [4] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταισχυνθήσονται οἱ προφῆται, ἕκαστος ἐκ τῆς ὁράσεως αὐτοῦ ἐν τῷ προφητεύειν αὐτόν, καὶ ἐνδύσονται δέρριν τριχίνην ἀνθ᾽ ὧν ἐψεύσαντο. [5] καὶ ἐρεῖ Οὔκ εἰμι προφήτης ἐγώ, διότι ἄνθρωπος ἐργαζόμενος τὴν γῆν ἐγώ εἰμι, ὅτι ἄνθρωπος ἐγέννησέν με ἐκ νεότητός μου. [6] καὶ ἐρῶ πρὸς αὐτόν Τί αἱ πληγαὶ αὗται ἀνὰ μέσον τῶν χειρῶν σου; καὶ ἐρεῖ Ἃς ἐπλήγην ἐν τῷ οἴκῳ τῷ ἀγαπητῷ μου. [7] Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ᾽ ἄνδρα πολίτην μου, λέγει κύριος παντοκράτωρ· πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα, καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας. [8] καὶ ἔσται ἐν πάσῃ τῇ γῇ, λέγει κύριος, τὰ δύο μέρη ἐξολεθρευθήσεται καὶ ἐκλείψει, τὸ δὲ τρίτον ὑπολειφθήσεται ἐν αὐτῇ· [9] καὶ διάξω τὸ τρίτον διὰ πυρὸς καὶ πυρώσω αὐτούς, ὡς πυροῦται τὸ ἀργύριον, καὶ δοκιμῶ αὐτούς, ὡς δοκιμάζεται τὸ χρυσίον· αὐτὸς ἐπικαλέσεται τὸ ὄνομά μου, κἀγὼ ἐπακούσομαι αὐτῷ καὶ ἐρῶ Λαός μου οὗτός ἐστιν, καὶ αὐτὸς ἐρεῖ Κύριος ὁ θεός μου.

CHAPTER 14

[1] Ἰδοὺ ἡμέραι ἔρχονται τοῦ κυρίου, καὶ διαμερισθήσεται τὰ σκῦλά σου ἐν σοί. [2] καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ιερουσαλημ εἰς πόλεμον, καὶ ἁλώσεται ἡ πόλις, καὶ διαρπαγήσονται αἱ οἰκίαι, καὶ αἱ γυναῖκες μολυνθήσονται, καὶ ἐξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἰχμαλωσίᾳ, οἱ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἐξολεθρευθῶσιν ἐκ τῆς πόλεως. [3] καὶ ἐξελεύσεται κύριος καὶ παρατάξεται ἐν τοῖς ἔθνεσιν ἐκείνοις καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου. [4] καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος τῶν ἐλαιῶν τὸ κατέναντι Ιερουσαλημ ἐξ ἀνατολῶν· καὶ σχισθήσεται τὸ ὄρος τῶν ἐλαιῶν, τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ ἥμισυ αὐτοῦ πρὸς θάλασσαν, χάος μέγα σφόδρα· καὶ κλινεῖ τὸ ἥμισυ τοῦ ὄρους πρὸς βορρᾶν καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον. [5] καὶ ἐμφραχθήσεται φάραγξ ὀρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ιασολ καὶ ἐμφραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ σεισμοῦ ἐν ἡμέραις Οζιου βασιλέως Ιουδα· καὶ ἥξει κύριος ὁ θεός μου καὶ πάντες οἱ ἅγιοι μετ᾽ αὐτοῦ. [6] ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς καὶ ψῦχος καὶ πάγος· [7] ἔσται μίαν ἡμέραν, καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ, καὶ οὐχ ἡμέρα καὶ οὐ νύξ, καὶ πρὸς ἑσπέραν ἔσται φῶς. [8] καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσεται ὕδωρ ζῶν ἐξ Ιερουσαλημ, τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἐν θέρει καὶ ἐν ἔαρι ἔσται οὕτως. [9] καὶ ἔσται κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν· ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος εἷς καὶ τὸ ὄνομα αὐτοῦ ἕν. [10] κυκλῶν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον ἀπὸ Γαβε ἕως Ρεμμων κατὰ νότον Ιερουσαλημ· Ραμα δὲ ἐπὶ τόπου μενεῖ ἀπὸ τῆς πύλης Βενιαμιν ἕως τοῦ τόπου τῆς πύλης τῆς πρώτης, ἕως τῆς πύλης τῶν γωνιῶν καὶ ἕως τοῦ πύργου Ανανεηλ, ἕως τῶν ὑποληνίων τοῦ βασιλέως. [11] κατοικήσουσιν ἐν αὐτῇ, καὶ οὐκ ἔσται ἀνάθεμα ἔτι, καὶ κατοικήσει Ιερουσαλημ πεποιθότως. [12] Καὶ αὕτη ἔσται ἡ πτῶσις, ἣν κόψει κύριος πάντας τοὺς λαούς, ὅσοι ἐπεστράτευσαν ἐπὶ Ιερουσαλημ· τακήσονται αἱ σάρκες αὐτῶν ἑστηκότων αὐτῶν ἐπὶ τοὺς πόδας αὐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτῶν ῥυήσονται ἐκ τῶν ὀπῶν αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν τακήσεται ἐν τῷ στόματι αὐτῶν. [13] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκστασις κυρίου ἐπ᾽ αὐτοὺς μεγάλη, καὶ ἐπιλήμψονται ἕκαστος τῆς χειρὸς τοῦ πλησίον αὐτοῦ, καὶ συμπλακήσεται ἡ χεὶρ αὐτοῦ πρὸς χεῖρα τοῦ πλησίον αὐτοῦ. [14] καὶ ὁ Ιουδας παρατάξεται ἐν Ιερουσαλημ καὶ συνάξει τὴν ἰσχὺν πάντων τῶν λαῶν κυκλόθεν, χρυσίον καὶ ἀργύριον καὶ ἱματισμὸν εἰς πλῆθος σφόδρα. [15] καὶ αὕτη ἔσται ἡ πτῶσις τῶν ἵππων καὶ τῶν ἡμιόνων

καὶ τῶν καμήλων καὶ τῶν ὄνων καὶ πάντων τῶν κτηνῶν τῶν ὄντων ἐν ταῖς παρεμβολαῖς ἐκείναις κατὰ τὴν πτῶσιν ταύτην. [16] καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ιερουσαλημ, καὶ ἀναβήσονται κατ᾽ ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ τοῦ ἑορτάζειν τὴν ἑορτὴν τῆς σκηνοπηγίας. [17] καὶ ἔσται ὅσοι ἐὰν μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς Ιερουσαλημ τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι, καὶ οὗτοι ἐκείνοις προστεθήσονται. [18] ἐὰν δὲ φυλὴ Αἰγύπτου μὴ ἀναβῇ μηδὲ ἔλθῃ ἐκεῖ, καὶ ἐπὶ τούτοις ἔσται ἡ πτῶσις, ἣν πατάξει κύριος πάντα τὰ ἔθνη, ὅσα ἐὰν μὴ ἀναβῇ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας. [19] αὕτη ἔσται ἡ ἁμαρτία Αἰγύπτου καὶ ἡ ἁμαρτία πάντων τῶν ἐθνῶν, ὅσα ἂν μὴ ἀναβῇ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας. [20] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται τὸ ἐπὶ τὸν χαλινὸν τοῦ ἵππου ἅγιον τῷ κυρίῳ παντοκράτορι, καὶ ἔσονται οἱ λέβητες οἱ ἐν τῷ οἴκῳ κυρίου ὡς φιάλαι πρὸ προσώπου τοῦ θυσιαστηρίου, [21] καὶ ἔσται πᾶς λέβης ἐν Ιερουσαλημ καὶ ἐν τῷ Ιουδα ἅγιον τῷ κυρίῳ παντοκράτορι· καὶ ἥξουσιν πάντες οἱ θυσιάζοντες καὶ λήμψονται ἐξ αὐτῶν καὶ ἑψήσουσιν ἐν αὐτοῖς. καὶ οὐκ ἔσται Χαναναῖος οὐκέτι ἐν τῷ οἴκῳ κυρίου παντοκράτορος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Malachi

CHAPTER 1

[1] Λῆμμα λόγου κυρίου ἐπὶ τὸν Ισραηλ ἐν χειρὶ ἀγγέλου αὐτοῦ· θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν. [2] Ἠγάπησα ὑμᾶς, λέγει κύριος. καὶ εἴπατε Ἐν τίνι ἠγάπησας ἡμᾶς; οὐκ ἀδελφὸς ἦν Ησαυ τοῦ Ιακωβ; λέγει κύριος· καὶ ἠγάπησα τὸν Ιακωβ, [3] τὸν δὲ Ησαυ ἐμίσησα καὶ ἔταξα τὰ ὅρια αὐτοῦ εἰς ἀφανισμὸν καὶ τὴν κληρονομίαν αὐτοῦ εἰς δόματα ἐρήμου. [4] διότι ἐρεῖ ἡ Ιδουμαία Κατέστραπται, καὶ ἐπιστρέψωμεν καὶ ἀνοικοδομήσωμεν τὰς ἐρήμους· τάδε λέγει κύριος παντοκράτωρ Αὐτοὶ οἰκοδομήσουσιν, καὶ ἐγὼ καταστρέψω· καὶ ἐπικληθήσεται αὐτοῖς ὅρια ἀνομίας καὶ λαὸς ἐφ᾽ ὃν παρατέτακται κύριος ἕως αἰῶνος. [5] καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται, καὶ ὑμεῖς ἐρεῖτε Ἐμεγαλύνθη κύριος ὑπεράνω τῶν ὁρίων τοῦ Ισραηλ. [6] Υἱὸς δοξάζει πατέρα καὶ δοῦλος τὸν κύριον αὐτοῦ. καὶ εἰ πατήρ εἰμι ἐγώ, ποῦ ἐστιν ἡ δόξα μου; καὶ εἰ κύριός εἰμι ἐγώ, ποῦ ἐστιν ὁ φόβος μου; λέγει κύριος παντοκράτωρ. ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες τὸ ὄνομά μου· καὶ εἴπατε Ἐν τίνι ἐφαυλίσαμεν τὸ ὄνομά σου; [7] προσάγοντες πρὸς τὸ θυσιαστήριόν μου ἄρτους ἠλισγημένους. καὶ εἴπατε Ἐν τίνι ἠλισγήσαμεν αὐτούς; ἐν τῷ λέγειν ὑμᾶς Τράπεζα κυρίου ἐξουδενωμένη ἐστὶν καὶ τὰ ἐπιτιθέμενα βρώματα ἐξουδενωμένα. [8] διότι ἐὰν προσαγάγητε τυφλὸν εἰς θυσίαν, οὐ κακόν; καὶ ἐὰν προσαγάγητε χωλὸν ἢ ἄρρωστον, οὐ κακόν; προσάγαγε δὴ αὐτὸ τῷ ἡγουμένῳ σου, εἰ προσδέξεταί αὐτό, εἰ λήμψεταί πρόσωπόν σου, λέγει κύριος παντοκράτωρ. [9] καὶ νῦν ἐξιλάσκεσθε τὸ πρόσωπον τοῦ θεοῦ ὑμῶν καὶ δεήθητε αὐτοῦ· ἐν χερσὶν ὑμῶν γέγονεν ταῦτα· εἰ λήμψομαι ἐξ ὑμῶν πρόσωπα ὑμῶν; λέγει κύριος παντοκράτωρ. [10] διότι καὶ ἐν ὑμῖν συγκλεισθήσονται θύραι, καὶ οὐκ ἀνάψετε τὸ θυσιαστήριόν μου δωρεάν· οὐκ ἔστιν μου θέλημα ἐν ὑμῖν, λέγει κύριος παντοκράτωρ, καὶ θυσίαν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν. [11] διότι ἀπ᾽ ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου καὶ θυσία καθαρά, διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν, λέγει κύριος παντοκράτωρ. [12] ὑμεῖς δὲ βεβηλοῦτε αὐτὸ ἐν τῷ λέγειν ὑμᾶς Τράπεζα κυρίου ἠλισγημένη ἐστίν, καὶ τὰ ἐπιτιθέμενα ἐξουδένωνται βρώματα αὐτοῦ. [13] καὶ εἴπατε Ταῦτα ἐκ κακοπαθείας ἐστίν, καὶ ἐξεφύσησα αὐτὰ λέγει κύριος παντοκράτωρ· καὶ εἰσεφέρετε ἁρπάγματα καὶ τὰ χωλὰ καὶ τὰ ἐνοχλούμενα· καὶ ἐὰν φέρητε τὴν θυσίαν, εἰ προσδέξομαι αὐτὰ ἐκ τῶν χειρῶν ὑμῶν; λέγει κύριος παντοκράτωρ. [14] καὶ ἐπικατάρατος ὃς ἦν δυνατὸς καὶ ὑπῆρχεν ἐν τῷ ποιμνίῳ αὐτοῦ ἄρσεν καὶ εὐχὴ αὐτοῦ ἐπ᾽ αὐτῷ καὶ θύει

διεφθαρμένον τῷ κυρίῳ· διότι βασιλεὺς μέγας ἐγώ εἰμι, λέγει κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου ἐπιφανὲς ἐν τοῖς ἔθνεσιν.

CHAPTER 2

[1] Καὶ νῦν ἡ ἐντολὴ αὕτη πρὸς ὑμᾶς, οἱ ἱερεῖς· [2] ἐὰν μὴ ἀκούσητε, καὶ ἐὰν μὴ θῆσθε εἰς τὴν καρδίαν ὑμῶν τοῦ δοῦναι δόξαν τῷ ὀνόματί μου, λέγει κύριος παντοκράτωρ, καὶ ἐξαποστελῶ ἐφ' ὑμᾶς τὴν κατάραν καὶ ἐπικαταράσομαι τὴν εὐλογίαν ὑμῶν καὶ καταράσομαι αὐτήν· καὶ διασκεδάσω τὴν εὐλογίαν ὑμῶν, καὶ οὐκ ἔσται ἐν ὑμῖν, ὅτι ὑμεῖς οὐ τίθεσθε εἰς τὴν καρδίαν ὑμῶν. [3] ἰδοὺ ἐγὼ ἀφορίζω ὑμῖν τὸν ὦμον καὶ σκορπιῶ ἤνυστρον ἐπὶ τὰ πρόσωπα ὑμῶν, ἤνυστρον ἑορτῶν ὑμῶν, καὶ λήμψομαι ὑμᾶς εἰς τὸ αὐτό· [4] καὶ ἐπιγνώσεσθε διότι ἐγὼ ἐξαπέσταλκα πρὸς ὑμᾶς τὴν ἐντολὴν ταύτην τοῦ εἶναι τὴν διαθήκην μου πρὸς τοὺς Λευίτας, λέγει κύριος παντοκράτωρ. [5] ἡ διαθήκη μου ἦν μετ' αὐτοῦ τῆς ζωῆς καὶ τῆς εἰρήνης, καὶ ἔδωκα αὐτῷ ἐν φόβῳ φοβεῖσθαί με καὶ ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν. [6] νόμος ἀληθείας ἦν ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὑρέθη ἐν χείλεσιν αὐτοῦ· ἐν εἰρήνῃ κατευθύνων ἐπορεύθη μετ' ἐμοῦ καὶ πολλοὺς ἐπέστρεψεν ἀπὸ ἀδικίας. [7] ὅτι χείλη ἱερέως φυλάξεται γνῶσιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐτοῦ, διότι ἄγγελος κυρίου παντοκράτορός ἐστιν. [8] ὑμεῖς δὲ ἐξεκλίνατε ἐκ τῆς ὁδοῦ καὶ πολλοὺς ἠσθενήσατε ἐν νόμῳ, διεφθείρατε τὴν διαθήκην τοῦ Λευι, λέγει κύριος παντοκράτωρ. [9] κἀγὼ δέδωκα ὑμᾶς ἐξουδενωμένους καὶ παρειμένους εἰς πάντα τὰ ἔθνη, ἀνθ' ὧν ὑμεῖς οὐκ ἐφυλάξασθε τὰς ὁδούς μου, ἀλλὰ ἐλαμβάνετε πρόσωπα ἐν νόμῳ. [10] Οὐχὶ θεὸς εἷς ἔκτισεν ὑμᾶς; οὐχὶ πατὴρ εἷς πάντων ὑμῶν; τί ὅτι ἐγκατελίπετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ βεβηλῶσαι τὴν διαθήκην τῶν πατέρων ὑμῶν; [11] ἐγκατελείφθη Ιουδας, καὶ βδέλυγμα ἐγένετο ἐν τῷ Ισραηλ καὶ ἐν Ιερουσαλημ, διότι ἐβεβήλωσεν Ιουδας τὰ ἅγια κυρίου, ἐν οἷς ἠγάπησεν, καὶ ἐπετήδευσεν εἰς θεοὺς ἀλλοτρίους. [12] ἐξολεθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιοῦντα ταῦτα, ἕως καὶ ταπεινωθῇ ἐκ σκηνωμάτων Ιακωβ καὶ ἐκ προσαγόντων θυσίαν τῷ κυρίῳ παντοκράτορι. [13] καὶ ταῦτα, ἃ ἐμίσουν, ἐποιεῖτε· ἐκαλύπτετε δάκρυσιν τὸ θυσιαστήριον κυρίου καὶ κλαυθμῷ καὶ στεναγμῷ ἐκ κόπων. ἔτι ἄξιον ἐπιβλέψαι εἰς θυσίαν ἢ λαβεῖν δεκτὸν ἐκ τῶν χειρῶν ὑμῶν; [14] καὶ εἴπατε Ἕνεκεν τίνος; ὅτι κύριος διεμαρτύρατο ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον γυναικὸς νεότητός σου, ἣν ἐγκατέλιπες, καὶ αὐτὴ κοινωνός σου καὶ γυνὴ διαθήκης σου. [15] καὶ οὐκ ἄλλος ἐποίησεν, καὶ ὑπόλειμμα πνεύματος αὐτοῦ. καὶ εἴπατε Τί ἄλλο ἀλλ' ἢ σπέρμα ζητεῖ ὁ θεός; καὶ φυλάξασθε ἐν τῷ πνεύματι ὑμῶν, καὶ γυναῖκα νεότητός σου μὴ ἐγκαταλίπῃς· [16] ἀλλὰ ἐὰν μισήσας ἐξαποστείλῃς, λέγει κύριος ὁ θεὸς τοῦ Ισραηλ, καὶ καλύψει ἀσέβεια ἐπὶ τὰ ἐνθυμήματά σου, λέγει κύριος

παντοκράτωρ. καὶ φυλάξασθε ἐν τῷ πνεύματι ὑμῶν καὶ οὐ μὴ ἐγκαταλίπητε. [17] Οἱ παροξύνοντες τὸν θεὸν ἐν τοῖς λόγοις ὑμῶν καὶ εἴπατε Ἐν τίνι παρωξύναμεν αὐτόν; ἐν τῷ λέγειν ὑμᾶς Πᾶς ποιῶν πονηρόν, καλὸν ἐνώπιον κυρίου, καὶ ἐν αὐτοῖς αὐτὸς εὐδόκησεν· καί Ποῦ ἐστιν ὁ θεὸς τῆς δικαιοσύνης;

CHAPTER 3

[1] ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θέλετε· ἰδοὺ ἔρχεται, λέγει κύριος παντοκράτωρ. [2] καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ; ἢ τίς ὑποστήσεται ἐν τῇ ὀπτασίᾳ αὐτοῦ; διότι αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου καὶ ὡς πόα πλυνόντων. [3] καὶ καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον· καὶ καθαρίσει τοὺς υἱοὺς Λευι καὶ χεεῖ αὐτοὺς ὡς τὸ χρυσίον καὶ ὡς τὸ ἀργύριον· καὶ ἔσονται τῷ κυρίῳ προσάγοντες θυσίαν ἐν δικαιοσύνῃ. [4] καὶ ἀρέσει τῷ κυρίῳ θυσία Ιουδα καὶ Ιερουσαλημ καθὼς αἱ ἡμέραι τοῦ αἰῶνος καὶ καθὼς τὰ ἔτη τὰ ἔμπροσθεν. [5] καὶ προσάξω πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τὰς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ καὶ τοὺς καταδυναστεύοντας χήραν καὶ τοὺς κονδυλίζοντας ὀρφανοὺς καὶ τοὺς ἐκκλίνοντας κρίσιν προσηλύτου καὶ τοὺς μὴ φοβουμένους με, λέγει κύριος παντοκράτωρ. [6] Διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἠλλοίωμαι· καὶ ὑμεῖς, υἱοὶ Ιακωβ, οὐκ ἀπέχεσθε [7] ἀπὸ τῶν ἀδικιῶν τῶν πατέρων ὑμῶν, ἐξεκλίνατε νόμιμά μου καὶ οὐκ ἐφυλάξασθε. ἐπιστρέψατε πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει κύριος παντοκράτωρ. καὶ εἴπατε Ἐν τίνι ἐπιστρέψωμεν; [8] εἰ πτερνιεῖ ἄνθρωπος θεόν; διότι ὑμεῖς πτερνίζετέ με. καὶ ἐρεῖτε Ἐν τίνι ἐπτερνίκαμέν σε; ὅτι τὰ ἐπιδέκατα καὶ αἱ ἀπαρχαὶ μεθ᾽ ὑμῶν εἰσιν· [9] καὶ ἀποβλέποντες ὑμεῖς ἀποβλέπετε, καὶ ἐμὲ ὑμεῖς πτερνίζετε· τὸ ἔθνος συνετελέσθη. [10] καὶ εἰσηνέγκατε πάντα τὰ ἐκφόρια εἰς τοὺς θησαυρούς, καὶ ἐν τῷ οἴκῳ αὐτοῦ ἔσται ἡ διαρπαγὴ αὐτοῦ. ἐπισκέψασθε δὴ ἐν τούτῳ, λέγει κύριος παντοκράτωρ, ἐὰν μὴ ἀνοίξω ὑμῖν τοὺς καταρράκτας τοῦ οὐρανοῦ καὶ ἐκχεῶ ὑμῖν τὴν εὐλογίαν μου ἕως τοῦ ἱκανωθῆναι· [11] καὶ διαστελῶ ὑμῖν εἰς βρῶσιν καὶ οὐ μὴ διαφθείρω ὑμῶν τὸν καρπὸν τῆς γῆς, καὶ οὐ μὴ ἀσθενήσῃ ὑμῶν ἡ ἄμπελος ἡ ἐν τῷ ἀγρῷ, λέγει κύριος παντοκράτωρ. [12] καὶ μακαριοῦσιν ὑμᾶς πάντα τὰ ἔθνη, διότι ἔσεσθε ὑμεῖς γῆ θελητή, λέγει κύριος παντοκράτωρ. [13] Ἐβαρύνατε ἐπ᾽ ἐμὲ τοὺς λόγους ὑμῶν, λέγει κύριος, καὶ εἴπατε Ἐν τίνι κατελαλήσαμεν κατὰ σοῦ; [14] εἴπατε Μάταιος ὁ δουλεύων θεῷ, καὶ τί πλέον ὅτι ἐφυλάξαμεν τὰ φυλάγματα αὐτοῦ καὶ διότι ἐπορεύθημεν ἱκέται πρὸ προσώπου κυρίου παντοκράτορος; [15] καὶ νῦν ἡμεῖς μακαρίζομεν ἀλλοτρίους, καὶ ἀνοικοδομοῦνται πάντες ποιοῦντες ἄνομα καὶ ἀντέστησαν θεῷ καὶ ἐσώθησαν. [16] Ταῦτα κατελάλησαν οἱ φοβούμενοι τὸν κύριον, ἕκαστος

πρὸς τὸν πλησίον αὐτοῦ· καὶ προσέσχεν κύριος καὶ εἰσήκουσεν καὶ ἔγραψεν βιβλίον μνημοσύνου ἐνώπιον αὐτοῦ τοῖς φοβουμένοις τὸν κύριον καὶ εὐλαβουμένοις τὸ ὄνομα αὐτοῦ. [17] καὶ ἔσονταί μοι, λέγει κύριος παντοκράτωρ, εἰς ἡμέραν, ἣν ἐγὼ ποιῶ εἰς περιποίησιν, καὶ αἱρετιῶ αὐτοὺς ὃν τρόπον αἱρετίζει ἄνθρωπος τὸν υἱὸν αὐτοῦ τὸν δουλεύοντα αὐτῷ. [18] καὶ ἐπιστραφήσεσθε καὶ ὄψεσθε ἀνὰ μέσον δικαίου καὶ ἀνὰ μέσον ἀνόμου καὶ ἀνὰ μέσον τοῦ δουλεύοντος θεῷ καὶ τοῦ μὴ δουλεύοντος.

CHAPTER 4

[1] διότι ἰδοὺ ἡμέρα κυρίου ἔρχεται καιομένη ὡς κλίβανος καὶ φλέξει αὐτούς, καὶ ἔσονται πάντες οἱ ἀλλογενεῖς καὶ πάντες οἱ ποιοῦντες ἄνομα καλάμη, καὶ ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη, λέγει κύριος παντοκράτωρ, καὶ οὐ μὴ ὑπολειφθῇ ἐξ αὐτῶν ῥίζα οὐδὲ κλῆμα. [2] καὶ ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομά μου ἥλιος δικαιοσύνης καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ, καὶ ἐξελεύσεσθε καὶ σκιρτήσετε ὡς μοσχάρια ἐκ δεσμῶν ἀνειμένα. [3] καὶ καταπατήσετε ἀνόμους, διότι ἔσονται σποδὸς ὑποκάτω τῶν ποδῶν ὑμῶν ἐν τῇ ἡμέρᾳ, ᾗ ἐγὼ ποιῶ, λέγει κύριος παντοκράτωρ. [4] καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ηλιαν τὸν Θεσβίτην πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, [5] ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἔλθω καὶ πατάξω τὴν γῆν ἄρδην. [6] μνήσθητε νόμου Μωυσῆ τοῦ δούλου μου, καθότι ἐνετειλάμην αὐτῷ ἐν Χωρηβ πρὸς πάντα τὸν Ισραηλ προστάγματα καὶ δικαιώματα.

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The Dual Text

View of Madrid from the west, facing the Puerta de la Vega, 1562 — the Complutensian Polyglot Bible, the first printed polyglot of the entire Bible (including the Septuagint), was initiated and financed by Cardinal Francisco Jiménez de Cisneros (1436–1517) and published by Complutense University of Madrid.

DUAL GREEK AND ENGLISH TEXT

Translated by Sir Lancelot C. L. Brenton, 1851 Edition

In this section, readers can view a verse by verse text of the *Septuagint*, alternating between the original Greek and Brenton's English translation.

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Genesis

CHAPTER 1

[1] Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

[1] In the beginning God made the heaven and the earth.

[2] ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

[2] But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.

[3] καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς.

[3] And God said, Let there be light, and there was light.

[4] καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους.

[4] And God saw the light that it was good, and God divided between the light and the darkness.

[5] καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.

[5] And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

[6] Καὶ εἶπεν ὁ θεός Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως.

[6] And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so.

[7] καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος.

[7] And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament.

[8] καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

[8] And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day.

[9] Καὶ εἶπεν ὁ θεός Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά.

[9] And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared.

[10] καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. –

[10] And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good.

[11] καὶ εἶπεν ὁ θεός Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως.

[11] And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so.

[12] καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

[12] And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good.

[13] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη.

[13] And there was evening and there was morning, the third day.

[14] Καὶ εἶπεν ὁ θεός Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ

ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτοὺς

[14] And God said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons and for days and for years.

[15] καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως.

[15] And let them be for light in the firmament of the heaven, so as to shine upon the earth, and it was so.

[16] καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός, καὶ τοὺς ἀστέρας.

[16] And God made the two great lights, the greater light for regulating the day and the lesser light for regulating the night, the stars also.

[17] καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς

[17] And God placed them in the firmament of the heaven, so as to shine upon the earth,

[18] καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

[18] and to regulate day and night, and to divide between the light and the darkness. And God saw that it was good.

[19] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τετάρτη.

[19] And there was evening and there was morning, the fourth day.

[20] Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. καὶ ἐγένετο οὕτως.

[20] And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.

[21] καὶ ἐποίησεν ὁ θεὸς τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῴων ἑρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος. καὶ εἶδεν ὁ θεὸς ὅτι καλά.

[21] And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good.

[22] καὶ ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς.

[22] And God blessed them saying, Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth.

[23] καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.

[23] And there was evening and there was morning, the fifth day.

[24] Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος. καὶ ἐγένετο οὕτως.

[24] And God said, Let the earth bring forth the living creature according to its kind, quadrupeds and reptiles and wild beasts of the earth according to their kind, and it was so.

[25] καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν. καὶ εἶδεν ὁ θεὸς ὅτι καλά. –

[25] And God made the wild beasts of the earth according to their kind, and cattle according to their kind, and all the reptiles of the earth according to their kind, and God saw that they were good.

[26] καὶ εἶπεν ὁ θεός Ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

[26] And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.

[27] καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

[27] And God made man, according to the image of God he made him, male and female he made them.

[28] καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

[28] And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth.

[29] καὶ εἶπεν ὁ θεός Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα, ὅ ἐστιν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου – ὑμῖν ἔσται εἰς βρῶσιν –

[29] And God said, Behold I have given to you every seed-bearing herb sowing seed which is upon all the earth, and every tree which has in itself the fruit of seed that is sown, to you it shall be for food.

[30] καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πάντα χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως.

[30] And to all the wild beasts of the earth, and to all the flying creatures of heaven, and to every reptile creeping on the earth, which has in itself the breath of life, even every green plant for food; and it was so.

[31] καὶ εἶδεν ὁ θεὸς τὰ πάντα, ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα ἕκτη.

[31] And God saw all the things that he had made, and, behold, they were very good. And there was evening and there was morning, the sixth day.

CHAPTER 2

[1] Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν.

[1] And the heavens and the earth were finished, and the whole world of them.

[2] καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησεν.

[2] And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made.

[3] καὶ ηὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

[3] And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

[4] Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

[4] This *is* the book of the generation of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth,

[5] καὶ πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν,

[5] and every herb of the field before it was on the earth, and all the grass of the field before it sprang up, for God had not rained on the earth, and there was not a man to cultivate it.

[6] πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς.

[6] But there rose a fountain out of the earth, and watered the whole face of the earth.

[7] καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν

ζῶσαν.

[7] And God formed the man *of* dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

[8] Καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν.

[8] And God planted a garden eastward in Edem, and placed there the man whom he had formed.

[9] καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ.

[9] And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.

[10] ποταμὸς δὲ ἐκπορεύεται ἐξ Εδεμ ποτίζειν τὸν παράδεισον· ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς.

[10] And a river proceeds out of Edem to water the garden, thence it divides itself into four heads.

[11] ὄνομα τῷ ἑνὶ Φισων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Ευιλατ, ἐκεῖ οὗ ἐστιν τὸ χρυσίον·

[11] The name of the one, Phisom, this it is which encircles the whole land of Evilat, where there is gold.

[12] τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος.

[12] And the gold of that land is good, there also is carbuncle and emerald.

[13] καὶ ὄνομα τῷ ποταμῷ τῷ δευτέρῳ Γηων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Αἰθιοπίας.

[13] And the name of the second river is Geon, this it is which encircles the whole land of Ethiopia.

[14] καὶ ὁ ποταμὸς ὁ τρίτος Τίγρις· οὗτος ὁ πορευόμενος κατέναντι Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος, οὗτος Εὐφράτης.

[14] And the third river is Tigris, this is that which flows forth over against the Assyrians. And the fourth river is Euphrates.

[15] Καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.

[15] And the Lord God took the man whom he had formed, and placed him in the garden of Delight, to cultivate and keep it.

[16] καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Αδαμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγῃ,

[16] And the Lord God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat,

[17] ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ᾽ αὐτοῦ· ᾗ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

[17] but of the tree of the knowledge of good and evil — of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.

[18] Καὶ εἶπεν κύριος ὁ θεός Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῷ βοηθὸν κατ᾽ αὐτόν.

[18] And the Lord God said, *It is* not good that the man should be alone, let us make for him a help suitable to him.

[19] καὶ ἔπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὰ πρὸς τὸν Αδαμ ἰδεῖν, τί καλέσει αὐτά, καὶ πᾶν, ὃ ἐὰν ἐκάλεσεν αὐτὸ Αδαμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ.

[19] And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.

[20] Καὶ ἐκάλεσεν Αδαμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ, τῷ δὲ Αδαμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῷ. –

[20] And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.

[21] καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Αδαμ, καὶ ὕπνωσεν· καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ αὐτῆς.

[21] And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.

[22] καὶ ᾠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Αδαμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Αδαμ.

[22] And God formed the rib which he took from Adam into a woman, and brought her to Adam.

[23] καὶ εἶπεν Αδαμ Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη.

[23] And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.

[24] ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

[24] Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

[25] καὶ ἦσαν οἱ δύο γυμνοί, ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ᾐσχύνοντο.

[1] And the two were naked, both Adam and his wife, and were not ashamed.

CHAPTER 3

[1] Ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησεν κύριος ὁ θεός· καὶ εἶπεν ὁ ὄφις τῇ γυναικί Τί ὅτι εἶπεν ὁ θεός Οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ;

[2] Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, Wherefore has God said, Eat not of every tree of the garden?

[2] καὶ εἶπεν ἡ γυνὴ τῷ ὄφει Ἀπὸ καρποῦ ξύλου τοῦ παραδείσου φαγόμεθα,

[3] And the woman said to the serpent, We may eat of the fruit of the trees of the garden,

[3] ἀπὸ δὲ καρποῦ τοῦ ξύλου, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου, εἶπεν ὁ θεός Οὐ φάγεσθε ἀπ᾽ αὐτοῦ οὐδὲ μὴ ἅψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε.

[4] but of the fruit of the tree which is in the midst of the garden, God said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

[4] καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε·

[5] And the serpent said to the woman, Ye shall not surely die.

[5] ᾔδει γὰρ ὁ θεὸς ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν.

[6] For God knew that in whatever day ye should eat of it your eyes would be opened, and ye would be as gods, knowing good and evil.

[6] καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὡραῖόν ἐστιν τοῦ κατανοῆσαι, καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν· καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ᾽ αὐτῆς, καὶ ἔφαγον.

[7] And the woman saw that the tree was good for food, and that it was pleasant to the eyes to look upon and beautiful to contemplate, and having taken of its fruit she ate, and she gave to her husband also with her, and they ate.

[7] καὶ διηνοίχθησαν οἱ ὀφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν, καὶ ἔρραψαν φύλλα συκῆς καὶ ἐποίησαν ἑαυτοῖς περιζώματα.

[8] And the eyes of both were opened, and they perceived that they were naked, and they sewed fig leaves together, and made themselves aprons to go round them.

[8] Καὶ ἤκουσαν τὴν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν, καὶ ἐκρύβησαν ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου.

[8] (9) And they heard the voice of the Lord God walking in the garden in the afternoon; and both Adam and his wife hid themselves from the face of the Lord God in the midst of the trees of the garden.

[9] καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν Αδαμ καὶ εἶπεν αὐτῷ Αδαμ, ποῦ εἶ;

[10] And the Lord God called Adam and said to him, Adam, where art thou?

[10] καὶ εἶπεν αὐτῷ Τὴν φωνήν σου ἤκουσα περιπατοῦντος ἐν τῷ παραδείσῳ καὶ ἐφοβήθην, ὅτι γυμνός εἰμι, καὶ ἐκρύβην.

[11] And he said to him, I heard thy voice as thou walkedst in the garden, and I feared because I was naked and I hid myself.

[11] καὶ εἶπεν αὐτῷ Τίς ἀνήγγειλέν σοι ὅτι γυμνὸς εἶ; μὴ ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἔφαγες;

[12] And God said to him, Who told thee that thou wast naked, unless thou hast eaten of the tree concerning which I charged thee of it alone not to eat?

[12] καὶ εἶπεν ὁ Αδαμ Ἡ γυνή, ἣν ἔδωκας μετ᾽ ἐμοῦ, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον.

[13] And Adam said, The woman whom thou gavest to be with me — she gave me of the tree and I ate.

[13] καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί Τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ γυνή Ὁ ὄφις ἠπάτησέν με, καὶ ἔφαγον.

[14] And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate.

[14] καὶ εἶπεν κύριος ὁ θεὸς τῷ ὄφει Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς· ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ καὶ γῆν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου.

[15] And the Lord God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life.

[15] καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς· αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.

[16] And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel.

[16] καὶ τῇ γυναικὶ εἶπεν Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμόν σου, ἐν λύπαις τέξῃ τέκνα· καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει.

[17] And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee.

[17] τῷ δὲ Αδαμ εἶπεν Ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικός σου καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἐν λύπαις φάγῃ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου·

[18] And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat — of that thou hast eaten, cursed *is* the ground in thy labours, in pain shalt thou eat of it all the days of thy life.

[18] ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ φάγῃ τὸν χόρτον τοῦ ἀγροῦ.

[19] Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

[19] ἐν ἱδρῶτι τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήμφθης· ὅτι γῆ εἶ καὶ εἰς γῆν

ἀπελεύσῃ. –

[20] In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return.

[20] καὶ ἐκάλεσεν Αδαμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή, ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.

[21] And Adam called the name of his wife Life, because she was the mother of all living.

[21] Καὶ ἐποίησεν κύριος ὁ θεὸς τῷ Αδαμ καὶ τῇ γυναικὶ αὐτοῦ χιτῶνας δερματίνους καὶ ἐνέδυσεν αὐτούς. –

[22] And the Lord God made for Adam and his wife garments of skin, and clothed them.

[22] καὶ εἶπεν ὁ θεός Ἰδοὺ Αδαμ γέγονεν ὡς εἷς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν, καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα.

[23] And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and *so* he shall live forever —

[23] καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ἐργάζεσθαι τὴν γῆν, ἐξ ἧς ἐλήμφθη.

[24] So the Lord God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken.

[24] καὶ ἐξέβαλεν τὸν Αδαμ καὶ κατῴκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξεν τὰ χερουβιμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

[25] And he cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

CHAPTER 4

[1] Αδαμ δὲ ἔγνω Ευαν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Καιν καὶ εἶπεν Ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ.

[1] And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God.

[2] καὶ προσέθηκεν τεκεῖν τὸν ἀδελφὸν αὐτοῦ τὸν Αβελ. καὶ ἐγένετο Αβελ ποιμὴν προβάτων, Καιν δὲ ἦν ἐργαζόμενος τὴν γῆν.

[2] And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

[3] καὶ ἐγένετο μεθ' ἡμέρας ἤνεγκεν Καιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ,

[3] And it was so after some time that Cain brought of the fruits of the earth a sacrifice to the Lord.

[4] καὶ Αβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στεάτων αὐτῶν. καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Αβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ,

[4] And Abel also brought of the first born of his sheep and of his fatlings, and God looked upon Abel and his gifts,

[5] ἐπὶ δὲ Καιν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. καὶ ἐλύπησεν τὸν Καιν λίαν, καὶ συνέπεσεν τῷ προσώπῳ.

[5] but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell.

[6] καὶ εἶπεν κύριος ὁ θεὸς τῷ Καιν Ἵνα τί περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσεν τὸ πρόσωπόν σου;

[6] And the Lord God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen?

[7] οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφὴ αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ.

[7] Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule

over him.

[8] καὶ εἶπεν Καιν πρὸς Αβελ τὸν ἀδελφὸν αὐτοῦ Διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καιν ἐπὶ Αβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.

[8] And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.

[9] καὶ εἶπεν ὁ θεὸς πρὸς Καιν Ποῦ ἐστιν Αβελ ὁ ἀδελφός σου; ὁ δὲ εἶπεν Οὐ γινώσκω· μὴ φύλαξ τοῦ ἀδελφοῦ μού εἰμι ἐγώ;

[9] And the Lord God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper?

[10] καὶ εἶπεν ὁ θεός Τί ἐποίησας; φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς.

[10] And the Lord said, What hast thou done? the voice of thy brother's blood cries to me out of the ground.

[11] καὶ νῦν ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ἣ ἔχανεν τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου·

[11] And now thou *art* cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand.

[12] ὅτι ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχὺν αὐτῆς δοῦναί σοι· στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς.

[12] When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth.

[13] καὶ εἶπεν Καιν πρὸς τὸν κύριον Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με·

[13] And Cain said to the Lord God, My crime *is* too great for me to be forgiven.

[14] εἰ ἐκβάλλεις με σήμερον ἀπὸ προσώπου τῆς γῆς καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, καὶ ἔσομαι στένων καὶ τρέμων ἐπὶ τῆς γῆς, καὶ ἔσται πᾶς ὁ εὑρίσκων με ἀποκτενεῖ με.

[14] If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon

the earth, then it will be that any one that finds me shall slay me.

[15] καὶ εἶπεν αὐτῷ κύριος ὁ θεός Οὐχ οὕτως· πᾶς ὁ ἀποκτείνας Καιν ἑπτὰ ἐκδικούμενα παραλύσει. καὶ ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Καιν τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὑρίσκοντα αὐτόν.

[15] And the Lord God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Lord God set a mark upon Cain that no one that found him might slay him.

[16] ἐξῆλθεν δὲ Καιν ἀπὸ προσώπου τοῦ θεοῦ καὶ ᾤκησεν ἐν γῇ Ναιδ κατέναντι Εδεμ.

[16] So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem.

[17] Καὶ ἔγνω Καιν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Ενωχ· καὶ ἦν οἰκοδομῶν πόλιν καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ενωχ.

[17] And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch.

[18] ἐγενήθη δὲ τῷ Ενωχ Γαιδαδ, καὶ Γαιδαδ ἐγέννησεν τὸν Μαιηλ, καὶ Μαιηλ ἐγέννησεν τὸν Μαθουσαλα, καὶ Μαθουσαλα ἐγέννησεν τὸν Λαμεχ.

[18] And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech.

[19] καὶ ἔλαβεν ἑαυτῷ Λαμεχ δύο γυναῖκας, ὄνομα τῇ μιᾷ Αδα, καὶ ὄνομα τῇ δευτέρᾳ Σελλα.

[19] And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella.

[20] καὶ ἔτεκεν Αδα τὸν Ιωβελ· οὗτος ἦν ὁ πατὴρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων.

[20] And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle.

[21] καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ιουβαλ· οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν.

[21] And the name of his brother was Jubal; he it was who invented the psaltery and harp.

[22] Σελλα δὲ ἔτεκεν καὶ αὐτὴ τὸν Θοβελ, καὶ ἦν σφυροκόπος χαλκεὺς χαλκοῦ καὶ σιδήρου· ἀδελφὴ δὲ Θοβελ Νοεμα.

[22] And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noema.

[23] εἶπεν δὲ Λαμεχ ταῖς ἑαυτοῦ γυναιξίν Αδα καὶ Σελλα, ἀκούσατέ μου τῆς φωνῆς, γυναῖκες Λαμεχ, ἐνωτίσασθέ μου τοὺς λόγους, ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἐμοὶ καὶ νεανίσκον εἰς μώλωπα ἐμοί,

[23] And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief.

[24] ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Καιν, ἐκ δὲ Λαμεχ ἑβδομηκοντάκις ἑπτά.

[24] Because vengeance has been exacted seven times on Cain’s behalf, on Lamech’s *it shall be* seventy times seven.

[25] Ἔγνω δὲ Αδαμ Ευαν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ λέγουσα Ἐξανέστησεν γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ Αβελ, ὃν ἀπέκτεινεν Καιν.

[25] And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For God has raised up to me another seed instead of Abel, whom Cain slew.

[26] καὶ τῷ Σηθ ἐγένετο υἱός, ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ενως· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ.

[26] And Seth had a son, and he called his name Enos: he hoped to call on the name of the Lord God.

CHAPTER 5

[1] Αὕτη ἡ βίβλος γενέσεως ἀνθρώπων· ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν Αδαμ, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν·

[1] This *is* the genealogy of men in the day in which God made Adam; in the image of God he made him:

[2] ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς καὶ εὐλόγησεν αὐτούς. καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Αδαμ, ᾗ ἡμέρᾳ ἐποίησεν αὐτούς.

[2] male and female he made them, and blessed them; and he called his name Adam, in the day in which he made them.

[3] ἔζησεν δὲ Αδαμ διακόσια καὶ τριάκοντα ἔτη καὶ ἐγέννησεν κατὰ τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ.

[3] And Adam lived two hundred and thirty years, and begot *a son* after his *own* form, and after his *own* image, and he called his name Seth.

[4] ἐγένοντο δὲ αἱ ἡμέραι Αδαμ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σηθ ἑπτακόσια ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[4] And the days of Adam, which he lived after his begetting Seth, were seven hundred years; and he begot sons and daughters.

[5] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Αδαμ, ἃς ἔζησεν, ἐννακόσια καὶ τριάκοντα ἔτη, καὶ ἀπέθανεν.

[5] And all the days of Adam which he lived were nine hundred and thirty years, and he died.

[6] Ἔζησεν δὲ Σηθ διακόσια καὶ πέντε ἔτη καὶ ἐγέννησεν τὸν Ενως.

[6] Now Seth lived two hundred and five years, and begot Enos.

[7] καὶ ἔζησεν Σηθ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ενως ἑπτακόσια καὶ ἑπτὰ ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[7] And Seth lived after his begetting Enos, seven hundred and seven years, and he begot sons and daughters.

[8] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Σηθ ἐννακόσια καὶ δώδεκα ἔτη, καὶ ἀπέθανεν.

[8] And all the days of Seth were nine hundred and twelve years, and he died.

[9] Καὶ ἔζησεν Ενως ἑκατὸν ἐνενήκοντα ἔτη καὶ ἐγέννησεν τὸν Καιναν.

[9] And Enos lived an hundred and ninety years, and begot Cainan.

[10] καὶ ἔζησεν Ενως μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καιναν ἑπτακόσια καὶ δέκα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[10] And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters.

[11] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ενως ἐννακόσια καὶ πέντε ἔτη, καὶ ἀπέθανεν.

[11] And all the days of Enos were nine hundred and five years, and he died.

[12] Καὶ ἔζησεν Καιναν ἑκατὸν ἑβδομήκοντα ἔτη καὶ ἐγέννησεν τὸν Μαλελεηλ.

[12] And Cainan lived an hundred and seventy years, and he begot Maleleel.

[13] καὶ ἔζησεν Καιναν μετὰ τὸ γεννῆσαι αὐτὸν τὸν Μαλελεηλ ἑπτακόσια καὶ τεσσαράκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[13] And Cainan lived after his begetting Maleleel, seven hundred and forty years, and he begot sons and daughters.

[14] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Καιναν ἐννακόσια καὶ δέκα ἔτη, καὶ ἀπέθανεν.

[14] And all the days of Cainan were nine hundred and ten years, and he died.

[15] Καὶ ἔζησεν Μαλελεηλ ἑκατὸν καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Ιαρεδ.

[15] And Maleleel lived an hundred and sixty and five years, and he begot Jared.

[16] καὶ ἔζησεν Μαλελεηλ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ιαρεδ ἑπτακόσια καὶ τριάκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[16] And Maleleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters.

[17] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαλελεηλ ὀκτακόσια καὶ ἐνενήκοντα πέντε ἔτη, καὶ ἀπέθανεν.

[17] And all the days of Maleleel were eight hundred and ninety and five years, and he died.

[18] Καὶ ἔζησεν Ιαρεδ ἑκατὸν καὶ ἑξήκοντα δύο ἔτη καὶ ἐγέννησεν τὸν Ενωχ.

[18] And Jared lived an hundred and sixty and two years, and begot Enoch:

[19] καὶ ἔζησεν Ιαρεδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ενωχ ὀκτακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[19] and Jared lived after his begetting Enoch, eight hundred years, and he begot sons and daughters.

[20] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ιαρεδ ἐννακόσια καὶ ἑξήκοντα δύο ἔτη, καὶ ἀπέθανεν.

[20] And all the days of Jared were nine hundred and sixty and two years, and he died.

[21] Καὶ ἔζησεν Ενωχ ἑκατὸν καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Μαθουσαλα.

[21] And Enoch lived an hundred and sixty and five years, and begat Mathusala.

[22] εὐηρέστησεν δὲ Ενωχ τῷ θεῷ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Μαθουσαλα διακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[22] And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters.

[23] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ενωχ τριακόσια ἑξήκοντα πέντε ἔτη.

[23] And all the days of Enoch were three hundred and sixty and five years.

[24] καὶ εὐηρέστησεν Ενωχ τῷ θεῷ καὶ οὐχ ηὑρίσκετο, ὅτι μετέθηκεν αὐτὸν ὁ θεός.

[24] And Enoch was well-pleasing to God, and was not found, because God translated him.

[25] Καὶ ἔζησεν Μαθουσαλα ἑκατὸν καὶ ἑξήκοντα ἑπτὰ ἔτη καὶ ἐγέννησεν τὸν Λαμεχ.

[25] And Mathusala lived an hundred and sixty and seven years, and begot Lamech.

[26] καὶ ἔζησεν Μαθουσαλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Λαμεχ ὀκτακόσια δύο ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[26] And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters.

[27] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσαλα, ἃς ἔζησεν, ἐννακόσια καὶ ἑξήκοντα ἐννέα ἔτη, καὶ ἀπέθανεν.

[27] And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died.

[28] Καὶ ἔζησεν Λαμεχ ἑκατὸν ὀγδοήκοντα ὀκτὼ ἔτη καὶ ἐγέννησεν υἱὸν

[28] And Lamech lived an hundred and eighty and eight years, and begot a son.

[29] καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Νωε λέγων Οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν καὶ ἀπὸ τῆς γῆς, ἧς κατηράσατο κύριος ὁ θεός.

[29] And he called his name Noe, saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed.

[30] καὶ ἔζησεν Λαμεχ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Νωε πεντακόσια καὶ ἑξήκοντα πέντε ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[30] And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters.

[31] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Λαμεχ ἑπτακόσια καὶ πεντήκοντα τρία ἔτη, καὶ ἀπέθανεν.

[31] And all the days of Lamech were seven hundred and fifty-three years, and he died.

[32] Καὶ ἦν Νωε ἐτῶν πεντακοσίων καὶ ἐγέννησεν Νωε τρεῖς υἱούς, τὸν Σημ, τὸν Χαμ, τὸν Ιαφεθ.

[1] And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth.

CHAPTER 6

[1] Καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς, καὶ θυγατέρες ἐγενήθησαν αὐτοῖς.

[2] And it came to pass when men began to be numerous upon the earth, and daughters were born to them,

[2] ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν, ὧν ἐξελέξαντο.

[3] that the sons of God having seen the daughters of men that they were beautiful, took to themselves wives of all whom they chose.

[3] καὶ εἶπεν κύριος ὁ θεός Οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας, ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη.

[4] And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.

[4] οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς· ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί.

[5] Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.

[5] Ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας,

[6] And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was intently brooding over evil continually,

[6] καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενοήθη.

[7] then God laid it to heart that he had made man upon the earth, and he pondered *it* deeply.

[7] καὶ εἶπεν ὁ θεός Ἀπαλείψω τὸν ἄνθρωπον, ὃν ἐποίησα, ἀπὸ προσώπου τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἑρπετῶν ἕως τῶν πετεινῶν τοῦ οὐρανοῦ, ὅτι ἐθυμώθην ὅτι ἐποίησα αὐτούς.

[8] And God said, I will blot out man whom I have made from the face of the earth, even man with cattle, and reptiles with flying creatures of the sky, for I am grieved that I have made them.

[8] Νωε δὲ εὗρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ.

[9] But Noe found grace before the Lord God.

[9] Αὗται δὲ αἱ γενέσεις Νωε· Νωε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ· τῷ θεῷ εὐηρέστησεν Νωε.

[10] And these *are* the generations of Noe. Noe was a just man; being perfect in his generation, Noe was well-pleasing to God.

[10] ἐγέννησεν δὲ Νωε τρεῖς υἱούς, τὸν Σημ, τὸν Χαμ, τὸν Ιαφεθ.

[11] And Noe begot three sons, Sem, Cham, Japheth.

[11] ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ, καὶ ἐπλήσθη ἡ γῆ ἀδικίας.

[12] But the earth was corrupted before God, and the earth was filled with iniquity.

[12] καὶ εἶδεν κύριος ὁ θεὸς τὴν γῆν, καὶ ἦν κατεφθαρμένη, ὅτι κατέφθειρεν πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς.

[13] And the Lord God saw the earth, and it was corrupted; because all flesh had corrupted its way upon the earth.

[13] καὶ εἶπεν ὁ θεὸς πρὸς Νωε Καιρὸς παντὸς ἀνθρώπου ἥκει ἐναντίον μου, ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ᾽ αὐτῶν, καὶ ἰδοὺ ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν.

[14] And the Lord God said to Noe, A period of all men is come before me; because the earth has been filled with iniquity by them, and, behold, I destroy them and the earth.

[14] ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων· νοσσιὰς ποιήσεις τὴν κιβωτὸν καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφάλτῳ.

[15] Make therefore for thyself an ark of square timber; thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch.

[15] καὶ οὕτως ποιήσεις τὴν κιβωτόν· τριακοσίων πήχεων τὸ μῆκος τῆς κιβωτοῦ καὶ πεντήκοντα πήχεων τὸ πλάτος καὶ τριάκοντα πήχεων τὸ ὕψος αὐτῆς·

[16] And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it.

[16] ἐπισυνάγων ποιήσεις τὴν κιβωτὸν καὶ εἰς πῆχυν συντελέσεις αὐτὴν ἄνωθεν· τὴν δὲ θύραν τῆς κιβωτοῦ ποιήσεις ἐκ πλαγίων· κατάγαια, διώροφα καὶ τριώροφα ποιήσεις αὐτήν.

[17] Thou shalt narrow the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, second, and third stories thou shalt make it.

[17] ἐγὼ δὲ ἰδοὺ ἐπάγω τὸν κατακλυσμὸν ὕδωρ ἐπὶ τὴν γῆν καταφθεῖραι πᾶσαν σάρκα, ἐν ᾗ ἐστιν πνεῦμα ζωῆς, ὑποκάτω τοῦ οὐρανοῦ· καὶ ὅσα ἐὰν ᾖ ἐπὶ τῆς γῆς, τελευτήσει.

[18] And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.

[18] καὶ στήσω τὴν διαθήκην μου πρὸς σέ· εἰσελεύσῃ δὲ εἰς τὴν κιβωτόν, σὺ καὶ οἱ υἱοί σου καὶ ἡ γυνή σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ.

[19] And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee.

[19] καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκός, δύο δύο ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτόν, ἵνα τρέφῃς μετὰ σεαυτοῦ· ἄρσεν καὶ θῆλυ ἔσονται.

[20] And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed

them with thyself: male and female they shall be.

[20] ἀπὸ πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν, δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σὲ τρέφεσθαι μετὰ σοῦ, ἄρσεν καὶ θῆλυ.

[21] Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female to be fed with thee.

[21] σὺ δὲ λήμψῃ σεαυτῷ ἀπὸ πάντων τῶν βρωμάτων, ἃ ἔδεσθε, καὶ συνάξεις πρὸς σεαυτόν, καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν.

[22] And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and them to eat.

[22] καὶ ἐποίησεν Νωε πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός, οὕτως ἐποίησεν.

[23] And Noe did all things whatever the Lord God commanded him, so did he.

CHAPTER 7

[1] Καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε Εἴσελθε σὺ καὶ πᾶς ὁ οἶκός σου εἰς τὴν κιβωτόν, ὅτι σὲ εἶδον δίκαιον ἐναντίον μου ἐν τῇ γενεᾷ ταύτῃ.

[1] And the Lord God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation.

[2] ἀπὸ δὲ τῶν κτηνῶν τῶν καθαρῶν εἰσάγαγε πρὸς σὲ ἑπτὰ ἑπτά, ἄρσεν καὶ θῆλυ, ἀπὸ δὲ τῶν κτηνῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ,

[2] And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female.

[3] καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτά, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, διαθρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν.

[3] And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth.

[4] ἔτι γὰρ ἡμερῶν ἑπτὰ ἐγὼ ἐπάγω ὑετὸν ἐπὶ τὴν γῆν τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας καὶ ἐξαλείψω πᾶσαν τὴν ἐξανάστασιν, ἣν ἐποίησα, ἀπὸ προσώπου τῆς γῆς.

[4] For yet seven days *having passed* I bring rain upon the earth forty days and forty nights, and I will blot out every offspring which I have made from the face of all the earth.

[5] καὶ ἐποίησεν Νωε πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός.

[5] And Noe *did* all things whatever the Lord God commanded him.

[6] Νωε δὲ ἦν ἐτῶν ἑξακοσίων, καὶ ὁ κατακλυσμὸς ἐγένετο ὕδατος ἐπὶ τῆς γῆς.

[6] And Noe was six hundred years old when the flood of water was upon the earth.

[7] εἰσῆλθεν δὲ Νωε καὶ οἱ υἱοὶ αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

[7] And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood.

[8] καὶ ἀπὸ τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς

[8] And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth,

[9] δύο δύο εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, ἄρσεν καὶ θῆλυ, καθὰ ἐνετείλατο αὐτῷ ὁ θεός.

[9] pairs went in to Noe into the ark, male and female, as God commanded Noe.

[10] καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας καὶ τὸ ὕδωρ τοῦ κατακλυσμοῦ ἐγένετο ἐπὶ τῆς γῆς.

[10] And it came to pass after the seven days that the water of the flood came upon the earth.

[11] ἐν τῷ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νωε, τοῦ δευτέρου μηνός, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, τῇ ἡμέρᾳ ταύτῃ ἐρράγησαν πᾶσαι αἱ πηγαὶ τῆς ἀβύσσου, καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεῴχθησαν,

[11] In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened.

[12] καὶ ἐγένετο ὁ ὑετὸς ἐπὶ τῆς γῆς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.

[12] And the rain was upon the earth forty days and forty nights.

[13] ἐν τῇ ἡμέρᾳ ταύτῃ εἰσῆλθεν Νωε, Σημ, Χαμ, Ιαφεθ, υἱοὶ Νωε, καὶ ἡ γυνὴ Νωε καὶ αἱ τρεῖς γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ εἰς τὴν κιβωτόν.

[13] On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark.

[14] καὶ πάντα τὰ θηρία κατὰ γένος καὶ πάντα τὰ κτήνη κατὰ γένος καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος καὶ πᾶν πετεινὸν κατὰ γένος

[14] And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind,

[15] εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, δύο δύο ἀπὸ πάσης σαρκός, ἐν ᾧ ἐστιν πνεῦμα ζωῆς.

[15] went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life.

[16] καὶ τὰ εἰσπορευόμενα ἄρσεν καὶ θῆλυ ἀπὸ πάσης σαρκὸς εἰσῆλθεν, καθὰ ἐνετείλατο ὁ θεὸς τῷ Νωε. καὶ ἔκλεισεν κύριος ὁ θεὸς ἔξωθεν αὐτοῦ τὴν κιβωτόν.

[16] And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.

[17] Καὶ ἐγένετο ὁ κατακλυσμὸς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἐπὶ τῆς γῆς, καὶ ἐπληθύνθη τὸ ὕδωρ καὶ ἐπῆρεν τὴν κιβωτόν, καὶ ὑψώθη ἀπὸ τῆς γῆς.

[17] And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth.

[18] καὶ ἐπεκράτει τὸ ὕδωρ καὶ ἐπληθύνετο σφόδρα ἐπὶ τῆς γῆς, καὶ ἐπεφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος.

[18] And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water.

[19] τὸ δὲ ὕδωρ ἐπεκράτει σφόδρα σφοδρῶς ἐπὶ τῆς γῆς καὶ ἐπεκάλυψεν πάντα τὰ ὄρη τὰ ὑψηλά, ἃ ἦν ὑποκάτω τοῦ οὐρανοῦ·

[19] And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven.

[20] δέκα πέντε πήχεις ἐπάνω ὑψώθη τὸ ὕδωρ καὶ ἐπεκάλυψεν πάντα τὰ ὄρη τὰ ὑψηλά.

[20] Fifteen cubits upwards was the water raised, and it covered all the high mountains.

[21] καὶ ἀπέθανεν πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς καὶ πᾶς ἄνθρωπος.

[21] And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man.

[22] καὶ πάντα, ὅσα ἔχει πνοὴν ζωῆς, καὶ πᾶς, ὃς ἦν ἐπὶ τῆς ξηρᾶς, ἀπέθανεν.

[22] And all things which have the breath of life, and whatever was on the dry land, died.

[23] καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα, ὃ ἦν ἐπὶ προσώπου πάσης τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἑρπετῶν καὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐξηλείφθησαν ἀπὸ τῆς γῆς· καὶ κατελείφθη μόνος Νωε καὶ οἱ μετ᾽ αὐτοῦ ἐν τῇ κιβωτῷ.

[23] And *God* blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark.

[24] καὶ ὑψώθη τὸ ὕδωρ ἐπὶ τῆς γῆς ἡμέρας ἑκατὸν πεντήκοντα.

[24] And the water was raised over the earth an hundred and fifty days.

CHAPTER 8

[1] Καὶ ἐμνήσθη ὁ θεὸς τοῦ Νωε καὶ πάντων τῶν θηρίων καὶ πάντων τῶν κτηνῶν καὶ πάντων τῶν πετεινῶν καὶ πάντων τῶν ἑρπετῶν, ὅσα ἦν μετ᾽ αὐτοῦ ἐν τῇ κιβωτῷ, καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γῆν, καὶ ἐκόπασεν τὸ ὕδωρ,

[1] And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed.

[2] καὶ ἐπεκαλύφθησαν αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ, καὶ συνεσχέθη ὁ ὑετὸς ἀπὸ τοῦ οὐρανοῦ.

[2] And the fountains of the deep were closed up, and the flood-gates of heaven, and the rain from heaven was withheld.

[3] καὶ ἐνεδίδου τὸ ὕδωρ πορευόμενον ἀπὸ τῆς γῆς, ἐνεδίδου καὶ ἠλαττονοῦτο τὸ ὕδωρ μετὰ πεντήκοντα καὶ ἑκατὸν ἡμέρας.

[3] And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat.

[4] καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδόμῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐπὶ τὰ ὄρη τὰ Αραρατ.

[4] And the water continued to decrease until the tenth month.

[5] τὸ δὲ ὕδωρ πορευόμενον ἠλαττονοῦτο ἕως τοῦ δεκάτου μηνός· ἐν δὲ τῷ ἑνδεκάτῳ μηνί, τῇ πρώτῃ τοῦ μηνός, ὤφθησαν αἱ κεφαλαὶ τῶν ὀρέων. –

[5] And in the tenth month, on the first day of the month, the heads of the mountains were seen.

[6] καὶ ἐγένετο μετὰ τεσσαράκοντα ἡμέρας ἠνέῳξεν Νωε τὴν θυρίδα τῆς κιβωτοῦ, ἣν ἐποίησεν,

[6] And it came to pass after forty days Noe opened the window of the ark which he had made.

[7] καὶ ἀπέστειλεν τὸν κόρακα τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ· καὶ ἐξελθὼν οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς.

[7] And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.

[8] καὶ ἀπέστειλεν τὴν περιστερὰν ὀπίσω αὐτοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς·

[8] And he sent a dove after it to see if the water had ceased from off the earth.

[9] καὶ οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς ὑπέστρεψεν πρὸς αὐτὸν εἰς τὴν κιβωτόν, ὅτι ὕδωρ ἦν ἐπὶ παντὶ προσώπῳ πάσης τῆς γῆς, καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἔλαβεν αὐτὴν καὶ εἰσήγαγεν αὐτὴν πρὸς ἑαυτὸν εἰς τὴν κιβωτόν.

[9] And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark.

[10] καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν ἐκ τῆς κιβωτοῦ·

[10] And having waited yet seven other days, he again sent forth the dove from the ark.

[11] καὶ ἀνέστρεψεν πρὸς αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέραν καὶ εἶχεν φύλλον ἐλαίας κάρφος ἐν τῷ στόματι αὐτῆς, καὶ ἔγνω Νωε ὅτι κεκόπακεν τὸ ὕδωρ ἀπὸ τῆς γῆς.

[11] And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth.

[12] καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστεράν, καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι. –

[12] And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more.

[13] καὶ ἐγένετο ἐν τῷ ἑνὶ καὶ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νωε, τοῦ πρώτου μηνός, μιᾷ τοῦ μηνός, ἐξέλιπεν τὸ ὕδωρ ἀπὸ τῆς γῆς· καὶ

ἀπεκάλυψεν Νωε τὴν στέγην τῆς κιβωτοῦ, ἣν ἐποίησεν, καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς.

[13] And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth.

[14] ἐν δὲ τῷ μηνὶ τῷ δευτέρῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐξηράνθη ἡ γῆ.

[14] And in the second month the earth was dried, on the twenty-seventh day of the month.

[15] Καὶ εἶπεν κύριος ὁ θεὸς τῷ Νωε λέγων

[15] And the Lord God spoke to Noe, saying,

[16] Ἔξελθε ἐκ τῆς κιβωτοῦ, σὺ καὶ ἡ γυνή σου καὶ οἱ υἱοί σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ

[16] Come out from the ark, thou and thy wife and thy sons, and thy sons' wives with thee.

[17] καὶ πάντα τὰ θηρία, ὅσα ἐστὶν μετὰ σοῦ, καὶ πᾶσα σὰρξ ἀπὸ πετεινῶν ἕως κτηνῶν, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς ἐξάγαγε μετὰ σεαυτοῦ· καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς.

[17] And all the wild beasts as many as are with thee, and all flesh both of birds and beasts, and every reptile moving upon the earth, bring forth with thee: and increase ye and multiply upon the earth.

[18] καὶ ἐξῆλθεν Νωε καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ,

[18] And Noe came forth, and his wife and his sons, and his sons' wives with him.

[19] καὶ πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξήλθοσαν ἐκ τῆς κιβωτοῦ.

[19] And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

[20] καὶ ᾠκοδόμησεν Νωε θυσιαστήριον τῷ θεῷ καὶ ἔλαβεν ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν καὶ ἀνήνεγκεν ὁλοκαρπώσεις ἐπὶ τὸ θυσιαστήριον.

[20] And Noe built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt-offering upon the altar.

[21] καὶ ὠσφράνθη κύριος ὁ θεὸς ὀσμὴν εὐωδίας, καὶ εἶπεν κύριος ὁ θεὸς διανοηθείς Οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν διὰ τὰ ἔργα τῶν ἀνθρώπων, ὅτι ἔγκειται ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος· οὐ προσθήσω οὖν ἔτι πατάξαι πᾶσαν σάρκα ζῶσαν, καθὼς ἐποίησα.

[21] And the Lord God smelled a smell of sweetness, and the Lord God having considered, said, I will not any more curse the earth, because of the works of men, because the imagination of man is intently bent upon evil things from his youth, I will not therefore any more smite all living flesh as I have done.

[22] πάσας τὰς ἡμέρας τῆς γῆς σπέρμα καὶ θερισμός, ψῦχος καὶ καῦμα, θέρος καὶ ἔαρ ἡμέραν καὶ νύκτα οὐ καταπαύσουσιν.

[22] All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

CHAPTER 9

[1] Καὶ ηὐλόγησεν ὁ θεὸς τὸν Νωε καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτοῖς Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς.

[1] And God blessed Noe and his sons, and said to them, Increase and multiply, and fill the earth and have dominion over it.

[2] καὶ ὁ τρόμος ὑμῶν καὶ ὁ φόβος ἔσται ἐπὶ πᾶσιν τοῖς θηρίοις τῆς γῆς καὶ ἐπὶ πάντα τὰ ὄρνεα τοῦ οὐρανοῦ καὶ ἐπὶ πάντα τὰ κινούμενα ἐπὶ τῆς γῆς καὶ ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης· ὑπὸ χεῖρας ὑμῖν δέδωκα.

[2] And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fishes of the sea, I have placed them under you power.

[3] καὶ πᾶν ἑρπετόν, ὅ ἐστιν ζῶν, ὑμῖν ἔσται εἰς βρῶσιν· ὡς λάχανα χόρτου δέδωκα ὑμῖν τὰ πάντα.

[3] And every reptile which is living shall be to you for meat, I have given all things to you as the green herbs.

[4] πλὴν κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε·

[4] But flesh with blood of life ye shall not eat.

[5] καὶ γὰρ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν ἐκζητήσω, ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτὸ καὶ ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου.

[5] For your blood of your lives will I require at the hand of all wild beasts, and I will require the life of man at the hand of *his* brother man.

[6] ὁ ἐκχέων αἷμα ἀνθρώπου ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται, ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον.

[6] He that sheds man’s blood, instead of that blood shall his own be shed, for in the image of God I made man.

[7] ὑμεῖς δὲ αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ πληθύνεσθε ἐπ’ αὐτῆς.

[7] But do ye increase and multiply, and fill the earth, and have dominion over it.

[8] Καὶ εἶπεν ὁ θεὸς τῷ Νωε καὶ τοῖς υἱοῖς αὐτοῦ μετ᾽ αὐτοῦ λέγων

[8] And God spoke to Noe, and to his sons with him, saying,

[9] Ἐγὼ ἰδοὺ ἀνίστημι τὴν διαθήκην μου ὑμῖν καὶ τῷ σπέρματι ὑμῶν μεθ᾽ ὑμᾶς

[9] And behold I establish my covenant with you, and with your seed after you,

[10] καὶ πάσῃ ψυχῇ τῇ ζώσῃ μεθ᾽ ὑμῶν ἀπὸ ὀρνέων καὶ ἀπὸ κτηνῶν καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, ὅσα μεθ᾽ ὑμῶν, ἀπὸ πάντων τῶν ἐξελθόντων ἐκ τῆς κιβωτοῦ.

[10] and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark.

[11] καὶ στήσω τὴν διαθήκην μου πρὸς ὑμᾶς, καὶ οὐκ ἀποθανεῖται πᾶσα σὰρξ ἔτι ἀπὸ τοῦ ὕδατος τοῦ κατακλυσμοῦ, καὶ οὐκ ἔσται ἔτι κατακλυσμὸς ὕδατος τοῦ καταφθεῖραι πᾶσαν τὴν γῆν. –

[11] And I will establish my covenant with you and all flesh shall not any more die by the water of the flood, and there shall no more be a flood of water to destroy all the earth.

[12] καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε Τοῦτο τὸ σημεῖον τῆς διαθήκης, ὃ ἐγὼ δίδωμι ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης, ἥ ἐστιν μεθ᾽ ὑμῶν, εἰς γενεὰς αἰωνίους·

[12] And the Lord God said to Noe, This *is* the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations.

[13] τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς.

[13] I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth.

[14] καὶ ἔσται ἐν τῷ συννεφεῖν με νεφέλας ἐπὶ τὴν γῆν ὀφθήσεται τὸ τόξον μου ἐν τῇ νεφέλῃ,

[14] And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud.

[15] καὶ μνησθήσομαι τῆς διαθήκης μου, ἥ ἐστιν ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί, καὶ οὐκ ἔσται ἔτι τὸ ὕδωρ εἰς κατακλυσμὸν ὥστε ἐξαλεῖψαι πᾶσαν σάρκα.

[15] And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh.

[16] καὶ ἔσται τὸ τόξον μου ἐν τῇ νεφέλῃ, καὶ ὄψομαι τοῦ μνησθῆναι διαθήκην αἰώνιον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί, ἥ ἐστιν ἐπὶ τῆς γῆς.

[16] And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between *every* living soul in all flesh, which is upon the earth.

[17] καὶ εἶπεν ὁ θεὸς τῷ Νωε Τοῦτο τὸ σημεῖον τῆς διαθήκης, ἧς διεθέμην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης σαρκός, ἥ ἐστιν ἐπὶ τῆς γῆς.

[17] And God said to Noe, This *is* the sign of the covenant, which I have made between me and all flesh, which is upon the earth.

[18] Ἦσαν δὲ οἱ υἱοὶ Νωε οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ Σημ, Χαμ, Ιαφεθ· Χαμ ἦν πατὴρ Χανααν.

[18] Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan.

[19] τρεῖς οὗτοί εἰσιν οἱ υἱοὶ Νωε· ἀπὸ τούτων διεσπάρησαν ἐπὶ πᾶσαν τὴν γῆν.

[19] These three are the sons of Noe, of these were men scattered over all the earth.

[20] Καὶ ἤρξατο Νωε ἄνθρωπος γεωργὸς γῆς καὶ ἐφύτευσεν ἀμπελῶνα.

[20] And Noe began to be a husbandman, and he planted a vineyard.

[21] καὶ ἔπιεν ἐκ τοῦ οἴνου καὶ ἐμεθύσθη καὶ ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ.

[21] And he drank of the wine, and was drunk, and was naked in his house.

[22] καὶ εἶδεν Χαμ ὁ πατὴρ Χανααν τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ καὶ ἐξελθὼν ἀνήγγειλεν τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἔξω.

[22] And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers without.

[23] καὶ λαβόντες Σημ καὶ Ιαφεθ τὸ ἱμάτιον ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν καὶ ἐπορεύθησαν ὀπισθοφανῶς καὶ συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν, καὶ τὸ πρόσωπον αὐτῶν ὀπισθοφανές, καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον.

[23] And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face *was* backward, and they saw not the nakedness of their father.

[24] ἐξένηψεν δὲ Νωε ἀπὸ τοῦ οἴνου καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος,

[24] And Noe recovered from the wine, and knew all that his younger son had done to him.

[25] καὶ εἶπεν Ἐπικατάρατος Χαναάν· παῖς οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ.

[25] And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren.

[26] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς τοῦ Σημ, καὶ ἔσται Χανααν παῖς αὐτοῦ.

[26] And he said, Blessed *be* the Lord God of Sem, and Chanaan shall be his bond-servant.

[27] πλατύναι ὁ θεὸς τῷ Ιαφεθ καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σημ, καὶ γενηθήτω Χανααν παῖς αὐτῶν.

[27] May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant.

[28] Ἔζησεν δὲ Νωε μετὰ τὸν κατακλυσμὸν τριακόσια πεντήκοντα ἔτη.

[28] And Noe lived after the flood three hundred and fifty years.

[29] καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Νωε ἐννακόσια πεντήκοντα ἔτη, καὶ ἀπέθανεν.

[29] And all the days of Noe were nine hundred and fifty years, and he died.

CHAPTER 10

[1] Αὗται δὲ αἱ γενέσεις τῶν υἱῶν Νωε, Σημ, Χαμ, Ιαφεθ, καὶ ἐγενήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμόν.

[1] Now these *are* the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood.

[2] Υἱοὶ Ιαφεθ· Γαμερ καὶ Μαγωγ καὶ Μαδαι καὶ Ιωυαν καὶ Ελισα καὶ Θοβελ καὶ Μοσοχ καὶ Θιρας.

[2] The sons of Japheth, Gamer, and Magog, and Madoi, and Jovan, and Elisa, and Thobel, and Mosoch, and Thiras.

[3] καὶ υἱοὶ Γαμερ· Ασχαναζ καὶ Ριφαθ καὶ Θοργαμα.

[3] And the sons of Gamer, Aschanaz, and Riphath, and Thorgama.

[4] καὶ υἱοὶ Ιωυαν· Ελισα καὶ Θαρσις, Κίτιοι, Ῥόδιοι.

[4] And the sons of Jovan, Elisa, and Tharseis, Cetians, Rhodians.

[5] ἐκ τούτων ἀφωρίσθησαν νῆσοι τῶν ἐθνῶν ἐν τῇ γῇ αὐτῶν, ἕκαστος κατὰ γλῶσσαν ἐν ταῖς φυλαῖς αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

[5] From these were the islands of the Gentiles divided in their land, each according to his tongue, in their tribes and in their nations.

[6] Υἱοὶ δὲ Χαμ· Χους καὶ Μεσραιμ, Φουδ καὶ Χανααν.

[6] And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan.

[7] υἱοὶ δὲ Χους· Σαβα καὶ Ευιλα καὶ Σαβαθα καὶ Ρεγμα καὶ Σαβακαθα. υἱοὶ δὲ Ρεγμα· Σαβα καὶ Δαδαν.

[7] And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan.

[8] Χους δὲ ἐγέννησεν τὸν Νεβρωδ. οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς·

[8] And Chus begot Nebrod: he began to be a giant upon the earth.

[9] οὗτος ἦν γίγας κυνηγὸς ἐναντίον κυρίου τοῦ θεοῦ· διὰ τοῦτο ἐροῦσιν Ὡς Νεβρωδ γίγας κυνηγὸς ἐναντίον κυρίου.

[9] He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

[10] καὶ ἐγένετο ἀρχὴ τῆς βασιλείας αὐτοῦ Βαβυλὼν καὶ Ορεχ καὶ Αρχαδ καὶ Χαλαννη ἐν τῇ γῇ Σεννααρ.

[10] And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar.

[11] ἐκ τῆς γῆς ἐκείνης ἐξῆλθεν Ασσουρ καὶ ᾠκοδόμησεν τὴν Νινευη καὶ τὴν Ροωβωθ πόλιν καὶ τὴν Χαλαχ

[11] Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach,

[12] καὶ τὴν Δασεμ ἀνὰ μέσον Νινευη καὶ ἀνὰ μέσον Χαλαχ· αὕτη ἡ πόλις ἡ μεγάλη. –

[12] and Dase between Ninevi and Chalach: this is the great city.

[13] καὶ Μεσραιμ ἐγέννησεν τοὺς Λουδιμ καὶ τοὺς Ενεμετιμ καὶ τοὺς Λαβιμ καὶ τοὺς Νεφθαλιμ

[13] And Mesrain begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim,

[14] καὶ τοὺς Πατροσωνιμ καὶ τοὺς Χασλωνιμ, ὅθεν ἐξῆλθεν ἐκεῖθεν Φυλιστιμ, καὶ τοὺς Καφθοριμ. –

[14] and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim.

[15] Χανααν δὲ ἐγέννησεν τὸν Σιδῶνα πρωτότοκον καὶ τὸν Χετταῖον

[15] And Chanaan begot Sidon his fist-born, and the Chettite,

[16] καὶ τὸν Ιεβουσαῖον καὶ τὸν Αμορραῖον καὶ τὸν Γεργεσαῖον

[16] and the Jebusite, and the Amorite, and the Girgashite,

[17] καὶ τὸν Ευαῖον καὶ τὸν Αρουκαῖον καὶ τὸν Ασενναῖον

[17] and the Evite, and the Arukite, and the Asennite,

[18] καὶ τὸν Ἀράδιον καὶ τὸν Σαμαραῖον καὶ τὸν Αμαθι. καὶ μετὰ τοῦτο διεσπάρησαν αἱ φυλαὶ τῶν Χαναναίων,

[18] and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Chananites were dispersed.

[19] καὶ ἐγένοντο τὰ ὅρια τῶν Χαναναίων ἀπὸ Σιδῶνος ἕως ἐλθεῖν εἰς Γεραρα καὶ Γάζαν, ἕως ἐλθεῖν Σοδομων καὶ Γομορρας, Αδαμα καὶ Σεβωιμ, ἕως Λασα. –

[19] And the boundaries of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa.

[20] οὗτοι υἱοὶ Χαμ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

[20] There *were* the sons of Cham in their tribes according to their tongues, in their countries, and in their nations.

[21] Καὶ τῷ Σημ ἐγενήθη καὶ αὐτῷ, πατρὶ πάντων τῶν υἱῶν Εβερ, ἀδελφῷ Ιαφεθ τοῦ μείζονος.

[21] And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder.

[22] υἱοὶ Σημ· Αιλαμ καὶ Ασσουρ καὶ Αρφαξαδ καὶ Λουδ καὶ Αραμ καὶ Καιναν.

[22] Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan.

[23] καὶ υἱοὶ Αραμ· Ως καὶ Ουλ καὶ Γαθερ καὶ Μοσοχ.

[23] And sons of Aram, Uz, and Ul, and Gater, and Mosoch.

[24] καὶ Αρφαξαδ ἐγέννησεν τὸν Καιναν, καὶ Καιναν ἐγέννησεν τὸν Σαλα, Σαλα δὲ ἐγέννησεν τὸν Εβερ.

[24] And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber.

[25] καὶ τῷ Εβερ ἐγενήθησαν δύο υἱοί· ὄνομα τῷ ἑνὶ Φαλεκ, ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ, καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ιεκταν.

[25] And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan.

[26] Ιεκταν δὲ ἐγέννησεν τὸν Ελμωδαδ καὶ τὸν Σαλεφ καὶ Ασαρμωθ καὶ Ιαραχ

[26] And Jektan begot Elmodad, and Saleth, and Sarmoth, and Jarach,

[27] καὶ Οδορρα καὶ Αιζηλ καὶ Δεκλα

[27] and Odorrha, and Aibel, and Decla,

[28] καὶ Αβιμεηλ καὶ Σαβευ

[28] Eval, and Abimael, and Saba,

[29] καὶ Ουφιρ καὶ Ευιλα καὶ Ιωβαβ. πάντες οὗτοι υἱοὶ Ιεκταν.

[29] and Uphir, and Evila, and Jobab, all these were the sons of Jektan.

[30] καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἀπὸ Μασση ἕως ἐλθεῖν εἰς Σωφηρα, ὄρος ἀνατολῶν.

[30] And their dwelling was from Masse, till one comes to Saphera, a mountain of the east.

[31] οὗτοι υἱοὶ Σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν.

[31] These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations.

[32] Αὗται αἱ φυλαὶ υἱῶν Νωε κατὰ γενέσεις αὐτῶν κατὰ τὰ ἔθνη αὐτῶν· ἀπὸ τούτων διεσπάρησαν νῆσοι τῶν ἐθνῶν ἐπὶ τῆς γῆς μετὰ τὸν κατακλυσμόν.

[32] These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.

CHAPTER 11

[1] Καὶ ἦν πᾶσα ἡ γῆ χεῖλος ἕν, καὶ φωνὴ μία πᾶσιν.

[1] And all the earth was one lip, and there was one language to all.

[2] καὶ ἐγένετο ἐν τῷ κινῆσαι αὐτοὺς ἀπὸ ἀνατολῶν εὗρον πεδίον ἐν γῇ Σενναὰρ καὶ κατῴκησαν ἐκεῖ.

[2] And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there.

[3] καὶ εἶπεν ἄνθρωπος τῷ πλησίον Δεῦτε πλινθεύσωμεν πλίνθους καὶ ὀπτήσωμεν αὐτὰς πυρί. καὶ ἐγένετο αὐτοῖς ἡ πλίνθος εἰς λίθον, καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός.

[3] And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen.

[4] καὶ εἶπαν Δεῦτε οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ, καὶ ποιήσωμεν ἑαυτοῖς ὄνομα πρὸ τοῦ διασπαρῆναι ἐπὶ προσώπου πάσης τῆς γῆς.

[4] And they said, Come, let us build to ourselves a city and tower, whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth.

[5] καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον, ὃν ᾠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων.

[5] And the Lord came down to see the city and the tower, which the sons of men built.

[6] καὶ εἶπεν κύριος Ἰδοὺ γένος ἓν καὶ χεῖλος ἓν πάντων, καὶ τοῦτο ἤρξαντο ποιῆσαι, καὶ νῦν οὐκ ἐκλείψει ἐξ αὐτῶν πάντα, ὅσα ἂν ἐπιθῶνται ποιεῖν.

[6] And the Lord said, Behold, *there is* one race, and one lip of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do.

[7] δεῦτε καὶ καταβάντες συγχέωμεν ἐκεῖ αὐτῶν τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον.

[7] Come, and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour.

[8] καὶ διέσπειρεν αὐτοὺς κύριος ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπαύσαντο οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον.

[8] And the Lord scattered them thence over the face of all the earth, and they left off building the city and the tower.

[9] διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Σύγχυσις, ὅτι ἐκεῖ συνέχεεν κύριος τὰ χείλη πάσης τῆς γῆς, καὶ ἐκεῖθεν διέσπειρεν αὐτοὺς κύριος ὁ θεὸς ἐπὶ πρόσωπον πάσης τῆς γῆς.

[9] On this account its name was called Confusion, because there the Lord confounded the languages of all the earth, and thence the Lord scattered them upon the face of all the earth.

[10] Καὶ αὗται αἱ γενέσεις Σημ· Σημ υἱὸς ἑκατὸν ἐτῶν, ὅτε ἐγέννησεν τὸν Αρφαξαδ, δευτέρου ἔτους μετὰ τὸν κατακλυσμόν.

[10] And these *are* the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood.

[11] καὶ ἔζησεν Σημ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Αρφαξαδ πεντακόσια ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[11] And Sem lived, after he had begotten Arphaxad, five hundred years, and begot sons and daughters, and died.

[12] Καὶ ἔζησεν Αρφαξαδ ἑκατὸν τριάκοντα πέντε ἔτη καὶ ἐγέννησεν τὸν Καιναν.

[12] And Arphaxad lived a hundred and thirty-five years, and begot Cainan.

[13] καὶ ἔζησεν Αρφαξαδ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Καιναν ἔτη τετρακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν. Καὶ ἔζησεν Καιναν ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Σαλα. καὶ ἔζησεν Καιναν μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σαλα ἔτη τριακόσια τριάκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[13] And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Canaan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died.

[14] Καὶ ἔζησεν Σαλα ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Εβερ.

[14] And Sala lived an hundred and thirty years, and begot Heber.

[15] καὶ ἔζησεν Σαλα μετὰ τὸ γεννῆσαι αὐτὸν τὸν Εβερ τριακόσια τριάκοντα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[15] And Sala lived after he had begotten Heber, three hundred and thirty years, and begot sons and daughters, and died.

[16] Καὶ ἔζησεν Εβερ ἑκατὸν τριάκοντα τέσσαρα ἔτη καὶ ἐγέννησεν τὸν Φαλεκ.

[16] And Heber lived an hundred and thirty-four years, and begot Phaleg.

[17] καὶ ἔζησεν Εβερ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Φαλεκ ἔτη τριακόσια ἑβδομήκοντα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[17] And Heber lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died.

[18] Καὶ ἔζησεν Φαλεκ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ραγαυ.

[18] And Phaleg lived and hundred and thirty years, and begot Ragau.

[19] καὶ ἔζησεν Φαλεκ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ραγαυ διακόσια ἐννέα ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[19] And Phaleg lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died.

[20] Καὶ ἔζησεν Ραγαυ ἑκατὸν τριάκοντα δύο ἔτη καὶ ἐγέννησεν τὸν Σερουχ.

[20] And Ragau lived and hundred thirty and two years, and begot Seruch.

[21] καὶ ἔζησεν Ραγαυ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Σερουχ διακόσια ἑπτὰ ἔτη καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[21] And Raau lived after he had begotten Seruch, two hundred and seven years, and begot sons and daughters, and died.

[22] Καὶ ἔζησεν Σερουχ ἑκατὸν τριάκοντα ἔτη καὶ ἐγέννησεν τὸν Ναχωρ.

[22] And Seruch lived a hundred and thirty years, and begot Nachor.

[23] καὶ ἔζησεν Σερουχ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Ναχωρ ἔτη διακόσια καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[23] And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died.

[24] Καὶ ἔζησεν Ναχωρ ἔτη ἑβδομήκοντα ἐννέα καὶ ἐγέννησεν τὸν Θαρα.

[24] And Nachor lived a hundred and seventy-nine years, and begot Tharrha.

[25] καὶ ἔζησεν Ναχωρ μετὰ τὸ γεννῆσαι αὐτὸν τὸν Θαρα ἔτη ἑκατὸν εἴκοσι ἐννέα καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας καὶ ἀπέθανεν.

[25] And Nachor lived after he had begotten Tharrha, an hundred and twenty-five years, and begot sons and daughters, and he died.

[26] Καὶ ἔζησεν Θαρα ἑβδομήκοντα ἔτη καὶ ἐγέννησεν τὸν Αβραμ καὶ τὸν Ναχωρ καὶ τὸν Αρραν.

[26] And Tharrha lived seventy years, and begot Abram, and Nachor, and Arrhan.

[27] Αὗται δὲ αἱ γενέσεις Θαρα· Θαρα ἐγέννησεν τὸν Αβραμ καὶ τὸν Ναχωρ καὶ τὸν Αρραν, καὶ Αρραν ἐγέννησεν τὸν Λωτ.

[27] And these *are* the generations of Tharrha. Tharrha begot Abram and Nachor, and Arrhan; and Arrhan begot Lot.

[28] καὶ ἀπέθανεν Αρραν ἐνώπιον Θαρα τοῦ πατρὸς αὐτοῦ ἐν τῇ γῇ, ᾗ ἐγενήθη, ἐν τῇ χώρᾳ τῶν Χαλδαίων.

[28] And Arrhan died in the presence of Tharrha his father, in the land in which he was born, in the country of the Chaldees.

[29] καὶ ἔλαβον Αβραμ καὶ Ναχωρ ἑαυτοῖς γυναῖκας· ὄνομα τῇ γυναικὶ Αβραμ Σαρα, καὶ ὄνομα τῇ γυναικὶ Ναχωρ Μελχα θυγάτηρ Αρραν, πατὴρ Μελχα καὶ πατὴρ Ιεσχα.

[29] And Abram and Nachor took to themselves wives, the name of the wife of Abram was Sara, and the name of the wife of Nachor, Malcha, daughter of Arrhan, and he was the father of Malcha, the father of Jescha.

[30] καὶ ἦν Σαρα στεῖρα καὶ οὐκ ἐτεκνοποίει.

[30] And Sara was barren, and did not bear children.

[31] καὶ ἔλαβεν Θαρα τὸν Αβραμ υἱὸν αὐτοῦ καὶ τὸν Λωτ υἱὸν Αρραν υἱὸν τοῦ υἱοῦ αὐτοῦ καὶ τὴν Σαραν τὴν νύμφην αὐτοῦ γυναῖκα Αβραμ τοῦ υἱοῦ αὐτοῦ καὶ ἐξήγαγεν αὐτοὺς ἐκ τῆς χώρας τῶν Χαλδαίων πορευθῆναι εἰς τὴν γῆν Χανααν καὶ ἦλθεν ἕως Χαρραν καὶ κατῴκησεν ἐκεῖ.

[31] And Tharrha took Abram his son, and Lot the son Arrhan, the son of his son, and Sara his daughter-in-law, the wife of Abram his son, and led them forth out of the land of the Chaldees, to go into the land of Chanaan, and they came as far as Charrhan, and he dwelt there.

[32] καὶ ἐγένοντο αἱ ἡμέραι Θαρα ἐν Χαρραν διακόσια πέντε ἔτη, καὶ ἀπέθανεν Θαρα ἐν Χαρραν.

[32] And all the days of Tharrha in the land of Charrhan were two hundred and five years, and Tharrha died in Charrhan.

CHAPTER 12

[1] Καὶ εἶπεν κύριος τῷ Αβραμ Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν, ἣν ἄν σοι δείξω·

[1] And the Lord said to Abram, Go forth out of thy land and out of thy kindred, and out of the house of thy father, and come into the land which I will shew thee.

[2] καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογητός·

[2] And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed.

[3] καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

[3] And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed.

[4] καὶ ἐπορεύθη Αβραμ, καθάπερ ἐλάλησεν αὐτῷ κύριος, καὶ ᾤχετο μετ' αὐτοῦ Λωτ· Αβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε, ὅτε ἐξῆλθεν ἐκ Χαρραν.

[4] And Abram went as the Lord spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan.

[5] καὶ ἔλαβεν Αβραμ τὴν Σαραν γυναῖκα αὐτοῦ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτῶν, ὅσα ἐκτήσαντο, καὶ πᾶσαν ψυχήν, ἣν ἐκτήσαντο ἐν Χαρραν, καὶ ἐξήλθοσαν πορευθῆναι εἰς γῆν Χανααν καὶ ἦλθον εἰς γῆν Χανααν. –

[5] And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan.

[6] καὶ διώδευσεν Αβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς ἕως τοῦ τόπου Συχεμ ἐπὶ τὴν δρῦν τὴν ὑψηλήν· οἱ δὲ Χαναναῖοι τότε κατῴκουν τὴν γῆν.

[6] And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Chananites then inhabited the land.

[7] καὶ ὤφθη κύριος τῷ Αβραμ καὶ εἶπεν αὐτῷ Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην. καὶ ᾠκοδόμησεν ἐκεῖ Αβραμ θυσιαστήριον κυρίῳ τῷ ὀφθέντι αὐτῷ.

[7] And the Lord appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to the Lord who appeared to him.

[8] καὶ ἀπέστη ἐκεῖθεν εἰς τὸ ὄρος κατ᾽ ἀνατολὰς Βαιθηλ καὶ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, Βαιθηλ κατὰ θάλασσαν καὶ Αγγαι κατ᾽ ἀνατολάς· καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι κυρίου.

[8] And he departed thence to the mountain eastward of Baethel, and there he pitched his tent in Baethel near the sea, and Aggai toward the east, and there he built an altar to the Lord, and called on the name of the Lord.

[9] καὶ ἀπῆρεν Αβραμ καὶ πορευθεὶς ἐστρατοπέδευσεν ἐν τῇ ἐρήμῳ.

[9] And Abram departed and went and encamped in the wilderness.

[10] Καὶ ἐγένετο λιμὸς ἐπὶ τῆς γῆς, καὶ κατέβη Αβραμ εἰς Αἴγυπτον παροικῆσαι ἐκεῖ, ὅτι ἐνίσχυσεν ὁ λιμὸς ἐπὶ τῆς γῆς.

[10] And there was a famine in the land, and Abram went down to Egypt to sojourn there, because the famine prevailed in the land.

[11] ἐγένετο δὲ ἡνίκα ἤγγισεν Αβραμ εἰσελθεῖν εἰς Αἴγυπτον, εἶπεν Αβραμ Σαρα τῇ γυναικὶ αὐτοῦ Γινώσκω ἐγὼ ὅτι γυνὴ εὐπρόσωπος εἶ·

[11] And it came to pass when Abram drew nigh to enter into Egypt, Abram said to Sara his wife, I know that thou art a fair woman.

[12] ἔσται οὖν ὡς ἂν ἴδωσίν σε οἱ Αἰγύπτιοι, ἐροῦσιν ὅτι Γυνὴ αὐτοῦ αὕτη, καὶ ἀποκτενοῦσίν με, σὲ δὲ περιποιήσονται.

[12] It shall come to pass then that when the Egyptians shall see thee, they shall say, This is his wife, and they shall slay me, but they shall save thee alive.

[13] εἰπὸν οὖν ὅτι Ἀδελφὴ αὐτοῦ εἰμι, ὅπως ἂν εὖ μοι γένηται διὰ σέ, καὶ ζήσεται ἡ ψυχή μου ἕνεκεν σοῦ.

[13] Say, therefore, I am his sister, that it may be well with me on account of thee, and my soul shall live because of thee.

[14] ἐγένετο δὲ ἡνίκα εἰσῆλθεν Αβραμ εἰς Αἴγυπτον, ἰδόντες οἱ Αἰγύπτιοι τὴν γυναῖκα ὅτι καλὴ ἦν σφόδρα,

[14] And it came to pass when Abram entered into Egypt — the Egyptians having seen his wife that she was very beautiful —

[15] καὶ εἶδον αὐτὴν οἱ ἄρχοντες Φαραω καὶ ἐπῄνεσαν αὐτὴν πρὸς Φαραω καὶ εἰσήγαγον αὐτὴν εἰς τὸν οἶκον Φαραω·

[15] that the princes of Pharao saw her, and praised her to Pharao and brought her into the house of Pharao.

[16] καὶ τῷ Αβραμ εὖ ἐχρήσαντο δι’ αὐτήν, καὶ ἐγένοντο αὐτῷ πρόβατα καὶ μόσχοι καὶ ὄνοι, παῖδες καὶ παιδίσκαι, ἡμίονοι καὶ κάμηλοι.

[16] And they treated Abram well on her account, and he had sheep, and calves, and asses, and men-servants, and women-servants, and mules, and camels.

[17] καὶ ἤτασεν ὁ θεὸς τὸν Φαραω ἐτασμοῖς μεγάλοις καὶ πονηροῖς καὶ τὸν οἶκον αὐτοῦ περὶ Σαρας τῆς γυναικὸς Αβραμ.

[17] And God afflicted Pharao with great and severe afflictions, and his house, because of Sara, Abram’s wife.

[18] καλέσας δὲ Φαραω τὸν Αβραμ εἶπεν Τί τοῦτο ἐποίησάς μοι, ὅτι οὐκ ἀπήγγειλάς μοι ὅτι γυνή σού ἐστιν;

[18] And Pharao having called Abram, said, What is this thou hast done to me, that thou didst not tell me that she was thy wife?

[19] ἵνα τί εἶπας ὅτι Ἀδελφή μού ἐστιν; καὶ ἔλαβον αὐτὴν ἐμαυτῷ εἰς γυναῖκα. καὶ νῦν ἰδοὺ ἡ γυνή σου ἐναντίον σου· λαβὼν ἀπότρεχε.

[19] Wherefore didst thou say, She is my sister? and I took her for a wife to myself; and now, behold, thy wife is before thee, take her and go quickly away.

[20] καὶ ἐνετείλατο Φαραω ἀνδράσιν περὶ Αβραμ συμπροπέμψαι αὐτὸν καὶ τὴν γυναῖκα αὐτοῦ καὶ πάντα, ὅσα ἦν αὐτῷ, καὶ Λωτ μετ᾽ αὐτοῦ.

[20] And Pharao gave charge to men concerning Abram, to join in sending him forward, and his wife, and all that he had.

CHAPTER 13

[1] Ἀνέβη δὲ Αβραμ ἐξ Αἰγύπτου, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ πάντα τὰ αὐτοῦ καὶ Λωτ μετ᾽ αὐτοῦ, εἰς τὴν ἔρημον.

[1] And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the wilderness.

[2] Αβραμ δὲ ἦν πλούσιος σφόδρα κτήνεσιν καὶ ἀργυρίῳ καὶ χρυσίῳ.

[2] And Abram was very rich in cattle, and silver, and gold.

[3] καὶ ἐπορεύθη ὅθεν ἦλθεν, εἰς τὴν ἔρημον ἕως Βαιθηλ, ἕως τοῦ τόπου, οὗ ἦν ἡ σκηνὴ αὐτοῦ τὸ πρότερον, ἀνὰ μέσον Βαιθηλ καὶ ἀνὰ μέσον Αγγαι,

[3] And he went *to the place* whence he came, into the wilderness as far as Baethel, as far as the place where his tent was before, between Baethel and Aggai,

[4] εἰς τὸν τόπον τοῦ θυσιαστηρίου, οὗ ἐποίησεν ἐκεῖ τὴν ἀρχήν· καὶ ἐπεκαλέσατο ἐκεῖ Αβραμ τὸ ὄνομα κυρίου.

[4] to the place of the altar, which he built there at first, and Abram there called on the name of the Lord.

[5] καὶ Λωτ τῷ συμπορευομένῳ μετὰ Αβραμ ἦν πρόβατα καὶ βόες καὶ σκηναί.

[5] And Lot who went out with Abram had sheep, and oxen, and tents.

[6] καὶ οὐκ ἐχώρει αὐτοὺς ἡ γῆ κατοικεῖν ἅμα, ὅτι ἦν τὰ ὑπάρχοντα αὐτῶν πολλά, καὶ οὐκ ἐδύναντο κατοικεῖν ἅμα.

[6] And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together.

[7] καὶ ἐγένετο μάχη ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Αβραμ καὶ ἀνὰ μέσον τῶν ποιμένων τῶν κτηνῶν τοῦ Λωτ· οἱ δὲ Χαναναῖοι καὶ οἱ Φερεζαῖοι τότε κατῴκουν τὴν γῆν.

[7] And there was a strife between the herdmen of Abram’s cattle, and the herdmen of Lot’s cattle, and the Chananites and the Pherezites then

inhabited the land.

[8] εἶπεν δὲ Αβραμ τῷ Λωτ Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τῶν ποιμένων μου καὶ ἀνὰ μέσον τῶν ποιμένων σου. ὅτι ἄνθρωποι ἀδελφοὶ ἡμεῖς ἐσμεν.

[8] And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren.

[9] οὐκ ἰδοὺ πᾶσα ἡ γῆ ἐναντίον σού ἐστιν; διαχωρίσθητι ἀπ᾽ ἐμοῦ· εἰ σὺ εἰς ἀριστερά, ἐγὼ εἰς δεξιά· εἰ δὲ σὺ εἰς δεξιά, ἐγὼ εἰς ἀριστερά.

[9] Lo! is not the whole land before thee? Separate thyself from me; if thou *goest* to the left, I will go to the right, and if thou goest to the right, I will go to the left.

[10] καὶ ἐπάρας Λωτ τοὺς ὀφθαλμοὺς αὐτοῦ εἶδεν πᾶσαν τὴν περίχωρον τοῦ Ιορδάνου ὅτι πᾶσα ἦν ποτιζομένη – πρὸ τοῦ καταστρέψαι τὸν θεὸν Σοδομα καὶ Γομορρα – ὡς ὁ παράδεισος τοῦ θεοῦ καὶ ὡς ἡ γῆ Αἰγύπτου ἕως ἐλθεῖν εἰς Ζογορα.

[10] And Lot having lifted up his eyes, observed all the country round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrha, as the garden of the Lord, and as the land of Egypt, until thou come to Zogora.

[11] καὶ ἐξελέξατο ἑαυτῷ Λωτ πᾶσαν τὴν περίχωρον τοῦ Ιορδάνου, καὶ ἀπῆρεν Λωτ ἀπὸ ἀνατολῶν, καὶ διεχωρίσθησαν ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ.

[11] And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan.

[12] Αβραμ δὲ κατῴκησεν ἐν γῇ Χανααν, Λωτ δὲ κατῴκησεν ἐν πόλει τῶν περιχώρων καὶ ἐσκήνωσεν ἐν Σοδομοις·

[12] And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom.

[13] οἱ δὲ ἄνθρωποι οἱ ἐν Σοδομοις πονηροὶ καὶ ἁμαρτωλοὶ ἐναντίον τοῦ θεοῦ σφόδρα.

[13] But the men of Sodom were evil, and exceedingly sinful before God.

[14] Ὁ δὲ θεὸς εἶπεν τῷ Αβραμ μετὰ τὸ διαχωρισθῆναι τὸν Λωτ ἀπ᾽ αὐτοῦ Ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἰδὲ ἀπὸ τοῦ τόπου, οὗ νῦν σὺ εἶ, πρὸς βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ θάλασσαν·

[14] And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward;

[15] ὅτι πᾶσαν τὴν γῆν, ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου ἕως τοῦ αἰῶνος.

[15] for all the land which thou seest, I will give it to thee and to thy seed for ever.

[16] καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύναταί τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται.

[16] And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered.

[17] ἀναστὰς διόδευσον τὴν γῆν εἴς τε τὸ μῆκος αὐτῆς καὶ εἰς τὸ πλάτος, ὅτι σοὶ δώσω αὐτήν.

[17] Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever.

[18] καὶ ἀποσκηνώσας Αβραμ ἐλθὼν κατῴκησεν παρὰ τὴν δρῦν τὴν Μαμβρη, ἣ ἦν ἐν Χεβρων, καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον κυρίῳ.

[18] And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to the Lord.

CHAPTER 14

[1] Ἐγένετο δὲ ἐν τῇ βασιλείᾳ τῇ Αμαρφαλ βασιλέως Σενναρ, Αριωχ βασιλεὺς Ελλασαρ καὶ Χοδολλογομορ βασιλεὺς Αιλαμ καὶ Θαργαλ βασιλεὺς ἐθνῶν

[1] And it came to pass in the reign of Amarphal king of Sennaar, and Arioch king of Ellasar, that Chodollogomor king of Elam, and Thargal king of nations,

[2] ἐποίησαν πόλεμον μετὰ Βαλλα βασιλέως Σοδομων καὶ μετὰ Βαρσα βασιλέως Γομορρας καὶ Σενναρ βασιλέως Αδαμα καὶ Συμοβορ βασιλέως Σεβωιμ καὶ βασιλέως Βαλακ [αὕτη ἐστὶν Σηγωρ].

[2] made war with Balla king of Sodom, and with Barsa king of Gomorrha, and with Sennaar, king of Adama, and with Symobor king of Seboim and the king of Balac, this is Segor.

[3] πάντες οὗτοι συνεφώνησαν ἐπὶ τὴν φάραγγα τὴν ἁλυκήν [αὕτη ἡ θάλασσα τῶν ἁλῶν].

[3] All these met with one consent at the salt valley; this is *now* the sea of salt.

[4] δώδεκα ἔτη ἐδούλευον τῷ Χοδολλογομορ, τῷ δὲ τρισκαιδεκάτῳ ἔτει ἀπέστησαν.

[4] Twelve years they served Chodollogomor, and the thirteenth year they revolted.

[5] ἐν δὲ τῷ τεσσαρεσκαιδεκάτῳ ἔτει ἦλθεν Χοδολλογομορ καὶ οἱ βασιλεῖς οἱ μετ᾽ αὐτοῦ καὶ κατέκοψαν τοὺς γίγαντας τοὺς ἐν Ασταρωθ Καρναιν καὶ ἔθνη ἰσχυρὰ ἅμα αὐτοῖς καὶ τοὺς Ομμαίους τοὺς ἐν Σαυη τῇ πόλει

[5] And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save.

[6] καὶ τοὺς Χορραίους τοὺς ἐν τοῖς ὄρεσιν Σηιρ ἕως τῆς τερεμίνθου τῆς Φαραν, ἥ ἐστιν ἐν τῇ ἐρήμῳ.

[6] And the Chorrhaeans in the mountains of Seir, to the turpentine tree of Pharan, which is in the desert.

[7] καὶ ἀναστρέψαντες ἦλθοσαν ἐπὶ τὴν πηγὴν τῆς κρίσεως [αὕτη ἐστὶν Καδης] καὶ κατέκοψαν πάντας τοὺς ἄρχοντας Αμαληκ καὶ τοὺς Αμορραίους τοὺς κατοικοῦντας ἐν Ασασανθαμαρ.

[7] And having turned back they came to the well of judgment; this is Cades, and they cut in pieces all the princes of Amalec, and the Amorites dwelling in Asasonthamar.

[8] ἐξῆλθεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας καὶ βασιλεὺς Αδαμα καὶ βασιλεὺς Σεβωιμ καὶ βασιλεὺς Βαλακ [αὕτη ἐστὶν Σηγωρ] καὶ παρετάξαντο αὐτοῖς εἰς πόλεμον ἐν τῇ κοιλάδι τῇ ἁλυκῇ,

[8] And the king of Sodom went out, and the king of Gomorrha, and king of Adama, and king of Seboim, and king of Balac, this is Segor, and they set themselves in array against them for war in the salt valley,

[9] πρὸς Χοδολλογομορ βασιλέα Αιλαμ καὶ Θαργαλ βασιλέα ἐθνῶν καὶ Αμαρφαλ βασιλέα Σεννααρ καὶ Αριωχ βασιλέα Ελλασαρ, οἱ τέσσαρες βασιλεῖς πρὸς τοὺς πέντε.

[9] against Chodollogomor king of Elam, and Thargal king of nations, and Amarphal king of Sennaar, and Arioch king of Ellasar, the four kings against the five.

[10] ἡ δὲ κοιλὰς ἡ ἁλυκὴ φρέατα φρέατα ἀσφάλτου· ἔφυγεν δὲ βασιλεὺς Σοδομων καὶ βασιλεὺς Γομορρας καὶ ἐνέπεσαν ἐκεῖ, οἱ δὲ καταλειφθέντες εἰς τὴν ὀρεινὴν ἔφυγον.

[10] Now the salt valley *consists of* slime-pits. And the king of Sodom fled and the king of Gomorrha, and they fell in there: and they that were left fled to the mountain country.

[11] ἔλαβον δὲ τὴν ἵππον πᾶσαν τὴν Σοδομων καὶ Γομορρας καὶ πάντα τὰ βρώματα αὐτῶν καὶ ἀπῆλθον.

[11] And they took all the cavalry of Sodom and Gomorrha, and all their provisions, and departed.

[12] ἔλαβον δὲ καὶ τὸν Λωτ υἱὸν τοῦ ἀδελφοῦ Αβραμ καὶ τὴν ἀποσκευὴν αὐτοῦ καὶ ἀπῴχοντο· ἦν γὰρ κατοικῶν ἐν Σοδομοις.

[12] And they took also Lot the son of Abram's brother, and his baggage, and departed, for he dwelt in Sodom.

[13] Παραγενόμενος δὲ τῶν ἀνασωθέντων τις ἀπήγγειλεν Αβραμ τῷ περάτῃ· αὐτὸς δὲ κατῴκει πρὸς τῇ δρυὶ τῇ Μαμβρη ὁ Αμορις τοῦ ἀδελφοῦ Εσχωλ καὶ ἀδελφοῦ Αυναν, οἳ ἦσαν συνωμόται τοῦ Αβραμ.

[13] And one of them that had been rescued came and told Abram the Hebrew; and he dwelt by the oak of Mamre the Amorite the brother of Eschol, and the brother of Aunan, who were confederates with Abram.

[14] ἀκούσας δὲ Αβραμ ὅτι ᾐχμαλώτευται Λωτ ὁ ἀδελφὸς αὐτοῦ, ἠρίθμησεν τοὺς ἰδίους οἰκογενεῖς αὐτοῦ, τριακοσίους δέκα καὶ ὀκτώ, καὶ κατεδίωξεν ὀπίσω αὐτῶν ἕως Δαν.

[14] And Abram having heard that Lot his nephew had been taken captive, numbered his own home-born *servants* three hundred and eighteen, and pursued after them to Dan.

[15] καὶ ἐπέπεσεν ἐπ' αὐτοὺς τὴν νύκτα, αὐτὸς καὶ οἱ παῖδες αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς καὶ ἐδίωξεν αὐτοὺς ἕως Χωβα, ἥ ἐστιν ἐν ἀριστερᾷ Δαμασκοῦ.

[15] And he came upon them by night, he and his servants, and he smote them and pursued them as far as Choba, which is on the left of Damascus.

[16] καὶ ἀπέστρεψεν πᾶσαν τὴν ἵππον Σοδομων, καὶ Λωτ τὸν ἀδελφὸν αὐτοῦ ἀπέστρεψεν καὶ τὰ ὑπάρχοντα αὐτοῦ καὶ τὰς γυναῖκας καὶ τὸν λαόν.

[16] And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people.

[17] Ἐξῆλθεν δὲ βασιλεὺς Σοδομων εἰς συνάντησιν αὐτῷ – μετὰ τὸ ἀναστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομορ καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ – εἰς τὴν κοιλάδα τὴν Σαυη [τοῦτο ἦν τὸ πεδίον βασιλέως].

[17] And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the plain of the kings.

[18] καὶ Μελχισεδεκ βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου.

[18] And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God.

[19] καὶ ηὐλόγησεν τὸν Αβραμ καὶ εἶπεν Εὐλογημένος Αβραμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν,

[19] And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,

[20] καὶ εὐλογητὸς ὁ θεὸς ὁ ὕψιστος, ὃς παρέδωκεν τοὺς ἐχθρούς σου ὑποχειρίους σοι. καὶ ἔδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.

[20] and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.

[21] εἶπεν δὲ βασιλεὺς Σοδομων πρὸς Αβραμ Δός μοι τοὺς ἄνδρας, τὴν δὲ ἵππον λαβὲ σεαυτῷ

[21] And the king of Sodom said to Abram, Give me the men, and take the horses to thyself.

[22] εἶπεν δὲ Αβραμ πρὸς βασιλέα Σοδομων Ἐκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὕψιστον, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν,

[22] And Abram said to the king of Sodom, I will stretch out my hand to the Lord the most high God, who made the heaven and the earth,

[23] εἰ ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος λήμψομαι ἀπὸ πάντων τῶν σῶν, ἵνα μὴ εἴπῃς ὅτι Ἐγὼ ἐπλούτισα τὸν Αβραμ·

[23] *that* I will not take from all thy goods from a string to a shoe-latchet, lest thou shouldest say, I have made Abram rich.

[24] πλὴν ὧν ἔφαγον οἱ νεανίσκοι καὶ τῆς μερίδος τῶν ἀνδρῶν τῶν συμπορευθέντων μετ’ ἐμοῦ, Εσχωλ, Αυναν, Μαμβρη, οὗτοι λήμψονται μερίδα.

[24] Except what things the young men have eaten, and the portion of the men that went with me, Eschol, Aunan, Mambre, these shall take a portion.

CHAPTER 15

[1] Μετὰ δὲ τὰ ῥήματα ταῦτα ἐγενήθη ῥῆμα κυρίου πρὸς Αβραμ ἐν ὁράματι λέγων Μὴ φοβοῦ, Αβραμ· ἐγὼ ὑπερασπίζω σου· ὁ μισθός σου πολὺς ἔσται σφόδρα.

[1] And after these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great.

[2] λέγει δὲ Αβραμ Δέσποτα, τί μοι δώσεις; ἐγὼ δὲ ἀπολύομαι ἄτεκνος· ὁ δὲ υἱὸς Μασεκ τῆς οἰκογενοῦς μου, οὗτος Δαμασκὸς Ελιεζερ.

[2] And Abram said, Master *and* Lord, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus *is mine heir.*

[3] καὶ εἶπεν Αβραμ Ἐπειδὴ ἐμοὶ οὐκ ἔδωκας σπέρμα, ὁ δὲ οἰκογενής μου κληρονομήσει με.

[3] And Abram said, *I am grieved* since thou hast given me no seed, but my home-born *servant* shall succeed me.

[4] καὶ εὐθὺς φωνὴ κυρίου ἐγένετο πρὸς αὐτὸν λέγων Οὐ κληρονομήσει σε οὗτος, ἀλλ᾽ ὃς ἐξελεύσεται ἐκ σοῦ, οὗτος κληρονομήσει σε.

[4] And immediately there was a voice of the Lord to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir.

[5] ἐξήγαγεν δὲ αὐτὸν ἔξω καὶ εἶπεν αὐτῷ Ἀνάβλεψον δὴ εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς. καὶ εἶπεν Οὕτως ἔσται τὸ σπέρμα σου.

[5] And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be.

[6] καὶ ἐπίστευσεν Αβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[6] And Abram believed God, and it was counted to him for righteousness.

[7] εἶπεν δὲ πρὸς αὐτόν Ἐγὼ ὁ θεὸς ὁ ἐξαγαγών σε ἐκ χώρας Χαλδαίων ὥστε δοῦναί σοι τὴν γῆν ταύτην κληρονομῆσαι.

[7] And he said to him, I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit.

[8] εἶπεν δέ Δέσποτα κύριε, κατὰ τί γνώσομαι ὅτι κληρονομήσω αὐτήν;

[8] And he said, Master *and* Lord, how shall I know that I shall inherit it?

[9] εἶπεν δὲ αὐτῷ Λαβέ μοι δάμαλιν τριετίζουσαν καὶ αἶγα τριετίζουσαν καὶ κριὸν τριετίζοντα καὶ τρυγόνα καὶ περιστεράν.

[9] And he said to him, Take for me an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon.

[10] ἔλαβεν δὲ αὐτῷ πάντα ταῦτα καὶ διεῖλεν αὐτὰ μέσα καὶ ἔθηκεν αὐτὰ ἀντιπρόσωπα ἀλλήλοις, τὰ δὲ ὄρνεα οὐ διεῖλεν.

[10] So he took to him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide.

[11] κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα, τὰ διχοτομήματα αὐτῶν, καὶ συνεκάθισεν αὐτοῖς Αβραμ.

[11] And birds came down upon the bodies, *even* upon the divided parts of them, and Abram sat down by them.

[12] περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν τῷ Αβραμ, καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ.

[12] And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him.

[13] καὶ ἐρρέθη πρὸς Αβραμ Γινώσκων γνώσῃ ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη.

[13] And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their won, and they shall enslave them, and afflict them, and humble them four hundred years.

[14] τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.

[14] And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither with much property.

[15] σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ᾽ εἰρήνης, ταφεὶς ἐν γήρει καλῷ.

[15] But thou shalt depart to thy fathers in peace, nourished in a good old age.

[16] τετάρτη δὲ γενεὰ ἀποστραφήσονται ὧδε· οὔπω γὰρ ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν Αμορραίων ἕως τοῦ νῦν.

[16] And in the fourth generation they shall return hither, for the sins of the Amorites are not yet filled up, even until now.

[17] ἐπεὶ δὲ ἐγίνετο ὁ ἥλιος πρὸς δυσμαῖς, φλὸξ ἐγένετο, καὶ ἰδοὺ κλίβανος καπνιζόμενος καὶ λαμπάδες πυρός, αἳ διῆλθον ἀνὰ μέσον τῶν διχοτομημάτων τούτων.

[17] And when the sun was about to set, there was a flame, and behold a smoking furnace and lamps of fire, which passed between these divided pieces.

[18] ἐν τῇ ἡμέρᾳ ἐκείνῃ διέθετο κύριος τῷ Αβραμ διαθήκην λέγων Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου,

[18] In that day the Lord made a covenant with Abram, saying, To thy seed I will give this land, from the river of Egypt to the great river Euphrates.

[19] τοὺς Καιναίους καὶ τοὺς Κενεζαίους καὶ τοὺς Κεδμωναίους

[19] The Kenites, and the Kenezites, and the Kedmoneans,

[20] καὶ τοὺς Χετταίους καὶ τοὺς Φερεζαίους καὶ τοὺς Ραφαιν

[20] and the Chettites, and the Pherezites, and the Raphaim,

[21] καὶ τοὺς Αμορραίους καὶ τοὺς Χαναναίους καὶ τοὺς Ευαίους καὶ τοὺς Γεργεσαίους καὶ τοὺς Ιεβουσαίους.

[21] and the Amorites, and the Chananites, and the Evites, and the Gergesites, and the Jebusites.

CHAPTER 16

[1] Σαρα δὲ ἡ γυνὴ Αβραμ οὐκ ἔτικτεν αὐτῷ. ἦν δὲ αὐτῇ παιδίσκη Αἰγυπτία, ᾗ ὄνομα Αγαρ.

[1] And Sara the wife of Abram bore him no children; and she had an Egyptian maid, whose name was Agar.

[2] εἶπεν δὲ Σαρα πρὸς Αβραμ Ἰδοὺ συνέκλεισέν με κύριος τοῦ μὴ τίκτειν· εἴσελθε οὖν πρὸς τὴν παιδίσκην μου, ἵνα τεκνοποιήσῃς ἐξ αὐτῆς. ὑπήκουσεν δὲ Αβραμ τῆς φωνῆς Σαρας.

[2] And Sara said to Abram, Behold, the Lord has restrained me from bearing, go therefore in to my maid, that I may get children for myself through her. And Abram hearkened to the voice of Sara.

[3] καὶ λαβοῦσα Σαρα ἡ γυνὴ Αβραμ Αγαρ τὴν Αἰγυπτίαν τὴν ἑαυτῆς παιδίσκην – μετὰ δέκα ἔτη τοῦ οἰκῆσαι Αβραμ ἐν γῇ Χανααν – καὶ ἔδωκεν αὐτὴν Αβραμ τῷ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα.

[3] So Sara the wife of Abram having taken Agar the Egyptian her handmaid, after Abram had dwelt ten years in the land of Chanaan, gave her to Abram her husband as a wife to him.

[4] καὶ εἰσῆλθεν πρὸς Αγαρ, καὶ συνέλαβεν καὶ εἶδεν ὅτι ἐν γαστρὶ ἔχει, καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς.

[4] And he went in to Agar, and she conceived, and saw that she was with child, and her mistress was dishonoured before her.

[5] εἶπεν δὲ Σαρα πρὸς Αβραμ Ἀδικοῦμαι ἐκ σοῦ· ἐγὼ δέδωκα τὴν παιδίσκην μου εἰς τὸν κόλπον σου, ἰδοῦσα δὲ ὅτι ἐν γαστρὶ ἔχει, ἠτιμάσθην ἐναντίον αὐτῆς· κρίναι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

[5] And Sara said to Abram, I am injured by thee; I gave my handmaid into thy bosom, and when I saw that she was with child, I was dishonoured before her. The Lord judge between me and thee.

[6] εἶπεν δὲ Αβραμ πρὸς Σαραν Ἰδοὺ ἡ παιδίσκη σου ἐν ταῖς χερσίν σου· χρῶ αὐτῇ, ὡς ἄν σοι ἀρεστὸν ᾖ. καὶ ἐκάκωσεν αὐτὴν Σαρα, καὶ ἀπέδρα ἀπὸ προσώπου αὐτῆς.

[6] And Abram said to Sara, Behold thy handmaid is in thy hands, use her as it may seem good to thee. And Sara afflicted her, and she fled from her face.

[7] Εὗρεν δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ, ἐπὶ τῆς πηγῆς ἐν τῇ ὁδῷ Σουρ.

[7] And an angel of the Lord found her by the fountain of water in the wilderness, by the fountain in the way to Sur.

[8] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Αγαρ παιδίσκη Σαρας, πόθεν ἔρχῃ καὶ ποῦ πορεύῃ; καὶ εἶπεν Ἀπὸ προσώπου Σαρας τῆς κυρίας μου ἐγὼ ἀποδιδράσκω.

[8] And the angel of the Lord said to her, Agar, Sara's maid, whence comest thou, and wither goest thou? and she said, I am fleeing from the face of my mistress Sara.

[9] εἶπεν δὲ αὐτῇ ὁ ἄγγελος κυρίου Ἀποστράφητι πρὸς τὴν κυρίαν σου καὶ ταπεινώθητι ὑπὸ τὰς χεῖρας αὐτῆς.

[9] And the angel of the Lord said to her, Return to thy mistress, and submit thyself under her hands.

[10] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Πληθύνων πληθυνῶ τὸ σπέρμα σου, καὶ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους.

[10] And the angel of the Lord said to her, I will surely multiply thy seed, and it shall not be numbered for multitude.

[11] καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ισμαηλ, ὅτι ἐπήκουσεν κύριος τῇ ταπεινώσει σου.

[11] And the angel of the Lord said to her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael, for the Lord hath hearkened to thy humiliation.

[12] οὗτος ἔσται ἄγροικος ἄνθρωπος· αἱ χεῖρες αὐτοῦ ἐπὶ πάντας, καὶ αἱ χεῖρες πάντων ἐπ᾽ αὐτόν, καὶ κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει.

[12] He shall be a wild man, his hands against all, and the hands of all against him, and he shall dwell in the presence of all his brethren.

[13] καὶ ἐκάλεσεν Αγαρ τὸ ὄνομα κυρίου τοῦ λαλοῦντος πρὸς αὐτήν Σὺ ὁ θεὸς ὁ ἐπιδών με· ὅτι εἶπεν Καὶ γὰρ ἐνώπιον εἶδον ὀφθέντα μοι.

[13] And she called the name of the Lord God who spoke to her, Thou art God who seest me; for she said, For I have openly seen him that appeared to me.

[14] ἕνεκεν τούτου ἐκάλεσεν τὸ φρέαρ Φρέαρ οὗ ἐνώπιον εἶδον· ἰδοὺ ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Βαραδ.

[14] Therefore she called the well, The well of him whom I have openly seen; behold it is between Cades and Barad.

[15] Καὶ ἔτεκεν Αγαρ τῷ Αβραμ υἱόν, καὶ ἐκάλεσεν Αβραμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ, ὃν ἔτεκεν αὐτῷ Αγαρ, Ισμαηλ.

[15] And Agar bore a son to Abram; and Abram called the name of his son which Agar bore to him, Ismael.

[16] Αβραμ δὲ ἦν ὀγδοήκοντα ἓξ ἐτῶν, ἡνίκα ἔτεκεν Αγαρ τὸν Ισμαηλ τῷ Αβραμ.

[16] And Abram was eighty-six years old, when Agar bore Ismael to Abram.

CHAPTER 17

[1] Ἐγένετο δὲ Αβραμ ἐτῶν ἐνενήκοντα ἐννέα, καὶ ὤφθη κύριος τῷ Αβραμ καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ θεός σου· εὐαρέστει ἐναντίον ἐμοῦ καὶ γίνου ἄμεμπτος,

[1] And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless.

[2] καὶ θήσομαι τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ πληθυνῶ σε σφόδρα.

[2] And I will establish my covenant between me and thee, and I will multiply thee exceedingly.

[3] καὶ ἔπεσεν Αβραμ ἐπὶ πρόσωπον αὐτοῦ, καὶ ἐλάλησεν αὐτῷ ὁ θεὸς λέγων

[3] And Abram fell upon his face, and God spoke to him, saying,

[4] Καὶ ἐγὼ ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ, καὶ ἔσῃ πατὴρ πλήθους ἐθνῶν.

[4] And I, behold! my covenant *is* with thee, and thou shalt be a father of a multitude of nations.

[5] καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου Αβραμ, ἀλλ᾽ ἔσται τὸ ὄνομά σου Αβρααμ, ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε.

[5] And thy name shall no more be called Abram, but thy name shall be Abraam, for I have made thee a father of many nations.

[6] καὶ αὐξανῶ σε σφόδρα σφόδρα καὶ θήσω σε εἰς ἔθνη, καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται.

[6] And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee.

[7] καὶ στήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς γενεὰς αὐτῶν εἰς διαθήκην αἰώνιον εἶναί σου θεὸς καὶ τοῦ σπέρματός σου μετὰ σέ.

[7] And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and *the*

God of thy seed after thee.

[8] καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν, ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναάν, εἰς κατάσχεσιν αἰώνιον καὶ ἔσομαι αὐτοῖς θεός. –

[8] And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God.

[9] καὶ εἶπεν ὁ θεὸς πρὸς Αβρααμ Σὺ δὲ τὴν διαθήκην μου διατηρήσεις, σὺ καὶ τὸ σπέρμα σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν.

[9] And God said to Abraam, Thou also shalt fully keep my covenant, thou and thy seed after thee for their generations.

[10] καὶ αὕτη ἡ διαθήκη, ἣν διατηρήσεις, ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν· περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν,

[10] And this *is* the covenant which thou shalt fully keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised.

[11] καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.

[11] And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you.

[12] καὶ παιδίον ὀκτὼ ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν, ὁ οἰκογενὴς τῆς οἰκίας σου καὶ ὁ ἀργυρώνητος ἀπὸ παντὸς υἱοῦ ἀλλοτρίου, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματός σου.

[12] And the child of eight days *old* shall be circumcised by you, every male throughout your generations, and *the servant* born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed.

[13] περιτομῇ περιτμηθήσεται ὁ οἰκογενὴς τῆς οἰκίας σου καὶ ὁ ἀργυρώνητος, καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν εἰς διαθήκην αἰώνιον.

[13] He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant.

[14] καὶ ἀπερίτμητος ἄρσην, ὃς οὐ περιτμηθήσεται τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ τῇ ἡμέρᾳ τῇ ὀγδόῃ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ γένους αὐτῆς, ὅτι τὴν διαθήκην μου διεσκέδασεν.

[14] And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its family, for he has broken my covenant.

[15] Εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Σαρα ἡ γυνή σου, οὐ κληθήσεται τὸ ὄνομα αὐτῆς Σαρα, ἀλλὰ Σαρρα ἔσται τὸ ὄνομα αὐτῆς.

[15] And God said to Abraam, Sara thy wife — her name shall not be called Sara, Sarrha shall be her name.

[16] εὐλογήσω δὲ αὐτὴν καὶ δώσω σοι ἐξ αὐτῆς τέκνον· καὶ εὐλογήσω αὐτόν, καὶ ἔσται εἰς ἔθνη, καὶ βασιλεῖς ἐθνῶν ἐξ αὐτοῦ ἔσονται.

[16] And I will bless her, and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him.

[17] καὶ ἔπεσεν Αβρααμ ἐπὶ πρόσωπον καὶ ἐγέλασεν καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ λέγων Εἰ τῷ ἑκατονταετεῖ γενήσεται, καὶ εἰ Σαρρα ἐνενήκοντα ἐτῶν οὖσα τέξεται;

[17] And Abraam fell upon his face, and laughed; and spoke in his heart, saying, Shall there be a child to one who is a hundred years old, and shall Sarrha who is ninety years old, bear?

[18] εἶπεν δὲ Αβρααμ πρὸς τὸν θεόν Ισμαηλ οὗτος ζήτω ἐναντίον σου.

[18] And Abraam said to God, Let this Ismael live before thee.

[19] εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Ναί· ἰδοὺ Σαρρα ἡ γυνή σου τέξεταί σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ισαακ, καὶ στήσω τὴν διαθήκην μου πρὸς αὐτὸν εἰς διαθήκην αἰώνιον καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτόν.

[19] And God said to Abraam, Yea, behold, Sarrha thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, to be a God to him and to his seed after him.

[20] περὶ δὲ Ισμαηλ ἰδοὺ ἐπήκουσά σου· ἰδοὺ εὐλόγησα αὐτὸν καὶ αὐξανῶ αὐτὸν καὶ πληθυνῶ αὐτὸν σφόδρα· δώδεκα ἔθνη γεννήσει, καὶ δώσω αὐτὸν εἰς ἔθνος μέγα.

[20] And concerning Ismael, behold, I have heard thee, and, behold, I have blessed him, and will increase him and multiply him exceedingly; twelve nations shall he beget, and I will make him a great nation.

[21] τὴν δὲ διαθήκην μου στήσω πρὸς Ισαακ, ὃν τέξεταί σοι Σαρρα εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ.

[21] But I will establish my covenant with Isaac, whom Sarrha shall bear to thee at this time, in the next year.

[22] συνετέλεσεν δὲ λαλῶν πρὸς αὐτὸν καὶ ἀνέβη ὁ θεὸς ἀπὸ Αβρααμ.

[22] And he left off speaking with him, and God went up from Abraam.

[23] Καὶ ἔλαβεν Αβρααμ Ισμαηλ τὸν υἱὸν αὐτοῦ καὶ πάντας τοὺς οἰκογενεῖς αὐτοῦ καὶ πάντας τοὺς ἀργυρωνήτους καὶ πᾶν ἄρσεν τῶν ἀνδρῶν τῶν ἐν τῷ οἴκῳ Αβρααμ καὶ περιέτεμεν τὰς ἀκροβυστίας αὐτῶν ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης, καθὰ ἐλάλησεν αὐτῷ ὁ θεός.

[23] And Abraam took Ismael his son, and all his home-born *servants*, and all those bought with money, and every male of the men in the house of Abraam, and he circumcised their foreskins in the time of that day, according as God spoke to him.

[24] Αβρααμ δὲ ἦν ἐνενήκοντα ἐννέα ἐτῶν, ἡνίκα περιέτεμεν τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ·

[24] And Abraam was ninety-nine years old, when he was circumcised in the flesh of his foreskin.

[25] Ισμαηλ δὲ ὁ υἱὸς αὐτοῦ ἐτῶν δέκα τριῶν ἦν, ἡνίκα περιετμήθη τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ.

[25] And Ismael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

[26] ἐν τῷ καιρῷ τῆς ἡμέρας ἐκείνης περιετμήθη Αβρααμ καὶ Ισμαηλ ὁ υἱὸς αὐτοῦ·

[26] And at the period of that day, Abraam was circumcised, and Ismael his son,

[27] καὶ πάντες οἱ ἄνδρες τοῦ οἴκου αὐτοῦ καὶ οἱ οἰκογενεῖς καὶ οἱ ἀργυρώνητοι ἐξ ἀλλογενῶν ἐθνῶν, περιέτεμεν αὐτούς.

[27] and all the men of his house, both those born in the house, and those bought with money of foreign nations.

CHAPTER 18

[1] Ὤφθη δὲ αὐτῷ ὁ θεὸς πρὸς τῇ δρυὶ τῇ Μαμβρη καθημένου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας.

[1] And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon.

[2] ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες εἱστήκεισαν ἐπάνω αὐτοῦ· καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν

[2] And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them from the door of his tent, and did obeisance to the ground.

[3] καὶ εἶπεν Κύριε, εἰ ἄρα εὗρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου·

[3] And he said, Lord, if indeed I have found grace in thy sight, pass not by thy servant.

[4] ληµφθήτω δὴ ὕδωρ, καὶ νιψάτωσαν τοὺς πόδας ὑμῶν, καὶ καταψύξατε ὑπὸ τὸ δένδρον·

[4] Let water now be brought, and let them wash your feet, and do ye refresh *yourselves* under the tree.

[5] καὶ λήμψομαι ἄρτον, καὶ φάγεσθε, καὶ μετὰ τοῦτο παρελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν, οὗ εἵνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν. καὶ εἶπαν Οὕτως ποίησον, καθὼς εἴρηκας.

[5] And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which *refreshment* ye have turned aside to your servant. And he said, So do, as thou hast said.

[6] καὶ ἔσπευσεν Αβρααμ ἐπὶ τὴν σκηνὴν πρὸς Σαρραν καὶ εἶπεν αὐτῇ Σπεῦσον καὶ φύρασον τρία μέτρα σεμιδάλεως καὶ ποίησον ἐγκρυφίας.

[6] And Abraam hasted to the tent to Sarrha, and said to her, Hasten, and knead three measures of fine flour, and make cakes.

[7] καὶ εἰς τὰς βόας ἔδραμεν Αβρααμ καὶ ἔλαβεν μοσχάριον ἁπαλὸν καὶ καλὸν καὶ ἔδωκεν τῷ παιδί, καὶ ἐτάχυνεν τοῦ ποιῆσαι αὐτό.

[7] And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress it.

[8] ἔλαβεν δὲ βούτυρον καὶ γάλα καὶ τὸ μοσχάριον, ὃ ἐποίησεν, καὶ παρέθηκεν αὐτοῖς, καὶ ἐφάγοσαν· αὐτὸς δὲ παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον.

[8] And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree.

[9] Εἶπεν δὲ πρὸς αὐτόν Ποῦ Σαρρα ἡ γυνή σου; ὁ δὲ ἀποκριθεὶς εἶπεν Ἰδοὺ ἐν τῇ σκηνῇ.

[9] And he said to him, Where is Sarrha thy wife? And he answered and said, Behold! in the tent.

[10] εἶπεν δέ Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἕξει υἱὸν Σαρρα ἡ γυνή σου. Σαρρα δὲ ἤκουσεν πρὸς τῇ θύρᾳ τῆς σκηνῆς, οὖσα ὄπισθεν αὐτοῦ.

[10] And he said, I will return and come to thee according to this period seasonably, and Sarrha thy wife shall have a son; and Sarrha heard at the door of the tent, being behind him.

[11] Αβρααμ δὲ καὶ Σαρρα πρεσβύτεροι προβεβηκότες ἡμερῶν, ἐξέλιπεν δὲ Σαρρα γίνεσθαι τὰ γυναικεῖα.

[11] And Abraam and Sarrha were old, advanced in days, and the custom of women ceased with Sarrha.

[12] ἐγέλασεν δὲ Σαρρα ἐν ἑαυτῇ λέγουσα Οὔπω μέν μοι γέγονεν ἕως τοῦ νῦν, ὁ δὲ κύριός μου πρεσβύτερος.

[12] And Sarrha laughed in herself, saying, The thing has not as yet happened to me, even until now, and my lord is old.

[13] καὶ εἶπεν κύριος πρὸς Αβρααμ Τί ὅτι ἐγέλασεν Σαρρα ἐν ἑαυτῇ λέγουσα Ἆρά γε ἀληθῶς τέξομαι; ἐγὼ δὲ γεγήρακα.

[13] And the Lord said to Abraam, Why is it that Sarrha has laughed in herself, saying, Shall I then indeed bear? but I am grown old.

[14] μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σὲ εἰς ὥρας, καὶ ἔσται τῇ Σαρρα υἱός.

[14] Shall anything be impossible with the Lord? At this time I will return to thee seasonably, and Sarrha shall have a son.

[15] ἠρνήσατο δὲ Σαρρα λέγουσα Οὐκ ἐγέλασα· ἐφοβήθη γάρ. καὶ εἶπεν Οὐχί, ἀλλὰ ἐγέλασας.

[15] But Sarrha denied, saying, I did not laugh, for she was afraid. And he said to her, Nay, but thou didst laugh.

[16] Ἐξαναστάντες δὲ ἐκεῖθεν οἱ ἄνδρες κατέβλεψαν ἐπὶ πρόσωπον Σοδομων καὶ Γομορρας, Αβρααμ δὲ συνεπορεύετο μετ᾽ αὐτῶν συμπροπέμπων αὐτούς.

[16] And the men having risen up from thence looked towards Sodom and Gomorrha. And Abraam went with them, attending them on their journey.

[17] ὁ δὲ κύριος εἶπεν Μὴ κρύψω ἐγὼ ἀπὸ Αβρααμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ;

[17] And the Lord said, Shall I hide from Abraam my servant what things I intend to do?

[18] Αβρααμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολύ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.

[18] But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest.

[19] ᾔδειν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ᾽ αὐτόν, καὶ φυλάξουσιν τὰς ὁδοὺς κυρίου ποιεῖν δικαιοσύνην καὶ κρίσιν· ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβρααμ πάντα, ὅσα ἐλάλησεν πρὸς αὐτόν.

[19] For I know that he will order his sons, and his house after him, and they will keep the ways of the Lord, to do justice and judgment, that the Lord may bring upon Abraam all things whatsoever he has spoken to him.

[20] εἶπεν δὲ κύριος Κραυγὴ Σοδομων καὶ Γομορρας πεπλήθυνται, καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα·

[20] And the Lord said, The cry of Sodom and Gomorrha has been increased towards me, and their sins are very great.

[21] καταβὰς οὖν ὄψομαι εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρός με συντελοῦνται, εἰ δὲ μή, ἵνα γνῶ.

[21] I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.

[22] καὶ ἀποστρέψαντες ἐκεῖθεν οἱ ἄνδρες ἦλθον εἰς Σοδομα, Αβρααμ δὲ ἦν ἑστηκὼς ἐναντίον κυρίου.

[22] And the men having departed thence, came to Sodom; and Abraam was still standing before the Lord.

[23] καὶ ἐγγίσας Αβρααμ εἶπεν Μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής;

[23] And Abraam drew nigh and said, Wouldest thou destroy the righteous with the wicked, and shall the righteous be as the wicked?

[24] ἐὰν ὦσιν πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολεῖς αὐτούς; οὐκ ἀνήσεις πάντα τὸν τόπον ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὦσιν ἐν αὐτῇ;

[24] Should there be fifty righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it?

[25] μηδαμῶς σὺ ποιήσεις ὡς τὸ ῥῆμα τοῦτο, τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής. μηδαμῶς· ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσεις κρίσιν;

[25] By no means shalt thou do as this thing *is* so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right?

[26] εἶπεν δὲ κύριος Ἐὰν εὕρω ἐν Σοδομοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι᾽ αὐτούς.

[26] And the Lord said, If there should be in Sodom fifty righteous in the city, I will spare the whole city, and the whole place for their sakes.

[27] καὶ ἀποκριθεὶς Αβρααμ εἶπεν Νῦν ἠρξάμην λαλῆσαι πρὸς τὸν κύριον, ἐγὼ δέ εἰμι γῆ καὶ σποδός·

[27] And Abraam answered and said, Now I have begun to speak to my Lord, and I am earth and ashes.

[28] ἐὰν δὲ ἐλαττονωθῶσιν οἱ πεντήκοντα δίκαιοι πέντε, ἀπολεῖς ἕνεκεν τῶν πέντε πᾶσαν τὴν πόλιν; καὶ εἶπεν Οὐ μὴ ἀπολέσω, ἐὰν εὕρω ἐκεῖ τεσσαράκοντα πέντε.

[28] But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five *wanting*? And he said, I will not destroy it, if I should find there forty-five.

[29] καὶ προσέθηκεν ἔτι λαλῆσαι πρὸς αὐτὸν καὶ εἶπεν Ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τεσσαράκοντα; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν τεσσαράκοντα.

[29] And he continued to speak to him still, and said, But if there should be found there forty? And he said, I will not destroy it for the forty's sake.

[30] καὶ εἶπεν Μή τι, κύριε, ἐὰν λαλήσω· ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τριάκοντα; καὶ εἶπεν Οὐ μὴ ἀπολέσω, ἐὰν εὕρω ἐκεῖ τριάκοντα.

[30] And he said, Will there be anything *against me*, Lord, if I shall speak? but if there be found there thirty? And he said, I will not destroy it for the thirty's sake.

[31] καὶ εἶπεν Ἐπειδὴ ἔχω λαλῆσαι πρὸς τὸν κύριον, ἐὰν δὲ εὑρεθῶσιν ἐκεῖ εἴκοσι; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν εἴκοσι.

[31] And he said, Since I am able to speak to the Lord, what if there should be found there twenty? And he said, I will not destroy it, if I should find there twenty.

[32] καὶ εἶπεν Μή τι, κύριε, ἐὰν λαλήσω ἔτι ἅπαξ· ἐὰν δὲ εὑρεθῶσιν ἐκεῖ δέκα; καὶ εἶπεν Οὐ μὴ ἀπολέσω ἕνεκεν τῶν δέκα.

[32] And he said, Will there be anything *against me*, Lord, if I speak yet once? but if there should be found there ten? And he said, I will not

destroy it for the ten’s sake.

[33] ἀπῆλθεν δὲ κύριος, ὡς ἐπαύσατο λαλῶν τῷ Αβρααμ, καὶ Αβρααμ ἀπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

[33] And the Lord departed, when he left off speaking to Abraam, and Abraam returned to his place.

CHAPTER 19

[1] Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σοδομα ἑσπέρας· Λωτ δὲ ἐκάθητο παρὰ τὴν πύλην Σοδομων. ἰδὼν δὲ Λωτ ἐξανέστη εἰς συνάντησιν αὐτοῖς καὶ προσεκύνησεν τῷ προσώπῳ ἐπὶ τὴν γῆν

[1] And the two angels came to Sodom at evening. And Lot sat by the gate of Sodom, and Lot having seen them, rose up to meet them, and he worshipped with his face to the ground, and said,

[2] καὶ εἶπεν Ἰδού, κύριοι, ἐκκλίνατε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν καὶ καταλύσατε καὶ νίψασθε τοὺς πόδας ὑμῶν, καὶ ὀρθρίσαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν. εἶπαν δέ Οὐχί, ἀλλ’ ἐν τῇ πλατείᾳ καταλύσομεν.

[2] Lo! *my* lords, turn aside to the house of your servant, and rest from your journey, and wash your feet, and having risen early in the morning ye shall depart on your journey. And they said, Nay, but we will lodge in the street.

[3] καὶ κατεβιάζετο αὐτούς, καὶ ἐξέκλιναν πρὸς αὐτὸν καὶ εἰσῆλθον εἰς τὴν οἰκίαν αὐτοῦ. καὶ ἐποίησεν αὐτοῖς πότον, καὶ ἀζύμους ἔπεψεν αὐτοῖς, καὶ ἔφαγον.

[3] And he constrained them, and they turned aside to him, and they entered into his house, and he made a feast for them, and baked unleavened cakes for them, and they did eat.

[4] πρὸ τοῦ κοιμηθῆναι καὶ οἱ ἄνδρες τῆς πόλεως οἱ Σοδομῖται περιεκύκλωσαν τὴν οἰκίαν ἀπὸ νεανίσκου ἕως πρεσβυτέρου, ἅπας ὁ λαὸς ἅμα,

[4] But before they went to sleep, the men of the city, the Sodomites, compassed the house, both young and old, all the people together.

[5] καὶ ἐξεκαλοῦντο τὸν Λωτ καὶ ἔλεγον πρὸς αὐτόν Ποῦ εἰσιν οἱ ἄνδρες οἱ εἰσελθόντες πρὸς σὲ τὴν νύκτα; ἐξάγαγε αὐτοὺς πρὸς ἡμᾶς, ἵνα συγγενώμεθα αὐτοῖς.

[5] And they called out Lot, and said to him, Where are the men that went in to thee this night? bring them out to us that we may be with them.

[6] ἐξῆλθεν δὲ Λωτ πρὸς αὐτοὺς πρὸς τὸ πρόθυρον, τὴν δὲ θύραν προσέῳξεν ὀπίσω αὐτοῦ.

[6] And Lot went out to them to the porch, and he shut the door after him,

[7] εἶπεν δὲ πρὸς αὐτούς Μηδαμῶς, ἀδελφοί, μὴ πονηρεύσησθε.

[7] and said to them, By no means, brethren, do not act villanously.

[8] εἰσὶν δέ μοι δύο θυγατέρες, αἳ οὐκ ἔγνωσαν ἄνδρα· ἐξάξω αὐτὰς πρὸς ὑμᾶς, καὶ χρήσασθε αὐταῖς, καθὰ ἂν ἀρέσκῃ ὑμῖν· μόνον εἰς τοὺς ἄνδρας τούτους μὴ ποιήσητε μηδὲν ἄδικον, οὗ εἵνεκεν εἰσῆλθον ὑπὸ τὴν σκέπην τῶν δοκῶν μου.

[8] But I have two daughters, who have not known a man. I will bring them out to you, and do ye use them as it may please you, only do not injury to these men, to avoid which they came under the shelter of my roof.

[9] εἶπαν δέ Ἀπόστα ἐκεῖ. εἷς ἦλθες παροικεῖν· μὴ καὶ κρίσιν κρίνειν; νῦν οὖν σὲ κακώσομεν μᾶλλον ἢ ἐκείνους. καὶ παρεβιάζοντο τὸν ἄνδρα τὸν Λωτ σφόδρα καὶ ἤγγισαν συντρῖψαι τὴν θύραν.

[9] And they said to him, Stand back there, thou camest in to sojourn, was it also to judge? Now then we would harm thee more than them. And they pressed hard on the man, even Lot, and they drew nigh to break the door.

[10] ἐκτείναντες δὲ οἱ ἄνδρες τὰς χεῖρας εἰσεσπάσαντο τὸν Λωτ πρὸς ἑαυτοὺς εἰς τὸν οἶκον καὶ τὴν θύραν τοῦ οἴκου ἀπέκλεισαν·

[10] And the men stretched forth their hands and drew Lot in to them into the house, and shut the door of the house.

[11] τοὺς δὲ ἄνδρας τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου ἐπάταξαν ἀορασίᾳ ἀπὸ μικροῦ ἕως μεγάλου, καὶ παρελύθησαν ζητοῦντες τὴν θύραν.

[11] And they smote the men that were at the door of the house with blindness, both small and great, and they were wearied with seeking the door.

[12] Εἶπαν δὲ οἱ ἄνδρες πρὸς Λωτ Ἔστιν τίς σοι ὧδε, γαμβροὶ ἢ υἱοὶ ἢ θυγατέρες; ἢ εἴ τίς σοι ἄλλος ἔστιν ἐν τῇ πόλει, ἐξάγαγε ἐκ τοῦ τόπου

τούτου·

[12] And the men said to Lot, Hast thou here sons-in-law, or sons or daughters, or if thou hast any other friend in the city, bring them out of this place.

[13] ὅτι ἀπόλλυμεν ἡμεῖς τὸν τόπον τοῦτον, ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον κυρίου, καὶ ἀπέστειλεν ἡμᾶς κύριος ἐκτρῖψαι αὐτήν.

[13] For we are going to destroy this place; for their cry has been raised up before the Lord, and the Lord has sent us to destroy it.

[14] ἐξῆλθεν δὲ Λωτ καὶ ἐλάλησεν πρὸς τοὺς γαμβροὺς αὐτοῦ τοὺς εἰληφότας τὰς θυγατέρας αὐτοῦ καὶ εἶπεν Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ τόπου τούτου, ὅτι ἐκτρίβει κύριος τὴν πόλιν. ἔδοξεν δὲ γελοιάζειν ἐναντίον τῶν γαμβρῶν αὐτοῦ.

[14] And Lot went out, and spoke to his sons-in-law who had married his daughters, and said, Rise up, and depart out of this place, for the Lord is about to destroy the city; but he seemed to be speaking absurdly before his sons-in-law.

[15] ἡνίκα δὲ ὄρθρος ἐγίνετο, ἐπεσπούδαζον οἱ ἄγγελοι τὸν Λωτ λέγοντες Ἀναστὰς λαβὲ τὴν γυναῖκά σου καὶ τὰς δύο θυγατέρας σου, ἃς ἔχεις, καὶ ἔξελθε, ἵνα μὴ συναπόλῃ ταῖς ἀνομίαις τῆς πόλεως.

[15] But when it was morning, the angels hastened Lot, saying, Arise and take thy wife, and thy two daughters whom thou hast, and go forth; lest thou also be destroyed with the iniquities of the city.

[16] καὶ ἐταράχθησαν· καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ ἐν τῷ φείσασθαι κύριον αὐτοῦ.

[16] And they were troubled, and the angels laid hold on his hand, and the hand of his wife, and the hands of his two daughters, in that the Lord spared him.

[17] καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω. καὶ εἶπαν Σῴζων σῷζε τὴν σεαυτοῦ ψυχήν· μὴ περιβλέψῃς εἰς τὰ ὀπίσω μηδὲ στῇς ἐν πάσῃ τῇ περιχώρῳ· εἰς τὸ ὄρος σῴζου, μήποτε συμπαραλημφθῇς.

[17] And it came to pass when they brought them out, that they said, Save thine own life by all means; look not round to that which is behind, nor

stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them.

[18] εἶπεν δὲ Λωτ πρὸς αὐτούς Δέομαι, κύριε·

[18] And Lot said to them, I pray, Lord,

[19] ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου, ὃ ποιεῖς ἐπ᾽ ἐμέ, τοῦ ζῆν τὴν ψυχήν μου, ἐγὼ δὲ οὐ δυνήσομαι διασωθῆναι εἰς τὸ ὄρος, μὴ καταλάβῃ με τὰ κακὰ καὶ ἀποθάνω,

[19] since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou doest towards me that my soul may live, — but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die.

[20] ἰδοὺ ἡ πόλις αὕτη ἐγγὺς τοῦ καταφυγεῖν με ἐκεῖ, ἥ ἐστιν μικρά, ἐκεῖ σωθήσομαι· οὐ μικρά ἐστιν; καὶ ζήσεται ἡ ψυχή μου.

[20] Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee.

[21] καὶ εἶπεν αὐτῷ Ἰδοὺ ἐθαύμασά σου τὸ πρόσωπον καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν, περὶ ἧς ἐλάλησας·

[21] And he said to him, Behold, I have had respect to thee also about this thing, that I should not overthrow the city about which thou hast spoken.

[22] σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ· οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ σε εἰσελθεῖν ἐκεῖ. διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τῆς πόλεως ἐκείνης Σηγωρ.

[22] Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor.

[23] ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λωτ εἰσῆλθεν εἰς Σηγωρ,

[23] The sun was risen upon the earth, when Lot entered into Segor.

[24] καὶ κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ

[24] And the Lord rained on Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

[25] καὶ κατέστρεψεν τὰς πόλεις ταύτας καὶ πᾶσαν τὴν περίοικον καὶ πάντας τοὺς κατοικοῦντας ἐν ταῖς πόλεσιν καὶ πάντα τὰ ἀνατέλλοντα ἐκ τῆς γῆς.

[25] And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground.

[26] καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἁλός.

[26] And his wife looked back, and she became a pillar of salt.

[27] Ὤρθρισεν δὲ Αβρααμ τὸ πρωῒ εἰς τὸν τόπον, οὗ εἱστήκει ἐναντίον κυρίου,

[27] And Abraam rose up early to go to the place, where he had stood before the Lord.

[28] καὶ ἐπέβλεψεν ἐπὶ πρόσωπον Σοδομων καὶ Γομορρας καὶ ἐπὶ πρόσωπον τῆς γῆς τῆς περιχώρου καὶ εἶδεν, καὶ ἰδοὺ ἀνέβαινεν φλὸξ τῆς γῆς ὡσεὶ ἀτμὶς καμίνου.

[28] And he looked towards Sodom and Gomorrha, and towards the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace.

[29] καὶ ἐγένετο ἐν τῷ ἐκτρῖψαι κύριον πάσας τὰς πόλεις τῆς περιοίκου ἐμνήσθη ὁ θεὸς τοῦ Αβρααμ καὶ ἐξαπέστειλεν τὸν Λωτ ἐκ μέσου τῆς καταστροφῆς ἐν τῷ καταστρέψαι κύριον τὰς πόλεις, ἐν αἷς κατῴκει ἐν αὐταῖς Λωτ.

[29] And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam, and sent Lot out of the midst of the overthrow, when the Lord overthrew those cities in which Lot dwelt.

[30] Ἀνέβη δὲ Λωτ ἐκ Σηγωρ καὶ ἐκάθητο ἐν τῷ ὄρει καὶ αἱ δύο θυγατέρες αὐτοῦ μετ᾽ αὐτοῦ· ἐφοβήθη γὰρ κατοικῆσαι ἐν Σηγωρ. καὶ ᾤκησεν ἐν τῷ σπηλαίῳ, αὐτὸς καὶ αἱ δύο θυγατέρες αὐτοῦ μετ᾽ αὐτοῦ.

[30] And Lot went up out of Segor, and dwelt in the mountain, he and his two daughters with him, for he feared to dwell in Segor; and he dwelt in

a cave, he and his two daughters with him.

[31] εἶπεν δὲ ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν Ὁ πατὴρ ἡμῶν πρεσβύτερος, καὶ οὐδείς ἐστιν ἐπὶ τῆς γῆς, ὃς εἰσελεύσεται πρὸς ἡμᾶς, ὡς καθήκει πάσῃ τῇ γῇ·

[31] And the elder said to the younger, Our father is old, and there is no one on the earth who shall come in to us, as it is fit in all the earth.

[32] δεῦρο καὶ ποτίσωμεν τὸν πατέρα ἡμῶν οἶνον καὶ κοιμηθῶμεν μετ' αὐτοῦ καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα.

[32] Come and let us make our father drink wine, and let us sleep with him, and let us raise up seed from our father.

[33] ἐπότισαν δὲ τὸν πατέρα αὐτῶν οἶνον ἐν τῇ νυκτὶ ταύτῃ, καὶ εἰσελθοῦσα ἡ πρεσβυτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς τὴν νύκτα ἐκείνην, καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι.

[33] So they made their father drink wine in that night, and the elder went in and lay with her father that night, and he knew not when he slept and when he rose up.

[34] ἐγένετο δὲ τῇ ἐπαύριον καὶ εἶπεν ἡ πρεσβυτέρα πρὸς τὴν νεωτέραν Ἰδοὺ ἐκοιμήθην ἐχθὲς μετὰ τοῦ πατρὸς ἡμῶν· ποτίσωμεν αὐτὸν οἶνον καὶ τὴν νύκτα ταύτην, καὶ εἰσελθοῦσα κοιμήθητι μετ' αὐτοῦ, καὶ ἐξαναστήσωμεν ἐκ τοῦ πατρὸς ἡμῶν σπέρμα.

[34] And it came to pass on the morrow, that the elder said to the younger, Behold, I slept yesternight with our father, let us make him drink wine in this night also, and do thou go in and sleep with him, and let us raise up seed of our father.

[35] ἐπότισαν δὲ καὶ ἐν τῇ νυκτὶ ἐκείνῃ τὸν πατέρα αὐτῶν οἶνον, καὶ εἰσελθοῦσα ἡ νεωτέρα ἐκοιμήθη μετὰ τοῦ πατρὸς αὐτῆς, καὶ οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὴν καὶ ἀναστῆναι.

[35] So they made their father drink wine in that night also, and the younger went in and slept with her father, and he knew not when he slept, nor when he arose.

[36] καὶ συνέλαβον αἱ δύο θυγατέρες Λωτ ἐκ τοῦ πατρὸς αὐτῶν.

[36] And the two daughters of Lot conceived by their father.

[37] καὶ ἔτεκεν ἡ πρεσβυτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Μωαβ λέγουσα Ἐκ τοῦ πατρός μου· οὗτος πατὴρ Μωαβιτῶν ἕως τῆς σήμερον ἡμέρας.

[37] And the elder bore a son and called his name Moab, saying, *He is* of my father. This is the father of the Moabites to this present day.

[38] ἔτεκεν δὲ καὶ ἡ νεωτέρα υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αμμαν υἱὸς τοῦ γένους μου· οὗτος πατὴρ Αμμανιτῶν ἕως τῆς σήμερον ἡμέρας.

[38] And the younger also bore a son, and called his name Amman, saying, The son of my family. This is the father of the Ammanites to this present day.

CHAPTER 20

[1] Καὶ ἐκίνησεν ἐκεῖθεν Αβρααμ εἰς γῆν πρὸς λίβα καὶ ᾤκησεν ἀνὰ μέσον Καδης καὶ ἀνὰ μέσον Σουρ καὶ παρῴκησεν ἐν Γεραροις.

[1] And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara.

[2] εἶπεν δὲ Αβρααμ περὶ Σαρρας τῆς γυναικὸς αὐτοῦ ὅτι Ἀδελφή μού ἐστιν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μού ἐστιν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι᾽ αὐτήν. ἀπέστειλεν δὲ Αβιμελεχ βασιλεὺς Γεραρων καὶ ἔλαβεν τὴν Σαρραν.

[2] And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha.

[3] καὶ εἰσῆλθεν ὁ θεὸς πρὸς Αβιμελεχ ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν Ἰδοὺ σὺ ἀποθνῄσκεις περὶ τῆς γυναικός, ἧς ἔλαβες, αὕτη δέ ἐστιν συνῳκηκυῖα ἀνδρί.

[3] And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband.

[4] Αβιμελεχ δὲ οὐχ ἥψατο αὐτῆς καὶ εἶπεν Κύριε, ἔθνος ἀγνοοῦν καὶ δίκαιον ἀπολεῖς;

[4] But Abimelech had not touched her, and he said, Lord, wilt thou destroy an ignorantly *sinning* and just nation?

[5] οὐκ αὐτός μοι εἶπεν Ἀδελφή μού ἐστιν; καὶ αὐτή μοι εἶπεν Ἀδελφός μού ἐστιν. ἐν καθαρᾷ καρδίᾳ καὶ ἐν δικαιοσύνῃ χειρῶν ἐποίησα τοῦτο.

[5] Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this.

[6] εἶπεν δὲ αὐτῷ ὁ θεὸς καθ᾽ ὕπνον Κἀγὼ ἔγνων ὅτι ἐν καθαρᾷ καρδίᾳ ἐποίησας τοῦτο, καὶ ἐφεισάμην ἐγώ σου τοῦ μὴ ἁμαρτεῖν σε εἰς ἐμέ· ἕνεκεν τούτου οὐκ ἀφῆκά σε ἅψασθαι αὐτῆς.

[6] And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her.

[7] νῦν δὲ ἀπόδος τὴν γυναῖκα τῷ ἀνθρώπῳ, ὅτι προφήτης ἐστὶν καὶ προσεύξεται περὶ σοῦ καὶ ζήσῃ· εἰ δὲ μὴ ἀποδίδως, γνῶθι ὅτι ἀποθανῇ σὺ καὶ πάντα τὰ σά.

[7] But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine.

[8] καὶ ὤρθρισεν Αβιμελεχ τὸ πρωὶ καὶ ἐκάλεσεν πάντας τοὺς παῖδας αὐτοῦ καὶ ἐλάλησεν πάντα τὰ ῥήματα ταῦτα εἰς τὰ ὦτα αὐτῶν, ἐφοβήθησαν δὲ πάντες οἱ ἄνθρωποι σφόδρα.

[8] And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly.

[9] καὶ ἐκάλεσεν Αβιμελεχ τὸν Αβρααμ καὶ εἶπεν αὐτῷ Τί τοῦτο ἐποίησας ἡμῖν; μή τι ἡμάρτομεν εἰς σέ, ὅτι ἐπήγαγες ἐπ᾽ ἐμὲ καὶ ἐπὶ τὴν βασιλείαν μου ἁμαρτίαν μεγάλην; ἔργον, ὃ οὐδεὶς ποιήσει, πεποίηκάς μοι.

[9] And Abimelech called Abraam and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do.

[10] εἶπεν δὲ Αβιμελεχ τῷ Αβρααμ Τί ἐνιδὼν ἐποίησας τοῦτο;

[10] And Abimelech said to Abraam, What hast thou seen in *me* that thou hast done this?

[11] εἶπεν δὲ Αβρααμ Εἶπα γάρ Ἄρα οὐκ ἔστιν θεοσέβεια ἐν τῷ τόπῳ τούτῳ, ἐμέ τε ἀποκτενοῦσιν ἕνεκεν τῆς γυναικός μου.

[11] And Abraam said, Why I said, Surely there is not the worship of God in this place, and they will slay me because of my wife.

[12] καὶ γὰρ ἀληθῶς ἀδελφή μού ἐστιν ἐκ πατρός, ἀλλ᾽ οὐκ ἐκ μητρός· ἐγενήθη δέ μοι εἰς γυναῖκα.

[12] For truly she is my sister by my father, but not by my mother, and she became my wife.

[13] ἐγένετο δὲ ἡνίκα ἐξήγαγέν με ὁ θεὸς ἐκ τοῦ οἴκου τοῦ πατρός μου, καὶ εἶπα αὐτῇ Ταύτην τὴν δικαιοσύνην ποιήσεις ἐπ᾽ ἐμέ· εἰς πάντα τόπον, οὗ ἐὰν εἰσέλθωμεν ἐκεῖ, εἰπὸν ἐμὲ ὅτι Ἀδελφός μού ἐστιν.

[13] And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother.

[14] ἔλαβεν δὲ Αβιμελεχ χίλια δίδραχμα πρόβατα καὶ μόσχους καὶ παῖδας καὶ παιδίσκας καὶ ἔδωκεν τῷ Αβρααμ καὶ ἀπέδωκεν αὐτῷ Σαρραν τὴν γυναῖκα αὐτοῦ.

[14] And Abimelech took a thousand pieces of silver, and sheep, and calves, and servants, and maid-servants, and gave them to Abraam, and he returned him Sarrha his wife.

[15] καὶ εἶπεν Αβιμελεχ τῷ Αβρααμ Ἰδοὺ ἡ γῆ μου ἐναντίον σου· οὗ ἐάν σοι ἀρέσκῃ, κατοίκει.

[15] And Abimelech said to Abraam, Behold, my land is before thee, dwell wheresoever it may please thee.

[16] τῇ δὲ Σαρρα εἶπεν Ἰδοὺ δέδωκα χίλια δίδραχμα τῷ ἀδελφῷ σου· ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου καὶ πάσαις ταῖς μετὰ σοῦ· καὶ πάντα ἀλήθευσον.

[16] And to Sarrha he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things.

[17] προσηύξατο δὲ Αβρααμ πρὸς τὸν θεόν, καὶ ἰάσατο ὁ θεὸς τὸν Αβιμελεχ καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰς παιδίσκας αὐτοῦ, καὶ ἔτεκον·

[17] And Abraam prayed to God, and God healed Abimelech, and his wife, and his women servants, and they bore children.

[18] ὅτι συγκλείων συνέκλεισεν κύριος ἔξωθεν πᾶσαν μήτραν ἐν τῷ οἴκῳ τοῦ Αβιμελεχ ἕνεκεν Σαρρας τῆς γυναικὸς Αβρααμ.

[18] Because the Lord had fast closed from without every womb in the house of Abimelech, because of Sarrha Abraam’s wife.

CHAPTER 21

[1] Καὶ κύριος ἐπεσκέψατο τὴν Σαρραν, καθὰ εἶπεν, καὶ ἐποίησεν κύριος τῇ Σαρρα, καθὰ ἐλάλησεν,

[1] And the Lord visited Sarrha, as he said, and the Lord did to Sarrha, as he spoke.

[2] καὶ συλλαβοῦσα ἔτεκεν Σαρρα τῷ Αβρααμ υἱὸν εἰς τὸ γῆρας εἰς τὸν καιρόν, καθὰ ἐλάλησεν αὐτῷ κύριος.

[2] And she conceived and bore to Abraam a son in old age, at the set time according as the Lord spoke to him.

[3] καὶ ἐκάλεσεν Αβρααμ τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου αὐτῷ, ὃν ἔτεκεν αὐτῷ Σαρρα, Ισαακ.

[3] And Abraam called the name of his son that was born to him, whom Sarrha bore to him, Isaac.

[4] περιέτεμεν δὲ Αβρααμ τὸν Ισαακ τῇ ὀγδόῃ ἡμέρᾳ, καθὰ ἐνετείλατο αὐτῷ ὁ θεός.

[4] And Abraam circumcised Isaac on the eighth day, as God commanded him.

[5] Αβρααμ δὲ ἦν ἑκατὸν ἐτῶν, ἡνίκα ἐγένετο αὐτῷ Ισαακ ὁ υἱὸς αὐτοῦ.

[5] And Abraam was a hundred years old when Isaac his son was born to him.

[6] εἶπεν δὲ Σαρρα Γέλωτά μοι ἐποίησεν κύριος· ὃς γὰρ ἂν ἀκούσῃ, συγχαρεῖταί μοι.

[6] And Sarrha said, The Lord has made laughter for me, for whoever shall hear shall rejoice with me.

[7] καὶ εἶπεν Τίς ἀναγγελεῖ τῷ Αβρααμ ὅτι θηλάζει παιδίον Σαρρα; ὅτι ἔτεκον υἱὸν ἐν τῷ γήρει μου.

[7] And she said, Who shall say to Abraam that Sarrha suckles a child? for I have born a child in my old age.

[8] Καὶ ηὐξήθη τὸ παιδίον καὶ ἀπεγαλακτίσθη, καὶ ἐποίησεν Αβρααμ δοχὴν μεγάλην, ᾗ ἡμέρᾳ ἀπεγαλακτίσθη Ισαακ ὁ υἱὸς αὐτοῦ.

[8] And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned.

[9] ἰδοῦσα δὲ Σαρρα τὸν υἱὸν Αγαρ τῆς Αἰγυπτίας, ὃς ἐγένετο τῷ Αβρααμ, παίζοντα μετὰ Ισαακ τοῦ υἱοῦ αὐτῆς

[9] And Sarrha having seen the son of Agar the Egyptian who was born to Abraam, sporting with Isaac her son,

[10] καὶ εἶπεν τῷ Αβρααμ Ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ισαακ.

[10] then she said to Abraam, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac.

[11] σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Αβρααμ περὶ τοῦ υἱοῦ αὐτοῦ.

[11] But the word appeared very hard before Abraam concerning his son.

[12] εἶπεν δὲ ὁ θεὸς τῷ Αβρααμ Μὴ σκληρὸν ἔστω τὸ ῥῆμα ἐναντίον σου περὶ τοῦ παιδίου καὶ περὶ τῆς παιδίσκης· πάντα, ὅσα ἐὰν εἴπῃ σοι Σαρρα, ἄκουε τῆς φωνῆς αὐτῆς, ὅτι ἐν Ισαακ κληθήσεταί σοι σπέρμα.

[12] But God said to Abraam, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarrha shall say to thee, hear her voice, for in Isaac shall thy seed be called.

[13] καὶ τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης, εἰς ἔθνος μέγα ποιήσω αὐτόν, ὅτι σπέρμα σόν ἐστιν.

[13] And moreover I will make the son of this bondwoman a great nation, because he is thy seed.

[14] ἀνέστη δὲ Αβρααμ τὸ πρωῒ καὶ ἔλαβεν ἄρτους καὶ ἀσκὸν ὕδατος καὶ ἔδωκεν Αγαρ καὶ ἐπέθηκεν ἐπὶ τὸν ὦμον καὶ τὸ παιδίον καὶ ἀπέστειλεν αὐτήν. ἀπελθοῦσα δὲ ἐπλανᾶτο τὴν ἔρημον κατὰ τὸ φρέαρ τοῦ ὅρκου.

[14] And Abraam rose up in the morning and took loaves and a skin of water, and gave *them* to Agar, and he put the child on her shoulder, and sent her away, and she having departed wandered in the wilderness near the well of the oath.

[15] ἐξέλιπεν δὲ τὸ ὕδωρ ἐκ τοῦ ἀσκοῦ, καὶ ἔρριψεν τὸ παιδίον ὑποκάτω μιᾶς ἐλάτης·

[15] And the water failed out of the skin, and she cast the child under a fir tree.

[16] ἀπελθοῦσα δὲ ἐκάθητο ἀπέναντι αὐτοῦ μακρόθεν ὡσεὶ τόξου βολήν· εἶπεν γάρ Οὐ μὴ ἴδω τὸν θάνατον τοῦ παιδίου μου. καὶ ἐκάθισεν ἀπέναντι αὐτοῦ, ἀναβοῆσαν δὲ τὸ παιδίον ἔκλαυσεν.

[16] And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said, Surely I cannot see the death of my child: and she sat opposite him, and the child cried aloud and wept.

[17] εἰσήκουσεν δὲ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου ἐκ τοῦ τόπου, οὗ ἦν, καὶ ἐκάλεσεν ἄγγελος τοῦ θεοῦ τὴν Αγαρ ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῇ Τί ἐστιν, Αγαρ; μὴ φοβοῦ· ἐπακήκοεν γὰρ ὁ θεὸς τῆς φωνῆς τοῦ παιδίου σου ἐκ τοῦ τόπου, οὗ ἐστιν.

[17] And God heard the voice of the child from the place where he was, and an angel of God called Agar out of heaven, and said to her, What is it, Agar? fear not, for God has heard the voice of the child from the place where he is.

[18] ἀνάστηθι, λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρί σου αὐτό· εἰς γὰρ ἔθνος μέγα ποιήσω αὐτόν.

[18] Rise up, and take the child, and hold him in thine hand, for I will make him a great nation.

[19] καὶ ἀνέῳξεν ὁ θεὸς τοὺς ὀφθαλμοὺς αὐτῆς, καὶ εἶδεν φρέαρ ὕδατος ζῶντος καὶ ἐπορεύθη καὶ ἔπλησεν τὸν ἀσκὸν ὕδατος καὶ ἐπότισεν τὸ παιδίον.

[19] And God opened her eyes, and she saw a well of springing water; and she went and filled the skin with water, and gave the child drink.

[20] καὶ ἦν ὁ θεὸς μετὰ τοῦ παιδίου, καὶ ηὐξήθη. καὶ κατῴκησεν ἐν τῇ ἐρήμῳ, ἐγένετο δὲ τοξότης.

[20] And God was with the child, and he grew and dwelt in the wilderness, and became an archer.

[21] καὶ κατῴκησεν ἐν τῇ ἐρήμῳ τῇ Φαραν, καὶ ἔλαβεν αὐτῷ ἡ μήτηρ γυναῖκα ἐκ γῆς Αἰγύπτου.

[21] And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt.

[22] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ καὶ εἶπεν Αβιμελεχ καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ πρὸς Αβρααμ λέγων Ὁ θεὸς μετὰ σοῦ ἐν πᾶσιν, οἷς ἐὰν ποιῇς·

[22] And it came to pass at that time that Abimelech spoke, and Ochozath his friend, and Phichol the chief captain of his host, to Abraam, saying, God is with thee in all things, whatsoever thou mayest do.

[23] νῦν οὖν ὄμοσόν μοι τὸν θεὸν μὴ ἀδικήσειν με μηδὲ τὸ σπέρμα μου μηδὲ τὸ ὄνομά μου, ἀλλὰ κατὰ τὴν δικαιοσύνην, ἣν ἐποίησα μετὰ σοῦ, ποιήσεις μετ᾽ ἐμοῦ καὶ τῇ γῇ, ᾗ σὺ παρῴκησας ἐν αὐτῇ.

[23] Now therefore swear to me by God that thou wilt not injure me, nor my seed, nor my name, but according to the righteousness which I have performed with thee thou shalt deal with me, and with the land in which thou hast sojourned.

[24] καὶ εἶπεν Αβρααμ Ἐγὼ ὀμοῦμαι.

[24] And Abraam said, I will swear.

[25] καὶ ἤλεγξεν Αβρααμ τὸν Αβιμελεχ περὶ τῶν φρεάτων τοῦ ὕδατος, ὧν ἀφείλαντο οἱ παῖδες τοῦ Αβιμελεχ.

[25] And Abraam reproved Abimelech because of the wells of water, which the servants of Abimelech took away.

[26] καὶ εἶπεν αὐτῷ Αβιμελεχ Οὐκ ἔγνων, τίς ἐποίησεν τὸ πρᾶγμα τοῦτο, οὐδὲ σύ μοι ἀπήγγειλας, οὐδὲ ἐγὼ ἤκουσα ἀλλ᾽ ἢ σήμερον.

[26] And Abimelech said to him, I know not who has done this thing to thee, neither didst thou tell it me, neither heard I it but only to-day.

[27] καὶ ἔλαβεν Αβρααμ πρόβατα καὶ μόσχους καὶ ἔδωκεν τῷ Αβιμελεχ, καὶ διέθεντο ἀμφότεροι διαθήκην.

[27] And Abraam took sheep and calves, and gave them to Abimelech, and both made a covenant.

[28] καὶ ἔστησεν Αβρααμ ἑπτὰ ἀμνάδας προβάτων μόνας.

[28] And Abraam set seven ewe-lambs by themselves.

[29] καὶ εἶπεν Αβιμελεχ τῷ Αβρααμ Τί εἰσιν αἱ ἑπτὰ ἀμνάδες τῶν προβάτων τούτων, ἃς ἔστησας μόνας;

[29] And Abimelech said to Abraam, What are these seven ewe-lambs which thou hast set alone?

[30] καὶ εἶπεν Αβρααμ ὅτι Τὰς ἑπτὰ ἀμνάδας ταύτας λήμψῃ παρ᾽ ἐμοῦ, ἵνα ὦσίν μοι εἰς μαρτύριον ὅτι ἐγὼ ὤρυξα τὸ φρέαρ τοῦτο.

[30] And Abraam said, Thou shalt receive the seven ewe-lambs of me, that they may be for me as a witness, that I dug this well.

[31] διὰ τοῦτο ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Φρέαρ ὁρκισμοῦ, ὅτι ἐκεῖ ὤμοσαν ἀμφότεροι.

[31] Therefore he named the name of that place, The Well of the Oath, for there they both swore.

[32] καὶ διέθεντο διαθήκην ἐν τῷ φρέατι τοῦ ὅρκου. ἀνέστη δὲ Αβιμελεχ καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν τῶν Φυλιστιιμ.

[32] And they made a covenant at the well of the oath. And there rose up Abimelech, Ochozath his friend, and Phichol the commander-in-chief of his army, and they returned to the land of the Phylistines.

[33] καὶ ἐφύτευσεν Αβρααμ ἄρουραν ἐπὶ τῷ φρέατι τοῦ ὅρκου καὶ ἐπεκαλέσατο ἐκεῖ τὸ ὄνομα κυρίου Θεὸς αἰώνιος.

[33] And Abraam planted a field at the well of the oath, and called there on the name of the Lord, the everlasting God.

[34] παρῴκησεν δὲ Αβρααμ ἐν τῇ γῇ τῶν Φυλιστιιμ ἡμέρας πολλάς.

[34] And Abraam sojourned in the land of the Phylistines many days.

CHAPTER 22

[1] Καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπείραζεν τὸν Αβρααμ καὶ εἶπεν πρὸς αὐτόν Αβρααμ, Αβρααμ· ὁ δὲ εἶπεν Ἰδοὺ ἐγώ.

[1] And it came to pass after these things that God tempted Abraam, and said to him, Abraam, Abraam; and he said, Lo! I *am here*.

[2] καὶ εἶπεν Λαβὲ τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν Ισαακ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν καὶ ἀνένεγκον αὐτὸν ἐκεῖ εἰς ὁλοκάρπωσιν ἐφ᾽ ἓν τῶν ὀρέων, ὧν ἄν σοι εἴπω.

[2] And he said, Take thy son, the beloved one, whom thou hast loved — Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of.

[3] ἀναστὰς δὲ Αβρααμ τὸ πρωῒ ἐπέσαξεν τὴν ὄνον αὐτοῦ· παρέλαβεν δὲ μεθ᾽ ἑαυτοῦ δύο παῖδας καὶ Ισαακ τὸν υἱὸν αὐτοῦ καὶ σχίσας ξύλα εἰς ὁλοκάρπωσιν ἀναστὰς ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός.

[3] And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him,

[4] τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς εἶδεν τὸν τόπον μακρόθεν.

[4] on the third day; and Abraam having lifted up his eyes, saw the place afar off.

[5] καὶ εἶπεν Αβρααμ τοῖς παισὶν αὐτοῦ Καθίσατε αὐτοῦ μετὰ τῆς ὄνου, ἐγὼ δὲ καὶ τὸ παιδάριον διελευσόμεθα ἕως ὧδε καὶ προσκυνήσαντες ἀναστρέψωμεν πρὸς ὑμᾶς.

[5] And Abraam said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you.

[6] ἔλαβεν δὲ Αβρααμ τὰ ξύλα τῆς ὁλοκαρπώσεως καὶ ἐπέθηκεν Ισαακ τῷ υἱῷ αὐτοῦ· ἔλαβεν δὲ καὶ τὸ πῦρ μετὰ χεῖρα καὶ τὴν μάχαιραν, καὶ ἐπορεύθησαν οἱ δύο ἅμα.

[6] And Abraam took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together.

[7] εἶπεν δὲ Ισαακ πρὸς Αβρααμ τὸν πατέρα αὐτοῦ εἴπας Πάτερ. ὁ δὲ εἶπεν Τί ἐστιν, τέκνον; λέγων Ἰδοὺ τὸ πῦρ καὶ τὰ ξύλα· ποῦ ἐστιν τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν;

[7] And Isaac said to Abraam his father, Father. And he said, What is it, son? And he said, Behold the fire and the wood, where is the sheep for a whole-burnt-offering?

[8] εἶπεν δὲ Αβρααμ Ὁ θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὁλοκάρπωσιν, τέκνον. πορευθέντες δὲ ἀμφότεροι ἅμα

[8] And Abraam said, God will provide himself a sheep for a whole-burnt-offering, *my* son. And both having gone together,

[9] ἦλθον ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός. καὶ ᾠκοδόμησεν ἐκεῖ Αβρααμ θυσιαστήριον καὶ ἐπέθηκεν τὰ ξύλα καὶ συμποδίσας Ισαακ τὸν υἱὸν αὐτοῦ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων.

[9] came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.

[10] καὶ ἐξέτεινεν Αβρααμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν σφάξαι τὸν υἱὸν αὐτοῦ.

[10] And Abraam stretched forth his hand to take the knife to slay his son.

[11] καὶ ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ Αβρααμ, Αβρααμ. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ.

[11] And an angel of the Lord called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I *am here*.

[12] καὶ εἶπεν Μὴ ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τὸ παιδάριον μηδὲ ποιήσῃς αὐτῷ μηδέν· νῦν γὰρ ἔγνων ὅτι φοβῇ τὸν θεὸν σὺ καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι᾽ ἐμέ.

[12] And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son.

[13] καὶ ἀναβλέψας Αβρααμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ κριὸς εἷς κατεχόμενος ἐν φυτῷ σαβεκ τῶν κεράτων· καὶ ἐπορεύθη Αβρααμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὁλοκάρπωσιν ἀντὶ Ισαακ τοῦ υἱοῦ αὐτοῦ.

[13] And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son.

[14] καὶ ἐκάλεσεν Αβρααμ τὸ ὄνομα τοῦ τόπου ἐκείνου Κύριος εἶδεν, ἵνα εἴπωσιν σήμερον Ἐν τῷ ὄρει κύριος ὤφθη.

[14] And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen.

[15] καὶ ἐκάλεσεν ἄγγελος κυρίου τὸν Αβρααμ δεύτερον ἐκ τοῦ οὐρανοῦ

[15] And an angel of the Lord called Abraam the second time out of heaven, saying,

[16] λέγων Κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, οὗ εἵνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι᾽ ἐμέ,

[16] I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son,

[17] ἦ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης, καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων·

[17] surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies.

[18] καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ᾽ ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.

[18] And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

[19] ἀπεστράφη δὲ Αβρααμ πρὸς τοὺς παῖδας αὐτοῦ, καὶ ἀναστάντες ἐπορεύθησαν ἅμα ἐπὶ τὸ φρέαρ τοῦ ὅρκου. καὶ κατῴκησεν Αβρααμ ἐπὶ τῷ φρέατι τοῦ ὅρκου.

[19] And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

[20] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀνηγγέλη τῷ Αβρααμ λέγοντες Ἰδοὺ τέτοκεν Μελχα καὶ αὐτὴ υἱοὺς Ναχωρ τῷ ἀδελφῷ σου,

[20] And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melcha herself too has born sons to Nachor thy brother,

[21] τὸν Ωξ πρωτότοκον καὶ τὸν Βαυξ ἀδελφὸν αὐτοῦ καὶ τὸν Καμουηλ πατέρα Σύρων

[21] Uz the first-born, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and

[22] καὶ τὸν Χασαδ καὶ τὸν Αζαυ καὶ τὸν Φαλδας καὶ τὸν Ιεδλαφ καὶ τὸν Βαθουηλ·

[22] Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca;

[23] καὶ Βαθουηλ ἐγέννησεν τὴν Ρεβεκκαν. ὀκτὼ οὗτοι υἱοί, οὓς ἔτεκεν Μελχα τῷ Ναχωρ τῷ ἀδελφῷ Αβρααμ.

[23] these are eight sons, which Melcha bore to Nachor the brother of Abraam.

[24] καὶ ἡ παλλακὴ αὐτοῦ, ᾗ ὄνομα Ρεημα, ἔτεκεν καὶ αὐτὴ τὸν Ταβεκ καὶ τὸν Γααμ καὶ τὸν Τοχος καὶ τὸν Μωχα.

[24] And his concubine whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.

CHAPTER 23

[1] Ἐγένετο δὲ ἡ ζωὴ Σαρρας ἔτη ἑκατὸν εἴκοσι ἑπτά.

[1] And the life of Sarrha was an hundred and twenty-seven years.

[2] καὶ ἀπέθανεν Σαρρα ἐν πόλει Αρβοκ, ἥ ἐστιν ἐν τῷ κοιλώματι [αὕτη ἐστὶν Χεβρων] ἐν γῇ Χανααν. ἦλθεν δὲ Αβρααμ κόψασθαι Σαρραν καὶ πενθῆσαι.

[2] And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn.

[3] καὶ ἀνέστη Αβρααμ ἀπὸ τοῦ νεκροῦ αὐτοῦ καὶ εἶπεν τοῖς υἱοῖς Χετ λέγων

[3] And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying,

[4] Πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ’ ὑμῶν· δότε οὖν μοι κτῆσιν τάφου μεθ’ ὑμῶν, καὶ θάψω τὸν νεκρόν μου ἀπ’ ἐμοῦ.

[4] I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

[5] ἀπεκρίθησαν δὲ οἱ υἱοὶ Χετ πρὸς Αβρααμ λέγοντες

[5] And the sons of Chet answered to Abraam, saying, Not so, Sir,

[6] Μή, κύριε· ἄκουσον δὲ ἡμῶν. βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν· ἐν τοῖς ἐκλεκτοῖς μνημείοις ἡμῶν θάψον τὸν νεκρόν σου· οὐδεὶς γὰρ ἡμῶν τὸ μνημεῖον αὐτοῦ κωλύσει ἀπὸ σοῦ τοῦ θάψαι τὸν νεκρόν σου ἐκεῖ.

[6] but hear us; thou art in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, so that thou shouldest not bury thy dead there.

[7] ἀναστὰς δὲ Αβρααμ προσεκύνησεν τῷ λαῷ τῆς γῆς, τοῖς υἱοῖς Χετ,

[7] And Abraam rose up and did obeisance to the people of the land, to the sons of Chet.

[8] καὶ ἐλάλησεν πρὸς αὐτοὺς Αβρααμ λέγων Εἰ ἔχετε τῇ ψυχῇ ὑμῶν ὥστε θάψαι τὸν νεκρόν μου ἀπὸ προσώπου μου, ἀκούσατέ μου καὶ λαλήσατε περὶ ἐμοῦ Εφρων τῷ τοῦ Σααρ,

[8] And Abraam spoke to them, saying, If ye have it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son Saar.

[9] καὶ δότω μοι τὸ σπήλαιον τὸ διπλοῦν, ὅ ἐστιν αὐτῷ, τὸ ὂν ἐν μέρει τοῦ ἀγροῦ αὐτοῦ· ἀργυρίου τοῦ ἀξίου δότω μοι αὐτὸ ἐν ὑμῖν εἰς κτῆσιν μνημείου.

[9] And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you.

[10] Εφρων δὲ ἐκάθητο ἐν μέσῳ τῶν υἱῶν Χετ· ἀποκριθεὶς δὲ Εφρων ὁ Χετταῖος πρὸς Αβρααμ εἶπεν ἀκουόντων τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν λέγων

[10] Now Ephron was sitting in the midst of the children of Chet, and Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying,

[11] Παρ ἐμοὶ γενοῦ, κύριε, καὶ ἄκουσόν μου. τὸν ἀγρὸν καὶ τὸ σπήλαιον τὸ ἐν αὐτῷ σοι δίδωμι· ἐναντίον πάντων τῶν πολιτῶν μου δέδωκά σοι· θάψον τὸν νεκρόν σου.

[11] Attend to me, my lord, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my country men; bury thy dead.

[12] καὶ προσεκύνησεν Αβρααμ ἐναντίον τοῦ λαοῦ τῆς γῆς

[12] And Abraam did obeisance before the people of the land.

[13] καὶ εἶπεν τῷ Εφρων εἰς τὰ ὦτα τοῦ λαοῦ τῆς γῆς Ἐπειδὴ πρὸς ἐμοῦ εἶ, ἄκουσόν μου· τὸ ἀργύριον τοῦ ἀγροῦ λαβὲ παρ᾽ ἐμοῦ, καὶ θάψω τὸν νεκρόν μου ἐκεῖ.

[13] And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there.

[14] ἀπεκρίθη δὲ Εφρων τῷ Αβρααμ λέγων

[14] But Ephron answered Abraam, saying,

[15] Οὐχί, κύριε· ἀκήκοα. γῆ τετρακοσίων διδράχμων ἀργυρίου, ἀνὰ μέσον ἐμοῦ καὶ σοῦ τί ἂν εἴη τοῦτο; σὺ δὲ τὸν νεκρόν σου θάψον.

[15] Nay, my lord, I have heard indeed, the land *is worth* four hundred silver didrachms, but what can this be between me and thee? nay, do thou bury thy dead.

[16] καὶ ἤκουσεν Αβρααμ τοῦ Εφρων, καὶ ἀπεκατέστησεν Αβρααμ τῷ Εφρων τὸ ἀργύριον, ὃ ἐλάλησεν εἰς τὰ ὦτα τῶν υἱῶν Χετ, τετρακόσια δίδραχμα ἀργυρίου δοκίμου ἐμπόροις.

[16] And Abraam hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants.

[17] καὶ ἔστη ὁ ἀγρὸς Εφρων, ὃς ἦν ἐν τῷ διπλῷ σπηλαίῳ, ὅς ἐστιν κατὰ πρόσωπον Μαμβρη, ὁ ἀγρὸς καὶ τὸ σπήλαιον, ὃ ἦν ἐν αὐτῷ, καὶ πᾶν δένδρον, ὃ ἦν ἐν τῷ ἀγρῷ, ὅ ἐστιν ἐν τοῖς ὁρίοις αὐτοῦ κύκλῳ,

[17] And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure in its borders round about, were made sure

[18] τῷ Αβρααμ εἰς κτῆσιν ἐναντίον τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν.

[18] to Abraam for a possession, before the sons of Chet, and all that entered into the city.

[19] μετὰ ταῦτα ἔθαψεν Αβρααμ Σαρραν τὴν γυναῖκα αὐτοῦ ἐν τῷ σπηλαίῳ τοῦ ἀγροῦ τῷ διπλῷ, ὅ ἐστιν ἀπέναντι Μαμβρη [αὕτη ἐστὶν Χεβρων] ἐν τῇ γῇ Χανααν.

[19] After this Abraam buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of Chanaan.

[20] καὶ ἐκυρώθη ὁ ἀγρὸς καὶ τὸ σπήλαιον, ὃ ἦν ἐν αὐτῷ, τῷ Αβρααμ εἰς κτῆσιν τάφου παρὰ τῶν υἱῶν Χετ.

[20] So the field and the cave which was in it were made sure to Abraam for possession of a burying place, by the sons of Chet.

CHAPTER 24

[1] Καὶ Αβρααμ ἦν πρεσβύτερος προβεβηκὼς ἡμερῶν, καὶ κύριος εὐλόγησεν τὸν Αβρααμ κατὰ πάντα.

[1] And Abraam was old, advanced in days, and the Lord blessed Abraam in all things.

[2] καὶ εἶπεν Αβρααμ τῷ παιδὶ αὐτοῦ τῷ πρεσβυτέρῳ τῆς οἰκίας αὐτοῦ τῷ ἄρχοντι πάντων τῶν αὐτοῦ Θὲς τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου,

[2] And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my thigh,

[3] καὶ ἐξορκιῶ σε κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ τὸν θεὸν τῆς γῆς, ἵνα μὴ λάβῃς γυναῖκα τῷ υἱῷ μου Ισαακ ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, μεθ’ ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς,

[3] and I will adjure thee by the Lord the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them.

[4] ἀλλὰ εἰς τὴν γῆν μου, οὗ ἐγενόμην, πορεύσῃ καὶ εἰς τὴν φυλήν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου Ισαακ ἐκεῖθεν.

[4] But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac.

[5] εἶπεν δὲ πρὸς αὐτὸν ὁ παῖς Μήποτε οὐ βούλεται ἡ γυνὴ πορευθῆναι μετ’ ἐμοῦ ὀπίσω εἰς τὴν γῆν ταύτην· ἀποστρέψω τὸν υἱόν σου εἰς τὴν γῆν, ὅθεν ἐξῆλθες ἐκεῖθεν;

[5] And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land?

[6] εἶπεν δὲ πρὸς αὐτὸν Αβρααμ Πρόσεχε σεαυτῷ, μὴ ἀποστρέψῃς τὸν υἱόν μου ἐκεῖ.

[6] And Abraam said to him, Take heed to thyself that thou carry not my son back thither.

[7] κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς, ὃς ἔλαβέν με ἐκ τοῦ οἴκου τοῦ πατρός μου καὶ ἐκ τῆς γῆς, ἧς ἐγενήθην, ὃς ἐλάλησέν μοι καὶ ὤμοσέν μοι λέγων Σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου, αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ ἔμπροσθέν σου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου Ισαακ ἐκεῖθεν.

[7] The Lord the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land whence I sprang, who spoke to me, and who swore to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife to my son from thence.

[8] ἐὰν δὲ μὴ θέλῃ ἡ γυνὴ πορευθῆναι μετὰ σοῦ εἰς τὴν γῆν ταύτην, καθαρὸς ἔσῃ ἀπὸ τοῦ ὅρκου τούτου· μόνον τὸν υἱόν μου μὴ ἀποστρέψῃς ἐκεῖ.

[8] And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again.

[9] καὶ ἔθηκεν ὁ παῖς τὴν χεῖρα αὐτοῦ ὑπὸ τὸν μηρὸν Αβρααμ τοῦ κυρίου αὐτοῦ καὶ ὤμοσεν αὐτῷ περὶ τοῦ ῥήματος τούτου

[9] And the servant put his hand under the thigh of his master Abraam, and swore to him concerning this matter.

[10] Καὶ ἔλαβεν ὁ παῖς δέκα καμήλους ἀπὸ τῶν καμήλων τοῦ κυρίου αὐτοῦ καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μεθ' ἑαυτοῦ καὶ ἀναστὰς ἐπορεύθη εἰς τὴν Μεσοποταμίαν εἰς τὴν πόλιν Ναχωρ.

[10] And the servant took ten camels of his master's camels, and *he took* of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor.

[11] καὶ ἐκοίμισεν τὰς καμήλους ἔξω τῆς πόλεως παρὰ τὸ φρέαρ τοῦ ὕδατος τὸ πρὸς ὀψέ, ἡνίκα ἐκπορεύονται αἱ ὑδρευόμεναι.

[11] And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.

[12] καὶ εἶπεν Κύριε ὁ θεὸς τοῦ κυρίου μου Αβρααμ, εὐόδωσον ἐναντίον ἐμοῦ σήμερον καὶ ποίησον ἔλεος μετὰ τοῦ κυρίου μου Αβρααμ.

[12] And he said, O Lord God of my master Abraam, prosper my way before me to day, and deal mercifully with my master Abraam.

[13] ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος, αἱ δὲ θυγατέρες τῶν οἰκούντων τὴν πόλιν ἐκπορεύονται ἀντλῆσαι ὕδωρ,

[13] Lo! I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water.

[14] καὶ ἔσται ἡ παρθένος, ᾗ ἂν ἐγὼ εἴπω Ἐπίκλινον τὴν ὑδρίαν σου, ἵνα πίω, καὶ εἴπῃ μοι Πίε, καὶ τὰς καμήλους σου ποτιῶ, ἕως ἂν παύσωνται πίνουσαι, ταύτην ἡτοίμασας τῷ παιδί σου Ισαακ, καὶ ἐν τούτῳ γνώσομαι ὅτι ἐποίησας ἔλεος τῷ κυρίῳ μου Αβρααμ.

[14] And it shall be, the virgin to whomsoever I shall say, Incline thy water-pot, that I may drink, and she shall say, Drink thou, and I will give thy camels drink, until they shall have done drinking — even this one thou hast prepared for thy servant Isaac, and hereby shall I know that thou hast dealt mercifully with my master Abraam.

[15] καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν λαλοῦντα ἐν τῇ διανοίᾳ, καὶ ἰδοὺ Ρεβεκκα ἐξεπορεύετο ἡ τεχθεῖσα Βαθουηλ υἱῷ Μελχας τῆς γυναικὸς Ναχωρ ἀδελφοῦ δὲ Αβρααμ ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων αὐτῆς.

[15] And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor, and *the same* the brother of Abraam, came forth, having a water-pot on her shoulders.

[16] ἡ δὲ παρθένος ἦν καλὴ τῇ ὄψει σφόδρα· παρθένος ἦν, ἀνὴρ οὐκ ἔγνω αὐτήν. καταβᾶσα δὲ ἐπὶ τὴν πηγὴν ἔπλησεν τὴν ὑδρίαν καὶ ἀνέβη.

[16] And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up.

[17] ἐπέδραμεν δὲ ὁ παῖς εἰς συνάντησιν αὐτῆς καὶ εἶπεν Πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου.

[17] And the servant ran up to meet her, and said, Give me a little water to drink out of thy pitcher;

[18] ἡ δὲ εἶπεν Πίε, κύριε. καὶ ἔσπευσεν καὶ καθεῖλεν τὴν ὑδρίαν ἐπὶ τὸν βραχίονα αὐτῆς καὶ ἐπότισεν αὐτόν,

[18] and she said, Drink, Sir; and she hasted, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking.

[19] ἕως ἐπαύσατο πίνων. καὶ εἶπεν Καὶ ταῖς καμήλοις σου ὑδρεύσομαι, ἕως ἂν πᾶσαι πίωσιν.

[19] And she said, I will also draw water for thy camels, till they shall all have drunk.

[20] καὶ ἔσπευσεν καὶ ἐξεκένωσεν τὴν ὑδρίαν εἰς τὸ ποτιστήριον καὶ ἔδραμεν ἔτι ἐπὶ τὸ φρέαρ ἀντλῆσαι καὶ ὑδρεύσατο πάσαις ταῖς καμήλοις.

[20] And she hasted, and emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels.

[21] ὁ δὲ ἄνθρωπος κατεμάνθανεν αὐτὴν καὶ παρεσιώπα τοῦ γνῶναι εἰ εὐόδωκεν κύριος τὴν ὁδὸν αὐτοῦ ἢ οὔ.

[21] And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not.

[22] ἐγένετο δὲ ἡνίκα ἐπαύσαντο πᾶσαι αἱ κάμηλοι πίνουσαι, ἔλαβεν ὁ ἄνθρωπος ἐνώτια χρυσᾶ ἀνὰ δραχμὴν ὁλκῆς καὶ δύο ψέλια ἐπὶ τὰς χεῖρας αὐτῆς, δέκα χρυσῶν ὁλκὴ αὐτῶν.

[22] And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, and he *put* two bracelets on her hands, their weight was ten pieces of gold.

[23] καὶ ἐπηρώτησεν αὐτὴν καὶ εἶπεν Θυγάτηρ τίνος εἶ; ἀνάγγειλόν μοι· εἰ ἔστιν παρὰ τῷ πατρί σου τόπος ἡμῖν καταλῦσαι;

[23] And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father.

[24] καὶ εἶπεν αὐτῷ Θυγάτηρ Βαθουηλ εἰμὶ ἐγὼ τοῦ Μελχας, ὃν ἔτεκεν τῷ Ναχωρ.

[24] And she said to him, I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor.

[25] καὶ εἶπεν αὐτῷ Καὶ ἄχυρα καὶ χορτάσματα πολλὰ παρ᾽ ἡμῖν καὶ τόπος τοῦ καταλῦσαι.

[25] And she said to him, We have both straw and much provender, and a place for resting.

[26] καὶ εὐδοκήσας ὁ ἄνθρωπος προσεκύνησεν κυρίῳ

[26] And the man being well pleased, worshipped the Lord,

[27] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου Αβρααμ, ὃς οὐκ ἐγκατέλιπεν τὴν δικαιοσύνην αὐτοῦ καὶ τὴν ἀλήθειαν ἀπὸ τοῦ κυρίου μου· ἐμὲ εὐόδωκεν κύριος εἰς οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου.

[27] and said, Blessed be the Lord the God of my master Abraam, who has not suffered his righteousness to fail, nor his truth from my master, and the Lord has brought me prosperously to the house of the brother of my lord.

[28] Καὶ δραμοῦσα ἡ παῖς ἀπήγγειλεν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς κατὰ τὰ ῥήματα ταῦτα.

[28] And the damsel ran and reported to the house of her mother according to these words.

[29] τῇ δὲ Ρεβεκκα ἀδελφὸς ἦν, ᾧ ὄνομα Λαβαν· καὶ ἔδραμεν Λαβαν πρὸς τὸν ἄνθρωπον ἔξω ἐπὶ τὴν πηγήν.

[29] And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well.

[30] καὶ ἐγένετο ἡνίκα εἶδεν τὰ ἐνώτια καὶ τὰ ψέλια ἐπὶ τὰς χεῖρας τῆς ἀδελφῆς αὐτοῦ καὶ ὅτε ἤκουσεν τὰ ῥήματα Ρεβεκκας τῆς ἀδελφῆς αὐτοῦ λεγούσης Οὕτως λελάληκέν μοι ὁ ἄνθρωπος, καὶ ἦλθεν πρὸς τὸν ἄνθρωπον ἑστηκότος αὐτοῦ ἐπὶ τῶν καμήλων ἐπὶ τῆς πηγῆς

[30] And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well.

[31] καὶ εἶπεν αὐτῷ Δεῦρο εἴσελθε· εὐλογητὸς κύριος· ἵνα τί ἔστηκας ἔξω; ἐγὼ δὲ ἡτοίμακα τὴν οἰκίαν καὶ τόπον ταῖς καμήλοις.

[31] And he said to him, Come in hither, thou blessed of the Lord, why standest thou without, whereas I have prepared the house and a place for the camels?

[32] εἰσῆλθεν δὲ ὁ ἄνθρωπος εἰς τὴν οἰκίαν καὶ ἀπέσαξεν τὰς καμήλους. καὶ ἔδωκεν ἄχυρα καὶ χορτάσματα ταῖς καμήλοις καὶ ὕδωρ νίψασθαι τοῖς ποσὶν αὐτοῦ καὶ τοῖς ποσὶν τῶν ἀνδρῶν τῶν μετ᾽ αὐτοῦ.

[32] And the man entered into the house, and unloaded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men that were with him.

[33] καὶ παρέθηκεν αὐτοῖς ἄρτους φαγεῖν. καὶ εἶπεν Οὐ μὴ φάγω ἕως τοῦ λαλῆσαί με τὰ ῥήματά μου. καὶ εἶπαν Λάλησον.

[33] And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on.

[34] Καὶ εἶπεν Παῖς Αβρααμ ἐγώ εἰμι.

[34] And he said, I am a servant of Abraam;

[35] κύριος δὲ εὐλόγησεν τὸν κύριόν μου σφόδρα, καὶ ὑψώθη· καὶ ἔδωκεν αὐτῷ πρόβατα καὶ μόσχους, ἀργύριον καὶ χρυσίον, παῖδας καὶ παιδίσκας, καμήλους καὶ ὄνους.

[35] and the Lord has blessed my master greatly, and he is exalted, and he has given him sheep, and calves, and silver, and gold, servants and servant-maids, camels, and asses.

[36] καὶ ἔτεκεν Σαρρα ἡ γυνὴ τοῦ κυρίου μου υἱὸν ἕνα τῷ κυρίῳ μου μετὰ τὸ γηρᾶσαι αὐτόν, καὶ ἔδωκεν αὐτῷ ὅσα ἦν αὐτῷ.

[36] And Sarrha my master’s wife bore one son to my master after he had grown old; and he gave him whatever he had.

[37] καὶ ὥρκισέν με ὁ κύριός μου λέγων Οὐ λήμψῃ γυναῖκα τῷ υἱῷ μου ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, ἐν οἷς ἐγὼ παροικῶ ἐν τῇ γῇ αὐτῶν,

[37] And my master caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Chananites, among whom I sojourn in their land.

[38] ἀλλ᾽ ἢ εἰς τὸν οἶκον τοῦ πατρός μου πορεύσῃ καὶ εἰς τὴν φυλήν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἐκεῖθεν.

[38] But thou shalt go to the house of my father, and to my tribe, and thou shalt take thence a wife for my son.

[39] εἶπα δὲ τῷ κυρίῳ μου Μήποτε οὐ πορεύσεται ἡ γυνὴ μετ᾽ ἐμοῦ.

[39] And I said to my master, Haply the woman will not go with me.

[40] καὶ εἶπέν μοι Κύριος, ᾧ εὐηρέστησα ἐναντίον αὐτοῦ, αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ μετὰ σοῦ καὶ εὐοδώσει τὴν ὁδόν σου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἐκ τῆς φυλῆς μου καὶ ἐκ τοῦ οἴκου τοῦ πατρός μου.

[40] And he said to me, The Lord God to whom I have been acceptable in his presence, himself shall send out his angel with thee, and shall prosper thy journey, and thou shalt take a wife for my son of my tribe, and of the house of my father.

[41] τότε ἀθῷος ἔσῃ ἀπὸ τῆς ἀρᾶς μου· ἡνίκα γὰρ ἐὰν ἔλθῃς εἰς τὴν ἐμὴν φυλὴν καὶ μή σοι δῶσιν, καὶ ἔσῃ ἀθῷος ἀπὸ τοῦ ὁρκισμοῦ μου.

[41] Then shalt thou be clear from my curse, for whensoever thou shalt have come to my tribe, and they shall not give her to thee, then shalt thou be clear from my oath.

[42] καὶ ἐλθὼν σήμερον ἐπὶ τὴν πηγὴν εἶπα Κύριε ὁ θεὸς τοῦ κυρίου μου Αβρααμ, εἰ σὺ εὐοδοῖς τὴν ὁδόν μου, ἣν νῦν ἐγὼ πορεύομαι ἐπ᾽ αὐτήν,

[42] And having come this day to the well, I said, Lord God of my master Abraam, if thou prosperest my journey on which I am now going,

[43] ἰδοὺ ἐγὼ ἐφέστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος, καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς πόλεως ἐξελεύσονται ὑδρεύσασθαι ὕδωρ, καὶ ἔσται ἡ παρθένος, ᾗ ἂν ἐγὼ εἴπω Πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου,

[43] behold, I stand by the well of water, and the daughters of the men of the city come forth to draw water, and it shall be *that* the damsel to whom I shall say, Give me a little water to drink out of thy pitcher,

[44] καὶ εἴπῃ μοι Καὶ σὺ πίε, καὶ ταῖς καμήλοις σου ὑδρεύσομαι, αὕτη ἡ γυνή, ἣν ἡτοίμασεν κύριος τῷ ἑαυτοῦ θεράποντι Ισαακ, καὶ ἐν τούτῳ γνώσομαι ὅτι πεποίηκας ἔλεος τῷ κυρίῳ μου Αβρααμ.

[44] and she shall say to me, Both drink thou, and I will draw water for thy camels, this *shall be* the wife whom the Lord has prepared for his own servant Isaac; and hereby shall I know that thou hast wrought mercy with my master Abraam.

[45] καὶ ἐγένετο πρὸ τοῦ συντελέσαι με λαλοῦντα ἐν τῇ διανοίᾳ εὐθὺς Ρεβεκκα ἐξεπορεύετο ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων καὶ κατέβη ἐπὶ τὴν πηγὴν καὶ ὑδρεύσατο. εἶπα δὲ αὐτῇ Πότισόν με.

[45] And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well, and drew water; and I said to her, Give me to drink.

[46] καὶ σπεύσασα καθεῖλεν τὴν ὑδρίαν αὐτῆς ἀφ᾽ ἑαυτῆς καὶ εἶπεν Πίε σύ, καὶ τὰς καμήλους σου ποτιῶ. καὶ ἔπιον, καὶ τὰς καμήλους μου ἐπότισεν.

[46] And she hasted and let down her pitcher on her arm from her head, and said, Drink thou, and I will give thy camels drink; and I drank, and she gave the camels drink.

[47] καὶ ἠρώτησα αὐτὴν καὶ εἶπα Τίνος εἶ θυγάτηρ; ἡ δὲ ἔφη Θυγάτηρ Βαθουηλ εἰμὶ τοῦ υἱοῦ Ναχωρ, ὃν ἔτεκεν αὐτῷ Μελχα. καὶ περιέθηκα αὐτῇ τὰ ἐνώτια καὶ τὰ ψέλια περὶ τὰς χεῖρας αὐτῆς·

[47] And I asked her, and said, Whose daughter art thou? tell me; and she said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings, and the bracelets on her hands.

[48] καὶ εὐδοκήσας προσεκύνησα κυρίῳ καὶ εὐλόγησα κύριον τὸν θεὸν τοῦ κυρίου μου Αβρααμ, ὃς εὐόδωσέν μοι ἐν ὁδῷ ἀληθείας λαβεῖν τὴν θυγατέρα τοῦ ἀδελφοῦ τοῦ κυρίου μου τῷ υἱῷ αὐτοῦ.

[48] And being well-pleased I worshipped the Lord, and I blessed the Lord the God of my master Abraam, who has prospered me in a true way, so that I should take the daughter of my master’s brother for his son.

[49] εἰ οὖν ποιεῖτε ὑμεῖς ἔλεος καὶ δικαιοσύνην πρὸς τὸν κύριόν μου, ἀπαγγείλατέ μοι, εἰ δὲ μή, ἀπαγγείλατέ μοι, ἵνα ἐπιστρέψω εἰς δεξιὰν ἢ εἰς ἀριστεράν.

[49] If then ye *will* deal mercifully and justly with my lord, *tell me*, and if not, tell me, that I may turn to the right hand or to the left.

[50] Ἀποκριθεὶς δὲ Λαβαν καὶ Βαθουηλ εἶπαν Παρὰ κυρίου ἐξῆλθεν τὸ πρόσταγμα τοῦτο· οὐ δυνησόμεθα οὖν σοι ἀντειπεῖν κακὸν καλῷ.

[50] And Laban and Bathuel answered and said, This matter has come forth from the Lord, we shall not be able to answer thee bad or good.

[51] ἰδοὺ Ρεβεκκα ἐνώπιόν σου· λαβὼν ἀπότρεχε, καὶ ἔστω γυνὴ τῷ υἱῷ τοῦ κυρίου σου, καθὰ ἐλάλησεν κύριος.

[51] Behold, Rebecca is before thee, take her and go away, and let her be wife to the son of thy master, as the Lord has said.

[52] ἐγένετο δὲ ἐν τῷ ἀκοῦσαι τὸν παῖδα τὸν Αβρααμ τῶν ῥημάτων τούτων προσεκύνησεν ἐπὶ τὴν γῆν κυρίῳ.

[52] And it came to pass when the servant of Abraam heard these words, he bowed himself to the Lord down to the earth.

[53] καὶ ἐξενέγκας ὁ παῖς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμὸν ἔδωκεν Ρεβεκκα καὶ δῶρα ἔδωκεν τῷ ἀδελφῷ αὐτῆς καὶ τῇ μητρὶ αὐτῆς.

[53] And the servant having brought forth jewels of silver and gold and raiment, gave them to Rebecca, and gave gifts to her brother, and to her mother.

[54] καὶ ἔφαγον καὶ ἔπιον, αὐτὸς καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ ὄντες, καὶ ἐκοιμήθησαν. Καὶ ἀναστὰς πρωῒ εἶπεν Ἐκπέμψατέ με, ἵνα ἀπέλθω πρὸς τὸν κύριόν μου.

[54] And both he and the men with him ate and drank and went to sleep. And he arose in the morning and said, Send me away, that I may go to my master.

[55] εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς καὶ ἡ μήτηρ Μεινάτω ἡ παρθένος μεθ᾽ ἡμῶν ἡμέρας ὡσεὶ δέκα, καὶ μετὰ ταῦτα ἀπελεύσεται.

[55] And her brethren and her mother said, Let the virgin remain with us about ten days, and after that she shall depart.

[56] ὁ δὲ εἶπεν πρὸς αὐτούς Μὴ κατέχετέ με, καὶ κύριος εὐόδωσεν τὴν ὁδόν μου· ἐκπέμψατέ με, ἵνα ἀπέλθω πρὸς τὸν κύριόν μου.

[56] But he said to them, Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master.

[57] οἱ δὲ εἶπαν Καλέσωμεν τὴν παῖδα καὶ ἐρωτήσωμεν τὸ στόμα αὐτῆς.

[57] And they said, Let us call the damsel, and enquire at her mouth.

[58] καὶ ἐκάλεσαν Ρεβεκκαν καὶ εἶπαν αὐτῇ Πορεύσῃ μετὰ τοῦ ἀνθρώπου τούτου; ἡ δὲ εἶπεν Πορεύσομαι.

[58] And they called Rebecca, and said to her, Wilt thou go with this man? and she said, I will go.

[59] καὶ ἐξέπεμψαν Ρεβεκκαν τὴν ἀδελφὴν αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῆς καὶ τὸν παῖδα τὸν Αβρααμ καὶ τοὺς μετ᾽ αὐτοῦ.

[59] So they sent forth Rebecca their sister, and her goods, and the servant of Abraam, and his attendants.

[60] καὶ εὐλόγησαν Ρεβεκκαν τὴν ἀδελφὴν αὐτῶν καὶ εἶπαν αὐτῇ Ἀδελφὴ ἡμῶν εἶ· γίνου εἰς χιλιάδας μυριάδων, καὶ κληρονομησάτω τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων.

[60] And they blessed Rebecca, and said to her, Thou art our sister; become thou thousands of myriads, and let thy seed possess the cities of their enemies.

[61] ἀναστᾶσα δὲ Ρεβεκκα καὶ αἱ ἄβραι αὐτῆς ἐπέβησαν ἐπὶ τὰς καμήλους καὶ ἐπορεύθησαν μετὰ τοῦ ἀνθρώπου, καὶ ἀναλαβὼν ὁ παῖς τὴν Ρεβεκκαν ἀπῆλθεν.

[61] And Rebecca rose up and her maidens, and they mounted the camels and went with the man; and the servant having taken up Rebecca, departed.

[62] Ισαακ δὲ ἐπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φρέαρ τῆς ὁράσεως· αὐτὸς δὲ κατῴκει ἐν τῇ γῇ τῇ πρὸς λίβα.

[62] And Isaac went through the wilderness to the well of the vision, and he dwelt in the land toward the south.

[63] καὶ ἐξῆλθεν Ισαακ ἀδολεσχῆσαι εἰς τὸ πεδίον τὸ πρὸς δείλης καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν καμήλους ἐρχομένας.

[63] And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming.

[64] καὶ ἀναβλέψασα Ρεβεκκα τοῖς ὀφθαλμοῖς εἶδεν τὸν Ισαακ καὶ κατεπήδησεν ἀπὸ τῆς καμήλου

[64] And Rebecca lifted up her eyes, and saw Isaac; and she alighted briskly from the camel,

[65] καὶ εἶπεν τῷ παιδί Τίς ἐστιν ὁ ἄνθρωπος ἐκεῖνος ὁ πορευόμενος ἐν τῷ πεδίῳ εἰς συνάντησιν ἡμῖν; εἶπεν δὲ ὁ παῖς Οὗτός ἐστιν ὁ κύριός μου. ἡ δὲ λαβοῦσα τὸ θέριστρον περιεβάλετο.

[65] and said to the servant, Who is that man that walks in the plain to meet us? And the servant said, This is my master; and she took her veil and covered herself.

[66] καὶ διηγήσατο ὁ παῖς τῷ Ισαακ πάντα τὰ ῥήματα, ἃ ἐποίησεν.

[66] And the servant told Isaac all that he had done.

[67] εἰσῆλθεν δὲ Ισαακ εἰς τὸν οἶκον τῆς μητρὸς αὐτοῦ καὶ ἔλαβεν τὴν Ρεβεκκαν, καὶ ἐγένετο αὐτοῦ γυνή, καὶ ἠγάπησεν αὐτήν· καὶ παρεκλήθη Ισαακ περὶ Σαρρας τῆς μητρὸς αὐτοῦ.

[67] And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted for Sarrha his mother.

CHAPTER 25

[1] Προσθέμενος δὲ Αβρααμ ἔλαβεν γυναῖκα, ᾗ ὄνομα Χεττουρα.

[1] And Abraam again took a wife, whose name was Chettura.

[2] ἔτεκεν δὲ αὐτῷ τὸν Ζεμραν καὶ τὸν Ιεξαν καὶ τὸν Μαδαν καὶ τὸν Μαδιαμ καὶ τὸν Ιεσβοκ καὶ τὸν Σωυε.

[2] And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soie.

[3] Ιεξαν δὲ ἐγέννησεν τὸν Σαβα καὶ τὸν Θαιμαν καὶ τὸν Δαιδαν· υἱοὶ δὲ Δαιδαν ἐγένοντο Ραγουηλ καὶ Ναβδεηλ καὶ Ασσουριιμ καὶ Λατουσιιμ καὶ Λοωμιμ.

[3] And Jezan begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim.

[4] υἱοὶ δὲ Μαδιαμ· Γαιφα καὶ Αφερ καὶ Ενωχ καὶ Αβιρα καὶ Ελραγα. πάντες οὗτοι ἦσαν υἱοὶ Χεττουρας.

[4] And the sons of Madiam *were* Gephar and Aphir, and Enoch, and Abeida, and Eldaga; all these were sons of Chettura.

[5] Ἔδωκεν δὲ Αβρααμ πάντα τὰ ὑπάρχοντα αὐτοῦ Ισαακ τῷ υἱῷ αὐτοῦ,

[5] But Abraam gave all his possessions to Isaac his son.

[6] καὶ τοῖς υἱοῖς τῶν παλλακῶν αὐτοῦ ἔδωκεν Αβρααμ δόματα καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ Ισαακ τοῦ υἱοῦ αὐτοῦ ἔτι ζῶντος αὐτοῦ πρὸς ἀνατολὰς εἰς γῆν ἀνατολῶν.

[6] But to the sons of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east.

[7] Ταῦτα δὲ τὰ ἔτη ἡμερῶν ζωῆς Αβρααμ, ὅσα ἔζησεν· ἑκατὸν ἑβδομήκοντα πέντε ἔτη.

[7] And these *were* the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years.

[8] καὶ ἐκλιπὼν ἀπέθανεν Αβρααμ ἐν γήρει καλῷ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ.

[8] And Abraam failing died in a good old age, an old man and full of days, and was added to his people.

[9] καὶ ἔθαψαν αὐτὸν Ισαακ καὶ Ισμαηλ οἱ υἱοὶ αὐτοῦ εἰς τὸ σπήλαιον τὸ διπλοῦν εἰς τὸν ἀγρὸν Εφρων τοῦ Σααρ τοῦ Χετταίου, ὅ ἐστιν ἀπέναντι Μαμβρη,

[9] And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre:

[10] τὸν ἀγρὸν καὶ τὸ σπήλαιον, ὃ ἐκτήσατο Αβρααμ παρὰ τῶν υἱῶν Χετ, ἐκεῖ ἔθαψαν Αβρααμ καὶ Σαρραν τὴν γυναῖκα αὐτοῦ.

[10] *even* the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrha his wife.

[11] ἐγένετο δὲ μετὰ τὸ ἀποθανεῖν Αβρααμ εὐλόγησεν ὁ θεὸς Ισαακ τὸν υἱὸν αὐτοῦ· καὶ κατῴκησεν Ισαακ παρὰ τὸ φρέαρ τῆς ὁράσεως.

[11] And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision.

[12] Αὗται δὲ αἱ γενέσεις Ισμαηλ τοῦ υἱοῦ Αβρααμ, ὃν ἔτεκεν Αγαρ ἡ παιδίσκη Σαρρας τῷ Αβρααμ,

[12] And these *are* the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarrha bore to Abraam.

[13] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισμαηλ κατ᾽ ὄνομα τῶν γενεῶν αὐτοῦ· πρωτότοκος Ισμαηλ Ναβαιωθ καὶ Κηδαρ καὶ Ναβδεηλ καὶ Μασσαμ

[13] And these *are* the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam,

[14] καὶ Μασμα καὶ Ιδουμα καὶ Μασση

[14] and Masma, and Duma, and Masse,

[15] καὶ Χοδδαδ καὶ Θαιμαν καὶ Ιετουρ καὶ Ναφες καὶ Κεδμα.

[15] and Choddan, and Thaeman, and Jetur, and Naphes, and Kedma.

[16] οὗτοί εἰσιν οἱ υἱοὶ Ισμαηλ καὶ ταῦτα τὰ ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν· δώδεκα ἄρχοντες κατὰ ἔθνη αὐτῶν.

[16] These *are* the sons of Ismael, and these are their names in their tents and in their dwellings, twelve princes according to their nations.

[17] καὶ ταῦτα τὰ ἔτη τῆς ζωῆς Ισμαηλ· ἑκατὸν τριάκοντα ἑπτὰ ἔτη· καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ.

[17] And these *are* the years of the life of Ismael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers.

[18] κατῴκησεν δὲ ἀπὸ Ευιλατ ἕως Σουρ, ἥ ἐστιν κατὰ πρόσωπον Αἰγύπτου, ἕως ἐλθεῖν πρὸς Ἀσσυρίους· κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατῴκησεν.

[18] And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.

[19] Καὶ αὗται αἱ γενέσεις Ισαακ τοῦ υἱοῦ Αβρααμ· Αβρααμ ἐγέννησεν τὸν Ισαακ.

[19] And these *are* the generations of Isaac the son of Abraam.

[20] ἦν δὲ Ισαακ ἐτῶν τεσσαράκοντα, ὅτε ἔλαβεν τὴν Ρεβεκκαν θυγατέρα Βαθουηλ τοῦ Σύρου ἐκ τῆς Μεσοποταμίας ἀδελφὴν Λαβαν τοῦ Σύρου ἑαυτῷ γυναῖκα.

[20] Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian.

[21] ἐδεῖτο δὲ Ισαακ κυρίου περὶ Ρεβεκκας τῆς γυναικὸς αὐτοῦ, ὅτι στεῖρα ἦν· ἐπήκουσεν δὲ αὐτοῦ ὁ θεός, καὶ ἔλαβεν ἐν γαστρὶ Ρεβεκκα ἡ γυνὴ αὐτοῦ.

[21] And Isaac prayed the Lord concerning Rebecca his wife, because she was barren; and the Lord heard him, and his wife Rebecca conceived in her womb.

[22] ἐσκίρτων δὲ τὰ παιδία ἐν αὐτῇ· εἶπεν δέ Εἰ οὕτως μοι μέλλει γίνεσθαι, ἵνα τί μοι τοῦτο; ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου,

[22] And the babes leaped within her; and she said, If it will be so with me, why is this to me? And she went to enquire of the Lord.

[23] καὶ εἶπεν κύριος αὐτῇ Δύο ἔθνη ἐν τῇ γαστρί σού εἰσιν, καὶ δύο λαοὶ ἐκ τῆς κοιλίας σου διασταλήσονται· καὶ λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

[23] And the Lord said to her, There are two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall excel the other, and the elder shall serve the younger.

[24] καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ τῇδε ἦν δίδυμα ἐν τῇ κοιλίᾳ αὐτῆς.

[24] And the days were fulfilled that she should be delivered, and she had twins in her womb.

[25] ἐξῆλθεν δὲ ὁ υἱὸς ὁ πρωτότοκος πυρράκης, ὅλος ὡσεὶ δορὰ δασύς· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ησαυ.

[25] And the first came out red, hairy all over like a skin; and she called his name Esau.

[26] καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ, καὶ ἡ χεὶρ αὐτοῦ ἐπειλημμένη τῆς πτέρνης Ησαυ· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιακωβ. Ισαακ δὲ ἦν ἐτῶν ἑξήκοντα, ὅτε ἔτεκεν αὐτοὺς Ρεβεκκα.

[26] And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them.

[27] Ηὐξήθησαν δὲ οἱ νεανίσκοι, καὶ ἦν Ησαυ ἄνθρωπος εἰδὼς κυνηγεῖν ἄγροικος, Ιακωβ δὲ ἦν ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν.

[27] And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house.

[28] ἠγάπησεν δὲ Ισαακ τὸν Ησαυ, ὅτι ἡ θήρα αὐτοῦ βρῶσις αὐτῷ· Ρεβεκκα δὲ ἠγάπα τὸν Ιακωβ.

[28] And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

[29] ἥψησεν δὲ Ιακωβ ἔψεμα· ἦλθεν δὲ Ησαυ ἐκ τοῦ πεδίου ἐκλείπων,

[29] And Jacob cooked pottage, and Esau came from the plain, fainting.

[30] καὶ εἶπεν Ησαυ τῷ Ιακωβ Γεῦσόν με ἀπὸ τοῦ ἐψέματος τοῦ πυρροῦ τούτου, ὅτι ἐκλείπω. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Εδωμ.

[30] And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom.

[31] εἶπεν δὲ Ιακωβ τῷ Ησαυ Ἀπόδου μοι σήμερον τὰ πρωτοτόκιά σου ἐμοί.

[31] And Jacob said to Esau, Sell me this day thy birthright.

[32] εἶπεν δὲ Ησαυ Ἰδοὺ ἐγὼ πορεύομαι τελευτᾶν, καὶ ἵνα τί μοι ταῦτα τὰ πρωτοτόκια;

[32] And Esau said, Behold, I am going to die, and for what good does this birthright *belong* to me?

[33] καὶ εἶπεν αὐτῷ Ιακωβ Ὄμοσόν μοι σήμερον. καὶ ὤμοσεν αὐτῷ· ἀπέδοτο δὲ Ησαυ τὰ πρωτοτόκια τῷ Ιακωβ.

[33] And Jacob said to him, Swear to me this day; and he swore to him; and Esau sold his birthright to Jacob.

[34] Ιακωβ δὲ ἔδωκεν τῷ Ησαυ ἄρτον καὶ ἔψεμα φακοῦ, καὶ ἔφαγεν καὶ ἔπιεν καὶ ἀναστὰς ᾤχετο· καὶ ἐφαύλισεν Ησαυ τὰ πρωτοτόκια.

[34] And Jacob gave bread to Esau, and pottage of lentiles; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

CHAPTER 26

[1] Ἐγένετο δὲ λιμὸς ἐπὶ τῆς γῆς χωρὶς τοῦ λιμοῦ τοῦ πρότερον, ὃς ἐγένετο ἐν τῷ χρόνῳ τῷ Αβρααμ· ἐπορεύθη δὲ Ισαακ πρὸς Αβιμελεχ βασιλέα Φυλιστιμ εἰς Γεραρα.

[1] And there was a famine in the land, besides the former famine, which was in the time of Abraam; and Isaac went to Abimelech the king of the Phylistines to Gerara.

[2] ὤφθη δὲ αὐτῷ κύριος καὶ εἶπεν Μὴ καταβῇς εἰς Αἴγυπτον· κατοίκησον δὲ ἐν τῇ γῇ, ᾗ ἄν σοι εἴπω.

[2] And the Lord appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of.

[3] καὶ παροίκει ἐν τῇ γῇ ταύτῃ, καὶ ἔσομαι μετὰ σοῦ καὶ εὐλογήσω σε· σοὶ γὰρ καὶ τῷ σπέρματί σου δώσω πᾶσαν τὴν γῆν ταύτην καὶ στήσω τὸν ὅρκον μου, ὃν ὤμοσα Αβρααμ τῷ πατρί σου.

[3] And sojourn in this land; and I will be with thee, and bless thee, for I will give to thee and to thy seed all this land; and I will establish my oath which I swore to thy father Abraam.

[4] καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς,

[4] And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed.

[5] ἀνθ’ ὧν ὑπήκουσεν Αβρααμ ὁ πατήρ σου τῆς ἐμῆς φωνῆς καὶ ἐφύλαξεν τὰ προστάγματά μου καὶ τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ τὰ νόμιμά μου.

[5] Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes.

[6] καὶ κατῴκησεν Ισαακ ἐν Γεραροις.

[6] And Isaac dwelt in Gerara.

[7] Ἐπηρώτησαν δὲ οἱ ἄνδρες τοῦ τόπου περὶ Ρεβεκκας τῆς γυναικὸς αὐτοῦ, καὶ εἶπεν Ἀδελφή μού ἐστιν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μού ἐστιν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τοῦ τόπου περὶ Ρεβεκκας, ὅτι ὡραία τῇ ὄψει ἦν.

[7] And the men of the place questioned him concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair.

[8] ἐγένετο δὲ πολυχρόνιος ἐκεῖ· παρακύψας δὲ Αβιμελεχ ὁ βασιλεὺς Γεραρων διὰ τῆς θυρίδος εἶδεν τὸν Ισαακ παίζοντα μετὰ Ρεβεκκας τῆς γυναικὸς αὐτοῦ.

[8] And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife.

[9] ἐκάλεσεν δὲ Αβιμελεχ τὸν Ισαακ καὶ εἶπεν αὐτῷ Ἄρα γε γυνή σού ἐστιν· τί ὅτι εἶπας Ἀδελφή μού ἐστιν; εἶπεν δὲ αὐτῷ Ισαακ Εἶπα γάρ Μήποτε ἀποθάνω δι᾽ αὐτήν.

[9] And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, *I did so*, for I said, Lest at any time I die on her account.

[10] εἶπεν δὲ αὐτῷ Αβιμελεχ Τί τοῦτο ἐποίησας ἡμῖν; μικροῦ ἐκοιμήθη τις τοῦ γένους μου μετὰ τῆς γυναικός σου, καὶ ἐπήγαγες ἐφ᾽ ἡμᾶς ἄγνοιαν.

[10] And Abimelech said to him, Why hast thou done this to us? one of my kindred within a little had lain with thy wife, and thou wouldest have brought *a sin of* ignorance upon us.

[11] συνέταξεν δὲ Αβιμελεχ παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶς ὁ ἁπτόμενος τοῦ ἀνθρώπου τούτου ἢ τῆς γυναικὸς αὐτοῦ θανάτου ἔνοχος ἔσται.

[11] And Abimelech charged all his people, saying Every man that touches this man and his wife shall be liable to death.

[12] Ἔσπειρεν δὲ Ισαακ ἐν τῇ γῇ ἐκείνῃ καὶ εὗρεν ἐν τῷ ἐνιαυτῷ ἐκείνῳ ἑκατοστεύουσαν κριθήν· εὐλόγησεν δὲ αὐτὸν κύριος.

[12] And Isaac sowed in that land, and he found in that year barley and hundred-fold, and the Lord blessed him.

[13] καὶ ὑψώθη ὁ ἄνθρωπος καὶ προβαίνων μείζων ἐγίνετο, ἕως οὗ μέγας ἐγένετο σφόδρα·

[13] And the man was exalted, and advancing he increased, till he became very great.

[14] ἐγένετο δὲ αὐτῷ κτήνη προβάτων καὶ κτήνη βοῶν καὶ γεώργια πολλά. ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιιμ,

[14] And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Phylistines envied him.

[15] καὶ πάντα τὰ φρέατα, ἃ ὤρυξαν οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ, ἐνέφραξαν αὐτὰ οἱ Φυλιστιιμ καὶ ἔπλησαν αὐτὰ γῆς.

[15] And all the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them, and filled them with earth.

[16] εἶπεν δὲ Αβιμελεχ πρὸς Ισαακ Ἄπελθε ἀφ᾽ ἡμῶν, ὅτι δυνατώτερος ἡμῶν ἐγένου σφόδρα.

[16] And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we.

[17] καὶ ἀπῆλθεν ἐκεῖθεν Ισαακ καὶ κατέλυσεν ἐν τῇ φάραγγι Γεραρων καὶ κατῴκησεν ἐκεῖ.

[17] And Isaac departed thence, and rested in the valley of Gerara, and dwelt there.

[18] καὶ πάλιν Ισαακ ὤρυξεν τὰ φρέατα τοῦ ὕδατος, ἃ ὤρυξαν οἱ παῖδες Αβρααμ τοῦ πατρὸς αὐτοῦ καὶ ἐνέφραξαν αὐτὰ οἱ Φυλιστιιμ μετὰ τὸ ἀποθανεῖν Αβρααμ τὸν πατέρα αὐτοῦ, καὶ ἐπωνόμασεν αὐτοῖς ὀνόματα κατὰ τὰ ὀνόματα, ἃ ἐπωνόμασεν Αβρααμ ὁ πατὴρ αὐτοῦ.

[18] And Isaac dug again the wells of water, which the servants of his father Abraam had dug, and the Phylistines had stopped them, after the death of his father Abraam; and he gave them names, according to the names by which his father named them.

[19] καὶ ὤρυξαν οἱ παῖδες Ισαακ ἐν τῇ φάραγγι Γεραρων καὶ εὗρον ἐκεῖ φρέαρ ὕδατος ζῶντος.

[19] And the servants of Isaac dug in the valley of Gerara, and they found there a well of living water.

[20] καὶ ἐμαχέσαντο οἱ ποιμένες Γεραρων μετὰ τῶν ποιμένων Ισαακ φάσκοντες αὐτῶν εἶναι τὸ ὕδωρ· καὶ ἐκάλεσεν τὸ ὄνομα τοῦ φρέατος Ἀδικία· ἠδίκησαν γὰρ αὐτόν.

[20] And the shepherds of Gerara strove with the shepherds of Isaac, saying that the water was theirs; and they called the name of the well, Injury, for they injured him.

[21] ἀπάρας δὲ Ισαακ ἐκεῖθεν ὤρυξεν φρέαρ ἕτερον, ἐκρίνοντο δὲ καὶ περὶ ἐκείνου· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Ἐχθρία.

[21] And having departed thence he dug another well, and they strove also for that; and he named the name of it, Enmity.

[22] ἀπάρας δὲ ἐκεῖθεν ὤρυξεν φρέαρ ἕτερον, καὶ οὐκ ἐμαχέσαντο περὶ αὐτοῦ· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Εὐρυχωρία λέγων Διότι νῦν ἐπλάτυνεν κύριος ἡμῖν καὶ ηὔξησεν ἡμᾶς ἐπὶ τῆς γῆς.

[22] And he departed thence and dug another well; and they did not strive about that; and he named the name of it, Room, saying, Because now the Lord has made room for us, and has increased us upon the earth.

[23] Ἀνέβη δὲ ἐκεῖθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου.

[23] And he went up thence to the well of the oath.

[24] καὶ ὤφθη αὐτῷ κύριος ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν Ἐγώ εἰμι ὁ θεὸς Αβρααμ τοῦ πατρός σου· μὴ φοβοῦ· μετὰ σοῦ γάρ εἰμι καὶ ηὐλόγηκά σε καὶ πληθυνῶ τὸ σπέρμα σου διὰ Αβρααμ τὸν πατέρα σου.

[24] And the Lord appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father.

[25] καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸ ὄνομα κυρίου καὶ ἔπηξεν ἐκεῖ τὴν σκηνὴν αὐτοῦ· ὤρυξαν δὲ ἐκεῖ οἱ παῖδες Ισαακ φρέαρ.

[25] And he built there an altar, and called on the name of the Lord, and there he pitched his tent, and there the servants of Isaac dug a well in the valley of Gerara.

[26] καὶ Αβιμελεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ Γεραρων καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ.

[26] And Abimelech came to him from Gerara, and so did Ochozath his friend, and Phichol the commander-in-chief of his army.

[27] καὶ εἶπεν αὐτοῖς Ισαακ Ἵνα τί ἤλθατε πρός με; ὑμεῖς δὲ ἐμισήσατέ με καὶ ἀπεστείλατέ με ἀφ᾽ ὑμῶν.

[27] And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you.

[28] καὶ εἶπαν Ἰδόντες ἑωράκαμεν ὅτι ἦν κύριος μετὰ σοῦ, καὶ εἴπαμεν Γενέσθω ἀρὰ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σοῦ, καὶ διαθησόμεθα μετὰ σοῦ διαθήκην

[28] And they said, We have surely seen that the Lord was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee,

[29] μὴ ποιήσειν μεθ᾽ ἡμῶν κακόν, καθότι ἡμεῖς σε οὐκ ἐβδελυξάμεθα, καὶ ὃν τρόπον ἐχρησάμεθά σοι καλῶς καὶ ἐξαπεστείλαμέν σε μετ᾽ εἰρήνης· καὶ νῦν σὺ εὐλογητὸς ὑπὸ κυρίου.

[29] that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of the Lord.

[30] καὶ ἐποίησεν αὐτοῖς δοχήν, καὶ ἔφαγον καὶ ἔπιον·

[30] And he made a feast for them, and they ate and drank.

[31] καὶ ἀναστάντες τὸ πρωῒ ὤμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ, καὶ ἐξαπέστειλεν αὐτοὺς Ισαακ, καὶ ἀπῴχοντο ἀπ᾽ αὐτοῦ μετὰ σωτηρίας.

[31] And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety.

[32] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ παραγενόμενοι οἱ παῖδες Ισαακ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος, οὗ ὤρυξαν, καὶ εἶπαν Οὐχ εὕρομεν ὕδωρ.

[32] And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not

found water.

[33] καὶ ἐκάλεσεν αὐτὸ Ὅρκος· διὰ τοῦτο ὄνομα τῇ πόλει Φρέαρ ὅρκου ἕως τῆς σήμερον ἡμέρας.

[33] And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

[34] Ἦν δὲ Ησαυ ἐτῶν τεσσαράκοντα καὶ ἔλαβεν γυναῖκα Ιουδιν τὴν θυγατέρα Βεηρ τοῦ Χετταίου καὶ τὴν Βασεμμαθ θυγατέρα Αιλων τοῦ Ευαίου.

[34] And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chettite, and Basemath, daughter of Helon the Chettite.

[35] καὶ ἦσαν ἐρίζουσαι τῷ Ισαακ καὶ τῇ Ρεβεκκα.

[35] And they were provoking to Isaac and Rebecca.

CHAPTER 27

[1] Ἐγένετο δὲ μετὰ τὸ γηρᾶσαι Ισαακ καὶ ἠμβλύνθησαν οἱ ὀφθαλμοὶ αὐτοῦ τοῦ ὁρᾶν, καὶ ἐκάλεσεν Ησαυ τὸν υἱὸν αὐτοῦ τὸν πρεσβύτερον καὶ εἶπεν αὐτῷ Υἱέ μου· καὶ εἶπεν Ἰδοὺ ἐγώ.

[1] And it came to pass after Isaac was old, that his eyes were dimmed so that he could not see; and he called Esau, his elder son, and said to him, My son; and he said, Behold, I *am here*.

[2] καὶ εἶπεν Ἰδοὺ γεγήρακα καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς μου·

[2] And he said, Behold, I am grown old, and know not the day of my death.

[3] νῦν οὖν λαβὲ τὸ σκεῦός σου, τήν τε φαρέτραν καὶ τὸ τόξον, καὶ ἔξελθε εἰς τὸ πεδίον καὶ θήρευσόν μοι θήραν

[3] Now then take the weapons, both thy quiver and thy bow, and go into the plain, and get me venison,

[4] καὶ ποίησόν μοι ἐδέσματα, ὡς φιλῶ ἐγώ, καὶ ἔνεγκέ μοι, ἵνα φάγω, ὅπως εὐλογήσῃ σε ἡ ψυχή μου πρὶν ἀποθανεῖν με.

[4] and make me meats, as I like them, and bring them to me that I may eat, that my soul may bless thee, before I die.

[5] Ρεβεκκα δὲ ἤκουσεν λαλοῦντος Ισαακ πρὸς Ησαυ τὸν υἱὸν αὐτοῦ. ἐπορεύθη δὲ Ησαυ εἰς τὸ πεδίον θηρεῦσαι θήραν τῷ πατρὶ αὐτοῦ·

[5] And Rebecca heard Isaac speaking to Esau his son; and Esau went to the plain to procure venison for his father.

[6] Ρεβεκκα δὲ εἶπεν πρὸς Ιακωβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσω Ἰδὲ ἐγὼ ἤκουσα τοῦ πατρός σου λαλοῦντος πρὸς Ησαυ τὸν ἀδελφόν σου λέγοντος

[6] And Rebecca said to Jacob her younger son, Behold, I heard thy father speaking to Esau thy brother, saying,

[7] Ἔνεγκόν μοι θήραν καὶ ποίησόν μοι ἐδέσματα, καὶ φαγὼν εὐλογήσω σε ἐναντίον κυρίου πρὸ τοῦ ἀποθανεῖν με.

[7] Bring me venison, and prepare me meats, that I may eat and bless thee before the Lord before I die.

[8] νῦν οὖν, υἱέ, ἄκουσόν μου, καθὰ ἐγώ σοι ἐντέλλομαι,

[8] Now then, my son, hearken to me, as I command thee.

[9] καὶ πορευθεὶς εἰς τὰ πρόβατα λαβέ μοι ἐκεῖθεν δύο ἐρίφους ἁπαλοὺς καὶ καλούς, καὶ ποιήσω αὐτοὺς ἐδέσματα τῷ πατρί σου, ὡς φιλεῖ,

[9] And go to the cattle and take for me thence two kids, tender and good, and I will make them meats for thy father, as he likes.

[10] καὶ εἰσοίσεις τῷ πατρί σου, καὶ φάγεται, ὅπως εὐλογήσῃ σε ὁ πατήρ σου πρὸ τοῦ ἀποθανεῖν αὐτόν.

[10] And thou shalt bring them in to thy father, and he shall eat, that thy father may bless thee before he dies.

[11] εἶπεν δὲ Ιακωβ πρὸς Ρεβεκκαν τὴν μητέρα αὐτοῦ Ἔστιν Ησαυ ὁ ἀδελφός μου ἀνὴρ δασύς, ἐγὼ δὲ ἀνὴρ λεῖος·

[11] And Jacob said to his mother Rebecca, Esau my brother is a hairy man, and I a smooth man.

[12] μήποτε ψηλαφήσῃ με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν καὶ ἐπάξω ἐπ᾽ ἐμαυτὸν κατάραν καὶ οὐκ εὐλογίαν.

[12] Peradventure my father may feel me, and I shall be before him as one ill-intentioned, and I shall bring upon me a curse, and not a blessing.

[13] εἶπεν δὲ αὐτῷ ἡ μήτηρ Ἐπ᾽ ἐμὲ ἡ κατάρα σου, τέκνον· μόνον ὑπάκουσον τῆς φωνῆς μου καὶ πορευθεὶς ἔνεγκέ μοι.

[13] And his mother said to him, On me be thy curse, son; only hearken to my voice, and go and bring *them* me.

[14] πορευθεὶς δὲ ἔλαβεν καὶ ἤνεγκεν τῇ μητρί, καὶ ἐποίησεν ἡ μήτηρ αὐτοῦ ἐδέσματα, καθὰ ἐφίλει ὁ πατὴρ αὐτοῦ.

[14] So he went and took and brought them to his mother; and his mother made meats, as his father liked *them*.

[15] καὶ λαβοῦσα Ρεβεκκα τὴν στολὴν Ησαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου τὴν καλήν, ἣ ἦν παρ᾽ αὐτῇ ἐν τῷ οἴκῳ, ἐνέδυσεν Ιακωβ τὸν

υἱὸν αὐτῆς τὸν νεώτερον

[15] And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son.

[16] καὶ τὰ δέρματα τῶν ἐρίφων περιέθηκεν ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὰ γυμνὰ τοῦ τραχήλου αὐτοῦ

[16] And she put on his arms the skins of the kids, and on the bare parts of his neck.

[17] καὶ ἔδωκεν τὰ ἐδέσματα καὶ τοὺς ἄρτους, οὓς ἐποίησεν, εἰς τὰς χεῖρας Ιακωβ τοῦ υἱοῦ αὐτῆς.

[17] And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son.

[18] καὶ εἰσήνεγκεν τῷ πατρὶ αὐτοῦ. εἶπεν δέ Πάτερ. ὁ δὲ εἶπεν Ἰδοὺ ἐγώ· τίς εἶ σύ, τέκνον;

[18] And he brought *them* to his father, and said, Father; and he said, Behold I *am here*; who art thou, son?

[19] καὶ εἶπεν Ιακωβ τῷ πατρὶ αὐτοῦ Ἐγὼ Ησαυ ὁ πρωτότοκός σου· ἐποίησα, καθὰ ἐλάλησάς μοι· ἀναστὰς κάθισον καὶ φάγε τῆς θήρας μου, ὅπως εὐλογήσῃ με ἡ ψυχή σου.

[19] And Jacob said to his father, I, Esau thy first-born, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me.

[20] εἶπεν δὲ Ισαακ τῷ υἱῷ αὐτοῦ Τί τοῦτο, ὃ ταχὺ εὗρες, ὦ τέκνον; ὁ δὲ εἶπεν Ὃ παρέδωκεν κύριος ὁ θεός σου ἐναντίον μου.

[20] And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Lord thy God presented before me.

[21] εἶπεν δὲ Ισαακ τῷ Ιακωβ Ἔγγισόν μοι, καὶ ψηλαφήσω σε, τέκνον, εἰ σὺ εἶ ὁ υἱός μου Ησαυ ἢ οὔ.

[21] And Isaac said to Jacob, Draw night to me, and I will feel thee, son, if thou art my son Esau or not.

[22] ἤγγισεν δὲ Ιακωβ πρὸς Ισαακ τὸν πατέρα αὐτοῦ, καὶ ἐψηλάφησεν αὐτὸν καὶ εἶπεν Ἡ μὲν φωνὴ φωνὴ Ιακωβ, αἱ δὲ χεῖρες χεῖρες Ησαυ.

[22] And Jacob drew night to his father Isaac, and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

[23] καὶ οὐκ ἐπέγνω αὐτόν· ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες Ησαυ τοῦ ἀδελφοῦ αὐτοῦ δασεῖαι· καὶ ηὐλόγησεν αὐτόν.

[23] And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him,

[24] καὶ εἶπεν Σὺ εἶ ὁ υἱός μου Ησαυ; ὁ δὲ εἶπεν Ἐγώ.

[24] and he said, Art thou my son Esau? and he said, I *am*.

[25] καὶ εἶπεν Προσάγαγέ μοι, καὶ φάγομαι ἀπὸ τῆς θήρας σου, τέκνον, ἵνα εὐλογήσῃ σε ἡ ψυχή μου. καὶ προσήγαγεν αὐτῷ, καὶ ἔφαγεν· καὶ εἰσήνεγκεν αὐτῷ οἶνον, καὶ ἔπιεν.

[25] And he said, Bring hither, and I will eat of thy venison, son, that my soul may bless thee; and he brought *it* near to him, and he ate, and he brought him wine, and he drank.

[26] καὶ εἶπεν αὐτῷ Ισαακ ὁ πατὴρ αὐτοῦ Ἔγγισόν μοι καὶ φίλησόν με, τέκνον.

[26] And Isaac his father said to him, Draw nigh to me, and kiss me, son.

[27] καὶ ἐγγίσας ἐφίλησεν αὐτόν, καὶ ὡσφράνθη τὴν ὀσμὴν τῶν ἱματίων αὐτοῦ καὶ ηὐλόγησεν αὐτὸν καὶ εἶπεν Ἰδοὺ ὀσμὴ τοῦ υἱοῦ μου ὡς ὀσμὴ ἀγροῦ πλήρους, ὃν ηὐλόγησεν κύριος.

[27] And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which the Lord has blessed.

[28] καὶ δῴη σοι ὁ θεὸς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότητος τῆς γῆς καὶ πλῆθος σίτου καὶ οἴνου.

[28] And may God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine.

[29] καὶ δουλευσάτωσάν σοι ἔθνη, καὶ προσκυνήσουσίν σοι ἄρχοντες· καὶ γίνου κύριος τοῦ ἀδελφοῦ σου, καὶ προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρός σου. ὁ καταρώμενός σε ἐπικατάρατος, ὁ δὲ εὐλογῶν σε εὐλογημένος.

[29] And let nations serve thee, and princes bow down to thee, and be thou lord of thy brother, and the sons of thy father shall do thee reverence; accursed is he that curses thee, and blessed is he that blesses thee.

[30] Καὶ ἐγένετο μετὰ τὸ παύσασθαι Ισαακ εὐλογοῦντα Ιακωβ τὸν υἱὸν αὐτοῦ καὶ ἐγένετο ὡς ἐξῆλθεν Ιακωβ ἀπὸ προσώπου Ισαακ τοῦ πατρὸς αὐτοῦ, καὶ Ησαυ ὁ ἀδελφὸς αὐτοῦ ἦλθεν ἀπὸ τῆς θήρας.

[30] And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

[31] καὶ ἐποίησεν καὶ αὐτὸς ἐδέσματα καὶ προσήνεγκεν τῷ πατρὶ αὐτοῦ καὶ εἶπεν τῷ πατρί Ἀναστήτω ὁ πατήρ μου καὶ φαγέτω τῆς θήρας τοῦ υἱοῦ αὐτοῦ, ὅπως εὐλογήσῃ με ἡ ψυχή σου.

[31] And he also had made meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me.

[32] καὶ εἶπεν αὐτῷ Ισαακ ὁ πατὴρ αὐτοῦ Τίς εἶ σύ; ὁ δὲ εἶπεν Ἐγώ εἰμι ὁ υἱός σου ὁ πρωτότοκος Ησαυ.

[32] And Isaac his father said to him, Who art thou? And he said, I am thy first-born son Esau.

[33] ἐξέστη δὲ Ισαακ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν Τίς οὖν ὁ θηρεύσας μοι θήραν καὶ εἰσενέγκας μοι; καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σε ἐλθεῖν καὶ ηὐλόγησα αὐτόν, καὶ εὐλογημένος ἔστω.

[33] And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed.

[34] ἐγένετο δὲ ἡνίκα ἤκουσεν Ησαυ τὰ ῥήματα Ισαακ τοῦ πατρὸς αὐτοῦ, ἀνεβόησεν φωνὴν μεγάλην καὶ πικρὰν σφόδρα καὶ εἶπεν Εὐλόγησον δὴ κἀμέ, πάτερ.

[34] And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father.

[35] εἶπεν δὲ αὐτῷ Ἐλθὼν ὁ ἀδελφός σου μετὰ δόλου ἔλαβεν τὴν εὐλογίαν σου.

[35] And he said to him, Thy brother has come with subtlety, and taken thy blessing.

[36] καὶ εἶπεν Δικαίως ἐκλήθη τὸ ὄνομα αὐτοῦ Ιακωβ· ἐπτέρνικεν γάρ με ἤδη δεύτερον τοῦτο· τά τε πρωτοτόκιά μου εἴληφεν καὶ νῦν εἴληφεν τὴν εὐλογίαν μου. καὶ εἶπεν Ησαυ τῷ πατρὶ αὐτοῦ Οὐχ ὑπελίπω μοι εὐλογίαν, πάτερ;

[36] And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast thou not left a blessing for me, father?

[37] ἀποκριθεὶς δὲ Ισαακ εἶπεν τῷ Ησαυ Εἰ κύριον αὐτὸν ἐποίησά σου καὶ πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐποίησα αὐτοῦ οἰκέτας, σίτῳ καὶ οἴνῳ ἐστήρισα αὐτόν, σοὶ δὲ τί ποιήσω, τέκνον;

[37] And Isaac answered and said to Esau, If I have made him thy lord, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son?

[38] εἶπεν δὲ Ησαυ πρὸς τὸν πατέρα αὐτοῦ Μὴ εὐλογία μία σοί ἐστιν, πάτερ; εὐλόγησον δὴ κἀμέ, πάτερ. κατανυχθέντος δὲ Ισαακ ἀνεβόησεν φωνὴν Ησαυ καὶ ἔκλαυσεν.

[38] And Esau said to his father, Hast thou *only* one blessing, father? Bless, I pray thee, me also, father. And Isaac being troubled, Esau cried aloud and wept.

[39] ἀποκριθεὶς δὲ Ισαακ ὁ πατὴρ αὐτοῦ εἶπεν αὐτῷ Ἰδοὺ ἀπὸ τῆς πιότητος τῆς γῆς ἔσται ἡ κατοίκησίς σου καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν·

[39] And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above.

[40] καὶ ἐπὶ τῇ μαχαίρῃ σου ζήσῃ καὶ τῷ ἀδελφῷ σου δουλεύσεις· ἔσται δὲ ἡνίκα ἐὰν καθέλῃς, καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου.

[40] And thou shalt live by thy sword, and shalt serve thy brother; and there shall be *a time* when thou shalt break and loosen his yoke from off thy neck.

[41] Καὶ ἐνεκότει Ησαυ τῷ Ιακωβ περὶ τῆς εὐλογίας, ἧς εὐλόγησεν αὐτὸν ὁ πατὴρ αὐτοῦ· εἶπεν δὲ Ησαυ ἐν τῇ διανοίᾳ Ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρός μου, ἵνα ἀποκτείνω Ιακωβ τὸν ἀδελφόν μου.

[41] And Esau was angry with Jacob because of the blessing, with which his father blessed him; and Esau said in his mind, Let the days of my father's mourning draw nigh, that I may slay my brother Jacob.

[42] ἀπηγγέλη δὲ Ρεβεκκα τὰ ῥήματα Ησαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου, καὶ πέμψασα ἐκάλεσεν Ιακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον καὶ εἶπεν αὐτῷ Ἰδοὺ Ησαυ ὁ ἀδελφός σου ἀπειλεῖ σοι τοῦ ἀποκτεῖναί σε·

[42] And the words of Esau her elder son were reported to Rebecca, and she sent and called Jacob her younger son, and said to him, Behold, Esau thy brother threatens thee to kill thee.

[43] νῦν οὖν, τέκνον, ἄκουσόν μου τῆς φωνῆς καὶ ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν ἀδελφόν μου εἰς Χαρραν

[43] Now then, my son, hear my voice, and rise and depart quickly into Mesopotamia to Laban my brother into Charran.

[44] καὶ οἴκησον μετ' αὐτοῦ ἡμέρας τινὰς ἕως τοῦ ἀποστρέψαι τὸν θυμὸν

[44] And dwell with him certain days, until thy brother's anger

[45] καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ καὶ ἐπιλάθηται ἃ πεποίηκας αὐτῷ, καὶ ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν, μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ.

[45] and rage depart from thee, and he forget what thou hast done to him; and I will send and fetch thee thence, lest at any time I should be bereaved of you both in one day.

[46] Εἶπεν δὲ Ρεβεκκα πρὸς Ισαακ Προσώχθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας τῶν υἱῶν Χετ· εἰ λήμψεται Ιακωβ γυναῖκα ἀπὸ τῶν θυγατέρων τῆς γῆς ταύτης, ἵνα τί μοι ζῆν;

[46] And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

CHAPTER 28

[1] προσκαλεσάμενος δὲ Ισαακ τὸν Ιακωβ εὐλόγησεν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψῃ γυναῖκα ἐκ τῶν θυγατέρων Χανααν·

[1] And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananites.

[2] ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν εἰς τὸν οἶκον Βαθουηλ τοῦ πατρὸς τῆς μητρός σου καὶ λαβὲ σεαυτῷ ἐκεῖθεν γυναῖκα ἐκ τῶν θυγατέρων Λαβαν τοῦ ἀδελφοῦ τῆς μητρός σου.

[2] Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother.

[3] ὁ δὲ θεός μου εὐλογήσαι σε καὶ αὐξήσαι σε καὶ πληθύναι σε, καὶ ἔσῃ εἰς συναγωγὰς ἐθνῶν·

[3] And may my God bless thee, and increase thee, and multiply thee, and thou shalt become gatherings of nations.

[4] καὶ δῴη σοι τὴν εὐλογίαν Αβρααμ τοῦ πατρός μου, σοὶ καὶ τῷ σπέρματί σου μετὰ σέ, κληρονομῆσαι τὴν γῆν τῆς παροικήσεώς σου, ἣν ἔδωκεν ὁ θεὸς τῷ Αβρααμ.

[4] And may he give thee the blessing of my father Abraam, even to thee and to thy seed after thee, to inherit the land of thy sojourning, which God gave to Abraam.

[5] καὶ ἀπέστειλεν Ισαακ τὸν Ιακωβ, καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν υἱὸν Βαθουηλ τοῦ Σύρου ἀδελφὸν δὲ Ρεβεκκας τῆς μητρὸς Ιακωβ καὶ Ησαυ.

[5] So Isaac sent away Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, the brother of Rebecca the mother of Jacob and Esau.

[6] Εἶδεν δὲ Ησαυ ὅτι εὐλόγησεν Ισαακ τὸν Ιακωβ καὶ ἀπῴχετο εἰς τὴν Μεσοποταμίαν Συρίας λαβεῖν ἑαυτῷ ἐκεῖθεν γυναῖκα ἐν τῷ εὐλογεῖν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψῃ γυναῖκα ἀπὸ τῶν θυγατέρων Χανααν,

[6] And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and *that* he charged him, saying, Thou shalt not take a wife of the daughters of the Chananites;

[7] καὶ ἤκουσεν Ιακωβ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν Συρίας,

[7] and *that* Jacob hearkened to his father and his mother, and went to Mesopotamia of Syria.

[8] καὶ εἶδεν Ησαυ ὅτι πονηραί εἰσιν αἱ θυγατέρες Χανααν ἐναντίον Ισαακ τοῦ πατρὸς αὐτοῦ,

[8] And Esau also having seen that the daughters of Chanaan were evil before his father Isaac,

[9] καὶ ἐπορεύθη Ησαυ πρὸς Ισμαηλ καὶ ἔλαβεν τὴν Μαελεθ θυγατέρα Ισμαηλ τοῦ υἱοῦ Αβρααμ ἀδελφὴν Ναβαιωθ πρὸς ταῖς γυναιξὶν αὐτοῦ γυναῖκα.

[9] Esau went to Ismael, and took Maeleth the daughter of Ismael, the son of Abraam, the sister of Nabeoth, a wife in addition to his *other* wives.

[10] Καὶ ἐξῆλθεν Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου καὶ ἐπορεύθη εἰς Χαρραν.

[10] And Jacob went forth from the well of the oath, and departed into Charrhan.

[11] καὶ ἀπήντησεν τόπῳ καὶ ἐκοιμήθη ἐκεῖ· ἔδυ γὰρ ὁ ἥλιος· καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου καὶ ἔθηκεν πρὸς κεφαλῆς αὐτοῦ καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ.

[11] And came to a certain place and slept there, for the sun had gone down; and he took *one* of the stones of the place, and put it at his head, and lay down to sleep in that place,

[12] καὶ ἐνυπνιάσθη, καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ᾽ αὐτῆς.

[12] and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it.

[13] ὁ δὲ κύριος ἐπεστήρικτο ἐπ᾽ αὐτῆς καὶ εἶπεν Ἐγὼ κύριος ὁ θεὸς Αβρααμ τοῦ πατρός σου καὶ ὁ θεὸς Ισαακ· μὴ φοβοῦ· ἡ γῆ, ἐφ᾽ ἧς σὺ καθεύδεις ἐπ᾽ αὐτῆς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου.

[13] And the Lord stood upon it, and said, I am the God of thy father Abraam, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed.

[14] καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ ἐπὶ λίβα καὶ ἐπὶ βορρᾶν καὶ ἐπ᾽ ἀνατολάς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου.

[14] And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed.

[15] καὶ ἰδοὺ ἐγὼ μετὰ σοῦ διαφυλάσσων σε ἐν τῇ ὁδῷ πάσῃ, οὗ ἐὰν πορευθῇς, καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μή σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα, ὅσα ἐλάλησά σοι.

[15] And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee.

[16] καὶ ἐξηγέρθη Ιακωβ ἀπὸ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν ὅτι Ἔστιν κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ ᾔδειν.

[16] And Jacob awaked out of his sleep, and said, The Lord is in this place, and I knew it not.

[17] καὶ ἐφοβήθη καὶ εἶπεν Ὡς φοβερὸς ὁ τόπος οὗτος· οὐκ ἔστιν τοῦτο ἀλλ᾽ ἢ οἶκος θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ.

[17] And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven.

[18] καὶ ἀνέστη Ιακωβ τὸ πρωῒ καὶ ἔλαβεν τὸν λίθον, ὃν ὑπέθηκεν ἐκεῖ πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην καὶ ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς.

[18] And Jacob rose up in the morning, and took the stone he *had* laid there by his head, and he set it up *as* a pillar, and poured oil on the top of it.

[19] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου Οἶκος θεοῦ· καὶ Ουλαμλους ἦν ὄνομα τῇ πόλει τὸ πρότερον.

[19] And he called the name of that place, the House of God; and the name of the city before was Ulam-luz.

[20] καὶ ηὔξατο Ιακωβ εὐχὴν λέγων Ἐὰν ᾖ κύριος ὁ θεὸς μετ' ἐμοῦ καὶ διαφυλάξῃ με ἐν τῇ ὁδῷ ταύτῃ, ᾗ ἐγὼ πορεύομαι, καὶ δῷ μοι ἄρτον φαγεῖν καὶ ἱμάτιον περιβαλέσθαι

[20] And Jacob vowed a vow, saying, If the Lord God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on,

[21] καὶ ἀποστρέψῃ με μετὰ σωτηρίας εἰς τὸν οἶκον τοῦ πατρός μου, καὶ ἔσται μοι κύριος εἰς θεόν,

[21] and bring me back in safety to the house of my father, then shall the Lord be for a God to me.

[22] καὶ ὁ λίθος οὗτος, ὃν ἔστησα στήλην, ἔσται μοι οἶκος θεοῦ, καὶ πάντων, ὧν ἐάν μοι δῷς, δεκάτην ἀποδεκατώσω αὐτά σοι.

[22] And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.

CHAPTER 29

[1] Καὶ ἐξάρας Ιακωβ τοὺς πόδας ἐπορεύθη εἰς γῆν ἀνατολῶν πρὸς Λαβαν τὸν υἱὸν Βαθουηλ τοῦ Σύρου ἀδελφὸν δὲ Ρεβεκκας μητρὸς Ιακωβ καὶ Ησαυ.

[1] And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau.

[2] καὶ ὁρᾷ καὶ ἰδοὺ φρέαρ ἐν τῷ πεδίῳ, ἦσαν δὲ ἐκεῖ τρία ποίμνια προβάτων ἀναπαυόμενα ἐπ᾽ αὐτοῦ· ἐκ γὰρ τοῦ φρέατος ἐκείνου ἐπότιζον τὰ ποίμνια, λίθος δὲ ἦν μέγας ἐπὶ τῷ στόματι τοῦ φρέατος,

[2] And he looks, and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well.

[3] καὶ συνήγοντο ἐκεῖ πάντα τὰ ποίμνια καὶ ἀπεκύλιον τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότιζον τὰ πρόβατα καὶ ἀπεκαθίστων τὸν λίθον ἐπὶ τὸ στόμα τοῦ φρέατος εἰς τὸν τόπον αὐτοῦ.

[3] And there were all the flocks gathered, and they used to roll away the stone from the mouth of the well, and water the flocks, and set the stone again in its place on the mouth of the well.

[4] εἶπεν δὲ αὐτοῖς Ιακωβ Ἀδελφοί, πόθεν ἐστὲ ὑμεῖς; οἱ δὲ εἶπαν Ἐκ Χαρραν ἐσμέν.

[4] And Jacob said to them, Brethren, whence are ye? and they said, We are of Charrhan.

[5] εἶπεν δὲ αὐτοῖς Γινώσκετε Λαβαν τὸν υἱὸν Ναχωρ; οἱ δὲ εἶπαν Γινώσκομεν.

[5] And he said to them, Know ye Laban, the son of Nachor? and they said, We do know *him*.

[6] εἶπεν δὲ αὐτοῖς Ὑγιαίνει; οἱ δὲ εἶπαν Ὑγιαίνει. καὶ ἰδοὺ Ραχηλ ἡ θυγάτηρ αὐτοῦ ἤρχετο μετὰ τῶν προβάτων.

[6] And he said to them, Is he well? And they said, He is well. And behold Rachel his daughter came with the sheep.

[7] καὶ εἶπεν Ιακωβ Ἔτι ἐστὶν ἡμέρα πολλή, οὔπω ὥρα συναχθῆναι τὰ κτήνη· ποτίσαντες τὰ πρόβατα ἀπελθόντες βόσκετε.

[7] And Jacob said, it is yet high day, it is not yet time that the flocks be gathered together; water ye the flocks, and depart and feed them.

[8] οἱ δὲ εἶπαν Οὐ δυνησόμεθα ἕως τοῦ συναχθῆναι πάντας τοὺς ποιμένας καὶ ἀποκυλίσωσιν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος, καὶ ποτιοῦμεν τὰ πρόβατα.

[8] And they said, We shall not be able, until all the shepherds be gathered together, and they shall roll away the stone from the mouth of the well, then we will water the flocks.

[9] ἔτι αὐτοῦ λαλοῦντος αὐτοῖς καὶ Ραχηλ ἡ θυγάτηρ Λαβαν ἤρχετο μετὰ τῶν προβάτων τοῦ πατρὸς αὐτῆς· αὐτὴ γὰρ ἔβοσκεν τὰ πρόβατα τοῦ πατρὸς αὐτῆς.

[9] While he was yet speaking to them, behold, Rachel the daughter of Laban came with her father’s sheep, for she fed the sheep of her father.

[10] ἐγένετο δὲ ὡς εἶδεν Ιακωβ τὴν Ραχηλ θυγατέρα Λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ καὶ τὰ πρόβατα Λαβαν ἀδελφοῦ τῆς μητρὸς αὐτοῦ, καὶ προσελθὼν Ιακωβ ἀπεκύλισεν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ φρέατος καὶ ἐπότισεν τὰ πρόβατα Λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ.

[10] And it came to pass when Jacob saw Rachel the daughter of Laban, his mother’s brother, and the sheep of Laban, his mother’s brother, that Jacob came and rolled away the stone from the mouth of the well, and watered the sheep of Laban, his mother’s brother.

[11] καὶ ἐφίλησεν Ιακωβ τὴν Ραχηλ καὶ βοήσας τῇ φωνῇ αὐτοῦ ἔκλαυσεν.

[11] And Jacob kissed Rachel, and cried with a loud voice and wept.

[12] καὶ ἀνήγγειλεν τῇ Ραχηλ ὅτι ἀδελφὸς τοῦ πατρὸς αὐτῆς ἐστιν καὶ ὅτι υἱὸς Ρεβεκκας ἐστίν, καὶ δραμοῦσα ἀπήγγειλεν τῷ πατρὶ αὐτῆς κατὰ τὰ ῥήματα ταῦτα.

[12] And he told Rachel that he was the near relative of her father, and the son of Rebecca; and she ran and reported to her father according to these words.

[13] ἐγένετο δὲ ὡς ἤκουσεν Λαβαν τὸ ὄνομα Ιακωβ τοῦ υἱοῦ τῆς ἀδελφῆς αὐτοῦ, ἔδραμεν εἰς συνάντησιν αὐτῷ καὶ περιλαβὼν αὐτὸν ἐφίλησεν καὶ εἰσήγαγεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ. καὶ διηγήσατο τῷ Λαβαν πάντας τοὺς λόγους τούτους.

[13] And it came to pass when Laban heard the name of Jacob, his sister's son, he ran to meet him, and embraced and kissed him, and brought him into his house; and he told Laban all these sayings.

[14] καὶ εἶπεν αὐτῷ Λαβαν Ἐκ τῶν ὀστῶν μου καὶ ἐκ τῆς σαρκός μου εἶ σύ. καὶ ἦν μετ' αὐτοῦ μῆνα ἡμερῶν.

[14] And Laban said to him, Thou art of my bones and of my flesh; and he was with him a full month.

[15] Εἶπεν δὲ Λαβαν τῷ Ιακωβ Ὅτι γὰρ ἀδελφός μου εἶ, οὐ δουλεύσεις μοι δωρεάν· ἀπάγγειλόν μοι, τίς ὁ μισθός σού ἐστιν.

[15] And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother; tell me what thy reward is to be.

[16] τῷ δὲ Λαβαν δύο θυγατέρες, ὄνομα τῇ μείζονι Λεια, καὶ ὄνομα τῇ νεωτέρᾳ Ραχηλ·

[16] Now Laban had two daughters, the name of the elder was Lea, and the name of the younger, Rachel.

[17] οἱ δὲ ὀφθαλμοὶ Λειας ἀσθενεῖς, Ραχηλ δὲ καλὴ τῷ εἴδει καὶ ὡραία τῇ ὄψει.

[17] And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance.

[18] ἠγάπησεν δὲ Ιακωβ τὴν Ραχηλ καὶ εἶπεν Δουλεύσω σοι ἑπτὰ ἔτη περὶ Ραχηλ τῆς θυγατρός σου τῆς νεωτέρας.

[18] And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel.

[19] εἶπεν δὲ αὐτῷ Λαβαν Βέλτιον δοῦναί με αὐτὴν σοὶ ἢ δοῦναί με αὐτὴν ἀνδρὶ ἑτέρῳ· οἴκησον μετ' ἐμοῦ.

[19] And Laban said to him, *It is* better that I should give her to thee, than that I should give her to another man; dwell with me.

[20] καὶ ἐδούλευσεν Ιακωβ περὶ Ραχηλ ἔτη ἑπτά, καὶ ἦσαν ἐναντίον αὐτοῦ ὡς ἡμέραι ὀλίγαι παρὰ τὸ ἀγαπᾶν αὐτὸν αὐτήν. –

[20] And Jacob served for Rachel seven years, and they were before him as a few days, by reason of his loving her.

[21] εἶπεν δὲ Ιακωβ πρὸς Λαβαν Ἀπόδος τὴν γυναῖκά μου, πεπλήρωνται γὰρ αἱ ἡμέραι μου, ὅπως εἰσέλθω πρὸς αὐτήν.

[21] And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her.

[22] συνήγαγεν δὲ Λαβαν πάντας τοὺς ἄνδρας τοῦ τόπου καὶ ἐποίησεν γάμον.

[22] And Laban gathered together all the men of the place, and made a marriage-feast.

[23] καὶ ἐγένετο ἑσπέρα, καὶ λαβὼν Λαβαν Λειαν τὴν θυγατέρα αὐτοῦ εἰσήγαγεν αὐτὴν πρὸς Ιακωβ, καὶ εἰσῆλθεν πρὸς αὐτὴν Ιακωβ.

[23] And it was even, and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her.

[24] ἔδωκεν δὲ Λαβαν Λεια τῇ θυγατρὶ αὐτοῦ Ζελφαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην.

[24] And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her.

[25] ἐγένετο δὲ πρωί, καὶ ἰδοὺ ἦν Λεια. εἶπεν δὲ Ιακωβ τῷ Λαβαν Τί τοῦτο ἐποίησάς μοι; οὐ περὶ Ραχηλ ἐδούλευσα παρὰ σοί; καὶ ἵνα τί παρελογίσω με;

[25] And it was morning, and behold it was Lea; and Jacob said to Laban, What is this that thou hast done to me? did I not serve thee for Rachel? and wherefore hast thou deceived me?

[26] εἶπεν δὲ Λαβαν Οὐκ ἔστιν οὕτως ἐν τῷ τόπῳ ἡμῶν, δοῦναι τὴν νεωτέραν πρὶν ἢ τὴν πρεσβυτέραν·

[26] And Laban answered, It is not done thus in our country, to give the younger before the elder.

[27] συντέλεσον οὖν τὰ ἕβδομα ταύτης, καὶ δώσω σοι καὶ ταύτην ἀντὶ τῆς ἐργασίας, ἧς ἐργᾷ παρ᾽ ἐμοὶ ἔτι ἑπτὰ ἔτη ἕτερα.

[27] Fulfil then her sevens, and I will give to thee her also in return for thy labour, which thou labourest with me, yet seven other years.

[28] ἐποίησεν δὲ Ιακωβ οὕτως καὶ ἀνεπλήρωσεν τὰ ἕβδομα ταύτης, καὶ ἔδωκεν αὐτῷ Λαβαν Ραχηλ τὴν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα.

[28] And Jacob did so, and fulfilled her sevens; and Laban gave him his daughter Rachel to wife.

[29] ἔδωκεν δὲ Λαβαν Ραχηλ τῇ θυγατρὶ αὐτοῦ Βαλλαν τὴν παιδίσκην αὐτοῦ αὐτῇ παιδίσκην.

[29] And Laban gave to his daughter his handmaid Balla, for a handmaid to her.

[30] καὶ εἰσῆλθεν πρὸς Ραχηλ· ἠγάπησεν δὲ Ραχηλ μᾶλλον ἢ Λειαν· καὶ ἐδούλευσεν αὐτῷ ἑπτὰ ἔτη ἕτερα.

[30] And he went in to Rachel; and he loved Rachel more than Lea; and he served him seven other years.

[31] Ἰδὼν δὲ κύριος ὅτι μισεῖται Λεια, ἤνοιξεν τὴν μήτραν αὐτῆς· Ραχηλ δὲ ἦν στεῖρα.

[31] And when the Lord God saw that Lea was hated, he opened her womb; but Rachel was barren.

[32] καὶ συνέλαβεν Λεια καὶ ἔτεκεν υἱὸν τῷ Ιακωβ· ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ Ρουβην λέγουσα Διότι εἶδέν μου κύριος τὴν ταπείνωσιν· νῦν με ἀγαπήσει ὁ ἀνήρ μου.

[32] And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying, Because the Lord has looked on my humiliation, and has given me a son, now then my husband will love me.

[33] καὶ συνέλαβεν πάλιν Λεια καὶ ἔτεκεν υἱὸν δεύτερον τῷ Ιακωβ καὶ εἶπεν Ὅτι ἤκουσεν κύριος ὅτι μισοῦμαι, καὶ προσέδωκέν μοι καὶ τοῦτον· ἐκάλεσεν δὲ τὸ ὄνομα αὐτοῦ Συμεων.

[33] And she conceived again, and bore a second son to Jacob; and she said, Because the Lord has heard that I am hated, he has given to me this

one also; and she called his name, Simeon.

[34] καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱὸν καὶ εἶπεν Ἐν τῷ νῦν καιρῷ πρὸς ἐμοῦ ἔσται ὁ ἀνήρ μου, ἔτεκον γὰρ αὐτῷ τρεῖς υἱούς· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Λευι.

[34] And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi.

[35] καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ εἶπεν Νῦν ἔτι τοῦτο ἐξομολογήσομαι κυρίῳ· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιουδα. καὶ ἔστη τοῦ τίκτειν.

[35] And having conceived yet again, she bore a son, and said, Now yet again this time will I give thanks to the Lord; therefore she called his name, Juda; and ceased bearing.

CHAPTER 30

[1] Ἰδοῦσα δὲ Ραχηλ ὅτι οὐ τέτοκεν τῷ Ιακωβ, καὶ ἐζήλωσεν Ραχηλ τὴν ἀδελφὴν αὐτῆς καὶ εἶπεν τῷ Ιακωβ Δός μοι τέκνα· εἰ δὲ μή, τελευτήσω ἐγώ.

[1] And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die.

[2] ἐθυμώθη δὲ Ιακωβ τῇ Ραχηλ καὶ εἶπεν αὐτῇ Μὴ ἀντὶ θεοῦ ἐγώ εἰμι, ὃς ἐστέρησέν σε καρπὸν κοιλίας;

[2] And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb?

[3] εἶπεν δὲ Ραχηλ τῷ Ιακωβ Ἰδοὺ ἡ παιδίσκη μου Βαλλα· εἴσελθε πρὸς αὐτήν, καὶ τέξεται ἐπὶ τῶν γονάτων μου, καὶ τεκνοποιήσομαι κἀγὼ ἐξ αὐτῆς.

[3] And Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she shall bear upon my knees, and I also shall have children by her.

[4] καὶ ἔδωκεν αὐτῷ Βαλλαν τὴν παιδίσκην αὐτῆς αὐτῷ γυναῖκα· εἰσῆλθεν δὲ πρὸς αὐτὴν Ιακωβ.

[4] And she gave him Balla her maid, for a wife to him; and Jacob went in to her.

[5] καὶ συνέλαβεν Βαλλα ἡ παιδίσκη Ραχηλ καὶ ἔτεκεν τῷ Ιακωβ υἱόν.

[5] And Balla, Rachel's maid, conceived, and bore Jacob a son.

[6] καὶ εἶπεν Ραχηλ Ἔκρινέν μοι ὁ θεὸς καὶ ἐπήκουσεν τῆς φωνῆς μου καὶ ἔδωκέν μοι υἱόν· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Δαν.

[6] And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name, Dan.

[7] καὶ συνέλαβεν ἔτι Βαλλα ἡ παιδίσκη Ραχηλ καὶ ἔτεκεν υἱὸν δεύτερον τῷ Ιακωβ.

[7] And Balla, Rachel's maid, conceived yet again, and bore a second son to Jacob.

[8] καὶ εἶπεν Ραχηλ Συνελάβετό μοι ὁ θεός, καὶ συνανεστράφην τῇ ἀδελφῇ μου καὶ ἠδυνάσθην· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Νεφθαλι.

[8] And Rachel said, God has helped me, and I contended with my sister and prevailed; and she called his name, Nephthalim.

[9] Εἶδεν δὲ Λεια ὅτι ἔστη τοῦ τίκτειν, καὶ ἔλαβεν Ζελφαν τὴν παιδίσκην αὐτῆς καὶ ἔδωκεν αὐτὴν τῷ Ιακωβ γυναῖκα.

[9] And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in to her.

[10] εἰσῆλθεν δὲ πρὸς αὐτὴν Ιακωβ, καὶ συνέλαβεν Ζελφα ἡ παιδίσκη Λειας καὶ ἔτεκεν τῷ Ιακωβ υἱόν.

[10] And Zelpha the maid of Lea conceived, and bore Jacob a son.

[11] καὶ εἶπεν Λεια Ἐν τύχῃ· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Γαδ.

[11] And Lea said, *It is* happily: and she called his name, Gad.

[12] καὶ συνέλαβεν Ζελφα ἡ παιδίσκη Λειας καὶ ἔτεκεν ἔτι τῷ Ιακωβ υἱὸν δεύτερον.

[12] And Zelpha the maid of Lea conceived yet again, and bore Jacob a second son.

[13] καὶ εἶπεν Λεια Μακαρία ἐγώ, ὅτι μακαρίζουσίν με αἱ γυναῖκες· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ασηρ.

[13] And Lea said, I am blessed, for the women will pronounce me blessed; and she called his name, Aser.

[14] Ἐπορεύθη δὲ Ρουβην ἐν ἡμέραις θερισμοῦ πυρῶν καὶ εὗρεν μῆλα μανδραγόρου ἐν τῷ ἀγρῷ καὶ ἤνεγκεν αὐτὰ πρὸς Λειαν τὴν μητέρα αὐτοῦ. εἶπεν δὲ Ραχηλ τῇ Λεια Δός μοι τῶν μανδραγορῶν τοῦ υἱοῦ σου.

[14] And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of thy son’s mandrakes.

[15] εἶπεν δὲ Λεια Οὐχ ἱκανόν σοι ὅτι ἔλαβες τὸν ἄνδρα μου; μὴ καὶ τοὺς μανδραγόρας τοῦ υἱοῦ μου λήμψῃ; εἶπεν δὲ Ραχηλ Οὐχ οὕτως· κοιμηθήτω μετὰ σοῦ τὴν νύκτα ταύτην ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ σου.

[15] And Lea said, *Is it* not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes.

[16] εἰσῆλθεν δὲ Ιακωβ ἐξ ἀγροῦ ἑσπέρας, καὶ ἐξῆλθεν Λεια εἰς συνάντησιν αὐτῷ καὶ εἶπεν Πρός με εἰσελεύσῃ σήμερον· μεμίσθωμαι γάρ σε ἀντὶ τῶν μανδραγορῶν τοῦ υἱοῦ μου. καὶ ἐκοιμήθη μετ' αὐτῆς τὴν νύκτα ἐκείνην.

[16] And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for I have hired thee for my son's mandrakes; and he lay with her that night.

[17] καὶ ἐπήκουσεν ὁ θεὸς Λειας, καὶ συλλαβοῦσα ἔτεκεν τῷ Ιακωβ υἱὸν πέμπτον.

[17] And God hearkened to Lea, and she conceived, and bore Jacob a fifth son.

[18] καὶ εἶπεν Λεια Ἔδωκεν ὁ θεὸς τὸν μισθόν μου ἀνθ' οὗ ἔδωκα τὴν παιδίσκην μου τῷ ἀνδρί μου· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ισσαχαρ, ὅ ἐστιν Μισθός.

[18] And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward.

[19] καὶ συνέλαβεν ἔτι Λεια καὶ ἔτεκεν υἱὸν ἕκτον τῷ Ιακωβ.

[19] And Lea conceived again, and bore Jacob a sixth son.

[20] καὶ εἶπεν Λεια Δεδώρηταί μοι ὁ θεὸς δῶρον καλόν· ἐν τῷ νῦν καιρῷ αἱρετιεῖ με ὁ ἀνήρ μου, ἔτεκον γὰρ αὐτῷ υἱοὺς ἕξ· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ζαβουλων.

[20] And Lea said, God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon.

[21] καὶ μετὰ τοῦτο ἔτεκεν θυγατέρα καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Δινα.

[21] And after this she bore a daughter; and she called her name, Dina.

[22] Ἐμνήσθη δὲ ὁ θεὸς τῆς Ραχηλ, καὶ ἐπήκουσεν αὐτῆς ὁ θεὸς καὶ ἀνέῳξεν αὐτῆς τὴν μήτραν,

[22] And God remembered Rachel, and God hearkened to her, and he opened her womb.

[23] καὶ συλλαβοῦσα ἔτεκεν τῷ Ιακωβ υἱόν. εἶπεν δὲ Ραχηλ Ἀφεῖλεν ὁ θεός μου τὸ ὄνειδος·

[23] And she conceived, and bore Jacob a son; and Rachel said, God has taken away my reproach.

[24] καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιωσηφ λέγουσα Προσθέτω ὁ θεός μοι υἱὸν ἕτερον.

[24] And she called his name Joseph, saying, Let God add to me another son.

[25] Ἐγένετο δὲ ὡς ἔτεκεν Ραχηλ τὸν Ιωσηφ, εἶπεν Ιακωβ τῷ Λαβαν Ἀπόστειλόν με, ἵνα ἀπέλθω εἰς τὸν τόπον μου καὶ εἰς τὴν γῆν μου.

[25] And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and to my land.

[26] ἀπόδος τὰς γυναῖκάς μου καὶ τὰ παιδία, περὶ ὧν δεδούλευκά σοι, ἵνα ἀπέλθω· σὺ γὰρ γινώσκεις τὴν δουλείαν, ἣν δεδούλευκά σοι.

[26] Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee.

[27] εἶπεν δὲ αὐτῷ Λαβαν Εἰ εὗρον χάριν ἐναντίον σου, οἰωνισάμην ἄν· εὐλόγησεν γάρ με ὁ θεὸς τῇ σῇ εἰσόδῳ.

[27] And Laban said to him, If I have found grace in thy sight, I would augur *well*, for the Lord has blessed me at thy coming in.

[28] διάστειλον τὸν μισθόν σου πρός με, καὶ δώσω.

[28] Appoint me thy wages, and I will give *them*.

[29] εἶπεν δὲ αὐτῷ Ιακωβ Σὺ γινώσκεις ἃ δεδούλευκά σοι καὶ ὅσα ἦν κτήνη σου μετ᾽ ἐμοῦ·

[29] And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me.

[30] μικρὰ γὰρ ἦν ὅσα σοι ἦν ἐναντίον ἐμοῦ, καὶ ηὐξήθη εἰς πλῆθος, καὶ ηὐλόγησέν σε κύριος ἐπὶ τῷ ποδί μου. νῦν οὖν πότε ποιήσω κἀγὼ

ἐμαυτῷ οἶκον;

[30] For it was little thou hadst before my time, and it is increased to a multitude, and the Lord God has blessed thee since my coming; now then, when shall I set up also my own house?

[31] καὶ εἶπεν αὐτῷ Λαβαν Τί σοι δώσω; εἶπεν δὲ αὐτῷ Ιακωβ Οὐ δώσεις μοι οὐθέν· ἐὰν ποιήσῃς μοι τὸ ῥῆμα τοῦτο, πάλιν ποιμανῶ τὰ πρόβατά σου καὶ φυλάξω.

[31] And Laban said to him, What shall I give thee? and Jacob said to him, Thou shalt not give me anything; if thou wilt do this thing for me, I will again tend thy flocks and keep them.

[32] παρελθάτω πάντα τὰ πρόβατά σου σήμερον, καὶ διαχώρισον ἐκεῖθεν πᾶν πρόβατον φαιὸν ἐν τοῖς ἀρνάσιν καὶ πᾶν διάλευκον καὶ ῥαντὸν ἐν ταῖς αἰξίν· ἔσται μοι μισθός.

[32] Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats — *this* shall be my reward.

[33] καὶ ἐπακούσεταί μοι ἡ δικαιοσύνη μου ἐν τῇ ἡμέρᾳ τῇ αὔριον, ὅτι ἐστὶν ὁ μισθός μου ἐνώπιόν σου· πᾶν, ὃ ἐὰν μὴ ᾖ ῥαντὸν καὶ διάλευκον ἐν ταῖς αἰξὶν καὶ φαιὸν ἐν τοῖς ἀρνάσιν, κεκλεμμένον ἔσται παρ᾽ ἐμοί.

[33] And my righteousness shall answer for me on the morrow, for it is my reward before thee: whatever shall not be spotted and speckled among the goats, and grey among the rams, shall be stolen with me.

[34] εἶπεν δὲ αὐτῷ Λαβαν Ἔστω κατὰ τὸ ῥῆμά σου.

[34] And Laban said to him, Let it be according to thy word.

[35] καὶ διέστειλεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τοὺς τράγους τοὺς ῥαντοὺς καὶ τοὺς διαλεύκους καὶ πάσας τὰς αἶγας τὰς ῥαντὰς καὶ τὰς διαλεύκους καὶ πᾶν, ὃ ἦν λευκὸν ἐν αὐτοῖς, καὶ πᾶν, ὃ ἦν φαιὸν ἐν τοῖς ἀρνάσιν, καὶ ἔδωκεν διὰ χειρὸς τῶν υἱῶν αὐτοῦ.

[35] And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons.

[36] καὶ ἀπέστησεν ὁδὸν τριῶν ἡμερῶν ἀνὰ μέσον αὐτῶν καὶ ἀνὰ μέσον Ιακωβ· Ιακωβ δὲ ἐποίμαινεν τὰ πρόβατα Λαβαν τὰ ὑπολειφθέντα. –

[36] And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind.

[37] ἔλαβεν δὲ ἑαυτῷ Ιακωβ ῥάβδον στυρακίνην χλωρὰν καὶ καρυίνην καὶ πλατάνου, καὶ ἐλέπισεν αὐτὰς Ιακωβ λεπίσματα λευκὰ περισύρων τὸ χλωρόν· ἐφαίνετο δὲ ἐπὶ ταῖς ῥάβδοις τὸ λευκόν, ὃ ἐλέπισεν, ποικίλον.

[37] And Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods.

[38] καὶ παρέθηκεν τὰς ῥάβδους, ἃς ἐλέπισεν, ἐν ταῖς ληνοῖς τῶν ποτιστηρίων τοῦ ὕδατος, ἵνα, ὡς ἂν ἔλθωσιν τὰ πρόβατα πιεῖν ἐνώπιον τῶν ῥάβδων, ἐλθόντων αὐτῶν εἰς τὸ πιεῖν,

[38] And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whensoever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods.

[39] ἐγκισσήσωσιν τὰ πρόβατα εἰς τὰς ῥάβδους· καὶ ἔτικτον τὰ πρόβατα διάλευκα καὶ ποικίλα καὶ σποδοειδῆ ῥαντά.

[39] So the cattle conceived at the rods, and the cattle brought forth *young* speckled, and streaked and spotted with ash-coloured *spots*.

[40] τοὺς δὲ ἀμνοὺς διέστειλεν Ιακωβ καὶ ἔστησεν ἐναντίον τῶν προβάτων κριὸν διάλευκον καὶ πᾶν ποικίλον ἐν τοῖς ἀμνοῖς· καὶ διεχώρισεν ἑαυτῷ ποίμνια καθ' ἑαυτὸν καὶ οὐκ ἔμιξεν αὐτὰ εἰς τὰ πρόβατα Λαβαν.

[40] And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban.

[41] ἐγένετο δὲ ἐν τῷ καιρῷ, ᾧ ἐνεκίσσησεν τὰ πρόβατα ἐν γαστρὶ λαμβάνοντα, ἔθηκεν Ιακωβ τὰς ῥάβδους ἐναντίον τῶν προβάτων ἐν ταῖς ληνοῖς τοῦ ἐγκισσῆσαι αὐτὰ κατὰ τὰς ῥάβδους·

[41] And it came to pass in the time wherein the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the

troughs, that they might conceive by the rods.

[42] ἡνίκα δ’ ἂν ἔτεκον τὰ πρόβατα, οὐκ ἐτίθει· ἐγένετο δὲ τὰ ἄσημα τοῦ Λαβαν, τὰ δὲ ἐπίσημα τοῦ Ιακωβ.

[42] But he did not put them in *indiscriminately* whenever the cattle happened to bring forth, but the unmarked ones were Laban’s, and the marked ones were Jacob’s.

[43] καὶ ἐπλούτησεν ὁ ἄνθρωπος σφόδρα σφόδρα, καὶ ἐγένετο αὐτῷ κτήνη πολλὰ καὶ βόες καὶ παῖδες καὶ παιδίσκαι καὶ κάμηλοι καὶ ὄνοι.

[43] And the man became very rich, and he had many cattle, and oxen, and servants, and maid-servants, and camels, and asses.

CHAPTER 31

[1] Ἤκουσεν δὲ Ιακωβ τὰ ῥήματα τῶν υἱῶν Λαβαν λεγόντων Εἴληφεν Ιακωβ πάντα τὰ τοῦ πατρὸς ἡμῶν καὶ ἐκ τῶν τοῦ πατρὸς ἡμῶν πεποίηκεν πᾶσαν τὴν δόξαν ταύτην.

[1] And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory.

[2] καὶ εἶδεν Ιακωβ τὸ πρόσωπον τοῦ Λαβαν, καὶ ἰδοὺ οὐκ ἦν πρὸς αὐτὸν ὡς ἐχθὲς καὶ τρίτην ἡμέραν.

[2] And Jacob saw the countenance of Laban, and behold it was not toward him as before.

[3] εἶπεν δὲ κύριος πρὸς Ιακωβ Ἀποστρέφου εἰς τὴν γῆν τοῦ πατρός σου καὶ εἰς τὴν γενεάν σου, καὶ ἔσομαι μετὰ σοῦ.

[3] And the Lord said to Jacob, Return to the land of thy father, and to thy family, and I will be with thee.

[4] ἀποστείλας δὲ Ιακωβ ἐκάλεσεν Ραχηλ καὶ Λειαν εἰς τὸ πεδίον, οὗ τὰ ποίμνια,

[4] And Jacob sent and called Lea and Rachel to the plain where the flocks were.

[5] καὶ εἶπεν αὐταῖς Ὁρῶ ἐγὼ τὸ πρόσωπον τοῦ πατρὸς ὑμῶν ὅτι οὐκ ἔστιν πρὸς ἐμοῦ ὡς ἐχθὲς καὶ τρίτην ἡμέραν· ὁ δὲ θεὸς τοῦ πατρός μου ἦν μετ' ἐμοῦ.

[5] And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me.

[6] καὶ αὐταὶ δὲ οἴδατε ὅτι ἐν πάσῃ τῇ ἰσχύι μου δεδούλευκα τῷ πατρὶ ὑμῶν.

[6] And ye too know that with all my might I have served your father.

[7] ὁ δὲ πατὴρ ὑμῶν παρεκρούσατό με καὶ ἤλλαξεν τὸν μισθόν μου τῶν δέκα ἀμνῶν, καὶ οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με.

[7] But your father deceived me, and changed my wages for the ten lambs, yet God gave him not *power* to hurt me.

[8] ἐὰν οὕτως εἴπῃ Τὰ ποικίλα ἔσται σου μισθός, καὶ τέξεται πάντα τὰ πρόβατα ποικίλα· ἐὰν δὲ εἴπῃ Τὰ λευκὰ ἔσται σου μισθός, καὶ τέξεται πάντα τὰ πρόβατα λευκά·

[8] If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white.

[9] καὶ ἀφείλατο ὁ θεὸς πάντα τὰ κτήνη τοῦ πατρὸς ὑμῶν καὶ ἔδωκέν μοι αὐτά.

[9] So God has taken away all the cattle of your father, and given them to me.

[10] καὶ ἐγένετο ἡνίκα ἐνεκίσσων τὰ πρόβατα, καὶ εἶδον τοῖς ὀφθαλμοῖς αὐτὰ ἐν τῷ ὕπνῳ, καὶ ἰδοὺ οἱ τράγοι καὶ οἱ κριοὶ ἀναβαίνοντες ἦσαν ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας διάλευκοι καὶ ποικίλοι καὶ σποδοειδεῖς ῥαντοί.

[10] And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots.

[11] καὶ εἶπέν μοι ὁ ἄγγελος τοῦ θεοῦ καθ’ ὕπνον Ιακωβ· ἐγὼ δὲ εἶπα Τί ἐστιν;

[11] And the angel of God said to me in a dream, Jacob; and I said, What is it?

[12] καὶ εἶπεν Ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἰδὲ τοὺς τράγους καὶ τοὺς κριοὺς ἀναβαίνοντας ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας διαλεύκους καὶ ποικίλους καὶ σποδοειδεῖς ῥαντούς· ἑώρακα γὰρ ὅσα σοι Λαβαν ποιεῖ.

[12] And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee.

[13] ἐγώ εἰμι ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ, οὗ ἤλειψάς μοι ἐκεῖ στήλην καὶ ηὔξω μοι ἐκεῖ εὐχήν· νῦν οὖν ἀνάστηθι καὶ ἔξελθε ἐκ τῆς γῆς ταύτης καὶ ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου, καὶ ἔσομαι μετὰ σοῦ.

[13] I am God that appeared to thee in the place of God where thou anointedst a pillar to me, and vowedst to me there a vow; now then arise and depart out of this land, depart into the land of thy nativity, and I will be with thee.

[14] καὶ ἀποκριθεῖσα Ραχηλ καὶ Λεια εἶπαν αὐτῷ Μὴ ἔστιν ἡμῖν ἔτι μερὶς ἢ κληρονομία ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν;

[14] And Rachel and Lea answered and said to him, Have we yet a part or inheritance in the house of our father?

[15] οὐχ ὡς αἱ ἀλλότριαι λελογίσμεθα αὐτῷ; πέπρακεν γὰρ ἡμᾶς καὶ κατέφαγεν καταβρώσει τὸ ἀργύριον ἡμῶν.

[15] Are we not considered strangers by him? for he has sold us, and quite devoured our money.

[16] πάντα τὸν πλοῦτον καὶ τὴν δόξαν, ἣν ἀφείλατο ὁ θεὸς τοῦ πατρὸς ἡμῶν, ἡμῖν ἔσται καὶ τοῖς τέκνοις ἡμῶν. νῦν οὖν ὅσα εἴρηκέν σοι ὁ θεός, ποίει.

[16] All the wealth and the glory which God has taken from our father, it shall be our’s and our children’s; now then do whatsoever God has said to thee.

[17] Ἀναστὰς δὲ Ιακωβ ἔλαβεν τὰς γυναῖκας αὐτοῦ καὶ τὰ παιδία αὐτοῦ ἐπὶ τὰς καμήλους

[17] And Jacob arose and took his wives and his children up on the camels;

[18] καὶ ἀπήγαγεν πάντα τὰ ὑπάρχοντα αὐτοῦ καὶ πᾶσαν τὴν ἀποσκευὴν αὐτοῦ, ἣν περιεποιήσατο ἐν τῇ Μεσοποταμίᾳ, καὶ πάντα τὰ αὐτοῦ ἀπελθεῖν πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς γῆν Χανααν.

[18] and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Chanaan.

[19] Λαβαν δὲ ᾤχετο κεῖραι τὰ πρόβατα αὐτοῦ· ἔκλεψεν δὲ Ραχηλ τὰ εἴδωλα τοῦ πατρὸς αὐτῆς.

[19] And Laban went to shear his sheep; and Rachel stole her father’s images.

[20] ἔκρυψεν δὲ Ιακωβ Λαβαν τὸν Σύρον τοῦ μὴ ἀναγγεῖλαι αὐτῷ ὅτι ἀποδιδράσκει,

[20] And Jacob hid *the matter from* Laban the Syrian, so as not to tell him that he ran away.

[21] καὶ ἀπέδρα αὐτὸς καὶ πάντα τὰ αὐτοῦ καὶ διέβη τὸν ποταμὸν καὶ ὥρμησεν εἰς τὸ ὄρος Γαλααδ.

[21] And he departed himself and all that belonged to him, and passed over the river, and went into the mountain Galaad.

[22] ἀνηγγέλη δὲ Λαβαν τῷ Σύρῳ τῇ τρίτῃ ἡμέρᾳ ὅτι ἀπέδρα Ιακωβ,

[22] But it was told Laban the Syrian on the third day, that Jacob was fled.

[23] καὶ παραλαβὼν πάντας τοὺς ἀδελφοὺς αὐτοῦ μεθ' ἑαυτοῦ ἐδίωξεν ὀπίσω αὐτοῦ ὁδὸν ἡμερῶν ἑπτὰ καὶ κατέλαβεν αὐτὸν ἐν τῷ ὄρει τῷ Γαλααδ.

[23] And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad.

[24] ἦλθεν δὲ ὁ θεὸς πρὸς Λαβαν τὸν Σύρον καθ' ὕπνον τὴν νύκτα καὶ εἶπεν αὐτῷ Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά.

[24] And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things.

[25] καὶ κατέλαβεν Λαβαν τὸν Ιακωβ· Ιακωβ δὲ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐν τῷ ὄρει· Λαβαν δὲ ἔστησεν τοὺς ἀδελφοὺς αὐτοῦ ἐν τῷ ὄρει Γαλααδ.

[25] And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad.

[26] εἶπεν δὲ Λαβαν τῷ Ιακωβ Τί ἐποίησας; ἵνα τί κρυφῇ ἀπέδρας καὶ ἐκλοποφόρησάς με καὶ ἀπήγαγες τὰς θυγατέρας μου ὡς αἰχμαλώτιδας μαχαίρᾳ;

[26] And Laban said to Jacob, What hast thou done? wherefore didst thou run away secretly, and pillage me, and lead away my daughters as captives taken with the sword?

[27] καὶ εἰ ἀνήγγειλάς μοι, ἐξαπέστειλα ἄν σε μετ᾽ εὐφροσύνης καὶ μετὰ μουσικῶν, τυμπάνων καὶ κιθάρας.

[27] Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp.

[28] οὐκ ἠξιώθην καταφιλῆσαι τὰ παιδία μου καὶ τὰς θυγατέρας μου. νῦν δὲ ἀφρόνως ἔπραξας.

[28] And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly.

[29] καὶ νῦν ἰσχύει ἡ χείρ μου κακοποιῆσαί σε· ὁ δὲ θεὸς τοῦ πατρός σου ἐχθὲς εἶπεν πρός με λέγων Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά.

[29] And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob.

[30] νῦν οὖν πεπόρευσαι· ἐπιθυμίᾳ γὰρ ἐπεθύμησας ἀπελθεῖν εἰς τὸν οἶκον τοῦ πατρός σου· ἵνα τί ἔκλεψας τοὺς θεούς μου;

[30] Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father; wherefore hast thou stolen my gods?

[31] ἀποκριθεὶς δὲ Ιακωβ εἶπεν τῷ Λαβαν Εἶπα γάρ Μήποτε ἀφέλῃς τὰς θυγατέρας σου ἀπ᾽ ἐμοῦ καὶ πάντα τὰ ἐμά·

[31] And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldest take away thy daughters from me, and all my possessions.

[32] ἐπίγνωθι, τί ἐστιν τῶν σῶν παρ᾽ ἐμοί, καὶ λαβέ. καὶ οὐκ ἐπέγνω παρ᾽ αὐτῷ οὐθέν. καὶ εἶπεν αὐτῷ Ιακωβ Παρ ᾧ ἐὰν εὕρῃς τοὺς θεούς σου, οὐ ζήσεται ἐναντίον τῶν ἀδελφῶν ἡμῶν. οὐκ ᾔδει δὲ Ιακωβ ὅτι Ραχηλ ἡ γυνὴ αὐτοῦ ἔκλεψεν αὐτούς.

[32] And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them.

[33] εἰσελθὼν δὲ Λαβαν ἠρεύνησεν εἰς τὸν οἶκον Λειας καὶ οὐχ εὗρεν· καὶ ἐξελθὼν ἐκ τοῦ οἴκου Λειας ἠρεύνησεν τὸν οἶκον Ιακωβ καὶ ἐν τῷ οἴκῳ τῶν δύο παιδισκῶν καὶ οὐχ εὗρεν. εἰσῆλθεν δὲ καὶ εἰς τὸν οἶκον Ραχηλ.

[33] And Laban went in and searched in the house of Lea, and found *them* not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel.

[34] Ραχηλ δὲ ἔλαβεν τὰ εἴδωλα καὶ ἐνέβαλεν αὐτὰ εἰς τὰ σάγματα τῆς καμήλου καὶ ἐπεκάθισεν αὐτοῖς

[34] And Rachel took the idols, and cast them among the camel's packs, and sat upon them.

[35] καὶ εἶπεν τῷ πατρὶ αὐτῆς Μὴ βαρέως φέρε, κύριε· οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου, ὅτι τὸ κατ' ἐθισμὸν τῶν γυναικῶν μοί ἐστιν. ἠρεύνησεν δὲ Λαβαν ἐν ὅλῳ τῷ οἴκῳ καὶ οὐχ εὗρεν τὰ εἴδωλα.

[35] And she said to her father, Be not indignant, Sir; I cannot rise up before thee, for it is with me according to the manner of women. Laban searched in all the house, and found not the images.

[36] ὠργίσθη δὲ Ιακωβ καὶ ἐμαχέσατο τῷ Λαβαν· ἀποκριθεὶς δὲ Ιακωβ εἶπεν τῷ Λαβαν Τί τὸ ἀδίκημά μου καὶ τί τὸ ἁμάρτημά μου, ὅτι κατεδίωξας ὀπίσω μου

[36] And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me,

[37] καὶ ὅτι ἠρεύνησας πάντα τὰ σκεύη μου; τί εὗρες ἀπὸ πάντων τῶν σκευῶν τοῦ οἴκου σου; θὲς ὧδε ἐναντίον τῶν ἀδελφῶν μου καὶ τῶν ἀδελφῶν σου, καὶ ἐλεγξάτωσαν ἀνὰ μέσον τῶν δύο ἡμῶν.

[37] and that thou hast searched all the furniture of my house? what hast thou found of all the furniture of thine house? set it here between thy relations and my relations, and let them decide between us two.

[38] ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι μετὰ σοῦ· τὰ πρόβατά σου καὶ αἱ αἶγές σου οὐκ ἠτεκνώθησαν· κριοὺς τῶν προβάτων σου οὐ κατέφαγον·

[38] These twenty years have I been with thee; thy sheep, and thy she-goats have not failed in bearing; I devoured not the rams of thy cattle.

[39] θηριάλωτον οὐκ ἀνενήνοχά σοι, ἐγὼ ἀπετίννυον παρ' ἐμαυτοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός·

[39] That which was taken of beasts I brought not to thee; I made good of myself the thefts of the day, and the thefts of the night.

[40] ἐγινόμην τῆς ἡμέρας συγκαιόμενος τῷ καύματι καὶ παγετῷ τῆς νυκτός, καὶ ἀφίστατο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου.

[40] I was parched with heat by day, and *chilled* with frost by night, and my sleep departed from my eyes.

[41] ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι ἐν τῇ οἰκίᾳ σου· ἐδούλευσά σοι δέκα τέσσαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου καὶ ἓξ ἔτη ἐν τοῖς προβάτοις σου, καὶ παρελογίσω τὸν μισθόν μου δέκα ἀμνάσιν.

[41] These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years among thy sheep, and thou didst falsely rate my wages for ten lambs.

[42] εἰ μὴ ὁ θεὸς τοῦ πατρός μου Αβρααμ καὶ ὁ φόβος Ισαακ ἦν μοι, νῦν ἂν κενόν με ἐξαπέστειλας· τὴν ταπείνωσίν μου καὶ τὸν κόπον τῶν χειρῶν μου εἶδεν ὁ θεὸς καὶ ἤλεγξέν σε ἐχθές.

[42] Unless I had the God of my father Abraam, and the fear of Isaac, now thou wouldest have sent me away empty; God saw my humiliation, and the labour of my hands, and rebuked thee yesterday.

[43] ἀποκριθεὶς δὲ Λαβαν εἶπεν τῷ Ιακωβ Αἱ θυγατέρες θυγατέρες μου, καὶ οἱ υἱοὶ υἱοί μου, καὶ τὰ κτήνη κτήνη μου, καὶ πάντα, ὅσα σὺ ὁρᾷς, ἐμά ἐστιν καὶ τῶν θυγατέρων μου. τί ποιήσω ταύταις σήμερον ἢ τοῖς τέκνοις αὐτῶν, οἷς ἔτεκον;

[43] And Laban answered and said to Jacob, The daughters are my daughters, and the sons my sons, and the cattle are my cattle, and all things which thou seest are mine, and *the property* of my daughters; what shall I do to them to-day, or their children which they bore?

[44] νῦν οὖν δεῦρο διαθώμεθα διαθήκην ἐγὼ καὶ σύ, καὶ ἔσται εἰς μαρτύριον ἀνὰ μέσον ἐμοῦ καὶ σοῦ. εἶπεν δὲ αὐτῷ Ἰδοὺ οὐθεὶς μεθ' ἡμῶν ἐστιν, ἰδὲ ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

[44] Now then come, let me make a covenant, both I and thou, and it shall be for a witness between me and thee; and he said to him, Behold, there is no one with us; behold, God is witness between me and thee.

[45] λαβὼν δὲ Ιακωβ λίθον ἔστησεν αὐτὸν στήλην.

[45] And Jacob having taken a stone, set it up for a pillar.

[46] εἶπεν δὲ Ιακωβ τοῖς ἀδελφοῖς αὐτοῦ Συλλέγετε λίθους. καὶ συνέλεξαν λίθους καὶ ἐποίησαν βουνόν, καὶ ἔφαγον καὶ ἔπιον ἐκεῖ ἐπὶ τοῦ βουνοῦ. καὶ εἶπεν αὐτῷ Λαβαν Ὁ βουνὸς οὗτος μαρτυρεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ σήμερον.

[46] And Jacob said to his brethren, Gather stones; and they gathered stones and made a heap, and ate there upon the heap; and Laban said to him, This heap witnesses between me and thee to-day.

[47] καὶ ἐκάλεσεν αὐτὸν Λαβαν Βουνὸς τῆς μαρτυρίας, Ιακωβ δὲ ἐκάλεσεν αὐτὸν Βουνὸς μάρτυς.

[47] And Laban called it, the Heap of Testimony; and Jacob called it, the Witness Heap.

[48] εἶπεν δὲ Λαβαν τῷ Ιακωβ Ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη, ἣν ἔστησα ἀνὰ μέσον ἐμοῦ καὶ σοῦ, μαρτυρεῖ ὁ βουνὸς οὗτος καὶ μαρτυρεῖ ἡ στήλη αὕτη· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Βουνὸς μαρτυρεῖ

[48] And Laban said to Jacob, Behold this heap, and the pillar, which I have set between me and thee; this heap witnesses, and this pillar witnesses; therefore its name was called, the Heap witnesses.

[49] καὶ Ἡ ὅρασις, ἣν εἶπεν Ἐπίδοι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ, ὅτι ἀποστησόμεθα ἕτερος ἀπὸ τοῦ ἑτέρου.

[49] And the vision of which he said — Let God look to it between me and thee, because we are about to depart from each other, —

[50] εἰ ταπεινώσεις τὰς θυγατέρας μου, εἰ λήμψῃ γυναῖκας ἐπὶ ταῖς θυγατράσιν μου, ὅρα οὐθεὶς μεθ᾽ ἡμῶν ἐστιν·

[50] If thou shalt humble my daughters, if thou shouldest take wives in addition to my daughters, see, there is no one with us looking on. God *is* witness between me and thee.

[51] καὶ εἶπε Λάβαν τῷ Ἰακώβ· ἰδοὺ ὁ βουνὸς οὗτος καὶ μάρτυς ἡ στήλη αὕτη.

[51] And Laban said to Jacob, Behold, this heap, and this pillar are a witness.

[52] ἐάν τε γὰρ ἐγὼ μὴ διαβῶ πρὸς σὲ μηδὲ σὺ διαβῇς πρός με τὸν βουνὸν τοῦτον καὶ τὴν στήλην ταύτην ἐπὶ κακίᾳ,

[52] For if I should not cross over unto thee, neither shouldest thou cross over to me, for mischief beyond this heap and this pillar.

[53] ὁ θεὸς Αβρααμ καὶ ὁ θεὸς Ναχωρ κρινεῖ ἀνὰ μέσον ἡμῶν. καὶ ὤμοσεν Ιακωβ κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ Ισαακ.

[53] The God of Abraam and the God of Nachor judge between us; and Jacob swore by the Fear of his father Isaac.

[54] καὶ ἔθυσεν Ιακωβ θυσίαν ἐν τῷ ὄρει καὶ ἐκάλεσεν τοὺς ἀδελφοὺς αὐτοῦ, καὶ ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει.

[54] And he offered a sacrifice in the mountain, and called his brethren, and they ate and drank, and slept in the mountain.

CHAPTER 32

[1] ἀναστὰς δὲ Λαβαν τὸ πρωὶ κατεφίλησεν τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ εὐλόγησεν αὐτούς, καὶ ἀποστραφεὶς Λαβαν ἀπῆλθεν εἰς τὸν τόπον αὐτοῦ.

[55] And Laban rose up in the morning, and kissed his sons and his daughters, and blessed them; and Laban having turned back, departed to his place.

[2] Καὶ Ιακωβ ἀπῆλθεν εἰς τὴν ἑαυτοῦ ὁδόν. καὶ ἀναβλέψας εἶδεν παρεμβολὴν θεοῦ παρεμβεβληκυῖαν, καὶ συνήντησαν αὐτῷ οἱ ἄγγελοι τοῦ θεοῦ.

[1] And Jacob departed for his journey; and having looked up, he saw the host of God encamped; and the angels of God met him.

[3] εἶπεν δὲ Ιακωβ, ἡνίκα εἶδεν αὐτούς Παρεμβολὴ θεοῦ αὕτη· καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Παρεμβολαί.

[2] And Jacob said, when he saw them, This is the Camp of God; and he called the name of that place, Encampments.

[4] Ἀπέστειλεν δὲ Ιακωβ ἀγγέλους ἔμπροσθεν αὐτοῦ πρὸς Ησαυ τὸν ἀδελφὸν αὐτοῦ εἰς γῆν Σηιρ εἰς χώραν Εδωμ

[3] And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom.

[5] καὶ ἐνετείλατο αὐτοῖς λέγων Οὕτως ἐρεῖτε τῷ κυρίῳ μου Ησαυ Οὕτως λέγει ὁ παῖς σου Ιακωβ Μετὰ Λαβαν παρῴκησα καὶ ἐχρόνισα ἕως τοῦ νῦν,

[4] And he charged them, saying, Thus shall ye say to my lord Esau: Thus saith thy servant Jacob; I have sojourned with Laban and tarried until now.

[6] καὶ ἐγένοντό μοι βόες καὶ ὄνοι καὶ πρόβατα καὶ παῖδες καὶ παιδίσκαι, καὶ ἀπέστειλα ἀναγγεῖλαι τῷ κυρίῳ μου Ησαυ, ἵνα εὕρῃ ὁ παῖς σου χάριν ἐναντίον σου.

[5] And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my lord Esau, that thy

servant might find grace in thy sight.

[7] καὶ ἀνέστρεψαν οἱ ἄγγελοι πρὸς Ιακωβ λέγοντες Ἤλθομεν πρὸς τὸν ἀδελφόν σου Ησαυ, καὶ ἰδοὺ αὐτὸς ἔρχεται εἰς συνάντησίν σοι καὶ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ.

[6] And the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him.

[8] ἐφοβήθη δὲ Ιακωβ σφόδρα καὶ ἠπορεῖτο. καὶ διεῖλεν τὸν λαὸν τὸν μετ᾽ αὐτοῦ καὶ τοὺς βόας καὶ τὰ πρόβατα εἰς δύο παρεμβολάς,

[7] And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps.

[9] καὶ εἶπεν Ιακωβ Ἐὰν ἔλθῃ Ησαυ εἰς παρεμβολὴν μίαν καὶ ἐκκόψῃ αὐτήν, ἔσται ἡ παρεμβολὴ ἡ δευτέρα εἰς τὸ σῴζεσθαι.

[8] And Jacob said, If Esau should come to one camp, and smite it, the other camp shall be in safety.

[10] εἶπεν δὲ Ιακωβ Ὁ θεὸς τοῦ πατρός μου Αβρααμ καὶ ὁ θεὸς τοῦ πατρός μου Ισαακ, κύριε ὁ εἴπας μοι Ἀπότρεχε εἰς τὴν γῆν τῆς γενέσεώς σου καὶ εὖ σε ποιήσω,

[9] And Jacob said, God of my father Abraam, and God of my father Isaac, O Lord, thou *art* he that said to me, Depart quickly to the land of thy birth, and I will do thee good.

[11] ἱκανοῦταί μοι ἀπὸ πάσης δικαιοσύνης καὶ ἀπὸ πάσης ἀληθείας, ἧς ἐποίησας τῷ παιδί σου· ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν Ιορδάνην τοῦτον, νῦν δὲ γέγονα εἰς δύο παρεμβολάς.

[10] Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, and now I am become two camps.

[12] ἐξελοῦ με ἐκ χειρὸς τοῦ ἀδελφοῦ μου Ησαυ, ὅτι φοβοῦμαι ἐγὼ αὐτόν, μήποτε ἐλθὼν πατάξῃ με καὶ μητέρα ἐπὶ τέκνοις.

[11] Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children.

[13] σὺ δὲ εἶπας Καλῶς εὖ σε ποιήσω καὶ θήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς θαλάσσης, ἣ οὐκ ἀριθμηθήσεται ἀπὸ τοῦ πλήθους.

[12] But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude.

[14] καὶ ἐκοιμήθη ἐκεῖ τὴν νύκτα ἐκείνην. καὶ ἔλαβεν ὧν ἔφερεν δῶρα καὶ ἐξαπέστειλεν Ησαυ τῷ ἀδελφῷ αὐτοῦ,

[13] And he slept there that night, and took of the gifts which he carried *with him*, and sent out to Esau his brother,

[15] αἶγας διακοσίας, τράγους εἴκοσι, πρόβατα διακόσια, κριοὺς εἴκοσι,

[14] two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams,

[16] καμήλους θηλαζούσας καὶ τὰ παιδία αὐτῶν τριάκοντα, βόας τεσσαράκοντα, ταύρους δέκα, ὄνους εἴκοσι καὶ πώλους δέκα.

[15] milch camels, and their foals, thirty, forty kine, ten bulls, twenty asses, and ten colts.

[17] καὶ ἔδωκεν διὰ χειρὸς τοῖς παισὶν αὐτοῦ ποίμνιον κατὰ μόνας. εἶπεν δὲ τοῖς παισὶν αὐτοῦ Προπορεύεσθε ἔμπροσθέν μου καὶ διάστημα ποιεῖτε ἀνὰ μέσον ποίμνης καὶ ποίμνης.

[16] And he gave them to his servants *each* drove apart; and he said to his servants, Go on before me, and put a space between drove and drove.

[18] καὶ ἐνετείλατο τῷ πρώτῳ λέγων Ἐάν σοι συναντήσῃ Ησαυ ὁ ἀδελφός μου καὶ ἐρωτᾷ σε λέγων Τίνος εἶ καὶ ποῦ πορεύῃ, καὶ τίνος ταῦτα τὰ προπορευόμενά σου;

[17] And he charged the first, saying, If Esau my brother meet thee, and he ask thee, saying, Whose art thou? and whither wouldest thou go, and whose are these possessions advancing before thee?

[19] ἐρεῖς Τοῦ παιδός σου Ιακωβ· δῶρα ἀπέσταλκεν τῷ κυρίῳ μου Ησαυ, καὶ ἰδοὺ αὐτὸς ὀπίσω ἡμῶν.

[18] Thou shalt say, Thy servant Jacob's; he hath sent gifts to my lord Esau, and lo! he is behind us.

[20] καὶ ἐνετείλατο τῷ πρώτῳ καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ καὶ πᾶσι τοῖς προπορευομένοις ὀπίσω τῶν ποιμνίων τούτων λέγων Κατὰ τὸ ῥῆμα τοῦτο λαλήσατε Ησαυ ἐν τῷ εὑρεῖν ὑμᾶς αὐτὸν

[19] And he charged the first and the second and the third, and all that went before him after these flocks, saying, Thus shall ye speak to Esau when ye find him;

[21] καὶ ἐρεῖτε Ἰδοὺ ὁ παῖς σου Ιακωβ παραγίνεται ὀπίσω ἡμῶν. εἶπεν γάρ Ἐξιλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις τοῖς προπορευομένοις αὐτοῦ, καὶ μετὰ τοῦτο ὄψομαι τὸ πρόσωπον αὐτοῦ· ἴσως γὰρ προσδέξεται τὸ πρόσωπόν μου.

[20] and ye shall say, Behold thy servant Jacob comes after us. For he said, I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me.

[22] καὶ παρεπορεύοντο τὰ δῶρα κατὰ πρόσωπον αὐτοῦ, αὐτὸς δὲ ἐκοιμήθη τὴν νύκτα ἐκείνην ἐν τῇ παρεμβολῇ.

[21] So the presents went on before him, but he himself lodged that night in the camp.

[23] Ἀναστὰς δὲ τὴν νύκτα ἐκείνην ἔλαβεν τὰς δύο γυναῖκας καὶ τὰς δύο παιδίσκας καὶ τὰ ἕνδεκα παιδία αὐτοῦ καὶ διέβη τὴν διάβασιν τοῦ Ιαβοκ·

[22] And he rose up in that night, and took his two wives and his two servant-maids, and his eleven children, and crossed over the ford of Jaboch.

[24] καὶ ἔλαβεν αὐτοὺς καὶ διέβη τὸν χειμάρρουν καὶ διεβίβασεν πάντα τὰ αὐτοῦ.

[23] And he took them, and passed over the torrent, and brought over all his possessions.

[25] ὑπελείφθη δὲ Ιακωβ μόνος, καὶ ἐπάλαιεν ἄνθρωπος μετ’ αὐτοῦ ἕως πρωί.

[24] And Jacob was left alone; and a man wrestled with him till the morning.

[26] εἶδεν δὲ ὅτι οὐ δύναται πρὸς αὐτόν, καὶ ἥψατο τοῦ πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησεν τὸ πλάτος τοῦ μηροῦ Ιακωβ ἐν τῷ παλαίειν αὐτὸν μετ᾽ αὐτοῦ.

[25] And he saw that he prevailed not against him; and he touched the broad part of his thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with him.

[27] καὶ εἶπεν αὐτῷ Ἀπόστειλόν με· ἀνέβη γὰρ ὁ ὄρθρος. ὁ δὲ εἶπεν Οὐ μή σε ἀποστείλω, ἐὰν μή με εὐλογήσῃς.

[26] And he said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except thou bless me.

[28] εἶπεν δὲ αὐτῷ Τί τὸ ὄνομά σού ἐστιν; ὁ δὲ εἶπεν Ιακωβ.

[27] And he said to him, What is thy name? and he answered, Jacob.

[29] εἶπεν δὲ αὐτῷ Οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ιακωβ, ἀλλὰ Ισραηλ ἔσται τὸ ὄνομά σου, ὅτι ἐνίσχυσας μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατός.

[28] And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men.

[30] ἠρώτησεν δὲ Ιακωβ καὶ εἶπεν Ἀνάγγειλόν μοι τὸ ὄνομά σου. καὶ εἶπεν Ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ ηὐλόγησεν αὐτὸν ἐκεῖ.

[29] And Jacob asked and said, Tell me thy name; and he said, Wherefore dost thou ask after my name? and he blessed him there.

[31] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου Εἶδος θεοῦ· εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή.

[30] And Jacob called the name of that place, the Face of God; for, *said he,*I have seen God face to face, and my life was preserved.

[32] ἀνέτειλεν δὲ αὐτῷ ὁ ἥλιος, ἡνίκα παρῆλθεν τὸ Εἶδος τοῦ θεοῦ· αὐτὸς δὲ ἐπέσκαζεν τῷ μηρῷ αὐτοῦ.

[31] And the sun rose upon him, when he passed the Face of God; and he halted upon his thigh.

[33] ἕνεκεν τούτου οὐ μὴ φάγωσιν οἱ υἱοὶ Ισραηλ τὸ νεῦρον, ὃ ἐνάρκησεν, ὅ ἐστιν ἐπὶ τοῦ πλάτους τοῦ μηροῦ, ἕως τῆς ἡμέρας ταύτης, ὅτι ἥψατο τοῦ πλάτους τοῦ μηροῦ Ιακωβ τοῦ νεύρου καὶ ἐνάρκησεν.

[32] Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because *the angel* touched the broad part of the thigh of Jacob — *even* the sinew which was benumbed.

CHAPTER 33

[1] Ἀναβλέψας δὲ Ιακωβ εἶδεν καὶ ἰδοὺ Ησαυ ὁ ἀδελφὸς αὐτοῦ ἐρχόμενος καὶ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ. καὶ ἐπιδιεῖλεν Ιακωβ τὰ παιδία ἐπὶ Λειαν καὶ Ραχηλ καὶ τὰς δύο παιδίσκας

[1] And Jacob lifted up his eyes, and beheld, and lo! Esau his brother coming, and four hundred men with him; and Jacob divided the children to Lea and to Rachel, and the two handmaidens.

[2] καὶ ἐποίησεν τὰς δύο παιδίσκας καὶ τοὺς υἱοὺς αὐτῶν ἐν πρώτοις καὶ Λειαν καὶ τὰ παιδία αὐτῆς ὀπίσω καὶ Ραχηλ καὶ Ιωσηφ ἐσχάτους.

[2] And he put the two handmaidens and their children with the first, and Lea and her children behind, and Rachel and Joseph last.

[3] αὐτὸς δὲ προῆλθεν ἔμπροσθεν αὐτῶν καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἑπτάκις ἕως τοῦ ἐγγίσαι τοῦ ἀδελφοῦ αὐτοῦ.

[3] But he advanced himself before them, and did reverence to the ground seven times, until he drew near to his brother.

[4] καὶ προσέδραμεν Ησαυ εἰς συνάντησιν αὐτῷ καὶ περιλαβὼν αὐτὸν ἐφίλησεν καὶ προσέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ ἔκλαυσαν ἀμφότεροι.

[4] And Esau ran on to meet him, and embraced him, and fell on his neck, and kissed him; and they both wept.

[5] καὶ ἀναβλέψας εἶδεν τὰς γυναῖκας καὶ τὰ παιδία καὶ εἶπεν Τί ταῦτά σοί ἐστιν; ὁ δὲ εἶπεν Τὰ παιδία, οἷς ἠλέησεν ὁ θεὸς τὸν παῖδά σου.

[5] And Esau looked up and saw the women and the children, and said, What are these to thee? And he said, The children with which God has mercifully blessed thy servant.

[6] καὶ προσήγγισαν αἱ παιδίσκαι καὶ τὰ τέκνα αὐτῶν καὶ προσεκύνησαν,

[6] And the maid-servants and their children drew near and did reverence.

[7] καὶ προσήγγισεν Λεια καὶ τὰ τέκνα αὐτῆς καὶ προσεκύνησαν, καὶ μετὰ ταῦτα προσήγγισεν Ραχηλ καὶ Ιωσηφ καὶ προσεκύνησαν.

[7] And Lea and her children drew near and did reverence; and after this drew near Rachel and Joseph, and did reverence.

[8] καὶ εἶπεν Τί ταῦτά σοί ἐστιν, πᾶσαι αἱ παρεμβολαὶ αὗται, αἷς ἀπήντηκα; ὁ δὲ εἶπεν Ἵνα εὕρῃ ὁ παῖς σου χάριν ἐναντίον σου, κύριε.

[8] And he said, What are these things to thee, all these companies that I have met? And he said, That thy servant might find grace in thy sight, my lord.

[9] εἶπεν δὲ Ησαυ Ἔστιν μοι πολλά, ἄδελφε· ἔστω σοι τὰ σά.

[9] And Esau said, I have much, my brother; keep thine own.

[10] εἶπεν δὲ Ιακωβ Εἰ εὕρηκα χάριν ἐναντίον σου, δέξαι τὰ δῶρα διὰ τῶν ἐμῶν χειρῶν· ἕνεκεν τούτου εἶδον τὸ πρόσωπόν σου, ὡς ἄν τις ἴδοι πρόσωπον θεοῦ, καὶ εὐδοκήσεις με·

[10] And Jacob said, If I have found grace in thy sight, receive the gifts through my hands; therefore have I seen thy face, as if any one should see the face of God, and thou shalt be well-pleased with me.

[11] λαβὲ τὰς εὐλογίας μου, ἃς ἤνεγκά σοι, ὅτι ἠλέησέν με ὁ θεὸς καὶ ἔστιν μοι πάντα. καὶ ἐβιάσατο αὐτόν, καὶ ἔλαβεν.

[11] Receive my blessings, which I have brought thee, because God has had mercy on me, and I have all things; and he constrained him, and he took *them*.

[12] καὶ εἶπεν Ἀπάραντες πορευσόμεθα ἐπ᾽ εὐθεῖαν.

[12] And he said, Let us depart, and proceed right onward.

[13] εἶπεν δὲ αὐτῷ Ὁ κύριός μου γινώσκει ὅτι τὰ παιδία ἁπαλώτερα καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύονται ἐπ᾽ ἐμέ· ἐὰν οὖν καταδιώξω αὐτοὺς ἡμέραν μίαν, ἀποθανοῦνται πάντα τὰ κτήνη.

[13] And he said to him, My lord knows, that the children are very tender, and the flocks and the herds with me are with young; if then I shall drive them hard one day, all the cattle will die.

[14] προελθέτω ὁ κύριός μου ἔμπροσθεν τοῦ παιδός, ἐγὼ δὲ ἐνισχύσω ἐν τῇ ὁδῷ κατὰ σχολὴν τῆς πορεύσεως τῆς ἐναντίον μου καὶ κατὰ πόδα τῶν παιδαρίων ἕως τοῦ με ἐλθεῖν πρὸς τὸν κύριόν μου εἰς Σηιρ.

[14] Let my lord go on before his servant, and I shall have strength on the road according to the ease of the journey before me, and according to the strength of the children, until I come to my lord to Seir.

[15] εἶπεν δὲ Ησαυ Καταλείψω μετὰ σοῦ ἀπὸ τοῦ λαοῦ τοῦ μετ᾽ ἐμοῦ. ὁ δὲ εἶπεν Ἵνα τί τοῦτο; ἱκανὸν ὅτι εὗρον χάριν ἐναντίον σου, κύριε.

[15] And Esau said, I will leave with thee some of the people who are with me. And he said, Why so? it is enough that I have found favour before thee, *my* lord.

[16] ἀπέστρεψεν δὲ Ησαυ ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὴν ὁδὸν αὐτοῦ εἰς Σηιρ.

[16] And Esau returned on that day on his journey to Seir.

[17] Καὶ Ιακωβ ἀπαίρει εἰς Σκηνάς· καὶ ἐποίησεν ἑαυτῷ ἐκεῖ οἰκίας καὶ τοῖς κτήνεσιν αὐτοῦ ἐποίησεν σκηνάς· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Σκηναί.

[17] And Jacob departs to his tents; and he made for himself there habitations, and for his cattle he made booths; therefore he called the name of that place, Booths.

[18] καὶ ἦλθεν Ιακωβ εἰς Σαλημ πόλιν Σικιμων, ἥ ἐστιν ἐν γῇ Χανααν, ὅτε ἦλθεν ἐκ τῆς Μεσοποταμίας Συρίας, καὶ παρενέβαλεν κατὰ πρόσωπον τῆς πόλεως.

[18] And Jacob came to Salem, a city of Secima, which is in the land of Chanaan, when he departed out of Mesopotamia of Syria, and took up a position in front of the city.

[19] καὶ ἐκτήσατο τὴν μερίδα τοῦ ἀγροῦ, οὗ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, παρὰ Εμμωρ πατρὸς Συχεμ ἑκατὸν ἀμνῶν

[19] And he bought the portion of the field, where he pitched his tent, of Emmor the father of Sychem, for a hundred lambs.

[20] καὶ ἔστησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸν θεὸν Ισραηλ.

[20] And he set up there an alter, and called on the God of Israel.

CHAPTER 34

[1] Ἐξῆλθεν δὲ Δινα ἡ θυγάτηρ Λειας, ἣν ἔτεκεν τῷ Ιακωβ, καταμαθεῖν τὰς θυγατέρας τῶν ἐγχωρίων.

[1] And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants.

[2] καὶ εἶδεν αὐτὴν Συχεμ ὁ υἱὸς Εμμωρ ὁ Χορραῖος ὁ ἄρχων τῆς γῆς καὶ λαβὼν αὐτὴν ἐκοιμήθη μετ᾽ αὐτῆς καὶ ἐταπείνωσεν αὐτήν.

[2] And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her.

[3] καὶ προσέσχεν τῇ ψυχῇ Δινας τῆς θυγατρὸς Ιακωβ καὶ ἠγάπησεν τὴν παρθένον καὶ ἐλάλησεν κατὰ τὴν διάνοιαν τῆς παρθένου αὐτῇ.

[3] And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel.

[4] εἶπεν δὲ Συχεμ πρὸς Εμμωρ τὸν πατέρα αὐτοῦ λέγων Λαβέ μοι τὴν παιδίσκην ταύτην εἰς γυναῖκα.

[4] Sychem spoke to Emmor his father, saying, Take for me this damsel to wife.

[5] Ιακωβ δὲ ἤκουσεν ὅτι ἐμίανεν ὁ υἱὸς Εμμωρ Δινην τὴν θυγατέρα αὐτοῦ· οἱ δὲ υἱοὶ αὐτοῦ ἦσαν μετὰ τῶν κτηνῶν αὐτοῦ ἐν τῷ πεδίῳ, παρεσιώπησεν δὲ Ιακωβ ἕως τοῦ ἐλθεῖν αὐτούς.

[5] And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came.

[6] ἐξῆλθεν δὲ Εμμωρ ὁ πατὴρ Συχεμ πρὸς Ιακωβ λαλῆσαι αὐτῷ.

[6] And Emmor the father of Sychem went forth to Jacob, to speak to him.

[7] οἱ δὲ υἱοὶ Ιακωβ ἦλθον ἐκ τοῦ πεδίου· ὡς δὲ ἤκουσαν, κατενύχθησαν οἱ ἄνδρες, καὶ λυπηρὸν ἦν αὐτοῖς σφόδρα ὅτι ἄσχημον ἐποίησεν ἐν Ισραηλ κοιμηθεὶς μετὰ τῆς θυγατρὸς Ιακωβ, καὶ οὐχ οὕτως ἔσται.

[7] And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because *the man* wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be.

[8] καὶ ἐλάλησεν Εμμωρ αὐτοῖς λέγων Συχεμ ὁ υἱός μου προείλατο τῇ ψυχῇ τὴν θυγατέρα ὑμῶν· δότε οὖν αὐτὴν αὐτῷ γυναῖκα.

[8] And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife,

[9] ἐπιγαμβρεύσασθε ἡμῖν· τὰς θυγατέρας ὑμῶν δότε ἡμῖν καὶ τὰς θυγατέρας ἡμῶν λάβετε τοῖς υἱοῖς ὑμῶν.

[9] and intermarry with us. Give us your daughters, and take our daughters for your sons.

[10] καὶ ἐν ἡμῖν κατοικεῖτε, καὶ ἡ γῆ ἰδοὺ πλατεῖα ἐναντίον ὑμῶν· κατοικεῖτε καὶ ἐμπορεύεσθε ἐπ᾽ αὐτῆς καὶ ἐγκτήσασθε ἐν αὐτῇ.

[10] And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it.

[11] εἶπεν δὲ Συχεμ πρὸς τὸν πατέρα αὐτῆς καὶ πρὸς τοὺς ἀδελφοὺς αὐτῆς Εὕροιμι χάριν ἐναντίον ὑμῶν, καὶ ὃ ἐὰν εἴπητε, δώσομεν.

[11] And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name.

[12] πληθύνατε τὴν φερνὴν σφόδρα, καὶ δώσω, καθότι ἂν εἴπητέ μοι, καὶ δώσετέ μοι τὴν παῖδα ταύτην εἰς γυναῖκα.

[12] Multiply *your demand of* dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.

[13] ἀπεκρίθησαν δὲ οἱ υἱοὶ Ιακωβ τῷ Συχεμ καὶ Εμμωρ τῷ πατρὶ αὐτοῦ μετὰ δόλου καὶ ἐλάλησαν αὐτοῖς, ὅτι ἐμίαναν Διναν τὴν ἀδελφὴν αὐτῶν,

[13] And the sons of Jacob answered to Sychem and Emmor his father craftily, and spoke to them, because they had defiled Dina their sister.

[14] καὶ εἶπαν αὐτοῖς Συμεων καὶ Λευι οἱ ἀδελφοὶ Δινας υἱοὶ δὲ Λειας Οὐ δυνησόμεθα ποιῆσαι τὸ ῥῆμα τοῦτο, δοῦναι τὴν ἀδελφὴν ἡμῶν

ἀνθρώπῳ, ὃς ἔχει ἀκροβυστίαν· ἔστιν γὰρ ὄνειδος ἡμῖν.

[14] And Symeon and Levi, the brothers of Dina, said to them, We shall not be able to do this thing, to give our sister to a man who is uncircumcised, for it is a reproach to us.

[15] ἐν τούτῳ ὁμοιωθησόμεθα ὑμῖν καὶ κατοικήσομεν ἐν ὑμῖν, ἐὰν γένησθε ὡς ἡμεῖς καὶ ὑμεῖς ἐν τῷ περιτμηθῆναι ὑμῶν πᾶν ἀρσενικόν,

[15] Only on these terms will we conform to you, and dwell among you, if ye also will be as we are, in that every male of you be circumcised.

[16] καὶ δώσομεν τὰς θυγατέρας ἡμῶν ὑμῖν καὶ ἀπὸ τῶν θυγατέρων ὑμῶν λημψόμεθα ἡμῖν γυναῖκας καὶ οἰκήσομεν παρ’ ὑμῖν καὶ ἐσόμεθα ὡς γένος ἕν.

[16] And we will give our daughters to you, and we will take of your daughters for wives to us, and we will dwell with you, and we will be as one race.

[17] ἐὰν δὲ μὴ εἰσακούσητε ἡμῶν τοῦ περιτέμνεσθαι, λαβόντες τὰς θυγατέρας ἡμῶν ἀπελευσόμεθα.

[17] But if ye will not hearken to us to be circumcised, we will take our daughter and depart.

[18] καὶ ἤρεσαν οἱ λόγοι ἐναντίον Εμμωρ καὶ ἐναντίον Συχεμ τοῦ υἱοῦ Εμμωρ.

[18] And the words pleased Emmor, and Sychem the son of Emmor.

[19] καὶ οὐκ ἐχρόνισεν ὁ νεανίσκος τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· ἐνέκειτο γὰρ τῇ θυγατρὶ Ιακωβ· αὐτὸς δὲ ἦν ἐνδοξότατος πάντων τῶν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

[19] And the young man delayed not to do this thing, for he was much attached to Jacob’s daughter, and he was the most honourable of all in his father’s house.

[20] ἦλθεν δὲ Εμμωρ καὶ Συχεμ ὁ υἱὸς αὐτοῦ πρὸς τὴν πύλην τῆς πόλεως αὐτῶν καὶ ἐλάλησαν πρὸς τοὺς ἄνδρας τῆς πόλεως αὐτῶν λέγοντες

[20] And Emmor and Sychem his son came to the gate of their city, and spoke to the men of their city, saying,

[21] Οἱ ἄνθρωποι οὗτοι εἰρηνικοί εἰσιν μεθ’ ἡμῶν· οἰκείτωσαν ἐπὶ τῆς γῆς καὶ ἐμπορευέσθωσαν αὐτήν, ἡ δὲ γῆ ἰδοὺ πλατεῖα ἐναντίον αὐτῶν. τὰς θυγατέρας αὐτῶν λημψόμεθα ἡμῖν γυναῖκας καὶ τὰς θυγατέρας ἡμῶν δώσομεν αὐτοῖς.

[21] These men are peaceable, let them dwell with us upon the land, and let them trade in it, and behold the land is extensive before them; we will take their daughters to us for wives, and we will give them our daughters.

[22] μόνον ἐν τούτῳ ὁμοιωθήσονται ἡμῖν οἱ ἄνθρωποι τοῦ κατοικεῖν μεθ’ ἡμῶν ὥστε εἶναι λαὸν ἕνα, ἐν τῷ περιτέμνεσθαι ἡμῶν πᾶν ἀρσενικόν, καθὰ καὶ αὐτοὶ περιτέτμηνται.

[22] Only on these terms will the men conform to us to dwell with us so as to be one people, if every male of us be circumcised, as they also are circumcised.

[23] καὶ τὰ κτήνη αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῶν καὶ τὰ τετράποδα οὐχ ἡμῶν ἔσται; μόνον ἐν τούτῳ ὁμοιωθῶμεν αὐτοῖς, καὶ οἰκήσουσιν μεθ’ ἡμῶν.

[23] And shall not their cattle and their herds, and their possessions, be ours? only in this let us conform to them, and they will dwell with us.

[24] καὶ εἰσήκουσαν Εμμωρ καὶ Συχεμ τοῦ υἱοῦ αὐτοῦ πάντες οἱ ἐκπορευόμενοι τὴν πύλην τῆς πόλεως αὐτῶν καὶ περιετέμοντο τὴν σάρκα τῆς ἀκροβυστίας αὐτῶν, πᾶς ἄρσην.

[24] And all that went in at the gate of their city hearkened to Emmor and Sychem his son, and they were circumcised in the flesh of their foreskin every male.

[25] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὅτε ἦσαν ἐν τῷ πόνῳ, ἔλαβον οἱ δύο υἱοὶ Ιακωβ Συμεων καὶ Λευι οἱ ἀδελφοὶ Δινας ἕκαστος τὴν μάχαιραν αὐτοῦ καὶ εἰσῆλθον εἰς τὴν πόλιν ἀσφαλῶς καὶ ἀπέκτειναν πᾶν ἀρσενικόν·

[25] And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina’s brethren, took each man his sword, and came upon the city securely, and slew every male.

[26] τόν τε Εμμωρ καὶ Συχεμ τὸν υἱὸν αὐτοῦ ἀπέκτειναν ἐν στόματι μαχαίρας καὶ ἔλαβον τὴν Διναν ἐκ τοῦ οἴκου τοῦ Συχεμ καὶ ἐξῆλθον.

[26] And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth.

[27] οἱ δὲ υἱοὶ Ιακωβ εἰσῆλθον ἐπὶ τοὺς τραυματίας καὶ διήρπασαν τὴν πόλιν, ἐν ᾗ ἐμίαναν Διναν τὴν ἀδελφὴν αὐτῶν,

[27] But the sons of Jacob came upon the wounded, and ravaged the city wherein they had defiled Dina their sister.

[28] καὶ τὰ πρόβατα αὐτῶν καὶ τοὺς βόας αὐτῶν καὶ τοὺς ὄνους αὐτῶν, ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν τῷ πεδίῳ, ἔλαβον.

[28] And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain.

[29] καὶ πάντα τὰ σώματα αὐτῶν καὶ πᾶσαν τὴν ἀποσκευὴν αὐτῶν καὶ τὰς γυναῖκας αὐτῶν ᾐχμαλώτευσαν, καὶ διήρπασαν ὅσα τε ἦν ἐν τῇ πόλει καὶ ὅσα ἦν ἐν ταῖς οἰκίαις.

[29] And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses.

[30] εἶπεν δὲ Ιακωβ Συμεων καὶ Λευι Μισητόν με πεποιήκατε ὥστε πονηρόν με εἶναι πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, ἔν τε τοῖς Χαναναίοις καὶ τοῖς Φερεζαίοις· ἐγὼ δὲ ὀλιγοστός εἰμι ἐν ἀριθμῷ, καὶ συναχθέντες ἐπ᾽ ἐμὲ συγκόψουσίν με, καὶ ἐκτριβήσομαι ἐγὼ καὶ ὁ οἶκός μου.

[30] And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house.

[31] οἱ δὲ εἶπαν Ἀλλ᾽ ὡσεὶ πόρνῃ χρήσωνται τῇ ἀδελφῇ ἡμῶν;

[31] And they said, Nay, but shall they treat our sister as an harlot?

CHAPTER 35

[1] Εἶπεν δὲ ὁ θεὸς πρὸς Ιακωβ Ἀναστὰς ἀνάβηθι εἰς τὸν τόπον Βαιθηλ καὶ οἴκει ἐκεῖ καὶ ποίησον ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ὀφθέντι σοι ἐν τῷ ἀποδιδράσκειν σε ἀπὸ προσώπου Ησαυ τοῦ ἀδελφοῦ σου.

[1] And God said to Jacob, Arise, go up to the place, Baethel, and dwell there; and make there an altar to the God that appeared to thee, when thou fleddest from the face of Esau thy brother.

[2] εἶπεν δὲ Ιακωβ τῷ οἴκῳ αὐτοῦ καὶ πᾶσιν τοῖς μετ᾽ αὐτοῦ Ἄρατε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς μεθ᾽ ὑμῶν ἐκ μέσου ὑμῶν καὶ καθαρίσασθε καὶ ἀλλάξατε τὰς στολὰς ὑμῶν,

[2] And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes.

[3] καὶ ἀναστάντες ἀναβῶμεν εἰς Βαιθηλ καὶ ποιήσωμεν ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ἐπακούσαντί μοι ἐν ἡμέρᾳ θλίψεως, ὃς ἦν μετ᾽ ἐμοῦ καὶ διέσωσέν με ἐν τῇ ὁδῷ, ᾗ ἐπορεύθην.

[3] And let us rise and go up to Baethel, and let us there make an alter to God who hearkened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went.

[4] καὶ ἔδωκαν τῷ Ιακωβ τοὺς θεοὺς τοὺς ἀλλοτρίους, οἳ ἦσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν, καὶ κατέκρυψεν αὐτὰ Ιακωβ ὑπὸ τὴν τερέμινθον τὴν ἐν Σικιμοις καὶ ἀπώλεσεν αὐτὰ ἕως τῆς σήμερον ἡμέρας.

[4] And they gave to Jacob the strange gods, which were in their hands, and the ear-rings which were in their ears, and Jacob hid them under the turpentine tree which is in Secima, and destroyed them to this day.

[5] καὶ ἐξῆρεν Ισραηλ ἐκ Σικιμων, καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν, καὶ οὐ κατεδίωξαν ὀπίσω τῶν υἱῶν Ισραηλ.

[5] So Israel departed from Secima, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel.

[6] ἦλθεν δὲ Ιακωβ εἰς Λουζα, ἥ ἐστιν ἐν γῇ Χανααν, ἥ ἐστιν Βαιθηλ, αὐτὸς καὶ πᾶς ὁ λαός, ὃς ἦν μετ᾽ αὐτοῦ.

[6] And Jacob came to Luza, which is in the land of Chanaan, which is Baethel, he and all the people that were with him.

[7] καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου Βαιθηλ· ἐκεῖ γὰρ ἐπεφάνη αὐτῷ ὁ θεὸς ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου Ησαυ τοῦ ἀδελφοῦ αὐτοῦ.

[7] And he built there an altar, and called the name of the place Baethel; for there God appeared to him, when he fled from the face of his brother Esau.

[8] ἀπέθανεν δὲ Δεββωρα ἡ τροφὸς Ρεβεκκας κατώτερον Βαιθηλ ὑπὸ τὴν βάλανον, καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα αὐτῆς Βάλανος πένθους.

[8] And Deborrha, Rebecca's nurse, died, and was buried below Baethel under the oak; and Jacob called its name, The Oak of Mourning.

[9] Ὤφθη δὲ ὁ θεὸς Ιακωβ ἔτι ἐν Λουζα, ὅτε παρεγένετο ἐκ Μεσοποταμίας τῆς Συρίας, καὶ ηὐλόγησεν αὐτὸν ὁ θεός.

[9] And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him.

[10] καὶ εἶπεν αὐτῷ ὁ θεός Τὸ ὄνομά σου Ιακωβ· οὐ κληθήσεται ἔτι Ιακωβ, ἀλλ᾽ Ισραηλ ἔσται τὸ ὄνομά σου.

[10] And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel.

[11] εἶπεν δὲ αὐτῷ ὁ θεός Ἐγὼ ὁ θεός σου· αὐξάνου καὶ πληθύνου· ἔθνη καὶ συναγωγαὶ ἐθνῶν ἔσονται ἐκ σοῦ, καὶ βασιλεῖς ἐκ τῆς ὀσφύος σου ἐξελεύσονται.

[11] And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins.

[12] καὶ τὴν γῆν, ἣν δέδωκα Αβρααμ καὶ Ισαακ, σοὶ δέδωκα αὐτήν· σοὶ ἔσται, καὶ τῷ σπέρματί σου μετὰ σὲ δώσω τὴν γῆν ταύτην.

[12] And the land which I gave to Abraam and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee.

[13] ἀνέβη δὲ ὁ θεὸς ἀπ᾽ αὐτοῦ ἐκ τοῦ τόπου, οὗ ἐλάλησεν μετ᾽ αὐτοῦ.

[13] And God went up from him from the place where he spoke with him.

[14] καὶ ἔστησεν Ιακωβ στήλην ἐν τῷ τόπῳ, ᾧ ἐλάλησεν μετ᾽ αὐτοῦ, στήλην λιθίνην, καὶ ἔσπεισεν ἐπ᾽ αὐτὴν σπονδὴν καὶ ἐπέχεεν ἐπ᾽ αὐτὴν ἔλαιον.

[14] And Jacob set up a pillar in the place where God spoke with him, *even* a pillar of stone; and offered a libation upon it, and poured oil upon it.

[15] καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου, ἐν ᾧ ἐλάλησεν μετ᾽ αὐτοῦ ἐκεῖ ὁ θεός, Βαιθηλ.

[15] And Jacob called the name of the place in which God spoke with him, Baethel.

[16] Ἀπάρας δὲ Ιακωβ ἐκ Βαιθηλ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδερ. ἐγένετο δὲ ἡνίκα ἤγγισεν χαβραθα εἰς γῆν ἐλθεῖν Εφραθα, ἔτεκεν Ραχηλ καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ.

[16] [[And Jacob removed from Baethel, and pitched his tent beyond the tower of Gader,]]and it came to pass when he drew nigh to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour.

[17] ἐγένετο δὲ ἐν τῷ σκληρῶς αὐτὴν τίκτειν εἶπεν αὐτῇ ἡ μαῖα Θάρσει, καὶ γὰρ οὗτός σοί ἐστιν υἱός.

[17] And it came to pass in her hard labour, that the midwife said to her, Be of good courage, for thou shalt also have this son.

[18] ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχήν – ἀπέθνῃσκεν γάρ – ἐκάλεσεν τὸ ὄνομα αὐτοῦ Υἱὸς ὀδύνης μου· ὁ δὲ πατὴρ ἐκάλεσεν αὐτὸν Βενιαμιν.

[18] And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin.

[19] ἀπέθανεν δὲ Ραχηλ καὶ ἐτάφη ἐν τῇ ὁδῷ Εφραθα [αὕτη ἐστὶν Βηθλεεμ].

[19] So Rachel died, and was buried in the way of the course of Ephratha, this is Bethleem.

[20] καὶ ἔστησεν Ιακωβ στήλην ἐπὶ τοῦ μνημείου αὐτῆς· αὕτη ἐστὶν στήλη μνημείου Ραχηλ ἕως τῆς σήμερον ἡμέρας.

[20] And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day.

[21] Ἐγένετο δὲ ἡνίκα κατῴκησεν Ισραηλ ἐν τῇ γῇ ἐκείνῃ, ἐπορεύθη Ρουβην καὶ ἐκοιμήθη μετὰ Βαλλας τῆς παλλακῆς τοῦ πατρὸς αὐτοῦ· καὶ ἤκουσεν Ισραηλ, καὶ πονηρὸν ἐφάνη ἐναντίον αὐτοῦ.

[21] And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

[22] Ἦσαν δὲ οἱ υἱοὶ Ιακωβ δώδεκα.

[22] And the sons of Jacob were twelve.

[23] υἱοὶ Λειας· πρωτότοκος Ιακωβ Ρουβην, Συμεων, Λευι, Ιουδας, Ισσαχαρ, Ζαβουλων.

[23] The sons of Lea, the first-born of Jacob; Ruben, Symeon, Levi, Judas, Issachar, Zabulon.

[24] υἱοὶ δὲ Ραχηλ· Ιωσηφ καὶ Βενιαμιν.

[24] And the sons of Rachel; Joseph and Benjamin.

[25] υἱοὶ δὲ Βαλλας παιδίσκης Ραχηλ· Δαν καὶ Νεφθαλι.

[25] And the sons of Balla, the hand-maid of Rachel; Dan and Nephthalim.

[26] υἱοὶ δὲ Ζελφας παιδίσκης Λειας· Γαδ καὶ Ασηρ. οὗτοι υἱοὶ Ιακωβ, οἳ ἐγένοντο αὐτῷ ἐν Μεσοποταμίᾳ τῆς Συρίας

[26] And the sons of Zelpha, the hand-maid of Lea; Gad and Aser. These *are* the sons of Jacob, which were born to him in Mesopotamia of Syria.

[27] Ἦλθεν δὲ Ιακωβ πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς Μαμβρη εἰς πόλιν τοῦ πεδίου [αὕτη ἐστὶν Χεβρων] ἐν γῇ Χανααν, οὗ παρῴκησεν Αβρααμ καὶ Ισαακ.

[27] And Jacob came to Isaac his father to Mambre, to a city of the plain; this is Chebron in the land of Chanaan, where Abraam and Isaac sojourned.

[28] ἐγένοντο δὲ αἱ ἡμέραι Ισαακ, ἃς ἔζησεν, ἔτη ἑκατὸν ὀγδοήκοντα·

[28] And the days of Isaac which he lived were an hundred and eighty years.

[29] καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ πρεσβύτερος καὶ πλήρης ἡμερῶν, καὶ ἔθαψαν αὐτὸν Ησαυ καὶ Ιακωβ οἱ υἱοὶ αὐτοῦ.

[29] And Isaac gave up the ghost and died, and was laid to his family, old and full of days; and Esau and Jacob his sons buried him.

CHAPTER 36

[1] Αὗται δὲ αἱ γενέσεις Ησαυ [αὐτός ἐστιν Εδωμ]·

[1] And these *are* the generations of Esau; this is Edom.

[2] Ησαυ δὲ ἔλαβεν γυναῖκας ἑαυτῷ ἀπὸ τῶν θυγατέρων τῶν Χαναναίων, τὴν Αδα θυγατέρα Αιλων τοῦ Χετταίου καὶ τὴν Ελιβεμα θυγατέρα Ανα τοῦ υἱοῦ Σεβεγων τοῦ Ευαίου

[2] And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite;

[3] καὶ τὴν Βασεμμαθ θυγατέρα Ισμαηλ ἀδελφὴν Ναβαιωθ.

[3] and Basemath, daughter of Ismael, sister of Nabaioth.

[4] ἔτεκεν δὲ Αδα τῷ Ησαυ τὸν Ελιφας, καὶ Βασεμμαθ ἔτεκεν τὸν Ραγουηλ,

[4] And Ada bore to him Eliphas; and Basemath bore Raguel.

[5] καὶ Ελιβεμα ἔτεκεν τὸν Ιεους καὶ τὸν Ιεγλομ καὶ τὸν Κορε· οὗτοι υἱοὶ Ησαυ, οἳ ἐγένοντο αὐτῷ ἐν γῇ Χανααν.

[5] And Olibema bore Jeus, and Jeglom, and Core; these *are* the sons of Esau, which were born to him in the land of Chanaan.

[6] ἔλαβεν δὲ Ησαυ τὰς γυναῖκας αὐτοῦ καὶ τοὺς υἱοὺς καὶ τὰς θυγατέρας καὶ πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα καὶ πάντα τὰ κτήνη καὶ πάντα, ὅσα ἐκτήσατο καὶ ὅσα περιεποιήσατο ἐν γῇ Χανααν, καὶ ἐπορεύθη ἐκ γῆς Χανααν ἀπὸ προσώπου Ιακωβ τοῦ ἀδελφοῦ αὐτοῦ·

[6] And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob.

[7] ἦν γὰρ αὐτῶν τὰ ὑπάρχοντα πολλὰ τοῦ οἰκεῖν ἅμα, καὶ οὐκ ἐδύνατο ἡ γῆ τῆς παροικήσεως αὐτῶν φέρειν αὐτοὺς ἀπὸ τοῦ πλήθους τῶν

ὑπαρχόντων αὐτῶν.

[7] For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions.

[8] ᾤκησεν δὲ Ησαυ ἐν τῷ ὄρει Σηιρ [Ησαυ αὐτός ἐστιν Εδωμ].

[8] And Esau dwelt in mount Seir; Esau, he is Edom.

[9] Αὗται δὲ αἱ γενέσεις Ησαυ πατρὸς Εδωμ ἐν τῷ ὄρει Σηιρ,

[9] And these *are* the generations of Esau, the father of Edom in the mount Seir.

[10] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ησαυ· Ελιφας υἱὸς Αδας γυναικὸς Ησαυ καὶ Ραγουηλ υἱὸς Βασεμμαθ γυναικὸς Ησαυ.

[10] And these *are* the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau.

[11] ἐγένοντο δὲ υἱοὶ Ελιφας· Θαιμαν, Ωμαρ, Σωφαρ, Γοθομ καὶ Κενεζ·

[11] And the sons of Eliphas were Thaeman, Omar, Sophar, Gothom, and Kenez.

[12] Θαμνα δὲ ἦν παλλακὴ Ελιφας τοῦ υἱοῦ Ησαυ καὶ ἔτεκεν τῷ Ελιφας τὸν Αμαληκ· οὗτοι υἱοὶ Αδας γυναικὸς Ησαυ.

[12] And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These *are* the sons of Ada, the wife of Esau.

[13] οὗτοι δὲ υἱοὶ Ραγουηλ· Ναχοθ, Ζαρε, Σομε καὶ Μοζε· οὗτοι ἦσαν υἱοὶ Βασεμμαθ γυναικὸς Ησαυ.

[13] And these *are* the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau.

[14] οὗτοι δὲ ἦσαν υἱοὶ Ελιβεμας θυγατρὸς Ανα τοῦ υἱοῦ Σεβεγων, γυναικὸς Ησαυ· ἔτεκεν δὲ τῷ Ησαυ τὸν Ιεους καὶ τὸν Ιεγλομ καὶ τὸν Κορε. –

[14] And these *are* the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core.

[15] οὗτοι ἡγεμόνες υἱοὶ Ησαυ· υἱοὶ Ελιφας πρωτοτόκου Ησαυ· ἡγεμὼν Θαιμαν, ἡγεμὼν Ωμαρ, ἡγεμὼν Σωφαρ, ἡγεμὼν Κενεζ,

[15] These *are* the chiefs of the son of Esau, *even* the sons of Eliphas, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez,

[16] ἡγεμὼν Κορε, ἡγεμὼν Γοθομ, ἡγεμὼν Αμαληκ· οὗτοι ἡγεμόνες Ελιφας ἐν γῇ Ιδουμαίᾳ· οὗτοι υἱοὶ Αδας.

[16] chief Core, chief Gothom, chief Amalec. These *are* the chiefs of Eliphas, in the land of Edom; these are the sons of Ada.

[17] καὶ οὗτοι υἱοὶ Ραγουηλ υἱοῦ Ησαυ· ἡγεμὼν Ναχοθ, ἡγεμὼν Ζαρε, ἡγεμὼν Σομε, ἡγεμὼν Μοζε· οὗτοι ἡγεμόνες Ραγουηλ ἐν γῇ Εδωμ· οὗτοι υἱοὶ Βασεμμαθ γυναικὸς Ησαυ.

[17] And these *are* the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These *are* the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau.

[18] οὗτοι δὲ υἱοὶ Ελιβεμας γυναικὸς Ησαυ· ἡγεμὼν Ιεους, ἡγεμὼν Ιεγλομ, ἡγεμὼν Κορε· οὗτοι ἡγεμόνες Ελιβεμας. –

[18] And these *are* the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These *are* the chiefs of Olibema, daughter of Ana, wife of Esau.

[19] οὗτοι υἱοὶ Ησαυ, καὶ οὗτοι ἡγεμόνες αὐτῶν. οὗτοί εἰσιν υἱοὶ Εδωμ.

[19] These *are* the sons of Esau, and these are the chiefs; these are the sons of Edom.

[20] Οὗτοι δὲ υἱοὶ Σηιρ τοῦ Χορραίου τοῦ κατοικοῦντος τὴν γῆν· Λωταν, Σωβαλ, Σεβεγων, Ανα

[20] And these *are* the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana,

[21] καὶ Δησων καὶ Ασαρ καὶ Ρισων· οὗτοι ἡγεμόνες τοῦ Χορραίου τοῦ υἱοῦ Σηιρ ἐν τῇ γῇ Εδωμ.

[21] and Deson, and Asar, and Rison. These *are* the chiefs of the Chorrhite, the son of Seir, in the land of Edom.

[22] ἐγένοντο δὲ υἱοὶ Λωταν· Χορρι καὶ Αιμαν· ἀδελφὴ δὲ Λωταν Θαμνα.

[22] And the sons of Lotan *were* Chorrhi and Haeman; and the sister of Lotan, Thamna.

[23] οὗτοι δὲ υἱοὶ Σωβαλ· Γωλων καὶ Μαναχαθ καὶ Γαιβηλ, Σωφ καὶ Ωμαν.

[23] And these *are* the sons of Sobal; Golam, and Manachath, and Gaebel, and Sophar, and Omar.

[24] καὶ οὗτοι υἱοὶ Σεβεγων· Αιε καὶ Ωναν· οὗτός ἐστιν ὁ Ωνας, ὃς εὗρεν τὸν Ιαμιν ἐν τῇ ἐρήμῳ, ὅτε ἔνεμεν τὰ ὑποζύγια Σεβεγων τοῦ πατρὸς αὐτοῦ.

[24] And these *are* the sons of Sebegon; Aie, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon.

[25] οὗτοι δὲ υἱοὶ Ανα· Δησων· καὶ Ελιβεμα θυγάτηρ Ανα.

[25] And these *are* the sons of Ana; Deson — and Olibema *was* daughter of Ana.

[26] οὗτοι δὲ υἱοὶ Δησων· Αμαδα καὶ Ασβαν καὶ Ιεθραν καὶ Χαρραν.

[26] And these *are* the sons of Deson; Amada, and Asban, and Ithran, and Charrhan.

[27] οὗτοι δὲ υἱοὶ Ασαρ· Βαλααν καὶ Ζουκαμ καὶ Ιωυκαμ καὶ Ουκαν.

[27] And these *are* the sons of Asar; Balaam, and Zucam, and Jucam.

[28] οὗτοι δὲ υἱοὶ Ρισων· Ως καὶ Αραμ. –

[28] And these *are* the sons of Rison; Hos, and Aran.

[29] οὗτοι ἡγεμόνες Χορρι· ἡγεμὼν Λωταν, ἡγεμὼν Σωβαλ, ἡγεμὼν Σεβεγων, ἡγεμὼν Ανα,

[29] And these *are* the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana,

[30] ἡγεμὼν Δησων, ἡγεμὼν Ασαρ, ἡγεμὼν Ρισων. οὗτοι ἡγεμόνες Χορρι ἐν ταῖς ἡγεμονίαις αὐτῶν ἐν γῇ Εδωμ.

[30] chief Deson, chief Asar, chief Rison. These *are* the chiefs of Chorri, in their principalities in the land of Edom.

[31] Καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Εδωμ πρὸ τοῦ βασιλεῦσαι βασιλέα ἐν Ισραηλ.

[31] these *are* the kings which reigned in Edom, before a king reigned in Israel.

[32] καὶ ἐβασίλευσεν ἐν Εδωμ Βαλακ υἱὸς τοῦ Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δενναβα.

[32] And Balac, son of Beor, reigned in Edom; and the name of his city *was* Dennaba.

[33] ἀπέθανεν δὲ Βαλακ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ιωβαβ υἱὸς Ζαρα ἐκ Βοσορρας.

[33] And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead.

[34] ἀπέθανεν δὲ Ιωβαβ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Ασομ ἐκ τῆς γῆς Θαιμανων.

[34] And Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead.

[35] ἀπέθανεν δὲ Ασομ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αδαδ υἱὸς Βαραδ ὁ ἐκκόψας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ.

[35] And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim.

[36] ἀπέθανεν δὲ Αδαδ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαμαλα ἐκ Μασεκκας.

[36] And Adad died; and Samada of Massecca reigned in his stead.

[37] ἀπέθανεν δὲ Σαμαλα, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Σαουλ ἐκ Ροωβωθ τῆς παρὰ ποταμόν.

[37] Samada died; and Saul of Rhooboth by the river reigned in his stead.

[38] ἀπέθανεν δὲ Σαουλ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Βαλαεννων υἱὸς Αχοβωρ.

[38] And Saul died; and Ballenon the son of Achobor reigned in his stead.

[39] ἀπέθανεν δὲ Βαλαεννων υἱὸς Αχοβωρ, καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αραδ υἱὸς Βαραδ, καὶ ὄνομα τῇ πόλει αὐτοῦ Φογωρ, ὄνομα δὲ τῇ γυναικὶ αὐτοῦ Μαιτεβεηλ θυγάτηρ Ματραιθ υἱοῦ Μαιζοοβ.

[39] And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob.

[40] Ταῦτα τὰ ὀνόματα τῶν ἡγεμόνων Ησαυ ἐν ταῖς φυλαῖς αὐτῶν κατὰ τόπον αὐτῶν, ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν· ἡγεμὼν Θαμνα, ἡγεμὼν Γωλα, ἡγεμὼν Ιεθερ,

[40] These *are* the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jether,

[41] ἡγεμὼν Ελιβεμας, ἡγεμὼν Ηλας, ἡγεμὼν Φινων,

[41] chief Olibema, chief Helas, chief Phinon,

[42] ἡγεμὼν Κενεζ, ἡγεμὼν Θαιμαν, ἡγεμὼν Μαζαρ,

[42] chief Kenez, chief Thaeman, chief Mazar,

[43] ἡγεμὼν Μεγεδιηλ, ἡγεμὼν Ζαφωιμ. οὗτοι ἡγεμόνες Εδωμ ἐν ταῖς κατῳκοδομημέναις ἐν τῇ γῇ τῆς κτήσεως αὐτῶν. Οὗτος Ησαυ πατὴρ Εδωμ.

[43] chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

CHAPTER 37

[1] Κατῴκει δὲ Ιακωβ ἐν τῇ γῇ, οὗ παρῴκησεν ὁ πατὴρ αὐτοῦ, ἐν γῇ Χανααν.

[44] And Jacob dwelt in the land where his father sojourned, in the land of Chanaan.

[2] αὗται δὲ αἱ γενέσεις Ιακωβ· Ιωσηφ δέκα ἑπτὰ ἐτῶν ἦν ποιμαίνων μετὰ τῶν ἀδελφῶν αὐτοῦ τὰ πρόβατα ὢν νέος, μετὰ τῶν υἱῶν Βαλλας καὶ μετὰ τῶν υἱῶν Ζελφας τῶν γυναικῶν τοῦ πατρὸς αὐτοῦ· κατήνεγκεν δὲ Ιωσηφ ψόγον πονηρὸν πρὸς Ισραηλ τὸν πατέρα αὐτῶν.

[2] And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach.

[3] Ιακωβ δὲ ἠγάπα τὸν Ιωσηφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρους ἦν αὐτῷ· ἐποίησεν δὲ αὐτῷ χιτῶνα ποικίλον.

[3] And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours.

[4] ἰδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ὁ πατὴρ φιλεῖ ἐκ πάντων τῶν υἱῶν αὐτοῦ, ἐμίσησαν αὐτὸν καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν.

[4] And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceable to him.

[5] Ἐνυπνιασθεὶς δὲ Ιωσηφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ

[5] And Joseph dreamed a dream, and reported it to his brethren.

[6] καὶ εἶπεν αὐτοῖς Ἀκούσατε τοῦ ἐνυπνίου τούτου, οὗ ἐνυπνιάσθην·

[6] And he said to them, Hear this dream which I have dreamed.

[7] ᾤμην ἡμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ, καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθώθη, περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα.

[7] I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf.

[8] εἶπαν δὲ αὐτῷ οἱ ἀδελφοί Μὴ βασιλεύων βασιλεύσεις ἐφ᾽ ἡμᾶς ἢ κυριεύων κυριεύσεις ἡμῶν; καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῥημάτων αὐτοῦ. –

[8] And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed be lord over us? And they hated him still more for his dreams and for his words.

[9] εἶδεν δὲ ἐνύπνιον ἕτερον καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ εἶπεν Ἰδοὺ ἐνυπνιασάμην ἐνύπνιον ἕτερον, ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἕνδεκα ἀστέρες προσεκύνουν με.

[9] And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.

[10] καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν αὐτῷ Τί τὸ ἐνύπνιον τοῦτο, ὃ ἐνυπνιάσθης; ἆρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν;

[10] And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth?

[11] ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, ὁ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ῥῆμα.

[11] And his brethren envied him; but his father observed the saying.

[12] Ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ βόσκειν τὰ πρόβατα τοῦ πατρὸς αὐτῶν εἰς Συχεμ.

[12] And his brethren went to feed the sheep of their father to Sychem.

[13] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Οὐχ οἱ ἀδελφοί σου ποιμαίνουσιν ἐν Συχεμ; δεῦρο ἀποστείλω σε πρὸς αὐτούς. εἶπεν δὲ αὐτῷ Ἰδοὺ ἐγώ.

[13] And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will send thee to them; and he said to him, Behold, I *am here*.

[14] εἶπεν δὲ αὐτῷ Ισραηλ Πορευθεὶς ἰδὲ εἰ ὑγιαίνουσιν οἱ ἀδελφοί σου καὶ τὰ πρόβατα, καὶ ἀνάγγειλόν μοι. καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς Χεβρων, καὶ ἦλθεν εἰς Συχεμ.

[14] And Israel said to him, Go and see if thy brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem.

[15] καὶ εὗρεν αὐτὸν ἄνθρωπος πλανώμενον ἐν τῷ πεδίῳ· ἠρώτησεν δὲ αὐτὸν ὁ ἄνθρωπος λέγων Τί ζητεῖς;

[15] And a man found him wandering in the field; and the man asked him, saying, What seekest thou?

[16] ὁ δὲ εἶπεν Τοὺς ἀδελφούς μου ζητῶ· ἀνάγγειλόν μοι, ποῦ βόσκουσιν.

[16] And he said, I am seeking my brethren; tell me where they feed *their flocks*.

[17] εἶπεν δὲ αὐτῷ ὁ ἄνθρωπος Ἀπήρκασιν ἐντεῦθεν· ἤκουσα γὰρ αὐτῶν λεγόντων Πορευθῶμεν εἰς Δωθαιμ. καὶ ἐπορεύθη Ιωσηφ κατόπισθεν τῶν ἀδελφῶν αὐτοῦ καὶ εὗρεν αὐτοὺς ἐν Δωθαιμ.

[17] And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.

[18] προεῖδον δὲ αὐτὸν μακρόθεν πρὸ τοῦ ἐγγίσαι αὐτὸν πρὸς αὐτοὺς καὶ ἐπονηρεύοντο τοῦ ἀποκτεῖναι αὐτόν.

[18] And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him.

[19] εἶπαν δὲ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Ἰδοὺ ὁ ἐνυπνιαστὴς ἐκεῖνος ἔρχεται·

[19] And each said to his brother, Behold, that dreamer comes.

[20] νῦν οὖν δεῦτε ἀποκτείνωμεν αὐτὸν καὶ ῥίψωμεν αὐτὸν εἰς ἕνα τῶν λάκκων καὶ ἐροῦμεν Θηρίον πονηρὸν κατέφαγεν αὐτόν· καὶ ὀψόμεθα, τί ἔσται τὰ ἐνύπνια αὐτοῦ.

[20] Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what

his dreams will be.

[21] ἀκούσας δὲ Ρουβην ἐξείλατο αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ εἶπεν Οὐ πατάξομεν αὐτὸν εἰς ψυχήν.

[21] And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him.

[22] εἶπεν δὲ αὐτοῖς Ρουβην Μὴ ἐκχέητε αἷμα· ἐμβάλετε αὐτὸν εἰς τὸν λάκκον τοῦτον τὸν ἐν τῇ ἐρήμῳ, χεῖρα δὲ μὴ ἐπενέγκητε αὐτῷ· ὅπως ἐξέληται αὐτὸν ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποδῷ αὐτὸν τῷ πατρὶ αὐτοῦ.

[22] And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness, but do not lay *your* hands upon him; that he might rescue him out of their hands, and restore him to his father.

[23] ἐγένετο δὲ ἡνίκα ἦλθεν Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ, ἐξέδυσαν τὸν Ιωσηφ τὸν χιτῶνα τὸν ποικίλον τὸν περὶ αὐτὸν

[23] And it came to pass, when Joseph came to his brethren, that they stripped Joseph of his many-coloured coat that was upon him.

[24] καὶ λαβόντες αὐτὸν ἔρριψαν εἰς τὸν λάκκον· ὁ δὲ λάκκος κενός, ὕδωρ οὐκ εἶχεν.

[24] And they took him and cast him into the pit; and the pit was empty, it had not water.

[25] Ἐκάθισαν δὲ φαγεῖν ἄρτον καὶ ἀναβλέψαντες τοῖς ὀφθαλμοῖς εἶδον, καὶ ἰδοὺ ὁδοιπόροι Ισμαηλῖται ἤρχοντο ἐκ Γαλααδ, καὶ αἱ κάμηλοι αὐτῶν ἔγεμον θυμιαμάτων καὶ ῥητίνης καὶ στακτῆς· ἐπορεύοντο δὲ καταγαγεῖν εἰς Αἴγυπτον.

[25] And they sat down to eat bread; and having lifted up their eyes they beheld, and lo, Ismaelitish travellers came from Galaad, and their camels were heavily loaded with spices, and resin, and myrrh; and they went to bring them to Egypt.

[26] εἶπεν δὲ Ιουδας πρὸς τοὺς ἀδελφοὺς αὐτοῦ Τί χρήσιμον, ἐὰν ἀποκτείνωμεν τὸν ἀδελφὸν ἡμῶν καὶ κρύψωμεν τὸ αἷμα αὐτοῦ;

[26] And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood?

[27] δεῦτε ἀποδώμεθα αὐτὸν τοῖς Ισμαηλίταις τούτοις, αἱ δὲ χεῖρες ἡμῶν μὴ ἔστωσαν ἐπ᾽ αὐτόν, ὅτι ἀδελφὸς ἡμῶν καὶ σὰρξ ἡμῶν ἐστιν. ἤκουσαν δὲ οἱ ἀδελφοὶ αὐτοῦ.

[27] Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened.

[28] καὶ παρεπορεύοντο οἱ ἄνθρωποι οἱ Μαδιηναῖοι οἱ ἔμποροι, καὶ ἐξείλκυσαν καὶ ἀνεβίβασαν τὸν Ιωσηφ ἐκ τοῦ λάκκου καὶ ἀπέδοντο τὸν Ιωσηφ τοῖς Ισμαηλίταις εἴκοσι χρυσῶν, καὶ κατήγαγον τὸν Ιωσηφ εἰς Αἴγυπτον.

[28] And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt.

[29] ἀνέστρεψεν δὲ Ρουβην ἐπὶ τὸν λάκκον καὶ οὐχ ὁρᾷ τὸν Ιωσηφ ἐν τῷ λάκκῳ καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ.

[29] And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments.

[30] καὶ ἀνέστρεψεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἶπεν Τὸ παιδάριον οὐκ ἔστιν· ἐγὼ δὲ ποῦ πορεύομαι ἔτι;

[30] And he returned to his brethren and said, The boy is not; and I, whither am I yet to go?

[31] Λαβόντες δὲ τὸν χιτῶνα τοῦ Ιωσηφ ἔσφαξαν ἔριφον αἰγῶν καὶ ἐμόλυναν τὸν χιτῶνα τῷ αἵματι.

[31] And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood.

[32] καὶ ἀπέστειλαν τὸν χιτῶνα τὸν ποικίλον καὶ εἰσήνεγκαν τῷ πατρὶ αὐτῶν καὶ εἶπαν Τοῦτον εὕρομεν· ἐπίγνωθι εἰ χιτὼν τοῦ υἱοῦ σού ἐστιν ἢ οὔ.

[32] And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be thy son’s coat or no.

[33] καὶ ἐπέγνω αὐτὸν καὶ εἶπεν Χιτὼν τοῦ υἱοῦ μού ἐστιν· θηρίον πονηρὸν κατέφαγεν αὐτόν, θηρίον ἥρπασεν τὸν Ιωσηφ.

[33] And he recognised it, and said, It is my son’s coat, an evil wild beast has devoured him; a wild beast has carried off Joseph.

[34] διέρρηξεν δὲ Ιακωβ τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλάς.

[34] And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days.

[35] συνήχθησαν δὲ πάντες οἱ υἱοὶ αὐτοῦ καὶ αἱ θυγατέρες καὶ ἦλθον παρακαλέσαι αὐτόν, καὶ οὐκ ἤθελεν παρακαλεῖσθαι λέγων ὅτι Καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου. καὶ ἔκλαυσεν αὐτὸν ὁ πατὴρ αὐτοῦ. –

[35] And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him.

[36] οἱ δὲ Μαδιηναῖοι ἀπέδοντο τὸν Ιωσηφ εἰς Αἴγυπτον τῷ Πετεφρη τῷ σπάδοντι Φαραω, ἀρχιμαγείρῳ.

[36] And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharao, captain of the guard.

CHAPTER 38

[1] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ κατέβη Ιουδας ἀπὸ τῶν ἀδελφῶν αὐτοῦ καὶ ἀφίκετο ἕως πρὸς ἄνθρωπόν τινα Οδολλαμίτην, ᾧ ὄνομα Ιρας.

[1] And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of Odollam, whose name was Iras.

[2] καὶ εἶδεν ἐκεῖ Ιουδας θυγατέρα ἀνθρώπου Χαναναίου, ᾗ ὄνομα Σαυα, καὶ ἔλαβεν αὐτὴν καὶ εἰσῆλθεν πρὸς αὐτήν.

[2] And Judas saw there the daughter of a Chananitish man, whose name was Sava; and he took her, and went in to her.

[3] καὶ συλλαβοῦσα ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ηρ.

[3] And she conceived and bore a son, and called his name, Er.

[4] καὶ συλλαβοῦσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αυναν.

[4] And she conceived and bore a son again; and called his name, Aunan.

[5] καὶ προσθεῖσα ἔτι ἔτεκεν υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σηλωμ. αὐτὴ δὲ ἦν ἐν Χασβι, ἡνίκα ἔτεκεν αὐτούς.

[5] And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them.

[6] καὶ ἔλαβεν Ιουδας γυναῖκα Ηρ τῷ πρωτοτόκῳ αὐτοῦ, ᾗ ὄνομα Θαμαρ.

[6] And Judas took a wife for Er his first-born, whose name was Thamar.

[7] ἐγένετο δὲ Ηρ πρωτότοκος Ιουδα πονηρὸς ἐναντίον κυρίου, καὶ ἀπέκτεινεν αὐτὸν ὁ θεός.

[7] And Er, the first-born of Judas, was wicked before the Lord; and God killed him.

[8] εἶπεν δὲ Ιουδας τῷ Αυναν Εἴσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσαι αὐτὴν καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.

[8] And Judas said to Aunan, Go in to thy brother’s wife, and marry her as her brother-in-law, and raise up seed to thy brother.

[9] γνοὺς δὲ Αυναν ὅτι οὐκ αὐτῷ ἔσται τὸ σπέρμα, ἐγίνετο ὅταν εἰσήρχετο πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, ἐξέχεεν ἐπὶ τὴν γῆν τοῦ μὴ δοῦναι σπέρμα τῷ ἀδελφῷ αὐτοῦ.

[9] And Aunan, knowing that the seed should not be his — it came to pass when he went in to his brother's wife, that he spilled *it* upon the ground, so that he should not give seed to his brother's wife.

[10] πονηρὸν δὲ ἐφάνη ἐναντίον τοῦ θεοῦ ὅτι ἐποίησεν τοῦτο, καὶ ἐθανάτωσεν καὶ τοῦτον.

[10] And his doing this appeared evil before God; and he slew him also.

[11] εἶπεν δὲ Ιουδας Θαμαρ τῇ νύμφῃ αὐτοῦ Κάθου χήρα ἐν τῷ οἴκῳ τοῦ πατρός σου, ἕως μέγας γένηται Σηλωμ ὁ υἱός μου· εἶπεν γάρ Μήποτε ἀποθάνῃ καὶ οὗτος ὥσπερ οἱ ἀδελφοὶ αὐτοῦ. ἀπελθοῦσα δὲ Θαμαρ ἐκάθητο ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς.

[11] And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father-in-law, until Selom my son be grown; for he said, lest he also die as his brethren; and Thamar departed, and sat in the house of her father.

[12] Ἐπληθύνθησαν δὲ αἱ ἡμέραι καὶ ἀπέθανεν Σαυα ἡ γυνὴ Ιουδα· καὶ παρακληθεὶς Ιουδας ἀνέβη ἐπὶ τοὺς κείροντας τὰ πρόβατα αὐτοῦ, αὐτὸς καὶ Ιρας ὁ ποιμὴν αὐτοῦ ὁ Οδολλαμίτης, εἰς Θαμνα.

[12] And the days were fulfilled, and Sava the wife of Judas died; and Judas, being comforted, went to them that sheared his sheep, himself and Iras his Shepherd the Odollamite, to Thamna.

[13] καὶ ἀπηγγέλη Θαμαρ τῇ νύμφῃ αὐτοῦ λέγοντες Ἰδοὺ ὁ πενθερός σου ἀναβαίνει εἰς Θαμνα κεῖραι τὰ πρόβατα αὐτοῦ.

[13] And it was told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth up to Thamna, to shear his sheep.

[14] καὶ περιελομένη τὰ ἱμάτια τῆς χηρεύσεως ἀφ' ἑαυτῆς περιεβάλετο θέριστρον καὶ ἐκαλλωπίσατο καὶ ἐκάθισεν πρὸς ταῖς πύλαις Αιναν, ἥ ἐστιν ἐν παρόδῳ Θαμνα· εἶδεν γὰρ ὅτι μέγας γέγονεν Σηλωμ, αὐτὸς δὲ οὐκ ἔδωκεν αὐτὴν αὐτῷ γυναῖκα.

[14] And having taken off the garments of her widowhood from her, she put on a veil, and ornamented her face, and sat by the gates of Ænan,

which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife.

[15] καὶ ἰδὼν αὐτὴν Ιουδας ἔδοξεν αὐτὴν πόρνην εἶναι· κατεκαλύψατο γὰρ τὸ πρόσωπον αὐτῆς, καὶ οὐκ ἐπέγνω αὐτήν.

[15] And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not.

[16] ἐξέκλινεν δὲ πρὸς αὐτὴν τὴν ὁδὸν καὶ εἶπεν αὐτῇ Ἔασόν με εἰσελθεῖν πρὸς σέ· οὐ γὰρ ἔγνω ὅτι ἡ νύμφη αὐτοῦ ἐστιν. ἡ δὲ εἶπεν Τί μοι δώσεις, ἐὰν εἰσέλθῃς πρός με;

[16] And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me?

[17] ὁ δὲ εἶπεν Ἐγώ σοι ἀποστελῶ ἔριφον αἰγῶν ἐκ τῶν προβάτων. ἡ δὲ εἶπεν Ἐὰν δῷς ἀρραβῶνα ἕως τοῦ ἀποστεῖλαί σε.

[17] And he said, I will send thee a kid of the goats from my flock; and she said, *Well*, if thou wilt give me an earnest, until thou send it.

[18] ὁ δὲ εἶπεν Τίνα τὸν ἀρραβῶνά σοι δώσω; ἡ δὲ εἶπεν Τὸν δακτύλιόν σου καὶ τὸν ὁρμίσκον καὶ τὴν ῥάβδον τὴν ἐν τῇ χειρί σου. καὶ ἔδωκεν αὐτῇ καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἐν γαστρὶ ἔλαβεν ἐξ αὐτοῦ.

[18] And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him.

[19] καὶ ἀναστᾶσα ἀπῆλθεν καὶ περιείλατο τὸ θέριστρον ἀφ᾽ ἑαυτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς.

[19] And she arose and departed, and took her veil from off her, and put on the garments of her widowhood.

[20] ἀπέστειλεν δὲ Ιουδας τὸν ἔριφον ἐξ αἰγῶν ἐν χειρὶ τοῦ ποιμένος αὐτοῦ τοῦ Οδολλαμίτου κομίσασθαι τὸν ἀρραβῶνα παρὰ τῆς γυναικός, καὶ οὐχ εὗρεν αὐτήν.

[20] And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not.

[21] ἐπηρώτησεν δὲ τοὺς ἄνδρας τοὺς ἐκ τοῦ τόπου Ποῦ ἐστιν ἡ πόρνη ἡ γενομένη ἐν Αιναν ἐπὶ τῆς ὁδοῦ; καὶ εἶπαν Οὐκ ἦν ἐνταῦθα πόρνη.

[21] And he asked the men of the place, Where is the harlot who was in Ænan by the way-side? and they said, There was no harlot here.

[22] καὶ ἀπεστράφη πρὸς Ιουδαν καὶ εἶπεν Οὐχ εὗρον, καὶ οἱ ἄνθρωποι οἱ ἐκ τοῦ τόπου λέγουσιν μὴ εἶναι ὧδε πόρνην.

[22] And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here.

[23] εἶπεν δὲ Ιουδας Ἐχέτω αὐτά, ἀλλὰ μήποτε καταγελασθῶμεν· ἐγὼ μὲν ἀπέσταλκα τὸν ἔριφον τοῦτον, σὺ δὲ οὐχ εὕρηκας.

[23] And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her.

[24] Ἐγένετο δὲ μετὰ τρίμηνον ἀπηγγέλη τῷ Ιουδα λέγοντες Ἐκπεπόρνευκεν Θαμαρ ἡ νύμφη σου καὶ ἰδοὺ ἐν γαστρὶ ἔχει ἐκ πορνείας. εἶπεν δὲ Ιουδας Ἐξαγάγετε αὐτήν, καὶ κατακαυθήτω.

[24] And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom; and Judas said, Bring her out, and let her be burnt.

[25] αὐτὴ δὲ ἀγομένη ἀπέστειλεν πρὸς τὸν πενθερὸν αὐτῆς λέγουσα Ἐκ τοῦ ἀνθρώπου, τίνος ταῦτά ἐστιν, ἐγὼ ἐν γαστρὶ ἔχω. καὶ εἶπεν Ἐπίγνωθι, τίνος ὁ δακτύλιος καὶ ὁ ὁρμίσκος καὶ ἡ ῥάβδος αὕτη.

[25] And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff.

[26] ἐπέγνω δὲ Ιουδας καὶ εἶπεν Δεδικαίωται Θαμαρ ἢ ἐγώ, οὗ εἵνεκεν οὐκ ἔδωκα αὐτὴν Σηλωμ τῷ υἱῷ μου. καὶ οὐ προσέθετο ἔτι τοῦ γνῶναι αὐτήν.

[26] And Judas knew *them*, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son: and he knew her not again.

[27] Ἐγένετο δὲ ἡνίκα ἔτικτεν, καὶ τῇδε ἦν δίδυμα ἐν τῇ γαστρὶ αὐτῆς.

[27] And it came to pass when she was in labour, that she also had twins in her womb.

[28] ἐγένετο δὲ ἐν τῷ τίκτειν αὐτὴν ὁ εἷς προεξήνεγκεν τὴν χεῖρα· λαβοῦσα δὲ ἡ μαῖα ἔδησεν ἐπὶ τὴν χεῖρα αὐτοῦ κόκκινον λέγουσα Οὗτος ἐξελεύσεται πρότερος.

[28] And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon hid hand a scarlet *thread*, saying, This one shall come out first.

[29] ὡς δὲ ἐπισυνήγαγεν τὴν χεῖρα, καὶ εὐθὺς ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ. ἡ δὲ εἶπεν Τί διεκόπη διὰ σὲ φραγμός; καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Φαρες.

[29] And when he drew back his hand, then immediately came forth his brother; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares.

[30] καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ, ἐφ᾽ ᾧ ἦν ἐπὶ τῇ χειρὶ αὐτοῦ τὸ κόκκινον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ζαρα.

[30] And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

CHAPTER 39

[1] Ιωσηφ δὲ κατήχθη εἰς Αἴγυπτον, καὶ ἐκτήσατο αὐτὸν Πετεφρης ὁ εὐνοῦχος Φαραω, ἀρχιμάγειρος, ἀνὴρ Αἰγύπτιος, ἐκ χειρὸς Ισμαηλιτῶν, οἳ κατήγαγον αὐτὸν ἐκεῖ.

[1] And Joseph was brought down to Egypt; and Petephres the eunuch of Pharao, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither.

[2] καὶ ἦν κύριος μετὰ Ιωσηφ, καὶ ἦν ἀνὴρ ἐπιτυγχάνων καὶ ἐγένετο ἐν τῷ οἴκῳ παρὰ τῷ κυρίῳ τῷ Αἰγυπτίῳ.

[2] And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian.

[3] ᾔδει δὲ ὁ κύριος αὐτοῦ ὅτι κύριος μετ᾽ αὐτοῦ καὶ ὅσα ἂν ποιῇ, κύριος εὐοδοῖ ἐν ταῖς χερσὶν αὐτοῦ.

[3] And his master knew that the Lord was with him, and the Lord prospers in his hands whatsoever he happens to do.

[4] καὶ εὗρεν Ιωσηφ χάριν ἐναντίον τοῦ κυρίου αὐτοῦ, εὐηρέστει δὲ αὐτῷ, καὶ κατέστησεν αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ πάντα, ὅσα ἦν αὐτῷ, ἔδωκεν διὰ χειρὸς Ιωσηφ.

[4] And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph.

[5] ἐγένετο δὲ μετὰ τὸ κατασταθῆναι αὐτὸν ἐπὶ τοῦ οἴκου αὐτοῦ καὶ ἐπὶ πάντα, ὅσα ἦν αὐτῷ, καὶ ηὐλόγησεν κύριος τὸν οἶκον τοῦ Αἰγυπτίου διὰ Ιωσηφ, καὶ ἐγενήθη εὐλογία κυρίου ἐν πᾶσιν τοῖς ὑπάρχουσιν αὐτῷ ἐν τῷ οἴκῳ καὶ ἐν τῷ ἀγρῷ.

[5] And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph’s sake; and the blessing of the Lord was on all his possessions in the house, and in his field.

[6] καὶ ἐπέτρεψεν πάντα, ὅσα ἦν αὐτῷ, εἰς χεῖρας Ιωσηφ καὶ οὐκ ᾔδει τῶν καθ᾽ ἑαυτὸν οὐδὲν πλὴν τοῦ ἄρτου, οὗ ἤσθιεν αὐτός. Καὶ ἦν Ιωσηφ καλὸς τῷ εἴδει καὶ ὡραῖος τῇ ὄψει σφόδρα.

[6] And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance.

[7] καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα καὶ ἐπέβαλεν ἡ γυνὴ τοῦ κυρίου αὐτοῦ τοὺς ὀφθαλμοὺς αὐτῆς ἐπὶ Ιωσηφ καὶ εἶπεν Κοιμήθητι μετ᾽ ἐμοῦ.

[7] And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me.

[8] ὁ δὲ οὐκ ἤθελεν, εἶπεν δὲ τῇ γυναικὶ τοῦ κυρίου αὐτοῦ Εἰ ὁ κύριός μου οὐ γινώσκει δι᾽ ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ καὶ πάντα, ὅσα ἐστὶν αὐτῷ, ἔδωκεν εἰς τὰς χεῖράς μου

[8] But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him:

[9] καὶ οὐχ ὑπερέχει ἐν τῇ οἰκίᾳ ταύτῃ οὐθὲν ἐμοῦ οὐδὲ ὑπεξῄρηται ἀπ᾽ ἐμοῦ οὐδὲν πλὴν σοῦ διὰ τὸ σὲ γυναῖκα αὐτοῦ εἶναι, καὶ πῶς ποιήσω τὸ ῥῆμα τὸ πονηρὸν τοῦτο καὶ ἁμαρτήσομαι ἐναντίον τοῦ θεοῦ;

[9] and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife — how then shall I do this wicked thing, and sin against God?

[10] ἡνίκα δὲ ἐλάλει τῷ Ιωσηφ ἡμέραν ἐξ ἡμέρας, καὶ οὐχ ὑπήκουσεν αὐτῇ καθεύδειν μετ᾽ αὐτῆς τοῦ συγγενέσθαι αὐτῇ. –

[10] And when she talked with Joseph day by day, and he hearkened not to her to sleep with her, so as to be with her,

[11] ἐγένετο δὲ τοιαύτη τις ἡμέρα, εἰσῆλθεν Ιωσηφ εἰς τὴν οἰκίαν ποιεῖν τὰ ἔργα αὐτοῦ, καὶ οὐθεὶς ἦν τῶν ἐν τῇ οἰκίᾳ ἔσω,

[11] it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within.

[12] καὶ ἐπεσπάσατο αὐτὸν τῶν ἱματίων λέγουσα Κοιμήθητι μετ᾽ ἐμοῦ. καὶ καταλιπὼν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς ἔφυγεν καὶ ἐξῆλθεν ἔξω.

[12] And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth.

[13] καὶ ἐγένετο ὡς εἶδεν ὅτι κατέλιπεν τὰ ἱμάτια αὐτοῦ ἐν ταῖς χερσὶν αὐτῆς καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω,

[13] And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth,

[14] καὶ ἐκάλεσεν τοὺς ὄντας ἐν τῇ οἰκίᾳ καὶ εἶπεν αὐτοῖς λέγουσα Ἴδετε, εἰσήγαγεν ἡμῖν παῖδα Εβραῖον ἐμπαίζειν ἡμῖν· εἰσῆλθεν πρός με λέγων Κοιμήθητι μετ᾽ ἐμοῦ, καὶ ἐβόησα φωνῇ μεγάλῃ·

[14] that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us — he came in to me, saying, Lie with me, and I cried with a loud voice.

[15] ἐν δὲ τῷ ἀκοῦσαι αὐτὸν ὅτι ὕψωσα τὴν φωνήν μου καὶ ἐβόησα, καταλιπὼν τὰ ἱμάτια αὐτοῦ παρ᾽ ἐμοὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω.

[15] And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out.

[16] καὶ καταλιμπάνει τὰ ἱμάτια παρ᾽ ἑαυτῇ, ἕως ἦλθεν ὁ κύριος εἰς τὸν οἶκον αὐτοῦ.

[16] So she leaves the clothes by her, until the master came to his house.

[17] καὶ ἐλάλησεν αὐτῷ κατὰ τὰ ῥήματα ταῦτα λέγουσα Εἰσῆλθεν πρός με ὁ παῖς ὁ Εβραῖος, ὃν εἰσήγαγες πρὸς ἡμᾶς, ἐμπαῖξαί μοι καὶ εἶπέν μοι Κοιμηθήσομαι μετὰ σοῦ·

[17] And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to us, came in to me to mock me, and said to me, I will lie with thee.

[18] ὡς δὲ ἤκουσεν ὅτι ὕψωσα τὴν φωνήν μου καὶ ἐβόησα, κατέλιπεν τὰ ἱμάτια αὐτοῦ παρ᾽ ἐμοὶ καὶ ἔφυγεν καὶ ἐξῆλθεν ἔξω.

[18] And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth.

[19] ἐγένετο δὲ ὡς ἤκουσεν ὁ κύριος αὐτοῦ τὰ ῥήματα τῆς γυναικὸς αὐτοῦ, ὅσα ἐλάλησεν πρὸς αὐτὸν λέγουσα Οὕτως ἐποίησέν μοι ὁ παῖς

σου, καὶ ἐθυμώθη ὀργῇ.

[19] And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

[20] καὶ λαβὼν ὁ κύριος Ιωσηφ ἐνέβαλεν αὐτὸν εἰς τὸ ὀχύρωμα, εἰς τὸν τόπον, ἐν ᾧ οἱ δεσμῶται τοῦ βασιλέως κατέχονται ἐκεῖ ἐν τῷ ὀχυρώματι.

[20] And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison.

[21] Καὶ ἦν κύριος μετὰ Ιωσηφ καὶ κατέχεεν αὐτοῦ ἔλεος καὶ ἔδωκεν αὐτῷ χάριν ἐναντίον τοῦ ἀρχιδεσμοφύλακος,

[21] And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison.

[22] καὶ ἔδωκεν ὁ ἀρχιδεσμοφύλαξ τὸ δεσμωτήριον διὰ χειρὸς Ιωσηφ καὶ πάντας τοὺς ἀπηγμένους, ὅσοι ἐν τῷ δεσμωτηρίῳ, καὶ πάντα, ὅσα ποιοῦσιν ἐκεῖ.

[22] And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them.

[23] οὐκ ἦν ὁ ἀρχιδεσμοφύλαξ τοῦ δεσμωτηρίου γινώσκων δι' αὐτὸν οὐθέν· πάντα γὰρ ἦν διὰ χειρὸς Ιωσηφ διὰ τὸ τὸν κύριον μετ' αὐτοῦ εἶναι, καὶ ὅσα αὐτὸς ἐποίει, κύριος εὐώδου ἐν ταῖς χερσὶν αὐτοῦ.

[23] Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

CHAPTER 40

[1] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ἥμαρτεν ὁ ἀρχιοινοχόος τοῦ βασιλέως Αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου.

[1] And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt.

[2] καὶ ὠργίσθη Φαραω ἐπὶ τοῖς δυσὶν εὐνούχοις αὐτοῦ, ἐπὶ τῷ ἀρχιοινοχόῳ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ,

[2] And Pharao was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker.

[3] καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ δεσμοφύλακι εἰς τὸ δεσμωτήριον, εἰς τὸν τόπον, οὗ Ιωσηφ ἀπῆκτο ἐκεῖ.

[3] And he put them in ward, into the prison, into the place whereinto Joseph had been led.

[4] καὶ συνέστησεν ὁ ἀρχιδεσμώτης τῷ Ιωσηφ αὐτούς, καὶ παρέστη αὐτοῖς· ἦσαν δὲ ἡμέρας ἐν τῇ φυλακῇ. –

[4] And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were *some* days in the prison.

[5] καὶ εἶδον ἀμφότεροι ἐνύπνιον, ἑκάτερος ἐνύπνιον, ἐν μιᾷ νυκτὶ ὅρασις τοῦ ἐνυπνίου αὐτοῦ, ὁ ἀρχιοινοχόος καὶ ὁ ἀρχισιτοποιός, οἳ ἦσαν τῷ βασιλεῖ Αἰγύπτου, οἱ ὄντες ἐν τῷ δεσμωτηρίῳ.

[5] And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this.

[6] εἰσῆλθεν δὲ πρὸς αὐτοὺς Ιωσηφ τὸ πρωῒ καὶ εἶδεν αὐτούς, καὶ ἦσαν τεταραγμένοι.

[6] Joseph went in to them in the morning, and saw them, and they had been troubled.

[7] καὶ ἠρώτα τοὺς εὐνούχους Φαραω, οἳ ἦσαν μετ᾽ αὐτοῦ ἐν τῇ φυλακῇ παρὰ τῷ κυρίῳ αὐτοῦ, λέγων Τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον;

[7] And he asked the eunuchs of Pharao who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day?

[8] οἱ δὲ εἶπαν αὐτῷ Ἐνύπνιον εἴδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. εἶπεν δὲ αὐτοῖς Ιωσηφ Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστιν; διηγήσασθε οὖν μοι. –

[8] And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through god? tell *them* than to me.

[9] καὶ διηγήσατο ὁ ἀρχιοινοχόος τὸ ἐνύπνιον αὐτοῦ τῷ Ιωσηφ καὶ εἶπεν Ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου·

[9] And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me.

[10] ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνενηνοχυῖα βλαστούς· πέπειροι οἱ βότρυες σταφυλῆς.

[10] And in the vine *were* three stems; and it budding shot forth blossoms; the clusters of grapes were ripe.

[11] καὶ τὸ ποτήριον Φαραω ἐν τῇ χειρί μου· καὶ ἔλαβον τὴν σταφυλὴν καὶ ἐξέθλιψα αὐτὴν εἰς τὸ ποτήριον καὶ ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας Φαραω.

[11] And the cup of Pharao was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharao’s hand.

[12] καὶ εἶπεν αὐτῷ Ιωσηφ Τοῦτο ἡ σύγκρισις αὐτοῦ· οἱ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσίν·

[12] And Joseph said to him, This is the interpretation of it. The three stems are three days.

[13] ἔτι τρεῖς ἡμέραι καὶ μνησθήσεται Φαραω τῆς ἀρχῆς σου καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχιοινοχοίαν σου, καὶ δώσεις τὸ ποτήριον

Φαραω εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχήν σου τὴν προτέραν, ὡς ἦσθα οἰνοχοῶν.

[13] Yet three days and Pharao shall remember thy office, and he shall restore thee to thy place of chief cupbearer, and thou shalt give the cup of Pharao into his hand, according to thy former high place, as thou wast wont to be cupbearer.

[14] ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ, ὅταν εὖ σοι γένηται, καὶ ποιήσεις ἐν ἐμοὶ ἔλεος καὶ μνησθήσῃ περὶ ἐμοῦ Φαραω καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου·

[14] But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharao, and thou shalt bring me forth out of this dungeon.

[15] ὅτι κλοπῇ ἐκλάπην ἐκ γῆς Εβραίων καὶ ὧδε οὐκ ἐποίησα οὐδέν, ἀλλ᾽ ἐνέβαλόν με εἰς τὸν λάκκον τοῦτον. –

[15] For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit.

[16] καὶ εἶδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν, καὶ εἶπεν τῷ Ιωσηφ Κἀγὼ εἶδον ἐνύπνιον καὶ ᾤμην τρία κανᾶ χονδριτῶν αἴρειν ἐπὶ τῆς κεφαλῆς μου·

[16] And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food.

[17] ἐν δὲ τῷ κανῷ τῷ ἐπάνω ἀπὸ πάντων τῶν γενῶν, ὧν ὁ βασιλεὺς Φαραω ἐσθίει, ἔργον σιτοποιοῦ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου.

[17] And in the upper basket there was the work of the baker of every kind which Pharao eats; and the fowls of the air ate them out of the basket that was on my head.

[18] ἀποκριθεὶς δὲ Ιωσηφ εἶπεν αὐτῷ Αὕτη ἡ σύγκρισις αὐτοῦ· τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσίν·

[18] And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days.

[19] ἔτι τριῶν ἡμερῶν ἀφελεῖ Φαραω τὴν κεφαλήν σου ἀπὸ σοῦ καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ. –

[19] Yet three days, and Pharao shall take away thy head from off thee, and shall hang thee on a tree, and the birds of the sky shall eat thy flesh from off thee.

[20] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἡμέρα γενέσεως ἦν Φαραω, καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ. καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχιοινοχόου καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσῳ τῶν παίδων αὐτοῦ

[20] And it came to pass on the third day that it was Pharao's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants.

[21] καὶ ἀπεκατέστησεν τὸν ἀρχιοινοχόον ἐπὶ τὴν ἀρχὴν αὐτοῦ, καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα Φαραω,

[21] And he restored the chief cupbearer to his office, and he gave the cup into Pharao's hand.

[22] τὸν δὲ ἀρχισιτοποιὸν ἐκρέμασεν, καθὰ συνέκρινεν αὐτοῖς Ιωσηφ.

[22] And he hanged the chief baker, as Joseph, interpreted to them.

[23] οὐκ ἐμνήσθη δὲ ὁ ἀρχιοινοχόος τοῦ Ιωσηφ, ἀλλὰ ἐπελάθετο αὐτοῦ.

[23] Yet did not the chief cupbearer remember Joseph, but forgot him.

CHAPTER 41

[1] Ἐγένετο δὲ μετὰ δύο ἔτη ἡμερῶν Φαραω εἶδεν ἐνύπνιον. ᾤετο ἑστάναι ἐπὶ τοῦ ποταμοῦ,

[1] And it came to pass after two full years that Pharao had a dream. He thought he stood upon *the bank of* the river.

[2] καὶ ἰδοὺ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξὶν καὶ ἐβόσκοντο ἐν τῷ ἄχει·

[2] And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge.

[3] ἄλλαι δὲ ἑπτὰ βόες ἀνέβαινον μετὰ ταύτας ἐκ τοῦ ποταμοῦ αἰσχραὶ τῷ εἴδει καὶ λεπταὶ ταῖς σαρξὶν καὶ ἐνέμοντο παρὰ τὰς βόας παρὰ τὸ χεῖλος τοῦ ποταμοῦ·

[3] And other seven cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the *other* cows on the bank of the river.

[4] καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταὶ ταῖς σαρξὶν τὰς ἑπτὰ βόας τὰς καλὰς τῷ εἴδει καὶ τὰς ἐκλεκτάς. ἠγέρθη δὲ Φαραω. –

[4] And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharao awoke.

[5] καὶ ἐνυπνιάσθη τὸ δεύτερον, καὶ ἰδοὺ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἑνὶ ἐκλεκτοὶ καὶ καλοί·

[5] And he dreamed again. And, behold, seven ears came up on one stalk, choice and good.

[6] ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο μετ᾽ αὐτούς·

[6] And, behold, seven ears thin and blasted with the wind, grew up after them.

[7] καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας τοὺς ἐκλεκτοὺς καὶ τοὺς πλήρεις. ἠγέρθη δὲ Φαραω, καὶ ἦν ἐνύπνιον.

[7] And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharao awoke, and it was a dream.

[8] Ἐγένετο δὲ πρωὶ καὶ ἐταράχθη ἡ ψυχὴ αὐτοῦ, καὶ ἀποστείλας ἐκάλεσεν πάντας τοὺς ἐξηγητὰς Αἰγύπτου καὶ πάντας τοὺς σοφοὺς αὐτῆς, καὶ διηγήσατο αὐτοῖς Φαραω τὸ ἐνύπνιον, καὶ οὐκ ἦν ὁ ἀπαγγέλλων αὐτὸ τῷ Φαραω.

[8] And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharao related to them his dream, and there was no one to interpret it to Pharao.

[9] καὶ ἐλάλησεν ὁ ἀρχιοινοχόος πρὸς Φαραω λέγων Τὴν ἁμαρτίαν μου ἀναμιμνῄσκω σήμερον·

[9] And the chief cupbearer spoke to Pharao, saying, I this day remember my fault:

[10] Φαραω ὠργίσθη τοῖς παισὶν αὐτοῦ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ἐν τῷ οἴκῳ τοῦ ἀρχιμαγείρου, ἐμέ τε καὶ τὸν ἀρχισιτοποιόν.

[10] Pharao was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker.

[11] καὶ εἴδομεν ἐνύπνιον ἐν νυκτὶ μιᾷ, ἐγώ τε καὶ αὐτός, ἕκαστος κατὰ τὸ αὐτοῦ ἐνύπνιον εἴδομεν.

[11] And we had a dream both in one night, I and he; we saw, each according to his dream.

[12] ἦν δὲ ἐκεῖ μεθ’ ἡμῶν νεανίσκος παῖς Εβραῖος τοῦ ἀρχιμαγείρου, καὶ διηγησάμεθα αὐτῷ, καὶ συνέκρινεν ἡμῖν.

[12] And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him *our dreams*, and he interpreted *them* to us.

[13] ἐγενήθη δὲ καθὼς συνέκρινεν ἡμῖν, οὕτως καὶ συνέβη, ἐμέ τε ἀποκατασταθῆναι ἐπὶ τὴν ἀρχήν μου, ἐκεῖνον δὲ κρεμασθῆναι.

[13] And it came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office, and that he was hanged.

[14] Ἀποστείλας δὲ Φαραω ἐκάλεσεν τὸν Ιωσηφ, καὶ ἐξήγαγον αὐτὸν ἐκ τοῦ ὀχυρώματος καὶ ἐξύρησαν αὐτὸν καὶ ἤλλαξαν τὴν στολὴν αὐτοῦ, καὶ ἦλθεν πρὸς Φαραω.

[14] And Pharao having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharao.

[15] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐνύπνιον ἑώρακα, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό· ἐγὼ δὲ ἀκήκοα περὶ σοῦ λεγόντων ἀκούσαντά σε ἐνύπνια συγκρῖναι αὐτά.

[15] And Pharao said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning thee that thou didst hear dreams and interpret them.

[16] ἀποκριθεὶς δὲ Ιωσηφ τῷ Φαραω εἶπεν Ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον Φαραω.

[16] And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao.

[17] ἐλάλησεν δὲ Φαραω τῷ Ιωσηφ λέγων Ἐν τῷ ὕπνῳ μου ᾤμην ἑστάναι παρὰ τὸ χεῖλος τοῦ ποταμοῦ,

[17] And Pharao spoke to Joseph, saying, In my dream methought I stood by the bank of the river;

[18] καὶ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέβαινον ἑπτὰ βόες καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξὶν καὶ ἐνέμοντο ἐν τῷ ἄχει·

[18] and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge.

[19] καὶ ἰδοὺ ἑπτὰ βόες ἕτεραι ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποταμοῦ πονηραὶ καὶ αἰσχραὶ τῷ εἴδει καὶ λεπταὶ ταῖς σαρξίν, οἵας οὐκ εἶδον τοιαύτας ἐν ὅλῃ γῇ Αἰγύπτῳ αἰσχροτέρας·

[19] And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt.

[20] καὶ κατέφαγον αἱ ἑπτὰ βόες αἱ αἰσχραὶ καὶ λεπταὶ τὰς ἑπτὰ βόας τὰς πρώτας τὰς καλὰς καὶ ἐκλεκτάς,

[20] And the seven ill-favoured and thin cows ate up the seven first good and choice cows.

[21] καὶ εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν, καὶ αἱ ὄψεις αὐτῶν αἰσχραὶ καθὰ καὶ τὴν ἀρχήν. ἐξεγερθεὶς δὲ ἐκοιμήθην

[21] And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill-favoured, as also at the beginning; and after I awoke I slept,

[22] καὶ εἶδον πάλιν ἐν τῷ ὕπνῳ μου, καὶ ὥσπερ ἑπτὰ στάχυες ἀνέβαινον ἐν πυθμένι ἑνὶ πλήρεις καὶ καλοί·

[22] and saw again in my sleep, and as it were seven ears came up on one stem, full and good.

[23] ἄλλοι δὲ ἑπτὰ στάχυες λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι αὐτῶν·

[23] And other seven ears, thin and blasted with the wind, sprang up close to them.

[24] καὶ κατέπιον οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας τοὺς καλοὺς καὶ τοὺς πλήρεις. εἶπα οὖν τοῖς ἐξηγηταῖς, καὶ οὐκ ἦν ὁ ἀπαγγέλλων μοι.

[24] And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.

[25] Καὶ εἶπεν Ιωσηφ τῷ Φαραω Τὸ ἐνύπνιον Φαραω ἕν ἐστιν· ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ Φαραω.

[25] And Joseph said to Pharao, The dream of Pharao is one; whatever God does, he has shewn to Pharao.

[26] αἱ ἑπτὰ βόες αἱ καλαὶ ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ καλοὶ ἑπτὰ ἔτη ἐστίν· τὸ ἐνύπνιον Φαραω ἕν ἐστιν.

[26] The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharao is one.

[27] καὶ αἱ ἑπτὰ βόες αἱ λεπταὶ αἱ ἀναβαίνουσαι ὀπίσω αὐτῶν ἑπτὰ ἔτη ἐστίν, καὶ οἱ ἑπτὰ στάχυες οἱ λεπτοὶ καὶ ἀνεμόφθοροι ἔσονται ἑπτὰ ἔτη λιμοῦ.

[27] And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine.

[28] τὸ δὲ ῥῆμα, ὃ εἴρηκα Φαραω Ὅσα ὁ θεὸς ποιεῖ, ἔδειξεν τῷ Φαραω,

[28] And as for the word which I have told Pharao, whatsoever God intends to do, he has shewn to Pharao:

[29] ἰδοὺ ἑπτὰ ἔτη ἔρχεται εὐθηνία πολλὴ ἐν πάσῃ γῇ Αἰγύπτῳ·

[29] behold, for seven years there is coming great plenty in all the land of Egypt.

[30] ἥξει δὲ ἑπτὰ ἔτη λιμοῦ μετὰ ταῦτα, καὶ ἐπιλήσονται τῆς πλησμονῆς ἐν ὅλῃ γῇ Αἰγύπτῳ, καὶ ἀναλώσει ὁ λιμὸς τὴν γῆν,

[30] But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine shall consume the land.

[31] καὶ οὐκ ἐπιγνωσθήσεται ἡ εὐθηνία ἐπὶ τῆς γῆς ἀπὸ τοῦ λιμοῦ τοῦ ἐσομένου μετὰ ταῦτα· ἰσχυρὸς γὰρ ἔσται σφόδρα.

[31] And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous.

[32] περὶ δὲ τοῦ δευτερῶσαι τὸ ἐνύπνιον Φαραω δίς, ὅτι ἀληθὲς ἔσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ, καὶ ταχυνεῖ ὁ θεὸς τοῦ ποιῆσαι αὐτό.

[32] And concerning the repetition of the dream to Pharao twice, *it is* because the saying which is from God shall be true, and God will hasten to accomplish it.

[33] νῦν οὖν σκέψαι ἄνθρωπον φρόνιμον καὶ συνετὸν καὶ κατάστησον αὐτὸν ἐπὶ γῆς Αἰγύπτου·

[33] Now then, look out a wise and prudent man, and set him over the land of Egypt.

[34] καὶ ποιησάτω Φαραω καὶ καταστησάτω τοπάρχας ἐπὶ τῆς γῆς, καὶ ἀποπεμπτωσάτωσαν πάντα τὰ γενήματα τῆς γῆς Αἰγύπτου τῶν ἑπτὰ ἐτῶν τῆς εὐθηνίας

[34] And let Pharao make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty.

[35] καὶ συναγαγέτωσαν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν τῶν ἐρχομένων τῶν καλῶν τούτων, καὶ συναχθήτω ὁ σῖτος ὑπὸ χεῖρα Φαραω, βρώματα ἐν ταῖς πόλεσιν φυλαχθήτω·

[35] And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharao; let food be kept in the cities.

[36] καὶ ἔσται τὰ βρώματα πεφυλαγμένα τῇ γῇ εἰς τὰ ἑπτὰ ἔτη τοῦ λιμοῦ, ἃ ἔσονται ἐν γῇ Αἰγύπτῳ, καὶ οὐκ ἐκτριβήσεται ἡ γῆ ἐν τῷ λιμῷ.

[36] And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine.

[37] Ἤρεσεν δὲ τὰ ῥήματα ἐναντίον Φαραω καὶ ἐναντίον πάντων τῶν παίδων αὐτοῦ,

[37] And the word was pleasing in the sight of Pharao, and in the sight of all his servants.

[38] καὶ εἶπεν Φαραω πᾶσιν τοῖς παισὶν αὐτοῦ Μὴ εὑρήσομεν ἄνθρωπον τοιοῦτον, ὃς ἔχει πνεῦμα θεοῦ ἐν αὐτῷ;

[38] And Pharao said to all his servants, Shall we find such a man as this, who has the Spirit of God in him?

[39] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐπειδὴ ἔδειξεν ὁ θεός σοι πάντα ταῦτα, οὐκ ἔστιν ἄνθρωπος φρονιμώτερος καὶ συνετώτερός σου·

[39] And Pharao said to Joseph, Since God has shewed thee all these things, there is not a wiser or more prudent man than thou.

[40] σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου, καὶ ἐπὶ τῷ στόματί σου ὑπακούσεται πᾶς ὁ λαός μου· πλὴν τὸν θρόνον ὑπερέξω σου ἐγώ.

[40] Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee.

[41] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἰδοὺ καθίστημί σε σήμερον ἐπὶ πάσης γῆς Αἰγύπτου.

[41] And Pharao said to Joseph, Behold, I set thee this day over all the land of Egypt.

[42] καὶ περιελόμενος Φαραω τὸν δακτύλιον ἀπὸ τῆς χειρὸς αὐτοῦ περιέθηκεν αὐτὸν ἐπὶ τὴν χεῖρα Ιωσηφ καὶ ἐνέδυσεν αὐτὸν στολὴν βυσσίνην καὶ περιέθηκεν κλοιὸν χρυσοῦν περὶ τὸν τράχηλον αὐτοῦ·

[42] And Pharao took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck.

[43] καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸ ἅρμα τὸ δεύτερον τῶν αὐτοῦ, καὶ ἐκήρυξεν ἔμπροσθεν αὐτοῦ κῆρυξ· καὶ κατέστησεν αὐτὸν ἐφ᾽ ὅλης γῆς Αἰγύπτου.

[43] And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.

[44] εἶπεν δὲ Φαραω τῷ Ιωσηφ Ἐγὼ Φαραω· ἄνευ σοῦ οὐκ ἐξαρεῖ οὐθεὶς τὴν χεῖρα αὐτοῦ ἐπὶ πάσῃ γῇ Αἰγύπτου.

[44] And Pharao said to Joseph, I am Pharao; without thee no one shall lift up his hand on all the land of Egypt.

[45] καὶ ἐκάλεσεν Φαραω τὸ ὄνομα Ιωσηφ Ψονθομφανηχ· καὶ ἔδωκεν αὐτῷ τὴν Ασεννεθ θυγατέρα Πετεφρη ἱερέως Ἡλίου πόλεως αὐτῷ γυναῖκα.

[45] And Pharao called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife.

[46] Ιωσηφ δὲ ἦν ἐτῶν τριάκοντα, ὅτε ἔστη ἐναντίον Φαραω βασιλέως Αἰγύπτου. Ἐξῆλθεν δὲ Ιωσηφ ἐκ προσώπου Φαραω καὶ διῆλθεν πᾶσαν γῆν Αἰγύπτου.

[46] And Joseph was thirty years old when he stood before Pharao, king of Egypt. And Joseph went out from the presence of Pharao, and went

through all the land of Egypt.

[47] καὶ ἐποίησεν ἡ γῆ ἐν τοῖς ἑπτὰ ἔτεσιν τῆς εὐθηνίας δράγματα·

[47] And the land produced, in the seven years of plenty, *whole* handfuls *of corn*.

[48] καὶ συνήγαγεν πάντα τὰ βρώματα τῶν ἑπτὰ ἐτῶν, ἐν οἷς ἦν ἡ εὐθηνία ἐν γῇ Αἰγύπτου, καὶ ἔθηκεν τὰ βρώματα ἐν ταῖς πόλεσιν, βρώματα τῶν πεδίων τῆς πόλεως τῶν κύκλῳ αὐτῆς ἔθηκεν ἐν αὐτῇ.

[48] And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it.

[49] καὶ συνήγαγεν Ιωσηφ σῖτον ὡσεὶ τὴν ἄμμον τῆς θαλάσσης πολὺν σφόδρα, ἕως οὐκ ἠδύναντο ἀριθμῆσαι, οὐ γὰρ ἦν ἀριθμός.

[49] And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number *of it*.

[50] Τῷ δὲ Ιωσηφ ἐγένοντο υἱοὶ δύο πρὸ τοῦ ἐλθεῖν τὰ ἑπτὰ ἔτη τοῦ λιμοῦ, οὓς ἔτεκεν αὐτῷ Ασεννεθ θυγάτηρ Πετεφρη ἱερέως Ἡλίου πόλεως.

[50] And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him.

[51] ἐκάλεσεν δὲ Ιωσηφ τὸ ὄνομα τοῦ πρωτοτόκου Μανασση, ὅτι Ἐπιλαθέσθαι με ἐποίησεν ὁ θεὸς πάντων τῶν πόνων μου καὶ πάντων τῶν τοῦ πατρός μου.

[51] And Joseph called the name of the first-born, Manasse; for God, *said he*, has made me forget all my toils, and all my father's house.

[52] τὸ δὲ ὄνομα τοῦ δευτέρου ἐκάλεσεν Εφραιμ, ὅτι Ηὔξησέν με ὁ θεὸς ἐν γῇ ταπεινώσεώς μου.

[52] And he called the name of the second, Ephraim; for God, *said he*, has increased me in the land of my humiliation.

[53] Παρῆλθον δὲ τὰ ἑπτὰ ἔτη τῆς εὐθηνίας, ἃ ἐγένοντο ἐν γῇ Αἰγύπτῳ,

[53] And the seven years of plenty passed away, which were in the land of Egypt.

[54] καὶ ἤρξαντο τὰ ἑπτὰ ἔτη τοῦ λιμοῦ ἔρχεσθαι, καθὰ εἶπεν Ιωσηφ. καὶ ἐγένετο λιμὸς ἐν πάσῃ τῇ γῇ, ἐν δὲ πάσῃ γῇ Αἰγύπτου ἦσαν ἄρτοι.

[54] And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread.

[55] καὶ ἐπείνασεν πᾶσα ἡ γῆ Αἰγύπτου, ἐκέκραξεν δὲ ὁ λαὸς πρὸς Φαραω περὶ ἄρτων· εἶπεν δὲ Φαραω πᾶσι τοῖς Αἰγυπτίοις Πορεύεσθε πρὸς Ιωσηφ, καὶ ὃ ἐὰν εἴπῃ ὑμῖν, ποιήσατε.

[55] And all the land of Egypt was hungry; and the people cried to Pharao for bread. And Pharao said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you.

[56] καὶ ὁ λιμὸς ἦν ἐπὶ προσώπου πάσης τῆς γῆς· ἀνέῳξεν δὲ Ιωσηφ πάντας τοὺς σιτοβολῶνας καὶ ἐπώλει πᾶσι τοῖς Αἰγυπτίοις.

[56] And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians.

[57] καὶ πᾶσαι αἱ χῶραι ἦλθον εἰς Αἴγυπτον ἀγοράζειν πρὸς Ιωσηφ· ἐπεκράτησεν γὰρ ὁ λιμὸς ἐν πάσῃ τῇ γῇ.

[57] And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.

CHAPTER 42

[1] Ἰδὼν δὲ Ιακωβ ὅτι ἔστιν πρᾶσις ἐν Αἰγύπτῳ, εἶπεν τοῖς υἱοῖς αὐτοῦ Ἵνα τί ῥᾳθυμεῖτε;

[1] And Jacob having seen that there was a sale *of corn* in Egypt, said to his sons, Why are ye indolent?

[2] ἰδοὺ ἀκήκοα ὅτι ἔστιν σῖτος ἐν Αἰγύπτῳ· κατάβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρώματα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν.

[2] Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die.

[3] κατέβησαν δὲ οἱ ἀδελφοὶ Ιωσηφ οἱ δέκα πρίασθαι σῖτον ἐξ Αἰγύπτου·

[3] And the ten brethren of Joseph went down to buy corn out of Egypt.

[4] τὸν δὲ Βενιαμιν τὸν ἀδελφὸν Ιωσηφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ· εἶπεν γάρ Μήποτε συμβῇ αὐτῷ μαλακία.

[4] But *Jacob* sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him.

[5] Ἦλθον δὲ οἱ υἱοὶ Ισραηλ ἀγοράζειν μετὰ τῶν ἐρχομένων· ἦν γὰρ ὁ λιμὸς ἐν γῇ Χανααν.

[5] And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan.

[6] Ιωσηφ δὲ ἦν ἄρχων τῆς γῆς, οὗτος ἐπώλει παντὶ τῷ λαῷ τῆς γῆς· ἐλθόντες δὲ οἱ ἀδελφοὶ Ιωσηφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν.

[6] And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, *bowing* with the face to the ground.

[7] ἰδὼν δὲ Ιωσηφ τοὺς ἀδελφοὺς αὐτοῦ ἐπέγνω καὶ ἠλλοτριοῦτο ἀπ᾽ αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρὰ καὶ εἶπεν αὐτοῖς Πόθεν ἥκατε; οἱ δὲ εἶπαν Ἐκ γῆς Χανααν ἀγοράσαι βρώματα.

[7] And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them,

Whence are ye come? And they said, Out of the land of Chanaan, to buy food.

[8] ἐπέγνω δὲ Ιωσηφ τοὺς ἀδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν.

[8] And Joseph knew his brethren, but they knew not him.

[9] καὶ ἐμνήσθη Ιωσηφ τῶν ἐνυπνίων, ὧν εἶδεν αὐτός, καὶ εἶπεν αὐτοῖς Κατάσκοποί ἐστε· κατανοῆσαι τὰ ἴχνη τῆς χώρας ἥκατε.

[9] And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come.

[10] οἱ δὲ εἶπαν Οὐχί, κύριε· οἱ παῖδές σου ἤλθομεν πρίασθαι βρώματα·

[10] But they said, Nay, Sir, we thy servants are come to buy food;

[11] πάντες ἐσμὲν υἱοὶ ἑνὸς ἀνθρώπου· εἰρηνικοί ἐσμεν, οὐκ εἰσὶν οἱ παῖδές σου κατάσκοποι.

[11] we are all sons of one man; we are peaceable, thy servants are not spies.

[12] εἶπεν δὲ αὐτοῖς Οὐχί, ἀλλὰ τὰ ἴχνη τῆς γῆς ἤλθατε ἰδεῖν.

[12] And he said to them, Nay, but ye are come to observe the marks of the land.

[13] οἱ δὲ εἶπαν Δώδεκά ἐσμεν οἱ παῖδές σου ἀδελφοὶ ἐν γῇ Χανααν, καὶ ἰδοὺ ὁ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον, ὁ δὲ ἕτερος οὐχ ὑπάρχει.

[13] And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not.

[14] εἶπεν δὲ αὐτοῖς Ιωσηφ Τοῦτό ἐστιν, ὃ εἴρηκα ὑμῖν λέγων ὅτι Κατάσκοποί ἐστε·

[14] And Joseph said to them, This is it that I spoke to you, saying, ye are spies;

[15] ἐν τούτῳ φανεῖσθε· νὴ τὴν ὑγίειαν Φαραω, οὐ μὴ ἐξέλθητε ἐντεῦθεν, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος ἔλθῃ ὧδε.

[15] herein shall ye be manifested; by the health of Pharao, ye shall not depart hence, unless your younger brother come hither.

[16] ἀποστείλατε ἐξ ὑμῶν ἕνα καὶ λάβετε τὸν ἀδελφὸν ὑμῶν, ὑμεῖς δὲ ἀπάχθητε ἕως τοῦ φανερὰ γενέσθαι τὰ ῥήματα ὑμῶν, εἰ ἀληθεύετε ἢ οὔ· εἰ δὲ μή, νὴ τὴν ὑγίειαν Φαραω, ἦ μὴν κατάσκοποί ἐστε.

[16] Send one of you, and take your brother; and go ye to prison, till your words be clear, whether ye speak the truth or not; but, if not, by the health of Pharao, verily ye are spies.

[17] καὶ ἔθετο αὐτοὺς ἐν φυλακῇ ἡμέρας τρεῖς.

[17] And he put them in prison three days.

[18] Εἶπεν δὲ αὐτοῖς τῇ ἡμέρᾳ τῇ τρίτῃ Τοῦτο ποιήσατε καὶ ζήσεσθε – τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι – ·

[18] And he said to them on the third day, This do, and ye shall live, for I fear God.

[19] εἰ εἰρηνικοί ἐστε, ἀδελφὸς ὑμῶν εἷς κατασχεθήτω ἐν τῇ φυλακῇ, αὐτοὶ δὲ βαδίσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν

[19] If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased.

[20] καὶ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον ἀγάγετε πρός με, καὶ πιστευθήσονται τὰ ῥήματα ὑμῶν· εἰ δὲ μή, ἀποθανεῖσθε. ἐποίησαν δὲ οὕτως. –

[20] And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so.

[21] καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Ναί· ἐν ἁμαρτίᾳ γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερείδομεν τὴν θλῖψιν τῆς ψυχῆς αὐτοῦ, ὅτε κατεδέετο ἡμῶν, καὶ οὐκ εἰσηκούσαμεν αὐτοῦ· ἕνεκεν τούτου ἐπῆλθεν ἐφ’ ἡμᾶς ἡ θλῖψις αὕτη.

[21] And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us.

[22] ἀποκριθεὶς δὲ Ρουβην εἶπεν αὐτοῖς Οὐκ ἐλάλησα ὑμῖν λέγων Μὴ ἀδικήσητε τὸ παιδάριον; καὶ οὐκ εἰσηκούσατέ μου· καὶ ἰδοὺ τὸ αἷμα αὐτοῦ ἐκζητεῖται.

[22] And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and, behold, his blood is required.

[23] αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει Ιωσηφ· ὁ γὰρ ἑρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν.

[23] But they knew not that Joseph understood them; for there was an interpreter between them.

[24] ἀποστραφεὶς δὲ ἀπ᾽ αὐτῶν ἔκλαυσεν Ιωσηφ. – καὶ πάλιν προσῆλθεν πρὸς αὐτοὺς καὶ εἶπεν αὐτοῖς καὶ ἔλαβεν τὸν Συμεων ἀπ᾽ αὐτῶν καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν.

[24] And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

[25] ἐνετείλατο δὲ Ιωσηφ ἐμπλῆσαι τὰ ἀγγεῖα αὐτῶν σίτου καὶ ἀποδοῦναι τὸ ἀργύριον ἑκάστου εἰς τὸν σάκκον αὐτοῦ καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν. καὶ ἐγενήθη αὐτοῖς οὕτως.

[25] And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them.

[26] καὶ ἐπιθέντες τὸν σῖτον ἐπὶ τοὺς ὄνους αὐτῶν ἀπῆλθον ἐκεῖθεν. –

[26] And having put the corn on the asses, they departed thence.

[27] λύσας δὲ εἷς τὸν μάρσιππον αὐτοῦ δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ, οὗ κατέλυσαν, εἶδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ, καὶ ἦν ἐπάνω τοῦ στόματος τοῦ μαρσίππου·

[27] And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack.

[28] καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ Ἀπεδόθη μοι τὸ ἀργύριον, καὶ ἰδοὺ τοῦτο ἐν τῷ μαρσίππῳ μου. καὶ ἐξέστη ἡ καρδία αὐτῶν, καὶ

ἐταράχθησαν πρὸς ἀλλήλους λέγοντες Τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν;

[28] And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us?

[29] Ἦλθον δὲ πρὸς Ιακωβ τὸν πατέρα αὐτῶν εἰς γῆν Χανααν καὶ ἀπήγγειλαν αὐτῷ πάντα τὰ συμβάντα αὐτοῖς λέγοντες

[29] And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying,

[30] Λελάληκεν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς πρὸς ἡμᾶς σκληρὰ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ὡς κατασκοπεύοντας τὴν γῆν.

[30] The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land.

[31] εἴπαμεν δὲ αὐτῷ Εἰρηνικοί ἐσμεν, οὐκ ἐσμεν κατάσκοποι·

[31] And we said to him, We are men of peace, we are not spies.

[32] δώδεκα ἀδελφοί ἐσμεν, υἱοὶ τοῦ πατρὸς ἡμῶν· ὁ εἷς οὐχ ὑπάρχει, ὁ δὲ μικρότερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον ἐν γῇ Χανααν.

[32] We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan.

[33] εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς Ἐν τούτῳ γνώσομαι ὅτι εἰρηνικοί ἐστε· ἀδελφὸν ἕνα ἄφετε ὧδε μετ᾽ ἐμοῦ, τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας τοῦ οἴκου ὑμῶν λαβόντες ἀπέλθατε

[33] And the man, the lord of the land, said to us, Herein shall I know that ye are peaceable; leave one brother here with me, and having taken the corn ye have purchased for your family, depart.

[34] καὶ ἀγάγετε πρός με τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον, καὶ γνώσομαι ὅτι οὐ κατάσκοποί ἐστε, ἀλλ᾽ ὅτι εἰρηνικοί ἐστε, καὶ τὸν ἀδελφὸν ὑμῶν ἀποδώσω ὑμῖν, καὶ τῇ γῇ ἐμπορεύεσθε.

[34] And bring to me your younger brother; then I shall know that ye are not spies, but that ye are men of peace: and I will restore you your brother, and ye shall trade in the land.

[35] ἐγένετο δὲ ἐν τῷ κατακενοῦν αὐτοὺς τοὺς σάκκους αὐτῶν καὶ ἦν ἑκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτῶν· καὶ εἶδον τοὺς δεσμοὺς τοῦ ἀργυρίου αὐτῶν, αὐτοὶ καὶ ὁ πατὴρ αὐτῶν, καὶ ἐφοβήθησαν.

[35] And it came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid.

[36] εἶπεν δὲ αὐτοῖς Ιακωβ ὁ πατὴρ αὐτῶν Ἐμὲ ἠτεκνώσατε· Ιωσηφ οὐκ ἔστιν, Συμεων οὐκ ἔστιν, καὶ τὸν Βενιαμιν λήμψεσθε· ἐπ' ἐμὲ ἐγένετο πάντα ταῦτα.

[36] And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will ye take Benjamin? all these things have come upon me.

[37] εἶπεν δὲ Ρουβην τῷ πατρὶ αὐτοῦ λέγων Τοὺς δύο υἱούς μου ἀπόκτεινον, ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σέ δὸς αὐτὸν εἰς τὴν χεῖρά μου, κἀγὼ ἀνάξω αὐτὸν πρὸς σέ.

[37] And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to thee; give him into my hand, and I will bring him back to thee.

[38] ὁ δὲ εἶπεν Οὐ καταβήσεται ὁ υἱός μου μεθ' ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν καὶ αὐτὸς μόνος καταλέλειπται· καὶ συμβήσεται αὐτὸν μαλακισθῆναι ἐν τῇ ὁδῷ, ᾗ ἂν πορεύησθε, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου.

[38] But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and *suppose* it shall come to pass that he is afflicted by the way by which ye go, then ye shall bring down my old age with sorrow to Hades.

CHAPTER 43

[1] Ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς.

[1] But the famine prevailed in the land.

[2] ἐγένετο δὲ ἡνίκα συνετέλεσαν καταφαγεῖν τὸν σῖτον, ὃν ἤνεγκαν ἐξ Αἰγύπτου, καὶ εἶπεν αὐτοῖς ὁ πατὴρ αὐτῶν Πάλιν πορευθέντες πρίασθε ἡμῖν μικρὰ βρώματα.

[2] And it came to pass, when they had finished eating the corn which they had brought out of Egypt, that their father said to them, Go again; buy us a little food.

[3] εἶπεν δὲ αὐτῷ Ιουδας λέγων Διαμαρτυρίᾳ διαμεμαρτύρηται ἡμῖν ὁ ἄνθρωπος λέγων Οὐκ ὄψεσθε τὸ πρόσωπόν μου, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ’ ὑμῶν ᾖ.

[3] And Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your younger brother be with you.

[4] εἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, καταβησόμεθα καὶ ἀγοράσωμέν σοι βρώματα·

[4] If, then, thou send our brother with us, we will go down, and buy thee food;

[5] εἰ δὲ μὴ ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ’ ἡμῶν, οὐ πορευσόμεθα· ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν λέγων Οὐκ ὄψεσθέ μου τὸ πρόσωπον, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ’ ὑμῶν ᾖ.

[5] but if thou send not our brother with us, we will not go: for the man spoke to us, saying, Ye shall not see my face, unless your younger brother be with you.

[6] εἶπεν δὲ Ισραηλ Τί ἐκακοποιήσατέ με ἀναγγείλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός;

[6] And Israel said, Why did ye harm me, inasmuch as ye told the man that ye had a brother?

[7] οἱ δὲ εἶπαν Ἐρωτῶν ἐπηρώτησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ἡμῶν λέγων Εἰ ἔτι ὁ πατὴρ ὑμῶν ζῇ; εἰ ἔστιν ὑμῖν ἀδελφός; καὶ ἀπηγγείλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν ταύτην. μὴ ᾔδειμεν εἰ ἐρεῖ ἡμῖν Ἀγάγετε τὸν ἀδελφὸν ὑμῶν;

[7] And they said, The man closely questioned us about our family also, saying, Does your father yet live, and have ye a brother? and we answered him according to this question: did we know that he would say to us, Bring your brother?

[8] εἶπεν δὲ Ιουδας πρὸς Ισραηλ τὸν πατέρα αὐτοῦ Ἀπόστειλον τὸ παιδάριον μετ᾽ ἐμοῦ, καὶ ἀναστάντες πορευσόμεθα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡμεῖς καὶ σὺ καὶ ἡ ἀποσκευὴ ἡμῶν.

[8] And Judas said to his father Israel, Send the boy with me, and we will arise and go, that we may live and not die, both we and thou, and our store.

[9] ἐγὼ δὲ ἐκδέχομαι αὐτόν, ἐκ χειρός μου ζήτησον αὐτόν· ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι πρὸς σὲ πάσας τὰς ἡμέρας.

[9] And I engage for him; at my hand do thou require him; if I bring him not to thee, and place him before thee, I shall be guilty toward thee for ever.

[10] εἰ μὴ γὰρ ἐβραδύναμεν, ἤδη ἂν ὑπεστρέψαμεν δίς.

[10] For if we had not tarried, we should now have returned twice.

[11] εἶπεν δὲ αὐτοῖς Ισραηλ ὁ πατὴρ αὐτῶν Εἰ οὕτως ἐστίν, τοῦτο ποιήσατε· λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα, τῆς ῥητίνης καὶ τοῦ μέλιτος, θυμίαμα καὶ στακτὴν καὶ τερέμινθον καὶ κάρυα.

[11] And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down to the man presents of gum and honey, and frankincense, and stacte, and turpentine, and walnuts.

[12] καὶ τὸ ἀργύριον δισσὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν· τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ᾽ ὑμῶν· μήποτε ἀγνόημά ἐστιν.

[12] And take double money in your hands, and the money that was returned in your sacks, carry back with you, lest peradventure it is a mistake.

[13] καὶ τὸν ἀδελφὸν ὑμῶν λάβετε καὶ ἀναστάντες κατάβητε πρὸς τὸν ἄνθρωπον.

[13] And take your brother; and arise, go down to the man.

[14] ὁ δὲ θεός μου δῴη ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι τὸν ἀδελφὸν ὑμῶν τὸν ἕνα καὶ τὸν Βενιαμιν· ἐγὼ μὲν γάρ, καθὰ ἠτέκνωμαι, ἠτέκνωμαι.

[14] And my God give you favour in the sight of the man, and send away your other brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

[15] Λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον διπλοῦν ἔλαβον ἐν ταῖς χερσὶν αὐτῶν καὶ τὸν Βενιαμιν καὶ ἀναστάντες κατέβησαν εἰς Αἴγυπτον καὶ ἔστησαν ἐναντίον Ιωσηφ.

[15] And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph.

[16] εἶδεν δὲ Ιωσηφ αὐτοὺς καὶ τὸν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ Εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν καὶ σφάξον θύματα καὶ ἑτοίμασον· μετ᾽ ἐμοῦ γὰρ φάγονται οἱ ἄνθρωποι ἄρτους τὴν μεσημβρίαν.

[16] And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon.

[17] ἐποίησεν δὲ ὁ ἄνθρωπος, καθὰ εἶπεν Ιωσηφ, καὶ εἰσήγαγεν τοὺς ἀνθρώπους εἰς τὸν οἶκον Ιωσηφ. –

[17] And the man did as Joseph said; and he brought the men into the house of Joseph.

[18] ἰδόντες δὲ οἱ ἄνθρωποι ὅτι εἰσήχθησαν εἰς τὸν οἶκον Ιωσηφ, εἶπαν Διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχὴν

ἡμεῖς εἰσαγόμεθα τοῦ συκοφαντῆσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν τοῦ λαβεῖν ἡμᾶς εἰς παῖδας καὶ τοὺς ὄνους ἡμῶν.

[18] And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the first; even in order to inform against us, and lay it to our charge; to take us for servants, and our asses.

[19] προσελθόντες δὲ πρὸς τὸν ἄνθρωπον τὸν ἐπὶ τοῦ οἴκου Ιωσηφ ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι τοῦ οἴκου

[19] And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house,

[20] λέγοντες Δεόμεθα, κύριε· κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα·

[20] saying, We pray *thee*, Sir; we came down at first to buy food.

[21] ἐγένετο δὲ ἡνίκα ἤλθομεν εἰς τὸ καταλῦσαι καὶ ἠνοίξαμεν τοὺς μαρσίππους ἡμῶν, καὶ τόδε τὸ ἀργύριον ἑκάστου ἐν τῷ μαρσίππῳ αὐτοῦ· τὸ ἀργύριον ἡμῶν ἐν σταθμῷ ἀπεστρέψαμεν νῦν ἐν ταῖς χερσὶν ἡμῶν

[21] And it came to pass, when we came to unlade, and opened our sacks, *there was* also this money of each in his sack; we have now brought back our money by weight in our hands.

[22] καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ’ ἑαυτῶν ἀγοράσαι βρώματα· οὐκ οἴδαμεν, τίς ἐνέβαλεν τὸ ἀργύριον εἰς τοὺς μαρσίππους ἡμῶν.

[22] And we have brought other money with us to buy food; we know not who put the money into our sacks.

[23] εἶπεν δὲ αὐτοῖς Ἵλεως ὑμῖν, μὴ φοβεῖσθε· ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τῶν πατέρων ὑμῶν ἔδωκεν ὑμῖν θησαυροὺς ἐν τοῖς μαρσίπποις ὑμῶν, τὸ δὲ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω. καὶ ἐξήγαγεν πρὸς αὐτοὺς τὸν Συμεων

[23] And he said to them, *God deal* mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Symeon out to them.

[24] καὶ ἤνεγκεν ὕδωρ νίψαι τοὺς πόδας αὐτῶν καὶ ἔδωκεν χορτάσματα τοῖς ὄνοις αὐτῶν.

[24] And he brought water to wash their feet; and gave provender to their asses.

[25] ἡτοίμασαν δὲ τὰ δῶρα ἕως τοῦ ἐλθεῖν Ιωσηφ μεσημβρίας· ἤκουσαν γὰρ ὅτι ἐκεῖ μέλλει ἀριστᾶν.

[25] And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there.

[26] Εἰσῆλθεν δὲ Ιωσηφ εἰς τὴν οἰκίαν, καὶ προσήνεγκαν αὐτῷ τὰ δῶρα, ἃ εἶχον ἐν ταῖς χερσὶν αὐτῶν, εἰς τὸν οἶκον καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν.

[26] And Joseph entered into the house, and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground.

[27] ἠρώτησεν δὲ αὐτούς Πῶς ἔχετε; καὶ εἶπεν αὐτοῖς Εἰ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτερος, ὃν εἴπατε; ἔτι ζῇ;

[27] And he asked them, How are ye? and he said to them, Is your father, the old man of whom ye spoke, well? Does he yet live?

[28] οἱ δὲ εἶπαν Ὑγιαίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν, ἔτι ζῇ. καὶ εἶπεν Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τῷ θεῷ. καὶ κύψαντες προσεκύνησαν αὐτῷ.

[28] And they said, Thy servant our father is well; he is yet alive. And he said, Blessed be that man by God; — and they bowed, and did him reverence.

[29] ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς Ιωσηφ εἶδεν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν Οὗτος ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, ὃν εἴπατε πρός με ἀγαγεῖν; καὶ εἶπεν Ὁ θεὸς ἐλεήσαι σε, τέκνον.

[29] And Joseph lifted up his eyes, and saw his brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom ye spoke of bringing to me? and he said, God have mercy on thee, my son.

[30] ἐταράχθη δὲ Ιωσηφ – συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ – καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμιεῖον

ἔκλαυσεν ἐκεῖ.

[30] And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there.

[31] καὶ νιψάμενος τὸ πρόσωπον ἐξελθὼν ἐνεκρατεύσατο καὶ εἶπεν Παράθετε ἄρτους.

[31] And he washed his face and came out, and refrained himself, and said, Set on bread.

[32] καὶ παρέθηκαν αὐτῷ μόνῳ καὶ αὐτοῖς καθ' ἑαυτοὺς καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσιν μετ' αὐτοῦ καθ' ἑαυτούς· οὐ γὰρ ἐδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Εβραίων ἄρτους, βδέλυγμα γάρ ἐστιν τοῖς Αἰγυπτίοις.

[32] And they set on *bread* for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians.

[33] ἐκάθισαν δὲ ἐναντίον αὐτοῦ, ὁ πρωτότοκος κατὰ τὰ πρεσβεῖα αὐτοῦ καὶ ὁ νεώτερος κατὰ τὴν νεότητα αὐτοῦ· ἐξίσταντο δὲ οἱ ἄνθρωποι ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ.

[33] And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother.

[34] ἦραν δὲ μερίδας παρ' αὐτοῦ πρὸς αὐτούς· ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμιν παρὰ τὰς μερίδας πάντων πενταπλασίως πρὸς τὰς ἐκείνων. ἔπιον δὲ καὶ ἐμεθύσθησαν μετ' αὐτοῦ.

[34] And they took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of *the others*. And they drank and were filled with drink with him.

CHAPTER 44

[1] Καὶ ἐνετείλατο Ιωσηφ τῷ ὄντι ἐπὶ τῆς οἰκίας αὐτοῦ λέγων Πλήσατε τοὺς μαρσίππους τῶν ἀνθρώπων βρωμάτων, ὅσα ἐὰν δύνωνται ἆραι, καὶ ἐμβάλατε ἑκάστου τὸ ἀργύριον ἐπὶ τοῦ στόματος τοῦ μαρσίππου

[1] And Joseph charged the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put the money of each in the mouth of his sack.

[2] καὶ τὸ κόνδυ μου τὸ ἀργυροῦν ἐμβάλατε εἰς τὸν μάρσιππον τοῦ νεωτέρου καὶ τὴν τιμὴν τοῦ σίτου αὐτοῦ. ἐγενήθη δὲ κατὰ τὸ ῥῆμα Ιωσηφ, καθὼς εἶπεν. –

[2] And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said.

[3] τὸ πρωῒ διέφαυσεν, καὶ οἱ ἄνθρωποι ἀπεστάλησαν, αὐτοὶ καὶ οἱ ὄνοι αὐτῶν.

[3] The morning dawned, and the men were sent away, they and their asses.

[4] ἐξελθόντων δὲ αὐτῶν τὴν πόλιν [οὐκ ἀπέσχον μακράν] καὶ Ιωσηφ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ Ἀναστὰς ἐπιδίωξον ὀπίσω τῶν ἀνθρώπων καὶ καταλήμψῃ αὐτοὺς καὶ ἐρεῖς αὐτοῖς Τί ὅτι ἀνταπεδώκατε πονηρὰ ἀντὶ καλῶν;

[4] And when they had gone out of the city, *and* were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good?

[5] ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν; οὐ τοῦτό ἐστιν, ἐν ᾧ πίνει ὁ κύριός μου; αὐτὸς δὲ οἰωνισμῷ οἰωνίζεται ἐν αὐτῷ. πονηρὰ συντετέλεσθε, ἃ πεποιήκατε.

[5] Why have ye stolen my silver cup? is it not this out of which my lord drinks? and he divines augury with it; ye have accomplished evil in that which ye have done.

[6] εὑρὼν δὲ αὐτοὺς εἶπεν αὐτοῖς κατὰ τὰ ῥήματα ταῦτα.

[6] And he found them, and spoke to them according to these words.

[7] οἱ δὲ εἶπον αὐτῷ Ἵνα τί λαλεῖ ὁ κύριος κατὰ τὰ ῥήματα ταῦτα; μὴ γένοιτο τοῖς παισίν σου ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο.

[7] And they said to him, Why does our lord speak according to these words? far be it from thy servants to do according to this word.

[8] εἰ τὸ μὲν ἀργύριον, ὃ εὕρομεν ἐν τοῖς μαρσίπποις ἡμῶν, ἀπεστρέψαμεν πρὸς σὲ ἐκ γῆς Χαναάν, πῶς ἂν κλέψαιμεν ἐκ τοῦ οἴκου τοῦ κυρίου σου ἀργύριον ἢ χρυσίον;

[8] If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy lord?

[9] παρ᾽ ᾧ ἂν εὑρεθῇ τὸ κόνδυ τῶν παίδων σου, ἀποθνῃσκέτω· καὶ ἡμεῖς δὲ ἐσόμεθα παῖδες τῷ κυρίῳ ἡμῶν.

[9] With whomsoever of thy servants thou shalt find the cup, let him die; and, moreover, we will be servants to our lord.

[10] ὁ δὲ εἶπεν Καὶ νῦν ὡς λέγετε, οὕτως ἔσται· ὁ ἄνθρωπος, παρ᾽ ᾧ ἂν εὑρεθῇ τὸ κόνδυ, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἔσεσθε καθαροί.

[10] And he said, Now then it shall be as ye say; with whomsoever the cup shall be found, he shall be my servant, and ye shall be clear.

[11] καὶ ἔσπευσαν καὶ καθεῖλαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἤνοιξαν ἕκαστος τὸν μάρσιππον αὐτοῦ.

[11] And they hasted, and took down every man his sack on the ground, and they opened every man his sack.

[12] ἠρεύνα δὲ ἀπὸ τοῦ πρεσβυτέρου ἀρξάμενος ἕως ἦλθεν ἐπὶ τὸν νεώτερον, καὶ εὗρεν τὸ κόνδυ ἐν τῷ μαρσίππῳ τῷ Βενιαμιν.

[12] And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin’s sack.

[13] καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν καὶ ἐπέθηκαν ἕκαστος τὸν μάρσιππον αὐτοῦ ἐπὶ τὸν ὄνον αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν πόλιν.

[13] And they rent their garments, and laid each man his sack on his ass, and returned to the city.

[14] Εἰσῆλθεν δὲ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ πρὸς Ιωσηφ ἔτι αὐτοῦ ὄντος ἐκεῖ καὶ ἔπεσον ἐναντίον αὐτοῦ ἐπὶ τὴν γῆν.

[14] And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him.

[15] εἶπεν δὲ αὐτοῖς Ιωσηφ Τί τὸ πρᾶγμα τοῦτο, ὃ ἐποιήσατε; οὐκ οἴδατε ὅτι οἰωνισμῷ οἰωνιεῖται ἄνθρωπος οἷος ἐγώ;

[15] And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine?

[16] εἶπεν δὲ Ιουδας Τί ἀντεροῦμεν τῷ κυρίῳ ἢ τί λαλήσωμεν ἢ τί δικαιωθῶμεν; ὁ δὲ θεὸς εὗρεν τὴν ἀδικίαν τῶν παίδων σου. ἰδού ἐσμεν οἰκέται τῷ κυρίῳ ἡμῶν, καὶ ἡμεῖς καὶ παρ᾽ ᾧ εὑρέθη τὸ κόνδυ.

[16] And Judas said, What shall we answer to our lord, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our lord, both we and he with whom the cup has been found.

[17] εἶπεν δὲ Ιωσηφ Μή μοι γένοιτο ποιῆσαι τὸ ῥῆμα τοῦτο· ὁ ἄνθρωπος, παρ᾽ ᾧ εὑρέθη τὸ κόνδυ, αὐτὸς ἔσται μου παῖς, ὑμεῖς δὲ ἀνάβητε μετὰ σωτηρίας πρὸς τὸν πατέρα ὑμῶν.

[17] And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do ye go up with safety to your father.

[18] Ἐγγίσας δὲ αὐτῷ Ιουδας εἶπεν Δέομαι, κύριε, λαλησάτω ὁ παῖς σου ῥῆμα ἐναντίον σου, καὶ μὴ θυμωθῇς τῷ παιδί σου, ὅτι σὺ εἶ μετὰ Φαραω.

[18] And Judas drew near him, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharao.

[19] κύριε, σὺ ἠρώτησας τοὺς παῖδάς σου λέγων Εἰ ἔχετε πατέρα ἢ ἀδελφόν;

[19] Sir, thou askedst thy servants, saying, Have ye a father or a brother?

[20] καὶ εἴπαμεν τῷ κυρίῳ Ἔστιν ἡμῖν πατὴρ πρεσβύτερος καὶ παιδίον γήρως νεώτερον αὐτῷ, καὶ ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, αὐτὸς δὲ μόνος ὑπελείφθη τῇ μητρὶ αὐτοῦ, ὁ δὲ πατὴρ αὐτὸν ἠγάπησεν.

[20] And we said to *my* lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him.

[21] εἶπας δὲ τοῖς παισίν σου Καταγάγετε αὐτὸν πρός με, καὶ ἐπιμελοῦμαι αὐτοῦ.

[21] And thou saidst to they servants, Bring him down to me, and I will take care of him.

[22] καὶ εἴπαμεν τῷ κυρίῳ Οὐ δυνήσεται τὸ παιδίον καταλιπεῖν τὸν πατέρα· ἐὰν δὲ καταλίπῃ τὸν πατέρα, ἀποθανεῖται.

[22] And we said to *my* lord, The child will not be able to leave his father; but if he should leave his father, he will die.

[23] σὺ δὲ εἶπας τοῖς παισίν σου Ἐὰν μὴ καταβῇ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ’ ὑμῶν, οὐ προσθήσεσθε ἔτι ἰδεῖν τὸ πρόσωπόν μου.

[23] But thou saidst to they servants, Except your younger brother come down with you, ye shall not see my face again.

[24] ἐγένετο δὲ ἡνίκα ἀνέβημεν πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν, ἀπηγγείλαμεν αὐτῷ τὰ ῥήματα τοῦ κυρίου.

[24] And it came to pass, when we went up to thy servant our father, we reported to him the words of our lord.

[25] εἶπεν δὲ ἡμῖν ὁ πατὴρ ἡμῶν Βαδίσατε πάλιν, ἀγοράσατε ἡμῖν μικρὰ βρώματα.

[25] And our father said, Go again, and buy us a little food.

[26] ἡμεῖς δὲ εἴπαμεν Οὐ δυνησόμεθα καταβῆναι· ἀλλ’ εἰ μὲν ὁ ἀδελφὸς ἡμῶν ὁ νεώτερος καταβαίνει μεθ’ ἡμῶν, καταβησόμεθα· οὐ γὰρ δυνησόμεθα ἰδεῖν τὸ πρόσωπον τοῦ ἀνθρώπου, τοῦ ἀδελφοῦ τοῦ νεωτέρου μὴ ὄντος μεθ’ ἡμῶν.

[26] And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man’s face, our younger brother not being with us.

[27] εἶπεν δὲ ὁ παῖς σου ὁ πατὴρ ἡμῶν πρὸς ἡμᾶς Ὑμεῖς γινώσκετε ὅτι δύο ἔτεκέν μοι ἡ γυνή·

[27] And thy servant our father said to us, Ye know that my wife bore me two *sons*;

[28] καὶ ἐξῆλθεν ὁ εἷς ἀπ᾽ ἐμοῦ, καὶ εἴπατε ὅτι θηριόβρωτος γέγονεν, καὶ οὐκ εἶδον αὐτὸν ἔτι καὶ νῦν·

[28] and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now.

[29] ἐὰν οὖν λάβητε καὶ τοῦτον ἐκ προσώπου μου καὶ συμβῇ αὐτῷ μαλακία ἐν τῇ ὁδῷ, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾅδου.

[29] If then ye take this one also from my presence, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave.

[30] νῦν οὖν ἐὰν εἰσπορεύωμαι πρὸς τὸν παῖδά σου πατέρα δὲ ἡμῶν καὶ τὸ παιδάριον μὴ ᾖ μεθ᾽ ἡμῶν – ἡ δὲ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τούτου ψυχῆς – ,

[30] Now then, if I should go in to they servant, and our father, and the boy should not be with us, (and his life depends on this *lad's* life)

[31] καὶ ἔσται ἐν τῷ ἰδεῖν αὐτὸν μὴ ὂν τὸ παιδάριον μεθ᾽ ἡμῶν τελευτήσει, καὶ κατάξουσιν οἱ παῖδές σου τὸ γῆρας τοῦ παιδός σου πατρὸς δὲ ἡμῶν μετ᾽ ὀδύνης εἰς ᾅδου.

[31] — it shall even come to pass, when he sees the boy is not with us, *that* he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave.

[32] ὁ γὰρ παῖς σου ἐκδέδεκται τὸ παιδίον παρὰ τοῦ πατρὸς λέγων Ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σὲ καὶ στήσω αὐτὸν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι πρὸς τὸν πατέρα πάσας τὰς ἡμέρας.

[32] For thy servant has received the boy *in charge* from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever.

[33] νῦν οὖν παραμενῶ σοι παῖς ἀντὶ τοῦ παιδίου, οἰκέτης τοῦ κυρίου· τὸ δὲ παιδίον ἀναβήτω μετὰ τῶν ἀδελφῶν.

[33] Now then I will remain a servant with thee instead of the lad, a domestic of my lord; but let the lad go up with his brethren.

[34] πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν; ἵνα μὴ ἴδω τὰ κακά, ἃ εὑρήσει τὸν πατέρα μου.

[34] For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.

CHAPTER 45

[1] Καὶ οὐκ ἠδύνατο Ιωσηφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ, ἀλλ᾽ εἶπεν Ἐξαποστείλατε πάντας ἀπ᾽ ἐμοῦ. καὶ οὐ παρειστήκει οὐδεὶς ἔτι τῷ Ιωσηφ, ἡνίκα ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ.

[1] And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren.

[2] καὶ ἀφῆκεν φωνὴν μετὰ κλαυθμοῦ· ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραω.

[2] And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharao.

[3] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἐγώ εἰμι Ιωσηφ· ἔτι ὁ πατήρ μου ζῇ; καὶ οὐκ ἐδύναντο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ· ἐταράχθησαν γάρ.

[3] And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled.

[4] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἐγγίσατε πρός με. καὶ ἤγγισαν. καὶ εἶπεν Ἐγώ εἰμι Ιωσηφ ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον.

[4] And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt.

[5] νῦν οὖν μὴ λυπεῖσθε μηδὲ σκληρὸν ὑμῖν φανήτω ὅτι ἀπέδοσθέ με ὧδε· εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν·

[5] Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life.

[6] τοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς, καὶ ἔτι λοιπὰ πέντε ἔτη, ἐν οἷς οὐκ ἔσται ἀροτρίασις οὐδὲ ἄμητος·

[6] For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing.

[7] ἀπέστειλεν γάρ με ὁ θεὸς ἔμπροσθεν ὑμῶν, ὑπολείπεσθαι ὑμῶν κατάλειμμα ἐπὶ τῆς γῆς καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην.

[7] For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.

[8] νῦν οὖν οὐχ ὑμεῖς με ἀπεστάλκατε ὧδε, ἀλλ᾽ ἢ ὁ θεός, καὶ ἐποίησέν με ὡς πατέρα Φαραω καὶ κύριον παντὸς τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης γῆς Αἰγύπτου.

[8] Now then ye did not send me hither, but God; and he hath made me as a father of Pharao, and lord of all his house, and ruler of all the land of Egypt.

[9] σπεύσαντες οὖν ἀνάβητε πρὸς τὸν πατέρα μου καὶ εἴπατε αὐτῷ Τάδε λέγει ὁ υἱός σου Ιωσηφ Ἐποίησέν με ὁ θεὸς κύριον πάσης γῆς Αἰγύπτου· κατάβηθι οὖν πρός με καὶ μὴ μείνῃς·

[9] Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not.

[10] καὶ κατοικήσεις ἐν γῇ Γεσεμ Ἀραβίας καὶ ἔσῃ ἐγγύς μου, σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου, τὰ πρόβατά σου καὶ αἱ βόες σου καὶ ὅσα σοί ἐστιν,

[10] And thou shalt dwell in the land of Gesem of Arabia; and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep and thine oxen, and whatsoever things are thine.

[11] καὶ ἐκθρέψω σε ἐκεῖ – ἔτι γὰρ πέντε ἔτη λιμός – , ἵνα μὴ ἐκτριβῇς, σὺ καὶ οἱ υἱοί σου καὶ πάντα τὰ ὑπάρχοντά σου.

[11] And I will nourish thee there: for the famine is yet for five years; lest thou be consumed, and thy sons, and all thy possessions.

[12] ἰδοὺ οἱ ὀφθαλμοὶ ὑμῶν βλέπουσιν καὶ οἱ ὀφθαλμοὶ Βενιαμιν τοῦ ἀδελφοῦ μου ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς.

[12] Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you.

[13] ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν ἐν Αἰγύπτῳ καὶ ὅσα εἴδετε, καὶ ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε.

[13] Report, therefore, to my father all my glory in Egypt, and all things that ye have seen, and make haste and bring down my father hither.

[14] καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμιν τοῦ ἀδελφοῦ αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτῷ, καὶ Βενιαμιν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ.

[14] And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck.

[15] καὶ καταφιλήσας πάντας τοὺς ἀδελφοὺς αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτοῖς, καὶ μετὰ ταῦτα ἐλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν.

[15] And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.

[16] Καὶ διεβοήθη ἡ φωνὴ εἰς τὸν οἶκον Φαραω λέγοντες Ἥκασιν οἱ ἀδελφοὶ Ιωσηφ. ἐχάρη δὲ Φαραω καὶ ἡ θεραπεία αὐτοῦ.

[16] And the report was carried into the house of Pharao, saying, Joseph's brethren are come; and Pharao was glad, and his household.

[17] εἶπεν δὲ Φαραω πρὸς Ιωσηφ Εἰπὸν τοῖς ἀδελφοῖς σου Τοῦτο ποιήσατε· γεμίσατε τὰ πορεῖα ὑμῶν καὶ ἀπέλθατε εἰς γῆν Χανααν

[17] And Pharao said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Chanaan.

[18] καὶ παραλαβόντες τὸν πατέρα ὑμῶν καὶ τὰ ὑπάρχοντα ὑμῶν ἥκετε πρός με, καὶ δώσω ὑμῖν πάντων τῶν ἀγαθῶν Αἰγύπτου, καὶ φάγεσθε τὸν μυελὸν τῆς γῆς.

[18] And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land.

[19] σὺ δὲ ἔντειλαι ταῦτα, λαβεῖν αὐτοῖς ἁμάξας ἐκ γῆς Αἰγύπτου τοῖς παιδίοις ὑμῶν καὶ ταῖς γυναιξίν, καὶ ἀναλαβόντες τὸν πατέρα ὑμῶν παραγίνεσθε·

[19] And do thou charge them thus; that they should take for them waggons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come.

[20] καὶ μὴ φείσησθε τοῖς ὀφθαλμοῖς τῶν σκευῶν ὑμῶν, τὰ γὰρ πάντα ἀγαθὰ Αἰγύπτου ὑμῖν ἔσται.

[20] And be not sparing in regard to your property, for all the good of Egypt shall be yours.

[21] ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ισραηλ· ἔδωκεν δὲ Ιωσηφ αὐτοῖς ἁμάξας κατὰ τὰ εἰρημένα ὑπὸ Φαραω τοῦ βασιλέως καὶ ἔδωκεν αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν,

[21] And the children of Israel did so; and Joseph gave to them waggons, according to the words spoken by king Pharao; and he gave them provision for the journey.

[22] καὶ πᾶσιν ἔδωκεν δισσὰς στολάς, τῷ δὲ Βενιαμιν ἔδωκεν τριακοσίους χρυσοῦς καὶ πέντε ἐξαλλασσούσας στολάς,

[22] And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment.

[23] καὶ τῷ πατρὶ αὐτοῦ ἀπέστειλεν κατὰ τὰ αὐτὰ καὶ δέκα ὄνους αἴροντας ἀπὸ πάντων τῶν ἀγαθῶν Αἰγύπτου καὶ δέκα ἡμιόνους αἰρούσας ἄρτους τῷ πατρὶ αὐτοῦ εἰς ὁδόν.

[23] And to his father he sent *presents* at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for thy journey.

[24] ἐξαπέστειλεν δὲ τοὺς ἀδελφοὺς αὐτοῦ, καὶ ἐπορεύθησαν· καὶ εἶπεν αὐτοῖς Μὴ ὀργίζεσθε ἐν τῇ ὁδῷ.

[24] And he sent away his brethren, and they went; and he said to them, Be not angry by the way.

[25] Καὶ ἀνέβησαν ἐξ Αἰγύπτου καὶ ἦλθον εἰς γῆν Χανααν πρὸς Ιακωβ τὸν πατέρα αὐτῶν

[25] And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father.

[26] καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι Ὁ υἱός σου Ιωσηφ ζῇ, καὶ αὐτὸς ἄρχει πάσης γῆς Αἰγύπτου. καὶ ἐξέστη ἡ διάνοια Ιακωβ· οὐ γὰρ ἐπίστευσεν αὐτοῖς.

[26] And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.

[27] ἐλάλησαν δὲ αὐτῷ πάντα τὰ ῥηθέντα ὑπὸ Ιωσηφ, ὅσα εἶπεν αὐτοῖς. ἰδὼν δὲ τὰς ἁμάξας, ἃς ἀπέστειλεν Ιωσηφ ὥστε ἀναλαβεῖν αὐτόν, ἀνεζωπύρησεν τὸ πνεῦμα Ιακωβ τοῦ πατρὸς αὐτῶν.

[27] But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived.

[28] εἶπεν δὲ Ισραηλ Μέγα μοί ἐστιν, εἰ ἔτι Ιωσηφ ὁ υἱός μου ζῇ· πορευθεὶς ὄψομαι αὐτὸν πρὸ τοῦ ἀποθανεῖν με.

[28] And Israel said, It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.

CHAPTER 46

[1] Ἀπάρας δὲ Ισραηλ, αὐτὸς καὶ πάντα τὰ αὐτοῦ, ἦλθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου καὶ ἔθυσεν θυσίαν τῷ θεῷ τοῦ πατρὸς αὐτοῦ Ισαακ.

[1] And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac.

[2] εἶπεν δὲ ὁ θεὸς Ισραηλ ἐν ὁράματι τῆς νυκτὸς εἴπας Ιακωβ, Ιακωβ. ὁ δὲ εἶπεν Τί ἐστιν;

[2] And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it?

[3] λέγων Ἐγώ εἰμι ὁ θεὸς τῶν πατέρων σου· μὴ φοβοῦ καταβῆναι εἰς Αἴγυπτον· εἰς γὰρ ἔθνος μέγα ποιήσω σε ἐκεῖ,

[3] And he says to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation.

[4] καὶ ἐγὼ καταβήσομαι μετὰ σοῦ εἰς Αἴγυπτον, καὶ ἐγὼ ἀναβιβάσω σε εἰς τέλος, καὶ Ιωσηφ ἐπιβαλεῖ τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς σου.

[4] And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes.

[5] ἀνέστη δὲ Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου, καὶ ἀνέλαβον οἱ υἱοὶ Ισραηλ τὸν πατέρα αὐτῶν καὶ τὴν ἀποσκευὴν καὶ τὰς γυναῖκας αὐτῶν ἐπὶ τὰς ἁμάξας, ἃς ἀπέστειλεν Ιωσηφ ἆραι αὐτόν,

[5] And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the waggons, which Joseph sent to take them.

[6] καὶ ἀναλαβόντες τὰ ὑπάρχοντα αὐτῶν καὶ πᾶσαν τὴν κτῆσιν, ἣν ἐκτήσαντο ἐν γῇ Χανααν, εἰσῆλθον εἰς Αἴγυπτον, Ιακωβ καὶ πᾶν τὸ σπέρμα αὐτοῦ μετ᾽ αὐτοῦ,

[6] And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him.

[7] υἱοὶ καὶ οἱ υἱοὶ τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ, θυγατέρες καὶ θυγατέρες τῶν υἱῶν αὐτοῦ· καὶ πᾶν τὸ σπέρμα αὐτοῦ ἤγαγεν εἰς Αἴγυπτον.

[7] The sons, and the sons of his sons with him; *his* daughters, and the daughters of his daughters; and he brought all his seed into Egypt.

[8] Ταῦτα δὲ τὰ ὀνόματα τῶν υἱῶν Ισραηλ τῶν εἰσελθόντων εἰς Αἴγυπτον. Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ· πρωτότοκος Ιακωβ Ρουβην.

[8] And these are the names of the sons of Israel that went into Egypt with their father Jacob — Jacob and his sons. The first-born of Jacob, Ruben.

[9] υἱοὶ δὲ Ρουβην· Ενωχ καὶ Φαλλους, Ασρων καὶ Χαρμι.

[9] And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi.

[10] υἱοὶ δὲ Συμεων· Ιεμουηλ καὶ Ιαμιν καὶ Αωδ καὶ Ιαχιν καὶ Σααρ καὶ Σαουλ υἱὸς τῆς Χανανίτιδος.

[10] and the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman.

[11] υἱοὶ δὲ Λευι· Γηρσων, Κααθ καὶ Μεραρι.

[11] And the sons of Levi; Gerson, Cath, and Merari.

[12] υἱοὶ δὲ Ιουδα· Ηρ καὶ Αυναν καὶ Σηλωμ καὶ Φαρες καὶ Ζαρα· ἀπέθανεν δὲ Ηρ καὶ Αυναν ἐν γῇ Χανααν· ἐγένοντο δὲ υἱοὶ Φαρες Ασρων καὶ Ιεμουηλ.

[12] And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan.

[13] υἱοὶ δὲ Ισσαχαρ· Θωλα καὶ Φουα καὶ Ιασουβ καὶ Ζαμβραμ.

[13] And the sons of Phares *were* Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran.

[14] υἱοὶ δὲ Ζαβουλων· Σερεδ καὶ Αλλων καὶ Αλοηλ.

[14] And the sons of Zabulun, Sered, and Allon, and Achoel.

[15] οὗτοι υἱοὶ Λειας, οὓς ἔτεκεν τῷ Ιακωβ ἐν Μεσοποταμίᾳ τῆς Συρίας, καὶ Δινα̈ν τὴν θυγατέρα αὐτοῦ· πᾶσαι αἱ ψυχαί, υἱοὶ καὶ θυγατέρες, τριάκοντα τρεῖς. –

[15] These *are* the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three.

[16] υἱοὶ δὲ Γαδ· Σαφων καὶ Αγγις καὶ Σαυνις καὶ Θασοβαν καὶ Αηδις καὶ Αροηδις καὶ Αροηλις.

[16] And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis.

[17] υἱοὶ δὲ Ασηρ· Ιεμνα καὶ Ιεσουα καὶ Ιεουλ καὶ Βαρια, καὶ Σαρα ἀδελφὴ αὐτῶν. υἱοὶ δὲ Βαρια· Χοβορ καὶ Μελχιηλ.

[17] And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. And the sons of Baria; Chobor, and Melchiil.

[18] οὗτοι υἱοὶ Ζελφας, ἣν ἔδωκεν Λαβαν Λεια τῇ θυγατρὶ αὐτοῦ, ἣ ἔτεκεν τούτους τῷ Ιακωβ, δέκα ἓξ ψυχάς. –

[18] These *are* the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls.

[19] υἱοὶ δὲ Ραχηλ γυναικὸς Ιακωβ· Ιωσηφ καὶ Βενιαμιν.

[19] And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin.

[20] ἐγένοντο δὲ υἱοὶ Ιωσηφ ἐν γῇ Αἰγύπτῳ, οὓς ἔτεκεν αὐτῷ Ασεννεθ θυγάτηρ Πετεφρη ἱερέως Ἡλίου πόλεως, τὸν Μανασση καὶ τὸν Εφραιμ. ἐγένοντο δὲ υἱοὶ Μανασση, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα, τὸν Μαχιρ· Μαχιρ δὲ ἐγέννησεν τὸν Γαλααδ. υἱοὶ δὲ Εφραιμ ἀδελφοῦ Μανασση· Σουταλααμ καὶ Τααμ. υἱοὶ δὲ Σουταλααμ· Εδεμ.

[20] And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, *even* Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, *even* Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom.

[21] υἱοὶ δὲ Βενιαμιν· Βαλα καὶ Χοβωρ καὶ Ασβηλ. ἐγένοντο δὲ υἱοὶ Βαλα· Γηρα καὶ Νοεμαν καὶ Αγχις καὶ Ρως καὶ Μαμφιν καὶ Οφιμιν· Γηρα δὲ ἐγέννησεν τὸν Αραδ.

[21] and the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Mamphim. And Gera begot Arad.

[22] οὗτοι υἱοὶ Ραχηλ, οὓς ἔτεκεν τῷ Ιακωβ· πᾶσαι ψυχαὶ δέκα ὀκτώ. –

[22] These *are* the sons of Rachel, which she bore to Jacob; all the souls eighteen.

[23] υἱοὶ δὲ Δαν· Ασομ.

[23] And the sons of Dan; Asom.

[24] καὶ υἱοὶ Νεφθαλι· Ασιηλ καὶ Γωυνι καὶ Ισσααρ καὶ Συλλημ.

[24] And the sons of Nephthalim; Asiel, and Goni, and Issaar, and Sollem.

[25] οὗτοι υἱοὶ Βαλλας, ἣν ἔδωκεν Λαβαν Ραχηλ τῇ θυγατρὶ αὐτοῦ, ἣ ἔτεκεν τούτους τῷ Ιακωβ· πᾶσαι ψυχαὶ ἑπτά. –

[25] These *are* the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven.

[26] πᾶσαι δὲ ψυχαὶ αἱ εἰσελθοῦσαι μετὰ Ιακωβ εἰς Αἴγυπτον, οἱ ἐξελθόντες ἐκ τῶν μηρῶν αὐτοῦ, χωρὶς τῶν γυναικῶν υἱῶν Ιακωβ, πᾶσαι ψυχαὶ ἑξήκοντα ἕξ.

[26] And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, *even* all the souls were sixty-six.

[27] υἱοὶ δὲ Ιωσηφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ιακωβ αἱ εἰσελθοῦσαι εἰς Αἴγυπτον ἑβδομήκοντα πέντε.

[27] And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

[28] Τὸν δὲ Ιουδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ιωσηφ συναντῆσαι αὐτῷ καθ’ Ἡρώων πόλιν εἰς γῆν Ραμεσση.

[28] And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses.

[29] ζεύξας δὲ Ιωσηφ τὰ ἅρματα αὐτοῦ ἀνέβη εἰς συνάντησιν Ισραηλ τῷ πατρὶ αὐτοῦ καθ’ Ἡρώων πόλιν καὶ ὀφθεὶς αὐτῷ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν κλαυθμῷ πλείονι.

[29] And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with abundant weeping.

[30] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Ἀποθανοῦμαι ἀπὸ τοῦ νῦν, ἐπεὶ ἑώρακα τὸ πρόσωπόν σου· ἔτι γὰρ σὺ ζῇς.

[30] And Israel said to Joseph, After this I will *gladly* die, since I have seen thy face, for thou art yet living.

[31] εἶπεν δὲ Ιωσηφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ Ἀναβὰς ἀπαγγελῶ τῷ Φαραω καὶ ἐρῶ αὐτῷ Οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου, οἳ ἦσαν ἐν γῇ Χανααν, ἥκασιν πρός με·

[31] And Joseph said to his brethren, I will go up and tell Pharao, and will say to him, My brethren, and my father’s house, who were in the land of Chanaan, are come to me.

[32] οἱ δὲ ἄνδρες εἰσὶν ποιμένες – ἄνδρες γὰρ κτηνοτρόφοι ἦσαν – καὶ τὰ κτήνη καὶ τοὺς βόας καὶ πάντα τὰ αὐτῶν ἀγειόχασιν.

[32] And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property.

[33] ἐὰν οὖν καλέσῃ ὑμᾶς Φαραω καὶ εἴπῃ ὑμῖν Τί τὸ ἔργον ὑμῶν ἐστιν;

[33] If then Pharao call you, and say to you, What is you occupation?

[34] ἐρεῖτε Ἄνδρες κτηνοτρόφοι ἐσμὲν οἱ παῖδές σου ἐκ παιδὸς ἕως τοῦ νῦν, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν, ἵνα κατοικήσητε ἐν γῇ Γεσεμ Ἀραβίᾳ· βδέλυγμα γάρ ἐστιν Αἰγυπτίοις πᾶς ποιμὴν προβάτων.

[34] Ye shall say, We thy servants are herdsmen from our youth until now, both we and our fathers: that ye may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

CHAPTER 47

[1] Ἐλθὼν δὲ Ιωσηφ ἀπήγγειλεν τῷ Φαραω λέγων Ὁ πατήρ μου καὶ οἱ ἀδελφοί μου καὶ τὰ κτήνη καὶ οἱ βόες αὐτῶν καὶ πάντα τὰ αὐτῶν ἦλθον ἐκ γῆς Χανααν καὶ ἰδού εἰσιν ἐν γῇ Γεσεμ.

[1] And Joseph came and told Pharao, *saying*, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and behold, they are in the land of Gesem.

[2] ἀπὸ δὲ τῶν ἀδελφῶν αὐτοῦ παρέλαβεν πέντε ἄνδρας καὶ ἔστησεν αὐτοὺς ἐναντίον Φαραω.

[2] And he took of his brethren five men, and set them before Pharao.

[3] καὶ εἶπεν Φαραω τοῖς ἀδελφοῖς Ιωσηφ Τί τὸ ἔργον ὑμῶν; οἱ δὲ εἶπαν τῷ Φαραω Ποιμένες προβάτων οἱ παῖδές σου, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν.

[3] And Pharao said to the brethren of Joseph, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our father.

[4] εἶπαν δὲ τῷ Φαραω Παροικεῖν ἐν τῇ γῇ ἥκαμεν· οὐ γάρ ἐστιν νομὴ τοῖς κτήνεσιν τῶν παίδων σου, ἐνίσχυσεν γὰρ ὁ λιμὸς ἐν γῇ Χανααν· νῦν οὖν κατοικήσομεν οἱ παῖδές σου ἐν γῇ Γεσεμ.

[4] And they said to Pharao, We are come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharao, king of Egypt, heard *of it*.

[5] εἶπεν δὲ Φαραω τῷ Ιωσφη Κατοικείτωσαν ἐν γῇ Γεσεμ· εἰ δὲ ἐπίστῃ ὅτι εἰσὶν ἐν αὐτοῖς ἄνδρες δυνατοί, κατάστησον αὐτοὺς ἄρχοντας τῶν ἐμῶν κτηνῶν. Ἦλθον δὲ εἰς Αἴγυπτον πρὸς Ιωσηφ Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἤκουσεν Φαραω βασιλεὺς Αἰγύπτου. καὶ εἶπεν Φαραω πρὸς Ιωσηφ λέγων Ὁ πατήρ σου καὶ οἱ ἀδελφοί σου ἥκασι πρὸς σέ·

[5] And Pharao spoke to Joseph, saying, Thy father, and thy brethren, are come to thee.

[6] ἰδοὺ ἡ γῆ Αἰγύπτου ἐναντίον σού ἐστιν· ἐν τῇ βελτίστῃ γῇ κατοίκισον τὸν πατέρα σου καὶ τοὺς ἀδελφούς σου.

[6] Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land.

[7] εἰσήγαγεν δὲ Ιωσηφ Ιακωβ τὸν πατέρα αὐτοῦ καὶ ἔστησεν αὐτὸν ἐναντίον Φαραω, καὶ εὐλόγησεν Ιακωβ τὸν Φαραω.

[7] And Joseph brought in Jacob his father, and set him before Pharao; and Jacob blessed Pharao.

[8] εἶπεν δὲ Φαραω τῷ Ιακωβ Πόσα ἔτη ἡμερῶν τῆς ζωῆς σου;

[8] And Pharao said to Jacob, How many are the years of the days of thy life?

[9] καὶ εἶπεν Ιακωβ τῷ Φαραω Αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ἃς παροικῶ, ἑκατὸν τριάκοντα ἔτη· μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου, ἃς ἡμέρας παρῴκησαν.

[9] And Jacob said to Pharao, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned.

[10] καὶ εὐλογήσας Ιακωβ τὸν Φαραω ἐξῆλθεν ἀπ᾽ αὐτοῦ.

[10] And Jacob blessed Pharao, and departed from him.

[11] καὶ κατῴκισεν Ιωσηφ τὸν πατέρα καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ ἔδωκεν αὐτοῖς κατάσχεσιν ἐν γῇ Αἰγύπτου ἐν τῇ βελτίστῃ γῇ ἐν γῇ Ραμεσση, καθὰ προσέταξεν Φαραω.

[11] And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharao commanded.

[12] καὶ ἐσιτομέτρει Ιωσηφ τῷ πατρὶ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ παντὶ τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ σῖτον κατὰ σῶμα.

[12] And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.

[13] Σῖτος δὲ οὐκ ἦν ἐν πάσῃ τῇ γῇ· ἐνίσχυσεν γὰρ ὁ λιμὸς σφόδρα· ἐξέλιπεν δὲ ἡ γῆ Αἰγύπτου καὶ ἡ γῆ Χανααν ἀπὸ τοῦ λιμοῦ.

[13] And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine.

[14] συνήγαγεν δὲ Ιωσηφ πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν γῇ Αἰγύπτου καὶ ἐν γῇ Χανααν τοῦ σίτου, οὗ ἠγόραζον καὶ ἐσιτομέτρει αὐτοῖς, καὶ εἰσήνεγκεν Ιωσηφ πᾶν τὸ ἀργύριον εἰς τὸν οἶκον Φαραω.

[14] And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, *in return for* the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharao.

[15] καὶ ἐξέλιπεν πᾶν τὸ ἀργύριον ἐκ γῆς Αἰγύπτου καὶ ἐκ γῆς Χανααν. ἦλθον δὲ πάντες οἱ Αἰγύπτιοι πρὸς Ιωσηφ λέγοντες Δὸς ἡμῖν ἄρτους, καὶ ἵνα τί ἀποθνῄσκομεν ἐναντίον σου; ἐκλέλοιπεν γὰρ τὸ ἀργύριον ἡμῶν.

[15] And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in thy presence? for our money is spent.

[16] εἶπεν δὲ αὐτοῖς Ιωσηφ Φέρετε τὰ κτήνη ὑμῶν, καὶ δώσω ὑμῖν ἄρτους ἀντὶ τῶν κτηνῶν ὑμῶν, εἰ ἐκλέλοιπεν τὸ ἀργύριον.

[16] And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is spent.

[17] ἤγαγον δὲ τὰ κτήνη πρὸς Ιωσηφ, καὶ ἔδωκεν αὐτοῖς Ιωσηφ ἄρτους ἀντὶ τῶν ἵππων καὶ ἀντὶ τῶν προβάτων καὶ ἀντὶ τῶν βοῶν καὶ ἀντὶ τῶν ὄνων καὶ ἐξέθρεψεν αὐτοὺς ἐν ἄρτοις ἀντὶ πάντων τῶν κτηνῶν αὐτῶν ἐν τῷ ἐνιαυτῷ ἐκείνῳ. –

[17] And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year.

[18] ἐξῆλθεν δὲ τὸ ἔτος ἐκεῖνο, καὶ ἦλθον πρὸς αὐτὸν ἐν τῷ ἔτει τῷ δευτέρῳ καὶ εἶπαν αὐτῷ Μήποτε ἐκτριβῶμεν ἀπὸ τοῦ κυρίου ἡμῶν· εἰ γὰρ ἐκλέλοιπεν τὸ ἀργύριον καὶ τὰ ὑπάρχοντα καὶ τὰ κτήνη πρὸς σὲ τὸν κύριον, καὶ οὐχ ὑπολείπεται ἡμῖν ἐναντίον τοῦ κυρίου ἡμῶν ἀλλ᾽ ἢ τὸ ἴδιον σῶμα καὶ ἡ γῆ ἡμῶν.

[18] And that year passed, and they came to him in the second year, and said to him, Must we then be consumed from before our lord? for if our money has failed, and our possessions, and our cattle, *brought* to thee our lord, and there has not been left to us before our lord more than our own bodies and our land, *we are indeed destitute*.

[19] ἵνα οὖν μὴ ἀποθάνωμεν ἐναντίον σου καὶ ἡ γῆ ἐρημωθῇ, κτῆσαι ἡμᾶς καὶ τὴν γῆν ἡμῶν ἀντὶ ἄρτων, καὶ ἐσόμεθα ἡμεῖς καὶ ἡ γῆ ἡμῶν παῖδες Φαραω· δὸς σπέρμα, ἵνα σπείρωμεν καὶ ζῶμεν καὶ μὴ ἀποθάνωμεν καὶ ἡ γῆ οὐκ ἐρημωθήσεται.

[19] In order, then, that we die not before thee, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharao: give seed that we may sow, and live and not die, so our land shall not be made desolate.

[20] καὶ ἐκτήσατο Ιωσηφ πᾶσαν τὴν γῆν τῶν Αἰγυπτίων τῷ Φαραω· ἀπέδοντο γὰρ οἱ Αἰγύπτιοι τὴν γῆν αὐτῶν τῷ Φαραω, ἐπεκράτησεν γὰρ αὐτῶν ὁ λιμός· καὶ ἐγένετο ἡ γῆ Φαραω,

[20] And Joseph bought all the land of the Egyptians, for Pharao; for the Egyptians sold their land to Pharao; for the famine prevailed against them, and the land became Pharao’s.

[21] καὶ τὸν λαὸν κατεδουλώσατο αὐτῷ εἰς παῖδας ἀπ᾽ ἄκρων ὁρίων Αἰγύπτου ἕως τῶν ἄκρων,

[21] And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other,

[22] χωρὶς τῆς γῆς τῶν ἱερέων μόνον· οὐκ ἐκτήσατο ταύτην Ιωσηφ, ἐν δόσει γὰρ ἔδωκεν δόμα τοῖς ἱερεῦσιν Φαραω, καὶ ἤσθιον τὴν δόσιν, ἣν ἔδωκεν αὐτοῖς Φαραω· διὰ τοῦτο οὐκ ἀπέδοντο τὴν γῆν αὐτῶν.

[22] except only the land of the priests; Joseph bought not this, for Pharao gave a portion in the way of gift to the priests; and they ate their portion which Pharao gave them; therefore they sold not their land.

[23] εἶπεν δὲ Ιωσηφ πᾶσι τοῖς Αἰγυπτίοις Ἰδοὺ κέκτημαι ὑμᾶς καὶ τὴν γῆν ὑμῶν σήμερον τῷ Φαραω· λάβετε ἑαυτοῖς σπέρμα καὶ σπείρατε τὴν γῆν,

[23] And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharao; take seed for you, and sow the land.

[24] καὶ ἔσται τὰ γενήματα αὐτῆς δώσετε τὸ πέμπτον μέρος τῷ Φαραω, τὰ δὲ τέσσαρα μέρη ἔσται ὑμῖν αὐτοῖς εἰς σπέρμα τῇ γῇ καὶ εἰς βρῶσιν ὑμῖν καὶ πᾶσιν τοῖς ἐν τοῖς οἴκοις ὑμῶν.

[24] And there shall be the fruits of it; and ye shall give the fifth part to Pharao, and the four *remaining* parts shall be for yourselves, for seed for the earth, and for food for you, and all that are in your houses.

[25] καὶ εἶπαν Σέσωκας ἡμᾶς, εὕρομεν χάριν ἐναντίον τοῦ κυρίου ἡμῶν καὶ ἐσόμεθα παῖδες Φαραω.

[25] And they said, Thou hast saved us; we have found favour before our lord, and we will be servants to Pharao.

[26] καὶ ἔθετο αὐτοῖς Ιωσηφ εἰς πρόσταγμα ἕως τῆς ἡμέρας ταύτης ἐπὶ γῆν Αἰγύπτου τῷ Φαραω ἀποπεμπτοῦν, χωρὶς τῆς γῆς τῶν ἱερέων μόνον· οὐκ ἦν τῷ Φαραω.

[26] And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharao, on the land of Egypt, except only the land of the priests, that was not Pharao's.

[27] Κατῴκησεν δὲ Ισραηλ ἐν γῇ Αἰγύπτῳ ἐπὶ τῆς γῆς Γεσεμ καὶ ἐκληρονόμησαν ἐπ' αὐτῆς καὶ ηὐξήθησαν καὶ ἐπληθύνθησαν σφόδρα. –

[27] And Israel dwelt in Egypt, in the land of Gesem, and they gained an inheritance upon it; and they increased and multiplied very greatly.

[28] ἐπέζησεν δὲ Ιακωβ ἐν γῇ Αἰγύπτῳ δέκα ἑπτὰ ἔτη· ἐγένοντο δὲ αἱ ἡμέραι Ιακωβ ἐνιαυτῶν τῆς ζωῆς αὐτοῦ ἑκατὸν τεσσαράκοντα ἑπτὰ ἔτη.

[28] And Jacob survived seventeen years in the land of Egypt; and Jacob's days of the years of his life were a hundred and forty-seven years.

[29] ἤγγισαν δὲ αἱ ἡμέραι Ισραηλ τοῦ ἀποθανεῖν, καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ Ιωσηφ καὶ εἶπεν αὐτῷ Εἰ εὕρηκα χάριν ἐναντίον σου, ὑπόθες τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου καὶ ποιήσεις ἐπ' ἐμὲ ἐλεημοσύνην καὶ ἀλήθειαν τοῦ μή με θάψαι ἐν Αἰγύπτῳ,

[29] and the days of Israel drew nigh for him to die: and he called his son Joseph, and said to him, If I have found favour before thee, put thy hand under my thigh, and thou shalt execute mercy and truth toward me, so as not to bury me in Egypt.

[30] ἀλλὰ κοιμηθήσομαι μετὰ τῶν πατέρων μου, καὶ ἀρεῖς με ἐξ Αἰγύπτου καὶ θάψεις με ἐν τῷ τάφῳ αὐτῶν. ὁ δὲ εἶπεν Ἐγὼ ποιήσω κατὰ τὸ ῥῆμά σου.

[30] But I will sleep with my fathers, and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word.

[31] εἶπεν δέ Ὄμοσόν μοι. καὶ ὤμοσεν αὐτῷ. καὶ προσεκύνησεν Ισραηλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

[31] And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff.

CHAPTER 48

[1] Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀπηγγέλη τῷ Ιωσηφ ὅτι Ὁ πατήρ σου ἐνοχλεῖται. καὶ ἀναλαβὼν τοὺς δύο υἱοὺς αὐτοῦ, τὸν Μανασση καὶ τὸν Εφραιμ, ἦλθεν πρὸς Ιακωβ.

[1] And it came to pass after these things, that it was reported to Joseph, Behold, thy father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob.

[2] ἀπηγγέλη δὲ τῷ Ιακωβ λέγοντες Ἰδοὺ ὁ υἱός σου Ιωσηφ ἔρχεται πρὸς σέ. καὶ ἐνισχύσας Ισραηλ ἐκάθισεν ἐπὶ τὴν κλίνην.

[2] And it was reported to Jacob, saying, Behold, thy son Joseph cometh to thee; and Israel having strengthened himself, sat upon the bed.

[3] καὶ εἶπεν Ιακωβ τῷ Ιωσηφ Ὁ θεός μου ὤφθη μοι ἐν Λουζα ἐν γῇ Χανααν καὶ εὐλόγησέν με

[3] And Jacob said to Joseph, My God appeared to me in Luza, in the land of Chanaan, and blessed me,

[4] καὶ εἶπέν μοι Ἰδοὺ ἐγὼ αὐξανῶ σε καὶ πληθυνῶ σε καὶ ποιήσω σε εἰς συναγωγὰς ἐθνῶν καὶ δώσω σοι τὴν γῆν ταύτην καὶ τῷ σπέρματί σου μετὰ σὲ εἰς κατάσχεσιν αἰώνιον.

[4] and said to me, Behold, I will increase thee, and multiply thee, and will make of thee multitudes of nations; and I will give this land to thee, and to thy seed after thee, for an everlasting possession.

[5] νῦν οὖν οἱ δύο υἱοί σου οἱ γενόμενοί σοι ἐν Αἰγύπτῳ πρὸ τοῦ με ἐλθεῖν πρὸς σὲ εἰς Αἴγυπτον ἐμοί εἰσιν, Εφραιμ καὶ Μανασση ὡς Ρουβην καὶ Συμεων ἔσονταί μοι·

[5] Now then thy two sons, who were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine.

[6] τὰ δὲ ἔκγονα, ἃ ἐὰν γεννήσῃς μετὰ ταῦτα, σοὶ ἔσονται, ἐπὶ τῷ ὀνόματι τῶν ἀδελφῶν αὐτῶν κληθήσονται ἐν τοῖς ἐκείνων κλήροις.

[6] And the children which thou shalt beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances.

[7] ἐγὼ δὲ ἡνίκα ἠρχόμην ἐκ Μεσοποταμίας τῆς Συρίας, ἀπέθανεν Ραχηλ ἡ μήτηρ σου ἐν γῇ Χανααν ἐγγίζοντός μου κατὰ τὸν ἱππόδρομον χαβραθα τῆς γῆς τοῦ ἐλθεῖν Εφραθα, καὶ κατώρυξα αὐτὴν ἐν τῇ ὁδῷ τοῦ ἱπποδρόμου [αὕτη ἐστὶν Βαιθλεεμ]. –

[7] And as for me, when I came out of Mesopotamia of Syria, Rachel, thy mother, died in the land of Chanaan, as I drew night to the horse-course of Chabratha of the land *of Chanaan*, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.

[8] ἰδὼν δὲ Ισραηλ τοὺς υἱοὺς Ιωσηφ εἶπεν Τίνες σοι οὗτοι;

[8] And when Israel saw the sons of Joseph, he said, Who are these to thee?

[9] εἶπεν δὲ Ιωσηφ τῷ πατρὶ αὐτοῦ Υἱοί μού εἰσιν, οὓς ἔδωκέν μοι ὁ θεὸς ἐνταῦθα. καὶ εἶπεν Ιακωβ Προσάγαγέ μοι αὐτούς, ἵνα εὐλογήσω αὐτούς.

[9] And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them.

[10] οἱ δὲ ὀφθαλμοὶ Ισραηλ ἐβαρυώπησαν ἀπὸ τοῦ γήρους, καὶ οὐκ ἠδύνατο βλέπειν· καὶ ἤγγισεν αὐτοὺς πρὸς αὐτόν, καὶ ἐφίλησεν αὐτοὺς καὶ περιέλαβεν αὐτούς.

[10] Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them.

[11] καὶ εἶπεν Ισραηλ πρὸς Ιωσηφ Ἰδοὺ τοῦ προσώπου σου οὐκ ἐστερήθην, καὶ ἰδοὺ ἔδειξέν μοι ὁ θεὸς καὶ τὸ σπέρμα σου.

[11] And Israel said to Joseph, Behold, I have not been deprived of *seeing* thy face, and lo! God has showed me thy seed also.

[12] καὶ ἐξήγαγεν Ιωσηφ αὐτοὺς ἀπὸ τῶν γονάτων αὐτοῦ, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τῆς γῆς.

[12] And Joseph brought them out from *between* his knees, and they did reverence to him, with their face to the ground.

[13] λαβὼν δὲ Ιωσηφ τοὺς δύο υἱοὺς αὐτοῦ, τόν τε Εφραιμ ἐν τῇ δεξιᾷ ἐξ ἀριστερῶν δὲ Ισραηλ, τὸν δὲ Μανασση ἐν τῇ ἀριστερᾷ ἐκ δεξιῶν δὲ Ισραηλ, ἤγγισεν αὐτοὺς αὐτῷ.

[13] And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him.

[14] ἐκτείνας δὲ Ισραηλ τὴν χεῖρα τὴν δεξιὰν ἐπέβαλεν ἐπὶ τὴν κεφαλὴν Εφραιμ – οὗτος δὲ ἦν ὁ νεώτερος – καὶ τὴν ἀριστερὰν ἐπὶ τὴν κεφαλὴν Μανασση, ἐναλλὰξ τὰς χεῖρας.

[14] But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, *guiding* his hands crosswise.

[15] καὶ ηὐλόγησεν αὐτοὺς καὶ εἶπεν Ὁ θεός, ᾧ εὐηρέστησαν οἱ πατέρες μου ἐναντίον αὐτοῦ Αβρααμ καὶ Ισαακ, ὁ θεὸς ὁ τρέφων με ἐκ νεότητος ἕως τῆς ἡμέρας ταύτης,

[15] And he blessed them and said, The God in whose sight my fathers were well pleasing, *even* Abraam and Isaac, the God who continues to feed me from my youth until this day;

[16] ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν εὐλογήσαι τὰ παιδία ταῦτα, καὶ ἐπικληθήσεται ἐν αὐτοῖς τὸ ὄνομά μου καὶ τὸ ὄνομα τῶν πατέρων μου Αβρααμ καὶ Ισαακ, καὶ πληθυνθείησαν εἰς πλῆθος πολὺ ἐπὶ τῆς γῆς.

[16] the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth.

[17] ἰδὼν δὲ Ιωσηφ ὅτι ἐπέβαλεν ὁ πατὴρ τὴν δεξιὰν αὐτοῦ ἐπὶ τὴν κεφαλὴν Εφραιμ, βαρὺ αὐτῷ κατεφάνη, καὶ ἀντελάβετο Ιωσηφ τῆς χειρὸς τοῦ πατρὸς αὐτοῦ ἀφελεῖν αὐτὴν ἀπὸ τῆς κεφαλῆς Εφραιμ ἐπὶ τὴν κεφαλὴν Μανασση.

[17] And Joseph having seen that his father put his right hand on the head of Ephraim — it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse.

[18] εἶπεν δὲ Ιωσηφ τῷ πατρὶ αὐτοῦ Οὐχ οὕτως, πάτερ· οὗτος γὰρ ὁ πρωτότοκος· ἐπίθες τὴν δεξιάν σου ἐπὶ τὴν κεφαλὴν αὐτοῦ.

[18] And Joseph said to his father, Not so, father; for this is the first-born; lay thy right-hand upon his head.

[19] καὶ οὐκ ἠθέλησεν, ἀλλὰ εἶπεν Οἶδα, τέκνον, οἶδα· καὶ οὗτος ἔσται εἰς λαόν, καὶ οὗτος ὑψωθήσεται, ἀλλὰ ὁ ἀδελφὸς αὐτοῦ ὁ νεώτερος μείζων αὐτοῦ ἔσται, καὶ τὸ σπέρμα αὐτοῦ ἔσται εἰς πλῆθος ἐθνῶν.

[19] And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations.

[20] καὶ εὐλόγησεν αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Ἐν ὑμῖν εὐλογηθήσεται Ισραηλ λέγοντες Ποιήσαι σε ὁ θεὸς ὡς Εφραιμ καὶ ὡς Μανασση· καὶ ἔθηκεν τὸν Εφραιμ ἔμπροσθεν τοῦ Μανασση. –

[20] And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make thee as Ephraim and Manasse; and he set Ephraim before Manasse.

[21] εἶπεν δὲ Ισραηλ τῷ Ιωσηφ Ἰδοὺ ἐγὼ ἀποθνῄσκω, καὶ ἔσται ὁ θεὸς μεθ’ ὑμῶν καὶ ἀποστρέψει ὑμᾶς εἰς τὴν γῆν τῶν πατέρων ὑμῶν·

[21] And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers.

[22] ἐγὼ δὲ δίδωμί σοι Σικιμα ἐξαίρετον ὑπὲρ τοὺς ἀδελφούς σου, ἣν ἔλαβον ἐκ χειρὸς Αμορραίων ἐν μαχαίρᾳ μου καὶ τόξῳ.

[22] And I give to thee Sicima, a select portion above thy brethren, which I took out of the hand of the Amorites with my sword and bow.

CHAPTER 49

[1] Ἐκάλεσεν δὲ Ιακωβ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν Συνάχθητε, ἵνα ἀναγγείλω ὑμῖν, τί ἀπαντήσει ὑμῖν ἐπ᾽ ἐσχάτων τῶν ἡμερῶν·

[1] And Jacob called his sons, and said to them,

[2] ἀθροίσθητε καὶ ἀκούσατε, υἱοὶ Ιακωβ, ἀκούσατε Ισραηλ τοῦ πατρὸς ὑμῶν.

[2] Assemble yourselves, that I may tell you what shall happen to you in the last days. Gather yourselves together, and hear me, sons of Jacob; hear Israel, hear your father.

[3] Ρουβην, πρωτότοκός μου σύ, ἰσχύς μου καὶ ἀρχὴ τέκνων μου, σκληρὸς φέρεσθαι καὶ σκληρὸς αὐθάδης.

[3] Ruben, thou *art* my first-born, thou my strength, and the first of my children, hard to be endured, *hard and* self-willed.

[4] ἐξύβρισας ὡς ὕδωρ, μὴ ἐκζέσῃς· ἀνέβης γὰρ ἐπὶ τὴν κοίτην τοῦ πατρός σου· τότε ἐμίανας τὴν στρωμνήν, οὗ ἀνέβης.

[4] Thou wast insolent like water, burst not forth with violence, for thou wentest up to the bed of thy father; then thou defiledst the couch, whereupon thou wentest up.

[5] Συμεων καὶ Λευι ἀδελφοί· συνετέλεσαν ἀδικίαν ἐξ αἱρέσεως αὐτῶν.

[5] Symeon and Levi, brethren, accomplished the injustice of their cutting off.

[6] εἰς βουλὴν αὐτῶν μὴ ἔλθοι ἡ ψυχή μου, καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρείσαι τὰ ἥπατά μου, ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον.

[6] Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull.

[7] ἐπικατάρατος ὁ θυμὸς αὐτῶν, ὅτι αὐθάδης, καὶ ἡ μῆνις αὐτῶν, ὅτι ἐσκληρύνθη· διαμεριῶ αὐτοὺς ἐν Ιακωβ καὶ διασπερῶ αὐτοὺς ἐν Ισραηλ.

[7] Cursed be their wrath, for it was willful, and their anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

[8] Ιουδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου· αἱ χεῖρές σου ἐπὶ νώτου τῶν ἐχθρῶν σου· προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρός σου.

[8] Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence.

[9] σκύμνος λέοντος Ιουδα· ἐκ βλαστοῦ, υἱέ μου, ἀνέβης· ἀναπεσὼν ἐκοιμήθης ὡς λέων καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν;

[9] Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up?

[10] οὐκ ἐκλείψει ἄρχων ἐξ Ιουδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἐθνῶν.

[10] A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations.

[11] δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ καὶ τῇ ἕλικι τὸν πῶλον τῆς ὄνου αὐτοῦ· πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ·

[11] Binding his foal to the vine, and the foal of his ass to the branch *of it*, he shall wash his robe in wine, and his garment in the blood of the grape.

[12] χαροποὶ οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ οἴνου, καὶ λευκοὶ οἱ ὀδόντες αὐτοῦ ἢ γάλα.

[12] His eyes shall be more cheering than wine, and his teeth whiter than milk.

[13] Ζαβουλων παράλιος κατοικήσει, καὶ αὐτὸς παρ' ὅρμον πλοίων, καὶ παρατενεῖ ἕως Σιδῶνος.

[13] Zabulon shall dwell on the coast, and he *shall be* by a haven of ships, and shall extend to Sidon.

[14] Ισσαχαρ τὸ καλὸν ἐπεθύμησεν ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων·

[14] Issachar has desired that which is good; resting between the inheritances.

[15] καὶ ἰδὼν τὴν ἀνάπαυσιν ὅτι καλή, καὶ τὴν γῆν ὅτι πίων, ὑπέθηκεν τὸν ὦμον αὐτοῦ εἰς τὸ πονεῖν καὶ ἐγενήθη ἀνὴρ γεωργός.

[15] And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman.

[16] Δαν κρινεῖ τὸν ἑαυτοῦ λαὸν ὡσεὶ καὶ μία φυλὴ ἐν Ισραηλ.

[16] Dan shall judge his people, as one tribe too in Israel.

[17] καὶ γενηθήτω Δαν ὄφις ἐφ' ὁδοῦ ἐγκαθήμενος ἐπὶ τρίβου, δάκνων πτέρναν ἵππου, καὶ πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω.

[17] And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward),

[18] τὴν σωτηρίαν περιμένω κυρίου.

[18] waiting for the salvation of the Lord.

[19] Γαδ, πειρατήριον πειρατεύσει αὐτόν, αὐτὸς δὲ πειρατεύσει αὐτῶν κατὰ πόδας.

[19] Gad, a plundering troop shall plunder him; but he shall plunder him, *pursuing him* closely.

[20] Ασηρ, πίων αὐτοῦ ὁ ἄρτος, καὶ αὐτὸς δώσει τρυφὴν ἄρχουσιν.

[20] Aser, his bread *shall be* fat; and he shall yield dainties to princes.

[21] Νεφθαλι στέλεχος ἀνειμένον, ἐπιδιδοὺς ἐν τῷ γενήματι κάλλος.

[21] Nephthalim is a spreading stem, bestowing beauty on its fruit.

[22] Υἱὸς ηὐξημένος Ιωσηφ, υἱὸς ηὐξημένος ζηλωτός, υἱός μου νεώτατος· πρός με ἀνάστρεψον.

[22] Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me.

[23] εἰς ὃν διαβουλευόμενοι ἐλοιδόρουν, καὶ ἐνεῖχον αὐτῷ κύριοι τοξευμάτων·

[23] Against whom men taking evil counsel reproached *him*, and the archers pressed hard upon him.

[24] καὶ συνετρίβη μετὰ κράτους τὰ τόξα αὐτῶν, καὶ ἐξελύθη τὰ νεῦρα βραχιόνων χειρῶν αὐτῶν διὰ χεῖρα δυνάστου Ιακωβ, ἐκεῖθεν ὁ κατισχύσας Ισραηλ·

[24] But their bow and arrows were mightily consumed, and the sinews of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of thy father;

[25] παρὰ θεοῦ τοῦ πατρός σου, καὶ ἐβοήθησέν σοι ὁ θεὸς ὁ ἐμὸς καὶ εὐλόγησέν σε εὐλογίαν οὐρανοῦ ἄνωθεν καὶ εὐλογίαν γῆς ἐχούσης πάντα· ἕνεκεν εὐλογίας μαστῶν καὶ μήτρας,

[25] and my God helped thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb,

[26] εὐλογίας πατρός σου καὶ μητρός σου· ὑπερίσχυσεν ἐπ᾽ εὐλογίαις ὀρέων μονίμων καὶ ἐπ᾽ εὐλογίαις θινῶν ἀενάων· ἔσονται ἐπὶ κεφαλὴν Ιωσηφ καὶ ἐπὶ κορυφῆς ὧν ἡγήσατο ἀδελφῶν.

[26] the blessings of thy father and thy mother — it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead.

[27] Βενιαμιν λύκος ἅρπαξ· τὸ πρωινὸν ἔδεται ἔτι καὶ εἰς τὸ ἑσπέρας διαδώσει τροφήν.

[27] Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food.

[28] Πάντες οὗτοι υἱοὶ Ιακωβ δώδεκα, καὶ ταῦτα ἐλάλησεν αὐτοῖς ὁ πατὴρ αὐτῶν καὶ εὐλόγησεν αὐτούς, ἕκαστον κατὰ τὴν εὐλογίαν αὐτοῦ εὐλόγησεν αὐτούς.

[28] All these *are* the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing.

[29] καὶ εἶπεν αὐτοῖς Ἐγὼ προστίθεμαι πρὸς τὸν ἐμὸν λαόν· θάψατέ με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ, ὅ ἐστιν ἐν τῷ ἀγρῷ Εφρων τοῦ

Χετταίου,

[29] And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite,

[30] ἐν τῷ σπηλαίῳ τῷ διπλῷ τῷ ἀπέναντι Μαμβρη ἐν τῇ γῇ Χανααν, ὃ ἐκτήσατο Αβρααμ τὸ σπήλαιον παρὰ Εφρων τοῦ Χετταίου ἐν κτήσει μνημείου·

[30] in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre.

[31] ἐκεῖ ἔθαψαν Αβρααμ καὶ Σαρραν τὴν γυναῖκα αὐτοῦ, ἐκεῖ ἔθαψαν Ισαακ καὶ Ρεβεκκαν τὴν γυναῖκα αὐτοῦ, καὶ ἐκεῖ ἔθαψα Λειαν

[31] There they buried Abraam and Sarrha his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea;

[32] ἐν κτήσει τοῦ ἀγροῦ καὶ τοῦ σπηλαίου τοῦ ὄντος ἐν αὐτῷ παρὰ τῶν υἱῶν Χετ.

[32] in the portion of the field, and of the cave that was in it, *purchased* of the sons of Chet.

[33] καὶ κατέπαυσεν Ιακωβ ἐπιτάσσων τοῖς υἱοῖς αὐτοῦ καὶ ἐξάρας τοὺς πόδας αὐτοῦ ἐπὶ τὴν κλίνην ἐξέλιπεν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ.

[33] And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

CHAPTER 50

[1] Καὶ ἐπιπεσὼν Ιωσηφ ἐπὶ τὸ πρόσωπον τοῦ πατρὸς αὐτοῦ ἔκλαυσεν ἐπ᾽ αὐτὸν καὶ ἐφίλησεν αὐτόν.

[1] And Joseph fell upon his father's face, and wept on him, and kissed him.

[2] καὶ προσέταξεν Ιωσηφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ, καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν Ισραηλ.

[2] And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel.

[3] καὶ ἐπλήρωσαν αὐτοῦ τεσσαράκοντα ἡμέρας· οὕτως γὰρ καταριθμοῦνται αἱ ἡμέραι τῆς ταφῆς. καὶ ἐπένθησεν αὐτὸν Αἴγυπτος ἑβδομήκοντα ἡμέρας.

[3] And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days.

[4] Ἐπειδὴ δὲ παρῆλθον αἱ ἡμέραι τοῦ πένθους, ἐλάλησεν Ιωσηφ πρὸς τοὺς δυνάστας Φαραω λέγων Εἰ εὗρον χάριν ἐναντίον ὑμῶν, λαλήσατε περὶ ἐμοῦ εἰς τὰ ὦτα Φαραω λέγοντες

[4] And when the days of mourning were past, Joseph spoke to the princes of Pharao, saying, If I have found favour in your sight, speak concerning me in the ears of Pharao, saying,

[5] Ὁ πατήρ μου ὥρκισέν με λέγων Ἐν τῷ μνημείῳ, ᾧ ὤρυξα ἐμαυτῷ ἐν γῇ Χανααν, ἐκεῖ με θάψεις· νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου καὶ ἐπανελεύσομαι.

[5] My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there thou shalt bury me; now then I will go up and bury my father, and return again.

[6] καὶ εἶπεν Φαραω Ἀνάβηθι, θάψον τὸν πατέρα σου, καθάπερ ὥρκισέν σε.

[6] And Pharao said to Joseph, Go up, bury thy father, as he constrained thee to swear.

[7] καὶ ἀνέβη Ιωσηφ θάψαι τὸν πατέρα αὐτοῦ, καὶ συνανέβησαν μετ᾽ αὐτοῦ πάντες οἱ παῖδες Φαραω καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ καὶ πάντες οἱ πρεσβύτεροι τῆς γῆς Αἰγύπτου

[7] So Joseph went up to bury his father; and all the servants of Pharao went up with him, and the elders of his house, and all the elders of the land of Egypt.

[8] καὶ πᾶσα ἡ πανοικία Ιωσηφ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ, καὶ τὴν συγγένειαν καὶ τὰ πρόβατα καὶ τοὺς βόας ὑπελίποντο ἐν γῇ Γεσεμ.

[8] And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem.

[9] καὶ συνανέβησαν μετ᾽ αὐτοῦ καὶ ἅρματα καὶ ἱππεῖς, καὶ ἐγένετο ἡ παρεμβολὴ μεγάλη σφόδρα.

[9] And there went up with him also chariots and horsemen; and there was a very great company.

[10] καὶ παρεγένοντο ἐφ᾽ ἅλωνα Αταδ, ὅ ἐστιν πέραν τοῦ Ιορδάνου, καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα· καὶ ἐποίησεν τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας.

[10] And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days.

[11] καὶ εἶδον οἱ κάτοικοι τῆς γῆς Χανααν τὸ πένθος ἐν ἅλωνι Αταδ καὶ εἶπαν Πένθος μέγα τοῦτό ἐστιν τοῖς Αἰγυπτίοις· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα αὐτοῦ Πένθος Αἰγύπτου, ὅ ἐστιν πέραν τοῦ Ιορδάνου.

[11] And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan.

[12] καὶ ἐποίησαν αὐτῷ οὕτως οἱ υἱοὶ αὐτοῦ καὶ ἔθαψαν αὐτὸν ἐκεῖ.

[12] And thus his sons did to him.

[13] καὶ ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν Χανααν καὶ ἔθαψαν αὐτὸν εἰς τὸ σπήλαιον τὸ διπλοῦν, ὃ ἐκτήσατο Αβρααμ τὸ σπήλαιον ἐν κτήσει μνημείου παρὰ Εφρων τοῦ Χετταίου κατέναντι Μαμβρη.

[13] So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephrom the Chettite, before Mambre.

[14] καὶ ἀπέστρεψεν Ιωσηφ εἰς Αἴγυπτον, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ συναναβάντες θάψαι τὸν πατέρα αὐτοῦ.

[14] And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

[15] Ἰδόντες δὲ οἱ ἀδελφοὶ Ιωσηφ ὅτι τέθνηκεν ὁ πατὴρ αὐτῶν, εἶπαν Μήποτε μνησικακήσῃ ἡμῖν Ιωσηφ καὶ ἀνταπόδομα ἀνταποδῷ ἡμῖν πάντα τὰ κακά, ἃ ἐνεδειξάμεθα αὐτῷ.

[15] And when the brethren of Joseph saw that their father was dead, they said, *Let us take heed*, lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him.

[16] καὶ παρεγένοντο πρὸς Ιωσηφ λέγοντες Ὁ πατήρ σου ὥρκισεν πρὸ τοῦ τελευτῆσαι αὐτὸν λέγων

[16] And they came to Joseph, and said, Thy father adjured *us* before his death, saying,

[17] Οὕτως εἴπατε Ιωσηφ Ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν, ὅτι πονηρά σοι ἐνεδείξαντο· καὶ νῦν δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ θεοῦ τοῦ πατρός σου. καὶ ἔκλαυσεν Ιωσηφ λαλούντων αὐτῶν πρὸς αὐτόν.

[17] Thus say ye to Joseph, Forgive them their injustice and their sin, forasmuch as they have done thee evil; and now pardon the injustice of the servants of the God of thy father. And Joseph wept while they spoke to him.

[18] καὶ ἐλθόντες πρὸς αὐτὸν εἶπαν Οἵδε ἡμεῖς σοι οἰκέται.

[18] And they came to him and said, We, these *persons*, are thy servants.

[19] καὶ εἶπεν αὐτοῖς Ιωσηφ Μὴ φοβεῖσθε· τοῦ γὰρ θεοῦ εἰμι ἐγώ.

[19] And Joseph said to them, Fear not, for I am God's.

[20] ὑμεῖς ἐβουλεύσασθε κατ' ἐμοῦ εἰς πονηρά, ὁ δὲ θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά, ὅπως ἂν γενηθῇ ὡς σήμερον, ἵνα διατραφῇ λαὸς πολύς.

[20] Ye took counsel against me for evil, but God took counsel for me for good, that *the matter* might be as *it is* to-day, and much people might be fed.

[21] καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε· ἐγὼ διαθρέψω ὑμᾶς καὶ τὰς οἰκίας ὑμῶν. καὶ παρεκάλεσεν αὐτοὺς καὶ ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν.

[21] And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them.

[22] Καὶ κατῴκησεν Ιωσηφ ἐν Αἰγύπτῳ, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ πανοικία τοῦ πατρὸς αὐτοῦ. καὶ ἔζησεν Ιωσηφ ἔτη ἑκατὸν δέκα.

[22] And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years.

[23] καὶ εἶδεν Ιωσηφ Εφραιμ παιδία ἕως τρίτης γενεᾶς, καὶ υἱοὶ Μαχιρ τοῦ υἱοῦ Μανασση ἐτέχθησαν ἐπὶ μηρῶν Ιωσηφ.

[23] And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph.

[24] καὶ εἶπεν Ιωσηφ τοῖς ἀδελφοῖς αὐτοῦ λέγων Ἐγὼ ἀποθνῄσκω· ἐπισκοπῇ δὲ ἐπισκέψεται ὑμᾶς ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν ὤμοσεν ὁ θεὸς τοῖς πατράσιν ἡμῶν Αβρααμ καὶ Ισαακ καὶ Ιακωβ.

[24] And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God sware to our fathers, Abraam, Isaac, and Jacob.

[25] καὶ ὥρκισεν Ιωσηφ τοὺς υἱοὺς Ισραηλ λέγων Ἐν τῇ ἐπισκοπῇ, ᾗ ἐπισκέψεται ὑμᾶς ὁ θεός, καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ' ὑμῶν.

[25] And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then ye shall carry up my bones hence with

you.

[26] καὶ ἐτελεύτησεν Ιωσηφ ἐτῶν ἑκατὸν δέκα· καὶ ἔθαψαν αὐτὸν καὶ ἔθηκαν ἐν τῇ σορῷ ἐν Αἰγύπτῳ.

[26] And Joseph died, aged an hundred and ten years; and they prepared his corpse, and put him in a coffin in Egypt.

Exodus

CHAPTER 1

[1] Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισραηλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ιακωβ τῷ πατρὶ αὐτῶν – ἕκαστος πανοικίᾳ αὐτῶν εἰσήλθοσαν – ·

[1] These are the names of the sons of Israel that came into Egypt together with Jacob their father; they came in each with their whole family.

[2] Ρουβην, Συμεων, Λευι, Ιουδας,

[2] Ruben, Simeon, Levi, Judas,

[3] Ισσαχαρ, Ζαβουλων καὶ Βενιαμιν,

[3] Issachar, Zabulon, Benjamin,

[4] Δαν καὶ Νεφθαλι, Γαδ καὶ Ασηρ.

[4] Dan and Nephthalim, Gad and Aser.

[5] Ιωσηφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ιακωβ πέντε καὶ ἑβδομήκοντα.

[5] But Joseph was in Egypt. And all the souls *born* of Jacob were seventy-five.

[6] ἐτελεύτησεν δὲ Ιωσηφ καὶ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ γενεὰ ἐκείνη.

[6] And Joseph died, and all his brethren, and all that generation.

[7] οἱ δὲ υἱοὶ Ισραηλ ηὐξήθησαν καὶ ἐπληθύνθησαν καὶ χυδαῖοι ἐγένοντο καὶ κατίσχυον σφόδρα σφόδρα, ἐπλήθυνεν δὲ ἡ γῆ αὐτούς.

[7] And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them.

[8] Ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ’ Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ιωσηφ.

[8] And there arose up another king over Egypt, who knew not Joseph.

[9] εἶπεν δὲ τῷ ἔθνει αὐτοῦ Ἰδοὺ τὸ γένος τῶν υἱῶν Ισραηλ μέγα πλῆθος καὶ ἰσχύει ὑπὲρ ἡμᾶς·

[9] And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we:

[10] δεῦτε οὖν κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ καί, ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος, προστεθήσονται καὶ οὗτοι πρὸς τοὺς ὑπεναντίους καὶ ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς.

[10] come then, let us deal craftily with them, lest at any time they be increased, and whensoever war shall happen to us, these also shall be added to our enemies, and having prevailed against us in war, they will depart out of the land.

[11] καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις· καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς τῷ Φαραω, τήν τε Πιθωμ καὶ Ραμεσση καὶ Ων, ἥ ἐστιν Ἡλίου πόλις.

[11] And he set over them task-masters, who should afflict them in their works; and they built strong cities for Pharao, both Pitho, and Ramesses, and On, which is Heliopolis.

[12] καθότι δὲ αὐτοὺς ἐταπείνουν, τοσούτῳ πλείους ἐγίνοντο καὶ ἴσχυον σφόδρα σφόδρα· καὶ ἐβδελύσσοντο οἱ Αἰγύπτιοι ἀπὸ τῶν υἱῶν Ισραηλ.

[12] But as they humbled them, by so much they multiplied, and grew exceedingly strong; and the Egyptians greatly abhorred the children of Israel.

[13] καὶ κατεδυνάστευον οἱ Αἰγύπτιοι τοὺς υἱοὺς Ισραηλ βίᾳ

[13] And the Egyptians tyrannised over the children of Israel by force.

[14] καὶ κατωδύνων αὐτῶν τὴν ζωὴν ἐν τοῖς ἔργοις τοῖς σκληροῖς, τῷ πηλῷ καὶ τῇ πλινθείᾳ καὶ πᾶσι τοῖς ἔργοις τοῖς ἐν τοῖς πεδίοις, κατὰ πάντα τὰ ἔργα, ὧν κατεδουλοῦντο αὐτοὺς μετὰ βίας.

[14] And they embittered their life by hard labours, in the clay and in brick-making, and all the works in the plains, according to all the works, wherein they caused them to serve with violence.

[15] Καὶ εἶπεν ὁ βασιλεὺς τῶν Αἰγυπτίων ταῖς μαίαις τῶν Εβραίων, τῇ μιᾷ αὐτῶν, ᾗ ὄνομα Σεπφωρα, καὶ τὸ ὄνομα τῆς δευτέρας Φουα,

[15] And the king of the Egyptians spoke to the midwives of the Hebrews; the name of the one was, Sepphora; and the name of the second, Phua.

[16] καὶ εἶπεν Ὅταν μαιοῦσθε τὰς Εβραίας καὶ ὦσιν πρὸς τῷ τίκτειν, ἐὰν μὲν ἄρσεν ᾖ, ἀποκτείνατε αὐτό, ἐὰν δὲ θῆλυ, περιποιεῖσθε αὐτό.

[16] And he said, When ye do the office of midwives to the Hebrew women, and they are about to be delivered, if it be a male, kill it; but if a female, save it.

[17] ἐφοβήθησαν δὲ αἱ μαῖαι τὸν θεὸν καὶ οὐκ ἐποίησαν καθότι συνέταξεν αὐταῖς ὁ βασιλεὺς Αἰγύπτου, καὶ ἐζωογόνουν τὰ ἄρσενα.

[17] But the midwives feared God, and did not as the king of Egypt appointed them; and they saved the male children alive.

[18] ἐκάλεσεν δὲ ὁ βασιλεὺς Αἰγύπτου τὰς μαίας καὶ εἶπεν αὐταῖς Τί ὅτι ἐποιήσατε τὸ πρᾶγμα τοῦτο καὶ ἐζωογονεῖτε τὰ ἄρσενα;

[18] And the king of Egypt called the midwives, and said to them, Why is it that ye have done this thing, and saved the male children alive?

[19] εἶπαν δὲ αἱ μαῖαι τῷ Φαραω Οὐχ ὡς γυναῖκες Αἰγύπτου αἱ Εβραῖαι, τίκτουσιν γὰρ πρὶν ἢ εἰσελθεῖν πρὸς αὐτὰς τὰς μαίας· καὶ ἔτικτον.

[19] And the midwives said to Pharao, The Hebrew women are not as the women of Egypt, for they are delivered before the midwives go in to them. So they bore children.

[20] εὖ δὲ ἐποίει ὁ θεὸς ταῖς μαίαις, καὶ ἐπλήθυνεν ὁ λαὸς καὶ ἴσχυεν σφόδρα.

[20] And God did well to the midwives, and the people multiplied, and grew very strong.

[21] ἐπειδὴ ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. –

[21] And as the midwives feared God, they established for themselves families.

[22] συνέταξεν δὲ Φαραω παντὶ τῷ λαῷ αὐτοῦ λέγων Πᾶν ἄρσεν, ὃ ἐὰν τεχθῇ τοῖς Εβραίοις, εἰς τὸν ποταμὸν ῥίψατε· καὶ πᾶν θῆλυ, ζωογονεῖτε αὐτό.

[22] And Pharao charged all his people, saying, Whatever male *child* shall be born to the Hebrews, cast into the river; and every female, save it alive.

CHAPTER 2

[1] Ἦν δέ τις ἐκ τῆς φυλῆς Λευι, ὃς ἔλαβεν τῶν θυγατέρων Λευι καὶ ἔσχεν αὐτήν.

[1] And there was a certain man of the tribe of Levi, who took to wife one of the daughters of Levi.

[2] καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν ἄρσεν· ἰδόντες δὲ αὐτὸ ἀστεῖον ἐσκέπασαν αὐτὸ μῆνας τρεῖς.

[2] And she conceived, and bore a male child; and having seen that he was fair, they hid him three months.

[3] ἐπεὶ δὲ οὐκ ἠδύναντο αὐτὸ ἔτι κρύπτειν, ἔλαβεν αὐτῷ ἡ μήτηρ αὐτοῦ θῖβιν καὶ κατέχρισεν αὐτὴν ἀσφαλτοπίσσῃ καὶ ἐνέβαλεν τὸ παιδίον εἰς αὐτὴν καὶ ἔθηκεν αὐτὴν εἰς τὸ ἕλος παρὰ τὸν ποταμόν.

[3] And when they could no longer hide him, his mother took for him an ark, and besmeared it with bitumen, and cast the child into it, and put it in the ooze by the river.

[4] καὶ κατεσκόπευεν ἡ ἀδελφὴ αὐτοῦ μακρόθεν μαθεῖν, τί τὸ ἀποβησόμενον αὐτῷ.

[4] And his sister was watching from a distance, to learn what would happen to him.

[5] κατέβη δὲ ἡ θυγάτηρ Φαραω λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἄβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμόν· καὶ ἰδοῦσα τὴν θῖβιν ἐν τῷ ἕλει ἀποστείλασα τὴν ἄβραν ἀνείλατο αὐτήν.

[5] And the daughter of Pharao came down to the river to bathe; and her maids walked by the river's side, and having seen the ark in the ooze, she sent her maid, and took it up.

[6] ἀνοίξασα δὲ ὁρᾷ παιδίον κλαῖον ἐν τῇ θίβει, καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραω καὶ ἔφη Ἀπὸ τῶν παιδίων τῶν Εβραίων τοῦτο.

[6] And having opened it, she sees the babe weeping in the ark: and the daughter of Pharao had compassion on it, and said, This *is one* of the Hebrew's children.

[7] καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραω Θέλεις καλέσω σοι γυναῖκα τροφεύουσαν ἐκ τῶν Εβραίων καὶ θηλάσει σοι τὸ παιδίον;

[7] And his sister said to the daughter of Pharao, Wilt thou that I call to thee a nurse of the Hebrews, and shall she suckle the child for thee?

[8] ἡ δὲ εἶπεν αὐτῇ ἡ θυγάτηρ Φαραω Πορεύου. ἐλθοῦσα δὲ ἡ νεᾶνις ἐκάλεσεν τὴν μητέρα τοῦ παιδίου.

[8] And the daughter of Pharao said, Go: and the young woman went, and called the mother of the child.

[9] εἶπεν δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραω Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό, ἐγὼ δὲ δώσω σοι τὸν μισθόν. ἔλαβεν δὲ ἡ γυνὴ τὸ παιδίον καὶ ἐθήλαζεν αὐτό.

[9] And the daughter of Pharao said to her, Take care of this child, and suckled it for me, and I will give thee the wages; and the woman took the child, and suckled it.

[10] ἀδρυνθέντος δὲ τοῦ παιδίου εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραω, καὶ ἐγενήθη αὐτῇ εἰς υἱόν· ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Μωυσῆν λέγουσα Ἐκ τοῦ ὕδατος αὐτὸν ἀνειλόμην.

[10] And when the boy was grown, she brought him to the daughter of Pharao, and he became her son; and she called his name, Moses, saying, I took him out of the water.

[11] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωϋσῆς ἐξήλθεν πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ισραηλ. κατανοήσας δὲ τὸν πόνον αὐτῶν ὁρᾷ ἄνθρωπον Αἰγύπτιον τύπτοντά τινα Εβραῖον τῶν ἑαυτοῦ ἀδελφῶν τῶν υἱῶν Ισραηλ·

[11] And it came to pass in that length of time, that Moses having grown, went out to his brethren the sons of Israel: and having noticed their distress, he sees an Egyptian smiting a certain Hebrew of his brethren the children of Israel.

[12] περιβλεψάμενος δὲ ὧδε καὶ ὧδε οὐχ ὁρᾷ οὐδένα καὶ πατάξας τὸν Αἰγύπτιον ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.

[12] And having looked round this way and that way, he sees no one; and he smote the Egyptian, and hid him in the sand.

[13] ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὁρᾷ δύο ἄνδρας Εβραίους διαπληκτιζομένους καὶ λέγει τῷ ἀδικοῦντι Διὰ τί σὺ τύπτεις τὸν πλησίον;

[13] And having gone out the second day he sees two Hebrew men fighting; and he says to the injurer, Wherefore smitest thou thy neighbour?

[14] ὁ δὲ εἶπεν Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ᾽ ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον; ἐφοβήθη δὲ Μωϋσῆς καὶ εἶπεν Εἰ οὕτως ἐμφανὲς γέγονεν τὸ ῥῆμα τοῦτο;

[14] And he said, Who made thee a ruler and a judge over us? wilt thou slay me as thou yesterday slewest the Egyptian? Then Moses was alarmed, and said, If *it be* thus, this matter has become known.

[15] ἤκουσεν δὲ Φαραω τὸ ῥῆμα τοῦτο καὶ ἐζήτει ἀνελεῖν Μωυσῆν· ἀνεχώρησεν δὲ Μωϋσῆς ἀπὸ προσώπου Φαραω καὶ ᾤκησεν ἐν γῇ Μαδιαμ· ἐλθὼν δὲ εἰς γῆν Μαδιαμ ἐκάθισεν ἐπὶ τοῦ φρέατος.

[15] And Pharao heard this matter, and sought to slay Moses; and Moses departed from the presence of Pharao, and dwelt in the land of Madiam; and having come into the land of Madiam, he sat on the well.

[16] τῷ δὲ ἱερεῖ Μαδιαμ ἦσαν ἑπτὰ θυγατέρες ποιμαίνουσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ιοθορ· παραγενόμεναι δὲ ἤντλουν, ἕως ἔπλησαν τὰς δεξαμενὰς ποτίσαι τὰ πρόβατα τοῦ πατρὸς αὐτῶν Ιοθορ.

[16] And the priest of Madiam had seven daughters, feeding the flock of their father Jothor; and they came and drew water until they filled their pitchers, to water the flock of their father Jothor.

[17] παραγενόμενοι δὲ οἱ ποιμένες ἐξέβαλον αὐτάς· ἀναστὰς δὲ Μωϋσῆς ἐρρύσατο αὐτὰς καὶ ἤντλησεν αὐταῖς καὶ ἐπότισεν τὰ πρόβατα αὐτῶν.

[17] And the shepherds came, and were driving them away; and Moses rose up and rescued them, and drew water for them, and watered their sheep.

[18] παρεγένοντο δὲ πρὸς Ραγουηλ τὸν πατέρα αὐτῶν· ὁ δὲ εἶπεν αὐταῖς Τί ὅτι ἐταχύνατε τοῦ παραγενέσθαι σήμερον;

[18] And they came to Raguel their father; and he said to them, Why have ye come so quickly to-day?

[19] αἱ δὲ εἶπαν Ἄνθρωπος Αἰγύπτιος ἐρρύσατο ἡμᾶς ἀπὸ τῶν ποιμένων καὶ ἤντλησεν ἡμῖν καὶ ἐπότισεν τὰ πρόβατα ἡμῶν.

[19] And they said, An Egyptian delivered us from the shepherds, and drew water for us and watered our sheep.

[20] ὁ δὲ εἶπεν ταῖς θυγατράσιν αὐτοῦ Καὶ ποῦ ἐστι; καὶ ἵνα τί οὕτως καταλελοίπατε τὸν ἄνθρωπον; καλέσατε οὖν αὐτόν, ὅπως φάγῃ ἄρτον.

[20] And he said to his daughters, And where is he? and why have ye left the man? call him therefore, that he may eat bread.

[21] κατῳκίσθη δὲ Μωϋσῆς παρὰ τῷ ἀνθρώπῳ, καὶ ἐξέδοτο Σεπφωραν τὴν θυγατέρα αὐτοῦ Μωυσῇ γυναῖκα.

[21] And Moses was established with the man, and he gave Sepphora his daughter to Moses to wife.

[22] ἐν γαστρὶ δὲ λαβοῦσα ἡ γυνὴ ἔτεκεν υἱόν, καὶ ἐπωνόμασεν Μωϋσῆς τὸ ὄνομα αὐτοῦ Γηρσαμ λέγων ὅτι Πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

[22] And the woman conceived and bore a son, and Moses called his name Gersam, saying, I am a sojourner in a strange land.

[23] Μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. καὶ κατεστέναξαν οἱ υἱοὶ Ισραηλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν, καὶ ἀνέβη ἡ βοὴ αὐτῶν πρὸς τὸν θεὸν ἀπὸ τῶν ἔργων.

[23] And in those days after a length of time, the king of Egypt died; and the children of Israel groaned because of their tasks, and cried, and their cry because of their tasks went up to God.

[24] καὶ εἰσήκουσεν ὁ θεὸς τὸν στεναγμὸν αὐτῶν, καὶ ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ τῆς πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ.

[24] And God heard their groanings, and God remembered his covenant made with Abraam and Isaac and Jacob.

[25] καὶ ἐπεῖδεν ὁ θεὸς τοὺς υἱοὺς Ισραηλ καὶ ἐγνώσθη αὐτοῖς.

[25] And God looked upon the children of Israel, and was made known to them.

CHAPTER 3

[1] Καὶ Μωϋσῆς ἦν ποιμαίνων τὰ πρόβατα Ιοθορ τοῦ γαμβροῦ αὐτοῦ τοῦ ἱερέως Μαδιαμ καὶ ἤγαγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον καὶ ἦλθεν εἰς τὸ ὄρος Χωρηβ.

[1] And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb.

[2] ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐν φλογὶ πυρὸς ἐκ τοῦ βάτου, καὶ ὁρᾷ ὅτι ὁ βάτος καίεται πυρί, ὁ δὲ βάτος οὐ κατεκαίετο.

[2] And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire, — but the bush was not consumed.

[3] εἶπεν δὲ Μωϋσῆς Παρελθὼν ὄψομαι τὸ ὅραμα τὸ μέγα τοῦτο, τί ὅτι οὐ κατακαίεται ὁ βάτος.

[3] And Moses said, I will go near and see this great sight, why the bush is not consumed.

[4] ὡς δὲ εἶδεν κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν κύριος ἐκ τοῦ βάτου λέγων Μωυσῆ, Μωυσῆ. ὁ δὲ εἶπεν Τί ἐστιν;

[4] And when the Lord saw that he drew nigh to see, the Lord called him out of the bush, saying, Moses, Moses; and he said, What is it?

[5] καὶ εἶπεν Μὴ ἐγγίσῃς ὧδε· λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ ἁγία ἐστίν.

[5] And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground.

[6] καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ θεὸς τοῦ πατρός σου, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ. ἀπέστρεψεν δὲ Μωϋσῆς τὸ πρόσωπον αὐτοῦ· εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ.

[6] And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God.

[7] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν· οἶδα γὰρ τὴν ὀδύνην αὐτῶν·

[7] And the Lord said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry *caused* by their task-masters; for I know their affliction.

[8] καὶ κατέβην ἐξελέσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν, εἰς γῆν ῥέουσαν γάλα καὶ μέλι, εἰς τὸν τόπον τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Γεργεσαίων καὶ Ευαίων καὶ Ιεβουσαίων.

[8] And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites.

[9] καὶ νῦν ἰδοὺ κραυγὴ τῶν υἱῶν Ισραηλ ἥκει πρός με, κἀγὼ ἑώρακα τὸν θλιμμόν, ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς.

[9] And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them.

[10] καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραω βασιλέα Αἰγύπτου, καὶ ἐξάξεις τὸν λαόν μου τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου. –

[10] And now come, I will send thee to Pharao king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

[11] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Τίς εἰμι, ὅτι πορεύσομαι πρὸς Φαραω βασιλέα Αἰγύπτου, καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου;

[11] And Moses said to God, Who am I, that I should go to Pharao king of Egypt, and that I should bring out the children of Israel from the land of Egypt?

[12] εἶπεν δὲ ὁ θεὸς Μωυσεῖ λέγων ὅτι Ἔσομαι μετὰ σοῦ, καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἐγώ σε ἐξαποστέλλω· ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ.

[12] And God spoke to Moses, saying, I will be with thee, and this shall be the sign to thee that I shall send thee forth, — when thou bringest out my people out of Egypt, then ye shall serve God in this mountain.

[13] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Ἰδοὺ ἐγὼ ἐλεύσομαι πρὸς τοὺς υἱοὺς Ισραηλ καὶ ἐρῶ πρὸς αὐτούς Ὁ θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέν με πρὸς ὑμᾶς, ἐρωτήσουσίν με Τί ὄνομα αὐτῷ; τί ἐρῶ πρὸς αὐτούς;

[13] And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them?

[14] καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν Ἐγώ εἰμι ὁ ὤν· καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.

[14] And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you.

[15] καὶ εἶπεν ὁ θεὸς πάλιν πρὸς Μωυσῆν Οὕτως ἐρεῖς τοῖς υἱοῖς Ισραηλ Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ, ἀπέσταλκέν με πρὸς ὑμᾶς· τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον γενεῶν γενεαῖς.

[15] And God said again to Moses, Thus shalt thou say to the sons of Israel, The Lord God of our fathers, the God of Abraam, and God of Isaac, and God of Jacob, has sent me to you: this is my name for ever, and my memorial to generations of generations.

[16] ἐλθὼν οὖν συνάγαγε τὴν γερουσίαν τῶν υἱῶν Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὤπταί μοι, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ, λέγων Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς καὶ ὅσα συμβέβηκεν ὑμῖν ἐν Αἰγύπτῳ,

[16] Go then and gather the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraam, and God of Isaac, and God of Jacob, saying, I have surely looked upon you, and upon all the things which have happened to you in Egypt.

[17] καὶ εἶπον Ἀναβιβάσω ὑμᾶς ἐκ τῆς κακώσεως τῶν Αἰγυπτίων εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ

Γεργεσαίων καὶ Ευαίων καὶ Ιεβουσαίων, εἰς γῆν ῥέουσαν γάλα καὶ μέλι.

[17] And he said, I will bring you up out of the affliction of the Egyptians to the land of the Chananites and the Chettites, and Amorites and Pherezites, and Gergesites, and Evites, and Jebusites, to a land flowing with milk and honey.

[18] καὶ εἰσακούσονταί σου τῆς φωνῆς· καὶ εἰσελεύσῃ σὺ καὶ ἡ γερουσία Ισραηλ πρὸς Φαραω βασιλέα Αἰγύπτου καὶ ἐρεῖς πρὸς αὐτόν Ὁ θεὸς τῶν Εβραίων προσκέκληται ἡμᾶς· πορευσώμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ἵνα θύσωμεν τῷ θεῷ ἡμῶν.

[18] And they shall hearken to thy voice, and thou and the elders of Israel shall go in to Pharao king of Egypt, and thou shalt say to him, The God of the Hebrews has called us; we will go then a journey of three days into the wilderness, that we may sacrifice to our God.

[19] ἐγὼ δὲ οἶδα ὅτι οὐ προήσεται ὑμᾶς Φαραω βασιλεὺς Αἰγύπτου πορευθῆναι, ἐὰν μὴ μετὰ χειρὸς κραταιᾶς.

[19] But I know that Pharao king of Egypt will not let you go, save with a mighty hand;

[20] καὶ ἐκτείνας τὴν χεῖρα πατάξω τοὺς Αἰγυπτίους ἐν πᾶσι τοῖς θαυμασίοις μου, οἷς ποιήσω ἐν αὐτοῖς, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς.

[20] and I will stretch out my hand, and smite the Egyptians with all my wonders, which I shall work among them, and after that he will send you forth.

[21] καὶ δώσω χάριν τῷ λαῷ τούτῳ ἐναντίον τῶν Αἰγυπτίων· ὅταν δὲ ἀποτρέχητε, οὐκ ἀπελεύσεσθε κενοί·

[21] And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty.

[22] αἰτήσει γυνὴ παρὰ γείτονος καὶ συσκήνου αὐτῆς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν, καὶ ἐπιθήσετε ἐπὶ τοὺς υἱοὺς ὑμῶν καὶ ἐπὶ τὰς θυγατέρας ὑμῶν καὶ σκυλεύσετε τοὺς Αἰγυπτίους. –

[22] But *every* woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters, — and spoil ye the Egyptians.

CHAPTER 4

[1] ἀπεκρίθη δὲ Μωϋσῆς καὶ εἶπεν Ἐὰν οὖν μὴ πιστεύσωσίν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου, ἐροῦσιν γὰρ ὅτι Οὐκ ὤπταί σοι ὁ θεός, τί ἐρῶ πρὸς αὐτούς;

[1] And Moses answered and said, If they believe me not, and do not hearken to my voice (for they will say, God has not appeared to thee), what shall I say to them?

[2] εἶπεν δὲ αὐτῷ κύριος Τί τοῦτό ἐστιν τὸ ἐν τῇ χειρί σου; ὁ δὲ εἶπεν Ῥάβδος.

[2] And the Lord said to him, What is this thing that is in thine hand? and he said, A rod.

[3] καὶ εἶπεν Ῥῖψον αὐτὴν ἐπὶ τὴν γῆν. καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ ἐγένετο ὄφις· καὶ ἔφυγεν Μωϋσῆς ἀπ᾽ αὐτοῦ.

[3] And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent, and Moses fled from it.

[4] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα καὶ ἐπιλαβοῦ τῆς κέρκου· ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς κέρκου, καὶ ἐγένετο ῥάβδος ἐν τῇ χειρὶ αὐτοῦ·

[4] And the Lord said to Moses, Stretch forth thine hand, and take hold of its tail: so he stretched forth his hand and took hold of the tail,

[5] ἵνα πιστεύσωσίν σοι ὅτι ὤπταί σοι κύριος ὁ θεὸς τῶν πατέρων αὐτῶν, θεὸς Αβρααμ καὶ θεὸς Ισαακ καὶ θεὸς Ιακωβ.

[5] and it became a rod in his hand, — that they may believe thee, that the God of thy fathers has appeared to thee, the God of Abraam, and God of Isaac, and God of Jacob.

[6] εἶπεν δὲ αὐτῷ κύριος πάλιν Εἰσένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου. καὶ εἰσήνεγκεν τὴν χεῖρα αὐτοῦ εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν τὴν χεῖρα αὐτοῦ ἐκ τοῦ κόλπου αὐτοῦ, καὶ ἐγενήθη ἡ χεὶρ αὐτοῦ ὡσεὶ χιών.

[6] And the Lord said again to him, Put thine hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and

his hand became as snow.

[7] καὶ εἶπεν Πάλιν εἰσένεγκε τὴν χεῖρά σου εἰς τὸν κόλπον σου. καὶ εἰσήνεγκεν τὴν χεῖρα εἰς τὸν κόλπον αὐτοῦ· καὶ ἐξήνεγκεν αὐτὴν ἐκ τοῦ κόλπου αὐτοῦ, καὶ πάλιν ἀπεκατέστη εἰς τὴν χρόαν τῆς σαρκὸς αὐτοῦ.

[7] And he said again, Put thy hand into thy bosom; and he put his hand into his bosom, and brought his hand out of his bosom, and it was again restored to the complexion of his *other* flesh.

[8] ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ εἰσακούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου, πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου.

[8] And if they will not believe thee, nor hearken to the voice of the first sign, they will believe thee *because* of the voice of the second sign.

[9] καὶ ἔσται ἐὰν μὴ πιστεύσωσίν σοι τοῖς δυσὶ σημείοις τούτοις μηδὲ εἰσακούσωσιν τῆς φωνῆς σου, λήμψῃ ἀπὸ τοῦ ὕδατος τοῦ ποταμοῦ καὶ ἐκχεεῖς ἐπὶ τὸ ξηρόν, καὶ ἔσται τὸ ὕδωρ, ὃ ἐὰν λάβῃς ἀπὸ τοῦ ποταμοῦ, αἷμα ἐπὶ τοῦ ξηροῦ. –

[9] And it shall come to pass if they will not believe thee for these two signs, and will not hearken to thy voice, that thou shalt take of the water of the river and pour it upon the dry land, and the water which thou shalt take from the river shall be blood upon the dry land.

[10] εἶπεν δὲ Μωϋσῆς πρὸς κύριον Δέομαι, κύριε, οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς οὐδὲ πρὸ τῆς τρίτης ἡμέρας οὐδὲ ἀφ’ οὗ ἤρξω λαλεῖν τῷ θεράποντί σου· ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι.

[10] And Moses said to the Lord, I pray, Lord, I have not been sufficient in former times, neither from the time that thou hast begun to speak to thy servant: I am weak in speech, and slow-tongued.

[11] εἶπεν δὲ κύριος πρὸς Μωυσῆν Τίς ἔδωκεν στόμα ἀνθρώπῳ, καὶ τίς ἐποίησεν δύσκωφον καὶ κωφόν, βλέποντα καὶ τυφλόν; οὐκ ἐγὼ ὁ θεός;

[11] And the Lord said to Moses, Who has given a mouth to man, and who has made the very hard of hearing, and the deaf, the seeing and the blind? have not I, God?

[12] καὶ νῦν πορεύου, καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ συμβιβάσω σε ὃ μέλλεις λαλῆσαι.

[12] And now go and I will open thy mouth, and will instruct thee in what thou shalt say.

[13] καὶ εἶπεν Μωϋσῆς Δέομαι, κύριε, προχείρισαι δυνάμενον ἄλλον, ὃν ἀποστελεῖς.

[13] And Moses said, I pray thee, Lord, appoint another able *person* whom thou shalt send.

[14] καὶ θυμωθεὶς ὀργῇ κύριος ἐπὶ Μωυσῆν εἶπεν Οὐκ ἰδοὺ Ααρων ὁ ἀδελφός σου ὁ Λευίτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι καὶ ἰδών σε χαρήσεται ἐν ἑαυτῷ.

[14] And the Lord was greatly angered against Moses, and said, Lo! is not Aaron the Levite thy brother? I know that he will surely speak to thee; and, behold, he will come forth to meet thee, and beholding thee he will rejoice within himself.

[15] καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά μου εἰς τὸ στόμα αὐτοῦ· καὶ ἐγὼ ἀνοίξω τὸ στόμα σου καὶ τὸ στόμα αὐτοῦ καὶ συμβιβάσω ὑμᾶς ἃ ποιήσετε.

[15] And thou shalt speak to him; and thou shalt put my words into his mouth, and I will open thy mouth and his mouth, and I will instruct you in what ye shall do.

[16] καὶ αὐτός σοι προσλαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα, σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν θεόν.

[16] And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to God.

[17] καὶ τὴν ῥάβδον ταύτην τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρί σου, ἐν ᾗ ποιήσεις ἐν αὐτῇ τὰ σημεῖα.

[17] And this rod that was turned into a serpent thou shalt take in thine hand, wherewith thou shalt work miracles.

[18] Ἐπορεύθη δὲ Μωϋσῆς καὶ ἀπέστρεψεν πρὸς Ιοθορ τὸν γαμβρὸν αὐτοῦ καὶ λέγει Πορεύσομαι καὶ ἀποστρέψω πρὸς τοὺς ἀδελφούς μου τοὺς ἐν Αἰγύπτῳ καὶ ὄψομαι εἰ ἔτι ζῶσιν. καὶ εἶπεν Ιοθορ Μωυσῇ Βάδιζε ὑγιαίνων.

[18] And Moses went and returned to Jothor his father-in-law, and says, I will go and return to my brethren in Egypt, and will see if they are yet living. And Jothor said to Moses, Go in health. And in those days after some time, the king of Egypt died.

[19] μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου. εἶπεν δὲ κύριος πρὸς Μωυσῆν ἐν Μαδιαμ Βάδιζε ἄπελθε εἰς Αἴγυπτον· τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν.

[19] And the Lord said to Moses in Madiam, Go, depart into Egypt, for all that sought thy life are dead.

[20] ἀναλαβὼν δὲ Μωϋσῆς τὴν γυναῖκα καὶ τὰ παιδία ἀνεβίβασεν αὐτὰ ἐπὶ τὰ ὑποζύγια καὶ ἐπέστρεψεν εἰς Αἴγυπτον· ἔλαβεν δὲ Μωϋσῆς τὴν ῥάβδον τὴν παρὰ τοῦ θεοῦ ἐν τῇ χειρὶ αὐτοῦ.

[20] And Moses took his wife and his children, and mounted them on the beasts, and returned to Egypt; and Moses took the rod *which he had* from God in his hand.

[21] εἶπεν δὲ κύριος πρὸς Μωυσῆν Πορευομένου σου καὶ ἀποστρέφοντος εἰς Αἴγυπτον ὅρα πάντα τὰ τέρατα, ἃ ἔδωκα ἐν ταῖς χερσίν σου, ποιήσεις αὐτὰ ἐναντίον Φαραω· ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ, καὶ οὐ μὴ ἐξαποστείλῃ τὸν λαόν.

[21] And the Lord said to Moses, When thou goest and returnest to Egypt, see — all the miracles I have charged thee with, thou shalt work before Pharao: and I will harden his heart, and he shall certainly not send away the people.

[22] σὺ δὲ ἐρεῖς τῷ Φαραω Τάδε λέγει κύριος Υἱὸς πρωτότοκός μου Ισραηλ·

[22] And thou shalt say to Pharao, These things saith the Lord, Israel *is* my first-born.

[23] εἶπα δέ σοι Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ· εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι αὐτούς, ὅρα οὖν ἐγὼ ἀποκτενῶ τὸν υἱόν σου τὸν πρωτότοκον.

[23] And I said to thee, Send away my people, that they may serve me: now if thou wilt not send them away, see, I will slay thy fir-born son.

[24] Ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήντησεν αὐτῷ ἄγγελος κυρίου καὶ ἐζήτει αὐτὸν ἀποκτεῖναι.

[24] And it came to pass *that* the angel of the Lord met him by the way in the inn, and sought to slay him.

[25] καὶ λαβοῦσα Σεπφωρα ψῆφον περιέτεμεν τὴν ἀκροβυστίαν τοῦ υἱοῦ αὐτῆς καὶ προσέπεσεν πρὸς τοὺς πόδας καὶ εἶπεν Ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

[25] and Sepphora having taken a stone cut off the foreskin of her son, and fell at his feet and said, The blood of the circumcision of my son is staunched:

[26] καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ, διότι εἶπεν Ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου.

[26] and he departed from him, because she said, The blood of the circumcision of my son is staunched.

[27] Εἶπεν δὲ κύριος πρὸς Ααρων Πορεύθητι εἰς συνάντησιν Μωυσεῖ εἰς τὴν ἔρημον· καὶ ἐπορεύθη καὶ συνήντησεν αὐτῷ ἐν τῷ ὄρει τοῦ θεοῦ, καὶ κατεφίλησαν ἀλλήλους.

[27] And the Lord said to Aaron, Go into the wilderness to meet Moses; and he went and met him in the mount of God, and they kissed each other.

[28] καὶ ἀνήγγειλεν Μωϋσῆς τῷ Ααρων πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλεν, καὶ πάντα τὰ σημεῖα, ἃ ἐνετείλατο αὐτῷ.

[28] And Moses reported to Aaron all the words of the Lord, which he sent, and all the things which he charged him.

[29] ἐπορεύθη δὲ Μωϋσῆς καὶ Ααρων καὶ συνήγαγον τὴν γερουσίαν τῶν υἱῶν Ισραηλ.

[29] And Moses and Aaron went and gathered the elders of the children of Israel.

[30] καὶ ἐλάλησεν Ααρων πάντα τὰ ῥήματα ταῦτα, ἃ ἐλάλησεν ὁ θεὸς πρὸς Μωυσῆν, καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ.

[30] And Aaron spoke all these words, which God spoke to Moses, and wrought the miracles before the people.

[31] καὶ ἐπίστευσεν ὁ λαὸς καὶ ἐχάρη, ὅτι ἐπεσκέψατο ὁ θεὸς τοὺς υἱοὺς Ισραηλ, καὶ ὅτι εἶδεν αὐτῶν τὴν θλῖψιν· κύψας δὲ ὁ λαὸς προσεκύνησεν.

[31] and the people believed and rejoiced, because God visited the children of Israel, and because he saw their affliction: and the people bowed and worshipped.

CHAPTER 5

[1] Καὶ μετὰ ταῦτα εἰσῆλθεν Μωϋσῆς καὶ Ααρων πρὸς Φαραω καὶ εἶπαν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι ἑορτάσωσιν ἐν τῇ ἐρήμῳ.

[1] And after this went in Moses and Aaron to Pharao, and they said to him, These things says the Lord God of Israel, Send my people away, that they may keep a feast to me in the wilderness.

[2] καὶ εἶπεν Φαραω Τίς ἐστιν οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ; οὐκ οἶδα τὸν κύριον καὶ τὸν Ισραηλ οὐκ ἐξαποστέλλω.

[2] And Pharao said, Who is he that I should hearken to his voice, so that I should send away the children of Israel? I do not know the Lord, and I will not let Israel go.

[3] καὶ λέγουσιν αὐτῷ Ὁ θεὸς τῶν Εβραίων προσκέκληται ἡμᾶς· πορευσόμεθα οὖν ὁδὸν τριῶν ἡμερῶν εἰς τὴν ἔρημον, ὅπως θύσωμεν τῷ θεῷ ἡμῶν, μήποτε συναντήσῃ ἡμῖν θάνατος ἢ φόνος.

[3] And they say to him, The God of the Hebrews has called us to him: we will go therefore a three days' journey into the wilderness, that we may sacrifice to the Lord our God, lest at any time death or slaughter happen to us.

[4] καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Αἰγύπτου Ἵνα τί, Μωυσῆ καὶ Ααρων, διαστρέφετε τὸν λαόν μου ἀπὸ τῶν ἔργων; ἀπέλθατε ἕκαστος ὑμῶν πρὸς τὰ ἔργα αὐτοῦ.

[4] And the king of Egypt said to them, Why do ye, Moses and Aaron, turn the people from their works? depart each of you to your works.

[5] καὶ εἶπεν Φαραω Ἰδοὺ νῦν πολυπληθεῖ ὁ λαός· μὴ οὖν καταπαύσωμεν αὐτοὺς ἀπὸ τῶν ἔργων.

[5] And Pharao said, Behold now, the people is very numerous; let us not then give them rest from their work.

[6] συνέταξεν δὲ Φαραω τοῖς ἐργοδιώκταις τοῦ λαοῦ καὶ τοῖς γραμματεῦσιν λέγων

[6] And Pharao gave orders to the task-masters of the people and the accountants, saying,

[7] Οὐκέτι προστεθήσεται διδόναι ἄχυρον τῷ λαῷ εἰς τὴν πλινθουργίαν καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν· αὐτοὶ πορευέσθωσαν καὶ συναγαγέτωσαν ἑαυτοῖς ἄχυρα.

[7] Ye shall no longer give straw to the people for brick-making as yesterday and the third day; but let them go themselves, and collect straw for themselves.

[8] καὶ τὴν σύνταξιν τῆς πλινθείας, ἧς αὐτοὶ ποιοῦσιν καθ' ἑκάστην ἡμέραν, ἐπιβαλεῖς αὐτοῖς, οὐκ ἀφελεῖς οὐδέν· σχολάζουσιν γάρ· διὰ τοῦτο κεκράγασιν λέγοντες Πορευθῶμεν καὶ θύσωμεν τῷ θεῷ ἡμῶν.

[8] And thou shalt impose on them daily the rate of brick-making which they perform: thou shalt not abate anything, for they are idle; therefore have they cried, saying, Let us arise and do sacrifice to our God.

[9] βαρυνέσθω τὰ ἔργα τῶν ἀνθρώπων τούτων, καὶ μεριμνάτωσαν ταῦτα καὶ μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς.

[9] Let the works of these men be made grievous, and let them care for these things, and not care for vain words.

[10] κατέσπευδον δὲ αὐτοὺς οἱ ἐργοδιῶκται καὶ οἱ γραμματεῖς καὶ ἔλεγον πρὸς τὸν λαὸν λέγοντες Τάδε λέγει Φαραω Οὐκέτι δίδωμι ὑμῖν ἄχυρα·

[10] And the taskmasters and the accountants hastened them, and they spoke to the people, saying, thus says Pharao, I *will* give you straw no longer.

[11] αὐτοὶ ὑμεῖς πορευόμενοι συλλέγετε ἑαυτοῖς ἄχυρα ὅθεν ἐὰν εὕρητε, οὐ γὰρ ἀφαιρεῖται ἀπὸ τῆς συντάξεως ὑμῶν οὐθέν.

[11] Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate.

[12] καὶ διεσπάρη ὁ λαὸς ἐν ὅλῃ Αἰγύπτῳ συναγαγεῖν καλάμην εἰς ἄχυρα·

[12] So the people were dispersed in all the land of Egypt, to gather stubble for straw.

[13] οἱ δὲ ἐργοδιῶκται κατέσπευδον αὐτοὺς λέγοντες Συντελεῖτε τὰ ἔργα τὰ καθήκοντα καθ᾽ ἡμέραν καθάπερ καὶ ὅτε τὸ ἄχυρον ἐδίδοτο ὑμῖν.

[13] and the taskmasters hastened them, saying, Fulfil your regular daily tasks, even as when straw was given you.

[14] καὶ ἐμαστιγώθησαν οἱ γραμματεῖς τοῦ γένους τῶν υἱῶν Ισραηλ οἱ κατασταθέντες ἐπ᾽ αὐτοὺς ὑπὸ τῶν ἐπιστατῶν τοῦ Φαραω λέγοντες Διὰ τί οὐ συνετελέσατε τὰς συντάξεις ὑμῶν τῆς πλινθείας, καθάπερ ἐχθὲς καὶ τρίτην ἡμέραν, καὶ τὸ τῆς σήμερον;

[14] And the accountants of the race of the children of Israel, who were set over them by the masters of Pharao, were scourged, [[and questioned,]]*men* saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also?

[15] εἰσελθόντες δὲ οἱ γραμματεῖς τῶν υἱῶν Ισραηλ κατεβόησαν πρὸς Φαραω λέγοντες Ἵνα τί οὕτως ποιεῖς τοῖς σοῖς οἰκέταις;

[15] And the accountants of the children of Israel went in and cried to Pharao, saying, Why dost thou act thus to thy servants?

[16] ἄχυρον οὐ δίδοται τοῖς οἰκέταις σου, καὶ τὴν πλίνθον ἡμῖν λέγουσιν ποιεῖν, καὶ ἰδοὺ οἱ παῖδές σου μεμαστίγωνται· ἀδικήσεις οὖν τὸν λαόν σου.

[16] Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people.

[17] καὶ εἶπεν αὐτοῖς Σχολάζετε, σχολασταί ἐστε· διὰ τοῦτο λέγετε Πορευθῶμεν θύσωμεν τῷ θεῷ ἡμῶν.

[17] And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go *and* do sacrifice to our God.

[18] νῦν οὖν πορευθέντες ἐργάζεσθε· τὸ γὰρ ἄχυρον οὐ δοθήσεται ὑμῖν, καὶ τὴν σύνταξιν τῆς πλινθείας ἀποδώσετε.

[18] Now then go and work, for straw shall not be given to you, yet ye shall return the rate of bricks.

[19] ἑώρων δὲ οἱ γραμματεῖς τῶν υἱῶν Ισραηλ ἑαυτοὺς ἐν κακοῖς λέγοντες Οὐκ ἀπολείψετε τῆς πλινθείας τὸ καθῆκον τῇ ἡμέρᾳ.

[19] And the accountants of the children of Israel saw themselves in an evil plight, *men* saying, Ye shall not fail to deliver the daily rate of the brick-making.

[20] συνήντησαν δὲ Μωυσῇ καὶ Ααρων ἐρχομένοις εἰς συνάντησιν αὐτοῖς ἐκπορευομένων αὐτῶν ἀπὸ Φαραω

[20] And they met Moses and Aaron coming forth to meet them, as they came forth from Pharao.

[21] καὶ εἶπαν αὐτοῖς Ἴδοι ὁ θεὸς ὑμᾶς καὶ κρίναι, ὅτι ἐβδελύξατε τὴν ὀσμὴν ἡμῶν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ δοῦναι ῥομφαίαν εἰς τὰς χεῖρας αὐτοῦ ἀποκτεῖναι ἡμᾶς.

[21] And they said to them, The Lord look upon you and judge you, for ye have made our savour abominable before Pharao, and before his servants, to put a sword into his hands to slay us.

[22] ἐπέστρεψεν δὲ Μωϋσῆς πρὸς κύριον καὶ εἶπεν Κύριε, διὰ τί ἐκάκωσας τὸν λαὸν τοῦτον; καὶ ἵνα τί ἀπέσταλκάς με;

[22] And Moses turned to the Lord, and said, I pray, Lord, why hast thou afflicted this people? and wherefore hast thou sent me?

[23] καὶ ἀφ᾽ οὗ πεπόρευμαι πρὸς Φαραω λαλῆσαι ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσεν τὸν λαὸν τοῦτον, καὶ οὐκ ἐρρύσω τὸν λαόν σου.

[23] For from the time that I went to Pharao to speak in thy name, he has afflicted this people, and thou hast not delivered thy people.

CHAPTER 6

[1] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἤδη ὄψει ἃ ποιήσω τῷ Φαραω· ἐν γὰρ χειρὶ κραταιᾷ ἐξαποστελεῖ αὐτοὺς καὶ ἐν βραχίονι ὑψηλῷ ἐκβαλεῖ αὐτοὺς ἐκ τῆς γῆς αὐτοῦ.

[1] And the Lord said to Moses, Now thou shalt see what I will do to Pharao; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land.

[2] Ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωυσῆν καὶ εἶπεν πρὸς αὐτόν Ἐγὼ κύριος·

[2] And God spoke to Moses and said to him, I *am* the Lord.

[3] καὶ ὤφθην πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ, θεὸς ὢν αὐτῶν, καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς·

[3] And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord.

[4] καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτοὺς ὥστε δοῦναι αὐτοῖς τὴν γῆν τῶν Χαναναίων, τὴν γῆν, ἣν παρῳκήκασιν, ἐν ᾗ καὶ παρῴκησαν ἐπ᾽ αὐτῆς.

[4] And I established my covenant with them, to give them the land of the Chananites, the land wherein they sojourned, in which also they dwelt as strangers.

[5] καὶ ἐγὼ εἰσήκουσα τὸν στεναγμὸν τῶν υἱῶν Ισραηλ, ὃν οἱ Αἰγύπτιοι καταδουλοῦνται αὐτούς, καὶ ἐμνήσθην τῆς διαθήκης ὑμῶν.

[5] And I hearkened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you.

[6] βάδιζε εἰπὸν τοῖς υἱοῖς Ισραηλ λέγων Ἐγὼ κύριος καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων καὶ ῥύσομαι ὑμᾶς ἐκ τῆς δουλείας καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ καὶ κρίσει μεγάλῃ

[6] Go, speak to the children of Israel, saying, I *am* the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment.

[7] καὶ λήμψομαι ἐμαυτῷ ὑμᾶς λαὸν ἐμοὶ καὶ ἔσομαι ὑμῶν θεός, καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ τῆς καταδυναστείας τῶν Αἰγυπτίων,

[7] And I will take you to me a people for myself, and will be your God; and ye shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians.

[8] καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν, εἰς ἣν ἐξέτεινα τὴν χεῖρά μου δοῦναι αὐτὴν τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, καὶ δώσω ὑμῖν αὐτὴν ἐν κλήρῳ· ἐγὼ κύριος.

[8] And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I *am* the Lord.

[9] ἐλάλησεν δὲ Μωϋσῆς οὕτως τοῖς υἱοῖς Ισραηλ, καὶ οὐκ εἰσήκουσαν Μωυσῇ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.

[9] And Moses spoke thus to the sons of Israel, and they hearkened not to Moses for faint-heartedness, and for their hard tasks.

[10] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων

[10] And the Lord spoke to Moses, saying,

[11] Εἴσελθε λάλησον Φαραω βασιλεῖ Αἰγύπτου, ἵνα ἐξαποστείλῃ τοὺς υἱοὺς Ισραηλ ἐκ τῆς γῆς αὐτοῦ.

[11] Go in, speak to Pharao king of Egypt, that he send forth the children of Israel out of his land.

[12] ἐλάλησεν δὲ Μωϋσῆς ἔναντι κυρίου λέγων Ἰδοὺ οἱ υἱοὶ Ισραηλ οὐκ εἰσήκουσάν μου, καὶ πῶς εἰσακούσεταί μου Φαραω; ἐγὼ δὲ ἄλογός εἰμι.

[12] And Moses spoke before the Lord, saying, Behold, the children of Israel hearkened not to me, and how shall Pharao hearken to me? and I am not eloquent.

[13] εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων καὶ συνέταξεν αὐτοῖς πρὸς Φαραω βασιλέα Αἰγύπτου ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου.

[13] And the Lord spoke to Moses and Aaron, and gave them a charge to Pharao king of Egypt, that he should send forth the children of Israel out of the land of Egypt.

[14] Καὶ οὗτοι ἀρχηγοὶ οἴκων πατριῶν αὐτῶν. υἱοὶ Ρουβην πρωτοτόκου Ισραηλ· Ενωχ καὶ Φαλλους, Ασρων καὶ Χαρμι· αὕτη ἡ συγγένεια Ρουβην.

[14] And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben.

[15] καὶ υἱοὶ Συμεων· Ιεμουηλ καὶ Ιαμιν καὶ Αωδ καὶ Ιαχιν καὶ Σααρ καὶ Σαουλ ὁ ἐκ τῆς Φοινίσσης· αὗται αἱ πατριαὶ τῶν υἱῶν Συμεων.

[15] And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phoenician woman, these are the families of the sons of Symeon.

[16] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Λευι κατὰ συγγενείας αὐτῶν· Γεδσων, Κααθ καὶ Μεραρι· καὶ τὰ ἔτη τῆς ζωῆς Λευι ἑκατὸν τριάκοντα ἑπτά.

[16] And these are the names of the sons of Levi according to their kindreds, Gedson, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven.

[17] καὶ οὗτοι υἱοὶ Γεδσων· Λοβενι καὶ Σεμει, οἶκοι πατριᾶς αὐτῶν.

[17] And these are the sons of Gedson, Lobeni and Semei, the houses of their family. And the sons of Caath,

[18] καὶ υἱοὶ Κααθ· Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ· καὶ τὰ ἔτη τῆς ζωῆς Κααθ ἑκατὸν τριάκοντα ἔτη.

[18] Ambram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a hundred and thirty-three years.

[19] καὶ υἱοὶ Μεραρι· Μοολι καὶ Ομουσι. οὗτοι οἶκοι πατριῶν Λευι κατὰ συγγενείας αὐτῶν.

[19] And the sons of Merari, Mooli, and Omusi, these are the houses of the families of Levi, according to their kindreds.

[20] καὶ ἔλαβεν Αμβραμ τὴν Ιωχαβεδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἑαυτῷ εἰς γυναῖκα, καὶ ἐγέννησεν αὐτῷ τόν τε Ααρων καὶ Μωυσῆν καὶ Μαριαμ τὴν ἀδελφὴν αὐτῶν· τὰ δὲ ἔτη τῆς ζωῆς Αμβραμ ἑκατὸν τριάκοντα δύο ἔτη.

[20] And Ambram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Ambram were a hundred and thirty-two years.

[21] καὶ υἱοὶ Ισσααρ· Κορε καὶ Ναφεκ καὶ Ζεχρι.

[21] And the sons of Issaar, Core, and Naphec, and Zechri.

[22] καὶ υἱοὶ Οζιηλ· Ελισαφαν καὶ Σετρι.

[22] And the sons of Oziel, Misael, and Elisaphan, and Segri.

[23] ἔλαβεν δὲ Ααρων τὴν Ελισαβεθ θυγατέρα Αμιναδαβ ἀδελφὴν Ναασσων αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τόν τε Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ.

[23] And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar.

[24] υἱοὶ δὲ Κορε· Ασιρ καὶ Ελκανα καὶ Αβιασαφ· αὗται αἱ γενέσεις Κορε.

[24] And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core.

[25] καὶ Ελεαζαρ ὁ τοῦ Ααρων ἔλαβεν τῶν θυγατέρων Φουτιηλ αὐτῷ γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Φινεες. αὗται αἱ ἀρχαὶ πατριᾶς Λευιτῶν κατὰ γενέσεις αὐτῶν.

[25] And Eleazar the son of Aaron took to himself for a wife *one* of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations.

[26] οὗτος Ααρων καὶ Μωϋσῆς, οἷς εἶπεν αὐτοῖς ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν·

[26] This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces.

[27] οὗτοί εἰσιν οἱ διαλεγόμενοι πρὸς Φαραω βασιλέα Αἰγύπτου καὶ ἐξήγαγον τοὺς υἱοὺς Ισραηλ ἐξ Αἰγύπτου· αὐτὸς Ααρων καὶ Μωϋσῆς.

[27] These are they that spoke with Pharao king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt,

[28] Ἧι ἡμέρᾳ ἐλάλησεν κύριος Μωυσῇ ἐν γῇ Αἰγύπτῳ,

[28] in the day in which the Lord spoke to Moses in the land of Egypt;

[29] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Ἐγὼ κύριος· λάλησον πρὸς Φαραω βασιλέα Αἰγύπτου ὅσα ἐγὼ λέγω πρὸς σέ.

[29] then the Lord spoke to Moses, saying, I am the Lord: speak to Pharao king of Egypt whatsoever I say to thee.

[30] καὶ εἶπεν Μωϋσῆς ἐναντίον κυρίου Ἰδοὺ ἐγὼ ἰσχνόφωνός εἰμι, καὶ πῶς εἰσακούσεταί μου Φαραω;

[30] And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharao hearken to me?

CHAPTER 7

[1] καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Ἰδοὺ δέδωκά σε θεὸν Φαραω, καὶ Ααρων ὁ ἀδελφός σου ἔσται σου προφήτης·

[1] And the Lord spoke to Moses, saying, Behold, I have made thee a god to Pharao, and Aaron thy brother shall be thy prophet.

[2] σὺ δὲ λαλήσεις αὐτῷ πάντα, ὅσα σοι ἐντέλλομαι, ὁ δὲ Ααρων ὁ ἀδελφός σου λαλήσει πρὸς Φαραω ὥστε ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ τῆς γῆς αὐτοῦ.

[2] And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharao, that he should send forth the children of Israel out of his land.

[3] ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραω καὶ πληθυνῶ τὰ σημεῖά μου καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ.

[3] And I will harden the heart of Pharao, and I will multiply my signs and wonders in the land of Egypt.

[4] καὶ οὐκ εἰσακούσεταί ὑμῶν Φαραω· καὶ ἐπιβαλῶ τὴν χεῖρά μου ἐπ᾽ Αἴγυπτον καὶ ἐξάξω σὺν δυνάμει μου τὸν λαόν μου τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν ἐκδικήσει μεγάλῃ,

[4] And Pharao will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance.

[5] καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος ἐκτείνων τὴν χεῖρα ἐπ᾽ Αἴγυπτον, καὶ ἐξάξω τοὺς υἱοὺς Ισραηλ ἐκ μέσου αὐτῶν.

[5] And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them.

[6] ἐποίησεν δὲ Μωϋσῆς καὶ Ααρων, καθάπερ ἐνετείλατο αὐτοῖς κύριος, οὕτως ἐποίησαν.

[6] And Moses and Aaron did as the Lord commanded them, so did they.

[7] Μωϋσῆς δὲ ἦν ἐτῶν ὀγδοήκοντα, Ααρων δὲ ὁ ἀδελφὸς αὐτοῦ ἐτῶν ὀγδοήκοντα τριῶν, ἡνίκα ἐλάλησεν πρὸς Φαραω.

[7] And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharao.

[8] Καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[8] And the Lord spoke to Moses and Aaron, saying,

[9] Καὶ ἐὰν λαλήσῃ πρὸς ὑμᾶς Φαραω λέγων Δότε ἡμῖν σημεῖον ἢ τέρας, καὶ ἐρεῖς Ααρων τῷ ἀδελφῷ σου Λαβὲ τὴν ῥάβδον καὶ ῥῖψον αὐτὴν ἐπὶ τὴν γῆν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἔσται δράκων.

[9] Now if Pharao should speak to you, saying, Give us a sign or a wonder, then shalt thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharao, and before his servants, and it shall become a serpent.

[10] εἰσῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἐναντίον Φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ ἐποίησαν οὕτως, καθάπερ ἐνετείλατο αὐτοῖς κύριος· καὶ ἔρριψεν Ααρων τὴν ῥάβδον ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ, καὶ ἐγένετο δράκων.

[10] And Moses and Aaron went in before Pharao, and *before* his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharao, and before his servants, and it became a serpent.

[11] συνεκάλεσεν δὲ Φαραω τοὺς σοφιστὰς Αἰγύπτου καὶ τοὺς φαρμακούς, καὶ ἐποίησαν καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν ὡσαύτως.

[11] But Pharao called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries.

[12] καὶ ἔρριψαν ἕκαστος τὴν ῥάβδον αὐτοῦ, καὶ ἐγένοντο δράκοντες· καὶ κατέπιεν ἡ ῥάβδος ἡ Ααρων τὰς ἐκείνων ῥάβδους.

[12] And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods.

[13] καὶ κατίσχυσεν ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν αὐτοῖς κύριος.

[13] and the heart of Pharao was hardened, and he hearkened not to them, as the Lord charged them.

[14] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Βεβάρηται ἡ καρδία Φαραω τοῦ μὴ ἐξαποστεῖλαι τὸν λαόν.

[14] and the Lord said to Moses, The heart of Pharao is made hard, so that he should not let the people go.

[15] βάδισον πρὸς Φαραω τὸ πρωί· ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ στήσῃ συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ καὶ τὴν ῥάβδον τὴν στραφεῖσαν εἰς ὄφιν λήμψῃ ἐν τῇ χειρί σου.

[15] Go to Pharao early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent.

[16] καὶ ἐρεῖς πρὸς αὐτόν Κύριος ὁ θεὸς τῶν Εβραίων ἀπέσταλκέν με πρὸς σὲ λέγων Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσῃ ἐν τῇ ἐρήμῳ· καὶ ἰδοὺ οὐκ εἰσήκουσας ἕως τούτου.

[16] And thou shalt say to him, The Lord God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened.

[17] τάδε λέγει κύριος Ἐν τούτῳ γνώσῃ ὅτι ἐγὼ κύριος· ἰδοὺ ἐγὼ τύπτω τῇ ῥάβδῳ τῇ ἐν τῇ χειρί μου ἐπὶ τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ, καὶ μεταβαλεῖ εἰς αἷμα·

[17] These things saith the Lord: Hereby shalt thou know that I am the Lord: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood.

[18] καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ τελευτήσουσιν, καὶ ἐποζέσει ὁ ποταμός, καὶ οὐ δυνήσονται οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ.

[18] And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river.

[19] εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων τῷ ἀδελφῷ σου Λαβὲ τὴν ῥάβδον σου καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἐπὶ τοὺς ποταμοὺς αὐτῶν καὶ ἐπὶ τὰς διώρυγας αὐτῶν καὶ ἐπὶ τὰ ἕλη αὐτῶν καὶ ἐπὶ πᾶν συνεστηκὸς ὕδωρ αὐτῶν, καὶ ἔσται αἷμα. καὶ ἐγένετο αἷμα ἐν πάσῃ γῇ Αἰγύπτου ἔν τε τοῖς ξύλοις καὶ ἐν τοῖς λίθοις.

[19] And the Lord said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone.

[20] καὶ ἐποίησαν οὕτως Μωϋσῆς καὶ Ααρων, καθάπερ ἐνετείλατο αὐτοῖς κύριος· καὶ ἐπάρας τῇ ῥάβδῳ αὐτοῦ ἐπάταξεν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ καὶ μετέβαλεν πᾶν τὸ ὕδωρ τὸ ἐν τῷ ποταμῷ εἰς αἷμα.

[20] and Moses and Aaron did so, as the Lord commanded them; and *Aaron* having lifted up *his hand* with his rod, smote the water in the river before Pharao, and before his servants, and changed all the water in the river into blood.

[21] καὶ οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ ἐτελεύτησαν, καὶ ἐπώζεσεν ὁ ποταμός, καὶ οὐκ ἠδύναντο οἱ Αἰγύπτιοι πιεῖν ὕδωρ ἐκ τοῦ ποταμοῦ, καὶ ἦν τὸ αἷμα ἐν πάσῃ γῇ Αἰγύπτου.

[21] And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt.

[22] ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν· καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ εἶπεν κύριος.

[22] And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharao was hardened, and he did not hearken to them, even as the Lord said.

[23] ἐπιστραφεὶς δὲ Φαραω εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ οὐκ ἐπέστησεν τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ.

[23] And Pharao turned and entered into his house, nor did he fix his attention even on this thing.

[24] ὤρυξαν δὲ πάντες οἱ Αἰγύπτιοι κύκλῳ τοῦ ποταμοῦ ὥστε πιεῖν ὕδωρ, καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἀπὸ τοῦ ποταμοῦ.

[24] And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river.

[25] καὶ ἀνεπληρώθησαν ἑπτὰ ἡμέραι μετὰ τὸ πατάξαι κύριον τὸν ποταμόν.

[25] and seven days were fulfilled after the Lord has smitten the river.

[26] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραω καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν·

[1] And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things says the Lord: send forth my people, that they may serve me.

[27] εἰ δὲ μὴ βούλει σὺ ἐξαποστεῖλαι, ἰδοὺ ἐγὼ τύπτω πάντα τὰ ὅριά σου τοῖς βατράχοις.

[2] And if thou wilt not send them forth, behold, I afflict all thy borders with frogs:

[28] καὶ ἐξερεύξεται ὁ ποταμὸς βατράχους, καὶ ἀναβάντες εἰσελεύσονται εἰς τοὺς οἴκους σου καὶ εἰς τὰ ταμίεια τῶν κοιτώνων σου καὶ ἐπὶ τῶν κλινῶν σου καὶ εἰς τοὺς οἴκους τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου καὶ ἐν τοῖς φυράμασίν σου καὶ ἐν τοῖς κλιβάνοις σου·

[3] and the river shall teem with frogs, and they shall go up and enter into thy houses, and into thy bed-chambers, and upon thy beds, and upon the houses of thy servants, and of thy people and on thy dough, and on thine ovens.

[29] καὶ ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου ἀναβήσονται οἱ βάτραχοι.

[4] And upon thee, and upon thy servants, and upon thy people, shall the frogs come up.

CHAPTER 8

[1] εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων τῷ ἀδελφῷ σου Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου ἐπὶ τοὺς ποταμοὺς καὶ ἐπὶ τὰς διώρυγας καὶ ἐπὶ τὰ ἕλη καὶ ἀνάγαγε τοὺς βατράχους.

[5] And the Lord said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs.

[2] καὶ ἐξέτεινεν Ααρων τὴν χεῖρα ἐπὶ τὰ ὕδατα Αἰγύπτου καὶ ἀνήγαγεν τοὺς βατράχους· καὶ ἀνεβιβάσθη ὁ βάτραχος καὶ ἐκάλυψεν τὴν γῆν Αἰγύπτου.

[6] And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt.

[3] ἐποίησαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ τῶν Αἰγυπτίων ταῖς φαρμακείαις αὐτῶν καὶ ἀνήγαγον τοὺς βατράχους ἐπὶ γῆν Αἰγύπτου.

[7] And the charmers of the Egyptians also did likewise with their sorceries, and brought up the frogs on the land of Egypt.

[4] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων καὶ εἶπεν Εὔξασθε περὶ ἐμοῦ πρὸς κύριον, καὶ περιελέτω τοὺς βατράχους ἀπ᾽ ἐμοῦ καὶ ἀπὸ τοῦ ἐμοῦ λαοῦ, καὶ ἐξαποστελῶ τὸν λαόν, καὶ θύσωσιν κυρίῳ.

[8] And Pharao called Moses and Aaron, and said, Pray for me to the Lord, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord.

[5] εἶπεν δὲ Μωϋσῆς πρὸς Φαραω Τάξαι πρός με, πότε εὔξωμαι περὶ σοῦ καὶ περὶ τῶν θεραπόντων σου καὶ περὶ τοῦ λαοῦ σου ἀφανίσαι τοὺς βατράχους ἀπὸ σοῦ καὶ ἀπὸ τοῦ λαοῦ σου καὶ ἐκ τῶν οἰκιῶν ὑμῶν, πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

[9] And Moses said to Pharao, Appoint me *a time* when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy people, and from your houses, only in the river shall they be left behind.

[6] ὁ δὲ εἶπεν Εἰς αὔριον. εἶπεν οὖν Ὡς εἴρηκας· ἵνα εἰδῇς ὅτι οὐκ ἔστιν ἄλλος πλὴν κυρίου·

[10] And he said, On the morrow: he said therefore, As thou has said; that thou mayest know, that there is no other *God* but the Lord.

[7] καὶ περιαιρεθήσονται οἱ βάτραχοι ἀπὸ σοῦ καὶ ἐκ τῶν οἰκιῶν ὑμῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἀπὸ τῶν θεραπόντων σου καὶ ἀπὸ τοῦ λαοῦ σου, πλὴν ἐν τῷ ποταμῷ ὑπολειφθήσονται.

[11] And the frogs shall be removed away from thee, and from your houses and from the villages, and from thy servants, and from thy people, only in the river they shall be left.

[8] ἐξῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἀπὸ Φαραω· καὶ ἐβόησεν Μωϋσῆς πρὸς κύριον περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραω.

[12] And Moses and Aaron went forth from Pharao, and Moses cried to the Lord concerning the restriction of the frogs, as Pharao appointed him.

[9] ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωϋσῆς, καὶ ἐτελεύτησαν οἱ βάτραχοι ἐκ τῶν οἰκιῶν καὶ ἐκ τῶν ἐπαύλεων καὶ ἐκ τῶν ἀγρῶν·

[13] And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields.

[10] καὶ συνήγαγον αὐτοὺς θιμωνιὰς θιμωνιάς, καὶ ὤζεσεν ἡ γῆ.

[14] And they gathered them together in heaps, and the land stank.

[11] ἰδὼν δὲ Φαραω ὅτι γέγονεν ἀνάψυξις, ἐβαρύνθη ἡ καρδία αὐτοῦ, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος.

[15] And when Pharao saw that there was relief, his heart was hardened, and he did not hearken to them, as the Lord spoke.

[12] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἰπὸν Ααρων Ἔκτεινον τῇ χειρὶ τὴν ῥάβδον σου καὶ πάταξον τὸ χῶμα τῆς γῆς, καὶ ἔσονται σκνῖφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου.

[16] And the Lord said to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt.

[13] ἐξέτεινεν οὖν Ααρων τῇ χειρὶ τὴν ῥάβδον καὶ ἐπάταξεν τὸ χῶμα τῆς γῆς, καὶ ἐγένοντο οἱ σκνῖφες ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν, καὶ ἐν παντὶ χώματι τῆς γῆς ἐγένοντο οἱ σκνῖφες ἐν πάσῃ γῇ Αἰγύπτου.

[17] So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice.

[14] ἐποιήσαν δὲ ὡσαύτως καὶ οἱ ἐπαοιδοὶ ταῖς φαρμακείαις αὐτῶν ἐξαγαγεῖν τὸν σκνῖφα καὶ οὐκ ἠδύναντο. καὶ ἐγένοντο οἱ σκνῖφες ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

[18] And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds.

[15] εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραω Δάκτυλος θεοῦ ἐστιν τοῦτο. καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθάπερ ἐλάλησεν κύριος.

[19] So the charmers said to Pharao, This is the finger of God. But the heart of Pharao was hardened, and he hearkened not to them, as the Lord said.

[16] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ὄρθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραω· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται ἐπὶ τὸ ὕδωρ, καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν ἐν τῇ ἐρήμῳ·

[20] And the Lord said to Moses, Rise up early in the morning, and stand before Pharao: and behold, he will go forth to the water, and thou shalt say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness.

[17] ἐὰν δὲ μὴ βούλῃ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπαποστέλλω ἐπὶ σὲ καὶ ἐπὶ τοὺς θεράποντάς σου καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τοὺς οἴκους ὑμῶν κυνόμυιαν, καὶ πλησθήσονται αἱ οἰκίαι τῶν Αἰγυπτίων τῆς κυνομυίης καὶ εἰς τὴν γῆν, ἐφ᾽ ἧς εἰσιν ἐπ᾽ αὐτῆς.

[21] And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon your houses, the dog-

fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are.

[18] καὶ παραδοξάσω ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν γῆν Γεσεμ, ἐφ᾽ ἧς ὁ λαός μου ἔπεστιν ἐπ᾽ αὐτῆς, ἐφ᾽ ἧς οὐκ ἔσται ἐκεῖ ἡ κυνόμυια, ἵνα εἰδῇς ὅτι ἐγώ εἰμι κύριος ὁ κύριος πάσης τῆς γῆς.

[22] and I will distinguish marvellously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Lord the God of all the earth.

[19] καὶ δώσω διαστολὴν ἀνὰ μέσον τοῦ ἐμοῦ λαοῦ καὶ ἀνὰ μέσον τοῦ σοῦ λαοῦ· ἐν δὲ τῇ αὔριον ἔσται τὸ σημεῖον τοῦτο ἐπὶ τῆς γῆς.

[23] And I will put a difference between my people and thy people, and on the morrow shall this be on the land. And the Lord did thus.

[20] ἐποίησεν δὲ κύριος οὕτως, καὶ παρεγένετο ἡ κυνόμυια πλῆθος εἰς τοὺς οἴκους Φαραω καὶ εἰς τοὺς οἴκους τῶν θεραπόντων αὐτοῦ καὶ εἰς πᾶσαν τὴν γῆν Αἰγύπτου, καὶ ἐξωλεθρεύθη ἡ γῆ ἀπὸ τῆς κυνομυίης.

[24] And the dog-fly came in abundance into the houses of Pharao, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

[21] ἐκάλεσεν δὲ Φαραω Μωυσῆν καὶ Ααρων λέγων Ἐλθόντες θύσατε τῷ θεῷ ὑμῶν ἐν τῇ γῇ.

[25] And Pharao called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land.

[22] καὶ εἶπεν Μωϋσῆς Οὐ δυνατὸν γενέσθαι οὕτως· τὰ γὰρ βδελύγματα τῶν Αἰγυπτίων θύσομεν κυρίῳ τῷ θεῷ ἡμῶν· ἐὰν γὰρ θύσωμεν τὰ βδελύγματα τῶν Αἰγυπτίων ἐναντίον αὐτῶν, λιθοβοληθησόμεθα.

[26] And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned.

[23] ὁδὸν τριῶν ἡμερῶν πορευσόμεθα εἰς τὴν ἔρημον καὶ θύσομεν κυρίῳ τῷ θεῷ ἡμῶν, καθάπερ εἶπεν ἡμῖν.

[27] We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us.

[24] καὶ εἶπεν Φαραω Ἐγὼ ἀποστέλλω ὑμᾶς, καὶ θύσατε κυρίῳ τῷ θεῷ ὑμῶν ἐν τῇ ἐρήμῳ, ἀλλ᾽ οὐ μακρὰν ἀποτενεῖτε πορευθῆναι· εὔξασθε οὖν περὶ ἐμοῦ πρὸς κύριον.

[28] And Pharao said, I *will* let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord.

[25] εἶπεν δὲ Μωϋσῆς Ὅδε ἐγὼ ἐξελεύσομαι ἀπὸ σοῦ καὶ εὔξομαι πρὸς τὸν θεόν, καὶ ἀπελεύσεται ἡ κυνόμυια ἀπὸ σοῦ καὶ ἀπὸ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου αὔριον· μὴ προσθῇς ἔτι, Φαραω, ἐξαπατῆσαι τοῦ μὴ ἐξαποστεῖλαι τὸν λαὸν θῦσαι κυρίῳ.

[29] And Moses said, I then will go forth from thee and pray to God, and the dog-fly shall depart both from thy servants, and from thy people to-morrow. Do not thou, Pharao, deceive again, so as not to send the people away to do sacrifice to the Lord.

[26] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω καὶ ηὔξατο πρὸς τὸν θεόν·

[30] And Moses went out from Pharao, and prayed to God.

[27] ἐποίησεν δὲ κύριος καθάπερ εἶπεν Μωϋσῆς, καὶ περιεῖλεν τὴν κυνόμυιαν ἀπὸ Φαραω καὶ τῶν θεραπόντων αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ, καὶ οὐ κατελείφθη οὐδεμία.

[31] And the Lord did as Moses said, and removed the dog-fly from Pharao, and from his servants, and from his people, and there was not one left.

[28] καὶ ἐβάρυνεν Φαραω τὴν καρδίαν αὐτοῦ καὶ ἐπὶ τοῦ καιροῦ τούτου καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τὸν λαόν.

[32] And Pharao hardened his heart, even on this occasion, and he would not send the people away.

CHAPTER 9

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Εἴσελθε πρὸς Φαραω καὶ ἐρεῖς αὐτῷ Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἐξαπόστειλον τὸν λαόν μου, ἵνα μοι λατρεύσωσιν·

[1] And the Lord said to Moses, Go in to Pharao, and thou shalt say to him, These things saith the Lord God of the Hebrews; Send my people away that they may serve me.

[2] εἰ μὲν οὖν μὴ βούλει ἐξαποστεῖλαι τὸν λαόν μου, ἀλλ᾽ ἔτι ἐγκρατεῖς αὐτοῦ,

[2] If however thou wilt not send my people away, but yet detainest them:

[3] ἰδοὺ χεὶρ κυρίου ἐπέσται ἐν τοῖς κτήνεσίν σου τοῖς ἐν τοῖς πεδίοις, ἔν τε τοῖς ἵπποις καὶ ἐν τοῖς ὑποζυγίοις καὶ ταῖς καμήλοις καὶ βουσὶν καὶ προβάτοις, θάνατος μέγας σφόδρα.

[3] behold, the hand of the Lord shall be upon thy cattle in the fields, both on the horses, and on the asses, and on the camels and oxen and sheep, a very great mortality.

[4] καὶ παραδοξάσω ἐγὼ ἐν τῷ καιρῷ ἐκείνῳ ἀνὰ μέσον τῶν κτηνῶν τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν υἱῶν Ισραηλ· οὐ τελευτήσει ἀπὸ πάντων τῶν τοῦ Ισραηλ υἱῶν ῥητόν.

[4] And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die of all that is of the children’s of Israel.

[5] καὶ ἔδωκεν ὁ θεὸς ὅρον λέγων Ἐν τῇ αὔριον ποιήσει κύριος τὸ ῥῆμα τοῦτο ἐπὶ τῆς γῆς.

[5] And God fixed a limit, saying, To-morrow the Lord will do this thing on the land.

[6] καὶ ἐποίησεν κύριος τὸ ῥῆμα τοῦτο τῇ ἐπαύριον, καὶ ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων, ἀπὸ δὲ τῶν κτηνῶν τῶν υἱῶν Ισραηλ οὐκ ἐτελεύτησεν οὐδέν.

[6] And the Lord did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not

one.

[7] ἰδὼν δὲ Φαραω ὅτι οὐκ ἐτελεύτησεν ἀπὸ πάντων τῶν κτηνῶν τῶν υἱῶν Ισραηλ οὐδέν, ἐβαρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξαπέστειλεν τὸν λαόν.

[7] And when Pharao saw, that of all the cattle of the children of Israel there died not one, the heart of Pharao was hardened, and he did not let the people go.

[8] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων Λάβετε ὑμεῖς πλήρεις τὰς χεῖρας αἰθάλης καμιναίας, καὶ πασάτω Μωϋσῆς εἰς τὸν οὐρανὸν ἐναντίον Φαραω καὶ ἐναντίον τῶν θεραπόντων αὐτοῦ,

[8] And the Lord spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharao, and before his servants.

[9] καὶ γενηθήτω κονιορτὸς ἐπὶ πᾶσαν τὴν γῆν Αἰγύπτου, καὶ ἔσται ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ τετράποδα ἕλκη, φλυκτίδες ἀναζέουσαι, ἔν τε τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν καὶ ἐν πάσῃ γῇ Αἰγύπτου.

[9] And let it become dust over all the land of Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts, in all the land of Egypt.

[10] καὶ ἔλαβεν τὴν αἰθάλην τῆς καμιναίας ἐναντίον Φαραω καὶ ἔπασεν αὐτὴν Μωϋσῆς εἰς τὸν οὐρανόν, καὶ ἐγένετο ἕλκη, φλυκτίδες ἀναζέουσαι, ἐν τοῖς ἀνθρώποις καὶ ἐν τοῖς τετράποσιν.

[10] So he took of the ashes of the furnace before Pharao, and Moses scattered it toward heaven, and it became sore blains breaking forth both on men and on beasts.

[11] καὶ οὐκ ἠδύναντο οἱ φαρμακοὶ στῆναι ἐναντίον Μωυσῆ διὰ τὰ ἕλκη· ἐγένετο γὰρ τὰ ἕλκη ἐν τοῖς φαρμακοῖς καὶ ἐν πάσῃ γῇ Αἰγύπτου.

[11] And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt.

[12] ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ εἰσήκουσεν αὐτῶν, καθὰ συνέταξεν κύριος.

[12] And the Lord hardened Pharao's heart, and he hearkened not to them, as the Lord appointed.

[13] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ὄρθρισον τὸ πρωὶ καὶ στῆθι ἐναντίον Φαραω καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι.

[13] And the Lord said to Moses, Rise up early in the morning, and stand before Pharao; and thou shalt say to him, These things saith the Lord God of the Hebrews, Send away my people that they may serve me.

[14] ἐν τῷ γὰρ νῦν καιρῷ ἐγὼ ἐξαποστέλλω πάντα τὰ συναντήματά μου εἰς τὴν καρδίαν σου καὶ τῶν θεραπόντων σου καὶ τοῦ λαοῦ σου, ἵν εἰδῇς ὅτι οὐκ ἔστιν ὡς ἐγὼ ἄλλος ἐν πάσῃ τῇ γῇ.

[14] For at this present time do I send forth all my plagues into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is not another such as I in all the earth.

[15] νῦν γὰρ ἀποστείλας τὴν χεῖρα πατάξω σε καὶ τὸν λαόν σου θανάτῳ, καὶ ἐκτριβήσῃ ἀπὸ τῆς γῆς·

[15] For now I will stretch forth my hand and smite thee and kill thy people, and thou shalt be consumed from off the earth.

[16] καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

[16] And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth.

[17] ἔτι οὖν σὺ ἐμποιῇ τοῦ λαοῦ μου τοῦ μὴ ἐξαποστεῖλαι αὐτούς.

[17] Dost thou then yet exert thyself to hinder my people, so as not to let them go?

[18] ἰδοὺ ἐγὼ ὕω ταύτην τὴν ὥραν αὔριον χάλαζαν πολλὴν σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ' ἧς ἡμέρας ἔκτισται ἕως τῆς ἡμέρας ταύτης.

[18] Behold, to-morrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day.

[19] νῦν οὖν κατάσπευσον συναγαγεῖν τὰ κτήνη σου καὶ ὅσα σοί ἐστιν ἐν τῷ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη, ὅσα ἂν εὑρεθῇ ἐν τῷ πεδίῳ καὶ μὴ εἰσέλθῃ εἰς οἰκίαν, πέσῃ δὲ ἐπ᾽ αὐτὰ ἡ χάλαζα, τελευτήσει.

[19] Now then hasten to gather thy cattle, and all that thou hast in the fields; for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die.

[20] ὁ φοβούμενος τὸ ῥῆμα κυρίου τῶν θεραπόντων Φαραω συνήγαγεν τὰ κτήνη αὐτοῦ εἰς τοὺς οἴκους·

[20] He of the servants of Pharao that feared the word of the Lord, gathered his cattle into the houses.

[21] ὃς δὲ μὴ προσέσχεν τῇ διανοίᾳ εἰς τὸ ῥῆμα κυρίου, ἀφῆκεν τὰ κτήνη ἐν τοῖς πεδίοις. –

[21] And he that did not attend in his mind to the word of the Lord, left the cattle in the fields.

[22] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ ἔσται χάλαζα ἐπὶ πᾶσαν γῆν Αἰγύπτου, ἐπί τε τοὺς ἀνθρώπους καὶ τὰ κτήνη καὶ ἐπὶ πᾶσαν βοτάνην τὴν ἐπὶ τῆς γῆς.

[22] And the Lord said to Moses, Stretch out thine hand to heaven, and there shall be hail on all the land of Egypt, both on the men and on the cattle, and on all the herbage on the land.

[23] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ κύριος ἔδωκεν φωνὰς καὶ χάλαζαν, καὶ διέτρεχεν τὸ πῦρ ἐπὶ τῆς γῆς, καὶ ἔβρεξεν κύριος χάλαζαν ἐπὶ πᾶσαν γῆν Αἰγύπτου.

[23] And Moses stretched forth his hand to heaven, and the Lord sent thunderings and hail; and the fire ran along upon the ground, and the Lord rained hail on all the land of Egypt.

[24] ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα σφόδρα, ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ᾽ οὗ γεγένηται ἐπ᾽ αὐτῆς ἔθνος.

[24] So there was hail and flaming fire mingled with hail; and the hail was very great, such as was not in Egypt, from the time there was a nation upon it.

[25] ἐπάταξεν δὲ ἡ χάλαζα ἐν πάσῃ γῇ Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ πᾶσαν βοτάνην τὴν ἐν τῷ πεδίῳ ἐπάταξεν ἡ χάλαζα, καὶ πάντα τὰ ξύλα τὰ ἐν τοῖς πεδίοις συνέτριψεν ἡ χάλαζα·

[25] And the hail smote in all the land of Egypt both man and beast, and the hail smote all the grass in the field, and the hail broke in pieces all the trees in the field.

[26] πλὴν ἐν γῇ Γεσεμ, οὗ ἦσαν οἱ υἱοὶ Ισραηλ, οὐκ ἐγένετο ἡ χάλαζα.

[26] Only in the land of Gesem where the children of Israel were, the hail was not.

[27] ἀποστείλας δὲ Φαραω ἐκάλεσεν Μωυσῆν καὶ Ααρων καὶ εἶπεν αὐτοῖς Ἡμάρτηκα τὸ νῦν· ὁ κύριος δίκαιος, ἐγὼ δὲ καὶ ὁ λαός μου ἀσεβεῖς.

[27] And Pharao sent and called Moses and Aaron, and said to them, I have sinned this time: the Lord *is* righteous, and I and my people are wicked.

[28] εὔξασθε οὖν περὶ ἐμοῦ πρὸς κύριον, καὶ παυσάσθω τοῦ γενηθῆναι φωνὰς θεοῦ καὶ χάλαζαν καὶ πῦρ· καὶ ἐξαποστελῶ ὑμᾶς, καὶ οὐκέτι προσθήσεσθε μένειν.

[28] Pray then for me to the Lord, and let him cause the thunderings of God to cease, and the hail and the fire, and I will send you forth and ye shall remain no longer.

[29] εἶπεν δὲ αὐτῷ Μωϋσῆς Ὡς ἂν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖράς μου πρὸς κύριον, καὶ αἱ φωναὶ παύσονται, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται ἔτι· ἵνα γνῷς ὅτι τοῦ κυρίου ἡ γῆ.

[29] And Moses said to him, When I shall have departed from the city, I will stretch out my hands to the Lord, and the thunderings shall cease, and the hail and the rain shall be no longer, that thou mayest know that the earth *is* the Lord's.

[30] καὶ σὺ καὶ οἱ θεράποντές σου ἐπίσταμαι ὅτι οὐδέπω πεφόβησθε τὸν κύριον.

[30] But as for thee and thy servants, I know that ye have not yet feared the Lord.

[31] τὸ δὲ λίνον καὶ ἡ κριθὴ ἐπλήγη· ἡ γὰρ κριθὴ παρεστηκυῖα, τὸ δὲ λίνον σπερματίζον.

[31] And the flax and the barley were smitten, for the barley was advanced, and the flax was seeding.

[32] ὁ δὲ πυρὸς καὶ ἡ ὀλύρα οὐκ ἐπλήγη· ὄψιμα γὰρ ἦν.

[32] But the wheat and the rye were not smitten, for they were late.

[33] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω ἐκτὸς τῆς πόλεως καὶ ἐξεπέτασεν τὰς χεῖρας πρὸς κύριον, καὶ αἱ φωναὶ ἐπαύσαντο καὶ ἡ χάλαζα, καὶ ὁ ὑετὸς οὐκ ἔσταξεν ἔτι ἐπὶ τὴν γῆν.

[33] And Moses went forth from Pharao out of the city, and stretched out his hands to the Lord, and the thunders ceased and the hail, and the rain did not drop on the earth.

[34] ἰδὼν δὲ Φαραω ὅτι πέπαυται ὁ ὑετὸς καὶ ἡ χάλαζα καὶ αἱ φωναί, προσέθετο τοῦ ἁμαρτάνειν καὶ ἐβάρυνεν αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ.

[34] And when Pharao saw that the rain and the hail and the thunders ceased, he continued to sin; and *he* hardened his heart, and the heart of his servants.

[35] καὶ ἐσκληρύνθη ἡ καρδία Φαραω, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ισραηλ, καθάπερ ἐλάλησεν κύριος τῷ Μωυσῇ.

[35] And the heart of Pharao was hardened, and he did not send forth the children of Israel, as the Lord said to Moses.

CHAPTER 10

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων Εἴσελθε πρὸς Φαραω· ἐγὼ γὰρ ἐσκλήρυνα αὐτοῦ τὴν καρδίαν καὶ τῶν θεραπόντων αὐτοῦ, ἵνα ἐξῆς ἐπέλθῃ τὰ σημεῖα ταῦτα ἐπ᾽ αὐτούς·

[1] And the Lord spoke to Moses, saying, Go in to Pharao: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order

[2] ὅπως διηγήσησθε εἰς τὰ ὦτα τῶν τέκνων ὑμῶν καὶ τοῖς τέκνοις τῶν τέκνων ὑμῶν ὅσα ἐμπέπαιχα τοῖς Αἰγυπτίοις, καὶ τὰ σημεῖά μου, ἃ ἐποίησα ἐν αὐτοῖς, καὶ γνώσεσθε ὅτι ἐγὼ κύριος.

[2] that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I *am* the Lord.

[3] εἰσῆλθεν δὲ Μωϋσῆς καὶ Ααρων ἐναντίον Φαραω καὶ εἶπαν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς τῶν Εβραίων Ἕως τίνος οὐ βούλει ἐντραπῆναί με; ἐξαπόστειλον τὸν λαόν μου, ἵνα λατρεύσωσίν μοι.

[3] And Moses and Aaron went in before Pharao, and they said to him, These things saith the Lord God of the Hebrews, How long dost thou refuse to reverence me? Send my people away, that they may serve me.

[4] ἐὰν δὲ μὴ θέλῃς σὺ ἐξαποστεῖλαι τὸν λαόν μου, ἰδοὺ ἐγὼ ἐπάγω ταύτην τὴν ὥραν αὔριον ἀκρίδα πολλὴν ἐπὶ πάντα τὰ ὅριά σου,

[4] But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts.

[5] καὶ καλύψει τὴν ὄψιν τῆς γῆς, καὶ οὐ δυνήσῃ κατιδεῖν τὴν γῆν, καὶ κατέδεται πᾶν τὸ περισσὸν τῆς γῆς τὸ καταλειφθέν, ὃ κατέλιπεν ὑμῖν ἡ χάλαζα, καὶ κατέδεται πᾶν ξύλον τὸ φυόμενον ὑμῖν ἐπὶ τῆς γῆς·

[5] And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land.

[6] καὶ πλησθήσονταί σου αἱ οἰκίαι καὶ αἱ οἰκίαι τῶν θεραπόντων σου καὶ πᾶσαι αἱ οἰκίαι ἐν πάσῃ γῇ τῶν Αἰγυπτίων, ἃ οὐδέποτε ἑωράκασιν οἱ πατέρες σου οὐδὲ οἱ πρόπαπποι αὐτῶν ἀφ᾽ ἧς ἡμέρας γεγόνασιν ἐπὶ τῆς γῆς ἕως τῆς ἡμέρας ταύτης. καὶ ἐκκλίνας Μωϋσῆς ἐξῆλθεν ἀπὸ Φαραω.

[6] And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharao.

[7] καὶ λέγουσιν οἱ θεράποντες Φαραω πρὸς αὐτόν Ἕως τίνος ἔσται τοῦτο ἡμῖν σκῶλον; ἐξαπόστειλον τοὺς ἀνθρώπους, ὅπως λατρεύσωσιν τῷ θεῷ αὐτῶν· ἢ εἰδέναι βούλει ὅτι ἀπόλωλεν Αἴγυπτος;

[7] And the servants of Pharao say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed?

[8] καὶ ἀπέστρεψαν τόν τε Μωυσῆν καὶ Ααρων πρὸς Φαραω, καὶ εἶπεν αὐτοῖς Πορεύεσθε καὶ λατρεύσατε τῷ θεῷ ὑμῶν· τίνες δὲ καὶ τίνες εἰσὶν οἱ πορευόμενοι;

[8] And they brought back both Moses and Aaron to Pharao; and he said to them, Go and serve the Lord your God; but who are they that are going with you?

[9] καὶ λέγει Μωϋσῆς Σὺν τοῖς νεανίσκοις καὶ πρεσβυτέροις πορευσόμεθα, σὺν τοῖς υἱοῖς καὶ θυγατράσιν καὶ προβάτοις καὶ βουσὶν ἡμῶν· ἔστιν γὰρ ἑορτὴ κυρίου τοῦ θεοῦ ἡμῶν.

[9] And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of the Lord.

[10] καὶ εἶπεν πρὸς αὐτούς Ἔστω οὕτως, κύριος μεθ᾽ ὑμῶν· καθότι ἀποστέλλω ὑμᾶς, μὴ καὶ τὴν ἀποσκευὴν ὑμῶν; ἴδετε ὅτι πονηρία πρόκειται ὑμῖν.

[10] And he said to them, So let the Lord be with you: as I *will* send you away, *must I send away* you store also? see that evil is attached to you.

[11] μὴ οὕτως· πορευέσθωσαν δὲ οἱ ἄνδρες, καὶ λατρεύσατε τῷ θεῷ· τοῦτο γὰρ αὐτοὶ ζητεῖτε. ἐξέβαλον δὲ αὐτοὺς ἀπὸ προσώπου Φαραω. –

[11] Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharao.

[12] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρα ἐπὶ γῆν Αἰγύπτου, καὶ ἀναβήτω ἀκρὶς ἐπὶ τὴν γῆν καὶ κατέδεται πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων, ὃν ὑπελίπετο ἡ χάλαζα.

[12] And the Lord said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left.

[13] καὶ ἐπῆρεν Μωϋσῆς τὴν ῥάβδον εἰς τὸν οὐρανόν, καὶ κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα· τὸ πρωῒ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα

[13] And Moses lifted up his rod towards heaven, and the Lord brought a south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts,

[14] καὶ ἀνήγαγεν αὐτὴν ἐπὶ πᾶσαν γῆν Αἰγύπτου, καὶ κατέπαυσεν ἐπὶ πάντα τὰ ὅρια Αἰγύπτου πολλὴ σφόδρα· προτέρα αὐτῆς οὐ γέγονεν τοιαύτη ἀκρὶς καὶ μετὰ ταῦτα οὐκ ἔσται οὕτως.

[14] and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be.

[15] καὶ ἐκάλυψεν τὴν ὄψιν τῆς γῆς, καὶ ἐφθάρη ἡ γῆ· καὶ κατέφαγεν πᾶσαν βοτάνην τῆς γῆς καὶ πάντα τὸν καρπὸν τῶν ξύλων, ὃς ὑπελείφθη ἀπὸ τῆς χαλάζης· οὐχ ὑπελείφθη χλωρὸν οὐδὲν ἐν τοῖς ξύλοις καὶ ἐν πάσῃ βοτάνῃ τοῦ πεδίου ἐν πάσῃ γῇ Αἰγύπτου.

[15] And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

[16] κατέσπευδεν δὲ Φαραω καλέσαι Μωυσῆν καὶ Ααρων λέγων Ἡμάρτηκα ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εἰς ὑμᾶς·

[16] And Pharao hasted to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you;

[17] προσδέξασθε οὖν μου τὴν ἁμαρτίαν ἔτι νῦν καὶ προσεύξασθε πρὸς κύριον τὸν θεὸν ὑμῶν, καὶ περιελέτω ἀπ᾽ ἐμοῦ τὸν θάνατον τοῦτον.

[17] pardon therefore my sin yet this time, and pray to the Lord your God, and let him take away from me this death.

[18] ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω καὶ ηὔξατο πρὸς τὸν θεόν.

[18] And Moses went forth from Pharao, and prayed to God.

[19] καὶ μετέβαλεν κύριος ἄνεμον ἀπὸ θαλάσσης σφοδρόν, καὶ ἀνέλαβεν τὴν ἀκρίδα καὶ ἐνέβαλεν αὐτὴν εἰς τὴν ἐρυθρὰν θάλασσαν, καὶ οὐχ ὑπελείφθη ἀκρὶς μία ἐν πάσῃ γῇ Αἰγύπτου.

[19] And the Lord brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt.

[20] καὶ ἐσκλήρυνεν κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἐξαπέστειλεν τοὺς υἱοὺς Ισραηλ.

[20] And the Lord hardened the heart of Pharao, and he did not send away the children of Israel.

[21] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου εἰς τὸν οὐρανόν, καὶ γενηθήτω σκότος ἐπὶ γῆν Αἰγύπτου, ψηλαφητὸν σκότος.

[21] And the Lord said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of Egypt — darkness that may be felt.

[22] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα εἰς τὸν οὐρανόν, καὶ ἐγένετο σκότος γνόφος θύελλα ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας,

[22] And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days.

[23] καὶ οὐκ εἶδεν οὐδεὶς τὸν ἀδελφὸν αὐτοῦ τρεῖς ἡμέρας, καὶ οὐκ ἐξανέστη οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας· πᾶσι δὲ τοῖς υἱοῖς Ισραηλ ἦν φῶς ἐν πᾶσιν, οἷς κατεγίνοντο.

[23] And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were.

[24] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων λέγων Βαδίζετε, λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν· πλὴν τῶν προβάτων καὶ τῶν βοῶν ὑπολίπεσθε· καὶ ἡ ἀποσκευὴ ὑμῶν ἀποτρεχέτω μεθ᾽ ὑμῶν.

[24] And Pharao called Moses and Aaron, saying, Go, serve the Lord your God, only leave your sheep and your oxen, and let your store depart with you.

[25] καὶ εἶπεν Μωϋσῆς Ἀλλὰ καὶ σὺ δώσεις ἡμῖν ὁλοκαυτώματα καὶ θυσίας, ἃ ποιήσομεν κυρίῳ τῷ θεῷ ἡμῶν,

[25] And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Lord our God.

[26] καὶ τὰ κτήνη ἡμῶν πορεύσεται μεθ᾽ ἡμῶν, καὶ οὐχ ὑπολειψόμεθα ὁπλήν· ἀπ᾽ αὐτῶν γὰρ λημψόμεθα λατρεῦσαι κυρίῳ τῷ θεῷ ἡμῶν· ἡμεῖς δὲ οὐκ οἴδαμεν, τί λατρεύσωμεν κυρίῳ τῷ θεῷ ἡμῶν, ἕως τοῦ ἐλθεῖν ἡμᾶς ἐκεῖ.

[26] And our cattle shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Lord our God: but we know not in what manner we shall serve the Lord our God, until we arrive there.

[27] ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἐβουλήθη ἐξαποστεῖλαι αὐτούς.

[27] But the Lord hardened the heart of Pharao, and he would not let them go.

[28] καὶ λέγει Φαραω Ἄπελθε ἀπ᾽ ἐμοῦ, πρόσεχε σεαυτῷ ἔτι προσθεῖναι ἰδεῖν μου τὸ πρόσωπον· ᾗ δ᾽ ἂν ἡμέρᾳ ὀφθῇς μοι, ἀποθανῇ.

[28] And Pharao says, Depart from me, beware of seeing my face again, for in what day thou shalt appear before me, thou shalt die.

[29] λέγει δὲ Μωϋσῆς Εἴρηκας· οὐκέτι ὀφθήσομαί σοι εἰς πρόσωπον.

[29] And Moses says, Thou hast said, I will not appear in thy presence again.

CHAPTER 11

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔτι μίαν πληγὴν ἐπάξω ἐπὶ Φαραω καὶ ἐπ᾽ Αἴγυπτον, καὶ μετὰ ταῦτα ἐξαποστελεῖ ὑμᾶς ἐντεῦθεν· ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς, σὺν παντὶ ἐκβαλεῖ ὑμᾶς ἐκβολῇ.

[1] And the Lord said to Moses, I will yet bring one plague upon Pharao and upon Egypt, and after that he will send you forth thence; and whenever he sends you forth with every thing, he will indeed drive you out.

[2] λάλησον οὖν κρυφῇ εἰς τὰ ὦτα τοῦ λαοῦ, καὶ αἰτησάτω ἕκαστος παρὰ τοῦ πλησίον καὶ γυνὴ παρὰ τῆς πλησίον σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν.

[2] Speak therefore secretly in the ears of the people, and let every one ask of his neighbour jewels of silver and gold, and raiment.

[3] κύριος δὲ ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ὁ ἄνθρωπος Μωϋσῆς μέγας ἐγενήθη σφόδρα ἐναντίον τῶν Αἰγυπτίων καὶ ἐναντίον Φαραω καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ.

[3] And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharao, and before his servants.

[4] Καὶ εἶπεν Μωϋσῆς Τάδε λέγει κύριος Περὶ μέσας νύκτας ἐγὼ εἰσπορεύομαι εἰς μέσον Αἰγύπτου,

[4] And Moses said, These things saith the Lord, About midnight I go forth into the midst of Egypt.

[5] καὶ τελευτήσει πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραω, ὃς κάθηται ἐπὶ τοῦ θρόνου, καὶ ἕως πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον καὶ ἕως πρωτοτόκου παντὸς κτήνους,

[5] And every first-born in the land of Egypt shall die, from the first-born of Pharao that sits on the throne, even to the first-born of the woman-servant that is by the mill, and to the first-born of all cattle.

[6] καὶ ἔσται κραυγὴ μεγάλη κατὰ πᾶσαν γῆν Αἰγύπτου, ἥτις τοιαύτη οὐ γέγονεν καὶ τοιαύτη οὐκέτι προστεθήσεται.

[6] And there shall be a great cry through all the land of Egypt, such as has not been, and such shall not be repeated any more.

[7] καὶ ἐν πᾶσι τοῖς υἱοῖς Ισραηλ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπὸ ἀνθρώπου ἕως κτήνους, ὅπως εἰδῇς ὅσα παραδοξάσει κύριος ἀνὰ μέσον τῶν Αἰγυπτίων καὶ τοῦ Ισραηλ.

[7] But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that thou mayest know how wide a distinction the Lord will make between the Egyptians and Israel.

[8] καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρός με καὶ προκυνήσουσίν με λέγοντες Ἔξελθε σὺ καὶ πᾶς ὁ λαός σου, οὗ σὺ ἀφηγῇ· καὶ μετὰ ταῦτα ἐξελεύσομαι. ἐξῆλθεν δὲ Μωϋσῆς ἀπὸ Φαραω μετὰ θυμοῦ.

[8] And all these thy servants shall come down to me, and do me reverence, saying, Go forth, thou and all the people over whom thou presidest, and afterwards I will go forth.

[9] εἶπεν δὲ κύριος πρὸς Μωυσῆν Οὐκ εἰσακούσεταί ὑμῶν Φαραω, ἵνα πληθύνων πληθύνω μου τὰ σημεῖα καὶ τὰ τέρατα ἐν γῇ Αἰγύπτῳ.

[9] And Moses went forth from Pharao with wrath. And the Lord said to Moses, Pharao will not hearken to you, that I may greatly multiply my signs and wonders in the land *of* Egypt.

[10] Μωϋσῆς δὲ καὶ Ααρων ἐποίησαν πάντα τὰ σημεῖα καὶ τὰ τέρατα ταῦτα ἐν γῇ Αἰγύπτῳ ἐναντίον Φαραω· ἐσκλήρυνεν δὲ κύριος τὴν καρδίαν Φαραω, καὶ οὐκ ἠθέλησεν ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου.

[10] And Moses and Aaron wrought all these signs and wonders in the land *of* Egypt before Pharao; and the Lord hardened the heart of Pharao, and he did not hearken to send forth the children of Israel out of the land of Egypt.

CHAPTER 12

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων ἐν γῇ Αἰγύπτου λέγων

[1] And the Lord spoke to Moses and Aaron in the land of Egypt, saying,

[2] Ὁ μὴν οὗτος ὑμῖν ἀρχὴ μηνῶν, πρῶτός ἐστιν ὑμῖν ἐν τοῖς μησὶν τοῦ ἐνιαυτοῦ.

[2] This month *shall be* to you the beginning of months: it is the first to you among the months of the year.

[3] λάλησον πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγων Τῇ δεκάτῃ τοῦ μηνὸς τούτου λαβέτωσαν ἕκαστος πρόβατον κατ᾽ οἴκους πατριῶν, ἕκαστος πρόβατον κατ᾽ οἰκίαν.

[3] Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household.

[4] ἐὰν δὲ ὀλιγοστοὶ ὦσιν οἱ ἐν τῇ οἰκίᾳ ὥστε μὴ ἱκανοὺς εἶναι εἰς πρόβατον, συλλήμψεται μεθ᾽ ἑαυτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ κατὰ ἀριθμὸν ψυχῶν· ἕκαστος τὸ ἀρκοῦν αὐτῷ συναριθμήσεται εἰς πρόβατον.

[4] And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbour that lives near to him, — as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb.

[5] πρόβατον τέλειον ἄρσεν ἐνιαύσιον ἔσται ὑμῖν· ἀπὸ τῶν ἀρνῶν καὶ τῶν ἐρίφων λήμψεσθε.

[5] It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids.

[6] καὶ ἔσται ὑμῖν διατετηρημένον ἕως τῆς τεσσαρεσκαιδεκάτης τοῦ μηνὸς τούτου, καὶ σφάξουσιν αὐτὸ πᾶν τὸ πλῆθος συναγωγῆς υἱῶν Ισραηλ πρὸς ἑσπέραν.

[6] And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening.

[7] καὶ λήμψονται ἀπὸ τοῦ αἵματος καὶ θήσουσιν ἐπὶ τῶν δύο σταθμῶν καὶ ἐπὶ τὴν φλιὰν ἐν τοῖς οἴκοις, ἐν οἷς ἐὰν φάγωσιν αὐτὰ ἐν αὐτοῖς.

[7] And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which soever they shall eat them.

[8] καὶ φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ· ὀπτὰ πυρὶ καὶ ἄζυμα ἐπὶ πικρίδων ἔδονται.

[8] And they shall eat the flesh in this night roast with fire, and they shall eat unleavened *bread* with bitter herbs.

[9] οὐκ ἔδεσθε ἀπ᾽ αὐτῶν ὠμὸν οὐδὲ ἡψημένον ἐν ὕδατι, ἀλλ᾽ ἢ ὀπτὰ πυρί, κεφαλὴν σὺν τοῖς ποσὶν καὶ τοῖς ἐνδοσθίοις.

[9] Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances.

[10] οὐκ ἀπολείψετε ἀπ᾽ αὐτοῦ ἕως πρωῒ καὶ ὀστοῦν οὐ συντρίψετε ἀπ᾽ αὐτοῦ· τὰ δὲ καταλειπόμενα ἀπ᾽ αὐτοῦ ἕως πρωῒ ἐν πυρὶ κατακαύσετε.

[10] Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire.

[11] οὕτως δὲ φάγεσθε αὐτό· αἱ ὀσφύες ὑμῶν περιεζωσμέναι, καὶ τὰ ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, καὶ αἱ βακτηρίαι ἐν ταῖς χερσὶν ὑμῶν· καὶ ἔδεσθε αὐτὸ μετὰ σπουδῆς· πασχα ἐστὶν κυρίῳ.

[11] And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to the Lord.

[12] καὶ διελεύσομαι ἐν γῇ Αἰγύπτῳ ἐν τῇ νυκτὶ ταύτῃ καὶ πατάξω πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἐν πᾶσι τοῖς θεοῖς τῶν Αἰγυπτίων ποιήσω τὴν ἐκδίκησιν· ἐγὼ κύριος.

[12] and I will go throughout the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I *am* the Lord.

[13] καὶ ἔσται τὸ αἷμα ὑμῖν ἐν σημείῳ ἐπὶ τῶν οἰκιῶν, ἐν αἷς ὑμεῖς ἐστε ἐκεῖ, καὶ ὄψομαι τὸ αἷμα καὶ σκεπάσω ὑμᾶς, καὶ οὐκ ἔσται ἐν ὑμῖν πληγὴ τοῦ ἐκτριβῆναι, ὅταν παίω ἐν γῇ Αἰγύπτῳ.

[13] And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.

[14] καὶ ἔσται ἡ ἡμέρα ὑμῖν αὕτη μνημόσυνον, καὶ ἑορτάσετε αὐτὴν ἑορτὴν κυρίῳ εἰς πάσας τὰς γενεὰς ὑμῶν· νόμιμον αἰώνιον ἑορτάσετε αὐτήν.

[14] And this day shall be to you a memorial, and ye shall keep it a feast to the Lord through all your generations; ye shall keep it a feast for a perpetual ordinance.

[15] ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε, ἀπὸ δὲ τῆς ἡμέρας τῆς πρώτης ἀφανιεῖτε ζύμην ἐκ τῶν οἰκιῶν ὑμῶν· πᾶς, ὃς ἂν φάγῃ ζύμην, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐξ Ισραηλ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἑβδόμης.

[15] Seven days ye shall eat unleavened bread, and from the first day ye shall utterly remove leaven from your houses: whoever shall eat leaven, that soul shall be utterly destroyed from Israel, from the first day until the seventh day.

[16] καὶ ἡ ἡμέρα ἡ πρώτη κληθήσεται ἁγία, καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐταῖς, πλὴν ὅσα ποιηθήσεται πάσῃ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν.

[16] And the first day shall be called holy, and the seventh day shall be a holy convocation to you: ye shall do no servile work on them, only as many things as will *necessarily* be done by every soul, this only shall be done by you.

[17] καὶ φυλάξεσθε τὴν ἐντολὴν ταύτην· ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξάξω τὴν δύναμιν ὑμῶν ἐκ γῆς Αἰγύπτου, καὶ ποιήσετε τὴν ἡμέραν ταύτην εἰς γενεὰς ὑμῶν νόμιμον αἰώνιον.

[17] And ye shall keep this commandment, for on this day will I bring out your force out of the land of Egypt; and ye shall make this day a perpetual ordinance for you throughout your generations.

[18] ἐναρχομένου τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου ἀφ᾽ ἑσπέρας ἔδεσθε ἄζυμα ἕως ἡμέρας μιᾶς καὶ εἰκάδος τοῦ μηνὸς ἕως ἑσπέρας.

[18] Beginning the fourteenth day of the first month, ye shall eat unleavened bread from evening, till the twenty-first day of the month, till evening.

[19] ἑπτὰ ἡμέρας ζύμη οὐχ εὑρεθήσεται ἐν ταῖς οἰκίαις ὑμῶν· πᾶς, ὃς ἂν φάγῃ ζυμωτόν, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ συναγωγῆς Ισραηλ ἔν τε τοῖς γειώραις καὶ αὐτόχθοσιν τῆς γῆς·

[19] Seven days leaven shall not be found in your houses; whosoever shall eat anything leavened, that soul shall be cut off from the congregation of Israel, both among the occupiers of the land and the original inhabitants.

[20] πᾶν ζυμωτὸν οὐκ ἔδεσθε, ἐν παντὶ δὲ κατοικητηρίῳ ὑμῶν ἔδεσθε ἄζυμα.

[20] Ye shall eat nothing leavened, but in every habitation of your ye shall eat unleavened bread.

[21] Ἐκάλεσεν δὲ Μωϋσῆς πᾶσαν γερουσίαν υἱῶν Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ἀπελθόντες λάβετε ὑμῖν ἑαυτοῖς πρόβατον κατὰ συγγενείας ὑμῶν καὶ θύσατε τὸ πασχα.

[21] And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your kindreds, and slay the passover.

[22] λήμψεσθε δὲ δεσμὴν ὑσσώπου καὶ βάψαντες ἀπὸ τοῦ αἵματος τοῦ παρὰ τὴν θύραν καθίξετε τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν ἀπὸ τοῦ αἵματος, ὅ ἐστιν παρὰ τὴν θύραν· ὑμεῖς δὲ οὐκ ἐξελεύσεσθε ἕκαστος τὴν θύραν τοῦ οἴκου αὐτοῦ ἕως πρωί.

[22] And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and *shall put it* upon both door-posts, even of the blood which is by the door; but ye shall not go out every one from the door of his house till the morning.

[23] καὶ παρελεύσεται κύριος πατάξαι τοὺς Αἰγυπτίους καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιᾶς καὶ ἐπ᾽ ἀμφοτέρων τῶν σταθμῶν, καὶ παρελεύσεται κύριος τὴν θύραν καὶ οὐκ ἀφήσει τὸν ὀλεθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι.

[23] And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door-posts; and the Lord shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite *you*.

[24] καὶ φυλάξεσθε τὸ ῥῆμα τοῦτο νόμιμον σεαυτῷ καὶ τοῖς υἱοῖς σου ἕως αἰῶνος.

[24] And keep ye this thing as an ordinance for thyself and for thy children for ever.

[25] ἐὰν δὲ εἰσέλθητε εἰς τὴν γῆν, ἣν ἂν δῷ κύριος ὑμῖν, καθότι ἐλάλησεν, φυλάξεσθε τὴν λατρείαν ταύτην.

[25] And if ye should enter into the land, which the Lord shall give you, as he has spoken, keep this service.

[26] καὶ ἔσται, ἐὰν λέγωσιν πρὸς ὑμᾶς οἱ υἱοὶ ὑμῶν Τίς ἡ λατρεία αὕτη;

[26] And it shall come to pass, if your sons say to you, What is this service?

[27] καὶ ἐρεῖτε αὐτοῖς Θυσία τὸ πασχα τοῦτο κυρίῳ, ὡς ἐσκέπασεν τοὺς οἴκους τῶν υἱῶν Ισραηλ ἐν Αἰγύπτῳ, ἡνίκα ἐπάταξεν τοὺς Αἰγυπτίους, τοὺς δὲ οἴκους ἡμῶν ἐρρύσατο. καὶ κύψας ὁ λαὸς προσεκύνησεν.

[27] that ye shall say to them, This passover is a sacrifice to the Lord, as he defended the houses of the children of Israel in Egypt, when he smote the Egyptians, but delivered our houses.

[28] καὶ ἀπελθόντες ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων, οὕτως ἐποίησαν.

[28] And the people bowed and worshipped. And the children of Israel departed and did as the Lord commanded Moses and Aaron, so did they.

[29] Ἐγενήθη δὲ μεσούσης τῆς νυκτὸς καὶ κύριος ἐπάταξεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκου Φαραω τοῦ καθημένου ἐπὶ τοῦ θρόνου ἕως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ καὶ ἕως πρωτοτόκου παντὸς κτήνους.

[29] And it came to pass at midnight that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharao that sat on the throne,

to the first-born of the captive-maid in the dungeon, and the first-born of all cattle.

[30] καὶ ἀναστὰς Φαραω νυκτὸς καὶ πάντες οἱ θεράποντες αὐτοῦ καὶ πάντες οἱ Αἰγύπτιοι καὶ ἐγενήθη κραυγὴ μεγάλη ἐν πάσῃ γῇ Αἰγύπτῳ· οὐ γὰρ ἦν οἰκία, ἐν ᾗ οὐκ ἦν ἐν αὐτῇ τεθνηκώς.

[30] And Pharao rose up by night, and his servants, and all the Egyptians; and there was a great cry in all the land of Egypt, for there was not a house in which there was not one dead.

[31] καὶ ἐκάλεσεν Φαραω Μωυσῆν καὶ Ααρων νυκτὸς καὶ εἶπεν αὐτοῖς Ἀνάστητε καὶ ἐξέλθατε ἐκ τοῦ λαοῦ μου καὶ ὑμεῖς καὶ οἱ υἱοὶ Ισραηλ· βαδίζετε καὶ λατρεύσατε κυρίῳ τῷ θεῷ ὑμῶν, καθὰ λέγετε·

[31] And Pharao called Moses and Aaron by night, and said to them, Rise and depart from my people, both ye and the children of Israel. Go and serve the Lord your God, even as ye say.

[32] καὶ τὰ πρόβατα καὶ τοὺς βόας ὑμῶν ἀναλαβόντες πορεύεσθε, εὐλογήσατε δὲ κἀμέ.

[32] And take with you your sheep, and your oxen: bless me also, I pray you.

[33] καὶ κατεβιάζοντο οἱ Αἰγύπτιοι τὸν λαὸν σπουδῇ ἐκβαλεῖν αὐτοὺς ἐκ τῆς γῆς· εἶπαν γὰρ ὅτι Πάντες ἡμεῖς ἀποθνῄσκομεν.

[33] And the Egyptians constrained the people, so that they cast them out of the land with haste, for they said, We all shall die.

[34] ἀνέλαβεν δὲ ὁ λαὸς τὸ σταῖς πρὸ τοῦ ζυμωθῆναι, τὰ φυράματα αὐτῶν ἐνδεδεμένα ἐν τοῖς ἱματίοις αὐτῶν ἐπὶ τῶν ὤμων.

[34] And the people took their dough before their meal was leavened, bound up *as it was* in their garments, on their shoulders.

[35] οἱ δὲ υἱοὶ Ισραηλ ἐποίησαν καθὰ συνέταξεν αὐτοῖς Μωϋσῆς, καὶ ᾔτησαν παρὰ τῶν Αἰγυπτίων σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱματισμόν·

[35] And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel.

[36] καὶ κύριος ἔδωκεν τὴν χάριν τῷ λαῷ αὐτοῦ ἐναντίον τῶν Αἰγυπτίων, καὶ ἔχρησαν αὐτοῖς· καὶ ἐσκύλευσαν τοὺς Αἰγυπτίους.

[36] And the Lord gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians.

[37] Ἀπάραντες δὲ οἱ υἱοὶ Ισραηλ ἐκ Ραμεσση εἰς Σοκχωθα εἰς ἑξακοσίας χιλιάδας πεζῶν οἱ ἄνδρες πλὴν τῆς ἀποσκευῆς,

[37] And the children Israel departed from Ramesses to Socchoth, to *the full number of* six hundred thousand footmen, even men, besides the baggage.

[38] καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς καὶ πρόβατα καὶ βόες καὶ κτήνη πολλὰ σφόδρα.

[38] And a great mixed *company* went up with them, and sheep and oxen and very much cattle.

[39] καὶ ἔπεψαν τὸ σταῖς, ὃ ἐξήνεγκαν ἐξ Αἰγύπτου, ἐγκρυφίας ἀζύμους· οὐ γὰρ ἐζυμώθη· ἐξέβαλον γὰρ αὐτοὺς οἱ Αἰγύπτιοι, καὶ οὐκ ἠδυνήθησαν ἐπιμεῖναι οὐδὲ ἐπισιτισμὸν ἐποίησαν ἑαυτοῖς εἰς τὴν ὁδόν.

[39] And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey.

[40] ἡ δὲ κατοίκησις τῶν υἱῶν Ισραηλ, ἣν κατῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χανααν, ἔτη τετρακόσια τριάκοντα,

[40] And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, *was* four hundred and thirty years.

[41] καὶ ἐγένετο μετὰ τὰ τετρακόσια τριάκοντα ἔτη ἐξῆλθεν πᾶσα ἡ δύναμις κυρίου ἐκ γῆς Αἰγύπτου.

[41] And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt by night.

[42] νυκτὸς προφυλακή ἐστιν τῷ κυρίῳ ὥστε ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐκείνη ἡ νὺξ αὕτη προφυλακὴ κυρίῳ ὥστε πᾶσι τοῖς υἱοῖς Ισραηλ εἶναι εἰς γενεὰς αὐτῶν.

[42] It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations.

[43] Εἶπεν δὲ κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων Οὗτος ὁ νόμος τοῦ πασχα· πᾶς ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτοῦ·

[43] And the Lord said to Moses and Aaron, This is the law of the passover: no stranger shall eat of it.

[44] καὶ πᾶν οἰκέτην τινὸς ἢ ἀργυρώνητον περιτεμεῖς αὐτόν, καὶ τότε φάγεται ἀπ᾽ αὐτοῦ·

[44] And every slave or servant bought with money — him thou shalt circumcise, and then shall he eat of it.

[45] πάροικος ἢ μισθωτὸς οὐκ ἔδεται ἀπ᾽ αὐτοῦ.

[45] A sojourner or hireling shall not eat of it.

[46] ἐν οἰκίᾳ μιᾷ βρωθήσεται, καὶ οὐκ ἐξοίσετε ἐκ τῆς οἰκίας τῶν κρεῶν ἔξω· καὶ ὀστοῦν οὐ συντρίψετε ἀπ᾽ αὐτοῦ.

[46] In one house shall it be eaten, and ye shall not carry of the flesh out from the house; and a bone of it ye shall not break.

[47] πᾶσα συναγωγὴ υἱῶν Ισραηλ ποιήσει αὐτό.

[47] All the congregation of the children of Israel shall keep it.

[48] ἐὰν δέ τις προσέλθῃ πρὸς ὑμᾶς προσήλυτος ποιῆσαι τὸ πασχα κυρίῳ, περιτεμεῖς αὐτοῦ πᾶν ἀρσενικόν, καὶ τότε προσελεύσεται ποιῆσαι αὐτὸ καὶ ἔσται ὥσπερ καὶ ὁ αὐτόχθων τῆς γῆς· πᾶς ἀπερίτμητος οὐκ ἔδεται ἀπ᾽ αὐτοῦ.

[48] And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even as the original inhabitant of the land; no uncircumcised person shall eat of it.

[49] νόμος εἷς ἔσται τῷ ἐγχωρίῳ καὶ τῷ προσελθόντι προσηλύτῳ ἐν ὑμῖν.

[49] There shall be one law to the native, and to the proselyte coming among you.

[50] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων πρὸς αὐτούς, οὕτως ἐποίησαν. –

[50] And the children of Israel did as the Lord commanded Moses and Aaron for them, so they did.

[51] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξήγαγεν κύριος τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν.

[51] And it came to pass in that day that the Lord brought out the children of Israel from the land of Egypt with their forces.

CHAPTER 13

[1] Εἶπεν δὲ κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἁγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοῖγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοί ἐστιν.

[2] Sanctify to me every first-born, first produced, opening every womb among the children of Israel both of man and beast: it is mine.

[3] Εἶπεν δὲ Μωϋσῆς πρὸς τὸν λαόν Μνημονεύετε τὴν ἡμέραν ταύτην, ἐν ᾗ ἐξήλθατε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγεν ὑμᾶς κύριος ἐντεῦθεν· καὶ οὐ βρωθήσεται ζύμη.

[3] And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten.

[4] ἐν γὰρ τῇ σήμερον ὑμεῖς ἐκπορεύεσθε ἐν μηνὶ τῶν νέων.

[4] For on this day ye go forth in the month of new *corn*.

[5] καὶ ἔσται ἡνίκα ἐὰν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Ευαίων καὶ Γεργεσαίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ιεβουσαίων, ἣν ὤμοσεν τοῖς πατράσιν σου δοῦναί σοι, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ ποιήσεις τὴν λατρείαν ταύτην ἐν τῷ μηνὶ τούτῳ.

[5] And it shall come to pass when the Lord thy God shall have brought thee into the land of the Chananites, and the Chettites, and Amorites, and Evites, and Jebusites, and Gergesites, and Pherezites, which he sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt perform this service in this month.

[6] ἓξ ἡμέρας ἔδεσθε ἄζυμα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἑορτὴ κυρίου·

[6] Six days ye shall eat unleavened bread, and on the seventh day is a feast to the Lord.

[7] ἄζυμα ἔδεσθε τὰς ἑπτὰ ἡμέρας, οὐκ ὀφθήσεταί σοι ζυμωτόν, οὐδὲ ἔσται σοι ζύμη ἐν πᾶσιν τοῖς ὁρίοις σου.

[7] Seven days shall ye eat unleavened bread; nothing leavened shall be seen with thee, neither shalt thou have leaven in all thy borders.

[8] καὶ ἀναγγελεῖς τῷ υἱῷ σου ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Διὰ τοῦτο ἐποίησεν κύριος ὁ θεός μοι, ὡς ἐξεπορευόμην ἐξ Αἰγύπτου.

[8] And thou shalt tell thy son in that day, saying, Therefore the Lord dealt thus with me, as I was going out of Egypt.

[9] καὶ ἔσται σοι σημεῖον ἐπὶ τῆς χειρός σου καὶ μνημόσυνον πρὸ ὀφθαλμῶν σου, ὅπως ἂν γένηται ὁ νόμος κυρίου ἐν τῷ στόματί σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε κύριος ὁ θεὸς ἐξ Αἰγύπτου.

[9] And it shall be to thee a sign upon thy hand and a memorial before thine eyes, that the law of the Lord may be in thy mouth, for with a strong hand the Lord God brought thee out of Egypt.

[10] καὶ φυλάξεσθε τὸν νόμον τοῦτον κατὰ καιροὺς ὡρῶν ἀφ᾽ ἡμερῶν εἰς ἡμέρας.

[10] And preserve ye this law according to the times of the seasons, from year to year.

[11] καὶ ἔσται ὡς ἂν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, καὶ δώσει σοι αὐτήν,

[11] And it shall come to pass when the Lord thy God shall bring thee into the land of the Chananites, as he sware to thy fathers, and shall give it thee,

[12] καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ τῶν βουκολίων ἢ ἐν τοῖς κτήνεσίν σου, ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικά, ἁγιάσεις τῷ κυρίῳ.

[12] that thou shalt set apart every *offspring* opening the womb, the males to the Lord, every one that opens the womb out of the herds or among thy cattle, as many as thou shalt have: thou shalt sanctify the males to the Lord.

[13] πᾶν διανοῖγον μήτραν ὄνου ἀλλάξεις προβάτῳ· ἐὰν δὲ μὴ ἀλλάξῃς, λυτρώσῃ αὐτό. πᾶν πρωτότοκον ἀνθρώπου τῶν υἱῶν σου λυτρώσῃ.

[13] Every *offspring* opening the womb of the ass thou shalt change for a sheep; and if thou wilt not change it, thou shalt redeem it: every first-born of man of thy sons shalt thou redeem.

[14] ἐὰν δὲ ἐρωτήσῃ σε ὁ υἱός σου μετὰ ταῦτα λέγων Τί τοῦτο; καὶ ἐρεῖς αὐτῷ ὅτι Ἐν χειρὶ κραταιᾷ ἐξήγαγεν ἡμᾶς κύριος ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας·

[14] And if thy son should ask thee hereafter, saying, What is this? then thou shalt say to him, With a strong hand the Lord brought us out of Egypt, out of the house of bondage.

[15] ἡνίκα δὲ ἐσκλήρυνεν Φαραω ἐξαποστεῖλαι ἡμᾶς, ἀπέκτεινεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ ἀπὸ πρωτοτόκων ἀνθρώπων ἕως πρωτοτόκων κτηνῶν· διὰ τοῦτο ἐγὼ θύω τῷ κυρίῳ πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, καὶ πᾶν πρωτότοκον τῶν υἱῶν μου λυτρώσομαι.

[15] And when Pharao hardened *his heart so as not* to send us away, he slew every first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore do I sacrifice every *offspring* that opens the womb, the males to the Lord, and every first-born of my sons I will redeem.

[16] καὶ ἔσται εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἀσάλευτον πρὸ ὀφθαλμῶν σου· ἐν γὰρ χειρὶ κραταιᾷ ἐξήγαγέν σε κύριος ἐξ Αἰγύπτου.

[16] And it shall be for a sign upon thy hand, and immovable before thine eyes, for with a strong hand the Lord brought thee out of Egypt.

[17] Ὡς δὲ ἐξαπέστειλεν Φαραω τὸν λαόν, οὐχ ὡδήγησεν αὐτοὺς ὁ θεὸς ὁδὸν γῆς Φυλιστιιμ, ὅτι ἐγγὺς ἦν· εἶπεν γὰρ ὁ θεός Μήποτε μεταμελήσῃ τῷ λαῷ ἰδόντι πόλεμον, καὶ ἀποστρέψῃ εἰς Αἴγυπτον.

[17] And when Pharao sent forth the people, God led them not by the way of the land of the Phylistines, because it was near; for God said, Lest at any time the people repent when they see war, and return to Egypt.

[18] καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον εἰς τὴν ἐρυθρὰν θάλασσαν. πέμπτη δὲ γενεὰ ἀνέβησαν οἱ υἱοὶ Ισραηλ ἐκ γῆς Αἰγύπτου.

[18] And God led the people round by the way to the wilderness, to the Red Sea: and in the fifth generation the children of Israel went up out of

the land of Egypt.

[19] καὶ ἔλαβεν Μωϋσῆς τὰ ὀστᾶ Ιωσηφ μεθ᾽ ἑαυτοῦ· ὅρκῳ γὰρ ὥρκισεν Ιωσηφ τοὺς υἱοὺς Ισραηλ λέγων Ἐπισκοπῇ ἐπισκέψεται ὑμᾶς κύριος, καὶ συνανοίσετέ μου τὰ ὀστᾶ ἐντεῦθεν μεθ᾽ ὑμῶν.

[19] And Moses took the bones of Joseph with him, for he had solemnly adjured the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

[20] ἐξάραντες δὲ οἱ υἱοὶ Ισραηλ ἐκ Σοκχωθ ἐστρατοπέδευσαν ἐν Οθομ παρὰ τὴν ἔρημον.

[20] And the children of Israel departed from Socchoth, and encamped in Othom by the wilderness.

[21] ὁ δὲ θεὸς ἡγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι αὐτοῖς τὴν ὁδόν, τὴν δὲ νύκτα ἐν στύλῳ πυρός·

[21] And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire.

[22] οὐκ ἐξέλιπεν ὁ στῦλος τῆς νεφέλης ἡμέρας καὶ ὁ στῦλος τοῦ πυρὸς νυκτὸς ἐναντίον παντὸς τοῦ λαοῦ.

[22] And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people.

CHAPTER 14

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ, καὶ ἀποστρέψαντες στρατοπεδευσάτωσαν ἀπέναντι τῆς ἐπαύλεως ἀνὰ μέσον Μαγδώλου καὶ ἀνὰ μέσον τῆς θαλάσσης ἐξ ἐναντίας Βεελσεπφων, ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης.

[2] Speak to the children of Israel, and let them turn and encamp before the village, between Magdol and the sea, opposite Beel-sepphon: before them shalt thou encamp by the sea.

[3] καὶ ἐρεῖ Φαραω τῷ λαῷ αὐτοῦ Οἱ υἱοὶ Ισραηλ πλανῶνται οὗτοι ἐν τῇ γῇ· συγκέκλεικεν γὰρ αὐτοὺς ἡ ἔρημος.

[3] And Pharao will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in.

[4] ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραω, καὶ καταδιώξεται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ, καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος. καὶ ἐποίησαν οὕτως.

[4] And I will harden the heart of Pharao, and he shall pursue after them; and I will be glorified in Pharao, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so.

[5] καὶ ἀνηγγέλη τῷ βασιλεῖ τῶν Αἰγυπτίων ὅτι πέφευγεν ὁ λαός· καὶ μετεστράφη ἡ καρδία Φαραω καὶ τῶν θεραπόντων αὐτοῦ ἐπὶ τὸν λαόν, καὶ εἶπαν Τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστεῖλαι τοὺς υἱοὺς Ισραηλ τοῦ μὴ δουλεύειν ἡμῖν;

[5] And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharao was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us?

[6] ἔζευξεν οὖν Φαραω τὰ ἅρματα αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ συναπήγαγεν μεθ’ ἑαυτοῦ

[6] So Pharao yoked his chariots, and led off all his people with himself:

[7] καὶ λαβὼν ἑξακόσια ἅρματα ἐκλεκτὰ καὶ πᾶσαν τὴν ἵππον τῶν Αἰγυπτίων καὶ τριστάτας ἐπὶ πάντων.

[7] having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all.

[8] καὶ ἐσκλήρυνεν κύριος τὴν καρδίαν Φαραω βασιλέως Αἰγύπτου καὶ τῶν θεραπόντων αὐτοῦ, καὶ κατεδίωξεν ὀπίσω τῶν υἱῶν Ισραηλ· οἱ δὲ υἱοὶ Ισραηλ ἐξεπορεύοντο ἐν χειρὶ ὑψηλῇ.

[8] And the Lord hardened the heart of Pharao king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand.

[9] καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω αὐτῶν καὶ εὗροσαν αὐτοὺς παρεμβεβληκότας παρὰ τὴν θάλασσαν, καὶ πᾶσα ἡ ἵππος καὶ τὰ ἅρματα Φαραω καὶ οἱ ἱππεῖς καὶ ἡ στρατιὰ αὐτοῦ ἀπέναντι τῆς ἐπαύλεως ἐξ ἐναντίας Βεελσεπφων.

[9] And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharao, and the horsemen, and his host *were* before the village, over against Beel-sepphon.

[10] καὶ Φαραω προσῆγεν· καὶ ἀναβλέψαντες οἱ υἱοὶ Ισραηλ τοῖς ὀφθαλμοῖς ὁρῶσιν, καὶ οἱ Αἰγύπτιοι ἐστρατοπέδευσαν ὀπίσω αὐτῶν, καὶ ἐφοβήθησαν σφόδρα· ἀνεβόησαν δὲ οἱ υἱοὶ Ισραηλ πρὸς κύριον.

[10] And Pharao approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord;

[11] καὶ εἶπεν πρὸς Μωυσῆν Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν γῇ Αἰγύπτῳ ἐξήγαγες ἡμᾶς θανατῶσαι ἐν τῇ ἐρήμῳ; τί τοῦτο ἐποίησας ἡμῖν ἐξαγαγὼν ἐξ Αἰγύπτου;

[11] and said to Moses, Because there were no graves in the land of Egypt, hast thou brought us forth to slay *us* in the wilderness? What is this that thou hast done to us, having brought us out of Egypt?

[12] οὐ τοῦτο ἦν τὸ ῥῆμα, ὃ ἐλαλήσαμεν πρὸς σὲ ἐν Αἰγύπτῳ λέγοντες Πάρες ἡμᾶς, ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις; κρεῖσσον γὰρ ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ.

[12] Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness.

[13] εἶπεν δὲ Μωϋσῆς πρὸς τὸν λαόν Θαρσεῖτε· στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ, ἣν ποιήσει ἡμῖν σήμερον· ὃν τρόπον γὰρ ἑωράκατε τοὺς Αἰγυπτίους σήμερον, οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτοὺς εἰς τὸν αἰῶνα χρόνον·

[13] And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever.

[14] κύριος πολεμήσει περὶ ὑμῶν, καὶ ὑμεῖς σιγήσετε.

[14] The Lord shall fight for you, and ye shall hold your peace.

[15] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Τί βοᾷς πρός με; λάλησον τοῖς υἱοῖς Ισραηλ, καὶ ἀναζευξάτωσαν·

[15] and the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed.

[16] καὶ σὺ ἔπαρον τῇ ῥάβδῳ σου καὶ ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν καὶ ῥῆξον αὐτήν, καὶ εἰσελθάτωσαν οἱ υἱοὶ Ισραηλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν.

[16] And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land.

[17] καὶ ἰδοὺ ἐγὼ σκληρυνῶ τὴν καρδίαν Φαραω καὶ τῶν Αἰγυπτίων πάντων, καὶ εἰσελεύσονται ὀπίσω αὐτῶν· καὶ ἐνδοξασθήσομαι ἐν Φαραω καὶ ἐν πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ ἐν τοῖς ἅρμασιν καὶ ἐν τοῖς ἵπποις αὐτοῦ.

[17] And lo! I will harden the heart of Pharao and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharao, and on all his host, and on his chariots and his horses.

[18] καὶ γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος ἐνδοξαζομένου μου ἐν Φαραω καὶ ἐν τοῖς ἅρμασιν καὶ ἵπποις αὐτοῦ.

[18] And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharao and upon his chariots and his horses.

[19] ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ισραηλ καὶ ἐπορεύθη ἐκ τῶν ὄπισθεν· ἐξῆρεν δὲ καὶ ὁ στῦλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν.

[19] And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them.

[20] καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ισραηλ καὶ ἔστη· καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διῆλθεν ἡ νύξ, καὶ οὐ συνέμιξαν ἀλλήλοις ὅλην τὴν νύκτα·

[20] And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night.

[21] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ὑπήγαγεν κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ ἐσχίσθη τὸ ὕδωρ.

[21] And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided.

[22] καὶ εἰσῆλθον οἱ υἱοὶ Ισραηλ εἰς μέσον τῆς θαλάσσης κατὰ τὸ ξηρόν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων·

[22] And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

[23] κατεδίωξαν δὲ οἱ Αἰγύπτιοι καὶ εἰσῆλθον ὀπίσω αὐτῶν, πᾶσα ἡ ἵππος Φαραω καὶ τὰ ἅρματα καὶ οἱ ἀναβάται, εἰς μέσον τῆς θαλάσσης.

[23] And the Egyptians pursued them and went in after them, and every horse of Pharao, and his chariots, and his horsemen, into the midst of the sea.

[24] ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἑωθινῇ καὶ ἐπέβλεψεν κύριος ἐπὶ τὴν παρεμβολὴν τῶν Αἰγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης καὶ συνετάραξεν τὴν παρεμβολὴν τῶν Αἰγυπτίων

[24] And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians,

[25] καὶ συνέδησεν τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν καὶ ἤγαγεν αὐτοὺς μετὰ βίας. καὶ εἶπαν οἱ Αἰγύπτιοι Φύγωμεν ἀπὸ προσώπου Ισραηλ· ὁ γὰρ κύριος πολεμεῖ περὶ αὐτῶν τοὺς Αἰγυπτίους.

[25] and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians.

[26] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἔκτεινον τὴν χεῖρά σου ἐπὶ τὴν θάλασσαν, καὶ ἀποκαταστήτω τὸ ὕδωρ καὶ ἐπικαλυψάτω τοὺς Αἰγυπτίους, ἐπί τε τὰ ἅρματα καὶ τοὺς ἀναβάτας.

[26] And the Lord said to Moses, Stretch forth tine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians *coming* both upon the chariots and the riders.

[27] ἐξέτεινεν δὲ Μωϋσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ἀπεκατέστη τὸ ὕδωρ πρὸς ἡμέραν ἐπὶ χώρας· οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.

[27] And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea.

[28] καὶ ἐπαναστραφὲν τὸ ὕδωρ ἐκάλυψεν τὰ ἅρματα καὶ τοὺς ἀναβάτας καὶ πᾶσαν τὴν δύναμιν Φαραω τοὺς εἰσπεπορευμένους ὀπίσω αὐτῶν εἰς τὴν θάλασσαν, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.

[28] and the water returned and covered the chariots and the riders, and all the forces of Pharao, who entered after them into the sea: and there was not left of them even one.

[29] οἱ δὲ υἱοὶ Ισραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης, τὸ δὲ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων.

[29] But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left.

[30] καὶ ἐρρύσατο κύριος τὸν Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς τῶν Αἰγυπτίων· καὶ εἶδεν Ισραηλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος

τῆς θαλάσσης.

[30] So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea.

[31] εἶδεν δὲ Ισραηλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῇ τῷ θεράποντι αὐτοῦ.

[31] And Israel saw the mighty hand, the *things* which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

CHAPTER 15

[1] Τότε ᾔσεν Μωϋσῆς καὶ οἱ υἱοὶ Ισραηλ τὴν ᾠδὴν ταύτην τῷ θεῷ καὶ εἶπαν λέγοντες Ἄισωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

[1] Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for he is very greatly glorified: horse and rider he has thrown into the sea.

[2] βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν· οὗτός μου θεός, καὶ δοξάσω αὐτόν, θεὸς τοῦ πατρός μου, καὶ ὑψώσω αὐτόν.

[2] He was to me a helper and protector for salvation: this is my God and I will glorify him; my father's God, and I will exalt him.

[3] κύριος συντρίβων πολέμους, κύριος ὄνομα αὐτῷ.

[3] The Lord bringing wars to nought, the Lord *is* his name.

[4] ἅρματα Φαραω καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν, ἐπιλέκτους ἀναβάτας τριστάτας κατεπόντισεν ἐν ἐρυθρᾷ θαλάσσῃ.

[4] He has cast the chariots of Pharao and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea.

[5] πόντῳ ἐκάλυψεν αὐτούς, κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος.

[5] He covered them with the sea: they sank to the depth like a stone.

[6] ἡ δεξιά σου, κύριε, δεδόξασται ἐν ἰσχύι· ἡ δεξιά σου χείρ, κύριε, ἔθραυσεν ἐχθρούς.

[6] Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies.

[7] καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους· ἀπέστειλας τὴν ὀργήν σου, καὶ κατέφαγεν αὐτοὺς ὡς καλάμην.

[7] And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble.

[8] καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ· ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα, ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.

[8] And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea.

[9] εἶπεν ὁ ἐχθρός Διώξας καταλήμψομαι, μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου, ἀνελῶ τῇ μαχαίρῃ μου, κυριεύσει ἡ χείρ μου.

[9] The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion.

[10] ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα· ἔδυσαν ὡσεὶ μόλιβος ἐν ὕδατι σφοδρῷ.

[10] Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water.

[11] τίς ὅμοιός σοι ἐν θεοῖς, κύριε; τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις, ποιῶν τέρατα;

[11] Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness, marvellous in glories, doing wonders.

[12] ἐξέτεινας τὴν δεξιάν σου, κατέπιεν αὐτοὺς γῆ.

[12] Thou stretchedst forth thy right hand, the earth swallowed them up.

[13] ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω, παρεκάλεσας τῇ ἰσχύι σου εἰς κατάλυμα ἅγιόν σου.

[13] Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place.

[14] ἤκουσαν ἔθνη καὶ ὠργίσθησαν· ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιιμ.

[14] The nations heard and were angry, pangs have seized on the dwellers among the Phylistines.

[15] τότε ἔσπευσαν ἡγεμόνες Εδωμ, καὶ ἄρχοντες Μωαβιτῶν, ἔλαβεν αὐτοὺς τρόμος, ἐτάκησαν πάντες οἱ κατοικοῦντες Χανααν.

[15] Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted

away.

[16] ἐπιπέσοι ἐπ᾽ αὐτοὺς φόβος καὶ τρόμος, μεγέθει βραχίονός σου ἀπολιθωθήτωσαν, ἕως ἂν παρέλθῃ ὁ λαός σου, κύριε, ἕως ἂν παρέλθῃ ὁ λαός σου οὗτος, ὃν ἐκτήσω.

[16] Let trembling and fear fall upon them; by the greatness of thine arm, let them become as stone; till thy people pass over, O Lord, till this thy people pass over, whom thou hast purchased.

[17] εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου, εἰς ἕτοιμον κατοικητήριόν σου, ὃ κατειργάσω, κύριε, ἁγίασμα, κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου.

[17] Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.

[18] κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ᾽ αἰῶνα καὶ ἔτι.

[18] The Lord reigns for ever and ever and ever.

[19] Ὅτι εἰσῆλθεν ἵππος Φαραω σὺν ἅρμασιν καὶ ἀναβάταις εἰς θάλασσαν, καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς κύριος τὸ ὕδωρ τῆς θαλάσσης· οἱ δὲ υἱοὶ Ισραηλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης.

[19] For the horse of Pharao went in with the chariots and horsemen into the sea, and the Lord brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

[20] Λαβοῦσα δὲ Μαριαμ ἡ προφῆτις ἡ ἀδελφὴ Ααρων τὸ τύμπανον ἐν τῇ χειρὶ αὐτῆς, καὶ ἐξῆλθοσαν πᾶσαι αἱ γυναῖκες ὀπίσω αὐτῆς μετὰ τυμπάνων καὶ χορῶν,

[20] And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand — then there went forth all the women after her with timbrels and dances.

[21] ἐξῆρχεν δὲ αὐτῶν Μαριαμ λέγουσα Ἄισωμεν τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν.

[21] And Mariam led them, saying, Let us sing to the Lord, for he has been very greatly glorified: the horse and rider has he cast into the sea.

[22] Ἐξῆρεν δὲ Μωϋσῆς τοὺς υἱοὺς Ισραηλ ἀπὸ θαλάσσης ἐρυθρᾶς καὶ ἤγαγεν αὐτοὺς εἰς τὴν ἔρημον Σουρ· καὶ ἐπορεύοντο τρεῖς ἡμέρας ἐν τῇ ἐρήμῳ καὶ οὐχ ηὕρισκον ὕδωρ ὥστε πιεῖν.

[22] So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink.

[23] ἦλθον δὲ εἰς Μερρα καὶ οὐκ ἠδύναντο πιεῖν ἐκ Μερρας, πικρὸν γὰρ ἦν· διὰ τοῦτο ἐπωνομάσθη τὸ ὄνομα τοῦ τόπου ἐκείνου Πικρία.

[23] and they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness.

[24] καὶ διεγόγγυζεν ὁ λαὸς ἐπὶ Μωυσῆν λέγοντες Τί πιόμεθα;

[24] And the people murmured against Moses, saying, What shall we drink?

[25] ἐβόησεν δὲ Μωϋσῆς πρὸς κύριον· καὶ ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ. ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις καὶ ἐκεῖ ἐπείρασεν αὐτὸν

[25] And Moses cried to the Lord, and the Lord shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him,

[26] καὶ εἶπεν Ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ τὰ ἀρεστὰ ἐναντίον αὐτοῦ ποιήσῃς καὶ ἐνωτίσῃ ταῖς ἐντολαῖς αὐτοῦ καὶ φυλάξῃς πάντα τὰ δικαιώματα αὐτοῦ, πᾶσαν νόσον, ἣν ἐπήγαγον τοῖς Αἰγυπτίοις, οὐκ ἐπάξω ἐπὶ σέ· ἐγὼ γάρ εἰμι κύριος ὁ ἰώμενός σε.

[26] and said, If thou wilt indeed hear the voice of the Lord thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Lord thy God that heals thee.

[27] Καὶ ἦλθοσαν εἰς Αιλιμ, καὶ ἦσαν ἐκεῖ δώδεκα πηγαὶ ὑδάτων καὶ ἑβδομήκοντα στελέχη φοινίκων· παρενέβαλον δὲ ἐκεῖ παρὰ τὰ ὕδατα.

[27] And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

CHAPTER 16

[1] Ἀπῆραν δὲ ἐξ Αιλιμ καὶ ἦλθοσαν πᾶσα συναγωγὴ υἱῶν Ισραηλ εἰς τὴν ἔρημον Σιν, ὅ ἐστιν ἀνὰ μέσον Αιλιμ καὶ ἀνὰ μέσον Σινα. τῇ δὲ πεντεκαιδεκάτῃ ἡμέρᾳ τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου

[1] And they departed from Ælim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Ælim and Sina; and on the fifteenth day, in the second month after their departure from the land of Egypt,

[2] διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ισραηλ ἐπὶ Μωυσῆν καὶ Ααρων,

[2] all the congregation of the children of Israel murmured against Moses and Aaron.

[3] καὶ εἶπαν πρὸς αὐτοὺς οἱ υἱοὶ Ισραηλ Ὄφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου ἐν γῇ Αἰγύπτῳ, ὅταν ἐκαθίσαμεν ἐπὶ τῶν λεβήτων τῶν κρεῶν καὶ ἠσθίομεν ἄρτους εἰς πλησμονήν· ὅτι ἐξηγάγετε ἡμᾶς εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ.

[3] And the children of Israel said to them, Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! for ye have brought us out into this wilderness, to slay all this congregation with hunger.

[4] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ, καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅπως πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὔ·

[4] And the Lord said to Moses, Behold, I *will* rain bread upon you out of heaven: and the people shall go forth, and they shall gather their daily portion for the day, that I may try them whether they will walk in my law or not.

[5] καὶ ἔσται τῇ ἡμέρᾳ τῇ ἕκτῃ καὶ ἑτοιμάσουσιν ὃ ἐὰν εἰσενέγκωσιν, καὶ ἔσται διπλοῦν ὃ ἐὰν συναγάγωσιν τὸ καθ’ ἡμέραν εἰς ἡμέραν.

[5] And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered for the day, daily.

[6] καὶ εἶπεν Μωϋσῆς καὶ Ααρων πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ Ἑσπέρας γνώσεσθε ὅτι κύριος ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου,

[6] And Moses and Aaron said to all the congregation of the children of Israel, At even ye shall know that the Lord has brought you out of the land of Egypt;

[7] καὶ πρωὶ ὄψεσθε τὴν δόξαν κυρίου ἐν τῷ εἰσακοῦσαι τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ θεῷ· ἡμεῖς δὲ τί ἐσμεν ὅτι διαγογγύζετε καθ᾽ ἡμῶν;

[7] and in the morning ye shall see the glory of the Lord, inasmuch as he hears your murmuring against God; and who are we, that ye continue to murmur against us?

[8] καὶ εἶπεν Μωϋσῆς Ἐν τῷ διδόναι κύριον ὑμῖν ἑσπέρας κρέα φαγεῖν καὶ ἄρτους τὸ πρωὶ εἰς πλησμονὴν διὰ τὸ εἰσακοῦσαι κύριον τὸν γογγυσμὸν ὑμῶν, ὃν ὑμεῖς διαγογγύζετε καθ᾽ ἡμῶν· ἡμεῖς δὲ τί ἐσμεν; οὐ γὰρ καθ᾽ ἡμῶν ὁ γογγυσμὸς ὑμῶν ἐστιν, ἀλλ᾽ ἢ κατὰ τοῦ θεοῦ.

[8] And Moses said, *This shall be* when the Lord gives you in the evening flesh to eat, and bread in the morning to satiety, because the Lord has heard your murmuring, which ye murmur against us: and what are we? for your murmuring is not against us, but against God.

[9] εἶπεν δὲ Μωϋσῆς πρὸς Ααρων Εἰπὸν πάσῃ συναγωγῇ υἱῶν Ισραηλ Προσέλθατε ἐναντίον τοῦ θεοῦ· εἰσακήκοεν γὰρ ὑμῶν τὸν γογγυσμόν.

[9] And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring.

[10] ἡνίκα δὲ ἐλάλει Ααρων πάσῃ συναγωγῇ υἱῶν Ισραηλ, καὶ ἐπεστράφησαν εἰς τὴν ἔρημον, καὶ ἡ δόξα κυρίου ὤφθη ἐν νεφέλῃ.

[10] And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of the Lord appeared in a cloud.

[11] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[11] And the Lord spoke to Moses, saying,

[12] Εἰσακήκοα τὸν γογγυσμὸν τῶν υἱῶν Ισραηλ· λάλησον πρὸς αὐτοὺς λέγων Τὸ πρὸς ἑσπέραν ἔδεσθε κρέα καὶ τὸ πρωὶ πλησθήσεσθε ἄρτων· καὶ γνώσεσθε ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[12] I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Lord your God.

[13] ἐγένετο δὲ ἑσπέρα, καὶ ἀνέβη ὀρτυγομήτρα καὶ ἐκάλυψεν τὴν παρεμβολήν· τὸ πρωῒ ἐγένετο καταπαυομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς

[13] And it was evening, and quails came up and covered the camp:

[14] καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὡσεὶ κόριον λευκὸν ὡσεὶ πάγος ἐπὶ τῆς γῆς.

[14] in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness *was* a small thing like white coriander seed, as frost upon the earth.

[15] ἰδόντες δὲ αὐτὸ οἱ υἱοὶ Ισραηλ εἶπαν ἕτερος τῷ ἑτέρῳ Τί ἐστιν τοῦτο; οὐ γὰρ ᾔδεισαν, τί ἦν. εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Οὗτος ὁ ἄρτος, ὃν ἔδωκεν κύριος ὑμῖν φαγεῖν·

[15] And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; and Moses said to them,

[16] τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος Συναγάγετε ἀπ᾽ αὐτοῦ ἕκαστος εἰς τοὺς καθήκοντας, γομορ κατὰ κεφαλὴν κατὰ ἀριθμὸν ψυχῶν ὑμῶν ἕκαστος σὺν τοῖς συσκηνίοις ὑμῶν συλλέξατε.

[16] This *is* the bread which the Lord has given you to eat. This is that which the Lord has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers.

[17] ἐποίησαν δὲ οὕτως οἱ υἱοὶ Ισραηλ καὶ συνέλεξαν, ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον.

[17] And the children of Israel did so, and gathered some much and some less.

[18] καὶ μετρήσαντες τῷ γομορ οὐκ ἐπλεόνασεν ὁ τὸ πολύ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν· ἕκαστος εἰς τοὺς καθήκοντας παρ᾽ ἑαυτῷ συνέλεξαν.

[18] And having measured the homer *full*, he that gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him.

[19] εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Μηδεὶς καταλιπέτω ἀπ᾽ αὐτοῦ εἰς τὸ πρωί.

[19] And Moses said to them, Let no man leave of it till the morning.

[20] καὶ οὐκ εἰσήκουσαν Μωυσῆ, ἀλλὰ κατέλιπόν τινες ἀπ᾽ αὐτοῦ εἰς τὸ πρωί· καὶ ἐξέζεσεν σκώληκας καὶ ἐπώζεσεν· καὶ ἐπικράνθη ἐπ᾽ αὐτοῖς Μωϋσῆς.

[20] But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them.

[21] καὶ συνέλεξαν αὐτὸ πρωὶ πρωί, ἕκαστος τὸ καθῆκον αὐτῷ· ἡνίκα δὲ διεθέρμαινεν ὁ ἥλιος, ἐτήκετο.

[21] And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted.

[22] ἐγένετο δὲ τῇ ἡμέρᾳ τῇ ἕκτῃ συνέλεξαν τὰ δέοντα διπλᾶ, δύο γομορ τῷ ἑνί· εἰσήλθοσαν δὲ πάντες οἱ ἄρχοντες τῆς συναγωγῆς καὶ ἀνήγγειλαν Μωυσεῖ.

[22] And it came to pass on the sixth day, they gathered double what was needed, two homers for one *man*; and all the chiefs of the synagogue went in and reported it to Moses.

[23] εἶπεν δὲ Μωϋσῆς πρὸς αὐτούς Τοῦτο τὸ ῥῆμά ἐστιν, ὃ ἐλάλησεν κύριος· σάββατα ἀνάπαυσις ἁγία τῷ κυρίῳ αὔριον· ὅσα ἐὰν πέσσητε, πέσσετε, καὶ ὅσα ἐὰν ἕψητε, ἕψετε· καὶ πᾶν τὸ πλεονάζον καταλίπετε αὐτὸ εἰς ἀποθήκην εἰς τὸ πρωί.

[23] And Moses said to them, Is not this the word which the Lord spoke? To-morrow *is* the sabbath, a holy rest to the Lord: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow.

[24] καὶ κατελίποσαν ἀπ᾽ αὐτοῦ εἰς τὸ πρωί, καθάπερ συνέταξεν αὐτοῖς Μωϋσῆς· καὶ οὐκ ἐπώζεσεν, οὐδὲ σκώληξ ἐγένετο ἐν αὐτῷ.

[24] And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it.

[25] εἶπεν δὲ Μωϋσῆς Φάγετε σήμερον· ἔστιν γὰρ σάββατα σήμερον τῷ κυρίῳ· οὐχ εὑρεθήσεται ἐν τῷ πεδίῳ.

[25] And Moses said, Eat *that* to-day, for to-day is a sabbath to the Lord: *it* shall not be found in the plain.

[26] ἓξ ἡμέρας συλλέξετε· τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ὅτι οὐκ ἔσται ἐν αὐτῇ.

[26] Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that *day*.

[27] ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξήλθοσάν τινες ἐκ τοῦ λαοῦ συλλέξαι καὶ οὐχ εὗρον.

[27] And it came to pass on the seventh day *that* some of the people went forth to gather, and found none.

[28] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἕως τίνος οὐ βούλεσθε εἰσακούειν τὰς ἐντολάς μου καὶ τὸν νόμον μου;

[28] And the Lord said to Moses, How long are ye unwilling to hearken to my commands and my law?

[29] ἴδετε, ὁ γὰρ κύριος ἔδωκεν ὑμῖν τὴν ἡμέραν ταύτην τὰ σάββατα· διὰ τοῦτο αὐτὸς ἔδωκεν ὑμῖν τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρτους δύο ἡμερῶν· καθήσεσθε ἕκαστος εἰς τοὺς οἴκους ὑμῶν, μηδεὶς ἐκπορευέσθω ἐκ τοῦ τόπου αὐτοῦ τῇ ἡμέρᾳ τῇ ἑβδόμῃ.

[29] See, for the Lord has given you this day *as* the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day.

[30] καὶ ἐσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ.

[30] And the people kept sabbath on the seventh day.

[31] καὶ ἐπωνόμασαν οἱ υἱοὶ Ισραηλ τὸ ὄνομα αὐτοῦ μαν· ἦν δὲ ὡς σπέρμα κορίου λευκόν, τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκρὶς ἐν μέλιτι.

[31] And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey.

[32] εἶπεν δὲ Μωϋσῆς Τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος Πλήσατε τὸ γομορ τοῦ μαν εἰς ἀποθήκην εἰς τὰς γενεὰς ὑμῶν, ἵνα ἴδωσιν τὸν ἄρτον, ὃν ἐφάγετε ὑμεῖς ἐν τῇ ἐρήμῳ, ὡς ἐξήγαγεν ὑμᾶς κύριος ἐκ γῆς Αἰγύπτου.

[32] And Moses said, This *is* the thing which the Lord hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when the Lord led you forth out of the land of Egypt.

[33] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ στάμνον χρυσοῦν ἕνα καὶ ἔμβαλε εἰς αὐτὸν πλῆρες τὸ γομορ τοῦ μαν καὶ ἀποθήσεις αὐτὸ ἐναντίον τοῦ θεοῦ εἰς διατήρησιν εἰς τὰς γενεὰς ὑμῶν.

[33] And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations,

[34] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ, καὶ ἀπέθετο Ααρων ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν.

[34] as the Lord commanded Moses: and Aaron laid it up before the testimony to be kept.

[35] οἱ δὲ υἱοὶ Ισραηλ ἔφαγον τὸ μαν ἔτη τεσσαράκοντα, ἕως ἦλθον εἰς γῆν οἰκουμένην· τὸ μαν ἐφάγοσαν, ἕως παρεγένοντο εἰς μέρος τῆς Φοινίκης.

[35] And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phoenicia.

[36] τὸ δὲ γομορ τὸ δέκατον τῶν τριῶν μέτρων ἦν.

[36] Now the homer was the tenth part of three measures.

CHAPTER 17

[1] Καὶ ἀπῆρεν πᾶσα συναγωγὴ υἱῶν Ισραηλ ἐκ τῆς ἐρήμου Σιν κατὰ παρεμβολὰς αὐτῶν διὰ ῥήματος κυρίου καὶ παρενεβάλοσαν ἐν Ραφιδιν· οὐκ ἦν δὲ ὕδωρ τῷ λαῷ πιεῖν.

[1] And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of the Lord; and they encamped in Raphidin: and there was no water for the people to drink.

[2] καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες Δὸς ἡμῖν ὕδωρ, ἵνα πίωμεν. καὶ εἶπεν αὐτοῖς Μωϋσῆς Τί λοιδορεῖσθέ μοι, καὶ τί πειράζετε κύριον;

[2] And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye the Lord?

[3] ἐδίψησεν δὲ ἐκεῖ ὁ λαὸς ὕδατι, καὶ ἐγόγγυζεν ἐκεῖ ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ἵνα τί τοῦτο ἀνεβίβασας ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς καὶ τὰ τέκνα ἡμῶν καὶ τὰ κτήνη τῷ δίψει;

[3] And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst?

[4] ἐβόησεν δὲ Μωϋσῆς πρὸς κύριον λέγων Τί ποιήσω τῷ λαῷ τούτῳ; ἔτι μικρὸν καὶ καταλιθοβολήσουσίν με.

[4] And Moses cried to the Lord, saying, What shall I do to this people? yet a little while and they will stone me.

[5] καὶ εἶπεν κύριος πρὸς Μωυσῆν Προπορεύου τοῦ λαοῦ τούτου, λαβὲ δὲ μετὰ σεαυτοῦ ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ· καὶ τὴν ῥάβδον, ἐν ᾗ ἐπάταξας τὸν ποταμόν, λαβὲ ἐν τῇ χειρί σου καὶ πορεύσῃ.

[5] And the Lord said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go.

[6] ὅδε ἐγὼ ἕστηκα πρὸ τοῦ σὲ ἐκεῖ ἐπὶ τῆς πέτρας ἐν Χωρηβ· καὶ πατάξεις τὴν πέτραν, καὶ ἐξελεύσεται ἐξ αὐτῆς ὕδωρ, καὶ πίεται ὁ λαός

μου. ἐποίησεν δὲ Μωϋσῆς οὕτως ἐναντίον τῶν υἱῶν Ισραηλ.

[6] Behold, I stand there before thou *come*, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel.

[7] καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμὸς καὶ Λοιδόρησις διὰ τὴν λοιδορίαν τῶν υἱῶν Ισραηλ καὶ διὰ τὸ πειράζειν κύριον λέγοντας Εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὔ;

[7] And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

[8] Ἦλθεν δὲ Αμαληκ καὶ ἐπολέμει Ισραηλ ἐν Ραφιδιν.

[8] And Amalec came and fought with Israel in Raphidin.

[9] εἶπεν δὲ Μωϋσῆς τῷ Ἰησοῦ Ἐπίλεξον σεαυτῷ ἄνδρας δυνατοὺς καὶ ἐξελθὼν παράταξαι τῷ Αμαληκ αὔριον, καὶ ἰδοὺ ἐγὼ ἕστηκα ἐπὶ τῆς κορυφῆς τοῦ βουνοῦ, καὶ ἡ ῥάβδος τοῦ θεοῦ ἐν τῇ χειρί μου.

[9] And Moses said to Joshua, Choose out for thyself mighty men, and go forth and set the army in array against Amalec to-morrow; and, behold, I *shall* stand on the top of the hill, and the rod of God *will be* in my hand.

[10] καὶ ἐποίησεν Ἰησοῦς καθάπερ εἶπεν αὐτῷ Μωϋσῆς, καὶ ἐξελθὼν παρετάξατο τῷ Αμαληκ· καὶ Μωϋσῆς καὶ Ααρων καὶ Ωρ ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ βουνοῦ.

[10] And Joshua did as Moses said to him, and he went out and set the army in array against Amalec, and Moses and Aaron and Or went up to the top of the hill.

[11] καὶ ἐγίνετο ὅταν ἐπῆρεν Μωϋσῆς τὰς χεῖρας, κατίσχυεν Ισραηλ· ὅταν δὲ καθῆκεν τὰς χεῖρας, κατίσχυεν Αμαληκ.

[11] And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed.

[12] αἱ δὲ χεῖρες Μωυσῆ βαρεῖαι· καὶ λαβόντες λίθον ὑπέθηκαν ὑπ᾽ αὐτόν, καὶ ἐκάθητο ἐπ᾽ αὐτοῦ, καὶ Ααρων καὶ Ωρ ἐστήριζον τὰς χεῖρας αὐτοῦ, ἐντεῦθεν εἷς καὶ ἐντεῦθεν εἷς· καὶ ἐγένοντο αἱ χεῖρες Μωυσῆ ἐστηριγμέναι ἕως δυσμῶν ἡλίου.

[12] But the hands of Moses were heavy, and they took a stone and put it under him, and he sat upon it; and Aaron and Or supported his hands one on this side and the other on that, and the hands of Moses were supported till the going down of the sun.

[13] καὶ ἐτρέψατο Ἰησοῦς τὸν Αμαληκ καὶ πάντα τὸν λαὸν αὐτοῦ ἐν φόνῳ μαχαίρας.

[13] And Joshua routed Amalec and all his people with the slaughter of the sword.

[14] εἶπεν δὲ κύριος πρὸς Μωυσῆν Κατάγραψον τοῦτο εἰς μνημόσυνον ἐν βιβλίῳ καὶ δὸς εἰς τὰ ὦτα Ἰησοῖ ὅτι Ἀλοιφῇ ἐξαλείψω τὸ μνημόσυνον Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανόν.

[14] And the Lord said to Moses, Write this for a memorial in a book, and speak *this* in the ears of Joshua; for I will utterly blot out the memorial of Amalec from under heaven.

[15] καὶ ᾠκοδόμησεν Μωϋσῆς θυσιαστήριον κυρίῳ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Κύριός μου καταφυγή·

[15] And Moses built an altar to the Lord, and called the name of it, The Lord my Refuge.

[16] ὅτι ἐν χειρὶ κρυφαίᾳ πολεμεῖ κύριος ἐπὶ Αμαληκ ἀπὸ γενεῶν εἰς γενεάς.

[16] For with a secret hand the Lord wages war upon Amalec to all generations.

CHAPTER 18

[1] Ἤκουσεν δὲ Ιοθορ ὁ ἱερεὺς Μαδιαμ ὁ γαμβρὸς Μωυσῆ πάντα, ὅσα ἐποίησεν κύριος Ισραηλ τῷ ἑαυτοῦ λαῷ· ἐξήγαγεν γὰρ κύριος τὸν Ισραηλ ἐξ Αἰγύπτου.

[1] And Jothor the priest of Madiam, the father-in-law of Moses, heard of all that the Lord did to his people Israel; for the Lord brought Israel out of Egypt.

[2] ἔλαβεν δὲ Ιοθορ ὁ γαμβρὸς Μωυσῆ Σεπφωραν τὴν γυναῖκα Μωυσῆ μετὰ τὴν ἄφεσιν αὐτῆς

[2] And Jothor the father-in-law of Moses, took Sepphora the wife of Moses after she had been sent away,

[3] καὶ τοὺς δύο υἱοὺς αὐτοῦ· ὄνομα τῷ ἑνὶ αὐτῶν Γηρσαμ λέγων Πάροικος ἤμην ἐν γῇ ἀλλοτρίᾳ·

[3] and her two sons: the name of the one was Gersam, *his father* saying, I was a sojourner in a strange land; —

[4] καὶ τὸ ὄνομα τοῦ δευτέρου Ελιεζερ λέγων Ὁ γὰρ θεὸς τοῦ πατρός μου βοηθός μου καὶ ἐξείλατό με ἐκ χειρὸς Φαραω.

[4] and the name of the second Eliezer, saying, For the God of my father *is* my helper, and he has rescued me out of the hand of Pharao.

[5] καὶ ἐξῆλθεν Ιοθορ ὁ γαμβρὸς Μωυσῆ καὶ οἱ υἱοὶ καὶ ἡ γυνὴ πρὸς Μωυσῆν εἰς τὴν ἔρημον, οὗ παρενέβαλεν ἐπ᾽ ὄρους τοῦ θεοῦ.

[5] And Jothor the father-in-law of Moses, and his sons and his wife, went forth to Moses into the wilderness, where he encamped on the mount of God.

[6] ἀνηγγέλη δὲ Μωυσεῖ λέγοντες Ἰδοὺ ὁ γαμβρός σου Ιοθορ παραγίνεται πρὸς σέ, καὶ ἡ γυνὴ καὶ οἱ δύο υἱοί σου μετ᾽ αὐτοῦ.

[6] And it was told Moses, saying, Behold, thy father-in-law Jothor is coming to thee, and thy wife and two sons with him.

[7] ἐξῆλθεν δὲ Μωϋσῆς εἰς συνάντησιν τῷ γαμβρῷ αὐτοῦ καὶ προσεκύνησεν αὐτῷ καὶ ἐφίλησεν αὐτόν, καὶ ἠσπάσαντο ἀλλήλους· καὶ

εἰσήγαγεν αὐτὸν εἰς τὴν σκηνήν.

[7] And Moses went forth to meet his father-in-law, and did him reverence, and kissed him, and they embraced each other, and he brought them into the tent.

[8] καὶ διηγήσατο Μωϋσῆς τῷ γαμβρῷ πάντα, ὅσα ἐποίησεν κύριος τῷ Φαραω καὶ τοῖς Αἰγυπτίοις ἕνεκεν τοῦ Ισραηλ, καὶ πάντα τὸν μόχθον τὸν γενόμενον αὐτοῖς ἐν τῇ ὁδῷ καὶ ὅτι ἐξείλατο αὐτοὺς κύριος ἐκ χειρὸς Φαραω καὶ ἐκ χειρὸς τῶν Αἰγυπτίων.

[8] And Moses related to his father-in-law all things that the Lord did to Pharao and all the Egyptians for Israel's sake, and all the labour that had befallen them in the way, and that the Lord had rescued them out of the hand of Pharao, and out of the hand of the Egyptians.

[9] ἐξέστη δὲ Ιοθορ ἐπὶ πᾶσι τοῖς ἀγαθοῖς, οἷς ἐποίησεν αὐτοῖς κύριος, ὅτι ἐξείλατο αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραω.

[9] And Jothor was amazed at all the good things which the Lord did to them, forasmuch as he rescued them out of the hand of the Egyptians and out of the hand of Pharao.

[10] καὶ εἶπεν Ιοθορ Εὐλογητὸς κύριος, ὅτι ἐξείλατο τὸν λαὸν αὐτοῦ ἐκ χειρὸς Αἰγυπτίων καὶ ἐκ χειρὸς Φαραω·

[10] And Jothor said, Blessed be the Lord, because he has rescued them out of the hand of the Egyptians and out of the hand of Pharao.

[11] νῦν ἔγνων ὅτι μέγας κύριος παρὰ πάντας τοὺς θεούς, ἕνεκεν τούτου ὅτι ἐπέθεντο αὐτοῖς.

[11] Now know I that the Lord is great above all gods, because of this, wherein they attacked them.

[12] καὶ ἔλαβεν Ιοθορ ὁ γαμβρὸς Μωυσῆ ὁλοκαυτώματα καὶ θυσίας τῷ θεῷ· παρεγένετο δὲ Ααρων καὶ πάντες οἱ πρεσβύτεροι Ισραηλ συμφαγεῖν ἄρτον μετὰ τοῦ γαμβροῦ Μωυσῆ ἐναντίον τοῦ θεοῦ.

[12] And Jothor the father-in-law of Moses took whole burnt-offerings and sacrifices for God, for Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

[13] Καὶ ἐγένετο μετὰ τὴν ἐπαύριον συνεκάθισεν Μωϋσῆς κρίνειν τὸν λαόν· παρειστήκει δὲ πᾶς ὁ λαὸς Μωυσεῖ ἀπὸ πρωίθεν ἕως ἑσπέρας.

[13] And it came to pass after the morrow that Moses sat to judge the people, and all the people stood by Moses from morning till evening.

[14] καὶ ἰδὼν Ιοθορ πάντα, ὅσα ἐποίει τῷ λαῷ, λέγει Τί τοῦτο, ὃ σὺ ποιεῖς τῷ λαῷ; διὰ τί σὺ κάθησαι μόνος, πᾶς δὲ ὁ λαὸς παρέστηκέν σοι ἀπὸ πρωίθεν ἕως δείλης;

[14] And Jothor having seen all that *Moses* did to the people, says, What is this that thou doest to the people? wherefore sittest thou alone, and all the people stand by thee from morning till evening?

[15] καὶ λέγει Μωϋσῆς τῷ γαμβρῷ ὅτι Παραγίνεται πρός με ὁ λαὸς ἐκζητῆσαι κρίσιν παρὰ τοῦ θεοῦ·

[15] And Moses says to his father-in-law, Because the people come to me to seek judgment from God.

[16] ὅταν γὰρ γένηται αὐτοῖς ἀντιλογία καὶ ἔλθωσι πρός με, διακρίνω ἕκαστον καὶ συμβιβάζω αὐτοὺς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ.

[16] For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of God and his law.

[17] εἶπεν δὲ ὁ γαμβρὸς Μωυσῆ πρὸς αὐτόν Οὐκ ὀρθῶς σὺ ποιεῖς τὸ ῥῆμα τοῦτο·

[17] And the father-in-law of Moses said to him, Thou dost not this thing rightly,

[18] φθορᾷ καταφθαρήσῃ ἀνυπομονήτῳ καὶ σὺ καὶ πᾶς ὁ λαὸς οὗτος, ὅς ἐστιν μετὰ σοῦ· βαρύ σοι τὸ ῥῆμα τοῦτο, οὐ δυνήσῃ ποιεῖν μόνος.

[18] thou wilt wear away with intolerable weariness, both those and all this people which is with thee: this thing is hard, thou wilt not be able to endure it thyself alone.

[19] νῦν οὖν ἄκουσόν μου, καὶ συμβουλεύσω σοι, καὶ ἔσται ὁ θεὸς μετὰ σοῦ. γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεὸν καὶ ἀνοίσεις τοὺς λόγους αὐτῶν πρὸς τὸν θεὸν

[19] Now then hearken to me, and I will advise thee, and God shall be with thee: be thou to the people in the things pertaining to God, and thou shalt bring their matters to God.

[20] καὶ διαμαρτυρῇ αὐτοῖς τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ καὶ σημανεῖς αὐτοῖς τὰς ὁδούς, ἐν αἷς πορεύσονται ἐν αὐταῖς, καὶ τὰ ἔργα, ἃ ποιήσουσιν.

[20] And thou shalt testify to them the ordinances of God and his law, and thou shalt shew to them the ways in which they shall walk, and the works which they shall do.

[21] καὶ σὺ σεαυτῷ σκέψαι ἀπὸ παντὸς τοῦ λαοῦ ἄνδρας δυνατοὺς θεοσεβεῖς, ἄνδρας δικαίους μισοῦντας ὑπερηφανίαν, καὶ καταστήσεις αὐτοὺς ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους,

[21] And do thou look out for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens.

[22] καὶ κρινοῦσιν τὸν λαὸν πᾶσαν ὥραν· τὸ δὲ ῥῆμα τὸ ὑπέρογκον ἀνοίσουσιν ἐπὶ σέ, τὰ δὲ βραχέα τῶν κριμάτων κρινοῦσιν αὐτοὶ καὶ κουφιοῦσιν ἀπὸ σοῦ καὶ συναντιλήμψονταί σοι.

[22] And they shall judge the people at all times, and the too burdensome matter they shall bring to thee, but they shall judge the smaller cases; so they shall relieve thee and help thee.

[23] ἐὰν τὸ ῥῆμα τοῦτο ποιήσῃς, κατισχύσει σε ὁ θεός, καὶ δυνήσῃ παραστῆναι, καὶ πᾶς ὁ λαὸς οὗτος εἰς τὸν ἑαυτοῦ τόπον μετ᾽ εἰρήνης ἥξει.

[23] If thou wilt do this thing, God shall strengthen thee, and thou shalt be able to attend, and all this people shall come with peace into their own place.

[24] ἤκουσεν δὲ Μωϋσῆς τῆς φωνῆς τοῦ γαμβροῦ καὶ ἐποίησεν ὅσα αὐτῷ εἶπεν.

[24] And Moses hearkened to the voice of his father-in-law, and did whatsoever he said to him.

[25] καὶ ἐπέλεξεν Μωϋσῆς ἄνδρας δυνατοὺς ἀπὸ παντὸς Ισραηλ καὶ ἐποίησεν αὐτοὺς ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους,

[25] And Moses chose out able men out of all Israel, and he made them captains of thousands and captains of hundreds, and captains of fifties and captains of tens over the people.

[26] καὶ ἐκρίνοσαν τὸν λαὸν πᾶσαν ὥραν· πᾶν δὲ ῥῆμα ὑπέρογκον ἀνεφέροσαν ἐπὶ Μωυσῆν, πᾶν δὲ ῥῆμα ἐλαφρὸν ἐκρίνοσαν αὐτοί.

[26] And they judged the people at all times; and every too burdensome matter they brought to Moses, but every light matter they judged themselves.

[27] ἐξαπέστειλεν δὲ Μωϋσῆς τὸν ἑαυτοῦ γαμβρόν, καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ.

[27] And Moses dismissed his father-in-law, and he returned to his own land.

CHAPTER 19

[1] Τοῦ δὲ μηνὸς τοῦ τρίτου τῆς ἐξόδου τῶν υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου τῇ ἡμέρᾳ ταύτῃ ἦλθοσαν εἰς τὴν ἔρημον τοῦ Σινα.

[1] And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina.

[2] καὶ ἐξῆραν ἐκ Ραφιδιν καὶ ἦλθοσαν εἰς τὴν ἔρημον τοῦ Σινα, καὶ παρενέβαλεν ἐκεῖ Ισραηλ κατέναντι τοῦ ὄρους.

[2] And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain.

[3] καὶ Μωϋσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ· καὶ ἐκάλεσεν αὐτὸν ὁ θεὸς ἐκ τοῦ ὄρους λέγων Τάδε ἐρεῖς τῷ οἴκῳ Ιακωβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ισραηλ

[3] And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel.

[4] Αὐτοὶ ἑωράκατε ὅσα πεποίηκα τοῖς Αἰγυπτίοις, καὶ ἀνέλαβον ὑμᾶς ὡσεὶ ἐπὶ πτερύγων ἀετῶν καὶ προσηγαγόμην ὑμᾶς πρὸς ἐμαυτόν.

[4] Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself.

[5] καὶ νῦν ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξητε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ·

[5] And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine.

[6] ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ισραηλ.

[6] And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel.

[7] ἦλθεν δὲ Μωϋσῆς καὶ ἐκάλεσεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ παρέθηκεν αὐτοῖς πάντας τοὺς λόγους τούτους, οὓς συνέταξεν αὐτῷ ὁ θεός.

[7] And Moses came and called the elders of the people, and he set before them all these words, which God appointed them.

[8] ἀπεκρίθη δὲ πᾶς ὁ λαὸς ὁμοθυμαδὸν καὶ εἶπαν Πάντα, ὅσα εἶπεν ὁ θεός, ποιήσομεν καὶ ἀκουσόμεθα. ἀνήνεγκεν δὲ Μωϋσῆς τοὺς λόγους τοῦ λαοῦ πρὸς τὸν θεόν.

[8] And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God.

[9] εἶπεν δὲ κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα. ἀνήγγειλεν δὲ Μωϋσῆς τὰ ῥήματα τοῦ λαοῦ πρὸς κύριον.

[9] And the Lord said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to the Lord.

[10] εἶπεν δὲ κύριος πρὸς Μωυσῆν Καταβὰς διαμάρτυραι τῷ λαῷ καὶ ἅγνισον αὐτοὺς σήμερον καὶ αὔριον, καὶ πλυνάτωσαν τὰ ἱμάτια·

[10] And the Lord said to Moses, Go down and solemnly charge the people, and sanctify them to-day and to-morrow, and let them wash their garments.

[11] καὶ ἔστωσαν ἕτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην· τῇ γὰρ ἡμέρᾳ τῇ τρίτῃ καταβήσεται κύριος ἐπὶ τὸ ὄρος τὸ Σινα ἐναντίον παντὸς τοῦ λαοῦ.

[11] And let them be ready against the third day, for on the third day the Lord will descend upon mount Sina before all the people.

[12] καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ λέγων Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει.

[12] And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die.

[13] οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ ζήσεται. ὅταν αἱ φωναὶ καὶ αἱ σάλπιγγες καὶ ἡ νεφέλη ἀπέλθῃ ἀπὸ τοῦ ὄρους, ἐκεῖνοι ἀναβήσονται ἐπὶ τὸ ὄρος.

[13] A hand shall not touch it, for *every one that touches* shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

[14] κατέβη δὲ Μωϋσῆς ἐκ τοῦ ὄρους πρὸς τὸν λαὸν καὶ ἡγίασεν αὐτούς, καὶ ἔπλυναν τὰ ἱμάτια.

[14] And Moses went down from the mountain to the people, and sanctified them, and they washed their clothes.

[15] καὶ εἶπεν τῷ λαῷ Γίνεσθε ἕτοιμοι τρεῖς ἡμέρας, μὴ προσέλθητε γυναικί.

[15] And he said to the people, Be ready: for three days come not near to a woman.

[16] ἐγένετο δὲ τῇ ἡμέρᾳ τῇ τρίτῃ γενηθέντος πρὸς ὄρθρον καὶ ἐγίνοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ᾽ ὄρους Σινα, φωνὴ τῆς σάλπιγγος ἤχει μέγα· καὶ ἐπτοήθη πᾶς ὁ λαὸς ὁ ἐν τῇ παρεμβολῇ.

[16] And it came to pass on the third day, as the morning drew nigh, there were voices and lightnings and a dark cloud on mount Sina: the voice of the trumpet sounded loud, and all the people in the camp trembled.

[17] καὶ ἐξήγαγεν Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ θεοῦ ἐκ τῆς παρεμβολῆς, καὶ παρέστησαν ὑπὸ τὸ ὄρος.

[17] And Moses led the people forth out of the camp to meet God, and they stood by under the camp.

[18] τὸ δὲ ὄρος τὸ Σινα ἐκαπνίζετο ὅλον διὰ τὸ καταβεβηκέναι ἐπ᾽ αὐτὸ τὸν θεὸν ἐν πυρί, καὶ ἀνέβαινεν ὁ καπνὸς ὡς καπνὸς καμίνου, καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα.

[18] The mount of Sina was altogether on a smoke, because God had descended upon it in fire; and the smoke went up as the smoke of a furnace, and the people were exceedingly amazed.

[19] ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος προβαίνουσαι ἰσχυρότεραι σφόδρα· Μωϋσῆς ἐλάλει, ὁ δὲ θεὸς ἀπεκρίνατο αὐτῷ φωνῇ.

[19] And the sounds of the trumpet were waxing very much louder. Moses spoke, and God answered him with a voice.

[20] κατέβη δὲ κύριος ἐπὶ τὸ ὄρος τὸ Σινα ἐπὶ τὴν κορυφὴν τοῦ ὄρους· καὶ ἐκάλεσεν κύριος Μωυσῆν ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ ἀνέβη Μωϋσῆς.

[20] And the Lord came down upon mount Sina on the top of the mountain; and the Lord called Moses to the top of the mountain, and Moses went up.

[21] καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν λέγων Καταβὰς διαμάρτυραι τῷ λαῷ, μήποτε ἐγγίσωσιν πρὸς τὸν θεὸν κατανοῆσαι καὶ πέσωσιν ἐξ αὐτῶν πλῆθος·

[21] And God spoke to Moses, saying, Go down, and solemnly charge the people, lest at any time they draw nigh to God to gaze, and a multitude of them fall.

[22] καὶ οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ τῷ θεῷ ἁγιασθήτωσαν, μήποτε ἀπαλλάξῃ ἀπ᾽ αὐτῶν κύριος.

[22] And let the priests that draw nigh to the Lord God sanctify themselves, lest he destroy some of them.

[23] καὶ εἶπεν Μωϋσῆς πρὸς τὸν θεόν Οὐ δυνήσεται ὁ λαὸς προσαναβῆναι πρὸς τὸ ὄρος τὸ Σινα· σὺ γὰρ διαμεμαρτύρησαι ἡμῖν λέγων Ἀφόρισαι τὸ ὄρος καὶ ἁγίασαι αὐτό.

[23] And Moses said to God, The people will not be able to approach to the mount of Sina, for thou hast solemnly charged us, saying, Set bounds to the mountain and sanctify it.

[24] εἶπεν δὲ αὐτῷ κύριος Βάδιζε κατάβηθι καὶ ἀνάβηθι σὺ καὶ Ααρων μετὰ σοῦ· οἱ δὲ ἱερεῖς καὶ ὁ λαὸς μὴ βιαζέσθωσαν ἀναβῆναι πρὸς τὸν θεόν, μήποτε ἀπολέσῃ ἀπ᾽ αὐτῶν κύριος.

[24] And the Lord said to him, Go, descend, and come up thou and Aaron with thee; but let not the priests and the people force their way to come up to God, lest the Lord destroy some of them.

[25] κατέβη δὲ Μωϋσῆς πρὸς τὸν λαὸν καὶ εἶπεν αὐτοῖς.

[25] And Moses went down to the people, and spoke to them.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος πάντας τοὺς λόγους τούτους λέγων

[1] And the Lord spoke all these words, saying:

[2] Ἐγώ εἰμι κύριος ὁ θεός σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας.

[2] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

[3] οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ. –

[3] Thou shalt have no other gods beside me.

[4] οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

[4] Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth.

[5] οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς· ἐγὼ γάρ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτὴς ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με

[5] Thou shalt not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me,

[6] καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. –

[6] and bestowing mercy on them that love me to thousands *of them*, and on them that keep my commandments.

[7] οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ. –

[7] Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain.

[8] μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν.

[8] Remember the sabbath day to keep it holy.

[9] ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου·

[9] Six days thou shalt labour, and shalt perform all thy work.

[10] τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί.

[10] But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee.

[11] ἐν γὰρ ἓξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ· διὰ τοῦτο εὐλόγησεν κύριος τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν. –

[11] For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and hallowed it.

[12] τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι. –

[12] Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Lord thy God gives to thee.

[13] οὐ μοιχεύσεις. –

[13] Thou shalt not commit adultery.

[14] οὐ κλέψεις. –

[14] Thou shalt not steal.

[15] οὐ φονεύσεις. –

[15] Thou shalt not kill.

[16] οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. –

[16] Thou shalt not bear false witness against thy neighbour.

[17] οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σού ἐστιν.

[17] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

[18] Καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνὴν καὶ τὰς λαμπάδας καὶ τὴν φωνὴν τῆς σάλπιγγος καὶ τὸ ὄρος τὸ καπνίζον· φοβηθέντες δὲ πᾶς ὁ λαὸς ἔστησαν μακρόθεν.

[18] And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off,

[19] καὶ εἶπαν πρὸς Μωυσῆν Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός, μήποτε ἀποθάνωμεν.

[19] and said to Moses, Speak thou to us, and let not God speak to us, lest we die.

[20] καὶ λέγει αὐτοῖς Μωϋσῆς Θαρσεῖτε· ἕνεκεν γὰρ τοῦ πειράσαι ὑμᾶς παρεγενήθη ὁ θεὸς πρὸς ὑμᾶς, ὅπως ἂν γένηται ὁ φόβος αὐτοῦ ἐν ὑμῖν, ἵνα μὴ ἁμαρτάνητε.

[20] And Moses says to them, Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not.

[21] εἱστήκει δὲ ὁ λαὸς μακρόθεν, Μωϋσῆς δὲ εἰσῆλθεν εἰς τὸν γνόφον, οὗ ἦν ὁ θεός.

[21] And the people stood afar off, and Moses went into the darkness where God was.

[22] Εἶπεν δὲ κύριος πρὸς Μωυσῆν Τάδε ἐρεῖς τῷ οἴκῳ Ιακωβ καὶ ἀναγγελεῖς τοῖς υἱοῖς Ισραηλ Ὑμεῖς ἑωράκατε ὅτι ἐκ τοῦ οὐρανοῦ

λελάληκα πρὸς ὑμᾶς·

[22] And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that I have spoken to you from heaven.

[23] οὐ ποιήσετε ἑαυτοῖς θεοὺς ἀργυροῦς καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν αὐτοῖς.

[23] Ye shall not make to yourselves gods of silver, and gods of gold ye shall not make to yourselves.

[24] θυσιαστήριον ἐκ γῆς ποιήσετέ μοι καὶ θύσετε ἐπ᾽ αὐτοῦ τὰ ὁλοκαυτώματα καὶ τὰ σωτήρια ὑμῶν, τὰ πρόβατα καὶ τοὺς μόσχους ὑμῶν ἐν παντὶ τόπῳ, οὗ ἐὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ, καὶ ἥξω πρὸς σὲ καὶ εὐλογήσω σε.

[24] Ye shall make to me an altar of earth; and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheep and your calves in every place, where I shall record my name; and I will come to thee and bless thee.

[25] ἐὰν δὲ θυσιαστήριον ἐκ λίθων ποιῇς μοι, οὐκ οἰκοδομήσεις αὐτοὺς τμητούς· τὸ γὰρ ἐγχειρίδιόν σου ἐπιβέβληκας ἐπ᾽ αὐτούς, καὶ μεμίανται.

[25] And if thou wilt make to me an altar of stones, thou shalt not build them hewn *stones*; for thou hast lifted up thy tool upon them, and they are defiled.

[26] οὐκ ἀναβήσῃ ἐν ἀναβαθμίσιν ἐπὶ τὸ θυσιαστήριόν μου, ὅπως ἂν μὴ ἀποκαλύψῃς τὴν ἀσχημοσύνην σου ἐπ᾽ αὐτοῦ.

[26] Thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

CHAPTER 21

[1] Καὶ ταῦτα τὰ δικαιώματα, ἃ παραθήσεις ἐνώπιον αὐτῶν.

[1] And these *are* the ordinances which thou shalt set before them.

[2] ἐὰν κτήσῃ παῖδα Εβραῖον, ἓξ ἔτη δουλεύσει σοι· τῷ δὲ ἑβδόμῳ ἔτει ἀπελεύσεται ἐλεύθερος δωρεάν.

[2] If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing.

[3] ἐὰν αὐτὸς μόνος εἰσέλθῃ, καὶ μόνος ἐξελεύσεται· ἐὰν δὲ γυνὴ συνεισέλθῃ μετ᾽ αὐτοῦ, ἐξελεύσεται καὶ ἡ γυνὴ μετ᾽ αὐτοῦ.

[3] If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out.

[4] ἐὰν δὲ ὁ κύριος δῷ αὐτῷ γυναῖκα, καὶ τέκῃ αὐτῷ υἱοὺς ἢ θυγατέρας, ἡ γυνὴ καὶ τὰ παιδία ἔσται τῷ κυρίῳ αὐτοῦ, αὐτὸς δὲ μόνος ἐξελεύσεται.

[4] Moreover, if his master give him a wife, and she have *born* him sons or daughters, the wife and the children shall be his master’s; and he shall go forth alone.

[5] ἐὰν δὲ ἀποκριθεὶς εἴπῃ ὁ παῖς Ἠγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκα καὶ τὰ παιδία, οὐκ ἀποτρέχω ἐλεύθερος·

[5] And if the servant should answer and say, I love my master and wife and children, I will not go away free;

[6] προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ θεοῦ καὶ τότε προσάξει αὐτὸν ἐπὶ τὴν θύραν ἐπὶ τὸν σταθμόν, καὶ τρυπήσει αὐτοῦ ὁ κύριος τὸ οὖς τῷ ὀπητίῳ, καὶ δουλεύσει αὐτῷ εἰς τὸν αἰῶνα. –

[6] his master shall bring him to the judgment-seat of God, and then shall he bring him to the door, — to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

[7] ἐὰν δέ τις ἀποδῶται τὴν ἑαυτοῦ θυγατέρα οἰκέτιν, οὐκ ἀπελεύσεται ὥσπερ ἀποτρέχουσιν αἱ δοῦλαι.

[7] And if any one sell his daughter as a domestic, she shall not depart as the maid-servants depart.

[8] ἐὰν μὴ εὐαρεστήσῃ τῷ κυρίῳ αὐτῆς ἣν αὐτῷ καθωμολογήσατο, ἀπολυτρώσει αὐτήν· ἔθνει δὲ ἀλλοτρίῳ οὐ κύριός ἐστιν πωλεῖν αὐτήν, ὅτι ἠθέτησεν ἐν αὐτῇ.

[8] If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her.

[9] ἐὰν δὲ τῷ υἱῷ καθομολογήσηται αὐτήν, κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιήσει αὐτῇ.

[9] And if he should have betrothed her to his son, he shall do to her according to the right of daughters.

[10] ἐὰν δὲ ἄλλην λάβῃ ἑαυτῷ, τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὁμιλίαν αὐτῆς οὐκ ἀποστερήσει.

[10] And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship *with him*.

[11] ἐὰν δὲ τὰ τρία ταῦτα μὴ ποιήσῃ αὐτῇ, ἐξελεύσεται δωρεὰν ἄνευ ἀργυρίου.

[11] And if he will not do these three things to her, she shall go out free without money.

[12] Ἐὰν δὲ πατάξῃ τίς τινα, καὶ ἀποθάνῃ, θανάτῳ θανατούσθω·

[12] And if any man smite another and he die, let him be certainly put to death.

[13] ὁ δὲ οὐχ ἑκών, ἀλλὰ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτοῦ, δώσω σοι τόπον, οὗ φεύξεται ἐκεῖ ὁ φονεύσας.

[13] But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee.

[14] ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου μου λήμψῃ αὐτὸν θανατῶσαι. –

[14] And if any one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death.

[15] ὃς τύπτει πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ, θανάτῳ θανατούσθω.

[15] Whoever smites his father or his mother, let him be certainly put to death.

[16] ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ. –

[16] (17) Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die.

[17] ὃς ἐὰν κλέψῃ τίς τινα τῶν υἱῶν Ισραηλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, καὶ εὑρεθῇ ἐν αὐτῷ, θανάτῳ τελευτάτω. –

[17] (16) He that reviles his father or his mother shall surely die.

[18] ἐὰν δὲ λοιδορῶνται δύο ἄνδρες καὶ πατάξῃ τις τὸν πλησίον λίθῳ ἢ πυγμῇ, καὶ μὴ ἀποθάνῃ, κατακλιθῇ δὲ ἐπὶ τὴν κοίτην,

[18] And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed;

[19] ἐὰν ἐξαναστὰς ὁ ἄνθρωπος περιπατήσῃ ἔξω ἐπὶ ῥάβδου, ἀθῷος ἔσται ὁ πατάξας· πλὴν τῆς ἀργίας αὐτοῦ ἀποτείσει καὶ τὰ ἰατρεῖα. –

[19] if the man arise and walk abroad on his staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing.

[20] ἐὰν δέ τις πατάξῃ τὸν παῖδα αὐτοῦ ἢ τὴν παιδίσκην αὐτοῦ ἐν ῥάβδῳ, καὶ ἀποθάνῃ ὑπὸ τὰς χεῖρας αὐτοῦ, δίκῃ ἐκδικηθήτω.

[20] And if a man smite his man-servant or his maid-servant, with a rod, and *the party* die under his hands, he shall be surely punished.

[21] ἐὰν δὲ διαβιώσῃ ἡμέραν μίαν ἢ δύο, οὐκ ἐκδικηθήσεται· τὸ γὰρ ἀργύριον αὐτοῦ ἐστιν. –

[21] But if *the servant* continue to live a day or two, let not *the master* be punished; for he is his money.

[22] ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξωσιν γυναῖκα ἐν γαστρὶ ἔχουσαν, καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς μὴ ἐξεικονισμένον, ἐπιζήμιον ζημιωθήσεται· καθότι ἂν ἐπιβάλῃ ὁ ἀνὴρ τῆς γυναικός, δώσει μετὰ ἀξιώματος·

[22] And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation.

[23] ἐὰν δὲ ἐξεικονισμένον ᾖν, δώσει ψυχὴν ἀντὶ ψυχῆς,

[23] But if it be perfectly formed, he shall give life for life,

[24] ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος, χεῖρα ἀντὶ χειρός, πόδα ἀντὶ ποδός,

[24] eye for eye, tooth for tooth, hand for hand, foot for foot,

[25] κατάκαυμα ἀντὶ κατακαύματος, τραῦμα ἀντὶ τραύματος, μώλωπα ἀντὶ μώλωπος. –

[25] burning for burning, wound for wound, stripe for stripe.

[26] ἐὰν δέ τις πατάξῃ τὸν ὀφθαλμὸν τοῦ οἰκέτου αὐτοῦ ἢ τὸν ὀφθαλμὸν τῆς θεραπαίνης αὐτοῦ καὶ ἐκτυφλώσῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀφθαλμοῦ αὐτῶν.

[26] And if one smite the eye of his man-servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake.

[27] ἐὰν δὲ τὸν ὀδόντα τοῦ οἰκέτου ἢ τὸν ὀδόντα τῆς θεραπαίνης αὐτοῦ ἐκκόψῃ, ἐλευθέρους ἐξαποστελεῖ αὐτοὺς ἀντὶ τοῦ ὀδόντος αὐτῶν.

[27] And if he should smite out the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake.

[28] Ἐὰν δὲ κερατίσῃ ταῦρος ἄνδρα ἢ γυναῖκα, καὶ ἀποθάνῃ, λίθοις λιθοβοληθήσεται ὁ ταῦρος, καὶ οὐ βρωθήσεται τὰ κρέα αὐτοῦ· ὁ δὲ κύριος τοῦ ταύρου ἀθῷος ἔσται.

[28] And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear.

[29] ἐὰν δὲ ὁ ταῦρος κερατιστὴς ᾖ πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης, καὶ διαμαρτύρωνται τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀνέλῃ δὲ ἄνδρα ἢ γυναῖκα, ὁ ταῦρος λιθοβοληθήσεται, καὶ ὁ κύριος αὐτοῦ προσαποθανεῖται.

[29] But if the bull should have been given to goring in former time, and men should have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also.

[30] ἐὰν δὲ λύτρα ἐπιβληθῇ αὐτῷ, δώσει λύτρα τῆς ψυχῆς αὐτοῦ ὅσα ἐὰν ἐπιβάλωσιν αὐτῷ.

[30] And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him.

[31] ἐὰν δὲ υἱὸν ἢ θυγατέρα κερατίσῃ, κατὰ τὸ δικαίωμα τοῦτο ποιήσουσιν αὐτῷ.

[31] And if *the bull* gore a son or daughter, let them do to him according to this ordinance.

[32] ἐὰν δὲ παῖδα κερατίσῃ ὁ ταῦρος ἢ παιδίσκην, ἀργυρίου τριάκοντα δίδραχμα δώσει τῷ κυρίῳ αὐτῶν, καὶ ὁ ταῦρος λιθοβοληθήσεται. –

[32] And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned.

[33] ἐὰν δέ τις ἀνοίξῃ λάκκον ἢ λατομήσῃ λάκκον καὶ μὴ καλύψῃ αὐτόν, καὶ ἐμπέσῃ ἐκεῖ μόσχος ἢ ὄνος,

[33] And if any one open a pit or dig a cavity in stone, and cover it not, and an ox or an ass fall in there,

[34] ὁ κύριος τοῦ λάκκου ἀποτείσει· ἀργύριον δώσει τῷ κυρίῳ αὐτῶν, τὸ δὲ τετελευτηκὸς αὐτῷ ἔσται. –

[34] the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own.

[35] ἐὰν δὲ κερατίσῃ τινὸς ταῦρος τὸν ταῦρον τοῦ πλησίον, καὶ τελευτήσῃ, ἀποδώσονται τὸν ταῦρον τὸν ζῶντα καὶ διελοῦνται τὸ ἀργύριον αὐτοῦ καὶ τὸν ταῦρον τὸν τεθνηκότα διελοῦνται.

[35] And if any man’s bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull.

[36] ἐὰν δὲ γνωρίζηται ὁ ταῦρος ὅτι κερατιστής ἐστιν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης ἡμέρας, καὶ διαμεμαρτυρημένοι ὦσιν τῷ κυρίῳ αὐτοῦ, καὶ μὴ ἀφανίσῃ αὐτόν, ἀποτείσει ταῦρον ἀντὶ ταύρου, ὁ δὲ τετελευτηκὼς αὐτῷ ἔσται.

[36] But if the bull be known to have been given to goring in time past, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own.

[37] Ἐὰν δέ τις κλέψῃ μόσχον ἢ πρόβατον καὶ σφάξῃ αὐτὸ ἢ ἀποδῶται, πέντε μόσχους ἀποτείσει ἀντὶ τοῦ μόσχου καὶ τέσσαρα πρόβατα ἀντὶ τοῦ προβάτου.

[1] And if one steal an ox or a sheep, and kill it or sell it, he shall pay five calves for a calf, and four sheep for a sheep.

CHAPTER 22

[1] ἐὰν δὲ ἐν τῷ διορύγματι εὑρεθῇ ὁ κλέπτης καὶ πληγεὶς ἀποθάνῃ, οὐκ ἔστιν αὐτῷ φόνος·

[2] And if the thief be found in the breach *made by himself* and be smitten and die, there shall not be blood shed for him.

[2] ἐὰν δὲ ἀνατείλῃ ὁ ἥλιος ἐπ᾽ αὐτῷ, ἔνοχός ἐστιν, ἀνταποθανεῖται. ἐὰν δὲ μὴ ὑπάρχῃ αὐτῷ, πραθήτω ἀντὶ τοῦ κλέμματος.

[3] But if the sun be risen upon him, he is guilty, he shall die instead; and if a thief have nothing, let him be sold in compensation for what he has stolen.

[3] ἐὰν δὲ καταλημφθῇ, καὶ εὑρεθῇ ἐν τῇ χειρὶ αὐτοῦ τὸ κλέμμα ἀπό τε ὄνου ἕως προβάτου ζῶντα, διπλᾶ αὐτὰ ἀποτείσει. –

[4] And if the thing stolen be left and be in his hand alive, whether ox or sheep, he shall restore them two-fold.

[4] ἐὰν δὲ καταβοσκήσῃ τις ἀγρὸν ἢ ἀμπελῶνα καὶ ἀφῇ τὸ κτῆνος αὐτοῦ καταβοσκῆσαι ἀγρὸν ἕτερον, ἀποτείσει ἐκ τοῦ ἀγροῦ αὐτοῦ κατὰ τὸ γένημα αὐτοῦ· ἐὰν δὲ πάντα τὸν ἀγρὸν καταβοσκήσῃ, τὰ βέλτιστα τοῦ ἀγροῦ αὐτοῦ καὶ τὰ βέλτιστα τοῦ ἀμπελῶνος αὐτοῦ ἀποτείσει. –

[5] And if any one should feed down a field or a vineyard, and should send in his beast to feed down another field, he shall make compensation of his own field according to his produce; and if he shall have fed down the whole field, he shall pay for compensation the best of his own field and the best of his vineyard.

[5] ἐὰν δὲ ἐξελθὸν πῦρ εὕρῃ ἀκάνθας καὶ προσεμπρήσῃ ἅλωνα ἢ στάχυς ἢ πεδίον, ἀποτείσει ὁ τὸ πῦρ ἐκκαύσας. –

[6] And if fire have gone forth and caught thorns, and should also set on fire threshing-floors or ears of corn or a field, he that kindled the fire shall make compensation.

[6] ἐὰν δέ τις δῷ τῷ πλησίον ἀργύριον ἢ σκεύη φυλάξαι, καὶ κλαπῇ ἐκ τῆς οἰκίας τοῦ ἀνθρώπου, ἐὰν εὑρεθῇ ὁ κλέψας, ἀποτείσει διπλοῦν·

[7] And if any one give to his neighbour money r goods to keep, and they be stolen out of the man's house, if the thief be found he shall repay double.

[7] ἐὰν δὲ μὴ εὑρεθῇ ὁ κλέψας, προσελεύσεται ὁ κύριος τῆς οἰκίας ἐνώπιον τοῦ θεοῦ καὶ ὀμεῖται ἦ μὴν μὴ αὐτὸς πεπονηρεῦσθαι ἐφ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον.

[8] But if the thief be not found, the master of the house shall come forward before God, and shall swear that surely he has not wrought wickedly in regard of any part of his neighbour's deposit,

[8] κατὰ πᾶν ῥητὸν ἀδίκημα περί τε μόσχου καὶ ὑποζυγίου καὶ προβάτου καὶ ἱματίου καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης, ὅ τι οὖν ἂν ᾖ, ἐνώπιον τοῦ θεοῦ ἐλεύσεται ἡ κρίσις ἀμφοτέρων, καὶ ὁ ἁλοὺς διὰ τοῦ θεοῦ ἀποτείσει διπλοῦν τῷ πλησίον. –

[9] according to every injury alleged, both concerning a calf, and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be, — the judgment of both shall proceed before God, and he that is convicted by God shall repay to his neighbour double.

[9] ἐὰν δέ τις δῷ τῷ πλησίον ὑποζύγιον ἢ μόσχον ἢ πρόβατον ἢ πᾶν κτῆνος φυλάξαι, καὶ συντριβῇ ἢ τελευτήσῃ ἢ αἰχμάλωτον γένηται, καὶ μηδεὶς γνῷ,

[10] And if any one give to his neighbour to keep a calf or sheep or any beast, and it be wounded or die or be taken, and no one know,

[10] ὅρκος ἔσται τοῦ θεοῦ ἀνὰ μέσον ἀμφοτέρων ἦ μὴν μὴ αὐτὸν πεπονηρεῦσθαι καθ' ὅλης τῆς παρακαταθήκης τοῦ πλησίον· καὶ οὕτως προσδέξεται ὁ κύριος αὐτοῦ, καὶ οὐκ ἀποτείσει.

[11] an oath of God shall be between both, *each swearing* that he has surely not at all been guilty in the matter of his neighbour's deposit; and so his master shall hold him guiltless, and he shall not make compensation.

[11] ἐὰν δὲ κλαπῇ παρ' αὐτοῦ, ἀποτείσει τῷ κυρίῳ.

[12] And if it be stolen from him, he shall make compensation to the owner.

[12] ἐὰν δὲ θηριάλωτον γένηται, ἄξει αὐτὸν ἐπὶ τὴν θήραν καὶ οὐκ ἀποτείσει. –

[13] And if it be seized of beasts, he shall bring him to *witness* the prey, and he shall not make compensation.

[13] ἐὰν δὲ αἰτήσῃ τις παρὰ τοῦ πλησίον, καὶ συντριβῇ ἢ ἀποθάνῃ ἢ αἰχμάλωτον γένηται, ὁ δὲ κύριος μὴ ᾖ μετ᾽ αὐτοῦ, ἀποτείσει·

[14] And if any one borrow *ought* of his neighbour, and it be wounded or die or be carried away, and the owner of it be not with it, he shall make compensation.

[14] ἐὰν δὲ ὁ κύριος ᾖ μετ᾽ αὐτοῦ, οὐκ ἀποτείσει· ἐὰν δὲ μισθωτὸς ᾖ, ἔσται αὐτῷ ἀντὶ τοῦ μισθοῦ αὐτοῦ.

[15] But if the owner be with it, he shall not make compensation: but if it be a hired thing, there shall be *a compensation* to him instead of his hire.

[15] Ἐὰν δὲ ἀπατήσῃ τις παρθένον ἀμνήστευτον καὶ κοιμηθῇ μετ᾽ αὐτῆς, φερνῇ φερνιεῖ αὐτὴν αὐτῷ γυναῖκα.

[16] And if any one deceive a virgin that is not betrothed, and lie with her, he shall surely endow her for a wife to himself.

[16] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατὴρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναῖκα, ἀργύριον ἀποτείσει τῷ πατρὶ καθ᾽ ὅσον ἐστὶν ἡ φερνὴ τῶν παρθένων. –

[17] And if her father positively refuse, and will not consent to give her to him for a wife, he shall pay compensation to her father according to the amount of the dowry of virgins.

[17] φαρμακοὺς οὐ περιποιήσετε. –

[18] Ye shall not save the lives of sorcerers.

[18] πᾶν κοιμώμενον μετὰ κτήνους, θανάτῳ ἀποκτενεῖτε αὐτούς. –

[19] Every one that lies with a beast ye shall surely put to death.

[19] ὁ θυσιάζων θεοῖς θανάτῳ ὀλεθρευθήσεται πλὴν κυρίῳ μόνῳ.

[20] He that sacrifices to any gods but to the Lord alone, shall be destroyed by death.

[20] Καὶ προσήλυτον οὐ κακώσετε οὐδὲ μὴ θλίψητε αὐτόν· ἦτε γὰρ προσήλυτοι ἐν γῇ Αἰγύπτῳ. –

[21] And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt.

[21] πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε·

[22] Ye shall hurt no widow or orphan.

[22] ἐὰν δὲ κακίᾳ κακώσητε αὐτοὺς καὶ κεκράξαντες καταβοήσωσι πρός με, ἀκοῇ εἰσακούσομαι τῆς φωνῆς αὐτῶν

[23] And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice.

[23] καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρᾳ, καὶ ἔσονται αἱ γυναῖκες ὑμῶν χῆραι καὶ τὰ παιδία ὑμῶν ὀρφανά. –

[24] And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans.

[24] ἐὰν δὲ ἀργύριον ἐκδανείσῃς τῷ ἀδελφῷ τῷ πενιχρῷ παρὰ σοί, οὐκ ἔσῃ αὐτὸν κατεπείγων, οὐκ ἐπιθήσεις αὐτῷ τόκον.

[25] And if thou shouldest lend money to thy poor brother who is by thee, thou shalt not be hard upon him thou shalt not exact usury of him.

[25] ἐὰν δὲ ἐνεχύρασμα ἐνεχυράσῃς τὸ ἱμάτιον τοῦ πλησίον, πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτῷ·

[26] And if thou take thy neighbour’s garment for a pledge, thou shalt restore it to him before sunset.

[26] ἔστιν γὰρ τοῦτο περιβόλαιον αὐτοῦ, μόνον τοῦτο τὸ ἱμάτιον ἀσχημοσύνης αὐτοῦ· ἐν τίνι κοιμηθήσεται; ἐὰν οὖν καταβοήσῃ πρός με, εἰσακούσομαι αὐτοῦ· ἐλεήμων γάρ εἰμι. –

[27] For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful.

[27] θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς. –

[28] Thou shalt not revile the gods, nor speak ill of the ruler of thy people.

[28] ἀπαρχὰς ἅλωνος καὶ ληνοῦ σου οὐ καθυστερήσεις· τὰ πρωτότοκα τῶν υἱῶν σου δώσεις ἐμοί.

[29] Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me.

[29] οὕτως ποιήσεις τὸν μόσχον σου καὶ τὸ πρόβατόν σου καὶ τὸ ὑποζύγιόν σου· ἑπτὰ ἡμέρας ἔσται ὑπὸ τὴν μητέρα, τῇ δὲ ὀγδόῃ ἡμέρᾳ ἀποδώσεις μοι αὐτό. –

[30] So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me.

[30] καὶ ἄνδρες ἅγιοι ἔσεσθέ μοι. καὶ κρέας θηριάλωτον οὐκ ἔδεσθε, τῷ κυνὶ ἀπορρίψατε αὐτό.

[31] And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

CHAPTER 23

[1] Οὐ παραδέξῃ ἀκοὴν ματαίαν. οὐ συγκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος.

[1] Thou shalt not receive a vain report: thou shalt not agree with the unjust *man* to become an unjust witness.

[2] οὐκ ἔσῃ μετὰ πλειόνων ἐπὶ κακίᾳ. οὐ προστεθήσῃ μετὰ πλήθους ἐκκλῖναι μετὰ πλειόνων ὥστε ἐκκλῖναι κρίσιν.

[2] Thou shalt not associate with the multitude for evil; thou shalt not join thyself with a multitude to turn aside with the majority so as to shut out judgment.

[3] καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσει. –

[3] And thou shalt not spare a poor man in judgment.

[4] ἐὰν δὲ συναντήσῃς τῷ βοὶ τοῦ ἐχθροῦ σου ἢ τῷ ὑποζυγίῳ αὐτοῦ πλανωμένοις, ἀποστρέψας ἀποδώσεις αὐτῷ.

[4] And if thou meet thine enemy’s ox or his ass going astray, thou shalt turn them back and restore them to him.

[5] ἐὰν δὲ ἴδῃς τὸ ὑποζύγιον τοῦ ἐχθροῦ σου πεπτωκὸς ὑπὸ τὸν γόμον αὐτοῦ, οὐ παρελεύσῃ αὐτό, ἀλλὰ συνεγερεῖς αὐτὸ μετ’ αὐτοῦ. –

[5] And if thou see thine enemy’s ass fallen under its burden, thou shalt not pass by it, but shalt help to raise it with him.

[6] οὐ διαστρέψεις κρίμα πένητος ἐν κρίσει αὐτοῦ.

[6] Thou shalt not wrest the sentence of the poor in his judgment.

[7] ἀπὸ παντὸς ῥήματος ἀδίκου ἀποστήσῃ· ἀθῷον καὶ δίκαιον οὐκ ἀποκτενεῖς καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων.

[7] Thou shalt abstain from every unjust thing: thou shalt not slay the innocent and just, and thou shalt not justify the wicked for gifts.

[8] καὶ δῶρα οὐ λήμψῃ· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλεπόντων καὶ λυμαίνεται ῥήματα δίκαια. –

[8] And thou shalt not receive gifts; for gifts blind the eyes of the seeing, and corrupt just words.

[9] καὶ προσήλυτον οὐ θλίψετε· ὑμεῖς γὰρ οἴδατε τὴν ψυχὴν τοῦ προσηλύτου· αὐτοὶ γὰρ προσήλυτοι ἦτε ἐν γῇ Αἰγύπτῳ.

[9] And ye shall not afflict a stranger, for ye know the heart of a stranger; for ye were yourselves strangers in the land of Egypt.

[10] Ἓξ ἔτη σπερεῖς τὴν γῆν σου καὶ συνάξεις τὰ γενήματα αὐτῆς·

[10] Six years thou shalt sow thy land, and gather in the fruits of it.

[11] τῷ δὲ ἑβδόμῳ ἄφεσιν ποιήσεις καὶ ἀνήσεις αὐτήν, καὶ ἔδονται οἱ πτωχοὶ τοῦ ἔθνους σου, τὰ δὲ ὑπολειπόμενα ἔδεται τὰ ἄγρια θηρία. οὕτως ποιήσεις τὸν ἀμπελῶνά σου καὶ τὸν ἐλαιῶνά σου. –

[11] But in the seventh year thou shalt let it rest, and leave it, and the poor of thy nation shall feed; and the wild beasts of the field shall eat that which remains: thus shalt thou do to thy vineyard and to thine oliveyard.

[12] ἓξ ἡμέρας ποιήσεις τὰ ἔργα σου, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ ἀνάπαυσις, ἵνα ἀναπαύσηται ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου, καὶ ἵνα ἀναψύξῃ ὁ υἱὸς τῆς παιδίσκης σου καὶ ὁ προσήλυτος. –

[12] Six days shalt thou do thy works, and on the seventh day there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant and the stranger may be refreshed.

[13] πάντα, ὅσα εἴρηκα πρὸς ὑμᾶς, φυλάξασθε. Καὶ ὄνομα θεῶν ἑτέρων οὐκ ἀναμνησθήσεσθε, οὐδὲ μὴ ἀκουσθῇ ἐκ τοῦ στόματος ὑμῶν.

[13] Observe all things whatsoever I have commanded you; and ye shall make no mention of the name of other gods, neither shall they be heard out of your mouth.

[14] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ἑορτάσατέ μοι.

[14] Keep ye a feast to me three times in the year.

[15] τὴν ἑορτὴν τῶν ἀζύμων φυλάξασθε ποιεῖν· ἑπτὰ ἡμέρας ἔδεσθε ἄζυμα, καθάπερ ἐνετειλάμην σοι, κατὰ τὸν καιρὸν τοῦ μηνὸς τῶν νέων· ἐν γὰρ αὐτῷ ἐξῆλθες ἐξ Αἰγύπτου. οὐκ ὀφθήσῃ ἐνώπιόν μου κενός.

[15] Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new *corn*, for in it thou camest out of Egypt: thou shalt not appear before me empty.

[16] καὶ ἑορτὴν θερισμοῦ πρωτογενημάτων ποιήσεις τῶν ἔργων σου, ὧν ἐὰν σπείρῃς ἐν τῷ ἀγρῷ σου, καὶ ἑορτὴν συντελείας ἐπ᾽ ἐξόδου τοῦ ἐνιαυτοῦ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου.

[16] And thou shalt keep the feast of the harvest of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field.

[17] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ σου.

[17] Three times in the year shall all thy males appear before the Lord thy God.

[18] ὅταν γὰρ ἐκβάλω ἔθνη ἀπὸ προσώπου σου καὶ ἐμπλατύνω τὰ ὅριά σου, οὐ θύσεις ἐπὶ ζύμῃ αἷμα θυσιάσματός μου, οὐδὲ μὴ κοιμηθῇ στέαρ τῆς ἑορτῆς μου ἕως πρωί.

[18] For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning.

[19] τὰς ἀπαρχὰς τῶν πρωτογενημάτων τῆς γῆς σου εἰσοίσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου. οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

[19] Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Lord thy God. Thou shalt not seethe a lamb in its mother’s milk.

[20] Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν, ἣν ἡτοίμασά σοι.

[20] And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee.

[21] πρόσεχε σεαυτῷ καὶ εἰσάκουε αὐτοῦ καὶ μὴ ἀπείθει αὐτῷ· οὐ γὰρ μὴ ὑποστείληταί σε, τὸ γὰρ ὄνομά μού ἐστιν ἐπ᾽ αὐτῷ.

[21] Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him.

[22] ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ ποιήσῃς πάντα, ὅσα ἂν ἐντείλωμαί σοι, καὶ φυλάξητε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ, ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον. ταῦτα τὰ ῥήματα ἐρεῖς τοῖς υἱοῖς Ισραηλ Ἐὰν ἀκοῇ ἀκούσητε τῆς φωνῆς μου καὶ ποιήσῃς πάντα, ὅσα ἂν εἴπω σοι, ἐχθρεύσω τοῖς ἐχθροῖς σου καὶ ἀντικείσομαι τοῖς ἀντικειμένοις σοι.

[22] If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my covenant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel, If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adversary to thine adversaries.

[23] πορεύσεται γὰρ ὁ ἄγγελός μου ἡγούμενός σου καὶ εἰσάξει σε πρὸς τὸν Αμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Χαναναῖον καὶ Γεργεσαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον, καὶ ἐκτρίψω αὐτούς.

[23] For my angel shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them.

[24] οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ μὴ λατρεύσῃς αὐτοῖς· οὐ ποιήσεις κατὰ τὰ ἔργα αὐτῶν, ἀλλὰ καθαιρέσει καθελεῖς καὶ συντρίβων συντρίψεις τὰς στήλας αὐτῶν.

[24] Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars.

[25] καὶ λατρεύσεις κυρίῳ τῷ θεῷ σου, καὶ εὐλογήσω τὸν ἄρτον σου καὶ τὸν οἶνόν σου καὶ τὸ ὕδωρ σου καὶ ἀποστρέψω μαλακίαν ἀφ’ ὑμῶν.

[25] And thou shalt serve the Lord thy God, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you.

[26] οὐκ ἔσται ἄγονος οὐδὲ στεῖρα ἐπὶ τῆς γῆς σου· τὸν ἀριθμὸν τῶν ἡμερῶν σου ἀναπληρώσω.

[26] There shall not be on thy land one that is impotent or barren. I will surely fulfil the number of thy days.

[27] καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου καὶ ἐκστήσω πάντα τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ εἰς αὐτούς, καὶ δώσω πάντας τοὺς ὑπεναντίους σου φυγάδας.

[27] And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies to flee.

[28] καὶ ἀποστελῶ τὰς σφηκίας προτέρας σου, καὶ ἐκβαλεῖ τοὺς Αμορραίους καὶ τοὺς Ευαίους καὶ τοὺς Χαναναίους καὶ τοὺς Χετταίους ἀπὸ σοῦ.

[28] And I will send hornets before thee, and thou shalt cast out the Amorites and the Evites, and the Chananites and the Chettites from thee.

[29] οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἑνί, ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς·

[29] I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee.

[30] κατὰ μικρὸν μικρὸν ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ, ἕως ἂν αὐξηθῇς καὶ κληρονομήσῃς τὴν γῆν.

[30] By little *and little* I will cast them out from before thee, until thou shalt be increased and inherit the earth.

[31] καὶ θήσω τὰ ὅριά σου ἀπὸ τῆς ἐρυθρᾶς θαλάσσης ἕως τῆς θαλάσσης τῆς Φυλιστιιμ καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ μεγάλου ποταμοῦ Εὐφράτου· καὶ παραδώσω εἰς τὰς χεῖρας ὑμῶν τοὺς ἐγκαθημένους ἐν τῇ γῇ καὶ ἐκβαλῶ αὐτοὺς ἀπὸ σοῦ.

[31] And I will set thy borders from the Red Sea, to the sea of the Phylistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee.

[32] οὐ συγκαταθήσῃ αὐτοῖς καὶ τοῖς θεοῖς αὐτῶν διαθήκην,

[32] Thou shalt make no covenant with them and their gods.

[33] καὶ οὐκ ἐγκαθήσονται ἐν τῇ γῇ σου, ἵνα μὴ ἁμαρτεῖν σε ποιήσωσιν πρός με· ἐὰν γὰρ δουλεύσῃς τοῖς θεοῖς αὐτῶν, οὗτοι ἔσονταί σοι πρόσκομμα.

[33] And they shall not dwell in thy land, lest they cause thee to sin against me; for if thou shouldest serve their gods, these will be an offence to thee.

CHAPTER 24

[1] Καὶ Μωυσῇ εἶπεν Ἀνάβηθι πρὸς κύριον σὺ καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῶν πρεσβυτέρων Ισραηλ, καὶ προσκυνήσουσιν μακρόθεν τῷ κυρίῳ·

[1] And to Moses he said, Go up to the Lord, thou and Aaron and Nadab and Abiud, and seventy of the elders of Israel: and they shall worship the Lord from a distance.

[2] καὶ ἐγγιεῖ Μωϋσῆς μόνος πρὸς τὸν θεόν, αὐτοὶ δὲ οὐκ ἐγγιοῦσιν· ὁ δὲ λαὸς οὐ συναναβήσεται μετ᾽ αὐτῶν.

[2] And Moses alone shall draw nigh to God; and they shall not draw nigh, and the people shall not come up with them.

[3] εἰσῆλθεν δὲ Μωϋσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα· ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες Πάντας τοὺς λόγους, οὓς ἐλάλησεν κύριος, ποιήσομεν καὶ ἀκουσόμεθα.

[3] And Moses went in and related to the people all the words of God and the ordinances; and all the people answered with one voice, saying, All the words which the Lord has spoken, we will do and be obedient.

[4] καὶ ἔγραψεν Μωϋσῆς πάντα τὰ ῥήματα κυρίου. ὀρθρίσας δὲ Μωϋσῆς τὸ πρωῒ ᾠκοδόμησεν θυσιαστήριον ὑπὸ τὸ ὄρος καὶ δώδεκα λίθους εἰς τὰς δώδεκα φυλὰς τοῦ Ισραηλ·

[4] And Moses wrote all the words of the Lord; and Moses rose up early in the morning, and built an altar under the mountain, and *set up* twelve stones for the twelve tribes of Israel.

[5] καὶ ἐξαπέστειλεν τοὺς νεανίσκους τῶν υἱῶν Ισραηλ, καὶ ἀνήνεγκαν ὁλοκαυτώματα καὶ ἔθυσαν θυσίαν σωτηρίου τῷ θεῷ μοσχάρια.

[5] And he sent forth the young men of the children of Israel, and they offered whole burnt-offerings, and they sacrificed young calves as a peace-offering to God.

[6] λαβὼν δὲ Μωϋσῆς τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατῆρας, τὸ δὲ ἥμισυ τοῦ αἵματος προσέχεεν πρὸς τὸ θυσιαστήριον.

[6] And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar.

[7] καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης ἀνέγνω εἰς τὰ ὦτα τοῦ λαοῦ, καὶ εἶπαν Πάντα, ὅσα ἐλάλησεν κύριος, ποιήσομεν καὶ ἀκουσόμεθα.

[7] And he took the book of the covenant and read it in the ears of the people, and they said, All things whatsoever the Lord has spoken we will do and hearken therein.

[8] λαβὼν δὲ Μωϋσῆς τὸ αἷμα κατεσκέδασεν τοῦ λαοῦ καὶ εἶπεν Ἰδοὺ τὸ αἷμα τῆς διαθήκης, ἧς διέθετο κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.

[8] And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

[9] Καὶ ἀνέβη Μωϋσῆς καὶ Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ ἑβδομήκοντα τῆς γερουσίας Ισραηλ

[9] And Moses went up, and Aaron, and Nadab and Abiud, and seventy of the elders of Israel.

[10] καὶ εἶδον τὸν τόπον, οὗ εἱστήκει ἐκεῖ ὁ θεὸς τοῦ Ισραηλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρου καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι.

[10] And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity.

[11] καὶ τῶν ἐπιλέκτων τοῦ Ισραηλ οὐ διεφώνησεν οὐδὲ εἷς· καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ καὶ ἔφαγον καὶ ἔπιον.

[11] And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.

[12] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀνάβηθι πρός με εἰς τὸ ὄρος καὶ ἴσθι ἐκεῖ· καὶ δώσω σοι τὰ πυξία τὰ λίθινα, τὸν νόμον καὶ τὰς ἐντολάς, ἃς ἔγραψα νομοθετῆσαι αὐτοῖς.

[12] And the Lord said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, the law and the

commandments, which I have written to give them laws.

[13] καὶ ἀναστὰς Μωϋσῆς καὶ Ἰησοῦς ὁ παρεστηκὼς αὐτῷ ἀνέβησαν εἰς τὸ ὄρος τοῦ θεοῦ·

[13] And Moses rose up and Joshua his attendant, and they went up into the mount of God.

[14] καὶ τοῖς πρεσβυτέροις εἶπαν Ἡσυχάζετε αὐτοῦ, ἕως ἀναστρέψωμεν πρὸς ὑμᾶς· καὶ ἰδοὺ Ααρων καὶ Ωρ μεθ᾽ ὑμῶν· ἐάν τινι συμβῇ κρίσις, προσπορευέσθωσαν αὐτοῖς.

[14] And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them.

[15] καὶ ἀνέβη Μωϋσῆς καὶ Ἰησοῦς εἰς τὸ ὄρος, καὶ ἐκάλυψεν ἡ νεφέλη τὸ ὄρος.

[15] And Moses and Joshua went up to the mountain, and the cloud covered the mountain.

[16] καὶ κατέβη ἡ δόξα τοῦ θεοῦ ἐπὶ τὸ ὄρος τὸ Σινα, καὶ ἐκάλυψεν αὐτὸ ἡ νεφέλη ἓξ ἡμέρας· καὶ ἐκάλεσεν κύριος τὸν Μωυσῆν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐκ μέσου τῆς νεφέλης.

[16] And the glory of God came down upon the mount Sina, and the cloud covered it six days; and the Lord called Moses on the seventh day out of the midst of the cloud.

[17] τὸ δὲ εἶδος τῆς δόξης κυρίου ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τοῦ ὄρους ἐναντίον τῶν υἱῶν Ισραηλ.

[17] And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel.

[18] καὶ εἰσῆλθεν Μωϋσῆς εἰς τὸ μέσον τῆς νεφέλης καὶ ἀνέβη εἰς τὸ ὄρος καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.

[18] And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

CHAPTER 25

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Εἰπὸν τοῖς υἱοῖς Ισραηλ, καὶ λάβετέ μοι ἀπαρχὰς παρὰ πάντων, οἷς ἂν δόξῃ τῇ καρδίᾳ, καὶ λήμψεσθε τὰς ἀπαρχάς μου.

[2] Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits.

[3] καὶ αὕτη ἐστὶν ἡ ἀπαρχή, ἣν λήμψεσθε παρ᾽ αὐτῶν· χρυσίον καὶ ἀργύριον καὶ χαλκὸν

[3] And this is the offering which ye shall take of them; gold and silver and brass,

[4] καὶ ὑάκινθον καὶ πορφύραν καὶ κόκκινον διπλοῦν καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας

[4] and blue, and purple, and double scarlet, and fine spun linen, and goats' hair,

[5] καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα

[5] and rams' skins dyed red, and blue skins, and incorruptible wood,

[6] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη.

[6] and oil for the light, incense for anointing oil, and for the composition of incense,

[7] καὶ ποιήσεις μοι ἁγίασμα, καὶ ὀφθήσομαι ἐν ὑμῖν·

[7] and sardius stones, and stones for the carved work of the breast-plate, and the full-length robe.

[8] καὶ ποιήσεις μοι κατὰ πάντα, ὅσα ἐγώ σοι δεικνύω ἐν τῷ ὄρει, τὸ παράδειγμα τῆς σκηνῆς

[8] And thou shalt make me a sanctuary, and I will appear among you.

[9] καὶ τὸ παράδειγμα πάντων τῶν σκευῶν αὐτῆς· οὕτω ποιήσεις.

[9] And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it.

[10] Καὶ ποιήσεις κιβωτὸν μαρτυρίου ἐκ ξύλων ἀσήπτων, δύο πήχεων καὶ ἡμίσους τὸ μῆκος καὶ πήχεος καὶ ἡμίσους τὸ πλάτος καὶ πήχεος καὶ ἡμίσους τὸ ὕψος.

[10] And thou shalt make the ark of testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half.

[11] καὶ καταχρυσώσεις αὐτὴν χρυσίῳ καθαρῷ, ἔξωθεν καὶ ἔσωθεν χρυσώσεις αὐτήν· καὶ ποιήσεις αὐτῇ κυμάτια στρεπτὰ χρυσᾶ κύκλῳ.

[11] And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wreaths twisted round about.

[12] καὶ ἐλάσεις αὐτῇ τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις ἐπὶ τὰ τέσσαρα κλίτη, δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ ἓν καὶ δύο δακτυλίους ἐπὶ τὸ κλίτος τὸ δεύτερον.

[12] And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side.

[13] ποιήσεις δὲ ἀναφορεῖς ξύλα ἄσηπτα καὶ καταχρυσώσεις αὐτὰ χρυσίῳ·

[13] And thou shalt make staves *of* incorruptible wood, and shalt gild them with gold.

[14] καὶ εἰσάξεις τοὺς ἀναφορεῖς εἰς τοὺς δακτυλίους τοὺς ἐν τοῖς κλίτεσι τῆς κιβωτοῦ αἴρειν τὴν κιβωτὸν ἐν αὐτοῖς·

[14] And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them.

[15] ἐν τοῖς δακτυλίοις τῆς κιβωτοῦ ἔσονται οἱ ἀναφορεῖς ἀκίνητοι.

[15] The staves shall remain fixed in the rings of the ark.

[16] καὶ ἐμβαλεῖς εἰς τὴν κιβωτὸν τὰ μαρτύρια, ἃ ἂν δῶ σοι.

[16] And thou shalt put into the ark the testimonies which I shall give thee.

[17] καὶ ποιήσεις ἱλαστήριον ἐπίθεμα χρυσίου καθαροῦ, δύο πήχεων καὶ ἡμίσους τὸ μῆκος καὶ πήχεος καὶ ἡμίσους τὸ πλάτος.

[17] And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half.

[18] καὶ ποιήσεις δύο χερουβιμ χρυσᾶ τορευτὰ καὶ ἐπιθήσεις αὐτὰ ἐξ ἀμφοτέρων τῶν κλιτῶν τοῦ ἱλαστηρίου·

[18] And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory.

[19] ποιηθήσονται χερουβ εἷς ἐκ τοῦ κλίτους τούτου καὶ χερουβ εἷς ἐκ τοῦ κλίτους τοῦ δευτέρου τοῦ ἱλαστηρίου· καὶ ποιήσεις τοὺς δύο χερουβιμ ἐπὶ τὰ δύο κλίτη.

[19] They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides.

[20] ἔσονται οἱ χερουβιμ ἐκτείνοντες τὰς πτέρυγας ἐπάνωθεν, συσκιάζοντες ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱλαστηρίου, καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα· εἰς τὸ ἱλαστήριον ἔσονται τὰ πρόσωπα τῶν χερουβιμ.

[20] The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory.

[21] καὶ ἐπιθήσεις τὸ ἱλαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν· καὶ εἰς τὴν κιβωτὸν ἐμβαλεῖς τὰ μαρτύρια, ἃ ἂν δῶ σοι.

[21] And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee.

[22] καὶ γνωσθήσομαί σοι ἐκεῖθεν καὶ λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου ἀνὰ μέσον τῶν δύο χερουβιμ τῶν ὄντων ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου καὶ κατὰ πάντα, ὅσα ἂν ἐντείλωμαί σοι πρὸς τοὺς υἱοὺς Ισραηλ.

[22] And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, even in all things which I shall charge thee concerning the children of Israel.

[23] Καὶ ποιήσεις τράπεζαν χρυσίου καθαροῦ, δύο πήχεων τὸ μῆκος καὶ πήχεος τὸ εὖρος καὶ πήχεος καὶ ἡμίσους τὸ ὕψος.

[23] And thou shalt make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half.

[24] καὶ ποιήσεις αὐτῇ στρεπτὰ κυμάτια χρυσᾶ κύκλῳ.

[24] And thou shalt make for it golden wreaths twisted round about, and thou shalt make for it a crown of an hand-breadth round about.

[25] καὶ ποιήσεις αὐτῇ στεφάνην παλαιστοῦ κύκλῳ· καὶ ποιήσεις στρεπτὸν κυμάτιον τῇ στεφάνῃ κύκλῳ.

[25] And thou shalt make a twisted wreath for the crown round about.

[26] καὶ ποιήσεις τέσσαρας δακτυλίους χρυσοῦς καὶ ἐπιθήσεις τοὺς δακτυλίους ἐπὶ τὰ τέσσαρα μέρη τῶν ποδῶν αὐτῆς

[26] And thou shalt make four golden rings; and thou shalt put the four rings upon the four parts of its feet under the crown.

[27] ὑπὸ τὴν στεφάνην, καὶ ἔσονται οἱ δακτύλιοι εἰς θήκας τοῖς ἀναφορεῦσιν ὥστε αἴρειν ἐν αὐτοῖς τὴν τράπεζαν.

[27] And the rings shall be for bearings for the staves, that they may bear the table with them.

[28] καὶ ποιήσεις τοὺς ἀναφορεῖς ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτοὺς χρυσίῳ καθαρῷ, καὶ ἀρθήσεται ἐν αὐτοῖς ἡ τράπεζα.

[28] And thou shalt make the staves of incorruptible wood, and thou shalt gild them with pure gold; and the table shall be borne with them.

[29] καὶ ποιήσεις τὰ τρυβλία αὐτῆς καὶ τὰς θυίσκας καὶ τὰ σπονδεῖα καὶ τοὺς κυάθους, ἐν οἷς σπείσεις ἐν αὐτοῖς· χρυσίου καθαροῦ ποιήσεις αὐτά.

[29] And thou shalt make its dishes and its censers, and its bowls, and its cups, with which thou shalt offer drink-offerings: of pure gold shalt thou make them.

[30] καὶ ἐπιθήσεις ἐπὶ τὴν τράπεζαν ἄρτους ἐνωπίους ἐναντίον μου διὰ παντός.

[30] And thou shalt set upon the table shewbread before me continually.

[31] Καὶ ποιήσεις λυχνίαν ἐκ χρυσίου καθαροῦ, τορευτὴν ποιήσεις τὴν λυχνίαν· ὁ καυλὸς αὐτῆς καὶ οἱ καλαμίσκοι καὶ οἱ κρατῆρες καὶ οἱ σφαιρωτῆρες καὶ τὰ κρίνα ἐξ αὐτῆς ἔσται.

[31] And thou shalt make a candlestick of pure gold; thou shalt make the candlestick of graven work: its stem and its branches, and its bowls and its knops and its lilies shall be of one piece.

[32] ἓξ δὲ καλαμίσκοι ἐκπορευόμενοι ἐκ πλαγίων, τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους αὐτῆς τοῦ ἑνὸς καὶ τρεῖς καλαμίσκοι τῆς λυχνίας ἐκ τοῦ κλίτους τοῦ δευτέρου.

[32] And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side.

[33] καὶ τρεῖς κρατῆρες ἐκτετυπωμένοι καρυίσκους ἐν τῷ ἑνὶ καλαμίσκῳ, σφαιρωτὴρ καὶ κρίνον· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας.

[33] And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick,

[34] καὶ ἐν τῇ λυχνίᾳ τέσσαρες κρατῆρες ἐκτετυπωμένοι καρυίσκους· ἐν τῷ ἑνὶ καλαμίσκῳ οἱ σφαιρωτῆρες καὶ τὰ κρίνα αὐτῆς.

[34] and in the candlestick four bowls fashioned like almonds, in each branch knops and the flowers of the same.

[35] ὁ σφαιρωτὴρ ὑπὸ τοὺς δύο καλαμίσκους ἐξ αὐτῆς, καὶ σφαιρωτὴρ ὑπὸ τοὺς τέσσαρας καλαμίσκους ἐξ αὐτῆς· οὕτως τοῖς ἓξ καλαμίσκοις τοῖς ἐκπορευομένοις ἐκ τῆς λυχνίας.

[35] A knop under two branches out of it, and a knop under four branches out of it; so to the six branches proceeding from the candlestick; and in the candlestick four bowls fashioned like almonds.

[36] οἱ σφαιρωτῆρες καὶ οἱ καλαμίσκοι ἐξ αὐτῆς ἔστωσαν· ὅλη τορευτὴ ἐξ ἑνὸς χρυσίου καθαροῦ.

[36] Let the knops and the branches be of one piece, altogether graven of one piece of pure gold.

[37] καὶ ποιήσεις τοὺς λύχνους αὐτῆς ἑπτά· καὶ ἐπιθήσεις τοὺς λύχνους, καὶ φανοῦσιν ἐκ τοῦ ἑνὸς προσώπου.

[37] And thou shalt make its seven lamps: and thou shalt set on *it* the lamps, and they shall shine from one front.

[38] καὶ τὸν ἐπαρυστῆρα αὐτῆς καὶ τὰ ὑποθέματα αὐτῆς ἐκ χρυσίου καθαροῦ ποιήσεις.

[38] And thou shalt make its funnel and its snuff-dishes of pure gold.

[39] πάντα τὰ σκεύη ταῦτα τάλαντον χρυσίου καθαροῦ.

[39] All these articles *shall be* a talent of pure gold.

[40] ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

[40] See, thou shalt make them according to the pattern shewed thee in the mount.

CHAPTER 26

[1] Καὶ τὴν σκηνὴν ποιήσεις δέκα αὐλαίας ἐκ βύσσου κεκλωσμένης καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου· χερουβιμ ἐργασίᾳ ὑφάντου ποιήσεις αὐτάς.

[1] And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun *with* cherubs; thou shalt make them with work of a weaver.

[2] μῆκος τῆς αὐλαίας τῆς μιᾶς ὀκτὼ καὶ εἴκοσι πήχεων καὶ εὖρος τεσσάρων πήχεων ἡ αὐλαία ἡ μία ἔσται· μέτρον τὸ αὐτὸ ἔσται πάσαις ταῖς αὐλαίαις.

[2] The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains.

[3] πέντε δὲ αὐλαῖαι ἔσονται ἐξ ἀλλήλων ἐχόμεναι ἡ ἑτέρα ἐκ τῆς ἑτέρας, καὶ πέντε αὐλαῖαι ἔσονται συνεχόμεναι ἑτέρα τῇ ἑτέρᾳ.

[3] And the five curtains shall be joined one to another, and *the other* five curtains shall be closely connected the one with the other.

[4] καὶ ποιήσεις αὐταῖς ἀγκύλας ὑακινθίνας ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς μιᾶς ἐκ τοῦ ἑνὸς μέρους εἰς τὴν συμβολὴν καὶ οὕτως ποιήσεις ἐπὶ τοῦ χείλους τῆς αὐλαίας τῆς ἐξωτέρας πρὸς τῇ συμβολῇ τῇ δευτέρᾳ.

[4] And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling.

[5] πεντήκοντα ἀγκύλας ποιήσεις τῇ αὐλαίᾳ τῇ μιᾷ καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐκ τοῦ μέρους τῆς αὐλαίας κατὰ τὴν συμβολὴν τῆς δευτέρας· ἀντιπρόσωποι ἀντιπίπτουσαι ἀλλήλαις εἰς ἑκάστην.

[5] Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite *each other*, corresponding to each other at each point.

[6] καὶ ποιήσεις κρίκους πεντήκοντα χρυσοῦς καὶ συνάψεις τὰς αὐλαίας ἑτέραν τῇ ἑτέρᾳ τοῖς κρίκοις, καὶ ἔσται ἡ σκηνὴ μία. –

[6] And thou shalt make fifty golden rings; and thou shalt join the curtains to each other with the rings, and it shall be one tabernacle.

[7] καὶ ποιήσεις δέρρεις τριχίνας σκέπην ἐπὶ τῆς σκηνῆς· ἕνδεκα δέρρεις ποιήσεις αὐτάς.

[7] And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins.

[8] τὸ μῆκος τῆς δέρρεως τῆς μιᾶς ἔσται τριάκοντα πήχεων, καὶ τεσσάρων πήχεων τὸ εὖρος τῆς δέρρεως τῆς μιᾶς· μέτρον τὸ αὐτὸ ἔσται ταῖς ἕνδεκα δέρρεσι.

[8] The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins.

[9] καὶ συνάψεις τὰς πέντε δέρρεις ἐπὶ τὸ αὐτὸ καὶ τὰς ἓξ δέρρεις ἐπὶ τὸ αὐτό· καὶ ἐπιδιπλώσεις τὴν δέρριν τὴν ἕκτην κατὰ πρόσωπον τῆς σκηνῆς.

[9] And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle.

[10] καὶ ποιήσεις ἀγκύλας πεντήκοντα ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς μιᾶς τῆς ἀνὰ μέσον κατὰ συμβολὴν καὶ πεντήκοντα ἀγκύλας ποιήσεις ἐπὶ τοῦ χείλους τῆς δέρρεως τῆς συναπτούσης τῆς δευτέρας.

[10] And thou shalt make fifty loops on the border of one skin, which is in the midst for the joinings; and thou shalt make fifty loops on the edge of the second skin that joins it.

[11] καὶ ποιήσεις κρίκους χαλκοῦς πεντήκοντα καὶ συνάψεις τοὺς κρίκους ἐκ τῶν ἀγκυλῶν καὶ συνάψεις τὰς δέρρεις, καὶ ἔσται ἕν.

[11] And thou shalt make fifty brazen rings; and thou shalt join the rings by the loops, and thou shalt join the skins, and they shall be one.

[12] καὶ ὑποθήσεις τὸ πλεονάζον ἐν ταῖς δέρρεσιν τῆς σκηνῆς· τὸ ἥμισυ τῆς δέρρεως τὸ ὑπολελειμμένον ὑποκαλύψεις, τὸ πλεονάζον τῶν δέρρεων τῆς σκηνῆς ὑποκαλύψεις ὀπίσω τῆς σκηνῆς·

[12] And thou shalt fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shalt thou fold over, according

to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle.

[13] πῆχυν ἐκ τούτου καὶ πῆχυν ἐκ τούτου ἐκ τοῦ ὑπερέχοντος τῶν δέρρεων ἐκ τοῦ μήκους τῶν δέρρεων τῆς σκηνῆς ἔσται συγκαλύπτον ἐπὶ τὰ πλάγια τῆς σκηνῆς ἔνθεν καὶ ἔνθεν, ἵνα καλύπτῃ.

[13] A cubit an this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it.

[14] καὶ ποιήσεις κατακάλυμμα τῇ σκηνῇ δέρματα κριῶν ἠρυθροδανωμένα καὶ ἐπικαλύμματα δέρματα ὑακίνθινα ἐπάνωθεν. –

[14] And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

[15] καὶ ποιήσεις στύλους τῇ σκηνῇ ἐκ ξύλων ἀσήπτων·

[15] And thou shalt make the posts of the tabernacle of incorruptible wood.

[16] δέκα πήχεων ποιήσεις τὸν στῦλον τὸν ἕνα, καὶ πήχεος ἑνὸς καὶ ἡμίσους τὸ πλάτος τοῦ στύλου τοῦ ἑνός·

[16] Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half.

[17] δύο ἀγκωνίσκους τῷ στύλῳ τῷ ἑνὶ ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ· οὕτως ποιήσεις πᾶσι τοῖς στύλοις τῆς σκηνῆς.

[17] Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle.

[18] καὶ ποιήσεις στύλους τῇ σκηνῇ, εἴκοσι στύλους ἐκ τοῦ κλίτους τοῦ πρὸς βορρᾶν.

[18] And thou shalt make posts to the tabernacle, twenty posts on the north side.

[19] καὶ τεσσαράκοντα βάσεις ἀργυρᾶς ποιήσεις τοῖς εἴκοσι στύλοις, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ.

[19] And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides.

[20] καὶ τὸ κλίτος τὸ δεύτερον τὸ πρὸς νότον εἴκοσι στύλους·

[20] And for the next side, toward the south, twenty posts,

[21] καὶ τεσσαράκοντα βάσεις αὐτῶν ἀργυρᾶς, δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ.

[21] and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides.

[22] καὶ ἐκ τῶν ὀπίσω τῆς σκηνῆς κατὰ τὸ μέρος τὸ πρὸς θάλασσαν ποιήσεις ἓξ στύλους.

[22] And on the back of the tabernacle at the part which is toward the *west* thou shalt make six posts.

[23] καὶ δύο στύλους ποιήσεις ἐπὶ τῶν γωνιῶν τῆς σκηνῆς ἐκ τῶν ὀπισθίων,

[23] And thou shalt make two posts on the corners of the tabernacle behind.

[24] καὶ ἔσται ἐξ ἴσου κάτωθεν· κατὰ τὸ αὐτὸ ἔσονται ἴσοι ἐκ τῶν κεφαλίδων εἰς σύμβλησιν μίαν· οὕτως ποιήσεις ἀμφοτέραις, ταῖς δυσὶν γωνίαις ἔστωσαν.

[24] And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal.

[25] καὶ ἔσονται ὀκτὼ στῦλοι, καὶ αἱ βάσεις αὐτῶν ἀργυραῖ δέκα ἕξ· δύο βάσεις τῷ στύλῳ τῷ ἑνὶ εἰς ἀμφότερα τὰ μέρη αὐτοῦ καὶ δύο βάσεις τῷ στύλῳ τῷ ἑνί. –

[25] And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post.

[26] καὶ ποιήσεις μοχλοὺς ἐκ ξύλων ἀσήπτων πέντε τῷ ἑνὶ στύλῳ ἐκ τοῦ ἑνὸς μέρους τῆς σκηνῆς

[26] And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle,

[27] καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ κλίτει τῆς σκηνῆς τῷ δευτέρῳ καὶ πέντε μοχλοὺς τῷ στύλῳ τῷ ὀπισθίῳ τῷ κλίτει τῆς σκηνῆς τῷ πρὸς θάλασσαν·

[27] and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea.

[28] καὶ ὁ μοχλὸς ὁ μέσος ἀνὰ μέσον τῶν στύλων διικνείσθω ἀπὸ τοῦ ἑνὸς κλίτους εἰς τὸ ἕτερον κλίτος.

[28] And let the bar in the middle between the posts go through from the one side to the other side.

[29] καὶ τοὺς στύλους καταχρυσώσεις χρυσίῳ καὶ τοὺς δακτυλίους ποιήσεις χρυσοῦς, εἰς οὓς εἰσάξεις τοὺς μοχλούς, καὶ καταχρυσώσεις τοὺς μοχλοὺς χρυσίῳ.

[29] And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold.

[30] καὶ ἀναστήσεις τὴν σκηνὴν κατὰ τὸ εἶδος τὸ δεδειγμένον σοι ἐν τῷ ὄρει. –

[30] And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

[31] καὶ ποιήσεις καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου νενησμένης· ἔργον ὑφαντὸν ποιήσεις αὐτὸ χερουβιμ.

[31] And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs *in* woven work.

[32] καὶ ἐπιθήσεις αὐτὸ ἐπὶ τεσσάρων στύλων ἀσήπτων κεχρυσωμένων χρυσίῳ· καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ.

[32] And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops *shall be* gold, and their four sockets *shall be* of silver.

[33] καὶ θήσεις τὸ καταπέτασμα ἐπὶ τοὺς στύλους καὶ εἰσοίσεις ἐκεῖ ἐσώτερον τοῦ καταπετάσματος τὴν κιβωτὸν τοῦ μαρτυρίου· καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀνὰ μέσον τοῦ ἁγίου καὶ ἀνὰ μέσον τοῦ ἁγίου τῶν ἁγίων.

[33] And thou shalt put the veil on the posts, and thou shalt carry in thither within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies.

[34] καὶ κατακαλύψεις τῷ καταπετάσματι τὴν κιβωτὸν τοῦ μαρτυρίου ἐν τῷ ἁγίῳ τῶν ἁγίων.

[34] And thou shalt screen with the veil the ark of the testimony in the holy of holies.

[35] καὶ θήσεις τὴν τράπεζαν ἔξωθεν τοῦ καταπετάσματος καὶ τὴν λυχνίαν ἀπέναντι τῆς τραπέζης ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς νότον καὶ τὴν τράπεζαν θήσεις ἐπὶ μέρους τῆς σκηνῆς τὸ πρὸς βορρᾶν.

[35] And thou shalt set the table outside the veil, and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle.

[36] καὶ ποιήσεις ἐπίσπαστρον ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης, ἔργον ποικιλτοῦ.

[36] And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun scarlet and fine linen spun, the work of the embroiderer.

[37] καὶ ποιήσεις τῷ καταπετάσματι πέντε στύλους καὶ χρυσώσεις αὐτοὺς χρυσίῳ, καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ χωνεύσεις αὐτοῖς πέντε βάσεις χαλκᾶς.

[37] And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapiters shall be gold; and thou shalt cast for them five brazen sockets.

CHAPTER 27

[1] Καὶ ποιήσεις θυσιαστήριον ἐκ ξύλων ἀσήπτων, πέντε πήχεων τὸ μῆκος καὶ πέντε πήχεων τὸ εὖρος – τετράγωνον ἔσται τὸ θυσιαστήριον – καὶ τριῶν πήχεων τὸ ὕψος αὐτοῦ.

[1] And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits.

[2] καὶ ποιήσεις τὰ κέρατα ἐπὶ τῶν τεσσάρων γωνιῶν· ἐξ αὐτοῦ ἔσται τὰ κέρατα· καὶ καλύψεις αὐτὰ χαλκῷ.

[2] And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass.

[3] καὶ ποιήσεις στεφάνην τῷ θυσιαστηρίῳ καὶ τὸν καλυπτῆρα αὐτοῦ καὶ τὰς φιάλας αὐτοῦ καὶ τὰς κρεάγρας αὐτοῦ καὶ τὸ πυρεῖον αὐτοῦ· καὶ πάντα τὰ σκεύη αὐτοῦ ποιήσεις χαλκᾶ.

[3] And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass.

[4] καὶ ποιήσεις αὐτῷ ἐσχάραν ἔργῳ δικτυωτῷ χαλκῆν· καὶ ποιήσεις τῇ ἐσχάρᾳ τέσσαρας δακτυλίους χαλκοῦς ἐπὶ τὰ τέσσαρα κλίτη.

[4] And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides.

[5] καὶ ὑποθήσεις αὐτοὺς ὑπὸ τὴν ἐσχάραν τοῦ θυσιαστηρίου κάτωθεν· ἔσται δὲ ἡ ἐσχάρα ἕως τοῦ ἡμίσους τοῦ θυσιαστηρίου.

[5] And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar.

[6] καὶ ποιήσεις τῷ θυσιαστηρίῳ φορεῖς ἐκ ξύλων ἀσήπτων καὶ περιχαλκώσεις αὐτοὺς χαλκῷ.

[6] And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass.

[7] καὶ εἰσάξεις τοὺς φορεῖς εἰς τοὺς δακτυλίους, καὶ ἔστωσαν οἱ φορεῖς κατὰ τὰ πλευρὰ τοῦ θυσιαστηρίου ἐν τῷ αἴρειν αὐτό.

[7] And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it.

[8] κοῖλον σανιδωτὸν ποιήσεις αὐτό· κατὰ τὸ παραδειχθέν σοι ἐν τῷ ὄρει, οὕτως ποιήσεις αὐτό.

[8] Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it.

[9] Καὶ ποιήσεις αὐλὴν τῇ σκηνῇ· εἰς τὸ κλίτος τὸ πρὸς λίβα ἱστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης, μῆκος ἑκατὸν πηχῶν τῷ ἑνὶ κλίτει·

[9] And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side.

[10] καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι αὐτῶν καὶ αἱ ψαλίδες αὐτῶν ἀργυραῖ.

[10] And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver.

[11] οὕτως τῷ κλίτει τῷ πρὸς ἀπηλιώτην ἱστία, ἑκατὸν πηχῶν μῆκος· καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι χαλκαῖ, καὶ οἱ κρίκοι καὶ αἱ ψαλίδες τῶν στύλων καὶ αἱ βάσεις αὐτῶν περιηργυρωμέναι ἀργύρῳ.

[11] Thus *shall there be* to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver.

[12] τὸ δὲ εὖρος τῆς αὐλῆς τὸ κατὰ θάλασσαν ἱστία πεντήκοντα πηχῶν· στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα.

[12] And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten.

[13] καὶ εὖρος τῆς αὐλῆς τὸ πρὸς νότον ἱστία πεντήκοντα πήχεων· στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα.

[13] And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten.

[14] καὶ πεντεκαίδεκα πήχεων τὸ ὕψος τῶν ἱστίων τῷ κλίτει τῷ ἑνί· στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

[14] And the height of the curtains *shall be* of fifty cubits for the one side *of the gate*; their pillars three, and their sockets three.

[15] καὶ τὸ κλίτος τὸ δεύτερον, δέκα πέντε πηχῶν τῶν ἱστίων τὸ ὕψος· στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

[15] And *for* the second side the height of the curtains *shall be* of fifteen cubits; their pillars three, and their sockets three.

[16] καὶ τῇ πύλῃ τῆς αὐλῆς κάλυμμα, εἴκοσι πηχῶν τὸ ὕψος, ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης τῇ ποικιλίᾳ τοῦ ῥαφιδευτοῦ· στῦλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες.

[16] And a veil for the door of the court, the height *of it* of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four.

[17] πάντες οἱ στῦλοι τῆς αὐλῆς κύκλῳ κατηργυρωμένοι ἀργυρίῳ, καὶ αἱ κεφαλίδες αὐτῶν ἀργυραῖ, καὶ αἱ βάσεις αὐτῶν χαλκαῖ.

[17] All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets.

[18] τὸ δὲ μῆκος τῆς αὐλῆς ἑκατὸν ἐφ’ ἑκατόν, καὶ εὖρος πεντήκοντα ἐπὶ πεντήκοντα, καὶ ὕψος πέντε πηχῶν, ἐκ βύσσου κεκλωσμένης, καὶ αἱ βάσεις αὐτῶν χαλκαῖ.

[18] And the length of the court *shall be* a hundred *cubits* on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass.

[19] καὶ πᾶσα ἡ κατασκευὴ καὶ πάντα τὰ ἐργαλεῖα καὶ οἱ πάσσαλοι τῆς αὐλῆς χαλκοῖ.

[19] And all the furniture and all the instruments and the pins of the court *shall be* of brass.

[20] Καὶ σὺ σύνταξον τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσάν σοι ἔλαιον ἐξ ἐλαίων ἄτρυγον καθαρὸν κεκομμένον εἰς φῶς καῦσαι, ἵνα κάηται λύχνος διὰ παντός.

[20] And do thou charge the children of Israel, and let them take for thee refined pure olive-oil beaten to burn for light, that a lamp may burn continually

[21] ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔξωθεν τοῦ καταπετάσματος τοῦ ἐπὶ τῆς διαθήκης καύσει αὐτὸ Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀφ᾽ ἑσπέρας ἕως πρωὶ ἐναντίον κυρίου· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν παρὰ τῶν υἱῶν Ισραηλ.

[21] in the tabernacle of the testimony, without the veil that is before the *ark of the* covenant, shall Aaron and his sons burn it from evening until morning, before the Lord: it is a perpetual ordinance throughout your generations of the children of Israel.

CHAPTER 28

[1] Καὶ σὺ προσαγάγου πρὸς σεαυτὸν τόν τε Ααρων τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ ἐκ τῶν υἱῶν Ισραηλ ἱερατεύειν μοι, Ααρων καὶ Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ υἱοὺς Ααρων.

[1] And do thou take to thyself both Aaron thy brother, and his sons, even *them* of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me.

[2] καὶ ποιήσεις στολὴν ἁγίαν Ααρων τῷ ἀδελφῷ σου εἰς τιμὴν καὶ δόξαν.

[2] And thou shalt make holy apparel for Aaron thy brother, for honour and glory.

[3] καὶ σὺ λάλησον πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ, οὓς ἐνέπλησα πνεύματος αἰσθήσεως, καὶ ποιήσουσιν τὴν στολὴν τὴν ἁγίαν Ααρων εἰς τὸ ἅγιον, ἐν ᾗ ἱερατεύσει μοι.

[3] And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which *apparel* he shall minister to me as priest.

[4] καὶ αὗται αἱ στολαί, ἃς ποιήσουσιν· τὸ περιστήθιον καὶ τὴν ἐπωμίδα καὶ τὸν ποδήρη καὶ χιτῶνα κοσυμβωτὸν καὶ κίδαριν καὶ ζώνην· καὶ ποιήσουσιν στολὰς ἁγίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ εἰς τὸ ἱερατεύειν μοι.

[4] And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests.

[5] καὶ αὐτοὶ λήμψονται τὸ χρυσίον καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον. –

[5] And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

[6] καὶ ποιήσουσιν τὴν ἐπωμίδα ἐκ βύσσου κεκλωσμένης, ἔργον ὑφαντὸν ποικιλτοῦ·

[6] And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer.

[7] δύο ἐπωμίδες συνέχουσαι ἔσονται αὐτῷ ἑτέρα τὴν ἑτέραν, ἐπὶ τοῖς δυσὶ μέρεσιν ἐξηρτημέναι·

[7] It shall have two shoulder-pieces joined together, fastened on the two sides.

[8] καὶ τὸ ὕφασμα τῶν ἐπωμίδων, ὅ ἐστιν ἐπ᾽ αὐτῷ, κατὰ τὴν ποίησιν ἐξ αὐτοῦ ἔσται ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης.

[8] And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen.

[9] καὶ λήμψῃ τοὺς δύο λίθους, λίθους σμαράγδου, καὶ γλύψεις ἐν αὐτοῖς τὰ ὀνόματα τῶν υἱῶν Ισραηλ,

[9] And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel.

[10] ἓξ ὀνόματα ἐπὶ τὸν λίθον τὸν ἕνα καὶ τὰ ἓξ ὀνόματα τὰ λοιπὰ ἐπὶ τὸν λίθον τὸν δεύτερον κατὰ τὰς γενέσεις αὐτῶν.

[10] Six names on the first stone, and the other six names on the second stone, according to their births.

[11] ἔργον λιθουργικῆς τέχνης, γλύμμα σφραγῖδος, διαγλύψεις τοὺς δύο λίθους ἐπὶ τοῖς ὀνόμασιν τῶν υἱῶν Ισραηλ.

[11] *It shall be* the work of the stone-engraver’s art; as the graving of a seal thou shalt engrave the two stones with the names of the children of Israel.

[12] καὶ θήσεις τοὺς δύο λίθους ἐπὶ τῶν ὤμων τῆς ἐπωμίδος· λίθοι μνημοσύνου εἰσὶν τοῖς υἱοῖς Ισραηλ· καὶ ἀναλήμψεται Ααρων τὰ ὀνόματα τῶν υἱῶν Ισραηλ ἔναντι κυρίου ἐπὶ τῶν δύο ὤμων αὐτοῦ, μνημόσυνον περὶ αὐτῶν.

[12] And thou shalt put the two stones on the shoulders of the shoulder-piece: they are memorial-stones for the children of Israel: and Aaron

shall bear the names of the children of Israel before the Lord on his two shoulders, a memorial for them.

[13] καὶ ποιήσεις ἀσπιδίσκας ἐκ χρυσίου καθαροῦ·

[13] And thou shalt make circlets of pure gold;

[14] καὶ ποιήσεις δύο κροσσωτὰ ἐκ χρυσίου καθαροῦ, καταμεμιγμένα ἐν ἄνθεσιν, ἔργον πλοκῆς· καὶ ἐπιθήσεις τὰ κροσσωτὰ τὰ πεπλεγμένα ἐπὶ τὰς ἀσπιδίσκας κατὰ τὰς παρωμίδας αὐτῶν ἐκ τῶν ἐμπροσθίων. –

[14] and thou shalt make two fringes of pure gold, variegated with flowers wreathen work; and thou shalt put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

[15] καὶ ποιήσεις λογεῖον τῶν κρίσεων, ἔργον ποικιλτοῦ· κατὰ τὸν ῥυθμὸν τῆς ἐπωμίδος ποιήσεις αὐτό· ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου κεκλωσμένου καὶ βύσσου κεκλωσμένης ποιήσεις αὐτό.

[15] And thou shalt make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, thou shalt make it of gold, and blue and purple, and spun scarlet, and fine linen spun.

[16] τετράγωνον ἔσται, διπλοῦν, σπιθαμῆς τὸ μῆκος καὶ σπιθαμῆς τὸ εὖρος.

[16] Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth.

[17] καὶ καθυφανεῖς ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον. στίχος λίθων ἔσται σάρδιον, τοπάζιον καὶ σμάραγδος, ὁ στίχος ὁ εἷς·

[17] And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, and emerald, the first row.

[18] καὶ ὁ στίχος ὁ δεύτερος ἄνθραξ καὶ σάπφειρος καὶ ἴασπις·

[18] And the second row, a carbuncle, a sapphire, and a jasper.

[19] καὶ ὁ στίχος ὁ τρίτος λιγύριον, ἀχάτης καὶ ἀμέθυστος·

[19] And the third row, a ligure, an agate, an amethyst:

[20] καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὀνύχιον· περικεκαλυμμένα χρυσίῳ, συνδεδεμένα ἐν χρυσίῳ ἔστωσαν κατὰ στίχον αὐτῶν.

[20] and the fourth row, a chrysolite, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row.

[21] καὶ οἱ λίθοι ἔστωσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ισραηλ δέκα δύο κατὰ τὰ ὀνόματα αὐτῶν· γλυφαὶ σφραγίδων, ἕκαστος κατὰ τὸ ὄνομα, ἔστωσαν εἰς δέκα δύο φυλάς.

[21] And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name.

[22] καὶ ποιήσεις ἐπὶ τὸ λογεῖον κροσσοὺς συμπεπλεγμένους, ἔργον ἁλυσιδωτὸν ἐκ χρυσίου καθαροῦ.

[22] And thou shalt make on the oracle woven fringes, a chain-work of pure gold.

[29] καὶ λήμψεται Ααρων τὰ ὀνόματα τῶν υἱῶν Ισραηλ ἐπὶ τοῦ λογείου τῆς κρίσεως ἐπὶ τοῦ στήθους, εἰσιόντι εἰς τὸ ἅγιον μνημόσυνον ἔναντι τοῦ θεοῦ.

[23] And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary.

[29a] καὶ θήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τοὺς κροσσούς· τὰ ἁλυσιδωτὰ ἐπ᾽ ἀμφοτέρων τῶν κλιτῶν τοῦ λογείου ἐπιθήσεις

[24] And thou shalt put the fringes on the oracle of judgment; thou shalt put the wreaths on both sides of the oracle,

[29b] καὶ τὰς δύο ἀσπιδίσκας ἐπιθήσεις ἐπ᾽ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κατὰ πρόσωπον.

[25] and thou shalt put the two circlets on both the shoulders of the ephod in front.

[30] καὶ ἐπιθήσεις ἐπὶ τὸ λογεῖον τῆς κρίσεως τὴν δήλωσιν καὶ τὴν ἀλήθειαν, καὶ ἔσται ἐπὶ τοῦ στήθους Ααρων, ὅταν εἰσπορεύηται εἰς τὸ

ἅγιον ἐναντίον κυρίου· καὶ οἴσει Ααρων τὰς κρίσεις τῶν υἱῶν Ισραηλ ἐπὶ τοῦ στήθους ἐναντίον κυρίου διὰ παντός. –

[26] And thou shalt put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before the Lord; and Aaron shall bear the judgments of the children of Israel on his breast before the Lord continually.

[31] καὶ ποιήσεις ὑποδύτην ποδήρη ὅλον ὑακίνθινον.

[27] And thou shalt make the full-length tunic all of blue.

[32] καὶ ἔσται τὸ περιστόμιον ἐξ αὐτοῦ μέσον, ᾧαν ἔχον κύκλῳ τοῦ περιστομίου, ἔργον ὑφάντου, τὴν συμβολὴν συνυφασμένην ἐξ αὐτοῦ, ἵνα μὴ ῥαγῇ.

[28] And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent.

[33] καὶ ποιήσεις ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κάτωθεν ὡσεὶ ἐξανθούσης ῥόας ῥοίσκους ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ· τὸ αὐτὸ δὲ εἶδος ῥοίσκους χρυσοῦς καὶ κώδωνας ἀνὰ μέσον τούτων περικύκλῳ·

[29] And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these.

[34] παρὰ ῥοίσκον χρυσοῦν κώδωνα καὶ ἄνθινον ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ.

[30] A bell by the side of a golden pomegranate, and flower-work on the fringe of the robe round about.

[35] καὶ ἔσται Ααρων ἐν τῷ λειτουργεῖν ἀκουστὴ ἡ φωνὴ αὐτοῦ εἰσιόντι εἰς τὸ ἅγιον ἐναντίον κυρίου καὶ ἐξιόντι, ἵνα μὴ ἀποθάνῃ. –

[31] And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before the Lord, and has he goes out, that he die not.

[36] καὶ ποιήσεις πέταλον χρυσοῦν καθαρὸν καὶ ἐκτυπώσεις ἐν αὐτῷ ἐκτύπωμα σφραγῖδος Ἁγίασμα κυρίου.

[32] And thou shalt make a plate *of* pure gold, and thou shalt grave on it *as* the graving of a signet, Holiness of the Lord.

[37] καὶ ἐπιθήσεις αὐτὸ ἐπὶ ὑακίνθου κεκλωσμένης, καὶ ἔσται ἐπὶ τῆς μίτρας· κατὰ πρόσωπον τῆς μίτρας ἔσται.

[33] And thou shalt put it on the spun blue cloth, and it shall be on the mitre: it shall be in the front of the mitre.

[38] καὶ ἔσται ἐπὶ τοῦ μετώπου Ααρων, καὶ ἐξαρεῖ Ααρων τὰ ἁμαρτήματα τῶν ἁγίων, ὅσα ἂν ἁγιάσωσιν οἱ υἱοὶ Ισραηλ, παντὸς δόματος τῶν ἁγίων αὐτῶν· καὶ ἔσται ἐπὶ τοῦ μετώπου Ααρων διὰ παντός, δεκτὸν αὐτοῖς ἔναντι κυρίου. –

[34] And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before the Lord.

[39] καὶ οἱ κόσυμβοι τῶν χιτώνων ἐκ βύσσου· καὶ ποιήσεις κίδαριν βυσσίνην καὶ ζώνην ποιήσεις, ἔργον ποικιλτοῦ.

[35] And the fringes of the garments *shall be* of fine linen; and thou shalt make a tire of fine linen, and thou shalt make a girdle, the work of the embroiderer.

[40] καὶ τοῖς υἱοῖς Ααρων ποιήσεις χιτῶνας καὶ ζώνας καὶ κιδάρεις ποιήσεις αὐτοῖς εἰς τιμὴν καὶ δόξαν.

[36] And for the sons of Aaron thou shalt make tunics and girdles, and thou shalt make for them tires for honour and glory.

[41] καὶ ἐνδύσεις αὐτὰ Ααρων τὸν ἀδελφόν σου καὶ τοὺς υἱοὺς αὐτοῦ μετ᾽ αὐτοῦ· καὶ χρίσεις αὐτοὺς καὶ ἐμπλήσεις αὐτῶν τὰς χεῖρας καὶ ἁγιάσεις αὐτούς, ἵνα ἱερατεύωσίν μοι.

[37] And thou shalt put them on Aaron thy brother, and his sons with him, and thou shalt anoint them and fill their hands: and thou shalt sanctify them, that they may minister to me in the priest’s office.

[42] καὶ ποιήσεις αὐτοῖς περισκελῆ λινᾶ καλύψαι ἀσχημοσύνην χρωτὸς αὐτῶν· ἀπὸ ὀσφύος ἕως μηρῶν ἔσται.

[38] And thou shalt make for them linen drawers to cover the nakedness of their flesh; they shall reach from the loins to the thighs.

[43] καὶ ἔξει Ααρων αὐτὰ καὶ οἱ υἱοὶ αὐτοῦ, ὡς ἂν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύωνται λειτουργεῖν πρὸς τὸ θυσιαστήριον τοῦ ἁγίου, καὶ οὐκ ἐπάξονται πρὸς ἑαυτοὺς ἁμαρτίαν, ἵνα μὴ ἀποθάνωσιν· νόμιμον αἰώνιον αὐτῷ καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτόν.

[39] And Aaron shall have them, and his sons, whenever they enter into the tabernacle of witness, or when they shall advance to the altar of the sanctuary to minister, so they shall not bring sin upon themselves, lest they die: *it is* a perpetual statute for him, and for his seed after him.

CHAPTER 29

[1] Καὶ ταῦτά ἐστιν, ἃ ποιήσεις αὐτοῖς ἁγιάσαι αὐτοὺς ὥστε ἱερατεύειν μοι αὐτούς. λήμψῃ μοσχάριον ἐκ βοῶν ἓν καὶ κριοὺς δύο ἀμώμους

[1] And these are the things which thou shalt do to them: thou shalt sanctify them, so that they shall serve me in the priesthood; and thou shalt take one young calf from the herd, and two unblemished rams;

[2] καὶ ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ· σεμίδαλιν ἐκ πυρῶν ποιήσεις αὐτά.

[2] and unleavened loaves kneaded with oil, and unleavened cakes anointed with oil: thou shalt make them *of* fine flour of wheat.

[3] καὶ ἐπιθήσεις αὐτὰ ἐπὶ κανοῦν ἓν καὶ προσοίσεις αὐτὰ ἐπὶ τῷ κανῷ καὶ τὸ μοσχάριον καὶ τοὺς δύο κριούς.

[3] And thou shalt put them on one basket, and thou shalt offer them on the basket, and the young calf and the two rams.

[4] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ λούσεις αὐτοὺς ἐν ὕδατι.

[4] And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash them with water.

[5] καὶ λαβὼν τὰς στολὰς ἐνδύσεις Ααρων τὸν ἀδελφόν σου καὶ τὸν χιτῶνα τὸν ποδήρη καὶ τὴν ἐπωμίδα καὶ τὸ λογεῖον καὶ συνάψεις αὐτῷ τὸ λογεῖον πρὸς τὴν ἐπωμίδα.

[5] And having taken the garments, thou shalt put on Aaron thy brother both the full-length robe and the ephod and the oracle; and thou shalt join for him the oracle to the ephod.

[6] καὶ ἐπιθήσεις τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐπιθήσεις τὸ πέταλον τὸ Ἁγίασμα ἐπὶ τὴν μίτραν.

[6] And thou shalt put the mitre on his head; and thou shalt put the plate, *even* the Holiness, on the mitre.

[7] καὶ λήμψῃ τοῦ ἐλαίου τοῦ χρίσματος καὶ ἐπιχεεῖς αὐτὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ χρίσεις αὐτόν.

[7] And thou shalt take of the anointing oil, and thou shalt pour it on his head, and shalt anoint him,

[8] καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις καὶ ἐνδύσεις αὐτοὺς χιτῶνας

[8] and thou shalt bring his sons, and put garments on them.

[9] καὶ ζώσεις αὐτοὺς ταῖς ζώναις καὶ περιθήσεις αὐτοῖς τὰς κιδάρεις, καὶ ἔσται αὐτοῖς ἱερατεία ἐμοὶ εἰς τὸν αἰῶνα. καὶ τελειώσεις τὰς χεῖρας Ααρων καὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ.

[9] And thou shalt gird them with the girdles, and put the tires upon them, and they shall have a priestly office to me for ever; and thou shalt fill the hands of Aaron and the hands of his sons.

[10] καὶ προσάξεις τὸν μόσχον ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐπιθήσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου·

[10] And thou shalt bring the calf to the door of the tabernacle of witness; and Aaron and his sons shall lay their hands on the head of the calf, before the Lord, by the doors of the tabernacle of witness.

[11] καὶ σφάξεις τὸν μόσχον ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

[11] And thou shalt slay the calf before the Lord, by the doors of the tabernacle of witness.

[12] καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ θήσεις ἐπὶ τῶν κεράτων τοῦ θυσιαστηρίου τῷ δακτύλῳ σου· τὸ δὲ λοιπὸν πᾶν αἷμα ἐκχεεῖς παρὰ τὴν βάσιν τοῦ θυσιαστηρίου.

[12] And thou shalt take of the blood of the calf, and put it on the horns of the altar with thy finger, but all the rest of the blood thou shalt pour out at the foot of the altar.

[13] καὶ λήμψῃ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ ἐπιθήσεις ἐπὶ τὸ θυσιαστήριον.

[13] And thou shalt take all the fat that is on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and shalt put

them upon the altar.

[14] τὰ δὲ κρέα τοῦ μόσχου καὶ τὸ δέρμα καὶ τὴν κόπρον κατακαύσεις πυρὶ ἔξω τῆς παρεμβολῆς· ἁμαρτίας γάρ ἐστιν.

[14] But the flesh of the calf, and his skin, and his dung, shalt thou burn with fire without the camp; for it is an *offering on account* of sin.

[15] καὶ τὸν κριὸν λήμψῃ τὸν ἕνα, καὶ ἐπιθήσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ·

[15] And thou shalt take one ram, and Aaron and his sons shall lay their hands on the head of the ram.

[16] καὶ σφάξεις αὐτὸν καὶ λαβὼν τὸ αἷμα προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ.

[16] And thou shalt kill it, and take the blood and pour it on the altar round about.

[17] καὶ τὸν κριὸν διχοτομήσεις κατὰ μέλη καὶ πλυνεῖς τὰ ἐνδόσθια καὶ τοὺς πόδας ὕδατι καὶ ἐπιθήσεις ἐπὶ τὰ διχοτομήματα σὺν τῇ κεφαλῇ.

[17] And thou shalt divide the ram by his several limbs, and thou shalt wash the inward parts and the feet with water, and thou shalt put them on the divided parts with the head.

[18] καὶ ἀνοίσεις ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον ὁλοκαύτωμα κυρίῳ εἰς ὀσμὴν εὐωδίας· θυσίασμα κυρίῳ ἐστίν.

[18] And thou shalt offer the whole ram on the altar, a whole burnt-offering to the Lord for a sweet-smelling savour: it is an offering of incense to the Lord.

[19] καὶ λήμψῃ τὸν κριὸν τὸν δεύτερον, καὶ ἐπιθήσει Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ·

[19] And thou shalt take the second ram, and Aaron and his sons shall lay their hands on the head of the ram.

[20] καὶ σφάξεις αὐτὸν καὶ λήμψῃ τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσεις ἐπὶ τὸν λοβὸν τοῦ ὠτὸς Ααρων τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ καὶ ἐπὶ τοὺς λοβοὺς τῶν

ὤτων τῶν υἱῶν αὐτοῦ τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν.

[20] And thou shalt kill it, and take of the blood of it, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot, and on the tips of the right ears of his sons, and on the thumbs of their right hands, and on the great toes of their right feet.

[21] καὶ λήμψῃ ἀπὸ τοῦ αἵματος τοῦ ἀπὸ τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ῥανεῖς ἐπὶ Ααρων καὶ ἐπὶ τὴν στολὴν αὐτοῦ καὶ ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ, καὶ ἁγιασθήσεται αὐτὸς καὶ ἡ στολὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ στολαὶ τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ· τὸ δὲ αἷμα τοῦ κριοῦ προσχεεῖς πρὸς τὸ θυσιαστήριον κύκλῳ.

[21] And thou shalt take of the blood from the altar, and of the anointing oil; and thou shalt sprinkle it upon Aaron and on his garments, and on his sons and on his sons' garments with him; and he shall be sanctified and his apparel, and his sons and his sons' apparel with him: but the blood of the ram thou shalt pour round about upon the altar.

[22] καὶ λήμψῃ ἀπὸ τοῦ κριοῦ τὸ στέαρ αὐτοῦ καὶ τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ' αὐτῶν καὶ τὸν βραχίονα τὸν δεξιόν – ἔστιν γὰρ τελείωσις αὕτη –

[22] And thou shalt take from the ram its fat, both the fat that covers the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for this is a consecration.

[23] καὶ ἄρτον ἕνα ἐξ ἐλαίου καὶ λάγανον ἓν ἀπὸ τοῦ κανοῦ τῶν ἀζύμων τῶν προτεθειμένων ἔναντι κυρίου

[23] And one cake *made* with oil, and one cake from the basket of unleavened bread set forth before the Lord.

[24] καὶ ἐπιθήσεις τὰ πάντα ἐπὶ τὰς χεῖρας Ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀφοριεῖς αὐτοὺς ἀφόρισμα ἔναντι κυρίου.

[24] And thou shalt put them all on the hands of Aaron, and on the hands of his sons, and thou shalt separate them as a separate offering before the Lord.

[25] καὶ λήμψῃ αὐτὰ ἐκ τῶν χειρῶν αὐτῶν καὶ ἀνοίσεις ἐπὶ τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως εἰς ὀσμὴν εὐωδίας ἔναντι κυρίου· κάρπωμά ἐστιν κυρίῳ.

[25] And thou shalt take them from their hands, and shalt offer them up on the altar of whole burnt-offering for a sweet-smelling savour before the Lord: it is an offering to the Lord.

[26] καὶ λήμψῃ τὸ στηθύνιον ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, ὅ ἐστιν Ααρων, καὶ ἀφοριεῖς αὐτὸ ἀφόρισμα ἔναντι κυρίου, καὶ ἔσται σοι ἐν μερίδι.

[26] And thou shalt take the breast from the ram of consecration which is Aaron's, and thou shalt separate it as a separate offering before the Lord, and it shall be to thee for a portion.

[27] καὶ ἁγιάσεις τὸ στηθύνιον ἀφόρισμα καὶ τὸν βραχίονα τοῦ ἀφαιρέματος, ὃς ἀφώρισται καὶ ὃς ἀφῄρηται ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ἀπὸ τοῦ Ααρων καὶ ἀπὸ τῶν υἱῶν αὐτοῦ,

[27] And thou shalt sanctify the separated breast and the shoulder of removal which has been separated, and which has been removed from the ram of consecration, of the portion of Aaron and of *that of* his sons.

[28] καὶ ἔσται Ααρων καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ισραηλ· ἔστιν γὰρ ἀφαίρεμα τοῦτο καὶ ἀφαίρεμα ἔσται παρὰ τῶν υἱῶν Ισραηλ ἀπὸ τῶν θυμάτων τῶν σωτηρίων τῶν υἱῶν Ισραηλ, ἀφαίρεμα κυρίῳ. –

[28] And it shall be a perpetual statute of the children of Israel to Aaron and his sons, for this is a separate offering; and it shall be a special offering from the children of Israel, from the peace-offerings of the children of Israel, a special offering to the Lord.

[29] καὶ ἡ στολὴ τοῦ ἁγίου, ἥ ἐστιν Ααρων, ἔσται τοῖς υἱοῖς αὐτοῦ μετ' αὐτόν, χρισθῆναι αὐτοὺς ἐν αὐτοῖς καὶ τελειῶσαι τὰς χεῖρας αὐτῶν.

[29] And the apparel of the sanctuary which is Aaron's shall be his son's after him, for them to be anointed in them, and to fill their hands.

[30] ἑπτὰ ἡμέρας ἐνδύσεται αὐτὰ ὁ ἱερεὺς ὁ ἀντ αὐτοῦ τῶν υἱῶν αὐτοῦ, ὃς εἰσελεύσεται εἰς τὴν σκηνὴν τοῦ μαρτυρίου λειτουργεῖν ἐν τοῖς ἁγίοις.

[30] The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days.

[31] καὶ τὸν κριὸν τῆς τελειώσεως λήμψῃ καὶ ἑψήσεις τὰ κρέα ἐν τόπῳ ἁγίῳ,

[31] And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place.

[32] καὶ ἔδονται Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰ κρέα τοῦ κριοῦ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου·

[32] And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness.

[33] ἔδονται αὐτά, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς τελειῶσαι τὰς χεῖρας αὐτῶν ἁγιάσαι αὐτούς, καὶ ἀλλογενὴς οὐκ ἔδεται ἀπ᾽ αὐτῶν· ἔστιν γὰρ ἅγια.

[33] They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy.

[34] ἐὰν δὲ καταλειφθῇ ἀπὸ τῶν κρεῶν τῆς θυσίας τῆς τελειώσεως καὶ τῶν ἄρτων ἕως πρωί, κατακαύσεις τὰ λοιπὰ πυρί· οὐ βρωθήσεται, ἁγίασμα γάρ ἐστιν.

[34] And if *aught* be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing.

[35] καὶ ποιήσεις Ααρων καὶ τοῖς υἱοῖς αὐτοῦ οὕτως κατὰ πάντα, ὅσα ἐνετειλάμην σοι· ἑπτὰ ἡμέρας τελειώσεις αὐτῶν τὰς χεῖρας.

[35] And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands.

[36] καὶ τὸ μοσχάριον τῆς ἁμαρτίας ποιήσεις τῇ ἡμέρᾳ τοῦ καθαρισμοῦ καὶ καθαριεῖς τὸ θυσιαστήριον ἐν τῷ ἁγιάζειν σε ἐπ᾽ αὐτῷ καὶ χρίσεις αὐτὸ ὥστε ἁγιάσαι αὐτό.

[36] And thou shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform

consecration upon it, and thou shalt anoint it so as to sanctify it.

[37] ἑπτὰ ἡμέρας καθαριεῖς τὸ θυσιαστήριον καὶ ἁγιάσεις αὐτό, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἁγίου· πᾶς ὁ ἁπτόμενος τοῦ θυσιαστηρίου ἁγιασθήσεται.

[37] Seven days shalt thou purify the altar and sanctify it; and the altar shall be most holy, every one that touches the altar shall be hallowed.

[38] Καὶ ταῦτά ἐστιν, ἃ ποιήσεις ἐπὶ τοῦ θυσιαστηρίου· ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν ἐπὶ τὸ θυσιαστήριον ἐνδελεχῶς, κάρπωμα ἐνδελεχισμοῦ.

[38] And these are the offerings which thou shalt offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

[39] τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωῒ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν·

[39] One lamb thou shalt offer in the morning, and the second lamb thou shalt offer in the evening.

[40] καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ κεκομμένῳ τῷ τετάρτῳ τοῦ ιν καὶ σπονδὴν τὸ τέταρτον τοῦ ιν οἴνου τῷ ἀμνῷ τῷ ἑνί·

[40] And a tenth measure of fine flour mingled with the fourth part of an hin of beaten oil, and a drink-offering the fourth part of a hin of wine for one lamb.

[41] καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ δειλινόν, κατὰ τὴν θυσίαν τὴν πρωινὴν καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσεις εἰς ὀσμὴν εὐωδίας κάρπωμα κυρίῳ,

[41] And thou shalt offer the second lamb in the evening, after the manner of the morning-offering, and according to the drink-offering of the morning lamb; thou shalt offer it an offering to the Lord for a sweet-smelling savour,

[42] θυσίαν ἐνδελεχισμοῦ εἰς γενεὰς ὑμῶν ἐπὶ θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν ὥστε λαλῆσαί σοι.

[42] a perpetual sacrifice throughout your generations, at the door of the tabernacle of witness before the Lord; wherein I will be known to thee from thence, so as to speak to thee.

[43] καὶ τάξομαι ἐκεῖ τοῖς υἱοῖς Ισραηλ καὶ ἁγιασθήσομαι ἐν δόξῃ μου·

[43] And I will there give orders to the children of Israel, and I will be sanctified in my glory.

[44] καὶ ἁγιάσω τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον· καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἁγιάσω ἱερατεύειν μοι.

[44] And I will sanctify the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons, to minister as priests to me.

[45] καὶ ἐπικληθήσομαι ἐν τοῖς υἱοῖς Ισραηλ καὶ ἔσομαι αὐτῶν θεός,

[45] And I will be called upon among the children of Israel, and will be their God.

[46] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ὁ ἐξαγαγὼν αὐτοὺς ἐκ γῆς Αἰγύπτου ἐπικληθῆναι αὐτοῖς καὶ θεὸς εἶναι αὐτῶν.

[46] And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them, and to be their God.

CHAPTER 30

[1] Καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων· καὶ ποιήσεις αὐτὸ

[1] And thou shalt make the altar of incense of incorruptible wood.

[2] πήχεος τὸ μῆκος καὶ πήχεος τὸ εὖρος – τετράγωνον ἔσται – καὶ δύο πήχεων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ.

[2] And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.

[3] καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ, τὴν ἐσχάραν αὐτοῦ καὶ τοὺς τοίχους αὐτοῦ κύκλῳ καὶ τὰ κέρατα αὐτοῦ, καὶ ποιήσεις αὐτῷ στρεπτὴν στεφάνην χρυσῆν κύκλῳ.

[3] And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round-about.

[4] καὶ δύο δακτυλίους χρυσοῦς καθαροὺς ποιήσεις ὑπὸ τὴν στρεπτὴν στεφάνην αὐτοῦ, εἰς τὰ δύο κλίτη ποιήσεις ἐν τοῖς δυσὶ πλευροῖς· καὶ ἔσονται ψαλίδες ταῖς σκυτάλαις ὥστε αἴρειν αὐτὸ ἐν αὐταῖς.

[4] And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the two sides, and they shall be bearings for the staves, so as to bear it with them.

[5] καὶ ποιήσεις σκυτάλας ἐκ ξύλων ἀσήπτων καὶ καταχρυσώσεις αὐτὰς χρυσίῳ.

[5] And thou shalt make the staves of incorruptible wood, and shalt gild them with gold.

[6] καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσομαί σοι ἐκεῖθεν.

[6] And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence.

[7] καὶ θυμιάσει ἐπ᾽ αὐτοῦ Ααρων θυμίαμα σύνθετον λεπτόν· τὸ πρωῒ πρωί, ὅταν ἐπισκευάζῃ τοὺς λύχνους, θυμιάσει ἐπ᾽ αὐτοῦ,

[7] And Aaron shall burn upon it fine compound incense every morning; whensoever he trims the lamps he shall burn incense upon it.

[8] καὶ ὅταν ἐξάπτῃ Ααρων τοὺς λύχνους ὀψέ, θυμιάσει ἐπ᾽ αὐτοῦ· θυμίαμα ἐνδελεχισμοῦ διὰ παντὸς ἔναντι κυρίου εἰς γενεὰς αὐτῶν.

[8] And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense-offering always before the Lord for their generations.

[9] καὶ οὐκ ἀνοίσεις ἐπ᾽ αὐτοῦ θυμίαμα ἕτερον, κάρπωμα, θυσίαν· καὶ σπονδὴν οὐ σπείσεις ἐπ᾽ αὐτοῦ.

[9] And thou shalt not offer strange incense upon it, *nor* and offering made by fire, *nor* a sacrifice; and thou shalt not pour a drink-offering upon it.

[10] καὶ ἐξιλάσεται ἐπ᾽ αὐτὸ Ααρων ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ· ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ τῶν ἁμαρτιῶν τοῦ ἐξιλασμοῦ ἅπαξ τοῦ ἐνιαυτοῦ καθαριεῖ αὐτὸ εἰς τὰς γενεὰς αὐτῶν· ἅγιον τῶν ἁγίων ἐστὶν κυρίῳ

[10] And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to the Lord.

[11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[11] And the Lord spoke to Moses, saying,

[12] Ἐὰν λάβῃς τὸν συλλογισμὸν τῶν υἱῶν Ισραηλ ἐν τῇ ἐπισκοπῇ αὐτῶν, καὶ δώσουσιν ἕκαστος λύτρα τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ, καὶ οὐκ ἔσται ἐν αὐτοῖς πτῶσις ἐν τῇ ἐπισκοπῇ αὐτῶν.

[12] If thou take account of the children of Israel in the surveying of them, and they shall give every one a ransom for his soul to the Lord, then there shall not be among them a destruction in the visiting of them.

[13] καὶ τοῦτό ἐστιν ὃ δώσουσιν ὅσοι ἂν παραπορεύωνται τὴν ἐπίσκεψιν· τὸ ἥμισυ τοῦ διδράχμου, ὅ ἐστιν κατὰ τὸ δίδραχμον τὸ ἅγιον· εἴκοσι ὀβολοὶ τὸ δίδραχμον, τὸ δὲ ἥμισυ τοῦ διδράχμου εἰσφορὰ κυρίῳ.

[13] And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli *go to* the didrachm, but the half of the didrachm is the offering to the Lord.

[14] πᾶς ὁ παραπορευόμενος εἰς τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω δώσουσιν τὴν εἰσφορὰν κυρίῳ.

[14] Every one that passes the survey from twenty years old and upwards shall give the offering to the Lord.

[15] ὁ πλουτῶν οὐ προσθήσει καὶ ὁ πενόμενος οὐκ ἐλαττονήσει ἀπὸ τοῦ ἡμίσους τοῦ διδράχμου ἐν τῷ διδόναι τὴν εἰσφορὰν κυρίῳ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν.

[15] The rich shall not give more, and the poor shall not give less than the half didrachm in giving the offering to the Lord, to make atonement for your souls.

[16] καὶ λήμψῃ τὸ ἀργύριον τῆς εἰσφορᾶς παρὰ τῶν υἱῶν Ισραηλ καὶ δώσεις αὐτὸ εἰς κάτεργον τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἔσται τοῖς υἱοῖς Ισραηλ μνημόσυνον ἔναντι κυρίου ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν.

[16] And thou shalt take the money of the offering from the children of Israel, and shalt give it for the service of the tabernacle of testimony; and it shall be to the children of Israel a memorial before the Lord, to make atonement for your souls.

[17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[17] And the Lord spoke to Moses, saying,

[18] Ποίησον λουτῆρα χαλκοῦν καὶ βάσιν αὐτῷ χαλκῆν ὥστε νίπτεσθαι· καὶ θήσεις αὐτὸν ἀνὰ μέσον τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου καὶ ἐκχεεῖς εἰς αὐτὸν ὕδωρ,

[18] Make a brazen laver, and a brazen base for it, for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it.

[19] καὶ νίψεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἐξ αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας ὕδατι.

[19] And Aaron and his sons shall wash their hands and their feet with water from it.

[20] ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου, νίψονται ὕδατι καὶ οὐ μὴ ἀποθάνωσιν· ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν καὶ ἀναφέρειν τὰ ὁλοκαυτώματα κυρίῳ,

[20] Whensoever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whensoever they advance to the altar to do service and to offer the whole burnt-offerings to the Lord.

[21] νίψονται τὰς χεῖρας καὶ τοὺς πόδας ὕδατι· ὅταν εἰσπορεύωνται εἰς τὴν σκηνὴν τοῦ μαρτυρίου, νίψονται ὕδατι, ἵνα μὴ ἀποθάνωσιν· καὶ ἔσται αὐτοῖς νόμιμον αἰώνιον, αὐτῷ καὶ ταῖς γενεαῖς αὐτοῦ μετ᾽ αὐτόν.

[21] They shall wash their hands and feet with water, whensoever they shall go into the tabernacle of witness; they shall wash themselves with water, that they die not; and it shall be for them a perpetual statute, for him and his posterity after him.

[22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[22] And the Lord spoke to Moses, saying,

[23] Καὶ σὺ λαβὲ ἡδύσματα, τὸ ἄνθος σμύρνης ἐκλεκτῆς πεντακοσίους σίκλους καὶ κινναμώμου εὐώδους τὸ ἥμισυ τούτου διακοσίους πεντήκοντα καὶ καλάμου εὐώδους διακοσίους πεντήκοντα

[23] Do thou also take sweet herbs, the flower of choice myrrh five hundred shekels, and the half of this two hundred and fifty shekels of sweet-smelling cinnamon, and two hundred and fifty shekels of sweet-smelling calamus,

[24] καὶ ἴρεως πεντακοσίους σίκλους τοῦ ἁγίου καὶ ἔλαιον ἐξ ἐλαίων ιν

[24] and of cassia five hundred shekels of the sanctuary, and a hin of olive oil.

[25] καὶ ποιήσεις αὐτὸ ἔλαιον χρῖσμα ἅγιον, μύρον μυρεψικὸν τέχνῃ μυρεψοῦ· ἔλαιον χρῖσμα ἅγιον ἔσται.

[25] And thou shalt make it a holy anointing oil, a perfumed ointment *tempered* by the art of the perfumer: it shall be a holy anointing oil.

[26] καὶ χρίσεις ἐξ αὐτοῦ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τοῦ μαρτυρίου

[26] And thou shalt anoint with it the tabernacle of witness, and the ark of the tabernacle of witness,

[27] καὶ τὴν λυχνίαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον τοῦ θυμιάματος

[27] and all its furniture, and the candlestick and all its furniture, and the altar of incense,

[28] καὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ

[28] and the altar of whole burnt-offerings and all its furniture, and the table and all its furniture, and the laver.

[29] καὶ ἁγιάσεις αὐτά, καὶ ἔσται ἅγια τῶν ἁγίων· πᾶς ὁ ἁπτόμενος αὐτῶν ἁγιασθήσεται.

[29] And thou shalt sanctify them, and they shall be most holy: every one that touches them shall be hallowed.

[30] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ χρίσεις καὶ ἁγιάσεις αὐτοὺς ἱερατεύειν μοι.

[30] And thou shalt anoint Aaron and his sons, and sanctify them that they may minister to me as priests.

[31] καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ἔλαιον ἄλειμμα χρίσεως ἅγιον ἔσται τοῦτο ὑμῖν εἰς τὰς γενεὰς ὑμῶν.

[31] And thou shalt speak to the children of Israel, saying, This shall be to you a holy anointing oil throughout your generations.

[32] ἐπὶ σάρκα ἀνθρώπου οὐ χρισθήσεται, καὶ κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν ἑαυτοῖς ὡσαύτως· ἅγιόν ἐστιν καὶ ἁγίασμα ἔσται ὑμῖν.

[32] On man’s flesh it shall not be poured, and ye shall not make *any* for yourselves according to this composition: it is holy, and shall be holiness to you.

[33] ὃς ἂν ποιήσῃ ὡσαύτως, καὶ ὃς ἂν δῷ ἀπ᾽ αὐτοῦ ἀλλογενεῖ, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτοῦ. –

[33] Whosoever shall make it in like manner, and whosoever shall give of it to a stranger, shall be destroyed from among his people.

[34] καὶ εἶπεν κύριος πρὸς Μωυσῆν Λαβὲ σεαυτῷ ἡδύσματα, στακτήν, ὄνυχα, χαλβάνην ἡδυσμοῦ καὶ λίβανον διαφανῆ, ἴσον ἴσῳ ἔσται·

[34] And the Lord said to Moses, Take for thyself sweet herbs, stacte, onycha, sweet galbanum, and transparent frankincense; there shall be and equal weight of each.

[35] καὶ ποιήσουσιν ἐν αὐτῷ θυμίαμα, μυρεψικὸν ἔργον μυρεψοῦ, μεμιγμένον, καθαρόν, ἔργον ἅγιον.

[35] And they shall make with it perfumed incense, tempered with the art of a perfumer, a pure holy work.

[36] καὶ συγκόψεις ἐκ τούτων λεπτὸν καὶ θήσεις ἀπέναντι τῶν μαρτυρίων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, ὅθεν γνωσθήσομαί σοι ἐκεῖθεν· ἅγιον τῶν ἁγίων ἔσται ὑμῖν.

[36] And of these thou shalt beat some small, and thou shalt put it before the testimonies in the tabernacle of testimony, whence I will make myself known to thee: it shall be to you a most holy incense.

[37] θυμίαμα κατὰ τὴν σύνθεσιν ταύτην οὐ ποιήσετε ὑμῖν αὐτοῖς· ἁγίασμα ἔσται ὑμῖν κυρίῳ·

[37] Ye shall not make any for yourselves according to this composition; it shall be to you a holy thing for the Lord.

[38] ὃς ἂν ποιήσῃ ὡσαύτως ὥστε ὀσφραίνεσθαι ἐν αὐτῷ, ἀπολεῖται ἐκ τοῦ λαοῦ αὐτοῦ.

[38] Whosoever shall make any in like manner, so as to smell it, shall perish from his people.

CHAPTER 31

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἰδοὺ ἀνακέκλημαι ἐξ ὀνόματος τὸν Βεσελεηλ τὸν τοῦ Ουριου τὸν Ωρ τῆς φυλῆς Ιουδα

[2] Behold, I have called by name Beseleel the son of Urias the son of Or, of the tribe of Juda.

[3] καὶ ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργῳ

[3] And I have filled him *with* a divine spirit of wisdom, and understanding, and knowledge, to invent in every work,

[4] διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι ἐργάζεσθαι τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν καὶ τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον τὸ νηστὸν καὶ τὴν βύσσον τὴν κεκλωσμένην

[4] and to frame works, to labour in gold, and silver, and brass, and blue, and purple, and spun scarlet,

[5] καὶ τὰ λιθουργικὰ καὶ εἰς τὰ ἔργα τὰ τεκτονικὰ τῶν ξύλων ἐργάζεσθαι κατὰ πάντα τὰ ἔργα.

[5] and works in stone, and for artificers' work in wood, to work at all works.

[6] καὶ ἐγὼ ἔδωκα αὐτὸν καὶ τὸν Ελιαβ τὸν τοῦ Αχισαμαχ ἐκ φυλῆς Δαν καὶ παντὶ συνετῷ καρδίᾳ δέδωκα σύνεσιν, καὶ ποιήσουσιν πάντα, ὅσα σοι συνέταξα,

[6] And I have appointed him and Eliab the *son* of Achisamach of the tribe of Dan, and to every one understanding in heart I have given understanding; and they shall make all things as many as I have appointed thee, —

[7] τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τὸ ἱλαστήριον τὸ ἐπ' αὐτῆς καὶ τὴν διασκευὴν τῆς σκηνῆς

[7] the tabernacle of witness, and the ark of the covenant, and the propitiatory that is upon it, and the furniture of the tabernacle,

[8] καὶ τὰ θυσιαστήρια καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ πάντα τὰ σκεύη αὐτῆς

[8] and the altars, and the table and all its furniture,

[9] καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ

[9] and the pure candlestick and all its furniture, and the laver and its base,

[10] καὶ τὰς στολὰς τὰς λειτουργικὰς Ααρων καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ ἱερατεύειν μοι

[10] and Aaron's robes of ministry, and the robes of his sons to minister to me as priests,

[11] καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως τοῦ ἁγίου· κατὰ πάντα, ὅσα ἐγὼ ἐνετειλάμην σοι, ποιήσουσιν.

[11] and the anointing oil and the compound incense of the sanctuary; according to all that I have commanded thee shall they make them.

[12] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[12] And the Lord spoke to Moses, saying,

[13] Καὶ σὺ σύνταξον τοῖς υἱοῖς Ισραηλ λέγων Ὁρᾶτε καὶ τὰ σάββατά μου φυλάξεσθε· σημεῖόν ἐστιν παρ' ἐμοὶ καὶ ἐν ὑμῖν εἰς τὰς γενεὰς ὑμῶν, ἵνα γνῶτε ὅτι ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς.

[13] Do thou also charge the children of Israel, saying, Take heed and keep my sabbaths; *for* they are a sign with me and among you throughout your generations, that ye may know that I am the Lord that sanctifies you.

[14] καὶ φυλάξεσθε τὰ σάββατα, ὅτι ἅγιον τοῦτό ἐστιν κυρίου ὑμῖν· ὁ βεβηλῶν αὐτὸ θανάτῳ θανατωθήσεται· πᾶς, ὃς ποιήσει ἐν αὐτῷ ἔργον, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τοῦ λαοῦ αὐτοῦ.

[14] And ye shall keep the sabbaths, because this is holy to the Lord for you; he that profanes it shall surely be put to death: every one who shall do a work on it, that soul shall be destroyed from the midst of his people.

[15] ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα, ἀνάπαυσις ἁγία τῷ κυρίῳ· πᾶς, ὃς ποιήσει ἔργον τῇ ἡμέρᾳ τῇ ἑβδόμῃ, θανάτῳ θανατωθήσεται.

[15] Six days thou shalt do works, but the seventh day is the sabbath, a holy rest to the Lord; every one who shall do a work on the seventh day shall be put to death.

[16] καὶ φυλάξουσιν οἱ υἱοὶ Ισραηλ τὰ σάββατα ποιεῖν αὐτὰ εἰς τὰς γενεὰς αὐτῶν· διαθήκη αἰώνιος.

[16] And the children of Israel shall keep the sabbaths, to observe them throughout their generations.

[17] ἐν ἐμοὶ καὶ τοῖς υἱοῖς Ισραηλ σημεῖόν ἐστιν αἰώνιον, ὅτι ἐν ἓξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐπαύσατο καὶ κατέπαυσεν.

[17] It is a perpetual covenant with me and the children of Israel, it is a perpetual sign with me; for in six days the Lord made the heaven and the earth, and on the seventh day he ceased, and rested.

[18] Καὶ ἔδωκεν Μωυσεῖ, ἡνίκα κατέπαυσεν λαλῶν αὐτῷ ἐν τῷ ὄρει τῷ Σινα, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ.

[18] And he gave to Moses when he left off speaking to him in mount Sina the two tables of testimony, tables of stone written *upon* with the finger of God.

CHAPTER 32

[1] Καὶ ἰδὼν ὁ λαὸς ὅτι κεχρόνικεν Μωϋσῆς καταβῆναι ἐκ τοῦ ὄρους, συνέστη ὁ λαὸς ἐπὶ Ααρων καὶ λέγουσιν αὐτῷ Ἀνάστηθι καὶ ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὁ ἄνθρωπος, ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν, τί γέγονεν αὐτῷ.

[1] And when the people saw that Moses delayed to come down from the mountain, the people combined against Aaron, and said to him, Arise and make us gods who shall go before us; for this Moses, the man who brought us forth out of the land of Egypt — we do not know what is become of him.

[2] καὶ λέγει αὐτοῖς Ααρων Περιέλεσθε τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν τῶν γυναικῶν ὑμῶν καὶ θυγατέρων καὶ ἐνέγκατε πρός με.

[2] And Aaron says to them, Take off the golden ear-rings which are in the ears of your wives and daughters, and bring them to me.

[3] καὶ περιείλαντο πᾶς ὁ λαὸς τὰ ἐνώτια τὰ χρυσᾶ τὰ ἐν τοῖς ὠσὶν αὐτῶν καὶ ἤνεγκαν πρὸς Ααρων.

[3] And all the people took off the golden ear-rings that were in their ears, and brought them to Aaron.

[4] καὶ ἐδέξατο ἐκ τῶν χειρῶν αὐτῶν καὶ ἔπλασεν αὐτὰ ἐν τῇ γραφίδι καὶ ἐποίησεν αὐτὰ μόσχον χωνευτὸν καὶ εἶπεν Οὗτοι οἱ θεοί σου, Ισραηλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου.

[4] And he received them at their hands, and formed them with a graving tool; and he made them a molten calf, and said, These *are* thy gods, O Israel, which have brought thee up out of the land of Egypt.

[5] καὶ ἰδὼν Ααρων ᾠκοδόμησεν θυσιαστήριον κατέναντι αὐτοῦ, καὶ ἐκήρυξεν Ααρων λέγων Ἑορτὴ τοῦ κυρίου αὔριον.

[5] And Aaron having seen it built an altar before it, and Aaron made proclamation saying, To-morrow *is* a feast of the Lord.

[6] καὶ ὀρθρίσας τῇ ἐπαύριον ἀνεβίβασεν ὁλοκαυτώματα καὶ προσήνεγκεν θυσίαν σωτηρίου, καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀνέστησαν παίζειν.

[6] And having risen early on the morrow, he offered whole burnt-offerings, and offered a peace-offering; and the people sat down to eat and drink, and rose up to play.

[7] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Βάδιζε τὸ τάχος ἐντεῦθεν κατάβηθι· ἠνόμησεν γὰρ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου·

[7] And the Lord spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed;

[8] παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐνετείλω αὐτοῖς· ἐποίησαν ἑαυτοῖς μόσχον καὶ προσκεκυνήκασιν αὐτῷ καὶ τεθύκασιν αὐτῷ καὶ εἶπαν Οὗτοι οἱ θεοί σου, Ισραηλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου.

[8] they have quickly gone out of the way which thou commandedst; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, (9) These are thy gods, O Israel, who brought thee up out of the land of Egypt.

[10] καὶ νῦν ἔασόν με καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς ἐκτρίψω αὐτοὺς καὶ ποιήσω σὲ εἰς ἔθνος μέγα.

[9] 10 And now let me alone, and I will be very angry with them and consume them, and I will make thee a great nation.

[11] καὶ ἐδεήθη Μωϋσῆς ἔναντι κυρίου τοῦ θεοῦ καὶ εἶπεν Ἵνα τί, κύριε, θυμοῖ ὀργῇ εἰς τὸν λαόν σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν ἰσχύι μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ;

[11] And Moses prayed before the Lord God, and said, Wherefore, O Lord, art thou very angry with thy people, whom thou broughtest out of the land of Egypt with great strength, and with thy high arm?

[12] μήποτε εἴπωσιν οἱ Αἰγύπτιοι λέγοντες Μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τοῖς ὄρεσιν καὶ ἐξαναλῶσαι αὐτοὺς ἀπὸ τῆς γῆς. παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου

[12] *Take heed* lest at any time the Egyptians speak, saying, With evil intent he brought them out to slay them in the mountains, and to consume them from off the earth; cease from thy wrathful anger, and be merciful to the sin of thy people,

[13] μνησθεὶς Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν σῶν οἰκετῶν, οἷς ὤμοσας κατὰ σεαυτοῦ καὶ ἐλάλησας πρὸς αὐτοὺς λέγων Πολυπληθυνῶ τὸ σπέρμα ὑμῶν ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ πᾶσαν τὴν γῆν ταύτην, ἣν εἶπας δοῦναι τῷ σπέρματι αὐτῶν, καὶ καθέξουσιν αὐτὴν εἰς τὸν αἰῶνα.

[13] remembering Abraam and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spokest of to give to them, so that they shall possess it for ever.

[14] καὶ ἱλάσθη κύριος περὶ τῆς κακίας, ἧς εἶπεν ποιῆσαι τὸν λαὸν αὐτοῦ.

[14] And the Lord was prevailed upon to preserve his people.

[15] Καὶ ἀποστρέψας Μωϋσῆς κατέβη ἀπὸ τοῦ ὄρους, καὶ αἱ δύο πλάκες τοῦ μαρτυρίου ἐν ταῖς χερσὶν αὐτοῦ, πλάκες λίθιναι καταγεγραμμέναι ἐξ ἀμφοτέρων τῶν μερῶν αὐτῶν, ἔνθεν καὶ ἔνθεν ἦσαν γεγραμμέναι·

[15] And Moses turned and went down from the mountain, and the two tables of testimony were in his hands, tables of stone written on both their sides: they were written within and without.

[16] καὶ αἱ πλάκες ἔργον θεοῦ ἦσαν, καὶ ἡ γραφὴ γραφὴ θεοῦ ἐστιν κεκολαμμένη ἐν ταῖς πλαξίν.

[16] And the tables were the work of God, and the writing the writing of God written on the tables.

[17] καὶ ἀκούσας Ἰησοῦς τὴν φωνὴν τοῦ λαοῦ κραζόντων λέγει πρὸς Μωυσῆν Φωνὴ πολέμου ἐν τῇ παρεμβολῇ.

[17] And Joshua having heard the voice of the people crying, says to Moses, There is a noise of war in the camp.

[18] καὶ λέγει Οὐκ ἔστιν φωνὴ ἐξαρχόντων κατ᾽ ἰσχὺν οὐδὲ φωνὴ ἐξαρχόντων τροπῆς, ἀλλὰ φωνὴν ἐξαρχόντων οἴνου ἐγὼ ἀκούω.

[18] And *Moses* says, It is not the voice of them that begin the battle, nor the voice of them that begin *the cry* of defeat, but the voice of them that begin *the banquet* of wine do I hear.

[19] καὶ ἡνίκα ἤγγιζεν τῇ παρεμβολῇ, ὁρᾷ τὸν μόσχον καὶ τοὺς χορούς, καὶ ὀργισθεὶς θυμῷ Μωϋσῆς ἔρριψεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας καὶ συνέτριψεν αὐτὰς ὑπὸ τὸ ὄρος.

[19] And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain.

[20] καὶ λαβὼν τὸν μόσχον, ὃν ἐποίησαν, κατέκαυσεν αὐτὸν ἐν πυρὶ καὶ κατήλεσεν αὐτὸν λεπτὸν καὶ ἔσπειρεν αὐτὸν ἐπὶ τὸ ὕδωρ καὶ ἐπότισεν αὐτὸ τοὺς υἱοὺς Ισραηλ.

[20] And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it.

[21] καὶ εἶπεν Μωϋσῆς τῷ Ααρων Τί ἐποίησέν σοι ὁ λαὸς οὗτος, ὅτι ἐπήγαγες ἐπ᾽ αὐτοὺς ἁμαρτίαν μεγάλην;

[21] And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin?

[22] καὶ εἶπεν Ααρων πρὸς Μωυσῆν Μὴ ὀργίζου, κύριε· σὺ γὰρ οἶδας τὸ ὅρμημα τοῦ λαοῦ τούτου.

[22] And Aaron said to Moses, Be not angry, *my* lord, for thou knowest the impetuosity of this people.

[23] λέγουσιν γάρ μοι Ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὁ ἄνθρωπος, ὃς ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, οὐκ οἴδαμεν, τί γέγονεν αὐτῷ.

[23] For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him.

[24] καὶ εἶπα αὐτοῖς Εἴ τινι ὑπάρχει χρυσία, περιέλεσθε. καὶ ἔδωκάν μοι· καὶ ἔρριψα εἰς τὸ πῦρ, καὶ ἐξῆλθεν ὁ μόσχος οὗτος.

[24] And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf.

[25] καὶ ἰδὼν Μωϋσῆς τὸν λαὸν ὅτι διεσκέδασται – διεσκέδασεν γὰρ αὐτοὺς Ααρων, ἐπίχαρμα τοῖς ὑπεναντίοις αὐτῶν – ,

[25] And when Moses saw that the people was scattered, — for Aaron *had* scattered them *so as to be* a rejoicing to their enemies, —

[26] ἔστη δὲ Μωϋσῆς ἐπὶ τῆς πύλης τῆς παρεμβολῆς καὶ εἶπεν Τίς πρὸς κύριον; ἴτω πρός με. συνῆλθον οὖν πρὸς αὐτὸν πάντες οἱ υἱοὶ Λευι.

[26] then stood Moses at the gate of the camp, and said, Who is on the Lord's side? let him come to me. Then all the sons of Levi came to him.

[27] καὶ λέγει αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Θέσθε ἕκαστος τὴν ἑαυτοῦ ῥομφαίαν ἐπὶ τὸν μηρὸν καὶ διέλθατε καὶ ἀνακάμψατε ἀπὸ πύλης ἐπὶ πύλην διὰ τῆς παρεμβολῆς καὶ ἀποκτείνατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ καὶ ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἔγγιστα αὐτοῦ.

[27] And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him.

[28] καὶ ἐποίησαν οἱ υἱοὶ Λευι καθὰ ἐλάλησεν αὐτοῖς Μωϋσῆς, καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς τρισχιλίους ἄνδρας.

[28] And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the *number of* three thousand men.

[29] καὶ εἶπεν αὐτοῖς Μωϋσῆς Ἐπληρώσατε τὰς χεῖρας ὑμῶν σήμερον κυρίῳ, ἕκαστος ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ, δοθῆναι ἐφ' ὑμᾶς εὐλογίαν.

[29] And Moses said to them, Ye have filled your hands this day to the Lord each one on his son or on his brother, so that blessing should be given to you.

[30] Καὶ ἐγένετο μετὰ τὴν αὔριον εἶπεν Μωϋσῆς πρὸς τὸν λαόν Ὑμεῖς ἡμαρτήκατε ἁμαρτίαν μεγάλην· καὶ νῦν ἀναβήσομαι πρὸς τὸν θεόν, ἵνα ἐξιλάσωμαι περὶ τῆς ἁμαρτίας ὑμῶν.

[30] And it came to pass after the morrow *had begun*, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin.

[31] ὑπέστρεψεν δὲ Μωϋσῆς πρὸς κύριον καὶ εἶπεν Δέομαι, κύριε· ἡμάρτηκεν ὁ λαὸς οὗτος ἁμαρτίαν μεγάλην καὶ ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς.

[31] And Moses returned to the Lord and said, I pray, O Lord, this people has sinned a great sin, and they have made for themselves golden gods.

[32] καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου, ἧς ἔγραψας.

[32] And now if thou wilt forgive their sin, forgive *it*; and if not, blot me out of thy book, which thou hast written.

[33] καὶ εἶπεν κύριος πρὸς Μωυσῆν Εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτὸν ἐκ τῆς βίβλου μου.

[33] And the Lord said to Moses, If any one has sinned against me, I will blot them out of my book.

[34] νυνὶ δὲ βάδιζε κατάβηθι καὶ ὁδήγησον τὸν λαὸν τοῦτον εἰς τὸν τόπον, ὃν εἶπά σοι· ἰδοὺ ὁ ἄγγελός μου προπορεύεται πρὸ προσώπου σου· ᾗ δ’ ἂν ἡμέρᾳ ἐπισκέπτωμαι, ἐπάξω ἐπ’ αὐτοὺς τὴν ἁμαρτίαν αὐτῶν.

[34] And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring upon them their sin.

[35] καὶ ἐπάταξεν κύριος τὸν λαὸν περὶ τῆς ποιήσεως τοῦ μόσχου, οὗ ἐποίησεν Ααρων.

[35] And the Lord smote the people for the making the calf, which Aaron made.

CHAPTER 33

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Πορεύου ἀνάβηθι ἐντεῦθεν σὺ καὶ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου, εἰς τὴν γῆν, ἣν ὤμοσα τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν.

[1] And the Lord said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I swore to Abraam, and Isaac, and Jacob, saying, I will give it to your seed.

[2] καὶ συναποστελῶ τὸν ἄγγελόν μου πρὸ προσώπου σου, καὶ ἐκβαλεῖ τὸν Αμορραῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Γεργεσαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον.

[2] And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Evite, and Jebusite, and Chananite.

[3] καὶ εἰσάξω σε εἰς γῆν ῥέουσαν γάλα καὶ μέλι· οὐ γὰρ μὴ συναναβῶ μετὰ σοῦ διὰ τὸ λαὸν σκληροτράχηλόν σε εἶναι, ἵνα μὴ ἐξαναλώσω σε ἐν τῇ ὁδῷ.

[3] And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way.

[4] καὶ ἀκούσας ὁ λαὸς τὸ ῥῆμα τὸ πονηρὸν τοῦτο κατεπένθησαν ἐν πενθικοῖς.

[4] And the people having heard this grievous saying, mourned in mourning apparel.

[5] καὶ εἶπεν κύριος τοῖς υἱοῖς Ισραηλ Ὑμεῖς λαὸς σκληροτράχηλος· ὁρᾶτε μὴ πληγὴν ἄλλην ἐπάξω ἐγὼ ἐφ᾽ ὑμᾶς καὶ ἐξαναλώσω ὑμᾶς· νῦν οὖν ἀφέλεσθε τὰς στολὰς τῶν δοξῶν ὑμῶν καὶ τὸν κόσμον, καὶ δείξω σοι ἃ ποιήσω σοι.

[5] For the Lord said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you: now then put off your glorious apparel, and *your* ornaments, and I will shew thee what I will do to thee.

[6] καὶ περιείλαντο οἱ υἱοὶ Ισραηλ τὸν κόσμον αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρηβ.

[6] So the sons of Israel took off their ornaments and their array at the mount of Choreb.

[7] Καὶ λαβὼν Μωϋσῆς τὴν σκηνὴν αὐτοῦ ἔπηξεν ἔξω τῆς παρεμβολῆς μακρὰν ἀπὸ τῆς παρεμβολῆς, καὶ ἐκλήθη σκηνὴ μαρτυρίου· καὶ ἐγένετο πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς.

[7] And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass *that* every one that sought the Lord went forth to the tabernacle which was without the camp.

[8] ἡνίκα δ’ ἂν εἰσεπορεύετο Μωϋσῆς εἰς τὴν σκηνὴν ἔξω τῆς παρεμβολῆς, εἱστήκει πᾶς ὁ λαὸς σκοπεύοντες ἕκαστος παρὰ τὰς θύρας τῆς σκηνῆς αὐτοῦ καὶ κατενοοῦσαν ἀπιόντος Μωυσῆ ἕως τοῦ εἰσελθεῖν αὐτὸν εἰς τὴν σκηνήν.

[8] And whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle.

[9] ὡς δ’ ἂν εἰσῆλθεν Μωϋσῆς εἰς τὴν σκηνήν, κατέβαινεν ὁ στῦλος τῆς νεφέλης καὶ ἵστατο ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἐλάλει Μωυσῇ·

[9] And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and *God* talked to Moses.

[10] καὶ ἑώρα πᾶς ὁ λαὸς τὸν στῦλον τῆς νεφέλης ἑστῶτα ἐπὶ τῆς θύρας τῆς σκηνῆς, καὶ στάντες πᾶς ὁ λαὸς προσεκύνησαν ἕκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ.

[10] And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one at the door of his tent.

[11] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐνώπιος ἐνωπίῳ, ὡς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον. καὶ ἀπελύετο εἰς τὴν παρεμβολήν, ὁ δὲ θεράπων Ἰησοῦς υἱὸς Ναυη νέος οὐκ ἐξεπορεύετο ἐκ τῆς σκηνῆς.

[11] And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

[12] Καὶ εἶπεν Μωϋσῆς πρὸς κύριον Ἰδοὺ σύ μοι λέγεις Ἀνάγαγε τὸν λαὸν τοῦτον· σὺ δὲ οὐκ ἐδήλωσάς μοι ὃν συναποστελεῖς μετ᾽ ἐμοῦ· σὺ δέ μοι εἶπας Οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ᾽ ἐμοί.

[12] And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me.

[13] εἰ οὖν εὕρηκα χάριν ἐναντίον σου, ἐμφάνισόν μοι σεαυτόν· γνωστῶς ἴδω σε, ὅπως ἂν ὦ εὑρηκὼς χάριν ἐναντίον σου, καὶ ἵνα γνῶ ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο.

[13] If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation *is* thy people.

[14] καὶ λέγει Αὐτὸς προπορεύσομαί σου καὶ καταπαύσω σε.

[14] And he says, I myself will go before thee, and give thee rest.

[15] καὶ λέγει πρὸς αὐτόν Εἰ μὴ αὐτὸς σὺ πορεύῃ, μή με ἀναγάγῃς ἐντεῦθεν·

[15] And he says to him, If thou go not up with us thyself, bring me not up hence.

[16] καὶ πῶς γνωστὸν ἔσται ἀληθῶς ὅτι εὕρηκα χάριν παρὰ σοί, ἐγώ τε καὶ ὁ λαός σου, ἀλλ᾽ ἢ συμπορευομένου σου μεθ᾽ ἡμῶν; καὶ ἐνδοξασθήσομαι ἐγώ τε καὶ ὁ λαός σου παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ τῆς γῆς ἐστιν.

[16] And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth.

[17] καὶ εἶπεν κύριος πρὸς Μωυσῆν Καὶ τοῦτόν σοι τὸν λόγον, ὃν εἴρηκας, ποιήσω· εὕρηκας γὰρ χάριν ἐνώπιόν μου, καὶ οἶδά σε παρὰ πάντας.

[17] And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all.

[18] καὶ λέγει Δεῖξόν μοι τὴν σεαυτοῦ δόξαν.

[18] And *Moses* says, Manifest thyself to me.

[19] καὶ εἶπεν Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου καὶ καλέσω ἐπὶ τῷ ὀνόματί μου Κύριος ἐναντίον σου· καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

[19] And *God* said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.

[20] καὶ εἶπεν Οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον· οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται.

[20] And *God* said, Thou shalt not be able to see my face; for no man shall see my face, and live.

[21] καὶ εἶπεν κύριος Ἰδοὺ τόπος παρ’ ἐμοί, στήσῃ ἐπὶ τῆς πέτρας·

[21] And the Lord said, Behold, *there is* a place by me: thou shalt stand upon the rock;

[22] ἡνίκα δ’ ἂν παρέλθῃ μου ἡ δόξα, καὶ θήσω σε εἰς ὀπὴν τῆς πέτρας καὶ σκεπάσω τῇ χειρί μου ἐπὶ σέ, ἕως ἂν παρέλθω·

[22] and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by.

[23] καὶ ἀφελῶ τὴν χεῖρα, καὶ τότε ὄψῃ τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι.

[23] And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

CHAPTER 34

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Λάξευσον σεαυτῷ δύο πλάκας λιθίνας καθὼς καὶ αἱ πρῶται καὶ ἀνάβηθι πρός με εἰς τὸ ὄρος, καὶ γράψω ἐπὶ τῶν πλακῶν τὰ ῥήματα, ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις, αἷς συνέτριψας.

[1] And the Lord said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou brokest.

[2] καὶ γίνου ἕτοιμος εἰς τὸ πρωὶ καὶ ἀναβήσῃ ἐπὶ τὸ ὄρος τὸ Σινα καὶ στήσῃ μοι ἐκεῖ ἐπ᾽ ἄκρου τοῦ ὄρους.

[2] And be ready by the morning, and thou shalt go up to the mount Sina, and shalt stand there for me on the top of the mountain.

[3] καὶ μηδεὶς ἀναβήτω μετὰ σοῦ μηδὲ ὀφθήτω ἐν παντὶ τῷ ὄρει· καὶ τὰ πρόβατα καὶ αἱ βόες μὴ νεμέσθωσαν πλησίον τοῦ ὄρους ἐκείνου.

[3] And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain.

[4] καὶ ἐλάξευσεν δύο πλάκας λιθίνας καθάπερ καὶ αἱ πρῶται· καὶ ὀρθρίσας Μωϋσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινα, καθότι συνέταξεν αὐτῷ κύριος· καὶ ἔλαβεν Μωϋσῆς τὰς δύο πλάκας τὰς λιθίνας.

[4] And *Moses* hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sina, as the Lord appointed him; and Moses took the two tables of stone.

[5] καὶ κατέβη κύριος ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἐκεῖ· καὶ ἐκάλεσεν τῷ ὀνόματι κυρίου.

[5] And the Lord descended in a cloud, and stood near him there, and called by the name of the Lord.

[6] καὶ παρῆλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν Κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινὸς

[6] And the Lord passed by before his face, and proclaimed, The Lord God, pitiful and merciful, longsuffering and very compassionate, and

true,

[7] καὶ δικαιοσύνην διατηρῶν καὶ ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ οὐ καθαριεῖ τὸν ἔνοχον ἐπάγων ἀνομίας πατέρων ἐπὶ τέκνα καὶ ἐπὶ τέκνα τέκνων ἐπὶ τρίτην καὶ τετάρτην γενεάν.

[7] and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation.

[8] καὶ σπεύσας Μωϋσῆς κύψας ἐπὶ τὴν γῆν προσεκύνησεν

[8] And Moses hasted, and bowed to the earth and worshipped;

[9] καὶ εἶπεν Εἰ εὕρηκα χάριν ἐνώπιόν σου, συμπορευθήτω ὁ κύριός μου μεθ' ἡμῶν· ὁ λαὸς γὰρ σκληροτράχηλός ἐστιν, καὶ ἀφελεῖς σὺ τὰς ἁμαρτίας ἡμῶν καὶ τὰς ἀνομίας ἡμῶν, καὶ ἐσόμεθα σοί.

[9] and said, If I have found grace before thee, let my Lord go with us; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.

[10] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ ἐγὼ τίθημί σοι διαθήκην· ἐνώπιον παντὸς τοῦ λαοῦ σου ποιήσω ἔνδοξα, ἃ οὐ γέγονεν ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ ἔθνει, καὶ ὄψεται πᾶς ὁ λαός, ἐν οἷς εἶ σύ, τὰ ἔργα κυρίου ὅτι θαυμαστά ἐστιν ἃ ἐγὼ ποιήσω σοι.

[10] And the Lord said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation; and all the people among whom thou art shall see the works of the Lord, that they are wonderful, which I will do for thee.

[11] πρόσεχε σὺ πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι. ἰδοὺ ἐγὼ ἐκβάλλω πρὸ προσώπου ὑμῶν τὸν Αμορραῖον καὶ Χαναναῖον καὶ Χετταῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Γεργεσαῖον καὶ Ιεβουσαῖον·

[11] Do thou take heed to all things whatsoever I command thee: behold, I cast out before your face the Amorite and the Chananite and the Pherezite, and the Chettite, and Evite, and Gergesite and Jebusite:

[12] πρόσεχε σεαυτῷ, μήποτε θῇς διαθήκην τοῖς ἐγκαθημένοις ἐπὶ τῆς γῆς, εἰς ἣν εἰσπορεύῃ εἰς αὐτήν, μή σοι γένηται πρόσκομμα ἐν ὑμῖν.

[12] take heed to thyself, lest at any time thou make a covenant with the dwellers on the land, into which thou art entering, lest it be to thee a stumbling-block among you.

[13] τοὺς βωμοὺς αὐτῶν καθελεῖτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε ἐν πυρί.

[13] Ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and the graven images of their gods ye shall burn with fire.

[14] οὐ γὰρ μὴ προσκυνήσητε θεῷ ἑτέρῳ· ὁ γὰρ κύριος ὁ θεὸς ζηλωτὸν ὄνομα, θεὸς ζηλωτής ἐστιν.

[14] For ye shall not worship strange gods, for the Lord God, a jealous name, is a jealous God;

[15] μήποτε θῇς διαθήκην τοῖς ἐγκαθημένοις πρὸς ἀλλοφύλους ἐπὶ τῆς γῆς, καὶ ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν καὶ θύσωσι τοῖς θεοῖς αὐτῶν καὶ καλέσωσίν σε καὶ φάγῃς τῶν θυμάτων αὐτῶν,

[15] lest at any time thou make a covenant with the dwellers on the land, and they go a whoring after their gods, and sacrifice to their gods, and they call thee, and thou shouldest eat of their feasts,

[16] καὶ λάβῃς τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς σου καὶ τῶν θυγατέρων σου δῷς τοῖς υἱοῖς αὐτῶν, καὶ ἐκπορνεύσωσιν αἱ θυγατέρες σου ὀπίσω τῶν θεῶν αὐτῶν καὶ ἐκπορνεύσωσιν τοὺς υἱούς σου ὀπίσω τῶν θεῶν αὐτῶν.

[16] and thou shouldest take of their daughters to thy sons, and thou shouldest give of thy daughters to their sons; and thy daughters should go a whoring after their gods, and thy sons should go a whoring after their gods.

[17] καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ.

[17] And thou shalt not make to thyself molten gods.

[18] καὶ τὴν ἑορτὴν τῶν ἀζύμων φυλάξῃ· ἑπτὰ ἡμέρας φάγῃ ἄζυμα, καθάπερ ἐντέταλμαί σοι, εἰς τὸν καιρὸν ἐν μηνὶ τῶν νέων· ἐν γὰρ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου.

[18] And thou shalt keep the feast of unleavened bread: seven days shalt thou eat unleavened bread, as I have charged thee, at the season in the month of new *corn*; for in the month of new *corn* thou camest out from Egypt.

[19] πᾶν διανοῖγον μήτραν ἐμοί, τὰ ἀρσενικά, πρωτότοκον μόσχου καὶ πρωτότοκον προβάτου.

[19] The males *are* mine, everything that opens the womb; every first-born of oxen, and *every* first-born of sheep.

[20] καὶ πρωτότοκον ὑποζυγίου λυτρώσῃ προβάτῳ· ἐὰν δὲ μὴ λυτρώσῃ αὐτό, τιμὴν δώσεις. πᾶν πρωτότοκον τῶν υἱῶν σου λυτρώσῃ. οὐκ ὀφθήσῃ ἐνώπιόν μου κενός.

[20] And the first-born of an ass thou shalt redeem with a sheep, and if thou wilt not redeem it thou shalt pay a price: every first-born of thy sons shalt thou redeem: thou shalt not appear before me empty.

[21] ἓξ ἡμέρας ἐργᾷ, τῇ δὲ ἑβδόμῃ καταπαύσεις· τῷ σπόρῳ καὶ τῷ ἀμήτῳ καταπαύσεις.

[21] Six days thou shalt work, but on the seventh day thou shalt rest: *there shall be* rest in seed-time and harvest.

[22] καὶ ἑορτὴν ἑβδομάδων ποιήσεις μοι ἀρχὴν θερισμοῦ πυρῶν καὶ ἑορτὴν συναγωγῆς μεσοῦντος τοῦ ἐνιαυτοῦ.

[22] And thou shalt keep to me the feast of weeks, the beginning of wheat-harvest; and the feast of ingathering in the middle of the year.

[23] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον κυρίου τοῦ θεοῦ Ισραηλ·

[23] Three times in the year shall every male of thine appear before the Lord the God of Israel.

[24] ὅταν γὰρ ἐκβάλω τὰ ἔθνη πρὸ προσώπου σου καὶ πλατύνω τὰ ὅριά σου, οὐκ ἐπιθυμήσει οὐδεὶς τῆς γῆς σου, ἡνίκα ἂν ἀναβαίνῃς ὀφθῆναι ἐναντίον κυρίου τοῦ θεοῦ σου τρεῖς καιροὺς τοῦ ἐνιαυτοῦ.

[24] For when I shall have cast out the nations before thy face, and shall have enlarged thy coasts, no one shall desire thy land, whenever thou mayest go up to appear before the Lord thy God, three times in the year.

[25] οὐ σφάξεις ἐπὶ ζύμῃ αἷμα θυμιαμάτων μου. καὶ οὐ κοιμηθήσεται εἰς τὸ πρωὶ θύματα τῆς ἑορτῆς τοῦ πασχα.

[25] Thou shalt not offer the blood of my sacrifices with leaven, neither shall the sacrifices of the feast of the passover remain till the morning.

[26] τὰ πρωτογενήματα τῆς γῆς σου θήσεις εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου. οὐ προσοίσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

[26] The first-fruits of thy land shalt thou put into the house of the Lord thy God: thou shalt not boil a lamb in his mother’s milk.

[27] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Γράψον σεαυτῷ τὰ ῥήματα ταῦτα· ἐπὶ γὰρ τῶν λόγων τούτων τέθειμαί σοι διαθήκην καὶ τῷ Ισραηλ.

[27] And the Lord said to Moses, Write these words for thyself, for on these words I have established a covenant with thee and with Israel.

[28] καὶ ἦν ἐκεῖ Μωϋσῆς ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν· καὶ ἔγραψεν τὰ ῥήματα ταῦτα ἐπὶ τῶν πλακῶν τῆς διαθήκης, τοὺς δέκα λόγους. –

[28] And Moses was there before the Lord forty days, and forty nights; he did not eat bread, and he did not drink water; and he wrote upon the tables these words of the covenant, the ten sayings.

[29] ὡς δὲ κατέβαινεν Μωϋσῆς ἐκ τοῦ ὄρους, καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν Μωυσῆ· καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους Μωϋσῆς οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ.

[29] And when Moses went down from the mountain, *there were* the two tables in the hands of Moses, — as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified, when God spoke to him.

[30] καὶ εἶδεν Ααρων καὶ πάντες οἱ πρεσβύτεροι Ισραηλ τὸν Μωυσῆν καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ, καὶ ἐφοβήθησαν ἐγγίσαι αὐτοῦ.

[30] And Aaron and all the elders of Israel saw Moses, and the appearance of the skin of his face was made glorious, and they feared to approach him.

[31] καὶ ἐκάλεσεν αὐτοὺς Μωϋσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν Ααρων καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς.

[31] And Moses called them, and Aaron and all the rulers of the synagogue turned towards him, and Moses spoke to them.

[32] καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ Ισραηλ, καὶ ἐνετείλατο αὐτοῖς πάντα, ὅσα ἐλάλησεν κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινα.

[32] And afterwards all the children of Israel came to him, and he commanded them all things, whatsoever the Lord had commanded him in the mount of Sina.

[33] καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.

[33] And when he ceased speaking to them, he put a veil on his face.

[34] ἡνίκα δ’ ἂν εἰσεπορεύετο Μωϋσῆς ἔναντι κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι. καὶ ἐξελθὼν ἐλάλει πᾶσιν τοῖς υἱοῖς Ισραηλ ὅσα ἐνετείλατο αὐτῷ κύριος,

[34] And whenever Moses went in before the Lord to speak to him, he took off the veil till he went out, and he went forth and spoke to all the children of Israel whatsoever the Lord commanded him.

[35] καὶ εἶδον οἱ υἱοὶ Ισραηλ τὸ πρόσωπον Μωυσῆ ὅτι δεδόξασται, καὶ περιέθηκεν Μωϋσῆς κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, ἕως ἂν εἰσέλθῃ συλλαλεῖν αὐτῷ.

[35] And the children of Israel saw the face of Moses, that it was glorified; and Moses put the veil over his face, till he went in to speak with him.

CHAPTER 35

ΚΑΙ συνήθροισε Μωυσῆς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ καὶ εἶπεν· οὗτοι οἱ λόγοι, οὓς εἶπε Κύριος ποιῆσαι αὐτούς.

[1] And Moses gathered all the congregation of the children of Israel together, and said, These are the words which the Lord has spoken for *you* to do them.

[2] ἓξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ κατάπαυσις, ἅγια σάββατα, ἀνάπαυσις Κυρίῳ· πᾶς ὁ ποιῶν ἔργον ἐν αὐτῇ τελευτάτω.

[2] Six days shalt thou perform works, but on the seventh day *shall be* rest — a holy sabbath — a rest for the Lord: every one that does work on it, let him die.

[3] οὐ καύσετε πῦρ ἐν πάσῃ κατοικίᾳ ὑμῶν τῇ ἡμέρᾳ τῶν σαββάτων· ἐγὼ Κύριος.

[3] Ye shall not burn a fire in any of your dwellings on the sabbath-day; I *am* the Lord.

[4] Καὶ εἶπε Μωυσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν Ἰσραὴλ λέγων· τοῦτο τὸ ῥῆμα, ὃ συνέταξε Κύριος λέγων·

[4] And Moses spoke to all the congregation of the children of Israel, saying, This *is* the thing which the Lord has appointed you, saying,

[5] λάβετε παρ᾽ ὑμῶν αὐτῶν ἀφαίρεμα Κυρίῳ· πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ οἴσουσι τὰς ἀπαρχὰς Κυρίῳ, χρυσίον, ἀργύριον, χαλκόν,

[5] Take of yourselves an offering for the Lord: every one that engages in his heart shall bring the first-fruits to the Lord; gold, silver, brass,

[6] ὑάκινθον, πορφύραν, κόκκινον διπλοῦν διανενησμένον καὶ βύσσον κεκλωσμένην καὶ τρίχας αἰγείας

[6] blue, purple, double scarlet spun, and fine linen spun, and goats' hair,

[7] καὶ δέρματα κριῶν ἠρυθροδανωμένα καὶ δέρματα ὑακίνθινα καὶ ξύλα ἄσηπτα.

[7] and rams' skins dyed red, and skins *dyed* blue, and incorruptible wood,

[8] καὶ λίθους σαρδίου καὶ λίθους εἰς τὴν γλυφὴν εἰς τὴν ἐπωμίδα καὶ τὸν ποδήρη.

[8] and sardine stones, and stones for engraving for the shoulder-piece and full-length robe.

[9] καὶ πᾶς σοφὸς τῇ καρδίᾳ ἐν ὑμῖν ἐλθὼν ἐργαζέσθω πάντα, ὅσα συνέταξε Κύριος·

[9] And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded.

[10] τὴν σκηνὴν καὶ τὰ παραρύματα καὶ τὰ κατακαλύμματα καὶ τά διατόνια καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους

[10] The tabernacle, and the cords, and the coverings, and the rings, and the bars, and the posts,

[11] καὶ τὴν κιβωτὸν τοῦ μαρτυρίου καὶ τοὺς ἀναφορεῖς αὐτῆς καὶ τὸ ἱλαστήριον αὐτῆς καὶ τὸ καταπέτασμα

[11] and the ark of the testimony, and its staves, and its propitiatory, and the veil,

[12] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους αὐτῆς

[12] and the curtains of the court, and its posts,

[13] καὶ τοὺς λίθους τοὺς τῆς σμαράγδου

[13] and the emerald stones,

[14] καὶ τὸ θυμίαμα καὶ τὸ ἔλαιον τοῦ χρίσματος

[14] and the incense, and the anointing oil,

[15] καὶ τὴν τράπεζαν καὶ πάντα τὰ σκεύη αὐτῆς

[15] and the table and all its furniture,

[16] καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς

[16] and the candle-stick for the light and all its furniture,

[17] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ

[17] and the altar and all its furniture;

[18] καὶ τὰς στολὰς τὰς ἁγίας Ἀαρὼν τοῦ ἱερέως καὶ τὰς στολάς, ἐν αἷς λειτουργήσουσιν ἐν αὐταῖς,

[18] and the holy garments of Aaron the priest, and the garments in which they shall do service;

[19] καὶ τοὺς χιτῶνας τοῖς υἱοῖς Ἀαρὼν τῆς ἱερατείας καὶ τὸ ἔλαιον τοῦ χρίσματος καὶ τὸ θυμίαμα τῆς συνθέσεως.

[19] and the garments of priesthood for the sons of Aaron and the anointing oil, and the compound incense.

[20] καὶ ἐξῆλθε πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἀπὸ Μωυσῆ

[20] And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each and offering:

[21] καὶ ἤνεγκαν ἕκαστος, ὧν ἔφερεν ἡ καρδία αὐτῶν, καὶ ὅσοις ἔδοξε τῇ ψυχῇ αὐτῶν, ἤνεγκαν ἀφαίρεμα Κυρίῳ εἰς πάντα τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου καὶ εἰς πάντα τὰ κάτεργα αὐτῆς, καὶ εἰς πάσας τὰς στολὰς τοῦ ἁγίου.

[21] and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary.

[22] καὶ ἤνεγκαν οἱ ἄνδρες παρὰ τῶν γυναικῶν, πᾶς ᾧ ἔδοξε τῇ διανοίᾳ, ἤνεγκαν σφραγῖδας καὶ ἐνώτια καὶ δακτυλίους καὶ ἐμπλόκια καὶ περιδέξια, πᾶν σκεῦος χρυσοῦν, καὶ πάντες ὅσοι ἤνεγκαν ἀφαιρέματα χρυσίου Κυρίῳ.

[22] And the men, even every one to whom it seemed good in his heart, brought from the women, *even* brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold.

[23] καὶ παρ᾽ ᾧ εὑρέθη βύσσος καὶ δέρματα ὑακίνθινα καὶ δέρματα κριῶν ἠρυθροδανωμένα, ἤνεγκαν.

[23] And all as many as brought ornaments of gold to the Lord, and with whomsoever fine linen was found; and they brought skins *dyed* blue, and rams' skins dyed red.

[24] καὶ πᾶς ὁ ἀφαιρῶν ἀφαίρεμα, ἤνεγκαν ἀργύριον καὶ χαλκόν, τὰ ἀφαιρέματα Κυρίῳ, καὶ παρ᾽ οἷς εὑρέθη ξύλα ἄσηπτα εἰς πάντα τὰ ἔργα τῆς παρασκευῆς ἤνεγκαν.

[24] And every one that offered an offering brought silver and brass, the offerings to the Lord; and *they* with whom was found incorruptible wood; and they brought *offerings* for all the works of the preparation.

[25] καὶ πᾶσα γυνὴ σοφὴ τῇ διανοίᾳ ταῖς χερσὶ νήθειν ἤνεγκαν νενησμένα, τὴν ὑάκινθον καὶ τὴν πορφύραν καὶ τὸ κόκκινον καὶ τὴν βύσσον·

[25] And every woman skilled in her heart to spin with her hands, brought spun *articles*, the blue, and purple, and scarlet and fine linen.

[26] καὶ πᾶσαι αἱ γυναῖκες, αἷς ἔδοξε τῇ διανοίᾳ αὐτῶν ἐν σοφίᾳ, ἔνησαν τὰς τρίχας τὰς αἰγείας.

[26] And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair.

[27] καὶ οἱ ἄρχοντες ἤνεγκαν τοὺς λίθους τῆς σμαράγδου καὶ τοὺς λίθους τῆς πληρώσεως εἰς τὴν ἐπωμίδα καὶ τὸ λογεῖον

[27] And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle,

[28] καὶ τὰς συνθέσεις, καὶ εἰς τὸ ἔλαιον τῆς χρίσεως καὶ τὴν σύνθεσιν τοῦ θυμιάματος.

[28] and the compounds both for the anointing oil, and the composition of the incense.

[29] καὶ πᾶς ἀνὴρ καὶ γυνή, ὧν ἔφερεν ἡ διάνοια αὐτῶν εἰσελθόντας ποιεῖν πάντα τὰ ἔργα, ὅσα συνέταξε Κύριος ποιῆσαι αὐτὰ διά Μωυσῆ, ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ ἀφαίρεμα Κυρίῳ.

[29] And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses — *they* the children of Israel brought an offering to the Lord.

[30] Καὶ εἶπε Μωυσῆς τοῖς υἱοῖς Ἰσραήλ· ἰδοὺ ἀνακέκληκεν ὁ Θεὸς ἐξ ὀνόματος τὸν Βεσελεὴλ τὸν τοῦ Οὐρίου τὸν Ὢρ, ἐκ τῆς φυλῆς Ἰούδα,

[30] And Moses said to the children of Israel, Behold, God has called by name Beseleel the *son* of Urias the *son of* Or, of the tribe of Juda,

[31] καὶ ἐνέπλησεν αὐτὸν πνεῦμα θεῖον σοφίας καὶ συνέσεως καὶ ἐπιστήμης πάντων

[31] and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things,

[32] ἀρχιτεκτονεῖν κατὰ πάντα τὰ ἔργα τῆς ἀρχιτεκτονίας, ποιεῖν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν χαλκὸν

[32] to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass,

[33] καὶ λιθουργῆσαι τὸν λίθον καὶ κατεργάζεσθαι τὰ ξύλα καὶ ποιεῖν ἐν παντὶ ἔργῳ σοφίας·

[33] and to work in stone, and to fashion the wood, and to work in every work of wisdom.

[34] καὶ προβιβάσαι γε ἔδωκεν ἐν τῇ διανοίᾳ αὐτῷ τε καὶ τῷ Ἐλιὰβ τῷ τοῦ Ἀχισαμάχ, ἐκ φυλῆς Δάν.

[34] And *God* gave improvement in understanding both to him, and to Eliab the *son* of Achisamach of the tribe of Dan.

[35] καὶ ἐνέπλησεν αὐτοὺς σοφίας, συνέσεως, διανοίας, πάντα συνιέναι ποιῆσαι τὰ ἔργα τοῦ ἁγίου καὶ τὰ ὑφαντὰ καὶ ποικιλτὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ, ποιεῖν πᾶν ἔργον ἀρχιτεκτονίας ποικιλίας

[35] And *God* filled them with wisdom, understanding *and* perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship *and* embroidery.

CHAPTER 36

ΚΑΙ ἐποίησε Βεσελεήλ καὶ Ἐλιὰβ καὶ πᾶς σοφὸς τῇ διανοίᾳ, ᾧ ἐδόθη σοφία καὶ ἐπιστήμη ἐν αὐτοῖς συνιέναι ποιεῖν πάντα τὰ ἔργα κατὰ τὰ ἅγια καθήκοντα, κατὰ πάντα ὅσα συνέταξε Κύριος.

[1] And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which the Lord appointed.

[2] καὶ ἐκάλεσε Μωυσῆς Βεσελεὴλ καὶ Ἐλιὰβ καὶ πάντας τοὺς ἔχοντας τὴν σοφίαν, ᾧ ἔδωκεν ὁ Θεὸς ἐπιστήμην ἐν τῇ καρδίᾳ, καὶ πάντας τοὺς ἑκουσίως βουλομένους προσπορεύεσθαι πρὸς τὰ ἔργα, ὥστε συντελεῖν αὐτά,

[2] And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in *their* heart, and all who were freely willing to come forward to the works, to perform them.

[3] καὶ ἔλαβον παρὰ Μωυσῆ πάντα τὰ ἀφαιρέματα, ἃ ἤνεγκαν οἱ υἱοὶ Ἰσραὴλ εἰς πάντα τὰ ἔργα τοῦ ἁγίου ποιεῖν αὐτά, καὶ αὐτοὶ προσεδέχοντο ἔτι τὰ προσφερόμενα παρὰ τῶν φερόντων τὸ πρωΐ.

[3] And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning.

[4] καὶ παρεγίνοντο πάντες οἱ σοφοὶ οἱ ποιοῦντες τὰ ἔργα τοῦ ἁγίου, ἕκαστος κατὰ τὸ αὐτοῦ ἔργον, ὃ εἰργάζοντο αὐτοί,

[4] And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they wrought.

[5] καὶ εἶπαν πρὸς Μωυσῆν· ὅτι πλῆθος φέρει ὁ λαὸς κατὰ τὰ ἔργα, ὅσα συνέταξε Κύριος ποιῆσαι.

[5] And one said to Moses, The people bring an abundance *too great* in proportion to all the works which the Lord has appointed *them* to do.

[6] καὶ προσέταξε Μωυσῆς καὶ ἐκήρυξεν ἐν τῇ παρεμβολῇ λέγων· ἀνὴρ καὶ γυνὴ μηκέτι ἐργαζέσθωσαν εἰς τὰς ἀπαρχὰς τοῦ ἁγίου· καὶ ἐκωλύθη

ὁ λαὸς ἔτι προσφέρειν.

[6] And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more.

[7] καὶ τὰ ἔργα ἦν αὐτοῖς ἱκανὰ εἰς τὴν κατασκευὴν ποιῆσαι, καὶ προσκατέλιπον.

[7] And they had materials sufficient for making the furniture, and they left some besides.

[8] Καὶ ἐποίησε πᾶς σοφὸς ἐν τοῖς ἐργαζομένοις τὰς στολὰς τῶν ἁγίων, αἵ εἰσιν Ἀαρὼν τῷ ἱερεῖ, καθὰ συνέταξε Κύριος τῷ Μωυσῇ.

[8] And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as the Lord commanded Moses.

[9] καὶ ἐποίησε τὴν ἐπωμίδα ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης.

[9] And he made the ephod of gold, and blue, and purple, and spun scarlet, and fine linen twined.

[10] καὶ ἐτμήθη τὰ πέταλα τοῦ χρυσίου τρίχες, ὥστε συνυφᾶναι σὺν τῇ ὑακίνθῳ καὶ τῇ πορφύρᾳ καὶ σὺν τῷ κοκκίνῳ τῷ διανενησμένῳ καὶ τῇ βύσσῳ τῇ κεκλωσμένῃ, ἔργον ὑφαντὸν ἐποίησαν αὐτό·

[10] And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work;

[11] ἐπωμίδας συνεχούσας ἐξ ἀμφοτέρων τῶν μερῶν, ἔργον ὑφαντὸν εἰς ἄλληλα συμπεπλεγμένον καθ᾽ ἑαυτὸ

[11] shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another.

[12] ἐξ αὐτοῦ ἐποίησαν κατὰ τὴν αὐτοῦ ποίησιν ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης, καθὰ συνέταξε Κύριος τῷ Μωυσῇ.

[12] They made it of the same material according to the making of it, of gold, and blue, and purple, and spun scarlet, and fine linen twined, as the Lord commanded Moses;

[13] καὶ ἐποίησαν ἀμφοτέρους τοὺς λίθους τῆς σμαράγδου συμπεπορπημένους καὶ περισεσιαλωμένους χρυσίῳ, γεγλυμμένους καὶ ἐκκεκολαμμένους ἐγκόλαμμα σφραγῖδος ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραήλ·

[13] and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel;

[14] καὶ ἐπέθηκεν αὐτοὺς ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος, λίθους μνημοσύνου τῶν υἱῶν Ἰσραήλ, καθὰ συνέταξε Κύριος τῷ Μωυσῇ.

[14] and he put them on the shoulder-pieces of the ephod, *as* stones of memorial of the children of Israel, as the Lord appointed Moses.

[15] Καὶ ἐποίησαν λογεῖον, ἔργον ὑφαντὸν ποικιλίᾳ κατὰ τὸ ἔργον τῆς ἐπωμίδος ἐκ χρυσίου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου διανενησμένου καὶ βύσσου κεκλωσμένης·

[15] And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and spun scarlet, and fine linen twined.

[16] τετράγωνον διπλοῦν ἐποίησαν τὸ λογεῖον, σπιθαμῆς τὸ μῆκος καὶ σπιθαμῆς τὸ εὖρος, διπλοῦν.

[16] They made the oracle square *and* double, the length of a span, and the breadth of a span, — double.

[17] καὶ συνυφάνθη ἐν αὐτῷ ὕφασμα κατάλιθον τετράστιχον· στίχος λίθων, σάρδιον καὶ τοπάζιον καὶ σμάραγδος, ὁ στίχος ὁ εἷς·

[17] And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald;

[18] καὶ ὁ στίχος ὁ δεύτερος, ἄνθραξ καὶ σάπφειρος καὶ ἴασπις·

[18] and the second row, a carbuncle and sapphire and jasper;

[19] καὶ ὁ στίχος ὁ τρίτος λιγύριον καὶ ἀχάτης καὶ ἀμέθυστος·

[19] and the third row, a ligure and agate and amethyst;

[20] καὶ ὁ στίχος ὁ τέταρτος χρυσόλιθος καὶ βηρύλλιον καὶ ὀνύχιον· περικεκυκλωμένα χρυσίῳ καὶ συνδεδεμένα χρυσίῳ.

[20] and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold.

[21] καὶ οἱ λίθοι ἦσαν ἐκ τῶν ὀνομάτων τῶν υἱῶν Ἰσραὴλ δώδεκα ἐκ τῶν ὀνομάτων αὐτῶν, ἐγγεγλυμμένα εἰς σφραγῖδας, ἕκαστος ἐκ τοῦ ἑαυτοῦ ὀνόματος, εἰς τὰς δώδεκα φυλάς.

[21] And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes.

[22] καὶ ἐποίησαν ἐπὶ τὸ λογεῖον κρωσσοὺς συμπεπλεγμένους, ἔργον ἐμπλοκίου ἐκ χρυσίου καθαροῦ·

[22] And they made on the oracle turned wreaths, wreathen work, of pure gold,

[23] καὶ ἐποίησαν δύο ἀσπιδίσκας χρυσᾶς καὶ δύο δακτυλίους χρυσοῦς

[23] and they made two golden circlets and two golden rings.

[24] καὶ ἐπέθηκαν τοὺς δύο δακτυλίους τοὺς χρυσοῦς ἐπ᾽ ἀμφοτέρας τὰς ἀρχάς τοῦ λογείου·

[24] And they put the two golden rings on both the *upper* corners of the oracle;

[25] καὶ ἐπέθηκαν τὰ ἐμπλόκια ἐκ χρυσίου ἐπὶ τοὺς δακτυλίους ἐπ᾽ ἀμφοτέρων τῶν μερῶν τοῦ λογείου καὶ εἰς τὰς δύο συμβολάς τὰ δύο ἐμπλόκια

[25] and they put the golden wreaths on the rings on both sides of the oracle, and the two wreaths into the two couplings.

[26] καὶ ἐπέθηκαν ἐπὶ τὰς δύο ἀσπιδίσκας καὶ ἐπέθηκαν ἐπὶ τοὺς ὤμους τῆς ἐπωμίδος ἐξεναντίας κατὰ πρόσωπον.

[26] And they put them on the two circlets, and they put them on the shoulders of the ephod opposite *each other* in front.

[27] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπὶ τὰ δύο πτερύγια ἐπ᾽ ἄκρου τοῦ λογείου καὶ ἐπὶ τὸ ἄκρον τοῦ ὀπισθίου τῆς ἐπωμίδος ἔσωθεν.

[27] And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within.

[28] καὶ ἐποίησαν δύο δακτυλίους χρυσοῦς καὶ ἐπέθηκαν ἐπ᾽ ἀμφοτέρους τοὺς ὤμους τῆς ἐπωμίδος κάτωθεν αὐτοῦ κατὰ πρόσωπον κατὰ τὴν συμβολὴν ἄνωθεν τῆς συνυφῆς τῆς ἐπωμίδος.

[28] And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod.

[29] καὶ συνέσφιγξε τὸ λογεῖον ἀπὸ τῶν δακτυλίων τῶν ἐπ᾽ αὐτοῦ εἰς τοὺς δακτυλίους τῆς ἐπωμίδος, συνεχομένους ἐκ τῆς ὑακίνθου, συμπεπλεγμένους εἰς τὸ ὕφασμα τῆς ἐπωμίδος, ἵνα μὴ χαλᾶται τὸ λογεῖον ἀπὸ τῆς ἐπωμίδος, καθὰ συνέταξε Κύριος τῷ Μωυσῇ.

[29] And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with *a string* of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as the Lord commanded Moses.

[30] Καὶ ἐποίησαν τὸν ὑποδύτην ὑπὸ τὴν ἐπωμίδα, ἔργον ὑφαντόν, ὅλον ὑακίνθινον·

[30] And they made the tunic under the ephod, woven work, all of blue.

[31] τὸ δὲ περιστόμιον τοῦ ὑποδύτου ἐν τῷ μέσῳ διϋφασμένον συμπλεκτόν, ὥαν ἔχον κύκλῳ τὸ περιστόμιον ἀδιάλυτον.

[31] And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent.

[32] καὶ ἐποίησαν ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κάτωθεν ὡς ἐξανθούσης ῥόας ροΐσκους, ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης

[32] And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen twined.

[33] καὶ ἐποίησαν κώδωνας χρυσοῦς καὶ ἐπέθηκαν τοὺς κώδωνας ἐπὶ τὸ λῶμα τοῦ ὑποδύτου κύκλῳ ἀνὰ μέσον τῶν ροΐσκων·

[33] And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates:

[34] κώδων χρυσοῦς καὶ ροΐσκος ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ εἰς τὸ λειτουργεῖν, καθὰ συνέταξε Κύριος τῷ Μωυσῇ.

[34] a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as the Lord commanded Moses.

[35] Καὶ ἐποίησαν χιτῶνας βυσσίνους, ἔργον ὑφαντόν, Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ

[35] And they made vestments of fine linen, a woven work, for Aaron and his sons,

[36] καὶ τὰς κιδάρεις ἐκ βύσσου καὶ τὴν μίτραν ἐκ βύσσου καὶ τὰ περισκελῆ ἐκ βύσσου κεκλωσμένης

[36] and the tires of fine linen, and the mitre of fine linen, and the drawers of fine linen twined;

[37] καὶ τὰς ζώνας αὐτῶν ἐκ βύσσου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου, ἔργον ποικιλτοῦ, ὃν τρόπον συνέταξε Κύριος τῷ Μωυσῇ.

[37] and their girdles of fine linen, and blue, and purple, and scarlet spun, the work of an embroiderer, according as the Lord commanded Moses.

[38] Καὶ ἐποίησαν τὸ πέταλον τὸ χρυσοῦν, ἀφόρισμα τοῦ ἁγίου, χρυσίου καθαροῦ·

[38] And they made the golden plate, a dedicated thing of the sanctuary, of pure gold;

[39] καὶ ἔγραψεν ἐπ᾽ αὐτοῦ γράμματα ἐκτετυπωμένα σφραγῖδος Ἁγίασμα Κυρίῳ·

[39] and he wrote upon it graven letters *as* of a seal, Holiness to the Lord.

[40] καὶ ἐπέθηκαν ἐπὶ τὸ λῶμα ὑακίνθυνον, ὥστε ἐπικεῖσθαι ἐπὶ τὴν μίτραν ἄνωθεν, ὃν τρόπον συνέταξε Κύριος τῷ Μωυσῇ.

[40] And they put it on the border of blue, so that it should be on the mitre above, as the Lord commanded Moses.

CHAPTER 37

[1] Καὶ ἐποίησαν τῇ σκηνῇ δέκα αὐλαίας,

[1] And they made ten curtains for the tabernacle;

[2] ὀκτὼ καὶ εἴκοσι πήχεων μῆκος τῆς αὐλαίας τῆς μιᾶς – τὸ αὐτὸ ἦσαν πᾶσαι – καὶ τεσσάρων πηχῶν τὸ εὖρος τῆς αὐλαίας τῆς μιᾶς.

[2] of eight and twenty cubits the length of one curtain: the same *measure* was to all, and the breadth of one curtain was of four cubits.

[3] καὶ ἐποίησαν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφάντου χερουβιμ,

[3] And they made the veil of blue, and purple, and spun scarlet, and fine linen twined, the woven work with cherubs.

[4] καὶ ἐπέθηκαν αὐτὸ ἐπὶ τέσσαρας στύλους ἀσήπτους κατακεχρυσωμένους ἐν χρυσίῳ, καὶ αἱ κεφαλίδες αὐτῶν χρυσαῖ, καὶ αἱ βάσεις αὐτῶν τέσσαρες ἀργυραῖ.

[4] And they put it on four posts of incorruptible *wood* overlaid with gold; and their chapiters were gold, and their four sockets were silver.

[5] καὶ ἐποίησαν τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, ἔργον ὑφάντου χερουβιμ,

[5] And they made the veil of the door of the tabernacle of witness of blue, and purple, and spun scarlet, and fine linen twined, woven work with cherubs,

[6] καὶ τοὺς στύλους αὐτοῦ πέντε καὶ τοὺς κρίκους· καὶ τὰς κεφαλίδας αὐτῶν καὶ τὰς ψαλίδας αὐτῶν κατεχρύσωσαν χρυσίῳ, καὶ αἱ βάσεις αὐτῶν πέντε χαλκαῖ.

[6] and their posts five, and the rings; and they gilded their chapiters and their clasps with gold, and they had five sockets of brass.

[7] Καὶ ἐποίησαν τὴν αὐλήν· τὰ πρὸς λίβα ἱστία τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης ἑκατὸν ἐφ᾽ ἑκατόν,

[7] And they made the court toward the south; the curtains of the court of fine linen twined, a hundred *cubits* every way,

[8] καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι·

[8] and their posts twenty, and their sockets twenty;

[9] καὶ τὸ κλίτος τὸ πρὸς βορρᾶν ἑκατὸν ἐφ᾽ ἑκατόν, καὶ οἱ στῦλοι αὐτῶν εἴκοσι, καὶ αἱ βάσεις αὐτῶν εἴκοσι·

[9] and on the north side a hundred every way, and on the south side a hundred every way, and their posts twenty and their sockets twenty.

[10] καὶ τὸ κλίτος τὸ πρὸς θάλασσαν αὐλαῖαι πεντήκοντα πήχεων, στῦλοι αὐτῶν δέκα, καὶ αἱ βάσεις αὐτῶν δέκα·

[10] And on the west side curtains of fifty cubits, their posts ten and their sockets ten.

[11] καὶ τὸ κλίτος τὸ πρὸς ἀνατολὰς πεντήκοντα πήχεων,

[11] And on the east side curtains of fifty cubits of fifteen cubits behind,

[12] ἱστία πεντεκαίδεκα πήχεων τὸ κατὰ νώτου, καὶ οἱ στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς,

[12] and their pillars three, and their sockets three.

[13] καὶ ἐπὶ τοῦ νώτου τοῦ δευτέρου ἔνθεν καὶ ἔνθεν κατὰ τὴν πύλην τῆς αὐλῆς αὐλαῖαι πεντεκαίδεκα πήχεων, καὶ οἱ στῦλοι αὐτῶν τρεῖς, καὶ αἱ βάσεις αὐτῶν τρεῖς.

[13] And at the second back on this side and on that by the gate of the court, curtains of fifteen cubits, their pillars three and their sockets three;

[14] πᾶσαι αἱ αὐλαῖαι τῆς αὐλῆς ἐκ βύσσου κεκλωσμένης,

[14] all the curtains of the tabernacle of fine linen twined.

[15] καὶ αἱ βάσεις τῶν στύλων χαλκαῖ, καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ, καὶ οἱ στῦλοι περιηργυρωμένοι ἀργυρίῳ, πάντες οἱ στῦλοι τῆς αὐλῆς. –

[15] And the sockets of their pillars of brass, and their hooks of silver, and their chapiters overlaid with silver, and all the posts of the court overlaid with silver:

[16] καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς ἔργον ποικιλτοῦ ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου νενησμένου καὶ βύσσου κεκλωσμένης, εἴκοσι πήχεων τὸ μῆκος, καὶ τὸ ὕψος καὶ τὸ εὖρος πέντε πήχεων ἐξισούμενον τοῖς ἱστίοις τῆς αὐλῆς·

[16] and the veil of the gate of the court, the work of an embroiderer of blue, and purple, and spun scarlet, and fine linen twined; the length of twenty cubits, and the height and the breadth of five cubits, made equal to the curtains of the court;

[17] καὶ οἱ στῦλοι αὐτῶν τέσσαρες, καὶ αἱ βάσεις αὐτῶν τέσσαρες χαλκαῖ, καὶ αἱ ἀγκύλαι αὐτῶν ἀργυραῖ, καὶ αἱ κεφαλίδες αὐτῶν περιηργυρωμέναι ἀργυρίῳ·

[17] and their pillars four, and their sockets four of brass, and their hooks of silver, and their chapiters overlaid with silver.

[18] καὶ αὐτοὶ περιηργυρωμένοι ἀργυρίῳ, καὶ πάντες οἱ πάσσαλοι τῆς αὐλῆς κύκλῳ χαλκοῖ.

[18] And all the pins of the court round about of brass, and they *were* overlaid with silver.

[19] Καὶ αὕτη ἡ σύνταξις τῆς σκηνῆς τοῦ μαρτυρίου, καθὰ συνετάγη Μωυσῇ τὴν λειτουργίαν εἶναι τῶν Λευιτῶν διὰ Ιθαμαρ τοῦ υἱοῦ Ααρων τοῦ ἱερέως.

[19] And this was the construction of the tabernacle of witness, accordingly as it was appointed to Moses; so that the public service should belong to the Levites, through Ithamar the son of Aaron the priest.

[20] καὶ Βεσελεηλ ὁ τοῦ Ουριου ἐκ φυλῆς Ιουδα ἐποίησεν καθὰ συνέταξεν κύριος τῷ Μωυσῇ,

[20] And Beseleel the son of Urias of the tribe of Juda, did as the Lord commanded Moses.

[21] καὶ Ελιαβ ὁ τοῦ Αχισαμακ ἐκ τῆς φυλῆς Δαν, ὃς ἠρχιτεκτόνησεν τὰ ὑφαντὰ καὶ τὰ ῥαφιδευτὰ καὶ ποικιλτικὰ ὑφᾶναι τῷ κοκκίνῳ καὶ τῇ βύσσῳ.

[21] And Eliab the son of Achisamach of the tribe of Dan was there, who was chief artificer in the woven works and needle-works and embroideries, in weaving with the scarlet and fine linen.

CHAPTER 38

[1] Καὶ ἐποίησεν Βεσελεηλ τὴν κιβωτὸν

[1] And Beseleel made the ark,

[2] καὶ κατεχρύσωσεν αὐτὴν χρυσίῳ καθαρῷ ἔσωθεν καὶ ἔξωθεν.

[2] and overlaid it with pure gold within and without;

[3] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους χρυσοῦς, δύο ἐπὶ τὸ κλίτος τὸ ἓν καὶ δύο ἐπὶ τὸ κλίτος τὸ δεύτερον,

[3] and he cast for it four golden rings, two on the one side, and two on the other,

[4] εὐρεῖς τοῖς διωστῆρσιν ὥστε αἴρειν αὐτὴν ἐν αὐτοῖς.

[4] wide *enough* for the staves, so that men should bear the ark with them.

[5] καὶ ἐποίησεν τὸ ἱλαστήριον ἐπάνωθεν τῆς κιβωτοῦ ἐκ χρυσίου

[5] And he made the propitiatory over the ark of pure gold,

[6] καὶ τοὺς δύο χερουβιμ χρυσοῦς,

[6] and the two cherubs of gold;

[7] χερουβ ἕνα ἐπὶ τὸ ἄκρον τοῦ ἱλαστηρίου τὸ ἓν καὶ χερουβ ἕνα ἐπὶ τὸ ἄκρον τὸ δεύτερον τοῦ ἱλαστηρίου,

[7] one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory,

[8] σκιάζοντα ταῖς πτέρυξιν αὐτῶν ἐπὶ τὸ ἱλαστήριον.

[8] overshadowing the propitiatory with their wings.

[9] Καὶ ἐποίησεν τὴν τράπεζαν τὴν προκειμένην ἐκ χρυσίου καθαροῦ·

[9] And he made the set table of pure gold,

[10] καὶ ἐχώνευσεν αὐτῇ τέσσαρας δακτυλίους, δύο ἐπὶ τοῦ κλίτους τοῦ ἑνὸς καὶ δύο ἐπὶ τοῦ κλίτους τοῦ δευτέρου, εὐρεῖς ὥστε αἴρειν τοῖς διωστῆρσιν ἐν αὐτοῖς.

[10] and cast for it four rings: two on the one side and two on the other side, broad, so that *men* should lift it with the staves in them.

[11] καὶ τοὺς διωστῆρας τῆς κιβωτοῦ καὶ τῆς τραπέζης ἐποίησεν καὶ κατεχρύσωσεν αὐτοὺς χρυσίῳ.

[11] And he made the staves of the ark and of the table, and gilded them with gold.

[12] καὶ ἐποίησεν τὰ σκεύη τῆς τραπέζης, τά τε τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ σπονδεῖα, ἐν οἷς σπείσει ἐν αὐτοῖς, χρυσᾶ.

[12] And he made the furniture of the table, both the dishes, and the censers, and the cups, and the bowls with which he should offer drink-offerings, of gold.

[13] Καὶ ἐποίησεν τὴν λυχνίαν, ἣ φωτίζει, χρυσῆν, στερεὰν τὸν καυλόν,

[13] And he made the candlestick which gives light, of gold;

[14] καὶ τοὺς καλαμίσκους ἐξ ἀμφοτέρων τῶν μερῶν αὐτῆς·

[14] the stem solid, and the branches from both its sides;

[15] ἐκ τῶν καλαμίσκων αὐτῆς οἱ βλαστοὶ ἐξέχοντες, τρεῖς ἐκ τούτου καὶ τρεῖς ἐκ τούτου, ἐξισούμενοι ἀλλήλοις·

[15] and blossoms proceeding from its branches, three on this side, and three on the other, made equal to each other.

[16] καὶ τὰ λαμπάδια αὐτῶν, ἅ ἐστιν ἐπὶ τῶν ἄκρων, καρυωτὰ ἐξ αὐτῶν· καὶ τὰ ἐνθέμια ἐξ αὐτῶν, ἵνα ὦσιν ἐπ᾽ αὐτῶν οἱ λύχνοι, καὶ τὸ ἐνθέμιον τὸ ἕβδομον ἀπ᾽ ἄκρου τοῦ λαμπαδίου ἐπὶ τῆς κορυφῆς ἄνωθεν, στερεὸν ὅλον χρυσοῦν·

[16] And *as to* their lamps, which are on the ends, knops *proceeded* from them; and sockets proceeding from them, that the lamps might be upon them; and the seventh socket, on the top of the candlestick, on the summit above, entirely of solid gold.

[17] καὶ ἑπτὰ λύχνους ἐπ᾽ αὐτῆς χρυσοῦς καὶ τὰς λαβίδας αὐτῆς χρυσᾶς καὶ τὰς ἐπαρυστρίδας αὐτῶν χρυσᾶς.

[17] And on the candlestick seven golden lamps, and its snuffers gold, and its funnels gold.

[18] Οὗτος περιηργύρωσεν τοὺς στύλους καὶ ἐχώνευσεν τῷ στύλῳ δακτυλίους χρυσοῦς καὶ ἐχρύσωσεν τοὺς μοχλοὺς χρυσίῳ καὶ κατεχρύσωσεν τοὺς στύλους τοῦ καταπετάσματος χρυσίῳ καὶ ἐποίησεν τὰς ἀγκύλας χρυσᾶς.

[18] He overlaid the posts *with silver*, and cast for each post golden rings, and gilded the bars with gold; and he gilded the posts of the veil with gold, and made the hooks of gold.

[19] οὗτος ἐποίησεν καὶ τοὺς κρίκους τῆς σκηνῆς χρυσοῦς καὶ τοὺς κρίκους τῆς αὐλῆς καὶ κρίκους εἰς τὸ ἐκτείνειν τὸ κατακάλυμμα ἄνωθεν χαλκοῦς.

[19] He made also the rings of the tabernacle of gold; and the rings of the court, and the rings for drawing out the veil above of brass.

[20] οὗτος ἐχώνευσεν τὰς κεφαλίδας τὰς ἀργυρᾶς τῆς σκηνῆς καὶ τὰς κεφαλίδας τὰς χαλκᾶς τῆς θύρας τῆς σκηνῆς καὶ τὴν πύλην τῆς αὐλῆς καὶ ἀγκύλας ἐποίησεν τοῖς στύλοις ἀργυρᾶς ἐπὶ τῶν στύλων· οὗτος περιηργύρωσεν αὐτάς.

[20] He cast the silver chapiters of the tabernacle, and the brazen chapiters of the door of the tabernacle, and the gate of the court; and he made silver hooks for the posts, he overlaid them with silver on the posts.

[21] οὗτος ἐποίησεν καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς χαλκοῦς.

[21] He made the pins of the tabernacle and the pins of the court of brass.

[22] οὗτος ἐποίησεν τὸ θυσιαστήριον τὸ χαλκοῦν ἐκ τῶν πυρείων τῶν χαλκῶν, ἃ ἦσαν τοῖς ἀνδράσιν τοῖς καταστασιάσασι μετὰ τῆς Κορε συναγωγῆς.

[22] He made the brazen altar of the brazen censers, which belonged to the men engaged in sedition with the gathering of Core.

[23] οὗτος ἐποίησεν πάντα τὰ σκεύη τοῦ θυσιαστηρίου καὶ τὸ πυρεῖον αὐτοῦ καὶ τὴν βάσιν καὶ τὰς φιάλας καὶ τὰς κρεάγρας χαλκᾶς.

[23] He made all the vessels of the altar and its grate, and its base, and its bowls, and the brazen flesh-hooks.

[24] οὗτος ἐποίησεν τῷ θυσιαστηρίῳ παράθεμα, ἔργον δικτυωτόν, κάτωθεν τοῦ πυρείου ὑπὸ αὐτὸ ἕως τοῦ ἡμίσους αὐτοῦ καὶ ἐπέθηκεν αὐτῷ τέσσαρας δακτυλίους ἐκ τῶν τεσσάρων μερῶν τοῦ παραθέματος τοῦ θυσιαστηρίου χαλκοῦς, τοῖς μοχλοῖς εὐρεῖς ὥστε αἴρειν τὸ θυσιαστήριον ἐν αὐτοῖς.

[24] He made an appendage for the altar of network under the grate, beneath it as far as the middle of it; and he fastened to it four brazen rings on the four parts of the appendage of the altar, wide *enough* for the bars, so as to bear the altar with them.

[25] οὗτος ἐποίησεν τὸ ἔλαιον τῆς χρίσεως τὸ ἅγιον καὶ τὴν σύνθεσιν τοῦ θυμιάματος, καθαρὸν ἔργον μυρεψοῦ.

[25] He made the holy anointing oil and the composition of the incense, the pure work of the perfumer.

[26] οὗτος ἐποίησεν τὸν λουτῆρα χαλκοῦν καὶ τὴν βάσιν αὐτοῦ χαλκῆν ἐκ τῶν κατόπτρων τῶν νηστευσασῶν, αἳ ἐνήστευσαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου ἐν ᾗ ἡμέρᾳ ἔπηξεν αὐτήν·

[26] He made the brazen laver, and the brazen base of it of the mirrors of the women that fasted, who fasted by the doors of the tabernacle of witness, in the day in which he set it up.

[27] καὶ ἐποίησεν τὸν λουτῆρα, ἵνα νίπτωνται ἐξ αὐτοῦ Μωϋσῆς καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας· εἰσπορευομένων αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ ὅταν προσπορεύωνται πρὸς τὸ θυσιαστήριον λειτουργεῖν, ἐνίπτοντο ἐξ αὐτοῦ, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

[27] And he made the laver, that at it Moses and Aaron and his sons might wash their hands and their feet: when they went into the tabernacle of witness, or whensoever they should advance to the altar to do service, they washed at it, as the Lord commanded Moses.

CHAPTER 39

[1] Πᾶν τὸ χρυσίον, ὃ κατειργάσθη εἰς τὰ ἔργα κατὰ πᾶσαν τὴν ἐργασίαν τῶν ἁγίων, ἐγένετο χρυσίου τοῦ τῆς ἀπαρχῆς ἐννέα καὶ εἴκοσι τάλαντα καὶ ἑπτακόσιοι εἴκοσι σίκλοι κατὰ τὸν σίκλον τὸν ἅγιον·

[1] All the gold that was employed for the works according to all the fabrication of the holy things, was of the gold of the offerings, twenty-nine talents, and seven hundred and twenty shekels according to the holy shekel.

[2] καὶ ἀργυρίου ἀφαίρεμα παρὰ τῶν ἐπεσκεμμένων ἀνδρῶν τῆς συναγωγῆς ἑκατὸν τάλαντα καὶ χίλιοι ἑπτακόσιοι ἑβδομήκοντα πέντε σίκλοι,

[2] And the offering of silver from the men that were numbered of the congregation a hundred talents, and a thousand seven hundred and seventy-five shekels, one drachm apiece, even the half shekel, according to the holy shekel.

[3] δραχμὴ μία τῇ κεφαλῇ τὸ ἥμισυ τοῦ σίκλου κατὰ τὸν σίκλον τὸν ἅγιον, πᾶς ὁ παραπορευόμενος τὴν ἐπίσκεψιν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω εἰς τὰς ἑξήκοντα μυριάδας καὶ τρισχίλιοι πεντακόσιοι καὶ πεντήκοντα.

[3] Every one that passed the survey from twenty years old and upwards to the *number of* six hundred thousand, and three thousand five hundred and fifty.

[4] καὶ ἐγενήθη τὰ ἑκατὸν τάλαντα τοῦ ἀργυρίου εἰς τὴν χώνευσιν τῶν ἑκατὸν κεφαλίδων τῆς σκηνῆς καὶ εἰς τὰς κεφαλίδας τοῦ καταπετάσματος, ἑκατὸν κεφαλίδες εἰς τὰ ἑκατὸν τάλαντα, τάλαντον τῇ κεφαλίδι.

[4] And the hundred talents of silver went to the casting of the hundred chapiters of the tabernacle, and to the chapiters of the veil;

[5] καὶ τοὺς χιλίους ἑπτακοσίους ἑβδομήκοντα πέντε σίκλους ἐποίησαν εἰς τὰς ἀγκύλας τοῖς στύλοις, καὶ κατεχρύσωσεν τὰς κεφαλίδας αὐτῶν καὶ κατεκόσμησεν αὐτούς.

[5] a hundred chapiters to the hundred talents, a talent to a chapiter.

[6] καὶ ὁ χαλκὸς τοῦ ἀφαιρέματος ἑβδομήκοντα τάλαντα καὶ χίλιοι πεντακόσιοι σίκλοι.

[6] And the thousand seven hundred and seventy-five shekels he formed into hooks for the pillars, and he gilt their chapiters and adorned them.

[7] καὶ ἐποίησεν ἐξ αὐτοῦ τὰς βάσεις τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

[7] And the brass of the offering *was* seventy talents, and a thousand five hundred shekels;

[8] καὶ τὰς βάσεις τῆς αὐλῆς κύκλῳ καὶ τὰς βάσεις τῆς πύλης τῆς αὐλῆς καὶ τοὺς πασσάλους τῆς σκηνῆς καὶ τοὺς πασσάλους τῆς αὐλῆς κύκλῳ

[8] and they made of it the bases of the door of the tabernacle of witness,

[9] καὶ τὸ παράθεμα τὸ χαλκοῦν τοῦ θυσιαστηρίου καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου καὶ πάντα τὰ ἐργαλεῖα τῆς σκηνῆς τοῦ μαρτυρίου.

[9] and the bases of the court round about, and the bases of the gate of the court, and the pins of the tabernacle, and the pins of the court round about;

[10] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν.

[10] and the brazen appendage of the altar, and all the vessels of the altar, and all the instruments of the tabernacle of witness.

[11] Τὸ δὲ λοιπὸν χρυσίον τοῦ ἀφαιρέματος ἐποίησαν σκεύη εἰς τὸ λειτουργεῖν ἐν αὐτοῖς ἔναντι κυρίου.

[11] And the children of Israel did as the Lord commanded Moses, so did they.

[12] καὶ τὴν καταλειφθεῖσαν ὑάκινθον καὶ πορφύραν καὶ τὸ κόκκινον ἐποίησαν στολὰς λειτουργικὰς Ααρων ὥστε λειτουργεῖν ἐν αὐταῖς ἐν τῷ ἁγίῳ.

[12] And of the gold that remained of the offering they made vessels to minister with before the Lord.

[13] Καὶ ἤνεγκαν τὰς στολὰς πρὸς Μωυσῆν καὶ τὴν σκηνὴν καὶ τὰ σκεύη αὐτῆς καὶ τὰς βάσεις καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους

[13] And the blue that was left, and the purple, and the scarlet they made *into* garments of ministry for Aaron, so that he should minister with them in the sanctuary;

[14] καὶ τὴν κιβωτὸν τῆς διαθήκης καὶ τοὺς διωστῆρας αὐτῆς

[14] and they brought the garments to Moses, and the tabernacle, and its furniture, its bases and its bars and the posts;

[15] καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸ θυμίαμα τῆς συνθέσεως

[15] and the ark of the covenant, and its bearers, and the altar and all its furniture.

[16] καὶ τὴν λυχνίαν τὴν καθαρὰν καὶ τοὺς λύχνους αὐτῆς, λύχνους τῆς καύσεως, καὶ τὸ ἔλαιον τοῦ φωτὸς

[16] And they made the anointing oil, and the incense of composition, and the pure candlestick,

[17] καὶ τὴν τράπεζαν τῆς προθέσεως καὶ πάντα τὰ αὐτῆς σκεύη καὶ τοὺς ἄρτους τοὺς προκειμένους

[17] and its lamps, lamps for burning, and oil for the light,

[18] καὶ τὰς στολὰς τοῦ ἁγίου, αἵ εἰσιν Ααρων, καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ εἰς τὴν ἱερατείαν

[18] and the table of shewbread, and all its furniture, and the shewbread upon it,

[19] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τοὺς στύλους καὶ τὸ καταπέτασμα τῆς θύρας τῆς σκηνῆς καὶ τῆς πύλης τῆς αὐλῆς καὶ πάντα τὰ σκεύη τῆς σκηνῆς καὶ πάντα τὰ ἐργαλεῖα αὐτῆς

[19] and the garments of the sanctuary which belong to Aaron, and the garments of his sons, for the priestly ministry;

[20] καὶ τὰς διφθέρας δέρματα κριῶν ἠρυθροδανωμένα καὶ τὰ καλύμματα δέρματα ὑακίνθινα καὶ τῶν λοιπῶν τὰ ἐπικαλύμματα

[20] and the curtains of the court, and the posts, and the veil of the door of the tabernacle, and the gate of the court,

[21] καὶ τοὺς πασσάλους καὶ πάντα τὰ ἐργαλεῖα τὰ εἰς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου·

[21] and all the vessels of the tabernacle and all its instruments: and the skins, even rams' skins dyed red, and the blue coverings, and the coverings of the other things, and the pins, and all the instruments for the works of the tabernacle of witness.

[22] ὅσα συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ πᾶσαν τὴν ἀποσκευήν.

[22] Whatsoever things the Lord appointed Moses, so did the children of Israel make all the furniture.

[23] καὶ εἶδεν Μωϋσῆς πάντα τὰ ἔργα, καὶ ἦσαν πεποιηκότες αὐτὰ ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν αὐτά· καὶ εὐλόγησεν αὐτοὺς Μωϋσῆς.

[23] And Moses saw all the works; and they had done them all as the Lord commanded Moses, so had they made them; and Moses blessed them.

CHAPTER 40

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου νουμηνίᾳ στήσεις τὴν σκηνὴν τοῦ μαρτυρίου

[2] On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness,

[3] καὶ θήσεις τὴν κιβωτὸν τοῦ μαρτυρίου καὶ σκεπάσεις τὴν κιβωτὸν τῷ καταπετάσματι

[3] and thou shalt place *in it* the ark of the testimony, and shalt cover the ark with the veil,

[4] καὶ εἰσοίσεις τὴν τράπεζαν καὶ προθήσεις τὴν πρόθεσιν αὐτῆς καὶ εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους αὐτῆς

[4] and thou shalt bring in the table and shalt set forth that which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it.

[5] καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμιᾶν ἐναντίον τῆς κιβωτοῦ καὶ ἐπιθήσεις κάλυμμα καταπετάσματος ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου

[5] And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness.

[6] καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

[6] And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about.

[8] καὶ περιθήσεις τὴν σκηνὴν καὶ πάντα τὰ αὐτῆς ἁγιάσεις κύκλῳ.

[7] 8

[9] καὶ λήμψῃ τὸ ἔλαιον τοῦ χρίσματος καὶ χρίσεις τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἁγιάσεις αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ ἔσται ἁγία.

[9] And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things in it; and shalt sanctify it, and all its furniture, and it shall be holy.

[10] καὶ χρίσεις τὸ θυσιαστήριον τῶν καρπωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη καὶ ἁγιάσεις τὸ θυσιαστήριον, καὶ ἔσται τὸ θυσιαστήριον ἅγιον τῶν ἁγίων.

[10] And thou shalt anoint the altar of burnt-offerings, and all its furniture; and thou shalt hallow the altar, and the altar shall be most holy.

[12] καὶ προσάξεις Ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ λούσεις αὐτοὺς ὕδατι

[11] 12 And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water.

[13] καὶ ἐνδύσεις Ααρων τὰς στολὰς τὰς ἁγίας καὶ χρίσεις αὐτὸν καὶ ἁγιάσεις αὐτόν, καὶ ἱερατεύσει μοι·

[13] And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest.

[14] καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις καὶ ἐνδύσεις αὐτοὺς χιτῶνας

[14] And thou shalt bring up his sons, and shalt put garments on them.

[15] καὶ ἀλείψεις αὐτούς, ὃν τρόπον ἤλειψας τὸν πατέρα αὐτῶν, καὶ ἱερατεύσουσίν μοι· καὶ ἔσται ὥστε εἶναι αὐτοῖς χρῖσμα ἱερατείας εἰς τὸν αἰῶνα εἰς τὰς γενεὰς αὐτῶν.

[15] And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations.

[16] καὶ ἐποίησεν Μωϋσῆς πάντα, ὅσα ἐνετείλατο αὐτῷ κύριος, οὕτως ἐποίησεν.

[16] And Moses did all things whatsoever the Lord commanded him, so did he.

[17] Καὶ ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ τῷ δευτέρῳ ἔτει ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου νουμηνίᾳ ἐστάθη ἡ σκηνή·

[17] And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up.

[18] καὶ ἔστησεν Μωϋσῆς τὴν σκηνὴν καὶ ἐπέθηκεν τὰς κεφαλίδας καὶ διενέβαλεν τοὺς μοχλοὺς καὶ ἔστησεν τοὺς στύλους

[18] And Moses set up the tabernacle, and put on the chapiters, and put the bars into their places, and set up the posts.

[19] καὶ ἐξέτεινεν τὰς αὐλαίας ἐπὶ τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τῆς σκηνῆς ἐπ᾽ αὐτῆς ἄνωθεν, καθὰ συνέταξεν κύριος τῷ Μωυσῇ. –

[19] And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as the Lord commanded Moses.

[20] καὶ λαβὼν τὰ μαρτύρια ἐνέβαλεν εἰς τὴν κιβωτὸν καὶ ὑπέθηκεν τοὺς διωστῆρας ὑπὸ τὴν κιβωτὸν

[20] And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark.

[21] καὶ εἰσήνεγκεν τὴν κιβωτὸν εἰς τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τοῦ καταπετάσματος καὶ ἐσκέπασεν τὴν κιβωτὸν τοῦ μαρτυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. –

[21] And he brought the ark into the tabernacle, and put on *it* the covering of the veil, and covered the ark of the testimony, as the Lord commanded Moses.

[22] καὶ ἔθηκεν τὴν τράπεζαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐπὶ τὸ κλίτος τῆς σκηνῆς τοῦ μαρτυρίου τὸ πρὸς βορρᾶν ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς

[22] And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle.

[23] καὶ προέθηκεν ἐπ᾽ αὐτῆς ἄρτους τῆς προθέσεως ἔναντι κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. –

[23] And he put on it the shewbread before the Lord, as the Lord commanded Moses.

[24] καὶ ἔθηκεν τὴν λυχνίαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον

[24] And he put the candlestick into the tabernacle of witness, on the side of the tabernacle toward the south.

[25] καὶ ἐπέθηκεν τοὺς λύχνους αὐτῆς ἔναντι κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. –

[25] And he put on it its lamps before the Lord, as the Lord had commanded Moses.

[26] καὶ ἔθηκεν τὸ θυσιαστήριον τὸ χρυσοῦν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος

[26] And he put the golden altar in the tabernacle of witness before the veil;

[27] καὶ ἐθυμίασεν ἐπ᾽ αὐτοῦ τὸ θυμίαμα τῆς συνθέσεως, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ. –

[27] and he burnt on it incense of composition, as the Lord commanded Moses.

[29] καὶ τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς

[29] And he put the altar of the burnt-offerings by the doors of the tabernacle.

[33] καὶ ἔστησεν τὴν αὐλὴν κύκλῳ τῆς σκηνῆς καὶ τοῦ θυσιαστηρίου. καὶ συνετέλεσεν Μωϋσῆς πάντα τὰ ἔργα.

[33] And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

[34] Καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου, καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή·

[34] And the cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord.

[35] καὶ οὐκ ἠδυνάσθη Μωϋσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ὅτι ἐπεσκίαζεν ἐπ᾽ αὐτὴν ἡ νεφέλη καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή.

[35] And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.

[36] ἡνίκα δ᾽ ἂν ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς, ἀνεζεύγνυσαν οἱ υἱοὶ Ισραηλ σὺν τῇ ἀπαρτίᾳ αὐτῶν·

[36] And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage.

[37] εἰ δὲ μὴ ἀνέβη ἡ νεφέλη, οὐκ ἀνεζεύγνυσαν ἕως τῆς ἡμέρας, ἧς ἀνέβη ἡ νεφέλη·

[37] And if the cloud went not up, they did not prepare to depart, till the day when the cloud went up.

[38] νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας καὶ πῦρ ἦν ἐπ᾽ αὐτῆς νυκτὸς ἐναντίον παντὸς Ισραηλ ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν.

[38] For a cloud was on the tabernacle by day, and fire was on it by night before all Israel, in all their journeyings.

Leviticus

CHAPTER 1

[1] Καὶ ἀνεκάλεσεν Μωυσῆν καὶ ἐλάλησεν κύριος αὐτῷ ἐκ τῆς σκηνῆς τοῦ μαρτυρίου λέγων

[1] And the Lord called Moses again and spoke to him out of the tabernacle of witness, saying, Speak to the children of Israel, and thou shalt say to them,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἐξ ὑμῶν ἐὰν προσαγάγῃ δῶρα τῷ κυρίῳ, ἀπὸ τῶν κτηνῶν, ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων, προσοίσετε τὰ δῶρα ὑμῶν.

[2] If *any* man of you shall bring gifts to the Lord, ye shall bring your gifts of the cattle and of the oxen and of the sheep.

[3] ἐὰν ὁλοκαύτωμα τὸ δῶρον αὐτοῦ ἐκ τῶν βοῶν, ἄρσεν ἄμωμον προσάξει· πρὸς τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου προσοίσει αὐτὸ δεκτὸν ἐναντίον κυρίου.

[3] If his gift be a whole-burnt-offering, he shall bring an unblemished male of the herd to the door of the tabernacle of witness, he shall bring it as acceptable before the Lord.

[4] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ καρπώματος, δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ.

[4] And he shall lay his hand on the head of the burnt-offering as a thing acceptable for him, to make atonement for him.

[5] καὶ σφάξουσι τὸν μόσχον ἔναντι κυρίου, καὶ προσοίσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα καὶ προσχεοῦσιν τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ τὸ ἐπὶ τῶν θυρῶν τῆς σκηνῆς τοῦ μαρτυρίου.

[5] And they shall slay the calf before the Lord; and the sons of Aaron the priests shall bring the blood, and they shall pour the blood round about on the altar, which *is* at the doors of the tabernacle of witness.

[6] καὶ ἐκδείραντες τὸ ὁλοκαύτωμα μελιοῦσιν αὐτὸ κατὰ μέλη,

[6] And having flayed the whole burnt-offering, they shall divide it by its limbs.

[7] καὶ ἐπιθήσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς πῦρ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστοιβάσουσιν ξύλα ἐπὶ τὸ πῦρ,

[7] And the sons of Aaron the priests shall put fire on the altar, and shall pile wood on the fire.

[8] καὶ ἐπιστοιβάσουσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὰ διχοτομήματα καὶ τὴν κεφαλὴν καὶ τὸ στέαρ ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ὄντα ἐπὶ τοῦ θυσιαστηρίου,

[8] And the sons of Aaron the priests shall pile up the divided parts, and the head, and the fat on the wood on the fire, *the wood* which is on the altar.

[9] τὰ δὲ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι, καὶ ἐπιθήσουσιν οἱ ἱερεῖς τὰ πάντα ἐπὶ τὸ θυσιαστήριον· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ.

[9] And the entrails and the feet they shall wash in water, and the priests shall put all on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

[10] Ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἀπό τε τῶν ἀρνῶν καὶ τῶν ἐρίφων, εἰς ὁλοκαύτωμα, ἄρσεν ἄμωμον προσάξει αὐτὸ καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ.

[10] And if his gift *be* of the sheep to the Lord, or of the lambs, or of the kids for whole-burnt-offerings, he shall bring it a male without blemish.

[11] καὶ σφάξουσιν αὐτὸ ἐκ πλαγίων τοῦ θυσιαστηρίου πρὸς βορρᾶν ἔναντι κυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα αὐτοῦ ἐπὶ τὸ θυσιαστήριον κύκλῳ.

[11] And he shall lay his hand on its head; and they shall kill it by the side of the altar, toward the north before the Lord, and the sons of Aaron the priests shall pour its blood on the altar round about.

[12] καὶ διελοῦσιν αὐτὸ κατὰ μέλη καὶ τὴν κεφαλὴν καὶ τὸ στέαρ, καὶ ἐπιστοιβάσουσιν αὐτὰ οἱ ἱερεῖς ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου.

[12] And they shall divide it by its limbs, and its head and its fat, and the priests shall pile them up on the wood which is on the fire, on the altar.

[13] καὶ τὰ ἐγκοίλια καὶ τοὺς πόδας πλυνοῦσιν ὕδατι, καὶ προσοίσει ὁ ἱερεὺς τὰ πάντα καὶ ἐπιθήσει ἐπὶ τὸ θυσιαστήριον· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ.

[13] And they shall wash the entrails and the feet with water, and the priest shall bring all the *parts* and put them on the altar: it is a burnt-offering, a sacrifice, a smell of sweet savour to the Lord.

[14] Ἐὰν δὲ ἀπὸ τῶν πετεινῶν κάρπωμα προσφέρῃς δῶρον τῷ κυρίῳ, καὶ προσοίσει ἀπὸ τῶν τρυγόνων ἢ ἀπὸ τῶν περιστερῶν τὸ δῶρον αὐτοῦ.

[14] And if he bring his gift, a burnt-offering to the Lord, of birds, then shall he bring his gift of doves or pigeons.

[15] καὶ προσοίσει αὐτὸ ὁ ἱερεὺς πρὸς τὸ θυσιαστήριον καὶ ἀποκνίσει τὴν κεφαλήν, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον καὶ στραγγιεῖ τὸ αἷμα πρὸς τὴν βάσιν τοῦ θυσιαστηρίου.

[15] And the priest shall bring it to the altar, and shall wring off its head; and the priest shall put it on the altar, and shall wring out the blood at the bottom of the altar.

[16] καὶ ἀφελεῖ τὸν πρόλοβον σὺν τοῖς πτεροῖς καὶ ἐκβαλεῖ αὐτὸ παρὰ τὸ θυσιαστήριον κατὰ ἀνατολὰς εἰς τὸν τόπον τῆς σποδοῦ.

[16] And he shall take away the crop with the feathers, and shall cast it forth by the altar toward the east to the place of the ashes.

[17] καὶ ἐκκλάσει αὐτὸ ἐκ τῶν πτερύγων καὶ οὐ διελεῖ, καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρός· κάρπωμά ἐστιν, θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ.

[17] And he shall break it off from the wings and shall not separate it, and the priest shall put it on the altar on the wood which is on the fire: it is a burnt-offering, a sacrifice, a sweet-smelling savour to the Lord.

CHAPTER 2

[1] Ἐὰν δὲ ψυχὴ προσφέρῃ δῶρον θυσίαν τῷ κυρίῳ, σεμίδαλις ἔσται τὸ δῶρον αὐτοῦ, καὶ ἐπιχεεῖ ἐπ᾽ αὐτὸ ἔλαιον καὶ ἐπιθήσει ἐπ᾽ αὐτὸ λίβανον· θυσία ἐστίν.

[1] And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice.

[2] καὶ οἴσει πρὸς τοὺς υἱοὺς Ααρων τοὺς ἱερεῖς, καὶ δραξάμενος ἀπ᾽ αὐτῆς πλήρη τὴν δράκα ἀπὸ τῆς σεμιδάλεως σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς καὶ ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον· θυσία, ὀσμὴ εὐωδίας τῷ κυρίῳ.

[2] And he shall bring it to the priests the sons of Aaron: and having taken from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: *it is* a sacrifice, an odour of sweet savour to the Lord.

[3] καὶ τὸ λοιπὸν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ· ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν κυρίου. –

[3] And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

[4] ἐὰν δὲ προσφέρῃ δῶρον θυσίαν πεπεμμένην ἐν κλιβάνῳ, δῶρον κυρίῳ ἐκ σεμιδάλεως, ἄρτους ἀζύμους πεφυραμένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ. –

[4] And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, *he shall bring* unleavened bread kneaded with oil, and unleavened cakes anointed with oil.

[5] ἐὰν δὲ θυσία ἀπὸ τηγάνου τὸ δῶρόν σου, σεμίδαλις πεφυραμένη ἐν ἐλαίῳ, ἄζυμα ἔσται·

[5] And if thy gift *be* a sacrifice from a pan, it is fine flour mingled with oil, unleavened *offerings*.

[6] καὶ διαθρύψεις αὐτὰ κλάσματα καὶ ἐπιχεεῖς ἐπ᾽ αὐτὰ ἔλαιον· θυσία ἐστὶν κυρίῳ. –

[6] And you shall break them in pieces, and pour oil upon them: it is a sacrifice to the Lord.

[6] And thou shalt break them into fragments and pour oil upon them: it is a sacrifice to the Lord.

[7] ἐὰν δὲ θυσία ἀπὸ ἐσχάρας τὸ δῶρόν σου, σεμίδαλις ἐν ἐλαίῳ ποιηθήσεται.

[7] And if thy gift be a sacrifice from the hearth, it shall be made of fine flour with oil.

[8] καὶ προσοίσει τὴν θυσίαν, ἣν ἂν ποιῇ ἐκ τούτων, τῷ κυρίῳ· καὶ προσοίσει πρὸς τὸν ἱερέα, καὶ προσεγγίσας πρὸς τὸ θυσιαστήριον

[8] And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest.

[9] ἀφελεῖ ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· κάρπωμα, ὀσμὴ εὐωδίας κυρίῳ.

[9] And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, a smell of sweet savour to the Lord.

[10] τὸ δὲ καταλειφθὲν ἀπὸ τῆς θυσίας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ· ἅγια τῶν ἁγίων ἀπὸ τῶν καρπωμάτων κυρίου.

[10] And that which is left of the sacrifice *shall be* for Aaron and his sons, most holy from the burnt-offerings of the Lord.

[11] Πᾶσαν θυσίαν, ἣν ἂν προσφέρητε κυρίῳ, οὐ ποιήσετε ζυμωτόν· πᾶσαν γὰρ ζύμην καὶ πᾶν μέλι, οὐ προσοίσετε ἀπ᾽ αὐτοῦ καρπῶσαι κυρίῳ.

[11] Ye shall not leaven any sacrifice which ye shall bring to the Lord; for *as to* any leaven, or any honey, ye shall not bring of it to offer a gift to the Lord.

[12] δῶρον ἀπαρχῆς προσοίσετε αὐτὰ κυρίῳ, ἐπὶ δὲ τὸ θυσιαστήριον οὐκ ἀναβιβασθήσεται εἰς ὀσμὴν εὐωδίας κυρίῳ.

[12] Ye shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savour to the Lord.

[13] καὶ πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται· οὐ διαπαύσετε ἄλα διαθήκης κυρίου ἀπὸ θυσιασμάτων ὑμῶν, ἐπὶ παντὸς δώρου ὑμῶν

προσοίσετε κυρίῳ τῷ θεῷ ὑμῶν ἅλας. –

[13] And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours ye shall offer salt to the Lord your God.

[14] ἐὰν δὲ προσφέρῃς θυσίαν πρωτογενημάτων τῷ κυρίῳ, νέα πεφρυγμένα χίδρα ἐρικτὰ τῷ κυρίῳ, καὶ προσοίσεις τὴν θυσίαν τῶν πρωτογενημάτων

[14] And if thou wouldest offer a sacrifice of first-fruits to the Lord, *it shall be* new grains ground *and* roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits.

[15] καὶ ἐπιχεεῖς ἐπ᾽ αὐτὴν ἔλαιον καὶ ἐπιθήσεις ἐπ᾽ αὐτὴν λίβανον· θυσία ἐστίν.

[15] And thou shalt pour oil upon it, and shalt put frankincense on it: it is a sacrifice.

[16] καὶ ἀνοίσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἀπὸ τῶν χίδρων σὺν τῷ ἐλαίῳ καὶ πάντα τὸν λίβανον αὐτῆς· κάρπωμά ἐστιν κυρίῳ.

[16] And the priest shall offer the memorial of it *taken* from the grains with the oil, and all its frankincense: it is a burnt-offering to the Lord.

CHAPTER 3

[1] Ἐὰν δὲ θυσία σωτηρίου τὸ δῶρον αὐτοῦ τῷ κυρίῳ, ἐὰν μὲν ἐκ τῶν βοῶν αὐτοῦ προσαγάγῃ, ἐάν τε ἄρσεν ἐάν τε θῆλυ, ἄμωμον προσάξει αὐτὸ ἐναντίον κυρίου.

[1] And if his gift to the Lord be a peace-offering, if he should bring it of the oxen, whether it be male or whether it be female, he shall bring it unblemished before the Lord.

[2] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κύκλῳ.

[2] And he shall lay his hands on the head of the gift, and shall slay it before the Lord, by the doors of the tabernacle of witness. And the priests the sons of Aaron shall pour the blood on the altar of burnt-offerings round about.

[3] καὶ προσάξουσιν ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα κυρίῳ, τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας

[3] And they shall bring of the peace-offering a burnt-sacrifice to the Lord, the fat covering the belly, and all the fat on the belly.

[4] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ],

[4] And the two kidneys and the fat that is upon them; he shall take away that which is on the thighs, and the caul above the liver together with the kidneys.

[5] καὶ ἀνοίσουσιν αὐτὰ οἱ υἱοὶ Ααρων οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὰ ὁλοκαυτώματα ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς ἐπὶ τοῦ θυσιαστηρίου· κάρπωμα, ὀσμὴ εὐωδίας κυρίῳ.

[5] And the priests the sons of Aaron shall offer them on the altar on the burnt-offering, on the wood which is on the fire upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord.

[6] Ἐὰν δὲ ἀπὸ τῶν προβάτων τὸ δῶρον αὐτοῦ, θυσίαν σωτηρίου τῷ κυρίῳ, ἄρσεν ἢ θῆλυ, ἄμωμον προσοίσει αὐτό.

[6] And if his gift be of the sheep, a peace-offering to the Lord, male or female, he shall bring it unblemished.

[7] ἐὰν ἄρνα προσαγάγῃ τὸ δῶρον αὐτοῦ, προσάξει αὐτὸ ἔναντι κυρίου

[7] If he bring a lamb for his gift, he shall bring it before the Lord.

[8] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ δώρου αὐτοῦ καὶ σφάξει αὐτὸ παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ.

[8] And he shall lay his hands on the head of his offering, and shall slay it by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

[9] καὶ προσοίσει ἀπὸ τῆς θυσίας τοῦ σωτηρίου κάρπωμα τῷ θεῷ, τὸ στέαρ καὶ τὴν ὀσφὺν ἄμωμον [σὺν ταῖς ψόαις περιελεῖ αὐτό] καὶ τὸ στέαρ τῆς κοιλίας

[9] And he shall bring of the peace-offering a burnt-sacrifice to the Lord: the fat and the hinder part unblemished he shall take away with the loins, and having taken away all the fat that covers the belly, and all the fat that is on the belly,

[10] καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελών]

[10] and both the kidneys and the fat that is upon them, *and* that which is on the thighs, and the caul which is on the liver with the kidneys,

[11] ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· ὀσμὴ εὐωδίας, κάρπωμα κυρίῳ.

[11] the priest shall offer these on the altar: *it is* a sacrifice of sweet savour, a burnt-offering to the Lord.

[12] Ἐὰν δὲ ἀπὸ τῶν αἰγῶν τὸ δῶρον αὐτοῦ, καὶ προσάξει ἔναντι κυρίου

[12] And if his offering be of the goats, then shall he bring it before the Lord.

[13] καὶ ἐπιθήσει τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ σφάξουσιν αὐτὸ ἔναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσχεοῦσιν οἱ υἱοὶ Ααρων οἱ ἱερεῖς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ.

[13] And he shall lay his hands on its head; and they shall slay it before the Lord by the doors of the tabernacle of witness; and the priests the sons of Aaron shall pour out the blood on the altar round about.

[14] καὶ ἀνοίσει ἐπ᾽ αὐτοῦ κάρπωμα κυρίῳ, τὸ στέαρ τὸ κατακαλύπτον τὴν κοιλίαν καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας

[14] And he shall offer of it a burnt-offering to the Lord, *even* the fat that covers the belly, and all the fat that is on the belly.

[15] καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ πᾶν τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ],

[15] And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away.

[16] καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον· κάρπωμα, ὀσμὴ εὐωδίας τῷ κυρίῳ. πᾶν τὸ στέαρ τῷ κυρίῳ·

[16] And the priest shall offer it upon the altar: *it is* a burnt-offering, a smell of sweet savour to the Lord. All the fat *belongs* to the Lord.

[17] νόμιμον εἰς τὸν αἰῶνα εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν· πᾶν στέαρ καὶ πᾶν αἷμα οὐκ ἔδεσθε.

[17] *It is* a perpetual statute throughout your generations, in all your habitations; ye shall eat no fat and no blood.

CHAPTER 4

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον πρὸς τοὺς υἱοὺς Ισραηλ λέγων Ψυχὴ ἐὰν ἁμάρτῃ ἔναντι κυρίου ἀκουσίως ἀπὸ τῶν προσταγμάτων κυρίου, ὧν οὐ δεῖ ποιεῖν, καὶ ποιήσῃ ἕν τι ἀπ᾽ αὐτῶν·

[2] Speak to the children of Israel, saying, If a soul shall sin unwillingly before the Lord, in any of the commandments of the Lord concerning things which he ought not to do, and shall do some of them;

[3] ἐὰν μὲν ὁ ἀρχιερεὺς ὁ κεχρισμένος ἁμάρτῃ τοῦ τὸν λαὸν ἁμαρτεῖν, καὶ προσάξει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, μόσχον ἐκ βοῶν ἄμωμον τῷ κυρίῳ περὶ τῆς ἁμαρτίας αὐτοῦ.

[3] if the anointed priest sin so as to cause the people to sin, then shall he bring for his sin, which he has sinned, an unblemished calf of the herd to the Lord for his sin.

[4] καὶ προσάξει τὸν μόσχον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξει τὸν μόσχον ἐνώπιον κυρίου.

[4] And he shall bring the calf to the door of the tabernacle of witness before the Lord, and he shall put his hand on the head of the calf before the Lord, and shall slay the calf in the presence of the Lord.

[5] καὶ λαβὼν ὁ ἱερεὺς ὁ χριστὸς ὁ τετελειωμένος τὰς χεῖρας ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ εἰσοίσει αὐτὸ ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου·

[5] And the anointed priest who has been consecrated having received of the blood of the calf, shall then bring it into the tabernacle of witness.

[6] καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον εἰς τὸ αἷμα καὶ προσρανεῖ ἀπὸ τοῦ αἵματος ἑπτάκις ἔναντι κυρίου κατὰ τὸ καταπέτασμα τὸ ἅγιον·

[6] And the priest shall dip his finger into the blood, and sprinkle of the blood seven times before the Lord, over against the holy veil.

[7] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ μόσχου ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τοῦ θυμιάματος τῆς συνθέσεως τοῦ ἐναντίον κυρίου, ὅ ἐστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· καὶ πᾶν τὸ αἷμα τοῦ μόσχου ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων, ὅ ἐστιν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

[7] And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness.

[8] καὶ πᾶν τὸ στέαρ τοῦ μόσχου τοῦ τῆς ἁμαρτίας περιελεῖ ἀπ᾽ αὐτοῦ, τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων

[8] and all the fat of the calf of the sin-offering shall he take off from it; the fat that covers the inwards, and all the fat that is on the inwards,

[9] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν, ὅ ἐστιν ἐπὶ τῶν μηρίων, καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ αὐτό],

[9] and the two kidneys, and the fat that is upon them, which is on the thighs, and the caul that is on the liver with the kidneys, them shall he take away,

[10] ὃν τρόπον ἀφαιρεῖται ἀπὸ τοῦ μόσχου τοῦ τῆς θυσίας τοῦ σωτηρίου, καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον τῆς καρπώσεως.

[10] as he takes it away from the calf of the sacrifice of peace-offering, so shall the priest offer it on the altar of burnt-offering.

[11] καὶ τὸ δέρμα τοῦ μόσχου καὶ πᾶσαν αὐτοῦ τὴν σάρκα σὺν τῇ κεφαλῇ καὶ τοῖς ἀκρωτηρίοις καὶ τῇ κοιλίᾳ καὶ τῇ κόπρῳ

[11] And *they shall take* the skin of the calf, and all his flesh with the head and the extremities and the belly and the dung,

[12] καὶ ἐξοίσουσιν ὅλον τὸν μόσχον ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν, οὗ ἐκχεοῦσιν τὴν σποδιάν, καὶ κατακαύσουσιν αὐτὸν ἐπὶ ξύλων ἐν πυρί· ἐπὶ τῆς ἐκχύσεως τῆς σποδιᾶς καυθήσεται.

[12] and they shall carry out the whole calf out of the camp into a clean place, where they pour out the ashes, and they shall consume it there on wood with fire: it shall be burnt on the ashes poured out.

[13] Ἐὰν δὲ πᾶσα συναγωγὴ Ισραηλ ἀγνοήσῃ ἀκουσίως καὶ λάθῃ ῥῆμα ἐξ ὀφθαλμῶν τῆς συναγωγῆς καὶ ποιήσωσιν μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ἃ οὐ ποιηθήσεται, καὶ πλημμελήσωσιν,

[13] And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of the Lord, which ought not to be done, and should transgress:

[14] καὶ γνωσθῇ αὐτοῖς ἡ ἁμαρτία, ἣν ἥμαρτον ἐν αὐτῇ, καὶ προσάξει ἡ συναγωγὴ μόσχον ἐκ βοῶν ἄμωμον περὶ τῆς ἁμαρτίας καὶ προσάξει αὐτὸν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

[14] and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness.

[15] καὶ ἐπιθήσουσιν οἱ πρεσβύτεροι τῆς συναγωγῆς τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ μόσχου ἔναντι κυρίου καὶ σφάξουσιν τὸν μόσχον ἔναντι κυρίου.

[15] And the elders of the congregation shall lay their hands on the head of the calf before the Lord, and they shall slay the calf before the Lord.

[16] καὶ εἰσοίσει ὁ ἱερεὺς ὁ χριστὸς ἀπὸ τοῦ αἵματος τοῦ μόσχου εἰς τὴν σκηνὴν τοῦ μαρτυρίου·

[16] And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness.

[17] καὶ βάψει ὁ ἱερεὺς τὸν δάκτυλον ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ ἑπτάκις ἔναντι κυρίου κατενώπιον τοῦ καταπετάσματος τοῦ ἁγίου·

[17] And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before the Lord, in front of the veil of the sanctuary.

[18] καὶ ἀπὸ τοῦ αἵματος ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν θυμιαμάτων τῆς συνθέσεως, ὅ ἐστιν ἐνώπιον κυρίου,

ὅ ἐστιν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· καὶ τὸ πᾶν αἷμα ἐκχεεῖ πρὸς τὴν βάσιν τοῦ θυσιαστηρίου τῶν καρπώσεων τῶν πρὸς τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου.

[18] And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before the Lord, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness.

[19] καὶ τὸ πᾶν στέαρ περιελεῖ ἀπ᾽ αὐτοῦ καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον·

[19] And he shall take away all the fat from it, and shall offer it up on the altar.

[20] καὶ ποιήσει τὸν μόσχον ὃν τρόπον ἐποίησεν τὸν μόσχον τὸν τῆς ἁμαρτίας, οὕτως ποιηθήσεται· καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία.

[20] And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done; and the priest shall make atonement for them, and the trespass shall be forgiven them.

[21] καὶ ἐξοίσουσιν τὸν μόσχον ὅλον ἔξω τῆς παρεμβολῆς καὶ κατακαύσουσιν τὸν μόσχον, ὃν τρόπον κατέκαυσαν τὸν μόσχον τὸν πρότερον. ἁμαρτία συναγωγῆς ἐστιν.

[21] And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

[22] Ἐὰν δὲ ὁ ἄρχων ἁμάρτῃ καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου τοῦ θεοῦ αὐτῶν, ἃ οὐ ποιηθήσεται, ἀκουσίως καὶ ἁμάρτῃ καὶ πλημμελήσῃ,

[22] And if a ruler sin, and break one of all the commands of the Lord his God, *doing the thing* which ought not to be done, unwillingly, and shall sin and trespass,

[23] καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, καὶ προσοίσει τὸ δῶρον αὐτοῦ χίμαρον ἐξ αἰγῶν, ἄρσεν ἄμωμον.

[23] and his trespass wherein he has sinned, be known to him, — then shall he offer for his gift a kid of the goats, a male without blemish.

[24] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου, καὶ σφάξουσιν αὐτὸν ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα ἐνώπιον κυρίου· ἁμαρτία ἐστίν.

[24] And he shall lay his hand on the head of the kid, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings before the Lord; it is a sin-offering.

[25] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων· καὶ τὸ πᾶν αἷμα αὐτοῦ ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων.

[25] And the priest shall put some of the blood of the sin-offering with his finger on the horns of the altar of whole-burnt-offering; and he shall pour out all its blood by the bottom of the altar of whole-burnt-offerings.

[26] καὶ τὸ πᾶν στέαρ αὐτοῦ ἀνοίσει ἐπὶ τὸ θυσιαστήριον ὥσπερ τὸ στέαρ θυσίας σωτηρίου. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἀπὸ τῆς ἁμαρτίας αὐτοῦ, καὶ ἀφεθήσεται αὐτῷ.

[26] And he shall offer up all his fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

[27] Ἐὰν δὲ ψυχὴ μία ἁμάρτῃ ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς ἐν τῷ ποιῆσαι μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ἢ οὐ ποιηθήσεται, καὶ πλημμελήσῃ,

[27] And if a soul of the people of the land should sin unwillingly, in doing a thing *contrary to* any of the commandments of the Lord, which ought not to be done, and shall transgress,

[28] καὶ γνωσθῇ αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, καὶ οἴσει χίμαιραν ἐξ αἰγῶν, θήλειαν ἄμωμον, οἴσει περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν.

[28] and his sin should be known to him, wherein he has sinned, then shall he bring a kid of the goats, a female without blemish shall he bring for his sin, which he has sinned.

[29] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ, καὶ σφάξουσιν τὴν χίμαιραν τὴν τῆς ἁμαρτίας ἐν τόπῳ, οὗ σφάζουσιν τὰ

ὁλοκαυτώματα.

[29] And he shall lay his hand on the head of his sin-offering, and they shall slay the kid of the sin-offering in the place where they slay the *victims for* whole-burnt-offerings.

[30] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος αὐτῆς τῷ δακτύλῳ καὶ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων· καὶ πᾶν τὸ αἷμα αὐτῆς ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου.

[30] And the priest shall take of its blood with his finger, and shall put it on the horns of the altar of whole-burnt-offerings; and all its blood he shall pour forth by the foot of the altar.

[31] καὶ πᾶν τὸ στέαρ περιελεῖ, ὃν τρόπον περιαιρεῖται στέαρ ἀπὸ θυσίας σωτηρίου, καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὀσμὴν εὐωδίας κυρίῳ. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτῷ. –

[31] And he shall take away all the fat, as the fat is taken away from the sacrifice of peace-offering, and the priest shall offer it on the altar for a smell of sweet savour to the Lord; and the priest shall make atonement for him, and *his sin* shall be forgiven him.

[32] ἐὰν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ εἰς ἁμαρτίαν, θῆλυ ἄμωμον προσοίσει αὐτό.

[32] And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish.

[33] καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν τοῦ τῆς ἁμαρτίας, καὶ σφάξουσιν αὐτὸ ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα.

[33] And he shall lay his hand on the head of the sin-offerings, and they shall kill it in the place where they kill the *victims for* whole-burnt-offerings.

[34] καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας τῷ δακτύλῳ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως· καὶ πᾶν αὐτοῦ τὸ αἷμα ἐκχεεῖ παρὰ τὴν βάσιν τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως.

[34] And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt-offerings,

and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering.

[35] καὶ πᾶν αὐτοῦ τὸ στέαρ περιελεῖ, ὃν τρόπον περιαιρεῖται στέαρ προβάτου ἐκ τῆς θυσίας τοῦ σωτηρίου, καὶ ἐπιθήσει αὐτὸ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὁλοκαύτωμα κυρίου. καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ.

[35] And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to the Lord; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.

CHAPTER 5

[1] Ἐὰν δὲ ψυχὴ ἁμάρτῃ καὶ ἀκούσῃ φωνὴν ὁρκισμοῦ καὶ οὗτος μάρτυς [ἢ ἑώρακεν ἢ σύνοιδεν], ἐὰν μὴ ἀπαγγείλῃ, λήμψεται τὴν ἁμαρτίαν·

[1] And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity.

[2] ἢ ψυχή, ἥτις ἐὰν ἅψηται παντὸς πράγματος ἀκαθάρτου, ἢ θνησιμαίου ἢ θηριαλώτου ἀκαθάρτου ἢ τῶν θνησιμαίων ἢ τῶν βδελυγμάτων τῶν ἀκαθάρτων ἢ τῶν θνησιμαίων κτηνῶν τῶν ἀκαθάρτων,

[2] That soul which shall touch any unclean thing, or carcase, or *that which is* unclean being taken of beasts, or the dead bodies of abominable *reptiles* which are unclean, or carcases of unclean cattle,

[3] ἢ ἅψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ, ἧς ἂν ἁψάμενος μιανθῇ, καὶ ἔλαθεν αὐτόν, μετὰ τοῦτο δὲ γνῷ καὶ πλημμελήσῃ,

[3] or should touch the uncleanness of a man, or whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know, — then he shall have transgressed.

[4] ἢ ψυχή, ἡ ἂν ὀμόσῃ διαστέλλουσα τοῖς χείλεσιν κακοποιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα, ὅσα ἐὰν διαστείλῃ ὁ ἄνθρωπος μεθ᾽ ὅρκου, καὶ λάθῃ αὐτὸν πρὸ ὀφθαλμῶν, καὶ οὗτος γνῷ καὶ ἁμάρτῃ ἕν τι τούτων,

[4] That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall *afterwards* know *it*, and *so* he should sin in some one of these things:

[5] καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὧν ἡμάρτηκεν κατ᾽ αὐτῆς,

[5] — then shall he declare his sin in the tings wherein he has sinned by that sin.

[6] καὶ οἴσει περὶ ὧν ἐπλημμέλησεν κυρίῳ, περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, θῆλυ ἀπὸ τῶν προβάτων, ἀμνάδα ἢ χίμαιραν ἐξ αἰγῶν, περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία.

[6] And he shall bring for his transgressions against the Lord, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him.

[7] Ἐὰν δὲ μὴ ἰσχύσῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς τὸ πρόβατον, οἴσει περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν κυρίῳ, ἕνα περὶ ἁμαρτίας καὶ ἕνα εἰς ὁλοκαύτωμα.

[7] And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to the Lord; one for a sin-offering, and the other for a burnt-offering.

[8] καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα, καὶ προσάξει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας πρότερον· καὶ ἀποκνίσει ὁ ἱερεὺς τὴν κεφαλὴν αὐτοῦ ἀπὸ τοῦ σφονδύλου καὶ οὐ διελεῖ·

[8] And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body.

[9] καὶ ῥανεῖ ἀπὸ τοῦ αἵματος τοῦ περὶ τῆς ἁμαρτίας ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου, τὸ δὲ κατάλοιπον τοῦ αἵματος καταστραγγιεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου· ἁμαρτίας γάρ ἐστιν.

[9] And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering.

[10] καὶ τὸ δεύτερον ποιήσει ὁλοκαύτωμα, ὡς καθήκει. καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ. –

[10] And he shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

[11] ἐὰν δὲ μὴ εὑρίσκῃ αὐτοῦ ἡ χεὶρ ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν, καὶ οἴσει τὸ δῶρον αὐτοῦ περὶ οὗ ἥμαρτεν, τὸ δέκατον τοῦ οιφι σεμίδαλιν περὶ ἁμαρτίας· οὐκ ἐπιχεεῖ ἐπ᾽ αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ᾽ αὐτὸ λίβανον, ὅτι περὶ ἁμαρτίας ἐστίν·

[11] And if he cannot afford a pair of turtle-doves, or two young pigeons, then shall he bring as his gift for his sin, the tenth part of an ephah of fine

flour for a sin-offering; he shall not pour oil upon it, nor shall he put frankincense upon it, because it is a sin-offering.

[12] καὶ οἴσει αὐτὸ πρὸς τὸν ἱερέα. καὶ δραξάμενος ὁ ἱερεὺς ἀπ᾽ αὐτῆς πλήρη τὴν δράκα, τὸ μνημόσυνον αὐτῆς ἐπιθήσει ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων κυρίῳ· ἁμαρτία ἐστίν.

[12] And he shall bring it to the priest; and the priest having taken a handful of it, shall lay the memorial of it on the altar of whole-burnt-offerings to the Lord; it is a sin-offering.

[13] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἁμαρτίας αὐτοῦ, ἧς ἥμαρτεν, ἐφ᾽ ἑνὸς τούτων, καὶ ἀφεθήσεται αὐτῷ. τὸ δὲ καταλειφθὲν ἔσται τῷ ἱερεῖ ὡς ἡ θυσία τῆς σεμιδάλεως.

[13] And the priest shall make atonement for him for his sin, which he has sinned in one of these things, and it shall be forgiven him; and that which is left shall be the priest's, as an offering of fine flour.

[14] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[14] And the Lord spoke to Moses, saying,

[15] Ψυχὴ ἐὰν λάθῃ αὐτὸν λήθη καὶ ἁμάρτῃ ἀκουσίως ἀπὸ τῶν ἁγίων κυρίου, καὶ οἴσει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου σίκλων, τῷ σίκλῳ τῶν ἁγίων, περὶ οὗ ἐπλημμέλησεν.

[15] The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of the Lord, shall even bring to the Lord for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his *transgression* wherein he transgressed.

[16] καὶ ὃ ἥμαρτεν ἀπὸ τῶν ἁγίων, ἀποτείσαι αὐτὸ καὶ τὸ ἐπίπεμπτον προσθήσει ἐπ᾽ αὐτὸ καὶ δώσει αὐτὸ τῷ ἱερεῖ· καὶ ὁ ἱερεὺς ἐξιλάσεται περὶ αὐτοῦ ἐν τῷ κριῷ τῆς πλημμελείας, καὶ ἀφεθήσεται αὐτῷ.

[16] And he shall make compensation for that wherein he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and *his sin* shall be forgiven him.

[17] Καὶ ἡ ψυχή, ἣ ἂν ἁμάρτῃ καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου, ὧν οὐ δεῖ ποιεῖν, καὶ οὐκ ἔγνω καὶ πλημμελήσῃ καὶ λάβῃ τὴν ἁμαρτίαν,

[17] And the soul which shall sin, and do one thing *against* any of the commandments of the Lord, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt,

[18] καὶ οἴσει κριὸν ἄμωμον ἐκ τῶν προβάτων τιμῆς ἀργυρίου εἰς πλημμέλειαν πρὸς τὸν ἱερέα· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀγνοίας αὐτοῦ, ἧς ἠγνόησεν καὶ αὐτὸς οὐκ ᾔδει, καὶ ἀφεθήσεται αὐτῷ·

[18] he shall even bring a ram without blemish from the flock, *valued* at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him.

[19] ἐπλημμέλησεν γὰρ πλημμέλησιν ἔναντι κυρίου.

[19] For he has surely been guilty of transgression before the Lord.

[20] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[20] And the Lord spoke to Moses, saying,

[21] Ψυχὴ ἐὰν ἁμάρτῃ καὶ παριδὼν παρίδῃ τὰς ἐντολὰς κυρίου καὶ ψεύσηται τὰ πρὸς τὸν πλησίον ἐν παραθήκῃ ἢ περὶ κοινωνίας ἢ περὶ ἁρπαγῆς ἢ ἠδίκησέν τι τὸν πλησίον

[21] The soul which shall have sinned, and willfully overlooked the commandments of the Lord, and shall have dealt falsely in the affairs of his neighbour in the matter of a deposit, or concerning fellowship, or concerning plunder, or has in anything wronged his neighbour,

[22] ἢ εὗρεν ἀπώλειαν καὶ ψεύσηται περὶ αὐτῆς καὶ ὀμόσῃ ἀδίκως περὶ ἑνὸς ἀπὸ πάντων, ὧν ἐὰν ποιήσῃ ὁ ἄνθρωπος ὥστε ἁμαρτεῖν ἐν τούτοις,

[22] or has found that which was lost, and shall have lied concerning it, and shall have sworn unjustly concerning any one of all the things, whatsoever a man may do, so as to sin hereby;

[23] καὶ ἔσται ἡνίκα ἐὰν ἁμάρτῃ καὶ πλημμελήσῃ, καὶ ἀποδῷ τὸ ἅρπαγμα, ὃ ἥρπασεν, ἢ τὸ ἀδίκημα, ὃ ἠδίκησεν, ἢ τὴν παραθήκην, ἥτις παρετέθη αὐτῷ, ἢ τὴν ἀπώλειαν, ἣν εὗρεν,

[23] it shall come to pass, whensoever he shall have sinned, and transgressed, that he shall restore the plunder which he has seized, or redress the injury which he has committed, or restore the deposit which was entrusted to him, or the lost article which he has found

[24] ἀπὸ παντὸς πράγματος, οὗ ὤμοσεν περὶ αὐτοῦ ἀδίκως, καὶ ἀποτείσει αὐτὸ τὸ κεφάλαιον καὶ τὸ πέμπτον προσθήσει ἐπ᾽ αὐτό· τίνος ἐστίν, αὐτῷ ἀποδώσει ᾗ ἡμέρᾳ ἐλεγχθῇ.

[24] of any kind, about which he swore unjustly, he shall even restore it in full; and he shall add to it a fifth part besides; he shall restore it to him whose it is in the day in which he happens to be convicted.

[25] καὶ τῆς πλημμελείας αὐτοῦ οἴσει τῷ κυρίῳ κριὸν ἀπὸ τῶν προβάτων ἄμωμον τιμῆς εἰς ὃ ἐπλημμέλησεν αὐτῷ.

[25] And he shall bring to the Lord for his trespass, a ram of the flock, without blemish, of value to the amount of the thing in which he trespassed.

[26] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου, καὶ ἀφεθήσεται αὐτῷ περὶ ἑνὸς ἀπὸ πάντων, ὧν ἐποίησεν καὶ ἐπλημμέλησεν αὐτῷ.

[26] And the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of all the things which he did and trespassed in it.

CHAPTER 6

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the Lord spoke to Moses, saying,

[2] Ἔντειλαι Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὗτος ὁ νόμος τῆς ὁλοκαυτώσεως· αὐτὴ ἡ ὁλοκαύτωσις ἐπὶ τῆς καύσεως αὐτῆς ἐπὶ τοῦ θυσιαστηρίου ὅλην τὴν νύκτα ἕως τὸ πρωί, καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ᾽ αὐτοῦ, οὐ σβεσθήσεται.

[2] Charge Aaron and his sons, saying, This is the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out.

[3] καὶ ἐνδύσεται ὁ ἱερεὺς χιτῶνα λινοῦν καὶ περισκελὲς λινοῦν ἐνδύσεται περὶ τὸ σῶμα αὐτοῦ καὶ ἀφελεῖ τὴν κατακάρπωσιν, ἣν ἂν καταναλώσῃ τὸ πῦρ τὴν ὁλοκαύτωσιν, ἀπὸ τοῦ θυσιαστηρίου καὶ παραθήσει αὐτὸ ἐχόμενον τοῦ θυσιαστηρίου.

[3] And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole-burnt-offering from the altar, and he shall put it near the altar.

[4] καὶ ἐκδύσεται τὴν στολὴν αὐτοῦ καὶ ἐνδύσεται στολὴν ἄλλην καὶ ἐξοίσει τὴν κατακάρπωσιν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν.

[4] And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place.

[5] καὶ πῦρ ἐπὶ τὸ θυσιαστήριον καυθήσεται ἀπ᾽ αὐτοῦ καὶ οὐ σβεσθήσεται, καὶ καύσει ὁ ἱερεὺς ἐπ᾽ αὐτὸ ξύλα τὸ πρωῒ καὶ στοιβάσει ἐπ᾽ αὐτοῦ τὴν ὁλοκαύτωσιν καὶ ἐπιθήσει ἐπ᾽ αὐτὸ τὸ στέαρ τοῦ σωτηρίου·

[5] And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering.

[6] καὶ πῦρ διὰ παντὸς καυθήσεται ἐπὶ τὸ θυσιαστήριον, οὐ σβεσθήσεται.

[6] And the fire shall always burn on the altar; it shall not be extinguished.

[7] Οὗτος ὁ νόμος τῆς θυσίας, ἣν προσάξουσιν αὐτὴν οἱ υἱοὶ Ααρων ἔναντι κυρίου ἀπέναντι τοῦ θυσιαστηρίου·

[7] This is the law of the sacrifice, which the sons of Aaron shall bring near before the Lord, before the altar.

[8] καὶ ἀφελεῖ ἀπ᾽ αὐτοῦ τῇ δρακὶ ἀπὸ τῆς σεμιδάλεως τῆς θυσίας σὺν τῷ ἐλαίῳ αὐτῆς καὶ σὺν τῷ λιβάνῳ αὐτῆς τὰ ὄντα ἐπὶ τῆς θυσίας καὶ ἀνοίσει ἐπὶ τὸ θυσιαστήριον κάρπωμα· ὀσμὴ εὐωδίας, τὸ μνημόσυνον αὐτῆς τῷ κυρίῳ.

[8] And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to the Lord.

[9] τὸ δὲ καταλειφθὲν ἀπ᾽ αὐτῆς ἔδεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ· ἄζυμα βρωθήσεται ἐν τόπῳ ἁγίῳ, ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἔδονται αὐτήν.

[9] And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness.

[10] οὐ πεφθήσεται ἐζυμωμένη· μερίδα αὐτὴν ἔδωκα αὐτοῖς ἀπὸ τῶν καρπωμάτων κυρίου· ἅγια ἁγίων ὥσπερ τὸ τῆς ἁμαρτίας καὶ ὥσπερ τὸ τῆς πλημμελείας.

[10] It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of the Lord: it is most holy, as the offering for sin, and as the offering for trespass.

[11] πᾶν ἀρσενικὸν τῶν ἱερέων ἔδονται αὐτήν· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἀπὸ τῶν καρπωμάτων κυρίου. πᾶς, ὃς ἐὰν ἅψηται αὐτῶν, ἁγιασθήσεται.

[11] Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of the Lord; whosoever shall touch them shall be hallowed.

[12] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[12] And the Lord spoke to Moses, saying,

[13] Τοῦτο τὸ δῶρον Ααρων καὶ τῶν υἱῶν αὐτοῦ, ὃ προσοίσουσιν κυρίῳ ἐν τῇ ἡμέρᾳ, ᾗ ἂν χρίσῃς αὐτόν· τὸ δέκατον τοῦ οιφι σεμιδάλεως εἰς θυσίαν διὰ παντός, τὸ ἥμισυ αὐτῆς τὸ πρωῒ καὶ τὸ ἥμισυ αὐτῆς τὸ δειλινόν.

[13] This is the gift of Aaron and of his sons, which they shall offer to the Lord in the day in which thou shalt anoint him; the tenth of an ephah of fine flour for a sacrifice continually, the half of it in the morning, and the half of it in the evening.

[14] ἐπὶ τηγάνου ἐν ἐλαίῳ ποιηθήσεται, πεφυραμένην οἴσει αὐτήν, ἑλικτά, θυσίαν ἐκ κλασμάτων, θυσίαν ὀσμὴν εὐωδίας κυρίῳ.

[14] It shall be made with oil in a frying-pan; he shall offer it kneaded and in rolls, an offering of fragments, an offering of a sweet savour unto the Lord.

[15] ὁ ἱερεὺς ὁ χριστὸς ἀντ αὐτοῦ ἐκ τῶν υἱῶν αὐτοῦ ποιήσει αὐτήν· νόμος αἰώνιος, ἅπαν ἐπιτελεσθήσεται.

[15] The anointed priest who is in his place, one of his sons, shall offer it: it is a perpetual statute, it shall all be consumed.

[16] καὶ πᾶσα θυσία ἱερέως ὁλόκαυτος ἔσται καὶ οὐ βρωθήσεται.

[16] And every sacrifice of a priest shall be thoroughly burnt, and shall not be eaten.

[17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[17] And the Lord spoke to Moses, saying,

[18] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὗτος ὁ νόμος τῆς ἁμαρτίας· ἐν τόπῳ, οὗ σφάζουσιν τὸ ὁλοκαύτωμα, σφάξουσιν τὰ περὶ τῆς ἁμαρτίας ἔναντι κυρίου· ἅγια ἁγίων ἐστίν.

[18] Speak to Aaron and to his sons, saying, This is the law of the sin-offering; — in the place where they slay the whole-burnt-offering, they shall slay the sin-offerings before the Lord: they are most holy.

[19] ὁ ἱερεὺς ὁ ἀναφέρων αὐτὴν ἔδεται αὐτήν· ἐν τόπῳ ἁγίῳ βρωθήσεται, ἐν αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου.

[19] The priest that offers it shall eat it: in a holy place it shall be eaten, in the court of the tabernacle of witness.

[20] πᾶς ὁ ἁπτόμενος τῶν κρεῶν αὐτῆς ἁγιασθήσεται· καὶ ᾧ ἐὰν ἐπιρραντισθῇ ἀπὸ τοῦ αἵματος αὐτῆς ἐπὶ τὸ ἱμάτιον, ὃ ἐὰν ῥαντισθῇ ἐπ᾽ αὐτὸ πλυθήσεται ἐν τόπῳ ἁγίῳ.

[20] Every one that touches the flesh of it shall be holy, and on whosesoever garment any of its blood shall have been sprinkled, whosoever shall have it sprinkled, shall be washed in the holy place.

[21] καὶ σκεῦος ὀστράκινον, οὗ ἐὰν ἑψηθῇ ἐν αὐτῷ, συντριβήσεται· ἐὰν δὲ ἐν σκεύει χαλκῷ ἑψηθῇ, ἐκτρίψει αὐτὸ καὶ ἐκκλύσει ὕδατι.

[21] And the earthen vessel, in whichsoever it shall have been sodden, shall be broken; and if it shall have been sodden in a brazen vessel, he shall scour it and wash it with water.

[22] πᾶς ἄρσην ἐν τοῖς ἱερεῦσιν φάγεται αὐτά· ἅγια ἁγίων ἐστὶν κυρίου.

[22] Every male among the priests shall eat it: it is most holy to the Lord.

[23] καὶ πάντα τὰ περὶ τῆς ἁμαρτίας, ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιλάσασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται· ἐν πυρὶ κατακαυθήσεται.

[23] And no offerings for sin, of whose blood there shall be brought any into the tabernacle of witness to make atonement in the holy place, shall be eaten: they shall be burned with fire.

CHAPTER 7

[1] Καὶ οὗτος ὁ νόμος τοῦ κριοῦ τοῦ περὶ τῆς πλημμελείας· ἅγια ἁγίων ἐστίν.

And this is the law of the ram for the trespass-offering; it is most holy.

[2] ἐν τόπῳ, οὗ σφάζουσιν τὸ ὁλοκαύτωμα, σφάξουσιν τὸν κριὸν τῆς πλημμελείας ἔναντι κυρίου, καὶ τὸ αἷμα προσχεεῖ ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου κύκλῳ.

[2] In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before the Lord, and he shall pour out the blood at the bottom of the altar round about.

[3] καὶ πᾶν τὸ στέαρ αὐτοῦ προσοίσει ἀπ᾽ αὐτοῦ, καὶ τὴν ὀσφὺν καὶ πᾶν τὸ στέαρ τὸ κατακαλύπτον τὰ ἐνδόσθια καὶ πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων

[3] And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards,

[4] καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν τὸ ἐπὶ τῶν μηρίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος [σὺν τοῖς νεφροῖς περιελεῖ αὐτά],

[4] and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidney, he shall take them away.

[5] καὶ ἀνοίσει αὐτὰ ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον κάρπωμα τῷ κυρίῳ· περὶ πλημμελείας ἐστίν.

[5] And the priest shall offer them on the altar a burnt-offering to the Lord; it is for trespass.

[6] πᾶς ἄρσην ἐκ τῶν ἱερέων ἔδεται αὐτά, ἐν τόπῳ ἁγίῳ ἔδονται αὐτά· ἅγια ἁγίων ἐστίν.

[6] Every male of the priest shall eat them, in the holy place they shall eat them: they are most holy.

[7] ὥσπερ τὸ περὶ τῆς ἁμαρτίας, οὕτω καὶ τὸ τῆς πλημμελείας, νόμος εἷς αὐτῶν· ὁ ἱερεύς, ὅστις ἐξιλάσεται ἐν αὐτῷ, αὐτῷ ἔσται.

[7] As the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be.

[8] καὶ ὁ ἱερεὺς ὁ προσάγων ὁλοκαύτωμα ἀνθρώπου, τὸ δέρμα τῆς ὁλοκαυτώσεως, ἧς αὐτὸς προσφέρει, αὐτῷ ἔσται.

[8] And as for the priest who offers a man's whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his.

[9] καὶ πᾶσα θυσία, ἥτις ποιηθήσεται ἐν τῷ κλιβάνῳ, καὶ πᾶσα, ἥτις ποιηθήσεται ἐπ' ἐσχάρας ἢ ἐπὶ τηγάνου, τοῦ ἱερέως τοῦ προσφέροντος αὐτήν, αὐτῷ ἔσται.

[9] And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his.

[10] καὶ πᾶσα θυσία ἀναπεποιημένη ἐν ἐλαίῳ καὶ μὴ ἀναπεποιημένη πᾶσι τοῖς υἱοῖς Ααρων ἔσται, ἑκάστῳ τὸ ἴσον.

[10] And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

[11] Οὗτος ὁ νόμος θυσίας σωτηρίου, ἣν προσοίσουσιν κυρίῳ.

[11] This is the law of the sacrifice of peace-offering, which they shall bring to the Lord.

[12] ἐὰν μὲν περὶ αἰνέσεως προσφέρῃ αὐτήν, καὶ προσοίσει ἐπὶ τῆς θυσίας τῆς αἰνέσεως ἄρτους ἐκ σεμιδάλεως ἀναπεποιημένους ἐν ἐλαίῳ, λάγανα ἄζυμα διακεχρισμένα ἐν ἐλαίῳ καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ·

[12] If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil.

[13] ἐπ' ἄρτοις ζυμίταις προσοίσει τὰ δῶρα αὐτοῦ ἐπὶ θυσίᾳ αἰνέσεως σωτηρίου.

[13] With leavened bread he shall offer his gifts, with the peace-offering of praise.

[14] καὶ προσάξει ἓν ἀπὸ πάντων τῶν δώρων αὐτοῦ ἀφαίρεμα κυρίῳ· τῷ ἱερεῖ τῷ προσχέοντι τὸ αἷμα τοῦ σωτηρίου, αὐτῷ ἔσται.

[14] And he shall bring one of all his gifts, a separate offering to the Lord: it shall belong to the priest who pours forth the blood of the peace-offering.

[15] καὶ τὰ κρέα θυσίας αἰνέσεως σωτηρίου αὐτῷ ἔσται καὶ ἐν ᾗ ἡμέρᾳ δωρεῖται, βρωθήσεται· οὐ καταλείψουσιν ἀπ᾽ αὐτοῦ εἰς τὸ πρωί.

[15] And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning.

[16] κἂν εὐχή, ἢ ἑκούσιον θυσιάζῃ τὸ δῶρον αὐτοῦ, ᾗ ἂν ἡμέρᾳ προσαγάγῃ τὴν θυσίαν αὐτοῦ, βρωθήσεται καὶ τῇ αὔριον·

[16] And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow.

[17] καὶ τὸ καταλειφθὲν ἀπὸ τῶν κρεῶν τῆς θυσίας ἕως ἡμέρας τρίτης ἐν πυρὶ κατακαυθήσεται.

[17] And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire.

[18] ἐὰν δὲ φαγὼν φάγῃ ἀπὸ τῶν κρεῶν τῇ ἡμέρᾳ τῇ τρίτῃ, οὐ δεχθήσεται αὐτῷ τῷ προσφέροντι αὐτό, οὐ λογισθήσεται αὐτῷ, μίασμά ἐστιν· ἡ δὲ ψυχή, ἥτις ἐὰν φάγῃ ἀπ᾽ αὐτοῦ, τὴν ἁμαρτίαν λήμψεται.

[18] And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity.

[19] καὶ κρέα, ὅσα ἂν ἅψηται παντὸς ἀκαθάρτου, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται. πᾶς καθαρὸς φάγεται κρέα.

[19] And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh.

[20] ἡ δὲ ψυχή, ἥτις ἐὰν φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου, ὅ ἐστιν κυρίου, καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ᾽ αὐτοῦ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς.

[20] And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is the Lord's, and his uncleanness be upon him, that soul shall perish from his people.

[21] καὶ ψυχή, ἣ ἂν ἅψηται παντὸς πράγματος ἀκαθάρτου ἢ ἀπὸ ἀκαθαρσίας ἀνθρώπου ἢ τῶν τετραπόδων τῶν ἀκαθάρτων ἢ παντὸς βδελύγματος ἀκαθάρτου καὶ φάγῃ ἀπὸ τῶν κρεῶν τῆς θυσίας τοῦ σωτηρίου, ὅ ἐστιν κυρίου, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς.

[21] And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is the Lord's, that soul shall perish from his people.

[22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[22] And the Lord spoke to Moses, saying,

[23] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Πᾶν στέαρ βοῶν καὶ προβάτων καὶ αἰγῶν οὐκ ἔδεσθε.

[23] Speak to the children of Israel, saying, Ye shall eat no fat of oxen or sheep or goats.

[24] καὶ στέαρ θνησιμαίων καὶ θηριάλωτον ποιηθήσεται εἰς πᾶν ἔργον καὶ εἰς βρῶσιν οὐ βρωθήσεται.

[24] And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food.

[25] πᾶς ὁ ἔσθων στέαρ ἀπὸ τῶν κτηνῶν, ὧν προσάξει αὐτῶν κάρπωμα κυρίῳ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς.

[25] Every one that eats fat off the beasts, from which he will bring a burnt-offering to the Lord — that soul shall perish from his people.

[26] πᾶν αἷμα οὐκ ἔδεσθε ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ἀπό τε τῶν πετεινῶν καὶ ἀπὸ τῶν κτηνῶν.

[26] Ye shall eat no blood in all your habitations, either of beasts or of birds.

[27] πᾶσα ψυχή, ἣ ἄν φάγῃ αἷμα, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἀπὸ τοῦ λαοῦ αὐτῆς.

[27] Every soul that shall eat blood, that soul shall perish from his people.

[28] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[28] And the Lord spoke to Moses, saying,

[29] Καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ὁ προσφέρων θυσίαν σωτηρίου κυρίῳ οἴσει τὸ δῶρον αὐτοῦ κυρίῳ ἀπὸ τῆς θυσίας τοῦ σωτηρίου.

[29] Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to the Lord also from the sacrifice of peace-offering.

[30] αἱ χεῖρες αὐτοῦ προσοίσουσιν τὰ καρπώματα κυρίῳ· τὸ στέαρ τὸ ἐπὶ τοῦ στηθυνίου καὶ τὸν λοβὸν τοῦ ἥπατος, προσοίσει αὐτὰ ὥστε ἐπιθεῖναι δόμα ἔναντι κυρίου.

[30] His hands shall bring the burnt-offerings to the Lord; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before the Lord.

[31] καὶ ἀνοίσει ὁ ἱερεὺς τὸ στέαρ ἐπὶ τοῦ θυσιαστηρίου, καὶ ἔσται τὸ στηθύνιον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ.

[31] And the priest shall offer the fat upon the altar, and the breast shall be Aaron’s and his sons,

[32] καὶ τὸν βραχίονα τὸν δεξιὸν δώσετε ἀφαίρεμα τῷ ἱερεῖ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν·

[32] and ye shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering.

[33] ὁ προσφέρων τὸ αἷμα τοῦ σωτηρίου καὶ τὸ στέαρ ἀπὸ τῶν υἱῶν Ααρων, αὐτῷ ἔσται ὁ βραχίων ὁ δεξιὸς ἐν μερίδι.

[33] He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion.

[34] τὸ γὰρ στηθύνιον τοῦ ἐπιθέματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος εἴληφα παρὰ τῶν υἱῶν Ισραηλ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν καὶ

ἔδωκα αὐτὰ Ααρων τῷ ἱερεῖ καὶ τοῖς υἱοῖς αὐτοῦ νόμιμον αἰώνιον παρὰ τῶν υἱῶν Ισραηλ.

[34] For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of your peace-offerings, and I have given them to Aaron the priest and his sons, a perpetual ordinance due from the children of Israel.

[35] Αὕτη ἡ χρῖσις Ααρων καὶ ἡ χρῖσις τῶν υἱῶν αὐτοῦ ἀπὸ τῶν καρπωμάτων κυρίου ἐν ᾗ ἡμέρᾳ προσηγάγετο αὐτοὺς τοῦ ἱερατεύειν τῷ κυρίῳ,

[35] This is the anointing of Aaron, and the anointing of his sons, their portion of the burnt-offerings of the Lord, in the day in which he brought them forward to minister as priests to the Lord;

[36] καθὰ ἐνετείλατο κύριος δοῦναι αὐτοῖς ᾗ ἡμέρᾳ ἔχρισεν αὐτούς, παρὰ τῶν υἱῶν Ισραηλ· νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν.

[36] as the Lord commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations.

[37] οὗτος ὁ νόμος τῶν ὁλοκαυτωμάτων καὶ θυσίας καὶ περὶ ἁμαρτίας καὶ τῆς πλημμελείας καὶ τῆς τελειώσεως καὶ τῆς θυσίας τοῦ σωτηρίου,

[37] This is the law of the whole-burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering;

[38] ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ ἐν τῷ ὄρει Σινα ᾗ ἡμέρᾳ ἐνετείλατο τοῖς υἱοῖς Ισραηλ προσφέρειν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα.

[38] as the Lord commanded Moses in the mount Sina, in the day in which he commanded the children of Israel to offer their gifts before the Lord in the wilderness of Sina.

CHAPTER 8

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λαβὲ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς αὐτοῦ καὶ τὸ ἔλαιον τῆς χρίσεως καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τοὺς δύο κριοὺς καὶ τὸ κανοῦν τῶν ἀζύμων

[2] Take Aaron and his sons, and his robes and the anointing oil, and the calf for the sin-offering, and the two rams, and the basket of unleavened bread,

[3] καὶ πᾶσαν τὴν συναγωγὴν ἐκκλησίασον ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου.

[3] and assemble the whole congregation at the door of the tabernacle of witness.

[4] καὶ ἐποίησεν Μωϋσῆς ὃν τρόπον συνέταξεν αὐτῷ κύριος, καὶ ἐξεκκλησίασεν τὴν συναγωγὴν ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου.

[4] And Moses did as the Lord appointed him, and he assembled the congregation at the door of the tabernacle of witness.

[5] καὶ εἶπεν Μωϋσῆς τῇ συναγωγῇ Τοῦτό ἐστιν τὸ ῥῆμα, ὃ ἐνετείλατο κύριος ποιῆσαι.

[5] And Moses said to the congregation, This is the thing which the Lord has commanded you to do.

[6] καὶ προσήνεγκεν Μωϋσῆς τὸν Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἔλουσεν αὐτοὺς ὕδατι·

[6] And Moses brought nigh Aaron and his sons, and washed them with water,

[7] καὶ ἐνέδυσεν αὐτὸν τὸν χιτῶνα καὶ ἔζωσεν αὐτὸν τὴν ζώνην καὶ ἐνέδυσεν αὐτὸν τὸν ὑποδύτην καὶ ἐπέθηκεν ἐπ᾽ αὐτὸν τὴν ἐπωμίδα καὶ συνέζωσεν αὐτὸν κατὰ τὴν ποίησιν τῆς ἐπωμίδος καὶ συνέσφιγξεν αὐτὸν ἐν αὐτῇ·

[7] and put on him the coat, and girded him with the girdle, and clothed him with the tunic, and put on him the ephod;

[8] καὶ ἐπέθηκεν ἐπ᾽ αὐτὴν τὸ λογεῖον καὶ ἐπέθηκεν ἐπὶ τὸ λογεῖον τὴν δήλωσιν καὶ τὴν ἀλήθειαν·

[8] and girded him *with a girdle* according to the make of the ephod, and clasped him closely with it: and put upon it the oracle, and put upon the oracle the Manifestation and the Truth.

[9] καὶ ἐπέθηκεν τὴν μίτραν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐπέθηκεν ἐπὶ τὴν μίτραν κατὰ πρόσωπον αὐτοῦ τὸ πέταλον τὸ χρυσοῦν τὸ καθηγιασμένον ἅγιον, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

[9] And he put the mitre on his head, and put upon the mitre in front the golden plate, the most holy thing, as the Lord commanded Moses.

[10] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως

[10] And Moses took of the anointing oil,

[11] καὶ ἔρρανεν ἀπ᾽ αὐτοῦ ἐπὶ τὸ θυσιαστήριον ἑπτάκις καὶ ἔχρισεν τὸ θυσιαστήριον καὶ ἡγίασεν αὐτὸ καὶ πάντα τὰ σκεύη αὐτοῦ καὶ τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ καὶ ἡγίασεν αὐτά· καὶ ἔχρισεν τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἡγίασεν αὐτήν.

[11] and sprinkled of it seven times on the altar; and anointed the altar, and hallowed it, and all things on it, and the laver, and its foot, and sanctified them; and anointed the tabernacle and all its furniture, and hallowed it.

[12] καὶ ἐπέχεεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως ἐπὶ τὴν κεφαλὴν Ααρων καὶ ἔχρισεν αὐτὸν καὶ ἡγίασεν αὐτόν.

[12] And Moses poured of the anointing oil on the head of Aaron; and he anointed him and sanctified him.

[13] καὶ προσήγαγεν Μωϋσῆς τοὺς υἱοὺς Ααρων καὶ ἐνέδυσεν αὐτοὺς χιτῶνας καὶ ἔζωσεν αὐτοὺς ζώνας καὶ περιέθηκεν αὐτοῖς κιδάρεις, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

[13] And Moses brought the sons of Aaron near, and put on them coast and girded them with girdles, and put on them bonnets, as the Lord commanded Moses.

[14] καὶ προσήγαγεν Μωϋσῆς τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας, καὶ ἐπέθηκεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τοῦ μόσχου τοῦ τῆς ἁμαρτίας.

[14] And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering.

[15] καὶ ἔσφαξεν αὐτὸν καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ αἵματος καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου κύκλῳ τῷ δακτύλῳ καὶ ἐκαθάρισεν τὸ θυσιαστήριον· καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου καὶ ἡγίασεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ᾽ αὐτοῦ.

[15] And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of the altar, and sanctified it, to make atonement upon it.

[16] καὶ ἔλαβεν Μωϋσῆς πᾶν τὸ στέαρ τὸ ἐπὶ τῶν ἐνδοσθίων καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος καὶ ἀμφοτέρους τοὺς νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν, καὶ ἀνήνεγκεν Μωϋσῆς ἐπὶ τὸ θυσιαστήριον·

[16] And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar.

[17] καὶ τὸν μόσχον καὶ τὴν βύρσαν αὐτοῦ καὶ τὰ κρέα αὐτοῦ καὶ τὴν κόπρον αὐτοῦ καὶ κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

[17] But the calf, and his hide, and his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses.

[18] καὶ προσήγαγεν Μωϋσῆς τὸν κριὸν τὸν εἰς ὁλοκαύτωμα, καὶ ἐπέθηκεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ.

[18] And Moses brought near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the ram. And Moses slew the ram: and Moses poured the blood on the altar round about.

[19] καὶ ἔσφαξεν Μωϋσῆς τὸν κριόν, καὶ προσέχεεν Μωϋσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ.

[19] And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water.

[20] καὶ τὸν κριὸν ἐκρεανόμησεν κατὰ μέλη καὶ ἀνήνεγκεν Μωϋσῆς τὴν κεφαλὴν καὶ τὰ μέλη καὶ τὸ στέαρ·

[20] And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to the Lord, as the Lord commanded Moses.

[21] καὶ τὴν κοιλίαν καὶ τοὺς πόδας ἔπλυνεν ὕδατι καὶ ἀνήνεγκεν Μωϋσῆς ὅλον τὸν κριὸν ἐπὶ τὸ θυσιαστήριον· ὁλοκαύτωμα, ὅ ἐστιν εἰς ὀσμὴν εὐωδίας, κάρπωμά ἐστιν τῷ κυρίῳ, καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ.

[21] And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and *he* slew him;

[22] καὶ προσήγαγεν Μωϋσῆς τὸν κριὸν τὸν δεύτερον, κριὸν τελειώσεως· καὶ ἐπέθηκεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν τοῦ κριοῦ.

[22] and Moses took of his blood, and put it upon the tip of Aaron’s right ear, and on the thumb of his right hand, and on the great toe of his right foot.

[23] καὶ ἔσφαξεν αὐτὸν καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ αἵματος αὐτοῦ καὶ ἐπέθηκεν ἐπὶ τὸν λοβὸν τοῦ ὠτὸς Ααρων τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ.

[23] And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses poured out the blood on the altar round about.

[24] καὶ προσήγαγεν Μωϋσῆς τοὺς υἱοὺς Ααρων, καὶ ἐπέθηκεν Μωϋσῆς ἀπὸ τοῦ αἵματος ἐπὶ τοὺς λοβοὺς τῶν ὤτων τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν τῶν δεξιῶν, καὶ προσέχεεν Μωϋσῆς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ.

[24] And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and

the right shoulder.

[25] καὶ ἔλαβεν τὸ στέαρ καὶ τὴν ὀσφὺν καὶ τὸ στέαρ τὸ ἐπὶ τῆς κοιλίας καὶ τὸν λοβὸν τοῦ ἥπατος καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ τὸν βραχίονα τὸν δεξιόν·

[25] And from the basket of consecration, which was before the Lord, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put *them* upon the fat, and the right shoulder:

[26] καὶ ἀπὸ τοῦ κανοῦ τῆς τελειώσεως τοῦ ὄντος ἔναντι κυρίου ἔλαβεν ἄρτον ἕνα ἄζυμον καὶ ἄρτον ἐξ ἐλαίου ἕνα καὶ λάγανον ἓν καὶ ἐπέθηκεν ἐπὶ τὸ στέαρ καὶ τὸν βραχίονα τὸν δεξιόν·

[26] and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before the Lord.

[27] καὶ ἐπέθηκεν ἅπαντα ἐπὶ τὰς χεῖρας Ααρων καὶ ἐπὶ τὰς χεῖρας τῶν υἱῶν αὐτοῦ καὶ ἀνήνεγκεν αὐτὰ ἀφαίρεμα ἔναντι κυρίου.

[27] And Moses took them at their hands, and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to the Lord.

[28] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τῶν χειρῶν αὐτῶν, καὶ ἀνήνεγκεν αὐτὰ Μωϋσῆς ἐπὶ τὸ θυσιαστήριον ἐπὶ τὸ ὁλοκαύτωμα τῆς τελειώσεως, ὅ ἐστιν ὀσμὴ εὐωδίας· κάρπωμά ἐστιν τῷ κυρίῳ.

[28] And Moses took the breast, and separated it for a heave-offering before the Lord, from the ram of consecration; and it became Moses' portion, as the Lord commanded Moses.

[29] καὶ λαβὼν Μωϋσῆς τὸ στηθύνιον ἀφεῖλεν αὐτὸ ἐπίθεμα ἔναντι κυρίου ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, καὶ ἐγένετο Μωυσῇ ἐν μερίδι, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ.

[29] And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him.

[30] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἐλαίου τῆς χρίσεως καὶ ἀπὸ τοῦ αἵματος τοῦ ἐπὶ τοῦ θυσιαστηρίου καὶ προσέρρανεν ἐπὶ Ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ

καὶ ἡγίασεν Ααρων καὶ τὰς στολὰς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς στολὰς τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ.

[30] And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him.

[31] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ Ἑψήσατε τὰ κρέα ἐν τῇ αὐλῇ τῆς σκηνῆς τοῦ μαρτυρίου ἐν τόπῳ ἁγίῳ καὶ ἐκεῖ φάγεσθε αὐτὰ καὶ τοὺς ἄρτους τοὺς ἐν τῷ κανῷ τῆς τελειώσεως, ὃν τρόπον συντέτακταί μοι λέγων Ααρων καὶ οἱ υἱοὶ αὐτοῦ φάγονται αὐτά·

[31] And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, *the Lord* saying, Aaron and his sons shall eat them.

[32] καὶ τὸ καταλειφθὲν τῶν κρεῶν καὶ τῶν ἄρτων ἐν πυρὶ κατακαυθήσεται.

[32] And that which is left of the flesh and of the loaves burn ye with fire.

[33] καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε ἑπτὰ ἡμέρας, ἕως ἡμέρα πληρωθῇ, ἡμέρα τελειώσεως ὑμῶν· ἑπτὰ γὰρ ἡμέρας τελειώσει τὰς χεῖρας ὑμῶν.

[33] And ye shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you,

[34] καθάπερ ἐποίησεν ἐν τῇ ἡμέρᾳ ταύτῃ, ἐνετείλατο κύριος τοῦ ποιῆσαι ὥστε ἐξιλάσασθαι περὶ ὑμῶν.

[34] as he did in this day on which the Lord commanded me to do so, to make an atonement for you.

[35] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καθήσεσθε ἑπτὰ ἡμέρας ἡμέραν καὶ νύκτα· φυλάξεσθε τὰ φυλάγματα κυρίου, ἵνα μὴ ἀποθάνητε· οὕτως γὰρ ἐνετείλατό μοι κύριος ὁ θεός.

[35] And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of the Lord, that ye die not; for so has the Lord God commanded me.

[36] καὶ ἐποίησεν Ααρων καὶ οἱ υἱοὶ αὐτοῦ πάντας τοὺς λόγους, οὓς συνέταξεν κύριος τῷ Μωυσῆ.

[36] And Aaron and his sons performed all these commands which the Lord commanded Moses.

CHAPTER 9

[1] Καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐκάλεσεν Μωϋσῆς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὴν γερουσίαν Ισραηλ.

[1] And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel,

[2] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ σεαυτῷ μοσχάριον ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὁλοκαύτωμα, ἄμωμα, καὶ προσένεγκε αὐτὰ ἔναντι κυρίου·

[2] and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and offer them before the Lord.

[3] καὶ τῇ γερουσίᾳ Ισραηλ λάλησον λέγων Λάβετε χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας καὶ μοσχάριον καὶ ἀμνὸν ἐνιαύσιον εἰς ὁλοκάρπωσιν, ἄμωμα,

[3] And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless,

[4] καὶ μόσχον καὶ κριὸν εἰς θυσίαν σωτηρίου ἔναντι κυρίου καὶ σεμίδαλιν πεφυραμένην ἐν ἐλαίῳ, ὅτι σήμερον κύριος ὀφθήσεται ἐν ὑμῖν.

[4] and a calf and a ram for a peace offering before the Lord, and fine flour mingled with oil, for to-day the Lord will appear among you.

[5] καὶ ἔλαβον, καθὸ ἐνετείλατο Μωϋσῆς, ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου, καὶ προσῆλθεν πᾶσα συναγωγὴ καὶ ἔστησαν ἔναντι κυρίου.

[5] And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before the Lord.

[6] καὶ εἶπεν Μωϋσῆς Τοῦτο τὸ ῥῆμα, ὃ εἶπεν κύριος, ποιήσατε, καὶ ὀφθήσεται ἐν ὑμῖν δόξα κυρίου.

[6] And Moses said, This is the thing which the Lord has spoken; do *it*, and the glory of the Lord shall appear among you.

[7] καὶ εἶπεν Μωϋσῆς τῷ Ααρων Πρόσελθε πρὸς τὸ θυσιαστήριον καὶ ποίησον τὸ περὶ τῆς ἁμαρτίας σου καὶ τὸ ὁλοκαύτωμά σου καὶ ἐξίλασαι περὶ σεαυτοῦ καὶ τοῦ οἴκου σου· καὶ ποίησον τὰ δῶρα τοῦ λαοῦ καὶ ἐξίλασαι περὶ αὐτῶν, καθάπερ ἐνετείλατο κύριος τῷ Μωυσῇ.

[7] And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole-burnt-offering, and make atonement for thyself, and for thy house; and offer the gifts of the people, and make atonement for them, as the Lord commanded Moses.

[8] καὶ προσῆλθεν Ααρων πρὸς τὸ θυσιαστήριον καὶ ἔσφαξεν τὸ μοσχάριον τὸ περὶ τῆς ἁμαρτίας·

[8] And Aaron drew nigh to the altar, and slew the calf of his sin-offering.

[9] καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ ἔβαψεν τὸν δάκτυλον εἰς τὸ αἷμα καὶ ἐπέθηκεν ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου καὶ τὸ αἷμα ἐξέχεεν ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου·

[9] And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar.

[10] καὶ τὸ στέαρ καὶ τοὺς νεφροὺς καὶ τὸν λοβὸν τοῦ ἥπατος τοῦ περὶ τῆς ἁμαρτίας ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ·

[10] And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as the Lord commanded Moses.

[11] καὶ τὰ κρέα καὶ τὴν βύρσαν, κατέκαυσεν αὐτὰ πυρὶ ἔξω τῆς παρεμβολῆς.

[11] And the flesh and the hide he burnt with fire outside of the camp.

[12] καὶ ἔσφαξεν τὸ ὁλοκαύτωμα· καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ προσέχεεν ἐπὶ τὸ θυσιαστήριον κύκλῳ·

[12] And he slew the whole-burnt-offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about.

[13] καὶ τὸ ὁλοκαύτωμα προσήνεγκαν αὐτῷ κατὰ μέλη, αὐτὰ καὶ τὴν κεφαλήν, καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον·

[13] And they brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar.

[14] καὶ ἔπλυνεν τὴν κοιλίαν καὶ τοὺς πόδας ὕδατι καὶ ἐπέθηκεν ἐπὶ τὸ ὁλοκαύτωμα ἐπὶ τὸ θυσιαστήριον.

[14] And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

[15] καὶ προσήνεγκαν τὸ δῶρον τοῦ λαοῦ· καὶ ἔλαβεν τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τοῦ λαοῦ καὶ ἔσφαξεν αὐτὸ καθὰ καὶ τὸ πρῶτον.

[15] And he brought the gift of the people, and took the goat of the sin-offering of the people, and slew it, and purified it as also the first.

[16] καὶ προσήνεγκεν τὸ ὁλοκαύτωμα καὶ ἐποίησεν αὐτό, ὡς καθήκει.

[16] And he brought the whole-burnt-offering, and offered it in due form.

[17] καὶ προσήνεγκεν τὴν θυσίαν καὶ ἔπλησεν τὰς χεῖρας ἀπ᾽ αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς τοῦ ὁλοκαυτώματος τοῦ πρωινοῦ.

[17] And he brought the sacrifice and filled his hands with it, and laid it on the altar, besides the morning whole-burnt-offering.

[18] καὶ ἔσφαξεν τὸν μόσχον καὶ τὸν κριὸν τῆς θυσίας τοῦ σωτηρίου τῆς τοῦ λαοῦ· καὶ προσήνεγκαν οἱ υἱοὶ Ααρων τὸ αἷμα πρὸς αὐτόν, καὶ προσέχεεν πρὸς τὸ θυσιαστήριον κύκλῳ·

[18] And he slew the calf, and the ram of the sacrifice of peace-offering of the people; and the sons of Aaron brought the blood to him, and he poured it out on the altar round about.

[19] καὶ τὸ στέαρ τὸ ἀπὸ τοῦ μόσχου καὶ τοῦ κριοῦ, τὴν ὀσφὺν καὶ τὸ στέαρ τὸ κατακαλύπτον ἐπὶ τῆς κοιλίας καὶ τοὺς δύο νεφροὺς καὶ τὸ στέαρ τὸ ἐπ᾽ αὐτῶν καὶ τὸν λοβὸν τὸν ἐπὶ τοῦ ἥπατος,

[19] And *he took* the fat of the calf, and the hind quarters of the ram, and the fat covering the belly, and the two kidneys, and the fat upon them, and the caul on the liver.

[20] καὶ ἐπέθηκεν τὰ στέατα ἐπὶ τὰ στηθύνια, καὶ ἀνήνεγκαν τὰ στέατα ἐπὶ τὸ θυσιαστήριον.

[20] And he put the fat on the breasts, and offered the fat on the altar.

[21] καὶ τὸ στηθύνιον καὶ τὸν βραχίονα τὸν δεξιὸν ἀφεῖλεν Ααρων ἀφαίρεμα ἔναντι κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. –

[21] And Aaron separated the breast and the right shoulder as a choice-offering before the Lord, as the Lord commanded Moses.

[22] καὶ ἐξάρας Ααρων τὰς χεῖρας ἐπὶ τὸν λαὸν εὐλόγησεν αὐτούς· καὶ κατέβη ποιήσας τὸ περὶ τῆς ἁμαρτίας καὶ τὰ ὁλοκαυτώματα καὶ τὰ τοῦ σωτηρίου.

[22] And Aaron lifted up his hands on the people and blessed them; and after he had offered the sin-offering, and the whole-burnt-offerings, and the peace-offerings, he came down.

[23] καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐξελθόντες εὐλόγησαν πάντα τὸν λαόν, καὶ ὤφθη ἡ δόξα κυρίου παντὶ τῷ λαῷ.

[23] And Moses and Aaron entered into the tabernacle of witness. And they came out and blessed all the people, and the glory of the Lord appeared to all the people.

[24] καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν τὰ ἐπὶ τοῦ θυσιαστηρίου, τά τε ὁλοκαυτώματα καὶ τὰ στέατα, καὶ εἶδεν πᾶς ὁ λαὸς καὶ ἐξέστη καὶ ἔπεσαν ἐπὶ πρόσωπον.

[24] And fire came forth from the Lord, and devoured the offerings on the altar, both the whole-burnt-offerings and the fat; and all the people saw, and were amazed, and fell upon their faces.

CHAPTER 10

[1] Καὶ λαβόντες οἱ δύο υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ ἕκαστος τὸ πυρεῖον αὐτοῦ ἐπέθηκαν ἐπ᾽ αὐτὸ πῦρ καὶ ἐπέβαλον ἐπ᾽ αὐτὸ θυμίαμα καὶ προσήνεγκαν ἔναντι κυρίου πῦρ ἀλλότριον, ὃ οὐ προσέταξεν κύριος αὐτοῖς.

[1] And the two sons of Aaron, Nadab and Abiud, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before the Lord, which the Lord did not command them,

[2] καὶ ἐξῆλθεν πῦρ παρὰ κυρίου καὶ κατέφαγεν αὐτούς, καὶ ἀπέθανον ἔναντι κυρίου.

[2] and fire came forth from the Lord, and devoured them, and they died before the Lord.

[3] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Τοῦτό ἐστιν, ὃ εἶπεν κύριος λέγων Ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι. καὶ κατενύχθη Ααρων.

[3] And Moses said to Aaron, This is the thing which the Lord spoke, saying, I will be sanctified among them that draw night to me, and I will be glorified in the whole congregation; and Aaron was pricked *in his heart*.

[4] καὶ ἐκάλεσεν Μωϋσῆς τὸν Μισαδαι καὶ τὸν Ελισαφαν υἱοὺς Οζιηλ υἱοὺς τοῦ ἀδελφοῦ τοῦ πατρὸς Ααρων καὶ εἶπεν αὐτοῖς Προσέλθατε καὶ ἄρατε τοὺς ἀδελφοὺς ὑμῶν ἐκ προσώπου τῶν ἁγίων ἔξω τῆς παρεμβολῆς.

[4] And Moses called Misadae, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brethren from before the sanctuary out of the camp.

[5] καὶ προσῆλθον καὶ ἦραν ἐν τοῖς χιτῶσιν αὐτῶν ἔξω τῆς παρεμβολῆς, ὃν τρόπον εἶπεν Μωϋσῆς.

[5] And they came near and took them in their coats out of the camp, as Moses said.

[6] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς αὐτοῦ τοὺς καταλελειμμένους Τὴν κεφαλὴν ὑμῶν οὐκ ἀποκιδαρώσετε

καὶ τὰ ἱμάτια ὑμῶν οὐ διαρρήξετε, ἵνα μὴ ἀποθάνητε καὶ ἐπὶ πᾶσαν τὴν συναγωγὴν ἔσται θυμός· οἱ ἀδελφοὶ ὑμῶν πᾶς ὁ οἶκος Ισραηλ κλαύσονται τὸν ἐμπυρισμόν, ὃν ἐνεπυρίσθησαν ὑπὸ κυρίου.

[6] And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall not make bare your heads, and ye shall not tear your garments; that ye die not, and *so* there should be wrath on all the congregation: but your brethren, *even* all the house of Israel, shall lament for the burning, with which they were burnt by the Lord.

[7] καὶ ἀπὸ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου οὐκ ἐξελεύσεσθε, ἵνα μὴ ἀποθάνητε· τὸ γὰρ ἔλαιον τῆς χρίσεως τὸ παρὰ κυρίου ἐφ᾽ ὑμῖν. καὶ ἐποίησαν κατὰ τὸ ῥῆμα Μωυσῆ.

[7] And ye shall not go forth from the door of the tabernacle of witness, that ye die not; for the Lord's anointing oil *is* upon you: and they did according to the word of Moses.

[8] Καὶ ἐλάλησεν κύριος τῷ Ααρων λέγων

[8] And the Lord spoke to Aaron, saying,

[9] Οἶνον καὶ σικερα οὐ πίεσθε, σὺ καὶ οἱ υἱοί σου μετὰ σοῦ, ἡνίκα ἂν εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον, καὶ οὐ μὴ ἀποθάνητε [νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν]

[9] Ye shall not drink wine nor strong drink, thou and thy sons with thee, whensoever ye enter into the tabernacle of witness, or when ye approach the altar, so shall ye not die; *it is* a perpetual statute for your generations,

[10] διαστεῖλαι ἀνὰ μέσον τῶν ἁγίων καὶ τῶν βεβήλων καὶ ἀνὰ μέσον τῶν ἀκαθάρτων καὶ τῶν καθαρῶν.

[10] to distinguish between sacred and profane, and between clean and unclean,

[11] καὶ συμβιβάσεις τοὺς υἱοὺς Ισραηλ πάντα τὰ νόμιμα, ἃ ἐλάλησεν κύριος πρὸς αὐτοὺς διὰ χειρὸς Μωυσῆ.

[11] and to teach the children of Israel all the statutes, which the Lord spoke to them by Moses.

[12] Καὶ εἶπεν Μωϋσῆς πρὸς Ααρων καὶ πρὸς Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλειφθέντας Λάβετε τὴν θυσίαν τὴν καταλειφθεῖσαν ἀπὸ τῶν καρπωμάτων κυρίου καὶ φάγεσθε ἄζυμα παρὰ τὸ θυσιαστήριον· ἅγια ἁγίων ἐστίν.

[12] And Moses said to Aaron, and to Eleazar and Ithamar, the sons of Aaron who survived, Take the sacrifice that is left of the burnt-offerings of the Lord, and ye shall eat unleavened bread by the altar: it is most holy.

[13] καὶ φάγεσθε αὐτὴν ἐν τόπῳ ἁγίῳ· νόμιμον γάρ σοί ἐστιν καὶ νόμιμον τοῖς υἱοῖς σου τοῦτο ἀπὸ τῶν καρπωμάτων κυρίου· οὕτω γὰρ ἐντέταλταί μοι.

[13] And ye shall eat it in the holy place; for this is a statute for thee and a statute for thy sons, of the burnt-offerings to the Lord; for so it has been commanded me.

[14] καὶ τὸ στηθύνιον τοῦ ἀφορίσματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος φάγεσθε ἐν τόπῳ ἁγίῳ, σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκός σου μετὰ σοῦ· νόμιμον γὰρ σοὶ καὶ νόμιμον τοῖς υἱοῖς σου ἐδόθη ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου τῶν υἱῶν Ισραηλ.

[14] And ye shall eat the breast of separation, and the shoulder of the choice-offering in the holy place, thou and thy sons and thy house with thee; for it has been given as an ordinance for thee and an ordinance for thy sons, of the sacrifices of peace-offering of the children of Israel.

[15] τὸν βραχίονα τοῦ ἀφαιρέματος καὶ τὸ στηθύνιον τοῦ ἀφορίσματος ἐπὶ τῶν καρπωμάτων τῶν στεάτων προσοίσουσιν, ἀφόρισμα ἀφορίσαι ἔναντι κυρίου· καὶ ἔσται σοὶ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ νόμιμον αἰώνιον, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

[15] They shall bring the shoulder of the choice-offering, and the breast of the separation upon the burnt-offerings of the fat, to separate for a separation before the Lord; and it shall be a perpetual ordinance for thee and thy sons and thy daughters with thee, as the Lord commanded Moses.

[16] Καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας ζητῶν ἐξεζήτησεν Μωϋσῆς, καὶ ὅδε ἐνεπεπύριστο· καὶ ἐθυμώθη Μωϋσῆς ἐπὶ Ελεαζαρ καὶ Ιθαμαρ τοὺς υἱοὺς Ααρων τοὺς καταλελειμμένους λέγων

[16] And Moses diligently sought the goat of the sin-offering, but it had been consumed by fire; and Moses was angry with Eleazar and Ithamar the sons of Aaron that were left, saying,

[17] Διὰ τί οὐκ ἐφάγετε τὸ περὶ τῆς ἁμαρτίας ἐν τόπῳ ἁγίῳ; ὅτι γὰρ ἅγια ἁγίων ἐστίν, τοῦτο ἔδωκεν ὑμῖν φαγεῖν, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι κυρίου·

[17] Why did ye not eat the sin-offering in the holy place? for because it is most holy he has given you this to eat, that ye might take away the sin of the congregation, and make atonement for them before the Lord.

[18] οὐ γὰρ εἰσήχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον· κατὰ πρόσωπον ἔσω φάγεσθε αὐτὸ ἐν τόπῳ ἁγίῳ, ὃν τρόπον μοι συνέταξεν κύριος.

[18] For the blood of it was not brought into the holy place: ye shall eat it within, before *the Lord*, as the Lord commanded me.

[19] καὶ ἐλάλησεν Ααρων πρὸς Μωυσῆν λέγων Εἰ σήμερον προσαγειόχασιν τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὁλοκαυτώματα αὐτῶν ἔναντι κυρίου, καὶ συμβέβηκέν μοι ταῦτα· καὶ φάγομαι τὰ περὶ τῆς ἁμαρτίας σήμερον, μὴ ἀρεστὸν ἔσται κυρίῳ;

[19] And Aaron spoke to Moses, saying, If they have brought nigh to-day their sin-offerings, and their whole-burnt-offerings before the Lord, and these events have happened to me, and *yet* I should eat to-day of the sin-offerings, would it be pleasing to the Lord?

[20] καὶ ἤκουσεν Μωϋσῆς, καὶ ἤρεσεν αὐτῷ.

[20] And Moses heard *it*, and it pleased him.

CHAPTER 11

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Λαλήσατε τοῖς υἱοῖς Ισραηλ λέγοντες Ταῦτα τὰ κτήνη, ἃ φάγεσθε ἀπὸ πάντων τῶν κτηνῶν τῶν ἐπὶ τῆς γῆς·

[2] Speak ye to the sons of Israel, saying, These are the beasts which ye shall eat of all beasts that are upon the earth.

[3] πᾶν κτῆνος διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν, ταῦτα φάγεσθε.

[3] Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat.

[4] πλὴν ἀπὸ τούτων οὐ φάγεσθε· ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχηλούντων τὰς ὁπλὰς καὶ ὀνυχιζόντων ὀνυχιστῆρας· τὸν κάμηλον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο, ὁπλὴν δὲ οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν·

[4] But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you.

[5] καὶ τὸν δασύποδα, ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὁπλὴν οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν·

[5] And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you.

[6] καὶ τὸν χοιρογρύλλιον, ὅτι ἀνάγει μηρυκισμὸν τοῦτο καὶ ὁπλὴν οὐ διχηλεῖ, ἀκάθαρτον τοῦτο ὑμῖν·

[6] And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you.

[7] καὶ τὸν ὗν, ὅτι διχηλεῖ ὁπλὴν τοῦτο καὶ ὀνυχίζει ὄνυχας ὁπλῆς, καὶ τοῦτο οὐκ ἀνάγει μηρυκισμόν, ἀκάθαρτον τοῦτο ὑμῖν·

[7] And the swine, because this *animal* divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you.

[8] ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἅψεσθε, ἀκάθαρτα ταῦτα ὑμῖν.

[8] Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

[9] Καὶ ταῦτα, ἃ φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν· πάντα, ὅσα ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες ἐν τοῖς ὕδασιν καὶ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ταῦτα φάγεσθε.

[9] And these *are* what ye shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these ye shall eat.

[10] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια οὐδὲ λεπίδες ἐν τῷ ὕδατι ἢ ἐν ταῖς θαλάσσαις καὶ ἐν τοῖς χειμάρροις, ἀπὸ πάντων, ὧν ἐρεύγεται τὰ ὕδατα, καὶ ἀπὸ πάσης ψυχῆς ζώσης τῆς ἐν τῷ ὕδατι βδέλυγμά ἐστιν·

[10] And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you.

[11] καὶ βδελύγματα ἔσονται ὑμῖν, ἀπὸ τῶν κρεῶν αὐτῶν οὐκ ἔδεσθε καὶ τὰ θνησιμαῖα αὐτῶν βδελύξεσθε·

[11] Ye shall not eat of their flesh, and ye shall abhor their carcases.

[12] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια καὶ λεπίδες, τῶν ἐν τῷ ὕδατι, βδέλυγμα τοῦτό ἐστιν ὑμῖν.

[12] And all things that have not fins or scales of those that are in the waters, these are an abomination to you.

[13] Καὶ ταῦτα βδελύξεσθε ἀπὸ τῶν πετεινῶν, καὶ οὐ βρωθήσεται, βδέλυγμά ἐστιν· τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἁλιαίετον

[13] And these are the things which ye shall abhor of birds, and they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle.

[14] καὶ τὸν γύπα καὶ ἰκτῖνα καὶ τὰ ὅμοια αὐτῷ

[14] And the vulture, and the kite, and the like to it;

[15] καὶ κόρακα καὶ τὰ ὅμοια αὐτῷ

[15] and the sparrow, and the owl, and the sea-mew, and the like to it:

[16] καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον καὶ τὰ ὅμοια αὐτῷ καὶ ἱέρακα καὶ τὰ ὅμοια αὐτῷ

[16] and every raven, and the birds like it, and the hawk and his like,

[17] καὶ νυκτικόρακα καὶ καταρράκτην καὶ ἶβιν

[17] and the night-raven and the cormorant and the stork,

[18] καὶ πορφυρίωνα καὶ πελεκᾶνα καὶ κύκνον

[18] and the red-bill, and the pelican, and swan,

[19] καὶ γλαῦκα καὶ ἐρωδιὸν καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτερίδα. –

[19] and the heron, and the lapwing, and the like to it, and the hoopoe and the bat.

[20] καὶ πάντα τὰ ἑρπετὰ τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα, βδελύγματά ἐστιν ὑμῖν.

[20] And all winged creatures that creep, which go upon four feet, are abominations to you.

[21] ἀλλὰ ταῦτα φάγεσθε ἀπὸ τῶν ἑρπετῶν τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τέσσαρα· ἃ ἔχει σκέλη ἀνώτερον τῶν ποδῶν αὐτοῦ πηδᾶν ἐν αὐτοῖς ἐπὶ τῆς γῆς.

[21] But these ye shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth.

[22] καὶ ταῦτα φάγεσθε ἀπ᾽ αὐτῶν· τὸν βροῦχον καὶ τὰ ὅμοια αὐτῷ καὶ τὸν ἀττάκην καὶ τὰ ὅμοια αὐτῷ καὶ τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ καὶ τὸν ὀφιομάχην καὶ τὰ ὅμοια αὐτῷ.

[22] And these of them ye shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like.

[23] πᾶν ἑρπετὸν ἀπὸ τῶν πετεινῶν, οἷς ἐστιν τέσσαρες πόδες, βδέλυγμά ἐστιν ὑμῖν. –

[23] Every creeping thing from among the birds, which has four feet, is an abomination to you.

[24] καὶ ἐν τούτοις μιανθήσεσθε, πᾶς ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας,

[24] And by these ye shall be defiled; every one that touches their carcases shall be unclean till the evening.

[25] καὶ πᾶς ὁ αἴρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[25] And every one that takes of their dead bodies shall wash his garments, and shall be unclean till the evening.

[26] ἐν πᾶσιν τοῖς κτήνεσιν ὅ ἐστιν διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζει καὶ μηρυκισμὸν οὐ μαρυκᾶται, ἀκάθαρτα ἔσονται ὑμῖν· πᾶς ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[26] And whichever among the beasts divides the hoof and makes claws, and does not chew the cud, shall be unclean to you; every one that touches their dead bodies shall be unclean till evening.

[27] καὶ πᾶς, ὃς πορεύεται ἐπὶ χειρῶν ἐν πᾶσι τοῖς θηρίοις, ἃ πορεύεται ἐπὶ τέσσαρα, ἀκάθαρτα ἔσται ὑμῖν· πᾶς ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[27] And every one among all the wild beasts that moves upon its fore feet, which goes on all four, is unclean to you; every one that touches their dead bodies shall be unclean till evening.

[28] καὶ ὁ αἴρων τῶν θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· ἀκάθαρτα ταῦτα ὑμῖν ἐστιν.

[28] And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

[29] Καὶ ταῦτα ὑμῖν ἀκάθαρτα ἀπὸ τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς· ἡ γαλῆ καὶ ὁ μῦς καὶ ὁ κροκόδειλος ὁ χερσαῖος,

[29] And these *are* unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard,

[30] μυγαλῆ καὶ χαμαιλέων καὶ καλαβώτης καὶ σαύρα καὶ ἀσπάλαξ.

[30] the ferret, and the chameleon, and the evet, and the newt, and the mole.

[31] ταῦτα ἀκάθαρτα ὑμῖν ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἐπὶ τῆς γῆς· πᾶς ὁ ἁπτόμενος αὐτῶν τεθνηκότων ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[31] These are unclean to you of all the reptiles which are on the earth; every one who touches their carcases shall be unclean till evening.

[32] καὶ πᾶν, ἐφ᾽ ὃ ἂν ἐπιπέσῃ ἀπ᾽ αὐτῶν τεθνηκότων αὐτῶν, ἀκάθαρτον ἔσται ἀπὸ παντὸς σκεύους ξυλίνου ἢ ἱματίου ἢ δέρματος ἢ σάκκου· πᾶν σκεῦος, ὃ ἐὰν ποιηθῇ ἔργον ἐν αὐτῷ, εἰς ὕδωρ βαφήσεται καὶ ἀκάθαρτον ἔσται ἕως ἑσπέρας καὶ καθαρὸν ἔσται.

[32] And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and *then* it shall be clean.

[33] καὶ πᾶν σκεῦος ὀστράκινον, εἰς ὃ ἐὰν πέσῃ ἀπὸ τούτων ἔνδον, ὅσα ἐὰν ἔνδον ᾖ, ἀκάθαρτα ἔσται, καὶ αὐτὸ συντριβήσεται.

[33] And every earthen vessel into which one of these things shall fall, whatsoever is inside it, shall be unclean, and it shall be broken.

[34] καὶ πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἐὰν ἐπέλθῃ ἐπ᾽ αὐτὸ ὕδωρ, ἀκάθαρτον ἔσται· καὶ πᾶν ποτόν, ὃ πίνεται ἐν παντὶ ἀγγείῳ, ἀκάθαρτον ἔσται.

[34] And all food that is eaten, on which water shall come *from such a vessel*, shall be unclean; and every beverage which is drunk in any *such* vessel, shall be unclean.

[35] καὶ πᾶν, ὃ ἐὰν πέσῃ ἀπὸ τῶν θνησιμαίων αὐτῶν ἐπ᾽ αὐτό, ἀκάθαρτον ἔσται· κλίβανοι καὶ κυθρόποδες καθαιρεθήσονται· ἀκάθαρτα ταῦτά ἐστιν καὶ ἀκάθαρτα ταῦτα ὑμῖν ἔσονται·

[35] And every thing on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean, and they shall be unclean to you.

[36] πλὴν πηγῶν ὑδάτων καὶ λάκκου καὶ συναγωγῆς ὕδατος, ἔσται καθαρόν· ὁ δὲ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται.

[36] Only *if the water be* of fountains of water, or a pool, or confluence of water, it shall be clean; but he that touches their carcases shall be unclean.

[37] ἐὰν δὲ ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπὶ πᾶν σπέρμα σπόριμον, ὃ σπαρήσεται, καθαρὸν ἔσται·

[37] And if one of their carcases should fall upon any sowing seed which shall be sown, it shall be clean.

[38] ἐὰν δὲ ἐπιχυθῇ ὕδωρ ἐπὶ πᾶν σπέρμα καὶ ἐπιπέσῃ τῶν θνησιμαίων αὐτῶν ἐπ᾽ αὐτό, ἀκάθαρτόν ἐστιν ὑμῖν.

[38] But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you.

[39] Ἐὰν δὲ ἀποθάνῃ τῶν κτηνῶν ὅ ἐστιν ὑμῖν τοῦτο φαγεῖν, ὁ ἁπτόμενος τῶν θνησιμαίων αὐτῶν ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[39] And if one of the cattle die, which it is lawful for you to eat, he that touches their carcases shall be unclean till evening.

[40] καὶ ὁ ἐσθίων ἀπὸ τῶν θνησιμαίων τούτων πλυνεῖ τὰ ἱμάτια καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ αἴρων ἀπὸ θνησιμαίων αὐτῶν πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[40] And he that eats of their carcases shall wash his garments, and be unclean till evening; and he that carries any of their carcases shall wash his garments, and bathe himself in water, and be unclean till evening.

[41] Καὶ πᾶν ἑρπετόν, ὃ ἕρπει ἐπὶ τῆς γῆς, βδέλυγμα τοῦτο ἔσται ὑμῖν, οὐ βρωθήσεται.

[41] And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten.

[42] καὶ πᾶς ὁ πορευόμενος ἐπὶ κοιλίας καὶ πᾶς ὁ πορευόμενος ἐπὶ τέσσαρα διὰ παντός, ὃ πολυπληθεῖ ποσὶν ἐν πᾶσιν τοῖς ἑρπετοῖς τοῖς ἕρπουσιν ἐπὶ τῆς γῆς, οὐ φάγεσθε αὐτό, ὅτι βδέλυγμα ὑμῖν ἐστιν.

[42] And every *animal* that creeps on its belly, and every one that goes on four *feet* continually, which abounds with feet among all the reptiles creeping upon the earth — ye shall not eat it, for it is an abomination to you.

[43] καὶ οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν ἐν πᾶσι τοῖς ἑρπετοῖς τοῖς ἕρπουσιν ἐπὶ τῆς γῆς καὶ οὐ μιανθήσεσθε ἐν τούτοις καὶ οὐκ ἀκάθαρτοι ἔσεσθε ἐν αὐτοῖς·

[43] And ye shall not defile your souls with any of the reptiles that creep upon the earth, and ye shall not be polluted with them, and ye shall not be unclean by them.

[44] ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν, καὶ ἁγιασθήσεσθε καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός εἰμι ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐ μιανεῖτε τὰς ψυχὰς ὑμῶν ἐν πᾶσιν τοῖς ἑρπετοῖς τοῖς κινουμένοις ἐπὶ τῆς γῆς·

[44] For I am the Lord your God; and ye shall be sanctified, and ye shall be holy, because I the Lord your God am holy; and ye shall not defile your souls with any of the reptiles creeping upon the earth.

[45] ὅτι ἐγώ εἰμι κύριος ὁ ἀναγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου εἶναι ὑμῶν θεός, καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιός εἰμι ἐγὼ κύριος.

[45] For I am the Lord who brought you up out of the land of Egypt to be your God; and ye shall be holy, for I the Lord am holy.

[46] Οὗτος ὁ νόμος περὶ τῶν κτηνῶν καὶ τῶν πετεινῶν καὶ πάσης ψυχῆς τῆς κινουμένης ἐν τῷ ὕδατι καὶ πάσης ψυχῆς ἑρπούσης ἐπὶ τῆς γῆς

[46] This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth;

[47] διαστεῖλαι ἀνὰ μέσον τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ ἐσθιόμενα καὶ ἀνὰ μέσον τῶν ζωογονούντων τὰ μὴ ἐσθιόμενα.

[47] to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

CHAPTER 12

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Γυνή, ἥτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφέδρου αὐτῆς ἀκάθαρτος ἔσται·

[2] Speak to the children of Israel, and thou shalt say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses.

[3] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ·

[3] And on the eighth day she shall circumcise the flesh of his foreskin.

[4] καὶ τριάκοντα ἡμέρας καὶ τρεῖς καθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς, παντὸς ἁγίου οὐχ ἅψεται καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς.

[4] And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled.

[5] ἐὰν δὲ θῆλυ τέκῃ, καὶ ἀκάθαρτος ἔσται δὶς ἑπτὰ ἡμέρας κατὰ τὴν ἄφεδρον· καὶ ἑξήκοντα ἡμέρας καὶ ἓξ καθεσθήσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς.

[5] But if she should have born a female child, then she shall be unclean twice seven days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.

[6] καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ᾽ υἱῷ ἢ ἐπὶ θυγατρί, προσοίσει ἀμνὸν ἐνιαύσιον ἄμωμον εἰς ὁλοκαύτωμα καὶ νεοσσὸν περιστερᾶς ἢ τρυγόνα περὶ ἁμαρτίας ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα,

[6] And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish

for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest.

[7] καὶ προσοίσει ἔναντι κυρίου καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς καὶ καθαριεῖ αὐτὴν ἀπὸ τῆς πηγῆς τοῦ αἵματος αὐτῆς. οὗτος ὁ νόμος τῆς τικτούσης ἄρσεν ἢ θῆλυ.

[7] And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female.

[8] ἐὰν δὲ μὴ εὑρίσκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήμψεται δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν, μίαν εἰς ὁλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας, καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεύς, καὶ καθαρισθήσεται.

[8] And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

CHAPTER 13

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Ἀνθρώπῳ ἐάν τινι γένηται ἐν δέρματι χρωτὸς αὐτοῦ οὐλὴ σημασίας τηλαυγὴς καὶ γένηται ἐν δέρματι χρωτὸς αὐτοῦ ἁφὴ λέπρας, καὶ ἀχθήσεται πρὸς Ααρων τὸν ἱερέα ἢ ἕνα τῶν υἱῶν αὐτοῦ τῶν ἱερέων.

[2] If any man should have in the skin of his flesh a bright clear spot, and there should be in the skin of his flesh a plague of leprosy, he shall be brought to Aaron the priest, or to one of his sons the priests.

[3] καὶ ὄψεται ὁ ἱερεὺς τὴν ἁφὴν ἐν δέρματι τοῦ χρωτὸς αὐτοῦ, καὶ ἡ θρὶξ ἐν τῇ ἁφῇ μεταβάλῃ λευκή, καὶ ἡ ὄψις τῆς ἁφῆς ταπεινὴ ἀπὸ τοῦ δέρματος τοῦ χρωτός, ἁφὴ λέπρας ἐστίν· καὶ ὄψεται ὁ ἱερεὺς καὶ μιανεῖ αὐτόν.

[3] And the priest shall view the spot in the skin of his flesh; and *if* the hair in the spot be changed *to* white, and the appearance of the spot be below the skin of the flesh, it is a plague of leprosy; and the priest shall look upon it, and pronounce him unclean.

[4] ἐὰν δὲ τηλαυγὴς λευκὴ ᾖ ἐν τῷ δέρματι τοῦ χρωτός, καὶ ταπεινὴ μὴ ᾖ ἡ ὄψις αὐτῆς ἀπὸ τοῦ δέρματος, καὶ ἡ θρὶξ αὐτοῦ οὐ μετέβαλεν τρίχα λευκήν, αὐτὴ δέ ἐστιν ἀμαυρά, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἁφὴν ἑπτὰ ἡμέρας.

[4] But if the spot be clear and white in the skin of his flesh, yet the appearance of it be not deep below the skin, and its hair have not changed *itself for* white hair, but it is dark, then the priest shall separate *him that has* the spot seven days;

[5] καὶ ὄψεται ὁ ἱερεὺς τὴν ἁφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ ἡ ἁφὴ μένει ἐναντίον αὐτοῦ, οὐ μετέπεσεν ἡ ἁφὴ ἐν τῷ δέρματι, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας τὸ δεύτερον.

[5] and the priest shall look on the spot the seventh day; and, behold, *if* the spot remains before him, *if* the spot has not spread in the skin, then the priest shall separate him the second time seven days.

[6] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ τὸ δεύτερον, καὶ ἰδοὺ ἀμαυρὰ ἡ ἁφή, οὐ μετέπεσεν ἡ ἁφὴ ἐν τῷ δέρματι, καθαριεῖ αὐτὸν ὁ ἱερεύς· σημασία γάρ ἐστιν· καὶ πλυνάμενος τὰ ἱμάτια καθαρὸς ἔσται.

[6] And the priest shall look upon him the second time on the seventh day; and, behold, *if* the spot be dark, *and* the spot have not spread in the skin, then the priest shall pronounce him clean; for it is a *mere* mark, and the man shall wash his garments and be clean.

[7] ἐὰν δὲ μεταβαλοῦσα μεταπέσῃ ἡ σημασία ἐν τῷ δέρματι μετὰ τὸ ἰδεῖν αὐτὸν τὸν ἱερέα τοῦ καθαρίσαι αὐτόν, καὶ ὀφθήσεται τὸ δεύτερον τῷ ἱερεῖ,

[7] But if the bright spot should have changed and spread in the skin, after the priest has seen him for the purpose of purifying him, then shall he appear the second time to the priest,

[8] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέπεσεν ἡ σημασία ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· λέπρα ἐστίν.

[8] and the priest shall look upon him; and, behold, *if* the mark have spread in the skin, then the priest shall pronounce him unclean: it is a leprosy.

[9] Καὶ ἁφὴ λέπρας ἐὰν γένηται ἐν ἀνθρώπῳ, καὶ ἥξει πρὸς τὸν ἱερέα·

[9] And if a man have a plague of leprosy, then he shall come to the priest;

[10] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὕτη μετέβαλεν τρίχα λευκήν, καὶ ἀπὸ τοῦ ὑγιοῦς τῆς σαρκὸς τῆς ζώσης ἐν τῇ οὐλῇ,

[10] and the priest shall look, and, behold, if it is a white spot in the skin, and it has changed the hair to white, and *there be* some of the sound part of the quick flesh in the sore —

[11] λέπρα παλαιουμένη ἐστίν, ἐν τῷ δέρματι τοῦ χρωτός ἐστιν, καὶ μιανεῖ αὐτὸν ὁ ἱερεὺς καὶ ἀφοριεῖ αὐτόν, ὅτι ἀκάθαρτός ἐστιν.

[11] it is a leprosy waxing old in the skin of the flesh; and the priest shall pronounce him unclean, and shall separate him, because he is unclean.

[12] ἐὰν δὲ ἐξανθοῦσα ἐξανθήσῃ ἡ λέπρα ἐν τῷ δέρματι, καὶ καλύψῃ ἡ λέπρα πᾶν τὸ δέρμα τῆς ἀφῆς ἀπὸ κεφαλῆς ἕως ποδῶν καθ’ ὅλην τὴν ὅρασιν τοῦ ἱερέως,

[12] And if the leprosy should have come out very evidently in the skin, and the leprosy should cover all the skin of the patient from the head to the feet, wheresoever the priest shall look;

[13] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐκάλυψεν ἡ λέπρα πᾶν τὸ δέρμα τοῦ χρωτός, καὶ καθαριεῖ αὐτὸν ὁ ἱερεὺς τὴν ἀφήν, ὅτι πᾶν μετέβαλεν λευκόν, καθαρόν ἐστιν.

[13] then the priest shall look, and, behold, the leprosy has covered all the skin of the flesh; and the priest shall pronounce him clean of the plague, because it has changed all to white, it is clean.

[14] καὶ ᾗ ἂν ἡμέρᾳ ὀφθῇ ἐν αὐτῷ χρὼς ζῶν, μιανθήσεται,

[14] But on whatsoever day the quick flesh shall appear on him, he shall be pronounced unclean.

[15] καὶ ὄψεται ὁ ἱερεὺς τὸν χρῶτα τὸν ὑγιῆ, καὶ μιανεῖ αὐτὸν ὁ χρὼς ὁ ὑγιής, ὅτι ἀκάθαρτός ἐστιν· λέπρα ἐστίν.

[15] And the priest shall look upon the sound flesh, and the sound flesh shall prove him to be unclean; for it is unclean, it is a leprosy.

[16] ἐὰν δὲ ἀποκαταστῇ ὁ χρὼς ὁ ὑγιὴς καὶ μεταβάλῃ λευκή, καὶ ἐλεύσεται πρὸς τὸν ἱερέα,

[16] But if the sound flesh be restored and changed *to* white, then shall he come to the priest;

[17] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν ἡ ἀφὴ εἰς τὸ λευκόν, καὶ καθαριεῖ ὁ ἱερεὺς τὴν ἀφήν· καθαρός ἐστιν.

[17] and the priest shall see *him*, and, behold, *if* the plague is turned white, then the priest shall pronounce the patient clean: he is clean.

[18] Καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ ἕλκος καὶ ὑγιασθῇ,

[18] And if the flesh should have become an ulcer in his skin, and should be healed,

[19] καὶ γένηται ἐν τῷ τόπῳ τοῦ ἕλκους οὐλὴ λευκὴ ἢ τηλαυγὴς λευκαίνουσα ἢ πυρρίζουσα, καὶ ὀφθήσεται τῷ ἱερεῖ,

[19] and there should be in the place of the ulcer a white sore, or *one* looking white and bright, or fiery, and it shall be seen by the priest;

[20] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἡ ὄψις ταπεινοτέρα τοῦ δέρματος, καὶ ἡ θρὶξ αὐτῆς μετέβαλεν εἰς λευκήν, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· λέπρα ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν.

[20] then the priest shall look, and, behold, if the appearance be beneath the skin, and its hair has changed to white, then the priest shall pronounce him unclean; because it is a leprosy, it has broken out in the ulcer.

[21] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν αὐτῷ θρὶξ λευκή, καὶ ταπεινὸν μὴ ᾖ ἀπὸ τοῦ δέρματος τοῦ χρωτός, καὶ αὐτὴ ᾖ ἀμαυρά, ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας.

[21] But if the priest look, and behold there is no white hair on it, and it be not below the skin of the flesh, and it be dark-coloured; then the priest shall separate him seven days.

[22] ἐὰν δὲ διαχέηται ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· ἁφὴ λέπρας ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν.

[22] But if it manifestly spread over the skin, then the priest shall pronounce him unclean: it is a plague of leprosy; it has broken out in the ulcer.

[23] ἐὰν δὲ κατὰ χώραν μείνῃ τὸ τηλαύγημα καὶ μὴ διαχέηται, οὐλὴ τοῦ ἕλκους ἐστίν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς.

[23] But if the bright spot should remain in its place and not spread, it is the scar of the ulcer; and the priest shall pronounce him clean.

[24] Καὶ σὰρξ ἐὰν γένηται ἐν τῷ δέρματι αὐτοῦ κατάκαυμα πυρός, καὶ γένηται ἐν τῷ δέρματι αὐτοῦ τὸ ὑγιασθὲν τοῦ κατακαύματος αὐγάζον τηλαυγὲς λευκὸν ὑποπυρρίζον ἢ ἔκλευκον,

[24] And if the flesh be in his skin *in a state of* fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear, and white, suffused with red or very white;

[25] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ μετέβαλεν θρὶξ λευκὴ εἰς τὸ αὐγάζον, καὶ ἡ ὄψις αὐτοῦ ταπεινὴ ἀπὸ τοῦ δέρματος, λέπρα ἐστίν, ἐν τῷ κατακαύματι ἐξήνθησεν· καὶ μιανεῖ αὐτὸν ὁ ἱερεύς, ἀφὴ λέπρας ἐστίν.

[25] then the priest shall look upon him, and, behold, *if* the hair being white is changed to a bright colour, and its appearance is lower than the skin, it is a leprosy; it has broken out in the inflammation, and the priest shall pronounce him unclean: it is a plague of leprosy.

[26] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ ἰδοὺ οὐκ ἔστιν ἐν τῷ αὐγάζοντι θρὶξ λευκή, καὶ ταπεινὸν μὴ ᾖ ἀπὸ τοῦ δέρματος, αὐτὸ δὲ ἀμαυρόν, καὶ ἀφοριεῖ αὐτὸν ὁ ἱερεὺς ἑπτὰ ἡμέρας.

[26] But if the priest should look, and, behold, there is not in the bright spot any white hair, and it should not be lower than the skin, and it should be dark, then the priest shall separate him seven days.

[27] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ· ἐὰν δὲ διαχύσει διαχέηται ἐν τῷ δέρματι, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· ἀφὴ λέπρας ἐστίν, ἐν τῷ ἕλκει ἐξήνθησεν.

[27] And the priest shall look upon him on the seventh day; and if the spot be much spread in the skin, then the priest shall pronounce him unclean: it is a plague of leprosy, it has broken out in the ulcer.

[28] ἐὰν δὲ κατὰ χώραν μείνῃ τὸ αὐγάζον καὶ μὴ διαχυθῇ ἐν τῷ δέρματι, αὐτὴ δὲ ᾖ ἀμαυρά, ἡ οὐλὴ τοῦ κατακαύματός ἐστιν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς· ὁ γὰρ χαρακτὴρ τοῦ κατακαύματός ἐστιν.

[28] But if the bright spot remain stationary, and be not spread in the skin, but *the sore* should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.

[29] Καὶ ἀνδρὶ καὶ γυναικὶ ἐὰν γένηται ἐν αὐτοῖς ἀφὴ λέπρας ἐν τῇ κεφαλῇ ἢ ἐν τῷ πώγωνι,

[29] And if a man or a woman have in them a plague of leprosy in the head or the beard;

[30] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν καὶ ἰδοὺ ἡ ὄψις αὐτῆς ἐγκοιλοτέρα τοῦ δέρματος, ἐν αὐτῇ δὲ θρὶξ ξανθίζουσα λεπτή, καὶ μιανεῖ αὐτὸν ὁ ἱερεύς· θραῦσμά ἐστιν, λέπρα τῆς κεφαλῆς ἢ λέπρα τοῦ πώγωνός ἐστιν.

[30] then the priest shall look on the plague, and, behold, *if* the appearance of it be beneath the skin, and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard.

[31] καὶ ἐὰν ἴδῃ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος καὶ ἰδοὺ οὐχ ἡ ὄψις ἐγκοιλοτέρα τοῦ δέρματος, καὶ θρὶξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν τοῦ θραύσματος ἑπτὰ ἡμέρας.

[31] And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart *him that has* the plague of the scurf seven days.

[32] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα, καὶ θρὶξ ξανθίζουσα οὐκ ἔστιν ἐν αὐτῇ, καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος,

[32] And the priest shall look at the plague on the seventh day; and, behold, *if* the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin;

[33] καὶ ξυρηθήσεται τὸ δέρμα, τὸ δὲ θραῦσμα οὐ ξυρηθήσεται, καὶ ἀφοριεῖ ὁ ἱερεὺς τὸ θραῦσμα ἑπτὰ ἡμέρας τὸ δεύτερον.

[33] then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days.

[34] καὶ ὄψεται ὁ ἱερεὺς τὸ θραῦσμα τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἰδοὺ οὐ διεχύθη τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ ξυρηθῆναι αὐτόν, καὶ ἡ ὄψις τοῦ θραύσματος οὐκ ἔστιν κοίλη ἀπὸ τοῦ δέρματος, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς, καὶ πλυνάμενος τὰ ἱμάτια καθαρὸς ἔσται.

[34] And the priest shall see the scurf on the seventh day; and, behold, *if* the scurf is not spread in the skin after the man's being shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean.

[35] ἐὰν δὲ διαχύσει διαχέηται τὸ θραῦσμα ἐν τῷ δέρματι μετὰ τὸ καθαρισθῆναι αὐτόν,

[35] But if the scurf be indeed spread in the skin after he has been purified,

[36] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ διακέχυται τὸ θραῦσμα ἐν τῷ δέρματι, οὐκ ἐπισκέψεται ὁ ἱερεὺς περὶ τῆς τριχὸς τῆς ξανθῆς, ὅτι ἀκάθαρτός ἐστιν.

[36] then the priest shall look, and, behold, *if* the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean.

[37] ἐὰν δὲ ἐνώπιον μείνῃ τὸ θραῦσμα ἐπὶ χώρας καὶ θρὶξ μέλαινα ἀνατείλῃ ἐν αὐτῷ, ὑγίακεν τὸ θραῦσμα· καθαρός ἐστιν, καὶ καθαριεῖ αὐτὸν ὁ ἱερεύς.

[37] But if the scurf remain before *him* in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean.

[38] Καὶ ἀνδρὶ ἢ γυναικὶ ἐὰν γένηται ἐν δέρματι τῆς σαρκὸς αὐτοῦ αὐγάσματα αὐγάζοντα λευκαθίζοντα,

[38] And if a man or woman should have in the skin of their flesh spots of a bright whiteness,

[39] καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἐν δέρματι τῆς σαρκὸς αὐτοῦ αὐγάσματα αὐγάζοντα λευκαθίζοντα, ἀλφός ἐστιν, καθαρός ἐστιν· ἐξανθεῖ ἐν τῷ δέρματι τῆς σαρκὸς αὐτοῦ, καθαρός ἐστιν.

[39] then the priest shall look; and, behold, there *being* bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it burst forth in the skin of his flesh; he is clean.

[40] Ἐὰν δέ τινι μαδήσῃ ἡ κεφαλὴ αὐτοῦ, φαλακρός ἐστιν, καθαρός ἐστιν·

[40] And if any one's head should lose the hair, he is *only* bald, he is clean.

[41] ἐὰν δὲ κατὰ πρόσωπον μαδήσῃ ἡ κεφαλὴ αὐτοῦ, ἀναφάλαντός ἐστιν, καθαρός ἐστιν.

[41] And if his head should lose the hair in front, he is forehead bald: he is clean.

[42] ἐὰν δὲ γένηται ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ἀφὴ λευκὴ ἢ πυρρίζουσα, λέπρα ἐστὶν ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ,

[42] And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead.

[43] καὶ ὄψεται αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ ἡ ὄψις τῆς ἀφῆς λευκὴ πυρρίζουσα ἐν τῷ φαλακρώματι αὐτοῦ ἢ ἐν τῷ ἀναφαλαντώματι αὐτοῦ ὡς εἶδος λέπρας ἐν δέρματι τῆς σαρκὸς αὐτοῦ,

[43] And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh,

[44] ἄνθρωπος λεπρός ἐστιν· μιάνσει μιανεῖ αὐτὸν ὁ ἱερεύς, ἐν τῇ κεφαλῇ αὐτοῦ ἡ ἀφὴ αὐτοῦ.

[44] he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head.

[45] Καὶ ὁ λεπρός, ἐν ᾧ ἐστιν ἡ ἀφή, τὰ ἱμάτια αὐτοῦ ἔστω παραλελυμένα καὶ ἡ κεφαλὴ αὐτοῦ ἀκατακάλυπτος, καὶ περὶ τὸ στόμα αὐτοῦ περιβαλέσθω καὶ ἀκάθαρτος κεκλήσεται·

[45] And the leper in whom the plague is, let his garments be ungirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean.

[46] πάσας τὰς ἡμέρας, ὅσας ἂν ᾖ ἐπ᾽ αὐτοῦ ἡ ἀφή, ἀκάθαρτος ὢν ἀκάθαρτος ἔσται· κεχωρισμένος καθήσεται, ἔξω τῆς παρεμβολῆς ἔσται αὐτοῦ ἡ διατριβή.

[46] All the days in which the plague shall be upon him, being unclean, he shall be *esteemed* unclean; he shall dwell apart, his place of sojourn shall be without the camp.

[47] Καὶ ἱματίῳ ἐὰν γένηται ἐν αὐτῷ ἀφὴ λέπρας, ἐν ἱματίῳ ἐρεῷ ἢ ἐν ἱματίῳ στιππυίνῳ,

[47] And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax,

[48] ἢ ἐν στήμονι ἢ ἐν κρόκῃ ἢ ἐν τοῖς λινοῖς ἢ ἐν τοῖς ἐρεοῖς ἢ ἐν δέρματι ἢ ἐν παντὶ ἐργασίμῳ δέρματι,

[48] either in the warp or in the woof, or in the linen, or in the woollen threads, or in a skin, or in any workmanship of skin,

[49] καὶ γένηται ἡ ἀφὴ χλωρίζουσα ἢ πυρρίζουσα ἐν τῷ δέρματι ἢ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει ἐργασίμῳ δέρματος, ἀφὴ λέπρας ἐστίν, καὶ δείξει τῷ ἱερεῖ.

[49] and the plague be greenish or reddish in the skin, or in the garment, either in the warp, or in the woof, or in any utensil of skin, it is a plague of leprosy, and he shall show it to the priest.

[50] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφήν, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας.

[50] And the priest shall look upon the plague, and the priest shall set apart *that which has* the plague seven days.

[51] καὶ ὄψεται ὁ ἱερεὺς τὴν ἀφὴν τῇ ἡμέρᾳ τῇ ἑβδόμῃ· ἐὰν δὲ διαχέηται ἡ ἀφὴ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν τῷ δέρματι κατὰ πάντα, ὅσα ἂν ποιηθῇ δέρματα ἐν τῇ ἐργασίᾳ, λέπρα ἔμμονός ἐστιν ἡ ἀφή, ἀκάθαρτός ἐστιν.

[51] And the priest shall look upon the plague on the seventh day; and if the plague be spread in the garment, either in the warp or in the woof, or in the skin, in whatsoever things skins may be used in their workmanship, the plague is a confirmed leprosy; it is unclean.

[52] κατακαύσει τὸ ἱμάτιον ἢ τὸν στήμονα ἢ τὴν κρόκην ἐν τοῖς ἐρεοῖς ἢ ἐν τοῖς λινοῖς ἢ ἐν παντὶ σκεύει δερματίνῳ, ἐν ᾧ ἐὰν ᾖ ἐν αὐτῷ ἡ ἀφή, ὅτι λέπρα ἔμμονός ἐστιν, ἐν πυρὶ κατακαυθήσεται.

[52] He shall burn the garment, either the warp or woof in woollen garments or in flaxen, or in any utensil of skin, in which there may be the plague; because it is a confirmed leprosy; it shall be burnt with fire.

[53] ἐὰν δὲ ἴδῃ ὁ ἱερεὺς καὶ μὴ διαχέηται ἡ ἀφὴ ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ,

[53] And if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin,

[54] καὶ συντάξει ὁ ἱερεύς, καὶ πλυνεῖ ἐφ᾽ οὗ ἐὰν ᾖ ἐπ᾽ αὐτοῦ ἡ ἀφή, καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν ἀφὴν ἑπτὰ ἡμέρας τὸ δεύτερον·

[54] then the priest shall give directions, and *one* shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days.

[55] καὶ ὄψεται ὁ ἱερεὺς μετὰ τὸ πλυθῆναι αὐτὸ τὴν ἀφήν, καὶ ἴδε μὴ μετέβαλεν τὴν ὄψιν ἡ ἀφή, καὶ ἡ ἀφὴ οὐ διαχεῖται, ἀκάθαρτόν ἐστιν, ἐν πυρὶ κατακαυθήσεται· ἐστήρισται ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ.

[55] And the priest shall look upon it after the plague has been washed; and *if* this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof.

[56] καὶ ἐὰν ἴδῃ ὁ ἱερεὺς καὶ ᾖ ἀμαυρὰ ἡ ἀφὴ μετὰ τὸ πλυθῆναι αὐτό, ἀπορρήξει αὐτὸ ἀπὸ τοῦ ἱματίου ἢ ἀπὸ τοῦ δέρματος ἢ ἀπὸ τοῦ στήμονος ἢ ἀπὸ τῆς κρόκης.

[56] And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin.

[57] ἐὰν δὲ ὀφθῇ ἔτι ἐν τῷ ἱματίῳ ἢ ἐν τῷ στήμονι ἢ ἐν τῇ κρόκῃ ἢ ἐν παντὶ σκεύει δερματίνῳ, λέπρα ἐξανθοῦσά ἐστιν· ἐν πυρὶ κατακαυθήσεται ἐν ᾧ ἐστὶν ἡ ἀφή.

[57] And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire.

[58] καὶ τὸ ἱμάτιον ἢ ὁ στήμων ἢ ἡ κρόκη ἢ πᾶν σκεῦος δερμάτινον, ὃ πλυθήσεται καὶ ἀποστήσεται ἀπ᾽ αὐτοῦ ἡ ἀφή, καὶ πλυθήσεται τὸ δεύτερον καὶ καθαρὸν ἔσται.

[58] And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean.

[59] οὗτος ὁ νόμος ἀφῆς λέπρας ἱματίου ἐρεοῦ ἢ στιππυίνου ἢ στήμονος ἢ κρόκης ἢ παντὸς σκεύους δερματίνου εἰς τὸ καθαρίσαι αὐτὸ ἢ μιᾶναι

αὐτό.

[59] This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

CHAPTER 14

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Οὗτος ὁ νόμος τοῦ λεπροῦ, ᾗ ἂν ἡμέρᾳ καθαρισθῇ· καὶ προσαχθήσεται πρὸς τὸν ἱερέα,

[2] This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest.

[3] καὶ ἐξελεύσεται ὁ ἱερεὺς ἔξω τῆς παρεμβολῆς, καὶ ὄψεται ὁ ἱερεὺς καὶ ἰδοὺ ἰᾶται ἡ ἀφὴ τῆς λέπρας ἀπὸ τοῦ λεπροῦ,

[3] And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper.

[4] καὶ προστάξει ὁ ἱερεὺς καὶ λήμψονται τῷ κεκαθαρισμένῳ δύο ὀρνίθια ζῶντα καθαρὰ καὶ ξύλον κέδρινον καὶ κεκλωσμένον κόκκινον καὶ ὕσσωπον·

[4] And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop.

[5] καὶ προστάξει ὁ ἱερεὺς καὶ σφάξουσιν τὸ ὀρνίθιον τὸ ἓν εἰς ἀγγεῖον ὀστράκινον ἐφ᾽ ὕδατι ζῶντι·

[5] And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water.

[6] καὶ τὸ ὀρνίθιον τὸ ζῶν λήμψεται αὐτὸ καὶ τὸ ξύλον τὸ κέδρινον καὶ τὸ κλωστὸν κόκκινον καὶ τὸν ὕσσωπον καὶ βάψει αὐτὰ καὶ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ σφαγέντος ἐφ᾽ ὕδατι ζῶντι·

[6] And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water.

[7] καὶ περιρρανεῖ ἐπὶ τὸν καθαρισθέντα ἀπὸ τῆς λέπρας ἑπτάκις, καὶ καθαρὸς ἔσται· καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν εἰς τὸ πεδίον.

[7] And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field.

[8] καὶ πλυνεῖ ὁ καθαρισθεὶς τὰ ἱμάτια αὐτοῦ καὶ ξυρηθήσεται αὐτοῦ πᾶσαν τὴν τρίχα καὶ λούσεται ἐν ὕδατι καὶ καθαρὸς ἔσται· καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολὴν καὶ διατρίψει ἔξω τοῦ οἴκου αὐτοῦ ἑπτὰ ἡμέρας.

[8] and the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days.

[9] καὶ ἔσται τῇ ἡμέρᾳ τῇ ἑβδόμῃ ξυρηθήσεται πᾶσαν τὴν τρίχα αὐτοῦ, τὴν κεφαλὴν αὐτοῦ καὶ τὸν πώγωνα καὶ τὰς ὀφρύας καὶ πᾶσαν τὴν τρίχα αὐτοῦ ξυρηθήσεται· καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ καθαρὸς ἔσται. –

[9] And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair shall he shave; and he shall wash his garments, and wash his body with water, and shall be clean.

[10] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται δύο ἀμνοὺς ἐνιαυσίους ἀμώμους καὶ πρόβατον ἐνιαύσιον ἄμωμον καὶ τρία δέκατα σεμιδάλεως εἰς θυσίαν πεφυραμένης ἐν ἐλαίῳ καὶ κοτύλην ἐλαίου μίαν,

[10] And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamp without spot of a year old, and three-tenths of fine flour for sacrifice kneaded with oil, and one small cup of oil.

[11] καὶ στήσει ὁ ἱερεὺς ὁ καθαρίζων τὸν ἄνθρωπον τὸν καθαριζόμενον καὶ ταῦτα ἔναντι κυρίου ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου.

[11] And the priest that cleanses shall present the man under purification, and these *offerings* before the Lord, at the door of the tabernacle of witness.

[12] καὶ λήμψεται ὁ ἱερεὺς τὸν ἀμνὸν τὸν ἕνα καὶ προσάξει αὐτὸν τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου καὶ ἀφοριεῖ αὐτὸ ἀφόρισμα ἔναντι κυρίου·

[12] And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before the Lord.

[13] καὶ σφάξουσιν τὸν ἀμνὸν ἐν τόπῳ, οὗ σφάζουσιν τὰ ὁλοκαυτώματα καὶ τὰ περὶ ἁμαρτίας, ἐν τόπῳ ἁγίῳ· ἔστιν γὰρ τὸ περὶ ἁμαρτίας ὥσπερ τὸ τῆς πλημμελείας, ἔστιν τῷ ἱερεῖ, ἅγια ἁγίων ἐστίν.

[13] and they shall kill the lamb in the place where they kill the whole-burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy.

[14] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας, καὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ.

[14] And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot.

[15] καὶ λαβὼν ὁ ἱερεὺς ἀπὸ τῆς κοτύλης τοῦ ἐλαίου ἐπιχεεῖ ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἀριστερὰν

[15] And the priest shall take of the cup of oil, and shall pour it upon his own left hand.

[16] καὶ βάψει τὸν δάκτυλον τὸν δεξιὸν ἀπὸ τοῦ ἐλαίου τοῦ ὄντος ἐπὶ τῆς χειρὸς τῆς ἀριστερᾶς καὶ ῥανεῖ ἑπτάκις τῷ δακτύλῳ ἔναντι κυρίου·

[16] And he shall dip with the finger of his right hand *into* some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before the Lord.

[17] τὸ δὲ καταλειφθὲν ἔλαιον τὸ ὂν ἐν τῇ χειρὶ ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας·

[17] And the remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering.

[18] τὸ δὲ καταλειφθὲν ἔλαιον τὸ ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ὁ ἱερεὺς ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου.

[18] And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed *leper*, and the priest shall make atonement for him before the Lord.

[19] καὶ ποιήσει ὁ ἱερεὺς τὸ περὶ τῆς ἁμαρτίας, καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ ἀκαθάρτου τοῦ καθαριζομένου ἀπὸ τῆς ἁμαρτίας αὐτοῦ· καὶ μετὰ τοῦτο σφάξει ὁ ἱερεὺς τὸ ὁλοκαύτωμα.

[19] And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification *to cleanse him* from his sin, and afterwards the priest shall slay the whole-burnt-offering.

[20] καὶ ἀνοίσει ὁ ἱερεὺς τὸ ὁλοκαύτωμα καὶ τὴν θυσίαν ἐπὶ τὸ θυσιαστήριον ἔναντι κυρίου· καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεύς, καὶ καθαρισθήσεται.

[20] And the priest shall offer the whole-burnt-offering, and the sacrifice upon the altar before the Lord; and the priest shall make atonement for him, and he shall be cleansed.

[21] Ἐὰν δὲ πένηται καὶ ἡ χεὶρ αὐτοῦ μὴ εὑρίσκῃ, λήμψεται ἀμνὸν ἕνα εἰς ὃ ἐπλημμέλησεν εἰς ἀφαίρεμα ὥστε ἐξιλάσασθαι περὶ αὐτοῦ καὶ δέκατον σεμιδάλεως πεφυραμένης ἐν ἐλαίῳ εἰς θυσίαν καὶ κοτύλην ἐλαίου μίαν

[21] And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him, and a tenth deal of fine flour mingled with oil for a sacrifice, and one cup of oil,

[22] καὶ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν, ὅσα εὗρεν ἡ χεὶρ αὐτοῦ, καὶ ἔσται ἡ μία περὶ ἁμαρτίας καὶ ἡ μία εἰς ὁλοκαύτωμα·

[22] and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering.

[23] καὶ προσοίσει αὐτὰ τῇ ἡμέρᾳ τῇ ὀγδόῃ εἰς τὸ καθαρίσαι αὐτὸν πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου ἔναντι κυρίου.

[23] And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before the Lord.

[24] καὶ λαβὼν ὁ ἱερεὺς τὸν ἀμνὸν τῆς πλημμελείας καὶ τὴν κοτύλην τοῦ ἐλαίου ἐπιθήσει αὐτὰ ἐπίθεμα ἔναντι κυρίου.

[24] And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before the Lord.

[25] καὶ σφάξει τὸν ἀμνὸν τῆς πλημμελείας καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ τῆς πλημμελείας καὶ ἐπιθήσει ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς τοῦ δεξιοῦ.

[25] And he shall slay the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot.

[26] καὶ ἀπὸ τοῦ ἐλαίου ἐπιχεεῖ ὁ ἱερεὺς ἐπὶ τὴν χεῖρα τοῦ ἱερέως τὴν ἀριστεράν,

[26] And the priest shall pour of the oil on his own left hand.

[27] καὶ ῥανεῖ ὁ ἱερεὺς τῷ δακτύλῳ τῷ δεξιῷ ἀπὸ τοῦ ἐλαίου τοῦ ἐν τῇ χειρὶ αὐτοῦ τῇ ἀριστερᾷ ἑπτάκις ἔναντι κυρίου·

[27] And the priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before the Lord.

[28] καὶ ἐπιθήσει ὁ ἱερεὺς ἀπὸ τοῦ ἐλαίου τοῦ ἐπὶ τῆς χειρὸς αὐτοῦ ἐπὶ τὸν λοβὸν τοῦ ὠτὸς τοῦ καθαριζομένου τοῦ δεξιοῦ καὶ ἐπὶ τὸ ἄκρον τῆς χειρὸς αὐτοῦ τῆς δεξιᾶς καὶ ἐπὶ τὸ ἄκρον τοῦ ποδὸς αὐτοῦ τοῦ δεξιοῦ ἐπὶ τὸν τόπον τοῦ αἵματος τοῦ τῆς πλημμελείας·

[28] And the priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering.

[29] τὸ δὲ καταλειφθὲν ἀπὸ τοῦ ἐλαίου τὸ ὂν ἐπὶ τῆς χειρὸς τοῦ ἱερέως ἐπιθήσει ἐπὶ τὴν κεφαλὴν τοῦ καθαρισθέντος, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου.

[29] And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged, and the priest shall make atonement for him before the Lord.

[30] καὶ ποιήσει μίαν τῶν τρυγόνων ἢ ἀπὸ τῶν νεοσσῶν τῶν περιστερῶν, καθότι εὗρεν αὐτοῦ ἡ χείρ,

[30] And he shall offer one of the turtle-doves or of the young pigeons, as he can afford it,

[31] τὴν μίαν περὶ ἁμαρτίας καὶ τὴν μίαν εἰς ὁλοκαύτωμα σὺν τῇ θυσίᾳ, καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἔναντι κυρίου.

[31] the one for a sin-offering, the other for a whole-burnt-offering with the meat-offering, and the priest shall make an atonement before the Lord for him that is under purification.

[32] οὗτος ὁ νόμος, ἐν ᾧ ἐστιν ἡ ἀφὴ τῆς λέπρας καὶ τοῦ μὴ εὑρίσκοντος τῇ χειρὶ εἰς τὸν καθαρισμὸν αὐτοῦ.

[32] This is the law for him in whom is the plague of leprosy, and who cannot afford the offerings for his purification.

[33] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[33] And the Lord spoke to Moses and Aaron, saying,

[34] Ὡς ἂν εἰσέλθητε εἰς τὴν γῆν τῶν Χαναναίων, ἣν ἐγὼ δίδωμι ὑμῖν ἐν κτήσει, καὶ δώσω ἀφὴν λέπρας ἐν ταῖς οἰκίαις τῆς γῆς τῆς ἐγκτήτου ὑμῖν,

[34] Whensoever ye shall enter into the land of the Chananites, which I give you for a possession, and I shall put the plague of leprosy in the houses of the land of your possession;

[35] καὶ ἥξει τίνος αὐτοῦ ἡ οἰκία καὶ ἀναγγελεῖ τῷ ἱερεῖ λέγων Ὥσπερ ἁφὴ ἑώραταί μου ἐν τῇ οἰκίᾳ.

[35] then the owner of the house shall come and report to the priest, saying, I have seen as it were a plague in the house.

[36] καὶ προστάξει ὁ ἱερεὺς ἀποσκευάσαι τὴν οἰκίαν πρὸ τοῦ εἰσελθόντα ἰδεῖν τὸν ἱερέα τὴν ἁφὴν καὶ οὐ μὴ ἀκάθαρτα γένηται ὅσα ἐὰν ᾖ ἐν τῇ οἰκίᾳ, καὶ μετὰ ταῦτα εἰσελεύσεται ὁ ἱερεὺς καταμαθεῖν τὴν οἰκίαν.

[36] And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and *thus* none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house.

[37] καὶ ὄψεται τὴν ἁφὴν ἐν τοῖς τοίχοις τῆς οἰκίας, κοιλάδας χλωριζούσας ἢ πυρριζούσας, καὶ ἡ ὄψις αὐτῶν ταπεινοτέρα τῶν τοίχων,

[37] And he shall look on the plague, and, behold, *if* the plague is in the walls of the house, *he will see* greenish or reddish cavities, and the appearance of them *will be* beneath the surface of the walls.

[38] καὶ ἐξελθὼν ὁ ἱερεὺς ἐκ τῆς οἰκίας ἐπὶ τὴν θύραν τῆς οἰκίας καὶ ἀφοριεῖ ὁ ἱερεὺς τὴν οἰκίαν ἑπτὰ ἡμέρας.

[38] And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days.

[39] καὶ ἐπανήξει ὁ ἱερεὺς τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ὄψεται τὴν οἰκίαν καὶ ἰδοὺ οὐ διεχύθη ἡ ἁφὴ ἐν τοῖς τοίχοις τῆς οἰκίας,

[39] And the priest shall return on the seventh day and view the house; and, behold, *if* the plague is spread in the walls of the house,

[40] καὶ προστάξει ὁ ἱερεὺς καὶ ἐξελοῦσιν τοὺς λίθους, ἐν οἷς ἐστιν ἡ ἁφή, καὶ ἐκβαλοῦσιν αὐτοὺς ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον.

[40] then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place.

[41] καὶ ἀποξύσουσιν τὴν οἰκίαν ἔσωθεν κύκλῳ καὶ ἐκχεοῦσιν τὸν χοῦν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον.

[41] And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place.

[42] καὶ λήμψονται λίθους ἀπεξυσμένους ἑτέρους καὶ ἀντιθήσουσιν ἀντὶ τῶν λίθων καὶ χοῦν ἕτερον λήμψονται καὶ ἐξαλείψουσιν τὴν οἰκίαν.

[42] And they shall take other scraped stones, and put them in the place of the *former* stones, and they shall take other plaster and plaster the house.

[43] ἐὰν δὲ ἐπέλθῃ πάλιν ἁφὴ καὶ ἀνατείλῃ ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξελεῖν τοὺς λίθους καὶ μετὰ τὸ ἀποξυσθῆναι τὴν οἰκίαν καὶ μετὰ τὸ ἐξαλειφθῆναι,

[43] And if the plague should return again, and break out in the house after they have taken away the stones and after the house is scraped, and

after it has been plastered,

[44] καὶ εἰσελεύσεται ὁ ἱερεὺς καὶ ὄψεται· εἰ διακέχυται ἡ ἀφὴ ἐν τῇ οἰκίᾳ, λέπρα ἔμμονός ἐστιν ἐν τῇ οἰκίᾳ, ἀκάθαρτός ἐστιν.

[44] then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean.

[45] καὶ καθελοῦσιν τὴν οἰκίαν καὶ τὰ ξύλα αὐτῆς καὶ τοὺς λίθους αὐτῆς καὶ πάντα τὸν χοῦν ἐξοίσουσιν ἔξω τῆς πόλεως εἰς τόπον ἀκάθαρτον.

[45] And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar without the city into an unclean place.

[46] καὶ ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν πάσας τὰς ἡμέρας, ἃς ἀφωρισμένη ἐστίν, ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[46] And he that goes into the house at any time, during its separation, shall be unclean until evening.

[47] καὶ ὁ κοιμώμενος ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ ἔσθων ἐν τῇ οἰκίᾳ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[47] And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

[48] ἐὰν δὲ παραγενόμενος εἰσέλθῃ ὁ ἱερεὺς καὶ ἴδῃ καὶ ἰδοὺ διαχύσει οὐ διαχεῖται ἡ ἀφὴ ἐν τῇ οἰκίᾳ μετὰ τὸ ἐξαλειφθῆναι τὴν οἰκίαν, καὶ καθαριεῖ ὁ ἱερεὺς τὴν οἰκίαν, ὅτι ἰάθη ἡ ἀφή.

[48] and if the priest shall arrive and enter and see, and behold the plague be not at all spread in the house after the house has been plastered, then the priest shall declare the house clean, because the plague is healed.

[49] καὶ λήμψεται ἀφαγνίσαι τὴν οἰκίαν δύο ὀρνίθια ζῶντα καθαρὰ καὶ ξύλον κέδρινον καὶ κεκλωσμένον κόκκινον καὶ ὕσσωπον·

[49] And he shall take to purify the house two clean living birds, and cedar wood, and spun scarlet, and hyssop.

[50] καὶ σφάξει τὸ ὀρνίθιον τὸ ἓν εἰς σκεῦος ὀστράκινον ἐφ᾽ ὕδατι ζῶντι

[50] And he shall slay one bird in an earthen vessel over running water.

[51] καὶ λήμψεται τὸ ξύλον τὸ κέδρινον καὶ τὸ κεκλωσμένον κόκκινον καὶ τὸν ὕσσωπον καὶ τὸ ὀρνίθιον τὸ ζῶν καὶ βάψει αὐτὸ εἰς τὸ αἷμα τοῦ ὀρνιθίου τοῦ ἐσφαγμένου ἐφ᾽ ὕδατι ζῶντι καὶ περιρρανεῖ ἐν αὐτοῖς ἐπὶ τὴν οἰκίαν ἑπτάκις

[51] And he shall take the cedar wood, and the spun scarlet, and the hyssop, and the living bird; and shall dip it into the blood of the bird slain over running water, and with them he shall sprinkle the house seven times.

[52] καὶ ἀφαγνιεῖ τὴν οἰκίαν ἐν τῷ αἵματι τοῦ ὀρνιθίου καὶ ἐν τῷ ὕδατι τῷ ζῶντι καὶ ἐν τῷ ὀρνιθίῳ τῷ ζῶντι καὶ ἐν τῷ ξύλῳ τῷ κεδρίνῳ καὶ ἐν τῷ ὑσσώπῳ καὶ ἐν τῷ κεκλωσμένῳ κοκκίνῳ·

[52] and he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the spun scarlet.

[53] καὶ ἐξαποστελεῖ τὸ ὀρνίθιον τὸ ζῶν ἔξω τῆς πόλεως εἰς τὸ πεδίον καὶ ἐξιλάσεται περὶ τῆς οἰκίας, καὶ καθαρὰ ἔσται.

[53] And he shall let the living bird go out of the city into the field, and shall make atonement for the house, and it shall be clean.

[54] Οὗτος ὁ νόμος κατὰ πᾶσαν ἁφὴν λέπρας καὶ θραύσματος

[54] This *is* the law concerning every plague of leprosy and scurf,

[55] καὶ τῆς λέπρας ἱματίου καὶ οἰκίας

[55] and of the leprosy of a garment, and of a house,

[56] καὶ οὐλῆς καὶ σημασίας καὶ τοῦ αὐγάζοντος

[56] and of a sore, and of a clear spot, and of a shining one,

[57] καὶ τοῦ ἐξηγήσασθαι ᾗ ἡμέρᾳ ἀκάθαρτον καὶ ᾗ ἡμέρᾳ καθαρισθήσεται· οὗτος ὁ νόμος τῆς λέπρας.

[57] and of declaring in what day it is unclean, and in what day it shall be purged: this *is* the law of the leprosy.

CHAPTER 15

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς αὐτοῖς Ἀνδρὶ ἀνδρί, ᾧ ἐὰν γένηται ῥύσις ἐκ τοῦ σώματος αὐτοῦ, ἡ ῥύσις αὐτοῦ ἀκάθαρτός ἐστιν.

[2] Speak to the children of Israel, and thou shalt say to them, Whatever man shall have an issue out of his body, his issue is unclean.

[3] καὶ οὗτος ὁ νόμος τῆς ἀκαθαρσίας αὐτοῦ· ῥέων γόνον ἐκ σώματος αὐτοῦ ἐκ τῆς ῥύσεως, ἧς συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, αὕτη ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ· πᾶσαι αἱ ἡμέραι ῥύσεως σώματος αὐτοῦ, ᾗ συνέστηκεν τὸ σῶμα αὐτοῦ διὰ τῆς ῥύσεως, ἀκαθαρσία αὐτοῦ ἐστιν.

[3] And this *is* the law of his uncleanness; whoever has a gonorrhoea out of his body, this is his uncleanness in him by reason of the issue, by which, his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness.

[4] πᾶσα κοίτη, ἐφ’ ᾗ ἐὰν κοιμηθῇ ἐπ’ αὐτῆς ὁ γονορρυής, ἀκάθαρτός ἐστιν, καὶ πᾶν σκεῦος, ἐφ’ ὃ ἐὰν καθίσῃ ἐπ’ αὐτὸ ὁ γονορρυής, ἀκάθαρτον ἔσται.

[4] Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean.

[5] καὶ ἄνθρωπος, ὃς ἂν ἅψηται τῆς κοίτης αὐτοῦ, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[5] And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening.

[6] καὶ ὁ καθήμενος ἐπὶ τοῦ σκεύους, ἐφ’ ὃ ἐὰν καθίσῃ ὁ γονορρυής, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[6] And whosoever sits on the seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

[7] καὶ ὁ ἁπτόμενος τοῦ χρωτὸς τοῦ γονορρυοῦς πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[7] And he that touches the skin of him that has the issue, shall wash his garments and bathe himself in water, and shall be unclean till evening.

[8] ἐὰν δὲ προσσιελίσῃ ὁ γονορρυὴς ἐπὶ τὸν καθαρόν, πλυνεῖ τὰ ἱμάτια καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[8] And if he that has the issue should spit upon one that is clean, *that person* shall wash his garments, and bathe himself in water, and be unclean until evening.

[9] καὶ πᾶν ἐπίσαγμα ὄνου, ἐφ’ ὃ ἂν ἐπιβῇ ἐπ’ αὐτὸ ὁ γονορρυής, ἀκάθαρτον ἔσται ἕως ἑσπέρας.

[9] And every ass’s saddle, on which the man with the issue shall have mounted, shall be unclean till evening.

[10] καὶ πᾶς ὁ ἁπτόμενος ὅσα ἐὰν ᾖ ὑποκάτω αὐτοῦ, ἀκάθαρτος ἔσται ἕως ἑσπέρας· καὶ ὁ αἴρων αὐτὰ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[10] And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening.

[11] καὶ ὅσων ἐὰν ἅψηται ὁ γονορρυὴς καὶ τὰς χεῖρας οὐ νένιπται, πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[11] And whomsoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening.

[12] καὶ σκεῦος ὀστράκινον, οὗ ἂν ἅψηται ὁ γονορρυής, συντριβήσεται· καὶ σκεῦος ξύλινον νιφήσεται ὕδατι καὶ καθαρὸν ἔσται. –

[12] And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean.

[13] ἐὰν δὲ καθαρισθῇ ὁ γονορρυὴς ἐκ τῆς ῥύσεως αὐτοῦ, καὶ ἐξαριθμήσεται αὐτῷ ἑπτὰ ἡμέρας εἰς τὸν καθαρισμὸν καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα ὕδατι καὶ καθαρὸς ἔσται.

[13] and if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean.

[14] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται ἑαυτῷ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν καὶ οἴσει αὐτὰ ἔναντι κυρίου ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ δώσει αὐτὰ τῷ ἱερεῖ·

[14] And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before the Lord to the doors of the tabernacle of witness, and shall give them to the priest.

[15] καὶ ποιήσει αὐτὰ ὁ ἱερεύς, μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ τῆς ῥύσεως αὐτοῦ.

[15] And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atonement for him before the Lord for his issue.

[16] Καὶ ἄνθρωπος, ᾧ ἐὰν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος, καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[16] And the man whose seed of copulation shall happen to go forth from him, shall then wash his whole body, and shall be unclean until evening.

[17] καὶ πᾶν ἱμάτιον καὶ πᾶν δέρμα, ἐφ’ ὃ ἐὰν ᾖ ἐπ’ αὐτὸ κοίτη σπέρματος, καὶ πλυθήσεται ὕδατι καὶ ἀκάθαρτον ἔσται ἕως ἑσπέρας.

[17] And every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening.

[18] καὶ γυνή, ἐὰν κοιμηθῇ ἀνὴρ μετ’ αὐτῆς κοίτην σπέρματος, καὶ λούσονται ὕδατι καὶ ἀκάθαρτοι ἔσονται ἕως ἑσπέρας.

[18] And a woman, if a man shall lie with her with seed of copulation — they shall both bathe themselves in water and shall be unclean until evening.

[19] Καὶ γυνή, ἥτις ἐὰν ᾖ ῥέουσα αἵματι, ἔσται ἡ ῥύσις αὐτῆς ἐν τῷ σώματι αὐτῆς, ἑπτὰ ἡμέρας ἔσται ἐν τῇ ἀφέδρῳ αὐτῆς· πᾶς ὁ ἁπτόμενος αὐτῆς ἀκάθαρτος ἔσται ἕως ἑσπέρας,

[19] And the woman whosoever shall have an issue of blood, when her issue shall be in her body, shall be seven days in her separation; every one that touches her shall be unclean until evening.

[20] καὶ πᾶν, ἐφ᾽ ὃ ἂν κοιτάζηται ἐπ᾽ αὐτὸ ἐν τῇ ἀφέδρῳ αὐτῆς, ἀκάθαρτον ἔσται, καὶ πᾶν, ἐφ᾽ ὃ ἂν ἐπικαθίσῃ ἐπ᾽ αὐτό, ἀκάθαρτον ἔσται.

[20] And every thing whereon she shall lie in her separation, shall be unclean; and whatever she shall sit upon, shall be unclean.

[21] καὶ πᾶς, ὃς ἐὰν ἅψηται τῆς κοίτης αὐτῆς, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[21] And whosoever shall touch her bed shall wash his garments, and bathe his body in water, and shall be unclean until evening.

[22] καὶ πᾶς ὁ ἁπτόμενος παντὸς σκεύους, οὗ ἐὰν καθίσῃ ἐπ᾽ αὐτό, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[22] and every one that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening.

[23] ἐὰν δὲ ἐν τῇ κοίτῃ αὐτῆς οὔσης ἢ ἐπὶ τοῦ σκεύους, οὗ ἐὰν καθίσῃ ἐπ᾽ αὐτῷ, ἐν τῷ ἅπτεσθαι αὐτὸν αὐτῆς, ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[23] And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening.

[24] ἐὰν δὲ κοίτῃ τις κοιμηθῇ μετ᾽ αὐτῆς καὶ γένηται ἡ ἀκαθαρσία αὐτῆς ἐπ᾽ αὐτῷ, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, καὶ πᾶσα κοίτη, ἐφ᾽ ᾗ ἂν κοιμηθῇ ἐπ᾽ αὐτῆς, ἀκάθαρτος ἔσται.

[24] And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean.

[25] Καὶ γυνή, ἐὰν ῥέῃ ῥύσει αἵματος ἡμέρας πλείους οὐκ ἐν καιρῷ τῆς ἀφέδρου αὐτῆς, ἐὰν καὶ ῥέῃ μετὰ τὴν ἄφεδρον αὐτῆς, πᾶσαι αἱ ἡμέραι ῥύσεως ἀκαθαρσίας αὐτῆς καθάπερ αἱ ἡμέραι τῆς ἀφέδρου, ἀκάθαρτος ἔσται.

[25] And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness *shall be* as the days of her separation: she shall be unclean.

[26] καὶ πᾶσαν κοίτην, ἐφ᾽ ἣν ἂν κοιμηθῇ ἐπ᾽ αὐτῆς πάσας τὰς ἡμέρας τῆς ῥύσεως, κατὰ τὴν κοίτην τῆς ἀφέδρου ἔσται αὐτῇ, καὶ πᾶν σκεῦος, ἐφ᾽ ὃ ἐὰν καθίσῃ ἐπ᾽ αὐτό, ἀκάθαρτον ἔσται κατὰ τὴν ἀκαθαρσίαν τῆς ἀφέδρου.

[26] And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation.

[27] πᾶς ὁ ἁπτόμενος αὐτῆς ἀκάθαρτος ἔσται καὶ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[27] Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening.

[28] ἐὰν δὲ καθαρισθῇ ἀπὸ τῆς ῥύσεως, καὶ ἐξαριθμήσεται αὐτῇ ἑπτὰ ἡμέρας καὶ μετὰ ταῦτα καθαρισθήσεται.

[28] But if she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean.

[29] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ λήμψεται αὐτῇ δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν καὶ οἴσει αὐτὰ πρὸς τὸν ἱερέα ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου,

[29] And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness.

[30] καὶ ποιήσει ὁ ἱερεὺς τὴν μίαν περὶ ἁμαρτίας καὶ τὴν μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς ἔναντι κυρίου ἀπὸ ῥύσεως ἀκαθαρσίας αὐτῆς.

[30] And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before the Lord for her unclean flux.

[31] Καὶ εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ισραηλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν, καὶ οὐκ ἀποθανοῦνται διὰ τὴν ἀκαθαρσίαν αὐτῶν ἐν τῷ μιαίνειν αὐτοὺς τὴν σκηνήν μου τὴν ἐν αὐτοῖς. –

[31] And ye shall cause the children of Israel to beware of their uncleannesses; so they shall not die for their uncleanness, in polluting my tabernacle that is among them.

[32] οὗτος ὁ νόμος τοῦ γονορρυοῦς καὶ ἐάν τινι ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος ὥστε μιανθῆναι ἐν αὐτῇ

[32] This is the law of the man who has an issue, and if one discharge seed of copulation, so that he should be polluted by it.

[33] καὶ τῇ αἱμορροούσῃ ἐν τῇ ἀφέδρῳ αὐτῆς καὶ ὁ γονορρυὴς ἐν τῇ ῥύσει αὐτοῦ, τῷ ἄρσενι ἢ τῇ θηλείᾳ, καὶ τῷ ἀνδρί, ὃς ἂν κοιμηθῇ μετὰ ἀποκαθημένης.

[33] And *this is the law* for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his issue: *it is a law* for the male and the female, and for the man who shall have lain with her that is set apart.

CHAPTER 16

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν μετὰ τὸ τελευτῆσαι τοὺς δύο υἱοὺς Ααρων ἐν τῷ προσάγειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου καὶ ἐτελεύτησαν

[1] And the Lord spoke to Moses after the two sons of Aaron died in bringing strange fire before the Lord, so they died.

[2] καὶ εἶπεν κύριος πρὸς Μωυσῆν Λάλησον πρὸς Ααρων τὸν ἀδελφόν σου καὶ μὴ εἰσπορευέσθω πᾶσαν ὥραν εἰς τὸ ἅγιον ἐσώτερον τοῦ καταπετάσματος εἰς πρόσωπον τοῦ ἱλαστηρίου, ὅ ἐστιν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, καὶ οὐκ ἀποθανεῖται· ἐν γὰρ νεφέλῃ ὀφθήσομαι ἐπὶ τοῦ ἱλαστηρίου.

[2] And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory.

[3] οὕτως εἰσελεύσεται Ααρων εἰς τὸ ἅγιον· ἐν μόσχῳ ἐκ βοῶν περὶ ἁμαρτίας καὶ κριὸν εἰς ὁλοκαύτωμα·

[3] Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and *having* a ram for a whole-burnt-offering.

[4] καὶ χιτῶνα λινοῦν ἡγιασμένον ἐνδύσεται, καὶ περισκελὲς λινοῦν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ, καὶ ζώνῃ λινῇ ζώσεται καὶ κίδαριν λινῆν περιθήσεται· ἱμάτια ἅγιά ἐστιν, καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ καὶ ἐνδύσεται αὐτά.

[4] And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on.

[5] καὶ παρὰ τῆς συναγωγῆς τῶν υἱῶν Ισραηλ λήμψεται δύο χιμάρους ἐξ αἰγῶν περὶ ἁμαρτίας καὶ κριὸν ἕνα εἰς ὁλοκαύτωμα.

[5] And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt-offering.

[6] καὶ προσάξει Ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας αὐτοῦ καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ.

[6] And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house.

[7] καὶ λήμψεται τοὺς δύο χιμάρους καὶ στήσει αὐτοὺς ἔναντι κυρίου παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου·

[7] And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness.

[8] καὶ ἐπιθήσει Ααρων ἐπὶ τοὺς δύο χιμάρους κλῆρον ἕνα τῷ κυρίῳ καὶ κλῆρον ἕνα τῷ ἀποπομπαίῳ.

[8] and Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat.

[9] καὶ προσάξει Ααρων τὸν χίμαρον, ἐφ᾽ ὃν ἐπῆλθεν ἐπ᾽ αὐτὸν ὁ κλῆρος τῷ κυρίῳ, καὶ προσοίσει περὶ ἁμαρτίας·

[9] And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering.

[10] καὶ τὸν χίμαρον, ἐφ᾽ ὃν ἐπῆλθεν ἐπ᾽ αὐτὸν ὁ κλῆρος τοῦ ἀποπομπαίου, στήσει αὐτὸν ζῶντα ἔναντι κυρίου τοῦ ἐξιλάσασθαι ἐπ᾽ αὐτοῦ ὥστε ἀποστεῖλαι αὐτὸν εἰς τὴν ἀποπομπήν· ἀφήσει αὐτὸν εἰς τὴν ἔρημον. –

[10] and the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness.

[11] καὶ προσάξει Ααρων τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ μόνον καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ σφάξει τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας τὸν αὐτοῦ.

[11] And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering.

[12] καὶ λήμψεται τὸ πυρεῖον πλῆρες ἀνθράκων πυρὸς ἀπὸ τοῦ θυσιαστηρίου τοῦ ἀπέναντι κυρίου καὶ πλήσει τὰς χεῖρας θυμιάματος συνθέσεως λεπτῆς καὶ εἰσοίσει ἐσώτερον τοῦ καταπετάσματος

[12] And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil.

[13] καὶ ἐπιθήσει τὸ θυμίαμα ἐπὶ τὸ πῦρ ἔναντι κυρίου· καὶ καλύψει ἡ ἀτμὶς τοῦ θυμιάματος τὸ ἱλαστήριον τὸ ἐπὶ τῶν μαρτυρίων, καὶ οὐκ ἀποθανεῖται.

[13] And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die.

[14] καὶ λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ῥανεῖ τῷ δακτύλῳ ἐπὶ τὸ ἱλαστήριον κατὰ ἀνατολάς· κατὰ πρόσωπον τοῦ ἱλαστηρίου ῥανεῖ ἑπτάκις ἀπὸ τοῦ αἵματος τῷ δακτύλῳ.

[14] And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

[15] καὶ σφάξει τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας τὸν περὶ τοῦ λαοῦ ἔναντι κυρίου καὶ εἰσοίσει ἀπὸ τοῦ αἵματος αὐτοῦ ἐσώτερον τοῦ καταπετάσματος καὶ ποιήσει τὸ αἷμα αὐτοῦ ὃν τρόπον ἐποίησεν τὸ αἷμα τοῦ μόσχου, καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κατὰ πρόσωπον τοῦ ἱλαστηρίου

[15] And he shall kill the goat for the sin-offering that is for the people, before the Lord; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat.

[16] καὶ ἐξιλάσεται τὸ ἅγιον ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ισραηλ καὶ ἀπὸ τῶν ἀδικημάτων αὐτῶν περὶ πασῶν τῶν ἁμαρτιῶν αὐτῶν· καὶ οὕτω ποιήσει τῇ σκηνῇ τοῦ μαρτυρίου τῇ ἐκτισμένῃ ἐν αὐτοῖς ἐν μέσῳ τῆς ἀκαθαρσίας αὐτῶν.

[16] and he shall make atonement for the sanctuary on account of the uncleanness of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness.

[17] καὶ πᾶς ἄνθρωπος οὐκ ἔσται ἐν τῇ σκηνῇ τοῦ μαρτυρίου εἰσπορευομένου αὐτοῦ ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἕως ἂν ἐξέλθῃ· καὶ

ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ καὶ περὶ πάσης συναγωγῆς υἱῶν Ισραηλ.

[17] and there shall be no man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel.

[18] καὶ ἐξελεύσεται ἐπὶ τὸ θυσιαστήριον τὸ ὂν ἀπέναντι κυρίου καὶ ἐξιλάσεται ἐπ᾽ αὐτοῦ· καὶ λήμψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου καὶ ἀπὸ τοῦ αἵματος τοῦ χιμάρου καὶ ἐπιθήσει ἐπὶ τὰ κέρατα τοῦ θυσιαστηρίου κύκλῳ

[18] And he shall come forth to the altar that is before the Lord, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about.

[19] καὶ ῥανεῖ ἐπ᾽ αὐτοῦ ἀπὸ τοῦ αἵματος τῷ δακτύλῳ ἑπτάκις καὶ καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ισραηλ.

[19] And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel.

[20] καὶ συντελέσει ἐξιλασκόμενος τὸ ἅγιον καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον, καὶ περὶ τῶν ἱερέων καθαριεῖ· καὶ προσάξει τὸν χίμαρον τὸν ζῶντα.

[20] And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat;

[21] καὶ ἐπιθήσει Ααρων τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος καὶ ἐξαγορεύσει ἐπ᾽ αὐτοῦ πάσας τὰς ἀνομίας τῶν υἱῶν Ισραηλ καὶ πάσας τὰς ἀδικίας αὐτῶν καὶ πάσας τὰς ἁμαρτίας αὐτῶν καὶ ἐπιθήσει αὐτὰς ἐπὶ τὴν κεφαλὴν τοῦ χιμάρου τοῦ ζῶντος καὶ ἐξαποστελεῖ ἐν χειρὶ ἀνθρώπου ἑτοίμου εἰς τὴν ἔρημον·

[21] and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousness, and all their sins; and he shall lay them upon the

head of the live goat, and shall send him by the hand of a ready man into the wilderness.

[22] καὶ λήμψεται ὁ χίμαρος ἐφ᾽ ἑαυτῷ τὰς ἀδικίας αὐτῶν εἰς γῆν ἄβατον, καὶ ἐξαποστελεῖ τὸν χίμαρον εἰς τὴν ἔρημον.

[22] And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness.

[23] καὶ εἰσελεύσεται Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐκδύσεται τὴν στολὴν τὴν λινῆν, ἣν ἐνεδεδύκει εἰσπορευομένου αὐτοῦ εἰς τὸ ἅγιον, καὶ ἀποθήσει αὐτὴν ἐκεῖ.

[23] And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there.

[24] καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι ἐν τόπῳ ἁγίῳ καὶ ἐνδύσεται τὴν στολὴν αὐτοῦ καὶ ἐξελθὼν ποιήσει τὸ ὁλοκάρπωμα αὐτοῦ καὶ τὸ ὁλοκάρπωμα τοῦ λαοῦ καὶ ἐξιλάσεται περὶ αὐτοῦ καὶ περὶ τοῦ οἴκου αὐτοῦ καὶ περὶ τοῦ λαοῦ ὡς περὶ τῶν ἱερέων.

[24] And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests.

[25] καὶ τὸ στέαρ τὸ περὶ τῶν ἁμαρτιῶν ἀνοίσει ἐπὶ τὸ θυσιαστήριον.

[25] And he shall offer the fat for the sin-offering on the altar.

[26] καὶ ὁ ἐξαποστέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν.

[26] And he that sends forth the goat that has been set apart to be let go, shall wash his garments, and bathe his body in water, and afterwards shall enter into the camp.

[27] καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας, ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς καὶ κατακαύσουσιν αὐτὰ ἐν πυρί, καὶ τὰ δέρματα αὐτῶν καὶ τὰ κρέα αὐτῶν καὶ τὴν κόπρον αὐτῶν·

[27] And the calf for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, they shall carry forth out of the camp, and burn them with fire, even their skins and their flesh and their dung.

[28] ὁ δὲ κατακαίων αὐτὰ πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν.

[28] And he that burns them shall wash his garments, and bathe his body in water, and afterwards he shall enter into the camp.

[29] Καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον· ἐν τῷ μηνὶ τῷ ἑβδόμῳ δεκάτῃ τοῦ μηνὸς ταπεινώσατε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε, ὁ αὐτόχθων καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν.

[29] And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abides among you.

[30] ἐν γὰρ τῇ ἡμέρᾳ ταύτῃ ἐξιλάσεται περὶ ὑμῶν καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν ἔναντι κυρίου, καὶ καθαρισθήσεσθε.

[30] For in this day he shall make an atonement for you, to cleanse you from all your sins before the Lord, and ye shall be purged.

[31] σάββατα σαββάτων ἀνάπαυσις αὕτη ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν, νόμιμον αἰώνιον.

[31] This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance.

[32] ἐξιλάσεται ὁ ἱερεύς, ὃν ἂν χρίσωσιν αὐτὸν καὶ ὃν ἂν τελειώσουσιν τὰς χεῖρας αὐτοῦ ἱερατεύειν μετὰ τὸν πατέρα αὐτοῦ, καὶ ἐνδύσεται τὴν στολὴν τὴν λινῆν, στολὴν ἁγίαν,

[32] The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate to exercise the priestly office after his father; and he shall put on the linen robe, the holy garment.

[33] καὶ ἐξιλάσεται τὸ ἅγιον τοῦ ἁγίου καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ θυσιαστήριον ἐξιλάσεται καὶ περὶ τῶν ἱερέων καὶ περὶ πάσης συναγωγῆς ἐξιλάσεται.

[33] And he shall make atonement for the most holy place, and the tabernacle of witness; and he shall make atonement for the altar, and for the priests; and he shall make atonement for all the congregation.

[34] καὶ ἔσται τοῦτο ὑμῖν νόμιμον αἰώνιον ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ισραηλ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν· ἅπαξ τοῦ ἐνιαυτοῦ ποιηθήσεται, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

[34] And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as the Lord commanded Moses.

CHAPTER 17

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον πρὸς Ααρων καὶ πρὸς τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Τοῦτο τὸ ῥῆμα, ὃ ἐνετείλατο κύριος λέγων

[2] Speak to Aaron and to his sons, and to all the children of Israel, and thou shalt say to them, This is the word which the Lord has commanded, saying,

[3] Ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν σφάξῃ μόσχον ἢ πρόβατον ἢ αἶγα ἐν τῇ παρεμβολῇ καὶ ὃς ἂν σφάξῃ ἔξω τῆς παρεμβολῆς

[3] Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp,

[4] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ὥστε ποιῆσαι αὐτὸ εἰς ὁλοκαύτωμα ἢ σωτήριον κυρίῳ δεκτὸν εἰς ὀσμὴν εὐωδίας, καὶ ὃς ἂν σφάξῃ ἔξω καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ αὐτὸ ὥστε μὴ προσενέγκαι δῶρον κυρίῳ ἀπέναντι τῆς σκηνῆς κυρίου, καὶ λογισθήσεται τῷ ἀνθρώπῳ ἐκείνῳ αἷμα· αἷμα ἐξέχεεν, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς·

[4] and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to the Lord to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people.

[5] ὅπως ἀναφέρωσιν οἱ υἱοὶ Ισραηλ τὰς θυσίας αὐτῶν, ὅσας ἂν αὐτοὶ σφάξουσιν ἐν τοῖς πεδίοις, καὶ οἴσουσιν τῷ κυρίῳ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν ἱερέα καὶ θύσουσιν θυσίαν σωτηρίου τῷ κυρίῳ αὐτά·

[5] That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to the Lord unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord.

[6] καὶ προσχεεῖ ὁ ἱερεὺς τὸ αἷμα ἐπὶ τὸ θυσιαστήριον κύκλῳ ἀπέναντι κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἀνοίσει τὸ στέαρ εἰς ὀσμὴν εὐωδίας κυρίῳ·

[6] And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to the Lord.

[7] καὶ οὐ θύσουσιν ἔτι τὰς θυσίας αὐτῶν τοῖς ματαίοις, οἷς αὐτοὶ ἐκπορνεύουσιν ὀπίσω αὐτῶν· νόμιμον αἰώνιον ἔσται ὑμῖν εἰς τὰς γενεὰς ὑμῶν.

[7] And they shall no longer offer their sacrifices to vain *gods* after which they go a whoring; it shall be a perpetual statute to you for your generations.

[8] Καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ καὶ ἀπὸ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν ποιήσῃ ὁλοκαύτωμα ἢ θυσίαν

[8] And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice,

[9] καὶ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου μὴ ἐνέγκῃ ποιῆσαι αὐτὸ τῷ κυρίῳ, ἐξολεθρευθήσεται ὁ ἄνθρωπος ἐκεῖνος ἐκ τοῦ λαοῦ αὐτοῦ.

[9] and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people.

[10] Καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ ἢ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν φάγῃ πᾶν αἷμα, καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν τὴν ἔσθουσαν τὸ αἷμα καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς.

[10] And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against

that soul that eats blood, and will destroy it from its people.

[11] ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν· τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται.

[11] For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul.

[12] διὰ τοῦτο εἴρηκα τοῖς υἱοῖς Ισραηλ Πᾶσα ψυχὴ ἐξ ὑμῶν οὐ φάγεται αἷμα, καὶ ὁ προσήλυτος ὁ προσκείμενος ἐν ὑμῖν οὐ φάγεται αἷμα.

[12] Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood.

[13] καὶ ἄνθρωπος ἄνθρωπος τῶν υἱῶν Ισραηλ καὶ τῶν προσηλύτων τῶν προσκειμένων ἐν ὑμῖν, ὃς ἂν θηρεύσῃ θήρευμα θηρίον ἢ πετεινόν, ὃ ἔσθεται, καὶ ἐκχεεῖ τὸ αἷμα καὶ καλύψει αὐτὸ τῇ γῇ·

[13] And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust.

[14] ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν, καὶ εἶπα τοῖς υἱοῖς Ισραηλ Αἷμα πάσης σαρκὸς οὐ φάγεσθε, ὅτι ἡ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστιν· πᾶς ὁ ἔσθων αὐτὸ ἐξολεθρευθήσεται.

[14] For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat the blood of any flesh, for the life of all flesh is its blood: every one that eats it shall be destroyed.

[15] Καὶ πᾶσα ψυχή, ἥτις φάγεται θνησιμαῖον ἢ θηριάλωτον ἐν τοῖς αὐτόχθοσιν ἢ ἐν τοῖς προσηλύτοις, πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας καὶ καθαρὸς ἔσται·

[15] And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean.

[16] ἐὰν δὲ μὴ πλύνῃ τὰ ἱμάτια καὶ τὸ σῶμα μὴ λούσηται ὕδατι, καὶ λήμψεται ἀνόμημα αὐτοῦ.

[16] But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

CHAPTER 18

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[2] Speak to the children of Israel, and thou shalt say to them, I *am* the Lord your God.

[3] κατὰ τὰ ἐπιτηδεύματα γῆς Αἰγύπτου, ἐν ᾗ κατῳκήσατε ἐπ᾽ αὐτῇ, οὐ ποιήσετε καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χανααν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ, οὐ ποιήσετε καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε·

[3] Ye shall not do according to the devices of Egypt, in which ye dwelt: and according to the devices of the land of Chanaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances.

[4] τὰ κρίματά μου ποιήσετε καὶ τὰ προστάγματά μου φυλάξεσθε πορεύεσθαι ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[4] Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I *am* the Lord your God.

[5] καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά, ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[5] So ye shall keep all my ordinances, and all my judgments, and do them; which if a man do, he shall live in them: I *am* the Lord your God.

[6] Ἄνθρωπος ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται ἀποκαλύψαι ἀσχημοσύνην· ἐγὼ κύριος.

[6] No man shall draw nigh to any of his near kindred to uncover their nakedness; I *am* the Lord.

[7] ἀσχημοσύνην πατρός σου καὶ ἀσχημοσύνην μητρός σου οὐκ ἀποκαλύψεις· μήτηρ γάρ σού ἐστιν, καὶ οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς.

[7] Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou shalt not uncover her nakedness.

[8] ἀσχημοσύνην γυναικὸς πατρός σου οὐκ ἀποκαλύψεις· ἀσχημοσύνη πατρός σού ἐστιν.

[8] Thou shalt not uncover the nakedness of thy father's wife; it is thy father's nakedness.

[9] ἀσχημοσύνην τῆς ἀδελφῆς σου ἐκ πατρός σου ἢ ἐκ μητρός σου, ἐνδογενοῦς ἢ γεγεννημένης ἔξω, οὐκ ἀποκαλύψεις ἀσχημοσύνην αὐτῆς.

[9] The nakedness of thy sister by thy father or by thy mother, born at home or abroad, their nakedness thou shalt not uncover.

[10] ἀσχημοσύνην θυγατρὸς υἱοῦ σου ἢ θυγατρὸς θυγατρός σου, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῶν, ὅτι σὴ ἀσχημοσύνη ἐστίν.

[10] The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness.

[11] ἀσχημοσύνην θυγατρὸς γυναικὸς πατρός σου οὐκ ἀποκαλύψεις· ὁμοπατρία ἀδελφή σού ἐστιν, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς.

[11] Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness.

[12] ἀσχημοσύνην ἀδελφῆς πατρός σου οὐκ ἀποκαλύψεις· οἰκεία γὰρ πατρός σού ἐστιν.

[12] Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father.

[13] ἀσχημοσύνην ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις· οἰκεία γὰρ μητρός σού ἐστιν.

[13] Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother.

[14] ἀσχημοσύνην ἀδελφοῦ τοῦ πατρός σου οὐκ ἀποκαλύψεις καὶ πρὸς τὴν γυναῖκα αὐτοῦ οὐκ εἰσελεύσῃ· συγγενὴς γάρ σού ἐστιν.

[14] Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation.

[15] ἀσχημοσύνην νύμφης σου οὐκ ἀποκαλύψεις· γυνὴ γὰρ υἱοῦ σού ἐστιν, οὐκ ἀποκαλύψεις τὴν ἀσχημοσύνην αὐτῆς.

[15] Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness.

[16] ἀσχημοσύνην γυναικὸς ἀδελφοῦ σου οὐκ ἀποκαλύψεις· ἀσχημοσύνη ἀδελφοῦ σού ἐστιν.

[16] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

[17] ἀσχημοσύνην γυναικὸς καὶ θυγατρὸς αὐτῆς οὐκ ἀποκαλύψεις· τὴν θυγατέρα τοῦ υἱοῦ αὐτῆς καὶ τὴν θυγατέρα τῆς θυγατρὸς αὐτῆς οὐ λήμψῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῶν· οἰκεῖαι γάρ σού εἰσιν, ἀσέβημά ἐστιν.

[17] The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen: it is impiety.

[18] γυναῖκα ἐπὶ ἀδελφῇ αὐτῆς οὐ λήμψῃ ἀντίζηλον ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς ἐπ' αὐτῇ ἔτι ζώσης αὐτῆς.

[18] Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

[19] Καὶ πρὸς γυναῖκα ἐν χωρισμῷ ἀκαθαρσίας αὐτῆς οὐ προσελεύσῃ ἀποκαλύψαι τὴν ἀσχημοσύνην αὐτῆς.

[19] And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness.

[20] καὶ πρὸς τὴν γυναῖκα τοῦ πλησίον σου οὐ δώσεις κοίτην σπέρματός σου ἐκμιανθῆναι πρὸς αὐτήν.

[20] And thou shalt not lie with thy neighbour's wife, to defile thyself with her.

[21] καὶ ἀπὸ τοῦ σπέρματός σου οὐ δώσεις λατρεύειν ἄρχοντι καὶ οὐ βεβηλώσεις τὸ ὄνομα τὸ ἅγιον· ἐγὼ κύριος.

[21] And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; I *am* the Lord.

[22] καὶ μετὰ ἄρσενος οὐ κοιμηθήσῃ κοίτην γυναικός· βδέλυγμα γάρ ἐστιν.

[22] And thou shalt not lie with a man as with a woman, for it is an abomination.

[23] καὶ πρὸς πᾶν τετράπουν οὐ δώσεις τὴν κοίτην σου εἰς σπερματισμὸν ἐκμιανθῆναι πρὸς αὐτό, καὶ γυνὴ οὐ στήσεται πρὸς πᾶν τετράπουν βιβασθῆναι· μυσερὸν γάρ ἐστιν.

[23] Neither shalt thou lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination.

[24] Μὴ μιαίνεσθε ἐν πᾶσιν τούτοις· ἐν πᾶσι γὰρ τούτοις ἐμιάνθησαν τὰ ἔθνη, ἃ ἐγὼ ἐξαποστέλλω πρὸ προσώπου ὑμῶν,

[24] Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you,

[25] καὶ ἐμιάνθη ἡ γῆ, καὶ ἀνταπέδωκα ἀδικίαν αὐτοῖς δι' αὐτήν, καὶ προσώχθισεν ἡ γῆ τοῖς ἐγκαθημένοις ἐπ' αὐτῆς.

[25] and the land is polluted; and I have recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it.

[26] καὶ φυλάξεσθε πάντα τὰ νόμιμά μου καὶ πάντα τὰ προστάγματά μου καὶ οὐ ποιήσετε ἀπὸ πάντων τῶν βδελυγμάτων τούτων, ὁ ἐγχώριος καὶ ὁ προσγενόμενος προσήλυτος ἐν ὑμῖν·

[26] And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you:

[27] πάντα γὰρ τὰ βδελύγματα ταῦτα ἐποίησαν οἱ ἄνθρωποι τῆς γῆς οἱ ὄντες πρότεροι ὑμῶν, καὶ ἐμιάνθη ἡ γῆ·

[27] (for all these abominations the men of the land did who were before you, and the land was defiled,)

[28] καὶ ἵνα μὴ προσοχθίσῃ ὑμῖν ἡ γῆ ἐν τῷ μιαίνειν ὑμᾶς αὐτήν, ὃν τρόπον προσώχθισεν τοῖς ἔθνεσιν τοῖς πρὸ ὑμῶν.

[28] and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you.

[29] ὅτι πᾶς, ὃς ἂν ποιήσῃ ἀπὸ πάντων τῶν βδελυγμάτων τούτων, ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ποιοῦσαι ἐκ τοῦ λαοῦ αὐτῶν.

[29] For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people.

[30] καὶ φυλάξετε τὰ προστάγματά μου, ὅπως μὴ ποιήσητε ἀπὸ πάντων τῶν νομίμων τῶν ἐβδελυγμένων, ἃ γέγονεν πρὸ τοῦ ὑμᾶς, καὶ οὐ μιανθήσεσθε ἐν αὐτοῖς· ὅτι ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[30] And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I *am* the Lord your God.

CHAPTER 19

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τῇ συναγωγῇ τῶν υἱῶν Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος, κύριος ὁ θεὸς ὑμῶν.

[2] Speak to the congregation of the children of Israel, and thou shalt say to them, Ye shall be holy; for I the Lord your God *am* holy.

[3] ἕκαστος πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ φοβείσθω, καὶ τὰ σάββατά μου φυλάξεσθε· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[3] Let every one of you reverence his father and his mother; and ye shall keep my sabbaths: I *am* the Lord your God.

[4] οὐκ ἐπακολουθήσετε εἰδώλοις καὶ θεοὺς χωνευτοὺς οὐ ποιήσετε ὑμῖν· ἐγὼ κύριος ὁ θεὸς ὑμῶν. –

[4] Ye shall not follow idols, and ye shall not make to yourselves molten gods: I *am* the Lord your God.

[5] καὶ ἐὰν θύσητε θυσίαν σωτηρίου τῷ κυρίῳ, δεκτὴν ὑμῶν θύσετε.

[5] And if ye will sacrifice a peace-offering to the Lord, ye shall offer it acceptable from yourselves.

[6] ᾗ ἂν ἡμέρᾳ θύσητε, βρωθήσεται καὶ τῇ αὔριον· καὶ ἐὰν καταλειφθῇ ἕως ἡμέρας τρίτης, ἐν πυρὶ κατακαυθήσεται.

[6] In what day soever ye shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burnt with fire.

[7] ἐὰν δὲ βρώσει βρωθῇ τῇ ἡμέρᾳ τῇ τρίτῃ, ἄθυτόν ἐστιν, οὐ δεχθήσεται·

[7] And if it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted.

[8] ὁ δὲ ἔσθων αὐτὸ ἁμαρτίαν λήμψεται, ὅτι τὰ ἅγια κυρίου ἐβεβήλωσεν· καὶ ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ἔσθουσαι ἐκ τοῦ λαοῦ αὐτῶν.

[8] And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

[9] Καὶ ἐκθεριζόντων ὑμῶν τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸν θερισμὸν ὑμῶν τοῦ ἀγροῦ ἐκθερίσαι καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις

[9] And when ye reap the harvest of your land, ye shall not complete the reaping of your field with exactness, and thou shalt not gather that which falls from thy reaping.

[10] καὶ τὸν ἀμπελῶνά σου οὐκ ἐπανατρυγήσεις οὐδὲ τοὺς ῥῶγας τοῦ ἀμπελῶνός σου συλλέξεις· τῷ πτωχῷ καὶ τῷ προσηλύτῳ καταλείψεις αὐτά· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[10] And thou shalt not go over the gathering of thy vineyard, neither shalt thou gather the remaining grapes of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God.

[11] Οὐ κλέψετε. οὐ ψεύσεσθε. οὐ συκοφαντήσει ἕκαστος τὸν πλησίον.

[11] Ye shall not steal, ye shall not lie, neither shall one bear false witness as an informer against his neighbour.

[12] καὶ οὐκ ὀμεῖσθε τῷ ὀνόματί μου ἐπ᾽ ἀδίκῳ καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ θεοῦ ὑμῶν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[12] And ye shall not swear unjustly by my name, and ye shall not profane the holy name of your God: I am the Lord your God.

[13] οὐκ ἀδικήσεις τὸν πλησίον καὶ οὐχ ἁρπάσεις, καὶ οὐ μὴ κοιμηθήσεται ὁ μισθὸς τοῦ μισθωτοῦ παρὰ σοὶ ἕως πρωί.

[13] Thou shalt not injure thy neighbour, neither do thou rob *him*, neither shall the wages of thy hireling remain with thee until the morning.

[14] οὐ κακῶς ἐρεῖς κωφὸν καὶ ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον καὶ φοβηθήσῃ κύριον τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[14] Thou shalt not revile the deaf, neither shalt thou put a stumbling-block in the way of the blind; and thou shalt fear the Lord thy God: I am the Lord your God.

[15] Οὐ ποιήσετε ἄδικον ἐν κρίσει· οὐ λήμψῃ πρόσωπον πτωχοῦ οὐδὲ θαυμάσεις πρόσωπον δυνάστου, ἐν δικαιοσύνῃ κρινεῖς τὸν πλησίον σου.

[15] Thou shalt not act unjustly in judgment: thou shalt not accept the person of the poor, nor admire the person of the mighty; with justice shalt thou judge thy neighbour.

[16] οὐ πορεύσῃ δόλῳ ἐν τῷ ἔθνει σου, οὐκ ἐπισυστήσῃ ἐφ᾽ αἷμα τοῦ πλησίον σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[16] Thou shalt not walk deceitfully among thy people; thou shalt not rise up against the blood of thy neighbour: I am the Lord your God.

[17] οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου, ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου καὶ οὐ λήμψῃ δι᾽ αὐτὸν ἁμαρτίαν.

[17] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, so thou shalt not bear sin on his account.

[18] καὶ οὐκ ἐκδικᾶταί σου ἡ χείρ, καὶ οὐ μηνιεῖς τοῖς υἱοῖς τοῦ λαοῦ σου καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· ἐγώ εἰμι κύριος.

[18] And thy hand shall not avenge thee; and thou shalt not be angry with the children of thy people; and thou shalt love thy neighbour as thyself; I am the Lord.

[19] Τὸν νόμον μου φυλάξεσθε· τὰ κτήνη σου οὐ κατοχεύσεις ἑτεροζύγῳ καὶ τὸν ἀμπελῶνά σου οὐ κατασπερεῖς διάφορον καὶ ἱμάτιον ἐκ δύο ὑφασμένον κίβδηλον οὐκ ἐπιβαλεῖς σεαυτῷ.

[19] Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two *materials*.

[20] Καὶ ἐάν τις κοιμηθῇ μετὰ γυναικὸς κοίτην σπέρματος καὶ αὐτὴ οἰκέτις διαπεφυλαγμένη ἀνθρώπῳ καὶ αὐτὴ λύτροις οὐ λελύτρωται ἢ ἐλευθερία οὐκ ἐδόθη αὐτῇ, ἐπισκοπὴ ἔσται αὐτοῖς· οὐκ ἀποθανοῦνται, ὅτι οὐκ ἀπηλευθερώθη.

[20] And if any one lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, *and* her freedom has not been given to her, they shall be visited *with punishment*; but they shall not die, because she was not set at liberty.

[21] καὶ προσάξει τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου κριὸν πλημμελείας·

[21] And he shall bring for his trespass to the Lord to the door of the tabernacle of witness, a ram for a trespass-offering.

[22] καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς ἐν τῷ κριῷ τῆς πλημμελείας ἔναντι κυρίου περὶ τῆς ἁμαρτίας, ἧς ἥμαρτεν, καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία, ἣν ἥμαρτεν.

[22] And the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him.

[23] Ὅταν δὲ εἰσέλθητε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, καὶ καταφυτεύσετε πᾶν ξύλον βρώσιμον καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρτος, οὐ βρωθήσεται·

[23] And whenever ye shall enter into the land which the Lord your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleansed to you, it shall not be eaten.

[24] καὶ τῷ ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος αἰνετὸς τῷ κυρίῳ·

[24] And in the fourth year all its fruit shall be holy, a subject of praise to the Lord.

[25] ἐν δὲ τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπόν, πρόσθεμα ὑμῖν τὰ γενήματα αὐτοῦ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[25] And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Lord your God.

[26] Μὴ ἔσθετε ἐπὶ τῶν ὀρέων καὶ οὐκ οἰωνιεῖσθε οὐδὲ ὀρνιθοσκοπήσεσθε.

[26] Eat not on the mountains, nor shall ye employ auguries, nor divine by inspection of birds.

[27] οὐ ποιήσετε σισόην ἐκ τῆς κόμης τῆς κεφαλῆς ὑμῶν οὐδὲ φθερεῖτε τὴν ὄψιν τοῦ πώγωνος ὑμῶν.

[27] Ye shall not make a round cutting of the hair of your head, nor disfigure your beard.

[28] καὶ ἐντομίδας ἐπὶ ψυχῇ οὐ ποιήσετε ἐν τῷ σώματι ὑμῶν καὶ γράμματα στικτὰ οὐ ποιήσετε ἐν ὑμῖν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[28] And ye shall not make cuttings in your body for a *dead* body, and ye shall not inscribe on yourselves any marks. I am the Lord your God.

[29] οὐ βεβηλώσεις τὴν θυγατέρα σου ἐκπορνεῦσαι αὐτήν, καὶ οὐκ ἐκπορνεύσει ἡ γῆ καὶ ἡ γῆ πλησθήσεται ἀνομίας.

[29] Thou shalt not profane thy daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity.

[30] Τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε· ἐγώ εἰμι κύριος.

[30] Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

[31] οὐκ ἐπακολουθήσετε ἐγγαστριμύθοις καὶ τοῖς ἐπαοιδοῖς οὐ προσκολληθήσεσθε ἐκμιανθῆναι ἐν αὐτοῖς· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[31] Ye shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God.

[32] ἀπὸ προσώπου πολιοῦ ἐξαναστήσῃ καὶ τιμήσεις πρόσωπον πρεσβυτέρου καὶ φοβηθήσῃ τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[32] Thou shalt rise up before the hoary head, and honour the face of the old man, and shalt fear thy God: I am the Lord your God.

[33] Ἐὰν δέ τις προσέλθῃ προσήλυτος ὑμῖν ἐν τῇ γῇ ὑμῶν, οὐ θλίψετε αὐτόν·

[33] And if there should come to you a stranger in your land, ye shall not afflict him.

[34] ὡς ὁ αὐτόχθων ἐν ὑμῖν ἔσται ὁ προσήλυτος ὁ προσπορευόμενος πρὸς ὑμᾶς, καὶ ἀγαπήσεις αὐτὸν ὡς σεαυτόν, ὅτι προσήλυτοι ἐγενήθητε ἐν γῇ Αἰγύπτῳ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[34] The stranger that comes to you shall be among you as the native, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

[35] οὐ ποιήσετε ἄδικον ἐν κρίσει ἐν μέτροις καὶ ἐν σταθμίοις καὶ ἐν ζυγοῖς·

[35] Ye shall not act unrighteously in judgment, in measures and weights and scales.

[36] ζυγὰ δίκαια καὶ στάθμια δίκαια καὶ χοῦς δίκαιος ἔσται ὑμῖν· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου.

[36] There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt.

[37] Καὶ φυλάξεσθε πάντα τὸν νόμον μου καὶ πάντα τὰ προστάγματά μου καὶ ποιήσετε αὐτά· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[37] And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Lord your God.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις Ἐάν τις ἀπὸ τῶν υἱῶν Ισραηλ ἢ ἀπὸ τῶν προσγεγενημένων προσηλύτων ἐν Ισραηλ, ὃς ἂν δῷ τοῦ σπέρματος αὐτοῦ ἄρχοντι, θανάτῳ θανατούσθω· τὸ ἔθνος τὸ ἐπὶ τῆς γῆς λιθοβολήσουσιν αὐτὸν ἐν λίθοις.

[2] Thou shalt also say to the children of Israel, If *there shall be* any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones.

[3] καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ, ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι, ἵνα μιάνῃ τὰ ἅγιά μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγιασμένων μοι.

[3] And I will set my face against that man, and will cut him off from his people, because he has given of his seed to Moloch, to defile my sanctuary, and profane the name of them that are consecrated to me.

[4] ἐὰν δὲ ὑπερόψει ὑπερίδωσιν οἱ αὐτόχθονες τῆς γῆς τοῖς ὀφθαλμοῖς αὐτῶν ἀπὸ τοῦ ἀνθρώπου ἐκείνου ἐν τῷ δοῦναι αὐτὸν τοῦ σπέρματος αὐτοῦ ἄρχοντι τοῦ μὴ ἀποκτεῖναι αὐτόν,

[4] And if the natives of the land should in anywise overlook that man in giving of his seed to Moloch, so as not to put him to death;

[5] καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ τὴν συγγένειαν αὐτοῦ καὶ ἀπολῶ αὐτὸν καὶ πάντας τοὺς ὁμονοοῦντας αὐτῷ ὥστε ἐκπορνεύειν αὐτὸν εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν.

[5] then will I set my face against that man and his family, and I will destroy him, and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

[6] καὶ ψυχή, ἣ ἐὰν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαοιδοῖς ὥστε ἐκπορνεῦσαι ὀπίσω αὐτῶν, ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν ἐκείνην καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς.

[6] And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul, and will destroy it from among its people.

[7] καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ κύριος ὁ θεὸς ὑμῶν·

[7] And ye shall be holy, for I the Lord your God *am* holy.

[8] καὶ φυλάξεσθε τὰ προστάγματά μου καὶ ποιήσετε αὐτά· ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς.

[8] And ye shall observe my ordinances, and do them: I *am* the Lord that sanctifies you.

[9] ἄνθρωπος ἄνθρωπος, ὃς ἂν κακῶς εἴπῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ, θανάτῳ θανατούσθω· πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ κακῶς εἶπεν, ἔνοχος ἔσται.

[9] Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? he shall be guilty.

[10] ἄνθρωπος, ὃς ἂν μοιχεύσηται γυναῖκα ἀνδρὸς ἢ ὃς ἂν μοιχεύσηται γυναῖκα τοῦ πλησίον, θανάτῳ θανατούσθωσαν ὁ μοιχεύων καὶ ἡ μοιχευομένη.

[10] Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbour, let them die the death, the adulterer and the adulteress.

[11] ἐάν τις κοιμηθῇ μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ, ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ ἀπεκάλυψεν, θανάτῳ θανατούσθωσαν ἀμφότεροι, ἔνοχοί εἰσιν.

[11] And if any one should lie with his father’s wife, he has uncovered his father’s nakedness: let them both die the death, they are guilty.

[12] καὶ ἐάν τις κοιμηθῇ μετὰ νύμφης αὐτοῦ, θανάτῳ θανατούσθωσαν ἀμφότεροι· ἠσεβήκασιν γάρ, ἔνοχοί εἰσιν.

[12] And if any one should lie with his daughter-in-law, let them both be put to death; for they have wrought impiety, they are guilty.

[13] καὶ ὃς ἂν κοιμηθῇ μετὰ ἄρσενος κοίτην γυναικός, βδέλυγμα ἐποίησαν ἀμφότεροι· θανατούσθωσαν, ἔνοχοί εἰσιν.

[13] And whoever shall lie with a male as with a woman, they have both wrought abomination; let them die the death, they are guilty.

[14] ὃς ἐὰν λάβῃ γυναῖκα καὶ τὴν μητέρα αὐτῆς, ἀνόμημά ἐστιν· ἐν πυρὶ κατακαύσουσιν αὐτὸν καὶ αὐτάς, καὶ οὐκ ἔσται ἀνομία ἐν ὑμῖν.

[14] Whosoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you.

[15] καὶ ὃς ἂν δῷ κοιτασίαν αὐτοῦ ἐν τετράποδι, θανάτῳ θανατούσθω, καὶ τὸ τετράπουν ἀποκτενεῖτε.

[15] And whosoever shall lie with a beast, let him die the death; and ye shall kill the beast.

[16] καὶ γυνή, ἥτις προσελεύσεται πρὸς πᾶν κτῆνος βιβασθῆναι αὐτὴν ὑπ' αὐτοῦ, ἀποκτενεῖτε τὴν γυναῖκα καὶ τὸ κτῆνος· θανάτῳ θανατούσθωσαν, ἔνοχοί εἰσιν.

[16] And whatever woman shall approach any beast, so as to have connexion with it, ye shall kill the woman and the beast: let them die the death, they are guilty.

[17] ὃς ἐὰν λάβῃ τὴν ἀδελφὴν αὐτοῦ ἐκ πατρὸς αὐτοῦ ἢ ἐκ μητρὸς αὐτοῦ καὶ ἴδῃ τὴν ἀσχημοσύνην αὐτῆς καὶ αὕτη ἴδῃ τὴν ἀσχημοσύνην αὐτοῦ, ὄνειδός ἐστιν, ἐξολεθρευθήσονται ἐνώπιον υἱῶν γένους αὐτῶν· ἀσχημοσύνην ἀδελφῆς αὐτοῦ ἀπεκάλυψεν, ἁμαρτίαν κομιοῦνται.

[17] Whosoever shall take his sister by his father or by his mother, and shall see her nakedness, and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin.

[18] καὶ ἀνήρ, ὃς ἂν κοιμηθῇ μετὰ γυναικὸς ἀποκαθημένης καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς, τὴν πηγὴν αὐτῆς ἀπεκάλυψεν, καὶ αὕτη ἀπεκάλυψεν τὴν ῥύσιν τοῦ αἵματος αὐτῆς· ἐξολεθρευθήσονται ἀμφότεροι ἐκ τοῦ γένους αὐτῶν.

[18] And whatever man shall lie with a woman that is set apart *for a flux*, and shall uncover her nakedness, he has uncovered her fountain, and she

has uncovered the flux of her blood: they shall both be destroyed from among their generation.

[19] καὶ ἀσχημοσύνην ἀδελφῆς πατρός σου καὶ ἀδελφῆς μητρός σου οὐκ ἀποκαλύψεις· τὴν γὰρ οἰκειότητα ἀπεκάλυψεν, ἁμαρτίαν ἀποίσονται.

[19] And thou shalt not uncover the nakedness of thy father's sister, or of the sister of thy mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity.

[20] ὃς ἂν κοιμηθῇ μετὰ τῆς συγγενοῦς αὐτοῦ, ἀσχημοσύνην τῆς συγγενείας αὐτοῦ ἀπεκάλυψεν· ἄτεκνοι ἀποθανοῦνται.

[20] Whosoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless.

[21] ὃς ἂν λάβῃ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, ἀκαθαρσία ἐστίν· ἀσχημοσύνην τοῦ ἀδελφοῦ αὐτοῦ ἀπεκάλυψεν, ἄτεκνοι ἀποθανοῦνται.

[21] Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

[22] Καὶ φυλάξασθε πάντα τὰ προστάγματά μου καὶ τὰ κρίματά μου καὶ ποιήσετε αὐτά, καὶ οὐ μὴ προσοχθίσῃ ὑμῖν ἡ γῆ, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ κατοικεῖν ἐπ' αὐτῆς.

[22] And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it.

[23] καὶ οὐχὶ πορεύεσθε τοῖς νομίμοις τῶν ἐθνῶν, οὓς ἐξαποστέλλω ἀφ' ὑμῶν· ὅτι ταῦτα πάντα ἐποίησαν, καὶ ἐβδελυξάμην αὐτούς.

[23] And walk ye not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them:

[24] καὶ εἶπα ὑμῖν Ὑμεῖς κληρονομήσατε τὴν γῆν αὐτῶν, καὶ ἐγὼ δώσω ὑμῖν αὐτὴν ἐν κτήσει, γῆν ῥέουσαν γάλα καὶ μέλι· ἐγὼ κύριος ὁ θεὸς ὑμῶν, ὃς διώρισα ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν.

[24] and I said to you, Ye shall inherit their land, and I will give it to you for a possession, *even* a land flowing with milk and honey: I *am* the Lord your God, who have separated you from all people.

[25] καὶ ἀφοριεῖτε αὐτοὺς ἀνὰ μέσον τῶν κτηνῶν τῶν καθαρῶν καὶ ἀνὰ μέσον τῶν κτηνῶν τῶν ἀκαθάρτων καὶ ἀνὰ μέσον τῶν πετεινῶν τῶν καθαρῶν καὶ τῶν ἀκαθάρτων καὶ οὐ βδελύξετε τὰς ψυχὰς ὑμῶν ἐν τοῖς κτήνεσιν καὶ ἐν τοῖς πετεινοῖς καὶ ἐν πᾶσιν τοῖς ἑρπετοῖς τῆς γῆς, ἃ ἐγὼ ἀφώρισα ὑμῖν ἐν ἀκαθαρσίᾳ.

[25] And ye shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds; and ye shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you by reason of uncleanness.

[26] καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί.

[26] And ye shall be holy to me; because I the Lord your God *am* holy, who separated you from all nations, to be mine.

[27] Καὶ ἀνὴρ ἢ γυνή, ὃς ἂν γένηται αὐτῶν ἐγγαστρίμυθος ἢ ἐπαοιδός, θανάτῳ θανατούσθωσαν ἀμφότεροι· λίθοις λιθοβολήσατε αὐτούς, ἔνοχοί εἰσιν.

[27] And *as for* a man or woman whosoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: ye shall stone them with stones, they are guilty.

CHAPTER 21

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Εἰπὸν τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων καὶ ἐρεῖς πρὸς αὐτούς Ἐν ταῖς ψυχαῖς οὐ μιανθήσονται ἐν τῷ ἔθνει αὐτῶν

[1] And the Lord spoke to Moses, saying, Speak to the priests the sons of Aaron, and thou shalt tell them *that* they shall not defile themselves in their nation for the dead,

[2] ἀλλ᾽ ἢ ἐν τῷ οἰκείῳ τῷ ἔγγιστα αὐτῶν, ἐπὶ πατρὶ καὶ μητρὶ καὶ υἱοῖς καὶ θυγατράσιν, ἐπ᾽ ἀδελφῷ

[2] but *they may mourn* for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother,

[3] καὶ ἐπ᾽ ἀδελφῇ παρθένῳ τῇ ἐγγιζούσῃ αὐτῷ τῇ μὴ ἐκδεδομένῃ ἀνδρί, ἐπὶ τούτοις μιανθήσεται.

[3] and for a virgin sister that is near to one, that is not espoused to a man; for these one shall defile himself.

[4] οὐ μιανθήσεται ἐξάπινα ἐν τῷ λαῷ αὐτοῦ εἰς βεβήλωσιν αὐτοῦ.

[4] He shall not defile himself suddenly among his people to profane himself.

[5] καὶ φαλάκρωμα οὐ ξυρηθήσεσθε τὴν κεφαλὴν ἐπὶ νεκρῷ καὶ τὴν ὄψιν τοῦ πώγωνος οὐ ξυρήσονται καὶ ἐπὶ τὰς σάρκας αὐτῶν οὐ κατατεμοῦσιν ἐντομίδας.

[5] And ye shall not shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh.

[6] ἅγιοι ἔσονται τῷ θεῷ αὐτῶν καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν· τὰς γὰρ θυσίας κυρίου δῶρα τοῦ θεοῦ αὐτῶν αὐτοὶ προσφέρουσιν καὶ ἔσονται ἅγιοι.

[6] They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy.

[7] γυναῖκα πόρνην καὶ βεβηλωμένην οὐ λήμψονται καὶ γυναῖκα ἐκβεβλημένην ἀπὸ ἀνδρὸς αὐτῆς· ἅγιός ἐστιν τῷ κυρίῳ θεῷ αὐτοῦ.

[7] They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God.

[8] καὶ ἁγιάσει αὐτόν, τὰ δῶρα κυρίου τοῦ θεοῦ ὑμῶν οὗτος προσφέρει· ἅγιος ἔσται, ὅτι ἅγιος ἐγὼ κύριος ὁ ἁγιάζων αὐτούς.

[8] And thou shalt hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them *am* holy.

[9] καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν βεβηλωθῇ τοῦ ἐκπορνεῦσαι, τὸ ὄνομα τοῦ πατρὸς αὐτῆς αὐτὴ βεβηλοῖ· ἐπὶ πυρὸς κατακαυθήσεται.

[9] And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burnt with fire.

[10] Καὶ ὁ ἱερεὺς ὁ μέγας ἀπὸ τῶν ἀδελφῶν αὐτοῦ, τοῦ ἐπικεχυμένου ἐπὶ τὴν κεφαλὴν τοῦ ἐλαίου τοῦ χριστοῦ καὶ τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια, τὴν κεφαλὴν οὐκ ἀποκιδαρώσει καὶ τὰ ἱμάτια οὐ διαρρήξει

[10] And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments:

[11] καὶ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται, ἐπὶ πατρὶ αὐτοῦ οὐδὲ ἐπὶ μητρὶ αὐτοῦ οὐ μιανθήσεται·

[11] neither shall he go in to any dead body, neither shall he defile himself for his father or his mother.

[12] καὶ ἐκ τῶν ἁγίων οὐκ ἐξελεύσεται καὶ οὐ βεβηλώσει τὸ ἡγιασμένον τοῦ θεοῦ αὐτοῦ, ὅτι τὸ ἅγιον ἔλαιον τὸ χριστὸν τοῦ θεοῦ ἐπ᾽ αὐτῷ· ἐγὼ κύριος.

[12] And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God *is* upon him: I *am* the Lord.

[13] οὗτος γυναῖκα παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται·

[13] He shall take for a wife a virgin of his own tribe.

[14] χήραν δὲ καὶ ἐκβεβλημένην καὶ βεβηλωμένην καὶ πόρνην, ταύτας οὐ λήμψεται, ἀλλ᾽ ἢ παρθένον ἐκ τοῦ γένους αὐτοῦ λήμψεται γυναῖκα·

[14] But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people.

[15] καὶ οὐ βεβηλώσει τὸ σπέρμα αὐτοῦ ἐν τῷ λαῷ αὐτοῦ· ἐγὼ κύριος ὁ ἁγιάζων αὐτόν.

[15] And he shall not profane his seed among his people: I *am* the Lord that sanctifies him.

[16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[16] And the Lord spoke to Moses, saying,

[17] Εἰπὸν Ααρων Ἄνθρωπος ἐκ τοῦ γένους σου εἰς τὰς γενεὰς ὑμῶν, τίνι ἐὰν ᾖ ἐν αὐτῷ μῶμος, οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ θεοῦ αὐτοῦ.

[17] Say to Aaron, A man of thy tribe throughout your generations, who shall have a blemish on him, shall not draw nigh to offer the gifts of his God.

[18] πᾶς ἄνθρωπος, ᾧ ἂν ᾖ ἐν αὐτῷ μῶμος, οὐ προσελεύσεται, ἄνθρωπος χωλὸς ἢ τυφλὸς ἢ κολοβόρριν ἢ ὠτότμητος

[18] No man who has a blemish on him shall draw nigh; a man blind, lame, with his nose disfigured, or his ears cut,

[19] ἢ ἄνθρωπος, ᾧ ἐστιν ἐν αὐτῷ σύντριμμα χειρὸς ἢ σύντριμμα ποδός,

[19] a man who has a broken hand or a broken foot,

[20] ἢ κυρτὸς ἢ ἔφηλος ἢ πτίλος τοὺς ὀφθαλμοὺς ἢ ἄνθρωπος, ᾧ ἂν ᾖ ἐν αὐτῷ ψώρα ἀγρία ἢ λιχήν, ἢ μόνορχις,

[20] or hump-backed, or blear-eyed, or that has lost his eye-lashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle.

[21] πᾶς, ᾧ ἐστιν ἐν αὐτῷ μῶμος, ἐκ τοῦ σπέρματος Ααρων τοῦ ἱερέως, οὐκ ἐγγιεῖ τοῦ προσενεγκεῖν τὰς θυσίας τῷ θεῷ σου· ὅτι μῶμος ἐν αὐτῷ, τὰ δῶρα τοῦ θεοῦ οὐ προσελεύσεται προσενεγκεῖν.

[21] Whoever of the seed of Aaron the priest has a blemish on him, shall not draw nigh to offer sacrifices to thy God, because he has a blemish on him; he shall not draw nigh to offer the gifts of God.

[22] τὰ δῶρα τοῦ θεοῦ τὰ ἅγια τῶν ἁγίων καὶ ἀπὸ τῶν ἁγίων φάγεται·

[22] The gifts of God *are* most holy, and he shall eat of the holy things.

[23] πλὴν πρὸς τὸ καταπέτασμα οὐ προσελεύσεται καὶ πρὸς τὸ θυσιαστήριον οὐκ ἐγγιεῖ, ὅτι μῶμον ἔχει· καὶ οὐ βεβηλώσει τὸ ἅγιον τοῦ θεοῦ αὐτοῦ, ὅτι ἐγώ εἰμι κύριος ὁ ἁγιάζων αὐτούς.

[23] Only he shall not approach the veil, and he shall not draw nigh to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them.

[24] καὶ ἐλάλησεν Μωϋσῆς πρὸς Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καὶ πρὸς πάντας υἱοὺς Ισραηλ.

[24] And Moses spoke to Aaron and his sons, and to all the children of Israel.

CHAPTER 22

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Εἰπὸν Ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ προσεχέτωσαν ἀπὸ τῶν ἁγίων τῶν υἱῶν Ισραηλ καὶ οὐ βεβηλώσουσιν τὸ ὄνομα τὸ ἅγιόν μου, ὅσα αὐτοὶ ἁγιάζουσίν μοι· ἐγὼ κύριος.

[2] Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane my holy name in any of the things which they consecrate to me: I *am* the Lord.

[3] εἰπὸν αὐτοῖς Εἰς τὰς γενεὰς ὑμῶν πᾶς ἄνθρωπος, ὃς ἂν προσέλθῃ ἀπὸ παντὸς τοῦ σπέρματος ὑμῶν πρὸς τὰ ἅγια, ὅσα ἂν ἁγιάζωσιν οἱ υἱοὶ Ισραηλ τῷ κυρίῳ, καὶ ἡ ἀκαθαρσία αὐτοῦ ἐπ᾽ αὐτῷ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἀπ᾽ ἐμοῦ· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[3] Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from me: I *am* the Lord your God.

[4] καὶ ἄνθρωπος ἐκ τοῦ σπέρματος Ααρων τοῦ ἱερέως καὶ οὗτος λεπρᾷ ἢ γονορρυής, τῶν ἁγίων οὐκ ἔδεται, ἕως ἂν καθαρισθῇ· καὶ ὁ ἁπτόμενος πάσης ἀκαθαρσίας ψυχῆς ἢ ἄνθρωπος, ᾧ ἂν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος,

[4] And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him,

[5] ἢ ὅστις ἂν ἅψηται παντὸς ἑρπετοῦ ἀκαθάρτου, ὃ μιανεῖ αὐτόν, ἢ ἐπ᾽ ἀνθρώπῳ, ἐν ᾧ μιανεῖ αὐτὸν κατὰ πᾶσαν ἀκαθαρσίαν αὐτοῦ,

[5] or whosoever shall touch any unclean reptile, which will defile him, or *who shall touch* a man, whereby he shall defile him according to all his uncleanness:

[6] ψυχή, ἥτις ἂν ἅψηται αὐτῶν, ἀκάθαρτος ἔσται ἕως ἑσπέρας· οὐκ ἔδεται ἀπὸ τῶν ἁγίων, ἐὰν μὴ λούσηται τὸ σῶμα αὐτοῦ ὕδατι·

[6] whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water,

[7] καὶ δύῃ ὁ ἥλιος, καὶ καθαρὸς ἔσται καὶ τότε φάγεται τῶν ἁγίων, ὅτι ἄρτος ἐστὶν αὐτοῦ.

[7] and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread.

[8] θνησιμαῖον καὶ θηριάλωτον οὐ φάγεται μιανθῆναι αὐτὸν ἐν αὐτοῖς· ἐγὼ κύριος.

[8] He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I *am* the Lord.

[9] καὶ φυλάξονται τὰ φυλάγματά μου, ἵνα μὴ λάβωσιν δι᾽ αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσιν δι᾽ αὐτά, ἐὰν βεβηλώσωσιν αὐτά· ἐγὼ κύριος ὁ θεὸς ὁ ἁγιάζων αὐτούς. –

[9] And they shall keep my ordinances, that they do not bear iniquity because of them, and die because of them, if they shall profane them: I *am* the Lord God that sanctifies them.

[10] καὶ πᾶς ἀλλογενὴς οὐ φάγεται ἅγια· πάροικος ἱερέως ἢ μισθωτὸς οὐ φάγεται ἅγια.

[10] And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things.

[11] ἐὰν δὲ ἱερεὺς κτήσηται ψυχὴν ἔγκτητον ἀργυρίου, οὗτος φάγεται ἐκ τῶν ἄρτων αὐτοῦ· καὶ οἱ οἰκογενεῖς αὐτοῦ, καὶ οὗτοι φάγονται τῶν ἄρτων αὐτοῦ.

[11] But if a priest should have a soul purchased for money, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread.

[12] καὶ θυγάτηρ ἀνθρώπου ἱερέως ἐὰν γένηται ἀνδρὶ ἀλλογενεῖ, αὐτὴ τῶν ἀπαρχῶν τῶν ἁγίων οὐ φάγεται.

[12] And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary.

[13] καὶ θυγάτηρ ἱερέως ἐὰν γένηται χήρα ἢ ἐκβεβλημένη, σπέρμα δὲ μὴ ἦν αὐτῇ, ἐπαναστρέψει ἐπὶ τὸν οἶκον τὸν πατρικὸν κατὰ τὴν νεότητα αὐτῆς· ἀπὸ τῶν ἄρτων τοῦ πατρὸς αὐτῆς φάγεται. καὶ πᾶς ἀλλογενὴς οὐ φάγεται ἀπ᾽ αὐτῶν.

[13] And if the daughter of priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it.

[14] καὶ ἄνθρωπος, ὃς ἂν φάγῃ ἅγια κατὰ ἄγνοιαν, καὶ προσθήσει τὸ ἐπίπεμπτον αὐτοῦ ἐπ᾽ αὐτὸ καὶ δώσει τῷ ἱερεῖ τὸ ἅγιον.

[14] And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest.

[15] καὶ οὐ βεβηλώσουσιν τὰ ἅγια τῶν υἱῶν Ισραηλ, ἃ αὐτοὶ ἀφαιροῦσιν τῷ κυρίῳ,

[15] And they shall not profane the holy things of the children of Israel, which they offer to the Lord.

[16] καὶ ἐπάξουσιν ἐφ᾽ ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν αὐτοὺς τὰ ἅγια αὐτῶν· ὅτι ἐγὼ κύριος ὁ ἁγιάζων αὐτούς.

[16] So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I *am* the Lord that sanctifies them.

[17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[17] And the Lord spoke to Moses, saying,

[18] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ καὶ πάσῃ συναγωγῇ Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος ἄνθρωπος ἀπὸ τῶν υἱῶν Ισραηλ ἢ τῶν υἱῶν τῶν προσηλύτων τῶν προσκειμένων πρὸς αὐτοὺς ἐν Ισραηλ, ὃς ἂν προσενέγκῃ τὰ δῶρα αὐτοῦ κατὰ πᾶσαν ὁμολογίαν αὐτῶν ἢ κατὰ πᾶσαν αἵρεσιν αὐτῶν, ὅσα ἂν προσενέγκωσιν τῷ θεῷ εἰς ὁλοκαύτωμα,

[18] Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole-burnt-offerings —

[19] δεκτὰ ὑμῖν ἄμωμα ἄρσενα ἐκ τῶν βουκολίων καὶ ἐκ τῶν προβάτων καὶ ἐκ τῶν αἰγῶν.

[19] your free-will-offerings *shall* be males without blemish of the herds, or of the sheep, or of the goats.

[20] πάντα, ὅσα ἂν ἔχῃ μῶμον ἐν αὐτῷ, οὐ προσάξουσιν κυρίῳ, διότι οὐ δεκτὸν ἔσται ὑμῖν.

[20] They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you.

[21] καὶ ἄνθρωπος, ὃς ἂν προσενέγκῃ θυσίαν σωτηρίου τῷ κυρίῳ διαστείλας εὐχὴν κατὰ αἵρεσιν ἢ ἐν ταῖς ἑορταῖς ὑμῶν ἐκ τῶν βουκολίων ἢ ἐκ τῶν προβάτων, ἄμωμον ἔσται εἰς δεκτόν, πᾶς μῶμος οὐκ ἔσται ἐν αὐτῷ.

[21] And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it.

[22] τυφλὸν ἢ συντετριμμένον ἢ γλωσσότμητον ἢ μυρμηκιῶντα ἢ ψωραγριῶντα ἢ λιχῆνας ἔχοντα, οὐ προσάξουσιν ταῦτα τῷ κυρίῳ, καὶ εἰς κάρπωσιν οὐ δώσετε ἀπ᾽ αὐτῶν ἐπὶ τὸ θυσιαστήριον τῷ κυρίῳ.

[22] One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall ye offer any of them for a burnt-offering on the altar of the Lord.

[23] καὶ μόσχον ἢ πρόβατον ὠτότμητον ἢ κολοβόκερκον, σφάγια ποιήσεις αὐτὰ σεαυτῷ, εἰς δὲ εὐχήν σου οὐ δεχθήσεται.

[23] And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they shall not be accepted for thy vow.

[24] θλαδίαν καὶ ἐκτεθλιμμένον καὶ ἐκτομίαν καὶ ἀπεσπασμένον, οὐ προσάξεις αὐτὰ τῷ κυρίῳ καὶ ἐπὶ τῆς γῆς ὑμῶν οὐ ποιήσετε.

[24] That which has broken testicles, or is crushed or gelt or mutilated, — thou shalt not offer them to the Lord, neither shall ye sacrifice them upon your land.

[25] καὶ ἐκ χειρὸς ἀλλογενοῦς οὐ προσοίσετε τὰ δῶρα τοῦ θεοῦ ὑμῶν ἀπὸ πάντων τούτων, ὅτι φθάρματά ἐστιν ἐν αὐτοῖς, μῶμος ἐν αὐτοῖς, οὐ δεχθήσεται ταῦτα ὑμῖν.

[25] Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you.

[26] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[26] And the Lord spoke to Moses, saying,

[27] Μόσχον ἢ πρόβατον ἢ αἶγα, ὡς ἂν τεχθῇ, καὶ ἔσται ἑπτὰ ἡμέρας ὑπὸ τὴν μητέρα, τῇ δὲ ἡμέρᾳ τῇ ὀγδόῃ καὶ ἐπέκεινα δεχθήσεται εἰς δῶρα, κάρπωμα κυρίῳ.

[27] As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to the Lord.

[28] καὶ μόσχον ἢ πρόβατον, αὐτὴν καὶ τὰ παιδία αὐτῆς οὐ σφάξεις ἐν ἡμέρᾳ μιᾷ.

[28] And a bullock and a ewe, it and its young, thou shalt not kill in one day.

[29] ἐὰν δὲ θύσῃς θυσίαν εὐχὴν χαρμοσύνης κυρίῳ, εἰς δεκτὸν ὑμῖν θύσετε αὐτό·

[29] And if thou shouldest offer a sacrifice, a vow of rejoicing to the Lord, ye shall offer it so as to be accepted for you.

[30] αὐτῇ τῇ ἡμέρᾳ ἐκείνῃ βρωθήσεται, οὐκ ἀπολείψετε ἀπὸ τῶν κρεῶν εἰς τὸ πρωί· ἐγώ εἰμι κύριος.

[30] In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am the Lord.

[31] Καὶ φυλάξετε τὰς ἐντολάς μου καὶ ποιήσετε αὐτάς.

[31] And ye shall keep my commandments and do them.

[32] καὶ οὐ βεβηλώσετε τὸ ὄνομα τοῦ ἁγίου, καὶ ἁγιασθήσομαι ἐν μέσῳ τῶν υἱῶν Ισραηλ· ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς

[32] And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I *am* the Lord that sanctifies you,

[33] ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὥστε εἶναι ὑμῶν θεός, ἐγὼ κύριος.

[33] who brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAPTER 23

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Αἱ ἑορταὶ κυρίου, ἃς καλέσετε αὐτὰς κλητὰς ἁγίας, αὗταί εἰσιν ἑορταί μου. –

[2] Speak to the children of Israel, and thou shalt say unto them, The feasts of the Lord which ye shall call holy assemblies, these are my feasts.

[3] ἓξ ἡμέρας ποιήσεις ἔργα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ· πᾶν ἔργον οὐ ποιήσεις· σάββατά ἐστιν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν.

[3] Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a sabbath to the Lord in all your dwellings.

[4] Αὗται αἱ ἑορταὶ τῷ κυρίῳ, κληταὶ ἅγιαι, ἃς καλέσετε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν.

[4] These *are* the feasts to the Lord, holy convocations, which ye shall call in their seasons.

[5] ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν ἑσπερινῶν πάσχα τῷ κυρίῳ.

[5] In the first month, on the fourteenth day of the month, between the evening times is the Lord’s passover.

[6] καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.

[6] And on the fifteenth day of this month is the feast of unleavened bread to the Lord; seven days shall ye eat unleavened bread.

[7] καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε·

[7] And the first day shall be a holy convocation to you: ye shall do no servile work.

[8] καὶ προσάξετε ὁλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας· καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

[8] And ye shall offer whole-burnt-offerings to the Lord seven days; and the seventh day shall be a holy convocation to you: ye shall do no servile work.

[9] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[9] And the Lord spoke to Moses, saying,

[10] Εἰπὸν τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὅταν εἰσέλθητε εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι ὑμῖν, καὶ θερίζητε τὸν θερισμὸν αὐτῆς, καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα·

[10] Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest;

[11] καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν, τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεύς.

[11] and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up.

[12] καὶ ποιήσετε ἐν τῇ ἡμέρᾳ, ἐν ᾗ ἂν φέρητε τὸ δράγμα, πρόβατον ἄμωμον ἐνιαύσιον εἰς ὁλοκαύτωμα τῷ κυρίῳ

[12] And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord.

[13] καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ – θυσία τῷ κυρίῳ, ὀσμὴ εὐωδίας κυρίῳ – καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ιν οἴνου.

[13] And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to the Lord, a smell of sweet savour to the Lord, and its drink-offering the fourth part of a hin of wine.

[14] καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην, ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν.

[14] And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your God: *it is* a perpetual statute throughout your generations in all your dwellings.

[15] Καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων, ἀπὸ τῆς ἡμέρας, ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος, ἑπτὰ ἑβδομάδας ὁλοκλήρους·

[15] And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks:

[16] ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος ἀριθμήσετε πεντήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ.

[16] until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to the Lord.

[17] ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους ἐπίθεμα, δύο ἄρτους· ἐκ δύο δεκάτων σεμιδάλεως ἔσονται, ἐζυμωμένοι πεφθήσονται πρωτογενημάτων τῷ κυρίῳ.

[17] Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to the Lord.

[18] καὶ προσάξετε μετὰ τῶν ἄρτων ἑπτὰ ἀμνοὺς ἀμώμους ἐνιαυσίους καὶ μόσχον ἕνα ἐκ βουκολίου καὶ κριοὺς δύο ἀμώμους – ἔσονται ὁλοκαύτωμα τῷ κυρίῳ – καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν, θυσίαν ὀσμὴν εὐωδίας τῷ κυρίῳ.

[18] And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to the Lord: and their meat-offerings and their drink-offerings *shall be* a sacrifice, a smell of sweet savour to the Lord.

[19] καὶ ποιήσουσιν χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας καὶ δύο ἀμνοὺς ἐνιαυσίους εἰς θυσίαν σωτηρίου μετὰ τῶν ἄρτων τοῦ πρωτογενήματος·

[19] And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of the first-fruits.

[20] καὶ ἐπιθήσει αὐτὰ ὁ ἱερεὺς μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ἐπίθεμα ἔναντι κυρίου μετὰ τῶν δύο ἀμνῶν· ἅγια ἔσονται τῷ κυρίῳ, τῷ ἱερεῖ τῷ προσφέροντι αὐτὰ αὐτῷ ἔσται.

[20] And the priest shall place them with the loaves of the first-fruits an offering before the Lord with the two lambs, they shall be holy to the Lord; they shall belong to the priest that brings them.

[21] καὶ καλέσετε ταύτην τὴν ἡμέραν κλητήν· ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν. –

[21] And ye shall call this day a convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations.

[22] καὶ ὅταν θερίζητε τὸν θερισμὸν τῆς γῆς ὑμῶν, οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ τοῦ ἀγροῦ σου ἐν τῷ θερίζειν σε καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις, τῷ πτωχῷ καὶ τῷ προσηλύτῳ ὑπολείψῃ αὐτά· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[22] And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I *am* the Lord your God.

[23] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[23] And the Lord spoke to Moses, saying,

[24] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Τοῦ μηνὸς τοῦ ἑβδόμου μιᾷ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις, μνημόσυνον σαλπίγγων, κλητὴ ἁγία ἔσται ὑμῖν·

[24] Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial of trumpets: it shall be to you a holy convocation.

[25] πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ προσάξετε ὁλοκαύτωμα κυρίῳ.

[25] Ye shall do no servile work, and ye shall offer a whole-burnt-offering to the Lord.

[26] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[26] And the Lord spoke to Moses, saying,

[27] Καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἡμέρα ἐξιλασμοῦ, κλητὴ ἁγία ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν καὶ προσάξετε ὁλοκαύτωμα τῷ κυρίῳ.

[27] Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to the Lord.

[28] πᾶν ἔργον οὐ ποιήσετε ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ· ἔστιν γὰρ ἡμέρα ἐξιλασμοῦ αὕτη ὑμῖν ἐξιλάσασθαι περὶ ὑμῶν ἔναντι κυρίου τοῦ θεοῦ ὑμῶν.

[28] Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your God.

[29] πᾶσα ψυχή, ἥτις μὴ ταπεινωθήσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ, ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς.

[29] Every soul that shall not be humbled in that day, shall be cut off from among its people.

[30] καὶ πᾶσα ψυχή, ἥτις ποιήσει ἔργον ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ, ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς.

[30] And every soul which shall do work on that day, that soul shall be destroyed from among its people.

[31] πᾶν ἔργον οὐ ποιήσετε· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις κατοικίαις ὑμῶν.

[31] Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations.

[32] σάββατα σαββάτων ἔσται ὑμῖν, καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν· ἀπὸ ἐνάτης τοῦ μηνὸς ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν.

[32] It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.

[33] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[33] And the Lord spoke to Moses, saying,

[34] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Τῇ πεντεκαιδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ.

[34] Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to the Lord.

[35] καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

[35] And on the first day shall be a holy convocation; ye shall do no servile work.

[36] ἑπτὰ ἡμέρας προσάξετε ὁλοκαυτώματα τῷ κυρίῳ· καὶ ἡ ἡμέρα ἡ ὀγδόη κλητὴ ἁγία ἔσται ὑμῖν, καὶ προσάξετε ὁλοκαυτώματα τῷ κυρίῳ· ἐξόδιόν ἐστιν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

[36] Seven days shall ye offer whole-burnt-offerings to the Lord, and the eighth-day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to the Lord: it is a time of release, ye shall do no servile work.

[37] Αὗται αἱ ἑορταὶ κυρίῳ, ἃς καλέσετε κλητὰς ἁγίας ὥστε προσενέγκαι καρπώματα τῷ κυρίῳ, ὁλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ’ ἡμέραν εἰς ἡμέραν

[37] These *are* the feasts to the Lord, which ye shall call holy convocations, to offer burnt-offerings to the Lord, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day:

[38] πλὴν τῶν σαββάτων κυρίου καὶ πλὴν τῶν δομάτων ὑμῶν καὶ πλὴν πασῶν τῶν εὐχῶν ὑμῶν καὶ πλὴν τῶν ἑκουσίων ὑμῶν, ἃ ἂν δῶτε τῷ κυρίῳ.

[38] besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to the Lord.

[39] Καὶ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου, ὅταν συντελέσητε τὰ γενήματα τῆς γῆς, ἑορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας· τῇ ἡμέρᾳ τῇ πρώτῃ ἀνάπαυσις, καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις.

[39] And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest, and on the eighth day a rest.

[40] καὶ λήμψεσθε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὡραῖον καὶ κάλλυνθρα φοινίκων καὶ κλάδους ξύλου δασεῖς καὶ ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάρρου εὐφρανθῆναι ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας

[40] And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Lord your God seven days in the year.

[41] τοῦ ἐνιαυτοῦ· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν· ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν.

[41] *It is* a perpetual statute for your generations: in the seventh month ye shall keep it.

[42] ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας, πᾶς ὁ αὐτόχθων ἐν Ισραηλ κατοικήσει ἐν σκηναῖς,

[42] Seven days ye shall dwell in tabernacles: every native in Israel shall dwell in tents,

[43] ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατῴκισα τοὺς υἱοὺς Ισραηλ ἐν τῷ ἐξαγαγεῖν με αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[43] that your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I *am* the Lord your God.

[44] Καὶ ἐλάλησεν Μωϋσῆς τὰς ἑορτὰς κυρίου τοῖς υἱοῖς Ισραηλ.

[44] And Moses recounted the feasts of the Lord to the children of Israel.

CHAPTER 24

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσάν μοι ἔλαιον ἐλάινον καθαρὸν κεκομμένον εἰς φῶς καῦσαι λύχνον διὰ παντός.

[2] Charge the children of Israel, and let them take for thee pure olive oil beaten for the light, to burn a lamp continually,

[3] ἔξωθεν τοῦ καταπετάσματος ἐν τῇ σκηνῇ τοῦ μαρτυρίου καύσουσιν αὐτὸν Ααρων καὶ οἱ υἱοὶ αὐτοῦ ἀπὸ ἑσπέρας ἕως πρωῒ ἐνώπιον κυρίου ἐνδελεχῶς· νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν.

[3] outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations.

[4] ἐπὶ τῆς λυχνίας τῆς καθαρᾶς καύσετε τοὺς λύχνους ἔναντι κυρίου ἕως τὸ πρωί.

[4] Ye shall burn the lamps on the pure lamp-stand before the Lord till the morrow.

[5] Καὶ λήμψεσθε σεμίδαλιν καὶ ποιήσετε αὐτὴν δώδεκα ἄρτους, δύο δεκάτων ἔσται ὁ ἄρτος ὁ εἷς·

[5] And ye shall take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts.

[6] καὶ ἐπιθήσετε αὐτοὺς δύο θέματα, ἓξ ἄρτους τὸ ἓν θέμα, ἐπὶ τὴν τράπεζαν τὴν καθαρὰν ἔναντι κυρίου.

[6] And ye shall put them *in* two rows, each row *containing* six loaves, on the pure table before the Lord.

[7] καὶ ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἅλα, καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ κυρίῳ.

[7] And ye shall put on *each* row pure frankincense and salt; and *these things* shall be for loaves for a memorial, set forth before the Lord.

[8] τῇ ἡμέρᾳ τῶν σαββάτων προθήσεται ἔναντι κυρίου διὰ παντὸς ἐνώπιον τῶν υἱῶν Ισραηλ διαθήκην αἰώνιον.

[8] On the sabbath-day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant.

[9] καὶ ἔσται Ααρων καὶ τοῖς υἱοῖς αὐτοῦ, καὶ φάγονται αὐτὰ ἐν τόπῳ ἁγίῳ· ἔστιν γὰρ ἅγια τῶν ἁγίων τοῦτο αὐτῷ ἀπὸ τῶν θυσιαζομένων τῷ κυρίῳ, νόμιμον αἰώνιον.

[9] And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

[10] Καὶ ἐξῆλθεν υἱὸς γυναικὸς Ισραηλίτιδος καὶ οὗτος ἦν υἱὸς Αἰγυπτίου ἐν τοῖς υἱοῖς Ισραηλ, καὶ ἐμαχέσαντο ἐν τῇ παρεμβολῇ ὁ ἐκ τῆς Ισραηλίτιδος καὶ ὁ ἄνθρωπος ὁ Ισραηλίτης,

[10] And there went forth a son of an Israelitish woman, and he was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelitish woman, and a man who was an Israelite.

[11] καὶ ἐπονομάσας ὁ υἱὸς τῆς γυναικὸς τῆς Ισραηλίτιδος τὸ ὄνομα κατηράσατο, καὶ ἤγαγον αὐτὸν πρὸς Μωυσῆν· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Σαλωμιθ θυγάτηρ Δαβρι ἐκ τῆς φυλῆς Δαν.

[11] And the son of the Israelitish woman named THE NAME and curse; and they brought him to Moses: and his mother’s name was Salomith, daughter of Dabri of the tribe of Dan.

[12] καὶ ἀπέθεντο αὐτὸν εἰς φυλακὴν διακρῖναι αὐτὸν διὰ προστάγματος κυρίου.

[12] And they put him in ward, to judge him by the command of the Lord.

[13] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[13] And the Lord spoke to Moses, saying,

[14] Ἐξάγαγε τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς, καὶ ἐπιθήσουσιν πάντες οἱ ἀκούσαντες τὰς χεῖρας αὐτῶν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ λιθοβολήσουσιν αὐτὸν πᾶσα ἡ συναγωγή.

[14] Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him.

[15] καὶ τοῖς υἱοῖς Ισραηλ λάλησον καὶ ἐρεῖς πρὸς αὐτούς Ἄνθρωπος, ὃς ἐὰν καταράσηται θεόν, ἁμαρτίαν λήμψεται·

[15] And speak to the sons of Israel, and thou shalt say to them, Whosoever shall curse God shall bear his sin.

[16] ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω· λίθοις λιθοβολείτω αὐτὸν πᾶσα συναγωγὴ Ισραηλ· ἐάν τε προσήλυτος ἐάν τε αὐτόχθων, ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου τελευτάτω.

[16] And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord.

[17] καὶ ἄνθρωπος, ὃς ἂν πατάξῃ ψυχὴν ἀνθρώπου καὶ ἀποθάνῃ, θανάτῳ θανατούσθω.

[17] And whosoever shall smite a man and he die, let him die the death.

[18] καὶ ὃς ἂν πατάξῃ κτῆνος καὶ ἀποθάνῃ, ἀποτεισάτω ψυχὴν ἀντὶ ψυχῆς.

[18] And whosoever shall smite a beast, and it shall die, let him render life for life.

[19] καὶ ἐάν τις δῷ μῶμον τῷ πλησίον, ὡς ἐποίησεν αὐτῷ, ὡσαύτως ἀντιποιηθήσεται αὐτῷ·

[19] And whosoever shall inflict a blemish on his neighbour, as he has done to him, so shall it be done to himself in return;

[20] σύντριμμα ἀντὶ συντρίμματος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος· καθότι ἂν δῷ μῶμον τῷ ἀνθρώπῳ, οὕτως δοθήσεται αὐτῷ.

[20] bruise for bruise, eye for eye, tooth for tooth: as any one may inflict a blemish on a man, so shall it be rendered to him.

[21] ὃς ἂν πατάξῃ ἄνθρωπον καὶ ἀποθάνῃ, θανάτῳ θανατούσθω·

[21] Whosoever shall smite a man, and he shall die, let him die the death.

[22] δικαίωσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ, ὅτι ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[22] There shall be one judgment for the stranger and the native, for I *am* the Lord your God.

[23] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ καὶ ἐξήγαγον τὸν καταρασάμενον ἔξω τῆς παρεμβολῆς καὶ ἐλιθοβόλησαν αὐτὸν ἐν λίθοις· καὶ οἱ υἱοὶ Ισραηλ ἐποίησαν καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[23] And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones: and the children of Israel did as the Lord commanded Moses.

CHAPTER 25

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῷ ὄρει Σινα λέγων

[1] And the Lord spoke to Moses in the mount Sina, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐὰν εἰσέλθητε εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι ὑμῖν, καὶ ἀναπαύσεται ἡ γῆ, ἣν ἐγὼ δίδωμι ὑμῖν, σάββατα τῷ κυρίῳ.

[2] Speak to the children of Israel, and thou shalt say to them, Whensoever ye shall have entered into the land, which I give to you, then the land shall rest which I give to you, for its sabbaths to the Lord.

[3] ἓξ ἔτη σπερεῖς τὸν ἀγρόν σου καὶ ἓξ ἔτη τεμεῖς τὴν ἄμπελόν σου καὶ συνάξεις τὸν καρπὸν αὐτῆς.

[3] Six years thou shalt sow thy field, and six years thou shall prune thy vine, and gather in its fruit.

[4] τῷ δὲ ἔτει τῷ ἑβδόμῳ σάββατα ἀνάπαυσις ἔσται τῇ γῇ, σάββατα τῷ κυρίῳ· τὸν ἀγρόν σου οὐ σπερεῖς καὶ τὴν ἄμπελόν σου οὐ τεμεῖς

[4] But in the seventh year *shall be* a sabbath, it shall be a rest to the land, a sabbath to the Lord: thou shalt not sow thy field, and thou shalt not prune thy vine.

[5] καὶ τὰ αὐτόματα ἀναβαίνοντα τοῦ ἀγροῦ σου οὐκ ἐκθερίσεις καὶ τὴν σταφυλὴν τοῦ ἁγιάσματός σου οὐκ ἐκτρυγήσεις· ἐνιαυτὸς ἀναπαύσεως ἔσται τῇ γῇ.

[5] And thou shalt not gather the spontaneous produce of thy field, and thou shalt not gather fully the grapes of thy dedication: it shall be a year of rest to the land.

[6] καὶ ἔσται τὰ σάββατα τῆς γῆς βρώματά σοι καὶ τῷ παιδί σου καὶ τῇ παιδίσκῃ σου καὶ τῷ μισθωτῷ σου καὶ τῷ παροίκῳ τῷ προσκειμένῳ πρὸς σέ,

[6] And the sabbaths of the land shall be food for thee, and for thy man-servant, and for thy maid-servant, and thy hireling, and the stranger that abides with thee.

[7] καὶ τοῖς κτήνεσίν σου καὶ τοῖς θηρίοις τοῖς ἐν τῇ γῇ σου ἔσται πᾶν τὸ γένημα αὐτοῦ εἰς βρῶσιν.

[7] And for thy cattle, and for the wild beats that are in thy land, shall every fruit of it be for food.

[8] Καὶ ἐξαριθμήσεις σεαυτῷ ἑπτὰ ἀναπαύσεις ἐτῶν, ἑπτὰ ἔτη ἑπτάκις, καὶ ἔσονταί σοι ἑπτὰ ἑβδομάδες ἐτῶν ἐννέα καὶ τεσσαράκοντα ἔτη.

[8] And thou shalt reckon to thyself seven sabbaths of years, seven times seven years; and they shall be to thee seven weeks of years, nine and forty years.

[9] καὶ διαγγελεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῇ ὑμῶν τῷ μηνὶ τῷ ἑβδόμῳ τῇ δεκάτῃ τοῦ μηνός· τῇ ἡμέρᾳ τοῦ ἱλασμοῦ διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν

[9] In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land.

[10] καὶ ἁγιάσετε τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸν καὶ διαβοήσετε ἄφεσιν ἐπὶ τῆς γῆς πᾶσιν τοῖς κατοικοῦσιν αὐτήν· ἐνιαυτὸς ἀφέσεως σημασία αὕτη ἔσται ὑμῖν, καὶ ἀπελεύσεται εἷς ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ, καὶ ἕκαστος εἰς τὴν πατρίδα αὐτοῦ ἀπελεύσεσθε.

[10] And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family.

[11] ἀφέσεως σημασία αὕτη, τὸ ἔτος τὸ πεντηκοστὸν ἐνιαυτὸς ἔσται ὑμῖν· οὐ σπερεῖτε οὐδὲ ἀμήσετε τὰ αὐτόματα ἀναβαίνοντα αὐτῆς καὶ οὐ τρυγήσετε τὰ ἡγιασμένα αὐτῆς,

[11] This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye gather its dedicated fruits.

[12] ὅτι ἀφέσεως σημασία ἐστίν, ἅγιον ἔσται ὑμῖν, ἀπὸ τῶν πεδίων φάγεσθε τὰ γενήματα αὐτῆς.

[12] For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields.

[13] Ἐν τῷ ἔτει τῆς ἀφέσεως σημασίᾳ αὐτῆς ἐπανελεύσεται ἕκαστος εἰς τὴν κτῆσιν αὐτοῦ.

[13] In the year of the release *even* the jubilee of it, shall *each* one return to his possession.

[14] ἐὰν δὲ ἀποδῷ πρᾶσιν τῷ πλησίον σου ἐὰν καὶ κτήσῃ παρὰ τοῦ πλησίον σου, μὴ θλιβέτω ἄνθρωπος τὸν πλησίον·

[14] And if thou shouldest sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour.

[15] κατὰ ἀριθμὸν ἐτῶν μετὰ τὴν σημασίαν κτήσῃ παρὰ τοῦ πλησίον, κατὰ ἀριθμὸν ἐνιαυτῶν γενημάτων ἀποδώσεταί σοι.

[15] According to the number of years after the jubilee shalt thou buy of thy neighbour, according to the number of years of the fruits shall he sell to thee.

[16] καθότι ἂν πλεῖον τῶν ἐτῶν, πληθύνῃ τὴν ἔγκτησιν αὐτοῦ, καὶ καθότι ἂν ἔλαττον τῶν ἐτῶν, ἐλαττονώσῃ τὴν κτῆσιν αὐτοῦ· ὅτι ἀριθμὸν γενημάτων αὐτοῦ οὕτως ἀποδώσεταί σοι.

[16] According as *there may be* a greater number of years he shall increase *the value of* his possession, and according as *there may be* a less number of years he shall lessen *the value of* his possession; for according to the number of his crops, so shall he sell to thee.

[17] μὴ θλιβέτω ἄνθρωπος τὸν πλησίον καὶ φοβηθήσῃ κύριον τὸν θεόν σου· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[17] Let not a man oppress his neighbour, and thou shalt fear the Lord thy God: I am the Lord thy God.

[18] καὶ ποιήσετε πάντα τὰ δικαιώματά μου καὶ πάσας τὰς κρίσεις μου καὶ φυλάξασθε καὶ ποιήσετε αὐτὰ καὶ κατοικήσετε ἐπὶ τῆς γῆς πεποιθότες·

[18] And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land.

[19] καὶ δώσει ἡ γῆ τὰ ἐκφόρια αὐτῆς, καὶ φάγεσθε εἰς πλησμονὴν καὶ κατοικήσετε πεποιθότες ἐπ᾽ αὐτῆς.

[19] And the land shall yield her increase, and ye shall eat to fullness, and shall dwell securely in it.

[20] ἐὰν δὲ λέγητε Τί φαγόμεθα ἐν τῷ ἔτει τῷ ἑβδόμῳ τούτῳ, ἐὰν μὴ σπείρωμεν μηδὲ συναγάγωμεν τὰ γενήματα ἡμῶν;

[20] And if ye should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits?

[21] καὶ ἀποστελῶ τὴν εὐλογίαν μου ὑμῖν ἐν τῷ ἔτει τῷ ἕκτῳ, καὶ ποιήσει τὰ γενήματα αὐτῆς εἰς τὰ τρία ἔτη.

[21] Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years.

[22] καὶ σπερεῖτε τὸ ἔτος τὸ ὄγδοον καὶ φάγεσθε ἀπὸ τῶν γενημάτων παλαιά· ἕως τοῦ ἔτους τοῦ ἐνάτου, ἕως ἂν ἔλθῃ τὸ γένημα αὐτῆς, φάγεσθε παλαιὰ παλαιῶν.

[22] And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old.

[23] καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν, ἐμὴ γάρ ἐστιν ἡ γῆ, διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου·

[23] And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me.

[24] καὶ κατὰ πᾶσαν γῆν κατασχέσεως ὑμῶν λύτρα δώσετε τῆς γῆς. –

[24] And in every land of your possession, ye shall allow ransoms for the land.

[25] ἐὰν δὲ πένηται ὁ ἀδελφός σου ὁ μετὰ σοῦ καὶ ἀποδῶται ἀπὸ τῆς κατασχέσεως αὐτοῦ καὶ ἔλθῃ ὁ ἀγχιστεύων ἐγγίζων ἔγγιστα αὐτοῦ, καὶ λυτρώσεται τὴν πρᾶσιν τοῦ ἀδελφοῦ αὐτοῦ.

[25] And if thy brother who is with thee be poor, and should have sold *part* of his possession, and his kinsman who is nigh to him come, then he shall redeem the possession which his brother has sold.

[26] ἐὰν δὲ μὴ ᾖ τινι ὁ ἀγχιστεύων καὶ εὐπορηθῇ τῇ χειρὶ καὶ εὑρεθῇ αὐτῷ τὸ ἱκανὸν λύτρα αὐτοῦ,

[26] And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, *even* his ransom;

[27] καὶ συλλογιεῖται τὰ ἔτη τῆς πράσεως αὐτοῦ καὶ ἀποδώσει ὃ ὑπερέχει τῷ ἀνθρώπῳ, ᾧ ἀπέδοτο ἑαυτὸν αὐτῷ, καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ.

[27] then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession.

[28] ἐὰν δὲ μὴ εὐπορηθῇ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν ὥστε ἀποδοῦναι αὐτῷ, καὶ ἔσται ἡ πρᾶσις τῷ κτησαμένῳ αὐτὰ ἕως τοῦ ἔκτου ἔτους τῆς ἀφέσεως· καὶ ἐξελεύσεται τῇ ἀφέσει, καὶ ἀπελεύσεται εἰς τὴν κατάσχεσιν αὐτοῦ.

[28] But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

[29] Ἐὰν δέ τις ἀποδῶται οἰκίαν οἰκητὴν ἐν πόλει τετειχισμένῃ, καὶ ἔσται ἡ λύτρωσις αὐτῆς, ἕως πληρωθῇ ἐνιαυτὸς ἡμερῶν, ἔσται ἡ λύτρωσις αὐτῆς.

[29] And if any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until *the time* is fulfilled: its time of ransom shall be a full year.

[30] ἐὰν δὲ μὴ λυτρωθῇ, ἕως ἂν πληρωθῇ αὐτῆς ἐνιαυτὸς ὅλος, κυρωθήσεται ἡ οἰκία ἡ οὖσα ἐν πόλει τῇ ἐχούσῃ τεῖχος βεβαίως τῷ κτησαμένῳ αὐτὴν εἰς τὰς γενεὰς αὐτοῦ καὶ οὐκ ἐξελεύσεται ἐν τῇ ἀφέσει.

[30] And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release.

[31] αἱ δὲ οἰκίαι αἱ ἐν ἐπαύλεσιν, αἷς οὐκ ἔστιν ἐν αὐταῖς τεῖχος κύκλῳ, πρὸς τὸν ἀγρὸν τῆς γῆς λογισθήτωσαν· λυτρωταὶ διὰ παντὸς ἔσονται καὶ ἐν τῇ ἀφέσει ἐξελεύσονται.

[31] But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release.

[32] καὶ αἱ πόλεις τῶν Λευιτῶν οἰκίαι τῶν πόλεων αὐτῶν κατασχέσεως λυτρωταὶ διὰ παντὸς ἔσονται τοῖς Λευίταις·

[32] And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites.

[33] καὶ ὃς ἂν λυτρωσάμενος παρὰ τῶν Λευιτῶν, καὶ ἐξελεύσεται ἡ διάπρασις αὐτῶν οἰκιῶν πόλεως κατασχέσεως αὐτῶν ἐν τῇ ἀφέσει, ὅτι οἰκίαι τῶν πόλεων τῶν Λευιτῶν κατάσχεσις αὐτῶν ἐν μέσῳ υἱῶν Ισραηλ.

[33] And if any one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel.

[34] καὶ οἱ ἀγροὶ οἱ ἀφωρισμένοι ταῖς πόλεσιν αὐτῶν οὐ πραθήσονται, ὅτι κατάσχεσις αἰωνία τοῦτο αὐτῶν ἐστιν.

[34] And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

[35] Ἐὰν δὲ πένηται ὁ ἀδελφός σου καὶ ἀδυνατήσῃ ταῖς χερσὶν παρὰ σοί, ἀντιλήμψῃ αὐτοῦ ὡς προσηλύτου καὶ παροίκου, καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

[35] And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee.

[36] οὐ λήμψῃ παρ᾽ αὐτοῦ τόκον οὐδὲ ἐπὶ πλήθει καὶ φοβηθήσῃ τὸν θεόν σου – ἐγὼ κύριος – , καὶ ζήσεται ὁ ἀδελφός σου μετὰ σοῦ.

[36] Thou shalt not receive from him interest, nor increase: and thou shalt fear thy God: I *am* the Lord: and thy brother shall live with thee.

[37] τὸ ἀργύριόν σου οὐ δώσεις αὐτῷ ἐπὶ τόκῳ καὶ ἐπὶ πλεονασμὸν οὐ δώσεις αὐτῷ τὰ βρώματά σου.

[37] Thou shalt not lend thy money to him at interest, and thou shalt not lend thy meat to him to be returned with increase.

[38] ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου δοῦναι ὑμῖν τὴν γῆν Χανααν ὥστε εἶναι ὑμῶν θεός.

[38] I *am* the Lord your God, who brought you out of the land of Egypt, to give you the land of Chanaan, so as to be your God.

[39] Ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφός σου παρὰ σοὶ καὶ πραθῇ σοι, οὐ δουλεύσει σοι δουλείαν οἰκέτου·

[39] And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave.

[40] ὡς μισθωτὸς ἢ πάροικος ἔσται σοι, ἕως τοῦ ἔτους τῆς ἀφέσεως ἐργᾶται παρὰ σοί.

[40] He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release:

[41] καὶ ἐξελεύσεται τῇ ἀφέσει καὶ τὰ τέκνα αὐτοῦ μετ᾽ αὐτοῦ καὶ ἀπελεύσεται εἰς τὴν γενεὰν αὐτοῦ, εἰς τὴν κατάσχεσιν τὴν πατρικὴν ἀποδραμεῖται,

[41] and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony.

[42] διότι οἰκέται μού εἰσιν οὗτοι, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου, οὐ πραθήσεται ἐν πράσει οἰκέτου·

[42] Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a *common* servant.

[43] οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ καὶ φοβηθήσῃ κύριον τὸν θεόν σου.

[43] Thou shalt not oppress him with labour, and shalt fear the Lord thy God.

[44] καὶ παῖς καὶ παιδίσκη, ὅσοι ἂν γένωνταί σοι ἀπὸ τῶν ἐθνῶν, ὅσοι κύκλῳ σού εἰσιν, ἀπ᾽ αὐτῶν κτήσεσθε δοῦλον καὶ δούλην.

[44] And whatever number of men-servants and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that

are round about thee.

[45] καὶ ἀπὸ τῶν υἱῶν τῶν παροίκων τῶν ὄντων ἐν ὑμῖν, ἀπὸ τούτων κτήσεσθε καὶ ἀπὸ τῶν συγγενῶν αὐτῶν, ὅσοι ἂν γένωνται ἐν τῇ γῇ ὑμῶν· ἔστωσαν ὑμῖν εἰς κατάσχεσιν.

[45] And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession.

[46] καὶ καταμεριεῖτε αὐτοὺς τοῖς τέκνοις ὑμῶν μεθ’ ὑμᾶς, καὶ ἔσονται ὑμῖν κατόχιμοι εἰς τὸν αἰῶνα· τῶν ἀδελφῶν ὑμῶν τῶν υἱῶν Ισραηλ ἕκαστος τὸν ἀδελφὸν αὐτοῦ οὐ κατατενεῖ αὐτὸν ἐν τοῖς μόχθοις.

[46] And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.

[47] Ἐὰν δὲ εὕρῃ ἡ χεὶρ τοῦ προσηλύτου ἢ τοῦ παροίκου τοῦ παρὰ σοὶ καὶ ἀπορηθεὶς ὁ ἀδελφός σου πραθῇ τῷ προσηλύτῳ ἢ τῷ παροίκῳ τῷ παρὰ σοὶ ἐκ γενετῆς προσηλύτῳ,

[47] And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction;

[48] μετὰ τὸ πραθῆναι αὐτῷ λύτρωσις ἔσται αὐτῷ· εἷς τῶν ἀδελφῶν αὐτοῦ λυτρώσεται αὐτόν,

[48] after he is sold to him there shall be redemption for him, one of his brethren shall redeem him.

[49] ἀδελφὸς πατρὸς αὐτοῦ ἢ υἱὸς ἀδελφοῦ πατρὸς λυτρώσεται αὐτὸν ἢ ἀπὸ τῶν οἰκείων τῶν σαρκῶν αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ λυτρώσεται αὐτόν· ἐὰν δὲ εὐπορηθεὶς ταῖς χερσὶν λυτρώσηται ἑαυτόν,

[49] A brother of his father, or a son of his father’s brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself,

[50] καὶ συλλογιεῖται πρὸς τὸν κεκτημένον αὐτὸν ἀπὸ τοῦ ἔτους, οὗ ἀπέδοτο ἑαυτὸν αὐτῷ, ἕως τοῦ ἐνιαυτοῦ τῆς ἀφέσεως, καὶ ἔσται τὸ ἀργύριον τῆς πράσεως αὐτοῦ ὡς μισθίου· ἔτος ἐξ ἔτους ἔσται μετ’ αὐτοῦ.

[50] then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year.

[51] ἐὰν δέ τινι πλεῖον τῶν ἐτῶν ᾖ, πρὸς ταῦτα ἀποδώσει τὰ λύτρα αὐτοῦ ἀπὸ τοῦ ἀργυρίου τῆς πράσεως αὐτοῦ·

[51] And if any have a greater number of years *than enough*, according to these he shall pay his ransom out of his purchase-money.

[52] ἐὰν δὲ ὀλίγον καταλειφθῇ ἀπὸ τῶν ἐτῶν εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως, καὶ συλλογιεῖται αὐτῷ κατὰ τὰ ἔτη αὐτοῦ, καὶ ἀποδώσει τὰ λύτρα αὐτοῦ.

[52] And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom

[53] ὡς μισθωτὸς ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἔσται μετ᾽ αὐτοῦ· οὐ κατατενεῖς αὐτὸν ἐν τῷ μόχθῳ ἐνώπιόν σου.

[53] as a hireling; he shall be with him from year to year; thou shalt not oppress him with labour before thee.

[54] ἐὰν δὲ μὴ λυτρῶται κατὰ ταῦτα, ἐξελεύσεται ἐν τῷ ἔτει τῆς ἀφέσεως αὐτὸς καὶ τὰ παιδία αὐτοῦ μετ᾽ αὐτοῦ.

[54] And if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him.

[55] ὅτι ἐμοὶ οἱ υἱοὶ Ισραηλ οἰκέται, παῖδές μου οὗτοί εἰσιν, οὓς ἐξήγαγον ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[55] For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

CHAPTER 26

[1] Οὐ ποιήσετε ὑμῖν αὐτοῖς χειροποίητα οὐδὲ γλυπτὰ οὐδὲ στήλην ἀναστήσετε ὑμῖν οὐδὲ λίθον σκοπὸν θήσετε ἐν τῇ γῇ ὑμῶν προσκυνῆσαι αὐτῷ· ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν.

[1] I *am* the Lord your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone *for* an object in your land to worship it: I am the Lord your God.

[2] τὰ σάββατά μου φυλάξεσθε καὶ ἀπὸ τῶν ἁγίων μου φοβηθήσεσθε· ἐγώ εἰμι κύριος.

[2] Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord.

[3] Ἐὰν τοῖς προστάγμασίν μου πορεύησθε καὶ τὰς ἐντολάς μου φυλάσσησθε καὶ ποιήσητε αὐτάς,

[3] If ye will walk in my ordinances, and keep my commandments, and do them,

[4] καὶ δώσω τὸν ὑετὸν ὑμῖν ἐν καιρῷ αὐτοῦ, καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς, καὶ τὰ ξύλα τῶν πεδίων ἀποδώσει τὸν καρπὸν αὐτῶν·

[4] then will I give you the rain in its season, and the land shall produce its fruits, and the trees of the field shall yield their fruit.

[5] καὶ καταλήμψεται ὑμῖν ὁ ἀλοητὸς τὸν τρύγητον, καὶ ὁ τρύγητος καταλήμψεται τὸν σπόρον, καὶ φάγεσθε τὸν ἄρτον ὑμῶν εἰς πλησμονὴν καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ὑμῶν.

[5] And your threshing time shall overtake the vintage, and your vintage shall overtake your seed time; and ye shall eat your bread to the full; and ye shall dwell safely upon your land, and war shall not go through your land.

[6] καὶ πόλεμος οὐ διελεύσεται διὰ τῆς γῆς ὑμῶν, καὶ δώσω εἰρήνην ἐν τῇ γῇ ὑμῶν, καὶ κοιμηθήσεσθε, καὶ οὐκ ἔσται ὑμᾶς ὁ ἐκφοβῶν, καὶ ἀπολῶ θηρία πονηρὰ ἐκ τῆς γῆς ὑμῶν.

[6] And I will give peace in your land, and ye shall sleep, and none *shall* make you afraid; and I will destroy the evil beasts out of your land,

[7] καὶ διώξεσθε τοὺς ἐχθροὺς ὑμῶν, καὶ πεσοῦνται ἐναντίον ὑμῶν φόνῳ·

[7] and ye shall pursue your enemies, and they shall fall before you with slaughter.

[8] καὶ διώξονται ἐξ ὑμῶν πέντε ἑκατόν, καὶ ἑκατὸν ὑμῶν διώξονται μυριάδας, καὶ πεσοῦνται οἱ ἐχθροὶ ὑμῶν ἐναντίον ὑμῶν μαχαίρᾳ.

[8] And five of you shall chase a hundred, and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword.

[9] καὶ ἐπιβλέψω ἐφ’ ὑμᾶς καὶ αὐξανῶ ὑμᾶς καὶ πληθυνῶ ὑμᾶς καὶ στήσω τὴν διαθήκην μου μεθ’ ὑμῶν.

[9] And I will look upon you, and increase you, and multiply you, and establish my covenant with you.

[10] καὶ φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε.

[10] And ye shall eat that which is old and very old, and bring forth the old to make way for the new.

[11] καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχή μου ὑμᾶς·

[11] And I will set my tabernacle among you, and my soul shall not abhor you;

[12] καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθέ μου λαός.

[12] and I will walk among you, and be your God, and ye shall be my people.

[13] ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγὼν ὑμᾶς ἐκ γῆς Αἰγύπτου ὄντων ὑμῶν δούλων καὶ συνέτριψα τὸν δεσμὸν τοῦ ζυγοῦ ὑμῶν καὶ ἤγαγον ὑμᾶς μετὰ παρρησίας.

[13] I am the Lord your God, who brought you out of the land of Egypt, where ye were slaves; and I broke the band of your yoke, and brought

you forth openly.

[14] Ἐὰν δὲ μὴ ὑπακούσητέ μου μηδὲ ποιήσητε τὰ προστάγματά μου ταῦτα,

[14] But if ye will not hearken to me, nor obey these my ordinances,

[15] ἀλλὰ ἀπειθήσητε αὐτοῖς καὶ τοῖς κρίμασίν μου προσοχθίσῃ ἡ ψυχὴ ὑμῶν ὥστε ὑμᾶς μὴ ποιεῖν πάσας τὰς ἐντολάς μου ὥστε διασκεδάσαι τὴν διαθήκην μου,

[15] but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant,

[16] καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπισυστήσω ἐφ’ ὑμᾶς τὴν ἀπορίαν τήν τε ψώραν καὶ τὸν ἴκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτήκουσαν, καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν, καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν·

[16] then will I do thus to you: I will even bring upon you perplexity and the itch, and the fever that causes your eyes to waste away, and *disease* that consumes your life; and ye shall sow your seeds in vain, and your enemies shall eat them.

[17] καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ’ ὑμᾶς, καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν, καὶ διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς, καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς. –

[17] And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you.

[18] καὶ ἐὰν ἕως τούτου μὴ ὑπακούσητέ μου, καὶ προσθήσω τοῦ παιδεῦσαι ὑμᾶς ἑπτάκις ἐπὶ ταῖς ἁμαρτίαις ὑμῶν

[18] And if ye still refuse to hearken to me, then will I chasten you yet more even seven times for your sins.

[19] καὶ συντρίψω τὴν ὕβριν τῆς ὑπερηφανίας ὑμῶν καὶ θήσω τὸν οὐρανὸν ὑμῖν σιδηροῦν καὶ τὴν γῆν ὑμῶν ὡσεὶ χαλκῆν,

[19] And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth as it were brass.

[20] καὶ ἔσται εἰς κενὸν ἡ ἰσχὺς ὑμῶν, καὶ οὐ δώσει ἡ γῆ ὑμῶν τὸν σπόρον αὐτῆς, καὶ τὸ ξύλον τοῦ ἀγροῦ ὑμῶν οὐ δώσει τὸν καρπὸν αὐτοῦ. –

[20] And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

[21] καὶ ἐὰν μετὰ ταῦτα πορεύησθε πλάγιοι καὶ μὴ βούλησθε ὑπακούειν μου, προσθήσω ὑμῖν πληγὰς ἑπτὰ κατὰ τὰς ἁμαρτίας ὑμῶν

[21] And if after this ye should walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins.

[22] καὶ ἀποστελῶ ἐφ’ ὑμᾶς τὰ θηρία τὰ ἄγρια τῆς γῆς, καὶ κατέδεται ὑμᾶς καὶ ἐξαναλώσει τὰ κτήνη ὑμῶν καὶ ὀλιγοστοὺς ποιήσει ὑμᾶς, καὶ ἐρημωθήσονται αἱ ὁδοὶ ὑμῶν. –

[22] And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate.

[23] καὶ ἐπὶ τούτοις ἐὰν μὴ παιδευθῆτε, ἀλλὰ πορεύησθε πρός με πλάγιοι,

[23] And if hereupon ye are not corrected, but walk perversely towards me,

[24] πορεύσομαι κἀγὼ μεθ’ ὑμῶν θυμῷ πλαγίῳ καὶ πατάξω ὑμᾶς κἀγὼ ἑπτάκις ἀντὶ τῶν ἁμαρτιῶν ὑμῶν

[24] I also will walk with you with a perverse spirit, and I also will smite you seven times for your sins.

[25] καὶ ἐπάξω ἐφ’ ὑμᾶς μάχαιραν ἐκδικοῦσαν δίκην διαθήκης, καὶ καταφεύξεσθε εἰς τὰς πόλεις ὑμῶν· καὶ ἐξαποστελῶ θάνατον εἰς ὑμᾶς, καὶ παραδοθήσεσθε εἰς χεῖρας ἐχθρῶν.

[25] And I will bring upon you a sword avenging the cause of *my* covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies.

[26] ἐν τῷ θλῖψαι ὑμᾶς σιτοδείᾳ ἄρτων καὶ πέψουσιν δέκα γυναῖκες τοὺς ἄρτους ὑμῶν ἐν κλιβάνῳ ἑνὶ καὶ ἀποδώσουσιν τοὺς ἄρτους ὑμῶν ἐν

σταθμῷ, καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε. –

[26] When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall render your loaves by weight; and ye shall eat, and not be satisfied.

[27] ἐὰν δὲ ἐπὶ τούτοις μὴ ὑπακούσητέ μου καὶ πορεύησθε πρός με πλάγιοι,

[27] And if hereupon ye will not obey me, but walk perversely towards me,

[28] καὶ αὐτὸς πορεύσομαι μεθ’ ὑμῶν ἐν θυμῷ πλαγίῳ καὶ παιδεύσω ὑμᾶς ἐγὼ ἑπτάκις κατὰ τὰς ἁμαρτίας ὑμῶν,

[28] then will I walk with you with a froward mind, and I will chasten you seven-fold according to your sins.

[29] καὶ φάγεσθε τὰς σάρκας τῶν υἱῶν ὑμῶν καὶ τὰς σάρκας τῶν θυγατέρων ὑμῶν φάγεσθε·

[29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

[30] καὶ ἐρημώσω τὰς στήλας ὑμῶν καὶ ἐξολεθρεύσω τὰ ξύλινα χειροποίητα ὑμῶν καὶ θήσω τὰ κῶλα ὑμῶν ἐπὶ τὰ κῶλα τῶν εἰδώλων ὑμῶν, καὶ προσοχθιεῖ ἡ ψυχή μου ὑμῖν·

[30] And I will render your pillars desolate, and will utterly destroy your wooden *images* made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you.

[31] καὶ θήσω τὰς πόλεις ὑμῶν ἐρήμους καὶ ἐξερημώσω τὰ ἅγια ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ τῆς ὀσμῆς τῶν θυσιῶν ὑμῶν·

[31] And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices.

[32] καὶ ἐξερημώσω ἐγὼ τὴν γῆν ὑμῶν, καὶ θαυμάσονται ἐπ’ αὐτῇ οἱ ἐχθροὶ ὑμῶν οἱ ἐνοικοῦντες ἐν αὐτῇ·

[32] And I will lay your land desolate, and your enemies who dwell in it shall wonder at it.

[33] καὶ διασπερῶ ὑμᾶς εἰς τὰ ἔθνη, καὶ ἐξαναλώσει ὑμᾶς ἐπιπορευομένη ἡ μάχαιρα· καὶ ἔσται ἡ γῆ ὑμῶν ἔρημος, καὶ αἱ πόλεις ὑμῶν ἔσονται ἔρημοι.

[33] And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate.

[34] τότε εὐδοκήσει ἡ γῆ τὰ σάββατα αὐτῆς καὶ πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς, καὶ ὑμεῖς ἔσεσθε ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν· τότε σαββατιεῖ ἡ γῆ καὶ εὐδοκήσει τὰ σάββατα αὐτῆς.

[34] Then the land shall enjoy its sabbaths all the days of its desolation.

[35] πάσας τὰς ἡμέρας τῆς ἐρημώσεως αὐτῆς σαββατιεῖ ἃ οὐκ ἐσαββάτισεν ἐν τοῖς σαββάτοις ὑμῶν, ἡνίκα κατῳκεῖτε αὐτήν.

[35] And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it.

[36] καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν, καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου, καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος·

[36] And to those who are left of you I will bring bondage into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from war, and shall fall when none pursues them.

[37] καὶ ὑπερόψεται ὁ ἀδελφὸς τὸν ἀδελφὸν ὡσεὶ ἐν πολέμῳ οὐθενὸς κατατρέχοντος, καὶ οὐ δυνήσεσθε ἀντιστῆναι τοῖς ἐχθροῖς ὑμῶν.

[37] And brother shall disregard brother as in war, when none pursues; and ye shall not be able to withstand your enemies.

[38] καὶ ἀπολεῖσθε ἐν τοῖς ἔθνεσιν, καὶ κατέδεται ὑμᾶς ἡ γῆ τῶν ἐχθρῶν ὑμῶν.

[38] And ye shall perish among the Gentiles, and the land of your enemies shall devour you.

[39] καὶ οἱ καταλειφθέντες ἀφ᾽ ὑμῶν καταφθαρήσονται διὰ τὰς ἁμαρτίας ὑμῶν, ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν τακήσονται.

[39] And those who are left of you shall perish, because of their sins, and because of the sins of their fathers: in the land of their enemies shall they consume away.

[40] καὶ ἐξαγορεύσουσιν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἁμαρτίας τῶν πατέρων αὐτῶν, ὅτι παρέβησαν καὶ ὑπερεῖδόν με, καὶ ὅτι ἐπορεύθησαν ἐναντίον μου πλάγιοι,

[40] And they shall confess their sins, and the sins of their fathers, that they have transgressed and neglected me, and that they have walked perversely before me,

[41] καὶ ἐγὼ ἐπορεύθην μετ᾽ αὐτῶν ἐν θυμῷ πλαγίῳ καὶ ἀπολῶ αὐτοὺς ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν· τότε ἐντραπήσεται ἡ καρδία αὐτῶν ἡ ἀπερίτμητος, καὶ τότε εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν.

[41] and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they acquiesce in *the punishment of* their sins.

[42] καὶ μνησθήσομαι τῆς διαθήκης Ιακωβ καὶ τῆς διαθήκης Ισαακ καὶ τῆς διαθήκης Αβρααμ μνησθήσομαι καὶ τῆς γῆς μνησθήσομαι.

[42] And I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember.

[43] καὶ ἡ γῆ ἐγκαταλειφθήσεται ὑπ᾽ αὐτῶν· τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς ἐν τῷ ἐρημωθῆναι αὐτὴν δι᾽ αὐτούς, καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας, ἀνθ᾽ ὧν τὰ κρίματά μου ὑπερεῖδον καὶ τοῖς προστάγμασίν μου προσώχθισαν τῇ ψυχῇ αὐτῶν.

[43] And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them: and they shall accept *the punishment of* their iniquities, because they neglected my judgments, and in their soul loathed my ordinances.

[44] καὶ οὐδ᾽ ὧς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτοὺς τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς αὐτούς· ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν.

[44] And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Lord their God.

[45] καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας, ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας ἔναντι τῶν ἐθνῶν τοῦ εἶναι αὐτῶν θεός· ἐγώ εἰμι κύριος.

[45] And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nation, to be their God; I am the Lord.

[46] Ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος, ὃν ἔδωκεν κύριος ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ισραηλ ἐν τῷ ὄρει Σινα ἐν χειρὶ Μωυσῆ.

[46] These are my judgments and my ordinances, and the law which the Lord gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

CHAPTER 27

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς αὐτοῖς Ὃς ἂν εὔξηται εὐχὴν ὥστε τιμὴν τῆς ψυχῆς αὐτοῦ τῷ κυρίῳ,

[2] Speak to the children of Israel, and thou shalt say to them, Whosoever shall vow a vow as the valuation of his soul for the Lord,

[3] ἔσται ἡ τιμὴ τοῦ ἄρσενος ἀπὸ εἰκοσαετοῦς ἕως ἑξηκονταετοῦς, ἔσται αὐτοῦ ἡ τιμὴ πεντήκοντα δίδραχμα ἀργυρίου τῷ σταθμῷ τῷ ἁγίῳ,

[3] the valuation of a male from twenty years old to sixty years old shall be — his valuation shall be fifty didrachms of silver by the standard of the sanctuary.

[4] τῆς δὲ θηλείας ἔσται ἡ συντίμησις τριάκοντα δίδραχμα.

[4] And the valuation of a female shall be thirty didrachms.

[5] ἐὰν δὲ ἀπὸ πενταετοῦς ἕως εἴκοσι ἐτῶν, ἔσται ἡ τιμὴ τοῦ ἄρσενος εἴκοσι δίδραχμα, τῆς δὲ θηλείας δέκα δίδραχμα.

[5] And if it be from five years old to twenty, the valuation of a male shall be twenty didrachms, and of a female ten didrachms.

[6] ἀπὸ δὲ μηνιαίου ἕως πενταετοῦς ἔσται ἡ τιμὴ τοῦ ἄρσενος πέντε δίδραχμα ἀργυρίου, τῆς δὲ θηλείας τρία δίδραχμα.

[6] And from a month old to five years old, the valuation of a male shall be five didrachms, and of a female, three didrachms of silver.

[7] ἐὰν δὲ ἀπὸ ἑξηκονταετῶν καὶ ἐπάνω, ἐὰν μὲν ἄρσεν ᾖ, ἔσται ἡ τιμὴ πεντεκαίδεκα δίδραχμα ἀργυρίου, ἐὰν δὲ θήλεια, δέκα δίδραχμα.

[7] And if from sixty year *old* and upward, if it be a male, his valuation shall be fifteen didrachms of silver, and if a female, ten didrachms.

[8] ἐὰν δὲ ταπεινὸς ᾖ τῇ τιμῇ, στήσεται ἐναντίον τοῦ ἱερέως, καὶ τιμήσεται αὐτὸν ὁ ἱερεύς· καθάπερ ἰσχύει ἡ χεὶρ τοῦ εὐξαμένου, τιμήσεται αὐτὸν ὁ ἱερεύς.

[8] And if the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

[9] Ἐὰν δὲ ἀπὸ τῶν κτηνῶν τῶν προσφερομένων ἀπ᾽ αὐτῶν δῶρον τῷ κυρίῳ, ὃς ἂν δῷ ἀπὸ τούτων τῷ κυρίῳ, ἔσται ἅγιον.

[9] And if it be from the cattle that are offered as a gift to the Lord, whoever shall offer one of these to the Lord, it shall be holy.

[10] οὐκ ἀλλάξει αὐτὸ καλὸν πονηρῷ οὐδὲ πονηρὸν καλῷ· ἐὰν δὲ ἀλλάσσων ἀλλάξῃ αὐτὸ κτῆνος κτήνει, ἔσται αὐτὸ καὶ τὸ ἄλλαγμα ἅγια.

[10] He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy.

[11] ἐὰν δὲ πᾶν κτῆνος ἀκάθαρτον, ἀφ᾽ ὧν οὐ προσφέρεται ἀπ᾽ αὐτῶν δῶρον τῷ κυρίῳ, στήσει τὸ κτῆνος ἔναντι τοῦ ἱερέως,

[11] And if it be any unclean beast, of which none are offered as a gift to the Lord, he shall set the beast before the priest.

[12] καὶ τιμήσεται αὐτὸ ὁ ἱερεὺς ἀνὰ μέσον καλοῦ καὶ ἀνὰ μέσον πονηροῦ, καὶ καθότι ἂν τιμήσεται ὁ ἱερεύς, οὕτως στήσεται.

[12] And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand.

[13] ἐὰν δὲ λυτρούμενος λυτρώσηται αὐτό, προσθήσει τὸ ἐπίπεμπτον πρὸς τὴν τιμὴν αὐτοῦ.

[13] And if *the worshipper* will at all redeem it, he shall add the fifth part to its value.

[14] Καὶ ἄνθρωπος, ὃς ἂν ἁγιάσῃ τὴν οἰκίαν αὐτοῦ ἁγίαν τῷ κυρίῳ, καὶ τιμήσεται αὐτὴν ὁ ἱερεὺς ἀνὰ μέσον καλῆς καὶ ἀνὰ μέσον πονηρᾶς· ὡς ἂν τιμήσεται αὐτὴν ὁ ἱερεύς, οὕτως σταθήσεται.

[14] And whatsoever man shall consecrate his house as holy to the Lord, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand.

[15] ἐὰν δὲ ὁ ἁγιάσας αὐτὴν λυτρῶται τὴν οἰκίαν αὐτοῦ, προσθήσει ἐπ᾽ αὐτὸ τὸ ἐπίπεμπτον τοῦ ἀργυρίου τῆς τιμῆς, καὶ ἔσται αὐτῷ.

[15] And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

[16] Ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ ἁγιάσῃ ἄνθρωπος τῷ κυρίῳ, καὶ ἔσται ἡ τιμὴ κατὰ τὸν σπόρον αὐτοῦ, κόρου κριθῶν πεντήκοντα δίδραχμα ἀργυρίου.

[16] And if a man should hallow to the Lord a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley.

[17] ἐὰν δὲ ἀπὸ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως ἁγιάσῃ τὸν ἀγρὸν αὐτοῦ, κατὰ τὴν τιμὴν αὐτοῦ στήσεται.

[17] And if he should sanctify his field from the year of release, it shall stand according to his valuation.

[18] ἐὰν δὲ ἔσχατον μετὰ τὴν ἄφεσιν ἁγιάσῃ τὸν ἀγρὸν αὐτοῦ, προσλογιεῖται αὐτῷ ὁ ἱερεὺς τὸ ἀργύριον ἐπὶ τὰ ἔτη τὰ ἐπίλοιπα ἕως εἰς τὸν ἐνιαυτὸν τῆς ἀφέσεως, καὶ ἀνθυφαιρεθήσεται ἀπὸ τῆς συντιμήσεως αὐτοῦ.

[18] And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the *next* year of release, and it shall be deducted as an equivalent from his full valuation.

[19] ἐὰν δὲ λυτρῶται τὸν ἀγρὸν ὁ ἁγιάσας αὐτόν, προσθήσει τὸ ἐπίπεμπτον τοῦ ἀργυρίου πρὸς τὴν τιμὴν αὐτοῦ, καὶ ἔσται αὐτῷ.

[19] And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his.

[20] ἐὰν δὲ μὴ λυτρῶται τὸν ἀγρὸν καὶ ἀποδῶται τὸν ἀγρὸν ἀνθρώπῳ ἑτέρῳ, οὐκέτι μὴ λυτρώσηται αὐτόν,

[20] And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it.

[21] ἀλλ᾽ ἔσται ὁ ἀγρὸς ἐξεληλυθυίας τῆς ἀφέσεως ἅγιος τῷ κυρίῳ ὥσπερ ἡ γῆ ἡ ἀφωρισμένη· τῷ ἱερεῖ ἔσται κατάσχεσις

[21] But the field shall be holy to the Lord after the release, as separated land; the priest shall have possession of it.

[22] Ἐὰν δὲ ἀπὸ τοῦ ἀγροῦ, οὗ κέκτηται, ὃς οὐκ ἔστιν ἀπὸ τοῦ ἀγροῦ τῆς κατασχέσεως αὐτοῦ, ἁγιάσῃ τῷ κυρίῳ,

[22] And if he should consecrate to the Lord of a field which he has bought, which is not of the field of his possession,

[23] λογιεῖται πρὸς αὐτὸν ὁ ἱερεὺς τὸ τέλος τῆς τιμῆς ἐκ τοῦ ἐνιαυτοῦ τῆς ἀφέσεως, καὶ ἀποδώσει τὴν τιμὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἅγιον τῷ κυρίῳ·

[23] the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day *as* holy to the Lord.

[24] καὶ ἐν τῷ ἐνιαυτῷ τῆς ἀφέσεως ἀποδοθήσεται ὁ ἀγρὸς τῷ ἀνθρώπῳ, παρ᾽ οὗ κέκτηται αὐτόν, οὗ ἦν ἡ κατάσχεσις τῆς γῆς.

[24] And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was.

[25] καὶ πᾶσα τιμὴ ἔσται σταθμίοις ἁγίοις· εἴκοσι ὀβολοὶ ἔσται τὸ δίδραχμον.

[25] And every valuation shall be by holy weights: the didrachm shall be twenty oboli.

[26] Καὶ πᾶν πρωτότοκον, ὃ ἂν γένηται ἐν τοῖς κτήνεσίν σου, ἔσται τῷ κυρίῳ, καὶ οὐ καθαγιάσει οὐθεὶς αὐτό· ἐάν τε μόσχον ἐάν τε πρόβατον, τῷ κυρίῳ ἐστίν.

[26] And every first-born which shall be produced among thy cattle shall be the Lord’s, and no man shall sanctify it: whether calf or sheep, it is the Lord’s.

[27] ἐὰν δὲ τῶν τετραπόδων τῶν ἀκαθάρτων, ἀλλάξει κατὰ τὴν τιμὴν αὐτοῦ καὶ προσθήσει τὸ ἐπίπεμπτον πρὸς αὐτό, καὶ ἔσται αὐτῷ· ἐὰν δὲ μὴ λυτρῶται, πραθήσεται κατὰ τὸ τίμημα αὐτοῦ.

[27] But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

[28] πᾶν δὲ ἀνάθεμα, ὃ ἐὰν ἀναθῇ ἄνθρωπος τῷ κυρίῳ ἀπὸ πάντων, ὅσα αὐτῷ ἐστιν, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἀγροῦ κατασχέσεως αὐτοῦ, οὐκ ἀποδώσεται οὐδὲ λυτρώσεται· πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ.

[28] And every dedicated thing which a man shall dedicate to the Lord of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to the Lord.

[29] καὶ πᾶν, ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται.

[29] And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death.

[30] Πᾶσα δεκάτη τῆς γῆς ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ τοῦ καρποῦ τοῦ ξυλίνου τῷ κυρίῳ ἐστίν, ἅγιον τῷ κυρίῳ.

[30] Every tithe of the land, both of the seed of the land, and of the fruit of trees, is the Lord's, holy to the Lord.

[31] ἐὰν δὲ λυτρῶται λύτρῳ ἄνθρωπος τὴν δεκάτην αὐτοῦ, τὸ ἐπίπεμπτον προσθήσει πρὸς αὐτό, καὶ ἔσται αὐτῷ.

[31] And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his.

[32] καὶ πᾶσα δεκάτη βοῶν καὶ προβάτων καὶ πᾶν, ὃ ἐὰν ἔλθῃ ἐν τῷ ἀριθμῷ ὑπὸ τὴν ῥάβδον, τὸ δέκατον ἔσται ἅγιον τῷ κυρίῳ.

[32] And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to the Lord.

[33] οὐκ ἀλλάξεις καλὸν πονηρῷ· ἐὰν δὲ ἀλλάσσων ἀλλάξῃς αὐτό, καὶ τὸ ἄλλαγμα αὐτοῦ ἔσται ἅγιον, οὐ λυτρωθήσεται.

[33] Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldest at all change it, its equivalent also shall be holy, it shall not be redeemed.

[34] Αὗταί εἰσιν αἱ ἐντολαί, ἃς ἐνετείλατο κύριος τῷ Μωυσῇ πρὸς τοὺς υἱοὺς Ισραηλ ἐν τῷ ὄρει Σινα.

[34] These are the commandments which the Lord commanded Moses for the sons of Israel in mount Sina.

Numbers

CHAPTER 1

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ τῇ Σινα ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους δευτέρου ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου λέγων

[1] And the Lord spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying,

[2] Λάβετε ἀρχὴν πάσης συναγωγῆς υἱῶν Ισραηλ κατὰ συγγενείας αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ἐξ ὀνόματος αὐτῶν κατὰ κεφαλὴν αὐτῶν, πᾶς ἄρσην

[2] Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male

[3] ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν δυνάμει Ισραηλ, ἐπισκέψασθε αὐτοὺς σὺν δυνάμει αὐτῶν, σὺ καὶ Ααρων ἐπισκέψασθε αὐτούς.

[3] from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them.

[4] καὶ μεθ᾽ ὑμῶν ἔσονται ἕκαστος κατὰ φυλὴν ἑκάστου ἀρχόντων, κατ᾽ οἴκους πατριῶν ἔσονται.

[4] And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

[5] καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οἵτινες παραστήσονται μεθ᾽ ὑμῶν· τῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ·

[5] And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur.

[6] τῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι·

[6] Of Symeon, Salamiel the son of Surisadai.

[7] τῶν Ιουδα Ναασσων υἱὸς Αμιναδαβ·

[7] Of Juda, Naasson the son of Aminadab.

[8] τῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ·

[8] Of Issachar, Nathanael the son of Sogar.

[9] τῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων·

[9] Of Zabulon, Eliab the son of Chaelon.

[10] τῶν υἱῶν Ιωσηφ, τῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ, τῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ·

[10] Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur.

[11] τῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι·

[11] Of Benjamin, Abidan the son of Gadeoni.

[12] τῶν Δαν Αχιεζερ υἱὸς Αμισαδαι·

[12] Of Dan, Achiezer the son of Amisadai.

[13] τῶν Ασηρ Φαγαιηλ υἱὸς Εχραν·

[13] Of Aser, Phagaiel the son of Echran.

[14] τῶν Γαδ Ελισαφ υἱὸς Ραγουηλ·

[14] Of Gad, Elisaph the son of Raguel.

[15] τῶν Νεφθαλι Αχιρε υἱὸς Αιναν.

[15] Of Nephthali, Achire the son of Ænan.

[16] οὗτοι ἐπίκλητοι τῆς συναγωγῆς, ἄρχοντες τῶν φυλῶν κατὰ πατριάς, χιλίαρχοι Ισραηλ εἰσίν.

[16] These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

[17] καὶ ἔλαβεν Μωϋσῆς καὶ Ααρων τοὺς ἄνδρας τούτους τοὺς ἀνακληθέντας ἐξ ὀνόματος

[17] And Moses and Aaron took these men who were called by name.

[18] καὶ πᾶσαν τὴν συναγωγὴν συνήγαγον ἐν μιᾷ τοῦ μηνὸς τοῦ δευτέρου ἔτους καὶ ἐπηξονοῦσαν κατὰ γενέσεις αὐτῶν κατὰ πατριὰς αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω πᾶν ἀρσενικὸν κατὰ κεφαλὴν αὐτῶν,

[18] And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number:

[19] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ· καὶ ἐπεσκέπησαν ἐν τῇ ἐρήμῳ τῇ Σινα.

[19] as the Lord commanded Moses, so they were numbered in the wilderness of Sina.

[20] Καὶ ἐγένοντο οἱ υἱοὶ Ρουβην πρωτοτόκου Ισραηλ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[20] And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were — all males from twenty years old and upward, every one that went out with the host —

[21] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ρουβην ἓξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. –

[21] the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred.

[22] τοῖς υἱοῖς Συμεων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[22] For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

[23] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Συμεων ἐννέα καὶ πεντήκοντα χιλιάδες καὶ τριακόσιοι. –

[23] the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

[24] τοῖς υἱοῖς Ιουδα κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[24] For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

[25] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ιουδα τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι. –

[25] the numbering of them of the tribe of Juda, was seventy-four thousand and six hundred.

[26] τοῖς υἱοῖς Ισσαχαρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[26] For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

[27] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ισσαχαρ τέσσαρες καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. –

[27] the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred.

[28] τοῖς υἱοῖς Ζαβουλων κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[28] For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

[29] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ζαβουλων ἑπτὰ καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. –

[29] the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.

[30] τοῖς υἱοῖς Ιωσηφ υἱοῖς Εφραιμ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[30] For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

[31] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Εφραιμ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. –

[31] the numbering of them of the tribe of Ephraim, was forty thousand and five hundred.

[32] τοῖς υἱοῖς Μανασση κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[32] For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host,

[33] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Μανασση δύο καὶ τριάκοντα χιλιάδες καὶ διακόσιοι. –

[33] the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred.

[34] τοῖς υἱοῖς Βενιαμιν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[34] For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

[35] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Βενιαμιν πέντε καὶ τριάκοντα χιλιάδες καὶ τετρακόσιοι. –

[35] the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred.

[36] τοῖς υἱοῖς Γαδ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[36] For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

[37] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Γαδ πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι καὶ πεντήκοντα. –

[37] the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty.

[38] τοῖς υἱοῖς Δαν κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[38] For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host,

[39] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Δαν δύο καὶ ἑξήκοντα χιλιάδες καὶ ἑπτακόσιοι. –

[39] the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred.

[40] τοῖς υἱοῖς Ασηρ κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[40] For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host,

[41] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Ασηρ μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι. –

[41] the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

[42] τοῖς υἱοῖς Νεφθαλι κατὰ συγγενείας αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, πάντα ἀρσενικὰ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος ἐν τῇ δυνάμει,

[42] For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host,

[43] ἡ ἐπίσκεψις αὐτῶν ἐκ τῆς φυλῆς Νεφθαλι τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι. –

[43] the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

[44] αὕτη ἡ ἐπίσκεψις, ἣν ἐπεσκέψαντο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ, δώδεκα ἄνδρες· ἀνὴρ εἷς κατὰ φυλὴν μίαν κατὰ φυλὴν οἴκων πατριᾶς ἦσαν.

[44] This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they

were according to the tribe of the houses of their family.

[45] καὶ ἐγένετο πᾶσα ἡ ἐπίσκεψις υἱῶν Ισραηλ σὺν δυνάμει αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν Ισραηλ,

[45] And the whole numbering of the children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to

[46] ἑξακόσιαι χιλιάδες καὶ τρισχίλιοι καὶ πεντακόσιοι καὶ πεντήκοντα.

[46] six hundred thousand and three thousand and five hundred and fifty.

[47] Οἱ δὲ Λευῖται ἐκ τῆς φυλῆς πατριᾶς αὐτῶν οὐκ ἐπεσκέπησαν ἐν τοῖς υἱοῖς Ισραηλ.

[47] But the Levites of the tribe of their family were not counted among the children of Israel.

[48] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[48] And the Lord spoke to Moses, saying,

[49] Ὅρα τὴν φυλὴν τὴν Λευι οὐ συνεπισκέψῃ καὶ τὸν ἀριθμὸν αὐτῶν οὐ λήμψῃ ἐν μέσῳ τῶν υἱῶν Ισραηλ.

[49] See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel.

[50] καὶ σὺ ἐπίστησον τοὺς Λευίτας ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἐπὶ πάντα τὰ σκεύη αὐτῆς καὶ ἐπὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ· αὐτοὶ ἀροῦσιν τὴν σκηνὴν καὶ πάντα τὰ σκεύη αὐτῆς, καὶ αὐτοὶ λειτουργήσουσιν ἐν αὐτῇ καὶ κύκλῳ τῆς σκηνῆς παρεμβαλοῦσιν.

[50] And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle.

[51] καὶ ἐν τῷ ἐξαίρειν τὴν σκηνὴν καθελοῦσιν αὐτὴν οἱ Λευῖται καὶ ἐν τῷ παρεμβάλλειν τὴν σκηνὴν ἀναστήσουσιν· καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανέτω.

[51] And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances *to touch it* die.

[52] καὶ παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ ἀνὴρ ἐν τῇ ἑαυτοῦ τάξει καὶ ἀνὴρ κατὰ τὴν ἑαυτοῦ ἡγεμονίαν σὺν δυνάμει αὐτῶν·

[52] And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host.

[53] οἱ δὲ Λευῖται παρεμβαλέτωσαν ἐναντίον κυρίου κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ οὐκ ἔσται ἁμάρτημα ἐν υἱοῖς Ισραηλ. καὶ φυλάξουσιν οἱ Λευῖται αὐτοὶ τὴν φυλακὴν τῆς σκηνῆς τοῦ μαρτυρίου.

[53] But let the Levites encamp round about the tabernacle of witness fronting it, and *so* there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness.

[54] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ κατὰ πάντα, ἃ ἐνετείλατο κύριος τῷ Μωυσῇ καὶ Ααρων, οὕτως ἐποίησαν.

[54] And the children of Israel did according to all that the Lord commanded Moses and Aaron, so did they.

CHAPTER 2

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Ἄνθρωπος ἐχόμενος αὐτοῦ κατὰ τάγμα κατὰ σημέας κατ᾽ οἴκους πατριῶν αὐτῶν παρεμβαλέτωσαν οἱ υἱοὶ Ισραηλ· ἐναντίοι κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ.

[2] Let the children of Israel encamp fronting *each other*, every man keeping his own rank, according to *their* standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness.

[3] καὶ οἱ παρεμβάλλοντες πρῶτοι κατ᾽ ἀνατολὰς τάγμα παρεμβολῆς Ιουδα σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Ιουδα Ναασσων υἱὸς Αμιναδαβ·

[3] And they that encamp first toward the east *shall be* the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab.

[4] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τέσσαρες καὶ ἑβδομήκοντα χιλιάδες καὶ ἑξακόσιοι.

[4] His forces that were numbered, were seventy-four thousand and six hundred.

[5] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Ισσαχαρ, καὶ ὁ ἄρχων τῶν υἱῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ·

[5] And they that encamp next *shall be* of the tribe of Issachar, and the prince of the sons of Issachar *shall be* Nathanael the son of Sogar.

[6] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τέσσαρες καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι.

[6] His forces that were numbered, were fifty-four thousand and four hundred.

[7] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Ζαβουλων, καὶ ὁ ἄρχων τῶν υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων·

[7] And they that encamp next *shall be* of the tribe of Zabulon, and the prince of the sons of Zabulon *shall be* Eliab the son of Chaelon.

[8] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἑπτὰ καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι.

[8] His forces that were numbered, were fifty-seven thousand and four hundred.

[9] πάντες οἱ ἐπεσκεμμένοι ἐκ τῆς παρεμβολῆς Ιουδα ἑκατὸν ὀγδοήκοντα χιλιάδες καὶ ἑξακισχίλιοι καὶ τετρακόσιοι σὺν δυνάμει αὐτῶν· πρῶτοι ἐξαροῦσιν.

[9] All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces.

[10] Τάγμα παρεμβολῆς Ρουβην πρὸς λίβα σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ·

[10] *This is* the order of the camp of Ruben; their forces *shall be* toward the south, and the prince of the children of Ruben *shall be* Elisur the son of Sediur.

[11] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἓξ καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι.

[11] His forces that were numbered, were forty-six thousand and five hundred.

[12] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Συμεων, καὶ ὁ ἄρχων τῶν υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι·

[12] And they that encamp next to him *shall be* of the tribe of Symeon, and the prince of the sons of Symeon *shall be* Salamiel the son of Surisadai.

[13] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι ἐννέα καὶ πεντήκοντα χιλιάδες καὶ τριακόσιοι.

[13] His forces that were numbered, were fifty-nine thousand and three hundred.

[14] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Γαδ, καὶ ὁ ἄρχων τῶν υἱῶν Γαδ Ελισαφ υἱὸς Ραγουηλ·

[14] And they that encamp next to them *shall be* the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel.

[15] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι καὶ πεντήκοντα.

[15] His forces that were numbered, were forty-five thousand and six hundred and fifty.

[16] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Ρουβην ἑκατὸν πεντήκοντα μία χιλιάδες καὶ τετρακόσιοι καὶ πεντήκοντα σὺν δυνάμει αὐτῶν· δεύτεροι ἐξαροῦσιν. –

[16] All who were numbered of the camp of Ruben, were a hundred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

[17] καὶ ἀρθήσεται ἡ σκηνὴ τοῦ μαρτυρίου καὶ ἡ παρεμβολὴ τῶν Λευιτῶν μέσον τῶν παρεμβολῶν· ὡς καὶ παρεμβάλλουσιν, οὕτως καὶ ἐξαροῦσιν ἕκαστος ἐχόμενος καθ’ ἡγεμονίαν.

[17] And *then* the tabernacle of witness shall be set forward, and the camp of the Levites *shall be* between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies.

[18] Τάγμα παρεμβολῆς Εφραιμ παρὰ θάλασσαν σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ·

[18] The station of the camp of Ephraim *shall be* westward with their forces, and the head of the children of Ephraim *shall be* Elisama the son of Emiud.

[19] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι.

[19] His forces that were numbered, are forty thousand and five hundred.

[20] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Μανασση, καὶ ὁ ἄρχων τῶν υἱῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ·

[20] And they that encamp next *shall be* of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur.

[21] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι δύο καὶ τριάκοντα χιλιάδες καὶ διακόσιοι.

[21] His forces that were numbered, were thirty-two thousand and two hundred.

[22] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Βενιαμιν, καὶ ὁ ἄρχων τῶν υἱῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι·

[22] And they that encamp next *shall be* of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gadeoni.

[23] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι πέντε καὶ τριάκοντα χιλιάδες καὶ τετρακόσιοι.

[23] His forces that were numbered, were thirty-five thousand and four hundred.

[24] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Εφραιμ ἑκατὸν χιλιάδες καὶ ὀκτακισχίλιοι καὶ ἑκατὸν σὺν δυνάμει αὐτῶν· τρίτοι ἐξαροῦσιν.

[24] All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

[25] Τάγμα παρεμβολῆς Δαν πρὸς βορρᾶν σὺν δυνάμει αὐτῶν, καὶ ὁ ἄρχων τῶν υἱῶν Δαν Αχιεζερ υἱὸς Αμισαδαι·

[25] The order of the camp of Dan *shall be* northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai.

[26] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι δύο καὶ ἑξήκοντα χιλιάδες καὶ ἑπτακόσιοι.

[26] His forces that were numbered, were sixty-two thousand and seven hundred.

[27] καὶ οἱ παρεμβάλλοντες ἐχόμενοι αὐτοῦ φυλῆς Ασηρ, καὶ ὁ ἄρχων τῶν υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν·

[27] And they that encamp next to him *shall be* the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Echran.

[28] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι μία καὶ τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι.

[28] His forces that were numbered, were forty-one thousand and five hundred.

[29] καὶ οἱ παρεμβάλλοντες ἐχόμενοι φυλῆς Νεφθαλι, καὶ ὁ ἄρχων τῶν υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν·

[29] And they that encamp next *shall be* of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son Ænan.

[30] δύναμις αὐτοῦ οἱ ἐπεσκεμμένοι τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι.

[30] His forces that were numbered were fifty-three thousand and four hundred.

[31] πάντες οἱ ἐπεσκεμμένοι τῆς παρεμβολῆς Δαν ἑκατὸν καὶ πεντήκοντα ἑπτὰ χιλιάδες καὶ ἑξακόσιοι· ἔσχατοι ἐξαροῦσιν κατὰ τάγμα αὐτῶν.

[31] All that were numbered of the camp of Dan, *were* a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

[32] Αὕτη ἡ ἐπίσκεψις τῶν υἱῶν Ισραηλ κατ᾽ οἴκους πατριῶν αὐτῶν· πᾶσα ἡ ἐπίσκεψις τῶν παρεμβολῶν σὺν ταῖς δυνάμεσιν αὐτῶν ἑξακόσιαι χιλιάδες καὶ τρισχίλιοι πεντακόσιοι πεντήκοντα.

[32] This *is* the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, *was* six hundred and three thousand, five hundred and fifty.

[33] οἱ δὲ Λευῖται οὐ συνεπεσκέπησαν ἐν αὐτοῖς, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ.

[33] But the Levites were not numbered with them, as the Lord commanded Moses.

[34] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ πάντα, ὅσα συνέταξεν κύριος τῷ Μωυσῇ, οὕτως παρενέβαλον κατὰ τάγμα αὐτῶν καὶ οὕτως ἐξῆρον, ἕκαστος ἐχόμενοι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

[34] And the children of Israel did all things that the Lord commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

CHAPTER 3

[1] Καὶ αὗται αἱ γενέσεις Ααρων καὶ Μωυσῆ ἐν ᾗ ἡμέρᾳ ἐλάλησεν κύριος τῷ Μωυσῇ ἐν ὄρει Σινα,

[1] And these *are* the generations of Aaron and Moses, in the day in which the Lord spoke to Moses in mount Sina.

[2] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ααρων· πρωτότοκος Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ·

[2] And these *are* the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar.

[3] ταῦτα τὰ ὀνόματα τῶν υἱῶν Ααρων, οἱ ἱερεῖς οἱ ἠλειμμένοι, οὓς ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν.

[3] These *are* the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood.

[4] καὶ ἐτελεύτησεν Ναδαβ καὶ Αβιουδ ἔναντι κυρίου προσφερόντων αὐτῶν πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα, καὶ παιδία οὐκ ἦν αὐτοῖς· καὶ ἱεράτευσεν Ελεαζαρ καὶ Ιθαμαρ μετ᾽ Ααρων τοῦ πατρὸς αὐτῶν.

[4] And Nadab and Abiud died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

[5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[5] And the Lord spoke to Moses, saying,

[6] Λαβὲ τὴν φυλὴν Λευι καὶ στήσεις αὐτοὺς ἐναντίον Ααρων τοῦ ἱερέως, καὶ λειτουργήσουσιν αὐτῷ

[6] Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him,

[7] καὶ φυλάξουσιν τὰς φυλακὰς αὐτοῦ καὶ τὰς φυλακὰς τῶν υἱῶν Ισραηλ ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς

[7] and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle.

[8] καὶ φυλάξουσιν πάντα τὰ σκεύη τῆς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς τῶν υἱῶν Ισραηλ κατὰ πάντα τὰ ἔργα τῆς σκηνῆς.

[8] And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle.

[9] καὶ δώσεις τοὺς Λευίτας Ααρων καὶ τοῖς υἱοῖς αὐτοῦ τοῖς ἱερεῦσιν· δόμα δεδομένοι οὗτοί μοί εἰσιν ἀπὸ τῶν υἱῶν Ισραηλ.

[9] And thou shalt give the Levites to Aaron, and to his sons the priests; they are given for a gift to me of the children of Israel.

[10] καὶ Ααρων καὶ τοὺς υἱοὺς αὐτοῦ καταστήσεις ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ φυλάξουσιν τὴν ἱερατείαν αὐτῶν καὶ πάντα τὰ κατὰ τὸν βωμὸν καὶ ἔσω τοῦ καταπετάσματος· καὶ ὁ ἀλλογενὴς ὁ ἁπτόμενος ἀποθανεῖται.

[10] And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die.

[11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[11] And the Lord spoke to Moses, saying,

[12] Καὶ ἐγὼ ἰδοὺ εἴληφα τοὺς Λευίτας ἐκ μέσου τῶν υἱῶν Ισραηλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἱῶν Ισραηλ· λύτρα αὐτῶν ἔσονται καὶ ἔσονται ἐμοὶ οἱ Λευῖται.

[12] Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine.

[13] ἐμοὶ γὰρ πᾶν πρωτότοκον· ἐν ᾗ ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτου, ἡγίασα ἐμοὶ πᾶν πρωτότοκον ἐν Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοὶ ἔσονται, ἐγὼ κύριος.

[13] For every first-born *is* mine; in the day in which I smote every first-born in the land of Egypt, I sanctified to myself every first-born in Israel:

both of man and beast, they shall be mine: I *am* the Lord.

[14] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα λέγων

[14] And the Lord spoke to Moses in the wilderness of Sina, saying,

[15] Ἐπίσκεψαι τοὺς υἱοὺς Λευι κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ δήμους αὐτῶν κατὰ συγγενείας αὐτῶν· πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ἐπισκέψασθε αὐτούς.

[15] Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards.

[16] καὶ ἐπεσκέψαντο αὐτοὺς Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου, ὃν τρόπον συνέταξεν αὐτοῖς κύριος.

[16] And Moses and Aaron numbered them by the word of the Lord, as the Lord commanded them.

[17] καὶ ἦσαν οὗτοι οἱ υἱοὶ Λευι ἐξ ὀνομάτων αὐτῶν· Γεδσων, Κααθ καὶ Μεραρι.

[17] And these were the sons of Levi by their names; Gedson, Caath, and Merari.

[18] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Γεδσων κατὰ δήμους αὐτῶν· Λοβενι καὶ Σεμει.

[18] And these *are* the names of the sons of Gedson according to their families; Lobeni and Semei:

[19] καὶ υἱοὶ Κααθ κατὰ δήμους αὐτῶν· Αμραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ.

[19] and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel:

[20] καὶ υἱοὶ Μεραρι κατὰ δήμους αὐτῶν· Μοολι καὶ Μουσι. οὗτοί εἰσιν δῆμοι τῶν Λευιτῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

[20] and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families.

[21] Τῷ Γεδσων δῆμος τοῦ Λοβενι καὶ δῆμος τοῦ Σεμει· οὗτοι δῆμοι τοῦ Γεδσων.

[21] To Gedson belongs the family of Lobeni, and the family of Semei: these are the families of Gedson.

[22] ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμὸν παντὸς ἀρσενικοῦ ἀπὸ μηνιαίου καὶ ἐπάνω, ἡ ἐπίσκεψις αὐτῶν ἑπτακισχίλιοι καὶ πεντακόσιοι.

[22] The numbering of them according to the number of every male from a month old and upwards, their numbering *was* seven thousand and five hundred.

[23] καὶ υἱοὶ Γεδσων ὀπίσω τῆς σκηνῆς παρὰ θάλασσαν παρεμβαλοῦσιν,

[23] And the sons of Gedson shall encamp westward behind the tabernacle.

[24] καὶ ὁ ἄρχων οἴκου πατριᾶς τοῦ δήμου τοῦ Γεδσων Ελισαφ υἱὸς Λαηλ.

[24] And the ruler of the household of the family of Gedson *was* Elisaph the son of Dael.

[25] καὶ ἡ φυλακὴ υἱῶν Γεδσων ἐν τῇ σκηνῇ τοῦ μαρτυρίου· ἡ σκηνὴ καὶ τὸ κάλυμμα καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

[25] And the charge of the sons of Gedson in the tabernacle of witness *was* the tent and the veil, and the covering of the door of the tabernacle of witness,

[26] καὶ τὰ ἱστία τῆς αὐλῆς καὶ τὸ καταπέτασμα τῆς πύλης τῆς αὐλῆς τῆς οὔσης ἐπὶ τῆς σκηνῆς καὶ τὰ κατάλοιπα πάντων τῶν ἔργων αὐτοῦ

[26] and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

[27] Τῷ Κααθ δῆμος ὁ Αμραμις καὶ δῆμος ὁ Σααρις καὶ δῆμος ὁ Χεβρωνις καὶ δῆμος ὁ Οζιηλις· οὗτοί εἰσιν δῆμοι τοῦ Κααθ.

[27] To Caath *belonged* one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number.

[28] κατὰ ἀριθμὸν πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω ὀκτακισχίλιοι καὶ ἑξακόσιοι φυλάσσοντες τὰς φυλακὰς τῶν ἁγίων.

[28] Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things.

[29] οἱ δῆμοι τῶν υἱῶν Καθ παρεμβαλοῦσιν ἐκ πλαγίων τῆς σκηνῆς κατὰ λίβα,

[29] The families of the sons of Caath, shall encamp beside the tabernacle toward the south.

[30] καὶ ὁ ἄρχων οἴκου πατριῶν τῶν δήμων τοῦ Καθ Ελισαφαν υἱὸς Οζιηλ.

[30] And the chief of the house of the families of the divisions of Caath, *was* Elisaphan the son of Oziel.

[31] καὶ ἡ φυλακὴ αὐτῶν ἡ κιβωτὸς καὶ ἡ τράπεζα καὶ ἡ λυχνία καὶ τὰ θυσιαστήρια καὶ τὰ σκεύη τοῦ ἁγίου, ὅσα λειτουργοῦσιν ἐν αὐτοῖς, καὶ τὸ κατακάλυμμα καὶ πάντα τὰ ἔργα αὐτῶν.

[31] And their charge *was* the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works.

[32] καὶ ὁ ἄρχων ἐπὶ τῶν ἀρχόντων τῶν Λευιτῶν Ελεαζαρ ὁ υἱὸς Ααρων τοῦ ἱερέως καθεσταμένος φυλάσσειν τὰς φυλακὰς τῶν ἁγίων.

[32] And the chief over the chief of the Levites, *was* Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things.

[33] Τῷ Μεραρι δῆμος ὁ Μοολι καὶ δῆμος ὁ Μουσι· οὗτοί εἰσιν δῆμοι Μεραρι.

[33] To Merari *belonged* the family of Mooli, and the family of Musi: these are the families of Merari.

[34] ἡ ἐπίσκεψις αὐτῶν κατὰ ἀριθμόν, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω, ἑξακισχίλιοι καὶ πεντήκοντα·

[34] The mustering of them according to number, every male from a month old and upwards, *was* six thousand and fifty.

[35] καὶ ὁ ἄρχων οἴκου πατριῶν τοῦ δήμου τοῦ Μεραρι Σουριηλ υἱὸς Αβιχαιλ· ἐκ πλαγίων τῆς σκηνῆς παρεμβαλοῦσιν πρὸς βορρᾶν.

[35] And the head of the house of the families of the division of Merari, was Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards.

[36] ἡ ἐπίσκεψις ἡ φυλακὴ υἱῶν Μεραρι· τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς αὐτῆς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ πάντα τὰ σκεύη αὐτῶν καὶ τὰ ἔργα αὐτῶν

[36] The oversight of the charge of the sons of Merari *included* the chapiters of the tabernacle, and its bars, and its pillars, and its sockets, and all their furniture, and their works,

[37] καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους καὶ τοὺς κάλους αὐτῶν.

[37] and the pillars of the court round about, and their bases, and their pins, and their cords.

[38] Καὶ οἱ παρεμβάλλοντες κατὰ πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου ἀπ᾽ ἀνατολῆς Μωϋσῆς καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ φυλάσσοντες τὰς φυλακὰς τοῦ ἁγίου εἰς τὰς φυλακὰς τῶν υἱῶν Ισραηλ· καὶ ὁ ἀλλογενὴς ὁ ἁπτόμενος ἀποθανεῖται.

[38] They that encamp before the tabernacle of witness on the east *shall be* Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die.

[39] Πᾶσα ἡ ἐπίσκεψις τῶν Λευιτῶν, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου κατὰ δήμους αὐτῶν, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω δύο καὶ εἴκοσι χιλιάδες.

[39] All the numbering of the Levites, whom Moses and Aaron numbered by the word of the Lord, according to their families, every male from a month old and upwards, *were* two and twenty thousand.

[40] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων Ἐπίσκεψαι πᾶν πρωτότοκον ἄρσεν τῶν υἱῶν Ισραηλ ἀπὸ μηνιαίου καὶ ἐπάνω καὶ λαβὲ τὸν ἀριθμὸν ἐξ ὀνόματος·

[40] And the Lord spoke to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name.

[41] καὶ λήμψῃ τοὺς Λευίτας ἐμοί, ἐγὼ κύριος, ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ καὶ τὰ κτήνη τῶν Λευιτῶν ἀντὶ πάντων τῶν πρωτοτόκων ἐν τοῖς κτήνεσιν τῶν υἱῶν Ισραηλ.

[41] And thou shalt take the Levites for me — I *am* the Lord — instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel.

[42] καὶ ἐπεσκέψατο Μωϋσῆς, ὃν τρόπον ἐνετείλατο κύριος, πᾶν πρωτότοκον ἐν τοῖς υἱοῖς Ισραηλ·

[42] And Moses counted, as the Lord commanded him, every first-born among the children of Israel.

[43] καὶ ἐγένοντο πάντα τὰ πρωτότοκα τὰ ἀρσενικὰ κατὰ ἀριθμὸν ἐξ ὀνόματος ἀπὸ μηνιαίου καὶ ἐπάνω ἐκ τῆς ἐπισκέψεως αὐτῶν δύο καὶ εἴκοσι χιλιάδες τρεῖς καὶ ἑβδομήκοντα καὶ διακόσιοι.

[43] And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three.

[44] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[44] And the Lord spoke to Moses, saying,

[45] Λαβὲ τοὺς Λευίτας ἀντὶ πάντων τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ καὶ τὰ κτήνη τῶν Λευιτῶν ἀντὶ τῶν κτηνῶν αὐτῶν, καὶ ἔσονται ἐμοὶ οἱ Λευῖται· ἐγὼ κύριος.

[45] Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I *am* the Lord.

[46] καὶ τὰ λύτρα τριῶν καὶ ἑβδομήκοντα καὶ διακοσίων, οἱ πλεονάζοντες παρὰ τοὺς Λευίτας ἀπὸ τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ,

[46] And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel;

[47] καὶ λήμψῃ πέντε σίκλους κατὰ κεφαλήν, κατὰ τὸ δίδραχμον τὸ ἅγιον λήμψῃ, εἴκοσι ὀβολοὺς τοῦ σίκλου,

[47] thou shalt even take five shekels a head; thou shalt take them according to the holy didrachm, twenty oboli to the shekel.

[48] καὶ δώσεις τὸ ἀργύριον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λύτρα τῶν πλεοναζόντων ἐν αὐτοῖς.

[48] And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them.

[49] καὶ ἔλαβεν Μωϋσῆς τὸ ἀργύριον, τὰ λύτρα τῶν πλεοναζόντων, εἰς τὴν ἐκλύτρωσιν τῶν Λευιτῶν·

[49] And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites.

[50] παρὰ τῶν πρωτοτόκων τῶν υἱῶν Ισραηλ ἔλαβεν τὸ ἀργύριον, χιλίους τριακοσίους ἑξήκοντα πέντε σίκλους κατὰ τὸν σίκλον τὸν ἅγιον.

[50] He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel.

[51] καὶ ἔδωκεν Μωϋσῆς τὰ λύτρα τῶν πλεοναζόντων Ααρων καὶ τοῖς υἱοῖς αὐτοῦ διὰ φωνῆς κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

[51] And Moses gave the ransom of them that were over to Aaron and his sons, by the word of the Lord, as the Lord commanded Moses.

CHAPTER 4

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Λαβὲ τὸ κεφάλαιον τῶν υἱῶν Κααθ ἐκ μέσου υἱῶν Λευι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν

[2] Take the sum of the children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households;

[3] ἀπὸ εἴκοσι καὶ πέντε ἐτῶν καὶ ἐπάνω καὶ ἕως πεντήκοντα ἐτῶν, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν ποιῆσαι πάντα τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[3] from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.

[4] καὶ ταῦτα τὰ ἔργα τῶν υἱῶν Κααθ ἐν τῇ σκηνῇ τοῦ μαρτυρίου· ἅγιον τῶν ἁγίων.

[4] And these are the works of the sons of Caath in the tabernacle of witness; it is most holy.

[5] καὶ εἰσελεύσεται Ααρων καὶ οἱ υἱοὶ αὐτοῦ, ὅταν ἐξαίρῃ ἡ παρεμβολή, καὶ καθελοῦσιν τὸ καταπέτασμα τὸ συσκιάζον καὶ κατακαλύψουσιν ἐν αὐτῷ τὴν κιβωτὸν τοῦ μαρτυρίου

[5] And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and shall cover with it the ark of the testimony.

[6] καὶ ἐπιθήσουσιν ἐπ᾽ αὐτὸ κατακάλυμμα δέρμα ὑακίνθινον καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον ὅλον ὑακίνθινον ἄνωθεν καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς.

[6] And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through *the rings*.

[7] καὶ ἐπὶ τὴν τράπεζαν τὴν προκειμένην ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον ὁλοπόρφυρον καὶ τὰ τρυβλία καὶ τὰς θυίσκας καὶ τοὺς κυάθους καὶ τὰ

σπονδεῖα, ἐν οἷς σπένδει, καὶ οἱ ἄρτοι οἱ διὰ παντὸς ἐπ᾽ αὐτῆς ἔσονται.

[7] And they shall put on the table set forth for shew-bred a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it.

[8] καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὴν ἱμάτιον κόκκινον καὶ καλύψουσιν αὐτὴν καλύμματι δερματίνῳ ὑακινθίνῳ καὶ διεμβαλοῦσιν δι᾽ αὐτῆς τοὺς ἀναφορεῖς.

[8] And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it.

[9] καὶ λήμψονται ἱμάτιον ὑακίνθινον καὶ καλύψουσιν τὴν λυχνίαν τὴν φωτίζουσαν καὶ τοὺς λύχνους αὐτῆς καὶ τὰς λαβίδας αὐτῆς καὶ τὰς ἐπαρυστρίδας αὐτῆς καὶ πάντα τὰ ἀγγεῖα τοῦ ἐλαίου, οἷς λειτουργοῦσιν ἐν αὐτοῖς,

[9] And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister.

[10] καὶ ἐμβαλοῦσιν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς εἰς κάλυμμα δερμάτινον ὑακίνθινον καὶ ἐπιθήσουσιν αὐτὴν ἐπ᾽ ἀναφορέων.

[10] And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers.

[11] καὶ ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν ἐπικαλύψουσιν ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὸ καλύμματι δερματίνῳ ὑακινθίνῳ καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς αὐτοῦ.

[11] And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

[12] καὶ λήμψονται πάντα τὰ σκεύη τὰ λειτουργικά, ὅσα λειτουργοῦσιν ἐν αὐτοῖς ἐν τοῖς ἁγίοις, καὶ ἐμβαλοῦσιν εἰς ἱμάτιον ὑακίνθινον καὶ καλύψουσιν αὐτὰ καλύμματι δερματίνῳ ὑακινθίνῳ καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς.

[12] And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon staves.

[13] καὶ τὸν καλυπτῆρα ἐπιθήσει ἐπὶ τὸ θυσιαστήριον, καὶ ἐπικαλύψουσιν ἐπ᾽ αὐτὸ ἱμάτιον ὁλοπόρφυρον

[13] And he shall put the covering on the altar, and they shall cover it with a cloth all of purple.

[14] καὶ ἐπιθήσουσιν ἐπ᾽ αὐτὸ πάντα τὰ σκεύη, ὅσοις λειτουργοῦσιν ἐπ᾽ αὐτὸ ἐν αὐτοῖς, καὶ τὰ πυρεῖα καὶ τὰς κρεάγρας καὶ τὰς φιάλας καὶ τὸν καλυπτῆρα καὶ πάντα τὰ σκεύη τοῦ θυσιαστηρίου· καὶ ἐπιβαλοῦσιν ἐπ᾽ αὐτὸ κάλυμμα δερμάτινον ὑακίνθινον καὶ διεμβαλοῦσιν τοὺς ἀναφορεῖς αὐτοῦ· καὶ λήμψονται ἱμάτιον πορφυροῦν καὶ συγκαλύψουσιν τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ καὶ ἐμβαλοῦσιν αὐτὰ εἰς κάλυμμα δερμάτινον ὑακίνθινον καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς.

[14] And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars.

[15] καὶ συντελέσουσιν Ααρων καὶ οἱ υἱοὶ αὐτοῦ καλύπτοντες τὰ ἅγια καὶ πάντα τὰ σκεύη τὰ ἅγια ἐν τῷ ἐξαίρειν τὴν παρεμβολήν, καὶ μετὰ ταῦτα εἰσελεύσονται υἱοὶ Κααθ αἴρειν καὶ οὐχ ἅψονται τῶν ἁγίων, ἵνα μὴ ἀποθάνωσιν· ταῦτα ἀροῦσιν οἱ υἱοὶ Κααθ ἐν τῇ σκηνῇ τοῦ μαρτυρίου. –

[15] And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up *the furniture*; but shall not touch the holy things, lest they die: these shall the sons of Caath bear in the tabernacle of witness.

[16] ἐπίσκοπος Ελεαζαρ υἱὸς Ααρων τοῦ ἱερέως· τὸ ἔλαιον τοῦ φωτὸς καὶ τὸ θυμίαμα τῆς συνθέσεως καὶ ἡ θυσία ἡ καθ᾽ ἡμέραν καὶ τὸ ἔλαιον τῆς χρίσεως, ἡ ἐπισκοπὴ ὅλης τῆς σκηνῆς καὶ ὅσα ἐστὶν ἐν αὐτῇ ἐν τῷ ἁγίῳ ἐν πᾶσι τοῖς ἔργοις. –

[16] Eleazar the son of Aaron the priest is overseer — the oil of the light, and the incense of composition, and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

[17] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[17] And the Lord spoke to Moses and Aaron, saying,

[18] Μὴ ὀλεθρεύσητε τῆς φυλῆς τὸν δῆμον τὸν Κααθ ἐκ μέσου τῶν Λευιτῶν·

[18] Ye shall not destroy the family of Caath from the tribe out of the midst of the Levites.

[19] τοῦτο ποιήσατε αὐτοῖς καὶ ζήσονται καὶ οὐ μὴ ἀποθάνωσιν προσπορευομένων αὐτῶν πρὸς τὰ ἅγια τῶν ἁγίων· Ααρων καὶ οἱ υἱοὶ αὐτοῦ προσπορευέσθωσαν καὶ καταστήσουσιν αὐτοὺς ἕκαστον κατὰ τὴν ἀναφορὰν αὐτοῦ,

[19] This do ye to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing.

[20] καὶ οὐ μὴ εἰσέλθωσιν ἰδεῖν ἐξάπινα τὰ ἅγια καὶ ἀποθανοῦνται.

[20] And *so* they shall by no means go in to look suddenly upon the holy things, and die.

[21] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[21] And the Lord spoke to Moses, saying,

[22] Λαβὲ τὴν ἀρχὴν τῶν υἱῶν Γεδσων, καὶ τούτους κατ᾽ οἴκους πατριῶν αὐτῶν κατὰ δήμους αὐτῶν·

[22] Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families.

[23] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς ἐπίσκεψαι αὐτούς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[23] Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness.

[24] αὕτη ἡ λειτουργία τοῦ δήμου τοῦ Γεδσων λειτουργεῖν καὶ αἴρειν·

[24] This *is* the public service of the family of Gedson, to minister and to bear.

[25] καὶ ἀρεῖ τὰς δέρρεις τῆς σκηνῆς καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ τὸ κάλυμμα αὐτῆς καὶ τὸ κάλυμμα τὸ ὑακίνθινον τὸ ὂν ἐπ᾽ αὐτῆς ἄνωθεν καὶ τὸ κάλυμμα τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

[25] And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness.

[26] καὶ τὰ ἱστία τῆς αὐλῆς, ὅσα ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ τὰ περισσὰ καὶ πάντα τὰ σκεύη τὰ λειτουργικά, ὅσα λειτουργοῦσιν ἐν αὐτοῖς, ποιήσουσιν.

[26] And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to.

[27] κατὰ στόμα Ααρων καὶ τῶν υἱῶν αὐτοῦ ἔσται ἡ λειτουργία τῶν υἱῶν Γεδσων κατὰ πάσας τὰς λειτουργίας αὐτῶν καὶ κατὰ πάντα τὰ ἀρτὰ δι᾽ αὐτῶν· καὶ ἐπισκέψῃ αὐτοὺς ἐξ ὀνομάτων πάντα τὰ ἀρτὰ ὑπ᾽ αὐτῶν.

[27] According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them.

[28] αὕτη ἡ λειτουργία τῶν υἱῶν Γεδσων ἐν τῇ σκηνῇ τοῦ μαρτυρίου, καὶ ἡ φυλακὴ αὐτῶν ἐν χειρὶ Ιθαμαρ τοῦ υἱοῦ Ααρων τοῦ ἱερέως.

[28] This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

[29] Υἱοὶ Μεραρι, κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν ἐπισκέψασθε αὐτούς·

[29] The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them.

[30] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς ἐπισκέψασθε αὐτούς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου.

[30] Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness.

[31] καὶ ταῦτα τὰ φυλάγματα τῶν αἰρομένων ὑπ᾽ αὐτῶν κατὰ πάντα τὰ ἔργα αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου· τὰς κεφαλίδας τῆς σκηνῆς καὶ τοὺς μοχλοὺς καὶ τοὺς στύλους αὐτῆς καὶ τὰς βάσεις αὐτῆς καὶ τὸ κατακάλυμμα καὶ αἱ βάσεις αὐτῶν καὶ οἱ στύλοι αὐτῶν καὶ τὸ κατακάλυμμα τῆς θύρας τῆς σκηνῆς

[31] And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapiters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and *there shall be* their sockets, and their pillars, and the curtain of the door of the tabernacle.

[32] καὶ τοὺς στύλους τῆς αὐλῆς κύκλῳ καὶ αἱ βάσεις αὐτῶν καὶ τοὺς στύλους τοῦ καταπετάσματος τῆς πύλης τῆς αὐλῆς καὶ τὰς βάσεις αὐτῶν καὶ τοὺς πασσάλους αὐτῶν καὶ τοὺς κάλους αὐτῶν καὶ πάντα τὰ σκεύη αὐτῶν καὶ πάντα τὰ λειτουργήματα αὐτῶν, ἐξ ὀνομάτων ἐπισκέψασθε αὐτοὺς καὶ πάντα τὰ σκεύη τῆς φυλακῆς τῶν αἰρομένων ὑπ᾽ αὐτῶν.

[32] And they shall bear the pillars of the court round about, and *there shall be* their sockets, and *they shall bear* the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them.

[33] αὕτη ἡ λειτουργία δήμου υἱῶν Μεραρι ἐν πᾶσιν τοῖς ἔργοις αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἐν χειρὶ Ιθαμαρ υἱοῦ Ααρων τοῦ ἱερέως.

[33] This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

[34] Καὶ ἐπεσκέψατο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ τοὺς υἱοὺς Καθ κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν

[34] And Moses and Aaron and the rulers of Israel took the number of the sons of Caath according to their families, according to the houses of their lineage;

[35] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[35] from five and twenty years old and upwards to the age of fifty years, every one that goes in to minister and do service in the tabernacle of

witness.

[36] καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν δισχίλιοι διακόσιοι πεντήκοντα·

[36] And the numbering of them according to their families was two thousand, seven hundred and fifty.

[37] αὕτη ἡ ἐπίσκεψις δήμου Κααθ, πᾶς ὁ λειτουργῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου, καθὰ ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ.

[37] This is the numbering of the family of Caath, every one that ministers in the tabernacle of witness, as Moses and Aaron numbered them by the word of the Lord, by the hand of Moses.

[38] Καὶ ἐπεσκέπησαν υἱοὶ Γεδσων κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν

[38] And the sons of Gedson were numbered according to their families, according to the houses of their lineage,

[39] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν καὶ ποιεῖν τὰ ἔργα ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[39] from five and twenty years old and upward till fifty years old, every one that goes in to minister and to do the services in the tabernacle of witness.

[40] καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν δισχίλιοι ἑξακόσιοι τριάκοντα·

[40] And the numbering of them according to their families, according to the houses of their lineage, *was* two thousand six hundred and thirty.

[41] αὕτη ἡ ἐπίσκεψις δήμου υἱῶν Γεδσων, πᾶς ὁ λειτουργῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ.

[41] This *is* the numbering of the family of the sons of Gedson, every one who ministers in the tabernacle of witness; whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

[42] Ἐπεσκέπησαν δὲ καὶ δῆμος υἱῶν Μεραρι κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν

[42] And also the family of the sons of Merari were numbered according to their divisions, according to the house of their fathers;

[43] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος λειτουργεῖν πρὸς τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου.

[43] from five and twenty years old and upward till fifty years old, every one that goes in to minister in the services of the tabernacle of witness.

[44] καὶ ἐγενήθη ἡ ἐπίσκεψις αὐτῶν κατὰ δήμους αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν τρισχίλιοι καὶ διακόσιοι·

[44] And the numbering of them according to their families, according to the houses of their lineage, *was* three thousand and two hundred.

[45] αὕτη ἡ ἐπίσκεψις δήμου υἱῶν Μεραρι, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ.

[45] This *is* the numbering of the family of the sons of Merari, whom Moses and Aaron numbered by the word of the Lord, by the hand of Moses.

[46] Πάντες οἱ ἐπεσκεμμένοι, οὓς ἐπεσκέψατο Μωϋσῆς καὶ Ααρων καὶ οἱ ἄρχοντες Ισραηλ, τοὺς Λευίτας κατὰ δήμους κατ᾽ οἴκους πατριῶν αὐτῶν

[46] All that were numbered, whom Moses and Aaron and the rulers of Israel numbered, *namely*, the Levites, according to their families and according to the houses of their lineage,

[47] ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω ἕως πεντηκονταετοῦς, πᾶς ὁ εἰσπορευόμενος πρὸς τὸ ἔργον τῶν ἔργων καὶ τὰ ἔργα τὰ αἰρόμενα ἐν τῇ σκηνῇ τοῦ μαρτυρίου,

[47] from five and twenty years old and upward till fifty years old, every one that goes in to the service of the works, and the *charge of* the things that are carried in the tabernacle of witness.

[48] καὶ ἐγενήθησαν οἱ ἐπισκεπέντες ὀκτακισχίλιοι πεντακόσιοι ὀγδοήκοντα.

[48] And they that were numbered were eight thousand five hundred and eighty.

[49] διὰ φωνῆς κυρίου ἐπεσκέψατο αὐτοὺς ἐν χειρὶ Μωυσῆ ἄνδρα κατ᾽ ἄνδρα ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ ὧν αἴρουσιν αὐτοί· καὶ ἐπεσκέπησαν, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῆ.

[49] He reviewed them by the word of the Lord by the hand of Moses, appointing each man severally over their *respective* work, and over their burdens; and they were numbered, as the Lord commanded Moses.

CHAPTER 5

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Πρόσταξον τοῖς υἱοῖς Ισραηλ καὶ ἐξαποστειλάτωσαν ἐκ τῆς παρεμβολῆς πάντα λεπρὸν καὶ πάντα γονορρυῆ καὶ πάντα ἀκάθαρτον ἐπὶ ψυχῇ·

[2] Charge the children of Israel, and let them send forth out of the camp every leper, and every one who has in issue of the reins, and every one who is unclean from a dead body.

[3] ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ ἐξαποστείλατε ἔξω τῆς παρεμβολῆς, καὶ οὐ μὴ μιανοῦσιν τὰς παρεμβολὰς αὐτῶν, ἐν οἷς ἐγὼ καταγίνομαι ἐν αὐτοῖς.

[3] Whether male or female, send them forth out of the camp; and they shall not defile their camps in which I dwell among them.

[4] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ισραηλ καὶ ἐξαπέστειλαν αὐτοὺς ἔξω τῆς παρεμβολῆς· καθὰ ἐλάλησεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ.

[4] And the children of Israel did so, and sent them out of the camp: as the Lord said to Moses, so did the children of Israel.

[5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[5] And the Lord spoke to Moses, saying,

[6] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Ἀνὴρ ἢ γυνή, ὅστις ἐὰν ποιήσῃ ἀπὸ τῶν ἁμαρτιῶν τῶν ἀνθρωπίνων καὶ παριδὼν παρίδῃ καὶ πλημμελήσῃ ἡ ψυχὴ ἐκείνη,

[6] Speak to the children of Israel, saying, Every man or woman who shall commit any sin that is common to man, or if that soul shall in anywise have neglected the commandment and transgressed;

[7] ἐξαγορεύσει τὴν ἁμαρτίαν, ἣν ἐποίησεν, καὶ ἀποδώσει τὴν πλημμέλειαν τὸ κεφάλαιον καὶ τὸ ἐπίπεμπτον αὐτοῦ προσθήσει ἐπ᾽ αὐτὸ καὶ ἀποδώσει, τίνι ἐπλημμέλησεν αὐτῷ.

[7] *that person* shall confess the sin which he has committed, and shall make satisfaction for his trespass: he *shall pay* the principal, and shall add to it the fifth part, and shall make restoration to him against whom he has trespassed.

[8] ἐὰν δὲ μὴ ᾖ τῷ ἀνθρώπῳ ὁ ἀγχιστεύων ὥστε ἀποδοῦναι αὐτῷ τὸ πλημμέλημα πρὸς αὐτόν, τὸ πλημμέλημα τὸ ἀποδιδόμενον κυρίῳ τῷ ἱερεῖ ἔσται πλὴν τοῦ κριοῦ τοῦ ἱλασμοῦ, δι᾽ οὗ ἐξιλάσεται ἐν αὐτῷ περὶ αὐτοῦ.

[8] But if a man have no near kinsman, so as to make satisfaction for his trespass to him, the trespass-offering paid to the Lord shall be for the priest, besides the ram of atonement, by which he shall make atonement with it for him.

[9] καὶ πᾶσα ἀπαρχὴ κατὰ πάντα τὰ ἁγιαζόμενα ἐν υἱοῖς Ισραηλ, ὅσα ἂν προσφέρωσιν τῷ κυρίῳ τῷ ἱερεῖ, αὐτῷ ἔσται.

[9] And every first-fruits in all the sanctified things among the children of Israel, whatsoever they shall offer to the Lord, shall be for the priest himself.

[10] καὶ ἑκάστου τὰ ἡγιασμένα αὐτοῦ ἔσται· ἀνὴρ ὃς ἐὰν δῷ τῷ ἱερεῖ, αὐτῷ ἔσται.

[10] And the hallowed things of every man shall be his; and whatever man shall give *any thing* to the priest, the gift shall be his.

[11] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[11] And the Lord spoke to Moses, saying,

[12] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἀνδρὸς ἀνδρὸς ἐὰν παραβῇ ἡ γυνὴ αὐτοῦ καὶ παρίδῃ αὐτὸν ὑπεριδοῦσα

[12] Speak to the children of Israel, and thou shalt say to them, Whosesoever wife shall transgress against him, and slight and despise him,

[13] καὶ κοιμηθῇ τις μετ᾽ αὐτῆς κοίτην σπέρματος καὶ λάθῃ ἐξ ὀφθαλμῶν τοῦ ἀνδρὸς αὐτῆς καὶ κρύψῃ, αὐτὴ δὲ ᾖ μεμιαμμένη καὶ μάρτυς μὴ ἦν μετ᾽ αὐτῆς καὶ αὐτὴ μὴ ᾖ συνειλημμένη,

[13] and *supposing* any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken;

[14] καὶ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μεμίανται, ἢ ἐπέλθῃ αὐτῷ πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, αὐτὴ δὲ μὴ ᾖ μεμιαμμένη,

[14] and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled;

[15] καὶ ἄξει ὁ ἄνθρωπος τὴν γυναῖκα αὐτοῦ πρὸς τὸν ἱερέα καὶ προσοίσει τὸ δῶρον περὶ αὐτῆς τὸ δέκατον τοῦ οιφι ἄλευρον κρίθινον, οὐκ ἐπιχεεῖ ἐπ᾽ αὐτὸ ἔλαιον οὐδὲ ἐπιθήσει ἐπ᾽ αὐτὸ λίβανον, ἔστιν γὰρ θυσία ζηλοτυπίας, θυσία μνημοσύνου ἀναμιμνήσκουσα ἁμαρτίαν.

[15] then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

[16] καὶ προσάξει αὐτὴν ὁ ἱερεὺς καὶ στήσει αὐτὴν ἔναντι κυρίου,

[16] And the priest shall bring her, and cause her to stand before the Lord.

[17] καὶ λήμψεται ὁ ἱερεὺς ὕδωρ καθαρὸν ζῶν ἐν ἀγγείῳ ὀστρακίνῳ καὶ τῆς γῆς τῆς οὔσης ἐπὶ τοῦ ἐδάφους τῆς σκηνῆς τοῦ μαρτυρίου καὶ λαβὼν ὁ ἱερεὺς ἐμβαλεῖ εἰς τὸ ὕδωρ,

[17] And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest having taken it shall cast it into the water.

[18] καὶ στήσει ὁ ἱερεὺς τὴν γυναῖκα ἔναντι κυρίου καὶ ἀποκαλύψει τὴν κεφαλὴν τῆς γυναικὸς καὶ δώσει ἐπὶ τὰς χεῖρας αὐτῆς τὴν θυσίαν τοῦ μνημοσύνου, τὴν θυσίαν τῆς ζηλοτυπίας, ἐν δὲ τῇ χειρὶ τοῦ ἱερέως ἔσται τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου.

[18] And the priest shall cause the woman to stand before the Lord, and shall uncover the head of the woman, and shall put into her hands the

sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse.

[19] καὶ ὁρκιεῖ αὐτὴν ὁ ἱερεὺς καὶ ἐρεῖ τῇ γυναικί Εἰ μὴ κεκοίμηταί τις μετὰ σοῦ, εἰ μὴ παραβέβηκας μιανθῆναι ὑπὸ τὸν ἄνδρα τὸν σεαυτῆς, ἀθῴα ἴσθι ἀπὸ τοῦ ὕδατος τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου·

[19] And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse.

[20] εἰ δὲ σὺ παραβέβηκας ὑπ᾽ ἀνδρὸς οὖσα ἢ μεμίανσαι καὶ ἔδωκέν τις τὴν κοίτην αὐτοῦ ἐν σοὶ πλὴν τοῦ ἀνδρός σου.

[20] But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband:

[21] καὶ ὁρκιεῖ ὁ ἱερεὺς τὴν γυναῖκα ἐν τοῖς ὅρκοις τῆς ἀρᾶς ταύτης, καὶ ἐρεῖ ὁ ἱερεὺς τῇ γυναικί Δῴη κύριός σε ἐν ἀρᾷ καὶ ἐνόρκιον ἐν μέσῳ τοῦ λαοῦ σου ἐν τῷ δοῦναι κύριον τὸν μηρόν σου διαπεπτωκότα καὶ τὴν κοιλίαν σου πεπρησμένην,

[21] then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, The Lord bring thee into a curse and under an oath in the midst of thy people, in that the Lord should cause thy thigh to rot and thy belly to swell;

[22] καὶ εἰσελεύσεται τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦτο εἰς τὴν κοιλίαν σου πρῆσαι γαστέρα καὶ διαπεσεῖν μηρόν σου. καὶ ἐρεῖ ἡ γυνή Γένοιτο, γένοιτο.

[22] and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it.

[23] καὶ γράψει ὁ ἱερεὺς τὰς ἀρὰς ταύτας εἰς βιβλίον καὶ ἐξαλείψει εἰς τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου

[23] And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse.

[24] καὶ ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τὸ ἐπικαταρώμενον τοῦ ἐλεγμοῦ.

[24] And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

[25] καὶ λήμψεται ὁ ἱερεὺς ἐκ χειρὸς τῆς γυναικὸς τὴν θυσίαν τῆς ζηλοτυπίας καὶ ἐπιθήσει τὴν θυσίαν ἔναντι κυρίου καὶ προσοίσει αὐτὴν πρὸς τὸ θυσιαστήριον,

[25] And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before the Lord, and shall bring it to the altar.

[26] καὶ δράξεται ὁ ἱερεὺς ἀπὸ τῆς θυσίας τὸ μνημόσυνον αὐτῆς καὶ ἀνοίσει αὐτὸ ἐπὶ τὸ θυσιαστήριον καὶ μετὰ ταῦτα ποτιεῖ τὴν γυναῖκα τὸ ὕδωρ.

[26] And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water.

[27] καὶ ἔσται ἐὰν ᾖ μεμιαμμένη καὶ λήθῃ λάθῃ τὸν ἄνδρα αὐτῆς, καὶ εἰσελεύσεται εἰς αὐτὴν τὸ ὕδωρ τοῦ ἐλεγμοῦ τὸ ἐπικαταρώμενον, καὶ πρησθήσεται τὴν κοιλίαν, καὶ διαπεσεῖται ὁ μηρὸς αὐτῆς, καὶ ἔσται ἡ γυνὴ εἰς ἀρὰν ἐν τῷ λαῷ αὐτῆς·

[27] And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people.

[28] ἐὰν δὲ μὴ μιανθῇ ἡ γυνὴ καὶ καθαρὰ ᾖ, καὶ ἀθῴα ἔσται καὶ ἐκσπερματιεῖ σπέρμα. –

[28] But if the woman have not been polluted, and be clean, then shall she be guiltless and shall conceive seed.

[29] οὗτος ὁ νόμος τῆς ζηλοτυπίας, ᾧ ἐὰν παραβῇ ἡ γυνὴ ὑπ᾽ ἀνδρὸς οὖσα καὶ μιανθῇ·

[29] This is the law of jealousy, wherein a married woman should happen to transgress, and be defiled;

[30] ἢ ἄνθρωπος, ᾧ ἐὰν ἐπέλθῃ ἐπ᾽ αὐτὸν πνεῦμα ζηλώσεως καὶ ζηλώσῃ τὴν γυναῖκα αὐτοῦ, καὶ στήσει τὴν γυναῖκα αὐτοῦ ἔναντι κυρίου, καὶ ποιήσει αὐτῇ ὁ ἱερεὺς πάντα τὸν νόμον τοῦτον·

[30] or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before the Lord, and the priest shall execute towards her all this law.

[31] καὶ ἀθῷος ἔσται ὁ ἄνθρωπος ἀπὸ ἁμαρτίας, καὶ ἡ γυνὴ ἐκείνη λήμψεται τὴν ἁμαρτίαν αὐτῆς.

[31] Then the man shall be clear from sin, and that woman shall bear her sin.

CHAPTER 6

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἀνὴρ ἢ γυνή, ὃς ἐὰν μεγάλως εὔξηται εὐχὴν ἀφαγνίσασθαι ἁγνείαν κυρίῳ

[2] speak to the children of Israel, and thou shalt say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord,

[3] ἀπὸ οἴνου καὶ σικερα, ἁγνισθήσεται ἀπὸ οἴνου καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σικερα οὐ πίεται καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίεται καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται.

[3] he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins,

[4] πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἀπὸ πάντων, ὅσα γίνεται ἐξ ἀμπέλου, οἶνον ἀπὸ στεμφύλων ἕως γιγάρτου οὐ φάγεται.

[4] all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk,

[5] πάσας τὰς ἡμέρας τῆς εὐχῆς τοῦ ἁγνισμοῦ ξυρὸν οὐκ ἐπελεύσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ· ἕως ἂν πληρωθῶσιν αἱ ἡμέραι, ὅσας ηὔξατο κυρίῳ, ἅγιος ἔσται τρέφων κόμην τρίχα κεφαλῆς.

[5] all the days of his separation: — a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord: he shall be holy, cherishing the long hair of the head,

[6] πάσας τὰς ἡμέρας τῆς εὐχῆς κυρίῳ ἐπὶ πάσῃ ψυχῇ τετελευτηκυίᾳ οὐκ εἰσελεύσεται·

[6] all the days of his vow to the Lord: he shall not come nigh to any dead body,

[7] ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπ᾽ ἀδελφῷ καὶ ἐπ᾽ ἀδελφῇ, οὐ μιανθήσεται ἐπ᾽ αὐτοῖς ἀποθανόντων αὐτῶν, ὅτι εὐχὴ θεοῦ αὐτοῦ ἐπ᾽

αὐτῷ ἐπὶ κεφαλῆς αὐτοῦ·

[7] to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

[8] πάσας τὰς ἡμέρας τῆς εὐχῆς αὐτοῦ ἅγιος ἔσται κυρίῳ. –

[8] All the days of his vow he shall be holy to the Lord.

[9] ἐὰν δέ τις ἀποθάνῃ ἐξάπινα ἐπ᾽ αὐτῷ, παραχρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ ξυρήσεται τὴν κεφαλὴν αὐτοῦ ᾗ ἂν ἡμέρᾳ καθαρισθῇ· τῇ ἡμέρᾳ τῇ ἑβδόμῃ ξυρηθήσεται.

[9] And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved.

[10] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ οἴσει δύο τρυγόνας ἢ δύο νεοσσοὺς περιστερῶν πρὸς τὸν ἱερέα ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου,

[10] And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

[11] καὶ ποιήσει ὁ ἱερεὺς μίαν περὶ ἁμαρτίας καὶ μίαν εἰς ὁλοκαύτωμα, καὶ ἐξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ ὧν ἥμαρτεν περὶ τῆς ψυχῆς καὶ ἁγιάσει τὴν κεφαλὴν αὐτοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ,

[11] And the priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day,

[12] ᾗ ἡγιάσθη κυρίῳ τὰς ἡμέρας τῆς εὐχῆς, καὶ προσάξει ἀμνὸν ἐνιαύσιον εἰς πλημμέλειαν, καὶ αἱ ἡμέραι αἱ πρότεραι ἄλογοι ἔσονται, ὅτι ἐμιάνθη κεφαλὴ εὐχῆς αὐτοῦ.

[12] in which he was consecrated to the Lord, *all* the days of his vow; and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

[13] Καὶ οὗτος ὁ νόμος τοῦ εὐξαμένου· ᾗ ἂν ἡμέρᾳ πληρώσῃ ἡμέρας εὐχῆς αὐτοῦ, προσοίσει αὐτὸς παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

[13] And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness.

[14] καὶ προσάξει τὸ δῶρον αὐτοῦ κυρίῳ ἀμνὸν ἐνιαύσιον ἄμωμον ἕνα εἰς ὁλοκαύτωσιν καὶ ἀμνάδα ἐνιαυσίαν ἄμωμον μίαν εἰς ἁμαρτίαν καὶ κριὸν ἕνα ἄμωμον εἰς σωτήριον

[14] And he shall bring his gift to the Lord; one he-lamb of a year old without blemish for a whole-burnt-offering, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering;

[15] καὶ κανοῦν ἀζύμων σεμιδάλεως ἄρτους ἀναπεποιημένους ἐν ἐλαίῳ καὶ λάγανα ἄζυμα κεχρισμένα ἐν ἐλαίῳ καὶ θυσία αὐτῶν καὶ σπονδὴ αὐτῶν.

[15] and a basket of unleavened bread of fine flour, *even* loaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering.

[16] καὶ προσοίσει ὁ ἱερεὺς ἔναντι κυρίου καὶ ποιήσει τὸ περὶ ἁμαρτίας αὐτοῦ καὶ τὸ ὁλοκαύτωμα αὐτοῦ

[16] And the priest shall bring them before the Lord, and shall offer his sin-offering, and his whole-burnt-offering.

[17] καὶ τὸν κριὸν ποιήσει θυσίαν σωτηρίου κυρίῳ ἐπὶ τῷ κανῷ τῶν ἀζύμων, καὶ ποιήσει ὁ ἱερεὺς τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ.

[17] And he shall offer the ram as a sacrifice of peace-offering to the Lord with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering.

[18] καὶ ξυρήσεται ὁ ηὐγμένος παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου τὴν κεφαλὴν τῆς εὐχῆς αὐτοῦ καὶ ἐπιθήσει τὰς τρίχας ἐπὶ τὸ πῦρ, ὅ ἐστιν ὑπὸ τὴν θυσίαν τοῦ σωτηρίου.

[18] And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace-offering.

[19] καὶ λήμψεται ὁ ἱερεὺς τὸν βραχίονα ἑφθὸν ἀπὸ τοῦ κριοῦ καὶ ἄρτον ἕνα ἄζυμον ἀπὸ τοῦ κανοῦ καὶ λάγανον ἄζυμον ἓν καὶ ἐπιθήσει ἐπὶ τὰς

χεῖρας τοῦ ηὐγμένου μετὰ τὸ ξυρήσασθαι αὐτὸν τὴν εὐχὴν αὐτοῦ·

[19] And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the votary after he has shaved off his holy hair.

[20] καὶ προσοίσει αὐτὰ ὁ ἱερεὺς ἐπίθεμα ἔναντι κυρίου, ἅγιον ἔσται τῷ ἱερεῖ ἐπὶ τοῦ στηθυνίου τοῦ ἐπιθέματος καὶ ἐπὶ τοῦ βραχίονος τοῦ ἀφαιρέματος· καὶ μετὰ ταῦτα πίεται ὁ ηὐγμένος οἶνον. –

[20] And the priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave-offering and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine.

[21] οὗτος ὁ νόμος τοῦ εὐξαμένου, ὃς ἂν εὔξηται κυρίῳ δῶρον αὐτοῦ κυρίῳ περὶ τῆς εὐχῆς, χωρὶς ὧν ἂν εὕρῃ ἡ χεὶρ αὐτοῦ κατὰ δύναμιν τῆς εὐχῆς αὐτοῦ, ἣν ἂν εὔξηται κατὰ νόμον ἁγνείας.

[21] This is the law of the votary who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

[22] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[22] And the Lord spoke to Moses, saying,

[23] Λάλησον Ααρων καὶ τοῖς υἱοῖς αὐτοῦ λέγων Οὕτως εὐλογήσετε τοὺς υἱοὺς Ισραηλ λέγοντες αὐτοῖς [καὶ ἐπιθήσουσιν τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς Ισραηλ, καὶ ἐγὼ κύριος εὐλογήσω αὐτούς]

[23] Speak to Aaron and to his sons, saying, Thus ye shall bless the children of Israel, saying to them,

[24] Εὐλογήσαι σε κύριος καὶ φυλάξαι σε,

[24] The Lord bless thee and keep thee;

[25] ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεήσαι σε,

[25] the Lord make his face to shine upon thee, and have mercy upon thee;

[26] ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δῴη σοι εἰρήνην.

[26] the Lord lift up his countenance upon thee, and give thee peace.

[27] καὶ ἐπιθήσουσι τὸ ὄνομά μου ἐπὶ τοὺς υἱοὺς ᾽Ισραήλ, καὶ ἐγὼ Κύριος εὐλογήσω αὐτούς.

[27] And they shall put my name upon the children of Israel, and I the Lord will bless them.

CHAPTER 7

[1] Καὶ ἐγένετο ᾗ ἡμέρᾳ συνετέλεσεν Μωϋσῆς ὥστε ἀναστῆσαι τὴν σκηνὴν καὶ ἔχρισεν αὐτὴν καὶ ἡγίασεν αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς καὶ τὸ θυσιαστήριον καὶ πάντα τὰ σκεύη αὐτοῦ καὶ ἔχρισεν αὐτὰ καὶ ἡγίασεν αὐτά,

[1] And it came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture, he even anointed them, and consecrated them.

[2] καὶ προσήνεγκαν οἱ ἄρχοντες Ισραηλ, δώδεκα ἄρχοντες οἴκων πατριῶν αὐτῶν, οὗτοι ἄρχοντες φυλῶν, οὗτοι οἱ παρεστηκότες ἐπὶ τῆς ἐπισκοπῆς,

[2] And the princes of Israel brought *gifts*, twelve princes of their fathers' houses: these were the heads of tribes, these are they that presided over the numbering.

[3] καὶ ἤνεγκαν τὰ δῶρα αὐτῶν ἔναντι κυρίου ἓξ ἁμάξας λαμπηνικὰς καὶ δώδεκα βόας, ἅμαξαν παρὰ δύο ἀρχόντων καὶ μόσχον παρὰ ἑκάστου, καὶ προσήγαγον ἐναντίον τῆς σκηνῆς.

[3] And they brought their gift before the Lord, six covered waggons, and twelve oxen; a waggon from two princes, and a calf from each: and they brought them before the tabernacle.

[4] καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

[4] And the Lord spoke to Moses, saying,

[5] Λαβὲ παρ' αὐτῶν, καὶ ἔσονται πρὸς τὰ ἔργα τὰ λειτουργικὰ τῆς σκηνῆς τοῦ μαρτυρίου, καὶ δώσεις αὐτὰ τοῖς Λευίταις, ἑκάστῳ κατὰ τὴν αὐτοῦ λειτουργίαν.

[5] Take of them, and they shall be for the works of the services of the tabernacle of witness: and thou shalt give them to the Levites, to each one according to his ministration.

[6] καὶ λαβὼν Μωϋσῆς τὰς ἁμάξας καὶ τοὺς βόας ἔδωκεν αὐτὰ τοῖς Λευίταις·

[6] And Moses took the waggons and the oxen, and gave them to the Levites.

[7] τὰς δύο ἁμάξας καὶ τοὺς τέσσαρας βόας ἔδωκεν τοῖς υἱοῖς Γεδσων κατὰ τὰς λειτουργίας αὐτῶν

[7] And he gave two waggons and four oxen to the sons of Gedson, according to their ministrations.

[8] καὶ τὰς τέσσαρας ἁμάξας καὶ τοὺς ὀκτὼ βόας ἔδωκεν τοῖς υἱοῖς Μεραρι κατὰ τὰς λειτουργίας αὐτῶν διὰ Ιθαμαρ υἱοῦ Ααρων τοῦ ἱερέως.

[8] And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest.

[9] καὶ τοῖς υἱοῖς Καάθ οὐκ ἔδωκεν, ὅτι τὰ λειτουργήματα τοῦ ἁγίου ἔχουσιν· ἐπ᾽ ὤμων ἀροῦσιν.

[9] But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

[10] Καὶ προσήνεγκαν οἱ ἄρχοντες εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐν τῇ ἡμέρᾳ, ᾗ ἔχρισεν αὐτό, καὶ προσήνεγκαν οἱ ἄρχοντες τὰ δῶρα αὐτῶν ἀπέναντι τοῦ θυσιαστηρίου.

[10] And the rulers brought *gifts* for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar.

[11] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἄρχων εἷς καθ᾽ ἡμέραν ἄρχων καθ᾽ ἡμέραν προσοίσουσιν τὰ δῶρα αὐτῶν εἰς τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου.

[11] And the Lord said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

[12] Καὶ ἦν ὁ προσφέρων τῇ ἡμέρᾳ τῇ πρώτῃ τὸ δῶρον αὐτοῦ Ναασσων υἱὸς Αμιναδαβ ἄρχων τῆς φυλῆς Ιουδα.

[12] And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda.

[13] καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ

τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[13] And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[14] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[14] One golden censer of ten shekels full of incense.

[15] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[15] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering;

[16] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[16] and one kid of the goats for a sin-offering.

[17] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ναασσων υἱοῦ Αμιναδαβ.

[17] And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this *was* the gift of Naasson the son of Aminadab.

[18] Τῇ ἡμέρᾳ τῇ δευτέρᾳ προσήνεγκεν Ναθαναηλ υἱὸς Σωγαρ ἄρχων τῆς φυλῆς Ισσαχαρ.

[18] On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought *his offering*.

[19] καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[19] And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[20] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[20] One censer of ten golden shekels, full of incense.

[21] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[21] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[22] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[22] and one kid of the goats for a sin-offering.

[23] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ναθαναηλ υἱοῦ Σωγαρ.

[23] And for a sacrifice, a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Nathanael the son of Sogar.

[24] Τῇ ἡμέρᾳ τῇ τρίτῃ ἄρχων τῶν υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων.

[24] On the third day the prince of the sons of Zabulon, Eliab the son of Chaelon.

[25] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[25] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[26] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[26] One golden censer of ten shekels, full of incense.

[27] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[27] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[28] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[28] and one kid of the goats for a sin-offering.

[29] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελιαβ υἱοῦ Χαιλων.

[29] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Eliab the son of Chaelon.

[30] Τῇ ἡμέρᾳ τῇ τετάρτῃ ἄρχων τῶν υἱῶν Ρουβην Ελισουρ υἱὸς Σεδιουρ.

[30] On the fourth day Elisur the son of Sediur, the prince of the children of Ruben.

[31] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[31] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[32] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[32] One golden censer of ten shekels full of incense.

[33] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[33] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[34] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[34] and one kid of the goats for a sin-offering.

[35] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισουρ υἱοῦ Σεδιουρ.

[35] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisur the son of Sediur.

[36] Τῇ ἡμέρᾳ τῇ πέμπτῃ ἄρχων τῶν υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι.

[36] On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai.

[37] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[37] *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[38] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[38] One golden censer of ten shekels, full of incense.

[39] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[39] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[40] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[40] and one kid of the goats for a sin-offering.

[41] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Σαλαμιηλ υἱοῦ Σουρισαδαι.

[41] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Salamiel the son of Surisadai.

[42] Τῇ ἡμέρᾳ τῇ ἕκτῃ ἄρχων τῶν υἱῶν Γαδ Ελισαφ υἱὸς Ραγουηλ.

[42] On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel.

[43] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[43] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy

shekel; both full of fine flour kneaded with oil for a meat offering.

[44] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[44] One golden censer of ten shekels, full of incense.

[45] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[45] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[46] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[46] and one kid of the goats for a sin-offering.

[47] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισαφ υἱοῦ Ραγουηλ.

[47] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisaph the son of Raguel.

[48] Τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἄρχων τῶν υἱῶν Εφραιμ Ελισαμα υἱὸς Εμιουδ.

[48] On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud.

[49] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[49] *He brought* his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[50] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[50] One golden censer of ten shekels, full of incense.

[51] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[51] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[52] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[52] and one kid of the goats for a sin-offering.

[53] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Ελισαμα υἱοῦ Εμιουδ.

[53] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Elisama the son of Emiud.

[54] Τῇ ἡμέρᾳ τῇ ὀγδόῃ ἄρχων τῶν υἱῶν Μανασση Γαμαλιηλ υἱὸς Φαδασσουρ.

[54] On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur.

[55] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[55] *He brought* his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

[56] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[56] One golden censer of ten shekels, full of incense.

[57] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[57] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[58] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[58] and one kid of the goats for a sin-offering.

[59] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Γαμαλιηλ υἱοῦ Φαδασσουρ.

[59] And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Gamaliel the son

of Phadassur.

[60] Τῇ ἡμέρᾳ τῇ ἐνάτῃ ἄρχων τῶν υἱῶν Βενιαμιν Αβιδαν υἱὸς Γαδεωνι.

[60] On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni.

[61] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[61] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

[62] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[62] One golden censer of ten shekels, full of incense.

[63] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[63] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[64] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[64] and one kid of the goats for a sin-offering.

[65] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αβιδαν υἱοῦ Γαδεωνι.

[65] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Abidan the son of Gadeoni.

[66] Τῇ ἡμέρᾳ τῇ δεκάτῃ ἄρχων τῶν υἱῶν Δαν Αχιεζερ υἱὸς Αμισαδαι.

[66] On the tenth day the prince of the sons of Dan, Achiezer the son of Amisadai.

[67] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν

ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[67] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering.

[68] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[68] One golden censer of ten shekels, full of incense.

[69] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[69] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[70] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[70] and one kid of the goats for a sin-offering.

[71] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αχιεζερ υἱοῦ Αμισαδαι.

[71] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old. This *was* the gift of Achiezer the son of Amisadai.

[72] Τῇ ἡμέρᾳ τῇ ἑνδεκάτῃ ἄρχων τῶν υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν.

[72] On the eleventh day the prince of the sons of Aser, Phageel the son of Echran.

[73] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[73] *He brought* his gift, one silver charger, its weight a hundred and thirty *shekels*, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering.

[74] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[74] One golden censer of ten shekels, full of incense.

[75] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[75] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[76] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[76] and one kid of the goats for a sin-offering.

[77] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Φαγαιηλ υἱοῦ Εχραν.

[77] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Phageel the son of Echran.

[78] Τῇ ἡμέρᾳ τῇ δωδεκάτῃ ἄρχων τῶν υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν.

[78] On the twelfth day the prince of the sons of Nephthali, Achire the son of Ænan.

[79] τὸ δῶρον αὐτοῦ τρυβλίον ἀργυροῦν ἕν, τριάκοντα καὶ ἑκατὸν ὁλκὴ αὐτοῦ, φιάλην μίαν ἀργυρᾶν ἑβδομήκοντα σίκλων κατὰ τὸν σίκλον τὸν ἅγιον, ἀμφότερα πλήρη σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ, εἰς θυσίαν·

[79] *He brought* his gift, one silver charger, its weight a hundred and thirty shekels; one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat offering.

[80] θυίσκην μίαν δέκα χρυσῶν πλήρη θυμιάματος·

[80] One golden censer of ten shekels, full of incense.

[81] μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνὸν ἕνα ἐνιαύσιον εἰς ὁλοκαύτωμα·

[81] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering,

[82] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας·

[82] and one kid of the goats for a sin-offering.

[83] καὶ εἰς θυσίαν σωτηρίου δαμάλεις δύο, κριοὺς πέντε, τράγους πέντε, ἀμνάδας ἐνιαυσίας πέντε. τοῦτο τὸ δῶρον Αχιρε υἱοῦ Αιναν.

[83] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this *was* the gift of Achire the son of Ænan.

[84] Οὗτος ὁ ἐγκαινισμὸς τοῦ θυσιαστηρίου, ᾗ ἡμέρᾳ ἔχρισεν αὐτό, παρὰ τῶν ἀρχόντων τῶν υἱῶν Ισραηλ· τρυβλία ἀργυρᾶ δώδεκα, φιάλαι ἀργυραῖ δώδεκα, θυίσκαι χρυσαῖ δώδεκα,

[84] This was the dedication of the altar in the day in which *Moses* anointed it, by the princes of the sons of Israel; twelve silver chargers, twelve silver bowls, twelve golden censers:

[85] τριάκοντα καὶ ἑκατὸν σίκλων τὸ τρυβλίον τὸ ἕν καὶ ἑβδομήκοντα σίκλων ἡ φιάλη ἡ μία, πᾶν τὸ ἀργύριον τῶν σκευῶν δισχίλιοι καὶ τετρακόσιοι σίκλοι ἐν τῷ σίκλῳ τῷ ἁγίῳ.

[85] each charger of a hundred and thirty shekels, and each bowl of seventy shekels: all the silver of the vessels *was* two thousand four hundred shekels, the shekels according to the holy shekel.

[86] θυίσκαι χρυσαῖ δώδεκα πλήρεις θυμιάματος· πᾶν τὸ χρυσίον τῶν θυισκῶν εἴκοσι καὶ ἑκατὸν χρυσοῖ.

[86] Twelve golden censers full of incense: all the gold of the shekels, a hundred and twenty shekels.

[87] πᾶσαι αἱ βόες εἰς ὁλοκαύτωσιν μόσχοι δώδεκα, κριοὶ δώδεκα, ἀμνοὶ ἐνιαύσιοι δώδεκα καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν· καὶ χίμαροι ἐξ αἰγῶν δώδεκα περὶ ἁμαρτίας.

[87] All the cattle for whole-burnt-offerings, twelve calves, twelve rams, twelve he-lambs of a year old, and their meat-offerings, and their drink-offerings: and twelve kids of the goats for sin-offering.

[88] πᾶσαι αἱ βόες εἰς θυσίαν σωτηρίου δαμάλεις εἴκοσι τέσσαρες, κριοὶ ἑξήκοντα, τράγοι ἑξήκοντα, ἀμνάδες ἑξήκοντα ἐνιαύσιαι ἄμωμοι. αὕτη ἡ ἐγκαίνωσις τοῦ θυσιαστηρίου μετὰ τὸ πληρῶσαι τὰς χεῖρας αὐτοῦ καὶ μετὰ τὸ χρῖσαι αὐτόν. –

[88] All the cattle for a sacrifice of peace-offering, twenty-four heifers, sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old

without blemish: this is the dedication of the altar, after that *Moses* consecrated *Aaron*, and after he anointed him.

[89] ἐν τῷ εἰσπορεύεσθαι Μωυσῆν εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαλῆσαι αὐτῷ καὶ ἤκουσεν τὴν φωνὴν κυρίου λαλοῦντος πρὸς αὐτὸν ἄνωθεν τοῦ ἱλαστηρίου, ὅ ἐστιν ἐπὶ τῆς κιβωτοῦ τοῦ μαρτυρίου, ἀνὰ μέσον τῶν δύο χερουβιμ· καὶ ἐλάλει πρὸς αὐτόν.

[89] When Moses went into the tabernacle of witness to speak to God, then he heard the voice of the Lord speaking to him from off the mercy-seat, which is upon the ark of the testimony, between the two cherubs; and he spoke to him.

CHAPTER 8

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τῷ Ααρων καὶ ἐρεῖς πρὸς αὐτόν Ὅταν ἐπιτιθῇς τοὺς λύχνους, ἐκ μέρους κατὰ πρόσωπον τῆς λυχνίας φωτιοῦσιν οἱ ἑπτὰ λύχνοι.

[2] Speak to Aaron, and thou shalt say to him, Whenever thou shalt set the lamps in order, the seven lamps shall give light opposite the candlestick.

[3] καὶ ἐποίησεν οὕτως Ααρων· ἐκ τοῦ ἑνὸς μέρους κατὰ πρόσωπον τῆς λυχνίας ἐξῆψεν τοὺς λύχνους αὐτῆς, καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[3] And Aaron did so: on one side opposite the candlestick he lighted its lamps, as the Lord appointed Moses.

[4] καὶ αὕτη ἡ κατασκευὴ τῆς λυχνίας· στερεὰ χρυσῆ, ὁ καυλὸς αὐτῆς καὶ τὰ κρίνα αὐτῆς, στερεὰ ὅλη· κατὰ τὸ εἶδος, ὃ ἔδειξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησεν τὴν λυχνίαν.

[4] And this *is* the construction of the candlestick: *it is* solid, golden — its stem, and its lilies — all solid: according to the pattern which the Lord shewed Moses, so he made the candlestick.

[5] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[5] And the Lord spoke to Moses, saying,

[6] Λαβὲ τοὺς Λευίτας ἐκ μέσου υἱῶν Ισραηλ καὶ ἀφαγνιεῖς αὐτούς.

[6] Take the Levites out of the midst of the children of Israel, and thou shalt purify them.

[7] καὶ οὕτως ποιήσεις αὐτοῖς τὸν ἁγνισμὸν αὐτῶν· περιρρανεῖς αὐτοὺς ὕδωρ ἁγνισμοῦ, καὶ ἐπελεύσεται ξυρὸν ἐπὶ πᾶν τὸ σῶμα αὐτῶν, καὶ πλυνοῦσιν τὰ ἱμάτια αὐτῶν καὶ καθαροὶ ἔσονται.

[7] And thus shalt thou perform their purification: thou shalt sprinkle them with water of purification, and a razor shall come upon the whole of their body, and they shall wash their garments, and shall be clean.

[8] καὶ λήμψονται μόσχον ἕνα ἐκ βοῶν καὶ τούτου θυσίαν σεμιδάλεως ἀναπεποιημένην ἐν ἐλαίῳ, καὶ μόσχον ἐνιαύσιον ἐκ βοῶν λήμψῃ περὶ ἁμαρτίας.

[8] And they shall take one calf of the herd, and its meat-offering, fine flour mingled with oil: and thou shalt take a calf of a year old of the herd for a sin-offering.

[9] καὶ προσάξεις τοὺς Λευίτας ἔναντι τῆς σκηνῆς τοῦ μαρτυρίου καὶ συνάξεις πᾶσαν συναγωγὴν υἱῶν Ισραηλ

[9] And thou shalt bring the Levites before the tabernacle of witness; and thou shalt assemble all the congregation of the sons of Israel.

[10] καὶ προσάξεις τοὺς Λευίτας ἔναντι κυρίου, καὶ ἐπιθήσουσιν οἱ υἱοὶ Ισραηλ τὰς χεῖρας αὐτῶν ἐπὶ τοὺς Λευίτας,

[10] And thou shalt bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites.

[11] καὶ ἀφοριεῖ Ααρων τοὺς Λευίτας ἀπόδομα ἔναντι κυρίου παρὰ τῶν υἱῶν Ισραηλ, καὶ ἔσονται ὥστε ἐργάζεσθαι τὰ ἔργα κυρίου.

[11] And Aaron shall separate the Levites for a gift before the Lord from the children of Israel: and they shall be prepared to perform the works of the Lord.

[12] οἱ δὲ Λευῖται ἐπιθήσουσιν τὰς χεῖρας ἐπὶ τὰς κεφαλὰς τῶν μόσχων, καὶ ποιήσει τὸν ἕνα περὶ ἁμαρτίας καὶ τὸν ἕνα εἰς ὁλοκαύτωμα κυρίῳ ἐξιλάσασθαι περὶ αὐτῶν.

[12] And the Levites shall lay their hands on the heads of the calves; and thou shalt offer one for a sin-offering, and the other for a whole-burnt-offering to the Lord, to make atonement for them.

[13] καὶ στήσεις τοὺς Λευίτας ἔναντι κυρίου καὶ ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ καὶ ἀποδώσεις αὐτοὺς ἀπόδομα ἔναντι κυρίου·

[13] And thou shalt set the Levites before the Lord, and before Aaron, and before his sons; and thou shalt give them as a gift before the Lord.

[14] καὶ διαστελεῖς τοὺς Λευίτας ἐκ μέσου υἱῶν Ισραηλ, καὶ ἔσονται ἐμοί.

[14] And thou shalt separate the Levites from the midst of the sons of Israel, and they shall be mine.

[15] καὶ μετὰ ταῦτα εἰσελεύσονται οἱ Λευῖται ἐργάζεσθαι τὰ ἔργα τῆς σκηνῆς τοῦ μαρτυρίου, καὶ καθαριεῖς αὐτοὺς καὶ ἀποδώσεις αὐτοὺς ἔναντι κυρίου.

[15] And afterwards the Levites shall go in to perform the works of the tabernacle of witness; and thou shalt purify them, and present them before the Lord.

[16] ὅτι ἀπόδομα ἀποδεδομένοι οὗτοί μοί εἰσιν ἐκ μέσου υἱῶν Ισραηλ· ἀντὶ τῶν διανοιγόντων πᾶσαν μήτραν πρωτοτόκων πάντων ἐκ τῶν υἱῶν Ισραηλ εἴληφα αὐτοὺς ἐμοί.

[16] For these are given to me for a present out of the midst of the children of Israel: I have taken them to myself instead of all the first-born of the sons of Israel that open every womb.

[17] ὅτι ἐμοὶ πᾶν πρωτότοκον ἐν υἱοῖς Ισραηλ ἀπὸ ἀνθρώπου ἕως κτήνους· ᾗ ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἡγίασα αὐτοὺς ἐμοὶ

[17] For every first-born among the children of Israel *is* mine, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified them to myself.

[18] καὶ ἔλαβον τοὺς Λευίτας ἀντὶ παντὸς πρωτοτόκου ἐν υἱοῖς Ισραηλ.

[18] And I took the Levites in the place of every first-born among the children of Israel.

[19] καὶ ἀπέδωκα τοὺς Λευίτας ἀπόδομα δεδομένους Ααρων καὶ τοῖς υἱοῖς αὐτοῦ ἐκ μέσου υἱῶν Ισραηλ ἐργάζεσθαι τὰ ἔργα τῶν υἱῶν Ισραηλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ισραηλ, καὶ οὐκ ἔσται ἐν τοῖς υἱοῖς Ισραηλ προσεγγίζων πρὸς τὰ ἅγια. –

[19] And I gave the Levites presented as a gift to Aaron and his sons out of the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of witness, and to make atonement for the children of Israel: thus there shall be none among the sons of Israel to draw nigh to the holy things.

[20] καὶ ἐποίησεν Μωϋσῆς καὶ Ααρων καὶ πᾶσα συναγωγὴ υἱῶν Ισραηλ τοῖς Λευίταις καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν, οὕτως ἐποίησαν αὐτοῖς οἱ υἱοὶ Ισραηλ.

[20] And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites as the Lord commanded Moses concerning the Levites, so the sons of Israel did to them.

[21] καὶ ἡγνίσαντο οἱ Λευῖται καὶ ἐπλύναντο τὰ ἱμάτια, καὶ ἀπέδωκεν αὐτοὺς Ααρων ἀπόδομα ἔναντι κυρίου, καὶ ἐξιλάσατο περὶ αὐτῶν Ααρων ἀφαγνίσασθαι αὐτούς.

[21] So the Levites purified themselves and washed their garments; and Aaron presented them as a gift before the Lord, and Aaron made atonement for them to purify them.

[22] καὶ μετὰ ταῦτα εἰσῆλθον οἱ Λευῖται λειτουργεῖν τὴν λειτουργίαν αὐτῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἔναντι Ααρων καὶ ἔναντι τῶν υἱῶν αὐτοῦ· καθὼς συνέταξεν κύριος τῷ Μωυσῇ περὶ τῶν Λευιτῶν, οὕτως ἐποίησαν αὐτοῖς.

[22] And afterwards the Levites went in to minister in their service in the tabernacle of witness before Aaron, and before his sons; as the Lord appointed Moses concerning the Levites, so they did to them.

[23] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[23] And the Lord spoke to Moses, saying,

[24] Τοῦτό ἐστιν τὸ περὶ τῶν Λευιτῶν· ἀπὸ πεντεκαιεικοσαετοῦς καὶ ἐπάνω εἰσελεύσονται ἐνεργεῖν ἐν τῇ σκηνῇ τοῦ μαρτυρίου·

[24] This is the *ordinance* for the Levites; From five and twenty years old and upward, they shall go in to minister in the tabernacle of witness.

[25] καὶ ἀπὸ πεντηκονταετοῦς ἀποστήσεται ἀπὸ τῆς λειτουργίας καὶ οὐκ ἐργᾶται ἔτι,

[25] And from fifty years old *the Levites* shall cease from the ministry, and shall not work any longer.

[26] καὶ λειτουργήσει ὁ ἀδελφὸς αὐτοῦ ἐν τῇ σκηνῇ τοῦ μαρτυρίου φυλάσσειν φυλακάς, ἔργα δὲ οὐκ ἐργᾶται. οὕτως ποιήσεις τοῖς Λευίταις ἐν ταῖς φυλακαῖς αὐτῶν.

[26] And his brother shall serve in the tabernacle of witness to keep charges, but he shall not do works: so shalt thou do to the Levites in their charges.

CHAPTER 9

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἐρήμῳ Σινα ἐν τῷ ἔτει τῷ δευτέρῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἐν τῷ μηνὶ τῷ πρώτῳ λέγων

[1] And the Lord spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying,

[2] Εἰπὸν καὶ ποιείτωσαν οἱ υἱοὶ Ισραηλ τὸ πασχα καθ’ ὥραν αὐτοῦ·

[2] Speak, and let the children of Israel keep the passover in its season.

[3] τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου πρὸς ἑσπέραν ποιήσεις αὐτὸ κατὰ καιρούς· κατὰ τὸν νόμον αὐτοῦ καὶ κατὰ τὴν σύγκρισιν αὐτοῦ ποιήσεις αὐτό.

[3] On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance.

[4] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ποιῆσαι τὸ πασχα.

[4] And Moses ordered the children of Israel to sacrifice the passover,

[5] ἐναρχομένου τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἐν τῇ ἐρήμῳ τοῦ Σινα, καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ.

[5] on the fourteenth day of the first month in the wilderness of Sina, as the Lord appointed Moses, so the children of Israel did.

[6] Καὶ παρεγένοντο οἱ ἄνδρες, οἳ ἦσαν ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου καὶ οὐκ ἠδύναντο ποιῆσαι τὸ πασχα ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ προσῆλθον ἐναντίον Μωυσῆ καὶ Ααρων ἐν ἐκείνῃ τῇ ἡμέρᾳ,

[6] And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day.

[7] καὶ εἶπαν οἱ ἄνδρες ἐκεῖνοι πρὸς αὐτόν Ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου· μὴ οὖν ὑστερήσωμεν προσενέγκαι τὸ δῶρον κυρίῳ κατὰ

καιρὸν αὐτοῦ ἐν μέσῳ υἱῶν Ισραηλ;

[7] And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel?

[8] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Στῆτε αὐτοῦ, καὶ ἀκούσομαι, τί ἐντελεῖται κύριος περὶ ὑμῶν. –

[8] And Moses said to them, stand there, and I will hear what charge the Lord will give concerning you.

[9] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[9] And the Lord spoke to Moses, saying,

[10] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Ἄνθρωπος ἄνθρωπος, ὃς ἐὰν γένηται ἀκάθαρτος ἐπὶ ψυχῇ ἀνθρώπου ἢ ἐν ὁδῷ μακρὰν ὑμῖν ἢ ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει τὸ πασχα κυρίῳ·

[10] Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord,

[11] ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τὸ πρὸς ἑσπέραν ποιήσουσιν αὐτό, ἐπ᾽ ἀζύμων καὶ πικρίδων φάγονται αὐτό,

[11] in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it.

[12] οὐ καταλείψουσιν ἀπ᾽ αὐτοῦ εἰς τὸ πρωῒ καὶ ὀστοῦν οὐ συντρίψουσιν ἀπ᾽ αὐτοῦ· κατὰ τὸν νόμον τοῦ πασχα ποιήσουσιν αὐτό.

[12] They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover.

[13] καὶ ἄνθρωπος, ὃς ἐὰν καθαρὸς ᾖ καὶ ἐν ὁδῷ μακρᾷ οὐκ ἔστιν καὶ ὑστερήσῃ ποιῆσαι τὸ πασχα, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς· ὅτι τὸ δῶρον κυρίῳ οὐ προσήνεγκεν κατὰ τὸν καιρὸν αὐτοῦ, ἁμαρτίαν αὐτοῦ λήμψεται ὁ ἄνθρωπος ἐκεῖνος. –

[13] And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his

people, because he has not offered the gift to the Lord in its season: that man shall bear his iniquity.

[14] ἐὰν δὲ προσέλθῃ πρὸς ὑμᾶς προσήλυτος ἐν τῇ γῇ ὑμῶν καὶ ποιήσει τὸ πασχα κυρίῳ, κατὰ τὸν νόμον τοῦ πασχα καὶ κατὰ τὴν σύνταξιν αὐτοῦ ποιήσει αὐτό· νόμος εἷς ἔσται ὑμῖν καὶ τῷ προσηλύτῳ καὶ τῷ αὐτόχθονι τῆς γῆς.

[14] And if there should come to you a stranger in your land, and should keep the passover to the Lord, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

[15] Καὶ τῇ ἡμέρᾳ, ᾗ ἐστάθη ἡ σκηνή, ἐκάλυψεν ἡ νεφέλη τὴν σκηνήν, τὸν οἶκον τοῦ μαρτυρίου· καὶ τὸ ἑσπέρας ἦν ἐπὶ τῆς σκηνῆς ὡς εἶδος πυρὸς ἕως πρωί.

[15] And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning.

[16] οὕτως ἐγίνετο διὰ παντός· ἡ νεφέλη ἐκάλυπτεν αὐτὴν ἡμέρας καὶ εἶδος πυρὸς τὴν νύκτα.

[16] So it was continually: the cloud covered it by day, and the appearance of fire by night.

[17] καὶ ἡνίκα ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς, καὶ μετὰ ταῦτα ἀπῆραν οἱ υἱοὶ Ισραηλ· καὶ ἐν τῷ τόπῳ, οὗ ἂν ἔστη ἡ νεφέλη, ἐκεῖ παρενέβαλον οἱ υἱοὶ Ισραηλ.

[17] And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped.

[18] διὰ προστάγματος κυρίου παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν· πάσας τὰς ἡμέρας, ἐν αἷς σκιάζει ἡ νεφέλη ἐπὶ τῆς σκηνῆς, παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ·

[18] The children of Israel shall encamp by the command of the Lord, and by the command of the Lord they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp.

[19] καὶ ὅταν ἐφέλκηται ἡ νεφέλη ἐπὶ τῆς σκηνῆς ἡμέρας πλείους, καὶ φυλάξονται οἱ υἱοὶ Ισραηλ τὴν φυλακὴν τοῦ θεοῦ καὶ οὐ μὴ ἐξάρωσιν·

[19] And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God, and they shall not remove.

[20] καὶ ἔσται ὅταν σκεπάσῃ ἡ νεφέλη ἡμέρας ἀριθμῷ ἐπὶ τῆς σκηνῆς, διὰ φωνῆς κυρίου παρεμβαλοῦσιν καὶ διὰ προστάγματος κυρίου ἀπαροῦσιν·

[20] And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of the Lord, and shall remove by the command of the Lord.

[21] καὶ ἔσται ὅταν γένηται ἡ νεφέλη ἀφ᾽ ἑσπέρας ἕως πρωῒ καὶ ἀναβῇ ἡ νεφέλη τὸ πρωί, καὶ ἀπαροῦσιν ἡμέρας ἢ νυκτός·

[21] And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night.

[22] μηνὸς ἡμέρας πλεοναζούσης τῆς νεφέλης σκιαζούσης ἐπ᾽ αὐτῆς παρεμβαλοῦσιν οἱ υἱοὶ Ισραηλ καὶ οὐ μὴ ἀπάρωσιν.

[22] When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart.

[23] ὅτι διὰ προστάγματος κυρίου ἀπαροῦσιν, τὴν φυλακὴν κυρίου ἐφυλάξαντο διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ.

[23] For they shall depart by the command of the Lord: — they kept the charge of the Lord by the command of the Lord by the hand of Moses.

CHAPTER 10

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ποίησον σεαυτῷ δύο σάλπιγγας ἀργυρᾶς, ἐλατὰς ποιήσεις αὐτάς, καὶ ἔσονταί σοι ἀνακαλεῖν τὴν συναγωγὴν καὶ ἐξαίρειν τὰς παρεμβολάς.

[2] Make to thyself two silver trumpets: thou shalt make them of beaten work; and they shall be to thee for the purpose of calling the assembly, and of removing the camps.

[3] καὶ σαλπίσεις ἐν αὐταῖς, καὶ συναχθήσεται πᾶσα ἡ συναγωγὴ ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου·

[3] And thou shalt sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness.

[4] ἐὰν δὲ ἐν μιᾷ σαλπίσωσιν, προσελεύσονται πρὸς σὲ πάντες οἱ ἄρχοντες, ἀρχηγοὶ Ισραηλ.

[4] And if they shall sound with one, all the rulers even the princes of Israel shall come to thee.

[5] καὶ σαλπιεῖτε σημασίαν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι ἀνατολάς·

[5] And ye shall sound an alarm, and the camps pitched eastward shall begin to move.

[6] καὶ σαλπιεῖτε σημασίαν δευτέραν, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι λίβα· καὶ σαλπιεῖτε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν· καὶ σαλπιεῖτε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν· σημασίᾳ σαλπιοῦσιν ἐν τῇ ἐξάρσει αὐτῶν.

[6] And ye shall sound a second alarm, and the camps pitched southward shall move; and ye shall sound a third alarm, and the camps pitched westward shall move forward; and ye shall sound a fourth alarm, and they that encamp toward the north shall move forward: they shall sound an alarm at their departure.

[7] καὶ ὅταν συναγάγητε τὴν συναγωγήν, σαλπιεῖτε καὶ οὐ σημασίᾳ.

[7] And whenever ye shall gather the assembly, ye shall sound, but not an alarm.

[8] καὶ οἱ υἱοὶ Ααρων οἱ ἱερεῖς σαλπιοῦσιν ταῖς σάλπιγξιν, καὶ ἔσται ὑμῖν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν.

[8] And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations.

[9] ἐὰν δὲ ἐξέλθητε εἰς πόλεμον ἐν τῇ γῇ ὑμῶν πρὸς τοὺς ὑπεναντίους τοὺς ἀνθεστηκότας ὑμῖν, καὶ σημανεῖτε ταῖς σάλπιγξιν καὶ ἀναμνησθήσεσθε ἔναντι κυρίου καὶ διασωθήσεσθε ἀπὸ τῶν ἐχθρῶν ὑμῶν.

[9] And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before the Lord, and ye shall be saved from your enemies.

[10] καὶ ἐν ταῖς ἡμέραις τῆς εὐφροσύνης ὑμῶν καὶ ἐν ταῖς ἑορταῖς ὑμῶν καὶ ἐν ταῖς νουμηνίαις ὑμῶν σαλπιεῖτε ταῖς σάλπιγξιν ἐπὶ τοῖς ὁλοκαυτώμασιν καὶ ἐπὶ ταῖς θυσίαις τῶν σωτηρίων ὑμῶν, καὶ ἔσται ὑμῖν ἀνάμνησις ἔναντι τοῦ θεοῦ ὑμῶν· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[10] And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I *am* the Lord your God.

[11] Καὶ ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ δευτέρῳ ἐν τῷ μηνὶ τῷ δευτέρῳ εἰκάδι τοῦ μηνὸς ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς τοῦ μαρτυρίου,

[11] And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness.

[12] καὶ ἐξῆραν οἱ υἱοὶ Ισραηλ σὺν ἀπαρτίαις αὐτῶν ἐν τῇ ἐρήμῳ Σινα, καὶ ἔστη ἡ νεφέλη ἐν τῇ ἐρήμῳ τοῦ Φαραν.

[12] And the children of Israel set forward with their baggage in the wilderness of Sina; and the cloud rested in the wilderness of Pharan.

[13] καὶ ἐξῆραν πρῶτοι διὰ φωνῆς κυρίου ἐν χειρὶ Μωυσῆ. –

[13] And the first rank departed by the word of the Lord by the hand of Moses.

[14] καὶ ἐξῆραν τάγμα παρεμβολῆς υἱῶν Ιουδα πρῶτοι σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Ναασσων υἱὸς Αμιναδαβ,

[14] And they first set in motion the order of the camp of the children of Juda with their host; and over their host *was* Naasson, son of Aminadab.

[15] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ισσαχαρ Ναθαναηλ υἱὸς Σωγαρ,

[15] And over the host of the tribe of the sons of Issachar, *was* Nathanael son of Sogar.

[16] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ζαβουλων Ελιαβ υἱὸς Χαιλων.

[16] And over the host of the tribe of the sons of Zabulon, *was* Eliab the son of Chaelon.

[17] καὶ καθελοῦσιν τὴν σκηνὴν καὶ ἐξαροῦσιν οἱ υἱοὶ Γεδσων καὶ οἱ υἱοὶ Μεραρι αἴροντες τὴν σκηνήν. –

[17] And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

[18] καὶ ἐξῆραν τάγμα παρεμβολῆς Ρουβην σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Ελισουρ υἱὸς Σεδιουρ,

[18] And the order of the camp of Ruben set forward with their host; and over their host *was* Elisur the son of Sediur.

[19] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Συμεων Σαλαμιηλ υἱὸς Σουρισαδαι,

[19] And over the host of the tribe of the sons of Symeon, *was* Salamiel son of Surisadai.

[20] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Γαδ Ελισαφ ὁ τοῦ Ραγουηλ.

[20] And over the host of the tribe of the children of Gad, *was* Elisaph the son of Raguel.

[21] καὶ ἐξαροῦσιν οἱ υἱοὶ Κααθ αἴροντες τὰ ἅγια καὶ στήσουσιν τὴν σκηνήν, ἕως παραγένωνται. –

[21] And the sons of Caath shall set forward bearing the holy things, and *the others* shall set up the tabernacle until they arrive.

[22] καὶ ἐξαροῦσιν τάγμα παρεμβολῆς Εφραιμ σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Ελισαμα υἱὸς Εμιουδ,

[22] And the order of the camp of Ephraim shall set forward with their forces; and over their forces *was* Elisama the son of Semiud.

[23] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Μανασση Γαμαλιηλ ὁ τοῦ Φαδασσουρ,

[23] And over the forces of the tribes of the sons of Manasse, *was* Gamaliel the *son* of Phadassur.

[24] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Βενιαμιν Αβιδαν ὁ τοῦ Γαδεωνι. –

[24] And over the forces of the tribe of the children of Benjamin, *was* Abidan the *son* of Gadeoni.

[25] καὶ ἐξαροῦσιν τάγμα παρεμβολῆς υἱῶν Δαν ἔσχατοι πασῶν τῶν παρεμβολῶν σὺν δυνάμει αὐτῶν· καὶ ἐπὶ τῆς δυνάμεως αὐτῶν Αχιεζερ ὁ τοῦ Αμισαδαι,

[25] And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces *was* Achiezer the *son* of Amisadai.

[26] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Ασηρ Φαγαιηλ υἱὸς Εχραν,

[26] And over the forces of the tribe of the sons of Aser, *was* Phageel the son of Echran.

[27] καὶ ἐπὶ τῆς δυνάμεως φυλῆς υἱῶν Νεφθαλι Αχιρε υἱὸς Αιναν.

[27] And over the forces of the tribe of the sons of Nephthali, *was* Achire the son of Ænan.

[28] αὗται αἱ στρατιαὶ υἱῶν Ισραηλ, καὶ ἐξῆραν σὺν δυνάμει αὐτῶν.

[28] These *are* the armies of the children of Israel; and they set forward with their forces.

[29] Καὶ εἶπεν Μωϋσῆς τῷ Ιωβαβ υἱῷ Ραγουηλ τῷ Μαδιανίτῃ τῷ γαμβρῷ Μωυσῆ Ἐξαίρομεν ἡμεῖς εἰς τὸν τόπον, ὃν εἶπεν κύριος Τοῦτον δώσω

ὑμῖν· δεῦρο μεθ’ ἡμῶν, καὶ εὖ σε ποιήσομεν, ὅτι κύριος ἐλάλησεν καλὰ περὶ Ισραηλ.

[29] And Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which the Lord said, This will I give to you: Come with us, and we will do thee good, for the Lord has spoken good concerning Israel.

[30] καὶ εἶπεν πρὸς αὐτόν Οὐ πορεύσομαι ἀλλὰ εἰς τὴν γῆν μου καὶ εἰς τὴν γενεάν μου.

[30] And he said to him, I will not go, but *I will go* to my land and to my kindred.

[31] καὶ εἶπεν Μὴ ἐγκαταλίπῃς ἡμᾶς, οὗ εἵνεκεν ἦσθα μεθ’ ἡμῶν ἐν τῇ ἐρήμῳ, καὶ ἔσῃ ἐν ἡμῖν πρεσβύτης·

[31] And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us.

[32] καὶ ἔσται ἐὰν πορευθῇς μεθ’ ἡμῶν, καὶ ἔσται τὰ ἀγαθὰ ἐκεῖνα, ὅσα ἐὰν ἀγαθοποιήσῃ κύριος ἡμᾶς, καὶ εὖ σε ποιήσομεν.

[32] And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things the Lord shall do us good, we will also do thee good.

[33] Καὶ ἐξῆραν ἐκ τοῦ ὄρους κυρίου ὁδὸν τριῶν ἡμερῶν, καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου προεπορεύετο προτέρα αὐτῶν ὁδὸν τριῶν ἡμερῶν κατασκέψασθαι αὐτοῖς ἀνάπαυσιν.

[33] And they departed from the mount of the Lord a three days’ journey; and the ark of the covenant of the Lord went before them a three days’ journey to provide rest for them.

[34] καὶ ἐγένετο ἐν τῷ ἐξαίρειν τὴν κιβωτὸν καὶ εἶπεν Μωϋσῆς Ἐξεγέρθητι, κύριε, διασκορπισθήτωσαν οἱ ἐχθροί σου, φυγέτωσαν πάντες οἱ μισοῦντές σε.

[34] And the cloud overshadowed them by day, when they departed from the camp.

[35] καὶ ἐν τῇ καταπαύσει εἶπεν Ἐπίστρεφε, κύριε, χιλιάδας μυριάδας ἐν τῷ Ισραηλ.

[35] And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee.

[36] καὶ ἡ νεφέλη ἐγένετο σκιάζουσα ἐπ᾽ αὐτοῖς ἡμέρας ἐν τῷ ἐξαίρειν αὐτοὺς ἐκ τῆς παρεμβολῆς.

[36] And in the resting he said, Turn again, O Lord, the thousands *and* tens of thousands in Israel.

CHAPTER 11

[1] Καὶ ἦν ὁ λαὸς γογγύζων πονηρὰ ἔναντι κυρίου, καὶ ἤκουσεν κύριος καὶ ἐθυμώθη ὀργῇ, καὶ ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου καὶ κατέφαγεν μέρος τι τῆς παρεμβολῆς.

[1] And the people murmured sinfully before the Lord; and the Lord heard *them* and was very angry; and fire was kindled among them from the Lord, and devoured a part of the camp.

[2] καὶ ἐκέκραξεν ὁ λαὸς πρὸς Μωυσῆν, καὶ ηὔξατο Μωϋσῆς πρὸς κύριον, καὶ ἐκόπασεν τὸ πῦρ.

[2] And the people cried to Moses: and Moses prayed to the Lord, and the fire was quenched.

[3] καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Ἐμπυρισμός, ὅτι ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου.

[3] And the name of that place was called Burning; for a fire was kindled among them from the Lord.

[4] Καὶ ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησαν ἐπιθυμίαν, καὶ καθίσαντες ἔκλαιον καὶ οἱ υἱοὶ Ισραηλ καὶ εἶπαν Τίς ἡμᾶς ψωμιεῖ κρέα;

[4] And the mixed multitude among them lusted exceedingly; and they and the children of Israel sat down and wept and said, Who shall give us flesh to eat?

[5] ἐμνήσθημεν τοὺς ἰχθύας, οὓς ἠσθίομεν ἐν Αἰγύπτῳ δωρεάν, καὶ τοὺς σικύας καὶ τοὺς πέπονας καὶ τὰ πράσα καὶ τὰ κρόμμυα καὶ τὰ σκόρδα·

[5] We remember the fish, which we ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and the garlic, and the onions.

[6] νυνὶ δὲ ἡ ψυχὴ ἡμῶν κατάξηρος, οὐδὲν πλὴν εἰς τὸ μαννα οἱ ὀφθαλμοὶ ἡμῶν.

[6] But now our soul is dried up; our eyes *turn* to nothing but to the manna.

[7] τὸ δὲ μαννα ὡσεὶ σπέρμα κορίου ἐστίν, καὶ τὸ εἶδος αὐτοῦ εἶδος κρυστάλλου·

[7] Now the manna is like coriander seed, and its appearance is like crystal.

[7] And the manna is as coriander seed, and the appearance of it the appearance of hoar-frost.

[8] καὶ διεπορεύετο ὁ λαὸς καὶ συνέλεγον καὶ ἤληθον αὐτὸ ἐν τῷ μύλῳ καὶ ἔτριβον ἐν τῇ θυίᾳ καὶ ἥψουν αὐτὸ ἐν τῇ χύτρᾳ καὶ ἐποίουν αὐτὸ ἐγκρυφίας, καὶ ἦν ἡ ἡδονὴ αὐτοῦ ὡσεὶ γεῦμα ἐγκρὶς ἐξ ἐλαίου·

[8] And the people went through the field, and gathered, and ground it in the mill, or pounded it in a mortar, and baked it in a pan, and made cakes of it; and the sweetness of it was as the taste *of* wafer made with oil.

[9] καὶ ὅταν κατέβη ἡ δρόσος ἐπὶ τὴν παρεμβολὴν νυκτός, κατέβαινεν τὸ μαννα ἐπ᾽ αὐτῆς.

[9] And when the dew came upon the camp by night, the manna came down upon it.

[10] καὶ ἤκουσεν Μωϋσῆς κλαιόντων αὐτῶν κατὰ δήμους αὐτῶν, ἕκαστον ἐπὶ τῆς θύρας αὐτοῦ· καὶ ἐθυμώθη ὀργῇ κύριος σφόδρα, καὶ ἔναντι Μωυσῆ ἦν πονηρόν.

[10] And Moses heard them weeping by their families, every one in his door: and the Lord was very angry; and the thing was evil in the sight of Moses.

[11] καὶ εἶπεν Μωϋσῆς πρὸς κύριον Ἵνα τί ἐκάκωσας τὸν θεράποντά σου, καὶ διὰ τί οὐχ εὕρηκα χάριν ἐναντίον σου ἐπιθεῖναι τὴν ὁρμὴν τοῦ λαοῦ τούτου ἐπ᾽ ἐμέ;

[11] And Moses said to the Lord, Why hast thou afflicted thy servant, and why have I not found grace in thy sight, that thou shouldest lay the weight of this people upon me?

[12] μὴ ἐγὼ ἐν γαστρὶ ἔλαβον πάντα τὸν λαὸν τοῦτον ἢ ἐγὼ ἔτεκον αὐτούς, ὅτι λέγεις μοι Λαβὲ αὐτὸν εἰς τὸν κόλπον σου, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα, εἰς τὴν γῆν, ἣν ὤμοσας τοῖς πατράσιν αὐτῶν;

[12] Have I conceived all this people, or have I born them? that thou sayest to me, Take them into thy bosom, as a nurse would take her suckling, into the land which thou swarest to their fathers?

[13] πόθεν μοι κρέα δοῦναι παντὶ τῷ λαῷ τούτῳ; ὅτι κλαίουσιν ἐπ᾽ ἐμοὶ λέγοντες Δὸς ἡμῖν κρέα, ἵνα φάγωμεν.

[13] Whence have I flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat.

[14] οὐ δυνήσομαι ἐγὼ μόνος φέρειν τὸν λαὸν τοῦτον, ὅτι βαρύτερόν μοί ἐστιν τὸ ῥῆμα τοῦτο.

[14] I shall not be able to bear this people alone, for this thing is too heavy for me.

[15] εἰ δὲ οὕτως σὺ ποιεῖς μοι, ἀπόκτεινόν με ἀναιρέσει, εἰ εὕρηκα ἔλεος παρὰ σοί, ἵνα μὴ ἴδω μου τὴν κάκωσιν. –

[15] And if thou doest thus to me, slay me utterly, if I have found favour with thee, that I may not see my affliction.

[16] καὶ εἶπεν κύριος πρὸς Μωυσῆν Συνάγαγέ μοι ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων Ισραηλ, οὓς αὐτὸς σὺ οἶδας ὅτι οὗτοί εἰσιν πρεσβύτεροι τοῦ λαοῦ καὶ γραμματεῖς αὐτῶν, καὶ ἄξεις αὐτοὺς πρὸς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ στήσονται ἐκεῖ μετὰ σοῦ.

[16] And the Lord said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee.

[17] καὶ καταβήσομαι καὶ λαλήσω ἐκεῖ μετὰ σοῦ καὶ ἀφελῶ ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ σοὶ καὶ ἐπιθήσω ἐπ᾽ αὐτούς, καὶ συναντιλήμψονται μετὰ σοῦ τὴν ὁρμὴν τοῦ λαοῦ, καὶ οὐκ οἴσεις αὐτοὺς σὺ μόνος.

[17] And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone.

[18] καὶ τῷ λαῷ ἐρεῖς Ἁγνίσασθε εἰς αὔριον, καὶ φάγεσθε κρέα, ὅτι ἐκλαύσατε ἔναντι κυρίου λέγοντες Τίς ἡμᾶς ψωμιεῖ κρέα; ὅτι καλὸν ἡμῖν ἐστιν ἐν Αἰγύπτῳ. καὶ δώσει κύριος ὑμῖν κρέα φαγεῖν, καὶ φάγεσθε κρέα.

[18] And to the people thou shalt say, Purify yourselves for the morrow, and ye shall eat flesh; for ye wept before the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: and the Lord shall allow you to eat flesh, and ye shall eat flesh.

[19] οὐχ ἡμέραν μίαν φάγεσθε οὐδὲ δύο οὐδὲ πέντε ἡμέρας οὐδὲ δέκα ἡμέρας οὐδὲ εἴκοσι ἡμέρας·

[19] Ye shall not eat one day, nor two, nor five days, nor ten days, nor twenty days;

[20] ἕως μηνὸς ἡμερῶν φάγεσθε, ἕως ἂν ἐξέλθῃ ἐκ τῶν μυκτήρων ὑμῶν, καὶ ἔσται ὑμῖν εἰς χολέραν, ὅτι ἠπειθήσατε κυρίῳ, ὃς ἐστιν ἐν ὑμῖν, καὶ ἐκλαύσατε ἐναντίον αὐτοῦ λέγοντες Ἵνα τί ἡμῖν ἐξελθεῖν ἐξ Αἰγύπτου;

[20] ye shall eat for a full month, until *the flesh* come out at your nostrils; and it shall be nausea to you, because ye disobeyed the Lord, who is among you, and wept before him, saying, What had we to do to come out of Egypt?

[21] καὶ εἶπεν Μωϋσῆς Ἑξακόσιαι χιλιάδες πεζῶν ὁ λαός, ἐν οἷς εἰμι ἐν αὐτοῖς, καὶ σὺ εἶπας Κρέα δώσω αὐτοῖς φαγεῖν, καὶ φάγονται μῆνα ἡμερῶν;

[21] And Moses said, The people among whom I am are six hundred thousand footmen; and thou saidst, I will give them flesh to eat, and they shall eat a whole month.

[22] μὴ πρόβατα καὶ βόες σφαγήσονται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς; ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς;

[22] Shall sheep and oxen be slain for them, and shall it suffice them? or shall all the fish of the sea be gathered together for them, and shall it suffice them?

[23] καὶ εἶπεν κύριος πρὸς Μωυσῆν Μὴ χεὶρ κυρίου οὐκ ἐξαρκέσει; ἤδη γνώσει εἰ ἐπικαταλήμψεταί σε ὁ λόγος μου ἢ οὔ.

[23] And the Lord said to Moses, Shall not the hand of the Lord be fully sufficient? now shalt thou know whether my word shall come to pass to thee or not.

[24] καὶ ἐξῆλθεν Μωϋσῆς καὶ ἐλάλησεν πρὸς τὸν λαὸν τὰ ῥήματα κυρίου καὶ συνήγαγεν ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἔστησεν αὐτοὺς κύκλῳ τῆς σκηνῆς.

[24] And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle.

[25] καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἐλάλησεν πρὸς αὐτόν· καὶ παρείλατο ἀπὸ τοῦ πνεύματος τοῦ ἐπ᾽ αὐτῷ καὶ ἐπέθηκεν ἐπὶ τοὺς ἑβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους· ὡς δὲ ἐπανεπαύσατο τὸ πνεῦμα ἐπ᾽ αὐτούς, καὶ ἐπροφήτευσαν καὶ οὐκέτι προσέθεντο.

[25] And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased.

[26] καὶ κατελείφθησαν δύο ἄνδρες ἐν τῇ παρεμβολῇ, ὄνομα τῷ ἑνὶ Ελδαδ καὶ ὄνομα τῷ δευτέρῳ Μωδαδ, καὶ ἐπανεπαύσατο ἐπ᾽ αὐτοὺς τὸ πνεῦμα – καὶ οὗτοι ἦσαν τῶν καταγεγραμμένων καὶ οὐκ ἦλθον πρὸς τὴν σκηνήν – καὶ ἐπροφήτευσαν ἐν τῇ παρεμβολῇ.

[26] And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp.

[27] καὶ προσδραμὼν ὁ νεανίσκος ἀπήγγειλεν Μωυσῇ καὶ εἶπεν λέγων Ελδαδ καὶ Μωδαδ προφητεύουσιν ἐν τῇ παρεμβολῇ.

[27] And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp.

[28] καὶ ἀποκριθεὶς Ἰησοῦς ὁ τοῦ Ναυη ὁ παρεστηκὼς Μωυσῇ ὁ ἐκελεκτὸς εἶπεν Κύριε Μωυσῆ, κώλυσον αὐτούς.

[28] And Joshua the son of Naue, who attended on Moses, the chosen one, said, *My* lord Moses, forbid them.

[29] καὶ εἶπεν αὐτῷ Μωϋσῆς Μὴ ζηλοῖς σύ μοι; καὶ τίς δῴη πάντα τὸν λαὸν κυρίου προφήτας, ὅταν δῷ κύριος τὸ πνεῦμα αὐτοῦ ἐπ᾽ αὐτούς;

[29] And Moses said to him, Art thou jealous on my account? and would that all the Lord’s people were prophets; whenever the Lord shall put his spirit upon them.

[30] καὶ ἀπῆλθεν Μωϋσῆς εἰς τὴν παρεμβολήν, αὐτὸς καὶ οἱ πρεσβύτεροι Ισραηλ. –

[30] And Moses departed into the camp, himself and the elders of Israel.

[31] καὶ πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν ἀπὸ τῆς θαλάσσης καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν ὁδὸν ἡμέρας ἐντεῦθεν καὶ ὁδὸν ἡμέρας ἐντεῦθεν κύκλῳ τῆς παρεμβολῆς ὡσεὶ δίπηχυ ἀπὸ τῆς γῆς.

[31] And there went forth a wind from the Lord, and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth.

[32] καὶ ἀναστὰς ὁ λαὸς ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα καὶ ὅλην τὴν ἡμέραν τὴν ἐπαύριον καὶ συνήγαγον τὴν ὀρτυγομήτραν, ὁ τὸ ὀλίγον συνήγαγεν δέκα κόρους, καὶ ἔψυξαν ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς.

[32] And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp.

[33] τὰ κρέα ἔτι ἦν ἐν τοῖς ὀδοῦσιν αὐτῶν πρὶν ἢ ἐκλείπειν, καὶ κύριος ἐθυμώθη εἰς τὸν λαόν, καὶ ἐπάταξεν κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα.

[33] The flesh was yet between their teeth, before it failed, when the Lord was wroth with the people, and the Lord smote the people with a very great plague.

[34] καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Μνήματα τῆς ἐπιθυμίας, ὅτι ἐκεῖ ἔθαψαν τὸν λαὸν τὸν ἐπιθυμητήν.

[34] And the name of that place was called the Graves of Lust; for there they buried the people that lusted.

[35] Ἀπὸ Μνημάτων ἐπιθυμίας ἐξῆρεν ὁ λαὸς εἰς Ασηρωθ, καὶ ἐγένετο ὁ λαὸς ἐν Ασηρωθ.

[35] The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.

CHAPTER 12

[1] Καὶ ἐλάλησεν Μαριαμ καὶ Ααρων κατὰ Μωυσῆ ἕνεκεν τῆς γυναικὸς τῆς Αἰθιοπίσσης, ἣν ἔλαβεν Μωϋσῆς, ὅτι γυναῖκα Αἰθιόπισσαν ἔλαβεν,

[1] And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman.

[2] καὶ εἶπαν Μὴ Μωυσῇ μόνῳ λελάληκεν κύριος; οὐχὶ καὶ ἡμῖν ἐλάλησεν; καὶ ἤκουσεν κύριος.

[2] And they said, Has the Lord spoken to Moses only? has he not also spoken to us? and the Lord heard it.

[3] καὶ ὁ ἄνθρωπος Μωϋσῆς πραὺς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς.

[3] And the man Moses was very meek beyond all the men that were upon the earth.

[4] καὶ εἶπεν κύριος παραχρῆμα πρὸς Μωυσῆν καὶ Μαριαμ καὶ Ααρων Ἐξέλθατε ὑμεῖς οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου· καὶ ἐξῆλθον οἱ τρεῖς εἰς τὴν σκηνὴν τοῦ μαρτυρίου.

[4] And the Lord said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness.

[5] καὶ κατέβη κύριος ἐν στύλῳ νεφέλης καὶ ἔστη ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐκλήθησαν Ααρων καὶ Μαριαμ καὶ ἐξήλθοσαν ἀμφότεροι.

[5] And the three came forth to the tabernacle of witness; and the Lord descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth.

[6] καὶ εἶπεν πρὸς αὐτούς Ἀκούσατε τῶν λόγων μου· ἐὰν γένηται προφήτης ὑμῶν κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσομαι καὶ ἐν ὕπνῳ λαλήσω αὐτῷ.

[6] And he said to them, Hear my words: If there should be of you a prophet to the Lord, I will be made known to him in a vision, and in sleep will I speak to him.

[7] οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς· ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν·

[7] My servant Moses *is* not so; he is faithful in all my house.

[8] στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἴδει καὶ οὐ δι᾽ αἰνιγμάτων, καὶ τὴν δόξαν κυρίου εἶδεν· καὶ διὰ τί οὐκ ἐφοβήθητε καταλαλῆσαι κατὰ τοῦ θεράποντός μου Μωυσῆ;

[8] I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of the Lord; and why were ye not afraid to speak against my servant Moses?

[9] καὶ ὀργὴ θυμοῦ κυρίου ἐπ᾽ αὐτοῖς, καὶ ἀπῆλθεν.

[9] And the great anger of the Lord *was* upon them, and he departed.

[10] καὶ ἡ νεφέλη ἀπέστη ἀπὸ τῆς σκηνῆς, καὶ ἰδοὺ Μαριαμ λεπρῶσα ὡσεὶ χιών· καὶ ἐπέβλεψεν Ααρων ἐπὶ Μαριαμ, καὶ ἰδοὺ λεπρῶσα.

[10] And the cloud departed from the tabernacle; and, behold, Mariam was leprous, *white* as snow; and Aaron looked upon Mariam, and, behold, she *was* leprous.

[11] καὶ εἶπεν Ααρων πρὸς Μωυσῆν Δέομαι, κύριε, μὴ συνεπιθῇ ἡμῖν ἁμαρτίαν, διότι ἠγνοήσαμεν καθότι ἡμάρτομεν·

[11] And Aaron said to Moses, I beseech thee, my lord, do not lay sin upon us, for we were ignorant wherein we sinned.

[12] μὴ γένηται ὡσεὶ ἴσον θανάτῳ, ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς καὶ κατεσθίει τὸ ἥμισυ τῶν σαρκῶν αὐτῆς.

[12] Let her not be as it were like death, as an abortion coming out of his mother’s womb, when *the disease* devours the half of the flesh.

[13] καὶ ἐβόησεν Μωϋσῆς πρὸς κύριον λέγων Ὁ θεός, δέομαί σου, ἴασαι αὐτήν.

[13] And Moses cried to the Lord, saying, O God, I beseech thee, heal her.

[14] καὶ εἶπεν κύριος πρὸς Μωυσῆν Εἰ ὁ πατὴρ αὐτῆς πτύων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ ἐντραπήσεται ἑπτὰ ἡμέρας; ἀφορισθήτω ἑπτὰ ἡμέρας ἔξω τῆς παρεμβολῆς καὶ μετὰ ταῦτα εἰσελεύσεται.

[14] And the Lord said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.

[15] καὶ ἀφωρίσθη Μαριαμ ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας· καὶ ὁ λαὸς οὐκ ἐξῆρεν, ἕως ἐκαθαρίσθη Μαριαμ.

[15] And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

CHAPTER 13

[16] Καὶ μετὰ ταῦτα ἐξῆρεν ὁ λαὸς ἐξ Ασηρωθ καὶ παρενέβαλον ἐν τῇ ἐρήμῳ τοῦ Φαραν.

[1] And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan.

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[2] And the Lord spoke to Moses, saying,

[2] Ἀπόστειλον σεαυτῷ ἄνδρας, καὶ κατασκεψάσθωσαν τὴν γῆν τῶν Χαναναίων, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ εἰς κατάσχεσιν, ἄνδρα ἕνα κατὰ φυλὴν κατὰ δήμους πατριῶν αὐτῶν ἀποστελεῖς αὐτούς, πάντα ἀρχηγὸν ἐξ αὐτῶν.

[3] Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

[3] καὶ ἐξαπέστειλεν αὐτοὺς Μωϋσῆς ἐκ τῆς ἐρήμου Φαραν διὰ φωνῆς κυρίου· πάντες ἄνδρες ἀρχηγοὶ υἱῶν Ισραηλ οὗτοι.

[4] And Moses sent them out of the wilderness of Pharan by the word of the Lord; all these *were* the princes of the sons of Israel.

[4] καὶ ταῦτα τὰ ὀνόματα αὐτῶν· τῆς φυλῆς Ρουβην Σαλαμιηλ υἱὸς Ζακχουρ·

[5] And these *are* their names: of the tribe of Ruben, Samuel the son of Zachur.

[5] τῆς φυλῆς Συμεων Σαφατ υἱὸς Σουρι·

[6] Of the tribe of Symeon, Saphat the son of Suri.

[6] τῆς φυλῆς Ιουδα Χαλεβ υἱὸς Ιεφοννη·

[7] Of the tribe of Judah, Chaleb the son of Jephonne.

[7] τῆς φυλῆς Ισσαχαρ Ιγααλ υἱὸς Ιωσηφ·

[8] Of the tribe of Issachar, Ilaal the son of Joseph.

[8] τῆς φυλῆς Εφραιμ Αυση υἱὸς Ναυη·

[9] Of the tribe of Ephraim, Ause the son of Naue.

[9] τῆς φυλῆς Βενιαμιν Φαλτι υἱὸς Ραφου·

[10] Of the tribe of Benjamin, Phalti the son of Raphu.

[10] τῆς φυλῆς Ζαβουλων Γουδιηλ υἱὸς Σουδι·

[11] Of the tribe of Zabulon, Gudiel the son of Sudi.

[11] τῆς φυλῆς Ιωσηφ τῶν υἱῶν Μανασση Γαδδι υἱὸς Σουσι·

[12] Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi.

[12] τῆς φυλῆς Δαν Αμιηλ υἱὸς Γαμαλι·

[13] Of the tribe of Dan, Amiel the son of Gamali.

[13] τῆς φυλῆς Ασηρ Σαθουρ υἱὸς Μιχαηλ·

[14] Of the tribe of Aser, Sathur the son of Michael.

[14] τῆς φυλῆς Νεφθαλι Ναβι υἱὸς Ιαβι·

[15] Of the tribe of Nephthali, Nabi the son of Sabi.

[15] τῆς φυλῆς Γαδ Γουδιηλ υἱὸς Μακχι.

[16] Of the tribe of Gad, Gudiel the son of Macchi.

[16] ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οὓς ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν γῆν. καὶ ἐπωνόμασεν Μωϋσῆς τὸν Αυση υἱὸν Ναυη Ἰησοῦν.

[17] These *are* the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

[17] Καὶ ἀπέστειλεν αὐτοὺς Μωϋσῆς κατασκέψασθαι τὴν γῆν Χανααν καὶ εἶπεν πρὸς αὐτούς Ἀνάβητε ταύτῃ τῇ ἐρήμῳ καὶ ἀναβήσεσθε εἰς τὸ ὄρος

[18] And Moses sent them to spy out the land of Chanaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain,

[18] καὶ ὄψεσθε τὴν γῆν, τίς ἐστιν, καὶ τὸν λαὸν τὸν ἐγκαθήμενον ἐπ᾽ αὐτῆς, εἰ ἰσχυρότερός ἐστιν ἢ ἀσθενής, εἰ ὀλίγοι εἰσὶν ἢ πολλοί·

[19] and ye shall see the land, what it is, and the people that dwells on it, whether it is strong or weak, or *whether* they are few or many.

[19] καὶ τίς ἡ γῆ, εἰς ἣν οὗτοι ἐγκάθηνται ἐπ᾽ αὐτῆς, εἰ καλή ἐστιν ἢ πονηρά· καὶ τίνες αἱ πόλεις, εἰς ἃς οὗτοι κατοικοῦσιν ἐν αὐταῖς, εἰ ἐν τειχήρεσιν ἢ ἐν ἀτειχίστοις·

[20] And what the land is on which they dwell, *whether* it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled *cities* or unwalled.

[20] καὶ τίς ἡ γῆ, εἰ πίων ἢ παρειμένη, εἰ ἔστιν ἐν αὐτῇ δένδρα ἢ οὔ· καὶ προσκαρτερήσαντες λήμψεσθε ἀπὸ τῶν καρπῶν τῆς γῆς. καὶ αἱ ἡμέραι ἡμέραι ἔαρος, πρόδρομοι σταφυλῆς.

[21] And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days *were* the days of spring, the forerunners of the grape.

[21] καὶ ἀναβάντες κατεσκέψαντο τὴν γῆν ἀπὸ τῆς ἐρήμου Σιν ἕως Ρααβ εἰσπορευομένων Εφααθ.

[22] And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath.

[22] καὶ ἀνέβησαν κατὰ τὴν ἔρημον καὶ ἦλθον ἕως Χεβρων, καὶ ἐκεῖ Αχιμαν καὶ Σεσσι καὶ Θελαμιν γενεαὶ Εναχ· καὶ Χεβρων ἑπτὰ ἔτεσιν ᾠκοδομήθη πρὸ τοῦ Τάνιν Αἰγύπτου.

[23] And they went up by the wilderness, and departed as far as Chebron; and there *was* Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanin of Egypt.

[23] καὶ ἦλθοσαν ἕως Φάραγγος βότρυος καὶ κατεσκέψαντο αὐτήν· καὶ ἔκοψαν ἐκεῖθεν κλῆμα καὶ βότρυν σταφυλῆς ἕνα ἐπ᾽ αὐτοῦ καὶ ἦραν αὐτὸν ἐπ᾽ ἀναφορεῦσιν καὶ ἀπὸ τῶν ῥοῶν καὶ ἀπὸ τῶν συκῶν.

[24] And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and *they took* of the pomegranates and the figs.

[24] τὸν τόπον ἐκεῖνον ἐπωνόμασαν Φάραγξ βότρυος διὰ τὸν βότρυν, ὃν ἔκοψαν ἐκεῖθεν οἱ υἱοὶ Ισραηλ.

[25] And they called that place, The valley of the cluster, because of the cluster which the children of Israel cut down from thence.

[25] Καὶ ἀπέστρεψαν ἐκεῖθεν κατασκεψάμενοι τὴν γῆν μετὰ τεσσαράκοντα ἡμέρας

[26] And they returned from thence, having surveyed the land, after forty days.

[26] καὶ πορευθέντες ἦλθον πρὸς Μωυσῆν καὶ Ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ εἰς τὴν ἔρημον Φαραν Καδης καὶ ἀπεκρίθησαν αὐτοῖς ῥῆμα καὶ πάσῃ τῇ συναγωγῇ καὶ ἔδειξαν τὸν καρπὸν τῆς γῆς.

[27] And they proceeded and came to Moses and Aaron and all the congregation of the children of Israel, to the wilderness of Pharan Cades; and they brought word to them and to all the congregation, and they shewed the fruit of the land:

[27] καὶ διηγήσαντο αὐτῷ καὶ εἶπαν Ἤλθαμεν εἰς τὴν γῆν, εἰς ἣν ἀπέστειλας ἡμᾶς, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ οὗτος ὁ καρπὸς αὐτῆς·

[28] and they reported to him, and said, We came into the land into which thou sentest us, a land flowing with milk and honey; and this is the fruit of it.

[28] ἀλλ᾽ ἢ ὅτι θρασὺ τὸ ἔθνος τὸ κατοικοῦν ἐπ᾽ αὐτῆς, καὶ αἱ πόλεις ὀχυραὶ τετειχισμέναι καὶ μεγάλαι σφόδρα, καὶ τὴν γενεὰν Εναχ ἑωράκαμεν ἐκεῖ,

[29] Only the nation that dwells upon it is bold, and they have very great and strong walled towns, and we saw there the children of Enach.

[29] καὶ Αμαληκ κατοικεῖ ἐν τῇ γῇ τῇ πρὸς νότον, καὶ ὁ Χετταῖος καὶ ὁ Ευαῖος καὶ ὁ Ιεβουσαῖος καὶ ὁ Αμορραῖος κατοικεῖ ἐν τῇ ὀρεινῇ, καὶ ὁ Χαναναῖος κατοικεῖ παρὰ θάλασσαν καὶ παρὰ τὸν Ιορδάνην ποταμόν.

[30] And Amalec dwells in the land toward the south: and the Chettite and the Evite, and the Jebusite, and the Amorite dwells in the hill country: and the Chananite dwells by the sea, and by the river Jordan.

[30] καὶ κατεσιώπησεν Χαλεβ τὸν λαὸν πρὸς Μωυσῆν καὶ εἶπεν αὐτῷ Οὐχί, ἀλλὰ ἀναβάντες ἀναβησόμεθα καὶ κατακληρονομήσομεν αὐτήν, ὅτι δυνατοὶ δυνησόμεθα πρὸς αὐτούς.

[31] And Chaleb stayed the people from speaking before Moses, and said to him, Nay, but we will go up by all means, and will inherit it, for we shall surely prevail against them.

[31] καὶ οἱ ἄνθρωποι οἱ συναναβάντες μετ᾽ αὐτοῦ εἶπαν Οὐκ ἀναβαίνομεν, ὅτι οὐ μὴ δυνώμεθα ἀναβῆναι πρὸς τὸ ἔθνος, ὅτι ἰσχυρότερόν ἐστιν ἡμῶν μᾶλλον.

[32] But the men that went up together with him said, We will not go up, for we shall not by any means be able to go up against the nation, for it is much stronger than we.

[32] καὶ ἐξήνεγκαν ἔκστασιν τῆς γῆς, ἣν κατεσκέψαντο αὐτήν, πρὸς τοὺς υἱοὺς Ισραηλ λέγοντες Τὴν γῆν, ἣν παρήλθομεν αὐτὴν κατασκέψασθαι, γῆ κατέσθουσα τοὺς κατοικοῦντας ἐπ᾽ αὐτῆς ἐστιν· πᾶς ὁ λαός, ὃν ἑωράκαμεν ἐν αὐτῇ, ἄνδρες ὑπερμήκεις·

[33] And they brought a horror of that land which they surveyed upon the children of Israel, saying, The land which we passed by to survey it, is a land that eats up its inhabitants; and all the people whom we saw in it are men of extraordinary stature.

[33] καὶ ἐκεῖ ἑωράκαμεν τοὺς γίγαντας καὶ ἦμεν ἐνώπιον αὐτῶν ὡσεὶ ἀκρίδες, ἀλλὰ καὶ οὕτως ἦμεν ἐνώπιον αὐτῶν.

[34] And there we saw the giants; and we were before them as locusts, yea even so were we before them.

CHAPTER 14

[1] Καὶ ἀναλαβοῦσα πᾶσα ἡ συναγωγὴ ἔδωκεν φωνήν, καὶ ἔκλαιεν ὁ λαὸς ὅλην τὴν νύκτα ἐκείνην.

[1] And all the congregation lifted up their voice and cried; and the people wept all that night.

[2] καὶ διεγόγγυζον ἐπὶ Μωυσῆν καὶ Ααρων πάντες οἱ υἱοὶ Ισραηλ, καὶ εἶπαν πρὸς αὐτοὺς πᾶσα ἡ συναγωγή Ὄφελον ἀπεθάνομεν ἐν γῇ Αἰγύπτῳ, ἢ ἐν τῇ ἐρήμῳ ταύτῃ εἰ ἀπεθάνομεν·

[2] And all the children of Israel murmured against Moses and Aaron; and all the congregation said to them,

[3] καὶ ἵνα τί κύριος εἰσάγει ἡμᾶς εἰς τὴν γῆν ταύτην πεσεῖν ἐν πολέμῳ; αἱ γυναῖκες ἡμῶν καὶ τὰ παιδία ἔσονται εἰς διαρπαγήν· νῦν οὖν βέλτιον ἡμῖν ἐστιν ἀποστραφῆναι εἰς Αἴγυπτον.

[3] Would we had died in the land of Egypt! or in this wilderness, would we had died! and why does the Lord bring us into this land to fall in war? our wives and our children shall be for a prey: now then it is better to return into Egypt.

[4] καὶ εἶπαν ἕτερος τῷ ἑτέρῳ Δῶμεν ἀρχηγὸν καὶ ἀποστρέψωμεν εἰς Αἴγυπτον.

[4] And they said one to another, Let us make a ruler, and return into Egypt.

[5] καὶ ἔπεσεν Μωϋσῆς καὶ Ααρων ἐπὶ πρόσωπον ἐναντίον πάσης συναγωγῆς υἱῶν Ισραηλ.

[5] And Moses and Aaron fell upon their face before all the congregation of the children of Israel.

[6] Ἰησοῦς δὲ ὁ τοῦ Ναυη καὶ Χαλεβ ὁ τοῦ Ιεφοννη τῶν κατασκεψαμένων τὴν γῆν διέρρηξαν τὰ ἱμάτια αὐτῶν

[6] But Joshua the *son* of Naue, and Chaleb the *son* of Jephonne, of *the number of* them that spied out the land, rent their garments,

[7] καὶ εἶπαν πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ λέγοντες Ἡ γῆ, ἣν κατεσκεψάμεθα αὐτήν, ἀγαθή ἐστιν σφόδρα σφόδρα·

[7] and spoke to all the congregation of the children of Israel, saying, The land which we surveyed is indeed extremely good.

[8] εἰ αἱρετίζει ἡμᾶς κύριος, εἰσάξει ἡμᾶς εἰς τὴν γῆν ταύτην καὶ δώσει αὐτὴν ἡμῖν, γῆ ἥτις ἐστὶν ῥέουσα γάλα καὶ μέλι.

[8] If the Lord choose us, he will bring us into this land, and give it us; a land which flows with milk and honey.

[9] ἀλλὰ ἀπὸ τοῦ κυρίου μὴ ἀποστάται γίνεσθε· ὑμεῖς δὲ μὴ φοβηθῆτε τὸν λαὸν τῆς γῆς, ὅτι κατάβρωμα ἡμῖν ἐστιν· ἀφέστηκεν γὰρ ὁ καιρὸς ἀπ᾽ αὐτῶν, ὁ δὲ κύριος ἐν ἡμῖν· μὴ φοβηθῆτε αὐτούς.

[9] Only depart not from the Lord; and fear ye not the people of the land, for they are meat for us; for the season *of prosperity* is departed from them, but the Lord *is* among us: fear them not.

[10] καὶ εἶπεν πᾶσα ἡ συναγωγὴ καταλιθοβολῆσαι αὐτοὺς ἐν λίθοις. καὶ ἡ δόξα κυρίου ὤφθη ἐν νεφέλῃ ἐπὶ τῆς σκηνῆς τοῦ μαρτυρίου ἐν πᾶσι τοῖς υἱοῖς Ισραηλ.

[10] And all the congregation bade stone them with stones; and the glory of the Lord appeared in the cloud on the tabernacle of witness to all the children of Israel.

[11] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἕως τίνος παροξύνει με ὁ λαὸς οὗτος καὶ ἕως τίνος οὐ πιστεύουσίν μοι ἐν πᾶσιν τοῖς σημείοις, οἷς ἐποίησα ἐν αὐτοῖς;

[11] And the Lord said to Moses, How long does this people provoke me? and how long do they refuse to believe me for all the signs which I have wrought among them?

[12] πατάξω αὐτοὺς θανάτῳ καὶ ἀπολῶ αὐτοὺς καὶ ποιήσω σὲ καὶ τὸν οἶκον τοῦ πατρός σου εἰς ἔθνος μέγα καὶ πολὺ μᾶλλον ἢ τοῦτο.

[12] I will smite them with death, and destroy them; and I will make of thee and of thy father’s house a great nation, and much greater than this.

[13] καὶ εἶπεν Μωϋσῆς πρὸς κύριον Καὶ ἀκούσεται Αἴγυπτος ὅτι ἀνήγαγες τῇ ἰσχύι σου τὸν λαὸν τοῦτον ἐξ αὐτῶν,

[13] And Moses said to the Lord, So Egypt shall hear, for thou hast brought up this people from them by thy might.

[14] ἀλλὰ καὶ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ταύτης ἀκηκόασιν ὅτι σὺ εἶ κύριος ἐν τῷ λαῷ τούτῳ, ὅστις ὀφθαλμοῖς κατ᾽ ὀφθαλμοὺς ὀπτάζῃ, κύριε, καὶ ἡ νεφέλη σου ἐφέστηκεν ἐπ᾽ αὐτῶν, καὶ ἐν στύλῳ νεφέλης σὺ πορεύῃ πρότερος αὐτῶν τὴν ἡμέραν καὶ ἐν στύλῳ πυρὸς τὴν νύκτα.

[14] Moreover all the dwellers upon this land have heard that thou art Lord in the midst of this people, who, O Lord, art seen *by them* face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire.

[15] καὶ ἐκτρίψεις τὸν λαὸν τοῦτον ὡσεὶ ἄνθρωπον ἕνα, καὶ ἐροῦσιν τὰ ἔθνη, ὅσοι ἀκηκόασιν τὸ ὄνομά σου, λέγοντες

[15] And *if* thou shalt destroy this nation as one man; then all the nations that have heard thy name shall speak, saying,

[16] Παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν τὸν λαὸν τοῦτον εἰς τὴν γῆν, ἣν ὤμοσεν αὐτοῖς, κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

[16] Because the Lord could not bring this people into the land which he sware to them, he has overthrown them in the wilderness.

[17] καὶ νῦν ὑψωθήτω ἡ ἰσχύς σου, κύριε, ὃν τρόπον εἶπας λέγων

[17] And now, O Lord, let thy strength be exalted, as thou spakest, saying,

[18] Κύριος μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ καθαρισμῷ οὐ καθαριεῖ τὸν ἔνοχον ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης.

[18] The Lord *is* long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation.

[19] ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ κατὰ τὸ μέγα ἔλεός σου, καθάπερ ἵλεως αὐτοῖς ἐγένου ἀπ᾽ Αἰγύπτου ἕως τοῦ νῦν.

[19] Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now.

[20] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἵλεως αὐτοῖς εἰμι κατὰ τὸ ῥῆμά σου·

[20] And the Lord said to Moses, I am gracious to them according to thy word.

[21] ἀλλὰ ζῶ ἐγὼ καὶ ζῶν τὸ ὄνομά μου καὶ ἐμπλήσει ἡ δόξα κυρίου πᾶσαν τὴν γῆν,

[21] But *as* I live and my name is living, so the glory of the Lord shall fill all the earth.

[22] ὅτι πάντες οἱ ἄνδρες οἱ ὁρῶντες τὴν δόξαν μου καὶ τὰ σημεῖα, ἃ ἐποίησα ἐν Αἰγύπτῳ καὶ ἐν τῇ ἐρήμῳ ταύτῃ, καὶ ἐπείρασάν με τοῦτο δέκατον καὶ οὐκ εἰσήκουσάν μου τῆς φωνῆς,

[22] For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice,

[23] ἦ μὴν οὐκ ὄψονται τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν, ἀλλ᾽ ἢ τὰ τέκνα αὐτῶν, ἅ ἐστιν μετ᾽ ἐμοῦ ὧδε, ὅσοι οὐκ οἴδασιν ἀγαθὸν οὐδὲ κακόν, πᾶς νεώτερος ἄπειρος, τούτοις δώσω τὴν γῆν, πάντες δὲ οἱ παροξύναντές με οὐκ ὄψονται αὐτήν.

[23] surely they shall not see the land, which I sware to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it.

[24] ὁ δὲ παῖς μου Χαλεβ, ὅτι ἐγενήθη πνεῦμα ἕτερον ἐν αὐτῷ καὶ ἐπηκολούθησέν μοι, εἰσάξω αὐτὸν εἰς τὴν γῆν, εἰς ἣν εἰσῆλθεν ἐκεῖ, καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει αὐτήν.

[24] But my servant Chaleb, because there was another spirit in him, and he followed me, I will bring him into the land into which he entered, and his seed shall inherit it.

[25] ὁ δὲ Αμαληκ καὶ ὁ Χαναναῖος κατοικοῦσιν ἐν τῇ κοιλάδι· αὔριον ἐπιστράφητε ὑμεῖς καὶ ἀπάρατε εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθράν.

[25] But Amalec and the Chananite dwell in the valley: to-morrow turn and depart for the wilderness by the way of the Red Sea.

[26] Καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[26] And the Lord spoke to Moses and Aaron, saying,

[27] Ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην; ἃ αὐτοὶ γογγύζουσιν ἐναντίον ἐμοῦ, τὴν γόγγυσιν τῶν υἱῶν Ισραηλ, ἣν ἐγόγγυσαν περὶ ὑμῶν, ἀκήκοα.

[27] How long *shall I endure* this wicked congregation? I have heard their murmurings against me, *even* the murmuring of the children of Israel, which they have murmured concerning you.

[28] εἰπὸν αὐτοῖς Ζῶ ἐγώ, λέγει κύριος, ἦ μὴν ὃν τρόπον λελαλήκατε εἰς τὰ ὦτά μου, οὕτως ποιήσω ὑμῖν·

[28] Say to them, *As* I live, saith the Lord: surely as ye spoke into my ears, so will I do to you.

[29] ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν καὶ πᾶσα ἡ ἐπισκοπὴ ὑμῶν καὶ οἱ κατηριθμημένοι ὑμῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὅσοι ἐγόγγυσαν ἐπ᾽ ἐμοί·

[29] Your carcases shall fall in this wilderness; and all those of you that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me,

[30] εἰ ὑμεῖς εἰσελεύσεσθε εἰς τὴν γῆν, ἐφ᾽ ἣν ἐξέτεινα τὴν χεῖρά μου κατασκηνῶσαι ὑμᾶς ἐπ᾽ αὐτῆς, ἀλλ᾽ ἢ Χαλεβ υἱὸς Ιεφοννη καὶ Ἰησοῦς ὁ τοῦ Ναυη.

[30] ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the *son* of Naue.

[31] καὶ τὰ παιδία, ἃ εἴπατε ἐν διαρπαγῇ ἔσεσθαι, εἰσάξω αὐτοὺς εἰς τὴν γῆν, καὶ κληρονομήσουσιν τὴν γῆν, ἣν ὑμεῖς ἀπέστητε ἀπ᾽ αὐτῆς.

[31] And your little ones, who ye said should be a prey, them will I bring into the land; and they shall inherit the land, which ye rejected.

[32] καὶ τὰ κῶλα ὑμῶν πεσεῖται ἐν τῇ ἐρήμῳ ταύτῃ,

[32] And your carcases shall fall in this wilderness.

[33] οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη καὶ ἀνοίσουσιν τὴν πορνείαν ὑμῶν, ἕως ἂν ἀναλωθῇ τὰ κῶλα ὑμῶν ἐν τῇ

ἐρήμῳ.

[33] And your sons shall be fed in the wilderness forty years, and they shall bear your fornication, until your carcases be consumed in the wilderness.

[34] κατὰ τὸν ἀριθμὸν τῶν ἡμερῶν, ὅσας κατεσκέψασθε τὴν γῆν, τεσσαράκοντα ἡμέρας, ἡμέραν τοῦ ἐνιαυτοῦ, λήμψεσθε τὰς ἁμαρτίας ὑμῶν τεσσαράκοντα ἔτη καὶ γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου.

[34] According to the number of the days during which ye spied the land, forty days, a day for a year, ye shall bear your sins forty years, and ye shall know my fierce anger.

[35] ἐγὼ κύριος ἐλάλησα· ἦ μὴν οὕτως ποιήσω τῇ συναγωγῇ τῇ πονηρᾷ ταύτῃ τῇ ἐπισυνεσταμένῃ ἐπ᾽ ἐμέ· ἐν τῇ ἐρήμῳ ταύτῃ ἐξαναλωθήσονται καὶ ἐκεῖ ἀποθανοῦνται.

[35] I the Lord have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed, and there they shall die.

[36] καὶ οἱ ἄνθρωποι, οὓς ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν γῆν καὶ παραγενηθέντες διεγόγγυσαν κατ᾽ αὐτῆς πρὸς τὴν συναγωγὴν ἐξενέγκαι ῥήματα πονηρὰ περὶ τῆς γῆς,

[36] And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land, —

[37] καὶ ἀπέθανον οἱ ἄνθρωποι οἱ κατείπαντες κατὰ τῆς γῆς πονηρὰ ἐν τῇ πληγῇ ἔναντι κυρίου·

[37] the men that spoke evil reports against the land, even died of the plague before the Lord.

[38] καὶ Ἰησοῦς υἱὸς Ναυη καὶ Χαλεβ υἱὸς Ιεφοννη ἔζησαν ἀπὸ τῶν ἀνθρώπων ἐκείνων τῶν πεπορευμένων κατασκέψασθαι τὴν γῆν.

[38] And Joshua the son of Naue and Chaleb the son of Jephonne *still* lived of those men that went to spy out the land.

[39] Καὶ ἐλάλησεν Μωϋσῆς τὰ ῥήματα ταῦτα πρὸς πάντας υἱοὺς Ισραηλ, καὶ ἐπένθησεν ὁ λαὸς σφόδρα.

[39] And Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

[40] καὶ ὀρθρίσαντες τὸ πρωῒ ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους λέγοντες Ἰδοὺ οἵδε ἡμεῖς ἀναβησόμεθα εἰς τὸν τόπον, ὃν εἶπεν κύριος, ὅτι ἡμάρτομεν.

[40] And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned.

[41] καὶ εἶπεν Μωϋσῆς Ἵνα τί ὑμεῖς παραβαίνετε τὸ ῥῆμα κυρίου; οὐκ εὔοδα ἔσται ὑμῖν.

[41] And Moses said, Why do ye transgress the word of the Lord? ye shall not prosper.

[42] μὴ ἀναβαίνετε· οὐ γάρ ἐστιν κύριος μεθ’ ὑμῶν, καὶ πεσεῖσθε πρὸ προσώπου τῶν ἐχθρῶν ὑμῶν.

[42] Go not up, for the Lord is not with you; so shall ye fall before the face of your enemies.

[43] ὅτι ὁ Αμαληκ καὶ ὁ Χαναναῖος ἐκεῖ ἔμπροσθεν ὑμῶν, καὶ πεσεῖσθε μαχαίρᾳ· οὗ εἵνεκεν ἀπεστράφητε ἀπειθοῦντες κυρίῳ, καὶ οὐκ ἔσται κύριος ἐν ὑμῖν.

[43] For Amalec and the Chananite *are* there before you, and ye shall fall by the sword; because ye have disobeyed the Lord and turned aside, and the Lord will not be among you.

[44] καὶ διαβιασάμενοι ἀνέβησαν ἐπὶ τὴν κορυφὴν τοῦ ὄρους· ἡ δὲ κιβωτὸς τῆς διαθήκης κυρίου καὶ Μωϋσῆς οὐκ ἐκινήθησαν ἐκ τῆς παρεμβολῆς.

[44] And having forced their passage, they went up to the top of the mountain; but the ark of the covenant of the Lord and Moses stirred not out of the camp.

[45] καὶ κατέβη ὁ Αμαληκ καὶ ὁ Χαναναῖος ὁ ἐγκαθήμενος ἐν τῷ ὄρει ἐκείνῳ καὶ ἐτρέψαντο αὐτοὺς καὶ κατέκοψαν αὐτοὺς ἕως Ερμαν· καὶ ἀπεστράφησαν εἰς τὴν παρεμβολήν.

[45] And Amalec and the Chananite that dwelt in that mountain came down, and routed them, and destroyed them unto Herman; and they returned to the camp.

CHAPTER 15

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὅταν εἰσέλθητε εἰς τὴν γῆν τῆς κατοικήσεως ὑμῶν, ἣν ἐγὼ δίδωμι ὑμῖν,

[2] Speak to the children of Israel, and thou shalt say to them, When ye are come into the land of your habitation, which I give to you,

[3] καὶ ποιήσεις ὁλοκαυτώματα κυρίῳ, ὁλοκάρπωμα ἢ θυσίαν, μεγαλῦναι εὐχὴν ἢ καθ᾽ ἑκούσιον ἢ ἐν ταῖς ἑορταῖς ὑμῶν ποιῆσαι ὀσμὴν εὐωδίας κυρίῳ, εἰ μὲν ἀπὸ τῶν βοῶν ἢ ἀπὸ τῶν προβάτων,

[3] and thou wilt offer whole-burnt-offerings to the Lord, a whole-burnt-offering or a meat-offering to perform a vow, or a free-will offering, or to offer in your feasts a sacrifice of sweet savour to the Lord, whether of the herd or the flock:

[4] καὶ προσοίσει ὁ προσφέρων τὸ δῶρον αὐτοῦ κυρίῳ θυσίαν σεμιδάλεως δέκατον τοῦ οιφι ἀναπεποιημένης ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ιν·

[4] then he that offers his gift to the Lord shall bring a meat-offering of fine flour, a tenth part of an ephah mingled with oil, even with the fourth part of a hin.

[5] καὶ οἶνον εἰς σπονδὴν τὸ τέταρτον τοῦ ιν ποιήσετε ἐπὶ τῆς ὁλοκαυτώσεως ἢ ἐπὶ τῆς θυσίας· τῷ ἀμνῷ τῷ ἑνὶ ποιήσεις τοσοῦτο, κάρπωμα ὀσμὴν εὐωδίας τῷ κυρίῳ.

[5] And for a drink-offering ye shall offer the fourth part of a hin on the whole-burnt-offering, or on the meat-offering: for every lamb thou shalt offer so much, as a sacrifice, a smell of sweet savour to the Lord.

[6] καὶ τῷ κριῷ, ὅταν ποιῆτε αὐτὸν ἢ εἰς ὁλοκαύτωμα ἢ εἰς θυσίαν, ποιήσεις θυσίαν σεμιδάλεως δύο δέκατα ἀναπεποιημένης ἐν ἐλαίῳ, τὸ τρίτον τοῦ ιν·

[6] And for a ram, when ye offer it as a whole-burnt-offering or as a sacrifice, thou shalt prepare as a meat-offering two tenths of fine flour

mingled with oil, the third part of a hin.

[7] καὶ οἶνον εἰς σπονδὴν τὸ τρίτον τοῦ ιν προσοίσετε εἰς ὀσμὴν εὐωδίας κυρίῳ.

[7] And ye shall offer for a smell of sweet savour to the Lord wine for a drink-offering, the third part of a hin.

[8] ἐὰν δὲ ἀπὸ τῶν βοῶν ποιῆτε εἰς ὁλοκαύτωμα ἢ εἰς θυσίαν μεγαλῦναι εὐχὴν ἢ εἰς σωτήριον κυρίῳ,

[8] And if ye sacrifice *a bullock* from the herd for a whole-burnt-offering or for a sacrifice, to perform a vow or a peace-offering to the Lord,

[9] καὶ προσοίσει ἐπὶ τοῦ μόσχου θυσίαν σεμιδάλεως τρία δέκατα ἀναπεποιημένης ἐν ἐλαίῳ ἥμισυ τοῦ ιν

[9] then *the worshipper* shall offer upon the calf a meat-offering, three tenth deals of fine flour mingled with oil, *even* the half of a hin.

[10] καὶ οἶνον εἰς σπονδὴν τὸ ἥμισυ τοῦ ιν κάρπωμα ὀσμὴν εὐωδίας κυρίῳ.

[10] And wine for a drink-offering the half of a hin, a sacrifice for a smell of sweet savour to the Lord.

[11] οὕτως ποιήσεις τῷ μόσχῳ τῷ ἑνὶ ἢ τῷ κριῷ τῷ ἑνὶ ἢ τῷ ἀμνῷ τῷ ἑνὶ ἐκ τῶν προβάτων ἢ ἐκ τῶν αἰγῶν·

[11] Thus shalt thou do to one calf or to one ram, or to one lamb of the sheep or kid of the goats.

[12] κατὰ τὸν ἀριθμὸν ὧν ἐὰν ποιήσητε, οὕτω ποιήσετε τῷ ἑνὶ κατὰ τὸν ἀριθμὸν αὐτῶν.

[12] According to the number of what ye shall offer, so shall ye do to each one, according to their number.

[13] πᾶς ὁ αὐτόχθων ποιήσει οὕτως τοιαῦτα, προσενέγκαι καρπώματα εἰς ὀσμὴν εὐωδίας κυρίῳ.

[13] Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savour to the Lord.

[14] ἐὰν δὲ προσήλυτος ἐν ὑμῖν προσγένηται ἐν τῇ γῇ ὑμῶν ἢ ὃς ἂν γένηται ἐν ὑμῖν ἐν ταῖς γενεαῖς ὑμῶν, καὶ ποιήσει κάρπωμα ὀσμὴν εὐωδίας κυρίῳ· ὃν τρόπον ποιεῖτε ὑμεῖς, οὕτως ποιήσει ἡ συναγωγὴ κυρίῳ.

[14] And if there should be a stranger among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savour to the Lord — as ye do, so the *whole* congregation shall offer to the Lord.

[15] νόμος εἷς ἔσται ὑμῖν καὶ τοῖς προσηλύτοις τοῖς προσκειμένοις ἐν ὑμῖν, νόμος αἰώνιος εἰς γενεὰς ὑμῶν· ὡς ὑμεῖς, καὶ ὁ προσήλυτος ἔσται ἔναντι κυρίου·

[15] There shall be one law for you and for the strangers abiding among you, a perpetual law for your generations: as ye *are*, so shall the stranger be before the Lord.

[16] νόμος εἷς ἔσται καὶ δικαίωμα ἓν ἔσται ὑμῖν καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν ὑμῖν.

[16] There shall be one law and one ordinance for you, and for the stranger that abides among you.

[17] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[17] And the Lord spoke to Moses, saying,

[18] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ἐν τῷ εἰσπορεύεσθαι ὑμᾶς εἰς τὴν γῆν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ,

[18] Speak to the sons of Israel, and thou shalt say to them, When ye are entering into the land, into which I bring you,

[19] καὶ ἔσται ὅταν ἔσθητε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελεῖτε ἀφαίρεμα ἀφόρισμα κυρίῳ·

[19] then it shall come to pass, when ye shall eat of the bread of the land, ye shall separate a wave-offering, a special offering to the Lord, the first-fruits of your dough.

[20] ἀπαρχὴν φυράματος ὑμῶν ἄρτον ἀφαίρεμα ἀφοριεῖτε αὐτό· ὡς ἀφαίρεμα ἀπὸ ἅλω, οὕτως ἀφελεῖτε αὐτόν,

[20] Ye shall offer your bread a heave-offering: as a heave-offering from the threshing-floor, so shall ye separate it,

[21] ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν.

[21] even the first-fruits of your dough, and ye shall give the Lord a heave-offering throughout your generations.

[22] Ὅταν δὲ διαμάρτητε καὶ μὴ ποιήσητε πάσας τὰς ἐντολὰς ταύτας, ἃς ἐλάλησεν κύριος πρὸς Μωυσῆν,

[22] But whensoever ye shall transgress, and not perform all these commands, which the Lord spoke to Moses;

[23] καθὰ συνέταξεν κύριος πρὸς ὑμᾶς ἐν χειρὶ Μωυσῆ ἀπὸ τῆς ἡμέρας, ἧς συνέταξεν κύριος πρὸς ὑμᾶς, καὶ ἐπέκεινα εἰς τὰς γενεὰς ὑμῶν,

[23] as the Lord appointed you by the hand of Moses, from the day which the Lord appointed you and forward throughout your generations,

[24] καὶ ἔσται ἐὰν ἐξ ὀφθαλμῶν τῆς συναγωγῆς γενηθῇ ἀκουσίως, καὶ ποιήσει πᾶσα ἡ συναγωγὴ μόσχον ἕνα ἐκ βοῶν ἄμωμον εἰς ὁλοκαύτωμα εἰς ὀσμὴν εὐωδίας κυρίῳ καὶ θυσίαν τούτου καὶ σπονδὴν αὐτοῦ κατὰ τὴν σύνταξιν καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας.

[24] then it shall come to pass, if a trespass be committed unwillingly, unknown to the congregation, then shall all the congregation offer a calf of the herd without blemish for a whole-burnt-offering of sweet savour to the Lord, and its meat-offering and its drink-offering according to the ordinance, and one kid of the goats for a sin-offering.

[25] καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ πάσης συναγωγῆς υἱῶν Ισραηλ, καὶ ἀφεθήσεται αὐτοῖς· ὅτι ἀκούσιόν ἐστιν, καὶ αὐτοὶ ἤνεγκαν τὸ δῶρον αὐτῶν κάρπωμα κυρίῳ περὶ τῆς ἁμαρτίας αὐτῶν ἔναντι κυρίου περὶ τῶν ἀκουσίων αὐτῶν.

[25] And the priest shall make atonement for all the congregation of the children of Israel, and *the trespass* shall be forgiven them, because it is involuntary; and they have brought their gift, a burnt-offering to the Lord for their trespass before the Lord, even for their involuntary sins.

[26] καὶ ἀφεθήσεται κατὰ πᾶσαν συναγωγὴν υἱῶν Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ πρὸς ὑμᾶς, ὅτι παντὶ τῷ λαῷ ἀκούσιον. –

[26] And it shall be forgiven as respects all the congregation of the children of Israel, and the stranger that is abiding among you, because *it is* involuntary to all the people.

[27] ἐὰν δὲ ψυχὴ μία ἁμάρτῃ ἀκουσίως, προσάξει αἶγα μίαν ἐνιαυσίαν περὶ ἁμαρτίας,

[27] And if one soul sin unwillingly, he shall bring one she-goat of a year old for a sin-offering.

[28] καὶ ἐξιλάσεται ὁ ἱερεὺς περὶ τῆς ψυχῆς τῆς ἀκουσιασθείσης καὶ ἁμαρτούσης ἀκουσίως ἔναντι κυρίου ἐξιλάσασθαι περὶ αὐτοῦ.

[28] And the priest shall make atonement for the soul that committed the trespass unwillingly, and that sinned unwillingly before the Lord, to make atonement for him.

[29] τῷ ἐγχωρίῳ ἐν υἱοῖς Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς, νόμος εἷς ἔσται αὐτοῖς, ὃς ἂν ποιήσῃ ἀκουσίως.

[29] There shall be one law for the native among the children of Israel, and for the stranger that abides among them, whosoever shall commit a trespass unwillingly.

[30] καὶ ψυχή, ἥτις ποιήσει ἐν χειρὶ ὑπερηφανίας ἀπὸ τῶν αὐτοχθόνων ἢ ἀπὸ τῶν προσηλύτων, τὸν θεὸν οὗτος παροξύνει· ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς,

[30] And whatever soul either of the natives or of the strangers shall do any thing with a presumptuous hand, he will provoke God; that soul shall be cut off from his people,

[31] ὅτι τὸ ῥῆμα κυρίου ἐφαύλισεν καὶ τὰς ἐντολὰς αὐτοῦ διεσκέδασεν, ἐκτρίψει ἐκτριβήσεται ἡ ψυχὴ ἐκείνη, ἡ ἁμαρτία αὐτῆς ἐν αὐτῇ.

[31] for he has set at nought the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin *is* upon him.

[32] Καὶ ἦσαν οἱ υἱοὶ Ισραηλ ἐν τῇ ἐρήμῳ καὶ εὗρον ἄνδρα συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων.

[32] And the children of Israel were in the wilderness, and they found a man gathering sticks on the sabbath-day.

[33] καὶ προσήγαγον αὐτὸν οἱ εὑρόντες αὐτὸν συλλέγοντα ξύλα τῇ ἡμέρᾳ τῶν σαββάτων πρὸς Μωυσῆν καὶ Ααρων καὶ πρὸς πᾶσαν συναγωγὴν υἱῶν Ισραηλ.

[33] And they who found him gathering sticks on the sabbath-day brought him to Moses and Aaron, and to all the congregation of the children of Israel.

[34] καὶ ἀπέθεντο αὐτὸν εἰς φυλακήν· οὐ γὰρ συνέκριναν, τί ποιήσωσιν αὐτόν.

[34] And they placed him in custody, for they did not determine what they should do to him.

[35] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Θανάτῳ θανατούσθω ὁ ἄνθρωπος· λιθοβολήσατε αὐτὸν λίθοις, πᾶσα ἡ συναγωγή.

[35] And the Lord spoke to Moses, saying, Let the man be by all means put to death: *do ye* all the congregation, stone him with stones.

[36] καὶ ἐξήγαγον αὐτὸν πᾶσα ἡ συναγωγὴ ἔξω τῆς παρεμβολῆς, καὶ ἐλιθοβόλησαν αὐτὸν πᾶσα ἡ συναγωγὴ λίθοις ἔξω τῆς παρεμβολῆς, καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[36] And all the congregation brought him forth out of the camp; and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

[37] Καὶ εἶπεν κύριος πρὸς Μωυσῆν λέγων

[37] And the Lord spoke to Moses, saying,

[38] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτοὺς καὶ ποιησάτωσαν ἑαυτοῖς κράσπεδα ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν εἰς τὰς γενεὰς αὐτῶν καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν πτερυγίων κλῶσμα ὑακίνθινον.

[38] Speak to the children of Israel, and thou shalt tell them; and let them make for themselves fringes upon the borders of their garments throughout their generations: and ye shall put upon the fringes of the borders a lace of blue.

[39] καὶ ἔσται ὑμῖν ἐν τοῖς κρασπέδοις καὶ ὄψεσθε αὐτὰ καὶ μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου καὶ ποιήσετε αὐτὰς καὶ οὐ διαστραφήσεσθε

ὀπίσω τῶν διανοιῶν ὑμῶν καὶ ὀπίσω τῶν ὀφθαλμῶν ὑμῶν, ἐν οἷς ὑμεῖς ἐκπορνεύετε ὀπίσω αὐτῶν,

[39] And it shall be on your fringes, and ye shall look on them, and ye shall remember all the commands of the Lord, and do them: and ye shall not turn back after your imaginations, and after *the sight of your* eyes in the things after which ye go a whoring;

[40] ὅπως ἂν μνησθῆτε καὶ ποιήσητε πάσας τὰς ἐντολάς μου καὶ ἔσεσθε ἅγιοι τῷ θεῷ ὑμῶν.

[40] that ye may remember and perform all my commands, and ye shall be holy unto your God.

[41] ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ ἐξαγαγῶν ὑμᾶς ἐκ γῆς Αἰγύπτου εἶναι ὑμῶν θεός, ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[41] I *am* the Lord your God that brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

CHAPTER 16

[1] Καὶ ἐλάλησεν Κορε υἱὸς Ισσααρ υἱοῦ Κααθ υἱοῦ Λευι καὶ Δαθαν καὶ Αβιρων υἱοὶ Ελιαβ καὶ Αυν υἱὸς Φαλεθ υἱοῦ Ρουβην

[1] And Core the son of Isaar the son of Caath the son of Levi, and Dathan and Abiron, sons of Eliab, and Aun the son of Phaleth the son of Ruben, spoke;

[2] καὶ ἀνέστησαν ἔναντι Μωυσῆ, καὶ ἄνδρες τῶν υἱῶν Ισραηλ πεντήκοντα καὶ διακόσιοι, ἀρχηγοὶ συναγωγῆς, σύγκλητοι βουλῆς καὶ ἄνδρες ὀνομαστοί,

[2] and rose up before Moses, and two hundred and fifty men of the sons of Israel, chiefs of the assembly, chosen councillors, and men of renown.

[3] συνέστησαν ἐπὶ Μωυσῆν καὶ Ααρων καὶ εἶπαν Ἐχέτω ὑμῖν, ὅτι πᾶσα ἡ συναγωγὴ πάντες ἅγιοι καὶ ἐν αὐτοῖς κύριος, καὶ διὰ τί κατανίστασθε ἐπὶ τὴν συναγωγὴν κυρίου;

[3] They rose up against Moses and Aaron, and said, Let it be enough for you that all the congregation *are* holy, and the Lord *is* among them; and why do ye set up yourselves against the congregation of the Lord?

[4] καὶ ἀκούσας Μωϋσῆς ἔπεσεν ἐπὶ πρόσωπον

[4] And when Moses heard it, he fell on his face.

[5] καὶ ἐλάλησεν πρὸς Κορε καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν λέγων Ἐπέσκεπται καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους καὶ προσηγάγετο πρὸς ἑαυτόν, καὶ οὓς ἐξελέξατο ἑαυτῷ, προσηγάγετο πρὸς ἑαυτόν.

[5] And he spoke to Core and all his assembly, saying, God has visited and known those that are his and who are holy, and has brought them to himself; and whom he has chosen for himself, he has brought to himself.

[6] τοῦτο ποιήσατε· λάβετε ὑμῖν αὐτοῖς πυρεῖα, Κορε καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ,

[6] This do ye: take to yourselves censers, Core and all his company;

[7] καὶ ἐπίθετε ἐπ᾽ αὐτὰ πῦρ καὶ ἐπίθετε ἐπ᾽ αὐτὰ θυμίαμα ἔναντι κυρίου αὔριον, καὶ ἔσται ὁ ἀνήρ, ὃν ἂν ἐκλέξηται κύριος, οὗτος ἅγιος· ἱκανούσθω ὑμῖν, υἱοὶ Λευι.

[7] and put fire on them, and put incense on them before the Lord to-morrow; and it shall come to pass that the man whom the Lord has chosen, he shall be holy: let it be enough for you, ye sons of Levi.

[8] καὶ εἶπεν Μωϋσῆς πρὸς Κορε Εἰσακούσατέ μου, υἱοὶ Λευι.

[8] And Moses said to Core, Hearken to me, ye sons of Levi.

[9] μὴ μικρόν ἐστιν τοῦτο ὑμῖν ὅτι διέστειλεν ὁ θεὸς Ισραηλ ὑμᾶς ἐκ συναγωγῆς Ισραηλ καὶ προσηγάγετο ὑμᾶς πρὸς ἑαυτὸν λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς κυρίου καὶ παρίστασθαι ἔναντι τῆς συναγωγῆς λατρεύειν αὐτοῖς;

[9] Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel, and brought you near to himself to minister in the services of the tabernacle of the Lord, and to stand before the tabernacle to minister for them?

[10] καὶ προσηγάγετό σε καὶ πάντας τοὺς ἀδελφούς σου υἱοὺς Λευι μετὰ σοῦ, καὶ ζητεῖτε ἱερατεύειν;

[10] And he has brought thee near and all thy brethren the sons of Levi with thee, and do ye seek to be priests also?

[11] οὕτως σὺ καὶ πᾶσα ἡ συναγωγή σου ἡ συνηθροισμένη πρὸς τὸν θεόν· καὶ Ααρων τίς ἐστιν ὅτι διαγογγύζετε κατ᾽ αὐτοῦ;

[11] Thus *it is with* thee and all thy congregation which is gathered together against God: and who is Aaron, that ye murmur against him?

[12] καὶ ἀπέστειλεν Μωϋσῆς καλέσαι Δαθαν καὶ Αβιρων υἱοὺς Ελιαβ. καὶ εἶπαν Οὐκ ἀναβαίνομεν·

[12] And Moses sent to call Dathan and Abiron sons of Eliab; and they said, We will not go up.

[13] μὴ μικρὸν τοῦτο ὅτι ἀνήγαγες ἡμᾶς ἐκ γῆς ῥεούσης γάλα καὶ μέλι ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ, ὅτι κατάρχεις ἡμῶν ἄρχων;

[13] Is it a little thing that thou hast brought us up to a land flowing with milk and honey, to kill us in the wilderness, *and* that thou altogether rulest over us?

[14] εἰ καὶ εἰς γῆν ῥέουσαν γάλα καὶ μέλι εἰσήγαγες ἡμᾶς καὶ ἔδωκας ἡμῖν κλῆρον ἀγροῦ καὶ ἀμπελῶνας, τοὺς ὀφθαλμοὺς τῶν ἀνθρώπων ἐκείνων ἂν ἐξέκοψας. οὐκ ἀναβαίνομεν.

[14] Thou art a prince, and hast thou brought us into a land flowing with milk and honey, and hast thou given us an inheritance of land and vineyards? wouldest thou have put out the eyes of those men? we will not go up.

[15] καὶ ἐβαρυθύμησεν Μωϋσῆς σφόδρα καὶ εἶπεν πρὸς κύριον Μὴ προσχῇς εἰς τὴν θυσίαν αὐτῶν· οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἴληφα οὐδὲ ἐκάκωσα οὐδένα αὐτῶν.

[15] And Moses was exceeding indignant, and said to the Lord, Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them.

[16] καὶ εἶπεν Μωϋσῆς πρὸς Κορε Ἁγίασον τὴν συναγωγήν σου καὶ γίνεσθε ἕτοιμοι ἔναντι κυρίου σὺ καὶ αὐτοὶ καὶ Ααρων αὔριον·

[16] And Moses said to Core, Sanctify thy company, and be ready before the Lord, thou and Aaron and they, to-morrow.

[17] καὶ λάβετε ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπιθήσετε ἐπ᾽ αὐτὰ θυμίαμα καὶ προσάξετε ἔναντι κυρίου ἕκαστος τὸ πυρεῖον αὐτοῦ, πεντήκοντα καὶ διακόσια πυρεῖα, καὶ σὺ καὶ Ααρων ἕκαστος τὸ πυρεῖον αὐτοῦ.

[17] And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before the Lord, two hundred and fifty censers, and thou and Aaron shall bring each his censer.

[18] καὶ ἔλαβεν ἕκαστος τὸ πυρεῖον αὐτοῦ καὶ ἐπέθηκαν ἐπ᾽ αὐτὰ πῦρ καὶ ἐπέβαλον ἐπ᾽ αὐτὸ θυμίαμα. καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου Μωϋσῆς καὶ Ααρων.

[18] And each man took his censer, and they put on them fire, and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness.

[19] καὶ ἐπισυνέστησεν ἐπ᾽ αὐτοὺς Κορε τὴν πᾶσαν αὐτοῦ συναγωγὴν παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου. καὶ ὤφθη ἡ δόξα κυρίου πάσῃ τῇ συναγωγῇ.

[19] And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of the Lord appeared to all the congregation.

[20] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[20] And the Lord spoke to Moses and Aaron, saying,

[21] Ἀποσχίσθητε ἐκ μέσου τῆς συναγωγῆς ταύτης, καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ.

[21] Separate your selves from the midst of this congregation, and I will consume them at once.

[22] καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ εἶπαν Θεὸς θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, εἰ ἄνθρωπος εἷς ἥμαρτεν, ἐπὶ πᾶσαν τὴν συναγωγὴν ὀργὴ κυρίου;

[22] And they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, *shall* the wrath of the Lord *be* upon the whole congregation?

[23] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[23] And the Lord spoke to Moses, saying,

[24] Λάλησον τῇ συναγωγῇ λέγων Ἀναχωρήσατε κύκλῳ ἀπὸ τῆς συναγωγῆς Κορε.

[24] Speak to the congregation, saying, Depart from the company of Core round about.

[25] καὶ ἀνέστη Μωϋσῆς καὶ ἐπορεύθη πρὸς Δαθαν καὶ Αβιρων, καὶ συνεπορεύθησαν μετ᾽ αὐτοῦ πάντες οἱ πρεσβύτεροι Ισραηλ.

[25] And Moses rose up and went to Dathan and Abiron, and all the elders of Israel went with him.

[26] καὶ ἐλάλησεν πρὸς τὴν συναγωγὴν λέγων Ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων καὶ μὴ ἅπτεσθε ἀπὸ πάντων, ὧν ἐστιν αὐτοῖς, μὴ συναπόλησθε ἐν πάσῃ τῇ ἁμαρτίᾳ αὐτῶν.

[26] And he spoke to the congregation, saying, Separate yourselves from the tents of these stubborn men, and touch nothing that belongs to them, lest ye be consumed with them in all their sin.

[27] καὶ ἀπέστησαν ἀπὸ τῆς σκηνῆς Κορε κύκλῳ· καὶ Δαθαν καὶ Αβιρων ἐξῆλθον καὶ εἱστήκεισαν παρὰ τὰς θύρας τῶν σκηνῶν αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἡ ἀποσκευὴ αὐτῶν.

[27] And they stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children and their store.

[28] καὶ εἶπεν Μωϋσῆς Ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ᾽ ἐμαυτοῦ·

[28] And Moses said, Hereby shall ye know that the Lord has sent me to perform all these works, that *I have* not *done them* of myself.

[29] εἰ κατὰ θάνατον πάντων ἀνθρώπων ἀποθανοῦνται οὗτοι, εἰ καὶ κατ᾽ ἐπίσκεψιν πάντων ἀνθρώπων ἐπισκοπὴ ἔσται αὐτῶν, οὐχὶ κύριος ἀπέσταλκέν με·

[29] If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then the Lord has not sent me.

[30] ἀλλ᾽ ἢ ἐν φάσματι δείξει κύριος, καὶ ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς καταπίεται αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πάντα, ὅσα ἐστὶν αὐτοῖς, καὶ καταβήσονται ζῶντες εἰς ᾅδου, καὶ γνώσεσθε ὅτι παρώξυναν οἱ ἄνθρωποι οὗτοι τὸν κύριον.

[30] But if the Lord shall shew by a wonder, and the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades, then ye shall know that these men have provoked the Lord.

[31] ὡς δὲ ἐπαύσατο λαλῶν πάντας τοὺς λόγους τούτους, ἐρράγη ἡ γῆ ὑποκάτω αὐτῶν,

[31] And when he ceased speaking all these words, the ground clave asunder beneath them.

[32] καὶ ἠνοίχθη ἡ γῆ καὶ κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ πάντας τοὺς ἀνθρώπους τοὺς ὄντας μετὰ Κορε καὶ τὰ κτήνη αὐτῶν.

[32] And the ground opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle.

[33] καὶ κατέβησαν αὐτοὶ καὶ ὅσα ἐστὶν αὐτῶν ζῶντα εἰς ᾅδου, καὶ ἐκάλυψεν αὐτοὺς ἡ γῆ, καὶ ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς.

[33] And they went down and all that they had, alive into Hades; and the ground covered them, and they perished from the midst of the congregation.

[34] καὶ πᾶς Ισραηλ οἱ κύκλῳ αὐτῶν ἔφυγον ἀπὸ τῆς φωνῆς αὐτῶν, ὅτι λέγοντες Μήποτε καταπίῃ ἡμᾶς ἡ γῆ.

[34] And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up *also*.

[35] καὶ πῦρ ἐξῆλθεν παρὰ κυρίου καὶ κατέφαγεν τοὺς πεντήκοντα καὶ διακοσίους ἄνδρας τοὺς προσφέροντας τὸ θυμίαμα.

[35] And fire went forth from the Lord, and devoured the two hundred and fifty men that offered incense.

CHAPTER 17

[1] Καὶ εἶπεν κύριος πρὸς Μωυσῆν

[36] And the Lord said to Moses,

[2] καὶ πρὸς Ελεαζαρ τὸν υἱὸν Ααρων τὸν ἱερέα Ἀνέλεσθε τὰ πυρεῖα τὰ χαλκᾶ ἐκ μέσου τῶν κατακεκαυμένων καὶ τὸ πῦρ τὸ ἀλλότριον τοῦτο σπεῖρον ἐκεῖ, ὅτι ἡγίασαν

[37] and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified the censers

[3] τὰ πυρεῖα τῶν ἁμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν· καὶ ποίησον αὐτὰ λεπίδας ἐλατάς, περίθεμα τῷ θυσιαστηρίῳ, ὅτι προσηνέχθησαν ἔναντι κυρίου καὶ ἡγιάσθησαν καὶ ἐγένοντο εἰς σημεῖον τοῖς υἱοῖς Ισραηλ.

[38] of these sinners against their own souls, and do thou make them beaten plates a covering to the altar, because they were brought before the Lord and hallowed; and they became a sign to the children of Israel.

[4] καὶ ἔλαβεν Ελεαζαρ υἱὸς Ααρων τοῦ ἱερέως τὰ πυρεῖα τὰ χαλκᾶ, ὅσα προσήνεγκαν οἱ κατακεκαυμένοι, καὶ προσέθηκαν αὐτὰ περίθεμα τῷ θυσιαστηρίῳ,

[39] And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near, and they put them as a covering on the altar:

[5] μνημόσυνον τοῖς υἱοῖς Ισραηλ, ὅπως ἂν μὴ προσέλθῃ μηθεὶς ἀλλογενής, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματος Ααρων, ἐπιθεῖναι θυμίαμα ἔναντι κυρίου καὶ οὐκ ἔσται ὥσπερ Κορε καὶ ἡ ἐπισύστασις αὐτοῦ, καθὰ ἐλάλησεν κύριος ἐν χειρὶ Μωυσῆ.

[40] a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before the Lord; so he shall not be as Core and as they that conspired with him, as the Lord spoke to him by the hand of Moses.

[6] Καὶ ἐγόγγυσαν οἱ υἱοὶ Ισραηλ τῇ ἐπαύριον ἐπὶ Μωυσῆν καὶ Ααρων λέγοντες Ὑμεῖς ἀπεκτάγκατε τὸν λαὸν κυρίου.

[41] And the children of Israel murmured the next day against Moses and Aaron, saying, Ye have killed the people of the Lord.

[7] καὶ ἐγένετο ἐν τῷ ἐπισυστρέφεσθαι τὴν συναγωγὴν ἐπὶ Μωυσῆν καὶ Ααρων καὶ ὥρμησαν ἐπὶ τὴν σκηνὴν τοῦ μαρτυρίου, καὶ τήνδε ἐκάλυψεν αὐτὴν ἡ νεφέλη, καὶ ὤφθη ἡ δόξα κυρίου.

[42] And it came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it, and the glory of the Lord appeared.

[8] καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων κατὰ πρόσωπον τῆς σκηνῆς τοῦ μαρτυρίου,

[43] And Moses and Aaron went in, in front of the tabernacle of witness.

[9] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[44] And the Lord spoke to Moses and Aaron, saying,

[10] Ἐκχωρήσατε ἐκ μέσου τῆς συναγωγῆς ταύτης, καὶ ἐξαναλώσω αὐτοὺς εἰς ἅπαξ. καὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν.

[45] Depart out of the midst of this congregation, and I will consume them at once: and they fell upon their faces.

[11] καὶ εἶπεν Μωϋσῆς πρὸς Ααρων Λαβὲ τὸ πυρεῖον καὶ ἐπίθες ἐπ᾽ αὐτὸ πῦρ ἀπὸ τοῦ θυσιαστηρίου καὶ ἐπίβαλε ἐπ᾽ αὐτὸ θυμίαμα καὶ ἀπένεγκε τὸ τάχος εἰς τὴν παρεμβολὴν καὶ ἐξίλασαι περὶ αὐτῶν· ἐξῆλθεν γὰρ ὀργὴ ἀπὸ προσώπου κυρίου, ἦρκται θραύειν τὸν λαόν.

[46] And Moses said to Aaron, Take a censer, and put on it fire from the altar, and put incense on it, and carry it away quickly into the camp, and make atonement for them; for wrath is gone forth from the presence of the Lord, it has begun to destroy the people.

[12] καὶ ἔλαβεν Ααρων, καθάπερ ἐλάλησεν αὐτῷ Μωϋσῆς, καὶ ἔδραμεν εἰς τὴν συναγωγήν· καὶ ἤδη ἐνῆρκτο ἡ θραῦσις ἐν τῷ λαῷ· καὶ ἐπέβαλεν τὸ θυμίαμα καὶ ἐξιλάσατο περὶ τοῦ λαοῦ

[47] And Aaron took as Moses spoke to him, and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people.

[13] καὶ ἔστη ἀνὰ μέσον τῶν τεθνηκότων καὶ τῶν ζώντων, καὶ ἐκόπασεν ἡ θραῦσις.

[48] And he stood between the dead and the living, and the plague ceased.

[14] καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ θραύσει τέσσαρες καὶ δέκα χιλιάδες καὶ ἑπτακόσιοι χωρὶς τῶν τεθνηκότων ἕνεκεν Κορε.

[49] And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core.

[15] καὶ ἐπέστρεψεν Ααρων πρὸς Μωυσῆν ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐκόπασεν ἡ θραῦσις.

[50] And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

[16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[17] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ λαβὲ παρ᾽ αὐτῶν ῥάβδον ῥάβδον κατ᾽ οἴκους πατριῶν παρὰ πάντων τῶν ἀρχόντων αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν, δώδεκα ῥάβδους, καὶ ἑκάστου τὸ ὄνομα αὐτοῦ ἐπίγραψον ἐπὶ τῆς ῥάβδου αὐτοῦ.

[2] Speak to the children of Israel, and take rods of them, according to the houses of their families, a rod from all their princes, according to the houses of their families, twelve rods, and write the name of each on his rod.

[18] καὶ τὸ ὄνομα Ααρων ἐπίγραψον ἐπὶ τῆς ῥάβδου Λευι· ἔστιν γὰρ ῥάβδος μία, κατὰ φυλὴν οἴκου πατριῶν αὐτῶν δώσουσιν.

[3] And write the name of Aaron on the rod of Levi; for it is one rod *for each*: they shall give *them* according to the tribe of the house of their families.

[19] καὶ θήσεις αὐτὰς ἐν τῇ σκηνῇ τοῦ μαρτυρίου κατέναντι τοῦ μαρτυρίου, ἐν οἷς γνωσθήσομαί σοι ἐκεῖ.

[4] And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee.

[20] καὶ ἔσται ὁ ἄνθρωπος, ὃν ἐὰν ἐκλέξωμαι αὐτόν, ἡ ῥάβδος αὐτοῦ ἐκβλαστήσει· καὶ περιελῶ ἀπ᾽ ἐμοῦ τὸν γογγυσμὸν τῶν υἱῶν Ισραηλ, ἃ αὐτοὶ γογγύζουσιν ἐφ᾽ ὑμῖν.

[5] And it shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

[21] καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ, καὶ ἔδωκαν αὐτῷ πάντες οἱ ἄρχοντες αὐτῶν ῥάβδον, τῷ ἄρχοντι τῷ ἑνὶ ῥάβδον κατὰ ἄρχοντα κατ᾽ οἴκους πατριῶν αὐτῶν, δώδεκα ῥάβδους, καὶ ἡ ῥάβδος Ααρων ἀνὰ μέσον τῶν ῥάβδων αὐτῶν.

[6] And Moses spoke to the children of Israel, and all their chiefs gave him a rod *each*, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron *was* in the midst of the rods.

[22] καὶ ἀπέθηκεν Μωϋσῆς τὰς ῥάβδους ἔναντι κυρίου ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[7] And Moses laid up the rods before the Lord in the tabernacle of witness.

[23] καὶ ἐγένετο τῇ ἐπαύριον καὶ εἰσῆλθεν Μωϋσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ααρων εἰς οἶκον Λευι καὶ ἐξήνεγκεν βλαστὸν καὶ ἐξήνθησεν ἄνθη καὶ ἐβλάστησεν κάρυα.

[8] And it came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds.

[24] καὶ ἐξήνεγκεν Μωϋσῆς πάσας τὰς ῥάβδους ἀπὸ προσώπου κυρίου πρὸς πάντας υἱοὺς Ισραηλ, καὶ εἶδον καὶ ἔλαβον ἕκαστος τὴν ῥάβδον αὐτοῦ.

[9] And Moses brought forth all the rods from before the Lord to all the sons of Israel; and they looked, and each one took his rod.

[25] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀπόθες τὴν ῥάβδον Ααρων ἐνώπιον τῶν μαρτυρίων εἰς διατήρησιν σημεῖον τοῖς υἱοῖς τῶν ἀνηκόων, καὶ παυσάσθω ὁ γογγυσμὸς αὐτῶν ἀπ᾽ ἐμοῦ, καὶ οὐ μὴ ἀποθάνωσιν.

[10] And the Lord said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die.

[26] καὶ ἐποίησεν Μωϋσῆς καὶ Ααρων καθὰ συνέταξεν κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν.

[11] And Moses and Aaron did as the Lord commanded Moses, so did they.

[27] Καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς Μωυσῆν λέγοντες Ἰδοὺ ἐξανηλώμεθα, ἀπολώλαμεν, παρανηλώμεθα·

[12] And the children of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed, we are consumed.

[28] πᾶς ὁ ἁπτόμενος τῆς σκηνῆς κυρίου ἀποθνῄσκει· ἕως εἰς τέλος ἀποθάνωμεν;

[13] Every one that touches the tabernacle of the Lord, dies: shall we die utterly?

CHAPTER 18

[1] Καὶ εἶπεν κύριος πρὸς Ααρων λέγων Σὺ καὶ οἱ υἱοί σου καὶ ὁ οἶκος πατριᾶς σου λήμψεσθε τὰς ἁμαρτίας τῶν ἁγίων, καὶ σὺ καὶ οἱ υἱοί σου λήμψεσθε τὰς ἁμαρτίας τῆς ἱερατείας ὑμῶν.

[1] And the Lord spoke to Aaron, saying, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood.

[2] καὶ τοὺς ἀδελφούς σου, φυλὴν Λευι, δῆμον τοῦ πατρός σου, προσαγάγου πρὸς σεαυτόν, καὶ προστεθήτωσάν σοι καὶ λειτουργείτωσάν σοι, καὶ σὺ καὶ οἱ υἱοί σου μετὰ σοῦ ἀπέναντι τῆς σκηνῆς τοῦ μαρτυρίου.

[2] And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them be joined to thee, and let them minister to thee; and thou and thy sons with thee *shall minister* before the tabernacle of witness.

[3] καὶ φυλάξονται τὰς φυλακάς σου καὶ τὰς φυλακὰς τῆς σκηνῆς, πλὴν πρὸς τὰ σκεύη τὰ ἅγια καὶ πρὸς τὸ θυσιαστήριον οὐ προσελεύσονται, καὶ οὐκ ἀποθανοῦνται καὶ οὗτοι καὶ ὑμεῖς.

[3] And they shall keep thy charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die.

[4] καὶ προστεθήσονται πρὸς σὲ καὶ φυλάξονται τὰς φυλακὰς τῆς σκηνῆς τοῦ μαρτυρίου κατὰ πάσας τὰς λειτουργίας τῆς σκηνῆς, καὶ ὁ ἀλλογενὴς οὐ προσελεύσεται πρὸς σέ.

[4] And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to thee.

[5] καὶ φυλάξεσθε τὰς φυλακὰς τῶν ἁγίων καὶ τὰς φυλακὰς τοῦ θυσιαστηρίου, καὶ οὐκ ἔσται θυμὸς ἐν τοῖς υἱοῖς Ισραηλ.

[5] And ye shall keep the charges of the holy things, and the charges of the altar, and *so* there shall not be anger among the children of Israel.

[6] καὶ ἐγὼ εἴληφα τοὺς ἀδελφοὺς ὑμῶν τοὺς Λευίτας ἐκ μέσου τῶν υἱῶν Ισραηλ δόμα δεδομένον κυρίῳ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς

τοῦ μαρτυρίου·

[6] And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to the Lord, to minister in the services of the tabernacle of witness.

[7] καὶ σὺ καὶ οἱ υἱοί σου μετὰ σοῦ διατηρήσετε τὴν ἱερατείαν ὑμῶν κατὰ πάντα τρόπον τοῦ θυσιαστηρίου καὶ τὸ ἔνδοθεν τοῦ καταπετάσματος καὶ λειτουργήσετε τὰς λειτουργίας δόμα τῆς ἱερατείας ὑμῶν· καὶ ὁ ἀλλογενὴς ὁ προσπορευόμενος ἀποθανεῖται.

[7] And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

[8] Καὶ ἐλάλησεν κύριος πρὸς Ααρων Καὶ ἐγὼ ἰδοὺ δέδωκα ὑμῖν τὴν διατήρησιν τῶν ἀπαρχῶν· ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν Ισραηλ σοὶ δέδωκα αὐτὰ εἰς γέρας καὶ τοῖς υἱοῖς σου μετὰ σέ, νόμιμον αἰώνιον.

[8] And the Lord said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee for a perpetual ordinance.

[9] καὶ τοῦτο ἔστω ὑμῖν ἀπὸ τῶν ἡγιασμένων ἁγίων τῶν καρπωμάτων, ἀπὸ πάντων τῶν δώρων αὐτῶν καὶ ἀπὸ πάντων τῶν θυσιασμάτων αὐτῶν καὶ ἀπὸ πάσης πλημμελείας αὐτῶν καὶ ἀπὸ πασῶν τῶν ἁμαρτιῶν, ὅσα ἀποδιδόασίν μοι, ἀπὸ πάντων τῶν ἁγίων σοὶ ἔσται καὶ τοῖς υἱοῖς σου.

[9] And let this be to you from all the holy things that are consecrated *to me, even* the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be thine and thy sons'.

[10] ἐν τῷ ἁγίῳ τῶν ἁγίων φάγεσθε αὐτά· πᾶν ἀρσενικὸν φάγεται αὐτά, σὺ καὶ οἱ υἱοί σου· ἅγια ἔσται σοι.

[10] In the most holy place shall ye eat them; every male shall eat them, thou and thy sons: they shall be holy to thee.

[11] καὶ τοῦτο ἔσται ὑμῖν ἀπαρχὴ δομάτων αὐτῶν· ἀπὸ πάντων τῶν ἐπιθεμάτων τῶν υἱῶν Ισραηλ σοὶ δέδωκα αὐτὰ καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ, νόμιμον αἰώνιον· πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτά.

[11] And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them.

[12] πᾶσα ἀπαρχὴ ἐλαίου καὶ πᾶσα ἀπαρχὴ οἴνου καὶ σίτου, ἀπαρχὴ αὐτῶν, ὅσα ἂν δῶσι τῷ κυρίῳ, σοὶ δέδωκα αὐτά.

[12] Every first-offering of oil, and every first-offering of wine, their first-fruits of corn, whatsoever they may give to the Lord, to thee have I given them.

[13] τὰ πρωτογενήματα πάντα, ὅσα ἐν τῇ γῇ αὐτῶν, ὅσα ἂν ἐνέγκωσιν κυρίῳ, σοὶ ἔσται· πᾶς καθαρὸς ἐν τῷ οἴκῳ σου ἔδεται αὐτά.

[13] All the first-fruits that are in their land, whatsoever they shall offer to the Lord, shall be thine: every clean person in thy house shall eat them.

[14] πᾶν ἀνατεθεματισμένον ἐν υἱοῖς Ισραηλ σοὶ ἔσται.

[14] Every devoted thing among the children of Israel shall be thine.

[15] καὶ πᾶν διανοῖγον μήτραν ἀπὸ πάσης σαρκός, ἃ προσφέρουσιν κυρίῳ ἀπὸ ἀνθρώπου ἕως κτήνους, σοὶ ἔσται· ἀλλ᾽ ἢ λύτροις λυτρωθήσεται τὰ πρωτότοκα τῶν ἀνθρώπων, καὶ τὰ πρωτότοκα τῶν κτηνῶν τῶν ἀκαθάρτων λυτρώσῃ.

[15] And every thing that opens the womb of all flesh, whatsoever they bring to the Lord, whether man or beast, shall be thine: only the first-born of men shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle.

[16] καὶ ἡ λύτρωσις αὐτοῦ ἀπὸ μηνιαίου· ἡ συντίμησις πέντε σίκλων κατὰ τὸν σίκλον τὸν ἅγιον [εἴκοσι ὄβολοί εἰσιν].

[16] And the redemption of them *shall be* from a month old; their valuation of five shekels — it is twenty oboli according to the holy shekel.

[17] πλὴν πρωτότοκα μόσχων καὶ πρωτότοκα προβάτων καὶ πρωτότοκα αἰγῶν οὐ λυτρώσῃ· ἅγιά ἐστιν· καὶ τὸ αἷμα αὐτῶν προσχεεῖς πρὸς τὸ θυσιαστήριον καὶ τὸ στέαρ ἀνοίσεις κάρπωμα εἰς ὀσμὴν εὐωδίας κυρίῳ·

[17] But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to the Lord.

[18] καὶ τὰ κρέα ἔσται σοί· καθὰ καὶ τὸ στηθύνιον τοῦ ἐπιθέματος καὶ κατὰ τὸν βραχίονα τὸν δεξιὸν σοὶ ἔσται.

[18] And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, it shall be thine.

[19] πᾶν ἀφαίρεμα τῶν ἁγίων, ὅσα ἂν ἀφέλωσιν οἱ υἱοὶ Ισραηλ κυρίῳ, σοὶ δέδωκα καὶ τοῖς υἱοῖς σου καὶ ταῖς θυγατράσιν σου μετὰ σοῦ, νόμιμον αἰώνιον· διαθήκη ἁλὸς αἰωνίου ἐστὶν ἔναντι κυρίου σοὶ καὶ τῷ σπέρματί σου μετὰ σέ.

[19] Every special offering of the holy things, whatsoever the children of Israel shall specially offer to the Lord, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before the Lord, for thee and thy seed after thee.

[20] Καὶ ἐλάλησεν κύριος πρὸς Ααρων Ἐν τῇ γῇ αὐτῶν οὐ κληρονομήσεις, καὶ μερὶς οὐκ ἔσται σοι ἐν αὐτοῖς, ὅτι ἐγὼ μερίς σου καὶ κληρονομία σου ἐν μέσῳ τῶν υἱῶν Ισραηλ.

[20] And the Lord said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I *am* thy portion and thine inheritance in the midst of the children of Israel.

[21] καὶ τοῖς υἱοῖς Λευι ἰδοὺ δέδωκα πᾶν ἐπιδέκατον ἐν Ισραηλ ἐν κλήρῳ ἀντὶ τῶν λειτουργιῶν αὐτῶν, ὅσα αὐτοὶ λειτουργοῦσιν λειτουργίαν ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

[21] And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, whereinsoever they perform ministry in the tabernacle of witness.

[22] καὶ οὐ προσελεύσονται ἔτι οἱ υἱοὶ Ισραηλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου λαβεῖν ἁμαρτίαν θανατηφόρον.

[22] And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt.

[23] καὶ λειτουργήσει ὁ Λευίτης αὐτὸς τὴν λειτουργίαν τῆς σκηνῆς τοῦ μαρτυρίου, καὶ αὐτοὶ λήμψονται τὰ ἁμαρτήματα αὐτῶν, νόμιμον αἰώνιον εἰς τὰς γενεὰς αὐτῶν· καὶ ἐν μέσῳ υἱῶν Ισραηλ οὐ κληρονομήσουσιν κληρονομίαν·

[23] And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance.

[24] ὅτι τὰ ἐπιδέκατα τῶν υἱῶν Ισραηλ, ὅσα ἂν ἀφορίσωσιν κυρίῳ ἀφαίρεμα, δέδωκα τοῖς Λευίταις ἐν κλήρῳ· διὰ τοῦτο εἴρηκα αὐτοῖς Ἐν μέσῳ υἱῶν Ισραηλ οὐ κληρονομήσουσιν κλῆρον.

[24] Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to the Lord; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.

[25] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[25] And the Lord spoke to Moses, saying,

[26] Καὶ τοῖς Λευίταις λαλήσεις καὶ ἐρεῖς πρὸς αὐτούς Ἐὰν λάβητε παρὰ τῶν υἱῶν Ισραηλ τὸ ἐπιδέκατον, ὃ δέδωκα ὑμῖν παρ᾽ αὐτῶν ἐν κλήρῳ, καὶ ἀφελεῖτε ὑμεῖς ἀπ᾽ αὐτοῦ ἀφαίρεμα κυρίῳ ἐπιδέκατον ἀπὸ τοῦ ἐπιδεκάτου.

[26] Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to the Lord, a tenth of the tenth.

[27] καὶ λογισθήσεται ὑμῖν τὰ ἀφαιρέματα ὑμῶν ὡς σῖτος ἀπὸ ἅλω καὶ ἀφαίρεμα ἀπὸ ληνοῦ.

[27] And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press.

[28] οὕτως ἀφελεῖτε καὶ ὑμεῖς ἀπὸ τῶν ἀφαιρεμάτων κυρίου ἀπὸ πάντων ἐπιδεκάτων ὑμῶν, ὅσα ἐὰν λάβητε παρὰ τῶν υἱῶν Ισραηλ, καὶ δώσετε

ἀπ᾽ αὐτῶν ἀφαίρεμα κυρίῳ Ααρων τῷ ἱερεῖ.

[28] So shall ye also separate them from all the offerings of the Lord out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an offering to the Lord to Aaron the priest.

[29] ἀπὸ πάντων τῶν δομάτων ὑμῶν ἀφελεῖτε ἀφαίρεμα κυρίῳ ἢ ἀπὸ πάντων τῶν ἀπαρχῶν τὸ ἡγιασμένον ἀπ᾽ αὐτοῦ.

[29] Of all your gifts ye shall offer an offering to the Lord, and of every first-fruit the consecrated part from it.

[30] καὶ ἐρεῖς πρὸς αὐτούς Ὅταν ἀφαιρῆτε τὴν ἀπαρχὴν ἀπ᾽ αὐτοῦ, καὶ λογισθήσεται τοῖς Λευίταις ὡς γένημα ἀπὸ ἅλω καὶ ὡς γένημα ἀπὸ ληνοῦ.

[30] And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press.

[31] καὶ ἔδεσθε αὐτὸ ἐν παντὶ τόπῳ ὑμεῖς καὶ οἱ οἶκοι ὑμῶν, ὅτι μισθὸς οὗτος ὑμῖν ἐστιν ἀντὶ τῶν λειτουργιῶν ὑμῶν τῶν ἐν τῇ σκηνῇ τοῦ μαρτυρίου·

[31] And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness.

[32] καὶ οὐ λήμψεσθε δι᾽ αὐτὸ ἁμαρτίαν, ὅτι ἂν ἀφαιρῆτε τὴν ἀπαρχὴν ἀπ᾽ αὐτοῦ· καὶ τὰ ἅγια τῶν υἱῶν Ισραηλ οὐ βεβηλώσετε, ἵνα μὴ ἀποθάνητε.

[32] And ye shall not bear sin by reason of it, for ye shall have offered an offering of first-fruits from it, and ye shall not profane the holy things of the children of Israel, that ye die not.

CHAPTER 19

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ Ααρων λέγων

[1] And the Lord spoke to Moses and Aaron, saying,

[2] Αὕτη ἡ διαστολὴ τοῦ νόμου, ὅσα συνέταξεν κύριος λέγων Λάλησον τοῖς υἱοῖς Ισραηλ καὶ λαβέτωσαν πρὸς σὲ δάμαλιν πυρρὰν ἄμωμον, ἥτις οὐκ ἔχει ἐν αὐτῇ μῶμον καὶ ᾗ οὐκ ἐπεβλήθη ἐπ᾽ αὐτὴν ζυγός.

[2] This is the constitution of the law, as the Lord has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no spot on her, and on which no yoke has been put.

[3] καὶ δώσεις αὐτὴν πρὸς Ελεαζαρ τὸν ἱερέα, καὶ ἐξάξουσιν αὐτὴν ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρὸν καὶ σφάξουσιν αὐτὴν ἐνώπιον αὐτοῦ.

[3] And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face.

[4] καὶ λήμψεται Ελεαζαρ ἀπὸ τοῦ αἵματος αὐτῆς καὶ ῥανεῖ ἀπέναντι τοῦ προσώπου τῆς σκηνῆς τοῦ μαρτυρίου ἀπὸ τοῦ αἵματος αὐτῆς ἑπτάκις.

[4] And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness.

[5] καὶ κατακαύσουσιν αὐτὴν ἐναντίον αὐτοῦ, καὶ τὸ δέρμα καὶ τὰ κρέα αὐτῆς καὶ τὸ αἷμα αὐτῆς σὺν τῇ κόπρῳ αὐτῆς κατακαυθήσεται.

[5] And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed.

[6] καὶ λήμψεται ὁ ἱερεὺς ξύλον κέδρινον καὶ ὕσσωπον καὶ κόκκινον καὶ ἐμβαλοῦσιν εἰς μέσον τοῦ κατακαύματος τῆς δαμάλεως.

[6] And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of the burning of the heifer.

[7] καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ ὁ ἱερεὺς καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ μετὰ ταῦτα εἰσελεύσεται εἰς τὴν παρεμβολήν, καὶ ἀκάθαρτος ἔσται ὁ ἱερεὺς ἕως ἑσπέρας.

[7] And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening.

[8] καὶ ὁ κατακαίων αὐτὴν πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται τὸ σῶμα αὐτοῦ καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[8] And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening.

[9] καὶ συνάξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως καὶ ἀποθήσει ἔξω τῆς παρεμβολῆς εἰς τόπον καθαρόν, καὶ ἔσται τῇ συναγωγῇ υἱῶν Ισραηλ εἰς διατήρησιν, ὕδωρ ῥαντισμοῦ· ἁγνισμά ἐστιν.

[9] And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification.

[10] καὶ πλυνεῖ τὰ ἱμάτια ὁ συνάγων τὴν σποδιὰν τῆς δαμάλεως καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας. καὶ ἔσται τοῖς υἱοῖς Ισραηλ καὶ τοῖς προσκειμένοις προσηλύτοις νόμιμον αἰώνιον.

[10] And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.

[11] Ὁ ἁπτόμενος τοῦ τεθνηκότος πάσης ψυχῆς ἀνθρώπου ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας·

[11] He that touches the dead body of any man, shall be unclean seven days.

[12] οὗτος ἁγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ καθαρὸς ἔσται· ἐὰν δὲ μὴ ἀφαγνισθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ, οὐ καθαρὸς ἔσται.

[12] He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean.

[13] πᾶς ὁ ἁπτόμενος τοῦ τεθνηκότος ἀπὸ ψυχῆς ἀνθρώπου, ἐὰν ἀποθάνῃ, καὶ μὴ ἀφαγνισθῇ, τὴν σκηνὴν κυρίου ἐμίανεν· ἐκτριβήσεται ἡ

ψυχὴ ἐκείνη ἐξ Ισραηλ· ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ᾽ αὐτόν, ἀκάθαρτός ἐστιν, ἔτι ἡ ἀκαθαρσία αὐτοῦ ἐν αὐτῷ ἐστιν.

[13] Every one that touches the carcase of the person of a man, if he should have died, and *the other* not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him.

[14] Καὶ οὗτος ὁ νόμος· ἄνθρωπος ἐὰν ἀποθάνῃ ἐν οἰκίᾳ, πᾶς ὁ εἰσπορευόμενος εἰς τὴν οἰκίαν καὶ ὅσα ἐστὶν ἐν τῇ οἰκίᾳ, ἀκάθαρτα ἔσται ἑπτὰ ἡμέρας·

[14] And this *is* the law; if a man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days.

[15] καὶ πᾶν σκεῦος ἀνεῳγμένον, ὅσα οὐχὶ δεσμὸν καταδέδεται ἐπ᾽ αὐτῷ, ἀκάθαρτά ἐστιν.

[15] And every open vessel which has not a covering bound upon it, shall be unclean.

[16] καὶ πᾶς, ὃς ἐὰν ἅψηται ἐπὶ προσώπου τοῦ πεδίου τραυματίου ἢ νεκροῦ ἢ ὀστέου ἀνθρωπίνου ἢ μνήματος, ἑπτὰ ἡμέρας ἀκάθαρτος ἔσται.

[16] And every one who shall touch a man slain by violence, or a corpse, or human bone, or sepulchre, shall be unclean seven days.

[17] καὶ λήμψονται τῷ ἀκαθάρτῳ ἀπὸ τῆς σποδιᾶς τῆς κατακεκαυμένης τοῦ ἁγνισμοῦ καὶ ἐκχεοῦσιν ἐπ᾽ αὐτὴν ὕδωρ ζῶν εἰς σκεῦος·

[17] And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel.

[18] καὶ λήμψεται ὕσσωπον καὶ βάψει εἰς τὸ ὕδωρ ἀνὴρ καθαρὸς καὶ περιρρανεῖ ἐπὶ τὸν οἶκον καὶ ἐπὶ τὰ σκεύη καὶ ἐπὶ τὰς ψυχάς, ὅσαι ἐὰν ὦσιν ἐκεῖ, καὶ ἐπὶ τὸν ἡμμένον τοῦ ὀστέου τοῦ ἀνθρωπίνου ἢ τοῦ τραυματίου ἢ τοῦ τεθνηκότος ἢ τοῦ μνήματος·

[18] And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb.

[19] καὶ περιρρανεῖ ὁ καθαρὸς ἐπὶ τὸν ἀκάθαρτον ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἀφαγνισθήσεται τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ πλυνεῖ τὰ ἱμάτια αὐτοῦ καὶ λούσεται ὕδατι καὶ ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[19] And the clean man shall sprinkle *the water* on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and *the other* shall wash his garments, and bathe himself in water, and shall be unclean until evening.

[20] καὶ ἄνθρωπος, ὃς ἐὰν μιανθῇ καὶ μὴ ἀφαγνισθῇ, ἐξολεθρευθήσεται ἡ ψυχὴ ἐκείνη ἐκ μέσου τῆς συναγωγῆς, ὅτι τὰ ἅγια κυρίου ἐμίανεν, ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ᾽ αὐτόν, ἀκάθαρτός ἐστιν.

[20] And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of the Lord, because the water of sprinkling has not been sprinkled upon him; he is unclean.

[21] καὶ ἔσται ὑμῖν νόμιμον αἰώνιον· καὶ ὁ περιρραίνων ὕδωρ ῥαντισμοῦ πλυνεῖ τὰ ἱμάτια αὐτοῦ, καὶ ὁ ἁπτόμενος τοῦ ὕδατος τοῦ ῥαντισμοῦ ἀκάθαρτος ἔσται ἕως ἑσπέρας·

[21] And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening.

[22] καὶ παντός, οὗ ἐὰν ἅψηται αὐτοῦ ὁ ἀκάθαρτος, ἀκάθαρτον ἔσται, καὶ ἡ ψυχὴ ἡ ἁπτομένη ἀκάθαρτος ἔσται ἕως ἑσπέρας.

[22] And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.

CHAPTER 20

[1] Καὶ ἦλθον οἱ υἱοὶ Ισραηλ, πᾶσα ἡ συναγωγή, εἰς τὴν ἔρημον Σιν ἐν τῷ μηνὶ τῷ πρώτῳ, καὶ κατέμεινεν ὁ λαὸς ἐν Καδης, καὶ ἐτελεύτησεν ἐκεῖ Μαριαμ καὶ ἐτάφη ἐκεῖ.

[1] And the children of Israel, *even* the whole congregation, came into the wilderness of Sin, in the first month, and the people abode in Cades; and Mariam died there, and was buried there.

[2] καὶ οὐκ ἦν ὕδωρ τῇ συναγωγῇ, καὶ ἠθροίσθησαν ἐπὶ Μωυσῆν καὶ Ααρων.

[2] And there was no water for the congregation: and they gathered themselves together against Moses and Aaron.

[3] καὶ ἐλοιδορεῖτο ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ὄφελον ἀπεθάνομεν ἐν τῇ ἀπωλείᾳ τῶν ἀδελφῶν ἡμῶν ἔναντι κυρίου·

[3] And the people reviled Moses, saying, Would we had died in the destruction of our brethren before the Lord!

[4] καὶ ἵνα τί ἀνηγάγετε τὴν συναγωγὴν κυρίου εἰς τὴν ἔρημον ταύτην ἀποκτεῖναι ἡμᾶς καὶ τὰ κτήνη ἡμῶν;

[4] And wherefore have ye brought up the congregation of the Lord into this wilderness, to kill us and our cattle?

[5] καὶ ἵνα τί τοῦτο ἀνηγάγετε ἡμᾶς ἐξ Αἰγύπτου παραγενέσθαι εἰς τὸν τόπον τὸν πονηρὸν τοῦτον; τόπος, οὗ οὐ σπείρεται οὐδὲ συκαῖ οὐδὲ ἄμπελοι οὐδὲ ῥόαι οὐδὲ ὕδωρ ἐστὶν πιεῖν.

[5] And wherefore *is* this? Ye have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither figs, nor vines, nor pomegranates, neither is there water to drink.

[6] καὶ ἦλθεν Μωϋσῆς καὶ Ααρων ἀπὸ προσώπου τῆς συναγωγῆς ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἔπεσαν ἐπὶ πρόσωπον, καὶ ὤφθη ἡ δόξα κυρίου πρὸς αὐτούς.

[6] And Moses and Aaron went from before the assembly to the door of the tabernacle of witness, and they fell upon their faces; and the glory of the Lord appeared to them.

[7] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[7] And the Lord spoke to Moses, saying,

[8] Λαβὲ τὴν ῥάβδον καὶ ἐκκλησίασον τὴν συναγωγὴν σὺ καὶ Ααρων ὁ ἀδελφός σου καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν, καὶ δώσει τὰ ὕδατα αὐτῆς, καὶ ἐξοίσετε αὐτοῖς ὕδωρ ἐκ τῆς πέτρας καὶ ποτιεῖτε τὴν συναγωγὴν καὶ τὰ κτήνη αὐτῶν.

[8] Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of the rock, and give drink to the congregation and their cattle.

[9] καὶ ἔλαβεν Μωϋσῆς τὴν ῥάβδον τὴν ἀπέναντι κυρίου, καθὰ συνέταξεν κύριος·

[9] And Moses took his rod which was before the Lord, as the Lord commanded.

[10] καὶ ἐξεκκλησίασεν Μωϋσῆς καὶ Ααρων τὴν συναγωγὴν ἀπέναντι τῆς πέτρας καὶ εἶπεν πρὸς αὐτούς Ἀκούσατέ μου, οἱ ἀπειθεῖς· μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ;

[10] And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock?

[11] καὶ ἐπάρας Μωϋσῆς τὴν χεῖρα αὐτοῦ ἐπάταξεν τὴν πέτραν τῇ ῥάβδῳ δίς, καὶ ἐξῆλθεν ὕδωρ πολύ, καὶ ἔπιεν ἡ συναγωγὴ καὶ τὰ κτήνη αὐτῶν.

[11] And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle.

[12] καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων Ὅτι οὐκ ἐπιστεύσατε ἁγιάσαι με ἐναντίον υἱῶν Ισραηλ, διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν, ἣν δέδωκα αὐτοῖς.

[12] And the Lord said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

[13] τοῦτο ὕδωρ ἀντιλογίας, ὅτι ἐλοιδορήθησαν οἱ υἱοὶ Ισραηλ ἔναντι κυρίου καὶ ἡγιάσθη ἐν αὐτοῖς.

[13] This is the water of Strife, because the children of Israel spoke insolently before the Lord, and he was sanctified in them.

[14] Καὶ ἀπέστειλεν Μωϋσῆς ἀγγέλους ἐκ Καδης πρὸς βασιλέα Εδωμ λέγων Τάδε λέγει ὁ ἀδελφός σου Ισραηλ Σὺ ἐπίστῃ πάντα τὸν μόχθον τὸν εὑρόντα ἡμᾶς,

[14] And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel; Thou knowest all the distress that has come upon us.

[15] καὶ κατέβησαν οἱ πατέρες ἡμῶν εἰς Αἴγυπτον, καὶ παρῳκήσαμεν ἐν Αἰγύπτῳ ἡμέρας πλείους, καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ τοὺς πατέρας ἡμῶν,

[15] And *how* our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers.

[16] καὶ ἀνεβοήσαμεν πρὸς κύριον, καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ ἀποστείλας ἄγγελον ἐξήγαγεν ἡμᾶς ἐξ Αἰγύπτου, καὶ νῦν ἐσμεν ἐν Καδης, πόλει ἐκ μέρους τῶν ὁρίων σου·

[16] And we cried to the Lord, and the Lord heard our voice, and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of thy coasts.

[17] παρελευσόμεθα διὰ τῆς γῆς σου, οὐ διελευσόμεθα δι᾽ ἀγρῶν οὐδὲ δι᾽ ἀμπελώνων οὐδὲ πιόμεθα ὕδωρ ἐκ λάκκου σου, ὁδῷ βασιλικῇ πορευσόμεθα, οὐκ ἐκκλινοῦμεν δεξιὰ οὐδὲ εὐώνυμα, ἕως ἂν παρέλθωμεν τὰ ὅριά σου.

[17] We will pass through thy land: we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern: we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed thy borders.

[18] καὶ εἶπεν πρὸς αὐτὸν Εδωμ Οὐ διελεύσῃ δι᾽ ἐμοῦ· εἰ δὲ μή, ἐν πολέμῳ ἐξελεύσομαι εἰς συνάντησίν σοι.

[18] And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war.

[19] καὶ λέγουσιν αὐτῷ οἱ υἱοὶ Ισραηλ Παρὰ τὸ ὄρος παρελευσόμεθα· ἐὰν δὲ τοῦ ὕδατός σου πίωμεν ἐγώ τε καὶ τὰ κτήνη, δώσω τιμήν σοι· ἀλλὰ τὸ

πρᾶγμα οὐδέν ἐστιν, παρὰ τὸ ὄρος παρελευσόμεθα.

[19] And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain.

[20] ὁ δὲ εἶπεν Οὐ διελεύσῃ δι’ ἐμοῦ· καὶ ἐξῆλθεν Εδωμ εἰς συνάντησιν αὐτῷ ἐν ὄχλῳ βαρεῖ καὶ ἐν χειρὶ ἰσχυρᾷ.

[20] And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand.

[21] καὶ οὐκ ἠθέλησεν Εδωμ δοῦναι τῷ Ισραηλ παρελθεῖν διὰ τῶν ὁρίων αὐτοῦ· καὶ ἐξέκλινεν Ισραηλ ἀπ’ αὐτοῦ.

[21] So Edom refused to allow Israel to pass through his borders, and Israel turned away from him.

[22] Καὶ ἀπῆραν ἐκ Καδης· καὶ παρεγένοντο οἱ υἱοὶ Ισραηλ, πᾶσα ἡ συναγωγή, εἰς Ωρ τὸ ὄρος.

[22] And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

[23] καὶ εἶπεν κύριος πρὸς Μωυσῆν καὶ Ααρων ἐν Ωρ τῷ ὄρει ἐπὶ τῶν ὁρίων γῆς Εδωμ λέγων

[23] And the Lord spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying,

[24] Προστεθήτω Ααρων πρὸς τὸν λαὸν αὐτοῦ, ὅτι οὐ μὴ εἰσέλθητε εἰς τὴν γῆν, ἣν δέδωκα τοῖς υἱοῖς Ισραηλ, διότι παρωξύνατέ με ἐπὶ τοῦ ὕδατος τῆς λοιδορίας.

[24] Let Aaron be added to his people; for ye shall certainly not go into the land which I have given the children of Israel, because ye provoked me at the water of strife.

[25] λαβὲ τὸν Ααρων καὶ Ελεαζαρ τὸν υἱὸν αὐτοῦ καὶ ἀναβίβασον αὐτοὺς εἰς Ωρ τὸ ὄρος ἔναντι πάσης τῆς συναγωγῆς

[25] Take Aaron, and Eleazar his son, and bring them up to the mount Or before all the congregation;

[26] καὶ ἔκδυσον Ααρων τὴν στολὴν αὐτοῦ καὶ ἔνδυσον Ελεαζαρ τὸν υἱὸν αὐτοῦ, καὶ Ααρων προστεθεὶς ἀποθανέτω ἐκεῖ.

[26] and take Aaron's apparel from off him, and put it on Eleazar his son: and let Aaron die there and be added to *his people*.

[27] καὶ ἐποίησεν Μωϋσῆς καθὰ συνέταξεν κύριος, καὶ ἀνεβίβασεν αὐτὸν εἰς Ωρ τὸ ὄρος ἐναντίον πάσης τῆς συναγωγῆς.

[27] And Moses did as the Lord commanded him, and took him up to mount Or, before all the congregation.

[28] καὶ ἐξέδυσεν Ααρων τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσεν αὐτὰ Ελεαζαρ τὸν υἱὸν αὐτοῦ· καὶ ἀπέθανεν Ααρων ἐπὶ τῆς κορυφῆς τοῦ ὄρους, καὶ κατέβη Μωϋσῆς καὶ Ελεαζαρ ἐκ τοῦ ὄρους.

[28] And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain.

[29] καὶ εἶδεν πᾶσα ἡ συναγωγὴ ὅτι ἀπελύθη Ααρων, καὶ ἔκλαυσαν τὸν Ααρων τριάκοντα ἡμέρας πᾶς οἶκος Ισραηλ.

[29] And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, *even* all the house of Israel.

CHAPTER 21

[1] Καὶ ἤκουσεν ὁ Χανανις βασιλεὺς Αραδ ὁ κατοικῶν κατὰ τὴν ἔρημον – ἦλθεν γὰρ Ισραηλ ὁδὸν Αθαριν – καὶ ἐπολέμησεν πρὸς Ισραηλ καὶ κατεπρονόμευσαν ἐξ αὐτῶν αἰχμαλωσίαν.

[1] And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; and he made war on Israel, and carried off some of them captives.

[2] καὶ ηὔξατο Ισραηλ εὐχὴν κυρίῳ καὶ εἶπεν Ἐάν μοι παραδῷς τὸν λαὸν τοῦτον ὑποχείριον, ἀναθεματιῶ αὐτὸν καὶ τὰς πόλεις αὐτοῦ.

[2] And Israel vowed a vow to the Lord, and said, If thou wilt deliver this people into my power, I will devote it and its cities *to thee*.

[3] καὶ εἰσήκουσεν κύριος τῆς φωνῆς Ισραηλ καὶ παρέδωκεν τὸν Χανανιν ὑποχείριον αὐτοῦ, καὶ ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ· καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου Ἀνάθεμα.

[3] And the Lord hearkened to the voice of Israel, and delivered the Chananite into his power; and *Israel* devoted him and his cities, and they called the name of that place Anathema.

[4] Καὶ ἀπάραντες ἐξ Ωρ τοῦ ὄρους ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιεκύκλωσαν γῆν Εδωμ· καὶ ὠλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ.

[4] And having departed from mount Or by the way *leading* to the Red Sea, they compassed the land of Edom, and the people lost courage by the way.

[5] καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ Μωυσῆ λέγοντες Ἵνα τί ἐξήγαγες ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς ἐν τῇ ἐρήμῳ; ὅτι οὐκ ἔστιν ἄρτος οὐδὲ ὕδωρ, ἡ δὲ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ τῷ διακένῳ.

[5] And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us ought of Egypt to slay us in the wilderness? for there is not bread nor water; and our soul loathes this light bread.

[6] καὶ ἀπέστειλεν κύριος εἰς τὸν λαὸν τοὺς ὄφεις τοὺς θανατοῦντας, καὶ ἔδακνον τὸν λαόν, καὶ ἀπέθανεν λαὸς πολὺς τῶν υἱῶν Ισραηλ.

[6] And the Lord sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died.

[7] καὶ παραγενόμενος ὁ λαὸς πρὸς Μωυσῆν ἔλεγον ὅτι Ἡμάρτομεν ὅτι κατελαλήσαμεν κατὰ τοῦ κυρίου καὶ κατὰ σοῦ· εὖξαι οὖν πρὸς κύριον, καὶ ἀφελέτω ἀφ᾽ ἡμῶν τὸν ὄφιν. καὶ ηὔξατο Μωϋσῆς πρὸς κύριον περὶ τοῦ λαοῦ.

[7] And the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee: pray therefore to the Lord, and let him take away the serpent from us.

[8] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ποίησον σεαυτῷ ὄφιν καὶ θὲς αὐτὸν ἐπὶ σημείου, καὶ ἔσται ἐὰν δάκῃ ὄφις ἄνθρωπον, πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται.

[8] And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it on a signal-*staff*; and it shall come to pass that whenever a serpent shall bite a man, every one *so* bitten that looks upon it shall live.

[9] καὶ ἐποίησεν Μωϋσῆς ὄφιν χαλκοῦν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου, καὶ ἐγένετο ὅταν ἔδακνεν ὄφις ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν καὶ ἔζη.

[9] And Moses made a serpent of brass, and put it upon a signal-*staff*: and it came to pass that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

[10] Καὶ ἀπῆραν οἱ υἱοὶ Ισραηλ καὶ παρενέβαλον ἐν Ωβωθ.

[10] And the children of Israel departed, and encamped in Oboth.

[11] καὶ ἐξάραντες ἐξ Ωβωθ παρενέβαλον ἐν Αχελγαι ἐκ τοῦ πέραν ἐν τῇ ἐρήμῳ, ἥ ἐστιν κατὰ πρόσωπον Μωαβ κατὰ ἀνατολὰς ἡλίου.

[11] And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east.

[12] ἐκεῖθεν ἀπῆραν καὶ παρενέβαλον εἰς φάραγγα Ζαρετ.

[12] And thence they departed, and encamped in the valley of Zared.

[13] καὶ ἐκεῖθεν ἀπάραντες παρενέβαλον εἰς τὸ πέραν Αρνων ἐν τῇ ἐρήμῳ τὸ ἐξέχον ἀπὸ τῶν ὁρίων τῶν Αμορραίων· ἔστιν γὰρ Αρνων ὅρια Μωαβ ἀνὰ μέσον Μωαβ καὶ ἀνὰ μέσον τοῦ Αμορραίου.

[13] And they departed thence and encamped on the other side of Arnon in the wilderness, *the country* which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites.

[14] διὰ τοῦτο λέγεται ἐν βιβλίῳ Πόλεμος τοῦ κυρίου τὴν Ζωοβ ἐφλόγισεν καὶ τοὺς χειμάρρους Αρνων,

[14] Therefore it is said in a book, A war of the Lord has set on fire Zoob, and the brooks of Arnon.

[15] καὶ τοὺς χειμάρρους κατέστησεν κατοικίσαι Ηρ καὶ πρόσκειται τοῖς ὁρίοις Μωαβ.

[15] And he has appointed brooks to cause Er to dwell *there*; and it lies near to the coasts of Moab.

[16] καὶ ἐκεῖθεν τὸ φρέαρ· τοῦτό ἐστιν τὸ φρέαρ, ὃ εἶπεν κύριος πρὸς Μωυσῆν Συνάγαγε τὸν λαόν, καὶ δώσω αὐτοῖς ὕδωρ πιεῖν.

[16] And thence *they came to* the well; this *is* the well of which the Lord said to Moses, Gather the people, and I will give them water to drink.

[17] τότε ᾖσεν Ισραηλ τὸ ᾆσμα τοῦτο ἐπὶ τοῦ φρέατος Ἐξάρχετε αὐτῷ·

[17] Then Israel sang this song at the well, Begin *to sing* of the well;

[18] φρέαρ, ὤρυξαν αὐτὸ ἄρχοντες, ἐξελατόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν. καὶ ἀπὸ φρέατος εἰς Μανθαναιν·

[18] the princes digged it, the kings of the nations in their kingdom, in their lordship sank it in the rock: and *they went* from the well to Manthanain,

[19] καὶ ἀπὸ Μανθαναιν εἰς Νααλιηλ· καὶ ἀπὸ Νααλιηλ εἰς Βαμωθ·

[19] and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab *as seen* from the top of the quarried *rock* that looks toward the wilderness.

[20] καὶ ἀπὸ Βαμωθ εἰς νάπην, ἥ ἐστιν ἐν τῷ πεδίῳ Μωαβ ἀπὸ κορυφῆς τοῦ λελαξευμένου τὸ βλέπον κατὰ πρόσωπον τῆς ἐρήμου.

[20] And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying,

[21] Καὶ ἀπέστειλεν Μωϋσῆς πρέσβεις πρὸς Σηων βασιλέα Αμορραίων λόγοις εἰρηνικοῖς λέγων

[21] We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard.

[22] Παρελευσόμεθα διὰ τῆς γῆς σου· τῇ ὁδῷ πορευσόμεθα, οὐκ ἐκκλινοῦμεν οὔτε εἰς ἀγρὸν οὔτε εἰς ἀμπελῶνα, οὐ πιόμεθα ὕδωρ ἐκ φρέατός σου· ὁδῷ βασιλικῇ πορευσόμεθα, ἕως παρέλθωμεν τὰ ὅριά σου.

[22] We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries.

[23] καὶ οὐκ ἔδωκεν Σηων τῷ Ισραηλ παρελθεῖν διὰ τῶν ὁρίων αὐτοῦ, καὶ συνήγαγεν Σηων πάντα τὸν λαὸν αὐτοῦ καὶ ἐξῆλθεν παρατάξασθαι τῷ Ισραηλ εἰς τὴν ἔρημον καὶ ἦλθεν εἰς Ιασσα καὶ παρετάξατο τῷ Ισραηλ.

[23] And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel.

[24] καὶ ἐπάταξεν αὐτὸν Ισραηλ φόνῳ μαχαίρης καὶ κατεκυρίευσαν τῆς γῆς αὐτοῦ ἀπὸ Αρνων ἕως Ιαβοκ ἕως υἱῶν Αμμαν· ὅτι Ιαζηρ ὅρια υἱῶν Αμμων ἐστίν.

[24] And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman.

[25] καὶ ἔλαβεν Ισραηλ πάσας τὰς πόλεις ταύτας, καὶ κατῴκησεν Ισραηλ ἐν πάσαις ταῖς πόλεσιν τῶν Αμορραίων, ἐν Εσεβων καὶ ἐν πάσαις ταῖς συγκυρούσαις αὐτῇ.

[25] And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it.

[26] ἔστιν γὰρ Εσεβων πόλις Σηων τοῦ βασιλέως τῶν Αμορραίων, καὶ οὗτος ἐπολέμησεν βασιλέα Μωαβ τὸ πρότερον καὶ ἔλαβον πᾶσαν τὴν γῆν αὐτοῦ ἀπὸ Αροηρ ἕως Αρνων.

[26] For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon.

[27] διὰ τοῦτο ἐροῦσιν οἱ αἰνιγματισταί Ἔλθετε εἰς Εσεβων, ἵνα οἰκοδομηθῇ καὶ κατασκευασθῇ πόλις Σηων.

[27] Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared.

[28] ὅτι πῦρ ἐξῆλθεν ἐξ Εσεβων, φλὸξ ἐκ πόλεως Σηων καὶ κατέφαγεν ἕως Μωαβ καὶ κατέπιεν στήλας Αρνων.

[28] For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon.

[29] οὐαί σοι, Μωαβ· ἀπώλου, λαὸς Χαμως. ἀπεδόθησαν οἱ υἱοὶ αὐτῶν διασῴζεσθαι καὶ αἱ θυγατέρες αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ τῶν Αμορραίων Σηων·

[29] Woe to thee, Moab; thou art lost, thou people of Chamos: their sons are sold for preservation, and their daughters are captives to Seon king of the Amorites.

[30] καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται, Εσεβων ἕως Δαιβων, καὶ αἱ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωαβ.

[30] And their seed shall perish *from* Esebon to Daebon; and their women have yet farther kindled a fire against Moab.

[31] Κατῴκησεν δὲ Ισραηλ ἐν πάσαις ταῖς πόλεσιν τῶν Αμορραίων.

[31] And Israel dwelt in all the cities of the Amorites.

[32] καὶ ἀπέστειλεν Μωϋσῆς κατασκέψασθαι τὴν Ιαζηρ, καὶ κατελάβοντο αὐτὴν καὶ τὰς κώμας αὐτῆς καὶ ἐξέβαλον τὸν Αμορραῖον τὸν κατοικοῦντα ἐκεῖ. –

[32] And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there.

[33] καὶ ἐπιστρέψαντες ἀνέβησαν ὁδὸν τὴν εἰς Βασαν· καὶ ἐξῆλθεν Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν αὐτοῖς καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς πόλεμον εἰς Εδραιν.

[33] And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain.

[34] καὶ εἶπεν κύριος πρὸς Μωυσῆν Μὴ φοβηθῇς αὐτόν, ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτὸν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ, καὶ ποιήσεις αὐτῷ καθὼς ἐποίησας τῷ Σηων βασιλεῖ τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων.

[34] And the Lord said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon.

[35] καὶ ἐπάταξεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ ζωγρείαν· καὶ ἐκληρονόμησαν τὴν γῆν αὐτῶν.

[35] And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

CHAPTER 22

[1] Καὶ ἀπάραντες οἱ υἱοὶ Ισραηλ παρενέβαλον ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω.

[1] And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho.

[2] Καὶ ἰδὼν Βαλακ υἱὸς Σεπφωρ πάντα, ὅσα ἐποίησεν Ισραηλ τῷ Αμορραίῳ,

[2] And when Balac son of Sepphor saw all that Israel did to the Amorite,

[3] καὶ ἐφοβήθη Μωαβ τὸν λαὸν σφόδρα, ὅτι πολλοὶ ἦσαν, καὶ προσώχθισεν Μωαβ ἀπὸ προσώπου υἱῶν Ισραηλ.

[3] then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel.

[4] καὶ εἶπεν Μωαβ τῇ γερουσίᾳ Μαδιαμ Νῦν ἐκλείξει ἡ συναγωγὴ αὕτη πάντας τοὺς κύκλῳ ἡμῶν, ὡς ἐκλείξαι ὁ μόσχος τὰ χλωρὰ ἐκ τοῦ πεδίου. καὶ Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἦν κατὰ τὸν καιρὸν ἐκεῖνον.

[4] And Moab said to the elders of Madiam, Now shall this assembly lick up all that are round about us, as a calf would lick up the green *herbs* of the field: — and Balac son of Sepphor was king of Moab at that time.

[5] καὶ ἀπέστειλεν πρέσβεις πρὸς Βαλααμ υἱὸν Βεωρ Φαθουρα, ὅ ἐστιν ἐπὶ τοῦ ποταμοῦ γῆς υἱῶν λαοῦ αὐτοῦ, καλέσαι αὐτὸν λέγων Ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου καὶ ἰδοὺ κατεκάλυψεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχόμενός μου·

[5] And he sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying, Behold, a people is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me.

[6] καὶ νῦν δεῦρο ἄρασαί μοι τὸν λαὸν τοῦτον, ὅτι ἰσχύει οὗτος ἢ ἡμεῖς· ἐὰν δυνώμεθα πατάξαι ἐξ αὐτῶν, καὶ ἐκβαλῶ αὐτοὺς ἐκ τῆς γῆς· ὅτι οἶδα οὓς ἐὰν εὐλογήσῃς σύ, εὐλόγηνται, καὶ οὓς ἐὰν καταράσῃ σύ, κεκατήρανται.

[6] And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whomsoever thou dost bless, they are blessed, and whomsoever thou dost curse, they are cursed.

[7] καὶ ἐπορεύθη ἡ γερουσία Μωαβ καὶ ἡ γερουσία Μαδιαμ, καὶ τὰ μαντεῖα ἐν ταῖς χερσὶν αὐτῶν, καὶ ἦλθον πρὸς Βαλααμ καὶ εἶπαν αὐτῷ τὰ ῥήματα Βαλακ.

[7] And the elders of Moab went, and the elders of Madiam, and their divining *instruments were* in their hands; and they came to Balaam, and spoke to him the words of Balac.

[8] καὶ εἶπεν πρὸς αὐτούς Καταλύσατε αὐτοῦ τὴν νύκτα, καὶ ἀποκριθήσομαι ὑμῖν πράγματα, ἃ ἐὰν λαλήσῃ κύριος πρός με· καὶ κατέμειναν οἱ ἄρχοντες Μωαβ παρὰ Βαλααμ.

[8] And he said to them, Tarry here the night, and I will answer you the things which the Lord shall say to me; and the princes of Moab stayed with Balaam.

[9] καὶ ἦλθεν ὁ θεὸς πρὸς Βαλααμ καὶ εἶπεν αὐτῷ Τί οἱ ἄνθρωποι οὗτοι παρὰ σοί;

[9] And God came to Balaam, and said to him, Who are these men with thee?

[10] καὶ εἶπεν Βαλααμ πρὸς τὸν θεόν Βαλακ υἱὸς Σεπφωρ βασιλεὺς Μωαβ ἀπέστειλεν αὐτοὺς πρός με λέγων

[10] And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying,

[11] Ἰδοὺ λαὸς ἐξελήλυθεν ἐξ Αἰγύπτου καὶ ἰδοὺ κεκάλυφεν τὴν ὄψιν τῆς γῆς καὶ οὗτος ἐγκάθηται ἐχόμενός μου· καὶ νῦν δεῦρο ἄρασαί μοι αὐτόν, εἰ ἄρα δυνήσομαι πατάξαι αὐτὸν καὶ ἐκβαλῶ αὐτὸν ἀπὸ τῆς γῆς.

[11] Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land.

[12] καὶ εἶπεν ὁ θεὸς πρὸς Βαλααμ Οὐ πορεύσῃ μετ᾽ αὐτῶν οὐδὲ καταράσῃ τὸν λαόν· ἔστιν γὰρ εὐλογημένος.

[12] And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed.

[13] καὶ ἀναστὰς Βαλααμ τὸ πρωὶ εἶπεν τοῖς ἄρχουσιν Βαλακ Ἀποτρέχετε πρὸς τὸν κύριον ὑμῶν· οὐκ ἀφίησίν με ὁ θεὸς πορεύεσθαι μεθ᾽ ὑμῶν.

[13] And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your lord; God does not permit me to go with you.

[14] καὶ ἀναστάντες οἱ ἄρχοντες Μωαβ ἦλθον πρὸς Βαλακ καὶ εἶπαν Οὐ θέλει Βαλααμ πορευθῆναι μεθ᾽ ἡμῶν.

[14] And the princes of Moab rose, and came to Balac, and said, Balaam will not come with us.

[15] Καὶ προσέθετο Βαλακ ἔτι ἀποστεῖλαι ἄρχοντας πλείους καὶ ἐντιμοτέρους τούτων.

[15] And Balac yet again sent more princes and more honourable than they.

[16] καὶ ἦλθον πρὸς Βαλααμ καὶ λέγουσιν αὐτῷ Τάδε λέγει Βαλακ ὁ τοῦ Σεπφωρ Ἀξιῶ σε, μὴ ὀκνήσῃς ἐλθεῖν πρός με·

[16] And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me.

[17] ἐντίμως γὰρ τιμήσω σε, καὶ ὅσα ἐὰν εἴπῃς, ποιήσω σοι· καὶ δεῦρο ἐπικατάρασαί μοι τὸν λαὸν τοῦτον.

[17] For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people.

[18] καὶ ἀπεκρίθη Βαλααμ καὶ εἶπεν τοῖς ἄρχουσιν Βαλακ Ἐὰν δῷ μοι Βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου τοῦ θεοῦ ποιῆσαι αὐτὸ μικρὸν ἢ μέγα ἐν τῇ διανοίᾳ μου·

[18] And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Lord God, to make it little or great in my mind.

[19] καὶ νῦν ὑπομείνατε αὐτοῦ καὶ ὑμεῖς τὴν νύκτα ταύτην, καὶ γνώσομαι, τί προσθήσει κύριος λαλῆσαι πρός με.

[19] And now do ye also tarry here this night, and I shall know what the Lord will yet say to me.

[20] καὶ ἦλθεν ὁ θεὸς πρὸς Βαλααμ νυκτὸς καὶ εἶπεν αὐτῷ Εἰ καλέσαι σε πάρεισιν οἱ ἄνθρωποι οὗτοι, ἀναστὰς ἀκολούθησον αὐτοῖς· ἀλλὰ τὸ ῥῆμα, ὃ ἂν λαλήσω πρὸς σέ, τοῦτο ποιήσεις.

[20] And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the word which I shall speak to thee, it shalt thou do.

[21] καὶ ἀναστὰς Βαλααμ τὸ πρωῒ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη μετὰ τῶν ἀρχόντων Μωαβ. –

[21] And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

[22] καὶ ὠργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός, καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ ἐνδιαβάλλειν αὐτόν, καὶ αὐτὸς ἐπιβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ, καὶ δύο παῖδες αὐτοῦ μετ᾽ αὐτοῦ.

[22] And God was very angry because he went; and the angel of the Lord rose up to withstand him. Now he had mounted his ass, and his two servants were with him.

[23] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν ῥομφαίαν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξέκλινεν ἡ ὄνος ἐκ τῆς ὁδοῦ καὶ ἐπορεύετο εἰς τὸ πεδίον· καὶ ἐπάταξεν τὴν ὄνον τῇ ῥάβδῳ τοῦ εὐθῦναι αὐτὴν ἐν τῇ ὁδῷ.

[23] And when the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and *Balaam* smote the ass with his staff to direct her in the way.

[24] καὶ ἔστη ὁ ἄγγελος τοῦ θεοῦ ἐν ταῖς αὔλαξιν τῶν ἀμπέλων, φραγμὸς ἐντεῦθεν καὶ φραγμὸς ἐντεῦθεν·

[24] And the angel of the Lord stood in the avenues of the vines, a fence *being* on this side and a fence on that.

[25] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ προσέθλιψεν ἑαυτὴν πρὸς τὸν τοῖχον καὶ ἀπέθλιψεν τὸν πόδα Βαλααμ· καὶ προσέθετο ἔτι μαστίξαι αὐτήν.

[25] And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

[26] καὶ προσέθετο ὁ ἄγγελος τοῦ θεοῦ καὶ ἀπελθὼν ὑπέστη ἐν τόπῳ στενῷ, εἰς ὃν οὐκ ἦν ἐκκλῖναι δεξιὰν οὐδὲ ἀριστεράν.

[26] And the angel of the Lord went farther, and came and stood in a narrow place where it was impossible to turn to the right or the left.

[27] καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω Βαλααμ· καὶ ἐθυμώθη Βαλααμ καὶ ἔτυπτεν τὴν ὄνον τῇ ῥάβδῳ.

[27] And when the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff.

[28] καὶ ἤνοιξεν ὁ θεὸς τὸ στόμα τῆς ὄνου, καὶ λέγει τῷ Βαλααμ Τί ἐποίησά σοι ὅτι πέπαικάς με τοῦτο τρίτον;

[28] And God opened the mouth of the ass, and she says to Balaam, What have I done to thee, that thou hast smitten me this third time?

[29] καὶ εἶπεν Βαλααμ τῇ ὄνῳ Ὅτι ἐμπέπαιχάς μοι· καὶ εἰ εἶχον μάχαιραν ἐν τῇ χειρί μου, ἤδη ἂν ἐξεκέντησά σε.

[29] And Balaam said to the ass, Because thou hast mocked me; and if I *had* had a sword in my hand, I would now have killed thee.

[30] καὶ λέγει ἡ ὄνος τῷ Βαλααμ Οὐκ ἐγὼ ἡ ὄνος σου, ἐφ' ἧς ἐπέβαινες ἀπὸ νεότητός σου ἕως τῆς σήμερον ἡμέρας; μὴ ὑπεροράσει ὑπεριδοῦσα ἐποίησά σοι οὕτως; ὁ δὲ εἶπεν Οὐχί.

[30] And the ass says to Balaam, *Am* not I thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding *thee*? and he said, No.

[31] ἀπεκάλυψεν δὲ ὁ θεὸς τοὺς ὀφθαλμοὺς Βαλααμ, καὶ ὁρᾷ τὸν ἄγγελον κυρίου ἀνθεστηκότα ἐν τῇ ὁδῷ καὶ τὴν μάχαιραν ἐσπασμένην ἐν τῇ χειρὶ αὐτοῦ καὶ κύψας προσεκύνησεν τῷ προσώπῳ αὐτοῦ.

[31] And God opened the eyes of Balaam, and he sees the angel of the Lord withstanding *him* in the way, and his sword drawn in his hand, and he stooped down and worshipped on his face.

[32] καὶ εἶπεν αὐτῷ ὁ ἄγγελος τοῦ θεοῦ Διὰ τί ἐπάταξας τὴν ὄνον σου τοῦτο τρίτον; καὶ ἰδοὺ ἐγὼ ἐξῆλθον εἰς διαβολήν σου, ὅτι οὐκ ἀστεία ἡ ὁδός σου ἐναντίον μου.

[32] And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time.

[33] καὶ ἰδοῦσά με ἡ ὄνος ἐξέκλινεν ἀπ᾽ ἐμοῦ τρίτον τοῦτο· καὶ εἰ μὴ ἐξέκλινεν, νῦν οὖν σὲ μὲν ἀπέκτεινα, ἐκείνην δὲ περιεποιησάμην.

[33] And if she had not turned out of the way, surely now, I should have slain thee, and should have saved her alive.

[34] καὶ εἶπεν Βαλααμ τῷ ἀγγέλῳ κυρίου Ἡμάρτηκα, οὐ γὰρ ἠπιστάμην ὅτι σύ μοι ἀνθέστηκας ἐν τῇ ὁδῷ εἰς συνάντησιν· καὶ νῦν εἰ μή σοι ἀρέσκει, ἀποστραφήσομαι.

[34] And Balaam said to the angel of the Lord, I have sinned, for I did not know that thou wert standing opposite in the way to meet *me*; and now if it shall not be pleasing to thee *for me to go on*, I will return.

[35] καὶ εἶπεν ὁ ἄγγελος τοῦ θεοῦ πρὸς Βαλααμ Συμπορεύθητι μετὰ τῶν ἀνθρώπων· πλὴν τὸ ῥῆμα, ὃ ἐὰν εἴπω πρὸς σέ, τοῦτο φυλάξῃ λαλῆσαι. καὶ ἐπορεύθη Βαλααμ μετὰ τῶν ἀρχόντων Βαλακ.

[35] And the angel of the Lord said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balac.

[36] Καὶ ἀκούσας Βαλακ ὅτι ἥκει Βαλααμ, ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλιν Μωαβ, ἥ ἐστιν ἐπὶ τῶν ὁρίων Αρνων, ὅ ἐστιν ἐκ μέρους τῶν ὁρίων.

[36] And when Balac heard that Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the *extreme* part of the borders.

[37] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Οὐχὶ ἀπέστειλα πρὸς σὲ καλέσαι σε; διὰ τί οὐκ ἦρχου πρός με; ὄντως οὐ δυνήσομαι τιμῆσαί σε;

[37] And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee?

[38] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Ἰδοὺ ἥκω πρὸς σέ· νῦν δυνατὸς ἔσομαι λαλῆσαί τι; τὸ ῥῆμα, ὃ ἐὰν βάλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο λαλήσω.

[38] And Balaam said to Balac, Behold, I am now come to thee: shall I be able to say anything? the word which God shall put into my mouth, that I shall speak.

[39] καὶ ἐπορεύθη Βαλααμ μετὰ Βαλακ, καὶ ἦλθον εἰς πόλεις ἐπαύλεων.

[39] And Balaam went with Balac, and they came to the cities of streets.

[40] καὶ ἔθυσεν Βαλακ πρόβατα καὶ μόσχους καὶ ἀπέστειλεν τῷ Βαλααμ καὶ τοῖς ἄρχουσι τοῖς μετ᾽ αὐτοῦ.

[40] And Balac offered sheep and calves, and sent to Balaam and to his princes who were with him.

[41] καὶ ἐγενήθη πρωὶ καὶ παραλαβὼν Βαλακ τὸν Βαλααμ ἀνεβίβασεν αὐτὸν ἐπὶ τὴν στήλην τοῦ Βααλ καὶ ἔδειξεν αὐτῷ ἐκεῖθεν μέρος τι τοῦ λαοῦ.

[41] And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people.

CHAPTER 23

[1] καὶ εἶπεν Βαλααμ τῷ Βαλακ Οἰκοδόμησόν μοι ἐνταῦθα ἑπτὰ βωμοὺς καὶ ἑτοίμασόν μοι ἐνταῦθα ἑπτὰ μόσχους καὶ ἑπτὰ κριούς.

[1] And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams.

[2] καὶ ἐποίησεν Βαλακ ὃν τρόπον εἶπεν αὐτῷ Βαλααμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.

[2] And Balac did as Balaam told him; and he offered up a calf and a ram on *every* altar.

[3] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Παράστηθι ἐπὶ τῆς θυσίας σου, καὶ πορεύσομαι, εἴ μοι φανεῖται ὁ θεὸς ἐν συναντήσει, καὶ ῥῆμα, ὃ ἐάν μοι δείξῃ, ἀναγγελῶ σοι. καὶ παρέστη Βαλακ ἐπὶ τῆς θυσίας αὐτοῦ, καὶ Βαλααμ ἐπορεύθη ἐπερωτῆσαι τὸν θεὸν καὶ ἐπορεύθη εὐθεῖαν.

[3] And Balaam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall shew me, I will report to thee. And Balac stood by his sacrifice.

[4] καὶ ἐφάνη ὁ θεὸς τῷ Βαλααμ, καὶ εἶπεν πρὸς αὐτὸν Βαλααμ Τοὺς ἑπτὰ βωμοὺς ἡτοίμασα καὶ ἀνεβίβασα μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.

[4] And Balaam went to enquire of God; and he went straight forward, and God appeared to Balaam; and Balaam said to him, I have prepared the seven altars, and have offered a calf and a ram on *every* altar.

[5] καὶ ἐνέβαλεν ὁ θεὸς ῥῆμα εἰς τὸ στόμα Βαλααμ καὶ εἶπεν Ἐπιστραφεὶς πρὸς Βαλακ οὕτως λαλήσεις.

[5] And God put a word into the mouth of Balaam, and said, thou shalt return to Balac, and thus shalt thou speak.

[6] καὶ ἀπεστράφη πρὸς αὐτόν, καὶ ὅδε ἐφειστήκει ἐπὶ τῶν ὁλοκαυτωμάτων αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωαβ μετ᾽ αὐτοῦ.

[6] And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him.

[7] καὶ ἐγενήθη πνεῦμα θεοῦ ἐπ᾽ αὐτῷ, καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἐκ Μεσοποταμίας μετεπέμψατό με Βαλακ, βασιλεὺς Μωαβ ἐξ ὀρέων ἀπ᾽ ἀνατολῶν λέγων Δεῦρο ἄρασαί μοι τὸν Ιακωβ καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ισραηλ.

[7] And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and Come, call for a curse for me upon Israel.

[8] τί ἀράσωμαι ὃν μὴ καταρᾶται κύριος, ἢ τί καταράσωμαι ὃν μὴ καταρᾶται ὁ θεός;

[8] How can I curse whom the Lord curses not? or how can I devote whom God devotes not?

[9] ὅτι ἀπὸ κορυφῆς ὀρέων ὄψομαι αὐτὸν καὶ ἀπὸ βουνῶν προσνοήσω αὐτόν. ἰδοὺ λαὸς μόνος κατοικήσει καὶ ἐν ἔθνεσιν οὐ συλλογισθήσεται.

[9] For from the top of the mountains I shall see him, and from the hills I shall observe him: behold, the people shall dwell alone, and shall not be reckoned among the nations.

[10] τίς ἐξηκριβάσατο τὸ σπέρμα Ιακωβ, καὶ τίς ἐξαριθμήσεται δήμους Ισραηλ; ἀποθάνοι ἡ ψυχή μου ἐν ψυχαῖς δικαίων, καὶ γένοιτο τὸ σπέρμα μου ὡς τὸ σπέρμα τούτων.

[10] Who has exactly calculated the seed of Jacob, and who shall number the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

[11] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Τί πεποίηκάς μοι; εἰς κατάρασιν ἐχθρῶν μου κέκληκά σε, καὶ ἰδοὺ εὐλόγηκας εὐλογίαν.

[11] And Balac said to Balaam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed *them*.

[12] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οὐχὶ ὅσα ἐὰν ἐμβάλῃ ὁ θεὸς εἰς τὸ στόμα μου, τοῦτο φυλάξω λαλῆσαι;

[12] And Balaam said to Balac, Whatsoever the Lord shall put into my mouth, shall I not take heed to speak this?

[13] Καὶ εἶπεν πρὸς αὐτὸν Βαλακ Δεῦρο ἔτι μετ᾽ ἐμοῦ εἰς τόπον ἄλλον, ἐξ ὧν οὐκ ὄψῃ αὐτὸν ἐκεῖθεν, ἀλλ᾽ ἢ μέρος τι αὐτοῦ ὄψῃ, πάντας δὲ οὐ μὴ

ἴδῃς, καὶ κατάρασαί μοι αὐτὸν ἐκεῖθεν.

[13] And Balac said to him, Come yet with me to another place where thou shalt not see the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.

[14] καὶ παρέλαβεν αὐτὸν εἰς ἀγροῦ σκοπιὰν ἐπὶ κορυφὴν λελαξευμένου καὶ ᾠκοδόμησεν ἐκεῖ ἑπτὰ βωμοὺς καὶ ἀνεβίβασεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.

[14] And he took him to a high place of the field to the top of the quarried *rock*, and he built there seven altars, and offered a calf and a ram on *every* altar.

[15] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Παράστηθι ἐπὶ τῆς θυσίας σου, ἐγὼ δὲ πορεύσομαι ἐπερωτῆσαι τὸν θεόν.

[15] And Balaam said to Balac, Stand by thy sacrifice, and I will go to enquire of God.

[16] καὶ συνήντησεν ὁ θεὸς τῷ Βαλααμ καὶ ἐνέβαλεν ῥῆμα εἰς τὸ στόμα αὐτοῦ καὶ εἶπεν Ἀποστράφητι πρὸς Βαλακ καὶ τάδε λαλήσεις.

[16] And God met Balaam, and put a word into his mouth, and said, return to Balac, and thus shalt thou speak.

[17] καὶ ἀπεστράφη πρὸς αὐτόν, καὶ ὅδε ἐφειστήκει ἐπὶ τῆς ὁλοκαυτώσεως αὐτοῦ, καὶ πάντες οἱ ἄρχοντες Μωαβ μετ᾽ αὐτοῦ. καὶ εἶπεν αὐτῷ Βαλακ Τί ἐλάλησεν κύριος;

[17] And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has the Lord spoken?

[18] καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἀνάστηθι, Βαλακ, καὶ ἄκουε· ἐνώτισαι μάρτυς, υἱὸς Σεπφωρ.

[18] And he took up his parable, and said, rise up, Balac, and hear; hearken as a witness, thou son of Sepphor.

[19] οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι οὐδὲ ὡς υἱὸς ἀνθρώπου ἀπειληθῆναι· αὐτὸς εἶπας οὐχὶ ποιήσει; λαλήσει, καὶ οὐχὶ ἐμμενεῖ;

[19] God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep *to his word*?

[20] ἰδοὺ εὐλογεῖν παρείλημμαι· εὐλογήσω καὶ οὐ μὴ ἀποστρέψω.

[20] Behold, I have received *commandment* to bless: I will bless, and not turn back.

[21] οὐκ ἔσται μόχθος ἐν Ιακωβ, οὐδὲ ὀφθήσεται πόνος ἐν Ισραηλ· κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ, τὰ ἔνδοξα ἀρχόντων ἐν αὐτῷ.

[21] There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Lord his God *is* with him, the glories of rulers *are* in him.

[22] θεὸς ὁ ἐξαγαγὼν αὐτοὺς ἐξ Αἰγύπτου· ὡς δόξα μονοκέρωτος αὐτῷ.

[22] It was God who brought him out of Egypt; he has as it were the glory of a unicorn.

[23] οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ιακωβ οὐδὲ μαντεία ἐν Ισραηλ· κατὰ καιρὸν ῥηθήσεται Ιακωβ καὶ τῷ Ισραηλ, τί ἐπιτελέσει ὁ θεός.

[23] For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform.

[24] ἰδοὺ λαὸς ὡς σκύμνος ἀναστήσεται καὶ ὡς λέων γαυριωθήσεται· οὐ κοιμηθήσεται, ἕως φάγῃ θήραν, καὶ αἷμα τραυματιῶν πίεται.

[24] Behold, the people shall rise up as a lion’s whelp, and shall exalt himself as a lion; he shall not lie down till he have eaten the prey, and he shall drink the blood of the slain.

[25] καὶ εἶπεν Βαλακ πρὸς Βαλααμ Οὔτε κατάραις καταράσῃ μοι αὐτὸν οὔτε εὐλογῶν μὴ εὐλογήσῃς αὐτόν.

[25] And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all.

[26] καὶ ἀποκριθεὶς Βαλααμ εἶπεν τῷ Βαλακ Οὐκ ἐλάλησά σοι λέγων Τὸ ῥῆμα, ὃ ἐὰν λαλήσῃ ὁ θεός, τοῦτο ποιήσω;

[26] And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do?

[27] Καὶ εἶπεν Βαλακ πρὸς Βαλααμ Δεῦρο παραλάβω σε εἰς τόπον ἄλλον, εἰ ἀρέσει τῷ θεῷ καὶ καταρᾶσαί μοι αὐτὸν ἐκεῖθεν.

[27] And Balac said to Balaam, Come *and* I will remove thee to another place, if it shall please God, and curse me them from thence.

[28] καὶ παρέλαβεν Βαλακ τὸν Βαλααμ ἐπὶ κορυφὴν τοῦ Φογωρ τὸ παρατεῖνον εἰς τὴν ἔρημον.

[28] And Balac took Balaam to the top of Phogor, which extends to the wilderness.

[29] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οἰκοδόμησόν μοι ὧδε ἑπτὰ βωμοὺς καὶ ἑτοίμασόν μοι ὧδε ἑπτὰ μόσχους καὶ ἑπτὰ κριούς.

[29] And Balaam said to Balac, build me here seven altars, and prepare me here seven calves, and seven rams.

[30] καὶ ἐποίησεν Βαλακ καθάπερ εἶπεν αὐτῷ Βαλααμ, καὶ ἀνήνεγκεν μόσχον καὶ κριὸν ἐπὶ τὸν βωμόν.

[30] And Balac did as Balaam told him, and offered a calf and a ram on *every* altar.

CHAPTER 24

[1] καὶ ἰδὼν Βαλααμ ὅτι καλόν ἐστιν ἔναντι κυρίου εὐλογεῖν τὸν Ισραηλ, οὐκ ἐπορεύθη κατὰ τὸ εἰωθὸς εἰς συνάντησιν τοῖς οἰωνοῖς καὶ ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ εἰς τὴν ἔρημον.

[1] And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness.

[2] καὶ ἐξάρας Βαλααμ τοὺς ὀφθαλμοὺς αὐτοῦ καθορᾷ τὸν Ισραηλ ἐστρατοπεδευκότα κατὰ φυλάς. καὶ ἐγένετο πνεῦμα θεοῦ ἐν αὐτῷ,

[2] And Balaam lifted up his eyes, and sees Israel encamped by their tribes; and the Spirit of God came upon him.

[3] καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Φησὶν Βαλααμ υἱὸς Βεωρ, φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὁρῶν,

[3] And he took up his parable and said, Balaam son of Beor says, the man who sees truly says,

[4] φησὶν ἀκούων λόγια θεοῦ, ὅστις ὅρασιν θεοῦ εἶδεν ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ

[4] he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened:

[5] Ὡς καλοί σου οἱ οἶκοι, Ιακωβ, αἱ σκηναί σου, Ισραηλ·

[5] How goodly *are* thy habitations, Jacob, and thy tents, Israel!

[6] ὡσεὶ νάπαι σκιάζουσαι καὶ ὡσεὶ παράδεισοι ἐπὶ ποταμῶν καὶ ὡσεὶ σκηναί, ἃς ἔπηξεν κύριος, ὡσεὶ κέδροι παρ’ ὕδατα.

[6] as shady groves, and as gardens by a river, and as tents which God pitched, and as cedars by the waters.

[7] ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν, καὶ ὑψωθήσεται ἡ Γωγ βασιλεία αὐτοῦ, καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ.

[7] There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall

be increased.

[8] θεὸς ὡδήγησεν αὐτὸν ἐξ Αἰγύπτου, ὡς δόξα μονοκέρωτος αὐτῷ· ἔδεται ἔθνη ἐχθρῶν αὐτοῦ καὶ τὰ πάχη αὐτῶν ἐκμυελιεῖ καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἐχθρόν.

[8] God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his darts he shall shoot through the enemy.

[9] κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος· τίς ἀναστήσει αὐτόν; οἱ εὐλογοῦντές σε εὐλόγηνται, καὶ οἱ καταρώμενοί σε κεκατήρανται.

[9] He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

[10] καὶ ἐθυμώθη Βαλακ ἐπὶ Βαλααμ καὶ συνεκρότησεν ταῖς χερσὶν αὐτοῦ, καὶ εἶπεν Βαλακ πρὸς Βαλααμ Καταρᾶσθαι τὸν ἐχθρόν μου κέκληκά σε, καὶ ἰδοὺ εὐλογῶν εὐλόγησας τρίτον τοῦτο·

[10] And Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed *him* this third time.

[11] νῦν οὖν φεῦγε εἰς τὸν τόπον σου· εἶπα Τιμήσω σε, καὶ νῦν ἐστέρησέν σε κύριος τῆς δόξης.

[11] Now therefore flee to thy place: I said, I will honour thee, but now the Lord has deprived thee of glory.

[12] καὶ εἶπεν Βαλααμ πρὸς Βαλακ Οὐχὶ καὶ τοῖς ἀγγέλοις σου, οὓς ἀπέστειλας πρός με, ἐλάλησα λέγων

[12] And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying,

[13] Ἐάν μοι δῷ Βαλακ πλήρη τὸν οἶκον αὐτοῦ ἀργυρίου καὶ χρυσίου, οὐ δυνήσομαι παραβῆναι τὸ ῥῆμα κυρίου ποιῆσαι αὐτὸ πονηρὸν ἢ καλὸν παρ᾽ ἐμαυτοῦ· ὅσα ἐὰν εἴπῃ ὁ θεός, ταῦτα ἐρῶ;

[13] If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to make it good or bad by

myself; whatsoever things God shall say, them will I speak.

[14] καὶ νῦν ἰδοὺ ἀποτρέχω εἰς τὸν τόπον μου· δεῦρο συμβουλεύσω σοι, τί ποιήσει ὁ λαὸς οὗτος τὸν λαόν σου ἐπ᾽ ἐσχάτου τῶν ἡμερῶν.

[14] And now, behold, I return to my place; come, I will advise thee of what this people shall do to thy people in the last days.

[15] Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Φησὶν Βαλααμ υἱὸς Βεωρ, φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὁρῶν,

[15] And he took up his parable and said,

Balaam the son of Beor says, the man who sees truly says,

[16] ἀκούων λόγια θεοῦ, ἐπιστάμενος ἐπιστήμην παρὰ ὑψίστου καὶ ὅρασιν θεοῦ ἰδὼν ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὀφθαλμοὶ αὐτοῦ

[16] hearing the oracles of God, receiving knowledge from the Most High, and having seen a vision of God in sleep; his eyes were opened.

[17] Δείξω αὐτῷ, καὶ οὐχὶ νῦν· μακαρίζω, καὶ οὐκ ἐγγίζει· ἀνατελεῖ ἄστρον ἐξ Ιακωβ, καὶ ἀναστήσεται ἄνθρωπος ἐξ Ισραηλ καὶ θραύσει τοὺς ἀρχηγοὺς Μωαβ καὶ προνομεύσει πάντας υἱοὺς Σηθ.

[17] I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth.

[18] καὶ ἔσται Εδωμ κληρονομία, καὶ ἔσται κληρονομία Ησαυ ὁ ἐχθρὸς αὐτοῦ· καὶ Ισραηλ ἐποίησεν ἐν ἰσχύι.

[18] And Edom shall be an inheritance, and Esau his enemy shall be an inheritance *of Israel*, and Israel wrought valiantly.

[19] καὶ ἐξεγερθήσεται ἐξ Ιακωβ καὶ ἀπολεῖ σῳζόμενον ἐκ πόλεως.

[19] And *one* shall arise out of Jacob, and destroy out of the city him that escapes.

[20] καὶ ἰδὼν τὸν Αμαληκ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἀρχὴ ἐθνῶν Αμαληκ, καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται.

[20] And having seen Amalec, he took up his parable and said, Amalec *is* the first of the nations; yet his seed shall perish.

[21] καὶ ἰδὼν τὸν Καιναῖον καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ἰσχυρὰ ἡ κατοικία σου· καὶ ἐὰν θῇς ἐν πέτρᾳ τὴν νοσσιάν σου,

[21] And having seen the Kenite, he took up his parable and said, thy dwelling-place *is* strong; yet though thou shouldest put thy nest in a rock,

[22] καὶ ἐὰν γένηται τῷ Βεωρ νεοσσιὰ πανουργίας, Ἀσσύριοί σε αἰχμαλωτεύσουσιν.

[22] and though Beor should have a skillfully contrived hiding-place, the Assyrians shall carry thee away captive.

[23] καὶ ἰδὼν τὸν Ωγ καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν Ὦ ὦ, τίς ζήσεται, ὅταν θῇ ταῦτα ὁ θεός;

[23] And he looked upon Og, and took up his parable and said, Oh, oh, who shall live, when God shall do these things?

[24] καὶ ἐξελεύσεται ἐκ χειρὸς Κιτιαίων καὶ κακώσουσιν Ασσουρ καὶ κακώσουσιν Εβραίους, καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται.

[24] And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together.

[25] καὶ ἀναστὰς Βαλααμ ἀπῆλθεν ἀποστραφεὶς εἰς τὸν τόπον αὐτοῦ, καὶ Βαλακ ἀπῆλθεν πρὸς ἑαυτόν.

[25] And Balaam rose up and departed and returned to his place, and Balac went to his own home.

CHAPTER 25

[1] Καὶ κατέλυσεν Ισραηλ ἐν Σαττιν· καὶ ἐβεβηλώθη ὁ λαὸς ἐκπορνεῦσαι εἰς τὰς θυγατέρας Μωαβ.

[1] And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab.

[2] καὶ ἐκάλεσαν αὐτοὺς ἐπὶ ταῖς θυσίαις τῶν εἰδώλων αὐτῶν, καὶ ἔφαγεν ὁ λαὸς τῶν θυσιῶν αὐτῶν καὶ προσεκύνησαν τοῖς εἰδώλοις αὐτῶν.

[2] And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols.

[3] καὶ ἐτελέσθη Ισραηλ τῷ Βεελφεγωρ· καὶ ὠργίσθη θυμῷ κύριος τῷ Ισραηλ.

[3] And Israel consecrated themselves to Beel-phegor; and the Lord was very angry with Israel.

[4] καὶ εἶπεν κύριος τῷ Μωυσῇ Λαβὲ πάντας τοὺς ἀρχηγοὺς τοῦ λαοῦ καὶ παραδειγμάτισον αὐτοὺς κυρίῳ ἀπέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὀργὴ θυμοῦ κυρίου ἀπὸ Ισραηλ.

[4] And the Lord said to Moses, Take all the princes of the people, and make them examples *of judgment* for the Lord in the face of the sun, and the anger of the Lord shall be turned away from Israel.

[5] καὶ εἶπεν Μωϋσῆς ταῖς φυλαῖς Ισραηλ Ἀποκτείνατε ἕκαστος τὸν οἰκεῖον αὐτοῦ τὸν τετελεσμένον τῷ Βεελφεγωρ.

[5] And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beel-phegor.

[6] Καὶ ἰδοὺ ἄνθρωπος τῶν υἱῶν Ισραηλ ἐλθὼν προσήγαγεν τὸν ἀδελφὸν αὐτοῦ πρὸς τὴν Μαδιανῖτιν ἐναντίον Μωυσῆ καὶ ἔναντι πάσης συναγωγῆς υἱῶν Ισραηλ, αὐτοὶ δὲ ἔκλαιον παρὰ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου.

[6] And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness.

[7] καὶ ἰδὼν Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως ἐξανέστη ἐκ μέσου τῆς συναγωγῆς καὶ λαβὼν σειρομάστην ἐν τῇ χειρὶ

[7] And Phinees the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand,

[8] εἰσῆλθεν ὀπίσω τοῦ ἀνθρώπου τοῦ Ισραηλίτου εἰς τὴν κάμινον καὶ ἀπεκέντησεν ἀμφοτέρους, τόν τε ἄνθρωπον τὸν Ισραηλίτην καὶ τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς· καὶ ἐπαύσατο ἡ πληγὴ ἀπὸ υἱῶν Ισραηλ.

[8] and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel.

[9] καὶ ἐγένοντο οἱ τεθνηκότες ἐν τῇ πληγῇ τέσσαρες καὶ εἴκοσι χιλιάδες.

[9] And those that died in the plague were four and twenty thousand.

[10] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[10] And the Lord spoke to Moses, saying,

[11] Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως κατέπαυσεν τὸν θυμόν μου ἀπὸ υἱῶν Ισραηλ ἐν τῷ ζηλῶσαί μου τὸν ζῆλον ἐν αὐτοῖς, καὶ οὐκ ἐξανήλωσα τοὺς υἱοὺς Ισραηλ ἐν τῷ ζήλῳ μου.

[11] Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy.

[12] οὕτως εἰπόν Ἰδοὺ ἐγὼ δίδωμι αὐτῷ διαθήκην εἰρήνης,

[12] Thus do thou say *to him*, Behold, I give him a covenant of peace:

[13] καὶ ἔσται αὐτῷ καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτὸν διαθήκη ἱερατείας αἰωνία, ἀνθ᾽ ὧν ἐζήλωσεν τῷ θεῷ αὐτοῦ καὶ ἐξιλάσατο περὶ τῶν υἱῶν Ισραηλ.

[13] and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel.

[14] τὸ δὲ ὄνομα τοῦ ἀνθρώπου τοῦ Ισραηλίτου τοῦ πεπληγότος, ὃς ἐπλήγη μετὰ τῆς Μαδιανίτιδος, Ζαμβρι υἱὸς Σαλω ἄρχων οἴκου πατριᾶς τῶν Συμεων·

[14] Now the name of the smitten Israelitish man, who was smitten with the Madianitish woman, *was* Zambri son of Salmon, prince of a house of the tribe of Symeon.

[15] καὶ ὄνομα τῇ γυναικὶ τῇ Μαδιανίτιδι τῇ πεπληγυίᾳ Χασβι θυγάτηρ Σουρ ἄρχοντος ἔθνους Ομμωθ, οἴκου πατριᾶς ἐστιν τῶν Μαδιαν.

[15] And the name of the Madianitish woman who was smitten, *was* Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

[16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λάλησον τοῖς υἱοῖς Ισραηλ λέγων

[16] And the Lord spoke to Moses, saying, Speak to the children of Israel, saying,

[17] Ἐχθραίνετε τοῖς Μαδιηναίοις καὶ πατάξατε αὐτούς,

[17] Plague the Madianites as enemies, and smite them,

[18] ὅτι ἐχθραίνουσιν αὐτοὶ ὑμῖν ἐν δολιότητι, ὅσα δολιοῦσιν ὑμᾶς διὰ Φογωρ καὶ διὰ Χασβι θυγατέρα ἄρχοντος Μαδιαν ἀδελφὴν αὐτῶν τὴν πεπληγυῖαν ἐν τῇ ἡμέρᾳ τῆς πληγῆς διὰ Φογωρ.

[18] for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madiam, who was smitten in the day of the plague because of Phogor.

CHAPTER 26

[1] Καὶ ἐγένετο μετὰ τὴν πληγὴν καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα λέγων

[1] And it came to pass after the plague, that the Lord spoke to Moses and Eleazar the priest, saying,

[2] Λαβὲ τὴν ἀρχὴν πάσης συναγωγῆς υἱῶν Ισραηλ ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω κατ᾽ οἴκους πατριῶν αὐτῶν, πᾶς ὁ ἐκπορευόμενος παρατάξασθαι ἐν Ισραηλ.

[2] Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.

[3] καὶ ἐλάλησεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω λέγων

[3] And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying,

[4] Ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ. Καὶ οἱ υἱοὶ Ισραηλ οἱ ἐξελθόντες ἐξ Αἰγύπτου·

[4] *This is the numbering* from twenty years old and upward as the Lord commanded Moses. And the sons of Israel that came out of Egypt *are as follows*:

[5] Ρουβην πρωτότοκος Ισραηλ. υἱοὶ δὲ Ρουβην· Ενωχ καὶ δῆμος τοῦ Ενωχ· τῷ Φαλλου δῆμος τοῦ Φαλλουι·

[5] Ruben *was* the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites.

[6] τῷ Ασρων δῆμος τοῦ Ασρωνι· τῷ Χαρμι δῆμος τοῦ Χαρμι.

[6] To Asron, the family of Asroni: to Charmi, the family of Charmi.

[7] οὗτοι δῆμοι Ρουβην· καὶ ἐγένετο ἡ ἐπίσκεψις αὐτῶν τρεῖς καὶ τεσσαράκοντα χιλιάδες καὶ ἑπτακόσιοι καὶ τριάκοντα. –

[7] These *are* the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

[8] καὶ υἱοὶ Φαλλου· Ελιαβ.

[8] And the sons of Phallu *were* Eliab,

—

[9] καὶ υἱοὶ Ελιαβ· Ναμουηλ καὶ Δαθαν καὶ Αβιρων· οὗτοι ἐπίκλητοι τῆς συναγωγῆς, οὗτοί εἰσιν οἱ ἐπισυστάντες ἐπὶ Μωυσῆν καὶ Ααρων ἐν τῇ συναγωγῇ Κορε ἐν τῇ ἐπισυστάσει κυρίου,

[9] and the sons of Eliab, Namuel, and Dathan, and Abiron: these *are* renowned men of the congregation; these are they that rose up against Moses and Aaron in the gathering of Core, in the rebellion against the Lord.

[10] καὶ ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ Κορε ἐν τῷ θανάτῳ τῆς συναγωγῆς αὐτοῦ, ὅτε κατέφαγεν τὸ πῦρ τοὺς πεντήκοντα καὶ διακοσίους, καὶ ἐγενήθησαν ἐν σημείῳ,

[10] And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign.

[11] οἱ δὲ υἱοὶ Κορε οὐκ ἀπέθανον.

[11] But the sons of Core died not.

[12] Καὶ οἱ υἱοὶ Συμεων· ὁ δῆμος τῶν υἱῶν Συμεων· τῷ Ναμουηλ δῆμος ὁ Ναμουηλι· τῷ Ιαμιν δῆμος ὁ Ιαμινι· τῷ Ιαχιν δῆμος ὁ Ιαχινι·

[12] And the sons of Symeon: — the family of the sons of Symeon: to Namuel, *belonged* the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites.

[13] τῷ Ζαρα δῆμος ὁ Ζαραι· τῷ Σαουλ δῆμος ὁ Σαουλι.

[13] To Zara the family of the Zaraites; to Saul the family of the Saulites.

[14] οὗτοι δῆμοι Συμεων ἐκ τῆς ἐπισκέψεως αὐτῶν, δύο καὶ εἴκοσι χιλιάδες καὶ διακόσιοι.

[14] These *are* the families of Symeon according to their numbering, two and twenty thousand and two hundred.

[15] Υἱοὶ δὲ Ιουδα· Ηρ καὶ Αυναν· καὶ ἀπέθανεν Ηρ καὶ Αυναν ἐν γῇ Χανααν.

[15] And the sons of Juda, Er and Aunan; and Er and Aunan died in the land of Chanaan.

[16] ἐγένοντο δὲ οἱ υἱοὶ Ιουδα κατὰ δήμους αὐτῶν· τῷ Σηλων δῆμος ὁ Σηλωνι· τῷ Φαρες δῆμος ὁ Φαρες· τῷ Ζαρα δῆμος ὁ Ζαραι.

[16] And these were the sons of Juda, according to their families: to Selom *belonged* the family of the Selonites; to Phares, the family of the Pharesites; to Zara, the family of the Zaraites.

[17] καὶ ἐγένοντο υἱοὶ Φαρες· τῷ Ασρων δῆμος ὁ Ασρωνι· τῷ Ιαμουν δῆμος ὁ Ιαμουνι.

[17] And the sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites.

[18] οὗτοι δῆμοι τῷ Ιουδα κατὰ τὴν ἐπισκοπὴν αὐτῶν, ἓξ καὶ ἑβδομήκοντα χιλιάδες καὶ πεντακόσιοι.

[18] These *are* the families of Juda according to their numbering, seventy-six thousand and five hundred.

[19] Καὶ υἱοὶ Ισσαχαρ κατὰ δήμους αὐτῶν· τῷ Θωλα δῆμος ὁ Θωλαι· τῷ Φουα δῆμος ὁ Φουαι·

[19] And the sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuaites.

[20] τῷ Ιασουβ δῆμος ὁ Ιασουβι· τῷ Σαμαραν δῆμος ὁ Σαμαρανι.

[20] To Jasub, the family of the Jasubites; to Samram, the family of the Samramites.

[21] οὗτοι δῆμοι Ισσαχαρ ἐξ ἐπισκέψεως αὐτῶν, τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τριακόσιοι.

[21] These *are* the families of Issachar according to their numbering, sixty-four thousand and four hundred.

[22] Υἱοὶ Ζαβουλων κατὰ δήμους αὐτῶν· τῷ Σαρεδ δῆμος ὁ Σαρεδι· τῷ Αλλων δῆμος ὁ Αλλωνι· τῷ Αλληλ δῆμος ὁ Αλληλι.

[22] The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites.

[23] οὗτοι δῆμοι Ζαβουλων ἐξ ἐπισκέψεως αὐτῶν, ἑξήκοντα χιλιάδες καὶ πεντακόσιοι.

[23] These *are* the families of Zabulon according to their numbering, sixty thousand and five hundred.

[24] Υἱοὶ Γαδ κατὰ δήμους αὐτῶν· τῷ Σαφων δῆμος ὁ Σαφωνι· τῷ Αγγι δῆμος ὁ Αγγι· τῷ Σουνι δῆμος ὁ Σουνι·

[24] The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites;

[25] τῷ Αζενι δῆμος ὁ Αζενι· τῷ Αδδι δῆμος ὁ Αδδι·

[25] to Azeni, the family of the Azenites; to Addi, the family of the Addites:

[26] τῷ Αροαδι δῆμος ὁ Αροαδι· τῷ Αριηλ δῆμος ὁ Αριηλι.

[26] to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites.

[27] οὗτοι δῆμοι υἱῶν Γαδ ἐξ ἐπισκέψεως αὐτῶν, τεσσαράκοντα χιλιάδες καὶ πεντακόσιοι.

[27] These *are* the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

[28] Υἱοὶ Ασηρ κατὰ δήμους αὐτῶν· τῷ Ιαμιν δῆμος ὁ Ιαμινι· τῷ Ιεσου δῆμος ὁ Ιεσουι· τῷ Βαρια δῆμος ὁ Βαριαι·

[28] The sons of Aser according to their families; to Jamin, the family of the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of the Bariaites.

[29] τῷ Χοβερ δῆμος ὁ Χοβερι· τῷ Μελχιηλ δῆμος ὁ Μελχιηλι.

[29] To Chober, the family of the Choberites; to Melchiel, the family of the Melchielites.

[30] καὶ τὸ ὄνομα θυγατρὸς Ασηρ Σαρα.

[30] And the name of the daughter of Aser, Sara.

[31] οὗτοι δῆμοι Ασηρ ἐξ ἐπισκέψεως αὐτῶν, τρεῖς καὶ πεντήκοντα χιλιάδες καὶ τετρακόσιοι.

[31] These *are* the families of Aser according to their numbering, forty-three thousand and four hundred.

[32] Υἱοὶ Ιωσηφ κατὰ δήμους αὐτῶν· Μανασση καὶ Εφραιμ. –

[32] The sons of Joseph according to their families, Manasse and Ephraim.

[33] υἱοὶ Μανασση· τῷ Μαχιρ δῆμος ὁ Μαχιρι· καὶ Μαχιρ ἐγέννησεν τὸν Γαλααδ· τῷ Γαλααδ δῆμος ὁ Γαλααδι.

[33] The sons of Manasse. To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites.

[34] καὶ οὗτοι υἱοὶ Γαλααδ· τῷ Αχιεζερ δῆμος ὁ Αχιεζερι· τῷ Χελεγ δῆμος ὁ Χελεγι·

[34] And these *are* the sons of Galaad; to Achiezer, the family of the Achiezerites; to Cheleg, the family of the Chelegites.

[35] τῷ Εσριηλ δῆμος ὁ Εσριηλι· τῷ Συχεμ δῆμος ὁ Συχεμι·

[35] To Esriel, the family of the Esrielites; to Sychem, the family of the Sychemites.

[36] τῷ Συμαερ δῆμος ὁ Συμαερι· καὶ τῷ Οφερ δῆμος ὁ Οφερι.

[36] To Symaer, the family of the Symaerites; and to Opher, the family of the Opherites.

[37] καὶ τῷ Σαλπααδ υἱῷ Οφερ οὐκ ἐγένοντο αὐτῷ υἱοί, ἀλλ’ ἢ θυγατέρες, καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπααδ· Μαλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα.

[37] And to Salpaad the son of Opher there were no sons, but daughters: and these *were* the names of the daughters of Salpaad; Mala, and Nua, and Egla, and Melcha, and Thersa.

[38] οὗτοι δῆμοι Μανασση ἐξ ἐπισκέψεως αὐτῶν, δύο καὶ πεντήκοντα χιλιάδες καὶ ἑπτακόσιοι.

[38] These *are* the families of Manasse according to their numbering, fifty-two thousand and seven hundred.

[39] Καὶ οὗτοι υἱοὶ Εφραιμ· τῷ Σουταλα δῆμος ὁ Σουταλαι· τῷ Ταναχ δῆμος ὁ Ταναχι.

[39] And these *are* the children of Ephraim; to Suthala, the family of the Suthalanites; to Tanach, the family of the Tanachites.

[40] οὗτοι υἱοὶ Σουταλα· τῷ Εδεν δῆμος ὁ Εδενι.

[40] These *are* the sons of Suthala; to Eden, the family of the Edenites.

[41] οὗτοι δῆμοι Εφραιμ ἐξ ἐπισκέψεως αὐτῶν, δύο καὶ τριάκοντα χιλιάδες καὶ πεντακόσιοι. – οὗτοι δῆμοι υἱῶν Ιωσηφ κατὰ δήμους αὐτῶν.

[41] These *are* the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these *are* the families of the children of Joseph according to their families.

[42] Υἱοὶ Βενιαμιν κατὰ δήμους αὐτῶν· τῷ Βαλε δῆμος ὁ Βαλει· τῷ Ασυβηρ δῆμος ὁ Ασυβηρι· τῷ Ιαχιραν δῆμος ὁ Ιαχιρανι·

[42] The sons of Benjamin according to their families; to Bale, the family of the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family of the Jachiranites.

[43] τῷ Σωφαν δῆμος ὁ Σωφανι.

[43] To Sophan, the family of the Sophanites.

[44] καὶ ἐγένοντο οἱ υἱοὶ Βαλε Αδαρ. καὶ Νοεμαν· τῷ Αδαρ δῆμος ὁ Αδαρι· τῷ Νοεμαν δῆμος ὁ Νοεμανι.

[44] And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemanites.

[45] οὗτοι υἱοὶ Βενιαμιν κατὰ δήμους αὐτῶν ἐξ ἐπισκέψεως αὐτῶν, πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι.

[45] These *are* the sons of Benjamin by their families according to their numbering, thirty-five thousand and five hundred.

[46] Καὶ υἱοὶ Δαν κατὰ δήμους αὐτῶν· τῷ Σαμι δῆμος ὁ Σαμι· οὗτοι δῆμοι Δαν κατὰ δήμους αὐτῶν.

[46] And the sons of Dan according to their families; to Same, the family of the Sameites; these *are* the families of Dan according to their families.

[47] πάντες οἱ δῆμοι Σαμι κατ᾽ ἐπισκοπὴν αὐτῶν τέσσαρες καὶ ἑξήκοντα χιλιάδες καὶ τετρακόσιοι.

[47] All the families of Samei according to their numbering, sixty-four thousand and four hundred.

[48] Υἱοὶ Νεφθαλι κατὰ δήμους αὐτῶν· τῷ Ασιηλ δῆμος ὁ Ασιηλι· τῷ Γαυνι δῆμος ὁ Γαυνι·

[48] The sons of Nephthali according to their families; to Asiel, the family of the Asielites; to Gauni, the family of the Gaunites.

[49] τῷ Ιεσερ δῆμος ὁ Ιεσερι· τῷ Σελλημ δῆμος ὁ Σελλημι.

[49] To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites.

[50] οὗτοι δῆμοι Νεφθαλι ἐξ ἐπισκέψεως αὐτῶν, πέντε καὶ τεσσαράκοντα χιλιάδες καὶ τετρακόσιοι.

[50] These *are* the families of Nephthali, according to their numbering, forty thousand and three hundred.

[51] Αὕτη ἡ ἐπίσκεψις υἱῶν Ισραηλ, ἑξακόσιαι χιλιάδες καὶ χίλιοι καὶ ἑπτακόσιοι καὶ τριάκοντα.

[51] This *is* the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.

[52] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[52] And the Lord spoke to Moses, saying,

[53] Τούτοις μερισθήσεται ἡ γῆ κληρονομεῖν ἐξ ἀριθμοῦ ὀνομάτων·

[53] To these the land shall be divided, so that they may inherit according to the number of the names.

[54] τοῖς πλείοσιν πλεονάσεις τὴν κληρονομίαν καὶ τοῖς ἐλάττοσιν ἐλαττώσεις τὴν κληρονομίαν αὐτῶν· ἑκάστῳ καθὼς ἐπεσκέπησαν

δοθήσεται ἡ κληρονομία αὐτῶν.

[54] To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance: to each one, as they have been numbered, shall their inheritance be given.

[55] διὰ κλήρων μερισθήσεται ἡ γῆ· τοῖς ὀνόμασιν κατὰ φυλὰς πατριῶν αὐτῶν κληρονομήσουσιν·

[55] The land shall be divided to the names by lot, they shall inherit according to the tribes of their families.

[56] ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν αὐτῶν ἀνὰ μέσον πολλῶν καὶ ὀλίγων.

[56] Thou shalt divide their inheritance by lot between the many and the few.

[57] Καὶ υἱοὶ Λευι κατὰ δήμους αὐτῶν· τῷ Γεδσων δῆμος ὁ Γεδσωνι· τῷ Κααθ δῆμος ὁ Κααθι· τῷ Μεραρι δῆμος ὁ Μεραρι.

[57] And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites.

[58] οὗτοι δῆμοι υἱῶν Λευι· δῆμος ὁ Λοβενι, δῆμος ὁ Χεβρωνι, δῆμος ὁ Κορε καὶ δῆμος ὁ Μουσι. καὶ Κααθ ἐγέννησεν τὸν Αμραμ.

[58] These *are* the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram.

[59] καὶ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ιωχαβεδ θυγάτηρ Λευι, ἣ ἔτεκεν τούτους τῷ Λευι ἐν Αἰγύπτῳ· καὶ ἔτεκεν τῷ Αμραμ τὸν Ααρων καὶ Μωυσῆν καὶ Μαριαμ τὴν ἀδελφὴν αὐτῶν.

[59] And the name of his wife *was* Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam their sister.

[60] καὶ ἐγεννήθησαν τῷ Ααρων ὅ τε Ναδαβ καὶ Αβιουδ καὶ Ελεαζαρ καὶ Ιθαμαρ.

[60] And to Aaron were born both Nadab and Abiud, and Eleazar, and Ithamar.

[61] καὶ ἀπέθανεν Ναδαβ καὶ Αβιουδ ἐν τῷ προσφέρειν αὐτοὺς πῦρ ἀλλότριον ἔναντι κυρίου ἐν τῇ ἐρήμῳ Σινα.

[61] And Nadab and Abiud died when they offered strange fire before the Lord in the wilderness of Sina.

[62] καὶ ἐγενήθησαν ἐξ ἐπισκέψεως αὐτῶν τρεῖς καὶ εἴκοσι χιλιάδες, πᾶν ἀρσενικὸν ἀπὸ μηνιαίου καὶ ἐπάνω· οὐ γὰρ συνεπεσκέπησαν ἐν μέσῳ υἱῶν Ισραηλ, ὅτι οὐ δίδοται αὐτοῖς κλῆρος ἐν μέσῳ υἱῶν Ισραηλ.

[62] And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

[63] Καὶ αὕτη ἡ ἐπίσκεψις Μωυσῆ καὶ Ελεαζαρ τοῦ ἱερέως, οἳ ἐπεσκέψαντο τοὺς υἱοὺς Ισραηλ ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω.

[63] And this *is* the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho.

[64] καὶ ἐν τούτοις οὐκ ἦν ἄνθρωπος τῶν ἐπεσκεμμένων ὑπὸ Μωυσῆ καὶ Ααρων, οὓς ἐπεσκέψαντο τοὺς υἱοὺς Ισραηλ ἐν τῇ ἐρήμῳ Σινα·

[64] And among these there was not a man numbered by Moses and Aaron, whom, *even* the children of Israel, they numbered in the wilderness of Sinai.

[65] ὅτι εἶπεν κύριος αὐτοῖς Θανάτῳ ἀποθανοῦνται ἐν τῇ ἐρήμῳ· καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς πλὴν Χαλεβ υἱὸς Ιεφοννη καὶ Ἰησοῦς ὁ τοῦ Ναυη.

[65] For the Lord said to them, They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne, and Joshua the *son* of Naue.

CHAPTER 27

[1] Καὶ προσελθοῦσαι αἱ θυγατέρες Σαλπααδ υἱοῦ Οφερ υἱοῦ Γαλααδ υἱοῦ Μαχιρ τοῦ δήμου Μανασση τῶν υἱῶν Ιωσηφ [καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Μαλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα]

[1] And the daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala, and Nua, and Egla, and Melcha, and Thersa;

[2] καὶ στᾶσαι ἔναντι Μωυσῆ καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων καὶ ἔναντι πάσης συναγωγῆς ἐπὶ τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου λέγουσιν

[2] and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying,

[3] Ὁ πατὴρ ἡμῶν ἀπέθανεν ἐν τῇ ἐρήμῳ, καὶ αὐτὸς οὐκ ἦν ἐν μέσῳ τῆς συναγωγῆς τῆς ἐπισυστάσης ἔναντι κυρίου ἐν τῇ συναγωγῇ Κορε, ὅτι διὰ ἁμαρτίαν αὐτοῦ ἀπέθανεν, καὶ υἱοὶ οὐκ ἐγένοντο αὐτῷ·

[3] Our father died in the wilderness, and he was not in the midst of the congregation that rebelled against the Lord in the gathering of Core; for he died for his own sin, and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father’s brethren.

[4] μὴ ἐξαλειφθήτω τὸ ὄνομα τοῦ πατρὸς ἡμῶν ἐκ μέσου τοῦ δήμου αὐτοῦ, ὅτι οὐκ ἔστιν αὐτῷ υἱός· δότε ἡμῖν κατάσχεσιν ἐν μέσῳ ἀδελφῶν πατρὸς ἡμῶν.

[4] And Moses brought their case before the Lord.

[5] καὶ προσήγαγεν Μωϋσῆς τὴν κρίσιν αὐτῶν ἔναντι κυρίου.

[5] And the Lord spoke to Moses, saying,

[6] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[6] The daughters of Salpaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father’s brethren,

and thou shalt assign their father’s inheritance to them.

[7] Ὀρθῶς θυγατέρες Σαλπααδ λελαλήκασιν· δόμα δώσεις αὐταῖς κατάσχεσιν κληρονομίας ἐν μέσῳ ἀδελφῶν πατρὸς αὐτῶν καὶ περιθήσεις τὸν κλῆρον τοῦ πατρὸς αὐτῶν αὐταῖς.

[7] And thou shalt speak to the children of Israel, saying,

[8] καὶ τοῖς υἱοῖς Ισραηλ λαλήσεις λέγων Ἄνθρωπος ἐὰν ἀποθάνῃ καὶ υἱὸς μὴ ᾖ αὐτῷ, περιθήσετε τὴν κληρονομίαν αὐτοῦ τῇ θυγατρὶ αὐτοῦ·

[8] If a man die, and have no son, ye shall assign his inheritance to his daughter.

[9] ἐὰν δὲ μὴ ᾖ θυγάτηρ αὐτῷ, δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ αὐτοῦ·

[9] And if he have no daughter, ye shall give his inheritance to his brother.

[10] ἐὰν δὲ μὴ ὦσιν αὐτῷ ἀδελφοί, δώσετε τὴν κληρονομίαν τῷ ἀδελφῷ τοῦ πατρὸς αὐτοῦ·

[10] And if he have no brethren, ye shall give his inheritance to his father’s brother.

[11] ἐὰν δὲ μὴ ὦσιν ἀδελφοὶ τοῦ πατρὸς αὐτοῦ, δώσετε τὴν κληρονομίαν τῷ οἰκείῳ τῷ ἔγγιστα αὐτοῦ ἐκ τῆς φυλῆς αὐτοῦ, κληρονομήσει τὰ αὐτοῦ. καὶ ἔσται τοῦτο τοῖς υἱοῖς Ισραηλ δικαίωμα κρίσεως, καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[11] And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as the Lord commanded Moses.

[12] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἀνάβηθι εἰς τὸ ὄρος τὸ ἐν τῷ πέραν [τοῦτο ὄρος Ναβαυ] καὶ ἰδὲ τὴν γῆν Χανααν, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ ἐν κατασχέσει·

[12] And the Lord said to Moses, Go up to the mountain that is in the country beyond Jordan, this mount Nabau, and behold the land Chanaan, which I give to the sons of Israel for a possession.

[13] καὶ ὄψει αὐτὴν καὶ προστεθήσῃ πρὸς τὸν λαόν σου καὶ σύ, καθὰ προσετέθη Ααρων ὁ ἀδελφός σου ἐν Ωρ τῷ ὄρει,

[13] And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added *to them* in mount Or:

[14] διότι παρέβητε τὸ ῥῆμά μου ἐν τῇ ἐρήμῳ Σιν ἐν τῷ ἀντιπίπτειν τὴν συναγωγὴν ἁγιάσαι με· οὐχ ἡγιάσατέ με ἐπὶ τῷ ὕδατι ἔναντι αὐτῶν [τοῦτό ἐστιν ὕδωρ ἀντιλογίας Καδης ἐν τῇ ἐρήμῳ Σιν].

[14] because ye transgressed my commandment in the wilderness of Sin, when the congregation resisted *and refused* to sanctify me; ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin.

[15] καὶ εἶπεν Μωϋσῆς πρὸς κύριον

[15] And Moses said to the Lord,

[16] Ἐπισκεψάσθω κύριος ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς ἄνθρωπον ἐπὶ τῆς συναγωγῆς ταύτης,

[16] Let the Lord God of spirits and of all flesh look out for a man over this congregation,

[17] ὅστις ἐξελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις εἰσελεύσεται πρὸ προσώπου αὐτῶν καὶ ὅστις ἐξάξει αὐτοὺς καὶ ὅστις εἰσάξει αὐτούς, καὶ οὐκ ἔσται ἡ συναγωγὴ κυρίου ὡσεὶ πρόβατα, οἷς οὐκ ἔστιν ποιμήν.

[17] who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; so the congregation of the Lord shall not be as sheep without a shepherd.

[18] καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λαβὲ πρὸς σεαυτὸν τὸν Ἰησοῦν υἱὸν Ναυη, ἄνθρωπον, ὃς ἔχει πνεῦμα ἐν ἑαυτῷ, καὶ ἐπιθήσεις τὰς χεῖράς σου ἐπ᾽ αὐτὸν

[18] And the Lord spoke to Moses, saying, Take to thyself Joshua the son of Naue, a man who has the Spirit in him, and thou shalt lay thy hands upon him.

[19] καὶ στήσεις αὐτὸν ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἐντελῇ αὐτῷ ἔναντι πάσης συναγωγῆς καὶ ἐντελῇ περὶ αὐτοῦ ἐναντίον αὐτῶν

[19] And thou shalt set him before Eleazar the priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them.

[20] καὶ δώσεις τῆς δόξης σου ἐπ᾽ αὐτόν, ὅπως ἂν εἰσακούσωσιν αὐτοῦ οἱ υἱοὶ Ισραηλ.

[20] And thou shalt put of thy glory upon him, that the children of Israel may hearken to him.

[21] καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως στήσεται, καὶ ἐπερωτήσουσιν αὐτὸν τὴν κρίσιν τῶν δήλων ἔναντι κυρίου· ἐπὶ τῷ στόματι αὐτοῦ ἐξελεύσονται καὶ ἐπὶ τῷ στόματι αὐτοῦ εἰσελεύσονται αὐτὸς καὶ οἱ υἱοὶ Ισραηλ ὁμοθυμαδὸν καὶ πᾶσα ἡ συναγωγή.

[21] And he shall stand before Eleazar the priest, and they shall ask of him before the Lord the judgment of the Urim: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

[22] καὶ ἐποίησεν Μωϋσῆς καθὰ ἐνετείλατο αὐτῷ κύριος, καὶ λαβὼν τὸν Ἰησοῦν ἔστησεν αὐτὸν ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι πάσης συναγωγῆς

[22] And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

[23] καὶ ἐπέθηκεν τὰς χεῖρας αὐτοῦ ἐπ᾽ αὐτὸν καὶ συνέστησεν αὐτόν, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ.

[23] And he laid his hands on him, and appointed him as the Lord ordered Moses.

CHAPTER 28

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτοὺς λέγων Τὰ δῶρά μου δόματά μου καρπώματά μου εἰς ὀσμὴν εὐωδίας διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου.

[2] Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me in my feasts my gifts, my presents, my burnt-offerings for a sweet-smelling savour.

[3] καὶ ἐρεῖς πρὸς αὐτούς Ταῦτα τὰ καρπώματα, ὅσα προσάξετε κυρίῳ· ἀμνοὺς ἐνιαυσίους ἀμώμους δύο τὴν ἡμέραν εἰς ὁλοκαύτωσιν ἐνδελεχῶς,

[3] And thou shalt say to them, These are the burnt-offerings, all that ye shall bring to the Lord; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually.

[4] τὸν ἀμνὸν τὸν ἕνα ποιήσεις τὸ πρωῒ καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ πρὸς ἑσπέραν·

[4] Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening.

[5] καὶ ποιήσεις τὸ δέκατον τοῦ οιφι σεμίδαλιν εἰς θυσίαν ἀναπεποιημένην ἐν ἐλαίῳ ἐν τετάρτῳ τοῦ ιν.

[5] And thou shalt offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin.

[6] ὁλοκαύτωμα ἐνδελεχισμοῦ, ἡ γενομένη ἐν τῷ ὄρει Σινα εἰς ὀσμὴν εὐωδίας κυρίῳ·

[6] *It is* a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to the Lord.

[7] καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ιν τῷ ἀμνῷ τῷ ἑνί, ἐν τῷ ἁγίῳ σπείσεις σπονδὴν σικερα κυρίῳ.

[7] And its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to the Lord.

[8] καὶ τὸν ἀμνὸν τὸν δεύτερον ποιήσεις τὸ πρὸς ἑσπέραν· κατὰ τὴν θυσίαν αὐτοῦ καὶ κατὰ τὴν σπονδὴν αὐτοῦ ποιήσετε εἰς ὀσμὴν εὐωδίας κυρίῳ.

[8] And the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to the Lord.

[9] Καὶ τῇ ἡμέρᾳ τῶν σαββάτων προσάξετε δύο ἀμνοὺς ἐνιαυσίους ἀμώμους καὶ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ εἰς θυσίαν καὶ σπονδὴν

[9] And on the sabbath-day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering.

[10] ὁλοκαύτωμα σαββάτων ἐν τοῖς σαββάτοις ἐπὶ τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς καὶ τὴν σπονδὴν αὐτοῦ.

[10] *It is* a whole-burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

[11] Καὶ ἐν ταῖς νεομηνίαις προσάξετε ὁλοκαυτώματα τῷ κυρίῳ μόσχους ἐκ βοῶν δύο καὶ κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους,

[11] And at the new moons ye shall bring a whole-burnt-offering to the Lord, two calves of the herd, and one ram, seven lambs of a year old without blemish.

[12] τρία δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ κριῷ τῷ ἑνί,

[12] Three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram.

[13] δέκατον σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ τῷ ἀμνῷ τῷ ἑνί, θυσίαν ὀσμὴν εὐωδίας κάρπωμα κυρίῳ.

[13] A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to the Lord.

[14] ἡ σπονδὴ αὐτῶν τὸ ἥμισυ τοῦ ιν ἔσται τῷ μόσχῳ τῷ ἑνί, καὶ τὸ τρίτον τοῦ ιν ἔσται τῷ κριῷ τῷ ἑνί, καὶ τὸ τέταρτον τοῦ ιν ἔσται τῷ ἀμνῷ τῷ ἑνὶ οἴνου. τοῦτο ὁλοκαύτωμα μῆνα ἐκ μηνὸς εἰς τοὺς μῆνας τοῦ ἐνιαυτοῦ.

[14] Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this *is* the whole-burnt-offering monthly throughout the months of the year.

[15] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας κυρίῳ· ἐπὶ τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς ποιηθήσεται καὶ ἡ σπονδὴ αὐτοῦ.

[15] And *he shall offer* one kid of the goats for a sin-offering to the Lord; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

[16] Καὶ ἐν τῷ μηνὶ τῷ πρώτῳ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς πασχα κυρίῳ.

[16] And in the first month, on the fourteenth day of the month, *is* the passover to the Lord.

[17] καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.

[17] And on the fifteenth day of this month *is* a feast; seven days ye shall eat unleavened bread.

[18] καὶ ἡ ἡμέρα ἡ πρώτη ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

[18] And the first day shall be to you a holy convocation; ye shall do no servile work.

[19] καὶ προσάξετε ὁλοκαυτώματα καρπώματα κυρίῳ μόσχους ἐκ βοῶν δύο, κριὸν ἕνα, ἑπτὰ ἀμνοὺς ἐνιαυσίους, ἄμωμοι ἔσονται ὑμῖν·

[19] And ye shall bring whole-burnt-offerings, a sacrifice to the Lord, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

[20] καὶ ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί,

[20] And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

[21] δέκατον δέκατον ποιήσεις τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς·

[21] Thou shalt offer a tenth for each lamb, for the seven lambs.

[22] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν·

[22] And *thou shalt offer* one kid of the goats for a sin-offering, to make atonement for you.

[23] πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντὸς τῆς πρωινῆς, ὅ ἐστιν ὁλοκαύτωμα ἐνδελεχισμοῦ.

[23] Beside the perpetual whole-burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance,

[24] ταῦτα κατὰ ταῦτα ποιήσετε τὴν ἡμέραν εἰς τὰς ἑπτὰ ἡμέρας δῶρον κάρπωμα εἰς ὀσμὴν εὐωδίας κυρίῳ· ἐπὶ τοῦ ὁλοκαυτώματος τοῦ διὰ παντὸς ποιήσεις τὴν σπονδὴν αὐτοῦ.

[24] these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to the Lord; beside the continual whole-burnt-offering, thou shalt offer its drink-offering.

[25] καὶ ἡ ἡμέρα ἡ ἑβδόμη κλητὴ ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ.

[25] And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.

[26] Καὶ τῇ ἡμέρᾳ τῶν νέων, ὅταν προσφέρητε θυσίαν νέαν κυρίῳ τῶν ἑβδομάδων, ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε.

[26] And on the day of the new corn, when ye shall offer a new sacrifice *at the festival* of weeks to the Lord, there shall be to you a holy convocation; ye shall do no servile work,

[27] καὶ προσάξετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας κυρίῳ μόσχους ἐκ βοῶν δύο, κριὸν ἕνα, ἑπτὰ ἀμνοὺς ἐνιαυσίους ἀμώμους·

[27] and ye shall bring whole-burnt-offerings for a sweet-smelling savour to the Lord, two calves of the herd, one ram, seven lambs without

blemish.

[28] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί,

[28] Their meat-offering *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, and two tenth deals for one ram.

[29] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς·

[29] A tenth for each lamb separately, for the seven lambs; and a kid of the goats,

[30] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν·

[30] for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and

[31] πλὴν τοῦ ὁλοκαυτώματος τοῦ διὰ παντός· καὶ τὴν θυσίαν αὐτῶν ποιήσετέ μοι – ἄμωμοι ἔσονται ὑμῖν – καὶ τὰς σπονδὰς αὐτῶν.

[31] ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

CHAPTER 29

[1] Καὶ τῷ μηνὶ τῷ ἑβδόμῳ μιᾷ τοῦ μηνὸς ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε· ἡμέρα σημασίας ἔσται ὑμῖν.

[1] And in the seventh month, on the first day of the month, there shall be to you a holy convocation: ye shall do no servile work: it shall be to you a day of blowing the trumpets.

[2] καὶ ποιήσετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας κυρίῳ μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους·

[2] And ye shall offer whole-burnt-offerings for a sweet savour to the Lord, one calf of the herd, one ram, seven lambs of a year old without blemish.

[3] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί,

[3] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram:

[4] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ τοῖς ἑπτὰ ἀμνοῖς·

[4] a tenth deal for each several ram, for the seven lambs.

[5] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν·

[5] And one kid of the goats for a sin-offering, to make atonement for you.

[6] πλὴν τῶν ὁλοκαυτωμάτων τῆς νουμηνίας, καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν καὶ τὸ ὁλοκαύτωμα τὸ διὰ παντὸς καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν εἰς ὀσμὴν εὐωδίας κυρίῳ.

[6] Beside the whole-burnt-offerings for the new moon, and their meat-offerings, and their drink-offerings, and their perpetual whole-burnt-offering; and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to the Lord.

[7] Καὶ τῇ δεκάτῃ τοῦ μηνὸς τούτου ἐπίκλητος ἁγία ἔσται ὑμῖν, καὶ κακώσετε τὰς ψυχὰς ὑμῶν καὶ πᾶν ἔργον οὐ ποιήσετε.

[7] And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work.

[8] καὶ προσοίσετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἕνα ἐκ βοῶν, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτά, ἄμωμοι ἔσονται ὑμῖν·

[8] And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to the Lord; burnt-sacrifices to the Lord, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish.

[9] ἡ θυσία αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ καὶ δύο δέκατα τῷ κριῷ τῷ ἑνί,

[9] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram.

[10] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ εἰς τοὺς ἑπτὰ ἀμνούς·

[10] A tenth deal for each several lamb, for the seven lambs.

[11] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ὑμῶν· πλὴν τὸ περὶ τῆς ἁμαρτίας τῆς ἐξιλάσεως καὶ ἡ ὁλοκαύτωσις ἡ διὰ παντός, ἡ θυσία αὐτῆς καὶ ἡ σπονδὴ αὐτῆς κατὰ τὴν σύγκρισιν εἰς ὀσμὴν εὐωδίας κάρπωμα κυρίῳ.

[11] And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to the Lord.

[12] Καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἐπίκλητος ἁγία ἔσται ὑμῖν, πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ ἑορτάσετε αὐτὴν ἑορτὴν κυρίῳ ἑπτὰ ἡμέρας.

[12] And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to the Lord seven days.

[13] καὶ προσάξετε ὁλοκαυτώματα καρπώματα εἰς ὀσμὴν εὐωδίας κυρίῳ, τῇ ἡμέρᾳ τῇ πρώτῃ μόσχους ἐκ βοῶν τρεῖς καὶ δέκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους δέκα τέσσαρας, ἄμωμοι ἔσονται·

[13] And ye shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savour to the Lord, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish.

[14] αἱ θυσίαι αὐτῶν σεμίδαλις ἀναπεποιημένη ἐν ἐλαίῳ, τρία δέκατα τῷ μόσχῳ τῷ ἑνὶ τοῖς τρισκαίδεκα μόσχοις καὶ δύο δέκατα τῷ κριῷ τῷ ἑνὶ ἐπὶ τοὺς δύο κριούς,

[14] their meat-offerings *shall be* fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams.

[15] δέκατον δέκατον τῷ ἀμνῷ τῷ ἑνὶ ἐπὶ τοὺς τέσσαρας καὶ δέκα ἀμνούς·

[15] A tenth deal for every lamb, for the fourteen lambs.

[16] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[16] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

[17] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ μόσχους δώδεκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους·

[17] And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish.

[18] ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[18] Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance.

[19] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[19] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

[20] τῇ ἡμέρᾳ τῇ τρίτῃ μόσχους ἕνδεκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους·

[20] On the third day eleven calves, two rams, fourteen lambs of a year old without blemish.

[21] ἡ θυσία αὐτῶν καὶ ἡ σπονδὴ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[21] Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance.

[22] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[22] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[23] τῇ ἡμέρᾳ τῇ τετάρτῃ μόσχους δέκα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους·

[23] On the fourth day ten calves, two rams, fourteen lambs of a year old without spot.

[24] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[24] There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to their ordinance.

[25] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[25] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering *there shall be* their meat-offerings and their drink-offerings.

[26] τῇ ἡμέρᾳ τῇ πέμπτῃ μόσχους ἐννέα, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους·

[26] On the fifth day nine calves, two rams, fourteen lambs of a year old without spot.

[27] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[27] Their meat-offerings and their drink-offerings *shall be* to the calves and the rams and the lambs according to their number, according to their ordinance.

[28] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[28] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[29] τῇ ἡμέρᾳ τῇ ἕκτῃ μόσχους ὀκτώ, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους δέκα τέσσαρας ἀμώμους·

[29] On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish.

[30] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[30] There shall be their meat-offerings and their drink-offerings to the calves and rams and lambs according to their number, according to their ordinance.

[31] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[31] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[32] τῇ ἡμέρᾳ τῇ ἑβδόμῃ μόσχους ἑπτά, κριοὺς δύο, ἀμνοὺς ἐνιαυσίους τέσσαρας καὶ δέκα ἀμώμους·

[32] On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish.

[33] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τοῖς μόσχοις καὶ τοῖς κριοῖς καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[33] Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance.

[34] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν. –

[34] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[35] καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον ἔσται ὑμῖν· πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ.

[35] And on the eighth day there shall be to you a release: ye shall do no servile work in it.

[36] καὶ προσάξετε ὁλοκαυτώματα εἰς ὀσμὴν εὐωδίας καρπώματα κυρίῳ μόσχον ἕνα, κριὸν ἕνα, ἀμνοὺς ἐνιαυσίους ἑπτὰ ἀμώμους·

[36] And ye shall offer whole-burnt-offerings *as* sacrifices to the Lord, one calf, one ram, seven lambs of a year old without spot.

[37] αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν τῷ μόσχῳ καὶ τῷ κριῷ καὶ τοῖς ἀμνοῖς κατὰ ἀριθμὸν αὐτῶν κατὰ τὴν σύγκρισιν αὐτῶν·

[37] *There shall be* their meat-offerings and their drink-offerings for the calf and the ram and the lambs according to their number, according to their ordinance.

[38] καὶ χίμαρον ἐξ αἰγῶν ἕνα περὶ ἁμαρτίας πλὴν τῆς ὁλοκαυτώσεως τῆς διὰ παντός· αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν.

[38] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; *there shall be* their meat-offerings and their drink-offerings.

[39] Ταῦτα ποιήσετε κυρίῳ ἐν ταῖς ἑορταῖς ὑμῶν πλὴν τῶν εὐχῶν ὑμῶν καὶ τὰ ἑκούσια ὑμῶν καὶ τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰς θυσίας ὑμῶν καὶ τὰς σπονδὰς ὑμῶν καὶ τὰ σωτήρια ὑμῶν.

[39] These *sacrifices* shall ye offer to the Lord in your feasts, besides your vows; and *ye shall offer* your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.

CHAPTER 30

[1] Καὶ ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ κατὰ πάντα, ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ.

[1] And Moses spoke to the children of Israel according to all that the Lord commanded Moses.

[2] Καὶ ἐλάλησεν Μωϋσῆς πρὸς τοὺς ἄρχοντας τῶν φυλῶν Ισραηλ λέγων Τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος·

[2] And Moses spoke to the heads of the tribes of the children of Israel, saying, This *is* the thing which the Lord has commanded.

[3] ἄνθρωπος ἄνθρωπος, ὃς ἂν εὔξηται εὐχὴν κυρίῳ ἢ ὀμόσῃ ὅρκον ἢ ὁρίσηται ὁρισμῷ περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα, ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ, ποιήσει.

[3] Whatsoever man shall vow a vow to the Lord, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do.

[4] ἐὰν δὲ γυνὴ εὔξηται εὐχὴν κυρίῳ ἢ ὁρίσηται ὁρισμὸν ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτῆς ἐν τῇ νεότητι αὐτῆς

[4] And if a woman shall vow a vow to the Lord, or bind herself with an obligation in her youth in her father’s house; and her father should hear her vows and her obligations, wherewith she has bound her soul, and her father should hold his peace at her, then all her vows shall stand,

[5] καὶ ἀκούσῃ ὁ πατὴρ αὐτῆς τὰς εὐχὰς αὐτῆς καὶ τοὺς ὁρισμοὺς αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, καὶ παρασιωπήσῃ αὐτῆς ὁ πατήρ, καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ πάντες οἱ ὁρισμοί, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, μενοῦσιν αὐτῇ.

[5] and all the obligations with which she has bound her soul, shall remain to her.

[6] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ ὁ πατὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ πάσας τὰς εὐχὰς αὐτῆς καὶ τοὺς ὁρισμούς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, οὐ στήσονται· καὶ κύριος καθαριεῖ αὐτήν, ὅτι ἀνένευσεν ὁ πατὴρ αὐτῆς. –

[6] But if her father straitly forbid *her* in the day in which he shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and the Lord shall hold her guiltless, because her father forbade her.

[7] ἐὰν δὲ γενομένη γένηται ἀνδρὶ καὶ αἱ εὐχαὶ αὐτῆς ἐπ᾽ αὐτῇ κατὰ τὴν διαστολὴν τῶν χειλέων αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς,

[7] But if she should be indeed married, and her vows be upon her according to the utterance of her lips, in respect of *the obligations* which she has contracted upon her soul;

[8] καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ, ᾗ ἂν ἡμέρᾳ ἀκούσῃ, καὶ οὕτως στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ οἱ ὁρισμοὶ αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, στήσονται.

[8] and her husband should hear, and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding, and her obligations, which she has contracted upon her soul shall stand.

[9] ἐὰν δὲ ἀνανεύων ἀνανεύσῃ ὁ ἀνὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ, πᾶσαι αἱ εὐχαὶ αὐτῆς καὶ οἱ ὁρισμοὶ αὐτῆς, οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, οὐ μενοῦσιν, ὅτι ὁ ἀνὴρ ἀνένευσεν ἀπ᾽ αὐτῆς, καὶ κύριος καθαριεῖ αὐτήν.

[9] But if her husband should straitly forbid *her* in the day in which he should hear her, none of her vows or obligations which she has contracted upon her soul shall stand, because her husband has disallowed her, and the Lord shall hold her guiltless.

[10] καὶ εὐχὴ χήρας καὶ ἐκβεβλημένης, ὅσα ἂν εὔξηται κατὰ τῆς ψυχῆς αὐτῆς, μενοῦσιν αὐτῇ. –

[10] And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her.

[11] ἐὰν δὲ ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ᾖ εὐχὴ αὐτῆς ἢ ὁ ὁρισμὸς κατὰ τῆς ψυχῆς αὐτῆς μεθ᾽ ὅρκου

[11] And if her vow *be made* in the house of her husband, or the obligation upon her soul with an oath,

[12] καὶ ἀκούσῃ ὁ ἀνὴρ αὐτῆς καὶ παρασιωπήσῃ αὐτῇ καὶ μὴ ἀνανεύσῃ αὐτῇ, καὶ στήσονται πᾶσαι αἱ εὐχαὶ αὐτῆς, καὶ πάντες οἱ ὁρισμοὶ αὐτῆς,

οὓς ὡρίσατο κατὰ τῆς ψυχῆς αὐτῆς, στήσονται κατ᾽ αὐτῆς.

[12] and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her.

[13] ἐὰν δὲ περιελὼν περιέλῃ ὁ ἀνὴρ αὐτῆς, ᾗ ἂν ἡμέρᾳ ἀκούσῃ πάντα, ὅσα ἐὰν ἐξέλθῃ ἐκ τῶν χειλέων αὐτῆς κατὰ τὰς εὐχὰς αὐτῆς καὶ κατὰ τοὺς ὁρισμοὺς τοὺς κατὰ τῆς ψυχῆς αὐτῆς, οὐ μενεῖ αὐτῇ· ὁ ἀνὴρ αὐτῆς περιεῖλεν, καὶ κύριος καθαρίσει αὐτήν.

[13] But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations *contracted* upon her soul, shall stand to her; her husband has cancelled them, and the Lord shall hold her guiltless.

[14] πᾶσα εὐχὴ καὶ πᾶς ὅρκος δεσμοῦ κακῶσαι ψυχήν, ὁ ἀνὴρ αὐτῆς στήσει αὐτῇ καὶ ὁ ἀνὴρ αὐτῆς περιελεῖ.

[14] Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it.

[15] ἐὰν δὲ σιωπῶν παρασιωπήσῃ αὐτῇ ἡμέραν ἐξ ἡμέρας, καὶ στήσει αὐτῇ πάσας τὰς εὐχὰς αὐτῆς, καὶ τοὺς ὁρισμοὺς τοὺς ἐπ᾽ αὐτῆς στήσει αὐτῇ, ὅτι ἐσιώπησεν αὐτῇ τῇ ἡμέρᾳ, ᾗ ἤκουσεν.

[15] But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations *which she has bound* upon herself, because he held his peace at her in the day in which he heard her.

[16] ἐὰν δὲ περιελὼν περιέλῃ αὐτῆς μετὰ τὴν ἡμέραν, ἣν ἤκουσεν, καὶ λήμψεται τὴν ἁμαρτίαν αὐτοῦ. –

[16] And if her husband should in any wise cancel *them* after the day in which he heard *them*, then he shall bear his iniquity.

[17] ταῦτα τὰ δικαιώματα, ὅσα ἐνετείλατο κύριος τῷ Μωυσῇ ἀνὰ μέσον ἀνδρὸς καὶ γυναικὸς αὐτοῦ καὶ ἀνὰ μέσον πατρὸς καὶ θυγατρὸς ἐν νεότητι ἐν οἴκῳ πατρός.

[17] These *are* the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and daughter in *her*

youth in the house of *her* father.

CHAPTER 31

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἐκδίκει τὴν ἐκδίκησιν υἱῶν Ισραηλ ἐκ τῶν Μαδιανιτῶν, καὶ ἔσχατον προστεθήσῃ πρὸς τὸν λαόν σου.

[2] Avenge the wrongs of the children of Israel on the Madianites, and afterwards thou shalt be added to thy people.

[3] καὶ ἐλάλησεν Μωϋσῆς πρὸς τὸν λαὸν λέγων Ἐξοπλίσατε ἐξ ὑμῶν ἄνδρας παρατάξασθαι ἔναντι κυρίου ἐπὶ Μαδιαν ἀποδοῦναι ἐκδίκησιν παρὰ τοῦ κυρίου τῇ Μαδιαν·

[3] And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before the Lord against Madian, to inflict vengeance on Madian from the Lord.

[4] χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς ἐκ πασῶν φυλῶν Ισραηλ ἀποστείλατε παρατάξασθαι.

[4] Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array.

[5] καὶ ἐξηρίθμησαν ἐκ τῶν χιλιάδων Ισραηλ χιλίους ἐκ φυλῆς, δώδεκα χιλιάδες, ἐνωπλισμένοι εἰς παράταξιν.

[5] And they numbered of the thousands of Israel a thousand of *each* tribe, twelve thousands; *these were* armed for war.

[6] καὶ ἀπέστειλεν αὐτοὺς Μωϋσῆς χιλίους ἐκ φυλῆς χιλίους ἐκ φυλῆς σὺν δυνάμει αὐτῶν καὶ Φινεες υἱὸν Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως, καὶ τὰ σκεύη τὰ ἅγια καὶ αἱ σάλπιγγες τῶν σημασιῶν ἐν ταῖς χερσὶν αὐτῶν.

[6] And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets *were* in their hands.

[7] καὶ παρετάξαντο ἐπὶ Μαδιαν, καθὰ ἐνετείλατο κύριος τῷ Μωυσῇ, καὶ ἀπέκτειναν πᾶν ἀρσενικόν·

[7] And they set themselves in array against Madian, as the Lord commanded Moses; and they slew every male.

[8] καὶ τοὺς βασιλεῖς Μαδιαν ἀπέκτειναν ἅμα τοῖς τραυματίαις αὐτῶν, καὶ τὸν Ευιν καὶ τὸν Σουρ καὶ τὸν Ροκομ καὶ τὸν Ουρ καὶ τὸν Ροβοκ, πέντε βασιλεῖς Μαδιαν· καὶ τὸν Βαλααμ υἱὸν Βεωρ ἀπέκτειναν ἐν ῥομφαίᾳ σὺν τοῖς τραυματίαις αὐτῶν.

[8] And they slew the kings of Madian together with their slain *subjects*; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their *other* slain.

[9] καὶ ἐπρονόμευσαν τὰς γυναῖκας Μαδιαν καὶ τὴν ἀποσκευὴν αὐτῶν, καὶ τὰ κτήνη αὐτῶν καὶ πάντα τὰ ἔγκτητα αὐτῶν καὶ τὴν δύναμιν αὐτῶν ἐπρονόμευσαν·

[9] And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions: and they spoiled their forces.

[10] καὶ πάσας τὰς πόλεις αὐτῶν τὰς ἐν ταῖς οἰκίαις αὐτῶν καὶ τὰς ἐπαύλεις αὐτῶν ἐνέπρησαν ἐν πυρί.

[10] And they burnt with fire all their cities in the places of their habitation and they burnt their villages with fire.

[11] καὶ ἔλαβον πᾶσαν τὴν προνομὴν καὶ πάντα τὰ σκῦλα αὐτῶν ἀπὸ ἀνθρώπου ἕως κτήνους

[11] And they took all their plunder, and all their spoils, both man and beast.

[12] καὶ ἤγαγον πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς πάντας υἱοὺς Ισραηλ τὴν αἰχμαλωσίαν καὶ τὰ σκῦλα καὶ τὴν προνομὴν εἰς τὴν παρεμβολὴν εἰς Αραβωθ Μωαβ, ἥ ἐστιν ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω.

[12] And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho.

[13] Καὶ ἐξῆλθεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς εἰς συνάντησιν αὐτοῖς ἔξω τῆς παρεμβολῆς.

[13] And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them.

[14] καὶ ὠργίσθη Μωϋσῆς ἐπὶ τοῖς ἐπισκόποις τῆς δυνάμεως, χιλιάρχοις καὶ ἑκατοντάρχοις τοῖς ἐρχομένοις ἐκ τῆς παρατάξεως τοῦ πολέμου,

[14] And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who came from the battle-array.

[15] καὶ εἶπεν αὐτοῖς Μωϋσῆς Ἵνα τί ἐζωγρήσατε πᾶν θῆλυ;

[15] And Moses said to them, Why have ye saved every female alive?

[16] αὗται γὰρ ἦσαν τοῖς υἱοῖς Ισραηλ κατὰ τὸ ῥῆμα Βαλααμ τοῦ ἀποστῆσαι καὶ ὑπεριδεῖν τὸ ῥῆμα κυρίου ἕνεκεν Φογωρ, καὶ ἐγένετο ἡ πληγὴ ἐν τῇ συναγωγῇ κυρίου.

[16] For they were *the occasion* to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord.

[17] καὶ νῦν ἀποκτείνατε πᾶν ἀρσενικὸν ἐν πάσῃ τῇ ἀπαρτίᾳ, καὶ πᾶσαν γυναῖκα, ἥτις ἔγνωκεν κοίτην ἄρσενος, ἀποκτείνατε·

[17] Now then slay every male in all the spoil, slay every woman, who has known the lying with man.

[18] πᾶσαν τὴν ἀπαρτίαν τῶν γυναικῶν, ἥτις οὐκ οἶδεν κοίτην ἄρσενος, ζωγρήσατε αὐτάς.

[18] And as for all the captivity of women, who have not known the lying with man, save ye them alive.

[19] καὶ ὑμεῖς παρεμβάλετε ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας· πᾶς ὁ ἀνελὼν καὶ ὁ ἁπτόμενος τοῦ τετρωμένου ἁγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ, ὑμεῖς καὶ ἡ αἰχμαλωσία ὑμῶν·

[19] And ye shall encamp outside the *great* camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day, and ye and your captivity *shall purify yourselves* on the seventh day.

[20] καὶ πᾶν περίβλημα καὶ πᾶν σκεῦος δερμάτινον καὶ πᾶσαν ἐργασίαν ἐξ αἰγείας καὶ πᾶν σκεῦος ξύλινον ἀφαγνιεῖτε.

[20] And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.

[21] καὶ εἶπεν Ελεαζαρ ὁ ἱερεὺς πρὸς τοὺς ἄνδρας τῆς δυνάμεως τοὺς ἐρχομένους ἐκ τῆς παρατάξεως τοῦ πολέμου Τοῦτο τὸ δικαίωμα τοῦ νόμου, ὃ συνέταξεν κύριος τῷ Μωυσῇ.

[21] And Eleazar the priest said to the men of the host that came from the battle-array, This *is* the ordinance of the law which the Lord has commanded Moses.

[22] πλὴν τοῦ χρυσίου καὶ τοῦ ἀργυρίου καὶ χαλκοῦ καὶ σιδήρου καὶ μολίβου καὶ κασσιτέρου,

[22] Beside the gold, and the silver, and the brass, and the iron, and lead, and tin,

[23] πᾶν πρᾶγμα, ὃ διελεύσεται ἐν πυρί, καὶ καθαρισθήσεται, ἀλλ᾽ ἢ τῷ ὕδατι τοῦ ἁγνισμοῦ ἁγνισθήσεται· καὶ πάντα, ὅσα ἐὰν μὴ διαπορεύηται διὰ πυρός, διελεύσεται δι᾽ ὕδατος.

[23] every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water.

[24] καὶ πλυνεῖσθε τὰ ἱμάτια τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ καθαρισθήσεσθε καὶ μετὰ ταῦτα εἰσελεύσεσθε εἰς τὴν παρεμβολήν.

[24] And on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

[25] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[25] And the Lord spoke to Moses, saying,

[26] Λαβὲ τὸ κεφάλαιον τῶν σκύλων τῆς αἰχμαλωσίας ἀπὸ ἀνθρώπου ἕως κτήνους, σὺ καὶ Ελεαζαρ ὁ ἱερεὺς καὶ οἱ ἄρχοντες τῶν πατριῶν τῆς συναγωγῆς,

[26] Take the sum of the spoils of the captivity both of man and beast, thou and Eleazar the priest, and the heads of the families of the congregation.

[27] καὶ διελεῖτε τὰ σκῦλα ἀνὰ μέσον τῶν πολεμιστῶν τῶν ἐκπορευομένων εἰς τὴν παράταξιν καὶ ἀνὰ μέσον πάσης συναγωγῆς.

[27] And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation.

[28] καὶ ἀφελεῖτε τέλος κυρίῳ παρὰ τῶν ἀνθρώπων τῶν πολεμιστῶν τῶν ἐκπεπορευμένων εἰς τὴν παράταξιν μίαν ψυχὴν ἀπὸ πεντακοσίων ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν αἰγῶν·

[28] And ye shall take a tribute for the Lord from the warriors that went out to battle; one soul out of five hundred, from the men, and from the cattle, even from the oxen, and from the sheep, and from the asses; and ye shall take from their half.

[29] καὶ ἀπὸ τοῦ ἡμίσους αὐτῶν λήμψεσθε καὶ δώσεις Ελεαζαρ τῷ ἱερεῖ τὰς ἀπαρχὰς κυρίου.

[29] And thou shalt give *them* to Eleazar the priest *as* the first-fruits of the Lord.

[30] καὶ ἀπὸ τοῦ ἡμίσους τοῦ τῶν υἱῶν Ισραηλ λήμψῃ ἕνα ἀπὸ τῶν πεντήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν βοῶν καὶ ἀπὸ τῶν προβάτων καὶ ἀπὸ τῶν ὄνων καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ δώσεις αὐτὰ τοῖς Λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς ἐν τῇ σκηνῇ κυρίου.

[30] And from the half belonging to the children of Israel thou shalt take one in fifty from the men, and from the oxen, and from the sheep, and from the asses, and from all the cattle; and thou shalt give them to the Levites that keep the charges in the tabernacle of the Lord.

[31] καὶ ἐποίησεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[31] And Moses and Eleazar the priest did as the Lord commanded Moses.

[32] καὶ ἐγενήθη τὸ πλεόνασμα τῆς προνομῆς, ὃ ἐπρονόμευσαν οἱ ἄνδρες οἱ πολεμισταί, ἀπὸ τῶν προβάτων ἑξακόσιαι χιλιάδες καὶ ἑβδομήκοντα καὶ πέντε χιλιάδες

[32] And that which remained of the spoil which the warriors took, was — of the sheep, six hundred and seventy-five thousand:

[33] καὶ βόες δύο καὶ ἑβδομήκοντα χιλιάδες

[33] and oxen, seventy-two thousand:

[34] καὶ ὄνοι μία καὶ ἑξήκοντα χιλιάδες

[34] and asses, sixty-one thousand.

[35] καὶ ψυχαὶ ἀνθρώπων ἀπὸ τῶν γυναικῶν, αἳ οὐκ ἔγνωσαν κοίτην ἀνδρός, πᾶσαι ψυχαὶ δύο καὶ τριάκοντα χιλιάδες.

[35] And persons of women who had not known lying with man, all the souls, thirty-two thousand.

[36] καὶ ἐγενήθη τὸ ἡμίσευμα ἡ μερὶς τῶν ἐκπεπορευμένων εἰς τὸν πόλεμον ἐκ τοῦ ἀριθμοῦ τῶν προβάτων τριακόσιαι καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια,

[36] And the half, *even* the portion of them that went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred.

[37] καὶ ἐγένετο τὸ τέλος κυρίῳ ἀπὸ τῶν προβάτων ἑξακόσια ἑβδομήκοντα πέντε·

[37] And the tribute to the Lord from the sheep was six hundred and seventy-five.

[38] καὶ βόες ἓξ καὶ τριάκοντα χιλιάδες, καὶ τὸ τέλος κυρίῳ δύο καὶ ἑβδομήκοντα·

[38] And the oxen, six and thirty thousand, and the tribute to the Lord seventy-two.

[39] καὶ ὄνοι τριάκοντα χιλιάδες καὶ πεντακόσιοι, καὶ τὸ τέλος κυρίῳ εἷς καὶ ἑξήκοντα·

[39] And asses, thirty thousand and five hundred, and the tribute to the Lord, sixty-one:

[40] καὶ ψυχαὶ ἀνθρώπων ἑκκαίδεκα χιλιάδες, καὶ τὸ τέλος αὐτῶν κυρίῳ δύο καὶ τριάκοντα ψυχαί.

[40] and the persons, sixteen thousand, and the tribute of them to the Lord, thirty-two souls.

[41] καὶ ἔδωκεν Μωϋσῆς τὸ τέλος κυρίῳ τὸ ἀφαίρεμα τοῦ θεοῦ Ελεαζαρ τῷ ἱερεῖ, καθὰ συνέταξεν κύριος τῷ Μωυσῇ.

[41] And Moses gave the tribute to the Lord, the heave-offering of God, to Eleazar the priest, as the Lord commanded Moses;

[42] ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν Ισραηλ, οὓς διεῖλεν Μωϋσῆς ἀπὸ τῶν ἀνδρῶν τῶν πολεμιστῶν –

[42] from the half belonging to the children of Israel, whom Moses separated from the men of war.

[43] καὶ ἐγένετο τὸ ἡμίσευμα τὸ τῆς συναγωγῆς ἀπὸ τῶν προβάτων τριακόσιαι χιλιάδες καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια

[43] And the half *taken* from the sheep, belonging to the congregation, was three hundred and thirty-seven thousand and five hundred.

[44] καὶ βόες ἓξ καὶ τριάκοντα χιλιάδες,

[44] And the oxen, thirty-six thousand;

[45] ὄνοι τριάκοντα χιλιάδες καὶ πεντακόσιοι

[45] asses, thirty thousand and five hundred;

[46] καὶ ψυχαὶ ἀνθρώπων ἓξ καὶ δέκα χιλιάδες –

[46] and persons, sixteen thousand.

[47] καὶ ἔλαβεν Μωϋσῆς ἀπὸ τοῦ ἡμισεύματος τῶν υἱῶν Ισραηλ τὸ ἓν ἀπὸ τῶν πεντήκοντα ἀπὸ τῶν ἀνθρώπων καὶ ἀπὸ τῶν κτηνῶν καὶ ἔδωκεν αὐτὰ τοῖς Λευίταις τοῖς φυλάσσουσιν τὰς φυλακὰς τῆς σκηνῆς κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

[47] And Moses took of the half belonging to the children of Israel the fiftieth part, of men and of cattle, and he gave them to the Levites who keep the charges of the tabernacle of the Lord, as the Lord commanded Moses.

[48] Καὶ προσῆλθον πρὸς Μωυσῆν πάντες οἱ καθεσταμένοι εἰς τὰς χιλιαρχίας τῆς δυνάμεως, χιλίαρχοι καὶ ἑκατόνταρχοι,

[48] And all those who were appointed to be officers of thousands of the host, captains of thousands and captains of hundreds, approached Moses, and said to Moses,

[49] καὶ εἶπαν πρὸς Μωυσῆν Οἱ παῖδές σου εἰλήφασιν τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν παρ᾽ ἡμῶν, καὶ οὐ διαπεφώνηκεν ἀπ᾽ αὐτῶν οὐδὲ εἷς·

[49] Thy servants have taken the sum of the men of war with us, and not one is missing.

[50] καὶ προσενηνόχαμεν τὸ δῶρον κυρίῳ, ἀνὴρ ὃ εὗρεν σκεῦος χρυσοῦν, χλιδῶνα καὶ ψέλιον καὶ δακτύλιον καὶ περιδέξιον καὶ ἐμπλόκιον, ἐξιλάσασθαι περὶ ἡμῶν ἔναντι κυρίου.

[50] And we have brought our gift to the Lord, *every* man who has found an article of gold, whether an armlet, or a chain, or a ring, or a bracelet, or a clasp for hair, to make atonement for us before the Lord.

[51] καὶ ἔλαβεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς τὸ χρυσίον παρ᾽ αὐτῶν, πᾶν σκεῦος εἰργασμένον·

[51] And Moses and Eleazar the priest took the gold from them, even every wrought article.

[52] καὶ ἐγένετο πᾶν τὸ χρυσίον, τὸ ἀφαίρεμα, ὃ ἀφεῖλον κυρίῳ, ἓξ καὶ δέκα χιλιάδες καὶ ἑπτακόσιοι καὶ πεντήκοντα σίκλοι παρὰ τῶν χιλιάρχων καὶ παρὰ τῶν ἑκατοντάρχων.

[52] And all the wrought gold, even the offering that they offered to the Lord, was sixteen thousand and seven hundred and fifty shekels from the captains of thousands and the captains of hundreds.

[53] καὶ οἱ ἄνδρες οἱ πολεμισταὶ ἐπρονόμευσαν ἕκαστος ἑαυτῷ.

[53] For the men of war took plunder every one for himself.

[54] καὶ ἔλαβεν Μωϋσῆς καὶ Ελεαζαρ ὁ ἱερεὺς τὸ χρυσίον παρὰ τῶν χιλιάρχων καὶ παρὰ τῶν ἑκατοντάρχων καὶ εἰσήνεγκεν αὐτὰ εἰς τὴν σκηνὴν τοῦ μαρτυρίου μνημόσυνον τῶν υἱῶν Ισραηλ ἔναντι κυρίου.

[54] And Moses and Eleazar the priest took the gold from the captains of thousands and captains of hundreds, and brought the vessels into the

tabernacle of witness, a memorial of the children of Israel before the Lord.

CHAPTER 32

[1] Καὶ κτήνη πλῆθος ἦν τοῖς υἱοῖς Ρουβην καὶ τοῖς υἱοῖς Γαδ, πλῆθος σφόδρα· καὶ εἶδον τὴν χώραν Ιαζηρ καὶ τὴν χώραν Γαλααδ, καὶ ἦν ὁ τόπος τόπος κτήνεσιν.

[1] And the children of Ruben and the children of Gad had a multitude of cattle, very great; and they saw the land of Jazer, and the land of Galaad; and the place was a place for cattle:

[2] καὶ προσελθόντες οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ εἶπαν πρὸς Μωυσῆν καὶ πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς τοὺς ἄρχοντας τῆς συναγωγῆς λέγοντες

[2] and the children of Ruben and the children of Gad came, and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying,

[3] Αταρωθ καὶ Δαιβων καὶ Ιαζηρ καὶ Ναμβρα καὶ Εσεβων καὶ Ελεαλη καὶ Σεβαμα καὶ Ναβαυ καὶ Βαιαν,

[3] Ataroth, and Daebon, and Jazer, and Namra, and Esebon, and Eleale, and Sebama, and Nabau, and Baean,

[4] τὴν γῆν, ἣν παρέδωκεν κύριος ἐνώπιον τῶν υἱῶν Ισραηλ, γῆ κτηνοτρόφος ἐστίν, καὶ τοῖς παισίν σου κτήνη ὑπάρχει.

[4] the land which the Lord has delivered up before the children of Israel, is pasture land, and thy servants have cattle.

[5] καὶ ἔλεγον Εἰ εὕρομεν χάριν ἐνώπιόν σου, δοθήτω ἡ γῆ αὕτη τοῖς οἰκέταις σου ἐν κατασχέσει, καὶ μὴ διαβιβάσῃς ἡμᾶς τὸν Ιορδάνην.

[5] And they said, If we have found grace in thy sight, let this land be given to thy servants for a possession, and do not cause us to pass over Jordan.

[6] καὶ εἶπεν Μωϋσῆς τοῖς υἱοῖς Γαδ καὶ τοῖς υἱοῖς Ρουβην Οἱ ἀδελφοὶ ὑμῶν πορεύονται εἰς πόλεμον, καὶ ὑμεῖς καθήσεσθε αὐτοῦ;

[6] And Moses said to the sons of Gad and the sons of Ruben, Shall your brethren go to war, and shall ye sit here?

[7] καὶ ἵνα τί διαστρέφετε τὰς διανοίας τῶν υἱῶν Ισραηλ μὴ διαβῆναι εἰς τὴν γῆν, ἣν κύριος δίδωσιν αὐτοῖς;

[7] And why do ye pervert the minds of the children of Israel, that they should not cross over into the land, which the Lord gives them?

[8] οὐχ οὕτως ἐποίησαν οἱ πατέρες ὑμῶν, ὅτε ἀπέστειλα αὐτοὺς ἐκ Καδης Βαρνη κατανοῆσαι τὴν γῆν;

[8] Did not your fathers thus, when I sent them from Cades Barne to spy out the land?

[9] καὶ ἀνέβησαν Φάραγγα βότρυος καὶ κατενόησαν τὴν γῆν καὶ ἀπέστησαν τὴν καρδίαν τῶν υἱῶν Ισραηλ, ὅπως μὴ εἰσέλθωσιν εἰς τὴν γῆν, ἣν ἔδωκεν κύριος αὐτοῖς.

[9] And they went up to the valley of the cluster, and spied the land, and turned aside the heart of the children of Israel, that they should not go into the land, which the Lord gave them.

[10] καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ὤμοσεν λέγων

[10] And the Lord was very angry in that day, and sware, saying,

[11] Εἰ ὄψονται οἱ ἄνθρωποι οὗτοι οἱ ἀναβάντες ἐξ Αἰγύπτου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθὸν τὴν γῆν, ἣν ὤμοσα τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, οὐ γὰρ συνεπηκολούθησαν ὀπίσω μου,

[11] Surely these men who came up out of Egypt from twenty years old and upward, who know good and evil, shall not see the land which I sware *to give* to Abraam and Isaac and Jacob, for they have not closely followed after me:

[12] πλὴν Χαλεβ υἱὸς Ιεφοννη ὁ διακεχωρισμένος καὶ Ἰησοῦς ὁ τοῦ Ναυη, ὅτι συνεπηκολούθησεν ὀπίσω κυρίου.

[12] save Caleb the son of Jephonne, who was set apart, and Joshua the son of Naue, for they closely followed after the Lord.

[13] καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὸν Ισραηλ καὶ κατερρόμβευσεν αὐτοὺς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, ἕως ἐξανηλώθη πᾶσα ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ ἔναντι κυρίου.

[13] And the Lord was very angry with Israel; and for forty years he caused them to wander in the wilderness, until all the generation which did evil in the sight of the Lord was extinct.

[14] ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν σύστρεμμα ἀνθρώπων ἁμαρτωλῶν προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ισραηλ,

[14] Behold, ye are risen up in the room of your fathers, a combination of sinful men, to increase yet farther the fierce wrath of the Lord against Israel.

[15] ὅτι ἀποστραφήσεσθε ἀπ᾽ αὐτοῦ προσθεῖναι ἔτι καταλιπεῖν αὐτὸν ἐν τῇ ἐρήμῳ καὶ ἀνομήσετε εἰς ὅλην τὴν συναγωγὴν ταύτην.

[15] For ye will turn away from him to desert him yet once more in the wilderness, and ye will sin against this whole congregation.

[16] καὶ προσῆλθον αὐτῷ καὶ ἔλεγον Ἐπαύλεις προβάτων οἰκοδομήσωμεν ὧδε τοῖς κτήνεσιν ἡμῶν καὶ πόλεις ταῖς ἀποσκευαῖς ἡμῶν,

[16] And they came to him, and said, We will build here folds for our cattle, and cities for our possessions;

[17] καὶ ἡμεῖς ἐνοπλισάμενοι προφυλακὴ πρότεροι τῶν υἱῶν Ισραηλ, ἕως ἂν ἀγάγωμεν αὐτοὺς εἰς τὸν ἑαυτῶν τόπον· καὶ κατοικήσει ἡ ἀποσκευὴ ἡμῶν ἐν πόλεσιν τετειχισμέναις διὰ τοὺς κατοικοῦντας τὴν γῆν.

[17] and we will arm ourselves and go as an advanced guard before the children of Israel, until we shall have brought them into their place; and our possessions shall remain in walled cities because of the inhabitants of the land.

[18] οὐ μὴ ἀποστραφῶμεν εἰς τὰς οἰκίας ἡμῶν, ἕως ἂν καταμερισθῶσιν οἱ υἱοὶ Ισραηλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ·

[18] We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance.

[19] καὶ οὐκέτι κληρονομήσωμεν ἐν αὐτοῖς ἀπὸ τοῦ πέραν τοῦ Ιορδάνου καὶ ἐπέκεινα, ὅτι ἀπέχομεν τοὺς κλήρους ἡμῶν ἐν τῷ πέραν τοῦ Ιορδάνου ἐν ἀνατολαῖς.

[19] And we will not any longer inherit with them from the other side of Jordan and onwards, because we have our full inheritance on the side

beyond Jordan eastward.

[20] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Ἐὰν ποιήσητε κατὰ τὸ ῥῆμα τοῦτο, ἐὰν ἐξοπλίσησθε ἔναντι κυρίου εἰς πόλεμον

[20] And Moses said to them, If ye will do according to these words, if ye will arm yourselves before the Lord for battle,

[21] καὶ παρελεύσεται ὑμῶν πᾶς ὁπλίτης τὸν Ιορδάνην ἔναντι κυρίου, ἕως ἂν ἐκτριβῇ ὁ ἐχθρὸς αὐτοῦ ἀπὸ προσώπου αὐτοῦ

[21] and every one of you will pass over Jordan fully armed before the Lord, until his enemy be destroyed from before his face,

[22] καὶ κατακυριευθῇ ἡ γῆ ἔναντι κυρίου, καὶ μετὰ ταῦτα ἀποστραφήσεσθε, καὶ ἔσεσθε ἀθῷοι ἔναντι κυρίου καὶ ἀπὸ Ισραηλ, καὶ ἔσται ἡ γῆ αὕτη ὑμῖν ἐν κατασχέσει ἔναντι κυρίου.

[22] and the land shall be subdued before the Lord, then afterwards ye shall return, and be guiltless before the Lord, and as regards Israel; and this land shall be to you for a possession before the Lord.

[23] ἐὰν δὲ μὴ ποιήσητε οὕτως, ἁμαρτήσεσθε ἔναντι κυρίου καὶ γνώσεσθε τὴν ἁμαρτίαν ὑμῶν, ὅταν ὑμᾶς καταλάβῃ τὰ κακά.

[23] But if ye will not do so, ye will sin against the Lord; and ye shall know your sin, when afflictions shall come upon you.

[24] καὶ οἰκοδομήσετε ὑμῖν αὐτοῖς πόλεις τῇ ἀποσκευῇ ὑμῶν καὶ ἐπαύλεις τοῖς κτήνεσιν ὑμῶν καὶ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος ὑμῶν ποιήσετε.

[24] And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

[25] καὶ εἶπαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ πρὸς Μωυσῆν λέγοντες Οἱ παῖδές σου ποιήσουσιν καθὰ ὁ κύριος ἡμῶν ἐντέλλεται·

[25] And the sons of Ruben and the sons of Gad spoke to Moses, saying, Thy servants will do as our lord commands.

[26] ἡ ἀποσκευὴ ἡμῶν καὶ αἱ γυναῖκες ἡμῶν καὶ πάντα τὰ κτήνη ἡμῶν ἔσονται ἐν ταῖς πόλεσιν Γαλααδ,

[26] Our store, and our wives, and all our cattle shall be in the cities of Galaad.

[27] οἱ δὲ παῖδές σου παρελεύσονται πάντες ἐνωπλισμένοι καὶ ἐκτεταγμένοι ἔναντι κυρίου εἰς τὸν πόλεμον, ὃν τρόπον ὁ κύριος λέγει.

[27] But thy servants will go over all armed and set in order before the Lord to battle, as *our* lord says.

[28] καὶ συνέστησεν αὐτοῖς Μωϋσῆς Ελεαζαρ τὸν ἱερέα καὶ Ἰησοῦν υἱὸν Ναυη καὶ τοὺς ἄρχοντας πατριῶν τῶν φυλῶν Ισραηλ,

[28] And Moses appointed to them *for judges* Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel.

[29] καὶ εἶπεν πρὸς αὐτοὺς Μωϋσῆς Ἐὰν διαβῶσιν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ μεθ᾽ ὑμῶν τὸν Ιορδάνην, πᾶς ἐνωπλισμένος εἰς πόλεμον ἔναντι κυρίου, καὶ κατακυριεύσητε τῆς γῆς ἀπέναντι ὑμῶν, καὶ δώσετε αὐτοῖς τὴν γῆν Γαλααδ ἐν κατασχέσει·

[29] And Moses said to them, If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before the Lord, and ye shall subdue the land before you, then ye shall give to them the land of Galaad for a possession.

[30] ἐὰν δὲ μὴ διαβῶσιν ἐνωπλισμένοι μεθ᾽ ὑμῶν εἰς τὸν πόλεμον ἔναντι κυρίου, καὶ διαβιβάσετε τὴν ἀποσκευὴν αὐτῶν καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ κτήνη αὐτῶν πρότερα ὑμῶν εἰς γῆν Χανααν, καὶ συγκατακληρονομηθήσονται ἐν ὑμῖν ἐν τῇ γῇ Χανααν.

[30] But if they will not pass over armed with you to war before the Lord, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan.

[31] καὶ ἀπεκρίθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ λέγοντες Ὅσα ὁ κύριος λέγει τοῖς θεράπουσιν αὐτοῦ, οὕτως ποιήσομεν·

[31] And the sons of Ruben and the sons of Gad answered, saying, Whatsoever the Lord says to his servants, that will we do.

[32] ἡμεῖς διαβησόμεθα ἐνωπλισμένοι ἔναντι κυρίου εἰς γῆν Χανααν, καὶ δώσετε τὴν κατάσχεσιν ἡμῖν ἐν τῷ πέραν τοῦ Ιορδάνου.

[32] We will go over armed before the Lord into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

[33] καὶ ἔδωκεν αὐτοῖς Μωϋσῆς, τοῖς υἱοῖς Γαδ καὶ τοῖς υἱοῖς Ρουβην καὶ τῷ ἡμίσει φυλῆς Μανασση υἱῶν Ιωσηφ, τὴν βασιλείαν Σηων βασιλέως Αμορραίων καὶ τὴν βασιλείαν Ωγ βασιλέως τῆς Βασαν, τὴν γῆν καὶ τὰς πόλεις σὺν τοῖς ὁρίοις αὐτῆς, πόλεις τῆς γῆς κύκλῳ.

[33] And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about.

[34] Καὶ ᾠκοδόμησαν οἱ υἱοὶ Γαδ τὴν Δαιβων καὶ τὴν Αταρωθ καὶ τὴν Αροηρ

[34] And the sons of Gad built Daebon, and Ataroth, and Aroer,

[35] καὶ τὴν Σωφαρ καὶ τὴν Ιαζηρ καὶ ὕψωσαν αὐτὰς

[35] and Sophar, and Jazer, and they set them up,

[36] καὶ τὴν Ναμβραν καὶ τὴν Βαιθαραν, πόλεις ὀχυρὰς καὶ ἐπαύλεις προβάτων. –

[36] and Namram, and Baetharan, strong cities, and folds for sheep.

[37] καὶ οἱ υἱοὶ Ρουβην ᾠκοδόμησαν τὴν Εσεβων καὶ Ελεαλη καὶ Καριαθαιμ

[37] And the sons of Ruben built Esebon, and Eleale, and Kariatham,

[38] καὶ τὴν Βεελμεων, περικεκυκλωμένας, καὶ τὴν Σεβαμα καὶ ἐπωνόμασαν κατὰ τὰ ὀνόματα αὐτῶν τὰ ὀνόματα τῶν πόλεων, ἃς ᾠκοδόμησαν. –

[38] and Beelmeon, surrounded *with walls*, and Sebama; and they called the names of the cities which they built, after their own names.

[39] καὶ ἐπορεύθη υἱὸς Μαχιρ υἱοῦ Μανασση εἰς Γαλααδ καὶ ἔλαβεν αὐτὴν καὶ ἀπώλεσεν τὸν Αμορραῖον τὸν κατοικοῦντα ἐν αὐτῇ.

[39] And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it.

[40] καὶ ἔδωκεν Μωϋσῆς τὴν Γαλααδ τῷ Μαχιρ υἱῷ Μανασση, καὶ κατῴκησεν ἐκεῖ.

[40] And Moses gave Galaad to Machir the son of Manasse, and he dwelt there.

[41] καὶ Ιαιρ ὁ τοῦ Μανασση ἐπορεύθη καὶ ἔλαβεν τὰς ἐπαύλεις αὐτῶν καὶ ἐπωνόμασεν αὐτὰς Ἐπαύλεις Ιαιρ.

[41] And Jair the *son* of Manasse went and took their villages, and called them the villages of Jair.

[42] καὶ Ναβαυ ἐπορεύθη καὶ ἔλαβεν τὴν Καναθ καὶ τὰς κώμας αὐτῆς καὶ ἐπωνόμασεν αὐτὰς Ναβωθ ἐκ τοῦ ὀνόματος αὐτοῦ.

[42] And Nabau went and took Caath and her villages, and called them Naboth after his name.

CHAPTER 33

[1] Καὶ οὗτοι σταθμοὶ τῶν υἱῶν Ισραηλ, ὡς ἐξῆλθον ἐκ γῆς Αἰγύπτου σὺν δυνάμει αὐτῶν ἐν χειρὶ Μωυσῆ καὶ Ααρων·

[1] And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron.

[2] καὶ ἔγραψεν Μωϋσῆς τὰς ἀπάρσεις αὐτῶν καὶ τοὺς σταθμοὺς αὐτῶν διὰ ῥήματος κυρίου, καὶ οὗτοι σταθμοὶ τῆς πορείας αὐτῶν.

[2] And Moses wrote their removals and their stages, by the word of the Lord: and these are the stages of their journeying.

[3] ἀπῆραν ἐκ Ραμεσση τῷ μηνὶ τῷ πρώτῳ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου· τῇ ἐπαύριον τοῦ πασχα ἐξῆλθον οἱ υἱοὶ Ισραηλ ἐν χειρὶ ὑψηλῇ ἐναντίον πάντων τῶν Αἰγυπτίων,

[3] They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went forth with a high hand before all the Egyptians.

[4] καὶ οἱ Αἰγύπτιοι ἔθαπτον ἐξ αὐτῶν τοὺς τεθνηκότας πάντας, οὓς ἐπάταξεν κύριος, πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, καὶ ἐν τοῖς θεοῖς αὐτῶν ἐποίησεν τὴν ἐκδίκησιν κύριος.

[4] And the Egyptians buried those that died of them, even all that the Lord smote, every first-born in the land of Egypt; also the Lord executed vengeance on their gods.

[5] καὶ ἀπάραντες οἱ υἱοὶ Ισραηλ ἐκ Ραμεσση παρενέβαλον εἰς Σοκχωθ.

[5] And the children of Israel departed from Ramesses, and encamped in Socchoth:

[6] καὶ ἀπῆραν ἐκ Σοκχωθ καὶ παρενέβαλον εἰς Βουθαν, ὅ ἐστιν μέρος τι τῆς ἐρήμου.

[6] and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness.

[7] καὶ ἀπῆραν ἐκ Βουθαν καὶ παρενέβαλον ἐπὶ στόμα Ειρωθ, ὅ ἐστιν ἀπέναντι Βεελσεπφων, καὶ παρενέβαλον ἀπέναντι Μαγδώλου.

[7] And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon, and encamped opposite Magdol.

[8] καὶ ἀπῆραν ἀπέναντι Ειρωθ καὶ διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν διὰ τῆς ἐρήμου αὐτοὶ καὶ παρενέβαλον ἐν Πικρίαις.

[8] And they departed from before Iroth, and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness, and encamped in Picriae.

[9] καὶ ἀπῆραν ἐκ Πικριῶν καὶ ἦλθον εἰς Αιλιμ· καὶ ἐν Αιλιμ δώδεκα πηγαὶ ὑδάτων καὶ ἑβδομήκοντα στελέχη φοινίκων, καὶ παρενέβαλον ἐκεῖ παρὰ τὸ ὕδωρ.

[9] And they departed from Picriae, and came to Ælim; and in Ælim *were* twelve fountains of water, and seventy palm-trees, and they encamped there by the water.

[10] καὶ ἀπῆραν ἐξ Αιλιμ καὶ παρενέβαλον ἐπὶ θάλασσαν ἐρυθράν.

[10] And they departed from Ælim, and encamped by the Red Sea.

[11] καὶ ἀπῆραν ἀπὸ θαλάσσης ἐρυθρᾶς καὶ παρενέβαλον εἰς τὴν ἔρημον Σιν.

[11] And they departed from the Red Sea, and encamped in the wilderness of Sin.

[12] καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς Ραφακα.

[12] And they departed from the wilderness of Sin, and encamped in Raphaca.

[13] καὶ ἀπῆραν ἐκ Ραφακα καὶ παρενέβαλον ἐν Αιλους.

[13] And they departed from Raphaca, and encamped in Ælus.

[14] καὶ ἀπῆραν ἐξ Αιλους καὶ παρενέβαλον ἐν Ραφιδιν, καὶ οὐκ ἦν ὕδωρ τῷ λαῷ πιεῖν ἐκεῖ.

[14] And they departed from Ælus, and encamped in Raphidin; and there was no water there for the people to drink.

[15] καὶ ἀπῆραν ἐκ Ραφιδιν καὶ παρενέβαλον ἐν τῇ ἐρήμῳ Σινα.

[15] And they departed from Raphidin, and encamped in the wilderness of Sina.

[16] καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σινα καὶ παρενέβαλον ἐν Μνήμασιν τῆς ἐπιθυμίας.

[16] And they departed from the wilderness of Sina, and encamped at the Graves of Lust.

[17] καὶ ἀπῆραν ἐκ Μνημάτων ἐπιθυμίας καὶ παρενέβαλον ἐν Ασηρωθ.

[17] And they departed from the Graves of Lust, and encamped in Aseroth.

[18] καὶ ἀπῆραν ἐξ Ασηρωθ καὶ παρενέβαλον ἐν Ραθαμα.

[18] And they departed from Aseroth, and encamped in Rathama.

[19] καὶ ἀπῆραν ἐκ Ραθαμα καὶ παρενέβαλον ἐν Ρεμμων Φαρες.

[19] And they departed from Rathama, and encamped in Remmon Phares.

[20] καὶ ἀπῆραν ἐκ Ρεμμων Φαρες καὶ παρενέβαλον ἐν Λεμωνα.

[20] And they departed from Remmon Phares, and encamped in Lebona.

[21] καὶ ἀπῆραν ἐκ Λεμωνα καὶ παρενέβαλον εἰς Δεσσα.

[21] And they departed from Lebona, and encamped in Ressan.

[22] καὶ ἀπῆραν ἐκ Δεσσα καὶ παρενέβαλον εἰς Μακελλαθ.

[22] And they departed from Ressan, and encamped in Makellath.

[23] καὶ ἀπῆραν ἐκ Μακελλαθ καὶ παρενέβαλον εἰς Σαφαρ.

[23] And they departed from Makellath, and encamped in Saphar.

[24] καὶ ἀπῆραν ἐκ Σαφαρ καὶ παρενέβαλον εἰς Χαραδαθ.

[24] And they departed from Saphar, and encamped in Charadath.

[25] καὶ ἀπῆραν ἐκ Χαραδαθ καὶ παρενέβαλον εἰς Μακηλωθ.

[25] And they departed from Charadath, and encamped in Makeloth.

[26] καὶ ἀπῆραν ἐκ Μακηλωθ καὶ παρενέβαλον εἰς Καταθ.

[26] And they departed from Makeloth, and encamped in Kataath.

[27] καὶ ἀπῆραν ἐκ Καταaθ καὶ παρενέβαλον εἰς Ταραθ.

[27] And they departed from Kataath, and encamped in Tarath.

[28] καὶ ἀπῆραν ἐκ Ταραθ καὶ παρενέβαλον εἰς Ματεκκα.

[28] And they departed from Tarath, and encamped in Mathecca.

[29] καὶ ἀπῆραν ἐκ Ματεκκα καὶ παρενέβαλον εἰς Σελμωνα.

[29] And they departed from Mathecca, and encamped in Selmona.

[30] καὶ ἀπῆραν ἐκ Σελμωνα καὶ παρενέβαλον εἰς Μασσουρουθ.

[30] And they departed from Selmona, and encamped in Masuruth.

[31] καὶ ἀπῆραν ἐκ Μασσουρουθ καὶ παρενέβαλον εἰς Βαναια.

[31] And they departed from Masuruth, and encamped in Banaea.

[32] καὶ ἀπῆραν ἐκ Βαναια καὶ παρενέβαλον εἰς τὸ ὄρος Γαδγαδ.

[32] And they departed from Banaea, and encamped in the mountain Gadgad.

[33] καὶ ἀπῆραν ἐκ τοῦ ὄρους Γαδγαδ καὶ παρενέβαλον εἰς Ετεβαθα.

[33] And they departed from the mountain Gadgad, and encamped in Etebatha.

[34] καὶ ἀπῆραν ἐξ Ετεβαθα καὶ παρενέβαλον εἰς Εβρωνα.

[34] And they departed from Etebatha, and encamped in Ebrona.

[35] καὶ ἀπῆραν ἐξ Εβρωνα καὶ παρενέβαλον εἰς Γεσιωνγαβερ.

[35] And they departed from Ebrona, and encamped in Gesion Gaber.

[36] καὶ ἀπῆραν ἐκ Γεσιωνγαβερ καὶ παρενέβαλον ἐν τῇ ἐρήμῳ Σιν. καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς τὴν ἔρημον Φαραν, αὕτη ἐστὶν Καδης.

[36] And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades.

[37] καὶ ἀπῆραν ἐκ Καδης καὶ παρενέβαλον εἰς Ωρ τὸ ὄρος πλησίον γῆς Εδωμ·

[37] And they departed from Cades, and encamped in mount Or near the land of Edom.

[38] καὶ ἀνέβη Ααρων ὁ ἱερεὺς διὰ προστάγματος κυρίου καὶ ἀπέθανεν ἐκεῖ ἐν τῷ τεσσαρακοστῷ ἔτει τῆς ἐξόδου τῶν υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου τῷ μηνὶ τῷ πέμπτῳ μιᾷ τοῦ μηνός·

[38] And Aaron the priest went up by the command of the Lord, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first *day* of the month.

[39] καὶ Ααρων ἦν τριῶν καὶ εἴκοσι καὶ ἑκατὸν ἐτῶν, ὅτε ἀπέθνῃσκεν ἐν Ωρ τῷ ὄρει.

[39] And Aaron was a hundred and twenty-three years old, when he died in mount Or.

[40] καὶ ἀκούσας ὁ Χανανις βασιλεὺς Αραδ, καὶ οὗτος κατῴκει ἐν γῇ Χαναάν, ὅτε εἰσεπορεύοντο οἱ υἱοὶ Ισραηλ.

[40] And Arad the Chananitish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering *the land* —

[41] καὶ ἀπῆραν ἐξ Ωρ τοῦ ὄρους καὶ παρενέβαλον εἰς Σελμωνα.

[41] then they departed from mount Or, and encamped in Selmona.

[42] καὶ ἀπῆραν ἐκ Σελμωνα καὶ παρενέβαλον εἰς Φινω.

[42] And they departed from Selmona, and encamped in Phino.

[43] καὶ ἀπῆραν ἐκ Φινω καὶ παρενέβαλον εἰς Ωβωθ.

[43] And they departed from Phino, and encamped in Oboth.

[44] καὶ ἀπῆραν ἐξ Ωβωθ καὶ παρενέβαλον ἐν Γαι ἐν τῷ πέραν ἐπὶ τῶν ὁρίων Μωαβ.

[44] And they departed from Oboth, and encamped in Gai, on the other side *Jordan* on the borders of Moab.

[45] καὶ ἀπῆραν ἐκ Γαι καὶ παρενέβαλον εἰς Δαιβων Γαδ.

[45] And they departed from Gai, and encamped in Daebon Gad.

[46] καὶ ἀπῆραν ἐκ Δαιβων Γαδ καὶ παρενέβαλον ἐν Γελμων Δεβλαθαιμ.

[46] And they departed from Daebon Gad, and encamped in Gelmon Deblathaim.

[47] καὶ ἀπῆραν ἐκ Γελμων Δεβλαθαιμ καὶ παρενέβαλον ἐπὶ τὰ ὄρη τὰ Αβαριμ ἀπέναντι Ναβαυ.

[47] And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau.

[48] καὶ ἀπῆραν ἀπὸ ὀρέων Αβαριμ καὶ παρενέβαλον ἐπὶ δυσμῶν Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω

[48] And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho.

[49] καὶ παρενέβαλον παρὰ τὸν Ιορδάνην ἀνὰ μέσον Αισιμωθ ἕως Βελσαττιμ κατὰ δυσμὰς Μωαβ.

[49] And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

[50] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω λέγων

[50] And the Lord spoke to Moses at the west of Moab by Jordan at Jericho, saying,

[51] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς διαβαίνετε τὸν Ιορδάνην εἰς γῆν Χανααν

[51] Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan.

[52] καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας ἐν τῇ γῇ πρὸ προσώπου ὑμῶν καὶ ἐξαρεῖτε τὰς σκοπιὰς αὐτῶν καὶ πάντα τὰ εἴδωλα τὰ χωνευτὰ αὐτῶν ἀπολεῖτε αὐτὰ καὶ πάσας τὰς στήλας αὐτῶν ἐξαρεῖτε

[52] And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars.

[53] καὶ ἀπολεῖτε πάντας τοὺς κατοικοῦντας τὴν γῆν καὶ κατοικήσετε ἐν αὐτῇ· ὑμῖν γὰρ δέδωκα τὴν γῆν αὐτῶν ἐν κλήρῳ.

[53] And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance.

[54] καὶ κατακληρονομήσετε τὴν γῆν αὐτῶν ἐν κλήρῳ κατὰ φυλὰς ὑμῶν· τοῖς πλείοσιν πληθυνεῖτε τὴν κατάσχεσιν αὐτῶν καὶ τοῖς ἐλάττοσιν ἐλαττώσετε τὴν κατάσχεσιν αὐτῶν· εἰς ὃ ἐὰν ἐξέλθῃ τὸ ὄνομα αὐτοῦ ἐκεῖ, αὐτοῦ ἔσται· κατὰ φυλὰς πατριῶν ὑμῶν κληρονομήσετε.

[54] And ye shall inherit their land according to your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever *part* a man's name shall go forth *by lot*, there shall be his *property*: ye shall inherit according to the tribes of your families.

[55] ἐὰν δὲ μὴ ἀπολέσητε τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ προσώπου ὑμῶν, καὶ ἔσται οὓς ἐὰν καταλίπητε ἐξ αὐτῶν, σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν καὶ βολίδες ἐν ταῖς πλευραῖς ὑμῶν καὶ ἐχθρεύσουσιν ἐπὶ τῆς γῆς, ἐφ' ἣν ὑμεῖς κατοικήσετε,

[55] But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell;

[56] καὶ ἔσται καθότι διεγνώκειν ποιῆσαι αὐτούς, ποιήσω ὑμῖν.

[56] and it shall come to pass that as I had determined to do to them, so I will do to you.

CHAPTER 34

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[1] And the Lord spoke to Moses, saying,

[2] Ἔντειλαι τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς εἰσπορεύεσθε εἰς τὴν γῆν Χανααν· αὕτη ἔσται ὑμῖν εἰς κληρονομίαν, γῆ Χανααν σὺν τοῖς ὁρίοις αὐτῆς.

[2] Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Chanaan: it shall be to you for an inheritance, the land of Chanaan with its boundaries.

[3] καὶ ἔσται ὑμῖν τὸ κλίτος τὸ πρὸς λίβα ἀπὸ ἐρήμου Σιν ἕως ἐχόμενον Εδωμ, καὶ ἔσται ὑμῖν τὰ ὅρια πρὸς λίβα ἀπὸ μέρους τῆς θαλάσσης τῆς ἁλυκῆς ἀπὸ ἀνατολῶν·

[3] And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the side of the salt sea eastward.

[4] καὶ κυκλώσει ὑμᾶς τὰ ὅρια ἀπὸ λιβὸς πρὸς ἀνάβασιν Ακραβιν καὶ παρελεύσεται Σεννα, καὶ ἔσται ἡ διέξοδος αὐτοῦ πρὸς λίβα Καδης τοῦ Βαρνη, καὶ ἐξελεύσεται εἰς ἔπαυλιν Αραδ καὶ παρελεύσεται Ασεμωνα·

[4] And your border shall go round you from the south to the ascent of Acrabin, and shall proceed by Ennac, and the going forth of it shall be southward to Cades Barne, and it shall go forth to the village of Arad, and shall proceed by Asemona.

[5] καὶ κυκλώσει τὰ ὅρια ἀπὸ Ασεμωνα χειμάρρουν Αἰγύπτου, καὶ ἔσται ἡ διέξοδος ἡ θάλασσα.

[5] And the border shall compass from Asemona to the river of Egypt, and the sea shall be the termination.

[6] καὶ τὰ ὅρια τῆς θαλάσσης ἔσται ὑμῖν· ἡ θάλασσα ἡ μεγάλη ὁριεῖ, τοῦτο ἔσται ὑμῖν τὰ ὅρια τῆς θαλάσσης.

[6] And ye shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.

[7] καὶ τοῦτο ἔσται τὰ ὅρια ὑμῖν πρὸς βορρᾶν· ἀπὸ τῆς θαλάσσης τῆς μεγάλης καταμετρήσετε ὑμῖν αὐτοῖς παρὰ τὸ ὄρος τὸ ὄρος·

[7] And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of the mountain.

[8] καὶ ἀπὸ τοῦ ὄρους τὸ ὄρος καταμετρήσετε αὐτοῖς εἰσπορευομένων εἰς Εμαθ, καὶ ἔσται ἡ διέξοδος αὐτοῦ τὰ ὅρια Σαραδα·

[8] And ye shall measure to yourselves the mountain from mount *Hor* at the entering in to Emath, and the termination of it shall be the coasts of Saradac.

[9] καὶ ἐξελεύσεται τὰ ὅρια Δεφρωνα, καὶ ἔσται ἡ διέξοδος αὐτοῦ Ασερναιν· τοῦτο ἔσται ὑμῖν ὅρια ἀπὸ βορρᾶ.

[9] And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north.

[10] καὶ καταμετρήσετε ὑμῖν αὐτοῖς τὰ ὅρια ἀνατολῶν ἀπὸ Ασερναιν Σεπφαμα·

[10] And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar.

[11] καὶ καταβήσεται τὰ ὅρια ἀπὸ Σεπφαμ Αρβηλα ἀπὸ ἀνατολῶν ἐπὶ πηγάς, καὶ καταβήσεται τὰ ὅρια Βηλα ἐπὶ νώτου θαλάσσης Χεναρα ἀπὸ ἀνατολῶν·

[11] And the border shall go down from Sepphamar to Bela eastward to the fountains, and the border shall go down from Bela behind the sea Chenereth eastward.

[12] καὶ καταβήσεται τὰ ὅρια ἐπὶ τὸν Ιορδάνην, καὶ ἔσται ἡ διέξοδος θάλασσα ἡ ἁλυκή. αὕτη ἔσται ὑμῖν ἡ γῆ καὶ τὰ ὅρια αὐτῆς κύκλῳ.

[12] And the border shall go down to Jordan, and the termination shall be the salt sea; this shall be your land and its borders round about.

[13] καὶ ἐνετείλατο Μωϋσῆς τοῖς υἱοῖς Ισραηλ λέγων Αὕτη ἡ γῆ, ἣν κατακληρονομήσετε αὐτὴν μετὰ κλήρου, ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ δοῦναι αὐτὴν ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση·

[13] And Moses charged the children of Israel, saying, This *is* the land which ye shall inherit by lot, even as the Lord commanded us to give it to the nine tribes and the half-tribe of Manasse.

[14] ὅτι ἔλαβεν φυλὴ υἱῶν Ρουβην καὶ φυλὴ υἱῶν Γαδ κατ᾽ οἴκους πατριῶν αὐτῶν, καὶ τὸ ἥμισυ φυλῆς Μανασση ἀπέλαβον τοὺς κλήρους αὐτῶν,

[14] For the tribe of the children of Ruben, and the tribe of the children of Gad have received *their inheritance* according to their families; and the half-tribe of Manasse have received their inheritances.

[15] δύο φυλαὶ καὶ ἥμισυ φυλῆς ἔλαβον τοὺς κλήρους αὐτῶν πέραν τοῦ Ιορδάνου κατὰ Ιεριχω ἀπὸ νότου κατ᾽ ἀνατολάς.

[15] Two tribes and half a tribe have received their inheritance beyond Jordan by Jericho from the south eastwards.

[16] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[16] And the Lord spoke to Moses, saying,

[17] Ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν, οἳ κληρονομήσουσιν ὑμῖν τὴν γῆν· Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη.

[17] These *are* the names of the men who shall divide the land to you for an inheritance; Eleazar the priest and Joshua the *son* of Naue.

[18] καὶ ἄρχοντα ἕνα ἐκ φυλῆς λήμψεσθε κατακληρονομῆσαι ὑμῖν τὴν γῆν.

[18] And ye shall take one ruler from *each* tribe to divide the land to you by lot.

[19] καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν· τῆς φυλῆς Ιουδα Χαλεβ υἱὸς Ιεφοννη·

[19] And these *are* the names of the men; of the tribe of Juda Chaleb the son of Jephonne.

[20] τῆς φυλῆς Συμεων Σαλαμιηλ υἱὸς Εμιουδ·

[20] Of the tribe of Symeon, Salamiel the son of Semiud.

[21] τῆς φυλῆς Βενιαμιν Ελδαδ υἱὸς Χασλων·

[21] Of the tribe of Benjamin, Eldad the son of Chaslon.

[22] τῆς φυλῆς Δαν ἄρχων Βακχιρ υἱὸς Εγλι·

[22] Of the tribe of Dan the prince *was* Bacchir the son of Egli.

[23] τῶν υἱῶν Ιωσηφ φυλῆς υἱῶν Μανασση ἄρχων Ανιηλ υἱὸς Ουφι,

[23] Of the sons of Joseph of the tribe of the sons of Manasse, the prince was Aniel the son of Suphi.

[24] τῆς φυλῆς υἱῶν Εφραιμ ἄρχων Καμουηλ υἱὸς Σαβαθα·

[24] Of the tribe of the sons of Ephraim, the prince was Camuel the son of Sabathan.

[25] τῆς φυλῆς Ζαβουλων ἄρχων Ελισαφαν υἱὸς Φαρναχ·

[25] Of the tribe of Zabulon, the prince was Elisaphan the son of Pharnac.

[26] τῆς φυλῆς υἱῶν Ισσαχαρ ἄρχων Φαλτιηλ υἱὸς Οζα·

[26] Of the tribe of the sons of Issachar, the prince was Phaltiel the son of Oza.

[27] τῆς φυλῆς υἱῶν Ασηρ ἄρχων Αχιωρ υἱὸς Σελεμι·

[27] Of the tribe of the children of Aser, the prince was Achior the son of Selemi.

[28] τῆς φυλῆς Νεφθαλι ἄρχων Φαδαηλ υἱὸς Βεναμιουδ.

[28] Of the tribe of Nephthali, the prince was Phadael the son of Jamiud.

[29] οὗτοι οἷς ἐνετείλατο κύριος καταμερίσαι τοῖς υἱοῖς Ισραηλ ἐν γῇ Χανααν.

[29] These did the Lord command to distribute *the inheritances* to the children of Israel in the land of Chanaan.

CHAPTER 35

[1] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐπὶ δυσμῶν Μωαβ παρὰ τὸν Ιορδάνην κατὰ Ιεριχω λέγων

[1] And the Lord spoke to Moses to the west of Moab by Jordan near Jericho, saying,

[2] Σύνταξον τοῖς υἱοῖς Ισραηλ καὶ δώσουσιν τοῖς Λευίταις ἀπὸ τῶν κλήρων κατασχέσεως αὐτῶν πόλεις κατοικεῖν καὶ τὰ προάστεια τῶν πόλεων κύκλῳ αὐτῶν δώσουσιν τοῖς Λευίταις,

[2] Give orders to the children of Israel, and they shall give to the Levites cities to dwell in from the lot of their possession, and they shall give to the Levites the suburbs of the cities round about them.

[3] καὶ ἔσονται αὐτοῖς αἱ πόλεις κατοικεῖν, καὶ τὰ ἀφορίσματα αὐτῶν ἔσται τοῖς κτήνεσιν αὐτῶν καὶ πᾶσι τοῖς τετράποσιν αὐτῶν.

[3] And the cities shall be for them to dwell in, and their enclosures shall be for their cattle and all their beasts.

[4] καὶ τὰ συγκυροῦντα τῶν πόλεων, ἃς δώσετε τοῖς Λευίταις, ἀπὸ τείχους τῆς πόλεως καὶ ἔξω δισχιλίους πήχεις κύκλῳ·

[4] And the suburbs of the cities which ye shall give to the Levites, shall be from the wall of the city and outwards two thousand cubits round about.

[5] καὶ μετρήσεις ἔξω τῆς πόλεως τὸ κλίτος τὸ πρὸς ἀνατολὰς δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς λίβα δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς θάλασσαν δισχιλίους πήχεις καὶ τὸ κλίτος τὸ πρὸς βορρᾶν δισχιλίους πήχεις, καὶ ἡ πόλις μέσον τούτου ἔσται ὑμῖν καὶ τὰ ὅμορα τῶν πόλεων.

[5] And thou shalt measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and your city shall be in the midst of this, and the suburbs of the cities *as described*.

[6] καὶ τὰς πόλεις δώσετε τοῖς Λευίταις, τὰς ἓξ πόλεις τῶν φυγαδευτηρίων, ἃς δώσετε φεύγειν ἐκεῖ τῷ φονεύσαντι, καὶ πρὸς ταύταις τεσσαράκοντα καὶ δύο πόλεις·

[6] And ye shall give the cities to the Levites, the six cities of refuge which ye shall give for the slayer to flee thither, and in addition to these, forty-two cities.

[7] πάσας τὰς πόλεις δώσετε τοῖς Λευίταις, τεσσαράκοντα καὶ ὀκτὼ πόλεις, ταύτας καὶ τὰ προάστεια αὐτῶν.

[7] Ye shall give to the Levites in all forty-eight cities, them and their suburbs.

[8] καὶ τὰς πόλεις, ἃς δώσετε ἀπὸ τῆς κατασχέσεως υἱῶν Ισραηλ, ἀπὸ τῶν τὰ πολλὰ πολλὰ καὶ ἀπὸ τῶν ἐλαττόνων ἐλάττω· ἕκαστος κατὰ τὴν κληρονομίαν αὐτοῦ, ἣν κληρονομήσουσιν, δώσουσιν ἀπὸ τῶν πόλεων τοῖς Λευίταις.

[8] And as for the cities which ye shall give out of the possession of the children of Israel, from those *that have* much *ye shall give* much, and from those that have less ye shall give less: they shall give of their cities to the Levites each one according to his inheritance which they shall inherit.

[9] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

[9] And the Lord spoke to Moses, saying,

[10] Λάλησον τοῖς υἱοῖς Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Ὑμεῖς διαβαίνετε τὸν Ιορδάνην εἰς γῆν Χανααν

[10] Speak to the children of Israel, and thou shalt say to them, Ye are to cross over Jordan into the land of Chanaan.

[11] καὶ διαστελεῖτε ὑμῖν αὐτοῖς πόλεις· φυγαδευτήρια ἔσται ὑμῖν φυγεῖν ἐκεῖ τὸν φονευτήν, πᾶς ὁ πατάξας ψυχὴν ἀκουσίως.

[11] And ye shall appoint to yourselves cities: they shall be to you cities of refuge for the slayer to flee to, every one who has killed another unintentionally.

[12] καὶ ἔσονται αἱ πόλεις ὑμῖν φυγαδευτήρια ἀπὸ ἀγχιστεύοντος τὸ αἷμα, καὶ οὐ μὴ ἀποθάνῃ ὁ φονεύων, ἕως ἂν στῇ ἔναντι τῆς συναγωγῆς εἰς κρίσιν.

[12] And the cities shall be to you places of refuge from the avenger of blood, and the slayer shall not die until he stands before the congregation

for judgment.

[13] καὶ αἱ πόλεις, ἃς δώσετε, τὰς ἓξ πόλεις, φυγαδευτήρια ἔσονται ὑμῖν·

[13] And the cities which ye shall assign, *even* the six cities, shall be places of refuge for you.

[14] τὰς τρεῖς πόλεις δώσετε ἐν τῷ πέραν τοῦ Ιορδάνου καὶ τὰς τρεῖς πόλεις δώσετε ἐν γῇ Χανααν·

[14] Ye shall assign three cities on the other side of Jordan, and ye shall assign three cities in the land of Chanaan.

[15] φυγάδιον ἔσται τοῖς υἱοῖς Ισραηλ, καὶ τῷ προσηλύτῳ καὶ τῷ παροίκῳ τῷ ἐν ὑμῖν ἔσονται αἱ πόλεις αὗται εἰς φυγαδευτήριον φυγεῖν ἐκεῖ παντὶ πατάξαντι ψυχὴν ἀκουσίως. –

[15] It shall be a place of refuge for the children of Israel, and for the stranger, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.

[16] ἐὰν δὲ ἐν σκεύει σιδήρου πατάξῃ αὐτόν, καὶ τελευτήσῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής.

[16] And if he should smite him with an iron instrument, and the man should die, he is a murderer; let the murderer by all means be put to death.

[17] ἐὰν δὲ ἐν λίθῳ ἐκ χειρός, ἐν ᾧ ἀποθανεῖται ἐν αὐτῷ, πατάξῃ αὐτόν, καὶ ἀποθάνῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής.

[17] And if he should smite him with a stone *thrown* from his hand, whereby a man may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death.

[18] ἐὰν δὲ ἐν σκεύει ξυλίνῳ ἐκ χειρός, ἐξ οὗ ἀποθανεῖται ἐν αὐτῷ, πατάξῃ αὐτόν, καὶ ἀποθάνῃ, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονευτής.

[18] And if he should smite him with an instrument of wood from his hand, whereby he may die, and he *thus* die, he is a murderer; let the murderer by all means be put to death.

[19] ὁ ἀγχιστεύων τὸ αἷμα, οὗτος ἀποκτενεῖ τὸν φονεύσαντα· ὅταν συναντήσῃ αὐτῷ, οὗτος ἀποκτενεῖ αὐτόν.

[19] The avenger of blood himself shall slay the murderer: whensoever he shall meet him he shall slay him.

[20] ἐὰν δὲ δι᾽ ἔχθραν ὥσῃ αὐτὸν καὶ ἐπιρρίψῃ ἐπ᾽ αὐτὸν πᾶν σκεῦος ἐξ ἐνέδρου, καὶ ἀποθάνῃ,

[20] And if he should thrust him through enmity, or cast any thing upon him from an ambuscade, and the man should die,

[21] ἢ διὰ μῆνιν ἐπάταξεν αὐτὸν τῇ χειρί, καὶ ἀποθάνῃ, θανάτῳ θανατούσθω ὁ πατάξας, φονευτής ἐστιν· θανάτῳ θανατούσθω ὁ φονεύων· ὁ ἀγχιστεύων τὸ αἷμα ἀποκτενεῖ τὸν φονεύσαντα ἐν τῷ συναντῆσαι αὐτῷ. –

[21] or if he have smitten him with his hand through anger, and the man should die, let the man that smote him be put to death by all means, he is a murderer: let the murderer by all means be put to death: the avenger of blood shall slay the murderer when he meets him.

[22] ἐὰν δὲ ἐξάπινα οὐ δι᾽ ἔχθραν ὥσῃ αὐτὸν ἢ ἐπιρρίψῃ ἐπ᾽ αὐτὸν πᾶν σκεῦος οὐκ ἐξ ἐνέδρου

[22] But if he should thrust him suddenly, not through enmity, or cast any thing upon him, not from an ambuscade,

[23] ἢ παντὶ λίθῳ, ἐν ᾧ ἀποθανεῖται ἐν αὐτῷ, οὐκ εἰδώς, καὶ ἐπιπέσῃ ἐπ᾽ αὐτόν, καὶ ἀποθάνῃ, αὐτὸς δὲ οὐκ ἐχθρὸς αὐτοῦ ἦν οὐδὲ ζητῶν κακοποιῆσαι αὐτόν,

[23] or *smite him* with any stone, whereby a man may die, unawares, and it should fall upon him, and he should die, but he was not his enemy, nor sought to hurt him;

[24] καὶ κρινεῖ ἡ συναγωγὴ ἀνὰ μέσον τοῦ πατάξαντος καὶ ἀνὰ μέσον τοῦ ἀγχιστεύοντος τὸ αἷμα κατὰ τὰ κρίματα ταῦτα,

[24] then the assembly shall judge between the smiter and the avenger of blood, according to these judgments.

[25] καὶ ἐξελεῖται ἡ συναγωγὴ τὸν φονεύσαντα ἀπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, καὶ ἀποκαταστήσουσιν αὐτὸν ἡ συναγωγὴ εἰς τὴν πόλιν τοῦ

φυγαδευτηρίου αὐτοῦ, οὗ κατέφυγεν, καὶ κατοικήσει ἐκεῖ, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας, ὃν ἔχρισαν αὐτὸν τῷ ἐλαίῳ τῷ ἁγίῳ.

[25] And the congregation shall rescue the slayer from the avenger of blood, and the congregation shall restore him to his city of refuge, whither he fled for refuge; and he shall dwell there till the death of the high-priest, whom they anointed with the holy oil.

[26] ἐὰν δὲ ἐξόδῳ ἐξέλθῃ ὁ φονεύσας τὰ ὅρια τῆς πόλεως, εἰς ἣν κατέφυγεν ἐκεῖ,

[26] But if the slayer should in any wise go out beyond the bounds of the city whither he fled for refuge,

[27] καὶ εὕρῃ αὐτὸν ὁ ἀγχιστεύων τὸ αἷμα ἔξω τῶν ὁρίων τῆς πόλεως καταφυγῆς αὐτοῦ καὶ φονεύσῃ ὁ ἀγχιστεύων τὸ αἷμα τὸν φονεύσαντα, οὐκ ἔνοχός ἐστιν·

[27] and the avenger of blood should find him without the bounds of the city of his refuge, and the avenger of blood should kill the slayer, he is not guilty.

[28] ἐν γὰρ τῇ πόλει τῆς καταφυγῆς κατοικείτω, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας, καὶ μετὰ τὸ ἀποθανεῖν τὸν ἱερέα τὸν μέγαν ἐπαναστραφήσεται ὁ φονεύσας εἰς τὴν γῆν τῆς κατασχέσεως αὐτοῦ.

[28] For he ought to have remained in the city of refuge till the high-priest died; and after the death of the high-priest the slayer shall return to the land of his possession.

[29] καὶ ἔσται ταῦτα ὑμῖν εἰς δικαίωμα κρίματος εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις ταῖς κατοικίαις ὑμῶν. –

[29] And these things shall be to you for an ordinance of judgment throughout your generations in all your dwellings.

[30] πᾶς πατάξας ψυχήν, διὰ μαρτύρων φονεύσεις τὸν φονεύσαντα, καὶ μάρτυς εἷς οὐ μαρτυρήσει ἐπὶ ψυχὴν ἀποθανεῖν.

[30] Whoever kills a man, thou shalt slay the murderer on the testimony of witnesses; and one witness shall not testify against a soul that he should die.

[31] καὶ οὐ λήμψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος τοῦ ἐνόχου ὄντος ἀναιρεθῆναι· θανάτῳ γὰρ θανατωθήσεται.

[31] And ye shall not accept ransoms for life from a murderer who is worthy of death, for he shall be surely put to death.

[32] οὐ λήμψεσθε λύτρα τοῦ φυγεῖν εἰς πόλιν τῶν φυγαδευτηρίων τοῦ πάλιν κατοικεῖν ἐπὶ τῆς γῆς, ἕως ἂν ἀποθάνῃ ὁ ἱερεὺς ὁ μέγας.

[32] Ye shall not accept a ransom *to excuse* his fleeing to the city of refuge, so that he should again dwell in the land, until the death of the high-priest.

[33] καὶ οὐ μὴ φονοκτονήσητε τὴν γῆν, εἰς ἣν ὑμεῖς κατοικεῖτε· τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν, καὶ οὐκ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος τοῦ ἐκχυθέντος ἐπ᾽ αὐτῆς, ἀλλ᾽ ἐπὶ τοῦ αἵματος τοῦ ἐκχέοντος.

[33] So shall ye not pollute with murder the land in which ye dwell; for this blood pollutes the land, and the land shall not be purged from the blood shed upon it, but by the blood of him that shed it.

[34] καὶ οὐ μιανεῖτε τὴν γῆν, ἐφ᾽ ἧς κατοικεῖτε ἐπ᾽ αὐτῆς, ἐφ᾽ ἧς ἐγὼ κατασκηνώσω ἐν ὑμῖν· ἐγὼ γάρ εἰμι κύριος κατασκηνῶν ἐν μέσῳ τῶν υἱῶν Ισραηλ.

[34] And ye shall not defile the land whereon ye dwell, on which I dwell in the midst of you; for I am the Lord dwelling in the midst of the children of Israel.

CHAPTER 36

[1] Καὶ προσῆλθον οἱ ἄρχοντες φυλῆς υἱῶν Γαλααδ υἱοῦ Μαχιρ υἱοῦ Μανασση ἐκ τῆς φυλῆς υἱῶν Ιωσηφ καὶ ἐλάλησαν ἔναντι Μωυσῆ καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως καὶ ἔναντι τῶν ἀρχόντων οἴκων πατριῶν υἱῶν Ισραηλ

[1] And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel:

[2] καὶ εἶπαν Τῷ κυρίῳ ἡμῶν ἐνετείλατο κύριος ἀποδοῦναι τὴν γῆν τῆς κληρονομίας ἐν κλήρῳ τοῖς υἱοῖς Ισραηλ, καὶ τῷ κυρίῳ συνέταξεν κύριος δοῦναι τὴν κληρονομίαν Σαλπααδ τοῦ ἀδελφοῦ ἡμῶν ταῖς θυγατράσιν αὐτοῦ.

[2] and they said, The Lord commanded our lord to render the land of inheritance by lot to the children of Israel; and the Lord appointed our lord to give the inheritance of Salpaad our brother to his daughters.

[3] καὶ ἔσονται ἑνὶ τῶν φυλῶν υἱῶν Ισραηλ γυναῖκες, καὶ ἀφαιρεθήσεται ὁ κλῆρος αὐτῶν ἐκ τῆς κατασχέσεως τῶν πατέρων ἡμῶν καὶ προστεθήσεται εἰς κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυναῖκες, καὶ ἐκ τοῦ κλήρου τῆς κληρονομίας ἡμῶν ἀφαιρεθήσεται.

[3] And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance.

[4] ἐὰν δὲ γένηται ἡ ἄφεσις τῶν υἱῶν Ισραηλ, καὶ προστεθήσεται ἡ κληρονομία αὐτῶν ἐπὶ τὴν κληρονομίαν τῆς φυλῆς, οἷς ἂν γένωνται γυναῖκες, καὶ ἀπὸ τῆς κληρονομίας φυλῆς πατριᾶς ἡμῶν ἀφαιρεθήσεται ἡ κληρονομία αὐτῶν.

[4] And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance, shall be taken away from the inheritance of our family’s tribe.

[5] καὶ ἐνετείλατο Μωϋσῆς τοῖς υἱοῖς Ισραηλ διὰ προστάγματος κυρίου λέγων Οὕτως φυλὴ υἱῶν Ιωσηφ λέγουσιν.

[5] And Moses charged the children of Israel by the commandment of the Lord, saying, Thus says the tribe of the children of Joseph.

[6] τοῦτο τὸ ῥῆμα, ὃ συνέταξεν κύριος ταῖς θυγατράσιν Σαλπααδ λέγων Οὗ ἀρέσκει ἐναντίον αὐτῶν, ἔστωσαν γυναῖκες, πλὴν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῶν ἔστωσαν γυναῖκες,

[6] This *is* the thing which the Lord has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry *men* of their father's tribe.

[7] καὶ οὐχὶ περιστραφήσεται κληρονομία τοῖς υἱοῖς Ισραηλ ἀπὸ φυλῆς ἐπὶ φυλήν, ὅτι ἕκαστος ἐν τῇ κληρονομίᾳ τῆς φυλῆς τῆς πατριᾶς αὐτοῦ προσκολληθήσονται οἱ υἱοὶ Ισραηλ.

[7] So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe.

[8] καὶ πᾶσα θυγάτηρ ἀγχιστεύουσα κληρονομίαν ἐκ τῶν φυλῶν υἱῶν Ισραηλ ἐνὶ τῶν ἐκ τοῦ δήμου τοῦ πατρὸς αὐτῆς ἔσονται γυναῖκες, ἵνα ἀγχιστεύσωσιν οἱ υἱοὶ Ισραηλ ἕκαστος τὴν κληρονομίαν τὴν πατρικὴν αὐτοῦ·

[8] And whatever daughter is heiress to a property of the tribes of the children Israel, *such* women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe.

[9] καὶ οὐ περιστραφήσεται κλῆρος ἐκ φυλῆς ἐπὶ φυλὴν ἑτέραν, ἀλλὰ ἕκαστος ἐν τῇ κληρονομίᾳ αὐτοῦ προσκολληθήσονται οἱ υἱοὶ Ισραηλ.

[9] And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

[10] ὃν τρόπον συνέταξεν κύριος Μωυσῇ, οὕτως ἐποίησαν θυγατέρες Σαλπααδ,

[10] As the Lord commanded Moses, so did they to the daughters of Salpaad.

[11] καὶ ἐγένοντο Θερσα καὶ Εγλα καὶ Μελχα καὶ Νουα καὶ Μααλα θυγατέρες Σαλπααδ τοῖς ἀνεψιοῖς αὐτῶν·

[11] So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins;

[12] ἐκ τοῦ δήμου τοῦ Μανασση υἱῶν Ιωσηφ ἐγενήθησαν γυναῖκες, καὶ ἐγένετο ἡ κληρονομία αὐτῶν ἐπὶ τὴν φυλὴν δήμου τοῦ πατρὸς αὐτῶν.

[12] they were married *to men* of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family.

[13] Αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ἃ ἐνετείλατο κύριος ἐν χειρὶ Μωυσῆ ἐπὶ δυσμῶν Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω.

[13] These *are* the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

Deuteronomy

CHAPTER 1

[1] Οὗτοι οἱ λόγοι, οὓς ἐλάλησεν Μωϋσῆς παντὶ Ισραηλ πέραν τοῦ Ιορδάνου ἐν τῇ ἐρήμῳ πρὸς δυσμαῖς πλησίον τῆς ἐρυθρᾶς ἀνὰ μέσον Φαραν, Τοφολ καὶ Λοβον καὶ Αυλων καὶ Καταχρύσεα·

[1] These *are* the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works.

[2] ἕνδεκα ἡμερῶν ἐν Χωρηβ ὁδὸς ἐπ᾽ ὄρος Σηιρ ἕως Καδης Βαρνη.

[2] *It is* a journey of eleven days from Choreb to mount Seir as far as Cades Barne.

[3] καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ ἔτει ἐν τῷ ἑνδεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐλάλησεν Μωϋσῆς πρὸς πάντας υἱοὺς Ισραηλ κατὰ πάντα, ὅσα ἐνετείλατο κύριος αὐτῷ πρὸς αὐτούς.

[3] And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, Moses spoke to all the children of Israel, according to all things which the Lord commanded him for them:

[4] μετὰ τὸ πατάξαι Σηων βασιλέα Αμορραίων τὸν κατοικήσαντα ἐν Εσεβων καὶ Ωγ βασιλέα τῆς Βασαν τὸν κατοικήσαντα ἐν Ασταρωθ καὶ ἐν Εδραιν

[4] after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain;

[5] ἐν τῷ πέραν τοῦ Ιορδάνου ἐν γῇ Μωαβ ἤρξατο Μωϋσῆς διασαφῆσαι τὸν νόμον τοῦτον λέγων

[5] beyond Jordan in the land of Moab, Moses began to declare this law, saying,

[6] Κύριος ὁ θεὸς ἡμῶν ἐλάλησεν ἡμῖν ἐν Χωρηβ λέγων Ἱκανούσθω ὑμῖν κατοικεῖν ἐν τῷ ὄρει τούτῳ·

[6] The Lord your God spoke to us in Choreb, saying, Let it suffice you to have dwelt *so long* in this mountain.

[7] ἐπιστράφητε καὶ ἀπάρατε ὑμεῖς καὶ εἰσπορεύεσθε εἰς ὄρος Αμορραίων καὶ πρὸς πάντας τοὺς περιοίκους Αραβα εἰς ὄρος καὶ πεδίον καὶ πρὸς λίβα καὶ παραλίαν, γῆν Χαναναίων καὶ Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου.

[7] Turn ye and depart and enter into the mountain of the Amorites, and *go* to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilibanus, as far as the great river, the river Euphrates.

[8] ἴδετε παραδέδωκα ἐνώπιον ὑμῶν τὴν γῆν· εἰσπορευθέντες κληρονομήσατε τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ᾽ αὐτούς.

[8] Behold, *God* has delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

[9] καὶ εἶπα πρὸς ὑμᾶς ἐν τῷ καιρῷ ἐκείνῳ λέγων Οὐ δυνήσομαι μόνος φέρειν ὑμᾶς·

[9] And I spoke to you at that time, saying, I shall not be able by myself to bear you.

[10] κύριος ὁ θεὸς ὑμῶν ἐπλήθυνεν ὑμᾶς, καὶ ἰδού ἐστε σήμερον ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει·

[10] The Lord your God has multiplied you, and, behold, ye are to-day as the stars of heaven for multitude.

[11] κύριος ὁ θεὸς τῶν πατέρων ὑμῶν προσθείη ὑμῖν ὡς ἐστὲ χιλιοπλασίως καὶ εὐλογήσαι ὑμᾶς, καθότι ἐλάλησεν ὑμῖν.

[11] The Lord God of your fathers add to you a thousand-fold more than you are, and bless you as he has spoken to you.

[12] πῶς δυνήσομαι μόνος φέρειν τὸν κόπον ὑμῶν καὶ τὴν ὑπόστασιν ὑμῶν καὶ τὰς ἀντιλογίας ὑμῶν;

[12] How shall I alone be able to bear your labour, and your burden, and your gainsayings?

[13] δότε ἑαυτοῖς ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς εἰς τὰς φυλὰς ὑμῶν, καὶ καταστήσω ἐφ᾽ ὑμῶν ἡγουμένους ὑμῶν.

[13] Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you.

[14] καὶ ἀπεκρίθητέ μοι καὶ εἴπατε Καλὸν τὸ ῥῆμα, ὃ ἐλάλησας ποιῆσαι.

[14] And ye answered me and said, The thing which thou hast told us *is* good to do.

[15] καὶ ἔλαβον ἐξ ὑμῶν ἄνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετοὺς καὶ κατέστησα αὐτοὺς ἡγεῖσθαι ἐφ᾽ ὑμῶν χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους καὶ γραμματοεισαγωγεῖς τοῖς κριταῖς ὑμῶν.

[15] So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges.

[16] καὶ ἐνετειλάμην τοῖς κριταῖς ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ λέγων Διακούετε ἀνὰ μέσον τῶν ἀδελφῶν ὑμῶν καὶ κρίνατε δικαίως ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον ἀδελφοῦ καὶ ἀνὰ μέσον προσηλύτου αὐτοῦ.

[16] And I charged your judges at that time, saying, Hear *causes* between your brethren, and judge rightly between a man and *his* brother, and the stranger that is with him.

[17] οὐκ ἐπιγνώσῃ πρόσωπον ἐν κρίσει, κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κρινεῖς, οὐ μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, ὅτι ἡ κρίσις τοῦ θεοῦ ἐστιν· καὶ τὸ ῥῆμα, ὃ ἐὰν σκληρὸν ᾖ ἀφ᾽ ὑμῶν, ἀνοίσετε αὐτὸ ἐπ᾽ ἐμέ, καὶ ἀκούσομαι αὐτό.

[17] Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God’s; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it.

[18] καὶ ἐνετειλάμην ὑμῖν ἐν τῷ καιρῷ ἐκείνῳ πάντας τοὺς λόγους, οὓς ποιήσετε.

[18] And I charged upon you at that time all the commands which ye shall perform.

[19] Καὶ ἀπάραντες ἐκ Χωρηβ ἐπορεύθημεν πᾶσαν τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην, ἣν εἴδετε, ὁδὸν ὄρους τοῦ

Αμορραίου, καθότι ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν, καὶ ἤλθομεν ἕως Καδης Βαρνη.

[19] And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Lord our God charged us, and we came as far as Cades Barne.

[20] καὶ εἶπα πρὸς ὑμᾶς Ἤλθατε ἕως τοῦ ὄρους τοῦ Αμορραίου, ὃ ὁ κύριος ὁ θεὸς ἡμῶν δίδωσιν ὑμῖν.

[20] And I said to you, Ye have come as far as the mountain of the Amorite, which the Lord our God gives to you:

[21] ἴδετε παραδέδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν πρὸ προσώπου ὑμῶν τὴν γῆν· ἀναβάντες κληρονομήσατε, ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν ὑμῖν· μὴ φοβεῖσθε μηδὲ δειλιάσητε.

[21] behold, the Lord your God has delivered to us the land before you: go up and inherit it as the Lord God of your fathers said to you; fear not, neither be afraid.

[22] καὶ προσήλθατέ μοι πάντες καὶ εἴπατε Ἀποστείλωμεν ἄνδρας προτέρους ἡμῶν, καὶ ἐφοδευσάτωσαν ἡμῖν τὴν γῆν καὶ ἀναγγειλάτωσαν ἡμῖν ἀπόκρισιν τὴν ὁδόν, δι᾽ ἧς ἀναβησόμεθα ἐν αὐτῇ, καὶ τὰς πόλεις, εἰς ἃς εἰσπορευσόμεθα εἰς αὐτάς.

[22] And ye all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter.

[23] καὶ ἤρεσεν ἐναντίον μου τὸ ῥῆμα, καὶ ἔλαβον ἐξ ὑμῶν δώδεκα ἄνδρας, ἄνδρα ἕνα κατὰ φυλήν.

[23] And the saying pleased me: and I took of you twelve men, one man of a tribe.

[24] καὶ ἐπιστραφέντες ἀνέβησαν εἰς τὸ ὄρος καὶ ἦλθοσαν ἕως Φάραγγος βότρυος καὶ κατεσκόπευσαν αὐτήν.

[24] And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it.

[25] καὶ ἐλάβοσαν ἐν ταῖς χερσὶν αὐτῶν ἀπὸ τοῦ καρποῦ τῆς γῆς καὶ κατήνεγκαν πρὸς ἡμᾶς καὶ ἔλεγον Ἀγαθὴ ἡ γῆ, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν.

[25] And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.

[26] καὶ οὐκ ἠθελήσατε ἀναβῆναι καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν

[26] Yet ye would not go up, but rebelled against the words of the Lord our God.

[27] καὶ διεγογγύζετε ἐν ταῖς σκηναῖς ὑμῶν καὶ εἴπατε Διὰ τὸ μισεῖν κύριον ἡμᾶς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου παραδοῦναι ἡμᾶς εἰς χεῖρας Αμορραίων ἐξολεθρεῦσαι ἡμᾶς.

[27] And ye murmured in your tents, and said, Because the Lord hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us.

[28] ποῦ ἡμεῖς ἀναβαίνομεν; οἱ ἀδελφοὶ ὑμῶν ἀπέστησαν ὑμῶν τὴν καρδίαν λέγοντες Ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον ἡμῶν καὶ πόλεις μεγάλαι καὶ τετειχισμέναι ἕως τοῦ οὐρανοῦ, ἀλλὰ καὶ υἱοὺς γιγάντων ἑωράκαμεν ἐκεῖ.

[28] Whither do we go up? and your brethren drew away your heart, saying, *It is a* great nation and populous, and mightier than we; and *there are* cities great and walled up to heaven: moreover we saw there the sons of the giants.

[29] καὶ εἶπα πρὸς ὑμᾶς Μὴ πτήξητε μηδὲ φοβηθῆτε ἀπ᾽ αὐτῶν·

[29] And I said to you, Fear not, neither be ye afraid of them;

[30] κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος πρὸ προσώπου ὑμῶν αὐτὸς συνεκπολεμήσει αὐτοὺς μεθ᾽ ὑμῶν κατὰ πάντα, ὅσα ἐποίησεν ὑμῖν ἐν γῇ Αἰγύπτῳ

[30] the Lord your God who goes before your face, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt;

[31] καὶ ἐν τῇ ἐρήμῳ ταύτῃ, ἣν εἴδετε, ὡς ἐτροφοφόρησέν σε κύριος ὁ θεός σου, ὡς εἴ τις τροφοφορήσει ἄνθρωπος τὸν υἱὸν αὐτοῦ, κατὰ πᾶσαν τὴν ὁδόν, ἣν ἐπορεύθητε, ἕως ἤλθετε εἰς τὸν τόπον τοῦτον.

[31] and in this wilderness which ye saw, by the way of the mountain of the Amorite; how the Lord thy God will bear thee as a nursling, as if any man should nurse his child, through all the way which ye have gone until ye came to this place.

[32] καὶ ἐν τῷ λόγῳ τούτῳ οὐκ ἐνεπιστεύσατε κυρίῳ τῷ θεῷ ὑμῶν,

[32] And in this matter ye believed not the Lord our God,

[33] ὃς προπορεύεται πρότερος ὑμῶν ἐν τῇ ὁδῷ ἐκλέγεσθαι ὑμῖν τόπον ὁδηγῶν ὑμᾶς ἐν πυρὶ νυκτὸς δεικνύων ὑμῖν τὴν ὁδόν, καθ᾽ ἣν πορεύεσθε ἐπ᾽ αὐτῆς, καὶ ἐν νεφέλῃ ἡμέρας.

[33] who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

[34] καὶ ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν καὶ παροξυνθεὶς ὤμοσεν λέγων

[34] And the Lord heard the voice of your words, and being greatly provoked he sware, saying,

[35] Εἰ ὄψεταί τις τῶν ἀνδρῶν τούτων τὴν ἀγαθὴν ταύτην γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν,

[35] Not one of these men shall see this good land, which I sware to their fathers,

[36] πλὴν Χαλεβ υἱὸς Ιεφοννη, οὗτος ὄψεται αὐτήν, καὶ τούτῳ δώσω τὴν γῆν, ἐφ᾽ ἣν ἐπέβη, καὶ τοῖς υἱοῖς αὐτοῦ διὰ τὸ προσκεῖσθαι αὐτὸν τὰ πρὸς κύριον.

[36] except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of the Lord.

[37] καὶ ἐμοὶ ἐθυμώθη κύριος δι᾽ ὑμᾶς λέγων Οὐδὲ σὺ οὐ μὴ εἰσέλθῃς ἐκεῖ·

[37] And the Lord was angry with me for your sake, saying, Neither shalt thou by any means enter therein.

[38] Ἰησοῦς υἱὸς Ναυη ὁ παρεστηκώς σοι, οὗτος εἰσελεύσεται ἐκεῖ· αὐτὸν κατίσχυσον, ὅτι αὐτὸς κατακληρονομήσει αὐτὴν τῷ Ισραηλ.

[38] Joshua the son of Naue, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause Israel to inherit it.

[39] καὶ πᾶν παιδίον νέον, ὅστις οὐκ οἶδεν σήμερον ἀγαθὸν ἢ κακόν, οὗτοι εἰσελεύσονται ἐκεῖ, καὶ τούτοις δώσω αὐτήν, καὶ αὐτοὶ κληρονομήσουσιν αὐτήν.

[39] And every young child who this day knows not good or evil, — they shall enter therein, and to them I will give it, and they shall inherit it.

[40] καὶ ὑμεῖς ἐπιστραφέντες ἐστρατοπεδεύσατε εἰς τὴν ἔρημον ὁδὸν τὴν ἐπὶ τῆς ἐρυθρᾶς θαλάσσης.

[40] And ye turned and marched into the wilderness, in the way by the Red Sea.

[41] καὶ ἀπεκρίθητέ μοι καὶ εἴπατε Ἡμάρτομεν ἔναντι κυρίου τοῦ θεοῦ ἡμῶν· ἡμεῖς ἀναβάντες πολεμήσομεν κατὰ πάντα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν. καὶ ἀναλαβόντες ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτοῦ καὶ συναθροισθέντες ἀνεβαίνετε εἰς τὸ ὄρος.

[41] And ye answered and said, We have sinned before the Lord our God; we will go up and fight according to all that the Lord our God has commanded us: and having taken every one his weapons of war, and being gathered together, ye went up to the mountain.

[42] καὶ εἶπεν κύριος πρός με Εἰπὸν αὐτοῖς Οὐκ ἀναβήσεσθε οὐδὲ μὴ πολεμήσετε, οὐ γάρ εἰμι μεθ᾽ ὑμῶν· καὶ οὐ μὴ συντριβῆτε ἐνώπιον τῶν ἐχθρῶν ὑμῶν.

[42] And the Lord said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies.

[43] καὶ ἐλάλησα ὑμῖν, καὶ οὐκ εἰσηκούσατέ μου καὶ παρέβητε τὸ ῥῆμα κυρίου καὶ παραβιασάμενοι ἀνέβητε εἰς τὸ ὄρος.

[43] And I spoke to you, and ye did not hearken to me; and ye transgressed the commandment of the Lord; and ye forced your way and went up into the mountain.

[44] καὶ ἐξῆλθεν ὁ Αμορραῖος ὁ κατοικῶν ἐν τῷ ὄρει ἐκείνῳ εἰς συνάντησιν ὑμῖν καὶ κατεδίωξαν ὑμᾶς, ὡς εἰ ποιήσαισαν αἱ μέλισσαι, καὶ ἐτίτρωσκον ὑμᾶς ἀπὸ Σηιρ ἕως Ερμα.

[44] And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma.

[45] καὶ καθίσαντες ἐκλαίετε ἔναντι κυρίου, καὶ οὐκ εἰσήκουσεν κύριος τῆς φωνῆς ὑμῶν οὐδὲ προσέσχεν ὑμῖν.

[45] And ye sat down and wept before the Lord our God, and the Lord hearkened not to your voice, neither did he take heed to you.

[46] καὶ ἐνεκάθησθε ἐν Καδης ἡμέρας πολλάς, ὅσας ποτὲ ἡμέρας ἐνεκάθησθε.

[46] And ye dwelt in Cades many days, as many days as ye dwelt *there*.

CHAPTER 2

[1] Καὶ ἐπιστραφέντες ἀπήραμεν εἰς τὴν ἔρημον ὁδὸν θάλασσαν ἐρυθράν, ὃν τρόπον ἐλάλησεν κύριος πρός με, καὶ ἐκυκλώσαμεν τὸ ὄρος τὸ Σηιρ ἡμέρας πολλάς.

[1] And we turned and departed into the wilderness, by the way of the Red Sea, as the Lord spoke to me, and we compassed mount Seir many days.

[2] καὶ εἶπεν κύριος πρός με

[2] And the Lord said to me,

[3] Ἱκανούσθω ὑμῖν κυκλοῦν τὸ ὄρος τοῦτο, ἐπιστράφητε οὖν ἐπὶ βορρᾶν·

[3] Ye have compassed this mount long enough; turn therefore toward the north.

[4] καὶ τῷ λαῷ ἔντειλαι λέγων Ὑμεῖς παραπορεύεσθε διὰ τῶν ὁρίων τῶν ἀδελφῶν ὑμῶν υἱῶν Ησαυ, οἳ κατοικοῦσιν ἐν Σηιρ, καὶ φοβηθήσονται ὑμᾶς καὶ εὐλαβηθήσονται ὑμᾶς σφόδρα.

[4] And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly.

[5] μὴ συνάψητε πρὸς αὐτοὺς πόλεμον· οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδός, ὅτι ἐν κλήρῳ δέδωκα τοῖς υἱοῖς Ησαυ τὸ ὄρος τὸ Σηιρ.

[5] Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance.

[6] βρώματα ἀργυρίου ἀγοράσατε παρ᾽ αὐτῶν καὶ φάγεσθε καὶ ὕδωρ μέτρῳ λήμψεσθε παρ᾽ αὐτῶν ἀργυρίου καὶ πίεσθε.

[6] Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink.

[7] ὁ γὰρ κύριος ὁ θεὸς ἡμῶν εὐλόγησέν σε ἐν παντὶ ἔργῳ τῶν χειρῶν σου· διάγνωθι πῶς διῆλθες τὴν ἔρημον τὴν μεγάλην καὶ τὴν φοβερὰν ἐκείνην· ἰδοὺ τεσσαράκοντα ἔτη κύριος ὁ θεός σου μετὰ σοῦ, οὐκ ἐπεδεήθης ῥήματος. –

[7] For the Lord our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Lord thy God *has been* with thee forty years; thou didst not lack any thing.

[8] καὶ παρήλθομεν τοὺς ἀδελφοὺς ἡμῶν υἱοὺς Ησαυ τοὺς κατοικοῦντας ἐν Σηιρ παρὰ τὴν ὁδὸν τὴν Αραβα ἀπὸ Αιλων καὶ ἀπὸ Γασιωνγαβερ καὶ ἐπιστρέψαντες παρήλθομεν ὁδὸν ἔρημον Μωαβ.

[8] And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab.

[9] καὶ εἶπεν κύριος πρός με Μὴ ἐχθραίνετε τοῖς Μωαβίταις καὶ μὴ συνάψητε πρὸς αὐτοὺς πόλεμον· οὐ γὰρ μὴ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν ἐν κλήρῳ, τοῖς γὰρ υἱοῖς Λωτ δέδωκα τὴν Σηιρ κληρονομεῖν.

[9] And the Lord said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit.

[10] [οἱ Ομμιν πρότεροι ἐνεκάθηντο ἐπ᾽ αὐτῆς, ἔθνος μέγα καὶ πολὺ καὶ ἰσχύοντες ὥσπερ οἱ Ενακιμ·

[10] Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim.

[11] Ραφαιν λογισθήσονται καὶ οὗτοι ὥσπερ οἱ Ενακιμ, καὶ οἱ Μωαβῖται ἐπονομάζουσιν αὐτοὺς Ομμιν.

[11] These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin.

[12] καὶ ἐν Σηιρ ἐνεκάθητο ὁ Χορραῖος πρότερον, καὶ υἱοὶ Ησαυ ἀπώλεσαν αὐτοὺς καὶ ἐξέτριψαν αὐτοὺς ἀπὸ προσώπου αὐτῶν καὶ κατῳκίσθησαν ἀντ αὐτῶν, ὃν τρόπον ἐποίησεν Ισραηλ τὴν γῆν τῆς κληρονομίας αὐτοῦ, ἣν δέδωκεν κύριος αὐτοῖς.]

[12] And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them.

[13] νῦν οὖν ἀνάστητε καὶ ἀπάρατε ὑμεῖς καὶ παραπορεύεσθε τὴν φάραγγα Ζαρετ. καὶ παρήλθομεν τὴν φάραγγα Ζαρετ.

[13] Now then, arise ye, *said I*, and depart, and cross the valley of Zaret.

[14] καὶ αἱ ἡμέραι, ἃς παρεπορεύθημεν ἀπὸ Καδης Βαρνη ἕως οὗ παρήλθομεν τὴν φάραγγα Ζαρετ, τριάκοντα καὶ ὀκτὼ ἔτη, ἕως οὗ διέπεσεν πᾶσα γενεὰ ἀνδρῶν πολεμιστῶν ἀποθνῄσκοντες ἐκ τῆς παρεμβολῆς, καθότι ὤμοσεν αὐτοῖς ὁ θεός·

[14] And the days in which we traveled from Cades Barne till we crossed the valley of Zaret, *were* thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God sware to them.

[15] καὶ ἡ χεὶρ τοῦ θεοῦ ἦν ἐπ᾽ αὐτοῖς ἐξαναλῶσαι αὐτοὺς ἐκ τῆς παρεμβολῆς, ἕως οὗ διέπεσαν. –

[15] And the hand of the Lord was upon them to destroy them out of the midst of the camp, until they were consumed.

[16] καὶ ἐγενήθη ἐπεὶ διέπεσαν πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἀποθνήσκοντες ἐκ μέσου τοῦ λαοῦ,

[16] And it came to pass when all the men of war dying out of the midst of the people had fallen,

[17] καὶ ἐλάλησεν κύριος πρός με λέγων

[17] that the Lord spoke to me, saying,

[18] Σὺ παραπορεύσῃ σήμερον τὰ ὅρια Μωαβ τὴν Σηιρ

[18] Thou shalt pass over this day the borders of Moab to Aroer;

[19] καὶ προσάξετε ἐγγὺς υἱῶν Αμμαν· μὴ ἐχθραίνετε αὐτοῖς καὶ μὴ συνάψητε αὐτοῖς εἰς πόλεμον· οὐ γὰρ μὴ δῶ ἀπὸ τῆς γῆς υἱῶν Αμμαν σοὶ ἐν κλήρῳ, ὅτι τοῖς υἱοῖς Λωτ δέδωκα αὐτὴν ἐν κλήρῳ.

[19] and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance.

[20] [γῆ Ραφαιν λογισθήσεται· καὶ γὰρ ἐπ᾽ αὐτῆς κατῴκουν οἱ Ραφαιν τὸ πρότερον, καὶ οἱ Αμμανῖται ὀνομάζουσιν αὐτοὺς Ζομζομμιν,

[20] It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin.

[21] ἔθνος μέγα καὶ πολὺ καὶ δυνατώτερον ὑμῶν ὥσπερ οἱ Ενακιμ, καὶ ἀπώλεσεν αὐτοὺς κύριος πρὸ προσώπου αὐτῶν, καὶ κατεκληρονόμησαν καὶ κατῳκίσθησαν ἀντ αὐτῶν ἕως τῆς ἡμέρας ταύτης·

[21] A great nation and populous, and mightier than you, as also the Enakim: yet the Lord destroyed them from before them, and they inherited *their land*, and they dwelt *there* instead of them until this day.

[22] ὥσπερ ἐποίησαν τοῖς υἱοῖς Ησαυ τοῖς κατοικοῦσιν ἐν Σηιρ, ὃν τρόπον ἐξέτριψαν τὸν Χορραῖον ἀπὸ προσώπου αὐτῶν καὶ κατεκληρονόμησαν καὶ κατῳκίσθησαν ἀντ αὐτῶν ἕως τῆς ἡμέρας ταύτης·

[22] As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them, and inherited their country, and dwelt *therein* instead of them until this day.

[23] καὶ οἱ Ευαῖοι οἱ κατοικοῦντες ἐν ασηρωθ ἕως Γάζης, καὶ οἱ Καππάδοκες οἱ ἐξελθόντες ἐκ Καππαδοκίας ἐξέτριψαν αὐτοὺς καὶ κατῳκίσθησαν ἀντ αὐτῶν.]

[23] And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

[24] νῦν οὖν ἀνάστητε καὶ ἀπάρατε καὶ παρέλθατε ὑμεῖς τὴν φάραγγα Αρνων· ἰδοὺ παραδέδωκα εἰς τὰς χεῖράς σου τὸν Σηων βασιλέα Εσεβων τὸν Αμορραῖον καὶ τὴν γῆν αὐτοῦ· ἐνάρχου κληρονομεῖν, σύναπτε πρὸς αὐτὸν πόλεμον.

[24] Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esebon the

Amorite, and his land: begin to inherit *it*: engage in war with him this day.

[25] ἐν τῇ ἡμέρᾳ ταύτῃ ἐνάρχου δοῦναι τὸν τρόμον σου καὶ τὸν φόβον σου ἐπὶ πρόσωπον πάντων τῶν ἐθνῶν τῶν ὑποκάτω τοῦ οὐρανοῦ, οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται καὶ ὠδῖνας ἕξουσιν ἀπὸ προσώπου σου.

[25] Begin to put thy terror and thy fear on the face of all the nations under heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.

[26] Καὶ ἀπέστειλα πρέσβεις ἐκ τῆς ἐρήμου Κεδαμωθ πρὸς Σηων βασιλέα Εσεβων λόγοις εἰρηνικοῖς λέγων

[26] And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying,

[27] Παρελεύσομαι διὰ τῆς γῆς σου· ἐν τῇ ὁδῷ παρελεύσομαι, οὐχὶ ἐκκλινῶ δεξιὰ οὐδὲ ἀριστερά·

[27] I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left.

[28] βρώματα ἀργυρίου ἀποδώσῃ μοι, καὶ φάγομαι, καὶ ὕδωρ ἀργυρίου ἀποδώσῃ μοι, καὶ πίομαι· πλὴν ὅτι παρελεύσομαι τοῖς ποσίν,

[28] Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet:

[29] καθὼς ἐποίησάν μοι οἱ υἱοὶ Ησαυ οἱ κατοικοῦντες ἐν Σηιρ καὶ οἱ Μωαβῖται οἱ κατοικοῦντες ἐν Αροηρ, ἕως παρέλθω τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν ἡμῖν.

[29] as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Lord our God gives us.

[30] καὶ οὐκ ἠθέλησεν Σηων βασιλεὺς Εσεβων παρελθεῖν ἡμᾶς δι’ αὐτοῦ, ὅτι ἐσκλήρυνεν κύριος ὁ θεὸς ἡμῶν τὸ πνεῦμα αὐτοῦ καὶ κατίσχυσεν τὴν καρδίαν αὐτοῦ, ἵνα παραδοθῇ εἰς τὰς χεῖράς σου ὡς ἐν τῇ ἡμέρᾳ ταύτῃ.

[30] And Seon king of Esebon would not that we should pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

[31] καὶ εἶπεν κύριος πρός με Ἰδοὺ ἤργμαι παραδοῦναι πρὸ προσώπου σου τὸν Σηων βασιλέα Εσεβων τὸν Αμορραῖον καὶ τὴν γῆν αὐτοῦ· ἔναρξαι κληρονομῆσαι τὴν γῆν αὐτοῦ.

[31] And the Lord said to me, Behold, I have begun to deliver before thee Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land.

[32] καὶ ἐξῆλθεν Σηων βασιλεὺς Εσεβων εἰς συνάντησιν ἡμῖν, αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ, εἰς πόλεμον Ιασσα.

[32] And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa.

[33] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς ἡμῶν πρὸ προσώπου ἡμῶν, καὶ ἐπατάξαμεν αὐτὸν καὶ τοὺς υἱοὺς αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ

[33] And the Lord our God delivered him before our face, and we smote him, and his sons, and all his people.

[34] καὶ ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν, οὐ κατελίπομεν ζωγρείαν·

[34] And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey.

[35] πλὴν τὰ κτήνη ἐπρονομεύσαμεν καὶ τὰ σκῦλα τῶν πόλεων ἐλάβομεν.

[35] Only we took the cattle captive, and took the spoil of the cities.

[36] ἐξ Αροηρ, ἥ ἐστιν παρὰ τὸ χεῖλος χειμάρρου Αρνων, καὶ τὴν πόλιν τὴν οὖσαν ἐν τῇ φάραγγι καὶ ἕως ὄρους τοῦ Γαλααδ οὐκ ἐγενήθη πόλις, ἥτις διέφυγεν ἡμᾶς, τὰς πάσας παρέδωκεν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν·

[36] From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Galaad; there was not a

city which escaped us: the Lord our God delivered all of them into our hands.

[37] πλὴν εἰς γῆν υἱῶν Αμμων οὐ προσήλθομεν, πάντα τὰ συγκυροῦντα χειμάρρου Ιαβοκ καὶ τὰς πόλεις τὰς ἐν τῇ ὀρεινῇ, καθότι ἐνετείλατο ἡμῖν κύριος ὁ θεὸς ἡμῶν. –

[37] Only we did not draw near to the children of Amman, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Lord our God charged us.

CHAPTER 3

[1] καὶ ἐπιστραφέντες ἀνέβημεν ὁδὸν τὴν εἰς Βασαν, καὶ ἐξῆλθεν Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν ἡμῖν, αὐτὸς καὶ πᾶς ὁ λαὸς αὐτοῦ, εἰς πόλεμον εἰς Εδραιν.

[1] And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim.

[2] καὶ εἶπεν κύριος πρός με Μὴ φοβηθῇς αὐτόν, ὅτι εἰς τὰς χεῖράς σου παραδέδωκα αὐτὸν καὶ πάντα τὸν λαὸν αὐτοῦ καὶ πᾶσαν τὴν γῆν αὐτοῦ, καὶ ποιήσεις αὐτῷ ὥσπερ ἐποίησας Σηων βασιλεῖ τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων.

[2] And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites who dwelt in Esebon.

[3] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν, καὶ τὸν Ωγ βασιλέα τῆς Βασαν καὶ πάντα τὸν λαὸν αὐτοῦ, καὶ ἐπατάξαμεν αὐτὸν ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ σπέρμα.

[3] And the Lord our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

[4] καὶ ἐκρατήσαμεν πασῶν τῶν πόλεων αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, οὐκ ἦν πόλις, ἣν οὐκ ἐλάβομεν παρ’ αὐτῶν, ἑξήκοντα πόλεις, πάντα τὰ περίχωρα Αργοβ βασιλείας Ωγ ἐν Βασαν,

[4] And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan:

[5] πᾶσαι πόλεις ὀχυραί, τείχη ὑψηλά, πύλαι καὶ μοχλοί, πλὴν τῶν πόλεων τῶν Φερεζαίων τῶν πολλῶν σφόδρα.

[5] all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites.

[6] ἐξωλεθρεύσαμεν αὐτούς, ὥσπερ ἐποιήσαμεν τὸν Σηων βασιλέα Εσεβων, καὶ ἐξωλεθρεύσαμεν πᾶσαν πόλιν ἐξῆς καὶ τὰς γυναῖκας καὶ τὰ

παιδία·

[6] We utterly destroyed *them* as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children,

[7] καὶ πάντα τὰ κτήνη καὶ τὰ σκῦλα τῶν πόλεων ἐπρονομεύσαμεν ἑαυτοῖς.

[7] and all the cattle; and we took for a prey to ourselves the spoil of the cities.

[8] Καὶ ἐλάβομεν ἐν τῷ καιρῷ ἐκείνῳ τὴν γῆν ἐκ χειρῶν δύο βασιλέων τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου ἀπὸ τοῦ χειμάρρου Αρνων καὶ ἕως Αερμων

[8] And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, *extending* from the brook of Arnon even unto Aermon.

[9] [οἱ Φοίνικες ἐπονομάζουσιν τὸ Αερμων Σανιωρ, καὶ ὁ Αμορραῖος ἐπωνόμασεν αὐτὸ Σανιρ],

[9] The Phoenicians call Aermon Sanior, but the Amorite has called it Sanir.

[10] πᾶσαι πόλεις Μισωρ καὶ πᾶσα Γαλααδ καὶ πᾶσα Βασαν ἕως Σελχα καὶ Εδραιν, πόλεις βασιλείας τοῦ Ωγ ἐν τῇ Βασαν.

[10] All the cities of Misor, and all Galaad, and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan.

[11] ὅτι πλὴν Ωγ βασιλεὺς Βασαν κατελείφθη ἀπὸ τῶν Ραφαιν· ἰδοὺ ἡ κλίνη αὐτοῦ κλίνη σιδηρᾶ, ἰδοὺ αὕτη ἐν τῇ ἄκρᾳ τῶν υἱῶν Αμμων, ἐννέα πηχῶν τὸ μῆκος αὐτῆς καὶ τεσσάρων πηχῶν τὸ εὖρος αὐτῆς ἐν πήχει ἀνδρός.

[11] For only Og the king of Basan was left of the Raphain: behold, his bed *was* a bed of iron; behold, *it is* in the chief city of the children of Ammon; the length of it *is* nine cubits, and the breadth of it four cubits, according to the cubit of a man.

[12] καὶ τὴν γῆν ἐκείνην ἐκληρονομήσαμεν ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὸ ἥμισυ ὄρους

Γαλααδ καὶ τὰς πόλεις αὐτοῦ ἔδωκα τῷ Ρουβην καὶ τῷ Γαδ.

[12] And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad.

[13] καὶ τὸ κατάλοιπον τοῦ Γαλααδ καὶ πᾶσαν τὴν Βασαν, βασιλείαν Ωγ, ἔδωκα τῷ ἡμίσει φυλῆς Μανασση καὶ πᾶσαν περίχωρον Αργοβ, πᾶσαν τὴν Βασαν ἐκείνην· γῆ Ραφαιν λογισθήσεται.

[13] And the rest of Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all the country round about Argob, all that Basan; it shall be accounted the land of Raphain.

[14] καὶ Ιαιρ υἱὸς Μανασση ἔλαβεν πᾶσαν τὴν περίχωρον Αργοβ ἕως τῶν ὁρίων Γαργασι καὶ Ομαχαθι· ἐπωνόμασεν αὐτὰς ἐπὶ τῷ ὀνόματι αὐτοῦ τὴν Βασαν Αυωθ Ιαιρ ἕως τῆς ἡμέρας ταύτης.

[14] And Jair the son of Manasse took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day.

[15] καὶ τῷ Μαχιρ ἔδωκα τὴν Γαλααδ.

[15] And to Machir I gave Galaad.

[16] καὶ τῷ Ρουβην καὶ τῷ Γαδ δέδωκα ἀπὸ τῆς Γαλααδ ἕως χειμάρρου Αρνων [μέσον τοῦ χειμάρρου ὅριον] καὶ ἕως τοῦ Ιαβοκ· ὁ χειμάρρους ὅριον τοῖς υἱοῖς Αμμαν·

[16] And to Ruben and to Gad I gave *the land* under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook *is* the border to the children Amman.

[17] καὶ ἡ Αραβα καὶ ὁ Ιορδάνης ὅριον Μαχαναρεθ καὶ ἕως θαλάσσης Αραβα, θαλάσσης ἁλυκῆς, ὑπὸ Ασηδωθ τὴν Φασγα ἀνατολῶν. –

[17] And Araba and Jordan *are* the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

[18] καὶ ἐνετειλάμην ὑμῖν ἐν τῷ καιρῷ ἐκείνῳ λέγων Κύριος ὁ θεὸς ὑμῶν ἔδωκεν ὑμῖν τὴν γῆν ταύτην ἐν κλήρῳ· ἐνοπλισάμενοι προπορεύεσθε πρὸ προσώπου τῶν ἀδελφῶν ὑμῶν υἱῶν Ισραηλ, πᾶς δυνατός·

[18] And I charged you at that time, saying, The Lord your God has given you this land by lot; arm yourselves, every one *that is* powerful, and go before your brethren the children of Israel.

[19] πλὴν αἱ γυναῖκες ὑμῶν καὶ τὰ τέκνα ὑμῶν καὶ τὰ κτήνη ὑμῶν – οἶδα ὅτι πολλὰ κτήνη ὑμῖν – κατοικείτωσαν ἐν ταῖς πόλεσιν ὑμῶν, αἷς ἔδωκα ὑμῖν,

[19] Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities which I have given you;

[20] ἕως ἂν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς, καὶ κατακληρονομήσουσιν καὶ οὗτοι τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς ἐν τῷ πέραν τοῦ Ιορδάνου, καὶ ἐπαναστραφήσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, ἣν ἔδωκα ὑμῖν.

[20] until the Lord your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Lord our God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

[21] Καὶ τῷ Ἰησοῦ ἐνετειλάμην ἐν τῷ καιρῷ ἐκείνῳ λέγων Οἱ ὀφθαλμοὶ ὑμῶν ἑωράκασιν πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τοῖς δυσὶ βασιλεῦσι τούτοις· οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πάσας τὰς βασιλείας, ἐφ’ ἃς σὺ διαβαίνεις ἐκεῖ·

[21] And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings: so shall the Lord our God do to all the kingdoms against which thou crossest over thither.

[22] οὐ φοβηθήσεσθε, ὅτι κύριος ὁ θεὸς ἡμῶν αὐτὸς πολεμήσει περὶ ὑμῶν. –

[22] Ye shall not be afraid of them, because the Lord our God himself shall fight for you.

[23] καὶ ἐδεήθην κυρίου ἐν τῷ καιρῷ ἐκείνῳ λέγων

[23] And I besought the Lord at that time, saying,

[24] Κύριε κύριε, σὺ ἤρξω δεῖξαι τῷ σῷ θεράποντι τὴν ἰσχύν σου καὶ τὴν δύναμίν σου καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν·

τίς γάρ ἐστιν θεὸς ἐν τῷ οὐρανῷ ἢ ἐπὶ τῆς γῆς, ὅστις ποιήσει καθὰ σὺ ἐποίησας καὶ κατὰ τὴν ἰσχύν σου;

[24] Lord God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who will do as thou hast done, and according to thy might?

[25] διαβὰς οὖν ὄψομαι τὴν γῆν τὴν ἀγαθὴν ταύτην τὴν οὖσαν πέραν τοῦ Ιορδάνου, τὸ ὄρος τοῦτο τὸ ἀγαθὸν καὶ τὸν Ἀντιλίβανον.

[25] I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

[26] καὶ ὑπερεῖδεν κύριος ἐμὲ ἕνεκεν ὑμῶν καὶ οὐκ εἰσήκουσέν μου, καὶ εἶπεν κύριος πρός με Ἱκανούσθω σοι, μὴ προσθῇς ἔτι λαλῆσαι τὸν λόγον τοῦτον·

[26] And the Lord because of you did not regard me, and hearkened not to me; and the Lord said to me, Let it suffice thee, speak not of this matter to me any more.

[27] ἀνάβηθι ἐπὶ κορυφὴν Λελαξευμένου καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς κατὰ θάλασσαν καὶ βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου· ὅτι οὐ διαβήσῃ τὸν Ιορδάνην τοῦτον.

[27] Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes, for thou shalt not go over this Jordan.

[28] καὶ ἔντειλαι Ἰησοῖ καὶ κατίσχυσον αὐτὸν καὶ παρακάλεσον αὐτόν, ὅτι οὗτος διαβήσεται πρὸ προσώπου τοῦ λαοῦ τούτου, καὶ αὐτὸς κατακληρονομήσει αὐτοῖς τὴν γῆν, ἣν ἑώρακας. –

[28] And charge Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen.

[29] καὶ ἐνεκαθήμεθα ἐν νάπῃ σύνεγγυς οἴκου Φογωρ.

[29] And we abode in the valley near the house of Phogor.

CHAPTER 4

[1] Καὶ νῦν, Ισραηλ, ἄκουε τῶν δικαιωμάτων καὶ τῶν κριμάτων, ὅσα ἐγὼ διδάσκω ὑμᾶς σήμερον ποιεῖν, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

[1] And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Lord God of your fathers gives you.

[2] οὐ προσθήσετε πρὸς τὸ ῥῆμα, ὃ ἐγὼ ἐντέλλομαι ὑμῖν, καὶ οὐκ ἀφελεῖτε ἀπ᾽ αὐτοῦ· φυλάσσεσθε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον.

[2] Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Lord our God, all that I command you this day.

[3] οἱ ὀφθαλμοὶ ὑμῶν ἑωράκασιν πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τῷ Βεελφεγωρ, ὅτι πᾶς ἄνθρωπος, ὅστις ἐπορεύθη ὀπίσω Βεελφεγωρ, ἐξέτριψεν αὐτὸν κύριος ὁ θεὸς ὑμῶν ἐξ ὑμῶν·

[3] Your eyes have seen all that the Lord our God did in *the case of* Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you.

[4] ὑμεῖς δὲ οἱ προσκείμενοι κυρίῳ τῷ θεῷ ὑμῶν ζῆτε πάντες ἐν τῇ σήμερον.

[4] But ye that kept close to the Lord your God are all alive to-day.

[5] ἴδετε δέδειχα ὑμῖν δικαιώματα καὶ κρίσεις, καθὰ ἐνετείλατό μοι κύριος, ποιῆσαι οὕτως ἐν τῇ γῇ, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν·

[5] Behold, I have shewn you ordinances and judgments as the Lord commanded me, that ye should do so in the land into which ye go to inherit it.

[6] καὶ φυλάξεσθε καὶ ποιήσετε, ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν, ὅσοι ἐὰν ἀκούσωσιν πάντα τὰ δικαιώματα

ταῦτα καὶ ἐροῦσιν Ἰδοὺ λαὸς σοφὸς καὶ ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο.

[6] And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation *is* a wise and understanding people.

[7] ὅτι ποῖον ἔθνος μέγα, ᾧ ἐστιν αὐτῷ θεὸς ἐγγίζων αὐτοῖς ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν, οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα;

[7] For what manner of nation *is so* great, which has God so near to them as the Lord our God *is* in all things in whatsoever we may call upon him?

[8] καὶ ποῖον ἔθνος μέγα, ᾧ ἐστιν αὐτῷ δικαιώματα καὶ κρίματα δίκαια κατὰ πάντα τὸν νόμον τοῦτον, ὃν ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον;

[8] And what manner of nation *is so* great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

[9] πρόσεχε σεαυτῷ καὶ φύλαξον τὴν ψυχήν σου σφόδρα, μὴ ἐπιλάθῃ πάντας τοὺς λόγους, οὓς ἑωράκασιν οἱ ὀφθαλμοί σου· καὶ μὴ ἀποστήτωσαν ἀπὸ τῆς καρδίας σου πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ συμβιβάσεις τοὺς υἱούς σου καὶ τοὺς υἱοὺς τῶν υἱῶν σου

[9] Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons,

[10] ἡμέραν, ἣν ἔστητε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας, ὅτε εἶπεν κύριος πρός με Ἐκκλησίασον πρός με τὸν λαόν, καὶ ἀκουσάτωσαν τὰ ῥήματά μου, ὅπως μάθωσιν φοβεῖσθαί με πάσας τὰς ἡμέρας, ἃς αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, καὶ τοὺς υἱοὺς αὐτῶν διδάξωσιν.

[10] *even the things that happened in* the day in which ye stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons.

[11] καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος, καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ, σκότος, γνόφος, θύελλα, φωνὴ μεγάλη.

[11] And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: *there was* darkness, blackness, *and* tempest.

[12] καὶ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρός· φωνὴν ῥημάτων ὑμεῖς ἠκούσατε καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ᾽ ἢ φωνήν·

[12] And the Lord spoke to you out of the midst of the fire a voice of words, which ye heard: and ye saw no likeness, only *ye heard* a voice.

[13] καὶ ἀνήγγειλεν ὑμῖν τὴν διαθήκην αὐτοῦ, ἣν ἐνετείλατο ὑμῖν ποιεῖν, τὰ δέκα ῥήματα, καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας.

[13] And he announced to you his covenant, which he commanded you to keep, even the ten commandments; and he wrote them on two tables of stone.

[14] καὶ ἐμοὶ ἐνετείλατο κύριος ἐν τῷ καιρῷ ἐκείνῳ διδάξαι ὑμᾶς δικαιώματα καὶ κρίσεις ποιεῖν αὐτὰ ὑμᾶς ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν.

[14] And the Lord commanded me at that time, to teach you ordinances and judgments, that ye should do them on the land, into which ye go to inherit it.

[15] καὶ φυλάξεσθε σφόδρα τὰς ψυχὰς ὑμῶν, ὅτι οὐκ εἴδετε ὁμοίωμα ἐν τῇ ἡμέρᾳ, ᾗ ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν Χωρηβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός.

[15] And take good heed to your hearts, for ye saw no similitude in the day in which the Lord spoke to you in Choreb in the mountain out of the midst of the fire:

[16] μὴ ἀνομήσητε καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν εἰκόνα, ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ,

[16] lest ye transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female,

[17] ὁμοίωμα παντὸς κτήνους τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὀρνέου πτερωτοῦ, ὃ πέταται ὑπὸ τὸν οὐρανόν,

[17] the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven,

[18] ὁμοίωμα παντὸς ἑρπετοῦ, ὃ ἕρπει ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ἰχθύος, ὅσα ἐστὶν ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

[18] the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the waters under the earth;

[19] καὶ μὴ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἰδὼν τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ πλανηθεὶς προσκυνήσῃς αὐτοῖς καὶ λατρεύσῃς αὐτοῖς, ἃ ἀπένειμεν κύριος ὁ θεός σου αὐτὰ πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω τοῦ οὐρανοῦ.

[19] and lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly bodies, thou shouldest go astray and worship them, and serve them, which the Lord thy God has distributed to all the nations under heaven.

[20] ὑμᾶς δὲ ἔλαβεν ὁ θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ τῆς καμίνου τῆς σιδηρᾶς ἐξ Αἰγύπτου εἶναι αὐτῷ λαὸν ἔγκληρον ὡς ἐν τῇ ἡμέρᾳ ταύτῃ.

[20] But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

[21] καὶ κύριος ἐθυμώθη μοι περὶ τῶν λεγομένων ὑφ’ ὑμῶν καὶ ὤμοσεν ἵνα μὴ διαβῶ τὸν Ιορδάνην τοῦτον καὶ ἵνα μὴ εἰσέλθω εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς δίδωσίν σοι ἐν κλήρῳ·

[21] And the Lord God was angry with me for the things said by you, and sware that I should not go over this Jordan, and that I should not enter into the land, which the Lord thy God giveth thee for an inheritance.

[22] ἐγὼ γὰρ ἀποθνῄσκω ἐν τῇ γῇ ταύτῃ καὶ οὐ διαβαίνω τὸν Ιορδάνην τοῦτον, ὑμεῖς δὲ διαβαίνετε καὶ κληρονομήσετε τὴν γῆν τὴν ἀγαθὴν ταύτην.

[22] For I am to die in this land, and shall not pass over this Jordan; but ye are to pass over, and shall inherit this good land.

[23] προσέχετε ὑμεῖς, μὴ ἐπιλάθησθε τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν διέθετο πρὸς ὑμᾶς, καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα πάντων, ὧν συνέταξεν κύριος ὁ θεός σου·

[23] Take heed to yourselves, lest ye forget the covenant of the Lord our God, which he made with you, and ye transgress, and make to yourselves a graven image of any of the things concerning which the Lord thy God commanded thee.

[24] ὅτι κύριος ὁ θεός σου πῦρ καταναλίσκον ἐστίν, θεὸς ζηλωτής.

[24] For the Lord thy God is a consuming fire, a jealous God.

[25] Ἐὰν δὲ γεννήσῃς υἱοὺς καὶ υἱοὺς τῶν υἱῶν σου καὶ χρονίσητε ἐπὶ τῆς γῆς καὶ ἀνομήσητε καὶ ποιήσητε γλυπτὸν ὁμοίωμα παντὸς καὶ ποιήσητε τὰ πονηρὰ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροργίσαι αὐτόν,

[25] And when thou shalt have begotten sons, and shalt have sons' sons, and ye shall have dwelt a long time on the land, and shall have transgressed, and made a graven image of any thing, and shall have done wickedly before the Lord your God to provoke him;

[26] διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλείᾳ ἀπολεῖσθε ἀπὸ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν· οὐχὶ πολυχρονιεῖτε ἡμέρας ἐπ' αὐτῆς, ἀλλ' ἢ ἐκτριβῇ ἐκτριβήσεσθε.

[26] I call heaven and earth this day to witness against you, that ye shall surely perish from off the land, into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off.

[27] καὶ διασπερεῖ κύριος ὑμᾶς ἐν πᾶσιν τοῖς ἔθνεσιν καὶ καταλειφθήσεσθε ὀλίγοι ἀριθμῷ ἐν τοῖς ἔθνεσιν, εἰς οὓς εἰσάξει κύριος ὑμᾶς ἐκεῖ.

[27] And the Lord shall scatter you among all nations, and ye shall be left few in number among all the nations, among which the Lord shall bring you.

[28] καὶ λατρεύσετε ἐκεῖ θεοῖς ἑτέροις, ἔργοις χειρῶν ἀνθρώπων, ξύλοις καὶ λίθοις, οἳ οὐκ ὄψονται οὐδὲ μὴ ἀκούσωσιν οὔτε μὴ φάγωσιν οὔτε μὴ ὀσφρανθῶσιν.

[28] And ye shall there serve other gods, the works of the hands of men, wood and stones, which cannot see, nor can they hear, nor eat, nor smell.

[29] καὶ ζητήσετε ἐκεῖ κύριον τὸν θεὸν ὑμῶν καὶ εὑρήσετε, ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου ἐν τῇ θλίψει σου·

[29] And there ye shall seek the Lord your God, and ye shall find him whenever ye shall seek him with all your heart, and with all your soul in your affliction.

[30] καὶ εὑρήσουσίν σε πάντες οἱ λόγοι οὗτοι ἐπ᾽ ἐσχάτῳ τῶν ἡμερῶν, καὶ ἐπιστραφήσῃ πρὸς κύριον τὸν θεόν σου καὶ εἰσακούσῃ τῆς φωνῆς αὐτοῦ·

[30] And all these things shall come upon thee in the last days, and thou shalt turn to the Lord thy God, and shalt hearken to his voice.

[31] ὅτι θεὸς οἰκτίρμων κύριος ὁ θεός σου, οὐκ ἐγκαταλείψει σε οὐδὲ μὴ ἐκτρίψει σε, οὐκ ἐπιλήσεται τὴν διαθήκην τῶν πατέρων σου, ἣν ὤμοσεν αὐτοῖς.

[31] Because the Lord thy God *is* a God of pity: he will not forsake thee, nor destroy thee; he will not forget the covenant of thy fathers, which the Lord sware to them.

[32] ἐπερωτήσατε ἡμέρας προτέρας τὰς γενομένας προτέρας σου ἀπὸ τῆς ἡμέρας, ἧς ἔκτισεν ὁ θεὸς ἄνθρωπον ἐπὶ τῆς γῆς, καὶ ἐπὶ τὸ ἄκρον τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, εἰ γέγονεν κατὰ τὸ ῥῆμα τὸ μέγα τοῦτο, εἰ ἤκουσται τοιοῦτο·

[32] Ask of the former days which were before thee, from the day when God created man upon the earth, and *beginning* at the *one* end of heaven to the other end of heaven, if there has happened any thing like to this great event, if such a thing has been heard:

[33] εἰ ἀκήκοεν ἔθνος φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρός, ὃν τρόπον ἀκήκοας σὺ καὶ ἔζησας·

[33] if a nation have heard the voice of the living God speaking out of the midst of the fire, as thou hast heard and hast lived;

[34] εἰ ἐπείρασεν ὁ θεὸς εἰσελθὼν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους ἐν πειρασμῷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν πολέμῳ καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις κατὰ πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἐν Αἰγύπτῳ ἐνώπιόν σου βλέποντος·

[34] if God has assayed to go and take to himself a nation out of the midst of *another* nation with trial, and with signs, and with wonders, and with war, and with a mighty hand, and with a high arm, and with great sights, according to all the things which the Lord our God did in Egypt in thy sight.

[35] ὥστε εἰδῆσαί σε ὅτι κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ.

[35] So that thou shouldest know that the Lord thy God he is God, and there is none beside him.

[36] ἐκ τοῦ οὐρανοῦ ἀκουστὴ ἐγένετο ἡ φωνὴ αὐτοῦ παιδεῦσαί σε, καὶ ἐπὶ τῆς γῆς ἔδειξέν σοι τὸ πῦρ αὐτοῦ τὸ μέγα, καὶ τὰ ῥήματα αὐτοῦ ἤκουσας ἐκ μέσου τοῦ πυρός.

[36] His voice was made audible from heaven to instruct thee, and he shewed thee upon the earth his great fire, and thou heardest his words out of the midst of the fire.

[37] διὰ τὸ ἀγαπῆσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ᾽ αὐτοὺς ὑμᾶς καὶ ἐξήγαγέν σε αὐτὸς ἐν τῇ ἰσχύι αὐτοῦ τῇ μεγάλῃ ἐξ Αἰγύπτου

[37] Because he loved thy fathers, he also chose you their seed after them, and he brought thee himself with his great strength out of Egypt,

[38] ἐξολεθρεῦσαι ἔθνη μεγάλα καὶ ἰσχυρότερά σου πρὸ προσώπου σου εἰσαγαγεῖν σε δοῦναί σοι τὴν γῆν αὐτῶν κληρονομεῖν, καθὼς ἔχεις σήμερον.

[38] to destroy nations great and stronger than thou before thy face, to bring thee in, to give thee their land to inherit, as thou hast it this day.

[39] καὶ γνώσῃ σήμερον καὶ ἐπιστραφήσῃ τῇ διανοίᾳ ὅτι κύριος ὁ θεός σου, οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ·

[39] An thou shalt know this day, and shalt consider in thine heart, that the Lord thy God he *is* God in heaven above, and on the earth beneath, and there is none else but he.

[40] καὶ φυλάξῃ τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ,

ὅπως μακροήμεροι γένησθε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι πάσας τὰς ἡμέρας.

[40] And keep ye his commandments, and his ordinances, all that I command you this day; that it may be well with thee, and with thy sons after thee, that ye may be long-lived upon the earth, which the Lord thy God giveth thee for ever.

[41] Τότε ἀφώρισεν Μωϋσῆς τρεῖς πόλεις πέραν τοῦ Ιορδάνου ἀπὸ ἀνατολῶν ἡλίου

[41] Then Moses separated three cities beyond Jordan on the east,

[42] φυγεῖν ἐκεῖ τὸν φονευτήν, ὃς ἂν φονεύσῃ τὸν πλησίον οὐκ εἰδὼς καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθὲς καὶ τρίτης, καὶ καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται·

[42] that the slayer might flee thither, who should have slain his neighbour unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live:

[43] τὴν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῇ γῇ τῇ πεδινῇ τῷ Ρουβην καὶ τὴν Ραμωθ ἐν Γαλααδ τῷ Γαδδι καὶ τὴν Γαυλων ἐν Βασαν τῷ Μανασση.

[43] Bosor in the wilderness, in the plain country of Ruben, and Ramoth in Galaad *belonging to* Gad, and Gaulon in Basan *belonging to* Manasse.

[44] Οὗτος ὁ νόμος, ὃν παρέθετο Μωϋσῆς ἐνώπιον υἱῶν Ισραηλ·

[44] This *is* the law which Moses set before the children of Israel.

[45] ταῦτα τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐλάλησεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ἐν τῇ ἐρήμῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου

[45] These *are* the testimonies, and the ordinances, and the judgments, which Moses spoke to the sons of Israel, when they came out of the land of Egypt:

[46] ἐν τῷ πέραν τοῦ Ιορδάνου ἐν φάραγγι ἐγγὺς οἴκου Φογωρ ἐν γῇ Σηων βασιλέως τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων, οὓς ἐπάταξεν Μωϋσῆς καὶ οἱ υἱοὶ Ισραηλ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου

[46] on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel smote when they came out of the land of Egypt.

[47] καὶ ἐκληρονόμησαν τὴν γῆν αὐτοῦ καὶ τὴν γῆν Ωγ βασιλέως τῆς Βασαν, δύο βασιλέων τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου,

[47] And they inherited his land, and the land of Og king of Basan, two kings of the Amorites, who were beyond Jordan eastward.

[48] ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ ἐπὶ τοῦ ὄρους τοῦ Σηων, ὅ ἐστιν Αερμων,

[48] From Aroer, which is on the border of the brook Arnon, even to the mount of Seon, which is Aermon.

[49] πᾶσαν τὴν Αραβα πέραν τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου ὑπὸ Ασηδωθ τὴν λαξευτήν.

[49] All Araba beyond Jordan eastward under Asedoth hewn in the rock.

CHAPTER 5

[1] Καὶ ἐκάλεσεν Μωϋσῆς πάντα Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ἄκουε, Ισραηλ, τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐγὼ λαλῶ ἐν τοῖς ὠσὶν ὑμῶν ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ μαθήσεσθε αὐτὰ καὶ φυλάξεσθε ποιεῖν αὐτά.

[1] And Moses called all Israel, and said to them, Hear, Israel, the ordinances and judgments, all that I speak in your ears this day, and ye shall learn them, and observe to do them.

[2] κύριος ὁ θεὸς ὑμῶν διέθετο πρὸς ὑμᾶς διαθήκην ἐν Χωρηβ·

[2] The Lord your God made a covenant with you in Choreb.

[3] οὐχὶ τοῖς πατράσιν ὑμῶν διέθετο κύριος τὴν διαθήκην ταύτην, ἀλλ᾽ ἢ πρὸς ὑμᾶς, ὑμεῖς ὧδε πάντες ζῶντες σήμερον·

[3] The Lord did not make this covenant with your fathers, but with you: ye are all here alive this day.

[4] πρόσωπον κατὰ πρόσωπον ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός –

[4] The Lord spoke to you face to face in the mountain out of the midst of the fire.

[5] κἀγὼ εἱστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ ἀναγγεῖλαι ὑμῖν τὰ ῥήματα κυρίου, ὅτι ἐφοβήθητε ἀπὸ προσώπου τοῦ πυρὸς καὶ οὐκ ἀνέβητε εἰς τὸ ὄρος – λέγων

[5] And I stood between the Lord and you at that time to report to you the words of the Lord, (because ye were afraid before the fire, and ye went not up to the mountain) saying,

[6] Ἐγὼ κύριος ὁ θεός σου ὁ ἐξαγαγών σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας.

[6] I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

[7] οὐκ ἔσονταί σοι θεοὶ ἕτεροι πρὸ προσώπου μου. –

[7] Thou shalt have no other gods before my face.

[8] οὐ ποιήσεις σεαυτῷ εἴδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

[8] Thou shalt not make to thyself an image, nor likeness of any thing, whatever things *are* in the heaven above, and whatever *are* in the earth beneath, and whatever *are* in the waters under the earth.

[9] οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς, ὅτι ἐγώ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτὴς ἀποδιδοὺς ἁμαρτίας πατέρων ἐπὶ τέκνα ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς μισοῦσίν με

[9] Thou shalt not bow down to them, nor shalt thou serve them; for I am the Lord thy God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate me,

[10] καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. –

[10] and doing mercifully to thousands of them that love me, and that keep my commandments.

[11] οὐ λήμψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ. –

[11] Thou shalt not take the name of the Lord thy God in vain, for the Lord thy God will certainly not acquit him that takes his name in vain.

[12] φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου.

[12] Keep the sabbath day to sanctify it, as the Lord thy God commanded thee.

[13] ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου·

[13] Six days thou shalt work, and thou shalt do all thy works;

[14] τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου, οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ οἱ υἱοί σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτῆνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί, ἵνα ἀναπαύσηται ὁ παῖς σου καὶ ἡ παιδίσκη σου ὥσπερ καὶ σύ·

[14] but on the seventh day *is* the sabbath of the Lord thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou.

[15] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ ἐξήγαγέν σε κύριος ὁ θεός σου ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ, διὰ τοῦτο συνέταξέν σοι κύριος ὁ θεός σου ὥστε φυλάσσεσθαι τὴν ἡμέραν τῶν σαββάτων καὶ ἁγιάζειν αὐτήν. –

[15] And thou shalt remember that thou wast a slave in the land of Egypt, and the Lord thy God brought thee out thence with a mighty hand, and a high arm: therefore the Lord appointed thee to keep the sabbath day and to sanctify it.

[16] τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι. –

[16] Honour thy father and thy mother, as the Lord thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Lord thy God gives thee.

[17] οὐ μοιχεύσεις. –

[17] Thou shalt not commit murder.

[18] οὐ φονεύσεις. –

[18] Thou shalt not commit adultery.

[19] οὐ κλέψεις. –

[19] Thou shalt not steal.

[20] οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. –

[20] Thou shalt not bear false witness against thy neighbour.

[21] οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοὸς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σού ἐστιν.

[21] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

[22] Τὰ ῥήματα ταῦτα ἐλάλησεν κύριος πρὸς πᾶσαν συναγωγὴν ὑμῶν ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός, σκότος, γνόφος, θύελλα, φωνὴ μεγάλη, καὶ οὐ προσέθηκεν· καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας καὶ ἔδωκέν μοι.

[22] These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire — *there was* darkness, blackness, storm, a loud voice — and he added no more, and he wrote them on two tables of stone, and he gave them to me.

[23] καὶ ἐγένετο ὡς ἠκούσατε τὴν φωνὴν ἐκ μέσου τοῦ πυρὸς καὶ τὸ ὄρος ἐκαίετο πυρί, καὶ προσήλθετε πρός με, πάντες οἱ ἡγούμενοι τῶν φυλῶν ὑμῶν καὶ ἡ γερουσία ὑμῶν,

[23] And it came to pass when ye heard the voice out of the midst of the fire, for the mountain burned with fire, that ye came to me, even all the heads of your tribes, and your elders:

[24] καὶ ἐλέγετε Ἰδοὺ ἔδειξεν ἡμῖν κύριος ὁ θεὸς ἡμῶν τὴν δόξαν αὐτοῦ, καὶ τὴν φωνὴν αὐτοῦ ἠκούσαμεν ἐκ μέσου τοῦ πυρός· ἐν τῇ ἡμέρᾳ ταύτῃ εἴδομεν ὅτι λαλήσει ὁ θεὸς πρὸς ἄνθρωπον, καὶ ζήσεται.

[24] and ye said, Behold, the Lord our God has shewn us his glory, and we have heard his voice out of the midst of the fire: this day we have seen that God shall speak to man, and he shall live.

[25] καὶ νῦν μὴ ἀποθάνωμεν, ὅτι ἐξαναλώσει ἡμᾶς τὸ πῦρ τὸ μέγα τοῦτο, ἐὰν προσθώμεθα ἡμεῖς ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν ἔτι, καὶ ἀποθανούμεθα.

[25] And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God any more, and we shall die.

[26] τίς γὰρ σάρξ, ἥτις ἤκουσεν φωνὴν θεοῦ ζῶντος λαλοῦντος ἐκ μέσου τοῦ πυρὸς ὡς ἡμεῖς καὶ ζήσεται;

[26] For what flesh *is there* which has heard the voice of the living God, speaking out of the midst of the fire, as we *have heard*, and shall live?

[27] πρόσελθε σὺ καὶ ἄκουσον ὅσα ἐὰν εἴπῃ κύριος ὁ θεὸς ἡμῶν, καὶ σὺ λαλήσεις πρὸς ἡμᾶς πάντα, ὅσα ἂν λαλήσῃ κύριος ὁ θεὸς ἡμῶν πρὸς σέ, καὶ ἀκουσόμεθα καὶ ποιήσομεν.

[27] Do thou draw near, and hear all that the Lord our God shall say, and thou shalt speak to us all things whatsoever the Lord our God shall speak to thee, and we will hear, and do.

[28] καὶ ἤκουσεν κύριος τὴν φωνὴν τῶν λόγων ὑμῶν λαλούντων πρός με, καὶ εἶπεν κύριος πρός με Ἤκουσα τὴν φωνὴν τῶν λόγων τοῦ λαοῦ τούτου, ὅσα ἐλάλησαν πρὸς σέ· ὀρθῶς πάντα, ὅσα ἐλάλησαν.

[28] And the Lord heard the voice of your words as ye spoke to me; and the Lord said to me, I have heard the voice of the words of this people, even all things that they have said to thee. *They have* well *said* all that they have spoken.

[29] τίς δώσει οὕτως εἶναι τὴν καρδίαν αὐτῶν ἐν αὐτοῖς ὥστε φοβεῖσθαί με καὶ φυλάσσεσθαι τὰς ἐντολάς μου πάσας τὰς ἡμέρας, ἵνα εὖ ᾖ αὐτοῖς καὶ τοῖς υἱοῖς αὐτῶν δι᾽ αἰῶνος;

[29] O that there were such a heart in them, that they should fear me and keep my commands always, that it might be well with them and with their sons for ever.

[30] βάδισον εἰπὸν αὐτοῖς Ἀποστράφητε ὑμεῖς εἰς τοὺς οἴκους ὑμῶν·

[30] Go, say to them, Return ye to your houses;

[31] σὺ δὲ αὐτοῦ στῆθι μετ᾽ ἐμοῦ, καὶ λαλήσω πρὸς σὲ τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα διδάξεις αὐτούς, καὶ ποιείτωσαν ἐν τῇ γῇ, ἣν ἐγὼ δίδωμι αὐτοῖς ἐν κλήρῳ.

[31] but stand thou here with me, and I will tell thee all the commands, and the ordinances, and the judgments, which thou shalt teach them, and let them do so in the land which I give them for an inheritance.

[32] καὶ φυλάξεσθε ποιεῖν ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου· οὐκ ἐκκλινεῖτε εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ

[32] And ye shall take heed to do as the Lord thy God commanded thee; ye shall not turn aside to the right hand or to the left,

[33] κατὰ πᾶσαν τὴν ὁδόν, ἣν ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ, ὅπως καταπαύσῃ σε καὶ εὖ σοι ᾖ καὶ μακροημερεύσητε ἐπὶ τῆς γῆς, ἧς κληρονομήσετε.

[33] according to all the way which the Lord thy God commanded thee to walk in it, that he may give thee rest; and that it may be well with thee, and ye may prolong your days on the land which ye shall inherit.

CHAPTER 6

[1] Καὶ αὗται αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῇ, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομῆσαι αὐτήν,

[1] And these *are* the commands, and the ordinances, and the judgments, as many as the Lord our God gave commandment to teach you to do so in the land on which ye enter to inherit it.

[2] ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, σὺ καὶ οἱ υἱοί σου καὶ οἱ υἱοὶ τῶν υἱῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου, ἵνα μακροημερεύσητε.

[2] That ye may fear the Lord your God, keep ye all his ordinances, and his commandments, which I command thee to-day, thou, and thy sons, and thy sons' sons, all the days of thy life, that ye may live many days.

[3] καὶ ἄκουσον, Ισραηλ, καὶ φύλαξαι ποιεῖν, ὅπως εὖ σοι ᾖ καὶ ἵνα πληθυνθῆτε σφόδρα, καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναί σοι γῆν ῥέουσαν γάλα καὶ μέλι.

[3] Hear, therefore, O Israel, and observe to do them, that it may be well with thee, and that ye may be greatly multiplied, as the Lord God of thy fathers said that he would give thee a land flowing with milk and honey: and these *are* the ordinances, and the judgments, which the Lord commanded the children of Israel in the wilderness, when they had gone forth from the land of Egypt.

[4] Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ισραηλ ἐν τῇ ἐρήμῳ ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου Ἄκουε, Ισραηλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν·

[4] Hear, O Israel, The Lord our God is one Lord.

[5] καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

[5] And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and all thy strength.

[6] καὶ ἔσται τὰ ῥήματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου·

[6] And these words, all that I command thee this day, shall be in thy heart and in thy soul.

[7] καὶ προβιβάσεις αὐτὰ τοὺς υἱούς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος·

[7] And thou shalt teach them to thy children, and thou shalt speak of them sitting in the house, and walking by the way, and lying down, and rising up.

[8] καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου·

[8] And thou shalt fasten them for a sign upon thy hand, and it shall be immoveable before thine eyes.

[9] καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν.

[9] And ye shall write them on the lintels of your houses and of your gates.

[10] Καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, ἣν ὤμοσεν τοῖς πατράσιν σου τῷ Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναί σοι, πόλεις μεγάλας καὶ καλάς, ἃς οὐκ ᾠκοδόμησας,

[10] And it shall come to pass when the Lord thy God shall have brought thee into the land which he sware to thy fathers, to Abraam, and to Isaac, and to Jacob, to give thee great and beautiful cities which thou didst not build,

[11] οἰκίας πλήρεις πάντων ἀγαθῶν, ἃς οὐκ ἐνέπλησας, λάκκους λελατομημένους, οὓς οὐκ ἐξελατόμησας, ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐ κατεφύτευσας, καὶ φαγὼν καὶ ἐμπλησθεὶς

[11] houses full of all good things which thou didst not fill, wells dug in the rock which thou didst not dig, vineyards and oliveyards which thou didst not plant, then having eaten and been filled,

[12] πρόσεχε σεαυτῷ, μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας.

[12] beware lest thou forget the Lord thy God that brought thee forth out of the land of Egypt, out of the house of bondage.

[13] κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ.

[13] Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear.

[14] οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ ὑμῶν,

[14] Go ye not after other gods of the gods of the nations round about you;

[15] ὅτι θεὸς ζηλωτὴς κύριος ὁ θεός σου ἐν σοί, μὴ ὀργισθεὶς θυμωθῇ κύριος ὁ θεός σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς.

[15] for the Lord thy God in the midst of thee *is* a jealous God, lest the Lord thy God be very angry with thee, and destroy thee from off the face of the earth.

[16] Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου, ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ.

[16] Thou shalt not tempt the Lord thy God, as ye tempted him in the temptation.

[17] φυλάσσων φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, τὰ μαρτύρια καὶ τὰ δικαιώματα, ὅσα ἐνετείλατό σοι·

[17] Thou shalt by all means keep the commands of the Lord thy God, the testimonies, and the ordinances, which he commanded thee.

[18] καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν

[18] And thou shalt do that which is pleasing and good before the Lord thy God, that it may be well with thee, and that thou mayest go in and inherit the good land, which the Lord sware to your fathers,

[19] ἐκδιῶξαι πάντας τοὺς ἐχθρούς σου πρὸ προσώπου σου, καθὰ ἐλάλησεν.

[19] to chase all thine enemies from before thy face, as the Lord said.

[20] Καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὔριον λέγων Τί ἐστιν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν;

[20] And it shall come to pass when thy son shall ask thee at a future time, saying, What are the testimonies, and the ordinances, and the judgments, which the Lord our God has commanded us?

[21] καὶ ἐρεῖς τῷ υἱῷ σου Οἰκέται ἦμεν τῷ Φαραω ἐν γῇ Αἰγύπτῳ, καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ.

[21] Then shalt thou say to thy son, We were slaves to Pharao in the land of Egypt, and the Lord brought us forth thence with a mighty hand, and with a high arm.

[22] καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ πονηρὰ ἐν Αἰγύπτῳ ἐν Φαραω καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον ἡμῶν·

[22] And the Lord wrought signs and great and grievous wonders in Egypt, on Pharao and on his house before us.

[23] καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν, ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην, ἣν ὤμοσεν δοῦναι τοῖς πατράσιν ἡμῶν.

[23] And he brought us out thence to give us this land, which he sware to give to our fathers.

[24] καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν, ἵνα εὖ ᾖ ἡμῖν πάσας τὰς ἡμέρας, ἵνα ζῶμεν ὥσπερ καὶ σήμερον.

[24] And the Lord charged us to observe all these ordinances; to fear the Lord our God, that it may be well with us for ever, that we may live, as even to-day.

[25] καὶ ἐλεημοσύνη ἔσται ἡμῖν, ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν, καθὰ ἐνετείλατο ἡμῖν κύριος.

[25] And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us.

CHAPTER 7

[1] Ἐὰν δὲ εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι, καὶ ἐξαρεῖ ἔθνη μεγάλα ἀπὸ προσώπου σου, τὸν Χετταῖον καὶ Γεργεσαῖον καὶ Αμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον, ἑπτὰ ἔθνη πολλὰ καὶ ἰσχυρότερα ὑμῶν,

[1] And when the Lord thy God shall bring thee into the land, into which thou goest to possess it, and shall remove great nations from before thee, the Chettite, and Gergesite, and Amorite, and Chananite, and Pherezite, and Evite, and Jebusite, seven nations *more* numerous and stronger than you,

[2] καὶ παραδώσει αὐτοὺς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ πατάξεις αὐτούς, ἀφανισμῷ ἀφανιεῖς αὐτούς, οὐ διαθήσῃ πρὸς αὐτοὺς διαθήκην οὐδὲ μὴ ἐλεήσητε αὐτούς.

[2] and the Lord thy God shall deliver them into thy hands, then thou shalt smite them: thou shalt utterly destroy them: thou shalt not make a covenant with them, neither shall ye pity them:

[3] οὐδὲ μὴ γαμβρεύσητε πρὸς αὐτούς· τὴν θυγατέρα σου οὐ δώσεις τῷ υἱῷ αὐτοῦ καὶ τὴν θυγατέρα αὐτοῦ οὐ λήμψῃ τῷ υἱῷ σου·

[3] neither shall ye contract marriages with them: thou shalt not give thy daughter to his son, and thou shalt not take his daughter to thy son.

[4] ἀποστήσει γὰρ τὸν υἱόν σου ἀπ᾽ ἐμοῦ, καὶ λατρεύσει θεοῖς ἑτέροις, καὶ ὀργισθήσεται θυμῷ κύριος εἰς ὑμᾶς καὶ ἐξολεθρεύσει σε τὸ τάχος.

[4] For he will draw away thy son from me, and he will serve other gods; and the Lord will be very angry with you, and will soon utterly destroy thee.

[5] ἀλλ᾽ οὕτως ποιήσετε αὐτοῖς· τοὺς βωμοὺς αὐτῶν καθελεῖτε καὶ τὰς στήλας αὐτῶν συντρίψετε καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί·

[5] But thus shall ye do to them; ye shall destroy their altars, and shall break down their pillars, and shall cut down their groves, and shall burn with fire the graven images of their gods.

[6] ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ προείλατο κύριος ὁ θεός σου εἶναί σε αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ προσώπου τῆς γῆς.

[6] For thou art a holy people to the Lord thy God; and the Lord thy God chose thee to be to him a peculiar people beyond all nations that *are* upon the face of the earth.

[7] οὐχ ὅτι πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη, προείλατο κύριος ὑμᾶς καὶ ἐξελέξατο ὑμᾶς – ὑμεῖς γάρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ ἔθνη – ,

[7] It was not because ye are more numerous than all *other* nations that the Lord preferred you, and the Lord made choice of you: for ye are fewer in number than all *other* nations.

[8] ἀλλὰ παρὰ τὸ ἀγαπᾶν κύριον ὑμᾶς καὶ διατηρῶν τὸν ὅρκον, ὃν ὤμοσεν τοῖς πατράσιν ὑμῶν, ἐξήγαγεν κύριος ὑμᾶς ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐλυτρώσατο ἐξ οἴκου δουλείας ἐκ χειρὸς Φαραω βασιλέως Αἰγύπτου.

[8] But because the Lord loved you, and as keeping the oath which he sware to your fathers, the Lord brought you out with a strong hand, and the Lord redeemed thee from the house of bondage, out of the hand of Pharao king of Egypt.

[9] καὶ γνώσῃ ὅτι κύριος ὁ θεός σου, οὗτος θεός, θεὸς πιστός, ὁ φυλάσσων διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ εἰς χιλίας γενεὰς

[9] Thou shalt know therefore, that the Lord thy God, he *is* God, a faithful God, who keeps covenant and mercy for them that love him, and for those that keep his commandments to a thousand generations,

[10] καὶ ἀποδιδοὺς τοῖς μισοῦσιν κατὰ πρόσωπον ἐξολεθρεῦσαι αὐτούς· καὶ οὐχὶ βραδυνεῖ τοῖς μισοῦσιν, κατὰ πρόσωπον ἀποδώσει αὐτοῖς.

[10] and who recompenses them that hate him to their face, to destroy them utterly; and will not be slack with them that hate him: he will recompense them to their face.

[11] καὶ φυλάξῃ τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰ κρίματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν.

[11] Thou shalt keep therefore the commands, and the ordinances, and these judgments, which I command thee this day to do.

[12] Καὶ ἔσται ἡνίκα ἂν ἀκούσητε πάντα τὰ δικαιώματα ταῦτα καὶ φυλάξητε καὶ ποιήσητε αὐτά, καὶ διαφυλάξει κύριος ὁ θεός σού σοι τὴν διαθήκην καὶ τὸ ἔλεος, ὃ ὤμοσεν τοῖς πατράσιν ὑμῶν,

[12] And it shall come to pass when ye shall have heard these ordinances, and shall have kept and done them, that the Lord thy God shall keep for thee the covenant and the mercy, which he sware to your fathers.

[13] καὶ ἀγαπήσει σε καὶ εὐλογήσει σε καὶ πληθυνεῖ σε καὶ εὐλογήσει τὰ ἔκγονα τῆς κοιλίας σου καὶ τὸν καρπὸν τῆς γῆς σου, τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναί σοι.

[13] And he will love thee, and bless thee, and multiply thee; and he will bless the off-spring of thy body, and the fruit of thy land, thy corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thy sheep, on the land which the Lord sware to thy fathers to give to thee.

[14] εὐλογητὸς ἔσῃ παρὰ πάντα τὰ ἔθνη· οὐκ ἔσται ἐν ὑμῖν ἄγονος οὐδὲ στεῖρα καὶ ἐν τοῖς κτήνεσίν σου.

[14] Thou shalt be blessed beyond all nations; there shall not be among you an impotent or barren one, or among thy cattle.

[15] καὶ περιελεῖ κύριος ἀπὸ σοῦ πᾶσαν μαλακίαν· καὶ πάσας νόσους Αἰγύπτου τὰς πονηράς, ἃς ἑώρακας καὶ ὅσα ἔγνως, οὐκ ἐπιθήσει ἐπὶ σὲ καὶ ἐπιθήσει αὐτὰ ἐπὶ πάντας τοὺς μισοῦντάς σε.

[15] And the Lord thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known, will he lay upon thee; but he will lay them upon all that hate thee.

[16] καὶ φάγῃ πάντα τὰ σκῦλα τῶν ἐθνῶν, ἃ κύριος ὁ θεός σου δίδωσίν σοι· οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτοῖς, καὶ οὐ λατρεύσεις τοῖς θεοῖς αὐτῶν, ὅτι σκῶλον τοῦτό ἐστίν σοι.

[16] And thou shalt eat all the spoils of the nations which the Lord thy God gives thee; thine eye shall not spare them, and thou shalt not serve

their gods; for this is an offence to thee.

[17] Ἐὰν δὲ λέγῃς ἐν τῇ διανοίᾳ σου ὅτι Πολὺ τὸ ἔθνος τοῦτο ἢ ἐγώ, πῶς δυνήσομαι ἐξολεθρεῦσαι αὐτούς;

[17] But if thou shouldest say in thine heart, This nation *is* greater than I, how shall I be able to destroy them utterly?

[18] οὐ φοβηθήσῃ αὐτούς· μνείᾳ μνησθήσῃ ὅσα ἐποίησεν κύριος ὁ θεός σου τῷ Φαραω καὶ πᾶσι τοῖς Αἰγυπτίοις,

[18] thou shalt not fear them; thou shalt surely remember all that the Lord thy God did to Pharao and to all the Egyptians:

[19] τοὺς πειρασμοὺς τοὺς μεγάλους, οὓς εἴδοσαν οἱ ὀφθαλμοί σου, τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα, τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλόν, ὡς ἐξήγαγέν σε κύριος ὁ θεός σου· οὕτως ποιήσει κύριος ὁ θεὸς ἡμῶν πᾶσιν τοῖς ἔθνεσιν, οὓς σὺ φοβῇ ἀπὸ προσώπου αὐτῶν.

[19] the great temptations which thine eyes have seen, those signs and great wonders, the strong hand, and the high arm; how the Lord thy God brought thee forth: so the Lord your God will do to all the nations, whom thou fearest in their presence.

[20] καὶ τὰς σφηκίας ἀποστελεῖ κύριος ὁ θεός σου εἰς αὐτούς, ἕως ἂν ἐκτριβῶσιν οἱ καταλελειμμένοι καὶ οἱ κεκρυμμένοι ἀπὸ σοῦ.

[20] And the Lord thy God shall send against them the hornets, until they that are left and they that are hidden from thee be utterly destroyed.

[21] οὐ τρωθήσῃ ἀπὸ προσώπου αὐτῶν, ὅτι κύριος ὁ θεός σου ἐν σοί, θεὸς μέγας καὶ κραταιός,

[21] Thou shalt not be wounded before them, because the Lord thy God in the midst of thee *is* a great and powerful God.

[22] καὶ καταναλώσει κύριος ὁ θεός σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου κατὰ μικρὸν μικρόν· οὐ δυνήσῃ ἐξαναλῶσαι αὐτοὺς τὸ τάχος, ἵνα μὴ γένηται ἡ γῆ ἔρημος καὶ πληθυνθῇ ἐπὶ σὲ τὰ θηρία τὰ ἄγρια.

[22] And the Lord thy God shall consume these nations before thee by little and little: thou shalt not be able to consume them speedily, lest the

land become desert, and the wild beasts of the field be multiplied against thee.

[23] καὶ παραδώσει αὐτοὺς κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ ἀπολέσει αὐτοὺς ἀπωλείᾳ μεγάλῃ, ἕως ἂν ἐξολεθρεύσῃ αὐτούς,

[23] And the Lord thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them.

[24] καὶ παραδώσει τοὺς βασιλεῖς αὐτῶν εἰς τὰς χεῖρας ὑμῶν, καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκείνου· οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπόν σου, ἕως ἂν ἐξολεθρεύσῃς αὐτούς.

[24] And he shall deliver their kings into your hands, and ye shall destroy their name from that place; none shall stand up in opposition before thee, until thou shalt have utterly destroyed them.

[25] τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί· οὐκ ἐπιθυμήσεις ἀργύριον οὐδὲ χρυσίον ἀπ᾽ αὐτῶν καὶ οὐ λήμψῃ σεαυτῷ, μὴ πταίσῃς δι᾽ αὐτό, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν·

[25] Ye shall burn with fire the graven images of their gods: thou shalt not covet *their* silver, neither shalt thou take to thyself gold from them, lest thou shouldest offend thereby, because it is an abomination to the Lord thy God.

[26] καὶ οὐκ εἰσοίσεις βδέλυγμα εἰς τὸν οἶκόν σου καὶ ἔσῃ ἀνάθημα ὥσπερ τοῦτο· προσοχθίσματι προσοχθιεῖς καὶ βδελύγματι βδελύξῃ, ὅτι ἀνάθημά ἐστιν.

[26] And thou shalt not bring an abomination into thine house, so shouldest thou be an accursed thing like it; thou shalt utterly hate it, and altogether abominate it, because it is an accursed thing.

CHAPTER 8

[1] Πάσας τὰς ἐντολάς, ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, φυλάξεσθε ποιεῖν, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσέλθητε καὶ κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν ὤμοσεν τοῖς πατράσιν ὑμῶν.

[1] Ye shall observe to do all the commands which I charge you to-day, that ye may live and be multiplied, and enter in and inherit the land, which the Lord your God sware *to give* to your fathers.

[2] καὶ μνησθήσῃ πᾶσαν τὴν ὁδόν, ἣν ἤγαγέν σε κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὅπως ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἢ οὔ.

[2] And thou shalt remember all the way which the Lord thy God led thee in the wilderness, that he might afflict thee, and try thee, and that the things in thine heart might be made manifest, whether thou wouldest keep his commandments or no.

[3] καὶ ἐκάκωσέν σε καὶ ἐλιμαγχόνησέν σε καὶ ἐψώμισέν σε τὸ μαννα, ὃ οὐκ εἴδησαν οἱ πατέρες σου, ἵνα ἀναγγείλῃ σοι ὅτι οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ᾽ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

[3] And he afflicted thee and straitened thee with hunger, and fed thee with manna, which thy fathers knew not; that he might teach thee that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live.

[4] τὰ ἱμάτιά σου οὐ κατετρίβη ἀπὸ σοῦ, οἱ πόδες σου οὐκ ἐτυλώθησαν, ἰδοὺ τεσσαράκοντα ἔτη.

[4] Thy garments grew not old from off thee, thy shoes were not worn from off thee, thy feet were not *painfully* hardened, lo! these forty years.

[5] καὶ γνώσῃ τῇ καρδίᾳ σου ὅτι ὡς εἴ τις παιδεύσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ, οὕτως κύριος ὁ θεός σου παιδεύσει σε,

[5] And thou shalt know in thine heart, that as if any man should chasten his son, so the Lord thy God will chasten thee.

[6] καὶ φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φοβεῖσθαι αὐτόν.

[6] And thou shalt keep the commands of the Lord thy God, to walk in his ways, and to fear him.

[7] ὁ γὰρ κύριος ὁ θεός σου εἰσάγει σε εἰς γῆν ἀγαθὴν καὶ πολλήν, οὗ χείμαρροι ὑδάτων καὶ πηγαὶ ἀβύσσων ἐκπορευόμεναι διὰ τῶν πεδίων καὶ διὰ τῶν ὀρέων·

[7] For the Lord thy God will bring thee into a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains:

[8] γῆ πυροῦ καὶ κριθῆς, ἄμπελοι, συκαῖ, ῥόαι, γῆ ἐλαίας ἐλαίου καὶ μέλιτος·

[8] a land of wheat and barley, *wherein are* vines, figs, pomegranates; a land of olive oil and honey;

[9] γῆ, ἐφ᾽ ἧς οὐ μετὰ πτωχείας φάγῃ τὸν ἄρτον σου καὶ οὐκ ἐνδεηθήσῃ οὐδὲν ἐπ᾽ αὐτῆς· γῆ, ἧς οἱ λίθοι σίδηρος, καὶ ἐκ τῶν ὀρέων αὐτῆς μεταλλεύσεις χαλκόν·

[9] a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a land whose stones are iron, and out of its mountains thou shalt dig brass.

[10] καὶ φάγῃ καὶ ἐμπλησθήσῃ καὶ εὐλογήσεις κύριον τὸν θεόν σου ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς ἔδωκέν σοι.

[10] And thou shalt eat and be filled, and shalt bless the Lord thy God on the good land, which he has given thee.

[11] πρόσεχε σεαυτῷ, μὴ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ μὴ φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ κρίματα καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον,

[11] Take heed to thyself that thou forget not the Lord thy God, so as not to keep his commands, and his judgments, and ordinances, which I command thee this day:

[12] μὴ φαγὼν καὶ ἐμπλησθεὶς καὶ οἰκίας καλὰς οἰκοδομήσας καὶ κατοικήσας ἐν αὐταῖς

[12] lest when thou hast eaten and art full, and hast built goodly houses, and dwelt in them;

[13] καὶ τῶν βοῶν σου καὶ τῶν προβάτων σου πληθυνθέντων σοι, ἀργυρίου καὶ χρυσίου πληθυνθέντος σοι καὶ πάντων, ὅσων σοι ἔσται, πληθυνθέντων σοι

[13] and thy oxen and thy sheep are multiplied to thee, and thy silver and thy gold are multiplied to thee, and all thy possessions are multiplied to thee,

[14] ὑψωθῇς τῇ καρδίᾳ καὶ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας,

[14] thou shouldest be exalted in heart, and forget the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

[15] τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγάλης καὶ τῆς φοβερᾶς ἐκείνης, οὗ ὄφις δάκνων καὶ σκορπίος καὶ δίψα, οὗ οὐκ ἦν ὕδωρ, τοῦ ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος,

[15] who brought thee through that great and terrible wilderness, where *is* the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock:

[16] τοῦ ψωμίσαντός σε τὸ μαννα ἐν τῇ ἐρήμῳ, ὃ οὐκ εἴδησαν οἱ πατέρες σου, ἵνα κακώσῃ σε καὶ ἐκπειράσῃ σε καὶ εὖ σε ποιήσῃ ἐπ᾽ ἐσχάτων τῶν ἡμερῶν σου.

[16] who fed thee with manna in the wilderness, which thou knewest not, and thy fathers knew not; that he might afflict thee, and thoroughly try thee, and do thee good in thy latter days.

[17] μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Ἡ ἰσχύς μου καὶ τὸ κράτος τῆς χειρός μου ἐποίησέν μοι τὴν δύναμιν τὴν μεγάλην ταύτην·

[17] Lest thou shouldest say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth.

[18] καὶ μνησθήσῃ κυρίου τοῦ θεοῦ σου, ὅτι αὐτός σοι δίδωσιν ἰσχὺν τοῦ ποιῆσαι δύναμιν καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ, ἣν ὤμοσεν κύριος τοῖς πατράσιν σου, ὡς σήμερον.

[18] But thou shalt remember the Lord thy God, that he gives thee strength to get wealth; even that he may establish his covenant, which the Lord sware to thy fathers, as at this day.

[19] καὶ ἔσται ἐὰν λήθῃ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου καὶ πορευθῇς ὀπίσω θεῶν ἑτέρων καὶ λατρεύσῃς αὐτοῖς καὶ προσκυνήσῃς αὐτοῖς, διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν ὅτι ἀπωλείᾳ ἀπολεῖσθε·

[19] And it shall come to pass if thou do at all forget the Lord thy God, and shouldest go after other gods, and serve them, and worship them, I call heaven and earth to witness against you this day, that ye shall surely perish.

[20] καθὰ καὶ τὰ λοιπὰ ἔθνη, ὅσα κύριος ἀπολλύει πρὸ προσώπου ὑμῶν, οὕτως ἀπολεῖσθε, ἀνθ’ ὧν οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

[20] As also the other nations which the Lord God destroys before your face, so shall ye perish, because ye hearkened not to the voice of the Lord your God.

CHAPTER 9

[1] Ἄκουε, Ισραηλ· σὺ διαβαίνεις σήμερον τὸν Ιορδάνην εἰσελθεῖν κληρονομῆσαι ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς, πόλεις μεγάλας καὶ τειχήρεις ἕως τοῦ οὐρανοῦ,

[1] Hear, O Israel: Thou goest this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven;

[2] λαὸν μέγαν καὶ πολὺν καὶ εὐμήκη, υἱοὺς Ενακ, οὓς σὺ οἶσθα καὶ σὺ ἀκήκοας Τίς ἀντιστήσεται κατὰ πρόσωπον υἱῶν Ενακ;

[2] a people great and many and tall, the sons of Enac, whom thou knowest, and concerning whom thou hast heard *say*, Who can stand before the children of Enac?

[3] καὶ γνώσῃ σήμερον ὅτι κύριος ὁ θεός σου, οὗτος προπορεύεται πρὸ προσώπου σου· πῦρ καταναλίσκον ἐστίν· οὗτος ἐξολεθρεύσει αὐτούς, καὶ οὗτος ἀποστρέψει αὐτοὺς ἀπὸ προσώπου σου, καὶ ἀπολεῖς αὐτούς, καθάπερ εἶπέν σοι κύριος.

[3] And thou shalt know to-day, that the Lord thy God he shall go before thy face: he is a consuming fire; he shall destroy them, and he shall turn them back before thee, and shall destroy them quickly, as the Lord said to thee.

[4] μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ἐν τῷ ἐξαναλῶσαι κύριον τὸν θεόν σου τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου λέγων Διὰ τὰς δικαιοσύνας μου εἰσήγαγέν με κύριος κληρονομῆσαι τὴν γῆν τὴν ἀγαθὴν ταύτην· ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς πρὸ προσώπου σου.

[4] Speak not in thine heart, when the Lord thy God has destroyed these nations before thy face, saying, For my righteousness the Lord brought me in to inherit this good land.

[5] οὐχὶ διὰ τὴν δικαιοσύνην σου οὐδὲ διὰ τὴν ὁσιότητα τῆς καρδίας σου σὺ εἰσπορεύῃ κληρονομῆσαι τὴν γῆν αὐτῶν, ἀλλὰ διὰ τὴν ἀσέβειαν τῶν ἐθνῶν τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου καὶ ἵνα στήσῃ τὴν διαθήκην αὐτοῦ, ἣν ὤμοσεν τοῖς πατράσιν ὑμῶν, τῷ Αβρααμ καὶ τῷ Ισαακ καὶ τῷ Ιακωβ.

[5] Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before thee, and that he may establish the covenant, which the Lord sware to our fathers, to Abraam, and to Isaac, and to Jacob.

[6] καὶ γνώσῃ σήμερον ὅτι οὐχὶ διὰ τὰς δικαιοσύνας σου κύριος ὁ θεός σου δίδωσίν σοι τὴν γῆν τὴν ἀγαθὴν ταύτην κληρονομῆσαι, ὅτι λαὸς σκληροτράχηλος εἶ.

[6] And thou shalt know to-day, that *it is* not for thy righteousnesses the Lord thy God gives thee this good land to inherit, for thou art a stiff-necked people.

[7] μνήσθητι μὴ ἐπιλάθῃ ὅσα παρώξυνας κύριον τὸν θεόν σου ἐν τῇ ἐρήμῳ· ἀφ᾽ ἧς ἡμέρας ἐξήλθετε ἐξ Αἰγύπτου ἕως ἤλθετε εἰς τὸν τόπον τοῦτον, ἀπειθοῦντες διετελεῖτε τὰ πρὸς κύριον.

[7] Remember, forget not, how much thou provokedst the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward the Lord.

[8] καὶ ἐν Χωρηβ παρωξύνατε κύριον, καὶ ἐθυμώθη κύριος ἐφ᾽ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς

[8] Also in Choreb ye provoked the Lord, and the Lord was angry with you to destroy you;

[9] ἀναβαίνοντός μου εἰς τὸ ὄρος λαβεῖν τὰς πλάκας τὰς λιθίνας, πλάκας διαθήκης, ἃς διέθετο κύριος πρὸς ὑμᾶς. καὶ κατεγινόμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον.

[9] when I went up into the mountain to receive the tables of stone, the tables of the covenant, which the Lord made with you, and I was in the mountain forty days and forty nights, I ate no bread and drank no water.

[10] καὶ ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας γεγραμμένας ἐν τῷ δακτύλῳ τοῦ θεοῦ, καὶ ἐπ᾽ αὐταῖς ἐγέγραπτο πάντες οἱ λόγοι, οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἡμέρᾳ ἐκκλησίας·

[10] And the Lord gave me the two tables of stone written with the finger of God, and on them there had been written all the words which the Lord

spoke to you in the mountain in the day of the assembly.

[11] καὶ ἐγένετο διὰ τεσσαράκοντα ἡμερῶν καὶ τεσσαράκοντα νυκτῶν ἔδωκεν κύριος ἐμοὶ τὰς δύο πλάκας τὰς λιθίνας, πλάκας διαθήκης.

[11] And it came to pass after forty days and forty nights, the Lord gave me the two tables of stone, the tables of the covenant.

[12] καὶ εἶπεν κύριος πρός με Ἀνάστηθι κατάβηθι τὸ τάχος ἐντεῦθεν, ὅτι ἠνόμησεν ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου· παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐνετείλω αὐτοῖς· ἐποίησαν ἑαυτοῖς χώνευμα.

[12] And the Lord said to me, Arise, go down quickly from hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; they have gone aside quickly out of the way which I commanded them, and have made themselves a molten image.

[13] καὶ εἶπεν κύριος πρός με Λελάληκα πρὸς σὲ ἅπαξ καὶ δὶς λέγων Ἑώρακα τὸν λαὸν τοῦτον, καὶ ἰδοὺ λαὸς σκληροτράχηλός ἐστιν·

[13] And the Lord spoke to me, saying, I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people.

[14] ἔασόν με ἐξολεθρεῦσαι αὐτούς, καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ποιήσω σὲ εἰς ἔθνος μέγα καὶ ἰσχυρὸν καὶ πολὺ μᾶλλον ἢ τοῦτο.

[14] And now suffer me utterly to destroy them, and I will blot out their name from under heaven, and will make of thee a nation great and strong, and more numerous than this.

[15] καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους, καὶ τὸ ὄρος ἐκαίετο πυρί, καὶ αἱ δύο πλάκες ἐπὶ ταῖς δυσὶ χερσίν μου.

[15] And I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies *were* in my two hands.

[16] καὶ ἰδὼν ὅτι ἡμάρτετε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ ἐποιήσατε ὑμῖν ἑαυτοῖς χωνευτὸν καὶ παρέβητε ἀπὸ τῆς ὁδοῦ, ἧς ἐνετείλατο ὑμῖν κύριος,

[16] And when I saw that ye had sinned against the Lord your God, and had made to yourselves a molten image, and had gone astray out of the way, which the Lord commanded you to keep;

[17] καὶ ἐπιλαβόμενος τῶν δύο πλακῶν ἔρριψα αὐτὰς ἀπὸ τῶν δύο χειρῶν μου καὶ συνέτριψα ἐναντίον ὑμῶν.

[17] then I took hold of the two tables, and cast them out of my two hands, and broke them before you.

[18] καὶ ἐδεήθην ἐναντίον κυρίου δεύτερον καθάπερ καὶ τὸ πρότερον τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας – ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον – περὶ πασῶν τῶν ἁμαρτιῶν ὑμῶν, ὧν ἡμάρτετε ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν παροξῦναι αὐτόν.

[18] And I made my petition before the Lord as also at the first forty days and forty nights: I ate no bread and drank no water, on account of all your sins which ye sinned in doing evil before the Lord God to provoke him.

[19] καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν, ὅτι παρωξύνθη κύριος ἐφ᾽ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς· καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ.

[19] And I was greatly terrified because of the wrath and anger, because the Lord was provoked with you utterly to destroy you; yet the Lord hearkened to me at this time also.

[20] καὶ ἐπὶ Ααρων ἐθυμώθη κύριος σφόδρα ἐξολεθρεῦσαι αὐτόν, καὶ ηὐξάμην καὶ περὶ Ααρων ἐν τῷ καιρῷ ἐκείνῳ.

[20] And he was angry with Aaron to destroy him utterly, and I prayed for Aaron also at that time.

[21] καὶ τὴν ἁμαρτίαν ὑμῶν, ἣν ἐποιήσατε, τὸν μόσχον, ἔλαβον αὐτὸν καὶ κατέκαυσα αὐτὸν ἐν πυρὶ καὶ συνέκοψα αὐτὸν καταλέσας σφόδρα, ἕως οὗ ἐγένετο λεπτόν· καὶ ἐγενήθη ὡσεὶ κονιορτός, καὶ ἔρριψα τὸν κονιορτὸν εἰς τὸν χειμάρρουν τὸν καταβαίνοντα ἐκ τοῦ ὄρους. –

[21] And your sin which ye had made, *even* the calf, I took, and burnt it with fire, and pounded it and ground it down till it became fine; and it became like dust, and I cast the dust into the brook that descended from the mountain.

[22] καὶ ἐν τῷ Ἐμπυρισμῷ καὶ ἐν τῷ Πειρασμῷ καὶ ἐν τοῖς Μνήμασιν τῆς ἐπιθυμίας παροξύνοντες ἦτε κύριον τὸν θεὸν ὑμῶν.

[22] Also in the burning, and in the temptation, and at the graves of lust, ye provoked the Lord.

[23] καὶ ὅτε ἐξαπέστειλεν κύριος ὑμᾶς ἐκ Καδης Βαρνη λέγων Ἀνάβητε καὶ κληρονομήσατε τὴν γῆν, ἣν δίδωμι ὑμῖν, καὶ ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν καὶ οὐκ ἐπιστεύσατε αὐτῷ καὶ οὐκ εἰσηκούσατε τῆς φωνῆς αὐτοῦ.

[23] And when the Lord sent you forth from Cades Barne, saying, Go up and inherit the land which I give to you, then ye disobeyed the word of the Lord your God, and believed him not, and hearkened not to his voice.

[24] ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας, ἧς ἐγνώσθη ὑμῖν. –

[24] Ye were disobedient in the things relating to the Lord from the day in which he became known to you.

[25] καὶ ἐδεήθην ἐναντίον κυρίου τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, ὅσας ἐδεήθην – εἶπεν γὰρ κύριος ἐξολεθρεῦσαι ὑμᾶς –

[25] And I prayed before the Lord forty days and forty nights, the number that I prayed *before*, for the Lord said that he would utterly destroy you.

[26] καὶ εὐξάμην πρὸς τὸν θεὸν καὶ εἶπα Κύριε κύριε βασιλεῦ τῶν θεῶν, μὴ ἐξολεθρεύσῃς τὸν λαόν σου καὶ τὴν μερίδα σου, ἣν ἐλυτρώσω ἐν τῇ ἰσχύι σου τῇ μεγάλῃ, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταιᾷ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ·

[26] And I prayed to God, and said, O Lord, King of gods, destroy not thy people and thine inheritance, whom thou didst redeem, whom thou broughtest out of the land of Egypt with thy great power, and with thy strong hand, and with thy high arm.

[27] μνήσθητι Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν θεραπόντων σου, οἷς ὤμοσας κατὰ σεαυτοῦ· μὴ ἐπιβλέψῃς ἐπὶ τὴν σκληρότητα τοῦ λαοῦ τούτου καὶ τὰ ἀσεβήματα καὶ τὰ ἁμαρτήματα αὐτῶν,

[27] Remember Abraam, and Isaac, and Jacob thy servants, to whom thou swarest by thyself: look not upon the hardness of heart of this people,

and their impieties, and their sins.

[28] μὴ εἴπωσιν οἱ κατοικοῦντες τὴν γῆν, ὅθεν ἐξήγαγες ἡμᾶς ἐκεῖθεν, λέγοντες Παρὰ τὸ μὴ δύνασθαι κύριον εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν, ἣν εἶπεν αὐτοῖς, καὶ παρὰ τὸ μισῆσαι αὐτοὺς ἐξήγαγεν αὐτοὺς ἀποκτεῖναι ἐν τῇ ἐρήμῳ.

[28] Lest the inhabitants of the land whence thou broughtest us out speak, saying, Because the Lord could not bring them into the land of which he spoke to them, and because he hated them, has he brought them forth to slay them in the wilderness.

[29] καὶ οὗτοι λαός σου καὶ κλῆρός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ.

[29] And these *are* thy people and thy portion, whom thou broughtest out of the land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm.

CHAPTER 10

[1] Ἐν ἐκείνῳ τῷ καιρῷ εἶπεν κύριος πρός με Λάξευσον σεαυτῷ δύο πλάκας λιθίνας ὥσπερ τὰς πρώτας καὶ ἀνάβηθι πρός με εἰς τὸ ὄρος· καὶ ποιήσεις σεαυτῷ κιβωτὸν ξυλίνην·

[1] At that time the Lord said to me, Hew for thyself two stone tables as the first, and come up to me into the mountain, and thou shalt make for thyself an ark of wood.

[2] καὶ γράψω ἐπὶ τὰς πλάκας τὰ ῥήματα, ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις, ἃς συνέτριψας, καὶ ἐμβαλεῖς αὐτὰς εἰς τὴν κιβωτόν.

[2] And thou shalt write upon the tables the words which were on the first tables which thou didst break, and thou shalt put them into the ark.

[3] καὶ ἐποίησα κιβωτὸν ἐκ ξύλων ἀσήπτων καὶ ἐλάξευσα τὰς δύο πλάκας τὰς λιθίνας ὡς αἱ πρῶται· καὶ ἀνέβην εἰς τὸ ὄρος, καὶ αἱ δύο πλάκες ἐπὶ ταῖς χερσίν μου.

[3] So I made an ark of boards of incorruptible wood, and I hewed tables of stone like the first, and I went up to the mountain, and the two tables were in my hand.

[4] καὶ ἔγραψεν ἐπὶ τὰς πλάκας κατὰ τὴν γραφὴν τὴν πρώτην τοὺς δέκα λόγους, οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός, καὶ ἔδωκεν αὐτὰς κύριος ἐμοί.

[4] And he wrote upon the tables according to the first writing the ten commandments, which the Lord spoke to you in the mountain out of the midst of the fire, and the Lord gave them to me.

[5] καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ ἐνέβαλον τὰς πλάκας εἰς τὴν κιβωτόν, ἣν ἐποίησα, καὶ ἦσαν ἐκεῖ, καθὰ ἐνετείλατό μοι κύριος. –

[5] And I turned and came down from the mountain, and I put the tables into the ark which I had made; and there they were, as the Lord commanded me.

[6] καὶ οἱ υἱοὶ Ισραηλ ἀπῆραν ἐκ Βηρωθ υἱῶν Ιακιμ Μισαδαι· ἐκεῖ ἀπέθανεν Ααρων καὶ ἐτάφη ἐκεῖ, καὶ ἱεράτευσεν Ελεαζαρ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[6] And the children of Israel departed from Beeroth of the sons of Jakim *to* Misadai: there Aaron died, and there he was buried, and Eleazar his son was priest in his stead.

[7] ἐκεῖθεν ἀπῆραν εἰς Γαδγαδ καὶ ἀπὸ Γαδγαδ εἰς Ετεβαθα, γῆ χείμαρροι ὑδάτων.

[7] Thence they departed to Gadgad; and from Gadgad to Etebatha, a land *wherein are* torrents of water.

[8] ἐν ἐκείνῳ τῷ καιρῷ διέστειλεν κύριος τὴν φυλὴν τὴν Λευι αἴρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου παρεστάναι ἔναντι κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως τῆς ἡμέρας ταύτης.

[8] At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand near before the Lord, to minister and bless in his name to this day.

[9] διὰ τοῦτο οὐκ ἔστιν τοῖς Λευίταις μερὶς καὶ κλῆρος ἐν τοῖς ἀδελφοῖς αὐτῶν· κύριος αὐτὸς κλῆρος αὐτοῦ, καθὰ εἶπεν αὐτῷ.

[9] Therefore the Levites have no part nor inheritance among their brethren; the Lord himself *is* their inheritance, as he said to them.

[10] κἀγὼ εἱστήκειν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ, καὶ οὐκ ἠθέλησεν κύριος ἐξολεθρεῦσαι ὑμᾶς.

[10] And I remained in the mount forty days and forty nights: and the Lord heard me at that time also, and the Lord would not destroy you.

[11] καὶ εἶπεν κύριος πρός με Βάδιζε ἄπαρον ἐναντίον τοῦ λαοῦ τούτου, καὶ εἰσπορευέσθωσαν καὶ κληρονομείτωσαν τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς.

[11] And the Lord said to me, Go, set out before this people, and let them go in and inherit the land, which I sware to their fathers to give to them.

[12] Καὶ νῦν, Ισραηλ, τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ ἀλλ’ ἢ φοβεῖσθαι κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ἀγαπᾶν αὐτὸν καὶ λατρεύειν κυρίῳ τῷ θεῷ σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου,

[12] And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul;

[13] φυλάσσεσθαι τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα εὖ σοι ᾖ;

[13] to keep the commandments of the Lord thy God, and his ordinances, all that I charge thee to-day, that it may be well with thee?

[14] ἰδοὺ κυρίου τοῦ θεοῦ σου ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ, ἡ γῆ καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ·

[14] Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it.

[15] πλὴν τοὺς πατέρας ὑμῶν προείλατο κύριος ἀγαπᾶν αὐτοὺς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ᾽ αὐτοὺς ὑμᾶς παρὰ πάντα τὰ ἔθνη κατὰ τὴν ἡμέραν ταύτην.

[15] Only the Lord chose your fathers to love them, and he chose out their seed after them, *even* you, beyond all nations, as at this day.

[16] καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι.

[16] Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck.

[17] ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερός, ὅστις οὐ θαυμάζει πρόσωπον οὐδ᾽ οὐ μὴ λάβῃ δῶρον,

[17] For the Lord your God, he *is* God of gods, and the Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he by any means accept a bribe:

[18] ποιῶν κρίσιν προσηλύτῳ καὶ ὀρφανῷ καὶ χήρᾳ καὶ ἀγαπᾷ τὸν προσήλυτον δοῦναι αὐτῷ ἄρτον καὶ ἱμάτιον.

[18] executing judgment for the stranger and orphan and widow, and he loves the stranger to give him food and raiment.

[19] καὶ ἀγαπήσετε τὸν προσήλυτον· προσήλυτοι γὰρ ἦτε ἐν γῇ Αἰγύπτῳ.

[19] And ye shall love the stranger; for ye were strangers in the land of Egypt.

[20] κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ·

[20] Thou shalt fear the Lord thy God, and serve him, and shalt cleave to him, and shalt swear by his name.

[21] οὗτος καύχημά σου καὶ οὗτος θεός σου, ὅστις ἐποίησεν ἐν σοὶ τὰ μεγάλα καὶ τὰ ἔνδοξα ταῦτα, ἃ εἴδοσαν οἱ ὀφθαλμοί σου.

[21] He *is* thy boast, and he *is* thy God, who has wrought in the midst of thee these great and glorious things, which thine eyes have seen.

[22] ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον, νυνὶ δὲ ἐποίησέν σε κύριος ὁ θεός σου ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει.

[22] With seventy souls your fathers went down into Egypt; but the Lord thy God has made thee as the stars of heaven in multitude.

CHAPTER 11

[1] Καὶ ἀγαπήσεις κύριον τὸν θεόν σου καὶ φυλάξῃ τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ πάσας τὰς ἡμέρας.

[1] Therefore thou shalt love the Lord thy God, and shalt observe his appointments, and his ordinances, and his commandments, and his judgments, always.

[2] καὶ γνώσεσθε σήμερον ὅτι οὐχὶ τὰ παιδία ὑμῶν, ὅσοι οὐκ οἴδασιν οὐδὲ εἴδοσαν τὴν παιδείαν κυρίου τοῦ θεοῦ σου καὶ τὰ μεγαλεῖα αὐτοῦ καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλὸν

[2] And ye shall know this day; for *I speak* not to your children, who know not and have not seen the discipline of the Lord thy God, and his wonderful works, and his strong hand, and his high arm,

[3] καὶ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ, ὅσα ἐποίησεν ἐν μέσῳ Αἰγύπτου Φαραω βασιλεῖ Αἰγύπτου καὶ πάσῃ τῇ γῇ αὐτοῦ,

[3] and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharao king of Egypt, and all his land;

[4] καὶ ὅσα ἐποίησεν τὴν δύναμιν τῶν Αἰγυπτίων, τὰ ἅρματα αὐτῶν καὶ τὴν ἵππον αὐτῶν, ὡς ἐπέκλυσεν τὸ ὕδωρ τῆς θαλάσσης τῆς ἐρυθρᾶς ἐπὶ προσώπου αὐτῶν καταδιωκόντων αὐτῶν ἐκ τῶν ὀπίσω ὑμῶν καὶ ἀπώλεσεν αὐτοὺς κύριος ἕως τῆς σήμερον ἡμέρας,

[4] and what he did to the host of the Egyptians, and to their chariots, and their cavalry, and their host; how he made the water of the Red Sea to overwhelm the face of them as they pursued after you, and the Lord destroyed them until this day;

[5] καὶ ὅσα ἐποίησεν ὑμῖν ἐν τῇ ἐρήμῳ, ἕως ἤλθετε εἰς τὸν τόπον τοῦτον,

[5] and all the things which he did to you in the wilderness until ye came into this place;

[6] καὶ ὅσα ἐποίησεν τῷ Δαθαν καὶ Αβιρων υἱοῖς Ελιαβ υἱοῦ Ρουβην, οὓς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηνὰς αὐτῶν καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ᾽ αὐτῶν ἐν μέσῳ παντὸς Ισραηλ,

[6] and all the things that he did to Dathan and Abiron the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel:

[7] ὅτι οἱ ὀφθαλμοὶ ὑμῶν ἑώρακαν πάντα τὰ ἔργα κυρίου τὰ μεγάλα, ὅσα ἐποίησεν ὑμῖν σήμερον.

[7] for your eyes have seen all the mighty works of the Lord, which he wrought among you to-day.

[8] καὶ φυλάξεσθε πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν,

[8] And ye shall keep all his commandments, as many as I command thee to-day, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it:

[9] ἵνα μακροημερεύσητε ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ᾽ αὐτούς, γῆν ῥέουσαν γάλα καὶ μέλι·

[9] that ye may live long upon the land, which the Lord sware to your fathers to give to them, and to their seed after them, a land flowing with milk and honey.

[10] ἔστιν γὰρ ἡ γῆ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν, οὐχ ὥσπερ ἡ γῆ Αἰγύπτου ἐστίν, ὅθεν ἐκπεπόρευσθε ἐκεῖθεν, ὅταν σπείρωσιν τὸν σπόρον καὶ ποτίζωσιν τοῖς ποσὶν ὡσεὶ κῆπον λαχανείας·

[10] For the land into which thou goest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with their feet, as a garden of herbs:

[11] ἡ δὲ γῆ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν, γῆ ὀρεινὴ καὶ πεδινή, ἐκ τοῦ ὑετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ,

[11] but the land into which thou goest to inherit it, is a land of mountains and plains; it shall drink water of the rain of heaven.

[12] γῆ, ἣν κύριος ὁ θεός σου ἐπισκοπεῖται αὐτήν, διὰ παντὸς οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ σου ἐπ᾽ αὐτῆς ἀπ᾽ ἀρχῆς τοῦ ἐνιαυτοῦ καὶ ἕως συντελείας τοῦ ἐνιαυτοῦ.

[12] A land which the Lord thy God surveys continually, the eyes of the Lord thy God are upon it from the beginning of the year to the end of the year.

[13] Ἐὰν δὲ ἀκοῇ εἰσακούσητε πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου,

[13] Now if ye will indeed hearken to all the commands which I charge thee this day, to love the Lord thy God, and to serve him with all thy heart, and with all thy soul,

[14] καὶ δώσει τὸν ὑετὸν τῇ γῇ σου καθ’ ὥραν πρόιμον καὶ ὄψιμον, καὶ εἰσοίσεις τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου·

[14] then he shall give to thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thine oil.

[15] καὶ δώσει χορτάσματα ἐν τοῖς ἀγροῖς σου τοῖς κτήνεσίν σου· καὶ φαγὼν καὶ ἐμπλησθεὶς

[15] And he shall give food in thy fields to thy cattle; and when thou hast eaten and art full,

[16] πρόσεχε σεαυτῷ, μὴ πλατυνθῇ ἡ καρδία σου καὶ παραβῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς,

[16] take heed to thyself that thy heart be not puffed up, and ye transgress, and serve other gods, and worship them:

[17] καὶ θυμωθεὶς ὀργῇ κύριος ἐφ’ ὑμῖν καὶ συσχῇ τὸν οὐρανόν, καὶ οὐκ ἔσται ὑετός, καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς, καὶ ἀπολεῖσθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς, ἧς ἔδωκεν ὁ κύριος ὑμῖν.

[17] and the Lord be angry with you, and restrain the heaven; and there shall not be rain, and the earth shall not yield its fruit, and ye shall perish quickly from off the good land, which the Lord has given you.

[18] καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα εἰς τὴν καρδίαν ὑμῶν καὶ εἰς τὴν ψυχὴν ὑμῶν· καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν·

[18] And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign on your hand, and it shall be fixed before your

eyes.

[19] καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν λαλεῖν αὐτὰ καθημένους ἐν οἴκῳ καὶ πορευομένους ἐν ὁδῷ καὶ κοιταζομένους καὶ διανισταμένους·

[19] And ye shall teach them to your children, so as to speak about them when thou sittest in the house, and when thou walkest by the way, and when thou sleepest, and when thou risest up.

[20] καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν,

[20] And ye shall write them on the lintels of your houses, and on your gates;

[21] ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς, καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.

[21] that your days may be long, and the days of your children, upon the land which the Lord sware to your fathers to give to them, as the days of heaven upon the earth.

[22] καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητε πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν, ἀγαπᾶν κύριον τὸν θεὸν ἡμῶν καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ προσκολλᾶσθαι αὐτῷ,

[22] And it shall come to pass that if ye will indeed hearken to all these commands, which I charge thee to observe this day, to love the Lord our God, and to walk in all his ways, and to cleave close to him;

[23] καὶ ἐκβαλεῖ κύριος πάντα τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν, καὶ κληρονομήσετε ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς.

[23] then the Lord shall cast out all these nations before you, and ye shall inherit great nations and stronger than yourselves.

[24] πάντα τὸν τόπον, οὗ ἐὰν πατήσῃ τὸ ἴχνος τοῦ ποδὸς ὑμῶν, ὑμῖν ἔσται· ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὅριά σου.

[24] Every place whereon the sole of your foot shall tread shall be your; from the wilderness and Antilibanus, and from the great river, the river

Euphrates, even as far as the west sea shall be your coasts.

[25] οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπον ὑμῶν· τὸν τρόμον ὑμῶν καὶ τὸν φόβον ὑμῶν ἐπιθήσει κύριος ὁ θεὸς ὑμῶν ἐπὶ πρόσωπον πάσης τῆς γῆς, ἐφ᾽ ἧς ἐὰν ἐπιβῆτε ἐπ᾽ αὐτῆς, ὃν τρόπον ἐλάλησεν κύριος πρὸς ὑμᾶς.

[25] No one shall stand before you; and the Lord your God will put the fear of you and the dread of you on the face of all the land, on which ye shall tread, as he told you.

[26] Ἰδοὺ ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον εὐλογίαν καὶ κατάραν,

[26] Behold, I set before you this day the blessing and the curse;

[27] τὴν εὐλογίαν, ἐὰν ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον,

[27] the blessing, if ye hearken to the commands of the Lord your God, all that I command you this day;

[28] καὶ τὰς κατάρας, ἐὰν μὴ ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, καὶ πλανηθῆτε ἀπὸ τῆς ὁδοῦ, ἧς ἐνετειλάμην ὑμῖν, πορευθέντες λατρεύειν θεοῖς ἑτέροις, οὓς οὐκ οἴδατε.

[28] and the curse, if ye do not hearken to the commands of the Lord our God, as many as I command you this day, and ye wander from the way which I have commanded you, having gone to serve other gods, which ye know not.

[29] καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν, εἰς ἣν διαβαίνεις ἐκεῖ κληρονομῆσαι αὐτήν, καὶ δώσεις τὴν εὐλογίαν ἐπ᾽ ὄρος Γαριζιν καὶ τὴν κατάραν ἐπ᾽ ὄρος Γαιβαλ.

[29] And it shall come to pass when the Lord thy God shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on mount Garizin, and the curse upon mount Gaebal.

[30] [οὐκ ἰδοὺ ταῦτα πέραν τοῦ Ιορδάνου ὀπίσω ὁδὸν δυσμῶν ἡλίου ἐν γῇ Χανααν τὸ κατοικοῦν ἐπὶ δυσμῶν ἐχόμενον τοῦ Γολγολ πλησίον τῆς δρυὸς τῆς ὑψηλῆς;]

[30] Lo! are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgol, by the high oak?

[31] ὑμεῖς γὰρ διαβαίνετε τὸν Ιορδάνην εἰσελθόντες κληρονομῆσαι τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας, καὶ κληρονομήσετε αὐτὴν καὶ κατοικήσετε ἐν αὐτῇ·

[31] For ye are passing over Jordan, to go in and inherit the land, which the Lord our God gives you to inherit always, and ye shall dwell in it.

[32] καὶ φυλάξεσθε τοῦ ποιεῖν πάντα τὰ προστάγματα αὐτοῦ καὶ τὰς κρίσεις ταύτας, ὅσας ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον.

[32] And ye shall take heed to do all his ordinances, and these judgments, as many as I set before you to-day.

CHAPTER 12

[1] Καὶ ταῦτα τὰ προστάγματα καὶ αἱ κρίσεις, ἃς φυλάξετε τοῦ ποιεῖν ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ, πάσας τὰς ἡμέρας, ἃς ὑμεῖς ζῆτε ἐπὶ τῆς γῆς.

[1] And these *are* the ordinances and the judgments, which ye shall observe to do in the land, which the Lord God of your fathers gives you for an inheritance, all the days which ye live upon the land.

[2] ἀπωλείᾳ ἀπολεῖτε πάντας τοὺς τόπους, ἐν οἷς ἐλάτρευσαν ἐκεῖ τοῖς θεοῖς αὐτῶν οὓς ὑμεῖς κληρονομεῖτε αὐτούς, ἐπὶ τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐπὶ τῶν θινῶν καὶ ὑποκάτω δένδρου δασέος

[2] Ye shall utterly destroy all the places in which they served their gods, whose *land* ye inherit, on the high mountains and on the hills, and under the thick tree.

[3] καὶ κατασκάψετε τοὺς βωμοὺς αὐτῶν καὶ συντρίψετε τὰς στήλας αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί, καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκείνου.

[3] And ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and ye shall burn with fire the graven images of their gods, and ye shall abolish their name out of that place.

[4] οὐ ποιήσετε οὕτως κυρίῳ τῷ θεῷ ὑμῶν,

[4] Ye shall not do so to the Lord your God.

[5] ἀλλ᾽ ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐν μιᾷ τῶν φυλῶν ὑμῶν ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι, καὶ ἐκζητήσετε καὶ εἰσελεύσεσθε ἐκεῖ

[5] But in the place which the Lord thy God shall choose in one of your cities to name his name there, and to be called upon, ye shall even seek *him* out and go thither.

[6] καὶ οἴσετε ἐκεῖ τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰς εὐχὰς ὑμῶν καὶ τὰ ἑκούσια ὑμῶν καὶ τὰ πρωτότοκα τῶν βοῶν ὑμῶν καὶ τῶν προβάτων ὑμῶν

[6] And ye shall carry thither your whole-burnt-offerings, and your sacrifices, and your first-fruits, and your vowed-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks.

[7] καὶ φάγεσθε ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εὐφρανθήσεσθε ἐπὶ πᾶσιν, οὗ ἂν τὴν χεῖρα ἐπιβάλητε, ὑμεῖς καὶ οἱ οἶκοι ὑμῶν, καθότι εὐλόγησέν σε κύριος ὁ θεός σου.

[7] And ye shall eat there before the Lord your God, and ye shall rejoice in all the things on which ye shall lay your hand, ye and your houses, as the Lord your God has blessed you.

[8] οὐ ποιήσετε πάντα, ἃ ἡμεῖς ποιοῦμεν ὧδε σήμερον, ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ·

[8] Ye shall not do altogether as we do here to-day, every man that which is pleasing in his own sight.

[9] οὐ γὰρ ἥκατε ἕως τοῦ νῦν εἰς τὴν κατάπαυσιν καὶ εἰς τὴν κληρονομίαν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν.

[9] For hitherto ye have not arrived at the rest and the inheritance, which the Lord our God gives you.

[10] καὶ διαβήσεσθε τὸν Ιορδάνην καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεὸς ὑμῶν κατακληρονομεῖ ὑμῖν, καὶ καταπαύσει ὑμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ὑμῶν τῶν κύκλῳ, καὶ κατοικήσετε μετὰ ἀσφαλείας.

[10] And ye shall go over Jordan, and shall dwell in the land, which the Lord our God takes as an inheritance for you; and he shall give you rest from all your enemies round about, and ye shall dwell safely.

[11] καὶ ἔσται ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ἐκεῖ οἴσετε πάντα, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον, τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰ ἐπιδέκατα ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν καὶ τὰ δόματα ὑμῶν καὶ πᾶν ἐκλεκτὸν τῶν δώρων ὑμῶν, ὅσα ἐὰν εὔξησθε τῷ θεῷ ὑμῶν,

[11] And there shall be a place which the Lord thy God shall choose for his name to be called there, thither shall ye bring all things that I order you to-day; your whole-burnt-offerings, and your sacrifices, and your

tithes, and the first-fruits of your hands, and every choice gift of yours, whatsoever ye shall vow to the Lord your God.

[12] καὶ εὐφρανθήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, οἱ παῖδες ὑμῶν καὶ αἱ παιδίσκαι ὑμῶν καὶ ὁ Λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μεθ’ ὑμῶν.

[12] And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your men-servants and your maid-servants, and the Levite that is at your gates; because he has no portion or inheritance with you.

[13] πρόσεχε σεαυτῷ μὴ ἀνενέγκῃς τὰ ὁλοκαυτώματά σου ἐν παντὶ τόπῳ, οὗ ἐὰν ἴδῃς,

[13] Take heed to thyself that thou offer not thy whole-burnt-offerings in any place which thou shalt see;

[14] ἀλλ’ ἢ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐν μιᾷ τῶν φυλῶν σου, ἐκεῖ ἀνοίσεις τὰ ὁλοκαυτώματά σου καὶ ἐκεῖ ποιήσεις πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον.

[14] save in the place which the Lord thy God shall choose, in one of thy tribes, there shall ye offer your whole-burnt-offerings, and there shalt thou do all things whatsoever I charge thee this day.

[15] ἀλλ’ ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις καὶ φάγῃ κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκέν σοι ἐν πάσῃ πόλει· ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτὸ ὡς δορκάδα ἢ ἔλαφον·

[15] But thou shalt kill according to all thy desire, and shalt eat flesh according to the blessing of the Lord thy God, which he has given thee in every city; the unclean that is within thee and the clean shall eat it on equal terms, as the doe or the stag.

[16] πλὴν τὸ αἷμα οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ.

[16] Only ye shall not eat the blood; ye shall pour it out on the ground as water.

[17] οὐ δυνήσῃ φαγεῖν ἐν ταῖς πόλεσίν σου τὸ ἐπιδέκατον τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου, τὰ πρωτότοκα τῶν βοῶν σου καὶ

τῶν προβάτων σου καὶ πάσας εὐχάς, ὅσας ἂν εὔξησθε, καὶ τὰς ὁμολογίας ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν,

[17] Thou shalt not be able to eat in thy cities the tithe of thy corn, and of thy wine, and of thine oil, the first-born of thine herd and of thy flock, and all *your* vows as many as ye shall have vowed, and your thank-offerings, and the first-fruits of thine hands.

[18] ἀλλ᾽ ἢ ἐναντίον κυρίου τοῦ θεοῦ σου φάγῃ αὐτὰ ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσιν ὑμῶν, καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου ἐπὶ πάντα, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου.

[18] But before the Lord thy God thou shalt eat it, in the place which the Lord thy God shall choose for himself, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the stranger that is within thy gates; and thou shalt rejoice before the Lord thy God, on whatsoever thou shalt lay thine hand.

[19] πρόσεχε σεαυτῷ μὴ ἐγκαταλίπῃς τὸν Λευίτην πάντα τὸν χρόνον, ὅσον ἐὰν ζῇς ἐπὶ τῆς γῆς.

[19] Take heed to thyself that thou do not desert the Levite all the time that thou livest upon the earth.

[20] Ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὅριά σου, καθάπερ ἐλάλησέν σοι, καὶ ἐρεῖς Φάγομαι κρέα, ἐὰν ἐπιθυμήσῃ ἡ ψυχή σου ὥστε φαγεῖν κρέα, ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου φάγῃ κρέα.

[20] And if the Lord thy God shall enlarge thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul should desire to eat flesh, thou shalt eat flesh according to all the desire of thy soul.

[21] ἐὰν δὲ μακρότερον ἀπέχῃ σου ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ θύσεις ἀπὸ τῶν βοῶν σου καὶ ἀπὸ τῶν προβάτων σου, ὧν ἂν δῷ ὁ θεός σοι, ὃν τρόπον ἐνετειλάμην σοι, καὶ φάγῃ ἐν ταῖς πόλεσίν σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου·

[21] And if the place be far from thee, which the Lord thy God shall choose for himself, that his name be called upon it, then thou shalt kill of thy herd and of thy flock which God shall have given thee, even as I

commanded thee, and thou shalt eat in thy cities according to the desire of thy soul.

[22] ὡς ἔσθεται ἡ δορκὰς καὶ ἡ ἔλαφος, οὕτως φάγῃ αὐτό, ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται.

[22] As the doe and the stag are eaten, so shalt thou eat it; the unclean in thee and the clean shall eat it in like manner.

[23] πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν αἷμα, ὅτι τὸ αἷμα αὐτοῦ ψυχή· οὐ βρωθήσεται ἡ ψυχὴ μετὰ τῶν κρεῶν,

[23] Take diligent heed that thou eat no blood, for blood *is* the life of it; the life shall not be eaten with the flesh.

[24] οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ·

[24] Ye shall not eat *it*; ye shall pour it out on the ground as water.

[25] οὐ φάγῃ αὐτό, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

[25] Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou shalt do that which is good and pleasing before the Lord thy God.

[26] πλὴν τὰ ἅγιά σου, ἐὰν γένηταί σοι, καὶ τὰς εὐχάς σου λαβὼν ἥξεις εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ,

[26] But thou shalt take thy holy things, if thou hast any, and thy vowed-offerings, and come to the place which the Lord thy God shall choose to have his name named upon it.

[27] καὶ ποιήσεις τὰ ὁλοκαυτώματά σου· τὰ κρέα ἀνοίσεις ἐπὶ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου, τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου, τὰ δὲ κρέα φάγῃ.

[27] And thou shalt sacrifice thy whole-burnt-offerings, thou shalt offer the flesh upon the altar of the Lord thy God; but the blood of thy sacrifices thou shalt pour out at the foot of the altar of the Lord thy God, but the flesh thou shalt eat.

[28] φυλάσσου καὶ ἄκουε καὶ ποιήσεις πάντας τοὺς λόγους, οὓς ἐγὼ ἐντέλλομαί σοι, ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου δι᾽ αἰῶνος, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

[28] Beware and hearken, and thou shalt do all the commands which I charge thee, that it may be well with thee and with thy sons for ever, if thou shalt do that which is pleasing and good before the Lord thy God.

[29] Ἐὰν δὲ ἐξολεθρεύσῃ κύριος ὁ θεός σου τὰ ἔθνη, εἰς οὓς σὺ εἰσπορεύῃ ἐκεῖ κληρονομῆσαι τὴν γῆν αὐτῶν, ἀπὸ προσώπου σου καὶ κατακληρονομήσῃς αὐτοὺς καὶ κατοικήσῃς ἐν τῇ γῇ αὐτῶν,

[29] And if the Lord thy God shall utterly destroy the nations, to whom thou goest in thither to inherit their land, from before thee, and thou shalt inherit it, and dwell in their land;

[30] πρόσεχε σεαυτῷ μὴ ἐκζητήσῃς ἐπακολουθῆσαι αὐτοῖς μετὰ τὸ ἐξολεθρευθῆναι αὐτοὺς ἀπὸ προσώπου σου· οὐ μὴ ἐκζητήσῃς τοὺς θεοὺς αὐτῶν λέγων Πῶς ποιοῦσιν τὰ ἔθνη ταῦτα τοῖς θεοῖς αὐτῶν; ποιήσω κἀγώ.

[30] take heed to thyself that thou seek not to follow them after they are destroyed before thee, saying, How do these nations act towards their gods? I will do likewise.

[31] οὐ ποιήσεις οὕτως κυρίῳ τῷ θεῷ σου· τὰ γὰρ βδελύγματα, ἃ κύριος ἐμίσησεν, ἐποίησαν τοῖς θεοῖς αὐτῶν, ὅτι τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν κατακαίουσιν ἐν πυρὶ τοῖς θεοῖς αὐτῶν.

[31] Thou shalt not do so to thy God; for they have sacrificed to their gods the abominations of the Lord which he hates, for they burn their sons and their daughters in fire to their gods.

CHAPTER 13

[1] Πᾶν ῥῆμα, ὃ ἐγὼ ἐντέλλομαί σοι σήμερον, τοῦτο φυλάξῃ ποιεῖν· οὐ προσθήσεις ἐπ᾽ αὐτὸ οὐδὲ ἀφελεῖς ἀπ᾽ αὐτοῦ.

[32] Every word that I command you this day, it shalt thou observe to do: thou shalt not add to it, nor diminish from it.

[2] Ἐὰν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος ἐνύπνιον καὶ δῷ σοι σημεῖον ἢ τέρας

[1] And if there arise within thee a prophet, or one who dreams a dream, and he gives thee a sign or a wonder,

[3] καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας, ὃ ἐλάλησεν πρὸς σὲ λέγων Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ οἴδατε,

[2] and the sign or the wonder come to pass which he spoke to thee, saying, Let us go and serve other gods, which ye know not;

[4] οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο, ὅτι πειράζει κύριος ὁ θεὸς ὑμᾶς εἰδέναι εἰ ἀγαπᾶτε κύριον τὸν θεὸν ὑμῶν ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν.

[3] ye shall not hearken to the words of that prophet, or the dreamer of that dream, because the Lord thy God tries you, to know whether ye love your God with all your heart and with all your soul.

[5] ὀπίσω κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθε καὶ αὐτὸν φοβηθήσεσθε καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε καὶ τῆς φωνῆς αὐτοῦ ἀκούσεσθε καὶ αὐτῷ προστεθήσεσθε.

[4] Ye shall follow the Lord your God, and fear him, and ye shall hear his voice, and attach yourselves to him.

[6] καὶ ὁ προφήτης ἐκεῖνος ἢ ὁ τὸ ἐνύπνιον ἐνυπνιαζόμενος ἐκεῖνος ἀποθανεῖται· ἐλάλησεν γὰρ πλανῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς δουλείας ἐξῶσαί σε ἐκ τῆς ὁδοῦ, ἧς ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ· καὶ ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[5] And that prophet or that dreamer of a dream, shall die; for he has spoken to make thee err from the Lord thy God who brought thee out of the land of Egypt, who redeemed thee from bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou abolish the evil from among you.

[7] Ἐὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου ἐκ πατρός σου ἢ ἐκ μητρός σου ἢ ὁ υἱός σου ἢ ἡ θυγάτηρ σου ἢ ἡ γυνὴ ἡ ἐν κόλπῳ σου ἢ ὁ φίλος ὁ ἴσος τῆς ψυχῆς σου λάθρᾳ λέγων Βαδίσωμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ ᾔδεις σὺ καὶ οἱ πατέρες σου,

[6] And if thy brother by thy father or mother, or thy son, or daughter, or thy wife in thy bosom, or friend who is equal to thine own soul, entreat thee secretly, saying, Let us go and serve other gods, which neither thou nor thy fathers have known,

[8] ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ ὑμῶν τῶν ἐγγιζόντων σοι ἢ τῶν μακρὰν ἀπὸ σοῦ ἀπ᾽ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς,

[7] of the gods of the nations that are round about you, who are near thee or at a distance from thee, from one end of the earth to the other;

[9] οὐ συνθελήσεις αὐτῷ καὶ οὐκ εἰσακούσῃ αὐτοῦ, καὶ οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ, οὐκ ἐπιποθήσεις ἐπ᾽ αὐτῷ οὐδ᾽ οὐ μὴ σκεπάσῃς αὐτόν·

[8] thou shalt not consent to him, neither shalt thou hearken to him; and thine eye shall not spare him, thou shalt feel no regret for him, neither shalt thou at all protect him:

[10] ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ, αἱ χεῖρές σου ἔσονται ἐπ᾽ αὐτὸν ἐν πρώτοις ἀποκτεῖναι αὐτόν, καὶ αἱ χεῖρες παντὸς τοῦ λαοῦ ἐπ᾽ ἐσχάτῳ,

[9] thou shalt surely report concerning him, and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last.

[11] καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις, καὶ ἀποθανεῖται, ὅτι ἐζήτησεν ἀποστῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας.

[10] And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God who brought thee out

of the land of Egypt, out of the house of bondage.

[12] καὶ πᾶς Ισραηλ ἀκούσας φοβηθήσεται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν.

[11] And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

[13] Ἐὰν δὲ ἀκούσῃς ἐν μιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι κατοικεῖν σε ἐκεῖ, λεγόντων

[12] And if in one of thy cities which the Lord God gives thee to dwell therein, thou shalt hear men saying,

[14] Ἐξήλθοσαν ἄνδρες παράνομοι ἐξ ὑμῶν καὶ ἀπέστησαν πάντας τοὺς κατοικοῦντας τὴν πόλιν αὐτῶν λέγοντες Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, οὓς οὐκ ᾔδειτε,

[13] Evil men have gone out from you, and have caused all the inhabitants of their land to fall away, saying, Let us go and worship other gods, whom ye knew not,

[15] καὶ ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα, καὶ ἰδοὺ ἀληθὴς σαφῶς ὁ λόγος, γεγένηται τὸ βδέλυγμα τοῦτο ἐν ὑμῖν,

[14] then thou shalt enquire and ask, and search diligently, and behold, *if* the thing is clearly true, and this abomination has taken place among you,

[16] ἀναιρῶν ἀνελεῖς πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ἐκείνῃ ἐν φόνῳ μαχαίρας, ἀναθέματι ἀναθεματιεῖτε αὐτὴν καὶ πάντα τὰ ἐν αὐτῇ

[15] thou shalt utterly destroy all the dwellers in that land with the edge of the sword; ye shall solemnly curse it, and all things in it.

[17] καὶ πάντα τὰ σκῦλα αὐτῆς συνάξεις εἰς τὰς διόδους αὐτῆς καὶ ἐμπρήσεις τὴν πόλιν ἐν πυρὶ καὶ πάντα τὰ σκῦλα αὐτῆς πανδημεὶ ἐναντίον κυρίου τοῦ θεοῦ σου, καὶ ἔσται ἀοίκητος εἰς τὸν αἰῶνα, οὐκ ἀνοικοδομηθήσεται ἔτι.

[16] And all its spoils thou shalt gather into its public ways, and thou shalt burn the city with fire, and all its spoils publicly before the Lord thy God; and it shall be uninhabited for ever, it shall not be built again.

[18] οὐ προσκολληθήσεται ἐν τῇ χειρί σου οὐδὲν ἀπὸ τοῦ ἀναθέματος, ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ καὶ δώσει σοι ἔλεος καὶ ἐλεήσει σε καὶ πληθυνεῖ σε, ὃν τρόπον ὤμοσεν κύριος τοῖς πατράσιν σου,

[17] And there shall nothing of the cursed thing cleave to thy hand, that the Lord may turn from his fierce anger, and shew thee mercy, and pity thee, and multiply thee, as he sware to thy fathers;

[19] ἐὰν ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ποιεῖν τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

[18] if thou wilt hear the voice of the Lord thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Lord thy God.

CHAPTER 14

[1] Υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν· οὐ φοιβήσετε, οὐκ ἐπιθήσετε φαλάκρωμα ἀνὰ μέσον τῶν ὀφθαλμῶν ὑμῶν ἐπὶ νεκρῷ·

[1] Ye are the children of the Lord your God: ye shall not make any baldness between you eyes for the dead.

[2] ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ ἐξελέξατο κύριος ὁ θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς.

[2] For thou art a holy people to the Lord thy God, and the Lord thy God has chosen thee to be a peculiar people to himself of all the nations on the face of the earth.

[3] Οὐ φάγεσθε πᾶν βδέλυγμα.

[3] Ye shall not eat any abominable thing.

[4] ταῦτα τὰ κτήνη, ἃ φάγεσθε· μόσχον ἐκ βοῶν καὶ ἀμνὸν ἐκ προβάτων καὶ χίμαρον ἐξ αἰγῶν,

[4] These *are* the beasts which ye shall eat; the calf of the herd, and lamb of the sheep, and kid of the goats;

[5] ἔλαφον καὶ δορκάδα καὶ βούβαλον καὶ τραγέλαφον καὶ πύγαργον, ὄρυγα καὶ καμηλοπάρδαλιν·

[5] the stag, and doe, and pygarg, and wild goat, and camelopard.

[6] πᾶν κτῆνος διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μηρυκισμὸν ἐν τοῖς κτήνεσιν, ταῦτα φάγεσθε.

[6] Every beast that divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat.

[7] καὶ ταῦτα οὐ φάγεσθε ἀπὸ τῶν ἀναγόντων μηρυκισμὸν καὶ ἀπὸ τῶν διχηλούντων τὰς ὁπλὰς καὶ ὀνυχιζόντων ὀνυχιστῆρας· τὸν κάμηλον καὶ δασύποδα καὶ χοιρογρύλλιον, ὅτι ἀνάγουσιν μηρυκισμὸν καὶ ὁπλὴν οὐ διχηλοῦσιν, ἀκάθαρτα ταῦτα ὑμῖν ἐστιν·

[7] And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and

the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you.

[8] καὶ τὸν ὗν, ὅτι διχηλεῖ ὁπλὴν τοῦτο καὶ ὀνυχίζει ὄνυχας ὁπλῆς καὶ τοῦτο μηρυκισμὸν οὐ μαρυκᾶται, ἀκάθαρτον τοῦτο ὑμῖν· ἀπὸ τῶν κρεῶν αὐτῶν οὐ φάγεσθε καὶ τῶν θνησιμαίων αὐτῶν οὐχ ἅψεσθε. –

[8] And as for the swine, because he divides the hoof, and makes claws of the hoof, yet he chews not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

[9] καὶ ταῦτα φάγεσθε ἀπὸ πάντων τῶν ἐν τοῖς ὕδασιν· πάντα, ὅσα ἐστὶν ἐν αὐτοῖς πτερύγια καὶ λεπίδες, φάγεσθε.

[9] And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales.

[10] καὶ πάντα, ὅσα οὐκ ἔστιν αὐτοῖς πτερύγια καὶ λεπίδες, οὐ φάγεσθε, ἀκάθαρτα ὑμῖν ἐστιν. –

[10] And all that have not fins and scales ye shall not eat; they are unclean to you.

[11] πᾶν ὄρνεον καθαρὸν φάγεσθε.

[11] Ye shall eat every clean bird.

[12] καὶ ταῦτα οὐ φάγεσθε ἀπ᾽ αὐτῶν· τὸν ἀετὸν καὶ τὸν γρύπα καὶ τὸν ἁλιαίετον

[12] And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle,

[13] καὶ τὸν γύπα καὶ τὸν ἰκτῖνα καὶ τὰ ὅμοια αὐτῷ

[13] and the vulture, and the kite and the like to it,

[14] καὶ πάντα κόρακα καὶ τὰ ὅμοια αὐτῷ

[14] and every crow, and the like to it

[15] καὶ στρουθὸν καὶ γλαῦκα καὶ λάρον

[15] and the sparrow, and the owl, and the seamew,

[16] καὶ ἐρωδιὸν καὶ κύκνον καὶ ἶβιν

[16] and the heron, and the swan, and the stork,

[17] καὶ καταράκτην καὶ ἱέρακα καὶ τὰ ὅμοια αὐτῷ καὶ ἔποπα καὶ νυκτικόρακα

[17] and the cormorant, and the hawk, and its like, and the hoopoe, and the raven,

[18] καὶ πελεκᾶνα καὶ χαραδριὸν καὶ τὰ ὅμοια αὐτῷ καὶ πορφυρίωνα καὶ νυκτερίδα.

[18] and the pelican, and the diver and the like to it, and the red-bill and the bat.

[19] πάντα τὰ ἑρπετὰ τῶν πετεινῶν ἀκάθαρτα ταῦτά ἐστιν ὑμῖν, οὐ φάγεσθε ἀπ᾽ αὐτῶν.

[19] All winged animals that creep are unclean to you; ye shall not eat of them.

[20] πᾶν πετεινὸν καθαρὸν φάγεσθε. –

[20] Ye shall eat every clean bird.

[21] πᾶν θνησιμαῖον οὐ φάγεσθε· τῷ παροίκῳ τῷ ἐν ταῖς πόλεσίν σου δοθήσεται, καὶ φάγεται, ἢ ἀποδώσῃ τῷ ἀλλοτρίῳ· ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου. – οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ.

[21] Ye shall eat nothing that dies of itself; it shall be given to the sojourner in thy cities and he shall eat it, or thou shalt sell it to a stranger, because thou art a holy people to the Lord thy God. Thou shalt not boil a lamb in his mother’s milk.

[22] Δεκάτην ἀποδεκατώσεις παντὸς γενήματος τοῦ σπέρματός σου, τὸ γένημα τοῦ ἀγροῦ σου ἐνιαυτὸν κατ᾽ ἐνιαυτόν,

[22] Thou shalt tithe a tenth of all the produce of thy seed, the fruit of thy field year by year.

[23] καὶ φάγῃ αὐτὸ ἔναντι κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ· οἴσετε τὰ ἐπιδέκατα τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου, τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου, ἵνα μάθῃς φοβεῖσθαι κύριον τὸν θεόν σου πάσας τὰς ἡμέρας.

[23] And thou shalt eat it in the place which the Lord thy God shall choose to have his name called there; ye shall bring the tithe of thy corn and of thy wine, and of thine oil, the first-born of thy herd and of thy flock, that thou mayest learn to fear the Lord thy God always.

[24] ἐὰν δὲ μακρὰν γένηται ἀπὸ σοῦ ἡ ὁδὸς καὶ μὴ δύνῃ ἀναφέρειν αὐτά, ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, ὅτι εὐλογήσει σε κύριος ὁ θεός σου,

[24] And if the journey be too far for thee, and thou art not able to bring them, because the place *is* far from thee which the Lord thy God shall choose to have his name called there, because the Lord thy God will bless thee;

[25] καὶ ἀποδώσῃ αὐτὰ ἀργυρίου καὶ λήμψῃ τὸ ἀργύριον ἐν ταῖς χερσίν σου καὶ πορεύσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτόν,

[25] then thou shalt sell them for money, and thou shalt take the money in thy hands, and thou shalt go to the place which the Lord thy God shall choose.

[26] καὶ δώσεις τὸ ἀργύριον ἐπὶ παντός, οὗ ἐὰν ἐπιθυμῇ ἡ ψυχή σου, ἐπὶ βουσὶ ἢ ἐπὶ προβάτοις, ἐπὶ οἴνῳ ἢ ἐπὶ σικερα ἢ ἐπὶ παντός, οὗ ἐὰν ἐπιθυμῇ ἡ ψυχή σου, καὶ φάγῃ ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ σου καὶ εὐφρανθήσῃ σὺ καὶ ὁ οἶκός σου

[26] And thou shalt give the money for whatsoever thy soul shall desire, for oxen or for sheep, or for wine, or *thou shalt lay it out* on strong drink, or on whatsoever thy soul may desire, and thou shalt eat there before the Lord thy God, and thou shalt rejoice and thy house,

[27] καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ. –

[27] and the Levite that is in thy cities, because he has not a portion or inheritance with thee.

[28] μετὰ τρία ἔτη ἐξοίσεις πᾶν τὸ ἐπιδέκατον τῶν γενημάτων σου· ἐν τῷ ἐνιαυτῷ ἐκείνῳ θήσεις αὐτὸ ἐν ταῖς πόλεσίν σου,

[28] After three years thou shalt bring out all the tithes of thy fruits, in that year thou shalt lay it up in thy cities.

[29] καὶ ἐλεύσεται ὁ Λευίτης, ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μετὰ σοῦ, καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ ἐν ταῖς πόλεσίν σου καὶ φάγονται καὶ ἐμπλησθήσονται, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις, οἷς ἐὰν ποιῇς.

[29] And the Levite shall come, because he has no part or lot with thee, and the stranger, and the orphan, and the widow which is in thy cities; and they shall eat and be filled, that the Lord thy God may bless thee in all the works which thou shalt do.

CHAPTER 15

[1] Δι ἑπτὰ ἐτῶν ποιήσεις ἄφεσιν.

[1] Every seven years thou shalt make a release.

[2] καὶ οὕτως τὸ πρόσταγμα τῆς ἀφέσεως· ἀφήσεις πᾶν χρέος ἴδιον, ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφόν σου οὐκ ἀπαιτήσεις, ὅτι ἐπικέκληται ἄφεσις κυρίῳ τῷ θεῷ σου.

[2] And this *is* the ordinance of the release: thou shalt remit every private debt which thy neighbour owes thee, and thou shalt not ask payment of it from thy brother; for it has been called a release to the Lord thy God.

[3] τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾖ σοι παρ᾽ αὐτῷ, τοῦ ἀδελφοῦ σου ἄφεσιν ποιήσεις τοῦ χρέους σου·

[3] Of a stranger thou shalt ask again whatsoever he has of thine, but to thy brother thou shalt remit his debt to thee.

[4] ὅτι οὐκ ἔσται ἐν σοὶ ἐνδεής, ὅτι εὐλογῶν εὐλογήσει σε κύριος ὁ θεός σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομῆσαι αὐτήν,

[4] For *thus* there shall not be a poor person in the midst of thee, for the Lord thy God will surely bless thee in the land which the Lord thy God gives thee by inheritance, that thou shouldest inherit it.

[5] ἐὰν δὲ ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον.

[5] And if ye shall indeed hearken to the voice of the Lord your God, to keep and do all these commandments, as many as I charge thee this day,

[6] ὅτι κύριος ὁ θεός σου εὐλόγησέν σε, ὃν τρόπον ἐλάλησέν σοι, καὶ δανιεῖς ἔθνεσιν πολλοῖς, σὺ δὲ οὐ δανιῇ, καὶ ἄρξεις σὺ ἐθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσιν.

[6] (for the Lord thy God has blessed thee in the way of which he spoke to thee,)then thou shalt lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

[7] Ἐὰν δὲ γένηται ἐν σοὶ ἐνδεὴς τῶν ἀδελφῶν σου ἐν μιᾷ τῶν πόλεων σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι, οὐκ ἀποστέρξεις τὴν καρδίαν σου οὐδ᾽ οὐ μὴ συσφίγξῃς τὴν χεῖρά σου ἀπὸ τοῦ ἀδελφοῦ σου τοῦ ἐπιδεομένου·

[7] And if there shall be in the midst of thee a poor *man* of thy brethren in one of thy cities in the land, which the Lord thy God gives thee, thou shalt not harden thine heart, neither shalt thou by any means close up thine hand from thy brother who is in want.

[8] ἀνοίγων ἀνοίξεις τὰς χεῖράς σου αὐτῷ, δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται, καθ᾽ ὅσον ἐνδεεῖται.

[8] Thou shalt surely open thine hands to him, and shalt lend to him as much as he wants according to his need.

[9] πρόσεχε σεαυτῷ μὴ γένηται ῥῆμα κρυπτὸν ἐν τῇ καρδίᾳ σου, ἀνόμημα, λέγων Ἐγγίζει τὸ ἔτος τὸ ἕβδομον, ἔτος τῆς ἀφέσεως, καὶ πονηρεύσηται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου τῷ ἐπιδεομένῳ, καὶ οὐ δώσεις αὐτῷ, καὶ βοήσεται κατὰ σοῦ πρὸς κύριον, καὶ ἔσται ἐν σοὶ ἁμαρτία μεγάλη.

[9] Take heed to thyself that there be not a secret thing in thine heart, an iniquity, saying, The seventh year, the year of release, draws nigh; and thine eye shall be evil to thy brother that is in want, and thou shalt not give to him, and he shall cry against thee to the Lord, and there shall be great sin in thee.

[10] διδοὺς δώσεις αὐτῷ καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται, καὶ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ· ὅτι διὰ τὸ ῥῆμα τοῦτο εὐλογήσει σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς ἔργοις καὶ ἐν πᾶσιν, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου.

[10] Thou shalt surely give to him, and thou shalt lend him as much as he wants, according as he is in need; and thou shalt not grudge in thine heart as thou givest to him, because on this account the Lord thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand.

[11] οὐ γὰρ μὴ ἐκλίπῃ ἐνδεὴς ἀπὸ τῆς γῆς· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο λέγων Ἀνοίγων ἀνοίξεις τὰς χεῖράς σου τῷ ἀδελφῷ σου τῷ πένητι καὶ τῷ ἐπιδεομένῳ τῷ ἐπὶ τῆς γῆς σου.

[11] For the poor shall not fail off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land.

[12] Ἐὰν δὲ πραθῇ σοι ὁ ἀδελφός σου ὁ Εβραῖος ἢ ἡ Εβραία, δουλεύσει σοι ἓξ ἔτη, καὶ τῷ ἑβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ.

[12] And if thy brother *or sister*, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee.

[13] ὅταν δὲ ἐξαποστέλλῃς αὐτὸν ἐλεύθερον ἀπὸ σοῦ, οὐκ ἐξαποστελεῖς αὐτὸν κενόν·

[13] And when thou shalt send him out free from thee, thou shalt not send him out empty.

[14] ἐφόδιον ἐφοδιάσεις αὐτὸν ἀπὸ τῶν προβάτων σου καὶ ἀπὸ τοῦ σίτου σου καὶ ἀπὸ τῆς ληνοῦ σου· καθὰ εὐλόγησέν σε κύριος ὁ θεός σου, δώσεις αὐτῷ.

[14] Thou shalt give him provision for the way from thy flock, and from thy corn, and from thy wine; as the Lord thy God has blessed thee, thou shalt give to him.

[15] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτου καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο.

[15] And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing.

[16] ἐὰν δὲ λέγῃ πρὸς σέ Οὐκ ἐξελεύσομαι ἀπὸ σοῦ, ὅτι ἠγάπηκέν σε καὶ τὴν οἰκίαν σου, ὅτι εὖ αὐτῷ ἐστιν παρὰ σοί,

[16] And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee;

[17] καὶ λήμψῃ τὸ ὀπήτιον καὶ τρυπήσεις τὸ ὠτίον αὐτοῦ πρὸς τὴν θύραν, καὶ ἔσται σοι οἰκέτης εἰς τὸν αἰῶνα· καὶ τὴν παιδίσκην σου ποιήσεις ὡσαύτως.

[17] then thou shalt take an awl, and bore his ear through to the door, and he shall be thy servant for ever; and in like manner shalt thou do to thy maid-servant.

[18] οὐ σκληρὸν ἔσται ἐναντίον σου ἐξαποστελλομένων αὐτῶν ἐλευθέρων ἀπὸ σοῦ, ὅτι ἐφέτιον μισθὸν τοῦ μισθωτοῦ ἐδούλευσέν σοι ἓξ ἔτη· καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πᾶσιν, οἷς ἐὰν ποιῇς.

[18] It shall not seem hard to thee when they are sent out free from thee, because *thy servant* has served thee six years according to the annual hire of a hireling; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.

[19] Πᾶν πρωτότοκον, ὃ ἐὰν τεχθῇ ἐν τοῖς βουσίν σου καὶ ἐν τοῖς προβάτοις σου, τὰ ἀρσενικά, ἁγιάσεις κυρίῳ τῷ θεῷ σου· οὐκ ἐργᾷ ἐν τῷ πρωτοτόκῳ μόσχῳ σου καὶ οὐ μὴ κείρῃς τὸ πρωτότοκον τῶν προβάτων σου·

[19] Every first-born that shall be born among thy kine and thy sheep, thou shalt sanctify the males to the Lord thy God; thou shalt not work with thy first-born calf, and thou shalt not shear the first-born of thy sheep.

[20] ἔναντι κυρίου φάγῃ αὐτὸ ἐνιαυτὸν ἐξ ἐνιαυτοῦ ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου, σὺ καὶ ὁ οἶκός σου.

[20] Thou shalt eat it before the Lord year by year in the place which the Lord thy God shall choose, thou and thy house.

[21] ἐὰν δὲ ᾖ ἐν αὐτῷ μῶμος, χωλὸν ἢ τυφλὸν ἢ καὶ πᾶς μῶμος πονηρός, οὐ θύσεις αὐτὸ κυρίῳ τῷ θεῷ σου·

[21] And if there be in it a blemish, if it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Lord thy God.

[22] ἐν ταῖς πόλεσίν σου φάγῃ αὐτό, ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται ὡς δορκάδα ἢ ἔλαφον·

[22] Thou shalt eat it in thy cities; the unclean in thee and the clean shall eat it in like manner, as the doe or the stag.

[23] πλὴν τὸ αἷμα οὐ φάγεσθε, ἐπὶ τὴν γῆν ἐκχεεῖς αὐτὸ ὡς ὕδωρ.

[23] Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

CHAPTER 16

[1] Φύλαξαι τὸν μῆνα τῶν νέων καὶ ποιήσεις τὸ πασχα κυρίῳ τῷ θεῷ σου, ὅτι ἐν τῷ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου νυκτός.

[1] Observe the month of new *corn*, and thou shalt sacrifice the passover to the Lord thy God; because in the month of new corn thou camest out of Egypt by night.

[2] καὶ θύσεις τὸ πασχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

[2] And thou shalt sacrifice the passover to the Lord thy God, sheep and oxen in the place which the Lord thy God shall choose to have his name called upon it.

[3] οὐ φάγῃ ἐπ᾽ αὐτοῦ ζύμην· ἑπτὰ ἡμέρας φάγῃ ἐπ᾽ αὐτοῦ ἄζυμα, ἄρτον κακώσεως, ὅτι ἐν σπουδῇ ἐξήλθετε ἐξ Αἰγύπτου· ἵνα μνησθῆτε τὴν ἡμέραν τῆς ἐξοδίας ὑμῶν ἐκ γῆς Αἰγύπτου πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν.

[3] Thou shalt not eat leaven with it; seven days shalt thou eat unleavened *bread* with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life.

[4] οὐκ ὀφθήσεταί σοι ζύμη ἐν πᾶσι τοῖς ὁρίοις σου ἑπτὰ ἡμέρας, καὶ οὐ κοιμηθήσεται ἀπὸ τῶν κρεῶν, ὧν ἐὰν θύσῃς τὸ ἑσπέρας τῇ ἡμέρᾳ τῇ πρώτῃ, εἰς τὸ πρωί.

[4] Leaven shall not be seen with thee in all thy borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning.

[5] οὐ δυνήσῃ θῦσαι τὸ πασχα ἐν οὐδεμιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι,

[5] thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee.

[6] ἀλλ᾽ ἢ εἰς τὸν τόπον, ὃν ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, θύσεις τὸ πασχα ἑσπέρας πρὸς δυσμὰς ἡλίου ἐν τῷ

καιρῷ, ᾧ ἐξῆλθες ἐξ Αἰγύπτου,

[6] But in the place which the Lord thy God shall choose, to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt.

[7] καὶ ἑψήσεις καὶ ὀπτήσεις καὶ φάγῃ ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτόν, καὶ ἀποστραφήσῃ τὸ πρωῒ καὶ ἀπελεύσῃ εἰς τοὺς οἴκους σου.

[7] And thou shalt boil and roast and eat it in the place, which the Lord thy God shall choose; and thou shalt return in the morning, and go to thy house.

[8] ἓξ ἡμέρας φάγῃ ἄζυμα, καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἐξόδιον, ἑορτὴ κυρίῳ τῷ θεῷ σου· οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον πλὴν ὅσα ποιηθήσεται ψυχῇ. –

[8] Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, a feast to the Lord thy God: thou shalt not do in it any work, save what must be done by any one.

[9] ἑπτὰ ἑβδομάδας ὁλοκλήρους ἐξαριθμήσεις σεαυτῷ· ἀρξαμένου σου δρέπανον ἐπ’ ἀμητὸν ἄρξῃ ἐξαριθμῆσαι ἑπτὰ ἑβδομάδας.

[9] Seven weeks shalt thou number to thyself; when thou hast begun *to put* the sickle to the corn, thou shalt begin to number seven weeks.

[10] καὶ ποιήσεις ἑορτὴν ἑβδομάδων κυρίῳ τῷ θεῷ σου καθότι ἡ χείρ σου ἰσχύει, ὅσα ἂν δῷ σοι, καθότι ηὐλόγησέν σε κύριος ὁ θεός σου·

[10] And thou shalt keep the feast of weeks to the Lord thy God, accordingly as thy hand has power in as many things as the Lord thy God shall give thee.

[11] καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ ἐν ὑμῖν, ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ,

[11] And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in

whatsoever place the Lord thy God shall choose, that his name should be called there.

[12] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, καὶ φυλάξῃ καὶ ποιήσεις τὰς ἐντολὰς ταύτας. –

[12] And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands.

[13] ἑορτὴν σκηνῶν ποιήσεις σεαυτῷ ἑπτὰ ἡμέρας ἐν τῷ συναγαγεῖν σε ἐκ τοῦ ἅλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου·

[13] Thou shalt keep for thyself the feast of tabernacles seven days, when thou gatherest in *thy produce* from thy corn-floor and thy wine-press.

[14] καὶ εὐφρανθήσῃ ἐν τῇ ἑορτῇ σου, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ οὖσα ἐν ταῖς πόλεσίν σου.

[14] And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities.

[15] ἑπτὰ ἡμέρας ἑορτάσεις κυρίῳ τῷ θεῷ σου ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ· ἐὰν δὲ εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς γενήμασίν σου καὶ ἐν παντὶ ἔργῳ τῶν χειρῶν σου, καὶ ἔσῃ εὐφραινόμενος. –

[15] Seven days shalt thou keep a feast to the Lord thy God in the place which the Lord thy God shall choose for himself; and if the Lord thy God shall bless thee in all thy fruits, and in every work of thy hands, then thou shalt rejoice.

[16] τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἐὰν ἐκλέξηται αὐτὸν κύριος, ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας. οὐκ ὀφθήσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου κενός·

[16] Three times in the year shall all thy males appear before the Lord thy God in the place which the Lord shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt not appear before the Lord thy God empty.

[17] ἕκαστος κατὰ δύναμιν τῶν χειρῶν ὑμῶν κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου, ἣν ἔδωκέν σοι.

[17] Each one according to his ability, according to the blessing of the Lord thy God which he has given thee.

[18] Κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις σεαυτῷ ἐν πάσαις ταῖς πόλεσίν σου, αἷς κύριος ὁ θεός σου δίδωσίν σοι, κατὰ φυλάς, καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν.

[18] Thou shalt make for thyself judges and officers in thy cities, which the Lord thy God gives thee in *thy* tribes, and they shall judge the people with righteous judgment:

[19] οὐκ ἐκκλινοῦσιν κρίσιν, οὐκ ἐπιγνώσονται πρόσωπον οὐδὲ λήμψονται δῶρον· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν καὶ ἐξαίρει λόγους δικαίων.

[19] they shall not wrest judgment, nor favour persons, nor receive a gift; for gifts blind the eyes of the wise, and pervert the words of the righteous.

[20] δικαίως τὸ δίκαιον διώξῃ, ἵνα ζῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι.

[20] Thou shalt justly pursue justice, that ye may live, and go in and inherit the land which the Lord thy God gives thee.

[21] Οὐ φυτεύσεις σεαυτῷ ἄλσος, πᾶν ξύλον, παρὰ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου, ὃ ποιήσεις σεαυτῷ.

[21] Thou shalt not plant for thyself a grove; thou shalt not plant for thyself any tree near the altar of thy God.

[22] οὐ στήσεις σεαυτῷ στήλην, ἃ ἐμίσησεν κύριος ὁ θεός σου.

[22] Thou shalt not set up for thyself a pillar, which the Lord thy God hates.

CHAPTER 17

[1] Οὐ θύσεις κυρίῳ τῷ θεῷ σου μόσχον ἢ πρόβατον, ἐν ᾧ ἐστιν ἐν αὐτῷ μῶμος, πᾶν ῥῆμα πονηρόν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν.

[1] Thou shalt not sacrifice to the Lord thy God a calf or a sheep, in which there is a blemish, *or* any evil thing; for it is an abomination to the Lord thy God.

[2] Ἐὰν δὲ εὑρεθῇ ἐν σοὶ ἐν μιᾷ τῶν πόλεών σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι, ἀνὴρ ἢ γυνή, ὅστις ποιήσει τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ σου παρελθεῖν τὴν διαθήκην αὐτοῦ,

[2] And if there should be found in any one of thy cities, which the Lord thy God gives thee, a man or a woman who shall do that which is evil before the Lord thy God, so as to transgress his covenant,

[3] καὶ ἐλθόντες λατρεύσωσιν θεοῖς ἑτέροις καὶ προσκυνήσωσιν αὐτοῖς, τῷ ἡλίῳ ἢ τῇ σελήνῃ ἢ παντὶ τῶν ἐκ τοῦ κόσμου τοῦ οὐρανοῦ, ἃ οὐ προσέταξεν,

[3] and they should go and serve other gods, and worship them, the sun, or the moon, or any of the host of heaven, which he commanded thee not to do,

[4] καὶ ἀναγγελῇ σοι, καὶ ἐκζητήσεις σφόδρα, καὶ ἰδοὺ ἀληθῶς γέγονεν τὸ ῥῆμα, γεγένηται τὸ βδέλυγμα τοῦτο ἐν Ισραηλ,

[4] and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel;

[5] καὶ ἐξάξεις τὸν ἄνθρωπον ἐκεῖνον ἢ τὴν γυναῖκα ἐκείνην καὶ λιθοβολήσετε αὐτοὺς ἐν λίθοις, καὶ τελευτήσουσιν.

[5] then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die.

[6] ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται ὁ ἀποθνῄσκων· οὐκ ἀποθανεῖται ἐφ’ ἑνὶ μάρτυρι.

[6] He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness.

[7] καὶ ἡ χεὶρ τῶν μαρτύρων ἔσται ἐπ᾽ αὐτῷ ἐν πρώτοις θανατῶσαι αὐτόν, καὶ ἡ χεὶρ παντὸς τοῦ λαοῦ ἐπ᾽ ἐσχάτων· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[7] And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; so shalt thou remove the evil one from among yourselves.

[8] Ἐὰν δὲ ἀδυνατήσῃ ἀπὸ σοῦ ῥῆμα ἐν κρίσει ἀνὰ μέσον αἷμα αἵματος καὶ ἀνὰ μέσον κρίσις κρίσεως καὶ ἀνὰ μέσον ἀφὴ ἀφῆς καὶ ἀνὰ μέσον ἀντιλογία ἀντιλογίας, ῥήματα κρίσεως ἐν ταῖς πόλεσιν ὑμῶν, καὶ ἀναστὰς ἀναβήσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ,

[8] And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities;

[9] καὶ ἐλεύσῃ πρὸς τοὺς ἱερεῖς τοὺς Λευίτας καὶ πρὸς τὸν κριτήν, ὃς ἂν γένηται ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἐκζητήσαντες ἀναγγελοῦσίν σοι τὴν κρίσιν.

[9] then thou shalt arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who shall be in those days, and they shall search out *the matter* and report the judgment to thee.

[10] καὶ ποιήσεις κατὰ τὸ πρᾶγμα, ὃ ἐὰν ἀναγγείλωσίν σοι ἐκ τοῦ τόπου, οὗ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ, καὶ φυλάξῃ σφόδρα ποιῆσαι κατὰ πάντα, ὅσα ἐὰν νομοθετηθῇ σοι·

[10] And thou shalt act according to the thing which they shall report to thee out of the place which the Lord thy God shall choose, and thou shalt observe to do all whatsoever shall have been by law appointed to thee.

[11] κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν, ἣν ἂν εἴπωσίν σοι, ποιήσεις, οὐκ ἐκκλινεῖς ἀπὸ τοῦ ῥήματος, οὗ ἐὰν ἀναγγείλωσίν σοι, δεξιὰ οὐδὲ ἀριστερά.

[11] Thou shalt do according to the law and to the judgment which they shall declare to thee: thou shalt not swerve to the right hand or to the left from any sentence which they shall report to thee.

[12] καὶ ὁ ἄνθρωπος, ὃς ἂν ποιήσῃ ἐν ὑπερηφανίᾳ τοῦ μὴ ὑπακοῦσαι τοῦ ἱερέως τοῦ παρεστηκότος λειτουργεῖν ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ σου ἢ τοῦ κριτοῦ, ὃς ἂν ᾖ ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀποθανεῖται ὁ ἄνθρωπος ἐκεῖνος, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ισραηλ·

[12] And the man whosoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Lord thy God, or the judge who shall preside in those days, that man shall die, and thou shalt remove the evil one out of Israel.

[13] καὶ πᾶς ὁ λαὸς ἀκούσας φοβηθήσεται καὶ οὐκ ἀσεβήσει ἔτι.

[13] And all the people shall hear and fear, and shall no more commit impiety.

[14] Ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ κληρονομήσῃς αὐτὴν καὶ κατοικήσῃς ἐπ᾽ αὐτῆς καὶ εἴπῃς Καταστήσω ἐπ᾽ ἐμαυτὸν ἄρχοντα καθὰ καὶ τὰ λοιπὰ ἔθνη τὰ κύκλῳ μου,

[14] And when thou shalt enter into the land which the Lord thy God gives thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me;

[15] καθιστῶν καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτόν. ἐκ τῶν ἀδελφῶν σου καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα· οὐ δυνήσῃ καταστῆσαι ἐπὶ σεαυτὸν ἄνθρωπον ἀλλότριον, ὅτι οὐκ ἀδελφός σού ἐστιν.

[15] thou shalt surely set over thee the ruler whom the Lord God shall choose: of thy brethren thou shalt set over thee a ruler; thou shalt not have power to set over thee a stranger, because he is not thy brother.

[16] διότι οὐ πληθυνεῖ ἑαυτῷ ἵππον οὐδὲ μὴ ἀποστρέψῃ τὸν λαὸν εἰς Αἴγυπτον, ὅπως πληθύνῃ ἑαυτῷ ἵππον, ὁ δὲ κύριος εἶπεν Οὐ προσθήσετε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι.

[16] For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for the Lord said, Ye shall not any more turn back by that way.

[17] καὶ οὐ πληθυνεῖ ἑαυτῷ γυναῖκας, οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία· καὶ ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἑαυτῷ σφόδρα.

[17] And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.

[18] καὶ ἔσται ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, καὶ γράψει ἑαυτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν,

[18] And when he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites;

[19] καὶ ἔσται μετ᾽ αὐτοῦ, καὶ ἀναγνώσεται ἐν αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, ἵνα μάθῃ φοβεῖσθαι κύριον τὸν θεὸν αὐτοῦ φυλάσσεσθαι πάσας τὰς ἐντολὰς ταύτας καὶ τὰ δικαιώματα ταῦτα ποιεῖν,

[19] and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and to observe these ordinances:

[20] ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ, ἵνα μὴ παραβῇ ἀπὸ τῶν ἐντολῶν δεξιὰ ἢ ἀριστερά, ὅπως ἂν μακροχρονίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ισραηλ.

[20] that his heart be not lifted up above his brethren, that he depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.

CHAPTER 18

[1] Οὐκ ἔσται τοῖς ἱερεῦσιν τοῖς Λευίταις, ὅλῃ φυλῇ Λευι, μερὶς οὐδὲ κλῆρος μετὰ Ισραηλ· καρπώματα κυρίου ὁ κλῆρος αὐτῶν, φάγονται αὐτά.

[1] The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt-offerings of the Lord *are* their inheritance, they shall eat them.

[2] κλῆρος δὲ οὐκ ἔσται αὐτοῖς ἐν τοῖς ἀδελφοῖς αὐτῶν· κύριος αὐτὸς κλῆρος αὐτοῦ, καθότι εἶπεν αὐτῷ.

[2] And they shall have no inheritance among their brethren; the Lord himself *is* his portion, as he said to him.

[3] καὶ αὕτη ἡ κρίσις τῶν ἱερέων, τὰ παρὰ τοῦ λαοῦ, παρὰ τῶν θυόντων τὰ θύματα, ἐάν τε μόσχον ἐάν τε πρόβατον· καὶ δώσει τῷ ἱερεῖ τὸν βραχίονα καὶ τὰ σιαγόνια καὶ τὸ ἔνυστρον.

[3] And this *is* the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine:

[4] καὶ τὰς ἀπαρχὰς τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου καὶ τὴν ἀπαρχὴν τῶν κουρῶν τῶν προβάτων σου δώσεις αὐτῷ·

[4] and the first-fruits of thy corn, and of thy wine, and of thine oil; and thou shalt give to him the first-fruits of the fleeces of thy sheep:

[5] ὅτι αὐτὸν ἐξελέξατο κύριος ὁ θεός σου ἐκ πασῶν τῶν φυλῶν σου παρεστάναι ἔναντι κυρίου τοῦ θεοῦ σου λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ισραηλ. –

[5] because the Lord has chosen him out of all thy tribes, to stand before the Lord thy God, to minister and bless in his name, himself and his sons among the children of Israel.

[6] ἐὰν δὲ παραγένηται ὁ Λευίτης ἐκ μιᾶς τῶν πόλεων ὑμῶν ἐκ πάντων τῶν υἱῶν Ισραηλ, οὗ αὐτὸς παροικεῖ, καθότι ἐπιθυμεῖ ἡ ψυχὴ αὐτοῦ, εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος,

[6] And if a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen,

[7] καὶ λειτουργήσει τῷ ὀνόματι κυρίου τοῦ θεοῦ αὐτοῦ ὥσπερ πάντες οἱ ἀδελφοὶ αὐτοῦ οἱ Λευῖται οἱ παρεστηκότες ἐκεῖ ἔναντι κυρίου·

[7] he shall minister to the name of the Lord his God, as all his brethren the Levites, who stand there present before the Lord thy God.

[8] μερίδα μεμερισμένην φάγεται πλὴν τῆς πράσεως τῆς κατὰ πατριάν.

[8] He shall eat an allotted portion, besides the sale of his hereditary property.

[9] Ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι, οὐ μαθήσῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἐθνῶν ἐκείνων.

[9] And when thou shalt have entered into the land which the Lord thy God gives thee, thou shalt not learn to do according to the abominations of those nations.

[10] οὐχ εὑρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἱὸν αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρί, μαντευόμενος μαντείαν, κληδονιζόμενος καὶ οἰωνιζόμενος, φαρμακός,

[10] There shall not be found in thee one who purges his son or his daughter with fire, one who uses divination, who deals with omens, and augury,

[11] ἐπαείδων ἐπαοιδήν, ἐγγαστρίμυθος καὶ τερατοσκόπος, ἐπερωτῶν τοὺς νεκρούς.

[11] a sorcerer employing incantation, one who has in him a divining spirit, and observer of signs, questioning the dead.

[12] ἔστιν γὰρ βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα· ἕνεκεν γὰρ τῶν βδελυγμάτων τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ σοῦ.

[12] For every one that does these things is an abomination to the Lord thy God; for because of these abominations the Lord will destroy them from before thy face.

[13] τέλειος ἔσῃ ἐναντίον κυρίου τοῦ θεοῦ σου·

[13] Thou shalt be perfect before the Lord thy God.

[14] τὰ γὰρ ἔθνη ταῦτα, οὓς σὺ κατακληρονομεῖς αὐτούς, οὗτοι κληδόνων καὶ μαντειῶν ἀκούσονται, σοὶ δὲ οὐχ οὕτως ἔδωκεν κύριος ὁ θεός σου.

[14] For all these nations whose *land* thou shalt inherit, they will listen to omens and divinations; but the Lord thy God has not permitted thee so *to do*.

[15] προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεός σου, αὐτοῦ ἀκούσεσθε

[15] The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear:

[16] κατὰ πάντα, ὅσα ᾐτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες Οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάνωμεν,

[16] according to all things which thou didst desire of the Lord thy God in Choreb in the day of the assembly, saying, We will not again hear the voice of the Lord thy God, and we will not any more see this great fire, and *so* we shall not die.

[17] καὶ εἶπεν κύριος πρός με Ὀρθῶς πάντα, ὅσα ἐλάλησαν·

[17] And the Lord said to me, They have spoken rightly all that they have said to thee.

[18] προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὥσπερ σὲ καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ, καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ·

[18] I will raise up to them a prophet of their brethren, like thee; and I will put my words in his mouth, and he shall speak to them as I shall command him.

[19] καὶ ὁ ἄνθρωπος, ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

[19] And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, I will take vengeance on him.

[20] πλὴν ὁ προφήτης, ὃς ἂν ἀσεβήσῃ λαλῆσαι ἐπὶ τῷ ὀνόματί μου ῥῆμα, ὃ οὐ προσέταξα λαλῆσαι, καὶ ὃς ἂν λαλήσῃ ἐπ᾽ ὀνόματι θεῶν ἑτέρων, ἀποθανεῖται ὁ προφήτης ἐκεῖνος.

[20] But the prophet whosoever shall impiously speak in my name a word which I have not commanded him to speak, and whosoever shall speak in the name of other gods, that prophet shall die.

[21] ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου Πῶς γνωσόμεθα τὸ ῥῆμα, ὃ οὐκ ἐλάλησεν κύριος;

[21] But if thou shalt say in thine heart, How shall we know the word which the Lord has not spoken?

[22] ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματι κυρίου, καὶ μὴ γένηται τὸ ῥῆμα καὶ μὴ συμβῇ, τοῦτο τὸ ῥῆμα, ὃ οὐκ ἐλάλησεν κύριος· ἐν ἀσεβείᾳ ἐλάλησεν ὁ προφήτης ἐκεῖνος, οὐκ ἀφέξεσθε αὐτοῦ.

[22] Whatsoever words that prophet shall speak in the name of the Lord, and they shall not come true, and not come to pass, this *is* the thing which the Lord has not spoken; that prophet has spoken wickedly: ye shall not spare him.

CHAPTER 19

[1] Ἐὰν δὲ ἀφανίσῃ κύριος ὁ θεός σου τὰ ἔθνη, ἃ ὁ θεός σου δίδωσίν σοι τὴν γῆν αὐτῶν, καὶ κατακληρονομήσητε αὐτοὺς καὶ κατοικήσητε ἐν ταῖς πόλεσιν αὐτῶν καὶ ἐν τοῖς οἴκοις αὐτῶν,

[1] And when the Lord thy God shall have destroyed the nations, which God gives thee, *even* the land, and ye shall inherit them, and dwell in their cities, and in their houses,

[2] τρεῖς πόλεις διαστελεῖς σεαυτῷ ἐν μέσῳ τῆς γῆς σου, ἧς κύριος ὁ θεός σου δίδωσίν σοι.

[2] thou shalt separate for thyself three cities in the midst of thy land, which the Lord thy God gives thee.

[3] στόχασαί σοι τὴν ὁδὸν καὶ τριμεριεῖς τὰ ὅρια τῆς γῆς σου, ἣν καταμερίζει σοι κύριος ὁ θεός σου, καὶ ἔσται καταφυγὴ ἐκεῖ παντὶ φονευτῇ.

[3] Take a survey of thy way, and thou shalt divide the coasts of thy land, which the Lord thy God apportions to thee, into three parts, and there shall be there a refuge for every manslayer.

[4] τοῦτο δὲ ἔσται τὸ πρόσταγμα τοῦ φονευτοῦ, ὃς ἂν φύγῃ ἐκεῖ καὶ ζήσεται· ὃς ἂν πατάξῃ τὸν πλησίον αὐτοῦ ἀκουσίως καὶ οὗτος οὐ μισῶν αὐτὸν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης,

[4] And this shall be the ordinance of the manslayer, who shall flee thither, and shall live, whosoever shall have smitten his neighbour ignorantly, whereas he hated him not in times past.

[5] καὶ ὃς ἂν εἰσέλθῃ μετὰ τοῦ πλησίον εἰς τὸν δρυμὸν συναγαγεῖν ξύλα, καὶ ἐκκρουσθῇ ἡ χεὶρ αὐτοῦ τῇ ἀξίνῃ κόπτοντος τὸ ξύλον, καὶ ἐκπεσὸν τὸ σιδήριον ἀπὸ τοῦ ξύλου τύχῃ τοῦ πλησίον, καὶ ἀποθάνῃ, οὗτος καταφεύξεται εἰς μίαν τῶν πόλεων τούτων καὶ ζήσεται,

[5] And whosoever shall enter with his neighbour into the thicket, to gather wood, if the hand of him that cuts wood with the axe should be violently shaken, and the axe head falling off from the handle should light on his neighbour, and he should die, he shall flee to one of these cities, and live.

[6] ἵνα μὴ διώξας ὁ ἀγχιστεύων τοῦ αἵματος ὀπίσω τοῦ φονεύσαντος, ὅτι παρατεθέρμανται τῇ καρδίᾳ, καὶ καταλάβῃ αὐτόν, ἐὰν μακροτέρα ᾖ ἡ ὁδός, καὶ πατάξῃ αὐτοῦ τὴν ψυχήν, καὶ ἀποθάνῃ, καὶ τούτῳ οὐκ ἔστιν κρίσις θανάτου, ὅτι οὐ μισῶν ἦν αὐτὸν πρὸ τῆς ἐχθὲς καὶ πρὸ τῆς τρίτης.

[6] Lest the avenger of blood pursue after the slayer, because his heart is hot, and overtake him, if the way be too long, and slay him, though there is to this man no sentence of death, because he hated him not in time past.

[7] διὰ τοῦτο ἐγώ σοι ἐντέλλομαι τὸ ῥῆμα τοῦτο λέγων Τρεῖς πόλεις διαστελεῖς σεαυτῷ·

[7] Therefore I charge thee, saying, Thou shalt separate for thy self three cities.

[8] ἐὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὅριά σου, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, καὶ δῷ σοι κύριος πᾶσαν τὴν γῆν, ἣν εἶπεν δοῦναι τοῖς πατράσιν σου,

[8] And if the Lord shall enlarge thy borders, as he sware to thy fathers, and the Lord shall give to thee all the land which he said he would give to thy fathers;

[9] ἐὰν ἀκούσῃς ποιεῖν πάσας τὰς ἐντολὰς ταύτας, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου, πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ πάσας τὰς ἡμέρας, καὶ προσθήσεις σεαυτῷ ἔτι τρεῖς πόλεις πρὸς τὰς τρεῖς ταύτας,

[9] if thou shalt hearken to do all these commands, which I charge thee this day, to love the Lord thy God, to walk in all his ways continually; thou shalt add for thyself yet three cities to these three.

[10] καὶ οὐκ ἐκχυθήσεται αἷμα ἀναίτιον ἐν τῇ γῇ σου, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ οὐκ ἔσται ἐν σοὶ αἵματι ἔνοχος. –

[10] So innocent blood shall not be spilt in the land, which the Lord thy God gives thee to inherit, and there shall not be in thee one guilty of blood.

[11] ἐὰν δὲ γένηται ἄνθρωπος μισῶν τὸν πλησίον καὶ ἐνεδρεύσῃ αὐτὸν καὶ ἐπαναστῇ ἐπ᾽ αὐτὸν καὶ πατάξῃ αὐτοῦ ψυχήν, καὶ ἀπεθάνῃ, καὶ φύγῃ εἰς μίαν τῶν πόλεων τούτων,

[11] But if there should be in thee a man hating his neighbour, and he should lay wait for him, and rise up against him, and smite him, that he die, and he should flee to one of these cities,

[12] καὶ ἀποστελοῦσιν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ λήμψονται αὐτὸν ἐκεῖθεν καὶ παραδώσουσιν αὐτὸν εἰς χεῖρας τῷ ἀγχιστεύοντι τοῦ αἵματος, καὶ ἀποθανεῖται·

[12] then shall the elders of his city send, and take him thence, and they shall deliver him into the hands of the avengers of blood, and he shall die.

[13] οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ, καὶ καθαριεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ Ισραηλ, καὶ εὖ σοι ἔσται.

[13] Thine eye shall not spare him; so shalt thou purge innocent blood from Israel, and it shall be well with thee.

[14] Οὐ μετακινήσεις ὅρια τοῦ πλησίον σου, ἃ ἔστησαν οἱ πατέρες σου ἐν τῇ κληρονομίᾳ σου, ᾗ κατεκληρονομήθης ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ.

[14] Thou shalt not move the landmarks of thy neighbour, which thy fathers set in the inheritance, in which thou hast obtained a share in the land, which the Lord thy God gives thee to inherit.

[15] Οὐκ ἐμμενεῖ μάρτυς εἷς μαρτυρῆσαι κατὰ ἀνθρώπου κατὰ πᾶσαν ἀδικίαν καὶ κατὰ πᾶν ἁμάρτημα καὶ κατὰ πᾶσαν ἁμαρτίαν, ἣν ἂν ἁμάρτῃ· ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

[15] One witness shall not stand to testify against a man for any iniquity, or for any fault, or for any sin which he may commit; by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established.

[16] ἐὰν δὲ καταστῇ μάρτυς ἄδικος κατὰ ἀνθρώπου καταλέγων αὐτοῦ ἀσέβειαν,

[16] And if an unjust witness rise up against a man, alleging iniquity against him;

[17] καὶ στήσονται οἱ δύο ἄνθρωποι, οἷς ἐστιν αὐτοῖς ἡ ἀντιλογία, ἔναντι κυρίου καὶ ἔναντι τῶν ἱερέων καὶ ἔναντι τῶν κριτῶν, οἳ ἐὰν ὦσιν ἐν ταῖς

ἡμέραις ἐκείναις,

[17] then shall the two men between whom the controversy is, stand before the Lord, and before the priests, and before the judges, who may be in those days.

[18] καὶ ἐξετάσωσιν οἱ κριταὶ ἀκριβῶς, καὶ ἰδοὺ μάρτυς ἄδικος ἐμαρτύρησεν ἄδικα, ἀντέστη κατὰ τοῦ ἀδελφοῦ αὐτοῦ,

[18] And the judges shall make diligent inquiry, and, behold, *if* and unjust witness has borne unjust testimony; *and* has stood up against his brother;

[19] καὶ ποιήσετε αὐτῷ ὃν τρόπον ἐπονηρεύσατο ποιῆσαι κατὰ τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[19] then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves.

[20] καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν.

[20] And the rest shall hear and fear, and do no more according to this evil thing in the midst of you.

[21] οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῷ· ψυχὴν ἀντὶ ψυχῆς, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος, χεῖρα ἀντὶ χειρός, πόδα ἀντὶ ποδός.

[21] Thine eye shall not spare him: *thou shalt exact* life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER 20

[1] Ἐὰν δὲ ἐξέλθῃς εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ ἴδῃς ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονά σου, οὐ φοβηθήσῃ ἀπ᾽ αὐτῶν, ὅτι κύριος ὁ θεός σου μετὰ σοῦ ὁ ἀναβιβάσας σε ἐκ γῆς Αἰγύπτου.

[1] And if thou shouldest go forth to war against thine enemies, and shouldest see horse, and rider, and a people more numerous than thyself; thou shalt not be afraid of them, for the Lord thy God *is* with thee, who brought thee up out of the land of Egypt.

[2] καὶ ἔσται ὅταν ἐγγίσῃς τῷ πολέμῳ, καὶ προσεγγίσας ὁ ἱερεὺς λαλήσει τῷ λαῷ

[2] And it shall come to pass whenever thou shalt draw nigh to battle, that the priest shall draw nigh and speak to the people, and shall say to them,

[3] καὶ ἐρεῖ πρὸς αὐτούς Ἄκουε, Ισραηλ· ὑμεῖς προσπορεύεσθε σήμερον εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς ὑμῶν, μὴ ἐκλυέσθω ἡ καρδία ὑμῶν, μὴ φοβεῖσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε ἀπὸ προσώπου αὐτῶν,

[3] Hear, O Israel; ye are going this day to battle against your enemies: let not your heart faint, fear not, neither be confounded, neither turn aside from their face.

[4] ὅτι κύριος ὁ θεὸς ὑμῶν ὁ προπορευόμενος μεθ᾽ ὑμῶν συνεκπολεμῆσαι ὑμῖν τοὺς ἐχθροὺς ὑμῶν διασῶσαι ὑμᾶς.

[4] For *it is* the Lord your God who advances with you, to fight with you against your enemies, *and* to save you.

[5] καὶ λαλήσουσιν οἱ γραμματεῖς πρὸς τὸν λαὸν λέγοντες Τίς ὁ ἄνθρωπος ὁ οἰκοδομήσας οἰκίαν καινὴν καὶ οὐκ ἐνεκαίνισεν αὐτήν; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος ἐγκαινιεῖ αὐτήν.

[5] And the scribes shall speak to the people, saying, What man *is* he that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the war, and another man dedicate it.

[6] καὶ τίς ὁ ἄνθρωπος, ὅστις ἐφύτευσεν ἀμπελῶνα καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος εὐφρανθήσεται ἐξ αὐτοῦ.

[6] And what man *is* he that has planted a vineyard, and not been made merry with it? let him go and return to his house, lest he die in the battle, and another man be made merry with it.

[7] καὶ τίς ὁ ἄνθρωπος, ὅστις μεμνήστευται γυναῖκα καὶ οὐκ ἔλαβεν αὐτήν; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ καὶ ἄνθρωπος ἕτερος λήμψεται αὐτήν.

[7] And what man *is* he that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her.

[8] καὶ προσθήσουσιν οἱ γραμματεῖς λαλῆσαι πρὸς τὸν λαὸν καὶ ἐροῦσιν Τίς ὁ ἄνθρωπος ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὥσπερ ἡ αὐτοῦ.

[8] And the scribes shall speak further to the people, and say, What man *is* he that fears and is cowardly in his heart? Let him go and return to his house, lest he make the heart of his brother fail, as his own.

[9] καὶ ἔσται ὅταν παύσωνται οἱ γραμματεῖς λαλοῦντες πρὸς τὸν λαόν, καὶ καταστήσουσιν ἄρχοντας τῆς στρατιᾶς προηγουμένους τοῦ λαοῦ.

[9] And it shall come to pass when the scribes shall have ceased speaking to the people, that they shall appoint generals of the army to be leaders of the people.

[10] Ἐὰν δὲ προσέλθῃς πρὸς πόλιν ἐκπολεμῆσαι αὐτήν, καὶ ἐκκαλέσῃ αὐτοὺς μετ᾽ εἰρήνης·

[10] And if thou shalt draw nigh to a city to overcome them by war, then call them out peaceably.

[11] ἐὰν μὲν εἰρηνικὰ ἀποκριθῶσίν σοι καὶ ἀνοίξωσίν σοι, ἔσται πᾶς ὁ λαὸς οἱ εὑρεθέντες ἐν αὐτῇ ἔσονταί σοι φορολόγητοι καὶ ὑπήκοοί σου·

[11] If then they should answer peaceably to thee, and open to thee, it shall be that all the people found in it shall be tributary and subject to thee.

[12] ἐὰν δὲ μὴ ὑπακούσωσίν σοι καὶ ποιήσωσιν πρὸς σὲ πόλεμον, περικαθιεῖς αὐτήν,

[12] But if they will not hearken to thee, but wage war against thee, thou shalt invest it;

[13] καὶ παραδώσει αὐτὴν κύριος ὁ θεός σου εἰς τὰς χεῖράς σου, καὶ πατάξεις πᾶν ἀρσενικὸν αὐτῆς ἐν φόνῳ μαχαίρας,

[13] until the Lord thy God shall deliver it into thy hands, and thou shalt smite every male of it with the edge of the sword:

[14] πλὴν τῶν γυναικῶν καὶ τῆς ἀποσκευῆς καὶ πάντα τὰ κτήνη καὶ πάντα, ὅσα ἂν ὑπάρχῃ ἐν τῇ πόλει, καὶ πᾶσαν τὴν ἀπαρτίαν προνομεύσεις σεαυτῷ καὶ φάγῃ πᾶσαν τὴν προνομὴν τῶν ἐχθρῶν σου, ὧν κύριος ὁ θεός σου δίδωσίν σοι.

[14] except the women and the stuff: and all the cattle, and whatsoever shall be in the city, and all the plunder thou shalt take as spoil for thyself, and shalt eat all the plunder of thine enemies whom the Lord thy God gives thee.

[15] οὕτως ποιήσεις πάσας τὰς πόλεις τὰς μακρὰν οὔσας ἀπὸ σοῦ σφόδρα, αἳ οὐχὶ ἐκ τῶν πόλεων τῶν ἐθνῶν τούτων,

[15] Thus shalt thou do to all the cities that are very far off from thee, not *being* of the cities of these nations which the Lord thy God gives thee to inherit their land.

[16] ἰδοὺ δὲ ἀπὸ τῶν πόλεων τῶν ἐθνῶν τούτων, ὧν κύριος ὁ θεός σου δίδωσίν σοι κληρονομεῖν τὴν γῆν αὐτῶν, οὐ ζωγρήσετε ἀπ᾽ αὐτῶν πᾶν ἐμπνέον,

[16] *Of these* ye shall not take any thing alive;

[17] ἀλλ᾽ ἢ ἀναθέματι ἀναθεματιεῖτε αὐτούς, τὸν Χετταῖον καὶ Αμορραῖον καὶ Χαναναῖον καὶ Φερεζαῖον καὶ Ευαῖον καὶ Ιεβουσαῖον καὶ Γεργεσαῖον, ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου,

[17] but ye shall surely curse them, the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Gergesite; as the Lord thy God commanded thee:

[18] ἵνα μὴ διδάξωσιν ὑμᾶς ποιεῖν πάντα τὰ βδελύγματα αὐτῶν, ὅσα ἐποίησαν τοῖς θεοῖς αὐτῶν, καὶ ἁμαρτήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν.

[18] that they may not teach you to do all their abominations, which they did to their gods, and *so* ye should sin before the Lord your God.

[19] Ἐὰν δὲ περικαθίσῃς περὶ πόλιν ἡμέρας πλείους ἐκπολεμῆσαι αὐτὴν εἰς κατάλημψιν αὐτῆς, οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ᾽ αὐτὰ σίδηρον, ἀλλ᾽ ἢ ἀπ᾽ αὐτοῦ φάγῃ, αὐτὸ δὲ οὐκ ἐκκόψεις. μὴ ἄνθρωπος τὸ ξύλον τὸ ἐν τῷ ἀγρῷ εἰσελθεῖν ἀπὸ προσώπου σου εἰς τὸν χάρακα;

[19] And if thou shouldest besiege a city many days to prevail against it by war to take it, thou shalt not destroy its trees, by applying an iron tool to them, but thou shalt eat of it, and shalt not cut it down: Is the tree that is in the field a man, to enter before thee into the work of the siege?

[20] ἀλλὰ ξύλον, ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν, τοῦτο ἐξολεθρεύσεις καὶ ἐκκόψεις καὶ οἰκοδομήσεις χαράκωσιν ἐπὶ τὴν πόλιν, ἥτις ποιεῖ πρὸς σὲ τὸν πόλεμον, ἕως ἂν παραδοθῇ.

[20] But the tree which thou knowest to be not fruit-bearing, this thou shalt destroy and cut down; and thou shalt construct a mound against the city, which makes war against thee, until it be delivered up.

CHAPTER 21

[1] Ἐὰν δὲ εὑρεθῇ τραυματίας ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι κληρονομῆσαι, πεπτωκὼς ἐν τῷ πεδίῳ καὶ οὐκ οἴδασιν τὸν πατάξαντα,

[1] And if one be found slain with the sword in the land, which the Lord thy God gives thee to inherit, having fallen in the field, and they do not know who has smitten *him*;

[2] ἐξελεύσεται ἡ γερουσία σου καὶ οἱ κριταί σου καὶ ἐκμετρήσουσιν ἐπὶ τὰς πόλεις τὰς κύκλῳ τοῦ τραυματίου,

[2] thine elders and thy judges shall come forth, and shall measure the distances of the cities round about the slain man:

[3] καὶ ἔσται ἡ πόλις ἡ ἐγγίζουσα τῷ τραυματίᾳ καὶ λήμψεται ἡ γερουσία τῆς πόλεως ἐκείνης δάμαλιν ἐκ βοῶν, ἥτις οὐκ εἴργασται καὶ ἥτις οὐχ εἵλκυσεν ζυγόν,

[3] and it shall be that the city which is nearest to the slain man the elders of that city shall take a heifer of the herd, which has not laboured, and which has not borne a yoke.

[4] καὶ καταβιβάσουσιν ἡ γερουσία τῆς πόλεως ἐκείνης τὴν δάμαλιν εἰς φάραγγα τραχεῖαν, ἥτις οὐκ εἴργασται οὐδὲ σπείρεται, καὶ νευροκοπήσουσιν τὴν δάμαλιν ἐν τῇ φάραγγι.

[4] And the elders of that city shall bring down the heifer into a rough valley, which has not been tilled and is not sown, and they shall slay the heifer in the valley.

[5] καὶ προσελεύσονται οἱ ἱερεῖς οἱ Λευῖται – ὅτι αὐτοὺς ἐπέλεξεν κύριος ὁ θεός σου παρεστηκέναι αὐτῷ καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, καὶ ἐπὶ τῷ στόματι αὐτῶν ἔσται πᾶσα ἀντιλογία καὶ πᾶσα ἁφή – ,

[5] And the priests the Levites shall come, because the Lord God has chosen them to stand by him, and to bless in his name, and by their word shall every controversy and every stroke be *decided*.

[6] καὶ πᾶσα ἡ γερουσία τῆς πόλεως ἐκείνης οἱ ἐγγίζοντες τῷ τραυματίᾳ νίψονται τὰς χεῖρας ἐπὶ τὴν κεφαλὴν τῆς δαμάλεως τῆς νενευροκοπημένης ἐν τῇ φάραγγι

[6] And all the elders of that city who draw nigh to the slain man shall wash their hands over the head of the heifer which was slain in the valley;

[7] καὶ ἀποκριθέντες ἐροῦσιν Αἱ χεῖρες ἡμῶν οὐκ ἐξέχεαν τὸ αἷμα τοῦτο, καὶ οἱ ὀφθαλμοὶ ἡμῶν οὐχ ἑωράκασιν·

[7] and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen *it*.

[8] ἵλεως γενοῦ τῷ λαῷ σου Ισραηλ, οὓς ἐλυτρώσω, κύριε, ἐκ γῆς Αἰγύπτου, ἵνα μὴ γένηται αἷμα ἀναίτιον ἐν τῷ λαῷ σου Ισραηλ. καὶ ἐξιλασθήσεται αὐτοῖς τὸ αἷμα.

[8] Be merciful to thy people Israel, whom thou hast redeemed, O Lord, that innocent blood may not be charged on thy people Israel: and the blood shall be atoned for to them.

[9] σὺ δὲ ἐξαρεῖς τὸ αἷμα τὸ ἀναίτιον ἐξ ὑμῶν αὐτῶν, ἐὰν ποιήσῃς τὸ καλὸν καὶ τὸ ἀρεστὸν ἔναντι κυρίου τοῦ θεοῦ σου.

[9] And thou shalt take away innocent blood from among you, if thou shouldest do that which is good and pleasing before the Lord thy God.

[10] Ἐὰν δὲ ἐξελθὼν εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου καὶ παραδῷ σοι κύριος ὁ θεός σου εἰς τὰς χεῖράς σου καὶ προνομεύσεις τὴν προνομὴν αὐτῶν

[10] And if when thou goest out to war against thine enemies, the Lord thy God should deliver them into thine hands, and thou shouldest take their spoil,

[11] καὶ ἴδῃς ἐν τῇ προνομῇ γυναῖκα καλὴν τῷ εἴδει καὶ ἐνθυμηθῇς αὐτῆς καὶ λάβῃς αὐτὴν σαυτῷ γυναῖκα,

[11] and shouldest see among the spoil a woman beautiful in countenance, and shouldest desire her, and take her to thyself for a wife,

[12] καὶ εἰσάξεις αὐτὴν ἔνδον εἰς τὴν οἰκίαν σου καὶ ξυρήσεις τὴν κεφαλὴν αὐτῆς καὶ περιονυχιεῖς αὐτὴν

[12] and shouldest bring her within thine house: then shalt thou shave her head, and pare her nails;

[13] καὶ περιελεῖς τὰ ἱμάτια τῆς αἰχμαλωσίας αὐτῆς ἀπ᾽ αὐτῆς, καὶ καθίεται ἐν τῇ οἰκίᾳ σου καὶ κλαύσεται τὸν πατέρα καὶ τὴν μητέρα μηνὸς ἡμέρας, καὶ μετὰ ταῦτα εἰσελεύσῃ πρὸς αὐτὴν καὶ συνοικισθήσῃ αὐτῇ, καὶ ἔσται σου γυνή.

[13] and shalt take away her garments of captivity from off her, and she shall abide in thine house, and shall bewail her father and mother the days of a month; and afterwards thou shalt go in to her and dwell with her, and she shall be thy wife.

[14] καὶ ἔσται ἐὰν μὴ θέλῃς αὐτήν, ἐξαποστελεῖς αὐτὴν ἐλευθέραν, καὶ πράσει οὐ πραθήσεται ἀργυρίου· οὐκ ἀθετήσεις αὐτήν, διότι ἐταπείνωσας αὐτήν.

[14] And it shall be if thou do not delight in her, thou shalt send her out free; and she shall not by any means be sold for money, thou shalt not treat her contemptuously, because thou hast humbled her.

[15] Ἐὰν δὲ γένωνται ἀνθρώπῳ δύο γυναῖκες, μία αὐτῶν ἠγαπημένη καὶ μία αὐτῶν μισουμένη, καὶ τέκωσιν αὐτῷ ἡ ἠγαπημένη καὶ ἡ μισουμένη, καὶ γένηται υἱὸς πρωτότοκος τῆς μισουμένης,

[15] And if a man have two wives, the one loved and the other hated, and both the loved and the hated should have born him *children*, and the son of the hated should be first-born;

[16] καὶ ἔσται ᾗ ἂν ἡμέρᾳ κατακληροδοτῇ τοῖς υἱοῖς αὐτοῦ τὰ ὑπάρχοντα αὐτοῦ, οὐ δυνήσεται πρωτοτοκεῦσαι τῷ υἱῷ τῆς ἠγαπημένης ὑπεριδὼν τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον,

[16] then it shall be that whensoever he shall divide by inheritance his goods to his sons, he shall not be able to give the right of the first-born to the son of the loved one, having overlooked the son of the hated, which is the first-born.

[17] ἀλλὰ τὸν πρωτότοκον υἱὸν τῆς μισουμένης ἐπιγνώσεται δοῦναι αὐτῷ διπλᾶ ἀπὸ πάντων, ὧν ἂν εὑρεθῇ αὐτῷ, ὅτι οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ, καὶ τούτῳ καθήκει τὰ πρωτοτόκια.

[17] But he shall acknowledge the first-born of the hated one to give to him double of all things which shall be found by him, because he is the first of his children, and to him belongs the birthright.

[18] Ἐὰν δέ τινι ᾖ υἱὸς ἀπειθὴς καὶ ἐρεθιστὴς οὐχ ὑπακούων φωνὴν πατρὸς καὶ φωνὴν μητρὸς καὶ παιδεύσωσιν αὐτὸν καὶ μὴ εἰσακούῃ αὐτῶν,

[18] And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them;

[19] καὶ συλλαβόντες αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ ἐξάξουσιν αὐτὸν ἐπὶ τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ

[19] then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place:

[20] καὶ ἐροῦσιν τοῖς ἀνδράσιν τῆς πόλεως αὐτῶν Ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει, οὐχ ὑπακούει τῆς φωνῆς ἡμῶν, συμβολοκοπῶν οἰνοφλυγεῖ·

[20] and they shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveler and a drunkard.

[21] καὶ λιθοβολήσουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως αὐτοῦ ἐν λίθοις, καὶ ἀποθανεῖται· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, καὶ οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται.

[21] And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

[22] Ἐὰν δὲ γένηται ἔν τινι ἁμαρτία κρίμα θανάτου καὶ ἀποθάνῃ καὶ κρεμάσητε αὐτὸν ἐπὶ ξύλου,

[22] And if there be sin in any one, *and* the judgment of death *be upon him*, and he be put to death, and ye hang him on a tree:

[23] οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου, ἀλλὰ ταφῇ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου· καὶ οὐ μιανεῖτε τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ.

[23] his body shall not remain all night upon the tree, but ye shall by all means bury it in that day; for every one that is hanged on a tree is cursed

of God; and ye shall by no means defile the land which the Lord thy God gives thee for an inheritance.

CHAPTER 22

[1] Μὴ ἰδὼν τὸν μόσχον τοῦ ἀδελφοῦ σου ἢ τὸ πρόβατον αὐτοῦ πλανώμενα ἐν τῇ ὁδῷ ὑπερίδῃς αὐτά· ἀποστροφῇ ἀποστρέψεις αὐτὰ τῷ ἀδελφῷ σου καὶ ἀποδώσεις αὐτῷ.

[1] When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him.

[2] ἐὰν δὲ μὴ ἐγγίζῃ ὁ ἀδελφός σου πρὸς σὲ μηδὲ ἐπίστῃ αὐτόν, συνάξεις αὐτὰ ἔνδον εἰς τὴν οἰκίαν σου, καὶ ἔσται μετὰ σοῦ, ἕως ἂν ζητήσῃ αὐτὰ ὁ ἀδελφός σου, καὶ ἀποδώσεις αὐτῷ.

[2] And if thy brother do not come nigh thee, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him.

[3] οὕτως ποιήσεις τὸν ὄνον αὐτοῦ καὶ οὕτως ποιήσεις τὸ ἱμάτιον αὐτοῦ καὶ οὕτως ποιήσεις κατὰ πᾶσαν ἀπώλειαν τοῦ ἀδελφοῦ σου, ὅσα ἐὰν ἀπόληται παρ᾽ αὐτοῦ καὶ εὕρῃς· οὐ δυνήσῃ ὑπεριδεῖν. –

[3] Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook.

[4] οὐκ ὄψῃ τὸν ὄνον τοῦ ἀδελφοῦ σου ἢ τὸν μόσχον αὐτοῦ πεπτωκότας ἐν τῇ ὁδῷ, μὴ ὑπερίδῃς αὐτούς· ἀνιστῶν ἀναστήσεις μετ᾽ αὐτοῦ.

[4] Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

[5] Οὐκ ἔσται σκεύη ἀνδρὸς ἐπὶ γυναικί, οὐδὲ μὴ ἐνδύσηται ἀνὴρ στολὴν γυναικείαν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν πᾶς ποιῶν ταῦτα.

[5] The apparel of a man shall not be on a woman, neither shall a man put on a woman’s dress; for every one that does these things is an abomination to the Lord thy God.

[6] Ἐὰν δὲ συναντήσῃς νοσσιᾷ ὀρνέων πρὸ προσώπου σου ἐν τῇ ὁδῷ ἢ ἐπὶ παντὶ δένδρει ἢ ἐπὶ τῆς γῆς, νεοσσοῖς ἢ ᾠοῖς, καὶ ἡ μήτηρ θάλπῃ ἐπὶ τῶν νεοσσῶν ἢ ἐπὶ τῶν ᾠῶν, οὐ λήμψῃ τὴν μητέρα μετὰ τῶν τέκνων·

[6] And if thou shouldest come upon a brood of birds before thy face in the way or upon any tree, or upon the earth, young or eggs, and the mother be brooding on the young or the eggs, thou shalt not take the dam with the young ones.

[7] ἀποστολῇ ἀποστελεῖς τὴν μητέρα, τὰ δὲ παιδία λήμψῃ σεαυτῷ, ἵνα εὖ σοι γένηται καὶ πολυήμερος ἔσῃ.

[7] Thou shalt by all means let the mother go, but thou shalt take the young to thyself; that it may be well with thee, and that thou mayest live long.

[8] Ἐὰν δὲ οἰκοδομήσῃς οἰκίαν καινήν, καὶ ποιήσεις στεφάνην τῷ δώματί σου· καὶ οὐ ποιήσεις φόνον ἐν τῇ οἰκίᾳ σου, ἐὰν πέσῃ ὁ πεσὼν ἀπ᾽ αὐτοῦ.

[8] If thou shouldest build a new house, then shalt thou make a parapet to thy house; so thou shalt not bring blood-guiltiness upon thy house, if one should in any wise fall from it.

[9] Οὐ κατασπερεῖς τὸν ἀμπελῶνά σου διάφορον, ἵνα μὴ ἁγιασθῇ τὸ γένημα καὶ τὸ σπέρμα, ὃ ἐὰν σπείρῃς μετὰ τοῦ γενήματος τοῦ ἀμπελῶνός σου. –

[9] Thou shalt not sow thy vineyard with diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest sow, with the fruit of thy vineyard.

[10] οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό. –

[10] Thou shalt not plough with an ox and an ass together.

[11] οὐκ ἐνδύσῃ κίβδηλον, ἔρια καὶ λίνον, ἐν τῷ αὐτῷ.

[11] Thou shalt not wear a mingled *garment*, woollen and linen together.

[12] Στρεπτὰ ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων τῶν περιβολαίων σου, ἃ ἐὰν περιβάλῃ ἐν αὐτοῖς.

[12] Thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.

[13] Ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ καὶ μισήσῃ αὐτὴν

[13] And if any one should take a wife, and dwell with her, and hate her,

[14] καὶ ἐπιθῇ αὐτῇ προφασιστικοὺς λόγους καὶ κατενέγκῃ αὐτῆς ὄνομα πονηρὸν καὶ λέγῃ Τὴν γυναῖκα ταύτην εἴληφα καὶ προσελθὼν αὐτῇ οὐχ εὕρηκα αὐτῆς παρθένια,

[14] and attach to her reproachful words, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity:

[15] καὶ λαβὼν ὁ πατὴρ τῆς παιδὸς καὶ ἡ μήτηρ ἐξοίσουσιν τὰ παρθένια τῆς παιδὸς πρὸς τὴν γερουσίαν ἐπὶ τὴν πύλην,

[15] then the father and the mother of the damsel shall take and bring out the damsel's tokens of virginity to the elders of the city to the gate.

[16] καὶ ἐρεῖ ὁ πατὴρ τῆς παιδὸς τῇ γερουσίᾳ Τὴν θυγατέρα μου ταύτην δέδωκα τῷ ἀνθρώπῳ τούτῳ γυναῖκα, καὶ μισήσας αὐτὴν

[16] And the father of the damsel shall say to the elders, I gave this my daughter to this man for a wife;

[17] αὐτὸς νῦν ἐπιτίθησιν αὐτῇ προφασιστικοὺς λόγους λέγων Οὐχ εὕρηκα τῇ θυγατρί σου παρθένια, καὶ ταῦτα τὰ παρθένια τῆς θυγατρός μου· καὶ ἀναπτύξουσιν τὸ ἱμάτιον ἐναντίον τῆς γερουσίας τῆς πόλεως.

[17] and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these *are* the tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city.

[18] καὶ λήμψεται ἡ γερουσία τῆς πόλεως ἐκείνης τὸν ἄνθρωπον ἐκεῖνον καὶ παιδεύσουσιν αὐτὸν

[18] And the elders of that city shall take that man, and shall chastise him,

[19] καὶ ζημιώσουσιν αὐτὸν ἑκατὸν σίκλους καὶ δώσουσιν τῷ πατρὶ τῆς νεάνιδος, ὅτι ἐξήνεγκεν ὄνομα πονηρὸν ἐπὶ παρθένον Ισραηλῖτιν· καὶ αὐτοῦ ἔσται γυνή, οὐ δυνήσεται ἐξαποστεῖλαι αὐτὴν τὸν ἅπαντα χρόνον.

[19] and shall fine him a hundred shekels, and shall give *them* to the father of the damsel, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.

[20] ἐὰν δὲ ἐπ᾽ ἀληθείας γένηται ὁ λόγος οὗτος καὶ μὴ εὑρεθῇ παρθένια τῇ νεάνιδι,

[20] But if this report be true, and the tokens of virginity be not found for the damsel;

[21] καὶ ἐξάξουσιν τὴν νεᾶνιν ἐπὶ τὰς θύρας οἴκου πατρὸς αὐτῆς, καὶ λιθοβολήσουσιν αὐτὴν οἱ ἄνδρες τῆς πόλεως αὐτῆς ἐν λίθοις, καὶ ἀποθανεῖται, ὅτι ἐποίησεν ἀφροσύνην ἐν υἱοῖς Ισραηλ ἐκπορνεῦσαι τὸν οἶκον τοῦ πατρὸς αὐτῆς· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[21] then shall they bring out the damsel to the doors of her father’s house, and shall stone her with stones, and she shall die; because she has wrought folly among the children of Israel, to defile the house of her father by whoring: so thou shalt remove the evil one from among you.

[22] Ἐὰν δὲ εὑρεθῇ ἄνθρωπος κοιμώμενος μετὰ γυναικὸς συνῳκισμένης ἀνδρί, ἀποκτενεῖτε ἀμφοτέρους, τὸν ἄνδρα τὸν κοιμώμενον μετὰ τῆς γυναικὸς καὶ τὴν γυναῖκα· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ισραηλ.

[22] And if a man be found lying with a woman married to a man, ye shall kill them both, the man that lay with the woman, and the woman: so shalt thou remove the wicked one out of Israel.

[23] Ἐὰν δὲ γένηται παῖς παρθένος μεμνηστευμένη ἀνδρὶ καὶ εὑρὼν αὐτὴν ἄνθρωπος ἐν πόλει κοιμηθῇ μετ᾽ αὐτῆς,

[23] And if there be a young damsel espoused to a man, and a man should have found her in the city and have lain with her;

[24] ἐξάξετε ἀμφοτέρους ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν, καὶ λιθοβοληθήσονται ἐν λίθοις καὶ ἀποθανοῦνται· τὴν νεᾶνιν, ὅτι οὐκ ἐβόησεν ἐν τῇ πόλει, καὶ τὸν ἄνθρωπον, ὅτι ἐταπείνωσεν τὴν γυναῖκα τοῦ πλησίον· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. –

[24] ye shall bring them both out to the gate of their city, and they shall be stoned with stones, and they shall die; the damsel, because she cried not in the city; and the man, because he humbled his neighbour’s spouse: so shalt thou remove the evil one from yourselves.

[25] ἐὰν δὲ ἐν πεδίῳ εὕρῃ ἄνθρωπος τὴν παῖδα τὴν μεμνηστευμένην καὶ βιασάμενος κοιμηθῇ μετ᾽ αὐτῆς, ἀποκτενεῖτε τὸν ἄνθρωπον τὸν κοιμώμενον μετ᾽ αὐτῆς μόνον

[25] But if a man find in the field a damsel that is betrothed, and he should force her and lie with her, ye shall slay the man that lay with her only.

[26] καὶ τῇ νεάνιδι οὐ ποιήσετε οὐδέν· οὐκ ἔστιν τῇ νεάνιδι ἁμάρτημα θανάτου, ὅτι ὡς εἴ τις ἐπαναστῇ ἄνθρωπος ἐπὶ τὸν πλησίον καὶ φονεύσῃ αὐτοῦ ψυχήν, οὕτως τὸ πρᾶγμα τοῦτο,

[26] And the damsel has not *committed* a sin worthy of death; as if a man should rise up against his neighbour, and slay him, so *is* this thing;

[27] ὅτι ἐν τῷ ἀγρῷ εὗρεν αὐτήν, ἐβόησεν ἡ νεᾶνις ἡ μεμνηστευμένη, καὶ ὁ βοηθήσων οὐκ ἦν αὐτῇ.

[27] because he found her in the field; the betrothed damsel cried, and there was none to help her.

[28] Ἐὰν δέ τις εὕρῃ τὴν παῖδα τὴν παρθένον, ἥτις οὐ μεμνήστευται, καὶ βιασάμενος κοιμηθῇ μετ᾽ αὐτῆς καὶ εὑρεθῇ,

[28] And if any one should find a young virgin who has not been betrothed, and should force *her* and lie with her, and be found,

[29] δώσει ὁ ἄνθρωπος ὁ κοιμηθεὶς μετ᾽ αὐτῆς τῷ πατρὶ τῆς νεάνιδος πεντήκοντα δίδραχμα ἀργυρίου, καὶ αὐτοῦ ἔσται γυνή, ἀνθ᾽ ὧν ἐταπείνωσεν αὐτήν· οὐ δυνήσεται ἐξαποστεῖλαι αὐτὴν τὸν ἅπαντα χρόνον.

[29] the man who lay with her shall give to the father of the damsel fifty silver didrachms, and she shall be his wife, because he has humbled her; he shall never be able to put her away.

CHAPTER 23

[1] Οὐ λήμψεται ἄνθρωπος τὴν γυναῖκα τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἀποκαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ.

A man shall not take his father’s wife, and shall not uncover his father’s skirt.

[2] Οὐκ εἰσελεύσεται θλαδίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου.

[2] He that is fractured or mutilated in his private parts shall not enter into the assembly of the Lord.

[3] οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου.

[3] One born of a harlot shall not enter into the assembly of the Lord.

[4] οὐκ εἰσελεύσεται Αμμανίτης καὶ Μωαβίτης εἰς ἐκκλησίαν κυρίου· καὶ ἕως δεκάτης γενεᾶς οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου καὶ ἕως εἰς τὸν αἰῶνα

[4] The Ammanite and Moabite shall not enter into the assembly of the Lord, even until the tenth generation he shall not enter into the assembly of the Lord, even for ever:

[5] παρὰ τὸ μὴ συναντῆσαι αὐτοὺς ὑμῖν μετὰ ἄρτων καὶ ὕδατος ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου, καὶ ὅτι ἐμισθώσαντο ἐπὶ σὲ τὸν Βαλααμ υἱὸν Βεωρ ἐκ τῆς Μεσοποταμίας καταράσασθαί σε·

[5] because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against thee Balaam the son of Beor of Mesopotamia to curse thee.

[6] καὶ οὐκ ἠθέλησεν κύριος ὁ θεός σου εἰσακοῦσαι τοῦ Βαλααμ, καὶ μετέστρεψεν κύριος ὁ θεός σου τὰς κατάρας εἰς εὐλογίαν, ὅτι ἠγάπησέν σε κύριος ὁ θεός σου.

[6] But the Lord thy God would not hearken to Balaam; and the Lord thy God changed the curses into blessings, because the Lord thy God loved thee.

[7] οὐ προσαγορεύσεις εἰρηνικὰ αὐτοῖς καὶ συμφέροντα αὐτοῖς πάσας τὰς ἡμέρας σου εἰς τὸν αἰῶνα.

[7] Thou shalt not speak peaceably or profitably to them all thy days for ever.

[8] οὐ βδελύξῃ Ιδουμαῖον, ὅτι ἀδελφός σού ἐστιν· οὐ βδελύξῃ Αἰγύπτιον, ὅτι πάροικος ἐγένου ἐν τῇ γῇ αὐτοῦ·

[8] Thou shalt not abhor an Edomite, because he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

[9] υἱοὶ ἐὰν γενηθῶσιν αὐτοῖς, γενεὰ τρίτη εἰσελεύσονται εἰς ἐκκλησίαν κυρίου.

[9] If sons be born to them, in the third generation they shall enter into the assembly of the Lord.

[10] Ἐὰν δὲ ἐξέλθῃς παρεμβαλεῖν ἐπὶ τοὺς ἐχθρούς σου, καὶ φυλάξῃ ἀπὸ παντὸς ῥήματος πονηροῦ.

[10] And if thou shouldest go forth to engage with thine enemies, then thou shalt keep thee from every wicked thing.

[11] ἐὰν ᾖ ἐν σοὶ ἄνθρωπος, ὃς οὐκ ἔσται καθαρὸς ἐκ ῥύσεως αὐτοῦ νυκτός, καὶ ἐξελεύσεται ἔξω τῆς παρεμβολῆς καὶ οὐκ εἰσελεύσεται εἰς τὴν παρεμβολήν·

[11] If there should be in thee a man who is not clean by reason of his issue by night, then he shall go forth out of the camp, and he shall not enter into the camp.

[12] καὶ ἔσται τὸ πρὸς ἑσπέραν λούσεται τὸ σῶμα αὐτοῦ ὕδατι καὶ δεδυκότος ἡλίου εἰσελεύσεται εἰς τὴν παρεμβολήν.

[12] And it shall come to pass toward evening he shall wash his body with water, and when the sun has gone down, he shall go into the camp.

[13] καὶ τόπος ἔσται σοι ἔξω τῆς παρεμβολῆς, καὶ ἐξελεύσῃ ἐκεῖ ἔξω·

[13] And thou shalt have a place outside of the camp, and thou shalt go out thither,

[14] καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου, καὶ ἔσται ὅταν διακαθιζάνῃς ἔξω, καὶ ὀρύξεις ἐν αὐτῷ καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου ἐν αὐτῷ·

[14] and thou shalt have a trowel on thy girdle; and it shall come to pass when thou wouldest relieve thyself abroad, that thou shalt dig with it, and shalt bring back the earth and cover thy nuisance.

[15] ὅτι κύριος ὁ θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου ἐξελέσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου, καὶ ἔσται ἡ παρεμβολή σου ἁγία, καὶ οὐκ ὀφθήσεται ἐν σοὶ ἀσχημοσύνη πράγματος καὶ ἀποστρέψει ἀπὸ σοῦ.

[15] Because the Lord thy God walks in thy camp to deliver thee, and to give up thine enemy before thy face; and thy camp shall be holy, and there shall not appear in thee a disgraceful thing, and so he shall turn away from thee.

[16] Οὐ παραδώσεις παῖδα τῷ κυρίῳ αὐτοῦ ὃς προστέθειταί σοι παρὰ τοῦ κυρίου αὐτοῦ·

[16] Thou shalt not deliver a servant to his master, who coming from his master attaches himself to thee.

[17] μετὰ σοῦ κατοικήσει, ἐν ὑμῖν κατοικήσει ἐν παντὶ τόπῳ, οὗ ἐὰν ἀρέσῃ αὐτῷ, οὐ θλίψεις αὐτόν.

[17] He shall dwell with thee, he shall dwell among you where he shall please; thou shalt not afflict him.

[18] Οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ισραηλ, καὶ οὐκ ἔσται πορνεύων ἀπὸ υἱῶν Ισραηλ· οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ισραηλ, καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν Ισραηλ.

[18] There shall not be a harlot of the daughters of Israel, and there shall not be a fornicator of the sons of Israel; there shall not be an idolatress of the daughters of Israel, and there shall not be an initiated person of the sons of Israel.

[19] οὐ προσοίσεις μίσθωμα πόρνης οὐδὲ ἄλλαγμα κυνὸς εἰς τὸν οἶκον κυρίου τοῦ θεοῦ σου πρὸς πᾶσαν εὐχήν, ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σού ἐστιν καὶ ἀμφότερα.

[19] Thou shalt not bring the hire of a harlot, nor the price of a dog into the house of the Lord thy God, for any vow; because even both are an abomination to the Lord thy God.

[20] Οὐκ ἐκτοκιεῖς τῷ ἀδελφῷ σου τόκον ἀργυρίου καὶ τόκον βρωμάτων καὶ τόκον παντὸς πράγματος, οὗ ἂν ἐκδανείσῃς·

[20] Thou shalt not lend to thy brother on usury of silver, or usury of meat, or usury of any thing which thou mayest lend out.

[21] τῷ ἀλλοτρίῳ ἐκτοκιεῖς, τῷ δὲ ἀδελφῷ σου οὐκ ἐκτοκιεῖς, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις σου ἐπὶ τῆς γῆς, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν.

[21] Thou mayest lend on usury to a stranger, but to thy brother thou shalt not lend on usury; that the Lord thy God may bless thee in all thy works upon the land, into which thou art entering to inherit it.

[22] Ἐὰν δὲ εὔξῃ εὐχὴν κυρίῳ τῷ θεῷ σου, οὐ χρονιεῖς ἀποδοῦναι αὐτήν, ὅτι ἐκζητῶν ἐκζητήσει κύριος ὁ θεός σου παρὰ σοῦ, καὶ ἔσται ἐν σοὶ ἁμαρία·

[22] And if thou wilt vow a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God will surely require it of thee, and otherwise it shall be sin in thee.

[23] ἐὰν δὲ μὴ θέλῃς εὔξασθαι, οὐκ ἔστιν ἐν σοὶ ἁμαρτία.

[23] But if thou shouldest be unwilling to vow, it is not sin in thee.

[24] τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου φυλάξῃ καὶ ποιήσεις ὃν τρόπον εὔξω κυρίῳ τῷ θεῷ σου δόμα, ὃ ἐλάλησας τῷ στόματί σου.

[24] Thou shalt observe the words that proceed from between thy lips; and as thou hast vowed a gift to the Lord God, so shalt thou do that which thou hast spoken with thy mouth.

[25] Ἐὰν δὲ εἰσέλθῃς εἰς ἀμητὸν τοῦ πλησίον σου, καὶ συλλέξεις ἐν ταῖς χερσίν σου στάχυς καὶ δρέπανον οὐ μὴ ἐπιβάλῃς ἐπὶ τὸν ἀμητὸν τοῦ πλησίον σου. –

[25] And if thou shouldest go into the corn field of thy neighbour, then thou mayest gather the ears with thy hands; but thou shalt not put the sickle to thy neighbour’s corn.

[26] ἐὰν δὲ εἰσέλθῃς εἰς τὸν ἀμπελῶνα τοῦ πλησίον σου, φάγῃ σταφυλὴν ὅσον ψυχήν σου ἐμπλησθῆναι, εἰς δὲ ἄγγος οὐκ ἐμβαλεῖς.

[26] And if thou shouldest go into the vineyard of thy neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou mayest not put them into a vessel.

CHAPTER 24

[1] Ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὕρῃ χάριν ἐναντίον αὐτοῦ, ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ,

And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house.

[2] καὶ ἀπελθοῦσα γένηται ἀνδρὶ ἑτέρῳ,

[2] And if she should go away and be married to another man;

[3] καὶ μισήσῃ αὐτὴν ὁ ἀνὴρ ὁ ἔσχατος καὶ γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, ἢ ἀποθάνῃ ὁ ἀνὴρ ὁ ἔσχατος, ὃς ἔλαβεν αὐτὴν ἑαυτῷ γυναῖκα,

[3] and the last husband should hate her, and write for her a bill of divorcement; and should give it into her hands, and send her away out of his house, and the last husband should die, who took her to himself for a wife;

[4] οὐ δυνήσεται ὁ ἀνὴρ ὁ πρότερος ὁ ἐξαποστείλας αὐτὴν ἐπαναστρέψας λαβεῖν αὐτὴν ἑαυτῷ γυναῖκα μετὰ τὸ μιανθῆναι αὐτήν, ὅτι βδέλυγμά ἐστιν ἐναντίον κυρίου τοῦ θεοῦ σου· καὶ οὐ μιανεῖτε τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ.

[4] the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord thy God, and ye shall not defile the land, which the Lord thy God gives thee to inherit.

[5] Ἐὰν δέ τις λάβῃ γυναῖκα προσφάτως, οὐκ ἐξελεύσεται εἰς τὸν πόλεμον, καὶ οὐκ ἐπιβληθήσεται αὐτῷ οὐδὲν πρᾶγμα· ἀθῷος ἔσται ἐν τῇ οἰκίᾳ αὐτοῦ ἐνιαυτὸν ἕνα, εὐφρανεῖ τὴν γυναῖκα αὐτοῦ, ἣν ἔλαβεν.

[5] And if any one should have recently taken a wife, he shall not go out to war, neither shall any thing be laid upon him; he shall be free in his house; for one year he shall cheer his wife whom he has taken.

[6] Οὐκ ἐνεχυράσεις μύλον οὐδὲ ἐπιμύλιον, ὅτι ψυχὴν οὗτος ἐνεχυράζει.

[6] Thou shalt not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge.

[7] Ἐὰν δὲ ἁλῷ ἄνθρωπος κλέπτων ψυχὴν τῶν ἀδελφῶν αὐτοῦ τῶν υἱῶν Ισραηλ καὶ καταδυναστεύσας αὐτὸν ἀποδῶται, ἀποθανεῖται ὁ κλέπτης ἐκεῖνος· καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

[7] And if a man should be caught stealing one of his brethren of the children of Israel, and having overcome him he should sell him, that thief shall die; so shalt thou remove that evil one from yourselves.

[8] Πρόσεχε σεαυτῷ ἐν τῇ ἁφῇ τῆς λέπρας· φυλάξῃ σφόδρα ποιεῖν κατὰ πάντα τὸν νόμον, ὃν ἐὰν ἀναγγείλωσιν ὑμῖν οἱ ἱερεῖς οἱ Λευῖται· ὃν τρόπον ἐνετειλάμην ὑμῖν, φυλάξασθε ποιεῖν.

[8] Take heed to thyself in regard of the plague of leprosy: thou shalt take great heed to do according to all the law, which the priests the Levites shall report to you; take heed to do, as I have charged you.

[9] μνήσθητι ὅσα ἐποίησεν κύριος ὁ θεός σου τῇ Μαριαμ ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν ἐξ Αἰγύπτου.

[9] Remember all that the Lord thy God did to Mariam in the way, when ye were going out of Egypt.

[10] Ἐὰν ὀφείλημα ᾖ ἐν τῷ πλησίον σου, ὀφείλημα ὁτιοῦν, οὐκ εἰσελεύσῃ εἰς τὴν οἰκίαν αὐτοῦ ἐνεχυράσαι τὸ ἐνέχυρον·

[10] If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not go into his house to take his pledge:

[11] ἔξω στήσῃ, καὶ ὁ ἄνθρωπος, οὗ τὸ δάνειόν σού ἐστιν ἐν αὐτῷ, ἐξοίσει σοι τὸ ἐνέχυρον ἔξω.

[11] thou shalt stand without, and the man who is in thy debt shall bring the pledge out to thee.

[12] ἐὰν δὲ ὁ ἄνθρωπος πένηται, οὐ κοιμηθήσῃ ἐν τῷ ἐνεχύρῳ αὐτοῦ·

[12] And if the man be poor, thou shalt not sleep with his pledge.

[13] ἀποδόσει ἀποδώσεις τὸ ἐνέχυρον αὐτοῦ περὶ δυσμὰς ἡλίου, καὶ κοιμηθήσεται ἐν τῷ ἱματίῳ αὐτοῦ καὶ εὐλογήσει σε, καὶ ἔσται σοι ἐλεημοσύνη ἐναντίον κυρίου τοῦ θεοῦ σου.

[13] Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Lord thy God.

[14] Οὐκ ἀπαδικήσεις μισθὸν πένητος καὶ ἐνδεοῦς ἐκ τῶν ἀδελφῶν σου ἢ ἐκ τῶν προσηλύτων τῶν ἐν ταῖς πόλεσίν σου·

[14] Thou shalt not unjustly withhold the wages of the poor and needy of thy brethren, or of the strangers who are in thy cities.

[15] αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ᾽ αὐτῷ, ὅτι πένης ἐστὶν καὶ ἐν αὐτῷ ἔχει τὴν ἐλπίδα· καὶ οὐ καταβοήσεται κατὰ σοῦ πρὸς κύριον, καὶ ἔσται ἐν σοὶ ἁμαρτία.

[15] Thou shalt pay him his wages the same day, the sun shall not go down upon it, because he is poor and he trusts in it; and he shall cry against thee to the Lord, and it shall be sin in thee.

[16] Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων· ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται.

[16] The fathers shall not be put to death for the children, and the sons shall not be put to death for the fathers; every one shall be put to death for his own sin.

[17] Οὐκ ἐκκλινεῖς κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας καὶ οὐκ ἐνεχυράσεις ἱμάτιον χήρας·

[17] Thou shalt not wrest the judgment of the stranger and the fatherless, and widow; thou shalt not take the widow’s garment for a pledge.

[18] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ ἐλυτρώσατό σε κύριος ὁ θεός σου ἐκεῖθεν· διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο.

[18] And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing.

[19] Ἐὰν δὲ ἀμήσῃς ἀμητὸν ἐν τῷ ἀγρῷ σου καὶ ἐπιλάθῃ δράγμα ἐν τῷ ἀγρῷ σου, οὐκ ἐπαναστραφήσῃ λαβεῖν αὐτό· τῷ πτωχῷ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται, ἵνα εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσι τοῖς ἔργοις τῶν χειρῶν σου.

[19] And when thou shalt have reaped corn in thy field, and shalt have forgotten a sheaf in thy field, thou shalt not return to take it; it shall be for the stranger, and the orphan, and the widow, that the Lord thy God may bless thee in all the works of thy hands.

[20] ἐὰν δὲ ἐλαιαλογήσῃς, οὐκ ἐπαναστρέψεις καλαμήσασθαι τὰ ὀπίσω σου· τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται· καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο.

[20] And if thou shouldest gather thine olives, thou shalt not return to collect the remainder; it shall be for the stranger, and the fatherless, and the widow, and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

[21] ἐὰν δὲ τρυγήσῃς τὸν ἀμπελῶνά σου, οὐκ ἐπανατρυγήσεις αὐτὸν τὰ ὀπίσω σου· τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ ἔσται·

[21] And when soever thou shalt gather the grapes of thy vineyard, thou shalt not glean what thou hast left; it shall be for the stranger, and the orphan, and the widow:

[22] καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ, διὰ τοῦτο ἐγώ σοι ἐντέλλομαι ποιεῖν τὸ ῥῆμα τοῦτο.

[22] and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

CHAPTER 25

[1] Ἐὰν δὲ γένηται ἀντιλογία ἀνὰ μέσον ἀνθρώπων καὶ προσέλθωσιν εἰς κρίσιν καὶ κρίνωσιν καὶ δικαιώσωσιν τὸν δίκαιον καὶ καταγνῶσιν τοῦ ἀσεβοῦς,

[1] And if there should be a dispute between men, and they should come forward to judgment, and *the judges* judge, and justify the righteous, and condemn the wicked:

[2] καὶ ἔσται ἐὰν ἄξιος ᾖ πληγῶν ὁ ἀσεβῶν, καὶ καθιεῖς αὐτὸν ἔναντι τῶν κριτῶν καὶ μαστιγώσουσιν αὐτὸν ἐναντίον αὐτῶν κατὰ τὴν ἀσέβειαν αὐτοῦ ἀριθμῷ.

[2] then it shall come to pass, if the unrighteous should be worthy of stripes, thou shalt lay him down before the judges, and they shall scourge him before them according to his iniquity.

[3] τεσσαράκοντα μαστιγώσουσιν αὐτόν, οὐ προσθήσουσιν· ἐὰν δὲ προσθῶσιν μαστιγῶσαι αὐτὸν ὑπὲρ ταύτας τὰς πληγὰς πλείους, ἀσχημονήσει ὁ ἀδελφός σου ἐναντίον σου.

[3] And they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldest scourge him *with* more stripes beyond these stripes, thy brother will be disgraced before thee.

[4] Οὐ φιμώσεις βοῦν ἀλοῶντα.

[4] Thou shalt not muzzle the ox that treads out the corn.

[5] Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήμψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ.

[5] And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out *of the family* to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her.

[6] καὶ ἔσται τὸ παιδίον, ὃ ἐὰν τέκῃ, κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ισραηλ.

[6] And it shall come to pass that the child which she shall bear, shall be named by the name of the deceased, and his name shall not be blotted out of Israel.

[7] ἐὰν δὲ μὴ βούληται ὁ ἄνθρωπος λαβεῖν τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἀναβήσεται ἡ γυνὴ ἐπὶ τὴν πύλην ἐπὶ τὴν γερουσίαν καὶ ἐρεῖ Οὐ θέλει ὁ ἀδελφὸς τοῦ ἀνδρός μου ἀναστῆσαι τὸ ὄνομα τοῦ ἀδελφοῦ αὐτοῦ ἐν Ισραηλ, οὐκ ἠθέλησεν ὁ ἀδελφὸς τοῦ ἀνδρός μου.

[7] And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother has refused.

[8] καὶ καλέσουσιν αὐτὸν ἡ γερουσία τῆς πόλεως αὐτοῦ καὶ ἐροῦσιν αὐτῷ, καὶ στὰς εἴπῃ Οὐ βούλομαι λαβεῖν αὐτήν,

[8] And the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her:

[9] καὶ προσελθοῦσα ἡ γυνὴ τοῦ ἀδελφοῦ αὐτοῦ ἔναντι τῆς γερουσίας καὶ ὑπολύσει τὸ ὑπόδημα αὐτοῦ τὸ ἓν ἀπὸ τοῦ ποδὸς αὐτοῦ καὶ ἐμπτύσεται εἰς τὸ πρόσωπον αὐτοῦ καὶ ἀποκριθεῖσα ἐρεῖ Οὕτως ποιήσουσιν τῷ ἀνθρώπῳ, ὃς οὐκ οἰκοδομήσει τὸν οἶκον τοῦ ἀδελφοῦ αὐτοῦ·

[9] then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel.

[10] καὶ κληθήσεται τὸ ὄνομα αὐτοῦ ἐν Ισραηλ Οἶκος τοῦ ὑπολυθέντος τὸ ὑπόδημα.

[10] And his name shall be called in Israel, The house of him that has had his shoe loosed.

[11] Ἐὰν δὲ μάχωνται ἄνθρωποι ἐπὶ τὸ αὐτό, ἄνθρωπος μετὰ τοῦ ἀδελφοῦ αὐτοῦ, καὶ προσέλθῃ γυνὴ ἑνὸς αὐτῶν ἐξελέσθαι τὸν ἄνδρα αὐτῆς ἐκ χειρὸς τοῦ τύπτοντος αὐτὸν καὶ ἐκτείνασα τὴν χεῖρα ἐπιλάβηται τῶν διδύμων αὐτοῦ,

[11] And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her husband out of the

hand of him that smites him, and she should stretch forth her hand, and take hold of his private parts;

[12] ἀποκόψεις τὴν χεῖρα αὐτῆς· οὐ φείσεται ὁ ὀφθαλμός σου ἐπ᾽ αὐτῇ.

[12] thou shalt cut off her hand; thine eye shall not spare her.

[13] Οὐκ ἔσται ἐν τῷ μαρσίππῳ σου στάθμιον καὶ στάθμιον, μέγα ἢ μικρόν·

[13] Thou shalt not have in thy bag divers weights, a great and a small.

[14] οὐκ ἔσται ἐν τῇ οἰκίᾳ σου μέτρον καὶ μέτρον, μέγα ἢ μικρόν·

[14] Thou shalt not have in thine house divers measures, a great and a small.

[15] στάθμιον ἀληθινὸν καὶ δίκαιον ἔσται σοι, καὶ μέτρον ἀληθινὸν καὶ δίκαιον ἔσται σοι, ἵνα πολυήμερος γένῃ ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ·

[15] Thou shalt have a true and just weight, and a true and just measure, that thou mayest live long upon the land which the Lord thy God gives thee for an inheritance.

[16] ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα, πᾶς ποιῶν ἄδικον.

[16] For every one that does this *is* an abomination to the Lord thy God, even every one that does injustice.

[17] Μνήσθητι ὅσα ἐποίησέν σοι Αμαληκ ἐν τῇ ὁδῷ ἐκπορευομένου σου ἐξ Αἰγύπτου,

[17] Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt:

[18] πῶς ἀντέστη σοι ἐν τῇ ὁδῷ καὶ ἔκοψέν σου τὴν οὐραγίαν, τοὺς κοπιῶντας ὀπίσω σου, σὺ δὲ ἐπείνας καὶ ἐκοπίας, καὶ οὐκ ἐφοβήθη τὸν θεόν·

[18] how he withstood thee in the way, and harassed thy rear, *even* those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God.

[19] καὶ ἔσται ἡνίκα ἐὰν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλῳ σου ἐν τῇ γῇ, ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομῆσαι, ἐξαλείψεις τὸ ὄνομα Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάθῃ.

[19] And it shall come to pass whenever the Lord thy God shall have given thee rest from all thine enemies round about thee, in the land which the Lord thy God gives thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget *to do it*.

CHAPTER 26

[1] Καὶ ἔσται ἐὰν εἰσέλθῃς εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ, καὶ κατακληρονομήσῃς αὐτὴν καὶ κατοικήσῃς ἐπ᾽ αὐτῆς,

[1] And it shall be when thou shalt have entered into the land, which the Lord thy God gives thee to inherit it, and thou shalt have inherited it, and thou shalt have dwelt upon it,

[2] καὶ λήμψῃ ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς γῆς σου, ἧς κύριος ὁ θεός σου δίδωσίν σοι, καὶ ἐμβαλεῖς εἰς κάρταλλον καὶ πορεύσῃ εἰς τὸν τόπον, ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ,

[2] that thou shalt take of the first of the fruits of thy land, which the Lord thy God gives thee, and thou shalt put them into a basket, and thou shalt go to the place which the Lord thy God shall choose to have his name called there.

[3] καὶ ἐλεύσῃ πρὸς τὸν ἱερέα, ὃς ἐὰν ᾖ ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἐρεῖς πρὸς αὐτόν Ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου ὅτι εἰσελήλυθα εἰς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν.

[3] And thou shalt come to the priest who shall be in those days, and thou shalt say to him, I testify this day to the Lord my God, that I am come into the land which the Lord sware to our fathers to give to us.

[4] καὶ λήμψεται ὁ ἱερεὺς τὸν κάρταλλον ἐκ τῶν χειρῶν σου καὶ θήσει αὐτὸν ἀπέναντι τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου,

[4] And the priest shall take the basket out of thine hands, and shall set it before the altar of the Lord thy God:

[5] καὶ ἀποκριθήσῃ καὶ ἐρεῖς ἔναντι κυρίου τοῦ θεοῦ σου Συρίαν ἀπέβαλεν ὁ πατήρ μου καὶ κατέβη εἰς Αἴγυπτον καὶ παρῴκησεν ἐκεῖ ἐν ἀριθμῷ βραχεῖ καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ μέγα·

[5] and he shall answer and say before the Lord thy God, My father abandoned Syria, and went down into Egypt, and sojourned there with a small number, and became there a mighty nation and a great multitude.

[6] καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ ἐταπείνωσαν ἡμᾶς καὶ ἐπέθηκαν ἡμῖν ἔργα σκληρά·

[6] And the Egyptians afflicted us, and humbled us, and imposed hard tasks on us:

[7] καὶ ἀνεβοήσαμεν πρὸς κύριον τὸν θεὸν τῶν πατέρων ἡμῶν, καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ εἶδεν τὴν ταπείνωσιν ἡμῶν καὶ τὸν μόχθον ἡμῶν καὶ τὸν θλιμμὸν ἡμῶν·

[7] and we cried to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our labour, and our affliction.

[8] καὶ ἐξήγαγεν ἡμᾶς κύριος ἐξ Αἰγύπτου αὐτὸς ἐν ἰσχύι μεγάλῃ καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι αὐτοῦ τῷ ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις καὶ ἐν σημείοις καὶ ἐν τέρασιν

[8] And the Lord brought us out of Egypt himself with his great strength, and his mighty hand, and his high arm, and with great visions, and with signs, and with wonders.

[9] καὶ εἰσήγαγεν ἡμᾶς εἰς τὸν τόπον τοῦτον καὶ ἔδωκεν ἡμῖν τὴν γῆν ταύτην, γῆν ῥέουσαν γάλα καὶ μέλι·

[9] And he brought us into this place, and gave us this land, a land flowing with milk and honey.

[10] καὶ νῦν ἰδοὺ ἐνήνοχα τὴν ἀπαρχὴν τῶν γενημάτων τῆς γῆς, ἧς ἔδωκάς μοι, κύριε, γῆν ῥέουσαν γάλα καὶ μέλι. καὶ ἀφήσεις αὐτὰ ἀπέναντι κυρίου τοῦ θεοῦ σου καὶ προσκυνήσεις ἐκεῖ ἔναντι κυρίου τοῦ θεοῦ σου·

[10] And now, behold, I have brought the first of the fruits of the land, which thou gavest me, O Lord, a land flowing with milk and honey: and thou shalt leave it before the Lord thy God, and thou shalt worship before the Lord thy God;

[11] καὶ εὐφρανθήσῃ ἐν πᾶσιν τοῖς ἀγαθοῖς, οἷς ἔδωκέν σοι κύριος ὁ θεός σου καὶ τῇ οἰκίᾳ σου, σὺ καὶ ὁ Λευίτης καὶ ὁ προσήλυτος ὁ ἐν σοί.

[11] and thou shalt rejoice in all the good *things*, which the Lord thy God has given thee, *thou* and thy family, and the Levite, and the stranger that is within thee.

[12] Ἐὰν δὲ συντελέσῃς ἀποδεκατῶσαι πᾶν τὸ ἐπιδέκατον τῶν γενημάτων τῆς γῆς σου ἐν τῷ ἔτει τῷ τρίτῳ, τὸ δεύτερον ἐπιδέκατον δώσεις τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ, καὶ φάγονται ἐν ταῖς πόλεσίν σου καὶ ἐμπλησθήσονται.

[12] And when thou shalt have completed all the tithings of thy fruits in the third year, thou shalt give the second tenth to the Levite, and stranger, and fatherless, and widow; and they shall eat it in thy cities, and be merry.

[13] καὶ ἐρεῖς ἐναντίον κυρίου τοῦ θεοῦ σου Ἐξεκάθαρα τὰ ἅγια ἐκ τῆς οἰκίας μου καὶ ἔδωκα αὐτὰ τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ κατὰ πάσας τὰς ἐντολάς, ἃς ἐνετείλω μοι· οὐ παρῆλθον τὴν ἐντολήν σου καὶ οὐκ ἐπελαθόμην·

[13] And thou shalt say before the Lord thy God, I have fully collected the holy things out of my house, and I have given them to the Levite, and the stranger, and the orphan, and the widow, according to all commands which thou didst command me: I did not transgress thy command, and I did not forget it.

[14] καὶ οὐκ ἔφαγον ἐν ὀδύνῃ μου ἀπ᾽ αὐτῶν, οὐκ ἐκάρπωσα ἀπ᾽ αὐτῶν εἰς ἀκάθαρτον, οὐκ ἔδωκα ἀπ᾽ αὐτῶν τῷ τεθνηκότι· ὑπήκουσα τῆς φωνῆς κυρίου τοῦ θεοῦ μου, ἐποίησα καθὰ ἐνετείλω μοι.

[14] And in my distress I did not eat of them, I have not gathered of them for an unclean purpose, I have not given of them to the dead; I have hearkened to the voice of the Lord our God, I have done as thou hast commanded me.

[15] κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου ἐκ τοῦ οὐρανοῦ καὶ εὐλόγησον τὸν λαόν σου τὸν Ισραηλ καὶ τὴν γῆν, ἣν ἔδωκας αὐτοῖς, καθὰ ὤμοσας τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι.

[15] Look down from thy holy house, from heaven, and bless thy people Israel, and the land which thou hast given them, as thou didst swear to our fathers, to give to us a land flowing with milk and honey.

[16] Ἐν τῇ ἡμέρᾳ ταύτῃ κύριος ὁ θεός σου ἐνετείλατό σοι ποιῆσαι πάντα τὰ δικαιώματα ταῦτα καὶ τὰ κρίματα, καὶ φυλάξεσθε καὶ ποιήσετε αὐτὰ ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν.

[16] On this day the Lord thy God charged thee to keep all the ordinances and judgments; and ye shall observe and do them, with all your heart, and with all your soul.

[17] τὸν θεὸν εἵλου σήμερον εἶναί σου θεὸν καὶ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ·

[17] Thou hast chosen God this day to be thy God, and to walk in all his ways, and to observe his ordinances and judgments, and to hearken to his voice.

[18] καὶ κύριος εἵλατό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον, καθάπερ εἶπέν σοι, φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ

[18] And the Lord has chosen thee this day that thou shouldest be to him a peculiar people, as he said, to keep his commands;

[19] καὶ εἶναί σε ὑπεράνω πάντων τῶν ἐθνῶν, ὡς ἐποίησέν σε ὀνομαστὸν καὶ καύχημα καὶ δόξαστόν, εἶναί σε λαὸν ἅγιον κυρίῳ τῷ θεῷ σου, καθὼς ἐλάλησεν.

[19] and that thou shouldest be above all nations, as he has made thee renowned, and a boast, and glorious, that thou shouldest be a holy people to the Lord thy God, as he has spoken.

CHAPTER 27

[1] Καὶ προσέταξεν Μωϋσῆς καὶ ἡ γερουσία Ισραηλ λέγων Φυλάσσεσθε πάσας τὰς ἐντολὰς ταύτας, ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον.

[1] And Moses and the elders of Israel commanded, saying, Keep all these commands, all that I command you this day.

[2] καὶ ἔσται ᾗ ἂν ἡμέρᾳ διαβῆτε τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεός σου δίδωσίν σοι, καὶ στήσεις σεαυτῷ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονίᾳ

[2] And it shall come to pass in the day when ye shall cross over Jordan into the land which the Lord thy God gives thee, that thou shalt set up for thyself great stones, and shalt plaster them with plaster.

[3] καὶ γράψεις ἐπὶ τῶν λίθων πάντας τοὺς λόγους τοῦ νόμου τούτου, ὡς ἂν διαβῆτε τὸν Ιορδάνην, ἡνίκα ἐὰν εἰσέλθητε εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσίν σοι, γῆν ῥέουσαν γάλα καὶ μέλι, ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων σού σοι·

[3] And thou shalt write on these stones all the words of this law, as soon as ye have crossed Jordan, when ye are entered into the land, which the Lord God of thy fathers gives thee, a land flowing with milk and honey, according as the Lord God of thy fathers said to thee.

[4] καὶ ἔσται ὡς ἂν διαβῆτε τὸν Ιορδάνην, στήσετε τοὺς λίθους τούτους, οὓς ἐγὼ ἐντέλλομαί σοι σήμερον, ἐν ὄρει Γαιβαλ καὶ κονιάσεις αὐτοὺς κονίᾳ.

[4] And it shall be as soon as ye are gone over Jordan, ye shall set up these stones, which I command thee this day, on mount Gaebal, and thou shalt plaster them with plaster.

[5] καὶ οἰκοδομήσεις ἐκεῖ θυσιαστήριον κυρίῳ τῷ θεῷ σου, θυσιαστήριον ἐκ λίθων, οὐκ ἐπιβαλεῖς ἐπ᾽ αὐτοὺς σίδηρον·

[5] And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up iron upon it.

[6] λίθους ὁλοκλήρους οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου καὶ ἀνοίσεις ἐπ᾽ αὐτὸ ὁλοκαυτώματα κυρίῳ τῷ θεῷ σου

[6] Of whole stones shalt thou build an altar to the Lord thy God, and thou shalt offer upon it whole-burnt-offerings to the Lord thy God.

[7] καὶ θύσεις ἐκεῖ θυσίαν σωτηρίου κυρίῳ τῷ θεῷ σου καὶ φάγῃ καὶ ἐμπλησθήσῃ καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου.

[7] And thou shalt there offer a peace-offering; and thou shalt eat and be filled, and rejoice before the Lord thy God.

[8] καὶ γράψεις ἐπὶ τῶν λίθων πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα.

[8] And thou shalt write upon the stones all this law very plainly.

[9] Καὶ ἐλάλησεν Μωϋσῆς καὶ οἱ ἱερεῖς οἱ Λευῖται παντὶ Ισραηλ λέγοντες Σιώπα καὶ ἄκουε, Ισραηλ· ἐν τῇ ἡμέρᾳ ταύτῃ γέγονας εἰς λαὸν κυρίῳ τῷ θεῷ σου·

[9] And Moses and the priests the Levites spoke to all Israel, saying, Be silent and hear, O Israel; this day thou art become a people to the Lord thy God.

[10] καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον.

[10] And thou shalt hearken to the voice of the Lord thy God, and shalt do all his commands, and his ordinances, as many as I command thee this day.

[11] Καὶ ἐνετείλατο Μωϋσῆς τῷ λαῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων

[11] And Moses charged the people on that day, saying,

[12] Οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει Γαριζιν διαβάντες τὸν Ιορδάνην· Συμεων, Λευι, Ιουδας, Ισσαχαρ, Ιωσηφ καὶ Βενιαμιν.

[12] These shall stand to bless the people on mount Garizin having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph, and Benjamin.

[13] καὶ οὗτοι στήσονται ἐπὶ τῆς κατάρας ἐν ὄρει Γαιβαλ· Ρουβην, Γαδ καὶ Ασηρ, Ζαβουλων, Δαν καὶ Νεφθαλι.

[13] And these shall stand for cursing on mount Gaebal; Ruben, Gad, and Aser, Zabulon, Dan, and Nephthali.

[14] καὶ ἀποκριθέντες οἱ Λευῖται ἐροῦσιν παντὶ Ισραηλ φωνῇ μεγάλῃ

[14] And the Levites shall answer and say to all Israel with a loud voice,

[15] Ἐπικατάρατος ἄνθρωπος, ὅστις ποιήσει γλυπτὸν καὶ χωνευτόν, βδέλυγμα κυρίῳ, ἔργον χειρῶν τεχνίτου, καὶ θήσει αὐτὸ ἐν ἀποκρύφῳ· καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἐροῦσιν Γένοιτο.

[15] Cursed *is* the man whosoever shall make a graven or molten image, an abomination to the Lord, the work of the hands of craftsmen, and shall put it in a secret place: and all the people shall answer and say, So be it.

[16] Ἐπικατάρατος ὁ ἀτιμάζων πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[16] Cursed is the man that dishonours his father or his mother: and all the people shall say, So be it.

[17] Ἐπικατάρατος ὁ μετατιθεὶς ὅρια τοῦ πλησίον· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[17] Cursed is he that removes his neighbour’s landmarks: and all the people shall say, So be it.

[18] Ἐπικατάρατος ὁ πλανῶν τυφλὸν ἐν ὁδῷ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[18] Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it.

[19] Ἐπικατάρατος ὃς ἂν ἐκκλίνῃ κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[19] Cursed is every one that shall pervert the judgment of the stranger, and orphan, and widow: and all the people shall say, So be it.

[20] Ἐπικατάρατος ὁ κοιμώμενος μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ, ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[20] Cursed is he that lies with his father’s wife, because he has uncovered his father’s skirt: and all the people shall say, So be it.

[21] Ἐπικατάρατος ὁ κοιμώμενος μετὰ παντὸς κτήνους· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[21] Cursed is he that lies with any beast: and all the people shall say, So be it.

[22] Ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς ἐκ πατρὸς ἢ ἐκ μητρὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[22] Cursed is he that lies with his sister by his father or his mother: and all the people shall say, So be it.

[23] Ἐπικατάρατος ὁ κοιμώμενος μετὰ πενθερᾶς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο. Ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς γυναικὸς αὐτοῦ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[23] Cursed is he that lies with his daughter-in-law: and all the people shall say, So be it. Cursed is he that lies with his wife's sister: and all the people shall say, So be it.

[24] Ἐπικατάρατος ὁ τύπτων τὸν πλησίον αὐτοῦ δόλῳ· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[24] Cursed is he that smites his neighbour secretly: and all the people shall say, So be it.

[25] Ἐπικατάρατος ὃς ἂν λάβῃ δῶρα πατάξαι ψυχὴν αἵματος ἀθῴου· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[25] Cursed is he whosoever shall have taken a bribe to slay an innocent man: and all the people shall say, So be it.

[26] Ἐπικατάρατος πᾶς ἄνθρωπος, ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς· καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

[26] Cursed is every man that continues not in all the words of this law to do them: and all the people shall say, So be it.

CHAPTER 28

[1] Καὶ ἔσται ὡς ἂν διαβῆτε τὸν Ιορδάνην εἰς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, ἐὰν ἀκοῇ εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, καὶ δώσει σε κύριος ὁ θεός σου ὑπεράνω πάντων τῶν ἐθνῶν τῆς γῆς,

And it shall come to pass, if thou wilt indeed hear the voice of the Lord thy God, to observe and do all these commands, which I charge thee this day, that the Lord thy God shall set thee on high above all the nations of the earth;

[2] καὶ ἥξουσιν ἐπὶ σὲ πᾶσαι αἱ εὐλογίαι αὗται καὶ εὑρήσουσίν σε, ἐὰν ἀκοῇ ἀκούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου.

[2] and all these blessings shall come upon thee, and shall find thee. If thou wilt indeed hear the voice of the Lord thy God,

[3] εὐλογημένος σὺ ἐν πόλει, καὶ εὐλογημένος σὺ ἐν ἀγρῷ·

[3] blessed shalt thou be in the city, and blessed shalt thou be in the field.

[4] εὐλογημένα τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γενήματα τῆς γῆς σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου·

[4] Blessed shall be the offspring of thy body, and the fruits of thy land, and the herds of thy oxen, and the flocks of thy sheep.

[5] εὐλογημέναι αἱ ἀποθῆκαί σου καὶ τὰ ἐγκαταλείμματά σου·

[5] Blessed shall be thy barns, and thy stores.

[6] εὐλογημένος σὺ ἐν τῷ εἰσπορεύεσθαί σε, καὶ εὐλογημένος σὺ ἐν τῷ ἐκπορεύεσθαί σε.

[6] Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.

[7] παραδῷ κύριος ὁ θεός σου τοὺς ἐχθρούς σου τοὺς ἀνθεστηκότας σοι συντετριμμένους πρὸ προσώπου σου· ὁδῷ μιᾷ ἐξελεύσονται πρὸς σὲ καὶ ἐν ἑπτὰ ὁδοῖς φεύξονται ἀπὸ προσώπου σου.

[7] The Lord deliver thine enemies that withstand thee utterly broken before thy face: they shall come out against thee one way, and they shall flee seven ways from before thee.

[8] ἀποστείλαι κύριος ἐπὶ σὲ τὴν εὐλογίαν ἐν τοῖς ταμιείοις σου καὶ ἐν πᾶσιν, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου, ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι.

[8] The Lord send upon thee his blessing in thy barns, and on all on which thou shalt put thine hand, in the land which the Lord thy God gives thee.

[9] ἀναστήσαι σε κύριος ὁ θεός σου ἑαυτῷ λαὸν ἅγιον, ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου, ἐὰν εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ πορευθῇς ἐν ταῖς ὁδοῖς αὐτοῦ·

[9] The Lord raise thee up for himself a holy people, as he sware to thy fathers; if thou wilt hear the voice of the Lord thy God, and walk in all his ways.

[10] καὶ ὄψονταί σε πάντα τὰ ἔθνη τῆς γῆς ὅτι τὸ ὄνομα κυρίου ἐπικέκληταί σοι, καὶ φοβηθήσονταί σε.

[10] And all the nations of the earth shall see thee, that the name of the Lord is called upon thee, and they shall stand in awe of thee.

[11] καὶ πληθυνεῖ σε κύριος ὁ θεός σου εἰς ἀγαθὰ ἐπὶ τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐπὶ τοῖς γενήμασιν τῆς γῆς σου καὶ ἐπὶ τοῖς ἐκγόνοις τῶν κτηνῶν σου ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου δοῦναί σοι.

[11] And the Lord thy God shall multiply thee for good in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, on thy land which the Lord sware to thy fathers to give to thee.

[12] ἀνοίξαι σοι κύριος τὸν θησαυρὸν αὐτοῦ τὸν ἀγαθόν, τὸν οὐρανόν, δοῦναι τὸν ὑετὸν τῇ γῇ σου ἐπὶ καιροῦ αὐτοῦ εὐλογῆσαι πάντα τὰ ἔργα τῶν χειρῶν σου, καὶ δανιεῖς ἔθνεσιν πολλοῖς, σὺ δὲ οὐ δανιῇ, καὶ ἄρξεις σὺ ἐθνῶν πολλῶν, σοῦ δὲ οὐκ ἄρξουσιν.

[12] May the Lord open to thee his good treasure, the heaven, to give rain to thy land in season: may he bless all the works of thy hands: so shalt

thou lend to many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

[13] καταστήσαι σε κύριος ὁ θεός σου εἰς κεφαλὴν καὶ μὴ εἰς οὐράν, καὶ ἔσῃ τότε ἐπάνω καὶ οὐκ ἔσῃ ὑποκάτω, ἐὰν ἀκούσῃς τῶν ἐντολῶν κυρίου τοῦ θεοῦ σου, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον φυλάσσειν καὶ ποιεῖν·

[13] The Lord thy God make thee the head, and not the tail; and thou shalt then be above and thou shalt not be below, if thou wilt hearken to the voice of the Lord thy God, in all things that I charge thee this day to observe.

[14] οὐ παραβήσῃ ἀπὸ πάντων τῶν λόγων, ὧν ἐγὼ ἐντέλλομαί σοι σήμερον, δεξιὰ οὐδὲ ἀριστερὰ πορεύεσθαι ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς.

[14] Thou shalt not turn aside from any of the commandments, which I charge thee this day, to the right hand or to the left, to go after other gods to serve them.

[15] Καὶ ἔσται ἐὰν μὴ εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, καὶ ἐλεύσονταί ἐπὶ σὲ πᾶσαι αἱ κατάραι αὗται καὶ καταλήμψονταί σε.

[15] But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe all his commandments, as many as I charge thee this day, then all these curses shall come on thee, and overtake thee.

[16] ἐπικατάρατος σὺ ἐν πόλει, καὶ ἐπικατάρατος σὺ ἐν ἀγρῷ·

[16] Cursed shalt thou be in the city, and cursed shalt thou be in the field.

[17] ἐπικατάρατοι αἱ ἀποθῆκαί σου καὶ τὰ ἐγκαταλείμματά σου·

[17] Cursed shall be thy barns and thy stores.

[18] ἐπικατάρατα τὰ ἔκγονα τῆς κοιλίας σου καὶ τὰ γενήματα τῆς γῆς σου, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου·

[18] Cursed shall be the offspring of thy body, and the fruits of thy land, the herds of thine oxen, and the flocks of thy sheep.

[19] ἐπικατάρατος σὺ ἐν τῷ ἐκπορεύεσθαί σε, καὶ ἐπικατάρατος σὺ ἐν τῷ εἰσπορεύεσθαί σε.

[19] Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

[20] ἐξαποστείλαι κύριός σοι τὴν ἔνδειαν καὶ τὴν ἐκλιμίαν καὶ τὴν ἀνάλωσιν ἐπὶ πάντα, οὗ ἂν ἐπιβάλῃς τὴν χεῖρά σου, ὅσα ἐὰν ποιήσῃς, ἕως ἂν ἐξολεθρεύσῃ σε καὶ ἕως ἂν ἀπολέσῃ σε ἐν τάχει διὰ τὰ πονηρὰ ἐπιτηδεύματά σου, διότι ἐγκατέλιπές με.

[20] The Lord send upon thee want, and famine, and consumption of all things on which thou shalt put thy hand, until he shall have utterly destroyed thee, and until he shall have consumed thee quickly because of thine evil devices, because thou hast forsaken me.

[21] προσκολλήσαι κύριος εἰς σὲ τὸν θάνατον, ἕως ἂν ἐξαναλώσῃ σε ἀπὸ τῆς γῆς, εἰς ἣν σὺ εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν.

[21] The Lord cause the pestilence to cleave to thee, until he shall have consumed thee off the land into which thou goest to inherit it.

[22] πατάξαι σε κύριος ἀπορίᾳ καὶ πυρετῷ καὶ ῥίγει καὶ ἐρεθισμῷ καὶ φόνῳ καὶ ἀνεμοφθορίᾳ καὶ τῇ ὤχρᾳ, καὶ καταδιώξονταί σε, ἕως ἂν ἀπολέσωσίν σε.

[22] The Lord smite thee with distress, and fever, and cold, and inflammation, and blighting, and paleness, and they shall pursue thee until they have destroyed thee.

[23] καὶ ἔσται σοι ὁ οὐρανὸς ὁ ὑπὲρ κεφαλῆς σου χαλκοῦς καὶ ἡ γῆ ἡ ὑποκάτω σου σιδηρᾶ.

[23] And thou shalt have over thine head a sky of brass, and the earth under thee shall be iron.

[24] δῴη κύριος τὸν ὑετὸν τῇ γῇ σου κονιορτόν, καὶ χοῦς ἐκ τοῦ οὐρανοῦ καταβήσεται ἐπὶ σέ, ἕως ἂν ἐκτρίψῃ σε καὶ ἕως ἂν ἀπολέσῃ σε.

[24] The Lord thy God make the rain of thy land dust; and dust shall come down from heaven, until it shall have destroyed thee, and until it shall have quickly consumed thee.

[25] δῴη σε κύριος ἐπικοπὴν ἐναντίον τῶν ἐχθρῶν σου· ἐν ὁδῷ μιᾷ ἐξελεύσῃ πρὸς αὐτοὺς καὶ ἐν ἑπτὰ ὁδοῖς φεύξῃ ἀπὸ προσώπου αὐτῶν· καὶ ἔσῃ ἐν διασπορᾷ ἐν πάσαις ταῖς βασιλείαις τῆς γῆς.

[25] The Lord give thee up for slaughter before thine enemies: thou shalt go out against them one way, and flee from their face seven ways; and thou shalt be a dispersion in all the kingdoms of the earth.

[26] καὶ ἔσονται οἱ νεκροὶ ὑμῶν κατάβρωμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται ὁ ἀποσοβῶν.

[26] And your dead men shall be food to the birds of the sky, and to the beasts of the earth; and there shall be none to scare them away.

[27] πατάξαι σε κύριος ἐν ἕλκει Αἰγυπτίῳ ἐν ταῖς ἕδραις καὶ ψώρᾳ ἀγρίᾳ καὶ κνήφῃ ὥστε μὴ δύνασθαί σε ἰαθῆναι.

[27] The Lord smite thee with the botch of Egypt in the seat, and with a malignant scab, and itch, so that thou canst not be healed.

[28] πατάξαι σε κύριος παραπληξίᾳ καὶ ἀορασίᾳ καὶ ἐκστάσει διανοίας,

[28] The Lord smite thee with insanity, and blindness, and astonishment of mind.

[29] καὶ ἔσῃ ψηλαφῶν μεσημβρίας, ὡσεὶ ψηλαφήσαι ὁ τυφλὸς ἐν τῷ σκότει, καὶ οὐκ εὐοδώσει τὰς ὁδούς σου· καὶ ἔσῃ τότε ἀδικούμενος καὶ διαρπαζόμενος πάσας τὰς ἡμέρας, καὶ οὐκ ἔσται σοι ὁ βοηθῶν.

[29] And thou shalt grope at mid-day, as a blind man would grope in the darkness, and thou shalt not prosper in thy ways; and then thou shalt be unjustly treated, and plundered continually, and there shall be no helper.

[30] γυναῖκα λήμψῃ, καὶ ἀνὴρ ἕτερος ἕξει αὐτήν· οἰκίαν οἰκοδομήσεις καὶ οὐκ οἰκήσεις ἐν αὐτῇ· ἀμπελῶνα φυτεύσεις καὶ οὐ τρυγήσεις αὐτόν·

[30] thou shalt take a wife, and another man shall have her; thou shalt build a house, and thou shalt not dwell in it; thou shalt plant a vineyard, and shalt not gather the grapes of it.

[31] ὁ μόσχος σου ἐσφαγμένος ἐναντίον σου, καὶ οὐ φάγῃ ἐξ αὐτοῦ· ὁ ὄνος σου ἡρπασμένος ἀπὸ σοῦ καὶ οὐκ ἀποδοθήσεταί σοι· τὰ πρόβατά σου δεδομένα τοῖς ἐχθροῖς σου, καὶ οὐκ ἔσται σοι ὁ βοηθῶν·

[31] Thy calf shall be slain before thee, and thou shalt not eat of it; thine ass shall be violently taken away from thee, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have no helper.

[32] οἱ υἱοί σου καὶ αἱ θυγατέρες σου δεδομέναι ἔθνει ἑτέρῳ, καὶ οἱ ὀφθαλμοί σου βλέψονται σφακελίζοντες εἰς αὐτά, καὶ οὐκ ἰσχύσει ἡ χείρ σου·

[32] Thy sons and thy daughters shall be given to another nation, and thine eyes wasting away shall look for them: thine hand shall have no strength.

[33] τὰ ἐκφόρια τῆς γῆς σου καὶ πάντας τοὺς πόνους σου φάγεται ἔθνος, ὃ οὐκ ἐπίστασαι, καὶ ἔσῃ ἀδικούμενος καὶ τεθραυσμένος πάσας τὰς ἡμέρας·

[33] A nation which thou knowest not shall eat the produce of thy land, and all thy labours; and thou shalt be injured and crushed always.

[34] καὶ ἔσῃ παράπληκτος διὰ τὰ ὁράματα τῶν ὀφθαλμῶν σου, ἃ βλέψῃ.

[34] And thou shalt be distracted, because of the sights of thine eyes which thou shalt see.

[35] πατάξαι σε κύριος ἐν ἕλκει πονηρῷ ἐπὶ τὰ γόνατα καὶ ἐπὶ τὰς κνήμας ὥστε μὴ δύνασθαί σε ἰαθῆναι ἀπὸ ἴχνους τῶν ποδῶν σου ἕως τῆς κορυφῆς σου.

[35] The Lord smite thee with an evil sore, on the knees and the legs, so that thou shalt not be able to be healed from the sole of thy foot to the crown of thy head.

[36] ἀπαγάγοι κύριός σε καὶ τοὺς ἄρχοντάς σου, οὓς ἐὰν καταστήσῃς ἐπὶ σεαυτόν, εἰς ἔθνος, ὃ οὐκ ἐπίστασαι σὺ καὶ οἱ πατέρες σου, καὶ λατρεύσεις ἐκεῖ θεοῖς ἑτέροις, ξύλοις καὶ λίθοις.

[36] The Lord carry away thee and thy princes, whom thou shalt set over thee, to a nation which neither thou nor thy fathers know; and thou shalt there serve other gods, wood and stone.

[37] καὶ ἔσῃ ἐκεῖ ἐν αἰνίγματι καὶ παραβολῇ καὶ διηγήματι ἐν πᾶσιν τοῖς ἔθνεσιν, εἰς οὓς ἂν ἀπαγάγῃ σε κύριος ἐκεῖ.

[37] An thou shalt be there for a wonder, and a parable, and a tale, among all the nations, to which the Lord thy God shall carry thee away.

[38] σπέρμα πολὺ ἐξοίσεις εἰς τὸ πεδίον καὶ ὀλίγα εἰσοίσεις, ὅτι κατέδεται αὐτὰ ἡ ἀκρίς.

[38] Thou shalt carry forth much seed into the field, and thou shalt bring in little, because the locust shall devour it.

[39] ἀμπελῶνα φυτεύσεις καὶ κατεργᾷ καὶ οἶνον οὐ πίεσαι οὐδὲ εὐφρανθήσῃ ἐξ αὐτοῦ, ὅτι καταφάγεται αὐτὰ ὁ σκώληξ.

[39] Thou shalt plant a vineyard, and dress it, and shalt not drink the wine, neither shalt thou delight thyself with it, because the worm shall devour it.

[40] ἐλαῖαι ἔσονταί σοι ἐν πᾶσι τοῖς ὁρίοις σου, καὶ ἔλαιον οὐ χρίσῃ, ὅτι ἐκρυήσεται ἡ ἐλαία σου.

[40] Thou shalt have olive trees in all thy borders, and thou shalt not anoint thee with oil, because thine olive shall utterly cast its fruit.

[41] υἱοὺς καὶ θυγατέρας γεννήσεις, καὶ οὐκ ἔσονταί σοι· ἀπελεύσονται γὰρ ἐν αἰχμαλωσίᾳ.

[41] Thou shalt beget sons and daughters, and they shall not be thine, for they shall depart into captivity.

[42] πάντα τὰ ξύλινά σου καὶ τὰ γενήματα τῆς γῆς σου ἐξαναλώσει ἡ ἐρυσίβη.

[42] All thy trees and the fruits of thy land shall the blight consume.

[43] ὁ προσήλυτος, ὅς ἐστιν ἐν σοί, ἀναβήσεται ἐπὶ σὲ ἄνω ἄνω, σὺ δὲ καταβήσῃ κάτω κάτω·

[43] The stranger that is within thee shall get up very high, and thou shalt come down very low.

[44] οὗτος δανιεῖ σοι, σὺ δὲ τούτῳ οὐ δανιεῖς· οὗτος ἔσται κεφαλή, σὺ δὲ ἔσῃ οὐρά.

[44] He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

[45] καὶ ἐλεύσονται ἐπὶ σὲ πᾶσαι αἱ κατάραι αὗται καὶ καταδιώξονταί σε καὶ καταλήμψονταί σε, ἕως ἂν ἐξολεθρεύσῃ σε καὶ ἕως ἂν ἀπολέσῃ σε, ὅτι οὐκ εἰσήκουσας τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάξαι τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ, ὅσα ἐνετείλατό σοι.

[45] And all these curses shall come upon thee, and shall pursue thee, and shall overtake thee, until he shall have consumed thee, and until he shall have destroyed thee; because thou didst not hearken to the voice of the Lord thy God, to keep his commands, and his ordinances which he has commanded thee.

[46] καὶ ἔσται ἐν σοὶ σημεῖα καὶ τέρατα καὶ ἐν τῷ σπέρματί σου ἕως τοῦ αἰῶνος,

[46] And these things shall be signs in thee, and wonders among thy seed for ever;

[47] ἀνθ’ ὧν οὐκ ἐλάτρευσας κυρίῳ τῷ θεῷ σου ἐν εὐφροσύνῃ καὶ ἀγαθῇ καρδίᾳ διὰ τὸ πλῆθος πάντων.

[47] because thou didst not serve the Lord thy God with gladness and a good heart, because of the abundance of all things.

[48] καὶ λατρεύσεις τοῖς ἐχθροῖς σου, οὓς ἐπαποστελεῖ κύριος ἐπὶ σέ, ἐν λιμῷ καὶ ἐν δίψει καὶ ἐν γυμνότητι καὶ ἐν ἐκλείψει πάντων· καὶ ἐπιθήσει κλοιὸν σιδηροῦν ἐπὶ τὸν τράχηλόν σου, ἕως ἂν ἐξολεθρεύσῃ σε.

[48] And thou shalt serve thine enemies, which the Lord will send forth against thee, in hunger, and in thirst, and in nakedness, and in the want of all things; and thou shalt wear upon thy neck a yoke of iron until he shall have destroyed thee.

[49] ἐπάξει κύριος ἐπὶ σὲ ἔθνος μακρόθεν ἀπ’ ἐσχάτου τῆς γῆς ὡσεὶ ὅρμημα ἀετοῦ, ἔθνος, ὃ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ,

[49] The Lord shall bring upon thee a nation from the extremity of the earth, like the swift flying of an eagle, a nation whose voice thou shalt not understand;

[50] ἔθνος ἀναιδὲς προσώπῳ, ὅστις οὐ θαυμάσει πρόσωπον πρεσβύτου καὶ νέον οὐκ ἐλεήσει,

[50] a nation bold in countenance, which shall not respect the person of the aged and shall not pity the young.

[51] καὶ κατέδεται τὰ ἔκγονα τῶν κτηνῶν σου καὶ τὰ γενήματα τῆς γῆς σου ὥστε μὴ καταλιπεῖν σοι σῖτον, οἶνον, ἔλαιον, τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποίμνια τῶν προβάτων σου, ἕως ἂν ἀπολέσῃ σε

[51] And it shall eat up the young of thy cattle, and the fruits of thy land, so as not to leave to thee corn, wine, oil, the herds of thine oxen, and the flocks of thy sheep, until it shall have destroyed thee;

[52] καὶ ἐκτρίψῃ σε ἐν πάσαις ταῖς πόλεσίν σου, ἕως ἂν καθαιρεθῶσιν τὰ τείχη σου τὰ ὑψηλὰ καὶ τὰ ὀχυρά, ἐφ᾽ οἷς σὺ πέποιθας ἐπ᾽ αὐτοῖς, ἐν πάσῃ τῇ γῇ σου, καὶ θλίψει σε ἐν πάσαις ταῖς πόλεσίν σου, αἷς ἔδωκέν σοι κύριος ὁ θεός σου.

[52] and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee.

[53] καὶ φάγῃ τὰ ἔκγονα τῆς κοιλίας σου, κρέα υἱῶν σου καὶ θυγατέρων σου, ὅσα ἔδωκέν σοι κύριος ὁ θεός σου, ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ θλίψει σε ὁ ἐχθρός σου.

[53] And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, all that he has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee.

[54] ὁ ἁπαλὸς ἐν σοὶ καὶ ὁ τρυφερὸς σφόδρα βασκανεῖ τῷ ὀφθαλμῷ τὸν ἀδελφὸν καὶ τὴν γυναῖκα τὴν ἐν τῷ κόλπῳ αὐτοῦ καὶ τὰ καταλελειμμένα τέκνα, ἃ ἂν καταλειφθῇ,

[54] He that is tender and very delicate within thee shall look with an evil eye upon his brother, and the wife in his bosom, and the children that are left, which may have been left to him;

[55] ὥστε δοῦναι ἑνὶ αὐτῶν ἀπὸ τῶν σαρκῶν τῶν τέκνων αὐτοῦ, ὧν ἂν κατέσθῃ, διὰ τὸ μὴ καταλειφθῆναι αὐτῷ μηθὲν ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ ἂν θλίψωσίν σε οἱ ἐχθροί σου ἐν πάσαις ταῖς πόλεσίν σου.

[55] so as not to give to one of them of the flesh of his children, whom he shall eat, because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemies shall afflict thee in all thy cities.

[56] καὶ ἡ ἁπαλὴ ἐν ὑμῖν καὶ ἡ τρυφερὰ σφόδρα, ἧς οὐχὶ πεῖραν ἔλαβεν ὁ ποὺς αὐτῆς βαίνειν ἐπὶ τῆς γῆς διὰ τὴν τρυφερότητα καὶ διὰ τὴν ἁπαλότητα, βασκανεῖ τῷ ὀφθαλμῷ αὐτῆς τὸν ἄνδρα αὐτῆς τὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν καὶ τὴν θυγατέρα αὐτῆς

[56] And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tenderness, shall look with an evil eye on her husband in her bosom, and her son and her daughter,

[57] καὶ τὸ χόριον αὐτῆς τὸ ἐξελθὸν διὰ τῶν μηρῶν αὐτῆς καὶ τὸ τέκνον, ὃ ἂν τέκῃ· καταφάγεται γὰρ αὐτὰ διὰ τὴν ἔνδειαν πάντων κρυφῇ ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου, ᾗ θλίψει σε ὁ ἐχθρός σου ἐν πάσαις ταῖς πόλεσίν σου.

[57] and her offspring that comes out between her feet, and the child which she shall bear; for she shall eat them because of the want of all things, secretly in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities.

[58] ἐὰν μὴ εἰσακούσητε ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ φοβεῖσθαι τὸ ὄνομα τὸ ἔντιμον καὶ τὸ θαυμαστὸν τοῦτο, κύριον τὸν θεόν σου,

[58] If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Lord thy God;

[59] καὶ παραδοξάσει κύριος τὰς πληγάς σου καὶ τὰς πληγὰς τοῦ σπέρματός σου, πληγὰς μεγάλας καὶ θαυμαστάς, καὶ νόσους πονηρὰς καὶ πιστὰς

[59] then the Lord shall magnify thy plagues, and the plagues of thy seed, great and wonderful plagues, and evil and abiding diseases.

[60] καὶ ἐπιστρέψει ἐπὶ σὲ πᾶσαν τὴν ὀδύνην Αἰγύπτου τὴν πονηράν, ἣν διευλαβοῦ ἀπὸ προσώπου αὐτῶν, καὶ κολληθήσονται ἐν σοί.

[60] And he shall bring upon thee all the evil pain of Egypt, of which thou wast afraid, and they shall cleave to thee.

[61] καὶ πᾶσαν μαλακίαν καὶ πᾶσαν πληγὴν τὴν μὴ γεγραμμένην ἐν τῷ βιβλίῳ τοῦ νόμου τούτου ἐπάξει κύριος ἐπὶ σέ, ἕως ἂν ἐξολεθρεύσῃ σε.

[61] And the Lord shall bring upon thee every sickness, and every plague that is not written, and every one that is written in the book of this law, until he shall have destroyed thee.

[62] καὶ καταλειφθήσεσθε ἐν ἀριθμῷ βραχεῖ ἀνθ’ ὧν ὅτι ἦτε ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, ὅτι οὐκ εἰσηκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

[62] And ye shall be left few in number, whereas ye were as the stars of the sky in multitude; because thou didst not hearken to the voice of the Lord thy God.

[63] καὶ ἔσται ὃν τρόπον εὐφράνθη κύριος ἐφ’ ὑμῖν εὖ ποιῆσαι ὑμᾶς καὶ πληθῦναι ὑμᾶς, οὕτως εὐφρανθήσεται κύριος ἐφ’ ὑμῖν ἐξολεθρεῦσαι ὑμᾶς, καὶ ἐξαρθήσεσθε ἀπὸ τῆς γῆς, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομῆσαι αὐτήν.

[63] And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you; and ye shall be quickly removed from the land, into which ye go to inherit it.

[64] καὶ διασπερεῖ σε κύριος ὁ θεός σου εἰς πάντα τὰ ἔθνη ἀπ’ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς, καὶ δουλεύσεις ἐκεῖ θεοῖς ἑτέροις, ξύλοις καὶ λίθοις, οὓς οὐκ ἠπίστω σὺ καὶ οἱ πατέρες σου.

[64] And the Lord thy God shall scatter thee among all nations, from one end of the earth to the other; and thou shalt there serve other gods, wood and stone, which thou hast not known, nor thy fathers.

[65] ἀλλὰ καὶ ἐν τοῖς ἔθνεσιν ἐκείνοις οὐκ ἀναπαύσει σε, οὐδ’ οὐ μὴ γένηται στάσις τῷ ἴχνει τοῦ ποδός σου, καὶ δώσει σοι κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν καὶ ἐκλείποντας ὀφθαλμοὺς καὶ τηκομένην ψυχήν.

[65] Moreover among those nations he will not give thee quiet, neither by any means shall the sole of thy foot have rest; and the Lord shall give thee there another and a misgiving heart, and failing eyes, and a wasting soul.

[66] καὶ ἔσται ἡ ζωή σου κρεμαμένη ἀπέναντι τῶν ὀφθαλμῶν σου, καὶ φοβηθήσῃ ἡμέρας καὶ νυκτὸς καὶ οὐ πιστεύσεις τῇ ζωῇ σου·

[66] And thy life shall be in suspense before thine eyes; and thou shalt be afraid by day and by night, and thou shalt have no assurance of thy life.

[67] τὸ πρωὶ ἐρεῖς Πῶς ἂν γένοιτο ἑσπέρα; καὶ τὸ ἑσπέρας ἐρεῖς Πῶς ἂν γένοιτο πρωί; ἀπὸ τοῦ φόβου τῆς καρδίας σου, ᾗ φοβηθήσῃ, καὶ ἀπὸ τῶν ὁραμάτων τῶν ὀφθαλμῶν σου, ὧν ὄψῃ.

[67] In the morning thou shalt say, Would it were evening! and in the evening thou shalt say, Would it were morning! for the fear of thine heart with which thou shalt fear, and for the sights of thine eyes which thou shalt see.

[68] καὶ ἀποστρέψει σε κύριος εἰς Αἴγυπτον ἐν πλοίοις καὶ ἐν τῇ ὁδῷ, ᾗ εἶπα Οὐ προσθήσεσθε ἔτι ἰδεῖν αὐτήν· καὶ πραθήσεσθε ἐκεῖ τοῖς ἐχθροῖς ὑμῶν εἰς παῖδας καὶ παιδίσκας, καὶ οὐκ ἔσται ὁ κτώμενος.

[68] And the Lord shall bring thee back to Egypt in ships, by the way of which I said, Thou shalt not see it again; and ye shall be sold there to your enemies for bondmen and bondwomen, and none shall buy you.

[69] Οὗτοι οἱ λόγοι τῆς διαθήκης, οὓς ἐνετείλατο κύριος Μωυσῇ στῆσαι τοῖς υἱοῖς Ισραηλ ἐν γῇ Μωαβ, πλὴν τῆς διαθήκης, ἧς διέθετο αὐτοῖς ἐν Χωρηβ.

[69] These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Choreb

CHAPTER 29

[1] Καὶ ἐκάλεσεν Μωϋσῆς πάντας τοὺς υἱοὺς Ισραηλ καὶ εἶπεν πρὸς αὐτούς Ὑμεῖς ἑωράκατε πάντα, ὅσα ἐποίησεν κύριος ἐν γῇ Αἰγύπτῳ ἐνώπιον ὑμῶν Φαραω καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ,

[2] And Moses called all the sons of Israel and said to them, Ye have seen all things that the Lord did in the land of Egypt before you to Pharao and his servants, and all his land;

[2] τοὺς πειρασμοὺς τοὺς μεγάλους, οὓς ἑωράκασιν οἱ ὀφθαλμοί σου, τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα·

[3] the great temptations which thine eyes have seen, the signs, and those great wonders.

[3] καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

[4] Yet the Lord God has not given you a heart to know, and eyes to see, and ears to hear, until this day.

[4] καὶ ἤγαγεν ὑμᾶς τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ· οὐκ ἐπαλαιώθη τὰ ἱμάτια ὑμῶν, καὶ τὰ ὑποδήματα ὑμῶν οὐ κατετρίβη ἀπὸ τῶν ποδῶν ὑμῶν·

[5] And he led you forty years in the wilderness; your garments did not grow old, and your sandals were not worn away off your feet.

[5] ἄρτον οὐκ ἐφάγετε, οἶνον καὶ σικερα οὐκ ἐπίετε, ἵνα γνῶτε ὅτι οὗτος κύριος ὁ θεὸς ὑμῶν.

[6] Ye did not eat bread, ye did not drink wine or strong drink, that ye might know that I *am* the Lord your God.

[6] καὶ ἤλθετε ἕως τοῦ τόπου τούτου, καὶ ἐξῆλθεν Σηων βασιλεὺς Εσεβων καὶ Ωγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν ἡμῖν ἐν πολέμῳ, καὶ ἐπατάξαμεν αὐτοὺς

[7] And ye came as far as this place; and there came forth Seon king of Esebon, and Og king of Basan, to meet us in war.

[7] καὶ ἐλάβομεν τὴν γῆν αὐτῶν, καὶ ἔδωκα αὐτὴν ἐν κλήρῳ τῷ Ρουβην καὶ τῷ Γαδδι καὶ τῷ ἡμίσει φυλῆς Μανασση.

[8] And we smote them and took their land, and I gave it for an inheritance to Ruben and Gad, and to the half-tribe of Manasse.

[8] καὶ φυλάξεσθε ποιεῖν πάντας τοὺς λόγους τῆς διαθήκης ταύτης, ἵνα συνῆτε πάντα, ὅσα ποιήσετε.

[9] And ye shall take heed to do all the words of this covenant, that ye may understand all things that ye shall do.

[9] Ὑμεῖς ἑστήκατε πάντες σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν, οἱ ἀρχίφυλοι ὑμῶν καὶ ἡ γερουσία ὑμῶν καὶ οἱ κριταὶ ὑμῶν καὶ οἱ γραμματοεισαγωγεῖς ὑμῶν, πᾶς ἀνὴρ Ισραηλ,

[10] Ye all stand to-day before the Lord your God, the heads of your tribes, and your elders, and your judges, and your officers, every man of Israel,

[10] αἱ γυναῖκες ὑμῶν καὶ τὰ ἔκγονα ὑμῶν καὶ ὁ προσήλυτος ὁ ἐν μέσῳ τῆς παρεμβολῆς ὑμῶν ἀπὸ ξυλοκόπου ὑμῶν καὶ ἕως ὑδροφόρου ὑμῶν,

[11] your wives, and your children, and the stranger who is in the midst of your camp, from your hewer of wood even to your drawer of water,

[11] παρελθεῖν ἐν τῇ διαθήκῃ κυρίου τοῦ θεοῦ σου καὶ ἐν ταῖς ἀραῖς αὐτοῦ, ὅσα κύριος ὁ θεός σου διατίθεται πρὸς σὲ σήμερον,

[12] that thou shouldest enter into the covenant of the Lord thy God and into his oaths, as many as the Lord thy God appoints thee this day;

[12] ἵνα στήσῃ σε αὐτῷ εἰς λαόν, καὶ αὐτὸς ἔσται σου θεός, ὃν τρόπον εἶπέν σοι, καὶ ὃν τρόπον ὤμοσεν τοῖς πατράσιν σου Αβρααμ καὶ Ισαακ καὶ Ιακωβ.

[13] that he may appoint thee to himself for a people, and he shall be thy God, as he said to thee, and as he sware to thy fathers, Abraam, and Isaac, and Jacob.

[13] καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἀρὰν ταύτην,

[14] And I do not appoint to you alone this covenant and this oath;

[14] ἀλλὰ καὶ τοῖς ὧδε οὖσι μεθ’ ἡμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ τοῖς μὴ οὖσιν μεθ’ ἡμῶν ὧδε σήμερον.

[15] but to those also who are here with you to-day before the Lord your God, and to those who are not here with you to-day.

[15] ὅτι ὑμεῖς οἴδατε ὡς κατῳκήσαμεν ἐν γῇ Αἰγύπτῳ καὶ παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν, οὓς παρήλθετε,

[16] For ye know how we dwelt in the land of Egypt, how we came through the midst of the nations through whom ye came.

[16] καὶ εἴδετε τὰ βδελύγματα αὐτῶν καὶ τὰ εἴδωλα αὐτῶν, ξύλον καὶ λίθον, ἀργύριον καὶ χρυσίον, ἅ ἐστιν παρ’ αὐτοῖς.

[17] And ye beheld their abominations, and their idols, wood and stone, silver and gold, which are among them.

[17] μή τίς ἐστιν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλή, τίνος ἡ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθαι λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων; μή τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ;

[18] Lest there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Lord your God, having gone to serve the gods of these nations; lest there be in you a root springing up with gall and bitterness.

[18] καὶ ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀρᾶς ταύτης καὶ ἐπιφημίσηται ἐν τῇ καρδίᾳ αὐτοῦ λέγων Ὅσιά μοι γένοιτο ὅτι ἐν τῇ ἀποπλανήσει τῆς καρδίας μου πορεύσομαι, ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον,

[19] And it shall be if one shall hear the words of this curse, and shall flatter himself in his heart, saying, Let good happen to me, for I will walk in the error of my heart, lest the sinner destroy the guiltless with *him*:

[19] οὐ μὴ θελήσῃ ὁ θεὸς εὐιλατεῦσαι αὐτῷ, ἀλλ’ ἢ τότε ἐκκαυθήσεται ὀργὴ κυρίου καὶ ὁ ζῆλος αὐτοῦ ἐν τῷ ἀνθρώπῳ ἐκείνῳ, καὶ κολληθήσονται ἐν αὐτῷ πᾶσαι αἱ ἀραὶ τῆς διαθήκης ταύτης αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, καὶ ἐξαλείψει κύριος τὸ ὄνομα αὐτοῦ ἐκ τῆς ὑπὸ τὸν οὐρανόν·

[20] God shall by no means be willing to pardon him, but then the wrath of the Lord and his jealousy shall flame out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book, and the Lord shall blot out his name from under heaven.

[20] καὶ διαστελεῖ αὐτὸν κύριος εἰς κακὰ ἐκ πάντων τῶν υἱῶν Ισραηλ κατὰ πάσας τὰς ἀρὰς τῆς διαθήκης τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου.

[21] And the Lord shall separate that man for evil of all the children of Israel, according to all the curses of the covenant that are written in the book of this law.

[21] καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα, οἱ υἱοὶ ὑμῶν, οἳ ἀναστήσονται μεθ' ὑμᾶς, καὶ ὁ ἀλλότριος, ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν, καὶ ὄψονται τὰς πληγὰς τῆς γῆς ἐκείνης καὶ τὰς νόσους αὐτῆς, ἃς ἀπέστειλεν κύριος ἐπ' αὐτήν –

[22] And another generation shall say — even your sons who shall rise up after you, and the stranger who shall come from a land afar off, and shall see the plagues of that land and their diseases, which the Lord has sent upon it,

[22] θεῖον καὶ ἅλα κατακεκαυμένον, πᾶσα ἡ γῆ αὐτῆς οὐ σπαρήσεται οὐδὲ ἀνατελεῖ, οὐδὲ μὴ ἀναβῇ ἐπ' αὐτὴν πᾶν χλωρόν, ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα, Αδαμα καὶ Σεβωιμ, ἃς κατέστρεψεν κύριος ἐν θυμῷ καὶ ὀργῇ – ,

[23] brimstone and burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrha were overthrown, Adama and Seboim, which the Lord overthrew in his wrath and anger:) —

[23] καὶ ἐροῦσιν πάντα τὰ ἔθνη Διὰ τί ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ; τίς ὁ θυμὸς τῆς ὀργῆς ὁ μέγας οὗτος;

[24] and all the nations shall say, Why has the Lord done thus to this land? what *is* this great fierceness of anger?

[24] καὶ ἐροῦσιν Ὅτι κατελίποσαν τὴν διαθήκην κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν, ἃ διέθετο τοῖς πατράσιν αὐτῶν, ὅτε ἐξήγαγεν αὐτοὺς ἐκ γῆς Αἰγύπτου,

[25] And *men* shall say, Because they forsook the covenant of the Lord God of their fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt:

[25] καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις καὶ προσεκύνησαν αὐτοῖς, οἷς οὐκ ἠπίσταντο οὐδὲ διένειμεν αὐτοῖς·

[26] and they went and served other gods, which they knew not, neither did he assign *them* to them.

[26] καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ᾽ αὐτὴν κατὰ πάσας τὰς κατάρας τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου,

[27] And the Lord was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law.

[27] καὶ ἐξῆρεν αὐτοὺς κύριος ἀπὸ τῆς γῆς αὐτῶν ἐν θυμῷ καὶ ὀργῇ καὶ παροξυσμῷ μεγάλῳ σφόδρα καὶ ἐξέβαλεν αὐτοὺς εἰς γῆν ἑτέραν ὡσεὶ νῦν.

[28] And the Lord removed them from their land in anger, and wrath, and very great indignation, and cast them out into another land as at present.

[28] τὰ κρυπτὰ κυρίῳ τῷ θεῷ ἡμῶν, τὰ δὲ φανερὰ ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου.

[29] The secret things *belong* to the Lord our God, but the things that are revealed *belong* to us and to our children for ever, to do all the words of this law.

CHAPTER 30

[1] Καὶ ἔσται ὡς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα, ἡ εὐλογία καὶ ἡ κατάρα, ἣν ἔδωκα πρὸ προσώπου σου, καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσιν τοῖς ἔθνεσιν, οὗ ἐάν σε διασκορπίσῃ κύριος ἐκεῖ,

[1] And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt call *them* to mind among all the nations, wherein the Lord shall have scattered thee,

[2] καὶ ἐπιστραφήσῃ ἐπὶ κύριον τὸν θεόν σου καὶ ὑπακούσῃ τῆς φωνῆς αὐτοῦ κατὰ πάντα, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον, ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου,

[2] and shalt return to the Lord thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul;

[3] καὶ ἰάσεται κύριος τὰς ἁμαρτίας σου καὶ ἐλεήσει σε καὶ πάλιν συνάξει σε ἐκ πάντων τῶν ἐθνῶν, εἰς οὓς διεσκόρπισέν σε κύριος ἐκεῖ.

[3] then the Lord shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which the Lord has scattered thee.

[4] ἐὰν ᾖ ἡ διασπορά σου ἀπ᾽ ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε κύριος ὁ θεός σου, καὶ ἐκεῖθεν λήμψεταί σε κύριος ὁ θεός σου·

[4] If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee.

[5] καὶ εἰσάξει σε κύριος ὁ θεός σου εἰς τὴν γῆν, ἣν ἐκληρονόμησαν οἱ πατέρες σου, καὶ κληρονομήσεις αὐτήν· καὶ εὖ σε ποιήσει καὶ πλεοναστόν σε ποιήσει ὑπὲρ τοὺς πατέρας σου.

[5] And the Lord thy God shall bring thee in from thence into the land which thy fathers have inherited, and thou shalt inherit it; and he will do thee good, and multiply thee above thy fathers.

[6] καὶ περικαθαριεῖ κύριος τὴν καρδίαν σου καὶ τὴν καρδίαν τοῦ σπέρματός σου ἀγαπᾶν κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, ἵνα ζῇς σύ.

[6] And the Lord shall purge thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

[7] καὶ δώσει κύριος ὁ θεός σου τὰς ἀρὰς ταύτας ἐπὶ τοὺς ἐχθρούς σου καὶ ἐπὶ τοὺς μισοῦντάς σε, οἳ ἐδίωξάν σε.

[7] And the Lord thy God will put these curses upon thine enemies, and upon those that hate thee, who have persecuted thee.

[8] καὶ σὺ ἐπιστραφήσῃ καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις τὰς ἐντολὰς αὐτοῦ, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον,

[8] And thou shalt return and hearken to the voice of the Lord thy God, and shall keep his commands, all that I charge thee this day.

[9] καὶ πολυωρήσει σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου, ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐν τοῖς γενήμασιν τῆς γῆς σου καὶ ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου· ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σὲ εἰς ἀγαθά, καθότι ηὐφράνθη ἐπὶ τοῖς πατράσιν σου,

[9] And the Lord thy God shall bless thee in every work of thine hands, in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, because the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers:

[10] ἐὰν εἰσακούσῃς τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, ἐὰν ἐπιστραφῇς ἐπὶ κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου.

[10] if thou wilt hearken to the voice of the Lord thy God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if thou turn to the Lord thy God with all thine heart, and with all thy soul.

[11] Ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαί σοι σήμερον, οὐχ ὑπέρογκός ἐστιν οὐδὲ μακρὰν ἀπὸ σοῦ.

[11] For this command which I give thee this day is not grievous, neither is it far from thee.

[12] οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν καὶ λήμψεται αὐτὴν ἡμῖν; καὶ ἀκούσαντες αὐτὴν ποιήσομεν.

[12] It is not in heaven above, *as if there were one* saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it?

[13] οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης καὶ λήμψεται ἡμῖν αὐτήν; καὶ ἀκουστὴν ἡμῖν ποιήσει αὐτήν, καὶ ποιήσομεν.

[13] Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it?

[14] ἔστιν σου ἐγγὺς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν.

[14] The word is very near thee, in thy mouth, and in thine heart, and in thine hands to do it.

[15] Ἰδοὺ δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν.

[15] Behold, I have set before thee this day life and death, good and evil.

[16] ἐὰν εἰσακούσῃς τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου, ἃς ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου, πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ, καὶ ζήσεσθε καὶ πολλοὶ ἔσεσθε, καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πάσῃ τῇ γῇ, εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομῆσαι αὐτήν.

[16] If thou wilt hearken to the commands of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments; then ye shall live, and shall be many in number, and the Lord thy God shall bless thee in all the land into which thou goest to inherit it.

[17] καὶ ἐὰν μεταστῇ ἡ καρδία σου καὶ μὴ εἰσακούσῃς καὶ πλανηθεὶς προσκυνήσῃς θεοῖς ἑτέροις καὶ λατρεύσῃς αὐτοῖς,

[17] But if thy heart change, and thou wilt not hearken, and thou shalt go astray and worship other gods, and serve them,

[18] ἀναγγέλλω σοι σήμερον ὅτι ἀπωλείᾳ ἀπολεῖσθε καὶ οὐ μὴ πολυήμεροι γένησθε ἐπὶ τῆς γῆς, ἧς κύριος ὁ θεός σου δίδωσίν σοι, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν.

[18] I declare to you this day, that ye shall utterly perish, and ye shall by no means live long upon the land, into which ye go over Jordan to inherit it.

[19] διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν Τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, τὴν εὐλογίαν καὶ τὴν κατάραν· ἔκλεξαι τὴν ζωήν, ἵνα ζῇς σὺ καὶ τὸ σπέρμα σου,

[19] I call both heaven and earth to witness this day against you, I have set before you life and death, the blessing and the curse: choose thou life, that thou and thy seed may live;

[20] ἀγαπᾶν κύριον τὸν θεόν σου, εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχεσθαι αὐτοῦ· ὅτι τοῦτο ἡ ζωή σου καὶ ἡ μακρότης τῶν ἡμερῶν σου κατοικεῖν σε ἐπὶ τῆς γῆς, ἧς ὤμοσεν κύριος τοῖς πατράσιν σου Αβρααμ καὶ Ισαακ καὶ Ιακωβ δοῦναι αὐτοῖς.

[20] to love the Lord thy God, to hearken to his voice, and cleave to him; for this *is* thy life, and the length of thy days, that thou shouldest dwell upon the land, which the Lord sware to thy fathers, Abraam, and Isaac, and Jacob, to give to them.

CHAPTER 31

[1] Καὶ συνετέλεσεν Μωϋσῆς λαλῶν πάντας τοὺς λόγους τούτους πρὸς πάντας υἱοὺς Ισραηλ·

[1] And Moses finished speaking all these words to all the children of Israel;

[2] καὶ εἶπεν πρὸς αὐτούς Ἑκατὸν καὶ εἴκοσι ἐτῶν ἐγώ εἰμι σήμερον, οὐ δυνήσομαι ἔτι εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι, κύριος δὲ εἶπεν πρός με Οὐ διαβήσῃ τὸν Ιορδάνην τοῦτον.

[2] and said to them, I am this day a hundred and twenty years *old*; I shall not be able any longer to come in or go out; and the Lord said to me, Thou shalt not go over this Jordan.

[3] κύριος ὁ θεός σου ὁ προπορευόμενος πρὸ προσώπου σου αὐτὸς ἐξολεθρεύσει τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου, καὶ κατακληρονομήσεις αὐτούς· καὶ Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου, καθὰ ἐλάλησεν κύριος.

[3] The Lord thy God who goes before thee, he shall destroy these nations before thee, and thou shalt inherit them: and *it shall be* Joshua that goes before thy face, as the Lord has spoken.

[4] καὶ ποιήσει κύριος αὐτοῖς καθὰ ἐποίησεν Σηων καὶ Ωγ, τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, καὶ τῇ γῇ αὐτῶν, καθότι ἐξωλέθρευσεν αὐτούς.

[4] And the Lord thy God shall do to them as he did to Seon and Og the two kings of the Amorites, who were beyond Jordan, and to their land, as he destroyed them.

[5] καὶ παρέδωκεν αὐτοὺς κύριος ὑμῖν, καὶ ποιήσετε αὐτοῖς καθότι ἐνετειλάμην ὑμῖν.

[5] And the Lord has delivered them to you; and ye shall do to them, as I charged you.

[6] ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ δειλία μηδὲ πτοηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι κύριος ὁ θεός σου ὁ προπορευόμενος μεθ’ ὑμῶν ἐν ὑμῖν οὐ μή σε ἀνῇ οὔτε μή σε ἐγκαταλίπῃ.

[6] Be courageous and strong, fear not, neither be cowardly neither be afraid before them; for *it is* the Lord your God that advances with you in the midst of you, neither will he by any means forsake thee, nor desert thee.

[7] Καὶ ἐκάλεσεν Μωϋσῆς Ἰησοῦν καὶ εἶπεν αὐτῷ ἔναντι παντὸς Ισραηλ Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου εἰς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι αὐτοῖς, καὶ σὺ κατακληρονομήσεις αὐτὴν αὐτοῖς·

[7] And Moses called Joshua, and said to him before all Israel, Be courageous and strong; for thou shalt go in before this people into the land which the Lord sware to your fathers to give to them, and thou shalt give it to them for an inheritance.

[8] καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπῃ σε· μὴ φοβοῦ μηδὲ δειλία.

[8] And the Lord that goes with thee shall not forsake thee nor abandon thee; fear not, neither be afraid.

[9] Καὶ ἔγραψεν Μωϋσῆς τὰ ῥήματα τοῦ νόμου τούτου εἰς βιβλίον καὶ ἔδωκεν τοῖς ἱερεῦσιν τοῖς υἱοῖς Λευι τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ τοῖς πρεσβυτέροις τῶν υἱῶν Ισραηλ.

[9] And Moses wrote the words of this law in a book, and gave it to the priests the sons of Levi who bear the ark of the covenant of the Lord, and to the elders of the sons of Israel.

[10] καὶ ἐνετείλατο αὐτοῖς Μωϋσῆς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Μετὰ ἑπτὰ ἔτη ἐν καιρῷ ἐνιαυτοῦ ἀφέσεως ἐν ἑορτῇ σκηνοπηγίας

[10] And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles,

[11] ἐν τῷ συμπορεύεσθαι πάντα Ισραηλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται κύριος, ἀναγνώσεσθε τὸν νόμον τοῦτον ἐναντίον παντὸς Ισραηλ εἰς τὰ ὦτα αὐτῶν·

[11] when all Israel come together to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel in their ears,

[12] ἐκκλησιάσας τὸν λαόν, τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ὑμῶν, ἵνα ἀκούσωσιν καὶ ἵνα μάθωσιν φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν, καὶ ἀκούσονται ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου·

[12] having assembled the people, the men, and the women, and the children, and the stranger that is in your cities, that they may hear, and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law.

[13] καὶ οἱ υἱοὶ αὐτῶν, οἳ οὐκ οἴδασιν, ἀκούσονται καὶ μαθήσονται φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν πάσας τὰς ἡμέρας, ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν.

[13] And their sons who have not known shall hear, and shall learn to fear the Lord thy God all the days that they live upon the land, into which ye go over Jordan to inherit it.

[14] Καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ ἠγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου· κάλεσον Ἰησοῦν καὶ στῆτε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἐντελοῦμαι αὐτῷ. καὶ ἐπορεύθη Μωϋσῆς καὶ Ἰησοῦς εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

[14] And the Lord said to Moses, Behold, the days of thy death are at hand; call Joshua, and stand ye by the doors of the tabernacle of testimony, and I will give him a charge. And Moses and Joshua went to the tabernacle of testimony, and stood by the doors of the tabernacle of testimony.

[15] καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἔστη παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου, καὶ ἔστη ὁ στῦλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς.

[15] And the Lord descended in a cloud, and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by the doors of the tabernacle of testimony.

[16] καὶ εἶπεν κύριος πρὸς Μωυσῆν Ἰδοὺ σὺ κοιμᾷ μετὰ τῶν πατέρων σου, καὶ ἀναστὰς ὁ λαὸς οὗτος ἐκπορνεύσει ὀπίσω θεῶν ἀλλοτρίων τῆς γῆς, εἰς ἣν οὗτος εἰσπορεύεται ἐκεῖ εἰς αὐτήν, καὶ ἐγκαταλείψουσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου, ἣν διεθέμην αὐτοῖς.

[16] And the Lord said to Moses, Behold, thou shalt sleep with thy fathers, and this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me, and break my covenant, which I made with them.

[17] καὶ ὀργισθήσομαι θυμῷ εἰς αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ καταλείψω αὐτοὺς καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, καὶ ἔσται κατάβρωμα, καὶ εὑρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις, καὶ ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ Διότι οὐκ ἔστιν κύριος ὁ θεός μου ἐν ἐμοί, εὕροσάν με τὰ κακὰ ταῦτα.

[17] And I will be very angry with them in that day, and I will leave them and turn my face away from them, and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that day, Because the Lord my God is not with me, these evils have come upon me.

[18] ἐγὼ δὲ ἀποστροφῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ διὰ πάσας τὰς κακίας, ἃς ἐποίησαν, ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἀλλοτρίους.

[18] And I will surely turn away my face from them in that day, because of all their evil doings which they have done, because they turned aside after strange gods.

[19] καὶ νῦν γράψατε τὰ ῥήματα τῆς ᾠδῆς ταύτης καὶ διδάξετε αὐτὴν τοὺς υἱοὺς Ισραηλ καὶ ἐμβαλεῖτε αὐτὴν εἰς τὸ στόμα αὐτῶν, ἵνα γένηταί μοι ἡ ᾠδὴ αὕτη εἰς μαρτύριον ἐν υἱοῖς Ισραηλ.

[19] And now write the words of this song, and teach it to the children of Israel, and ye shall put it into their mouth, that this song may witness for me among the children of Israel to their face.

[20] εἰσάξω γὰρ αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, καὶ φάγονται καὶ ἐμπλησθέντες κορήσουσιν· καὶ ἐπιστραφήσονται ἐπὶ θεοὺς ἀλλοτρίους καὶ λατρεύσουσιν αὐτοῖς καὶ παροξυνοῦσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου.

[20] For I will bring them into the good land, which I sware to their fathers, to give to them a land flowing with milk and honey: and they shall eat and be filled and satisfy *themselves*; then will they turn aside

after other gods, and serve them, and they will provoke me, and break my covenant.

[21] καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη κατὰ πρόσωπον μαρτυροῦσα, οὐ γὰρ μὴ ἐπιλησθῇ ἀπὸ στόματος αὐτῶν καὶ ἀπὸ στόματος τοῦ σπέρματος αὐτῶν· ἐγὼ γὰρ οἶδα τὴν πονηρίαν αὐτῶν, ὅσα ποιοῦσιν ὧδε σήμερον πρὸ τοῦ εἰσαγαγεῖν με αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν.

[21] And this song shall stand up to witness against them; for they shall not forget it out of their mouth, or out of the mouth of their seed; for I know their wickedness, what they are doing here this day, before I have brought them into the good land, which I sware to their fathers.

[22] καὶ ἔγραψεν Μωϋσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ισραηλ.

[22] And Moses wrote this song in that day, and taught it to the children of Israel.

[23] καὶ ἐνετείλατο Μωϋσῆς Ἰησοῖ καὶ εἶπεν αὐτῷ Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ εἰσάξεις τοὺς υἱοὺς Ισραηλ εἰς τὴν γῆν, ἣν ὤμοσεν κύριος αὐτοῖς, καὶ αὐτὸς ἔσται μετὰ σοῦ.

[23] And he charged Joshua, and said, Be courageous and strong, for thou shalt bring the sons of Israel into the land, which the Lord sware to them, and he shall be with thee.

[24] Ἡνίκα δὲ συνετέλεσεν Μωϋσῆς γράφων πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς βιβλίον ἕως εἰς τέλος,

[24] And when Moses finished writing all the words of this law in a book, even to the end,

[25] καὶ ἐνετείλατο τοῖς Λευίταις τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου λέγων

[25] then he charged the Levites who bear the ark of the covenant of the Lord, saying,

[26] Λαβόντες τὸ βιβλίον τοῦ νόμου τούτου θήσετε αὐτὸ ἐκ πλαγίων τῆς κιβωτοῦ τῆς διαθήκης κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἔσται ἐκεῖ ἐν σοὶ εἰς μαρτύριον.

[26] Take the book of this law, and ye shall put it in the side of the ark of the covenant of the Lord your God; and it shall be there among you for a testimony.

[27] ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου καὶ τὸν τράχηλόν σου τὸν σκληρόν· ἔτι γὰρ ἐμοῦ ζῶντος μεθ’ ὑμῶν σήμερον παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν, πῶς οὐχὶ καὶ ἔσχατον τοῦ θανάτου μου;

[27] For I know thy provocation, and thy stiff neck; for yet during my life with you at this day, ye have been provoking in your conduct toward God: how shall ye not also be so after my death?

[28] ἐκκλησιάσατε πρός με τοὺς φυλάρχους ὑμῶν καὶ τοὺς πρεσβυτέρους ὑμῶν καὶ τοὺς κριτὰς ὑμῶν καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν, ἵνα λαλήσω εἰς τὰ ὦτα αὐτῶν πάντας τοὺς λόγους τούτους καὶ διαμαρτύρωμαι αὐτοῖς τόν τε οὐρανὸν καὶ τὴν γῆν·

[28] Gather together to me the heads of your tribes, and your elders, and your judges, and your officers, that I may speak in their ears all these words; and I call both heaven and earth to witness against them.

[29] οἶδα γὰρ ὅτι ἔσχατον τῆς τελευτῆς μου ἀνομίᾳ ἀνομήσετε καὶ ἐκκλινεῖτε ἐκ τῆς ὁδοῦ, ἧς ἐνετειλάμην ὑμῖν, καὶ συναντήσεται ὑμῖν τὰ κακὰ ἔσχατον τῶν ἡμερῶν, ὅτι ποιήσετε τὸ πονηρὸν ἐναντίον κυρίου παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν.

[29] For I know that after my death ye will utterly transgress, and turn aside out of the way which I have commanded you; and evils shall come upon you in the latter days, because ye will do evil before the Lord, to provoke him to anger by the works of your hands.

[30] Καὶ ἐλάλησεν Μωϋσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας Ισραηλ τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος

[30] And Moses spoke all the words of this song even to the end, in the ears of the whole assembly.

CHAPTER 32

[1] Πρόσεχε, οὐρανέ, καὶ λαλήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου.

[1] Attend, O heaven, and I will speak; and let the earth hear the words out of my mouth.

[2] προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, ὡσεὶ ὄμβρος ἐπ᾽ ἄγρωστιν καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον.

[2] Let my speech be looked for as the rain, and my words come down as dew, as the shower upon the herbage, and as snow upon the grass.

[3] ὅτι ὄνομα κυρίου ἐκάλεσα· δότε μεγαλωσύνην τῷ θεῷ ἡμῶν.

[3] For I have called on the name of the Lord: assign ye greatness to our God.

[4] θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία, δίκαιος καὶ ὅσιος κύριος.

[4] *As for God*, his works *are* true, and all his ways *are* judgment: God *is* faithful, and there is no unrighteousness *in him*; just and holy *is* the Lord.

[5] ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά, γενεὰ σκολιὰ καὶ διεστραμμένη.

[5] They have sinned, not *pleasing* him; spotted children, a froward and perverse generation.

[6] ταῦτα κυρίῳ ἀνταποδίδοτε οὕτω, λαὸς μωρὸς καὶ οὐχὶ σοφός; οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε καὶ ἐποίησέν σε καὶ ἔκτισέν σε;

[6] Do ye thus recompense the Lord? *is the* people thus foolish and unwise? did not he himself thy father purchase thee, and make thee, and form thee?

[7] μνήσθητε ἡμέρας αἰῶνος, σύνετε ἔτη γενεᾶς γενεῶν· ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου, καὶ ἐροῦσίν σοι.

[7] Remember the days of old, consider the years for past ages: ask thy father, and he shall relate to thee, thine elders, and they shall tell thee.

[8] ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Αδαμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ,

[8] When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God.

[9] καὶ ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ιακωβ, σχοίνισμα κληρονομίας αὐτοῦ Ισραηλ.

[9] And his people Jacob became the portion of the Lord, Israel was the line of his inheritance.

[10] αὐτάρκησεν αὐτὸν ἐν γῇ ἐρήμῳ, ἐν δίψει καύματος ἐν ἀνύδρῳ· ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διεφύλαξεν αὐτὸν ὡς κόραν ὀφθαλμοῦ

[10] He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye.

[11] ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόθησεν, διεὶς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ.

[11] As an eagle would watch over his brood, and yearns over his young, receives them having spread his wings, and takes them up on his back:

[12] κύριος μόνος ἦγεν αὐτούς, καὶ οὐκ ἦν μετ’ αὐτῶν θεὸς ἀλλότριος.

[12] the Lord alone led them, there was no strange god with them.

[13] ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς, ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας καὶ ἔλαιον ἐκ στερεᾶς πέτρας,

[13] He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock.

[14] βούτυρον βοῶν καὶ γάλα προβάτων μετὰ στέατος ἀρνῶν καὶ κριῶν, υἱῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ, καὶ αἷμα σταφυλῆς ἔπιον οἶνον.

[14] Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape.

[15] καὶ ἔφαγεν Ιακωβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος, ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη· καὶ ἐγκατέλιπεν θεὸν τὸν ποιήσαντα αὐτὸν καὶ ἀπέστη ἀπὸ θεοῦ σωτῆρος αὐτοῦ.

[15] So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.

[16] παρώξυνάν με ἐπ᾽ ἀλλοτρίοις, ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με·

[16] They provoked me to anger with strange gods; with their abominations they bitterly angered me.

[17] ἔθυσαν δαιμονίοις καὶ οὐ θεῷ, θεοῖς, οἷς οὐκ ᾔδεισαν· καινοὶ πρόσφατοι ἥκασιν, οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν.

[17] They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh *gods* came in, whom their fathers knew not.

[18] θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες καὶ ἐπελάθου θεοῦ τοῦ τρέφοντός σε.

[18] Thou hast forsaken God that begot thee, and forgotten God who feeds thee.

[19] καὶ εἶδεν κύριος καὶ ἐζήλωσεν καὶ παρωξύνθη δι᾽ ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων

[19] And the Lord saw, and was jealous; and was provoked by the anger of his sons and daughters,

[20] καὶ εἶπεν Ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν καὶ δείξω τί ἔσται αὐτοῖς ἐπ᾽ ἐσχάτων· ὅτι γενεὰ ἐξεστραμμένη ἐστίν, υἱοί, οἷς οὐκ ἔστιν πίστις ἐν αὐτοῖς.

[20] and said, I will turn away my face from them, and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

[21] αὐτοὶ παρεζήλωσάν με ἐπ᾽ οὐ θεῷ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτοὺς ἐπ᾽ οὐκ ἔθνει, ἐπ᾽ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

[21] They have provoked me to jealousy with *that which is* not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation void of understanding.

[22] ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου, καυθήσεται ἕως ᾅδου κάτω, καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς, φλέξει θεμέλια ὀρέων.

[22] For a fire has been kindled out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains.

[23] συνάξω εἰς αὐτοὺς κακὰ καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς.

[23] I will gather evils upon them, and will fight with my weapons against them.

[24] τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων καὶ ὀπισθότονος ἀνίατος· ὀδόντας θηρίων ἀποστελῶ εἰς αὐτοὺς μετὰ θυμοῦ συρόντων ἐπὶ γῆς.

[24] *They shall be* consumed with hunger and the devouring of birds, and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of *serpents* creeping on the ground.

[25] ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα καὶ ἐκ τῶν ταμιείων φόβος· νεανίσκος σὺν παρθένῳ, θηλάζων μετὰ καθεστηκότος πρεσβύτου.

[25] Without, the sword shall bereave them of children, and terror *shall issue* out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old.

[26] εἶπα Διασπερῶ αὐτούς, παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν,

[26] I said, I will scatter them, and I will cause their memorial to cease from among men.

[27] εἰ μὴ δι᾽ ὀργὴν ἐχθρῶν, ἵνα μὴ μακροχρονίσωσιν, καὶ ἵνα μὴ συνεπιθῶνται οἱ ὑπεναντίοι, μὴ εἴπωσιν Ἡ χεὶρ ἡμῶν ἡ ὑψηλὴ καὶ οὐχὶ κύριος ἐποίησεν ταῦτα πάντα.

[27] Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not the Lord, has done all these things.

[28] ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἐστιν, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.

[28] It is a nation that has lost counsel, neither is there understanding in them.

[29] οὐκ ἐφρόνησαν συνιέναι ταῦτα· καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον.

[29] They had not sense to understand: let them reserve these things against the time to come.

[30] πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσουσιν μυριάδας, εἰ μὴ ὁ θεὸς ἀπέδοτο αὐτοὺς καὶ κύριος παρέδωκεν αὐτούς;

[30] How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and the Lord delivered them up?

[31] ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν οἱ θεοὶ αὐτῶν· οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι.

[31] For their gods are not as our God, but our enemies *are* void of understanding.

[32] ἐκ γὰρ ἀμπέλου Σοδομων ἡ ἄμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομορρας· ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς·

[32] For their vine *is* of the vine of Sodom, and their vine-branch of Gomorrha: their grape *is* a grape of gall, their cluster *is* one of bitterness.

[33] θυμὸς δρακόντων ὁ οἶνος αὐτῶν καὶ θυμὸς ἀσπίδων ἀνίατος.

[33] Their wine *is* the rage of serpents, and the incurable rage of asps.

[34] οὐκ ἰδοὺ ταῦτα συνῆκται παρ᾽ ἐμοὶ καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου;

[34] Lo! are not these things stored up by me, and sealed among my treasures?

[35] ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, ἐν καιρῷ, ὅταν σφαλῇ ὁ ποὺς αὐτῶν· ὅτι ἐγγὺς ἡμέρα ἀπωλείας αὐτῶν, καὶ πάρεστιν ἕτοιμα ὑμῖν.

[35] In the day of vengeance I will recompense, whensoever their foot shall be tripped up; for the day of their destruction *is* near to them, and the judgments at hand are close upon you.

[36] ὅτι κρινεῖ κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται· εἶδεν γὰρ παραλελυμένους αὐτοὺς καὶ ἐκλελοιπότας ἐν ἐπαγωγῇ καὶ παρειμένους.

[36] For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble:

[37] καὶ εἶπεν κύριος Ποῦ εἰσιν οἱ θεοὶ αὐτῶν, ἐφ᾽ οἷς ἐπεποίθεισαν ἐπ᾽ αὐτοῖς,

[37] and the Lord said, Where are their gods on whom they trusted?

[38] ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἠσθίετε καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν; ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν καὶ γενηθήτωσαν ὑμῖν σκεπασταί.

[38] the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors.

[39] ἴδετε ἴδετε ὅτι ἐγώ εἰμι, καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ· ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω, πατάξω κἀγὼ ἰάσομαι, καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου.

[39] Behold, behold that I am *he*, and there is no god beside me: I kill, and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands.

[40] ὅτι ἀρῶ εἰς τὸν οὐρανὸν τὴν χεῖρά μου καὶ ὀμοῦμαι τῇ δεξιᾷ μου καὶ ἐρῶ Ζῶ ἐγὼ εἰς τὸν αἰῶνα,

[40] For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever.

[41] ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου, καὶ ἀνθέξεται κρίματος ἡ χείρ μου, καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσίν με ἀνταποδώσω·

[41] For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me.

[42] μεθύσω τὰ βέλη μου ἀφ᾽ αἵματος, καὶ ἡ μάχαιρά μου καταφάγεται κρέα, ἀφ᾽ αἵματος τραυματιῶν καὶ αἰχμαλωσίας, ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν.

[42] I will make my weapons drunk with blood, and my sword shall devour flesh, *it shall glut itself* with the blood of the wounded, and from the captivity of the heads of *their* enemies that rule over them.

[43] εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ· ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται, καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει, καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

[43] Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

[44] Καὶ ἔγραψεν Μωϋσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ισραηλ. καὶ εἰσῆλθεν Μωϋσῆς καὶ ἐλάλησεν πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς τὰ ὦτα τοῦ λαοῦ, αὐτὸς καὶ Ἰησοῦς ὁ τοῦ Ναυη.

[44] And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Joshua the *son* of Naue.

[45] καὶ συνετέλεσεν Μωϋσῆς λαλῶν παντὶ Ισραηλ

[45] And Moses finished speaking to all Israel.

[46] καὶ εἶπεν πρὸς αὐτούς Προσέχετε τῇ καρδίᾳ ἐπὶ πάντας τοὺς λόγους τούτους, οὓς ἐγὼ διαμαρτύρομαι ὑμῖν σήμερον, ἃ ἐντελεῖσθε τοῖς υἱοῖς ὑμῶν φυλάσσειν καὶ ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου·

[46] And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law.

[47] ὅτι οὐχὶ λόγος κενὸς οὗτος ὑμῖν, ὅτι αὕτη ἡ ζωὴ ὑμῶν, καὶ ἕνεκεν τοῦ λόγου τούτου μακροημερεύσετε ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομῆσαι αὐτήν.

[47] For this *is* no vain word to you; for it *is* your life, and because of this word ye shall live long upon the land, into which ye go over Jordan to inherit it.

[48] Καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν ἐν τῇ ἡμέρᾳ ταύτῃ λέγων

[48] And the Lord spoke to Moses in this day, saying,

[49] Ἀνάβηθι εἰς τὸ ὄρος τὸ Αβαριν τοῦτο, ὄρος Ναβαυ, ὅ ἐστιν ἐν γῇ Μωαβ κατὰ πρόσωπον Ιεριχω, καὶ ἰδὲ τὴν γῆν Χανααν, ἣν ἐγὼ δίδωμι τοῖς υἱοῖς Ισραηλ εἰς κατάσχεσιν,

[49] Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Chanaan, which I give to the sons of Israel:

[50] καὶ τελεύτα ἐν τῷ ὄρει, εἰς ὃ ἀναβαίνεις ἐκεῖ, καὶ προστέθητι πρὸς τὸν λαόν σου, ὃν τρόπον ἀπέθανεν Ααρων ὁ ἀδελφός σου ἐν Ωρ τῷ ὄρει καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ,

[50] and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in mount Or, and was added to his people.

[51] διότι ἠπειθήσατε τῷ ῥήματί μου ἐν τοῖς υἱοῖς Ισραηλ ἐπὶ τοῦ ὕδατος ἀντιλογίας Καδης ἐν τῇ ἐρήμῳ Σιν, διότι οὐχ ἡγιάσατέ με ἐν τοῖς υἱοῖς Ισραηλ·

[51] Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel.

[52] ὅτι ἀπέναντι ὄψῃ τὴν γῆν καὶ ἐκεῖ οὐκ εἰσελεύσῃ.

[52] Thou shalt see the land before *thee*, but thou shalt not enter into it.

CHAPTER 33

[1] Καὶ αὕτη ἡ εὐλογία, ἣν εὐλόγησεν Μωϋσῆς ἄνθρωπος τοῦ θεοῦ τοὺς υἱοὺς Ισραηλ πρὸ τῆς τελευτῆς αὐτοῦ·

[1] And this *is* the blessing with which Moses the man of God blessed the children of Israel before his death.

[2] καὶ εἶπεν Κύριος ἐκ Σινα ἥκει καὶ ἐπέφανεν ἐκ Σηιρ ἡμῖν καὶ κατέσπευσεν ἐξ ὄρους Φαραν σὺν μυριάσιν Καδης, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ᾽ αὐτοῦ.

[2] And he said, The Lord is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand *were* his angels with him.

[3] καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ, καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου· καὶ οὗτοι ὑπὸ σέ εἰσιν, καὶ ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ

[3] And he spared his people, and all his sanctified ones *are* under thy hands; and they are under thee; and he received of his words

[4] νόμον, ὃν ἐνετείλατο ἡμῖν Μωϋσῆς, κληρονομίαν συναγωγαῖς Ιακωβ.

[4] the law which Moses charged us, an inheritance to the assemblies of Jacob.

[5] καὶ ἔσται ἐν τῷ ἠγαπημένῳ ἄρχων συναχθέντων ἀρχόντων λαῶν ἅμα φυλαῖς Ισραηλ.

[5] And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel.

[6] Ζήτω Ρουβην καὶ μὴ ἀποθανέτω καὶ ἔστω πολὺς ἐν ἀριθμῷ.

[6] Let Ruben live, and not die; and let him be many in number.

[7] Καὶ αὕτη Ιουδα Εἰσάκουσον, κύριε, φωνῆς Ιουδα, καὶ εἰς τὸν λαὸν αὐτοῦ εἰσέλθοισαν· αἱ χεῖρες αὐτοῦ διακρινοῦσιν αὐτῷ, καὶ βοηθὸς ἐκ τῶν ἐχθρῶν αὐτοῦ ἔσῃ.

[7] And this *is the blessing* of Juda; Hear, Lord, the voice of Juda, and do thou visit his people: his hands shall contend for him, and thou shalt be a help from his enemies.

[8] Καὶ τῷ Λευι εἶπεν Δότε Λευι δήλους αὐτοῦ καὶ ἀλήθειαν αὐτοῦ τῷ ἀνδρὶ τῷ ὁσίῳ, ὃν ἐπείρασαν αὐτὸν ἐν πείρᾳ, ἐλοιδόρησαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας·

[8] And to Levi he said, Give to Levi his manifestations, and his truth to the holy man, whom they tempted in the temptation; they reviled him at the water of strife.

[9] ὁ λέγων τῷ πατρὶ καὶ τῇ μητρί Οὐχ ἑόρακά σε, καὶ τοὺς ἀδελφοὺς αὐτοῦ οὐκ ἐπέγνω καὶ τοὺς υἱοὺς αὐτοῦ ἀπέγνω· ἐφύλαξεν τὰ λόγιά σου καὶ τὴν διαθήκην σου διετήρησεν.

[9] Who says to his father and mother, I have not seen thee; and he knew not his brethren, and he refused to know his sons: he kept thine oracles, and observed thy covenant.

[10] δηλώσουσιν τὰ δικαιώματά σου τῷ Ιακωβ καὶ τὸν νόμον σου τῷ Ισραηλ· ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου.

[10] They shall declare thine ordinances to Jacob, and thy law to Israel: they shall place incense in *the time of* thy wrath continually upon thine altar.

[11] εὐλόγησον, κύριε, τὴν ἰσχὺν αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι· κάταξον ὀσφὺν ἐχθρῶν ἐπανεστηκότων αὐτῷ, καὶ οἱ μισοῦντες αὐτὸν μὴ ἀναστήτωσαν.

[11] Bless, Lord, his strength, and accept the works of his hands; break the loins of his enemies that have risen up against him, and let not them that hate him rise up.

[12] Καὶ τῷ Βενιαμιν εἶπεν Ἠγαπημένος ὑπὸ κυρίου κατασκηνώσει πεποιθώς, καὶ ὁ θεὸς σκιάζει ἐπ᾽ αὐτῷ πάσας τὰς ἡμέρας, καὶ ἀνὰ μέσον τῶν ὤμων αὐτοῦ κατέπαυσεν.

[12] And to Benjamin he said, The beloved of the Lord shall dwell in confidence, and God overshadows him always, and he rested between his shoulders.

[13] Καὶ τῷ Ιωσηφ εἶπεν Ἀπ εὐλογίας κυρίου ἡ γῆ αὐτοῦ ἀπὸ ὡρῶν οὐρανοῦ καὶ δρόσου καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν

[13] And to Joseph he said, His land *is* of the blessing of the Lord, of the seasons of sky and dew, and of the deeps of wells below,

[14] καὶ καθ’ ὥραν γενημάτων ἡλίου τροπῶν καὶ ἀπὸ συνόδων μηνῶν

[14] and of the fruits of the changes of the sun in season, and of the produce of the months,

[15] καὶ ἀπὸ κορυφῆς ὀρέων ἀρχῆς καὶ ἀπὸ κορυφῆς βουνῶν ἀενάων

[15] from the top of the ancient mountains, and from the top of the everlasting hills,

[16] καὶ καθ’ ὥραν γῆς πληρώσεως. καὶ τὰ δεκτὰ τῷ ὀφθέντι ἐν τῷ βάτῳ ἔλθοισαν ἐπὶ κεφαλὴν Ιωσηφ, καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐν ἀδελφοῖς.

[16] and of the fullness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown *of him who was* glorified above his brethren.

[17] πρωτότοκος ταύρου τὸ κάλλος αὐτοῦ, κέρατα μονοκέρωτος τὰ κέρατα αὐτοῦ· ἐν αὐτοῖς ἔθνη κερατιεῖ ἅμα ἕως ἐπ’ ἄκρου γῆς. αὗται μυριάδες Εφραιμ, καὶ αὗται χιλιάδες Μανασση.

[17] His beauty *is as* the firstling of his bull, his horns *are* the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these *are* the ten thousands of Ephraim, and these *are* the thousands of Manasse.

[18] Καὶ τῷ Ζαβουλων εἶπεν Εὐφράνθητι, Ζαβουλων, ἐν ἐξοδίᾳ σου καί, Ισσαχαρ, ἐν τοῖς σκηνώμασιν αὐτοῦ.

[18] And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents.

[19] ἔθνη ἐξολεθρεύσουσιν, καὶ ἐπικαλέσεσθε ἐκεῖ καὶ θύσετε θυσίαν δικαιοσύνης, ὅτι πλοῦτος θαλάσσης θηλάσει σε καὶ ἐμπόρια παράλιον κατοικούντων.

[19] They shall utterly destroy the nations, and ye shall call *men* there, and there offer the sacrifice of righteousness; for the wealth of the sea shall suckle thee, and so shall the marts of them that dwell by the sea-coast.

[20] Καὶ τῷ Γαδ εἶπεν Εὐλογημένος ἐμπλατύνων Γαδ· ὡς λέων ἀνεπαύσατο συντρίψας βραχίονα καὶ ἄρχοντα.

[20] And to Gad he said, Blessed *be* he that enlarges Gad: as a lion he rested, having broken the arm and the ruler.

[21] καὶ εἶδεν ἀπαρχὴν αὐτοῦ, ὅτι ἐκεῖ ἐμερίσθη γῆ ἀρχόντων συνηγμένων ἅμα ἀρχηγοῖς λαῶν· δικαιοσύνην κύριος ἐποίησεν καὶ κρίσιν αὐτοῦ μετὰ Ισραηλ.

[21] And he saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; the Lord wrought righteousness, and his judgment with Israel.

[22] Καὶ τῷ Δαν εἶπεν Δαν σκύμνος λέοντος καὶ ἐκπηδήσεται ἐκ τοῦ Βασαν.

[22] And to Dan he said, Dan *is* a lion's whelp, and shall leap out of Basan.

[23] Καὶ τῷ Νεφθαλι εἶπεν Νεφθαλι πλησμονὴ δεκτῶν καὶ ἐμπλησθήτω εὐλογίαν παρὰ κυρίου θάλασσαν καὶ λίβα κληρονομήσει.

[23] And to Nephthali he said, Nephthali *has* the fulness of good things; and let him be filled with blessing from the Lord: he shall inherit the west and the south.

[24] Καὶ τῷ Ασηρ εἶπεν Εὐλογητὸς ἀπὸ τέκνων Ασηρ καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ. βάψει ἐν ἐλαίῳ τὸν πόδα αὐτοῦ·

[24] And to Aser he said, Aser *is* blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil.

[25] σίδηρος καὶ χαλκὸς τὸ ὑπόδημα αὐτοῦ ἔσται, καὶ ὡς αἱ ἡμέραι σου ἡ ἰσχύς σου.

[25] His sandal shall be iron and brass; as thy days, so *shall be* thy strength.

[26] Οὐκ ἔστιν ὥσπερ ὁ θεὸς τοῦ ἠγαπημένου· ὁ ἐπιβαίνων ἐπὶ τὸν οὐρανὸν βοηθός σου καὶ ὁ μεγαλοπρεπὴς τοῦ στερεώματος.

[26] There is not *any such* as the God of the beloved; he who rides upon the heaven *is* thy helper, and the magnificent One of the firmament.

[27] καὶ σκέπασις θεοῦ ἀρχῆς καὶ ὑπὸ ἰσχὺν βραχιόνων ἀενάων καὶ ἐκβαλεῖ ἀπὸ προσώπου σου ἐχθρὸν λέγων Ἀπόλοιο.

[27] And the rule of God shall protect thee, and *that* under the strength of the everlasting arms; and he shall cast forth the enemy from before thy face, saying, Perish.

[28] καὶ κατασκηνώσει Ισραηλ πεποιθὼς μόνος ἐπὶ γῆς Ιακωβ ἐπὶ σίτῳ καὶ οἴνῳ, καὶ ὁ οὐρανὸς αὐτῷ συννεφὴς δρόσῳ.

[28] And Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky *shall be* misty with dew upon thee.

[29] μακάριος σύ, Ισραηλ· τίς ὅμοιός σοι λαὸς σῳζόμενος ὑπὸ κυρίου; ὑπερασπιεῖ ὁ βοηθός σου, καὶ ἡ μάχαιρα καύχημά σου· καὶ ψεύσονταί σε οἱ ἐχθροί σου, καὶ σὺ ἐπὶ τὸν τράχηλον αὐτῶν ἐπιβήσῃ.

[29] Blessed *art* thou, O Israel; who *is* like to thee, O people saved by the Lord? thy helper shall hold his shield over thee, and *his* sword *is* thy boast; and thine enemies shall speak falsely to thee, and thou shalt tread upon their neck.

CHAPTER 34

[1] Καὶ ἀνέβη Μωϋσῆς ἀπὸ Αραβωθ Μωαβ ἐπὶ τὸ ὄρος Ναβαυ ἐπὶ κορυφὴν Φασγα, ἥ ἐστιν ἐπὶ προσώπου Ιεριχω, καὶ ἔδειξεν αὐτῷ κύριος πᾶσαν τὴν γῆν Γαλααδ ἕως Δαν

[1] And Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and the Lord shewed him all the mount of Galaad to Dan, and all the land of Nephthali,

[2] καὶ πᾶσαν τὴν γῆν Νεφθαλι καὶ πᾶσαν τὴν γῆν Εφραιμ καὶ Μανασση καὶ πᾶσαν τὴν γῆν Ιουδα ἕως τῆς θαλάσσης τῆς ἐσχάτης

[2] and all the land of Ephraim and Manasse, and all the land of Juda to the farthest sea;

[3] καὶ τὴν ἔρημον καὶ τὰ περίχωρα Ιεριχω, πόλιν φοινίκων, ἕως Σηγωρ.

[3] and the wilderness, and the country round about Jericho, the city of palm-trees, to Segor.

[4] καὶ εἶπεν κύριος πρὸς Μωυσῆν Αὕτη ἡ γῆ, ἣν ὤμοσα Αβρααμ καὶ Ισαακ καὶ Ιακωβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν· καὶ ἔδειξα αὐτὴν τοῖς ὀφθαλμοῖς σου, καὶ ἐκεῖ οὐκ εἰσελεύσῃ.

[4] And the Lord said to Moses, This *is* the land of which I sware to Abraam, and Isaac, and Jacob, saying, To your seed will I give it: and I have shewed it to thine eyes, but thou shalt not go in thither.

[5] καὶ ἐτελεύτησεν Μωϋσῆς οἰκέτης κυρίου ἐν γῇ Μωαβ διὰ ῥήματος κυρίου.

[5] So Moses the servant of the Lord died in the land of Moab by the word of the Lord.

[6] καὶ ἔθαψαν αὐτὸν ἐν Γαι ἐν γῇ Μωαβ ἐγγὺς οἴκου Φογωρ· καὶ οὐκ οἶδεν οὐδεὶς τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης.

[6] And they buried him in Gai near the house of Phogor; and no one has seen his sepulchre to this day.

[7] Μωϋσῆς δὲ ἦν ἑκατὸν καὶ εἴκοσι ἐτῶν ἐν τῷ τελευτᾶν αὐτόν· οὐκ ἠμαυρώθησαν οἱ ὀφθαλμοὶ αὐτοῦ, οὐδὲ ἐφθάρησαν τὰ χελύνια αὐτοῦ.

[7] And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

[8] καὶ ἔκλαυσαν οἱ υἱοὶ Ισραηλ τὸν Μωυσῆν ἐν Αραβωθ Μωαβ ἐπὶ τοῦ Ιορδάνου κατὰ Ιεριχω τριάκοντα ἡμέρας· καὶ συνετελέσθησαν αἱ ἡμέραι πένθους κλαυθμοῦ Μωυσῆ.

[8] And the children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed.

[9] καὶ Ἰησοῦς υἱὸς Ναυη ἐνεπλήσθη πνεύματος συνέσεως, ἐπέθηκεν γὰρ Μωϋσῆς τὰς χεῖρας αὐτοῦ ἐπ᾽ αὐτόν· καὶ εἰσήκουσαν αὐτοῦ οἱ υἱοὶ Ισραηλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ Μωυσῇ.

[9] And Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.

[10] καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ισραηλ ὡς Μωϋσῆς, ὃν ἔγνω κύριος αὐτὸν πρόσωπον κατὰ πρόσωπον,

[10] And there rose up no more a prophet in Israel like Moses, whom the Lord knew face to face,

[11] ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, ὃν ἀπέστειλεν αὐτὸν κύριος ποιῆσαι αὐτὰ ἐν γῇ Αἰγύπτῳ Φαραω καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ,

[11] in all the signs and wonders, which the Lord sent him to work in Egypt on Pharao, and his servants, and all his land;

[12] τὰ θαυμάσια τὰ μεγάλα καὶ τὴν χεῖρα τὴν κραταιάν, ἃ ἐποίησεν Μωϋσῆς ἔναντι παντὸς Ισραηλ.

[12] the great wonders, and the mighty hand which Moses displayed before all Israel.

Joshua

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Μωυσῆ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη τῷ ὑπουργῷ Μωυσῆ λέγων

[1] And it came to pass after the death of Moses, that the Lord spoke to Joshua the son of Naue, the minister of Moses, saying,

[2] Μωϋσῆς ὁ θεράπων μου τετελεύτηκεν· νῦν οὖν ἀναστὰς διάβηθι τὸν Ιορδάνην, σὺ καὶ πᾶς ὁ λαὸς οὗτος, εἰς τὴν γῆν, ἣν ἐγὼ δίδωμι αὐτοῖς.

[2] Moses my servant is dead; now then arise, go over Jordan, thou and all this people, into the land, which I give them.

[3] πᾶς ὁ τόπος, ἐφ’ ὃν ἂν ἐπιβῆτε τῷ ἴχνει τῶν ποδῶν ὑμῶν, ὑμῖν δώσω αὐτόν, ὃν τρόπον εἴρηκα τῷ Μωυσῇ,

[3] Every spot on which ye shall tread I will give it to you, as I said to Moses.

[4] τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐσχάτης ἀφ’ ἡλίου δυσμῶν ἔσται τὰ ὅρια ὑμῶν.

[4] The wilderness and Antilibanus, as far as the great river, the river Euphrates, and as far as the extremity of the sea; your costs shall be from the setting of the sun.

[5] οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ ὥσπερ ἤμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε.

[5] Not a man shall stand against you all the days of thy life; and as I was with Moses, so will I also be with thee, and I will not fail thee, or neglect thee.

[6] ἴσχυε καὶ ἀνδρίζου· σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς.

[6] Be strong and ‘quit thyself like a man, for thou shalt divide the land to this people, which I sware to give to your fathers.

[7] ἴσχυε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωϋσῆς ὁ παῖς μου, καὶ οὐκ ἐκκλινεῖς ἀπ᾽ αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά, ἵνα συνῇς ἐν πᾶσιν, οἷς ἐὰν πράσσῃς.

[7] Be strong, therefore, and quit thyself like a man, to observe and do as Moses my servant commanded thee; and thou shalt not turn therefrom to the right hand or to the left, that thou mayest be wise in whatsoever thou mayest do.

[8] καὶ οὐκ ἀποστήσεται ἡ βίβλος τοῦ νόμου τούτου ἐκ τοῦ στόματός σου, καὶ μελετήσεις ἐν αὐτῷ ἡμέρας καὶ νυκτός, ἵνα συνῇς ποιεῖν πάντα τὰ γεγραμμένα· τότε εὐοδωθήσῃ καὶ εὐοδώσεις τὰς ὁδούς σου καὶ τότε συνήσεις.

[8] And the book of this law shall not depart out of thy mouth, and thou shalt meditate in it day and night, that thou mayest know how to do all the things that are written *in it*; then shalt thou prosper, and make thy ways prosperous, and then shalt thou be wise.

[9] ἰδοὺ ἐντέταλμαί σοι· ἴσχυε καὶ ἀνδρίζου, μὴ δειλιάσῃς μηδὲ φοβηθῇς, ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα, οὗ ἐὰν πορεύῃ.

[9] Lo! I have commanded thee; be strong and courageous, be not cowardly nor fearful, for the Lord thy God is with thee in all places whither thou goest.

[10] Καὶ ἐνετείλατο Ἰησοῦς τοῖς γραμματεῦσιν τοῦ λαοῦ λέγων

[10] And Joshua commanded the scribes of the people, saying,

[11] Εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες Ἑτοιμάζεσθε ἐπισιτισμόν, ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ιορδάνην τοῦτον εἰσελθόντες κατασχεῖν τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

[11] Go into the midst of the camp of the people, and command the people, saying, Prepare provisions; for yet three days and ye shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you.

[12] καὶ τῷ Ρουβην καὶ τῷ Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση εἶπεν Ἰησοῦς

[12] And to Ruben, and to Gad, and to the half tribe of Manasse, Joshua said,

[13] Μνήσθητε τὸ ῥῆμα κυρίου, ὃ ἐνετείλατο ὑμῖν Μωϋσῆς ὁ παῖς κυρίου λέγων Κύριος ὁ θεὸς ὑμῶν κατέπαυσεν ὑμᾶς καὶ ἔδωκεν ὑμῖν τὴν γῆν ταύτην.

[13] Remember the word which Moses the servant of the Lord commanded you, saying, the Lord your God has caused you to rest, and has given you this land.

[14] αἱ γυναῖκες ὑμῶν καὶ τὰ παιδία ὑμῶν καὶ τὰ κτήνη ὑμῶν κατοικείτωσαν ἐν τῇ γῇ, ᾗ ἔδωκεν ὑμῖν· ὑμεῖς δὲ διαβήσεσθε εὔζωνοι πρότεροι τῶν ἀδελφῶν ὑμῶν, πᾶς ὁ ἰσχύων, καὶ συμμαχήσετε αὐτοῖς,

[14] Let your wives and your children and your cattle dwell in the land, which he has given you; and ye shall go over well armed before your brethren, every one of you who is strong; and ye shall fight on their side;

[15] ἕως ἂν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς καὶ κληρονομήσωσιν καὶ οὗτοι τὴν γῆν, ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς· καὶ ἀπελεύσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, ἣν δέδωκεν ὑμῖν Μωϋσῆς εἰς τὸ πέραν τοῦ Ιορδάνου ἀπ᾽ ἀνατολῶν ἡλίου.

[15] until the Lord your God shall have given your brethren rest, as also to you, and they also shall have inherited the land, which the Lord your God gives them; then ye shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward.

[16] καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Πάντα, ὅσα ἂν ἐντείλῃ ἡμῖν, ποιήσομεν καὶ εἰς πάντα τόπον, οὗ ἐὰν ἀποστείλῃς ἡμᾶς, πορευσόμεθα·

[16] And they answered Joshua and said, We will do all things which thou commandest us, and we will go to every place whither thou shalt send us.

[17] κατὰ πάντα, ὅσα ἠκούσαμεν Μωυσῆ, ἀκουσόμεθα σοῦ, πλὴν ἔστω κύριος ὁ θεὸς ἡμῶν μετὰ σοῦ, ὃν τρόπον ἦν μετὰ Μωυσῆ.

[17] Whereinsoever we hearkened to Moses we will hearken to thee; only let the Lord our God be with thee, as he was with Moses.

[18] ὁ δὲ ἄνθρωπος, ὃς ἐὰν ἀπειθήσῃ σοι καὶ ὅστις μὴ ἀκούσῃ τῶν ῥημάτων σου καθότι ἂν αὐτῷ ἐντείλῃ, ἀποθανέτω. ἀλλὰ ἴσχυε καὶ ἀνδρίζου.

[18] And whosoever shall disobey thee, and whosoever shall not hearken to thy words as thou shalt command him, let him die; but be thou strong and courageous.

CHAPTER 2

[1] Καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυη ἐκ Σαττιν δύο νεανίσκους κατασκοπεῦσαι λέγων Ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ιεριχω. καὶ πορευθέντες εἰσήλθοσαν οἱ δύο νεανίσκοι εἰς Ιεριχω καὶ εἰσήλθοσαν εἰς οἰκίαν γυναικὸς πόρνης, ᾗ ὄνομα Ρααβ, καὶ κατέλυσαν ἐκεῖ.

[1] And Joshua the son of Naue sent out of Sattin two young men to spy *the land*, saying, Go up and view the land and Jericho: and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name *was* Raab, and lodged there.

[2] καὶ ἀπηγγέλη τῷ βασιλεῖ Ιεριχω λέγοντες Εἰσπεπόρευνται ὧδε ἄνδρες τῶν υἱῶν Ισραηλ κατασκοπεῦσαι τὴν γῆν.

[2] An it was reported to the king of Jericho, saying, Men of the sons of Israel have come in hither to spy the land.

[3] καὶ ἀπέστειλεν ὁ βασιλεὺς Ιεριχω καὶ εἶπεν πρὸς Ρααβ λέγων Ἐξάγαγε τοὺς ἄνδρας τοὺς εἰσπεπορευμένους εἰς τὴν οἰκίαν σου τὴν νύκτα· κατασκοπεῦσαι γὰρ τὴν γῆν ἥκασιν.

[3] And the king of Jericho sent and spoke to Raab, saying, Bring out the men that entered into thine house this night; for they are come to spy out the land.

[4] καὶ λαβοῦσα ἡ γυνὴ τοὺς ἄνδρας ἔκρυψεν αὐτοὺς καὶ εἶπεν αὐτοῖς λέγουσα Εἰσεληλύθασιν πρός με οἱ ἄνδρες·

[4] And the woman took the two men and hid them; and she spoke to the messengers, saying, The men came in to me,

[5] ὡς δὲ ἡ πύλη ἐκλείετο ἐν τῷ σκότει, καὶ οἱ ἄνδρες ἐξῆλθον· οὐκ ἐπίσταμαι ποῦ πεπόρευνται· καταδιώξατε ὀπίσω αὐτῶν, εἰ καταλήμψεσθε αὐτούς.

[5] but when the gate was shut in the evening, the men went out; I know not whither they are gone: follow after them, if ye may overtake them.

[6] αὐτὴ δὲ ἀνεβίβασεν αὐτοὺς ἐπὶ τὸ δῶμα καὶ ἔκρυψεν αὐτοὺς ἐν τῇ λινοκαλάμῃ τῇ ἐστοιβασμένῃ αὐτῇ ἐπὶ τοῦ δώματος.

[6] But she *had* brought them up upon the house, and hid them in the flax-stalks that were spread by her on the house.

[7] καὶ οἱ ἄνδρες κατεδίωξαν ὀπίσω αὐτῶν ὁδὸν τὴν ἐπὶ τοῦ Ιορδάνου ἐπὶ τὰς διαβάσεις, καὶ ἡ πύλη ἐκλείσθη. καὶ ἐγένετο ὡς ἐξήλθοσαν οἱ διώκοντες ὀπίσω αὐτῶν

[7] And the men followed after them in the way to Jordan to the fords; and the gate was shut.

[8] καὶ αὐτοὶ δὲ πρὶν ἢ κοιμηθῆναι αὐτούς, καὶ αὐτὴ ἀνέβη ἐπὶ τὸ δῶμα πρὸς αὐτοὺς

[8] And it came to pass when the men who pursued after them were gone forth, and before the spies had lain down to sleep, that she came up to them on the top of the house;

[9] καὶ εἶπεν πρὸς αὐτούς Ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν, ἐπιπέπτωκεν γὰρ ὁ φόβος ὑμῶν ἐφ’ ἡμᾶς·

[9] and she said to them, I know that the Lord has given you the land; for the fear of you has fallen upon us.

[10] ἀκηκόαμεν γὰρ ὅτι κατεξήρανεν κύριος ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἀπὸ προσώπου ὑμῶν, ὅτε ἐξεπορεύεσθε ἐκ γῆς Αἰγύπτου, καὶ ὅσα ἐποίησεν τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, τῷ Σηων καὶ Ωγ, οὓς ἐξωλεθρεύσατε αὐτούς·

[10] For we have heard that the Lord God dried up the Red Sea before you, when ye came out of the land of Egypt, and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly destroyed.

[11] καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν τῇ καρδίᾳ ἡμῶν, καὶ οὐκ ἔστη ἔτι πνεῦμα ἐν οὐδενὶ ἡμῶν ἀπὸ προσώπου ὑμῶν, ὅτι κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω.

[11] And when we heard it we were amazed in our heart, and there was no longer any spirit in any of us because of you, for the Lord your god *is* God in heaven above, and on the earth beneath.

[12] καὶ νῦν ὀμόσατέ μοι κύριον τὸν θεόν, ὅτι ποιῶ ὑμῖν ἔλεος καὶ ποιήσετε καὶ ὑμεῖς ἔλεος ἐν τῷ οἴκῳ τοῦ πατρός μου

[12] And now swear to me by the Lord God; since I deal mercifully with you, so do ye also deal mercifully with the house of my father:

[13] καὶ ζωγρήσετε τὸν οἶκον τοῦ πατρός μου καὶ τὴν μητέρα μου καὶ τοὺς ἀδελφούς μου καὶ πάντα τὸν οἶκόν μου καὶ πάντα, ὅσα ἐστὶν αὐτοῖς, καὶ ἐξελεῖσθε τὴν ψυχήν μου ἐκ θανάτου.

[13] and save alive the house of my father, my mother, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

[14] καὶ εἶπαν αὐτῇ οἱ ἄνδρες Ἡ ψυχὴ ἡμῶν ἀνθ’ ὑμῶν εἰς θάνατον. καὶ αὐτὴ εἶπεν Ὡς ἂν παραδῷ κύριος ὑμῖν τὴν πόλιν, ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν.

[14] And the men said to her, Our life for yours *even* to death: and she said, When the Lord shall have delivered the city to you, ye shall deal mercifully and truly with me.

[15] καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος

[15] And she let them down by the window;

[16] καὶ εἶπεν αὐτοῖς Εἰς τὴν ὀρεινὴν ἀπέλθετε, μὴ συναντήσωσιν ὑμῖν οἱ καταδιώκοντες, καὶ κρυβήσεσθε ἐκεῖ τρεῖς ἡμέρας, ἕως ἂν ἀποστρέψωσιν οἱ καταδιώκοντες ὀπίσω ὑμῶν, καὶ μετὰ ταῦτα ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν.

[16] and she said to them, Depart into the hill-country, lest the pursuers meet you, and ye shall be hidden there three days until your pursuers return from after you, and afterwards ye shall depart on your way.

[17] καὶ εἶπαν οἱ ἄνδρες πρὸς αὐτήν Ἀθῷοί ἐσμεν τῷ ὅρκῳ σου τούτῳ·

[17] And the men said to her, We are clear of this thy oath.

[18] ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως, καὶ θήσεις τὸ σημεῖον, τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα, δι’ ἧς κατεβίβασας ἡμᾶς δι’ αὐτῆς, τὸν δὲ πατέρα σου καὶ τὴν μητέρα σου καὶ τοὺς ἀδελφούς σου καὶ πάντα τὸν οἶκον τοῦ πατρός σου συνάξεις πρὸς σεαυτὴν εἰς τὴν οἰκίαν σου.

[18] Behold, we shall enter into a part of the city, and thou shalt set a sign; thou shalt bind this scarlet cord in the window, by which thou hast let us

down, and thou shalt bring in to thyself, into thy house, thy father, and thy mother, and thy brethren, and all the family of thy father.

[19] καὶ ἔσται πᾶς, ὃς ἂν ἐξέλθῃ τὴν θύραν τῆς οἰκίας σου ἔξω, ἔνοχος ἑαυτῷ ἔσται, ἡμεῖς δὲ ἀθῷοι τῷ ὅρκῳ σου τούτῳ· καὶ ὅσοι ἐὰν γένωνται μετὰ σοῦ ἐν τῇ οἰκίᾳ σου, ἡμεῖς ἔνοχοι ἐσόμεθα.

[19] And it shall come to pass that whosoever shall go outside the door of thy house, his guilt shall be upon him, and we shall be quit of this thine oath; and we will be responsible for all that shall be found with thee in thy house.

[20] ἐὰν δέ τις ἡμᾶς ἀδικήσῃ ἢ καὶ ἀποκαλύψῃ τοὺς λόγους ἡμῶν τούτους, ἐσόμεθα ἀθῷοι τῷ ὅρκῳ σου τούτῳ.

[20] But if any one should injure us, or betray these our matters, we shall be quit of this thine oath.

[21] καὶ εἶπεν αὐτοῖς Κατὰ τὸ ῥῆμα ὑμῶν οὕτως ἔστω· καὶ ἐξαπέστειλεν αὐτούς.

[21] And she said to them, Let it be according to your word; and she sent them out, and they departed.

[22] καὶ ἐπορεύθησαν καὶ ἦλθοσαν εἰς τὴν ὀρεινὴν καὶ κατέμειναν ἐκεῖ τρεῖς ἡμέρας· καὶ ἐξεζήτησαν οἱ καταδιώκοντες πάσας τὰς ὁδοὺς καὶ οὐχ εὗροσαν.

[22] And they came to the hill-country, and remained there three days; and the pursuers searched all the roads, and found them not.

[23] καὶ ὑπέστρεψαν οἱ δύο νεανίσκοι καὶ κατέβησαν ἐκ τοῦ ὄρους καὶ διέβησαν πρὸς Ἰησοῦν υἱὸν Ναυη καὶ διηγήσαντο αὐτῷ πάντα τὰ συμβεβηκότα αὐτοῖς.

[23] And the two young men returned, and came down out of the mountain; and they went over to Joshua the son of Naue, and told him all things that had happened to them.

[24] καὶ εἶπαν πρὸς Ἰησοῦν ὅτι Παρέδωκεν κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν, καὶ κατέπτηκεν πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀφ᾽ ἡμῶν.

[24] And they said to Joshua, The Lord has delivered all the land into our power, and all the inhabitants of that land tremble because of us.

CHAPTER 3

[1] Καὶ ὤρθρισεν Ἰησοῦς τὸ πρωί, καὶ ἀπῆραν ἐκ Σαττιν καὶ ἦλθοσαν ἕως τοῦ Ιορδάνου καὶ κατέλυσαν ἐκεῖ πρὸ τοῦ διαβῆναι.

[1] And Joshua rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over.

[2] καὶ ἐγένετο μετὰ τρεῖς ἡμέρας διῆλθον οἱ γραμματεῖς διὰ τῆς παρεμβολῆς

[2] And it came to pass after three days, *that* the scribes went through the camp;

[3] καὶ ἐνετείλαντο τῷ λαῷ λέγοντες Ὅταν ἴδητε τὴν κιβωτὸν τῆς διαθήκης κυρίου τοῦ θεοῦ ἡμῶν καὶ τοὺς ἱερεῖς ἡμῶν καὶ τοὺς Λευίτας αἴροντας αὐτήν, ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν καὶ πορεύεσθε ὀπίσω αὐτῆς·

[3] and they charged the people, saying, When ye shall see the ark of the covenant of the Lord our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it.

[4] ἀλλὰ μακρὰν ἔστω ἀνὰ μέσον ὑμῶν καὶ ἐκείνης ὅσον δισχιλίους πήχεις· στήσεσθε, μὴ προσεγγίσητε αὐτῇ, ἵν ἐπίστησθε τὴν ὁδόν, ἣν πορεύεσθε αὐτήν· οὐ γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ᾽ ἐχθὲς καὶ τρίτης ἡμέρας.

[4] But let there be a distance between you and it; ye shall stand as much as two thousand cubits *from it*. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.

[5] καὶ εἶπεν Ἰησοῦς τῷ λαῷ Ἁγνίσασθε εἰς αὔριον, ὅτι αὔριον ποιήσει ἐν ὑμῖν κύριος θαυμαστά.

[5] And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow the Lord will do wonders among you.

[6] καὶ εἶπεν Ἰησοῦς τοῖς ἱερεῦσιν Ἄρατε τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ προπορεύεσθε τοῦ λαοῦ. καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ.

[6] And Joshua said to the priests, Take up the ark of the covenant of the Lord, and go before the people: and the priests took up the ark of the covenant of the Lord, and went before the people.

[7] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἐν τῇ ἡμέρᾳ ταύτῃ ἄρχομαι ὑψῶσαί σε κατενώπιον πάντων υἱῶν Ισραηλ, ἵνα γνῶσιν, καθότι ἤμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ.

[7] And the Lord said to Joshua, This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee.

[8] καὶ νῦν ἔντειλαι τοῖς ἱερεῦσιν τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης λέγων Ὡς ἂν εἰσέλθητε ἐπὶ μέρους τοῦ ὕδατος τοῦ Ιορδάνου, καὶ ἐν τῷ Ιορδάνῃ στήσεσθε.

[8] And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan.

[9] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ισραηλ Προσαγάγετε ὧδε καὶ ἀκούσατε τὸ ῥῆμα κυρίου τοῦ θεοῦ ἡμῶν.

[9] And Joshua said to the children of Israel, Come hither, and hearken to the word of the Lord our God.

[10] ἐν τούτῳ γνώσεσθε ὅτι θεὸς ζῶν ἐν ὑμῖν καὶ ὀλεθρεύων ὀλεθρεύσει ἀπὸ προσώπου ἡμῶν τὸν Χαναναῖον καὶ τὸν Χετταῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ευαῖον καὶ τὸν Αμορραῖον καὶ τὸν Γεργεσαῖον καὶ τὸν Ιεβουσαῖον·

[10] Hereby ye shall know that the living God *is* among you, and will utterly destroy from before our face the Chananite, and the Chettite and Pherezite, and the Evite, and the Amorite, and the Gergesite, and the Jebusite.

[11] ἰδοὺ ἡ κιβωτὸς διαθήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν Ιορδάνην.

[11] Behold, the ark of the covenant of the Lord of all the earth passes over Jordan.

[12] προχειρίσασθε ὑμῖν δώδεκα ἄνδρας ἀπὸ τῶν υἱῶν Ισραηλ, ἕνα ἀφ᾽ ἑκάστης φυλῆς.

[12] Choose for yourselves twelve men of the sons of Israel, one of each tribe.

[13] καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ Ιορδάνου, τὸ ὕδωρ τοῦ Ιορδάνου ἐκλείψει, τὸ δὲ ὕδωρ τὸ καταβαῖνον στήσεται.

[13] And it shall come to pass, when the feet of the priests that bear the ark of the covenant of the Lord of the whole earth rest in the water of Jordan, the water of Jordan *below* shall fail, and the water coming down from above shall stop.

[14] καὶ ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνωμάτων αὐτῶν διαβῆναι τὸν Ιορδάνην, οἱ δὲ ἱερεῖς ἤροσαν τὴν κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ λαοῦ.

[14] And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of the Lord before the people.

[15] ὡς δὲ εἰσεπορεύοντο οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης ἐπὶ τὸν Ιορδάνην καὶ οἱ πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐβάφησαν εἰς μέρος τοῦ ὕδατος τοῦ Ιορδάνου – ὁ δὲ Ιορδάνης ἐπλήρου καθ’ ὅλην τὴν κρηπῖδα αὐτοῦ ὡσεὶ ἡμέραι θερισμοῦ πυρῶν – ,

[15] And when the priests that bore the ark of the covenant of the Lord entered upon Jordan, and the feet of the priests that bore the ark of the covenant of the Lord were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:)

[16] καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν, ἔστη πῆγμα ἓν ἀφεστηκὸς μακρὰν σφόδρα σφοδρῶς ἕως μέρους Καριαθιαριμ, τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν Αραβα, θάλασσαν ἁλός, ἕως εἰς τὸ τέλος ἐξέλιπεν· καὶ ὁ λαὸς εἱστήκει ἀπέναντι Ιεριχω.

[16] then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho.

[17] καὶ ἔστησαν οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐπὶ ξηρᾶς ἐν μέσῳ τοῦ Ιορδάνου· καὶ πάντες οἱ υἱοὶ Ισραηλ διέβαινον

διὰ ξηρᾶς, ἕως συνετέλεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ιορδάνην.

[17] And the priests that bore the ark of the covenant of the Lord stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

CHAPTER 4

[1] Καὶ ἐπεὶ συνετέλεσεν πᾶς ὁ λαὸς διαβαίνων τὸν Ιορδάνην, καὶ εἶπεν κύριος τῷ Ἰησοῖ λέγων

[1] And when the people had completely passed over Jordan, the Lord spoke to Joshua, saying,

[2] Παραλαβὼν ἄνδρας ἀπὸ τοῦ λαοῦ, ἕνα ἀφ᾽ ἑκάστης φυλῆς,

[2] Take men from the people, one of each tribe,

[3] σύνταξον αὐτοῖς λέγων Ἀνέλεσθε ἐκ μέσου τοῦ Ιορδάνου ἑτοίμους δώδεκα λίθους καὶ τούτους διακομίσαντες ἅμα ὑμῖν αὐτοῖς θέτε αὐτοὺς ἐν τῇ στρατοπεδείᾳ ὑμῶν, οὗ ἐὰν παρεμβάλητε ἐκεῖ τὴν νύκτα.

[3] and charge them; and ye shall take out of the midst of Jordan twelve fit stones, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night.

[4] καὶ ἀνακαλεσάμενος Ἰησοῦς δώδεκα ἄνδρας τῶν ἐνδόξων ἀπὸ τῶν υἱῶν Ισραηλ, ἕνα ἀφ᾽ ἑκάστης φυλῆς,

[4] And Joshua having called twelve men of distinction among the children of Israel, one of each tribe,

[5] εἶπεν αὐτοῖς Προσαγάγετε ἔμπροσθέν μου πρὸ προσώπου κυρίου εἰς μέσον τοῦ Ιορδάνου, καὶ ἀνελόμενος ἐκεῖθεν ἕκαστος λίθον ἀράτω ἐπὶ τῶν ὤμων αὐτοῦ κατὰ τὸν ἀριθμὸν τῶν δώδεκα φυλῶν τοῦ Ισραηλ,

[5] said to them, Advance before me in the presence of the Lord into the midst of Jordan, and each having taken up a stone from thence, let him carry it on his shoulders, according to the number of the twelve tribes of Israel:

[6] ἵνα ὑπάρχωσιν ὑμῖν οὗτοι εἰς σημεῖον κείμενον διὰ παντός, ἵνα ὅταν ἐρωτᾷ σε ὁ υἱός σου αὔριον λέγων Τί εἰσιν οἱ λίθοι οὗτοι ὑμῖν;

[6] that these may be to you continually for an appointed sign, that when thy son asks thee in future, saying, What are these stones to us?

[7] καὶ σὺ δηλώσεις τῷ υἱῷ σου λέγων Ὅτι ἐξέλιπεν ὁ Ιορδάνης ποταμὸς ἀπὸ προσώπου κιβωτοῦ διαθήκης κυρίου πάσης τῆς γῆς, ὡς διέβαινεν

αὐτόν· καὶ ἔσονται οἱ λίθοι οὗτοι ὑμῖν μνημόσυνον τοῖς υἱοῖς Ισραηλ ἕως τοῦ αἰῶνος.

[7] then thou mayest explain to thy son, saying, The river Jordan was dried up from before the ark of the covenant of the Lord of the whole earth, when it passed it: and these stones shall be for a memorial for you for the children of Israel for ever.

[8] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Ισραηλ, καθότι ἐνετείλατο κύριος τῷ Ἰησοῖ, καὶ λαβόντες δώδεκα λίθους ἐκ μέσου τοῦ Ιορδάνου, καθάπερ συνέταξεν κύριος τῷ Ἰησοῖ ἐν τῇ συντελείᾳ τῆς διαβάσεως τῶν υἱῶν Ισραηλ, καὶ διεκόμισαν ἅμα ἑαυτοῖς εἰς τὴν παρεμβολὴν καὶ ἀπέθηκαν ἐκεῖ.

[8] And the children of Israel did so, as the Lord commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as the Lord commanded Joshua, when the children of Israel had completely passed over,)and carried these stones with them into the camp, and laid them down there.

[9] ἔστησεν δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους ἐν αὐτῷ τῷ Ιορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ τοὺς πόδας τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου, καί εἰσιν ἐκεῖ ἕως τῆς σήμερον ἡμέρας.

[9] And Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of the Lord; and there they are to this day.

[10] εἱστήκεισαν δὲ οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης ἐν τῷ Ιορδάνῃ, ἕως οὗ συνετέλεσεν Ἰησοῦς πάντα, ἃ ἐνετείλατο κύριος ἀναγγεῖλαι τῷ λαῷ, καὶ ἔσπευσεν ὁ λαὸς καὶ διέβησαν.

[10] And the priests that bore the ark of the covenant stood in Jordan, until Joshua *had* finished all that the Lord commanded him to report to the people; and the people hasted and passed over.

[11] καὶ ἐγένετο ὡς συνετέλεσεν πᾶς ὁ λαὸς διαβῆναι, καὶ διέβη ἡ κιβωτὸς τῆς διαθήκης κυρίου, καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν.

[11] And it came to pass when all the people had passed over, that the ark of the covenant of the Lord passed over, and the stones before them.

[12] καὶ διέβησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ οἱ ἡμίσεις φυλῆς Μανασση διεσκευασμένοι ἔμπροσθεν τῶν υἱῶν Ισραηλ, καθάπερ ἐνετείλατο αὐτοῖς Μωϋσῆς.

[12] And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them.

[13] τετρακισμύριοι εὔζωνοι εἰς μάχην διέβησαν ἐναντίον κυρίου εἰς πόλεμον πρὸς τὴν Ιεριχω πόλιν.

[13] Forty thousand armed for battle went over before the Lord to war, to the city of Jericho.

[14] ἐν ἐκείνῃ τῇ ἡμέρᾳ ηὔξησεν κύριος τὸν Ἰησοῦν ἐναντίον παντὸς τοῦ γένους Ισραηλ, καὶ ἐφοβοῦντο αὐτὸν ὥσπερ Μωυσῆν, ὅσον χρόνον ἔζη.

[14] In that day the Lord magnified Joshua before all the people of Israel; and they feared him, as *they did* Moses, as long as he lived.

[15] Καὶ εἶπεν κύριος τῷ Ἰησοῖ λέγων

[15] And the Lord spoke to Joshua, saying,

[16] Ἔντειλαι τοῖς ἱερεῦσιν τοῖς αἴρουσιν τὴν κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου κυρίου ἐκβῆναι ἐκ τοῦ Ιορδάνου.

[16] Charge the priests that bear the ark of the covenant of the testimony of the Lord, to go up out of Jordan.

[17] καὶ ἐνετείλατο Ἰησοῦς τοῖς ἱερεῦσιν λέγων Ἔκβητε ἐκ τοῦ Ιορδάνου.

[17] And Joshua charged the priests, saying, Go up out of Jordan.

[18] καὶ ἐγένετο ὡς ἐξέβησαν οἱ ἱερεῖς οἱ αἴροντες τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐκ τοῦ Ιορδάνου καὶ ἔθηκαν τοὺς πόδας ἐπὶ τῆς γῆς, ὥρμησεν τὸ ὕδωρ τοῦ Ιορδάνου κατὰ χώραν καὶ ἐπορεύετο καθὰ ἐχθὲς καὶ τρίτην ἡμέραν δι᾽ ὅλης τῆς κρηπῖδος.

[18] And it came to pass when the priests who bore the ark of the covenant of the Lord were gone up out of Jordan, and set their feet upon the land, *that* the water of Jordan returned impetuously to its place, and went as before over all its banks.

[19] καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ Ιορδάνου δεκάτῃ τοῦ μηνὸς τοῦ πρώτου· καὶ κατεστρατοπέδευσαν οἱ υἱοὶ Ισραηλ ἐν Γαλγαλοις κατὰ μέρος τὸ πρὸς ἡλίου ἀνατολὰς ἀπὸ τῆς Ιεριχω.

[19] And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho.

[20] καὶ τοὺς δώδεκα λίθους τούτους, οὓς ἔλαβεν ἐκ τοῦ Ιορδάνου, ἔστησεν Ἰησοῦς ἐν Γαλγαλοις

[20] And Joshua set these twelve stones which he took out of Jordan, in Galgala,

[21] λέγων Ὅταν ἐρωτῶσιν ὑμᾶς οἱ υἱοὶ ὑμῶν λέγοντες Τί εἰσιν οἱ λίθοι οὗτοι;

[21] saying, When your sons ask you, saying, What are these stones?

[22] ἀναγγείλατε τοῖς υἱοῖς ὑμῶν ὅτι Ἐπὶ ξηρᾶς διέβη Ισραηλ τὸν Ιορδάνην

[22] Tell your sons, that Israel went over this Jordan on dry land,

[23] ἀποξηράναντος κυρίου τοῦ θεοῦ ἡμῶν τὸ ὕδωρ τοῦ Ιορδάνου ἐκ τοῦ ἔμπροσθεν αὐτῶν μέχρι οὗ διέβησαν, καθάπερ ἐποίησεν κύριος ὁ θεὸς ἡμῶν τὴν ἐρυθρὰν θάλασσαν, ἣν ἀπεξήρανεν κύριος ὁ θεὸς ἡμῶν ἔμπροσθεν ἡμῶν ἕως παρήλθομεν,

[23] when the Lord our God had dried up the water of Jordan from before them, until they had passed over; as the Lord our God did to the Red Sea, which the Lord our God dried up from before us, until we passed over.

[24] ὅπως γνῶσιν πάντα τὰ ἔθνη τῆς γῆς ὅτι ἡ δύναμις τοῦ κυρίου ἰσχυρά ἐστιν, καὶ ἵνα ὑμεῖς σέβησθε κύριον τὸν θεὸν ὑμῶν ἐν παντὶ χρόνῳ.

[24] That all the nations of the earth might know, that the power of the Lord is mighty, and that ye might worship the Lord our God in every work.

CHAPTER 5

[1] Καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, καὶ οἱ βασιλεῖς τῆς Φοινίκης οἱ παρὰ τὴν θάλασσαν ὅτι ἀπεξήρανεν κύριος ὁ θεὸς τὸν Ιορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ισραηλ ἐν τῷ διαβαίνειν αὐτούς, καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν υἱῶν Ισραηλ.

And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phoenicia by the sea, that the Lord God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terror-stricken, and there was no sense in them because of the children of Israel.

[2] Ὑπὸ δὲ τοῦτον τὸν καιρὸν εἶπεν κύριος τῷ Ἰησοῖ Ποίησον σεαυτῷ μαχαίρας πετρίνας ἐκ πέτρας ἀκροτόμου καὶ καθίσας περίτεμε τοὺς υἱοὺς Ισραηλ.

[2] And about this time the Lord said to Joshua, Make thee stone knives of sharp stone, and sit down and circumcise the children of Israel the second time.

[3] καὶ ἐποίησεν Ἰησοῦς μαχαίρας πετρίνας ἀκροτόμους καὶ περιέτεμεν τοὺς υἱοὺς Ισραηλ ἐπὶ τοῦ καλουμένου τόπου Βουνὸς τῶν ἀκροβυστιῶν.

[3] And Joshua made sharp knives of stone, and circumcised the children of Israel at the place called the “Hill of Foreskins.”

[4] ὃν δὲ τρόπον περιεκάθαρεν Ἰησοῦς τοὺς υἱοὺς Ισραηλ, ὅσοι ποτὲ ἐγένοντο ἐν τῇ ὁδῷ καὶ ὅσοι ποτὲ ἀπερίτμητοι ἦσαν τῶν ἐξεληλυθότων ἐξ Αἰγύπτου,

[4] And this is the way in which Joshua purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt, all these Joshua circumcised;

[5] πάντας τούτους περιέτεμεν Ἰησοῦς·

[5] for forty and two years Israel wondered in the wilderness of Mabdaris,

[6] τεσσαράκοντα γὰρ καὶ δύο ἔτη ἀνέστραπται Ισραηλ ἐν τῇ ἐρήμῳ τῇ Μαδβαρίτιδι, διὸ ἀπερίτμητοι ἦσαν οἱ πλεῖστοι αὐτῶν τῶν μαχίμων τῶν ἐξεληλυθότων ἐκ γῆς Αἰγύπτου οἱ ἀπειθήσαντες τῶν ἐντολῶν τοῦ θεοῦ, οἷς καὶ διώρισεν μὴ ἰδεῖν αὐτοὺς τὴν γῆν, ἣν ὤμοσεν κύριος τοῖς πατράσιν αὐτῶν δοῦναι ἡμῖν, γῆν ῥέουσαν γάλα καὶ μέλι.

[6] Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord sware to give to their fathers, even a land flowing with milk and honey.

[7] ἀντὶ δὲ τούτων ἀντικατέστησεν τοὺς υἱοὺς αὐτῶν, οὓς Ἰησοῦς περιέτεμεν διὰ τὸ αὐτοὺς γεγενῆσθαι κατὰ τὴν ὁδὸν ἀπεριτμήτους.

[7] And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way.

[8] περιτμηθέντες δὲ ἡσυχίαν εἶχον αὐτόθι καθήμενοι ἐν τῇ παρεμβολῇ, ἕως ὑγιάσθησαν.

[8] And when they had been circumcised they rested continuing there in the camp till they were healed.

[9] καὶ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη Ἐν τῇ σήμερον ἡμέρᾳ ἀφεῖλον τὸν ὀνειδισμὸν Αἰγύπτου ἀφ᾽ ὑμῶν. καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Γαλγαλα.

[9] And the Lord said to Joshua the son of Naue, On this day have I removed the reproach of Egypt from you: and he called the name of that place Galgala.

[10] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πασχα τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀπὸ ἑσπέρας ἐπὶ δυσμῶν Ιεριχω ἐν τῷ πέραν τοῦ Ιορδάνου ἐν τῷ πεδίῳ

[10] And the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain.

[11] καὶ ἐφάγοσαν ἀπὸ τοῦ σίτου τῆς γῆς ἄζυμα καὶ νέα. ἐν ταύτῃ τῇ ἡμέρᾳ

[11] And they ate of the grain of the earth unleavened and new corn.

[12] ἐξέλιπεν τὸ μαννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς, καὶ οὐκέτι ὑπῆρχεν τοῖς υἱοῖς Ισραηλ μαννα· ἐκαρπίσαντο δὲ τὴν χώραν τῶν Φοινίκων ἐν τῷ ἐνιαυτῷ ἐκείνῳ.

[12] In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of the Phoenicians in that year.

[13] Καὶ ἐγένετο ὡς ἦν Ἰησοῦς ἐν Ιεριχω, καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν ἄνθρωπον ἑστηκότα ἐναντίον αὐτοῦ, καὶ ἡ ῥομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ. καὶ προσελθὼν Ἰησοῦς εἶπεν αὐτῷ Ἡμέτερος εἶ ἢ τῶν ὑπεναντίων;

[13] And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies?

[14] ὁ δὲ εἶπεν αὐτῷ Ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ εἶπεν αὐτῷ Δέσποτα, τί προστάσσεις τῷ σῷ οἰκέτῃ;

[14] And he said to him, I am now come, the chief captain of the host of the Lord. And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant?

[15] καὶ λέγει ὁ ἀρχιστράτηγος κυρίου πρὸς Ἰησοῦν Λῦσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐφ᾽ ᾧ σὺ ἕστηκας, ἅγιός ἐστιν.

[15] And the captain of the Lord’s host said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy

CHAPTER 6

ΚΑΙ ῾Ιεριχὼ συγκεκλεισμένη καὶ ὠχυρωμένη, καὶ οὐδεὶς ἐξεπορεύετο ἐξ αὐτῆς οὐδὲ εἰσεπορεύετο.

[1] Now Jericho was closely shut up and besieged, and none went out of it, and none came in.

[2] καὶ εἶπε Κύριος πρὸς ᾽Ιησοῦν· ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σοι τὴν ῾Ιεριχὼ καὶ τὸν βασιλέα αὐτῆς τὸν ἐν αὐτῇ, δυνατοὺς ὄντας ἐν ἰσχύϊ·

[2] And the Lord said to Joshua, Behold, I deliver Jericho into thy power, and its king in it, *and its* mighty men.

[3] σὺ δὲ περίστησον αὐτῇ τοὺς μαχίμους κύκλῳ,

[3] And do thou set the men of war round about it.

[4] καὶ ἔσται ὡς ἂν σαλπίσητε τῇ σάλπιγγι, ἀνακραγέτω πᾶς ὁ λαὸς ἅμα·

[4] And it shall be *that* when ye shall sound with the trumpet, all the people shall shout together.

[5] καὶ ἀνακραγόντων αὐτῶν πεσεῖται αὐτόματα τὰ τείχη τῆς πόλεως, καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν.

[5] And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.

[6] καὶ εἰσῆλθεν ᾽Ιησοῦς ὁ τοῦ Ναυὴ πρὸς τοὺς ἱερεῖς

[6] And Joshua the *son* of Naue went in to the priests, and spoke to them, saying,

[7] καὶ εἶπεν αὐτοῖς λέγων· παραγγείλατε τῷ λαῷ περιελθεῖν καὶ κυκλῶσαι τὴν πόλιν, καὶ οἱ μάχιμοι παραπορευέσθωσαν ἐνωπλισμένοι ἐναντίον Κυρίου·

[7] And let seven priests having seven sacred trumpets proceed thus before the Lord, and let them sound loudly; and let the ark of the covenant of the Lord follow.

[8] καὶ ἑπτὰ ἱερεῖς ἔχοντες ἑπτὰ σάλπιγγας ἱερὰς παρελθέτωσαν ὡσαύτως ἐναντίον τοῦ Κυρίου καὶ σημαινέτωσαν εὐτόνως, καὶ ἡ κιβωτὸς τῆς διαθήκης Κυρίου ἐπακολουθείτω·

[8] Charge the people to go round, and encompass the city; and let your men of war pass on armed before the Lord.

[9] οἱ δὲ μάχιμοι παραπορευέσθωσαν ἔμπροσθεν καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης Κυρίου πορευόμενοι σαλπίζοντες.

[9] And let the men of war proceed before, and the priests bringing up the rear behind the ark of the covenant of the Lord *proceed* sounding the trumpets.

[10] τῷ δὲ λαῷ ἐνετείλατο Ἰησοῦς λέγων· μὴ βοᾶτε, μηδὲ ἀκουσάτω μηδεὶς τὴν φωνὴν ὑμῶν, ἕως ἂν ἡμέραν διαγγείλῃ αὐτὸς ἀναβοῆσαι, καὶ τότε ἀναβοήσετε.

[10] And Joshua commanded the people, saying, Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out, and then ye shall cry out.

[11] καὶ περιελθοῦσα ἡ κιβωτὸς τῆς διαθήκης τοῦ Θεοῦ εὐθέως ἀπῆλθεν εἰς τὴν παρεμβολὴν καὶ ἐκοιμήθη ἐκεῖ.

[11] And the ark of the covenant of God having gone round immediately returned into the camp, and lodged there.

[12] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ ἀνέστη Ἰησοῦς τὸ πρωΐ, καὶ ᾖραν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης Κυρίου,

[12] And on the second day Joshua rose up in the morning, and the priests took up the ark of the covenant of the Lord.

[13] καὶ οἱ ἑπτὰ ἱερεῖς οἱ φέροντες τὰς σάλπιγγας τὰς ἑπτὰ προεπορεύοντο ἐναντίον Κυρίου, καὶ μετὰ ταῦτα εἰσεπορεύοντο οἱ μάχιμοι καὶ ὁ λοιπὸς ὄχλος ὄπισθεν τῆς κιβωτοῦ τῆς διαθήκης Κυρίου· καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξι, καὶ ὁ λοιπὸς ὄχλος ἅπας περιεκύκλωσε τὴν πόλιν ἑξάκις ἐγγύθεν

[13] And the seven priests bearing the seven trumpets went on before the Lord; and afterwards the men of war went on, and the remainder of the

multitude went after the ark of the covenant of the Lord, and the priests sounded with the trumpets.

[14] καὶ ἀπῆλθε πάλιν εἰς τὴν παρεμβολήν. οὕτως ἐποίει ἐπὶ ἓξ ἡμέρας.

[14] And all the rest of the multitude compassed the city six times from within a short distance, and went back again into the camp; this they did six days.

[15] καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ὄρθρου καὶ περιήλθοσαν τὴν πόλιν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἑπτάκις·

[15] And on the seventh day they rose up early, and compassed the city on that day seven times.

[16] καὶ ἐγένετο τῇ περιόδῳ τῇ ἑβδόμῃ ἐσάλπισαν οἱ ἱερεῖς, καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ἰσραήλ· κεκράξατε, παρέδωκε γὰρ Κύριος ὑμῖν τὴν πόλιν.

[16] And it came to pass at the seventh circuit the priests blew the trumpets; and Joshua said to the children of Israel, Shout, for the Lord has given you the city.

[17] καὶ ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ, Κυρίῳ Σαβαώθ· πλὴν Ραὰβ τὴν πόρνην περιποιήσασθε, αὐτὴν καὶ πάντα ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς.

[17] And the city shall be devoted, it and all things that are in it, to the Lord of Hosts: only do ye save Raab the harlot, and all things in her house.

[18] ἀλλὰ ὑμεῖς φυλάξεσθε σφόδρα ἀπὸ τοῦ ἀναθέματος, μήποτε ἐνθυμηθέντες ὑμεῖς αὐτοὶ λάβητε ἀπὸ τοῦ ἀναθέματος καὶ ποιήσητε τὴν παρεμβολὴν τῶν υἱῶν Ἰσραὴλ ἀνάθεμα καὶ ἐκτρίψητε ἡμᾶς·

[18] But keep yourselves strictly from the accursed thing, lest ye set your mind upon and take of the accursed thing, and ye make the camp of the children of Israel and accursed thing, and destroy us.

[19] καὶ πᾶν ἀργύριον ἢ χρυσίον ἢ χαλκὸς ἢ σίδηρος ἅγιον ἔσται τῷ Κυρίῳ, εἰς θησαυρὸν Κυρίου εἰσενεχθήσεται.

[19] And all the silver, or gold, or brass, or iron, shall be holy to the Lord; it shall be carried into the treasury of the Lord.

[20] καὶ ἐσάλπισαν ταῖς σάλπιγξιν οἱ ἱερεῖς· ὡς δὲ ἤκουσεν ὁ λαὸς τῶν σαλπίγγων, ἠλάλαξε πᾶς ὁ λαὸς ἅμα ἀλαλαγμῷ μεγάλῳ καὶ ἰσχυρῷ καὶ ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ, καὶ ἀνέβη πᾶς ὁ λαὸς εἰς τὴν πόλιν.

[20] And the priests sounded with the trumpets: and when the people heard the trumpets, all the people shouted at once with a loud and strong shout; and all the wall fell round about, and all the people went up into the city:

[21] καὶ ἀνεθεμάτισεν αὐτὴν Ἰησοῦς καὶ ὅσα ἦν ἐν τῇ πόλει ἀπὸ ἀνδρὸς καὶ ἕως γυναικός, ἀπὸ νεανίσκου καὶ ἕως πρεσβύτου καὶ ἕως μόσχου καὶ ὑποζυγίου, ἐν στόματι ρομφαίας.

[21] and Joshua devoted it to destruction, and all things that were in the city, man and woman, young man and old, and calf and ass, with the edge of the sword.

[22] καὶ τοῖς δυσὶ νεανίσκοις τοῖς κατασκοπεύσασιν εἶπεν Ἰησοῦς· εἰσέλθατε εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξαγάγετε αὐτὴν ἐκεῖθεν καὶ ὅσα ἐστὶν αὐτῇ.

[22] And Joshua said to the two young men who had acted a spies, Go into the house of the woman, and bring her out thence, and all that she has.

[23] καὶ εἰσῆλθον οἱ δύο νεανίσκοι οἱ κατασκοπεύσαντες τὴν πόλιν εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξηγάγοσαν Ραὰβ τὴν πόρνην καὶ τὸν πατέρα αὐτῆς καὶ τὴν μητέρα αὐτῆς καὶ τοὺς ἀδελφοὺς αὐτῆς καὶ τὴν συγγένειαν αὐτῆς καὶ πάντα, ὅσα ἦν αὐτῇ, καὶ κατέστησαν αὐτὴν ἔξω τῆς παρεμβολῆς Ἰσραήλ.

[23] And the two young men who had spied out the city entered into the house of the woman, and brought out Raab the harlot, and her father, and her mother, and her brethren, and her kindred, and all that she had; and they set her without the camp of Israel.

[24] καὶ ἡ πόλις ἐνεπρήσθη ἐν πυρισμῷ σὺν πᾶσι τοῖς ἐν αὐτῇ, πλὴν ἀργυρίου καὶ χρυσίου καὶ χαλκοῦ καὶ σιδήρου ἔδωκαν εἰς θησαυρὸν Κυρίου εἰσενεχθῆναι.

[24] And the city was burnt with fire with all things that were in it; only of the silver, and gold, and brass, and iron, they gave to be brought into the treasury of the Lord.

[25] καὶ Ραὰβ τὴν πόρνην καὶ πάντα τὸν οἶκον αὐτῆς τὸν πατρικὸν ἐζώγρησεν Ἰησοῦς, καὶ κατῴκησεν ἐν τῷ Ἰσραὴλ ἕως τῆς σήμερον ἡμέρας, διότι ἔκρυψε τοὺς κατασκοπεύσαντας, οὓς ἀπέστειλεν Ἰησοῦς κατασκοπεῦσαι τὴν Ἰεριχώ.

[25] And Joshua saved alive Raab the harlot, and all the house of her father, and caused her to dwell in Israel until this day, because she hid the spies which Joshua sent to spy out Jericho.

[26] καὶ ὥρκισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐναντίον Κυρίου λέγων· ἐπικατάρατος ὁ ἄνθρωπος, ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην· ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσει αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσει τὰς πύλας αὐτῆς. καὶ οὕτως ἐποίησεν Ὀζᾶν ὁ ἐκ Βαιθὴλ ἐν τῷ Ἀβιρὼν τῷ πρωτοτόκῳ ἐθεμελίωσεν αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησε τὰς πύλας αὐτῆς.

[26] And Joshua adjured *them* on that day before the Lord, saying, Cursed *be* the man who shall build that city: he shall lay the foundation of it in his first-born, and he shall set up the gates of it in his youngest son. And so did Hozan of Baethel; he laid the foundation in Abiron his first-born, and set up the gates of it in his youngest surviving son.

[27] καὶ ἦν Κύριος μετὰ Ἰησοῦ, καὶ ἦν τὸ ὄνομα αὐτοῦ κατὰ πᾶσαν τὴν γῆν.

[27] And the Lord was with Joshua, and his name was in all the land.

CHAPTER 7

[1] Καὶ ἐπλημμέλησαν οἱ υἱοὶ Ισραηλ πλημμέλειαν μεγάλην καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος· καὶ ἔλαβεν Αχαρ υἱὸς Χαρμι υἱοῦ Ζαμβρι υἱοῦ Ζαρα ἐκ τῆς φυλῆς Ιουδα ἀπὸ τοῦ ἀναθέματος· καὶ ἐθυμώθη ὀργῇ κύριος τοῖς υἱοῖς Ισραηλ.

[1] But the children of Israel committed a great trespass, and purloined *part* of the accursed thing; and Achar the son of Charmi, the son of Zambri, the son of Zara, of the tribe of Juda, took of the accursed thing; and the Lord was very angry with the children of Israel.

[2] καὶ ἀπέστειλεν Ἰησοῦς ἄνδρας εἰς Γαι, ἥ ἐστιν κατὰ Βαιθηλ, λέγων Κατασκέψασθε τὴν Γαι· καὶ ἀνέβησαν οἱ ἄνδρες καὶ κατεσκέψαντο τὴν Γαι.

[2] And Joshua sent men to Gai, which is by Baethel, saying, Spy out Gai: and the men went up and spied Gai.

[3] καὶ ἀνέστρεψαν πρὸς Ἰησοῦν καὶ εἶπαν πρὸς αὐτόν Μὴ ἀναβήτω πᾶς ὁ λαός, ἀλλ᾽ ὡς δισχίλιοι ἢ τρισχίλιοι ἄνδρες ἀναβήτωσαν καὶ ἐκπολιορκησάτωσαν τὴν πόλιν· μὴ ἀναγάγῃς ἐκεῖ τὸν λαὸν πάντα, ὀλίγοι γάρ εἰσιν.

[3] And they returned to Joshua, and said to him, Let not all the people go up, but let about two or three thousand men go up and take the city by siege: carry not up thither the whole people, for *the enemy* are few.

[4] καὶ ἀνέβησαν ὡσεὶ τρισχίλιοι ἄνδρες καὶ ἔφυγον ἀπὸ προσώπου τῶν ἀνδρῶν Γαι.

[4] And there went up about three thousand men, and they fled from before the men of Gai.

[5] καὶ ἀπέκτειναν ἀπ᾽ αὐτῶν ἄνδρες Γαι εἰς τριάκοντα καὶ ἓξ ἄνδρας καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πύλης καὶ συνέτριψαν αὐτοὺς ἐπὶ τοῦ καταφεροῦς· καὶ ἐπτοήθη ἡ καρδία τοῦ λαοῦ καὶ ἐγένετο ὥσπερ ὕδωρ.

[5] And the men of Gai slew of them to the number of thirty-six men, and they pursued them from the gate, and destroyed them from the steep hill; and the heart of the people was alarmed and became as water.

[6] καὶ διέρρηξεν Ἰησοῦς τὰ ἱμάτια αὐτοῦ, καὶ ἔπεσεν Ἰησοῦς ἐπὶ τὴν γῆν ἐπὶ πρόσωπον ἐναντίον κυρίου ἕως ἑσπέρας, αὐτὸς καὶ οἱ πρεσβύτεροι Ισραηλ, καὶ ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν.

[6] And Joshua tore his garments; and Joshua fell on the earth on his face before the Lord until evening, he and the elders of Israel; and they cast dust on their heads.

[7] καὶ εἶπεν Ἰησοῦς Δέομαι, κύριε, ἵνα τί διεβίβασεν ὁ παῖς σου τὸν λαὸν τοῦτον τὸν Ιορδάνην παραδοῦναι αὐτὸν τῷ Αμορραίῳ ἀπολέσαι ἡμᾶς; καὶ εἰ κατεμείναμεν καὶ κατῳκίσθημεν παρὰ τὸν Ιορδάνην.

[7] And Joshua said, I pray, Lord, wherefore has thy servant brought this people over Jordan to deliver them to the Amorite to destroy us? would we had remained and settled ourselves beyond Jordan.

[8] καὶ τί ἐρῶ, ἐπεὶ μετέβαλεν Ισραηλ αὐχένα ἀπέναντι τοῦ ἐχθροῦ αὐτοῦ;

[8] And what shall I say since Israel has turned his back before his enemy?

[9] καὶ ἀκούσας ὁ Χαναναῖος καὶ πάντες οἱ κατοικοῦντες τὴν γῆν περικυκλώσουσιν ἡμᾶς καὶ ἐκτρίψουσιν ἡμᾶς ἀπὸ τῆς γῆς· καὶ τί ποιήσεις τὸ ὄνομά σου τὸ μέγα;

[9] And when the Chananite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do *for* thy great name?

[10] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἀνάστηθι· ἵνα τί τοῦτο σὺ πέπτωκας ἐπὶ πρόσωπόν σου;

[10] And the Lord said to Joshua, Rise up; why hast thou fallen upon thy face?

[11] ἡμάρτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην, ἣν διεθέμην πρὸς αὐτούς, καὶ κλέψαντες ἀπὸ τοῦ ἀναθέματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν.

[11] The people has sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store.

[12] οὐ μὴ δύνωνται οἱ υἱοὶ Ισραηλ ὑποστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν· αὐχένα ἐπιστρέψουσιν ἔναντι τῶν ἐχθρῶν αὐτῶν, ὅτι ἐγενήθησαν ἀνάθεμα· οὐ προσθήσω ἔτι εἶναι μεθ᾽ ὑμῶν, ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν.

[12] And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves.

[13] ἀναστὰς ἁγίασον τὸν λαὸν καὶ εἰπὸν ἁγιασθῆναι εἰς αὔριον· τάδε λέγει κύριος ὁ θεὸς Ισραηλ Τὸ ἀνάθεμα ἐν ὑμῖν ἐστιν, οὐ δυνήσεσθε ἀντιστῆναι ἀπέναντι τῶν ἐχθρῶν ὑμῶν, ἕως ἂν ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν.

[13] Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Lord God of Israel, The accursed thing is among you; ye shall not be able to stand before your enemies, until ye shall have removed the cursed thing from among you.

[14] καὶ συναχθήσεσθε πάντες τὸ πρωῒ κατὰ φυλάς, καὶ ἔσται ἡ φυλή, ἣν ἂν δείξῃ κύριος, προσάξετε κατὰ δήμους· καὶ τὸν δῆμον, ὃν ἐὰν δείξῃ κύριος, προσάξετε κατ᾽ οἶκον· καὶ τὸν οἶκον, ὃν ἐὰν δείξῃ κύριος, προσάξετε κατ᾽ ἄνδρα·

[14] And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which the Lord shall shew, ye shall bring by families; and the family which the Lord shall shew, ye shall bring by households; and the household which the Lord shall shew, ye shall bring man by man.

[15] καὶ ὃς ἂν ἐνδειχθῇ, κατακαυθήσεται ἐν πυρὶ καὶ πάντα, ὅσα ἐστὶν αὐτῷ, ὅτι παρέβη τὴν διαθήκην κυρίου καὶ ἐποίησεν ἀνόμημα ἐν Ισραηλ. –

[15] And the man who shall be pointed out, shall be burnt with fire, and all that he has; because he has transgressed the covenant of the Lord, and has wrought wickedness in Israel.

[16] καὶ ὤρθρισεν Ἰησοῦς καὶ προσήγαγεν τὸν λαὸν κατὰ φυλάς, καὶ ἐνεδείχθη ἡ φυλὴ Ιουδα·

[16] And Joshua rose up early, and brought the people by their tribes; and the tribe of Juda was pointed out.

[17] καὶ προσήχθη κατὰ δήμους, καὶ ἐνεδείχθη δῆμος ὁ Ζαραι· καὶ προσήχθη κατὰ ἄνδρα,

[17] And it was brought by their families, and family of the Zaraites was pointed out.

[18] καὶ ἐνεδείχθη Αχαρ υἱὸς Ζαμβρι υἱοῦ Ζαρα.

[18] And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.

[19] καὶ εἶπεν Ἰησοῦς τῷ Αχαρ Δὸς δόξαν σήμερον τῷ κυρίῳ θεῷ Ισραηλ καὶ δὸς τὴν ἐξομολόγησιν καὶ ἀνάγγειλόν μοι τί ἐποίησας, καὶ μὴ κρύψῃς ἀπ᾽ ἐμοῦ.

[19] And Joshua said to Achar, Give glory this day to the Lord God of Israel, and make confession; and tell me what thou hast done, and hide it not from me.

[20] καὶ ἀπεκρίθη Αχαρ τῷ Ἰησοῖ καὶ εἶπεν Ἀληθῶς ἥμαρτον ἐναντίον κυρίου θεοῦ Ισραηλ· οὕτως καὶ οὕτως ἐποίησα·

[20] And Achar answered Joshua, and said, Indeed I have sinned against the Lord God of Israel: thus and thus have I done:

[21] εἶδον ἐν τῇ προνομῇ ψιλὴν ποικίλην καλὴν καὶ διακόσια δίδραχμα ἀργυρίου καὶ γλῶσσαν μίαν χρυσῆν πεντήκοντα διδράχμων καὶ ἐνθυμηθεὶς αὐτῶν ἔλαβον, καὶ ἰδοὺ αὐτὰ ἐγκέκρυπται ἐν τῇ γῇ ἐν τῇ σκηνῇ μου, καὶ τὸ ἀργύριον κέκρυπται ὑποκάτω αὐτῶν.

[21] I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them.

[22] καὶ ἀπέστειλεν Ἰησοῦς ἀγγέλους, καὶ ἔδραμον εἰς τὴν σκηνὴν εἰς τὴν παρεμβολήν· καὶ ταῦτα ἦν ἐγκεκρυμμένα εἰς τὴν σκηνήν, καὶ τὸ ἀργύριον ὑποκάτω αὐτῶν.

[22] And Joshua sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them.

[23] καὶ ἐξήνεγκαν αὐτὰ ἐκ τῆς σκηνῆς καὶ ἤνεγκαν πρὸς Ἰησοῦν καὶ τοὺς πρεσβυτέρους Ισραηλ, καὶ ἔθηκαν αὐτὰ ἔναντι κυρίου.

[23] And they brought them out of the tent, and brought them to Joshua and the elders of Israel, and they laid them before the Lord.

[24] καὶ ἔλαβεν Ἰησοῦς τὸν Αχαρ υἱὸν Ζαρα καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα Αχωρ καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ καὶ τοὺς μόσχους αὐτοῦ καὶ τὰ ὑποζύγια αὐτοῦ καὶ πάντα τὰ πρόβατα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ, καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ· καὶ ἀνήγαγεν αὐτοὺς εἰς Εμεκαχωρ.

[24] And Joshua took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his calves, and his asses, and all his sheep, and his tent, and all his property, and all the people *were* with him; and he brought them to Emec Achor.

[25] καὶ εἶπεν Ἰησοῦς τῷ Αχαρ Τί ὠλέθρευσας ἡμᾶς; ἐξολεθρεύσαι σε κύριος καθὰ καὶ σήμερον. καὶ ἐλιθοβόλησαν αὐτὸν λίθοις πᾶς Ισραηλ.

[25] And Joshua said to Achar, Why hast thou destroyed us? the Lord destroy thee as at this day. And all Israel stoned him with stones.

[26] καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Εμεκαχωρ ἕως τῆς ἡμέρας ταύτης.

[26] And they set up over him a great heap of stones; and the Lord ceased from his fierce anger. Therefore he called the place Emecachor until this day.

CHAPTER 8

[1] Καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς μηδὲ δειλιάσῃς· λαβὲ μετὰ σοῦ τοὺς ἄνδρας πάντας τοὺς πολεμιστὰς καὶ ἀναστὰς ἀνάβηθι εἰς Γαι· ἰδοὺ δέδωκα εἰς τὰς χεῖράς σου τὸν βασιλέα Γαι καὶ τὴν γῆν αὐτοῦ.

And the Lord said to Joshua, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land.

[2] καὶ ποιήσεις τὴν Γαι ὃν τρόπον ἐποίησας τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς, καὶ τὴν προνομὴν τῶν κτηνῶν προνομεύσεις σεαυτῷ. κατάστησον δὲ σεαυτῷ ἔνεδρα τῇ πόλει εἰς τὰ ὀπίσω.

[2] And thou shalt do to Gai, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind.

[3] καὶ ἀνέστη Ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς ὥστε ἀναβῆναι εἰς Γαι. ἐπέλεξεν δὲ Ἰησοῦς τριάκοντα χιλιάδας ἀνδρῶν δυνατοὺς ἐν ἰσχύι καὶ ἀπέστειλεν αὐτοὺς νυκτός.

[3] And Joshua and all the men of war rose to go up to Gai; and Joshua chose out thirty thousand mighty men, and he sent them away by night.

[4] καὶ ἐνετείλατο αὐτοῖς λέγων Ὑμεῖς ἐνεδρεύσατε ὀπίσω τῆς πόλεως· μὴ μακρὰν γίνεσθε ἀπὸ τῆς πόλεως καὶ ἔσεσθε πάντες ἕτοιμοι.

[4] And he charged them, saying, Do ye lie in ambush behind the city: do not go far from the city, and ye shall all be ready.

[5] καὶ ἐγὼ καὶ πάντες οἱ μετ’ ἐμοῦ προσάξομεν πρὸς τὴν πόλιν, καὶ ἔσται ὡς ἂν ἐξέλθωσιν οἱ κατοικοῦντες Γαι εἰς συνάντησιν ἡμῖν καθάπερ καὶ πρῴην, καὶ φευξόμεθα ἀπὸ προσώπου αὐτῶν.

[5] Land I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them.

[6] καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω ἡμῶν, ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως· καὶ ἐροῦσιν Φεύγουσιν οὗτοι ἀπὸ προσώπου ἡμῶν ὃν τρόπον καὶ ἔμπροσθεν.

[6] And when they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before.

[7] ὑμεῖς δὲ ἐξαναστήσεσθε ἐκ τῆς ἐνέδρας καὶ πορεύσεσθε εἰς τὴν πόλιν.

[7] And ye shall rise up out of the ambuscade, and go into the city.

[8] κατὰ τὸ ῥῆμα τοῦτο ποιήσετε· ἰδοὺ ἐντέταλμαι ὑμῖν.

[8] Ye shall do according to this word, lo! I have commanded you.

[9] καὶ ἀπέστειλεν αὐτοὺς Ἰησοῦς, καὶ ἐπορεύθησαν εἰς τὴν ἐνέδραν καὶ ἐνεκάθισαν ἀνὰ μέσον Βαιθηλ καὶ ἀνὰ μέσον Γαι ἀπὸ θαλάσσης τῆς Γαι.

[9] And Joshua sent them, and they went to lie in ambush; and they lay between Baethel and Gai, westward of Gai.

[10] καὶ ὀρθρίσας Ἰησοῦς τὸ πρωῒ ἐπεσκέψατο τὸν λαόν· καὶ ἀνέβησαν αὐτὸς καὶ οἱ πρεσβύτεροι κατὰ πρόσωπον τοῦ λαοῦ ἐπὶ Γαι.

[10] And Joshua rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai.

[11] καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ᾽ αὐτοῦ ἀνέβησαν καὶ πορευόμενοι ἦλθον ἐξ ἐναντίας τῆς πόλεως ἀπ᾽ ἀνατολῶν,

[11] And all the men of war went up with him, and they went forward and came over against the city eastward.

[12] καὶ τὰ ἔνεδρα τῆς πόλεως ἀπὸ θαλάσσης.

[12] And the ambuscade was on the west side of the city.

[14] καὶ ἐγένετο ὡς εἶδεν βασιλεὺς Γαι, ἔσπευσεν καὶ ἐξῆλθεν εἰς συνάντησιν αὐτοῖς ἐπ᾽ εὐθείας εἰς τὸν πόλεμον, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ αὐτὸς οὐκ ᾔδει ὅτι ἔνεδρα αὐτῷ ἐστιν ὀπίσω τῆς πόλεως.

[14] And it came to pass when the king of Gai saw it, he hasted and went out to meet them direct to the battle, he and all the people that were with him: and he knew not that there was an ambuscade formed against him behind the city.

[15] καὶ εἶδεν καὶ ἀνεχώρησεν Ἰησοῦς καὶ Ισραηλ ἀπὸ προσώπου αὐτῶν.

[15] And Joshua and Israel saw, and retreated from before them.

[16] καὶ κατεδίωξαν ὀπίσω τῶν υἱῶν Ισραηλ καὶ αὐτοὶ ἀπέστησαν ἀπὸ τῆς πόλεως·

[16] And they pursued after the children of Israel, and they themselves went to a distance from the city.

[17] οὐ κατελείφθη οὐθεὶς ἐν τῇ Γαι, ὃς οὐ κατεδίωξεν ὀπίσω Ισραηλ· καὶ κατέλιπον τὴν πόλιν ἀνεῳγμένην καὶ κατεδίωξαν ὀπίσω Ισραηλ.

[17] There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

[18] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Ἔκτεινον τὴν χεῖρά σου ἐν τῷ γαίσῳ τῷ ἐν τῇ χειρί σου ἐπὶ τὴν πόλιν – εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτήν – , καὶ τὰ ἔνεδρα ἐξαναστήσονται ἐν τάχει ἐκ τοῦ τόπου αὐτῶν. καὶ ἐξέτεινεν Ἰησοῦς τὴν χεῖρα αὐτοῦ, τὸν γαῖσον, ἐπὶ τὴν πόλιν,

[18] And the Lord said to Joshua, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place.

[19] καὶ τὰ ἔνεδρα ἐξανέστησαν ἐν τάχει ἐκ τοῦ τόπου αὐτῶν καὶ ἐξῆλθοσαν, ὅτε ἐξέτεινεν τὴν χεῖρα, καὶ ἦλθοσαν ἐπὶ τὴν πόλιν καὶ κατελάβοντο αὐτὴν καὶ σπεύσαντες ἐνέπρησαν τὴν πόλιν ἐν πυρί.

[19] And Joshua stretched out his hand and his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.

[20] καὶ περιβλέψαντες οἱ κάτοικοι Γαι εἰς τὰ ὀπίσω αὐτῶν καὶ ἐθεώρουν καπνὸν ἀναβαίνοντα ἐκ τῆς πόλεως εἰς τὸν οὐρανόν· καὶ οὐκέτι εἶχον ποῦ φύγωσιν ὧδε ἢ ὧδε.

[20] And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way.

[21] καὶ Ἰησοῦς καὶ πᾶς Ισραηλ εἶδον ὅτι ἔλαβον τὰ ἔνεδρα τὴν πόλιν καὶ ὅτι ἀνέβη ὁ καπνὸς τῆς πόλεως εἰς τὸν οὐρανόν, καὶ μεταβαλόμενοι ἐπάταξαν τοὺς ἄνδρας τῆς Γαι.

[21] And Joshua and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and

smote the men of Gai.

[22] καὶ οὗτοι ἐξήλθοσαν ἐκ τῆς πόλεως εἰς συνάντησιν καὶ ἐγενήθησαν ἀνὰ μέσον τῆς παρεμβολῆς, οὗτοι ἐντεῦθεν καὶ οὗτοι ἐντεῦθεν· καὶ ἐπάταξαν ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσωσμένον καὶ διαπεφευγότα.

[22] And these came forth out of the city to meet them; and they were in the midst of the army, some being on this side, and some on that; and they smote them until there was not left of them one who survived and escaped.

[23] καὶ τὸν βασιλέα τῆς Γαι συνέλαβον ζῶντα καὶ προσήγαγον αὐτὸν πρὸς Ἰησοῦν.

[23] And they took the king of Gai alive, and brought him to Joshua.

[24] καὶ ὡς ἐπαύσαντο οἱ υἱοὶ Ισραηλ ἀποκτέννοντες πάντας τοὺς ἐν τῇ Γαι τοὺς ἐν τοῖς πεδίοις καὶ ἐν τῷ ὄρει ἐπὶ τῆς καταβάσεως, οὗ κατεδίωξαν αὐτοὺς ἀπ᾽ αὐτῆς εἰς τέλος, καὶ ἀπέστρεψεν Ἰησοῦς εἰς Γαι καὶ ἐπάταξεν αὐτὴν ἐν στόματι ῥομφαίας.

[24] And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them even to the end, then Joshua returned to Gai, and smote it with the edge of the sword.

[25] καὶ ἐγενήθησαν οἱ πεσόντες ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς δώδεκα χιλιάδες, πάντας τοὺς κατοικοῦντας Γαι,

[25] And they that fell in that day, men and women, were twelve thousand: they slew all the inhabitants of Gai.

[27] πλὴν τῶν κτηνῶν καὶ τῶν σκύλων τῶν ἐν τῇ πόλει, πάντα ἃ ἐπρονόμευσαν οἱ υἱοὶ Ισραηλ κατὰ πρόσταγμα κυρίου, ὃν τρόπον συνέταξεν κύριος τῷ Ἰησοῖ.

[27] Beside the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of the Lord, as the Lord commanded Joshua.

[28] καὶ ἐνεπύρισεν Ἰησοῦς τὴν πόλιν ἐν πυρί· χῶμα ἀοίκητον εἰς τὸν αἰῶνα ἔθηκεν αὐτὴν ἕως τῆς ἡμέρας ταύτης.

[28] And Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day.

[29] καὶ τὸν βασιλέα τῆς Γαι ἐκρέμασεν ἐπὶ ξύλου διδύμου, καὶ ἦν ἐπὶ τοῦ ξύλου ἕως ἑσπέρας· καὶ ἐπιδύνοντος τοῦ ἡλίου συνέταξεν Ἰησοῦς καὶ καθείλοσαν αὐτοῦ τὸ σῶμα ἀπὸ τοῦ ξύλου καὶ ἔρριψαν αὐτὸν εἰς τὸν βόθρον καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων ἕως τῆς ἡμέρας ταύτης.

[29] And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day.

CHAPTER 9

[1] Ὡς δ’ ἤκουσαν οἱ βασιλεῖς τῶν Αμορραίων οἱ ἐν τῷ πέραν τοῦ Ιορδάνου, οἱ ἐν τῇ ὀρεινῇ καὶ οἱ ἐν τῇ πεδινῇ καὶ οἱ ἐν πάσῃ τῇ παραλίᾳ τῆς θαλάσσης τῆς μεγάλης καὶ οἱ πρὸς τῷ Ἀντιλιβάνῳ, καὶ οἱ Χετταῖοι καὶ οἱ Χαναναῖοι καὶ οἱ Φερεζαῖοι καὶ οἱ Ευαῖοι καὶ οἱ Αμορραῖοι καὶ οἱ Γεργεσαῖοι καὶ οἱ Ιεβουσαῖοι,

And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilibanus, and the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergesites, and the Jebusites, heard *of it*,

[2] συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐκπολεμῆσαι Ἰησοῦν καὶ Ισραηλ ἅμα πάντες.

they came all together at the same time to make war against Joshua and Israel.

[3] Τότε ᾠκοδόμησεν Ἰησοῦς θυσιαστήριον κυρίῳ τῷ θεῷ Ισραηλ ἐν ὄρει Γαιβαλ,

Then Joshua built an altar to the Lord God of Israel in mount Gaebal,

[4] καθότι ἐνετείλατο Μωϋσῆς ὁ θεράπων κυρίου τοῖς υἱοῖς Ισραηλ, καθὰ γέγραπται ἐν τῷ νόμῳ Μωυσῆ, θυσιαστήριον λίθων ὁλοκλήρων, ἐφ’ οὓς οὐκ ἐπεβλήθη σίδηρος, καὶ ἀνεβίβασεν ἐκεῖ ὁλοκαυτώματα κυρίῳ καὶ θυσίαν σωτηρίου.

as Moses the servant of the Lord commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; and he offered there whole-burnt-offerings to the Lord, and a peace-offering.

[5] καὶ ἔγραψεν Ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον, νόμον Μωυσῆ, ὃν ἔγραψεν ἐνώπιον υἱῶν Ισραηλ.

And Joshua wrote upon the stones a copy of the law, *even* the law of Moses, before the children of Israel.

[6] καὶ πᾶς Ισραηλ καὶ οἱ πρεσβύτεροι αὐτῶν καὶ οἱ δικασταὶ καὶ οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἔνθεν καὶ ἔνθεν τῆς κιβωτοῦ ἀπέναντι, καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἦραν τὴν κιβωτὸν τῆς διαθήκης

κυρίου, καὶ ὁ προσήλυτος καὶ ὁ αὐτόχθων, οἳ ἦσαν ἥμισυ πλησίον ὄρους Γαριζιν, καὶ οἳ ἦσαν ἥμισυ πλησίον ὄρους Γαιβαλ, καθότι ἐνετείλατο Μωϋσῆς ὁ θεράπων κυρίου εὐλογῆσαι τὸν λαὸν ἐν πρώτοις.

And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of the Lord; and the stranger and the native *were there*, who were half of them near mount Garizin, and half near mount Gaebal, as Moses the servant of the Lord commanded at first, to bless the people.

[7] καὶ μετὰ ταῦτα οὕτως ἀνέγνω Ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου, τὰς εὐλογίας καὶ τὰς κατάρας, κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ·

And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses.

[8] οὐκ ἦν ῥῆμα ἀπὸ πάντων, ὧν ἐνετείλατο Μωϋσῆς τῷ Ἰησοῖ, ὃ οὐκ ἀνέγνω Ἰησοῦς εἰς τὰ ὦτα πάσης ἐκκλησίας υἱῶν Ισραηλ, τοῖς ἀνδράσιν καὶ ταῖς γυναιξὶν καὶ τοῖς παιδίοις καὶ τοῖς προσηλύτοις τοῖς προσπορευομένοις τῷ Ισραηλ.

There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all the assembly of the children of Israel, the men, and the women, and the children, and the strangers that joined themselves to Israel.

[9] Καὶ οἱ κατοικοῦντες Γαβαων ἤκουσαν πάντα, ὅσα ἐποίησεν κύριος τῇ Ιεριχω καὶ τῇ Γαι.

And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.

[10] καὶ ἐποίησαν καί γε αὐτοὶ μετὰ πανουργίας καὶ ἐλθόντες ἐπεσιτίσαντο καὶ ἡτοιμάσαντο καὶ λαβόντες σάκκους παλαιοὺς ἐπὶ τῶν ὄνων αὐτῶν καὶ ἀσκοὺς οἴνου παλαιοὺς καὶ κατερρωγότας ἀποδεδεμένους,

And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched bottles of wine,

[11] καὶ τὰ κοῖλα τῶν ὑποδημάτων αὐτῶν καὶ τὰ σανδάλια αὐτῶν παλαιὰ καὶ καταπεπελματωμένα ἐν τοῖς ποσὶν αὐτῶν, καὶ τὰ ἱμάτια αὐτῶν πεπαλαιωμένα ἐπάνω αὐτῶν, καὶ ὁ ἄρτος αὐτῶν τοῦ ἐπισιτισμοῦ ξηρὸς καὶ εὐρωτιῶν καὶ βεβρωμένος.

and the upper part of their shoes and their sandals old and clouted on their feet, and their garments ld upon them — and the bread of their provision was dry and mouldy and corrupt.

[12] καὶ ἦλθοσαν πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ισραηλ εἰς Γαλγαλα καὶ εἶπαν πρὸς Ἰησοῦν καὶ Ισραηλ Ἐκ γῆς μακρόθεν ἥκαμεν, καὶ νῦν διάθεσθε ἡμῖν διαθήκην.

And they came to Joshua into the camp of Israel to Galgala, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us.

[13] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς τὸν Χορραῖον Ὅρα μὴ ἐν ἐμοὶ κατοικεῖς, καὶ πῶς σοι διαθῶμαι διαθήκην;

And the children of Israel said to the Chorrhaean, You may perhaps, dwell amongst us; and how should I make a covenant with you?

[14] καὶ εἶπαν πρὸς Ἰησοῦν Οἰκέται σού ἐσμεν. καὶ εἶπεν πρὸς αὐτοὺς Ἰησοῦς Πόθεν ἐστὲ καὶ πόθεν παραγεγόνατε;

And they said to Joshua, We are your servants: and Joshua said to them, From where are you, and where have you come from?

[15] καὶ εἶπαν Ἐκ γῆς μακρόθεν σφόδρα ἥκασιν οἱ παῖδές σου ἐν ὀνόματι κυρίου τοῦ θεοῦ σου· ἀκηκόαμεν γὰρ τὸ ὄνομα αὐτοῦ καὶ ὅσα ἐποίησεν ἐν Αἰγύπτῳ

And they said, Your servants are come from a very far country in the name of the Lord your God: for we have heard his name, and all that he did in Egypt,

[16] καὶ ὅσα ἐποίησεν τοῖς βασιλεῦσιν τῶν Αμορραίων, οἳ ἦσαν πέραν τοῦ Ιορδάνου, τῷ Σηων βασιλεῖ Εσεβων καὶ τῷ Ωγ βασιλεῖ τῆς Βασαν, ὃς κατῴκει ἐν Ασταρωθ καὶ ἐν Εδραιν.

and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Basan, who dwelt in Astaroth and in Edrain.

[17] καὶ ἀκούσαντες εἶπαν πρὸς ἡμᾶς οἱ πρεσβύτεροι ἡμῶν καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ἡμῶν λέγοντες Λάβετε ἑαυτοῖς ἐπισιτισμὸν εἰς τὴν ὁδὸν καὶ πορεύθητε εἰς συνάντησιν αὐτῶν καὶ ἐρεῖτε πρὸς αὐτούς Οἰκέται σού ἐσμεν, καὶ νῦν διάθεσθε ἡμῖν διαθήκην.

And our elders and all that inhabit our land when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and you shall say to them, We are your servants, and now make a covenant with us.

[18] οὗτοι οἱ ἄρτοι, θερμοὺς ἐφωδιάσθημεν αὐτοὺς ἐν τῇ ἡμέρᾳ, ᾗ ἐξήλθομεν παραγενέσθαι πρὸς ὑμᾶς, νῦν δὲ ἐξηράνθησαν καὶ γεγόνασιν βεβρωμένοι·

These *are* the loaves — we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy.

[19] καὶ οὗτοι οἱ ἀσκοὶ τοῦ οἴνου, οὓς ἐπλήσαμεν καινούς, καὶ οὗτοι ἐρρώγασιν· καὶ τὰ ἱμάτια ἡμῶν καὶ τὰ ὑποδήματα ἡμῶν πεπαλαίωται ἀπὸ τῆς πολλῆς ὁδοῦ σφόδρα.

And these *are* the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

[20] καὶ ἔλαβον οἱ ἄρχοντες τοῦ ἐπισιτισμοῦ αὐτῶν καὶ κύριον οὐκ ἐπηρώτησαν.

And the chiefs took of their provision, and asked not *counsel of* the Lord.

[21] καὶ ἐποίησεν Ἰησοῦς πρὸς αὐτοὺς εἰρήνην καὶ διέθετο πρὸς αὐτοὺς διαθήκην τοῦ διασῶσαι αὐτούς, καὶ ὤμοσαν αὐτοῖς οἱ ἄρχοντες τῆς συναγωγῆς. -

And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

[22] καὶ ἐγένετο μετὰ τρεῖς ἡμέρας μετὰ τὸ διαθέσθαι πρὸς αὐτοὺς διαθήκην ἤκουσαν ὅτι ἐγγύθεν αὐτῶν εἰσιν, καὶ ὅτι ἐν αὐτοῖς κατοικοῦσιν.

And it came to pass three days after they had made a covenant with them, they heard that they were near neighbours, and that they dwelt

among them.

[23] καὶ ἀπῆραν οἱ υἱοὶ Ισραηλ καὶ ἦλθον εἰς τὰς πόλεις αὐτῶν· αἱ δὲ πόλεις αὐτῶν Γαβαων καὶ Κεφιρα καὶ Βηρωθ καὶ πόλις Ιαριν.

And the children of Israel departed and came to their cities; and their cities *were* Gabaon, and Kephira, and Berot, and the cities of Jarin.

[24] καὶ οὐκ ἐμαχέσαντο αὐτοῖς οἱ υἱοὶ Ισραηλ, ὅτι ὤμοσαν αὐτοῖς πάντες οἱ ἄρχοντες κύριον τὸν θεὸν Ισραηλ· καὶ διεγόγγυσαν πᾶσα ἡ συναγωγὴ ἐπὶ τοῖς ἄρχουσιν.

Land the children of Israel fought not with them, because all the princes sware to them by the Lord God of Israel; and all the congregation murmured at the princes.

[25] καὶ εἶπαν οἱ ἄρχοντες πάσῃ τῇ συναγωγῇ Ἡμεῖς ὠμόσαμεν αὐτοῖς κύριον τὸν θεὸν Ισραηλ καὶ νῦν οὐ δυνησόμεθα ἅψασθαι αὐτῶν·

And the princes said to all the congregation: We have sworn to them by the Lord God of Israel, and now we shall not be able to touch them.

[26] τοῦτο ποιήσομεν, ζωγρῆσαι αὐτούς, καὶ περιποιησόμεθα αὐτούς, καὶ οὐκ ἔσται καθ᾽ ἡμῶν ὀργὴ διὰ τὸν ὅρκον, ὃν ὠμόσαμεν αὐτοῖς·

This we will do; take them alive, and we will preserve them: so there shall not be wrath against us by reason of the oath which we swore to them.

[27] ζήσονται καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ, καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες.

They shall live, and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

[28] καὶ συνεκάλεσεν αὐτοὺς Ἰησοῦς καὶ εἶπεν αὐτοῖς Διὰ τί παρελογίσασθέ με λέγοντες Μακρὰν ἀπὸ σοῦ ἐσμεν σφόδρα; ὑμεῖς δὲ ἐγχώριοί ἐστε τῶν κατοικούντων ἐν ἡμῖν·

And Joshua called them together and said to them, Why have you deceived me, saying, We live very far from you; whereas you are fellow-countrymen of those who dwell among us?

[29] καὶ νῦν ἐπικατάρατοί ἐστε, οὐ μὴ ἐκλίπῃ ἐξ ὑμῶν δοῦλος οὐδὲ ξυλοκόπος ἐμοὶ καὶ τῷ θεῷ μου.

And now you are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God.

[30] καὶ ἀπεκρίθησαν τῷ Ἰησοῦ λέγοντες Ἀνηγγέλη ἡμῖν ὅσα συνέταξεν κύριος ὁ θεός σου Μωυσῇ τῷ παιδὶ αὐτοῦ, δοῦναι ὑμῖν τὴν γῆν ταύτην καὶ ἐξολεθρεῦσαι ἡμᾶς καὶ πάντας τοὺς κατοικοῦντας ἐπ᾽ αὐτῆς ἀπὸ προσώπου ὑμῶν, καὶ ἐφοβήθημεν σφόδρα περὶ τῶν ψυχῶν ἡμῶν ἀπὸ προσώπου ὑμῶν καὶ ἐποιήσαμεν τὸ πρᾶγμα τοῦτο.

And they answered Joshua, saying, It was reported to us what the Lord your God charged his servant Moses, to give you this land, and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you, and *therefore* we did this thing.

[31] καὶ νῦν ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν· ὡς ἀρέσκει ὑμῖν καὶ ὡς δοκεῖ ὑμῖν, ποιήσατε ἡμῖν.

And now, behold, we *are* in your power; do to us as it is pleasing to you, and as it seems *good* to you.

[32] καὶ ἐποίησαν αὐτοῖς οὕτως· καὶ ἐξείλατο αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρῶν υἱῶν Ισραηλ, καὶ οὐκ ἀνεῖλον αὐτούς.

Land they did so to them; and Joshua rescued them in that day out of the hands of the children of Israel, and they did not slay them.

[33] καὶ κατέστησεν αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυλοκόπους καὶ ὑδροφόρους πάσῃ τῇ συναγωγῇ καὶ τῷ θυσιαστηρίῳ τοῦ θεοῦ· διὰ τοῦτο ἐγένοντο οἱ κατοικοῦντες Γαβαων ξυλοκόποι καὶ ὑδροφόροι τοῦ θυσιαστηρίου τοῦ θεοῦ ἕως τῆς σήμερον ἡμέρας καὶ εἰς τὸν τόπον, ὃν ἐὰν ἐκλέξηται κύριος.

And Joshua made them in that day hewers of wood and drawers of water to the whole congregation, and for the altar of God: therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which the Lord should choose.

CHAPTER 10

[1] Ὡς δὲ ἤκουσεν Αδωνιβεζεκ βασιλεὺς Ιερουσαλημ ὅτι ἔλαβεν Ἰησοῦς τὴν Γαι καὶ ἐξωλέθρευσεν αὐτήν – ὃν τρόπον ἐποίησαν τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς, οὕτως ἐποίησαν τὴν Γαι καὶ τὸν βασιλέα αὐτῆς – καὶ ὅτι αὐτομόλησαν οἱ κατοικοῦντες Γαβαων πρὸς Ἰησοῦν καὶ πρὸς Ισραηλ,

[1] And when Adoni-bezec king of Jerusalem heard that Joshua had taken Gai, and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel;

[2] καὶ ἐφοβήθησαν ἐν αὐτοῖς σφόδρα· ᾔδει γὰρ ὅτι μεγάλη πόλις Γαβαων ὡσεὶ μία τῶν μητροπόλεων καὶ πάντες οἱ ἄνδρες αὐτῆς ἰσχυροί.

[2] then they were greatly terrified by them, for *the king* knew that Gabaon *was* a great city, as one of the chief cities, and all its men *were* mighty.

[3] καὶ ἀπέστειλεν Αδωνιβεζεκ βασιλεὺς Ιερουσαλημ πρὸς Αιλαμ βασιλέα Χεβρων καὶ πρὸς Φιδων βασιλέα Ιεριμουθ καὶ πρὸς Ιεφθα βασιλέα Λαχις καὶ πρὸς Δαβιρ βασιλέα Οδολλαμ λέγων

[3] So Adoni-bezec king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jerimuth, and to Jephtha king of Lachis, and to Dabin king of Odollam, saying,

[4] Δεῦτε ἀνάβητε πρός με καὶ βοηθήσατέ μοι, καὶ ἐκπολεμήσωμεν Γαβαων· αὐτομόλησαν γὰρ πρὸς Ἰησοῦν καὶ πρὸς τοὺς υἱοὺς Ισραηλ.

[4] Come up hither to me, and help me, and let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel.

[5] καὶ ἀνέβησαν οἱ πέντε βασιλεῖς τῶν Ιεβουσαίων, βασιλεὺς Ιερουσαλημ καὶ βασιλεὺς Χεβρων καὶ βασιλεὺς Ιεριμουθ καὶ βασιλεὺς Λαχις καὶ βασιλεὺς Οδολλαμ, αὐτοὶ καὶ πᾶς ὁ λαὸς αὐτῶν, καὶ περιεκάθισαν τὴν Γαβαων καὶ ἐξεπολιόρκουν αὐτήν.

[5] And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of

Lachis, and the king of Odollam, they and all their people; and encamped around Gabaon, and besieged it.

[6] καὶ ἀπέστειλαν οἱ κατοικοῦντες Γαβαων πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ισραηλ εἰς Γαλγαλα λέγοντες Μὴ ἐκλύσῃς τὰς χεῖράς σου ἀπὸ τῶν παίδων σου· ἀνάβηθι πρὸς ἡμᾶς τὸ τάχος καὶ ἐξελοῦ ἡμᾶς καὶ βοήθησον ἡμῖν· ὅτι συνηγμένοι εἰσὶν ἐφ᾽ ἡμᾶς πάντες οἱ βασιλεῖς τῶν Αμορραίων οἱ κατοικοῦντες τὴν ὀρεινήν.

[6] And the inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying, Slack not thy hands from thy servants: come up quickly to us, and help us, and rescue us; for all the kings of the Amorites who dwell in the hill country are gathered together against us.

[7] καὶ ἀνέβη Ἰησοῦς ἐκ Γαλγαλων, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ᾽ αὐτοῦ, πᾶς δυνατὸς ἐν ἰσχύι.

[7] And Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

[8] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς αὐτούς· εἰς γὰρ τὰς χεῖράς σου παραδέδωκα αὐτούς, οὐχ ὑπολειφθήσεται ἐξ αὐτῶν οὐθεὶς ἐνώπιον ὑμῶν.

[8] And the Lord said to Joshua, Fear them not, for I have delivered them into thy hands; there shall not one of them be left before you.

[9] καὶ ἐπιπαρεγένετο ἐπ᾽ αὐτοὺς Ἰησοῦς ἄφνω, ὅλην τὴν νύκτα εἰσεπορεύθη ἐκ Γαλγαλων.

[9] And when Joshua came suddenly upon them, he *had* advanced all the night out of Galgala.

[10] καὶ ἐξέστησεν αὐτοὺς κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, καὶ συνέτριψεν αὐτοὺς κύριος σύντριψιν μεγάλην ἐν Γαβαων, καὶ κατεδίωξαν αὐτοὺς ὁδὸν ἀναβάσεως Ωρωνιν καὶ κατέκοπτον αὐτοὺς ἕως Αζηκα καὶ ἕως Μακηδα.

[10] And the Lord struck them with terror before the children of Israel; and the Lord destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronin, and they smote them to Azeca and to Makeda.

[11] ἐν τῷ δὲ φεύγειν αὐτοὺς ἀπὸ προσώπου τῶν υἱῶν Ισραηλ ἐπὶ τῆς καταβάσεως Ωρωνιν καὶ κύριος ἐπέρριψεν αὐτοῖς λίθους χαλάζης ἐκ τοῦ οὐρανοῦ ἕως Αζηκα, καὶ ἐγένοντο πλείους οἱ ἀποθανόντες διὰ τοὺς λίθους τῆς χαλάζης ἢ οὓς ἀπέκτειναν οἱ υἱοὶ Ισραηλ μαχαίρᾳ ἐν τῷ πολέμῳ.

[11] And when they fled from the face of the children of Israel at the descent of Oronin, then the Lord cast upon them hailstones from heaven to Azeca; and they were more that died by the hailstones, than those whom the children of Israel slew with the sword in the battle.

[12] Τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ᾗ ἡμέρᾳ παρέδωκεν ὁ θεὸς τὸν Αμορραῖον ὑποχείριον Ισραηλ, ἡνίκα συνέτριψεν αὐτοὺς ἐν Γαβαων καὶ συνετρίβησαν ἀπὸ προσώπου υἱῶν Ισραηλ, καὶ εἶπεν Ἰησοῦς Στήτω ὁ ἥλιος κατὰ Γαβαων καὶ ἡ σελήνη κατὰ φάραγγα Αιλων.

[12] Then Joshua spoke to the Lord, in the day in which the Lord delivered the Amorite into the power of Israel, when he destroyed them in Gabaon, and they were destroyed from before the children of Israel: and Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ælon.

[13] καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει, ἕως ἠμύνατο ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν. καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ, οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μιᾶς.

[13] And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.

[14] καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου, ὅτι κύριος συνεπολέμησεν τῷ Ισραηλ.

[14] And there was not such a day either before or after, so that God should hearken to a man, because the Lord fought on the side of Israel.

[16] Καὶ ἔφυγον οἱ πέντε βασιλεῖς οὗτοι καὶ κατεκρύβησαν εἰς τὸ σπήλαιον τὸ ἐν Μακηδα.

[15] 16 And these five kings fled, and hid themselves in a cave that is in Makeda.

[17] καὶ ἀπηγγέλη τῷ Ἰησοῦ λέγοντες Εὕρηνται οἱ πέντε βασιλεῖς κεκρυμμένοι ἐν τῷ σπηλαίῳ τῷ ἐν Μακηδα.

[17] And it was told Joshua, saying, The five kings have been found hid in the cave that is in Makeda.

[18] καὶ εἶπεν Ἰησοῦς Κυλίσατε λίθους ἐπὶ τὸ στόμα τοῦ σπηλαίου καὶ καταστήσατε ἄνδρας φυλάσσειν ἐπ᾽ αὐτούς,

[18] And Joshua said, Roll stones to the mouth of the cave, and set men to watch over them.

[19] ὑμεῖς δὲ μὴ ἑστήκατε καταδιώκοντες ὀπίσω τῶν ἐχθρῶν ὑμῶν καὶ καταλάβετε τὴν οὐραγίαν αὐτῶν καὶ μὴ ἀφῆτε εἰσελθεῖν εἰς τὰς πόλεις αὐτῶν· παρέδωκεν γὰρ αὐτοὺς κύριος ὁ θεὸς ἡμῶν εἰς τὰς χεῖρας ἡμῶν.

[19] But do not ye stand, but pursue after your enemies, and attack the rear of them, and do not suffer them to enter into their cities; for the Lord our God has delivered them into our hands.

[20] καὶ ἐγένετο ὡς κατέπαυσεν Ἰησοῦς καὶ πᾶς υἱὸς Ισραηλ κόπτοντες αὐτοὺς κοπὴν μεγάλην σφόδρα ἕως εἰς τέλος καὶ οἱ διασῳζόμενοι διεσώθησαν εἰς τὰς πόλεις τὰς ὀχυράς,

[20] And it came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that they that escaped took refuge in the strong cities.

[21] καὶ ἀπεστράφη πᾶς ὁ λαὸς πρὸς Ἰησοῦν εἰς Μακηδα ὑγιεῖς, καὶ οὐκ ἔγρυξεν οὐθεὶς τῶν υἱῶν Ισραηλ τῇ γλώσσῃ αὐτοῦ.

[21] And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.

[22] καὶ εἶπεν Ἰησοῦς Ἀνοίξατε τὸ σπήλαιον καὶ ἐξαγάγετε τοὺς πέντε βασιλεῖς τούτους ἐκ τοῦ σπηλαίου.

[22] And Joshua said, Open the cave, and bring out these five kings out of the cave.

[23] καὶ ἐξηγάγοσαν τοὺς πέντε βασιλεῖς ἐκ τοῦ σπηλαίου, τὸν βασιλέα Ιερουσαλημ καὶ τὸν βασιλέα Χεβρων καὶ τὸν βασιλέα Ιεριμουθ καὶ τὸν βασιλέα Λαχις καὶ τὸν βασιλέα Οδολλαμ.

[23] And they brought out the five kings out of the cave, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam.

[24] καὶ ἐπεὶ ἐξήγαγον αὐτοὺς πρὸς Ἰησοῦν, καὶ συνεκάλεσεν Ἰησοῦς πάντα Ισραηλ καὶ τοὺς ἐναρχομένους τοῦ πολέμου τοὺς συμπορευομένους αὐτῷ λέγων αὐτοῖς Προπορεύεσθε καὶ ἐπίθετε τοὺς πόδας ὑμῶν ἐπὶ τοὺς τραχήλους αὐτῶν. καὶ προσελθόντες ἐπέθηκαν τοὺς πόδας αὐτῶν ἐπὶ τοὺς τραχήλους αὐτῶν.

[24] And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks.

[25] καὶ εἶπεν πρὸς αὐτοὺς Ἰησοῦς Μὴ φοβηθῆτε αὐτοὺς μηδὲ δειλιάσητε· ἀνδρίζεσθε καὶ ἰσχύετε, ὅτι οὕτως ποιήσει κύριος πᾶσι τοῖς ἐχθροῖς ὑμῶν, οὓς ὑμεῖς καταπολεμεῖτε αὐτούς.

[25] And Joshua said to them, Do not fear them, neither be cowardly; be courageous and strong, for thus the Lord will do to all your enemies, against whom ye fight.

[26] καὶ ἀπέκτεινεν αὐτοὺς Ἰησοῦς καὶ ἐκρέμασεν αὐτοὺς ἐπὶ πέντε ξύλων, καὶ ἦσαν κρεμάμενοι ἐπὶ τῶν ξύλων ἕως ἑσπέρας.

[26] And Joshua slew them, and hanged them on five trees; and they hung upon the trees until the evening.

[27] καὶ ἐγενήθη πρὸς ἡλίου δυσμὰς ἐνετείλατο Ἰησοῦς καὶ καθεῖλον αὐτοὺς ἀπὸ τῶν ξύλων καὶ ἔρριψαν αὐτοὺς εἰς τὸ σπήλαιον, εἰς ὃ κατεφύγοσαν ἐκεῖ, καὶ ἐπεκύλισαν λίθους ἐπὶ τὸ σπήλαιον ἕως τῆς σήμερον ἡμέρας.

[27] And it came to pass toward the setting of the sun, Joshua commanded, and they took them down from the trees, and cast them into the cave into which they *had* fled for refuge, and rolled stones to the cave, *which remain* till this day.

[28] Καὶ τὴν Μακηδα ἐλάβοσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν πᾶν ἐμπνέον ἐν αὐτῇ, καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδεὶς διασεσῳσμένος καὶ διαπεφευγώς· καὶ ἐποίησαν τῷ βασιλεῖ Μακηδα ὃν τρόπον ἐποίησαν τῷ βασιλεῖ Ιεριχω.

[28] And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed every living thing that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.

[29] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Μακηδα εἰς Λεβνα καὶ ἐπολιόρκει Λεβνα.

[29] And Joshua and all Israel with him departed out of Makeda to Lebna, and besieged Lebna.

[30] καὶ παρέδωκεν αὐτὴν κύριος εἰς χεῖρας Ισραηλ, καὶ ἔλαβον αὐτὴν καὶ τὸν βασιλέα αὐτῆς καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἐμπνέον ἐν αὐτῇ, καὶ οὐ κατελείφθη ἐν αὐτῇ οὐδὲ εἷς διασεσῳσμένος καὶ διαπεφευγώς· καὶ ἐποίησαν τῷ βασιλεῖ αὐτῆς ὃν τρόπον ἐποίησαν τῷ βασιλεῖ Ιεριχω.

[30] And the Lord delivered it into the hands of Israel: and they took it, and its king, and slew the inhabitants with the edge of the sword, and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

[31] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Λεβνα εἰς Λαχις καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκει αὐτήν.

[31] And Joshua and all Israel with him departed from Lebna to Lachis, and he encamped about it, and besieged it.

[32] καὶ παρέδωκεν κύριος τὴν Λαχις εἰς τὰς χεῖρας Ισραηλ, καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐφόνευσαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτήν, ὃν τρόπον ἐποίησαν τὴν Λεβνα. –

[32] And the Lord delivered Lachis into the hands of Israel; and they took it on the second day, and they put the inhabitants to death with the edge of the sword, and utterly destroyed it, as they had done to Lebna.

[33] τότε ἀνέβη Αιλαμ βασιλεὺς Γαζερ βοηθήσων τῇ Λαχις, καὶ ἐπάταξεν αὐτὸν Ἰησοῦς ἐν στόματι ξίφους καὶ τὸν λαὸν αὐτοῦ ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν σεσῳσμένον καὶ διαπεφευγότα.

[33] Then Elam the king of Gazer went up to help Lachis; and Joshua smote him and his people with the edge of the sword, until there was not left to him one that was preserved and escaped.

[34] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ ἐκ Λαχις εἰς Οδολλαμ καὶ περιεκάθισεν αὐτὴν καὶ ἐπολιόρκησεν αὐτήν.

[34] And Joshua and all Israel with him departed from Lachis to Odollam, and he besieged it and took it.

[35] καὶ παρέδωκεν αὐτὴν κύριος ἐν χειρὶ Ισραηλ, καὶ ἔλαβεν αὐτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐφόνευσεν αὐτὴν ἐν στόματι ξίφους, καὶ πᾶν ἐμπνέον ἐν αὐτῇ ἐφόνευσαν, ὃν τρόπον ἐποίησαν τῇ Λαχις.

[35] And the Lord delivered it into the hand of Israel; and he took it on that day, and slew the inhabitants with the edge of the sword, and slew every thing breathing in it, as they did to Lachis.

[36] Καὶ ἀπῆλθεν Ἰησοῦς καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ εἰς Χεβρων καὶ περιεκάθισεν αὐτήν.

[36] And Joshua and all Israel with him departed to Chebron, and encamped about it.

[37] καὶ ἐπάταξεν αὐτὴν ἐν στόματι ξίφους καὶ πᾶν ἐμπνέον, ὅσα ἦν ἐν αὐτῇ, οὐκ ἦν διασεσῳσμένος· ὃν τρόπον ἐποίησαν τὴν Οδολλαμ, ἐξωλέθρευσαν αὐτὴν καὶ ὅσα ἦν ἐν αὐτῇ.

[37] And he smote it with the edge of the sword, and all the living creatures that were in it; there was no one preserved: they destroyed it and all things in it, as they did to Odollam.

[38] Καὶ ἀπέστρεψεν Ἰησοῦς καὶ πᾶς Ισραηλ εἰς Δαβιρ καὶ περικαθίσαντες αὐτὴν

[38] And Joshua and all Israel returned to Dabir; and they encamped about it;

[39] ἔλαβον αὐτὴν καὶ τὸν βασιλέα αὐτῆς καὶ τὰς κώμας αὐτῆς καὶ ἐπάταξαν αὐτὴν ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτὴν καὶ πᾶν ἐμπνέον ἐν αὐτῇ καὶ οὐ κατέλιπον αὐτῇ οὐδένα διασεσῳσμένον· ὃν τρόπον ἐποίησαν τὴν Χεβρων καὶ τῷ βασιλεῖ αὐτῆς, οὕτως ἐποίησαν τῇ Δαβιρ καὶ τῷ βασιλεῖ αὐτῆς.

[39] and they took it, and its king, and its villages: and he smote it with the edge of the sword, and they destroyed it, and every thing breathing in it; and they did not leave in it any one that was preserved: as they did to Chebron and her king, so they did to Dabir and her king.

[40] Καὶ ἐπάταξεν Ἰησοῦς πᾶσαν τὴν γῆν τῆς ὀρεινῆς καὶ τὴν Ναγεβ καὶ τὴν πεδινὴν καὶ τὴν Ασηδωθ καὶ τοὺς βασιλεῖς αὐτῆς, οὐ κατέλιπον αὐτῶν σεσῳσμένον· καὶ πᾶν ἐμπνέον ζωῆς ἐξωλέθρευσεν, ὃν τρόπον ἐνετείλατο κύριος ὁ θεὸς Ισραηλ.

[40] And Joshua smote all the land of the hill country, and Nageb and the plain country, and Asedoth, and her kings, they did not leave of them one that was saved: and they utterly destroyed every thing that had the breath of life, as the Lord God of Israel commanded,

[41] ἀπὸ Καδης Βαρνη ἕως Γάζης, πᾶσαν τὴν Γοσομ ἕως τῆς Γαβαων,

[41] from Cades Barne to Gaza, all Gosom, as far as Gabaon.

[42] καὶ πάντας τοὺς βασιλεῖς αὐτῶν καὶ τὴν γῆν αὐτῶν ἐπάταξεν Ἰησοῦς εἰς ἅπαξ, ὅτι κύριος ὁ θεὸς Ισραηλ συνεπολέμει τῷ Ισραηλ.

[42] And Joshua smote, once for all, all their kings, and their land, because the Lord God of Israel fought on the side of Israel.

CHAPTER 11

[1] Ὡς δὲ ἤκουσεν Ιαβιν βασιλεὺς Ασωρ, ἀπέστειλεν πρὸς Ιωβαβ βασιλέα Μαρρων καὶ πρὸς βασιλέα Συμοων καὶ πρὸς βασιλέα Αζιφ

[1] And when Jabis the king of Asor heard, he sent to Jobab king of Maron, and to the king of Symoon, and to the king of Aziph,

[2] καὶ πρὸς τοὺς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην, εἰς τὴν ὀρεινὴν καὶ εἰς τὴν Ραβα ἀπέναντι Κενερωθ καὶ εἰς τὸ πεδίον καὶ εἰς Ναφεδδωρ

[2] and to the kings who were by the great Sidon, to the hill country and to Araba opposite Keneroth, and to the plain, and to Phenaeddor,

[3] καὶ εἰς τοὺς παραλίους Χαναναίους ἀπὸ ἀνατολῶν καὶ εἰς τοὺς παραλίους Αμορραίους καὶ Ευαίους καὶ Ιεβουσαίους καὶ Φερεζαίους τοὺς ἐν τῷ ὄρει καὶ τοὺς Χετταίους τοὺς ὑπὸ τὴν Αερμων εἰς γῆν Μασσηφα.

[3] and to the Chananites on the coast eastward, and to the Amorites on the coast, and the Chettites, and the Pherezites, and the Jebusites in the mountain, and the Evites, and those dwelling under *mount* Aermon in the land Massyma.

[4] καὶ ἐξῆλθον αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν μετ᾽ αὐτῶν ὥσπερ ἡ ἄμμος τῆς θαλάσσης τῷ πλήθει καὶ ἵπποι καὶ ἅρματα πολλὰ σφόδρα.

[4] And they and their kings with them went forth, as the sand of the sea in multitude, and horses, and very many chariots.

[5] καὶ συνῆλθον πάντες οἱ βασιλεῖς οὗτοι καὶ παρεγένοντο ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐπὶ τοῦ ὕδατος Μαρρων πολεμῆσαι τὸν Ισραηλ.

[5] And all the kings assembled in person, and came to the same place, and encamped at the waters of Maron to war with Israel.

[6] καὶ εἶπεν κύριος πρὸς Ἰησοῦν Μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι αὔριον ταύτην τὴν ὥραν ἐγὼ παραδίδωμι τετροπωμένους αὐτοὺς ἐναντίον τοῦ Ισραηλ· τοὺς ἵππους αὐτῶν νευροκοπήσεις καὶ τὰ ἅρματα αὐτῶν κατακαύσεις ἐν πυρί.

[6] And the Lord said to Joshua, Be not afraid of them, for to-morrow *at* this time I will put them to flight before Israel: thou shalt hough their horses, and burn their chariots with fire

[7] καὶ ἦλθεν Ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς ἐπ᾽ αὐτοὺς ἐπὶ τὸ ὕδωρ Μαρρων ἐξάπινα καὶ ἐπέπεσαν ἐπ᾽ αὐτοὺς ἐν τῇ ὀρεινῇ.

[7] And Joshua and all the men of war came upon them at the water of Maron suddenly; and they attacked them in the hill country.

[8] καὶ παρέδωκεν αὐτοὺς κύριος ὑποχειρίους Ισραηλ, καὶ κόπτοντες αὐτοὺς κατεδίωκον ἕως Σιδῶνος τῆς μεγάλης καὶ ἕως Μασερων καὶ ἕως τῶν πεδίων Μασσωχ κατ᾽ ἀνατολὰς καὶ κατέκοψαν αὐτοὺς ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν διασεσῳσμένον.

[8] And the Lord delivered them into the power of Israel; and they smote them and pursued them to great Sidon, and to Maseron, and to the plains of Massoch eastward; and they destroyed them till there was not one of them left that survived.

[9] καὶ ἐποίησεν αὐτοῖς Ἰησοῦς ὃν τρόπον ἐνετείλατο αὐτῷ κύριος· τοὺς ἵππους αὐτῶν ἐνευροκόπησεν καὶ τὰ ἅρματα αὐτῶν ἐνέπρησεν ἐν πυρί.

[9] And Joshua did to them, as the Lord commanded him: he houghed their horses, and burned their chariots with fire.

[10] Καὶ ἀπεστράφη Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ κατελάβετο Ασωρ καὶ τὸν βασιλέα αὐτῆς· ἦν δὲ Ασωρ τὸ πρότερον ἄρχουσα πασῶν τῶν βασιλειῶν τούτων.

[10] And Joshua returned at that time, and took Asor and her king; now Asor in former time was the chief of these kingdoms.

[11] καὶ ἀπέκτειναν πᾶν ἐμπνέον ἐν αὐτῇ ἐν ξίφει καὶ ἐξωλέθρευσαν πάντας, καὶ οὐ κατελείφθη ἐν αὐτῇ ἐμπνέον· καὶ τὴν Ασωρ ἐνέπρησαν ἐν πυρί.

[11] And they slew with the sword all that breathed in it, and utterly destroyed them all, and there was no living thing left in it; and they burnt Asor with fire.

[12] καὶ πάσας τὰς πόλεις τῶν βασιλέων καὶ τοὺς βασιλεῖς αὐτῶν ἔλαβεν Ἰησοῦς καὶ ἀνεῖλεν αὐτοὺς ἐν στόματι ξίφους, καὶ ἐξωλέθρευσαν αὐτούς, ὃν τρόπον συνέταξεν Μωϋσῆς ὁ παῖς κυρίου.

[12] And Joshua took all the cities of the kingdoms, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of the Lord commanded.

[13] ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ισραηλ, πλὴν Ασωρ μόνην ἐνέπρησεν Ἰησοῦς.

[13] But all the walled cities Israel burnt not; but Israel burnt Asor only.

[14] καὶ πάντα τὰ σκῦλα αὐτῆς ἐπρονόμευσαν ἑαυτοῖς οἱ υἱοὶ Ισραηλ, αὐτοὺς δὲ πάντας ἐξωλέθρευσαν ἐν στόματι ξίφους, ἕως ἀπώλεσεν αὐτούς, οὐ κατέλιπον ἐξ αὐτῶν οὐδὲ ἓν ἐμπνέον.

[14] And the children of Israel took all its spoils to themselves; and they slew all the men with the edge of the sword, until he destroyed them; they left not one of them breathing.

[15] ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ τῷ παιδὶ αὐτοῦ, καὶ Μωϋσῆς ὡσαύτως ἐνετείλατο τῷ Ἰησοῖ, καὶ οὕτως ἐποίησεν Ἰησοῦς, οὐ παρέβη οὐδὲν ἀπὸ πάντων, ὧν συνέταξεν αὐτῷ Μωϋσῆς.

[15] As the Lord commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

[16] Καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὀρεινὴν καὶ πᾶσαν τὴν Ναγεβ καὶ πᾶσαν τὴν γῆν Γοσομ καὶ τὴν πεδινὴν καὶ τὴν πρὸς δυσμαῖς καὶ τὸ ὄρος Ισραηλ καὶ τὰ ταπεινά,

[16] And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosom, and the plain country, and that toward the west, and the mountain of Israel and the low country by the mountain;

[17] τὰ πρὸς τῷ ὄρει ἀπὸ ὄρους Αχελ καὶ ὃ προσαναβαίνει εἰς Σηιρ καὶ ἕως Βααλγαδ καὶ τὰ πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Αερμων καὶ πάντας τοὺς βασιλεῖς αὐτῶν ἔλαβεν καὶ ἀνεῖλεν αὐτοὺς καὶ ἀπέκτεινεν.

[17] from the mountain of Chelcha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aermon; and he took all their kings, and destroyed, and slew them.

[18] καὶ πλείους ἡμέρας ἐποίησεν Ἰησοῦς πρὸς τοὺς βασιλεῖς τούτους τὸν πόλεμον,

[18] And for many days Joshua waged war with these kings.

[19] καὶ οὐκ ἦν πόλις, ἣν οὐκ ἔλαβεν Ισραηλ, πάντα ἐλάβοσαν ἐν πολέμῳ.

[19] And there was no city which Israel took not; they took all in war.

[20] ὅτι διὰ κυρίου ἐγένετο κατισχῦσαι αὐτῶν τὴν καρδίαν συναντᾶν εἰς πόλεμον πρὸς Ισραηλ, ἵνα ἐξολεθρευθῶσιν, ὅπως μὴ δοθῇ αὐτοῖς ἔλεος, ἀλλ᾽ ἵνα ἐξολεθρευθῶσιν, ὃν τρόπον εἶπεν κύριος πρὸς Μωυσῆν.

[20] For it was of the Lord to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as the Lord said to Moses.

[21] Καὶ ἦλθεν Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλέθρευσεν τοὺς Ενακιμ ἐκ τῆς ὀρεινῆς, ἐκ Χεβρων καὶ ἐκ Δαβιρ καὶ ἐξ Αναβωθ καὶ ἐκ παντὸς γένους Ισραηλ καὶ ἐκ παντὸς ὄρους Ιουδα σὺν ταῖς πόλεσιν αὐτῶν, καὶ ἐξωλέθρευσεν αὐτοὺς Ἰησοῦς.

[21] And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir, and from Anaboth, and from all the race of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them.

[22] οὐ κατελείφθη τῶν Ενακιμ ἀπὸ τῶν υἱῶν Ισραηλ, ἀλλὰ πλὴν ἐν Γάζῃ καὶ ἐν Γεθ καὶ ἐν Ασεδωθ κατελείφθη.

[22] There was not *any one* left of the Enakim by the children of Israel, only there was left of them in Gaza, and in Gath, and in Aseldo.

[23] καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν, καθότι ἐνετείλατο κύριος τῷ Μωυσῇ, καὶ ἔδωκεν αὐτοὺς Ἰησοῦς ἐν κληρονομίᾳ Ισραηλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν. καὶ ἡ γῆ κατέπαυσεν πολεμουμένη.

[23] And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land ceased from war.

CHAPTER 12

[1] Καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς, οὓς ἀνεῖλον οἱ υἱοὶ Ισραηλ καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ Ιορδάνου ἀφ᾽ ἡλίου ἀνατολῶν ἀπὸ φάραγγος Αρνων ἕως τοῦ ὄρους Αερμων καὶ πᾶσαν τὴν γῆν Αραβα ἀπ᾽ ἀνατολῶν·

[1] And these *are* the kings of the land, whom the children of Israel slew, and inherited their land beyond Jordan from the east, from the valley of Arnon to the mount of Aermon, and all the land of Araba on the east.

[2] Σηων τὸν βασιλέα τῶν Αμορραίων, ὃς κατῴκει ἐν Εσεβων κυριεύων ἀπὸ Αροηρ, ἥ ἐστιν ἐν τῇ φάραγγι, κατὰ μέρος τῆς φάραγγος καὶ τὸ ἥμισυ τῆς Γαλααδ ἕως Ιαβοκ, ὅρια υἱῶν Αμμων,

[2] Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, on the side of the valley, and half of Galaad as far as Jaboc, the borders of the children of Ammon.

[3] καὶ Αραβα ἕως τῆς θαλάσσης Χενερεθ κατ᾽ ἀνατολὰς καὶ ἕως τῆς θαλάσσης Αραβα, θάλασσαν τῶν ἁλῶν ἀπὸ ἀνατολῶν, ὁδὸν τὴν κατὰ Ασιμωθ, ἀπὸ Θαιμαν τὴν ὑπὸ Ασηδωθ Φασγα·

[3] And Araba as far as the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea eastward *by* the way to Asimoth, from Thaeman under Asedoth Phasga.

[4] καὶ Ωγ βασιλεὺς Βασαν ὑπελείφθη ἐκ τῶν γιγάντων ὁ κατοικῶν ἐν Ασταρωθ καὶ ἐν Εδραιν

[4] And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants

[5] ἄρχων ἀπὸ ὄρους Αερμων καὶ ἀπὸ Σελχα καὶ πᾶσαν τὴν Βασαν ἕως ὁρίων Γεσουρι καὶ τὴν Μαχατι καὶ τὸ ἥμισυ Γαλααδ, ὁρίων Σηων βασιλέως Εσεβων.

[5] ruling from mount Aermon and from Secchai, and *over* all the land of Basan to the borders of Gergesi, and Machi, and the half of Galaad of the borders of Seon king of Esebon.

[6] Μωϋσῆς ὁ παῖς κυρίου καὶ οἱ υἱοὶ Ισραηλ ἐπάταξαν αὐτούς, καὶ ἔδωκεν αὐτὴν Μωϋσῆς ἐν κληρονομίᾳ Ρουβην καὶ Γαδ καὶ τῷ ἡμίσει

φυλῆς Μανασση.

[6] Moses the servant of the Lord and the children of Israel smote them; and Moses gave them by way of inheritance to Ruben, and Gad, and to the half tribe of Manasse.

[7] Καὶ οὗτοι οἱ βασιλεῖς τῶν Αμορραίων, οὓς ἀνεῖλεν Ἰησοῦς καὶ οἱ υἱοὶ Ισραηλ ἐν τῷ πέραν τοῦ Ιορδάνου παρὰ θάλασσαν Βααλγαδ ἐν τῷ πεδίῳ τοῦ Λιβάνου καὶ ἕως τοῦ ὄρους Χελχα ἀναβαινόντων εἰς Σηιρ, καὶ ἔδωκεν αὐτὴν Ἰησοῦς ταῖς φυλαῖς Ισραηλ κληρονομεῖν κατὰ κλῆρον αὐτῶν,

[7] And these *are* the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balagad in the plain of Libanus, and as far as the mountain of Chelcha, as men go up to Seir: and Joshua gave it to the tribes of Israel to inherit according to their portion;

[8] ἐν τῷ ὄρει καὶ ἐν τῷ πεδίῳ καὶ ἐν Αραβα καὶ ἐν Ασηδωθ καὶ ἐν τῇ ἐρήμῳ καὶ ἐν Ναγεβ, τὸν Χετταῖον καὶ τὸν Αμορραῖον καὶ τὸν Χαναναῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ευαῖον καὶ τὸν Ιεβουσαῖον·

[8] in the mountain, and in the plain, and in Araba, and in Asedoth, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite.

[9] τὸν βασιλέα Ιεριχω καὶ τὸν βασιλέα τῆς Γαι, ἥ ἐστιν πλησίον Βαιθηλ,

[9] The king of Jericho, and the king of Gai, which is near Baethel;

[10] βασιλέα Ιερουσαλημ, βασιλέα Χεβρων,

[10] the king of Jerusalem, the king of Chebron,

[11] βασιλέα Ιεριμουθ, βασιλέα Λαχις,

[11] the king of Jerimuth, the king of Lachis;

[12] βασιλέα Αιλαμ, βασιλέα Γαζερ,

[12] the king of Ælam, the king of Gazer;

[13] βασιλέα Δαβιρ, βασιλέα Γαδερ,

[13] the king of Dabir, the king of Gader:

[14] βασιλέα Ερμαθ, βασιλέα Αραθ,

[14] the king of Hermath, the king of Ader;

[15] βασιλέα Λεβνα, βασιλέα Οδολλαμ,

[15] the king of Lebna, the king of Odollam,

[16] βασιλέα Μακηδα,

[16] (15A) the king of Elath,

[17] βασιλέα Ταφουγ, βασιλέα Οφερ,

[17] (15B) the king of Taphut, the king of Opher,

[18] βασιλέα Αφεκ τῆς Σαρων,

[18] (15C) the king of Ophec of Aroc,

[19] βασιλέα Ασωρ,

[19] (15D) the king of Asom,

[20] βασιλέα Συμοων, βασιλέα Μαρρων, βασιλέα Αζιφ,

[20] (15E) the king of Symoon, the king of Mambroth, the king of Aziph,

[21] βασιλέα Καδης, βασιλέα Ταναχ,

[21] (15F) the king of Cades, the king of Zachac,

[22] βασιλέα Μαγεδων, βασιλέα Ιεκοναμ τοῦ Χερμελ,

[22] (15G) the king of Maredoth, the king of Jecom of Chermel,

[23] βασιλέα Δωρ τοῦ Ναφεδδωρ, βασιλέα Γωιμ τῆς Γαλιλαίας,

[23] the king of Odollam *belonging to* Phennealdor, the king of Gei of Galilee:

[24] βασιλέα Θαρσα· πάντες οὗτοι βασιλεῖς εἴκοσι ἐννέα.

[24] the king of Thersa: all these *were* twenty-nine kings.

CHAPTER 13

[1] Καὶ Ἰησοῦς πρεσβύτερος προβεβηκὼς τῶν ἡμερῶν. καὶ εἶπεν κύριος πρὸς Ἰησοῦν Σὺ προβέβηκας τῶν ἡμερῶν, καὶ ἡ γῆ ὑπολέλειπται πολλὴ εἰς κληρονομίαν.

[1] And Joshua *was* old and very advanced in years; and the Lord said to Joshua, Thou art advanced in years, and there is much land left to inherit.

[2] καὶ αὕτη ἡ γῆ ἡ καταλελειμμένη· ὅρια Φυλιστιιμ, ὁ Γεσιρι καὶ ὁ Χαναναῖος·

[2] And this *is* the land that is left: the borders of the Phylistines, the Gesirite, and the Chananite,

[3] ἀπὸ τῆς ἀοικήτου τῆς κατὰ πρόσωπον Αἰγύπτου ἕως τῶν ὁρίων Ακκαρων ἐξ εὐωνύμων τῶν Χαναναίων προσλογίζεται ταῖς πέντε σατραπείαις τῶν Φυλιστιιμ, τῷ Γαζαίῳ καὶ τῷ Ἀζωτίῳ καὶ τῷ Ἀσκαλωνίτῃ καὶ τῷ Γεθθαίῳ καὶ τῷ Ακκαρωνίτῃ· καὶ τῷ Ευαίῳ

[3] from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites *the land* is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the Evite;

[4] ἐκ Θαιμαν καὶ πάσῃ γῇ Χανααν ἐναντίον Γάζης, καὶ οἱ Σιδώνιοι ἕως Αφεκ ἕως τῶν ὁρίων τῶν Αμορραίων,

[4] from Thaeman even to all the land of Chanaan before Gaza, and the Sidonians as far as Aphec, as far as the borders of the Amorites.

[5] καὶ πᾶσαν τὴν γῆν Γαβλι Φυλιστιιμ καὶ πάντα τὸν Λίβανον ἀπὸ ἀνατολῶν ἡλίου ἀπὸ Γαλγαλ ὑπὸ τὸ ὄρος τὸ Αερμων ἕως τῆς εἰσόδου Εμαθ·

[5] And all the land of Galiath of the Phylistines, and all Libanus eastward from Galgal, under the mountain Aermon as far as the entering in of Emath;

[6] πᾶς ὁ κατοικῶν τὴν ὀρεινὴν ἀπὸ τοῦ Λιβάνου ἕως τῆς Μασερεφωθμαιμ, πάντας τοὺς Σιδωνίους, ἐγὼ αὐτοὺς ἐξολεθρεύσω ἀπὸ προσώπου Ισραηλ· ἀλλὰ διάδος αὐτὴν ἐν κλήρῳ τῷ Ισραηλ, ὃν τρόπον σοι ἐνετειλάμην.

[6] every one that inhabits the hill country from Libanus as far as Masereth Memphomaim. All the Sidonians, I will destroy them from before Israel; but do thou give them by inheritance to Israel, as I charged thee.

[7] καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομίᾳ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση· ἀπὸ τοῦ Ιορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν, ἡ θάλασσα ἡ μεγάλη ὁριεῖ.

[7] And now divide this land by lot to the nine tribes, and to the half tribe of Manasse.

[8] ταῖς δὲ δύο φυλαῖς καὶ τῷ ἡμίσει φυλῆς Μανασση, τῷ Ρουβην καὶ τῷ Γαδ, ἔδωκεν Μωϋσῆς ἐν τῷ πέραν τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου· δέδωκεν αὐτὴν Μωϋσῆς ὁ παῖς κυρίου

[8] From Jordan to the great sea westward thou shalt give it *them*: the great sea shall be the boundary. *But* to the two tribes and to the half tribe of Manasse, to Ruben and to Gad Moses gave *an inheritance* beyond Jordan: Moses the servant of the Lord gave *it* to them eastward,

[9] ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος καὶ πᾶσαν τὴν Μισωρ ἀπὸ Μαιδαβα ἕως Δαιβαν,

[9] from Aroer, which is on the bank of the brook of Arnon, and the city in the midst of the valley, and all Misor from Maedaban.

[10] πάσας τὰς πόλεις Σηων βασιλέως Αμορραίων, ὃς ἐβασίλευσεν ἐν Εσεβων, ἕως τῶν ὁρίων υἱῶν Αμμων

[10] All the cities of Seon king of the Amorites, who reigned from Esebon to the coasts of the children of Ammon;

[11] καὶ τὴν Γαλααδίτιδα καὶ τὰ ὅρια Γεσιρι καὶ τοῦ Μαχατι, πᾶν ὄρος Αερμων καὶ πᾶσαν τὴν Βασανῖτιν ἕως Σελχα,

[11] and the region of Galaad, and the borders of the Gesirites and the Machatites, the whole mount of Aermon, and all the land of Basan to Acha.

[12] πᾶσαν τὴν βασιλείαν Ωγ ἐν τῇ Βασανίτιδι, ὃς ἐβασίλευσεν ἐν Ασταρωθ καὶ ἐν Εδραιν· οὗτος κατελείφθη ἀπὸ τῶν γιγάντων, καὶ ἐπάταξεν αὐτὸν Μωϋσῆς καὶ ἐξωλέθρευσεν.

[12] All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses smote him, and destroyed him.

[13] καὶ οὐκ ἐξωλέθρευσαν οἱ υἱοὶ Ισραηλ τὸν Γεσιρι καὶ τὸν Μαχατι καὶ τὸν Χαναναῖον, καὶ κατῴκει βασιλεὺς Γεσιρι καὶ ὁ Μαχατι ἐν τοῖς υἱοῖς Ισραηλ ἕως τῆς σήμερον ἡμέρας.

[13] But the children of Israel destroyed not the Gesirite and the Machatite and the Chananite; and the king of the Gesiri and the Machatite dwelt among the children of Israel until this day.

[14] πλὴν τῆς φυλῆς Λευι οὐκ ἐδόθη κληρονομία· κύριος ὁ θεὸς Ισραηλ, οὗτος αὐτῶν κληρονομία, καθὰ εἶπεν αὐτοῖς κύριος. καὶ οὗτος ὁ καταμερισμός, ὃν κατεμέρισεν Μωϋσῆς τοῖς υἱοῖς Ισραηλ ἐν Αραβωθ Μωαβ ἐν τῷ πέραν τοῦ Ιορδάνου κατὰ Ιεριχω.

[14] Only no inheritance was given to the tribe of Levi: the Lord God of Israel, he *is* their inheritance, as the Lord said to them; and this *is* the division which Moses made to the children of Israel in Araboth Moab, on the other side of Jordan, by Jericho.

[15] Καὶ ἔδωκεν Μωϋσῆς τῇ φυλῇ Ρουβην κατὰ δήμους αὐτῶν.

[15] And Moses gave the land to the tribe of Ruben according to their families.

[16] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ Αροηρ, ἥ ἐστιν κατὰ πρόσωπον φάραγγος Αρνων, καὶ ἡ πόλις ἡ ἐν τῇ φάραγγι Αρνων καὶ πᾶσαν τὴν Μισωρ

[16] And their borders were from Aroer, which is opposite the brook of Arnon, and *theirs is* the city that is in the valley of Arnon; and all Misor,

[17] ἕως Εσεβων καὶ πάσας τὰς πόλεις τὰς οὔσας ἐν τῇ Μισωρ καὶ Δαιβων καὶ Βαμωθβααλ καὶ οἴκου Βεελμων

[17] to Esebon, and all the cities in Misor, and Daebon, and Baemon-Baal, and the house of Meelboth;

[18] καὶ Ιασσα καὶ Κεδημωθ καὶ Μεφααθ

[18] and Basan, and Bakedmoth, and Maephaad,

[19] καὶ Καριαθαιμ καὶ Σεβαμα καὶ Σεραδα καὶ Σιωρ ἐν τῷ ὄρει Εμακ

[19] and Kariathaim, and Sebama, and Serada, and Sion in mount Enab;

[20] καὶ Βαιθφογωρ καὶ Ασηδωθ Φασγα καὶ Βαιθασιμωθ

[20] and Baethphogor, and Asedoth Phasga, and Baetthasinoth,

[21] καὶ πάσας τὰς πόλεις τοῦ Μισωρ καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηων βασιλέως τῶν Αμορραίων, ὃν ἐπάταξεν Μωϋσῆς αὐτὸν καὶ τοὺς ἡγουμένους Μαδιαμ καὶ τὸν Ευι καὶ τὸν Ροκομ καὶ τὸν Σουρ καὶ τὸν Ουρ καὶ τὸν Ροβε ἄρχοντας παρὰ Σηων καὶ τοὺς κατοικοῦντας τὴν γῆν.

[21] and all the cities of Misor, and all the kingdom of Seon king of the Amorites, whom Moses smote, even him and the princes of Madian, and Evi, and Roboc, and Sur, and Ur, and Robe prince of the spoils of Sion, and the inhabitants of Sion.

[22] καὶ τὸν Βαλααμ τὸν τοῦ Βεωρ τὸν μάντιν ἀπέκτειναν ἐν τῇ ῥοπῇ.

[22] And Balaam the son of Baeor the prophet they slew in the battle.

[23] ἐγένετο δὲ τὰ ὅρια Ρουβην· Ιορδάνης ὅριον. αὕτη ἡ κληρονομία υἱῶν Ρουβην κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν.

[23] And the borders of Ruben were — *even* Jordan *was the* boundary; this *is* the inheritance of the children of Ruben according to their families, *these were* their cities and their villages.

[24] Ἔδωκεν δὲ Μωϋσῆς τοῖς υἱοῖς Γαδ κατὰ δήμους αὐτῶν.

[24] And Moses gave inheritance to the sons of Gad according to their families.

[25] καὶ ἐγένετο τὰ ὅρια αὐτῶν Ιαζηρ, πᾶσαι αἱ πόλεις Γαλααδ καὶ τὸ ἥμισυ γῆς υἱῶν Αμμων ἕως Αροηρ, ἥ ἐστιν κατὰ πρόσωπον Ραββα,

[25] And their borders were Jazer, all the cities of Galaad, and half the land of the children of Ammon to Araba, which is before Arad.

[26] καὶ ἀπὸ Εσεβων ἕως Ραμωθ κατὰ τὴν Μασσηφα καὶ Βοτανιν καὶ Μααναιν ἕως τῶν ὁρίων Δαβιρ

[26] And from Esebon to Araboth by Massepha, and Botanim, and Maan to the borders of Daebon,

[27] καὶ ἐν Εμεκ Βαιθαραμ καὶ Βαιθαναβρα καὶ Σοκχωθα καὶ Σαφαν καὶ τὴν λοιπὴν βασιλείαν Σηων βασιλέως Εσεβων, καὶ ὁ Ιορδάνης ὁριεῖ ἕως μέρους τῆς θαλάσσης Χενερεθ πέραν τοῦ Ιορδάνου ἀπ᾽ ἀνατολῶν.

[27] and Enadom, and Othargai, and Baenthanabra, and Soccotha, and Saphan, and the rest of the kingdom of Sean king of Esebon: and Jordan shall be the boundary as far as part of the sea of Chenereth beyond Jordan eastward.

[28] αὕτη ἡ κληρονομία υἱῶν Γαδ κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν.

[28] This *is* the inheritance of the children of Gad according to their families and according to their cities: according to their families they will turn their backs before their enemies, because their cities and their villages were according to their families.

[29] Καὶ ἔδωκεν Μωϋσῆς τῷ ἡμίσει φυλῆς Μανασση κατὰ δήμους αὐτῶν.

[29] And Moses gave to half the tribe of Manasse according to their families.

[30] καὶ ἐγένετο τὰ ὅρια αὐτῶν ἀπὸ Μααναιμ καὶ πᾶσα βασιλεία Βασανι καὶ πᾶσα βασιλεία Ωγ βασιλέως Βασαν καὶ πάσας τὰς κώμας Ιαιρ, αἵ εἰσιν ἐν τῇ Βασανίτιδι, ἑξήκοντα πόλεις,

[30] And their borders were from Maan, and all the kingdom of Basan, and all the kingdom of Og king of Basan, and all the villages of Jair, which are in the region of Basan, sixty cities:

[31] καὶ τὸ ἥμισυ τῆς Γαλααδ καὶ ἐν Ασταρωθ καὶ ἐν Εδραιν, πόλεις βασιλείας Ωγ ἐν Βασανίτιδι, καὶ ἐδόθησαν τοῖς υἱοῖς Μαχιρ υἱοῦ Μανασση καὶ τοῖς ἡμίσεσιν υἱοῖς Μαχιρ υἱοῦ Μανασση κατὰ δήμους αὐτῶν.

[31] and the half of Galaad, and in Astaroth, and in Edrain, royal cities of Og in the land of Basan, *Moses gave* to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir the sons of Manasse, according to their families.

[32] Οὗτοι οὓς κατεκληρονόμησεν Μωϋσῆς πέραν τοῦ Ιορδάνου ἐν Αραβωθ Μωαβ ἐν τῷ πέραν τοῦ Ιορδάνου κατὰ Ιεριχω ἀπὸ ἀνατολῶν.

[32] These *are* they whom Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan by Jericho eastward.

CHAPTER 14

[1] Καὶ οὗτοι οἱ κατακληρονομήσαντες υἱῶν Ισραηλ ἐν τῇ γῇ Χανααν, οἷς κατεκληρονόμησεν αὐτοῖς Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν Ισραηλ.

[1] And these *are* they of the children of Israel that received their inheritance in the land of Chanaan, to whom Eleazar the priest, and Joshua the *son*of Naue, and the heads of the families of the tribes of the children of Israel, gave inheritance.

[2] κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς,

[2] They inherited according to their lots, as the Lord commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan.

[3] ἀπὸ τοῦ πέραν τοῦ Ιορδάνου, καὶ τοῖς Λευίταις οὐκ ἔδωκεν κλῆρον ἐν αὐτοῖς·

[3] But to the Levites he gave no inheritance among them.

[4] ὅτι ἦσαν οἱ υἱοὶ Ιωσηφ δύο φυλαί, Μανασση καὶ Εφραιμ, καὶ οὐκ ἐδόθη μερὶς ἐν τῇ γῇ τοῖς Λευίταις, ἀλλ᾽ ἢ πόλεις κατοικεῖν καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν.

[4] For the sons of Joseph were two tribes, Manasse and Ephraim; and there was none inheritance in the land given to the Levites, only cities to dwell in, and their suburbs separated for the cattle, and their cattle.

[5] ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ, οὕτως ἐποίησαν οἱ υἱοὶ Ισραηλ καὶ ἐμέρισαν τὴν γῆν.

[5] As the Lord commanded Moses, so did the children of Israel; and they divided the land.

[6] Καὶ προσήλθοσαν οἱ υἱοὶ Ιουδα πρὸς Ἰησοῦν ἐν Γαλγαλ, καὶ εἶπεν πρὸς αὐτὸν Χαλεβ ὁ τοῦ Ιεφοννη ὁ Κενεζαῖος Σὺ ἐπίστῃ τὸ ῥῆμα, ὃ ἐλάλησεν κύριος πρὸς Μωυσῆν ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Καδης Βαρνη·

[6] And the children of Juda came to Joshua in Galgal, and Chaleb the *son* of Jephone the Kenezite said to him, Thou knowest the word that the Lord spoke to Moses the man of God concerning me and thee in Cades Barne.

[7] τεσσαράκοντα γὰρ ἐτῶν ἤμην, ὅτε ἀπέστειλέν με Μωϋσῆς ὁ παῖς τοῦ θεοῦ ἐκ Καδης Βαρνη κατασκοπεῦσαι τὴν γῆν, καὶ ἀπεκρίθην αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ,

[7] For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind.

[8] οἱ δὲ ἀδελφοί μου οἱ ἀναβάντες μετ᾽ ἐμοῦ μετέστησαν τὴν καρδίαν τοῦ λαοῦ, ἐγὼ δὲ προσετέθην ἐπακολουθῆσαι κυρίῳ τῷ θεῷ μου,

[8] My brethren that went up with me turned away the heart of the people, but I applied my self to follow the Lord my God.

[9] καὶ ὤμοσεν Μωϋσῆς ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγων Ἡ γῆ, ἐφ᾽ ἣν ἐπέβης, σοὶ ἔσται ἐν κλήρῳ καὶ τοῖς τέκνοις σου εἰς τὸν αἰῶνα, ὅτι προσετέθης ἐπακολουθῆσαι ὀπίσω κυρίου τοῦ θεοῦ ἡμῶν.

[9] And Moses sware on that day, saying, The land on which thou art gone up, it shall be thy inheritance and thy children’s for ever, because thou hast applied thyself to follow the Lord our God.

[10] καὶ νῦν διέθρεψέν με κύριος, ὃν τρόπον εἶπεν, τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος ἀφ᾽ οὗ ἐλάλησεν κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσῆν καὶ ἐπορεύθη Ισραηλ ἐν τῇ ἐρήμῳ. καὶ νῦν ἰδοὺ ἐγὼ σήμερον ὀγδοήκοντα καὶ πέντε ἐτῶν·

[10] And now the Lord has kept me alive as he said: this *is* the forty-fifth year since the Lord spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I *am* this day eighty-five years old.

[11] ἔτι εἰμὶ σήμερον ἰσχύων ὡσεὶ ὅτε ἀπέστειλέν με Μωϋσῆς, ὡσαύτως ἰσχύω νῦν ἐξελθεῖν καὶ εἰσελθεῖν εἰς τὸν πόλεμον.

[11] I am still strong this day, as when the Lord sent me: just so strong am I now to go out and to come in for war.

[12] καὶ νῦν αἰτοῦμαί σε τὸ ὄρος τοῦτο, καθὰ εἶπεν κύριος τῇ ἡμέρᾳ ἐκείνῃ· ὅτι σὺ ἀκήκοας τὸ ῥῆμα τοῦτο τῇ ἡμέρᾳ ἐκείνῃ. νυνὶ δὲ οἱ

Ενακιμ ἐκεῖ εἰσιν, πόλεις ὀχυραὶ καὶ μεγάλαι· ἐὰν οὖν κύριος μετ᾽ ἐμοῦ ᾖ, ἐξολεθρεύσω αὐτούς, ὃν τρόπον εἶπέν μοι κύριος.

[12] And now I ask of thee this mountain, as the Lord said in that day; for thou heardest this word on that day; and now the Enakim are there, cities great and strong: if then the Lord should be with me, I will utterly destroy them, as the Lord said to me.

[13] καὶ εὐλόγησεν αὐτὸν Ἰησοῦς καὶ ἔδωκεν τὴν Χεβρων τῷ Χαλεβ υἱῷ Ιεφοννη υἱοῦ Κενεζ ἐν κλήρῳ.

[13] And Joshua blessed him, and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance.

[14] διὰ τοῦτο ἐγενήθη ἡ Χεβρων τῷ Χαλεβ τῷ τοῦ Ιεφοννη τοῦ Κενεζαίου ἐν κλήρῳ ἕως τῆς ἡμέρας ταύτης διὰ τὸ αὐτὸν ἐπακολουθῆσαι τῷ προστάγματι κυρίου θεοῦ Ισραηλ.

[14] Therefore Chebron became the inheritance of Chaleb the *son* of Jephone the Kenezite until this day, because he followed the commandment of the Lord God of Israel.

[15] τὸ δὲ ὄνομα τῆς Χεβρων ἦν τὸ πρότερον πόλις Αρβοκ· μητρόπολις τῶν Ενακιμ αὕτη. καὶ ἡ γῆ ἐκόπασεν τοῦ πολέμου.

[15] And the name of Chebron before was the city Argob, it *is* the metropolis of the Enakim: and the land rested from war.

CHAPTER 15

[1] Καὶ ἐγένετο τὰ ὅρια φυλῆς Ιουδα κατὰ δήμους αὐτῶν ἀπὸ τῶν ὁρίων τῆς Ιδουμαίας ἀπὸ τῆς ἐρήμου Σιν ἕως Καδης πρὸς λίβα.

[1] And the borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of sin, as far as Cades southward.

[2] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ λιβὸς ἕως μέρους τῆς θαλάσσης τῆς ἁλυκῆς ἀπὸ τῆς λοφιᾶς τῆς φερούσης ἐπὶ λίβα

[2] And their borders were from the south as far as a part of the salt sea from the high country that extends southward.

[3] καὶ διαπορεύεται ἀπέναντι τῆς προσαναβάσεως Ακραβιν καὶ ἐκπεριπορεύεται Σεννα καὶ ἀναβαίνει ἀπὸ λιβὸς ἐπὶ Καδης Βαρνη καὶ ἐκπορεύεται Ασωρων καὶ προσαναβαίνει εἰς Αδδαρα καὶ περιπορεύεται τὴν κατὰ δυσμὰς Καδης

[3] And they proceed before the ascent of Acrabin, and go out round Sena, and go up from the south to Cades Barne; and go out to Asoron, and proceed up to Sarada, and go out by the way that is west of Cades.

[4] καὶ πορεύεται ἐπὶ Ασεμωνα καὶ διεκβαλεῖ ἕως φάραγγος Αἰγύπτου, καὶ ἔσται αὐτοῦ ἡ διέξοδος τῶν ὁρίων ἐπὶ τὴν θάλασσαν· τοῦτό ἐστιν αὐτῶν ὅρια ἀπὸ λιβός.

[4] And they go out to Selmona, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

[5] καὶ τὰ ὅρια ἀπὸ ἀνατολῶν· πᾶσα ἡ θάλασσα ἡ ἁλυκὴ ἕως τοῦ Ιορδάνου. καὶ τὰ ὅρια αὐτῶν ἀπὸ βορρᾶ καὶ ἀπὸ τῆς λοφιᾶς τῆς θαλάσσης καὶ ἀπὸ τοῦ μέρους τοῦ Ιορδάνου·

[5] And their boundaries eastward *are* all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan —

[6] ἐπιβαίνει τὰ ὅρια ἐπὶ Βαιθαγλα καὶ παραπορεύεται ἀπὸ βορρᾶ ἐπὶ Βαιθαραβα, καὶ προσαναβαίνει τὰ ὅρια ἐπὶ λίθον Βαιων υἱοῦ Ρουβην,

[6] the borders go up to Baethaglaam, and they go along from the north to Baetharaba, and the borders go on up to the stone of Baeon the son of Ruben.

[7] καὶ προσαναβαίνει τὰ ὅρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Αχωρ καὶ καταβαίνει ἐπὶ Γαλγαλ, ἥ ἐστιν ἀπέναντι τῆς προσβάσεως Αδδαμιν, ἥ ἐστιν κατὰ λίβα τῇ φάραγγι, καὶ διεκβαλεῖ ἐπὶ τὸ ὕδωρ πηγῆς ἡλίου, καὶ ἔσται αὐτοῦ ἡ διέξοδος πηγὴ Ρωγηλ,

[7] And the borders continue on to the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of Adammin, which is southward in the valley, and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of Rogel.

[8] καὶ ἀναβαίνει τὰ ὅρια εἰς φάραγγα Ονομ ἐπὶ νώτου Ιεβους ἀπὸ λιβός [αὕτη ἐστὶν Ιερουσαλημ], καὶ διεκβάλλει τὰ ὅρια ἐπὶ κορυφὴν ὄρους, ἥ ἐστιν κατὰ πρόσωπον φάραγγος Ονομ πρὸς θαλάσσης, ἥ ἐστιν ἐκ μέρους γῆς Ραφαιν ἐπὶ βορρᾶ,

[8] And the borders go up to the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward.

[9] καὶ διεκβάλλει τὸ ὅριον ἀπὸ κορυφῆς τοῦ ὄρους ἐπὶ πηγὴν ὕδατος Ναφθω καὶ διεκβάλλει εἰς τὸ ὄρος Εφρων, καὶ ἐξάξει τὸ ὅριον εἰς Βααλ [αὕτη ἐστὶν πόλις Ιαριμ],

[9] And the border *going forth* from the top of the mountain terminates at the fountain of the water of Naphtho, and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jarim.

[10] καὶ περιελεύσεται ὅριον ἀπὸ Βααλ ἐπὶ θάλασσαν καὶ παρελεύσεται εἰς ὄρος Ασσαρες ἐπὶ νώτου, πόλιν Ιαριμ ἀπὸ βορρᾶ [αὕτη ἐστὶν Χασλων] καὶ καταβήσεται ἐπὶ Πόλιν ἡλίου καὶ παρελεύσεται ἐπὶ λίβα,

[10] And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jarin northwards; this is Chaslon: and it will come down to the city of Sun, and will go on to the south.

[11] καὶ διεκβαλεῖ τὸ ὅριον κατὰ νώτου Ακκαρων ἐπὶ βορρᾶν, καὶ διεκβαλεῖ τὰ ὅρια εἰς Σακχαρωνα καὶ παρελεύσεται ὄρος τῆς Βαλα καὶ διεκβαλεῖ ἐπὶ Ιαβνηλ, καὶ ἔσται ἡ διέξοδος τῶν ὁρίων ἐπὶ θάλασσαν.

[11] And the border terminates behind Accaron northward, and the borders will terminate at Socchoth, and the borders will go on to the south, and will terminate at Lebna, and the issue of the borders will be at the sea; and their borders *shall be* toward the sea, the great sea shall be the boundary.

[12] καὶ τὰ ὅρια αὐτῶν ἀπὸ θαλάσσης· ἡ θάλασσα ἡ μεγάλη ὁριεῖ. ταῦτα τὰ ὅρια υἱῶν Ιουδα κύκλῳ κατὰ δήμους αὐτῶν. –

[12] These *are* the borders of the children of Juda round about according to their families.

[13] καὶ τῷ Χαλεβ υἱῷ Ιεφοννη ἔδωκεν μερίδα ἐν μέσῳ υἱῶν Ιουδα διὰ προστάγματος τοῦ θεοῦ, καὶ ἔδωκεν αὐτῷ Ἰησοῦς τὴν πόλιν Αρβοκ μητρόπολιν Ενακ [αὕτη ἐστὶν Χεβρων].

[13] And to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Enac; this is Chebron.

[14] καὶ ἐξωλέθρευσεν ἐκεῖθεν Χαλεβ υἱὸς Ιεφοννη τοὺς τρεῖς υἱοὺς Ενακ, τὸν Σουσι καὶ τὸν Θολμι καὶ τὸν Αχιμα.

[14] And Chaleb the son of Jephone destroyed thence the three sons of Enac, Susi, and Tholami, and Achima.

[15] καὶ ἀνέβη ἐκεῖθεν Χαλεβ ἐπὶ τοὺς κατοικοῦντας Δαβιρ· τὸ δὲ ὄνομα Δαβιρ ἦν τὸ πρότερον Πόλις γραμμάτων.

[15] And Chaleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.

[16] καὶ εἶπεν Χαλεβ Ὃς ἐὰν λάβῃ καὶ ἐκκόψῃ τὴν Πόλιν τῶν γραμμάτων καὶ κυριεύσῃ αὐτῆς, δώσω αὐτῷ τὴν Αχσαν θυγατέρα μου εἰς γυναῖκα.

[16] And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife.

[17] καὶ ἔλαβεν αὐτὴν Γοθονιηλ υἱὸς Κενεζ ἀδελφὸς Χαλεβ ὁ νεώτερος, καὶ ἔδωκεν αὐτῷ τὴν Αχσαν θυγατέρα αὐτοῦ αὐτῷ γυναῖκα.

[17] And Gothoniel the son of Chenez the brother of Chaleb took it; and he gave him Ascha his daughter to wife.

[18] καὶ ἐγένετο ἐν τῷ εἰσπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ λέγουσα Αἰτήσομαι τὸν πατέρα μου ἀγρόν· καὶ ἐβόησεν ἐκ τοῦ ὄνου. καὶ εἶπεν αὐτῇ Χαλεβ Τί ἐστίν σοι;

[18] And it came to pass as she went out that she counselled him, saying, I will ask of my father a field; and she cried from off her ass; and Chaleb said to her, What is it?

[19] καὶ εἶπεν αὐτῷ Δός μοι εὐλογίαν, ὅτι εἰς γῆν Ναγεβ δέδωκάς με· δός μοι τὴν Γολαθμαιν. καὶ ἔδωκεν αὐτῇ Χαλεβ τὴν Γολαθμαιν τὴν ἄνω καὶ τὴν Γολαθμαιν τὴν κάτω. –

[19] And she said to him, Give me a blessing, for thou hast set me in the land of Nageb; give me Botthanis: and he gave her Gonaethla the upper, and Gonaethla the lower.

[20] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ιουδα.

[20] This *is* the inheritance of the tribe of the children of Juda.

[21] Ἐγενήθησαν δὲ αἱ πόλεις αὐτῶν· πόλις πρώτη φυλῆς υἱῶν Ιουδα ἐφ᾽ ὁρίων Εδωμ ἐπὶ τῆς ἐρήμου Καιβαισελεηλ καὶ Αρα καὶ Ασωρ

[21] And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Baeseleel, and Ara, and Asor,

[22] καὶ Ικαμ καὶ Ρεγμα καὶ Αρουηλ

[22] and Icam, and Regma, and Aruel,

[23] καὶ Καδης καὶ Ασοριωναιν

[23] and Cades, and Asorionain, and Maenam,

[24] καὶ Μαιναμ καὶ Βαλμαιναν καὶ αἱ κῶμαι αὐτῶν

[24] and Balmaenan, and their villages,

[25] καὶ αἱ πόλεις Ασερων [αὕτη Ασωρ]

[25] and the cities of Aseron, this *is* Asor,

[26] καὶ Σην καὶ Σαλμαα καὶ Μωλαδα

[26] and Sen, and Salmaa, and Molada,

[27] καὶ Σερι καὶ Βαιφαλαδ

[27] and Seri, and Baephalath,

[28] καὶ Χολασεωλα καὶ Βηρσαβεε καὶ αἱ κῶμαι αὐτῶν καὶ αἱ ἐπαύλεις αὐτῶν,

[28] and Cholaseola, and Beersabee; and their villages, and their hamlets,

[29] Βαλα καὶ Βακωκ καὶ Ασομ

[29] Bala and Bacoc, and Asom,

[30] καὶ Ελβωυδαδ καὶ Βαιθηλ καὶ Ερμα

[30] and Elboudad, and Baethel, and Herma,

[31] καὶ Σεκελακ καὶ Μαχαριμ καὶ Σεθεννακ

[31] and Sekelac, and Macharim, and Sethennac,

[32] καὶ Λαβως καὶ Σαλη καὶ Ερωμωθ, πόλεις κθ καὶ αἱ κῶμαι αὐτῶν.

[32] and Labos, and Sale, and Eromoth; twenty-nine cities, and their villages.

[33] Ἐν τῇ πεδινῇ· Ασταωλ καὶ Ραα καὶ Ασσα

[33] In the plain country Astaol, and Raa, and Assa,

[34] καὶ Ραμεν καὶ Τανω καὶ Ιλουθωθ καὶ Μαιανι

[34] and Ramen, and Tano, and Iluthoth, and Maeani,

[35] καὶ Ιερμουθ καὶ Οδολλαμ καὶ Μεμβρα καὶ Σαωχω καὶ Αζηκα

[35] and Jermuth, and Odollam, and Membra, and Saocho, and Jazeca.

[36] καὶ Σακαριμ καὶ Γαδηρα καὶ αἱ ἐπαύλεις αὐτῆς, πόλεις δέκα τέσσαρες καὶ αἱ κῶμαι αὐτῶν·

[36] And Sacarim and Gadera, and its villages; fourteen cities, and their villages;

[37] Σεννα καὶ Αδασαν καὶ Μαγαδαγαδ

[37] Senna, and Adasan, and Magadalgad,

[38] καὶ Δαλαλ καὶ Μασφα καὶ Ιακαρεηλ

[38] and Dalad, and Maspha, and Jachareel,

[39] καὶ Λαχης καὶ Βασηδωθ καὶ Ιδεαδαλεα

[39] and Basedoth, and Ideadalea;

[40] καὶ Χαβρα καὶ Μαχες καὶ Μααχως

[40] and Chabra, and Maches, and Maachos,

[41] καὶ Γεδδωρ καὶ Βαγαδιηλ καὶ Νωμαν καὶ Μακηδαν, πόλεις δεκαὲξ καὶ αἱ κῶμαι αὐτῶν·

[41] and Geddor, and Bagadiel, and Noman, and Machedan: sixteen cities, and their villages;

[42] Λεμνα καὶ Ιθακ

[42] Lebna, and Ithac, and Anoch,

[43] καὶ Ανωχ καὶ Ιανα καὶ Νασιβ

[43] and Jana, and Nasib,

[44] καὶ Κειλαμ καὶ Ακιεζι καὶ Κεζιβ καὶ Βαθησαρ καὶ Αιλων, πόλεις δέκα καὶ αἱ κῶμαι αὐτῶν·

[44] and Keilam, and Akiezi, and Kezib, and Bathesar, and Ælom: ten cities, and their villages;

[45] Ακκαρων καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῶν·

[45] Accaron and her villages, and their hamlets:

[46] ἀπὸ Ακκαρων Γεμνα καὶ πᾶσαι, ὅσαι εἰσὶν πλησίον Ασηδωθ, καὶ αἱ κῶμαι αὐτῶν·

[46] from Accaron, Gemna, and all the cities that are near Asedoth; and their villages.

[47] Ασιεδωθ καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς· Γάζα καὶ αἱ κῶμαι αὐτῆς καὶ αἱ ἐπαύλεις αὐτῆς ἕως τοῦ χειμάρρου Αἰγύπτου· καὶ ἡ θάλασσα ἡ μεγάλη διορίζει.

[47] Asiedoth, and her villages, and her hamlets; Gaza, and its villages and its hamlets as far as the river of Egypt, and the great sea is the boundary.

[48] Καὶ ἐν τῇ ὀρεινῇ· Σαμιρ καὶ Ιεθερ καὶ Σωχα

[48] And in the hill country Samir, and Jether, and Socha,

[49] καὶ Ρεννα καὶ Πόλις γραμμάτων [αὕτη Δαβιρ]

[49] and Renna and the city of Letters, this *is* Dabir;

[50] καὶ Ανων καὶ Εσκαιμαν καὶ Αισαμ

[50] and Anon, and Es, and Man, and Æsam,

[51] καὶ Γοσομ καὶ Χαλου καὶ Χαννα, πόλεις ἔνδεκα καὶ αἱ κῶμαι αὐτῶν·

[51] and Gosom, and Chalu, and Channa, and Gelom: eleven cities, and their villages;

[52] Αιρεμ καὶ Ρεμνα καὶ Σομα

[52] Ærem, and Remna, and Soma,

[53] καὶ Ιεμαιν καὶ Βαιθαχου καὶ Φακουα

[53] and Jemain, and Baethachu, and Phacua,

[54] καὶ Ευμα καὶ πόλις Αρβοκ [αὕτη ἐστὶν Χεβρων] καὶ Σωρθ, πόλεις ἐννέα καὶ αἱ ἐπαύλεις αὐτῶν·

[54] and Euma, and the city Arboc, this is Chebron, and Soraith: nine cities and their villages:

[55] Μαωρ καὶ Χερμελ καὶ Οζιβ καὶ Ιταν

[55] Maor, and Chermel, and Ozib, and Itan,

[56] καὶ Ιαριηλ καὶ Ιαρικαμ καὶ Ζακαναιμ

[56] and Jariel, and Aricam, and Zacanaim,

[57] καὶ Γαβαα καὶ Θαμναθα, πόλεις ἐννέα καὶ αἱ κῶμαι αὐτῶν·

[57] and Gabaa, and Thamnatha; nine cities, and their villages;

[58] Αλουα καὶ Βαιθσουρ καὶ Γεδδων

[58] Ælua, and Bethsur, and Geddon,

[59] καὶ Μαγαρωθ καὶ Βαιθαναμ καὶ Θεκουμ, πόλεις ἓξ καὶ αἱ κῶμαι αὐτῶν· [59a] Θεκω καὶ Εφραθα [αὕτη ἐστὶν Βαιθλεεμ] καὶ Φαγωρ καὶ Αιταν καὶ Κουλον καὶ Ταταμ καὶ Εωβης καὶ Καρεμ καὶ Γαλεμ καὶ Θεθηρ καὶ Μανοχω, πόλεις ἕνδεκα καὶ αἱ κῶμαι αὐτῶν·

[59] and Magaroth, and Baethanam, and Thecum; six cities, and their villages; (60) Theco, and Ephratha, this is Baethleem, and Phagor, and Ætan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho: eleven cities, and their villages,

[60] Καριαθβααλ [αὕτη ἡ πόλις Ιαριμ] καὶ Σωθηβα, πόλεις δύο καὶ αἱ ἐπαύλεις αὐτῶν·

[60] Cariathbaal, this *is* the city of Jarim, and Sotheba: two cities, and their villages:

[61] καὶ Βαδδαργις καὶ Θαραβααμ καὶ Αινων καὶ Αιχιοζα

[61] and Baddargeis, and Tharabaam, and Ænon;

[62] καὶ Ναφλαζων καὶ αἱ πόλεις Σαδωμ καὶ Ανκαδης, πόλεις ἑπτὰ καὶ αἱ κῶμαι αὐτῶν.

[62] and Æochioza, and Naphlazon, and the cities of Sadon, and Ancades; seven cities, and their villages.

[63] Καὶ ὁ Ιεβουσαῖος κατῴκει ἐν Ιερουσαλημ, καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ Ιουδα ἀπολέσαι αὐτούς· καὶ κατῴκησαν οἱ Ιεβουσαῖοι ἐν Ιερουσαλημ ἕως τῆς ἡμέρας ἐκείνης.

[63] And the Jebusite dwelt in Jerusalem, and the children of Juda could not destroy them; and the Jebusites dwelt in Jerusalem to this day.

CHAPTER 16

[1] Καὶ ἐγένετο τὰ ὅρια υἱῶν Ιωσηφ ἀπὸ τοῦ Ιορδάνου τοῦ κατὰ Ιεριχω ἀπ᾽ ἀνατολῶν καὶ ἀναβήσεται ἀπὸ Ιεριχω εἰς τὴν ὀρεινὴν τὴν ἔρημον εἰς Βαιθηλ Λουζα

[1] And the borders of the children of Joseph were from Jordan by Jericho eastward; and they will go up from Jericho to the hill country, to the wilderness, to Baethel Luza.

[2] καὶ ἐξελεύσεται εἰς Βαιθηλ καὶ παρελεύσεται ἐπὶ τὰ ὅρια τοῦ Χαταρωθι

[2] And they will go out to Baethel, and will proceed to the borders of Achatarothi.

[3] καὶ διελεύσεται ἐπὶ τὴν θάλασσαν ἐπὶ τὰ ὅρια Απταλιμ ἕως τῶν ὁρίων Βαιθωρων τὴν κάτω, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ τὴν θάλασσαν.

[3] And they will go across to the sea to the borders of Aptalim, as far as the borders of Baethoron the lower, and the going forth of them shall be to the sea.

[4] Καὶ ἐκληρονόμησαν οἱ υἱοὶ Ιωσηφ, Εφραιμ καὶ Μανασση·

[4] And the sons of Joseph, Ephraim and Manasse, took their inheritance.

[5] καὶ ἐγενήθη ὅρια υἱῶν Εφραιμ κατὰ δήμους αὐτῶν· καὶ ἐγενήθη τὰ ὅρια τῆς κληρονομίας αὐτῶν ἀπὸ ἀνατολῶν Αταρωθ καὶ Εροκ ἕως Βαιθωρων τὴν ἄνω καὶ Γαζαρα,

[5] And the borders of the children of Ephraim were according to their families, and the borders of their inheritance were eastward to Ataroth, and Eroc as far as Baethoron the upper, and Gazara.

[6] καὶ διελεύσεται τὰ ὅρια ἐπὶ τὴν θάλασσαν εἰς Ικασμων ἀπὸ βορρᾶ Θερμα, περιελεύσεται ἐπὶ ἀνατολὰς εἰς Θηνασα καὶ Σελλησα καὶ παρελεύσεται ἀπ᾽ ἀνατολῶν εἰς Ιανωκα

[6] And the borders will proceed to the sea to Icasmon north of Therma; they will go round eastward to Thenasa, and Selles, and will pass on eastward to Janoca,

[7] καὶ εἰς Μαχω καὶ Αταρωθ καὶ αἱ κῶμαι αὐτῶν καὶ ἐλεύσεται ἐπὶ Ιεριχω καὶ διεκβαλεῖ ἐπὶ τὸν Ιορδάνην,

[7] and to Macho, and Ataroth, and *these are* their villages; and they will come to Jericho, and will issue at Jordan.

[8] καὶ ἀπὸ Ταφου πορεύσεται τὰ ὅρια ἐπὶ θάλασσαν ἐπὶ Χελκανα, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ θάλασσαν· αὕτη ἡ κληρονομία φυλῆς Εφραιμ κατὰ δήμους αὐτῶν.

[8] And the borders will proceed from Tapho to the sea to Chelcana; and their termination will be at the sea; this *is* the inheritance of the tribe of Ephraim according to their families.

[9] καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς Εφραιμ ἀνὰ μέσον τῆς κληρονομίας υἱῶν Μανασση, πᾶσαι αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν. –

[9] And the cities separated to the sons of Ephraim *were* in the midst of the inheritance of the sons of Manasse, all the cities and their villages.

[10] καὶ οὐκ ἀπώλεσεν Εφραιμ τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Γαζερ, καὶ κατῴκει ὁ Χαναναῖος ἐν τῷ Εφραιμ ἕως τῆς ἡμέρας ταύτης, ἕως ἀνέβη Φαραω βασιλεὺς Αἰγύπτου καὶ ἔλαβεν αὐτὴν καὶ ἐνέπρησεν αὐτὴν ἐν πυρί, καὶ τοὺς Χαναναίους καὶ τοὺς Φερεζαίους καὶ τοὺς κατοικοῦντας ἐν Γαζερ ἐξεκέντησαν, καὶ ἔδωκεν αὐτὴν Φαραω ἐν φερνῇ τῇ θυγατρὶ αὐτοῦ.

[10] And Ephraim did not destroy the Chananite who dwelt in Gazer; and the Chananite dwelt in Ephraim until this day, until Pharao the king of Egypt went up and took it, and burnt it with fire; and the Chananites, and Pherezites, and the dwellers in Gaza they destroyed, and Pharao gave them for a dowry to his daughter.

CHAPTER 17

[1] Καὶ ἐγένετο τὰ ὅρια φυλῆς υἱῶν Μανασση, ὅτι οὗτος πρωτότοκος τῷ Ιωσηφ· τῷ Μαχιρ πρωτοτόκῳ Μανασση πατρὶ Γαλααδ [ἀνὴρ γὰρ πολεμιστὴς ἦν] ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι.

[1] And the borders of the tribe of the children of Manasse, (for he *was* the first-born of Joseph,) *assigned* to Machir the first-born of Manasse the father of Galaad, for he was a warrior, *were* in the land of Galaad and of Basan.

[2] καὶ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς λοιποῖς κατὰ δήμους αὐτῶν, τοῖς υἱοῖς Ιεζερ καὶ τοῖς υἱοῖς Κελεζ καὶ τοῖς υἱοῖς Ιεζιηλ καὶ τοῖς υἱοῖς Συχεμ καὶ τοῖς υἱοῖς Συμαριμ καὶ τοῖς υἱοῖς Οφερ· οὗτοι οἱ ἄρσενες κατὰ δήμους αὐτῶν.

[2] And there was *land* assigned to the other sons of Manasse according to their families; to the sons of Jezi, and to the sons of Kelez, and to the sons of Jeziel, and to the sons of Sychem, and to the sons of Symarim, and to the sons of Opher: these *are* the males according to their families.

[3] καὶ τῷ Σαλπααδ υἱῷ Οφερ, οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ᾽ ἢ θυγατέρες, καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπααδ· Μααλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα.

[3] And Salpaad the sons of Opher had no sons but daughters: and these *are* the names of the daughters of Salpaad; Maala, and Nua, and Egla, and Melcha, and Thersa.

[4] καὶ ἔστησαν ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἐναντίον Ἰησοῦ καὶ ἐναντίον τῶν ἀρχόντων λέγουσαι Ὁ θεὸς ἐνετείλατο διὰ χειρὸς Μωυσῆ δοῦναι ἡμῖν κληρονομίαν ἐν μέσῳ τῶν ἀδελφῶν ἡμῶν. καὶ ἐδόθη αὐταῖς διὰ προστάγματος κυρίου κλῆρος ἐν τοῖς ἀδελφοῖς τοῦ πατρὸς αὐτῶν.

[4] And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God gave a charge by the hand of Moses, to give us an inheritance in the midst of our brethren: so there was given to them by the command of the Lord an inheritance among the brethren of their father.

[5] καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ανασσα καὶ πεδίον Λαβεκ ἐκ τῆς Γαλααδ, ἥ ἐστιν πέραν τοῦ Ιορδάνου·

[5] And their lot fell *to them* from Anassa, and *to the* plain of Labec of the land of Galaad, which is beyond Jordan.

[6] ὅτι θυγατέρες υἱῶν Μανασση ἐκληρονόμησαν κλῆρον ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν· ἡ δὲ γῆ Γαλααδ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς καταλελειμμένοις.

[6] For the daughters of the sons of Manasse inherited a portion in the midst of their brethren, and the land of Galaad was assigned to the remainder of the sons of Manasse.

[7] Καὶ ἐγενήθη ὅρια υἱῶν Μανασση Δηλαναθ, ἥ ἐστιν κατὰ πρόσωπον υἱῶν Αναθ, καὶ πορεύεται ἐπὶ τὰ ὅρια ἐπὶ Ιαμιν καὶ Ιασσιβ ἐπὶ πηγὴν Θαφθωθ·

[7] And the borders of the sons of Manasse were Delanath, which is before the sons of Anath, and it proceeds to the borders *even* to Jamin and Jassib to the fountain of Thaphthoth.

[8] τῷ Μανασση ἔσται, καὶ Θαφεθ ἐπὶ τῶν ὁρίων Μανασση τοῖς υἱοῖς Εφραιμ.

[8] It shall belong to Manasse, and Thapheth on the borders of Manasse *shall belong* to the sons of Ephraim.

[9] καὶ καταβήσεται τὰ ὅρια ἐπὶ φάραγγα Καρανα ἐπὶ λίβα κατὰ φάραγγα Ιαριηλ, τερέμινθος τῷ Εφραιμ ἀνὰ μέσον πόλεως Μανασση· καὶ ὅρια Μανασση ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν, καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα.

[9] And the borders shall go down to the valley of Carana southward by the valley of Jariel, (*there is* a turpentine tree *belonging* to Ephraim between *that and* the city of Manasse:) and the borders of Manasse *are* northward to the brook; and the sea shall be its termination.

[10] ἀπὸ λιβὸς τῷ Εφραιμ, καὶ ἐπὶ βορρᾶν Μανασση, καὶ ἔσται ἡ θάλασσα ὅρια αὐτοῖς· καὶ ἐπὶ Ασηρ συνάψουσιν ἐπὶ βορρᾶν καὶ τῷ Ισσαχαρ ἀπ᾽ ἀνατολῶν.

[10] Southward *the land belongs* to Ephraim, and northward to Manasse; and the sea shall be their cost; and northward they shall border upon Aseb, and eastward upon Issachar.

[11] καὶ ἔσται Μανασση ἐν Ισσαχαρ καὶ ἐν Ασηρ Βαιθσαν καὶ αἱ κῶμαι αὐτῶν καὶ τοὺς κατοικοῦντας Δωρ καὶ τὰς κώμας αὐτῆς καὶ τοὺς κατοικοῦντας Μαγεδδω καὶ τὰς κώμας αὐτῆς καὶ τὸ τρίτον τῆς Ναφετα καὶ τὰς κώμας αὐτῆς.

[11] And Manasses shall have in *the portion of* Issachar and Aser Baethsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Mapheta, and its villages.

[12] καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ Μανασση ἐξολεθρεῦσαι τὰς πόλεις ταύτας, καὶ ἤρχετο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ·

[12] And the sons of Manasse were not able to destroy these cities; and the Chananite began to dwell in that land.

[13] καὶ ἐγενήθη καὶ ἐπεὶ κατίσχυσαν οἱ υἱοὶ Ισραηλ, καὶ ἐποίησαν τοὺς Χαναναίους ὑπηκόους, ἐξολεθρεῦσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν.

[13] And it came to pass that when the children of Israel were strong, they made the Chananites subject, but they did not utterly destroy them.

[14] Ἀντεῖπαν δὲ οἱ υἱοὶ Ιωσηφ τῷ Ἰησοῦ λέγοντες Διὰ τί ἐκληρονόμησας ἡμᾶς κλῆρον ἕνα καὶ σχοίνισμα ἕν; ἐγὼ δὲ λαὸς πολύς εἰμι, καὶ ὁ θεὸς εὐλόγησέν με.

[14] And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God has blessed me.

[15] καὶ εἶπεν αὐτοῖς Ἰησοῦς Εἰ λαὸς πολὺς εἶ, ἀνάβηθι εἰς τὸν δρυμὸν καὶ ἐκκάθαρον σεαυτῷ, εἰ στενοχωρεῖ σε τὸ ὄρος τὸ Εφραιμ.

[15] And Joshua said to them, If thou be a great people, go up to the forest, and clear *the land* for thyself, If mount Ephraim be too little for thee.

[16] καὶ εἶπαν Οὐκ ἀρκέσει ἡμῖν τὸ ὄρος τὸ Εφραιμ, καὶ ἵππος ἐπίλεκτος καὶ σίδηρος τῷ Χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθσαν καὶ ἐν ταῖς κώμαις αὐτῆς ἐν τῇ κοιλάδι Ιεζραελ.

[16] And they said, The mount of Ephraim does not please us, and the Chananite dwelling in it in Baethsan, and in its villages, *and* in the valley of Jezrael, has choice cavalry and iron.

[17] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ιωσηφ Εἰ λαὸς πολὺς εἶ καὶ ἰσχὺν μεγάλην ἔχεις, οὐκ ἔσται σοι κλῆρος εἷς·

[17] And Joshua said to the sons of Joseph, If thou art a great people, and hast great strength, thou shalt not have *only* one inheritance.

[18] ὁ γὰρ δρυμὸς ἔσται σοι, ὅτι δρυμός ἐστιν καὶ ἐκκαθαριεῖς αὐτὸν καὶ ἔσται σοι· καὶ ὅταν ἐξολεθρεύσῃς τὸν Χαναναῖον, ὅτι ἵππος ἐπίλεκτός ἐστιν αὐτῷ, σὺ γὰρ ὑπερισχύεις αὐτοῦ.

[18] For thou shalt have the wood, for there is a wood, and thou shalt clear it, and *the land* shall be thine; even when thou shalt have utterly destroyed the Chananite, for he has chosen cavalry; yet thou art stronger than he.

CHAPTER 18

[1] Καὶ ἐξεκκλησιάσθη πᾶσα συναγωγὴ υἱῶν Ισραηλ εἰς Σηλω καὶ ἔπηξαν ἐκεῖ τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἡ γῆ ἐκρατήθη ὑπ᾽ αὐτῶν.

[1] And all the congregation of the children of Israel were assembled at Selo, and there they pitched the tabernacle of witness; and the land was subdued by them.

[2] καὶ κατελείφθησαν οἱ υἱοὶ Ισραηλ, οἳ οὐκ ἐκληρονόμησαν, ἑπτὰ φυλαί.

[2] And the sons of Israel remained, *even* those who *had* not received their inheritance, seven tribes.

[3] καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ισραηλ Ἕως τίνος ἐκλυθήσεσθε κληρονομῆσαι τὴν γῆν, ἣν ἔδωκεν κύριος ὁ θεὸς ἡμῶν;

[3] And Joshua said to the sons of Israel, How long will ye be slack to inherit the land, which the Lord our God has given you?

[4] δότε ἐξ ὑμῶν τρεῖς ἄνδρας ἐκ φυλῆς, καὶ ἀναστάντες διελθέτωσαν τὴν γῆν καὶ διαγραψάτωσαν αὐτὴν ἐναντίον μου, καθὰ δεήσει διελεῖν αὐτήν. [καὶ ἤλθοσαν πρὸς αὐτόν,

[4] Appoint of yourselves three men of each tribe, and let them rise up and go through the land, and let them describe it before me, as it will be proper to divide it.

[5] καὶ διεῖλεν αὐτοῖς ἑπτὰ μερίδας.] Ιουδας στήσεται αὐτοῖς ὅριον ἀπὸ λιβός, καὶ οἱ υἱοὶ Ιωσηφ στήσονται αὐτοῖς ἀπὸ βορρᾶ.

[5] And they came to him: and he divided to them seven portions, *saying*, Juda shall stand to them a border southward, and the sons of Joseph shall stand to them northward.

[6] ὑμεῖς δὲ μερίσατε τὴν γῆν ἑπτὰ μερίδας καὶ ἐνέγκατε πρός με ὧδε, καὶ ἐξοίσω ὑμῖν κλῆρον ἔναντι κυρίου τοῦ θεοῦ ἡμῶν.

[6] And do ye divide the land into seven parts, and bring the description hither to me, and I will give you a lot before the Lord our God.

[7] οὐ γάρ ἐστιν μερὶς τοῖς υἱοῖς Λευι ἐν ὑμῖν, ἱερατεία γὰρ κυρίου μερὶς αὐτοῦ· καὶ Γαδ καὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση ἐλάβοσαν τὴν κληρονομίαν αὐτῶν πέραν τοῦ Ιορδάνου ἐπ᾽ ἀνατολάς, ἣν ἔδωκεν αὐτοῖς Μωϋσῆς ὁ παῖς κυρίου.

[7] For the sons of Levi have no part among you; for the priesthood of the Lord *is* his portion; and Gad, and Ruben, and the half tribe of Manasse, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave to them.

[8] καὶ ἀναστάντες οἱ ἄνδρες ἐπορεύθησαν, καὶ ἐνετείλατο Ἰησοῦς τοῖς ἀνδράσιν τοῖς πορευομένοις χωροβατῆσαι τὴν γῆν λέγων Πορεύεσθε καὶ χωροβατήσατε τὴν γῆν καὶ παραγενήθητε πρός με, καὶ ὧδε ἐξοίσω ὑμῖν κλῆρον ἔναντι κυρίου ἐν Σηλω.

[8] And the men rose up and went; and Joshua charged the men who went to explore the land, saying, Go and explore the land, and come to me, and I will bring you forth a lot here before the Lord in Selo.

[9] καὶ ἐπορεύθησαν καὶ ἐχωροβάτησαν τὴν γῆν καὶ εἴδοσαν αὐτὴν καὶ ἔγραψαν αὐτὴν κατὰ πόλεις αὐτῆς ἑπτὰ μερίδας εἰς βιβλίον καὶ ἤνεγκαν πρὸς Ἰησοῦν.

[9] And they went, and explored the land: and they viewed it, and described it according to the cities, seven parts in a book, and brought *the book* to Joshua.

[10] καὶ ἐνέβαλεν αὐτοῖς Ἰησοῦς κλῆρον ἐν Σηλω ἔναντι κυρίου.

[10] And Joshua cast the lot for them in Selo before the Lord.

[11] Καὶ ἐξῆλθεν ὁ κλῆρος φυλῆς Βενιαμιν πρῶτος κατὰ δήμους αὐτῶν, καὶ ἐξῆλθεν ὅρια τοῦ κλήρου αὐτῶν ἀνὰ μέσον Ιουδα καὶ ἀνὰ μέσον τῶν υἱῶν Ιωσηφ.

[11] And the lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Juda and the children of Joseph.

[12] καὶ ἐγενήθη αὐτῶν τὰ ὅρια ἀπὸ βορρᾶ ἀπὸ τοῦ Ιορδάνου, προσαναβήσεται τὰ ὅρια κατὰ νώτου Ιεριχω ἀπὸ βορρᾶ καὶ ἀναβήσεται ἐπὶ τὸ ὄρος ἐπὶ τὴν θάλασσαν, καὶ ἔσται αὐτοῦ ἡ διέξοδος ἡ Μαδβαρῖτις Βαιθων,

[12] And their borders were northward: the borders shall go up from Jordan behind Jericho northward, and shall go up to the mountain westward, and the issue of it shall be Baethon of Mabdara.

[13] καὶ διελεύσεται ἐκεῖθεν τὰ ὅρια Λουζα ἐπὶ νώτου Λουζα ἀπὸ λιβός [αὕτη ἐστὶν Βαιθηλ], καὶ καταβήσεται τὰ ὅρια Μααταρωθορεχ ἐπὶ τὴν ὀρεινήν, ἥ ἐστιν πρὸς λίβα Βαιθωρων ἡ κάτω,

[13] And the borders will go forth thence to Luz, behind Luz, from the south of it; this is Baethel: and the borders shall go down to Maatarob Orech, to the hill country, which is southward of Baethoron the lower.

[14] καὶ διελεύσεται τὰ ὅρια καὶ περιελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρων λίβα, καὶ ἔσται αὐτοῦ ἡ διέξοδος εἰς Καριαθβααλ [αὕτη ἐστὶν Καριαθιαριν πόλις υἱῶν Ιουδα]· τοῦτό ἐστιν τὸ μέρος τὸ πρὸς θάλασσαν.

[14] And the borders shall pass through and proceed to the part that looks toward the sea, on the south, from the mountain in front of Baethoron southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

[15] καὶ μέρος τὸ πρὸς λίβα ἀπὸ μέρους Καριαθβααλ, καὶ διελεύσεται ὅρια εἰς Γασιν ἐπὶ πηγὴν ὕδατος Ναφθω,

[15] And the south side on the part of Cariath-Baal; and the borders shall go across to Gasin, to the fountain of the water of Naphtho.

[16] καὶ καταβήσεται τὰ ὅρια ἐπὶ μέρους τοῦ ὄρους, ὅ ἐστιν κατὰ πρόσωπον νάπης Ονναμ, ὅ ἐστιν ἐκ μέρους Εμεκραφαιν ἀπὸ βορρᾶ, καὶ καταβήσεται Γαιεννα ἐπὶ νώτου Ιεβουσαι ἀπὸ λιβὸς καὶ καταβήσεται ἐπὶ πηγὴν Ρωγηλ

[16] And the borders shall extend down on one side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward, and it shall come down to Gaeenna behind Jebusai southward: it shall come down to the fountain of Rogel.

[17] καὶ διελεύσεται ἐπὶ πηγὴν Βαιθσαμυς καὶ παρελεύσεται ἐπὶ Γαλιλωθ, ἥ ἐστιν ἀπέναντι πρὸς ἀνάβασιν Αιθαμιν, καὶ καταβήσεται ἐπὶ λίθον Βαιων υἱῶν Ρουβην

[17] And *the borders* shall go across to the fountain of Baethsamys:

[18] καὶ διελεύσεται κατὰ νώτου Βαιθαραβα ἀπὸ βορρᾶ καὶ καταβήσεται

[18] and shall proceed to Galiloth, which is in front by the going up of Æthamin; and they shall come down to the stone of Baeon of the sons of Ruben; and shall pass over behind Baetharaba northward, and shall go down to the borders behind the sea northward.

[19] ἐπὶ τὰ ὅρια ἐπὶ νώτου Βαιθαγλα ἀπὸ βορρᾶ, καὶ ἔσται ἡ διέξοδος τῶν ὁρίων ἐπὶ λοφιὰν τῆς θαλάσσης τῶν ἁλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ Ιορδάνου ἀπὸ λιβός· ταῦτα τὰ ὅριά ἐστιν ἀπὸ λιβός.

[19] And the termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

[20] καὶ ὁ Ιορδάνης ὁριεῖ ἀπὸ μέρους ἀνατολῶν. αὕτη ἡ κληρονομία υἱῶν Βενιαμιν, τὰ ὅρια αὐτῆς κύκλῳ κατὰ δήμους. –

[20] And Jordan shall be their boundary on the east: this *is* the inheritance of the children of Benjamin, these *are* their borders round about according to their families.

[21] καὶ ἐγενήθησαν αἱ πόλεις τῶν υἱῶν Βενιαμιν κατὰ δήμους αὐτῶν Ιεριχω καὶ Βαιθεγλιω καὶ Αμεκασις

[21] And the cities of the children of Benjamin according to their families *were* Jericho, and Bethagaeo, and the Amecasis,

[22] καὶ Βαιθαβαρα καὶ Σαρα καὶ Βησανα

[22] and Baethabara, and Sara, and Besana,

[23] καὶ Αιιν καὶ Φαρα καὶ Εφραθα

[23] and Æein, and Phara, and Ephratha,

[24] καὶ Καραφα καὶ Κεφιρα καὶ Μονι καὶ Γαβαα, πόλεις δέκα δύο καὶ αἱ κῶμαι αὐτῶν·

[24] and Carapha, and Cephira, and Moni, and Gabaa, twelve cities and their villages:

[25] Γαβαων καὶ Ραμα καὶ Βεηρωθα

[25] Gabaon, and Rama, and Beerotha;

[26] καὶ Μασσημα καὶ Μιρων καὶ Αμωκη

[26] and Massema, and Miron, and Amoke;

[27] καὶ Φιρα καὶ Καφαν καὶ Νακαν καὶ Σεληκαν καὶ Θαρεηλα

[27] and Phira, and Caphan, and Nacan, and Selecan, and Thareela,

[28] καὶ Ιεβους [αὕτη ἐστὶν Ιερουσαλημ] καὶ πόλεις καὶ Γαβαωθιαριμ, πόλεις τρεῖς καὶ δέκα καὶ αἱ κῶμαι αὐτῶν. αὕτη ἡ κληρονομία υἱῶν Βενιαμιν κατὰ δήμους αὐτῶν.

[28] and Jebus (this is Jerusalem); and Gabaoth, Jarim, thirteen cities, and their villages; this *is* the inheritance of the sons of Benjamin according to their families.

CHAPTER 19

[1] Καὶ ἐξῆλθεν ὁ δεύτερος κλῆρος τῶν υἱῶν Συμεων, καὶ ἐγενήθη ἡ κληρονομία αὐτῶν ἀνὰ μέσον κλήρων υἱῶν Ιουδα.

[1] And the second lot came out for the children of Symeon; and their inheritance was in the midst of the lots of the children of Juda.

[2] καὶ ἐγενήθη ὁ κλῆρος αὐτῶν Βηρσαβεε καὶ Σαμαα καὶ Κωλαδαμ

[2] And their lot was Beersabee, and Samaa, and Caladam,

[3] καὶ Αρσωλα καὶ Βωλα καὶ Ασομ

[3] and Arsola, and Bola, and Jason,

[4] καὶ Ελθουλα καὶ Βουλα καὶ Ερμα

[4] and Erthula, and Bula, and Herma,

[5] καὶ Σικελακ καὶ Βαιθμαχερεβ καὶ Σαρσουσιν

[5] and Sikelac, and Baethmachereb, and Sarsusin,

[6] καὶ Βαθαρωθ καὶ οἱ ἀγροὶ αὐτῶν, πόλεις δέκα τρεῖς καὶ αἱ κῶμαι αὐτῶν·

[6] and Batharoth, and their fields, thirteen cities, and their villages.

[7] Ερεμμων καὶ Θαλχα καὶ Εθερ καὶ Ασαν, πόλεις τέσσαρες καὶ αἱ κῶμαι αὐτῶν

[7] Eremmon, and Thalcha, and Jether, and Asan; four cities and their villages,

[8] κύκλῳ τῶν πόλεων αὐτῶν ἕως Βαρεκ πορευομένων Βαμεθ κατὰ λίβα. αὕτη ἡ κληρονομία φυλῆς υἱῶν Συμεων κατὰ δήμους αὐτῶν.

[8] round about their cities as far as Balec as *men* go to Bameth southward: this *is* the inheritance of the tribe of the children of Symeon according to their families.

[9] ἀπὸ τοῦ κλήρου Ιουδα ἡ κληρονομία φυλῆς υἱῶν Συμεων, ὅτι ἐγενήθη ἡ μερὶς υἱῶν Ιουδα μείζων τῆς αὐτῶν· καὶ ἐκληρονόμησαν οἱ υἱοὶ Συμεων ἐν μέσῳ τοῦ κλήρου αὐτῶν.

[9] The inheritance of the tribe of the children of Symeon *was a part* of the lot of Juda, for the portion of the children of Juda was greater than theirs; and the children of Symeon inherited in the midst of their lot.

[10] Καὶ ἐξῆλθεν ὁ κλῆρος ὁ τρίτος τῷ Ζαβουλων κατὰ δήμους αὐτῶν. ἔσται τὰ ὅρια τῆς κληρονομίας αὐτῶν Εσεδεκ

[10] And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be — Esedekgola shall be their border,

[11] Γωλα· ὅρια αὐτῶν ἡ θάλασσα καὶ Μαραγελλα καὶ συνάψει ἐπὶ Βαιθαραβα εἰς τὴν φάραγγα, ἥ ἐστιν κατὰ πρόσωπον Ιεκμαν,

[11] the sea and Magelda, and it shall reach to Baetharaba in the valley, which is opposite Jekman.

[12] καὶ ἀνέστρεψεν ἀπὸ Σεδδουκ ἐξ ἐναντίας ἀπ᾽ ἀνατολῶν Βαιθσαμυς ἐπὶ τὰ ὅρια Χασελωθαιθ καὶ διελεύσεται ἐπὶ Δαβιρωθ καὶ προσαναβήσεται ἐπὶ Φαγγαι

[12] And the border returned from Sedduc in a contrary direction eastward from Baethsamys, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phangai.

[13] καὶ ἐκεῖθεν περιελεύσεται ἐξ ἐναντίας ἐπ᾽ ἀνατολὰς ἐπὶ Γεβερε ἐπὶ πόλιν Κατασεμ καὶ διελεύσεται ἐπὶ Ρεμμωνα Αμαθαρ Αοζα

[13] And thence it shall come round in the opposite direction eastward to Gebere to the city of Catasem, and shall go on to Remmonaa Matharaoza.

[14] καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Αμωθ, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ Γαιφαηλ

[14] And the borders shall come round northward to Amoth, and their going out shall be at Gaephael,

[15] καὶ Καταναθ καὶ Ναβααλ καὶ Συμοων καὶ Ιεριχω καὶ Βαιθμαν.

[15] and Catanath, and Nabaal, and Symoon, and Jericho, and Baethman.

[16] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ζαβουλων κατὰ δήμους αὐτῶν, πόλεις καὶ αἱ κῶμαι αὐτῶν.

[16] This *is* the inheritance of the tribe of the sons of Zabulon according to their families, *these* cities and their villages.

[17] Καὶ τῷ Ισσαχαρ ἐξῆλθεν ὁ κλῆρος ὁ τέταρτος.

[17] And the fourth lot came out to Issachar.

[18] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Ιαζηλ καὶ Χασαλωθ καὶ Σουναν

[18] And their borders were Jazel, and Chasaloth, and Sunam,

[19] καὶ Αγιν καὶ Σιωνα καὶ Ρεηρωθ καὶ Αναχερεθ

[19] and Agin, and Siona, and Reeroth,

[20] καὶ Δαβιρων καὶ Κισων καὶ Ρεβες

[20] and Anachereth, and Dabiron, and Kison, and Rebes,

[21] καὶ Ρεμμας καὶ Ιεων καὶ Τομμαν καὶ Αιμαρεκ καὶ Βηρσαφης,

[21] and Remmas, and Jeon, and Tomman, and Æmarec, and Bersaphes.

[22] καὶ συνάψει τὰ ὅρια ἐπὶ Γαιθβωρ καὶ ἐπὶ Σαλιμ κατὰ θάλασσαν καὶ Βαιθσαμυς, καὶ ἔσται αὐτοῦ ἡ διέξοδος τῶν ὁρίων ὁ Ιορδάνης.

[22] And the boundaries shall border upon Gaethbor, and upon Salim westward, and Baethsamys; and the extremity of his bounds shall be Jordan.

[23] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ισσαχαρ κατὰ δήμους αὐτῶν, αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν.

[23] This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24] Καὶ ἐξῆλθεν ὁ κλῆρος ὁ πέμπτος Ασηρ.

[24] And the fifth lot came out to Aser according to their families.

[25] καὶ ἐγενήθη τὰ ὅρια αὐτῶν ἐξ Ελεκεθ καὶ Αλεφ καὶ Βαιθοκ καὶ Κεαφ

[25] And their borders were Exeleketh, and Aleph, and Baethok, and Keaph,

[26] καὶ Ελιμελεκ καὶ Αμιηλ καὶ Μαασα καὶ συνάψει τῷ Καρμήλῳ κατὰ θάλασσαν καὶ τῷ Σιων καὶ Λαβαναθ

[26] and Elimelech, and Amiel, and Maasa, and the lot will border on Carmel westward, and on Sion, and Labanath.

[27] καὶ ἐπιστρέψει ἀπ᾽ ἀνατολῶν ἡλίου καὶ Βαιθεγενεθ καὶ συνάψει τῷ Ζαβουλων καὶ ἐκ Γαι καὶ Φθαιηλ κατὰ βορρᾶν, καὶ εἰσελεύσεται ὅρια Σαφθαιβαιθμε καὶ Ιναηλ καὶ διελεύσεται εἰς Χωβα μασομελ

[27] And it will return westward from Baethegeneth, and will join Zabulon and Ekgai, and Phthaeel northwards, and the borders will come to Saphthaebaethme, and Inael, and will go on to Chobamasomel,

[28] καὶ Ελβων καὶ Ρααβ καὶ Εμεμαων καὶ Κανθαν ἕως Σιδῶνος τῆς μεγάλης,

[28] and Elbon, and Raab, and Ememaon, and Canthan to great Sidon.

[29] καὶ ἀναστρέψει τὰ ὅρια εἰς Ραμα καὶ ἕως πηγῆς Μασφασσατ καὶ τῶν Τυρίων, καὶ ἀναστρέψει τὰ ὅρια ἐπὶ Ιασιφ, καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα καὶ ἀπὸ Λεβ καὶ Εχοζοβ

[29] And the borders shall turn back to Rama, and to the fountain of Masphassat, and the Tyrians; and the borders shall return to Jasiph, and their going forth shall be the sea, and Apoleb, and Echozob,

[30] καὶ Αρχωβ καὶ Αφεκ καὶ Ραου.

[30] and Archob, and Aphec, and Raau.

[31] αὕτη ἡ κληρονομία φυλῆς υἱῶν Ασηρ κατὰ δήμους αὐτῶν, πόλεις καὶ αἱ κῶμαι αὐτῶν.

[31] This *is* the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

[32] Καὶ τῷ Νεφθαλι ἐξῆλθεν ὁ κλῆρος ὁ ἕκτος.

[32] And the sixth lot came out to Nephthali.

[33] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μοολαμ καὶ Μωλα καὶ Βεσεμιιν καὶ Αρμε καὶ Ναβωκ καὶ Ιεφθαμαι ἕως Δωδαμ, καὶ ἐγενήθησαν αἱ διέξοδοι αὐτοῦ ὁ Ιορδάνης·

[33] And their borders were Moolam, and Mola, and Besemiin, and Arme, and Naboc, and Jephthamai, as far as Dodam; and their goings out were Jordan.

[34] καὶ ἐπιστρέψει τὰ ὅρια ἐπὶ θάλασσαν Εναθ Θαβωρ καὶ διελεύσεται ἐκεῖθεν Ιακανα καὶ συνάψει τῷ Ζαβουλων ἀπὸ νότου καὶ Ασηρ συνάψει κατὰ θάλασσαν, καὶ ὁ Ιορδάνης ἀπ᾽ ἀνατολῶν ἡλίου.

[34] And the coasts will return westward by Athabor, and will go out thence to Jacana, and will border on Zabulon southward, and Aser will join *it* westward, and Jordan eastward.

[35] καὶ αἱ πόλεις τειχήρεις τῶν Τυρίων Τύρος καὶ Ωμαθα, Δακεθ καὶ Κενερεθ

[35] And the walled cities of the Tyrians, Tyre, and Omathadaketh, and Kenereth,

[36] καὶ Αρμαιθ καὶ Αραηλ καὶ Ασωρ

[36] and Armaith, and Areal, and Asor,

[37] καὶ Καδες καὶ Ασσαρι καὶ πηγὴ Ασορ

[37] and Cades, and Assari, and the well of Asor;

[38] καὶ Κερωε καὶ Μεγαλα, Αριμ καὶ Βαιθθαμε καὶ Θεσσαμυς.

[38] and Keroe, and Megalaarim, and Baetthame, and Thessamys.

[39] αὕτη ἡ κληρονομία φυλῆς υἱῶν Νεφθαλι.

[39] This *is* the inheritance of the tribe of the children of Nephthali.

[40] Καὶ τῷ Δαν ἐξῆλθεν ὁ κλῆρος ὁ ἕβδομος.

[40] And the seventh lot came out to Dan.

[41] καὶ ἐγενήθη τὰ ὅρια αὐτῶν Σαραθ καὶ Ασα, πόλεις Σαμμαυς

[41] And their borders were Sarath, and Asa, and the cities of Sammaus,

[42] καὶ Σαλαβιν καὶ Αμμων καὶ Σιλαθα

[42] and Salamin, and Ammon, and Silatha,

[43] καὶ Αιλων καὶ Θαμναθα καὶ Ακκαρων

[43] and Elon, and Thamnatha, and Accaron;

[44] καὶ Αλκαθα καὶ Βεγεθων καὶ Γεβεελαν

[44] and Alcatha, and Begethon, and Gebeelan,

[45] καὶ Αζωρ καὶ Βαναιβακατ καὶ Γεθρεμμων,

[45] and Azor, and Banaebacat, and Gethremmon.

[46] καὶ ἀπὸ θαλάσσης Ιερακων ὅριον πλησίον Ιόππης.

[46] And westward of Hieracon the border *was* near to Joppa.

[47] αὕτη ἡ κληρονομία φυλῆς υἱῶν Δαν κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι αὐτῶν.

[47] This *is* the inheritance of the tribe of the children of Dan, according to their families, these *are* their cities and their villages: and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.

[48] καὶ ἐπορεύθησαν οἱ υἱοὶ Ιουδα καὶ ἐπολέμησαν τὴν Λαχις καὶ κατελάβοντο αὐτὴν καὶ ἐπάταξαν αὐτὴν ἐν στόματι μαχαίρας καὶ κατῴκησαν αὐτὴν καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασενδακ. [48a] καὶ ὁ Αμορραῖος ὑπέμεινεν τοῦ κατοικεῖν ἐν Ελωμ καὶ ἐν Σαλαμιν· καὶ ἐβαρύνθη ἡ χεὶρ τοῦ Εφραιμ ἐπ᾽ αὐτούς, καὶ ἐγένοντο αὐτοῖς εἰς φόρον.

[48] And the sons of Dan went and fought against Lachis, and took it, and smote it with the edge of the sword; and they dwelt in it, and called the name of it Lasendan: and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them, and they became tribute to them.

[49] Καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν κατὰ τὸ ὅριον αὐτῶν. καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ κλῆρον Ἰησοῖ τῷ υἱῷ Ναυη ἐν αὐτοῖς

[49] And they proceeded to take possession of the land according to their borders, and the children of Israel gave an inheritance to Joshua the son of Naue among them,

[50] διὰ προστάγματος τοῦ θεοῦ· καὶ ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾐτήσατο, Θαμνασαραχ, ἥ ἐστιν ἐν τῷ ὄρει Εφραιμ· καὶ ᾠκοδόμησεν τὴν πόλιν καὶ κατῴκει ἐν αὐτῇ.

[50] by the command of God, and they gave him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the

city, and dwelt in it.

[51] Αὗται αἱ διαιρέσεις, ἃς κατεκληρονόμησεν Ελεαζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη καὶ οἱ ἄρχοντες τῶν πατριῶν ἐν ταῖς φυλαῖς Ισραηλ κατὰ κλήρους ἐν Σηλω ἐναντίον κυρίου παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου· καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν.

[51] These *are* the divisions which Eleazar the priest divided by lot, and Joshua the *son* of Naue, and the heads of families among the tribes of Israel, according to the lots, in Selo before the Lord by the doors of the tabernacle of testimony, and they went to take possession of the land.

CHAPTER 20

[1] Καὶ ἐλάλησεν κύριος τῷ Ἰησοῖ λέγων

[1] And the Lord spoke to Joshua, saying,

[2] Λάλησον τοῖς υἱοῖς Ισραηλ λέγων Δότε τὰς πόλεις τῶν φυγαδευτηρίων, ἃς εἶπα πρὸς ὑμᾶς διὰ Μωυσῆ,

[2] Speak to the children of Israel, saying, Assign the cities of refuge, *of* which I spoke to you by Moses.

[3] φυγαδευτήριον τῷ φονευτῇ τῷ πατάξαντι ψυχὴν ἀκουσίως, καὶ ἔσονται ὑμῖν αἱ πόλεις φυγαδευτήριον, καὶ οὐκ ἀποθανεῖται ὁ φονευτὴς ὑπὸ τοῦ ἀγχιστεύοντος τὸ αἷμα, ἕως ἂν καταστῇ ἐναντίον τῆς συναγωγῆς εἰς κρίσιν.

[3] *Even* a refuge to the slayer who has smitten a man unintentionally; and the cities shall be to you a refuge, and the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation for judgement.

[7] καὶ διέστειλεν τὴν Καδης ἐν τῇ Γαλιλαίᾳ ἐν τῷ ὄρει τῷ Νεφθαλι καὶ Συχεμ ἐν τῷ ὄρει τῷ Εφραιμ καὶ τὴν πόλιν Αρβοκ [αὕτη ἐστὶν Χεβρων] ἐν τῷ ὄρει τῷ Ιουδα.

[4] And Joshua separated Cades in Galilee in the mount Nephthali, and Sychem in the mount Ephraim, and the city of Arboc; this is Chebron, in the mountain of Juda.

[8] καὶ ἐν τῷ πέραν τοῦ Ιορδάνου ἔδωκεν Βοσορ ἐν τῇ ἐρήμῳ ἐν τῷ πεδίῳ ἀπὸ τῆς φυλῆς Ρουβην καὶ Αρημωθ ἐν τῇ Γαλααδ ἐκ τῆς φυλῆς Γαδ καὶ τὴν Γαυλων ἐν τῇ Βασανίτιδι ἐκ τῆς φυλῆς Μανασση.

[5] And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben, and Aremoth in Galaad out of the tribe of Gad, and Gaulon in the country of Basan out of the tribe of Manasse.

[9] αὗται αἱ πόλεις αἱ ἐπίκλητοι τοῖς υἱοῖς Ισραηλ καὶ τῷ προσηλύτῳ τῷ προσκειμένῳ ἐν αὐτοῖς καταφυγεῖν ἐκεῖ παντὶ παίοντι ψυχὴν ἀκουσίως, ἵνα μὴ ἀποθάνῃ ἐν χειρὶ τοῦ ἀγχιστεύοντος τὸ αἷμα, ἕως ἂν καταστῇ ἔναντι τῆς συναγωγῆς εἰς κρίσιν.

[6] These *were* the cities selected for the sons of Israel, and for the stranger abiding among them, that every one who smites a soul unintentionally should flee thither, that he should not die by the hand of the avenger of blood, until he should stand before the congregation for judgement.

CHAPTER 21

[1] Καὶ προσήλθοσαν οἱ ἀρχιπατριῶται τῶν υἱῶν Λευι πρὸς Ελεαζαρ τὸν ἱερέα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ναυη καὶ πρὸς τοὺς ἀρχιφύλους πατριῶν ἐκ τῶν φυλῶν Ισραηλ

And the heads of the families of the sons of Levi drew near to Eleazar the priest, and to Joshua the son of Naue, and to the heads of families of the tribes of Israel.

[2] καὶ εἶπον πρὸς αὐτοὺς ἐν Σηλω ἐν γῇ Χανααν λέγοντες Ἐνετείλατο κύριος ἐν χειρὶ Μωυσῆ δοῦναι ἡμῖν πόλεις κατοικεῖν καὶ τὰ περισπόρια τοῖς κτήνεσιν ἡμῶν.

[2] And they spoke to them in Selo in the land of Chanaan, saying, The Lord gave commandment by Moses to give us cities to dwell in, and the country round about for our cattle.

[3] καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις ἐν τῷ κατακληρονομεῖν διὰ προστάγματος κυρίου τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν.

[3] So the children of Israel gave to the Levites in their inheritance by the command of the Lord the cities and the country round.

[4] καὶ ἐξῆλθεν ὁ κλῆρος τῷ δήμῳ Κααθ, καὶ ἐγένετο τοῖς υἱοῖς Ααρων τοῖς ἱερεῦσιν τοῖς Λευίταις ἀπὸ φυλῆς Ιουδα καὶ ἀπὸ φυλῆς Συμεων καὶ ἀπὸ φυλῆς Βενιαμιν κληρωτὶ πόλεις δέκα τρεῖς

[4] And the lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Juda, and out of the tribe of Symeon, and out of the tribe of Benjamin.

[5] καὶ τοῖς υἱοῖς Κααθ τοῖς καταλελειμμένοις ἐκ τῆς φυλῆς Εφραιμ καὶ ἐκ τῆς φυλῆς Δαν καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση κληρωτὶ πόλεις δέκα·

[5] And to the sons of Caath that were left were given by lot ten cities, out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasse.

[6] καὶ τοῖς υἱοῖς Γεδσων ἀπὸ τῆς φυλῆς Ισσαχαρ καὶ ἀπὸ τῆς φυλῆς Ασηρ καὶ ἀπὸ τῆς φυλῆς Νεφθαλι καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐν τῷ Βασαν πόλεις δέκα τρεῖς·

[6] And the sons of Gedson had thirteen cities, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the half tribe of Manasse in Basan.

[7] καὶ τοῖς υἱοῖς Μεραρι κατὰ δήμους αὐτῶν ἀπὸ φυλῆς Ρουβην καὶ ἀπὸ φυλῆς Γαδ καὶ ἀπὸ φυλῆς Ζαβουλων κληρωτὶ πόλεις δώδεκα.

[7] And the sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon.

[8] Καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ, κληρωτί.

[8] And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded Moses, by lot.

[9] καὶ ἔδωκεν ἡ φυλὴ υἱῶν Ιουδα καὶ ἡ φυλὴ υἱῶν Συμεων καὶ ἀπὸ τῆς φυλῆς υἱῶν Βενιαμιν τὰς πόλεις, καὶ ἐπεκλήθησαν

[9] And the tribe of the children of Juda, and the tribe of the children of Symeon, and part of the tribe of the children of Benjamin gave these cities, and they were assigned

[10] τοῖς υἱοῖς Ααρων ἀπὸ τοῦ δήμου τοῦ Καάθ τῶν υἱῶν Λευι, ὅτι τούτοις ἐγενήθη ὁ κλῆρος.

[10] to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these.

[11] καὶ ἔδωκεν αὐτοῖς τὴν Καριαθαρβοκ μητρόπολιν τῶν Ενακ [αὕτη ἐστὶν Χεβρων] ἐν τῷ ὄρει Ιουδα· τὰ δὲ περισπόρια κύκλῳ αὐτῆς

[11] And they gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain country of Juda, and the suburbs round it.

[12] καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκεν Ἰησοῦς τοῖς υἱοῖς Χαλεβ υἱοῦ Ιεφοννη ἐν κατασχέσει·

[12] But the lands of the city, and its villages Joshua gave to the sons of Chaleb the son of Jephonne for a possession.

[13] καὶ τοῖς υἱοῖς Ααρων τὴν πόλιν φυγαδευτήριον τῷ φονεύσαντι τὴν Χεβρων καὶ τὰ ἀφωρισμένα τὰ σὺν αὐτῇ καὶ τὴν Λεμνα καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ

[13] And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the suburbs belonging to it; and Lemna and the suburbs belonging to it;

[14] καὶ τὴν Αιλωμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Τεμα καὶ τὰ ἀφωρισμένα αὐτῇ

[14] and Ælom and its suburbs; and Tema and its suburbs;

[15] καὶ τὴν Γελλα καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Δαβιρ καὶ τὰ ἀφωρισμένα αὐτῇ

[15] and Gella and its suburbs; and Dabir and its suburbs;

[16] καὶ Ασα καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Τανυ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Βαιθσαμυς καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις ἐννέα παρὰ τῶν δύο φυλῶν τούτων.

[16] and Asa and its suburbs; and Tany and its suburbs; and Baethsamys and its suburbs: nine cities from these two tribes.

[17] καὶ παρὰ τῆς φυλῆς Βενιαμιν τὴν Γαβαων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαθεθ καὶ τὰ ἀφωρισμένα αὐτῇ

[17] And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs;

[18] καὶ Αναθωθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαμαλα καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες.

[18] and Anathoth and its suburbs; and Gamala and its suburbs; four cities.

[19] πᾶσαι αἱ πόλεις υἱῶν Ααρων τῶν ἱερέων δέκα τρεῖς.

[19] All the cities of the sons of Aaron the priests, thirteen.

[20] Καὶ τοῖς δήμοις υἱοῖς Κααθ τοῖς Λευίταις τοῖς καταλελειμμένοις ἀπὸ τῶν υἱῶν Κααθ καὶ ἐγενήθη πόλις τῶν ὁρίων αὐτῶν ἀπὸ φυλῆς Εφραιμ,

[20] And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city,

[21] καὶ ἔδωκαν αὐτοῖς τὴν πόλιν τοῦ φυγαδευτηρίου τὴν τοῦ φονεύσαντος τὴν Συχεμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γαζαρα καὶ τὰ πρὸς αὐτὴν καὶ τὰ ἀφωρισμένα αὐτῇ

[21] out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem, and its suburbs, and Gazara and its appendages, and its suburbs;

[22] καὶ τὴν Καβσαιμ καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ καὶ τὴν ἄνω Βαιθωρων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες.

[22] and Baethoron and its suburbs: four cities:

[23] καὶ ἐκ τῆς φυλῆς Δαν τὴν Ελκωθαιμ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Γεθεδαν καὶ τὰ ἀφωρισμένα αὐτῇ

[23] and the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs:

[24] καὶ Αιλων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Γεθερεμμων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες.

[24] and Ælon and its suburbs; and Getheremmon and its suburbs: four cities.

[25] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση τὴν Ταναχ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Ιεβαθα καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις δύο.

[25] And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities.

[26] πᾶσαι πόλεις δέκα καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐταῖς τοῖς δήμοις υἱῶν Καθ τοῖς ὑπολελειμμένοις.

[26] In all were given ten cities, and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

[27] Καὶ τοῖς υἱοῖς Γεδσων τοῖς Λευίταις ἐκ τοῦ ἡμίσους φυλῆς Μανασση τὰς πόλεις τὰς ἀφωρισμένας τοῖς φονεύσασι, τὴν Γαυλων ἐν τῇ Βασανίτιδι καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Βοσοραν καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις δύο

[27] And Joshua gave to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities.

[28] καὶ ἐκ τῆς φυλῆς Ισσαχαρ τὴν Κισων καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Δεββα καὶ τὰ ἀφωρισμένα αὐτῇ

[28] And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs;

[29] καὶ τὴν Ρεμμαθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Πηγὴν γραμμάτων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες.

[29] and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities.

[30] καὶ ἐκ τῆς φυλῆς Ασηρ τὴν Βασελλαν καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Δαββων καὶ τὰ ἀφωρισμένα αὐτῇ

[30] And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs;

[31] καὶ Χελκατ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Ραάβ καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τέσσαρες.

[31] and Chelcat and its suburbs; and Raab and its suburbs; four cities.

[32] καὶ ἐκ τῆς φυλῆς Νεφθαλι τὴν πόλιν τὴν ἀφωρισμένην τῷ φονεύσαντι τὴν Καδες ἐν τῇ Γαλιλαίᾳ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ τὴν Εμμαθ καὶ τὰ ἀφωρισμένα αὐτῇ καὶ Θεμμων καὶ τὰ ἀφωρισμένα αὐτῇ, πόλεις τρεῖς.

[32] And of the tribe of Nephthali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs; three cities.

[33] πᾶσαι αἱ πόλεις τοῦ Γεδσων κατὰ δήμους αὐτῶν πόλεις δέκα τρεῖς.

[33] All the cities of Gedson according to their families were thirteen cities.

[34] Καὶ τῷ δήμῳ υἱῶν Μεραρι τοῖς Λευίταις τοῖς λοιποῖς ἐκ τῆς φυλῆς υἱῶν Ζαβουλων τὴν Μααν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καδης καὶ τὰ περισπόρια αὐτῆς

[34] And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs,

[35] καὶ Δεμνα καὶ τὰ περισπόρια αὐτῆς καὶ Σελλα καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες.

[35] and Sella and its suburbs: three cities.

[36] καὶ πέραν τοῦ Ιορδάνου τοῦ κατὰ Ιεριχω ἐκ τῆς φυλῆς Ρουβην τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Βοσορ ἐν τῇ ἐρήμῳ τῇ Μισωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς

[36] And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs;

[37] καὶ τὴν Δεκμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μαφα καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες.

[37] and Decmon and its suburbs; and Mapha and its suburbs; four cities.

[38] καὶ ἀπὸ τῆς φυλῆς Γαδ τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος τὴν Ραμωθ ἐν τῇ Γαλααδ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καμιν καὶ τὰ περισπόρια αὐτῆς

[38] And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs;

[39] καὶ τὴν Εσεβων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς· αἱ πᾶσαι πόλεις τέσσαρες.

[39] and Esbon and its suburbs; and Jazer and its suburbs: the cities were four in all.

[40] πᾶσαι πόλεις τοῖς υἱοῖς Μεραρι κατὰ δήμους αὐτῶν τῶν καταλελειμμένων ἀπὸ τῆς φυλῆς Λευι· καὶ ἐγενήθη τὰ ὅρια πόλεις δέκα δύο.

[40] All these cities were given to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.

[41] Πᾶσαι αἱ πόλεις τῶν Λευιτῶν ἐν μέσῳ κατασχέσεως υἱῶν Ισραηλ τεσσαράκοντα ὀκτὼ πόλεις καὶ τὰ περισπόρια αὐτῶν

[41] All the cities of the Levites in the midst of the possession of the children of Israel, were forty-eight cities, and their suburbs round about these cities:

[42] κύκλῳ τῶν πόλεων τούτων, πόλις καὶ τὰ περισπόρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσιν ταύταις.

[42] a city and the suburbs round about the city to all these cities:

[42a] Καὶ συνετέλεσεν Ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὁρίοις αὐτῶν.

[42a] and Joshua ceased dividing the land by their borders:

[43] καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ μερίδα τῷ Ἰησοῖ κατὰ πρόσταγμα κυρίου· ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾐτήσατο· τὴν Θαμνασαραχ ἔδωκαν αὐτῷ ἐν τῷ ὄρει Εφραιμ.

[42b] and the children of Israel gave a portion to Joshua because of the commandment of the Lord: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim;

[44] καὶ ᾠκοδόμησεν Ἰησοῦς τὴν πόλιν καὶ ᾤκησεν ἐν αὐτῇ.

[42c] and Joshua built the city, and dwelt in it:

[45] καὶ ἔλαβεν Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμεν τοὺς υἱοὺς Ισραηλ τοὺς γενομένους ἐν τῇ ὁδῷ ἐν τῇ ἐρήμῳ, καὶ ἔθηκεν αὐτὰς ἐν Θαμνασαραχ.

[42d] and Joshua took the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar.

[43] Καὶ ἔδωκεν κύριος τῷ Ισραηλ πᾶσαν τὴν γῆν, ἣν ὤμοσεν δοῦναι τοῖς πατράσιν αὐτῶν, καὶ κατεκληρονόμησαν αὐτὴν καὶ κατῴκησαν ἐν αὐτῇ.

[43] So the Lord gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it.

[44] καὶ κατέπαυσεν αὐτοὺς κύριος κυκλόθεν, καθότι ὤμοσεν τοῖς πατράσιν αὐτῶν· οὐκ ἀνέστη οὐθεὶς κατενώπιον αὐτῶν ἀπὸ πάντων τῶν

ἐχθρῶν αὐτῶν· πάντας τοὺς ἐχθροὺς αὐτῶν παρέδωκεν κύριος εἰς τὰς χεῖρας αὐτῶν.

[44] And the Lord gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; the Lord delivered all their enemies into their hands.

[45] οὐ διέπεσεν ἀπὸ πάντων τῶν ῥημάτων τῶν καλῶν, ὧν ἐλάλησεν κύριος τοῖς υἱοῖς Ισραηλ· πάντα παρεγένετο.

[45] There failed not one of the good things which the Lord spoke to the children of Israel; all came to pass

CHAPTER 22

[1] Τότε συνεκάλεσεν Ἰησοῦς τοὺς υἱοὺς Ρουβην καὶ τοὺς υἱοὺς Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση

[1] Then Joshua called together the sons of Ruben, and the sons of Gad, and the half tribe of Manasse,

[2] καὶ εἶπεν αὐτοῖς Ὑμεῖς ἀκηκόατε πάντα, ὅσα ἐνετείλατο ὑμῖν Μωϋσῆς ὁ παῖς κυρίου, καὶ ἐπηκούσατε τῆς φωνῆς μου κατὰ πάντα, ὅσα ἐνετειλάμην ὑμῖν.

[2] and said to them, Ye have heard all that Moses the servant of the Lord commanded you, and ye have hearkened to my voice in all that he commanded you.

[3] οὐκ ἐγκαταλελοίπατε τοὺς ἀδελφοὺς ὑμῶν ταύτας τὰς ἡμέρας καὶ πλείους ἕως τῆς σήμερον ἡμέρας· ἐφυλάξασθε τὴν ἐντολὴν κυρίου τοῦ θεοῦ ὑμῶν.

[3] Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Lord your God.

[4] νῦν δὲ κατέπαυσεν κύριος ὁ θεὸς ἡμῶν τοὺς ἀδελφοὺς ἡμῶν, ὃν τρόπον εἶπεν αὐτοῖς· νῦν οὖν ἀποστραφέντες ἀπέλθατε εἰς τοὺς οἴκους ὑμῶν καὶ εἰς τὴν γῆν τῆς κατασχέσεως ὑμῶν, ἣν ἔδωκεν ὑμῖν Μωϋσῆς ἐν τῷ πέραν τοῦ Ιορδάνου.

[4] And now the Lord our God has given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses gave you on the other side Jordan.

[5] ἀλλὰ φυλάξασθε ποιεῖν σφόδρα τὰς ἐντολὰς καὶ τὸν νόμον, ὃν ἐνετείλατο ἡμῖν ποιεῖν Μωϋσῆς ὁ παῖς κυρίου, ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν, πορεύεσθαι πάσαις ταῖς ὁδοῖς αὐτοῦ, φυλάξασθαι τὰς ἐντολὰς αὐτοῦ καὶ προσκεῖσθαι αὐτῷ καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς διανοίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν.

[5] But take great heed to do the commands and the law, which Moses the servant of the Lord commanded you to do; to love the Lord our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind, and with all your soul.

[6] καὶ ηὐλόγησεν αὐτοὺς Ἰησοῦς καὶ ἐξαπέστειλεν αὐτούς, καὶ ἐπορεύθησαν εἰς τοὺς οἴκους αὐτῶν. –

[6] And Joshua blessed them, and dismissed them; and they went to their homes.

[7] καὶ τῷ ἡμίσει φυλῆς Μανασση ἔδωκεν Μωϋσῆς ἐν τῇ Βασανίτιδι, καὶ τῷ ἡμίσει ἔδωκεν Ἰησοῦς μετὰ τῶν ἀδελφῶν αὐτοῦ ἐν τῷ πέραν τοῦ Ιορδάνου παρὰ θάλασσαν. καὶ ἡνίκα ἐξαπέστειλεν αὐτοὺς Ἰησοῦς εἰς τοὺς οἴκους αὐτῶν καὶ εὐλόγησεν αὐτούς,

[7] And to *one* half the tribe of Manasse Moses gave a portion in the land of Basan, and to *the other* half Joshua gave a portion with his brethren on the other side of Jordan westward: and when Joshua sent them away to their homes, then he blessed them.

[8] καὶ ἐν χρήμασιν πολλοῖς ἀπήλθοσαν εἰς τοὺς οἴκους αὐτῶν, καὶ κτήνη πολλὰ σφόδρα καὶ ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ ἱματισμὸν πολύν, καὶ διείλαντο τὴν προνομὴν τῶν ἐχθρῶν μετὰ τῶν ἀδελφῶν αὐτῶν.

[8] And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

[9] Καὶ ἐπορεύθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς υἱῶν Μανασση ἀπὸ τῶν υἱῶν Ισραηλ ἐκ Σηλω ἐν γῇ Χανααν ἀπελθεῖν εἰς γῆν Γαλααδ εἰς γῆν κατασχέσεως αὐτῶν, ἣν ἐκληρονόμησαν αὐτὴν διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ.

[9] So the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, departed from the children of Israel in Selo in the land of Chanaan, to go away into Galaad, into the land of their possession, which they inherited by the command of the Lord, by the hand of Moses.

[10] καὶ ἦλθον εἰς Γαλγαλα τοῦ Ιορδάνου, ἥ ἐστιν ἐν γῇ Χανααν, καὶ ᾠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση ἐκεῖ βωμὸν ἐπὶ τοῦ Ιορδάνου, βωμὸν μέγαν τοῦ ἰδεῖν.

[10] And they came to Galaad of Jordan, which is in the land of Chanaan: and the children of Ruben, and the children of Gad, and the half tribe of Manasse built there an alter by Jordan, a great altar to look at.

[11] καὶ ἤκουσαν οἱ υἱοὶ Ισραηλ λεγόντων Ἰδοὺ ᾠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση βωμὸν ἐφ᾽ ὁρίων γῆς Χαναων ἐπὶ τοῦ Γαλααδ τοῦ Ιορδάνου ἐν τῷ πέραν υἱῶν Ισραηλ.

[11] And the children of Israel heard say, Behold, the sons of Ruben, and the sons of Gad, and the half tribe of Manasse have built an alter at the borders of the land of Chanaan at Galaad of Jordan, on the opposite side to the children of Israel.

[12] καὶ συνηθροίσθησαν πάντες οἱ υἱοὶ Ισραηλ εἰς Σηλω ὥστε ἀναβάντες ἐκπολεμῆσαι αὐτούς.

[12] And all the children of Israel gathered together to Selo, so as to go up and fight against them.

[13] καὶ ἀπέστειλαν οἱ υἱοὶ Ισραηλ πρὸς τοὺς υἱοὺς Ρουβην καὶ πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τὸ ἥμισυ φυλῆς Μανασση εἰς γῆν Γαλααδ τόν τε Φινεες υἱὸν Ελεαζαρ υἱοῦ Ααρων τοῦ ἀρχιερέως

[13] And the children of Israel sent to the sons of Ruben, and the sons of Gad, and to the sons of the half tribe of Manasse into the land of Galaad, both Phinees the son of Eleazar the son of Aaron the priest,

[14] καὶ δέκα τῶν ἀρχόντων μετ᾽ αὐτοῦ, ἄρχων εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ισραηλ· ἄρχοντες οἴκων πατριῶν εἰσιν, χιλίαρχοι Ισραηλ.

[14] and ten of the chiefs with him; *there was* one chief of every household out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel.)

[15] καὶ παρεγένοντο πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τοὺς υἱοὺς Ρουβην καὶ πρὸς τοὺς ἡμίσεις φυλῆς Μανασση εἰς γῆν Γαλααδ καὶ ἐλάλησαν πρὸς αὐτοὺς λέγοντες

[15] And they came to the sons of Ruben, and to the sons of Gad, and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying,

[16] Τάδε λέγει πᾶσα ἡ συναγωγὴ κυρίου Τίς ἡ πλημμέλεια αὕτη, ἣν ἐπλημμελήσατε ἐναντίον τοῦ θεοῦ Ισραηλ, ἀποστραφῆναι σήμερον ἀπὸ κυρίου οἰκοδομήσαντες ὑμῖν ἑαυτοῖς βωμὸν ἀποστάτας ὑμᾶς γενέσθαι ἀπὸ κυρίου;

[16] Thus says the whole congregation of the Lord, What *is* this transgression that ye have transgressed before the God of Israel, to turn away today from the Lord, in that ye have built for yourselves an alter, so that ye should be apostates from the Lord?

[17] μὴ μικρὸν ἡμῖν τὸ ἁμάρτημα Φογωρ; ὅτι οὐκ ἐκαθαρίσθημεν ἀπ᾽ αὐτοῦ ἕως τῆς ἡμέρας ταύτης, καὶ ἐγενήθη πληγὴ ἐν τῇ συναγωγῇ κυρίου.

[17] Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a plague among the congregation of the Lord?

[18] καὶ ὑμεῖς ἀποστραφήσεσθε σήμερον ἀπὸ κυρίου; καὶ ἔσται ἐὰν ἀποστῆτε σήμερον ἀπὸ κυρίου, καὶ αὔριον ἐπὶ πάντα Ισραηλ ἔσται ἡ ὀργή.

[18] And ye have this day revolted from the Lord; and it shall come to pass if ye revolt this day from the Lord, that to-morrow there shall be wrath upon all Israel.

[19] καὶ νῦν εἰ μικρὰ ὑμῖν ἡ γῆ τῆς κατασχέσεως ὑμῶν, διάβητε εἰς τὴν γῆν τῆς κατασχέσεως κυρίου, οὗ κατασκηνοῖ ἐκεῖ ἡ σκηνὴ κυρίου, καὶ κατακληρονομήσατε ἐν ἡμῖν· καὶ μὴ ἀποστάται ἀπὸ θεοῦ γενήθητε καὶ μὴ ἀπόστητε ἀπὸ κυρίου διὰ τὸ οἰκοδομῆσαι ὑμᾶς βωμὸν ἔξω τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ ἡμῶν.

[19] And now if the land of your possession *be too* little, cross over to the land of the possession of the Lord, where the tabernacle of the Lord dwells, and receive ye an inheritance among us; and do not become apostates from God, neither do ye apostatize from the Lord, because of your having built an altar apart from the altar of the Lord our God.

[20] οὐκ ἰδοὺ Αχαρ ὁ τοῦ Ζαρα πλημμελείᾳ ἐπλημμέλησεν ἀπὸ τοῦ ἀναθέματος καὶ ἐπὶ πᾶσαν συναγωγὴν Ισραηλ ἐγενήθη ὀργή; καὶ οὗτος εἷς μόνος ἦν· μὴ μόνος οὗτος ἀπέθανεν τῇ ἑαυτοῦ ἁμαρτίᾳ;

[20] Lo! did not Achar the *son* of Zara commit a trespass *taking* of the accursed thing, and there was wrath on the whole congregation of Israel? and he himself died alone in his own sin.

[21] Καὶ ἀπεκρίθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση καὶ ἐλάλησαν τοῖς χιλιάρχοις Ισραηλ λέγοντες

[21] And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse answered, and spoke to the captains of the thousands of Israel, saying,

[22] Ὁ θεὸς θεός ἐστιν κύριος, καὶ ὁ θεὸς θεὸς κύριος αὐτὸς οἶδεν, καὶ Ισραηλ αὐτὸς γνώσεται· εἰ ἐν ἀποστασίᾳ ἐπλημμελήσαμεν ἔναντι τοῦ κυρίου, μὴ ῥύσαιτο ἡμᾶς ἐν ταύτῃ·

[22] God *even* God is the Lord, and God *even* God himself knows, and Israel he shall know; if we have transgressed before the Lord by apostasy, let him not deliver us this day.

[23] καὶ εἰ ᾠκοδομήσαμεν αὐτοῖς βωμὸν ὥστε ἀποστῆναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν ὥστε ἀναβιβάσαι ἐπ᾽ αὐτὸν θυσίαν ὁλοκαυτωμάτων ἢ ὥστε ποιῆσαι ἐπ᾽ αὐτοῦ θυσίαν σωτηρίου, κύριος ἐκζητήσει.

[23] And if we have built to ourselves an altar, so as to apostatize from the Lord our God, so as to offer upon it a sacrifice of whole-burnt-offerings, so as to offer upon it a sacrifice of peace-offering, — the Lord shall require it.

[24] ἀλλ᾽ ἕνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο λέγοντες Ἵνα μὴ εἴπωσιν αὔριον τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν Τί ὑμῖν κυρίῳ τῷ θεῷ Ισραηλ;

[24] But we have done this for the sake of precaution *concerning this* thing, saying, Lest hereafter your sons should say to our sons, What have ye to do with the Lord God of Israel?

[25] καὶ ὅρια ἔθηκεν κύριος ἀνὰ μέσον ἡμῶν καὶ ὑμῶν τὸν Ιορδάνην, καὶ οὐκ ἔστιν ὑμῖν μερὶς κυρίου. καὶ ἀπαλλοτριώσουσιν οἱ υἱοὶ ὑμῶν τοὺς υἱοὺς ἡμῶν, ἵνα μὴ σέβωνται κύριον.

[25] Whereas the Lord has set boundaries between us and you, even Jordan, and ye have no portion in the Lord: so your sons shall alienate our sons, that they should not worship the Lord.

[26] καὶ εἴπαμεν ποιῆσαι οὕτως τοῦ οἰκοδομῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν,

[26] And we gave orders to do thus, to build this altar, not for burnt-offerings, nor for meat-offerings;

[27] ἀλλ᾽ ἵνα ᾖ τοῦτο μαρτύριον ἀνὰ μέσον ἡμῶν καὶ ὑμῶν καὶ ἀνὰ μέσον τῶν γενεῶν ἡμῶν μεθ᾽ ἡμᾶς τοῦ λατρεύειν λατρείαν κυρίῳ ἐναντίον αὐτοῦ ἐν τοῖς καρπώμασιν ἡμῶν καὶ ἐν ταῖς θυσίαις ἡμῶν καὶ ἐν ταῖς θυσίαις τῶν σωτηρίων ἡμῶν· καὶ οὐκ ἐροῦσιν τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν αὔριον Οὐκ ἔστιν ὑμῖν μερὶς κυρίου.

[27] but that this may be a witness between you and us, and between our posterity after us, that we may do service to the Lord before him, with our burnt-offerings and our meat-offerings and our peace-offerings: so your sons shall not say to our sons, hereafter, Ye have no portion in the Lord.

[28] καὶ εἴπαμεν Ἐὰν γένηταί ποτε καὶ λαλήσωσιν πρὸς ἡμᾶς καὶ ταῖς γενεαῖς ἡμῶν αὔριον, καὶ ἐροῦσιν Ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου, ὃ ἐποίησαν οἱ πατέρες ἡμῶν οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν, ἀλλὰ μαρτύριόν ἐστιν ἀνὰ μέσον ὑμῶν καὶ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον τῶν υἱῶν ἡμῶν.

[28] And we said, If ever it should come to pass that they should speak *so* to us, or to our posterity hereafter; then shall they say, Behold the likeness of the altar of the Lord, which our fathers made, not for the sake of burnt-offerings, nor for the sake of meat-offerings, but it is a witness between you and us, and between our sons.

[29] μὴ γένοιτο οὖν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν ταῖς σήμερον ἡμέραις ἀποστῆναι ἀπὸ κυρίου ὥστε οἰκοδομῆσαι ἡμᾶς θυσιαστήριον τοῖς καρπώμασιν καὶ ταῖς θυσίαις σαλαμιν καὶ τῇ θυσίᾳ τοῦ σωτηρίου πλὴν τοῦ θυσιαστηρίου κυρίου, ὅ ἐστιν ἐναντίον τῆς σκηνῆς αὐτοῦ.

[29] Far be it from us therefore that we should turn away from the Lord this day so as to apostatize from the Lord, so as that we should build an altar for burnt-offerings, and for peace-offerings, besides the altar of the Lord which is before his tabernacle.

[30] Καὶ ἀκούσας Φινεες ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς Ισραηλ, οἳ ἦσαν μετ᾽ αὐτοῦ, τοὺς λόγους, οὓς ἐλάλησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση, καὶ ἤρεσεν αὐτοῖς.

[30] And Phinees the priest and all the chiefs of the congregation of Israel who were with him heard the words which the children of Ruben, and the children of Gad, and the half tribe of Manasse spoke; and it pleased them.

[31] καὶ εἶπεν Φινεες ὁ ἱερεὺς τοῖς υἱοῖς Ρουβην καὶ τοῖς υἱοῖς Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση Σήμερον ἐγνώκαμεν ὅτι μεθ᾽ ἡμῶν κύριος, διότι οὐκ ἐπλημμελήσατε ἐναντίον κυρίου πλημμέλειαν καὶ ὅτι ἐρρύσασθε τοὺς υἱοὺς Ισραηλ ἐκ χειρὸς κυρίου.

[31] And Phinees the priest said to the sons of Ruben, and to the sons of Gad, and to the half of the tribe of Manasse, To-day we know that the Lord *is* with us, because ye have not trespassed grievously against the Lord, and because ye have delivered the children of Israel out of the hand of the Lord.

[32] καὶ ἀπέστρεψεν Φινεες ὁ ἱερεὺς καὶ οἱ ἄρχοντες ἀπὸ τῶν υἱῶν Ρουβην καὶ ἀπὸ τῶν υἱῶν Γαδ καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐκ γῆς Γαλααδ εἰς γῆν Χανααν πρὸς τοὺς υἱοὺς Ισραηλ καὶ ἀπεκρίθησαν αὐτοῖς τοὺς λόγους,

[32] So Phinees the priest and the princes departed from the children of Ruben, and from the children of Gad, and from the half tribe of Manasse out of Galaad into the land of Chanaan to the children of Israel; and reported the words to them.

[33] καὶ ἤρεσεν τοῖς υἱοῖς Ισραηλ. καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Ισραηλ, καὶ εὐλόγησαν τὸν θεὸν υἱῶν Ισραηλ καὶ εἶπαν μηκέτι ἀναβῆναι πρὸς αὐτοὺς εἰς πόλεμον ἐξολεθρεῦσαι τὴν γῆν τῶν υἱῶν Ρουβην καὶ τῶν υἱῶν Γαδ καὶ τοῦ ἡμίσους φυλῆς Μανασση. καὶ κατῴκησαν ἐπ᾽ αὐτῆς.

[33] And it pleased the children of Israel; and they spoke to the children of Israel, and blessed the God of the children of Israel, and told them to go up no more to war against the others to destroy the land of the children of Ruben, and the children of Gad, and the half tribe of Manasse: so they dwelt upon it.

[34] καὶ ἐπωνόμασεν Ἰησοῦς τὸν βωμὸν τῶν Ρουβην καὶ τῶν Γαδ καὶ τοῦ ἡμίσους φυλῆς Μανασση καὶ εἶπεν ὅτι Μαρτύριόν ἐστιν ἀνὰ μέσον αὐτῶν ὅτι κύριος ὁ θεὸς αὐτῶν ἐστιν.

[34] And Joshua gave a name to the altar of the children of Ruben, and the children of Gad, and the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Lord is their God.

CHAPTER 23

[1] Καὶ ἐγένετο μεθ’ ἡμέρας πλείους μετὰ τὸ καταπαῦσαι κύριον τὸν Ισραηλ ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν κυκλόθεν, καὶ Ἰησοῦς πρεσβύτερος προβεβηκὼς ταῖς ἡμέραις,

[1] And it came to pass after many days after the Lord had given Israel rest from all his enemies round about, that Joshua was old and advanced in years.

[2] καὶ συνεκάλεσεν Ἰησοῦς πάντας τοὺς υἱοὺς Ισραηλ καὶ τὴν γερουσίαν αὐτῶν καὶ τοὺς ἄρχοντας αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ εἶπεν πρὸς αὐτούς Ἐγὼ γεγήρακα καὶ προβέβηκα ταῖς ἡμέραις.

[2] And Joshua called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years.

[3] ὑμεῖς δὲ ἑωράκατε ὅσα ἐποίησεν κύριος ὁ θεὸς ὑμῶν πᾶσιν τοῖς ἔθνεσιν τούτοις ἀπὸ προσώπου ὑμῶν, ὅτι κύριος ὁ θεὸς ὑμῶν ὁ ἐκπολεμήσας ὑμῖν.

[3] And ye have seen all that the Lord our God has done to all these nations before us; *for it* is the Lord your God who has fought for you.

[4] ἴδετε ὅτι ἐπέρριφα ὑμῖν τὰ ἔθνη τὰ καταλελειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλὰς ὑμῶν· ἀπὸ τοῦ Ιορδάνου πάντα τὰ ἔθνη, ἃ ἐξωλέθρευσα, καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὁριεῖ ἐπὶ δυσμὰς ἡλίου.

[4] See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and *some* I have destroyed; and the boundaries shall be at the great sea westward.

[5] κύριος δὲ ὁ θεὸς ὑμῶν, οὗτος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου ὑμῶν, ἕως ἂν ἀπόλωνται, καὶ ἀποστελεῖ αὐτοῖς τὰ θηρία τὰ ἄγρια, ἕως ἂν ἐξολεθρεύσῃ αὐτοὺς καὶ τοὺς βασιλεῖς αὐτῶν ἀπὸ προσώπου ὑμῶν, καὶ κατακληρονομήσατε τὴν γῆν αὐτῶν, καθὰ ἐλάλησεν κύριος ὁ θεὸς ὑμῶν ὑμῖν.

[5] And the Lord our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Lord our God said to you.

[6] κατισχύσατε οὖν σφόδρα φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου Μωυσῆ, ἵνα μὴ ἐκκλίνητε εἰς δεξιὰν ἢ εὐώνυμα,

[6] Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses, that ye turn not to the right hand or to the left;

[7] ὅπως μὴ εἰσέλθητε εἰς τὰ ἔθνη τὰ καταλελειμμένα ταῦτα, καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν, οὐδὲ μὴ προσκυνήσητε αὐτοῖς οὐδὲ μὴ λατρεύσητε αὐτοῖς,

[7] that ye go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall ye serve them, neither shall ye bow down to them.

[8] ἀλλὰ κυρίῳ τῷ θεῷ ὑμῶν προσκολληθήσεσθε, καθάπερ ἐποιήσατε ἕως τῆς ἡμέρας ταύτης.

[8] But ye shall cleave to the Lord our God, as ye have done until this day.

[9] καὶ ἐξωλέθρευσεν αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν, ἔθνη μεγάλα καὶ ἰσχυρά, καὶ ὑμῖν οὐθεὶς ἀντέστη κατενώπιον ὑμῶν ἕως τῆς ἡμέρας ταύτης·

[9] And the Lord shall destroy them before you, *even* great and strong nations; and no one has stood before us until this day.

[10] εἷς ὑμῶν ἐδίωξεν χιλίους, ὅτι κύριος ὁ θεὸς ὑμῶν ἐξεπολέμει ὑμῖν, καθάπερ εἶπεν ὑμῖν.

[10] One of you has chased a thousand, for the Lord our God, he fought for you, as he said to us.

[11] καὶ φυλάξασθε σφόδρα τοῦ ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν.

[11] And take ye great heed to love the Lord our God.

[12] ἐὰν γὰρ ἀποστραφῆτε καὶ προσθῆσθε τοῖς ὑπολειφθεῖσιν ἔθνεσιν τούτοις τοῖς μεθ' ὑμῶν καὶ ἐπιγαμίας ποιήσητε πρὸς αὐτοὺς καὶ συγκαταμιγῆτε αὐτοῖς καὶ αὐτοὶ ὑμῖν,

[12] For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with you,

[13] γινώσκετε ὅτι οὐ μὴ προσθῇ κύριος τοῦ ἐξολεθρεῦσαι τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα καὶ εἰς ἥλους ἐν ταῖς πτέρναις ὑμῶν καὶ εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν, ἕως ἂν ἀπόλησθε ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης, ἣν ἔδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν.

[13] know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks, and nails in your heels, and darts in your eyes, until ye be destroyed from off this good land, which the Lord your God has given you.

[14] ἐγὼ δὲ ἀποτρέχω τὴν ὁδὸν καθὰ καὶ πάντες οἱ ἐπὶ τῆς γῆς, καὶ γνώσεσθε τῇ καρδίᾳ ὑμῶν καὶ τῇ ψυχῇ ὑμῶν διότι οὐ διέπεσεν εἷς λόγος ἀπὸ πάντων τῶν λόγων, ὧν εἶπεν κύριος ὁ θεὸς ὑμῶν, πρὸς πάντα τὰ ἀνήκοντα ὑμῖν, οὐ διεφώνησεν ἐξ αὐτῶν.

[14] But I hasten to go the way *of death*, as all that are upon the earth also *do*: and ye know in your heart and in your soul, that not one word has fallen *to the ground* of all the words which the Lord our God has spoken respecting all that concerns us; there has not one of them failed.

[15] καὶ ἔσται ὃν τρόπον ἥκει ἐφ' ὑμᾶς πάντα τὰ ῥήματα τὰ καλά, ἃ ἐλάλησεν κύριος πρὸς ὑμᾶς, οὕτως ἐπάξει κύριος ὁ θεὸς ἐφ' ὑμᾶς πάντα τὰ ῥήματα τὰ πονηρά, ἕως ἂν ἐξολεθρεύσῃ ὑμᾶς ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης, ἧς ἔδωκεν κύριος ὑμῖν,

[15] And it shall come to pass, that as all the good things are come upon us which the Lord God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which the Lord has given you,

[16] ἐν τῷ παραβῆναι ὑμᾶς τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν ἐνετείλατο ὑμῖν, καὶ πορευθέντες λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς.

[16] when ye transgress the covenant of the Lord our God, which he has charged us, and go and serve other gods, and bow down to them.

CHAPTER 24

ΚΑΙ συνήγαγεν ᾽Ιησοῦς πάσας φυλὰς ᾽Ισραὴλ εἰς Σηλὼ καὶ συνεκάλεσε τοὺς πρεσβυτέρους αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ ἔστησεν αὐτοὺς ἀπέναντι τοῦ Θεοῦ.

[1] And Joshua gathered all the tribe of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God.

[2] καὶ εἶπεν ᾽Ιησοῦς πρὸς πάντα τὸν λαόν· τάδε λέγει Κύριος ὁ Θεὸς ᾽Ισραήλ· πέραν τοῦ ποταμοῦ παρῴκησαν οἱ πατέρες ὑμῶν τὸ ἀπ᾽ ἀρχῆς, Θάρα ὁ πατὴρ ῾Αβραὰμ καὶ ὁ πατὴρ Ναχώρ, καὶ ἐλάτρευσαν θεοῖς ἑτέροις.

[2] And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, *even* Thara, the father of Abraam and the father of Nachor; and they served other gods.

[3] καὶ ἔλαβον τὸν πατέρα ὑμῶν τὸν ῾Αβραὰμ ἐκ τοῦ πέραν τοῦ ποταμοῦ καὶ ὡδήγησα αὐτὸν ἐν πάσῃ τῇ γῇ καὶ ἐπλήθυνα αὐτοῦ σπέρμα

[3] And I took your father Abraam from the other side of the river, and I guided him through all the land, and I multiplied his seed;

[4] καὶ ἔδωκα αὐτῷ τὸν ᾽Ισαάκ, καὶ τῷ ᾽Ισαὰκ τὸν ᾽Ιακὼβ καὶ τὸν ῾Ησαῦ· καὶ ἔδωκα τῷ ῾Ησαῦ τὸ ὄρος τὸ Σηεὶρ κληρονομῆσαι αὐτῷ, καὶ ᾽Ιακὼβ καὶ οἱ υἱοὶ αὐτοῦ κατέβησαν εἰς Αἴγυπτον καὶ ἐγένοντο ἐκεῖ εἰς ἔθνος μέγα καὶ πολὺ καὶ κραταιόν. καὶ ἐκάκωσαν αὐτοὺς οἱ Αἰγύπτιοι,

[4] and I gave to him Isaac, and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there a great and populous and mighty nation: and the Egyptians afflicted them.

[5] καὶ ἐπάταξε Κύριος τὴν Αἴγυπτον ἐν σημείοις, οἷς ἐποίησεν ἐν αὐτοῖς.

[5] And I smote Egypt with the wonders that I wrought among them.

[6] καὶ μετὰ ταῦτα ἐξήγαγε τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου, καὶ εἰσήλθατε εἰς τὴν θάλασσαν τὴν ἐρυθράν. καὶ κατεδίωξαν οἱ Αἰγύπτιοι ὀπίσω τῶν πατέρων ἡμῶν ἐν ἅρμασι καὶ ἐν ἵπποις εἰς τὴν θάλασσαν τὴν ἐρυθράν,

[6] And afterwards *God* brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea.

[7] καὶ ἀνεβοήσαμεν πρὸς Κύριον, καὶ ἔδωκε νεφέλην καὶ γνόφον ἀναμέσον ἡμῶν καὶ ἀναμέσον τῶν Αἰγυπτίων καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς τὴν θάλασσαν, καὶ ἐκάλυψεν αὐτούς, καὶ εἴδοσαν οἱ ὀφθαλμοὶ ὑμῶν ὅσα ἐποίησε Κύριος ἐν γῇ Αἰγύπτῳ, καὶ ἦτε ἐν τῇ ἐρήμῳ ἡμέρας πλείους.

[7] And we cried aloud to the Lord; and he put a cloud and darkness between us and the Egyptians, and he brought the sea upon them, and covered them; and your eyes have seen all that the Lord did in the land of Egypt; and ye were in the wilderness many days.

[8] καὶ ἤγαγεν ἡμᾶς εἰς γῆν ᾽Αμορραίων τῶν κατοικούντων πέραν τοῦ ᾽Ιορδάνου, καὶ παρετάξαντο ὑμῖν καὶ παρέδωκεν αὐτοὺς Κύριος εἰς τὰς χεῖρας ὑμῶν, καὶ κατεκληρονομήσατε τὴν γῆν αὐτῶν καὶ ἐξωλοθρεύσατε αὐτοὺς ἀπὸ προσώπου ὑμῶν.

[8] And he brought us into the land of the Amorites that dwelt beyond Jordan, and the Lord delivered them into our hands; and ye inherited their land, and utterly destroyed them from before you.

[9] καὶ ἀνέστη Βαλὰκ ὁ τοῦ Σεπφὼρ βασιλεὺς Μωὰβ καὶ παρετάξατο τῷ ᾽Ισραὴλ καὶ ἀποστείλας ἐκάλεσε τὸν Βαλαὰμ ἀράσασθαι ἡμῖν·

[9] And Balac, king of Moab, son of Sepphor, rose up, and made war against Israel, and sent and called Balaam to curse us.

[10] καὶ οὐκ ἠθέλησε Κύριος ὁ Θεός σου ἀπολέσαι σε, καὶ εὐλογίαις εὐλόγησεν ὑμᾶς, καὶ ἐξείλατο ὑμᾶς ἐκ χειρῶν αὐτῶν, καὶ παρέδωκεν αὐτούς.

[10] But the Lord thy God would not destroy thee; and he greatly blessed us, and rescued us out of their hands, and delivered them *to us*.

[11] καὶ διέβητε τὸν ᾽Ιορδάνην καὶ παρεγενήθητε εἰς ῾Ιεριχώ· καὶ ἐπολέμησαν πρὸς ἡμᾶς οἱ κατοικοῦντες ῾Ιεριχώ, ὁ ᾽Αμορραῖος καὶ ὁ Χαναναῖος καὶ ὁ Φερεζαῖος καὶ ὁ Εὐαῖος καὶ ὁ ᾽Ιεβουσαῖος καὶ ὁ Χετταῖος καὶ ὁ Γεργεσαῖος, καὶ παρέδωκεν αὐτοὺς Κύριος εἰς τὰς χεῖρας ὑμῶν.

[11] And ye crossed over Jordan, and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Chettite, and the Gergesite, and the Lord delivered them into our hands.

[12] καὶ ἐξαπέστειλε προτέραν ὑμῶν τὴν σφηκιάν, καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ προσώπου ὑμῶν, δώδεκα βασιλεῖς τῶν Ἀμορραίων, οὐκ ἐν τῇ ρομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου.

[12] And he sent forth the hornet before you; and he drove them out from before you, *even* twelve kings of the Amorites, not with thy sword, nor with thy bow.

[13] καὶ ἔδωκεν ὑμῖν γῆν, ἐφ᾽ ἣν οὐκ ἐκοπιάσατε ἐπ᾽ αὐτῆς, καὶ πόλεις, ἃς οὐκ ᾠκοδομήκατε, καὶ κατῳκίσθητε ἐν αὐταῖς· καὶ ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐκ ἐφυτεύσατε ὑμεῖς, ἔδεσθε.

[13] And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat *of* vineyards and oliveyards which ye did not plant.

[14] καὶ νῦν φοβήθητε Κύριον, καὶ λατρεύσατε αὐτῷ ἐν εὐθύτητι καὶ ἐν δικαιοσύνῃ καὶ περιέλεσθε τοὺς θεοὺς τοὺς ἀλλοτρίους, οἷς ἐλάτρευσαν οἱ πατέρες ἡμῶν ἐν τῷ πέραν τοῦ ποταμοῦ καὶ ἐν Αἰγύπτῳ, καὶ λατρεύσατε Κυρίῳ.

[14] And now fear the Lord, and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve the Lord.

[15] εἰ δὲ μὴ ἀρέσκει ὑμῖν λατρεύειν Κυρίῳ, ἐκλέξασθε ὑμῖν αὐτοῖς σήμερον, τίνι λατρεύσητε, εἴτε τοῖς θεοῖς τῶν πατέρων ὑμῶν, τοῖς ἐν τῷ πέραν τοῦ ποταμοῦ, εἴτε τοῖς θεοῖς τῶν Ἀμορραίων, ἐν οἷς ὑμεῖς κατοικεῖτε ἐπὶ τῆς γῆς αὐτῶν· ἐγὼ δὲ καὶ ἡ οἰκία μου λατρεύσομεν Κυρίῳ, ὅτι ἅγιός ἐστι.

[15] But if it seem not good to you to serve the Lord, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom ye dwell upon their land: but I and my house will serve the Lord, for he is holy.

[16] Καὶ ἀποκριθεὶς ὁ λαὸς εἶπε· μὴ γένοιτο ἡμῖν καταλιπεῖν Κύριον, ὥστε λατρεύειν θεοῖς ἑτέροις.

[16] And the people answered and said, Far be it from us to forsake the Lord, so as to serve other gods.

[17] Κύριος ὁ Θεός ἡμῶν, αὐτὸς Θεός ἐστιν· αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου καὶ διεφύλαξεν ἡμᾶς ἐν πάσῃ τῇ ὁδῷ, ᾗ ἐπορεύθημεν ἐν αὐτῇ, καί ἐν πᾶσι τοῖς ἔθνεσιν, οὓς παρήλθομεν δι' αὐτῶν.

[17] The Lord our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations through whom we passed.

[18] καὶ ἐξέβαλε Κύριος τὸν Ἀμορραῖον καὶ πάντα τὰ ἔθνη τὰ κατοικοῦντα τὴν γῆν ἀπὸ προσώπου ἡμῶν. ἀλλὰ καὶ ἡμεῖς λατρεύσομεν Κυρίῳ· οὗτος γὰρ Θεὸς ἡμῶν ἐστι.

[18] And the Lord cast out the Amorite, and all the nations that inhabited the land from before us: yea, we will serve the Lord, for he is our God.

[19] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν· οὐ μὴ δύνησθε λατρεύειν Κυρίῳ, ὅτι ὁ Θεὸς ἅγιός ἐστι, καὶ ζηλώσας οὗτος οὐκ ἀνήσει τὰ ἁμαρτήματα ὑμῶν καὶ τὰ ἀνομήματα ὑμῶν·

[19] And Joshua said to the people, Indeed ye will not be able to serve the Lord, for God is holy; and he being jealous will not forgive your sins and your transgressions.

[20] ἡνίκα ἂν ἐγκαταλίπητε Κύριον καὶ λατρεύσητε θεοῖς ἑτέροις, καὶ ἐπελθὼν κακώσει ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἀνθ' ὧν εὖ ἐποίησεν ὑμᾶς.

[20] Whensoever ye shall forsake the Lord and serve other gods, then he shall come upon you and afflict you, and consume you, because he has done you good.

[21] καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν· οὐχί, ἀλλὰ Κυρίῳ λατρεύσομεν.

[21] And the people said to Joshua, Nay, but we will serve the Lord.

[22] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν· μάρτυρες ὑμεῖς καθ' ὑμῶν, ὅτι ὑμεῖς ἐξελέξασθε Κυρίῳ λατρεύειν αὐτῷ.

[22] And Joshua said to the people, Ye *are* witnesses against yourselves, that ye have chosen the Lord to serve him.

[23] καὶ νῦν περιέλεσθε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς ἐν ὑμῖν καὶ εὐθύνατε τὴν καρδίαν ὑμῶν πρὸς Κύριον Θεὸν Ἰσραήλ.

[23] And now take away the strange gods that are among you, and set your heart right toward the Lord God of Israel.

[24] καὶ εἶπεν ὁ λαὸς πρὸς Ἰησοῦν· Κυρίῳ λατρεύσομεν καὶ τῆς φωνῆς αὐτοῦ ἀκουσόμεθα.

[24] And the people said to Joshua, We will serve the Lord, and we will hearken to his voice.

[25] καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔδωκεν αὐτῷ νόμον καὶ κρίσιν ἐν Σηλὼ ἐνώπιον τῆς σκηνῆς τοῦ Θεοῦ Ἰσραήλ.

[25] So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel.

[26] καὶ ἔγραψε τὰ ῥήματα ταῦτα εἰς βιβλίον νόμων τοῦ Θεοῦ· καὶ ἔλαβε λίθον μέγαν καὶ ἔστησεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τερέμινθον ἀπέναντι Κυρίου.

[26] And he wrote these words in the book of the laws of God: and Joshua took a great stone, and set it up under the oak before the Lord.

[27] καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν· ἰδοὺ ὁ λίθος οὗτος ἔσται ἐν ὑμῖν εἰς μαρτύριον, ὅτι αὐτὸς ἀκήκοε πάντα τὰ λεχθέντα αὐτῷ ὑπὸ Κυρίου, ὅ,τι ἐλάλησε πρὸς ὑμᾶς σήμερον· καὶ οὗτος ἔσται ἐν ὑμῖν εἰς μαρτύριον ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, ἡνίκα ἂν ψεύσησθε Κυρίῳ τῷ Θεῷ μου.

[27] And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by the Lord; for he has spoken to you this day; and this *stone* shall be among you for a witness in the last days, whenever ye shall deal falsely with the Lord my God.

[28] καὶ ἀπέστειλεν Ἰησοῦς τὸν λαόν, καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ.

[28] And Joshua dismissed the people, and they went every man to his place.

[29] καὶ ἐλάτρευσεν Ἰσραὴλ τῷ Κυρίῳ πάσας τὰς ἡμέρας Ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων, ὅσοι ἐφείλκυσαν τὸν χρόνον μετὰ Ἰησοῦ καὶ ὅσοι εἴδοσαν πάντα τὰ ἔργα Κυρίου, ὅσα ἐποίησε τῷ Ἰσραήλ.

[29] And it came to pass after these things that Joshua the son of Naue the servant of the Lord died, *at the age* of a hundred and ten years.

[30] Καὶ ἐγένετο μετ' ἐκεῖνα καὶ ἀπέθανεν Ἰησοῦς υἱὸς Ναυὴ δοῦλος Κυρίου ἑκατὸν δέκα ἐτῶν.

[30] And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought them out of Egypt, as the Lord appointed them; and there they are to this day.

[31] καὶ ἔθαψαν αὐτὸν πρὸς τοῖς ὁρίοις τοῦ κλήρου αὐτοῦ ἐν Θαμνασασὰχ ἐν τῷ ὄρει τῷ Ἐφραὶμ ἀπὸ βορρᾶ τοῦ ὄρους Γαάς· ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τό μνῆμα, εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ, τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλγάλοις, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, καθὰ συνέταξεν αὐτοῖς Κύριος, καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.

[31] And Israel served the Lord all the days of Joshua, and all the days of the elders that lived as long as Joshua, and all that knew all the works of the Lord which he wrought for Israel.

[32] καὶ τὰ ὀστᾶ Ἰωσὴφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου καὶ κατώρυξαν ἐν Σικίμοις, ἐν τῇ μερίδι τοῦ ἀγροῦ, οὗ ἐκτήσατο Ἰακὼβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις ἀμνάδων ἑκατὸν καὶ ἔδωκεν αὐτὴν Ἰωσὴφ ἐν μερίδι.

[32] And the children of Israel brought up the bones of Joseph out of Egypt, and buried *them* in Sicima, in the portion of the land which Jacob bought of the Amorites who dwelt in Sicima for a hundred ewe-lambs; and he gave it to Joseph for a portion.

[33] καὶ ἐγένετο μετὰ ταῦτα καὶ Ἐλεάζαρ υἱὸς Ἀαρὼν ὁ ἀρχιερεὺς ἐτελεύτησε καὶ ἐτάφη ἐν Γαβαὰρ Φινεὲς τοῦ υἱοῦ αὐτοῦ, ἣν ἔδωκεν αὐτῷ ἐν τῷ ὄρει Ἐφραίμ. ἐν ἐκείνῃ τῇ ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τοῦ Θεοῦ περιεφέροσαν ἐν ἑαυτοῖς, καὶ Φινεὲς ἱεράτευσεν

ἀντὶ Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ, ἕως ἀπέθανε καὶ κατωρύγη ἐν Γαβαὰρ τῇ ἑαυτοῦ. οἱ δὲ υἱοὶ Ἰσραὴλ ἀπήλθοσαν ἕκαστος εἰς τὸν τόπον αὐτῶν καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην καὶ Ἀσταρὼθ καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ παρέδωκεν αὐτοὺς Κύριος εἰς χεῖρας Ἐγλὼμ τῷ βασιλεῖ Μωάβ, καὶ ἐκυρίευσεν αὐτῶν ἔτη δεκαοκτώ.

[33] And it came to pass afterwards that Eleazar the high-priest the son of Aaron died, and was buried in Gabaar of Phinees his son, which he gave him in mount Ephraim.

In that day the children of Israel took the ark of God, and carried it about among them; and Phinees exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: but the children of Israel departed every one to their place, and to their own city: and the children of Israel worshipped Astarte, and Astaroth, and the gods of the nations round about them; and the Lord delivered them into the hands of Eglom king of Moab and he ruled over them eighteen years.

Judges

Judges

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰησοῦ καὶ ἐπηρώτων οἱ υἱοὶ Ισραηλ διὰ τοῦ κυρίου λέγοντες Τίς ἀναβήσεται ἡμῖν πρὸς τοὺς Χαναναίους ἀφηγούμενος τοῦ πολεμῆσαι πρὸς αὐτούς;

[1] And it came to pass after the death of Joshua, that the children of Israel enquired of the Lord, saying, Who shall go up for us first against the Chananites, to fight against them?

[2] καὶ εἶπεν κύριος Ιουδας ἀναβήσεται, ἰδοὺ δέδωκα τὴν γῆν ἐν τῇ χειρὶ αὐτοῦ.

[2] And the Lord said, Judas shall go up: behold, I have delivered the land into his hand.

[3] καὶ εἶπεν Ιουδας τῷ Συμεων ἀδελφῷ αὐτοῦ Ἀνάβηθι μετ᾽ ἐμοῦ ἐν τῷ κλήρῳ μου, καὶ παραταξώμεθα πρὸς τοὺς Χαναναίους, καὶ πορεύσομαι κἀγὼ μετὰ σοῦ ἐν τῷ κλήρῳ σου. καὶ ἐπορεύθη μετ᾽ αὐτοῦ Συμεων.

[3] And Judas said to his brother Symeon, Come up with me into my lot, and let us array ourselves against the Chananites, and I also will go with thee into thy lot: and Symeon went with him.

[4] καὶ ἀνέβη Ιουδας, καὶ παρέδωκεν κύριος τὸν Χαναναῖον καὶ τὸν Φερεζαῖον εἰς τὰς χεῖρας αὐτῶν, καὶ ἔκοψαν αὐτοὺς ἐν Βεζεκ εἰς δέκα χιλιάδας ἀνδρῶν

[4] And Judas went up; and the Lord delivered the Chananite and the Pherezite into their hands, and they smote them in Bezek to *the number of* ten thousand men.

[5] καὶ κατέλαβον τὸν Αδωνιβεζεκ ἐν τῇ Βεζεκ καὶ παρετάξαντο πρὸς αὐτὸν καὶ ἔκοψαν τὸν Χαναναῖον καὶ τὸν Φερεζαῖον.

[5] And they overtook Adonibezek in Bezek, and fought against him; and they smote the Chananite and the Pherezite.

[6] καὶ ἔφυγεν Αδωνιβεζεκ, καὶ κατέδραμον ὀπίσω αὐτοῦ καὶ κατελάβοσαν αὐτὸν καὶ ἀπέκοψαν τὰ ἄκρα τῶν χειρῶν αὐτοῦ καὶ τὰ ἄκρα τῶν ποδῶν αὐτοῦ.

[6] And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes.

[7] καὶ εἶπεν Αδωνιβεζεκ Ἑβδομήκοντα βασιλεῖς τὰ ἄκρα τῶν χειρῶν αὐτῶν καὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν ἀποκεκομμένοι ἦσαν συλλέγοντες τὰ ὑποκάτω τῆς τραπέζης μου· καθὼς οὖν ἐποίησα, οὕτως ἀνταπέδωκέν μοι ὁ θεός. καὶ ἄγουσιν αὐτὸν εἰς Ιερουσαλημ, καὶ ἀπέθανεν ἐκεῖ.

[7] And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered *their food* under my table: as I therefore have done, so God has recompensed me: and they brought him to Jerusalem, and he died there.

[8] Καὶ ἐπολέμουν οἱ υἱοὶ Ιουδα τὴν Ιερουσαλημ καὶ κατελάβοντο αὐτὴν καὶ ἐπάταξαν αὐτὴν ἐν στόματι ῥομφαίας καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί.

[8] And the children of Judas fought against Jerusalem, and took it, and smote with the edge of the sword, and they burnt the city with fire.

[9] καὶ μετὰ ταῦτα κατέβησαν οἱ υἱοὶ Ιουδα τοῦ πολεμῆσαι πρὸς τὸν Χαναναῖον τὸν κατοικοῦντα τὴν ὀρεινὴν καὶ τὸν νότον καὶ τὴν πεδινήν.

[9] And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country.

[10] καὶ ἐπορεύθη Ιουδας πρὸς τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Χεβρων, καὶ ἐξῆλθεν Χεβρων ἐξ ἐναντίας· καὶ τὸ ὄνομα ἦν Χεβρων τὸ πρότερον Καριαθαρβοξεφερ. καὶ ἐπάταξαν τὸν Σεσσι καὶ Αχιναακ καὶ Θολμιν, γεννήματα τοῦ Ενακ.

[10] And Judas went to the Chananite who dwelt in Chebron; and Chebron came out against him; [[and the name of Chebron before was Cariatharbocsepher:]] and they smote Sessi, and Achiman, and Tholmi, children of Enac.

[11] καὶ ἀνέβησαν ἐκεῖθεν πρὸς τοὺς κατοικοῦντας Δαβιρ· τὸ δὲ ὄνομα τῆς Δαβιρ ἦν ἔμπροσθεν Καριαθσωφαρ, πόλις γραμμάτων.

[11] And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

[12] καὶ εἶπεν Χαλεβ Ὃς ἐὰν πατάξῃ τὴν πόλιν τῶν γραμμάτων καὶ προκαταλάβηται αὐτήν, δώσω αὐτῷ τὴν Ασχα θυγατέρα μου εἰς γυναῖκα.

[12] And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give to him Ascha my daughter to wife.

[13] καὶ προκατελάβετο αὐτὴν Γοθονιηλ υἱὸς Κενεζ ἀδελφοῦ Χαλεβ ὁ νεώτερος, καὶ ἔδωκεν αὐτῷ Χαλεβ τὴν Ασχα θυγατέρα αὐτοῦ εἰς γυναῖκα.

[13] And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife.

[14] καὶ ἐγένετο ἐν τῇ εἰσόδῳ αὐτῆς καὶ ἐπέσεισεν αὐτὴν Γοθονιηλ τοῦ αἰτῆσαι παρὰ τοῦ πατρὸς αὐτῆς ἀγρόν, καὶ ἐγόγγυζεν καὶ ἔκραξεν ἀπὸ τοῦ ὑποζυγίου Εἰς γῆν νότου ἐκδέδοσαί με. καὶ εἶπεν αὐτῇ Χαλεβ Τί ἐστίν σοι;

[14] And it came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request?

[15] καὶ εἶπεν αὐτῷ Ασχα Δὸς δή μοι εὐλογίαν, ὅτι εἰς γῆν νότου ἐκδέδοσαί με, καὶ δώσεις μοι λύτρωσιν ὕδατος. καὶ ἔδωκεν αὐτῇ Χαλεβ κατὰ τὴν καρδίαν αὐτῆς λύτρωσιν μετεώρων καὶ λύτρωσιν ταπεινῶν.

[15] And Ascha said to him, Give me, I pray thee, a blessing, for thou hast sent me forth into a south land, and thou shalt give me the ransom of water: and Chaleb gave her according to her heart the ransom of the upper *springs* and the ransom of the low *springs*.

[16] Καὶ οἱ υἱοὶ Ιοθορ τοῦ Κιναιου τοῦ γαμβροῦ Μωυσέως ἀνέβησαν ἐκ πόλεως τῶν φοινίκων μετὰ τῶν υἱῶν Ιουδα εἰς τὴν ἔρημον τὴν οὖσαν ἐν τῷ νότῳ Ιουδα, ἥ ἐστιν ἐπὶ καταβάσεως Αραδ, καὶ κατῴκησαν μετὰ τοῦ λαοῦ. –

[16] And the children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

[17] καὶ ἐπορεύθη Ιουδας μετὰ Συμεων τοῦ ἀδελφοῦ αὐτοῦ καὶ ἔκοψεν τὸν Χαναναῖον τὸν κατοικοῦντα Σεφεκ· καὶ ἐξωλέθρευσαν αὐτούς, καὶ ἐκάλεσεν τὸ ὄνομα τῆς πόλεως Ἀνάθεμα.

[17] And Judas went with Symeon his brother, and smote the Chananite that inhabited Sepheth, and they utterly destroyed them; and they called the name of the city Anathema.

[18] καὶ οὐκ ἐκληρονόμησεν Ιουδας τὴν Γάζαν οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ἀσκαλῶνα οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ακκαρων οὐδὲ τὰ ὅρια αὐτῆς οὐδὲ τὴν Ἄζωτον οὐδὲ τὰ περισπόρια αὐτῆς.

[18] But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor her coasts, *nor* Azotus nor the lands around it.

[19] καὶ ἦν κύριος μετὰ Ιουδα, καὶ ἐκληρονόμησεν τὸ ὄρος· ὅτι οὐκ ἠδυνάσθησαν ἐξολεθρεῦσαι τοὺς κατοικοῦντας τὴν κοιλάδα, ὅτι Ρηχαβ διεστείλατο αὐτοῖς.

[19] And the Lord was with Judas, and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them.

[20] καὶ ἔδωκαν τῷ Χαλεβ τὴν Χεβρων, καθὼς ἐλάλησεν Μωϋσῆς, καὶ ἐκληρονόμησεν ἐκεῖθεν τὰς τρεῖς πόλεις τῶν υἱῶν Ενακ.

[20] And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

[21] καὶ τὸν Ιεβουσαῖον τὸν κατοικοῦντα ἐν Ιερουσαλημ οὐκ ἐκληρονόμησαν οἱ υἱοὶ Βενιαμιν, καὶ κατῴκησεν ὁ Ιεβουσαῖος μετὰ τῶν υἱῶν Βενιαμιν ἐν Ιερουσαλημ ἕως τῆς ἡμέρας ταύτης.

[21] But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.

[22] Καὶ ἀνέβησαν οἱ υἱοὶ Ιωσηφ καί γε αὐτοὶ εἰς Βαιθηλ, καὶ κύριος ἦν μετ᾽ αὐτῶν.

[22] And the sons of Joseph, they also went up to Baethel; and the Lord was with them.

[23] καὶ παρενέβαλον καὶ κατεσκέψαντο Βαιθηλ· τὸ δὲ ὄνομα τῆς πόλεως αὐτῶν ἦν ἔμπροσθεν Λουζα.

[23] And they encamped and surveyed Baethel: and the name of the city before was Luza.

[24] καὶ εἶδον οἱ φυλάσσοντες, καὶ ἰδοὺ ἀνὴρ ἐξεπορεύετο ἐκ τῆς πόλεως· καὶ ἔλαβον αὐτὸν καὶ εἶπον αὐτῷ Δεῖξον ἡμῖν τῆς πόλεως τὴν εἴσοδον, καὶ ποιήσομεν μετὰ σοῦ ἔλεος.

[24] And the spies looked, and behold, a man went out of the city, and they took him; and they said to him, Shew us the way into the city, and we will deal mercifully with thee.

[25] καὶ ἔδειξεν αὐτοῖς τὴν εἴσοδον τῆς πόλεως, καὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας, τὸν δὲ ἄνδρα καὶ τὴν συγγένειαν αὐτοῦ ἐξαπέστειλαν.

[25] And he shewed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family.

[26] καὶ ἐπορεύθη ὁ ἀνὴρ εἰς γῆν Χεττιιν καὶ ᾠκοδόμησεν ἐκεῖ πόλιν καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Λουζα· τοῦτο τὸ ὄνομα αὐτῆς ἕως τῆς ἡμέρας ταύτης.

[26] And the man went into the land of Chettin, and built there a city, and called the name of it Luza; this *is* its name until this day.

[27] Καὶ οὐκ ἐξῆρεν Μανασση τὴν Βαιθσαν, ἥ ἐστιν Σκυθῶν πόλις, οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὴν Θανακ οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Δωρ οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τὸν κατοικοῦντα Βαλακ οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Μαγεδω οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς οὐδὲ τοὺς κατοικοῦντας Ιεβλααμ οὐδὲ τὰ περίοικα αὐτῆς οὐδὲ τὰς θυγατέρας αὐτῆς· καὶ ἤρξατο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ.

[27] And Manasse did not drive out *the inhabitants of* Baethsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the inhabitants of Dor, nor her suburbs, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam,

nor her suburbs, nor her towns; and the Chananite began to dwell in this land.

[28] καὶ ἐγένετο ὅτε ἐνίσχυσεν Ισραηλ, καὶ ἐποίησεν τὸν Χαναναῖον εἰς φόρον καὶ ἐξαίρων οὐκ ἐξῆρεν αὐτόν.

[28] And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out.

[29] Καὶ Εφραιμ οὐκ ἐξῆρεν τὸν Χαναναῖον τὸν κατοικοῦντα ἐν Γαζερ· καὶ κατῴκησεν ὁ Χαναναῖος ἐν μέσῳ αὐτοῦ ἐν Γαζερ καὶ ἐγένετο εἰς φόρον.

[29] And Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary.

[30] Καὶ Ζαβουλων οὐκ ἐξῆρεν τοὺς κατοικοῦντας Κεδρων οὐδὲ τοὺς κατοικοῦντας Δωμανα· καὶ κατῴκησεν ὁ Χαναναῖος ἐν μέσῳ αὐτῶν καὶ ἐγένετο αὐτῷ εἰς φόρον.

[30] And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the Chananite dwelt in the midst of them, and became tributary to them.

[31] Καὶ Ασηρ οὐκ ἐξῆρεν τοὺς κατοικοῦντας Ακχω, καὶ ἐγένετο αὐτῷ εἰς φόρον, καὶ τοὺς κατοικοῦντας Δωρ καὶ τοὺς κατοικοῦντας Σιδῶνα καὶ τοὺς κατοικοῦντας Αλαφ καὶ τὸν Ασχαζι καὶ τὸν Χελβα καὶ τὸν Ναι καὶ τὸν Ερεω.

[31] And Aser did not drive out the inhabitants of Accho, and *that people* became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo.

[32] καὶ κατῴκησεν ὁ Ασηρ ἐν μέσῳ τοῦ Χαναναίου τοῦ κατοικοῦντος τὴν γῆν, ὅτι οὐκ ἠδυνήθη ἐξᾶραι αὐτόν.

[32] And Aser dwelt in the midst of the Chananite who inhabited the land, for he could not drive him out.

[33] Καὶ Νεφθαλι οὐκ ἐξῆρεν τοὺς κατοικοῦντας Βαιθσαμυς καὶ τοὺς κατοικοῦντας Βαιθαναθ, καὶ κατῴκησεν Νεφθαλι ἐν μέσῳ τοῦ

Χαναναίου τοῦ κατοικοῦντος τὴν γῆν· οἱ δὲ κατοικοῦντες Βαιθσαμυς καὶ τὴν Βαιθενεθ ἐγένοντο αὐτοῖς εἰς φόρον.

[33] And Nephthali did not drive out the inhabitants of Baethsamys, nor the inhabitants of Baethanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Baetheneth became tributary to them.

[34] Καὶ ἐξέθλιψεν ὁ Αμορραῖος τοὺς υἱοὺς Δαν εἰς τὸ ὄρος, ὅτι οὐκ ἀφῆκαν αὐτὸν καταβῆναι εἰς τὴν κοιλάδα.

[34] And the Amorite drove out the children of Dan into the mountains, for they did not suffer them to come down into the valley.

[35] καὶ ἤρξατο ὁ Αμορραῖος κατοικεῖν ἐν τῷ ὄρει τῷ ὀστρακώδει, ἐν ᾧ αἱ ἄρκοι καὶ ἐν ᾧ αἱ ἀλώπεκες, ἐν τῷ Μυρσινῶνι καὶ ἐν Θαλαβιν· καὶ ἐβαρύνθη χεὶρ οἴκου Ιωσηφ ἐπὶ τὸν Αμορραῖον, καὶ ἐγενήθη αὐτοῖς εἰς φόρον.

[35] And the Amorite began to dwell in the mountain of shells, in which *are* bears, and foxes, in Myrsinon, and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, and he became tributary to them.

[36] καὶ τὸ ὅριον τοῦ Αμορραίου ἀπὸ τῆς ἀναβάσεως Ακραβιν ἀπὸ τῆς Πέτρας καὶ ἐπάνω.

[36] And the border of the Amorite *was* from the going up of Acrabin, from the rock and upwards.

CHAPTER 2

[1] Καὶ ἀνέβη ἄγγελος κυρίου ἀπὸ Γαλγαλ ἐπὶ τὸν Κλαυθμῶνα καὶ ἐπὶ Βαιθηλ καὶ ἐπὶ τὸν οἶκον Ισραηλ καὶ εἶπεν πρὸς αὐτούς Τάδε λέγει κύριος Ἀνεβίβασα ὑμᾶς ἐξ Αἰγύπτου καὶ εἰσήγαγον ὑμᾶς εἰς τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν ὑμῶν, καὶ εἶπα Οὐ διασκεδάσω τὴν διαθήκην μου τὴν μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα·

[1] And an angel of the Lord went up from Galgal to the *place of* weeping, and to Baethel, and to the house of Israel, and said to them, Thus says the Lord, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you.

[2] καὶ ὑμεῖς οὐ διαθήσεσθε διαθήκην τοῖς ἐγκαθημένοις εἰς τὴν γῆν ταύτην οὐδὲ τοῖς θεοῖς αὐτῶν προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε καὶ τὰ θυσιαστήρια αὐτῶν καθελεῖτε. καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου, ὅτι ταῦτα ἐποιήσατε.

[2] And ye shall make no covenant with them that dwell in this land, neither shall ye worship their gods; but ye shall destroy their graven images, ye shall pull down their altars: but ye hearkened not to my voice, for ye did these things.

[3] κἀγὼ εἶπον Οὐ μὴ ἐξαρῶ αὐτοὺς ἐκ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς συνοχάς, καὶ οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον.

[3] And I said, I will not drive them out from before you, but they shall be for a distress to you, and their gods shall be to you for an offence.

[4] καὶ ἐγένετο ὡς ἐλάλησεν ὁ ἄγγελος κυρίου τοὺς λόγους τούτους πρὸς πάντας υἱοὺς Ισραηλ, καὶ ἐπῆραν ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν.

[4] And it came to pass when the angel of the Lord spoke these words to all the children of Israel, that the people lifted up their voice, and wept.

[5] καὶ ἐπωνόμασαν τὸ ὄνομα τοῦ τόπου ἐκείνου Κλαυθμῶνες· καὶ ἐθυσίασαν ἐκεῖ τῷ κυρίῳ.

[5] And they named the name of that place Weepings; and they sacrificed there to the Lord.

[6] Καὶ ἐξαπέστειλεν Ἰησοῦς τὸν λαόν, καὶ ἦλθεν ἀνὴρ εἰς τὴν κληρονομίαν αὐτοῦ κατακληρονομῆσαι τὴν γῆν.

[6] And Joshua dismissed the people, and they went every man to his inheritance, to inherit the land.

[7] καὶ ἐδούλευσεν ὁ λαὸς τῷ κυρίῳ πάσας τὰς ἡμέρας Ἰησοῦ καὶ πάσας τὰς ἡμέρας τῶν πρεσβυτέρων, ὅσοι ἐμακροημέρευσαν μετὰ Ἰησοῦ, ὅσοι ἔγνωσαν πᾶν τὸ ἔργον κυρίου τὸ μέγα, ὃ ἐποίησεν ἐν τῷ Ισραηλ.

[7] And the people served the Lord all the days of Joshua, and all the days of the elders that lived many days with Joshua, as many as knew all the great work of the Lord, what things he had wrought in Israel.

[8] καὶ ἐτελεύτησεν Ἰησοῦς υἱὸς Ναυη δοῦλος κυρίου υἱὸς ἑκατὸν δέκα ἐτῶν.

[8] And Joshua the son of Naue, the servant of the Lord, died, a hundred and ten years old.

[9] καὶ ἔθαψαν αὐτὸν ἐν ὁρίῳ τῆς κληρονομίας αὐτοῦ ἐν Θαμναθαρες ἐν ὄρει Εφραιμ ἀπὸ βορρᾶ τοῦ ὄρους Γαας.

[9] And they buried him in the border of his inheritance, in Thamnathares, in mount Ephraim, on the north of the mountain of Gaas.

[10] καί γε πᾶσα ἡ γενεὰ ἐκείνη προσετέθησαν πρὸς τοὺς πατέρας αὐτῶν, καὶ ἀνέστη γενεὰ ἑτέρα μετ᾽ αὐτούς, οἳ οὐκ ἔγνωσαν τὸν κύριον καί γε τὸ ἔργον, ὃ ἐποίησεν ἐν τῷ Ισραηλ.

[10] And all that generation were laid to their fathers: and another generation rose up after them, who knew not the Lord, nor yet the work which he wrought in Israel.

[11] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐλάτρευσαν τοῖς Βααλιμ.

[11] And the children of Israel wrought evil before the Lord, and served Baalim.

[12] καὶ ἐγκατέλιπον τὸν κύριον τὸν θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἐπορεύθησαν ὀπίσω θεῶν ἑτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλῳ αὐτῶν καὶ προσεκύνησαν αὐτοῖς καὶ παρώργισαν τὸν κύριον

[12] And they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and walked after other gods, of the gods of the nations round about them; and they worshipped them.

[13] καὶ ἐγκατέλιπον αὐτὸν καὶ ἐλάτρευσαν τῷ Βααλ καὶ ταῖς Ἀστάρταις.

[13] And they provoked the Lord, and forsook him, and served Baal and the Astartes.

[14] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας προνομευόντων, καὶ κατεπρονόμευσαν αὐτούς· καὶ ἀπέδοτο αὐτοὺς ἐν χερσὶ τῶν ἐχθρῶν αὐτῶν κυκλόθεν, καὶ οὐκ ἠδυνήθησαν ἔτι ἀντιστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν.

[14] And the Lord was very angry with Israel; and he gave them into the hands of the spoilers, and they spoiled them; and he sold them into the hands of their enemies round about, and they could not any longer resist their enemies,

[15] ἐν πᾶσιν, οἷς ἐξεπορεύοντο, καὶ χεὶρ κυρίου ἦν ἐπ᾽ αὐτοὺς εἰς κακά, καθὼς ἐλάλησεν κύριος καὶ καθὼς ὤμοσεν κύριος αὐτοῖς, καὶ ἐξέθλιψεν αὐτοὺς σφόδρα.

[15] among whomsoever they went; and the hand of the Lord was against them for evil, as the Lord spoke, and as the Lord sware to them; and he greatly afflicted them.

[16] καὶ ἤγειρεν κύριος κριτάς, καὶ ἔσωσεν αὐτοὺς κύριος ἐκ χειρὸς τῶν προνομευόντων αὐτούς.

[16] And the Lord raised up judges, and the Lord save them out of the hands of them that spoiled them: and yet they hearkened not to the judges,

[17] καί γε τῶν κριτῶν οὐχ ὑπήκουσαν, ὅτι ἐξεπόρνευσαν ὀπίσω θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς· καὶ ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακούειν τῶν λόγων κυρίου, οὐκ ἐποίησαν οὕτως.

[17] for they went a whoring after other gods, and worshipped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of the Lord; they did not so.

[18] καὶ ὅτι ἤγειρεν κύριος κριτὰς αὐτοῖς, καὶ ἦν κύριος μετὰ τοῦ κριτοῦ καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς ἐχθρῶν αὐτῶν πάσας τὰς ἡμέρας τοῦ κριτοῦ, ὅτι παρεκλήθη κύριος ἀπὸ τοῦ στεναγμοῦ αὐτῶν ἀπὸ προσώπου τῶν πολιορκούντων αὐτοὺς καὶ ἐκθλιβόντων αὐτούς.

[18] And because the Lord raised them up judges, so the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge; for the Lord was moved at their groaning by reason of them that besieged them and afflicted them.

[19] καὶ ἐγένετο ὡς ἀπέθνῃσκεν ὁ κριτής, καὶ ἀπέστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοὺς πατέρας αὐτῶν πορεύεσθαι ὀπίσω θεῶν ἑτέρων λατρεύειν αὐτοῖς καὶ προσκυνεῖν αὐτοῖς· οὐκ ἀπέρριψαν τὰ ἐπιτηδεύματα αὐτῶν καὶ τὰς ὁδοὺς αὐτῶν τὰς σκληράς.

[19] And it came to pass when the judge died, that they went back, and again corrupted *themselves* worse than their fathers to go after other gods to serve them an to worship them: they abandoned not their devices nor their stubborn ways.

[20] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ εἶπεν Ἀνθ ὧν ὅσα ἐγκατέλιπον τὸ ἔθνος τοῦτο τὴν διαθήκην μου, ἣν ἐνετειλάμην τοῖς πατράσιν αὐτῶν, καὶ οὐκ εἰσήκουσαν τῆς φωνῆς μου,

[20] And the Lord was very angry with Israel, and said, Forasmuch as this nation has forsaken my covenant which I commanded their fathers, and has not hearkened to my voice,

[21] καί γε ἐγὼ οὐ προσθήσω τοῦ ἐξᾶραι ἄνδρα ἐκ προσώπου αὐτῶν ἀπὸ τῶν ἐθνῶν, ὧν κατέλιπεν Ἰησοῦς υἱὸς Ναυη ἐν τῇ γῇ καὶ ἀφῆκεν,

[21] therefore I will not any more cast out a man of the nations before their face, which Joshua the son of Naue left in the land. And *the Lord* left *them*,

[22] τοῦ πειράσαι ἐν αὐτοῖς τὸν Ισραηλ εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ, ὃν τρόπον ἐφύλαξαν οἱ πατέρες αὐτῶν, ἢ οὔ.

[22] to prove Israel with them, whether they would keep the way of the Lord, to walk in it, as their fathers kept it, or no.

[23] καὶ ἀφῆκεν κύριος τὰ ἔθνη ταῦτα τοῦ μὴ ἐξᾶραι αὐτὰ τὸ τάχος καὶ οὐ παρέδωκεν αὐτὰ ἐν χειρὶ Ἰησοῦ.

[23] So the Lord will leave these nations, so as not to cast them out suddenly; and he delivered them not into the hand of Joshua.

CHAPTER 3

[1] Καὶ ταῦτα τὰ ἔθνη, ἃ ἀφῆκεν κύριος αὐτὰ ὥστε πειράσαι ἐν αὐτοῖς τὸν Ισραηλ, πάντας τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χανααν,

[1] And these *are* the nations which the Lord left to prove Israel with them, all that had not known the wars of Chanaan.

[2] πλὴν διὰ τὰς γενεὰς υἱῶν Ισραηλ τοῦ διδάξαι αὐτοὺς πόλεμον, πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά·

[2] Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not.

[3] τὰς πέντε σατραπείας τῶν ἀλλοφύλων καὶ πάντα τὸν Χαναναῖον καὶ τὸν Σιδώνιον καὶ τὸν Ευαῖον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ ὄρους τοῦ Αερμων ἕως Λαβωεμαθ.

[3] The five lordships of the Phylistines, and every Chananite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Aermon to Laboemath.

[4] καὶ ἐγένετο ὥστε πειράσαι ἐν αὐτοῖς τὸν Ισραηλ γνῶναι εἰ ἀκούσονται τὰς ἐντολὰς κυρίου, ἃς ἐνετείλατο τοῖς πατράσιν αὐτῶν ἐν χειρὶ Μωυσῆ.

[4] And *this* was done in order to prove Israel by them, to know whether they would obey the commands of the Lord, which he charged their fathers by the hand of Moses.

[5] καὶ οἱ υἱοὶ Ισραηλ κατῴκησαν ἐν μέσῳ τοῦ Χαναναίου καὶ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου

[5] And the children of Israel dwelt in the midst of the Chananite, and the Chettite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite.

[6] καὶ ἔλαβον τὰς θυγατέρας αὐτῶν ἑαυτοῖς εἰς γυναῖκας καὶ τὰς θυγατέρας αὐτῶν ἔδωκαν τοῖς υἱοῖς αὐτῶν καὶ ἐλάτρευσαν τοῖς θεοῖς αὐτῶν.

[6] And they took their daughters for wives to themselves, and they gave their daughters to their sons, and served their gods.

[7] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐλάτρευσαν τοῖς Βααλιμ καὶ τοῖς ἄλσεσιν.

[7] And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

[8] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαιμ βασιλέως Συρίας ποταμῶν. καὶ ἐδούλευσαν οἱ υἱοὶ Ισραηλ τῷ Χουσαρσαθαιμ ἔτη ὀκτώ.

[8] And the Lord was very angry with Israel, and sold them into the hand of Chusarsathaim king of Syria of the rivers: and the children of Israel served Chusarsathaim eight years.

[9] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον· καὶ ἤγειρεν κύριος σωτῆρα τῷ Ισραηλ, καὶ ἔσωσεν αὐτούς, τὸν Γοθονιηλ υἱὸν Κενεζ ἀδελφοῦ Χαλεβ τὸν νεώτερον ὑπὲρ αὐτόν,

[9] And the children of Israel cried to the Lord; and the Lord raised up a saviour to Israel, and he saved them, Gothoniel the son of Kenez, the brother of Chaleb younger than himself.

[10] καὶ ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ ἔκρινεν τὸν Ισραηλ καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσαθαιμ· καὶ παρέδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσαθαιμ βασιλέα Συρίας ποταμῶν, καὶ ἐκραταιώθη ἡ χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσαθαιμ.

[10] And the Spirit of the Lord came upon him, and he judged Israel; and he went out to war against Chusarsathaim: and the Lord delivered into his hand Chusarsathaim king of Syria of the rivers, and his hand prevailed against Chusarsathaim.

[11] καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη· καὶ ἀπέθανεν Γοθονιηλ υἱὸς Κενεζ.

[11] And the land was quiet forty years; and Gothoniel the son of Kenez died.

[12] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου. καὶ ἐνίσχυσεν κύριος τὸν Εγλωμ βασιλέα Μωαβ ἐπὶ τὸν Ισραηλ διὰ τὸ

πεποιηκέναι αὐτοὺς τὸ πονηρὸν ἔναντι κυρίου.

[12] And the children of Israel continued to do evil before the Lord: and the Lord strengthened Eglom king of Moab against Israel, because they had done evil before the Lord.

[13] καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς υἱοὺς Αμμων καὶ Αμαληκ καὶ ἐπορεύθη καὶ ἐπάταξεν τὸν Ισραηλ καὶ ἐκληρονόμησεν τὴν πόλιν τῶν φοινίκων.

[13] And he gathered to himself all the children of Ammon and Amalec, and went and smote Israel, and took possession of the city of Palm-trees.

[14] καὶ ἐδούλευσαν οἱ υἱοὶ Ισραηλ τῷ Εγλωμ βασιλεῖ Μωαβ ἔτη δέκα ὀκτώ.

[14] And the children of Israel served Eglom the king of Moab eighteen years.

[15] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον· καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Αωδ υἱὸν Γηρα υἱὸν τοῦ Ιεμενι, ἄνδρα ἀμφοτεροδέξιον. καὶ ἐξαπέστειλαν οἱ υἱοὶ Ισραηλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Εγλωμ βασιλεῖ Μωαβ.

[15] And the children of Israel cried to the Lord; and he raised up to them a saviour, Aod the son of Gera a son of Jemeni, a man who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab.

[16] καὶ ἐποίησεν ἑαυτῷ Αωδ μάχαιραν δίστομον, σπιθαμῆς τὸ μῆκος αὐτῆς, καὶ περιεζώσατο αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν τὸν δεξιὸν αὐτοῦ.

[16] And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh.

[17] καὶ ἐπορεύθη καὶ προσήνεγκεν τὰ δῶρα τῷ Εγλωμ βασιλεῖ Μωαβ· καὶ Εγλωμ ἀνὴρ ἀστεῖος σφόδρα.

[17] And he went, and brought the presents to Eglom king of Moab, and Eglom *was* a very handsome man.

[18] καὶ ἐγένετο ἡνίκα συνετέλεσεν Αωδ προσφέρων τὰ δῶρα, καὶ ἐξαπέστειλεν τοὺς φέροντας τὰ δῶρα·

[18] And it came to pass when *Aod* had made an end of offering his gifts, that he dismissed those that brought the gifts.

[19] καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγαλ. καὶ εἶπεν Αωδ Λόγος μοι κρύφιος πρὸς σέ, βασιλεῦ. καὶ εἶπεν Εγλωμ πρὸς αὐτόν Σιώπα· καὶ ἐξαπέστειλεν ἀφ᾽ ἑαυτοῦ πάντας τοὺς ἐφεστῶτας ἐπ᾽ αὐτόν.

[19] And he himself returned from the quarries that are by Galgal; and Aod said, I have a secret errand to thee, O king! and Eglom said to him, Be silent: and he sent away from his presence all who waited upon him.

[20] καὶ Αωδ εἰσῆλθεν πρὸς αὐτόν, καὶ αὐτὸς ἐκάθητο ἐν τῷ ὑπερῴῳ τῷ θερινῷ τῷ ἑαυτοῦ μονώτατος. καὶ εἶπεν Αωδ Λόγος θεοῦ μοι πρὸς σέ, βασιλεῦ· καὶ ἐξανέστη ἀπὸ τοῦ θρόνου Εγλωμ ἐγγὺς αὐτοῦ.

[20] And Aod went in to him; and he sat in his own upper summer chamber quite alone; and Aod said, I have a message from God to thee, O king: and Eglom rose up from his throne near him.

[21] καὶ ἐγένετο ἅμα τῷ ἀναστῆναι αὐτὸν καὶ ἐξέτεινεν Αωδ τὴν χεῖρα τὴν ἀριστερὰν αὐτοῦ καὶ ἔλαβεν τὴν μάχαιραν ἐπάνωθεν τοῦ μηροῦ αὐτοῦ τοῦ δεξιοῦ καὶ ἐνέπηξεν αὐτὴν ἐν τῇ κοιλίᾳ αὐτοῦ

[21] And it came to pass as he arose, that Aod stretched forth his left hand, and took the dagger off his right thigh, and plunged it into his belly;

[22] καὶ ἐπεισήνεγκεν καί γε τὴν λαβὴν ὀπίσω τῆς φλογός, καὶ ἀπέκλεισεν τὸ στέαρ κατὰ τῆς φλογός, ὅτι οὐκ ἐξέσπασεν τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ. καὶ ἐξῆλθεν Αωδ τὴν προστάδα

[22] and drove in also the haft after the blade, and the fat closed in upon the blade, for he drew not out the dagger from his belly.

[23] καὶ ἐξῆλθεν τοὺς διατεταγμένους καὶ ἀπέκλεισεν τὰς θύρας τοῦ ὑπερῴου κατ᾽ αὐτοῦ καὶ ἐσφήνωσεν·

[23] And Aod went out to the porch, and passed out by the appointed *guards*, and shut the doors of the chamber upon him, and locked *them*.

[24] καὶ αὐτὸς ἐξῆλθεν. καὶ οἱ παῖδες αὐτοῦ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ αἱ θύραι τοῦ ὑπερῴου ἐσφηνωμέναι, καὶ εἶπαν Μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ ἐν τῷ ταμιείῳ τῷ θερινῷ;

[24] And he went out: and Eglom's servants came, and saw, and behold, the doors of the upper chamber *were* locked; and they said, Does he not uncover his feet in the summer-chamber?

[25] καὶ ὑπέμειναν, ἕως ᾐσχύνοντο, καὶ ἰδοὺ οὐκ ἔστιν ὁ ἀνοίγων τὰς θύρας τοῦ ὑπερῴου· καὶ ἔλαβον τὴν κλεῖδα καὶ ἤνοιξαν, καὶ ἰδοὺ ὁ κύριος αὐτῶν πεπτωκὼς ἐπὶ τὴν γῆν τεθνηκώς.

[25] And they waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their lord was fallen down dead upon the earth.

[26] καὶ Αωδ διεσώθη, ἕως ἐθορυβοῦντο, καὶ οὐκ ἦν ὁ προσνοῶν αὐτῷ· καὶ αὐτὸς παρῆλθεν τὰ γλυπτὰ καὶ διεσώθη εἰς Σετιρωθα.

[26] And Aod escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Setirotha.

[27] καὶ ἐγένετο ἡνίκα ἦλθεν Αωδ εἰς γῆν Ισραηλ, καὶ ἐσάλπισεν ἐν κερατίνῃ ἐν τῷ ὄρει Εφραιμ· καὶ κατέβησαν σὺν αὐτῷ οἱ υἱοὶ Ισραηλ ἀπὸ τοῦ ὄρους, καὶ αὐτὸς ἔμπροσθεν αὐτῶν.

[27] And it came to pass when Aod came into the land of Israel, that he blew the horn in mount Ephraim, and the children of Israel came down with him from the mountain, and he *was* before them.

[28] καὶ εἶπεν πρὸς αὐτούς Κατάβητε ὀπίσω μου, ὅτι παρέδωκεν κύριος ὁ θεὸς τοὺς ἐχθροὺς ἡμῶν τὴν Μωαβ ἐν χειρὶ ἡμῶν. καὶ κατέβησαν ὀπίσω αὐτοῦ καὶ προκατελάβοντο τὰς διαβάσεις τοῦ Ιορδάνου τῆς Μωαβ, καὶ οὐκ ἀφῆκεν ἄνδρα διαβῆναι.

[28] And he said to them, Come down after me, for the Lord God has delivered our enemies, even Moab, into our hand; and they went down after him, and seized on the fords of Jordan before Moab, and he did not suffer a man to pass over.

[29] καὶ ἐπάταξαν τὴν Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡσεὶ δέκα χιλιάδας ἀνδρῶν, πᾶν λιπαρὸν καὶ πάντα ἄνδρα δυνάμεως, καὶ οὐ διεσώθη ἀνήρ.

[29] And they smote Moab on that day about ten thousand men, every *lusty* person and every mighty man; and not a man escaped.

[30] καὶ ἐνετράπη Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπὸ χεῖρα Ισραηλ, καὶ ἡσύχασεν ἡ γῆ ὀγδοήκοντα ἔτη, καὶ ἔκρινεν αὐτοὺς Αωδ ἕως οὗ ἀπέθανεν.

[30] So Moab was humbled in that day under the hand of Israel, and the land had rest eighty years; and Aod judged them till he died.

[31] Καὶ μετ᾽ αὐτὸν ἀνέστη Σαμεγαρ υἱὸς Διναχ καὶ ἐπάταξεν τοὺς ἀλλοφύλους εἰς ἑξακοσίους ἄνδρας ἐν τῷ ἀροτρόποδι τῶν βοῶν· καὶ ἔσωσεν καί γε αὐτὸς τὸν Ισραηλ.

[31] And after him rose up Samegar the son of Dinach, and smote the Philistines to the number of six hundred men with a ploughshare *such as is drawn by* oxen; and he too delivered Israel.

CHAPTER 4

[1] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου· καὶ Αωδ ἀπέθανεν.

[1] And the children of Israel continued to do evil against the Lord; and Aod was dead.

[2] καὶ ἀπέδοτο αὐτοὺς κύριος ἐν χειρὶ Ιαβιν βασιλέως Χανααν, ὃς ἐβασίλευσεν ἐν Ασωρ· καὶ ὁ ἄρχων τῆς δυνάμεως αὐτοῦ Σισαρα, καὶ αὐτὸς κατῴκει ἐν Αρισωθ τῶν ἐθνῶν.

[2] And the Lord sold the children of Israel into the hand of Jabin king of Chanaan, who ruled in Asor; and the chief of his host was Sisara, and he dwelt in Arisoth of the Gentiles.

[3] καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον, ὅτι ἐννακόσια ἅρματα σιδηρᾶ ἦν αὐτῷ, καὶ αὐτὸς ἔθλιψεν τὸν Ισραηλ κατὰ κράτος εἴκοσι ἔτη.

[3] And the children of Israel cried to the Lord, because he had nine hundred chariots of iron; and he mightily oppressed Israel twenty years.

[4] Καὶ Δεββωρα γυνὴ προφῆτις γυνὴ Λαφιδωθ, αὐτὴ ἔκρινεν τὸν Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ.

[4] And Debbora, a prophetess, the wife of Lapidoth, — she judged Israel at that time.

[5] καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα Δεββωρα ἀνὰ μέσον τῆς Ραμα καὶ ἀνὰ μέσον τῆς Βαιθηλ ἐν τῷ ὄρει Εφραιμ, καὶ ἀνέβαινον πρὸς αὐτὴν οἱ υἱοὶ Ισραηλ εἰς κρίσιν.

[5] And she sat under the palm-tree of Debbora between Rama and Baethel in mount Ephraim; and the children of Israel went up to her for judgement.

[6] καὶ ἀπέστειλεν Δεββωρα καὶ ἐκάλεσεν τὸν Βαρακ υἱὸν Αβινεεμ ἐκ Καδης Νεφθαλι καὶ εἶπεν πρὸς αὐτόν Οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ισραηλ σοὶ καὶ ἀπελεύσῃ εἰς ὄρος Θαβωρ καὶ λήμψῃ μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλι καὶ ἐκ τῶν υἱῶν Ζαβουλων;

[6] And Debbora sent and called Barac the son of Abineem out of Cades Nephthali, and she said to him, Has not the Lord God of Israel

commanded thee? and thou shalt depart to mount Thabor, and shalt take with thyself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

[7] καὶ ἐπάξω πρὸς σὲ εἰς τὸν χειμάρρουν Κισων τὸν Σισαρα ἄρχοντα τῆς δυνάμεως Ιαβιν καὶ τὰ ἅρματα αὐτοῦ καὶ τὸ πλῆθος αὐτοῦ καὶ παραδώσω αὐτὸν εἰς τὰς χεῖράς σου.

[7] And I will bring to thee to the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thine hands.

[8] καὶ εἶπεν πρὸς αὐτὴν Βαρακ Ἐὰν πορευθῇς μετ' ἐμοῦ, πορεύσομαι, καὶ ἐὰν μὴ πορευθῇς, οὐ πορεύσομαι· ὅτι οὐκ οἶδα τὴν ἡμέραν, ἐν ᾗ εὐοδοῖ τὸν ἄγγελον κύριος μετ' ἐμοῦ.

[8] And Barac said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which the Lord prospers his messenger with me.

[9] καὶ εἶπεν Πορευομένη πορεύσομαι μετὰ σοῦ· πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημά σου ἐπὶ τὴν ὁδόν, ἣν σὺ πορεύῃ, ὅτι ἐν χειρὶ γυναικὸς ἀποδώσεται κύριος τὸν Σισαρα. καὶ ἀνέστη Δεββωρα καὶ ἐπορεύθη μετὰ Βαρακ ἐκ Καδης.

[9] And she said, I will surely go with thee; but know that thy honour shall not attend on the expedition on which thou goest, for the Lord shall sell Sisara into the hands of a women: and Debbora arose, and went with Barac out of Cades.

[10] καὶ ἐβόησεν Βαρακ τὸν Ζαβουλων καὶ τὸν Νεφθαλι ἐκ Καδης, καὶ ἀνέβησαν κατὰ πόδας αὐτοῦ δέκα χιλιάδες ἀνδρῶν· καὶ ἀνέβη μετ' αὐτοῦ Δεββωρα.

[10] And Barac called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora went up with him.

[11] καὶ Χαβερ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καινα ἀπὸ τῶν υἱῶν Ιωβαβ γαμβροῦ Μωυσῆ καὶ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἕως δρυὸς πλεονεκτούντων, ἥ ἐστιν ἐχόμενα Κεδες.

[11] And Chaber the Kenite had removed from Caina, from the sons of Jobab the father-in-law of Moses, and pitched his tent by the oak of the

covetous ones, which is near Kedes.

[12] Καὶ ἀνηγγέλη Σισαρα ὅτι ἀνέβη Βαρακ υἱὸς Αβινεεμ εἰς ὄρος Θαβωρ.

[12] And it was told Sisara that Barac the son of Abineem was gone up to mount Thabor.

[13] καὶ ἐκάλεσεν Σισαρα πάντα τὰ ἅρματα αὐτοῦ, ἐννακόσια ἅρματα σιδηρᾶ, καὶ πάντα τὸν λαὸν τὸν μετ᾽ αὐτοῦ ἀπὸ Αρισωθ τῶν ἐθνῶν εἰς τὸν χειμάρρουν Κισων.

[13] And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.

[14] καὶ εἶπεν Δεββωρα πρὸς Βαρακ Ἀνάστηθι, ὅτι αὕτη ἡ ἡμέρα, ἐν ᾗ παρέδωκεν κύριος τὸν Σισαρα ἐν τῇ χειρί σου, ὅτι κύριος ἐξελεύσεται ἔμπροσθέν σου. καὶ κατέβη Βαρακ ἀπὸ τοῦ ὄρους Θαβωρ καὶ δέκα χιλιάδες ἀνδρῶν ὀπίσω αὐτοῦ.

[14] And Debbora said to Barac, Rise up, for this *is* the day on which the Lord has delivered Sisara into thy hand, for the Lord shall go forth before thee: and Barac went down from mount Thabor, and ten thousand men after him.

[15] καὶ ἐξέστησεν κύριος τὸν Σισαρα καὶ πάντα τὰ ἅρματα αὐτοῦ καὶ πᾶσαν τὴν παρεμβολὴν αὐτοῦ ἐν στόματι ῥομφαίας ἐνώπιον Βαρακ· καὶ κατέβη Σισαρα ἐπάνωθεν τοῦ ἅρματος αὐτοῦ καὶ ἔφυγεν τοῖς ποσὶν αὐτοῦ.

[15] And the Lord discomfited Sisara, and all his chariots, and all his army, with the edge of the sword before Barac: and Sisara descended from off his chariot, and fled on his feet.

[16] καὶ Βαρακ διώκων ὀπίσω τῶν ἁρμάτων καὶ ὀπίσω τῆς παρεμβολῆς ἕως Αρισωθ τῶν ἐθνῶν· καὶ ἔπεσεν πᾶσα παρεμβολὴ Σισαρα ἐν στόματι ῥομφαίας, οὐ κατελείφθη ἕως ἑνός.

[16] And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left.

[17] καὶ Σισαρα ἔφυγεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν Ιαηλ γυναικὸς Χαβερ ἑταίρου τοῦ Κιναίου, ὅτι εἰρήνη ἦν ἀνὰ μέσον Ιαβιν βασιλέως Ασωρ καὶ ἀνὰ μέσον οἴκου Χαβερ τοῦ Κιναίου.

[17] And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite.

[18] καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν Σισαρα καὶ εἶπεν αὐτῷ Ἔκκλινον, κύριέ μου, ἔκκλινον πρός με, μὴ φοβοῦ· καὶ ἐξέκλινεν πρὸς αὐτὴν εἰς τὴν σκηνήν, καὶ περιέβαλεν αὐτὸν ἐπιβολαίῳ.

[18] And Jael went, out to meet Sisara, and said to him, Turn aside, my lord, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

[19] καὶ εἶπεν Σισαρα πρὸς αὐτήν Πότισόν με δὴ μικρὸν ὕδωρ, ὅτι ἐδίψησα· καὶ ἤνοιξεν τὸν ἀσκὸν τοῦ γάλακτος καὶ ἐπότισεν αὐτὸν καὶ περιέβαλεν αὐτόν.

[19] And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him.

[20] καὶ εἶπεν πρὸς αὐτὴν Σισαρα Στῆθι δὴ ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σὲ καὶ ἐρωτήσῃ σε καὶ εἴπῃ Εἰ ἔστιν ὧδε ἀνήρ; καὶ ἐρεῖς Οὐκ ἔστιν.

[20] And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there *any* man here? then thou shalt say, There is not.

[21] καὶ ἔλαβεν Ιαηλ γυνὴ Χαβερ τὸν πάσσαλον τῆς σκηνῆς καὶ ἔθηκεν τὴν σφῦραν ἐν τῇ χειρὶ αὐτῆς καὶ εἰσῆλθεν πρὸς αὐτὸν ἐν κρυφῇ καὶ ἔπηξεν τὸν πάσσαλον ἐν τῷ κροτάφῳ αὐτοῦ, καὶ διεξῆλθεν ἐν τῇ γῇ· καὶ αὐτὸς ἐξεστὼς ἐσκοτώθη καὶ ἀπέθανεν.

[21] And Jael the wife of Chaber took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple, and it went through to the earth, and he fainted away, and darkness fell upon him and he died.

[22] καὶ ἰδοὺ Βαρακ διώκων τὸν Σισαρα, καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν αὐτῷ καὶ εἶπεν αὐτῷ Δεῦρο καὶ δείξω σοι τὸν ἄνδρα, ὃν σὺ ζητεῖς. καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἰδοὺ Σισαρα ῥεριμμένος νεκρός, καὶ ὁ πάσσαλος ἐν τῷ κροτάφῳ αὐτοῦ.

[22] And, behold, Barac *was* pursuing Sisara: and Jael went out to meet him, and he said to him, Come, and I will shew thee the man whom thou seekest: and he went in to her; and, behold, Sisara was fallen dead, and the pin *was* in his temple.

[23] καὶ ἐτρόπωσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν Ιαβιν βασιλέα Χανααν ἔμπροσθεν τῶν υἱῶν Ισραηλ.

[23] So God routed Jabin king of Chanaan in that day before the children of Israel.

[24] καὶ ἐπορεύετο χεὶρ τῶν υἱῶν Ισραηλ πορευομένη καὶ σκληρυνομένη ἐπὶ Ιαβιν βασιλέα Χανααν, ἕως οὗ ἐξωλέθρευσαν τὸν Ιαβιν βασιλέα Χανααν.

[24] And the hand of the children of Israel prevailed more and more against Jabin king of Chanaan, until they utterly destroyed Jabin king of Chanaan.

CHAPTER 5

[1] Καὶ ᾖσαν Δεββωρα καὶ Βαρακ υἱὸς Αβινεεμ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγοντες

[1] And Debbora and Barac son of Abineem sang in that day, saying,

[2] Ἀπεκαλύφθη ἀποκάλυμμα ἐν Ισραηλ· ἐν τῷ ἑκουσιασθῆναι λαὸν εὐλογεῖτε κύριον.

[2] A revelation was made in Israel when the people were made willing: Praise ye the Lord.

[3] ἀκούσατε, βασιλεῖς, καὶ ἐνωτίσασθε, σατράπαι· ἐγώ εἰμι τῷ κυρίῳ, ἐγώ εἰμι ᾄσομαι, ψαλῶ τῷ κυρίῳ τῷ θεῷ Ισραηλ.

[3] Hear, ye kings, and hearken, rulers: I will sing, it is I *who will sing* to the Lord, it is I, I will sing a psalm to the Lord the god of Israel.

[4] κύριε, ἐν τῇ ἐξόδῳ σου ἐν Σηιρ, ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ Εδωμ γῆ ἐσείσθη, καὶ ὁ οὐρανὸς ἔσταξεν δρόσους, καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ·

[4] O Lord, in thy going forth on Seir, when thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dews, and the clouds dropped water.

[5] ὄρη ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ελωι, τοῦτο Σινα ἀπὸ προσώπου κυρίου θεοῦ Ισραηλ.

[5] The mountains were shaken before the face of the Lord Eloi, this Sina before the face of the Lord God of Israel.

[6] ἐν ἡμέραις Σαμεγαρ υἱοῦ Αναθ, ἐν ἡμέραις Ιαηλ ἐξέλιπον ὁδοὺς καὶ ἐπορεύθησαν ἀτραπούς, ἐπορεύθησαν ὁδοὺς διεστραμμένας·

[6] In the days of Samegar son of Anath, in the days of Jael, they deserted the ways, and went in by-ways; they went in crooked paths.

[7] ἐξέλιπον δυνατοὶ ἐν Ισραηλ, ἐξέλιπον, ἕως οὗ ἀναστῇ Δεββωρα, ἕως οὗ ἀναστῇ μήτηρ ἐν Ισραηλ.

[7] The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel.

[8] ἐξελέξαντο θεοὺς καινούς· τότε ἐπολέμησαν πόλεις ἀρχόντων· θυρεὸς ἐὰν ὀφθῇ καὶ λόγχη ἐν τεσσαράκοντα χιλιάσιν ἐν Ισραηλ.

[8] They chose new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.

[9] ἡ καρδία μου εἰς τὰ διατεταγμένα τῷ Ισραηλ· οἱ ἑκουσιαζόμενοι ἐν λαῷ, εὐλογεῖτε κύριον.

[9] My heart *inclines* to the orders given in Israel; ye that are willing among the people, bless the Lord.

[10] ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοὺς συνέδρων ἐφ᾽ ὁδῷ,

[10] Ye that mount a she-ass at noon-day, ye that sit on the judgement-seat, and walk by the roads of them that sit in judgement by the way; declare

[11] διηγεῖσθε ἀπὸ φωνῆς ἀνακρουομένων ἀνὰ μέσον ὑδρευομένων· ἐκεῖ δώσουσιν δικαιοσύνας κυρίῳ, δικαιοσύνας αὔξησον ἐν Ισραηλ. τότε κατέβη εἰς τὰς πόλεις λαὸς κυρίου.

[11] *ye that are delivered* from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O Lord, increase righteous acts in Israel: then the people of the Lord went down to the cities.

[12] ἐξεγείρου ἐξεγείρου, Δεββωρα, ἐξεγείρου ἐξεγείρου, λάλησον ᾠδήν· ἀνάστα, Βαρακ, καὶ αἰχμαλώτισον αἰχμαλωσίαν σου, υἱὸς Αβινεεμ.

[12] Awake, awake, Debbora; awake, awake, utter a song: arise, Barac, and lead thy captivity captive, son of Abineem.

[13] τότε κατέβη κατάλειμμα τοῖς ἰσχυροῖς, λαὸς κυρίου κατέβη αὐτῷ ἐν τοῖς κραταιοῖς.

[13] Then went down the remnant to the strong, the people of the Lord went down for him among the mighty ones from me.

[14] ἐξ ἐμοῦ Εφραιμ ἐξερρίζωσεν αὐτοὺς ἐν τῷ Αμαληκ· ὀπίσω σου Βενιαμιν ἐν τοῖς λαοῖς σου. ἐν ἐμοὶ Μαχιρ κατέβησαν ἐξερευνῶντες καὶ ἀπὸ Ζαβουλων ἕλκοντες ἐν ῥάβδῳ διηγήσεως γραμματέως.

[14] Ephraim rooted them out in Amalec, behind thee was Benjamin among thy people: the inhabitants of Machir came down with me searching out the enemy, and from Zabulon came they that draw with the scribe's pen of record.

[15] καὶ ἀρχηγοὶ ἐν Ισσαχαρ μετὰ Δεββωρας καὶ Βαρακ, οὕτως Βαρακ ἐν κοιλάσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ. εἰς τὰς μερίδας Ρουβην μεγάλοι ἐξικνούμενοι καρδίαν.

[15] And princess in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great *pangs* reached to the heart.

[16] εἰς τί ἐκάθισαν ἀνὰ μέσον τῆς διγομίας τοῦ ἀκοῦσαι συρισμοῦ ἀγγέλων; εἰς διαιρέσεις Ρουβην μεγάλοι ἐξετασμοὶ καρδίας.

[16] Why did they sit between the sheep-folds to hear the bleating of flocks for the divisions of Ruben? *there were* great searchings of heart.

[17] Γαλααδ ἐν τῷ πέραν τοῦ Ιορδάνου ἐσκήνωσεν· καὶ Δαν εἰς τί παροικεῖ πλοίοις; Ασηρ ἐκάθισεν παραλίαν θαλασσῶν καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσει.

[17] Galaad *is* on the other side of Jordan where he pitched his tents; and why does Dan remain in ships? Aser sat down on the sea-coasts, and he will tabernacle at his ports.

[18] Ζαβουλων λαὸς ὠνείδισεν ψυχὴν αὐτοῦ εἰς θάνατον καὶ Νεφθαλι ἐπὶ ὕψη ἀγροῦ.

[18] The people Zabulon exposed their soul to death, and Nephthali came to the high places of their land.

[19] ἦλθον αὐτῶν βασιλεῖς, παρετάξαντο, τότε ἐπολέμησαν βασιλεῖς Χανααν ἐν Θαναακ ἐπὶ ὕδατι Μεγεδδω· δῶρον ἀργυρίου οὐκ ἔλαβον.

[19] Kings set themselves in array, then the kings of Chanaan fought in Thanaach at the water of Mageddo; they took no gift of money.

[20] ἐξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες, ἐκ τρίβων αὐτῶν παρετάξαντο μετὰ Σισαρα.

[20] The stars from heaven set themselves in array, they set themselves *to fight* with Sisara out of their paths.

[21] χειμάρρους Κισων ἐξέσυρεν αὐτούς, χειμάρρους ἀρχαίων, χειμάρρους Κισων· καταπατήσει αὐτὸν ψυχή μου δυνατή.

[21] The brook of Kison swept them away, the ancient brook, the brook Kison: my mighty soul will trample him down.

[22] τότε ἐνεποδίσθησαν πτέρναι ἵππου, σπουδῇ ἔσπευσαν ἰσχυροὶ αὐτοῦ.

[22] When the hoofs of the horse were entangled, his mighty ones earnestly hasted

[23] καταρᾶσθε Μηρωζ, εἶπεν ἄγγελος κυρίου, καταρᾶσθε, ἐπικατάρατος πᾶς ὁ κατοικῶν αὐτήν, ὅτι οὐκ ἦλθοσαν εἰς βοήθειαν κυρίου, εἰς βοήθειαν ἐν δυνατοῖς.

[23] to curse Meroz: Curse ye *it*, said the angel of the Lord; cursed *is* every one that dwells in it, because they came not to the help of the Lord, to his help among the mighty.

[24] εὐλογηθείη ἐν γυναιξὶν Ιαηλ γυνὴ Χαβερ τοῦ Κιναίου, ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθείη.

[24] Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents.

[25] ὕδωρ ᾔτησεν, γάλα ἔδωκεν, ἐν λεκάνῃ ὑπερεχόντων προσήνεγκεν βούτυρον.

[25] He asked for water, she gave him milk in a dish; she brought butter of princes.

[26] χεῖρα αὐτῆς ἀριστερὰν εἰς πάσσαλον ἐξέτεινεν καὶ δεξιὰν αὐτῆς εἰς σφῦραν κοπιώντων καὶ ἐσφυροκόπησεν Σισαρα, διήλωσεν κεφαλὴν αὐτοῦ καὶ ἐπάταξεν, διήλωσεν κρόταφον αὐτοῦ.

[26] She stretched forth her left hand to the nail, and her right to the hand workman’s hammer, and she smote Sisara with it, she nailed through his head and smote him; she nailed through his temples.

[27] ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατεκυλίσθη, ἔπεσεν καὶ ἐκοιμήθη· ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατακλιθεὶς ἔπεσεν· καθὼς κατεκλίθη, ἐκεῖ ἔπεσεν ἐξοδευθείς.

[27] He rolled down between her feet; he fell and lay between her feet; he bowed and fell: where he bowed, there he fell dead.

[28] διὰ τῆς θυρίδος παρέκυψεν μήτηρ Σισαρα ἐκτὸς τοῦ τοξικοῦ, διότι ᾐσχύνθη ἅρμα αὐτοῦ, διότι ἐχρόνισαν πόδες ἁρμάτων αὐτοῦ.

[28] The mother of Sisara looked down through the window out of the loophole, *saying*, Why was his chariot ashamed? why did the wheels of his chariots tarry?

[29] αἱ σοφαὶ ἄρχουσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν, καὶ αὐτὴ ἀπέστρεψεν λόγους αὐτῆς ἑαυτῇ

[29] Her wise ladies answered her, and she returned answers to herself, *saying*,

[30] Οὐχ εὑρήσουσιν αὐτὸν διαμερίζοντα σκῦλα; οἰκτίρμων οἰκτιρήσει εἰς κεφαλὴν ἀνδρός· σκῦλα βαμμάτων τῷ Σισαρα, σκῦλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν αὐτά, τῷ τραχήλῳ αὐτοῦ σκῦλα.

[30] Will they not find him dividing the spoil? he will surely be gracious to every man: *there are* spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they *are* the spoils for his neck.

[31] οὕτως ἀπόλοιντο πάντες οἱ ἐχθροί σου, κύριε· καὶ οἱ ἀγαπῶντες αὐτὸν ὡς ἔξοδος ἡλίου ἐν δυνάμει αὐτοῦ. Καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη.

[31] Thus let all thine enemies perish, O Lord: and they that love him shall be as the going forth of the sun in his strength.

[32] And the land had rest forty years.

CHAPTER 6

[1] Καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ τὸ πονηρὸν ἐνώπιον κυρίου, καὶ ἔδωκεν αὐτοὺς κύριος ἐν χειρὶ Μαδιαμ ἑπτὰ ἔτη.

[1] And the children of Israel did evil in the sight of the Lord, and the Lord gave them into the hand of Madiam seven years.

[2] καὶ ἴσχυσεν χεὶρ Μαδιαμ ἐπὶ Ισραηλ· καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ισραηλ ἀπὸ προσώπου Μαδιαμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσιν καὶ τὰ σπήλαια καὶ τὰ κρεμαστά.

[2] And the hand of Madiam prevailed against Israel: and the children of Israel made for themselves because of Madiam the caves in the mountains, and the dens, and the holes in the rocks.

[3] καὶ ἐγένετο ἐὰν ἔσπειραν οἱ υἱοὶ Ισραηλ, καὶ ἀνέβαιναν Μαδιαμ καὶ Αμαληκ, καὶ οἱ υἱοὶ ἀνατολῶν συνανέβαινον αὐτοῖς·

[3] And it came to pass when the children of Israel sowed, that Madiam and Amalec went up, and the children of the east went up together with them.

[4] καὶ παρενέβαλον εἰς αὐτοὺς καὶ κατέφθειραν τοὺς καρποὺς αὐτῶν ἕως ἐλθεῖν εἰς Γάζαν καὶ οὐ κατέλιπον ὑπόστασιν ζωῆς ἐν τῇ γῇ Ισραηλ οὐδὲ ἐν τοῖς ποιμνίοις ταῦρον καὶ ὄνον·

[4] And they encamped against them, and destroyed their fruits until they came to Gaza; and they left not the support of life in the land of Israel, not even ox or ass among the herds.

[5] ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον, καὶ αἱ σκηναὶ αὐτῶν παρεγίνοντο καθὼς ἀκρὶς εἰς πλῆθος, καὶ αὐτοῖς καὶ τοῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμός, καὶ ἤρχοντο εἰς τὴν γῆν Ισραηλ καὶ διέφθειρον αὐτήν.

[5] For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste.

[6] καὶ ἐπτώχευσεν Ισραηλ σφόδρα ἀπὸ προσώπου Μαδιαμ, καὶ ἐβόησαν οἱ υἱοὶ Ισραηλ πρὸς κύριον

[6] And Israel was greatly impoverished because of Madiam.

[7] ἀπὸ προσώπου Μαδιαμ.

[7] And the children of Israel cried to the Lord because of Madiam.

[8] καὶ ἐξαπέστειλεν κύριος ἄνδρα προφήτην πρὸς τοὺς υἱοὺς Ισραηλ, καὶ εἶπεν αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐγώ εἰμι ὃς ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ ἐξήγαγον ὑμᾶς ἐξ οἴκου δουλείας ὑμῶν

[8] And the Lord sent a prophet to the children of Israel; and he said to them, Thus says the Lord God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage.

[9] καὶ ἐρρυσάμην ὑμᾶς ἐκ χειρὸς Αἰγύπτου καὶ ἐκ χειρὸς πάντων τῶν θλιβόντων ὑμᾶς καὶ ἐξέβαλον αὐτοὺς ἐκ προσώπου ὑμῶν καὶ ἔδωκα ὑμῖν τὴν γῆν αὐτῶν

[9] And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land.

[10] καὶ εἶπα ὑμῖν Ἐγὼ κύριος ὁ θεὸς ὑμῶν, οὐ φοβηθήσεσθε τοὺς θεοὺς τοῦ Αμορραίου, ἐν οἷς ὑμεῖς καθήσεσθε ἐν τῇ γῇ αὐτῶν· καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου.

[10] And I said to you, I *am* the Lord your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye hearkened not to my voice.

[11] Καὶ ἦλθεν ἄγγελος κυρίου καὶ ἐκάθισεν ὑπὸ τὴν τερέμινθον τὴν ἐν Εφραθα τὴν Ιωας πατρὸς τοῦ Εσδρι, καὶ Γεδεων υἱὸς αὐτοῦ ῥαβδίζων σῖτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιαμ.

[11] And an angel of the Lord came, and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son *was* threshing wheat in a wine-press in order to escape from the face of Madiam.

[12] καὶ ὤφθη αὐτῷ ὁ ἄγγελος κυρίου καὶ εἶπεν πρὸς αὐτόν Κύριος μετὰ σοῦ, ἰσχυρὸς τῶν δυνάμεων.

[12] And the angel of the Lord appeared to him and said to him, The Lord *is* with thee, thou mighty in strength.

[13] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Ἐν ἐμοί, κύριέ μου, καὶ εἰ ἔστιν κύριος μεθ᾽ ἡμῶν, εἰς τί εὗρεν ἡμᾶς τὰ κακὰ ταῦτα; καὶ ποῦ ἐστιν πάντα τὰ θαυμάσια αὐτοῦ, ἃ διηγήσαντο ἡμῖν οἱ πατέρες ἡμῶν λέγοντες Μὴ οὐχὶ ἐξ Αἰγύπτου ἀνήγαγεν ἡμᾶς κύριος; καὶ νῦν ἐξέρριψεν ἡμᾶς καὶ ἔδωκεν ἡμᾶς ἐν χειρὶ Μαδιαμ.

[13] And Gedeon said to him, *Be gracious* with me, my Lord: but if the Lord is with us, why have these evils found us? and where are all his miracles, which our fathers have related to us, saying, Did not the Lord bring us up out of Egypt? and now he has cast us out, and given us into the hand of Madiam.

[14] καὶ ἐπέστρεψεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου καὶ εἶπεν Πορεύου ἐν ἰσχύι σου ταύτῃ καὶ σώσεις τὸν Ισραηλ ἐκ χειρὸς Μαδιαμ· ἰδοὺ ἐξαπέστειλά σε.

[14] And the angel of the Lord turned to him, and said, Go in this thy strength, and thou shalt save Israel out of the hand of Madiam: behold, I have sent thee.

[15] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Ἐν ἐμοί, κύριέ μου, ἐν τίνι σώσω τὸν Ισραηλ; ἰδοὺ ἡ χιλιάς μου ἠσθένησεν ἐν Μανασση, καὶ ἐγώ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρός μου.

[15] And Gedeon said to him, *Be gracious* with me, my Lord: whereby shall I save Israel? behold, my thousand is weakened in Manasse, and I am the least in my father’s house.

[16] καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου Κύριος ἔσται μετὰ σοῦ, καὶ πατάξεις τὴν Μαδιαμ ὡσεὶ ἄνδρα ἕνα.

[16] And the angel of the Lord said to him, The Lord shall be with thee, and thou shalt smite Madiam as one man.

[17] καὶ εἶπεν πρὸς αὐτὸν Γεδεων Εἰ δὲ εὗρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν, ὅ τι ἐλάλησας μετ᾽ ἐμοῦ,

[17] And Gedeon said to him, If now I have found mercy in thine eyes, and thou wilt do this day for me all that thou hast spoken of with me,

[18] μὴ χωρισθῇς ἐντεῦθεν ἕως τοῦ ἐλθεῖν με πρὸς σέ, καὶ ἐξοίσω τὴν θυσίαν καὶ θήσω ἐνώπιόν σου. καὶ εἶπεν Ἐγώ εἰμι καθίομαι ἕως τοῦ ἐπιστρέψαι σε.

[18] depart not hence until I come to thee, and I will bring forth an offering and offer it before thee: and he said, I will remain until thou return.

[19] καὶ Γεδεων εἰσῆλθεν καὶ ἐποίησεν ἔριφον αἰγῶν καὶ οιφι ἀλεύρου ἄζυμα καὶ τὰ κρέα ἔθηκεν ἐν τῷ κοφίνῳ καὶ τὸν ζωμὸν ἔβαλεν ἐν τῇ χύτρᾳ καὶ ἐξήνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμινθον καὶ προσήγγισεν.

[19] And Gedeon went in, and prepared a kid of the goats, and an ephah of fine flour unleavened; and he put the flesh in the basket, and poured the broth into the pot, and brought them forth to him under the turpentine tree, and drew nigh.

[20] καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος τοῦ θεοῦ Λαβὲ τὰ κρέα καὶ τὰ ἄζυμα καὶ θὲς πρὸς τὴν πέτραν ἐκείνην καὶ τὸν ζωμὸν ἐχόμενα ἔκχεε· καὶ ἐποίησεν οὕτως.

[20] And the angel of God said to him, Take the flesh and the unleavened cakes, and put them on that rock, and pour out the broth close by: and he did so.

[21] καὶ ἐξέτεινεν ὁ ἄγγελος κυρίου τὸ ἄκρον τῆς ῥάβδου τῆς ἐν χειρὶ αὐτοῦ καὶ ἥψατο τῶν κρεῶν καὶ τῶν ἀζύμων, καὶ ἀνέβη πῦρ ἐκ τῆς πέτρας καὶ κατέφαγεν τὰ κρέα καὶ τοὺς ἀζύμους· καὶ ὁ ἄγγελος κυρίου ἐπορεύθη ἀπὸ ὀφθαλμῶν αὐτοῦ.

[21] And the angel of the Lord stretched out the end of the rod that was in his hand, and touched the flesh and the unleavened bread; and fire came up out of the rock, and consumed the flesh and the unleavened bread, and the angel of the Lord vanished from his sight.

[22] καὶ εἶδεν Γεδεων ὅτι ἄγγελος κυρίου οὗτός ἐστιν, καὶ εἶπεν Γεδεων Ἆ ἆ, κύριέ μου κύριε, ὅτι εἶδον ἄγγελον κυρίου πρόσωπον πρὸς πρόσωπον.

[22] And Gedeon saw that he was an angel of the Lord; and Gedeon said, Ah, ah, Lord my God! for I have seen the angel of the Lord face to face.

[23] καὶ εἶπεν αὐτῷ κύριος Εἰρήνη σοι, μὴ φοβοῦ, οὐ μὴ ἀποθάνῃς.

[23] And the Lord said to him, Peace be to thee, fear not, thou shalt not die.

[24] καὶ ᾠκοδόμησεν ἐκεῖ Γεδεων θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκάλεσεν αὐτῷ Εἰρήνη κυρίου ἕως τῆς ἡμέρας ταύτης ἔτι αὐτοῦ ὄντος ἐν Εφραθα πατρὸς τοῦ Εσδρι.

[24] And Gedeon built there an altar to the Lord, and called it The peace of the Lord, until this day, as it is still in Ephratha of the father of Esdri.

[25] Καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν αὐτῷ κύριος Λαβὲ τὸν μόσχον τὸν ταῦρον, ὅς ἐστιν τῷ πατρί σου, καὶ μόσχον δεύτερον ἑπταετῆ καὶ καθελεῖς τὸ θυσιαστήριον τοῦ Βααλ, ὅ ἐστιν τῷ πατρί σου, καὶ τὸ ἄλσος τὸ ἐπ᾽ αὐτὸ ὀλεθρεύσεις·

[25] And it came to pass in that night, that the Lord said to him, Take the young bullock which thy father has, even the second bullock of seven years old, and thou shalt destroy the altar of Baal which thy father has, and the grove which is by it thou shalt destroy.

[26] καὶ οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου ἐπὶ κορυφὴν τοῦ Μαουεκ τούτου ἐν τῇ παρατάξει καὶ λήμψῃ τὸν μόσχον τὸν δεύτερον καὶ ἀνοίσεις ὁλοκαύτωμα ἐν τοῖς ξύλοις τοῦ ἄλσους, οὗ ἐξολεθρεύσεις.

[26] And thou shalt build an altar to the Lord thy God on the top of this Maozi in the ordering *it*, and thou shalt take the second bullock, and shalt offer up whole-burnt-offerings with the wood of the grove, which thou shalt destroy.

[27] καὶ ἔλαβεν Γεδεων δέκα ἄνδρας ἀπὸ τῶν δούλων ἑαυτοῦ καὶ ἐποίησεν ὃν τρόπον ἐλάλησεν πρὸς αὐτὸν κύριος· καὶ ἐγενήθη ὡς ἐφοβήθη τὸν οἶκον τοῦ πατρὸς αὐτοῦ καὶ τοὺς ἄνδρας τῆς πόλεως τοῦ ποιῆσαι ἡμέρας, καὶ ἐποίησεν νυκτός.

[27] And Gedeon took ten men of his servants, and did as the Lord spoke to him: and it came to pass, as he feared the house of his father and the men of the city if he should do it by day, that he did it by night.

[28] καὶ ὤρθρισαν οἱ ἄνδρες τῆς πόλεως τὸ πρωί, καὶ ἰδοὺ καθῄρητο τὸ θυσιαστήριον τοῦ Βααλ, καὶ τὸ ἄλσος τὸ ἐπ᾽ αὐτῷ ὠλέθρευτο· καὶ εἶδαν

τὸν μόσχον τὸν δεύτερον, ὃν ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον τὸ ᾠκοδομημένον.

[28] And the men of the city rose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they saw the second bullock, which Gedeon offered on the altar that had been built.

[29] καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τίς ἐποίησεν τὸ ῥῆμα τοῦτο; καὶ ἐπεζήτησαν καὶ ἠρεύνησαν καὶ ἔγνωσαν ὅτι Γεδεων υἱὸς Ιωας ἐποίησεν τὸ ῥῆμα τοῦτο.

[29] And a man said to his neighbour, Who has done this thing? and they enquired and searched, and learnt that Gedeon the son of Joas had done this thing.

[30] καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ιωας Ἐξένεγκε τὸν υἱόν σου καὶ ἀποθανέτω, ὅτι καθεῖλεν τὸ θυσιαστήριον τοῦ Βααλ καὶ ὅτι ὠλέθρευσεν τὸ ἄλσος τὸ ἐπ᾽ αὐτῷ.

[30] And the men of the city said to Joas, Bring out thy son, and let him die, because he has destroyed the altar of Baal, and because he has destroyed the grove that is by it.

[31] καὶ εἶπεν Ιωας τοῖς ἀνδράσιν πᾶσιν, οἳ ἐπανέστησαν αὐτῷ Μὴ ὑμεῖς νῦν δικάζεσθε ὑπὲρ τοῦ Βααλ; ἢ ὑμεῖς σώσετε αὐτόν; ὃς ἐὰν δικάσηται αὐτῷ, θανατωθήτω ἕως πρωί· εἰ θεός ἐστιν, δικαζέσθω αὐτῷ, ὅτι καθεῖλεν τὸ θυσιαστήριον αὐτοῦ.

[31] And Gedeon the son of Joas said to all the men who rose up against him, Do ye now plead for Baal, or will ye save him? whoever will plead for him, let him be slain this morning: if he be a god let him plead for himself, *because* one has thrown down his altar.

[32] καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ιαρβααλ λέγων Δικασάσθω ἐν αὐτῷ ὁ Βααλ, ὅτι καθῃρέθη τὸ θυσιαστήριον αὐτοῦ.

[32] And he called it in that day Jerobaal, saying, Let Baal plead thereby, because his altar has been thrown down.

[33] Καὶ πᾶσα Μαδιαμ καὶ Αμαληκ καὶ υἱοὶ ἀνατολῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐν κοιλάδι Εζερεελ.

[33] And all Madiam, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jezrael.

[34] καὶ πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων, καὶ ἐσάλπισεν ἐν κερατίνῃ, καὶ ἐφοβήθη Αβιεζερ ὀπίσω αὐτοῦ.

[34] And the Spirit of the Lord came upon Gedeon, and he blew with the horn, and Abiezer came to help after him.

[35] καὶ ἀγγέλους ἀπέστειλεν εἰς πάντα Μανασση καὶ ἐν Ασηρ καὶ ἐν Ζαβουλων καὶ Νεφθαλι καὶ ἀνέβη εἰς συνάντησιν αὐτῶν.

[35] And *Gedeon* sent messengers into all Manasse, and into Aser, and into Zabulon, and into Nephthali; and he went up to meet them.

[36] καὶ εἶπεν Γεδεων πρὸς τὸν θεόν Εἰ σὺ σῴζεις ἐν χειρί μου τὸν Ισραηλ, καθὼς ἐλάλησας,

[36] And Gedeon said to God, If thou wilt save Israel by my hand, as thou hast said,

[37] ἰδοὺ ἐγὼ τίθημι τὸν πόκον τοῦ ἐρίου ἐν τῇ ἅλωνι· ἐὰν δρόσος γένηται ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν ξηρασία, γνώσομαι ὅτι σώσεις ἐν χειρί μου τὸν Ισραηλ, καθὼς ἐλάλησας.

[37] behold, I put the fleece of wool in the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that thou wilt save Israel by my hand, as thou hast said.

[38] καὶ ἐγένετο οὕτως· καὶ ὤρθρισεν τῇ ἐπαύριον καὶ ἐξεπίασεν τὸν πόκον, καὶ ἔσταξεν δρόσος ἀπὸ τοῦ πόκου, πλήρης λεκάνη ὕδατος.

[38] And it was so: and he rose up early in the morning, and wrung the fleece, and dew dropped from the fleece, a bowl full of water.

[39] καὶ εἶπεν Γεδεων πρὸς τὸν θεόν Μὴ δὴ ὀργισθήτω ὁ θυμός σου ἐν ἐμοί, καὶ λαλήσω ἔτι ἅπαξ· πειράσω δὲ καί γε ἔτι ἅπαξ ἐν τῷ πόκῳ, καὶ γενέσθω ἡ ξηρασία ἐπὶ τὸν πόκον μόνον, καὶ ἐπὶ πᾶσαν τὴν γῆν γενηθήτω δρόσος.

[39] And Gedeon said to God, Let not, I pray thee, thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, and let there be dew on all the ground.

[40] καὶ ἐποίησεν οὕτως ὁ θεὸς ἐν τῇ νυκτὶ ἐκείνῃ, καὶ ἐγένετο ξηρασία ἐπὶ τὸν πόκον μόνον, καὶ ἐπὶ πᾶσαν τὴν γῆν ἐγενήθη δρόσος.

[40] And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

CHAPTER 7

[1] Καὶ ὤρθρισεν Ιαρβαλ [αὐτός ἐστιν Γεδεων] καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ καὶ παρενέβαλον ἐπὶ πηγὴν Αραδ, καὶ παρεμβολὴ Μαδιαμ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ Γαβααθ Αμωρα ἐν κοιλάδι.

[1] And Jerobaal rose early, the same is Gedeon, and all the people with him, and encamped at the fountain of Arad; and the camp of Madiam was to the north of him, *reaching* from Gabaathamorai, in the valley.

[2] καὶ εἶπεν κύριος πρὸς Γεδεων Πολὺς ὁ λαὸς ὁ μετὰ σοῦ ὥστε μὴ παραδοῦναί με τὴν Μαδιαμ ἐν χειρὶ αὐτῶν, μήποτε καυχήσηται Ισραηλ ἐπ᾽ ἐμὲ λέγων Ἡ χείρ μου ἔσωσέν με·

[2] And the Lord said to Gedeon, The people with thee *are* many, so that I may not deliver Madiam into their hand, lest at any time Israel boast against me, saying, My hand has saved me.

[3] καὶ νῦν λάλησον δὴ ἐν ὠσὶν τοῦ λαοῦ λέγων Τίς ὁ φοβούμενος καὶ δειλός; ἐπιστρεφέτω καὶ ἐκχωρείτω ἀπὸ ὄρους Γαλααδ καὶ ἐπέστρεψεν ἀπὸ τοῦ λαοῦ εἴκοσι καὶ δύο χιλιάδες, καὶ δέκα χιλιάδες ὑπελείφθησαν.

[3] And now speak in the ears of the people, saying, Who *is* afraid and fearful? let him turn and depart from mount Galaad: and there returned of the people twenty-two thousand, and ten thousand were left.

[4] καὶ εἶπεν κύριος πρὸς Γεδεων Ἔτι ὁ λαὸς πολύς· κατένεγκον αὐτοὺς πρὸς τὸ ὕδωρ, καὶ ἐκκαθαρῶ σοι αὐτὸν ἐκεῖ· καὶ ἔσται ὃν ἐὰν εἴπω πρὸς σέ Οὗτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὺν σοί· καὶ πᾶν, ὃν ἐὰν εἴπω πρὸς σέ Οὗτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς οὐ πορεύσεται μετὰ σοῦ.

[4] And the Lord said to Gedeon, The people is yet numerous; bring them down to the water, and I will purge them there for thee: and it shall come to pass that of whomsoever I shall say to thee, This one shall go with thee, *even* he shall go with thee; and of whomsoever I shall say to thee, This one shall not go with thee, *even* he shall not go with thee.

[5] καὶ κατήνεγκεν τὸν λαὸν πρὸς τὸ ὕδωρ· καὶ εἶπεν κύριος πρὸς Γεδεων Πᾶς, ὃς ἂν λάψῃ τῇ γλώσσῃ αὐτοῦ ἀπὸ τοῦ ὕδατος ὡς ἐὰν λάψῃ ὁ κύων, στήσεις αὐτὸν κατὰ μόνας, καὶ πᾶς, ὃς ἐὰν κλίνῃ ἐπὶ τὰ γόνατα αὐτοῦ πιεῖν.

[5] And he brought the people down to the water; and the Lord said to Gedeon, Whosoever shall lap of the water with his tongue as if a dog should lap, thou shalt set him apart, and *also* whosoever shall bow down upon his knees to drink.

[6] καὶ ἐγένετο ὁ ἀριθμὸς τῶν λαψάντων ἐν χειρὶ αὐτῶν πρὸς τὸ στόμα αὐτῶν τριακόσιοι ἄνδρες, καὶ πᾶν τὸ κατάλοιπον τοῦ λαοῦ ἔκλιναν ἐπὶ τὰ γόνατα αὐτῶν πιεῖν ὕδωρ.

[6] And the number of those that lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water.

[7] καὶ εἶπεν κύριος πρὸς Γεδεων Ἐν τοῖς τριακοσίοις ἀνδράσιν τοῖς λάψασιν σώσω ὑμᾶς καὶ δώσω τὴν Μαδιαμ ἐν χειρί σου, καὶ πᾶς ὁ λαὸς πορεύσονται ἀνὴρ εἰς τὸν τόπον αὐτοῦ.

[7] And the Lord said to Gedeon, I will save you by the three hundred men that lapped, and I will give Madiam into thy hand; and all the *rest of the* people shall go every one to his place.

[8] καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν καὶ τὰς κερατίνας αὐτῶν, καὶ τὸν πάντα ἄνδρα Ισραηλ ἐξαπέστειλεν ἄνδρα εἰς σκηνὴν αὐτοῦ καὶ τοὺς τριακοσίους ἄνδρας κατίσχυσεν. καὶ ἡ παρεμβολὴ Μαδιαμ ἦσαν αὐτοῦ ὑποκάτω ἐν τῇ κοιλάδι.

[8] And they took the provision of the people in their hand, and their horns; and he sent away every man of Israel each to his tent, and he strengthened the three hundred; and the army of Madiam were beneath him in the valley.

[9] Καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν πρὸς αὐτὸν κύριος Ἀναστὰς κατάβηθι ἐν τῇ παρεμβολῇ, ὅτι παρέδωκα αὐτὴν ἐν τῇ χειρί σου·

[9] And it came to pass in that night that the Lord said to him, Arise, go down into the camp, for I have delivered it into thy hand.

[10] καὶ εἰ φοβῇ σὺ καταβῆναι, κατάβηθι σὺ καὶ Φαρα τὸ παιδάριόν σου εἰς τὴν παρεμβολὴν

[10] And if thou art afraid to go down, go down thou and thy servant Phara into the camp.

[11] καὶ ἀκούσῃ, τί λαλήσουσιν· καὶ μετὰ τοῦτο ἰσχύσουσιν αἱ χεῖρές σου, καὶ καταβήσῃ ἐν τῇ παρεμβολῇ. καὶ κατέβη αὐτὸς καὶ Φαρα τὸ παιδάριον αὐτοῦ πρὸς ἀρχὴν τῶν πεντήκοντα, οἳ ἦσαν ἐν τῇ παρεμβολῇ.

[11] And thou shalt hear what they shall say, and afterwards thy hands shall be strong, and thou shalt go down into the camp: and he went down and Phara his servant to the extremity of the *companies of* fifty, which were in the camp.

[12] καὶ Μαδιαμ καὶ Αμαληκ καὶ πάντες υἱοὶ ἀνατολῶν βεβλημένοι ἐν τῇ κοιλάδι ὡσεὶ ἀκρὶς εἰς πλῆθος, καὶ ταῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμός, ἀλλὰ ἦσαν ὡς ἡ ἄμμος ἡ ἐπὶ χείλους τῆς θαλάσσης εἰς πλῆθος.

[12] And Madiam and Amalec and all the children of the east *were* scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

[13] καὶ ἦλθεν Γεδεων, καὶ ἰδοὺ ἀνὴρ ἐξηγούμενος τῷ πλησίον αὐτοῦ ἐνύπνιον καὶ εἶπεν Ἐνύπνιον ἰδοὺ ἐνυπνιασάμην, καὶ ἰδοὺ μαγὶς ἄρτου κριθίνου στρεφομένη ἐν τῇ παρεμβολῇ Μαδιαμ καὶ ἦλθεν ἕως τῆς σκηνῆς καὶ ἐπάταξεν αὐτήν, καὶ ἔπεσεν, καὶ ἀνέστρεψεν αὐτὴν ἄνω, καὶ ἔπεσεν ἡ σκηνή.

[13] And Gedeon came, and behold a man *was* relating to his neighbour a dream, and he said, Behold, I have dreamed a dream, and behold, a cake of barley bread rolling into the camp of Madiam, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell.

[14] καὶ ἀπεκρίθη ὁ πλησίον αὐτοῦ καὶ εἶπεν Οὐκ ἔστιν αὕτη εἰ μὴ ῥομφαία Γεδεων υἱοῦ Ιωας ἀνδρὸς Ισραηλ· παρέδωκεν ὁ θεὸς ἐν χειρὶ αὐτοῦ τὴν Μαδιαμ καὶ πᾶσαν τὴν παρεμβολήν.

[14] And his neighbour answered and said, This is none other than the sword of Gedeon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

[15] καὶ ἐγένετο ὡς ἤκουσεν Γεδεων τὴν ἐξήγησιν τοῦ ἐνυπνίου καὶ τὴν σύγκρισιν αὐτοῦ, καὶ προσεκύνησεν κυρίῳ καὶ ὑπέστρεψεν εἰς τὴν παρεμβολὴν Ισραηλ καὶ εἶπεν Ἀνάστητε, ὅτι παρέδωκεν κύριος ἐν χειρὶ ἡμῶν τὴν παρεμβολὴν Μαδιαμ.

[15] And it came to pass when Gedeon heard the account of the dream and the interpretation of it, that he worshipped the Lord, and returned to the camp of Israel, and said, Rise, for the Lord has delivered the camp of Madiam into our hand.

[16] καὶ διεῖλεν τοὺς τριακοσίους ἄνδρας εἰς τρεῖς ἀρχὰς καὶ ἔδωκεν κερατίνας ἐν χειρὶ πάντων καὶ ὑδρίας κενὰς καὶ λαμπάδας ἐν ταῖς ὑδρίαις

[16] And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers:

[17] καὶ εἶπεν πρὸς αὐτούς Ἀπ ἐμοῦ ὄψεσθε καὶ οὕτως ποιήσετε· καὶ ἰδοὺ ἐγὼ εἰσπορεύομαι ἐν ἀρχῇ τῆς παρεμβολῆς, καὶ ἔσται καθὼς ἂν ποιήσω, οὕτως ποιήσετε·

[17] and he said to them, Ye shall look at me, and so shall ye do; and behold, I will go into the beginning of the host, and it shall come to pass *that* as I do, so shall ye do.

[18] καὶ σαλπιῶ ἐν τῇ κερατίνῃ ἐγώ, καὶ πάντες μετ᾽ ἐμοῦ σαλπιεῖτε ἐν ταῖς κερατίναις κύκλῳ ὅλης τῆς παρεμβολῆς καὶ ἐρεῖτε Τῷ κυρίῳ καὶ τῷ Γεδεων.

[18] And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For the Lord and Gedeon.

[19] καὶ εἰσῆλθεν Γεδεων καὶ οἱ ἑκατὸν ἄνδρες οἱ μετ᾽ αὐτοῦ ἐν ἀρχῇ τῆς παρεμβολῆς ἐν ἀρχῇ τῆς φυλακῆς μέσης καὶ ἐγείροντες ἤγειραν τοὺς φυλάσσοντας καὶ ἐσάλπισαν ἐν ταῖς κερατίναις καὶ ἐξετίναξαν τὰς ὑδρίας τὰς ἐν ταῖς χερσὶν αὐτῶν.

[19] And Gedeon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands,

[20] καὶ ἐσάλπισαν αἱ τρεῖς ἀρχαὶ ἐν ταῖς κερατίναις καὶ συνέτριψαν τὰς ὑδρίας καὶ ἐκράτησαν ἐν χερσὶν ἀριστεραῖς αὐτῶν τὰς λαμπάδας καὶ ἐν χερσὶν δεξιαῖς αὐτῶν τὰς κερατίνας τοῦ σαλπίζειν καὶ ἀνέκραξαν Ῥομφαία τῷ κυρίῳ καὶ τῷ Γεδεων.

[20] and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for the Lord and for Gedeon.

[21] καὶ ἔστησαν ἀνὴρ ἐφ᾽ ἑαυτῷ κύκλῳ τῆς παρεμβολῆς, καὶ ἔδραμεν πᾶσα ἡ παρεμβολὴ καὶ ἐσήμαναν καὶ ἔφυγαν.

[21] And *every* man stood in his place round about the host; and all the host ran, and sounded *an alarm*, and fled.

[22] καὶ ἐσάλπισαν ἐν ταῖς τριακοσίαις κερατίναις, καὶ ἔθηκεν κύριος τὴν ῥομφαίαν ἀνδρὸς ἐν τῷ πλησίον αὐτοῦ ἐν πάσῃ τῇ παρεμβολῇ, καὶ ἔφυγεν ἡ παρεμβολὴ ἕως Βηθσεεδτα Γαραγαθα ἕως χείλους Αβωμεουλα ἐπὶ Ταβαθ.

[22] And they sounded with the three hundred horns; and the Lord set *every* man's sword in all the host against his neighbour.

[23] καὶ ἐβόησαν ἀνὴρ Ισραηλ ἀπὸ Νεφθαλι καὶ ἀπὸ Ασηρ καὶ ἀπὸ παντὸς Μανασση καὶ ἐδίωξαν ὀπίσω Μαδιαμ.

[23] And the host fled as far as Bethseed Tagaragatha Abel-meula to Tabath; and the men of Israel from Nephthali, and from Aser, and from all Manasse, came to help, and followed after Madiam.

[24] Καὶ ἀγγέλους ἀπέστειλεν Γεδεων ἐν παντὶ ὄρει Εφραιμ λέγων Κατάβητε εἰς συνάντησιν Μαδιαμ καὶ καταλάβετε ἑαυτοῖς τὸ ὕδωρ ἕως Βαιθηρα καὶ τὸν Ιορδάνην· καὶ ἐβόησεν πᾶς ἀνὴρ Εφραιμ καὶ προκατελάβοντο τὸ ὕδωρ ἕως Βαιθηρα καὶ τὸν Ιορδάνην.

[24] And Gedeon sent messengers into all mount Ephraim, saying, Come down to meet Madiam, and take to yourselves the water as far as Baethera and Jordan: and every man of Ephraim cried out, and they took the water before hand unto Baethera and Jordan.

[25] καὶ συνέλαβον τοὺς ἄρχοντας Μαδιαμ καὶ τὸν Ωρηβ καὶ τὸν Ζηβ καὶ ἀπέκτειναν τὸν Ωρηβ ἐν Σουρ καὶ τὸν Ζηβ ἀπέκτειναν ἐν Ιακεφζηφ καὶ κατεδίωξαν Μαδιαμ· καὶ τὴν κεφαλὴν Ωρηβ καὶ Ζηβ ἤνεγκαν πρὸς Γεδεων ἀπὸ πέραν τοῦ Ιορδάνου.

[25] And they took the princess of Madiam, even Oreb and Zeb; and they slew Oreb in Sur Oreb, and they slew Zeb in Jakephzeph; and they

pursued Madiam, and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.

CHAPTER 8

[1] καὶ εἶπαν πρὸς Γεδεων ἀνὴρ Εφραιμ Τί τὸ ῥῆμα τοῦτο ἐποίησας ἡμῖν τοῦ μὴ καλέσαι ἡμᾶς, ὅτε ἐπορεύθης παρατάξασθαι ἐν Μαδιαμ; καὶ διελέξαντο πρὸς αὐτὸν ἰσχυρῶς.

[1] And the men of Ephraim said to Gedeon, What *is* this *that* thou hast done to us, in that thou didst not call us when thou wentest to fight with Madiam? and they chode with him sharply.

[2] καὶ εἶπεν πρὸς αὐτούς Τί ἐποίησα νῦν καθὼς ὑμεῖς; ἢ οὐχὶ κρεῖσσον ἐπιφυλλὶς Εφραιμ ἢ τρυγητὸς Αβιεζερ;

[2] And he said to them, What have I now done in comparison of you? *is* not the gleaning of Ephraim better than the vintage of Abiezer?

[3] ἐν χειρὶ ὑμῶν παρέδωκεν κύριος τοὺς ἄρχοντας Μαδιαμ, τὸν Ωρηβ καὶ τὸν Ζηβ· καὶ τί ἠδυνήθην ποιῆσαι ὡς ὑμεῖς; τότε ἀνέθη τὸ πνεῦμα αὐτῶν ἀπ᾽ αὐτοῦ ἐν τῷ λαλῆσαι αὐτὸν τὸν λόγον τοῦτον.

[3] The Lord has delivered into your hand the princes of Madiam, Oreb and Zeb; and what could I do in comparison of you? Then was their spirit calmed toward him, when he spoke this word.

[4] Καὶ ἦλθεν Γεδεων ἐπὶ τὸν Ιορδάνην, καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ᾽ αὐτοῦ πεινῶντες καὶ διώκοντες.

[4] And Gedeon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing.

[5] καὶ εἶπεν τοῖς ἀνδράσιν Σοκχωθ Δότε δὴ ἄρτους εἰς τροφὴν τῷ λαῷ τούτῳ τῷ ἐν ποσίν μου, ὅτι ἐκλείπουσιν, καὶ ἰδοὺ ἐγώ εἰμι διώκων ὀπίσω τοῦ Ζεβεε καὶ Σελμανα βασιλέων Μαδιαμ.

[5] And he said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me; because they are faint, and behold, I am following after Zebee and Salmana, kings of Madiam.

[6] καὶ εἶπον οἱ ἄρχοντες Σοκχωθ Μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρί σου; οὐ δώσομεν τῇ δυνάμει σου ἄρτους.

[6] And the princes of Socchoth said, *Are* the hands of Zebee and Salmana now in thy hand, that we should give bread to thy host?

[7] καὶ εἶπεν Γεδεων Διὰ τοῦτο ἐν τῷ δοῦναι κύριον τὸν Ζεβεε καὶ Σελμανα ἐν χειρί μου, καὶ ἐγὼ ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ἐν ταῖς αβαρκηνιν.

[7] And Gedeon said, Therefore when the Lord gives Zebee and Salmana into my hand, then will I tear your flesh with the thorns of the wilderness, and the Barkenim.

[8] καὶ ἀνέβη ἐκεῖθεν εἰς Φανουηλ καὶ ἐλάλησεν πρὸς αὐτοὺς ὡσαύτως, καὶ ἀπεκρίθησαν αὐτῷ οἱ ἄνδρες Φανουηλ ὃν τρόπον ἀπεκρίθησαν ἄνδρες Σοκχωθ.

[8] And he went up thence to Phanuel, and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth *had* answered him.

[9] καὶ εἶπεν Γεδεων πρὸς ἄνδρας Φανουηλ Ἐν ἐπιστροφῇ μου μετ᾽ εἰρήνης τὸν πύργον τοῦτον κατασκάψω. –

[9] And Gedeon said to the men of Phanuel, When I return in peace, I will break down this tower.

[10] καὶ Ζεβεε καὶ Σελμανα ἐν Καρκαρ, καὶ ἡ παρεμβολὴ αὐτῶν μετ᾽ αὐτῶν ὡσεὶ δέκα πέντε χιλιάδες, πάντες οἱ καταλελειμμένοι ἀπὸ πάσης παρεμβολῆς ἀλλοφύλων, καὶ οἱ πεπτωκότες ἑκατὸν εἴκοσι χιλιάδες ἀνδρῶν σπωμένων ῥομφαίαν.

[10] And Zebee and Salmana *were* in Carcar, and their host *was* with them, about fifteen thousand, all that were left of all the host of the aliens; and they that fell *were* a hundred and twenty thousand men that drew the sword.

[11] καὶ ἀνέβη Γεδεων ὁδὸν τῶν σκηνούντων ἐν σκηναῖς ἀπὸ ἀνατολῶν τῆς Ναβαι καὶ Ιεγεβαλ· καὶ ἐπάταξεν τὴν παρεμβολήν, καὶ ἡ παρεμβολὴ ἦν πεποιθυῖα.

[11] And Gedeon went up by the way of them that dwelt in tents, eastward of Nabai and Jegebal; and he smote the host, and the host was secure.

[12] καὶ ἔφυγον Ζεβεε καὶ Σελμανα, καὶ ἐδίωξεν ὀπίσω αὐτῶν καὶ ἐκράτησεν τοὺς δύο βασιλεῖς Μαδιαμ, τὸν Ζεβεε καὶ τὸν Σελμανα, καὶ πᾶσαν τὴν παρεμβολὴν ἐξέστησεν. –

[12] And Zebee and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfited all the army.

[13] καὶ ἐπέστρεψεν Γεδεων υἱὸς Ιωας ἀπὸ τῆς παρατάξεως ἀπὸ ἐπάνωθεν τῆς παρατάξεως Αρες.

[13] And Gedeon the son of Joas returned from the battle, down from the battle of Ares.

[14] καὶ συνέλαβεν παιδάριον ἀπὸ τῶν ἀνδρῶν Σοκχωθ καὶ ἐπηρώτησεν αὐτόν, καὶ ἔγραψεν πρὸς αὐτὸν τὰ ὀνόματα τῶν ἀρχόντων Σοκχωθ καὶ τῶν πρεσβυτέρων αὐτῶν, ἑβδομήκοντα καὶ ἑπτὰ ἄνδρας.

[14] And he took prisoner a young lad of the men of Socchoth, and questioned him; and he wrote to him the names of the princes of Socchoth and of their elders, seventy-seven men.

[15] καὶ παρεγένετο Γεδεων πρὸς τοὺς ἄρχοντας Σοκχωθ καὶ εἶπεν Ἰδοὺ Ζεβεε καὶ Σελμανα, ἐν οἷς ὠνειδίσατέ με λέγοντες Μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρί σου, ὅτι δώσομεν τοῖς ἀνδράσιν τοῖς ἐκλείπουσιν ἄρτους;

[15] And Gedeon came to the princes of Socchoth, and said, Behold Zebee and Salmana, about whom ye reproached me, saying, *Are* the hands of Zebee and Salmana now in thy hand, that we should give bread to thy men that are faint?

[16] καὶ ἔλαβεν τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς βαρακηνιμ καὶ ἠλόησεν ἐν αὐτοῖς τοὺς ἄνδρας τῆς πόλεως.

[16] And he took the elders of the city with the thorns of the wilderness and the Barkenim, and with them he tore the men of the city.

[17] καὶ τὸν πύργον Φανουηλ κατέστρεψεν καὶ ἀπέκτεινεν τοὺς ἄνδρας τῆς πόλεως. –

[17] And he overthrew the tower of Phanuel, and slew the men of the city.

[18] καὶ εἶπεν πρὸς Ζεβεε καὶ Σελμανα Ποῦ οἱ ἄνδρες, οὓς ἀπεκτείνατε ἐν Θαβωρ; καὶ εἶπαν Ὡς σύ, ὡς αὐτοὶ εἰς ὁμοίωμα υἱοῦ βασιλέως.

[18] And he said to Zebee and Salmana, Where *are* the men whom ye slew in Thabor? and they said, As thou, so *were* they, according to the likeness of the son of a king.

[19] καὶ εἶπεν Γεδεων Ἀδελφοί μου καὶ υἱοὶ τῆς μητρός μου ἦσαν· ζῇ κύριος, εἰ ἐζωογονήκειτε αὐτούς, οὐκ ἂν ἀπέκτεινα ὑμᾶς.

[19] And Gedeon said, They were my brethren and the sons of my mother: *as* the Lord lives, if ye had preserved them alive, I would not have slain you.

[20] καὶ εἶπεν Ιεθερ τῷ πρωτοτόκῳ αὐτοῦ Ἀναστὰς ἀπόκτεινον αὐτούς· καὶ οὐκ ἔσπασεν τὸ παιδάριον τὴν ῥομφαίαν αὐτοῦ, ὅτι ἐφοβήθη, ὅτι ἔτι νεώτερος ἦν.

[20] And he said to Jether his first-born, Rise and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young.

[21] καὶ εἶπεν Ζεβεε καὶ Σελμανα Ἀνάστα σὺ καὶ συνάντησον ἡμῖν, ὅτι ὡς ἀνδρὸς ἡ δύναμίς σου. καὶ ἀνέστη Γεδεων καὶ ἀπέκτεινεν τὸν Ζεβεε καὶ τὸν Σελμανα καὶ ἔλαβεν τοὺς μηνίσκους τοὺς ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

[21] And Zebee and Salmana said, Rise thou and fall upon us, for thy power *is* as that of a man; and Gedeon arose, and slew Zebee and Salmana: and he took the round ornaments that were on the necks of their camels.

[22] Καὶ εἶπον ἀνὴρ Ισραηλ πρὸς Γεδεων Κύριε, ἄρξον ἡμῶν καὶ σὺ καὶ ὁ υἱός σου, ὅτι σὺ ἔσωσας ἡμᾶς ἐκ χειρὸς Μαδιαμ.

[22] And the men of Israel said to Gedeon, Rule, *my* lord, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam.

[23] καὶ εἶπεν πρὸς αὐτοὺς Γεδεων Οὐκ ἄρξω ἐγώ, καὶ οὐκ ἄρξει ὁ υἱός μου ἐν ὑμῖν· κύριος ἄρξει ὑμῶν.

[23] And Gedeon said to them, I will not rule, and my son shall not rule among you; the Lord shall rule over you.

[24] καὶ εἶπεν Γεδεων πρὸς αὐτούς Αἰτήσομαι παρ' ὑμῶν αἴτημα καὶ δότε μοι ἀνὴρ ἐνώτιον ἐκ σκύλων αὐτοῦ· ὅτι ἐνώτια χρυσᾶ αὐτοῖς, ὅτι Ισμαηλῖται ἦσαν.

[24] And Gedeon said to them, I will make a request of you, and do ye give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites.

[25] καὶ εἶπαν Διδόντες δώσομεν· καὶ ἀνέπτυξεν τὸ ἱμάτιον αὐτοῦ, καὶ ἔβαλεν ἐκεῖ ἀνὴρ ἐνώτιον σκύλων αὐτοῦ.

[25] And they said, We will certainly give them: and he opened his garment, and each man cast therein an earring of his spoils.

[26] καὶ ἐγένετο ὁ σταθμὸς τῶν ἐνωτίων τῶν χρυσῶν, ὧν ᾔτησεν, χίλιοι καὶ πεντακόσιοι χρυσοῖ πάρεξ τῶν μηνίσκων καὶ τῶν στραγγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεῦσι Μαδιαμ καὶ ἐκτὸς τῶν περιθεμάτων, ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

[26] And the weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents, and the chains, and the garments, and the purple cloths that were on the kings of Madiam, and besides the chains that were on the necks of their camels.

[27] καὶ ἐποίησεν αὐτὸ Γεδεων εἰς εφωθ καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ Εφραθα· καὶ ἐξεπόρνευσεν πᾶς Ισραηλ ὀπίσω αὐτοῦ ἐκεῖ, καὶ ἐγένετο τῷ Γεδεων καὶ τῷ οἴκῳ αὐτοῦ εἰς σκῶλον.

[27] And Gedeon made an ephod of it, an set it in his city in Ephratha; and all Israel went thither a whoring after it, and it became a stumbling-block to Gedeon and his house.

[28] καὶ συνεστάλη Μαδιαμ ἐνώπιον υἱῶν Ισραηλ καὶ οὐ προσέθηκαν ἆραι κεφαλὴν αὐτῶν. καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη ἐν ἡμέραις Γεδεων. –

[28] And Madiam, was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gedeon.

[29] καὶ ἐπορεύθη Ιεροβααλ υἱὸς Ιωας καὶ ἐκάθισεν ἐν οἴκῳ αὐτοῦ.

[29] And Jerobaal the son of Joas went and sat in his house.

[30] καὶ τῷ Γεδεων ἦσαν ἑβδομήκοντα υἱοὶ ἐκπεπορευμένοι ἐκ μηρῶν αὐτοῦ, ὅτι γυναῖκες πολλαὶ ἦσαν αὐτῷ.

[30] And Gedeon had seventy sons begotten of his body, for he had many wives.

[31] καὶ παλλακὴ αὐτοῦ ἦν ἐν Συχεμ· καὶ ἔτεκεν αὐτῷ καί γε αὐτὴ υἱόν, καὶ ἔθηκεν τὸ ὄνομα αὐτοῦ Αβιμελεχ.

[31] And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech.

[32] καὶ ἀπέθανεν Γεδεων υἱὸς Ιωας ἐν πόλει αὐτοῦ καὶ ἐτάφη ἐν τῷ τάφῳ Ιωας τοῦ πατρὸς αὐτοῦ ἐν Εφραθα Αβιεσδρι.

[32] And Gedeon son of Joas died in his city, and he was buried in the sepulchre of Joas his father in Ephratha of Abi-Esdri.

[33] Καὶ ἐγένετο καθὼς ἀπέθανεν Γεδεων, καὶ ἐπέστρεψαν οἱ υἱοὶ Ισραηλ καὶ ἐξεπόρνευσαν ὀπίσω τῶν Βααλιμ καὶ ἔθηκαν ἑαυτοῖς τῷ Βααλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν.

[33] And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god.

[34] καὶ οὐκ ἐμνήσθησαν οἱ υἱοὶ Ισραηλ κυρίου τοῦ θεοῦ τοῦ ῥυσαμένου αὐτοὺς ἐκ χειρὸς πάντων τῶν θλιβόντων αὐτοὺς κυκλόθεν.

[34] And the children of Israel remembered not the Lord their God who had delivered them out of the hand of all that afflicted them round about.

[35] καὶ οὐκ ἐποίησαν ἔλεος μετὰ τοῦ οἴκου Ιεροβααλ [αὐτός ἐστιν Γεδεων] κατὰ πάντα τὰ ἀγαθά, ἃ ἐποίησεν μετὰ Ισραηλ.

[35] And they did not deal mercifully with the house of Jerobaal, (the same is Gedeon) according to all the good which he did to Israel.

CHAPTER 9

[1] Καὶ ἐπορεύθη Αβιμελεχ υἱὸς Ιεροβααλ εἰς Συχεμ πρὸς ἀδελφοὺς μητρὸς αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτοὺς καὶ πρὸς πᾶσαν συγγένειαν οἴκου πατρὸς μητρὸς αὐτοῦ λέγων

[1] And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spoke to them and to all the kindred of the house of his mother's father, saying,

[2] Λαλήσατε δὴ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ Τί τὸ ἀγαθὸν ὑμῖν, κυριεῦσαι ὑμῶν ἑβδομήκοντα ἄνδρας, πάντας υἱοὺς Ιεροβααλ, ἢ κυριεύειν ὑμῶν ἄνδρα ἕνα; καὶ μνήσθητε ὅτι ὀστοῦν ὑμῶν καὶ σὰρξ ὑμῶν εἰμι.

[2] Speak, I pray you, in the ears of all the men of Sychem, saying, Which *is* better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh.

[3] καὶ ἐλάλησαν περὶ αὐτοῦ οἱ ἀδελφοὶ τῆς μητρὸς αὐτοῦ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ πάντας τοὺς λόγους τούτους, καὶ ἔκλινεν ἡ καρδία αὐτῶν ὀπίσω Αβιμελεχ, ὅτι εἶπαν Ἀδελφὸς ἡμῶν ἐστιν.

[3] And his mother's brethren spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother.

[4] καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐξ οἴκου Βααλβεριθ, καὶ ἐμισθώσατο ἑαυτῷ Αβιμελεχ ἄνδρας κενοὺς καὶ δειλούς, καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ.

[4] And they gave him seventy *pieces* of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men, and they went after him.

[5] καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς Εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφοὺς αὐτοῦ υἱοὺς Ιεροβααλ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἕνα· καὶ κατελείφθη Ιωαθαν υἱὸς Ιεροβααλ ὁ νεώτερος, ὅτι ἐκρύβη.

[5] And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

[6] Καὶ συνήχθησαν πάντες ἄνδρες Σικιμων καὶ πᾶς οἶκος Βηθμααλων καὶ ἐπορεύθησαν καὶ ἐβασίλευσαν τὸν Αβιμελεχ πρὸς τῇ βαλάνῳ τῇ εὐρετῇ τῆς στάσεως τῆς ἐν Σικιμοις.

[6] And all the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sedition, which was at Sicima.

[7] καὶ ἀνηγγέλη τῷ Ιωαθαν, καὶ ἐπορεύθη καὶ ἔστη ἐπὶ κορυφὴν ὄρους Γαριζιν καὶ ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν αὐτοῖς Ἀκούσατέ μου, ἄνδρες Σικιμων, καὶ ἀκούσεται ὑμῶν ὁ θεός.

[7] And it was reported to Joatham, and he went and stood on the top of mount Garizin, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

[8] πορευόμενα ἐπορεύθη τὰ ξύλα τοῦ χρῖσαι ἐφ’ ἑαυτὰ βασιλέα καὶ εἶπον τῇ ἐλαίᾳ Βασίλευσον ἐφ’ ἡμῶν.

[8] The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us.

[9] καὶ εἶπεν αὐτοῖς ἡ ἐλαία Μὴ ἀπολείψασα τὴν πιότητά μου, ἐν ᾗ δοξάσουσι τὸν θεὸν ἄνδρες, πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων;

[9] But the olives said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees?

[10] καὶ εἶπον τὰ ξύλα τῇ συκῇ Δεῦρο βασίλευσον ἐφ’ ἡμῶν.

[10] And the trees said to the fig-tree, Come, reign over us.

[11] καὶ εἶπεν αὐτοῖς ἡ συκῆ Μὴ ἀπολείψασα ἐγὼ τὴν γλυκύτητά μου καὶ τὰ γενήματά μου τὰ ἀγαθὰ πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων;

[11] But the fig-tree said to them, Shall I leave my sweetness an my good fruits, and go to be promoted over the trees?

[12] καὶ εἶπαν τὰ ξύλα πρὸς τὴν ἄμπελον Δεῦρο σὺ βασίλευσον ἐφ’ ἡμῶν.

[12] And the trees said to the vine, Come, reign over us.

[13] καὶ εἶπεν αὐτοῖς ἡ ἄμπελος Μὴ ἀπολείψασα τὸν οἶνόν μου τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων;

[13] And the vine said to them, Shall I leave my wine that cheers God and men, and go to be promoted over the trees?

[14] καὶ εἶπαν πάντα τὰ ξύλα τῇ ῥάμνῳ Δεῦρο σὺ βασίλευσον ἐφ᾽ ἡμῶν.

[14] Then all the trees said to the bramble, Come thou and *reign* over us.

[15] καὶ εἶπεν ἡ ῥάμνος πρὸς τὰ ξύλα Εἰ ἐν ἀληθείᾳ χρίετέ με ὑμεῖς τοῦ βασιλεύειν ἐφ᾽ ὑμᾶς, δεῦτε ὑπόστητε ἐν τῇ σκιᾷ μου· καὶ εἰ μή, ἐξέλθῃ πῦρ ἀπ᾽ ἐμοῦ καὶ καταφάγῃ τὰς κέδρους τοῦ Λιβάνου. –

[15] And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Libanus.

[16] καὶ νῦν εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε καὶ ἐβασιλεύσατε τὸν Αβιμελεχ, καὶ εἰ ἀγαθωσύνην ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ εἰ ὡς ἀνταπόδοσις χειρὸς αὐτοῦ ἐποιήσατε αὐτῷ,

[16] And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand,

[17] – ὡς παρετάξατο ὁ πατήρ μου ὑπὲρ ὑμῶν καὶ ἐξέρριψεν τὴν ψυχὴν αὐτοῦ ἐξ ἐναντίας καὶ ἐρρύσατο ὑμᾶς ἐκ χειρὸς Μαδιαμ,

[17] as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Madiam;

[18] καὶ ὑμεῖς ἐπανέστητε ἐπὶ τὸν οἶκον τοῦ πατρός μου σήμερον καὶ ἀπεκτείνατε τοὺς υἱοὺς αὐτοῦ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἕνα καὶ ἐβασιλεύσατε τὸν Αβιμελεχ υἱὸν παιδίσκης αὐτοῦ ἐπὶ τοὺς ἄνδρας Σικιμων, ὅτι ἀδελφὸς ὑμῶν ἐστιν, –

[18] and ye are risen up this day against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother:

[19] καὶ εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ ἐν τῇ ἡμέρᾳ ταύτῃ, εὐφρανθείητε ἐν Αβιμελεχ, καὶ

εὐφρανθείη καί γε αὐτὸς ἐφ᾽ ὑμῖν.

[19] if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you:

[20] εἰ δὲ οὐ, ἐξέλθοι πῦρ ἀπὸ Αβιμελεχ καὶ φάγοι τοὺς ἄνδρας Σικιμων καὶ τὸν οἶκον Βηθμααλλων, καὶ ἐξέλθοι πῦρ ἀπὸ ἀνδρῶν Σικιμων καὶ ἐκ τοῦ οἴκου Βηθμααλλων καὶ καταφάγοι τὸν Αβιμελεχ. –

[20] but if not, let fire come out from Abimelech, and devour the men of Sicima, and the house of Bethmaalo; and let fire come out from the men of Sicima and from the house of Bethmaalo, and devour Abimelech.

[21] καὶ ἔφυγεν Ιωαθαν καὶ ἀπέδρα καὶ ἐπορεύθη ἕως Βαιηρ καὶ ᾤκησεν ἐκεῖ ἀπὸ προσώπου Αβιμελεχ ἀδελφοῦ αὐτοῦ.

[21] And Joatham fled, and ran away, and went as far as Baeer, and dwelt there out of the way of his brother Abimelech.

[22] Καὶ ἦρξεν Αβιμελεχ ἐπὶ Ισραηλ τρία ἔτη.

[22] And Abimelech reigned over Israel three years.

[23] καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν ἀνὰ μέσον Αβιμελεχ καὶ ἀνὰ μέσον τῶν ἀνδρῶν Σικιμων, καὶ ἠθέτησαν ἄνδρες Σικιμων ἐν τῷ οἴκῳ Αβιμελεχ,

[23] And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech:

[24] τοῦ ἐπαγαγεῖν τὴν ἀδικίαν τῶν ἑβδομήκοντα υἱῶν Ιεροβααλ καὶ τὰ αἵματα αὐτῶν τοῦ θεῖναι ἐπὶ Αβιμελεχ τὸν ἀδελφὸν αὐτῶν, ὃς ἀπέκτεινεν αὐτούς, καὶ ἐπὶ ἄνδρας Σικιμων, ὅτι ἐνίσχυσαν τὰς χεῖρας αὐτοῦ ἀποκτεῖναι τοὺς ἀδελφοὺς αὐτοῦ.

[24] to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sicima, because they strengthened his hands to slay his brethren.

[25] καὶ ἔθηκαν αὐτῷ οἱ ἄνδρες Σικιμων ἐνεδρεύοντας ἐπὶ τὰς κεφαλὰς τῶν ὀρέων καὶ διήρπαζον πάντα, ὃς παρεπορεύετο ἐπ᾽ αὐτοὺς ἐν τῇ ὁδῷ· καὶ ἀπηγγέλη τῷ βασιλεῖ Αβιμελεχ.

[25] And the men of Sicima set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

[26] καὶ ἦλθεν Γααλ υἱὸς Ιωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ παρῆλθον ἐν Σικιμοις, καὶ ἤλπισαν ἐν αὐτῷ οἱ ἄνδρες Σικιμων.

[26] And Gaal son of Jobel came, and his brethren, and passed by Sicima, and the men of Sicima trusted in him.

[27] καὶ ἐξῆλθον εἰς ἀγρὸν καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν καὶ ἐπάτησαν καὶ ἐποίησαν ελλουλιμ καὶ εἰσήνεγκαν εἰς οἶκον θεοῦ αὐτῶν καὶ ἔφαγον καὶ ἔπιον καὶ κατηράσαντο τὸν Αβιμελεχ.

[27] And they went out into the field, and gathered their grapes, and trod them, and made merry; and they brought *the grapes* into the house of their god, and ate and drank, and cursed Abimelech.

[28] καὶ εἶπεν Γααλ υἱὸς Ιωβηλ Τίς ἐστιν Αβιμελεχ καὶ τίς ἐστιν υἱὸς Συχεμ, ὅτι δουλεύσομεν αὐτῷ; οὐχ υἱὸς Ιεροβααλ, καὶ Ζεβουλ ἐπίσκοπος αὐτοῦ δοῦλος αὐτοῦ σὺν τοῖς ἀνδράσιν Εμμωρ πατρὸς Συχεμ; καὶ τί ὅτι δουλεύσομεν αὐτῷ ἡμεῖς;

[28] And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? *Is he* not the son of Jerobaal, and *is* not Zebul his steward, his servant with the son of Emmor the father of Sychem? and why should we serve him?

[29] καὶ τίς δῴη τὸν λαὸν τοῦτον ἐν χειρί μου; καὶ μεταστήσω τὸν Αβιμελεχ καὶ ἐρῶ πρὸς αὐτόν Πλήθυνον τὴν δύναμίν σου καὶ ἔξελθε.

[29] And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy host, and come out.

[30] καὶ ἤκουσεν Ζεβουλ ἄρχων τῆς πόλεως τοὺς λόγους Γααλ υἱοῦ Ιωβηλ καὶ ὠργίσθη θυμῷ αὐτός.

[30] And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry.

[31] καὶ ἀπέστειλεν ἀγγέλους πρὸς Αβιμελεχ ἐν κρυφῇ λέγων Ἰδοὺ Γααλ υἱὸς Ιωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχεμ, καὶ ἰδοὺ αὐτοὶ περικάθηνται τὴν πόλιν ἐπὶ σέ·

[31] And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee.

[32] καὶ νῦν ἀναστὰς νυκτὸς σὺ καὶ ὁ λαὸς ὁ μετὰ σοῦ καὶ ἐνέδρευσον ἐν τῷ ἀγρῷ,

[32] And now rise up by night, thou and the people with thee, and lay wait in the field.

[33] καὶ ἔσται τὸ πρωῒ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον ὀρθριεῖς καὶ ἐκτενεῖς ἐπὶ τὴν πόλιν, καὶ ἰδοὺ αὐτὸς καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἐκπορεύονται πρὸς σέ, καὶ ποιήσεις αὐτῷ ὅσα ἂν εὕρῃ ἡ χείρ σου.

[33] And it shall come to pass in the morning at sunrising, thou shalt rise up early and draw toward the city; and behold, he and the people with him will come forth against thee, and thou shalt do to him according to thy power.

[34] καὶ ἀνέστη Αβιμελεχ καὶ πᾶς ὁ λαὸς μετ᾽ αὐτοῦ νυκτὸς καὶ ἐνήδρευσαν ἐπὶ Συχεμ τέτρασιν ἀρχαῖς.

[34] And Abimelech and all the people with him rose up by night, and formed an ambuscade against Sychem in four companies.

[35] καὶ ἐξῆλθεν Γααλ υἱὸς Ιωβηλ καὶ ἔστη πρὸς τῇ θύρᾳ τῆς πύλης τῆς πόλεως, καὶ ἀνέστη Αβιμελεχ καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἀπὸ τοῦ ἐνέδρου.

[35] And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade.

[36] καὶ εἶδεν Γααλ υἱὸς Ιωβηλ τὸν λαὸν καὶ εἶπεν πρὸς Ζεβουλ Ἰδοὺ λαὸς καταβαίνει ἀπὸ κεφαλῶν τῶν ὀρέων. καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ Τὴν σκιὰν τῶν ὀρέων σὺ βλέπεις ὡς ἄνδρας.

[36] And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people comes down from the top of the mountains: and Zebul said to him, Thou seest the shadow of the mountains as men.

[37] καὶ προσέθετο ἔτι Γααλ τοῦ λαλῆσαι καὶ εἶπεν Ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς, καὶ ἀρχὴ ἑτέρα ἔρχεται διὰ ὁδοῦ Ηλωνμαωνενιμ.

[37] And Gaal continued to speak and said, Behold, a people comes down westward from the part bordering on the middle of the land, and another company comes by the way of Helon Maonenim.

[38] καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ Καὶ ποῦ ἐστιν τὸ στόμα σου, ὡς ἐλάλησας Τίς ἐστιν Αβιμελεχ, ὅτι δουλεύσομεν αὐτῷ; μὴ οὐχὶ οὗτος ὁ λαός, ὃν ἐξουδένωσας; ἔξελθε δὴ νῦν καὶ παράταξαι αὐτῷ.

[38] And Zebul said to him, And where is thy mouth as thou spokest, Who is Abimelech that we should serve him? *Is* not this the people whom thou despisedst? go forth now, and set the battle in array against him.

[39] καὶ ἐξῆλθεν Γααλ ἐνώπιον ἀνδρῶν Συχεμ καὶ παρετάξατο πρὸς Αβιμελεχ.

[39] And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech.

[40] καὶ ἐδίωξεν αὐτὸν Αβιμελεχ, καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ· καὶ ἔπεσαν τραυματίαι πολλοὶ ἕως τῆς θύρας τῆς πύλης.

[40] And Abimelech pursued him, and he fled from before him; and many fell down slain as far as the door of the gate.

[41] καὶ εἰσῆλθεν Αβιμελεχ ἐν Αρημα· καὶ ἐξέβαλεν Ζεβουλ τὸν Γααλ καὶ τοὺς ἀδελφοὺς αὐτοῦ μὴ οἰκεῖν ἐν Συχεμ.

[41] And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem.

[42] καὶ ἐγένετο τῇ ἐπαύριον καὶ ἐξῆλθεν ὁ λαὸς εἰς τὸν ἀγρόν, καὶ ἀνήγγειλεν τῷ Αβιμελεχ.

[42] And it came to pass on the second day that the people went out into the field, and *one* brought word to Abimelech.

[43] καὶ ἔλαβεν τὸν λαὸν καὶ διεῖλεν αὐτοὺς εἰς τρεῖς ἀρχὰς καὶ ἐνήδρευσεν ἐν ἀγρῷ· καὶ εἶδεν καὶ ἰδοὺ ὁ λαὸς ἐξῆλθεν ἐκ τῆς πόλεως, καὶ ἀνέστη ἐπ᾽ αὐτοὺς καὶ ἐπάταξεν αὐτούς.

[43] And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them.

[44] καὶ Αβιμελεχ καὶ οἱ ἀρχηγοὶ οἱ μετ᾽ αὐτοῦ ἐξέτειναν καὶ ἔστησαν παρὰ τὴν θύραν τῆς πύλης τῆς πόλεως, καὶ αἱ δύο ἀρχαὶ ἐξέτειναν ἐπὶ πάντας τοὺς ἐν τῷ ἀγρῷ καὶ ἐπάταξαν αὐτούς.

[44] And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city; and the two *other* companies rushed forward upon all that were in the field, and smote them.

[45] καὶ Αβιμελεχ παρετάσσετο ἐν τῇ πόλει ὅλην τὴν ἡμέραν ἐκείνην καὶ κατελάβετο τὴν πόλιν καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἀπέκτεινεν καὶ καθεῖλεν τὴν πόλιν καὶ ἔσπειρεν εἰς ἅλας.

[45] And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

[46] καὶ ἤκουσαν πάντες οἱ ἄνδρες πύργων Συχεμ καὶ ἦλθον εἰς συνέλευσιν Βαιθηλβεριθ.

[46] And all the men of the tower of Sychem heard, and came to the gathering of Baethel-berith.

[47] καὶ ἀνηγγέλη τῷ Αβιμελεχ ὅτι συνήχθησαν πάντες οἱ ἄνδρες πύργων Συχεμ.

[47] And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together.

[48] καὶ ἀνέβη Αβιμελεχ εἰς ὄρος Ερμων καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ ἔλαβεν Αβιμελεχ τὰς ἀξίνας ἐν τῇ χειρὶ αὐτοῦ καὶ ἔκοψεν κλάδον ξύλου καὶ ἦρεν καὶ ἔθηκεν ἐπ᾽ ὤμων αὐτοῦ καὶ εἶπεν τῷ λαῷ τῷ μετ᾽ αὐτοῦ Ὃ εἴδετέ με ποιοῦντα, ταχέως ποιήσατε ὡς ἐγώ.

[48] And Abimelech went up to the mount of Selmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I.

[49] καὶ ἔκοψαν καί γε ἀνὴρ κλάδον πᾶς ἀνὴρ καὶ ἐπορεύθησαν ὀπίσω Αβιμελεχ καὶ ἐπέθηκαν ἐπὶ τὴν συνέλευσιν καὶ ἐνεπύρισαν ἐπ᾽ αὐτοὺς τὴν συνέλευσιν ἐν πυρί, καὶ ἀπέθανον καί γε πάντες οἱ ἄνδρες πύργου Σικιμων ὡς χίλιοι ἄνδρες καὶ γυναῖκες.

[49] And they cut down likewise even every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sicima, about a thousand men and women.

[50] Καὶ ἐπορεύθη Αβιμελεχ ἐκ Βαιθηλβεριθ καὶ παρενέβαλεν ἐν Θηβης καὶ κατέλαβεν αὐτήν.

[50] And Abimelech went out of Baethel-berith, and encamped against Thebes, and took it.

[51] καὶ πύργος ἰσχυρὸς ἦν ἐν μέσῳ τῆς πόλεως, καὶ ἔφυγον ἐκεῖ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες τῆς πόλεως καὶ ἔκλεισαν ἔξωθεν αὐτῶν καὶ ἀνέβησαν ἐπὶ τὸ δῶμα τοῦ πύργου.

[51] And there was a strong tower in the midst of the city; and thither all the men and the women of the city fled, and shut *the door* without them, and went up on the roof of the tower.

[52] καὶ ἦλθεν Αβιμελεχ ἕως τοῦ πύργου, καὶ παρετάξαντο αὐτῷ· καὶ ἤγγισεν Αβιμελεχ ἕως τῆς θύρας τοῦ πύργου τοῦ ἐμπρῆσαι αὐτὸν ἐν πυρί.

[52] And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire.

[53] καὶ ἔρριψεν γυνὴ μία κλάσμα ἐπιμυλίου ἐπὶ κεφαλὴν Αβιμελεχ καὶ ἔκλασεν τὸ κρανίον αὐτοῦ.

[53] And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull.

[54] καὶ ἐβόησεν ταχὺ πρὸς τὸ παιδάριον τὸ αἶρον τὰ σκεύη αὐτοῦ καὶ εἶπεν αὐτῷ Σπάσον τὴν ῥομφαίαν μου καὶ θανάτωσόν με, μήποτε εἴπωσιν Γυνὴ ἀπέκτεινεν αὐτόν. καὶ ἐξεκέντησεν αὐτὸν τὸ παιδάριον αὐτοῦ, καὶ ἀπέθανεν.

[54] And he cried out quickly to the young man his armour-bearer, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him: and his young man thrust him through and he died.

[55] καὶ εἶδεν ἀνὴρ Ισραηλ ὅτι ἀπέθανεν Αβιμελεχ, καὶ ἐπορεύθησαν ἀνὴρ εἰς τὸν τόπον αὐτοῦ.

[55] And the men of Israel saw that Abimelech was dead; and they went each to his place.

[56] καὶ ἐπέστρεψεν ὁ θεὸς τὴν πονηρίαν Αβιμελεχ, ἣν ἐποίησεν τῷ πατρὶ αὐτοῦ ἀποκτεῖναι τοὺς ἑβδομήκοντα ἀδελφοὺς αὐτοῦ.

[56] So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren.

[57] καὶ τὴν πᾶσαν πονηρίαν ἀνδρῶν Συχεμ ἐπέστρεψεν ὁ θεὸς εἰς κεφαλὴν αὐτῶν, καὶ ἐπῆλθεν ἐπ᾽ αὐτοὺς ἡ κατάρα Ιωαθαν υἱοῦ Ιεροβααλ.

[57] And all the wickedness of the men of Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

CHAPTER 10

[1] Καὶ ἀνέστη μετὰ Αβιμελεχ τοῦ σῶσαι τὸν Ισραηλ Θωλα υἱὸς Φουα υἱὸς πατραδέλφου αὐτοῦ ἀνὴρ Ισσαχαρ, καὶ αὐτὸς ᾤκει ἐν Σαμιρ ἐν ὄρει Εφραιμ.

[1] And after Abimelech Thola the son of Phua rose up to save Israel, *being* the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim.

[2] καὶ ἔκρινεν τὸν Ισραηλ εἴκοσι τρία ἔτη καὶ ἀπέθανεν καὶ ἐτάφη ἐν Σαμιρ.

[2] And he judged Israel twenty-three years, and died, and was buried in Samir.

[3] Καὶ ἀνέστη μετ' αὐτὸν Ιαιρ ὁ Γαλααδ καὶ ἔκρινεν τὸν Ισραηλ εἴκοσι δύο ἔτη.

[3] And after him arose Jair of Galaad, and he judged Israel twenty-two years.

[4] καὶ ἦσαν αὐτῷ τριάκοντα καὶ δύο υἱοὶ ἐπιβαίνοντες ἐπὶ τριάκοντα δύο πώλους· καὶ τριάκοντα δύο πόλεις αὐτοῖς, καὶ ἐκάλουν αὐτὰς Ἐπαύλεις Ιαιρ ἕως τῆς ἡμέρας ταύτης ἐν γῇ Γαλααδ.

[4] And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad.

[5] καὶ ἀπέθανεν Ιαιρ καὶ ἐτάφη ἐν Ραμνων.

[5] And Jair died, and was buried in Rhamnon.

[6] Καὶ προσέθεντο οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐδούλευσαν τοῖς Βααλιμ καὶ ταῖς Ασταρωθ καὶ τοῖς θεοῖς Αραδ καὶ τοῖς θεοῖς Σιδῶνος καὶ τοῖς θεοῖς Μωαβ καὶ τοῖς θεοῖς υἱῶν Αμμων καὶ τοῖς θεοῖς Φυλιστιμ καὶ ἐγκατέλιπον τὸν κύριον καὶ οὐκ ἐδούλευσαν αὐτῷ.

[6] And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon,

and the gods of the Phylistines; and they forsook the Lord, and did not serve him.

[7] καὶ ὠργίσθη θυμῷ κύριος ἐν Ισραηλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Φυλιστιιμ καὶ ἐν χειρὶ υἱῶν Αμμων.

[7] And the Lord was very angry with Israel, and sold them into the hands of the Phylistines, and into the hand of the children of Ammon.

[8] καὶ ἔθλιψαν καὶ ἔθλασαν τοὺς υἱοὺς Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ δέκα ὀκτὼ ἔτη, τοὺς πάντας υἱοὺς Ισραηλ τοὺς ἐν τῷ πέραν τοῦ Ιορδάνου ἐν γῇ τοῦ Αμορρι τοῦ ἐν Γαλααδ.

[8] And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad.

[9] καὶ διέβησαν οἱ υἱοὶ Αμμων τὸν Ιορδάνην παρατάξασθαι πρὸς Ιουδαν καὶ Βενιαμιν καὶ πρὸς Εφραιμ, καὶ ἐθλίβη Ισραηλ σφόδρα.

[9] And the children of Ammon went over Jordan to fight with Juda, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

[10] καὶ ἐβόησαν οἱ υἱοὶ Ισραηλ πρὸς κύριον λέγοντες Ἡμάρτομέν σοι, ὅτι ἐγκατελίπομεν τὸν θεὸν καὶ ἐδουλεύσαμεν τῷ Βααλιμ.

[10] And the children of Israel cried to the Lord, saying, We have sinned against thee, because we have forsaken God, and served Baalim.

[11] καὶ εἶπεν κύριος πρὸς τοὺς υἱοὺς Ισραηλ Μὴ οὐχὶ ἐξ Αἰγύπτου καὶ ἀπὸ τοῦ Αμορραίου καὶ ἀπὸ υἱῶν Αμμων καὶ ἀπὸ Φυλιστιιμ

[11] And the Lord said to the children of Israel, Did I not *save you* from Egypt and from the Amorite, and from the children of Ammon, and from the Phylistines,

[12] καὶ Σιδωνίων καὶ Αμαληκ καὶ Μαδιαμ, οἳ ἔθλιψαν ὑμᾶς, καὶ ἐβοήσατε πρός με, καὶ ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν;

[12] and from the Sidonians, and Amalec, and Madiam, who afflicted you? and ye cried to me, and I saved you out of their hand?

[13] καὶ ὑμεῖς ἐγκατελίπετέ με καὶ ἐδουλεύσατε θεοῖς ἑτέροις· διὰ τοῦτο οὐ προσθήσω τοῦ σῶσαι ὑμᾶς.

[13] Yet ye forsook me and served other gods; therefore I will not save you any more.

[14] πορεύεσθε καὶ βοήσατε πρὸς τοὺς θεούς, οὓς ἐξελέξασθε ἑαυτοῖς, καὶ αὐτοὶ σωσάτωσαν ὑμᾶς ἐν καιρῷ θλίψεως ὑμῶν.

[14] Go, and cry to the gods whom ye have chosen to yourselves, and let them save you in the time of your affliction.

[15] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς κύριον Ἡμάρτομεν, ποίησον σὺ ἡμῖν κατὰ πᾶν τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου, πλὴν ἐξελοῦ ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ.

[15] And the children of Israel said to the Lord, We have sinned: do thou to us according to all *that is* good in thine eyes; only deliver us this day.

[16] καὶ ἐξέκλιναν τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου αὐτῶν καὶ ἐδούλευσαν τῷ κυρίῳ μόνῳ, καὶ ὠλιγώθη ἡ ψυχὴ αὐτοῦ ἐν κόπῳ Ισραηλ.

[16] And they put away the strange gods from the midst of them, and served the Lord only, and his soul was pained for the trouble of Israel.

[17] Καὶ ἀνέβησαν οἱ υἱοὶ Αμμων καὶ παρενέβαλον ἐν Γαλααδ, καὶ συνήχθησαν οἱ υἱοὶ Ισραηλ καὶ παρενέβαλον ἐν τῇ σκοπιᾷ.

[17] And the children of Ammon went up, and encamped in Galaad; and the children of Israel were gathered together and encamped on the hill.

[18] καὶ εἶπον ὁ λαὸς οἱ ἄρχοντες Γαλααδ ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τίς ὁ ἀνήρ, ὅστις ἂν ἄρξηται παρατάξασθαι πρὸς υἱοὺς Αμμων; καὶ ἔσται εἰς ἄρχοντα πᾶσιν τοῖς κατοικοῦσιν Γαλααδ.

[18] And the people the princes of Galaad said every man to his neighbour, Who *is* he that shall begin to fight against the children of Ammon? he shall even be head over all that dwell in Galaad.

CHAPTER 11

[1] Καὶ Ιεφθαε ὁ Γαλααδίτης ἐπηρμένος δυνάμει· καὶ αὐτὸς υἱὸς γυναικὸς πόρνης, ἣ ἐγέννησεν τῷ Γαλααδ τὸν Ιεφθαε.

[1] And Jephthae the Galaadite *was* a mighty man; and he *was* the son of a harlot, who bore Jephthae to Galaad.

[2] καὶ ἔτεκεν ἡ γυνὴ Γαλααδ αὐτῷ υἱούς· καὶ ἠδρύνθησαν οἱ υἱοὶ τῆς γυναικὸς καὶ ἐξέβαλον τὸν Ιεφθαε καὶ εἶπαν αὐτῷ Οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι υἱὸς γυναικὸς ἑταίρας σύ.

[2] And the wife of Galaad bore him sons; and the sons of his wife grew up, and they cast out Jephthae, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

[3] καὶ ἔφυγεν Ιεφθαε ἀπὸ προσώπου ἀδελφῶν αὐτοῦ καὶ ᾤκησεν ἐν γῇ Τωβ, καὶ συνεστράφησαν πρὸς Ιεφθαε ἄνδρες κενοὶ καὶ ἐξῆλθον μετ' αὐτοῦ.

[3] And Jephthae fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthae, and went out with him.

[4] καὶ ἐγένετο ἡνίκα παρετάξαντο οἱ υἱοὶ Ἀμμὼν μετὰ Ἰσραήλ,

[4] And it came to pass when the children of Ammon prepared to fight with Israel,

[5] καὶ ἐπορεύθησαν οἱ πρεσβύτεροι Γαλαὰδ λαβεῖν τὸν Ἰεφθάε ἀπὸ τῆς γῆς Τὼβ

[5] that the elders of Galaad went to fetch Jephthae from the land of Tob.

[6] καὶ εἶπαν τῷ Ιεφθαε Δεῦρο καὶ ἔσῃ ἡμῖν εἰς ἀρχηγόν, καὶ παραταξώμεθα πρὸς υἱοὺς Αμμων.

[6] And they said to Jephthae, Come, and be our head, and we will fight with the sons of Ammon.

[7] καὶ εἶπεν Ιεφθαε τοῖς πρεσβυτέροις Γαλααδ Οὐχὶ ὑμεῖς ἐμισήσατέ με καὶ ἐξεβάλετέ με ἐκ τοῦ οἴκου τοῦ πατρός μου καὶ ἐξαπεστείλατέ με ἀφ' ὑμῶν; καὶ διὰ τί ἤλθατε πρός με νῦν, ἡνίκα χρῄζετε;

[7] And Jephthae said to the elders of Galaad, Did ye not hate me, and cast me out of my father's house, and banish me from you? and wherefore are ye come to me now when ye want me?

[8] καὶ εἶπαν οἱ πρεσβύτεροι Γαλααδ πρὸς Ιεφθαε Διὰ τοῦτο νῦν ἐπεστρέψαμεν πρὸς σέ, καὶ πορεύσῃ μεθ' ἡμῶν καὶ παρατάξῃ πρὸς υἱοὺς Αμμων· καὶ ἔσῃ ἡμῖν εἰς ἄρχοντα, πᾶσιν τοῖς οἰκοῦσιν Γαλααδ.

[8] And the elders of Galaad said to Jephthae, Therefore have we now turned to thee, that thou shouldest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Galaad.

[9] καὶ εἶπεν Ιεφθαε πρὸς τοὺς πρεσβυτέρους Γαλααδ Εἰ ἐπιστρέφετέ με ὑμεῖς παρατάξασθαι ἐν υἱοῖς Αμμων καὶ παραδῷ κύριος αὐτοὺς ἐνώπιον ἐμοῦ, καὶ ἐγὼ ἔσομαι ὑμῖν εἰς ἄρχοντα.

[9] And Jephthae said to the elders of Galaad, If ye turn me back to fight with the children of Ammon, and the Lord should deliver them before me, then will I be your head.

[10] καὶ εἶπαν οἱ πρεσβύτεροι Γαλααδ πρὸς Ιεφθαε Κύριος ἔστω ἀκούων ἀνὰ μέσον ἡμῶν, εἰ μὴ κατὰ τὸ ῥῆμά σου οὕτως ποιήσομεν.

[10] And the elders of Galaad said to Jephthae, The Lord be witness between us, if we shall not do according to thy word.

[11] καὶ ἐπορεύθη Ιεφθαε μετὰ τῶν πρεσβυτέρων Γαλααδ, καὶ ἔθηκαν αὐτὸν ὁ λαὸς ἐπ' αὐτοὺς εἰς κεφαλὴν καὶ εἰς ἀρχηγόν. καὶ ἐλάλησεν Ιεφθαε τοὺς λόγους αὐτοῦ πάντας ἐνώπιον κυρίου ἐν Μασσηφα.

[11] And Jephthae went with the elders of Galaad, and the people made him head and ruler over them: and Jephthae spoke all his words before the Lord in Massepha.

[12] Καὶ ἀπέστειλεν Ιεφθαε ἀγγέλους πρὸς βασιλέα υἱῶν Αμμων λέγων Τί ἐμοὶ καὶ σοί, ὅτι ἦλθες πρός με τοῦ παρατάξασθαι ἐν τῇ γῇ μου;

[12] And Jephthae sent messengers to the king of the children of Ammon, saying, What have I to do with thee, that thou hast come against me to fight in my land?

[13] καὶ εἶπεν βασιλεὺς υἱῶν Αμμων πρὸς τοὺς ἀγγέλους Ιεφθαε Ὅτι ἔλαβεν Ισραηλ τὴν γῆν μου ἐν τῷ ἀναβαίνειν αὐτὸν ἐξ Αἰγύπτου ἀπὸ

Αρνων καὶ ἕως Ιαβοκ καὶ ἕως τοῦ Ιορδάνου· καὶ νῦν ἐπίστρεψον αὐτὰς ἐν εἰρήνῃ, καὶ πορεύσομαι.

[13] And the king of the children of Ammon said to the messengers of Jephthae, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc, and to Jordan: now then return them peaceably and I will depart.

[14] καὶ προσέθηκεν ἔτι Ιεφθαε καὶ ἀπέστειλεν ἀγγέλους πρὸς βασιλέα υἱῶν Αμμων

[14] And Jephthae again sent messengers to the king of the children of Ammon,

[15] καὶ εἶπεν αὐτῷ Οὕτω λέγει Ιεφθαε Οὐκ ἔλαβεν Ισραηλ τὴν γῆν Μωαβ καὶ τὴν γῆν υἱῶν Αμμων.

[15] and said to him, Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon;

[16] ὅτι ἐν τῷ ἀναβαίνειν αὐτοὺς ἐξ Αἰγύπτου ἐπορεύθη Ισραηλ ἐν τῇ ἐρήμῳ ἕως θαλάσσης Σιφ καὶ ἦλθεν εἰς Καδης.

[16] for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades.

[17] καὶ ἀπέστειλεν Ισραηλ ἀγγέλους πρὸς βασιλέα Εδωμ λέγων Παρελεύσομαι δὴ ἐν τῇ γῇ σου· καὶ οὐκ ἤκουσεν βασιλεὺς Εδωμ. καὶ πρὸς βασιλέα Μωαβ ἀπέστειλεν, καὶ οὐκ εὐδόκησεν. καὶ ἐκάθισεν Ισραηλ ἐν Καδης.

[17] And Israel sent messengers to the king of Edom, saying, I will pass, if it please thee, by thy land: and the king of Edom complied not: and *Israel* also sent to the king of Moab, and he did not consent; and Israel sojourned in Cades.

[18] καὶ ἐπορεύθη ἐν τῇ ἐρήμῳ καὶ ἐκύκλωσεν τὴν γῆν Εδωμ καὶ τὴν γῆν Μωαβ καὶ ἦλθεν ἀπὸ ἀνατολῶν ἡλίου τῇ γῇ Μωαβ καὶ παρενέβαλον ἐν πέραν Αρνων καὶ οὐκ εἰσῆλθεν ἐν ὁρίοις Μωαβ, ὅτι Αρνων ὅριον Μωαβ.

[18] And *they* journeyed in the wilderness, and compassed the land of Edom and the land of Moab: and they came by the east of the land of

Moab, an encamped in the country beyond Arnon, and came not within the borders of Moab, for Arnon *is* the border of Moab.

[19] καὶ ἀπέστειλεν Ισραηλ ἀγγέλους πρὸς Σηων βασιλέα τοῦ Αμορραίου βασιλέα Εσεβων, καὶ εἶπεν αὐτῷ Ισραηλ Παρέλθωμεν δὴ ἐν τῇ γῇ σου ἕως τοῦ τόπου ἡμῶν.

[19] And Israel sent messengers to Seon king of the Amorite, king of Esbon, and Israel said to him, Let us pass, we pray thee, by thy land to our place.

[20] καὶ οὐκ ἐνεπίστευσεν Σηων τῷ Ισραηλ παρελθεῖν ἐν ὁρίῳ αὐτοῦ· καὶ συνῆξεν Σηων τὸν πάντα λαὸν αὐτοῦ, καὶ παρενέβαλον εἰς Ιασα, καὶ παρετάξατο πρὸς Ισραηλ.

[20] And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jasa; and he set the battle in array against Israel.

[21] καὶ παρέδωκεν κύριος ὁ θεὸς Ισραηλ τὸν Σηων καὶ πάντα τὸν λαὸν αὐτοῦ ἐν χειρὶ Ισραηλ, καὶ ἐπάταξεν αὐτόν· καὶ ἐκληρονόμησεν Ισραηλ τὴν πᾶσαν γῆν τοῦ Αμορραίου τοῦ κατοικοῦντος τὴν γῆν ἐκείνην

[21] And the Lord God of Israel delivered Seon and all his people into the hand of Israel, and they smote him; and Israel inherited all the land of the Amorite who dwelt in that land,

[22] ἀπὸ Αρνων καὶ ἕως τοῦ Ιαβοκ καὶ ἀπὸ τῆς ἐρήμου ἕως τοῦ Ιορδάνου.

[22] from Arnon and to Jaboc, and from the wilderness to Jordan.

[23] καὶ νῦν κύριος ὁ θεὸς Ισραηλ ἐξῆρεν τὸν Αμορραῖον ἀπὸ προσώπου λαοῦ αὐτοῦ Ισραηλ, καὶ σὺ κληρονομήσεις αὐτόν;

[23] And now the Lord God of Israel has removed the Amorite from before his people Israel, and shalt thou inherit his *land*?

[24] οὐχὶ ἃ ἐὰν κληρονομήσει σε Χαμως ὁ θεός σου, αὐτὰ κληρονομήσεις; καὶ τοὺς πάντας, οὓς ἐξῆρεν κύριος ὁ θεὸς ἡμῶν ἀπὸ προσώπου ἡμῶν, αὐτοὺς κληρονομήσομεν.

[24] Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall not we inherit the *land of* all those whom the Lord our God has removed from before you?

[25] καὶ νῦν μὴ ἐν ἀγαθῷ ἀγαθώτερος σὺ ὑπὲρ Βαλακ υἱὸν Σεπφωρ βασιλέα Μωαβ; μὴ μαχόμενος ἐμαχέσατο μετὰ Ισραηλ ἢ πολεμῶν ἐπολέμησεν αὐτόν;

[25] And now art thou any better than Balac son of Sepphor, king of Moab? did he indeed fight with Israel, or indeed make war with him,

[26] ἐν τῷ οἰκῆσαι ἐν Εσεβων καὶ ἐν τοῖς ὁρίοις αὐτῆς καὶ ἐν γῇ Αροηρ καὶ ἐν τοῖς ὁρίοις αὐτῆς καὶ ἐν πάσαις ταῖς πόλεσιν ταῖς παρὰ τὸν Ιορδάνην τριακόσια ἔτη καὶ διὰ τί οὐκ ἐρρύσω αὐτοὺς ἐν τῷ καιρῷ ἐκείνῳ;

[26] when *Israel* dwelt in Esebon and in its coasts, and in the land of Aroer and in its coasts, and in all the cities by Jordan, three hundred years? and wherefore didst thou not recover them in that time?

[27] καὶ νῦν ἐγώ εἰμι οὐχ ἥμαρτόν σοι, καὶ σὺ ποιεῖς μετ᾽ ἐμοῦ πονηρίαν τοῦ παρατάξασθαι ἐν ἐμοί· κρίναι κύριος κρίνων σήμερον ἀνὰ μέσον υἱῶν Ισραηλ καὶ ἀνὰ μέσον υἱῶν Αμμων.

[27] And now I have not sinned against thee, but thou wrongest me in preparing war against me: may the Lord the Judge judge this day between the children of Israel and the children of Ammon.

[28] καὶ οὐκ ἤκουσεν βασιλεὺς υἱῶν Αμμων τῶν λόγων Ιεφθαε, ὧν ἀπέστειλεν πρὸς αὐτόν.

[28] But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him.

[29] Καὶ ἐγένετο ἐπὶ Ιεφθαε πνεῦμα κυρίου, καὶ παρῆλθεν τὸν Γαλααδ καὶ τὸν Μανασση καὶ παρῆλθεν τὴν σκοπιὰν Γαλααδ εἰς τὸ πέραν υἱῶν Αμμων.

[29] And the spirit of the Lord came upon Jephthae, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

[30] καὶ ηὔξατο Ιεφθαε εὐχὴν τῷ κυρίῳ καὶ εἶπεν Ἐὰν διδοὺς δῷς τοὺς υἱοὺς Αμμων ἐν τῇ χειρί μου,

[30] And Jephthae vowed a vow to the Lord, and said, If thou wilt indeed deliver the children of Ammon into my hand,

[31] καὶ ἔσται ὁ ἐκπορευόμενος, ὃς ἐὰν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ υἱῶν Αμμων, καὶ ἔσται τῷ κυρίῳ ἀνοίσω αὐτὸν ὁλοκαύτωμα.

[31] then it shall come to pass that whosoever shall first come out of the door of my house to meet me when I return in peace from the children of Ammon, he shall be the Lord's: I will offer him up for a whole-burnt-offering.

[32] καὶ παρῆλθεν Ιεφθαε πρὸς υἱοὺς Αμμων παρατάξασθαι πρὸς αὐτούς, καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ αὐτοῦ.

[32] And Jephthae advanced to meet the sons of Ammon to fight against them; and the Lord delivered them into his hand.

[33] καὶ ἐπάταξεν αὐτοὺς ἀπὸ Αροηρ ἕως ἐλθεῖν ἄχρις Αρνων ἐν ἀριθμῷ εἴκοσι πόλεις καὶ ἕως Εβελχαρμιν πληγὴν μεγάλην σφόδρα, καὶ συνεστάλησαν οἱ υἱοὶ Αμμων ἀπὸ προσώπου υἱῶν Ισραηλ.

[33] And he smote them from Aroer till *one* comes to Arnon, in number twenty cities, and as far as Ebelcharmim, with a very great destruction: and the children of Ammon were straitened before the children of Israel.

[34] Καὶ ἦλθεν Ιεφθαε εἰς Μασσηφα εἰς τὸν οἶκον αὐτοῦ, καὶ ἰδοὺ ἡ θυγάτηρ αὐτοῦ ἐξεπορεύετο εἰς ὑπάντησιν ἐν τυμπάνοις καὶ χοροῖς· καὶ ἦν αὕτη μονογενής, οὐκ ἦν αὐτῷ ἕτερος υἱὸς ἢ θυγάτηρ.

[34] And Jephthae came to Massepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; and she was his only child, he had not another son or daughter.

[35] καὶ ἐγένετο ὡς εἶδεν αὐτὴν αὐτός, διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν Ἆ ἆ, θυγάτηρ μου, ταραχῇ ἐτάραξάς με, καὶ σὺ ἦς ἐν τῷ ταράχῳ μου, καὶ ἐγώ εἰμι ἤνοιξα κατὰ σοῦ τὸ στόμα μου πρὸς κύριον καὶ οὐ δυνήσομαι ἐπιστρέψαι.

[35] And it came to pass when he saw her, that he rent his garments, and said, Ah, ah, my daughter, thou hast indeed troubled me, and thou wast the cause of my trouble; and I have opened my mouth against thee to the Lord, and I shall not be able to return from it.

[36] ἡ δὲ εἶπεν πρὸς αὐτόν Πάτερ, ἤνοιξας τὸ στόμα σου πρὸς κύριον· ποίησόν μοι ὃν τρόπον ἐξῆλθεν ἐκ στόματός σου, ἐν τῷ ποιῆσαί σοι

κύριον ἐκδίκησιν ἀπὸ τῶν ἐχθρῶν σου ἀπὸ υἱῶν Αμμων.

[36] And she said to him, Father, hast thou opened thy mouth to the Lord? Do to me accordingly as *the word* went out of thy mouth, in that the Lord has wrought vengeance for thee on thine enemies of the children of Ammon.

[37] καὶ ἥδε εἶπεν πρὸς τὸν πατέρα αὐτῆς Ποιησάτω δὴ ὁ πατήρ μου τὸν λόγον τοῦτον· ἔασόν με δύο μῆνας, καὶ πορεύσομαι καὶ καταβήσομαι ἐπὶ τὰ ὄρη καὶ κλαύσομαι ἐπὶ τὰ παρθένιά μου, ἐγώ εἰμι καὶ αἱ συνεταιρίδες μου.

[37] And she said to her father, Let my father now do this thing: let me alone for two months, and I will go up and down on the mountains, and I will bewail my virginity, I and my companions.

[38] καὶ εἶπεν Πορεύου· καὶ ἀπέστειλεν αὐτὴν δύο μῆνας. καὶ ἐπορεύθη, αὐτὴ καὶ αἱ συνεταιρίδες αὐτῆς, καὶ ἔκλαυσεν ἐπὶ τὰ παρθένια αὐτῆς ἐπὶ τὰ ὄρη.

[38] And he said, Go: and he sent her away for two months; and she went, and her companions, and she bewailed her virginity on the mountains.

[39] καὶ ἐγένετο ἐν τέλει τῶν δύο μηνῶν καὶ ἐπέστρεψεν πρὸς τὸν πατέρα αὐτῆς, καὶ ἐποίησεν ἐν αὐτῇ τὴν εὐχὴν αὐτοῦ, ἣν ηὔξατο· καὶ αὐτὴ οὐκ ἔγνω ἄνδρα. καὶ ἐγένετο εἰς πρόσταγμα ἐν Ισραηλ·

[39] And it came to pass at the end of the two months that she returned to her father; and he performed upon her his vow which he vowed; and she knew no man:

[40] ἀπὸ ἡμερῶν εἰς ἡμέρας ἐπορεύοντο θυγατέρες Ισραηλ θρηνεῖν τὴν θυγατέρα Ιεφθαε Γαλααδ ἐπὶ τέσσαρας ἡμέρας ἐν τῷ ἐνιαυτῷ.

[40] and it was an ordinance in Israel, *That* the daughters of Israel went from year to year to bewail the daughter of Jephthae the Galaadite for four days in a year.

CHAPTER 12

[1] Καὶ ἐβόησεν ἀνὴρ Εφραιμ καὶ παρῆλθαν εἰς βορρᾶν καὶ εἶπαν πρὸς Ιεφθαε Διὰ τί παρῆλθες παρατάξασθαι ἐν υἱοῖς Αμμων καὶ ἡμᾶς οὐ κέκληκας πορευθῆναι μετὰ σοῦ; τὸν οἶκόν σου ἐμπρήσομεν ἐπὶ σὲ ἐν πυρί.

[1] And the men of Ephraim assembled *themselves*, and passed on to the north, and said to Jephthae, Wherefore didst thou go over to fight with the children of Ammon, and didst not call us to go with thee? we will burn thy house over thee with fire.

[2] καὶ εἶπεν Ιεφθαε πρὸς αὐτούς Ἀνὴρ μαχητὴς ἤμην ἐγὼ καὶ ὁ λαός μου καὶ οἱ υἱοὶ Αμμων σφόδρα· καὶ ἐβόησα ὑμᾶς, καὶ οὐκ ἐσώσατέ με ἐκ χειρὸς αὐτῶν.

[2] And Jephthae said to them, I and my people and the children of Ammon were very much engaged in war; and I called for you, and ye did not save me out of their hand.

[3] καὶ εἶδον ὅτι οὐκ εἶ σωτήρ, καὶ ἔθηκα τὴν ψυχήν μου ἐν χειρί μου καὶ παρῆλθον πρὸς υἱοὺς Αμμων, καὶ ἔδωκεν αὐτοὺς κύριος ἐν χειρί μου· καὶ εἰς τί ἀνέβητε ἐπ᾽ ἐμὲ ἐν τῇ ἡμέρᾳ ταύτῃ παρατάξασθαι ἐν ἐμοί;

[3] And I saw that thou wert no helper, and I put my life in my hand, and passed on to the sons of Ammon; and the Lord delivered them into my hand: and wherefore are ye come up against me this day to fight with me?

[4] καὶ συνέστρεψεν Ιεφθαε τοὺς πάντας ἄνδρας Γαλααδ καὶ παρετάξατο τῷ Εφραιμ, καὶ ἐπάταξαν ἄνδρες Γαλααδ τὸν Εφραιμ, ὅτι εἶπαν Οἱ διασῳζόμενοι τοῦ Εφραιμ ὑμεῖς, Γαλααδ ἐν μέσῳ τοῦ Εφραιμ καὶ ἐν μέσῳ τοῦ Μανασση.

[4] And Jephthae gathered all the men of Galaad, and fought with Ephraim; and the men of Galaad smote Ephraim, because they that were escaped of Ephraim said, Ye *are* of Galaad in the midst of Ephraim and in the midst of Manasse.

[5] καὶ προκατελάβετο Γαλααδ τὰς διαβάσεις τοῦ Ιορδάνου τοῦ Εφραιμ, καὶ εἶπαν αὐτοῖς οἱ διασῳζόμενοι Εφραιμ Διαβῶμεν, καὶ εἶπαν αὐτοῖς οἱ ἄνδρες Γαλααδ Μὴ Εφραθίτης εἶ; καὶ εἶπεν Οὔ.

[5] And Galaad took the fords of Jordan before Ephraim; and they that escaped of Ephraim said to them, Let us go over: and the men of Galaad said, Art thou an Ephrathite? and he said, No.

[6] καὶ εἶπαν αὐτῷ Εἰπὸν δὴ Στάχυς· καὶ οὐ κατεύθυνεν τοῦ λαλῆσαι οὕτως. καὶ ἐπελάβοντο αὐτοῦ καὶ ἔθυσαν αὐτὸν πρὸς τὰς διαβάσεις τοῦ Ιορδάνου, καὶ ἔπεσαν ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ Εφραιμ τεσσαράκοντα δύο χιλιάδες.

[6] Then they said to him, Say now Stachys; and he did not rightly pronounce it so: and they took him, and slew him at the fords of Jordan; and there fell at that time of Ephraim two and forty thousand.

[7] Καὶ ἔκρινεν Ιεφθαε τὸν Ισραηλ ἑξήκοντα ἔτη. καὶ ἀπέθανεν Ιεφθαε ὁ Γαλααδίτης καὶ ἐτάφη ἐν πόλει αὐτοῦ ἐν Γαλααδ.

[7] And Jephthae judged Israel six years; and Jephthae the Galaadite died, and was buried in his city Galaad.

[8] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αβαισαν ἀπὸ Βαιθλεεμ.

[8] And after him Abaissan of Bethleem judged Israel.

[9] καὶ ἦσαν αὐτῷ τριάκοντα υἱοὶ καὶ τριάκοντα θυγατέρες, ἃς ἐξαπέστειλεν ἔξω, καὶ τριάκοντα θυγατέρας εἰσήνεγκεν τοῖς υἱοῖς αὐτοῦ ἔξωθεν. καὶ ἔκρινεν τὸν Ισραηλ ἑπτὰ ἔτη.

[9] And he had thirty sons, and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years.

[10] καὶ ἀπέθανεν Αβαισαν καὶ ἐτάφη ἐν Βαιθλεεμ.

[10] And Abaissan died, and was buried in Bethleem.

[11] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αιλωμ ὁ Ζαβουλωνίτης δέκα ἔτη.

[11] And after him Ælom of Zabulon judged Israel ten years.

[12] καὶ ἀπέθανεν Αιλωμ ὁ Ζαβουλωνίτης καὶ ἐτάφη ἐν Αιλωμ ἐν γῇ Ζαβουλων.

[12] And Ælom of Zabulon died, and was buried in Ælom in the land of Zabulon.

[13] Καὶ ἔκρινεν μετ᾽ αὐτὸν τὸν Ισραηλ Αβδων υἱὸς Ελληλ ὁ Φαραθωνίτης.

[13] And after him Abdon the son of Ellel, the Pharathonite, judged Israel.

[14] καὶ ἦσαν αὐτῷ τεσσαράκοντα υἱοὶ καὶ τριάκοντα υἱῶν υἱοὶ ἐπιβαίνοντες ἐπὶ ἑβδομήκοντα πώλους. καὶ ἔκρινεν τὸν Ισραηλ ὀκτὼ ἔτη.

[14] And he had forty sons, and thirty grandsons, that rode upon seventy colts: and he judged Israel eight years.

[15] καὶ ἀπέθανεν Αβδων υἱὸς Ελληλ ὁ Φαραθωνίτης καὶ ἐτάφη ἐν Φαραθωμ ἐν γῇ Εφραιμ ἐν ὄρει τοῦ Αμαληκ.

[15] And Abdon the son of Ellel, the Pharathonite, died, and was buried in Pharathon in the land of Ephraim in the mount of Amalec.

CHAPTER 13

[1] Καὶ προσέθηκαν οἱ υἱοὶ Ισραηλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, καὶ παρέδωκεν αὐτοὺς κύριος ἐν χειρὶ Φυλιστιιμ τεσσαράκοντα ἔτη.

[1] And the children of Israel yet again committed iniquity before the Lord; and the Lord delivered them into the hand of the Phylistines forty years.

[2] Καὶ ἦν ἀνὴρ εἷς ἀπὸ Σαραα ἀπὸ δήμου συγγενείας τοῦ Δανι, καὶ ὄνομα αὐτῷ Μανωε, καὶ γυνὴ αὐτῷ στεῖρα καὶ οὐκ ἔτεκεν.

[2] And there was a man of Saraa, of the family of the kindred of Dan, and his name was Manoe, and his wife was barren, and bore not.

[3] καὶ ὤφθη ἄγγελος κυρίου πρὸς τὴν γυναῖκα καὶ εἶπεν πρὸς αὐτήν Ἰδοὺ σὺ στεῖρα καὶ οὐ τέτοκας· καὶ συλλήμψῃ υἱόν.

[3] And an angel of the Lord appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son.

[4] καὶ νῦν φύλαξαι δὴ καὶ μὴ πίῃς οἶνον καὶ μέθυσμα καὶ μὴ φάγῃς πᾶν ἀκάθαρτον·

[4] And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing;

[5] ὅτι ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὅτι ναζιρ θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς κοιλίας, καὶ αὐτὸς ἄρξεται τοῦ σῶσαι τὸν Ισραηλ ἐκ χειρὸς Φυλιστιμ.

[5] for behold, thou art with child, and shalt bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Phylistines.

[6] καὶ εἰσῆλθεν ἡ γυνὴ καὶ εἶπεν τῷ ἀνδρὶ αὐτῆς λέγουσα Ἄνθρωπος θεοῦ ἦλθεν πρός με, καὶ εἶδος αὐτοῦ ὡς εἶδος ἀγγέλου θεοῦ φοβερὸν σφόδρα· καὶ οὐκ ἠρώτησα αὐτόν, πόθεν ἐστίν, καὶ τὸ ὄνομα αὐτοῦ οὐκ ἀπήγγειλέν μοι.

[6] And the woman went in, and spoke to her husband, saying, A man of God came to me, and his appearance *was as* of an angel of God, very

dreadful; and I did not ask him whence he was, and he did not tell me his name.

[7] καὶ εἶπέν μοι Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν· καὶ νῦν μὴ πίῃς οἶνον καὶ μέθυσμα καὶ μὴ φάγῃς πᾶν ἀκάθαρτον, ὅτι ἅγιον θεοῦ ἔσται τὸ παιδάριον ἀπὸ γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ.

[7] And he said to me, Behold, thou art with child, and shalt bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

[8] καὶ προσηύξατο Μανωε πρὸς κύριον καὶ εἶπεν Ἐν ἐμοί, κύριε Αδωναιε, τὸν ἄνθρωπον τοῦ θεοῦ, ὃν ἀπέστειλας, ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς καὶ συμβιβασάτω ἡμᾶς τί ποιήσωμεν τῷ παιδίῳ τῷ τικτομένῳ.

[8] And Manoe prayed to the Lord and said, I pray thee, O Lord my lord, *concerning* the man of God whom thou sentest; let him now come to us once more, and teach us what we shall do to the child about to be born.

[9] καὶ εἰσήκουσεν ὁ θεὸς τῆς φωνῆς Μανωε, καὶ ἦλθεν ὁ ἄγγελος τοῦ θεοῦ ἔτι πρὸς τὴν γυναῖκα, καὶ αὕτη ἐκάθητο ἐν ἀγρῷ, καὶ Μανωε ὁ ἀνὴρ αὐτῆς οὐκ ἦν μετ᾽ αὐτῆς.

[9] And the Lord heard the voice of Manoe, and the angel of God came yet again to the woman; and she sat in the field, and Manoe her husband was not with her.

[10] καὶ ἐτάχυνεν ἡ γυνὴ καὶ ἔδραμεν καὶ ἀνήγγειλεν τῷ ἀνδρὶ αὐτῆς καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ ὤπται πρός με ὁ ἀνήρ, ὃς ἦλθεν ἐν ἡμέρᾳ πρός με.

[10] And the woman hasted, and ran, and brought word to her husband, and said to him, Behold the man who came in *the other* day to me has appeared to me.

[11] καὶ ἀνέστη καὶ ἐπορεύθη Μανωε ὀπίσω τῆς γυναικὸς αὐτοῦ καὶ ἦλθεν πρὸς τὸν ἄνδρα καὶ εἶπεν αὐτῷ Εἰ σὺ εἶ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα; καὶ εἶπεν ὁ ἄγγελος Ἐγώ.

[11] And Manoe arose and followed his wife, and came to the man, and said to him, Art thou the man that spoke to the woman? and the angel said, I *am*.

[12] καὶ εἶπεν Μανωε Νῦν ἐλεύσεται ὁ λόγος σου· τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;

[12] And Manoe said, Now shall *thy* word come to pass: what shall be the ordering of the child, and our dealings with him?

[13] καὶ εἶπεν ὁ ἄγγελος κυρίου πρὸς Μανωε Ἀπὸ πάντων, ὧν εἴρηκα πρὸς τὴν γυναῖκα, φυλάξεται·

[13] And the angel of the Lord said to Manoe, Of all things concerning which I spoke to the woman, she shall beware.

[14] ἀπὸ παντός, ὃ ἐκπορεύεται ἐξ ἀμπέλου τοῦ οἴνου, οὐ φάγεται καὶ οἶνον καὶ σικερα μέθυσμα μὴ πιέτω καὶ πᾶν ἀκάθαρτον μὴ φαγέτω· πάντα, ὅσα ἐνετειλάμην αὐτῇ, φυλάξεται.

[14] She shall eat of nothing that comes of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean: all things that I have charged her she shall observe.

[15] καὶ εἶπεν Μανωε πρὸς τὸν ἄγγελον κυρίου Κατάσχωμεν ὧδέ σε καὶ ποιήσωμεν ἐνώπιόν σου ἔριφον αἰγῶν.

[15] And Manoe said to the angel of the Lord, Let us detain thee here, and prepare before thee a kid of the goats.

[16] καὶ εἶπεν ὁ ἄγγελος κυρίου πρὸς Μανωε Ἐὰν κατάσχῃς με, οὐ φάγομαι ἀπὸ τῶν ἄρτων σου, καὶ ἐὰν ποιήσῃς ὁλοκαύτωμα, τῷ κυρίῳ ἀνοίσεις αὐτό· ὅτι οὐκ ἔγνω Μανωε ὅτι ἄγγελος κυρίου αὐτός.

[16] And the angel of the Lord said to Manoe, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldest offer a whole-burnt-offering, to the Lord thou shalt offer it: for Manoe knew not that he *was* an angel of the Lord.

[17] καὶ εἶπεν Μανωε πρὸς τὸν ἄγγελον κυρίου Τί τὸ ὄνομά σοι; ὅτι ἔλθοι τὸ ῥῆμά σου, καὶ δοξάσομέν σε.

[17] And Manoe said to the angel of the Lord, What *is* thy name, that *when* thy word shall come to pass, we may glorify thee?

[18] καὶ εἶπεν αὐτῷ ὁ ἄγγελος κυρίου Εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτό ἐστιν θαυμαστόν.

[18] And the angel of the Lord said to him, Why dost thou thus ask after my name; whereas it is wonderful?

[19] καὶ ἔλαβεν Μανωε τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ· καὶ διεχώρισεν ποιῆσαι, καὶ Μανωε καὶ ἡ γυνὴ αὐτοῦ βλέποντες.

[19] And Manoe took a kid of the goats and its meat-offering, and offered it on the rock to the Lord; and *the angel* wrought a distinct work, and Manoe and his wife were looking on.

[20] καὶ ἐγένετο ἐν τῷ ἀναβῆναι τὴν φλόγα ἐπάνω τοῦ θυσιαστηρίου ἕως τοῦ οὐρανοῦ καὶ ἀνέβη ὁ ἄγγελος κυρίου ἐν τῇ φλογὶ τοῦ θυσιαστηρίου, καὶ Μανωε καὶ ἡ γυνὴ αὐτοῦ βλέποντες καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν.

[20] And it came to pass when the flame went up above the altar toward heaven, that the angel of the Lord went up in the flame; and Manoe and his wife were looking, and they fell upon their face to the earth.

[21] καὶ οὐ προσέθηκεν ἔτι ὁ ἄγγελος κυρίου ὀφθῆναι πρὸς Μανωε καὶ πρὸς τὴν γυναῖκα αὐτοῦ· τότε ἔγνω Μανωε ὅτι ἄγγελος κυρίου οὗτος.

[21] And the angel appeared no more to Manoe and to his wife: then Manoe knew that this *was* an angel of the Lord.

[22] καὶ εἶπεν Μανωε πρὸς τὴν γυναῖκα αὐτοῦ Θανάτῳ ἀποθανούμεθα, ὅτι θεὸν εἴδομεν.

[22] And Manoe said to his wife, We shall surely die, because we have seen God.

[23] καὶ εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ Εἰ ἤθελεν ὁ κύριος θανατῶσαι ἡμᾶς, οὐκ ἂν ἔλαβεν ἐκ χειρὸς ἡμῶν ὁλοκαύτωμα καὶ θυσίαν καὶ οὐκ ἂν ἔδειξεν ἡμῖν ταῦτα πάντα καὶ καθὼς καιρὸς οὐκ ἂν ἠκούτισεν ἡμᾶς ταῦτα.

[23] But his wife said to him, If the Lord were pleased to slay us, he would not have received of our hand a whole-burnt-offering and a meat-offering; and he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time.

[24] Καὶ ἔτεκεν ἡ γυνὴ υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμψων· καὶ ἠδρύνθη τὸ παιδάριον, καὶ εὐλόγησεν αὐτὸ κύριος.

[24] And the woman brought forth a son, and she called his name Sampson; and the child grew, and the Lord blessed him.

[25] καὶ ἤρξατο πνεῦμα κυρίου συνεκπορεύεσθαι αὐτῷ ἐν παρεμβολῇ Δαν καὶ ἀνὰ μέσον Σαραα καὶ ἀνὰ μέσον Εσθαολ.

[25] And the Spirit of the Lord began to go out with him in the camp of Dan, and between Saraa and Esthaol.

CHAPTER 14

[1] Καὶ κατέβη Σαμψων εἰς Θαμναθα καὶ εἶδεν γυναῖκα εἰς Θαμναθα ἀπὸ τῶν θυγατέρων τῶν ἀλλοφύλων.

[1] And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the Philistines.

[2] καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ καὶ εἶπεν Γυναῖκα ἑόρακα ἐν Θαμναθα ἀπὸ τῶν θυγατέρων Φυλιστιμ, καὶ νῦν λάβετε αὐτὴν ἐμοὶ εἰς γυναῖκα.

[2] And he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the Phylistines; and now take her to me for a wife.

[3] καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ Μὴ οὐκ εἰσιν θυγατέρες τῶν ἀδελφῶν σου καὶ ἐκ παντὸς τοῦ λαοῦ μου γυνή, ὅτι σὺ πορεύῃ λαβεῖν γυναῖκα ἀπὸ τῶν ἀλλοφύλων τῶν ἀπεριτμήτων; καὶ εἶπεν Σαμψων πρὸς τὸν πατέρα αὐτοῦ Ταύτην λαβέ μοι, ὅτι αὕτη εὐθεῖα ἐν ὀφθαλμοῖς μου.

[3] And his father and his mother said to him, Are there no daughters of thy brethren, and *is there not* a woman of all my people, that thou goest to take a wife of the uncircumcised Philistines?

And Sampson said to his father, Take her for me, for she *is* right in my eyes.

[4] καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ ἔγνωσαν ὅτι παρὰ κυρίου ἐστίν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων· καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ισραηλ.

[4] And his father and his mother knew not that it was of the Lord, that he sought to be revenged on the Philistines: and at that time the Philistines lorded it over Israel.

[5] καὶ κατέβη Σαμψων καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ εἰς Θαμναθα. καὶ ἦλθεν ἕως τοῦ ἀμπελῶνος Θαμναθα, καὶ ἰδοὺ σκύμνος λέοντος ὠρυόμενος εἰς συνάντησιν αὐτοῦ·

[5] And Sampson and his father and his mother went down to Thamnatha, and he came to the vineyard of Thamnatha; and behold, a young lion

roared in meeting him.

[6] καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ συνέτριψεν αὐτόν, ὡσεὶ συντρίψει ἔριφον, καὶ οὐδὲν ἦν ἐν ταῖς χερσὶν αὐτοῦ. καὶ οὐκ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ ὃ ἐποίησεν.

[6] And the spirit of the Lord came powerfully upon him, and he crushed him as he would have crushed a kid of the goats, and there was nothing in his hands: and he told not his father and his mother what he had done.

[7] καὶ κατέβησαν καὶ ἐλάλησαν τῇ γυναικί, καὶ ηὐθύνθη ἐν ὀφθαλμοῖς Σαμψων.

[7] And they went down and spoke to the woman, and she was pleasing in the eyes of Sampson.

[8] καὶ ὑπέστρεψεν μεθ᾽ ἡμέρας λαβεῖν αὐτὴν καὶ ἐξέκλινεν ἰδεῖν τὸ πτῶμα τοῦ λέοντος, καὶ ἰδοὺ συναγωγὴ μελισσῶν ἐν τῷ στόματι τοῦ λέοντος καὶ μέλι.

[8] And after some time he returned to take her, and he turned aside to see the carcase of the lion; and behold, a swarm of bees, and honey *were* in the mouth of the lion.

[9] καὶ ἐξεῖλεν αὐτὸ εἰς χεῖρας αὐτοῦ καὶ ἐπορεύετο πορευόμενος καὶ ἐσθίων· καὶ ἐπορεύθη πρὸς τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ ἔδωκεν αὐτοῖς, καὶ ἔφαγον· καὶ οὐκ ἀπήγγειλεν αὐτοῖς ὅτι ἀπὸ τοῦ στόματος τοῦ λέοντος ἐξεῖλεν τὸ μέλι.

[9] And he took it into his hands, and went on eating, and he went to his father and his mother, and gave to them, and they did eat; but he told them not that he took the honey out of the mouth of the lion.

[10] καὶ κατέβη ὁ πατὴρ αὐτοῦ πρὸς τὴν γυναῖκα· καὶ ἐποίησεν ἐκεῖ Σαμψων πότον ἑπτὰ ἡμέρας, ὅτι οὕτως ποιοῦσιν οἱ νεανίσκοι.

[10] And his father went down to the woman, and Sampson made there a banquet for seven days, for so the young men are used to do.

[11] καὶ ἐγένετο ὅτε εἶδον αὐτόν, καὶ ἔλαβον τριάκοντα κλητούς, καὶ ἦσαν μετ᾽ αὐτοῦ.

[11] And it came to pass when they saw him, that they took thirty guests, and they were with him.

[12] καὶ εἶπεν αὐτοῖς Σαμψων Πρόβλημα ὑμῖν προβάλλομαι· ἐὰν ἀπαγγέλλοντες ἀπαγγείλητε αὐτὸ ἐν ταῖς ἑπτὰ ἡμέραις τοῦ πότου καὶ εὕρητε, δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολὰς ἱματίων·

[12] And Sampson said to them, I propound you a riddle: if ye will indeed tell it me, and discover it within the seven days of the feast, I will you give thirty sheets and thirty changes of raiment.

[13] καὶ ἐὰν μὴ δύνησθε ἀπαγγεῖλαί μοι, δώσετε ὑμεῖς ἐμοὶ τριάκοντα ὀθόνια καὶ τριάκοντα ἀλλασσομένας στολὰς ἱματίων. καὶ εἶπαν αὐτῷ Προβαλοῦ τὸ πρόβλημα, καὶ ἀκουσόμεθα αὐτό.

[13] And if ye cannot tell it me, ye shall give me thirty napkins and thirty changes of apparel: and they said to him, Propound thy riddle, and we will hear it.

[14] καὶ εἶπεν αὐτοῖς Τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος καὶ ἀπὸ ἰσχυροῦ γλυκύ; καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ τρεῖς ἡμέρας.

[14] And he said to them, Meat came forth of the eater, and sweetness out of the strong: and they could not tell the riddle for three days.

[15] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ εἶπαν τῇ γυναικὶ Σαμψων Ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγειλάτω σοι τὸ πρόβλημα, μήποτε κατακαύσωμέν σε καὶ τὸν οἶκον τοῦ πατρός σου ἐν πυρί· ἦ ἐκβιάσαι ἡμᾶς κεκλήκατε;

[15] And it came to pass on the fourth day, that they said to the wife of Sampson, Deceive now thy husband, and let him tell thee the riddle, lest we burn thee and thy father’s house with fire: did ye invite us to do us violence?

[16] καὶ ἔκλαυσεν ἡ γυνὴ Σαμψων πρὸς αὐτὸν καὶ εἶπεν Πλὴν μεμίσηκάς με καὶ οὐκ ἠγάπησάς με, ὅτι τὸ πρόβλημα, ὃ προεβάλου τοῖς υἱοῖς τοῦ λαοῦ μου, οὐκ ἀπήγγειλάς μοι. καὶ εἶπεν αὐτῇ Σαμψων Εἰ τῷ πατρί μου καὶ τῇ μητρί μου οὐκ ἀπήγγελκα, σοὶ ἀπαγγείλω,

[16] And Sampson’s wife wept before him, and said, Thou dost but hate me, and lovest me not; for the riddle which thou hast propounded to the children of my people thou hast not told me: and Sampson said to her, If I have not told it to my father and my mother, shall I tell it to thee?

[17] καὶ ἔκλαυσεν πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας, ἃς ἦν αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ἀπήγγειλεν αὐτῇ, ὅτι παρενώχλησεν αὐτῷ· καὶ αὐτὴ ἀπήγγειλεν τοῖς υἱοῖς τοῦ λαοῦ αὐτῆς.

[17] And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people.

[18] καὶ εἶπαν αὐτῷ οἱ ἄνδρες τῆς πόλεως ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ πρὸ τοῦ ἀνατεῖλαι τὸν ἥλιον Τί γλυκύτερον μέλιτος, καὶ τί ἰσχυρότερον λέοντος; καὶ εἶπεν αὐτοῖς Σαμψων Εἰ μὴ ἠροτριάσατε ἐν τῇ δαμάλει μου, οὐκ ἂν ἔγνωτε τὸ πρόβλημά μου.

[18] And the men of the city said to him on the seventh day, before sunrise, What *is* sweeter than honey? and what *is* stronger than a lion? and Sampson said to them, If ye had not ploughed with my heifer, ye would not have known my riddle.

[19] καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ κατέβη εἰς Ἀσκαλῶνα καὶ ἐπάταξεν ἐξ αὐτῶν τριάκοντα ἄνδρας καὶ ἔλαβεν τὰ ἱμάτια αὐτῶν καὶ ἔδωκεν τὰς στολὰς τοῖς ἀπαγγείλασιν τὸ πρόβλημα. καὶ ὠργίσθη θυμῷ Σαμψων καὶ ἀνέβη εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ.

[19] And the Spirit of the Lord came upon him powerfully, and he went down to Ascalon, and destroyed of the inhabitants thirty men, and took their garments, and gave the changes of raiment to them that told the riddle; and Sampson was very angry, and went up to the house of his father.

[20] καὶ ἐγένετο ἡ γυνὴ Σαμψων ἑνὶ τῶν φίλων αὐτοῦ, ὃν ἐφιλίασεν.

[20] And the wife of Sampson was *given* to one of his friends, with whom he was on terms of friendship.

CHAPTER 15

[1] Καὶ ἐγένετο μεθ᾽ ἡμέρας ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐπεσκέψατο Σαμψων τὴν γυναῖκα αὐτοῦ ἐν ἐρίφῳ αἰγῶν καὶ εἶπεν Εἰσελεύσομαι πρὸς τὴν γυναῖκά μου εἰς τὸ ταμιεῖον· καὶ οὐκ ἔδωκεν αὐτὸν ὁ πατὴρ αὐτῆς εἰσελθεῖν.

[1] And it came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid, and said, I will go in to my wife even into the chamber: but her father did not suffer him to go in.

[2] καὶ εἶπεν ὁ πατὴρ αὐτῆς Λέγων εἶπα ὅτι μισῶν ἐμίσησας αὐτήν, καὶ ἔδωκα αὐτὴν ἑνὶ τῶν ἐκ τῶν φίλων σου· μὴ οὐχὶ ἡ ἀδελφὴ αὐτῆς ἡ νεωτέρα αὐτῆς ἀγαθωτέρα ὑπὲρ αὐτήν; ἔστω δή σοι ἀντὶ αὐτῆς.

[2] And her father spoke, saying, I said that thou didst surely hate her, and I gave her to one of thy friends: *is* not her younger sister better than she? let her be to thee instead of her.

[3] καὶ εἶπεν αὐτοῖς Σαμψων Ἠθῴωμαι καὶ τὸ ἅπαξ ἀπὸ ἀλλοφύλων, ὅτι ποιῶ ἐγὼ μετ᾽ αὐτῶν πονηρίαν.

[3] And Sampson said to them, Even for once am I guiltless with regard to the Philistines, in that I do mischief among them.

[4] καὶ ἐπορεύθη Σαμψων καὶ συνέλαβεν τριακοσίας ἀλώπεκας καὶ ἔλαβεν λαμπάδας καὶ ἐπέστρεψεν κέρκον πρὸς κέρκον καὶ ἔθηκεν λαμπάδα μίαν ἀνὰ μέσον τῶν δύο κέρκων καὶ ἔδησεν·

[4] And Sampson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch between two tails, and fastened it.

[5] καὶ ἐξέκαυσεν πῦρ ἐν ταῖς λαμπάσιν καὶ ἐξαπέστειλεν ἐν τοῖς στάχυσιν τῶν ἀλλοφύλων, καὶ ἐκάησαν ἀπὸ ἅλωνος καὶ ἕως σταχύων ὀρθῶν καὶ ἕως ἀμπελῶνος καὶ ἐλαίας.

[5] And he set fire to the torches, and sent *the foxes* into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn, and even to the vineyard and olives.

[6] καὶ εἶπαν οἱ ἀλλόφυλοι Τίς ἐποίησεν ταῦτα; καὶ εἶπαν Σαμψων ὁ νυμφίος τοῦ Θαμνι, ὅτι ἔλαβεν τὴν γυναῖκα αὐτοῦ καὶ ἔδωκεν αὐτὴν τῷ

ἐκ τῶν φίλων αὐτοῦ· καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ ἐνέπρησαν αὐτὴν καὶ τὸν πατέρα αὐτῆς ἐν πυρί.

[6] And the Philistines said, Who *has done* these things? and they said, Sampson the son-in-law of the Thamnite, because he has taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father's house with fire.

[7] καὶ εἶπεν αὐτοῖς Σαμψων Ἐὰν ποιήσητε οὕτως ταύτην, ὅτι εἰ μὴν ἐκδικήσω ἐν ὑμῖν καὶ ἔσχατον κοπάσω.

[7] And Sampson said to them, Though ye may have dealt thus with her, verily I will be avenged of you, and afterwards I will cease.

[8] καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μηρὸν πληγὴν μεγάλην· καὶ κατέβη καὶ ἐκάθισεν ἐν τρυμαλιᾷ τῆς πέτρας Ηταμ.

[8] And he smote them leg on thigh *with* a great overthrow; and went down and dwelt in a cave of the rock Etam.

[9] Καὶ ἀνέβησαν οἱ ἀλλόφυλοι καὶ παρενέβαλον ἐν Ιουδα καὶ ἐξερρίφησαν ἐν Λευι.

[9] And the Philistines went up, and encamped in Juda, and spread themselves abroad in Lechi.

[10] καὶ εἶπαν ἀνὴρ Ιουδα Εἰς τί ἀνέβητε ἐφ' ἡμᾶς; καὶ εἶπον οἱ ἀλλόφυλοι Δῆσαι τὸν Σαμψων ἀνέβημεν καὶ ποιῆσαι αὐτῷ ὃν τρόπον ἐποίησεν ἡμῖν.

[10] And the men of Juda said, Why are ye come up against us? and the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us.

[11] καὶ κατέβησαν τρισχίλιοι ἄνδρες ἀπὸ Ιουδα εἰς τρυμαλιὰν πέτρας Ηταμ καὶ εἶπαν τῷ Σαμψων Οὐκ οἶδας ὅτι κυριεύουσιν οἱ ἀλλόφυλοι ἡμῶν, καὶ τί τοῦτο ἐποίησας ἡμῖν; καὶ εἶπεν αὐτοῖς Σαμψων Ὃν τρόπον ἐποίησάν μοι, οὕτως ἐποίησα αὐτοῖς.

[11] And the three thousand men of Juda went down to the hole of the rock Etam, and they said to Sampson, Knowest thou not that the Philistines rule over us? and what *is* this *that* thou hast done to us? and Sampson said to them, As they did to me, so have I done to them.

[12] καὶ εἶπαν αὐτῷ Δῆσαί σε κατέβημεν τοῦ δοῦναί σε ἐν χειρὶ ἀλλοφύλων. καὶ εἶπεν αὐτοῖς Σαμψων Ὀμόσατέ μοι μήποτε συναντήσητε ἐν ἐμοὶ ὑμεῖς.

[12] And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Sampson said to them, Swear to me that ye will not fall upon me yourselves.

[13] καὶ εἶπον αὐτῷ λέγοντες Οὐχί, ὅτι ἀλλ᾽ ἢ δεσμῷ δήσομέν σε καὶ παραδώσομέν σε ἐν χειρὶ αὐτῶν καὶ θανάτῳ οὐ θανατώσομέν σε· καὶ ἔδησαν αὐτὸν ἐν δυσὶ καλωδίοις καινοῖς καὶ ἀνήνεγκαν αὐτὸν ἀπὸ τῆς πέτρας ἐκείνης.

[13] And they spoke to him, saying, Nay, but we will only bind thee fast, and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

[14] καὶ ἦλθον ἕως Σιαγόνος· καὶ οἱ ἀλλόφυλοι ἠλάλαξαν καὶ ἔδραμον εἰς συνάντησιν αὐτοῦ· καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα κυρίου, καὶ ἐγενήθη τὰ καλώδια τὰ ἐπὶ βραχίοσιν αὐτοῦ ὡσεὶ στιππύον, ὃ ἐξεκαύθη ἐν πυρί, καὶ ἐτάκησαν δεσμοὶ αὐτοῦ ἀπὸ χειρῶν αὐτοῦ.

[14] And they came to Lechi: and the Philistines shouted, and ran to meet him: and the Spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands.

[15] καὶ εὗρεν σιαγόνα ὄνου ἐκρεριμμένην καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτὴν καὶ ἐπάταξεν ἐν αὐτῇ χιλίους ἄνδρας.

[15] And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men.

[16] καὶ εἶπεν Σαμψων Ἐν σιαγόνι ὄνου ἐξαλείφων ἐξήλειψα αὐτούς, ὅτι ἐν τῇ σιαγόνι τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας.

[16] And Sampson said, With the jaw-bone of an ass I have utterly destroyed them, for with the jaw-bone of an ass I have smitten a thousand men.

[17] καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψεν τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ· καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον Ἀναίρεσις σιαγόνος.

[17] And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the Lifting of the jaw-bone.

[18] καὶ ἐδίψησεν σφόδρα· καὶ ἔκλαυσεν πρὸς κύριον καὶ εἶπεν Σὺ εὐδόκησας ἐν χειρὶ δούλου σου τὴν σωτηρίαν τὴν μεγάλην ταύτην, καὶ νῦν ἀποθανοῦμαι τῷ δίψει καὶ ἐμπεσοῦμαι ἐν χειρὶ τῶν ἀπεριτμήτων.

[18] And he was very thirsty, and wept before the Lord, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and new shall I die for thirst, and fall into the hand of the uncircumcised?

[19] καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνι, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιεν, καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτοῦ, καὶ ἔζησεν. διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς Πηγὴ τοῦ ἐπικαλουμένου, ἥ ἐστιν ἐν Σιαγόνι, ἕως τῆς ἡμέρας ταύτης. –

[19] And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called ‘The well of the invoker,’ which is in Lechi, until this day.

[20] καὶ ἔκρινεν τὸν Ισραηλ ἐν ἡμέραις ἀλλοφύλων εἴκοσι ἔτη.

[20] And he judged Israel in the days of the Philistines twenty years.

CHAPTER 16

[1] Καὶ ἐπορεύθη Σαμψων εἰς Γάζαν· καὶ εἶδεν ἐκεῖ γυναῖκα πόρνην καὶ εἰσῆλθεν πρὸς αὐτήν.

[1] And Sampson went to Gaza, and saw there a harlot, and went in to her.

[2] καὶ ἀνηγγέλη τοῖς Γαζαίοις λέγοντες Ἥκει Σαμψων ὧδε. καὶ ἐκύκλωσαν καὶ ἐνήδρευσαν ἐπ᾽ αὐτὸν ὅλην τὴν νύκτα ἐν τῇ πύλῃ τῆς πόλεως καὶ ἐκώφευσαν ὅλην τὴν νύκτα λέγοντες Ἕως διαφαύσῃ ὁ ὄρθρος, καὶ φονεύσωμεν αὐτόν.

[2] And it was reported to the Gazites, saying, Sampson is come hither: and they compassed him and laid wait for him all night in the gate of the city, and they were quiet all the night, saying, Let us wait till the dawn appear, and we will slay him.

[3] καὶ ἐκοιμήθη Σαμψων ἕως μεσονυκτίου· καὶ ἀνέστη ἐν ἡμίσει τῆς νυκτὸς καὶ ἐπελάβετο τῶν θυρῶν τῆς πύλης τῆς πόλεως σὺν τοῖς δυσὶ σταθμοῖς καὶ ἀνεβάστασεν αὐτὰς σὺν τῷ μοχλῷ καὶ ἔθηκεν ἐπ᾽ ὤμων αὐτοῦ καὶ ἀνέβη ἐπὶ τὴν κορυφὴν τοῦ ὄρους τοῦ ἐπὶ προσώπου Χεβρων καὶ ἔθηκεν αὐτὰ ἐκεῖ.

[3] And Sampson slept till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.

[4] Καὶ ἐγένετο μετὰ τοῦτο καὶ ἠγάπησεν γυναῖκα ἐν Αλσωρηχ, καὶ ὄνομα αὐτῇ Δαλιδα.

[4] And it came to pass after this that he loved a woman in Alsorech, and her name *was* Dalida.

[5] καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ εἶπαν αὐτῇ Ἀπάτησον αὐτὸν καὶ ἰδὲ ἐν τίνι ἡ ἰσχὺς αὐτοῦ ἡ μεγάλη καὶ ἐν τίνι δυνησόμεθα αὐτῷ καὶ δήσομεν αὐτὸν τοῦ ταπεινῶσαι αὐτόν, καὶ ἡμεῖς δώσομέν σοι ἀνὴρ χιλίους καὶ ἑκατὸν ἀργυρίου.

[5] And the princess of the Philistines came up to her, and said to her, Beguile him, and see wherein his great strength *is*, and wherewith we

shall prevail against him, and bind him to humble him; and we will give thee each eleven hundred *pieces* of silver.

[6] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἀπάγγειλον δή μοι ἐν τίνι ἡ ἰσχύς σου ἡ μεγάλη καὶ ἐν τίνι δεθήσῃ τοῦ ταπεινωθῆναί σε.

[6] And Dalida said to Sampson, Tell me, I pray thee, wherein *is* thy great strength, and wherewith thou shalt be bound that thou mayest be humbled.

[7] καὶ εἶπεν πρὸς αὐτὴν Σαμψων Ἐὰν δήσωσίν με ἐν ἑπτὰ νευρέαις ὑγραῖς μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων.

[7] And Sampson said to her, If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men.

[8] καὶ ἀνήνεγκαν αὐτῇ οἱ ἄρχοντες τῶν ἀλλοφύλων ἑπτὰ νευρὰς ὑγρὰς μὴ διεφθαρμένας, καὶ ἔδησεν αὐτὸν ἐν αὐταῖς·

[8] And the princess of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them.

[9] καὶ τὸ ἔνεδρον αὐτῇ ἐκάθητο ἐν τῷ ταμιείῳ· καὶ εἶπεν αὐτῷ Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ διέσπασεν τὰς νευρέας, ὡς εἴ τις ἀποσπάσοι στρέμμα στιππύου ἐν τῷ ὀσφρανθῆναι αὐτὸ πυρός· καὶ οὐκ ἐγνώσθη ἡ ἰσχὺς αὐτοῦ.

[9] And the liers in wait remained with her in the chamber; and she said to him, the Philistines *are* upon thee, Sampson: and he broke the cords as if any one should break a thread of tow when it has touched the fire, and his strength was not known.

[10] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἰδοὺ ἐπλάνησάς με καὶ ἐλάλησας πρός με ψευδῆ· νῦν οὖν ἀνάγγειλόν μοι ἐν τίνι δεθήσῃ.

[10] And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies; now then tell me wherewith thou shalt be bound.

[11] καὶ εἶπεν πρὸς αὐτήν Ἐὰν δεσμεύοντες δήσωσίν με ἐν καλωδίοις καινοῖς, οἷς οὐκ ἐγένετο ἐν αὐτοῖς ἔργον, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων.

[11] And he said to her, If they should bind me fast with new ropes with which work has not been done, then shall I be weak, and shall be as another man.

[12] καὶ ἔλαβεν Δαλιδα καλώδια καινὰ καὶ ἔδησεν αὐτὸν ἐν αὐτοῖς· καὶ τὰ ἔνεδρα ἐξῆλθεν ἐκ τοῦ ταμιείου· καὶ εἶπεν Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ διέσπασεν αὐτὰ ἀπὸ βραχιόνων αὐτοῦ ὡς σπαρτίον.

[12] And Dalida took new ropes, and bound him with them, and the liers in wait came out of the chamber, and she said, The Philistines *are* upon thee, Sampson: and he broke them off his arms like a thread.

[13] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Ἰδοὺ ἐπλάνησάς με καὶ ἐλάλησας πρὸς ἐμὲ ψευδῆ· ἀπάγγειλον δή μοι ἐν τίνι δεθήσῃ. καὶ εἶπεν πρὸς αὐτήν Ἐὰν ὑφάνῃς τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς μου σὺν τῷ διάσματι καὶ ἐγκρούσῃς τῷ πασσάλῳ εἰς τὸν τοῖχον, καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων ἀσθενής.

[13] And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, I intreat thee, wherewith thou mayest be bound: and he said to her, If thou shouldest weave the seven locks of my head with the web, and shouldest fasten them with the pin into the wall, then shall I be weak as another man.

[14] καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν καὶ ἔλαβεν Δαλιδα τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ καὶ ὕφανεν ἐν τῷ διάσματι καὶ ἔπηξεν τῷ πασσάλῳ εἰς τὸν τοῖχον καὶ εἶπεν Ἀλλόφυλοι ἐπὶ σέ, Σαμψων· καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ ἐξῆρεν τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου.

[14] And it came to pass when he was asleep, that Dalida took the seven locks of his head, and wove them with the web, and fastened them with the pin into the wall, and she said, The Philistines *are* upon thee, Sampson: and he awoke out of his sleep, and carried away the pin of the web out of the wall.

[15] καὶ εἶπεν Δαλιδα πρὸς Σαμψων Πῶς λέγεις Ἠγάπηκά σε, καὶ οὐκ ἔστιν ἡ καρδία σου μετ᾽ ἐμοῦ; τοῦτο τρίτον ἐπλάνησάς με καὶ οὐκ ἀπήγγειλάς μοι ἐν τίνι ἡ ἰσχύς σου ἡ μεγάλη.

[15] And Dalida said to Sampson, How sayest thou, I love thee, when thy heart is not with me? this third time thou hast deceived me, and hast not told me wherein *is* thy great strength.

[16] καὶ ἐγένετο ὅτε ἐξέθλιψεν αὐτὸν ἐν λόγοις αὐτῆς πάσας τὰς ἡμέρας καὶ ἐστενοχώρησεν αὐτόν, καὶ ὠλιγοψύχησεν ἕως τοῦ ἀποθανεῖν·

[16] And it came to pass as she pressed him sore with her words continually, and straitened him, that his spirit failed almost to death.

[17] καὶ ἀνήγγειλεν αὐτῇ τὴν πᾶσαν καρδίαν αὐτοῦ καὶ εἶπεν αὐτῇ Σίδηρος οὐκ ἀνέβη ἐπὶ τὴν κεφαλήν μου, ὅτι ἅγιος θεοῦ ἐγώ εἰμι ἀπὸ κοιλίας μητρός μου· ἐὰν οὖν ξυρήσωμαι, ἀποστήσεται ἀπ᾽ ἐμοῦ ἡ ἰσχύς μου, καὶ ἀσθενήσω καὶ ἔσομαι ὡς πάντες οἱ ἄνθρωποι.

[17] Then he told her all his heart, and said to her, A razor has not come upon my head, because I have been a holy *one* of God from my mother's womb; if then I should be shaven, my strength will depart from me, and I shall be weak, and I shall be as all *other* men.

[18] καὶ εἶδεν Δαλιδα ὅτι ἀπήγγειλεν αὐτῇ πᾶσαν τὴν καρδίαν αὐτοῦ, καὶ ἀπέστειλεν καὶ ἐκάλεσεν τοὺς ἄρχοντας τῶν ἀλλοφύλων λέγουσα Ἀνάβητε ἔτι τὸ ἅπαξ τοῦτο, ὅτι ἀπήγγειλέν μοι τὴν πᾶσαν καρδίαν αὐτοῦ· καὶ ἀνέβησαν πρὸς αὐτὴν οἱ ἄρχοντες τῶν ἀλλοφύλων καὶ ἀνήνεγκαν τὸ ἀργύριον ἐν χερσὶν αὐτῶν.

[18] And Dalida saw that he told her all his heart, and she sent and called the princess of the Philistines, saying, Come up yet this once; for he has told me all his heart. And the chiefs of the Philistines went up to her, and brought the money in their hands.

[19] καὶ ἐκοίμισεν Δαλιδα τὸν Σαμψων ἐπὶ τὰ γόνατα αὐτῆς· καὶ ἐκάλεσεν ἄνδρα, καὶ ἐξύρησεν τὰς ἑπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ· καὶ ἤρξατο ταπεινῶσαι αὐτόν, καὶ ἀπέστη ἡ ἰσχὺς αὐτοῦ ἀπ᾽ αὐτοῦ.

[19] And Dalida made Sampson sleep upon her knees; and she called a man, and he shaved the seven locks of his head, and she began to humble him, and his strength departed from him.

[20] καὶ εἶπεν Δαλιδα Ἀλλόφυλοι ἐπὶ σέ, Σαμψων. καὶ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν Ἐξελεύσομαι ὡς ἅπαξ καὶ ἅπαξ καὶ ἐκτιναχθήσομαι· καὶ αὐτὸς οὐκ ἔγνω ὅτι ἀπέστη ὁ κύριος ἀπάνωθεν αὐτοῦ.

[20] And Dalida said, The Philistines *are* upon thee, Sampson: and he awoke out of his sleep and said, I will go out as at former times, and shake myself; and he knew not that the Lord was departed from him.

[21] καὶ ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι καὶ ἐξέκοψαν τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ κατήνεγκαν αὐτὸν εἰς Γάζαν καὶ ἐπέδησαν αὐτὸν ἐν πέδαις χαλκείαις, καὶ ἦν ἀλήθων ἐν οἴκῳ τοῦ δεσμωτηρίου.

[21] And the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground in the prison-house.

[22] Καὶ ἤρξατο θρὶξ τῆς κεφαλῆς αὐτοῦ βλαστάνειν, καθὼς ἐξυρήσατο.

[22] And the hair of his head began to grow as before it was shaven.

[23] καὶ οἱ ἄρχοντες τῶν ἀλλοφύλων συνήχθησαν θῦσαι θυσίασμα μέγα τῷ Δαγων θεῷ αὐτῶν καὶ εὐφρανθῆναι καὶ εἶπαν Ἔδωκεν ὁ θεὸς ἐν χειρὶ ἡμῶν τὸν Σαμψων τὸν ἐχθρὸν ἡμῶν.

[23] And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merry; and they said, God has given into our hand our enemy Sampson.

[24] καὶ εἶδαν αὐτὸν ὁ λαὸς καὶ ὕμνησαν τὸν θεὸν αὐτῶν ὅτι Παρέδωκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν τὸν ἐρημοῦντα τὴν γῆν ἡμῶν καὶ ὃς ἐπλήθυνεν τοὺς τραυματίας ἡμῶν.

[24] And the people saw him, and sang praises to their god; for our god, *said they*, has delivered into our hand our enemy, who wasted our land, and who multiplied our slain.

[25] καὶ ὅτε ἠγαθύνθη ἡ καρδία αὐτῶν, καὶ εἶπαν Καλέσατε τὸν Σαμψων ἐξ οἴκου φυλακῆς, καὶ παιξάτω ἐνώπιον ἡμῶν. καὶ ἐκάλεσαν τὸν Σαμψων ἀπὸ οἴκου δεσμωτηρίου, καὶ ἔπαιζεν ἐνώπιον αὐτῶν, καὶ ἐρράπιζον αὐτὸν καὶ ἔστησαν αὐτὸν ἀνὰ μέσον τῶν κιόνων.

[25] And when their heart was merry, then they said, Call Sampson out of the prison-house, and let him play before us: and they called Sampson out of the prison-house, and he played before them; and they smote him with the palms of their hands, and set him between the pillars.

[26] καὶ εἶπεν Σαμψων πρὸς τὸν νεανίαν τὸν κρατοῦντα τὴν χεῖρα αὐτοῦ Ἄφες με καὶ ψηλαφήσω τοὺς κίονας, ἐφ᾽ οἷς ὁ οἶκος στήκει ἐπ᾽ αὐτούς, καὶ ἐπιστηριχθήσομαι ἐπ᾽ αὐτούς.

[26] And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house *rests*, and I will stay myself upon

them.

[27] καὶ ὁ οἶκος πλήρης τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ ἐκεῖ πάντες οἱ ἄρχοντες τῶν ἀλλοφύλων, καὶ ἐπὶ τὸ δῶμα ὡς ἑπτακόσιοι ἄνδρες καὶ γυναῖκες οἱ θεωροῦντες ἐν παιγνίαις Σαμψων.

[27] And the house *was* full of men and woman, and there were all the chiefs of the Philistines, and on the roof *were* about three thousand men and woman looking at the sports of Sampson.

[28] καὶ ἔκλαυσεν Σαμψων πρὸς κύριον καὶ εἶπεν Αδωναιε κύριε, μνήσθητι δή μου νῦν καὶ ἐνίσχυσόν με ἔτι τὸ ἅπαξ τοῦτο, θεέ, καὶ ἀνταποδώσω ἀνταπόδοσιν μίαν περὶ τῶν δύο ὀφθαλμῶν μου τοῖς ἀλλοφύλοις.

[28] And Sampson wept before the Lord, and said, O Lord, my lord, remember me, I pray thee, and strengthen me, O God, yet this once, and I will requite one recompense to the Philistines for my two eyes.

[29] καὶ περιέλαβεν Σαμψων τοὺς δύο κίονας τοῦ οἴκου, ἐφ᾽ οὓς ὁ οἶκος εἱστήκει, καὶ ἐπεστηρίχθη ἐπ᾽ αὐτοὺς καὶ ἐκράτησεν ἕνα τῇ δεξιᾷ αὐτοῦ καὶ ἕνα τῇ ἀριστερᾷ αὐτοῦ.

[29] And Sampson took hold of the two pillars of the house on which the house stood, and leaned on them, and laid hold of one with his right hand, and the other with his left.

[30] καὶ εἶπεν Σαμψων Ἀποθανέτω ψυχή μου μετὰ ἀλλοφύλων· καὶ ἐβάσταξεν ἐν ἰσχύι, καὶ ἔπεσεν ὁ οἶκος ἐπὶ τοὺς ἄρχοντας καὶ ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ· καὶ ἦσαν οἱ τεθνηκότες, οὓς ἐθανάτωσεν Σαμψων ἐν τῷ θανάτῳ αὐτοῦ, πλείους ἢ οὓς ἐθανάτωσεν ἐν τῇ ζωῇ αὐτοῦ.

[30] And Sampson said, Let my wife perish with the Philistines: and he bowed himself mightily; and the house fell upon the princes, and upon all the people that were in it: and the dead whom Sampson slew in his death were more than those whom he slew in his life.

[31] καὶ κατέβησαν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἔλαβον αὐτὸν καὶ ἀνέβησαν καὶ ἔθαψαν αὐτὸν ἀνὰ μέσον Σαραα καὶ ἀνὰ μέσον Εσθαολ ἐν τῷ τάφῳ Μανωε τοῦ πατρὸς αὐτοῦ. καὶ αὐτὸς ἔκρινεν τὸν Ισραηλ εἴκοσι ἔτη.

[31] And his brethren and his father’s house went down, and they took him; and they went up and buried him between Saraa and Esthaol in the sepulchre of his father Manoe; and he judged Israel twenty years.

CHAPTER 17

[1] Καὶ ἐγένετο ἀνὴρ ἀπὸ ὄρους Εφραιμ, καὶ ὄνομα αὐτῷ Μιχαιας.

[1] And there was a man of mount Ephraim, and his name was Michaias.

[2] καὶ εἶπεν τῇ μητρὶ αὐτοῦ Οἱ χίλιοι καὶ ἑκατόν, οὓς ἔλαβες ἀργυρίου σεαυτῇ καί με ἠράσω καὶ προσεῖπας ἐν ὠσί μου, ἰδοὺ τὸ ἀργύριον παρ᾽ ἐμοί, ἐγὼ ἔλαβον αὐτό. καὶ εἶπεν ἡ μήτηρ αὐτοῦ Εὐλογητὸς ὁ υἱός μου τῷ κυρίῳ.

[2] And he said to his mother, The eleven hundred pieces of silver which thou tookest of thyself, and *about which* thou cursedst me, and spokest in my ears, behold, the silver *is* with me; I took it: and his mother said, Blessed *be* my son of the Lord.

[3] καὶ ἀπέδωκεν τοὺς χιλίους καὶ ἑκατὸν τοῦ ἀργυρίου τῇ μητρὶ αὐτοῦ· καὶ εἶπεν ἡ μήτηρ αὐτοῦ Ἁγιάζουσα ἡγίακα τὸ ἀργύριον τῷ κυρίῳ ἐκ χειρός μου τῷ υἱῷ μου τοῦ ποιῆσαι γλυπτὸν καὶ χωνευτόν, καὶ νῦν ἀποδώσω σοι αὐτό.

[3] And he restored the eleven hundred pieces of silver to his mother; and his mother said, I had wholly consecrated the money to the Lord out of my hand for my son, to make a graven and a molten *image*, and now I will restore it to thee.

[4] καὶ ἀπέδωκεν τὸ ἀργύριον τῇ μητρὶ αὐτοῦ· καὶ ἔλαβεν ἡ μήτηρ αὐτοῦ διακοσίους ἀργυρίου καὶ ἔδωκεν αὐτὸ ἀργυροκόπῳ, καὶ ἐποίησεν αὐτὸ γλυπτὸν καὶ χωνευτόν· καὶ ἐγενήθη ἐν οἴκῳ Μιχαια.

[4] But he returned the silver to his mother, and his mother took two hundred pieces of silver, and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias.

[5] καὶ ὁ οἶκος Μιχαια, αὐτῷ οἶκος θεοῦ· καὶ ἐποίησεν εφωδ καὶ θαραφιν καὶ ἐπλήρωσεν τὴν χεῖρα ἀπὸ ἑνὸς υἱῶν αὐτοῦ, καὶ ἐγένετο αὐτῷ εἰς ἱερέα. –

[5] And the house of Michaias *was* to him the house of God, and he made an ephod and theraphin, and he consecrated one of his sons, and he became to him a priest.

[6] ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ· ἀνὴρ τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ ἐποίει.

[6] And in those days there was no king in Israel; every man did that which was right in his own eyes.

[7] Καὶ ἐγενήθη νεανίας ἐκ Βηθλεεμ δήμου Ιουδα, καὶ αὐτὸς Λευίτης, καὶ οὗτος παρῴκει ἐκεῖ.

[7] And there was a young man in Bethleem of the tribe of Juda, and he *was* a Levite, and he was sojourning there.

[8] καὶ ἐπορεύθη ὁ ἀνὴρ ἀπὸ Βηθλεεμ τῆς πόλεως Ιουδα παροικῆσαι ἐν ᾧ ἐὰν εὕρῃ τόπῳ, καὶ ἦλθεν ἕως ὄρους Εφραιμ καὶ ἕως οἴκου Μιχαια τοῦ ποιῆσαι ὁδὸν αὐτοῦ.

[8] And the man departed from Bethleem the city of Juda to sojourn in whatever place he might find; and he came as far as mount Ephraim, and to the house of Michaias to accomplish his journey.

[9] καὶ εἶπεν αὐτῷ Μιχαιας Πόθεν ἔρχῃ; καὶ εἶπεν πρὸς αὐτόν Λευίτης εἰμὶ ἀπὸ Βαιθλεεμ Ιουδα, καὶ ἐγὼ πορεύομαι παροικῆσαι ἐν ᾧ ἐὰν εὕρω τόπῳ.

[9] And Michaias said to him, Whence comest thou? and he said to him, I am a Levite of Bethleem Juda, and I go to sojourn in any place I may find.

[10] καὶ εἶπεν αὐτῷ Μιχαιας Κάθου μετ’ ἐμοῦ καὶ γίνου μοι εἰς πατέρα καὶ εἰς ἱερέα, καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέραν καὶ στολὴν ἱματίων καὶ τὰ πρὸς ζωήν σου. καὶ ἐπορεύθη ὁ Λευίτης

[10] And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by the year, and a change of raiment, and thy living.

[11] καὶ ἤρξατο παροικεῖν παρὰ τῷ ἀνδρί, καὶ ἐγενήθη ὁ νεανίας παρ’ αὐτῷ ὡς εἷς ἀπὸ υἱῶν αὐτοῦ.

[11] And the Levite went and began to dwell with the man; and the young man was to him as one of his sons.

[12] καὶ ἐπλήρωσεν Μιχαιας τὴν χεῖρα τοῦ Λευίτου, καὶ ἐγένετο αὐτῷ εἰς ἱερέα καὶ ἐγένετο ἐν οἴκῳ Μιχαια.

[12] And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias.

[13] καὶ εἶπεν Μιχαιας Νῦν ἔγνων ὅτι ἀγαθυνεῖ κύριος ἐμοί, ὅτι ἐγένετό μοι ὁ Λευίτης εἰς ἱερέα.

[13] And Michaias said, Now I know that the Lord will do me good, because a Levite has become my priest.

CHAPTER 18

[1] Ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ. καὶ ἐν ταῖς ἡμέραις ἐκείναις ἡ φυλὴ Δαν ἐζήτει αὐτῇ κληρονομίαν κατοικῆσαι, ὅτι οὐκ ἐνέπεσεν αὐτῇ ἕως τῆς ἡμέρας ἐκείνης ἐν μέσῳ φυλῶν Ισραηλ κληρονομία.

[1] In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel.

[2] καὶ ἀπέστειλαν οἱ υἱοὶ Δαν ἀπὸ δήμων αὐτῶν πέντε ἄνδρας υἱοὺς δυνάμεως ἀπὸ Σαραα καὶ ἀπὸ Εσθαολ τοῦ κατασκέψασθαι τὴν γῆν καὶ ἐξιχνιάσαι αὐτὴν καὶ εἶπαν πρὸς αὐτούς Πορεύεσθε καὶ ἐξιχνιάσατε τὴν γῆν. καὶ ἦλθον ἕως ὄρους Εφραιμ ἕως οἴκου Μιχαια καὶ ηὐλίσθησαν ἐκεῖ.

[2] And the sons of Dan sent from their families five men of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there,

[3] αὐτοὶ ἐν οἴκῳ Μιχαια καὶ αὐτοὶ ἐπέγνωσαν τὴν φωνὴν τοῦ νεανίσκου τοῦ Λευίτου καὶ ἐξέκλιναν ἐκεῖ καὶ εἶπαν αὐτῷ Τίς ἤνεγκέν σε ὧδε, καὶ τί σὺ ποιεῖς ἐν τῷ τόπῳ τούτῳ, καὶ τί σοι ὧδε;

[3] in the house of Michaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what doest thou in this place? and what hast thou here?

[4] καὶ εἶπεν πρὸς αὐτούς Οὕτως καὶ οὕτως ἐποίησέν μοι Μιχαιας καὶ ἐμισθώσατό με, καὶ ἐγενόμην αὐτῷ εἰς ἱερέα.

[4] And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest.

[5] καὶ εἶπαν αὐτῷ Ἐρώτησον δὴ ἐν τῷ θεῷ, καὶ γνωσόμεθα εἰ εὐοδωθήσεται ἡ ὁδὸς ἡμῶν, ἐν ᾗ ἡμεῖς πορευόμεθα ἐν αὐτῇ.

[5] And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going.

[6] καὶ εἶπεν αὐτοῖς ὁ ἱερεύς Πορεύεσθε ἐν εἰρήνῃ· ἐνώπιον κυρίου ἡ ὁδὸς ὑμῶν, ἐν ᾗ πορεύεσθε ἐν αὐτῇ.

[6] And the priest said to them, Go in peace; your way in which ye go, *is* before the Lord.

[7] καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες καὶ ἦλθον εἰς Λαισα· καὶ εἶδαν τὸν λαὸν τὸν ἐν μέσῳ αὐτῆς καθήμενον ἐπ᾽ ἐλπίδι, ὡς κρίσις Σιδωνίων ἡσυχάζουσα, καὶ οὐκ ἔστιν διατρέπων ἢ καταισχύνων λόγον ἐν τῇ γῇ, κληρονόμος ἐκπιέζων θησαυροῦ, καὶ μακράν εἰσιν Σιδωνίων καὶ λόγον οὐκ ἔχουσιν πρὸς ἄνθρωπον.

[7] And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as *is* the manner of the Sidonians, and there is no one perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with any one.

[8] καὶ ἦλθον οἱ πέντε ἄνδρες πρὸς τοὺς ἀδελφοὺς αὐτῶν εἰς Σαραα καὶ Εσθαολ καὶ εἶπον τοῖς ἀδελφοῖς αὐτῶν Τί ὑμεῖς κάθησθε;

[8] And the five men came to their brethren to Saraa and Esthaol, and said to their brethren, Why sit ye here *idle*?

[9] καὶ εἶπαν Ἀνάστητε καὶ ἀναβῶμεν ἐπ᾽ αὐτούς, ὅτι εἴδομεν τὴν γῆν καὶ ἰδοὺ ἀγαθὴ σφόδρα· καὶ ὑμεῖς ἡσυχάζετε; μὴ ὀκνήσητε τοῦ πορευθῆναι καὶ εἰσελθεῖν τοῦ κληρονομῆσαι τὴν γῆν.

[9] And they said, Arise, and let us go up against them, for we have seen the land, and, behold, *it is* very good, yet ye are still: delay not to go, an to enter in to possess the land.

[10] καὶ ἡνίκα ἂν ἔλθητε, εἰσελεύσεσθε πρὸς λαὸν ἐπ᾽ ἐλπίδι, καὶ ἡ γῆ πλατεῖα, ὅτι ἔδωκεν αὐτὴν ὁ θεὸς ἐν χειρὶ ὑμῶν, τόπος, ὅπου οὐκ ἔστιν ἐκεῖ ὑστέρημα παντὸς ῥήματος τῶν ἐν τῇ γῇ.

[10] And whensoever ye shall go, ye shall come in upon a people secure, and the land *is* extensive, for God has given it into your hand; a place where there is no want of anything that the earth affords.

[11] Καὶ ἀπῆραν ἐκεῖθεν ἀπὸ δήμων τοῦ Δαν ἀπὸ Σαραα καὶ ἀπὸ Εσθαολ ἑξακόσιοι ἄνδρες ἐζωσμένοι σκεύη παρατάξεως.

[11] And there departed thence of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war.

[12] καὶ ἀνέβησαν καὶ παρενέβαλον ἐν Καριαθιαριμ ἐν Ιουδα· διὰ τοῦτο ἐκλήθη ἐν ἐκείνῳ τῷ τόπῳ Παρεμβολὴ Δαν ἕως τῆς ἡμέρας ταύτης, ἰδοὺ ὀπίσω Καριαθιαριμ.

[12] And they went up, and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, *it is* behind Cariathiarim.

[13] καὶ παρῆλθον ἐκεῖθεν ὄρος Εφραιμ καὶ ἦλθον ἕως οἴκου Μιχαια.

[13] And they went on thence to the mount of Ephraim, and came to the house of Michaias.

[14] καὶ ἀπεκρίθησαν οἱ πέντε ἄνδρες οἱ πεπορευμένοι κατασκέψασθαι τὴν γῆν Λαισα καὶ εἶπαν πρὸς τοὺς ἀδελφοὺς αὐτῶν Ἔγνωτε ὅτι ἔστιν ἐν τῷ οἴκῳ τούτῳ εφωδ καὶ θεραφιν καὶ γλυπτὸν καὶ χωνευτόν; καὶ νῦν γνῶτε ὅ τι ποιήσετε.

[14] And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an ephod, and theraphin, and a graven and a molten image; and now consider what ye shall do.

[15] καὶ ἐξέκλιναν ἐκεῖ καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ νεανίσκου τοῦ Λευίτου, οἶκον Μιχαια, καὶ ἠρώτησαν αὐτὸν εἰς εἰρήνην.

[15] And they turned aside there, and went into the house of the young man, the Levite, *even* into the house of Michaias, and asked him how he was.

[16] καὶ οἱ ἑξακόσιοι ἄνδρες οἱ ἀνεζωσμένοι τὰ σκεύη τῆς παρατάξεως αὐτῶν ἑστῶτες παρὰ θύρας τῆς πύλης, οἱ ἐκ τῶν υἱῶν Δαν.

[16] And the six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate.

[17] καὶ ἀνέβησαν οἱ πέντε ἄνδρες οἱ πορευθέντες κατασκέψασθαι τὴν γῆν

[17] And the five men who went to spy out the land went up, and entered into the house of Michaias, and the priest stood.

[18] καὶ εἰσῆλθον ἐκεῖ εἰς οἶκον Μιχαια, καὶ ὁ ἱερεὺς ἑστώς· καὶ ἔλαβον τὸ γλυπτὸν καὶ τὸ εφωδ καὶ τὸ θεραφιν καὶ τὸ χωνευτόν. καὶ εἶπεν πρὸς αὐτοὺς ὁ ἱερεύς Τί ὑμεῖς ποιεῖτε;

[18] And they took the graven image, and the ephod, and the theraphin, and the molten image; and the priest said to them, What are ye doing?

[19] καὶ εἶπαν αὐτῷ Κώφευσον, ἐπίθες τὴν χεῖρά σου ἐπὶ τὸ στόμα σου καὶ δεῦρο μεθ’ ἡμῶν καὶ γενοῦ ἡμῖν εἰς πατέρα καὶ εἰς ἱερέα· μὴ ἀγαθὸν εἶναί σε ἱερέα οἴκου ἀνδρὸς ἑνὸς ἢ γενέσθαι σε ἱερέα φυλῆς καὶ οἴκου εἰς δῆμον Ισραηλ;

[19] And they said to him, Be silent, lay thine hand upon thy mouth, and come with us, and be to us a father and a priest: *is it* better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel?

[20] καὶ ἠγαθύνθη ἡ καρδία τοῦ ἱερέως, καὶ ἔλαβεν τὸ εφωδ καὶ τὸ θεραφιν καὶ τὸ γλυπτὸν καὶ τὸ χωνευτὸν καὶ ἦλθεν ἐν μέσῳ τοῦ λαοῦ.

[20] And the heart of the priest was glad, and he took the ephod, and the theraphin, and the graven image, and the molten image, and went in the midst of the people.

[21] καὶ ἐπέστρεψαν καὶ ἀπῆλθαν· καὶ ἔθηκαν τὰ τέκνα καὶ τὴν κτῆσιν καὶ τὸ βάρος ἔμπροσθεν αὐτῶν.

[21] So they turned and departed, and put their children and their property and their baggage before them.

[22] αὐτοὶ ἐμάκρυναν ἀπὸ οἴκου Μιχαια καὶ ἰδοὺ Μιχαιας καὶ οἱ ἄνδρες οἱ ἐν ταῖς οἰκίαις ταῖς μετὰ οἴκου Μιχαια ἐβόησαν καὶ κατελάβοντο τοὺς υἱοὺς Δαν.

[22] They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias’ house, cried out, and overtook the children of Dan.

[23] καὶ ἐπέστρεψαν τὸ πρόσωπον αὐτῶν υἱοὶ Δαν καὶ εἶπαν τῷ Μιχαια Τί ἐστίν σοι, ὅτι ἐβόησας;

[23] And the children of Dan turned their face, and said to Michaias, What is the matter with thee that thou hast cried out?

[24] καὶ εἶπεν Μιχαιας Ὅτι τὸ γλυπτόν μου, ὃ ἐποίησα, ἐλάβετε καὶ τὸν ἱερέα καὶ ἐπορεύθητε· καὶ τί ἐμοὶ ἔτι; καὶ τί τοῦτο λέγετε πρός με Τί κράζεις;

[24] And Michaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what *is* this *that* ye say to me, Why criest thou?

[25] καὶ εἶπον πρὸς αὐτὸν οἱ υἱοὶ Δαν Μὴ ἀκουσθήτω δὴ φωνή σου μεθ' ἡμῶν, μήποτε συναντήσωσιν ἐν ἡμῖν ἄνδρες πικροὶ ψυχῇ καὶ προσθήσουσιν ψυχὴν καὶ τὴν ψυχὴν τοῦ οἴκου σου.

[25] And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house.

[26] καὶ ἐπορεύθησαν οἱ υἱοὶ Δαν εἰς ὁδὸν αὐτῶν· καὶ εἶδεν Μιχαιας ὅτι δυνατώτεροί εἰσιν ὑπὲρ αὐτόν, καὶ ἐπόστρεψεν εἰς τὸν οἶκον αὐτοῦ.

[26] And the children of Dan went their way; and Michaias saw that they were stronger than himself, and he returned to his house.

[27] Καὶ οἱ υἱοὶ Δαν ἔλαβον ὃ ἐποίησεν Μιχαιας, καὶ τὸν ἱερέα, ὃς ἦν αὐτῷ, καὶ ἦλθον ἐπὶ Λαισα ἐπὶ λαὸν ἡσυχάζοντα καὶ πεποιθότα ἐπ' ἐλπίδι καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί·

[27] And the children of Dan took what Michaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

[28] καὶ οὐκ ἦν ὁ ῥυόμενος, ὅτι μακράν ἐστιν ἀπὸ Σιδωνίων, καὶ λόγος οὐκ ἔστιν αὐτοῖς μετὰ ἀνθρώπου, καὶ αὐτὴ ἐν τῇ κοιλάδι τοῦ οἴκου Ρααβ. καὶ ᾠκοδόμησαν τὴν πόλιν καὶ κατεσκήνωσαν ἐν αὐτῇ

[28] And there was no deliverer, because *the city* is far from the Sidonians, and they have no intercourse with men, and it *is* in the valley of the house of Raab; and they built the city, and dwelt in it.

[29] καὶ ἐκάλεσαν τὸ ὄνομα τῆς πόλεως Δαν ἐν ὀνόματι Δαν πατρὸς αὐτῶν, ὃς ἐτέχθη τῷ Ισραηλ· καὶ Ουλαμαις τὸ ὄνομα τῆς πόλεως τὸ πρότερον.

[29] And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.

[30] καὶ ἔστησαν ἑαυτοῖς οἱ υἱοὶ Δαν τὸ γλυπτόν· καὶ Ιωναθαμ υἱὸς Γηρσομ υἱὸς Μανασση, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δαν ἕως ἡμέρας ἀποικίας τῆς γῆς.

[30] And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of the nation.

[31] καὶ ἔθηκαν αὐτοῖς τὸ γλυπτόν, ὃ ἐποίησεν Μιχαιας, πάσας τὰς ἡμέρας, ἃς ἦν ὁ οἶκος τοῦ θεοῦ ἐν Σηλωμ.

[31] And they set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days *that* there was no king in Israel.

CHAPTER 19

[1] Καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις καὶ οὐκ ἦν βασιλεὺς ἐν Ισραηλ. καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς ὄρους Εφραιμ καὶ ἔλαβεν αὐτῷ γυναῖκα παλλακὴν ἀπὸ Βηθλεεμ Ιουδα.

[1] And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethleem Juda.

[2] καὶ ἐπορεύθη ἀπ᾽ αὐτοῦ ἡ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν παρ᾽ αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεεμ Ιουδα καὶ ἦν ἐκεῖ ἡμέρας τεσσάρων μηνῶν.

[2] And his concubine departed from him, and went away from him to the house of her father to Bethleem Juda, and she was there four months.

[3] καὶ ἀνέστη ὁ ἀνὴρ αὐτῆς καὶ ἐπορεύθη ὀπίσω αὐτῆς τοῦ λαλῆσαι ἐπὶ καρδίαν αὐτῆς τοῦ ἐπιστρέψαι αὐτὴν αὐτῷ, καὶ νεανίας αὐτοῦ μετ᾽ αὐτοῦ καὶ ζεῦγος ὄνων· καὶ ἤδε εἰσήνεγκεν αὐτὸν εἰς οἶκον πατρὸς αὐτῆς, καὶ εἶδεν αὐτὸν ὁ πατὴρ τῆς νεάνιδος καὶ ηὐφράνθη εἰς συνάντησιν αὐτοῦ.

[3] And her husband rose up, and went after her to speak kindly to her, to recover her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was well pleased to meet him.

[4] καὶ κατέσχεν αὐτὸν ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος καὶ ἐκάθισεν μετ᾽ αὐτοῦ ἐπὶ τρεῖς ἡμέρας, καὶ ἔφαγον καὶ ἔπιον καὶ ηὐλίσθησαν ἐκεῖ.

[4] And his father-in-law, the father of the damsel, constrained him, and he stayed with him for three days; and they ate and drank, and lodged there.

[5] καὶ ἐγένετο τῇ ἡμέρᾳ τῇ τετάρτῃ καὶ ὤρθρισαν τὸ πρωί, καὶ ἀνέστη τοῦ πορευθῆναι· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν νυμφίον αὐτοῦ Στήρισόν σου τὴν καρδίαν ψωμῷ ἄρτου, καὶ μετὰ τοῦτο πορεύσεσθε.

[5] And it came to pass on the fourth day that they rose early, and he stood up to depart; and the father of the damsel said to his son-in-law, Strengthen thy heart with a morsel of bread, and afterwards ye shall go.

[6] καὶ ἐκάθισεν, καὶ ἔφαγον οἱ δύο ἐπὶ τὸ αὐτὸ καὶ ἔπιον· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος πρὸς τὸν ἄνδρα Ἄγε δὴ αὐλίσθητι, καὶ ἀγαθυνθήσεταί ἡ καρδία σου.

[6] So they two sat down together and ate and drank: and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry.

[7] καὶ ἀνέστη ὁ ἀνὴρ τοῦ πορεύεσθαι· καὶ ἐβιάσατο αὐτὸν ὁ γαμβρὸς αὐτοῦ, καὶ ἐκάθισεν καὶ ηὐλίσθη ἐκεῖ.

[7] And the man rose up to depart; but his father-in-law constrained him, and he stayed and lodged there.

[8] καὶ ὤρθρισεν τὸ πρωὶ τῇ ἡμέρᾳ τῇ πέμπτῃ τοῦ πορευθῆναι· καὶ εἶπεν ὁ πατὴρ τῆς νεάνιδος Στήρισον δὴ τὴν καρδίαν σου καὶ στράτευσον ἕως κλῖναι τὴν ἡμέραν· καὶ ἔφαγον οἱ δύο.

[8] And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thine heart, and quit thyself as a soldier till the day decline; and the two ate.

[9] καὶ ἀνέστη ὁ ἀνὴρ τοῦ πορευθῆναι, αὐτὸς καὶ ἡ παλλακὴ αὐτοῦ καὶ ὁ νεανίας αὐτοῦ· καὶ εἶπεν αὐτῷ ὁ γαμβρὸς αὐτοῦ ὁ πατὴρ τῆς νεάνιδος Ἰδοὺ δὴ ἠσθένησεν ἡ ἡμέρα εἰς τὴν ἑσπέραν· αὐλίσθητι ὧδε, καὶ ἀγαθυνθήσεταί ἡ καρδία σου, καὶ ὀρθριεῖτε αὔριον εἰς ὁδὸν ὑμῶν, καὶ πορεύσῃ εἰς τὸ σκήνωμά σου.

[9] And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, an let thy heart rejoice; and ye shall rise early to-morrow for your journey, and thou shalt go to thy habitation.

[10] καὶ οὐκ εὐδόκησεν ὁ ἀνὴρ αὐλισθῆναι καὶ ἀνέστη καὶ ἀπῆλθεν καὶ ἦλθεν ἕως ἀπέναντι Ιεβους [αὕτη ἐστὶν Ιερουσαλημ], καὶ μετ᾽ αὐτοῦ ζεῦγος ὄνων ἐπισεσαγμένων, καὶ ἡ παλλακὴ αὐτοῦ μετ᾽ αὐτοῦ.

[10] But the man would not lodge there, but he arose and departed, and came to the part opposite Jebus, (this is Jerusalem,) and *there was* with him a pair of asses saddled, and his concubine *was* with him.

[11] καὶ ἤλθοσαν ἕως Ιεβους, καὶ ἡ ἡμέρα προβεβήκει σφόδρα· καὶ εἶπεν ὁ νεανίας πρὸς τὸν κύριον αὐτοῦ Δεῦρο δὴ καὶ ἐκκλίνωμεν εἰς πόλιν τοῦ Ιεβουσι ταύτην καὶ αὐλισθῶμεν ἐν αὐτῇ.

[11] And they came as far as Jebus: and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and let us lodge in it.

[12] καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος αὐτοῦ Οὐκ ἐκκλινοῦμεν εἰς πόλιν ἀλλοτρίαν, ἐν ᾗ οὐκ ἔστιν ἀπὸ υἱῶν Ισραηλ ὧδε, καὶ παρελευσόμεθα ἕως Γαβαα.

[12] And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa.

[13] καὶ εἶπεν τῷ νεανίᾳ αὐτοῦ Δεῦρο καὶ ἐγγίσωμεν ἑνὶ τῶν τόπων καὶ αὐλισθησόμεθα ἐν Γαβαα ἢ ἐν Ραμα.

[13] And he said to his young man, Come, and let us draw nigh to one of the places, and we will lodge in Gabaa or in Rama.

[14] καὶ παρῆλθον καὶ ἐπορεύθησαν, καὶ ἔδυ ὁ ἥλιος αὐτοῖς ἐχόμενα τῆς Γαβαα, ἥ ἐστιν τῷ Βενιαμιν.

[14] And they passed by and went on, and the sun went down upon them near to Gabaa, which is in Benjamin.

[15] καὶ ἐξέκλιναν ἐκεῖ τοῦ εἰσελθεῖν αὐλισθῆναι ἐν Γαβαα· καὶ εἰσῆλθον καὶ ἐκάθισαν ἐν τῇ πλατείᾳ τῆς πόλεως, καὶ οὐκ ἦν ἀνὴρ συνάγων αὐτοὺς εἰς οἰκίαν αὐλισθῆναι.

[15] And they turned aside thence to go in to lodge in Gabaa; and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

[16] καὶ ἰδοὺ ἀνὴρ πρεσβύτης ἤρχετο ἐξ ἔργων αὐτοῦ ἐξ ἀγροῦ ἐν ἑσπέρᾳ· καὶ ὁ ἀνὴρ ἦν ἐξ ὄρους Εφραιμ, καὶ αὐτὸς παρῴκει ἐν Γαβαα, καὶ οἱ ἄνδρες τοῦ τόπου υἱοὶ Βενιαμιν.

[16] And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, and he sojourned in Gabaa, and the men of the place *were* sons of Benjamin.

[17] καὶ ἦρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ὁδοιπόρον ἄνδρα ἐν τῇ πλατείᾳ τῆς πόλεως· καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης Ποῦ πορεύῃ καὶ πόθεν ἔρχῃ;

[17] And he lifted up his eyes, and saw a traveller in the street of the city; and the old man said to him, Whither goest thou, and whence comest thou?

[18] καὶ εἶπεν πρὸς αὐτόν Παραπορευόμεθα ἡμεῖς ἀπὸ Βηθλεεμ Ιουδα ἕως μηρῶν ὄρους Εφραιμ· ἐκεῖθεν ἐγώ εἰμι καὶ ἐπορεύθην ἕως Βηθλεεμ Ιουδα, καὶ εἰς τὸν οἶκόν μου ἐγὼ πορεύομαι, καὶ οὐκ ἔστιν ἀνὴρ συνάγων με εἰς τὴν οἰκίαν·

[18] And he said to him, We are passing by from Bethleem Juda to the sides of mount Ephraim: I am from thence, and I went as far as Bethleem Juda, and I am going home, and there is no man to take me into his house.

[19] καί γε ἄχυρα καὶ χορτάσματά ἐστιν τοῖς ὄνοις ἡμῶν, καὶ ἄρτοι καὶ οἶνός ἐστιν ἐμοὶ καὶ τῇ παιδίσκῃ καὶ τῷ νεανίσκῳ μετὰ τῶν παιδίων σου, οὐκ ἔστιν ὑστέρημα παντὸς πράγματος.

[19] Yet is there straw and food for our asses, and bread and wine for me and my handmaid and the young man with thy servants; there is no want of anything.

[20] καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης Εἰρήνη σοι, πλὴν πᾶν ὑστέρημά σου ἐπ᾽ ἐμέ· πλὴν ἐν τῇ πλατείᾳ οὐ μὴ αὐλισθήσῃ.

[20] And the old man said, Peace *be* to thee; only be every want of thine upon me, only do thou by no means lodge in the street.

[21] καὶ εἰσήνεγκεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ καὶ τόπον ἐποίησεν τοῖς ὄνοις, καὶ αὐτοὶ ἐνίψαντο τοὺς πόδας αὐτῶν καὶ ἔφαγον καὶ ἔπιον.

[21] And he brought him into his house, and made room for his asses; and they washed their feet, and ate and drank.

[22] αὐτοὶ δ᾽ ἀγαθύνοντες καρδίαν αὐτῶν καὶ ἰδοὺ ἄνδρες τῆς πόλεως υἱοὶ παρανόμων ἐκύκλωσαν τὴν οἰκίαν κρούοντες ἐπὶ τὴν θύραν καὶ εἶπον πρὸς τὸν ἄνδρα τὸν κύριον τοῦ οἴκου τὸν πρεσβύτην λέγοντες Ἐξένεγκε τὸν ἄνδρα, ὃς εἰσῆλθεν εἰς τὴν οἰκίαν σου, ἵνα γνῶμεν αὐτόν.

[22] And they *were* comforting their heart, when, behold, the men of the city, sons of transgressors, compassed the house, knocking at the door: and they spoke to the old man the owner of the house, saying, Bring out the man who came into thy house, that we may know him.

[23] καὶ ἐξῆλθεν πρὸς αὐτοὺς ὁ ἀνὴρ ὁ κύριος τοῦ οἴκου καὶ εἶπεν Μή, ἀδελφοί, μὴ κακοποιήσητε δή· μετὰ τὸ εἰσελθεῖν τὸν ἄνδρα τοῦτον εἰς τὴν οἰκίαν μου μὴ ποιήσητε τὴν ἀφροσύνην ταύτην·

[23] And the master of the house came out to them, and said, Nay, brethren, do not ye wrong, I pray you, after this man has come into my house; do not ye this folly.

[24] ἰδὲ ἡ θυγάτηρ μου ἡ παρθένος καὶ ἡ παλλακὴ αὐτοῦ, ἐξάξω αὐτάς, καὶ ταπεινώσατε αὐτὰς καὶ ποιήσατε αὐταῖς τὸ ἀγαθὸν ἐν ὀφθαλμοῖς ὑμῶν· καὶ τῷ ἀνδρὶ τούτῳ οὐ ποιήσετε τὸ ῥῆμα τῆς ἀφροσύνης ταύτης.

[24] Behold my daughter a virgin, and the man's concubine: I will bring them out, and humble ye them, and do to them that which is good in your eyes; but to this man do not this folly.

[25] καὶ οὐκ εὐδόκησαν οἱ ἄνδρες τοῦ εἰσακοῦσαι αὐτοῦ. καὶ ἐπελάβετο ὁ ἀνὴρ τῆς παλλακῆς αὐτοῦ καὶ ἐξήγαγεν αὐτὴν πρὸς αὐτοὺς ἔξω, καὶ ἔγνωσαν αὐτὴν καὶ ἐνέπαιζον ἐν αὐτῇ ὅλην τὴν νύκτα ἕως πρωί· καὶ ἐξαπέστειλαν αὐτήν, ὡς ἀνέβη τὸ πρωί.

[25] But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out to them; and they knew her, and abused her all night till the morning, and let her go when the morning dawned.

[26] καὶ ἦλθεν ἡ γυνὴ πρὸς τὸν ὄρθρον καὶ ἔπεσεν παρὰ τὴν θύραν τοῦ οἴκου, οὗ ἦν αὐτῆς ἐκεῖ ὁ ἀνήρ, ἕως τοῦ διαφῶσαι.

[26] And the woman came toward morning, and fell down at the door of the house where her husband was, until it was light.

[27] καὶ ἀνέστη ὁ ἀνὴρ αὐτῆς τὸ πρωὶ καὶ ἤνοιξεν τὰς θύρας τοῦ οἴκου καὶ ἐξῆλθεν τοῦ πορευθῆναι τὴν ὁδὸν αὐτοῦ, καὶ ἰδοὺ ἡ γυνὴ ἡ παλλακὴ αὐτοῦ πεπτωκυῖα παρὰ τὰς θύρας τοῦ οἴκου, καὶ αἱ χεῖρες αὐτῆς ἐπὶ τὸ πρόθυρον.

[27] And her husband rose up in the morning, and opened the doors of the house, and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house, and her hands were on the threshold.

[28] καὶ εἶπεν πρὸς αὐτήν Ἀνάστα καὶ ἀπέλθωμεν· καὶ οὐκ ἀπεκρίθη, ὅτι ἦν νεκρά. καὶ ἔλαβεν αὐτὴν ἐπὶ τὸν ὄνον καὶ ἐπορεύθη εἰς τὸν τόπον αὐτοῦ.

[28] And he said to her, Rise, and let us go; and she answered not, for she was dead: and he took her upon his ass, and went to his place.

[29] καὶ ἔλαβεν τὴν ῥομφαίαν καὶ ἐκράτησεν τὴν παλλακὴν αὐτοῦ καὶ ἐμέλισεν αὐτὴν εἰς δώδεκα μέλη καὶ ἀπέστειλεν αὐτὰ ἐν παντὶ ὁρίῳ Ισραηλ.

[29] And he took his sword, and laid hold of his concubine, and divided her into twelve parts, and sent them to every coast of Israel.

[30] καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν Οὐκ ἐγένετο καὶ οὐχ ἑόραται ὡς αὕτη ἀπὸ ἡμέρας ἀναβάσεως υἱῶν Ισραηλ ἐκ γῆς Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης· θέσθε ὑμῖν αὐτοὶ ἐπ᾽ αὐτὴν βουλὴν καὶ λαλήσατε.

[30] And it was so, that every one who saw it said, *Such a day* as this has not happened nor has been seen from the day of the going up of the children of Israel out of the land of Egypt until this day: take ye counsel concerning it, and speak.

CHAPTER 20

[1] Καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ισραηλ, καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἷς ἀπὸ Δαν καὶ ἕως Βηρσαβεε καὶ γῆ τοῦ Γαλααδ πρὸς κύριον εἰς Μασσηφα.

[1] And all the children of Israel went out, and all the congregation was gathered as one man, from Dan even to Bersabee, and in the land of Galaad, to the Lord at Massepha.

[2] καὶ ἐστάθησαν κατὰ πρόσωπον κυρίου πᾶσαι αἱ φυλαὶ τοῦ Ισραηλ ἐν ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ, τετρακόσιαι χιλιάδες ἀνδρῶν πεζῶν, ἕλκοντες ῥομφαίαν.

[2] And all the tribes of Israel stood before the Lord in the assembly of the people of God, four hundred thousand footmen that drew sword.

[3] καὶ ἤκουσαν οἱ υἱοὶ Βενιαμιν ὅτι ἀνέβησαν οἱ υἱοὶ Ισραηλ εἰς Μασσηφα. καὶ ἐλθόντες εἶπαν οἱ υἱοὶ Ισραηλ Λαλήσατε ποῦ ἐγένετο ἡ πονηρία αὕτη.

[3] And the children of Benjamin heard that the children of Israel were gone up to Massepha: and the children of Israel came and said, Tell us, where did this wickedness take place?

[4] καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ Λευίτης ὁ ἀνὴρ τῆς γυναικὸς τῆς φονευθείσης καὶ εἶπεν Εἰς Γαβαα τῆς Βενιαμιν ἦλθον ἐγὼ καὶ ἡ παλλακή μου τοῦ αὐλισθῆναι.

[4] And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gabaa of Benjamin to lodge.

[5] καὶ ἀνέστησαν ἐπ᾽ ἐμὲ οἱ ἄνδρες τῆς Γαβαα καὶ ἐκύκλωσαν ἐπ᾽ ἐμὲ ἐπὶ τὴν οἰκίαν νυκτός· ἐμὲ ἠθέλησαν φονεῦσαι καὶ τὴν παλλακήν μου ἐταπείνωσαν καὶ ἀπέθανεν.

[5] And the men of Gabaa rose up against me, and compassed the house by night against me; they wished to slay me, and they have humbled my concubine, and she is dead.

[6] καὶ ἐκράτησα τὴν παλλακήν μου καὶ ἐμέλισα αὐτὴν καὶ ἀπέστειλα ἐν παντὶ ὁρίῳ κληρονομίας υἱῶν Ισραηλ, ὅτι ἐποίησαν ζεμα καὶ ἀπόπτωμα ἐν Ισραηλ.

[6] And I laid hold of my concubine, and divided her in pieces, and sent *the parts* into every coast of the inheritance of the children of Israel; for they have wrought lewdness and abomination in Israel.

[7] ἰδοὺ πάντες ὑμεῖς, υἱοὶ Ισραηλ, δότε ἑαυτοῖς λόγον καὶ βουλὴν ἐκεῖ.

[7] Behold, all ye *are* children of Israel; and consider and take counsel here among yourselves.

[8] καὶ ἀνέστη πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς λέγοντες Οὐκ ἀπελευσόμεθα ἀνὴρ εἰς σκήνωμα αὐτοῦ καὶ οὐκ ἐπιστρέψομεν ἀνὴρ εἰς οἶκον αὐτοῦ.

[8] And all the people rose up as one man, saying, No one of us shall return to his tent, and no one of us shall return to his house.

[9] καὶ νῦν τοῦτο τὸ ῥῆμα, ὃ ποιηθήσεται τῇ Γαβαα· ἀναβησόμεθα ἐπ᾽ αὐτὴν ἐν κλήρῳ,

[9] And now this *is* the thing which shall be done in Gabaa; we will go up against it by lot.

[10] πλὴν λημψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν εἰς πάσας φυλὰς Ισραηλ καὶ ἑκατὸν τοῖς χιλίοις καὶ χιλίους τοῖς μυρίοις λαβεῖν ἐπισιτισμὸν τοῦ ποιῆσαι ἐλθεῖν αὐτοὺς εἰς Γαβαα Βενιαμιν ποιῆσαι αὐτῇ κατὰ πᾶν τὸ ἀπόπτωμα, ὃ ἐποίησεν ἐν Ισραηλ.

[10] Moreover we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they wrought in Israel.

[11] καὶ συνήχθη πᾶς ἀνὴρ Ισραηλ εἰς τὴν πόλιν ὡς ἀνὴρ εἷς.

[11] And all the men of Israel were gathered to the city as one man.

[12] Καὶ ἀπέστειλαν αἱ φυλαὶ Ισραηλ ἄνδρας ἐν πάσῃ φυλῇ Βενιαμιν λέγοντες Τίς ἡ πονηρία αὕτη ἡ γενομένη ἐν ὑμῖν;

[12] And the tribes of Israel sent men through the whole tribe of Benjamin, saying, What *is* this wickedness that has been wrought among you?

[13] καὶ νῦν δότε τοὺς ἄνδρας υἱοὺς παρανόμων τοὺς ἐν Γαβαα, καὶ θανατώσομεν αὐτοὺς καὶ ἐκκαθαριοῦμεν πονηρίαν ἀπὸ Ισραηλ. καὶ οὐκ

εὐδόκησαν οἱ υἱοὶ Βενιαμιν ἀκοῦσαι τῆς φωνῆς τῶν ἀδελφῶν αὐτῶν υἱῶν Ισραηλ.

[13] Now then give up the men the sons of transgressors that are in Gabaa, and we will put them to death, and purge out wickedness from Israel: but the children of Benjamin consented not to hearken to the voice of their brethren the children of Israel.

[14] καὶ συνήχθησαν οἱ υἱοὶ Βενιαμιν ἀπὸ τῶν πόλεων αὐτῶν εἰς Γαβαα ἐξελθεῖν εἰς παράταξιν πρὸς υἱοὺς Ισραηλ.

[14] And the children of Benjamin were gathered from their cities to Gabaa, to go forth to fight with the children of Israel.

[15] καὶ ἐπεσκέπησαν οἱ υἱοὶ Βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν πόλεων εἴκοσι τρεῖς χιλιάδες, ἀνὴρ ἕλκων ῥομφαίαν, ἐκτὸς τῶν οἰκούντων τὴν Γαβαα, οἳ ἐπεσκέπησαν ἑπτακόσιοι ἄνδρες ἐκλεκτοὶ

[15] And the children of Benjamin from their cities were numbered in that day, twenty-three thousand, *every* man drawing a sword, besides the inhabitants of Gabaa, who were numbered seven hundred chosen men of all the people, able to use both hands alike;

[16] ἐκ παντὸς λαοῦ ἀμφοτεροδέξιοι· πάντες οὗτοι σφενδονῆται ἐν λίθοις πρὸς τρίχα καὶ οὐκ ἐξαμαρτάνοντες.

[16] All these could sling with stones at a hair, and not miss.

[17] καὶ ἀνὴρ Ισραηλ ἐπεσκέπησαν ἐκτὸς τοῦ Βενιαμιν τετρακόσιαι χιλιάδες ἀνδρῶν ἑλκόντων ῥομφαίαν· πάντες οὗτοι ἄνδρες παρατάξεως.

[17] And the men of Israel, exclusive of Benjamin, were numbered four hundred thousand men that drew sword; all these *were* men of war.

[18] καὶ ἀνέστησαν καὶ ἀνέβησαν εἰς Βαιθηλ καὶ ἠρώτησαν ἐν τῷ θεῷ καὶ εἶπαν οἱ υἱοὶ Ισραηλ Τίς ἀναβήσεται ἡμῖν ἐν ἀρχῇ εἰς παράταξιν πρὸς υἱοὺς Βενιαμιν; καὶ εἶπεν κύριος Ιουδας ἐν ἀρχῇ ἀναβήσεται ἀφηγούμενος.

[18] And they arose and went up to Baethel, and enquired of God: and the children of Israel said, Who shall go up for us first to fight with the children of Benjamin? And the Lord said, Juda shall go up first as leader.

[19] καὶ ἀνέστησαν οἱ υἱοὶ Ισραηλ τὸ πρωῒ καὶ παρενέβαλον ἐπὶ Γαβαα.

[19] And the children of Israel rose up in the morning, and encamped against Gabaa.

[20] καὶ ἐξῆλθον πᾶς ἀνὴρ Ισραηλ εἰς παράταξιν πρὸς Βενιαμιν καὶ συνῆψαν αὐτοῖς ἐπὶ Γαβαα.

[20] And they went out, all the men of Israel, to fight with Benjamin, and engaged with them at Gabaa.

[21] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν ἀπὸ τῆς Γαβαα καὶ διέφθειραν ἐν Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ δύο καὶ εἴκοσι χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν.

[21] And the sons of Benjamin went forth from Gabaa, and they destroyed in Israel on that day two and twenty thousand men down to the ground.

[22] καὶ ἐνίσχυσαν ἀνὴρ Ισραηλ καὶ προσέθηκαν συνάψαι παράταξιν ἐν τῷ τόπῳ, ὅπου συνῆψαν ἐν τῇ ἡμέρᾳ τῇ πρώτῃ.

[22] And the men of Israel strengthened themselves, and again engaged in battle in the place where they had engaged on the first day.

[23] καὶ ἀνέβησαν οἱ υἱοὶ Ισραηλ καὶ ἔκλαυσαν ἐνώπιον κυρίου ἕως ἑσπέρας καὶ ἠρώτησαν ἐν κυρίῳ λέγοντες Εἰ προσθῶμεν ἐγγίσαι εἰς παράταξιν πρὸς υἱοὺς Βενιαμιν ἀδελφοὺς ἡμῶν; καὶ εἶπεν κύριος Ἀνάβητε πρὸς αὐτούς.

[23] And the children of Israel went up, and wept before the Lord till evening, and enquired of the Lord, saying, Shall we again draw nigh to battle with our brethren the children of Benjamin? and the Lord said, Go up against them.

[24] Καὶ προσῆλθον οἱ υἱοὶ Ισραηλ πρὸς υἱοὺς Βενιαμιν ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ.

[24] And the children of Israel advanced against the children of Benjamin on the second day.

[25] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς Γαβαα ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ διέφθειραν ἀπὸ υἱῶν Ισραηλ ἔτι ὀκτωκαίδεκα χιλιάδας ἀνδρῶν ἐπὶ τὴν γῆν· πάντες οὗτοι ἕλκοντες ῥομφαίαν.

[25] And the children of Benjamin went forth to meet them from Gabaa on the second day, and destroyed of the children of Israel yet further

eighteen thousand men down to the ground: all these drew sword.

[26] καὶ ἀνέβησαν πάντες οἱ υἱοὶ Ισραηλ καὶ πᾶς ὁ λαὸς καὶ ἦλθον εἰς Βαιθηλ καὶ ἔκλαυσαν καὶ ἐκάθισαν ἐκεῖ ἐνώπιον κυρίου καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἕως ἑσπέρας καὶ ἀνήνεγκαν ὁλοκαυτώσεις καὶ τελείας ἐνώπιον κυρίου·

[26] And the children of Israel and all the people went up, and came to Baethel; and they wept, and sat there before the Lord; and they fasted on that day until evening, and offered whole-burnt-offerings and perfect sacrifices, before the Lord,

[27] ὅτι ἐκεῖ κιβωτὸς διαθήκης κυρίου τοῦ θεοῦ,

[27] for the ark of the Lord God *was* there in those days,

[28] καὶ Φινεες υἱὸς Ελεαζαρ υἱοῦ Ααρων παρεστηκὼς ἐνώπιον αὐτῆς ἐν ταῖς ἡμέραις ἐκείναις. καὶ ἐπηρώτησαν οἱ υἱοὶ Ισραηλ ἐν κυρίῳ λέγοντες Εἰ προσθῶμεν ἔτι ἐξελθεῖν εἰς παράταξιν πρὸς υἱοὺς Βενιαμιν ἀδελφοὺς ἡμῶν ἢ ἐπίσχωμεν; καὶ εἶπεν κύριος Ἀνάβητε, ὅτι αὔριον δώσω αὐτοὺς εἰς τὰς χεῖρας ὑμῶν.

[28] and Phinees the son of Eleazar the son of Aaron stood before it in those days; and the children of Israel enquired of the Lord, saying, Shall we yet again go forth to fight with our brethren the sons of Benjamin? and the Lord said, Go up, to-morrow I will give them into your hands.

[29] Καὶ ἔθηκαν οἱ υἱοὶ Ισραηλ ἔνεδρα τῇ Γαβαα κύκλῳ.

[29] And the children of Israel set an ambush against Gabaa round about *it*.

[30] καὶ ἀνέβησαν οἱ υἱοὶ Ισραηλ πρὸς υἱοὺς Βενιαμιν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ συνῆψαν πρὸς τὴν Γαβαα ὡς ἅπαξ καὶ ἅπαξ.

[30] And the children of Israel went up against the children of Benjamin on the third day, and arrayed themselves against Gabaa as before.

[31] καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμιν εἰς συνάντησιν τοῦ λαοῦ καὶ ἐξεκενώθησαν τῆς πόλεως καὶ ἤρξαντο πατάσσειν ἀπὸ τοῦ λαοῦ τραυματίας ὡς ἅπαξ καὶ ἅπαξ ἐν ταῖς ὁδοῖς, ἥ ἐστιν μία ἀναβαίνουσα εἰς Βαιθηλ καὶ μία εἰς Γαβαα ἐν ἀγρῷ, ὡς τριάκοντα ἄνδρας ἐν Ισραηλ.

[31] And the children of Benjamin went out to meet the people, and were all drawn out of the city, and began to smite and slay the people as before in the roads, whereof one goes up to Baethel, and one to Gabaa in the field, about thirty men of Israel.

[32] καὶ εἶπαν οἱ υἱοὶ Βενιαμιν Πίπτουσιν ἐνώπιον ἡμῶν ὡς τὸ πρῶτον. καὶ οἱ υἱοὶ Ισραηλ εἶπον Φύγωμεν καὶ ἐκκενώσωμεν αὐτοὺς ἀπὸ τῆς πόλεως εἰς τὰς ὁδούς· καὶ ἐποίησαν οὕτως.

[32] And the children of Benjamin said, They fall before us as at the first: but the children of Israel said, Let us flee, and draw them out from the city into the roads; and they did so.

[33] καὶ πᾶς ἀνὴρ ἀνέστη ἐκ τοῦ τόπου αὐτοῦ καὶ συνῆψαν ἐν Βααλθαμαρ, καὶ τὸ ἔνεδρον Ισραηλ ἐπήρχετο ἐκ τοῦ τόπου αὐτοῦ ἀπὸ Μααραγαβε.

[33] And all the men rose up out of their places, and engaged in Baal Thamar; and the liers in wait of Israel advanced from their place from Maraagabe.

[34] καὶ ἦλθον ἐξ ἐναντίας Γαβαα δέκα χιλιάδες ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς Ισραηλ καὶ παράταξις βαρεῖα· καὶ αὐτοὶ οὐκ ἔγνωσαν ὅτι φθάνει ἐπ᾽ αὐτοὺς ἡ κακία.

[34] And there came over against Gabaa ten thousand chosen men out of all Israel; and the fight *was* severe; and they knew not that evil was coming upon them.

[35] καὶ ἐπάταξεν κύριος τὸν Βενιαμιν ἐνώπιον υἱῶν Ισραηλ, καὶ διέφθειραν οἱ υἱοὶ Ισραηλ ἐκ τοῦ Βενιαμιν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἴκοσι καὶ πέντε χιλιάδας καὶ ἑκατὸν ἄνδρας· πάντες οὗτοι εἶλκον ῥομφαίαν.

[35] And the Lord smote Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these drew sword.

[36] καὶ εἶδον οἱ υἱοὶ Βενιαμιν ὅτι ἐπλήγησαν· καὶ ἔδωκεν ἀνὴρ Ισραηλ τόπον τῷ Βενιαμιν, ὅτι ἤλπισαν πρὸς τὸ ἔνεδρον, ὃ ἔθηκαν ἐπὶ τὴν Γαβαα.

[36] And the children of Benjamin saw that they were smitten; and the men of Israel gave place to Benjamin, because they trusted in the

ambuscade which they had prepared against Gabaa.

[37] καὶ ἐν τῷ αὐτοὺς ὑποχωρῆσαι καὶ τὸ ἔνεδρον ἐκινήθη καὶ ἐξέτειναν ἐπὶ τὴν Γαβαα, καὶ ἐξεχύθη τὸ ἔνεδρον καὶ ἐπάταξαν τὴν πόλιν ἐν στόματι ῥομφαίας.

[37] And when they retreated, then the liers in wait rose up, and they moved toward Gabaa, and the whole ambush came forth, and they smote the city with the edge of the sword.

[38] καὶ σημεῖον ἦν τοῖς υἱοῖς Ισραηλ μετὰ τοῦ ἐνέδρου τῆς μάχης ἀνενέγκαι αὐτοὺς σύσσημον καπνοῦ ἀπὸ τῆς πόλεως.

[38] And the children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city.

[39] καὶ εἶδον οἱ υἱοὶ Ισραηλ ὅτι προκατελάβετο τὸ ἔνεδρον τὴν Γαβαα, καὶ ἔστησαν ἐν τῇ παρατάξει, καὶ Βενιαμιν ἤρξατο πατάσσειν τραυματίας ἐν ἀνδράσιν Ισραηλ ὡς τριάκοντα ἄνδρας, ὅτι εἶπαν Πάλιν πτώσει πίπτουσιν ἐνώπιον ἡμῶν ὡς ἡ παράταξις ἡ πρώτη.

[39] And the children of Israel saw that the liers in wait had seized Gabaa, and they stood in line of battle; and Benjamin began to smite down wounded ones among the men of Israel about thirty men; for they said, Surely they fall again before us, as in the first battle.

[40] καὶ τὸ σύσσημον ἀνέβη ἐπὶ πλεῖον ἐπὶ τῆς πόλεως ὡς στῦλος καπνοῦ· καὶ ἐπέβλεψεν Βενιαμιν ὀπίσω αὐτοῦ, καὶ ἰδοὺ ἀνέβη ἡ συντέλεια τῆς πόλεως ἕως οὐρανοῦ.

[40] And the signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him, and behold the destruction of the city went up to heaven.

[41] καὶ ἀνὴρ Ισραηλ ἐπέστρεψεν, καὶ ἔσπευσαν ἄνδρες Βενιαμιν, ὅτι εἶδον ὅτι συνήντησεν ἐπ᾽ αὐτοὺς ἡ πονηρία.

[41] And the men of Israel turned back, and the men of Benjamin hasted, because they saw that evil had come upon them.

[42] καὶ ἐπέβλεψαν ἐνώπιον υἱῶν Ισραηλ εἰς ὁδὸν τῆς ἐρήμου καὶ ἔφυγον, καὶ ἡ παράταξις ἔφθασεν ἐπ᾽ αὐτούς, καὶ οἱ ἀπὸ τῶν πόλεων διέφθειρον αὐτοὺς ἐν μέσῳ αὐτῶν.

[42] And they turned to the way of the wilderness from before the children of Israel, and fled: but the battle overtook them, and they from the cities destroyed them in the midst of them.

[43] καὶ κατέκοπτον τὸν Βενιαμιν καὶ ἐδίωξαν αὐτὸν ἀπὸ Νουα κατὰ πόδα αὐτοῦ ἕως ἀπέναντι Γαβαα πρὸς ἀνατολὰς ἡλίου.

[43] And they cut down Benjamin, and pursued him from Nua closely till they came opposite Gabaa on the east.

[44] καὶ ἔπεσαν ἀπὸ Βενιαμιν δέκα ὀκτὼ χιλιάδες ἀνδρῶν· οἱ πάντες οὗτοι ἄνδρες δυνάμεως.

[44] And there fell of Benjamin eighteen thousand men: all these *were* men of might.

[45] καὶ ἐπέβλεψαν οἱ λοιποὶ καὶ ἔφευγον εἰς τὴν ἔρημον πρὸς τὴν πέτραν τοῦ Ρεμμων, καὶ ἐκαλαμήσαντο ἐξ αὐτῶν οἱ υἱοὶ Ισραηλ πεντακισχιλίους ἄνδρας· καὶ κατέβησαν ὀπίσω αὐτῶν οἱ υἱοὶ Ισραηλ ἕως Γεδαν καὶ ἐπάταξαν ἐξ αὐτῶν δισχιλίους ἄνδρας.

[45] And the rest turned, and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan, and they smote of them two thousand men.

[46] καὶ ἐγένοντο πάντες οἱ πίπτοντες ἀπὸ Βενιαμιν εἴκοσι πέντε χιλιάδες ἀνδρῶν ἑλκόντων ῥομφαίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ· οἱ πάντες οὗτοι ἄνδρες δυνάμεως.

[46] And all that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might.

[47] καὶ ἐπέβλεψαν οἱ λοιποὶ καὶ ἔφυγον εἰς τὴν ἔρημον πρὸς τὴν πέτραν τοῦ Ρεμμων, ἑξακόσιοι ἄνδρες, καὶ ἐκάθισαν ἐν πέτρᾳ Ρεμμων τέσσαρας μῆνας.

[47] And the rest turned, and fled to the wilderness to the rock of Remmon, even *six* hundred men; and they sojourned four months in the rock of Remmon.

[48] καὶ οἱ υἱοὶ Ισραηλ ἐπέστρεψαν πρὸς υἱοὺς Βενιαμιν καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας ἀπὸ πόλεως Μεθλα καὶ ἕως κτήνους καὶ

ἕως παντὸς τοῦ εὑρισκομένου εἰς πάσας τὰς πόλεις· καὶ τὰς πόλεις τὰς εὑρεθείσας ἐνέπρησαν ἐν πυρί.

[48] And the children of Israel returned to the children of Benjamin, and smote them with the edge of the sword from the city of Methla, even to the cattle, and every thing that was found in all the cities: and they burnt with fire the cities they found.

CHAPTER 21

[1] Καὶ οἱ υἱοὶ Ισραηλ ὤμοσαν ἐν Μασσηφα λέγοντες Ἀνὴρ ἐξ ἡμῶν οὐ δώσει θυγατέρα αὐτοῦ τῷ Βενιαμιν εἰς γυναῖκα.

[1] Now the children of Israel swore in Massephath, saying, No man of us shall give his daughter to Benjamin for a wife.

[2] καὶ ἦλθεν ὁ λαὸς εἰς Βαιθηλ καὶ ἐκάθισαν ἐκεῖ ἕως ἑσπέρας ἐνώπιον τοῦ θεοῦ καὶ ἦραν φωνὴν αὐτῶν καὶ ἔκλαυσαν κλαυθμὸν μέγαν

[2] And the people came to Baethel, and sat there until evening before God: and they lifted up their voice and wept with a great weeping;

[3] καὶ εἶπαν Εἰς τί, κύριε θεὲ Ισραηλ, ἐγενήθη αὕτη, τοῦ ἐπισκεπῆναι σήμερον ἀπὸ Ισραηλ φυλὴν μίαν;

[3] and said, Wherefore, O Lord God of Israel, has this come to pass, that to-day one tribe should be counted *as missing* from Israel?

[4] καὶ ἐγένετο τῇ ἐπαύριον καὶ ὤρθρισεν ὁ λαὸς καὶ ᾠκοδόμησαν ἐκεῖ θυσιαστήριον καὶ ἀνήνεγκαν ὁλοκαυτώσεις καὶ τελείας.

[4] And it came to pass on the morrow that the people rose up early, and built there an altar, and offered up whole-burnt-offerings and peace offerings.

[5] καὶ εἶπον οἱ υἱοὶ Ισραηλ Τίς οὐκ ἀνέβη ἐν τῇ ἐκκλησίᾳ ἀπὸ πασῶν φυλῶν Ισραηλ πρὸς κύριον; ὅτι ὁ ὅρκος μέγας ἦν τοῖς οὐκ ἀναβεβηκόσιν πρὸς κύριον εἰς Μασσηφα λέγοντες Θανάτῳ θανατωθήσεται.

[5] And the children of Israel said, Who of all the tribes of Israel, went not up in the congregation to the Lord? for there was a great oath concerning those who went not up to the Lord to Massephath, saying, He shall surely be put to death.

[6] καὶ παρεκλήθησαν οἱ υἱοὶ Ισραηλ πρὸς Βενιαμιν ἀδελφὸν αὐτῶν καὶ εἶπαν Ἐξεκόπη σήμερον φυλὴ μία ἀπὸ Ισραηλ·

[6] And the children of Israel relented toward Benjamin their brother, and said, To-day one tribe is cut off from Israel.

[7] τί ποιήσωμεν αὐτοῖς τοῖς περισσοῖς τοῖς ὑπολειφθεῖσιν εἰς γυναῖκας; καὶ ἡμεῖς ὠμόσαμεν ἐν κυρίῳ τοῦ μὴ δοῦναι αὐτοῖς ἀπὸ τῶν θυγατέρων ἡμῶν εἰς γυναῖκας.

[7] What shall we do for wives for the rest that remain? whereas we have sworn by the Lord, not to give them of our daughters for wives.

[8] καὶ εἶπαν Τίς εἷς ἀπὸ φυλῶν Ισραηλ, ὃς οὐκ ἀνέβη πρὸς κύριον εἰς Μασσηφα; καὶ ἰδοὺ οὐκ ἦλθεν ἀνὴρ εἰς τὴν παρεμβολὴν ἀπὸ Ιαβις Γαλααδ εἰς τὴν ἐκκλησίαν.

[8] And they said, What one *man is there* of the tribes of Israel, who went not up to the Lord to Massephath? and, behold, no man came to the camp from Jabis Galaad to the assembly.

[9] καὶ ἐπεσκέπη ὁ λαός, καὶ οὐκ ἦν ἐκεῖ ἀνὴρ ἀπὸ οἰκούντων Ιαβις Γαλααδ.

[9] And the people were numbered, and there was not there a man from the inhabitants of Jabis Galaad.

[10] καὶ ἀπέστειλεν ἐκεῖ ἡ συναγωγὴ δώδεκα χιλιάδας ἀνδρῶν ἀπὸ υἱῶν τῆς δυνάμεως καὶ ἐνετείλαντο αὐτοῖς λέγοντες Πορεύεσθε καὶ πατάξατε τοὺς οἰκοῦντας Ιαβις Γαλααδ ἐν στόματι ῥομφαίας.

[10] And the congregation sent thither twelve thousand men of the strongest, and they charged them, saying, Go ye and smite the inhabitants of Jabis Galaad with the edge of the sword.

[11] καὶ τοῦτο ποιήσετε· πᾶν ἄρσεν καὶ πᾶσαν γυναῖκα εἰδυῖαν κοίτην ἄρσενος ἀναθεματιεῖτε, τὰς δὲ παρθένους περιποιήσεσθε. καὶ ἐποίησαν οὕτως.

[11] And this shall ye do: every male and every woman that has known the lying with man ye shall devote *to destruction*, but the virgins ye shall save alive: and they did so.

[12] καὶ εὗρον ἀπὸ οἰκούντων Ιαβις Γαλααδ τετρακοσίας νεάνιδας παρθένους, αἵτινες οὐκ ἔγνωσαν ἄνδρα εἰς κοίτην ἄρσενος, καὶ ἤνεγκαν αὐτὰς εἰς τὴν παρεμβολὴν εἰς Σηλων τὴν ἐν γῇ Χανααν.

[12] And they found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of Chanaan.

[13] καὶ ἀπέστειλεν πᾶσα ἡ συναγωγὴ καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Βενιαμιν ἐν τῇ πέτρᾳ Ρεμμων καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην.

[13] And all the congregation sent and spoke to the children of Benjamin in the rock Remmon, and invited them to *make* peace.

[14] καὶ ἐπέστρεψεν Βενιαμιν πρὸς τοὺς υἱοὺς Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ, καὶ ἔδωκαν αὐτοῖς οἱ υἱοὶ Ισραηλ τὰς γυναῖκας, ἃς ἐζωοποίησαν ἀπὸ τῶν θυγατέρων Ιαβις Γαλααδ· καὶ ἤρεσεν αὐτοῖς οὕτως.

[14] And Benjamin returned to the children of Israel at that time, and the children of Israel gave them the women whom they *had* save alive of the daughters of Jabis Galaad; and they were content.

[15] Καὶ ὁ λαὸς παρεκλήθη ἐπὶ τῷ Βενιαμιν, ὅτι ἐποίησεν κύριος διακοπὴν ἐν ταῖς φυλαῖς Ισραηλ.

[15] And the people relented for Benjamin, because the Lord had made a breach in the tribes of Israel.

[16] καὶ εἶπον οἱ πρεσβύτεροι τῆς συναγωγῆς Τί ποιήσωμεν τοῖς περισσοῖς εἰς γυναῖκας; ὅτι ἠφανίσθη ἀπὸ Βενιαμιν γυνή.

[16] And the elders of the congregation said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin.

[17] καὶ εἶπαν Κληρονομία διασῳζομένων τῷ Βενιαμιν, καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ Ισραηλ·

[17] And they said, *There must be* an inheritance of them that are escaped of Benjamin; and *so* a tribe shall not be destroyed out of Israel.

[18] ὅτι ἡμεῖς οὐ δυνησόμεθα δοῦναι αὐτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων ἡμῶν, ὅτι ὠμόσαμεν ἐν υἱοῖς Ισραηλ λέγοντες Ἐπικατάρατος ὁ διδοὺς γυναῖκα τῷ Βενιαμιν.

[18] For we shall not be able to give them wives of our daughters, because we swore among the children of Israel, saying, Cursed *is* he that gives a wife to Benjamin.

[19] καὶ εἶπαν Ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλων ἀφ᾽ ἡμερῶν εἰς ἡμέρας, ἥ ἐστιν ἀπὸ βορρᾶ τῆς Βαιθηλ κατ᾽ ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς ἀναβαινούσης ἀπὸ Βαιθηλ εἰς Συχεμ καὶ ἀπὸ νότου τῆς Λεβωνα.

[19] And they said, Lo! now *there is* a feast of the Lord from year to year in Selom, which is on the north of Baethel, eastward on the way that goes up from Baethel to Sychem, and from the south of Lebona.

[20] καὶ ἐνετείλαντο τοῖς υἱοῖς Βενιαμιν λέγοντες Πορεύεσθε ἐνεδρεύσατε ἐν τοῖς ἀμπελῶσιν·

[20] And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards;

[21] καὶ ὄψεσθε καὶ ἰδοὺ ἐὰν ἐξέλθωσιν αἱ θυγατέρες τῶν οἰκούντων Σηλων χορεύειν ἐν τοῖς χοροῖς, καὶ ἐξελεύσεσθε ἐκ τῶν ἀμπελώνων καὶ ἁρπάσατε ἑαυτοῖς ἀνὴρ γυναῖκα ἀπὸ τῶν θυγατέρων Σηλων καὶ πορεύεσθε εἰς γῆν Βενιαμιν.

[21] and ye shall see; and lo! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall ye go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom, and go ye into the land of Benjamin.

[22] καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ὑμᾶς, καὶ ἐροῦμεν αὐτοῖς Ἔλεος ποιήσατε ἡμῖν αὐτάς, ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναῖκα αὐτοῦ ἐν τῇ παρατάξει, ὅτι οὐχ ὑμεῖς ἐδώκατε αὐτοῖς· ὡς καιρὸς πλημμελήσατε.

[22] And it shall come to pass, when their fathers or their brethren come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because ye did not give to them according to the occasion, ye transgressed.

[23] καὶ ἐποίησαν οὕτως οἱ υἱοὶ Βενιαμιν καὶ ἔλαβον γυναῖκας εἰς ἀριθμὸν αὐτῶν ἀπὸ τῶν χορευουσῶν, ὧν ἥρπασαν· καὶ ἐπορεύθησαν καὶ ὑπέστρεψαν εἰς τὴν κληρονομίαν αὐτῶν καὶ ᾠκοδόμησαν τὰς πόλεις καὶ ἐκάθισαν ἐν αὐταῖς.

[23] And the children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance, and built the cities, and dwelt in them.

[24] καὶ περιεπάτησαν ἐκεῖθεν οἱ υἱοὶ Ισραηλ ἐν τῷ καιρῷ ἐκείνῳ, ἀνὴρ εἰς φυλὴν αὐτοῦ καὶ εἰς συγγένειαν αὐτοῦ, καὶ ἐξῆλθον ἐκεῖθεν, ἀνὴρ εἰς κληρονομίαν αὐτοῦ. –

[24] And the children of Israel went thence at that time every man to his tribe and his kindred; and they went thence every man to his inheritance.

[25] ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ισραηλ· ἀνὴρ τὸ εὐθὲς ἐνώπιον αὐτοῦ ἐποίει.

[25] And in those days there was no king in Israel; every man did that which was right in his own sight.

Ruth

CHAPTER 1

[1] Καὶ ἐγένετο ἐν τῷ κρίνειν τοὺς κριτὰς καὶ ἐγένετο λιμὸς ἐν τῇ γῇ, καὶ ἐπορεύθη ἀνὴρ ἀπὸ Βαιθλεεμ τῆς Ιουδα τοῦ παροικῆσαι ἐν ἀγρῷ Μωαβ, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ.

[1] And it came to pass when the judges ruled, that there was a famine in the land: and a man went from Bethleem Juda to sojourn in the land of Moab, he, and his wife, and his two sons.

[2] καὶ ὄνομα τῷ ἀνδρὶ Αβιμελεχ, καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Νωεμιν, καὶ ὄνομα τοῖς δυσὶν υἱοῖς αὐτοῦ Μααλων καὶ Χελαιων, Εφραθαῖοι ἐκ Βαιθλεεμ τῆς Ιουδα· καὶ ἦλθοσαν εἰς ἀγρὸν Μωαβ καὶ ἦσαν ἐκεῖ.

[2] And the man's name *was* Elimelech, and his wife's name Noemin, and the names of his two sons Maalon and Chelaion, Ephrathites of Bethleem of Juda: and they came to the land of Moab, and remained there.

[3] καὶ ἀπέθανεν Αβιμελεχ ὁ ἀνὴρ τῆς Νωεμιν, καὶ κατελείφθη αὐτὴ καὶ οἱ δύο υἱοὶ αὐτῆς.

[3] And Elimelech the husband of Noemin died; and she was left, and her two sons.

[4] καὶ ἐλάβοσαν ἑαυτοῖς γυναῖκας Μωαβίτιδας, ὄνομα τῇ μιᾷ Ορφα, καὶ ὄνομα τῇ δευτέρᾳ Ρουθ· καὶ κατῴκησαν ἐκεῖ ὡς δέκα ἔτη.

[4] And they took to themselves wives, women of Moab; the name of the one *was* Orpha, and the name of the second Ruth; and they dwelt there about ten years.

[5] καὶ ἀπέθανον καί γε ἀμφότεροι, Μααλων καὶ Χελαιων, καὶ κατελείφθη ἡ γυνὴ ἀπὸ τοῦ ἀνδρὸς αὐτῆς καὶ ἀπὸ τῶν δύο υἱῶν αὐτῆς.

[5] And both Maalon and Chelaion died also; and the woman was left of her husband and her two sons.

[6] καὶ ἀνέστη αὐτὴ καὶ αἱ δύο νύμφαι αὐτῆς καὶ ἀπέστρεψαν ἐξ ἀγροῦ Μωαβ, ὅτι ἤκουσαν ἐν ἀγρῷ Μωαβ ὅτι ἐπέσκεπται κύριος τὸν λαὸν αὐτοῦ δοῦναι αὐτοῖς ἄρτους.

[6] And she rose up and her two daughters-in-law, and they returned out of the country of Moab, for she heard in the country of Moab that the

Lord *had* visited his people to give them bread.

[7] καὶ ἐξῆλθεν ἐκ τοῦ τόπου, οὗ ἦν ἐκεῖ, καὶ αἱ δύο νύμφαι αὐτῆς μετ᾽ αὐτῆς· καὶ ἐπορεύοντο ἐν τῇ ὁδῷ τοῦ ἐπιστρέψαι εἰς τὴν γῆν Ιουδα.

[7] And she went forth out of the place where she was, and her two daughters-in-law with her: and they went by the way to return to the land of Juda.

[8] καὶ εἶπεν Νωεμιν ταῖς νύμφαις αὐτῆς Πορεύεσθε δὴ ἀποστράφητε ἑκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιήσαι κύριος μεθ᾽ ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ᾽ ἐμοῦ·

[8] And Noemin said to her daughter-in-law, Go now, return each to the house of her mother: the Lord deal mercifully with you, as ye have dealt with the dead, and with me.

[9] δῴη κύριος ὑμῖν καὶ εὕροιτε ἀνάπαυσιν ἑκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς. καὶ κατεφίλησεν αὐτάς, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν.

[9] The Lord grant you that ye may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice, and wept.

[10] καὶ εἶπαν αὐτῇ Μετὰ σοῦ ἐπιστρέφομεν εἰς τὸν λαόν σου.

[10] And they said to her, We will return with thee to thy people.

[11] καὶ εἶπεν Νωεμιν Ἐπιστράφητε δή, θυγατέρες μου· καὶ ἵνα τί πορεύεσθε μετ᾽ ἐμοῦ; μὴ ἔτι μοι υἱοὶ ἐν τῇ κοιλίᾳ μου καὶ ἔσονται ὑμῖν εἰς ἄνδρας;

[11] And Noemin said, Return now, my daughters; and why do ye go with me? have I yet sons in my womb to be your husbands?

[12] ἐπιστράφητε δή, θυγατέρες μου, διότι γεγήρακα τοῦ μὴ εἶναι ἀνδρί· ὅτι εἶπα ὅτι ἔστιν μοι ὑπόστασις τοῦ γενηθῆναί με ἀνδρὶ καὶ τέξομαι υἱούς,

[12] Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons;

[13] μὴ αὐτοὺς προσδέξεσθε ἕως οὗ ἁδρυνθῶσιν; ἢ αὐτοῖς κατασχεθήσεσθε τοῦ μὴ γενέσθαι ἀνδρί; μὴ δή, θυγατέρες μου, ὅτι ἐπικράνθη μοι ὑπὲρ ὑμᾶς ὅτι ἐξῆλθεν ἐν ἐμοὶ χεὶρ κυρίου.

[13] would ye wait for them till they should be grown? or would ye refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of the Lord has gone forth against me.

[14] καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν ἔτι· καὶ κατεφίλησεν Ορφα τὴν πενθερὰν αὐτῆς καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, Ρουθ δὲ ἠκολούθησεν αὐτῇ.

[14] And they lifted up their voice, and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

[15] καὶ εἶπεν Νωεμιν πρὸς Ρουθ Ἰδοὺ ἀνέστρεψεν ἡ σύννυμφός σου πρὸς λαὸν αὐτῆς καὶ πρὸς τοὺς θεοὺς αὐτῆς· ἐπιστράφητι δὴ καὶ σὺ ὀπίσω τῆς συννύμφου σου.

[15] And Noemin said to Ruth, Behold, thy sister-in-law has returned to her people and to her gods; turn now thou also after thy sister-in-law.

[16] εἶπεν δὲ Ρουθ Μὴ ἀπαντήσαι ἐμοὶ τοῦ καταλιπεῖν σε ἢ ἀποστρέψαι ὄπισθέν σου· ὅτι σὺ ὅπου ἐὰν πορευθῇς, πορεύσομαι, καὶ οὗ ἐὰν αὐλισθῇς, αὐλισθήσομαι· ὁ λαός σου λαός μου, καὶ ὁ θεός σου θεός μου·

[16] And Ruth said, Intreat me not to leave thee, or to return from following thee; for whithersoever thou goest, I will go, and wheresoever thou lodgest, I will lodge; thy people *shall be* my people, and thy God my God.

[17] καὶ οὗ ἐὰν ἀποθάνῃς, ἀποθανοῦμαι κἀκεῖ ταφήσομαι· τάδε ποιήσαι μοι κύριος καὶ τάδε προσθείη, ὅτι θάνατος διαστελεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

[17] And wherever thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, *if I leave thee*, for death *only* shall divide between me and thee.

[18] ἰδοῦσα δὲ Νωεμιν ὅτι κραταιοῦται αὐτὴ τοῦ πορεύεσθαι μετ᾽ αὐτῆς, ἐκόπασεν τοῦ λαλῆσαι πρὸς αὐτὴν ἔτι.

[18] And Noemin seeing that she was determined to go with her, ceased to speak to her any more.

[19] ἐπορεύθησαν δὲ ἀμφότεραι ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βαιθλεεμ. καὶ ἤχησεν πᾶσα ἡ πόλις ἐπ᾽ αὐταῖς καὶ εἶπον Αὕτη ἐστὶν Νωεμιν;

[19] And they went both of them until they came to Bethleem: and it came to pass, when they arrived at Bethleem, that all the city rang with them, and they said, Is this Noemin?

[20] καὶ εἶπεν πρὸς αὐτάς Μὴ δὴ καλεῖτέ με Νωεμιν, καλέσατέ με Πικράν, ὅτι ἐπικράνθη ἐν ἐμοὶ ὁ ἱκανὸς σφόδρα·

[20] And she said to them, Nay, do not call me Noemin; call me ‘Bitter,’ for the Mighty One has dealt very bitterly with me.

[21] ἐγὼ πλήρης ἐπορεύθην, καὶ κενὴν ἀπέστρεψέν με ὁ κύριος· καὶ ἵνα τί καλεῖτέ με Νωεμιν; καὶ κύριος ἐταπείνωσέν με, καὶ ὁ ἱκανὸς ἐκάκωσέν με.

[21] I went out full, and the Lord has brought me back empty: and why call ye me Noemin, whereas the Lord has humbled me and the Mighty One has afflicted me?

[22] καὶ ἐπέστρεψεν Νωεμιν καὶ Ρουθ ἡ Μωαβῖτις ἡ νύμφη αὐτῆς ἐπιστρέφουσα ἐξ ἀγροῦ Μωαβ· αὐταὶ δὲ παρεγενήθησαν εἰς Βαιθλεεμ ἐν ἀρχῇ θερισμοῦ κριθῶν.

[22] So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

CHAPTER 2

[1] Καὶ τῇ Νωεμιν ἀνὴρ γνώριμος τῷ ἀνδρὶ αὐτῆς· ὁ δὲ ἀνὴρ δυνατὸς ἰσχύι ἐκ τῆς συγγενείας Αβιμελεχ, καὶ ὄνομα αὐτῷ Βοος.

[1] And Noemin had *a friend* an acquaintance of her husband, and the man *was* a mighty man of the kindred of Elimelech, and his name *was* Booz.

[2] καὶ εἶπεν Ρουθ ἡ Μωαβῖτις πρὸς Νωεμιν Πορευθῶ δὴ εἰς ἀγρὸν καὶ συνάξω ἐν τοῖς στάχυσιν κατόπισθεν οὗ ἐὰν εὕρω χάριν ἐν ὀφθαλμοῖς αὐτοῦ. εἶπεν δὲ αὐτῇ Πορεύου, θύγατερ.

[2] And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find favour: and she said to her, Go, daughter.

[3] καὶ ἐπορεύθη καὶ συνέλεξεν ἐν τῷ ἀγρῷ κατόπισθεν τῶν θεριζόντων· καὶ περιέπεσεν περιπτώματι τῇ μερίδι τοῦ ἀγροῦ Βοος τοῦ ἐκ συγγενείας Αβιμελεχ.

[3] And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.

[4] καὶ ἰδοὺ Βοος ἦλθεν ἐκ Βαιθλεεμ καὶ εἶπεν τοῖς θερίζουσιν Κύριος μεθ’ ὑμῶν· καὶ εἶπον αὐτῷ Εὐλογήσαι σε κύριος.

[4] And, behold, Booz came from Bethleem, and said to the reapers, The Lord *be* with you: and they said to him, The Lord bless thee.

[5] καὶ εἶπεν Βοος τῷ παιδαρίῳ αὐτοῦ τῷ ἐφεστῶτι ἐπὶ τοὺς θερίζοντας Τίνος ἡ νεᾶνις αὕτη;

[5] And Booz said to his servant who was set over the reapers, Whose *is* this damsel?

[6] καὶ ἀπεκρίθη τὸ παιδάριον τὸ ἐφεστὸς ἐπὶ τοὺς θερίζοντας καὶ εἶπεν Ἡ παῖς ἡ Μωαβῖτίς ἐστιν ἡ ἀποστραφεῖσα μετὰ Νωεμιν ἐξ ἀγροῦ Μωαβ

[6] And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab.

[7] καὶ εἶπεν Συλλέξω δὴ καὶ συνάξω ἐν τοῖς δράγμασιν ὄπισθεν τῶν θεριζόντων· καὶ ἦλθεν καὶ ἔστη ἀπὸ πρωίθεν καὶ ἕως ἑσπέρας, οὐ κατέπαυσεν ἐν τῷ ἀγρῷ μικρόν.

[7] And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not *even* a little in the field.

[8] καὶ εἶπεν Βοος πρὸς Ρουθ Οὐκ ἤκουσας, θύγατερ; μὴ πορευθῇς ἐν ἀγρῷ συλλέξαι ἑτέρῳ, καὶ σὺ οὐ πορεύσῃ ἐντεῦθεν· ὧδε κολλήθητι μετὰ τῶν κορασίων μου·

[8] And Booz said to Ruth, Hast thou not heard, *my* daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels.

[9] οἱ ὀφθαλμοί σου εἰς τὸν ἀγρόν, οὗ ἐὰν θερίζωσιν, καὶ πορεύσῃ κατόπισθεν αὐτῶν· ἰδοὺ ἐνετειλάμην τοῖς παιδαρίοις τοῦ μὴ ἅψασθαί σου· καὶ ὅ τι διψήσεις, καὶ πορευθήσῃ εἰς τὰ σκεύη καὶ πίεσαι ὅθεν ἂν ὑδρεύωνται τὰ παιδάρια.

[9] *Let* thine eyes *be* on the field where *my men* shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee: and when you shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn.

[10] καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ εἶπεν πρὸς αὐτόν Τί ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγνῶναί με; καὶ ἐγώ εἰμι ξένη.

[10] And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thine eyes, that thou shouldest take notice of me, whereas I am a stranger?

[11] καὶ ἀπεκρίθη Βοος καὶ εἶπεν αὐτῇ Ἀπαγγελίᾳ ἀπηγγέλη μοι ὅσα πεποίηκας μετὰ τῆς πενθερᾶς σου μετὰ τὸ ἀποθανεῖν τὸν ἄνδρα σου καὶ πῶς κατέλιπες τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ τὴν γῆν γενέσεώς σου καὶ ἐπορεύθης πρὸς λαὸν ὃν οὐκ ᾔδεις ἐχθὲς καὶ τρίτης·

[11] And Booz answered and said to her, It has fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not before.

[12] ἀποτείσαι κύριος τὴν ἐργασίαν σου, καὶ γένοιτο ὁ μισθός σου πλήρης παρὰ κυρίου θεοῦ Ισραηλ, πρὸς ὃν ἦλθες πεποιθέναι ὑπὸ τὰς πτέρυγας αὐτοῦ.

[12] The Lord recompense thy work; may a full reward be given thee of the Lord God of Israel, to whom thou hast come to trust under his wings.

[13] ἡ δὲ εἶπεν Εὕροιμι χάριν ἐν ὀφθαλμοῖς σου, κύριε, ὅτι παρεκάλεσάς με καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου.

[13] And she said, Let me find grace in thy sight, my lord, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and behold, I shall be as one of thy servants.

[14] καὶ εἶπεν αὐτῇ Βοος Ἤδη ὥρᾳ τοῦ φαγεῖν πρόσελθε ὧδε καὶ φάγεσαι τῶν ἄρτων καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὄξει. καὶ ἐκάθισεν Ρουθ ἐκ πλαγίων τῶν θεριζόντων, καὶ ἐβούνισεν αὐτῇ Βοος ἄλφιτον, καὶ ἔφαγεν καὶ ἐνεπλήσθη καὶ κατέλιπεν.

[14] And Booz said to her, Now *it is* time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar: and Ruth sat by the side of the reapers: and Booz handed her meal, and she ate, and was satisfied, and left.

[15] καὶ ἀνέστη τοῦ συλλέγειν, καὶ ἐνετείλατο Βοος τοῖς παιδαρίοις αὐτοῦ λέγων Καί γε ἀνὰ μέσον τῶν δραγμάτων συλλεγέτω, καὶ μὴ καταισχύνητε αὐτήν·

[15] And she rose up to glean; and Booz charged his young men, saying, Let her even glean among the sheaves, and reproach her not.

[16] καὶ βαστάζοντες βαστάξατε αὐτῇ καί γε παραβάλλοντες παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουνισμένων, καὶ ἄφετε καὶ συλλέξει, καὶ οὐκ ἐπιτιμήσετε αὐτῇ.

[16] And do ye by all means carry it for her, and ye shall surely let fall for her some of that which is heaped up; and let her eat, and glean, and rebuke her not.

[17] καὶ συνέλεξεν ἐν τῷ ἀγρῷ ἕως ἑσπέρας· καὶ ἐρράβδισεν ἃ συνέλεξεν, καὶ ἐγενήθη ὡς οιφι κριθῶν.

[17] So she gleaned in the field till evening, and beat out that she had gleaned, and it was about an ephah of barely.

[18] καὶ ἦρεν καὶ εἰσῆλθεν εἰς τὴν πόλιν, καὶ εἶδεν ἡ πενθερὰ αὐτῆς ἃ συνέλεξεν, καὶ ἐξενέγκασα Ρουθ ἔδωκεν αὐτῇ ἃ κατέλιπεν ἐξ ὧν ἐνεπλήσθη.

[18] And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned, and Ruth brought forth and gave to her the food which she had left from what she had been satisfied with.

[19] καὶ εἶπεν αὐτῇ ἡ πενθερὰ αὐτῆς Ποῦ συνέλεξας σήμερον καὶ ποῦ ἐποίησας; εἴη ὁ ἐπιγνούς σε εὐλογημένος. καὶ ἀπήγγειλεν Ρουθ τῇ πενθερᾷ αὐτῆς ποῦ ἐποίησεν, καὶ εἶπεν Τὸ ὄνομα τοῦ ἀνδρός, μεθ’ οὗ ἐποίησα σήμερον, Βοος.

[19] And her mother-in-law said to her, Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that took notice of thee. And Ruth told her mother-in-law where she *had* wrought, and said, The name of the man with whom I wrought to-day *is* Booz.

[20] καὶ εἶπεν Νωεμιν τῇ νύμφῃ αὐτῆς Εὐλογητός ἐστιν τῷ κυρίῳ, ὅτι οὐκ ἐγκατέλιπεν τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμιν Ἐγγίζει ἡμῖν ὁ ἀνὴρ, ἐκ τῶν ἀγχιστευόντων ἡμᾶς ἐστιν.

[20] And Noemin said to her daughter-in-law, Blessed is he of the Lord, because he has not failed in his mercy with the living and with the dead: and Noemin said to her, The man is near akin to us, he is one of our relations.

[21] καὶ εἶπεν Ρουθ πρὸς τὴν πενθερὰν αὐτῆς Καί γε ὅτι εἶπεν πρός με Μετὰ τῶν παιδαρίων μου προσκολλήθητι, ἕως ἂν τελέσωσιν ὅλον τὸν ἀμητόν, ὃς ὑπάρχει μοι.

[21] And Ruth said to her mother-in-law, Yea, he said also to me, Keep close to my damsels, until the men shall have finished all my reaping.

[22] καὶ εἶπεν Νωεμιν πρὸς Ρουθ τὴν νύμφην αὐτῆς Ἀγαθόν, θύγατερ, ὅτι ἐπορεύθης μετὰ τῶν κορασίων αὐτοῦ, καὶ οὐκ ἀπαντήσονταί σοι ἐν ἀγρῷ ἑτέρῳ.

[22] And Noemin said to Ruth her daughter-in-law, *It is* well, daughter, that thou wentest out with his damsels; thus they shall not meet thee in another field.

[23] καὶ προσεκολλήθη Ρουθ τοῖς κορασίοις Βοος συλλέγειν ἕως οὗ συνετέλεσεν τὸν θερισμὸν τῶν κριθῶν καὶ τῶν πυρῶν. καὶ ἐκάθισεν μετὰ τῆς πενθερᾶς αὐτῆς.

[23] And Ruth joined herself to the damsels of Booz to glean until they had finished the barley-harvest and the wheat-harvest.

CHAPTER 3

[1] Εἶπεν δὲ αὐτῇ Νωεμιν ἡ πενθερὰ αὐτῆς Θύγατερ, οὐ μὴ ζητήσω σοι ἀνάπαυσιν, ἵνα εὖ γένηταί σοι;

[1] And she lodged with her mother-in-law: and Noemin her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may be well with thee?

[2] καὶ νῦν οὐχὶ Βοος γνώριμος ἡμῶν, οὗ ἦς μετὰ τῶν κορασίων αὐτοῦ; ἰδοὺ αὐτὸς λικμᾷ τὸν ἅλωνα τῶν κριθῶν ταύτῃ τῇ νυκτί.

[2] And now *is* not Booz our kinsman, with whose damsels thou wast? behold, he winnows barley this night in the floor.

[3] σὺ δὲ λούσῃ καὶ ἀλείψῃ καὶ περιθήσεις τὸν ἱματισμόν σου ἐπὶ σεαυτῇ καὶ ἀναβήσῃ ἐπὶ τὸν ἅλω· μὴ γνωρισθῇς τῷ ἀνδρὶ ἕως οὗ συντελέσαι αὐτὸν πιεῖν καὶ φαγεῖν·

[3] But do thou wash, and anoint thyself, and put thy raiment upon thee, and go up to the threshing-floor: do not discover thyself to the man until he has done eating and drinking.

[4] καὶ ἔσται ἐν τῷ κοιμηθῆναι αὐτόν, καὶ γνώσῃ τὸν τόπον, ὅπου κοιμᾶται ἐκεῖ, καὶ ἐλεύσῃ καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ καὶ κοιμηθήσῃ, καὶ αὐτὸς ἀπαγγελεῖ σοι ἃ ποιήσεις.

[4] And it shall come to pass when he lies down, that thou shalt mark the place where he lies down, and shalt come and lift up the covering of his feet, and shalt lie down; and he shall tell thee what thou shalt do.

[5] εἶπεν δὲ Ρουθ πρὸς αὐτήν Πάντα, ὅσα ἐὰν εἴπῃς, ποιήσω.

[5] And Ruth said to her, All that thou shalt say, I will do.

[6] καὶ κατέβη εἰς τὸν ἅλω καὶ ἐποίησεν κατὰ πάντα, ὅσα ἐνετείλατο αὐτῇ ἡ πενθερὰ αὐτῆς.

[6] And she went down to the threshing-floor, and did according to all that her mother-in-law enjoined her.

[7] καὶ ἔφαγεν Βοος, καὶ ἠγαθύνθη ἡ καρδία αὐτοῦ, καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυψεν τὰ

πρὸς ποδῶν αὐτοῦ.

[7] And Booz ate and drank, and his heart was glad, and he came to lie down by the side of the heap of corn; and she came secretly, and lifted up the covering of his feet.

[8] ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ καὶ ἐταράχθη, καὶ ἰδοὺ γυνὴ κοιμᾶται πρὸς ποδῶν αὐτοῦ.

[8] And it came to pass at midnight that the man was amazed, and troubled, and behold, a woman lay at his feet.

[9] εἶπεν δέ Τίς εἶ σύ; ἡ δὲ εἶπεν Ἐγώ εἰμι Ρουθ ἡ δούλη σου, καὶ περιβαλεῖς τὸ πτερύγιόν σου ἐπὶ τὴν δούλην σου, ὅτι ἀγχιστεὺς εἶ σύ.

[9] And he said, Who art thou? and she said, I am thine handmaid Ruth; spread therefore thy skirt over thine handmaid, for thou art a near relation.

[10] καὶ εἶπεν Βοος Εὐλογημένη σὺ τῷ κυρίῳ θεῷ, θύγατερ, ὅτι ἠγάθυνας τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, τὸ μὴ πορευθῆναί σε ὀπίσω νεανιῶν, εἴτοι πτωχὸς εἴτοι πλούσιος.

[10] And Booz said, Blessed *be* thou of the Lord God, *my* daughter, for thou hast made thy latter kindness greater than the former, in that thou followest not after young men, whether *any be* poor or rich.

[11] καὶ νῦν, θύγατερ, μὴ φοβοῦ· πάντα, ὅσα ἐὰν εἴπῃς, ποιήσω σοι· οἶδεν γὰρ πᾶσα φυλὴ λαοῦ μου ὅτι γυνὴ δυνάμεως εἶ σύ,

[11] And now fear not, my daughter, whatever thou shalt say I will do to thee; for all the tribe of my people knows that thou art a virtuous woman.

[12] καὶ ὅτι ἀληθῶς ἀγχιστεὺς ἐγώ εἰμι, καί γε ἔστιν ἀγχιστεὺς ἐγγίων ὑπὲρ ἐμέ.

[12] And now I am truly akin to thee; nevertheless there is a kinsman nearer than I.

[13] αὐλίσθητι τὴν νύκτα, καὶ ἔσται τὸ πρωί, ἐὰν ἀγχιστεύσῃ σε, ἀγαθόν, ἀγχιστευέτω· ἐὰν δὲ μὴ βούληται ἀγχιστεῦσαί σε, ἀγχιστεύσω σε ἐγώ, ζῇ κύριος· κοιμήθητι ἕως πρωί.

[13] Lodge *here* for the night, and it shall be in the morning, if he will do the part of a kinsman to thee, well — let him do it: but if he will not do the part of a kinsman to thee, I will do the kinsman's part to thee, *as* the Lord lives; lie down till the morning.

[14] καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ἕως πρωί. ἡ δὲ ἀνέστη πρὸ τοῦ ἐπιγνῶναι ἄνδρα τὸν πλησίον αὐτοῦ· καὶ εἶπεν Βοος Μὴ γνωσθήτω ὅτι ἦλθεν γυνὴ εἰς τὸν ἅλωνα.

[14] And she lay at his feet until the morning; and she rose up before a man could know his neighbour; and Booz said, Let it not be known that a woman came into the floor.

[15] καὶ εἶπεν αὐτῇ Φέρε τὸ περίζωμα τὸ ἐπάνω σου. καὶ ἐκράτησεν αὐτό, καὶ ἐμέτρησεν ἓξ κριθῶν καὶ ἐπέθηκεν ἐπ' αὐτήν· καὶ εἰσῆλθεν εἰς τὴν πόλιν.

[15] And he said to her, Bring the apron that is upon thee: and she held it, and he measured six measures of barley, and put them upon her, and she went into the city.

[16] καὶ Ρουθ εἰσῆλθεν πρὸς τὴν πενθερὰν αὐτῆς· ἡ δὲ εἶπεν Τίς εἶ, θύγατερ· καὶ εἶπεν αὐτῇ πάντα, ὅσα ἐποίησεν αὐτῇ ὁ ἀνήρ.

[16] And Ruth went in to her mother-in-law, and she said to her, *My* daughter! and *Ruth* told her all that the man had done to her.

[17] καὶ εἶπεν αὐτῇ Τὰ ἓξ τῶν κριθῶν ταῦτα ἔδωκέν μοι, ὅτι εἶπεν πρός με Μὴ εἰσέλθῃς κενὴ πρὸς τὴν πενθεράν σου.

[17] And she said to her, He gave me these six measures of barley, for he said to me, Go not empty to thy mother-in-law.

[18] ἡ δὲ εἶπεν Κάθου, θύγατερ, ἕως τοῦ ἐπιγνῶναί σε πῶς οὐ πεσεῖται ῥῆμα· οὐ γὰρ μὴ ἡσυχάσῃ ὁ ἀνήρ, ἕως ἂν τελέσῃ τὸ ῥῆμα σήμερον.

[18] And she said, Sit still, *my* daughter, until thou shalt know how the matter will fall out; for the man will not rest until the matter be accomplished this day.

CHAPTER 4

[1] Καὶ Βοος ἀνέβη ἐπὶ τὴν πύλην καὶ ἐκάθισεν ἐκεῖ, καὶ ἰδοὺ ὁ ἀγχιστευτὴς παρεπορεύετο, ὃν εἶπεν Βοος. καὶ εἶπεν πρὸς αὐτὸν Βοος Ἐκκλίνας κάθισον ὧδε, κρύφιε· καὶ ἐξέκλινεν καὶ ἐκάθισεν.

[1] And Booz went up to the gate, and sat there; and behold, the relative passed by, of whom Booz spoke: and Booz said to him, Turn aside, sit down here, such a one: and he turned aside and sat down.

[2] καὶ ἔλαβεν Βοος δέκα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τῆς πόλεως καὶ εἶπεν Καθίσατε ὧδε· καὶ ἐκάθισαν.

[2] And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

[3] καὶ εἶπεν Βοος τῷ ἀγχιστεῖ Τὴν μερίδα τοῦ ἀγροῦ, ἥ ἐστιν τοῦ ἀδελφοῦ ἡμῶν τοῦ Αβιμελεχ, ἣ δέδοται Νωεμιν τῇ ἐπιστρεφούσῃ ἐξ ἀγροῦ Μωαβ,

[3] And Booz said to the relative, *The matter regards* the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab;

[4] κἀγὼ εἶπα Ἀποκαλύψω τὸ οὖς σου λέγων Κτῆσαι ἐναντίον τῶν καθημένων καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου· εἰ ἀγχιστεύεις, ἀγχίστευε· εἰ δὲ μὴ ἀγχιστεύεις, ἀνάγγειλόν μοι καὶ γνώσομαι· ὅτι οὐκ ἔστιν πάρεξ σοῦ τοῦ ἀγχιστεῦσαι, κἀγώ εἰμι μετὰ σέ. ὁ δὲ εἶπεν Ἐγώ εἰμι ἀγχιστεύσω.

[4] and I said, I will inform thee, saying, Buy it before those that sit, and before the elders of my people: if thou wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I shall know; for there is no one beside thee to do the office of a kinsman, and I am after thee: and he said, I am *here*, I will redeem it.

[5] καὶ εἶπεν Βοος Ἐν ἡμέρᾳ τοῦ κτήσασθαί σε τὸν ἀγρὸν ἐκ χειρὸς Νωεμιν καὶ παρὰ Ρουθ τῆς Μωαβίτιδος γυναικὸς τοῦ τεθνηκότος, καὶ αὐτὴν κτήσασθαί σε δεῖ ὥστε ἀναστῆσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ.

[5] And Booz said, In the day of thy buying the field of the hand of Noemin and of Ruth the Moabitess the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance.

[6] καὶ εἶπεν ὁ ἀγχιστεύς Οὐ δυνήσομαι ἀγχιστεῦσαι ἐμαυτῷ, μήποτε διαφθείρω τὴν κληρονομίαν μου· ἀγχίστευσον σεαυτῷ τὴν ἀγχιστείαν μου, ὅτι οὐ δυνήσομαι ἀγχιστεῦσαι.

[6] And the kinsman said, I shall not be able to redeem it for myself, lest I mar my own inheritance; do thou redeem my right for thyself, for I shall not be able to redeem *it*.

[7] καὶ τοῦτο τὸ δικαίωμα ἔμπροσθεν ἐν τῷ Ισραηλ ἐπὶ τὴν ἀγχιστείαν καὶ ἐπὶ τὸ ἀντάλλαγμα τοῦ στῆσαι πᾶν λόγον, καὶ ὑπελύετο ὁ ἀνὴρ τὸ ὑπόδημα αὐτοῦ καὶ ἐδίδου τῷ πλησίον αὐτοῦ τῷ ἀγχιστεύοντι τὴν ἀγχιστείαν αὐτοῦ, καὶ τοῦτο ἦν μαρτύριον ἐν Ισραηλ.

[7] And this *was* in former time the ordinance in Israel for redemption, and for a bargain, to confirm every word: A man loosed his shoe, and gave it to his neighbour that redeemed his right; and this was a testimony in Israel.

[8] καὶ εἶπεν ὁ ἀγχιστεὺς τῷ Βοος Κτῆσαι σεαυτῷ τὴν ἀγχιστείαν μου· καὶ ὑπελύσατο τὸ ὑπόδημα αὐτοῦ καὶ ἔδωκεν αὐτῷ.

[8] And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

[9] καὶ εἶπεν Βοος τοῖς πρεσβυτέροις καὶ παντὶ τῷ λαῷ Μάρτυρες ὑμεῖς σήμερον ὅτι κέκτημαι πάντα τὰ τοῦ Αβιμελεχ καὶ πάντα, ὅσα ὑπάρχει τῷ Χελαιων καὶ τῷ Μααλων, ἐκ χειρὸς Νωεμιν·

[9] And Booz said to the elders and to all the people, Ye *are* this day witnesses, that I have bought all that was Elimelech’s, and all that belonged to Chelaion and Maalon, of the hand of Noemin.

[10] καί γε Ρουθ τὴν Μωαβῖτιν τὴν γυναῖκα Μααλων κέκτημαι ἐμαυτῷ εἰς γυναῖκα τοῦ ἀναστῆσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ, καὶ οὐκ ἐξολεθρευθήσεται τὸ ὄνομα τοῦ τεθνηκότος ἐκ τῶν ἀδελφῶν αὐτοῦ καὶ ἐκ τῆς φυλῆς λαοῦ αὐτοῦ· μάρτυρες ὑμεῖς σήμερον.

[10] Moreover I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye *are* this day witnesses.

[11] καὶ εἴποσαν πᾶς ὁ λαὸς οἱ ἐν τῇ πύλῃ Μάρτυρες. καὶ οἱ πρεσβύτεροι εἴποσαν Δῴη κύριος τὴν γυναῖκά σου τὴν εἰσπορευομένην εἰς τὸν οἶκόν σου ὡς Ραχηλ καὶ ὡς Λειαν, αἳ ᾠκοδόμησαν ἀμφότεραι τὸν οἶκον Ισραηλ καὶ ἐποίησαν δύναμιν ἐν Εφραθα, καὶ ἔσται ὄνομα ἐν Βαιθλεεμ·

[11] And all the people who were in the gate said, *We are* witnesses: and the elders said, The Lord make thy wife who goes into thy house, as Rachel and as Lia, who both *together* built the house of Israel, and wrought mightily in Ephratha, and there shall be a name *to thee* in Bethleem.

[12] καὶ γένοιτο ὁ οἶκός σου ὡς ὁ οἶκος Φαρες, ὃν ἔτεκεν Θαμαρ τῷ Ιουδα, ἐκ τοῦ σπέρματος, οὗ δώσει κύριός σοι ἐκ τῆς παιδίσκης ταύτης.

[12] And let thy house be as the house of Phares, whom Thamar bore to Juda, of the seed which the Lord shall give thee of this handmaid.

[13] καὶ ἔλαβεν Βοος τὴν Ρουθ, καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα, καὶ εἰσῆλθεν πρὸς αὐτήν, καὶ ἔδωκεν αὐτῇ κύριος κύησιν, καὶ ἔτεκεν υἱόν.

[13] And Booz took Ruth, and she became his wife, and he went in to her; and the Lord gave her conception, and she bore a son.

[14] καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμιν Εὐλογητὸς κύριος, ὃς οὐ κατέλυσέ σοι σήμερον τὸν ἀγχιστέα, καὶ καλέσαι τὸ ὄνομά σου ἐν Ισραηλ,

[14] And the woman said to Noemin, Blessed *is* the Lord, who has not suffered a redeemer to fail thee this day, even to make thy name famous in Israel.

[15] καὶ ἔσται σοι εἰς ἐπιστρέφοντα ψυχὴν καὶ τοῦ διαθρέψαι τὴν πολιάν σου, ὅτι ἡ νύμφη σου ἡ ἀγαπήσασά σε ἔτεκεν αὐτόν, ἥ ἐστιν ἀγαθή σοι ὑπὲρ ἑπτὰ υἱούς.

[15] And he shall be to thee a restorer of thy soul, and one to cherish thy old age; for thy daughter-in-law which has loved thee, who is better to thee than seven sons, has born him.

[16] καὶ ἔλαβεν Νωεμιν τὸ παιδίον καὶ ἔθηκεν εἰς τὸν κόλπον αὐτῆς καὶ ἐγενήθη αὐτῷ εἰς τιθηνόν.

[16] And Noemin took the child and laid it in her bosom, and became a nurse to it.

[17] καὶ ἐκάλεσαν αὐτοῦ αἱ γείτονες ὄνομα λέγουσαι Ἐτέχθη υἱὸς τῇ Νωεμιν· καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ Ωβηδ· οὗτος πατὴρ Ιεσσαι πατρὸς Δαυιδ.

[17] And the neighbours gave it a name, saying, A son has been born to Noemin; and they called his name Obed; this *is* the father of Jessae the father of David.

[18] Καὶ αὗται αἱ γενέσεις Φαρες· Φαρες ἐγέννησεν τὸν Εσρων,

[18] And these *are* the generations of Phares: Phares begot Esrom:

[19] Εσρων δὲ ἐγέννησεν τὸν Αρραν, καὶ Αρραν ἐγέννησεν τὸν Αμιναδαβ,

[19] Esrom begot Aram; and Aram begot Aminadab.

[20] καὶ Αμιναδαβ ἐγέννησεν τὸν Ναασσων, καὶ Ναασσων ἐγέννησεν τὸν Σαλμαν,

[20] And Aminadab begot Naasson; and Naasson begot Salmon.

[21] καὶ Σαλμαν ἐγέννησεν τὸν Βοος, καὶ Βοος ἐγέννησεν τὸν Ωβηδ,

[21] And Salmon begot Booz; and Booz begot Obed.

[22] καὶ Ωβηδ ἐγέννησεν τὸν Ιεσσαι, καὶ Ιεσσαι ἐγέννησεν τὸν Δαυιδ.

[22] And Obed begot Jessae; and Jessae begot David.

I Kings

CHAPTER 1

[1] Ἄνθρωπος ἦν ἐξ Αρμαθαιμ Σιφα ἐξ ὄρους Εφραιμ, καὶ ὄνομα αὐτῷ Ελκανα υἱὸς Ιερεμεηλ υἱοῦ Ηλιου υἱοῦ Θοκε ἐν Νασιβ Εφραιμ.

[1] There was a man of Armathaim Sipha, of mount Ephraim, and his name *was* Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim.

[2] καὶ τούτῳ δύο γυναῖκες· ὄνομα τῇ μιᾷ Αννα, καὶ ὄνομα τῇ δευτέρᾳ Φενναναˑ καὶ ἦν τῇ Φενναναˑ παιδία, καὶ τῇ Αννα οὐκ ἦν παιδίον.

[2] And he *had* two wives; the name of the one *was* Anna, and the name of the second Phennana. And Phennana had children, but Anna had no child.

[3] καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Αρμαθαιμ προσκυνεῖν καὶ θύειν τῷ κυρίῳ θεῷ σαβαωθ εἰς Σηλω· καὶ ἐκεῖ Ηλι καὶ οἱ δύο υἱοὶ αὐτοῦ Οφνι καὶ Φινεες ἱερεῖς τοῦ κυρίου.

[3] And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom: and *there were* Heli and his two sons Ophni and Phinees, the priests of the Lord.

[4] καὶ ἐγενήθη ἡμέρᾳ καὶ ἔθυσεν Ελκανα καὶ ἔδωκεν τῇ Φεννανα γυναικὶ αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς καὶ ταῖς θυγατράσιν αὐτῆς μερίδας·

[4] And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children.

[5] καὶ τῇ Αννα ἔδωκεν μερίδα μίαν, ὅτι οὐκ ἦν αὐτῇ παιδίονˑ πλὴν ὅτι τὴν Ανναν ἠγάπα Ελκανα ὑπὲρ ταύτην, καὶ κύριος ἀπέκλεισεν τὰ περὶ τὴν μήτραν αὐτῆς·

[5] And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord *had* closed her womb.

[6] ὅτι οὐκ ἔδωκεν αὐτῇ κύριος παιδίον κατὰ τὴν θλῖψιν αὐτῆς καὶ κατὰ τὴν ἀθυμίαν τῆς θλίψεως αὐτῆς, καὶ ἠθύμει διὰ τοῦτο, ὅτι συνέκλεισεν κύριος τὰ περὶ τὴν μήτραν αὐτῆς τοῦ μὴ δοῦναι αὐτῇ παιδίον.

[6] For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child.

[7] οὕτως ἐποίει ἐνιαυτὸν κατ᾽ ἐνιαυτὸν ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου· καὶ ἠθύμει καὶ ἔκλαιεν καὶ οὐκ ἤσθιεν.

[7] So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

[8] καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Αννα. καὶ εἶπεν αὐτῷ Ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ Τί ἐστίν σοι, ὅτι κλαίεις; καὶ ἵνα τί οὐκ ἐσθίεις; καὶ ἵνα τί τύπτει σε ἡ καρδία σου; οὐκ ἀγαθὸς ἐγώ σοι ὑπὲρ δέκα τέκνα;

[8] And Helkana her husband said to her, Anna: and she said to him, Here *am* I, my lord: and he said to her, What ails thee that thou weepest? and why dost thou not eat? and why does thy heart smite thee? *am* I not better to thee than ten children?

[9] καὶ ἀνέστη Αννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλω καὶ κατέστη ἐνώπιον κυρίου, καὶ Ηλι ὁ ἱερεὺς ἐκάθητο ἐπὶ τοῦ δίφρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου.

[9] And Anna rose up after they had eaten in Selom, and stood before the Lord: and Heli the priest *was* on a seat by the threshold of the temple of the Lord.

[10] καὶ αὐτὴ κατώδυνος ψυχῇ καὶ προσηύξατο πρὸς κύριον καὶ κλαίουσα ἔκλαυσεν

[10] And she *was* very much grieved in spirit, and prayed to the Lord, and wept abundantly.

[11] καὶ ηὔξατο εὐχὴν κυρίῳ λέγουσα Αδωναι κύριε ελωαι σαβαωθ, ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ μνησθῇς μου καὶ δῷς τῇ δούλῃ σου σπέρμα ἀνδρῶν, καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ, καὶ οἶνον καὶ μέθυσμα οὐ πίεται, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ.

[11] And she vowed a vow to the Lord, saying, O Lord God of Sabaoth, if thou welt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a man-child, then will I

indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.

[12] καὶ ἐγενήθη ὅτε ἐπλήθυνεν προσευχομένη ἐνώπιον κυρίου, καὶ Ηλι ὁ ἱερεὺς ἐφύλαξεν τὸ στόμα αὐτῆς·

[12] And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth.

[13] καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς, καὶ τὰ χείλη αὐτῆς ἐκινεῖτο, καὶ φωνὴ αὐτῆς οὐκ ἠκούετο· καὶ ἐλογίσατο αὐτὴν Ηλι εἰς μεθύουσαν.

[13] And she was speaking in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman.

[14] καὶ εἶπεν αὐτῇ τὸ παιδάριον Ηλι Ἕως πότε μεθυσθήσῃ; περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου.

[14] And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go out from the presence of the Lord.

[15] καὶ ἀπεκρίθη Αννα καὶ εἶπεν Οὐχί, κύριε· γυνή, ᾗ σκληρὰ ἡμέρα, ἐγώ εἰμι καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχήν μου ἐνώπιον κυρίου·

[15] And Anna answered and said, Nay, my lord, *I live* in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord.

[16] μὴ δῷς τὴν δούλην σου εἰς θυγατέρα λοιμήν, ὅτι ἐκ πλήθους ἀδολεσχίας μου ἐκτέτακα ἕως νῦν.

[16] Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued *my prayer* until now.

[17] καὶ ἀπεκρίθη Ηλι καὶ εἶπεν αὐτῇ Πορεύου εἰς εἰρήνην· ὁ θεὸς Ισραηλ δῴη σοι πᾶν αἴτημά σου, ὃ ᾐτήσω παρ᾽ αὐτοῦ.

[17] And Heli answered and said to her, Go in peace: the God of Israel give thee all thy petition, which thou hast asked of him.

[18] καὶ εἶπεν Εὗρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς καὶ

ἔφαγεν μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιεν, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι.

[18] And she said, Thine handmaid has found favour in thine eyes: and the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no more sad.

[19] καὶ ὀρθρίζουσιν τὸ πρωῒ καὶ προσκυνοῦσιν τῷ κυρίῳ καὶ πορεύονται τὴν ὁδὸν αὐτῶν. καὶ εἰσῆλθεν Ελκανα εἰς τὸν οἶκον αὐτοῦ Αρμαθαιμ καὶ ἔγνω τὴν Ανναν γυναῖκα αὐτοῦ, καὶ ἐμνήσθη αὐτῆς κύριος,

[19] And they rise early in the morning, and worship the Lord, and they go their way: and Helkana went into his house at Armathaim, and knew his wife Anna; and the Lord remembered her, and she conceived.

[20] καὶ συνέλαβεν. καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαμουηλ καὶ εἶπεν Ὅτι παρὰ κυρίου θεοῦ σαβαωθ ᾐτησάμην αὐτόν.

[20] And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said, Because I asked him of the Lord God of Sabaoth.

[21] Καὶ ἀνέβη ὁ ἄνθρωπος Ελκανα καὶ πᾶς ὁ οἶκος αὐτοῦ θῦσαι ἐν Σηλωμ τὴν θυσίαν τῶν ἡμερῶν καὶ τὰς εὐχὰς αὐτοῦ καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ·

[21] And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land.

[22] καὶ Αννα οὐκ ἀνέβη μετ᾽ αὐτοῦ, ὅτι εἶπεν τῷ ἀνδρὶ αὐτῆς Ἕως τοῦ ἀναβῆναι τὸ παιδάριον, ἐὰν ἀπογαλακτίσω αὐτό, καὶ ὀφθήσεται τῷ προσώπῳ κυρίου καὶ καθήσεται ἐκεῖ ἕως αἰῶνος.

[22] But Anna did not go up with him, for she said to her husband, *I will not go up* until the child goes up, when I have weaned him, and he shall be presented before the Lord, and he shall abide there continually.

[23] καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου· κάθου, ἕως ἂν ἀπογαλακτίσῃς αὐτό· ἀλλὰ στήσαι κύριος τὸ ἐξελθὸν ἐκ τοῦ στόματός σου. καὶ ἐκάθισεν ἡ γυνὴ καὶ ἐθήλασεν τὸν υἱὸν αὐτῆς, ἕως ἂν ἀπογαλακτίσῃ αὐτόν.

[23] And Helkana her husband said to her, Do that which is good in thine eyes, abide still until thou shalt have weaned him; but may the Lord establish that which comes out of thy mouth: and the woman tarried, and suckled her son until she had weaned him.

[24] καὶ ἀνέβη μετ᾽ αὐτοῦ εἰς Σηλωμ ἐν μόσχῳ τριετίζοντι καὶ ἄρτοις καὶ οιφι σεμιδάλεως καὶ νεβελ οἴνου καὶ εἰσῆλθεν εἰς οἶκον κυρίου ἐν Σηλωμ, καὶ τὸ παιδάριον μετ᾽ αὐτῶν.

[24] And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of fine flour, and a bottle of wine: and she entered into the house of the Lord in Selom, and the child with them.

[25] καὶ προσήγαγον ἐνώπιον κυρίου, καὶ ἔσφαξεν ὁ πατὴρ αὐτοῦ τὴν θυσίαν, ἣν ἐποίει ἐξ ἡμερῶν εἰς ἡμέρας τῷ κυρίῳ, καὶ προσήγαγεν τὸ παιδάριον καὶ ἔσφαξεν τὸν μόσχον. καὶ προσήγαγεν Αννα ἡ μήτηρ τοῦ παιδαρίου πρὸς Ηλι

[25] And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli.

[26] καὶ εἶπεν Ἐν ἐμοί, κύριε· ζῇ ἡ ψυχή σου, ἐγὼ ἡ γυνὴ ἡ καταστᾶσα ἐνώπιόν σου ἐν τῷ προσεύξασθαι πρὸς κύριον·

[26] And she said, I pray thee, my lord, as thy soul liveth, I *am* the woman that stood in thy presence with thee while praying to the Lord.

[27] ὑπὲρ τοῦ παιδαρίου τούτου προσηυξάμην, καὶ ἔδωκέν μοι κύριος τὸ αἴτημά μου, ὃ ᾐτησάμην παρ᾽ αὐτοῦ·

[27] For this child I prayed; and the Lord has given me my request that I asked of him.

[28] κἀγὼ κιχρῶ αὐτὸν τῷ κυρίῳ πάσας τὰς ἡμέρας, ἃς ζῇ αὐτός, χρῆσιν τῷ κυρίῳ.

[28] And I lend him to the Lord all his days that he lives, a loan to the Lord: and she said,

CHAPTER 2

[1] Καὶ εἶπεν Ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ, ὑψώθη κέρας μου ἐν θεῷ μου· ἐπλατύνθη ἐπὶ ἐχθροὺς τὸ στόμα μου, εὐφράνθην ἐν σωτηρίᾳ σου.

[1] My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation.

[2] ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος, καὶ οὐκ ἔστιν δίκαιος ὡς ὁ θεὸς ἡμῶν· οὐκ ἔστιν ἅγιος πλὴν σοῦ.

[2] For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides thee.

[3] μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλά, μὴ ἐξελθάτω μεγαλορρημοσύνη ἐκ τοῦ στόματος ὑμῶν, ὅτι θεὸς γνώσεων κύριος καὶ θεὸς ἑτοιμάζων ἐπιτηδεύματα αὐτοῦ.

[3] Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord *is* a God of knowledge, and God prepares his own designs.

[4] τόξον δυνατῶν ἠσθένησεν, καὶ ἀσθενοῦντες περιεζώσαντο δύναμιν·

[4] The bow of the mighty has waxed feeble, and the weak have girded themselves with strength.

[5] πλήρεις ἄρτων ἠλαττώθησαν, καὶ οἱ πεινῶντες παρῆκαν γῆν· ὅτι στεῖρα ἔτεκεν ἑπτά, καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησεν.

[5] They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that abounded in children has waxed feeble.

[6] κύριος θανατοῖ καὶ ζωογονεῖ, κατάγει εἰς ᾅδου καὶ ἀνάγει·

[6] The Lord kills and makes alive; he brings down to the grave, and brings up.

[7] κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ.

[7] The Lord makes poor, and makes rich; he brings low, and lifts up.

[8] ἀνιστᾷ ἀπὸ γῆς πένητα καὶ ἀπὸ κοπρίας ἐγείρει πτωχὸν καθίσαι μετὰ δυναστῶν λαῶν καὶ θρόνον δόξης κατακληρονομῶν αὐτοῖς.

[8] He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory:

[9] διδοὺς εὐχὴν τῷ εὐχομένῳ καὶ εὐλόγησεν ἔτη δικαίου· ὅτι οὐκ ἐν ἰσχύι δυνατὸς ἀνήρ,

[9] granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail.

[10] κύριος ἀσθενῆ ποιήσει ἀντίδικον αὐτοῦ, κύριος ἅγιος. μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ φρονήσει αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, ἀλλ᾽ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν τὸν κύριον καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς. κύριος ἀνέβη εἰς οὐρανοὺς καὶ ἐβρόντησεν, αὐτὸς κρινεῖ ἄκρα γῆς καὶ δίδωσιν ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν καὶ ὑψώσει κέρας χριστοῦ αὐτοῦ.

[10] The Lord will weaken his adversary; the Lord *is* holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgement and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ.

And she left him there before the Lord,11 and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest.

[11] Καὶ κατέλιπον αὐτὸν ἐκεῖ ἐνώπιον κυρίου καὶ ἀπῆλθον εἰς Αρμαθαιμ, καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ κυρίου ἐνώπιον Ηλι τοῦ ἱερέως.

[11] The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ.

And she left him there before the Lord,11 and departed to Armathaim: and the child ministered in the presence of the Lord before Heli the priest.

[12] Καὶ οἱ υἱοὶ Ηλι τοῦ ἱερέως υἱοὶ λοιμοὶ οὐκ εἰδότες τὸν κύριον.

[12] And the sons of Heli the priest *were* evil sons, not knowing the Lord.

[13] καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ, παντὸς τοῦ θύοντος· καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως, ὡς ἂν ἡψήθη τὸ κρέας, καὶ κρεάγρα τριόδους ἐν τῇ χειρὶ αὐτοῦ,

[13] And the priest's claim from every one of the people that sacrificed *was this:* the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth *was* in his hand.

[14] καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν κύθραν· πᾶν, ὃ ἐὰν ἀνέβη ἐν τῇ κρεάγρᾳ, ἐλάμβανεν ἑαυτῷ ὁ ἱερεύς· κατὰ τάδε ἐποίουν παντὶ Ισραηλ τοῖς ἐρχομένοις θῦσαι κυρίῳ ἐν Σηλωμ.

[14] And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to the Lord in Selom.

[15] καὶ πρὶν θυμιαθῆναι τὸ στέαρ ἤρχετο τὸ παιδάριον τοῦ ἱερέως καὶ ἔλεγεν τῷ ἀνδρὶ τῷ θύοντι Δὸς κρέας ὀπτῆσαι τῷ ἱερεῖ, καὶ οὐ μὴ λάβω παρὰ σοῦ ἑφθὸν ἐκ τοῦ λέβητος.

[15] And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee sodden flesh out of the caldron.

[16] καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων Θυμιαθήτω πρῶτον, ὡς καθήκει, τὸ στέαρ, καὶ λαβὲ σεαυτῷ ἐκ πάντων, ὧν ἐπιθυμεῖ ἡ ψυχή σου. καὶ εἶπεν Οὐχί, ὅτι νῦν δώσεις, καὶ ἐὰν μή, λήμψομαι κραταιῶς.

[16] And *if* the man that sacrificed said, First let the fat be burned, as it is fit, and take for thyself of all things which thy soul desires: then he would say, Nay, for thou shalt give it me now; and if not I will take it by force.

[17] καὶ ἦν ἡ ἁμαρτία τῶν παιδαρίων ἐνώπιον κυρίου μεγάλη σφόδρα, ὅτι ἠθέτουν τὴν θυσίαν κυρίου. –

[17] So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

[18] καὶ Σαμουηλ ἦν λειτουργῶν ἐνώπιον κυρίου παιδάριον περιεζωσμένον εφουδ βαρ,

[18] And Samuel ministered before the Lord, a child girt with a linen ephod.

[19] καὶ διπλοίδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ καὶ ἀνέφερεν αὐτῷ ἐξ ἡμερῶν εἰς ἡμέρας ἐν τῷ ἀναβαίνειν αὐτὴν μετὰ τοῦ ἀνδρὸς αὐτῆς θῦσαι τὴν θυσίαν τῶν ἡμερῶν.

[19] And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice.

[20] καὶ εὐλόγησεν Ηλι τὸν Ελκανα καὶ τὴν γυναῖκα αὐτοῦ λέγων Ἀποτείσαι σοι κύριος σπέρμα ἐκ τῆς γυναικὸς ταύτης ἀντὶ τοῦ χρέους, οὗ ἔχρησας τῷ κυρίῳ. καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ,

[20] And Heli blessed Helcana and his wife, saying The Lord recompense to thee seed of this woman, in return for the loan which thou hast lent to the Lord: and the man returned to his place.

[21] καὶ ἐπεσκέψατο κύριος τὴν Ανναν, καὶ ἔτεκεν ἔτι τρεῖς υἱοὺς καὶ δύο θυγατέρας. καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουηλ ἐνώπιον κυρίου.

[21] And the Lord visited Anna, and she bore yet three sons, and two daughters. And the child Samuel grew before the Lord.

[22] Καὶ Ηλι πρεσβύτης σφόδρα· καὶ ἤκουσεν ἃ ἐποίουν οἱ υἱοὶ αὐτοῦ τοῖς υἱοῖς Ισραηλ,

[22] And Heli *was* very old, and he heard what his sons did to the children of Israel.

[23] καὶ εἶπεν αὐτοῖς Ἵνα τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο, ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου;

[23] And he said to them, Why do ye according to this thing, which I hear from the mouth of all the people of the Lord?

[24] μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοή, ἣν ἐγὼ ἀκούω· μὴ ποιεῖτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαί, ἃς ἐγὼ ἀκούω, τοῦ μὴ δουλεύειν λαὸν θεῷ.

[24] Nay *my* sons, for the report which I hear *is* not good; do not so, for the reports which I hear *are* not good, so that the people do not serve God.

[25] ἐὰν ἁμαρτάνων ἁμάρτῃ ἀνὴρ εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον· καὶ ἐὰν τῷ κυρίῳ ἁμάρτῃ, τίς προσεύξεται ὑπὲρ αὐτοῦ; καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς. –

[25] If a man should at all sin against another, then shall they pray for him to the Lord; but if a man sin against the Lord, who shall intreat for him? But they hearkened not to the voice of their father, because the Lord would by all means destroy them.

[26] καὶ τὸ παιδάριον Σαμουηλ ἐπορεύετο καὶ ἐμεγαλύνετο καὶ ἀγαθὸν καὶ μετὰ κυρίου καὶ μετὰ ἀνθρώπων. –

[26] And the child Samuel advanced, and was in favour with God and with men.

[27] καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς Ηλι καὶ εἶπεν Τάδε λέγει κύριος Ἀποκαλυφθεὶς ἀπεκαλύφθην πρὸς οἶκον πατρός σου ὄντων αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραω

[27] And a man of God came to Heli, and said, Thus says the Lord, I plainly revealed myself to the house of thy father, when they were servants in Egypt to the house of Pharao.

[28] καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρός σου ἐκ πάντων τῶν σκήπτρων Ισραηλ ἐμοὶ ἱερατεύειν καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου καὶ θυμιᾶν θυμίαμα καὶ αἴρειν εφουδ καὶ ἔδωκα τῷ οἴκῳ τοῦ πατρός σου τὰ πάντα τοῦ πυρὸς υἱῶν Ισραηλ εἰς βρῶσιν·

[28] And I chose the house of thy father out of all the tribes of Israel to minister to me in the priest's office, to go up to my altar, and to burn incense, and to wear an ephod. And I gave to the house of thy father all the offerings by fire of the children of Israel for food.

[29] καὶ ἵνα τί ἐπέβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῷ καὶ ἐδόξασας τοὺς υἱούς σου ὑπὲρ ἐμὲ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας Ισραηλ ἔμπροσθέν μου;

[29] And wherefore hast thou looked upon my incense-offering and my meat-offering with a shameless eye, and hast honoured thy sons above me, so that they should bless themselves with the first-fruits of every sacrifice of Israel before me?

[30] διὰ τοῦτο τάδε εἶπεν κύριος ὁ θεὸς Ισραηλ Εἶπα Ὁ οἶκός σου καὶ ὁ οἶκος τοῦ πατρός σου διελεύσεται ἐνώπιόν μου ἕως αἰῶνος· καὶ νῦν φησιν κύριος Μηδαμῶς ἐμοί, ὅτι ἀλλ᾽ ἢ τοὺς δοξάζοντάς με δοξάσω, καὶ ὁ ἐξουθενῶν με ἀτιμωθήσεται.

[30] Therefore thus says the Lord God of Israel, I said, Thy house and the house of thy father shall pass before me for ever: but now the Lord says, That be far from me; for I will only honour them that honour me, and he that sets me at nought shall be despised.

[31] ἰδοὺ ἡμέραι ἔρχονται καὶ ἐξολεθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρός σου,

[31] Behold, the days come when I will destroy thy seed and the seed of thy father’s house.

[32] καὶ οὐκ ἔσται σου πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας·

[32] And thou shalt not have an old man in my house for ever.

[33] καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοι ἀπὸ τοῦ θυσιαστηρίου μου ἐκλιπεῖν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ καταρρεῖν τὴν ψυχὴν αὐτοῦ, καὶ πᾶς περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν.

[33] And *if* I do not destroy a man of thine from my altar, *it shall be* that his eyes may fail and his soul may perish; and every one that remains in thy house shall fall by the sword of men.

[34] καὶ τοῦτό σοι τὸ σημεῖον, ὃ ἥξει ἐπὶ τοὺς δύο υἱούς σου τούτους Οφνι καὶ Φινεες· ἐν ἡμέρᾳ μιᾷ ἀποθανοῦνται ἀμφότεροι.

[34] And this which shall come upon thy two sons Ophni and Phinees shall be a sign to thee; in one day they shall both die.

[35] καὶ ἀναστήσω ἐμαυτῷ ἱερέα πιστόν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει· καὶ οἰκοδομήσω αὐτῷ οἶκον πιστόν, καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας.

[35] And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever.

[36] καὶ ἔσται ὁ περισσεύων ἐν οἴκῳ σου ἥξει προσκυνεῖν αὐτῷ ὀβολοῦ ἀργυρίου λέγων Παράρριψόν με ἐπὶ μίαν τῶν ἱερατειῶν σου φαγεῖν ἄρτον.

[36] And it shall come to pass that he that survives in thy house, shall come to do obeisance before him for a little piece of silver, saying, Put me into one of thy priest’s offices to eat bread.

CHAPTER 3

[1] Καὶ τὸ παιδάριον Σαμουηλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ηλι τοῦ ἱερέως· καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὅρασις διαστέλλουσα.

[1] And the child Samuel ministered to the Lord before Heli the priest: and the word of the Lord was precious in those days, there was no distinct vision.

[2] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ Ηλι ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι, καὶ οὐκ ἠδύνατο βλέπειν,

[2] And it came to pass at that time that Heli was sleeping in his place; and his eyes began to fail, and could not see.

[3] καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι, καὶ Σαμουηλ ἐκάθευδεν ἐν τῷ ναῷ, οὗ ἡ κιβωτὸς τοῦ θεοῦ,

[3] And the lamp of God *was burning* before it was trimmed, and Samuel slept in the temple, where *was* the ark of God.

[4] καὶ ἐκάλεσεν κύριος Σαμουηλ Σαμουηλ· καὶ εἶπεν Ἰδοὺ ἐγώ.

[4] And the Lord called, Samuel, Samuel; and he said, Behold, *here am* I.

[5] καὶ ἔδραμεν πρὸς Ηλι καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με· καὶ εἶπεν Οὐ κέκληκά σε, ἀνάστρεφε κάθευδε. καὶ ἀνέστρεψεν καὶ ἐκάθευδεν.

[5] And he ran to Heli, and said, *Here am* I, for thou didst call me: and he said, I did not call thee; return, go to sleep; and he returned and went to sleep.

[6] καὶ προσέθετο κύριος καὶ ἐκάλεσεν Σαμουηλ Σαμουηλ· καὶ ἐπορεύθη πρὸς Ηλι τὸ δεύτερον καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με· καὶ εἶπεν Οὐ κέκληκά σε, ἀνάστρεφε κάθευδε·

[6] And the Lord called again, Samuel, Samuel: and he went to Heli the second time, and said, Behold *here am* I, for thou didst call me: and he said, I called thee not; return, go to sleep.

[7] καὶ Σαμουηλ πρὶν ἢ γνῶναι θεὸν καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου.

[7] And *it was* before Samuel knew the Lord, and *before* the word of the Lord was revealed to him.

[8] καὶ προσέθετο κύριος καλέσαι Σαμουηλ ἐν τρίτῳ· καὶ ἀνέστη καὶ ἐπορεύθη πρὸς Ηλι καὶ εἶπεν Ἰδοὺ ἐγώ, ὅτι κέκληκάς με. καὶ ἐσοφίσατο Ηλι ὅτι κύριος κέκληκεν τὸ παιδάριον,

[8] And the Lord called Samuel again for the third time: and he arose and went to Heli, and said, Behold, I *am here*, for thou didst call me: and Heli perceived that the Lord *had* called the child.

[9] καὶ εἶπεν Ἀνάστρεφε κάθευδε, τέκνον, καὶ ἔσται ἐὰν καλέσῃ σε, καὶ ἐρεῖς Λάλει, κύριε, ὅτι ἀκούει ὁ δοῦλός σου. καὶ ἐπορεύθη Σαμουηλ καὶ ἐκοιμήθη ἐν τῷ τόπῳ αὐτοῦ.

[9] And he said, Return, child, go to sleep; and it shall come to pass if he shall call thee, that thou shalt say, Speak for thy servant hears: and Samuel went and lay down in his place.

[10] καὶ ἦλθεν κύριος καὶ κατέστη καὶ ἐκάλεσεν αὐτὸν ὡς ἅπαξ καὶ ἅπαξ, καὶ εἶπεν Σαμουηλ Λάλει, ὅτι ἀκούει ὁ δοῦλός σου.

[10] And the Lord came, and stood, and called him as before: and Samuel said, Speak, for thy servant hears.

[11] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἰδοὺ ἐγὼ ποιῶ τὰ ῥήματά μου ἐν Ισραηλ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ.

[11] And the Lord said to Samuel, Behold, I execute my words in Israel; whoever hears them, both his ears shall tingle.

[12] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερῶ ἐπὶ Ηλι πάντα, ὅσα ἐλάλησα εἰς τὸν οἶκον αὐτοῦ, ἄρξομαι καὶ ἐπιτελέσω.

[12] In that day I will raise up against Heli all things that I have said against his house; I will begin, and I will make an end.

[13] καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ, ὅτι κακολογοῦντες θεὸν υἱοὶ αὐτοῦ, καὶ οὐκ ἐνουθέτει αὐτοὺς καὶ οὐδ’ οὕτως.

[13] And I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, and he did not admonish them.

[14] ὤμοσα τῷ οἴκῳ Ηλι Εἰ ἐξιλασθήσεται ἀδικία οἴκου Ηλι ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος.

[14] And *it shall* not *go on* so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

[15] καὶ κοιμᾶται Σαμουηλ ἕως πρωΐ καὶ ὤρθρισεν τὸ πρωΐ καὶ ἤνοιξεν τὰς θύρας οἴκου κυρίου· καὶ Σαμουηλ ἐφοβήθη ἀπαγγεῖλαι τὴν ὅρασιν τῷ Ηλι.

[15] And Samuel slept till morning, and rose early in the morning, and opened the doors of the house of the Lord; and Samuel feared to tell *Heli* the vision.

[16] καὶ εἶπεν Ηλι πρὸς Σαμουηλ Σαμουηλ τέκνον· καὶ εἶπεν Ἰδοὺ ἐγώ.

[16] And Heli said to Samuel, Samuel, *my* son; and he said, Behold, *here am* I.

[17] καὶ εἶπεν Τί τὸ ῥῆμα τὸ λαληθὲν πρὸς σέ; μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ· τάδε ποιήσαι σοι ὁ θεὸς καὶ τάδε προσθείη, ἐὰν κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα ἐκ πάντων τῶν λόγων τῶν λαληθέντων σοι ἐν τοῖς ὠσίν σου.

[17] And he said, What *was* the word that was spoken to thee? I pray thee hide it not from me: may God do these things to thee, and more also, if thou hide from me any thing of all the words that were spoken to thee in thine ears.

[18] καὶ ἀπήγγειλεν Σαμουηλ πάντας τοὺς λόγους καὶ οὐκ ἔκρυψεν ἀπ᾽ αὐτοῦ, καὶ εἶπεν Ηλι Κύριος αὐτός· τὸ ἀγαθὸν ἐνώπιον αὐτοῦ ποιήσει.

[18] And Samuel reported all the words, and hid them not from him. And Heli said, He *is* the Lord, he shall do that which is good in his sight.

[19] Καὶ ἐμεγαλύνθη Σαμουηλ, καὶ ἦν κύριος μετ᾽ αὐτοῦ, καὶ οὐκ ἔπεσεν ἀπὸ πάντων τῶν λόγων αὐτοῦ ἐπὶ τὴν γῆν.

[19] And Samuel grew, and the Lord was with him, and there did not fall one of his words to the ground.

[20] καὶ ἔγνωσαν πᾶς Ισραηλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ὅτι πιστὸς Σαμουηλ εἰς προφήτην τῷ κυρίῳ.

[20] And all Israel knew from Dan even to Bersabee, that Samuel *was* faithful as a prophet to the Lord.

[21] καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλωμ, ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουηλ· καὶ ἐπιστεύθη Σαμουηλ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ισραηλ ἀπ᾽ ἄκρων τῆς γῆς καὶ ἕως ἄκρων. καὶ Ηλι πρεσβύτης σφόδρα, καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο καὶ πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

[21] And the Lord manifested himself again in Selom, for the Lord revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to the Lord from one end of the land to the other: and Heli *was* very old, and his sons kept advancing *in wickedness*, and their way *was* evil before the Lord.

CHAPTER 4

[1] Καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ισραηλ· καὶ ἐξῆλθεν Ισραηλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον καὶ παρεμβάλλουσιν ἐπὶ Αβενεζερ, καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Αφεκ.

[1] And it came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Abenezer, and the Philistines encamped in Aphec.

[2] καὶ παρατάσσονται οἱ ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ισραηλ· καὶ ἔκλινεν ὁ πόλεμος, καὶ ἔπταισεν ἀνὴρ Ισραηλ ἐνώπιον ἀλλοφύλων, καὶ ἐπλήγησαν ἐν τῇ παρατάξει ἐν ἀγρῷ τέσσαρες χιλιάδες ἀνδρῶν.

[2] And the Philistines prepare to fight with Israel, and the battle was turned against them; and the men of Israel fell before the Philistines, and there were smitten in the battle in the field four thousand men.

[3] καὶ ἦλθεν ὁ λαὸς εἰς τὴν παρεμβολήν, καὶ εἶπαν οἱ πρεσβύτεροι Ισραηλ Κατὰ τί ἔπταισεν ἡμᾶς κύριος σήμερον ἐνώπιον ἀλλοφύλων; λάβωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν ἐκ Σηλωμ, καὶ ἐξελθέτω ἐν μέσῳ ἡμῶν καὶ σώσει ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν.

[3] And the people came to the camp, and the elders of Israel said, Why has the Lord caused us to fall this day before the Philistines? let us take the ark of our God out of Selom, and let it proceed from the midst of us, and it shall save us from the hand of our enemies.

[4] καὶ ἀπέστειλεν ὁ λαὸς εἰς Σηλωμ, καὶ αἴρουσιν ἐκεῖθεν τὴν κιβωτὸν κυρίου καθημένου χερουβιμ· καὶ ἀμφότεροι οἱ υἱοὶ Ηλι μετὰ τῆς κιβωτοῦ, Οφνι καὶ Φινεες.

[4] And the people sent to Selom, and they take thence the ark of the Lord who dwells between the cherubs: and both the sons of Heli, Ophni and Phinees, *were* with the ark.

[5] καὶ ἐγενήθη ὡς ἦλθεν κιβωτὸς κυρίου εἰς τὴν παρεμβολήν, καὶ ἀνέκραξεν πᾶς Ισραηλ φωνῇ μεγάλῃ, καὶ ἤχησεν ἡ γῆ.

[5] And it came to pass when the ark of the Lord entered into the camp, that all Israel cried out with a loud voice, and the earth resounded.

[6] καὶ ἤκουσαν οἱ ἀλλόφυλοι τῆς κραυγῆς, καὶ εἶπον οἱ ἀλλόφυλοι Τίς ἡ κραυγὴ ἡ μεγάλη αὕτη ἐν παρεμβολῇ τῶν Εβραίων; καὶ ἔγνωσαν ὅτι κιβωτὸς κυρίου ἥκει εἰς τὴν παρεμβολήν.

[6] And the Philistines heard the cry, and the Philistines said, What *is* this great cry in the camp of the Hebrews: and they understood that the ark of the Lord was come into the camp.

[7] καὶ ἐφοβήθησαν οἱ ἀλλόφυλοι καὶ εἶπον Οὗτοι οἱ θεοὶ ἥκασιν πρὸς αὐτοὺς εἰς τὴν παρεμβολήν· οὐαὶ ἡμῖν· ἐξελοῦ ἡμᾶς, κύριε, σήμερον, ὅτι οὐ γέγονεν τοιαύτη ἐχθὲς καὶ τρίτην.

[7] And the Philistines feared, and said, These are the Gods that are come to them into the camp.

[8] οὐαὶ ἡμῖν· τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ.

[8] Woe to us, O Lord, deliver us to-day for such a thing has not happened aforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote Egypt with every plague, and in the wilderness.

[9] κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας, ἀλλόφυλοι, μήποτε δουλεύσητε τοῖς Εβραίοις, καθὼς ἐδούλευσαν ἡμῖν, καὶ ἔσεσθε εἰς ἄνδρας καὶ πολεμήσατε αὐτούς.

[9] Strengthen yourselves and behave yourselves like men, O ye Philistines, that ye may not serve the Hebrews as they have served us, but be ye men and fight with them.

[10] καὶ ἐπολέμησαν αὐτούς· καὶ πταίει ἀνὴρ Ισραηλ, καὶ ἔφυγεν ἕκαστος εἰς σκήνωμα αὐτοῦ· καὶ ἐγένετο πληγὴ μεγάλη σφόδρα, καὶ ἔπεσαν ἐξ Ισραηλ τριάκοντα χιλιάδες ταγμάτων.

[10] And they fought with them; and the men of Israel fall, and they fled every man to his ten; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men.

[11] καὶ κιβωτὸς θεοῦ ἐλήμφθη, καὶ ἀμφότεροι υἱοὶ Ηλι ἀπέθανον, Οφνι καὶ Φινεες.

[11] And the ark of God was taken, and both the sons of Heli, Ophni, and Phinees, died.

[12] Καὶ ἔδραμεν ἀνὴρ Ιεμιναῖος ἐκ τῆς παρατάξεως καὶ ἦλθεν εἰς Σηλωμ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ τὰ ἱμάτια αὐτοῦ διερρηγότα, καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ.

[12] And there ran a man of Benjamin out of the battle, and he came to Selom on that day: and his clothes *were* rent, and earth *was* upon his head.

[13] καὶ ἦλθεν, καὶ ἰδοὺ Ηλι ἐκάθητο ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ· καὶ ὁ ἄνθρωπος εἰσῆλθεν εἰς τὴν πόλιν ἀπαγγεῖλαι, καὶ ἀνεβόησεν ἡ πόλις.

[13] And he came, an behold, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out.

[14] καὶ ἤκουσεν Ηλι τὴν φωνὴν τῆς βοῆς καὶ εἶπεν Τίς ἡ βοὴ τῆς φωνῆς ταύτης; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ Ηλι.

[14] And Heli heard the sound of the cry, and said, What *is* the voice of this cry? and the men hasted and went in, and reported to Heli.

[15] καὶ Ηλι υἱὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανέστησαν, καὶ οὐκ ἔβλεπεν· καὶ εἶπεν Ηλὶ τοῖς ἀνδράσιν τοῖς περιεστηκόσιν αὐτῷ Τίς ἡ φωνὴ τοῦ ἤχους τούτου;

[15] Now Heli *was* ninety years old, and his eyes were fixed, and he saw not.

[16] καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν πρὸς Ηλι καὶ εἶπεν αὐτῷ Ἐγώ εἰμι ὁ ἥκων ἐκ τῆς παρεμβολῆς, κἀγὼ πέφευγα ἐκ τῆς παρατάξεως σήμερον. καὶ εἶπεν Τί τὸ γεγονὸς ῥῆμα, τέκνον;

[16] And Heli said to them that stood round about him, What *is* the voice of this sound? And the man hasted and advanced to Heli, and said to him, I am he that is come out of the camp, and I have fled from the battle to-day: and Heli said, What *is* the even, *my* son?

[17] καὶ ἀπεκρίθη τὸ παιδάριον καὶ εἶπεν Πέφευγεν ἀνὴρ Ισραηλ ἐκ προσώπου ἀλλοφύλων, καὶ ἐγένετο πληγὴ μεγάλη ἐν τῷ λαῷ, καὶ

ἀμφότεροι οἱ υἱοί σου τεθνήκασιν, καὶ ἡ κιβωτὸς τοῦ θεοῦ ἐλήμφθη.

[17] And they young man answered and said, The men of Israel fled from the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken.

[18] καὶ ἐγένετο ὡς ἐμνήσθη τῆς κιβωτοῦ τοῦ θεοῦ, καὶ ἔπεσεν ἀπὸ τοῦ δίφρου ὀπισθίως ἐχόμενος τῆς πύλης, καὶ συνετρίβη ὁ νῶτος αὐτοῦ καὶ ἀπέθανεν, ὅτι πρεσβύτης ὁ ἄνθρωπος καὶ βαρύς· καὶ αὐτὸς ἔκρινεν τὸν Ισραηλ εἴκοσι ἔτη.

[18] And it came to pass, when he mentioned the ark of God, that he fell from the seat backward near the gate, and his back was broken, and he died, for *he was* an old man and heavy: and he judged Israel twenty years.

[19] Καὶ νύμφη αὐτοῦ γυνὴ Φινεες συνειληφυῖα τοῦ τεκεῖν· καὶ ἤκουσεν τὴν ἀγγελίαν ὅτι ἐλήμφθη ἡ κιβωτὸς τοῦ θεοῦ καὶ ὅτι τέθνηκεν ὁ πενθερὸς αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς, καὶ ὤκλασεν καὶ ἔτεκεν, ὅτι ἐπεστράφησαν ἐπ᾽ αὐτὴν ὠδῖνες αὐτῆς.

[19] And his daughter-in-law the wife of Phinees *was* with child, *about* to bring forth; and she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her.

[20] καὶ ἐν τῷ καιρῷ αὐτῆς ἀποθνῄσκει, καὶ εἶπον αὐτῇ αἱ γυναῖκες αἱ παρεστηκυῖαι αὐτῇ Μὴ φοβοῦ, ὅτι υἱὸν τέτοκας· καὶ οὐκ ἀπεκρίθη, καὶ οὐκ ἐνόησεν ἡ καρδία αὐτῆς.

[20] And in her time she was at the point of death; and the women that stood by her, said to her, Fear not, for thou hast born a son: but she answered not, and her heart did not regard it.

[21] καὶ ἐκάλεσεν τὸ παιδάριον Οὐαὶ βαρχαβωθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ καὶ ὑπὲρ τοῦ πενθεροῦ αὐτῆς καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς.

[21] And she called the child Uaebarchaboth, because of the ark of God, and because of her father-in-law, and because of her husband.

[22] καὶ εἶπαν Ἀπῴκισται δόξα Ισραηλ ἐν τῷ ληµφθῆναι τὴν κιβωτὸν κυρίου.

[22] And they said, The glory of Israel is departed, forasmuch as the ark of the Lord is taken.

CHAPTER 5

[1] Καὶ ἀλλόφυλοι ἔλαβον τὴν κιβωτὸν τοῦ θεοῦ καὶ εἰσήνεγκαν αὐτὴν ἐξ Αβεννεζερ εἰς Ἄζωτον.

[1] And the Philistines took the ark of God, and brought it from Abenezer to Azotus.

[2] καὶ ἔλαβον ἀλλόφυλοι τὴν κιβωτὸν κυρίου καὶ εἰσήνεγκαν αὐτὴν εἰς οἶκον Δαγων καὶ παρέστησαν αὐτὴν παρὰ Δαγων.

[2] And the Philistines took the ark of the Lord, and brought it into the house of Dagon, and set it by Dagon.

[3] καὶ ὤρθρισαν οἱ Ἀζώτιοι καὶ εἰσῆλθον εἰς οἶκον Δαγων καὶ εἶδον καὶ ἰδοὺ Δαγων πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ τοῦ θεοῦ· καὶ ἤγειραν τὸν Δαγων καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ. καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ τοὺς Ἀζωτίους καὶ ἐβασάνισεν αὐτοὺς καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἕδρας αὐτῶν, τὴν Ἄζωτον καὶ τὰ ὅρια αὐτῆς.

[3] And the people of Azotus rose early, and entered into the house of Dagon; and looked, and behold, Dagon had fallen on his face before the ark of the Lord: and they lifted up Dagon, and set him in his place. And the hand of the Lord was heavy upon the Azotians, and he plagued them, and he smote them in their secret parts, Azotus and her coasts.

[4] καὶ ἐγένετο ὅτε ὤρθρισαν τὸ πρωί, καὶ ἰδοὺ Δαγων πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον κιβωτοῦ διαθήκης κυρίου, καὶ ἡ κεφαλὴ Δαγων καὶ ἀμφότερα τὰ ἴχνη χειρῶν αὐτοῦ ἀφῃρημένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἕκαστον, καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον, πλὴν ἡ ῥάχις Δαγων ὑπελείφθη.

[4] And it came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of the Lord; and the head of Dagon and both the palms of his hands *were* cut off each before the threshold, and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left.

[5] διὰ τοῦτο οὐκ ἐπιβαίνουσιν οἱ ἱερεῖς Δαγων καὶ πᾶς ὁ εἰσπορευόμενος εἰς οἶκον Δαγων ἐπὶ βαθμὸν οἴκου Δαγων ἐν Ἀζώτῳ ἕως τῆς ἡμέρας ταύτης, ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν. –

[5] Therefore the priests of Dagon, and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.

[6] καὶ ἐβαρύνθη χεὶρ κυρίου ἐπὶ Ἄζωτον, καὶ ἐπήγαγεν αὐτοῖς καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς, καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες, καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει.

[6] And the hand of the Lord was heavy upon Azotus, and he brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city.

[7] καὶ εἶδον οἱ ἄνδρες Ἀζώτου ὅτι οὕτως, καὶ λέγουσιν ὅτι Οὐ καθήσεται κιβωτὸς τοῦ θεοῦ Ισραηλ μεθ’ ἡμῶν, ὅτι σκληρὰ χεὶρ αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ Δαγων θεὸν ἡμῶν.

[7] And the men of Azotus saw that *it was* so, and they said, The ark of the God of Israel shall not abide with us, for his hand *is* heavy upon us and upon Dagon our god.

[8] καὶ ἀποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων πρὸς αὐτοὺς καὶ λέγουσιν Τί ποιήσωμεν κιβωτῷ θεοῦ Ισραηλ; καὶ λέγουσιν οἱ Γεθθαῖοι Μετελθέτω κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς· καὶ μετῆλθεν κιβωτὸς τοῦ θεοῦ εἰς Γεθθα.

[8] And they send and gather the lords of the Philistines to them, and say, What shall we do to the ark of the God of Israel? and the Gittites say, Let the ark of God come over to us; and the ark of the God of Israel came to Geth.

[9] καὶ ἐγενήθη μετὰ τὸ μετελθεῖν αὐτὴν καὶ γίνεται χεὶρ κυρίου ἐν τῇ πόλει, τάραχος μέγας σφόδρα, καὶ ἐπάταξεν τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἕδρας αὐτῶν, καὶ ἐποίησαν ἑαυτοῖς οἱ Γεθθαῖοι ἕδρας.

[9] And it came to pass after it went about to Geth, that the hand of the Lord comes upon the city, a very great confusion; and he smote the men of the city small and great, and smote them in their secret parts: and the Gittites made to themselves images of emerods.

[10] καὶ ἐξαποστέλλουσιν τὴν κιβωτὸν τοῦ θεοῦ εἰς Ἀσκαλῶνα, καὶ ἐγενήθη ὡς εἰσῆλθεν κιβωτὸς θεοῦ εἰς Ἀσκαλῶνα, καὶ ἐβόησαν οἱ

Ἀσκαλωνῖται λέγοντες Τί ἀπεστρέψατε πρὸς ἡμᾶς τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ θανατῶσαι ἡμᾶς καὶ τὸν λαὸν ἡμῶν;

[10] And they send away the ark of God to Ascalon; and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying, Why have ye brought back the ark of the God of Israel to us, to kill us and our people?

[11] καὶ ἐξαποστέλλουσιν καὶ συνάγουσιν τοὺς σατράπας τῶν ἀλλοφύλων καὶ εἶπον Ἐξαποστείλατε τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ, καὶ καθισάτω εἰς τὸν τόπον αὐτῆς καὶ οὐ μὴ θανατώσῃ ἡμᾶς καὶ τὸν λαὸν ἡμῶν· ὅτι ἐγενήθη σύγχυσις θανάτου ἐν ὅλῃ τῇ πόλει βαρεῖα σφόδρα, ὡς εἰσῆλθεν κιβωτὸς θεοῦ Ισραηλ ἐκεῖ,

[11] And they send and gather the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it lodge in its place; and let it not slay us and our people.

[12] καὶ οἱ ζῶντες καὶ οὐκ ἀποθανόντες ἐπλήγησαν εἰς τὰς ἕδρας, καὶ ἀνέβη ἡ κραυγὴ τῆς πόλεως εἰς τὸν οὐρανόν.

[12] For there was a very great confusion in all the city, when the ark of the God of Israel entered there; and those, who lived and died not were smitten with emerods; and the cry of the city went up to heaven.

CHAPTER 6

[1] Καὶ ἦν ἡ κιβωτὸς ἐν ἀγρῷ τῶν ἀλλοφύλων ἑπτὰ μῆνας, καὶ ἐξέζεσεν ἡ γῆ αὐτῶν μύας.

[1] And the ark was seven months in the country of the Philistines, and their land brought forth swarms of mice.

[2] καὶ καλοῦσιν ἀλλόφυλοι τοὺς ἱερεῖς καὶ τοὺς μάντεις καὶ τοὺς ἐπαοιδοὺς αὐτῶν λέγοντες Τί ποιήσωμεν τῇ κιβωτῷ κυρίου; γνωρίσατε ἡμῖν ἐν τίνι ἀποστελοῦμεν αὐτὴν εἰς τὸν τόπον αὐτῆς.

[2] And the Philistines call their priests, and their prophets, and their enchanters, saying, What shall we do to the ark of the Lord? teach us wherewith we shall send it away to its place.

[3] καὶ εἶπαν Εἰ ἐξαπεστέλλετε ὑμεῖς τὴν κιβωτὸν διαθήκης κυρίου θεοῦ Ισραηλ, μὴ δὴ ἐξαποστείλητε αὐτὴν κενήν, ἀλλὰ ἀποδιδόντες ἀπόδοτε αὐτῇ τῆς βασάνου, καὶ τότε ἰαθήσεσθε, καὶ ἐξιλασθήσεται ὑμῖν, μὴ οὐκ ἀποστῇ ἡ χεὶρ αὐτοῦ ἀφ’ ὑμῶν.

[3] And they said, If ye send away the ark of the covenant of the Lord God of Israel, do not on any account send it away empty, but by all means render to it an offering for the plague; and then shall ye be healed, and an atonement shall be made for you: should not his hand be *thus* stayed from off you?

[4] καὶ λέγουσιν Τί τὸ τῆς βασάνου ἀποδώσομεν αὐτῇ; καὶ εἶπαν Κατ’ ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἕδρας χρυσᾶς, ὅτι πταῖσμα ἓν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῶν καὶ τῷ λαῷ,

[4] And they say, What *is* the offering for the plague *which* we shall return to it? and they said,

[5] καὶ μῦς χρυσοῦς ὁμοίωμα τῶν μυῶν ὑμῶν τῶν διαφθειρόντων τὴν γῆν· καὶ δώσετε τῷ κυρίῳ δόξαν, ὅπως κουφίσῃ τὴν χεῖρα αὐτοῦ ἀφ’ ὑμῶν καὶ ἀπὸ τῶν θεῶν ὑμῶν καὶ ἀπὸ τῆς γῆς ὑμῶν.

[5] According to the number of the lords of the Philistines, five golden emerods, for the plague was on you, and on your rulers, and on the people; and golden mice, the likeness of the mice that destroy your land:

and ye shall give glory to the Lord, that he may lighten his hand from off you, and from off your gods, and from off your land.

[6] καὶ ἵνα τί βαρύνετε τὰς καρδίας ὑμῶν, ὡς ἐβάρυνεν Αἴγυπτος καὶ Φαραω τὴν καρδίαν αὐτῶν; οὐχὶ ὅτε ἐνέπαιξεν αὐτοῖς, ἐξαπέστειλαν αὐτούς, καὶ ἀπῆλθον;

[6] And why do ye harden your hearts, as Egypt and Pharao hardened their hearts? *was it* not *so* when he mocked them, *that* they let the people go, and they departed?

[7] καὶ νῦν λάβετε καὶ ποιήσατε ἅμαξαν καινὴν καὶ δύο βόας πρωτοτοκούσας ἄνευ τῶν τέκνων καὶ ζεύξατε τὰς βόας ἐν τῇ ἁμάξῃ καὶ ἀπαγάγετε τὰ τέκνα ἀπὸ ὄπισθεν αὐτῶν εἰς οἶκον·

[7] And now take wood and make a new wagon, and take two cows, that have calved for the first time, without their calves; and do ye yoke the cows to the wagon, and lead away the calves from behind them home.

[8] καὶ λήμψεσθε τὴν κιβωτὸν καὶ θήσετε αὐτὴν ἐπὶ τὴν ἅμαξαν καὶ τὰ σκεύη τὰ χρυσᾶ ἀποδώσετε αὐτῇ τῆς βασάνου καὶ θήσετε ἐν θέματι βερσεχθαν ἐκ μέρους αὐτῆς καὶ ἐξαποστελεῖτε αὐτὴν καὶ ἀπελάσατε αὐτήν, καὶ ἀπελεύσεται·

[8] And ye shall take the ark and put it on the wagon; and ye shall restore to it the golden articles for the trespass-offering in a coffer by the side of it: and ye shall let it go, and sent it away, and ye shall depart.

[9] καὶ ὄψεσθε, εἰ εἰς ὁδὸν ὁρίων αὐτῆς πορεύσεται κατὰ Βαιθσαμυς, αὐτὸς πεποίηκεν ἡμῖν τὴν κακίαν ταύτην τὴν μεγάλην, καὶ ἐὰν μή, καὶ γνωσόμεθα ὅτι οὐ χεὶρ αὐτοῦ ἥπται ἡμῶν, ἀλλὰ σύμπτωμα τοῦτο γέγονεν ἡμῖν.

[9] And ye shall see, if it shall go the way of its coasts along by Baethsamys, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this *is a* chance *which* has happened to us.

[10] καὶ ἐποίησαν οἱ ἀλλόφυλοι οὕτως καὶ ἔλαβον δύο βόας πρωτοτοκούσας καὶ ἔζευξαν αὐτὰς ἐν τῇ ἁμάξῃ καὶ τὰ τέκνα αὐτῶν ἀπεκώλυσαν εἰς οἶκον

[10] And the Philistines did so; and they took two cows that had calved for the first time, and yoked them to the waggon, and shut up their calves at home.

[11] καὶ ἔθεντο τὴν κιβωτὸν ἐπὶ τὴν ἅμαξαν καὶ τὸ θέμα εργαβ καὶ τοὺς μῦς τοὺς χρυσοῦς.

[11] And they set the ark of the Lord, and the coffer, and the golden mice, on the waggon.

[12] καὶ κατεύθυναν αἱ βόες ἐν τῇ ὁδῷ εἰς ὁδὸν Βαιθσαμυς, ἐν τρίβῳ ἑνὶ ἐπορεύοντο καὶ ἐκοπίων καὶ οὐ μεθίσταντο δεξιὰ οὐδὲ ἀριστερά· καὶ οἱ σατράπαι τῶν ἀλλοφύλων ἐπορεύοντο ὀπίσω αὐτῆς ἕως ὁρίων Βαιθσαμυς.

[12] And the cows went straight on the way to the way of Baethsamys, they went along one track; and laboured, and turned not aside to the right hand or to the left, and the lords of the Philistines went after it as far as the coasts of Baethsamys.

[13] καὶ οἱ ἐν Βαιθσαμυς ἐθέριζον θερισμὸν πυρῶν ἐν κοιλάδι· καὶ ἦραν ὀφθαλμοὺς αὐτῶν καὶ εἶδον κιβωτὸν κυρίου καὶ ηὐφράνθησαν εἰς ἀπάντησιν αὐτῆς.

[13] And the men of Baethsamys were reaping the wheat harvest in the valley; and they lifted up their eyes, and saw the ark of the Lord, and rejoiced to meet it.

[14] καὶ ἡ ἅμαξα εἰσῆλθεν εἰς ἀγρὸν Ωσηε τὸν ἐν Βαιθσαμυς, καὶ ἔστησαν ἐκεῖ παρ’ αὐτῇ λίθον μέγαν καὶ σχίζουσιν τὰ ξύλα τῆς ἁμάξης καὶ τὰς βόας ἀνήνεγκαν εἰς ὁλοκαύτωσιν τῷ κυρίῳ.

[14] And the waggon entered into the field of Osee, which was in Baethsamys, and they set there by it a great stone; and they split the wood of the waggon, and offered up the cows for a whole-burnt-offering to the Lord.

[15] καὶ οἱ Λευῖται ἀνήνεγκαν τὴν κιβωτὸν τοῦ κυρίου καὶ τὸ θέμα εργαβ μετ’ αὐτῆς καὶ τὰ ἐπ’ αὐτῆς σκεύη τὰ χρυσᾶ καὶ ἔθεντο ἐπὶ τοῦ λίθου τοῦ μεγάλου, καὶ οἱ ἄνδρες Βαιθσαμυς ἀνήνεγκαν ὁλοκαυτώσεις καὶ θυσίας ἐν τῇ ἡμέρᾳ ἐκείνῃ τῷ κυρίῳ.

[15] And the Levites brought up the ark of the Lord, and the coffer with it, and the golden articles upon it, and placed them on the great stone, and the men of Baethsamys offered whole-burnt-offerings and meat offerings on that day to the Lord.

[16] καὶ οἱ πέντε σατράπαι τῶν ἀλλοφύλων ἑώρων καὶ ἀνέστρεψαν εἰς Ἀσκαλῶνα τῇ ἡμέρᾳ ἐκείνῃ.

[16] And the five lords of the Philistines saw, and returned to Ascalon in that day.

[17] καὶ αὗται αἱ ἕδραι αἱ χρυσαῖ, ἃς ἀπέδωκαν οἱ ἀλλόφυλοι τῆς βασάνου τῷ κυρίῳ· τῆς Ἀζώτου μίαν, τῆς Γάζης μίαν, τῆς Ἀσκαλῶνος μίαν, τῆς Γεθ μίαν, τῆς Ακκαρων μίαν.

[17] And these *are* the golden emerods which the lords of the Philistines gave as a trespass-offering to the Lord; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one.

[18] καὶ μῦς οἱ χρυσοῖ κατ᾽ ἀριθμὸν πασῶν πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν ἐκ πόλεως ἐστερεωμένης καὶ ἕως κώμης τοῦ Φερεζαίου καὶ ἕως λίθου τοῦ μεγάλου, οὗ ἐπέθηκαν ἐπ᾽ αὐτοῦ τὴν κιβωτὸν διαθήκης κυρίου, τοῦ ἐν ἀγρῷ Ωσηε τοῦ Βαιθσαμυσίτου.

[18] And the golden mice according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced city to the village of the Pherezite, and to the great stone, on which they placed the ark of the covenant of the Lord, that was in the field of Osee the Baethsamysite.

[19] Καὶ οὐκ ἠσμένισαν οἱ υἱοὶ Ιεχονιου ἐν τοῖς ἀνδράσιν Βαιθσαμυς, ὅτι εἶδαν κιβωτὸν κυρίου· καὶ ἐπάταξεν ἐν αὐτοῖς ἑβδομήκοντα ἄνδρας καὶ πεντήκοντα χιλιάδας ἀνδρῶν. καὶ ἐπένθησεν ὁ λαός, ὅτι ἐπάταξεν κύριος ἐν τῷ λαῷ πληγὴν μεγάλην σφόδρα.

[19] And the sons of Jechonias were not pleased with the men of Baethsamys, because they saw the ark of the Lord; and *the Lord* smote among them seventy men, and fifty thousand men: and the people mourned, because the Lord had inflicted on the people, a very great plague.

[20] καὶ εἶπαν οἱ ἄνδρες οἱ ἐκ Βαιθσαμυς Τίς δυνήσεται διελθεῖν ἐνώπιον κυρίου τοῦ ἁγίου τούτου; καὶ πρὸς τίνα ἀναβήσεται κιβωτὸς κυρίου ἀφ᾽ ἡμῶν;

[20] And the men of Baethsamys said, Who shall be able to pass before this holy Lord God? and to whom shall the ark of the Lord go up from us?

[21] καὶ ἀποστέλλουσιν ἀγγέλους πρὸς τοὺς κατοικοῦντας Καριαθιαριμ λέγοντες Ἀπεστρόφασιν ἀλλόφυλοι τὴν κιβωτὸν κυρίου· κατάβητε καὶ ἀναγάγετε αὐτὴν πρὸς ἑαυτούς.

[21] And they send messengers to the inhabitants of Cariathiarim, saying, The Philistines have brought back the ark of the Lord, go down and take it home to yourselves.

CHAPTER 7

[1] καὶ ἔρχονται οἱ ἄνδρες Καριαθιαριμ καὶ ἀνάγουσιν τὴν κιβωτὸν διαθήκης κυρίου καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Αμιναδαβ τὸν ἐν τῷ βουνῷ· καὶ τὸν Ελεαζαρ υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης κυρίου.

[1] And the men of Cariathiarim come, and bring up the ark of the covenant of the Lord: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of the Lord.

[2] Καὶ ἐγενήθη ἀφ᾽ ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καριαθιαριμ, ἐπλήθυναν αἱ ἡμέραι καὶ ἐγένοντο εἴκοσι ἔτη, καὶ ἐπέβλεψεν πᾶς οἶκος Ισραηλ ὀπίσω κυρίου.

[2] And it came to pass from the time that the ark was in Cariathiarim, the days were multiplied, and *the time* was twenty years; and all the house of Israel looked after the Lord.

[3] καὶ εἶπεν Σαμουηλ πρὸς πάντα οἶκον Ισραηλ λέγων Εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς κύριον, περιέλετε τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου ὑμῶν καὶ τὰ ἄλση καὶ ἑτοιμάσατε τὰς καρδίας ὑμῶν πρὸς κύριον καὶ δουλεύσατε αὐτῷ μόνῳ, καὶ ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων.

[3] And Samuel spoke to all the house of Israel, saying, If ye do with all your heart return to the Lord, take away the strange gods from the midst of you, and the groves, and prepare your hearts to *serve* the Lord, and serve him only; and he shall deliver you from the hand of the Philistines.

[4] καὶ περιεῖλον οἱ υἱοὶ Ισραηλ τὰς Βααλιμ καὶ τὰ ἄλση Ασταρωθ καὶ ἐδούλευσαν κυρίῳ μόνῳ.

[4] And the children of Israel took away Baalim and the groves of Astaroth, and served the Lord only.

[5] καὶ εἶπεν Σαμουηλ Ἀθροίσατε πάντα Ισραηλ εἰς Μασσηφαθ, καὶ προσεύξομαι περὶ ὑμῶν πρὸς κύριον.

[5] And Samuel said, Gather all Israel to Massephath, and I will pray for you to the Lord.

[6] καὶ συνήχθησαν εἰς Μασσηφαθ καὶ ὑδρεύονται ὕδωρ καὶ ἐξέχεαν ἐνώπιον κυρίου ἐπὶ τὴν γῆν καὶ ἐνήστευσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπαν Ἡμαρτήκαμεν ἐνώπιον κυρίου· καὶ ἐδίκαζεν Σαμουηλ τοὺς υἱοὺς Ισραηλ εἰς Μασσηφαθ.

[6] And they were gathered together to Massephath, and they drew water, and poured it out upon the earth before the Lord. And they fasted on that day, and said, We have sinned before the Lord. And Samuel judged the children of Israel in Massephath.

[7] καὶ ἤκουσαν οἱ ἀλλόφυλοι ὅτι συνηθροίσθησαν πάντες οἱ υἱοὶ Ισραηλ εἰς Μασσηφαθ, καὶ ἀνέβησαν σατράπαι ἀλλοφύλων ἐπὶ Ισραηλ· καὶ ἀκούουσιν οἱ υἱοὶ Ισραηλ καὶ ἐφοβήθησαν ἀπὸ προσώπου ἀλλοφύλων.

[7] And the Philistines heard that all the children of Israel were gathered together to Massephath: and the lords of the Philistines went up against Israel: and the children of Israel heard, and they feared before the Philistines.

[8] καὶ εἶπαν οἱ υἱοὶ Ισραηλ πρὸς Σαμουηλ Μὴ παρασιωπήσῃς ἀφ᾽ ἡμῶν τοῦ μὴ βοᾶν πρὸς κύριον θεόν σου, καὶ σώσει ἡμᾶς ἐκ χειρὸς ἀλλοφύλων.

[8] And the children of Israel said to Samuel, Cease not to cry to the Lord thy God for us, and he shall save us out of the hand of the Philistines.

[9] καὶ ἔλαβεν Σαμουηλ ἄρνα γαλαθηνὸν ἕνα καὶ ἀνήνεγκεν αὐτὸν ὁλοκαύτωσιν σὺν παντὶ τῷ λαῷ τῷ κυρίῳ, καὶ ἐβόησεν Σαμουηλ πρὸς κύριον περὶ Ισραηλ, καὶ ἐπήκουσεν αὐτοῦ κύριος.

[9] And Samuel took a sucking lamb, and offered it up as a whole-burnt-offering with all the people to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

[10] καὶ ἦν Σαμουηλ ἀναφέρων τὴν ὁλοκαύτωσιν, καὶ ἀλλόφυλοι προσῆγον εἰς πόλεμον ἐπὶ Ισραηλ. καὶ ἐβρόντησεν κύριος ἐν φωνῇ μεγάλῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τοὺς ἀλλοφύλους, καὶ συνεχύθησαν καὶ ἔπταισαν ἐνώπιον Ισραηλ.

[10] And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and the Lord thundered with a mighty sound in that day upon the Philistines, and they were confounded and overthrown before Israel.

[11] καὶ ἐξῆλθαν ἄνδρες Ισραηλ ἐκ Μασσηφαθ καὶ κατεδίωξαν τοὺς ἀλλοφύλους καὶ ἐπάταξαν αὐτοὺς ἕως ὑποκάτω τοῦ Βαιθχορ.

[11] And the men of Israel went forth out of Massephath, and pursued the Philistines, and smote them to the parts under Baethchor.

[12] καὶ ἔλαβεν Σαμουηλ λίθον ἕνα καὶ ἔστησεν αὐτὸν ἀνὰ μέσον Μασσηφαθ καὶ ἀνὰ μέσον τῆς παλαιᾶς καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Αβενεζερ, Λίθος τοῦ βοηθοῦ, καὶ εἶπεν Ἕως ἐνταῦθα ἐβοήθησεν ἡμῖν κύριος.

[12] And Samuel took a stone, and set it up between Massephath and the old *city*; and he called the name of it Abenezer, stone of the helper; and he said, Hitherto has the Lord helped us.

[13] καὶ ἐταπείνωσεν κύριος τοὺς ἀλλοφύλους, καὶ οὐ προσέθεντο ἔτι προσελθεῖν εἰς ὅριον Ισραηλ· καὶ ἐγενήθη χεὶρ κυρίου ἐπὶ τοὺς ἀλλοφύλους πάσας τὰς ἡμέρας τοῦ Σαμουηλ.

[13] So the Lord humbled the Philistines, and they did not anymore come into the border of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.

[14] καὶ ἀπεδόθησαν αἱ πόλεις, ἃς ἔλαβον οἱ ἀλλόφυλοι παρὰ τῶν υἱῶν Ισραηλ, καὶ ἀπέδωκαν αὐτὰς τῷ Ισραηλ ἀπὸ Ἀσκαλῶνος ἕως Αζοβ, καὶ τὸ ὅριον Ισραηλ ἀφείλαντο ἐκ χειρὸς ἀλλοφύλων. καὶ ἦν εἰρήνη ἀνὰ μέσον Ισραηλ καὶ ἀνὰ μέσον τοῦ Αμορραίου.

[14] And the cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob: and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.

[15] καὶ ἐδίκαζεν Σαμουηλ τὸν Ισραηλ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ·

[15] And Samuel judged Israel all the days of his life.

[16] καὶ ἐπορεύετο κατ᾽ ἐνιαυτὸν ἐνιαυτὸν καὶ ἐκύκλου Βαιθηλ καὶ τὴν Γαλγαλα καὶ τὴν Μασσηφαθ καὶ ἐδίκαζεν τὸν Ισραηλ ἐν πᾶσι τοῖς ἡγιασμένοις τούτοις,

[16] And he went year by year, and went round Baethel, and Galgala, and Massephath; and he judged Israel in all these consecrated places.

[17] ἡ δὲ ἀποστροφὴ αὐτοῦ εἰς Αρμαθαιμ, ὅτι ἐκεῖ ἦν ὁ οἶκος αὐτοῦ, καὶ ἐδίκαζεν ἐκεῖ τὸν Ισραηλ καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ.

[17] And his return was to Armathaim, because there was his house; and there he judged Israel, and built there an altar to the Lord.

CHAPTER 8

[1] Καὶ ἐγένετο ὡς ἐγήρασεν Σαμουηλ, καὶ κατέστησεν τοὺς υἱοὺς αὐτοῦ δικαστὰς τῷ Ισραηλ.

[1] And it came to pass when Samuel was old, that he made his sons judges over Israel.

[2] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν αὐτοῦ· πρωτότοκος Ιωηλ, καὶ ὄνομα τοῦ δευτέρου Αβια, δικασταὶ ἐν Βηρσαβεε.

[2] And these *are* the names of his sons; Joel the first-born, and the name of the second Abia, judges in Bersabee.

[3] καὶ οὐκ ἐπορεύθησαν οἱ υἱοὶ αὐτοῦ ἐν ὁδῷ αὐτοῦ καὶ ἐξέκλιναν ὀπίσω τῆς συντελείας καὶ ἐλάμβανον δῶρα καὶ ἐξέκλινον δικαιώματα.

[3] And his sons did not walk in his way; and they turned aside after gain, and took gifts, and perverted judgments.

[4] καὶ συναθροίζονται ἄνδρες Ισραηλ καὶ παραγίνονται εἰς Αρμαθαιμ πρὸς Σαμουηλ

[4] And the men of Israel gather themselves together, and come to Armathaim to Samuel,

[5] καὶ εἶπαν αὐτῷ Ἰδοὺ σὺ γεγήρακας, καὶ οἱ υἱοί σου οὐ πορεύονται ἐν τῇ ὁδῷ σου· καὶ νῦν κατάστησον ἐφ᾽ ἡμᾶς βασιλέα δικάζειν ἡμᾶς καθὰ καὶ τὰ λοιπὰ ἔθνη.

[5] and they said to him, Behold, thou art grown old, and thy sons walk not in thy way; and now set over us a king to judge us, as also the other nations *have*.

[6] καὶ ἦν πονηρὸν τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαμουηλ, ὡς εἶπαν Δὸς ἡμῖν βασιλέα δικάζειν ἡμᾶς· καὶ προσηύξατο Σαμουηλ πρὸς κύριον.

[6] And the thing *was* evil in the eyes of Samuel, when they said, Give us a king to judge us: and Samuel prayed to the Lord.

[7] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἄκουε τῆς φωνῆς τοῦ λαοῦ καθὰ ἂν λαλήσωσίν σοι· ὅτι οὐ σὲ ἐξουθενήκασιν, ἀλλ᾽ ἢ ἐμὲ ἐξουδενώκασιν τοῦ μὴ βασιλεύειν ἐπ᾽ αὐτῶν.

[7] And the Lord said to Samuel, Hear the voice of the people, in whatever they shall say to thee; for they have not rejected thee, but they have rejected me from reigning over them.

[8] κατὰ πάντα τὰ ποιήματα, ἃ ἐποίησάν μοι ἀφ᾽ ἧς ἡμέρας ἀνήγαγον αὐτοὺς ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης καὶ ἐγκατέλιπόν με καὶ ἐδούλευον θεοῖς ἑτέροις, οὕτως αὐτοὶ ποιοῦσιν καὶ σοί.

[8] According to all their doings which they have done to me, from the day that I brought them out of Egypt until this day, even *as* they have deserted me, and served other gods, so they do also to thee.

[9] καὶ νῦν ἄκουε τῆς φωνῆς αὐτῶν· πλὴν ὅτι διαμαρτυρόμενος διαμαρτύρῃ αὐτοῖς καὶ ἀπαγγελεῖς αὐτοῖς τὸ δικαίωμα τοῦ βασιλέως, ὃς βασιλεύσει ἐπ᾽ αὐτούς.

[9] And now hearken to their voice; only thou shalt solemnly testify to them, and thou shalt describe to them the manner of the king who shall reign over them.

[10] καὶ εἶπεν Σαμουηλ πᾶν τὸ ῥῆμα κυρίου πρὸς τὸν λαὸν τοὺς αἰτοῦντας παρ᾽ αὐτοῦ βασιλέα

[10] And Samuel spoke every word of the Lord to the people who asked of him a king.

[11] καὶ εἶπεν Τοῦτο ἔσται τὸ δικαίωμα τοῦ βασιλέως, ὃς βασιλεύσει ἐφ᾽ ὑμᾶς· τοὺς υἱοὺς ὑμῶν λήμψεται καὶ θήσεται αὐτοὺς ἐν ἅρμασιν αὐτοῦ καὶ ἱππεῦσιν αὐτοῦ καὶ προτρέχοντας τῶν ἁρμάτων αὐτοῦ

[11] And he said, This shall be the manner of the king that shall rule over you: he shall take your sons, and put them in his chariots, and among his horsemen, and running before his chariots,

[12] καὶ θέσθαι αὐτοὺς ἑαυτῷ χιλιάρχους καὶ ἑκατοντάρχους καὶ θερίζειν θερισμὸν αὐτοῦ καὶ τρυγᾶν τρυγητὸν αὐτοῦ καὶ ποιεῖν σκεύη πολεμικὰ αὐτοῦ καὶ σκεύη ἁρμάτων αὐτοῦ·

[12] and *his manner shall be* to make them to himself captains of hundreds and captains of thousands; and to reap his harvest, and gather his vintage, and prepare his instruments of war, and the implements of his chariots.

[13] καὶ τὰς θυγατέρας ὑμῶν λήμψεται εἰς μυρεψοὺς καὶ εἰς μαγειρίσσας καὶ εἰς πεσσούσας·

[13] And he will take your daughters to be perfumers, and cooks, and bakers.

[14] καὶ τοὺς ἀγροὺς ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν τοὺς ἀγαθοὺς λήμψεται καὶ δώσει τοῖς δούλοις αὐτοῦ·

[14] And he will take your fields, and your vineyards, and your good oliveyards, and give them to his servants.

[15] καὶ τὰ σπέρματα ὑμῶν καὶ τοὺς ἀμπελῶνας ὑμῶν ἀποδεκατώσει καὶ δώσει τοῖς εὐνούχοις αὐτοῦ καὶ τοῖς δούλοις αὐτοῦ·

[15] And he will take the tithe of your seeds and your vineyards, and give *it* to his eunuchs, and to his servants.

[16] καὶ τοὺς δούλους ὑμῶν καὶ τὰς δούλας ὑμῶν καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ καὶ τοὺς ὄνους ὑμῶν λήμψεται καὶ ἀποδεκατώσει εἰς τὰ ἔργα αὐτοῦ

[16] And he will take your servants, and your handmaids, and your good herds and your asses, and will take the tenth of them for his works.

[17] καὶ τὰ ποίμνια ὑμῶν ἀποδεκατώσει· καὶ ὑμεῖς ἔσεσθε αὐτῷ δοῦλοι.

[17] And he will tithe your flocks; and ye shall be his servants.

[18] καὶ βοήσεσθε ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου βασιλέως ὑμῶν, οὗ ἐξελέξασθε ἑαυτοῖς, καὶ οὐκ ἐπακούσεται κύριος ὑμῶν ἐν ταῖς ἡμέραις ἐκείναις, ὅτι ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα.

[18] And ye shall cry out in that day because of your king whom ye have chosen to yourselves, and the Lord shall not hear you in those days, because ye have chosen to yourselves a king.

[19] καὶ οὐκ ἠβούλετο ὁ λαὸς ἀκοῦσαι τοῦ Σαμουηλ καὶ εἶπαν αὐτῷ Οὐχί, ἀλλ᾽ ἢ βασιλεὺς ἔσται ἐφ᾽ ἡμᾶς,

[19] But the people would not hearken to Samuel; and they said to him, Nay, but there shall be a king over us.

[20] καὶ ἐσόμεθα καὶ ἡμεῖς κατὰ πάντα τὰ ἔθνη, καὶ δικάσει ἡμᾶς βασιλεὺς ἡμῶν καὶ ἐξελεύσεται ἔμπροσθεν ἡμῶν καὶ πολεμήσει τὸν

πόλεμον ἡμῶν.

[20] An we also will be like all the nations; and our king shall judge us, and shall go out before us, and fight our battles.

[21] καὶ ἤκουσεν Σαμουηλ πάντας τοὺς λόγους τοῦ λαοῦ καὶ ἐλάλησεν αὐτοὺς εἰς τὰ ὦτα κυρίου.

[21] And Samuel heard all the words of the people, and spoke them in the ears of the Lord.

[22] καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἄκουε τῆς φωνῆς αὐτῶν καὶ βασίλευσον αὐτοῖς βασιλέα. καὶ εἶπεν Σαμουηλ πρὸς ἄνδρας Ισραηλ Ἀποτρεχέτω ἕκαστος εἰς τὴν πόλιν αὐτοῦ.

[22] And the Lord said to Samuel, Hearken to their voice, and appoint them a king. And Samuel said to the men of Israel, Let each man depart to his city.

CHAPTER 9

[1] Καὶ ἦν ἀνὴρ ἐξ υἱῶν Βενιαμιν, καὶ ὄνομα αὐτῷ Κις υἱὸς Αβιηλ υἱοῦ Σαρεδ υἱοῦ Βαχιρ υἱοῦ Αφεκ υἱοῦ ἀνδρὸς Ιεμιναίου, ἀνὴρ δυνατός.

[1] And *there was* a man of the sons of Benjamin, and his name *was* Kis, the son of Abiel, the son of Jared, the son of Bachir, the son of Aphec, the son of a Benjamite, a man of might.

[2] καὶ τούτῳ υἱός, καὶ ὄνομα αὐτῷ Σαουλ, εὐμεγέθης, ἀνὴρ ἀγαθός, καὶ οὐκ ἦν ἐν υἱοῖς Ισραηλ ἀγαθὸς ὑπὲρ αὐτόν, ὑπὲρ ὠμίαν καὶ ἐπάνω ὑψηλὸς ὑπὲρ πᾶσαν τὴν γῆν.

[2] And this man *had* a son, and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the people from his shoulders and upward.

[3] καὶ ἀπώλοντο αἱ ὄνοι Κις πατρὸς Σαουλ, καὶ εἶπεν Κις πρὸς Σαουλ τὸν υἱὸν αὐτοῦ Λαβὲ μετὰ σεαυτοῦ ἓν τῶν παιδαρίων καὶ ἀνάστητε καὶ πορεύθητε καὶ ζητήσατε τὰς ὄνους.

[3] And the asses of Kis the father of Saul were lost; and Kis said to Saul his son, Take with thee one of the young men, and arise ye, and go seek the asses.

[4] καὶ διῆλθον δι’ ὄρους Εφραιμ καὶ διῆλθον διὰ τῆς γῆς Σελχα καὶ οὐχ εὗρον· καὶ διῆλθον διὰ τῆς γῆς Εασακεμ, καὶ οὐκ ἦν· καὶ διῆλθον διὰ τῆς γῆς Ιακιμ καὶ οὐχ εὗρον.

[4] And they went through mount Ephraim, and they went through the land of Selcha, and found them not: and they passed through the land of Segalim, and they were not there: and they passed through the land of Jamin, and found them not.

[5] αὐτῶν ἐλθόντων εἰς τὴν Σιφ καὶ Σαουλ εἶπεν τῷ παιδαρίῳ αὐτοῦ τῷ μετ’ αὐτοῦ Δεῦρο καὶ ἀναστρέψωμεν, μὴ ἀνεὶς ὁ πατήρ μου τὰς ὄνους φροντίζῃ περὶ ἡμῶν.

[5] And when they came to Siph, then Saul said to his young man that was with him, Come and let us return, lest my father leave the asses, and take care for us.

[6] καὶ εἶπεν αὐτῷ τὸ παιδάριον Ἰδοὺ δὴ ἄνθρωπος τοῦ θεοῦ ἐν τῇ πόλει ταύτῃ, καὶ ὁ ἄνθρωπος ἔνδοξος, πᾶν, ὃ ἐὰν λαλήσῃ, παραγινόμενον παρέσται· καὶ νῦν πορευθῶμεν, ὅπως ἀπαγγείλῃ ἡμῖν τὴν ὁδὸν ἡμῶν, ἐφ᾽ ἣν ἐπορεύθημεν ἐπ᾽ αὐτήν.

[6] And the young man said to him, Behold now, *there is* a man of God in this city, and the man *is* of high repute; all that he shall speak will surely come to pass: now then let us go, that he may tell us our way on which we have set out.

[7] καὶ εἶπεν Σαουλ τῷ παιδαρίῳ αὐτοῦ τῷ μετ᾽ αὐτοῦ Καὶ ἰδοὺ πορευσόμεθα, καὶ τί οἴσομεν τῷ ἀνθρώπῳ τοῦ θεοῦ; ὅτι οἱ ἄρτοι ἐκλελοίπασιν ἐκ τῶν ἀγγείων ἡμῶν, καὶ πλεῖον οὐκ ἔστιν μεθ᾽ ἡμῶν εἰσενεγκεῖν τῷ ἀνθρώπῳ τοῦ θεοῦ τὸ ὑπάρχον ἡμῖν.

[7] And Saul said to his young man that was with him, Lo, then, we will go; but what shall we bring the man of God? for the loaves are spent out of our vessels, and we have nothing more with us that belongs to us to bring to the man of God.

[8] καὶ προσέθετο τὸ παιδάριον ἀποκριθῆναι τῷ Σαουλ καὶ εἶπεν Ἰδοὺ εὕρηται ἐν τῇ χειρί μου τέταρτον σίκλου ἀργυρίου, καὶ δώσεις τῷ ἀνθρώπῳ τοῦ θεοῦ, καὶ ἀπαγγελεῖ ἡμῖν τὴν ὁδὸν ἡμῶν.

[8] And the young man answered Saul again, and said, Behold, there is found in my hand a fourth part of a shekel of silver; and thou shalt give it to the man of God, and he shall tell us our way.

[9] καὶ ἔμπροσθεν ἐν Ισραηλ τάδε ἔλεγεν ἕκαστος ἐν τῷ πορεύεσθαι ἐπερωτᾶν τὸν θεόν Δεῦρο πορευθῶμεν πρὸς τὸν βλέποντα· ὅτι τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν Ὁ βλέπων.

[9] Now before time in Israel every one in going to enquire of God said, Come and let us go to the seer; for the people beforetime called the prophet, the seer.

[10] καὶ εἶπεν Σαουλ πρὸς τὸ παιδάριον αὐτοῦ Ἀγαθὸν τὸ ῥῆμα, δεῦρο καὶ πορευθῶμεν. καὶ ἐπορεύθησαν εἰς τὴν πόλιν, οὗ ἦν ἐκεῖ ὁ ἄνθρωπος τοῦ θεοῦ.

[10] And Saul said to his servant, Well said, come and let us go: and they went to the city where the man of God was.

[11] αὐτῶν ἀναβαινόντων τὴν ἀνάβασιν τῆς πόλεως καὶ αὐτοὶ εὑρίσκουσιν τὰ κοράσια ἐξεληλυθότα ὑδρεύσασθαι ὕδωρ καὶ λέγουσιν αὐταῖς Εἰ ἔστιν ἐνταῦθα ὁ βλέπων;

[11] As they went up the ascent to the city, they find damsels come out to draw water, and they say to them, Is the seer here?

[12] καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς καὶ λέγουσιν αὐτοῖς Ἔστιν, ἰδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τὴν ἡμέραν ἥκει εἰς τὴν πόλιν, ὅτι θυσία σήμερον τῷ λαῷ ἐν Βαμα·

[12] And the virgins answered them, and they say to them, He is: behold, *he is* before you: now he is coming to the city, because of the day, for to-day *there is* a sacrifice for the people in Bama.

[13] ὡς ἂν εἰσέλθητε τὴν πόλιν, οὕτως εὑρήσετε αὐτὸν ἐν τῇ πόλει πρὶν ἀναβῆναι αὐτὸν εἰς Βαμα τοῦ φαγεῖν, ὅτι οὐ μὴ φάγῃ ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτόν, ὅτι οὗτος εὐλογεῖ τὴν θυσίαν, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι· καὶ νῦν ἀνάβητε, ὅτι διὰ τὴν ἡμέραν εὑρήσετε αὐτόν.

[13] As soon as ye shall enter into the city, so shall ye find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice, and afterwards the guests eat; now then go up, for ye shall find him because of the holiday.

[14] καὶ ἀναβαίνουσιν τὴν πόλιν. αὐτῶν εἰσπορευομένων εἰς μέσον τῆς πόλεως καὶ ἰδοὺ Σαμουηλ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν τοῦ ἀναβῆναι εἰς Βαμα.

[14] And they go up to the city; and as they were entering into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

[15] καὶ κύριος ἀπεκάλυψεν τὸ ὠτίον Σαμουηλ ἡμέρᾳ μιᾷ ἔμπροσθεν τοῦ ἐλθεῖν πρὸς αὐτὸν Σαουλ λέγων

[15] And the Lord uncovered the ear of Samuel one day before Saul came to him, saying,

[16] Ὡς ὁ καιρὸς αὔριον ἀποστελῶ πρὸς σὲ ἄνδρα ἐκ γῆς Βενιαμιν, καὶ χρίσεις αὐτὸν εἰς ἄρχοντα ἐπὶ τὸν λαόν μου Ισραηλ, καὶ σώσει τὸν λαόν μου ἐκ χειρὸς ἀλλοφύλων· ὅτι ἐπέβλεψα ἐπὶ τὴν ταπείνωσιν τοῦ λαοῦ μου, ὅτι ἦλθεν βοὴ αὐτῶν πρός με.

[16] At this time to-morrow I will send to thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel, and he shall save my people out of the hand of the Philistines; for I have looked upon the humiliation of my people, for their cry is come unto me.

[17] καὶ Σαμουηλ εἶδεν τὸν Σαουλ· καὶ κύριος ἀπεκρίθη αὐτῷ Ἰδοὺ ὁ ἄνθρωπος, ὃν εἶπά σοι Οὗτος ἄρξει ἐν τῷ λαῷ μου.

[17] And Samuel looked upon Saul, and the Lord answered him, Behold the man of whom I spoke to thee, this one shall rule over my people.

[18] καὶ προσήγαγεν Σαουλ πρὸς Σαμουηλ εἰς μέσον τῆς πόλεως καὶ εἶπεν Ἀπάγγειλον δὴ ποῖος ὁ οἶκος τοῦ βλέποντος.

[18] And Saul drew near to Samuel into the midst of the city, and said, Tell me now which *is* the house of the seer?

[19] καὶ ἀπεκρίθη Σαμουηλ τῷ Σαουλ καὶ εἶπεν Ἐγώ εἰμι αὐτός· ἀνάβηθι ἔμπροσθέν μου εἰς Βαμα καὶ φάγε μετ᾽ ἐμοῦ σήμερον, καὶ ἐξαποστελῶ σε πρωὶ καὶ πάντα τὰ ἐν τῇ καρδίᾳ σου ἀπαγγελῶ σοι·

[19] And Samuel answered Saul, and said, I am he: go up before me to Bama, and eat with me to-day, and I will send thee away in the morning, and I will tell thee all that is in thine heart.

[20] καὶ περὶ τῶν ὄνων σου τῶν ἀπολωλυιῶν σήμερον τριταίων μὴ θῇς τὴν καρδίαν σου αὐταῖς, ὅτι εὕρηνται· καὶ τίνι τὰ ὡραῖα τοῦ Ισραηλ; οὐ σοὶ καὶ τῷ οἴκῳ τοῦ πατρός σου;

[20] And concerning thine asses that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? does it not to thee and to thy father’s house?

[21] καὶ ἀπεκρίθη Σαουλ καὶ εἶπεν Οὐχὶ ἀνδρὸς υἱὸς Ιεμιναίου ἐγώ εἰμι τοῦ μικροῦ σκήπτρου φυλῆς Ισραηλ καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὅλου σκήπτρου Βενιαμιν; καὶ ἵνα τί ἐλάλησας πρὸς ἐμὲ κατὰ τὸ ῥῆμα τοῦτο;

[21] And Saul answered and said, Am not I the son of a Benjamite, the least tribe of the people of Israel? and of the least family of the whole tribe of Benjamin? and why hast thou spoken to me according to this word?

[22] καὶ ἔλαβεν Σαμουηλ τὸν Σαουλ καὶ τὸ παιδάριον αὐτοῦ καὶ εἰσήγαγεν αὐτοὺς εἰς τὸ κατάλυμα καὶ ἔθετο αὐτοῖς τόπον ἐν πρώτοις τῶν κεκλημένων ὡσεὶ ἑβδομήκοντα ἀνδρῶν.

[22] And Samuel took Saul and his servant, and brought them to the inn, and set them there a place among the chief of those that were called, about seventy men.

[23] καὶ εἶπεν Σαμουηλ τῷ μαγείρῳ Δός μοι τὴν μερίδα, ἣν ἔδωκά σοι, ἣν εἶπά σοι θεῖναι αὐτὴν παρὰ σοί.

[23] And Samuel said to the cook, Give me the portion which I gave thee, which I told thee to set by thee.

[24] καὶ ὕψωσεν ὁ μάγειρος τὴν κωλέαν καὶ παρέθηκεν αὐτὴν ἐνώπιον Σαουλ· καὶ εἶπεν Σαμουηλ τῷ Σαουλ Ἰδοὺ ὑπόλειμμα, παράθες αὐτὸ ἐνώπιόν σου καὶ φάγε, ὅτι εἰς μαρτύριον τέθειταί σοι παρὰ τοὺς ἄλλους· ἀπόκνιζε. καὶ ἔφαγεν Σαουλ μετὰ Σαμουηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[24] Now the cook *had* boiled the shoulder, and he set it before Saul; and Samuel said to Saul, Behold that which is left: set before thee, an eat; for it is set thee for a testimony in preference to the others; take *of it*: and Saul ate with Samuel on that day.

[25] καὶ κατέβη ἐκ τῆς Βαμα ἐν τῇ πόλει· καὶ διέστρωσαν τῷ Σαουλ ἐπὶ τῷ δώματι,

[25] And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.

[26] καὶ ἐκοιμήθη. καὶ ἐγένετο ὡς ἀνέβαινεν ὁ ὄρθρος, καὶ ἐκάλεσεν Σαμουηλ τὸν Σαουλ ἐπὶ τῷ δώματι λέγων Ἀνάστα, καὶ ἐξαποστελῶ σε· καὶ ἀνέστη Σαουλ, καὶ ἐξῆλθεν αὐτὸς καὶ Σαμουηλ ἕως ἔξω.

[26] An it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, Rise up, and I will dismiss thee. And Saul arose, and he and Samuel went out.

[27] αὐτῶν καταβαινόντων εἰς μέρος τῆς πόλεως καὶ Σαμουηλ εἶπεν τῷ Σαουλ Εἰπὸν τῷ νεανίσκῳ καὶ διελθέτω ἔμπροσθεν ἡμῶν, καὶ σὺ στῆθι ὡς σήμερον καὶ ἄκουσον ῥῆμα θεοῦ.

[27] As they went down to a part of the city, Samuel said to Saul, Speak to the young man, and let him pass on before us; and do thou stand as to-

day, and hearken to the word of God.

CHAPTER 10

[1] καὶ ἔλαβεν Σαμουηλ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ ἐφίλησεν αὐτὸν καὶ εἶπεν αὐτῷ Οὐχὶ κέχρικέν σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ἐπὶ Ισραηλ; καὶ σὺ ἄρξεις ἐν λαῷ κυρίου, καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ κυκλόθεν. καὶ τοῦτό σοι τὸ σημεῖον ὅτι ἔχρισέν σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα·

[1] And Samuel took a vial of oil, and poured *it* on his head, and kissed him, and said to him, Has not the Lord anointed thee for a ruler over his people, over Israel? and thou shalt rule among the people of the Lord, and thou shalt save them out of the hand of their enemies; and this *shall be* the sign to thee that the Lord has anointed thee for a ruler over his inheritance.

[2] ὡς ἂν ἀπέλθῃς σήμερον ἀπ᾽ ἐμοῦ, καὶ εὑρήσεις δύο ἄνδρας πρὸς τοῖς τάφοις Ραχηλ ἐν τῷ ὁρίῳ Βενιαμιν ἀλλομένους μεγάλα, καὶ ἐροῦσίν σοι Εὕρηνται αἱ ὄνοι, ἃς ἐπορεύθητε ζητεῖν, καὶ ἰδοὺ ὁ πατήρ σου ἀποτετίνακται τὸ ῥῆμα τῶν ὄνων καὶ ἐδαψιλεύσατο δι᾽ ὑμᾶς λέγων Τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου;

[2] *As soon* as thou shalt have departed this day from me, thou shalt find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to thee, The asses are found which ye went to seek; and, behold, thy father has given up the matter of the asses, and he is anxious for you, saying, What shall I do for my son?

[3] καὶ ἀπελεύσει ἐκεῖθεν καὶ ἐπέκεινα ἥξεις ἕως τῆς δρυὸς Θαβωρ καὶ εὑρήσεις ἐκεῖ τρεῖς ἄνδρας ἀναβαίνοντας πρὸς τὸν θεὸν εἰς Βαιθηλ, ἕνα αἴροντα τρία αἰγίδια καὶ ἕνα αἴροντα τρία ἀγγεῖα ἄρτων καὶ ἕνα αἴροντα ἀσκὸν οἴνου·

[3] And thou shalt depart thence, and shalt go beyond that as far as the oak of Thabor, and thou shalt find there three men going up to God to Baethel, one bearing three kids, and another bearing three vessels of bread, and another bearing a bottle of wine.

[4] καὶ ἐρωτήσουσίν σε τὰ εἰς εἰρήνην καὶ δώσουσίν σοι δύο ἀπαρχὰς ἄρτων, καὶ λήμψῃ ἐκ τῆς χειρὸς αὐτῶν.

[4] And they shall ask thee how thou doest, and shall give thee two presents of bread, and thou shall receive them of their hand.

[5] καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ, οὗ ἐστιν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων, ἐκεῖ Νασιβ ὁ ἀλλόφυλος· καὶ ἔσται ὡς ἂν εἰσέλθητε ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσεις χορῷ προφητῶν καταβαινόντων ἐκ τῆς Βαμα, καὶ ἔμπροσθεν αὐτῶν νάβλα καὶ τύμπανον καὶ αὐλὸς καὶ κινύρα, καὶ αὐτοὶ προφητεύοντες·

[5] And afterward thou shalt go to the hill of God, where is the encampment of the Philistines; there *is* Nasib the Philistine: an it shall come to pass when ye shall have entered into the city, that thou shalt meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy.

[6] καὶ ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου, καὶ προφητεύσεις μετ᾽ αὐτῶν καὶ στραφήσῃ εἰς ἄνδρα ἄλλον.

[6] And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

[7] καὶ ἔσται ὅταν ἥξει τὰ σημεῖα ταῦτα ἐπὶ σέ, ποίει πάντα, ὅσα ἐὰν εὕρῃ ἡ χείρ σου, ὅτι θεὸς μετὰ σοῦ.

[7] And it shall come to pass when these signs shall come upon thee, — *then* do thou whatsoever thy hand shall find, because God *is* with thee.

[8] καὶ καταβήσῃ ἔμπροσθεν τῆς Γαλγαλα, καὶ ἰδοὺ καταβαίνω πρὸς σὲ ἀνενεγκεῖν ὁλοκαύτωσιν καὶ θυσίας εἰρηνικάς· ἑπτὰ ἡμέρας διαλείψεις ἕως τοῦ ἐλθεῖν με πρὸς σέ, καὶ γνωρίσω σοι ἃ ποιήσεις.

[8] And thou shalt go down in front of Galgal, and behold, I come down to thee to offer a whole-burnt-offering and peace-offerings: seven days shalt thou wait until I shall come to thee, and I will make known to thee what thou shalt do.

[9] καὶ ἐγενήθη ὥστε ἐπιστραφῆναι τῷ ὤμῳ αὐτοῦ ἀπελθεῖν ἀπὸ Σαμουηλ, μετέστρεψεν αὐτῷ ὁ θεὸς καρδίαν ἄλλην· καὶ ἦλθεν πάντα τὰ σημεῖα ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[9] And it came to pass when he turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day.

[10] καὶ ἔρχεται ἐκεῖθεν εἰς τὸν βουνόν, καὶ ἰδοὺ χορὸς προφητῶν ἐξ ἐναντίας αὐτοῦ· καὶ ἥλατο ἐπ᾽ αὐτὸν πνεῦμα θεοῦ, καὶ ἐπροφήτευσεν ἐν μέσῳ αὐτῶν.

[10] And he comes thence to the hill, and behold a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them.

[11] καὶ ἐγενήθησαν πάντες οἱ εἰδότες αὐτὸν ἐχθὲς καὶ τρίτην καὶ εἶδον καὶ ἰδοὺ αὐτὸς ἐν μέσῳ τῶν προφητῶν, καὶ εἶπεν ὁ λαὸς ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Τί τοῦτο τὸ γεγονὸς τῷ υἱῷ Κις; ἦ καὶ Σαουλ ἐν προφήταις;

[11] And all that had known him before came, and saw, and behold, he *was* in the midst of the prophets: and the people said every one to his neighbour, What *is* this that has happened to the son of Kis? *is* Saul also among the prophets?

[12] καὶ ἀπεκρίθη τις αὐτῶν καὶ εἶπεν Καὶ τίς πατὴρ αὐτοῦ; διὰ τοῦτο ἐγενήθη εἰς παραβολήν Ἦ καὶ Σαουλ ἐν προφήταις;

[12] And one of them answered and said, And who *is* his father? and therefore it became a proverb, *Is* Saul also among the prophets?

[13] καὶ συνετέλεσεν προφητεύων καὶ ἔρχεται εἰς τὸν βουνόν.

[13] And he ceased prophesying, and comes to the hill.

[14] καὶ εἶπεν ὁ οἰκεῖος αὐτοῦ πρὸς αὐτὸν καὶ πρὸς τὸ παιδάριον αὐτοῦ Ποῦ ἐπορεύθητε; καὶ εἶπαν Ζητεῖν τὰς ὄνους· καὶ εἴδαμεν ὅτι οὐκ εἰσίν, καὶ εἰσήλθομεν πρὸς Σαμουηλ.

[14] And his kinsman said to him and to his servant, Whither went ye? and they said, To seek the asses; and we saw that they were lost, and we went in to Samuel.

[15] καὶ εἶπεν ὁ οἰκεῖος πρὸς Σαουλ Ἀπάγγειλον δή μοι τί εἶπέν σοι Σαμουηλ.

[15] And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee?

[16] καὶ εἶπεν Σαουλ πρὸς τὸν οἰκεῖον αὐτοῦ Ἀπήγγειλεν ἀπαγγέλλων μοι ὅτι εὕρηνται αἱ ὄνοι· τὸ δὲ ῥῆμα τῆς βασιλείας οὐκ ἀπήγγειλεν αὐτῷ.

[16] And Saul said to his kinsman, he verily told me that the asses were found. But the matter of the kingdom he told him not.

[17] Καὶ παρήγγειλεν Σαμουηλ παντὶ τῷ λαῷ πρὸς κύριον εἰς Μασσηφα

[17] And Samuel summoned all the people before the Lord to Massephath.

[18] καὶ εἶπεν πρὸς υἱοὺς Ισραηλ Τάδε εἶπεν κύριος ὁ θεὸς Ισραηλ λέγων Ἐγὼ ἀνήγαγον τοὺς υἱοὺς Ισραηλ ἐξ Αἰγύπτου καὶ ἐξειλάμην ὑμᾶς ἐκ χειρὸς Φαραω βασιλέως Αἰγύπτου καὶ ἐκ πασῶν τῶν βασιλειῶν τῶν θλιβουσῶν ὑμᾶς·

[18] And he said to the children of Israel, Thus has the Lord God of Israel spoken, saying, I brought up the children of Israel out of Egypt, and I rescued you out of the hand of Pharao king of Egypt, and out of all the kingdoms that afflicted you.

[19] καὶ ὑμεῖς σήμερον ἐξουθενήκατε τὸν θεόν, ὃς αὐτός ἐστιν ὑμῶν σωτὴρ ἐκ πάντων τῶν κακῶν ὑμῶν καὶ θλίψεων ὑμῶν, καὶ εἴπατε Οὐχί, ἀλλ᾽ ἢ ὅτι βασιλέα στήσεις ἐφ᾽ ἡμῶν· καὶ νῦν κατάστητε ἐνώπιον κυρίου κατὰ τὰ σκῆπτρα ὑμῶν καὶ κατὰ τὰς φυλὰς ὑμῶν.

[19] And ye have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and ye said, Nay, but thou shalt set a king over us: and now stand before the Lord according to your tribes, and according to your families.

[20] καὶ προσήγαγεν Σαμουηλ πάντα τὰ σκῆπτρα Ισραηλ, καὶ κατακληροῦται σκῆπτρον Βενιαμιν·

[20] And Samuel brought nigh all the tribes of Israel, and the tribe of Benjamin is taken by lot.

[21] καὶ προσάγει σκῆπτρον Βενιαμιν εἰς φυλάς, καὶ κατακληροῦται φυλὴ Ματταρι· καὶ προσάγουσιν τὴν φυλὴν Ματταρι εἰς ἄνδρας, καὶ κατακληροῦται Σαουλ υἱὸς Κις. καὶ ἐζήτει αὐτόν, καὶ οὐχ εὑρίσκετο.

[21] And he brings near the tribe of Benjamin by families, and the family of Mattari is taken by lot: and they bring near the family of Mattari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.

[22] καὶ ἐπηρώτησεν Σαμουηλ ἔτι ἐν κυρίῳ Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα; καὶ εἶπεν κύριος Ἰδοὺ αὐτὸς κέκρυπται ἐν τοῖς σκεύεσιν.

[22] And Samuel asked yet again of the Lord, Will the man come hither? and the Lord said, Behold, he is hid among the stuff.

[23] καὶ ἔδραμεν καὶ λαμβάνει αὐτὸν ἐκεῖθεν καὶ κατέστησεν ἐν μέσῳ τοῦ λαοῦ, καὶ ὑψώθη ὑπὲρ πάντα τὸν λαὸν ὑπὲρ ὠμίαν καὶ ἐπάνω.

[23] And he ran and took him thence, and he set him in the midst of the people; and he was higher than all the people by his shoulders and upwards.

[24] καὶ εἶπεν Σαμουηλ πρὸς πάντα τὸν λαόν Εἰ ἑοράκατε ὃν ἐκλέλεκται ἑαυτῷ κύριος, ὅτι οὐκ ἔστιν αὐτῷ ὅμοιος ἐν πᾶσιν ὑμῖν; καὶ ἔγνωσαν πᾶς ὁ λαὸς καὶ εἶπαν Ζήτω ὁ βασιλεύς.

[24] And Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live!

[25] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλέως καὶ ἔγραψεν ἐν βιβλίῳ καὶ ἔθηκεν ἐνώπιον κυρίου. καὶ ἐξαπέστειλεν Σαμουηλ πάντα τὸν λαόν, καὶ ἀπῆλθεν ἕκαστος εἰς τὸν τόπον αὐτοῦ.

[25] And Samuel told the people the manner of the king, and wrote it in a book, and set it before the Lord: and Samuel sent away all the people, and each went to his place.

[26] καὶ Σαουλ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς Γαβαα· καὶ ἐπορεύθησαν υἱοὶ δυνάμεων, ὧν ἥψατο κύριος καρδίας αὐτῶν, μετὰ Σαουλ.

[26] And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched.

[27] καὶ υἱοὶ λοιμοὶ εἶπαν Τί σώσει ἡμᾶς οὗτος; καὶ ἠτίμασαν αὐτὸν καὶ οὐκ ἤνεγκαν αὐτῷ δῶρα.

[27] But evil men said, Who *is* this man *that* shall save us? and they despised him, and brought him no gifts.

CHAPTER 11

[1] Καὶ ἐγενήθη ὡς μετὰ μῆνα καὶ ἀνέβη Ναας ὁ Αμμανίτης καὶ παρεμβάλλει ἐπὶ Ιαβις Γαλααδ. καὶ εἶπον πάντες οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην Διάθου ἡμῖν διαθήκην, καὶ δουλεύσομέν σοι.

[1] And it came to pass about a month after this, that Naas the Ammanite went up, and encamped against Jabis Galaad: and all the men of Jabis said to Naas the Ammanite, Make a covenant with us, and we will serve thee.

[2] καὶ εἶπεν πρὸς αὐτοὺς Ναας ὁ Αμμανίτης Ἐν ταύτῃ διαθήσομαι ὑμῖν διαθήκην, ἐν τῷ ἐξορύξαι ὑμῶν πάντα ὀφθαλμὸν δεξιόν, καὶ θήσομαι ὄνειδος ἐπὶ Ισραηλ.

[2] Naas the Ammanite said to them, On these terms will I make a covenant with you, that I should put out all your right eyes, and I will lay a reproach upon Israel.

[3] καὶ λέγουσιν αὐτῷ οἱ ἄνδρες Ιαβις Ἄνες ἡμῖν ἑπτὰ ἡμέρας, καὶ ἀποστελοῦμεν ἀγγέλους εἰς πᾶν ὅριον Ισραηλ· ἐὰν μὴ ᾖ ὁ σῴζων ἡμᾶς, ἐξελευσόμεθα πρὸς ὑμᾶς.

[3] And the men of Jabis say to him, Allow us seven days, and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.

[4] καὶ ἔρχονται οἱ ἄγγελοι εἰς Γαβαα πρὸς Σαουλ καὶ λαλοῦσιν τοὺς λόγους εἰς τὰ ὦτα τοῦ λαοῦ, καὶ ἦραν πᾶς ὁ λαὸς τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν.

[4] And the messengers came to Gabaa to Saul, and they speak the words into the ears of the people; and all the people lifted up their voice, and wept.

[5] καὶ ἰδοὺ Σαουλ ἤρχετο μετὰ τὸ πρωῒ ἐξ ἀγροῦ, καὶ εἶπεν Σαουλ Τί ὅτι κλαίει ὁ λαός; καὶ διηγοῦνται αὐτῷ τὰ ῥήματα τῶν υἱῶν Ιαβις.

[5] And, behold, Saul came after the early morning out of the field: and Saul said, Why does the people week? and they tell him the words of the men of Jabis.

[6] καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Σαουλ, ὡς ἤκουσεν τὰ ῥήματα ταῦτα, καὶ ἐθυμώθη ἐπ᾽ αὐτοὺς ὀργὴ αὐτοῦ σφόδρα.

[6] And the Spirit of the Lord came upon Saul when he heard these words, and his anger was greatly kindled against them.

[7] καὶ ἔλαβεν δύο βόας καὶ ἐμέλισεν αὐτὰς καὶ ἀπέστειλεν εἰς πᾶν ὅριον Ισραηλ ἐν χειρὶ ἀγγέλων λέγων Ὃς οὐκ ἔστιν ἐκπορευόμενος ὀπίσω Σαουλ καὶ ὀπίσω Σαμουηλ, κατὰ τάδε ποιήσουσιν τοῖς βουσὶν αὐτοῦ. καὶ ἐπῆλθεν ἔκστασις κυρίου ἐπὶ τὸν λαὸν Ισραηλ, καὶ ἐβόησαν ὡς ἀνὴρ εἷς.

[7] And he took two cows, and cut them in pieces, and sent them into all the coasts of Israel by the hand of messengers, saying, Whoso comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from the Lord came upon the people of Israel, and they came out to battle as one man.

[8] καὶ ἐπισκέπτεται αὐτοὺς Αβιεζεκ ἐν Βαμα, πᾶν ἄνδρα Ισραηλ ἑξακοσίας χιλιάδας καὶ ἄνδρας Ιουδα ἑβδομήκοντα χιλιάδας.

[8] And he reviews them at Bezec in Bama, every man of Israel six hundred thousand, and the men of Juda seventy thousand.

[9] καὶ εἶπεν τοῖς ἀγγέλοις τοῖς ἐρχομένοις Τάδε ἐρεῖτε τοῖς ἀνδράσιν Ιαβις Αὔριον ὑμῖν ἡ σωτηρία διαθερμάναντος τοῦ ἡλίου. καὶ ἦλθον οἱ ἄγγελοι εἰς τὴν πόλιν καὶ ἀπαγγέλλουσιν τοῖς ἀνδράσιν Ιαβις, καὶ εὐφράνθησαν.

[9] And he said to the messengers that came, Thus shall ye say to the men of Jabis, To-morrow ye shall have deliverance when the sun is hot; and the messengers came to the city, and told the men of Jabis, and they rejoiced.

[10] καὶ εἶπαν οἱ ἄνδρες Ιαβις πρὸς Ναας τὸν Αμμανίτην Αὔριον ἐξελευσόμεθα πρὸς ὑμᾶς, καὶ ποιήσετε ἡμῖν τὸ ἀγαθὸν ἐνώπιον ὑμῶν.

[10] And the men of Jabis said to Naas the Ammanite, To-morrow we will come forth to you, and ye shall do to us what seems good in your sight.

[11] καὶ ἐγενήθη μετὰ τὴν αὔριον καὶ ἔθετο Σαουλ τὸν λαὸν εἰς τρεῖς ἀρχάς, καὶ εἰσπορεύονται μέσον τῆς παρεμβολῆς ἐν φυλακῇ τῇ πρωινῇ καὶ ἔτυπτον τοὺς υἱοὺς Αμμων, ἕως διεθερμάνθη ἡ ἡμέρα, καὶ

ἐγενήθησαν οἱ ὑπολελειμμένοι διεσπάρησαν, καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό.

[11] And it came to pass on the morrow, that Saul divided the people into three companies, and they go into the midst of the camp in the morning watch, and they smote the children of Ammon until the day was hot; at it came to pass that those who were left were scattered, and there were not left among them two together.

[12] καὶ εἶπεν ὁ λαὸς πρὸς Σαμουηλ Τίς ὁ εἴπας ὅτι Σαουλ οὐ βασιλεύσει ἡμῶν; παράδος τοὺς ἄνδρας, καὶ θανατώσομεν αὐτούς.

[12] And the people said to Samuel, Who has said that Saul shall not reign over us? Give up the men, and we will put them to death.

[13] καὶ εἶπεν Σαουλ Οὐκ ἀποθανεῖται οὐδεὶς ἐν τῇ ἡμέρᾳ ταύτῃ, ὅτι σήμερον κύριος ἐποίησεν σωτηρίαν ἐν Ισραηλ.

[13] And Saul said, No man shall die this day, for to-day the Lord has wrought deliverance in Israel.

[14] Καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων Πορευθῶμεν εἰς Γαλγαλα καὶ ἐγκαινίσωμεν ἐκεῖ τὴν βασιλείαν.

[14] And Samuel spoke to the people, saying, Let us go to Galgala, and there renew the kingdom.

[15] καὶ ἐπορεύθη πᾶς ὁ λαὸς εἰς Γαλγαλα, καὶ ἔχρισεν Σαμουηλ ἐκεῖ τὸν Σαουλ εἰς βασιλέα ἐνώπιον κυρίου ἐν Γαλγαλοις καὶ ἔθυσεν ἐκεῖ θυσίας καὶ εἰρηνικὰς ἐνώπιον κυρίου· καὶ εὐφράνθη Σαμουηλ καὶ πᾶς Ισραηλ ὥστε λίαν.

[15] And all the people went to Galgala, and Samuel anointed Saul there to be king before the Lord in Galgala, and there he offered meat-offerings and peace-offerings before the Lord: and Samuel and all Israel rejoiced exceedingly.

CHAPTER 12

[1] Καὶ εἶπεν Σαμουηλ πρὸς πάντα ἄνδρα Ισραηλ Ἰδοὺ ἤκουσα φωνῆς ὑμῶν εἰς πάντα, ὅσα εἴπατέ μοι, καὶ ἐβασίλευσα ἐφ᾽ ὑμᾶς βασιλέα.

[1] And Samuel said to all Israel, Behold, I have hearkened to your voice in all things that ye have said to me, and I have set a king over you.

[2] καὶ νῦν ἰδοὺ ὁ βασιλεὺς διαπορεύεται ἐνώπιον ὑμῶν, κἀγὼ γεγήρακα καὶ καθήσομαι, καὶ οἱ υἱοί μου ἰδοὺ ἐν ὑμῖν· κἀγὼ ἰδοὺ διελήλυθα ἐνώπιον ὑμῶν ἐκ νεότητός μου καὶ ἕως τῆς ἡμέρας ταύτης.

[2] And now, behold, the king goes before you; and I am grown old and shall rest; and, behold, my sons *are* among you; and, behold, I have gone about before you from my youth to this day.

[3] ἰδοὺ ἐγώ, ἀποκρίθητε κατ᾽ ἐμοῦ ἐνώπιον κυρίου καὶ ἐνώπιον χριστοῦ αὐτοῦ· μόσχον τίνος εἴληφα ἢ ὄνον τίνος εἴληφα ἢ τίνα κατεδυνάστευσα ὑμῶν ἢ τίνα ἐξεπίεσα ἢ ἐκ χειρὸς τίνος εἴληφα ἐξίλασμα καὶ ὑπόδημα; ἀποκρίθητε κατ᾽ ἐμοῦ, καὶ ἀποδώσω ὑμῖν.

[3] Behold, *here am* I, answer against me before the Lord and before his anointed: whose calf have I taken? or whose ass have I taken? or whom of you have I oppressed? or from whose hand have I taken a bribe, even *to* a sandal? bear witness against me, and I will make restitution to you.

[4] καὶ εἶπαν πρὸς Σαμουηλ Οὐκ ἠδίκησας ἡμᾶς καὶ οὐ κατεδυνάστευσας καὶ οὐκ ἔθλασας ἡμᾶς καὶ οὐκ εἴληφας ἐκ χειρὸς οὐδενὸς οὐδέν.

[4] And they said to Samuel, Thou hast not injured us, and thou hast not oppressed us; and thou hast not afflicted us, and thou hast not taken anything from any one’s hand.

[5] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν Μάρτυς κύριος ἐν ὑμῖν καὶ μάρτυς χριστὸς αὐτοῦ σήμερον ἐν ταύτῃ τῇ ἡμέρᾳ ὅτι οὐχ εὑρήκατε ἐν χειρί μου οὐθέν· καὶ εἶπαν Μάρτυς.

[5] And Samuel said to the people, The Lord *is* witness among you, and his anointed *is* witness this day, that ye have not found anything in my hand: and they said, *He is* witness.

[6] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαὸν λέγων Μάρτυς κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ααρων, ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ

Αἰγύπτου.

[6] And Samuel spoke to the people, saying, The Lord who appointed Moses and Aaron *is* witness, who brought our fathers up out of Egypt.

[7] καὶ νῦν κατάστητε, καὶ δικάσω ὑμᾶς ἐνώπιον κυρίου καὶ ἀπαγγελῶ ὑμῖν τὴν πᾶσαν δικαιοσύνην κυρίου, ἃ ἐποίησεν ἐν ὑμῖν καὶ ἐν τοῖς πατράσιν ὑμῶν·

[7] And now stand still, and I will judge you before the Lord; and I will relate to you all the righteousness of the Lord, the things which he has wrought among you and your fathers.

[8] ὡς εἰσῆλθεν Ιακωβ καὶ οἱ υἱοὶ αὐτοῦ εἰς Αἴγυπτον, καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος, καὶ ἐβόησαν οἱ πατέρες ἡμῶν πρὸς κύριον, καὶ ἀπέστειλεν κύριος τὸν Μωυσῆν καὶ τὸν Ααρων καὶ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου καὶ κατῴκισεν αὐτοὺς ἐν τῷ τόπῳ τούτῳ.

[8] When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried to the Lord, and the Lord sent Moses and Aaron; and they brought our fathers out of Egypt, and he made them to dwell in this place.

[9] καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν, καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας Σισαρα ἀρχιστρατήγου Ιαβιν βασιλέως Ασωρ καὶ εἰς χεῖρας ἀλλοφύλων καὶ εἰς χεῖρας βασιλέως Μωαβ, καὶ ἐπολέμησαν ἐν αὐτοῖς.

[9] And they forgot the Lord their God, and he sold them into the hands of Sisara captain of the host of Jabis king of Asor, and into the hands of the Philistines, and into the hands of the king of Moab; and he fought with them.

[10] καὶ ἐβόησαν πρὸς κύριον καὶ ἔλεγον Ἡμάρτομεν, ὅτι ἐγκατελίπομεν τὸν κύριον καὶ ἐδουλεύσαμεν τοῖς Βααλιμ καὶ τοῖς ἄλσεσιν· καὶ νῦν ἐξελοῦ ἡμᾶς ἐκ χειρὸς ἐχθρῶν ἡμῶν, καὶ δουλεύσομέν σοι.

[10] And they cried to the Lord, and said, We have sinned, for we have forsaken the Lord, and have served Baalim and the groves: and now deliver us out of the hand of our enemies, and we will serve thee.

[11] καὶ ἀπέστειλεν κύριος τὸν Ιεροβααλ καὶ τὸν Βαρακ καὶ τὸν Ιεφθαε καὶ τὸν Σαμουηλ καὶ ἐξείλατο ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν τῶν κυκλόθεν, καὶ κατῳκεῖτε πεποιθότες.

[11] And he sent Jerobaal, and Barac, and Jephthae, and Samuel, and rescued us out of the hand of our enemies round about, and ye dwelt in security.

[12] καὶ εἴδετε ὅτι Ναας βασιλεὺς υἱῶν Αμμων ἦλθεν ἐφ᾽ ὑμᾶς, καὶ εἴπατε Οὐχί, ἀλλ᾽ ἢ ὅτι βασιλεὺς βασιλεύσει ἐφ᾽ ἡμῶν· καὶ κύριος ὁ θεὸς ἡμῶν βασιλεὺς ἡμῶν.

[12] And ye saw that Naas king of the children of Ammon came against you, and ye said, Nay, none but a king shall reign over us; whereas the Lord our God *is* our king.

[13] καὶ νῦν ἰδοὺ ὁ βασιλεύς, ὃν ἐξελέξασθε, καὶ ἰδοὺ δέδωκεν κύριος ἐφ᾽ ὑμᾶς βασιλέα.

[13] And now behold the king whom ye have chosen; and behold, the Lord has set a king over you.

[14] ἐὰν φοβηθῆτε τὸν κύριον καὶ δουλεύσητε αὐτῷ καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ καὶ μὴ ἐρίσητε τῷ στόματι κυρίου καὶ ἦτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ᾽ ὑμῶν ὀπίσω κυρίου πορευόμενοι·

[14] If ye should fear the Lord, and serve him, and hearken to his voice, and not resist the mouth of the Lord, and ye and your king that reigns over you should follow the Lord, *well*.

[15] ἐὰν δὲ μὴ ἀκούσητε τῆς φωνῆς κυρίου καὶ ἐρίσητε τῷ στόματι κυρίου, καὶ ἔσται χεὶρ κυρίου ἐπὶ ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν.

[15] But if ye should not hearken to the voice of the Lord, and ye should resist the mouth of the Lord, then shall the hand of the Lord be upon you and upon your king.

[16] καὶ νῦν κατάστητε καὶ ἴδετε τὸ ῥῆμα τὸ μέγα τοῦτο, ὃ ὁ κύριος ποιήσει ἐν ὀφθαλμοῖς ὑμῶν.

[16] And now stand still, and see this great thing, which the Lord will do before your eyes.

[17] οὐχὶ θερισμὸς πυρῶν σήμερον; ἐπικαλέσομαι κύριον, καὶ δώσει φωνὰς καὶ ὑετόν, καὶ γνῶτε καὶ ἴδετε ὅτι ἡ κακία ὑμῶν μεγάλη, ἣν ἐποιήσατε ἐνώπιον κυρίου αἰτήσαντες ἑαυτοῖς βασιλέα.

[17] *Is it* not wheat-harvest to-day? I will call upon the Lord, and he shall send thunder and rain; and know ye and see, that your wickedness *is* great which ye have wrought before the Lord, having asked for yourselves a king.

[18] καὶ ἐπεκαλέσατο Σαμουηλ τὸν κύριον, καὶ ἔδωκεν κύριος φωνὰς καὶ ὑετὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἐφοβήθησαν πᾶς ὁ λαὸς τὸν κύριον σφόδρα καὶ τὸν Σαμουηλ.

[18] And Samuel called upon the Lord, and the Lord sent thunders and rain in that day; and all the people feared greatly the Lord and Samuel.

[19] καὶ εἶπαν πᾶς ὁ λαὸς πρὸς Σαμουηλ Πρόσευξαι ὑπὲρ τῶν δούλων σου πρὸς κύριον θεόν σου, καὶ οὐ μὴ ἀποθάνωμεν, ὅτι προστεθείκαμεν πρὸς πάσας τὰς ἁμαρτίας ἡμῶν κακίαν αἰτήσαντες ἑαυτοῖς βασιλέα.

[19] And all the people said to Samuel, Pray for thy servants to the Lord thy God, and let us not die; for we have added to all our sins this iniquity, in asking for us a king.

[20] καὶ εἶπεν Σαμουηλ πρὸς τὸν λαόν Μὴ φοβεῖσθε· ὑμεῖς πεποιήκατε τὴν πᾶσαν κακίαν ταύτην, πλὴν μὴ ἐκκλίνητε ἀπὸ ὄπισθεν κυρίου καὶ δουλεύσατε τῷ κυρίῳ ἐν ὅλῃ καρδίᾳ ὑμῶν

[20] And Samuel said to the people, Fear not: ye have *indeed* wrought all this iniquity; only turn not from following the Lord, and serve the Lord with all your heart.

[21] καὶ μὴ παραβῆτε ὀπίσω τῶν μηθὲν ὄντων, οἳ οὐ περανοῦσιν οὐθὲν καὶ οἳ οὐκ ἐξελοῦνται, ὅτι οὐθέν εἰσιν.

[21] And turn not aside after the *gods* that are nothing, who will do nothing, and will not deliver *you*, because they are nothing.

[22] ὅτι οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα, ὅτι ἐπιεικέως κύριος προσελάβετο ὑμᾶς αὐτῷ εἰς λαόν.

[22] For the Lord will not cast off his people for his great name's sake, because the Lord graciously took you to himself for a people.

[23] καὶ ἐμοὶ μηδαμῶς τοῦ ἁμαρτεῖν τῷ κυρίῳ ἀνιέναι τοῦ προσεύχεσθαι περὶ ὑμῶν, καὶ δουλεύσω τῷ κυρίῳ καὶ δείξω ὑμῖν τὴν ὁδὸν τὴν ἀγαθὴν καὶ τὴν εὐθεῖαν·

[23] And far be it from me to sin against the Lord in ceasing to pray for you: but I will serve the Lord, and shew you the good and the right way.

[24] πλὴν φοβεῖσθε τὸν κύριον καὶ δουλεύσατε αὐτῷ ἐν ἀληθείᾳ καὶ ἐν ὅλῃ καρδίᾳ ὑμῶν, ὅτι εἴδετε ἃ ἐμεγάλυνεν μεθ᾽ ὑμῶν,

[24] Only fear the Lord, and serve him in truth and with all your heart, for ye see what great things he has wrought with you.

[25] καὶ ἐὰν κακίᾳ κακοποιήσητε, καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὑμῶν προστεθήσεσθε.

[25] But if ye continue to do evil, then shall ye and your king be consumed.

CHAPTER 13

[2] Καὶ ἐκλέγεται Σαουλ ἑαυτῷ τρεῖς χιλιάδας ἀνδρῶν ἐκ τῶν ἀνδρῶν Ισραηλ, καὶ ἦσαν μετὰ Σαουλ δισχίλιοι ἐν Μαχεμας καὶ ἐν τῷ ὄρει Βαιθηλ, χίλιοι ἦσαν μετὰ Ιωναθαν ἐν Γαβεε τοῦ Βενιαμιν, καὶ τὸ κατάλοιπον τοῦ λαοῦ ἐξαπέστειλεν ἕκαστον εἰς τὸ σκήνωμα αὐτοῦ.

[1] 2 And Saul chooses for himself three thousand men of the men of Israel: and there were with Saul two thousand who were in Machmas, and in mount Baethel, and a thousand were with Jonathan in Gabaa of Benjamin: and he sent the rest of the people every man to his tent.

[3] καὶ ἐπάταξεν Ιωναθαν τὸν Νασιβ τὸν ἀλλόφυλον τὸν ἐν τῷ βουνῷ· καὶ ἀκούουσιν οἱ ἀλλόφυλοι. καὶ Σαουλ σάλπιγγι σαλπίζει εἰς πᾶσαν τὴν γῆν λέγων Ἠθετήκασιν οἱ δοῦλοι.

[3] And Jonathan smote Nasib the Philistine that dwelt in the hill; and the Philistines hear of it, and Saul sounds the trumpet through all the land, saying, The servants have despised *us*.

[4] καὶ πᾶς Ισραηλ ἤκουσεν λεγόντων Πέπαικεν Σαουλ τὸν Νασιβ τὸν ἀλλόφυλον, καὶ ᾐσχύνθησαν Ισραηλ ἐν τοῖς ἀλλοφύλοις. καὶ ἀνεβόησαν ὁ λαὸς ὀπίσω Σαουλ ἐν Γαλγαλοις.

[4] And all Israel heard say, Saul has smitten Nasib the Philistine; now Israel had been put to shame before the Philistines; and the children of Israel went up after Saul in Galgala.

[5] καὶ οἱ ἀλλόφυλοι συνάγονται εἰς πόλεμον ἐπὶ Ισραηλ, καὶ ἀναβαίνουσιν ἐπὶ Ισραηλ τριάκοντα χιλιάδες ἁρμάτων καὶ ἓξ χιλιάδες ἱππέων καὶ λαὸς ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν τῷ πλήθει· καὶ ἀναβαίνουσιν καὶ παρεμβάλλουσιν ἐν Μαχεμας ἐξ ἐναντίας Βαιθων κατὰ νότου.

[5] And the Philistines gather together to war with Israel; and then come up against Israel thirty thousand chariots, and six thousand horsemen, and people as the sand by the seashore for multitude: and they come up, and encamp in Machmas, opposite Baethoron southward.

[6] καὶ ἀνὴρ Ισραηλ εἶδεν ὅτι στενῶς αὐτῷ μὴ προσάγειν αὐτόν, καὶ ἐκρύβη ὁ λαὸς ἐν τοῖς σπηλαίοις καὶ ἐν ταῖς μάνδραις καὶ ἐν ταῖς πέτραις καὶ ἐν τοῖς βόθροις καὶ ἐν τοῖς λάκκοις,

[6] And the men of Israel saw that they were in a strait so that they could not draw nigh, and the people hid themselves in caves, and sheepfolds, and rocks, and ditches, and pits.

[7] καὶ οἱ διαβαίνοντες διέβησαν τὸν Ιορδάνην εἰς γῆν Γαδ καὶ Γαλααδ. καὶ Σαουλ ἔτι ἦν ἐν Γαλγαλοις, καὶ πᾶς ὁ λαὸς ἐξέστη ὀπίσω αὐτοῦ. –

[7] And they that went over went over Jordan to the land of Gad and Galaad: and Saul was yet in Galgala, and all the people followed after him in amazement.

[8] καὶ διέλιπεν ἑπτὰ ἡμέρας τῷ μαρτυρίῳ, ὡς εἶπεν Σαμουηλ, καὶ οὐ παρεγένετο Σαμουηλ εἰς Γαλγαλα, καὶ διεσπάρη ὁ λαὸς αὐτοῦ ἀπ᾽ αὐτοῦ.

[8] And he continued seven days for the appointed testimony, as Samuel told him, and Samuel came not to Galgala, and his people were dispersed from him.

[9] καὶ εἶπεν Σαουλ Προσαγάγετε, ὅπως ποιήσω ὁλοκαύτωσιν καὶ εἰρηνικάς· καὶ ἀνήνεγκεν τὴν ὁλοκαύτωσιν.

[9] And Saul said, Bring hither *victims*, that I may offer whole-burnt-offerings and peace-offerings: and he offered the whole-burnt-offering.

[10] καὶ ἐγένετο ὡς συνετέλεσεν ἀναφέρων τὴν ὁλοκαύτωσιν, καὶ Σαμουηλ παραγίνεται· καὶ ἐξῆλθεν Σαουλ εἰς ἀπάντησιν αὐτῷ εὐλογῆσαι αὐτόν.

[10] And it came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived, and Saul went out to meet him, *and* to bless him.

[11] καὶ εἶπεν Σαμουηλ Τί πεποίηκας; καὶ εἶπεν Σαουλ Ὅτι εἶδον ὡς διεσπάρη ὁ λαὸς ἀπ᾽ ἐμοῦ καὶ σὺ οὐ παρεγένου, ὡς διετάξω, ἐν τῷ μαρτυρίῳ τῶν ἡμερῶν καὶ οἱ ἀλλόφυλοι συνήχθησαν εἰς Μαχεμας,

[11] And Samuel said, What hast thou done? and Saul said, Because I saw how the people were scattered from me, and thou was not present as thou purposedst according to the set time of the days, and the Philistines were gathered to Machmas.

[12] καὶ εἶπα Νῦν καταβήσονται οἱ ἀλλόφυλοι πρός με εἰς Γαλγαλα καὶ τοῦ προσώπου τοῦ κυρίου οὐκ ἐδεήθην· καὶ ἐνεκρατευσάμην καὶ ἀνήνεγκα τὴν ὁλοκαύτωσιν.

[12] Then I said, Now will the Philistines come down to me to Galgala, and I have not sought the face of the Lord: so I forced myself and offered the whole-burnt-offering.

[13] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Μεματαίωταί σοι, ὅτι οὐκ ἐφύλαξας τὴν ἐντολήν μου, ἣν ἐνετείλατό σοι κύριος. ὡς νῦν ἡτοίμασεν κύριος τὴν βασιλείαν σου ἕως αἰῶνος ἐπὶ Ισραηλ·

[13] And Samuel said to Saul, Thou hast done foolishly; for thou hast not kept my command, which the Lord commanded thee, as now the Lord would have confirmed thy kingdom over Israel for ever.

[14] καὶ νῦν ἡ βασιλεία σου οὐ στήσεται, καὶ ζητήσει κύριος ἑαυτῷ ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ, καὶ ἐντελεῖται κύριος αὐτῷ εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ, ὅτι οὐκ ἐφύλαξας ὅσα ἐνετείλατό σοι κύριος.

[14] But now thy kingdom shall not stand to thee, and the Lord shall seek for himself a man after his own heart; and the Lord shall appoint him to be a ruler over his people, because thou hast not kept all that the Lord commanded thee.

[15] καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν ἐκ Γαλγαλων εἰς ὁδὸν αὐτοῦ. – καὶ τὸ κατάλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλγαλων εἰς Γαβαα

Βενιαμιν καὶ ἐπεσκέψατο Σαουλ τὸν λαὸν τὸν εὑρεθέντα μετ᾽ αὐτοῦ ὡς ἑξακοσίους ἄνδρας.

[15] And Samuel arose, and departed from Galgala, and the remnant of the people went after Saul to meet *him* after the men of war, when they had come out of Galgala to Gabaa of Benjamin. And Saul numbered the people that were found with him, about six hundred men.

[16] καὶ Σαουλ καὶ Ιωναθαν υἱὸς αὐτοῦ καὶ ὁ λαὸς οἱ εὑρεθέντες μετ᾽ αὐτῶν ἐκάθισαν ἐν Γαβεε Βενιαμιν καὶ ἔκλαιον, καὶ οἱ ἀλλόφυλοι παρεμβεβλήκεισαν εἰς Μαχεμας.

[16] And Saul and Jonathan his son, and the people that were found with them, halted in Gabaa, of Benjamin; and they wept: and the Philistines had encamped in Machmas.

[17] καὶ ἐξῆλθεν διαφθείρων ἐξ ἀγροῦ ἀλλοφύλων τρισὶν ἀρχαῖς· ἡ ἀρχὴ ἡ μία ἐπιβλέπουσα ὁδὸν Γοφερα ἐπὶ γῆν Σωγαλ,

[17] And men came forth to destroy out of the land of the Philistines in three companies; one company turning by the way of Gophera toward the land of Sogal,

[18] καὶ ἡ μία ἀρχὴ ἐπιβλέπουσα ὁδὸν Βαιθωρων, καὶ ἡ ἀρχὴ ἡ μία ἐπιβλέπουσα ὁδὸν Γαβεε τὴν εἰσκύπτουσαν ἐπὶ Γαι τὴν Σαβιν.

[18] and another company turning the way of Baethoron, and another company turning by the way of Gabae that turns aside to Gai of Sabim.

[19] καὶ τέκτων σιδήρου οὐχ εὑρίσκετο ἐν πάσῃ γῇ Ισραηλ, ὅτι εἶπον οἱ ἀλλόφυλοι Μὴ ποιήσωσιν οἱ Εβραῖοι ῥομφαίαν καὶ δόρυ.

[19] And there was not found a smith in all the land of Israel, for the Philistines said, Lest the Hebrews make themselves sword or spear.

[20] καὶ κατέβαινον πᾶς Ισραηλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θέριστρον αὐτοῦ καὶ τὸ σκεῦος αὐτοῦ καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ.

[20] And all Israel went down to the Land of the Philistines to forge every one his reaping-hook and his tool, and every one his axe and his sickle.

[21] καὶ ἦν ὁ τρυγητὸς ἕτοιμος τοῦ θερίζειν· τὰ δὲ σκεύη ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα, καὶ τῇ ἀξίνῃ καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτή.

[21] And it was near the time of vintage: and their tools were *valued at* three shekels for a plough-share, and there was the same rate for the axe and the sickle.

[22] καὶ ἐγενήθη ἐν ταῖς ἡμέραις τοῦ πολέμου Μαχεμας καὶ οὐχ εὑρέθη ῥομφαία καὶ δόρυ ἐν χειρὶ παντὸς τοῦ λαοῦ τοῦ μετὰ Σαουλ καὶ μετὰ Ιωναθαν, καὶ εὑρέθη τῷ Σαουλ καὶ τῷ Ιωναθαν υἱῷ αὐτοῦ.

[22] And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

[23] καὶ ἐξῆλθεν ἐξ ὑποστάσεως τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν Μαχεμας.

[23] And there went out some from the camp of the Philistines to the place beyond Machmas.

CHAPTER 14

[1] Καὶ γίνεται ἡμέρα καὶ εἶπεν Ιωναθαν υἱὸς Σαουλ τῷ παιδαρίῳ τῷ αἴροντι τὰ σκεύη αὐτοῦ Δεῦρο καὶ διαβῶμεν εἰς μεσσαβ τῶν ἀλλοφύλων τὴν ἐν τῷ πέραν ἐκείνῳ· καὶ τῷ πατρὶ αὐτοῦ οὐκ ἀπήγγειλεν.

[1] And when a certain day arrived, Jonathan the son of Saul said to the young man that bore his armour, Come, and let us go over to Messab of the Philistines that is on the other side yonder; but he told not his father.

[2] καὶ Σαουλ ἐκάθητο ἐπ᾽ ἄκρου τοῦ βουνοῦ ὑπὸ τὴν ῥόαν τὴν ἐν Μαγδων, καὶ ἦσαν μετ᾽ αὐτοῦ ὡς ἑξακόσιοι ἄνδρες·

[2] And Saul sat on the top of the hill under the pomegranate tree that is in Magdon, and there were with him about six hundred men.

[3] καὶ Αχια υἱὸς Αχιτωβ ἀδελφοῦ Ιωχαβηδ υἱοῦ Φινεες υἱοῦ Ηλι ἱερεὺς τοῦ θεοῦ ἐν Σηλωμ αἴρων εφουδ. καὶ ὁ λαὸς οὐκ ᾔδει ὅτι πεπόρευται Ιωναθαν.

[3] And Achia son of Achitob, the brother of Jochabed the son of Phinees, the son of Heli, *was* the priest of God in Selom wearing an ephod: and the people knew not that Jonathan was gone.

[4] καὶ ἀνὰ μέσον τῆς διαβάσεως, οὗ ἐζήτει Ιωναθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλοφύλων, καὶ ἀκρωτήριον πέτρας ἔνθεν καὶ ἀκρωτήριον πέτρας ἔνθεν, ὄνομα τῷ ἑνὶ Βαζες καὶ ὄνομα τῷ ἄλλῳ Σεννα·

[4] And in the midst of the passage whereby Jonathan sought to pass over to the encampment of the Philistines, there was both a sharp rock on this side, and a sharp rock on the other side: the name of the one *was* Bases, and the name of the other Senna.

[5] ἡ ὁδὸς ἡ μία ἀπὸ βορρᾶ ἐρχομένῳ Μαχμας καὶ ἡ ὁδὸς ἡ ἄλλη ἀπὸ νότου ἐρχομένῳ Γαβεε.

[5] The one way *was* northward to one coming to Machmas, and the other way *was* southward to one coming to Gabae.

[6] καὶ εἶπεν Ιωναθαν πρὸς τὸ παιδάριον τὸ αἶρον τὰ σκεύη αὐτοῦ Δεῦρο διαβῶμεν εἰς μεσσαβ τῶν ἀπεριτμήτων τούτων, εἴ τι ποιήσαι ἡμῖν

κύριος· ὅτι οὐκ ἔστιν τῷ κυρίῳ συνεχόμενον σῴζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις.

[6] And Jonathan said to the young man that bore his armour, Come, let us go over to Messab of these uncircumcised, if *peradventure* the Lord may do something for us; for the Lord is not straitened to save by many or by few.

[7] καὶ εἶπεν αὐτῷ ὁ αἴρων τὰ σκεύη αὐτοῦ Ποίει πᾶν, ὃ ἐὰν ἡ καρδία σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σοῦ καρδία μοῦ.

[7] And his armour-bearer said to him, Do all that thine heart inclines toward: behold, I *am* with thee, my heart *is* as thy heart.

[8] καὶ εἶπεν Ιωναθαν Ἰδοὺ ἡμεῖς διαβαίνομεν πρὸς τοὺς ἄνδρας καὶ κατακυλισθησόμεθα πρὸς αὐτούς·

[8] And Jonathan said, Behold, we will go over to the men, and will come down suddenly upon them.

[9] ἐὰν τάδε εἴπωσιν πρὸς ἡμᾶς Ἀπόστητε ἐκεῖ ἕως ἂν ἀπαγγείλωμεν ὑμῖν, καὶ στησόμεθα ἐφ᾽ ἑαυτοῖς καὶ οὐ μὴ ἀναβῶμεν ἐπ᾽ αὐτούς·

[9] If they should say thus to us, Stand aloof there until we shall send you word; then we will stand still by ourselves, and will not go up against them.

[10] καὶ ἐὰν τάδε εἴπωσιν πρὸς ἡμᾶς Ἀνάβητε πρὸς ἡμᾶς, καὶ ἀναβησόμεθα, ὅτι παραδέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας ἡμῶν· τοῦτο ἡμῖν τὸ σημεῖον.

[10] *But* if they should say thus to us, Come up to us; then will we go up, for the Lord has delivered them into our hands; this *shall be* a sign to us.

[11] καὶ εἰσῆλθον ἀμφότεροι εἰς μεσσαβ τῶν ἀλλοφύλων· καὶ λέγουσιν οἱ ἀλλόφυλοι Ἰδοὺ οἱ Εβραῖοι ἐκπορεύονται ἐκ τῶν τρωγλῶν αὐτῶν, οὗ ἐκρύβησαν ἐκεῖ.

[11] And they both went in to Messab of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of their Caves, where they had hidden themselves.

[12] καὶ ἀπεκρίθησαν οἱ ἄνδρες μεσσαβ πρὸς Ιωναθαν καὶ πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ καὶ λέγουσιν Ἀνάβητε πρὸς ἡμᾶς, καὶ

γνωριοῦμεν ὑμῖν ῥῆμα. καὶ εἶπεν Ιωναθαν πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ Ἀνάβηθι ὀπίσω μου, ὅτι παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας Ισραηλ.

[12] And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing: and Jonathan said to his armour-bearer, Come up after me, for the Lord has delivered them into the hands of Israel.

[13] καὶ ἀνέβη Ιωναθαν ἐπὶ τὰς χεῖρας αὐτοῦ καὶ ἐπὶ τοὺς πόδας αὐτοῦ καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ μετ᾽ αὐτοῦ· καὶ ἐπέβλεψαν κατὰ πρόσωπον Ιωναθαν, καὶ ἐπάταξεν αὐτούς, καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ ἐπεδίδου ὀπίσω αὐτοῦ.

[13] And Jonathan went up on his hands and feet, and his armour-bearer with him; and they looked on the face of Jonathan, and he smote them, and his armour-bearer did smite *them* after him.

[14] καὶ ἐγενήθη ἡ πληγὴ ἡ πρώτη, ἣν ἐπάταξεν Ιωναθαν καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ, ὡς εἴκοσι ἄνδρες ἐν βολίσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξιν τοῦ πεδίου.

[14] And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.

[15] καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ καὶ ἐν ἀγρῷ, καὶ πᾶς ὁ λαὸς οἱ ἐν μεσσαβ καὶ οἱ διαφθείροντες ἐξέστησαν, καὶ αὐτοὶ οὐκ ἤθελον ποιεῖν· καὶ ἐθάμβησεν ἡ γῆ, καὶ ἐγενήθη ἔκστασις παρὰ κυρίου.

[15] And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act, and the land was terror-struck, and there was dismay from the lord.

[16] καὶ εἶδον οἱ σκοποὶ τοῦ Σαουλ ἐν Γαβεε Βενιαμιν καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν.

[16] And the watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side.

[17] καὶ εἶπεν Σαουλ τῷ λαῷ τῷ μετ᾽ αὐτοῦ Ἐπισκέψασθε δὴ καὶ ἴδετε τίς πεπόρευται ἐξ ὑμῶν· καὶ ἐπεσκέψαντο, καὶ ἰδοὺ οὐχ εὑρίσκετο Ιωναθαν καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ.

[17] And Saul said to the people with him, Number yourselves now, and see who has gone out from you: and they numbered themselves, and behold, Jonathan and his armour-bearer were not found.

[18] καὶ εἶπεν Σαουλ τῷ Αχια Προσάγαγε τὸ εφουδ· ὅτι αὐτὸς ἦρεν τὸ εφουδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον Ισραηλ.

[18] And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel.

[19] καὶ ἐγενήθη ὡς ἐλάλει Σαουλ πρὸς τὸν ἱερέα, καὶ ὁ ἦχος ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων ἐπορεύετο πορευόμενος καὶ ἐπλήθυνεν· καὶ εἶπεν Σαουλ πρὸς τὸν ἱερέα Συνάγαγε τὰς χεῖράς σου.

[19] And it came to pass while Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.

[20] καὶ ἀνεβόησεν Σαουλ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ καὶ ἔρχονται ἕως τοῦ πολέμου, καὶ ἰδοὺ ἐγένετο ῥομφαία ἀνδρὸς ἐπὶ τὸν πλησίον αὐτοῦ, σύγχυσις μεγάλη σφόδρα.

[20] And Saul went up and all the people that were with him, and they come to the battle: and, behold, *every* man's sword was against his neighbour, a very great confusion.

[21] καὶ οἱ δοῦλοι οἱ ὄντες ἐχθὲς καὶ τρίτην ἡμέραν μετὰ τῶν ἀλλοφύλων οἱ ἀναβάντες εἰς τὴν παρεμβολὴν ἐπεστράφησαν καὶ αὐτοὶ εἶναι μετὰ Ισραηλ τῶν μετὰ Σαουλ καὶ Ιωναθαν.

[21] And the servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan.

[22] καὶ πᾶς Ισραηλ οἱ κρυπτόμενοι ἐν τῷ ὄρει Εφραιμ καὶ ἤκουσαν ὅτι πεφεύγασιν οἱ ἀλλόφυλοι, καὶ συνάπτουσιν καὶ αὐτοὶ ὀπίσω αὐτῶν εἰς πόλεμον.

[22] And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and the Lord saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men.

[23] καὶ ἔσωσεν κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν Ισραηλ. Καὶ ὁ πόλεμος διῆλθεν τὴν Βαιθων, καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένος εἰς ὅλην τὴν πόλιν ἐν τῷ ὄρει Εφραιμ.

[23] And the battle extended itself to every city in the mount Ephraim.

[24] καὶ Σαουλ ἠγνόησεν ἄγνοιαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀρᾶται τῷ λαῷ λέγων Ἐπικατάρατος ὁ ἄνθρωπος, ὃς φάγεται ἄρτον ἕως ἑσπέρας, καὶ ἐκδικήσω τὸν ἐχθρόν μου· καὶ οὐκ ἐγεύσατο πᾶς ὁ λαὸς ἄρτου.

[24] And Saul committed a great trespass of ignorance in that day, and he lays a curse on the people, saying, Cursed *is* the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining.

[25] καὶ πᾶσα ἡ γῆ ἠρίστα. καὶ ιααρ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ,

[25] And Jaal was a wood abounding in swarms of bees on the face of the ground.

[26] καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ἐπορεύετο λαλῶν, καὶ ἰδοὺ οὐκ ἦν ἐπιστρέφων τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ, ὅτι ἐφοβήθη ὁ λαὸς τὸν ὅρκον κυρίου.

[26] And the people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of the Lord.

[27] καὶ Ιωναθαν οὐκ ἀκηκόει ἐν τῷ ὁρκίζειν τὸν πατέρα αὐτοῦ τὸν λαόν· καὶ ἐξέτεινεν τὸ ἄκρον τοῦ σκήπτρου αὐτοῦ τοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔβαψεν αὐτὸ εἰς τὸ κηρίον τοῦ μέλιτος καὶ ἐπέστρεψεν τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ, καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ.

[27] And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, an dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight.

[28] καὶ ἀπεκρίθη εἷς ἐκ τοῦ λαοῦ καὶ εἶπεν Ὡρκίσας ὥρκισεν ὁ πατήρ σου τὸν λαὸν λέγων Ἐπικατάρατος ὁ ἄνθρωπος, ὃς φάγεται ἄρτον

σήμερον, καὶ ἐξελύθη ὁ λαός.

[28] And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed *is* the man who shall eat bread to-day. And the people were very faint,

[29] καὶ ἔγνω Ιωναθαν καὶ εἶπεν Ἀπήλλαχεν ὁ πατήρ μου τὴν γῆν· ἰδὲ δὴ ὅτι εἶδον οἱ ὀφθαλμοί μου, ὅτι ἐγευσάμην βραχὺ τοῦ μέλιτος τούτου·

[29] and Jonathan knew it, and said, My father has destroyed the land: see how my eyes have received sight *now* that I have tasted a little of this honey.

[30] ἀλλ᾽ ὅτι εἰ ἔφαγεν ἔσθων ὁ λαὸς σήμερον τῶν σκύλων τῶν ἐχθρῶν αὐτῶν, ὧν εὗρεν, ὅτι νῦν ἂν μείζων ἦν ἡ πληγὴ ἐν τοῖς ἀλλοφύλοις.

[30] Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

[31] καὶ ἐπάταξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τῶν ἀλλοφύλων ἐν Μαχεμας, καὶ ἐκοπίασεν ὁ λαὸς σφόδρα.

[31] And on that day he smote some of the Philistines in Machmas; and the people were very weary.

[32] καὶ ἐκλίθη ὁ λαὸς εἰς τὰ σκῦλα, καὶ ἔλαβεν ὁ λαὸς ποίμνια καὶ βουκόλια καὶ τέκνα βοῶν καὶ ἔσφαξεν ἐπὶ τὴν γῆν, καὶ ἤσθιεν ὁ λαὸς σὺν τῷ αἵματι.

[32] And the people turned to the spoil; and the people took flocks, and herds, and calves, and slew them on the ground, and the people ate with the blood.

[33] καὶ ἀπηγγέλη τῷ Σαουλ λέγοντες Ἡμάρτηκεν ὁ λαὸς τῷ κυρίῳ φαγὼν σὺν τῷ αἵματι. καὶ εἶπεν Σαουλ ἐν Γεθθεμ Κυλίσατέ μοι λίθον ἐνταῦθα μέγαν.

[33] And it was reported to Saul, saying, The people have sinned against the Lord, eating with the blood: and Saul said, Out of Getthaim roll a great stone to me hither.

[34] καὶ εἶπεν Σαουλ Διασπάρητε ἐν τῷ λαῷ καὶ εἴπατε αὐτοῖς προσαγαγεῖν ἐνταῦθα ἕκαστος τὸν μόσχον αὐτοῦ καὶ ἕκαστος τὸ

πρόβατον αὐτοῦ, καὶ σφαζέτω ἐπὶ τούτου, καὶ οὐ μὴ ἁμάρτητε τῷ κυρίῳ τοῦ ἐσθίειν σὺν τῷ αἵματι· καὶ προσῆγεν πᾶς ὁ λαὸς ἕκαστος τὸ ἐν τῇ χειρὶ αὐτοῦ καὶ ἔσφαζον ἐκεῖ.

[34] And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheep: and let them slay it on this *stone* and sin not against the Lord in eating with the blood: and the people brought each one that which was in his hand, and they slew *them* there.

[35] καὶ ᾠκοδόμησεν ἐκεῖ Σαουλ θυσιαστήριον τῷ κυρίῳ· τοῦτο ἤρξατο Σαουλ οἰκοδομῆσαι θυσιαστήριον τῷ κυρίῳ.

[35] And Saul built an altar there to the Lord: this was the first altar that Saul built to the Lord.

[36] Καὶ εἶπεν Σαουλ Καταβῶμεν ὀπίσω τῶν ἀλλοφύλων τὴν νύκτα καὶ διαρπάσωμεν ἐν αὐτοῖς, ἕως διαφαύσῃ ἡ ἡμέρα, καὶ μὴ ὑπολίπωμεν ἐν αὐτοῖς ἄνδρα. καὶ εἶπαν Πᾶν τὸ ἀγαθὸν ἐνώπιόν σου ποίει. καὶ εἶπεν ὁ ἱερεύς Προσέλθωμεν ἐνταῦθα πρὸς τὸν θεόν.

[36] And Saul said, Let us go down after the Philistines this night, and let us plunder among them till the day break, and let us not leave a man among them. And they said, Do all that is good in thy sight: and the priest said, let us draw nigh hither to God.

[37] καὶ ἐπηρώτησεν Σαουλ τὸν θεόν Εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων; εἰ παραδώσεις αὐτοὺς εἰς χεῖρας Ισραηλ; καὶ οὐκ ἀπεκρίθη αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[37] And Saul enquired of God, If I go down after the Philistines, wilt thou deliver them into the hands of Israel? And he answered him not in that day.

[38] καὶ εἶπεν Σαουλ Προσαγάγετε ἐνταῦθα πάσας τὰς γωνίας τοῦ Ισραηλ καὶ γνῶτε καὶ ἴδετε ἐν τίνι γέγονεν ἡ ἁμαρτία αὕτη σήμερον·

[38] And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day.

[39] ὅτι ζῇ κύριος ὁ σώσας τὸν Ισραηλ, ὅτι ἐὰν ἀποκριθῇ κατὰ Ιωναθαν τοῦ υἱοῦ μου, θανάτῳ ἀποθανεῖται. καὶ οὐκ ἦν ὁ ἀποκρινόμενος ἐκ παντὸς τοῦ λαοῦ.

[39] For as the Lord lives who has saved Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people.

[40] καὶ εἶπεν παντὶ Ισραηλ Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ιωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Τὸ ἀγαθὸν ἐνώπιόν σου ποίει.

[40] And he said to all the men of Israel, Ye shall be under subjection, and I an Jonathan my son will be under subjection: and the people said to Saul, Do that which is good in thy sight.

[41] καὶ εἶπεν Σαουλ Κύριε ὁ θεὸς Ισραηλ, τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ιωναθαν τῷ υἱῷ μου ἡ ἀδικία, κύριε ὁ θεὸς Ισραηλ, δὸς δήλους· καὶ ἐὰν τάδε εἴπῃς Ἐν τῷ λαῷ σου Ισραηλ, δὸς δὴ ὁσιότητα. καὶ κληροῦται Ιωναθαν καὶ Σαουλ, καὶ ὁ λαὸς ἐξῆλθεν.

[41] And Saul said, O Lord God of Israel, why hast thou not answered thy servant this day? *is* the iniquity in me, or in Jonathan my son? Lord God of Israel, give clear *manifestations*; and if *the lot* should declare this, give, I pray thee, to thy people of Israel, give, I pray, holiness. And Jonathan and Saul are taken, and the people escaped.

[42] καὶ εἶπεν Σαουλ Βάλετε ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον Ιωναθαν τοῦ υἱοῦ μου· ὃν ἂν κατακληρώσηται κύριος, ἀποθανέτω. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Οὐκ ἔστιν τὸ ῥῆμα τοῦτο. καὶ κατεκράτησεν Σαουλ τοῦ λαοῦ, καὶ βάλλουσιν ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον Ιωναθαν τοῦ υἱοῦ αὐτοῦ, καὶ κατακληροῦται Ιωναθαν.

[42] And Saul said, Cast *lots* between me and my son Jonathan: whomsoever the Lord shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not *to be done*: and Saul prevailed against the people, and they cast *lots* between him and Jonathan his son, and Jonathan is taken by lot.

[43] καὶ εἶπεν Σαουλ πρὸς Ιωναθαν Ἀπάγγειλόν μοι τί πεποίηκας. καὶ ἀπήγγειλεν αὐτῷ Ιωναθαν καὶ εἶπεν Γευσάμενος ἐγευσάμην ἐν ἄκρῳ τῷ σκήπτρῳ τῷ ἐν τῇ χειρί μου βραχὺ μέλι· ἰδοὺ ἐγὼ ἀποθνῄσκω.

[43] And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did indeed taste a little honey, with the end of my staff that was in my hand, and, lo! I *am to* die.

[44] καὶ εἶπεν αὐτῷ Σαουλ Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι θανάτῳ ἀποθανῇ σήμερον.

[44] And Saul said to him, God do so to me, and more also, thou shalt surely die to-day.

[45] καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Εἰ σήμερον θανατωθήσεται ὁ ποιήσας τὴν σωτηρίαν τὴν μεγάλην ταύτην ἐν Ισραηλ; ζῇ κύριος, εἰ πεσεῖται τῆς τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ τὴν γῆν· ὅτι ὁ λαὸς τοῦ θεοῦ ἐποίησεν τὴν ἡμέραν ταύτην. καὶ προσηύξατο ὁ λαὸς περὶ Ιωναθαν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ οὐκ ἀπέθανεν. –

[45] And the people said to Saul, Shall he that has wrought this great salvation in Israel be put to death this day? *As* the Lord lives, there shall not fall to the ground one of the hairs of his head; for the people of God have wrought successfully this day. And the people prayed for Jonathan in that day, and he died not.

[46] καὶ ἀνέβη Σαουλ ἀπὸ ὄπισθεν τῶν ἀλλοφύλων, καὶ οἱ ἀλλόφυλοι ἀπῆλθον εἰς τὸν τόπον αὐτῶν.

[46] And Saul went up from following the Philistines; and the Philistines departed to their place.

[47] Καὶ Σαουλ κατακληροῦται ἔργον ἐπὶ Ισραηλ. καὶ ἐπολέμει κύκλῳ πάντας τοὺς ἐχθροὺς αὐτοῦ, εἰς τὸν Μωαβ καὶ εἰς τοὺς υἱοὺς Αμμων καὶ εἰς τοὺς υἱοὺς Εδωμ καὶ εἰς τὸν Βαιθεωρ καὶ εἰς βασιλέα Σουβα καὶ εἰς τοὺς ἀλλοφύλους· οὗ ἂν ἐστράφη, ἐσῴζετο.

[47] And Saul received the kingdom, by lot he inherits the office *of ruling* over Israel: and he fought against all his enemies round about, against Moab, and against the children of Ammon, and against the children of Edom, and against Baethaeor, and against the king of Suba, and against the Philistines: whithersoever he turned, he was victorious.

[48] καὶ ἐποίησεν δύναμιν καὶ ἐπάταξεν τὸν Αμαληκ καὶ ἐξείλατο τὸν Ισραηλ ἐκ χειρὸς τῶν καταπατούντων αὐτόν. –

[48] And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

[49] καὶ ἦσαν υἱοὶ Σαουλ Ιωναθαν καὶ Ιεσσιου καὶ Μελχισα· καὶ ὀνόματα τῶν δύο θυγατέρων αὐτοῦ, ὄνομα τῇ πρωτοτόκῳ Μεροβ, καὶ ὄνομα τῇ

δευτέρᾳ Μελχολ·

[49] And the sons of Saul were Jonathan, and Jessiu, and Melchisa: and *these were* the names of his two daughters, the name of the first-born Merob, and the name of the second Melchol.

[50] καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Αχινοομ θυγάτηρ Αχιμαας. καὶ ὄνομα τῷ ἀρχιστρατήγῳ Αβεννηρ υἱὸς Νηρ υἱοῦ οἰκείου Σαουλ·

[50] And the name of his wife was Achinoom, the daughter of Achimaa: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul.

[51] καὶ Κις πατὴρ Σαουλ καὶ Νηρ πατὴρ Αβεννηρ υἱὸς Ιαμιν υἱοῦ Αβιηλ. –

[51] And Kis *was* the father of Saul, and Ner, the father of Abenezer, *was* son of Jamin, son of Abiel.

[52] καὶ ἦν ὁ πόλεμος κραταιὸς ἐπὶ τοὺς ἀλλοφύλους πάσας τὰς ἡμέρας Σαουλ, καὶ ἰδὼν Σαουλ πάντα ἄνδρα δυνατὸν καὶ πάντα ἄνδρα υἱὸν δυνάμεως καὶ συνήγαγεν αὐτοὺς πρὸς αὐτόν.

[52] And the war was vehement against the Philistines all the days of Saul; and when Saul saw any mighty man, and any valiant man, then he took them to himself.

CHAPTER 15

[1] Καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Ἐμὲ ἀπέστειλεν κύριος χρῖσαί σε εἰς βασιλέα ἐπὶ Ισραηλ, καὶ νῦν ἄκουε τῆς φωνῆς κυρίου·

[1] And Samuel said to Saul, The Lord sent me to anoint thee king over Israel: and now hear the voice of the Lord.

[2] τάδε εἶπεν κύριος σαβαωθ Νῦν ἐκδικήσω ἃ ἐποίησεν Αμαληκ τῷ Ισραηλ, ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ ἀναβαίνοντος αὐτοῦ ἐξ Αἰγύπτου·

[2] Thus said the Lord of hosts, Now will I take vengeance for what Amalec did to Israel, when he met him in the way as he came up out of Egypt.

[3] καὶ νῦν πορεύου καὶ πατάξεις τὸν Αμαληκ καὶ Ιεριμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτὸν καὶ ἀναθεματιεῖς αὐτὸν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἀπ᾽ αὐτοῦ καὶ ἀποκτενεῖς ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς καὶ ἀπὸ νηπίου ἕως θηλάζοντος καὶ ἀπὸ μόσχου ἕως προβάτου καὶ ἀπὸ καμήλου ἕως ὄνου.

[3] And now go, and thou shalt smite Amalec and Hierim and all that belongs to him, and thou shalt not save anything of him alive, but thou shalt utterly destroy him: and thou shalt devote him and all his to *destruction*, and thou shalt spare nothing belonging to him; and thou shalt slay both man and woman, and infant and suckling, and calf and sheep, and camel and ass.

[4] καὶ παρήγγειλεν Σαουλ τῷ λαῷ καὶ ἐπισκέπτεται αὐτοὺς ἐν Γαλγαλοις τετρακοσίας χιλιάδας ταγμάτων καὶ τὸν Ιουδαν τριάκοντα χιλιάδας ταγμάτων.

[4] And Saul summoned the people, and he numbered them in Galgala, four hundred thousand regular troops, and Juda thirty thousand regular troops.

[5] καὶ ἦλθεν Σαουλ ἕως τῶν πόλεων Αμαληκ καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ.

[5] And Saul came to the cities of Amalec, and laid wait in the valley.

[6] καὶ εἶπεν Σαουλ πρὸς τὸν Κιναῖον Ἄπελθε καὶ ἔκκλινον ἐκ μέσου τοῦ Αμαληκίτου, μὴ προσθῶ σε μετ᾽ αὐτοῦ, καὶ σὺ ἐποίησας ἔλεος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἀναβαίνειν αὐτοὺς ἐξ Αἰγύπτου· καὶ ἐξέκλινεν ὁ Κιναῖος ἐκ μέσου Αμαληκ.

[6] And Saul said to the Kinite, Go, and depart out of the midst of the Amalekites, lest I put thee with them; for thou dealedst mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec.

[7] καὶ ἐπάταξεν Σαουλ τὸν Αμαληκ ἀπὸ Ευιλατ ἕως Σουρ ἐπὶ προσώπου Αἰγύπτου.

[7] And Saul smote Amalec from Evilat to Sur fronting Egypt.

[8] καὶ συνέλαβεν τὸν Αγαγ βασιλέα Αμαληκ ζῶντα καὶ πάντα τὸν λαὸν Ιεριμ ἀπέκτεινεν ἐν στόματι ῥομφαίας.

[8] And he took Agag the king of Amalec alive, and he slew all the people and Hierim with the edge of the sword.

[9] καὶ περιεποιήσατο Σαουλ καὶ πᾶς ὁ λαὸς τὸν Αγαγ ζῶντα καὶ τὰ ἀγαθὰ τῶν ποιμνίων καὶ τῶν βουκολίων καὶ τῶν ἐδεσμάτων καὶ τῶν ἀμπελώνων καὶ πάντων τῶν ἀγαθῶν καὶ οὐκ ἐβούλετο αὐτὰ ἐξολεθρεῦσαι· καὶ πᾶν ἔργον ἠτιμωμένον καὶ ἐξουδενωμένον ἐξωλέθρευσαν.

[9] And Saul and all the people saved Agag alive, and the best of the flocks, and of the herds, and of the fruits, of the vineyards, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.

[10] Καὶ ἐγενήθη ῥῆμα κυρίου πρὸς Σαμουηλ λέγων

[10] And the word of the Lord came to Samuel, saying,

[11] Παρακέκλημαι ὅτι ἐβασίλευσα τὸν Σαουλ εἰς βασιλέα, ὅτι ἀπέστρεψεν ἀπὸ ὄπισθέν μου καὶ τοὺς λόγους μου οὐκ ἐτήρησεν. καὶ ἠθύμησεν Σαμουηλ καὶ ἐβόησεν πρὸς κύριον ὅλην τὴν νύκτα.

[11] I have repented that I have made Saul to be king: for he has turned back from following me, and has not kept my word. And Samuel was grieved, and cried to the Lord all night.

[12] καὶ ὤρθρισεν Σαμουηλ καὶ ἐπορεύθη εἰς ἀπάντησιν Ισραηλ πρωί. καὶ ἀπηγγέλη τῷ Σαμουηλ λέγοντες Ἥκει Σαουλ εἰς Κάρμηλον καὶ ἀνέστακεν αὐτῷ χεῖρα καὶ ἐπέστρεψεν τὸ ἅρμα. καὶ κατέβη εἰς Γαλγαλα πρὸς Σαουλ, καὶ ἰδοὺ αὐτὸς ἀνέφερεν ὁλοκαύτωσιν τῷ κυρίῳ τὰ πρῶτα τῶν σκύλων, ὧν ἤνεγκεν ἐξ Αμαληκ.

[12] And Samuel rose early and went to meet Israel in the morning, and it was told Saul, saying, Samuel has come to Carmel, and he has raised up help for himself: and he turned his chariot, and came down to Galgala to Saul; and, behold, he was offering up a whole-burnt-offering to the Lord, the chief of the spoils which he brought out of Amalec.

[13] καὶ παρεγένετο Σαμουηλ πρὸς Σαουλ, καὶ εἶπεν αὐτῷ Σαουλ Εὐλογητὸς σὺ τῷ κυρίῳ· ἔστησα πάντα, ὅσα ἐλάλησεν κύριος.

[13] And Samuel came to Saul: and Saul said to him, Blessed *art* thou of the Lord: I have performed all that the Lord said.

[14] καὶ εἶπεν Σαμουηλ Καὶ τίς ἡ φωνὴ τοῦ ποιμνίου τούτου ἐν τοῖς ὠσίν μου καὶ φωνὴ τῶν βοῶν, ὧν ἐγὼ ἀκούω;

[14] And Samuel said, What then *is* the bleating of this flock in my ears, and the sound of the oxen which I hear?

[15] καὶ εἶπεν Σαουλ Ἐξ Αμαληκ ἤνεγκα αὐτά, ἃ περιεποιήσατο ὁ λαός, τὰ κράτιστα τοῦ ποιμνίου καὶ τῶν βοῶν, ὅπως τυθῇ τῷ κυρίῳ θεῷ σου, καὶ τὰ λοιπὰ ἐξωλέθρευσα.

[15] And Saul said, I have brought them out of Amalec, that which the people preserved, even the best of the sheep, and of the cattle, that it might be sacrificed to the Lord thy God, and the rest have I utterly destroyed.

[16] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Ἄνες καὶ ἀπαγγελῶ σοι ἃ ἐλάλησεν κύριος πρός με τὴν νύκτα· καὶ εἶπεν αὐτῷ Λάλησον.

[16] And Samuel said to Saul, Stay, and I will tell thee what the Lord has said to me this night: and he said to him, Say on.

[17] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Οὐχὶ μικρὸς σὺ εἶ ἐνώπιον αὐτοῦ ἡγούμενος σκήπτρου φυλῆς Ισραηλ; καὶ ἔχρισέν σε κύριος εἰς βασιλέα ἐπὶ Ισραηλ.

[17] And Samuel said to Saul, Art thou not little in his eyes, *though* a leader of one of the tribes of Israel? and *yet* the Lord anointed thee to be king over Israel.

[18] καὶ ἀπέστειλέν σε κύριος ἐν ὁδῷ καὶ εἶπέν σοι Πορεύθητι καὶ ἐξολέθρευσον τοὺς ἁμαρτάνοντας εἰς ἐμέ, τὸν Αμαληκ, καὶ πολεμήσεις αὐτούς, ἕως συντελέσῃς αὐτούς.

[18] And the Lord sent thee on a journey, and said to thee, Go, and utterly destroy: thou shalt slay the sinners against me, *even* the Amalekites; and thou shalt war against them until thou have consumed them.

[19] καὶ ἵνα τί οὐκ ἤκουσας τῆς φωνῆς κυρίου, ἀλλ᾽ ὥρμησας τοῦ θέσθαι ἐπὶ τὰ σκῦλα καὶ ἐποίησας τὸ πονηρὸν ἐνώπιον κυρίου;

[19] And why didst not thou hearken to the voice of the Lord, but didst haste to fasten upon the spoils, and didst that which was evil in the sight of the Lord?

[20] καὶ εἶπεν Σαουλ πρὸς Σαμουηλ Διὰ τὸ ἀκοῦσαί με τῆς φωνῆς τοῦ λαοῦ· καὶ ἐπορεύθην ἐν τῇ ὁδῷ, ᾗ ἀπέστειλέν με κύριος, καὶ ἤγαγον τὸν Αγαγ βασιλέα Αμαληκ καὶ τὸν Αμαληκ ἐξωλέθρευσα·

[20] And Saul said to Samuel, Because I listened to the voice of the people: yet I went the way by which the Lord sent me, and I brought Agag the king of Amalec, and I destroyed Amalec.

[21] καὶ ἔλαβεν ὁ λαὸς τῶν σκύλων ποίμνια καὶ βουκόλια, τὰ πρῶτα τοῦ ἐξολεθρεύματος, θῦσαι ἐνώπιον κυρίου θεοῦ ἡμῶν ἐν Γαλγαλοις.

[21] But the people took of the spoils the best flocks and herds *out* of that which was destroyed, to sacrifice before the Lord our God in Galgal.

[22] καὶ εἶπεν Σαμουηλ Εἰ θελητὸν τῷ κυρίῳ ὁλοκαυτώματα καὶ θυσίαι ὡς τὸ ἀκοῦσαι φωνῆς κυρίου; ἰδοὺ ἀκοὴ ὑπὲρ θυσίαν ἀγαθὴ καὶ ἡ ἐπακρόασις ὑπὲρ στέαρ κριῶν·

[22] And Samuel said, Does the Lord take pleasure in whole-burnt-offerings and sacrifices, as in hearing the words of the Lord? behold, obedience *is* better than a good sacrifice, and hearkening than the fat of rams.

[23] ὅτι ἁμαρτία οἰώνισμά ἐστιν, ὀδύνην καὶ πόνους θεραφιν ἐπάγουσιν· ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου, καὶ ἐξουδενώσει σε κύριος μὴ εἶναι

βασιλέα ἐπὶ Ισραηλ.

[23] For sin is *as* divination; idols bring on pain and grief. Because thou hast rejected the word of the Lord, the Lord also shall reject thee from being king over Israel.

[24] καὶ εἶπεν Σαουλ πρὸς Σαμουηλ Ἡμάρτηκα ὅτι παρέβην τὸν λόγον κυρίου καὶ τὸ ῥῆμά σου, ὅτι ἐφοβήθην τὸν λαὸν καὶ ἤκουσα τῆς φωνῆς αὐτῶν·

[24] And Saul said to Samuel, I have sinned, in that I have transgressed the word of the Lord and thy direction; for I feared the people, and I hearkened to their voice.

[25] καὶ νῦν ἆρον δὴ τὸ ἁμάρτημά μου καὶ ἀνάστρεψον μετ᾽ ἐμοῦ, καὶ προσκυνήσω κυρίῳ τῷ θεῷ σου.

[25] And now remove, I pray thee, my sin, and turn back with me, and I will worship the Lord thy God.

[26] καὶ εἶπεν Σαμουηλ πρὸς Σαουλ Οὐκ ἀναστρέφω μετὰ σοῦ, ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου, καὶ ἐξουδενώσει σε κύριος τοῦ μὴ εἶναι βασιλέα ἐπὶ τὸν Ισραηλ.

[26] And Samuel said to Saul, I will not turn back with thee, for thou hast rejected the word of the Lord, and the Lord will reject thee from being king over Israel.

[27] καὶ ἀπέστρεψεν Σαμουηλ τὸ πρόσωπον αὐτοῦ τοῦ ἀπελθεῖν. καὶ ἐκράτησεν Σαουλ τοῦ πτερυγίου τῆς διπλοίδος αὐτοῦ καὶ διέρρηξεν αὐτό·

[27] And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and tore it.

[28] καὶ εἶπεν πρὸς αὐτὸν Σαμουηλ Διέρρηξεν κύριος τὴν βασιλείαν Ισραηλ ἐκ χειρός σου σήμερον καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ ἀγαθῷ ὑπὲρ σέ·

[28] And Samuel said to him, The Lord has rent thy kingdom from Israel out of thy hand this day, and will give it to thy neighbour who is better than thou.

[29] καὶ διαιρεθήσεται Ισραηλ εἰς δύο, καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστιν τοῦ μετανοῆσαι αὐτός.

[29] And Israel shall be divided to two: and *God* will not turn nor repent, for he is not as a man to repent.

[30] καὶ εἶπεν Σαουλ Ἡμάρτηκα, ἀλλὰ δόξασόν με δὴ ἐνώπιον πρεσβυτέρων Ισραηλ καὶ ἐνώπιον λαοῦ μου καὶ ἀνάστρεψον μετ᾽ ἐμοῦ, καὶ προσκυνήσω τῷ κυρίῳ θεῷ σου.

[30] And Saul said, I have sinned; yet honour me, I pray thee, before the elders of Israel, and before my people; and turn back with me, and I will worship the Lord thy God.

[31] καὶ ἀνέστρεψεν Σαμουηλ ὀπίσω Σαουλ, καὶ προσεκύνησεν τῷ κυρίῳ.

[31] So Samuel turned back after Saul, and he worshipped the Lord.

[32] καὶ εἶπεν Σαμουηλ Προσαγάγετέ μοι τὸν Αγαγ βασιλέα Αμαληκ. καὶ προσῆλθεν πρὸς αὐτὸν Αγαγ τρέμων, καὶ εἶπεν Αγαγ Εἰ οὕτως πικρὸς ὁ θάνατος;

[32] And Samuel said, Bring me Agag the king of Amalec: and Agag came to him trembling; and Agag said Is death thus bitter?

[33] καὶ εἶπεν Σαμουηλ πρὸς Αγαγ Καθότι ἠτέκνωσεν γυναῖκας ἡ ῥομφαία σου, οὕτως ἀτεκνωθήσεται ἐκ γυναικῶν ἡ μήτηρ σου. καὶ ἔσφαξεν Σαμουηλ τὸν Αγαγ ἐνώπιον κυρίου ἐν Γαλγαλ.

[33] And Samuel said to Agag, As thy sword has bereaved women of their children, so shall thy mother be made childless among women: and Samuel slew Agag before the Lord in Galgal.

[34] καὶ ἀπῆλθεν Σαμουηλ εἰς Αρμαθαιμ, καὶ Σαουλ ἀνέβη εἰς τὸν οἶκον αὐτοῦ εἰς Γαβαα.

[34] And Samuel departed to Armathaim, and Saul went up to his house at Gabaa.

[35] καὶ οὐ προσέθετο Σαμουηλ ἔτι ἰδεῖν τὸν Σαουλ ἕως ἡμέρας θανάτου αὐτοῦ, ὅτι ἐπένθει Σαμουηλ ἐπὶ Σαουλ· καὶ κύριος μετεμελήθη ὅτι ἐβασίλευσεν τὸν Σαουλ ἐπὶ Ισραηλ.

[35] And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul, and the Lord repented that he had made Saul king over Israel.

CHAPTER 16

[1] Καὶ εἶπεν κύριος πρὸς Σαμουηλ Ἕως πότε σὺ πενθεῖς ἐπὶ Σαουλ, κἀγὼ ἐξουδένωκα αὐτὸν μὴ βασιλεύειν ἐπὶ Ισραηλ; πλῆσον τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω σε πρὸς Ιεσσαι ἕως εἰς Βηθλεεμ, ὅτι ἑόρακα ἐν τοῖς υἱοῖς αὐτοῦ ἐμοὶ βασιλεύειν.

[1] And the Lord said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jessae, to Bethleem; for I have seen among his sons a king for me.

[2] καὶ εἶπεν Σαμουηλ Πῶς πορευθῶ; καὶ ἀκούσεται Σαουλ καὶ ἀποκτενεῖ με. καὶ εἶπεν κύριος Δάμαλιν βοῶν λαβὲ ἐν τῇ χειρί σου καὶ ἐρεῖς Θῦσαι τῷ κυρίῳ ἥκω·

[2] And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and the Lord said, Take a heifer in thine hand and thou shall say, I am come to sacrifice to the Lord.

[3] καὶ καλέσεις τὸν Ιεσσαι εἰς τὴν θυσίαν, καὶ γνωριῶ σοι ἃ ποιήσεις, καὶ χρίσεις ὃν ἐὰν εἴπω πρὸς σέ.

[3] And thou shalt call Jessae to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

[4] καὶ ἐποίησεν Σαμουηλ πάντα, ἃ ἐλάλησεν αὐτῷ κύριος, καὶ ἦλθεν εἰς Βηθλεεμ. καὶ ἐξέστησαν οἱ πρεσβύτεροι τῆς πόλεως τῇ ἀπαντήσει αὐτοῦ καὶ εἶπαν Εἰρήνη ἡ εἴσοδός σου, ὁ βλέπων;

[4] And Samuel did all that the Lord told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, Dost thou come peaceably, thou Seer?

[5] καὶ εἶπεν Εἰρήνη· θῦσαι τῷ κυρίῳ ἥκω, ἁγιάσθητε καὶ εὐφράνθητε μετ᾽ ἐμοῦ σήμερον. καὶ ἡγίασεν τὸν Ιεσσαι καὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐκάλεσεν αὐτοὺς εἰς τὴν θυσίαν.

[5] And he said, Peaceably: I am come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and he sanctified Jessae and his sons, and he called them to the sacrifice.

[6] καὶ ἐγενήθη ἐν τῷ αὐτοὺς εἰσιέναι καὶ εἶδεν τὸν Ελιαβ καὶ εἶπεν Ἀλλὰ καὶ ἐνώπιον κυρίου χριστὸς αὐτοῦ.

[6] And it came to pass when they came in, that he saw Eliab, and said, Surely the Lord's anointed *is* before him.

[7] καὶ εἶπεν κύριος πρὸς Σαμουηλ Μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ μηδὲ εἰς τὴν ἔξιν μεγέθους αὐτοῦ, ὅτι ἐξουδένωκα αὐτόν· ὅτι οὐχ ὡς ἐμβλέψεται ἄνθρωπος, ὄψεται ὁ θεός, ὅτι ἄνθρωπος ὄψεται εἰς πρόσωπον, ὁ δὲ θεὸς ὄψεται εἰς καρδίαν.

[7] But the Lord said to Samuel, Look not on his appearance, nor on his stature, for I have rejected him; for God sees not as man looks; for man looks at the outward appearance, but God looks at the heart.

[8] καὶ ἐκάλεσεν Ιεσσαι τὸν Αμιναδαβ, καὶ παρῆλθεν κατὰ πρόσωπον Σαμουηλ· καὶ εἶπεν Οὐδὲ τοῦτον ἐξελέξατο κύριος.

[8] And Jessae called Aminadab, and he passed before Samuel: and he said, Neither has God chosen this one.

[9] καὶ παρήγαγεν Ιεσσαι τὸν Σαμα· καὶ εἶπεν Καὶ ἐν τούτῳ οὐκ ἐξελέξατο κύριος.

[9] And Jessae caused Sama to pass by: and he said, Neither has God chosen this one.

[10] καὶ παρήγαγεν Ιεσσαι τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον Σαμουηλ· καὶ εἶπεν Σαμουηλ Οὐκ ἐξελέξατο κύριος ἐν τούτοις.

[10] And Jessae caused his seven sons to pass before Samuel: and Samuel said, the Lord has not chosen these.

[11] καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαι Ἐκλελοίπασιν τὰ παιδάρια; καὶ εἶπεν Ἔτι ὁ μικρὸς ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ. καὶ εἶπεν Σαμουηλ πρὸς Ιεσσαι Ἀπόστειλον καὶ λαβὲ αὐτόν, ὅτι οὐ μὴ κατακλιθῶμεν ἕως τοῦ ἐλθεῖν αὐτόν.

[11] And Samuel said to Jessae, Hast thou no more sons? And Jessae said, *There is* yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes.

[12] καὶ ἀπέστειλεν καὶ εἰσήγαγεν αὐτόν· καὶ οὗτος πυρράκης μετὰ κάλλους ὀφθαλμῶν καὶ ἀγαθὸς ὁράσει κυρίῳ· καὶ εἶπεν κύριος πρὸς

Σαμουηλ Ἀνάστα καὶ χρῖσον τὸν Δαυιδ, ὅτι οὗτος ἀγαθός ἐστιν.

[12] And he sent and fetched him: and he was ruddy, with beauty of eyes, and very goodly to behold. And the Lord said to Samuel, Arise, and anoint David, for he is good.

[13] καὶ ἔλαβεν Σαμουηλ τὸ κέρας τοῦ ἐλαίου καὶ ἔχρισεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ, καὶ ἐφήλατο πνεῦμα κυρίου ἐπὶ Δαυιδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω. καὶ ἀνέστη Σαμουηλ καὶ ἀπῆλθεν εἰς Αρμαθαιμ.

[13] And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.

[14] Καὶ πνεῦμα κυρίου ἀπέστη ἀπὸ Σαουλ, καὶ ἔπνιγεν αὐτὸν πνεῦμα πονηρὸν παρὰ κυρίου.

[14] And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him.

[15] καὶ εἶπαν οἱ παῖδες Σαουλ πρὸς αὐτόν Ἰδοὺ δὴ πνεῦμα κυρίου πονηρὸν πνίγει σε·

[15] And Saul's servants said to him, Behold now, and evil spirit from the Lord torments thee.

[16] εἰπάτωσαν δὴ οἱ δοῦλοί σου ἐνώπιόν σου καὶ ζητησάτωσαν τῷ κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρᾳ, καὶ ἔσται ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ σοὶ καὶ ψαλεῖ ἐν τῇ κινύρᾳ αὐτοῦ, καὶ ἀγαθόν σοι ἔσται, καὶ ἀναπαύσει σε.

[16] Let now thy servants speak before thee, and let them seek for our lord a man skilled to play on the harp; and it shall come to pass when an evil spirit comes upon thee and he shall play on his harp, that thou shalt be well, and he shall refresh thee.

[17] καὶ εἶπεν Σαουλ πρὸς τοὺς παῖδας αὐτοῦ Ἴδετε δή μοι ἄνδρα ὀρθῶς ψάλλοντα καὶ εἰσαγάγετε αὐτὸν πρὸς ἐμέ.

[17] And Saul said to his servants, Look now out for me a skillful player, and bring him to me.

[18] καὶ ἀπεκρίθη εἷς τῶν παιδαρίων αὐτοῦ καὶ εἶπεν Ἰδοὺ ἑόρακα υἱὸν τῷ Ιεσσαι Βηθλεεμίτην καὶ αὐτὸν εἰδότα ψαλμόν, καὶ ὁ ἀνὴρ συνετός, καὶ ὁ ἀνὴρ πολεμιστὴς καὶ σοφὸς λόγῳ καὶ ἀνὴρ ἀγαθὸς τῷ εἴδει, καὶ κύριος μετ᾽ αὐτοῦ.

[18] And one of his servants answered and said, Behold, I have seen a son of Jessae the Bethleemite, and he understands playing *on the harp*, and the man *is* prudent, and a warrior, and wise in speech, and the man *is* handsome, and the Lord *is* with him.

[19] καὶ ἀπέστειλεν Σαουλ ἀγγέλους πρὸς Ιεσσαι λέγων Ἀπόστειλον πρός με τὸν υἱόν σου Δαυιδ τὸν ἐν τῷ ποιμνίῳ σου.

[19] And Saul sent messengers to Jessae, saying, Send to me thy son David who is with thy flock.

[20] καὶ ἔλαβεν Ιεσσαι γομορ ἄρτων καὶ ἀσκὸν οἴνου καὶ ἔριφον αἰγῶν ἕνα καὶ ἐξαπέστειλεν ἐν χειρὶ Δαυιδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαουλ.

[20] And Jessae took a homer of bread, and a bottle of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

[21] καὶ εἰσῆλθεν Δαυιδ πρὸς Σαουλ καὶ παρειστήκει ἐνώπιον αὐτοῦ· καὶ ἠγάπησεν αὐτὸν σφόδρα, καὶ ἐγενήθη αὐτῷ αἴρων τὰ σκεύη αὐτοῦ.

[21] And David went in to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer.

[22] καὶ ἀπέστειλεν Σαουλ πρὸς Ιεσσαι λέγων Παριστάσθω δὴ Δαυιδ ἐνώπιον ἐμοῦ, ὅτι εὗρεν χάριν ἐν ὀφθαλμοῖς μου.

[22] And Saul sent to Jessae, saying, Let David, I pray thee, stand before me, for he has found grace in my eyes.

[23] καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαουλ καὶ ἐλάμβανεν Δαυιδ τὴν κινύραν καὶ ἔψαλλεν ἐν τῇ χειρὶ αὐτοῦ, καὶ ἀνέψυχεν Σαουλ, καὶ ἀγαθὸν αὐτῷ, καὶ ἀφίστατο ἀπ᾽ αὐτοῦ τὸ πνεῦμα τὸ πονηρόν.

[23] And it came to pass when the evil spirit was upon Saul, that David took his harp, and played with his hand: and Saul was refreshed, and *it was* well with him, and the evil spirit departed from him.

CHAPTER 17

ΚΑΙ συνάγουσιν ἀλλόφυλοι τὰς παρεμβολὰς αὐτῶν εἰς πόλεμον καὶ συνάγονται εἰς Σοκχὼθ τῆς ᾽Ιουδαίας καὶ παρεμβάλλουσιν ἀνὰ μέσον Σοκχὼθ καὶ ἀνὰ μέσον ᾽Αζηκὰ ᾽Εφερμέμ.

And the Philistines gather their armies to battle, and gather themselves to Socchoth of Judaea, and encamp between Socchoth and Azeca Ephermen.

[2] καὶ Σαοὺλ καὶ οἱ ἄνδρες ᾽Ισραὴλ συνάγονται καὶ παρεμβάλλουσιν ἐν τῇ κοιλάδι αὐτοὶ καὶ παρατάσσονται εἰς πόλεμον ἐξεναντίας τῶν ἀλλοφύλων.

[2] And Saul and the men of Israel gather together, and they encamp in the valley, and set the battle in array against the Philistines.

[3] καὶ ἀλλόφυλοι ἵστανται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ ᾽Ισραὴλ ἵσταται ἐπὶ τοῦ ὄρους ἐνταῦθα, καὶ ὁ αὐλὼν ἀνὰ μέσον αὐτῶν.

[3] And the Philistines stand on the mountain on one side, and Israel stands on the mountain on the other side, and the valley was between them.

[4] καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων Γολιὰθ ὄνομα αὐτῶν ἐκ Γέθ, ὕψος αὐτοῦ τεσσάρων πήχεων καὶ σπιθαμῆς·

[4] And there went forth a mighty man out of the army of the Philistines, Goliath, by name, out of Geth, his height was four cubits and a span.

[5] καὶ περικεφαλαία ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ θώρακα ἁλυσιδωτὸν αὐτὸς ἐνδεδυκώς, καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ πέντε χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου·

[5] And he had a helmet upon his head, and he wore a breastplate of chain armour; and the weight of his breastplate was five thousand shekels of brass and iron.

[6] καὶ κνημῖδες χαλκαῖ ἐπὶ τῶν σκελῶν αὐτοῦ, καὶ ἀσπὶς χαλκῆ ἀνὰ μέσον τῶν ὤμων αὐτοῦ·

[6] And greaves of grass were upon his legs, and a brazen target was between his shoulders.

[7] καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὡσεὶ μέσακλον ὑφαινόντων, καὶ ἡ λόγχη αὐτοῦ ἑξακοσίων σίκλων σιδήρου· καὶ ὁ αἴρων τὰ ὅπλα αὐτοῦ προεπορεύετο αὐτοῦ.

[7] And the staff of his spear was like a weaver's beam, and the spear's head was formed of six hundred shekels of iron; and his armour-bearer went before him.

[8] καὶ ἔστη καὶ ἀνεβόησεν εἰς τὴν παράταξιν Ἰσραὴλ καὶ εἶπεν αὐτοῖς· τί ἐκπορεύεσθε παρατάξασθαι πολέμῳ ἐξεναντίας ἡμῶν; οὐκ ἐγώ εἰμι ἀλλόφυλος καὶ ὑμεῖς Ἑβραῖοι τοῦ Σαούλ; ἐκλέξασθε ἑαυτοῖς ἄνδρα καὶ καταβήτω πρός με,

[8] And he stood and cried to the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye He brews of Saul? Choose for yourselves a man, and let him come down to me.

[9] καὶ ἐὰν δυνηθῇ πολεμῆσαι πρός με καὶ ἐὰν πατάξῃ με, καὶ ἐσόμεθα ὑμῖν εἰς δούλους· ἐὰν δὲ ἐγὼ δυνηθῶ καὶ πατάξω αὐτόν, ἔσεσθε ἡμῖν εἰς δούλους καὶ δουλεύσετε ἡμῖν.

[9] And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us.

[10] καὶ εἶπεν ὁ ἀλλόφυλος· ἰδοὺ ἐγὼ ὠνείδισα τὴν παράταξιν Ἰσραὴλ σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ· δότε μοι ἄνδρα, καὶ μονομαχήσομεν ἀμφότεροι.

[10] And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

[11] καὶ ἤκουσε Σαοὺλ καὶ πᾶς Ἰσραὴλ τὰ ῥήματα τοῦ ἀλλοφύλου ταῦτα καὶ ἐξέστησαν καὶ ἐφοβήθησαν σφόδρα.

[11] And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.

[12] Καὶ εἶπε Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου· οὗτος ἐκ Βηθλεὲμ Ἰούδα, καὶ ὄνομα αὐτῷ Ἰεσσαί, καὶ αὐτῷ ὀκτὼ υἱοί· καὶ ὁ ἀνὴρ ἐν ταῖς ἡμέραις Σαοὺλ πρεσβύτερος ἐληλυθὼς ἐν ἀνδράσι.

[12] Now David was the son of the man of Ephratha: he was from Bethlehem Judah, and his name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

[13] καὶ ἐπορεύθησαν οἱ τρεῖς υἱοὶ Ἰεσσαὶ οἱ μείζονες ὀπίσω Σαοὺλ εἰς πόλεμον, καὶ ὄνομα τῶν υἱῶν αὐτοῦ τῶν πορευθέντων εἰς τὸν πόλεμον, Ἐλιὰβ ὁ πρωτότοκος αὐτοῦ καὶ ὁ δεύτερος αὐτοῦ Ἀμιναδὰβ καὶ ὁ τρίτος αὐτοῦ Σαμμά.

[13] And the three eldest sons of Jesse went, and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and the second Abinadab, and the third Shammah.

[14] καὶ Δαυὶδ αὐτός ἐστιν ὁ νεώτερος καὶ οἱ τρεῖς οἱ μείζονες ἐπορεύθησαν ὀπίσω Σαούλ.

[14] And David was the youngest: and the three eldest followed Saul.

[15] Καὶ Δαυὶδ ἀπῆλθε καὶ ἀνέστρεψεν ἀπὸ τοῦ Σαούλ, ποιμαίνων τὰ πρόβατα τοῦ πατρὸς αὐτοῦ ἐν Βηθλεέμ.

[15] But David went and returned from Saul to feed his father’s sheep in Bethlehem.

[16] καὶ προῆγεν ὁ ἀλλόφυλος ὀρθρίζων καὶ ὀψίζων καὶ ἐστηλώθη τεσσαράκοντα ἡμέρας.

[16] And the Philistine drew near morning and evening, and presented himself forty days.

[17] καὶ εἶπεν Ἰεσσαὶ πρὸς Δαυίδ· λαβὲ δὴ τοῖς ἀδελφοῖς σου οἰφὶ τοῦ ἀλφίτου καὶ δέκα ἄρτους τούτους καὶ διάδραμε εἰς τὴν παρεμβολὴν καὶ δὸς τοῖς ἀδελφοῖς σου,

[17] And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

[18] καὶ τὰς δέκα τρυφαλίδας τοῦ γάλακτος τούτου εἰσοίσεις τῷ χιλιάρχῳ, καὶ τοὺς ἀδελφούς σου ἐπισκέψῃ εἰς εἰρήνην, καὶ ὅσα ἂν χρῄζωσι γνώσῃ.

[18] and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

[19] καὶ Σαοὺλ αὐτὸς καὶ πᾶς ἀνὴρ Ἰσραὴλ ἐν τῇ κοιλάδι τῆς δρυὸς πολεμοῦντες μετὰ τῶν ἀλλοφύλων.

[19] Now Saul, and they, and all the men of Israel, were in the valley of the oak, fighting with the Philistines.

[20] καὶ ὤρθρισε Δαυὶδ τὸ πρωΐ, καὶ ἀφῆκε τὰ πρόβατα φύλακι, καὶ ἔλαβε καὶ ἀπῆλθε, καθὰ ἐνετείλατο αὐτῷ Ἰεσσαί· καὶ ἦλθεν εἰς τὴν στρογγύλωσιν καὶ δύναμιν τὴν ἐκπορευομένην εἰς τὴν παράταξιν· καὶ ἠλάλαξαν ἐν τῷ πολέμῳ.

[20] And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

[21] καὶ παρετάξαντο Ἰσραὴλ καὶ οἱ ἀλλόφυλοι παράταξιν ἐξεναντίας παρατάξεως.

[21] For Israel and the Philistines had put the battle in array, army against army.

[22] καὶ ἀφῆκε Δαυὶδ τὰ σκεύη αὐτοῦ ἀφ᾽ ἑαυτοῦ ἐπὶ χεῖρα φύλακος καὶ ἔδραμεν εἰς τὴν παράταξιν καὶ ἦλθε καὶ ἠρώτησε τοὺς ἀδελφοὺς αὐτοῦ εἰς εἰρήνην.

[22] And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

[23] καὶ αὐτοῦ λαλοῦντος μετ᾽ αὐτῶν, ἰδοὺ ἀνὴρ ὁ μεσαῖος ἀνέβαινε, Γολιὰθ ὁ Φιλισταῖος ὄνομα αὐτῷ ἐκ Γέθ, ἐκ τῶν παρατάξεων τῶν ἀλλοφύλων, καὶ ἐλάλησε κατὰ τὰ ῥήματα ταῦτα καὶ ἤκουσε Δαυίδ.

[23] And as he talked with them, behold, there came up a man, the champion, Goliath by name out of the armies of the Philistines, and spake according to the same words: and David heard them.

[24] Καὶ πᾶς ἀνὴρ Ἰσραὴλ ἐν τῷ ἰδεῖν αὐτοὺς τὸν ἄνδρα, καὶ ἔφυγον ἐκ προσώπου αὐτοῦ καὶ ἐφοβήθησαν σφόδρα.

[24] And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

[25] καὶ εἶπεν ἀνὴρ Ἰσραήλ· εἰ ἑωράκατε τὸν ἄνδρα τὸν ἀναβαίνοντα τοῦτον, ὅτι ὀνειδῖσαι τὸν Ἰσραὴλ ἀνέβη; καὶ ἔσται ἀνήρ, ὃς ἂν πατάξῃ αὐτόν, πλουτίσει αὐτὸν ὁ βασιλεὺς πλοῦτον μέγαν καὶ τὴν θυγατέρα αὐτοῦ δώσει αὐτῷ καὶ τὸν οἶκον τοῦ πατρὸς αὐτοῦ ποιήσει ἐλεύθερον ἐν τῷ Ἰσραήλ.

[25] And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

[26] καὶ εἶπε Δαυὶδ πρὸς τοὺς ἄνδρας τοὺς συνεστηκότας μετ᾽ αὐτοῦ λέγων· ἢ ποιηθήσεται τῷ ἀνδρί, ὃς ἂν πατάξει τὸν ἀλλόφυλον ἐκεῖνον, καὶ ἀφελεῖ ὀνειδισμὸν ἀπὸ Ἰσραήλ; ὅτι τίς ἀλλόφυλος ὁ ἀπερίτμητος αὐτός, ὅτι ὠνείδισε παράταξιν Θεοῦ ζῶντος;

[26] And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

[27] καὶ εἶπεν αὐτῷ ὁ λαὸς κατὰ τὸ ρῆμα τοῦτο λέγων· οὕτως ποιηθήσεται τῷ ἀνδρί, ὃς ἂν πατάξει αὐτόν.

[27]And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

[28] καὶ ἤκουσεν Ἐλιὰβ ὁ ἀδελφὸς αὐτοῦ ὁ μείζων ἐν τῷ λαλεῖν αὐτὸν πρὸς τοὺς ἄνδρας καὶ ὠργίσθη θυμῷ Ἐλιὰβ ἐν τῷ Δαυὶδ καὶ εἶπεν· ἱνατί τοῦτο κατέβης καὶ ἐπὶ τίνα ἀφῆκας τὰ μικρὰ πρόβατα ἐκεῖνα ἐν τῇ ἐρήμῳ; ἐγὼ οἶδα τὴν ὑπερηφανίαν σου καὶ τὴν κακίαν τῆς καρδίας σου, ὅτι ἕνεκεν τοῦ ἰδεῖν τὸν πόλεμον κατέβης.

[28] And Eliab his eldest brother heard when he spake unto the men; and Eliab was angry with David, and he said, Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the wickedness of thine heart; for thou art come down to see the battle.

[29] καὶ εἶπε Δαυίδ· τί ἐποίησα νῦν; οὐχί ῥῆμά ἐστι;

[29] And David said, What have I now done? is there not a cause?

[30] καὶ ἐπέστρεψε παρ᾽ αὐτοῦ εἰς ἐναντίον ἑτέρου καὶ εἶπε κατὰ τὸ ῥῆμα τοῦτο, καὶ ἀπεκρίθη αὐτῷ ὁ λαὸς κατὰ τὸ ρῆμα τοῦ πρώτου.

[30] And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

[31] καὶ ἠκούσθησαν οἱ λόγοι, οὓς ἐλάλησε Δαυίδ, καὶ ἀνηγγέλησαν ὀπίσω Σαοὺλ καὶ παρέλαβεν αὐτόν.

[31]And the words were heard which David spake, and they rehearsed them before Saul: and he sent for him.

[32] Καὶ εἶπε Δαυὶδ πρὸς Σαούλ· μὴ δὴ συμπεσέτω καρδία τοῦ Κυρίου μου ἐπ᾽ αὐτόν· ὁ δοῦλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου.

[32] And David said to Saul, Let not, I pray thee, the heart of my lord be dejected within him: thy servant will go, and fight with this Philistine.

[33] καὶ εἶπε Σαοὺλ πρὸς τὸν Δαυὶδ· οὐ μὴ δυνήσῃ πορευθῆναι πρὸς τὸν ἀλλόφυλον τοῦ πολεμεῖν μετ᾽ αὐτοῦ, ὅτι παιδάριον εἶ σύ, καὶ αὐτὸς ἀνὴρ πολεμιστὴς ἐκ νεότητος αὐτοῦ.

[33] And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

[34] καὶ εἶπε Δαυὶδ πρὸς Σαούλ· ποιμαίνων ἦν ὁ δοῦλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ, καὶ ὅταν ἤρχετο ὁ λέων καὶ ἡ ἄρκος καὶ ἐλάμβανε πρόβατον ἐκ τῆς ἀγέλης,

[34] And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock,

[35] καὶ ἐξεπορευόμην ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτὸν καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ, καὶ εἰ ἐπανίστατο ἐπ᾽ ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ καὶ ἐπάταξα καὶ ἐθανάτωσα αὐτόν.

[35] then I went forth after him, and smote him, and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him.

[36] καὶ τὸν λέοντα καὶ τὴν ἄρκον ἔτυπτεν ὁ δοῦλός σου, καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἓν τούτων· οὐχὶ πορεύσομαι καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον ὄνειδος ἐξ ᾽Ισραήλ; διότι τίς ὁ ἀπερίτμητος οὗτος, ὃς ὠνείδισε παράταξιν Θεοῦ ζῶντος;

[36] Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel? For who is this uncircumcised one, who has defied the army of the living God?

[37] Κύριος, ὃς ἐξείλατό με ἐκ χειρὸς τοῦ λέοντος καὶ ἐκ χειρὸς τῆς ἄρκου, αὐτὸς ἐξελεῖταί με ἐκ χειρὸς τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου. καὶ εἶπε Σαοὺλ πρὸς Δαυίδ· πορεύου, καὶ ἔσται Κύριος μετὰ σοῦ.

[37] The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.

[38] καὶ ἐνέδυσε Σαοὺλ τὸν Δαυὶδ μανδύαν καὶ περικεφαλαίαν χαλκῆν περὶ τὴν κεφαλήν αὐτοῦ

[38] And Saul clothed David with a military coat, and put his brazen helmet on his head.

[39] καὶ ἔζωσε τὸν Δαυὶδ τὴν ρομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ. καὶ ἐκοπίασε περιπατήσας ἅπαξ καὶ δίς· καὶ εἶπε Δαυὶδ πρὸς Σαούλ· οὐ μὴ δύνωμαι πορευθῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιροῦσιν αὐτὰ ἀπ᾽ αὐτοῦ.

[39] And he girt David with his sword over his coat: and he made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they remove them from him.

[40] καὶ ἔλαβε τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους λείους ἐκ τοῦ χειμάρρου καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμαινικῷ τῷ ὄντι αὐτῷ εἰς συλλογὴ καὶ σφενδόνην αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ προσῆλθε πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον.

[40] And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine.

[41] Καὶ ἐπορεύθη ὁ ἀλλόφυλος πορευόμενος καὶ ἐγγίζων πρὸς Δαυίδ, καὶ ἀνὴρ ὁ αἴρων τὸν θυρεὸν ἔμπροσθεν αὐτοῦ, καὶ ἐπέβλεψεν ὁ ἀλλόφυλος.

[41] And the Philistine came on and drew near unto David; and the man that bare the shield went before him, and the Philistine looked on.

[42] καὶ εἶδε Γολιὰθ τὸν Δαυὶδ καὶ ἐξητίμασεν αὐτόν, ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν.

[42] And Goliath saw David, and despised him; for he was a lad, and ruddy, with a fair countenance.

[43] καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυίδ· ὡσεὶ κύων ἐγώ εἰμι, ὅτι σὺ ἔρχῃ ἐπ᾽ ἐμὲ ἐν ράβδῳ καὶ λίθοις; καὶ εἶπε Δαυίδ· οὐχί, ἀλλ᾽ ἢ χείρων κυνός. καὶ κατηράσατο ὁ ἀλλόφυλος τὸν Δαυὶδ ἐν τοῖς θεοῖς αὐτοῦ.

[43] And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? and David said, Nay, but worse than a dog. And the Philistine cursed David by his gods.

[44] καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυίδ· δεῦρο πρός με, καὶ δώσω τὰς σάρκας σου τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς κτήνεσι τῆς γῆς.

[44] And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

[45] καὶ εἶπε Δαυὶδ πρὸς τὸν ἀλλόφυλον· σὺ ἔρχῃ πρός με ἐν ρομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι, κἀγὼ πορεύομαι πρός σε ἐν ὀνόματι Κυρίου Θεοῦ Σαβαὼθ παρατάξεως ᾽Ισραήλ, ἣν ὠνείδισας σήμερον·

[45] And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Lord God of hosts of the army of Israel, which thou hast defied this day.

[46] καὶ ἀποκλείσει σε Κύριος σήμερον εἰς τὴν χεῖρά μου, καὶ ἀποκτενῶ σε καὶ ἀφελῶ τὴν κεφαλήν σου ἀπὸ σοῦ καὶ δώσω τὰ κῶλά σου καὶ τὰ κῶλα παρεμβολῆς ἀλλοφύλων ἐν ταύτῃ τῇ ἡμέρᾳ τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ γνώσεται πᾶσα ἡ γῆ, ὅτι ἔστι Θεὸς ἐν ᾽Ισραήλ·

[46] And the Lord shall deliver thee this day into my hand; and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army of the Philistines this day to the birds of the sky, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel.

[47] καὶ γνώσεται πᾶσα ἡ ἐκκλησία αὕτη ὅτι οὐκ ἐν ρομφαίᾳ καὶ δόρατι σῴζει Κύριος, ὅτι τοῦ Κυρίου ὁ πόλεμος, καὶ παραδώσει Κύριος ὑμᾶς εἰς χεῖρας ἡμῶν.

[47] And all this assembly shall know that the Lord delivers not by sword or spear, for the battle is the Lord's, and the Lord will deliver you into our hands.

[48] καὶ ἀνέστη ὁ ἀλλόφυλος καὶ ἐπορεύθη εἰς συνάντησιν Δαυίδ.

[48] And the Philistine arose and went to meet David.

[49] καὶ ἐξέτεινε Δαυὶδ τὴν χεῖρα αὐτοῦ εἰς τὸ κάδιον καὶ ἔλαβεν ἐκεῖθεν λίθον ἕνα καὶ ἐσφενδόνισε καὶ ἐπάταξε τὸν ἀλλόφυλον ἐπὶ τὸ μέτωπον αὐτοῦ, καὶ διέθυ ὁ λίθος διά τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ, καὶ ἔπεσεν ἐπί πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν.

[49] And David stretched out his hand to his scrip, and took thence a stone, and slang it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground.

[50] Καὶ ἐκραταίωσε Δαυὶδ ὑπὲρ τὸν ἀλλόφυλον ἐν τῇ σφενδόνῃ καὶ ἐν τῷ λίθῳ, καὶ ἐπάταξε τὸν ἀλλόφυλον καὶ ἐθανάτωσεν αὐτόν· καὶ ρομφαία οὐκ ἦν ἐν χειρὶ Δαυίδ.

[50] So David prevailed over the Philistine with a sling and a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

[51] καὶ ἔδραμε Δαυὶδ καὶ ἐπέστη ἐπ᾽ αὐτὸν καὶ ἔλαβε τὴν ρομφαίαν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν καὶ ἀφεῖλε τὴν κεφαλήν αὐτοῦ. καὶ εἶδον οἱ ἀλλόφυλοι ὅτι τέθνηκεν ὁ δυνατὸς αὐτῶν, καὶ ἔφυγον.

[51] And David ran, and stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

[52] καὶ ἀνίστανται ἄνδρες ᾽Ισραὴλ καὶ ᾽Ιούδα καὶ ἠλάλαξαν καὶ κατεδίωξαν ὀπίσω αὐτῶν ἕως εἰσόδου Γὲθ καὶ ἕως τῆς πύλης ᾽Ασκάλωνος, καὶ ἔπεσον τραυματίαι τῶν ἀλλοφύλων ἐν τῇ ὁδῷ τῶν πυλῶν καὶ ἕως Γὲθ καὶ ἕως ᾽Ακκαρών.

[52] And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Geth, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth, and to Accaron.

[53] καὶ ἀνέστρεψαν ἄνδρες Ἰσραὴλ ἐκκλίνοντες ὀπίσω τῶν ἀλλοφύλων καὶ κατεπάτουν τὰς παρεμβολὰς αὐτῶν.

[53] And the men of Israel returned from pursuing after the Philistines, and they destroyed their camp.

[54] καὶ ἔλαβε Δαυὶδ τὴν κεφαλὴν τοῦ ἀλλοφύλου, καὶ ἤνεγκεν αὐτὴν εἰς ῾Ιερουσαλὴμ καὶ τὰ σκεύη αὐτοῦ ἔθηκεν ἐν τῷ σκηνώματι αὐτοῦ.

[54] And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

[55] Καὶ ὡς εἶδε Σαοὺλ τὸν Δαυὶδ ἐκπορευόμενον εἰς ἀπάντησιν τοῦ ἀλλοφύλου, εἶπε πρὸς Ἀβεννὴρ τὸν ἄρχοντα τῆς δυνάμεως· Υἱὸς τίνος ὁ νεανίσκος οὗτος; καὶ εἶπεν Ἀβεννήρ· ζῇ ἡ ψυχή σου, βασιλεῦ, εἰ οἶδα.

[55]And when Saul saw David go forth against the Philistines, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

[56] καὶ εἶπεν ὁ βασιλεύς· ἐπερώτησον σύ, υἱὸς τίνος ὁ νεανίσκος οὗτος.

[56] And the king said, Enquire thou whose son the stripling is.

[57] καὶ ὡς ἐπέστρεψε Δαυὶδ τοῦ πατάξαι τὸν ἀλλόφυλον, καὶ παρέλαβεν αὐτὸν Ἀβεννὴρ καὶ εἰσήγαγεν αὐτὸν ἐνώπιον Σαούλ, καὶ ἡ κεφαλὴ τοῦ ἀλλοφύλου ἐν τῇ χειρὶ αὐτοῦ.

[57] And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

[58] καὶ εἶπε πρὸς αὐτὸν Σαούλ· υἱὸς τίνος εἶ, παιδάριον, καὶ εἶπε Δυαίδ· υἱὸς δούλου σου Ἰεσσαὶ τοῦ Βηθλεεμείτου.

[58] And Saul said to him, Whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse the Bethlehemite.

CHAPTER 18

Καὶ ἐγένετο ὡς συνετέλεσε λαλῶν πρὸς Σαούλ, καὶ ἡ ψυχὴ ᾽Ιωνάθαν συνεδέθη τῇ ψυχῇ Δαυὶδ καὶ ἠγάπησεν αὐτὸν ᾽Ιωνάθαν κατὰ τὴν ψυχὴν αὐτοῦ.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

[2] καὶ ἔλαβεν αὐτὸν Σαοὺλ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ οὐκ ἔδωκεν αὐτὸν ἐπιστρέψαι ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

[2] And Saul took him that day, and would let him go no more to his father’s house.

[3] καὶ διέθετο ᾽Ιωνάθαν καὶ Δαυὶδ ἐν τῷ ἀγαπᾶν αὐτὸν κατὰ τὴν ψυχὴν αὐτοῦ.

[3] Then Jonathan and David made a covenant, because he loved him as his own soul.

[4] καὶ ἐξεδύσατο ᾽Ιωνάθαν τὸν ἐπενδύτην τὸν ἐπάνω καὶ ἔδωκεν αὐτὸν τῷ Δαυὶδ καὶ τὸν μανδύαν αὐτοῦ καὶ ἕως τῆς ρομφαίας αὐτοῦ καὶ ἕως τοῦ τόξου αὐτοῦ καὶ ἕως τῆς ζώνης αὐτοῦ.

[4] And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

[5] καὶ ἐξεπορεύετο Δαυίδ, ἐν πᾶσιν, οἷς ἀπέστειλεν αὐτὸν Σαούλ, συνῆκε· καὶ κατέστησεν αὐτὸν Σαοὺλ ἐπὶ τοὺς ἄνδρας τοῦ πολέμου, καὶ ἤρεσεν ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ καί γε ἐν ὀφθαλμοῖς δούλων Σαούλ.

[5] And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul’s servants.

[6] Καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν Δαυὶδ ἐκ πασῶν πόλεων ᾽Ισραὴλ ἐν τυμπάνοις καὶ ἐν χαρμοσύνῃ καὶ ἐν κυμβάλοις.

[6] And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoicing, and with cymbals.

[7] καὶ ἐξῆρχον αἱ γυναῖκες καὶ ἔλεγον· ἐπάταξε Σαοὺλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ.

[7] And the women began the strain, and said, Saul has smitten his thousands, and David his ten thousands.

[8] καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαοὺλ περὶ τοῦ λόγου τούτου, καὶ εἶπε· τῷ Δαυὶδ ἔδωκαν τὰς μυριάδας καὶ ἐμοὶ ἔδωκαν τὰς χιλιάδας.

[8] And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands.

[9] Καὶ ἦν Σαοὺλ ὑποβλεπόμενος τὸν Δαυὶδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

[9]And Saul eyed David from that day and onward.

[10] καὶ ἐγενήθη ἀπὸ τῆς ἐπαύριον καὶ ἔπεσε πνεῦμα Θεοῦ πονηρὸν ἐπὶ Σαοὺλ καὶ προεφήτευσεν ἐν μέσῳ οἴκου αὐτοῦ. Καὶ Δαυὶδ ἔψαλλεν ἐν χειρὶ αὐτοῦ ὡς καθ᾽ ἑκάστην ἡμέραν, καὶ τὸ δόρυ ἐν τῇ χειρὶ Σαούλ.

[10] And it came to pass on the morrow, that an evil spirit from God fell upon Saul, and he prophesied in the midst of his house: and David played on the harp with his hand, according to his daily custom: and Saul’s javelin was in his hand.

[11] καὶ ἦρε Σαοὺλ τὸ δόρυ καὶ εἶπε· πατάξω ἐν Δαυὶδ καὶ ἐν τῷ τοίχῳ· καὶ ἐξέκλινε Δαυὶδ ἀπὸ προσώπου αὐτοῦ δίς.

[11] And Saul took his javelin, and said, I will smite David even to the wall. But David avoided out of his presence twice.

[12] καὶ ἐφοβήθη Σαοὺλ ἀπὸ προσώπου Δαυίδ,

[12] And Saul was alarmed on account of David.

[13] καὶ ἀπέστησεν αὐτὸν ἀπ᾽ αὐτοῦ καὶ κατέστησεν αὐτὸν ἑαυτῷ χιλίαρχον, καὶ ἐξεπορεύετο καὶ εἰσεπορεύετο ἔμπροσθεν τοῦ λαοῦ.

[13] And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people.

[14] καὶἦν Δαυὶδ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ συνιῶν, καὶ Κύριος ἦν μετ᾽ αὐτοῦ.

[14] And David was prudent in all his ways, and the Lord was with him.

[15] καὶ εἶδε Σαοὺλ ὡς αὐτὸς συνιεῖ σφόδρα, καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ.

[15] And Saul saw that he was very wise, and he was afraid of him.

[16] καὶ πᾶς ᾽Ισραὴλ καὶ ᾽Ιούδας ἠγάπα τὸν Δαυίδ, ὅτι αὐτὸς εἰσεπορεύετο καὶ ἐξεπορεύετο πρὸ προσώπου τοῦ λαοῦ.

[16] And all Israel and Juda loved David, because he came in and went out before the people.

[17] Καὶ εἶπε Σαοὺλ πρὸς Δαυίδ· ἰδοὺ ἡ θυγάτηρ μου ἡ μείζων Μερόβ, αὐτὴν δώσω σοι εἰς γυναῖκα, καὶ πλὴν γίνου μοι εἰς υἱὸν δυνάμεως καὶ πολέμει τοὺς πολέμους Κυρίου. καὶ Σαοὺλ εἶπε· μὴ ἔστω χείρ μου ἐπ᾽ αὐτῷ, καὶ ἔσται ἐπ᾽ αὐτὸν χεὶρ ἀλλοφύλων.

[17] And Saul said unto David, Behold my elder daughter Merob, her will I give thee to wife: only be thou a mighty man to me, and fight the Lord’s wars. And Saul said, Let not mine hand be upon him, but the hand of the Philistines shall be upon him.

[18] καὶ εἶπε Δαυὶδ πρὸς Σαούλ· τίς ἐγώ εἰμι καὶ τίς ἡ ζωὴ τῆς συγγενείας τοῦ πατρός μου ἐν ᾽Ισραήλ, ὅτι ἔσομαι γαμβρὸς τοῦ βασιλέως;

[18] And David said unto Saul, Who am I? and what is the life of my family in Israel, that I should be son in law to the king?

[19] καὶ ἐγενήθη ἐν τῷ καιρῷ τοῦ δοθῆναι τὴν Μερὸβ θυγατέρα Σαοὺλ τῷ Δαυίδ, καὶ αὕτη ἐδόθη τῷ ᾽Ισραὴλ τῷ Μοθυλαθείτῃ εἰς γυναῖκα.

[19] But it came to pass at the time when Merob Saul’s daughter should have been given to David, that she was given unto Israel the Meholathite to wife.

[20] Καὶ ἠγάπησε Μελχὸλ ἡ θυγάτηρ Σαοὺλ τὸν Δαυίδ, καὶ ἀπηγγέλη τῷ Σαούλ, καὶ ηὐθύνθη ἐν τοῖς ὀφθαλμοῖς αὐτοῦ.

[20] And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes.

[21] καὶ εἶπε Σαούλ· δώσω αὐτὴν αὐτῷ, καὶ ἔσται αὐτῷ εἰς σκάνδαλον. καὶ ἦν ἐπὶ Σαοὺλ χεὶρ ἀλλοφύλων.

[21] And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul.

[22] καὶ ἐνετείλατο Σαοὺλ τοῖς παισὶν αὐτοῦ λέγων· λαλήσετε ὑμεῖς λάθρᾳ τῷ Δαυὶδ λέγοντες· ἰδοὺ θέλει ἐν σοὶ ὁ βασιλεύς, καὶ πάντες οἱ παῖδες αὐτοῦ ἀγαπῶσί σε, καὶ σὺ ἐπιγάμβρευσον τῷ βασιλεῖ.

[22] And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delights in thee, and all his servants love thee, and do thou becomes the king's son-in-law.

[23] καὶ ἐλάλησαν οἱ παῖδες Σαοὺλ εἰς τὰ ὦτα Δαυὶδ τὰ ῥήματα ταῦτα, καὶ εἶπε Δαυίδ· εἰ κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμβρεῦσαι βασιλεῖ; κἀγὼ ἀνὴρ ταπεινὸς καὶ οὐχὶ ἔνδοξος.

[23] And the servants of Saul spoke these words in the ears of David; and David said, Is it a light thing in your eyes to become son-in-law to the king? Whereas I am an humble man, an not honourable?

[24] καὶ ἀπήγγειλαν οἱ παῖδες Σαοὺλ αὐτῷ κατὰ τὰ ῥήματα ταῦτα, ἃ ἐλάλησε Δαυίδ.

[24] And the servants of Saul reported to him according to these words, which David spoke.

[25] καὶ εἶπε Σαούλ· τάδε ἐρεῖτε τῷ Δαυίδ· οὐ βούλεται ὁ βασιλεὺς ἐν δόματι, ἀλλ᾽ ἢ ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων ἐκδικῆσαι ἐχθροὺς τοῦ βασιλέως· καὶ Σαοὺλ ἐλογίσατο ἐμβαλεῖν αὐτὸν εἰς χεῖρας τῶν ἀλλοφύλων.

[25] And Saul said, Thus shall ye speak to David, The king wants no gift but a hundred foreskins of the Philistines, to avenge himself on the kings enemies. Now Saul thought to cast him into the hands of the Philistines.

[26] καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαοὺλ τῷ Δαυὶδ τὰ ῥήματα ταῦτα, καὶ ηὐθύνθη ὁ λόγος ἐν ὀφθαλμοῖς Δαυὶδ ἐπιγαμβρεῦσαι τῷ βασιλεῖ.

[26] And the servants of Saul report these words to David, and David was well pleased to become the son-in-law to the king.

[27] καὶ ἀνέστη Δαυὶδ καὶ ἐπορεύθη αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις ἑκατὸν ἄνδρας καὶ ἀνήνεγκε τὰς ἀκροβυστίας αὐτῶν. καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ καὶ δίδωσιν αὐτῷ τὴν Μελχὸλ θυγατέρα αὐτοῦ αὐτῷ εἰς γυναῖκα.

[27] And David arose, and went, he and his men, and smote among the Philistines a hundred men: and he brought their foreskins, and he becomes the king's son-in-law, and Saul gives him Melchol his daughter to wife.

[28] καὶ εἶδε Σαοὺλ ὅτι Κύριος μετὰ Δαυὶδ καὶ πᾶς Ἰσραὴλ ἠγάπα αὐτόν,

[28] And Saul saw that the Lord was with David, and that all Israel loved him.

[29] καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυὶδ ἔτι.

[29] And he was yet more afraid of David.

CHAPTER 19

ΚΑΙ ἐλάλησε Σαοὺλ πρὸς Ἰωνάθαν τὸν υἱὸν αὐτοῦ καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ θανατῶσαι τὸν Δαυίδ.

And Saul spoke to Jonathan his son, and to all his servants, to slay David.

[2] καὶ Ἰωνάθαν ὁ υἱὸς Σαοὺλ ἠρεῖτο τὸν Δαυὶδ σφόδρα, καὶ ἀπήγγειλεν Ἰωνάθαν τῷ Δαυὶδ λέγων· Σαοὺλ ζητεῖ θανατῶσαί σε· φύλαξαι οὖν αὔριον πρωΐ καὶ κρύβηθι καὶ κάθισον κρυφῇ,

[2] And Jonathan, Saul's son, loved David much: and Jonathan told David, saying, Saul seeks to kill thee: take heed to thyself therefore to-morrow morning, and hide thyself, and dwell in secret.

[3] καὶ ἐγὼ ἐξελεύσομαι καὶ στήσομαι ἐχόμενος τοῦ πατρός μου ἐν ἀγρῷ, οὗ ἐὰν ᾖς ἐκεῖ, καὶ ἐγὼ λαλήσω περὶ σοῦ πρὸς τὸν πατέρα μου καὶ ὄψομαι ὅ,τι ἐὰν ᾖ, καὶ ἀπαγγελῶ σοι.

[3] And I will go forth, and stand near my father in the field where thou shalt be, and I will speak concerning thee to my father; and I will see what his answer may be, and I will tell thee.

[4] καὶ ἐλάλησεν Ἰωνάθαν περὶ Δαυὶδ ἀγαθὰ πρὸς Σαοὺλ τὸν πατέρα αὐτοῦ καὶ εἶπε πρὸς αὐτόν· μὴ ἁμαρτησάτω ὁ βασιλεὺς εἰς τὸν δοῦλόν σου Δαυίδ, ὅτι οὐχ ἡμάρτηκεν εἰς σέ, καὶ τὰ ποιήματα αὐτοῦ ἀγαθὰ σφόδρα,

[4] And Jonathan spoke favorably concerning David to Saul his father, and said to him, Let not the king sin against thy servant David, for he has not sinned against thee, and his deeds are very good.

[5] καὶ ἔθετο τὴν ψυχὴν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ καὶ ἐπάταξε τὸν ἀλλόφυλον, καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην, καὶ πᾶς Ἰσραὴλ εἶδον καὶ ἐχάρησαν· καὶ ἱνατί ἁμαρτάνεις εἰς αἷμα ἀθῷον θανατῶσαι τὸν Δαυὶδ δωρεάν;

[5] And he put his life in his hand, and smote the Philistine, and the Lord wrought a great deliverance; and all Israel saw, and rejoined: why then dost thou sin against innocent blood, to slay David without a cause?

[6] καὶ ἤκουσε Σαοὺλ τῆς φωνῆς Ἰωνάθαν, καὶ ὤμοσε Σαοὺλ λέγων· ζῇ Κύριος, εἰ ἀποθανεῖται.

[6] And Saul hearkened to the voice of Jonathan; and Saul swore, saying, As the Lord lives, he shall not die.

[7] καὶ ἐκάλεσεν Ἰωνάθαν τὸν Δαυίδ, καὶ ἀπήγγειλεν αὐτῷ πάντα τὰ ῥήματα ταῦτα, καὶ εἰσήγαγεν Ἰωνάθαν τὸν Δαυὶδ πρὸς Σαούλ, καὶ ἦν ἐνώπιον αὐτοῦ ὡς ἐχθὲς καὶ τρίτην ἡμέραν.

[7] And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times.

[8] καὶ προσέθετο ὁ πόλεμος γενέσθαι πρὸς Σαούλ, καὶ κατίσχυσε Δαυὶδ καὶ ἐπολέμησε τοὺς ἀλλοφύλους καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην σφόδρα, καὶ ἔφυγον ἐκ προσώπου αὐτοῦ.

[8] And there was again war against Saul; and David did valiantly, and fought against the Philistines, and smote them with a very great slaughter, and they fled from before him.

[9] Καὶ ἐγένετο πνεῦμα Θεοῦ πονηρὸν ἐπὶ Σαούλ, καὶ αὐτὸς ἐν οἴκῳ καθεύδων, καὶ δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ Δαυὶδ ἔψαλλε ταῖς χερσὶν αὐτοῦ·

[9] And an evil spirit from God was upon Saul, and he was resting in his house, and a spear was in his hand, and David was playing on the harp with his hands.

[10] καὶ ἐζήτει Σαοὺλ πατάξαι τὸ δόρυ εἰς Δαυίδ, καὶ ἀπέστη Δαυὶδ ἐκ προσώπου Σαοὺλ καὶ ἐπάταξε τὸ δόρυ εἰς τόν τοῖχον, καὶ Δαυὶδ ἀνεχώρησε καὶ διεσώθη.

[10] And Saul sought to smite David with the spear; and David withdrew suddenly from the presence of Saul; and he drove the spear into the wall; and David retreated and escaped.

[11] καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἀπέστειλε Σαοὺλ ἀγγέλους εἰς οἶκον Δαυὶδ φυλάξαι αὐτὸν τοῦ θανατῶσαι αὐτὸν πρωΐ· καὶ ἀπήγγειλε τῷ Δαυὶδ Μελχὸλ ἡ γυνὴ αὐτοῦ λέγουσα· ἐὰν μὴ σὺ σώσῃς τὴν ψυχὴν σαυτοῦ τὴν νύκτα ταύτην, αὔριον θανατωθήσῃ.

[11] And it came to pass in that night, that Saul sent messengers to the house of David to watch him, in order to slay him in the morning; and Melchol David's wife told him, saying, Unless thou save thy life this night, to-morrow thou shalt be slain.

[12] καὶ κατάγει ἡ Μελχὸλ τὸν Δαυὶδ διὰ τῆς θυρίδος, καὶ ἀπῆλθε καὶ ἔφυγε καὶ σώζεται.

[12] So Melchol lets David down by the window, and he departed, and fled, and escaped.

[13] καὶ ἔλαβεν ἡ Μελχὸλ τὰ κενοτάφια καὶ ἔθετο ἐπὶ τὴν κλίνην καὶ ἧπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ καὶ ἐκάλυψεν αὐτὰ ἱματίῳ.

[13] And Melchol took images, and laid them on the bed, and she put the liver of a goat by his head, and covered them with clothes.

[14] καὶ ἀπέστειλε Σαοὺλ ἀγγέλους λαβεῖν τὸν Δαυίδ, καὶ λέγουσιν ἐνοχλεῖσθαι αὐτόν·

[14] And Saul sent messengers to take David; and they say that he is sick.

[15] καὶ ἀποστέλλει ἐπὶ τὸν Δαυὶδ λέγων· ἀγάγετε αὐτὸν ἐπὶ τῆς κλίνης πρός με τοῦ θανατῶσαι αὐτόν.

[15] And he sends to David, saying, Bring him to me on the bed, that I may slay him.

[16] καὶ ἔρχονται οἱ ἄγγελοι, καὶ ἰδοὺ τὰ κενοτάφια ἐπὶ τῆς κλίνης, καὶ ἦπαρ τῶν αἰγῶν πρὸς κεφαλῆς αὐτοῦ.

[16] And the messengers come, and, behold, the images were on the bed, and the goat's liver at his head.

[17] καὶ εἶπε Σαοὺλ τῇ Μελχόλ· ἱνατί οὕτως παρελογίσω με καὶ ἐξαπέστειλας τὸν ἐχθρόν μου καὶ διεσώθη; καὶ εἶπε Μελχὸλ τῷ Σαούλ· αὐτὸς εἶπεν· ἐξαπόστειλόν με, εἰ δὲ μή, θανατώσω σε.

[17] And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to depart, and he has escaped? and Melchol said to Saul, He said, let me go, and if not, I will slay thee.

[18] Καὶ Δαυὶδ ἔφυγε καὶ διεσώθη καὶ παραγίνεται πρὸς Σαμουὴλ εἰς ᾽Αρμαθαὶμ καὶ ἀπαγγέλλει αὐτῷ πάντα, ὅσα ἐποίησεν αὐτῷ Σαούλ, καὶ ἐπορεύθη Σαμουὴλ καὶ Δαυὶδ καὶ ἐκάθισαν ἐν Ναυὰθ ἐν Ραμά.

[18] So David fled, and escaped, and comes to Samuel to Armathaim, and tells him all that Saul had done to him: and Samuel and David went, and dwelt in Navath in Rama.

[19] καὶ ἀπηγγέλη τῷ Σαοὺλ λέγοντες· ἰδοὺ Δαυὶδ ἐν Ναυὰθ ἐν Ραμά.

[19] And it was told Saul, saying, Behold, David is in Navath in Rama.

[20] καὶ ἀπέστειλε Σαοὺλ ἀγγέλους λαβεῖν τὸν Δαυίδ, καὶ εἶδαν τὴν ἐκκλησίαν τῶν προφητῶν, καὶ Σαμουὴλ εἱστήκει καθεστηκὼς ἐπ᾽ αὐτῶν, καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ Σαοὺλ πνεῦμα Θεοῦ, καὶ προφητεύουσι.

[20] And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy.

[21] καὶ ἀπηγγέλη τῷ Σαούλ, καὶ ἀπέστειλεν ἀγγέλους ἑτέρους, καὶ ἐπροφήτευσαν καὶ αὐτοί. καὶ προσέθετο Σαοὺλ ἀποστεῖλαι ἀγγέλους τρίτους, καί ἐπροφήτευσαν καὶ αὐτοί.

[21] And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sent again a third set of messengers, and they also prophesied.

[22] καὶ ἐθυμώθη ὀργῇ Σαοὺλ καὶ ἐπορεύθη καὶ αὐτὸς εἰς ᾽Αρμαθαὶμ καὶ ἔρχεται ἕως τοῦ φρέατος τοῦ ἅλω τοῦ ἐν τῷ Σεφὶ καὶ ἠρώτησε καὶ εἶπε· ποῦ Σαμουὴλ καὶ Δαυίδ; καὶ εἶπαν· ἰδοὺ ἐν Ναυὰθ ἐν Ραμά.

[22] And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing floor that is in Sephi; and he asked and said, Where are Samuel and David? And they said, Behold, in Navath in Rama.

[23] καὶ ἐπορεύθη ἐκεῖθεν εἰς Ναυὰθ ἐν Ραμά, καὶ ἐγενήθη καὶ ἐπ᾽ αὐτῷ πνεῦμα Θεοῦ, καὶ ἐπορεύετο προφητεύων ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Ναυὰθ ἐν Ραμά.

[23] And he went thence to Navath in Rama: and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama.

[24] καὶ ἐξεδύσατο τὰ ἱμάτια αὐτοῦ καὶ ἐπροφήτευσεν ἐνώπιον αὐτῶν καὶ ἔπεσε γυμνὸς ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα· διὰ τοῦτο ἔλεγον· εἰ καὶ Σαοὺλ ἐν προφήταις;

[24] And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night: therefore they said, Is Saul also among the prophets?

CHAPTER 20

[1] Καὶ ἀπέδρα Δαυιδ ἐκ Ναυαθ ἐν Ραμα καὶ ἔρχεται ἐνώπιον Ιωναθαν καὶ εἶπεν Τί πεποίηκα καὶ τί τὸ ἀδίκημά μου καὶ τί ἡμάρτηκα ἐνώπιον τοῦ πατρός σου ὅτι ἐπιζητεῖ τὴν ψυχήν μου;

[1] And David fled from Navath in Rama, and comes into the presence of Jonathan; and he said, What have I done, and what *is* my fault, and wherein have I sinned before thy father, that he seeks my life?

[2] καὶ εἶπεν αὐτῷ Ιωναθαν Μηδαμῶς σοι, οὐ μὴ ἀποθάνῃς· ἰδοὺ οὐ μὴ ποιήσῃ ὁ πατήρ μου ῥῆμα μέγα ἢ μικρὸν καὶ οὐκ ἀποκαλύψει τὸ ὠτίον μου· καὶ τί ὅτι κρύψει ὁ πατήρ μου τὸ ῥῆμα τοῦτο; οὐκ ἔστιν τοῦτο.

[2] And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? This thing is not *so*.

[3] καὶ ἀπεκρίθη Δαυιδ τῷ Ιωναθαν καὶ εἶπεν Γινώσκων οἶδεν ὁ πατήρ σου ὅτι εὕρηκα χάριν ἐν ὀφθαλμοῖς σου, καὶ εἶπεν Μὴ γνώτω τοῦτο Ιωναθαν, μὴ οὐ βούληται· ἀλλὰ ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, ὅτι, καθὼς εἶπον, ἐμπέπλησται ἀνὰ μέσον μου καὶ τοῦ θανάτου.

[3] And David answered Jonathan, and said, Thy father knows surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but *as* the Lord lives and thy soul lives, as I said, *the space* is filled up between me and death.

[4] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Τί ἐπιθυμεῖ ἡ ψυχή σου καὶ τί ποιήσω σοι;

[4] And Jonathan said to David, What does thy soul desire, and what shall I do for thee.

[5] καὶ εἶπεν Δαυιδ πρὸς Ιωναθαν Ἰδοὺ δὴ νεομηνία αὔριον, καὶ ἐγὼ καθίσας οὐ καθήσομαι μετὰ τοῦ βασιλέως φαγεῖν, καὶ ἐξαποστελεῖς με, καὶ κρυβήσομαι ἐν τῷ πεδίῳ ἕως δείλης.

[5] And David said to Jonathan, Behold, to-morrow *is* the new moon, and I shall not on any account sit down to eat, but thou shalt let me go, and I will hide in the plain till the evening.

[6] ἐὰν ἐπισκεπτόμενος ἐπισκέψηταί με ὁ πατήρ σου, καὶ ἐρεῖς Παραιτούμενος παρῃτήσατο ἀπ᾽ ἐμοῦ Δαυιδ δραμεῖν ἕως εἰς Βηθλεεμ τὴν πόλιν αὐτοῦ, ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὅλῃ τῇ φυλῇ.

[6] And if thy father do in anywise enquire for me, then shalt thou say, David earnestly asked leave of me to run to Bethleem his city, for *there is* there, a yearly sacrifice for all the family.

[7] ἐὰν τάδε εἴπῃ Ἀγαθῶς, εἰρήνη τῷ δούλῳ σου· καὶ ἐὰν σκληρῶς ἀποκριθῇ σοι, γνῶθι ὅτι συντετέλεσται ἡ κακία παρ᾽ αὐτοῦ.

[7] If he shall say thus, Well, — *all is* safe for thy servant: but if he shall answer harshly to thee, know that evil is determined by him.

[8] καὶ ποιήσεις ἔλεος μετὰ τοῦ δούλου σου, ὅτι εἰσήγαγες εἰς διαθήκην κυρίου τὸν δοῦλόν σου μετὰ σεαυτοῦ· καὶ εἰ ἔστιν ἀδικία ἐν τῷ δούλῳ σου, θανάτωσόν με σύ· καὶ ἕως τοῦ πατρός σου ἵνα τί οὕτως εἰσάγεις με;

[8] And thou shalt deal mercifully with thy servant; for thou hast brought thy servant into a covenant of the Lord with thyself: and if there is iniquity in thy servant, slay me thyself; but why dost thou thus bring me to thy father?

[9] καὶ εἶπεν Ιωναθαν Μηδαμῶς σοι, ὅτι ἐὰν γινώσκων γνῶ ὅτι συντετέλεσται ἡ κακία παρὰ τοῦ πατρός μου τοῦ ἐλθεῖν ἐπὶ σέ· καὶ ἐὰν μή, εἰς τὰς πόλεις σου ἐγὼ ἀπαγγελῶ σοι.

[9] And Jonathan said, That be far from thee: for if I surely know that evil is determined by my father to come upon thee, although it should not be against thy cities, I will tell thee.

[10] καὶ εἶπεν Δαυιδ πρὸς Ιωναθαν Τίς ἀπαγγελεῖ μοι, ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς;

[10] And David said to Jonathan, Who can tell me if thy father should answer roughly?

[11] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Πορεύου καὶ μένε εἰς ἀγρόν. καὶ ἐκπορεύονται ἀμφότεροι εἰς ἀγρόν. –

[11] And Jonathan said to David, Go, and abide in the field. And they went out both into the field.

[12] καὶ εἶπεν Ιωναθαν πρὸς Δαυιδ Κύριος ὁ θεὸς Ισραηλ οἶδεν ὅτι ἀνακρινῶ τὸν πατέρα μου ὡς ἂν ὁ καιρὸς τρισσῶς, καὶ ἰδοὺ ἀγαθὸν ᾖ περὶ Δαυιδ, καὶ οὐ μὴ ἀποστείλω πρὸς σὲ εἰς ἀγρόν·

[12] And Jonathan said to David, the Lord God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, *if good* should be determined concerning David, and I do not send to thee to the field,

[13] τάδε ποιήσαι ὁ θεὸς τῷ Ιωναθαν καὶ τάδε προσθείη, ὅτι ἀνοίσω τὰ κακὰ ἐπὶ σὲ καὶ ἀποκαλύψω τὸ ὠτίον σου καὶ ἐξαποστελῶ σε, καὶ ἀπελεύσῃ εἰς εἰρήνην· καὶ ἔσται κύριος μετὰ σοῦ, καθὼς ἦν μετὰ τοῦ πατρός μου.

[13] God do so to Jonathan and more also: as I shall *also* report the evil to thee, and make it known to thee, and I will let thee go; and thou shalt depart in peace, and the Lord shall be with thee, as he was with my father.

[14] καὶ μὲν ἔτι μου ζῶντος καὶ ποιήσεις ἔλεος μετ᾽ ἐμοῦ, καὶ ἐὰν θανάτῳ ἀποθάνω,

[14] And if indeed I continue to live, then shalt thou deal mercifully with me; and if I indeed die,

[15] οὐκ ἐξαρεῖς ἔλεός σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἰῶνος· καὶ εἰ μὴ ἐν τῷ ἐξαίρειν κύριον τοὺς ἐχθροὺς Δαυιδ ἕκαστον ἀπὸ προσώπου τῆς γῆς

[15] thou shalt not withdraw thy mercy from my house for ever:

[16] ἐξαρθῆναι τὸ ὄνομα τοῦ Ιωναθαν ἀπὸ τοῦ οἴκου Δαυιδ, καὶ ἐκζητήσαι κύριος ἐχθροὺς τοῦ Δαυιδ.

[16] and if thou doest not, when the Lord cuts off the enemies of David each from the face of the earth, should it happen that the name of Jonathan be discovered by the house of David, then let the Lord seek out the enemies of David.

[17] καὶ προσέθετο ἔτι Ιωναθαν ὀμόσαι τῷ Δαυιδ, ὅτι ἠγάπησεν ψυχὴν ἀγαπῶντος αὐτόν.

[17] And Jonathan swore yet again to David, because he loved the soul of him that loved him.

[18] καὶ εἶπεν Ιωναθαν Αὔριον νουμηνία, καὶ ἐπισκεπήσῃ, ὅτι ἐπισκεπήσεται καθέδρα σου.

[18] And Jonathan said, To-morrow *is* the new moon, and thou wilt be enquired for, because thy seat will be observed as vacant.

[19] καὶ τρισσεύσεις καὶ ἐπισκέψῃ καὶ ἥξεις εἰς τὸν τόπον σου, οὗ ἐκρύβης ἐν τῇ ἡμέρᾳ τῇ ἐργασίμῃ, καὶ καθήσῃ παρὰ τὸ εργαβ ἐκεῖνο.

[19] And thou shalt stay three days, and watch an opportunity, and shalt come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that ergab.

[20] καὶ ἐγὼ τρισσεύσω ταῖς σχίζαις ἀκοντίζων ἐκπέμπων εἰς τὴν αματταρι·

[20] And I will shoot three arrows, aiming them at a mark.

[21] καὶ ἰδοὺ ἀποστελῶ τὸ παιδάριον λέγων Δεῦρο εὑρέ μοι τὴν σχίζαν· ἐὰν εἴπω λέγων τῷ παιδαρίῳ Ὧδε ἡ σχίζα ἀπὸ σοῦ καὶ ὧδε, λαβὲ αὐτήν, παραγίνου, ὅτι εἰρήνη σοι καὶ οὐκ ἔστιν λόγος, ζῇ κύριος·

[21] And behold, I *will* send a lad, saying, Go find me the arrow.

[22] ἐὰν τάδε εἴπω τῷ νεανίσκῳ Ὧδε ἡ σχίζα ἀπὸ σοῦ καὶ ἐπέκεινα, πορεύου, ὅτι ἐξαπέσταλκέν σε κύριος.

[22] If I should expressly say to the lad, The arrow *is* here, and on this side of thee, take it; *then* come, for it is well with thee, and there is no reason *for fear, as* the Lord lives: *but* if I should say thus to the young man, The arrow *is* on that side of thee, and beyond; go, for the Lord hath sent thee away.

[23] καὶ τὸ ῥῆμα, ὃ ἐλαλήσαμεν ἐγὼ καὶ σύ, ἰδοὺ κύριος μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ ἕως αἰῶνος.

[23] And as for the word which thou and I have spoken, behold, the Lord *is* witness between me and thee for ever.

[24] Καὶ κρύπτεται Δαυιδ ἐν ἀγρῷ, καὶ παραγίνεται ὁ μήν, καὶ ἔρχεται ὁ βασιλεὺς ἐπὶ τὴν τράπεζαν τοῦ φαγεῖν.

[24] So David hides himself in the field, and the *new* month arrives, and the king comes to the table to eat.

[25] καὶ ἐκάθισεν ὁ βασιλεὺς ἐπὶ τὴν καθέδραν αὐτοῦ ὡς ἅπαξ καὶ ἅπαξ, ἐπὶ τῆς καθέδρας παρὰ τοῖχον, καὶ προέφθασεν τὸν Ιωναθαν, καὶ ἐκάθισεν Αβεννηρ ἐκ πλαγίων Σαουλ, καὶ ἐπεσκέπη ὁ τόπος Δαυιδ.

[25] And he sat upon his seat as in former times, even on his seat by the wall, and he went before Jonathan; and Abenner sat on one side of Saul, and the place of David was empty.

[26] καὶ οὐκ ἐλάλησεν Σαουλ οὐδὲν ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι εἶπεν Σύμπτωμα φαίνεται μὴ καθαρὸς εἶναι, ὅτι οὐ κεκαθάρισται.

[26] And Saul said nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

[27] καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ ἐπεσκέπη ὁ τόπος τοῦ Δαυιδ, καὶ εἶπεν Σαουλ πρὸς Ιωναθαν τὸν υἱὸν αὐτοῦ Τί ὅτι οὐ παραγέγονεν ὁ υἱὸς Ιεσσαι καὶ ἐχθὲς καὶ σήμερον ἐπὶ τὴν τράπεζαν;

[27] And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jessae attended both yesterday and today at the table?

[28] καὶ ἀπεκρίθη Ιωναθαν τῷ Σαουλ καὶ εἶπεν αὐτῷ Παρῄτηται Δαυιδ παρ᾽ ἐμοῦ ἕως εἰς Βηθλεεμ τὴν πόλιν αὐτοῦ πορευθῆναι

[28] And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethleem his city;

[29] καὶ εἶπεν Ἐξαπόστειλον δή με, ὅτι θυσία τῆς φυλῆς ἡμῖν ἐν τῇ πόλει, καὶ ἐνετείλαντο πρός με οἱ ἀδελφοί μου, καὶ νῦν εἰ εὕρηκα χάριν ἐν ὀφθαλμοῖς σου, διασωθήσομαι δὴ καὶ ὄψομαι τοὺς ἀδελφούς μου· διὰ τοῦτο οὐ παραγέγονεν ἐπὶ τὴν τράπεζαν τοῦ βασιλέως.

[29] and he said, Let me go, I pray thee, for we have a family sacrifice in the city, and my brethren have sent for me; and now, if I have found grace in thine eyes, I will even go over and see my brethren: therefore he is not present at the table of the king.

[30] καὶ ἐθυμώθη ὀργῇ Σαουλ ἐπὶ Ιωναθαν σφόδρα καὶ εἶπεν αὐτῷ Υἱὲ κορασίων αὐτομολούντων, οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ υἱῷ Ιεσσαι εἰς αἰσχύνην σου καὶ εἰς αἰσχύνην ἀποκαλύψεως μητρός σου;

[30] And Saul was exceedingly angry with Jonathan, and said to him, Thou son of traitorous damsels! for do I not know that thou art an accomplice with the son of Jessae to thy same, and to the shame of thy mother's nakedness?

[31] ὅτι πάσας τὰς ἡμέρας, ἃς ὁ υἱὸς Ιεσσαι ζῇ ἐπὶ τῆς γῆς, οὐχ ἑτοιμασθήσεταί ἡ βασιλεία σου· νῦν οὖν ἀποστείλας λαβὲ τὸν νεανίαν, ὅτι υἱὸς θανάτου οὗτος.

[31] For so long as the son of Jessae lives upon the earth, thy kingdom shall not be established: now then send and take the young man, for he shall surely die.

[32] καὶ ἀπεκρίθη Ιωναθαν τῷ Σαουλ Ἵνα τί ἀποθνῄσκει; τί πεποίηκεν;

[32] And Jonathan answered Saul, Why is he to die? What has he done?

[33] καὶ ἐπῆρεν Σαουλ τὸ δόρυ ἐπὶ Ιωναθαν τοῦ θανατῶσαι αὐτόν. καὶ ἔγνω Ιωναθαν ὅτι συντετέλεσται ἡ κακία αὕτη παρὰ τοῦ πατρὸς αὐτοῦ θανατῶσαι τὸν Δαυιδ,

[33] And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this evil was determined on by his father to slay David.

[34] καὶ ἀνεπήδησεν Ιωναθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυιδ, ὅτι συνετέλεσεν ἐπ' αὐτὸν ὁ πατὴρ αὐτοῦ.

[34] And Jonathan sprang up from the table in great anger, and did not eat bread on the second *day* of the month, for he grieved bitterly for David, because his father determined *on mischief* against him.

[35] Καὶ ἐγενήθη πρωῒ καὶ ἐξῆλθεν Ιωναθαν εἰς ἀγρόν, καθὼς ἐτάξατο εἰς τὸ μαρτύριον Δαυιδ, καὶ παιδάριον μικρὸν μετ' αὐτοῦ.

[35] And morning came, and Jonathan went out to the field, as he appointed *to do* for a signal to David, and a little boy *was* with him.

[36] καὶ εἶπεν τῷ παιδαρίῳ Δράμε, εὑρέ μοι τὰς σχίζας, ἐν αἷς ἐγὼ ἀκοντίζω· καὶ τὸ παιδάριον ἔδραμε, καὶ αὐτὸς ἠκόντιζε τῇ σχίζῃ καὶ παρήγαγεν αὐτήν.

[36] And he said to the boy, Run, find me the arrows which I shoot: and the boy ran, and *Jonathan* shot an arrow, and sent it beyond *him*.

[37] καὶ ἦλθεν τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζης, οὗ ἠκόντιζεν Ιωναθαν, καὶ ἀνεβόησεν Ιωναθαν ὀπίσω τοῦ νεανίου καὶ εἶπεν Ἐκεῖ ἡ σχίζα ἀπὸ σοῦ καὶ ἐπέκεινα·

[37] And the boy came to the place where the arrow was which Jonathan shot; and Jonathan cried out after the lad, and said, The arrow *is* on that side of thee and beyond thee.

[38] καὶ ἀνεβόησεν Ιωναθαν ὀπίσω τοῦ παιδαρίου αὐτοῦ λέγων Ταχύνας σπεῦσον καὶ μὴ στῇς· καὶ ἀνέλεξεν τὸ παιδάριον Ιωναθαν τὰς σχίζας πρὸς τὸν κύριον αὐτοῦ.

[38] And Jonathan cried out after his boy, saying, Make all speed, and stay not. And Jonathan's boy gathered up the arrows, and brought the arrows to his master.

[39] καὶ τὸ παιδάριον οὐκ ἔγνω οὐθέν, πάρεξ Ιωναθαν καὶ Δαυιδ ἔγνωσαν τὸ ῥῆμα.

[39] And the boy knew nothing, only Jonathan and David *knew*.

[40] καὶ Ιωναθαν ἔδωκεν τὰ σκεύη αὐτοῦ ἐπὶ τὸ παιδάριον αὐτοῦ καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ Πορεύου εἴσελθε εἰς τὴν πόλιν.

[40] And Jonathan gave his weapons to his boy, and said to his boy, Go, enter into the city.

[41] καὶ ὡς εἰσῆλθεν τὸ παιδάριον, καὶ Δαυιδ ἀνέστη ἀπὸ τοῦ εργαβ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ τρίς, καὶ κατεφίλησεν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ ἕως συντελείας μεγάλης.

[41] And when the lad went in, then David arose from the argab, and fell upon his face, and did obeisance to him three times, and they kissed each other, and wept for each other, for a great while.

[42] καὶ εἶπεν Ιωναθαν Πορεύου εἰς εἰρήνην, καὶ ὡς ὀμωμόκαμεν ἡμεῖς ἀμφότεροι ἐν ὀνόματι κυρίου λέγοντες Κύριος ἔσται μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματός μου καὶ ἀνὰ μέσον τοῦ σπέρματός σου ἕως αἰῶνος.

[42] And Jonathan said to David, Go in peace, and as we have both sworn in the name of the Lord, saying, The Lord shall be witness between me and thee, and between my seed and thy seed for ever — *even so let it be*. And David arose and departed, and Jonathan went into the city.

CHAPTER 21

ΚΑΙ ἀνέστη Δαυὶδ καὶ ἀπῆλθε, καὶ ᾿Ιωνάθαν εἰσῆλθεν εἰς τὴν πόλιν.

[1] And David comes to Nomba to Abimelech the priest: and Abimelech was amazed at meeting him, and said to him, Why *art* thou alone, and nobody with thee?

[2] καὶ ἔρχεται Δαυὶδ εἰς Νομβὰ πρὸς ᾿Αβιμέλεχ τὸν ἱερέα. καὶ ἐξέστη ᾿Αβιμέλεχ τῇ ἀπαντήσει αὐτοῦ καὶ εἶπεν αὐτῷ· τί ὅτι σὺ μόνος καὶ οὐθεὶς μετὰ σοῦ;

[2] And David said to the priest, The king gave me a command to-day, and said to me, Let no one know the matter on which I send thee, an concerning which I have charged thee: and I have charged my servants *to be* in the place that is called, The faithfulness of God, phellani maemoni.

[3] καὶ εἶπε Δαυὶδ τῷ ἱερεῖ· ὁ βασιλεὺς ἐντέταλταί μοι ρῆμα σήμερον καὶ εἶπέ μοι· μηδεὶς γνώτω τὸ ρῆμα, περὶ οὗ ἐγὼ ἀποστέλλω σε καὶ ὑπὲρ οὗ ἐγὼ ἐντέταλμαί σοι· καὶ τοῖς παιδαρίοις διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ Θεοῦ πίστις, Φελλανὶ ᾿Αλεμωνί· καὶ νῦν εἰ εἰσὶν ὑπὸ τὴν χεῖρά σου πέντε ἄρτοι, δὸς εἰς χεῖρά μου τὸ εὑρεθέν.

[3] And now if there are under thy hand five loaves, give into my hand what is ready.

[4] καὶ ἀπεκρίθη ὁ ἱερεὺς τῷ Δαυίδ, καὶ εἶπεν· οὐκ εἰσὶν ἄρτοι βέβηλοι ὑπὸ τὴν χεῖρά μου, ὅτι ἀλλ᾽ ἢ ἄρτοι ἅγιοί εἰσιν· εἰ πεφυλαγμένα τὰ παιδάριά ἐστιν ἀπὸ γυναικός, καὶ φάγεται.

[4] And the priest answered David, and said, There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat *them*.

[5] καὶ ἀπεκρίθη Δαυὶδ τῷ ἱερεῖ καὶ εἶπεν αὐτῷ· ἀλλὰ ἀπὸ γυναικὸς ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν· ἐν τῷ ἐξελθεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παιδία ἡγνισμένα, καὶ αὐτὴ ἡ ὁδὸς βέβηλος, διότι ἁγιασθήσεται σήμερον διὰ τὰ σκεύη μου.

[5] And David answered the priest, and said to him, Yea, we have been kept from women for three days: when I came forth for the journey all

the young men were purified; but this expedition is unclean, wherefore it shall be sanctified this day because of my weapons.

[6] καὶ ἔδωκεν αὐτῷ ᾽Αβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως, ὅτι οὐκ ἦν ἐκεῖ ἄρτος, ἀλλ᾽ ἢ ἄρτοι τοῦ προσώπου οἱ ἀφῃρημένοι ἐκ προσώπου Κυρίου τοῦ παρατεθῆναι ἄρτον θερμὸν ᾗ ἡμέρᾳ ἔλαβεν αὐτούς.

[6] So Abimelech the priest gave him the shewbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of the Lord, in order that hot bread should be set on, on the day on which he took them.

[7] καὶ ἐκεῖ ἦν ἓν τῶν παιδαρίων τοῦ Σαοὺλ ἐν τῇ ἡμέρᾳ ἐκείνῃ συνεχόμενος νεεσσαρὰν ἐνώπιον Κυρίου, καὶ ὄνομα αὐτῷ Δωὴκ ὁ Σύρος νέμων τὰς ἡμιόνους Σαούλ.

[7] And there was there on that day one of Saul's servants detained before the Lord, and his name *was* Doec the Syrian, tending the mules of Saul.

[8] καὶ εἶπε Δαυὶδ πρὸς ᾽Αβιμέλεχ· ἰδὲ εἰ ἔστιν ἐνταῦθα ὑπὸ τὴν χεῖρά σου δόρυ ἢ ρομφαία, ὅτι τὴν ρομφαίαν μου καὶ τὰ σκεύη οὐκ εἴληφα ἐν τῇ χειρί μου, ὅτι ἦν τὸ ρῆμα τοῦ βασιλέως κατὰ σπουδήν.

[8] And David said to Abimelech, See if there is here under thy hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent.

[9] καὶ εἶπεν ὁ ἱερεύς· ἰδοὺ ἡ ρομφαία Γολιὰθ τοῦ ἀλλοφύλου, ὃν ἐπάταξας ἐν τῇ κοιλάδι ᾽Ηλά, καὶ αὐτὴν ἐνειλημμένη ἦν ἐν ἱματίῳ· εἰ ταύτην λήψῃ, σεαυτῷ λαβέ, ὅτι οὐκ ἔστιν ἑτέρα πάρεξ ταύτης ἐνταῦθα. καὶ εἶπε Δαυίδ· ἰδοὺ οὐκ ἔστιν ὥσπερ αὐτή, δός μοι αὐτήν.

[9] And the priest said, Behold the sword of Goliath the Philistine, whom thou smotest in the valley of Ela; and it is wrapt in a cloth: if thou wilt take it, take it for thyself, for there is no other except it here. And David said, Behold, there is none like it; give it me.

[10] καὶ ἔδωκεν αὐτὴν αὐτῷ· καὶ ἀνέστη Δαυὶδ καὶ ἔφυγεν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ προσώπου Σαούλ. Καὶ ἦλθε Δαυὶδ πρὸς ᾽Αγχοῦς βασιλέα Γέθ.

[10] And he gave it him; and David arose, and fled in that day from he presence of Saul: and David came to Anchus king of Geth.

[11] καὶ εἶπον οἱ παῖδες ᾿Αγχοῦς πρὸς αὐτόν· οὐχὶ οὗτος Δαυὶδ ὁ βασιλεὺς τῆς γῆς; οὐχὶ τούτῳ ἐξῆρχον αἱ χορεύουσαι λέγουσαι· ἐπάταξε Σαοὺλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ;

[11] And the servants of Anchus said to him, *Is* not this David the king of the land? Did not the dancing women begin the son to him, saying, Saul has smitten his thousand, and David his ten thousands?

[12] καὶ ἔθετο Δαυὶδ τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτοῦ καὶ ἐφοβήθη σφόδρα ἀπὸ προσώπου ᾿Αγχοῦς βασιλέως Γέθ.

[12] And David laid up the words in his heart, and was greatly afraid of Anchus king of Geth.

[13] καὶ ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἐτυμπάνιζεν ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πύλης, καὶ τὰ σίελα αὐτοῦ κατέρρει ἐπὶ τὸν πώγωνα αὐτοῦ.

[13] And he changed his appearance before him, and feigned himself a false character in that day; and drummed upon the doors of the city, and used extravagant gestures with his hands, and fell against the doors of the gate, and his spittle ran down upon his beard.

[14] καὶ εἶπεν ᾿Αγχοῦς πρὸς τοὺς παῖδας αὐτοῦ· ἰδοὺ ἴδετε ἄνδρα ἐπίληπτον, ἱνατί εἰσηγάγετε αὐτὸν πρός με;

[14] And Anchus said to his servants, Lo! ye see the man *is* mad: why have ye brought him in to me?

[15] μὴ ἐλαττοῦμαι ἐπιλήπτων ἐγώ, ὅτι εἰσαγηόχατε αὐτὸν ἐπιληπτεύεσθαι πρός με; οὗτος οὐκ εἰσελεύσεται εἰς οἰκίαν

[15] *Am* I in want of madmen, that ye have brought him in to me to play the madman? He shall not come into the house.

CHAPTER 22

[1] Καὶ ἀπῆλθεν ἐκεῖθεν Δαυιδ καὶ διεσώθη καὶ ἔρχεται εἰς τὸ σπήλαιον τὸ Οδολλαμ. καὶ ἀκούουσιν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ καταβαίνουσιν πρὸς αὐτὸν ἐκεῖ.

[1] And David departed thence, and escaped; and he comes to the cave of Odollam, and his brethren hear, and the house of his father, and they go down to him there.

[2] καὶ συνήγοντο πρὸς αὐτὸν πᾶς ἐν ἀνάγκῃ καὶ πᾶς ὑπόχρεως καὶ πᾶς κατώδυνος ψυχῇ, καὶ ἦν ἐπ᾽ αὐτῶν ἡγούμενος· καὶ ἦσαν μετ᾽ αὐτοῦ ὡς τετρακόσιοι ἄνδρες.

[2] And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four hundred men.

[3] καὶ ἀπῆλθεν Δαυιδ ἐκεῖθεν εἰς Μασσηφα τῆς Μωαβ καὶ εἶπεν πρὸς βασιλέα Μωαβ Γινέσθωσαν δὴ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοί, ἕως ὅτου γνῶ τί ποιήσει μοι ὁ θεός.

[3] And David departed thence to Massephath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me.

[4] καὶ παρεκάλεσεν τὸ πρόσωπον τοῦ βασιλέως Μωαβ, καὶ κατῴκουν μετ᾽ αὐτοῦ πάσας τὰς ἡμέρας ὄντος τοῦ Δαυιδ ἐν τῇ περιοχῇ.

[4] And he persuaded the King of Moab, and they dwell with him continually, while David was in the hold.

[5] καὶ εἶπεν Γαδ ὁ προφήτης πρὸς Δαυιδ Μὴ κάθου ἐν τῇ περιοχῇ, πορεύου καὶ ἥξεις εἰς γῆν Ιουδα. καὶ ἐπορεύθη Δαυιδ καὶ ἦλθεν καὶ ἐκάθισεν ἐν πόλει Σαριχ.

[5] And Gad the prophet said to David, Dwell not in the hold: go, and thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric.

[6] Καὶ ἤκουσεν Σαουλ ὅτι ἔγνωσταιΔαυιδ καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ· καὶ Σαουλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τὴν ἄρουραν τὴν ἐν Ραμα, καὶ τὸ

δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ πάντες οἱ παῖδες αὐτοῦ παρειστήκεισαν αὐτῷ.

[6] And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rama, and his spear *was* in his hand, and all his servants stood near him.

[7] καὶ εἶπεν Σαουλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς παρεστηκότας αὐτῷ καὶ εἶπεν αὐτοῖς Ἀκούσατε δή, υἱοὶ Βενιαμιν· εἰ ἀληθῶς πᾶσιν ὑμῖν δώσει ὁ υἱὸς Ιεσσαι ἀγροὺς καὶ ἀμπελῶνας καὶ πάντας ὑμᾶς τάξει ἑκατοντάρχους καὶ χιλιάρχους;

[7] And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jessae indeed give all of you fields and vineyards, and will he make you all captains of hundreds and captains of thousands?

[8] ὅτι σύγκεισθε πάντες ὑμεῖς ἐπ᾽ ἐμέ, καὶ οὐκ ἔστιν ὁ ἀποκαλύπτων τὸ ὠτίον μου ἐν τῷ διαθέσθαι τὸν υἱόν μου διαθήκην μετὰ τοῦ υἱοῦ Ιεσσαι, καὶ οὐκ ἔστιν πονῶν περὶ ἐμοῦ ἐξ ὑμῶν καὶ ἀποκαλύπτων τὸ ὠτίον μου ὅτι ἐπήγειρεν ὁ υἱός μου τὸν δοῦλόν μου ἐπ᾽ ἐμὲ εἰς ἐχθρὸν ὡς ἡ ἡμέρα αὕτη.

[8] That ye are conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jessae, and there is no one of you that is sorry for me, or informs me, that my son has stirred up my servant against me for an enemy, as *it is* this day?

[9] καὶ ἀποκρίνεται Δωηκ ὁ Σύρος ὁ καθεστηκὼς ἐπὶ τὰς ἡμιόνους Σαουλ καὶ εἶπεν Ἑόρακα τὸν υἱὸν Ιεσσαι παραγινόμενον εἰς Νομβα πρὸς Αβιμελεχ υἱὸν Αχιτωβ τὸν ἱερέα,

[9] And Doec the Syrian who was over the mules of Saul answered and said, I saw the son of Jessae as he came to Nomba to Abimelech son of Achitob the priest.

[10] καὶ ἠρώτα αὐτῷ διὰ τοῦ θεοῦ καὶ ἐπισιτισμὸν ἔδωκεν αὐτῷ καὶ τὴν ῥομφαίαν Γολιαδ τοῦ ἀλλοφύλου ἔδωκεν αὐτῷ.

[10] And *the priest* enquired of God for him, and gave him provision, and gave him the sword of Goliath the Philistine.

[11] καὶ ἀπέστειλεν ὁ βασιλεὺς καλέσαι τὸν Αβιμελεχ υἱὸν Αχιτωβ καὶ πάντας τοὺς υἱοὺς τοῦ πατρὸς αὐτοῦ τοὺς ἱερεῖς τοὺς ἐν Νομβα, καὶ παρεγένοντο πάντες πρὸς τὸν βασιλέα.

[11] And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king.

[12] καὶ εἶπεν Σαουλ Ἄκουε δή, υἱὲ Αχιτωβ. καὶ εἶπεν Ἰδοὺ ἐγώ· λάλει, κύριε.

[12] And Saul said, Hear now, thou son of Achitob. And he said, Lo! I *am here*, speak, *my* lord.

[13] καὶ εἶπεν αὐτῷ Σαουλ Ἵνα τί συνέθου κατ᾽ ἐμοῦ σὺ καὶ ὁ υἱὸς Ιεσσαι δοῦναί σε αὐτῷ ἄρτον καὶ ῥομφαίαν καὶ ἐρωτᾶν αὐτῷ διὰ τοῦ θεοῦ θέσθαι αὐτὸν ἐπ᾽ ἐμὲ εἰς ἐχθρὸν ὡς ἡ ἡμέρα αὕτη;

[13] And Saul said to him, Why have thou and the son of Jessae conspired against me, that thou shouldest give him bread and a sword, and shouldest enquire of God for him, to raise him up against me as an enemy, as *he is* this day?

[14] καὶ ἀπεκρίθη τῷ βασιλεῖ καὶ εἶπεν Καὶ τίς ἐν πᾶσιν τοῖς δούλοις σου ὡς Δαυιδ πιστὸς καὶ γαμβρὸς τοῦ βασιλέως καὶ ἄρχων παντὸς παραγγέλματός σου καὶ ἔνδοξος ἐν τῷ οἴκῳ σου;

[14] And he answered the king, and said, And who *is* there among all thy servants faithful as David, and *he is* a son-in-law of the king, and *he is* executor of all thy commands, and *is* honourable in thy house?

[15] ἦ σήμερον ἤργμαι ἐρωτᾶν αὐτῷ διὰ τοῦ θεοῦ; μηδαμῶς. μὴ δότω ὁ βασιλεὺς κατὰ τοῦ δούλου αὐτοῦ λόγον καὶ ἐφ᾽ ὅλον τὸν οἶκον τοῦ πατρός μου, ὅτι οὐκ ᾔδει ὁ δοῦλος ὁ σὸς ἐν πᾶσιν τούτοις ῥῆμα μικρὸν ἢ μέγα.

[15] Have I begun to-day to enquire of God for him? By no means: let not the king bring a charge against his servant, and against thee whole of my father's house; for thy servant knew not in all these matters anything great or small.

[16] καὶ εἶπεν ὁ βασιλεὺς Σαουλ Θανάτῳ ἀποθανῇ, Αβιμελεχ, σὺ καὶ πᾶς ὁ οἶκος τοῦ πατρός σου.

[16] And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house.

[17] καὶ εἶπεν ὁ βασιλεὺς τοῖς παρατρέχουσιν τοῖς ἐφεστηκόσιν ἐπ᾽ αὐτόν Προσαγάγετε καὶ θανατοῦτε τοὺς ἱερεῖς τοῦ κυρίου, ὅτι ἡ χεὶρ αὐτῶν μετὰ Δαυιδ, καὶ ὅτι ἔγνωσαν ὅτι φεύγει αὐτός, καὶ οὐκ ἀπεκάλυψαν τὸ ὠτίον μου. καὶ οὐκ ἐβουλήθησαν οἱ παῖδες τοῦ βασιλέως ἐπενεγκεῖν τὰς χεῖρας αὐτῶν ἀπαντῆσαι εἰς τοὺς ἱερεῖς κυρίου.

[17] And the king said to the footmen that attended on him, Draw nigh and slay the priests of the Lord, because their hand *is* with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priest of the Lord.

[18] καὶ εἶπεν ὁ βασιλεὺς τῷ Δωηκ Ἐπιστρέφου σὺ καὶ ἀπάντα εἰς τοὺς ἱερεῖς. καὶ ἐπεστράφη Δωηκ ὁ Σύρος καὶ ἐθανάτωσεν τοὺς ἱερεῖς κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ, τριακοσίους καὶ πέντε ἄνδρας, πάντας αἴροντας εφουδ.

[18] And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord in that day, three hundred and five men, all wearing an ephod.

[19] καὶ τὴν Νομβα τὴν πόλιν τῶν ἱερέων ἐπάταξεν ἐν στόματι ῥομφαίας ἀπὸ ἀνδρὸς ἕως γυναικός, ἀπὸ νηπίου ἕως θηλάζοντος καὶ μόσχου καὶ ὄνου καὶ προβάτου. –

[19] And he smote Nomba the city of the priest with the edge of the sword, both man, and woman, infant and suckling, and calf, and ox, and sheep.

[20] καὶ διασῴζεται υἱὸς εἷς τῷ Αβιμελεχ υἱῷ Αχιτωβ, καὶ ὄνομα αὐτῷ Αβιαθαρ, καὶ ἔφυγεν ὀπίσω Δαυιδ.

[20] And one son of Abimelech son of Achitob escapes, and his name *was* Abiathar, and he fled after David.

[21] καὶ ἀπήγγειλεν Αβιαθαρ τῷ Δαυιδ ὅτι ἐθανάτωσεν Σαουλ πάντας τοὺς ἱερεῖς τοῦ κυρίου.

[21] And Abiathar told David that Saul had slain all the priests of the Lord.

[22] καὶ εἶπεν Δαυιδ τῷ Αβιαθαρ Ἤιδειν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι Δωηκ ὁ Σύρος ὅτι ἀπαγγέλλων ἀπαγγελεῖ τῷ Σαουλ· ἐγώ εἰμι αἴτιος τῶν ψυχῶν οἴκου τοῦ πατρός σου·

[22] And David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of thy father.

[23] κάθου μετ᾽ ἐμοῦ, μὴ φοβοῦ, ὅτι οὗ ἐὰν ζητῶ τῇ ψυχῇ μου τόπον, ζητήσω καὶ τῇ ψυχῇ σου, ὅτι πεφύλαξαι σὺ παρ᾽ ἐμοί.

[23] Dwell with me; fear not, for wherever I shall seek a place *of safety* for my life, I will also seek a place for thy life, for thou art safely guarded *while* with me.

CHAPTER 23

[1] Καὶ ἀπηγγέλη τῷ Δαυιδ λέγοντες Ἰδοὺ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν τῇ Κειλα, καὶ αὐτοὶ διαρπάζουσιν, καταπατοῦσιν τοὺς ἅλω.

[1] And it was told David, saying, behold, the Philistines war in Keila, and they rob, they trample on the threshing-floors.

[2] καὶ ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου λέγων Εἰ πορευθῶ καὶ πατάξω τοὺς ἀλλοφύλους τούτους; καὶ εἶπεν κύριος Πορεύου καὶ πατάξεις ἐν τοῖς ἀλλοφύλοις τούτοις καὶ σώσεις τὴν Κειλα.

[2] And David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said, Go, and thou shalt smite these Philistines, and shalt save Keila.

[3] καὶ εἶπαν οἱ ἄνδρες τοῦ Δαυιδ πρὸς αὐτόν Ἰδοὺ ἡμεῖς ἐνταῦθα ἐν τῇ Ιουδαίᾳ φοβούμεθα, καὶ πῶς ἔσται ἐὰν πορευθῶμεν εἰς Κειλα; εἰς τὰ σκῦλα τῶν ἀλλοφύλων εἰσπορευσόμεθα.

[3] And the men of David said to him, Behold, we are afraid here in Judea; and how shall it be if we go to Keila? Shall we go after the spoils of the Philistines?

[4] καὶ προσέθετο Δαυιδ ἐρωτῆσαι ἔτι διὰ τοῦ κυρίου, καὶ ἀπεκρίθη αὐτῷ κύριος καὶ εἶπεν πρὸς αὐτόν Ἀνάστηθι καὶ κατάβηθι εἰς Κειλα, ὅτι ἐγὼ παραδίδωμι τοὺς ἀλλοφύλους εἰς χεῖράς σου.

[4] And David enquired yet again of the Lord; and the Lord answered him, and said to him, Arise and go down to Keila, for I will deliver the Philistines into thy hands.

[5] καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ’ αὐτοῦ εἰς Κειλα καὶ ἐπολέμησεν ἐν τοῖς ἀλλοφύλοις, καὶ ἔφυγον ἐκ προσώπου αὐτοῦ, καὶ ἀπήγαγεν τὰ κτήνη αὐτῶν καὶ ἐπάταξεν ἐν αὐτοῖς πληγὴν μεγάλην, καὶ ἔσωσεν Δαυιδ τοὺς κατοικοῦντας Κειλα.

[5] So David and his men with him went to Keila, and fought with the Philistines; and they fled from before him, and he carried off their cattle, and smote them with a great slaughter, and David rescued the inhabitants of Keila.

[6] Καὶ ἐγένετο ἐν τῷ φυγεῖν Αβιαθαρ υἱὸν Αβιμελεχ πρὸς Δαυιδ καὶ αὐτὸς μετὰ Δαυιδ εἰς Κειλα κατέβη ἔχων εφουδ ἐν τῇ χειρὶ αὐτοῦ.

[6] And it came to pass when Abiathar the son of Achimelech fled to David, that he went down with David to Keila, having and ephod in his hand.

[7] καὶ ἀπηγγέλη τῷ Σαουλ ὅτι ἥκει Δαυιδ εἰς Κειλα, καὶ εἶπεν Σαουλ Πέπρακεν αὐτὸν ὁ θεὸς εἰς χεῖράς μου, ὅτι ἀποκέκλεισται εἰσελθὼν εἰς πόλιν θυρῶν καὶ μοχλῶν.

[7] And it was told Saul that David was come to Keila: and Saul said, God has sold him into my hands, for he is shut up, having entered into a city that has gates and bars.

[8] καὶ παρήγγειλεν Σαουλ παντὶ τῷ λαῷ εἰς πόλεμον καταβαίνειν εἰς Κειλα συνέχειν τὸν Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ.

[8] And Saul charged all the people to go down to war to Keila, to besiege David and his men.

[9] καὶ ἔγνω Δαυιδ ὅτι οὐ παρασιωπᾷ Σαουλ περὶ αὐτοῦ τὴν κακίαν, καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα Προσάγαγε τὸ εφουδ κυρίου.

[9] And David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of the Lord.

[10] καὶ εἶπεν Δαυιδ Κύριε ὁ θεὸς Ισραηλ, ἀκούων ἀκήκοεν ὁ δοῦλός σου ὅτι ζητεῖ Σαουλ ἐλθεῖν ἐπὶ Κειλα διαφθεῖραι τὴν πόλιν δι’ ἐμέ.

[10] And David said, Lord God of Israel, thy servant has indeed heard, that Saul seeks to come against Keila to destroy the city on my account.

[11] εἰ ἀποκλεισθήσεται; καὶ νῦν εἰ καταβήσεται Σαουλ, καθὼς ἤκουσεν ὁ δοῦλός σου; κύριε ὁ θεὸς Ισραηλ, ἀπάγγειλον τῷ δούλῳ σου. καὶ εἶπεν κύριος Ἀποκλεισθήσεται.

[11] Will *the place* be shut up? And now will Saul come down, as thy servant has heard? Lord God of Israel, tell thy servant. And the Lord said, It will be shut up.

[13] καὶ ἀνέστη Δαυιδ καὶ οἱ ἄνδρες οἱ μετ’ αὐτοῦ ὡς τετρακόσιοι καὶ ἐξῆλθον ἐκ Κειλα καὶ ἐπορεύοντο οὗ ἐὰν ἐπορεύθησαν· καὶ τῷ Σαουλ ἀπηγγέλη ὅτι διασέσωται Δαυιδ ἐκ Κειλα, καὶ ἀνῆκεν τοῦ ἐξελθεῖν.

[12] 13 And David arose, and the men with him, in number about four hundred, and they went forth from Keila, and went whithersoever they could go: and it was told Saul that David had escaped from Keila, and he forbore to come.

[14] Καὶ ἐκάθισεν Δαυιδ ἐν τῇ ἐρήμῳ ἐν Μασερεμ ἐν τοῖς στενοῖς καὶ ἐκάθητο ἐν τῇ ἐρήμῳ ἐν τῷ ὄρει Ζιφ ἐν τῇ γῇ τῇ αὐχμώδει· καὶ ἐζήτει αὐτὸν Σαουλ πάσας τὰς ἡμέρας, καὶ οὐ παρέδωκεν αὐτὸν κύριος εἰς τὰς χεῖρας αὐτοῦ.

[14] And he dwelt in Maserem in the wilderness, in the narrow *passes*; and dwelt in the wilderness in mount Ziph, in the dry country. And Saul sought him continually, but the Lord delivered him not into his hands.

[15] καὶ εἶδεν Δαυιδ ὅτι ἐξέρχεται Σαουλ τοῦ ζητεῖν τὸν Δαυιδ· καὶ Δαυιδ ἐν τῷ ὄρει τῷ αὐχμώδει ἐν τῇ Καινῇ Ζιφ.

[15] And David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.

[16] καὶ ἀνέστη Ιωναθαν υἱὸς Σαουλ καὶ ἐπορεύθη πρὸς Δαυιδ εἰς Καινὴν καὶ ἐκραταίωσεν τὰς χεῖρας αὐτοῦ ἐν κυρίῳ.

[16] And Jonathan son of Saul rose, and went to David to Caene, and strengthened his hands in the Lord.

[17] καὶ εἶπεν πρὸς αὐτόν Μὴ φοβοῦ, ὅτι οὐ μὴ εὕρῃ σε ἡ χεὶρ Σαουλ τοῦ πατρός μου, καὶ σὺ βασιλεύσεις ἐπὶ Ισραηλ, καὶ ἐγὼ ἔσομαί σοι εἰς δεύτερον· καὶ Σαουλ ὁ πατήρ μου οἶδεν οὕτως.

[17] And he said to him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be second to thee; and Saul my father knows it.

[18] καὶ διέθεντο ἀμφότεροι διαθήκην ἐνώπιον κυρίου. καὶ ἐκάθητο Δαυιδ ἐν Καινῇ, καὶ Ιωναθαν ἀπῆλθεν εἰς οἶκον αὐτοῦ.

[18] So they both made a covenant before the Lord; and David dwelt in Caene, and Jonathan went to his home.

[19] Καὶ ἀνέβησαν οἱ Ζιφαῖοι ἐκ τῆς αὐχμώδους πρὸς Σαουλ ἐπὶ τὸν βουνὸν λέγοντες Οὐκ ἰδοὺ Δαυιδ κέκρυπται παρ’ ἡμῖν ἐν Μεσσαρα ἐν τοῖς στενοῖς ἐν τῇ Καινῇ ἐν τῷ βουνῷ τοῦ Εχελα τοῦ ἐκ δεξιῶν τοῦ Ιεσσαιμουν;

[19] And the Ziphites came up out of the dry country to Saul to the hill, saying, Behold, is not David hidden with us in Messara, in the narrows in Caene in the hill of Echela, which is on the right of Jessaemon?

[20] καὶ νῦν πᾶν τὸ πρὸς ψυχὴν τοῦ βασιλέως εἰς κατάβασιν καταβαινέτω πρὸς ἡμᾶς· κεκλείκασιν αὐτὸν εἰς τὰς χεῖρας τοῦ βασιλέως.

[20] And now *according to* all the king's desire to come down, let him come down to us; they have shut him up into the hands of the king.

[21] καὶ εἶπεν αὐτοῖς Σαουλ Εὐλογημένοι ὑμεῖς τῷ κυρίῳ, ὅτι ἐπονέσατε περὶ ἐμοῦ·

[21] And Saul said to them, Blessed *be* ye of the Lord, for ye have been grieved on my account.

[22] πορεύθητε δὴ καὶ ἑτοιμάσατε ἔτι καὶ γνῶτε τὸν τόπον αὐτοῦ, οὗ ἔσται ὁ ποὺς αὐτοῦ, ἐν τάχει ἐκεῖ οὗ εἴπατε, μήποτε πανουργεύσηται·

[22] Go, I pray you, and make preparations yet, and notice his place where his foot shall be, quickly, in that place which ye spoke of, lest by any means he should deal craftily.

[23] καὶ ἴδετε καὶ γνῶτε, καὶ πορευσόμεθα μεθ' ὑμῶν, καὶ ἔσται εἰ ἔστιν ἐπὶ τῆς γῆς, καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάσιν Ιουδα.

[23] Take notice, then, and learn, and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda.

[24] καὶ ἀνέστησαν οἱ Ζιφαῖοι καὶ ἐπορεύθησαν ἔμπροσθεν Σαουλ· καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μααν καθ' ἑσπέραν ἐκ δεξιῶν τοῦ Ιεσσαιμουν.

[24] And the Ziphites arose, and went before Saul: and David and his men *were* in the wilderness of Maon, westward, to the right of Jessaemon.

[25] καὶ ἐπορεύθη Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν· καὶ ἀπήγγειλαν τῷ Δαυιδ, καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ Μααν· καὶ ἤκουσεν Σαουλ καὶ κατεδίωξεν ὀπίσω Δαυιδ εἰς τὴν ἔρημον Μααν.

[25] And Saul and his men went to seek him: and they brought word to David, and he went down to the rock that was in the wilderness of Maon: and Saul heard, and followed after David to the wilderness of Maon.

[26] καὶ πορεύονται Σαουλ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου, καὶ ἦν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐκ μέρους τοῦ ὄρους τούτου· καὶ ἦν Δαυιδ σκεπαζόμενος πορεύεσθαι ἀπὸ προσώπου Σαουλ, καὶ Σαουλ καὶ οἱ ἄνδρες αὐτοῦ παρενέβαλον ἐπὶ Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ συλλαβεῖν αὐτούς.

[26] And Saul and his men go on one side of the mountain, and David and his men are on the other side of the mountain: and David was hiding himself to escape from Saul: and Saul and his men encamped against David and his men, in order to take them.

[27] καὶ ἄγγελος πρὸς Σαουλ ἦλθεν λέγων Σπεῦδε καὶ δεῦρο, ὅτι ἐπέθεντο οἱ ἀλλόφυλοι ἐπὶ τὴν γῆν.

[27] And there came a messenger to Saul, saying, Haste thee, and come hither, for the Philistines have invaded the land.

[28] καὶ ἀνέστρεψεν Σαουλ μὴ καταδιώκειν ὀπίσω Δαυιδ καὶ ἐπορεύθη εἰς συνάντησιν τῶν ἀλλοφύλων· διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος Πέτρα ἡ μερισθεῖσα.

[28] So Saul returned from following after David, and went to meet the Philistines: therefore that place was called The divided Rock.

CHAPTER 24

[1] Καὶ ἀνέβη Δαυιδ ἐκεῖθεν καὶ ἐκάθισεν ἐν τοῖς στενοῖς Εγγαδδι.

[1] And David rose up from thence, and dwelt in the narrow passes of Engaddi.

[2] καὶ ἐγενήθη ὡς ἀνέστρεψεν Σαουλ ἀπὸ ὄπισθεν τῶν ἀλλοφύλων, καὶ ἀπηγγέλη αὐτῷ λεγόντων ὅτι Δαυιδ ἐν τῇ ἐρήμῳ Εγγαδδι.

[2] And it came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying, David *is* in the wilderness of Engaddi.

[3] καὶ ἔλαβεν μεθ’ ἑαυτοῦ τρεῖς χιλιάδας ἀνδρῶν ἐκλεκτοὺς ἐκ παντὸς Ισραηλ καὶ ἐπορεύθη ζητεῖν τὸν Δαυιδ καὶ τοὺς ἄνδρας αὐτοῦ ἐπὶ πρόσωπον Σαδαιεμ.

[3] And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Saddaeem.

[4] καὶ ἦλθεν εἰς τὰς ἀγέλας τῶν ποιμνίων τὰς ἐπὶ τῆς ὁδοῦ, καὶ ἦν ἐκεῖ σπήλαιον, καὶ Σαουλ εἰσῆλθεν παρασκευάσασθαι· καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐσώτερον τοῦ σπηλαίου ἐκάθηντο.

[4] And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the inner part of the cave.

[5] καὶ εἶπον οἱ ἄνδρες Δαυιδ πρὸς αὐτόν Ἰδοὺ ἡ ἡμέρα αὕτη, ἣν εἶπεν κύριος πρὸς σὲ παραδοῦναι τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου καὶ ποιήσεις αὐτῷ ὡς ἀγαθὸν ἐν ὀφθαλμοῖς σου. καὶ ἀνέστη Δαυιδ καὶ ἀφεῖλεν τὸ πτερύγιον τῆς διπλοίδος τῆς Σαουλ λαθραίως.

[5] And the men of David said to him, Behold, this *is* the day of which the Lord spoke to thee, that he would deliver thine enemy into thy hands; and thou shalt do to him as *it is* good in thy sight. So David arose and cut off the skirt of Saul’s garment secretly.

[6] καὶ ἐγενήθη μετὰ ταῦτα καὶ ἐπάταξεν καρδία Δαυιδ αὐτόν, ὅτι ἀφεῖλεν τὸ πτερύγιον τῆς διπλοίδος αὐτοῦ,

[6] And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment.

[7] καὶ εἶπεν Δαυιδ πρὸς τοὺς ἄνδρας αὐτοῦ Μηδαμῶς μοι παρὰ κυρίου, εἰ ποιήσω τὸ ῥῆμα τοῦτο τῷ κυρίῳ μου τῷ χριστῷ κυρίου ἐπενέγκαι χεῖρά μου ἐπ᾽ αὐτόν, ὅτι χριστὸς κυρίου ἐστὶν οὗτος·

[7] And David said to his men, The Lord forbid it me, that I should do this ting to my lord the anointed of the Lord, to lift my hand against him; for he is the anointed of the Lord.

[8] καὶ ἔπεισεν Δαυιδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις καὶ οὐκ ἔδωκεν αὐτοῖς ἀναστάντας θανατῶσαι τὸν Σαουλ. καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ὁδόν.

[8] So David persuaded his men by *his* words, and did not suffer them to arise and slay Saul: and Saul arose and went his way.

[9] καὶ ἀνέστη Δαυιδ ὀπίσω αὐτοῦ ἐκ τοῦ σπηλαίου, καὶ ἐβόησεν Δαυιδ ὀπίσω Σαουλ λέγων Κύριε βασιλεῦ· καὶ ἐπέβλεψεν Σαουλ εἰς τὰ ὀπίσω αὐτοῦ, καὶ ἔκυψεν Δαυιδ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ.

[9] And David rose up *and went* after him out of the cave: and David cried after Saul, saying, *My* lord, *O* king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.

[10] καὶ εἶπεν Δαυιδ πρὸς Σαουλ Ἵνα τί ἀκούεις τῶν λόγων τοῦ λαοῦ λεγόντων Ἰδοὺ Δαυιδ ζητεῖ τὴν ψυχήν σου;

[10] And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeks thy life?

[11] ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἑοράκασιν οἱ ὀφθαλμοί σου ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖρά μου ἐν τῷ σπηλαίῳ, καὶ οὐκ ἠβουλήθην ἀποκτεῖναί σε καὶ ἐφεισάμην σου καὶ εἶπα Οὐκ ἐποίσω χεῖρά μου ἐπὶ κύριόν μου, ὅτι χριστὸς κυρίου οὗτός ἐστιν.

[11] Behold, thine eyes have seen this day how that the Lord has delivered thee this day into my hands in the cave; and I would not slay thee, but spared thee, and said, I will not lift up my hand against my lord, for he is the Lord's anointed.

[12] καὶ ἰδοὺ τὸ πτερύγιον τῆς διπλοίδος σου ἐν τῇ χειρί μου· ἐγὼ ἀφῄρηκα τὸ πτερύγιον καὶ οὐκ ἀπέκταγκά σε. καὶ γνῶθι καὶ ἰδὲ σήμερον ὅτι οὐκ ἔστιν κακία ἐν τῇ χειρί μου οὐδὲ ἀσέβεια καὶ ἀθέτησις, καὶ οὐχ ἡμάρτηκα εἰς σέ· καὶ σὺ δεσμεύεις τὴν ψυχήν μου λαβεῖν αὐτήν.

[12] And behold, the skirt of thy mantle *is* in my hand, I cut off the skirt, and did not slay thee: know then and see to-day, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against thee, yet thou layest snares for my soul to take it.

[13] δικάσαι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ, καὶ ἐκδικήσαι με κύριος ἐκ σοῦ· καὶ ἡ χείρ μου οὐκ ἔσται ἐπὶ σοί,

[13] The Lord judge between me and thee, and the Lord requite thee on thyself: but my hand shall not be upon thee.

[14] καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία Ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια· καὶ ἡ χείρ μου οὐκ ἔσται ἐπὶ σέ.

[14] As the old proverb says, Transgression will proceed from the wicked ones: but my hand shall not be upon thee.

[15] καὶ νῦν ὀπίσω τίνος σὺ ἐκπορεύῃ, βασιλεῦ Ισραηλ; ὀπίσω τίνος καταδιώκεις σύ; ὀπίσω κυνὸς τεθνηκότος καὶ ὀπίσω ψύλλου ἑνός.

[15] And now after whom dost thou come forth, O king of Israel? After whom dost thou pursue? After a dead dog, and after a flea?

[16] γένοιτο κύριος εἰς κριτὴν καὶ δικαστὴν ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ· ἴδοι κύριος καὶ κρίναι τὴν κρίσιν μου καὶ δικάσαι μοι ἐκ χειρός σου.

[16] The Lord be judge and umpire between me and thee, the Lord look upon and judge my cause, and rescue me out of thy hand.

[17] καὶ ἐγένετο ὡς συνετέλεσεν Δαυιδ τὰ ῥήματα ταῦτα λαλῶν πρὸς Σαουλ, καὶ εἶπεν Σαουλ Ἦ φωνή σου αὕτη, τέκνον Δαυιδ; καὶ ἦρεν τὴν φωνὴν αὐτοῦ Σαουλ καὶ ἔκλαυσεν.

[17] And it came to pass when David had finished speaking these words to Saul, that Saul said, *Is* this thy voice, Son David? And Saul lifted up his voice, and wept.

[18] καὶ εἶπεν Σαουλ πρὸς Δαυιδ Δίκαιος σὺ ὑπὲρ ἐμέ, ὅτι σὺ ἀνταπέδωκάς μοι ἀγαθά, ἐγὼ δὲ ἀνταπέδωκά σοι κακά.

[18] And Saul said to David, Thou *art* more righteous that I, for thou hast recompensed me good, but I have recompensed thee evil.

[19] καὶ σὺ ἀπήγγειλάς μοι σήμερον ἃ ἐποίησάς μοι ἀγαθά, ὡς ἀπέκλεισέν με κύριος σήμερον εἰς χεῖράς σου καὶ οὐκ ἀπέκτεινάς με·

[19] And thou hast told me to-day what good thou hast done me, how the Lord shut me up into thy hands to-day, and thou didst not slay me.

[20] καὶ ὅτι εἰ εὕροιτό τις τὸν ἐχθρὸν αὐτοῦ ἐν θλίψει καὶ ἐκπέμψαι αὐτὸν ἐν ὁδῷ ἀγαθῇ, καὶ κύριος ἀνταποτείσει αὐτῷ ἀγαθά, καθὼς πεποίηκας σήμερον.

[20] And if any one should find his enemy in distress, and should send him forth in a good way, then the Lord will reward him good, as thou has done this day.

[21] καὶ νῦν ἰδοὺ ἐγὼ γινώσκω ὅτι βασιλεύων βασιλεύσεις καὶ στήσεται ἐν χερσίν σου βασιλεία Ισραηλ.

[21] And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand.

[22] καὶ νῦν ὄμοσόν μοι ἐν κυρίῳ ὅτι οὐκ ἐξολεθρεύσεις τὸ σπέρμα μου ὀπίσω μου καὶ οὐκ ἀφανιεῖς τὸ ὄνομά μου ἐκ τοῦ οἴκου τοῦ πατρός μου.

[22] Now then swear to me by the Lord, that thou wilt not destroy my seed after me, that thou wilt not blot out my name from the house of my father.

[23] καὶ ὤμοσεν Δαυιδ τῷ Σαουλ. καὶ ἀπῆλθεν Σαουλ εἰς τὸν τόπον αὐτοῦ, καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἀνέβησαν εἰς τὴν Μεσσαρα στενήν.

[23] So David swore to Saul: and Saul departed to his place, and David and his men went up to the strong-hold of Messera.

CHAPTER 25

[1] Καὶ ἀπέθανεν Σαμουηλ, καὶ συναθροίζονται πᾶς Ισραηλ καὶ κόπτονται αὐτὸν καὶ θάπτουσιν αὐτὸν ἐν οἴκῳ αὐτοῦ ἐν Αρμαθαιμ. – καὶ ἀνέστη Δαυιδ καὶ κατέβη εἰς τὴν ἔρημον Μααν.

[1] And Samuel died, and all Israel assembled, and bewailed him, and they bury him in his house in Armathaim: and David arose, and went down to the wilderness of Maon.

[2] καὶ ἦν ἄνθρωπος ἐν τῇ Μααν, καὶ τὰ ποίμνια αὐτοῦ ἐν τῷ Καρμήλῳ· καὶ ὁ ἄνθρωπος μέγας σφόδρα, καὶ τούτῳ ποίμνια τρισχίλια καὶ αἶγες χίλιαι· καὶ ἐγενήθη ἐν τῷ κείρειν τὸ ποίμνιον αὐτοῦ ἐν τῷ Καρμήλῳ.

[2] And there was a man in Maon, and his flocks were in Carmel, and *he was* a very great man; and he had three thousand sheep, and a thousand she-goats: and he happened to be shearing his flock in Carmel.

[3] καὶ ὄνομα τῷ ἀνθρώπῳ Ναβαλ, καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Αβιγαια· καὶ ἡ γυνὴ αὐτοῦ ἀγαθὴ συνέσει καὶ καλὴ τῷ εἴδει σφόδρα, καὶ ὁ ἄνθρωπος σκληρὸς καὶ πονηρὸς ἐν ἐπιτηδεύμασιν, καὶ ὁ ἄνθρωπος κυνικός.

[3] And the man’s name *was* Nabal, and his wife’s name *was* Abigaia: and his wife *was* of good understanding and very beautiful in person: but the man *was* harsh, and evil in his doings, and the man *was* churlish.

[4] καὶ ἤκουσεν Δαυιδ ἐν τῇ ἐρήμῳ ὅτι κείρει Ναβαλ ὁ Καρμήλιος τὸ ποίμνιον αὐτοῦ,

[4] And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep.

[5] καὶ Δαυιδ ἀπέστειλεν δέκα παιδάρια καὶ εἶπεν τοῖς παιδαρίοις Ἀνάβητε εἰς Κάρμηλον καὶ ἀπέλθατε πρὸς Ναβαλ καὶ ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόματί μου εἰς εἰρήνην

[5] And David sent ten young men, and he said to the young men, Go up to Carmel, and go to Nabal, and ask him in my name how he is.

[6] καὶ ἐρεῖτε τάδε Εἰς ὥρας· καὶ σὺ ὑγιαίνων, καὶ ὁ οἶκός σου καὶ πάντα τὰ σὰ ὑγιαίνοντα.

[6] And thus shall ye say, May thou and thy house seasonably prosper, and all thine be in prosperity.

[7] καὶ νῦν ἰδοὺ ἀκήκοα ὅτι κείρουσίν σοι· νῦν οἱ ποιμένες σου, οἳ ἦσαν μεθ᾽ ἡμῶν ἐν τῇ ἐρήμῳ, καὶ οὐκ ἀπεκωλύσαμεν αὐτοὺς καὶ οὐκ ἐνετειλάμεθα αὐτοῖς οὐθὲν πάσας τὰς ἡμέρας ὄντων αὐτῶν ἐν Καρμήλῳ·

[7] And now, behold, I have heard that thy shepherds who were with is in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel.

[8] ἐρώτησον τὰ παιδάριά σου, καὶ ἀπαγγελοῦσίν σοι. καὶ εὑρέτωσαν τὰ παιδάρια χάριν ἐν ὀφθαλμοῖς σου, ὅτι ἐφ᾽ ἡμέραν ἀγαθὴν ἥκομεν· δὸς δὴ ὃ ἐὰν εὕρῃ ἡ χείρ σου τῷ υἱῷ σου τῷ Δαυιδ.

[8] Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good day; give we pray thee, whatsoever thy hand may find, to thy son David.

[9] καὶ ἔρχονται τὰ παιδάρια καὶ λαλοῦσιν τοὺς λόγους τούτους πρὸς Ναβαλ κατὰ πάντα τὰ ῥήματα ταῦτα ἐν τῷ ὀνόματι Δαυιδ. καὶ ἀνεπήδησεν

[9] So the servants come and speak these words to Nabal, according to all these words in the name of David.

[10] καὶ ἀπεκρίθη Ναβαλ τοῖς παισὶν Δαυιδ καὶ εἶπεν Τίς ὁ Δαυιδ καὶ τίς ὁ υἱὸς Ιεσσαι; σήμερον πεπληθυμμένοι εἰσὶν οἱ δοῦλοι ἀναχωροῦντες ἕκαστος ἐκ προσώπου τοῦ κυρίου αὐτοῦ.

[10] And Nabal sprang up, and answered the servants of David, and said, Who *is* David? and who *is* the son of Jessae? Now-a-days there is abundance of servants who depart every one from his master.

[11] καὶ λήμψομαι τοὺς ἄρτους μου καὶ τὸν οἶνόν μου καὶ τὰ θύματά μου, ἃ τέθυκα τοῖς κείρουσίν μου, τὰ πρόβατα, καὶ δώσω αὐτὰ ἀνδράσιν, οἷς οὐκ οἶδα πόθεν εἰσίν;

[11] And shall I take my bread, and my wine, and my beasts that I have slain for my shearers, and shall I give them to men of whom I know not whence they are?

[12] καὶ ἀπεστράφησαν τὰ παιδάρια Δαυιδ εἰς ὁδὸν αὐτῶν καὶ ἀνέστρεψαν καὶ ἦλθον καὶ ἀνήγγειλαν τῷ Δαυιδ κατὰ τὰ ῥήματα ταῦτα.

[12] So the servants of David turned back, and returned, and came and reported to David according to these words.

[13] καὶ εἶπεν Δαυιδ τοῖς ἀνδράσιν αὐτοῦ Ζώσασθε ἕκαστος τὴν ῥομφαίαν αὐτοῦ· καὶ ἀνέβησαν ὀπίσω Δαυιδ ὡς τετρακόσιοι ἄνδρες, καὶ οἱ διακόσιοι ἐκάθισαν μετὰ τῶν σκευῶν.

[13] And David said to his men, Gird on every man his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.

[14] καὶ τῇ Αβιγαια γυναικὶ Ναβαλ ἀπήγγειλεν ἓν τῶν παιδαρίων λέγων Ἰδοὺ Δαυιδ ἀπέστειλεν ἀγγέλους ἐκ τῆς ἐρήμου εὐλογῆσαι τὸν κύριον ἡμῶν, καὶ ἐξέκλινεν ἀπ᾽ αὐτῶν.

[14] And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our lord; but he turned away from them.

[15] καὶ οἱ ἄνδρες ἀγαθοὶ ἡμῖν σφόδρα· οὐκ ἀπεκώλυσαν ἡμᾶς οὐδὲ ἐνετείλαντο ἡμῖν πάσας τὰς ἡμέρας, ἃς ἦμεν παρ᾽ αὐτοῖς· καὶ ἐν τῷ εἶναι ἡμᾶς ἐν ἀγρῷ

[15] And the men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them.

[16] ὡς τεῖχος ἦσαν περὶ ἡμᾶς καὶ τὴν νύκτα καὶ τὴν ἡμέραν πάσας τὰς ἡμέρας, ἃς ἤμεθα παρ᾽ αὐτοῖς ποιμαίνοντες τὸ ποίμνιον.

[16] And when we were in the field, they were as a wall round about us, both by night and by day, all the days that we were with them feeding the flock.

[17] καὶ νῦν γνῶθι καὶ ἰδὲ τί σὺ ποιήσεις, ὅτι συντετέλεσται ἡ κακία εἰς τὸν κύριον ἡμῶν καὶ εἰς τὸν οἶκον αὐτοῦ· καὶ οὗτος υἱὸς λοιμός, καὶ οὐκ ἔστιν λαλῆσαι πρὸς αὐτόν.

[17] And now do thou consider, and see what thou wilt do; for mischief is determined against our lord and against his house; and he *is* a vile character, and one cannot speak to him.

[18] καὶ ἔσπευσεν Αβιγαια καὶ ἔλαβεν διακοσίους ἄρτους καὶ δύο ἀγγεῖα οἴνου καὶ πέντε πρόβατα πεποιημένα καὶ πέντε οιφι ἀλφίτου καὶ γομορ ἓν σταφίδος καὶ διακοσίας παλάθας καὶ ἔθετο ἐπὶ τοὺς ὄνους

[18] And Abigaia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses.

[19] καὶ εἶπεν τοῖς παιδαρίοις αὐτῆς Προπορεύεσθε ἔμπροσθέν μου, καὶ ἰδοὺ ἐγὼ ὀπίσω ὑμῶν παραγίνομαι. καὶ τῷ ἀνδρὶ αὐτῆς οὐκ ἀπήγγειλεν.

[19] And she said to her servants, Go on before me, and behold I come after you: but she told not her husband.

[20] καὶ ἐγενήθη αὐτῆς ἐπιβεβηκυίης ἐπὶ τὴν ὄνον καὶ καταβαινούσης ἐν σκέπῃ τοῦ ὄρους καὶ ἰδοὺ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ κατέβαινον εἰς συνάντησιν αὐτῆς, καὶ ἀπήντησεν αὐτοῖς.

[20] And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them.

[21] καὶ Δαυιδ εἶπεν Ἴσως εἰς ἄδικον πεφύλακα πάντα τὰ αὐτοῦ ἐν τῇ ἐρήμῳ καὶ οὐκ ἐνετειλάμεθα λαβεῖν ἐκ πάντων τῶν αὐτοῦ οὐθέν, καὶ ἀνταπέδωκέν μοι πονηρὰ ἀντὶ ἀγαθῶν·

[21] And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking anything of all his goods; yet he has rewarded me evil for good.

[22] τάδε ποιήσαι ὁ θεὸς τῷ Δαυιδ καὶ τάδε προσθείη, εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ Ναβαλ ἕως πρωῒ οὐροῦντα πρὸς τοῖχον.

[22] So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

[23] καὶ εἶδεν Αβιγαια τὸν Δαυιδ καὶ ἔσπευσεν καὶ κατεπήδησεν ἀπὸ τῆς ὄνου καὶ ἔπεσεν ἐνώπιον Δαυιδ ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν αὐτῷ ἐπὶ τὴν γῆν

[23] And Abigaia saw David, and she hasted and alighted from her ass; and she felt before David on her face, and did obeisance to him, *bowing* to the ground

[24] ἐπὶ τοὺς πόδας αὐτοῦ καὶ εἶπεν Ἐν ἐμοί, κύριέ μου, ἡ ἀδικία· λαλησάτω δὴ ἡ δούλη σου εἰς τὰ ὦτά σου, καὶ ἄκουσον τῆς δούλης σου λόγον.

[24] *even* to his feet, and said, On me, my lord, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant.

[25] μὴ δὴ θέσθω ὁ κύριός μου καρδίαν αὐτοῦ ἐπὶ τὸν ἄνθρωπον τὸν λοιμὸν τοῦτον, ὅτι κατὰ τὸ ὄνομα αὐτοῦ οὕτως ἐστίν· Ναβαλ ὄνομα αὐτῷ, καὶ ἀφροσύνη μετ᾽ αὐτοῦ· καὶ ἐγὼ ἡ δούλη σου οὐκ εἶδον τὰ παιδάριά σου, ἃ ἀπέστειλας.

[25] Let not my lord, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal *is* his name, and folly *is* with him: but I thy handmaid saw not the servants of my lord whom thou didst send.

[26] καὶ νῦν, κύριε, ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, καθὼς ἐκώλυσέν σε κύριος τοῦ μὴ ἐλθεῖν εἰς αἷμα ἀθῷον καὶ σῴζειν τὴν χεῖρά σού σοι, καὶ νῦν γένοιντο ὡς Ναβαλ οἱ ἐχθροί σου καὶ οἱ ζητοῦντες τῷ κυρίῳ μου κακά.

[26] And now, my lord, *as* the Lord lives, and thy soul lives, as the Lord has kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thine enemies, and those that seek evil against my lord, become as Nabal.

[27] καὶ νῦν λαβὲ τὴν εὐλογίαν ταύτην, ἣν ἐνήνοχεν ἡ δούλη σου τῷ κυρίῳ μου, καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσιν τῷ κυρίῳ μου.

[27] And now accept this token of goodwill, which thy servant has brought to my lord, and thou shalt give it to the servants that wait on my lord.

[28] ἆρον δὴ τὸ ἀνόμημα τῆς δούλης σου, ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν, ὅτι πόλεμον κυρίου ὁ κύριός μου πολεμεῖ, καὶ κακία οὐχ εὑρεθήσεται ἐν σοὶ πώποτε.

[28] Remove, I pray thee, the trespass of thy servant; for the Lord will surely make for my lord a sure house, for the Lord fights the battles of my lord, and there shall no evil be ever found in thee.

[29] καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχήν σου, καὶ ἔσται ἡ ψυχὴ κυρίου μου ἐνδεδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ, καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης.

[29] And *if* a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the bundle of life with the Lord God, and thou shalt whirl the life of thine enemies *as* in the midst of a sling.

[30] καὶ ἔσται ὅτι ποιήσει κύριος τῷ κυρίῳ μου πάντα, ὅσα ἐλάλησεν ἀγαθὰ ἐπὶ σέ, καὶ ἐντελεῖταί σοι κύριος εἰς ἡγούμενον ἐπὶ Ισραηλ,

[30] And it shall be when the Lord shall have wrought for my lord all the good things he has spoken concerning thee, and shall appoint thee to be ruler over Israel;

[31] καὶ οὐκ ἔσται σοι τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου, ἐκχέαι αἷμα ἀθῷον δωρεὰν καὶ σῶσαι χεῖρα κυρίου μου αὐτῷ. καὶ ἀγαθώσει κύριος τῷ κυρίῳ μου, καὶ μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ.

[31] then this shall not be an abomination and offence to my lord, to have shed innocent blood without cause, and for my lord to have avenged himself: and so may the Lord do good to my lord, and thou shalt remember thine handmaid to do her good.

[32] καὶ εἶπεν Δαυιδ τῇ Αβιγαια Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἀπέστειλέν σε σήμερον ἐν ταύτῃ εἰς ἀπάντησίν μου,

[32] And David said to Abigaia, Blessed *be* the Lord God of Israel, who sent thee this very day to meet me:

[33] καὶ εὐλογητὸς ὁ τρόπος σου, καὶ εὐλογημένη σὺ ἡ ἀποκωλύσασά με σήμερον ἐν ταύτῃ μὴ ἐλθεῖν εἰς αἵματα καὶ σῶσαι χεῖρά μου ἐμοί.

[33] and blessed *be* thy conduct, and blessed *be* thou, who hast hindered me this very day from coming to shed blood, and from avenging myself.

[34] πλὴν ὅτι ζῇ κύριος ὁ θεὸς Ισραηλ, ὃς ἀπεκώλυσέν με σήμερον τοῦ κακοποιῆσαί σε, ὅτι εἰ μὴ ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι, τότε εἶπα Εἰ ὑπολειφθήσεται τῷ Ναβαλ ἕως φωτὸς τοῦ πρωῒ οὐρῶν πρὸς τοῖχον.

[34] But surely as the Lord God of Israel lives, who hindered me this day from doing thee harm, if thou hadst not hasted and come to meet me, then I said, There shall *surely* not be left to Nabal till the morning one male.

[35] καὶ ἔλαβεν Δαυιδ ἐκ χειρὸς αὐτῆς πάντα, ἃ ἔφερεν αὐτῷ, καὶ εἶπεν αὐτῇ Ἀνάβηθι εἰς εἰρήνην εἰς οἶκόν σου· βλέπε ἤκουσα τῆς φωνῆς σου καὶ ᾐρέτισα τὸ πρόσωπόν σου.

[35] And David took of her hand all that she brought to him, and said to her, Go in peace to thy house: see, I have hearkened to thy voice, and accepted thy petition.

[36] καὶ παρεγενήθη Αβιγαια πρὸς Ναβαλ, καὶ ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ ὡς πότος βασιλέως, καὶ ἡ καρδία Ναβαλ ἀγαθὴ ἐπ᾽ αὐτόν, καὶ αὐτὸς μεθύων ἕως σφόδρα· καὶ οὐκ ἀπήγγειλεν αὐτῷ ῥῆμα μικρὸν ἢ μέγα ἕως φωτὸς τοῦ πρωί.

[36] And Abigaia came to Nabal: and, behold, he had a banquet in this house, as the banquet of a king, and the heart of Nabal *was* merry within him, and he *was* very drunken: and she told him nothing great or small till the morning light.

[37] καὶ ἐγένετο πρωί, ὡς ἐξένηψεν ἀπὸ τοῦ οἴνου Ναβαλ, ἀπήγγειλεν αὐτῷ ἡ γυνὴ αὐτοῦ τὰ ῥήματα ταῦτα, καὶ ἐναπέθανεν ἡ καρδία αὐτοῦ ἐν αὐτῷ, καὶ αὐτὸς γίνεται ὡς λίθος.

[37] And it came to pass in the morning, when Nabal recovered from his wine, his wife told him these words; and his heart died within him, and he became as a stone.

[38] καὶ ἐγένετο ὡσεὶ δέκα ἡμέραι καὶ ἐπάταξεν κύριος τὸν Ναβαλ, καὶ ἀπέθανεν.

[38] And it came to pass after about ten days, that the Lord smote Nabal, and he died.

[39] καὶ ἤκουσεν Δαυιδ καὶ εἶπεν Εὐλογητὸς κύριος, ὃς ἔκρινεν τὴν κρίσιν τοῦ ὀνειδισμοῦ μου ἐκ χειρὸς Ναβαλ καὶ τὸν δοῦλον αὐτοῦ περιεποιήσατο ἐκ χειρὸς κακῶν, καὶ τὴν κακίαν Ναβαλ ἀπέστρεψεν κύριος εἰς κεφαλὴν αὐτοῦ. καὶ ἀπέστειλεν Δαυιδ καὶ ἐλάλησεν περὶ Αβιγαιας λαβεῖν αὐτὴν ἑαυτῷ εἰς γυναῖκα.

[39] And David heard it and said, Blessed *be* the Lord, who has judged the cause of my reproach at the hand of Nabal, and has delivered his servant from the power of evil; and the Lord has returned the mischief of Nabal upon his own head.

And David sent and spoke concerning Abigaia, to take her to himself for a wife.

[40] καὶ ἦλθον οἱ παῖδες Δαυιδ πρὸς Αβιγαιαν εἰς Κάρμηλον καὶ ἐλάλησαν αὐτῇ λέγοντες Δαυιδ ἀπέστειλεν ἡμᾶς πρὸς σὲ λαβεῖν σε αὐτῷ εἰς γυναῖκα.

[40] So the servants of David came to Abigaia to Carmel, and spoke to her, saying, David has sent us to thee, to take thee to himself for a wife.

[41] καὶ ἀνέστη καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἐπὶ πρόσωπον καὶ εἶπεν Ἰδοὺ ἡ δούλη σου εἰς παιδίσκην νίψαι πόδας τῶν παίδων σου.

[41] And she arose, and did reverence with her face to the earth, and said, Behold, thy servant *is* for an handmaid to wash the feet of thy servants.

[42] καὶ ἀνέστη Αβιγαια καὶ ἐπέβη ἐπὶ τὴν ὄνον, καὶ πέντε κοράσια ἠκολούθουν αὐτῇ, καὶ ἐπορεύθη ὀπίσω τῶν παίδων Δαυιδ καὶ γίνεται αὐτῷ εἰς γυναῖκα.

[42] And Abigaia arose, and mounted her ass, and five damsels followed her: and she went after the servants of David, and became his wife.

[43] καὶ τὴν Αχιναμ ἔλαβεν Δαυιδ ἐξ Ιεζραελ, καὶ ἀμφότεραι ἦσαν αὐτῷ γυναῖκες.

[43] And David took Achinaam out of Jezrael, and they were both his wives.

[44] καὶ Σαουλ ἔδωκεν Μελχολ τὴν θυγατέρα αὐτοῦ τὴν γυναῖκα Δαυιδ τῷ Φαλτι υἱῷ Λαις τῷ ἐκ Ρομμα.

[44] And Saul gave Melchol his daughter, David’s wife, to Phalti the son of Amis who was of Romma.

CHAPTER 26

[1] Καὶ ἔρχονται οἱ Ζιφαῖοι ἐκ τῆς αὐχμώδους πρὸς τὸν Σαουλ εἰς τὸν βουνὸν λέγοντες Ἰδοὺ Δαυιδ σκεπάζεται μεθ’ ἡμῶν ἐν τῷ βουνῷ τοῦ Εχελα τοῦ κατὰ πρόσωπον τοῦ Ιεσσαιμουν.

[1] And the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jessemon.

[2] καὶ ἀνέστη Σαουλ καὶ κατέβη εἰς τὴν ἔρημον Ζιφ καὶ μετ’ αὐτοῦ τρεῖς χιλιάδες ἀνδρῶν ἐκλεκτοὶ ἐξ Ισραηλ ζητεῖν τὸν Δαυιδ ἐν τῇ ἐρήμῳ Ζιφ.

[2] And Saul arose, and went down to the wilderness of Ziph, and with him *went* three thousand men chosen out of Israel, to seek David in the wilderness of Ziph.

[3] καὶ παρενέβαλεν Σαουλ ἐν τῷ βουνῷ τοῦ Εχελα ἐπὶ προσώπου τοῦ Ιεσσαιμουν ἐπὶ τῆς ὁδοῦ, καὶ Δαυιδ ἐκάθισεν ἐν τῇ ἐρήμῳ. καὶ εἶδεν Δαυιδ ὅτι ἥκει Σαουλ ὀπίσω αὐτοῦ εἰς τὴν ἔρημον,

[3] And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness.

[4] καὶ ἀπέστειλεν Δαυιδ κατασκόπους καὶ ἔγνω ὅτι ἥκει Σαουλ ἕτοιμος ἐκ Κειλα.

[4] And David sent spies, and ascertained that Saul was come prepared out of Keila.

[5] καὶ ἀνέστη Δαυιδ λάθρᾳ καὶ εἰσπορεύεται εἰς τὸν τόπον, οὗ ἐκάθευδεν ἐκεῖ Σαουλ, καὶ ἐκεῖ Αβεννηρ υἱὸς Νηρ ἀρχιστράτηγος αὐτοῦ, καὶ Σαουλ ἐκάθευδεν ἐν λαμπήνῃ, καὶ ὁ λαὸς παρεμβεβληκὼς κύκλῳ αὐτοῦ.

[5] And David arose secretly, and goes into the place where Saul was sleeping, and there *was* Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped along round about him.

[6] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν πρὸς Αχιμελεχ τὸν Χετταῖον καὶ πρὸς Αβεσσα υἱὸν Σαρουιας ἀδελφὸν Ιωαβ λέγων Τίς εἰσελεύσεται μετ’ ἐμοῦ

πρὸς Σαουλ εἰς τὴν παρεμβολήν; καὶ εἶπεν Αβεσσα Ἐγὼ εἰσελεύσομαι μετὰ σοῦ.

[6] And David answered and spoke to Abimelech the Chettite, and to Abessa the son Saruia the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go in with thee.

[7] καὶ εἰσπορεύεται Δαυιδ καὶ Αβεσσα εἰς τὸν λαὸν τὴν νύκτα, καὶ ἰδοὺ Σαουλ καθεύδων ὕπνῳ ἐν λαμπήνῃ, καὶ τὸ δόρυ ἐμπεπηγὸς εἰς τὴν γῆν πρὸς κεφαλῆς αὐτοῦ, καὶ Αβεννηρ καὶ ὁ λαὸς αὐτοῦ ἐκάθευδεν κύκλῳ αὐτοῦ.

[7] So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him.

[8] καὶ εἶπεν Αβεσσα πρὸς Δαυιδ Ἀπέκλεισεν σήμερον κύριος τὸν ἐχθρόν σου εἰς τὰς χεῖράς σου, καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ καὶ οὐ δευτερώσω αὐτῷ.

[8] And Abessa said to David, The Lord has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once *for all*, and I will not smite him again.

[9] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα Μὴ ταπεινώσῃς αὐτόν, ὅτι τίς ἐποίσει χεῖρα αὐτοῦ ἐπὶ χριστὸν κυρίου καὶ ἀθῳωθήσεται;

[9] And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord, and be guiltless?

[10] καὶ εἶπεν Δαυιδ Ζῇ κύριος, ἐὰν μὴ κύριος παίσῃ αὐτόν, ἢ ἡ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ, ἢ εἰς πόλεμον καταβῇ καὶ προστεθῇ·

[10] And David said, *As* the Lord lives, if the Lord smite him not, or his day come and he die, or he go down to battle and be added *to his fathers, do not so*.

[11] μηδαμῶς μοι παρὰ κυρίου ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου· καὶ νῦν λαβὲ δὴ τὸ δόρυ ἀπὸ πρὸς κεφαλῆς αὐτοῦ καὶ τὸν φακὸν τοῦ ὕδατος, καὶ ἀπέλθωμεν καθ’ ἑαυτούς.

[11] The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home.

[12] καὶ ἔλαβεν Δαυιδ τὸ δόρυ καὶ τὸν φακὸν τοῦ ὕδατος ἀπὸ πρὸς κεφαλῆς αὐτοῦ, καὶ ἀπῆλθον καθ’ ἑαυτούς· καὶ οὐκ ἦν ὁ βλέπων καὶ οὐκ ἦν ὁ γινώσκων καὶ οὐκ ἦν ὁ ἐξεγειρόμενος, πάντες ὑπνοῦντες, ὅτι θάμβος κυρίου ἐπέπεσεν ἐπ’ αὐτούς.

[12] So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

[13] καὶ διέβη Δαυιδ εἰς τὸ πέραν καὶ ἔστη ἐπὶ τὴν κορυφὴν τοῦ ὄρους μακρόθεν, καὶ πολλὴ ἡ ὁδὸς ἀνὰ μέσον αὐτῶν.

[13] So David went over to the other side, and stood on the top of a hill afar off, and *there was* a good distance between them.

[14] καὶ προσεκαλέσατο Δαυιδ τὸν λαὸν καὶ τῷ Αβεννηρ ἐλάλησεν λέγων Οὐκ ἀποκριθήσει, Αβεννηρ; καὶ ἀπεκρίθη Αβεννηρ καὶ εἶπεν Τίς εἶ σὺ ὁ καλῶν με;

[14] And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered and said, Who art thou that callest?

[15] καὶ εἶπεν Δαυιδ πρὸς Αβεννηρ Οὐκ ἀνὴρ σύ; καὶ τίς ὡς σὺ ἐν Ισραηλ; καὶ διὰ τί οὐ φυλάσσεις τὸν κύριόν σου τὸν βασιλέα; ὅτι εἰσῆλθεν εἷς ἐκ τοῦ λαοῦ διαφθεῖραι τὸν βασιλέα κύριόν σου.

[15] And David said to Abenner, *Art* not thou a man? and who *is* like thee in Israel? Why then dost thou not guard thy lord the king? for one out of the people went in to destroy thy lord the king.

[16] καὶ οὐκ ἀγαθὸν τὸ ῥῆμα τοῦτο, ὃ πεποίηκας· ζῇ κύριος, ὅτι υἱοὶ θανατώσεως ὑμεῖς οἱ φυλάσσοντες τὸν βασιλέα κύριον ὑμῶν τὸν χριστὸν κυρίου. καὶ νῦν ἰδὲ δή· τὸ δόρυ τοῦ βασιλέως καὶ ὁ φακὸς τοῦ ὕδατος ποῦ ἐστιν τὰ πρὸς κεφαλῆς αὐτοῦ;

[16] And this thing *is* not good which thou hast done. *As* the Lord lives, ye are worthy of death, ye who guard your lord the king, the anointed of the Lord: and now behold, I pray you, the spear of the king, and the cruse of water: where are the articles that should be at his head?

[17] καὶ ἐπέγνω Σαουλ τὴν φωνὴν τοῦ Δαυιδ καὶ εἶπεν Ἡ φωνή σου αὕτη, τέκνον Δαυιδ; καὶ εἶπεν Δαυιδ Δοῦλός σου, κύριε βασιλεῦ.

[17] And Saul recognized the voice of David, and said, *Is* this thy voice, son David? and David said, I *am* thy servant, *my* lord, O king.

[18] καὶ εἶπεν Ἵνα τί τοῦτο καταδιώκει ὁ κύριός μου ὀπίσω τοῦ δούλου αὐτοῦ; ὅτι τί ἡμάρτηκα καὶ τί εὑρέθη ἐν ἐμοὶ ἀδίκημα;

[18] And he said, Why does my lord thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me?

[19] καὶ νῦν ἀκουσάτω δὴ ὁ κύριός μου ὁ βασιλεὺς τὸ ῥῆμα τοῦ δούλου αὐτοῦ· εἰ ὁ θεὸς ἐπισείει σε ἐπ᾽ ἐμέ, ὀσφρανθείη θυσίας σου· καὶ εἰ υἱοὶ ἀνθρώπων, ἐπικατάρατοι οὗτοι ἐνώπιον κυρίου, ὅτι ἐξέβαλόν με σήμερον μὴ ἐστηρίσθαι ἐν κληρονομίᾳ κυρίου λέγοντες Πορεύου δούλευε θεοῖς ἑτέροις.

[19] And now let my lord the king hear the word of his servant. If God stirs thee up against me, let thine offering be acceptable: but if the sons of men, they *are* cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying, Go, serve other Gods.

[20] καὶ νῦν μὴ πέσοι τὸ αἷμά μου ἐπὶ τὴν γῆν ἐξ ἐναντίας προσώπου κυρίου, ὅτι ἐξελήλυθεν ὁ βασιλεὺς Ισραηλ ζητεῖν τὴν ψυχήν μου, καθὼς καταδιώκει ὁ νυκτικόραξ ἐν τοῖς ὄρεσιν.

[20] And now let not my blood fall to the ground before the Lord, for the king of Israel has come forth to seek thy life, as the night hawk pursues *its prey* in the mountains.

[21] καὶ εἶπεν Σαουλ Ἡμάρτηκα· ἐπίστρεφε, τέκνον Δαυιδ, ὅτι οὐ κακοποιήσω σε ἀνθ᾽ ὧν ἔντιμος ψυχή μου ἐν ὀφθαλμοῖς σου ἐν τῇ σήμερον· μεματαίωμαι καὶ ἠγνόηκα πολλὰ σφόδρα.

[21] And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day I have been foolish and have erred exceedingly.

[22] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν Ἰδοὺ τὸ δόρυ τοῦ βασιλέως· διελθέτω εἷς τῶν παιδαρίων καὶ λαβέτω αὐτό.

[22] And David answered and said, Behold, the spear of the king: let one of the servants come over and take it.

[23] καὶ κύριος ἐπιστρέψει ἑκάστῳ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ, ὡς παρέδωκέν σε κύριος σήμερον εἰς χεῖράς μου καὶ οὐκ ἠθέλησα ἐπενεγκεῖν χεῖρά μου ἐπὶ χριστὸν κυρίου·

[23] And the Lord shall recompense each according to his righteousness and his truth, since the Lord delivered thee this day into my hands, and I would not lift my hand against the Lord's anointed.

[24] καὶ ἰδοὺ καθὼς ἐμεγαλύνθη ἡ ψυχή σου σήμερον ἐν ταύτῃ ἐν ὀφθαλμοῖς μου, οὕτως μεγαλυνθείη ἡ ψυχή μου ἐνώπιον κυρίου καὶ σκεπάσαι με καὶ ἐξελεῖταί με ἐκ πάσης θλίψεως.

[24] And, behold, as thy life has been precious this very day in my eyes, so let my life be precious before the Lord, and may he protect me, and deliver me out of all affliction.

[25] καὶ εἶπεν Σαουλ πρὸς Δαυιδ Εὐλογημένος σύ, τέκνον, καὶ ποιῶν ποιήσεις καὶ δυνάμενος δυνήσει. καὶ ἀπῆλθεν Δαυιδ εἰς τὴν ὁδὸν αὐτοῦ, καὶ Σαουλ ἀνέστρεψεν εἰς τὸν τόπον αὐτοῦ.

[25] And Saul said to David, Blessed *be* thou, *my* son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

CHAPTER 27

[1] Καὶ εἶπεν Δαυιδ ἐν τῇ καρδίᾳ αὐτοῦ λέγων Νῦν προστεθήσομαι ἐν ἡμέρᾳ μιᾷ εἰς χεῖρας Σαουλ, καὶ οὐκ ἔστιν μοι ἀγαθόν, ἐὰν μὴ σωθῶ εἰς γῆν ἀλλοφύλων καὶ ἀνῇ Σαουλ τοῦ ζητεῖν με εἰς πᾶν ὅριον Ισραηλ, καὶ σωθήσομαι ἐκ χειρὸς αὐτοῦ.

[1] And David said in his heart, Now shall I be one day delivered *for death* into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand.

[2] καὶ ἀνέστη Δαυιδ καὶ οἱ τετρακόσιοι ἄνδρες μετ᾽ αὐτοῦ καὶ ἐπορεύθη πρὸς Αγχους υἱὸν Αμμαχ βασιλέα Γεθ.

[2] So David arose, and the six hundred men that were with him, and he went to Anchus, son Ammach, king of Geth.

[3] καὶ ἐκάθισεν Δαυιδ μετὰ Αγχους ἐν Γεθ, αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ, ἕκαστος καὶ ὁ οἶκος αὐτοῦ, καὶ Δαυιδ καὶ ἀμφότεραι αἱ γυναῖκες αὐτοῦ Αχιναμ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου.

[3] And David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite.

[4] καὶ ἀνηγγέλη τῷ Σαουλ ὅτι πέφευγεν Δαυιδ εἰς Γεθ, καὶ οὐ προσέθετο ἔτι ζητεῖν αὐτόν.

[4] And it was told Saul that David had fled to Geth; and he no longer sought after him.

[5] καὶ εἶπεν Δαυιδ πρὸς Αγχους Εἰ δὴ εὕρηκεν ὁ δοῦλός σου χάριν ἐν ὀφθαλμοῖς σου, δότωσαν δή μοι τόπον ἐν μιᾷ τῶν πόλεων τῶν κατ᾽ ἀγρὸν καὶ καθήσομαι ἐκεῖ· καὶ ἵνα τί κάθηται ὁ δοῦλός σου ἐν πόλει βασιλευομένῃ μετὰ σοῦ;

[5] And David said to Anchus, If now thy servant has found grace in thine eyes, let them give me, I pray thee, a place in one of the cities in the country, and I will dwell there: for why does thy servant dwell with thee in a royal city?

[6] καὶ ἔδωκεν αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν Σεκελακ· διὰ τοῦτο ἐγενήθη Σεκελακ τῷ βασιλεῖ τῆς Ιουδαίας ἕως τῆς ἡμέρας ταύτης.

[6] And he gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day.

[7] καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν, ὧν ἐκάθισεν Δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων, τέσσαρας μῆνας.

[7] And the number of the days that David dwelt in the country of the Philistines was four months.

[8] καὶ ἀνέβαινεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐπετίθεντο ἐπὶ πάντα τὸν Γεσιρι καὶ ἐπὶ τὸν Αμαληκίτην· καὶ ἰδοὺ ἡ γῆ κατῳκεῖτο ἀπὸ ἀνηκόντων ἡ ἀπὸ Γελαμψουρ τετειχισμένων καὶ ἕως γῆς Αἰγύπτου.

[8] And David and his men went up, and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited, (even the land from Gelampsur) by those who come from the fortified *cities* even to the land of Egypt.

[9] καὶ ἔτυπτε τὴν γῆν καὶ οὐκ ἐζωογόνει ἄνδρα καὶ γυναῖκα καὶ ἐλάμβανεν ποίμνια καὶ βουκόλια καὶ ὄνους καὶ καμήλους καὶ ἱματισμόν, καὶ ἀνέστρεψαν καὶ ἤρχοντο πρὸς Αγχους.

[9] And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus.

[10] καὶ εἶπεν Αγχους πρὸς Δαυιδ Ἐπὶ τίνα ἐπέθεσθε σήμερον; καὶ εἶπεν Δαυιδ πρὸς Αγχους Κατὰ νότον τῆς Ιουδαίας καὶ κατὰ νότον Ιεσμεγα καὶ κατὰ νότον τοῦ Κενεζι.

[10] And Anchus said to David, On whom have ye made an attack to-day? And David said to Anchus, On the south of Judea, and on the south of Jesmega, and on the south of the Kenezite.

[11] καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐζωογόνησεν τοῦ εἰσαγαγεῖν εἰς Γεθ λέγων Μὴ ἀναγγείλωσιν εἰς Γεθ καθ’ ἡμῶν λέγοντες Τάδε Δαυιδ ποιεῖ. καὶ τόδε τὸ δικαίωμα αὐτοῦ πάσας τὰς ἡμέρας, ἃς ἐκάθητο Δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων.

[11] And I have not saved man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things

David does. And this was his manner all the days that David dwelt in the country of the Philistines.

[12] καὶ ἐπιστεύθη Δαυιδ ἐν τῷ Αγχους σφόδρα λέγων Ἴσχυνται αἰσχυνόμενος ἐν τῷ λαῷ αὐτοῦ ἐν Ισραηλ καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα.

[12] So David had the full confidence of Anchus, who said, He is thoroughly disgraced among his people in Israel and he shall be my servant for ever.

CHAPTER 28

[1] Καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι ἐν ταῖς παρεμβολαῖς αὐτῶν ἐξελθεῖν πολεμεῖν μετὰ Ισραηλ, καὶ εἶπεν Αγχους πρὸς Δαυιδ Γινώσκων γνώσει ὅτι μετ᾽ ἐμοῦ ἐξελεύσει εἰς πόλεμον σὺ καὶ οἱ ἄνδρες σου.

[1] And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, *thou*, and thy men.

[2] καὶ εἶπεν Δαυιδ πρὸς Αγχους Οὕτω νῦν γνώσει ἃ ποιήσει ὁ δοῦλός σου· καὶ εἶπεν Αγχους πρὸς Δαυιδ Οὕτως ἀρχισωματοφύλακα θήσομαί σε πάσας τὰς ἡμέρας.

[2] And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my body-guard continually.

[3] Καὶ Σαμουηλ ἀπέθανεν, καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ καὶ θάπτουσιν αὐτὸν ἐν Αρμαθαιμ ἐν πόλει αὐτοῦ. καὶ Σαουλ περιεῖλεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς.

[3] And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land.

[4] καὶ συναθροίζονται οἱ ἀλλόφυλοι καὶ ἔρχονται καὶ παρεμβάλλουσιν εἰς Σωμαν, καὶ συναθροίζει Σαουλ πάντα ἄνδρα Ισραηλ καὶ παρεμβάλλουσιν εἰς Γελβουε.

[4] And the Philistines assemble themselves, and come and encamp in Sonam: and Saul gathers all the men of Israel, and they encamp in Gelbue.

[5] καὶ εἶδεν Σαουλ τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ἐφοβήθη, καὶ ἐξέστη ἡ καρδία αὐτοῦ σφόδρα.

[5] And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed.

[6] καὶ ἐπηρώτησεν Σαουλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος ἐν τοῖς ἐνυπνίοις καὶ ἐν τοῖς δήλοις καὶ ἐν τοῖς προφήταις.

[6] And Saul enquired of the Lord; and the Lord answered him not by dreams, nor by manifestations, nor by prophets.

[7] καὶ εἶπεν Σαουλ τοῖς παισὶν αὐτοῦ Ζητήσατέ μοι γυναῖκα ἐγγαστρίμυθον, καὶ πορεύσομαι πρὸς αὐτὴν καὶ ζητήσω ἐν αὐτῇ· καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν Ἰδοὺ γυνὴ ἐγγαστρίμυθος ἐν Αενδωρ.

[7] Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, *there is* a woman who has in her a divining spirit at Aendor.

[8] καὶ συνεκαλύψατο Σαουλ καὶ περιεβάλετο ἱμάτια ἕτερα καὶ πορεύεται αὐτὸς καὶ δύο ἄνδρες μετ᾽ αὐτοῦ καὶ ἔρχονται πρὸς τὴν γυναῖκα νυκτὸς καὶ εἶπεν αὐτῇ Μάντευσαι δή μοι ἐν τῷ ἐγγαστριμύθῳ καὶ ἀνάγαγέ μοι ὃν ἐὰν εἴπω σοι.

[8] And Saul disguised himself, and put on other raiment, and he goes, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee.

[9] καὶ εἶπεν ἡ γυνὴ πρὸς αὐτόν Ἰδοὺ δὴ σὺ οἶδας ὅσα ἐποίησεν Σαουλ, ὡς ἐξωλέθρευσεν τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς· καὶ ἵνα τί σὺ παγιδεύεις τὴν ψυχήν μου θανατῶσαι αὐτήν;

[9] And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and why dost thou spread a snare for my life to destroy it?

[10] καὶ ὤμοσεν αὐτῇ Σαουλ λέγων Ζῇ κύριος, εἰ ἀπαντήσεταί σοι ἀδικία ἐν τῷ λόγῳ τούτῳ.

[10] And Saul swore to her, and said, *As* the Lord lives, no injury shall come upon thee on this account.

[11] καὶ εἶπεν ἡ γυνή Τίνα ἀναγάγω σοι; καὶ εἶπεν Τὸν Σαμουηλ ἀνάγαγέ μοι.

[11] And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel.

[12] καὶ εἶδεν ἡ γυνὴ τὸν Σαμουηλ καὶ ἀνεβόησεν φωνῇ μεγάλῃ· καὶ εἶπεν ἡ γυνὴ πρὸς Σαουλ Ἵνα τί παρελογίσω με; καὶ σὺ εἶ Σαουλ.

[12] And the woman saw Samuel, and cried out with a loud voice: and the woman said to Saul, Why hast thou deceived me? for thou art Saul.

[13] καὶ εἶπεν αὐτῇ ὁ βασιλεύς Μὴ φοβοῦ, εἰπὸν τίνα ἑόρακας. καὶ εἶπεν αὐτῷ Θεοὺς ἑόρακα ἀναβαίνοντας ἐκ τῆς γῆς.

[13] And the king said to her, Fear not; tell me whom thou has seen. And the woman said to him, I saw gods ascending out of the earth.

[14] καὶ εἶπεν αὐτῇ Τί ἔγνως; καὶ εἶπεν αὐτῷ Ἄνδρα ὄρθιον ἀναβαίνοντα ἐκ τῆς γῆς, καὶ οὗτος διπλοίδα ἀναβεβλημένος. καὶ ἔγνω Σαουλ ὅτι Σαμουηλ οὗτος, καὶ ἔκυψεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ.

[14] And he said to her, What didst thou perceive? and she said to him, An upright man ascending out of the earth, and he *was* clothed with a mantle. And Saul knew that this was Samuel, and he stooped with his face to the earth, and did obeisance to him.

[15] καὶ εἶπεν Σαμουηλ Ἵνα τί παρηνώχλησάς μοι ἀναβῆναί με; καὶ εἶπεν Σαουλ Θλίβομαι σφόδρα, καὶ οἱ ἀλλόφυλοι πολεμοῦσιν ἐν ἐμοί, καὶ ὁ θεὸς ἀφέστηκεν ἀπ᾽ ἐμοῦ καὶ οὐκ ἐπακήκοέν μοι ἔτι καὶ ἐν χειρὶ τῶν προφητῶν καὶ ἐν τοῖς ἐνυπνίοις· καὶ νῦν κέκληκά σε γνωρίσαι μοι τί ποιήσω.

[15] And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am greatly distressed, and the Philistines war against me, and God has departed from me, and no longer hearkens to me either by the hand of the prophets or by dreams: and now I have called thee to tell me what I shall do.

[16] καὶ εἶπεν Σαμουηλ Ἵνα τί ἐπερωτᾷς με; καὶ κύριος ἀφέστηκεν ἀπὸ σοῦ καὶ γέγονεν μετὰ τοῦ πλησίον σου·

[16] And Samuel said, Why askest thou me, whereas the Lord has departed from thee, and taken part with thy neighbour?

[17] καὶ πεποίηκεν κύριός σοι καθὼς ἐλάλησεν ἐν χειρί μου, καὶ διαρρήξει κύριος τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυιδ.

[17] And the Lord has done to thee, as the Lord spoke by me; and the Lord will rend thy kingdom out of thy hand, and will give it to thy neighbour David.

[18] διότι οὐκ ἤκουσας φωνῆς κυρίου καὶ οὐκ ἐποίησας θυμὸν ὀργῆς αὐτοῦ ἐν Αμαληκ, διὰ τοῦτο τὸ ῥῆμα ἐποίησεν κύριός σοι τῇ ἡμέρᾳ ταύτῃ.

[18] because thou didst not hearken to the voice of the Lord, and didst not execute his fierce anger upon Amalec, therefore the Lord has done this thing to thee this day.

[19] καὶ παραδώσει κύριος τὸν Ισραηλ μετὰ σοῦ εἰς χεῖρας ἀλλοφύλων, καὶ αὔριον σὺ καὶ οἱ υἱοί σου μετὰ σοῦ πεσοῦνται, καὶ τὴν παρεμβολὴν Ισραηλ δώσει κύριος εἰς χεῖρας ἀλλοφύλων.

[19] And the Lord shall deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons with thee shall fall, and the Lord shall deliver the army of Israel into the hands of the Philistines.

[20] καὶ ἔσπευσεν Σαουλ καὶ ἔπεσεν ἑστηκὼς ἐπὶ τὴν γῆν καὶ ἐφοβήθη σφόδρα ἀπὸ τῶν λόγων Σαμουηλ· καὶ ἰσχὺς ἐν αὐτῷ οὐκ ἦν ἔτι, οὐ γὰρ ἔφαγεν ἄρτον ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα ἐκείνην.

[20] And Saul instantly fell at his full length upon the earth, and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day, and all that night.

[21] καὶ εἰσῆλθεν ἡ γυνὴ πρὸς Σαουλ καὶ εἶδεν ὅτι ἔσπευσεν σφόδρα, καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ δὴ ἤκουσεν ἡ δούλη σου τῆς φωνῆς σου καὶ ἐθέμην τὴν ψυχήν μου ἐν τῇ χειρί μου καὶ ἤκουσα τοὺς λόγους, οὓς ἐλάλησάς μοι·

[21] And the woman went in to Saul, and saw that he was greatly disquieted, and said to him, Behold now, thine handmaid has hearkened to thy voice, and I have put my life in my hand, and have heard the words which thou has spoken to me.

[22] καὶ νῦν ἄκουσον δὴ φωνῆς τῆς δούλης σου, καὶ παραθήσω ἐνώπιόν σου ψωμὸν ἄρτου, καὶ φάγε, καὶ ἔσται ἐν σοὶ ἰσχύς, ὅτι πορεύσῃ ἐν ὁδῷ.

[22] And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a morsel of bread, and eat, and thou shalt be strengthened, for thou wilt be going on thy way.

[23] καὶ οὐκ ἐβουλήθη φαγεῖν· καὶ παρεβιάζοντο αὐτὸν οἱ παῖδες αὐτοῦ καὶ ἡ γυνή, καὶ ἤκουσεν τῆς φωνῆς αὐτῶν καὶ ἀνέστη ἀπὸ τῆς γῆς καὶ ἐκάθισεν ἐπὶ τὸν δίφρον.

[23] But he would not eat; so his servants and the woman constrained him, and he hearkened to their voice, and rose up from the earth, and sat upon a bench.

[24] καὶ τῇ γυναικὶ ἦν δάμαλις νομὰς ἐν τῇ οἰκίᾳ, καὶ ἔσπευσεν καὶ ἔθυσεν αὐτὴν καὶ ἔλαβεν ἄλευρα καὶ ἐφύρασεν καὶ ἔπεψεν ἄζυμα

[24] And the woman had a fat heifer in the house; and she hasted and slew it; and she took meal and kneaded it, and baked unleavened cakes.

[25] καὶ προσήγαγεν ἐνώπιον Σαουλ καὶ ἐνώπιον τῶν παίδων αὐτοῦ, καὶ ἔφαγον. καὶ ἀνέστησαν καὶ ἀπῆλθον τὴν νύκτα ἐκείνην.

[25] And she brought *the meat* before Saul, and before his servants; and they ate, and rose up, and departed that night.

CHAPTER 29

[1] Καὶ συναθροίζουσιν ἀλλόφυλοι πάσας τὰς παρεμβολὰς αὐτῶν εἰς Αφεκ, καὶ Ισραηλ παρενέβαλεν ἐν Αενδωρ τῇ ἐν Ιεζραελ.

[1] And the Philistines gather all their armies to Aphec, and Israel encamped in Aendor, which is in Jezrael.

[2] καὶ σατράπαι ἀλλοφύλων παρεπορεύοντο εἰς ἑκατοντάδας καὶ χιλιάδας, καὶ Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ παρεπορεύοντο ἐπ᾽ ἐσχάτων μετὰ Αγχους.

[2] And the lords of the Philistines went on by hundreds and thousands, and David and his men went on in the rear with Anchus.

[3] καὶ εἶπον οἱ σατράπαι τῶν ἀλλοφύλων Τίνες οἱ διαπορευόμενοι οὗτοι; καὶ εἶπεν Αγχους πρὸς τοὺς στρατηγοὺς τῶν ἀλλοφύλων Οὐχ οὗτος Δαυιδ ὁ δοῦλος Σαουλ βασιλέως Ισραηλ; γέγονεν μεθ᾽ ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος, καὶ οὐχ εὕρηκα ἐν αὐτῷ οὐθὲν ἀφ᾽ ἧς ἡμέρας ἐνέπεσεν πρός με καὶ ἕως τῆς ἡμέρας ταύτης.

[3] And the lords of the Philistines said, Who *are* these that pass by? And Anchus said to the captains of the Philistines, *Is* not this David the servant of Saul king of Israel? He has been with us some time, even this second year, and I have not found any fault in him from the day that he attached himself to me even until this day.

[4] καὶ ἐλυπήθησαν ἐπ᾽ αὐτῷ οἱ στρατηγοὶ τῶν ἀλλοφύλων καὶ λέγουσιν αὐτῷ Ἀπόστρεψον τὸν ἄνδρα εἰς τὸν τόπον αὐτοῦ, οὗ κατέστησας αὐτὸν ἐκεῖ, καὶ μὴ ἐρχέσθω μεθ᾽ ἡμῶν εἰς τὸν πόλεμον καὶ μὴ γινέσθω ἐπίβουλος τῆς παρεμβολῆς· καὶ ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; οὐχὶ ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων;

[4] And the captains of the Philistines were displeased at him, and they say to him, Send the man away, and let him return to his place, where thou didst set him; and let him not come with us to the war, and let him not be a traitor in the camp: and wherewith will he be reconciled to his master? Will it not be with the heads of those men?

[5] οὐχ οὗτος Δαυιδ, ᾧ ἐξῆρχον ἐν χοροῖς λέγοντες Ἐπάταξεν Σαουλ ἐν χιλιάσιν αὐτοῦ καὶ Δαυιδ ἐν μυριάσιν αὐτοῦ;

[5] *Is* not this David whom they celebrated in dances, saying, Saul has smitten his thousands, and David his ten thousands?

[6] καὶ ἐκάλεσεν Αγχους τὸν Δαυιδ καὶ εἶπεν αὐτῷ Ζῇ κύριος ὅτι εὐθὴς σὺ καὶ ἀγαθὸς ἐν ὀφθαλμοῖς μου, καὶ ἡ ἔξοδός σου καὶ ἡ εἴσοδός σου μετ᾽ ἐμοῦ ἐν τῇ παρεμβολῇ, καὶ ὅτι οὐχ εὕρηκα κατὰ σοῦ κακίαν ἀφ᾽ ἧς ἡμέρας ἥκεις πρός με ἕως τῆς σήμερον ἡμέρας· καὶ ἐν ὀφθαλμοῖς τῶν σατραπῶν οὐκ ἀγαθὸς σύ·

[6] And Anchus called David, and said to him, *As* the Lord lives, thou *art* right and approved in my eyes, and *so is* thy going out and thy coming in with me in the army, and I have not found *any* evil to charge against thee from the day that thou camest to me until this day: but thou art not approved in the eyes of the lords.

[7] καὶ νῦν ἀνάστρεφε καὶ πορεύου εἰς εἰρήνην, καὶ οὐ μὴ ποιήσεις κακίαν ἐν ὀφθαλμοῖς τῶν σατραπῶν τῶν ἀλλοφύλων.

[7] Now then return and go in peace, thus thou shalt not do evil in the sight of the lords of the Philistines.

[8] καὶ εἶπεν Δαυιδ πρὸς Αγχους Τί πεποίηκά σοι καὶ τί εὗρες ἐν τῷ δούλῳ σου ἀφ᾽ ἧς ἡμέρας ἤμην ἐνώπιόν σου καὶ ἕως τῆς ἡμέρας ταύτης, ὅτι οὐ μὴ ἔλθω πολεμῆσαι τοὺς ἐχθροὺς τοῦ κυρίου μου τοῦ βασιλέως;

[8] And David said to Anchus, What have I done to thee? and what hast thou found in thy servant from the *first* day that I was before thee even until this day, that I should not come and war against the enemies of the lord my king?

[9] καὶ ἀπεκρίθη Αγχους πρὸς Δαυιδ Οἶδα ὅτι ἀγαθὸς σὺ ἐν ὀφθαλμοῖς μου, ἀλλ᾽ οἱ σατράπαι τῶν ἀλλοφύλων λέγουσιν Οὐχ ἥξει μεθ᾽ ἡμῶν εἰς πόλεμον.

[9] And Anchus answered David, I know that thou *art* good in my eyes, but the lords of the Philistines say, He shall not come with us to the war.

[10] καὶ νῦν ὄρθρισον τὸ πρωί, σὺ καὶ οἱ παῖδες τοῦ κυρίου σου οἱ ἥκοντες μετὰ σοῦ, καὶ πορεύεσθε εἰς τὸν τόπον, οὗ κατέστησα ὑμᾶς ἐκεῖ, καὶ λόγον λοιμὸν μὴ θῇς ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου· καὶ ὀρθρίσατε ἐν τῇ ὁδῷ, καὶ φωτισάτω ὑμῖν, καὶ πορεύθητε.

[10] Now then rise up early in the morning, thou and the servants of thy lord that are come with thee, and go to the place where I appointed you, and entertain no evil thought in thy heart, for thou *art* good in my sight: and rise early for your journey when it is light, and depart.

[11] καὶ ὤρθρισεν Δαυιδ αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ ἀπελθεῖν καὶ φυλάσσειν τὴν γῆν τῶν ἀλλοφύλων, καὶ οἱ ἀλλόφυλοι ἀνέβησαν πολεμεῖν ἐπὶ Ισραηλ.

[11] So David arose early, he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezrael to battle.

CHAPTER 30

[1] Καὶ ἐγενήθη εἰσελθόντος Δαυιδ καὶ τῶν ἀνδρῶν αὐτοῦ εἰς Σεκελακ τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ Αμαληκ ἐπέθετο ἐπὶ τὸν νότον καὶ ἐπὶ Σεκελακ καὶ ἐπάταξεν τὴν Σεκελακ καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί·

[1] And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire.

[2] καὶ τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ ἀπὸ μικροῦ ἕως μεγάλου οὐκ ἐθανάτωσαν ἄνδρα καὶ γυναῖκα, ἀλλ᾽ ᾐχμαλώτευσαν καὶ ἀπῆλθον εἰς τὴν ὁδὸν αὐτῶν.

[2] And as to the women and all things that were in it, great and small, they slew neither man nor woman, but carried them captives, and went on their way.

[3] καὶ ἦλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς τὴν πόλιν, καὶ ἰδοὺ ἐμπεπύρισται ἐν πυρί, αἱ δὲ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν ᾐχμαλωτευμένοι.

[3] And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters were carried captive.

[4] καὶ ἦρεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν, ἕως ὅτου οὐκ ἦν ἐν αὐτοῖς ἰσχὺς ἔτι κλαίειν.

[4] And David and his men lifted up their voice, and wept till there was no longer any power within them to weep.

[5] καὶ ἀμφότεραι αἱ γυναῖκες Δαυιδ ᾐχμαλωτεύθησαν, Αχινοομ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου.

[5] And both the wives of David were carried captive, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite.

[6] καὶ ἐθλίβη Δαυιδ σφόδρα, ὅτι εἶπεν ὁ λαὸς λιθοβολῆσαι αὐτόν, ὅτι κατώδυνος ψυχὴ παντὸς τοῦ λαοῦ, ἑκάστου ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς θυγατέρας αὐτοῦ· καὶ ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ.

[6] And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.

[7] καὶ εἶπεν Δαυιδ πρὸς Αβιαθαρ τὸν ἱερέα υἱὸν Αχιμελεχ Προσάγαγε τὸ εφουδ.

[7] And David said to Abiathar the priest the son of Achimelech, Bring near the ephod.

[8] καὶ ἐπηρώτησεν Δαυιδ διὰ τοῦ κυρίου λέγων Εἰ καταδιώξω ὀπίσω τοῦ γεδδουρ τούτου; εἰ καταλήμψομαι αὐτούς; καὶ εἶπεν αὐτῷ Καταδίωκε, ὅτι καταλαμβάνων καταλήμψῃ καὶ ἐξαιρούμενος ἐξελῇ.

[8] And David enquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he said to him, Pursue, for thou shalt surely overtake them, and thou shalt surely rescue *the captives*.

[9] καὶ ἐπορεύθη Δαυιδ, αὐτὸς καὶ οἱ ἑξακόσιοι ἄνδρες μετ᾽ αὐτοῦ, καὶ ἔρχονται ἕως τοῦ χειμάρρου Βοσορ, καὶ οἱ περισσοὶ ἔστησαν.

[9] So David went, he an the six hundred men with him, an they come as far as the brook Bosor, and the superfluous ones stopped.

[10] καὶ κατεδίωξεν ἐν τετρακοσίοις ἀνδράσιν, ὑπέστησαν δὲ διακόσιοι ἄνδρες, οἵτινες ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ Βοσορ.

[10] And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.

[11] καὶ εὑρίσκουσιν ἄνδρα Αἰγύπτιον ἐν ἀγρῷ καὶ λαμβάνουσιν αὐτὸν καὶ ἄγουσιν αὐτὸν πρὸς Δαυιδ ἐν ἀγρῷ· καὶ διδόασιν αὐτῷ ἄρτον, καὶ ἔφαγεν, καὶ ἐπότισαν αὐτὸν ὕδωρ·

[11] And they find an Egyptian in the field, and they take him, and bring him to David; and they gave him bread and he ate, and they caused him to drink water.

[12] καὶ διδόασιν αὐτῷ κλάσμα παλάθης, καὶ ἔφαγεν, καὶ κατέστη τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, ὅτι οὐ βεβρώκει ἄρτον καὶ οὐ πεπώκει ὕδωρ τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

[12] And they gave him a piece of a cake of figs, and he ate, and his spirit was restored in him; for he had not eaten bread, and had not drunk water three days and three nights.

[13] καὶ εἶπεν αὐτῷ Δαυιδ Τίνος σὺ εἶ καὶ πόθεν εἶ; καὶ εἶπεν τὸ παιδάριον τὸ Αἰγύπτιον Ἐγώ εἰμι δοῦλος ἀνδρὸς Αμαληκίτου, καὶ κατέλιπέν με ὁ κύριός μου, ὅτι ἠνωχλήθην ἐγὼ σήμερον τριταῖος.

[13] And David said to him, Whose art thou? and whence art thou? and the young man the Egyptian said, I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago.

[14] καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ νότον τοῦ Χολθι καὶ ἐπὶ τὰ τῆς Ιουδαίας μέρη καὶ ἐπὶ νότον Χελουβ καὶ τὴν Σεκελακ ἐνεπυρίσαμεν ἐν πυρί.

[14] And we made an incursion on the south of the Chelethite, and on the parts of Judea, and on the south of Chelub, and we burnt Sekelac with fire.

[15] καὶ εἶπεν πρὸς αὐτὸν Δαυιδ Εἰ κατάξεις με ἐπὶ τὸ γεδδουρ τοῦτο; καὶ εἶπεν Ὄμοσον δή μοι κατὰ τοῦ θεοῦ μὴ θανατώσειν με καὶ μὴ παραδοῦναί με εἰς χεῖρας τοῦ κυρίου μου, καὶ κατάξω σε ἐπὶ τὸ γεδδουρ τοῦτο.

[15] And David said to him, Wilt thou bring me down to this troop? And he said, Swear now to me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hands of my master, and I will bring thee down upon this troop.

[16] καὶ κατήγαγεν αὐτὸν ἐκεῖ, καὶ ἰδοὺ οὗτοι διακεχυμένοι ἐπὶ πρόσωπον πάσης τῆς γῆς ἐσθίοντες καὶ πίνοντες καὶ ἑορτάζοντες ἐν πᾶσι τοῖς σκύλοις τοῖς μεγάλοις, οἷς ἔλαβον ἐκ γῆς ἀλλοφύλων καὶ ἐκ γῆς Ιουδα.

[16] So be brought him down thither, and behold, they *were* scattered abroad upon the surface of the whole land, eating and drinking, and feasting by *reason of* all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

[17] καὶ ἦλθεν ἐπ᾽ αὐτοὺς Δαυιδ καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δείλης καὶ τῇ ἐπαύριον, καὶ οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ ὅτι ἀλλ᾽ ἢ τετρακόσια παιδάρια, ἃ ἦν ἐπιβεβηκότα ἐπὶ τὰς καμήλους καὶ ἔφυγον.

[17] And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels, and fled.

[18] καὶ ἀφείλατο Δαυιδ πάντα, ἃ ἔλαβον οἱ Αμαληκῖται, καὶ ἀμφοτέρας τὰς γυναῖκας αὐτοῦ ἐξείλατο.

[18] And David recovered all that the Amalekites had taken, and he rescued both his wives.

[19] καὶ οὐ διεφώνησεν αὐτοῖς ἀπὸ μικροῦ ἕως μεγάλου καὶ ἀπὸ τῶν σκύλων καὶ ἕως υἱῶν καὶ θυγατέρων καὶ ἕως πάντων, ὧν ἔλαβον αὐτῶν· τὰ πάντα ἐπέστρεψεν Δαυιδ.

[19] And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all.

[20] καὶ ἔλαβεν Δαυιδ πάντα τὰ ποίμνια καὶ τὰ βουκόλια καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων, καὶ τοῖς σκύλοις ἐκείνοις ἐλέγετο Ταῦτα τὰ σκῦλα Δαυιδ. –

[20] And he took all the flocks, and the herds, and led them away before the spoils: and it was said of these spoils, These *are* the spoils of David.

[21] καὶ παραγίνεται Δαυιδ πρὸς τοὺς διακοσίους ἄνδρας τοὺς ἐκλυθέντας τοῦ πορεύεσθαι ὀπίσω Δαυιδ καὶ ἐκάθισεν αὐτοὺς ἐν τῷ χειμάρρῳ τῷ Βοσορ, καὶ ἐξῆλθον εἰς ἀπάντησιν Δαυιδ καὶ εἰς ἀπάντησιν τοῦ λαοῦ τοῦ μετ᾽ αὐτοῦ, καὶ προσήγαγεν Δαυιδ ἕως τοῦ λαοῦ, καὶ ἠρώτησαν αὐτὸν τὰ εἰς εἰρήνην.

[21] And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook of Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.

[22] καὶ ἀπεκρίθη πᾶς ἀνὴρ λοιμὸς καὶ πονηρὸς τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν πορευθέντων μετὰ Δαυιδ καὶ εἶπαν Ὅτι οὐ κατεδίωξαν μεθ᾽ ἡμῶν, οὐ δώσομεν αὐτοῖς ἐκ τῶν σκύλων, ὧν ἐξειλάμεθα, ὅτι ἀλλ᾽ ἢ ἕκαστος τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα αὐτοῦ ἀπαγέσθωσαν καὶ ἀποστρεφέτωσαν.

[22] Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return.

[23] καὶ εἶπεν Δαυιδ Οὐ ποιήσετε οὕτως μετὰ τὸ παραδοῦναι τὸν κύριον ἡμῖν καὶ φυλάξαι ἡμᾶς καὶ παρέδωκεν κύριος τὸν γεδδουρ τὸν ἐπερχόμενον ἐφ᾽ ἡμᾶς εἰς χεῖρας ἡμῶν.

[23] And David said, Ye shall not do so, after the Lord has delivered *the enemy* to us, and guarded us, and the Lord has delivered into our hands the troop that came against u.

[24] καὶ τίς ὑπακούσεται ὑμῶν τῶν λόγων τούτων; ὅτι οὐχ ἧττον ὑμῶν εἰσιν· διότι κατὰ τὴν μερίδα τοῦ καταβαίνοντος εἰς πόλεμον οὕτως ἔσται ἡ μερὶς τοῦ καθημένου ἐπὶ τὰ σκεύη· κατὰ τὸ αὐτὸ μεριοῦνται.

[24] And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike.

[25] καὶ ἐγενήθη ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω καὶ ἐγένετο εἰς πρόσταγμα καὶ εἰς δικαίωμα τῷ Ισραηλ ἕως τῆς σήμερον.

[25] And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

[26] Καὶ ἦλθεν Δαυιδ εἰς Σεκελακ καὶ ἀπέστειλεν τοῖς πρεσβυτέροις Ιουδα τῶν σκύλων καὶ τοῖς πλησίον αὐτοῦ λέγων Ἰδοὺ ἀπὸ τῶν σκύλων τῶν ἐχθρῶν κυρίου·

[26] And David came to Sekelac, and sent of the spoils to the elders of Juda, and to his friends, saying, Behold *some* of the spoils of the enemies of the Lord;

[27] τοῖς ἐν Βαιθσουρ καὶ τοῖς ἐν Ραμα νότου καὶ τοῖς ἐν Ιεθθορ

[27] to those in Baethsur, and to those in Rama of the south, and to those in Gethor.

[28] καὶ τοῖς ἐν Αροηρ καὶ τοῖς Αμμαδι καὶ τοῖς ἐν Σαφι καὶ τοῖς ἐν Εσθιε
[28a] καὶ τοῖς ἐν Γεθ καὶ τοῖς ἐν Κιναν καὶ τοῖς ἐν Σαφεκ καὶ τοῖς ἐν

Θιμαθ

[28] And to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie,

[29] καὶ τοῖς ἐν Καρμήλῳ καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Ιεραμηλι καὶ τοῖς ἐν ταῖς πόλεσιν τοῦ Κενεζι

[29] and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath, and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite;

[30] καὶ τοῖς ἐν Ιεριμουθ καὶ τοῖς ἐν Βηρσαβεε καὶ τοῖς ἐν Noo

[30] and to those in Jerimuth, and to those in Bersabee, and to those in Nombe,

[31] καὶ τοῖς ἐν Χεβρων καὶ εἰς πάντας τοὺς τόπους, οὓς διῆλθεν Δαυιδ ἐκεῖ, αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ.

[31] and to those in Chebron, and to all the places which David and his men had passed through.

CHAPTER 31

[1] Καὶ οἱ ἀλλόφυλοι ἐπολέμουν ἐπὶ Ισραηλ, καὶ ἔφυγον οἱ ἄνδρες Ισραηλ ἐκ προσώπου τῶν ἀλλοφύλων, καὶ πίπτουσιν τραυματίαι ἐν τῷ ὄρει τῷ Γελβουε.

[1] And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fall down wounded in the mountain in Gelbue.

[2] καὶ συνάπτουσιν ἀλλόφυλοι τῷ Σαουλ καὶ τοῖς υἱοῖς αὐτοῦ, καὶ τύπτουσιν ἀλλόφυλοι τὸν Ιωναθαν καὶ τὸν Αμιναδαβ καὶ τὸν Μελχισα υἱοὺς Σαουλ.

[2] And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Aminadab, and Melchisa son of Saul.

[3] καὶ βαρύνεται ὁ πόλεμος ἐπὶ Σαουλ, καὶ εὑρίσκουσιν αὐτὸν οἱ ἀκοντισταί, ἄνδρες τοξόται, καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια.

[3] And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs.

[4] καὶ εἶπεν Σαουλ πρὸς τὸν αἴροντα τὰ σκεύη αὐτοῦ Σπάσαι τὴν ῥομφαίαν σου καὶ ἀποκέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἀποκεντήσωσίν με καὶ ἐμπαίξωσίν μοι. καὶ οὐκ ἐβούλετο ὁ αἴρων τὰ σκεύη αὐτοῦ, ὅτι ἐφοβήθη σφόδρα· καὶ ἔλαβεν Σαουλ τὴν ῥομφαίαν καὶ ἐπέπεσεν ἐπ᾽ αὐτήν.

[4] And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest these uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it.

[5] καὶ εἶδεν ὁ αἴρων τὰ σκεύη αὐτοῦ ὅτι τέθνηκεν Σαουλ, καὶ ἐπέπεσεν καὶ αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν μετ᾽ αὐτοῦ.

[5] And his armour-bearer saw that Saul was dead, and he fell also himself upon his sword, and died with him.

[6] καὶ ἀπέθανεν Σαουλ καὶ οἱ τρεῖς υἱοὶ αὐτοῦ καὶ ὁ αἴρων τὰ σκεύη αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ κατὰ τὸ αὐτό.

[6] So Saul died, and his three sons, and his armour-bearer, in that day together.

[7] καὶ εἶδον οἱ ἄνδρες Ισραηλ οἱ ἐν τῷ πέραν τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ Ιορδάνου ὅτι ἔφυγον οἱ ἄνδρες Ισραηλ καὶ ὅτι τέθνηκεν Σαουλ καὶ οἱ υἱοὶ αὐτοῦ, καὶ καταλείπουσιν τὰς πόλεις αὐτῶν καὶ φεύγουσιν· καὶ ἔρχονται οἱ ἀλλόφυλοι καὶ κατοικοῦσιν ἐν αὐταῖς. –

[7] And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

[8] καὶ ἐγενήθη τῇ ἐπαύριον καὶ ἔρχονται οἱ ἀλλόφυλοι ἐκδιδύσκειν τοὺς νεκροὺς καὶ εὑρίσκουσιν τὸν Σαουλ καὶ τοὺς τρεῖς υἱοὺς αὐτοῦ πεπτωκότας ἐπὶ τὰ ὄρη Γελβουε.

[8] And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelbue.

[9] καὶ ἀποστρέφουσιν αὐτὸν καὶ ἐξέδυσαν τὰ σκεύη αὐτοῦ καὶ ἀποστέλλουσιν αὐτὰ εἰς γῆν ἀλλοφύλων κύκλῳ εὐαγγελίζοντες τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ αὐτῶν·

[9] And they turned him, and stripped off his armour, and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people.

[10] καὶ ἀνέθηκαν τὰ σκεύη αὐτοῦ εἰς τὸ Ἀσταρτεῖον καὶ τὸ σῶμα αὐτοῦ κατέπηξαν ἐν τῷ τείχει Βαιθσαν.

[10] And they set up his armour at the temple of Astarte, and they fastened his body on the wall of Baethsam.

[11] καὶ ἀκούουσιν οἱ κατοικοῦντες Ιαβις τῆς Γαλααδίτιδος ἃ ἐποίησαν οἱ ἀλλόφυλοι τῷ Σαουλ.

[11] And the inhabitants of Jabis Galaad hear what the Philistines did to Saul.

[12] καὶ ἀνέστησαν πᾶς ἀνὴρ δυνάμεως καὶ ἐπορεύθησαν ὅλην τὴν νύκτα καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα Ιωναθαν τοῦ υἱοῦ αὐτοῦ ἀπὸ

τείχους Βαιθσαν καὶ φέρουσιν αὐτοὺς εἰς Ιαβις καὶ κατακαίουσιν αὐτοὺς ἐκεῖ.

[12] And they rose up, *even* every man of might, and marched all night, and took the body of Saul and the body of Jonathan his son from the wall of Baethsam; and they bring them to Jabis, and burn them there.

[13] καὶ λαμβάνουσιν τὰ ὀστᾶ αὐτῶν καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν Ιαβις καὶ νηστεύουσιν ἑπτὰ ἡμέρας.

[13] And they take their bones, and bury them in the field that is in Jabis, and fast seven days.

II Kings

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Σαουλ καὶ Δαυιδ ἀνέστρεψεν τύπτων τὸν Αμαληκ, καὶ ἐκάθισεν Δαυιδ ἐν Σεκελακ ἡμέρας δύο.

[1] And it came to pass after Saul was dead, that David returned from smiting Amalec, and David abode two days in Sekelac.

[2] καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἰδοὺ ἀνὴρ ἦλθεν ἐκ τῆς παρεμβολῆς ἐκ τοῦ λαοῦ Σαουλ, καὶ τὰ ἱμάτια αὐτοῦ διερρωγότα, καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ ἐγένετο ἐν τῷ εἰσελθεῖν αὐτὸν πρὸς Δαυιδ καὶ ἔπεσεν ἐπὶ τὴν γῆν καὶ προσεκύνησεν αὐτῷ.

[2] And it came to pass on the third day, that, behold, a man came from the camp, from the people of Saul, and his garments were rent, and earth *was* upon his head: and it came to pass when he went in to David, that he fell upon the earth, and did obeisance to him.

[3] καὶ εἶπεν αὐτῷ Δαυιδ Πόθεν σὺ παραγίνῃ; καὶ εἶπεν πρὸς αὐτόν Ἐκ τῆς παρεμβολῆς Ισραηλ ἐγὼ διασέσῳσμαι.

[3] And David said to him, Whence comest thou? and he said to him, I have escaped out of the camp of Israel.

[4] καὶ εἶπεν αὐτῷ Δαυιδ Τίς ὁ λόγος οὗτος; ἀπάγγειλόν μοι. καὶ εἶπεν ὅτι Ἔφυγεν ὁ λαὸς ἐκ τοῦ πολέμου, καὶ πεπτώκασι πολλοὶ ἐκ τοῦ λαοῦ καὶ ἀπέθανον· καὶ ἀπέθανεν καὶ Σαουλ, καὶ Ιωναθαν ὁ υἱὸς αὐτοῦ ἀπέθανεν.

[4] And David said to him, What *is* the matter? tell me. And he said, The people fled out of the battle, and many of the people have fallen and are dead, and Saul and Jonathan his son are dead.

[5] καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ Πῶς οἶδας ὅτι τέθνηκεν Σαουλ καὶ Ιωναθαν ὁ υἱὸς αὐτοῦ;

[5] And David said to the young man who brought him the tidings, How knowest thou that Saul and Jonathan his son are dead?

[6] καὶ εἶπεν τὸ παιδάριον τὸ ἀπαγγέλλον αὐτῷ Περιπτώματι περιέπεσον ἐν τῷ ὄρει τῷ Γελβουε, καὶ ἰδοὺ Σαουλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ, καὶ ἰδοὺ τὰ ἅρματα καὶ οἱ ἱππάρχαι συνῆψαν αὐτῷ.

[6] And the young man that brought the tidings, said to him, I happened accidentally to be upon mount Gelbue; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him.

[7] καὶ ἐπέβλεψεν ἐπὶ τὰ ὀπίσω αὐτοῦ καὶ εἶδέν με καὶ ἐκάλεσέν με, καὶ εἶπα Ἰδοὺ ἐγώ.

[7] And he looked behind him, and saw me, and called me; and I said, Behold, *here am* I.

[8] καὶ εἶπέν μοι Τίς εἶ σύ; καὶ εἶπα Αμαληκίτης ἐγώ εἰμι.

[8] And he said to me, Who art thou? and I said, I am an Amalekite.

[9] καὶ εἶπεν πρός με Στῆθι δὴ ἐπάνω μου καὶ θανάτωσόν με, ὅτι κατέσχεν με σκότος δεινόν, ὅτι πᾶσα ἡ ψυχή μου ἐν ἐμοί.

[9] And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful darkness has come upon me, for all my life *is* in me.

[10] καὶ ἐπέστην ἐπ᾽ αὐτὸν καὶ ἐθανάτωσα αὐτόν, ὅτι ᾔδειν ὅτι οὐ ζήσεται μετὰ τὸ πεσεῖν αὐτόν· καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸν χλιδῶνα τὸν ἐπὶ τοῦ βραχίονος αὐτοῦ καὶ ἐνήνοχα αὐτὰ τῷ κυρίῳ μου ὧδε.

[10] So I stood over him and slew him, because I knew he would not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was upon his arm, and I have brought them hither to my lord.

[11] καὶ ἐκράτησεν Δαυιδ τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτά, καὶ πάντες οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ διέρρηξαν τὰ ἱμάτια αὐτῶν.

[11] And David laid hold of his garments, and rent them; and all the men who were with him rent their garments.

[12] καὶ ἐκόψαντο καὶ ἔκλαυσαν καὶ ἐνήστευσαν ἕως δείλης ἐπὶ Σαουλ καὶ ἐπὶ Ιωναθαν τὸν υἱὸν αὐτοῦ καὶ ἐπὶ τὸν λαὸν Ιουδα καὶ ἐπὶ τὸν οἶκον Ισραηλ, ὅτι ἐπλήγησαν ἐν ῥομφαίᾳ.

[12] And they lamented, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Juda, and for the house of Israel, because they were smitten with the sword.

[13] καὶ εἶπεν Δαυιδ τῷ παιδαρίῳ τῷ ἀπαγγέλλοντι αὐτῷ Πόθεν εἶ σύ; καὶ εἶπεν Υἱὸς ἀνδρὸς παροίκου Αμαληκίτου ἐγώ εἰμι.

[13] And David said to the young man who brought the tidings to him, Whence art thou? and he said, I am the son of an Amalekite sojourner.

[14] καὶ εἶπεν αὐτῷ Δαυιδ Πῶς οὐκ ἐφοβήθης ἐπενεγκεῖν χεῖρά σου διαφθεῖραι τὸν χριστὸν κυρίου;

[14] And David said to him, How was it thou wast not afraid to lift thy hand to destroy the anointed of the Lord?

[15] καὶ ἐκάλεσεν Δαυιδ ἓν τῶν παιδαρίων αὐτοῦ καὶ εἶπεν Προσελθὼν ἀπάντησον αὐτῷ· καὶ ἐπάταξεν αὐτόν, καὶ ἀπέθανεν.

[15] And David called one of his young men, and said, Go and fall upon him: and he smote him, and he died.

[16] καὶ εἶπεν Δαυιδ πρὸς αὐτόν Τὸ αἷμά σου ἐπὶ τὴν κεφαλήν σου, ὅτι τὸ στόμα σου ἀπεκρίθη κατὰ σοῦ λέγων ὅτι Ἐγὼ ἐθανάτωσα τὸν χριστὸν κυρίου.

[16] And David said to him, Thy blood *be* upon thine own head; for thy mouth has testified against thee, saying, I have slain the anointed of the Lord.

[17] Καὶ ἐθρήνησεν Δαυιδ τὸν θρῆνον τοῦτον ἐπὶ Σαουλ καὶ ἐπὶ Ιωναθαν τὸν υἱὸν αὐτοῦ

[17] And David lamented with this lamentation over Saul and over Jonathan his son.

[18] καὶ εἶπεν τοῦ διδάξαι τοὺς υἱοὺς Ιουδα – ἰδοὺ γέγραπται ἐπὶ βιβλίου τοῦ εὐθοῦς –

[18] And he gave orders to teach it the sons of Juda: behold, it is written in the book of Right.

[19] Στήλωσον, Ισραηλ, ὑπὲρ τῶν τεθνηκότων ἐπὶ τὰ ὕψη σου τραυματιῶν· πῶς ἔπεσαν δυνατοί.

[19] Set up a pillar, O Israel, for the slain that died upon thy high places: how are the mighty fallen!

[20] μὴ ἀναγγείλητε ἐν Γεθ καὶ μὴ εὐαγγελίσησθε ἐν ταῖς ἐξόδοις Ἀσκαλῶνος, μήποτε εὐφρανθῶσιν θυγατέρες ἀλλοφύλων, μήποτε ἀγαλλιάσωνται θυγατέρες τῶν ἀπεριτμήτων.

[20] Tell it not in Geth, and tell it not as glad tidings in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

[21] ὄρη τὰ ἐν Γελβουε, μὴ καταβῇ δρόσος καὶ μὴ ὑετὸς ἐφ᾽ ὑμᾶς καὶ ἀγροὶ ἀπαρχῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν, θυρεὸς Σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ.

[21] Ye mountains of Gelbue, let not dew no rain descend upon you, nor fields of first-fruits *be upon you*, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil.

[22] ἀφ᾽ αἵματος τραυματιῶν, ἀπὸ στέατος δυνατῶν τόξον Ιωναθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ ὀπίσω, καὶ ῥομφαία Σαουλ οὐκ ἀνέκαμψεν κενή.

[22] From the blood of the slain, and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty.

[23] Σαουλ καὶ Ιωναθαν, οἱ ἠγαπημένοι καὶ ὡραῖοι, οὐ διακεχω ρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν, ὑπὲρ ἀετοὺς κοῦφοι καὶ ὑπὲρ λέοντας ἐκραταιώθησαν.

[23] Saul and Jonathan, the beloved and the beautiful, were not divided: comely *were they* in their life, and in their death they were not divided: *they were* swifter than eagles, and they were stronger than lions.

[24] θυγατέρες Ισραηλ, ἐπὶ Σαουλ κλαύσατε τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα μετὰ κόσμου ὑμῶν, τὸν ἀναφέροντα κόσμον χρυσοῦν ἐπὶ τὰ ἐνδύματα ὑμῶν.

[24] Daughters of Israel, weep for Saul, who clothed you with scarlet together with your adorning, who added golden ornaments to your apparel.

[25] πῶς ἔπεσαν δυνατοὶ ἐν μέσῳ τοῦ πολέμου· Ιωναθαν ἐπὶ τὰ ὕψη σου τραυματίας.

[25] How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones upon thy high places!

[26] ἀλγῶ ἐπὶ σοί, ἄδελφέ μου Ιωναθαν· ὡραιώθης μοι σφόδρα, ἐθαυμαστώθη ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπησιν γυναικῶν.

[26] I am grieved for thee, my brother Jonathan; thou wast very lovely to me; thy love to me was wonderful beyond the love of women.

[27] πῶς ἔπεσαν δυνατοὶ καὶ ἀπώλοντο σκεύη πολεμικά.

[27] How are the mighty fallen, and the weapons of war perished!

CHAPTER 2

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπηρώτησεν Δαυιδ ἐν κυρίῳ λέγων Εἰ ἀναβῶ εἰς μίαν τῶν πόλεων Ιουδα; καὶ εἶπεν κύριος πρὸς αὐτόν Ἀνάβηθι. καὶ εἶπεν Δαυιδ Ποῦ ἀναβῶ; καὶ εἶπεν Εἰς Χεβρων.

[1] And it came to pass after this that David enquired of the Lord, saying, Shall I go up into one of the cities of Juda? and the Lord said to him, Go up. And David said, Whither shall I go up? and he said, To Chebron.

[2] καὶ ἀνέβη ἐκεῖ Δαυιδ εἰς Χεβρων καὶ ἀμφότεραι αἱ γυναῖκες αὐτοῦ, Αχινοομ ἡ Ιεζραηλῖτις καὶ Αβιγαια ἡ γυνὴ Ναβαλ τοῦ Καρμηλίου,

[2] And David went up thither to Chebron, *he* and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite,

[3] καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ, ἕκαστος καὶ ὁ οἶκος αὐτοῦ, καὶ κατῴκουν ἐν ταῖς πόλεσιν Χεβρων.

[3] and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

[4] καὶ ἔρχονται ἄνδρες τῆς Ιουδαίας καὶ χρίουσιν τὸν Δαυιδ ἐκεῖ τοῦ βασιλεύειν ἐπὶ τὸν οἶκον Ιουδα. Καὶ ἀπήγγειλαν τῷ Δαυιδ λέγοντες ὅτι Οἱ ἄνδρες Ιαβις τῆς Γαλααδίτιδος ἔθαψαν τὸν Σαουλ.

[4] And the men of Judea come, and anoint David there to reign over the house of Juda; and they reported to David, saying, The men of Jabis of the country of Galaad have buried Saul.

[5] καὶ ἀπέστειλεν Δαυιδ ἀγγέλους πρὸς τοὺς ἡγουμένους Ιαβις τῆς Γαλααδίτιδος καὶ εἶπεν πρὸς αὐτούς Εὐλογημένοι ὑμεῖς τῷ κυρίῳ, ὅτι πεποιήκατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν ἐπὶ Σαουλ τὸν χριστὸν κυρίου καὶ ἐθάψατε αὐτὸν καὶ Ιωναθαν τὸν υἱὸν αὐτοῦ·

[5] And David sent messengers to the rulers of Jabis of the country of Galaad, and David said to them, Blessed be ye of the Lord, because ye have wrought this mercy toward your lord, even toward Saul the anointed of the Lord, and ye have buried him and Jonathan his son.

[6] καὶ νῦν ποιήσαι κύριος μεθ᾽ ὑμῶν ἔλεος καὶ ἀλήθειαν, καί γε ἐγὼ ποιήσω μεθ᾽ ὑμῶν τὰ ἀγαθὰ ταῦτα, ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο·

[6] And now may the Lord deal in mercy and truth towards you: and I also will requite towards you this good deed, because ye have done this.

[7] καὶ νῦν κραταιούσθωσαν αἱ χεῖρες ὑμῶν καὶ γίνεσθε εἰς υἱοὺς δυνατούς, ὅτι τέθνηκεν ὁ κύριος ὑμῶν Σαουλ, καί γε ἐμὲ κέχρικεν ὁ οἶκος Ιουδα ἐφ᾽ ἑαυτοὺς εἰς βασιλέα.

[7] And now let your hands be made strong, and be valiant; for your master Saul is dead, and moreover the house of Juda have anointed me to be king over them.

[8] Καὶ Αβεννηρ υἱὸς Νηρ ἀρχιστράτηγος τοῦ Σαουλ ἔλαβεν τὸν Ιεβοσθε υἱὸν Σαουλ καὶ ἀνεβίβασεν αὐτὸν ἐκ τῆς παρεμβολῆς εἰς Μαναεμ

[8] But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul, and brought him up from the camp to Manaem

[9] καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν Γαλααδῖτιν καὶ ἐπὶ τὸν Θασιρι καὶ ἐπὶ τὸν Ιεζραελ καὶ ἐπὶ τὸν Εφραιμ καὶ ἐπὶ τὸν Βενιαμιν καὶ ἐπὶ πάντα Ισραηλ.

[9] and made him king over the land of Galaad, and over Thasiri, and over Jezrael, and over Ephraim, and over Benjamin, and over all Israel.

[10] τεσσαράκοντα ἐτῶν Ιεβοσθε υἱὸς Σαουλ, ὅτε ἐβασίλευσεν ἐπὶ τὸν Ισραηλ, καὶ δύο ἔτη ἐβασίλευσεν πλὴν τοῦ οἴκου Ιουδα, οἳ ἦσαν ὀπίσω Δαυιδ·

[10] Jebosthe, Saul's son *was* forty years old, when he reigned over Israel; and he reigned two years, but not over the house of Juda, who followed David.

[11] καὶ ἐγένοντο αἱ ἡμέραι, ἃς Δαυιδ ἐβασίλευσεν ἐν Χεβρων ἐπὶ τὸν οἶκον Ιουδα, ἑπτὰ ἔτη καὶ ἓξ μῆνας.

[11] And the days which David reigned in Chebron over the house of Juda were seven years and six months.

[12] Καὶ ἐξῆλθεν Αβεννηρ υἱὸς Νηρ καὶ οἱ παῖδες Ιεβοσθε υἱοῦ Σαουλ ἐκ Μαναεμ εἰς Γαβαων·

[12] And Abenner the son of Ner went forth, and the servants of Jebosthe the son of Saul, from Manaem to Gabaon.

[13] καὶ Ιωαβ υἱὸς Σαρουιας καὶ οἱ παῖδες Δαυιδ ἐξήλθοσαν ἐκ Χεβρων καὶ συναντῶσιν αὐτοῖς ἐπὶ τὴν κρήνην τὴν Γαβαων ἐπὶ τὸ αὐτό, καὶ ἐκάθισαν οὗτοι ἐπὶ τὴν κρήνην τὴν Γαβαων ἐντεῦθεν καὶ οὗτοι ἐπὶ τὴν κρήνην ἐντεῦθεν.

[13] And Joab the son of Saruia, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaon, at the same place: and these sat down by the fountain on this side, and those by the fountain on that side.

[14] καὶ εἶπεν Αβεννερ πρὸς Ιωαβ Ἀναστήτωσαν δὴ τὰ παιδάρια καὶ παιξάτωσαν ἐνώπιον ἡμῶν· καὶ εἶπεν Ιωαβ Ἀναστήτωσαν.

[14] And Abenner said to Joab, Let now the young men arise, and play before us. And Joab said, Let them arise.

[15] καὶ ἀνέστησαν καὶ παρῆλθον ἐν ἀριθμῷ τῶν παίδων Βενιαμιν δώδεκα τῶν Ιεβοσθε υἱοῦ Σαουλ καὶ δώδεκα ἐκ τῶν παίδων Δαυιδ.

[15] And there arose and passed over by number twelve of the children of Benjamin, belonging to Jebosthe the son of Saul, and twelve of the servants of David.

[16] καὶ ἐκράτησαν ἕκαστος τῇ χειρὶ τὴν κεφαλὴν τοῦ πλησίον αὐτοῦ, καὶ μάχαιρα αὐτοῦ εἰς πλευρὰν τοῦ πλησίον αὐτοῦ, καὶ πίπτουσιν κατὰ τὸ αὐτό· καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Μερὶς τῶν ἐπιβούλων, ἥ ἐστιν ἐν Γαβαων.

[16] And they seized every one the head of his neighbour with his hand, and his sword *was thrust* into the side of his neighbour, and they fall down together: and the name of that place was called The portion of the treacherous ones, which is in Gabaon.

[17] καὶ ἐγένετο ὁ πόλεμος σκληρὸς ὥστε λίαν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔπταισεν Αβεννηρ καὶ ἄνδρες Ισραηλ ἐνώπιον παίδων Δαυιδ. –

[17] And the battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David.

[18] καὶ ἐγένοντο ἐκεῖ τρεῖς υἱοὶ Σαρουιας, Ιωαβ καὶ Αβεσσα καὶ Ασαηλ, καὶ Ασαηλ κοῦφος τοῖς ποσὶν αὐτοῦ ὡσεὶ μία δορκὰς ἐν ἀγρῷ.

[18] And there were there the three sons of Saruia, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field.

[19] καὶ κατεδίωξεν Ασαηλ ὀπίσω Αβεννηρ καὶ οὐκ ἐξέκλινεν τοῦ πορεύεσθαι εἰς δεξιὰ οὐδὲ εἰς ἀριστερὰ κατόπισθεν Αβεννηρ.

[19] And Asael followed after Abenner, and turned not to go to the right hand or to the left from following Abenner.

[20] καὶ ἐπέβλεψεν Αβεννηρ εἰς τὰ ὀπίσω αὐτοῦ καὶ εἶπεν Εἰ σὺ εἶ αὐτὸς Ασαηλ; καὶ εἶπεν Ἐγώ εἰμι.

[20] And Abenner looked behind him, and said, Art thou Asael himself? and he said, I am.

[21] καὶ εἶπεν αὐτῷ Αβεννηρ Ἔκκλινον σὺ εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ καὶ κάτασχε σαυτῷ ἓν τῶν παιδαρίων καὶ λαβὲ σεαυτῷ τὴν πανοπλίαν αὐτοῦ· καὶ οὐκ ἠθέλησεν Ασαηλ ἐκκλῖναι ἐκ τῶν ὄπισθεν αὐτοῦ.

[21] And Abenner said to him, Turn thou to the right hand or to the left, and lay hold for thyself on one of the young men, and take to thyself his armour: but Asel would not turn back from following him.

[22] καὶ προσέθετο ἔτι Αβεννηρ λέγων τῷ Ασαηλ Ἀπόστηθι ἀπ᾽ ἐμοῦ, ἵνα μὴ πατάξω σε εἰς τὴν γῆν· καὶ πῶς ἀρῶ τὸ πρόσωπόν μου πρὸς Ιωαβ; καὶ ποῦ ἐστιν ταῦτα; ἐπίστρεφε πρὸς Ιωαβ τὸν ἀδελφόν σου.

[22] And Abenner said yet again to Asael, Stand aloof from me, lest I smite thee to the ground? and how should I lift up my face to Joab?

[23] καὶ οὐκ ἐβούλετο τοῦ ἀποστῆναι. καὶ τύπτει αὐτὸν Αβεννηρ ἐν τῷ ὀπίσω τοῦ δόρατος ἐπὶ τὴν ψόαν, καὶ διεξῆλθεν τὸ δόρυ ἐκ τῶν ὀπίσω αὐτοῦ, καὶ πίπτει ἐκεῖ καὶ ἀποθνῄσκει ὑποκάτω αὐτοῦ. καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου, οὗ ἔπεσεν ἐκεῖ Ασαηλ καὶ ἀπέθανεν, καὶ ὑφίστατο. –

[23] And what does this mean? return to Joab thy brother? But he would not stand aloof; and Abenner smites him with the hinder end of the spear on the loins, and the spear went out behind him, and he falls there and dies on the spot: and it came to pass that every one that came to the place where Asael fell and died, stood still.

[24] καὶ κατεδίωξεν Ιωαβ καὶ Αβεσσα ὀπίσω Αβεννηρ· καὶ ὁ ἥλιος ἔδυνεν, καὶ αὐτοὶ εἰσῆλθον ἕως τοῦ βουνοῦ Αμμαν, ὅ ἐστιν ἐπὶ προσώπου Γαι ὁδὸν ἔρημον Γαβαων.

[24] And Joab and Abessa pursued after Abenner, and the sun went down: and they went as far as the hill of Amman, which is in the front of Gai, by the desert way of Gabaon.

[25] καὶ συναθροίζονται υἱοὶ Βενιαμιν οἱ ὀπίσω Αβεννηρ καὶ ἐγενήθησαν εἰς συνάντησιν μίαν καὶ ἔστησαν ἐπὶ κεφαλὴν βουνοῦ ἑνός.

[25] And the children of Benjamin who followed Abenner gather themselves together, and they formed themselves into one body, and stood on the top of a hill.

[26] καὶ ἐκάλεσεν Αβεννηρ Ιωαβ καὶ εἶπεν Μὴ εἰς νῖκος καταφάγεται ἡ ῥομφαία; ἢ οὐκ οἶδας ὅτι πικρὰ ἔσται εἰς τὰ ἔσχατα; καὶ ἕως πότε οὐ μὴ εἴπῃς τῷ λαῷ ἀναστρέφειν ἀπὸ ὄπισθεν τῶν ἀδελφῶν ἡμῶν;

[26] And Abenner called Joab, and said, Shall the sword devour perpetually? knowest thou not that it will be bitter at last? How long then wilt thou refuse to tell the people to turn from following our brethren?

[27] καὶ εἶπεν Ιωαβ Ζῇ κύριος ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωίθεν ἀνέβη ὁ λαὸς ἕκαστος κατόπισθεν τοῦ ἀδελφοῦ αὐτοῦ.

[27] And Joab said, As the Lord lives, if thou hadst not spoken, even from the morning the people had gone up every one from following his brother.

[28] καὶ ἐσάλπισεν Ιωαβ τῇ σάλπιγγι, καὶ ἀπέστησαν πᾶς ὁ λαὸς καὶ οὐ κατεδίωξαν ὀπίσω τοῦ Ισραηλ καὶ οὐ προσέθεντο ἔτι τοῦ πολεμεῖν.

[28] And Joab sounded the trumpet, and all the people departed, and did not pursue after Israel, and did not fight any longer.

[29] καὶ Αβεννηρ καὶ οἱ ἄνδρες αὐτοῦ ἀπῆλθον εἰς δυσμὰς ὅλην τὴν νύκτα ἐκείνην καὶ διέβαιναν τὸν Ιορδάνην καὶ ἐπορεύθησαν ὅλην τὴν παρατείνουσαν καὶ ἔρχονται εἰς τὴν παρεμβολήν.

[29] And Abenner and his men departed at evening, *and went* all that night, and crossed over Jordan, and went along the whole adjacent *country*, and they come to the camp.

[30] καὶ Ιωαβ ἀνέστρεψεν ὄπισθεν ἀπὸ τοῦ Αβεννηρ καὶ συνήθροισεν πάντα τὸν λαόν, καὶ ἐπεσκέπησαν τῶν παίδων Δαυιδ ἐννεακαίδεκα ἄνδρες καὶ Ασαηλ.

[30] And Joab returned from following Abenner, and he assembled all the people, and there were missing of the people of David, nineteen men, and Asael.

[31] καὶ οἱ παῖδες Δαυιδ ἐπάταξαν τῶν υἱῶν Βενιαμιν τῶν ἀνδρῶν Αβεννηρ τριακοσίους ἑξήκοντα ἄνδρας παρ᾽ αὐτοῦ.

[31] And the servants of David smote of the children of Benjamin, of the men of Abenner, three hundred and sixty men belonging to him.

[32] καὶ αἴρουσιν τὸν Ασαηλ καὶ θάπτουσιν αὐτὸν ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ ἐν Βαιθλεεμ. καὶ ἐπορεύθη Ιωαβ καὶ οἱ ἄνδρες οἱ μετ᾽ αὐτοῦ ὅλην τὴν νύκτα, καὶ διέφαυσεν αὐτοῖς ἐν Χεβρων.

[32] And they take up Asael, and bury him in the tomb of his father in Bethleem. And Joab and the men with him went all the night, and the morning rose upon them in Chebron.

CHAPTER 3

[1] Καὶ ἐγένετο ὁ πόλεμος ἐπὶ πολὺ ἀνὰ μέσον τοῦ οἴκου Σαουλ καὶ ἀνὰ μέσον τοῦ οἴκου Δαυιδ· καὶ ὁ οἶκος Δαυιδ ἐπορεύετο καὶ ἐκραταιοῦτο, καὶ ὁ οἶκος Σαουλ ἐπορεύετο καὶ ἠσθένει.

[1] And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker.

[2] Καὶ ἐτέχθησαν τῷ Δαυιδ υἱοὶ ἐν Χεβρων, καὶ ἦν ὁ πρωτότοκος αὐτοῦ Αμνων τῆς Αχινοομ τῆς Ιεζραηλίτιδος,

[2] And sons were born to David in Chebron: and his first-born was Ammon the son of Achinoom the Jezraelitess.

[3] καὶ ὁ δεύτερος αὐτοῦ Δαλουια τῆς Αβιγαιας τῆς Καρμηλίας, καὶ ὁ τρίτος Αβεσσαλωμ υἱὸς Μααχα θυγατρὸς Θολμι βασιλέως Γεσιρ,

[3] And his second son *was* Daluia, the son of Abigaia the Carmelitess; and the third, Abessalom the son of Maacha the daughter of Tholmi the king of Gessir.

[4] καὶ ὁ τέταρτος Ορνια υἱὸς Φεγγιθ, καὶ ὁ πέμπτος Σαβατια τῆς Αβιταλ,

[4] And the fourth *was* Ornia, the son of Aggith, and the fifth *was* Saphatia, the son of Abital.

[5] καὶ ὁ ἕκτος Ιεθεραμ τῆς Αιγλα γυναικὸς Δαυιδ· οὗτοι ἐτέχθησαν τῷ Δαυιδ ἐν Χεβρων.

[5] And the sixth *was* Jetheraam, the son of Ægal the wife of David. These were born to David in Chebron.

[6] Καὶ ἐγένετο ἐν τῷ εἶναι τὸν πόλεμον ἀνὰ μέσον τοῦ οἴκου Σαουλ καὶ ἀνὰ μέσον τοῦ οἴκου Δαυιδ καὶ Αβεννηρ ἦν κρατῶν τοῦ οἴκου Σαουλ.

[6] And it came to pass while there was war between the house of Saul and the house of David, that Abenner was governing the house of Saul.

[7] καὶ τῷ Σαουλ παλλακὴ Ρεσφα θυγάτηρ Ιαλ· καὶ εἶπεν Μεμφιβοσθε υἱὸς Σαουλ πρὸς Αβεννηρ Τί ὅτι εἰσῆλθες πρὸς τὴν παλλακὴν τοῦ πατρός μου;

[7] And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abenner, Why hast thou gone in to my father's concubine?

[8] καὶ ἐθυμώθη σφόδρα Αβεννηρ περὶ τοῦ λόγου Μεμφιβοσθε, καὶ εἶπεν Αβεννηρ πρὸς αὐτόν Μὴ κεφαλὴ κυνὸς ἐγώ εἰμι; ἐποίησα ἔλεος σήμερον μετὰ τοῦ οἴκου Σαουλ τοῦ πατρός σου καὶ περὶ ἀδελφῶν καὶ γνωρίμων καὶ οὐκ ηὐτομόλησα εἰς τὸν οἶκον Δαυιδ· καὶ ἐπιζητεῖς ἐπ᾽ ἐμὲ ὑπὲρ ἀδικίας γυναικὸς σήμερον;

[8] And Abenner was very angry with Jebosthe for this saying; and Abenner said to him, Am I a dog's head? I have this day wrought kindness with the house of Saul thy father, and with his brethren and friends, and have not gone over to the house of David, and dost thou this day seek a charge against me concerning injury to a woman?

[9] τάδε ποιήσαι ὁ θεὸς τῷ Αβεννηρ καὶ τάδε προσθείη αὐτῷ, ὅτι καθὼς ὤμοσεν κύριος τῷ Δαυιδ, ὅτι οὕτως ποιήσω αὐτῷ ἐν τῇ ἡμέρᾳ ταύτῃ

[9] God do thus and more also to Abenner, if as the Lord swore to David, so do I not to him this day;

[10] περιελεῖν τὴν βασιλείαν ἀπὸ τοῦ οἴκου Σαουλ καὶ τοῦ ἀναστῆσαι τὸν θρόνον Δαυιδ ἐπὶ Ισραηλ καὶ ἐπὶ τὸν Ιουδαν ἀπὸ Δαν ἕως Βηρσαβεε.

[10] to take away the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Juda from Dan to Bersabee.

[11] καὶ οὐκ ἠδυνάσθη ἔτι Μεμφιβοσθε ἀποκριθῆναι τῷ Αβεννηρ ῥῆμα ἀπὸ τοῦ φοβεῖσθαι αὐτόν.

[11] And Jebosthe could not any longer answer Abenner a word, because he feared him.

[12] Καὶ ἀπέστειλεν Αβεννηρ ἀγγέλους πρὸς Δαυιδ εἰς Θαιλαμ, οὗ ἦν παραχρῆμα, λέγων Διάθου διαθήκην σου μετ᾽ ἐμοῦ, καὶ ἰδοὺ ἡ χείρ μου μετὰ σοῦ τοῦ ἐπιστρέψαι πρὸς σὲ πάντα τὸν οἶκον Ισραηλ.

[12] And Abenner sent messengers to David to Thaelam where he was, immediately, saying, Make thy covenant with me, and, behold, my hand *is* with thee to bring back to thee all the house of Israel.

[13] καὶ εἶπεν Δαυιδ Ἐγὼ καλῶς διαθήσομαι πρὸς σὲ διαθήκην, πλὴν λόγον ἕνα ἐγὼ αἰτοῦμαι παρὰ σοῦ λέγων Οὐκ ὄψει τὸ πρόσωπόν μου,

ἐὰν μὴ ἀγάγῃς τὴν Μελχολ θυγατέρα Σαουλ παραγινομένου σου ἰδεῖν τὸ πρόσωπόν μου.

[13] And David said, With a good will I will make with thee a covenant: only I demand one condition of thee, saying, Thou shalt not see my face, unless thou bring Melchol the daughter of Saul, when thou comest to see my face.

[14] καὶ ἐξαπέστειλεν Δαυιδ πρὸς Μεμφιβοσθε υἱὸν Σαουλ ἀγγέλους λέγων Ἀπόδος μοι τὴν γυναῖκά μου τὴν Μελχολ, ἣν ἔλαβον ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων.

[14] And David sent messengers to Jebosthe the son of Saul, saying, Restore me my wife Melchol, whom I took for a hundred foreskins of the Philistines.

[15] καὶ ἀπέστειλεν Μεμφιβοσθε καὶ ἔλαβεν αὐτὴν παρὰ τοῦ ἀνδρὸς αὐτῆς, παρὰ Φαλτιηλ υἱοῦ Σελλης.

[15] And Jebosthe sent, and took her from her husband, *even* from Phaltiel the son of Selle.

[16] καὶ ἐπορεύετο ὁ ἀνὴρ αὐτῆς μετ᾽ αὐτῆς κλαίων ὀπίσω αὐτῆς ἕως Βαρακιμ· καὶ εἶπεν πρὸς αὐτὸν Αβεννηρ Πορεύου ἀνάστρεφε· καὶ ἀνέστρεψεν. –

[16] And her husband went with her weeping behind her as far as Barakim. And Abenner said to him, Go, return; and he returned.

[17] καὶ εἶπεν Αβεννηρ πρὸς τοὺς πρεσβυτέρους Ισραηλ λέγων Ἐχθὲς καὶ τρίτην ἐζητεῖτε τὸν Δαυιδ βασιλεύειν ἐφ᾽ ὑμῶν·

[17] And Abenner spoke to the elders of Israel, saying, In former days ye sought David to reign over you;

[18] καὶ νῦν ποιήσατε, ὅτι κύριος ἐλάλησεν περὶ Δαυιδ λέγων Ἐν χειρὶ τοῦ δούλου μου Δαυιδ σώσω τὸν Ισραηλ ἐκ χειρὸς ἀλλοφύλων καὶ ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτῶν.

[18] and now perform *it*: for the Lord has spoken concerning David, saying, By the hand of my servant David I will save Israel out of the hand of all their enemies.

[19] καὶ ἐλάλησεν Αβεννηρ ἐν τοῖς ὠσὶν Βενιαμιν. καὶ ἐπορεύθη Αβεννηρ τοῦ λαλῆσαι εἰς τὰ ὦτα τοῦ Δαυιδ εἰς Χεβρων πάντα, ὅσα ἤρεσεν ἐν ὀφθαλμοῖς Ισραηλ καὶ ἐν ὀφθαλμοῖς παντὸς οἴκου Βενιαμιν.

[19] And Abenner spoke in the ears of Benjamin: and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin.

[20] Καὶ ἦλθεν Αβεννηρ πρὸς Δαυιδ εἰς Χεβρων καὶ μετ᾽ αὐτοῦ εἴκοσι ἄνδρες. καὶ ἐποίησεν Δαυιδ τῷ Αβεννηρ καὶ τοῖς ἀνδράσιν τοῖς μετ᾽ αὐτοῦ πότον.

[20] And Abenner came to David to Chebron, and with him twenty men: and David made for Abenner and his men with him a banquet of wine.

[21] καὶ εἶπεν Αβεννηρ πρὸς Δαυιδ Ἀναστήσομαι δὴ καὶ πορεύσομαι καὶ συναθροίσω πρὸς κύριόν μου τὸν βασιλέα πάντα Ισραηλ καὶ διαθήσομαι μετὰ σοῦ διαθήκην, καὶ βασιλεύσεις ἐπὶ πᾶσιν, οἷς ἐπιθυμεῖ ἡ ψυχή σου. καὶ ἀπέστειλεν Δαυιδ τὸν Αβεννηρ, καὶ ἐπορεύθη ἐν εἰρήνῃ. –

[21] And Abenner said to David, I will arise now, and go, and gather to my lord the king all Israel; and I will make with him a covenant, and thou shalt reign over all whom thy soul desires. And David sent away Abenner, and he departed in peace.

[22] καὶ ἰδοὺ οἱ παῖδες Δαυιδ καὶ Ιωαβ παρεγίνοντο ἐκ τῆς ἐξοδίας καὶ σκῦλα πολλὰ ἔφερον μετ᾽ αὐτῶν· καὶ Αβεννηρ οὐκ ἦν μετὰ Δαυιδ εἰς Χεβρων, ὅτι ἀπεστάλκει αὐτὸν καὶ ἀπεληλύθει ἐν εἰρήνῃ.

[22] And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, and he had departed in peace.

[23] καὶ Ιωαβ καὶ πᾶσα ἡ στρατιὰ αὐτοῦ ἤχθησαν, καὶ ἀπηγγέλη τῷ Ιωαβ λέγοντες Ἥκει Αβεννηρ υἱὸς Νηρ πρὸς Δαυιδ, καὶ ἀπέσταλκεν αὐτὸν καὶ ἀπῆλθεν ἐν εἰρήνῃ.

[23] And Joab and all his army came, and it was reported to Joab, saying, Abenner the son of Ner is come to David, and David has let him go, and he has departed in peace.

[24] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα καὶ εἶπεν Τί τοῦτο ἐποίησας; ἰδοὺ ἦλθεν Αβεννηρ πρὸς σέ, καὶ ἵνα τί ἐξαπέσταλκας αὐτὸν καὶ ἀπελήλυθεν ἐν εἰρήνῃ;

[24] And Joab went in to the king, and said, What *is* this *that* thou hast done? behold, Abenner came to thee; and why hast thou let him go, and he has departed in peace?

[25] ἢ οὐκ οἶδας τὴν κακίαν Αβεννηρ υἱοῦ Νηρ, ὅτι ἀπατῆσαί σε παρεγένετο καὶ γνῶναι τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου καὶ γνῶναι ἅπαντα, ὅσα σὺ ποιεῖς;

[25] Knowest thou not the mischief of Abenner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all things that thou doest?

[26] καὶ ἀνέστρεψεν Ιωαβ ἀπὸ τοῦ Δαυιδ καὶ ἀπέστειλεν ἀγγέλους ὀπίσω Αβεννηρ, καὶ ἐπιστρέφουσιν αὐτὸν ἀπὸ τοῦ φρέατος τοῦ Σειραμ· καὶ Δαυιδ οὐκ ᾔδει.

[26] And Joab returned from David, and sent messengers to Abenner after *him*; and they bring him back from the well of Seiram: but David knew *it* not.

[27] καὶ ἐπέστρεψεν Αβεννηρ εἰς Χεβρων, καὶ ἐξέκλινεν αὐτὸν Ιωαβ ἐκ πλαγίων τῆς πύλης λαλῆσαι πρὸς αὐτὸν ἐνεδρεύων καὶ ἐπάταξεν αὐτὸν ἐκεῖ ἐπὶ τὴν ψόαν, καὶ ἀπέθανεν ἐν τῷ αἵματι Ασαηλ τοῦ ἀδελφοῦ Ιωαβ.

[27] And he brought back Abenner to Chebron, and Joab caused him to turn aside from the gate to speak to him, laying wait for him: and he smote him there in the loins, and he died for the blood of Asael the brother of Joab.

[28] Καὶ ἤκουσεν Δαυιδ μετὰ ταῦτα καὶ εἶπεν Ἀθῷός εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου ἕως αἰῶνος ἀπὸ τῶν αἱμάτων Αβεννηρ υἱοῦ Νηρ·

[28] And David heard *of it* afterwards, and said, I and my kingdom are guiltless before the Lord even for ever of the blood of Abenner the son of Ner.

[29] καταντησάτωσαν ἐπὶ κεφαλὴν Ιωαβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ, καὶ μὴ ἐκλίποι ἐκ τοῦ οἴκου Ιωαβ γονορρυὴς καὶ λεπρὸς

καὶ κρατῶν σκυτάλης καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσούμενος ἄρτοις.

[29] Let it fall upon the head of Joab, and upon all the house of his father; and let there not be wanting of the house of Joab one that has an issue, or a leper, or that leans on a staff, or that falls by the sword, or that wants bread.

[30] Ιωαβ δὲ καὶ Αβεσσα ὁ ἀδελφὸς αὐτοῦ διεπαρετηροῦντο τὸν Αβεννηρ ἀνθ᾽ ὧν ἐθανάτωσεν τὸν Ασαηλ τὸν ἀδελφὸν αὐτῶν ἐν Γαβαων ἐν τῷ πολέμῳ. –

[30] For Joab and Abessa his brother laid wait continually for Abenner, because he slew Asael their brother at Gabaon in the battle.

[31] καὶ εἶπεν Δαυιδ πρὸς Ιωαβ καὶ πρὸς πάντα τὸν λαὸν τὸν μετ᾽ αὐτοῦ Διαρρήξατε τὰ ἱμάτια ὑμῶν καὶ περιζώσασθε σάκκους καὶ κόπτεσθε ἔμπροσθεν Αβεννηρ· καὶ ὁ βασιλεὺς Δαυιδ ἐπορεύετο ὀπίσω τῆς κλίνης.

[31] And David said to Joab and to all the people with him, Rend your garments, and gird yourselves with sackcloth, and lament before Abenner. And king David followed the bier.

[32] καὶ θάπτουσιν τὸν Αβεννηρ εἰς Χεβρων· καὶ ἦρεν ὁ βασιλεὺς τὴν φωνὴν αὐτοῦ καὶ ἔκλαυσεν ἐπὶ τοῦ τάφου αὐτοῦ, καὶ ἔκλαυσεν πᾶς ὁ λαὸς ἐπὶ Αβεννηρ.

[32] And they bury Abenner in Chebron: and the king lifted up his voice, and wept at his tomb, and all the people wept for Abenner.

[33] καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ Αβεννηρ καὶ εἶπεν Εἰ κατὰ τὸν θάνατον Ναβαλ ἀποθανεῖται Αβεννηρ;

[33] And the king mourned over Abenner, and said, Shall Abenner die according to the death of Nabal?

[34] αἱ χεῖρές σου οὐκ ἐδέθησαν, οἱ πόδες σου οὐκ ἐν πέδαις· οὐ προσήγαγεν ὡς Ναβαλ, ἐνώπιον υἱῶν ἀδικίας ἔπεσας. καὶ συνήχθη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν.

[34] Thy hands were not bound, and thy feet *were* not *put* in fetters: *one* brought *thee* not near as Nabal; thou didst fall before children of iniquity.

[35] καὶ ἦλθεν πᾶς ὁ λαὸς περιδειπνῆσαι τὸν Δαυιδ ἄρτοις ἔτι οὔσης ἡμέρας, καὶ ὤμοσεν Δαυιδ λέγων Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε

προσθείη, ὅτι ἐὰν μὴ δύῃ ὁ ἥλιος, οὐ μὴ γεύσωμαι ἄρτου ἢ ἀπὸ παντός τινος.

[35] And all the people assembled to weep for him. And all the people came to cause David to eat bread while it was yet day: and David swore, saying, God do so to me, and more also, if I eat bread or any thing else before the sun goes down.

[36] καὶ ἔγνω πᾶς ὁ λαός, καὶ ἤρεσεν ἐνώπιον αὐτῶν πάντα, ὅσα ἐποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ.

[36] And all the people took notice, and all things that the king did before the people were pleasing in their sight.

[37] καὶ ἔγνω πᾶς ὁ λαὸς καὶ πᾶς Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι οὐκ ἐγένετο παρὰ τοῦ βασιλέως θανατῶσαι τὸν Αβεννηρ υἱὸν Νηρ.

[37] So all the people and all Israel perceived in that day, that it was not of the king to slay Abenner the son of Ner.

[38] καὶ εἶπεν ὁ βασιλεὺς πρὸς τοὺς παῖδας αὐτοῦ Οὐκ οἴδατε ὅτι ἡγούμενος μέγας πέπτωκεν ἐν τῇ ἡμέρᾳ ταύτῃ ἐν τῷ Ισραηλ;

[38] And the king said to his servants, Know ye not that a great prince is this day fallen in Israel?

[39] καὶ ὅτι ἐγώ εἰμι σήμερον συγγενὴς καὶ καθεσταμένος ὑπὸ βασιλέως, οἱ δὲ ἄνδρες οὗτοι υἱοὶ Σαρουιας σκληρότεροί μού εἰσιν· ἀνταποδῷ κύριος τῷ ποιοῦντι πονηρὰ κατὰ τὴν κακίαν αὐτοῦ.

[39] And that I am this day a *mere* kinsman *of his*, and *as it were* a subject; but these men the sons of Saruia are too hard for me: the Lord reward the evil-doer according to his wickedness.

CHAPTER 4

[1] Καὶ ἤκουσεν Μεμφιβοσθε υἱὸς Σαουλ ὅτι τέθνηκεν Αβεννηρ ἐν Χεβρων, καὶ ἐξελύθησαν αἱ χεῖρες αὐτοῦ, καὶ πάντες οἱ ἄνδρες Ισραηλ παρείθησαν.

[1] And Jebosthe the son of Saul heard that Abenner the son of Ner had died in Chebron; and his hands were paralyzed, and all the men of Israel grew faint.

[2] καὶ δύο ἄνδρες ἡγούμενοι συστρεμμάτων τῷ Μεμφιβοσθε υἱῷ Σαουλ, ὄνομα τῷ ἑνὶ Βαανα καὶ ὄνομα τῷ δευτέρῳ Ρηχαβ, υἱοὶ Ρεμμων τοῦ Βηρωθαίου ἐκ τῶν υἱῶν Βενιαμιν· ὅτι Βηρωθ ἐλογίζετο τοῖς υἱοῖς Βενιαμιν,

[2] And Jebosthe the son of Saul had two men that were captains of bands: the name of the one *was* Baana, and the name of the other Rechab, sons of Remmon the Berothite of the children of Benjamin; for Beroth was reckoned to the children of Benjamin.

[3] καὶ ἀπέδρασαν οἱ Βηρωθαῖοι εἰς Γεθθαιμ καὶ ἦσαν ἐκεῖ παροικοῦντες ἕως τῆς ἡμέρας ταύτης. –

[3] And the Berothites ran away to Gethaim, and were sojourners there until this day.

[4] καὶ τῷ Ιωναθαν υἱῷ Σαουλ υἱὸς πεπληγὼς τοὺς πόδας· υἱὸς ἐτῶν πέντε οὗτος ἐν τῷ ἐλθεῖν τὴν ἀγγελίαν Σαουλ καὶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ ἐξ Ιεζραελ, καὶ ἦρεν αὐτὸν ἡ τιθηνὸς αὐτοῦ καὶ ἔφυγεν, καὶ ἐγένετο ἐν τῷ σπεύδειν αὐτὴν καὶ ἀναχωρεῖν καὶ ἔπεσεν καὶ ἐχωλάνθη, καὶ ὄνομα αὐτῷ Μεμφιβοσθε. –

[4] And Jonathan Saul's son *had* a son lame of his feet, five years old, and he was *in the way* when the news of Saul and Jonathan his son came from Jezrael, and his nurse took him up, and fled; and it came to pass as he hasted and retreated, that he fell, and was lamed. And his name *was* Memphibosthe.

[5] καὶ ἐπορεύθησαν υἱοὶ Ρεμμων τοῦ Βηρωθαίου Ρεκχα καὶ Βαανα καὶ εἰσῆλθον ἐν τῷ καύματι τῆς ἡμέρας εἰς οἶκον Μεμφιβοσθε, καὶ αὐτὸς ἐκάθευδεν ἐν τῇ κοίτῃ τῆς μεσημβρίας,

[5] And Rechab and Baana the sons of Remmon the Berothite went, and they came in the heat of the day into the house of Jebosthe; and he was sleeping on a bed at noon.

[6] καὶ ἰδοὺ ἡ θυρωρὸς τοῦ οἴκου ἐκάθαιρεν πυροὺς καὶ ἐνύσταξεν καὶ ἐκάθευδεν, καὶ Ρεκχα καὶ Βαανα οἱ ἀδελφοὶ διέλαθον

[6] And, behold, the porter of the house winnowed wheat, and he slumbered and slept: and the brothers Rechab and Baana went privily into the house:

[7] καὶ εἰσῆλθον εἰς τὸν οἶκον, καὶ Μεμφιβοσθε ἐκάθευδεν ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κοιτῶνι αὐτοῦ, καὶ τύπτουσιν αὐτὸν καὶ θανατοῦσιν καὶ ἀφαιροῦσιν τὴν κεφαλὴν αὐτοῦ καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ ἀπῆλθον ὁδὸν τὴν κατὰ δυσμὰς ὅλην τὴν νύκτα.

[7] And Jebosthe was sleeping on his bed in his chamber: and they smite him, and slay him, and take off his head: and they took his head, and went all the night by the western road.

[8] καὶ ἤνεγκαν τὴν κεφαλὴν Μεμφιβοσθε τῷ Δαυιδ εἰς Χεβρων καὶ εἶπαν πρὸς τὸν βασιλέα Ἰδοὺ ἡ κεφαλὴ Μεμφιβοσθε υἱοῦ Σαουλ τοῦ ἐχθροῦ σου, ὃς ἐζήτει τὴν ψυχήν σου, καὶ ἔδωκεν κύριος τῷ κυρίῳ βασιλεῖ ἐκδίκησιν τῶν ἐχθρῶν αὐτοῦ ὡς ἡ ἡμέρα αὕτη, ἐκ Σαουλ τοῦ ἐχθροῦ σου καὶ ἐκ τοῦ σπέρματος αὐτοῦ.

[8] And they brought the head of Jebosthe to David to Chebron, and they said to the king, Behold the head of Jebosthe the son of Saul thy enemy, who sought thy life; and the Lord has executed for my lord the king vengeance on his enemies, as *it is* this day: even on Saul thy enemy, and on his seed.

[9] καὶ ἀπεκρίθη Δαυιδ τῷ Ρεκχα καὶ τῷ Βαανα ἀδελφῷ αὐτοῦ υἱοῖς Ρεμμων τοῦ Βηρωθαίου καὶ εἶπεν αὐτοῖς Ζῇ κύριος, ὃς ἐλυτρώσατο τὴν ψυχήν μου ἐκ πάσης θλίψεως,

[9] And David answered and Rechab and Baana his brother, the sons of Remmon the Berothite, and said to them, *As* the Lord lives, who has redeemed my soul out of all affliction;

[10] ὅτι ὁ ἀπαγγείλας μοι ὅτι τέθνηκεν Σαουλ – καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνώπιόν μου – καὶ κατέσχον αὐτὸν καὶ ἀπέκτεινα ἐν Σεκελακ, ᾧ ἔδει με δοῦναι εὐαγγέλια·

[10] he that reported to me that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and slew him in Sekelac, to whom I ought, *as he thought*, to have given a reward for his tidings.

[11] καὶ νῦν ἄνδρες πονηροὶ ἀπεκτάγκασιν ἄνδρα δίκαιον ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ· καὶ νῦν ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν καὶ ἐξολεθρεύσω ὑμᾶς ἐκ τῆς γῆς.

[11] And now evil men have slain a righteous men in his house on his bed: now then I will require his blood of your hand, and I will destroy you from off the earth.

[12] καὶ ἐνετείλατο Δαυιδ τοῖς παιδαρίοις αὐτοῦ καὶ ἀποκτέννουσιν αὐτοὺς καὶ κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν καὶ ἐκρέμασαν αὐτοὺς ἐπὶ τῆς κρήνης ἐν Χεβρων· καὶ τὴν κεφαλὴν Μεμφιβοσθε ἔθαψαν ἐν τῷ τάφῳ Αβεννηρ υἱοῦ Νηρ.

[12] And David commanded his young men, and they slay them, and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jebosthe in the tomb of Abenezer the son of Ner.

CHAPTER 5

[1] Καὶ παραγίνονται πᾶσαι αἱ φυλαὶ Ισραηλ πρὸς Δαυιδ εἰς Χεβρων καὶ εἶπαν αὐτῷ Ἰδοὺ ὀστᾶ σου καὶ σάρκες σου ἡμεῖς·

[1] And all the tribes of Israel come to David to Chebron, and they said to him, Behold, we *are* thy bone and thy flesh.

[2] καὶ ἐχθὲς καὶ τρίτην ὄντος Σαουλ βασιλέως ἐφ' ἡμῖν σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν Ισραηλ, καὶ εἶπεν κύριος πρὸς σέ Σὺ ποιμανεῖς τὸν λαόν μου τὸν Ισραηλ, καὶ σὺ ἔσει εἰς ἡγούμενον ἐπὶ τὸν Ισραηλ.

[2] And heretofore Saul being king over us, thou was he that didst lead out and bring in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be for a leader to my people Israel.

[3] καὶ ἔρχονται πάντες οἱ πρεσβύτεροι Ισραηλ πρὸς τὸν βασιλέα εἰς Χεβρων, καὶ διέθετο αὐτοῖς ὁ βασιλεὺς Δαυιδ διαθήκην ἐν Χεβρων ἐνώπιον κυρίου, καὶ χρίουσιν τὸν Δαυιδ εἰς βασιλέα ἐπὶ πάντα Ισραηλ. –

[3] And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and they anoint David king over all Israel.

[4] υἱὸς τριάκοντα ἐτῶν Δαυιδ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν,

[4] David *was* thirty years old when he began to reign, and he reigned forty years.

[5] ἑπτὰ ἔτη καὶ ἓξ μῆνας ἐβασίλευσεν ἐν Χεβρων ἐπὶ τὸν Ιουδαν καὶ τριάκοντα τρία ἔτη ἐβασίλευσεν ἐπὶ πάντα Ισραηλ καὶ Ιουδαν ἐν Ιερουσαλημ.

[5] Seven years and six months he reigned in Chebron over Juda, and thirty-three years he reigned over all Israel and Juda in Jerusalem.

[6] Καὶ ἀπῆλθεν Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ εἰς Ιερουσαλημ πρὸς τὸν Ιεβουσαῖον τὸν κατοικοῦντα τὴν γῆν. καὶ ἐρρέθη τῷ Δαυιδ Οὐκ εἰσελεύσει ὧδε, ὅτι ἀντέστησαν οἱ τυφλοὶ καὶ οἱ χωλοί, λέγοντες ὅτι Οὐκ εἰσελεύσεται Δαυιδ ὧδε.

[6] And David and his men, departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, Thou shalt not come in hither: for the blind and the lame withstood him, saying, David shall not come in hither.

[7] καὶ κατελάβετο Δαυιδ τὴν περιοχὴν Σιων [αὕτη ἡ πόλις τοῦ Δαυιδ].

[7] And David took first the hold of Sion: this *is* the city of David.

[8] καὶ εἶπεν Δαυιδ τῇ ἡμέρᾳ ἐκείνῃ Πᾶς τύπτων Ιεβουσαῖον ἁπτέσθω ἐν παραξιφίδι καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν Δαυιδ· διὰ τοῦτο ἐροῦσιν Τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου.

[8] And David said on that day, Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David. Therefore they say, The lame and the blind shall not enter into the house of the Lord.

[9] καὶ ἐκάθισεν Δαυιδ ἐν τῇ περιοχῇ, καὶ ἐκλήθη αὕτη ἡ πόλις Δαυιδ· καὶ ᾠκοδόμησεν τὴν πόλιν κύκλῳ ἀπὸ τῆς ἄκρας καὶ τὸν οἶκον αὐτοῦ.

[9] And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and *he built* his own house.

[10] καὶ ἐπορεύετο Δαυιδ πορευόμενος καὶ μεγαλυνόμενος, καὶ κύριος παντοκράτωρ μετ᾽ αὐτοῦ. –

[10] And David advanced and became great, and the Lord Almighty *was* with him.

[11] καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου ἀγγέλους πρὸς Δαυιδ καὶ ξύλα κέδρινα καὶ τέκτονας ξύλων καὶ τέκτονας λίθων, καὶ ᾠκοδόμησαν οἶκον τῷ Δαυιδ.

[11] And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone-masons: and they built a house for David.

[12] καὶ ἔγνω Δαυιδ ὅτι ἡτοίμασεν αὐτὸν κύριος εἰς βασιλέα ἐπὶ Ισραηλ, καὶ ὅτι ἐπήρθη ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ισραηλ. –

[12] And David knew that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

[13] καὶ ἔλαβεν Δαυιδ ἔτι γυναῖκας καὶ παλλακὰς ἐξ Ιερουσαλημ μετὰ τὸ ἐλθεῖν αὐτὸν ἐκ Χεβρων, καὶ ἐγένοντο τῷ Δαυιδ ἔτι υἱοὶ καὶ θυγατέρες.

[13] And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him.

[14] καὶ ταῦτα τὰ ὀνόματα τῶν γεννηθέντων αὐτῷ ἐν Ιερουσαλημ· Σαμμους καὶ Σωβαβ καὶ Ναθαν καὶ Σαλωμων

[14] And these *are* the names of those that were born to him in Jerusalem; Sammus, and Sobab, and Nathan, and Solomon.

[15] καὶ Εβεαρ καὶ Ελισους καὶ Ναφεκ καὶ Ιεφιες

[15] And Ebear, and Elisue, and Naphec, and Jephies.

[16] καὶ Ελισαμα καὶ Ελιδαε καὶ Ελιφαλαθ, [16a] Σαμαε, Ιεσσιβαθ, Ναθαν, Γαλαμααν, Ιεβααρ, Θεησους, Ελφαλατ, Ναγεδ, Ναφεκ, Ιαναθα, Λεασαμυς, Βααλιμαθ, Ελιφαλαθ.

[16] And Elisama, and Elidae, and Eliphalath, (16A) Samae, Jessibath, Nathan, Galamaan, Jebaar, Theesus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.

[17] Καὶ ἤκουσαν ἀλλόφυλοι ὅτι κέχρισται Δαυιδ βασιλεὺς ἐπὶ Ισραηλ, καὶ ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητεῖν τὸν Δαυιδ· καὶ ἤκουσεν Δαυιδ καὶ κατέβη εἰς τὴν περιοχήν.

[17] And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it, and went down to the strong hold.

[18] καὶ οἱ ἀλλόφυλοι παραγίνονται καὶ συνέπεσαν εἰς τὴν κοιλάδα τῶν τιτάνων.

[18] And the Philistines came, and assembled in the valley of the giants.

[19] καὶ ἠρώτησεν Δαυιδ διὰ κυρίου λέγων Εἰ ἀναβῶ πρὸς τοὺς ἀλλοφύλους καὶ παραδώσεις αὐτοὺς εἰς τὰς χεῖράς μου; καὶ εἶπεν κύριος πρὸς Δαυιδ Ἀνάβαινε, ὅτι παραδιδοὺς παραδώσω τοὺς ἀλλοφύλους εἰς τὰς χεῖράς σου.

[19] And David enquired of the Lord, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hands? and the Lord said to David, Go up, for I will surely deliver the Philistines into thine hands.

[20] καὶ ἦλθεν Δαυιδ ἐκ τῶν ἐπάνω διακοπῶν καὶ ἔκοψεν τοὺς ἀλλοφύλους ἐκεῖ, καὶ εἶπεν Δαυιδ Διέκοψεν κύριος τοὺς ἐχθρούς μου τοὺς ἀλλοφύλους ἐνώπιον ἐμοῦ ὡς διακόπτεται ὕδατα· διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου Ἐπάνω διακοπῶν.

[20] And David came from Upper Breaches, and smote the Philistines there: and David said, The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called Over Breaches.

[21] καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ ἐλάβοσαν αὐτοὺς Δαυιδ καὶ οἱ ἄνδρες οἱ μετ’ αὐτοῦ. –

[21] And they leave there their gods, and David and his men with him took them.

[22] καὶ προσέθεντο ἔτι ἀλλόφυλοι τοῦ ἀναβῆναι καὶ συνέπεσαν ἐν τῇ κοιλάδι τῶν τιτάνων.

[22] And the Philistines came up yet again, and assembled in the valley of Giants.

[23] καὶ ἐπηρώτησεν Δαυιδ διὰ κυρίου, καὶ εἶπεν κύριος Οὐκ ἀναβήσει εἰς συνάντησιν αὐτῶν, ἀποστρέφου ἀπ’ αὐτῶν καὶ παρέσει αὐτοῖς πλησίον τοῦ κλαυθμῶνος·

[23] And David enquired of the Lord: and the Lord said, Thou shalt not go up to meet them: turn from them, and thou shalt meet them near the place of weeping.

[24] καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συγκλεισμοῦ τοῦ ἄλσους τοῦ κλαυθμῶνος, τότε καταβήσει πρὸς αὐτούς, ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων.

[24] And it shall come to pass when thou hearest the sound of a clashing together from the grove of weeping, then thou shalt go down to them, for then the Lord shall go forth before thee to make havoc in the battle with the Philistines.

[25] καὶ ἐποίησεν Δαυιδ καθὼς ἐνετείλατο αὐτῷ κύριος, καὶ ἐπάταξεν τοὺς ἀλλοφύλους ἀπὸ Γαβαων ἕως τῆς γῆς Γαζηρα.

[25] And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazera.

CHAPTER 6

[1] Καὶ συνήγαγεν ἔτι Δαυιδ πάντα νεανίαν ἐξ Ισραηλ ὡς ἑβδομήκοντα χιλιάδας.

[1] And David again gathered all the young men of Israel, about seventy thousand.

[2] καὶ ἀνέστη καὶ ἐπορεύθη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἀπὸ τῶν ἀρχόντων Ιουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ, ἐφ᾽ ἣν ἐπεκλήθη τὸ ὄνομα κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν χερουβιν ἐπ᾽ αὐτῆς.

[2] And David arose, and went, he and all the people that were with him, and some of the rulers of Juda, on an expedition *to a distant place*, to bring back thence the ark of God, on which the name of the Lord of Host who dwells between the cherubs upon it is called.

[3] καὶ ἐπεβίβασεν τὴν κιβωτὸν κυρίου ἐφ᾽ ἅμαξαν καινὴν καὶ ἦρεν αὐτὴν ἐξ οἴκου Αμιναδαβ τοῦ ἐν τῷ βουνῷ· καὶ Οζα καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ Αμιναδαβ ἦγον τὴν ἅμαξαν

[3] And they put the ark of the Lord on a new waggon, and took it out of the house of Aminadab who lived on the hill, and Oza and his brethren the sons of Aminadab drove the waggon with the ark.

[4] σὺν τῇ κιβωτῷ, καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ.

[4] And his brethren went before the ark.

[5] καὶ Δαυιδ καὶ οἱ υἱοὶ Ισραηλ παίζοντες ἐνώπιον κυρίου ἐν ὀργάνοις ἡρμοσμένοις ἐν ἰσχύι καὶ ἐν ᾠδαῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν τυμπάνοις καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς.

[5] And David and the children of Israel *were* playing before the Lord on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

[6] καὶ παραγίνονται ἕως ἅλω Νωδαβ, καὶ ἐξέτεινεν Οζα τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν τοῦ θεοῦ κατασχεῖν αὐτὴν καὶ ἐκράτησεν αὐτήν, ὅτι περιέσπασεν αὐτὴν ὁ μόσχος, τοῦ κατασχεῖν αὐτήν.

[6] And they come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place.

[7] καὶ ἐθυμώθη κύριος τῷ Οζα, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ.

[7] And the Lord was very angry with Oza; and God smote him there: and he died there by the ark of the Lord before God.

[8] καὶ ἠθύμησεν Δαυιδ ὑπὲρ οὗ διέκοψεν κύριος διακοπὴν ἐν τῷ Οζα· καὶ ἐκλήθη ὁ τόπος ἐκεῖνος Διακοπὴ Οζα ἕως τῆς ἡμέρας ταύτης.

[8] And David was dispirited because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day.

[9] καὶ ἐφοβήθη Δαυιδ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Πῶς εἰσελεύσεται πρός με ἡ κιβωτὸς κυρίου;

[9] And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me?

[10] καὶ οὐκ ἐβούλετο Δαυιδ τοῦ ἐκκλῖναι πρὸς αὐτὸν τὴν κιβωτὸν διαθήκης κυρίου εἰς τὴν πόλιν Δαυιδ, καὶ ἀπέκλινεν αὐτὴν Δαυιδ εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου.

[10] And David would not bring in the ark of the covenant of the Lord to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite.

[11] καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ κυρίου εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου μῆνας τρεῖς· καὶ εὐλόγησεν κύριος ὅλον τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ.

[11] And the ark of the Lord lodged in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his possessions.

[12] Καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυιδ λέγοντες Ηὐλόγησεν κύριος τὸν οἶκον Αβεδδαρα καὶ πάντα τὰ αὐτοῦ ἕνεκεν τῆς κιβωτοῦ τοῦ θεοῦ. καὶ ἐπορεύθη Δαυιδ καὶ ἀνήγαγεν τὴν κιβωτὸν τοῦ κυρίου ἐκ τοῦ οἴκου Αβεδδαρα εἰς τὴν πόλιν Δαυιδ ἐν εὐφροσύνῃ.

[12] And it was reported to king David, saying, The Lord has blessed the house of Abeddara, and all that he has, because of the ark of the Lord. And David went, and brought up the Ark of the Lord from the house of Abeddara to the city of David with gladness.

[13] καὶ ἦσαν μετ᾽ αὐτῶν αἴροντες τὴν κιβωτὸν ἑπτὰ χοροὶ καὶ θῦμα μόσχος καὶ ἄρνα.

[13] And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs.

[14] καὶ Δαυιδ ἀνεκρούετο ἐν ὀργάνοις ἡρμοσμένοις ἐνώπιον κυρίου, καὶ ὁ Δαυιδ ἐνδεδυκὼς στολὴν ἔξαλλον.

[14] And David sounded with well-tuned instruments before the Lord, and David *was* clothed with a fine long robe.

[15] καὶ Δαυιδ καὶ πᾶς ὁ οἶκος Ισραηλ ἀνήγαγον τὴν κιβωτὸν κυρίου μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος.

[15] And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.

[16] καὶ ἐγένετο τῆς κιβωτοῦ παραγινομένης ἕως πόλεως Δαυιδ καὶ Μελχολ ἡ θυγάτηρ Σαουλ διέκυπτεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυιδ ὀρχούμενον καὶ ἀνακρουόμενον ἐνώπιον κυρίου καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ καρδίᾳ αὐτῆς.

[16] And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before the Lord; and she despised him in her heart.

[17] καὶ φέρουσιν τὴν κιβωτὸν τοῦ κυρίου καὶ ἀνέθηκαν αὐτὴν εἰς τὸν τόπον αὐτῆς εἰς μέσον τῆς σκηνῆς, ἧς ἔπηξεν αὐτῇ Δαυιδ· καὶ ἀνήνεγκεν Δαυιδ ὁλοκαυτώματα ἐνώπιον κυρίου καὶ εἰρηνικάς.

[17] And they bring the ark of the Lord, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord, *and* peace-offerings.

[18] καὶ συνετέλεσεν Δαυιδ συναναφέρων τὰς ὁλοκαυτώσεις καὶ τὰς εἰρηνικὰς καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου τῶν δυνάμεων.

[18] And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord of Hosts.

[19] καὶ διεμέρισεν παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ Ισραηλ ἀπὸ Δαν ἕως Βηρσαβεε ἀπὸ ἀνδρὸς ἕως γυναικὸς ἑκάστῳ κολλυρίδα ἄρτου καὶ ἐσχαρίτην καὶ λάγανον ἀπὸ τηγάνου· καὶ ἀπῆλθεν πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ. –

[19] And he distributed to all the people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the frying-pan: and all the people departed every one to his home.

[20] καὶ ἐπέστρεψεν Δαυιδ εὐλογῆσαι τὸν οἶκον αὐτοῦ, καὶ ἐξῆλθεν Μελχολ ἡ θυγάτηρ Σαουλ εἰς ἀπάντησιν Δαυιδ καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν Τί δεδόξασται σήμερον ὁ βασιλεὺς Ισραηλ, ὃς ἀπεκαλύφθη σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων ἑαυτοῦ, καθὼς ἀποκαλύπτεται ἀποκαλυφθεὶς εἷς τῶν ὀρχουμένων.

[20] And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself!

[21] καὶ εἶπεν Δαυιδ πρὸς Μελχολ Ἐνώπιον κυρίου ὀρχήσομαι· εὐλογητὸς κύριος, ὃς ἐξελέξατό με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ τοῦ καταστῆσαί με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν Ισραηλ· καὶ παίξομαι καὶ ὀρχήσομαι ἐνώπιον κυρίου

[21] And David said to Melchol, I will dance before the Lord. Blessed *be* the Lord who chose me before thy father, and before all his house, to make me head over his people, even over Israel: therefore I will play, and dance before the Lord.

[22] καὶ ἀποκαλυφθήσομαι ἔτι οὕτως καὶ ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου καὶ μετὰ τῶν παιδισκῶν, ὧν εἶπάς με δοξασθῆναι.

[22] And I will again uncover myself thus, and I will be vile in thine eyes, and with the maid-servants by whom thou saidst that I was not had in honour.

[23] καὶ τῇ Μελχολ θυγατρὶ Σαουλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν.

[23] And Melchol the daughter of Saul had no child till the day of her death.

CHAPTER 7

[1] Καὶ ἐγένετο ὅτε ἐκάθισεν ὁ βασιλεὺς ἐν τῷ οἴκῳ αὐτοῦ καὶ κύριος κατεκληρονόμησεν αὐτὸν κύκλῳ ἀπὸ πάντων τῶν ἐχθρῶν αὐτοῦ τῶν κύκλῳ,

[1] And it came to pass when the king sat in his house, and the Lord had given him an inheritance on every side *free* from all his enemies round about him;

[2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ναθαν τὸν προφήτην Ἰδοὺ δὴ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ, καὶ ἡ κιβωτὸς τοῦ θεοῦ κάθηται ἐν μέσῳ τῆς σκηνῆς.

[2] that the king said to Nathan the prophet, Behold now, I live in a house of cedar, and the ark of the Lord dwells in the midst of a tent.

[3] καὶ εἶπεν Ναθαν πρὸς τὸν βασιλέα Πάντα, ὅσα ἂν ἐν τῇ καρδίᾳ σου, βάδιζε καὶ ποίει, ὅτι κύριος μετὰ σοῦ. –

[3] And Nathan said to the king, Go and do all that *is* in thine heart, for the Lord *is* with thee.

[4] καὶ ἐγένετο τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ναθαν λέγων

[4] And it came to pass in that night, that the word of the Lord came to Nathan, saying,

[5] Πορεύου καὶ εἰπὸν πρὸς τὸν δοῦλόν μου Δαυιδ Τάδε λέγει κύριος Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με·

[5] Go, and say to my servant David, Thus says the Lord, Thou shalt not build me a house for me to dwell in.

[6] ὅτι οὐ κατῴκηκα ἐν οἴκῳ ἀφ᾽ ἧς ἡμέρας ἀνήγαγον ἐξ Αἰγύπτου τοὺς υἱοὺς Ισραηλ ἕως τῆς ἡμέρας ταύτης καὶ ἤμην ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ.

[6] For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt to this day, but I have been walking in a lodge and in a tent,

[7] ἐν πᾶσιν, οἷς διῆλθον ἐν παντὶ Ισραηλ, εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ Ισραηλ, ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου Ισραηλ, λέγων Τί ὅτι οὐκ ᾠκοδομήκατέ μοι οἶκον κέδρινον;

[7] wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, Why have ye not built me a house of Cedar?

[8] καὶ νῦν τάδε ἐρεῖς τῷ δούλῳ μου Δαυιδ Τάδε λέγει κύριος παντοκράτωρ Ἔλαβόν σε ἐκ τῆς μάνδρας τῶν προβάτων τοῦ εἶναί σε εἰς ἡγούμενον ἐπὶ τὸν λαόν μου ἐπὶ τὸν Ισραηλ

[8] And now thus shalt thou say to my servant David, Thus says the Lord Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel.

[9] καὶ ἤμην μετὰ σοῦ ἐν πᾶσιν, οἷς ἐπορεύου, καὶ ἐξωλέθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου καὶ ἐποίησά σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς.

[9] And I was with thee wheresoever thou wentest, and I destroyed all thine enemies before thee, and I made thee renowned according to the renown of the great ones on the earth.

[10] καὶ θήσομαι τόπον τῷ λαῷ μου τῷ Ισραηλ καὶ καταφυτεύσω αὐτόν, καὶ κατασκηνώσει καθ' ἑαυτὸν καὶ οὐ μεριμνήσει οὐκέτι, καὶ οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινῶσαι αὐτὸν καθὼς ἀπ' ἀρχῆς

[10] And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he *has done* from the beginning,

[11] ἀπὸ τῶν ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ισραηλ, καὶ ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου, καὶ ἀπαγγελεῖ σοι κύριος ὅτι οἶκον οἰκοδομήσεις αὐτῷ.

[11] from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him.

[12] καὶ ἔσται ἐὰν πληρωθῶσιν αἱ ἡμέραι σου καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς

κοιλίας σου, καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ·

[12] And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom.

[13] αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα.

[13] He shall build for me a house to my name, and I will set up his throne even for ever.

[14] ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλέγξω αὐτὸν ἐν ῥάβδῳ ἀνδρῶν καὶ ἐν ἁφαῖς υἱῶν ἀνθρώπων·

[14] I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.

[15] τὸ δὲ ἔλεός μου οὐκ ἀποστήσω ἀπ᾽ αὐτοῦ, καθὼς ἀπέστησα ἀφ᾽ ὧν ἀπέστησα ἐκ προσώπου μου.

[15] But my mercy I will not take from him, as I took it from those whom I removed from my presence.

[16] καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐνώπιον ἐμοῦ, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα.

[16] And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.

[17] κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὅρασιν ταύτην, οὕτως ἐλάλησεν Ναθαν πρὸς Δαυιδ. –

[17] According to all these words, and according to all this vision, so Nathan spoke to David.

[18] καὶ εἰσῆλθεν ὁ βασιλεὺς Δαυιδ καὶ ἐκάθισεν ἐνώπιον κυρίου καὶ εἶπεν Τίς εἰμι ἐγώ, κύριέ μου κύριε, καὶ τίς ὁ οἶκός μου, ὅτι ἠγάπηκάς με ἕως τούτων;

[18] And king David came in, and sat before the Lord, and said, Who am I, O Lord, my Lord, and what *is* my house, that thou hast loved me

hitherto?

[19] καὶ κατεσμικρύνθη μικρὸν ἐνώπιόν σου, κύριέ μου κύριε, καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακράν· οὗτος δὲ ὁ νόμος τοῦ ἀνθρώπου, κύριέ μου κύριε.

[19] Whereas I was very little before thee, O Lord, my Lord, yet thou spokest concerning the house of thy servant for a long time to *to come*. And *is* this the law of man, O Lord, my Lord?

[20] καὶ τί προσθήσει Δαυιδ ἔτι τοῦ λαλῆσαι πρὸς σέ; καὶ νῦν σὺ οἶδας τὸν δοῦλόν σου, κύριέ μου κύριε.

[20] And what shall David yet say to thee? and now thou knowest thy servant, O Lord, my Lord.

[21] διὰ τὸν λόγον σου πεποίηκας καὶ κατὰ τὴν καρδίαν σου ἐποίησας πᾶσαν τὴν μεγαλωσύνην ταύτην γνωρίσαι τῷ δούλῳ σου

[21] And thou hast wrought for thy servant's sake, and according to thy heart thou hast wrought all this greatness, to make it known to thy servant,

[22] ἕνεκεν τοῦ μεγαλῦναί σε, κύριέ μου κύριε, ὅτι οὐκ ἔστιν ὡς σὺ καὶ οὐκ ἔστιν θεὸς πλὴν σοῦ ἐν πᾶσιν, οἷς ἠκούσαμεν ἐν τοῖς ὠσὶν ἡμῶν.

[22] that he may magnify thee, O my Lord; for there is no one like thee, and there is no God, but thou among all of whom we have heard with our ears.

[23] καὶ τίς ὡς ὁ λαός σου Ισραηλ ἔθνος ἄλλο ἐν τῇ γῇ; ὡς ὡδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτῷ λαὸν τοῦ θέσθαι σε ὄνομα τοῦ ποιῆσαι μεγαλωσύνην καὶ ἐπιφάνειαν τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου, οὗ ἐλυτρώσω σεαυτῷ ἐξ Αἰγύπτου, ἔθνη καὶ σκηνώματα.

[23] And what other nation in the earth *is* as thy people Israel? whereas God was his guide, to redeem for himself a people to make thee a name, to do mightily and nobly, so that thou shouldest cast out nations an *their* tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt?

[24] καὶ ἡτοίμασας σεαυτῷ τὸν λαόν σου Ισραηλ λαὸν ἕως αἰῶνος, καὶ σύ, κύριε, ἐγένου αὐτοῖς εἰς θεόν.

[24] And thou has prepared for thyself thy people Israel to be a people for ever, and thou, Lord, art become their God.

[25] καὶ νῦν, κύριέ μου κύριε, τὸ ῥῆμα, ὃ ἐλάλησας περὶ τοῦ δούλου σου καὶ τοῦ οἴκου αὐτοῦ, πίστωσον ἕως αἰῶνος, κύριε παντοκράτωρ θεὲ τοῦ Ισραηλ· καὶ νῦν καθὼς ἐλάλησας,

[25] And now, O my Lord, the Almighty Lord God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said,

[26] μεγαλυνθείη τὸ ὄνομά σου ἕως αἰῶνος.

[26] Let thy name be magnified for ever.

[27] κύριε παντοκράτωρ θεὸς Ισραηλ, ἀπεκάλυψας τὸ ὠτίον τοῦ δούλου σου λέγων Οἶκον οἰκοδομήσω σοι· διὰ τοῦτο εὗρεν ὁ δοῦλός σου τὴν καρδίαν ἑαυτοῦ τοῦ προσεύξασθαι πρὸς σὲ τὴν προσευχὴν ταύτην.

[27] Almighty Lord God of Israel, thou hast uncovered the ear of thy servant, saying, I will build thee a house: therefore thy servant has found *in* his heart to pray this prayer to thee.

[28] καὶ νῦν, κύριέ μου κύριε, σὺ εἶ ὁ θεός, καὶ οἱ λόγοι σου ἔσονται ἀληθινοί, καὶ ἐλάλησας ὑπὲρ τοῦ δούλου σου τὰ ἀγαθὰ ταῦτα·

[28] And now, O Lord my Lord, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant.

[29] καὶ νῦν ἄρξαι καὶ εὐλόγησον τὸν οἶκον τοῦ δούλου σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐνώπιόν σου, ὅτι σὺ εἶ, κύριέ μου κύριε, ἐλάλησας, καὶ ἀπὸ τῆς εὐλογίας σου εὐλογηθήσεται ὁ οἶκος τοῦ δούλου σου εἰς τὸν αἰῶνα.

[29] And now begin and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord, my Lord, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

CHAPTER 8

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν Δαυιδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτούς· καὶ ἔλαβεν Δαυιδ τὴν ἀφωρισμένην ἐκ χειρὸς τῶν ἀλλοφύλων.

[1] And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.

[2] καὶ ἐπάταξεν Δαυιδ τὴν Μωαβ καὶ διεμέτρησεν αὐτοὺς ἐν σχοινίοις κοιμίσας αὐτοὺς ἐπὶ τὴν γῆν, καὶ ἐγένετο τὰ δύο σχοινίσματα τοῦ θανατῶσαι, καὶ τὰ δύο σχοινίσματα ἐζώγρησεν, καὶ ἐγένετο Μωαβ τῷ Δαυιδ εἰς δούλους φέροντας ξένια.

[2] And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.

[3] καὶ ἐπάταξεν Δαυιδ τὸν Αδρααζαρ υἱὸν Ρααβ βασιλέα Σουβα πορευομένου αὐτοῦ ἐπιστῆσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν Εὐφράτην.

[3] And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates.

[4] καὶ προκατελάβετο Δαυιδ τῶν αὐτοῦ χίλια ἅρματα καὶ ἑπτὰ χιλιάδας ἱππέων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν, καὶ παρέλυσεν Δαυιδ πάντα τὰ ἅρματα καὶ ὑπελίπετο ἐξ αὐτῶν ἑκατὸν ἅρματα.

[4] And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariot *horses*, and he reserved to himself a hundred chariots.

[5] καὶ παραγίνεται Συρία Δαμασκοῦ βοηθῆσαι τῷ Αδρααζαρ βασιλεῖ Σουβα, καὶ ἐπάταξεν Δαυιδ ἐν τῷ Σύρῳ εἴκοσι δύο χιλιάδας ἀνδρῶν.

[5] And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian.

[6] καὶ ἔθετο Δαυιδ φρουρὰν ἐν Συρίᾳ τῇ κατὰ Δαμασκόν, καὶ ἐγένετο ὁ Σύρος τῷ Δαυιδ εἰς δούλους φέροντας ξένια. καὶ ἔσωσεν κύριος τὸν

Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο. –

[6] And David placed a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and the Lord preserved David whithersoever he went.

[7] καὶ ἔλαβεν Δαυιδ τοὺς χλιδῶνας τοὺς χρυσοῦς, οἳ ἦσαν ἐπὶ τῶν παίδων τῶν Αδρααζαρ βασιλέως Σουβα, καὶ ἤνεγκεν αὐτὰ εἰς Ιερουσαλημ· καὶ ἔλαβεν αὐτὰ Σουσακιμ βασιλεὺς Αἰγύπτου ἐν τῷ ἀναβῆναι αὐτὸν εἰς Ιερουσαλημ ἐν ἡμέραις Ροβοαμ υἱοῦ Σολομῶντος.

[7] And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon.

[8] καὶ ἐκ τῆς Μασβακ ἐκ τῶν ἐκλεκτῶν πόλεων τοῦ Αδρααζαρ ἔλαβεν ὁ βασιλεὺς Δαυιδ χαλκὸν πολὺν σφόδρα· ἐν αὐτῷ ἐποίησεν Σαλωμων τὴν θάλασσαν τὴν χαλκῆν καὶ τοὺς στύλους καὶ τοὺς λουτῆρας καὶ πάντα τὰ σκεύη. –

[8] And king David took from Metebac, and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

[9] καὶ ἤκουσεν Θοου ὁ βασιλεὺς Ημαθ ὅτι ἐπάταξεν Δαυιδ πᾶσαν τὴν δύναμιν Αδρααζαρ,

[9] And Thou the king of Hemath heard that David had smitten all the host of Adraazar.

[10] καὶ ἀπέστειλεν Θοου Ιεδδουραν τὸν υἱὸν αὐτοῦ πρὸς βασιλέα Δαυιδ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην καὶ εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησεν τὸν Αδρααζαρ καὶ ἐπάταξεν αὐτόν, ὅτι ἀντικείμενος ἦν τῷ Αδρααζαρ, καὶ ἐν ταῖς χερσὶν αὐτοῦ ἦσαν σκεύη ἀργυρᾶ καὶ σκεύη χρυσᾶ καὶ σκεύη χαλκᾶ.

[10] And Thou sent Jedduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass.

[11] καὶ ταῦτα ἡγίασεν ὁ βασιλεὺς Δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου καὶ μετὰ τοῦ χρυσίου, οὗ ἡγίασεν ἐκ πασῶν τῶν πόλεων, ὧν κατεδυνάστευσεν,

[11] And these king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered,

[12] ἐκ τῆς Ιδουμαίας καὶ ἐκ τῆς γῆς Μωαβ καὶ ἐκ τῶν υἱῶν Αμμων καὶ ἐκ τῶν ἀλλοφύλων καὶ ἐξ Αμαληκ καὶ ἐκ τῶν σκύλων Αδρααζαρ υἱοῦ Ρααβ βασιλέως Σουβα. –

[12] out of Idumea, and out of Moab, and from the children of Ammon, and from the Philistines, and from Amalec, and from the spoils of Adraazar son of Raab king of Suba.

[13] καὶ ἐποίησεν Δαυιδ ὄνομα· καὶ ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν τὴν Ιδουμαίαν ἐν Γαιμελε εἰς ὀκτωκαίδεκα χιλιάδας.

[13] And David made *himself* a name: and when he returned he smote Idumea in Gebelem to *the number of* eighteen thousand.

[14] καὶ ἔθετο ἐν τῇ Ιδουμαίᾳ φρουράν, ἐν πάσῃ τῇ Ιδουμαίᾳ, καὶ ἐγένοντο πάντες οἱ Ιδουμαῖοι δοῦλοι τῷ βασιλεῖ. καὶ ἔσωσεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο.

[14] And he set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. And the Lord preserved David wherever he went.

[15] Καὶ ἐβασίλευσεν Δαυιδ ἐπὶ Ισραηλ, καὶ ἦν Δαυιδ ποιῶν κρίμα καὶ δικαιοσύνην ἐπὶ πάντα τὸν λαὸν αὐτοῦ.

[15] And David reigned over all Israel: and David wrought judgment and justice over all his people.

[16] καὶ Ιωαβ υἱὸς Σαρουιας ἐπὶ τῆς στρατιᾶς, καὶ Ιωσαφατ υἱὸς Αχια ἐπὶ τῶν ὑπομνημάτων,

[16] And Joab the son of Saruia *was* over the host; and Josaphat the son of Achilud *was keeper* of the records.

[17] καὶ Σαδδουκ υἱὸς Αχιτωβ καὶ Αχιμελεχ υἱὸς Αβιαθαρ ἱερεῖς, καὶ Ασα ὁ γραμματεύς,

[17] And Sadoc the son of Achitob, and Achimelech son of Abiathar, *were* priests; and Sasa *was* the scribe,

[18] καὶ Βαναιας υἱὸς Ιωδαε σύμβουλος, καὶ ὁ χελεθθι καὶ ὁ φελεττι· καὶ υἱοὶ Δαυιδ αὐλάρχαι ἦσαν.

[18] and Banaeas son of Jodae *was* councillor, and the Chelethite and the Phelethite, and the sons of David, were princes of the court.

CHAPTER 9

[1] Καὶ εἶπεν Δαυιδ Εἰ ἔστιν ἔτι ὑπολελειμμένος τῷ οἴκῳ Σαουλ καὶ ποιήσω μετ᾽ αὐτοῦ ἔλεος ἕνεκεν Ιωναθαν;

[1] And David said, Is there yet any one left in the house of Saul, that I may deal kindly with him for Jonathan's sake?

[2] καὶ ἐκ τοῦ οἴκου Σαουλ παῖς ἦν καὶ ὄνομα αὐτῷ Σιβα, καὶ καλοῦσιν αὐτὸν πρὸς Δαυιδ. καὶ εἶπεν πρὸς αὐτὸν ὁ βασιλεύς Εἰ σὺ εἶ Σιβα; καὶ εἶπεν Ἐγὼ δοῦλος σός.

[2] And there was a servant of the house of Saul, and his name was Siba: and they call him to David; and the king said to him, Art thou Siba? and he said, I *am* thy servant.

[3] καὶ εἶπεν ὁ βασιλεύς Εἰ ὑπολέλειπται ἐκ τοῦ οἴκου Σαουλ ἔτι ἀνὴρ καὶ ποιήσω μετ᾽ αὐτοῦ ἔλεος θεοῦ; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἔτι ἔστιν υἱὸς τῷ Ιωναθαν πεπληγὼς τοὺς πόδας.

[3] And the king said, Is there yet a man left of the house of Saul, that I may act towards him with the mercy of God? and Siba said to the king, There is yet a son of Jonathan, lame *of* his feet.

[4] καὶ εἶπεν ὁ βασιλεύς Ποῦ οὗτος; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἰδοὺ ἐν οἴκῳ Μαχιρ υἱοῦ Αμιηλ ἐκ τῆς Λαδαβαρ.

[4] And the king said, Where *is* he? and Siba said to the king, Behold, *he is* in the house of Machir the son of Amiel of Lodabar.

[5] καὶ ἀπέστειλεν ὁ βασιλεὺς Δαυιδ καὶ ἔλαβεν αὐτὸν ἐκ τοῦ οἴκου Μαχιρ υἱοῦ Αμιηλ ἐκ τῆς Λαδαβαρ.

[5] And king David went, and took him out of the house of Machir the son Amiel of Lodabar.

[6] καὶ παραγίνεται Μεμφιβοσθε υἱὸς Ιωναθαν υἱοῦ Σαουλ πρὸς τὸν βασιλέα Δαυιδ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν αὐτῷ Δαυιδ Μεμφιβοσθε· καὶ εἶπεν Ἰδοὺ ὁ δοῦλός σου.

[6] And Memphibosthe the son of Jonathan the son of Saul comes to the king David, and he fell upon his face and did obeisance to him: and David said to him, Memphibosthe: and he said, Behold thy servant.

[7] καὶ εἶπεν αὐτῷ Δαυιδ Μὴ φοβοῦ, ὅτι ποιῶν ποιήσω μετὰ σοῦ ἔλεος διὰ Ιωναθαν τὸν πατέρα σου καὶ ἀποκαταστήσω σοι πάντα ἀγρὸν Σαουλ πατρὸς τοῦ πατρός σου, καὶ σὺ φάγῃ ἄρτον ἐπὶ τῆς τραπέζης μου διὰ παντός.

[7] And David said to him, Fear not, for I will surely deal mercifully with thee for the sake of Jonathan thy father, and I will restore to thee all the land of Saul the father of thy father; and thou shalt eat bread at my table continually.

[8] καὶ προσεκύνησεν Μεμφιβοσθε καὶ εἶπεν Τίς εἰμι ὁ δοῦλός σου, ὅτι ἐπέβλεψας ἐπὶ τὸν κύνα τὸν τεθνηκότα τὸν ὅμοιον ἐμοί;

[8] And Memphibosthe did obeisance, and said, Who am I thy servant, that thou hast looked upon a dead dog like me?

[9] καὶ ἐκάλεσεν ὁ βασιλεὺς Σιβα τὸ παιδάριον Σαουλ καὶ εἶπεν πρὸς αὐτόν Πάντα, ὅσα ἐστὶν τῷ Σαουλ καὶ ὅλῳ τῷ οἴκῳ αὐτοῦ, δέδωκα τῷ υἱῷ τοῦ κυρίου σου·

[9] And the king called Siba the servant of Saul, and said to him, All that belonged to Saul and to all his house have I given to the son of thy lord.

[10] καὶ ἐργᾷ αὐτῷ τὴν γῆν, σὺ καὶ οἱ υἱοί σου καὶ οἱ δοῦλοί σου, καὶ εἰσοίσεις τῷ υἱῷ τοῦ κυρίου σου ἄρτους, καὶ ἔδεται αὐτούς· καὶ Μεμφιβοσθε υἱὸς τοῦ κυρίου σου φάγεται διὰ παντὸς ἄρτον ἐπὶ τῆς τραπέζης μου. [καὶ τῷ Σιβα ἦσαν πεντεκαίδεκα υἱοὶ καὶ εἴκοσι δοῦλοι.]

[10] And thou, and thy sons, and thy servants, shall till the land for him; and thou shalt bring in bread to the son of thy lord, and he shall eat bread: and Memphibosthe the son of thy lord shall eat bread continually at my table. Now Siba had fifteen sons and twenty servants.

[11] καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Κατὰ πάντα, ὅσα ἐντέταλται ὁ κύριός μου ὁ βασιλεὺς τῷ δούλῳ αὐτοῦ, οὕτως ποιήσει ὁ δοῦλός σου. καὶ Μεμφιβοσθε ἤσθιεν ἐπὶ τῆς τραπέζης Δαυιδ καθὼς εἷς τῶν υἱῶν τοῦ βασιλέως.

[11] And Siba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Memphibosthe did eat at the table of David, as one of the sons of the king.

[12] καὶ τῷ Μεμφιβοσθε υἱὸς μικρὸς καὶ ὄνομα αὐτῷ Μιχα. καὶ πᾶσα ἡ κατοίκησις τοῦ οἴκου Σιβα δοῦλοι τοῦ Μεμφιβοσθε.

[12] And Memphibosthe had a little son, and his name *was* Micha: and all the household of Siba *were* servants to Memphibosthe.

[13] καὶ Μεμφιβοσθε κατῴκει ἐν Ιερουσαλημ, ὅτι ἐπὶ τῆς τραπέζης τοῦ βασιλέως διὰ παντὸς ἤσθιεν· καὶ αὐτὸς ἦν χωλὸς ἀμφοτέροις τοῖς ποσὶν αὐτοῦ.

[13] And Memphibosthe dwelt in Jerusalem, for he continually ate at the table of the king; and he was lame in both his feet.

CHAPTER 10

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἀπέθανεν βασιλεὺς υἱῶν Αμμων, καὶ ἐβασίλευσεν Αννων υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[1] And it came to pass after this that the king of the children of Ammon died, and Annon his son reigned in his stead.

[2] καὶ εἶπεν Δαυιδ Ποιήσω ἔλεος μετὰ Αννων υἱοῦ Ναας, ὃν τρόπον ἐποίησεν ὁ πατὴρ αὐτοῦ μετ᾽ ἐμοῦ ἔλεος· καὶ ἀπέστειλεν Δαυιδ παρακαλέσαι αὐτὸν ἐν χειρὶ τῶν δούλων αὐτοῦ περὶ τοῦ πατρὸς αὐτοῦ. καὶ παρεγένοντο οἱ παῖδες Δαυιδ εἰς τὴν γῆν υἱῶν Αμμων.

[2] And David said, I will shew mercy to Annon the son of Naas, as his father dealt mercifully with me. And David sent to comfort him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon.

[3] καὶ εἶπον οἱ ἄρχοντες υἱῶν Αμμων πρὸς Αννων τὸν κύριον αὐτῶν Μὴ παρὰ τὸ δοξάζειν Δαυιδ τὸν πατέρα σου ἐνώπιόν σου, ὅτι ἀπέστειλέν σοι παρακαλοῦντας; ἀλλ᾽ οὐχὶ ὅπως ἐρευνήσωσιν τὴν πόλιν καὶ κατασκοπήσωσιν αὐτὴν καὶ τοῦ κατασκέψασθαι αὐτὴν ἀπέστειλεν Δαυιδ τοὺς παῖδας αὐτοῦ πρὸς σέ;

[3] And the princes of the children of Ammon said to Annon their lord, *Is it* to honour thy father before thee that David has sent comforters to thee? Has not David rather sent his servants to thee that they should search the city, and spy it out and examine it?

[4] καὶ ἔλαβεν Αννων τοὺς παῖδας Δαυιδ καὶ ἐξύρησεν τοὺς πώγωνας αὐτῶν καὶ ἀπέκοψεν τοὺς μανδύας αὐτῶν ἐν τῷ ἡμίσει ἕως τῶν ἰσχίων αὐτῶν καὶ ἐξαπέστειλεν αὐτούς.

[4] And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their haunches, and sent them away.

[5] καὶ ἀνήγγειλαν τῷ Δαυιδ ὑπὲρ τῶν ἀνδρῶν, καὶ ἀπέστειλεν εἰς ἀπαντὴν αὐτῶν, ὅτι ἦσαν οἱ ἄνδρες ἠτιμασμένοι σφόδρα· καὶ εἶπεν ὁ βασιλεύς Καθίσατε ἐν Ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν, καὶ ἐπιστραφήσεσθε. –

[5] And they brought David word concerning the men; and he sent to meet them, for the men were greatly dishonoured: and the king said, Remain in Jericho till your beards have grown, and *then* ye shall return.

[6] καὶ εἶδαν οἱ υἱοὶ Αμμων ὅτι κατῃσχύνθησαν ὁ λαὸς Δαυιδ, καὶ ἀπέστειλαν οἱ υἱοὶ Αμμων καὶ ἐμισθώσαντο τὴν Συρίαν Βαιθροωβ, εἴκοσι χιλιάδας πεζῶν, καὶ τὸν βασιλέα Μααχα, χιλίους ἄνδρας, καὶ Ιστωβ, δώδεκα χιλιάδας ἀνδρῶν.

[6] And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Baethraam, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istob with twelve thousand men.

[7] καὶ ἤκουσεν Δαυιδ καὶ ἀπέστειλεν τὸν Ιωαβ καὶ πᾶσαν τὴν δύναμιν, τοὺς δυνατούς.

[7] And David heard, and sent Joab and all his host, *even* the mighty men.

[8] καὶ ἐξῆλθαν οἱ υἱοὶ Αμμων καὶ παρετάξαντο πόλεμον παρὰ τῇ θύρᾳ τῆς πύλης, καὶ Συρία Σουβα καὶ Ροωβ καὶ Ιστωβ καὶ Μααχα μόνοι ἐν ἀγρῷ.

[8] And the children of Ammon went forth, and set the battle in array by the door of the gate: *those* of Syria, Suba, and Roob, and Istob, and Amalec, being by themselves in the field.

[9] καὶ εἶδεν Ιωαβ ὅτι ἐγενήθη πρὸς αὐτὸν ἀντιπρόσωπον τοῦ πολέμου, ἐκ τοῦ κατὰ πρόσωπον ἐξ ἐναντίας καὶ ἐκ τοῦ ὄπισθεν, καὶ ἐπέλεξεν ἐκ πάντων τῶν νεανίσκων Ισραηλ, καὶ παρετάξαντο ἐξ ἐναντίας Συρίας.

[9] And Joab saw that the front of the battle was against him from that which was opposed in front and from behind, and he chose out *some* of all the young men of Israel, and they set themselves in array against Syria.

[10] καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ Αβεσσα τοῦ ἀδελφοῦ αὐτοῦ, καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν Αμμων.

[10] And the rest of the people he gave into the hand of Abessa his brother, and they set the battle in array opposite to the children of Ammon.

[11] καὶ εἶπεν Ἐὰν κραταιωθῇ Συρία ὑπὲρ ἐμέ, καὶ ἔσεσθέ μοι εἰς σωτηρίαν, καὶ ἐὰν υἱοὶ Αμμων κραταιωθῶσιν ὑπὲρ σέ, καὶ ἐσόμεθα τοῦ σῶσαί σε·

[11] And he said, If Syria be too strong for me, then shall ye help me: and if the children of Ammon be too strong for thee, then will we be ready to help thee.

[12] ἀνδρίζου καὶ κραταιωθῶμεν ὑπὲρ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν, καὶ κύριος ποιήσει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ.

[12] Be thou courageous, and let us be strong for our people, and for the sake of the cities of our God, and the Lord shall do that which is good in his eyes.

[13] καὶ προσῆλθεν Ιωαβ καὶ ὁ λαὸς αὐτοῦ μετ᾽ αὐτοῦ εἰς πόλεμον πρὸς Συρίαν, καὶ ἔφυγαν ἀπὸ προσώπου αὐτοῦ.

[13] And Joab and his people with him advanced to battle against Syria, and they fled from before him.

[14] καὶ οἱ υἱοὶ Αμμων εἶδαν ὅτι ἔφυγεν Συρία, καὶ ἔφυγαν ἀπὸ προσώπου Αβεσσα καὶ εἰσῆλθαν εἰς τὴν πόλιν. καὶ ἀνέστρεψεν Ιωαβ ἀπὸ τῶν υἱῶν Αμμων καὶ παρεγένοντο εἰς Ιερουσαλημ. –

[14] And the children of Ammon saw that the Syrians were fled, and they fled from before Abessa, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

[15] καὶ εἶδεν Συρία ὅτι ἔπταισεν ἔμπροσθεν Ισραηλ, καὶ συνήχθησαν ἐπὶ τὸ αὐτό.

[15] And the Syrians saw that they were worsted before Israel, and they gathered themselves together.

[16] καὶ ἀπέστειλεν Αδρααζαρ καὶ συνήγαγεν τὴν Συρίαν τὴν ἐκ τοῦ πέραν τοῦ ποταμοῦ Χαλαμακ, καὶ παρεγένοντο Αιλαμ, καὶ Σωβακ ἄρχων τῆς δυνάμεως Αδρααζαρ ἔμπροσθεν αὐτῶν.

[16] And Adraazar sent and gathered the Syrians from the other side of the river Chalamak, and they came to Ælam; and Sobac the captain of the host of Adraazar *was* at their head.

[17] καὶ ἀνηγγέλη τῷ Δαυιδ, καὶ συνήγαγεν τὸν πάντα Ισραηλ καὶ διέβη τὸν Ιορδάνην καὶ παρεγένοντο εἰς Αιλαμ· καὶ παρετάξατο Συρία ἀπέναντι Δαυιδ καὶ ἐπολέμησαν μετ᾽ αὐτοῦ.

[17] And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Ælam: and the Syrians set the battle in array against David, and fought with him.

[18] καὶ ἔφυγεν Συρία ἀπὸ προσώπου Ισραηλ, καὶ ἀνεῖλεν Δαυιδ ἐκ τῆς Συρίας ἑπτακόσια ἅρματα καὶ τεσσαράκοντα χιλιάδας ἱππέων· καὶ τὸν Σωβακ τὸν ἄρχοντα τῆς δυνάμεως αὐτοῦ ἐπάταξεν, καὶ ἀπέθανεν ἐκεῖ.

[18] And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and he smote Sobac the captain of his host, and he died there.

[19] καὶ εἶδαν πάντες οἱ βασιλεῖς οἱ δοῦλοι Αδρααζαρ ὅτι ἔπταισαν ἔμπροσθεν Ισραηλ, καὶ ηὐτομόλησαν μετὰ Ισραηλ καὶ ἐδούλευσαν αὐτοῖς. καὶ ἐφοβήθη Συρία τοῦ σῶσαι ἔτι τοὺς υἱοὺς Αμμων.

[19] And all the kings the servants of Adraazar saw that they were put to the worse before Israel, and they went over to Israel, and served them: and Syria was afraid to help the children of Ammon any more.

CHAPTER 11

[1] Καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ εἰς τὸν καιρὸν τῆς ἐξοδίας τῶν βασιλέων καὶ ἀπέστειλεν Δαυιδ τὸν Ιωαβ καὶ τοὺς παῖδας αὐτοῦ μετ᾽ αὐτοῦ καὶ τὸν πάντα Ισραηλ, καὶ διέφθειραν τοὺς υἱοὺς Αμμων καὶ διεκάθισαν ἐπὶ Ραββαθ· καὶ Δαυιδ ἐκάθισεν ἐν Ιερουσαλημ.

[1] And it came to pass when the time o the year for kings going out *to battle* had come round, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

[2] Καὶ ἐγένετο πρὸς ἑσπέραν καὶ ἀνέστη Δαυιδ ἀπὸ τῆς κοίτης αὐτοῦ καὶ περιεπάτει ἐπὶ τοῦ δώματος τοῦ οἴκου τοῦ βασιλέως καὶ εἶδεν γυναῖκα λουομένην ἀπὸ τοῦ δώματος, καὶ ἡ γυνὴ καλὴ τῷ εἴδει σφόδρα.

[2] And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon.

[3] καὶ ἀπέστειλεν Δαυιδ καὶ ἐζήτησεν τὴν γυναῖκα, καὶ εἶπεν Οὐχὶ αὕτη Βηρσαβεε θυγάτηρ Ελιαβ γυνὴ Ουριου τοῦ Χετταίου;

[3] And David sent and enquired about the woman: and *one* said, *Is* not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

[4] καὶ ἀπέστειλεν Δαυιδ ἀγγέλους καὶ ἔλαβεν αὐτήν, καὶ εἰσῆλθεν πρὸς αὐτόν, καὶ ἐκοιμήθη μετ᾽ αὐτῆς, καὶ αὐτὴ ἁγιαζομένη ἀπὸ ἀκαθαρσίας αὐτῆς καὶ ἀπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

[4] And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house.

[5] καὶ ἐν γαστρὶ ἔλαβεν ἡ γυνή· καὶ ἀποστείλασα ἀπήγγειλεν τῷ Δαυιδ καὶ εἶπεν Ἐγώ εἰμι ἐν γαστρὶ ἔχω.

[5] And the woman conceived; and she sent and told David, and said, I am with child.

[6] καὶ ἀπέστειλεν Δαυιδ πρὸς Ιωαβ λέγων Ἀπόστειλον πρός με τὸν Ουριαν τὸν Χετταῖον· καὶ ἀπέστειλεν Ιωαβ τὸν Ουριαν πρὸς Δαυιδ.

[6] And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

[7] καὶ παραγίνεται Ουριας καὶ εἰσῆλθεν πρὸς αὐτόν, καὶ ἐπηρώτησεν Δαυιδ εἰς εἰρήνην Ιωαβ καὶ εἰς εἰρήνην τοῦ λαοῦ καὶ εἰς εἰρήνην τοῦ πολέμου.

[7] And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on.

[8] καὶ εἶπεν Δαυιδ τῷ Ουρια Κατάβηθι εἰς τὸν οἶκόν σου καὶ νίψαι τοὺς πόδας σου· καὶ ἐξῆλθεν Ουριας ἐξ οἴκου τοῦ βασιλέως, καὶ ἐξῆλθεν ὀπίσω αὐτοῦ ἄρσις τοῦ βασιλέως.

[8] And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion *of meat* from the king followed him.

[9] καὶ ἐκοιμήθη Ουριας παρὰ τῇ θύρᾳ τοῦ βασιλέως μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ καὶ οὐ κατέβη εἰς τὸν οἶκον αὐτοῦ.

[9] And Urias slept at the door of the king with the servants of his lord, and went not down to his house.

[10] καὶ ἀνήγγειλαν τῷ Δαυιδ λέγοντες ὅτι Οὐ κατέβη Ουριας εἰς τὸν οἶκον αὐτοῦ. καὶ εἶπεν Δαυιδ πρὸς Ουριαν Οὐχὶ ἐξ ὁδοῦ σὺ ἔρχῃ; τί ὅτι οὐ κατέβης εἰς τὸν οἶκόν σου;

[10] And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house?

[11] καὶ εἶπεν Ουριας πρὸς Δαυιδ Ἡ κιβωτὸς καὶ Ισραηλ καὶ Ιουδας κατοικοῦσιν ἐν σκηναῖς, καὶ ὁ κύριός μου Ιωαβ καὶ οἱ δοῦλοι τοῦ κυρίου μου ἐπὶ πρόσωπον τοῦ ἀγροῦ παρεμβάλλουσιν· καὶ ἐγὼ εἰσελεύσομαι εἰς τὸν οἶκόν μου φαγεῖν καὶ πιεῖν καὶ κοιμηθῆναι μετὰ τῆς γυναικός μου; πῶς; ζῇ ἡ ψυχή σου, εἰ ποιήσω τὸ ῥῆμα τοῦτο.

[11] And Urias said to David, The ark, and Israel, and Juda dwell in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how *should I do this? as* thy soul lives, I will not do this thing.

[12] καὶ εἶπεν Δαυιδ πρὸς Ουριαν Κάθισον ἐνταῦθα καί γε σήμερον, καὶ αὔριον ἐξαποστελῶ σε· καὶ ἐκάθισεν Ουριας ἐν Ιερουσαλημ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ τῇ ἐπαύριον.

[12] And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

[13] καὶ ἐκάλεσεν αὐτὸν Δαυιδ, καὶ ἔφαγεν ἐνώπιον αὐτοῦ καὶ ἔπιεν, καὶ ἐμέθυσεν αὐτόν· καὶ ἐξῆλθεν ἑσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ, καὶ εἰς τὸν οἶκον αὐτοῦ οὐ κατέβη.

[13] And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his lord, and went not down to his house.

[14] καὶ ἐγένετο πρωῒ καὶ ἔγραψεν Δαυιδ βιβλίον πρὸς Ιωαβ καὶ ἀπέστειλεν ἐν χειρὶ Ουριου.

[14] And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias.

[15] καὶ ἔγραψεν ἐν τῷ βιβλίῳ λέγων Εἰσάγαγε τὸν Ουριαν ἐξ ἐναντίας τοῦ πολέμου τοῦ κραταιοῦ, καὶ ἀποστραφήσεσθε ἀπὸ ὄπισθεν αὐτοῦ, καὶ πληγήσεται καὶ ἀποθανεῖται.

[15] And he wrote in the letter, saying, Station Urias in front of the severe *part* of the fight, and retreat from behind him, so shall he be wounded and die.

[16] καὶ ἐγενήθη ἐν τῷ φυλάσσειν Ιωαβ ἐπὶ τὴν πόλιν καὶ ἔθηκεν τὸν Ουριαν εἰς τὸν τόπον, οὗ ᾔδει ὅτι ἄνδρες δυνάμεως ἐκεῖ.

[16] And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were.

[17] καὶ ἐξῆλθον οἱ ἄνδρες τῆς πόλεως καὶ ἐπολέμουν μετὰ Ιωαβ, καὶ ἔπεσαν ἐκ τοῦ λαοῦ ἐκ τῶν δούλων Δαυιδ, καὶ ἀπέθανεν καί γε Ουριας ὁ Χετταῖος.

[17] And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

[18] καὶ ἀπέστειλεν Ιωαβ καὶ ἀπήγγειλεν τῷ βασιλεῖ πάντας τοὺς λόγους τοῦ πολέμου

[18] And Joab sent, and reported to David all the events of the war, so as to tell them to the king.

[19] καὶ ἐνετείλατο τῷ ἀγγέλῳ λέγων Ἐν τῷ συντελέσαι σε πάντας τοὺς λόγους τοῦ πολέμου λαλῆσαι πρὸς τὸν βασιλέα

[19] And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king,

[20] καὶ ἔσται ἐὰν ἀναβῇ ὁ θυμὸς τοῦ βασιλέως καὶ εἴπῃ σοι Τί ὅτι ἠγγίσατε πρὸς τὴν πόλιν πολεμῆσαι; οὐκ ᾔδειτε ὅτι τοξεύσουσιν ἀπάνωθεν τοῦ τείχους;

[20] then it shall come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from off the wall?

[21] τίς ἐπάταξεν τὸν Αβιμελεχ υἱὸν Ιεροβααλ; οὐχὶ γυνὴ ἔρριψεν ἐπ᾽ αὐτὸν κλάσμα μύλου ἐπάνωθεν τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασι; ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος; καὶ ἐρεῖς Καί γε Ουριας ὁ δοῦλός σου ὁ Χετταῖος ἀπέθανεν.

[21] Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

[22] καὶ ἐπορεύθη ὁ ἄγγελος Ιωαβ πρὸς τὸν βασιλέα εἰς Ιερουσαλημ καὶ παρεγένετο καὶ ἀπήγγειλεν τῷ Δαυιδ πάντα, ὅσα ἀπήγγειλεν αὐτῷ Ιωαβ, πάντα τὰ ῥήματα τοῦ πολέμου. καὶ ἐθυμώθη Δαυιδ πρὸς Ιωαβ καὶ εἶπεν πρὸς τὸν ἄγγελον Ἵνα τί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμῆσαι; οὐκ ᾔδειτε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους; τίς ἐπάταξεν τὸν Αβιμελεχ υἱὸν Ιεροβααλ; οὐχὶ γυνὴ ἔρριψεν ἐπ᾽ αὐτὸν κλάσμα μύλου ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασι; ἵνα τί προσηγάγετε πρὸς τὸ τεῖχος;

[22] And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal?

did not a woman cast upon him a piece of millstone from the wall, and he died in Thamasi? why did ye draw near to the wall?

[23] καὶ εἶπεν ὁ ἄγγελος πρὸς Δαυιδ Ὅτι ἐκραταίωσαν ἐφ᾽ ἡμᾶς οἱ ἄνδρες καὶ ἐξῆλθαν ἐφ᾽ ἡμᾶς εἰς τὸν ἀγρόν, καὶ ἐγενήθημεν ἐπ᾽ αὐτοὺς ἕως τῆς θύρας τῆς πύλης,

[23] And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate.

[24] καὶ ἐτόξευσαν οἱ τοξεύοντες πρὸς τοὺς παῖδάς σου ἀπάνωθεν τοῦ τείχους, καὶ ἀπέθαναν τῶν παίδων τοῦ βασιλέως, καί γε ὁ δοῦλός σου Ουριας ὁ Χετταῖος ἀπέθανεν.

[24] And the archers shot at thy servants from off the wall, and some of the king’s servants died, and thy servant Urias the Chettite is dead also.

[25] καὶ εἶπεν Δαυιδ πρὸς τὸν ἄγγελον Τάδε ἐρεῖς πρὸς Ιωαβ Μὴ πονηρὸν ἔστω ἐν ὀφθαλμοῖς σου τὸ ῥῆμα τοῦτο, ὅτι ποτὲ μὲν οὕτως καὶ ποτὲ οὕτως φάγεται ἡ μάχαιρα· κραταίωσον τὸν πόλεμόν σου πρὸς τὴν πόλιν καὶ κατάσπασον αὐτὴν καὶ κραταίωσον αὐτόν.

[25] And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time and another way at another: strengthen thine array against the city, and destroy it, and strengthen him.

[26] καὶ ἤκουσεν ἡ γυνὴ Ουριου ὅτι ἀπέθανεν Ουριας ὁ ἀνὴρ αὐτῆς, καὶ ἐκόψατο τὸν ἄνδρα αὐτῆς.

[26] And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband.

[27] καὶ διῆλθεν τὸ πένθος, καὶ ἀπέστειλεν Δαυιδ καὶ συνήγαγεν αὐτὴν εἰς τὸν οἶκον αὐτοῦ, καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ ἔτεκεν αὐτῷ υἱόν. Καὶ πονηρὸν ἐφάνη τὸ ῥῆμα, ὃ ἐποίησεν Δαυιδ, ἐν ὀφθαλμοῖς κυρίου.

[27] And the time of mourning expired, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did was evil in the eyes of the Lord.

CHAPTER 12

[1] καὶ ἀπέστειλεν κύριος τὸν Ναθαν τὸν προφήτην πρὸς Δαυιδ, καὶ εἰσῆλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ Δύο ἦσαν ἄνδρες ἐν πόλει μιᾷ, εἷς πλούσιος καὶ εἷς πένης·

[1] And the Lord sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city, one rich and the other poor.

[2] καὶ τῷ πλουσίῳ ἦν ποίμνια καὶ βουκόλια πολλὰ σφόδρα,

[2] And the rich *man* had very many flocks and herds.

[3] καὶ τῷ πένητι οὐδὲν ἀλλ’ ἢ ἀμνὰς μία μικρά, ἣν ἐκτήσατο καὶ περιεποιήσατο καὶ ἐξέθρεψεν αὐτήν, καὶ ἠδρύνθη μετ’ αὐτοῦ καὶ μετὰ τῶν υἱῶν αὐτοῦ ἐπὶ τὸ αὐτό, ἐκ τοῦ ἄρτου αὐτοῦ ἤσθιεν καὶ ἐκ τοῦ ποτηρίου αὐτοῦ ἔπινεν καὶ ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευδεν καὶ ἦν αὐτῷ ὡς θυγάτηρ·

[3] But the poor *man had* only one little ewe lamb, which he had purchased, and preserved, and reared; an it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter.

[4] καὶ ἦλθεν πάροδος τῷ ἀνδρὶ τῷ πλουσίῳ, καὶ ἐφείσατο λαβεῖν ἐκ τῶν ποιμνίων αὐτοῦ καὶ ἐκ τῶν βουκολίων αὐτοῦ τοῦ ποιῆσαι τῷ ξένῳ ὁδοιπόρῳ ἐλθόντι πρὸς αὐτὸν καὶ ἔλαβεν τὴν ἀμνάδα τοῦ πένητος καὶ ἐποίησεν αὐτὴν τῷ ἀνδρὶ τῷ ἐλθόντι πρὸς αὐτόν.

[4] And a traveller came to the rich man, and he spared to take of his flocks and of his herds, to dress for the traveller that came to him; and he took the poor man’s lamb, and dressed it for the man that came to him.

[5] καὶ ἐθυμώθη ὀργῇ Δαυιδ σφόδρα τῷ ἀνδρί, καὶ εἶπεν Δαυιδ πρὸς Ναθαν Ζῇ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο

[5] And David was greatly moved with anger against the man; and David said to Nathan, *As* the Lord lives, the man that did this thing shall surely die.

[6] καὶ τὴν ἀμνάδα ἀποτείσει ἑπταπλασίονα ἀνθ’ ὧν ὅτι ἐποίησεν τὸ ῥῆμα τοῦτο καὶ περὶ οὗ οὐκ ἐφείσατο.

[6] And he shall restore the lamb seven-fold, because he has not spared.

[7] καὶ εἶπεν Ναθαν πρὸς Δαυιδ Σὺ εἶ ὁ ἀνὴρ ὁ ποιήσας τοῦτο· τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐγώ εἰμι ἔχρισά σε εἰς βασιλέα ἐπὶ Ισραηλ, καὶ ἐγώ εἰμι ἐρρυσάμην σε ἐκ χειρὸς Σαουλ

[7] And Nathan said to David, Thou art the man that has done this. Thus says the Lord God of Israel, I anointed thee to be king over Israel, and I rescued thee out the hand of Saul;

[8] καὶ ἔδωκά σοι τὸν οἶκον τοῦ κυρίου σου καὶ τὰς γυναῖκας τοῦ κυρίου σου ἐν τῷ κόλπῳ σου καὶ ἔδωκά σοι τὸν οἶκον Ισραηλ καὶ Ιουδα· καὶ εἰ μικρόν ἐστιν, προσθήσω σοι κατὰ ταῦτα.

[8] and I gave thee the house of thy lord, and the wives of thy lord into thy bosom, and I gave to thee the house of Israel and Juda; and if that had been little, I would have given thee yet more.

[9] τί ὅτι ἐφαύλισας τὸν λόγον κυρίου τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς αὐτοῦ; τὸν Ουριαν τὸν Χετταῖον ἐπάταξας ἐν ῥομφαίᾳ καὶ τὴν γυναῖκα αὐτοῦ ἔλαβες σεαυτῷ εἰς γυναῖκα καὶ αὐτὸν ἀπέκτεινας ἐν ῥομφαίᾳ υἱῶν Αμμων.

[9] Why hast thou set at nought the word of the Lord, to do that which is evil in his eyes? thou hast slain Urias the Chettite with the sword, and thou hast taken his wife to be thy wife, and thou hast slain him with the sword of the children of Ammon.

[10] καὶ νῦν οὐκ ἀποστήσεται ῥομφαία ἐκ τοῦ οἴκου σου ἕως αἰῶνος ἀνθ’ ὧν ὅτι ἐξουδένωσάς με καὶ ἔλαβες τὴν γυναῖκα τοῦ Ουριου τοῦ Χετταίου τοῦ εἶναί σοι εἰς γυναῖκα.

[10] Now therefore the sword shall not depart from thy house for ever, because thou has set me at nought, and thou hast taken the wife of Urias the Chettite, to be thy wife.

[11] τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ σὲ κακὰ ἐκ τοῦ οἴκου σου καὶ λήμψομαι τὰς γυναῖκάς σου κατ’ ὀφθαλμούς σου καὶ δώσω τῷ πλησίον σου, καὶ κοιμηθήσεται μετὰ τῶν γυναικῶν σου ἐναντίον τοῦ ἡλίου τούτου·

[11] Thus says the Lord, Behold, I will raise up against thee evil out of thy house, and I will take thy wives before thine eyes, and will give them

to thy neighbour, and he shall lie with thy wives in the sight of this sun.

[12] ὅτι σὺ ἐποίησας κρυβῇ, κἀγὼ ποιήσω τὸ ῥῆμα τοῦτο ἐναντίον παντὸς Ισραηλ καὶ ἀπέναντι τούτου τοῦ ἡλίου.

[12] For thou didst it secretly, but I will do this thing in the sight of all Israel, and before the sun.

[13] καὶ εἶπεν Δαυιδ τῷ Ναθαν Ἡμάρτηκα τῷ κυρίῳ. καὶ εἶπεν Ναθαν πρὸς Δαυιδ Καὶ κύριος παρεβίβασεν τὸ ἁμάρτημά σου, οὐ μὴ ἀποθάνῃς·

[13] And David said to Nathan, I have sinned against the Lord. And Nathan said to David, And the Lord has put away thy sin; thou shalt not die.

[14] πλὴν ὅτι παροξύνων παρώξυνας τοὺς ἐχθροὺς κυρίου ἐν τῷ ῥήματι τούτῳ, καί γε ὁ υἱός σου ὁ τεχθείς σοι θανάτῳ ἀποθανεῖται.

[14] Only because thou hast given great occasion of provocation to the enemies of the Lord by this thing, thy son also that is born to thee shall surely die.

[15] καὶ ἀπῆλθεν Ναθαν εἰς τὸν οἶκον αὐτοῦ. Καὶ ἔθραυσεν κύριος τὸ παιδίον, ὃ ἔτεκεν ἡ γυνὴ Ουριου τῷ Δαυιδ, καὶ ἠρρώστησεν.

[15] And Nathan departed to his house. And the Lord smote the child, which the wife of Urias the Chettite bore to David, and it was ill.

[16] καὶ ἐζήτησεν Δαυιδ τὸν θεὸν περὶ τοῦ παιδαρίου, καὶ ἐνήστευσεν Δαυιδ νηστείαν καὶ εἰσῆλθεν καὶ ηὐλίσθη ἐν σάκκῳ ἐπὶ τῆς γῆς.

[16] And David enquired of God concerning the child, and David fasted, and went in and lay all night upon the ground.

[17] καὶ ἀνέστησαν ἐπ᾽ αὐτὸν οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ τοῦ ἐγεῖραι αὐτὸν ἀπὸ τῆς γῆς, καὶ οὐκ ἠθέλησεν καὶ οὐ συνέφαγεν αὐτοῖς ἄρτον.

[17] And the elders of his house arose *and went* to him to raise him up from the ground, but he would not *rise*, nor did he eat bread with them.

[18] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ ἀπέθανε τὸ παιδάριον· καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυιδ ἀναγγεῖλαι αὐτῷ ὅτι τέθνηκεν τὸ παιδάριον, ὅτι εἶπαν Ἰδοὺ ἐν τῷ ἔτι τὸ παιδάριον ζῆν ἐλαλήσαμεν πρὸς

αὐτόν, καὶ οὐκ εἰσήκουσεν τῆς φωνῆς ἡμῶν· καὶ πῶς εἴπωμεν πρὸς αὐτὸν ὅτι τέθνηκεν τὸ παιδάριον; καὶ ποιήσει κακά.

[18] And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he hearkened not to our voice; and thou should we tell him that the child is dead? — so would he do *himself* harm.

[19] καὶ συνῆκεν Δαυιδ ὅτι οἱ παῖδες αὐτοῦ ψιθυρίζουσιν, καὶ ἐνόησεν Δαυιδ ὅτι τέθνηκεν τὸ παιδάριον· καὶ εἶπεν Δαυιδ πρὸς τοὺς παῖδας αὐτοῦ Εἰ τέθνηκεν τὸ παιδάριον; καὶ εἶπαν Τέθνηκεν.

[19] And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead.

[20] καὶ ἀνέστη Δαυιδ ἐκ τῆς γῆς καὶ ἐλούσατο καὶ ἠλείψατο καὶ ἤλλαξεν τὰ ἱμάτια αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ προσεκύνησεν αὐτῷ· καὶ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ καὶ ᾔτησεν ἄρτον φαγεῖν, καὶ παρέθηκαν αὐτῷ ἄρτον, καὶ ἔφαγεν.

[20] Then David rose up from the earth, and washed, and anointed himself, and changed his raiment, and went into the house of God, and worshipped him; and went into his own house, and called for bread to eat, and they set bread before him and he ate.

[21] καὶ εἶπαν οἱ παῖδες αὐτοῦ πρὸς αὐτόν Τί τὸ ῥῆμα τοῦτο, ὃ ἐποίησας; ἕνεκα τοῦ παιδαρίου ἔτι ζῶντος ἐνήστευες καὶ ἔκλαιες καὶ ἠγρύπνεις, καὶ ἡνίκα ἀπέθανεν τὸ παιδάριον, ἀνέστης καὶ ἔφαγες ἄρτον καὶ πέπωκας.

[21] And his servants said to him, What *is* this thing that thou hast done concerning the child? while it was yet living thou didst fast, and weep, and watch: and when the child was dead thou didst rise up, and didst eat bread, and drink.

[22] καὶ εἶπεν Δαυιδ Ἐν τῷ τὸ παιδάριον ἔτι ζῆν ἐνήστευσα καὶ ἔκλαυσα, ὅτι εἶπα Τίς οἶδεν εἰ ἐλεήσει με κύριος καὶ ζήσεται τὸ παιδάριον;

[22] And David said, While the child yet lived, I fasted and wept; for I said, Who knows if the Lord will pity me, and the child live?

[23] καὶ νῦν τέθνηκεν· ἵνα τί τοῦτο ἐγὼ νηστεύω; μὴ δυνήσομαι ἐπιστρέψαι αὐτὸ ἔτι; ἐγὼ πορεύσομαι πρὸς αὐτόν, καὶ αὐτὸς οὐκ ἀναστρέψει πρός με.

[23] But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.

[24] καὶ παρεκάλεσεν Δαυιδ Βηρσαβεε τὴν γυναῖκα αὐτοῦ καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ ἐκοιμήθη μετ᾽ αὐτῆς, καὶ συνέλαβεν καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Σαλωμων, καὶ κύριος ἠγάπησεν αὐτόν.

[24] And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bore a son, and he called his named Solomon, and the Lord loved him.

[25] καὶ ἀπέστειλεν ἐν χειρὶ Ναθαν τοῦ προφήτου, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιδεδι ἕνεκεν κυρίου.

[25] And he sent by the hand of Nathan the prophet, and called his name Jeddedi, for the Lord’s sake.

[26] Καὶ ἐπολέμησεν Ιωαβ ἐν Ραββαθ υἱῶν Αμμων καὶ κατέλαβεν τὴν πόλιν τῆς βασιλείας.

[26] And Joab fought against Rabbath of the children of Ammon, and took the royal city.

[27] καὶ ἀπέστειλεν Ιωαβ ἀγγέλους πρὸς Δαυιδ καὶ εἶπεν Ἐπολέμησα ἐν Ραββαθ καὶ κατελαβόμην τὴν πόλιν τῶν ὑδάτων·

[27] And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters.

[28] καὶ νῦν συνάγαγε τὸ κατάλοιπον τοῦ λαοῦ καὶ παρέμβαλε ἐπὶ τὴν πόλιν καὶ προκαταλαβοῦ αὐτήν, ἵνα μὴ προκαταλάβωμαι ἐγὼ τὴν πόλιν καὶ κληθῇ τὸ ὄνομά μου ἐπ᾽ αὐτήν.

[28] And now gather the rest of the people, and encamp against the city, an take it beforehand; lest I take the city first, and my name be called upon it.

[29] καὶ συνήγαγεν Δαυιδ πάντα τὸν λαὸν καὶ ἐπορεύθη εἰς Ραββαθ καὶ ἐπολέμησεν ἐν αὐτῇ καὶ κατελάβετο αὐτήν.

[29] And David gathered all the people, and went to Rabbath, and fought against it, and took it.

[30] καὶ ἔλαβεν τὸν στέφανον Μελχολ τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσίου καὶ λίθου τιμίου, καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυιδ· καὶ σκῦλα τῆς πόλεως ἐξήνεγκεν πολλὰ σφόδρα.

[30] And he took the crown of Molchom their king from off his head, and the weight of it was a talent of gold, with precious stones, and it was upon the head of David; and he carried forth very much spoil of the city.

[31] καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγεν καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλινθείου· καὶ οὕτως ἐποίησεν πάσαις ταῖς πόλεσιν υἱῶν Αμμων. καὶ ἐπέστρεψεν Δαυιδ καὶ πᾶς ὁ λαὸς εἰς Ιερουσαλημ.

[31] And he brought forth the people that were in it, and put them under the saw, and under iron harrows, and axes of iron, and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

CHAPTER 13

[1] Καὶ ἐγενήθη μετὰ ταῦτα καὶ τῷ Αβεσσαλωμ υἱῷ Δαυιδ ἀδελφὴ καλὴ τῷ εἴδει σφόδρα, καὶ ὄνομα αὐτῇ Θημαρ, καὶ ἠγάπησεν αὐτὴν Αμνων υἱὸς Δαυιδ.

[1] And it happened after this that Abessalom the son of David had a very beautiful sister, and her name *was* Themar; and Amnon the son of David loved her.

[2] καὶ ἐθλίβετο Αμνων ὥστε ἀρρωστεῖν διὰ Θημαρ τὴν ἀδελφὴν αὐτοῦ, ὅτι παρθένος ἦν αὐτή, καὶ ὑπέρογκον ἐν ὀφθαλμοῖς Αμνων τοῦ ποιῆσαί τι αὐτῇ.

[2] And Amnon was distressed even to sickness, because of Themar his sister; for she was a virgin, and it seemed very difficult for Amnon to do anything to her.

[3] καὶ ἦν τῷ Αμνων ἑταῖρος, καὶ ὄνομα αὐτῷ Ιωναδαβ υἱὸς Σαμαα τοῦ ἀδελφοῦ Δαυιδ· καὶ Ιωναδαβ ἀνὴρ σοφὸς σφόδρα.

[3] And Amnon had a friend, and his name *was* Jonadab, the son of Samaa the brother of David: and Jonadab *was* a very cunning man.

[4] καὶ εἶπεν αὐτῷ Τί σοι ὅτι σὺ οὕτως ἀσθενής, υἱὲ τοῦ βασιλέως, τὸ πρωΐ πρωί; οὐκ ἀπαγγελεῖς μοι; καὶ εἶπεν αὐτῷ Αμνων Θημαρ τὴν ἀδελφὴν Αβεσσαλωμ τοῦ ἀδελφοῦ μου ἐγὼ ἀγαπῶ.

[4] And he said to him, What ails thee that thou art thus weak? O son of the king, morning by morning? wilt thou not tell me? and Ammon said, I love Themar the sister of my brother Abessalom.

[5] καὶ εἶπεν αὐτῷ Ιωναδαβ Κοιμήθητι ἐπὶ τῆς κοίτης σου καὶ μαλακίσθητι, καὶ εἰσελεύσεται ὁ πατήρ σου τοῦ ἰδεῖν σε, καὶ ἐρεῖς πρὸς αὐτόν Ἐλθέτω δὴ Θημαρ ἡ ἀδελφή μου καὶ ψωμισάτω με καὶ ποιησάτω κατ᾽ ὀφθαλμούς μου βρῶμα, ὅπως ἴδω καὶ φάγω ἐκ τῶν χειρῶν αὐτῆς.

[5] And Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy father shall come in to see thee; and thou shalt say to him, Let, I pray thee, Themar my sister come, and feed me with morsels, and let her prepare food before my eyes, that I may see and eat at her hands.

[6] καὶ ἐκοιμήθη Αμνων καὶ ἠρρώστησεν, καὶ εἰσῆλθεν ὁ βασιλεὺς ἰδεῖν αὐτόν, καὶ εἶπεν Αμνων πρὸς τὸν βασιλέα Ἐλθέτω δὴ Θημαρ ἡ ἀδελφή μου πρός με καὶ κολλυρισάτω ἐν ὀφθαλμοῖς μου δύο κολλυρίδας, καὶ φάγομαι ἐκ τῆς χειρὸς αὐτῆς.

[6] So Ammon lay down, and made himself sick; and the king came in to see him: and Amnon said to the king, Let, I pray thee, my sister Themar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.

[7] καὶ ἀπέστειλεν Δαυιδ πρὸς Θημαρ εἰς τὸν οἶκον λέγων Πορεύθητι δὴ εἰς τὸν οἶκον Αμνων τοῦ ἀδελφοῦ σου καὶ ποίησον αὐτῷ βρῶμα.

[7] And David sent to Themar to the house, saying, Go now to thy brother’s house, and dress him food.

[8] καὶ ἐπορεύθη Θημαρ εἰς τὸν οἶκον Αμνων ἀδελφοῦ αὐτῆς, καὶ αὐτὸς κοιμώμενος. καὶ ἔλαβεν τὸ σταῖς καὶ ἐφύρασεν καὶ ἐκολλύρισεν κατ’ ὀφθαλμοὺς αὐτοῦ καὶ ἥψησεν τὰς κολλυρίδας·

[8] And Themar went to the house of her brother Amnon, and he *was* lying down: and she took the dough and kneaded it, and made cakes in his sight, and baked the cakes.

[9] καὶ ἔλαβεν τὸ τήγανον καὶ κατεκένωσεν ἐνώπιον αὐτοῦ, καὶ οὐκ ἠθέλησεν φαγεῖν. καὶ εἶπεν Αμνων Ἐξαγάγετε πάντα ἄνδρα ἐπάνωθέν μου· καὶ ἐξήγαγον πάντα ἄνδρα ἀπὸ ἐπάνωθεν αὐτοῦ.

[9] And she took the frying pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from about me. And they removed every man from about him.

[10] καὶ εἶπεν Αμνων πρὸς Θημαρ Εἰσένεγκε τὸ βρῶμα εἰς τὸ ταμίειον, καὶ φάγομαι ἐκ τῆς χειρός σου. καὶ ἔλαβεν Θημαρ τὰς κολλυρίδας, ἃς ἐποίησεν, καὶ εἰσήνεγκεν τῷ Αμνων ἀδελφῷ αὐτῆς εἰς τὸν κοιτῶνα

[10] And Amnon said to Themar, Bring in the food into the closet, and I will eat of thy hand. And Themar took the cakes which she had made, and brought them to her brother Amnon into the chamber.

[11] καὶ προσήγαγεν αὐτῷ τοῦ φαγεῖν, καὶ ἐπελάβετο αὐτῆς καὶ εἶπεν αὐτῇ Δεῦρο κοιμήθητι μετ’ ἐμοῦ, ἀδελφή μου.

[11] And she brought *them* to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister.

[12] καὶ εἶπεν αὐτῷ Μή, ἄδελφέ μου, μὴ ταπεινώσῃς με, διότι οὐ ποιηθήσεται οὕτως ἐν Ισραηλ· μὴ ποιήσῃς τὴν ἀφροσύνην ταύτην·

[12] And she said to him, Nay, my brother, do not humble me, for it ought not to be so done in Israel; do not this folly.

[13] καὶ ἐγὼ ποῦ ἀποίσω τὸ ὄνειδός μου; καὶ σὺ ἔσῃ ὡς εἷς τῶν ἀφρόνων ἐν Ισραηλ· καὶ νῦν λάλησον δὴ πρὸς τὸν βασιλέα, ὅτι οὐ μὴ κωλύσῃ με ἀπὸ σοῦ.

[13] And I, whither shall I remove my reproach? and thou shalt be as one of the fools in Israel. And now, speak, I pray thee, to the king, for surely he will not keep me from thee.

[14] καὶ οὐκ ἠθέλησεν Αμνων τοῦ ἀκοῦσαι τῆς φωνῆς αὐτῆς καὶ ἐκραταίωσεν ὑπὲρ αὐτὴν καὶ ἐταπείνωσεν αὐτὴν καὶ ἐκοιμήθη μετ᾽ αὐτῆς.

[14] But Amnon would not hearken to her voice; and he prevailed against her, and humbled her, and lay with her.

[15] καὶ ἐμίσησεν αὐτὴν Αμνων μῖσος μέγα σφόδρα, ὅτι μέγα τὸ μῖσος, ὃ ἐμίσησεν αὐτήν, ὑπὲρ τὴν ἀγάπην, ἣν ἠγάπησεν αὐτήν. καὶ εἶπεν αὐτῇ Αμνων Ἀνάστηθι καὶ πορεύου.

[15] Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first: and Amnon said to her, Rise, and be gone.

[16] καὶ εἶπεν αὐτῷ Θημαρ Μή, ἄδελφε, ὅτι μεγάλη ἡ κακία ἡ ἐσχάτη ὑπὲρ τὴν πρώτην, ἣν ἐποίησας μετ᾽ ἐμοῦ, τοῦ ἐξαποστεῖλαί με. καὶ οὐκ ἠθέλησεν Αμνων ἀκοῦσαι τῆς φωνῆς αὐτῆς.

[16] And Themar spoke to him concerning this great mischief, greater, *said she*, than the other that thou didst me, to send me away: but Amnon would not hearken to her voice.

[17] καὶ ἐκάλεσεν τὸ παιδάριον αὐτοῦ τὸν προεστηκότα τοῦ οἴκου αὐτοῦ καὶ εἶπεν αὐτῷ Ἐξαποστείλατε δὴ ταύτην ἀπ᾽ ἐμοῦ ἔξω καὶ ἀπόκλεισον τὴν θύραν ὀπίσω αὐτῆς.

[17] And he called his servant who had charge of the house, and said to him, Put now this *woman* out from me, and shut the door after her.

[18] καὶ ἐπ᾽ αὐτῆς ἦν χιτὼν καρπωτός, ὅτι οὕτως ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως αἱ παρθένοι τοὺς ἐπενδύτας αὐτῶν· καὶ ἐξήγαγεν αὐτὴν ὁ λειτουργὸς αὐτοῦ ἔξω καὶ ἀπέκλεισεν τὴν θύραν ὀπίσω αὐτῆς·

[18] And she had on her a variegated robe, for so were the king's daughters that were virgins attired in their apparel: and his servant led her forth, and shut the door after her.

[19] καὶ ἔλαβεν Θημαρ σποδὸν καὶ ἐπέθηκεν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ τὸν χιτῶνα τὸν καρπωτὸν τὸν ἐπ᾽ αὐτῆς διέρρηξεν καὶ ἐπέθηκεν τὰς χεῖρας αὐτῆς ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐπορεύθη πορευομένη καὶ κράζουσα.

[19] And Themar took ashes, and put them on her head; and she rent the variegated garment that was upon her: and she laid her hands on her head, and went crying continually.

[20] καὶ εἶπεν πρὸς αὐτὴν Αβεσσαλωμ ὁ ἀδελφὸς αὐτῆς Μὴ Αμνων ὁ ἀδελφός σου ἐγένετο μετὰ σοῦ; καὶ νῦν, ἀδελφή μου, κώφευσον, ὅτι ἀδελφός σού ἐστιν· μὴ θῇς τὴν καρδίαν σου τοῦ λαλῆσαι εἰς τὸ ῥῆμα τοῦτο. καὶ ἐκάθισεν Θημαρ χηρεύουσα ἐν οἴκῳ Αβεσσαλωμ τοῦ ἀδελφοῦ αὐτῆς.

[20] And Abessalom her brother said to her, Has thy brother Amnon been with thee? now then, my sister, be silent, for he is thy brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of her brother Abessalom.

[21] καὶ ἤκουσεν ὁ βασιλεὺς Δαυιδ πάντας τοὺς λόγους τούτους καὶ ἐθυμώθη σφόδρα· καὶ οὐκ ἐλύπησεν τὸ πνεῦμα Αμνων τοῦ υἱοῦ αὐτοῦ, ὅτι ἠγάπα αὐτόν, ὅτι πρωτότοκος αὐτοῦ ἦν.

[21] And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because be loved him, for he was his first-born.

[22] καὶ οὐκ ἐλάλησεν Αβεσσαλωμ μετὰ Αμνων ἀπὸ πονηροῦ ἕως ἀγαθοῦ, ὅτι ἐμίσει Αβεσσαλωμ τὸν Αμνων ἐπὶ λόγου οὗ ἐταπείνωσεν Θημαρ τὴν ἀδελφὴν αὐτοῦ.

[22] And Abessalom spoke not to Amnon, good or bad, because Abessalom hated Amnon, on account of his humbling his sister Themar.

[23] Καὶ ἐγένετο εἰς διετηρίδα ἡμερῶν καὶ ἦσαν κείροντες τῷ Αβεσσαλωμ ἐν Βελασωρ τῇ ἐχόμενα Εφραιμ, καὶ ἐκάλεσεν Αβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως.

[23] And it came to pass at the end of two whole years, that they were shearing *sheep* for Abessalom in Belasor near Ephraim: and Abessalom invited all the king's sons.

[24] καὶ ἦλθεν Αβεσσαλωμ πρὸς τὸν βασιλέα καὶ εἶπεν Ἰδοὺ δὴ κείρουσιν τῷ δούλῳ σου, πορευθήτω δὴ ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ μετὰ τοῦ δούλου σου.

[24] And Abessalom came to the king, and said, Behold, thy servant has a sheep-shearing; let now the king and his servants go with thy servant.

[25] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αβεσσαλωμ Μὴ δή, υἱέ μου, μὴ πορευθῶμεν πάντες ἡμεῖς, καὶ οὐ μὴ καταβαρυνθῶμεν ἐπὶ σέ. καὶ ἐβιάσατο αὐτόν, καὶ οὐκ ἠθέλησεν τοῦ πορευθῆναι καὶ εὐλόγησεν αὐτόν.

[25] And the king said to Abessalom, Nay, my son, let us not all go, and let us not be burdensome to thee. And he pressed him; but he would not go, but blessed him.

[26] καὶ εἶπεν Αβεσσαλωμ Καὶ εἰ μή, πορευθήτω δὴ μεθ' ἡμῶν Αμνων ὁ ἀδελφός μου. καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἵνα τί πορευθῇ μετὰ σοῦ;

[26] And Abessalom said to him, And if not, let I pray thee, my brother Amnon go with us. And the king said to him, Why should he go with thee?

[27] καὶ ἐβιάσατο αὐτὸν Αβεσσαλωμ, καὶ ἀπέστειλεν μετ' αὐτοῦ τὸν Αμνων καὶ πάντας τοὺς υἱοὺς τοῦ βασιλέως. καὶ ἐποίησεν Αβεσσαλωμ πότον κατὰ τὸν πότον τοῦ βασιλέως.

[27] And Abessalom pressed him, and he sent with him Amnon and all the king's sons; and Abessalom made a banquet like the banquet of the king.

[28] καὶ ἐνετείλατο Αβεσσαλωμ τοῖς παιδαρίοις αὐτοῦ λέγων Ἴδετε ὡς ἂν ἀγαθυνθῇ ἡ καρδία Αμνων ἐν τῷ οἴνῳ καὶ εἴπω πρὸς ὑμᾶς Πατάξατε τὸν

Αμνων, καὶ θανατώσατε αὐτόν· μὴ φοβηθῆτε, ὅτι οὐχὶ ἐγώ εἰμι ἐντέλλομαι ὑμῖν; ἀνδρίζεσθε καὶ γίνεσθε εἰς υἱοὺς δυνάμεως.

[28] And Abessalom charged his servants, saying, Mark when the heart of Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and slay him: fear not; for is it not I that command you? Be courageous, and be valiant.

[29] καὶ ἐποίησαν τὰ παιδάρια Αβεσσαλωμ τῷ Αμνων καθὰ ἐνετείλατο αὐτοῖς Αβεσσαλωμ. καὶ ἀνέστησαν πάντες οἱ υἱοὶ τοῦ βασιλέως καὶ ἐπεκάθισαν ἀνὴρ ἐπὶ τὴν ἡμίονον αὐτοῦ καὶ ἔφυγαν.

[29] And the servants of Abessalom did to Amnon as Abessalom commanded them: and all the sons of the king rose up, and they mounted every man his mule, and fled.

[30] καὶ ἐγένετο αὐτῶν ὄντων ἐν τῇ ὁδῷ καὶ ἡ ἀκοὴ ἦλθεν πρὸς Δαυιδ λέγων Ἐπάταξεν Αβεσσαλωμ πάντας τοὺς υἱοὺς τοῦ βασιλέως, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.

[30] And it came to pass, when they were in the way, that a report came to David, saying, Abessalom has slain all the king's sons, and there is not one of them left.

[31] καὶ ἀνέστη ὁ βασιλεὺς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκοιμήθη ἐπὶ τὴν γῆν, καὶ πάντες οἱ παῖδες αὐτοῦ οἱ περιεστῶτες αὐτῷ διέρρηξαν τὰ ἱμάτια αὐτῶν.

[31] Then the king arose, and rent his garments, and lay upon the ground: and all his servants that were standing round him rent their garments.

[32] καὶ ἀπεκρίθη Ιωναδαβ υἱὸς Σαμαα ἀδελφοῦ Δαυιδ καὶ εἶπεν Μὴ εἰπάτω ὁ κύριός μου ὁ βασιλεὺς ὅτι πάντα τὰ παιδάρια τοὺς υἱοὺς τοῦ βασιλέως ἐθανάτωσεν, ὅτι Αμνων μονώτατος ἀπέθανεν· ὅτι ἐπὶ στόματος Αβεσσαλωμ ἦν κείμενος ἀπὸ τῆς ἡμέρας, ἧς ἐταπείνωσεν Θημαρ τὴν ἀδελφὴν αὐτοῦ·

[32] And Jonadab the son of Samaa brother of David, answered and said, Let not my Lord the king say that he has slain all the young men the sons of the king, for Amnon only of them all is dead; for he was appointed *to death* by the mouth of Abessalom from the day that he humbled his sister Themar.

[33] καὶ νῦν μὴ θέσθω ὁ κύριός μου ὁ βασιλεὺς ἐπὶ τὴν καρδίαν αὐτοῦ ῥῆμα λέγων Πάντες οἱ υἱοὶ τοῦ βασιλέως ἀπέθαναν, ὅτι ἀλλ᾽ ἢ Αμνων μονώτατος ἀπέθανεν.

[33] And now let not my lord the king take the matter to heart, saying, All the king's sons are dead: for Amnon only of them is dead.

[34] καὶ ἀπέδρα Αβεσσαλωμ. καὶ ἦρεν τὸ παιδάριον ὁ σκοπὸς τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ λαὸς πολὺς πορευόμενος ἐν τῇ ὁδῷ ὄπισθεν αὐτοῦ ἐκ πλευρᾶς τοῦ ὄρους ἐν τῇ καταβάσει· καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν Ἄνδρας ἑώρακα ἐκ τῆς ὁδοῦ τῆς Ωρωνην ἐκ μέρους τοῦ ὄρους.

[34] And Abessalom escaped: and the young man the watchman, lifted up his eyes, and looked; and, behold, much people went in the way behind him from the side of the mountain in the descent: and the watchman came and told the king, and said, I have seen men by the way of Oronen, by the side of the mountain.

[35] καὶ εἶπεν Ιωναδαβ πρὸς τὸν βασιλέα Ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως πάρεισιν· κατὰ τὸν λόγον τοῦ δούλου σου, οὕτως ἐγένετο.

[35] And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened.

[36] καὶ ἐγένετο ἡνίκα συνετέλεσεν λαλῶν, καὶ ἰδοὺ οἱ υἱοὶ τοῦ βασιλέως ἦλθαν καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν, καί γε ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ ἔκλαυσαν κλαυθμὸν μέγαν σφόδρα.

[36] And it came to pass when he had finished speaking, that, behold, the king's sons came, and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

[37] καὶ Αβεσσαλωμ ἔφυγεν καὶ ἐπορεύθη πρὸς Θολμαι υἱὸν Εμιουδ βασιλέα Γεδσουρ εἰς γῆν Μαχαδ. καὶ ἐπένθησεν ὁ βασιλεὺς Δαυιδ ἐπὶ τὸν υἱὸν αὐτοῦ πάσας τὰς ἡμέρας.

[37] But Abessalom fled, and went to Tholmi son of Emiud the king of Gedsur to the land of Chamaachad: and king David mourned for his son continually.

[38] Καὶ Αβεσσαλωμ ἀπέδρα καὶ ἐπορεύθη εἰς Γεδσουρ καὶ ἦν ἐκεῖ ἔτη τρία.

[38] So Abessalom fled, and departed to Gedsur, and was there three years.

[39] καὶ ἐκόπασεν τὸ πνεῦμα τοῦ βασιλέως τοῦ ἐξελθεῖν ὀπίσω Αβεσσαλωμ, ὅτι παρεκλήθη ἐπὶ Αμνων ὅτι ἀπέθανεν.

[39] And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

CHAPTER 14

[1] καὶ ἔγνω Ιωαβ υἱὸς Σαρουιας ὅτι ἡ καρδία τοῦ βασιλέως ἐπὶ Αβεσσαλωμ.

[1] And Joab the son of Saruia knew that the heart of the king was toward Abessalom.

[2] καὶ ἀπέστειλεν Ιωαβ εἰς Θεκωε καὶ ἔλαβεν ἐκεῖθεν γυναῖκα σοφὴν καὶ εἶπεν πρὸς αὐτήν Πένθησον δὴ καὶ ἔνδυσαι ἱμάτια πενθικὰ καὶ μὴ ἀλείψῃ ἔλαιον καὶ ἔσῃ ὡς γυνὴ πενθοῦσα ἐπὶ τεθνηκότι τοῦτο ἡμέρας πολλὰς

[2] And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, I pray thee, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days.

[3] καὶ ἐλεύσῃ πρὸς τὸν βασιλέα καὶ λαλήσεις πρὸς αὐτὸν κατὰ τὸ ῥῆμα τοῦτο· καὶ ἔθηκεν Ιωαβ τοὺς λόγους ἐν τῷ στόματι αὐτῆς.

[3] And thou shalt go to the king, and speak to him according to this word. And Joab put the words in her mouth.

[4] καὶ εἰσῆλθεν ἡ γυνὴ ἡ Θεκωῖτις πρὸς τὸν βασιλέα καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς εἰς τὴν γῆν καὶ προσεκύνησεν αὐτῷ καὶ εἶπεν Σῶσον, βασιλεῦ, σῶσον.

[4] So the woman of Thecoe went in to the king and fell upon her face to the earth, and did him obeisance, and said, Help, O king, help.

[5] καὶ εἶπεν πρὸς αὐτὴν ὁ βασιλεύς Τί ἐστίν σοι; ἡ δὲ εἶπεν Καὶ μάλα γυνὴ χήρα ἐγώ εἰμι, καὶ ἀπέθανεν ὁ ἀνήρ μου.

[5] And the king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead.

[6] καί γε τῇ δούλῃ σου δύο υἱοί, καὶ ἐμαχέσαντο ἀμφότεροι ἐν τῷ ἀγρῷ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἀνὰ μέσον αὐτῶν, καὶ ἔπαισεν ὁ εἷς τὸν ἀδελφὸν αὐτοῦ καὶ ἐθανάτωσεν αὐτόν.

[6] And moreover thy handmaid had two sons, and they fought together in the field, and there was no one to part them; and the one smote the other his brother, and slew him.

[7] καὶ ἰδοὺ ἐπανέστη ὅλη ἡ πατριὰ πρὸς τὴν δούλην σου καὶ εἶπαν Δὸς τὸν παίσαντα τὸν ἀδελφὸν αὐτοῦ καὶ θανατώσομεν αὐτὸν ἀντὶ τῆς ψυχῆς τοῦ ἀδελφοῦ αὐτοῦ, οὗ ἀπέκτεινεν, καὶ ἐξαροῦμεν καί γε τὸν κληρονόμον ὑμῶν· καὶ σβέσουσιν τὸν ἄνθρακά μου τὸν καταλειφθέντα ὥστε μὴ θέσθαι τῷ ἀνδρί μου κατάλειμμα καὶ ὄνομα ἐπὶ προσώπου τῆς γῆς.

[7] And behold the whole family rose up against thine handmaid, and they said, Give up the one that smote his brother, and we will put him to death for the life of his brother, whom he slew, and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.

[8] καὶ εἶπεν ὁ βασιλεύς Ὑγιαίνουσα βάδιζε εἰς τὸν οἶκόν σου, κἀγὼ ἐντελοῦμαι περὶ σοῦ.

[8] And the king said to the woman, Go in peace to thy house, and I will give commandment concerning thee.

[9] καὶ εἶπεν ἡ γυνὴ ἡ Θεκωῖτις πρὸς τὸν βασιλέα Ἐπ᾽ ἐμέ, κύριέ μου βασιλεῦ, ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρός μου, καὶ ὁ βασιλεὺς καὶ ὁ θρόνος αὐτοῦ ἀθῷος.

[9] And the woman of Thecoe said to the king, On me, my lord, O king, and on my father’s house *be* the iniquity, and the king and his throne *be* guiltless.

[10] καὶ εἶπεν ὁ βασιλεύς Τίς ὁ λαλῶν πρὸς σέ; καὶ ἄξεις αὐτὸν πρὸς ἐμέ, καὶ οὐ προσθήσει ἔτι ἅψασθαι αὐτοῦ.

[10] And the king said, Who was it that spoke to thee? thou shalt even bring him to me, and *one* shall not touch him any more.

[11] καὶ εἶπεν Μνημονευσάτω δὴ ὁ βασιλεὺς τὸν κύριον θεὸν αὐτοῦ πληθυνθῆναι ἀγχιστέα τοῦ αἵματος τοῦ διαφθεῖραι καὶ οὐ μὴ ἐξάρωσιν τὸν υἱόν μου· καὶ εἶπεν Ζῇ κύριος, εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν.

[11] And she said, Let now the king remember concerning his Lord God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, *As* the lord lives, not a hair of thy son shall fall to the ground.

[12] καὶ εἶπεν ἡ γυνή Λαλησάτω δὴ ἡ δούλη σου πρὸς τὸν κύριόν μου τὸν βασιλέα ῥῆμα· καὶ εἶπεν Λάλησον.

[12] And the woman said, Let now thy servant speak a word to my lord the king. And he said, Say on.

[13] καὶ εἶπεν ἡ γυνή Ἵνα τί ἐλογίσω τοιοῦτο ἐπὶ λαὸν θεοῦ; ἢ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια τοῦ μὴ ἐπιστρέψαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ.

[13] And the woman said, Why hast thou devised this thing against the people of God? or *is* this word out of the king's mouth as a transgression, so that the king should not bring back his banished?

[14] ὅτι θανάτῳ ἀποθανούμεθα, καὶ ὥσπερ τὸ ὕδωρ τὸ καταφερόμενον ἐπὶ τῆς γῆς, ὃ οὐ συναχθήσεται· καὶ λήμψεται ὁ θεὸς ψυχήν, καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ᾽ αὐτοῦ ἐξωσμένον.

[14] For we shall surely die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as he devises to thrust forth from him his outcast.

[15] καὶ νῦν ὃ ἦλθον λαλῆσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο, ὅτι ὄψεταί με ὁ λαός, καὶ ἐρεῖ ἡ δούλη σου Λαλησάτω δὴ πρὸς τὸν βασιλέα, εἴ πως ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ·

[15] And now whereas I came to speak this word to my lord the king, *the reason is* that the people will see me, and thy handmaid will say, Let one now speak to my lord the king, if peradventure the king will perform the request of his handmaid;

[16] ὅτι ἀκούσει ὁ βασιλεὺς ῥύσασθαι τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ ζητοῦντος ἐξᾶραί με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας θεοῦ.

[16] for the king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God.

[17] καὶ εἶπεν ἡ γυνή Εἴη δὴ ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίαν, ὅτι καθὼς ἄγγελος θεοῦ οὕτως ὁ κύριός μου ὁ βασιλεὺς τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρόν, καὶ κύριος ὁ θεός σου ἔσται μετὰ σοῦ.

[17] And the woman said, If now the word of my lord the king be gracious, — *well*: for as an angel of God, so *is* my lord the king, to hear good and evil: and the Lord thy God shall be with thee.

[18] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν πρὸς τὴν γυναῖκα Μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα, ὃ ἐγὼ ἐπερωτῶ σε. καὶ εἶπεν ἡ γυνή Λαλησάτω δὴ ὁ κύριός μου ὁ βασιλεύς.

[18] And the king answered, and said to the woman, Hide not from me, I pray thee, the matter which I ask thee. And the woman said, Let my lord the king by all means speak.

[19] καὶ εἶπεν ὁ βασιλεύς Μὴ ἡ χεὶρ Ιωαβ ἐν παντὶ τούτῳ μετὰ σοῦ; καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ Ζῇ ἡ ψυχή σου, κύριέ μου βασιλεῦ, εἰ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ ἐκ πάντων, ὧν ἐλάλησεν ὁ κύριός μου ὁ βασιλεύς, ὅτι ὁ δοῦλός σου Ιωαβ αὐτὸς ἐνετείλατό μοι καὶ αὐτὸς ἔθετο ἐν τῷ στόματι τῆς δούλης σου πάντας τοὺς λόγους τούτους·

[19] And the king said, *Is* not the hand of Joab in all this matter with thee? and the woman said to the king, *As* thy soul lives, my lord, O king, there is no turning to the right hand or to the left from all that my lord the king has spoken; for thy servant Joab himself charged me, and he put all these words in the mouth of thine handmaid.

[20] ἕνεκεν τοῦ περιελθεῖν τὸ πρόσωπον τοῦ ῥήματος τούτου ἐποίησεν ὁ δοῦλός σου Ιωαβ τὸν λόγον τοῦτον, καὶ ὁ κύριός μου σοφὸς καθὼς σοφία ἀγγέλου τοῦ θεοῦ τοῦ γνῶναι πάντα τὰ ἐν τῇ γῇ.

[20] In order that this form of speech might come about *it was* that thy servant Joab has framed this matter: and my lord is wise as *is* the wisdom of an angel of God, to know all things that are in the earth.

[21] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ιωαβ Ἰδοὺ δὴ ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτον· πορεύου ἐπίστρεψον τὸ παιδάριον τὸν Αβεσσαλωμ.

[21] And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abessalom.

[22] καὶ ἔπεσεν Ιωαβ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν καὶ προσεκύνησεν καὶ εὐλόγησεν τὸν βασιλέα, καὶ εἶπεν Ιωαβ Σήμερον ἔγνω ὁ δοῦλός σου ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου, κύριέ μου βασιλεῦ, ὅτι ἐποίησεν ὁ κύριός μου ὁ βασιλεὺς τὸν λόγον τοῦ δούλου αὐτοῦ.

[22] And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, To-day thy servant knows that I have found grace in thy sight, my lord, O king, for my lord the king has performed the request of his servant.

[23] καὶ ἀνέστη Ιωαβ καὶ ἐπορεύθη εἰς Γεδσουρ καὶ ἤγαγεν τὸν Αβεσσαλωμ εἰς Ιερουσαλημ.

[23] And Joab arose, and went to Gedsur, and brought Abessalom to Jerusalem.

[24] καὶ εἶπεν ὁ βασιλεύς Ἀποστραφήτω εἰς τὸν οἶκον αὐτοῦ καὶ τὸ πρόσωπόν μου μὴ βλεπέτω. καὶ ἀπέστρεψεν Αβεσσαλωμ εἰς τὸν οἶκον αὐτοῦ καὶ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδεν. –

[24] And the king said, Let him return to his house, and not see my face. And Abessalom returned to his house, and saw not the king's face.

[25] καὶ ὡς Αβεσσαλωμ οὐκ ἦν ἀνὴρ ἐν παντὶ Ισραηλ αἰνετὸς σφόδρα, ἀπὸ ἴχνους ποδὸς αὐτοῦ καὶ ἕως κορυφῆς αὐτοῦ οὐκ ἦν ἐν αὐτῷ μῶμος.

[25] And there was not a man in Israel so very comely as Abessalom: from the sole of his foot even to the crown of his head there was no blemish in him.

[26] καὶ ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ – καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας, ὡς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ' αὐτόν – καὶ κειρόμενος αὐτὴν ἔστησεν τὴν τρίχα τῆς κεφαλῆς αὐτοῦ διακοσίους σίκλους ἐν τῷ σίκλῳ τῷ βασιλικῷ.

[26] And when he polled his head, (and it was at the beginning of every year that he polled it, because it grew, heavy upon him,) even when he polled it, he weighed the hair of his head, two hundred shekels according to the royal shekel.

[27] καὶ ἐτέχθησαν τῷ Αβεσσαλωμ τρεῖς υἱοὶ καὶ θυγάτηρ μία, καὶ ὄνομα αὐτῇ Θημαρ· αὕτη ἦν γυνὴ καλὴ σφόδρα καὶ γίνεται γυνὴ τῷ Ροβοαμ υἱῷ Σαλωμων καὶ τίκτει αὐτῷ τὸν Αβια.

[27] And there were born to Abessalom three sons and one daughter, and her name was Themar: she was a very beautiful woman, and she becomes the wife of Roboam son of Solomon, and she bears to him Abia.

[28] Καὶ ἐκάθισεν Αβεσσαλωμ ἐν Ιερουσαλημ δύο ἔτη ἡμερῶν καὶ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδεν.

[28] And Abessalom remained in Jerusalem two full years, and he saw not the king's face.

[29] καὶ ἀπέστειλεν Αβεσσαλωμ πρὸς Ιωαβ τοῦ ἀποστεῖλαι αὐτὸν πρὸς τὸν βασιλέα, καὶ οὐκ ἠθέλησεν ἐλθεῖν πρὸς αὐτόν· καὶ ἀπέστειλεν ἐκ δευτέρου πρὸς αὐτόν, καὶ οὐκ ἠθέλησεν παραγενέσθαι.

[29] And Abessalom sent to Joab to bring him in to the king, and he would not come to him: and he sent to him the second time, and he would not come.

[30] καὶ εἶπεν Αβεσσαλωμ πρὸς τοὺς παῖδας αὐτοῦ Ἴδετε ἡ μερὶς ἐν ἀγρῷ τοῦ Ιωαβ ἐχόμενά μου, καὶ αὐτῷ κριθαὶ ἐκεῖ, πορεύεσθε καὶ ἐμπρήσατε αὐτὴν ἐν πυρί· καὶ ἐνέπρησαν αὐτὰς οἱ παῖδες Αβεσσαλωμ. καὶ παραγίνονται οἱ δοῦλοι Ιωαβ πρὸς αὐτὸν διερρηχότες τὰ ἱμάτια αὐτῶν καὶ εἶπαν Ἐνεπύρισαν οἱ δοῦλοι Αβεσσαλωμ τὴν μερίδα ἐν πυρί.

[30] And Abessalom said to his servants, Behold, Joab's portion in the field *is* next to mine, and he has in it barley; go and set it on fire. And the servants of Abessalom set the field on fire: and the servants of Joab come to him with their clothes rent, and they said to him, The servants of Abessalom have set the field on fire.

[31] καὶ ἀνέστη Ιωαβ καὶ ἦλθεν πρὸς Αβεσσαλωμ εἰς τὸν οἶκον καὶ εἶπεν πρὸς αὐτόν Ἵνα τί οἱ παῖδές σου ἐνεπύρισαν τὴν μερίδα τὴν ἐμὴν ἐν πυρί;

[31] And Joab arose, and came to Abessalom into the house, and said to him, Why have thy servants set my field on fire?

[32] καὶ εἶπεν Αβεσσαλωμ πρὸς Ιωαβ Ἰδοὺ ἀπέστειλα πρὸς σὲ λέγων Ἧκε ὧδε καὶ ἀποστελῶ σε πρὸς τὸν βασιλέα λέγων Ἵνα τί ἦλθον ἐκ Γεδσουρ; ἀγαθόν μοι ἦν τοῦ ἔτι εἶναί με ἐκεῖ· καὶ νῦν ἰδοὺ τὸ πρόσωπον τοῦ βασιλέως οὐκ εἶδον· εἰ δέ ἐστιν ἐν ἐμοὶ ἀδικία, καὶ θανάτωσόν με.

[32] And Abessalom said to Joab, Behold, I sent to thee, saying, Come hither, and I will send thee to the king, saying, Why did I come out of Gedsur? it would have been better for me to have remained there: and now, behold, I have not seen the face of the king; but if there is iniquity in me, then put me to death.

[33] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα καὶ ἀπήγγειλεν αὐτῷ, καὶ ἐκάλεσεν τὸν Αβεσσαλωμ, καὶ εἰσῆλθεν πρὸς τὸν βασιλέα καὶ προσεκύνησεν αὐτῷ καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν κατὰ πρόσωπον τοῦ βασιλέως, καὶ κατεφίλησεν ὁ βασιλεὺς τὸν Αβεσσαλωμ.

[33] And Joab went in to the king, and brought him word: and he called Abessalom, and he went in to the king, and did him obeisance, and fell upon his face to the ground, even in the presence of the king; and the king kissed Abessalom.

CHAPTER 15

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐποίησεν ἑαυτῷ Αβεσσαλωμ ἅρματα καὶ ἵππους καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ.

[1] And it came to pass after this that Abessalom prepared for himself chariots and horses, and fifty men to run before him.

[2] καὶ ὤρθρισεν Αβεσσαλωμ καὶ ἔστη ἀνὰ χεῖρα τῆς ὁδοῦ τῆς πύλης, καὶ ἐγένετο πᾶς ἀνήρ, ᾧ ἐγένετο κρίσις, ἦλθεν πρὸς τὸν βασιλέα εἰς κρίσιν, καὶ ἐβόησεν πρὸς αὐτὸν Αβεσσαλωμ καὶ ἔλεγεν αὐτῷ Ἐκ ποίας πόλεως σὺ εἶ; καὶ εἶπεν ὁ ἀνήρ Ἐκ μιᾶς φυλῶν Ισραηλ ὁ δοῦλός σου.

[2] And Abessalom rose early, and stood by the side of the way of the gate: and it came to pass that every man who had a cause, came to the king for judgment, and Abessalom cried to him, and said to him, Of what city art thou? And he said, Thy servant *is* of one of the tribes of Israel.

[3] καὶ εἶπεν πρὸς αὐτὸν Αβεσσαλωμ Ἰδοὺ οἱ λόγοι σου ἀγαθοὶ καὶ εὔκολοι, καὶ ἀκούων οὐκ ἔστιν σοι παρὰ τοῦ βασιλέως·

[3] And Abessalom said to him, See, thy affairs *are* right and clear, yet thou hast no one *appointed* of the king to hear thee.

[4] καὶ εἶπεν Αβεσσαλωμ Τίς με καταστήσει κριτὴν ἐν τῇ γῇ, καὶ ἐπ᾽ ἐμὲ ἐλεύσεται πᾶς ἀνήρ, ᾧ ἐὰν ᾖ ἀντιλογία καὶ κρίσις, καὶ δικαιώσω αὐτόν;

[4] And Abessalom said, O that one would make me a judge in the land; then every man who had a dispute or a cause would come to me, and I would judge him!

[5] καὶ ἐγένετο ἐν τῷ ἐγγίζειν ἄνδρα τοῦ προσκυνῆσαι αὐτῷ καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐπελαμβάνετο αὐτοῦ καὶ κατεφίλησεν αὐτόν.

[5] And it came to pass when a man came near to do him obeisance, that he stretched out his hand, and took hold of him, and kissed him.

[6] καὶ ἐποίησεν Αβεσσαλωμ κατὰ τὸ ῥῆμα τοῦτο παντὶ Ισραηλ τοῖς παραγινομένοις εἰς κρίσιν πρὸς τὸν βασιλέα, καὶ ἰδιοποιεῖτο Αβεσσαλωμ τὴν καρδίαν ἀνδρῶν Ισραηλ.

[6] And Abessalom did after this manner to all Israel that came to the king for judgement; and Abessalom gained the hearts of the men of

Israel.

[7] Καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν καὶ εἶπεν Αβεσσαλωμ πρὸς τὸν πατέρα αὐτοῦ Πορεύσομαι δὴ καὶ ἀποτείσω τὰς εὐχάς μου, ἃς ηὐξάμην τῷ κυρίῳ, ἐν Χεβρων·

[7] And it came to pass after forty years, that Abessalom said to his father, I will go now, and pay my vows, which I vowed to the Lord in Chebron.

[8] ὅτι εὐχὴν ηὔξατο ὁ δοῦλός σου ἐν τῷ οἰκεῖν με ἐν Γεδσουρ ἐν Συρίᾳ λέγων Ἐὰν ἐπιστρέφων ἐπιστρέψῃ με κύριος εἰς Ιερουσαλημ, καὶ λατρεύσω τῷ κυρίῳ.

[8] For thy servant vowed a vow when I dwelt at Gedsur in Syria, saying, If the Lord should indeed restore me to Jerusalem, then will I serve the Lord.

[9] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Βάδιζε εἰς εἰρήνην· καὶ ἀναστὰς ἐπορεύθη εἰς Χεβρων.

[9] And the king said to him, Go in peace. And he arose and went to Chebron.

[10] καὶ ἀπέστειλεν Αβεσσαλωμ κατασκόπους ἐν πάσαις φυλαῖς Ισραηλ λέγων Ἐν τῷ ἀκοῦσαι ὑμᾶς τὴν φωνὴν τῆς κερατίνης καὶ ἐρεῖτε Βεβασίλευκεν βασιλεὺς Αβεσσαλωμ ἐν Χεβρων.

[10] And Abessalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, then shall ye say, Abessalom is become king in Chebron.

[11] καὶ μετὰ Αβεσσαλωμ ἐπορεύθησαν διακόσιοι ἄνδρες ἐξ Ιερουσαλημ κλητοὶ καὶ πορευόμενοι τῇ ἁπλότητι αὐτῶν καὶ οὐκ ἔγνωσαν πᾶν ῥῆμα.

[11] And there went with Abessalom two hundred chosen men from Jerusalem; and they went in their simplicity, and knew not anything.

[12] καὶ ἀπέστειλεν Αβεσσαλωμ καὶ ἐκάλεσεν τὸν Αχιτοφελ τὸν Γελμωναῖον τὸν σύμβουλον Δαυιδ ἐκ τῆς πόλεως αὐτοῦ ἐκ Γωλα ἐν τῷ θυσιάζειν αὐτόν. καὶ ἐγένετο σύστρεμμα ἰσχυρόν, καὶ ὁ λαὸς πορευόμενος καὶ πολὺς μετὰ Αβεσσαλωμ.

[12] And Abessalom sent to Achitophel the Theconite, the counsellor of David, from his city, from Gola, where he was sacrificing: and there was a strong conspiracy; and the people with Abessalom were increasingly numerous.

[13] Καὶ παρεγένετο ὁ ἀπαγγέλλων πρὸς Δαυιδ λέγων Ἐγενήθη ἡ καρδία ἀνδρῶν Ισραηλ ὀπίσω Αβεσσαλωμ.

[13] And there came a messenger to David, saying, the heart of the men of Israel is gone after Abessalom.

[14] καὶ εἶπεν Δαυιδ πᾶσιν τοῖς παισὶν αὐτοῦ τοῖς μετ᾽ αὐτοῦ τοῖς ἐν Ιερουσαλημ Ἀνάστητε καὶ φύγωμεν, ὅτι οὐκ ἔστιν ἡμῖν σωτηρία ἀπὸ προσώπου Αβεσσαλωμ· ταχύνατε τοῦ πορευθῆναι, ἵνα μὴ ταχύνῃ καὶ καταλάβῃ ἡμᾶς καὶ ἐξώσῃ ἐφ᾽ ἡμᾶς τὴν κακίαν καὶ πατάξῃ τὴν πόλιν στόματι μαχαίρης.

[14] And David said to all his servants who were with him in Jerusalem, Rise, and let us flee, for we have no refuge from Abessalom: make haste and go, lest he overtake us speedily, and bring evil upon us, and smite the city with the edge of the sword.

[15] καὶ εἶπον οἱ παῖδες τοῦ βασιλέως πρὸς τὸν βασιλέα Κατὰ πάντα, ὅσα αἱρεῖται ὁ κύριος ἡμῶν ὁ βασιλεύς, ἰδοὺ οἱ παῖδές σου.

[15] And the king's servants said to the king, In all things which our lord the king chooses, behold *we are* thy servants.

[16] καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος αὐτοῦ τοῖς ποσὶν αὐτῶν· καὶ ἀφῆκεν ὁ βασιλεὺς δέκα γυναῖκας τῶν παλλακῶν αὐτοῦ φυλάσσειν τὸν οἶκον.

[16] And the king and all his house went out on foot: and the king left ten women of his concubines to keep the house.

[17] καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες αὐτοῦ πεζῇ καὶ ἔστησαν ἐν οἴκῳ τῷ μακράν.

[17] And the king and all his servants went out on foot; and abode in a distant house.

[18] καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρῆγον καὶ πᾶς ὁ χεττι καὶ πᾶς ὁ φελετθι καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ· καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες

οἱ ἀδροὶ καὶ πάντες οἱ μαχηταί, ἑξακόσιοι ἄνδρες, καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ· καὶ πᾶς ὁ χερεθθι καὶ πᾶς ὁ φελεθθι καὶ πάντες οἱ Γεθθαῖοι, ἑξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν ἐκ Γεθ, πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως.

[18] And all his servants passed on by his side, and every Chelethite, and every Phelethite, and they stood by the olive tree in the wilderness: and all the people marched near him, and all his court, and all the men of might, and all the men of war, six hundred: and they were present at his side: and every Chelethite, and every Phelethite, and all the six hundred Gittites that came on foot out of Geth, and they went on before the king.

[19] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι τὸν Γεθθαῖον Ἵνα τί πορεύῃ καὶ σὺ μεθ᾽ ἡμῶν; ἐπίστρεφε καὶ οἴκει μετὰ τοῦ βασιλέως, ὅτι ξένος εἶ σὺ καὶ ὅτι μετῴκηκας σὺ ἐκ τοῦ τόπου σου.

[19] And the king said to Ethi, the Gittite, Why dost thou also go with us? return, and dwell with the king, for thou art a stranger, and thou has come forth as a sojourner out of thy place.

[20] εἰ ἐχθὲς παραγέγονας, καὶ σήμερον κινήσω σε μεθ᾽ ἡμῶν καί γε μεταναστήσεις τὸν τόπον σου; ἐχθὲς ἡ ἐξέλευσίς σου, καὶ σήμερον μετακινήσω σε μεθ᾽ ἡμῶν τοῦ πορευθῆναι; καὶ ἐγὼ πορεύσομαι οὗ ἂν ἐγὼ πορευθῶ. ἐπιστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ, καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν.

[20] Whereas thou camest yesterday, shall I to-day cause thee to travel with us, and shalt thou *thus* change thy place? thou didst come forth yesterday, and to-day shall I set thee in motion to go along with us? I indeed will go whithersoever I may go: return then, and cause thy brethren to return with thee, and may the Lord deal mercifully and truly with thee.

[21] καὶ ἀπεκρίθη Εθθι τῷ βασιλεῖ καὶ εἶπεν Ζῇ κύριος καὶ ζῇ ὁ κύριός μου ὁ βασιλεύς, ὅτι εἰς τὸν τόπον, οὗ ἐὰν ᾖ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωήν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου.

[21] And Ethi answered the king and said, *As* the Lord lives and as my lord the king lives, in the place wheresoever my lord shall be, whether it be for death or life, there shall thy servant be.

[22] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εθθι Δεῦρο καὶ διάβαινε μετ᾽ ἐμοῦ· καὶ παρῆλθεν Εθθι ὁ Γεθθαῖος καὶ πάντες οἱ παῖδες αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ

μετ᾽ αὐτοῦ.

[22] And the king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over, and all his servants, and all the multitude with him.

[23] καὶ πᾶσα ἡ γῆ ἔκλαιεν φωνῇ μεγάλῃ. καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῷ χειμάρρῳ Κεδρων, καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρουν Κεδρων· καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρεπορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἔρημον. –

[23] And all the country wept with a loud voice. And all the people passed by over the brook of Kedron; and the king crossed the brook Kedron: and all the people and the king passed on toward the way of the wilderness.

[24] καὶ ἰδοὺ καί γε Σαδωκ καὶ πάντες οἱ Λευῖται μετ᾽ αὐτοῦ αἴροντες τὴν κιβωτὸν διαθήκης κυρίου ἀπὸ Βαιθαρ καὶ ἔστησαν τὴν κιβωτὸν τοῦ θεοῦ, καὶ ἀνέβη Αβιαθαρ, ἕως ἐπαύσατο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως.

[24] And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of the Lord from Baethar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city.

[25] καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ Ἀπόστρεψον τὴν κιβωτὸν τοῦ θεοῦ εἰς τὴν πόλιν· ἐὰν εὕρω χάριν ἐν ὀφθαλμοῖς κυρίου, καὶ ἐπιστρέψει με καὶ δείξει μοι αὐτὴν καὶ τὴν εὐπρέπειαν αὐτῆς·

[25] And the king said to Sadoc, Carry back the ark of God into the city: if I should find favour in the eyes of the Lord, then will he bring me back, and he will shew me it and its beauty.

[26] καὶ ἐὰν εἴπῃ οὕτως Οὐκ ἠθέληκα ἐν σοί, ἰδοὺ ἐγώ εἰμι, ποιείτω μοι κατὰ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ.

[26] But if he should say thus, I have no pleasure in thee; behold, *here* I am, let him do to me according to that which is good in his eyes.

[27] καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδωκ τῷ ἱερεῖ Ἴδετε σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ, καὶ Αχιμαας ὁ υἱός σου καὶ Ιωναθαν ὁ υἱὸς Αβιαθαρ οἱ δύο υἱοὶ ὑμῶν μεθ᾽ ὑμῶν·

[27] And the king said to Sadoc the priest, Behold, thou shalt return to the city in peace, and Achimaas thy son, and Jonathan the son of Abiathar, your two sons with you.

[28] ἴδετε ἐγώ εἰμι στρατεύομαι ἐν αραβωθ τῆς ἐρήμου ἕως τοῦ ἐλθεῖν ῥῆμα παρ᾽ ὑμῶν τοῦ ἀπαγγεῖλαί μοι.

[28] Behold, I continue in arms in Araboth of the desert, until there come tidings from you to report to me.

[29] καὶ ἀπέστρεψεν Σαδωκ καὶ Αβιαθαρ τὴν κιβωτὸν εἰς Ιερουσαλημ καὶ ἐκάθισεν ἐκεῖ.

[29] So Sadoc and Abiathar brought back the ark of the Lord to Jerusalem, and it continued there.

[30] καὶ Δαυιδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἐλαιῶν ἀναβαίνων καὶ κλαίων καὶ τὴν κεφαλὴν ἐπικεκαλυμμένος καὶ αὐτὸς ἐπορεύετο ἀνυπόδετος, καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ ἐπεκάλυψεν ἀνὴρ τὴν κεφαλὴν αὐτοῦ καὶ ἀνέβαινον ἀναβαίνοντες καὶ κλαίοντες. –

[30] And David went up by the ascent of *the mount of* Olives, ascending and weeping, and had his head covered, and went barefooted: and all the people that were with him covered *every* man his head; and they went up, ascending and weeping.

[31] καὶ ἀνηγγέλη Δαυιδ λέγοντες Καὶ Αχιτοφελ ἐν τοῖς συστρεφομένοις μετὰ Αβεσσαλωμ· καὶ εἶπεν Δαυιδ Διασκέδασον δὴ τὴν βουλὴν Αχιτοφελ, κύριε ὁ θεός μου.

[31] And it was reported to David, saying, Achitophel also *is* among the conspirators with Abessalom. And David said, O Lord my God, disconcert, I pray thee, the counsel of Achitophel.

[32] καὶ ἦν Δαυιδ ἐρχόμενος ἕως τοῦ Ροως, οὗ προσεκύνησεν ἐκεῖ τῷ θεῷ, καὶ ἰδοὺ εἰς ἀπαντὴν αὐτῷ Χουσι ὁ Αρχι ἑταῖρος Δαυιδ διερρηχὼς τὸν χιτῶνα αὐτοῦ καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ.

[32] And David came as far as Ros, where he worshipped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment, and earth *was* upon his head.

[33] καὶ εἶπεν αὐτῷ Δαυιδ Ἐὰν μὲν διαβῇς μετ᾽ ἐμοῦ, καὶ ἔσῃ ἐπ᾽ ἐμὲ εἷς βάσταγμα·

[33] And David said to him, If thou shouldest go over with me, then wilt thou be a burden to me;

[34] καὶ ἐὰν εἰς τὴν πόλιν ἐπιστρέψῃς, καὶ ἐρεῖς τῷ Αβεσσαλωμ Διεληλύθασιν οἱ ἀδελφοί σου, καὶ ὁ βασιλεὺς κατόπισθέν μου διελήλυθεν ὁ πατήρ σου, καὶ νῦν παῖς σού εἰμι, βασιλεῦ, ἔασόν με ζῆσαι, παῖς τοῦ πατρός σου ἤμην τότε καὶ ἀρτίως, καὶ νῦν ἐγὼ δοῦλος σός· καὶ διασκεδάσεις μοι τὴν βουλὴν Αχιτοφελ.

[34] but if thou shall return to the city, and shalt say to Abessalom, Thy brethren are passed over, and the king thy father is passed over after me: and now I am thy servant, O king, suffer me to live: at one time even of late I was the servant of thy father, and now I *am* thy humble servant — so shalt thou disconcert for me, the counsel of Achitophel.

[35] καὶ ἰδοὺ μετὰ σοῦ ἐκεῖ Σαδωκ καὶ Αβιαθαρ οἱ ἱερεῖς, καὶ ἔσται πᾶν ῥῆμα, ὃ ἐὰν ἀκούσῃς ἐξ οἴκου τοῦ βασιλέως, καὶ ἀναγγελεῖς τῷ Σαδωκ καὶ τῷ Αβιαθαρ τοῖς ἱερεῦσιν·

[35] And, behold, *there are* there with thee Sadoc and Abiathar the priests; and it shall be that every word that thou shalt hear of the house of the king, thou shalt report it to Sadoc and Abiathar the priests.

[36] ἰδοὺ ἐκεῖ μετ᾽ αὐτῶν δύο υἱοὶ αὐτῶν, Αχιμαας υἱὸς τῷ Σαδωκ καὶ Ιωναθαν υἱὸς τῷ Αβιαθαρ, καὶ ἀποστελεῖτε ἐν χειρὶ αὐτῶν πρός με πᾶν ῥῆμα, ὃ ἐὰν ἀκούσητε.

[36] Behold, *there are* there with them their two sons, Achimaas the son of Sadoc, and Jonathan the son of Abiathar; and by them ye shall report to me every word which ye shall hear.

[37] καὶ εἰσῆλθεν Χουσι ὁ ἑταῖρος Δαυιδ εἰς τὴν πόλιν, καὶ Αβεσσαλωμ εἰσεπορεύετο εἰς Ιερουσαλημ. –

[37] So Chusi the friend of David went into the city, and Abessalom was lately gone into Jerusalem.

CHAPTER 16

[1] καὶ Δαυιδ παρῆλθεν βραχύ τι ἀπὸ τῆς Ροως, καὶ ἰδοὺ Σιβα τὸ παιδάριον Μεμφιβοσθε εἰς ἀπαντὴν αὐτοῦ καὶ ζεῦγος ὄνων ἐπισεσαγμένων, καὶ ἐπ᾽ αὐτοῖς διακόσιοι ἄρτοι καὶ ἑκατὸν σταφίδες καὶ ἑκατὸν φοίνικες καὶ νεβελ οἴνου.

[1] And David passed on a little way from Ros; and, behold, Siba the servant of Memphibosthe *came* to meet him; and he had a couple of asses laden, and upon them two hundred loaves, and a hundred *bunches of* raisins, and a hundred *cakes of* dates, and bottle of wine.

[2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβα Τί ταῦτά σοι; καὶ εἶπεν Σιβα Τὰ ὑποζύγια τῇ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι, καὶ οἱ ἄρτοι καὶ οἱ φοίνικες εἰς βρῶσιν τοῖς παιδαρίοις, καὶ ὁ οἶνος πιεῖν τοῖς ἐκλελυμένοις ἐν τῇ ἐρήμῳ.

[2] And the king said to Siba, What meanest thou by these? and Siba, said, The asses *are* for the household of the king to sit upon, and the loaves and the dates *are* for the young men to eat, and the wine *is* for them that are faint in the wilderness to drink.

[3] καὶ εἶπεν ὁ βασιλεύς Καὶ ποῦ ὁ υἱὸς τοῦ κυρίου σου; καὶ εἶπεν Σιβα πρὸς τὸν βασιλέα Ἰδοὺ κάθηται ἐν Ιερουσαλημ, ὅτι εἶπεν Σήμερον ἐπιστρέψουσίν μοι ὁ οἶκος Ισραηλ τὴν βασιλείαν τοῦ πατρός μου.

[3] And the king said, And where *is* the son of thy master? and Siba said to the king, Behold, he remains in Jerusalem; for he said, To-day shall the house of Israel restore to me the kingdom of my father.

[4] καὶ εἶπεν ὁ βασιλεὺς τῷ Σιβα Ἰδοὺ σοὶ πάντα, ὅσα ἐστὶν τῷ Μεμφιβοσθε. καὶ εἶπεν Σιβα προσκυνήσας Εὕροιμι χάριν ἐν ὀφθαλμοῖς σου, κύριέ μου βασιλεῦ. –

[4] And the king said to Siba, Behold, all Memphibosthe’s property *is* thine. And Siba did obeisance and said, My lord, O king, let me find grace in thine eyes.

[5] καὶ ἦλθεν ὁ βασιλεὺς Δαυιδ ἕως Βαουριμ· καὶ ἰδοὺ ἐκεῖθεν ἀνὴρ ἐξεπορεύετο ἐκ συγγενείας οἴκου Σαουλ, καὶ ὄνομα αὐτῷ Σεμει υἱὸς Γηρα· ἐξῆλθεν ἐκπορευόμενος καὶ καταρώμενος

[5] And king David came to Baurim; and, behold, there came out from thence a man of the family of the house of Saul, and his name *was* Semei the son of Gera. He came forth and cursed as he went,

[6] καὶ λιθάζων ἐν λίθοις τὸν Δαυιδ καὶ πάντας τοὺς παῖδας τοῦ βασιλέως Δαυιδ, καὶ πᾶς ὁ λαὸς ἦν καὶ πάντες οἱ δυνατοὶ ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῦ βασιλέως.

[6] and cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on the right and left hand of the king.

[7] καὶ οὕτως ἔλεγεν Σεμει ἐν τῷ καταρᾶσθαι αὐτόν Ἔξελθε ἔξελθε, ἀνὴρ αἱμάτων καὶ ἀνὴρ ὁ παράνομος·

[7] And thus Semei said when he cursed him, Go out, go out, thou bloody man, and man of sin.

[8] ἐπέστρεψεν ἐπὶ σὲ κύριος πάντα τὰ αἵματα τοῦ οἴκου Σαουλ, ὅτι ἐβασίλευσας ἀντ αὐτοῦ, καὶ ἔδωκεν κύριος τὴν βασιλείαν ἐν χειρὶ Αβεσσαλωμ τοῦ υἱοῦ σου· καὶ ἰδοὺ σὺ ἐν τῇ κακίᾳ σου, ὅτι ἀνὴρ αἱμάτων σύ.

[8] The Lord has returned upon thee all the blood of the house of Saul, because thou hast reigned in his stead; and the Lord has given the kingdom into the hand of Abessalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

[9] καὶ εἶπεν Αβεσσα υἱὸς Σαρουιας πρὸς τὸν βασιλέα Ἵνα τί καταρᾶται ὁ κύων ὁ τεθνηκὼς οὗτος τὸν κύριόν μου τὸν βασιλέα; διαβήσομαι δὴ καὶ ἀφελῶ τὴν κεφαλὴν αὐτοῦ.

[9] And Abessa the son of Saruia said to the king, Why does this dead dog curse my lord the king? let me go over now and take off his head.

[10] καὶ εἶπεν ὁ βασιλεύς Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουιας; ἄφετε αὐτὸν καὶ οὕτως καταράσθω, ὅτι κύριος εἶπεν αὐτῷ καταρᾶσθαι τὸν Δαυιδ, καὶ τίς ἐρεῖ Ὡς τί ἐποίησας οὕτως;

[10] And the king said, What have I to do with you, ye sons of Saruia? even let him alone, and so let him curse, for the Lord has told him to curse David: and who shall say, Why hast thou done thus?

[11] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ Ἰδοὺ ὁ υἱός μου ὁ ἐξελθὼν ἐκ τῆς κοιλίας μου ζητεῖ τὴν ψυχήν μου, καὶ προσέτι νῦν ὁ υἱὸς τοῦ Ιεμινι· ἄφετε αὐτὸν καταρᾶσθαι, ὅτι εἶπεν αὐτῷ κύριος·

[11] And David said to Abessa and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because the Lord has told him.

[12] εἴ πως ἴδοι κύριος ἐν τῇ ταπεινώσει μου καὶ ἐπιστρέψει μοι ἀγαθὰ ἀντὶ τῆς κατάρας αὐτοῦ τῇ ἡμέρᾳ ταύτῃ.

[12] If by any means the Lord may look on my affliction, thus shall he return me good for his cursing this day.

[13] καὶ ἐπορεύθη Δαυιδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ὁδῷ, καὶ Σεμει ἐπορεύετο ἐκ πλευρᾶς τοῦ ὄρους ἐχόμενα αὐτοῦ πορευόμενος καὶ καταρώμενος καὶ λιθάζων ἐν λίθοις ἐκ πλαγίων αὐτοῦ καὶ τῷ χοὶ πάσσων.

[13] And David and all the men with him went on the way: and Semei went by the side of the hill next to him, cursing as he went, and casting stones at him, and sprinkling him with dirt.

[14] καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς αὐτοῦ ἐκλελυμένοι καὶ ἀνέψυξαν ἐκεῖ.

[14] And the king, and all the people with him, came away and refreshed themselves there.

[15] Καὶ Αβεσσαλωμ καὶ πᾶς ἀνὴρ Ισραηλ εἰσῆλθον εἰς Ιερουσαλημ καὶ Αχιτοφελ μετ’ αὐτοῦ.

[15] And Abessalom and all the men of Israel went into Jerusalem, and Achitophel with him.

[16] καὶ ἐγενήθη ἡνίκα ἦλθεν Χουσι ὁ Αρχι ἑταῖρος Δαυιδ πρὸς Αβεσσαλωμ, καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Ζήτω ὁ βασιλεύς.

[16] And it came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live.

[17] καὶ εἶπεν Αβεσσαλωμ πρὸς Χουσι Τοῦτο τὸ ἔλεός σου μετὰ τοῦ ἑταίρου σου; ἵνα τί οὐκ ἀπῆλθες μετὰ τοῦ ἑταίρου σου;

[17] And Abessalom said to Chusi, *Is* this thy kindness to thy friend? why wentest thou not forth with thy friend?

[18] καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Οὐχί, ἀλλὰ κατόπισθεν οὗ ἐξελέξατο κύριος καὶ ὁ λαὸς οὗτος καὶ πᾶς ἀνὴρ Ισραηλ, αὐτῷ ἔσομαι καὶ μετ᾽ αὐτοῦ καθήσομαι·

[18] And Chusi said to Abessalom, Nay, but following whom the Lord, and this people, and all Israel have chosen, — his will I be, and with him I will dwell.

[19] καὶ τὸ δεύτερον τίνι ἐγὼ δουλεύσω; οὐχὶ ἐνώπιον τοῦ υἱοῦ αὐτοῦ; καθάπερ ἐδούλευσα ἐνώπιον τοῦ πατρός σου, οὕτως ἔσομαι ἐνώπιόν σου.

[19] And again, whom shall I serve? should I not in the presence of his son? As I served in the sight of thy father, so will I be in thy presence.

[20] καὶ εἶπεν Αβεσσαλωμ πρὸς Αχιτοφελ Φέρετε ἑαυτοῖς βουλὴν τί ποιήσωμεν.

[20] And Abessalom said to Achitophel, Deliberate among yourselves concerning what we should do.

[21] καὶ εἶπεν Αχιτοφελ πρὸς Αβεσσαλωμ Εἴσελθε πρὸς τὰς παλλακὰς τοῦ πατρός σου, ἃς κατέλιπεν φυλάσσειν τὸν οἶκον αὐτοῦ, καὶ ἀκούσεται πᾶς Ισραηλ ὅτι κατῄσχυνας τὸν πατέρα σου, καὶ ἐνισχύσουσιν αἱ χεῖρες πάντων τῶν μετὰ σοῦ.

[21] And Achitophel said to Abessalom, Go in to thy father’s concubines, whom he left to keep his house; and all Israel shall hear that thou hast dishonoured thy father; and the hands of all that are with thee shall be strengthened.

[22] καὶ ἔπηξαν τὴν σκηνὴν τῷ Αβεσσαλωμ ἐπὶ τὸ δῶμα, καὶ εἰσῆλθεν Αβεσσαλωμ πρὸς τὰς παλλακὰς τοῦ πατρὸς αὐτοῦ κατ᾽ ὀφθαλμοὺς παντὸς Ισραηλ.

[22] And they pitched a tent for Abessalom on the roof, and Abessalom went in to his father’s concubines in the sight of all Israel.

[23] καὶ ἡ βουλὴ Αχιτοφελ, ἣν ἐβουλεύσατο ἐν ταῖς ἡμέραις ταῖς πρώταις, ὃν τρόπον ἐπερωτήσῃ ἐν λόγῳ τοῦ θεοῦ, οὕτως πᾶσα ἡ βουλὴ τοῦ Αχιτοφελ καί γε τῷ Δαυιδ καί γε τῷ Αβεσσαλωμ. –

[23] And the counsel of Achitophel, which he counselled in former days, *was* as if one should enquire of the word of God: so *was* all the counsel of Achitophel both to David and also to Abessalom.

CHAPTER 17

[1] καὶ εἶπεν Αχιτοφελ πρὸς Αβεσσαλωμ Ἐπιλέξω δὴ ἐμαυτῷ δώδεκα χιλιάδας ἀνδρῶν καὶ ἀναστήσομαι καὶ καταδιώξω ὀπίσω Δαυιδ τὴν νύκτα·

[1] And Achitophel said to Abessalom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night:

[2] καὶ ἐπελεύσομαι ἐπ᾽ αὐτόν, καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσίν, καὶ ἐκστήσω αὐτόν, καὶ φεύξεται πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ, καὶ πατάξω τὸν βασιλέα μονώτατον·

[2] and I will come upon him when he *is* weary and weak-handed, and I will strike him with terror; and all the people with him shall flee, and I will smite the king only of all.

[3] καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ, ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς· πλὴν ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς, καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη.

[3] And I will bring back all the people to thee, as a bride returns to her husband: only thou seekest the life of one man, and all the people shall have peace.

[4] καὶ εὐθὴς ὁ λόγος ἐν ὀφθαλμοῖς Αβεσσαλωμ καὶ ἐν ὀφθαλμοῖς πάντων τῶν πρεσβυτέρων Ισραηλ.

[4] And the saying *was* right in the eyes of Abessalom, and in the eyes of all the elders of Israel.

[5] καὶ εἶπεν Αβεσσαλωμ Καλέσατε δὴ καί γε τὸν Χουσι τὸν Αραχι, καὶ ἀκούσωμεν τί ἐν τῷ στόματι αὐτοῦ καί γε αὐτοῦ.

[5] And Abessalom said, Call now also Chusi the Arachite, and let us hear what *is* in his mouth, even in his also.

[6] καὶ εἰσῆλθεν Χουσι πρὸς Αβεσσαλωμ· καὶ εἶπεν Αβεσσαλωμ πρὸς αὐτὸν λέγων Κατὰ τὸ ῥῆμα τοῦτο ἐλάλησεν Αχιτοφελ· εἰ ποιήσομεν κατὰ τὸν λόγον αὐτοῦ; εἰ δὲ μή, σὺ λάλησον.

[6] And Chusi went in to Abessalom, and Abessalom spoke to him, saying, After this manner spoke Achitophel: shall we do according to his

word? but if not, do thou speak.

[7] καὶ εἶπεν Χουσι πρὸς Αβεσσαλωμ Οὐκ ἀγαθὴ αὕτη ἡ βουλή, ἣν ἐβουλεύσατο Αχιτοφελ τὸ ἅπαξ τοῦτο.

[7] And Chusi said to Abessalom, This counsel which Achitophel has counselled this one time *is* not good.

[8] καὶ εἶπεν Χουσι Σὺ οἶδας τὸν πατέρα σου καὶ τοὺς ἄνδρας αὐτοῦ ὅτι δυνατοί εἰσιν σφόδρα καὶ κατάπικροι τῇ ψυχῇ αὐτῶν ὡς ἄρκος ἠτεκνωμένη ἐν ἀγρῷ καὶ ὡς ὗς τραχεῖα ἐν τῷ πεδίῳ, καὶ ὁ πατήρ σου ἀνὴρ πολεμιστὴς καὶ οὐ μὴ καταλύσῃ τὸν λαόν·

[8] And Chusi said, Thou knowest thy father and his men, that they are very mighty, and bitter in their spirit, as a bereaved bear in the field, [[and as a wild boar in the plain]]: and thy father *is* a man of war, and will not give the people rest.

[9] ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἑνὶ τῶν βουνῶν ἢ ἐν ἑνὶ τῶν τόπων, καὶ ἔσται ἐν τῷ ἐπιπεσεῖν αὐτοῖς ἐν ἀρχῇ καὶ ἀκούσῃ ὁ ἀκούων καὶ εἴπῃ Ἐγενήθη θραῦσις ἐν τῷ λαῷ τῷ ὀπίσω Αβεσσαλωμ,

[9] For, behold, he is now hidden in one of the hills or in some *other* place: and it shall come to pass when he falls upon them at the beginning, that *some one* will certainly hear, and say, There has been a slaughter among the people that follow after Abessalom.

[10] καί γε αὐτὸς υἱὸς δυνάμεως, οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος, τηκομένη τακήσεται, ὅτι οἶδεν πᾶς Ισραηλ ὅτι δυνατὸς ὁ πατήρ σου καὶ υἱοὶ δυνάμεως οἱ μετ᾽ αὐτοῦ.

[10] Then even he *that is* strong, whose heart is as the heart of a lion, — it shall utterly melt: for all Israel knows that thy father *is* mighty, and they that are with him *are* mighty men.

[11] ὅτι οὕτως συμβουλεύων ἐγὼ συνεβούλευσα, καὶ συναγόμενος συναχθήσεται ἐπὶ σὲ πᾶς Ισραηλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος, καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν,

[11] For thus I have surely given counsel, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence go in the midst of them.

[12] καὶ ἥξομεν πρὸς αὐτὸν εἰς ἕνα τῶν τόπων, οὗ ἐὰν εὕρωμεν αὐτὸν ἐκεῖ, καὶ παρεμβαλοῦμεν ἐπ᾽ αὐτόν, ὡς πίπτει ἡ δρόσος ἐπὶ τὴν γῆν, καὶ οὐχ ὑπολειψόμεθα ἐν αὐτῷ καὶ τοῖς ἀνδράσιν τοῖς μετ᾽ αὐτοῦ καί γε ἕνα·

[12] And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one.

[13] καὶ ἐὰν εἰς πόλιν συναχθῇ, καὶ λήμψεται πᾶς Ισραηλ πρὸς τὴν πόλιν ἐκείνην σχοινία καὶ συροῦμεν αὐτὴν ἕως εἰς τὸν χειμάρρουν, ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος.

[13] And if he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone.

[14] καὶ εἶπεν Αβεσσαλωμ καὶ πᾶς ἀνὴρ Ισραηλ Ἀγαθὴ ἡ βουλὴ Χουσι τοῦ Αραχι ὑπὲρ τὴν βουλὴν Αχιτοφελ· καὶ κύριος ἐνετείλατο διασκεδάσαι τὴν βουλὴν Αχιτοφελ τὴν ἀγαθήν, ὅπως ἂν ἐπαγάγῃ κύριος ἐπὶ Αβεσσαλωμ τὰ κακὰ πάντα. –

[14] And Abessalom, and all the men of Israel said, The counsel of Chusi the Arachite *is* better than the counsel of Achitophel. For the Lord ordained to disconcert the good counsel of Achitophel, that the Lord might bring all evil upon Abessalom.

[15] καὶ εἶπεν Χουσι ὁ τοῦ Αραχι πρὸς Σαδωκ καὶ Αβιαθαρ τοὺς ἱερεῖς Οὕτως καὶ οὕτως συνεβούλευσεν Αχιτοφελ τῷ Αβεσσαλωμ καὶ τοῖς πρεσβυτέροις Ισραηλ, καὶ οὕτως καὶ οὕτως συνεβούλευσα ἐγώ·

[15] And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled.

[16] καὶ νῦν ἀποστείλατε ταχὺ καὶ ἀναγγείλατε τῷ Δαυιδ λέγοντες Μὴ αὐλισθῇς τὴν νύκτα ἐν αραβωθ τῆς ἐρήμου καί γε διαβαίνων σπεῦσον, μήποτε καταπίῃ τὸν βασιλέα καὶ πάντα τὸν λαὸν τὸν μετ᾽ αὐτοῦ.

[16] And now send quickly and report to David, saying, Lodge not this night in Araboth of the wilderness: even go and make haste, lest *one* swallow up the king, and all the people with him.

[17] καὶ Ιωναθαν καὶ Αχιμαας εἱστήκεισαν ἐν τῇ πηγῇ Ρωγηλ, καὶ ἐπορεύθη ἡ παιδίσκη καὶ ἀνήγγειλεν αὐτοῖς, καὶ αὐτοὶ πορεύονται καὶ ἀναγγέλλουσιν τῷ βασιλεῖ Δαυιδ, ὅτι οὐκ ἐδύναντο ὀφθῆναι τοῦ εἰσελθεῖν εἰς τὴν πόλιν.

[17] And Jonathan and Achimaas stood by the well of Rogel, and a maid-servant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city.

[18] καὶ εἶδεν αὐτοὺς παιδάριον καὶ ἀπήγγειλεν τῷ Αβεσσαλωμ, καὶ ἐπορεύθησαν οἱ δύο ταχέως καὶ εἰσῆλθαν εἰς οἰκίαν ἀνδρὸς ἐν Βαουριμ, καὶ αὐτῷ λάκκος ἐν τῇ αὐλῇ, καὶ κατέβησαν ἐκεῖ.

[18] But a young man saw them and told Abessalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it.

[19] καὶ ἔλαβεν ἡ γυνὴ καὶ διεπέτασεν τὸ ἐπικάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου καὶ ἔψυξεν ἐπ᾽ αὐτῷ αραφωθ, καὶ οὐκ ἐγνώσθη ῥῆμα.

[19] And a woman took a covering, and spread it over the mouth of the well, and spread out ground corn upon it to dry, and the thing was not known.

[20] καὶ ἦλθαν οἱ παῖδες Αβεσσαλωμ πρὸς τὴν γυναῖκα εἰς τὴν οἰκίαν καὶ εἶπαν Ποῦ Αχιμαας καὶ Ιωναθαν; καὶ εἶπεν αὐτοῖς ἡ γυνή Παρῆλθαν μικρὸν τοῦ ὕδατος· καὶ ἐζήτησαν καὶ οὐχ εὗραν καὶ ἀνέστρεψαν εἰς Ιερουσαλημ.

[20] And the servants of Abessalom came to the woman into the house, and said, Where *are* Achimaas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem.

[21] ἐγένετο δὲ μετὰ τὸ ἀπελθεῖν αὐτοὺς καὶ ἀνέβησαν ἐκ τοῦ λάκκου καὶ ἐπορεύθησαν καὶ ἀνήγγειλαν τῷ βασιλεῖ Δαυιδ καὶ εἶπαν πρὸς Δαυιδ Ἀνάστητε καὶ διάβητε ταχέως τὸ ὕδωρ, ὅτι οὕτως ἐβουλεύσατο περὶ ὑμῶν Αχιτοφελ.

[21] And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus has Achitophel counselled concerning you.

[22] καὶ ἀνέστη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ᾽ αὐτοῦ καὶ διέβησαν τὸν Ιορδάνην ἕως τοῦ φωτὸς τοῦ πρωί, ἕως ἑνὸς οὐκ ἔλαθεν ὃς οὐ διῆλθεν τὸν Ιορδάνην.

[22] And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

[23] καὶ Αχιτοφελ εἶδεν ὅτι οὐκ ἐγενήθη ἡ βουλὴ αὐτοῦ, καὶ ἐπέσαξεν τὴν ὄνον αὐτοῦ καὶ ἀνέστη καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ εἰς τὴν πόλιν αὐτοῦ· καὶ ἐνετείλατο τῷ οἴκῳ αὐτοῦ καὶ ἀπήγξατο καὶ ἀπέθανεν καὶ ἐτάφη ἐν τῷ τάφῳ τοῦ πατρὸς αὐτοῦ.

[23] And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.

[24] Καὶ Δαυιδ διῆλθεν εἰς Μαναιμ, καὶ Αβεσσαλωμ διέβη τὸν Ιορδάνην αὐτὸς καὶ πᾶς ἀνὴρ Ισραηλ μετ᾽ αὐτοῦ.

[24] And David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him.

[25] καὶ τὸν Αμεσσαι κατέστησεν Αβεσσαλωμ ἀντὶ Ιωαβ ἐπὶ τῆς δυνάμεως· καὶ Αμεσσαι υἱὸς ἀνδρὸς καὶ ὄνομα αὐτῷ Ιοθορ ὁ Ισραηλίτης, οὗτος εἰσῆλθεν πρὸς Αβιγαιαν θυγατέρα Ναας ἀδελφὴν Σαρουιας μητρὸς Ιωαβ.

[25] And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab.

[26] καὶ παρενέβαλεν πᾶς Ισραηλ καὶ Αβεσσαλωμ εἰς τὴν γῆν Γαλααδ.

[26] And all Israel and Abessalom encamped in the land of Galaad.

[27] καὶ ἐγένετο ἡνίκα ἦλθεν Δαυιδ εἰς Μαναιμ, Ουεσβι υἱὸς Ναας ἐκ Ραββαθ υἱῶν Αμμων καὶ Μαχιρ υἱὸς Αμιηλ ἐκ Λωδαβαρ καὶ Βερζελλι ὁ Γαλααδίτης ἐκ Ρωγελλιμ

[27] And it came to pass when David came to Manaim, that Uesbi the son of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of

Lodabar, and Berzelli the Galaadite of Rogellim,

[28] ἤνεγκαν δέκα κοίτας καὶ ἀμφιτάπους καὶ λέβητας δέκα καὶ σκεύη κεράμου καὶ πυροὺς καὶ κριθὰς καὶ ἄλευρον καὶ ἄλφιτον καὶ κύαμον καὶ φακὸν

[28] brought ten embroidered beds, (with double coverings,)and ten caldrons, and earthenware, and wheat, and barley, and flour, and meal, and beans, and pulse,

[29] καὶ μέλι καὶ βούτυρον καὶ πρόβατα καὶ σαφφωθ βοῶν καὶ προσήνεγκαν τῷ Δαυιδ καὶ τῷ λαῷ τῷ μετ᾽ αὐτοῦ φαγεῖν, ὅτι εἶπαν Ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ.

[29] and honey, and butter, and sheep, and cheeses of kine: and they brought them to David and to his people with him to eat; for *one* said, The people *is* faint and hungry and thirsty in the wilderness.

CHAPTER 18

[1] Καὶ ἐπεσκέψατο Δαυιδ τὸν λαὸν τὸν μετ᾽ αὐτοῦ καὶ κατέστησεν ἐπ᾽ αὐτῶν χιλιάρχους καὶ ἑκατοντάρχους,

[1] And David numbered the people with him, and set over them captains of thousands and captains of hundreds.

[2] καὶ ἀπέστειλεν Δαυιδ τὸν λαόν, τὸ τρίτον ἐν χειρὶ Ιωαβ καὶ τὸ τρίτον ἐν χειρὶ Αβεσσα υἱοῦ Σαρουιας ἀδελφοῦ Ιωαβ καὶ τὸ τρίτον ἐν χειρὶ Εθθι τοῦ Γεθθαίου. καὶ εἶπεν Δαυιδ πρὸς τὸν λαόν Ἐξελθὼν ἐξελεύσομαι καί γε ἐγὼ μεθ᾽ ὑμῶν.

[2] And David sent away the people, the third part under the hand of Joab, and the third part under the hand of Abessa the son of Saruia, the brother of Joab, and the third part under the hand of Ethi the Gittite. And David said to the people, I also will surely go out with you.

[3] καὶ εἶπαν Οὐκ ἐξελεύσῃ, ὅτι ἐὰν φυγῇ φύγωμεν, οὐ θήσουσιν ἐφ᾽ ἡμᾶς καρδίαν, καὶ ἐὰν ἀποθάνωμεν τὸ ἥμισυ ἡμῶν, οὐ θήσουσιν ἐφ᾽ ἡμᾶς καρδίαν, ὅτι σὺ ὡς ἡμεῖς δέκα χιλιάδες· καὶ νῦν ἀγαθὸν ὅτι ἔσῃ ἡμῖν ἐν τῇ πόλει βοήθεια τοῦ βοηθεῖν.

[3] And they said, Thou shalt not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for thou *art* as ten thousand of us: and now *it is* well that thou shalt be to us an aid to help us in the city.

[4] καὶ εἶπεν πρὸς αὐτοὺς ὁ βασιλεύς Ὃ ἐὰν ἀρέσῃ ἐν ὀφθαλμοῖς ὑμῶν, ποιήσω. καὶ ἔστη ὁ βασιλεὺς ἀνὰ χεῖρα τῆς πύλης, καὶ πᾶς ὁ λαὸς ἐξεπορεύετο εἰς ἑκατοντάδας καὶ εἰς χιλιάδας.

[4] And the king said to them, Whatsoever shall seem good in your eyes I will do. And the king stood by the side of the gate, and all the people went out by hundreds and by thousands.

[5] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ιωαβ καὶ τῷ Αβεσσα καὶ τῷ Εθθι λέγων Φείσασθέ μοι τοῦ παιδαρίου τοῦ Αβεσσαλωμ· καὶ πᾶς ὁ λαὸς ἤκουσεν ἐντελλομένου τοῦ βασιλέως πᾶσιν τοῖς ἄρχουσιν ὑπὲρ Αβεσσαλωμ.

[5] And the king commanded Joab and Abessa and Ethi, saying, Spare for my sake the young man Abessalom. And all the people heard the king

charging all the commanders concerning Abessalom.

[6] καὶ ἐξῆλθεν πᾶς ὁ λαὸς εἰς τὸν δρυμὸν ἐξ ἐναντίας Ισραηλ, καὶ ἐγένετο ὁ πόλεμος ἐν τῷ δρυμῷ Εφραιμ.

[6] And all the people went out into the wood against Israel; and the battle was in the wood of Ephraim.

[7] καὶ ἔπταισεν ἐκεῖ ὁ λαὸς Ισραηλ ἐνώπιον τῶν παίδων Δαυιδ, καὶ ἐγένετο ἡ θραῦσις μεγάλη ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἴκοσι χιλιάδες ἀνδρῶν.

[7] And the people of Israel fell down there before the servants of David, and there was a great slaughter in that day, *even* twenty thousand men.

[8] καὶ ἐγένετο ἐκεῖ ὁ πόλεμος διεσπαρμένος ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπλεόνασεν ὁ δρυμὸς τοῦ καταφαγεῖν ἐκ τοῦ λαοῦ ὑπὲρ οὓς κατέφαγεν ἐν τῷ λαῷ ἡ μάχαιρα ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[8] And the battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day.

[9] καὶ συνήντησεν Αβεσσαλωμ ἐνώπιον τῶν παίδων Δαυιδ, καὶ Αβεσσαλωμ ἐπιβεβηκὼς ἐπὶ τοῦ ἡμιόνου αὐτοῦ, καὶ εἰσῆλθεν ὁ ἡμίονος ὑπὸ τὸ δάσος τῆς δρυὸς τῆς μεγάλης, καὶ ἐκρεμάσθη ἡ κεφαλὴ αὐτοῦ ἐν τῇ δρυί, καὶ ἐκρεμάσθη ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἀνὰ μέσον τῆς γῆς, καὶ ὁ ἡμίονος ὑποκάτω αὐτοῦ παρῆλθεν.

[9] And Abessalom went to meet the servants of David: and Abessalom was mounted on his mule, and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, and he was suspended between heaven and earth; and the mule passed on from under him.

[10] καὶ εἶδεν ἀνὴρ εἷς καὶ ἀνήγγειλεν Ιωαβ καὶ εἶπεν Ἰδοὺ ἑώρακα τὸν Αβεσσαλωμ κρεμάμενον ἐν τῇ δρυί.

[10] And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak.

[11] καὶ εἶπεν Ιωαβ τῷ ἀνδρὶ τῷ ἀπαγγέλλοντι Καὶ ἰδοὺ ἑόρακας· τί ὅτι οὐκ ἐπάταξας αὐτὸν εἰς τὴν γῆν; καὶ ἐγὼ ἂν δεδώκειν σοι δέκα ἀργυρίου καὶ παραζώνην μίαν.

[11] And Joab said to the man who reported it to him, And, behold, thou didst see him: why didst thou not smite him there to the ground? and I would have given thee ten *pieces* of silver, and a girdle.

[12] εἶπεν δὲ ὁ ἀνὴρ πρὸς Ιωαβ Καὶ ἐγώ εἰμι ἵστημι ἐπὶ τὰς χεῖράς μου χιλίους σίκλους ἀργυρίου, οὐ μὴ ἐπιβάλω χεῖρά μου ἐπὶ τὸν υἱὸν τοῦ βασιλέως, ὅτι ἐν τοῖς ὠσὶν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοὶ καὶ Αβεσσα καὶ τῷ Εθθι λέγων Φυλάξατέ μοι τὸ παιδάριον τὸν Αβεσσαλωμ

[12] And the man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son; for in our ears the king charged thee and Abessa and Ethi, saying, Take care of the young man Abessalom for me,

[13] μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον· καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως, καὶ σὺ στήσῃ ἐξ ἐναντίας.

[13] so as to do no harm to his life: and nothing of the matter will be concealed from the king, and thou wilt set thyself against me.

[14] καὶ εἶπεν Ιωαβ Τοῦτο ἐγὼ ἄρξομαι· οὐχ οὕτως μενῶ ἐνώπιόν σου. καὶ ἔλαβεν Ιωαβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ καὶ ἐνέπηξεν αὐτὰ ἐν τῇ καρδίᾳ Αβεσσαλωμ. ἔτι αὐτοῦ ζῶντος ἐν τῇ καρδίᾳ τῆς δρυὸς

[14] And Joab said, I will begin this; I will not thus remain with thee. And Joab took three darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive in the heart of the oak.

[15] καὶ ἐκύκλωσαν δέκα παιδάρια αἴροντα τὰ σκεύη Ιωαβ καὶ ἐπάταξαν τὸν Αβεσσαλωμ καὶ ἐθανάτωσαν αὐτόν.

[15] And ten young men that bore Joab's armour compassed Abessalom, and smote him and slew him.

[16] καὶ ἐσάλπισεν Ιωαβ ἐν κερατίνῃ, καὶ ἀπέστρεψεν ὁ λαὸς τοῦ μὴ διώκειν ὀπίσω Ισραηλ, ὅτι ἐφείδετο Ιωαβ τοῦ λαοῦ.

[16] And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people.

[17] καὶ ἔλαβεν τὸν Αβεσσαλωμ καὶ ἔρριψεν αὐτὸν εἰς χάσμα μέγα ἐν τῷ δρυμῷ εἰς τὸν βόθυνον τὸν μέγαν καὶ ἐστήλωσεν ἐπ' αὐτὸν σωρὸν λίθων μέγαν σφόδρα. καὶ πᾶς Ισραηλ ἔφυγεν ἀνὴρ εἰς τὸ σκήνωμα αὐτοῦ.

[17] And he took Abessalom, and cast him into a great cavern in the wood, into a deep pit, and set up over him a very great heap of stones: and all Israel fled every man to his tent.

[18] καὶ Αβεσσαλωμ ἔτι ζῶν καὶ ἔστησεν ἑαυτῷ τὴν στήλην, ἐν ᾗ ἐλήμφθη, καὶ ἐστήλωσεν αὐτὴν λαβεῖν, τὴν στήλην τὴν ἐν τῇ κοιλάδι τοῦ βασιλέως, ὅτι εἶπεν Οὐκ ἔστιν αὐτῷ υἱὸς ἕνεκεν τοῦ ἀναμνῆσαι τὸ ὄνομα αὐτοῦ· καὶ ἐκάλεσεν τὴν στήλην Χειρ Αβεσσαλωμ ἕως τῆς ἡμέρας ταύτης.

[18] Now Abessalom while yet alive had taken and set up for himself the pillar near which he was taken, and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance: and he called the pillar, Abessalom's hand, until this day.

[19] Καὶ Αχιμαας υἱὸς Σαδωκ εἶπεν Δράμω δὴ καὶ εὐαγγελιῶ τῷ βασιλεῖ ὅτι ἔκρινεν αὐτῷ κύριος ἐκ χειρὸς τῶν ἐχθρῶν αὐτοῦ.

[19] And Achimaas the son of Sadoc said, Let me run now and carry glad tidings to the king, for the Lord has delivered him from the hand of his enemies.

[20] καὶ εἶπεν αὐτῷ Ιωαβ Οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ εὐαγγελιῇ ἐν ἡμέρᾳ ἄλλῃ, ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελιῇ, οὗ εἵνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανεν.

[20] And Joab said to him, Thou *shalt* not *be* a messenger of glad tidings this day; thou shalt bear them another day; but on this day thou shalt bear no tidings, because the king's son is dead.

[21] καὶ εἶπεν Ιωαβ τῷ Χουσι Βαδίσας ἀνάγγειλον τῷ βασιλεῖ ὅσα εἶδες· καὶ προσεκύνησεν Χουσι τῷ Ιωαβ καὶ ἐξῆλθεν.

[21] And Joab said to Chusi, Go, report to the king all that thou hast seen. And Chusi did obeisance to Joab, and went out.

[22] καὶ προσέθετο ἔτι Αχιμαας υἱὸς Σαδωκ καὶ εἶπεν πρὸς Ιωαβ Καὶ ἔστω ὅτι δράμω καί γε ἐγὼ ὀπίσω τοῦ Χουσι. καὶ εἶπεν Ιωαβ Ἵνα τί τοῦτο τρέχεις, υἱέ μου; δεῦρο, οὐκ ἔστιν σοι εὐαγγελία εἰς ὠφέλειαν πορευομένῳ.

[22] And Achimaas the son of Sadoc said again to Joab, Nay, let me also run after Chusi. And Joab said, Why wouldest thou thus run, my son?

attend, thou hast no tidings for profit if thou go.

[23] καὶ εἶπεν Τί γὰρ ἐὰν δραμοῦμαι; καὶ εἶπεν αὐτῷ Ιωαβ Δράμε. καὶ ἔδραμεν Αχιμαας ὁδὸν τὴν τοῦ Κεχαρ καὶ ὑπερέβη τὸν Χουσι. –

[23] And he said, Why should I not run? and Joab said to him, Run. And Achimaas ran along the way of Kechar, and outran Chusi.

[24] καὶ Δαυιδ ἐκάθητο ἀνὰ μέσον τῶν δύο πυλῶν. καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ,

[24] And David was sitting between the two gates: and the watchman went up on the top of the gate of the wall, and lifted up his eyes, and looked, and behold a man running alone before him.

[25] καὶ ἀνεβόησεν ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ. καὶ εἶπεν ὁ βασιλεύς Εἰ μόνος ἐστίν, εὐαγγελία ἐν τῷ στόματι αὐτοῦ. καὶ ἐπορεύετο πορευόμενος καὶ ἐγγίζων.

[25] And the watchman cried out, and reported to the king. And the king said, If he be alone, *there are* good tidings in his mouth. And the man came and drew near.

[26] καὶ εἶδεν ὁ σκοπὸς ἄνδρα ἕτερον τρέχοντα, καὶ ἐβόησεν ὁ σκοπὸς πρὸς τῇ πύλῃ καὶ εἶπεν Ἰδοὺ ἀνὴρ ἕτερος τρέχων μόνος. καὶ εἶπεν ὁ βασιλεύς Καί γε οὗτος εὐαγγελιζόμενος.

[26] And the watchman saw another man running: and the watchman cried at the gate, and said, And look, another man running alone. And the king said, He also brings glad tidings.

[27] καὶ εἶπεν ὁ σκοπός Ἐγὼ ὁρῶ τὸν δρόμον τοῦ πρώτου ὡς δρόμον Αχιμαας υἱοῦ Σαδωκ. καὶ εἶπεν ὁ βασιλεύς Ἀνὴρ ἀγαθὸς οὗτος καί γε εἰς εὐαγγελίαν ἀγαθὴν ἐλεύσεται.

[27] And the watchman said, I see the running of the first as the running of Achimaas the son of Sadoc. And the king said, He *is* a good man, and will come to *report* glad tidings.

[28] καὶ ἐβόησεν Αχιμαας καὶ εἶπεν πρὸς τὸν βασιλέα Εἰρήνη· καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν· καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεός σου, ὃς ἀπέκλεισεν τοὺς ἄνδρας τοὺς μισοῦντας τὴν χεῖρα αὐτῶν ἐν τῷ κυρίῳ μου τῷ βασιλεῖ.

[28] And Achimaas cried out and said to the king, Peace. And he did obeisance to the king with his face to the ground, and said, Blessed *be* the Lord thy God, who has delivered up the men that lifted up their hands against my lord the king.

[29] καὶ εἶπεν ὁ βασιλεύς Εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ; καὶ εἶπεν Αχιμαας Εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δοῦλον τοῦ βασιλέως Ιωαβ καὶ τὸν δοῦλόν σου, καὶ οὐκ ἔγνων τί ἐκεῖ.

[29] And the king said, *Is* the young man Abessalom safe? and Achimaas said, I saw a great multitude *at the time* of Joab's sending the king's servant and thy servant, and I knew not what was there.

[30] καὶ εἶπεν ὁ βασιλεύς Ἐπίστρεψον, στηλώθητι ὧδε· καὶ ἐπεστράφη καὶ ἔστη.

[30] And the king said, Turn aside, stand still here. And he turned aside, and stood.

[31] καὶ ἰδοὺ ὁ Χουσι παρεγένετο καὶ εἶπεν τῷ βασιλεῖ Εὐαγγελισθήτω ὁ κύριός μου ὁ βασιλεύς, ὅτι ἔκρινέν σοι κύριος σήμερον ἐκ χειρὸς πάντων τῶν ἐπεγειρομένων ἐπὶ σέ.

[31] And, behold, Chusi came up, and said to the king, Let my lord the king hear glad tidings, for the Lord has avenged thee this day upon all them that rose up against thee.

[32] καὶ εἶπεν ὁ βασιλεὺς πρὸς τὸν Χουσι Εἰ εἰρήνη τῷ παιδαρίῳ τῷ Αβεσσαλωμ; καὶ εἶπεν ὁ Χουσι Γένοιντο ὡς τὸ παιδάριον οἱ ἐχθροὶ τοῦ κυρίου μου τοῦ βασιλέως καὶ πάντες, ὅσοι ἐπανέστησαν ἐπ' αὐτὸν εἰς κακά.

[32] And the king said to Chusi, Is it well with the young man Abessalom? and Chusi said, Let the enemies of my lord the king, and all whosoever have risen up against him for evil, be as that young man.

[1] καὶ ἐταράχθη ὁ βασιλεὺς καὶ ἀνέβη εἰς τὸ ὑπερῷον τῆς πύλης καὶ ἔκλαυσεν· καὶ οὕτως εἶπεν ἐν τῷ πορεύεσθαι αὐτόν Υἱέ μου Αβεσσαλωμ, υἱέ μου υἱέ μου Αβεσσαλωμ, τίς δῴη τὸν θάνατόν μου ἀντὶ σοῦ, ἐγὼ ἀντὶ σοῦ; Αβεσσαλωμ υἱέ μου υἱέ μου. –

[33] And the king was troubled, and went to the chamber over the gate, and wept: and thus he said as he went, My son Abessalom, my son, my

son Abessalom; would God I had died for thee, *even* I *had died* for thee, Abessalom, my son, my son!

CHAPTER 19

[2] καὶ ἀνηγγέλη τῷ Ιωαβ λέγοντες Ἰδοὺ ὁ βασιλεὺς κλαίει καὶ πενθεῖ ἐπὶ Αβεσσαλωμ.

[1] And they brought Joab word, saying, Behold, the king weeps and mourns for Abessalom.

[3] καὶ ἐγένετο ἡ σωτηρία ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς πένθος παντὶ τῷ λαῷ, ὅτι ἤκουσεν ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων ὅτι Λυπεῖται ὁ βασιλεὺς ἐπὶ τῷ υἱῷ αὐτοῦ·

[2] And the victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son.

[4] καὶ διεκλέπτετο ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ εἰσελθεῖν εἰς τὴν πόλιν, καθὼς διακλέπτεται ὁ λαὸς οἱ αἰσχυνόμενοι ἐν τῷ αὐτοὺς φεύγειν ἐν τῷ πολέμῳ.

[3] And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle.

[5] καὶ ὁ βασιλεὺς ἔκρυψεν τὸ πρόσωπον αὐτοῦ, καὶ ἔκραξεν ὁ βασιλεὺς φωνῇ μεγάλῃ λέγων Υἱέ μου Αβεσσαλωμ, Αβεσσαλωμ υἱέ μου.

[4] And the king hid his face: and the king cried with a loud voice, My son Abessalom! Abessalom my son!

[6] καὶ εἰσῆλθεν Ιωαβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον καὶ εἶπεν Κατῄσχυνας σήμερον τὸ πρόσωπον πάντων τῶν δούλων σου τῶν ἐξαιρουμένων σε σήμερον καὶ τὴν ψυχὴν τῶν υἱῶν σου καὶ τῶν θυγατέρων σου καὶ τὴν ψυχὴν τῶν γυναικῶν σου καὶ τῶν παλλακῶν σου

[5] And Joab went in to the king, into the house, and said, Thou hast this day shamed the faces of all thy servants that have delivered thee this day, and *have saved* the lives of thy sons and of thy daughters, and the lives of thy wives, and of thy concubines,

[7] τοῦ ἀγαπᾶν τοὺς μισοῦντάς σε καὶ μισεῖν τοὺς ἀγαπῶντάς σε καὶ ἀνήγγειλας σήμερον ὅτι οὐκ εἰσιν οἱ ἄρχοντές σου οὐδὲ παῖδες, ὅτι ἔγνωκα σήμερον ὅτι εἰ Αβεσσαλωμ ἔζη, πάντες ἡμεῖς σήμερον νεκροί, ὅτι τότε τὸ εὐθὲς ἦν ἐν ὀφθαλμοῖς σου·

[6] forasmuch as thou lovest them that hate thee, and hatest them that love thee; and thou hast this day declared, that thy princes and thy servants are nothing *in thy sight*: for I know this day, that if Abessalom were alive, *and* all of us dead to-day, then it would have been right in thy sight.

[8] καὶ νῦν ἀναστὰς ἔξελθε καὶ λάλησον εἰς τὴν καρδίαν τῶν δούλων σου, ὅτι ἐν κυρίῳ ὤμοσα ὅτι εἰ μὴ ἐκπορεύσῃ σήμερον, εἰ αὐλισθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην· καὶ ἐπίγνωθι σεαυτῷ καὶ κακόν σοι τοῦτο ὑπὲρ πᾶν τὸ κακὸν τὸ ἐπελθόν σοι ἐκ νεότητός σου ἕως τοῦ νῦν.

[7] And now arise, and go forth, and speak comfortably to thy servants; for I have sworn by the Lord, that unless thou wilt go forth to-day, there shall not a man remain with thee this night: and know for thyself, this thing *will* indeed *be* evil to thee beyond all the evil that has come upon thee from thy youth until now.

[9] καὶ ἀνέστη ὁ βασιλεὺς καὶ ἐκάθισεν ἐν τῇ πύλῃ, καὶ πᾶς ὁ λαὸς ἀνήγγειλαν λέγοντες Ἰδοὺ ὁ βασιλεὺς κάθηται ἐν τῇ πύλῃ· καὶ εἰσῆλθεν πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως. Καὶ Ισραηλ ἔφυγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ.

[8] Then the king arose, and sat in the gate: and all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate; for Israel had fled every man to his tent.

[10] καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς Ισραηλ λέγοντες Ὁ βασιλεὺς Δαυιδ ἐρρύσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτὸς ἐξείλατο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων, καὶ νῦν πέφευγεν ἀπὸ τῆς γῆς καὶ ἀπὸ τῆς βασιλείας αὐτοῦ ἀπὸ Αβεσσαλωμ·

[9] And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and he rescued us from the hand of the Philistines: and now he has fled from the land, and from his kingdom, and from Abessalom.

[11] καὶ Αβεσσαλωμ, ὃν ἐχρίσαμεν ἐφ᾽ ἡμῶν, ἀπέθανεν ἐν τῷ πολέμῳ, καὶ νῦν ἵνα τί ὑμεῖς κωφεύετε τοῦ ἐπιστρέψαι τὸν βασιλέα; καὶ τὸ ῥῆμα παντὸς Ισραηλ ἦλθεν πρὸς τὸν βασιλέα. –

[10] And Abessalom, whom we anointed over us, is dead in battle: and now why are ye silent about bringing back the king? And the word of all Israel came to the king.

[12] καὶ ὁ βασιλεὺς Δαυιδ ἀπέστειλεν πρὸς Σαδωκ καὶ πρὸς Αβιαθαρ τοὺς ἱερεῖς λέγων Λαλήσατε πρὸς τοὺς πρεσβυτέρους Ιουδα λέγοντες Ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος παντὸς Ισραηλ ἦλθεν πρὸς τὸν βασιλέα.

[11] And king David sent to Sadoc and Abiathar the priests, saying, Speak to the elders of Israel, saying, Why are ye the last to bring back the king to his house? whereas the word of all Israel is come to the king to his house.

[13] ἀδελφοί μου ὑμεῖς, ὀστᾶ μου καὶ σάρκες μου ὑμεῖς, καὶ ἵνα τί γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ;

[12] Ye *are* my brethren, ye *are* my bones and my flesh: why are ye the last to bring back the king to his house?

[14] καὶ τῷ Αμεσσαι ἐρεῖτε Οὐχὶ ὀστοῦν μου καὶ σάρξ μου σύ; καὶ νῦν τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ μὴ ἄρχων δυνάμεως ἔσῃ ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ Ιωαβ.

[13] And ye shall say to Amessai, *Art* thou not my bone and my flesh? and now God do so to me, and more also, if thou shalt not be commander of the host before me continually in the room of Joab.

[15] καὶ ἔκλινεν τὴν καρδίαν παντὸς ἀνδρὸς Ιουδα ὡς ἀνδρὸς ἑνός, καὶ ἀπέστειλαν πρὸς τὸν βασιλέα λέγοντες Ἐπιστράφητι σὺ καὶ πάντες οἱ δοῦλοί σου.

[14] And he bowed the heart of all the men of Juda as that of one man; and they sent to the king, saying, Return thou, and all thy servants.

[16] καὶ ἐπέστρεψεν ὁ βασιλεὺς καὶ ἦλθεν ἕως τοῦ Ιορδάνου, καὶ ἄνδρες Ιουδα ἦλθαν εἰς Γαλγαλα τοῦ πορεύεσθαι εἰς ἀπαντὴν τοῦ βασιλέως διαβιβάσαι τὸν βασιλέα τὸν Ιορδάνην. –

[15] And the king returned, and came as far s Jordan. And the men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

[17] καὶ ἐτάχυνεν Σεμει υἱὸς Γηρα υἱοῦ τοῦ Ιεμενι ἐκ Βαουριμ καὶ κατέβη μετὰ ἀνδρὸς Ιουδα εἰς ἀπαντὴν τοῦ βασιλέως Δαυιδ

[16] And Semei the son of Gera, the Benjamite, of Baurim, hasted and went down with the men of Juda to meet king David.

[18] καὶ χίλιοι ἄνδρες μετ᾽ αὐτοῦ ἐκ τοῦ Βενιαμιν καὶ Σιβα τὸ παιδάριον τοῦ οἴκου Σαουλ καὶ δέκα πέντε υἱοὶ αὐτοῦ μετ᾽ αὐτοῦ καὶ εἴκοσι δοῦλοι αὐτοῦ μετ᾽ αὐτοῦ καὶ κατεύθυναν τὸν Ιορδάνην ἔμπροσθεν τοῦ βασιλέως

[17] And a thousand men of Benjamin *were* with him, and Siba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him: and they went directly down to Jordan before the king,

[19] καὶ ἐλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβάσαι τὸν βασιλέα, καὶ διέβη ἡ διάβασις ἐξεγεῖραι τὸν οἶκον τοῦ βασιλέως καὶ τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ. καὶ Σεμει υἱὸς Γηρα ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον τοῦ βασιλέως διαβαίνοντος αὐτοῦ τὸν Ιορδάνην

[18] and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king, and to do that which was right in his eyes. And Semei the son of Gera fell on his face before the king, as he went over Jordan;

[20] καὶ εἶπεν πρὸς τὸν βασιλέα Μὴ διαλογισάσθω ὁ κύριός μου ἀνομίαν καὶ μὴ μνησθῇς ὅσα ἠδίκησεν ὁ παῖς σου ἐν τῇ ἡμέρᾳ, ᾗ ὁ κύριός μου ὁ βασιλεὺς ἐξεπορεύετο ἐξ Ιερουσαλημ, τοῦ θέσθαι τὸν βασιλέα εἰς τὴν καρδίαν αὐτοῦ,

[19] and said to the king, Let not my lord now impute iniquity, and remember not all the iniquity of thy servant in the day in which my lord went out from Jerusalem, so that the king should mind it.

[21] ὅτι ἔγνω ὁ δοῦλός σου ὅτι ἐγὼ ἥμαρτον, καὶ ἰδοὺ ἐγὼ ἦλθον σήμερον πρότερος παντὸς οἴκου Ιωσηφ τοῦ καταβῆναι εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως.

[20] For thy servant knows that I have sinned: and, behold, I am come to-day before all Israel and the house of Joseph, to go down and meet my lord the king.

[22] καὶ ἀπεκρίθη Αβεσσα υἱὸς Σαρουιας καὶ εἶπεν Μὴ ἀντὶ τούτου οὐ θανατωθήσεται Σεμει, ὅτι κατηράσατο τὸν χριστὸν κυρίου;

[21] And Abessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed the Lord’s anointed?

[23] καὶ εἶπεν Δαυιδ Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουιας, ὅτι γίνεσθέ μοι σήμερον εἰς ἐπίβουλον; σήμερον οὐ θανατωθήσεταί τις ἀνὴρ ἐξ Ισραηλ, ὅτι οὐκ οἶδα εἰ σήμερον βασιλεύω ἐγὼ ἐπὶ τὸν Ισραηλ.

[22] And David said, What have I to do with you, ye sons of Saruia, that ye as it were lie in wait against me this day? to-day no man in Israel shall be put to death, for I know not if I this day reign over Israel.

[24] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σεμει Οὐ μὴ ἀποθάνῃς· καὶ ὤμοσεν αὐτῷ ὁ βασιλεύς. –

[23] And the king said to Semei, Thou shalt not die: and the king swore to him.

[25] καὶ Μεμφιβοσθε υἱὸς Ιωναθαν υἱοῦ Σαουλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως· καὶ οὐκ ἐθεράπευσεν τοὺς πόδας αὐτοῦ οὐδὲ ὠνυχίσατο οὐδὲ ἐποίησεν τὸν μύστακα αὐτοῦ καὶ τὰ ἱμάτια αὐτοῦ οὐκ ἔπλυνεν ἀπὸ τῆς ἡμέρας, ἧς ἀπῆλθεν ὁ βασιλεύς, ἕως τῆς ἡμέρας, ἧς αὐτὸς παρεγένετο ἐν εἰρήνῃ.

[24] And Memphibosthe the son of Saul's son went down to meet the king, and had not dressed his feet, nor pared his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

[26] καὶ ἐγένετο ὅτε εἰσῆλθεν εἰς Ιερουσαλημ εἰς ἀπάντησιν τοῦ βασιλέως, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Τί ὅτι οὐκ ἐπορεύθης μετ' ἐμοῦ, Μεμφιβοσθε;

[25] And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why didst thou not go with me, Memphibosthe?

[27] καὶ εἶπεν πρὸς αὐτὸν Μεμφιβοσθε Κύριέ μου βασιλεῦ, ὁ δοῦλός μου παρελογίσατό με, ὅτι εἶπεν ὁ παῖς σου αὐτῷ Ἐπίσαξόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ' αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως, ὅτι χωλὸς ὁ δοῦλός σου·

[26] And Memphibosthe said to him, My lord, O king, my servant deceived me; for thy servant said to him, Saddle me the ass, and I will ride upon it, and go with the king; for thy servant *is* lame.

[28] καὶ μεθώδευσεν ἐν τῷ δούλῳ σου πρὸς τὸν κύριόν μου τὸν βασιλέα, καὶ ὁ κύριός μου ὁ βασιλεὺς ὡς ἄγγελος τοῦ θεοῦ, καὶ ποίησον τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου·

[27] And he has dealt deceitfully with thy servant to my lord the king: but my lord the king *is* as an angel of God, and do thou that which is good in thine eyes.

[29] ὅτι οὐκ ἦν πᾶς ὁ οἶκος τοῦ πατρός μου ἀλλ᾽ ἢ ὅτι ἄνδρες θανάτου τῷ κυρίῳ μου τῷ βασιλεῖ, καὶ ἔθηκας τὸν δοῦλόν σου ἐν τοῖς ἐσθίουσιν τὴν τράπεζάν σου· καὶ τί ἐστίν μοι ἔτι δικαίωμα καὶ τοῦ κεκραγέναι με ἔτι πρὸς τὸν βασιλέα;

[28] For all the house of my father were but as dead men before my lord the king; yet thou hast set thy servant among them that eat at thy table: and what right have I any longer even to cry to the king?

[30] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἵνα τί λαλεῖς ἔτι τοὺς λόγους σου; εἶπον Σὺ καὶ Σιβα διελεῖσθε τὸν ἀγρόν.

[29] And the king said to him, Why speakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land.

[31] καὶ εἶπεν Μεμφιβοσθε πρὸς τὸν βασιλέα Καί γε τὰ πάντα λαβέτω μετὰ τὸ παραγενέσθαι τὸν κύριόν μου τὸν βασιλέα ἐν εἰρήνῃ εἰς τὸν οἶκον αὐτοῦ. –

[30] And Memphibosthe said to the king, Yea, let him take all, since my lord the king has come in peace to his house.

[32] καὶ Βερζελλι ὁ Γαλααδίτης κατέβη ἐκ Ρωγελλιμ καὶ διέβη μετὰ τοῦ βασιλέως τὸν Ιορδάνην ἐκπέμψαι αὐτὸν τὸν Ιορδάνην·

[31] And Berzelli the Galaadite came down from Rogellim, and crossed over Jordan with the king, that he might conduct the king over Jordan.

[33] καὶ Βερζελλι ἀνὴρ πρεσβύτερος σφόδρα, υἱὸς ὀγδοήκοντα ἐτῶν, καὶ αὐτὸς διέθρεψεν τὸν βασιλέα ἐν τῷ οἰκεῖν αὐτὸν ἐν Μαναιμ, ὅτι ἀνὴρ μέγας ἐστὶν σφόδρα.

[32] And Berzelli was a very old man, eighty years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man.

[34] καὶ εἶπεν ὁ βασιλεὺς πρὸς Βερζελλι Σὺ διαβήσῃ μετ᾽ ἐμοῦ, καὶ διαθρέψω τὸ γῆράς σου μετ᾽ ἐμοῦ ἐν Ιερουσαλημ.

[33] And the king said to Berzelli, Thou shalt go over with me, and I will nourish thine old age with me in Jerusalem.

[35] καὶ εἶπεν Βερζελλι πρὸς τὸν βασιλέα Πόσαι ἡμέραι ἐτῶν ζωῆς μου, ὅτι ἀναβήσομαι μετὰ τοῦ βασιλέως εἰς Ιερουσαλημ;

[34] And Berzelli said to the king, How many *are* the days of the years of my life, that I should go up with the king to Jerusalem?

[36] υἱὸς ὀγδοήκοντα ἐτῶν ἐγώ εἰμι σήμερον· μὴ γνώσομαι ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ; ἢ γεύσεται ὁ δοῦλός σου ἔτι ὃ φάγομαι ἢ πίομαι; ἢ ἀκούσομαι ἔτι φωνὴν ᾀδόντων καὶ ᾀδουσῶν; ἵνα τί ἔσται ἔτι ὁ δοῦλός σου εἰς φορτίον ἐπὶ τὸν κύριόν μου τὸν βασιλέα;

[35] I am this day eighty years old: can I then distinguish between good and evil? Can thy servant taste any longer what I eat or drink? can I any longer hear the voice of singing men or singing women? and wherefore shall thy servant any longer be a burden to my lord the king?

[37] ὡς βραχὺ διαβήσεται ὁ δοῦλός σου τὸν Ιορδάνην μετὰ τοῦ βασιλέως· καὶ ἵνα τί ἀνταποδίδωσίν μοι ὁ βασιλεὺς τὴν ἀνταπόδοσιν ταύτην;

[36] Thy servant will go a little way over Jordan with the king: and why does the king return me this recompense?

[38] καθισάτω δὴ ὁ δοῦλός σου καὶ ἀποθανοῦμαι ἐν τῇ πόλει μου παρὰ τῷ τάφῳ τοῦ πατρός μου καὶ τῆς μητρός μου· καὶ ἰδοὺ ὁ δοῦλός σου Χαμααμ διαβήσεται μετὰ τοῦ κυρίου μου τοῦ βασιλέως, καὶ ποίησον αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου.

[37] Let, I pray thee, thy servant remain, and I will die in my city, by the tomb of my father and of my mother. And, behold, thy servant Chamaam shall go over with my lord the king; and do thou to him as it seems good in thine eyes.

[39] καὶ εἶπεν ὁ βασιλεύς Μετ ἐμοῦ διαβήτω Χαμααμ, κἀγὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου καὶ πάντα, ὅσα ἐκλέξῃ ἐπ᾽ ἐμοί, ποιήσω σοι.

[38] And the king said, Let Chamaam go over with me, and I will do to him what is good in my sight; and whatsoever thou shalt choose at my

hand, I will do for thee.

[40] καὶ διέβη πᾶς ὁ λαὸς τὸν Ιορδάνην, καὶ ὁ βασιλεὺς διέβη· καὶ κατεφίλησεν ὁ βασιλεὺς τὸν Βερζελλι καὶ εὐλόγησεν αὐτόν, καὶ ἐπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

[39] And all the people went over Jordan, and the king went over; and the king kissed Berzelli, and blessed him; and he returned to his place.

[41] καὶ διέβη ὁ βασιλεὺς εἰς Γαλγαλα, καὶ Χαμααμ διέβη μετ' αὐτοῦ, καὶ πᾶς ὁ λαὸς Ιουδα διαβαίνοντες μετὰ τοῦ βασιλέως καί γε τὸ ἥμισυ τοῦ λαοῦ Ισραηλ. –

[40] And the king went over to Galgala, and Chamaam went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

[42] καὶ ἰδοὺ πᾶς ἀνὴρ Ισραηλ παρεγένοντο πρὸς τὸν βασιλέα καὶ εἶπον πρὸς τὸν βασιλέα Τί ὅτι ἔκλεψάν σε οἱ ἀδελφοὶ ἡμῶν ἀνὴρ Ιουδα καὶ διεβίβασαν τὸν βασιλέα καὶ τὸν οἶκον αὐτοῦ τὸν Ιορδάνην καὶ πάντες ἄνδρες Δαυιδ μετ' αὐτοῦ;

[41] And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Juda stolen thee away, and caused the king and all his house to pass over Jordan, and all the men of David with him?

[43] καὶ ἀπεκρίθη πᾶς ἀνὴρ Ιουδα πρὸς ἄνδρα Ισραηλ καὶ εἶπαν Διότι ἐγγίζει πρός με ὁ βασιλεύς· καὶ ἵνα τί οὕτως ἐθυμώθης περὶ τοῦ λόγου τούτου; μὴ βρώσει ἐφάγαμεν ἐκ τοῦ βασιλέως, ἢ δόμα ἔδωκεν ἢ ἄρσιν ἦρεν ἡμῖν;

[42] And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? have we indeed eaten of the king's food? or has he given us a gift, or has he sent us a portion?

[44] καὶ ἀπεκρίθη ἀνὴρ Ισραηλ τῷ ἀνδρὶ Ιουδα καὶ εἶπεν Δέκα χεῖρές μοι ἐν τῷ βασιλεῖ, καὶ πρωτότοκος ἐγὼ ἢ σύ, καί γε ἐν τῷ Δαυιδ εἰμὶ ὑπὲρ σέ· καὶ ἵνα τί τοῦτο ὕβρισάς με καὶ οὐκ ἐλογίσθη ὁ λόγος μου πρῶτός μοι τοῦ ἐπιστρέψαι τὸν βασιλέα ἐμοί; καὶ ἐσκληρύνθη ὁ λόγος ἀνδρὸς Ιουδα ὑπὲρ τὸν λόγον ἀνδρὸς Ισραηλ.

[43] And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.

CHAPTER 20

[1] Καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος καὶ ὄνομα αὐτῷ Σαβεε υἱὸς Βοχορι ἀνὴρ ὁ Ιεμενι καὶ ἐσάλπισεν ἐν τῇ κερατίνῃ καὶ εἶπεν Οὐκ ἔστιν ἡμῖν μερὶς ἐν Δαυιδ οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ Ιεσσαι· ἀνὴρ εἰς τὰ σκηνώματά σου, Ισραηλ.

[1] And there was a transgressor *so* called there, and his name was Sabee, a Benjamite, the son of Bochori: and he blew the trumpet, and said, We have no portion in David, neither have we *any* inheritance in the son of Jessae: to thy tents, O Israel, every one.

[2] καὶ ἀνέβη πᾶς ἀνὴρ Ισραηλ ἀπὸ ὄπισθεν Δαυιδ ὀπίσω Σαβεε υἱοῦ Βοχορι, καὶ ἀνὴρ Ιουδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ Ιορδάνου καὶ ἕως Ιερουσαλημ.

[2] And all the men of Israel went up from following David after Sabee the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

[3] καὶ εἰσῆλθεν Δαυιδ εἰς τὸν οἶκον αὐτοῦ εἰς Ιερουσαλημ, καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ, ἃς ἀφῆκεν φυλάσσειν τὸν οἶκον, καὶ ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς καὶ διέθρεψεν αὐτὰς καὶ πρὸς αὐτὰς οὐκ εἰσῆλθεν, καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν, χῆραι ζῶσαι. –

[3] And David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and maintained them, and went not in to them; and they were kept living as widows, till the day of their death.

[4] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αμεσσαι Βόησόν μοι τὸν ἄνδρα Ιουδα τρεῖς ἡμέρας, σὺ δὲ αὐτοῦ στῆθι.

[4] And the king said to Amessai, Call to me the men of Juda for three days, and do thou be present here.

[5] καὶ ἐπορεύθη Αμεσσαι τοῦ βοῆσαι τὸν Ιουδαν καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ, οὗ ἐτάξατο αὐτῷ Δαυιδ.

[5] And Amessai went to call Juda, and delayed beyond the time which David appointed him.

[6] καὶ εἶπεν Δαυιδ πρὸς Αβεσσα Νῦν κακοποιήσει ἡμᾶς Σαβεε υἱὸς Βοχορι ὑπὲρ Αβεσσαλωμ, καὶ νῦν σὺ λαβὲ μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου καὶ καταδίωξον ὀπίσω αὐτοῦ, μήποτε ἑαυτῷ εὕρῃ πόλεις ὀχυρὰς καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν.

[6] And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abessalom: now then take thou with thee the servants of thy lord, and follow after him, lest he find for himself strong cities, so will he blind our eyes.

[7] καὶ ἐξῆλθον ὀπίσω αὐτοῦ οἱ ἄνδρες Ιωαβ καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ πάντες οἱ δυνατοὶ καὶ ἐξῆλθαν ἐξ Ιερουσαλημ διῶξαι ὀπίσω Σαβεε υἱοῦ Βοχορι. –

[7] And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelethites, and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

[8] καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν Γαβαων, καὶ Αμεσσαι εἰσῆλθεν ἔμπροσθεν αὐτῶν. καὶ Ιωαβ περιεζωσμένος μανδύαν τὸ ἔνδυμα αὐτοῦ καὶ ἐπ᾽ αὐτῷ περιεζωσμένος μάχαιραν ἐζευγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ αὐτῆς, καὶ ἡ μάχαιρα ἐξῆλθεν καὶ ἔπεσεν.

[8] And they *were* by the great stone that is in Gabaon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.

[9] καὶ εἶπεν Ιωαβ τῷ Αμεσσαι Εἰ ὑγιαίνεις σύ, ἀδελφέ; καὶ ἐκράτησεν ἡ χεὶρ ἡ δεξιὰ Ιωαβ τοῦ πώγωνος Αμεσσαι τοῦ καταφιλῆσαι αὐτόν·

[9] And Joab said to Amessai, Art thou in health, *my* brother? and the right hand of Joab took hold of the beard of Amessai to kiss him.

[10] καὶ Αμεσσαι οὐκ ἐφυλάξατο τὴν μάχαιραν τὴν ἐν τῇ χειρὶ Ιωαβ, καὶ ἔπαισεν αὐτὸν ἐν αὐτῇ Ιωαβ εἰς τὴν ψόαν, καὶ ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τὴν γῆν, καὶ οὐκ ἐδευτέρωσεν αὐτῷ, καὶ ἀπέθανεν. καὶ Ιωαβ καὶ Αβεσσα ὁ ἀδελφὸς αὐτοῦ ἐδίωξεν ὀπίσω Σαβεε υἱοῦ Βοχορι·

[10] And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died: and Joab and Abessai his brother pursued after Sabee the son of Bochori.

[11] καὶ ἀνὴρ ἔστη ἐπ᾽ αὐτὸν τῶν παιδαρίων Ιωαβ καὶ εἶπεν Τίς ὁ βουλόμενος Ιωαβ καὶ τίς τοῦ Δαυιδ, ὀπίσω Ιωαβ·

[11] And there stood over him one of the servants of Joab, and said, Who *is* he that is for Joab, and who *is* on the side of David following Joab?

[12] καὶ Αμεσσαι πεφυρμένος ἐν τῷ αἵματι ἐν μέσῳ τῆς τρίβου, καὶ εἶδεν ὁ ἀνὴρ ὅτι εἱστήκει πᾶς ὁ λαός, καὶ ἀπέστρεψεν τὸν Αμεσσαι ἐκ τῆς τρίβου εἰς ἀγρὸν καὶ ἐπέρριψεν ἐπ᾽ αὐτὸν ἱμάτιον, καθότι εἶδεν πάντα τὸν ἐρχόμενον ἐπ᾽ αὐτὸν ἑστηκότα·

[12] And Amessai *was* weltering in blood in the midst of the way. And a man saw that all the people stood still; and he removed Amessai out of the path into a field, and he cast a garment upon him, because he saw every one that came to him standing still.

[13] ἡνίκα δὲ ἔφθασεν ἐκ τῆς τρίβου, παρῆλθεν πᾶς ἀνὴρ Ισραηλ ὀπίσω Ιωαβ τοῦ διῶξαι ὀπίσω Σαβεε υἱοῦ Βοχορι. –

[13] And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

[14] καὶ διῆλθεν ἐν πάσαις φυλαῖς Ισραηλ εἰς Αβελ καὶ εἰς Βαιθμαχα καὶ πάντες ἐν Χαρρι, καὶ ἐξεκκλησιάσθησαν καὶ ἦλθον κατόπισθεν αὐτοῦ.

[14] And he went through all the tribes of Israel to Abel, and to Bethmacha; and all in Charri too were assembled, and followed after him.

[15] καὶ παρεγενήθησαν καὶ ἐπολιόρκουν ἐπ᾽ αὐτὸν τὴν Αβελ καὶ τὴν Βαιθμαχα καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν, καὶ ἔστη ἐν τῷ προτειχίσματι, καὶ πᾶς ὁ λαὸς ὁ μετὰ Ιωαβ ἐνοοῦσαν καταβαλεῖν τὸ τεῖχος.

[15] And they came and besieged him in Abel and Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall.

[16] καὶ ἐβόησεν γυνὴ σοφὴ ἐκ τοῦ τείχους καὶ εἶπεν Ἀκούσατε ἀκούσατε, εἴπατε δὴ πρὸς Ιωαβ Ἔγγισον ἕως ὧδε, καὶ λαλήσω πρὸς αὐτόν.

[16] And a wise woman cried from the wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I will speak to him.

[17] καὶ προσήγγισεν πρὸς αὐτήν, καὶ εἶπεν ἡ γυνή Εἰ σὺ εἶ Ιωαβ; ὁ δὲ εἶπεν Ἐγώ. εἶπεν δὲ αὐτῷ Ἄκουσον τοὺς λόγους τῆς δούλης σου. καὶ εἶπεν Ιωαβ Ἀκούω ἐγώ εἰμι.

[17] And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I *am*. And she said to him, Hear the words of thy handmaid; and Joab said, I do hear.

[18] καὶ εἶπεν λέγουσα Λόγον ἐλάλησαν ἐν πρώτοις λέγοντες Ἠρωτημένος ἠρωτήθη ἐν τῇ Αβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ισραηλ, ἐρωτῶντες ἐπερωτήσουσιν ἐν Αβελ καὶ οὕτως εἰ ἐξέλιπον.

[18] And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed.

[19] ἐγώ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ισραηλ, σὺ δὲ ζητεῖς θανατῶσαι πόλιν καὶ μητρόπολιν ἐν Ισραηλ· ἵνα τί καταποντίζεις κληρονομίαν κυρίου;

[19] I am a peaceable one of the strong ones in Israel; but thou seekest to destroy a city and a mother city in Israel: why dost thou seek to ruin the inheritance of the Lord?

[20] καὶ ἀπεκρίθη Ιωαβ καὶ εἶπεν Ἵλεώς μοι ἵλεώς μοι, εἰ καταποντιῶ καὶ εἰ διαφθερῶ·

[20] And Joab answered and said, Far be it, far be it from me, that I should ruin or destroy.

[21] οὐχ οὕτος ὁ λόγος, ὅτι ἀνὴρ ἐξ ὄρους Εφραιμ, Σαβεε υἱὸς Βοχορι ὄνομα αὐτοῦ, καὶ ἐπῆρεν τὴν χεῖρα αὐτοῦ ἐπὶ τὸν βασιλέα Δαυιδ· δότε αὐτόν μοι μόνον, καὶ ἀπελεύσομαι ἀπάνωθεν τῆς πόλεως. καὶ εἶπεν ἡ γυνὴ πρὸς Ιωαβ Ἰδοὺ ἡ κεφαλὴ αὐτοῦ ῥιφήσεται πρὸς σὲ διὰ τοῦ τείχους.

[21] Is not the case thus, that a man of mount Ephraim, Sabee, son of Bochori by name, has even lifted up his hand against king David? Give him only to me, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.

[22] καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαὸν καὶ ἐλάλησεν πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς· καὶ ἀφεῖλεν τὴν κεφαλὴν Σαβεε υἱοῦ Βοχορι καὶ ἔβαλεν πρὸς Ιωαβ. καὶ ἐσάλπισεν ἐν κερατίνῃ, καὶ διεσπάρησαν ἀπὸ τῆς πόλεως ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ· καὶ Ιωαβ ἀπέστρεψεν εἰς Ιερουσαλημ πρὸς τὸν βασιλέα.

[22] And the woman went in to all the people, and she spoke to all the city in her wisdom; and they took off the head of Sabee the son of Bochori; and took it away and threw it to Joab: and he blew the trumpet, and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem to the king.

[23] Καὶ Ιωαβ πρὸς πάσῃ τῇ δυνάμει Ισραηλ, καὶ Βαναιας υἱὸς Ιωδαε ἐπὶ τοῦ χερεθθι καὶ ἐπὶ τοῦ φελεθθι,

[23] And Joab *was* over all the forces of Israel: and Banaias the son of Jodae *was* over the Cherethites and over the Phelethites.

[24] καὶ Αδωνιραμ ἐπὶ τοῦ φόρου, καὶ Ιωσαφατ υἱὸς Αχιλουθ ἀναμιμνῄσκων,

[24] And Adoniram *was* over the tribute: and Josaphath the son of Achiluth *was* recorder.

[25] καὶ Σουσα γραμματεύς, καὶ Σαδωκ καὶ Αβιαθαρ ἱερεῖς,

[25] And Susa *was* scribe: and Sadoc and Abiathar *were* priests.

[26] καί γε Ιρας ὁ Ιαριν ἦν ἱερεὺς τοῦ Δαυιδ.

[26] Moreover Iras the *son of* Iarin was priest to David.

CHAPTER 21

[1] Καὶ ἐγένετο λιμὸς ἐν ταῖς ἡμέραις Δαυιδ τρία ἔτη, ἐνιαυτὸς ἐχόμενος ἐνιαυτοῦ, καὶ ἐζήτησεν Δαυιδ τὸ πρόσωπον τοῦ κυρίου. καὶ εἶπεν κύριος Ἐπὶ Σαουλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ αὐτὸν θανάτῳ αἱμάτων περὶ οὗ ἐθανάτωσεν τοὺς Γαβαωνίτας.

[1] And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, *There is* guilt upon Saul and his house because of his bloody murder, whereby he slew the Gabaonites.

[2] καὶ ἐκάλεσεν ὁ βασιλεὺς Δαυιδ τοὺς Γαβαωνίτας καὶ εἶπεν πρὸς αὐτούς· καὶ οἱ Γαβαωνῖται οὐχ υἱοὶ Ισραηλ εἰσίν, ὅτι ἀλλ᾽ ἢ ἐκ τοῦ λείμματος τοῦ Αμορραίου, καὶ οἱ υἱοὶ Ισραηλ ὤμοσαν αὐτοῖς· καὶ ἐζήτησεν Σαουλ πατάξαι αὐτοὺς ἐν τῷ ζηλῶσαι αὐτὸν τοὺς υἱοὺς Ισραηλ καὶ Ιουδα.

[2] And King David called the Gabaonites, and said to them; — (now the Gabaonites are not the children of Israel, but *are* of the remnant of the Amorite, and the children of Israel had sworn to them: but Saul sought to smite them in his zeal for the children of Israel and Juda.)

[3] καὶ εἶπεν Δαυιδ πρὸς τοὺς Γαβαωνίτας Τί ποιήσω ὑμῖν καὶ ἐν τίνι ἐξιλάσομαι καὶ εὐλογήσετε τὴν κληρονομίαν κυρίου;

[3] And David said to the Gabaonites, What shall I do to you? and wherewithal shall I make atonement, that ye may bless the inheritance of the Lord?

[4] καὶ εἶπαν αὐτῷ οἱ Γαβαωνῖται Οὐκ ἔστιν ἡμῖν ἀργύριον καὶ χρυσίον μετὰ Σαουλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ οὐκ ἔστιν ἡμῖν ἀνὴρ θανατῶσαι ἐν Ισραηλ. καὶ εἶπεν Τί ὑμεῖς λέγετε καὶ ποιήσω ὑμῖν;

[4] And the Gabaonites said to him, We have no *question about* silver or gold with Saul and with his house; and there is no man for us to put to death in Israel.

[5] καὶ εἶπαν πρὸς τὸν βασιλέα Ὁ ἀνὴρ συνετέλεσεν ἐφ᾽ ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς· ἀφανίσωμεν αὐτὸν τοῦ μὴ ἑστάναι αὐτὸν ἐν παντὶ ὁρίῳ Ισραηλ·

[5] And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel.

[6] δότω ἡμῖν ἑπτὰ ἄνδρας ἐκ τῶν υἱῶν αὐτοῦ, καὶ ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν Γαβαων Σαουλ ἐκλεκτοὺς κυρίου. καὶ εἶπεν ὁ βασιλεύς Ἐγὼ δώσω.

[6] Let one give us seven men of his sons, and let us hang them up in the sun to the Lord in Gabaon of Saul, as chosen out for the Lord. And the king said, I will give *them*.

[7] καὶ ἐφείσατο ὁ βασιλεὺς ἐπὶ Μεμφιβοσθε υἱὸν Ιωναθαν υἱοῦ Σαουλ διὰ τὸν ὅρκον κυρίου τὸν ἀνὰ μέσον αὐτῶν, ἀνὰ μέσον Δαυιδ καὶ ἀνὰ μέσον Ιωναθαν υἱοῦ Σαουλ.

[7] But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

[8] καὶ ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς Ρεσφα θυγατρὸς Αια, οὓς ἔτεκεν τῷ Σαουλ, τὸν Ερμωνι καὶ τὸν Μεμφιβοσθε, καὶ τοὺς πέντε υἱοὺς Μιχολ θυγατρὸς Σαουλ, οὓς ἔτεκεν τῷ Εσριηλ υἱῷ Βερζελλι τῷ Μοουλαθι,

[8] And the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moulathite.

[9] καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ τῶν Γαβαωνιτῶν, καὶ ἐξηλίασαν αὐτοὺς ἐν τῷ ὄρει ἔναντι κυρίου, καὶ ἔπεσαν οἱ ἑπτὰ αὐτοὶ ἐπὶ τὸ αὐτό· καὶ αὐτοὶ δὲ ἐθανατώθησαν ἐν ἡμέραις θερισμοῦ ἐν πρώτοις ἐν ἀρχῇ θερισμοῦ κριθῶν.

[9] And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before the lord: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest.

[10] καὶ ἔλαβεν Ρεσφα θυγάτηρ Αια τὸν σάκκον καὶ ἔπηξεν αὐτῇ πρὸς τὴν πέτραν ἐν ἀρχῇ θερισμοῦ κριθῶν, ἕως ἔσταξεν ἐπ᾽ αὐτοὺς ὕδωρ ἐκ

τοῦ οὐρανοῦ, καὶ οὐκ ἔδωκεν τὰ πετεινὰ τοῦ οὐρανοῦ καταπαῦσαι ἐπ᾽ αὐτοὺς ἡμέρας καὶ τὰ θηρία τοῦ ἀγροῦ νυκτός. –

[10] And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

[11] καὶ ἀπηγγέλη τῷ Δαυιδ ὅσα ἐποίησεν Ρεσφα θυγάτηρ Αια παλλακὴ Σαουλ, καὶ ἐξελύθησαν, καὶ κατέλαβεν αὐτοὺς Δαν υἱὸς Ιωα ἐκ τῶν ἀπογόνων τῶν γιγάντων,

[11] And it was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint, and Dan, the son of Joa of the offspring of the giants overtook them.]

[12] καὶ ἐπορεύθη Δαυιδ καὶ ἔλαβεν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ παρὰ τῶν ἀνδρῶν υἱῶν Ιαβις Γαλααδ, οἳ ἔκλεψαν αὐτοὺς ἐκ τῆς πλατείας Βαιθσαν, ὅτι ἔστησαν αὐτοὺς ἐκεῖ οἱ ἀλλόφυλοι ἐν ἡμέρᾳ, ᾗ ἐπάταξαν οἱ ἀλλόφυλοι τὸν Σαουλ ἐν Γελβουε,

[12] And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabis Galaad, who stole them from the street of Baethsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue.

[13] καὶ ἀνήνεγκεν ἐκεῖθεν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ καὶ συνήγαγεν τὰ ὀστᾶ τῶν ἐξηλιασμένων.

[13] And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged.

[14] καὶ ἔθαψαν τὰ ὀστᾶ Σαουλ καὶ τὰ ὀστᾶ Ιωναθαν τοῦ υἱοῦ αὐτοῦ καὶ τῶν ἡλιασθέντων ἐν γῇ Βενιαμιν ἐν τῇ πλευρᾷ ἐν τῷ τάφῳ Κις τοῦ πατρὸς αὐτοῦ καὶ ἐποίησαν πάντα, ὅσα ἐνετείλατο ὁ βασιλεύς. – καὶ ἐπήκουσεν ὁ θεὸς τῇ γῇ μετὰ ταῦτα.

[14] And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of Cis his father; and they did all things that the king commanded: and after this God hearkened to *the prayers of* the land.

[15] Καὶ ἐγενήθη ἔτι πόλεμος τοῖς ἀλλοφύλοις μετὰ Ισραηλ. καὶ κατέβη Δαυιδ καὶ οἱ παῖδες αὐτοῦ μετ᾽ αὐτοῦ καὶ ἐπολέμησαν μετὰ τῶν ἀλλοφύλων, καὶ ἐξελύθη Δαυιδ.

[15] And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went.

[16] καὶ Ιεσβι, ὃς ἦν ἐν τοῖς ἐκγόνοις τοῦ Ραφα καὶ ὁ σταθμὸς τοῦ δόρατος αὐτοῦ τριακοσίων σίκλων ὁλκὴ χαλκοῦ καὶ αὐτὸς περιεζωσμένος κορύνην, καὶ διενοεῖτο πατάξαι τὸν Δαυιδ.

[16] And Jesbi, who was of the progeny of Rapha, and the head of whose spear *was* three hundred shekels of brass in weight, who also was girt with a club, even he thought to smite David.

[17] καὶ ἐβοήθησεν αὐτῷ Αβεσσα υἱὸς Σαρουιας καὶ ἐπάταξεν τὸν ἀλλόφυλον καὶ ἐθανάτωσεν αὐτόν. τότε ὤμοσαν οἱ ἄνδρες Δαυιδ λέγοντες Οὐκ ἐξελεύσῃ ἔτι μεθ᾽ ἡμῶν εἰς πόλεμον καὶ οὐ μὴ σβέσῃς τὸν λύχνον Ισραηλ. –

[17] And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David swore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

[18] καὶ ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν Γεθ μετὰ τῶν ἀλλοφύλων. τότε ἐπάταξεν Σεβοχα ὁ Αστατωθι τὸν Σεφ τὸν ἐν τοῖς ἐκγόνοις τοῦ Ραφα. –

[18] And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite slew Seph of the progeny of Rapha.

[19] καὶ ἐγένετο ὁ πόλεμος ἐν Γοβ μετὰ τῶν ἀλλοφύλων. καὶ ἐπάταξεν Ελεαναν υἱὸς Αριωργιμ ὁ Βαιθλεεμίτης τὸν Γολιαθ τὸν Γεθθαῖον, καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφαινόντων. –

[19] And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear *was* as a weaver’s beam.

[20] καὶ ἐγένετο ἔτι πόλεμος ἐν Γεθ. καὶ ἦν ἀνὴρ μαδων, καὶ οἱ δάκτυλοι τῶν χειρῶν αὐτοῦ καὶ οἱ δάκτυλοι τῶν ποδῶν αὐτοῦ ἓξ καὶ ἕξ, εἴκοσι

τέσσαρες ἀριθμῷ, καί γε αὐτὸς ἐτέχθη τῷ Ραφα.

[20] And there was yet a battle in Geth: and there was a man of stature, and the fingers of his hands and the toes of his feet *were* six on each, four and twenty in number: and he also was born to Rapha.

[21] καὶ ὠνείδισεν τὸν Ισραηλ, καὶ ἐπάταξεν αὐτὸν Ιωναθαν υἱὸς Σεμει ἀδελφοῦ Δαυιδ. –

[21] And he defied Israel, and Jonathan son of Semei brother of David, smote him.

[22] οἱ τέσσαρες οὗτοι ἐτέχθησαν ἀπόγονοι τῶν γιγάντων ἐν Γεθ τῷ Ραφα οἶκος, καὶ ἔπεσαν ἐν χειρὶ Δαυιδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ.

[22] These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.

CHAPTER 22

[1] Καὶ ἐλάλησεν Δαυιδ τῷ κυρίῳ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐν ᾗ ἡμέρᾳ ἐξείλατο αὐτὸν κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαουλ,

[1] And David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of the hand of all his enemies, and out of the hand of Saul.

[2] καὶ εἶπεν Κύριε, πέτρα μου καὶ ὀχύρωμά μου καὶ ἐξαιρούμενός με ἐμοί,

[2] And the song was thus: O Lord, my rock, and my fortress, and my deliverer,

[3] ὁ θεός μου φύλαξ ἔσται μου, πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ, ὑπερασπιστής μου καὶ κέρας σωτηρίας μου, ἀντιλήμπτωρ μου καὶ καταφυγή μου σωτηρίας μου, ἐξ ἀδίκου σώσεις με.

[3] my God; he shall be to me my guard, I will trust in him: *he is* my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

[4] αἰνετὸν ἐπικαλέσομαι κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι.

[4] I will call upon the Lord who is worthy to be praised, and I shall be saved from my enemies.

[5] ὅτι περιέσχον με συντριμμοὶ θανάτου, χείμαρροι ἀνομίας ἐθάμβησάν με·

[5] For the troubles of death compassed me, the floods of iniquity amazed me:

[6] ὠδῖνες θανάτου ἐκύκλωσάν με, προέφθασάν με σκληρότητες θανάτου.

[6] the pangs of death surrounded me, the agonies of death prevented me.

[7] ἐν τῷ θλίβεσθαί με ἐπικαλέσομαι κύριον καὶ πρὸς τὸν θεόν μου βοήσομαι· καὶ ἐπακούσεται ἐκ ναοῦ αὐτοῦ φωνῆς μου, καὶ ἡ κραυγή μου ἐν τοῖς ὠσὶν αὐτοῦ.

[7] When I am afflicted I will call upon the Lord, and will cry to my God, and he shall hear my voice out of his temple, and my cry shalt come into his ears.

[8] καὶ ἐταράχθη καὶ ἐσείσθη ἡ γῆ, καὶ τὰ θεμέλια τοῦ οὐρανοῦ συνεταράχθησαν καὶ ἐσπαράχθησαν, ὅτι ἐθυμώθη κύριος αὐτοῖς.

[8] And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because the Lord was wroth with them.

[9] ἀνέβη καπνὸς ἐν τῇ ὀργῇ αὐτοῦ, καὶ πῦρ ἐκ στόματος αὐτοῦ κατέδεται, ἄνθρακες ἐξεκαύθησαν ἀπ᾽ αὐτοῦ.

[9] There went up a smoke in his wrath, and fire out of his mouth devours: coals were kindled at it.

[10] καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη, καὶ γνόφος ὑποκάτω τῶν ποδῶν αὐτοῦ.

[10] And he bowed the heavens, and came down, and *there was* darkness under his feet.

[11] καὶ ἐπεκάθισεν ἐπὶ χερουβιν καὶ ἐπετάσθη καὶ ὤφθη ἐπὶ πτερύγων ἀνέμου.

[11] And he rode upon the cherubs and did fly, and was seen upon the wings of the wind.

[12] καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ κύκλῳ αὐτοῦ, ἡ σκηνὴ αὐτοῦ σκότος ὑδάτων· ἐπάχυνεν ἐν νεφέλαις ἀέρος.

[12] And he made darkness his hiding-place; his tabernacle round about him was the darkness of waters, he condensed it with the clouds of the air.

[13] ἀπὸ τοῦ φέγγους ἐναντίον αὐτοῦ ἐξεκαύθησαν ἄνθρακες πυρός.

[13] At the brightness before him coals of fire were kindled.

[14] ἐβρόντησεν ἐξ οὐρανοῦ κύριος, καὶ ὁ ὕψιστος ἔδωκεν φωνὴν αὐτοῦ

[14] The Lord thundered out of heaven, and the Most High uttered his voice.

[15] καὶ ἀπέστειλεν βέλη καὶ ἐσκόρπισεν αὐτούς, ἀστραπὴν καὶ ἐξέστησεν αὐτούς.

[15] And he sent forth arrows, and scattered them, and he flashed lightning, and dismayed them.

[16] καὶ ὤφθησαν ἀφέσεις θαλάσσης, καὶ ἀπεκαλύφθη θεμέλια τῆς οἰκουμένης ἐν τῇ ἐπιτιμήσει κυρίου, ἀπὸ πνοῆς πνεύματος θυμοῦ αὐτοῦ.

[16] And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of his anger.

[17] ἀπέστειλεν ἐξ ὕψους καὶ ἔλαβέν με, εἵλκυσέν με ἐξ ὑδάτων πολλῶν·

[17] He sent from above and took me; he drew me out of many waters.

[18] ἐρρύσατό με ἐξ ἐχθρῶν μου ἰσχύος, ἐκ τῶν μισούντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

[18] He delivered me from my strong enemies, from them that hated me, for they were stronger than I.

[19] προέφθασάν με ἐν ἡμέρᾳ θλίψεώς μου, καὶ ἐγένετο κύριος ἐπιστήριγμά μου

[19] The days of my affliction prevented me; but the Lord was my stay.

[20] καὶ ἐξήγαγέν με εἰς πλατυσμὸν καὶ ἐξείλατό με, ὅτι εὐδόκησεν ἐν ἐμοί.

[20] And he brought me into a wide place, and rescued me, because he delighted in me.

[21] καὶ ἀνταπέδωκέν μοι κύριος κατὰ τὴν δικαιοσύνην μου, κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταπέδωκέν μοι,

[21] And the Lord recompensed me according to my righteousness; even according to the purity of my hands did he recompense me.

[22] ὅτι ἐφύλαξα ὁδοὺς κυρίου καὶ οὐκ ἠσέβησα ἀπὸ τοῦ θεοῦ μου,

[22] Because, I kept the ways of the Lord, and did not wickedly depart from my God.

[23] ὅτι πάντα τὰ κρίματα αὐτοῦ κατεναντίον μου, καὶ τὰ δικαιώματα αὐτοῦ, οὐκ ἀπέστην ἀπ᾽ αὐτῶν.

[23] For all his judgments and his ordinances *were* before me: I departed not from them.

[24] καὶ ἔσομαι ἄμωμος αὐτῷ καὶ προφυλάξομαι ἀπὸ τῆς ἀνομίας μου.

[24] And I shall be blameless before him, and will keep myself from my iniquity.

[25] καὶ ἀποδώσει μοι κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ.

[25] And the Lord will recompense me according to my righteousness, and according to the purity of my hands in his eye-sight.

[26] μετὰ ὁσίου ὁσιωθήσῃ καὶ μετὰ ἀνδρὸς τελείου τελειωθήσῃ

[26] With the holy thou wilt be holy, and with the perfect man thou will be perfect,

[27] καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ στρεβλωθήσῃ.

[27] and with the excellent thou wilt be excellent, and with the froward thou will be froward.

[28] καὶ τὸν λαὸν τὸν πτωχὸν σώσεις καὶ ὀφθαλμοὺς ἐπὶ μετεώρων ταπεινώσεις.

[28] And thou wilt save the poor people, and wilt bring down the eyes of the haughty.

[29] ὅτι σὺ ὁ λύχνος μου, κύριε, καὶ κύριος ἐκλάμψει μοι τὸ σκότος μου.

[29] For thou, Lord, *art* my lamp, and the Lord shall shine forth to me in my darkness.

[30] ὅτι ἐν σοὶ δραμοῦμαι μονόζωνος καὶ ἐν τῷ θεῷ μου ὑπερβήσομαι τεῖχος.

[30] For by thee shall I run *as* a girded man, and by my God shall I leap over a wall.

[31] ὁ ἰσχυρός, ἄμωμος ἡ ὁδὸς αὐτοῦ, τὸ ῥῆμα κυρίου κραταιόν, πεπυρωμένον, ὑπερασπιστής ἐστιν πᾶσιν τοῖς πεποιθόσιν ἐπ᾽ αὐτῷ.

[31] As for the Mighty One, his way *is* blameless: the word of the Lord *is* strong *and* tried in the fire: he is a protector to all that put their trust in him.

[32] τίς ἰσχυρὸς πλὴν κυρίου; καὶ τίς κτίστης ἔσται πλὴν τοῦ θεοῦ ἡμῶν;

[32] Who *is* strong, but the Lord? and who will be a Creator except our God?

[33] ὁ ἰσχυρὸς ὁ κραταιῶν με δυνάμει, καὶ ἐξετίναξεν ἄμωμον τὴν ὁδόν μου·

[33] *It is* the Mighty One who strengthens me with might, and has prepared my way without fault.

[34] τιθεὶς τοὺς πόδας μου ὡς ἐλάφων καὶ ἐπὶ τὰ ὕψη ἱστῶν με·

[34] He makes my feet like hart's feet, and sets me upon the high places.

[35] διδάσκων χεῖράς μου εἰς πόλεμον καὶ κατάξας τόξον χαλκοῦν ἐν βραχίονί μου.

[35] He teaches my hands to war, and has broken a brazen bow by my arm.

[36] καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας μου, καὶ ἡ ὑπακοή σου ἐπλήθυνέν με

[36] And thou hast given me the shield of my salvation, and thy propitious dealing has increased me,

[37] εἰς πλατυσμὸν εἰς τὰ διαβήματά μου ὑποκάτω μου, καὶ οὐκ ἐσαλεύθησαν τὰ σκέλη μου.

[37] so as to make room under me for my going, and my legs did not totter.

[38] διώξω ἐχθρούς μου καὶ ἀφανιῶ αὐτοὺς καὶ οὐκ ἀναστρέψω, ἕως συντελέσω αὐτούς·

[38] I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them.

[39] καὶ θλάσω αὐτούς, καὶ οὐκ ἀναστήσονται καὶ πεσοῦνται ὑπὸ τοὺς πόδας μου.

[39] And I will crush them, and they shall not rise; and they shall fall under my feet.

[40] καὶ ἐνισχύσεις με δυνάμει εἰς πόλεμον, κάμψεις τοὺς ἐπανιστανομένους μοι ὑποκάτω μου·

[40] And thou shalt strengthen me with power for the war; thou shalt cause them that rise up against me to bow down under me.

[41] καὶ τοὺς ἐχθρούς μου ἔδωκάς μοι νῶτον, τοὺς μισοῦντάς με, καὶ ἐθανάτωσας αὐτούς.

[41] And thou hast caused mine enemies to flee before me, even them that hated me, and thou hast slain them.

[42] βοήσονται, καὶ οὐκ ἔστιν βοηθός, πρὸς κύριον, καὶ οὐχ ὑπήκουσεν αὐτῶν.

[42] They shall cry, and there shall be no helper; to the Lord, but he hearkens not to them.

[43] καὶ ἐλέανα αὐτοὺς ὡς χοῦν γῆς, ὡς πηλὸν ἐξόδων ἐλέπτυνα αὐτούς.

[43] And I ground them as the dust of the earth, I beat them small as the mire of the streets.

[44] καὶ ῥύσῃ με ἐκ μάχης λαῶν, φυλάξεις με εἰς κεφαλὴν ἐθνῶν· λαός, ὃν οὐκ ἔγνων, ἐδούλευσάν μοι,

[44] And thou shalt deliver me from the striving of the peoples, thou shalt keep me *to be* the head of the Gentiles: a people which I knew not served me.

[45] υἱοὶ ἀλλότριοι ἐψεύσαντό μοι, εἰς ἀκοὴν ὠτίου ἤκουσάν μου·

[45] The strange children feigned *obedience* to me; they hearkened to me as soon as they heard.

[46] υἱοὶ ἀλλότριοι ἀπορριφήσονται καὶ σφαλοῦσιν ἐκ τῶν συγκλεισμῶν αὐτῶν.

[46] The strange children shall be cast away, and shall be overthrown out of their hiding places.

[47] ζῇ κύριος, καὶ εὐλογητὸς ὁ φύλαξ μου, καὶ ὑψωθήσεται ὁ θεός μου, ὁ φύλαξ τῆς σωτηρίας μου.

[47] The Lord lives, and blessed *be* my guardian, and my God, my strong keeper, shall be exalted.

[48] ἰσχυρὸς κύριος ὁ διδοὺς ἐκδικήσεις ἐμοί, παιδεύων λαοὺς ὑποκάτω μου

[48] The Lord who avenges me *is* strong, chastening the nations under me,

[49] καὶ ἐξάγων με ἐξ ἐχθρῶν μου, καὶ ἐκ τῶν ἐπεγειρομένων μοι ὑψώσεις με, ἐξ ἀνδρὸς ἀδικημάτων ῥύσῃ με.

[49] and bringing me out from my enemies: and thou shalt set me on high from among those that rise up against me: thou shalt deliver me from the violent man.

[50] διὰ τοῦτο ἐξομολογήσομαί σοι, κύριε, ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ ὀνόματί σου ψαλῶ,

[50] Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name.

[51] μεγαλύνων σωτηρίας βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ, τῷ Δαυιδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

[51] He magnifies the salvation of his king, and works mercy for his anointed, even for David and for his seed for ever.

CHAPTER 23

[1] Καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι Πιστὸς Δαυιδ υἱὸς Ιεσσαι, καὶ πιστὸς ἀνήρ, ὃν ἀνέστησεν κύριος ἐπὶ χριστὸν θεοῦ Ιακωβ, καὶ εὐπρεπεῖς ψαλμοὶ Ισραηλ.

[1] And these *are* the last words of David.

Faithful *is* David the son of Jessae, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob, and beautiful *are* the psalms of Israel.

[2] πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοί, καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου·

[2] The Spirit of the Lord spoke by me, and his word *was* upon my tongue.

[3] λέγει ὁ θεὸς Ισραηλ, ἐμοὶ ἐλάλησεν φύλαξ Ισραηλ Παραβολὴν εἰπόν Ἐν ἀνθρώπῳ πῶς κραταιώσητε φόβον θεοῦ;

[3] The God of Israel says, A watchman out of Israel spoke to me a parable: I said among men, How will ye strengthen the fear of the anointed?

[4] καὶ ἐν θεῷ φωτὶ πρωίας ἀνατείλαι ἥλιος, τὸ πρωῒ οὐ παρῆλθεν ἐκ φέγγους καὶ ὡς ἐξ ὑετοῦ χλόης ἀπὸ γῆς.

[4] And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth.

[5] οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἰσχυροῦ; διαθήκην γὰρ αἰώνιον ἔθετό μοι, ἑτοίμην ἐν παντὶ καιρῷ, πεφυλαγμένην, ὅτι πᾶσα σωτηρία μου καὶ πᾶν θέλημα, ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος.

[5] For my house *is* not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire *is*, that the wicked should not flourish.

[6] ὥσπερ ἄκανθα ἐξωσμένη πάντες αὐτοί, ὅτι οὐ χειρὶ λημφθήσονται,

[6] All these *are* as a thorn thrust forth, for they shall not be taken with the hand,

[7] καὶ ἀνὴρ οὐ κοπιάσει ἐν αὐτοῖς, καὶ πλῆρες σιδήρου καὶ ξύλον δόρατος, καὶ ἐν πυρὶ καύσει καυθήσονται αἰσχύνῃ αὐτῶν.

[7] and a man shall not labour among them; and *one shall have* that which is fully armed with iron, and the staff of a spear, an he shall burn them with fire, and they shall be burnt in their shame.

[8] Ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ· Ιεβοσθε ὁ Χαναναῖος ἄρχων τοῦ τρίτου ἐστίν, Αδινων ὁ Ασωναῖος. οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἐπὶ ὀκτακοσίους τραυματίας εἰς ἅπαξ. –

[8] These *are* the names of the mighty men of David: Jebosthe the Chananite is a captain of the third *part*: Adinon the Asonite, he drew his sword against eight hundred soldiers at once.

[9] καὶ μετ’ αὐτὸν Ελεαζαρ υἱὸς πατραδέλφου αὐτοῦ υἱὸς Σουσίτου ἐν τοῖς τρισὶν δυνατοῖς. οὗτος ἦν μετὰ Δαυιδ ἐν Σερραν, καὶ ἐν τῷ ὀνειδίσαι αὐτὸν ἐν τοῖς ἀλλοφύλοις συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἀνέβησαν ἀνὴρ Ισραηλ·

[9] And after him Eleanan the son of his uncle, son of Dudi who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up.

[10] αὐτὸς ἀνέστη καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύλοις, ἕως οὗ ἐκοπίασεν ἡ χεὶρ αὐτοῦ καὶ προσεκολλήθη ἡ χεὶρ αὐτοῦ πρὸς τὴν μάχαιραν, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκδιδύσκειν. –

[10] He arose an smote the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord wrought a great salvation in that day, and the people rested behind him only to strip *the slain*.

[11] καὶ μετ’ αὐτὸν Σαμαια υἱὸς Ασα ὁ Αρουχαῖος. καὶ συνήχθησαν οἱ ἀλλόφυλοι εἰς Θηρία, καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ, καὶ ὁ λαὸς ἔφυγεν ἐκ προσώπου ἀλλοφύλων·

[11] And after him Samaia the son of Asa the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of

lentiles; and the people fled before the Philistines.

[12] καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος καὶ ἐξείλατο αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην. –

[12] And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

[13] καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα καὶ ἦλθον εἰς Κασων πρὸς Δαυιδ εἰς τὸ σπήλαιον Οδολλαμ, καὶ τάγμα τῶν ἀλλοφύλων παρενέβαλον ἐν τῇ κοιλάδι Ραφαιμ·

[13] And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and *there was* an army of the Philistines, and they encamped in the valley of Raphain.

[14] καὶ Δαυιδ τότε ἐν τῇ περιοχῇ, καὶ τὸ ὑπόστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ.

[14] And David *was* then in the strong hold, and the garrison of the Philistines *was* then in Bethleem.

[15] καὶ ἐπεθύμησεν Δαυιδ καὶ εἶπεν Τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ; τὸ δὲ σύστημα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ.

[15] And David longed, and said, Who will give me water to drink out of the well that is in Bethleem by the gate? now the band of the Philistines *was* then in Bethleem.

[16] καὶ διέρρηξαν οἱ τρεῖς δυνατοὶ ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ τοῦ ἐν τῇ πύλῃ καὶ ἔλαβαν καὶ παρεγένοντο πρὸς Δαυιδ, καὶ οὐκ ἠθέλησεν πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ

[16] And the three mighty men broke through the host of the Philistines, and drew water out of the well that was in Bethleem in the gate: and they took it, and brought it to David, and he would not drink it, but poured it out before the Lord.

[17] καὶ εἶπεν Ἵλεώς μοι, κύριε, τοῦ ποιῆσαι τοῦτο· εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν πίομαι; καὶ οὐκ ἠθέλησεν πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

[17] And he said, O Lord, forbid that I should do this, that I should drink of the blood of the men who went at *the risk of* their lives: and he would not drink it. These things did these three mighty men.

[18] Καὶ Αβεσσα ἀδελφὸς Ιωαβ υἱὸς Σαρουιας, αὐτὸς ἄρχων ἐν τοῖς τρισίν. καὶ αὐτὸς ἐξήγειρεν τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίους τραυματίας, καὶ αὐτῷ ὄνομα ἐν τοῖς τρισίν·

[18] And Abessa the brother of Joab the son of Saruia, he *was* chief among the three, and he lifted up his spear against three hundred whom he slew; and he had a name among three.

[19] ἐκ τῶν τριῶν ἐκείνων ἔνδοξος, καὶ ἐγένετο αὐτοῖς εἰς ἄρχοντα, καὶ ἕως τῶν τριῶν οὐκ ἦλθεν. –

[19] Of those three *he was* most honourable, and he became a chief over them, but he reached not to the *first* three.

[20] καὶ Βαναιας υἱὸς Ιωδαε, ἀνὴρ αὐτὸς πολλοστὸς ἔργοις ἀπὸ Καβεσεηλ. καὶ αὐτὸς ἐπάταξεν τοὺς δύο υἱοὺς αριηλ τοῦ Μωαβ· καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν μέσῳ τοῦ λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνος·

[20] And Banaeas the son of Jodae, he was abundant in *mighty* deeds, from Cabeseel, and he smote the two sons of Ariel of Moab: and he went down and smote a lion in the midst of a pit on a snowy day.

[21] αὐτὸς ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατόν, ἐν δὲ τῇ χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας, καὶ κατέβη πρὸς αὐτὸν ἐν ῥάβδῳ καὶ ἥρπασεν τὸ δόρυ ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ.

[21] He smote an Egyptian, a wonderful man, and in the hand of the Egyptian *was* a spear as the side of a ladder; and he went down to him with a staff, and snatched the spear from the Egyptian's hand, and slew him with his own spear.

[22] ταῦτα ἐποίησεν Βαναιας υἱὸς Ιωδαε, καὶ αὐτῷ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς·

[22] These things did Banaeas the son of Jodae, and he had a name among the three mighty men.

[23] ἐκ τῶν τριῶν ἔνδοξος, καὶ πρὸς τοὺς τρεῖς οὐκ ἦλθεν· καὶ ἔταξεν αὐτὸν Δαυιδ εἰς τὰς ἀκοὰς αὐτοῦ.

[23] He was honourable among the *second* three, but he reached not to the *first* three: and David made him his reporter.

And these *are* the names of King David's mighty men.

[24] Καὶ ταῦτα τὰ ὀνόματα τῶν δυνατῶν Δαυιδ βασιλέως· Ασαηλ ἀδελφὸς Ιωαβ [οὗτος ἐν τοῖς τριάκοντα], Ελεαναν υἱὸς Δουδι πατραδέλφου αὐτοῦ ἐν Βαιθλεεμ,

[24] Asael Joab's brother; he *was* among the thirty. Eleanan son of Dudi his uncle in Bethleem.

[25] Σαμαι ὁ Αρουδαῖος, Ελικα ὁ Αρωδαῖος,

[25] Saema the Rudaean.

[26] Ελλης ὁ Φελωθι, Ιρας υἱὸς Εκκας ὁ Θεκωίτης,

[26] Selles the Kelothite: Iras the son of Isca the Thecoite.

[27] Αβιεζερ ὁ Αναθωθίτης ἐκ τῶν υἱῶν τοῦ Ασωθίτου,

[27] Abiezer the Anothite, of the sons of the Anothite.

[28] Σελμων ὁ Αωίτης, Μοορε ὁ Νετωφαθίτης,

[28] Ellon the Aoite; Noere the Netophatite.

[29] Ελα υἱὸς Βαανα ὁ Νετωφαθίτης, Εθθι υἱὸς Ριβα ἐκ Γαβαεθ υἱὸς Βενιαμιν,

[29] Esthai the son of Riba of Gabaeth, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite:

[30] Βαναιας ὁ Φαραθωνίτης, Ουρι ἐκ Ναχαλιγαιας,

[30] Adroi of the brooks.

[31] Αβιηλ υἱὸς τοῦ Αραβωθίτου, Αζμωθ ὁ Βαρσαμίτης,

[31] Gadabiel son of the Arabothaeite.

[32] Ελιασου ὁ Σαλαβωνίτης, υἱοὶ Ιασαν, Ιωναθαν,

[32] the sons of Asan, Jonathan;

[33] Σαμμα ὁ Αρωδίτης, Αχιαν υἱὸς Σαραδ ὁ Αραουρίτης,

[33] Samnan the Arodite; Amnan the son of Arai the Saraurite.

[34] Αλιφαλεθ υἱὸς τοῦ Ασβίτου υἱὸς τοῦ Μααχατι, Ελιαβ υἱὸς Αχιτοφελ τοῦ Γελωνίτου,

[34] Aliphaleth the son of Asbites, the son of the Machachachite; Eliab the son of Achitophel the Gelonite.

[35] Ασαραι ὁ Καρμήλιος, Φαραι ὁ Ερχι,

[35] Asarai the Carmelite the son of Uraeoerchi.

[36] Ιγααλ υἱὸς Ναθαν ἀπὸ δυνάμεως, υἱὸς Γαδδι,

[36] Gaal the son of Nathana. The son of much valour, *the son* of Galaaddi. Elie the Ammanite.

[37] Ελιε ὁ Αμμανίτης, Γελωραι ὁ Βηρωθαῖος αἴρων τὰ σκεύη Ιωαβ υἱοῦ Σαρουιας,

[37] Gelore the Bethorite, armour-bearer to Joab, son of Saruia.

[38] Ιρας ὁ Ιεθιραῖος, Γαρηβ ὁ Ιεθιραῖος,

[38] Iras the Ethirite. Gerab the Ethenite.

[39] Ουριας ὁ Χετταῖος, πάντες τριάκοντα καὶ ἑπτά.

[39] Urias the Chettite: thirty-seven in all.

CHAPTER 24

[1] Καὶ προσέθετο ὀργὴ κυρίου ἐκκαῆναι ἐν Ισραηλ, καὶ ἐπέσεισεν τὸν Δαυιδ ἐν αὐτοῖς λέγων Βάδιζε ἀρίθμησον τὸν Ισραηλ καὶ τὸν Ιουδα.

[1] And the Lord caused his anger to burn forth again in Israel, and *Satan* stirred up David against them, saying, Go, number Israel and Juda.

[2] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ιωαβ ἄρχοντα τῆς ἰσχύος τὸν μετ᾽ αὐτοῦ Δίελθε δὴ πάσας φυλὰς Ισραηλ ἀπὸ Δαν καὶ ἕως Βηρσαβεε καὶ ἐπίσκεψαι τὸν λαόν, καὶ γνώσομαι τὸν ἀριθμὸν τοῦ λαοῦ.

[2] And the king said to Joab commander of the host, who was with him, Go now through all the tribes of Israel and Juda, from Dan even to Bersabee, and number the people, and I will know the number of the people.

[3] καὶ εἶπεν Ιωαβ πρὸς τὸν βασιλέα Καὶ προσθείη κύριος ὁ θεός σου πρὸς τὸν λαὸν ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς ἑκατονταπλασίονα, καὶ ὀφθαλμοὶ τοῦ κυρίου μου τοῦ βασιλέως ὁρῶντες· καὶ ὁ κύριός μου ὁ βασιλεὺς ἵνα τί βούλεται ἐν τῷ λόγῳ τούτῳ;

[3] And Joab said to the king, Now may the Lord add to the people a hundred-fold as many as they are, and *may* the eyes of my lord the king see it: but why does my lord the king desire this thing?

[4] καὶ ὑπερίσχυσεν ὁ λόγος τοῦ βασιλέως πρὸς Ιωαβ καὶ εἰς τοὺς ἄρχοντας τῆς δυνάμεως. καὶ ἐξῆλθεν Ιωαβ καὶ οἱ ἄρχοντες τῆς ἰσχύος ἐνώπιον τοῦ βασιλέως ἐπισκέψασθαι τὸν λαὸν Ισραηλ.

[4] Nevertheless the word of the king prevailed against Joab an the captains of the host:

And Joab and the captains of the host went out before the king to number the people of Israel.

[5] καὶ διέβησαν τὸν Ιορδάνην καὶ παρενέβαλον ἐν Αροηρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος Γαδ καὶ Ελιεζερ

[5] And they went over Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer.

[6] καὶ ἦλθον εἰς τὴν Γαλααδ καὶ εἰς γῆν Θαβασων, ἥ ἐστιν Αδασαι, καὶ παρεγένοντο εἰς Δανιδαν καὶ Ουδαν καὶ ἐκύκλωσαν εἰς Σιδῶνα

[6] And they came to Galaad, and into the land of Thabason, which is Adasai, and they came to Danidan and Udan, and compassed Sidon.

[7] καὶ ἦλθαν εἰς Μαψαρ Τύρου καὶ πάσας τὰς πόλεις τοῦ Ευαίου καὶ τοῦ Χαναναίου καὶ ἦλθαν κατὰ νότον Ιουδα εἰς Βηρσαβεε

[7] And they came to Mapsar of Tyre, and to all the cities of the Evite and the Chananite: and they came by the South of Juda to Bersabee.

[8] καὶ περιώδευσαν ἐν πάσῃ τῇ γῇ καὶ παρεγένοντο ἀπὸ τέλους ἐννέα μηνῶν καὶ εἴκοσι ἡμερῶν εἰς Ιερουσαλημ.

[8] And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days.

[9] καὶ ἔδωκεν Ιωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα, καὶ ἐγένετο Ισραηλ ὀκτακόσιαι χιλιάδες ἀνδρῶν δυνάμεως σπωμένων ῥομφαίαν καὶ ἀνὴρ Ιουδα πεντακόσιαι χιλιάδες ἀνδρῶν μαχητῶν.

[9] And Joab gave in the number of the census of the people to the king: and Israel consisted of eight hundred thousand men of might that drew sword; and the men of Juda, five hundred thousand fighting men.

[10] Καὶ ἐπάταξεν καρδία Δαυιδ αὐτὸν μετὰ τὸ ἀριθμῆσαι τὸν λαόν, καὶ εἶπεν Δαυιδ πρὸς κύριον Ἥμαρτον σφόδρα ὃ ἐποίησα· νῦν, κύριε, παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου, ὅτι ἐμωράνθην σφόδρα.

[10] And the heart of David smote him after he had numbered the people; and David said to the Lord, I have sinned grievously, O Lord, *in* what I have now done: remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

[11] καὶ ἀνέστη Δαυιδ τὸ πρωί. καὶ λόγος κυρίου ἐγένετο πρὸς Γαδ τὸν προφήτην τὸν ὁρῶντα Δαυιδ λέγων

[11] And David rose early in the morning, and the word of the Lord came to the prophet Gad, the seer, saying, Go, and speak to David, saying,

[12] Πορεύθητι καὶ λάλησον πρὸς Δαυιδ λέγων Τάδε λέγει κύριος Τρία ἐγώ εἰμι αἴρω ἐπὶ σέ, καὶ ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν, καὶ ποιήσω σοι.

[12] Thus saith the Lord, I bring *one of* three things upon thee: now choose thee one of them, and I will do *it* to thee.

[13] καὶ εἰσῆλθεν Γαδ πρὸς Δαυιδ καὶ ἀνήγγειλεν αὐτῷ καὶ εἶπεν αὐτῷ Ἔκλεξαι σεαυτῷ γενέσθαι, εἰ ἔλθῃ σοι τρία ἔτη λιμὸς ἐν τῇ γῇ σου, ἢ τρεῖς μῆνας φεύγειν σε ἔμπροσθεν τῶν ἐχθρῶν σου καὶ ἔσονται διώκοντές σε, ἢ γενέσθαι τρεῖς ἡμέρας θάνατον ἐν τῇ γῇ σου· νῦν οὖν γνῶθι καὶ ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με ῥῆμα.

[13] And Gad went in to David, and told him, and said to him, Choose *one of these things* to befall thee, whether there shall come upon thee *for* three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be *for* three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me.

[14] καὶ εἶπεν Δαυιδ πρὸς Γαδ Στενά μοι πάντοθεν σφόδρα ἐστίν· ἐμπεσοῦμαι δὴ ἐν χειρὶ κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπέσω· καὶ ἐξελέξατο ἑαυτῷ Δαυιδ τὸν θάνατον.

[14] And David said to Gad, On every side I am much straitened: let me fall now into the hands of the Lord, for his compassions *are* very many; and let me not fall into the hands of man.

[15] καὶ ἡμέραι θερισμοῦ πυρῶν, καὶ ἔδωκεν κύριος ἐν Ισραηλ θάνατον ἀπὸ πρωίθεν ἕως ὥρας ἀρίστου, καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ, καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ Δαν καὶ ἕως Βηρσαβεε ἑβδομήκοντα χιλιάδες ἀνδρῶν.

[15] So David chose for himself the mortality: and *they were* the days of wheat-harvest; and the Lord sent a pestilence upon Israel from morning till noon, and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men.

[16] καὶ ἐξέτεινεν ὁ ἄγγελος τοῦ θεοῦ τὴν χεῖρα αὐτοῦ εἰς Ιερουσαλημ τοῦ διαφθεῖραι αὐτήν, καὶ παρεκλήθη κύριος ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ διαφθείροντι ἐν τῷ λαῷ Πολὺ νῦν, ἄνες τὴν χεῖρά σου· καὶ ὁ ἄγγελος κυρίου ἦν παρὰ τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου.

[16] And the angel of the Lord stretched out his hand against Jerusalem to destroy it, and the Lord repented of the evil, and said to the angel that

destroyed the people, *It is* enough now, withhold thine hand. And the angel of the Lord was by the threshing-floor of Orna the Jebusite.

[17] καὶ εἶπεν Δαυιδ πρὸς κύριον ἐν τῷ ἰδεῖν αὐτὸν τὸν ἄγγελον τύπτοντα ἐν τῷ λαῷ καὶ εἶπεν Ἰδοὺ ἐγώ εἰμι ἠδίκησα καὶ ἐγώ εἰμι ὁ ποιμὴν ἐκακοποίησα, καὶ οὗτοι τὰ πρόβατα τί ἐποίησαν; γενέσθω δὴ ἡ χείρ σου ἐν ἐμοὶ καὶ ἐν τῷ οἴκῳ τοῦ πατρός μου.

[17] And David spoke to the Lord when he saw the angel smiting the people, and he said, Behold, it is I that have done wrong, but these sheep what have they done? Let thy hand, I pray thee, be upon me, and upon my father's house.

[18] καὶ ἦλθεν Γαδ πρὸς Δαυιδ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ εἶπεν αὐτῷ Ἀνάβηθι καὶ στῆσον τῷ κυρίῳ θυσιαστήριον ἐν τῷ ἅλωνι Ορνα τοῦ Ιεβουσαίου.

[18] And Gad came to David in that day, and said to him, Go up, and set up to the Lord and altar in the threshing-floor of Orna the Jebusite.

[19] καὶ ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ, καθ' ὃν τρόπον ἐνετείλατο αὐτῷ κύριος.

[19] And David went up according to the word of Gad, as the Lord commanded him.

[20] καὶ διέκυψεν Ορνα καὶ εἶδεν τὸν βασιλέα καὶ τοὺς παῖδας αὐτοῦ παραπορευομένους ἐπάνω αὐτοῦ, καὶ ἐξῆλθεν Ορνα καὶ προσεκύνησεν τῷ βασιλεῖ ἐπὶ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν.

[20] And Orna looked out, and saw the king and his servants coming on before him: and Orna went forth, and did obeisance to the king with his face to the earth.

[21] καὶ εἶπεν Ορνα Τί ὅτι ἦλθεν ὁ κύριός μου ὁ βασιλεὺς πρὸς τὸν δοῦλον αὐτοῦ; καὶ εἶπεν Δαυιδ Κτήσασθαι παρὰ σοῦ τὸν ἅλωνα τοῦ οἰκοδομῆσαι θυσιαστήριον τῷ κυρίῳ, καὶ συσχεθῇ ἡ θραῦσις ἐπάνω τοῦ λαοῦ.

[21] And Orna said, Why has my lord the king come to his servant? and David said, To buy of thee the threshing-floor, in order to build an altar to the Lord that the plague may be restrained from off the people.

[22] καὶ εἶπεν Ορνα πρὸς Δαυιδ Λαβέτω καὶ ἀνενεγκέτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ· ἰδοὺ οἱ βόες εἰς ὁλοκαύτωμα, καὶ οἱ τροχοὶ καὶ τὰ σκεύη τῶν βοῶν εἰς ξύλα.

[22] And Orna said to David, Let my lord the king take and offer to the Lord that which is good in his eyes: behold, *here are* oxen for a whole-burnt-offering, and the wheels and furniture of the oxen for wood.

[23] τὰ πάντα ἔδωκεν Ορνα τῷ βασιλεῖ, καὶ εἶπεν Ορνα πρὸς τὸν βασιλέα Κύριος ὁ θεός σου εὐλογήσαι σε.

[23] Orna gave all to the king: and Orna said to the king, The Lord thy God bless thee.

[24] καὶ εἶπεν ὁ βασιλεὺς πρὸς Ορνα Οὐχί, ὅτι ἀλλὰ κτώμενος κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι καὶ οὐκ ἀνοίσω τῷ κυρίῳ θεῷ μου ὁλοκαύτωμα δωρεάν· καὶ ἐκτήσατο Δαυιδ τὸν ἅλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίκλων πεντήκοντα.

[24] And the king said to Orna, Nay, but I will surely buy it of thee at a fair price, and I will not offer to the Lord my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and the oxen for fifty shekels of silver.

[25] καὶ ᾠκοδόμησεν ἐκεῖ Δαυιδ θυσιαστήριον κυρίῳ καὶ ἀνήνεγκεν ὁλοκαυτώσεις καὶ εἰρηνικάς· καὶ προσέθηκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐπ᾽ ἐσχάτῳ, ὅτι μικρὸν ἦν ἐν πρώτοις. καὶ ἐπήκουσεν κύριος τῇ γῇ, καὶ συνεσχέθη ἡ θραῦσις ἐπάνωθεν Ισραηλ.

[25] And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace-offerings: and Solomon made an addition to the altar afterwards, for it was little at first. And the Lord hearkened to the land, and the plague was stayed from Israel.

III Kings

CHAPTER 1

[1] Καὶ ὁ βασιλεὺς Δαυιδ πρεσβύτερος προβεβηκὼς ἡμέραις, καὶ περιέβαλλον αὐτὸν ἱματίοις, καὶ οὐκ ἐθερμαίνετο.

[1] And king David *was* old and advanced in days, and they covered him with clothes, and he was not warmed.

[2] καὶ εἶπον οἱ παῖδες αὐτοῦ Ζητησάτωσαν τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ παρθένον νεάνιδα, καὶ παραστήσεται τῷ βασιλεῖ καὶ ἔσται αὐτὸν θάλπουσα καὶ κοιμηθήσεται μετ᾽ αὐτοῦ, καὶ θερμανθήσεται ὁ κύριος ἡμῶν ὁ βασιλεύς.

[2] And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my lord the king shall be warmed.

[3] καὶ ἐζήτησαν νεάνιδα καλὴν ἐκ παντὸς ὁρίου Ισραηλ καὶ εὗρον τὴν Αβισακ τὴν Σωμανῖτιν καὶ ἤνεγκαν αὐτὴν πρὸς τὸν βασιλέα.

[3] So they sought for a fair damsel out of all the coasts of Israel; and they found Abisag the Somanite, and they brought her to the king.

[4] καὶ ἡ νεᾶνις καλὴ ἕως σφόδρα· καὶ ἦν θάλπουσα τὸν βασιλέα καὶ ἐλειτούργει αὐτῷ, καὶ ὁ βασιλεὺς οὐκ ἔγνω αὐτήν.

[4] And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

[5] Καὶ Αδωνιας υἱὸς Αγγιθ ἐπῆρετο λέγων Ἐγὼ βασιλεύσω· καὶ ἐποίησεν ἑαυτῷ ἅρματα καὶ ἱππεῖς καὶ πεντήκοντα ἄνδρας παρατρέχειν ἔμπροσθεν αὐτοῦ.

[5] And Adonias the son of Aggith exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him.

[6] καὶ οὐκ ἀπεκώλυσεν αὐτὸν ὁ πατὴρ αὐτοῦ οὐδέποτε λέγων Διὰ τί σὺ ἐποίησας; καί γε αὐτὸς ὡραῖος τῇ ὄψει σφόδρα, καὶ αὐτὸν ἔτεκεν ὀπίσω Αβεσσαλωμ.

[6] And his father never at any time checked him, saying, Why hast thou done *thus*? and he was also very handsome in appearance, and his mother

bore him after Abessalom.

[7] καὶ ἐγένοντο οἱ λόγοι αὐτοῦ μετὰ Ιωαβ τοῦ υἱοῦ Σαρουιας καὶ μετὰ Αβιαθαρ τοῦ ἱερέως, καὶ ἐβοήθουν ὀπίσω Αδωνιου·

[7] And he conferred with Joab the son of Saruia, and with Abiathar the priest, and they followed after Adonias.

[8] καὶ Σαδωκ ὁ ἱερεὺς καὶ Βαναιας υἱὸς Ιωδαε καὶ Ναθαν ὁ προφήτης καὶ Σεμει καὶ Ρηι καὶ οἱ δυνατοὶ τοῦ Δαυιδ οὐκ ἦσαν ὀπίσω Αδωνιου.

[8] But Sadoc the priest, and Banaeas the son of Jodae, and Nathan the prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias.

[9] καὶ ἐθυσίασεν Αδωνιας πρόβατα καὶ μόσχους καὶ ἄρνας μετὰ λίθου τοῦ Ζωελεθ, ὃς ἦν ἐχόμενα τῆς πηγῆς Ρωγηλ, καὶ ἐκάλεσεν πάντας τοὺς ἀδελφοὺς αὐτοῦ καὶ πάντας τοὺς ἁδροὺς Ιουδα, παῖδας τοῦ βασιλέως·

[9] And Adonias sacrificed sheep and calves and lambs by the stone of Zoelethi, which was near Rogel: and he called all his brethren, and all the adult *men* of Juda, servants of the king.

[10] καὶ τὸν Ναθαν τὸν προφήτην καὶ Βαναιαν καὶ τοὺς δυνατοὺς καὶ τὸν Σαλωμων ἀδελφὸν αὐτοῦ οὐκ ἐκάλεσεν.

[10] But Nathan the prophet, and Banaeas, and the mighty *men*, and Solomon his brother, he did not call.

[11] Καὶ εἶπεν Ναθαν πρὸς Βηρσαβεε μητέρα Σαλωμων λέγων Οὐκ ἤκουσας ὅτι ἐβασίλευσεν Αδωνιας υἱὸς Αγγιθ; καὶ ὁ κύριος ἡμῶν Δαυιδ οὐκ ἔγνω.

[11] And Nathan spoke to Bersabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our lord David knows it not?

[12] καὶ νῦν δεῦρο συμβουλεύσω σοι δὴ συμβουλίαν, καὶ ἐξελοῦ τὴν ψυχήν σου καὶ τὴν ψυχὴν τοῦ υἱοῦ σου Σαλωμων·

[12] And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon.

[13] δεῦρο εἴσελθε πρὸς τὸν βασιλέα Δαυιδ καὶ ἐρεῖς πρὸς αὐτὸν λέγουσα Οὐχὶ σύ, κύριέ μου βασιλεῦ, ὤμοσας τῇ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ᾽ ἐμὲ καὶ αὐτὸς καθιεῖται ἐπὶ τοῦ θρόνου μου; καὶ τί ὅτι ἐβασίλευσεν Αδωνιας;

[13] Haste, and go in to king David, and thou shalt speak to him, saying, Hast not thou, my lord, O king, sworn to thine handmaid, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign?

[14] καὶ ἰδοὺ ἔτι λαλούσης σου ἐκεῖ μετὰ τοῦ βασιλέως καὶ ἐγὼ εἰσελεύσομαι ὀπίσω σου καὶ πληρώσω τοὺς λόγους σου. –

[14] And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.

[15] καὶ εἰσῆλθεν Βηρσαβεε πρὸς τὸν βασιλέα εἰς τὸ ταμίειον, καὶ ὁ βασιλεὺς πρεσβύτης σφόδρα, καὶ Αβισακ ἡ Σωμανῖτις ἦν λειτουργοῦσα τῷ βασιλεῖ.

[15] So Bersabee went in to the king into the chamber: and the king was very old, and Abisag the Somanite was ministering to the king.

[16] καὶ ἔκυψεν Βηρσαβεε καὶ προσεκύνησεν τῷ βασιλεῖ. καὶ εἶπεν ὁ βασιλεύς Τί ἐστίν σοι;

[16] And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request?

[17] ἡ δὲ εἶπεν Κύριέ μου βασιλεῦ, σὺ ὤμοσας ἐν κυρίῳ τῷ θεῷ σου τῷ δούλῃ σου λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ᾽ ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου.

[17] And she said, My lord, thou didst swear by the Lord thy God to thine handmaid, saying, Thy son Solomon shall reign after me, and shall sit upon my throne.

[18] καὶ νῦν ἰδοὺ Αδωνιας ἐβασίλευσεν, καὶ σύ, κύριέ μου βασιλεῦ, οὐκ ἔγνως·

[18] And now, behold, Adonias reigns, and thou, my lord, O king, knowest *it* not.

[19] καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ Αβιαθαρ τὸν ἱερέα καὶ Ιωαβ τὸν ἄρχοντα τῆς δυνάμεως, καὶ τὸν Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν.

[19] And he has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest and Joab the commander-in-chief of the host; but Solomon thy servant he has not called.

[20] καὶ σύ, κύριέ μου βασιλεῦ, οἱ ὀφθαλμοὶ παντὸς Ισραηλ πρὸς σὲ ἀπαγγεῖλαι αὐτοῖς τίς καθήσεται ἐπὶ τοῦ θρόνου τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν.

[20] And thou, my lord, O king, — the eyes of all Israel *are* upon thee, to tell them who shall sit upon the throne of my lord the king after him.

[21] καὶ ἔσται ὡς ἂν κοιμηθῇ ὁ κύριός μου ὁ βασιλεὺς μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔσομαι ἐγὼ καὶ ὁ υἱός μου Σαλωμων ἁμαρτωλοί. –

[21] And it shall come to pass, when my lord the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

[22] καὶ ἰδοὺ ἔτι αὐτῆς λαλούσης μετὰ τοῦ βασιλέως καὶ Ναθαν ὁ προφήτης ἦλθεν.

[22] And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king,

[23] καὶ ἀνηγγέλη τῷ βασιλεῖ Ἰδοὺ Ναθαν ὁ προφήτης· καὶ εἰσῆλθεν κατὰ πρόσωπον τοῦ βασιλέως καὶ προσεκύνησεν τῷ βασιλεῖ κατὰ πρόσωπον αὐτοῦ ἐπὶ τὴν γῆν.

[23] Behold, Nathan the prophet *is here*: and he came in to the king's presence, and did obeisance to the king with his face to the ground.

[24] καὶ εἶπεν Ναθαν Κύριέ μου βασιλεῦ, σὺ εἶπας Αδωνιας βασιλεύσει ὀπίσω μου καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου·

[24] And Nathan said, My lord, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne?

[25] ὅτι κατέβη σήμερον καὶ ἐθυσίασεν μόσχους καὶ ἄρνας καὶ πρόβατα εἰς πλῆθος καὶ ἐκάλεσεν πάντας τοὺς υἱοὺς τοῦ βασιλέως καὶ τοὺς

ἄρχοντας τῆς δυνάμεως καὶ Αβιαθαρ τὸν ἱερέα, καὶ ἰδού εἰσιν ἐσθίοντες καὶ πίνοντες ἐνώπιον αὐτοῦ καὶ εἶπαν Ζήτω ὁ βασιλεὺς Αδωνιας.

[25] For he has gone down to-day, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and, behold, they are eating and drinking before him, and they said, *Long* live king Adonias.

[26] καὶ ἐμὲ αὐτὸν τὸν δοῦλόν σου καὶ Σαδωκ τὸν ἱερέα καὶ Βαναιαν υἱὸν Ιωδαε καὶ Σαλωμων τὸν δοῦλόν σου οὐκ ἐκάλεσεν.

[26] But he has not invited me thy servant, and Sadoc the priest, and Banaeas the son of Jodae, and Solomon thy servant.

[27] εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονεν τὸ ῥῆμα τοῦτο καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν; –

[27] Has this matter happened by the authority of my lord the king, and hast thou not made known to thy servant who shall sit upon the throne of my lord the king after him?

[28] καὶ ἀπεκρίθη Δαυιδ καὶ εἶπεν Καλέσατέ μοι τὴν Βηρσαβεε· καὶ εἰσῆλθεν ἐνώπιον τοῦ βασιλέως καὶ ἔστη ἐνώπιον αὐτοῦ.

[28] And king David answered and said, Call me Bersabee: and she came in before the king, and stood before him.

[29] καὶ ὤμοσεν ὁ βασιλεὺς καὶ εἶπεν Ζῇ κύριος, ὃς ἐλυτρώσατο τὴν ψυχήν μου ἐκ πάσης θλίψεως,

[29] And the king swore, and said, *As* the Lord lives who redeemed my soul out of all affliction,

[30] ὅτι καθὼς ὤμοσά σοι ἐν κυρίῳ τῷ θεῷ Ισραηλ λέγων ὅτι Σαλωμων ὁ υἱός σου βασιλεύσει μετ' ἐμὲ καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου ἀντ ἐμοῦ, ὅτι οὕτως ποιήσω τῇ ἡμέρᾳ ταύτῃ.

[30] as I swore to thee by the Lord God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

[31] καὶ ἔκυψεν Βηρσαβεε ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ προσεκύνησεν τῷ βασιλεῖ καὶ εἶπεν Ζήτω ὁ κύριός μου ὁ βασιλεὺς Δαυιδ εἰς τὸν αἰῶνα.

[31] And Bersabee bowed with her face to the ground, and did obeisance to the king, and said, Let my lord king David live for ever.

[32] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ Καλέσατέ μοι Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφήτην καὶ Βαναιαν υἱὸν Ιωδαε· καὶ εἰσῆλθον ἐνώπιον τοῦ βασιλέως.

[32] And king David said, Call me Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae: and they came in before the king.

[33] καὶ εἶπεν ὁ βασιλεὺς αὐτοῖς Λάβετε τοὺς δούλους τοῦ κυρίου ὑμῶν μεθ᾽ ὑμῶν καὶ ἐπιβιβάσατε τὸν υἱόν μου Σαλωμων ἐπὶ τὴν ἡμίονον τὴν ἐμὴν καὶ καταγάγετε αὐτὸν εἰς τὸν Γιων,

[33] And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gion.

[34] καὶ χρισάτω αὐτὸν ἐκεῖ Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης εἰς βασιλέα ἐπὶ Ισραηλ, καὶ σαλπίσατε κερατίνῃ καὶ ἐρεῖτε Ζήτω ὁ βασιλεὺς Σαλωμων.

[34] And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live.

[35] καὶ καθήσεται ἐπὶ τοῦ θρόνου μου καὶ αὐτὸς βασιλεύσει ἀντ ἐμοῦ, καὶ ἐγὼ ἐνετειλάμην τοῦ εἶναι εἰς ἡγούμενον ἐπὶ Ισραηλ καὶ Ιουδα.

[35] And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda.

[36] καὶ ἀπεκρίθη Βαναιας υἱὸς Ιωδαε τῷ βασιλεῖ καὶ εἶπεν Γένοιτο· οὕτως πιστώσαι κύριος ὁ θεὸς τοῦ κυρίου μου τοῦ βασιλέως·

[36] And Banaeas the son of Jodae answered the king and said, So let it be: may the Lord God of my lord the king confirm *it*.

[37] καθὼς ἦν κύριος μετὰ τοῦ κυρίου μου τοῦ βασιλέως, οὕτως εἴη μετὰ Σαλωμων καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως Δαυιδ. –

[37] As the Lord was with my lord the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my lord king David.

[38] καὶ κατέβη Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης καὶ Βαναιας υἱὸς Ιωδαε καὶ ὁ χερεθθι καὶ ὁ φελεθθι καὶ ἐπεκάθισαν τὸν Σαλωμων ἐπὶ τὴν ἡμίονον τοῦ βασιλέως Δαυιδ καὶ ἀπήγαγον αὐτὸν εἰς τὸν Γιων.

[38] And Sadoc the priest went down, and Nathan the prophet, and Banaeas son of Jodae, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion.

[39] καὶ ἔλαβεν Σαδωκ ὁ ἱερεὺς τὸ κέρας τοῦ ἐλαίου ἐκ τῆς σκηνῆς καὶ ἔχρισεν τὸν Σαλωμων καὶ ἐσάλπισεν τῇ κερατίνῃ, καὶ εἶπεν πᾶς ὁ λαός Ζήτω ὁ βασιλεὺς Σαλωμων.

[39] And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people said, Let king Solomon live.

[40] καὶ ἀνέβη πᾶς ὁ λαὸς ὀπίσω αὐτοῦ καὶ ἐχόρευον ἐν χοροῖς καὶ εὐφραινόμενοι εὐφροσύνην μεγάλην, καὶ ἐρράγη ἡ γῆ ἐν τῇ φωνῇ αὐτῶν.

[40] And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.

[41] Καὶ ἤκουσεν Αδωνιας καὶ πάντες οἱ κλητοὶ αὐτοῦ, καὶ αὐτοὶ συνετέλεσαν φαγεῖν· καὶ ἤκουσεν Ιωαβ τὴν φωνὴν τῆς κερατίνης καὶ εἶπεν Τίς ἡ φωνὴ τῆς πόλεως ἠχούσης;

[41] And Adonias and all his guests heard, and they had *just* left off eating: and Joab heard the sound of the trumpet, and said, What *means* the voice of the city in tumult?

[42] ἔτι αὐτοῦ λαλοῦντος καὶ ἰδοὺ Ιωναθαν υἱὸς Αβιαθαρ τοῦ ἱερέως ἦλθεν, καὶ εἶπεν Αδωνιας Εἴσελθε, ὅτι ἀνὴρ δυνάμεως εἶ σύ, καὶ ἀγαθὰ εὐαγγέλισαι.

[42] While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said, Come in, for thou art a mighty man, and *thou comest* to bring glad tidings.

[43] καὶ ἀπεκρίθη Ιωναθαν καὶ εἶπεν Καὶ μάλα ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυιδ ἐβασίλευσεν τὸν Σαλωμων·

[43] And Jonathan answered and said, Verily our lord king David has made Solomon king:

[44] καὶ ἀπέστειλεν ὁ βασιλεὺς μετ᾽ αὐτοῦ τὸν Σαδωκ τὸν ἱερέα καὶ Ναθαν τὸν προφήτην καὶ Βαναιαν υἱὸν Ιωδαε καὶ τὸν χερεθθι καὶ τὸν φελεθθι, καὶ ἐπεκάθισαν αὐτὸν ἐπὶ τὴν ἡμίονον τοῦ βασιλέως·

[44] and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae, and the Cherethite, and the Phelethite, and they have mounted him on the king's mule;

[45] καὶ ἔχρισαν αὐτὸν Σαδωκ ὁ ἱερεὺς καὶ Ναθαν ὁ προφήτης εἰς βασιλέα ἐν τῷ Γιων, καὶ ἀνέβησαν ἐκεῖθεν εὐφραινόμενοι, καὶ ἤχησεν ἡ πόλις· αὕτη ἡ φωνή, ἣν ἠκούσατε.

[45] and Sadoc the priest and Nathan the prophet have anointed him in Gion, and have gone up thence rejoicing, and the city resounded: this *is* the sound which ye have heard.

[46] καὶ ἐκάθισεν Σαλωμων ἐπὶ θρόνον τῆς βασιλείας,

[46] And Solomon is seated upon the throne of the kingdom.

[47] καὶ εἰσῆλθον οἱ δοῦλοι τοῦ βασιλέως εὐλογῆσαι τὸν κύριον ἡμῶν τὸν βασιλέα Δαυιδ λέγοντες Ἀγαθύναι ὁ θεὸς τὸ ὄνομα Σαλωμων τοῦ υἱοῦ σου ὑπὲρ τὸ ὄνομά σου καὶ μεγαλύναι τὸν θρόνον αὐτοῦ ὑπὲρ τὸν θρόνον σου· καὶ προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην αὐτοῦ,

[47] And the servants of the king have gone in to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king worshipped upon his bed.

[48] καί γε οὕτως εἶπεν ὁ βασιλεύς Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἔδωκεν σήμερον ἐκ τοῦ σπέρματός μου καθήμενον ἐπὶ τοῦ θρόνου μου, καὶ οἱ ὀφθαλμοί μου βλέπουσιν.

[48] Moreover thus said the king, Blessed *be* the Lord God of Israel, who has this day appointed one of my seed sitting on my throne, and my eyes see it.

[49] Καὶ ἐξέστησαν καὶ ἐξανέστησαν πάντες οἱ κλητοὶ τοῦ Αδωνιου καὶ ἀπῆλθον ἀνὴρ εἰς τὴν ὁδὸν αὐτοῦ.

[49] And all the guests of Adonias were dismayed, and every man went his way.

[50] καὶ Αδωνιας ἐφοβήθη ἀπὸ προσώπου Σαλωμων καὶ ἀνέστη καὶ ἀπῆλθεν καὶ ἐπελάβετο τῶν κεράτων τοῦ θυσιαστηρίου.

[50] And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar.

[51] καὶ ἀνηγγέλη τῷ Σαλωμων λέγοντες Ἰδοὺ Αδωνιας ἐφοβήθη τὸν βασιλέα Σαλωμων καὶ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου λέγων Ὀμοσάτω μοι σήμερον ὁ βασιλεὺς Σαλωμων εἰ οὐ θανατώσει τὸν δοῦλον αὐτοῦ ἐν ῥομφαίᾳ.

[51] And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, that he will not slay his servant with the sword.

[52] καὶ εἶπεν Σαλωμων Ἐὰν γένηται εἰς υἱὸν δυνάμεως, εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐὰν κακία εὑρεθῇ ἐν αὐτῷ, θανατωθήσεται.

[52] And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die.

[53] καὶ ἀπέστειλεν ὁ βασιλεὺς Σαλωμων καὶ κατήνεγκεν αὐτὸν ἀπάνωθεν τοῦ θυσιαστηρίου· καὶ εἰσῆλθεν καὶ προσεκύνησεν τῷ βασιλεῖ Σαλωμων, καὶ εἶπεν αὐτῷ Σαλωμων Δεῦρο εἰς τὸν οἶκόν σου.

[53] And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

CHAPTER 2

ΚΑΙ ἤγγισαν αἱ ἡμέραι Δαυὶδ ἀποθανεῖν αὐτόν, καὶ ἀπεκρίνατο Σαλωμὼν υἱῷ αὐτοῦ λέγων·

And the days of David drew near that he should die: and he addressed his son Solomon, saying,

[2] ἐγώ εἰμι πορεύομαι ἐν ὁδῷ πάσης τῆς γῆς· καὶ ἰσχύσεις καὶ ἔσῃ εἰς ἄνδρα.

[2] I go the way of all the earth: but be thou strong, and shew thyself a man;

[3] καὶ φυλάξεις φυλακὴν Κυρίου Θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ, φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως· ἵνα συνήσῃς ἃ ποιήσεις κατὰ πάντα, ὅσα ἂν ἐντείλωμαί σοι,

[3] and keep the charge of the Lord thy God, to walk in his ways, to keep the commandments and the ordinances and the judgments which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee:

[4] ἵνα στήσῃ Κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησε λέγων· ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν πορεύεσθαι ἐνώπιόν μου ἐν ἀληθείᾳ ἐν ὅλῃ καρδίᾳ αὐτῶν λέγων· οὐκ ἐξολοθρευθήσεταί σοι ἀνὴρ ἐπάνωθεν θρόνου Ἰσραήλ.

[4] that the Lord may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel.

[5] καί γε σὺ ἔγνως ὅσα ἐποίησέ μοι Ἰωὰβ υἱὸς Σαρουΐας, ὅσα ἐποίησε τοῖς δυσὶν ἄρχουσι τῶν δυνάμεων Ἰσραήλ, τῷ Ἀβεννὴρ υἱῷ Νὴρ καὶ τῷ Ἀμεσσαΐ υἱῷ Ἰεθέρ, καὶ ἀπέκτεινεν αὐτοὺς καὶ ἔταξε τὰ αἵματα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἀθῷον ἐν τῇ ζώνῃ αὐτοῦ τῇ ἐν τῇ ὀσφύϊ αὐτοῦ καὶ ἐν τῷ ὑποδήματι αὐτοῦ τῷ ἐν τῷ ποδὶ αὐτοῦ·

[5] Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of

Ner, and to Amessai the son of Jether, that he slew them, and shed the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot.

[6] καὶ ποιήσεις κατὰ τὴν σοφίαν σου καὶ οὐ κατάξεις τὴν πολιὰν αὐτοῦ ἐν εἰρήνῃ εἰς ᾅδου·

[6] Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave.

[7] καὶ τοῖς υἱοῖς Βερζελλὶ τοῦ Γαλααδίτου ποιήσεις ἔλεος, καὶ ἔσονται ἐν τοῖς ἐσθίουσι τὴν τράπεζάν σου, ὅτι οὕτως ἤγγισάν μοι ἐν τῷ με ἀποδιδράσκειν ἀπὸ προσώπου Ἀβεσσαλὼμ τοῦ ἀδελφοῦ σου.

[7] But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abessalom.

[8] καὶ ἰδοὺ μετὰ σοῦ Σεμεΐ υἱὸς Γηρὰ υἱὸς τοῦ Ἰεμενὶ ἐκ Βαουρίμ, καὶ αὐτὸς κατηράσατό με κατάραν ὀδυνηρὰν τῇ ἡμέρᾳ, ᾗ ἐπορευόμην εἰς Παρεμβολάς, καὶ αὐτὸς κατέβη εἰς ἀπαντήν μου εἰς τὸν Ἰορδάνην, καὶ ὤμοσα αὐτῷ ἐν Κυρίῳ λέγων· εἰ θανατώσω σε ἐν ρομφαίᾳ·

[8] And, behold, there is with thee Semei the son of Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to meet me, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

[9] καὶ οὐ μὴ ἀθῳώσῃς αὐτόν, ὅτι ἀνὴρ σοφὸς εἶ σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατάξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾅδου.

[9] But thou shalt by no means hold him guiltless, for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

[10] καὶ ἐκοιμήθη Δαυὶδ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυίδ.

[10] And David slept with his fathers, and was buried in the city of David.

[11] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσε Δαυὶδ ἐπὶ τὸν Ἰσραὴλ τεσσαράκοντα ἔτη· ἐν Χεβρὼν ἐβασίλευσεν ἑπτὰ ἔτη καὶ ἐν Ἰερουσαλὴμ τριακοντατρία ἔτη.

[11] And the days which David reigned over Israel were forty years; he reigned seven years in Chebron, and thirty-three years in Jerusalem.

[12] Καὶ Σαλωμὼν ἐκάθισεν ἐπὶ θρόνου Δαυὶδ τοῦ πατρὸς αὐτοῦ υἱὸς ἐτῶν δώδεκα καὶ ἡτοιμάσθη ἡ βασιλεία αὐτοῦ σφόδρα.

[12] And Solomon sat on the throne of his father David, and his kingdom was established greatly.

[13] καὶ εἰσῆλθεν Ἀδωνίας υἱὸς Ἀγγὶθ πρὸς Βηρσαβεὲ μητέρα Σαλωμὼν καὶ προσεκύνησεν αὐτῇ. ἡ δὲ εἶπεν· εἰρήνη ἡ εἴσοδός σου; καὶ εἶπεν· εἰρήνη·

[13] And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance to her: and she said, Dost thou enter peaceably? and he said, Peaceably:

[14] λόγος μοι πρός σε· καὶ εἶπεν αὐτῷ· λάλησον.

[14] I have business with thee. And she said to him, Say on.

[15] καὶ εἶπεν αὐτῇ· σὺ οἶδας, ὅτι ἐμοὶ ἦν βασιλεία καὶ ἐπ᾽ ἐμὲ ἔθετο πᾶς Ἰσραὴλ τὸ πρόσωπον αὐτοῦ εἰς βασιλέα, καὶ ἐστράφη ἡ βασιλεία καὶ ἐγένετο τῷ ἀδελφῷ μου, ὅτι παρὰ Κυρίου ἐγενήθη αὐτῷ·

[15] And he said to her, Thou knowest that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother’s: for it was appointed to him from the Lord.

[16] καὶ νῦν αἴτησιν μίαν ἐγὼ αἰτοῦμαι παρὰ σοῦ, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου. καὶ εἶπεν αὐτῷ Βηρσαβεέ· λάλει.

[16] And now I make one request of thee, do not turn away thy face. And Bersabee said to him, Speak on.

[17] καὶ εἶπεν αὐτῇ· εἰπὸν δὴ πρὸς Σαλωμὼν τὸν βασιλέα, ὅτι οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπὸ σοῦ, καὶ δώσει μοι τὴν Ἀβισὰγ τὴν Σωμανῖτιν εἰς γυναῖκα.

[17] And he said to her, Speak, I pray thee, to king Solomon, for he will not turn away his face from thee, and let him give me Abisag the Somanite for a wife.

[18] καὶ εἶπε Βηρσαβεέ· καλῶς· ἐγὼ λαλήσω περὶ σοῦ τῷ βασιλεῖ.

[18] And Bersabee said, Well; I will speak for thee to the king.

[19] καὶ εἰσῆλθε Βηρσαβεὲ πρὸς τὸν βασιλέα Σαλωμὼν λαλῆσαι αὐτῷ περὶ Ἀδωνίου. καὶ ἐξανέστη ὁ βασιλεὺς εἰς ἀπαντὴν αὐτῇ καὶ κατεφίλησεν αὐτὴν καὶ ἐκάθισεν ἐπὶ τοῦ θρόνου, καὶ ἐτέθη θρόνος τῇ μητρὶ τοῦ βασιλέως καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ.

[19] And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand.

[20] καὶ εἶπεν αὐτῷ· αἴτησιν μίαν μικρὰν ἐγὼ αἰτοῦμαι παρὰ σοῦ, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου. καὶ εἶπεν αὐτῇ ὁ βασιλεύς· αἴτησαι, μῆτερ ἐμή, καὶ οὐκ ἀποστρέψω σε.

[20] And she said to him, I ask of thee one little request; turn not away my face from thee. And the king said to her, Ask, my mother, and I will not reject thee.

[21] καὶ εἶπε· δοθήτω δὴ Ἀβισὰγ ἡ Σωμανῖτις τῷ Ἀδωνίᾳ τῷ ἀδελφῷ σου εἰς γυναῖκα.

[21] And she said, Let, I pray thee, Abisag the Somanite be given to Adonias thy brother to wife.

[22] καὶ ἀπεκρίθη ὁ βασιλεὺς Σαλωμὼν καὶ εἶπε τῇ μητρὶ αὐτοῦ· καὶ ἱνατί σὺ ᾔτησαι τὴν Ἀβισὰγ τῷ Ἀδωνίᾳ; καὶ αἴτησαι αὐτῷ τὴν βασιλείαν, ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμέ, καὶ αὐτῷ Ἀβιάθαρ ὁ ἱερεὺς καὶ αὐτῷ Ἰωὰβ υἱὸς Σαρουΐας ἀρχιστράτηγος ἑταῖρος.

[22] And king Solomon answered and said to his mother, And why hast thou asked Abisag for Adonias? ask for him the kingdom also; for he is my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Saruia the commander-in-chief.

[23] καὶ ὤμοσεν ὁ βασιλεὺς Σαλωμὼν κατὰ τοῦ Κυρίου λέγων· τάδε ποιήσαι μοι ὁ Θεὸς καὶ τάδε προσθείη, ὅτι κατὰ τῆς ψυχῆς αὐτοῦ ἐλάλησεν Ἀδωνίας τὸν λόγον τοῦτον·

[23] And king Solomon swore by the Lord, saying, God do so to me, and more also, if it be not that Adonias has spoken this word against his own

life.

[24] καὶ νῦν ζῇ Κύριος, ὃς ἡτοίμασέ με καὶ ἔθετό με ἐπὶ τὸν θρόνον Δαυὶδ τοῦ πατρός μου, καὶ αὐτὸς ἐποίησέ μοι οἶκον, καθὼς ἐλάλησε Κύριος, ὅτι σήμερον θανατωθήσεται ᾿Αδωνίας.

[24] And now as the Lord lives who has established me, and set me on the throne of my father David, and he has made me a house, as the Lord spoke, this day shall Adonias be put to death.

[25] καὶ ἐξαπέστειλεν ὁ βασιλεὺς Σαλωμὼν ἐν χειρὶ Βαναίου υἱοῦ ᾿Ιωδαὲ καὶ ἀνεῖλεν αὐτόν, καὶ ἀπέθανεν ᾿Αδωνίας ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[25] So king Solomon sent by the hand of Banaeas the son of Jodae, and he slew him, and Adonias died in that day.

[26] Καὶ τῷ ᾿Αβιάθαρ τῷ ἱερεῖ εἶπεν ὁ βασιλεύς· ἀπότρεχε σὺ εἰς ᾿Αναθὼθ εἰς ἀγρόν σου, ὅτι ἀνὴρ θανάτου εἶ σὺ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ οὐ θανατώσω σε, ὅτι ᾖρας τὴν κιβωτὸν τῆς διαθήκης Κυρίου ἐνώπιον τοῦ πατρός μου, καὶ ὅτι ἐκακουχήθης ἐν πᾶσιν, οἷς ἐκακουχήθη ὁ πατήρ μου.

[26] And the king said to Abiathar the priest, Depart thou quickly to Anathoth to thy farm, for thou art worthy of death this day; but I will not slay thee, because thou hast borne the ark of the covenant of the Lord before my father, and because thou was afflicted in all things wherein my father was afflicted.

[27] καὶ ἐξέβαλε Σαλωμὼν τὸν ᾿Αβιάθαρ τοῦ μὴ εἶναι ἱερέα τοῦ Κυρίου, πληρωθῆναι τὸ ῥῆμα Κυρίου, ὃ ἐλάλησεν ἐπὶ τὸν οἶκον ῾Ηλὶ ἐν Σηλώμ.

[27] And Solomon removed Abiathar from being a priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Selom.

[28] καὶ ἡ ἀκοὴ ἦλθεν ἕως ᾿Ιωὰβ υἱοῦ Σαρουΐας (ὅτι ᾿Ιωὰβ ἦν κεκλικὼς ὀπίσω ᾿Αδωνίου, καὶ ὀπίσω Σαλωμὼν οὐκ ἔκλινε), καὶ ἔφυγεν ᾿Ιωὰβ εἰς τὸ σκήνωμα τοῦ Κυρίου καὶ κατέσχε τῶν κεράτων τοῦ θυσιαστηρίου.

[28] And the report came to Joab son of Saruia; for Joab had turned after Adonias, and he went not after Solomon: and Joab fled to the tabernacle of the Lord, and caught hold of the horns of the altar.

[29] καὶ ἀπηγγέλη τῷ Σαλωμὼν λέγοντες ὅτι πέφυγεν Ἰωὰβ εἰς τὴν σκηνὴν τοῦ Κυρίου καὶ ἰδοὺ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου. καὶ ἀπέστειλε Σαλωμὼν ὁ βασιλεὺς πρὸς Ἰωὰβ λέγων· τί γέγονέ σοι, ὅτι πέφυγας εἰς τὸ θυσιαστήριον; καὶ εἶπεν Ἰωάβ· ὅτι ἐφοβήθην ἀπὸ προσώπου σου, καὶ ἔφυγον πρὸς Κύριον. καὶ ἀπέστειλε Σαλωμὼν τὸν Βαναίου υἱὸν Ἰωδαὲ λέγων· πορεύου καὶ ἄνελε αὐτὸν καὶ θάψον αὐτόν.

[29] And it was told Solomon, saying, Joab has fled to the tabernacle of the Lord, and lo! he has hold of the horns of the altar. And king Solomon sent to Joab, saying, What ails thee, that thou hast fled to the altar? and Joab said, Because I was afraid of thee, and fled for refuge to the Lord. And Solomon sent Banaeas son of Jodae, saying, Go and slay him, and bury him.

[30] καὶ ἦλθε Βαναίας υἱὸς Ἰωδαὲ πρὸς Ἰωὰβ εἰς τὴν σκηνὴν τοῦ Κυρίου καὶ εἶπεν αὐτῷ· τάδε λέγει ὁ βασιλεύς· ἔξελθε. καὶ εἶπεν Ἰωάβ· οὐκ ἐκπορεύομαι, ὅτι ὧδε ἀποθανοῦμαι. καὶ ἐπέστρεψε Βαναίας υἱὸς Ἰωδαὲ καὶ εἶπε τῷ βασιλεῖ λέγων· τάδε λελάληκεν Ἰωὰβ καὶ τάδε ἀποκέκριταί μοι.

[30] And Banaeas son of Jodae came to Joab to the tabernacle of the Lord, and said to him, Thus says the king, Come forth. And Joab said, I will not come forth, for I will die here. And Banaeas son of Jodae returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me.

[31] καὶ εἶπεν αὐτῷ ὁ βασιλεύς· πορεύου καὶ ποίησον αὐτῷ καθὼς εἴρηκε, καὶ ἄνελε αὐτὸν καὶ θάψεις αὐτὸν καὶ ἐξαρεῖς σήμερον τὸ αἷμα, ὃ δωρεὰν ἐξέχεεν ἀπ᾽ ἐμοῦ καὶ ἀπὸ τοῦ οἴκου τοῦ πατρός μου·

[31] And the king said to him, Go, and do to him as he has spoken, and kill him: and thou shalt bury him, and thou shalt remove this day the blood which he shed without cause, from me and from the house of my father.

[32] καὶ ἐπέστεψε Κύριος τὸ αἷμα τῆς ἀδικίας αὐτοῦ εἰς κεφαλὴν αὐτοῦ, ὡς ἀπήντησε τοῖς δυσὶν ἀνθρώποις τοῖς δικαίοις καὶ ἀγαθοῖς ὑπὲρ αὐτὸν καὶ ἀπέκτεινεν αὐτοὺς ἐν ρομφαίᾳ, καὶ ὁ πατήρ μου Δαυὶδ οὐκ ἔγνω τὸ αἷμα αὐτῶν, τὸν Ἀβεννὴρ υἱὸν Νὴρ ἀρχιστράτηγον Ἰσραὴλ καὶ τὸν Ἀμεσσὰ υἱὸν Ἰεθὲρ ἀρχιστράτηγον Ἰούδα·

[32] And the Lord has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, even Abenner the son of Ner the commander-in-chief of Israel, and Amessa the son of Jether the commander-in-chief of Juda.

[33] καὶ ἐπεστράφη τὰ αἵματα αὐτῶν εἰς κεφαλὴν αὐτοῦ καὶ εἰς κεφαλὴν τοῦ σπέρματος αὐτοῦ εἰς τὸν αἰῶνα, καὶ τῷ Δαυὶδ καὶ τῷ σπέρματι αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ Κυρίου.

[33] And their blood is returned upon his head, and upon the head of his seed for ever: but to David, and his seed, and his house, and his throne, may there be peace for ever from the Lord.

[34] καὶ ἀνέβη Βαναίας υἱὸς Ἰωδαὲ καὶ ἀπήντησε αὐτῷ καὶ ἐθανάτωσεν αὐτὸν καὶ ἔθαψεν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ ἐν τῇ ἐρήμῳ.

[34] So Banaeas son of Jodae went up, and attacked him, and slew him, and buried him in his house in the wilderness.

[35] καὶ ἔδωκεν ὁ βασιλεὺς τὸν Βαναίου υἱὸν Ἰωδαὲ ἀντ᾽ αὐτοῦ ἐπὶ τὴν στρατηγίαν· καὶ ἡ βασιλεία κατωρθοῦτο ἐν Ἰερουσαλήμ· καὶ Σαδὼκ τὸν ἱερέα ἔδωκεν αὐτὸν ὁ βασιλεὺς εἰς ἱερέα πρῶτον ἀντὶ Ἀβιάθαρ.

[35] And the king appointed Banaeas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and as for Sadoc the priest, the king appointed him to be high priest in the room of Abiathar.

[35]α Καὶ ἔδωκε Κύριος φρόνησιν τῷ Σαλωμὼν καὶ σοφίαν πολλὴν σφόδρα καὶ πλάτος καρδίας, ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν.

[35a] and the Lord gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore.

[35]β καὶ ἐπληθύνθη ἡ φρόνησις Σαλωμὼν σφόδρα ὑπὲρ τὴν φρόνησιν πάντων υἱῶν ἀρχαίων καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου.

[35b] And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt:

[35]γ καὶ ἔλαβε τὴν θυγατέρα Φαραὼ καὶ εἰσήγαγεν αὐτὴν εἰς πόλιν Δαυὶδ ἕως συντελέσαι αὐτὸν οἰκοδομῆσαι τὸν οἶκον αὐτοῦ. καὶ τὸν

οἶκον Κυρίου ἐν πρώτοις καὶ τὸ τεῖχος Ἰερουσαλὴμ κυκλόθεν· ἐν ἑπτὰ ἔτεσιν ἐποίησε καὶ συνετέλεσε.

[35c] and he took the daughter of Pharao, and brought her into the city of David, until he had finished building his own house, and the house of the Lord first, and the wall of Jerusalem round about. In seven years he made and finished them.

[35]δ καὶ ἦν τῷ Σαλωμὼν ἑβδομήκοντα χιλιάδας αἴροντες ἄρσιν καὶ ὀγδοήκοντα χιλιάδας λατόμων ἐν τῷ ὄρει.

[35d] And Solomon had seventy thousand bearers of burdens, and eight thousand hewers of stone in the mountain:

[35]ε καὶ ἐποίησε Σαλωμὼν τὴν θάλασσαν καὶ τὰ ὑποστηρίγματα καὶ τοὺς λουτῆρας τοὺς μεγάλους καὶ τοὺς στύλους καὶ τὴν κρήνην τῆς αὐλῆς καὶ τὴν θάλασσαν τὴν χαλκῆν.

[35e] and Solomon made the sea, and the bases, and the great lavers, and the pillars, and the fountain of the court, and the brazen sea

[35]ζ καὶ ᾠκοδόμησε τὴν ἄκραν καὶ τὰς ἐπάλξεις αὐτῆς καὶ διέκοψε τὴν πόλιν Δαυίδ· οὕτως θυγάτηρ Φαραὼ ἀνέβαινεν ἐκ τῆς πόλεως Δαυὶδ εἰς τὸν οἶκον αὐτῆς, ὃν ᾠκοδόμησεν αὐτῇ· τότε ᾠκοδόμησε τὴν ἄκραν.

[35f] and he built the citadel as a defence above it, he made a breach in the wall of the city of David: thus the daughter of Pharao went up out of the city of David to her house which he built for her. Then he built the citadel:

[35]η καὶ Σαλωμὼν ἀνέφερε τρεῖς ἐν τῷ ἐνιαυτῷ ὁλοκαυτώσεις καὶ εἰρηνικὰς ἐπὶ τὸ θυσιαστήριον, ὃ ᾠκοδόμησε τῷ Κυρίῳ, καὶ ἐθυμία ἐνώπιον Κυρίου, καὶ συνετέλεσε τὸν οἶκον.

[35g] and Solomon offered up three whole-burnt-offerings in the year, and peace-offerings on the altar which he built to the Lord, and he burnt incense before the Lord, and finished the house.

[35]θ καὶ οὗτοι οἱ ἄρχοντες οἱ καθεσταμένοι ἐπὶ τὰ ἔργα τοῦ Σαλωμών· τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται τοῦ λαοῦ τῶν ποιούντων τὰ ἔργα.

[35h] And these are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that wrought the works.

[35]ι καὶ ᾠκοδόμησε τὴν ᾽Ασσοὺρ καὶ τὴν Μαγδὼ καὶ τὴν Γαζὲρ καὶ τὴν Βαιθωρὼν τὴν ἐπάνω καὶ τὰ Βααλάθ·

[35i] And he burit Assur, and Magdo, and Gazer, and upper Baethoron, and Ballath:

[35]κ πλὴν μετὰ τὸ οἰκοδομῆσαι αὐτὸν τὸν οἶκον τοῦ Κυρίου καὶ τὸ τεῖχος ῾Ιερουσαλὴμ κύκλῳ, μετὰ ταῦτα ᾠκοδόμησε τὰς πόλεις ταύτας. 35λ καὶ ἐν τῷ ἔτι Δαυὶδ ζῆν ἐνετείλατο τῷ Σαλωμὼν λέγων· ἰδοὺ μετὰ σοῦ Σεμεΐ υἱὸς Γηρὰ υἱὸς τοῦ σπέρματος τοῦ ᾽Ιεμενὶ ἐκ Χεβρών·

[35j] only after he had built the house of the Lord, and the wall of Jerusalem round about, afterwards he built these cities. And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semei the son of Gera, of the seed of Benjamin out of Chebron:

[35]μ οὗτος κατηράσατό με κατάραν ὀδυνηρὰν ἐν ᾗ ἡμέρᾳ ἐπορευόμην εἰς Παρεμβολάς,

[35k] he cursed me with a grievous curse in the day when I went into the camp;

[35]ν καὶ αὐτὸς κατέβαινεν εἰς ἀπαντὴν μοι ἐπὶ τὸν ᾽Ιορδάνην καὶ ὤμοσα αὐτῷ κατὰ τοῦ Κυρίου λέγων· εἰ θανατωθήσεται ἐν ρομφαίᾳ·

[35l] and he came down to meet me at Jordan, and I swore to him by the Lord, saying, He shall not be slain with the sword.

[35]ξ καὶ νῦν μὴ ἀθωώσῃς αὐτόν, ὅτι ἀνὴρ φρόνιμος σὺ καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατάξεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ᾅδου.

[36m] But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his grey hairs with blood to the grave.

[36] Καὶ ἐκάλεσεν ὁ βασιλεὺς τὸν Σεμεΐ καὶ εἶπεν αὐτῷ· οἰκοδόμησον σεαυτῷ οἶκον ἐν ῾Ιερουσαλὴμ καὶ κάθου ἐκεῖ καὶ οὐκ ἐξελεύσῃ ἐκεῖθεν οὐδαμοῦ·

[36] And the king called Semei, and said to him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go out thence any whither.

[37] καὶ ἔσται ἐν τῇ ἡμέρᾳ τῆς ἐξόδου σου καὶ διαβήσῃ τὸν χειμάρρουν Κέδρων, γινώσκων γνώσῃ ὅτι θανάτῳ ἀποθανῇ, τὸ αἷμά σου ἔσται ἐπὶ

τὴν κεφαλήν σου. καὶ ὥρκισεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[37] And it shall come to pass in the day that thou shalt go forth and cross over the brook Kedron, know assuredly that thou shalt certainly die: thy blood shall be upon thine head. And the king caused him to swear in that day.

[38] καὶ εἶπε Σεμεΐ πρὸς τὸν βασιλέα· ἀγαθὸν τὸ ρῆμα, ὃ ἐλάλησας, κύριέ μου βασιλεῦ· οὕτω ποιήσει ὁ δοῦλός σου. καὶ ἐκάθισε Σεμεΐ ἐν ῾Ιερουσαλὴμ τρία ἔτη.

[38] And Semei said to the king, Good is the word that thou hast spoken, my lord O king: thus will thy servant do. And Semei dwelt in Jerusalem three years.

[39] καὶ ἐγενήθη μετὰ τὰ τρία ἔτη καὶ ἀπέδρασαν δύο δοῦλοι τοῦ Σεμεΐ πρὸς ᾽Αγχοὺς υἱὸν Μααχὰ βασιλέα Γέθ, καὶ ἀπηγγέλη τῷ Σεμεΐ λέγοντες· ἰδοὺ οἱ δοῦλοί σου ἐν Γέθ.

[39] And it came to pass after the three years, that two servants of Semei ran away to Anchus son of Maacha king of Geth: and it was told Semei, saying, Behold, thy servants are in Geth.

[40] καὶ ἀνέστη Σεμεΐ καὶ ἐπέσαξε τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη εἰς Γὲθ πρὸς ᾽Αγχοὺς τοῦ ἐκζητῆσαι τοὺ δούλους αὐτοῦ, καὶ ἐπορεύθη Σεμεΐ καὶ ἤγαγε τοὺς δούλους αὐτοῦ ἐκ Γέθ.

[40] And Semei rose up, and saddled his ass, and went to Geth to Anchus to seek out his servants: and Semei went, and brought his servants out of Geth.

[41] καὶ ἀπηγγέλη τῷ Σαλωμὼν λέγοντες ὅτι ἐπορεύθη Σεμεΐ ἐξ ῾Ιερουσαλὴμ εἰς Γέθ, καὶ ἀπέστρεψε τοὺς δούλους αὐτοῦ,

[41] And it was told Solomon, saying, Semei is gone out of Jerusalem to Geth, and has brought back his servants.

[42] καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσε τὸν Σεμεΐ καὶ εἶπε πρὸς αὐτόν· οὐχὶ ὥρκισά σε κατὰ τοῦ Κυρίου καὶ ἐπεμαρτυράμην σοι λέγων· ἐν ᾗ ἂν ἡμέρᾳ ἐξέλθῃς ἐξ ῾Ιερουσαλὴμ καὶ πορευθῇς εἰς δεξιὰ ἢ ἀριστερά, γινώσκων γνώσῃ ὅτι θανάτῳ ἀποθανῇ;

[42] And the king sent and called Semei, and said to him, Did I not adjure thee by the Lord, and testify to thee, saying, In whatsoever day thou shalt

go out of Jerusalem, and go to the right or left, know certainly that thou shalt assuredly die?

[43] καὶ τί ὅτι οὐκ ἐφύλαξας τὸν ὅρκον Κυρίου καὶ τὴν ἐντολήν, ἣν ἐνετειλάμην κατὰ σοῦ;

[43] And why hast thou not kept the oath of the Lord, and the commandment which I commanded thee?

[44] καὶ εἶπεν ὁ βασιλεὺς πρὸς Σεμεΐ· σὺ οἶδας πᾶσαν τὴν κακίαν σου, ἣν οἶδεν ἡ καρδία σου, ἃ ἐποίησας Δαυὶδ τῷ πατρί μου, καὶ ἀνταπέδωκε Κύριος τὴν κακίαν σου εἰς κεφαλήν σου·

[44] And the king said to Semei, Thou knowest all thy mischief which thy heart knows, which thou didst to David my father: and the Lord has recompensed thy mischief on thine own head.

[45] καὶ ὁ βασιλεὺς Σαλωμὼν εὐλογημένος, καὶ ὁ θρόνος Δαυὶδ ἔσται ἕτοιμος ἐνώπιον Κυρίου εἰς τὸν αἰῶνα.

[45] And king Solomon is blessed, and the throne of David shall be established before the Lord for ever.

[46] καὶ ἐνετείλατο ὁ βασιλεὺς Σαλωμὼν τῷ Βαναίᾳ υἱῷ ᾽Ιωδαέ, καὶ ἐξῆλθε καὶ ἀνεῖλεν αὐτὸν καὶ ἀπέθανε.

[46] And Solomon commanded Banaeas the son of Jodae, and he went forth and slew him.

[46]α Καὶ ἦν ὁ βασιλεὺς Σαλωμὼν φρόνιμος σφόδρα, καὶ σοφός, καὶ ᾽Ιούδα καὶ ᾽Ισραὴλ πολλοὶ σφόδρα, ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος, ἐσθίοντες καὶ πίνοντες καὶ χαίροντες.

[46a] And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing:

[46]β καὶ Σαλωμὼν ἦν ἄρχων ἐν πάσαις ταῖς βασιλείαις, καὶ ἦσαν προσφέροντες δῶρα καὶ ἐδούλευον τῷ Σαλωμὼν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

[46b] and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life.

[46]γ καὶ Σαλωμὼν ἤρξατο ἀνοίγειν τὰ δυναστεύματα τοῦ Λιβάνου,

[46c] And Solomon began to open the domains of Libanus,

[46]δ καὶ αὐτὸς ᾠκοδόμησε τὴν Θερμαὶ ἐν τῇ ἐρήμω.

[46d] and he built Thermae in the wilderness.

[46]ε καὶ τοῦτο τὸ ἄριστον τῷ Σαλωμών· τριάκοντα κόροι σεμιδάλεως καὶ ἑξήκοντα κόροι ἀλεύρου κεκοπανισμένου, δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα, ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὀρνίθων ἐκλεκτῶν νομάδων·

[46e] And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds.

[46]ζ ὅτι ἦν ἄρχων ἐν παντὶ πέραν τοῦ ποταμοῦ ἀπὸ Ραφὶ ἕως Γάζης, ἐν πᾶσι τοῖς βασιλεῦσι πέραν τοῦ ποταμοῦ·

[46f] For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river:

[46]η καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν αὐτοῦ κυκλόθεν, καὶ κατῴκει Ἰούδα καὶ Ἰσραὴλ πεποιθότες ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ καὶ ὑπὸ τὴν συκῆν αὐτοῦ, ἐσθίοντες καὶ πίνοντες καὶ ἑορτάζοντες ἀπὸ Δὰν καὶ ἕως Βηρσαβεὲ πάσας τὰς ἡμέρας Σαλωμών.

[46g] and he was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinand feasting, from Dan even to Bersabee, all the days of Solomon.

[46]θ καὶ οὗτοι οἱ ἄρχοντες τοῦ Σαλωμών· Ἀζαρίου υἱὸς Σαδὼκ τοῦ ἱερέως καὶ Ὀρνίου υἱὸς Νάθαν ἄρχων τῶν ἐφεστηκότων καὶ Ἐδρὰμ ἐπὶ τὸν οἶκον αὐτοῦ καὶ Σουβὰ γραμματεὺς καὶ Βασὰ υἱὸς Ἀχιθαλὰμ ἀναμιμνήσκων καὶ Ἀβὶ υἱὸς Ἰωὰβ ἀρχιστράτηγος καὶ Ἀχιρὲ υἱὸς Ἐδραΐ ἐπὶ τὰς ἄρσεις καὶ Βαναίας υἱὸς Ἰωδαὲ ἐπὶ τῆς αὐλαρχίας καὶ ἐπὶ τοῦ πλινθίου καὶ Ζαχοὺρ υἱὸς Νάθαν ὁ σύμβουλος.

[46h] And these were the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over

the levies, and Banaeas son of Jodae over the household and over the brickwork, and Cachur the son of Nathan was counsellor.

[46]ι καὶ ἦσαν τῷ Σαλωμὼν τεσσαράκοντα χιλιάδες τοκάδες ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἵππων.

[46i] And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses.

[46]κ καὶ ἦν ἄρχων ἐν πᾶσι τοῖς βασιλεῦσιν ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίων Αἰγύπτου.

[46j] And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt:

[46]λ καὶ Σαλωμὼν υἱὸς Δαυὶδ ἐβασίλευσεν ἐπὶ ᾽Ισραὴλ καὶ ᾽Ιούδα ἐν ῾Ιερουσαλήμ.

[46k] so Solomon the son of David reigned over Israel and Juda in Jerusalem.

CHAPTER 3

[2] πλὴν ὁ λαὸς ἦσαν θυμιῶντες ἐπὶ τοῖς ὑψηλοῖς, ὅτι οὐκ ᾠκοδομήθη οἶκος τῷ ὀνόματι κυρίου ἕως νῦν.

[1] 2 Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord.

[3] καὶ ἠγάπησεν Σαλωμων τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασιν Δαυιδ τοῦ πατρὸς αὐτοῦ, πλὴν ἐν τοῖς ὑψηλοῖς ἔθυεν καὶ ἐθυμία.

[3] And Solomon loved the Lord, *so as* to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places.

[4] καὶ ἀνέστη καὶ ἐπορεύθη εἰς Γαβαων θῦσαι ἐκεῖ, ὅτι αὐτὴ ὑψηλοτάτη καὶ μεγάλη· χιλίαν ὁλοκαύτωσιν ἀνήνεγκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐν Γαβαων.

[4] And he arose and went to Gabaon to sacrifice there, for that *was* the highest place, and great: Solomon offered a whole-burnt-offering of a thousand *victims* on the altar in Gabaon.

[5] καὶ ὤφθη κύριος τῷ Σαλωμων ἐν ὕπνῳ τὴν νύκτα, καὶ εἶπεν κύριος πρὸς Σαλωμων Αἴτησαί τι αἴτημα σαυτῷ.

[5] And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for thyself.

[6] καὶ εἶπεν Σαλωμων Σὺ ἐποίησας μετὰ τοῦ δούλου σου Δαυιδ τοῦ πατρός μου ἔλεος μέγα, καθὼς διῆλθεν ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ καὶ ἐν εὐθύτητι καρδίας μετὰ σοῦ, καὶ ἐφύλαξας αὐτῷ τὸ ἔλεος τὸ μέγα τοῦτο δοῦναι τὸν υἱὸν αὐτοῦ ἐπὶ τοῦ θρόνου αὐτοῦ ὡς ἡ ἡμέρα αὕτη·

[6] And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as *it is* this day.

[7] καὶ νῦν, κύριε ὁ θεός μου, σὺ ἔδωκας τὸν δοῦλόν σου ἀντὶ Δαυιδ τοῦ πατρός μου, καὶ ἐγώ εἰμι παιδάριον μικρὸν καὶ οὐκ οἶδα τὴν ἔξοδόν μου καὶ τὴν εἴσοδόν μου,

[7] And now, O Lord my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out an my coming in.

[8] ὁ δὲ δοῦλός σου ἐν μέσῳ τοῦ λαοῦ σου, ὃν ἐξελέξω, λαὸν πολύν, ὃς οὐκ ἀριθμηθήσεται,

[8] But thy servant *is* in the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered.

[9] καὶ δώσεις τῷ δούλῳ σου καρδίαν ἀκούειν καὶ διακρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ τοῦ συνίειν ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ· ὅτι τίς δυνήσεται κρίνειν τὸν λαόν σου τὸν βαρὺν τοῦτον;

[9] Thou shalt give therefore to thy servant a heart to hear and to judge thy people justly, and to discern between good and evil: for who will be able to judge this thy great people?

[10] καὶ ἤρεσεν ἐνώπιον κυρίου ὅτι ᾐτήσατο Σαλωμων τὸ ῥῆμα τοῦτο,

[10] And it was pleasing before the Lord, that Solomon asked this thing.

[11] καὶ εἶπεν κύριος πρὸς αὐτόν Ἀνθ ὧν ᾐτήσω παρ᾽ ἐμοῦ τὸ ῥῆμα τοῦτο καὶ οὐκ ᾐτήσω σαυτῷ ἡμέρας πολλὰς καὶ οὐκ ᾐτήσω πλοῦτον οὐδὲ ᾐτήσω ψυχὰς ἐχθρῶν σου, ἀλλ᾽ ᾐτήσω σαυτῷ σύνεσιν τοῦ εἰσακούειν κρίμα,

[11] And the Lord said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thine enemies, but hast asked for thyself understanding to hear judgement;

[12] ἰδοὺ πεποίηκα κατὰ τὸ ῥῆμά σου· ἰδοὺ δέδωκά σοι καρδίαν φρονίμην καὶ σοφήν, ὡς σὺ οὐ γέγονεν ἔμπροσθέν σου καὶ μετὰ σὲ οὐκ ἀναστήσεται ὅμοιός σοι.

[12] behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there has not been *any one* like thee before thee, and after thee there shall not arise one like thee.

[13] καὶ ἃ οὐκ ᾐτήσω, δέδωκά σοι, καὶ πλοῦτον καὶ δόξαν, ὡς οὐ γέγονεν ἀνὴρ ὅμοιός σοι ἐν βασιλεῦσιν·

[13] And I have given thee what thou hast not asked, wealth and glory, so that there has not been any one like thee among kings.

[14] καὶ ἐὰν πορευθῇς ἐν τῇ ὁδῷ μου φυλάσσειν τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ὡς ἐπορεύθη Δαυιδ ὁ πατήρ σου, καὶ πληθυνῶ τὰς ἡμέρας σου.

[14] And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days.

[15] καὶ ἐξυπνίσθη Σαλωμων, καὶ ἰδοὺ ἐνύπνιον· καὶ ἀνέστη καὶ παραγίνεται εἰς Ιερουσαλημ καὶ ἔστη κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον κιβωτοῦ διαθήκης κυρίου ἐν Σιων καὶ ἀνήγαγεν ὁλοκαυτώσεις καὶ ἐποίησεν εἰρηνικὰς καὶ ἐποίησεν πότον μέγαν ἑαυτῷ καὶ πᾶσιν τοῖς παισὶν αὐτοῦ.

[15] And Solomon awoke, and, behold, *it was* a dream: and he arose and came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.

[16] Τότε ὤφθησαν δύο γυναῖκες πόρναι τῷ βασιλεῖ καὶ ἔστησαν ἐνώπιον αὐτοῦ.

[16] Then there appeared two harlots before the king, and they stood before him.

[17] καὶ εἶπεν ἡ γυνὴ ἡ μία Ἐν ἐμοί, κύριε· ἐγὼ καὶ ἡ γυνὴ αὕτη οἰκοῦμεν ἐν οἴκῳ ἑνὶ καὶ ἐτέκομεν ἐν τῷ οἴκῳ.

[17] And the one woman said, Hear me, *my* lord; I and this woman dwelt in one house, and we were delivered in the house.

[18] καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ τεκούσης μου καὶ ἔτεκεν καὶ ἡ γυνὴ αὕτη· καὶ ἡμεῖς κατὰ τὸ αὐτό, καὶ οὐκ ἔστιν οὐθεὶς μεθ’ ἡμῶν πάρεξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ.

[18] And it came to pass on the third day after I was delivered, this woman also was delivered: and we *were* together; and there was no one with us besides our two selves in the house.

[19] καὶ ἀπέθανεν ὁ υἱὸς τῆς γυναικὸς ταύτης τὴν νύκτα, ὡς ἐπεκοιμήθη ἐπ’ αὐτόν·

[19] And this woman's child died in the night; because she overlaid it.

[20] καὶ ἀνέστη μέσης τῆς νυκτὸς καὶ ἔλαβεν τὸν υἱόν μου ἐκ τῶν ἀγκαλῶν μου καὶ ἐκοίμισεν αὐτὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν αὐτῆς τὸν τεθνηκότα ἐκοίμισεν ἐν τῷ κόλπῳ μου.

[20] and she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and laid her dead son in my bosom.

[21] καὶ ἀνέστην τὸ πρωῒ θηλάσαι τὸν υἱόν μου, καὶ ἐκεῖνος ἦν τεθνηκώς· καὶ ἰδοὺ κατενόησα αὐτὸν πρωί, καὶ ἰδοὺ οὐκ ἦν ὁ υἱός μου, ὃν ἔτεκον.

[21] and I arose in the morning to suckle my son, and he was dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore.

[22] καὶ εἶπεν ἡ γυνὴ ἡ ἑτέρα Οὐχί, ἀλλὰ ὁ υἱός μου ὁ ζῶν, ὁ δὲ υἱός σου ὁ τεθνηκώς. καὶ ἐλάλησαν ἐνώπιον τοῦ βασιλέως.

[22] And the other woman said, No, but the living *is* my son, and the dead *is* thy son. So they spoke before the king.

[23] καὶ εἶπεν ὁ βασιλεὺς αὐταῖς Σὺ λέγεις Οὗτος ὁ υἱός μου ὁ ζῶν, καὶ ὁ υἱὸς ταύτης ὁ τεθνηκώς· καὶ σὺ λέγεις Οὐχί, ἀλλὰ ὁ υἱός μου ὁ ζῶν, καὶ ὁ υἱός σου ὁ τεθνηκώς.

[23] and the king said to them, Thou sayest, This *is* my son, *even* the living *one*, and this woman's son *is* the dead one: and thou sayest, No, but the living *is* my son, and the dead *is* thy son.

[24] καὶ εἶπεν ὁ βασιλεύς Λάβετέ μοι μάχαιραν· καὶ προσήνεγκαν τὴν μάχαιραν ἐνώπιον τοῦ βασιλέως.

[24] And the king said, Fetch a sword. And they brought a sword before the king.

[25] καὶ εἶπεν ὁ βασιλεύς Διέλετε τὸ παιδίον τὸ θηλάζον τὸ ζῶν εἰς δύο καὶ δότε τὸ ἥμισυ αὐτοῦ ταύτῃ καὶ τὸ ἥμισυ αὐτοῦ ταύτῃ.

[25] And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other.

[26] καὶ ἀπεκρίθη ἡ γυνή, ἧς ἦν ὁ υἱὸς ὁ ζῶν, καὶ εἶπεν πρὸς τὸν βασιλέα, ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς, καὶ εἶπεν Ἐν ἐμοί, κύριε,

δότε αὐτῇ τὸ παιδίον καὶ θανάτῳ μὴ θανατώσητε αὐτόν· καὶ αὕτη εἶπεν Μήτε ἐμοὶ μήτε αὐτῇ ἔστω· διέλετε.

[26] And the woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said, I pray thee, *my* lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers; divide *it*.

[27] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Δότε τὸ παιδίον τῇ εἰπούσῃ Δότε αὐτῇ αὐτὸ καὶ θανάτῳ μὴ θανατώσητε αὐτόν· αὐτὴ ἡ μήτηρ αὐτοῦ.

[27] Then the king answered and said, Give the child to her that said, ‘Give it to her, and by no means slay it:’ she *is* its mother.

[28] καὶ ἤκουσαν πᾶς Ισραηλ τὸ κρίμα τοῦτο, ὃ ἔκρινεν ὁ βασιλεύς, καὶ ἐφοβήθησαν ἀπὸ προσώπου τοῦ βασιλέως, ὅτι εἶδον ὅτι φρόνησις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δικαίωμα.

[28] and all Israel heard this judgement which the king judged, and they feared before the king; because they saw that the wisdom of God *was* in him, to execute judgement.

CHAPTER 4

ΚΑΙ ἦν ὁ βασιλεὺς Σαλωμὼν βασιλεύων ἐπὶ ᾽Ισραήλ.

And king Solomon reigned over Israel.

[2] καὶ οὗτοι ἄρχοντες οἳ ἦσαν αὐτῷ. ᾽Αζαρίας υἱὸς Σαδὼκ

[2] And these are the princes which he had; Azarias son of Sadoc.

[3] καὶ ᾽Ελιαρὲφ καὶ ᾽Αχιὰ υἱὸς Σαβὰ γραμματεῖς. καὶ ᾽Ιωσαφὰτ υἱὸς ᾽Αχιλὶδ ἀναμιμνήσκων

[3] Eliaph, and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder.

[4] καὶ Βαναίας υἱὸς ᾽Ιωδαὲ ἐπὶ τῆς δυνάμεως καὶ Σαδὼκ καὶ ᾽Αβιάθαρ ἱερεῖς

[4] And Banaeas son of Jodae over the host; and Sadoc and Abiathar were priests.

[5] καὶ ᾽Ορνία υἱὸς Νάθαν ἐπὶ τῶν καθεσταμένων καὶ Ζαβούθ υἱὸς Νάθαν ἑταῖρος τοῦ βασιλέως

[5] And Ornia the son of Nathan was over the officers; and Zabuth son of Nathan was the king’s friend.

[6] καὶ ᾽Αχιὴλ ἦν οἰκονόμος καὶ ᾽Ελιὰβ υἱὸς Σὰφ ἐπὶ τῆς πατριᾶς καὶ ᾽Αδωνιρὰμ υἱὸς ᾽Εφρὰ ἐπὶ τῶν φόρων.

[6] And Achisar was steward, and Eliac the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

[7] καὶ τῷ Σαλωμὼν δώδεκα καθεσταμένοι ἐπὶ πάντα ᾽Ισραὴλ χορηγεῖν τῷ βασιλεῖ καὶ τῷ οἴκῳ αὐτοῦ· μῆνα ἐν τῷ ἐνιαυτῷ ἐγίνετο ἐπὶ τὸν ἕνα χορηγεῖν.

[7] And Solomon had twelve officers over all Israel, to provide for the king and his household; each one’s turn came to supply for a month in the year.

[8] καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Βενὼρ ἐν ὄρει ᾽Εφραίμ, εἷς·

[8] And these were their names: Been the son of Or in the mount of Ephraim, one.

[9] υἱὸς Δακὰρ ἐν Μαχεμὰς καὶ ἐν Σαλαβὶν καὶ Βαιθσαμὺς καὶ Αἰλὼν ἕως Βηθανάν, εἷς·

[9] The son of Dacar, in Makes, and in Salabin, and Baethsamys, and Elon as far as Bethanan, one.

[10] υἱὸς ᾽Εσδὶ ἐν ᾽Αραβώθ, αὐτοῦ Σωχὼ καὶ πᾶσα ἡ γῆ ᾽Οφέρ·

[10] The son of Esdi in Araboth; his was Socho, and all the land of Opher.

[11] Χαναδὰβ καὶ ᾽Αναφαθέ, ἀνὴρ Ταβλήθ, θυγάτηρ Σαλωμὼν ἦν αὐτῷ εἰς γυναῖκα, εἷς·

[11] All Nephthador belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one.

[12] Βαανὰ υἱὸς ᾽Αχιλὶδ Θαανὰχ καὶ Μαγεδδὼ καὶ πᾶς ὁ οἶκος Σὰν ὁ παρὰ Σεσαθὰν ὑποκάτω τοῦ ᾽Εσραὲ καὶ ἐκ Βηθσὰν ἕως Σαβελμαουλᾶ, ἕως Μαεβὲρ Λουκάμ, εἷς·

[12] Bana son of Achiluth had Ithaanach, and Mageddo, and his was the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maeber Lucam, one.

[13] υἱὸς Γαβὲρ ἐν Ρεμὰθ Γαλαάδ, τούτῳ σχοίνισμα ᾽Ερεγαβά, ἢ ἐν τῇ Βασάν, ἑξήκοντα πόλεις μεγάλαι τειχήρεις καὶ μοχλοὶ χαλκοῖ, εἷς·

[13] The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one.

[14] ᾽Αχιναδὰβ υἱὸς Σαδδὼ Μααναΐμ, εἷς·

[14] Achinadab son of Saddo, had Maanaim, one.

[15] ᾽Αχιμαὰς ἐν Νεφθαλίμ, καὶ οὗτος ἔλαβε τὴν Βασεμμὰθ θυγατέρα Σαλωμὼν εἰς γυναῖκα, εἷς·

[15] Achimaas was in Nephthalim, and he took Basemmath daughter of Solomon to wife, one.

[16] Βαανᾶ υἱὸς Χουσὶ ἐν ᾽Ασὴρ καὶ ἐν Βααλώθ, εἷς·

[16] Baana son of Chusi, in Aser and in Baaloth, one,

[17] Σαμαὰ υἱὸς ᾽Ηλὰ ἐν τῷ Βενιαμίν·

[17] Semei son of Ela, in Benjamin.

[18] Γαβὲρ υἱὸς ᾽Αδαΐ ἐν τῇ γῇ Γάδ, καὶ Σηὼν βασιλέως τοῦ ᾽Εσεβὼν καὶ ᾽Ωγ βασιλέως τοῦ Βασάν· καὶ νασὶφ εἷς ἐν γῇ ᾽Ιούδα·

[18] Gaber son of Adai in the land of Gad, the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda.

[19] ᾽Ιωσαφὰτ υἱὸς Φουασοὺδ ἐν ᾽Ισσάχαρ.

[19] Josaphat son of Phuasud was in Issachar.

[20] Καὶ ᾽Ιούδα καὶ ᾽Ισραὴλ πολλοὶ ὡς ἡ ἄμμος ἡ ἐπὶ τῆς θαλάσσης εἰς πλῆθος ἔσθοντες καὶ πίνοντες καὶ εὐφραινόμενοι.

[20] And Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry

CHAPTER 5

[1] Καὶ ἐχορήγουν οἱ καθεσταμένοι οὕτως τῷ βασιλεῖ Σαλωμων καὶ πάντα τὰ διαγγέλματα ἐπὶ τὴν τράπεζαν τοῦ βασιλέως, ἕκαστος μῆνα αὐτοῦ, οὐ παραλλάσσουσιν λόγον· καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἵπποις καὶ τοῖς ἅρμασιν ᾖρον εἰς τὸν τόπον, οὗ ἂν ᾖ ὁ βασιλεύς, ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ.

And Solomon was king over all the kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life. And thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing.

[2] καὶ ταῦτα τὰ δέοντα τῷ Σαλωμων ἐν ἡμέρᾳ μιᾷ· τριάκοντα κόροι σεμιδάλεως καὶ ἑξήκοντα κόροι ἀλεύρου κεκοπανισμένου

[2] And they carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge. And these were the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal,

[3] καὶ δέκα μόσχοι ἐκλεκτοὶ καὶ εἴκοσι βόες νομάδες καὶ ἑκατὸν πρόβατα ἐκτὸς ἐλάφων καὶ δορκάδων καὶ ὀρνίθων ἐκλεκτῶν, σιτευτά.

[3] and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fatted does.

[4] ὅτι ἦν ἄρχων πέραν τοῦ ποταμοῦ, καὶ ἦν αὐτῷ εἰρήνη ἐκ πάντων τῶν μερῶν κυκλόθεν.

[4] For he had dominion on this side the river, and he was at peace on all sides round about.

[9] Καὶ ἔδωκεν κύριος φρόνησιν τῷ Σαλωμων καὶ σοφίαν πολλὴν σφόδρα καὶ χύμα καρδίας ὡς ἡ ἄμμος ἡ παρὰ τὴν θάλασσαν,

[5] And the Lord gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore.

[10] καὶ ἐπληθύνθη Σαλωμων σφόδρα ὑπὲρ τὴν φρόνησιν πάντων ἀρχαίων ἀνθρώπων καὶ ὑπὲρ πάντας φρονίμους Αἰγύπτου

[10] And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt.

[11] καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους καὶ ἐσοφίσατο ὑπὲρ Γαιθαν τὸν Εζραίτην καὶ τὸν Αιμαν καὶ τὸν Χαλκαλ καὶ Δαρδα υἱοὺς Μαλ.

[11] And he was wiser than all other men: and he was wiser than Gaethan the Zarite, and than Ænan, and than Chalcad and Darala the son of Mal.

[12] καὶ ἐλάλησεν Σαλωμων τρισχιλίας παραβολάς, καὶ ἦσαν ᾠδαὶ αὐτοῦ πεντακισχίλιαι.

[12] And Solomon spoke three thousand proverbs, and his songs were five thousand.

[13] καὶ ἐλάλησεν περὶ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου καὶ ἐλάλησεν περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἑρπετῶν καὶ περὶ τῶν ἰχθύων.

[13] And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall: he spoke also of cattle, and of birds, and of reptiles, and of fishes.

[14] καὶ παρεγίνοντο πάντες οἱ λαοὶ ἀκοῦσαι τῆς σοφίας Σαλωμων, καὶ ἐλάμβανεν δῶρα παρὰ πάντων τῶν βασιλέων τῆς γῆς, ὅσοι ἤκουον τῆς σοφίας αὐτοῦ.

[14] And all the nations came to hear the wisdom of Solomon, and ambassadors from all the kings of the earth, as many as heard of his wisdom.

[14a] Καὶ ἔλαβεν Σαλωμων τὴν θυγατέρα Φαραω ἑαυτῷ εἰς γυναῖκα καὶ εἰσήγαγεν αὐτὴν εἰς τὴν πόλιν Δαυιδ ἕως συντελέσαι αὐτὸν τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ καὶ τὸ τεῖχος Ιερουσαλημ.

[14a] And Solomon took to himself the daughter of Pharao to wife, and brought her into the city of David until he had finished the house of the Lord, and his own house, and the wall of Jerusalem. 14b Then went up Pharao the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Mergab; and Pharao gave them as a dowry to his daughter the wife of Solomon: and Solomon rebuilt Gazer.

[15] τότε ἀνέβη Φαραω βασιλεὺς Αἰγύπτου καὶ προκατελάβετο τὴν Γαζερ καὶ ἐνεπύρισεν αὐτὴν καὶ τὸν Χανανίτην τὸν κατοικοῦντα ἐν Μεργαβ, καὶ ἔδωκεν αὐτὰς Φαραω ἀποστολὰς θυγατρὶ αὐτοῦ γυναικὶ Σαλωμων, καὶ Σαλωμων ᾠκοδόμησεν τὴν Γαζερ. Καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου τοὺς παῖδας αὐτοῦ χρῖσαι τὸν Σαλωμων ἀντὶ Δαυιδ τοῦ πατρὸς αὐτοῦ, ὅτι ἀγαπῶν ἦν Χιραμ τὸν Δαυιδ πάσας τὰς ἡμέρας.

[15] And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David.

[16] καὶ ἀπέστειλεν Σαλωμων πρὸς Χιραμ λέγων

[16] And Solomon sent to Chiram, saying,

[17] Σὺ οἶδας Δαυιδ τὸν πατέρα μου ὅτι οὐκ ἐδύνατο οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν ἕως τοῦ δοῦναι κύριον αὐτοὺς ὑπὸ τὰ ἴχνη τῶν ποδῶν αὐτοῦ.

[17] Thou knewest my father David, that he could not build a house to the name of the Lord my God because of the wars that compassed him about, until the Lord put them under the soles of his feet.

[18] καὶ νῦν ἀνέπαυσε κύριος ὁ θεός μου ἐμοὶ κυκλόθεν· οὐκ ἔστιν ἐπίβουλος καὶ οὐκ ἔστιν ἀπάντημα πονηρόν.

[18] And now the Lord my God has given me rest round about; there is no one plotting against me, and there is no evil trespass against me.

[19] καὶ ἰδοὺ ἐγὼ λέγω οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ μου, καθὼς ἐλάλησεν κύριος ὁ θεὸς πρὸς Δαυιδ τὸν πατέρα μου λέγων Ὁ υἱός σου, ὃν δώσω ἀντὶ σοῦ ἐπὶ τὸν θρόνον σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου.

[19] And, behold, I intend to build a house to the name of the Lord my God, as the Lord God spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name.

[20] καὶ νῦν ἔντειλαι καὶ κοψάτωσάν μοι ξύλα ἐκ τοῦ Λιβάνου, καὶ ἰδοὺ οἱ δοῦλοί μου μετὰ τῶν δούλων σου· καὶ τὸν μισθὸν δουλείας σου δώσω σοι κατὰ πάντα, ὅσα ἐὰν εἴπῃς, ὅτι σὺ οἶδας ὅτι οὐκ ἔστιν ἡμῖν εἰδὼς ξύλα κόπτειν καθὼς οἱ Σιδώνιοι.

[20] And now command, and let men cut wood for me out of Libanus: and, behold, my servants shall be with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one skilled in cutting timber like the Sidonians.

[21] καὶ ἐγενήθη καθὼς ἤκουσεν Χιραμ τῶν λόγων Σαλωμων, ἐχάρη σφόδρα καὶ εἶπεν Εὐλογητὸς ὁ θεὸς σήμερον, ὃς ἔδωκεν τῷ Δαυιδ υἱὸν φρόνιμον ἐπὶ τὸν λαὸν τὸν πολὺν τοῦτον.

[21] And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be God to-day, who has given to David a wise son over this numerous people.

[22] καὶ ἀπέστειλεν πρὸς Σαλωμων λέγων Ἀκήκοα περὶ πάντων, ὧν ἀπέσταλκας πρός με· ἐγὼ ποιήσω πᾶν θέλημά σου, ξύλα κέδρινα καὶ πεύκινα·

[22] And he sent to Solomon, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: as for timber of cedar and fir,

[23] οἱ δοῦλοί μου κατάξουσιν αὐτὰ ἐκ τοῦ Λιβάνου εἰς τὴν θάλασσαν, ἐγὼ θήσομαι αὐτὰ σχεδίας ἕως τοῦ τόπου, οὗ ἐὰν ἀποστείλῃς πρός με, καὶ ἐκτινάξω αὐτὰ ἐκεῖ, καὶ σὺ ἀρεῖς· καὶ ποιήσεις τὸ θέλημά μου τοῦ δοῦναι ἄρτους τῷ οἴκῳ μου.

[23] my servants shall bring them down from Libanus to the sea: I will form them into rafts, and bring them to the place which thou shalt send to me about; and I will land them there, and thou shalt take them up: and thou shalt do my will, in giving bread to my household.

[24] καὶ ἦν Χιραμ διδοὺς τῷ Σαλωμων κέδρους καὶ πᾶν θέλημα αὐτοῦ.

[24] So Chiram gave to Solomon cedars, and fir trees, and all his desire.

[25] καὶ Σαλωμων ἔδωκεν τῷ Χιραμ εἴκοσι χιλιάδας κόρους πυροῦ καὶ μαχιρ τῷ οἴκῳ αὐτοῦ καὶ εἴκοσι χιλιάδας βεθ ἐλαίου κεκομμένου· κατὰ τοῦτο ἐδίδου Σαλωμων τῷ Χιραμ κατ᾽ ἐνιαυτόν.

[25] And Solomon gave to Chiram twenty thousand measures of wheat as food for his house, and twenty thousand baths of beaten oil thus Solomon gave to Chiram yearly.

[26] καὶ κύριος ἔδωκεν σοφίαν τῷ Σαλωμων, καθὼς ἐλάλησεν αὐτῷ· καὶ ἦν εἰρήνη ἀνὰ μέσον Χιραμ καὶ ἀνὰ μέσον Σαλωμων, καὶ διέθεντο διαθήκην ἀνὰ μέσον ἑαυτῶν. –

[26] And the Lord gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.

[27] καὶ ἀνήνεγκεν ὁ βασιλεὺς φόρον ἐκ παντὸς Ισραηλ, καὶ ἦν ὁ φόρος τριάκοντα χιλιάδες ἀνδρῶν.

[27] And the king raised a levy out of all Israel, and the levy was thirty thousand men.

[28] καὶ ἀπέστειλεν αὐτοὺς εἰς τὸν Λίβανον, δέκα χιλιάδες ἐν τῷ μηνί, ἀλλασσόμενοι, μῆνα ἦσαν ἐν τῷ Λιβάνῳ καὶ δύο μῆνας ἐν οἴκῳ αὐτῶν· καὶ Αδωνιραμ ἐπὶ τοῦ φόρου.

[28] And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram was over the levy.

[29] καὶ ἦν τῷ Σαλωμων ἑβδομήκοντα χιλιάδες αἴροντες ἄρσιν καὶ ὀγδοήκοντα χιλιάδες λατόμων ἐν τῷ ὄρει

[29] And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain;

[30] χωρὶς ἀρχόντων τῶν καθεσταμένων ἐπὶ τῶν ἔργων τῶν Σαλωμων, τρεῖς χιλιάδες καὶ ἑξακόσιοι ἐπιστάται οἱ ποιοῦντες τὰ ἔργα.

[30] besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works.

[32] καὶ ἡτοίμασαν τοὺς λίθους καὶ τὰ ξύλα τρία ἔτη.

[32] And they prepared the stones and the timber during three years.

CHAPTER 6

ΚΑΙ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου υἱῶν Ἰσραὴλ ἐξ Αἰγύπτου, τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως Σαλωμὼν ἐπὶ τὸν Ἰσραήλ,

And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel,

[1]α καὶ ἐνετείλατο ὁ βασιλεὺς ἵνα αἴρωσι λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου, καὶ λίθους ἀπελεκήτους.

[1a] that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones.

[1]β καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμὼν καὶ οἱ υἱοὶ Χιρὰμ καὶ ἔβαλαν αὐτούς.

[1b] And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation.

[1]γ ἐν τῷ ἔτει τῷ τετάρτῳ ἐθεμελίωσε τὸν οἶκον Κυρίου ἐν μηνὶ Νισώ, καὶ τῷ δευτέρῳ μηνὶ

[1c] In the fourth year he laid the foundation of the house of the Lord, in the month Niso, even in the second month.

[1]δ ἐν ἑνδεκάτῳ ἐνιαυτῷ, ἐν μηνὶ Βαὰλ (οὗτος ὁ μὴν ὁ ὄγδοος) συνετελέσθη ὁ οἶκος εἰς πάντα λόγον αὐτοῦ καὶ εἰς πᾶσαν διάταξιν αὐτοῦ.

[1d] In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan, and according to all its arrangement.

[2] καὶ ὁ οἶκος, ὃν ᾠκοδόμησεν ὁ βασιλεὺς τῷ Κυρίῳ, τεσσαράκοντα ἐν πήχει μῆκος αὐτοῦ καὶ εἴκοσιν ἐν πήχει πλάτος αὐτοῦ καὶ πέντε καὶ εἴκοσιν ἐν πήχει τὸ ὕψος αὐτοῦ.

[2] And the house which the king built to the Lord was forty cubits in length, and twenty cubits in breadth, and its height five and twenty cubits.

[3] καὶ τὸ αἰλὰμ κατὰ πρόσωπον τοῦ ναοῦ, εἴκοσιν ἐν πήχει μῆκος αὐτοῦ εἰς τὸ πλάτος τοῦ οἴκου καὶ δέκα ἐν πήχει τὸ πλάτος αὐτοῦ κατὰ πρόσωπον τοῦ οἴκου. καὶ ᾠκοδόμησε τὸν οἶκον καὶ συνετέλεσεν αὐτόν.

[3] And the porch in front of the temple — twenty cubits was its length according to the breadth of the house in front of the house: and he built the house, and finished it.

[4] καὶ ἐποίησε τῷ οἴκῳ θυρίδας παρακυπτομένας κρυπτάς.

[4] And he made to the house secret windows inclining inward.

[5] καὶ ἔδωκεν ἐπὶ τὸν τοῖχον τοῦ οἴκου μέλαθρα κυκλόθεν τῷ ναῷ καὶ τῷ δαβὶρ καὶ ἐποίησε πλευρὰς κυκλόθεν.

[5] And against the wall of the house he set chambers round about the temple and the ark.

[6] ἡ πλευρὰ ἡ ὑποκάτω πέντε πήχεων ἐν πήχει τὸ πλάτος αὐτῆς, καὶ τὸ μέσον ἕξ, καὶ ἡ τρίτη ἑπτὰ ἐν πήχει τὸ πλάτος αὐτῆς· ὅτι διάστημα ἔδωκε τῷ οἴκῳ κυκλόθεν ἔξωθεν τοῦ οἴκου, ὅπως μὴ ἐπιλαμβάνωνται τῶν τοίχων τοῦ οἴκου.

[6] The under side was five cubits broad, and the middle part six, and the third was seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house.

[7] καὶ ὁ οἶκος ἐν τῷ οἰκοδομεῖσθαι αὐτὸν λίθοις ἀκροτόμοις ἀργοῖς ᾠκοδομήθη, καὶ σφῦρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομεῖσθαι αὐτόν.

[7] And the house was built in the construction of it with rough hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool.

[8] καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὠμίαν τοῦ οἴκου τὴν δεξιάν, καὶ ἑλικτὴ ἀνάβασις εἰς τὸ μέσον καὶ ἐκ τῆς μέσης ἐπὶ τὰ τριώροφα,

[8] And the porch of the under side was below the right wing of the house, and there was a winding ascent into the middle chamber, and from the middle to the third story.

[9] καὶ ᾠκοδόμησε τὸν οἶκον καὶ συνετέλεσεν αὐτόν· καὶ ἐκοιλοστάθμησε τὸν οἶκον κέδροις.

[9] So he built the house and finished it; and he made the ceiling of the house with cedars.

[10] καὶ ᾠκοδόμησε τοὺς ἐνδέσμους δι᾽ ὅλου τοῦ οἴκου πέντε ἐν πήχει τὸ ὕψος αὐτοῦ, καὶ συνέσχε τὸν σύνδεσμον ἐν ξύλοις κεδρίνοις.

[10] And he made the partitions through all the house, each five cubits high, and enclosed each partition with cedar boards.

[11] Καὶ ἐγένετο λόγος Κυρίου πρὸς Σαλωμὼν λέγων·

[11]And it came to pass that the word of the Lord came to Solomon, saying,

[12] ὁ οἶκος οὗτος, ὃν σὺ οἰκοδομεῖς, ἐὰν ὁδεύῃς τοῖς προστάγμασί μου καὶ τὰ κρίματά μου ποιῇς καὶ φυλάσσῃς πάσας τὰς ἐντολάς μου ἀναστρέφεσθαι ἐν αὐταῖς, στήσω τὸν λόγον μου, ὃν ἐλάλησα πρὸς Δαυὶδ τὸν πατέρα σου

[12] Concerning this house which thou art building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee, which I spake unto David thy father:

[13] καὶ κατασκηνώσω ἐν μέσῳ υἱῶν ᾽Ισραὴλ καὶ οὐκ ἐγκαταλείψω τὸν λαόν μου ᾽Ισραήλ.

[13] and I will dwell among the sons of Israel, and will not forsake My people Israel.

[14] καὶ ᾠκοδόμησε Σαλωμὼν τὸν οἶκον καὶ συνετέλεσε αὐτόν.

[14] So Solomon built the house, and finished it.

[15] καὶ ᾠκοδόμησε τοὺς τοίχους τοῦ οἴκου ἔσωθεν διὰ ξύλων κεδρίνων ἀπὸ τοῦ ἐδάφους τοῦ οἴκου καὶ ἕως τῶν τοίχων καὶ ἕως τῶν δοκῶν· ἐκοιλοστάθμησε συνεχόμενα ξύλοις ἔσωθεν καὶ περιέσχε τὸ ἔσω τοῦ οἴκου ἐν πλευραῖς πευκίναις.

[15] And he framed the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined

the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir.

[16] καὶ ᾠκοδόμησε τοὺς εἴκοσι πήχεις ἀπ᾽ ἄκρου τοῦ τοίχου τὸ πλευρὸν τὸ ἓν ἀπὸ τοῦ ἐδάφους ἕως τῶν δοκῶν, καὶ ἐποίησε ἐκ τοῦ δαβὶρ εἰς τὸ ἅγιον τῶν ἁγίων.

[16] And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place.

[17] καὶ τεσσαράκοντα πήχεων ἦν ὁ ναὸς ὁ ἐσώτατος

[17]And the innermost temple was forty cubits long,

[18] καὶ διὰ κέδρου πρὸς τὸν οἶκον ἔσω πλοκὴν ἐπαναστήσεις καὶ πέταλον καὶ ἀνάγλυφα πάντα κέδρινα οὐκ ἐφαίνετο λίθος.

[18] and the cedar of the house within was carved with knops and open flowers: and all was cedar: there was no stone seen.

[19] κατὰ πρόσωπον τοῦ δαβὶρ ἐν μέσῳ τοῦ οἴκου ἔσωθεν δοῦναι ἐκεῖ τὴν κιβωτὸν διαθήκης Κυρίου.

[19] in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord.

[20] εἴκοσι πήχεις μῆκος καὶ εἴκοσι πήχεις πλάτος καὶ εἴκοσι πήχεις τὸ ὕψος αὐτοῦ, καὶ παριέσχεν αὐτὸ χρυσίῳ συγκεκλεισμένῳ. καὶ ἐποίησε θυσιαστήριον κέδρου

[20] The length was twenty cubits, and the breadth was twenty cubits, and the height of it was twenty cubits. And he covered it with perfect gold, and he made an altar in front of the oracle, and covered it with gold.

[21] καὶ περιεπύλωσε Σαλωμὼν τὸν οἶκον ἔνδοθεν χρυσίῳ ἀποκλειστῷ καὶ παρήγαγεν ἐν καθηλώμασι χρυσίου.

[21] and Solomon overlaid the house within with perfect gold, and made a partition by the chains of gold

[21] κατὰ πρόσωπον τοῦ δαβίρ, καὶ περιέσχεν αὐτὸ χρυσίῳ.

[21] before the oracle; and he overlaid it with gold.

[22] καὶ ὅλον τὸν οἶκον περιέσχε χρυσίῳ ἕως συντελείας παντὸς τοῦ οἴκου καὶ ὅλον τὸ ἔσω τοῦ δαβὶρ ἐπετάλωσε χρυσίῳ.

[22] And he covered the whole house with gold, till he had finished gilding the whole house. also the whole altar that was by the oracle he overlaid with gold.

[23] καὶ ἐποίησεν ἐν τῷ δαβὶρ δύο Χερουβὶμ δέκα πήχεων μέγεθος ἐσταθμωμένον.

[23] And he made in the oracle two cherubs of ten cubits measured size.

[24] καὶ πέντε πήχεων πτερύγιον τοῦ Χερουβὶμ τοῦ ἑνὸς καὶ πέντε πήχεων πτερύγιον αὐτοῦ τὸ δεύτερον, ἐν πήχει δέκα ἀπὸ μέρους πτερυγίου αὐτοῦ εἰς μέρος πτερυγίου αὐτοῦ·

[24] And the wing of one cherub was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing.

[25] οὕτως τῷ Χερουβὶμ τῷ δευτέρῳ, ἐν μέτρῳ ἑνὶ συντέλεια μία ἀμφοτέροις.

[25] Thus it was with the other cherub, both were alike finished with one measure.

[26] καὶ τὸ ὕψος τοῦ Χεροὺβ τοῦ ἑνὸς δέκα ἐν πήχει, καὶ οὕτω τῷ Χεροὺβ τῷ δευτέρῳ.

[26] And the height of the one cherub was ten cubits, and so was it with the second cherub.

[27] καὶ ἀμφότερα τὰ Χερουβὶμ ἐν μέσῳ τοῦ οἴκου τοῦ ἐσωτάτου· καὶ διεπέτασε τὰς πτέρυγας αὐτῶν, καὶ ἥπτετο πτέρυξ μία τοῦ τοίχου, καὶ πτέρυξ Χεροὺβ τοῦ δευτέρου ἥπτετο τοῦ τοίχου τοῦ δευτέρου, καὶ αἱ πτέρυγες αὐτῶν ἐν μέσῳ τοῦ οἴκου ἥπτοντο πτέρυξ πτέρυγος.

[27] And both the cherubs were in the midst of the innermost part of the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other.

[28] καὶ περιέσχε τὰ Χερουβὶμ χρυσίῳ.

[28] And he covered the cherubs with gold.

[29] καὶ πάντας τοὺς τοίχους τοῦ οἴκου κύκλῳ ἐγκολαπτὰ ἔγραψε γραφίδι Χερουβίμ, καὶ φοίνικες τῷ ἐσωτέρῳ καὶ τῷ ἐξωτέρῳ.

[29] He graved all the walls of the house round about with the graving of cherubs, and he sculptured palm trees within and without the house.

[30] καὶ τὸ ἔδαφος τοῦ οἴκου περιέσχε χρυσίῳ, τοῦ ἐσωτάτου καὶ τοῦ ἐξωτάτου.

[30] And he covered the floor of the house within and without with gold.

[31] καὶ τῷ θυρώματι τοῦ δαβὶρ ἐποίησε θύρας ξύλων ἀρκευθίνων εἰς φλιὰς πενταπλᾶς

[31] And for the door-way of the oracle he made doors of juniper wood, there was a lintel of five sides:

[32] καὶ δύο θύρας ξύλων πευκίνων καὶ ἐγκολαπτὸν ἐπ᾽ αὐτῶν ἐγκεκολαμμένα Χερουβὶμ καὶ φοίνικας καὶ πέταλα διαπεπετασμένα· καὶ περιέσχε χρυσίῳ καὶ κατέβαινεν ἐπὶ τὰ Χερουβὶμ καὶ ἐπὶ τοὺς φοίνικας τὸ χρυσίον.

[32] In both the doors were planks of fir; and carved upon them were carved cherubims and palm trees and open flower leaves; and it was overlaid with gold gilt, and the gold went down upon the cherubim and upon the palm trees.

[33] καὶ οὕτως ἐποίησε τῷ πυλῶνι τοῦ ναοῦ, φλιαὶ ξύλων ἀρκευθίνων, στοαὶ τετραπλῶς.

[33] So made he also for the door of the temple posts of juniper, porticoes of four sides.

[34] καὶ ἐν ἀμφοτέραις ταῖς θύραις ξύλα πεύκινα· δύο πτυχαὶ ἡ θύρα ἡ μία καὶ στροφεῖς αὐτῶν, καὶ δύο πτυχαὶ ἡ θύρα ἡ δευτέρα, στρεφόμενα·

[34] And in both the doors were planks of fir; the one door had two leaves and their hinges, and the other door had two leaves and turned on hinges,

[35] ἐγκεκολαμμένα Χερουβὶμ καὶ φοίνικες καὶ διαπεπετασμένα πέταλα καὶ περιεχόμενα χρυσίῳ καταγομένῳ ἐπὶ τὴν ἐκτύπωσιν.

[35] and carved upon them were carved cherubims and palm trees and open flower leaves; and it was overlaid with gold gilt upon the engraving.

[36] καὶ ᾠκοδόμησε τὴν αὐλὴν τὴν ἐσωτάτην τρεῖς στίχους ἀπελεκήτων, καὶ στίχος κατειργασμένης κέδρου κυκλόθεν.

[36] And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about,

[36]α καὶ ᾠκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλὰμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ

[36a] and he made the curtain of the court of the porch of the house that was in front of the temple.

CHAPTER 7

ΚΑΙ ἀπέστειλεν ὁ βασιλεὺς Σαλωμὼν καὶ ἔλαβε τὸν Χιρὰμ ἐκ Τύρου,

And king Solomon sent, and took Chiram out of Tyre,

[2] υἱὸν γυναικὸς χήρας, καὶ οὗτος ἀπὸ τῆς φυλῆς τῆς Νεφθαλίμ, καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος, τέκτων χαλκοῦ καὶ πεπληρωμένος τῆς τέχνης καὶ συνέσεως καὶ ἐπιγνώσεως τοῦ ποιεῖν πᾶν ἔργον ἐν χαλκῷ· καὶ εἰσηνέχθη πρὸς τὸν βασιλέα Σαλωμὼν καὶ ἐποίησε πάντα τὰ ἔργα.

[2] the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works.

[3] καὶ ἐχώνευσε τοὺς δύο στήλους τῷ αἰλὰμ τοῦ οἴκου, ὀκτωκαίδεκα πήχεις ὕψος τοῦ στύλου, καὶ περίμετρον τεσσαρεσκαίδεκα πήχεις ἐκύκλου αὐτόν, καὶ τὸ πάχος τοῦ στύλου τεσσάρων δακτύλων τὰ κοιλώματα, καὶ οὕτως ὁ στῦλος ὁ δεύτερος.

[3] And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed.

[4] καὶ δύο ἐπιθέματα ἐποίησε δοῦναι ἐπὶ τὰς κεφαλὰς τῶν στύλων, χωνευτὰ χαλκᾶ· πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἑνός, καὶ πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου.

[4] And he made two molten chapiters to put on the heads of the pillars: five cubits was the height of one chapiter, and five cubits was the height of the other chapiter.

[5] καὶ ἐποίησε δύο δίκτυα περικαλύψαι τὸ ἐπίθεμα τῶν στύλων, καὶ δίκτυον τῷ ἐπιθέματι τῷ ἑνί, καὶ δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ.

[5] And he made two ornaments of net-work to cover the chapiters of the pillars; even a net for one chapiter, and a net for the other chapiter.

[6] καὶ ἔργον κρεμαστόν, δύο στίχοι ροῶν χαλκῶν δεδικτυωμένοι, ἔργον κρεμαστόν, στίχος ἐπὶ στίχον· καὶ οὕτως ἐποίησε τῷ ἐπιθέματι τῷ δευτέρῳ.

[6] And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapiter.

[7] καὶ ἔστησε τοὺς στύλους τοῦ αἰλὰμ τοῦ ναοῦ· καὶ ἔστησε τὸν στῦλον τὸν ἕνα καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Ἰαχούμ· καὶ ἔστησε τὸν στῦλον τὸν δεύτερον καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Βαάς.

[7] And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz.

[8] καὶ ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρίνου κατὰ τὸ αἰλὰμ τεσσάρων πηχῶν.

[8] And on the heads of the pillars he made lily-work against the porch, of four cubits,

[9] καὶ μέλαθρον ἐπ᾽ ἀμφοτέρων τῶν στύλων, καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει.

[9] and a chamber over both the pillars, and above the sides an addition equal to the chamber in width.

[10] καὶ ἐποίησε τὴν θάλασσαν δέκα ἐν πήχει ἀπὸ τοῦ χείλους αὐτῆς ἕως τοῦ χείλους αὐτῆς, στρογγύλον κύκλῳ τὸ αὐτό· πέντε ἐν πήχει τὸ ὕψος αὐτῆς, καὶ συνηγμένοι τρεῖς καὶ τριάκοντα ἐν πήχει ἐκύκλουν αὐτήν.

[10] And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits.

[11] καὶ ὑποστηρίγματα ὑποκάτωθεν τοῦ χείλους αὐτῆς κυκλόθεν ἐκύκλουν αὐτήν, δέκα ἐν πήχει κυκλόθεν

[11] And stays underneath its rim round about compassed it ten cubits round;

[12] καὶ τὸ χεῖλος αὐτῆς ὡς ἔργον χείλους ποτηρίου, βλαστὸς κρίνου, καὶ τὸ πάχος αὐτοῦ παλαιστής.

[12] and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span.

[13] καὶ δώδεκα βόες ὑποκάτω τῆς θαλάσσης, οἱ τρεῖς ἐπιβλέποντες βορρᾶν καὶ οἱ τρεῖς ἐπιβλέποντες θάλασσαν καὶ οἱ τρεῖς ἐπιβλέποντες νότον καὶ οἱ τρεῖς ἐπιβλέποντες ἀνατολήν, καὶ πάντα τὰ ὀπίσθια εἰς τὸν οἶκον, καὶ ἡ θάλασσα ἐπ᾽ αὐτῶν ἐπάνωθεν.

[13] And there were twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them.

[14] καὶ ἐποίησε δέκα μεχωνὼθ χαλκᾶς· πέντε πήχεις μῆκος τῆς μεχωνὼθ τῆς μιᾶς, καὶ τέσσαρες πήχεις τὸ πλάτος αὐτῆς, καὶ ἓξ ἐν πήχει τὸ ὕψος αὐτῆς.

[14] And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits.

[15] καὶ τοῦτο τὸ ἔργον τῶν μεχωνὼθ συγκλειστὸν αὐτοῖς, καὶ συγκλειστὸν ἀνὰ μέσον τῶν ἐξεχομένων.

[15] And this work of the bases was formed with a border the them, and there was a border between the ledges.

[16] καὶ ἐπὶ τὰ συγκλείσματα αὐτῶν ἀνὰ μέσον τῶν ἐξεχομένων λέοντες καὶ βόες καὶ Χερουβίμ, καὶ ἐπὶ τῶν ἐξεχομένων οὕτως· καὶ ἐπάνωθεν καὶ ὑποκάτωθεν τῶν λεόντων καὶ τῶν βοῶν χῶραι, ἔργον καταβάσεως

[16] And upon their borders between the projection were lions, and oxen, and cherubs: and on the projections, even so above, and also below were the places of lions and oxen, hanging work.

[17] καὶ τέσσαρες τροχοὶ χαλκοῖ τῇ μεχωνὼθ τῇ μιᾷ, καὶ τὰ προσέχοντα χαλκᾶ καὶ τέσσαρα μέρη αὐτῶν, ὠμίαι ὑποκάτω τῶν λουτήρων.

[17] And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side pieces under the bases.

[18] καὶ χεῖρες ἐν τοῖς τροχοῖς ἐν τῇ μεχωνώθ, καὶ τὸ ὕψος τοῦ τροχοῦ τοῦ ἑνὸς πήχεος καὶ ἡμίσους.

[18] And there were axles in the wheels under the base. And the height of one wheel was a cubit and a half.

[19] καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἅρματος· αἱ χεῖρες αὐτῶν καὶ οἱ νῶτοι αὐτῶν καὶ ἡ πραγματεία αὐτῶν, τὰ πάντα χωνευτά.

[19] And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten.

[20] αἱ τέσσαρες ὠμίαι ἐπὶ τῶν τεσσάρων γωνιῶν τῆς μεχωνὼθ τῆς μιᾶς, ἐκ τῆς μεχωνὼθ οἱ ὦμοι αὐτῆς.

[20] The four side pieces were at the four corners of each base; its shoulders were formed of the base.

[21] καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνὼθ ἥμισυ τοῦ πήχεος μέγεθος αὐτῆς στρογγύλον κύκλῳ ἐπὶ τῆς κεφαλῆς τῆς μεχωνώθ, καὶ ἀρχὴ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς, καὶ ἠνοίγετο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς.

[21] And on the top of the base half a cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and its borders: and it was open at the top of its spaces.

[22] καὶ τὰ συγκλείσματα αὐτῆς Χερουβὶμ καὶ λέοντες καὶ φοίνικες ἑστῶτα, ἐχόμενον ἕκαστον κατὰ πρόσωπον αὐτοῦ ἔσω καὶ τὰ κυκλόθεν.

[22] And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about.

[23] κατ᾽ αὐτὴν ἐποίησε πάσας τὰς δέκα μεχωνώθ, τάξιν μίαν καὶ μέτρον ἐν πάσαις.

[23] According to the same form he made all the ten bases, even one order and one measure to all.

[24] καὶ ἐποίησε δέκα χυτροκαύλους χαλκοῦς, τεσσαράκοντα χοεῖς χωροῦντα τὸν ἕνα χυτρόκαυλον μετρήσει τεσσάρων πηχῶν· ὁ χυτρόκαυλος ὁ εἷς ἐπὶ τῆς μεχωνὼθ τῆς μιᾶς ταῖς δέκα μεχωνώθ.

[24] And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases.

[25] καὶ ἔθετο τὰς πέντε μεχωνὼθ ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐκ δεξιῶν καὶ πέντε ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐξ ἀριστερῶν· καὶ ἡ θάλασσα ἀπὸ τῆς ὠμίας τοῦ οἴκου ἐκ δεξιῶν κατ᾽ ἀνατολὰς ἀπὸ τοῦ κλίτους τοῦ νότου.

[25] And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

[26] καὶ ἐποίησε Χιρὰμ τοὺς λέβητας καὶ τὰς θερμάστρεις καὶ τὰς φιάλας, καὶ συνετέλεσε Χιρὰμ ποιῶν πάντα τὰ ἔργα, ἃ ἐποίησε τῷ βασιλεῖ Σαλωμὼν ἐν οἴκῳ Κυρίου,

[26] And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord:

[27] στύλους δύο καὶ τὰ στρεπτὰ τῶν στύλων ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο καὶ τὰ δίκτυα δύο τοῦ καλύπτειν ἀμφότερα τὰ στρεπτὰ τῶν γλυφῶν τὰ ὄντα ἐπὶ τῶν στύλων,

[27] two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars.

[28] τὰς ροὰς τετρακοσίας ἀμφοτέροις τοῖς δικτύοις, δύο στίχοι ροῶν τῷ δικτύῳ τῷ ἑνὶ περικαλύπτειν ἀμφότερα τὰ ὄντα τὰ στρεπτὰ τῆς μεχωνὼθ ἐπ᾽ ἀμφοτέροις τοῖς στύλοις,

[28] The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars.

[29] καὶ τὰ μεχωνὼθ δέκα καὶ τοὺς χυτροκαύλους δέκα ἐπὶ τῶν μεχωνὼθ

[29] And the ten bases, and the ten lavers upon the bases.

[30] καὶ τὴν θάλασσαν μίαν καὶ τοὺς βόας δώδεκα ὑποκάτω τῆς θαλάσσης

[30] And one sea, and the twelve oxen under the sea.

[31] καὶ τοὺς λέβητας καὶ τὰς θερμάστρεις καὶ τὰς φιάλας καὶ πάντα τὰ σκεύη, ἃ ἐποίησε Χιρὰμ τῷ βασιλεῖ Σαλωμὼν τῷ οἴκῳ Κυρίου· καὶ οἱ στῦλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου Κυρίου. πάντα τὰ ἔργα τοῦ βασιλέως, ἃ ἐποίησε Χιράμ, χαλκᾶ ἄρδην·

[31] And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were

eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass.

[32] οὐκ ἦν σταθμὸς τοῦ χαλκοῦ, οὗ ἐποίησε πάντα τὰ ἔργα ταῦτα, ἐκ πλήθους σφόδρα· οὐκ ἦν τέρμα τῶν σταθμῶν τοῦ χαλκοῦ.

[32] There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

[33] ἐν τῷ περιοίκῳ τοῦ Ἰορδάνου ἐχώνευσεν αὐτὰ ἐν τῷ πάχει τῆς γῆς ἀνὰ μέσον Σοκχὼθ καὶ ἀνὰ μέσον Σειρά.

[33] In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira.

[34] καὶ ἔδωκεν ὁ βασιλεὺς Σαλωμὼν τὰ σκεύη, ἃ ἐποίησεν, ἐν οἴκῳ Κυρίου, τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν τράπεζαν, ἐφ᾽ ἧς οἱ ἄρτοι τῆς προσφορᾶς, χρυσῆν,

[34] And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread.

[35] καὶ τὰς λυχνίας πέντε ἐξ ἀριστερῶν καὶ πέντε ἐκ δεξιῶν κατὰ πρόσωπον τοῦ δαβίρ, χρυσᾶς συγκλειομένας, καὶ τὰ λαμπάδια καὶ τοὺς λύχνους καὶ τὰς ἐπαρυστρίδας χρυσᾶς

[35] And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold.

[36] καὶ τὰ πρόθυρα καὶ οἱ ἧλοι καὶ αἱ φιάλαι καὶ τὰ τρυβλία καὶ αἱ θυΐσκαι χρυσαῖ, σύγκλειστα, καὶ τὰ θυρώματα τῶν θυρῶν τοῦ οἴκου τοῦ ἐσωτάτου, ἁγίου τῶν ἁγίων, καὶ τὰς θύρας τοῦ ναοῦ χρυσᾶς.

[36] And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.

[37] καὶ ἀνεπληρώθη πᾶν τὸ ἔργον, ὃ ἐποίησε Σαλωμὼν οἴκου Κυρίου, καὶ εἰσήνεγκε Σαλωμὼν τὰ ἅγια Δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ πάντα τὰ

ἅγια Σαλωμών, τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη, ἔδωκεν εἰς τοὺς θησαυροὺς οἴκου Κυρίου.

[37] So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord.

[38] Καὶ τὸν οἶκον ἑαυτῷ ᾠκοδόμησε Σαλωμὼν τρισκαίδεκα ἔτεσι.

[38] And Solomon built a house for himself in thirteen years.

[39] καὶ ᾠκοδόμησε τὸν οἶκον δρυμῷ τοῦ Λιβάνου· ἑκατὸν πήχεις μῆκος αὐτοῦ, καὶ πεντήκοντα πήχεις πλάτος αὐτοῦ, καὶ τριάκοντα πηχῶν ὕψος αὐτοῦ· καὶ τριῶν στίχων στύλων κεδρίνων, καὶ ὠμίαι κέδριναι τοῖς στύλοις.

[39] And he built the house with the wood of Libanus; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits, and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar.

[40] καὶ ἐφάτνωσε τὸν οἶκον ἄνωθεν ἐπὶ τῶν πλευρῶν τῶν στύλων, καὶ ὁ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε ὁ στίχος·

[40] And he formed the house with chambers above on the sides of the pillars, and the number of the pillars was each row forty and five,

[41] καὶ μέλαθρα τρία καὶ χώρα ἐπὶ χώραν τρισσῶς·

[41] and there were three chambers, and space against space in three rows.

[42] καὶ πάντα τὰ θυρώματα καὶ αἱ χῶραι τετράγωνοι μεμελαθρωμέναι καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς.

[42] And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows.

[43] καὶ τὸ αἰλὰμ τῶν στύλων πεντήκοντα μῆκος καὶ πεντήκοντα ἐν πλάτει, ἐζυγωμένα, αἰλὰμ ἐπὶ πρόσωπον αὐτῶν, καὶ στῦλοι καὶ πάχος ἐπὶ πρόσωπον αὐτῆς τοῖς αἰλαμμίμ.

[43] And he made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches.

[44] καὶ τὸ αἰλὰμ τῶν θρόνων, οὗ κρινεῖ ἐκεῖ, αἰλὰμ τοῦ κριτηρίου.

[44] And there was the Porch of seats where he would judge, the porch of judgment.

[45] καὶ ὁ οἶκος αὐτῶν, ἐν ᾧ καθήσεται ἐκεῖ, αὐλὴ μία ἐξελισσομένη τούτοις κατὰ τὸ ἔργον τοῦτο· καὶ οἶκον τῇ θυγατρὶ Φαραώ, ἣν ἔλαβε Σαλωμών, κατὰ τὸ αἰλὰμ τοῦτο.

[45] And their house where he would dwell, had one court communicating with these according to this work; and he built the house for the daughter of Pharao whom Solomon had taken, according to this porch.

[46] πάντα ταῦτα ἐκ λίθων τιμίων κεκολαμμένα ἐκ διαστήματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γεισῶν καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην

[46] All these were of costly stones, sculptured at intervals within even from the foundation even to the top, and outward to the great court,

[47] τὴν τεθεμελιωμένην ἐν τιμίοις λίθοις μεγάλοις, λίθοις δεκαπήχεσι καὶ τοῖς ὀκταπήχεσι,

[47] founded with large costly stones, stones of ten cubits and eight cubits long.

[48] καὶ ἐπάνωθεν τιμίοις κατὰ τὸ μέτρον ἀπελεκήτων καὶ κέδροις.

[48] And above with costly stones, according to the measure of hewn stones, and with cedars.

[49] τῆς αὐλῆς τῆς μεγάλης κύκλῳ τρεῖς στίχοι ἀπελεκήτων καὶ στίχος κεκολαμμένης κέδρου. καὶ συνετέλεσε Σαλωμὼν ὅλον τὸν οἶκον αὐτοῦ

[49] There were three rows of hewn stones round about the great hall, and a row of sculptured cedar: and Solomon finished all his house.

CHAPTER 8

ΚΑΙ ἐγένετο ὡς συνετέλεσε Σαλωμὼν τοῦ οἰκοδομῆσαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον αὐτοῦ μετὰ εἴκοσιν ἔτη, τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμὼν πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σιὼν τοῦ ἀνενεγκεῖν τὴν κιβωτὸν διαθήκης Κυρίου ἐκ πόλεως Δαυὶδ (αὕτη ἐστὶ Σιὼν)

And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion,

[2] ἐν μηνὶ Ἀθανίν.

[2] in the month of Athanin.

[3] καὶ ᾖραν οἱ ἱερεῖς τὴν κιβωτὸν

[3] And the priests took up the ark,

[4] καὶ τὸ σκήνωμα τοῦ μαρτυρίου καὶ τὰ σκεύη τὰ ἅγια τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου,

[4] and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony.

[5] καὶ ὁ βασιλεὺς καὶ πᾶς Ἰσραὴλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα καὶ βόας ἀναρίθμητα.

[5] And the king and all Israel were occupied before the ark, sacrificing sheep and oxen, without number.

[6] καὶ εἰσφέρουσιν οἱ ἱερεῖς τὴν κιβωτὸν εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβὶρ τοῦ οἴκου, εἰς τὰ ἅγια τῶν ἁγίων ὑπὸ τὰς πτέρυγας τῶν Χερουβίμ·

[6] And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs.

[7] ὅτι τὰ Χερουβὶμ διαπεπετασμένα ταῖς πτέρυξιν ἐπὶ τὸν τόπον τῆς κιβωτοῦ, καὶ περιεκάλυπτον τὰ Χερουβὶμ ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τὰ ἅγια αὐτῆς ἐπάνωθεν,

[7] For the cherubs spread out their wings over the place of the ark, and the cherubs covered the ark and its holy things above.

[8] καὶ ὑπερεῖχον τὰ ἡγιασμένα, καὶ ἐνεβλέποντο αἱ κεφαλαὶ τῶν ἡγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβὶρ καὶ οὐκ ὠπτάνοντο ἔξω.

[8] And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without.

[9] οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι, πλάκες τῆς διαθήκης, ἃς ἔθηκεν ἐκεῖ Μωυσῆς ἐν Χωρήβ, ἃς διέθετο Κύριος μετὰ τῶν υἱῶν Ἰσραὴλ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐκ γῆς Αἰγύπτου.

[9] There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Choreb, which tables the Lord made as a covenant with the children of Israel in their going forth from the land of Egypt.

[10] καὶ ἐγένετο ὡς ἐξῆλθον οἱ ἱερεῖς ἐκ τοῦ ἁγίου, καὶ ἡ νεφέλη ἔπλησε τὸν οἶκον·

[10] And it came to pass when the priests departed out of the holy place, that the cloud filled the house.

[11] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς στήκειν λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης, ὅτι ἔπλησε δόξα Κυρίου τὸν οἶκον.

[11] And the priests could not stand to minister because of the cloud, because the glory of the Lord filled the house.

[14] Καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ, καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ἰσραήλ, καὶ πᾶσα ἐκκλησία Ἰσραὴλ εἱστήκει·

[14] And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:)

[15] καὶ εἶπεν· εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ σήμερον, ὃς ἐλάλησεν ἐν τῷ στόματι αὐτοῦ περὶ Δαυὶδ τοῦ πατρός μου καὶ ἐν ταῖς χερσὶν αὐτοῦ ἐπλήρωσε λέγων·

[15] and he said, Blessed be the Lord God of Israel to-day, who spoke by his mouth concerning David my father, and has fulfilled it with his

hands, saying,

[16] ἀφ᾽ ἧς ἡμέρας ἐξήγαγον τὸν λαόν μου τὸν ᾽Ισραὴλ ἐξ Αἰγύπτου, οὐκ ἐξελεξάμην ἐν πόλει ἐν ἑνὶ σκήπτρῳ ᾽Ισραὴλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ. καὶ ἐξελεξάμην ἐν ῾Ιερουσαλὴμ εἶναι τὸ ὄνομά μου ἐκεῖ· καὶ ἐξελεξάμην τὸν Δαυὶδ τοῦ εἶναι ἐπὶ τὸν λαόν μου τὸν ᾽Ισραήλ.

[16] From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to be over my people Israel.

[17] καὶ ἐγένετο ἐπὶ τῆς καρδίας τοῦ πατρός μου οἰκοδομῆσαι οἶκον τῷ ὀνόματι Κυρίου Θεοῦ ᾽Ισραήλ.

[17] And it was in the heart of my father to build a house to the name of the Lord God of Israel.

[18] καὶ εἶπε Κύριος πρὸς Δαυὶδ τὸν πατέρα μου· ἀνθ᾽ ὧν ἦλθεν ἐπὶ τὴν καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου, καλῶς ἐποίησας ὅτι ἐγενήθη ἐπὶ τὴν καρδίαν σου·

[18] And the Lord said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart.

[19] πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον, ἀλλ᾽ ἢ ὁ υἱός σου ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου.

[19] Nevertheless thou shalt not build the house, but thy son that has proceeded out of thy bowels, he shall build the house to my name.

[20] καὶ ἀνέστησε Κύριος τὸ ρῆμα αὐτοῦ, ὃ ἐλάλησε, καὶ ἀνέστην ἀντὶ Δαυὶδ τοῦ πατρός μου καὶ ἐκάθισα ἐπὶ τοῦ θρόνου ᾽Ισραήλ, καθὼς ἐλάλησε Κύριος, καὶ ᾠκοδόμησα τὸν οἶκον τῷ ὀνόματι Κυρίου Θεοῦ ᾽Ισραήλ.

[20] And the Lord has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel, as the Lord spoke, and I have built the house to the name of the Lord God of Israel.

[21] καὶ ἐθέμην ἐκεῖ τόπον τῇ κιβωτῷ, ἐν ᾗ ἐστιν ἐκεῖ διαθήκη Κυρίου, ἣν διέθετο Κύριος μετὰ τῶν πατέρων ἡμῶν ἐν τῷ ἐξαγαγεῖν αὐτὸν αὐτοὺς ἐκ γῆς Αἰγύπτου.

[21] And I have set there a place for the ark, in which is the covenant of the Lord, which the Lord made with our fathers, when he brought them out of the land of Egypt.

[22] Καὶ ἀνέστη Σαλωμὼν κατὰ πρόσωπον τοῦ θυσιαστηρίου Κυρίου ἐνώπιον πάσης ἐκκλησίας Ἰσραὴλ καὶ διεπέτασε τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν,

[22] And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven:

[23] καὶ εἶπε· Κύριε ὁ Θεὸς Ἰσραήλ, οὐκ ἔστιν ὡς σὺ Θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω, φυλάσσων διαθήκην καὶ ἔλεος τῷ δούλῳ σου τῷ πορευομένῳ ἐνώπιόν σου ἐν ὅλῃ τῇ καρδίᾳ αὐτοῦ,

[23] and he said, Lord God of Israel, there is no God like thee in heaven above and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all his heart;

[24] ἃ ἐφύλαξας τῷ δούλῳ σου Δαυὶδ τῷ πατρί μου· καὶ γὰρ ἐλάλησας ἐν τῷ στόματί σου καὶ ἐν χερσί σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη.

[24] which thou hast kept toward thy servant David my father: for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day.

[25] καὶ νῦν, Κύριε ὁ Θεὸς Ἰσραήλ, φύλαξον τῷ δούλῳ σου Δαυὶδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων· οὐκ ἐξαρθήσεταί σου ἀνὴρ ἐκ προσώπου μου καθήμενος ἐπὶ θρόνου Ἰσραήλ, πλὴν ἐὰν φυλάξωνται τὰ τέκνα σου τὰς ὁδοὺς αὐτῶν τοῦ πορεύεσθαι ἐνώπιόν μου, καθὼς ἐπορεύθης ἐνώπιον ἐμοῦ.

[25] And now, O Lord God of Israel, keep for thy servant David my father, the promises which thou hast spoken to him, saying, There shall not be taken from thee a man sitting before me on the throne of Israel, provided only thy children shall take heed to their ways, to walk before me as thou hast walked before me.

[26] καὶ νῦν, Κύριε ὁ Θεὸς ᾿Ισραήλ, πιστωθήτω δὴ τὸ ῥῆμά σου τῷ Δαυὶδ τῷ πατρί μου.

[26] And now, O Lord God of Israel, let, I pray thee, thy word to David my father be confirmed.

[27] ὅτι εἰ ἀληθῶς κατοικήσει ὁ Θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσί σοι, πλὴν καὶ ὁ οἶκος οὗτος, ὃν ᾠκοδόμησα τῷ ὀνόματί σου;

[27] But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not suffice thee, how much less even this house which I have built to thy name?

[28] καὶ ἐπιβλέψῃ ἐπὶ τὴν δέησίν μου, Κύριε ὁ Θεὸς ᾿Ισραήλ, ἀκούειν τῆς προσευχῆς, ἧς ὁ δοῦλός σου προσεύχεται ἐνώπιόν σου πρός σε σήμερον,

[28] Yet, O Lord God of Israel, thou shalt look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day,

[29] τοῦ εἶναι τοὺς ὀφθαλμούς σου ἠνεῳγμένους εἰς τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός, εἰς τὸν τόπον, ὃν εἶπας· ἔσται τὸ ὄνομά μου ἐκεῖ, τοῦ εἰσακούειν τῆς προσευχῆς, ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός.

[29] that thine eyes may be open toward this house day and night, even toward the place which thou saidst, My name shall be there, to hear the prayer which thy servant prays at this place day and night.

[30] καὶ εἰσακούσῃ τῆς δεήσεως τοῦ δούλου σου καὶ τοῦ λαοῦ σου ᾿Ισραήλ, ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον, καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐν οὐρανῷ καὶ ποιήσεις καὶ ἵλεως ἔσῃ.

[30] And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place; and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.

[31] ὅσα ἂν ἁμάρτῃ ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἐὰν λάβῃ ἐπ᾽ αὐτὸν ἀρὰν τοῦ ἀράσασθαι αὐτόν, καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τούτῳ,

[31] Whatsoever trespasses any one shall commit against his neighbor, — and if he shall take upon him an oath so that he should swear, and he shall come and make confession before thine altar in this house,

[32] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τὸν λαόν σου Ἰσραὴλ ἀνομηθῆναι ἄνομον, δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιῶσαι δίκαιον, δοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ.

[32] then shalt thou hear from heaven, and do, and thou shalt judge thy people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.

[33] ἐν τῷ πταῖσαι τὸν λαόν σου Ἰσραὴλ ἐνώπιον ἐχθρῶν, ὅτι ἁμαρτήσονταί σοι, καὶ ἐπιστρέψουσι καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ προσεύξονται καὶ δεηθήσονται ἐν τῷ οἴκῳ τούτῳ,

[33] When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house,

[34] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ἰσραὴλ καὶ ἐπιστρέψεις αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας τοῖς πατράσιν αὐτῶν.

[34] then shalt thou hear from heaven, and be gracious to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to their fathers.

[35] ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετόν, ὅτι ἁμαρτήσονταί σοι, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου καὶ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν ἀποστρέψουσιν, ὅταν ταπεινώσῃς αὐτούς,

[35] When the heaven is restrained, and there is no rain, because they shall sin against thee, and the shall pray toward this place, and they shall make confession to thy name, and shall turn from their sins when thou shalt have humbled them,

[36] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραήλ· ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν, ἣν ἔδωκας τῷ λαῷ σου ἐν κληρονομίᾳ.

[36] then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way

to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.

[37] λιμὸς ἐὰν γένηται, θάνατος ἐὰν γένηται, ὅτι ἔσται ἐμπυρισμός, βροῦχος, ἐρυσίβη ἐὰν γένηται, καὶ ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς αὐτοῦ ἐν μιᾷ τῶν πόλεων αὐτοῦ, πᾶν συνάντημα, πάντα πόνον,

[37] If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew, and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble,

[38] πᾶσαν προσευχήν, πᾶσαν δέησιν, ἐὰν γένηται παντὶ ἀνθρώπῳ ὡς ἂν γνῶσιν ἕκαστος ἁφὴν καρδίας αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον,

[38] every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house,

[39] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἵλεως ἔσῃ καὶ ποιήσεις καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ, καθὼς ἂν γνῷς τὴν καρδίαν αὐτοῦ, ὅτι σὺ μονώτατος οἶδας τὴν καρδίαν πάντων υἱῶν ἀνθρώπων,

[39] then shalt thou hearken from heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men:

[40] ὅπως φοβῶνταί σε πάσας τὰς ἡμέρας, ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς, ἧς ἔδωκας τοῖς πατράσιν ἡμῶν.

[40] that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

[41] καὶ τῷ ἀλλοτρίῳ, ὃς οὐκ ἔστιν ἀπὸ λαοῦ σου οὗτος,

[41] And for the stranger who is not of thy people,

[42] καὶ ἥξουσι καὶ προσεύξονται εἰς τὸν τόπον τοῦτον,

[42] when they shall come and pray toward this place,

[43] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα, ὅσα ἂν ἐπικαλέσηταί σε ὁ ἀλλότριος, ὅπως γνῶσι πάντες οἱ λαοὶ τὸ ὄνομά σου, καὶ φοβῶνταί σε, καθὼς ὁ λαός σου Ἰσραήλ, καὶ γνῶσιν ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησα.

[43] then shalt thou hear them from heaven, out of thine established dwelling-place, and thou shalt do according to all that the stranger shall call upon thee for, that all the nations may know thy name, and fear thee, as do thy people Israel, and may know that thy name has been called on this house which I have builded.

[44] ὅτι ἐξελεύσεται ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ, ᾗ ἐπιστρέψεις αὐτούς, καὶ προσεύξονται ἐν ὀνόματι Κυρίου ὁδὸν τῆς πόλεως, ἧς ἐξελέξω ἐν αὐτῇ, καὶ τοῦ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου,

[44] If it be that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of the Lord toward the city which thou hast chosen, and the house which I have built to thy name,

[45] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δικαίωμα αὐτοῖς.

[45] then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

[46] ὅτι ἁμαρτήσονταί σοι ὅτι οὐκ ἔστιν ἄνθρωπος, ὃς οὐχ ἁμαρτήσεται καὶ ἐπάξεις αὐτοὺς καὶ παραδώσεις αὐτοὺς ἐνώπιον ἐχθρῶν καὶ αἰχμαλωτιοῦσιν οἱ αἰχμαλωτίζοντες εἰς γῆν μακρὰν καὶ ἐγγύς,

[46] If it be that they shall sin against thee, (for there is not a man who will not sin,) and thou shalt bring them and deliver them up before their enemies, and they that take them captive shall carry them to a land far or near,

[47] καὶ ἐπιστρέψουσι καρδίας αὐτῶν ἐν τῇ γῇ, οὗ μετήχθησαν ἐκεῖ, καὶ ἐπιστρέψουσιν ἐν γῇ μετοικίας αὐτῶν καὶ δεηθῶσί σου λέγοντες· ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν,

[47] and they shall turn their hearts in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate

thee, saying, We have sinned, we have done unjustly, we have transgressed,

[48] καὶ ἐπιστρέψωσι πρός σε ἐν ὅλῃ καρδίᾳ αὐτῶν καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν τῇ γῇ ἐχθρῶν αὐτῶν, οὗ μετήγαγες αὐτούς, καὶ προσεύξονται πρός σε, ὁδὸν γῆς αὐτῶν, ἧς ἔδωκας τοῖς πατράσιν αὐτῶν, καὶ τῆς πόλεως, ἧς ἐξελέξω, καὶ τοῦ οἴκου, οὗ ᾠκοδόμηκα τῷ ὀνόματί σου,

[48] and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which I have built to thy name:

[49] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου

[49] then shalt thou hear from heaven thine established dwelling-place,

[50] καὶ ἵλεως ἔσῃ ταῖς ἀδικίαις αὐτῶν, αἷς ἥμαρτόν σοι, καὶ κατὰ πάντα τὰ ἀθετήματα αὐτῶν, ἃ ἠθέτησάν σοι, καὶ δώσεις αὐτοὺς εἰς οἰκτιρμοὺς ἐνώπιον αἰχμαλωτευόντων αὐτούς, καὶ οἰκτειρήσουσιν αὐτούς·

[50] and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and according to all their transgressions wherewith they have transgressed against thee, and thou shalt cause them to be pitied before them that carried them captives, and they shall have compassion on them:

[51] ὅτι λαός σου καὶ κληρονομία σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐκ μέσου χωνευτηρίου σιδήρου.

[51] for they are thy people and thine inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron.

[52] καὶ ἔστρωσαν οἱ ὀφθαλμοί σου καὶ τὰ ὦτά σου ἠνεῳγμένα εἰς τὴν δέησιν τοῦ δούλου σου καὶ εἰς τὴν δέησιν τοῦ λαοῦ σου Ἰσραὴλ εἰσακούειν αὐτῶν ἐν πᾶσιν, οἷς ἂν ἐπικαλέσωνταί σε,

[52] And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee.

[53] ὅτι σὺ διέστειλας αὐτοὺς σεαυτῷ εἰς κληρονομίαν ἐκ πάντων τῶν λαῶν τῆς γῆς, καθὼς ἐλάλησας ἐν χειρὶ δούλου σου Μωυσῆ ἐν τῷ

ἐξαγαγεῖν σε τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου, Κύριε Κύριε.

[53] Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God.

[53]α Τότε ἐλάλησε Σαλωμὼν ὑπὲρ τοῦ οἴκου, ὡς συνετέλεσε τοῦ οἰκοδομῆσαι αὐτόν, Ἥλιον ἐγνώρισεν ἐν οὐρανῷ Κύριος, εἶπε τοῦ κατοικεῖν ἐν γνόφῳ· οἰκοδόμησον οἶκόν μου, οἶκον εὐπρεπῆ σεαυτῷ, τοῦ κατοικεῖν ἐπὶ καινότητος. οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς ᾠδῆς;

[53a] Then spoke Solomon concerning the house, when he had finished building it — He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?

[54] Καὶ ἐγένετο ὡς συνετέλεσε Σαλωμὼν προσευχόμενος πρὸς Κύριον ὅλην τὴν προσευχὴν καὶ τὴν δέησιν ταύτην, καὶ ἀνέστη ἀπὸ προσώπου τοῦ θυσιαστηρίου Κυρίου ὀκλακὼς ἐπὶ τὰ γόνατα αὐτοῦ καὶ αἱ χεῖρες αὐτοῦ διαπεπετασμέναι εἰς τὸν οὐρανόν.

[54] And it came to pass when Solomon had finished praying to the Lord all this prayer and supplication, that he rose up from before the altar of the Lord, after having knelt upon his knees, and his hands were spread out towards heaven.

[55] καὶ ἔστη καὶ εὐλόγησε πᾶσαν ἐκκλησίαν ᾽Ισραὴλ φωνῇ μεγάλῃ λέγων·

[55] And he stood, and blessed all the congregation of Israel with a loud voice, saying,

[56] εὐλογητὸς Κύριος σήμερον, ὃς ἔδωκε κατάπαυσιν τῷ λαῷ αὐτοῦ ᾽Ισραὴλ κατὰ πάντα, ὅσα ἐλάλησεν· οὐ διεφώνησε λόγος εἷς ἐν πᾶσι τοῖς λόγοις αὐτοῦ τοῖς ἀγαθοῖς, οἷς ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Μωυσῆ.

[56] Blessed be the Lord this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses.

[57] γένοιτο Κύριος ὁ Θεὸς ἡμῶν μεθ᾽ ἡμῶν, καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν· μὴ ἐγκαταλίποιτο ἡμᾶς μηδὲ ἀποστρέψοιτο ἡμᾶς,

[57] May the Lord our God be with us, as he was with our fathers; let him not desert us nor turn from us,

[58] ἐπικλῖναι καρδίας ἡμῶν ἐπ᾽ αὐτὸν τοῦ πορεύεσθαι ἐν πάσαις ὁδοῖς αὐτοῦ καὶ φυλάσσειν πάσας ἐντολὰς αὐτοῦ καὶ τὰ προστάγματα αὐτοῦ, ἃ ἐνετείλατο τοῖς πατράσιν ἡμῶν.

[58] that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers.

[59] καὶ ἔστρωσαν οἱ λόγοι οὗτοι, ὡς δεδέημαι ἐνώπιον Κυρίου Θεοῦ ἡμῶν, ἐγγίζοντες πρὸς Κύριον Θεὸν ἡμῶν ἡμέρας καὶ νυκτός, τοῦ ποιεῖν τὸ δικαίωμα τοῦ δούλου σου καὶ τὸ δικαίωμα λαοῦ ᾽Ισραὴλ ρῆμα ἡμέρας ἐν ἡμέρᾳ ἐνιαυτοῦ,

[59] And let these words, which I have prayed before the Lord our God, be near to the Lord our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel for ever.

[60] ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς, ὅτι Κύριος ὁ Θεός, αὐτὸς Θεὸς καὶ οὐκ ἔστιν ἔτι.

[60] that all the nations of the earth may know that the Lord God, he is God, and there is none beside.

[61] καὶ ἔστρωσαν οἱ καρδίαι ἡμῶν τέλειαι πρὸς Κύριον Θεὸν ἡμῶν καὶ ὁσίως πορεύεσθαι ἐν τοῖς προστάγμασιν αὐτοῦ καὶ φυλάσσειν ἐντολὰς αὐτοῦ ὡς ἡ ἡμέρα αὕτη.

[61] And let our hearts be perfect toward the Lord our God, to walk also holily in his ordinances, and to keep his commandments, as at this day.

[62] Καὶ ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ ᾽Ισραὴλ ἔθυσαν θυσίαν ἐνώπιον Κυρίου.

[62] And the king and all the children of Israel offered sacrifice before the Lord.

[63] καὶ ἔθυσεν ὁ βασιλεὺς Σαλωμὼν τὰς θυσίας τῶν εἰρηνικῶν, ἃς ἔθυσε τῷ Κυρίῳ, βοῶν δύο καὶ εἴκοσι χιλιάδας καὶ προβάτων ἑκατὸν καὶ εἴκοσι

χιλιάδας· καὶ ἐνεκαίνισε τὸν οἶκον Κυρίου ὁ βασιλεὺς καὶ πάντες οἱ υἱοὶ Ἰσραήλ.

[63] And king Solomon offered for the sacrifices of peace-offering which he sacrificed to the Lord, two and twenty thousand oxen, and hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of the Lord.

[64] τῇ ἡμέρᾳ ἐκείνῃ ἡγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου Κυρίου· ὅτι ἐποίησεν ἐκεῖ τὴν ὁλοκαύτωσιν καὶ τὰς θυσίας καὶ τὰ στέατα τῶν εἰρηνικῶν, ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἐνώπιον Κυρίου μικρόν· τοῦ μὴ δύνασθαι τὴν ὁλοκαύτωσιν καὶ τὰς θυσίας τῶν εἰρηνικῶν ὑπενεγκεῖν.

[64] In that day the king consecrated the middle of the court in the front of the house of the Lord; for there he offered the whole-burnt-offering, and the sacrifices, and the fat of the peace-offerings, because the brazen altar which was before the Lord was too little to bear the whole-burnt-offering and the sacrifices of peace-offerings.

[65] καὶ ἐποίησε Σαλωμὼν τὴν ἑορτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ πᾶς Ἰσραὴλ μετ᾽ αὐτοῦ, ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ἡμὰθ ἕως ποταμοῦ Αἰγύπτου, ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν, ἐσθίων καὶ πίνων καὶ εὐφραινόμενος ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἑπτὰ ἡμέρας.

[65] And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Lord our God in the house which he built, eating and drinking, and rejoicing before the Lord our God seven days.

[66] καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξαπέστειλε τὸν λαὸν καὶ εὐλόγησαν τὸν βασιλέα, καὶ ἀπῆλθεν ἕκαστος εἰς τὰ σκηνώματα αὐτοῦ χαίροντες καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησε Κύριος τῷ Δαυὶδ δούλῳ αὐτοῦ καὶ τῷ Ἰσραὴλ λαῷ αὐτοῦ.

[66] And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and their heart was glad because of the good things which the Lord had done to his servant David, and to Israel his people

CHAPTER 9

ΚΑΙ ἐγενήθη ὡς συνετέλεσε Σαλωμὼν οἰκοδομεῖν τὸν οἶκον Κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πᾶσαν τὴν πραγματείαν Σαλωμών, ὅσα ἠθέλησε ποιῆσαι,

And it came to pass when Solomon had finished building the house of the Lord, and the king's house, and all the work of Solomon, whatever he wished to perform,

[2] καὶ ὤφθη Κύριος τῷ Σαλωμὼν δεύτερον, καθὼς ὤφθη ἐν Γαβαών,

[2] that the Lord appeared to Solomon a second time, as he appeared in Gabaon.

[3] καὶ εἶπε πρὸς αὐτὸν Κύριος· ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ τῆς δεήσεώς σου, ἧς ἐδεήθης ἐνώπιόν μου· πεποίηκά σοι κατὰ πᾶσαν τὴν προσευχήν σου, ἡγίακα τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησας τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα, καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδία μου πάσας τὰς ἡμέρας.

[3] And the Lord said to him, I have heard the voice of thy prayer, and thy supplication which thou madest before me: I have done for thee according to all thy prayer: I have hallowed this house which thou hast built to put my name there for ever, and mine eyes and my heart shall be there always.

[4] καὶ σὺ ἐὰν πορευθῇς ἐνώπιον ἐμοῦ, καθὼς ἐπορεύθη Δαυὶδ ὁ πατήρ σου, ἐν ὁσιότητι καρδίας καὶ ἐν εὐθύτητι καὶ τοῦ ποιεῖν κατὰ πάντα, ἃ ἐνετειλάμην αὐτῷ, καὶ τὰ προστάγματά μου καὶ τὰς ἐντολάς μου φυλάξῃς,

[4] And if thou wilt walk before me as David thy father walked, in holiness of heart and uprightness, and so as to do according to all that I commanded him, and shalt keep my ordinances and my commandments:

[5] καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου ἐν Ἰσραὴλ εἰς τὸν αἰῶνα, καθὼς ἐλάλησα Δαυὶδ πατρί σου λέγων· οὐκ ἐξαρθήσεταί σοι ἀνὴρ ἡγούμενος ἐν Ἰσραήλ.

[5] then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail thee a man to rule

in Israel.

[6] ἐὰν δὲ ἀποστραφέντες ἀποστραφῆτε ὑμεῖς καὶ τὰ τέκνα ὑμῶν ἀπ᾽ ἐμοῦ, καὶ μὴ φυλάξητε τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ἃ ἔδωκε Μωυσῆς ἐνώπιον ὑμῶν, καὶ πορευθῆτε καὶ δουλεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς,

[6] But if ye or your children do in any wise revolt from me, and do not keep my commandments and my ordinances, which Moses set before you, and ye go and serve other gods, and worship them:

[7] καὶ ἐξαρῶ τὸν ᾽Ισραὴλ ἀπὸ τῆς γῆς ἣν ἔδωκα αὐτοῖς, καὶ τὸν οἶκον τοῦτον, ὃν ἡγίασα τῷ ὀνόματί μου, ἀπορρίψω ἐκ προσώπου μου, καὶ ἔσται ᾽Ισραὴλ εἰς ἀφανισμὸν καὶ εἰς λάλημα εἰς πάντας τοὺς λαούς.

[7] then will I cut off Israel from the land which I have given them, and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations.

[8] καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος δι᾽ αὐτοῦ ἐκστήσεται καὶ συριεῖ καὶ ἐροῦσιν· ἕνεκεν τίνος ἐποίησε Κύριος οὕτως τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ;

[8] And this house, which is high, shall be so that every one that passes by it shall be amazed, and shall hiss; and they shall say, Wherefore has the Lord done thus to this land, and to this house?

[9] καὶ ἐροῦσιν· ἀνθ᾽ ὧν ἐγκατέλιπον Κύριον Θεὸν αὐτῶν, ὃς ἐξήγαγε τοὺς πατέρας αὐτῶν ἐξ Αἰγύπτου, ἐξ οἴκου δουλείας, καὶ ἀντελάβοντο θεῶν ἀλλοτρίων καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς, διὰ τοῦτο ἐπήγαγε Κύριος ἐπ᾽ αὐτοὺς τὴν κακίαν ταύτην.

[9] And men shall say, Because they forsook the Lord their God, who brought out their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them: therefore the Lord has brought this evil upon them.

[9]α Τότε ἀνήγαγε Σαλωμὼν τὴν θυγατέρα Φαραὼ ἐκ πόλεως Δαυὶδ εἰς οἶκον αὐτοῦ, ὃν ᾠκοδόμησεν ἑαυτῷ ἐν ταῖς ἡμέραις ἐκείναις.

[9a] Then Solomon brought up the daughter of Pharao out of the city of David into his house which he built for himself in those days.

[10] Εἴκοσιν ἔτη ἐν οἷς ᾠκοδόμησε Σαλωμὼν τοὺς δύο οἴκους, τὸν οἶκον Κυρίου καὶ τὸν οἶκον τοῦ βασιλέως,

[10] During twenty years in which Solomon was building the two houses, the house of the Lord, and the house of the king,

[11] Χιρὰμ ὁ βασιλεὺς Τύρου ἀντελάβετο τοῦ Σαλωμὼν ἐν ξύλοις κεδρίνοις καὶ ἐν ξύλοις πευκίνοις καὶ ἐν χρυσίῳ καὶ ἐν παντὶ θελήματι αὐτοῦ. τότε ἔδωκεν ὁ βασιλεὺς τῷ Χιρὰμ εἴκοσι πόλεις ἐν τῇ γῇ τῇ Γαλιλαίᾳ.

[11] Chiram king of Tyre helped Solomon with cedar wood, and fir wood, and with gold, and all that he wished for: then the king gave Chiram twenty cities in the land of Galilee.

[12] καὶ ἐξῆλθε Χιρὰμ ἐκ Τύρου καὶ ἐπορεύθη εἰς τὴν Γαλιλαίαν τοῦ ἰδεῖν τὰς πόλεις, ἃς ἔδωκεν αὐτῷ Σαλωμών, καὶ οὐκ ἤρεσαν αὐτῷ·

[12] So Chiram departed from Tyre, and went into Galilee to see the cities which Solomon gave to him; and they pleased him not.

[13] καὶ εἶπε· τί αἱ πόλεις αὗται, ἃς ἔδωκάς μοι, ἀδελφέ; καὶ ἐκάλεσεν αὐτὰς Ὅριον ἕως τῆς ἡμέρας ταύτης.

[13] And he said, What are these cities which thou hast given me, brother? And he called them Boundary until this day.

[14] καὶ ἤνεγκε Χιρὰμ τῷ Σαλωμὼν ἑκατὸν καὶ εἴκοσι τάλαντα χρυσίου

[14] And Chiram brought to Solomon a hundred and twenty talents of gold,

[26] καὶ ναῦν ὑπὲρ οὗ ἐποίησεν ὁ βασιλεὺς Σαλωμὼν ἐν Γασιὼν Γαβὲρ τὴν οὖσαν ἐχομένην Αἰλὰθ ἐπὶ τοῦ χείλους τῆς ἐσχάτης θαλάσσης ἐν γῇ Ἐδώμ.

[25] 26 even that for which king Solomon built a ship in Gasion Gaber near Ælath on the shore of the extremity of the sea in the land of Edom.

[27] καὶ ἀπέστειλε Χιρὰμ ἐν τῇ νειὶ τῶν παίδων αὐτοῦ ἄνδρας ναυτικοὺς ἐλαύνειν εἰδότας θάλασσαν μετὰ τῶν παίδων Σαλωμών.

[27] And Chiram sent in the ship together with the servants of Solomon servants of his own, mariners to row, men acquainted with the sea.

[28] καὶ ἦλθον εἰς Σωφηρὰ καὶ ἔλαβον ἐκεῖθεν χρυσίου ἑκατὸν εἴκοσι τάλαντα καὶ ἤνεγκαν τῷ βασιλεῖ Σαλωμών.

[28] And they came to Sophira, and took thence a hundred and twenty talents of gold, and brought them to king Solomon.

CHAPTER 10

ΚΑΙ βασίλισσα Σαβὰ ἤκουσε τὸ ὄνομα Σαλωμὼν καὶ τὸ ὄνομα Κυρίου καὶ ἦλθε πειράσαι αὐτὸν ἐν αἰνίγμασι·

And the queen of Saba heard of the name of Solomon, and the name of the Lord, and she came to try him with riddles.

[2] καὶ ἦλθεν εἰς ῾Ιερουσαλὴμ ἐν δυνάμει βαρείᾳ σφόδρα, καὶ κάμηλοι αἴρουσαι ἡδύσματα καὶ χρυσὸν πολὺν σφόδρα καὶ λίθον τίμιον, καὶ εἰσῆλθε πρὸς Σαλωμὼν καὶ ἐλάλησεν αὐτῷ πάντα ὅσα ἦν ἐν τῇ καρδίᾳ αὐτῆς.

[2] And she came to Jerusalem with a very great train; and there came camels bearing spices, and very much gold, and precious stones: and she came in to Solomon, and told him all that was in her heart.

[3] καὶ ἀπήγγειλεν αὐτῇ Σαλωμὼν πάντας τοὺς λόγους αὐτῆς· οὐκ ἦν λόγος παρεωραμένος παρὰ τοῦ βασιλέως, ὃν οὐκ ἀπήγγειλεν αὐτῇ.

[3] And Solomon answered all her questions: and there was not a question overlooked by the king which he did not answer her.

[4] καὶ εἶδε βασίλισσα Σαβὰ πᾶσαν τὴν φρόνησιν Σαλωμὼν καὶ τὸν οἶκον, ὃν ᾠκοδόμησε,

[4] And the queen of Saba saw all the wisdom of Solomon, and the house which he built,

[5] καὶ τὰ βρώματα Σαλωμὼν καὶ τὴν καθέδραν παίδων αὐτοῦ καὶ τὴν στάσιν λειτουργῶν αὐτοῦ καὶ τὸν ἱματισμὸν αὐτοῦ καὶ τοὺς οἰνοχόους αὐτοῦ, καὶ τὴν ὁλοκαύτωσιν αὐτοῦ, ἣν ἀνέφερεν ἐν οἴκῳ Κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο.

[5] and the provision of Solomon and the sitting of his attendants, and the standing of his servants, and his raiment, and his cup-bearers, and his whole-burnt-offering which he offered in the house of the Lord, and she was utterly amazed.

[6] καὶ εἶπε πρὸς τὸν βασιλέα Σαλωμών· ἀληθινὸς ὁ λόγος, ὃν ἤκουσα ἐν τῇ γῇ μου περὶ τοῦ λόγου σου καὶ περὶ τῆς φρονήσεώς σου,

[6] And she said to king Solomon, It was a true report which I heard in my land of thy words and thy wisdom.

[7] καὶ οὐκ ἐπίστευσα τοῖς λαλοῦσί μοι, ἕως ὅτου παρεγενόμην καὶ ἑωράκασιν οἱ ὀφθαλμοί μου, καὶ ἰδοὺ οὐκ εἰσὶ τὸ ἥμισυ καθὼς ἀπήγγειλάν μοι· προστέθεικας ἀγαθὰ πρὸς αὐτὰ ἐπὶ πᾶσαν τὴν ἀκοήν, ἣν ἤκουσα ἐν τῇ γῇ μου·

[7] But I believed not them that told me, until I came and my eyes saw: and, behold, the words as they reported to me are not the half: thou hast exceeded in goodness all the report which I heard in my land.

[8] μακάριαι αἱ γυναῖκές σου, μακάριοι οἱ παῖδές σου οὗτοι οἱ παρεστηκότες ἐνώπιόν σου διόλου, οἱ ἀκούοντες πᾶσαν τὴν φρόνησίν σου·

[8] Blessed are thy wives, blessed are these thy servants who stand before thee continually, who hear all thy wisdom.

[9] γένοιτο Κύριος ὁ Θεός σου εὐλογημένος, ὃς ἠθέλησεν ἐν σοὶ δοῦναί σε ἐπὶ θρόνον Ἰσραήλ· διὰ τὸ ἀγαπᾶν Κύριον τὸν Ἰσραὴλ στῆσαι εἰς τὸν αἰῶνα καὶ ἔθετό σε βασιλέα ἐπ᾽ αὐτοὺς τοῦ ποιεῖν κρίμα ἐν δικαιοσύνῃ καὶ ἐν κρίμασιν αὐτῶν.

[9] Blessed be the Lord thy God, who has taken pleasure in thee, to set thee upon the throne of Israel, because the Lord loved Israel to establish him for ever; and he has made thee king over them, to execute judgment with justice, and in their causes.

[10] καὶ ἔδωκε τῷ Σαλωμὼν ἑκατὸν εἴκοσι τάλαντα χρυσίου καὶ ἡδύσματα πολλὰ σφόδρα καὶ λίθον τίμιον· οὐκ ἐληλύθει κατὰ τὰ ἡδύσματα ἐκεῖνα ἔτι εἰς πλῆθος, ἃ ἔδωκε βασίλισσα Σαβὰ τῷ βασιλεῖ Σαλωμών.

[10] And she gave to Solomon a hundred and twenty talents of gold, and very many spices, and precious stones: there had not come any other spices so abundant as those which the queen of Saba gave to king Solomon.

[11] (καὶ ἡ ναῦς Χιρὰμ ἡ αἴρουσα τὸ χρυσίον ἐκ Σουφὶρ ἤνεγκε ξύλα πελεκητὰ πολλὰ σφόδρα καὶ λίθον τίμιον·

[11] And the ship of Chiram which brought the gold from Suphir, brought very much hewn timber and precious stones.

[12] καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πελεκητὰ ὑποστηρίγματα τοῦ οἴκου Κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως καὶ νάβλας καὶ κινύρας τοῖς ᾠδοῖς· οὐκ ἐληλύθει τοιαῦτα ξύλα ἀπελέκητα ἐπὶ τῆς γῆς, οὐδὲ ὤφθησάν που ἕως τῆς ἡμέρας ταύτης).

[12] And the king made the hewn timber into buttresses of the house of the Lord and the king's house, and lyres and harps for singers: such hewn timber had not come upon the earth, nor have been seen anywhere until this day.

[13] καὶ ὁ βασιλεὺς Σαλωμὼν ἔδωκε τῇ βασιλίσσῃ Σαβὰ πάντα, ὅσα ἠθέλησεν, ὅσα ᾐτήσατο, ἐκτὸς πάντων ὧν ἐδεδόκει αὐτῇ διὰ χειρὸς τοῦ βασιλέως Σαλωμών· καὶ ἀπεστράφη καὶ ἦλθεν εἰς τὴν γῆν αὐτῆς, αὐτὴ καὶ πάντες οἱ παῖδες αὐτῆς.

[13] And king Solomon gave to the queen of Saba all that she desired, whatsoever she asked, besides all that he had given her by the hand of king Solomon: and she returned, and came into her own land, she and her servants.

[14] Καὶ ἦν ὁ σταθμὸς τοῦ χρυσίου τοῦ ἐληλυθότος τῷ Σαλωμὼν ἐν ἐνιαυτῷ ἑνὶ ἑξακόσια καὶ ἑξηκονταὲξ τάλαντα χρυσίου,

[14] And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold.

[15] χωρὶς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλέων τοῦ πέραν καὶ τῶν σατραπῶν τῆς γῆς.

[15] Besides the tributes of them that were subjects, both merchants and all the kings of the country beyond the river, and of the princess of the land.

[16] καὶ ἐποίησε Σαλωμὼν τριακόσια δόρατα χρυσᾶ ἐλατά. — τριακόσιοι χρυσοῖ ἐπῆσαν ἐπὶ τὸ δόρυ τὸ ἓν —

[16] And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear.

[17] καὶ τριακόσια ὅπλα χρυσᾶ ἐλατὰ — καὶ τρεῖς μναῖ ἐνῆσαν χρυσοῦ εἰς τὸ ὅπλον τὸ ἓν — καὶ ἔδωκεν αὐτὰ ὁ βασιλεὺς εἰς οἶκον δρυμοῦ τοῦ

Λιβάνου.

[17] And three hundred shields of beaten gold: and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.

[18] καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον μέγαν καὶ περιεχρύσωσεν αὐτὸν χρυσίῳ δοκίμῳ·

[18] And the king made a great ivory throne, and gilded it with pure gold.

[19] ἓξ ἀναβαθμοὶ ἐν θρόνῳ καὶ προτομαὶ μόσχων τῷ θρόνῳ ἐκ τῶν ὀπίσω αὐτοῦ καὶ χεῖρες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ τόπου τῆς καθέδρας, καὶ δύο λέοντες ἑστηκότες παρὰ τὰς χεῖρας,

[19] The throne had six steps, and calves in bold relief to the throne behind it, and side-pieces on either hand of the place of the seat, and two lions standing by the side-pieces,

[20] καὶ δώδεκα λέοντες ἑστῶτες ἐκεῖ ἐπὶ τῶν ἓξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν· οὐ γέγονεν οὕτως πάσῃ βασιλείᾳ.

[20] and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom.

[21] καὶ πάντα τὰ σκεύη τὰ ὑπὸ τοῦ Σαλωμὼν γεγονότα χρυσᾶ καὶ λουτῆρες χρυσοῖ, καὶ πάντα τὰ σκεύη οἴκου δρυμοῦ τοῦ Λιβάνου χρυσίῳ συγκεκλεισμένα, οὐκ ἦν ἀργύριον, ὅτι οὐκ ἦν λογιζόμενον ἐν ταῖς ἡμέραις Σαλωμών·

[21] And all the vessels made by Solomon were of gold, and the lavers were golden, and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not accounted of in the days of Solomon.

[22] ὅτι ναῦς Θαρσὶς τῷ βασιλεῖ Σαλωμὼν ἐν τῇ θαλάσσῃ μετὰ τῶν νηῶν Χιράμ, μία διὰ τριῶν ἐτῶν ἤρχετο τῷ βασιλεῖ ναῦς ἐκ θαρσὶς χρυσίου καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν.

[22] For Solomon had a ship of Tharsis in the sea with the ships of Chiram: one ship came to the king every three years out of Tharsis, laden with gold and silver, and wrought stones, and hewn stones.

[22]α Αὕτη ἦν ἡ πραγματεία τῆς προνομῆς, ἧς ἀνήνεγκεν ὁ βασιλεὺς Σαλωμὼν οἰκοδομῆσαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ τὸ τεῖχος Ἰερουσαλὴμ καὶ τὴν ἄκραν, τοῦ περιφράξαι τὸν φραγμὸν τῆς πόλεως Δαυὶδ καὶ τὴν Ἀσσοὺρ καὶ τὴν Μαγδὰλ καὶ τὴν Γαζὲρ καὶ τὴν Βαιθωρὼν τὴν ἀνωτέρω καὶ τὴν Ἰεθαρμὰθ καὶ πάσας τὰς πόλεις τῶν ἁρμάτων καὶ πάσας τὰς πόλεις τῶν ἱππέων καὶ τὴν πραγματείαν Σαλωμών, ἣν ἐπραγματεύσατο οἰκοδομῆσαι ἐν Ἰερουσαλὴμ καὶ ἐν πάσῃ τῇ γῇ, τοῦ μὴ κατάρξαι αὐτοῦ.

[22a] This was the arrangement of the provision which king Solomon fetched to build the house of the Lord, and the house of the king, and the wall of Jerusalem, and the citadel; to fortify the city of David, and Assur, and Magdal, and Gazer, and Baethoron the upper, and Jethermath, and all the cities of the chariots, and all the cities of the horsemen, and the fortification of Solomon which he purposed to build in Jerusalem and in all the land, so that none of the people should rule over him.

[22]β πάντα τὸν λαὸν τὸν ὑπολελειμμένον ὑπὸ τοῦ Χετταίου καὶ τοῦ Ἀμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Χαναναίου καὶ τοῦ Εὐαίου καὶ τοῦ Ἰεβουσαίου καὶ τοῦ Γεργεσαίου, τῶν μὴ ἐκ τῶν υἱῶν Ἰσραὴλ ὄντων, τὰ τέκνα αὐτῶν τὰ ὑπολελειμμένα μετ᾽ αὐτοῦ ἐν τῇ γῇ, οὓς οὐκ ἐδύναντο οἱ υἱοὶ Ἰσραὴλ ἐξολοθρεῦσαι αὐτούς, καὶ ἀνήγαγεν αὐτοὺς Σαλωμὼν εἰς φόρον ἕως τῆς ἡμέρας ταύτης.

[22b] that was left of the Chettite and the Amorite, and the Pherezite, and the Chananite, and the Evite, and the Jebusite, and the Gergesite, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel could not utterly destroy; and Solomon made them tributaries until this day.

[22]γ καὶ ἐκ τῶν υἱῶν Ἰσραὴλ οὐκ ἔδωκε Σαλωμὼν πρᾶγμα, ὅτι αὐτοὶ ἦσαν ἄνδρες οἱ πολεμισταὶ καὶ παῖδες αὐτοῦ καὶ ἄρχοντες καὶ τρισσοὶ αὐτοῦ καὶ ἄρχοντες τῶν ἁρμάτων αὐτοῦ καὶ ἱππεῖς αὐτοῦ.

[22c] But of the children of Israel Solomon made nothing; for they were the warriors, and his servants and rulers, and captains of the third order, and the captains of his chariots, and his horsemen.

[23] Καὶ ἐμεγαλύνθη Σαλωμὼν ὑπὲρ πάντας τοὺς βασιλεῖς τῆς γῆς πλούτῳ καὶ φρονήσει.

[23] And Solomon increased beyond all the kings of the earth in wealth and wisdom.

[24] καὶ πάντες βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον Σαλωμὼν τοῦ ἀκοῦσαι τῆς φρονήσεως αὐτοῦ, ἧς ἔδωκε Κύριος τῇ καρδίᾳ αὐτοῦ.

[24] And all the kings of the earth sought the presence of Solomon, to hear his wisdom which the Lord had put into his heart.

[25] καὶ αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα, σκεύη χρυσᾶ καὶ ἱματισμόν, στακτὴν καὶ ἡδύσματα καὶ ἵππους καὶ ἡμιόνους τὸ κατ᾽ ἐνιαυτὸν ἐνιαυτῷ.

[25] And they brought every one their gifts, vessels of gold, and raiment, and stacte, and spices, and horses, and mules, a rate year by year.

[26] καὶ ἦσαν τῷ Σαλωμὼν τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἱππέων, καὶ ἔθετο αὐτὰς ἐν ταῖς πόλεσι τῶν ἁρμάτων καὶ μετὰ τοῦ βασιλέως ἐν ῾Ιερουσαλήμ.

[26] And Solomon had four thousand mares for his chariots, and twelve thousand horsemen: and he put them in the cities of his chariots, and with the king in Jerusalem:

[26]α καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίων Αἰγύπτου.

[26a] and he ruled over all the kings from the river to the land of the Philistines, and to the borders of Egypt.

[27]καὶ ἔδωκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν ῾Ιερουσαλὴμ ὡς λίθους, καὶ τὰς κέδρους ἔδωκεν ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος,

[27] And the king made gold and silver in Jerusalem as stones, and he made cedars as the sycamores in the plain for multitude.

[28] καὶ ἡ ἔξοδος Σαλωμὼν τῶν ἱππέων καὶ ἐξ Αἰγύπτου καὶ ἐκ Θεκουέ, ἔμποροι τοῦ βασιλέως ἐλάμβανον ἐκ Θεκουὲ ἐν ἀλλάγματι·

[28] And the goings forth of Solomon’s horsemen was also out of Egypt, and the king’s merchants were of Thecue; and they received them out of Thecue at a price.

[29] καὶ ἀνέβαινεν ἡ ἔξοδος ἐξ Αἰγύπτου, ἅρμα ἀντὶ ἑκατὸν ἀργυρίου καὶ ἵππος ἀντὶ πεντήκοντα ἀργυρίου· καὶ οὕτως πᾶσι τοῖς βασιλεῦσι Χεττιΐν καὶ βασιλεῦσι Συρίας κατὰ θάλασσαν ἐξεπορεύοντο.

[29] And that which proceeded out of Egypt went up thus, even a chariot for a hundred shekels of silver, and a horse for fifty shekels of silver: and thus for all the kings of the Chettians, and the kings of Syria, they came out by sea.

CHAPTER 11

ΚΑΙ ὁ βασιλεὺς Σαλωμὼν ἦν φιλογύνης. καὶ ἦσαν αὐτῷ γυναῖκες ἄρχουσαι ἑπτακόσιαι καὶ παλλακαὶ τριακόσιαι. καὶ ἔλαβε γυναῖκας ἀλλοτρίας καὶ τὴν θυγατέρα Φαραώ, Μωαβίτιδας, Ἀμμανίτιδας, Σύρας καὶ Ἰδουμαίας, Χετταίας καὶ Ἀμορραίας,

And king Solomon was a lover of women. And he had seven hundred wives, princesses, and three hundred concubines. And he took strange women, as well as the daughter of Pharao, Moabitish, Ammanitish women, Syrians and Idumeans, Chettites, and Amorites;

[2] ἐκ τῶν ἐθνῶν, ὧν ἀπεῖπε Κύριος τοῖς υἱοῖς Ἰσραήλ· οὐκ εἰσελεύσεσθε εἰς αὐτούς, καὶ αὐτοὶ οὐκ εἰσελεύσονται εἰς ὑμᾶς, μὴ ἐκκλίνωσι τὰς καρδίας ὑμῶν ὀπίσω εἰδώλων αὐτῶν· εἰς αὐτοὺς ἐκολλήθη Σαλωμὼν τοῦ ἀγαπῆσαι.

[2] of the nations concerning whom the Lord forbade the children of Israel, saying, Ye shall not go in to them, and they shall not come in to you, lest they turn away your hearts after their idols: Solomon clave to these in love.

[3] Καὶ ἦσαν αὐτῷ γυναῖκες ἄρχουσαι ἑπτακόσιαι καὶ παλλακαὶ τριακόσιαι καὶ ἐξέκλιναν γυναῖκες αὐτοῦ τὴν καρδίαν αὐτοῦ.

[3] And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

[4] καὶ ἐγενήθη ἐν καιρῷ γήρους Σαλωμὼν καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ Κυρίου Θεοῦ αὐτοῦ, καθὼς ἡ καρδία Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ ἐξέκλιναν γυναῖκες αἱ ἀλλότριαι τὴν καρδίαν αὐτοῦ ὀπίσω θεῶν αὐτῶν.

[4] And it came to pass in the time of the old age of Solomon, that his heart was not perfect with the Lord his God, as was the heart of David his father, and the strange women turned away his heart after their gods.

[5] τότε ᾠκοδόμησε Σαλωμὼν ὑψηλὸν τῷ Χαμώς, εἰδώλῳ Μωὰβ καὶ τῷ βασιλεῖ αὐτῶν εἰδώλῳ υἱῶν Ἀμμὼν

[5] Then Solomon built a high place to Chamos the idol of Moab, and to their king the idol of the children of Ammon,

[6] καὶ τῇ ᾽Αστάρτῃ βδελύγματι Σιδωνίων,

[6] and to Astarte the abomination of the Sidonians.

[7] καὶ οὕτως ἐποίησε πάσαις ταῖς γυναιξὶν αὐτοῦ ταῖς ἀλλοτρίαις, αἳ ἐθυμίων καὶ ἔθυον τοῖς εἰδώλοις αὐτῶν.

[7] And thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols.

[8] καὶ ἐποίησε Σαλωμὼν τὸ πονηρὸν ἐνώπιον Κυρίου· οὐκ ἐπορεύθη ὀπίσω Κυρίου ὡς Δαυὶδ ὁ πατὴρ αὐτοῦ.

[8] And Solomon did that which was evil in the sight of the Lord: he went not after the Lord, as David his father.

[9] καὶ ὠργίσθη Κύριος ἐπὶ Σαλωμών, ὅτι ἐξέκλινε καρδίαν αὐτοῦ ἀπὸ Κυρίου Θεοῦ ᾽Ισραὴλ τοῦ ὀφθέντος αὐτῷ δὶς

[9] And the Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared twice to him,

[10] καὶ ἐντειλαμένου αὐτῷ ὑπὲρ τοῦ λόγου τούτου, τὸ παράπαν μὴ πορευθῆναι ὀπίσω θεῶν ἑτέρων καὶ φυλάξασθαι ποιῆσαι, ἃ ἐνετείλατο αὐτῷ Κύριος ὁ Θεός, οὐδ᾽ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ Κυρίου κατὰ τὴν καρδίαν Δαυὶδ τοῦ πατρὸς αὐτοῦ.

[10] and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Lord God commanded him; neither was his heart perfect with the Lord, according to the heart of David his father.

[11] καὶ εἶπε Κύριος πρὸς Σαλωμών· ἀνθ᾽ ὧν ἐγένετο ταῦτα μετὰ σοῦ καὶ οὐκ ἐφύλαξας τὰς ἐντολάς μου καὶ τὰ προστάγματά μου, ἃ ἐνετειλάμην σοι, διαρρήσσων διαρρήξω τὴν βασιλείαν σου ἐκ χειρός σου καὶ δώσω αὐτὴν τῷ δούλῳ σου.

[11] And the Lord said to Solomon, Because it has been thus with thee, and thou hast not kept my commandments and my ordinances which I commanded thee, I will surely rend thy kingdom out of thy hand, and give it to thy servant.

[12] πλὴν ἐν ταῖς ἡμέραις σου οὐ ποιήσω αὐτὰ διὰ Δαυὶδ τὸν πατέρα σου· ἐκ χειρὸς υἱοῦ σου λήψομαι αὐτήν.

[12] Only in thy days I will not do it for David thy father's sake: but I will take it out of the hand of thy son.

[13] πλὴν ὅλην τὴν βασιλείαν οὐ μὴ λάβω· σκῆπτρον ἓν δώσω τῷ υἱῷ σου διὰ Δαυὶδ τὸν δοῦλόν μου καὶ διὰ Ἰερουσαλὴμ τὴν πόλιν, ἣν ἐξελεξάμην.

[13] Only I will not take away the whole kingdom: I will give one tribe to thy son for David my servant's sake, and for the sake of Jerusalem, the city which I have chosen.

[14] Καὶ ἤγειρε Κύριος σατὰν τῷ Σαλωμὼν τὸν Ἄδερ τὸν Ἰδουμαῖον καὶ τὸν Ἐσρὼμ υἱὸν Ἐλιαδαέ, τὸν ἐν Ραεμμὰθ Ἀδραζὰρ βασιλέα Σουβὰ κύριον αὐτοῦ· καὶ συνηθροίσθησαν ἐπ᾽ αὐτὸν ἄνδρες, καὶ ἦν ἄρχων συστρέμματος καὶ προκατελάβετο τὴν Δαμασέκ· καὶ ἦσαν σατὰν τῷ Ἰσραὴλ πάσας τὰς ἡμέρας Σαλωμών. καὶ Ἄδερ ὁ Ἰδουμαῖος ἐκ τοῦ σπέρματος τῆς βασιλείας ἐν Ἰδουμαίᾳ·

[14] And the Lord raised up an enemy to Solomon, Ader the Idumaean, and Esrom son of Eliadae who dwelt in Raama, and Adadezer king of Suba his master; (and men gathered to him, and he was head of the conspiracy, and he seized on Damasec,)and they were adversaries to Israel all the days of Solomon: and Ader the Idumaean was of the seed royal in Idumaea.

[15] καὶ ἐγένετο ἐν τῷ ἐξολοθρεῦσαι Δαυὶδ τὸν Ἐδὼμ ἐν τῷ πορευθῆναι Ἰωὰβ ἄρχοντα τῆς στρατιᾶς θάπτειν τοὺς τραυματίας, καὶ ἔκοψαν πᾶν ἀρσενικὸν ἐν τῇ Ἰδουμαίᾳ —

[15] And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slew every male in Idumaea;

[16] ὅτι ἓξ μῆνας ἐνεκάθητο ἐκεῖ Ἰωὰβ καὶ πᾶς Ἰσραὴλ ἐν τῇ Ἰδουμαίᾳ, ἕως ὅτου ἐξωλόθρευσε πᾶν ἀρσενικὸν ἐν τῇ Ἰδουμαίᾳ —

[16] (for Joab and all Israel abode there six months in Idumaea, until he utterly destroyed every male in Idumaea;)

[17] καὶ ἀπέδρα Ἄδερ, αὐτὸς καὶ πάντες ἄνδρες Ἰδουμαῖοι τῶν παίδων τοῦ πατρὸς αὐτοῦ μετ᾽ αὐτοῦ, καὶ εἰσῆλθον εἰς Αἴγυπτον· καὶ Ἄδερ παιδάριον μικρόν.

[17] that Ader ran away, he and all the Idumaeans of the servants of his father with him; and they went into Egypt; and Ader was then a little child.

[18] καὶ ἀνίστανται ἄνδρες ἐκ τῆς πόλεως Μαδιὰμ καὶ ἔρχονται εἰς Φαρὰν καὶ λαμβάνουσιν ἄνδρας μεθ᾽ ἑαυτῶν καὶ ἔρχονται πρὸς Φαραὼ βασιλέα Αἰγύπτου, καὶ εἰσῆλθεν Ἄδερ πρὸς Φαραώ, καὶ ἔδωκεν αὐτῷ οἶκον καὶ ἄρτους διέταξεν αὐτῷ.

[18] And there rise up men out of the city of Madiam, and they come to Pharan, and take men with them, and come to Pharao king of Egypt: and Ader went in to Pharao, and he gave him a house, and appointed him provision.

[19] καὶ εὗρεν Ἄδερ χάριν ἐναντίον Φαραὼ σφόδρα, καὶ ἔδωκεν αὐτῷ γυναῖκα ἀδελφὴν τῆς γυναικὸς αὐτοῦ, ἀδελφὴν Θεκεμίνας τὴν μείζω.

[19] And Ader found great favour in the sight of Pharao, and he gave him his wife's sister in marriage, the elder sister of Thekemina.

[20] καὶ ἔτεκεν αὐτῷ ἡ ἀδελφὴ Θεκεμίνας τῷ Ἄδερ τὸν Γανηβὰθ υἱὸν αὐτῆς, καὶ ἐξέθρεψεν αὐτὸν Θεκεμίνα ἐν μέσῳ υἱῶν Φαραώ, καὶ ἦν Γανηβὰθ ἐν μέσῳ υἱῶν Φαραώ.

[20] And the sister of Thekemina bore to him, even to Ader, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharao, and Ganebath was in the midst of the sons of Pharao.

[21] καὶ Ἄδερ ἤκουσεν ἐν Αἰγύπτῳ ὅτι κεκοίμηται Δαυὶδ μετὰ τῶν πατέρων αὐτοῦ, καὶ ὅτι τέθνηκεν Ἰωὰβ ὁ ἄρχων τῆς στρατιᾶς· καὶ εἶπεν Ἄδερ πρὸς Φαραώ· ἐξαπόστειλόν με καὶ ἀποστρέψω εἰς τὴν γῆν μου.

[21] And Ader heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Ader said to Pharao, Let me go, and I will return to my country.

[22] καὶ εἶπε Φαραὼ τῷ Ἄδερ· τίνι σὺ ἐλαττονῇ μετ᾽ ἐμοῦ; καὶ ἰδοὺ σὺ ζητεῖς ἀπελθεῖν εἰς τὴν γῆν σου. καὶ εἶπεν αὐτῷ Ἄδερ, ὅτι ἐξαποστέλλων ἐξαποστελεῖς με· καὶ ἀνέστρεψεν Ἄδερ εἰς τὴν γῆν αὐτοῦ. αὕτη ἡ κακία, ἣν ἐποίησεν Ἄδερ· καὶ ἐβαρυθύμησεν ἐν Ἰσραὴλ καὶ ἐβασίλευσεν ἐν γῇ Ἐδώμ.

[22] And Pharao said to Ader, What lackest thou with me? that lo! thou seekest to depart to thy country? and Ader said to him, By all means let me go. So Ader returned to his country; this is the mischief which Ader did, and he was a bitter enemy of Israel, and he reigned in the land of Edom.

[23] Καὶ ἤγειρε Κύριος σατὰν τῷ Σαλωμὼν τὸν Ραζὼν υἱὸν Ἐλιαδαὲ τὸν Βαραμεὲθ Ἀδαδεζὲρ βασιλέα Σουβὰ κύριον αὐτοῦ.

[23]And the Lord stirred up to Solomon another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer the king of Zobah.

[24] καὶ συνηθροίσθησαν ἐπ᾽ αὐτὸν ἄνδρες καὶ ἦν ἄρχων συστρέμματος ἐν τῷ ἀποκτείνειν Δαυὶδ αὐτούς, καὶ ἐπορεύθησαν εἰς Δαμασκὸν καὶ ἐκάθισαν ἐν αὐτῷ καὶ ἐβασίλευσεν ἐν Δαμασκῷ

[24] And he gathered men unto him, and became captain over a band, when David slew them: and they went to Damascus, and dwelt therein, and reigned in Damascus.

[25] καὶ ἐγένετο ἀντικείμενος τῷ Ἰσραὴλ πάσας τὰς ἡμέρας Σαλωμών.

[25]And it came to pass that he was an adversary to Israel all the days of Solomon.

[26] Καὶ Ἰεροβοὰμ υἱὸς Ναβὰτ ὁ Ἐφραθὶ ἐκ τῆς Σαριρὰ υἱὸς γυναικὸς χήρας δοῦλος Σαλωμών.

[26] And Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a widow, was servant of Solomon.

[27] καὶ τοῦτο τὸ πρᾶγμα ὡς ἐπῆρατο χεῖρας ἐπὶ βασιλέα Σαλωμών. καὶ ὁ βασιλεὺς Σαλωμὼν ᾠκοδόμησε τὴν ἄκραν, συνέκλεισε τὸν φραγμὸν τῆς πόλεως Δαυὶδ τοῦ πατρὸς αὐτοῦ.

[27] And this was the occasion of his lifting up his hands against king Solomon: now king Solomon built the citadel, he completed the fortification of the city of David his father.

[28] καὶ ὁ ἄνθρωπος Ἰεροβοὰμ ἰσχυρὸς δυνάμει, καὶ εἶδε Σαλωμὼν τὸ παιδάριον ὅτι ἀνὴρ ἔργων ἐστί, καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἄρσεις οἴκου Ἰωσήφ.

[28] And the man Jeroboam was very strong; and Solomon saw the young man that he was active, and he set him over the levies of the house of Joseph.

[29] καὶ ἐγενήθη ἐν τῷ καιρῷ ἐκείνῳ καὶ Ἱεροβοὰμ ἐξῆλθεν ἐξ Ἱερουσαλὴμ καὶ εὗρεν αὐτὸν Ἀχιὰ ὁ Σηλωνίτης ὁ προφήτης ἐν τῇ ὁδῷ καὶ ἀπέστησεν αὐτὸν ἐκ τῆς ὁδοῦ· καὶ Ἀχιὰ περιβεβλημένος ἱματίῳ καινῷ, καὶ ἀμφότεροι μόνοι ἐν τῷ πεδίῳ.

[29] And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selonite the prophet found him in the way, and caused him to turn aside out of the way: and Achia was clad with a new garment, and they two were alone in the field.

[30] καὶ ἐπελάβετο Ἀχιὰ τοῦ ἱματίου αὐτοῦ τοῦ καινοῦ τοῦ ἐπ᾽ αὐτῷ καὶ διέρρηξεν αὐτὸν δώδεκα ῥήγματα

[30] And Achia laid hold of his new garment that was upon him, and tore it into twelve pieces:

[31] καὶ εἶπε τῷ Ἱεροβοάμ· λάβε σεαυτῷ δέκα ῥήγματα, ὅτι τάδε λέγει Κύριος ὁ Θεὸς Ἰσραήλ· ἰδοὺ ἐγὼ ῥήσσω τὴν βασιλείαν ἐκ χειρὸς Σαλωμὼν καὶ δώσω σοι δέκα σκῆπτρα.

[31] and he said to Jeroboam, Take to thyself ten pieces, for thus saith the Lord God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

[32] καὶ δύο σκῆπτρα ἔσονται αὐτῷ διὰ τὸν δοῦλόν μου Δαυὶδ καὶ διὰ Ἱερουσαλὴμ τὴν πόλιν, ἣν ἐξελεξάμην ἐν αὐτῇ ἐκ πασῶν φυλῶν Ἰσραήλ,

[32] Yet he shall have two tribes, for my servant David’s sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel.

[33] καὶ ἀνθ᾽ ὧν ἐγκατέλιπέ με καὶ ἐποίησε τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων καὶ τῷ Χαμὼς καὶ τοῖς εἰδώλοις Μωὰβ καὶ τῷ βασιλεῖ αὐτῶν προσοχθίσματι υἱῶν Ἀμμὼν καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον ἐμοῦ, ὡς Δαυὶδ ὁ πατὴρ αὐτοῦ.

[33] Because he forsook me, and sacrificed to Astarte the abomination of the Sidonians, and to Chamos, and to the idols of Moab, and to their king

the abomination of the children of Ammon, and he walked not in my ways, to do that which was right before me, as David his father did.

[34] καὶ οὐ μὴ λάβω τὴν βασιλείαν ὅλην ἐκ χειρὸς αὐτοῦ, διότι ἀντιτασσόμενος ἀντιτάξομαι αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, διὰ τὸν Δαυὶδ τὸν δοῦλόν μου, ὃν ἐξελεξάμην αὐτόν.

[34] Howbeit I will not take the whole kingdom out of his hand, (for I will certainly resist him all the days of his life,) for David my servant's sake, whom I have chosen.

[35] καὶ λήψομαι τὴν βασιλείαν ἐκ χειρὸς τοῦ υἱοῦ αὐτοῦ καὶ δώσω σοι τὰ δέκα σκῆπτρα,

[35] But I will take the kingdom out of the hand of his son, and give thee ten tribes.

[36] τῷ δὲ υἱῷ αὐτοῦ δώσω τὰ δύο σκῆπτρα, ὅπως ᾖ θέσις τῷ δούλῳ μου Δαυὶδ πάσας τὰς ἡμέρας ἐνώπιον ἐμοῦ ἐν ᾿Ιερουσαλὴμ τῇ πόλει, ἣν ἐξελεξάμην ἐμαυτῷ τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ.

[36] But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there.

[37] καὶ σὲ λήψομαι καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχή σου, καὶ σὺ ἔσῃ βασιλεὺς ἐπὶ τὸν ᾽Ισραήλ.

[37] And I will take thee, and thou shalt reign as thy soul desires, and thou shalt be king over Israel.

[38] καὶ ἔσται ἐὰν φυλάξῃς πάντα, ὅσα ἂν ἐντείλωμαί σοι, καὶ πορευθῇς ἐν ταῖς ὁδοῖς μου καὶ ποιήσῃς τὸ εὐθὲς ἐνώπιον ἐμοῦ τοῦ φυλάξασθαι τὰ προστάγματά μου καὶ τὰς ἐντολάς μου, καθὼς ἐποίησε Δαυὶδ ὁ δοῦλός μου, καὶ ἔσομαι μετὰ σοῦ καὶ οἰκοδομήσω σοι οἶκον πιστόν, καθὼς ᾠκοδόμησα τῷ Δαυὶδ.

[38] And it shall come to pass, if thou wilt keep all the commandments that I shall give thee, and wilt walk in my ways, and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with thee, and will build thee a sure house, as I built to David.

[40] καὶ ἐζήτησε Σαλωμὼν θανατῶσαι τὸν Ἱεροβοάμ, καὶ ἀνέστη καὶ ἀπέδρα εἰς Αἴγυπτον πρὸς Σουσακὶμ βασιλέα Αἰγύπτου καὶ ἦν ἐν Αἰγύπτῳ, ἕως οὗ ἀπέθανε Σαλωμών.

[40] And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Susakim king of Egypt, and he was in Egypt until Solomon died.

[41] Καὶ τὰ λοιπὰ τῶν λόγων Σαλωμὼν καὶ πάντα, ὅσα ἐποίησε, καὶ πᾶσαν τὴν φρόνησιν αὐτοῦ, οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ ρημάτων Σαλωμών;

[41] And the rest of the history of Solomon, and all that he did, and all his wisdom, behold are not these things written in the book of the life of Solomon?

[42] καὶ αἱ ἡμέραι, ἃς ἐβασίλευε Σαλωμὼν ἐν Ἱερουσαλὴμ ἐπὶ πάντα Ἰσραὴλ τεσσαράκοντα ἔτη.

[42] And the days during which Solomon reigned in Jerusalem over all Israel were forty years.

[43] καὶ ἐκοιμήθη Σαλωμὼν μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυὶδ τοῦ πατρὸς αὐτοῦ. καὶ ἐγενήθη ὡς ἤκουσεν Ἱεροβοὰμ υἱὸς Ναβάτ, — καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ ὡς ἔφυγεν ἐκ προσώπου Σαλωμὼν καὶ ἐκάθητο ἐν Αἰγύπτῳ — κατευθύνει καὶ ἔρχεται εἰς τὴν πόλιν αὐτοῦ εἰς τὴν γῆν Σαριρὰ τὴν ἐν ὄρει Ἐφραίμ.

[43] And Solomon slept with his fathers, and they buried him in the city of David his father. And it came to pass when Jeroboam son of Nabat heard of it, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Sarira in the mount of Ephraim.

[44] καὶ ὁ βασιλεὺς Σαλωμὼν ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσε Ροβοὰμ ὁ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ

[44] And king Solomon slept with his fathers, and Roboam his son reigned in his stead.

CHAPTER 12

ΚΑΙ πορεύεται βασιλεὺς Ροβοὰμ εἰς Σίκιμα, ὅτι εἰς Σίκιμα ἤρχοντο πᾶς Ἰσραὴλ βασιλεῦσαι αὐτόν.

And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king.

[2] Καὶ ἐγένετο ὡς ἤκουσεν Ἰεροβοὰμ υἱὸς Ναβὰτ καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ, καὶ ἔφυγεν ἐκ προσώπου τοῦ βασιλέως Σαλωμὼν καὶ ἐπέστρεψεν Ἰεροβοὰμ ἐξ Αἰγύπτου,

[2] And it came to pass, that Jeroboam the son of Nabat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

[3] καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν καὶ ἦλθεν Ἰεροβοὰμ καὶ πᾶσα ἡ ἐκκλησία Ἰσραήλ. καὶ ἐλάλησεν ὁ λαὸς πρὸς τὸν βασιλέα Ροβοὰμ λέγοντες·

[3]and they sent and called him; and Jeroboam and all the congregation of Israel came. And the people spoke to king Roboam, saying,

[4] ὁ πατήρ σου ἐβάρυνε τὸν κλοιὸν ἡμῶν, καὶ σὺ νῦν κούφισον ἀπὸ τῆς δουλείας τοῦ πατρός σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ κλοιοῦ αὐτοῦ τοῦ βαρέως, οὗ ἔδωκεν ἐφ᾽ ἡμᾶς, καὶ δουλεύσομέν σοι.

[4] Thy father made our yoke heavy; but do thou now lighten somewhat of the hard service of thy father, and of his heavy yoke which he put upon us, and we will serve thee.

[5] καὶ εἶπεν πρὸς αὐτούς· ἀπέλθετε ἕως ἡμερῶν τριῶν καὶ ἀναστρέψατε πρός με· καὶ ἀπῆλθον.

[5] And he said to them, Depart for three days, and return to me. And they departed.

[6] καὶ ἀπήγγειλεν ὁ βασιλεὺς τοῖς πρεσβυτέροις, οἳ ἦσαν παρεστῶτες ἐνώπιον Σαλωμὼν τοῦ πατρὸς αὐτοῦ ἔτι ζῶντος αὐτοῦ λέγων· πῶς ὑμεῖς βουλεύεσθε καὶ ἀποκριθῶ τῷ λαῷ τούτῳ λόγον;

[6] And the king referred the matter to the elders, who stood before Solomon his father while he was yet living, saying, How do ye advise

that I should answer this people?

[7] καὶ ἐλάλησαν πρὸς αὐτὸν λέγοντες· εἰ ἐν τῇ ἡμέρᾳ ταύτῃ ἔσῃ δοῦλος τῷ λαῷ τούτῳ καὶ δουλεύσεις αὐτοῖς καὶ λαλήσεις πρὸς αὐτοὺς λόγους ἀγαθούς, καὶ ἔσονταί σοι δοῦλοι πάσας τὰς ἡμέρας.

[7] And they spoke to him, saying, If thou wilt this day be a servant to this people, and wilt serve them, and wilt speak to them good words, then will they be thy servants continually.

[8] καὶ ἐγκατέλιπε τὴν βουλὴν τῶν πρεσβυτέρων, ἃ συνεβουλεύσαντο αὐτῷ, καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν ἐκτραφέντων μετ᾽ αὐτοῦ τῶν παρεστηκότων πρὸς προσώπου αὐτοῦ

[8] But he forsook the counsel of the old men which they gave him, and consulted with the young men who were brought up with him, who stood in his presence.

[9] καὶ εἶπεν αὐτοῖς· τί ὑμεῖς συμβουλεύετε, καὶ τί ἀποκριθῶ τῷ λαῷ τούτῳ τοῖς λέγουσι πρός με λεγόντων· κούφισον ἀπὸ τοῦ κλοιοῦ, οὗ ἔδωκεν ὁ πατήρ σου ἐφ᾽ ἡμᾶς;

[9] And he said to them, What counsel do ye give? And what shall I answer to this people who speak to me, saying, Lighten somewhat of the yoke which thy father has put upon us?

[10] καὶ ἐλάλησαν πρὸς αὐτὸν τὰ παιδάρια τὰ ἐκτραφέντα μετ᾽ αὐτοῦ, οἱ παρεστηκότες πρὸ προσώπου αὐτοῦ λέγοντες· τάδε λαλήσεις τῷ λαῷ τούτῳ τοῖς λαλήσασι πρός σε λέγοντες· ὁ πατήρ σου ἐβάρυνε τὸν κλοιὸν ἡμῶν καὶ σὺ νῦν κούφισον ἀφ᾽ ἡμῶν, τάδε λαλήσεις πρὸς αὐτούς· ἡ μικρότης μου παχυτέρα τῆς ὀσφύος τοῦ πατρός μου·

[10] And the young men who had been brought up with him, who stood before his face, spoke to him, saying, Thus shalt thou say to this people who have spoken to thee, saying, Thy father made our yoke heavy, and do thou now lighten it from off us: thus shalt say to them, My little finger shall be thicker than my father’s loins.

[11] καὶ νῦν ὁ πατήρ μου ἐπεσάσσετο ὑμᾶς κλοιῷ βαρεῖ, κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν· ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιξιν, ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις.

[11] And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

[12] καὶ παρεγένοντο πᾶς Ἰσραὴλ πρὸς τὸν βασιλέα Ροβοὰμ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, καθότι ἐλάλησεν αὐτοῖς ὁ βασιλεὺς λέγων· ἀναστράφητε πρός με τῇ ἡμέρᾳ τῇ τρίτῃ.

[12] And all Israel came to king Roboam on the third day, as the king spoke to them, saying, Return to me on the third day.

[13] καὶ ἀπεκρίθη ὁ βασιλεὺς πρὸς τὸν λαὸν σκληρά, καὶ ἐγκατέλιπε Ροβοὰμ τὴν βουλὴν τῶν πρεσβυτέρων, ἃ συνεβουλεύσαντο αὐτῷ,

[13] And the king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him.

[14] καὶ ἐλάλησε πρὸς αὐτοὺς κατὰ τὴν βουλὴν τῶν παιδαρίων λέγων· ὁ πατήρ μου ἐβάρυνε τὸν κλοιὸν ὑμῶν, κἀγὼ προσθήσω ἐπὶ τὸν κλοιὸν ὑμῶν· ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιξι, κἀγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις.

[14] And he spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

[15] καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφὴ παρὰ Κυρίου, ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ, ὃ ἐλάλησεν ἐν χειρὶ Ἀχιὰ τοῦ Σηλωνίτου περὶ Ἱεροβοὰμ υἱοῦ Ναβάτ.

[15] And the king hearkened not to the people, because the change was from the Lord, that he might establish his word which he spoke by Achia the Selonite concerning Jeroboam the son of Nabat.

[16] καὶ εἶδον πᾶς Ἰσραήλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν, καὶ ἀπεκρίθη ὁ λαὸς τῷ βασιλεῖ λέγων· τίς ἡμῖν μερὶς ἐν Δαυίδ; καὶ οὐκ ἔστιν ἡμῖν κληρονομία ἐν υἱῷ Ἰεσσαί· ἀπότρεχε, Ἰσραήλ, εἰς τὰ σκηνώματά σου· νῦν βόσκε τὸν οἶκόν σου, Δαυίδ. καὶ ἀπῆλθεν Ἰσραὴλ εἰς τὰ σκηνώματα αὐτοῦ.

[16] And all Israel saw that the king did not hearken to them: and the people answered the king, saying, What portion have we in David?

neither have we any inheritance in the son of Jessae. Depart, O Israel, to thy tents: now feed thine own house, David. So Israel departed to his tents.

[18] καὶ ἀπέστειλεν ὁ βασιλεὺς τὸν Ἀδωνιρὰμ τὸν ἐπὶ τοῦ φόρου, καὶ ἐλιθοβόλησαν αὐτὸν ἐν λίθοις καὶ ἀπέθανε· καὶ ὁ βασιλεὺς Ροβοὰμ ἔφθασεν ἀναβῆναι τοῦ φυγεῖν εἰς Ἰερουσαλήμ.

[17] 18 And the king sent Adoniram who was over the tribute; and they stoned him with stones, and he died: and king Roboam made haste to rise to flee to Jerusalem.

[19] καὶ ἠθέτησεν Ἰσραὴλ εἰς τὸν οἶκον Δαυὶδ ἕως τῆς ἡμέρας ταύτης.

[19] So Israel rebelled against the house of David until this day.

[20] καὶ ἐγένετο ὡς ἤκουσε πᾶς Ἰσραὴλ ὅτι ἀνέκαμψεν Ἱεροβοὰμ ἐξ Αἰγύπτου, καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν εἰς τὴν συναγωγὴν καὶ ἐβασίλευσαν αὐτὸν ἐπὶ Ἰσραήλ· καὶ οὐκ ἦν ὀπίσω οἴκου Δαυὶδ πάρεξ σκήπτρου Ἰούδα καὶ Βενιαμὶν μόνοι.

[20] And it came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly, and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

[21] καὶ Ροβοὰμ εἰσῆλθεν εἰς Ἰερουσαλὴμ καὶ ἐξεκκλησίασε τὴν συναγωγὴν Ἰούδα καὶ σκῆπτρον Βενιαμὶν ἑκατὸν καὶ εἴκοσι χιλιάδας νεανιῶν ποιούντων πόλεμον, τοῦ πολεμεῖν πρὸς οἶκον Ἰσραήλ, ἐπιστρέψαι τὴν βασιλείαν Ροβοὰμ υἱῷ Σαλωμών.

[21] And Roboam went into Jerusalem, and he assembled the congregation of Juda, and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon.

[22] καὶ ἐγένετο λόγος Κυρίου πρὸς Σαμαίαν ἄνθρωπον τοῦ Θεοῦ λέγων·

[22] And the word of the Lord came to Samaia the man of God, saying,

[23] εἰπὸν τῷ Ροβοὰμ υἱῷ Σαλωμὼν βασιλεῖ Ἰούδα καὶ πρὸς πάντα οἶκον Ἰούδα καὶ Βενιαμὶν καὶ τῷ καταλοίπῳ τοῦ λαοῦ λέγων·

[23] Speak to Roboam the son of Solomon, king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying,

[24] τάδε λέγει Κύριος· οὐκ ἀναβήσεσθε οὐδὲ πολεμήσετε μετὰ τῶν ἀδελφῶν ὑμῶν υἱῶν Ἰσραήλ· ἀποστρεφέτω ἕκαστος εἰς τὸν οἶκον ἑαυτοῦ, ὅτι παρ᾽ ἐμοῦ γέγονε τὸ ῥῆμα τοῦτο. καὶ ἤκουσαν τοῦ λόγου Κυρίου καὶ κατέπαυσαν τοῦ πορευθῆναι κατὰ τὸ ῥῆμα Κυρίου.

[24] Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return each man to his own home; for this thing is from me; and they hearkened to the word of the Lord, and they ceased from going up, according to the word of the Lord.

[24]α Καὶ ὁ βασιλεὺς Σαλωμὼν κοιμᾶται μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυίδ. καὶ ἐβασίλευσε Ροβοὰμ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ ἐν Ἰερουσαλὴμ υἱὸς ὢν ἑκκαίδεκα ἐτῶν ἐν τῷ βασιλεύειν αὐτόν, καὶ δώδεκα ἔτη ἐβασίλευσεν ἐν Ἰερουσαλήμ. καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ναανάν, θυγάτηρ Ἀνὰν υἱοῦ Ναὰς βασιλέως υἱῶν Ἀμμών· καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου, καὶ οὐκ ἐπορεύθη ἐν ὁδῷ Δαυὶδ τοῦ πατρὸς αὐτοῦ.

[24a] So king Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, and he reigned twelve years in Jerusalem: and his mother’s name was Naanan, daughter of Ana son of Naas king of the children of Ammon. And he did that which was evil in the sight of the Lord, and walked not in the way of David his father.

[24]β καὶ ἦν ἄνθρωπος ἐξ ὄρους Ἐφραὶμ δοῦλος τῷ Σαλωμών, καὶ ὄνομα αὐτῷ Ἱεροβοάμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Σαριρά, γυνὴ πόρνη· καὶ ἔδωκεν αὐτὸν Σαλωμὼν εἰς ἄρχοντα σκυτάλης ἐπὶ ἄρσεις οἴκου Ἰωσήφ, καὶ ᾠκοδόμησε τῷ Σαλωμὼν τὴν Σαριρὰ τὴν ἐν ὄρει Ἐφραίμ, καὶ ἦσαν αὐτῷ τριακόσια ἅρματα ἵππων· οὗτος ᾠκοδόμησε τὴν ἄκραν ἐν ταῖς ἄρσεσιν οἴκου Ἐφραὶμ, οὗτος συνέκλεισε τὴν πόλιν Δαυὶδ καὶ ἦν ἐπαιρόμενος ἐπὶ τὴν βασιλείαν.

[24b] And there was a man of mount Ephraim, a servant to Solomon, and his name was Jeroboam: and the name of his mother was Sarira, a harlot: and Solomon made him head of the levies of the house of Joseph: and he built for Solomon Sarira in mount Ephraim; and he had three hundred

chariots of horses: he built the citadel with the levies of the house of Ephraim; he fortified the city of David, and aspired to the kingdom,

[24]γ καὶ ἐζήτει Σαλωμὼν θανατῶσαι αὐτόν, καὶ ἐφοβήθη καὶ ἀπέδρα αὐτὸς πρὸς Σουσακὶμ βασιλέα Αἰγύπτου καὶ ἦν μετ᾽ αὐτοῦ ἕως ἀπέθανε Σαλωμών.

[24c] And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

[24]δ καὶ ἤκουσεν Ἱεροβοὰμ ἐν Αἰγύπτῳ ὅτι τέθνηκε Σαλωμών, καὶ ἐλάλησεν εἰς τὰ ὦτα Σουσακὶμ βασιλέως Αἰγύπτου λέγων· ἐξαπόστειλόν με καὶ ἀπελεύσομαι ἐγὼ εἰς τὴν γῆν μου· καὶ εἶπεν αὐτῷ Σουσακίμ· αἴτησαί τι αἴτημα καὶ δώσω σοι.

[24d] And Jeroboam heard in Egypt that Solomon was dead: and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land: and Susakim said to him, Ask and request, and I will grant it thee.

[24]ε καὶ Σουσακὶμ ἔδωκε τῷ Ἱεροβοὰμ τὴν Ἀνώ, ἀδελφὴν Θεκεμίνας τὴν πρεσβυτέραν τῆς γυναικὸς αὐτοῦ αὐτῷ εἰς γυναῖκα· αὕτη ἦν μεγάλη ἐν μέσῳ τῶν θυγατέρων τοῦ βασιλέως καὶ ἔτεκε τῷ Ἱεροβοὰμ τὸν Ἀβιὰ υἱὸν αὐτοῦ.

[24e] And Susakim gave to Jeroboam Ano the eldest sister of Thekemina his wife: she was great among the daughters of the king, and she bore to Jerobaom Abia his son:

[24]ζ καὶ εἶπεν Ἱεροβοὰμ πρὸς Σουσακίμ· ὄντως ἐξαπόστειλόν με καὶ ἀπελεύσομαι. καὶ ἐξῆλθεν Ἱεροβοὰμ ἐξ Αἰγύπτου καὶ ἦλθεν εἰς γῆν Σαριρὰ τὴν ἐν ὄρει Ἐφραίμ· καὶ συνάγεται ἐκεῖ πᾶν σκῆπτρον Ἐφραίμ· καὶ ᾠκοδόμησεν ἐκεῖ Ἱεροβοὰμ χάρακα.

[24f] and Jeroboam said to Susakim, Let me indeed go, and I will depart. And Jeroboam departed out of Egypt, and came into the land of Saria that was in mount Ephraim, and thither the whole in mount Ephraim, and thither the whole tribe of Ephraim assembles, and Jeroboam built a fortress there.

[24]η Καὶ ἠρώστησε τὸ παιδάριον αὐτοῦ ἀρρωστίαν κραταιὰν σφόδρα, καὶ ἐπορεύθη Ἱεροβοὰμ ἐρωτῆσαι περὶ τοῦ παιδαρίου· καὶ εἶπε πρὸς

Ἀνὼ τὴν γυναῖκα αὐτοῦ· ἀνάστηθι καὶ πορεύου, ἐπερώτησον τὸν Θεὸν περὶ τοῦ παιδαρίου, εἰ ζήσεται ἐκ τῆς ἀρρωστίας αὐτοῦ.

[24g] And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: and he said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness.

[24]θ καὶ ἄνθρωπος ἦν ἐν Σηλὼμ καὶ ὄνομα αὐτῷ Ἀχιά, καὶ οὗτος ἦν υἱὸς ἑξήκοντα ἐτῶν, καὶ ρῆμα Κυρίου μετ᾽ αὐτοῦ. καὶ εἶπεν Ἱεροβοὰμ πρὸς τὴν γυναῖκα αὐτοῦ· ἀνάστηθι καὶ λαβὲ εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ Θεοῦ ἄρτους καὶ κολλύρια τοῖς τέκνοις αὐτοῦ καὶ σταφυλὴν καὶ στάμνον μέλιτος. καὶ ἀνέστη ἡ γυνὴ

[24h] Now there was a man in Selom, an his name was Achia: and he was sixty years old, and the word of the Lord was with him. And Jeroboam said to his wife, Arise, and take in thine hand loaves for the man of God, and cakes for his children, and grapes, and a pot of honey. And the woman arose,

[24]ι καὶ ἔλαβεν εἰς τὴν χεῖρα αὐτῆς ἄρτους καὶ δύο κολλύρια καὶ σταφυλὴν καὶ στάμνον μέλιτος τῷ Ἀχιά· καὶ ὁ ἄνθρωπος πρεσβύτερος, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἠμβλυώπουν τοῦ ἰδεῖν,

[24i] and took in her hand bread, and two cakes, and grapes, and a pot of honey, for Achia: and the man was old, and his eyes were dim, so that he could not see.

[24]κ καὶ ἀνέστη ἐκ Σαριρὰ καὶ πορεύεται, καὶ ἐγένετο ἐλθούσης αὐτῆς εἰς τὴν πόλιν πρὸς Ἀχιὰ τὸν Σηλωνίτην καὶ εἶπεν Ἀχιὰ τῷ παιδαρίῳ αὐτοῦ· ἔξελθε δὴ εἰς ἀπαντὴν Ἀνὼ τῇ γυναικὶ Ἱεροβοὰμ καὶ ἐρεῖς αὐτῇ· εἴσελθε καὶ μὴ στῇς, ὅτι τάδε λέγει Κύριος· σκληρὰ ἐγὼ ἐπαποστέλλω ἐπὶ σέ.

[24j] And she arose, up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam, and thou shalt say to her, Come in, and stand not still: for thus saith the Lord, I send grievous tidings to thee.

[24]λ καὶ εἰσῆλθεν Ἀνὼ πρὸς τὸν ἄνθρωπον τοῦ Θεοῦ, καὶ εἶπεν αὐτῇ Ἀχιά· ἱνατί ἐνήνοχάς μοι ἄρτους καὶ σταφυλὴν καὶ κολλύρια καὶ στάμνον μέλιτος; τάδε λέγει Κύριος· ἰδοὺ σὺ ἀπελεύσῃ ἀπ᾽ ἐμοῦ, καὶ

ἔσται εἰσελθούσης σου τὴν πόλιν εἰς Σαριρὰ καὶ τὰ κοράσιά σου ἐξελεύσονταί σοι εἰς συνάντησιν καὶ ἐροῦσί σοι· τὸ παιδάριον τέθνηκεν.

[24k] And Ano went in to the man of God; and Achia said to her, Why hast thou brought me bread and grapes, and cakes, and a pot of honey? Thus saith the Lord, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, even into Sarira, that thy maidens shall come out to meet thee, and shall say to thee, The child is dead:

[24]μ ὅτι τάδε λέγει Κύριος· ἰδοὺ ἐγὼ ἐξολοθρεύσω τοῦ Ἱεροβοὰμ οὐροῦντα πρὸς τοῖχον, καὶ ἔσονται οἱ τεθνηκότες τοῦ Ἱεροβοὰμ ἐν τῇ πόλει καταφάγονται οἱ κύνες, καὶ τὸν τεθνηκότα ἐν τῷ ἀγρῷ καταφάγεται τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ τὸ παιδάριον κόψονται· οὐαὶ Κύριε, ὅτι εὑρέθη ἐν αὐτῷ ῥῆμα καλὸν περὶ τοῦ Κυρίου.

[24l] for thus saith the Lord, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, them the dogs shall eat, and him that eat, and he shall lament for the child, saying, Woe is me, Lord! For there has been found in him some good thing touching the Lord.

[24]ν καὶ ἀπῆλθεν ἡ γυνή, ὡς ἤκουσε, καὶ ἐγένετο ὡς εἰσῆλθεν εἰς τὴν Σαριρά, καὶ τὸ παιδάριον ἀπέθανε, καὶ ἐξῆλθεν ἡ κραυγὴ εἰς ἀπαντήν.

[24m] And the woman departed, when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet her.

[24]ξ Καὶ ἐπορεύθη Ἱεροβοὰμ εἰς Σίκιμα τὴν ἐν ὄρει Ἐφραὶμ καὶ συνήθροισεν ἐκεῖ τὰς φυλὰς τοῦ Ἰσραήλ, καὶ ἀνέβη ἐκεῖ Ροβοὰμ υἱὸς Σαλωμών. καὶ λόγος Κυρίου ἐγένετο πρὸς Σαμαίαν τὸν Ἐλαμὶ λέγων· λαβὲ σεαυτῷ ἱμάτιον καινὸν τὸ οὐκ εἰσεληλυθὸς εἰς ὕδωρ καὶ ῥῆξον αὐτὸ δώδεκα ῥήγματα καὶ δώσεις τῷ Ἱεροβοὰμ καὶ ἐρεῖς αὐτῷ· τάδε λέγει Κύριος· λάβε σεαυτῷ δέκα ῥήγματα τοῦ περιβαλέσθαι σε. καὶ ἔλαβεν Ἱεροβοάμ· καὶ εἶπε Σαμαίας· τάδε λέγει Κύριος ἐπὶ τὰς δέκα φυλὰς τοῦ Ἰσραήλ.

[24n] And Jeroboam went to Sikima in mount Ephraim, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither. And the word of the Lord came to Samaias son of Enlami, saying, Take to thyself a new garment which has not gone into the water,

and rend it into twelve piees; and thou shalt five some to Jeroboam, and shalt say to him, thus saith the Lord, Take to thyself ten pieces to cover thee: and Jeroboam took them: and Samaias said, Thus saith the Lord concerning the ten tribes of Israel.

[24]ο Καὶ εἶπεν ὁ λαὸς πρὸς Ροβοὰμ υἱὸν Σαλωμών· ὁ πατήρ σου ἐβάρυνε τὸν κλοιὸν αὐτοῦ ἐφ᾽ ἡμᾶς καὶ ἐβάρυνε τὰ βρώματα τῆς τραπέζης αὐτοῦ· καὶ νῦν εἰ κουφιεῖς ἐφ᾽ ἡμᾶς καὶ δουλεύσομέν σοι. καὶ εἶπε Ροβοὰμ πρὸς τὸν λαόν· ἔτι τριῶν ἡμερῶν καὶ ἀποκριθήσομαι ὑμῖν ρῆμα.

[24ο] And the people said to Roboam the son of Solomon, Thy father make his yoke heavy upon us, and made the meat of his table heavy; and now thou shalt lighten them upon us, and we will serve thee. And Roboam said to the people, Wait three days, and I will return you an answer:

[24]π καὶ εἶπε Ροβοάμ· εἰσαγάγετέ μοι τοὺς πρεσβυτέρους καὶ συμβουλεύσομαι μετ᾽ αὐτῶν τί ἀποκριθῶ τῷ λαῷ ρῆμα ἐν τῇ ἡμέρᾳ τῇ τρίτῃ. καὶ ἐλάλησε Ροβοὰμ εἰς τὰ ὦτα αὐτῶν καθὼς ἀπέστειλεν ὁ λαὸς πρὸς αὐτὸν καὶ εἶπον οἱ πρεσβύτεροι τοῦ λαοῦ· οὕτως ἐλάλησε πρός σε ὁ λαός.

[24p] and Roboam said, Bring in to me the elders, and I will take counsel with them what I shall answer to the people on the third day, So Roboam spoke in their ears, as the people sent to him to say: and the elders of the people said, Thus the people have spoken to thee.

[24]ρ καὶ διεσκέδασε Ροβοὰμ τὴν βουλὴν αὐτῶν, καὶ οὐκ ἤρεσεν ἐνώπιον αὐτοῦ· καὶ ἀπέστειλε καὶ εἰσήγαγε τοὺς συντρόφους αὐτοῦ καὶ ἐλάλησεν αὐτοῖς· ταῦτα καὶ ταῦτα ἀπέσταλκεν ὁ λαὸς πρός με λέγων. καὶ εἶπαν οἱ σύντροφοι αὐτοῦ· οὕτως λαλήσεις πρὸς τὸν λαὸν λέγων· ἡ μικρότης μου παχυτέρα ὑπὲρ τὴν ὀσφὺν τοῦ πατρός μου· ὁ πατήρ μου ἐμαστίγου ὑμᾶς μάστιξιν, ἐγὼ δὲ κατάρξω ὑμᾶς ἐν σκορπίοις.

[24q] And Roboam rejected their counsel, and it pleased him not: and he sent and brought in thouse who had been brought up with him; and he said to them, Thus and thus has the people sent to me to say: and they that had been brought up with him said, Thus shalt thou speak to the people saying, My little finger shall be thicker than my father’s loins; my father scourged you with whips, but I will rule you with scorpions.

[24]σ καὶ ἤρεσε τὸ ῥῆμα ἐνώπιον Ροβοάμ, καὶ ἀπεκρίθη τῷ λαῷ καθὼς συνεβούλευσαν αὐτῷ οἱ σύντροφοι αὐτοῦ τά παιδάρια.

[24r] And the saying pleased Roboam, and he answered the people as the young men, they that were brought up with him, counselled him:

[24]τ καὶ εἶπε πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς, ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἀνέκραξαν ἅπαντες λέγοντες· οὐ μερὶς ἡμῖν ἐν Δαυὶδ οὐδὲ κληρονομία ἐν υἱῷ Ἰεσσαί· ἕκαστος εἰς τὰ σκηνώματά σου Ἰσραήλ, ὅτι ὁ ἄνθρωπος οὗτος οὐκ εἰς ἄρχοντα οὐδὲ εἰς ἡγούμενον.

[24s] and all the people spoke as one man, every one to his neighbor, and they cried out all together, saying, We have no part in David, nor inheritance in the son of Jessae: to they tents, O Israel, every one; for this man is not for a prince or a ruler over us.

[24]υ καὶ διεσπάρη πᾶς ὁ λαὸς ἐκ Σικίμων, καὶ ἀπῆλθον ἕκαστος εἰς τὸ σκήνωμα αὐτοῦ. καὶ κατεκράτησε Ροβοὰμ καὶ ἀπῆλθε καὶ ἀνέβη ἐπὶ τὸ ἅρμα αὐτοῦ καὶ εἰσῆλθεν εἰς Ἰερουσαλήμ, καὶ πορεύονται ὀπίσω αὐτοῦ πᾶν σκῆπτρον Ἰούδα καὶ πᾶν σκῆπτρον Βενιαμίν.

[24t] And all the people was dispersed from Sikima, and they departed every one to his tent: and Roboam strengthened him self and departed, and mounted his chariot, and entered into Jerusalem: and there follow him the whole tribe of Juda, and the whole tribe of Benjamin.

[24]φ καὶ ἐγένετο ἐνισταμένου τοῦ ἐνιαυτοῦ καὶ συνήθροισε Ροβοὰμ πάντα ἄνδρα Ἰούδα καὶ Βενιαμὶν καὶ ἀνέβη τοῦ πολεμεῖν πρὸς Ἱεροβοὰμ εἰς Σίκιμα.

[24u] And it came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin, and went up to fight with Jeroboam at Sikima.

[24]χ καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Σαμαίαν ἄνθρωπον τοῦ Θεοῦ λέγων· εἰπὸν τῷ Ροβοὰμ βασιλεῖ Ἰούδα καὶ πρὸς πάντα οἶκον Ἰούδα καὶ Βενιαμὶν καὶ πρὸς τὸ κατάλειμμα τοῦ λαοῦ λέγων· τάδε λέγει Κύριος· οὐκ ἀναβήσεσθε οὐδὲ πολεμήσετε πρὸς τοὺς ἀδελφοὺς ὑμῶν υἱοὺς Ἰσραήλ· ἀναστρέφετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, ὅτι παρ᾽ ἐμοῦ γέγονε τὸ ῥῆμα τοῦτο.

[24v] And the word of the Lord came to Sameas the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and

Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return every man to his house, for this thing is from me.

[24]ψ καὶ ἤκουσαν τοῦ λόγου Κυρίου καὶ ἀνέσχον μὴ πορευθῆναι κατὰ τὸ ρῆμα Κυρίου.

[24w] And they hearkened to the word of the Lord, and forbore to go up, according to the word of the Lord.

[25] Καὶ ᾠκοδόμησεν Ἱεροβοὰμ τὴν Σίκιμα τὴν ἐν ὄρει Ἐφραὶμ καὶ κατῴκει ἐν αὐτῇ· καὶ ἐξῆλθεν ἐκεῖθεν καὶ ᾠκοδόμησε τὴν Φανουήλ.

[25] And Jeroboam built Sikima in mount Ephraim and dwelt in it, and went forth thence and built Phanuel.

[26] καὶ εἶπεν Ἱεροβοὰμ ἐν τῇ καρδίᾳ αὐτοῦ· ἰδοὺ νῦν ἐπιστρέψει ἡ βασιλεία εἰς οἶκον Δαυίδ·

[26] And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David.

[27] ἐὰν ἀναβῇ ὁ λαὸς οὗτος ἀναφέρειν θυσίαν ἐν οἴκῳ Κυρίου εἰς Ἱερουσαλήμ, καὶ ἐπιστραφήσεται καρδία τοῦ λαοῦ πρὸς Κύριον καὶ κύριον αὐτῶν, πρὸς Ροβοὰμ βασιλέα Ἰούδα, καὶ ἀποκτενοῦσί με.

[27] If this people shall go up to offer sacrifice in the house of the Lord at Jerusalem, then the heart of the people will return to the Lord, and to their master, to Roboam king of Juda, and they will slay me.

[28] καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ ἐπορεύθη καὶ ἐποίησε δύο δαμάλεις χρυσᾶς· καὶ εἶπε πρὸς τὸν λαόν· ἱκανούσθω ὑμῖν ἀναβαίνειν εἰς Ἱερουσαλήμ· ἰδοὺ θεοί σου, Ἰσραήλ, οἱ ἀναγαγόντες σε ἐκ γῆς Αἰγύπτου.

[28] And the king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you to have gone hitherto to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt.

[29] καὶ ἔθετο τὴν μίαν ἐν Βαιθὴλ καὶ τὴν μίαν ἔδωκεν ἐν Δάν.

[29] And he put one in Bethel, and he put the other in Dan.

[30] καὶ ἐγένετο ὁ λόγος οὗτος εἰς ἁμαρτίαν· καὶ ἐπορεύετο ὁ λαὸς πρὸ προσώπου τῆς μιᾶς ἕως Δάν. καὶ εἴασαν τὸν οἶκον Κυρίου.

[30] And this thing became a sin; and the people went before one as far as Dan, and left the house of the Lord.

[31] καὶ ἐποίησεν οἴκους ἐφ᾽ ὑψηλῶν καὶ ἐποίησεν ἱερεῖς μέρος τι ἐκ τοῦ λαοῦ, οἳ οὐκ ἦσαν ἐκ τῶν υἱῶν Λευί.

[31] And he made houses on the high places, and made priests of any part of the people, who were not of the sons of Levi.

[32] καὶ ἐποίησεν Ἱεροβοὰμ ἑορτὴν ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἑορτὴν τὴν ἐν γῇ Ἰούδα καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθήλ, τοῦ θύειν ταῖς δαμάλεσιν, αἷς ἐποίησε, καὶ παρέστησεν ἐν Βαιθὴλ τοὺς ἱερεῖς τῶν ὑψηλῶν, ὧν ἐποίησε.

[32] And Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Juda; and went up to the altar which he made in Baethel to sacrifice to the heifers which he made, and he placed in Baethel the priests of the high places which he had made.

[33] καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησε, τῇ πεντεκαιδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ ἑορτῇ, ᾗ ἐπλάσατο ἀπὸ καρδίας αὐτοῦ, καὶ ἐποίησεν ἑορτὴν τοῖς υἱοῖς Ἰσραὴλ καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι

[33] And he went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; and he made a feast to the children of Israel, and went up to the altar to sacrifice.

CHAPTER 13

[1] Καὶ ἰδοὺ ἄνθρωπος τοῦ θεοῦ ἐξ Ιουδα παρεγένετο ἐν λόγῳ κυρίου εἰς Βαιθηλ, καὶ Ιεροβοαμ εἱστήκει ἐπὶ τὸ θυσιαστήριον τοῦ ἐπιθῦσαι.

[1] And behold, there came a man of God out of Juda by the word of the Lord to Baethel, and Jeroboam stood at the altar to sacrifice.

[2] καὶ ἐπεκάλεσεν πρὸς τὸ θυσιαστήριον ἐν λόγῳ κυρίου καὶ εἶπεν Θυσιαστήριον θυσιαστήριον, τάδε λέγει κύριος Ἰδοὺ υἱὸς τίκτεται τῷ οἴκῳ Δαυιδ, Ιωσιας ὄνομα αὐτῷ, καὶ θύσει ἐπὶ σὲ τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ἐπιθύοντας ἐπὶ σὲ καὶ ὀστᾶ ἀνθρώπων καύσει ἐπὶ σέ.

[2] And he cried against the altar by the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a son is *to be* born to the house of David, Josias by name; and he shall offer upon thee the priests of the high places, *even* of them that sacrifice upon thee, and *he* shall burn men's bones upon thee.

[3] καὶ ἔδωκεν ἐν τῇ ἡμέρᾳ ἐκείνῃ τέρας λέγων Τοῦτο τὸ ῥῆμα, ὃ ἐλάλησεν κύριος λέγων Ἰδοὺ τὸ θυσιαστήριον ῥήγνυται, καὶ ἐκχυθήσεται ἡ πιότης ἡ ἐπ' αὐτῷ.

[3] And in that day one shall give a sign, saying, This *is* the word which the Lord has spoken, saying, Behold, the altar is rent, and the fatness upon it shall be poured out.

[4] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Ιεροβοαμ τῶν λόγων τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ ἐπικαλεσαμένου ἐπὶ τὸ θυσιαστήριον τὸ ἐν Βαιθηλ, καὶ ἐξέτεινεν ὁ βασιλεὺς τὴν χεῖρα αὐτοῦ ἀπὸ τοῦ θυσιαστηρίου λέγων Συλλάβετε αὐτόν· καὶ ἰδοὺ ἐξηράνθη ἡ χεὶρ αὐτοῦ, ἣν ἐξέτεινεν ἐπ' αὐτόν, καὶ οὐκ ἠδυνήθη ἐπιστρέψαι αὐτὴν πρὸς ἑαυτόν,

[4] And it came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Baethel, that the king stretched forth his hand from the altar, saying, Take hold of him. And, behold, his hand, which he stretched forth against him, withered, and he could not draw it back to himself.

[5] καὶ τὸ θυσιαστήριον ἐρράγη, καὶ ἐξεχύθη ἡ πιότης ἀπὸ τοῦ θυσιαστηρίου κατὰ τὸ τέρας, ὃ ἔδωκεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν λόγῳ κυρίου.

[5] And the altar was rent, and the fatness was poured out from the altar, according to the sign which the man of God gave by the word of the Lord.

[6] καὶ εἶπεν ὁ βασιλεὺς Ιεροβοαμ τῷ ἀνθρώπῳ τοῦ θεοῦ Δεήθητι τοῦ προσώπου κυρίου τοῦ θεοῦ σου, καὶ ἐπιστρεψάτω ἡ χείρ μου πρός με. καὶ ἐδεήθη ὁ ἄνθρωπος τοῦ θεοῦ τοῦ προσώπου κυρίου, καὶ ἐπέστρεψεν τὴν χεῖρα τοῦ βασιλέως πρὸς αὐτόν, καὶ ἐγένετο καθὼς τὸ πρότερον.

[6] And king Jeroboam said to the man of God, Intreat the Lord thy God, and let my hand be restored to me. And the man of God intreated the Lord, and he restored the king's hand to him, and it became as before.

[7] καὶ ἐλάλησεν ὁ βασιλεὺς πρὸς τὸν ἄνθρωπον τοῦ θεοῦ Εἴσελθε μετ' ἐμοῦ εἰς οἶκον καὶ ἀρίστησον, καὶ δώσω σοι δόμα.

[7] And the king said to the man of God, Enter with me into the house, and dine, and I will give thee a gift.

[8] καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ πρὸς τὸν βασιλέα Ἐάν μοι δῷς τὸ ἥμισυ τοῦ οἴκου σου, οὐκ εἰσελεύσομαι μετὰ σοῦ οὐδὲ μὴ φάγω ἄρτον οὐδὲ μὴ πίω ὕδωρ ἐν τῷ τόπῳ τούτῳ.

[8] And the man of God said to the king, If thou shouldest give me the half of thine house, I would not go in with thee, neither will I eat bread, neither will I drink water in this place; for thus the Lord charged me by *his* word, saying,

[9] ὅτι οὕτως ἐνετείλατό μοι ἐν λόγῳ κύριος λέγων Μὴ φάγῃς ἄρτον καὶ μὴ πίῃς ὕδωρ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ, ᾗ ἐπορεύθης ἐν αὐτῇ.

[9] Eat no bread, and drink no water, and return not by the way by which thou camest.

[10] καὶ ἀπῆλθεν ἐν ὁδῷ ἄλλῃ καὶ οὐκ ἀνέστρεψεν ἐν τῇ ὁδῷ, ᾗ ἦλθεν ἐν αὐτῇ εἰς Βαιθηλ.

[10] So he departed by another way, and returned not by the way by which he came to Baethel.

[11] Καὶ προφήτης εἷς πρεσβύτης κατῴκει ἐν Βαιθηλ, καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγήσαντο αὐτῷ ἅπαντα τὰ ἔργα, ἃ ἐποίησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαιθηλ, καὶ τοὺς λόγους, οὓς ἐλάλησεν τῷ βασιλεῖ· καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν.

[11] And there dwelt an old prophet in Baethel; and his sons came and told him all the works that the man of God did on that day in Baethel, and the words which he spoke to the king: and they turned the face of their father.

[12] καὶ ἐλάλησεν πρὸς αὐτοὺς ὁ πατὴρ αὐτῶν λέγων Ποίᾳ ὁδῷ πεπόρευται; καὶ δεικνύουσιν αὐτῷ οἱ υἱοὶ αὐτοῦ τὴν ὁδὸν, ἐν ᾗ ἀνῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐλθὼν ἐξ Ιουδα.

[12] And their father spoke to them, saying, Which way went he? and his sons shew him the way by which the man of God who came out of Juda went up.

[13] καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ Ἐπισάξατέ μοι τὸν ὄνον· καὶ ἐπέσαξαν αὐτῷ τὸν ὄνον, καὶ ἐπέβη ἐπ᾽ αὐτόν.

[13] And he said to his sons, Saddle me the ass: and they saddled him the ass, and he mounted it,

[14] καὶ ἐπορεύθη κατόπισθεν τοῦ ἀνθρώπου τοῦ θεοῦ καὶ εὗρεν αὐτὸν καθήμενον ὑπὸ δρῦν καὶ εἶπεν αὐτῷ Εἰ σὺ εἶ ὁ ἄνθρωπος τοῦ θεοῦ ὁ ἐληλυθὼς ἐξ Ιουδα; καὶ εἶπεν αὐτῷ Ἐγώ.

[14] and went after the man of God, and found him sitting under an oak: and he said to him, Art thou the man of God that came out of Juda? And he said to him, I *am*.

[15] καὶ εἶπεν αὐτῷ Δεῦρο μετ᾽ ἐμοῦ καὶ φάγε ἄρτον.

[15] And he said to him, Come with me, and eat bread.

[16] καὶ εἶπεν Οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι μετὰ σοῦ οὐδὲ μὴ φάγομαι ἄρτον οὐδὲ πίομαι ὕδωρ ἐν τῷ τόπῳ τούτῳ·

[16] And he said, I shall not by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place.

[17] ὅτι οὕτως ἐντέταλταί μοι ἐν λόγῳ κύριος λέγων Μὴ φάγῃς ἄρτον ἐκεῖ καὶ μὴ πίῃς ὕδωρ ἐκεῖ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ, ᾗ ἐπορεύθης ἐν αὐτῇ.

[17] For thus the Lord commanded me by word, saying, Eat not bread there, and drink not water, and return not thither by the way by which thou camest.

[18] καὶ εἶπεν πρὸς αὐτόν Κἀγὼ προφήτης εἰμὶ καθὼς σύ, καὶ ἄγγελος λελάληκεν πρός με ἐν ῥήματι κυρίου λέγων Ἐπίστρεψον αὐτὸν πρὸς σεαυτὸν εἰς τὸν οἶκόν σου, καὶ φαγέτω ἄρτον καὶ πιέτω ὕδωρ· καὶ ἐψεύσατο αὐτῷ.

[18] And he said to him, I also am a prophet as thou *art*; and an angel spoke to me by the word of the Lord, saying, Bring him back to thee into thy house, and let him eat bread and drink water: but he lied to him.

[19] καὶ ἐπέστρεψεν αὐτόν, καὶ ἔφαγεν ἄρτον καὶ ἔπιεν ὕδωρ ἐν τῷ οἴκῳ αὐτοῦ.

[19] And he brought him back, and he ate bread and drank water in his house.

[20] καὶ ἐγένετο αὐτῶν καθημένων ἐπὶ τῆς τραπέζης καὶ ἐγένετο λόγος κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτὸν

[20] And it came to pass while they were sitting at the table, that the word of the Lord came to the prophet that brought him back;

[21] καὶ εἶπεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ τὸν ἥκοντα ἐξ Ιουδα λέγων Τάδε λέγει κύριος Ἀνθ ὧν παρεπίκρανας τὸ ῥῆμα κυρίου καὶ οὐκ ἐφύλαξας τὴν ἐντολήν, ἣν ἐνετείλατό σοι κύριος ὁ θεός σου,

[21] and he spoke to the man of God that came out of Juda, saying, Thus saith the Lord, Because thou hast resisted the word of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

[22] καὶ ἐπέστρεψας καὶ ἔφαγες ἄρτον καὶ ἔπιες ὕδωρ ἐν τῷ τόπῳ τούτῳ, ᾧ ἐλάλησεν πρὸς σὲ λέγων Μὴ φάγῃς ἄρτον καὶ μὴ πίῃς ὕδωρ, οὐ μὴ εἰσέλθῃ τὸ σῶμά σου εἰς τὸν τάφον τῶν πατέρων σου.

[22] but hast returned, and eaten bread and drunk water in the place of which he spoke to thee, saying, Thou shalt not eat bread, and shalt not drink water; *therefore* thy body shall in nowise enter into the sepulchre of thy fathers.

[23] καὶ ἐγένετο μετὰ τὸ φαγεῖν ἄρτον καὶ πιεῖν ὕδωρ καὶ ἐπέσαξεν αὐτῷ τὸν ὄνον, καὶ ἐπέστρεψεν.

[23] And it came to pass after he had eaten bread and drunk water, that he saddled the ass for him, and he turned and departed.

[24] καὶ ἀπῆλθεν, καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν αὐτόν, καὶ ἦν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ ὄνος εἱστήκει παρ᾽ αὐτό, καὶ ὁ λέων εἱστήκει παρὰ τὸ σῶμα.

[24] And a lion found him in the way, and slew him; and his body was cast out in the way, and the ass was standing by it, and the lion *also* was standing by the body.

[25] καὶ ἰδοὺ ἄνδρες παραπορευόμενοι καὶ εἶδον τὸ θνησιμαῖον ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ λέων εἱστήκει ἐχόμενα τοῦ θνησιμαίου· καὶ εἰσῆλθον καὶ ἐλάλησαν ἐν τῇ πόλει, οὗ ὁ προφήτης ὁ πρεσβύτης κατῴκει ἐν αὐτῇ.

[25] And, behold, men *were* passing by, and saw the carcase cast in the way, and the lion was standing near the carcase: and they went in and spoke *of it* in the city where the old prophet dwelt.

[26] καὶ ἤκουσεν ὁ ἐπιστρέψας αὐτὸν ἐκ τῆς ὁδοῦ καὶ εἶπεν Ὁ ἄνθρωπος τοῦ θεοῦ οὗτός ἐστιν, ὃς παρεπίκρανε τὸ ῥῆμα κυρίου.

[26] And *the prophet* that turned him back out of the way heard, and said, This is the man of God who rebelled against the word of the Lord.

[28] καὶ ἐπορεύθη καὶ εὗρεν τὸ σῶμα αὐτοῦ ἐρριμμένον ἐν τῇ ὁδῷ, καὶ ὁ ὄνος καὶ ὁ λέων εἱστήκεισαν παρὰ τὸ σῶμα, καὶ οὐκ ἔφαγεν ὁ λέων τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ οὐ συνέτριψεν τὸν ὄνον.

[27] 28 And he went and found the body cast in the way, and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God, and had not torn the ass.

[29] καὶ ἦρεν ὁ προφήτης τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπέθηκεν αὐτὸ ἐπὶ τὸν ὄνον, καὶ ἐπέστρεψεν αὐτὸν εἰς τὴν πόλιν ὁ προφήτης τοῦ θάψαι αὐτὸν

[29] And the prophet took up the body of the man of God, and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb,

[30] ἐν τῷ τάφῳ ἑαυτοῦ· καὶ ἐκόψαντο αὐτόν Οὐαὶ ἀδελφέ.

[30] and they bewailed him, *saying*, Alas, brother.

[31] καὶ ἐγένετο μετὰ τὸ κόψασθαι αὐτὸν καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ λέγων Ἐὰν ἀποθάνω, θάψατέ με ἐν τῷ τάφῳ τούτῳ, οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαπται ἐν αὐτῷ· παρὰ τὰ ὀστᾶ αὐτοῦ θέτε με, ἵνα σωθῶσι τὰ ὀστᾶ μου μετὰ τῶν ὀστῶν αὐτοῦ·

[31] And it came to pass after he had lamented him, that he spoke to his sons, saying, Whenever I die, bury me in this tomb wherein the man of God is buried; lay me by his bones, that my bones may be preserved with his bones.

[32] ὅτι γινόμενον ἔσται τὸ ῥῆμα, ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τοῦ θυσιαστηρίου τοῦ ἐν Βαιθηλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ.

[32] For the word will surely come to pass which he spoke by the word of the Lord against the altar in Baethel, and against the high houses in Samaria.

[33] Καὶ μετὰ τὸ ῥῆμα τοῦτο οὐκ ἐπέστρεψεν Ιεροβοαμ ἀπὸ τῆς κακίας αὐτοῦ καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν· ὁ βουλόμενος, ἐπλήρου τὴν χεῖρα αὐτοῦ, καὶ ἐγίνετο ἱερεὺς εἰς τὰ ὑψηλά.

[33] And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the *high places*: whoever would, he consecrated him, and he became a priest for the high places.

[34] καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἁμαρτίαν τῷ οἴκῳ Ιεροβοαμ καὶ εἰς ὄλεθρον καὶ εἰς ἀφανισμὸν ἀπὸ προσώπου τῆς γῆς.

[34] And this thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

CHAPTER 14

᾽Εν τῷ καιρῷ ἐκείνῳ ἠρρώστησεν ᾽Αβιὰ υἱὸς ῾Ιεροβοὰμ

At that time Abia the son of Jeroboam fell sick.

[2] καὶ εἶπεν ὁ ῾Ιεροβοὰμ πρὸς τὴν γυναῖκα αὐτοῦ· ἀνάστηθι καὶ ἀλλοιωθήσῃ, καὶ οὐ γνώσονται ὅτι σὺ γυνὴ ῾Ιεροβοάμ, καὶ πορευθήσῃ εἰς Σηλώ· καὶ ἰδοὺ ἐκεῖ ᾽Αχιὰ ὁ προφήτης, αὐτὸς ἐλάλησεν ἐμὲ τοῦ βασιλεῦσαι ἐπὶ τὸν λαὸν τοῦτον.

[2] And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, and thou shalt not be known to be the wife of Jeroboam; and get thee to Shiloh: and, behold, there is Ahia the prophet, which told me that I should be king over this people.

[3] καὶ λαβὲ εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ Θεοῦ ἄρτους καὶ κολλυρίδα τοῖς τέκνοις αὐτοῦ καὶ σταφίδας καὶ στάμνον μέλιτος, καὶ ἐλεύσῃ πρὸς αὐτόν. αὐτὸς ἀναγγείλῃ σοι τί ἔσται τῷ παιδί.

[3] And take in thy hands loaves for the man of God, and cakes for his children, and grapes, and a pot of honey, and go to him: he shall tell thee what shall become of the child.

[4] καὶ ἐποίησεν οὕτως γυνὴ ῾Ιεροβοάμ· καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σηλώ, καὶ εἰσῆλθεν ἐν οἴκῳ ᾽Αχιά· καὶ ὁ ἄνθρωπος πρεσβύτερος τοῦ ἰδεῖν, καὶ ἠμβλυώπουν οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ γήρους αὐτοῦ.

[4] And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahia: and the man was old, and his eyes were dim by reason of his age.

[5] καὶ Κύριος εἶπε πρὸς ᾽Αχιά· ἰδοὺ γυνὴ τοῦ ῾Ιεροβοὰμ εἰσέρχεται τοῦ ἐκζητῆσαι ῥῆμα παρὰ σοῦ περὶ υἱοῦ αὐτῆς, ὅτι ἄρρωστός ἐστι· κατὰ τοῦτο καὶ κατὰ τοῦτο λαλήσεις πρὸς αὐτήν. καὶ ἐγένετο ἐν τῷ εἰσέρχεσθαι αὐτὴν καὶ αὐτὴ ἀπεξενοῦτο.

[5] And the Lord said unto Ahia, Behold, the wife of Jeroboam cometh in to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: and it shall be, when she cometh in, that she shall feign herself to be another woman.

[6] καὶ ἐγένετο ὡς ἤκουσεν Ἀχιὰ τὴν φωνὴν ποδῶν αὐτῆς, εἰσερχομένης αὐτῆς ἐν τῷ ἀνοίγματι, καὶ εἶπεν· εἴσελθε, γυνὴ Ἱεροβοάμ· ἱνατί σὺ τοῦτο ἀποξενοῦσαι; καὶ ἐγώ εἰμι ἀπόστολος πρός σε σκληρός.

[6] And it was so, that Ahia heard the sound of her feet, as she came in at the door, and he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? And I am sent to thee with heavy tidings.

[7] πορευθεῖσα εἰπὸν τῷ Ἱεροβοάμ· τάδε λέγει Κύριος ὁ Θεὸς Ἰσραήλ· ἀνθ᾽ οὗ ὅσον ὕψωσά σε ἀπὸ μέσου λαοῦ καὶ ἔδωκά σε ἡγούμενον ἐπὶ τὸν λαόν μου Ἰσραήλ,

[7] Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and gave thee rule over My people Israel,

[8] καὶ ἔρρηξα σὺν τὸ βασίλειον ἀπὸ τοῦ οἴκου Δαυὶδ καὶ ἔδωκα αὐτό σοι καὶ οὐκ ἐγένου ὡς ὁ δοῦλός μου Δαυίδ, ὃς ἐφύλαξε τὰς ἐντολάς μου καὶ ὃς ἐπορεύθη ὀπίσω μου ἐν πάσῃ καρδίᾳ αὐτοῦ ποιῆσαι ἕκαστος τὸ εὐθὲς ἐν ὀφθαλμοῖς μου

[8] and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed me with all his heart, to do only that which was right in Mine eyes;

[9] καὶ ἐπονηρεύσω τοῦ ποιῆσαι παρὰ παντός, ὅσοι ἐγένοντο εἰς πρόσωπόν σου καὶ ἐπορεύθης καὶ ἐποίησας σεαυτῷ θεοὺς ἑτέρους χωνευτὰ τοῦ παροργίσαι με καὶ ἐμὲ ἔρριψας ὀπίσω σώματός σου·

[9] but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke Me to anger, and hast cast Me behind thy back:

[10] διὰ τοῦτο ἐγὼ ἄγω κακίαν πρός σε εἰς οἶκον Ἱεροβοάμ· ἐξολοθρεύσω τοῦ Ἱεροβοὰμ οὐροῦντα πρὸς τοῖχον ἐχόμενον καὶ ἐγκαταλελειμμένον ἐν Ἰσραὴλ καὶ ἐπιλέξω οἴκου Ἱεροβοάμ, καθὼς ἐπιλέγεται ἡ κόπρος, ὡς τελειωθῆναι αὐτόν·

[10] therefore I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man picketh over dung, until it be all gone.

[11] οἱ τεθνηκότες τοῦ Ἱεροβοὰμ ἐν τῇ πόλει, καταφάγονται οἱ κύνες, καὶ τὸν τεθνηκότα ἐν τῷ ἀγρῷ καταφάγονται τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι Κύριος ἐλάλησε.

[11] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

[12] καὶ σὺ ἀναστᾶσα πορεύθητι εἰς τὸν οἶκόν σου· ἐν τῷ εἰσέρχεσθαι πόδα σου τὴν πόλιν, ἀποθανεῖται τὸ παιδάριον·

[12] But do thou arise, get thee to thine own house: when thy feet enter into the city, the child shall die:

[13] καὶ κόψονται αὐτὸν πᾶς Ἰσραὴλ καὶ θάψουσιν αὐτόν, ὅτι οὗτος μόνος εἰσελεύσεται τῷ Ἱεροβοὰμ πρὸς τάφον, ὅτι εὑρέθη ἐν αὐτῷ ρῆμα καλὸν περὶ τοῦ Κυρίου Θεοῦ Ἰσραὴλ ἐν οἴκῳ Ἱεροβοάμ·

[13] and all Israel shall mourn for him, and bury him, for he only of Jeroboam shall come to the grave, because in him is found some good thing toward the Lord God of Israel in the house of Jeroboam.

[14] καὶ ἀναστήσει Κύριος ἑαυτῷ βασιλέα ἐπὶ Ἰσραήλ, ὃς πλήξει τὸν οἶκον Ἱεροβοάμ ταύτῃ τῇ ἡμέρᾳ· καὶ τί καὶ νῦν;

[14] And the Lord shall raise Him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

[15] Κύριος πλήξει τὸν Ἰσραήλ, καθὰ κινεῖται ὁ ἄνεμος ἐν τῷ ὕδατι, καὶ ἐκτελεῖ τὸν Ἰσραὴλ ἀπὸ ἄνω τῆς χθονὸς τῆς ἀγαθῆς ταύτης, ἧς ἔδωκε τοῖς πατράσιν αὐτῶν, καὶ λικμήσει αὐτοὺς ἀπὸ πέραν τοῦ ποταμοῦ· ἀνθ᾽ οὗ ὅσον ἐποίησαν τὰ ἄλση αὐτῶν παροργίζοντες τὸν Κύριον·

[15] The Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

[16] καὶ παραδώσει Κύριος τὸν Ἰσραὴλ χάριν ἁμαρτιῶν Ἱεροβοάμ, ὃς ἥμαρτε καὶ ὃς ἐξήμαρτε τὸν Ἰσραήλ.

[16] And the Lord shall give Israel up, because of the sins of Jeroboam, who did sin, and made Israel to sin.

[17] καὶ ἀνέστη ἡ γυνὴ Ἱεροβοὰμ καὶ ἐπορεύθη εἰς γῆν Σαριρά· καὶ ἐγένετο ὡς εἰσῆλθεν ἐν τῷ προθύρῳ τοῦ οἴκου καὶ τὸ παιδάριον

ἀπέθανε.

[17]And Jeroboam's wife arose, and departed, and came to Zereda: and it came to pass, when she came to the threshold of the door, that the child died.

[18] καὶ ἔθαψαν αὐτὸν καὶ ἐκόψαντο αὐτὸν πᾶς ᾽Ισραήλ, κατὰ τὸ ρῆμα Κυρίου, ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ ᾽Αχιὰ τοῦ προφήτου.

[18] And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of His servant Ahia the prophet.

[19] καὶ περισσὸν ρημάτων ῾Ιεροβοάμ, ὅσα ἐπολέμησε καὶ ὅσα ἐβασίλευσεν, ἰδοὺ αὐτὰ γεγραμμένα ἐπὶ βιβλίου ρημάτων τῶν ἡμερῶν τῶν βασιλέων ᾽Ισραὴλ.

[19] And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

[20] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσεν ῾Ιεροβοὰμ εἴκοσι δύο ἔτη· καὶ ἐκοιμήθη μετὰ τῶν πατέρων αὐτοῦ καὶ ἐβασίλευσε Ναβὰτ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ.

[20] And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nabat his son reigned in his stead.

[21] Καὶ Ροβοὰμ υἱὸς Σαλωμὼν ἐβασίλευσεν ἐπὶ ᾽Ιούδαν· υἱὸς τεσσαράκοντα καὶ ἑνὸς ἐνιαυτῶν Ροβοὰμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν ῾Ιερουσαλὴμ τῇ πόλει, ἣν ἐξελέξατο Κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ ᾽Ισραήλ· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Ναμὰ ἡ ᾽Αμμωνῖτις.

[21] And Roboam son of Solomon ruled over Juda. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which the Lord chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess.

[22] καὶ ἐποίησε Ροβοὰμ τὸ πονηρὸν ἐνώπιον Κυρίου καὶ παρεζήλωσεν αὐτὸν ἐν πᾶσιν, οἷς ἐποίησαν οἱ πατέρες αὐτῶν ἐν ταῖς ἁμαρτίαις αὐτῶν, αἷς ἥμαρτον,

[22] And Roboam did evil in the sight of the Lord; and he provoked him in all the things which their fathers did in their sins which they sinned.

[23] καὶ ᾠκοδόμησαν ἑαυτοῖς ὑψηλὰ καὶ στήλας καὶ ἄλση ἐπὶ πάντα βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου συσκίου.

[23] And they built for themselves high places, and pillars, and planted groves on every high hill, and under every shady tree.

[24] καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῇ, καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, ὧν ἐξῆρε Κύριος ἀπὸ προσώπου υἱῶν Ἰσραήλ.

[24] And there was a conspiracy in the land, and they did according to all the abominations of the nations which the Lord removed from before the children of Israel.

[25] καὶ ἐγένετο ἐν τῷ ἐνιαυτῷ τῷ πέμπτῳ βασιλεύοντος Ροβοάμ, ἀνέβη Σουσακὶμ βασιλεὺς Αἰγύπτου ἐπὶ Ἰερουσαλὴμ

[25] And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem;

[26] καὶ ἔλαβε πάντας τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τὰ δόρατα τὰ χρυσᾶ, ἃ ἔλαβε Δαυὶδ ἐκ χειρὸς τῶν παίδων Ἀδραζὰρ βασιλέως Σουβά, καὶ εἰσήνεγκεν αὐτὰ εἰς Ἰερουσαλὴμ τὰ πάντα, ἃ ἔλαβεν, ὅπλα τὰ χρυσᾶ, ὅσα ἐποίησε Σαλωμών, καὶ ἐπήνεγκεν αὐτὰ εἰς Αἴγυπτον.

[26] and took all the treasures of the house of the Lord, and the treasures of the king's house, and the golden spears which David took out of the hand of the sons of Adrazaar king of Suba, and brought them into Jerusalem, even all that he took, and the golden shields which Solomon had made, and carried them away into Egypt.

[27] καὶ ἐποίησε Ροβοὰμ ὁ βασιλεὺς ὅπλα χαλκᾶ ἀντ᾽ αὐτῶν. καὶ ἐπέθεντο ἐπ᾽ αὐτὸν οἱ ἡγούμενοι τῶν παρατρεχόντων οἱ φυλάσσοντες τὸν πυλῶνα οἴκου βασιλέως.

[27] And king Roboam made brazen shields instead of them; and the chiefs of the body guard, who kept the gate of the house of the king, were placed in charge over them.

[28] καὶ ἐγένετο ὅτε εἰσεπορεύετο ὁ βασιλεὺς εἰς οἶκον Κυρίου, καὶ ᾖρον αὐτὰ οἱ παρατρέχοντες καὶ ἀπηρείδοντο αὐτὰ εἰς τὸ θεὲ τῶν παρατρεχόντων.

[28] And it came to pass when the king went into the house of the Lord, that the body guard took them up, and fixed them in the chamber of the body guard.

[29] καὶ τὰ λοιπὰ τῶν λόγων Ροβοὰμ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν ᾽Ιούδα;

[29] And the rest of the history of Roboam, and all that he did, behold, are they not written in the book of the chronicles of the kings of Juda?

[30] καὶ πόλεμος ἦν ἀνὰ μέσον Ροβοὰμ καὶ ἀνὰ μέσον ῾Ιεροβοὰμ πάσας τὰς ἡμέρας.

[30] And there was war between Roboam and Jeroboam continually.

[31] καὶ ἐκοιμήθη Ροβοὰμ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυίδ, καὶ ἐβασίλευσεν ᾽Αβιοὺ ὁ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ.

[31] And Roboam slept with his fathers, and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

CHAPTER 15

[1] Καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ιεροβοαμ υἱοῦ Ναβατ βασιλεύει Αβιου υἱὸς Ροβοαμ ἐπὶ Ιουδα

[1] And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Juda.

[2] καὶ ἓξ ἔτη ἐβασίλευσεν, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Μααχα θυγάτηρ Αβεσσαλωμ.

[2] And he reigned three years over Jerusalem: and his mother's name *was* Maacha, daughter of Abessalom.

[3] καὶ ἐπορεύθη ἐν ταῖς ἁμαρτίαις τοῦ πατρὸς αὐτοῦ, αἷς ἐποίησεν ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ἡ καρδία αὐτοῦ τελεία μετὰ κυρίου θεοῦ αὐτοῦ ὡς ἡ καρδία Δαυιδ τοῦ πατρὸς αὐτοῦ.

[3] And he walked in the sins of his father which he wrought in his presence, and his heart was not perfect with the Lord his God, as *was* the heart of his father *David*.

[4] ὅτι διὰ Δαυιδ ἔδωκεν αὐτῷ κύριος κατάλειμμα, ἵνα στήσῃ τέκνα αὐτοῦ μετ' αὐτὸν καὶ στήσῃ τὴν Ιερουσαλημ,

[4] Howbeit for David's sake the Lord gave him a remnant, that he might establish his children after him, and might establish Jerusalem.

[5] ὡς ἐποίησεν Δαυιδ τὸ εὐθὲς ἐνώπιον κυρίου, οὐκ ἐξέκλινεν ἀπὸ πάντων, ὧν ἐνετείλατο αὐτῷ, πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

[5] Forasmuch as David did that which was right in the sight of the Lord: he turned not from any thing that he commanded him all the days of his life.

[7] καὶ τὰ λοιπὰ τῶν λόγων Αβιου καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; καὶ πόλεμος ἦν ἀνὰ μέσον Αβιου καὶ ἀνὰ μέσον Ιεροβοαμ.

[6] 7 And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And there was war between Abiu and Jeroboam.

[8] καὶ ἐκοιμήθη Αβιου μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ εἰκοστῷ καὶ τετάρτῳ ἔτει τοῦ Ιεροβοαμ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ βασιλεύει Ασα υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[8] And Abiu slept with his fathers in the twenty-fourth year of Jeroboam; and he is buried with his fathers in the city of David: And Asa his son reigns in his stead.

[9] Ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ καὶ εἰκοστῷ τοῦ Ιεροβοαμ βασιλέως Ισραηλ βασιλεύει Ασα ἐπὶ Ιουδαν

[9] In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda.

[10] καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ανα θυγάτηρ Αβεσσαλωμ.

[10] And he reigned forty-one years in Jerusalem: and his mother’s name *was* Ana, daughter of Abessalom.

[11] καὶ ἐποίησεν Ασα τὸ εὐθὲς ἐνώπιον κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ.

[11] And Asa did that which was right in the sight of the Lord, as David his father.

[12] καὶ ἀφεῖλεν τὰς τελετὰς ἀπὸ τῆς γῆς καὶ ἐξαπέστειλεν πάντα τὰ ἐπιτηδεύματα, ἃ ἐποίησαν οἱ πατέρες αὐτοῦ.

[12] And he removed the sodomites out of the land, and abolished all the practices which his fathers had kept up.

[13] καὶ τὴν Ανα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι ἡγουμένην, καθὼς ἐποίησεν σύνοδον ἐν τῷ ἄλσει αὐτῆς, καὶ ἐξέκοψεν Ασα τὰς καταδύσεις αὐτῆς καὶ ἐνέπρησεν πυρὶ ἐν τῷ χειμάρρῳ Κεδρων.

[13] And he removed Ana his mother from being queen, forasmuch as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Kedron.

[14] τὰ δὲ ὑψηλὰ οὐκ ἐξῆρεν· πλὴν ἡ καρδία Ασα ἦν τελεία μετὰ κυρίου πάσας τὰς ἡμέρας αὐτοῦ.

[14] But he removed not the high places; nevertheless the heart of Asa was perfect with the Lord all his days.

[15] καὶ εἰσήνεγκεν τοὺς κίονας τοῦ πατρὸς αὐτοῦ καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, ἀργυροῦς καὶ χρυσοῦς καὶ σκεύη. –

[15] And he brought in the pillars of his father, he even brought in his gold and silver pillars into the house of the Lord, and *his* vessels.

[16] καὶ πόλεμος ἦν ἀνὰ μέσον Ασα καὶ ἀνὰ μέσον Βαασα βασιλέως Ισραηλ πάσας τὰς ἡμέρας.

[16] And there was war between Asa and Baasa king of Israel all their days.

[17] καὶ ἀνέβη Βαασα βασιλεὺς Ισραηλ ἐπὶ Ιουδαν καὶ ᾠκοδόμησεν τὴν Ραμα τοῦ μὴ εἶναι ἐκπορευόμενον καὶ εἰσπορευόμενον τῷ Ασα βασιλεῖ Ιουδα.

[17] And Baasa king of Israel went up against Juda, and built Rama, so that no one should go out or come in for Asa king of Juda.

[18] καὶ ἔλαβεν Ασα τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν τοῖς θησαυροῖς τοῦ οἴκου τοῦ βασιλέως καὶ ἔδωκεν αὐτὰ εἰς χεῖρας παίδων αὐτοῦ, καὶ ἐξαπέστειλεν αὐτοὺς ὁ βασιλεὺς Ασα πρὸς υἱὸν Αδερ υἱὸν Ταβερεμμαν υἱοῦ Αζιν βασιλέως Συρίας τοῦ κατοικοῦντος ἐν Δαμασκῷ λέγων

[18] And Asa took all the silver and the gold that was found in the treasures of the house of the Lord, and in the treasures of the king's house, and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying,

[19] Διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ πατρός μου καὶ τοῦ πατρός σου· ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον, δεῦρο διασκέδασον τὴν διαθήκην σου τὴν πρὸς Βαασα βασιλέα Ισραηλ, καὶ ἀναβήσεται ἀπ' ἐμοῦ.

[19] Make a covenant between me and thee, and between my father and thy father: lo! I have sent forth to thee gold and silver *for* gifts: come, break thy league with Baasa king of Israel, that he may go up from me.

[20] καὶ ἤκουσεν υἱὸς Αδερ τοῦ βασιλέως Ασα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῶν δυνάμεων τῶν αὐτοῦ ταῖς πόλεσιν τοῦ Ισραηλ καὶ

ἐπάταξεν τὴν Αιν καὶ τὴν Δαν καὶ τὴν Αβελμαα καὶ πᾶσαν τὴν Χεζραθ ἕως πάσης τῆς γῆς Νεφθαλι.

[20] And the son of Ader hearkened to king Asa, and sent the chiefs of his forces to the cities of Israel; and they smote Ain, Dan, and Abel of the house of Maacha, and all Chennereth, as far as the whole land of Nephthali.

[21] καὶ ἐγένετο ὡς ἤκουσεν Βαασα, καὶ διέλιπεν τοῦ οἰκοδομεῖν τὴν Ραμα καὶ ἀνέστρεψεν εἰς Θερσα.

[21] And it came to pass when Baasa heard it, that he left off building Rama, and returned to Thersa.

[22] καὶ ὁ βασιλεὺς Ασα παρήγγειλεν παντὶ Ιουδα εἰς Αινακιμ, καὶ αἴρουσιν τοὺς λίθους τῆς Ραμα καὶ τὰ ξύλα αὐτῆς, ἃ ᾠκοδόμησεν Βαασα, καὶ ᾠκοδόμησεν ἐν αὐτοῖς ὁ βασιλεὺς Ασα πᾶν βουνὸν Βενιαμιν καὶ τὴν σκοπιάν. –

[22] And king Asa charged all Juda without exception: and they take up the stones of Rama and its timbers *with* which Baasa was building; and king Asa built with them upon the whole hill of Benjamin, and the watch-tower.

[23] καὶ τὰ λοιπὰ τῶν λόγων Ασα καὶ πᾶσα ἡ δυναστεία αὐτοῦ, ἣν ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα; πλὴν ἐν τῷ καιρῷ τοῦ γήρως αὐτοῦ ἐπόνεσεν τοὺς πόδας αὐτοῦ.

[23] And the rest of the history of Asa, and all his mighty deeds which he wrought, and the cities which he built, behold, are not these written in the book of the chronicles of the kings of Juda? Nevertheless in the time of his old age he was diseased in his feet.

[24] καὶ ἐκοιμήθη Ασα καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ βασιλεύει Ιωσαφατ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[24] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Josaphat his son reigns in his stead.

[25] Καὶ Ναδαβ υἱὸς Ιεροβοαμ βασιλεύει ἐπὶ Ισραηλ ἐν ἔτει δευτέρῳ τοῦ Ασα βασιλέως Ιουδα καὶ ἐβασίλευσεν ἐπὶ Ισραηλ ἔτη δύο.

[25] And Nabat son of Jeroboam reigns over Israel in the second year of Asa king of Juda, and he reigned two years in Israel.

[26] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ τοῦ πατρὸς αὐτοῦ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἐξήμαρτεν τὸν Ισραηλ.

[26] And he did that which was evil in the sight of the Lord, and walked in the way of his father, and in his sins wherein he caused Israel to sin.

[27] καὶ περιεκάθισεν αὐτὸν Βαασα υἱὸς Αχια ἐπὶ τὸν οἶκον Βελααν καὶ ἐπάταξεν αὐτὸν ἐν Γαβαθων τῇ τῶν ἀλλοφύλων, καὶ Ναδαβ καὶ πᾶς Ισραηλ περιεκάθητο ἐπὶ Γαβαθων.

[27] And Baasa son of Achia, *who was* over the house of Belaan son of Achia, conspired against him, and smote him in Gabathon of the Philistines; for Nabat and all Israel were besieging Gabathon.

[28] καὶ ἐθανάτωσεν αὐτὸν Βαασα ἐν ἔτει τρίτῳ τοῦ Ασα υἱοῦ Αβιου βασιλέως Ιουδα καὶ ἐβασίλευσεν.

[28] And Baasa slew him in the third year of Asa son of Asa king of Juda; and reigned in his stead.

[29] καὶ ἐγένετο ὡς ἐβασίλευσεν, καὶ ἐπάταξεν τὸν οἶκον Ιεροβοαμ καὶ οὐχ ὑπελίπετο πᾶσαν πνοὴν τοῦ Ιεροβοαμ ἕως τοῦ ἐξολεθρεῦσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Αχια τοῦ Σηλωνίτου

[29] And it came to pass when he reigned, that he smote the whole house of Jeroboam, and left none that breathed of Jeroboam, until he has destroyed him utterly, according to the word of the Lord which he spoke by his servant Achia the Selonite,

[30] περὶ τῶν ἁμαρτιῶν Ιεροβοαμ, ὡς ἐξήμαρτεν τὸν Ισραηλ, καὶ ἐν τῷ παροργισμῷ αὐτοῦ, ᾧ παρώργισεν τὸν κύριον θεὸν τοῦ Ισραηλ.

[30] for the sins of Jeroboam, who led Israel into sin, even by his provocation wherewith he provoked the Lord God of Israel.

[31] καὶ τὰ λοιπὰ τῶν λόγων Ναδαβ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐστὶν ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[31] And the rest of the history of Nabat, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

[33] Καὶ ἐν τῷ ἔτει τῷ τρίτῳ τοῦ Ασα βασιλέως Ιουδα βασιλεύει Βαασα υἱὸς Αχια ἐπὶ Ισραηλ ἐν Θερσα εἴκοσι καὶ τέσσαρα ἔτη.

[32] 33 And in the third year of Asa king of Juda, Baasa the son of Achia begins to reign over Israel in Thersa, twenty and four years.

[34] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, ὡς ἐξήμαρτεν τὸν Ισραηλ. –

[34] And he did that which was evil in the sight of the Lord, and walked in the way of Jeroboam the son of Nabat, and in his sins, as he caused Israel to sin.

CHAPTER 16

ΚΑΙ ἐγένετο λόγος Κυρίου ἐν χειρὶ ᾽Ιοὺ υἱοῦ ᾽Ανανὶ πρὸς Βαασά·

And the word of the Lord came by the hand of Ju son of Anani to Baasa, saying,

[2] ἀνθ᾽ ὧν ὕψωσά σε ἀπὸ τῆς γῆς καὶ ἔδωκά σε ἡγούμενον ἐπὶ τὸν λαόν μου ᾽Ισραὴλ καὶ ἐπορεύθης ἐν τῇ ὁδῷ ῾Ιεροβοὰμ καὶ ἐξήμαρτες τὸν λαόν μου τὸν ᾽Ισραήλ, τοῦ παροργίσαι με ἐν τοῖς ματαίοις αὐτῶν,

[2] Forasmuch as I lifted thee up from the earth, and made thee ruler over my people Israel; and thou hast walked in the way of Jeroboam, and hast caused my people Israel to sin, to provoke me with their vanities;

[3] ἰδοὺ ἐγὼ ἐξεγείρω ὀπίσω Βαασὰ καὶ ὄπισθεν τοῦ οἴκου αὐτοῦ καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον ῾Ιεροβοὰμ υἱοῦ Ναβάτ·

[3] Behold, I raise up enemies after Baasa, and after his house; and I will make thy house as the house of Jeroboam son of Nabat.

[4] τὸν τεθνηκότα τοῦ Βαασὰ ἐν τῇ πόλει καταφάγονται αὐτὸν οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ καταφάγονται αὐτὸν τὰ πετεινὰ τοῦ οὐρανοῦ.

[4] Him that dies of Baasa in the city the dogs shall devour, and him that dies of his in the field the birds of the sky shall devour.

[5] καὶ τὰ λοιπὰ τῶν λόγων Βαασὰ καὶ πάντα ἃ ἐποίησε, καὶ αἱ δυναστεῖαι αὐτοῦ, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ᾽Ισραήλ;

[5] Now the rest of the history of Baasa, and all that he did, and his mighty acts, behold, are not these written in the book of the chronicles of the kings of Israel?

[6] καὶ ἐκοιμήθη Βαασὰ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν Θερσά, καὶ βασιλεύει ᾽Ηλὰ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ ἐν τῷ εἰκοστῷ ἔτει βασιλέως ᾽Ασά.

[6] And Baasa slept with his fathers, and they bury him in Thersa; and Ela his son reigns in his stead in the twentieth year of king Asa.

[7] καὶ ἐν χειρὶ Ἰοὺ υἱοῦ Ἀνανὶ ἐλάλησε Κύριος ἐπὶ Βαασὰ καὶ ἐπὶ τὸν οἶκον αὐτοῦ πᾶσαν τὴν κακίαν, ἣν ἐποίησεν ἐνώπιον Κυρίου τοῦ παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, τοῦ εἶναι κατὰ τὸν οἶκον Ἱεροβοάμ, καὶ ὑπὲρ τοῦ πατάξαι αὐτόν.

[7] And the Lord spoke by Ju the son of Anani against Baasa, and against his house, even all the evil which he wrought before the Lord to provoke him to anger by the works of his hands, in being like the house of Jeroboam; and because he smote him.

[8] Καὶ Ἠλὰ υἱὸς Βαασὰ ἐβασίλευσεν ἐπὶ Ἰσραὴλ δύο ἔτη ἐν Θερσά.

[8] And Ela son of Baasa reigned over Israel two years in Thersa.

[9] καὶ συνέστρεψεν ἐπ᾽ αὐτὸν Ζαμβρὶ ὁ ἄρχων τῆς ἡμίσους τῆς ἵππου, καὶ αὐτὸς ἦν ἐν Θερσὰ πίνων μεθύων ἐν τῷ οἴκῳ Ὡσὰ τοῦ οἰκονόμου ἐν Θερσά.

[9] And Zambri, captain of half his cavalry, conspired against him, while he was in Thersa, drinking himself drunk in the house of Osa the steward at Thersa.

[10] καὶ εἰσῆλθε Ζαμβρὶ καὶ ἐπάταξεν αὐτὸν καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ.

[10] And Zambri went in and smote him and slew him, and reigned in his stead.

[11] καὶ ἐγενήθη ἐν τῷ βασιλεῦσαι αὐτὸν ἐν τῷ καθίσαι αὐτὸν ἐπὶ τοῦ θρόνου αὐτοῦ καὶ ἐπάταξεν ὅλον τὸν οἶκον Βαασὰ

[11] And it came to pass when he reigned, when he sat upon his throne, that he smote all the house of Baasa,

[12] κατὰ τὸ ῥῆμα, ὃ ἐλάλησε Κύριος ἐπὶ τὸν οἶκον Βαασά, πρὸς Ἰοὺ τὸν προφήτην

[12] according to the word which the Lord spoke against the house of Baasa, and to Ju the prophet,

[13] περὶ πασῶν τῶν ἁμαρτιῶν Βαασὰ καὶ Ἠλὰ τοῦ υἱοῦ αὐτοῦ, ὡς ἐξήμαρτε τὸν Ἰσραὴλ τοῦ παροργίσαι Κύριον τὸν Θεὸν Ἰσραὴλ ἐν τοῖς ματαίοις αὐτῶν.

[13] for all the sins of Baasa and Ela his son, as he led Israel astray to sin, to provoke the Lord God of Israel with their vanities.

[14] καὶ τὰ λοιπὰ τῶν λόγων Ἠλά, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ἰσραήλ;

[14] And the rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?

[15] Καὶ Ζαμβρὶ ἐβασίλευεν ἐν Θερσὰ ἡμέρας ἑπτά. καὶ ἡ παρεμβολὴ Ἰσραὴλ ἐπὶ Γαβαθὼν τὴν τῶν ἀλλοφύλων,

[15] And Zambri reigned in Thersa seven days: and the army of Israel was encamped against Gabathon of the Philistines.

[16] καὶ ἤκουσεν ὁ λαὸς ἐν τῇ παρεμβολῇ λεγόντων· συνεστράφη Ζαμβρὶ καὶ ἔπαισε τὸν βασιλέα· καὶ ἐβασίλευσαν ἐν Ἰσραὴλ τὸν Ἀμβρὶ τὸν ἡγούμενον τῆς στρατιᾶς ἐπὶ Ἰσραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῇ παρεμβολῇ.

[16] And the people heard in the army, saying, Zambri has conspired and smitten the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel.

[17] καὶ ἀνέβη Ἀμβρὶ καὶ πᾶς Ἰσραὴλ μετ᾽ αὐτοῦ ἐκ Γαβαθὼν καὶ περιεκάθισαν ἐπὶ Θερσά.

[17] And Ambri went up, and all Israel with him, out of Gabathon; and they besieged Thersa.

[18] καὶ ἐγενήθη ὡς εἶδε Ζαμβρὶ ὅτι προκατείληπται αὐτοῦ ἡ πόλις, καὶ πορεύεται εἰς ἄντρον τοῦ οἴκου τοῦ βασιλέως καὶ ἐνεπύρισεν ἐπ᾽ αὐτὸν τὸν οἶκον τοῦ βασιλέως καὶ ἀπέθανεν

[18] And it came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king, and burnt the king's house over him, and died.

[19] ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησε, τοῦ ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου πορευθῆναι ἐν ὁδῷ Ἱεροβοὰμ υἱοῦ Ναβὰτ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, ὡς ἐξήμαρτε τὸν Ἰσραήλ.

[19] Because of his sins which he committed, doing that which was evil in the sight of the Lord, so as to walk in the way of Jeroboam the son of

Nabat, and in his sins wherein he caused Israel to sin.

[20] καὶ τὰ λοιπὰ τῶν λόγων Ζαμβρὶ καὶ τὰς συνάψεις αὐτοῦ, ἃς συνῆψεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ἰσραήλ;

[20] And the rest of the history of Zambri, and his conspiracies wherein he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

[21] Τότε μερίζεται ὁ λαὸς Ἰσραήλ· ἥμισυ τοῦ λαοῦ γίνεται ὀπίσω Θαμνὶ υἱοῦ Γωνὰθ τοῦ βασιλεῦσαι αὐτόν, καὶ τὸ ἥμισυ τοῦ λαοῦ γίνεται ὀπίσω Ἀμβρί.

[21] Then the people of Israel divides; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri.

[22] ὁ λαὸς ὁ ὢν ὀπίσω Ἀμβρὶ ὑπερεκράτησε τὸν λαὸν τὸν ὀπίσω Θαμνὶ υἱοῦ Γωνάθ, καὶ ἀπέθανε Θαμνὶ καὶ Ἰωρὰμ ὁ ἀδελφὸς αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, καὶ ἐβασίλευσεν Ἀμβρὶ μετὰ Θαμνί.

[22] The people that followed Ambri overpowered the people that followed Thamni son of Gonath; and Thamni died and Joram his brother at that time, and Ambri reigned after Thamni.

[23] ἐν τῷ ἔτει τῷ τριακοστῷ καὶ πρώτῳ τοῦ βασιλέως Ἀσὰ βασιλεύει Ἀμβρὶ ἐπὶ Ἰσραὴλ δώδεκα ἔτη. ἐν Θερσὰ βασιλεύει ἓξ ἔτη·

[23] In the thirty-first year of king Asa, Ambri begins to reign over Israel twelve years: he reigns six years in Thersa.

[24] καὶ ἐκτήσατο Ἀμβρὶ τὸ ὄρος τὸ Σεμερὼν παρὰ Σεμὴρ τοῦ κυρίου τοῦ ὄρους δύο ταλάντων ἀργυρίου καὶ ᾠκοδόμησε τὸ ὄρος καὶ ἐπεκάλεσε τὸ ὄνομα τοῦ ὄρους, οὗ ᾠκοδόμησεν, ἐπὶ τῷ ὀνόματι Σεμὴρ τοῦ κυρίου τοῦ ὄρους Σαεμηρών.

[24] And Ambri bought the mount Semeron of Semer the lord of the mountain for two talents of silver; and he built upon the mountain, and they called the name of the mountain on which he built, after the name of Semer the lord of the mount, Semeron.

[25] καὶ ἐποίησεν Ἀμβρὶ τὸ πονηρὸν ἐνώπιον Κυρίου καὶ ἐπονηρεύσατο ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ·

[25] And Ambri did that which was evil in the sight of the Lord, and wrought wickedly beyond all that were before him.

[26] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ ῾Ιεροβοὰμ υἱοῦ Ναβὰτ καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἐξήμαρτε τὸν ᾽Ισραὴλ τοῦ παροργίσαι τὸν Κύριον Θεὸν ᾽Ισραὴλ ἐν τοῖς ματαίοις αὐτῶν.

[26] And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he caused Israel to sin, to provoke the Lord God of Israel by their vanities.

[27] καὶ τὰ λοιπὰ τῶν λόγων ᾽Αμβρὶ καὶ πάντα, ἃ ἐποίησε, καὶ πᾶσα ἡ δυναστεία αὐτοῦ, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων ᾽Ισραήλ;

[27] And the rest of the acts of Ambri, and all that he did, and all his might, behold, are not these things written in the book of the chronicles of the kings of Israel?

[28] καὶ ἐκοιμήθη ᾽Αμβρὶ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται ἐν Σαμαρείᾳ, καὶ βασιλεύει ᾽Αχαὰβ ὁ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ.

[28] And Ambri slept with his fathers, and is buried in Samaria; and Achaab his son reigns in his stead.

[28]α Καὶ ἐν τῷ ἐνιαυτῷ τῷ ἑνδεκάτῳ ἔτει τοῦ ᾽Αμβρὶ βασιλεύει ᾽Ιωσαφὰτ υἱὸς ᾽Ασὰ ἐτῶν τριάκοντα καὶ πέντε ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν ῾Ιερουσαλήμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γαζουβὰ θυγάτηρ Σελί.

[28a] And in the eleventh year of Ambri Josaphat the son of Asa reigns, being thirty-five years old in the beginning of his reign, and he reigned twenty-five years in Jerusalem: and his mother’s name was Gazuba, daughter of Seli.

[28]β καὶ ἐπορεύθη ἐν τῇ ὁδῷ ᾽Ασὰ τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν ἀπ᾽ αὐτῆς τοῦ ποιεῖν τὸ εὐθὲς ἐνώπιον Κυρίου· πλὴν τῶν ὑψηλῶν οὐκ ἐξῆραν, ἔθυον ἐν τοῖς ὑψηλοῖς, καὶ ἐθυμίων.

[28b] And he walked in the way of Asa his father, and turned not from it, even from doing right in the eyes of the Lord: only they removed not any of the high places; they sacrificed and burnt incense on the high places.

[28]γ καὶ ἃ συνέθετο Ἰωσαφὰτ μετὰ βασιλέως Ἰσραὴλ καὶ πᾶσα ἡ δυναστεία, ἣν ἐποίησε, καὶ οὓς ἐπολέμησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ἰούδα;

[28c] Now the engagements which Josaphat made with the king of Israel, and all his mighty deeds which he performed, and the enemies whom he fought against, behold, are not these written in the book of the chronicles of the kings of Juda?

[28]δ καὶ τὰ λοιπὰ τῶν συμπλοκῶν, ἃς ἐπέθεντο ἐν ταῖς ἡμέραις Ἀσὰ τοῦ πατρὸς αὐτοῦ, ἐξῆρεν ἀπὸ τῆς γῆς.

[28d] and the remains of the prostitution which they practiced in the days of Asa his father, he removed out of the land:

[28]ε καὶ βασιλεὺς οὐκ ἦν ἐν Συρίᾳ Νασίβ.

[28e] and there was no king in Syria, but a deputy.

[28]ζ καὶ ὁ βασιλεὺς Ἰωσαφὰτ ἐποίησε ναῦν εἰς Θαρσὶς πορεύεσθαι εἰς Σωφὶρ ἐπὶ τὸ χρυσίον· καὶ οὐκ ἐπορεύθη, ὅτι συνετρίβη ἡ ναῦς ἐν Γασιὼν Γαβέρ.

[28f] And king Josaphat made a ship at Tharsis to go to Sophir for gold: but it went not, for the ship was broken at Gasion Gaber.

[28]η τότε εἶπεν ὁ βασιλεὺς Ἰσραὴλ πρὸς Ἰωσαφάτ· ἐξαποστελῶ τοὺς παῖδάς σου καὶ τὰ παιδάριά μου ἐν τῇ νηῖ· καὶ οὐκ ἐβούλετο Ἰωσαφάτ.

[28g] Then the king of Israel said to Josaphat, I will send forth thy servants and my servants in the ship: but Josaphat would not.

[28]θ καὶ ἐκοιμήθη Ἰωσαφὰτ μετὰ τῶν πατέρων αὐτοῦ καὶ θάπτεται μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυίδ, καὶ ἐβασίλευσεν Ἰωρὰμ υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ.

[28h] And Josaphat slept with his fathers, and is buried with his fathers in the city of David: and Joram his son reigned in his stead.

[29] Ἐν ἔτει δευτέρῳ τοῦ Ἰωσαφὰτ βασιλέως Ἰούδα βασιλεύει Ἀχαὰβ υἱὸς Ἀμβρί· ἐβασίλευσεν ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ εἴκοσι καὶ δύο ἔτη.

[29] In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years.

[30] καὶ ἐποίησεν Ἀχαὰβ τὸ πονηρὸν ἐνώπιον Κυρίου καὶ ἐπονηρεύσατο ὑπὲρ πάντας τοὺς ἔμπροσθεν αὐτοῦ.

[30] And Achaab did that which was evil in the sight of the Lord, and did more wickedly than all that were before him.

[31] καὶ οὐκ ἦν αὐτῷ ἱκανὸν τοῦ πορεύεσθαι ἐν ταῖς ἁμαρτίαις Ἱεροβοὰμ υἱοῦ Ναβάτ, καὶ ἔλαβε γυναῖκα τὴν Ἰεζάβελ θυγατέρα Ἰεθεβαὰλ βασιλέως Σιδωνίων καὶ ἐπορεύθη καὶ ἐδούλευσε τῷ Βάαλ καὶ προσεκύνησεν αὐτῷ,

[31] And it was not enough for him to walk in the sins of Jeroboam the son of Nabat, but he took to wife, Jezabel the daughter of Jethebaal king of the Sidonians; and he went and served Baal, and worshiped him.

[32] καὶ ἔστησε θυσιαστήριον τῷ Βάαλ ἐν οἴκῳ τῶν προσοχθισμάτων αὐτοῦ, ὃν ᾠκοδόμησεν ἐν Σαμαρείᾳ,

[32] And he set up an alter to Baal, in the house of his abominations, which he built in Samaria.

[33] καὶ ἐποίησεν Ἀχαὰβ ἄλσος, καὶ προσέθεκεν Ἀχαὰβ τοῦ ποιῆσαι παροργίσματα τοῦ παροργίσαι τὸν Κύριον Θεὸν τοῦ Ἰσραὴλ καὶ τὴν ψυχὴν αὐτοῦ τοῦ ἐξολοθρευθῆναι· ἐκακοποίησεν ὑπὲρ πάντας τοὺς βασιλεῖς Ἰσραὴλ τοὺς γενομένους ἔμπροσθεν αὐτοῦ.

[33] And Achaab made a grove; and Achaab did yet more abominably, to provoke the Lord God of Israel, and to sin against his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

[34] καὶ ἐν ταῖς ἡμέραις αὐτοῦ ᾠκοδόμησεν Ἀχιὴλ ὁ Βαιθηλίτης τὴν Ἱεριχώ· ἐν τῷ Ἀβιρὼν προτοτόκῳ αὐτοῦ ἐθεμελίωσεν αὐτὴν καὶ τῷ Σεγοὺβ τῷ νεωτέρῳ αὐτοῦ ἐπέστησε θύρας αὐτῆς κατὰ τὸ ῥῆμα Κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ἰησοῦ υἱοῦ Ναυῆ.

[34] And in his days Achiel the Baethelite built Jericho: he laid the foundation of it in Abiron his first-born, and he set up the doors of it in Segub his younger son, according to the word of the Lord which he spoke by Joshua the son of Naue.

CHAPTER 17

[1] Καὶ εἶπεν Ηλιου ὁ προφήτης ὁ Θεσβίτης ἐκ Θεσβων τῆς Γαλααδ πρὸς Αχααβ Ζῇ κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ισραηλ, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς ὅτι εἰ μὴ διὰ στόματος λόγου μου.

[1] And Eliu the prophet, the Thesbite of Thesbae of Galaad, said to Achaab, As the Lord God of hosts, the God of Israel, lives, before whom I stand, there shall not be these years dew nor rain, except by the word of my mouth.

[2] καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλιου

[2] And the word of the Lord came to Eliu, *saying*,

[3] Πορεύου ἐντεῦθεν κατὰ ἀνατολὰς καὶ κρύβηθι ἐν τῷ χειμάρρῳ Χορραθ τοῦ ἐπὶ προσώπου τοῦ Ιορδάνου·

[3] Depart hence eastward, and hide thee by the brook of Chorrath, that is before Jordan.

[4] καὶ ἔσται ἐκ τοῦ χειμάρρου πίεσαι ὕδωρ, καὶ τοῖς κόραξιν ἐντελοῦμαι διατρέφειν σε ἐκεῖ.

[4] And it shall be *that* thou shalt drink water of the brook, and I will charge the ravens to feed thee there.

[5] καὶ ἐποίησεν Ηλιου κατὰ τὸ ῥῆμα κυρίου καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορραθ ἐπὶ προσώπου τοῦ Ιορδάνου.

[5] And Eliu did according to the word of the Lord, and he sat by the brook of Chorrath before Jordan.

[6] καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους τὸ πρωΐ καὶ κρέα τὸ δείλης, καὶ ἐκ τοῦ χειμάρρου ἔπινεν ὕδωρ.

[6] And the ravens brought him loaves in the morning, and flesh in the evening and he drank water of the brook.

[7] Καὶ ἐγένετο μετὰ ἡμέρας καὶ ἐξηράνθη ὁ χειμάρρους, ὅτι οὐκ ἐγένετο ὑετὸς ἐπὶ τῆς γῆς.

[7] And it came to pass after some time, that the brook was dried up, because there had been no rain upon the earth.

[8] καὶ ἐγένετο ῥῆμα κυρίου πρὸς Ηλιου

[8] And the word of the Lord came to Eliu, *saying*,

[9] Ἀνάστηθι καὶ πορεύου εἰς Σαρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.

[9] Arise, and go to Sarepta of the Sidonian *land*: behold, I have there commanded a widow-woman to maintain thee.

[10] καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαρεπτα εἰς τὸν πυλῶνα τῆς πόλεως, καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα συνέλεγεν ξύλα· καὶ ἐβόησεν ὀπίσω αὐτῆς Ηλιου καὶ εἶπεν αὐτῇ Λαβὲ δή μοι ὀλίγον ὕδωρ εἰς ἄγγος καὶ πίομαι.

[10] And he arose and went to Sarepta, and came to the gate of the city: and, behold, a widow-woman was there gathering sticks; and Eliu cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink.

[11] καὶ ἐπορεύθη λαβεῖν, καὶ ἐβόησεν ὀπίσω αὐτῆς Ηλιου καὶ εἶπεν Λήμψῃ δή μοι ψωμὸν ἄρτου ἐν τῇ χειρί σου.

[11] And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand.

[12] καὶ εἶπεν ἡ γυνή Ζῇ κύριος ὁ θεός σου, εἰ ἔστιν μοι ἐγκρυφίας ἀλλ᾽ ἢ ὅσον δρὰξ ἀλεύρου ἐν τῇ ὑδρίᾳ καὶ ὀλίγον ἔλαιον ἐν τῷ καψάκῃ· καὶ ἰδοὺ ἐγὼ συλλέγω δύο ξυλάρια καὶ εἰσελεύσομαι καὶ ποιήσω αὐτὸ ἐμαυτῇ καὶ τοῖς τέκνοις μου, καὶ φαγόμεθα καὶ ἀποθανούμεθα.

[12] And the woman said, *As* the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die.

[13] καὶ εἶπεν πρὸς αὐτὴν Ηλιου Θάρσει, εἴσελθε καὶ ποίησον κατὰ τὸ ῥῆμά σου· ἀλλὰ ποίησον ἐμοὶ ἐκεῖθεν ἐγκρυφίαν μικρὸν ἐν πρώτοις καὶ ἐξοίσεις μοι, σαυτῇ δὲ καὶ τοῖς τέκνοις σου ποιήσεις ἐπ᾽ ἐσχάτου·

[13] And Eliu said to her, Be of good courage, go in and do according to thy word: but make me thereof a little cake, and thou shalt bring *it* out to

me first, and thou shalt make *some* for thyself and thy children last.

[14] ὅτι τάδε λέγει κύριος Ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐκλείψει καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονήσει ἕως ἡμέρας τοῦ δοῦναι κύριον τὸν ὑετὸν ἐπὶ τῆς γῆς.

[14] For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth.

[15] καὶ ἐπορεύθη ἡ γυνὴ καὶ ἐποίησεν· καὶ ἤσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς.

[15] And the woman went and did *so*, and did eat, she, and he, and her children.

[16] καὶ ἡ ὑδρία τοῦ ἀλεύρου οὐκ ἐξέλιπεν καὶ ὁ καψάκης τοῦ ἐλαίου οὐκ ἐλαττονώθη κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ηλιου.

[16] And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Eliu.

[17] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἠρρώστησεν ὁ υἱὸς τῆς γυναικὸς τῆς κυρίας τοῦ οἴκου, καὶ ἦν ἡ ἀρρωστία αὐτοῦ κραταιὰ σφόδρα, ἕως οὗ οὐχ ὑπελείφθη ἐν αὐτῷ πνεῦμα.

[17] And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him.

[18] καὶ εἶπεν πρὸς Ηλιου Τί ἐμοὶ καὶ σοί, ἄνθρωπε τοῦ θεοῦ; εἰσῆλθες πρός με τοῦ ἀναμνῆσαι τὰς ἀδικίας μου καὶ θανατῶσαι τὸν υἱόν μου.

[18] And she said to Eliu, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son?

[19] καὶ εἶπεν Ηλιου πρὸς τὴν γυναῖκα Δός μοι τὸν υἱόν σου. καὶ ἔλαβεν αὐτὸν ἐκ τοῦ κόλπου αὐτῆς καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ ὑπερῷον, ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ, καὶ ἐκοίμισεν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ.

[19] And Eliu said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself

lodged, and laid him on the bed.

[20] καὶ ἀνεβόησεν Ηλιου καὶ εἶπεν Οἴμμοι, κύριε ὁ μάρτυς τῆς χήρας, μεθ᾽ ἧς ἐγὼ κατοικῶ μετ᾽ αὐτῆς, σὺ κεκάκωκας τοῦ θανατῶσαι τὸν υἱὸν αὐτῆς.

[20] And Eliu cried aloud, and said, Alas, O Lord, the witness of the widow with whom I sojourn, thou hast wrought evil *for her* in slaying her son.

[21] καὶ ἐνεφύσησεν τῷ παιδαρίῳ τρὶς καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν Κύριε ὁ θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν.

[21] And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him.

[22] καὶ ἐγένετο οὕτως, καὶ ἀνεβόησεν τὸ παιδάριον.

[22] And it was so, and the child cried out,

[23] καὶ κατήγαγεν αὐτὸν ἀπὸ τοῦ ὑπερῴου εἰς τὸν οἶκον καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ· καὶ εἶπεν Ηλιου Βλέπε, ζῇ ὁ υἱός σου.

[23] and he brought him down from the upper chamber into the house, and gave him to his mother; and Eliu said, See, thy son lives.

[24] καὶ εἶπεν ἡ γυνὴ πρὸς Ηλιου Ἰδοὺ ἔγνωκα ὅτι ἄνθρωπος θεοῦ εἶ σὺ καὶ ῥῆμα κυρίου ἐν στόματί σου ἀληθινόν.

[24] And the woman said to Eliu, Behold, I know that thou *art* a man of God, and the word of the Lord in thy mouth *is* true.

CHAPTER 18

[1] Καὶ ἐγένετο μεθ’ ἡμέρας πολλὰς καὶ ῥῆμα κυρίου ἐγένετο πρὸς Ηλιου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ λέγων Πορεύθητι καὶ ὄφθητι τῷ Αχααβ, καὶ δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς.

[1] And it came to pass after many days, that the word of the Lord came to Eliu in the third year, saying, Go, and appear before Achaab, and I will bring rain upon the face of the earth.

[2] καὶ ἐπορεύθη Ηλιου τοῦ ὀφθῆναι τῷ Αχααβ. – καὶ ἡ λιμὸς κραταιὰ ἐν Σαμαρείᾳ.

[2] And Eliu went to appear before Achaab: and the famine *was* severe in Samaria.

[3] καὶ ἐκάλεσεν Αχααβ τὸν Αβδιου τὸν οἰκονόμον· [καὶ Αβδιου ἦν φοβούμενος τὸν κύριον σφόδρα,

[3] And Achaab called Abdiu the steward. Now Abdiu feared the Lord greatly.

[4] καὶ ἐγένετο ἐν τῷ τύπτειν τὴν Ιεζαβελ τοὺς προφήτας κυρίου καὶ ἔλαβεν Αβδιου ἑκατὸν ἄνδρας προφήτας καὶ ἔκρυψεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίῳ καὶ διέτρεφεν αὐτοὺς ἐν ἄρτῳ καὶ ὕδατι·]

[4] And it came to pass when Jezabel smote the prophets of the Lord, that Abdiu took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[5] καὶ εἶπεν Αχααβ πρὸς Αβδιου Δεῦρο καὶ διέλθωμεν ἐπὶ τὴν γῆν ἐπὶ πηγὰς τῶν ὑδάτων καὶ ἐπὶ χειμάρρους, ἐάν πως εὕρωμεν βοτάνην καὶ περιποιησώμεθα ἵππους καὶ ἡμιόνους, καὶ οὐκ ἐξολοθρευθήσονται ἀπὸ τῶν κτηνῶν.

[5] And Achaab said to Abdiu, Come, and let us go through the land, and to the fountains of water, and to the brooks, if by any means we may find grass, and may save the horses and mules, and so they will not perish from the tents.

[6] καὶ ἐμέρισαν ἑαυτοῖς τὴν ὁδὸν τοῦ διελθεῖν αὐτήν· Αχααβ ἐπορεύθη ἐν ὁδῷ μιᾷ μόνος, καὶ Αβδιου ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος. –

[6] And they made a division of the way between them to pass through it: Achaab went one way, and Abdiu went by another way alone.

[7] καὶ ἦν Αβδιου ἐν τῇ ὁδῷ μόνος, καὶ ἦλθεν Ηλιου εἰς συνάντησιν αὐτοῦ μόνος· καὶ Αβδιου ἔσπευσεν καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ καὶ εἶπεν Εἰ σὺ εἶ αὐτός, κύριέ μου Ηλιου;

[7] And Abdiu was alone in the way; and Eliu came alone to meet him: and Abdiu hasted, and fell upon his face, and said, My lord Eliu, art thou *indeed* he?

[8] καὶ εἶπεν Ηλιου αὐτῷ Ἐγώ· πορεύου λέγε τῷ κυρίῳ σου Ἰδοὺ Ηλιου.

[8] And Eliu said to him, I *am*: go say to thy master, Behold, Eliu *is here*.

[9] καὶ εἶπεν Αβδιου Τί ἡμάρτηκα, ὅτι δίδως τὸν δοῦλόν σου εἰς χεῖρα Αχααβ τοῦ θανατῶσαί με;

[9] And Abdiu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me?

[10] ζῇ κύριος ὁ θεός σου, εἰ ἔστιν ἔθνος ἢ βασιλεία, οὗ οὐκ ἀπέσταλκεν ὁ κύριός μου ζητεῖν σε, καὶ εἶπον Οὐκ ἔστιν· καὶ ἐνέπρησεν τὴν βασιλείαν καὶ τὰς χώρας αὐτῆς, ὅτι οὐχ εὕρηκέν σε.

[10] *As* the Lord thy God lives, there is not a nation or kingdom, whither my lord has not sent to seek thee; and if they said, He is not *here*, then has he set fire to the kingdom and its territories, because he has not found thee.

[11] καὶ νῦν σὺ λέγεις Πορεύου ἀνάγγελλε τῷ κυρίῳ σου Ἰδοὺ Ηλιου·

[11] And now thou sayest, Go, tell thy lord, Behold, Eliu *is here*.

[12] καὶ ἔσται ἐὰν ἐγὼ ἀπέλθω ἀπὸ σοῦ, καὶ πνεῦμα κυρίου ἀρεῖ σε εἰς γῆν, ἣν οὐκ οἶδα, καὶ εἰσελεύσομαι ἀπαγγεῖλαι τῷ Αχααβ, καὶ ἀποκτενεῖ με· καὶ ὁ δοῦλός σού ἐστιν φοβούμενος τὸν κύριον ἐκ νεότητος αὐτοῦ.

[12] And it shall come to pass when I shall have departed from thee, that the Spirit of the Lord shall carry thee to a land which I know not, and I shall go in to tell the matter to Achaab, and he will not find thee and will slay me: yet thy servant fears the Lord from his youth.

[13] ἦ οὐκ ἀπηγγέλη σοι τῷ κυρίῳ μου οἷα πεποίηκα ἐν τῷ ἀποκτείνειν Ιεζαβελ τοὺς προφήτας κυρίου καὶ ἔκρυψα ἀπὸ τῶν προφητῶν κυρίου ἑκατὸν ἄνδρας ἀνὰ πεντήκοντα ἐν σπηλαίῳ καὶ ἔθρεψα ἐν ἄρτοις καὶ ὕδατι;

[13] Has it not been told to thee my lord, what I did when Jezabel slew the prophets of the Lord, that I hid a hundred men of the prophets of the Lord, by fifty in a cave, and fed them with bread and water?

[14] καὶ νῦν σὺ λέγεις μοι Πορεύου λέγε τῷ κυρίῳ σου Ἰδοὺ Ηλιου· καὶ ἀποκτενεῖ με.

[14] And now thou sayest to me, Go, say to thy master, Behold, Eliu *is here*: and he shall slay me.

[15] καὶ εἶπεν Ηλιου Ζῇ κύριος τῶν δυνάμεων, ᾧ παρέστην ἐνώπιον αὐτοῦ, ὅτι σήμερον ὀφθήσομαι αὐτῷ.

[15] And Eliu said, *As* the Lord of Hosts before whom I stand lives, to-day I will appear before him.

[16] καὶ ἐπορεύθη Αβδιου εἰς συναντὴν τῷ Αχααβ καὶ ἀπήγγειλεν αὐτῷ· καὶ ἐξέδραμεν Αχααβ καὶ ἐπορεύθη εἰς συνάντησιν Ηλιου.

[16] And Abdiu went to meet Achaab, and told him: and Achaab hasted forth, and went to meet Eliu.

[17] Καὶ ἐγένετο ὡς εἶδεν Αχααβ τὸν Ηλιου, καὶ εἶπεν Αχααβ πρὸς Ηλιου Εἰ σὺ εἶ αὐτὸς ὁ διαστρέφων τὸν Ισραηλ;

[17] And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel?

[18] καὶ εἶπεν Ηλιου Οὐ διαστρέφω τὸν Ισραηλ, ὅτι ἀλλ᾽ ἢ σὺ καὶ ὁ οἶκος τοῦ πατρός σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν καὶ ἐπορεύθης ὀπίσω τῶν Βααλιμ·

[18] And Eliu said, I do not pervert Israel; but it is thou and thy father’s house, in that ye forsake the Lord your God, and thou hast gone after Baalim.

[19] καὶ νῦν ἀπόστειλον συνάθροισον πρός με πάντα Ισραηλ εἰς ὄρος τὸ Καρμήλιον καὶ τοὺς προφήτας τῆς αἰσχύνης τετρακοσίους καὶ

πεντήκοντα καὶ τοὺς προφήτας τῶν ἀλσῶν τετρακοσίους ἐσθίοντας τράπεζαν Ιεζαβελ.

[19] And now send, gather to me all Israel to mount Carmel, and the prophets of shame four hundred and fifty, and the prophets of the groves four hundred, that eat *at* Jezabel's table.

[20] καὶ ἀπέστειλεν Αχααβ εἰς πάντα Ισραηλ καὶ ἐπισυνήγαγεν πάντας τοὺς προφήτας εἰς ὄρος τὸ Καρμήλιον.

[20] And Achaab sent to all Israel, and gathered all the prophets to mount Carmel.

[21] καὶ προσήγαγεν Ηλιου πρὸς πάντας, καὶ εἶπεν αὐτοῖς Ηλιου Ἕως πότε ὑμεῖς χωλανεῖτε ἐπ᾽ ἀμφοτέραις ταῖς ἰγνύαις; εἰ ἔστιν κύριος ὁ θεός, πορεύεσθε ὀπίσω αὐτοῦ· εἰ δὲ ὁ Βααλ αὐτός, πορεύεσθε ὀπίσω αὐτοῦ. καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον.

[21] And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both feet? if the Lord be God, follow him; but if Baal, follow him. And the people answered not a word.

[22] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Ἐγὼ ὑπολέλειμμαι προφήτης τοῦ κυρίου μονώτατος, καὶ οἱ προφῆται τοῦ Βααλ τετρακόσιοι καὶ πεντήκοντα ἄνδρες, καὶ οἱ προφῆται τοῦ ἄλσους τετρακόσιοι·

[22] And Eliu said to the people, I am left, the only one prophet of the Lord; and the prophets of Baal *are* four hundred and fifty men, and the prophets of the groves four hundred.

[23] δότωσαν ἡμῖν δύο βόας, καὶ ἐκλεξάσθωσαν ἑαυτοῖς τὸν ἕνα καὶ μελισάτωσαν καὶ ἐπιθέτωσαν ἐπὶ τῶν ξύλων καὶ πῦρ μὴ ἐπιθέτωσαν, καὶ ἐγὼ ποιήσω τὸν βοῦν τὸν ἄλλον καὶ πῦρ οὐ μὴ ἐπιθῶ·

[23] Let them give us two oxen, and let them choose one for themselves, and cut it in pieces, and lay it on the wood, and put no fire *on* the wood: and I will dress the other bullock, and put on no fire.

[24] καὶ βοᾶτε ἐν ὀνόματι θεῶν ὑμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι κυρίου τοῦ θεοῦ μου, καὶ ἔσται ὁ θεός, ὃς ἐὰν ἐπακούσῃ ἐν πυρί, οὗτος θεός, καὶ ἀπεκρίθησαν πᾶς ὁ λαὸς καὶ εἶπον Καλὸν τὸ ῥῆμα, ὃ ἐλάλησας.

[24] And do ye call loudly on the name of your gods, and I will call on the name of the Lord my God, and it shall come to pass that the God who

shall answer by fire, he *is* God. And all the people answered and said, The word which thou hast spoken *is* good.

[25] καὶ εἶπεν Ηλιου τοῖς προφήταις τῆς αἰσχύνης Ἐκλέξασθε ἑαυτοῖς τὸν μόσχον τὸν ἕνα καὶ ποιήσατε πρῶτοι, ὅτι πολλοὶ ὑμεῖς, καὶ ἐπικαλέσασθε ἐν ὀνόματι θεοῦ ὑμῶν καὶ πῦρ μὴ ἐπιθῆτε.

[25] And Eliu said to the prophets of shame, Choose to yourselves one calf, and dress it first, for ye *are* many; and call ye on the name of your god; but apply no fire.

[26] καὶ ἔλαβον τὸν μόσχον καὶ ἐποίησαν καὶ ἐπεκαλοῦντο ἐν ὀνόματι τοῦ Βααλ ἐκ πρωίθεν ἕως μεσημβρίας καὶ εἶπον Ἐπάκουσον ἡμῶν, ὁ Βααλ, ἐπάκουσον ἡμῶν· καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις· καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου, οὗ ἐποίησαν.

[26] And they took the calf and drest it, and called on the name of Baal from morning till noon, and said, hear us, O Baal, hear us. And there was no voice, neither was there hearing, and they ran up and down on the alter which they *had* made.

[27] καὶ ἐγένετο μεσημβρίᾳ καὶ ἐμυκτήρισεν αὐτοὺς Ηλιου ὁ Θεσβίτης καὶ εἶπεν Ἐπικαλεῖσθε ἐν φωνῇ μεγάλῃ, ὅτι θεός ἐστιν, ὅτι ἀδολεσχία αὐτῷ ἐστιν, καὶ ἅμα μήποτε χρηματίζει αὐτός, ἢ μήποτε καθεύδει αὐτός, καὶ ἐξαναστήσεται.

[27] And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep, and is to be awaked.

[28] καὶ ἐπεκαλοῦντο ἐν φωνῇ μεγάλῃ καὶ κατετέμνοντο κατὰ τὸν ἐθισμὸν αὐτῶν ἐν μαχαίραις καὶ σειρομάσταις ἕως ἐκχύσεως αἵματος ἐπ᾽ αὐτούς·

[28] And they cried with a loud voice, and cut themselves according to their custom with knives and lancets until the blood gushed out upon them.

[29] καὶ ἐπροφήτευον, ἕως οὗ παρῆλθεν τὸ δειλινόν. καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν καὶ οὐκ ἦν φωνή, καὶ ἐλάλησεν Ηλιου ὁ Θεσβίτης πρὸς τοὺς προφήτας τῶν προσοχθισμάτων λέγων Μετάστητε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ ὁλοκαύτωμά μου· καὶ μετέστησαν καὶ ἀπῆλθον. –

[29] And they prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Thesbite spoke to the prophets of the abominations, saying, Stand by for the present, and I will offer my sacrifice. And they stood aside and departed.

[30] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Προσαγάγετε πρός με· καὶ προσήγαγεν πᾶς ὁ λαὸς πρὸς αὐτόν.

[30] And Eliu said to the people, Come near to me. And all the people came near to him.

[31] καὶ ἔλαβεν Ηλιου δώδεκα λίθους κατ᾽ ἀριθμὸν φυλῶν τοῦ Ισραηλ, ὡς ἐλάλησεν κύριος πρὸς αὐτὸν λέγων Ισραηλ ἔσται τὸ ὄνομά σου.

[31] And Eliu took twelve stones, according to the number of the tribes of Israel, as the Lord spoke to him, saying, Israel shall be thy name.

[32] καὶ ᾠκοδόμησεν τοὺς λίθους ἐν ὀνόματι κυρίου καὶ ἰάσατο τὸ θυσιαστήριον τὸ κατεσκαμμένον καὶ ἐποίησεν θααλα χωροῦσαν δύο μετρητὰς σπέρματος κυκλόθεν τοῦ θυσιαστηρίου.

[32] And he built up the stones in the name of the Lord, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar.

[33] καὶ ἐστοίβασεν τὰς σχίδακας ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν, καὶ ἐμέλισεν τὸ ὁλοκαύτωμα καὶ ἐπέθηκεν ἐπὶ τὰς σχίδακας καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον.

[33] And he piled the cleft wood on the altar which he *had* made, and divided the whole-burnt-offering, and laid *it* on the wood, and laid *it* in order on the altar, and said, Fetch me four pitchers of water, and pour *it* on the whole-burnt-offering, and on the wood. And they did so.

[34] καὶ εἶπεν Λάβετέ μοι τέσσαρας ὑδρίας ὕδατος καὶ ἐπιχέετε ἐπὶ τὸ ὁλοκαύτωμα καὶ ἐπὶ τὰς σχίδακας· καὶ ἐποίησαν οὕτως. καὶ εἶπεν Δευτερώσατε· καὶ ἐδευτέρωσαν. καὶ εἶπεν Τρισσώσατε· καὶ ἐτρίσσευσαν.

[34] And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

[35] καὶ διεπορεύετο τὸ ὕδωρ κύκλῳ τοῦ θυσιαστηρίου, καὶ τὴν θααλα ἔπλησαν ὕδατος.

[35] And the water ran round about the altar, and they filled the trench with water.

[36] καὶ ἀνεβόησεν Ηλιου εἰς τὸν οὐρανὸν καὶ εἶπεν Κύριε ὁ θεὸς Αβρααμ καὶ Ισαακ καὶ Ισραηλ, ἐπάκουσόν μου, κύριε, ἐπάκουσόν μου σήμερον ἐν πυρί, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς Ισραηλ κἀγὼ δοῦλός σου καὶ διὰ σὲ πεποίηκα τὰ ἔργα ταῦτα.

[36] And Eliu cried aloud to the heaven, and said, Lord God of Abraam, and Isaac, and Israel, answer me, O Lord, answer me this day by fire, and let all this people know that thou art the Lord, the God of Israel, and I *am* thy servant, and for thy sake I have wrought these works.

[37] ἐπάκουσόν μου, κύριε, ἐπάκουσόν μου ἐν πυρί, καὶ γνώτω ὁ λαὸς οὗτος ὅτι σὺ εἶ κύριος ὁ θεὸς καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω.

[37] Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and thou hast turned back the heart of this people.

[38] καὶ ἔπεσεν πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὸ ὁλοκαύτωμα καὶ τὰς σχίδακας καὶ τὸ ὕδωρ τὸ ἐν τῇ θααλα, καὶ τοὺς λίθους καὶ τὸν χοῦν ἐξέλιξεν τὸ πῦρ.

[38] Then fire fell from the Lord out of heaven, and devoured the whole-burnt-offerings, and the wood and the water that was in the trench, and the fire licked up the stones and the earth.

[39] καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον αὐτῶν καὶ εἶπον Ἀληθῶς κύριός ἐστιν ὁ θεός, αὐτὸς ὁ θεός.

[39] And all the people fell upon their faces, and said, Truly the Lord *is* God; he *is* God.

[40] καὶ εἶπεν Ηλιου πρὸς τὸν λαόν Συλλάβετε τοὺς προφήτας τοῦ Βααλ, μηθεὶς σωθήτω ἐξ αὐτῶν· καὶ συνέλαβον αὐτούς, καὶ κατάγει αὐτοὺς Ηλιου εἰς τὸν χειμάρρουν Κισων καὶ ἔσφαξεν αὐτοὺς ἐκεῖ.

[40] And Eliu said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliu brings them down to the brook Kisson, and he slew them there.

[41] Καὶ εἶπεν Ηλιου τῷ Αχααβ Ἀνάβηθι καὶ φάγε καὶ πίε, ὅτι φωνὴ τῶν ποδῶν τοῦ ὑετοῦ.

[41] And Eliu said to Achaab, Go up, and eat and drink, for *there is* a sound of the coming of rain.

[42] καὶ ἀνέβη Αχααβ τοῦ φαγεῖν καὶ πιεῖν, καὶ Ηλιου ἀνέβη ἐπὶ τὸν Κάρμηλον καὶ ἔκυψεν ἐπὶ τὴν γῆν καὶ ἔθηκεν τὸ πρόσωπον ἑαυτοῦ ἀνὰ μέσον τῶν γονάτων ἑαυτοῦ.

[42] And Achaab went up to eat and to drink; and Eliu went up to Carmel, and stooped to the ground, and put his face between his knees,

[43] καὶ εἶπεν τῷ παιδαρίῳ αὐτοῦ Ἀνάβηθι καὶ ἐπίβλεψον ὁδὸν τῆς θαλάσσης. καὶ ἐπέβλεψεν τὸ παιδάριον καὶ εἶπεν Οὐκ ἔστιν οὐθέν. καὶ εἶπεν Ηλιου Καὶ σὺ ἐπίστρεψον ἑπτάκι· καὶ ἐπέστρεψεν τὸ παιδάριον ἑπτάκι.

[43] and said to his servant, Go up, and look toward the sea. And the servant looked, and said, There is nothing: and Eliu said, Do thou then go again seven times.

[44] καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ ἰδοὺ νεφέλη μικρὰ ὡς ἴχνος ἀνδρὸς ἀνάγουσα ὕδωρ· καὶ εἶπεν Ἀνάβηθι καὶ εἰπὸν τῷ Αχααβ Ζεῦξον τὸ ἅρμα σου καὶ κατάβηθι, μὴ καταλάβῃ σε ὁ ὑετός.

[44] And the servant went again seven times: and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man’s foot brought water; and he said, Go up, and say to Achaab, make ready thy chariot, and go down, lest the rain overtake thee.

[45] καὶ ἐγένετο ἕως ὧδε καὶ ὧδε καὶ ὁ οὐρανὸς συνεσκότασεν νεφέλαις καὶ πνεύματι, καὶ ἐγένετο ὑετὸς μέγας· καὶ ἔκλαιεν καὶ ἐπορεύετο Αχααβ εἰς Ιεζραελ.

[45] And it came to pass in the meanwhile, that the heaven grew black with clouds and wind, and there was a great rain. And Achaab wept, and went to Jezrael.

[46] καὶ χεὶρ κυρίου ἐπὶ τὸν Ηλιου, καὶ συνέσφιγξεν τὴν ὀσφὺν αὐτοῦ καὶ ἔτρεχεν ἔμπροσθεν Αχααβ ἕως Ιεζραελ.

[46] And the hand of the Lord *was* upon Eliu, and he girt up his loins, and ran before Achaab to Jezrael.

CHAPTER 19

[1] Καὶ ἀνήγγειλεν Αχααβ τῇ Ιεζαβελ γυναικὶ αὐτοῦ πάντα, ἃ ἐποίησεν Ηλιου, καὶ ὡς ἀπέκτεινεν τοὺς προφήτας ἐν ῥομφαίᾳ.

[1] And Achaab told Jezabel his wife all that Eliu *had* done, and how he *had* slain the prophets with the sword.

[2] καὶ ἀπέστειλεν Ιεζαβελ πρὸς Ηλιου καὶ εἶπεν Εἰ σὺ εἶ Ηλιου καὶ ἐγὼ Ιεζαβελ, τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, ὅτι ταύτην τὴν ὥραν αὔριον θήσομαι τὴν ψυχήν σου καθὼς ψυχὴν ἑνὸς ἐξ αὐτῶν.

[2] And Jezabel sent to Eliu, and said, If thou art Eliu and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to-morrow as the life of one of them.

[3] καὶ ἐφοβήθη Ηλιου καὶ ἀνέστη καὶ ἀπῆλθεν κατὰ τὴν ψυχὴν ἑαυτοῦ καὶ ἔρχεται εἰς Βηρσαβεε τὴν Ιουδα καὶ ἀφῆκεν τὸ παιδάριον αὐτοῦ ἐκεῖ·

[3] And Eliu feared, and rose, and departed for his life: and he comes to Bersabee *to* the land of Juda, and he left his servant there.

[4] καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας καὶ ἦλθεν καὶ ἐκάθισεν ὑπὸ ραθμ ἓν καὶ ᾐτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν Ἱκανούσθω νῦν, λαβὲ δὴ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ, κύριε, ὅτι οὐ κρείσσων ἐγώ εἰμι ὑπὲρ τοὺς πατέρας μου.

[4] And he himself went a day's journey in the wilderness, and came and sat under a juniper tree; and asked concerning his life that he might die, and said, Let it be enough now, O Lord, take, I pray thee, my life from me; for I am no better than my fathers.

[5] καὶ ἐκοιμήθη καὶ ὕπνωσεν ἐκεῖ ὑπὸ φυτόν, καὶ ἰδού τις ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ Ἀνάστηθι καὶ φάγε.

[5] And he lay down and slept there under a tree; and behold, some one touched him, and said to him, Arise and eat.

[6] καὶ ἐπέβλεψεν Ηλιου, καὶ ἰδοὺ πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος· καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν. καὶ ἐπιστρέψας ἐκοιμήθη.

[6] And Eliu looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down.

[7] καὶ ἐπέστρεψεν ὁ ἄγγελος κυρίου ἐκ δευτέρου καὶ ἥψατο αὐτοῦ καὶ εἶπεν αὐτῷ Ἀνάστα φάγε, ὅτι πολλὴ ἀπὸ σοῦ ἡ ὁδός.

[7] And the angel of the Lord returned again, and touched him, and said to him, Arise, and eat, for the journey *is* far from thee.

[8] καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν· καὶ ἐπορεύθη ἐν τῇ ἰσχύι τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους Χωρηβ.

[8] And he arose, and ate and drank, and went in the strength of that meat forty days and forty nights to mount Choreb.

[9] καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον καὶ κατέλυσεν ἐκεῖ· καὶ ἰδοὺ ῥῆμα κυρίου πρὸς αὐτὸν καὶ εἶπεν Τί σὺ ἐνταῦθα, Ηλιου;

[9] And he entered there into a cave, and rested there; and, behold, the word of the Lord *came* to him, and he said, What *doest* thou here, Eliu?

[10] καὶ εἶπεν Ηλιου Ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ισραηλ· τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν.

[10] And Eliu said, I have been very jealous for the Lord Almighty, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I only am left alone, and they seek my life to take it.

[11] καὶ εἶπεν Ἐξελεύσῃ αὔριον καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει· ἰδοὺ παρελεύσεται κύριος. καὶ πνεῦμα μέγα κραταιὸν διαλῦον ὄρη καὶ συντρῖβον πέτρας ἐνώπιον κυρίου, οὐκ ἐν τῷ πνεύματι κύριος· καὶ μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ κύριος·

[11] And he said, Thou shalt go forth to-morrow, and shalt stand before the Lord in the mount; behold, the Lord will pass by. And, behold, a great *and* strong wind rending the mountains, and crushing the rocks before the Lord; *but* the Lord *was* not in the wind; and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

[12] καὶ μετὰ τὸν συσσεισμὸν πῦρ, οὐκ ἐν τῷ πυρὶ κύριος· καὶ μετὰ τὸ πῦρ φωνὴ αὔρας λεπτῆς, κακεῖ κύριος.

[12] and after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire the voice of a gentle breeze.

[13] καὶ ἐγένετο ὡς ἤκουσεν Ηλιου, καὶ ἐπεκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν τῇ μηλωτῇ ἑαυτοῦ καὶ ἐξῆλθεν καὶ ἔστη ὑπὸ τὸ σπήλαιον· καὶ ἰδοὺ πρὸς αὐτὸν φωνὴ καὶ εἶπεν Τί σὺ ἐνταῦθα, Ηλιου;

[13] And it came to pass when Eliu heard, that he wrapt his face in his mantle, and went forth and stood in the cave: and, behold, a voice *came* to him and said, What *doest* thou here, Eliu?

[14] καὶ εἶπεν Ηλιου Ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ισραηλ· τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν.

[14] And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken thy covenant, and they have overthrown thine altars, and have slain thy prophets with the sword! and I am left entirely alone, and they seek my life to take it.

[15] καὶ εἶπεν κύριος πρὸς αὐτόν Πορεύου ἀνάστρεφε εἰς τὴν ὁδόν σου καὶ ἥξεις εἰς τὴν ὁδὸν ἐρήμου Δαμασκοῦ καὶ χρίσεις τὸν Αζαηλ εἰς βασιλέα τῆς Συρίας·

[15] And the Lord said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Azael to be king over Syria.

[16] καὶ τὸν Ιου υἱὸν Ναμεσσι χρίσεις εἰς βασιλέα ἐπὶ Ισραηλ· καὶ τὸν Ελισαιε υἱὸν Σαφατ ἀπὸ Αβελμαουλα χρίσεις εἰς προφήτην ἀντὶ σοῦ.

[16] And Ju the son of Namessi shalt thou anoint to be king over Israel; and Elisaie the son of Saphat shalt thou anoint to be prophet in thy room.

[17] καὶ ἔσται τὸν σῳζόμενον ἐκ ῥομφαίας Αζαηλ θανατώσει Ιου, καὶ τὸν σῳζόμενον ἐκ ῥομφαίας Ιου θανατώσει Ελισαιε.

[17] And it shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisaie shall slay.

[18] καὶ καταλείψεις ἐν Ισραηλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα, ἃ οὐκ ὥκλασαν γόνυ τῷ Βααλ, καὶ πᾶν στόμα, ὃ οὐ προσεκύνησεν αὐτῷ.

[18] And thou shalt leave in Israel seven thousand men, all the knees which had not bowed themselves to Baal, and every mouth which had not worshipped him.

[19] Καὶ ἀπῆλθεν ἐκεῖθεν καὶ εὑρίσκει τὸν Ελισαιε υἱὸν Σαφατ, καὶ αὐτὸς ἠροτρία ἐν βουσίν – δώδεκα ζεύγη βοῶν ἐνώπιον αὐτοῦ, καὶ αὐτὸς ἐν τοῖς δώδεκα – , καὶ ἐπῆλθεν ἐπ᾽ αὐτὸν καὶ ἐπέρριψε τὴν μηλωτὴν αὐτοῦ ἐπ᾽ αὐτόν.

[19] And he departed thence, and finds Elisaie the son of Saphat, and he was ploughing with oxen; *there were* twelve yoke before him, and he with the twelve, and he passed by to him, and cast his mantle upon him.

[20] καὶ κατέλιπεν Ελισαιε τὰς βόας καὶ κατέδραμεν ὀπίσω Ηλιου καὶ εἶπεν Καταφιλήσω τὸν πατέρα μου καὶ ἀκολουθήσω ὀπίσω σου· καὶ εἶπεν Ηλιου Ἀνάστρεφε, ὅτι πεποίηκά σοι.

[20] And Elisaie left the cattle, and ran after Eliu and said, I will kiss my father, and follow after thee. And Eliu said, Return, for I have done *a work* for thee.

[21] καὶ ἀνέστρεψεν ἐξόπισθεν αὐτοῦ καὶ ἔλαβεν τὰ ζεύγη τῶν βοῶν καὶ ἔθυσεν καὶ ἥψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν καὶ ἔδωκεν τῷ λαῷ, καὶ ἔφαγον· καὶ ἀνέστη καὶ ἐπορεύθη ὀπίσω Ηλιου καὶ ἐλειτούργει αὐτῷ.

[21] And he returned from following him, and took a yoke of oxen, and slew them, and boiled them with the instruments of the oxen, and gave to the people, and they ate: and he arose, and went after Eliu, and ministered to him.

CHAPTER 20

[1] Καὶ ἀμπελὼν εἷς ἦν τῷ Ναβουθαι τῷ Ιεζραηλίτῃ παρὰ τῷ ἅλῳ Αχααβ βασιλέως Σαμαρείας.

[1] And Nabuthai the Jezraelite had a vineyard, near the threshingfloor of Achaab king of Samaria.

[2] καὶ ἐλάλησεν Αχααβ πρὸς Ναβουθαι λέγων Δός μοι τὸν ἀμπελῶνά σου καὶ ἔσται μοι εἰς κῆπον λαχάνων, ὅτι ἐγγίων οὗτος τῷ οἴκῳ μου, καὶ δώσω σοι ἀμπελῶνα ἄλλον ἀγαθὸν ὑπὲρ αὐτόν· εἰ δὲ ἀρέσκει ἐνώπιόν σου, δώσω σοι ἀργύριον ἀντάλλαγμα τοῦ ἀμπελῶνός σου τούτου, καὶ ἔσται μοι εἰς κῆπον λαχάνων.

[2] And Achaab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it *is* near my house: and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs.

[3] καὶ εἶπεν Ναβουθαι πρὸς Αχααβ Μή μοι γένοιτο παρὰ θεοῦ μου δοῦναι κληρονομίαν πατέρων μου σοί.

[3] And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

[4] καὶ ἐγένετο τὸ πνεῦμα Αχααβ τεταραγμένον, καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυψεν τὸ πρώσωπον αὐτοῦ καὶ οὐκ ἔφαγεν ἄρτον.

[4] And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread.

[5] καὶ εἰσῆλθεν Ιεζαβελ ἡ γυνὴ αὐτοῦ πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς αὐτόν Τί τὸ πνεῦμά σου τεταραγμένον καὶ οὐκ εἶ σὺ ἐσθίων ἄρτον;

[5] And Jezabel his wife went in to him, and spoke to him, *saying*, Why *is* thy spirit troubled, and *why* dost thou eat no bread?

[6] καὶ εἶπεν πρὸς αὐτήν Ὅτι ἐλάλησα πρὸς Ναβουθαι τὸν Ιεζραηλίτην λέγων Δός μοι τὸν ἀμπελῶνά σου ἀργυρίου· εἰ δὲ βούλει, δώσω σοι ἀμπελῶνα ἄλλον ἀντ αὐτοῦ· καὶ εἶπεν Οὐ δώσω σοι κληρονομίαν πατέρων μου.

[6] And he said to her, Because I spoke to Nabuthai the Jezraelite, saying, Give me thy vineyard for money; or if thou wilt, I will give thee another vineyard for it: and he said, I will not give thee the inheritance of my fathers.

[7] καὶ εἶπεν πρὸς αὐτὸν Ιεζαβελ ἡ γυνὴ αὐτοῦ Σὺ νῦν οὕτως ποιεῖς βασιλέα ἐπὶ Ισραηλ; ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ· ἐγὼ δώσω σοι τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου.

[7] And Jezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be thine own *master*, and I will give thee the vineyard of Nabuthai the Jezraelite.

[8] καὶ ἔγραψεν βιβλίον ἐπὶ τῷ ὀνόματι Αχααβ καὶ ἐσφραγίσατο τῇ σφραγῖδι αὐτοῦ καὶ ἀπέστειλεν τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαι.

[8] And she wrote a letter in the name of Achaab, and sealed it with his seal, and sent the letter to the elders, and to the freemen who dwelt with Nabuthai.

[9] καὶ ἐγέγραπτο ἐν τοῖς βιβλίοις λέγων Νηστεύσατε νηστείαν καὶ καθίσατε τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ·

[9] And it was written in the letters, saying, Keep a fast, and set Naboth in a chief place among the people.

[10] καὶ ἐγκαθίσατε δύο ἄνδρας υἱοὺς παρανόμων ἐξ ἐναντίας αὐτοῦ, καὶ καταμαρτυρησάτωσαν αὐτοῦ λέγοντες Ηὐλόγησεν θεὸν καὶ βασιλέα· καὶ ἐξαγαγέτωσαν αὐτὸν καὶ λιθοβοληsάτωσαν αὐτόν, καὶ ἀποθανέτω.

[10] And set two men, sons of transgressors, before him, and let them testify against him, saying, He blessed God and the king: and let them lead him forth, and stone him, and let them die.

[11] καὶ ἐποίησαν οἱ ἄνδρες τῆς πόλεως αὐτοῦ οἱ πρεσβύτεροι καὶ οἱ ἐλεύθεροι οἱ κατοικοῦντες ἐν τῇ πόλει αὐτοῦ καθὰ ἀπέστειλεν πρὸς αὐτοὺς Ιεζαβελ, καθὰ γέγραπται ἐν τοῖς βιβλίοις, οἷς ἀπέστειλεν πρὸς αὐτούς.

[11] And the men of his city, the elders, and the nobles who dwelt in his city, did as Jezabel sent to them, and as it had been written in the letters which she sent to them.

[12] ἐκάλεσαν νηστείαν καὶ ἐκάθισαν τὸν Ναβουθαι ἐν ἀρχῇ τοῦ λαοῦ,

[12] And they proclaimed a fast, and set Nebuthai in a chief place among the people.

[13] καὶ ἦλθον δύο ἄνδρες υἱοὶ παρανόμων καὶ ἐκάθισαν ἐξ ἐναντίας αὐτοῦ καὶ κατεμαρτύρησαν αὐτοῦ λέγοντες Ηὐλόγηκας θεὸν καὶ βασιλέα· καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν.

[13] And two men, sons of transgressors, came in, and sat opposite him, and bore witness against him, saying, Thou hast blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died.

[14] καὶ ἀπέστειλαν πρὸς Ιεζαβελ λέγοντες Λελιθοβόληται Ναβουθαι καὶ τέθνηκεν.

[14] And they sent to Jezabel, saying, Nabuthai is stoned, and is dead.

[15] καὶ ἐγένετο ὡς ἤκουσεν Ιεζαβελ, καὶ εἶπεν πρὸς Αχααβ Ἀνάστα κληρονόμει τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου, ὃς οὐκ ἔδωκέν σοι ἀργυρίου, ὅτι οὐκ ἔστιν Ναβουθαι ζῶν, ὅτι τέθνηκεν.

[15] And it came to pass, when Jezabel heard *it*, that she said to Achaab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to thee: for Nebuthai is not alive, for he is dead.

[16] καὶ ἐγένετο ὡς ἤκουσεν Αχααβ ὅτι τέθνηκεν Ναβουθαι ὁ Ιεζραηλίτης, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον· καὶ ἐγένετο μετὰ ταῦτα καὶ ἀνέστη καὶ κατέβη Αχααβ εἰς τὸν ἀμπελῶνα Ναβουθαι τοῦ Ιεζραηλίτου κληρονομῆσαι αὐτόν.

[16] And it came to pass, when Achaab heard that Nabuthai the Jezraelite was dead, that he rent his garments, and put on sackcloth. And it came to pass afterward, that Achaab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.

[17] Καὶ εἶπεν κύριος πρὸς Ηλιου τὸν Θεσβίτην λέγων

[17] And the Lord spoke to Eliu the Thesbite, saying,

[18] Ἀνάστηθι καὶ κατάβηθι εἰς ἀπαντὴν Αχααβ βασιλέως Ισραηλ τοῦ ἐν Σαμαρείᾳ· ἰδοὺ οὗτος ἐν ἀμπελῶνι Ναβουθαι, ὅτι καταβέβηκεν ἐκεῖ

κληρονομῆσαι αὐτόν.

[18] Arise, and go down to meet Achaab king of Israel, who is in Samaria, for he *is* in the vineyard of Nabuthai, for he has gone down thither to take possession of it.

[19] καὶ λαλήσεις πρὸς αὐτὸν λέγων Τάδε λέγει κύριος Ὡς σὺ ἐφόνευσας καὶ ἐκληρονόμησας, διὰ τοῦτο τάδε λέγει κύριος Ἐν παντὶ τόπῳ, ᾧ ἔλειξαν αἱ ὗες καὶ οἱ κύνες τὸ αἷμα Ναβουθαι, ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρναι λούσονται ἐν τῷ αἵματί σου.

[19] And thou shalt speak to him, saying, Thus saith the Lord, Forasmuch as thou hast slain and taken possession, therefore thus saith the Lord, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood.

[20] καὶ εἶπεν Αχααβ πρὸς Ηλιου Εἰ εὕρηκάς με, ὁ ἐχθρός μου; καὶ εἶπεν Εὕρηκα, διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου παροργίσαι αὐτόν.

[20] And Achaab said to Eliu, Hast thou found me, mine enemy? and he said, I have found *thee*: because thou hast wickedly sold thyself to work evil in the sight of the Lord, to provoke him to anger;

[21] τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ κακὰ καὶ ἐκκαύσω ὀπίσω σου καὶ ἐξολεθρεύσω τοῦ Αχααβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ισραηλ·

[21] behold, I bring evil upon thee: and I will kindle a fire after thee, and I will utterly destroy every male of Achaab, and him that is shut up and him that is left in Israel.

[22] καὶ δώσω τὸν οἶκόν σου ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αχια περὶ τῶν παροργισμάτων, ὧν παρώργισας καὶ ἐξήμαρτες τὸν Ισραηλ.

[22] And I will make thy house as the house of Jeroboam the son of Nabat, and as the house of Baasa son of Achia, because of the provocations wherewith thou hast provoked *me*, and caused Israel to sin.

[23] καὶ τῇ Ιεζαβελ ἐλάλησεν κύριος λέγων Οἱ κύνες καταφάγονται αὐτὴν ἐν τῷ προτειχίσματι Ιεζραελ.

[23] And the Lord spoke of Jezabel, saying, The dogs shall devour her within the fortification of Jezrael.

[24] τὸν τεθνηκότα τοῦ Αχααβ ἐν τῇ πόλει φάγονται οἱ κύνες, καὶ τὸν τεθνηκότα αὐτοῦ ἐν τῷ πεδίῳ φάγονται τὰ πετεινὰ τοῦ οὐρανοῦ.

[24] Him that is dead of Achaab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

[25] πλὴν ματαίως Αχααβ ὡς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, ὡς μετέθηκεν αὐτὸν Ιεζαβελ ἡ γυνὴ αὐτοῦ·

[25] But Achaab *did* wickedly, in that he sold himself to do that which was evil in the sight of the Lord, as his wife Jezabel led him astray.

[26] καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα, ἃ ἐποίησεν ὁ Αμορραῖος, ὃν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ.

[26] And he did very abominably in following after the abominations, according to all that the Amorite did, whom the Lord utterly destroyed from before the children of Israel.

[27] καὶ ὑπὲρ τοῦ λόγου, ὡς κατενύγη Αχααβ ἀπὸ προσώπου τοῦ κυρίου καὶ ἐπορεύετο κλαίων καὶ διέρρηξεν τὸν χιτῶνα αὐτοῦ καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ καὶ ἐνήστευσεν καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ, ᾗ ἐπάταξεν Ναβουθαι τὸν Ιεζραηλίτην,

[27] And because of the word, Achaab was pierced with sorrow before the Lord, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezraelite, and went his way.

[28] καὶ ἐγένετο ῥῆμα κυρίου ἐν χειρὶ δούλου αὐτοῦ Ηλιου περὶ Αχααβ, καὶ εἶπεν κύριος

[28] And the word of the Lord came by the hand of his servant Eliu concerning Achaab, and the Lord said,

[29] Ἑώρακας ὡς κατενύγη Αχααβ ἀπὸ προσώπου μου; οὐκ ἐπάξω τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ, ἀλλ᾽ ἐν ταῖς ἡμέραις τοῦ υἱοῦ αὐτοῦ ἐπάξω τὴν κακίαν.

[29] Hast thou seen how Achaab has been pricked *to the heart* before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

CHAPTER 21

[1] Καὶ συνήθροισεν υἱὸς Αδερ πᾶσαν τὴν δύναμιν αὐτοῦ καὶ ἀνέβη καὶ περιεκάθισεν ἐπὶ Σαμάρειαν καὶ τριάκοντα καὶ δύο βασιλεῖς μετ᾽ αὐτοῦ καὶ πᾶς ἵππος καὶ ἅρμα· καὶ ἀνέβησαν καὶ περιεκάθισαν ἐπὶ Σαμάρειαν καὶ ἐπολέμησαν ἐπ᾽ αὐτήν.

[1] And the son of Ader gathered all his forces, and went up and besieged Samaria, *he* and thirty-two kings with him, and all *his* horse and chariots: and they went up and besieged Samaria, and fought against it.

[2] καὶ ἀπέστειλεν πρὸς Αχααβ βασιλέα Ισραηλ εἰς τὴν πόλιν

[2] And he sent into the city to Achaab king of Israel, and said to him, Thus says the son of Ader,

[3] καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει υἱὸς Αδερ Τὸ ἀργύριόν σου καὶ τὸ χρυσίον σου ἐμόν ἐστιν, καὶ αἱ γυναῖκές σου καὶ τὰ τέκνα σου ἐμά ἐστιν.

[3] Thy silver and thy gold are mine, and thy wives and thy children are mine.

[4] καὶ ἀπεκρίθη ὁ βασιλεὺς Ισραηλ καὶ εἶπεν Καθὼς ἐλάλησας, κύριε βασιλεῦ, σὸς ἐγώ εἰμι καὶ πάντα τὰ ἐμά.

[4] And the king of Israel answered and said, As thou hast said, my lord, O king, I am thine, and all mine *also*.

[5] καὶ ἀνέστρεψαν οἱ ἄγγελοι καὶ εἶπον Τάδε λέγει υἱὸς Αδερ Ἐγὼ ἀπέσταλκα πρὸς σὲ λέγων Τὸ ἀργύριόν σου καὶ τὸ χρυσίον σου καὶ τὰς γυναῖκάς σου καὶ τὰ τέκνα σου δώσεις ἐμοί·

[5] And the messengers came again, and said, Thus says the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children.

[6] ὅτι ταύτην τὴν ὥραν αὔριον ἀποστελῶ τοὺς παῖδάς μου πρὸς σέ, καὶ ἐρευνήσουσιν τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παίδων σου καὶ ἔσται τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν, ἐφ᾽ ἃ ἂν ἐπιβάλωσι τὰς χεῖρας αὐτῶν, καὶ λήμψονται.

[6] For at this time to-morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that

all the desirable objects of their eyes on which they shall lay their hands, they shall even take *them*.

[7] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ πάντας τοὺς πρεσβυτέρους καὶ εἶπεν Γνῶτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ, ὅτι ἀπέσταλκεν πρός με περὶ τῶν γυναικῶν μου καὶ περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου· τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου οὐκ ἀπεκώλυσα ἀπ᾽ αὐτοῦ.

[7] And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives, and concerning my sons, an concerning my daughters: I have not kept back from him my silver and my gold.

[8] καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι καὶ πᾶς ὁ λαός Μὴ ἀκούσῃς καὶ μὴ θελήσῃς.

[8] And the elders and all the people said to him, Hearken not, and consent not.

[9] καὶ εἶπεν τοῖς ἀγγέλοις υἱοῦ Αδερ Λέγετε τῷ κυρίῳ ὑμῶν Πάντα, ὅσα ἀπέσταλκας πρὸς τὸν δοῦλόν σου ἐν πρώτοις, ποιήσω, τὸ δὲ ῥῆμα τοῦτο οὐ δυνήσομαι ποιῆσαι. καὶ ἀπῆραν οἱ ἄνδρες καὶ ἐπέστρεψαν αὐτῷ λόγον.

[9] And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

[10] καὶ ἀνταπέστειλεν πρὸς αὐτὸν υἱὸς Αδερ λέγων Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ ἐκποιήσει ὁ χοῦς Σαμαρείας ταῖς ἀλώπεξιν παντὶ τῷ λαῷ τοῖς πεζοῖς μου.

[10] And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry.

[11] καὶ ἀπεκρίθη ὁ βασιλεὺς Ισραηλ καὶ εἶπεν Ἱκανούσθω· μὴ καυχάσθω ὁ κυρτὸς ὡς ὁ ὀρθός.

[11] And the king of Israel answered and said, Let it be sufficient; let not the humpbacked boast as he that is upright.

[12] καὶ ἐγένετο ὅτε ἀπεκρίθη αὐτῷ τὸν λόγον τοῦτον, πίνων ἦν αὐτὸς καὶ πάντες οἱ βασιλεῖς μετ᾽ αὐτοῦ ἐν σκηναῖς· καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οἰκοδομήσατε χάρακα· καὶ ἔθεντο χάρακα ἐπὶ τὴν πόλιν.

[12] And it came to pass when he returned him this answer, he and all the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city.

[13] Καὶ ἰδοὺ προφήτης εἷς προσῆλθεν τῷ βασιλεῖ Ισραηλ καὶ εἶπεν Τάδε λέγει κύριος Εἰ ἑόρακας πάντα τὸν ὄχλον τὸν μέγαν τοῦτον; ἰδοὺ ἐγὼ δίδωμι αὐτὸν σήμερον εἰς χεῖρας σάς, καὶ γνώσῃ ὅτι ἐγὼ κύριος.

[13] And, behold, a prophet came to Achaab king of Israel, and said, Thus saith the Lord, Hast thou seen this great multitude? behold, I give it this day into thine hands; and thou shalt know that I *am* the Lord.

[14] καὶ εἶπεν Αχααβ Ἐν τίνι; καὶ εἶπεν Τάδε λέγει κύριος Ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν. καὶ εἶπεν Αχααβ Τίς συνάψει τὸν πόλεμον; καὶ εἶπεν Σύ.

[14] And Achaab said, Whereby? And he said, Thus saith the Lord, by the young men of the heads of the districts. And Achaab said, Who shall begin the battle? and he said, Thou.

[15] καὶ ἐπεσκέψατο Αχααβ τὰ παιδάρια τῶν ἀρχόντων τῶν χωρῶν, καὶ ἐγένοντο διακόσιοι καὶ τριάκοντα· καὶ μετὰ ταῦτα ἐπεσκέψατο τὸν λαόν, πᾶν υἱὸν δυνάμεως, ἑξήκοντα χιλιάδας.

[15] And Achaab numbered the young men the heads of the districts, and they were two hundred and thirty: and afterwards he numbered the people, *even* every man fit for war, seven thousand.

[16] καὶ ἐξῆλθεν μεσημβρίας· καὶ υἱὸς Αδερ πίνων μεθύων ἐν Σοκχωθ, αὐτὸς καὶ οἱ βασιλεῖς, τριάκοντα καὶ δύο βασιλεῖς συμβοηθοὶ μετ᾽ αὐτοῦ.

[16] And he went forth at noon, an the son of Ader was drinking *and* getting drunk in Socchoth, he and the kings, *even* thirty and two kings, his allies.

[17] καὶ ἐξῆλθον παιδάρια ἀρχόντων τῶν χωρῶν ἐν πρώτοις. καὶ ἀποστέλλουσιν καὶ ἀπαγγέλλουσιν τῷ βασιλεῖ Συρίας λέγοντες Ἄνδρες ἐξεληλύθασιν ἐκ Σαμαρείας.

[17] And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, There are men come forth out of Samaria.

[18] καὶ εἶπεν αὐτοῖς Εἰ εἰς εἰρήνην οὗτοι ἐκπορεύονται, συλλάβετε αὐτοὺς ζῶντας, καὶ εἰ εἰς πόλεμον, ζῶντας συλλάβετε αὐτούς·

[18] And he said to them, If they come forth peaceably, take them alive; and if they come forth to war, take them alive:

[19] καὶ μὴ ἐξελθάτωσαν ἐκ τῆς πόλεως τὰ παιδάρια ἀρχόντων τῶν χωρῶν. καὶ ἡ δύναμις ὀπίσω αὐτῶν

[19] and let not the young men the heads of the districts go forth of the city. And the force that was behind them

[20] ἐπάταξεν ἕκαστος τὸν παρ᾽ αὐτοῦ καὶ ἐδευτέρωσεν ἕκαστος τὸν παρ᾽ αὐτοῦ, καὶ ἔφυγεν Συρία, καὶ κατεδίωξεν αὐτοὺς Ισραηλ· καὶ σῴζεται υἱὸς Αδερ βασιλεὺς Συρίας ἐφ᾽ ἵππου ἱππέως.

[20] smote each one the man next to him; and each one a second time smote the man next to him: and Syria fled, and Israel pursued them; and the son of Ader, *even* the king of Syria, escapes on the horse of a horseman.

[21] καὶ ἐξῆλθεν βασιλεὺς Ισραηλ καὶ ἔλαβεν πάντας τοὺς ἵππους καὶ τὰ ἅρματα καὶ ἐπάταξεν πληγὴν μεγάλην ἐν Συρίᾳ.

[21] And the king of Israel went forth, and took all the horses and the chariots, and smote *the enemy* with a great slaughter in Syria.

[22] καὶ προσῆλθεν ὁ προφήτης πρὸς βασιλέα Ισραηλ καὶ εἶπεν Κραταιοῦ καὶ γνῶθι καὶ ἰδὲ τί ποιήσεις, ὅτι ἐπιστρέφοντος τοῦ ἐνιαυτοῦ υἱὸς Αδερ βασιλεὺς Συρίας ἀναβαίνει ἐπὶ σέ.

[22] And the prophet came to the king of Israel, and said, Strengthen thyself, and observe, and see what thou shalt do; for at the return of the year the son of Ader king of Syria comes up against thee.

[23] Καὶ οἱ παῖδες βασιλέως Συρίας εἶπον Θεὸς ὀρέων θεὸς Ισραηλ καὶ οὐ θεὸς κοιλάδων, διὰ τοῦτο ἐκραταίωσεν ὑπὲρ ἡμᾶς· ἐὰν δὲ πολεμήσωμεν αὐτοὺς κατ᾽ εὐθύ, εἰ μὴ κραταιώσομεν ὑπὲρ αὐτούς.

[23] And the servants of the king of Syria, even they said, The God of Israel *is* a God of mountains, and not a God of valleys; therefore has he prevailed against us: but if we should fight against them in the plain, verily we shall prevail against them.

[24] καὶ τὸ ῥῆμα τοῦτο ποίησον· ἀπόστησον τοὺς βασιλεῖς ἕκαστον εἰς τὸν τόπον αὐτῶν καὶ θοῦ ἀντ αὐτῶν σατράπας,

[24] And do thou this thing: Send away the kings, each one to his place, and set princes in their stead.

[25] καὶ ἀλλάξομέν σοι δύναμιν κατὰ τὴν δύναμιν τὴν πεσοῦσαν ἀπὸ σοῦ καὶ ἵππον κατὰ τὴν ἵππον καὶ ἅρματα κατὰ τὰ ἅρματα καὶ πολεμήσομεν πρὸς αὐτοὺς κατ᾽ εὐθὺ καὶ κραταιώσομεν ὑπὲρ αὐτούς. καὶ ἤκουσεν τῆς φωνῆς αὐτῶν καὶ ἐποίησεν οὕτως.

[25] And we will give thee *another* army according to the army that was destroyed, and cavalry according to the cavalry, and chariots according to the chariots, and we will fight against them in the plain, and we shall prevail against them. And he hearkened to their voice, and did so.

[26] καὶ ἐγένετο ἐπιστρέψαντος τοῦ ἐνιαυτοῦ καὶ ἐπεσκέψατο υἱὸς Αδερ τὴν Συρίαν καὶ ἀνέβη εἰς Αφεκα εἰς πόλεμον ἐπὶ Ισραηλ.

[26] And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Apheca to war against Israel.

[27] καὶ οἱ υἱοὶ Ισραηλ ἐπεσκέπησαν καὶ παρεγένοντο εἰς ἀπαντὴν αὐτῶν, καὶ παρενέβαλεν Ισραηλ ἐξ ἐναντίας αὐτῶν ὡσεὶ δύο ποίμνια αἰγῶν, καὶ Συρία ἔπλησεν τὴν γῆν.

[27] And the children of Israel were numbered, and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land.

[28] καὶ προσῆλθεν ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν τῷ βασιλεῖ Ισραηλ Τάδε λέγει κύριος Ἀνθ ὧν εἶπεν Συρία Θεὸς ὀρέων κύριος ὁ θεὸς Ισραηλ καὶ οὐ θεὸς κοιλάδων αὐτός, καὶ δώσω τὴν δύναμιν τὴν μεγάλην ταύτην εἰς χεῖρα σήν, καὶ γνώσῃ ὅτι ἐγὼ κύριος.

[28] And there came the man of God, and said to the king of Israel, Thus saith the Lord, Because Syria has said, The Lord God of Israel *is* a God

of the hills, and he *is* not a God of the valleys, therefore will I give this great army into thy hand, and thou shalt know that I *am* the Lord.

[29] καὶ παρεμβάλλουσιν οὗτοι ἀπέναντι τούτων ἑπτὰ ἡμέρας, καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ καὶ προσήγαγεν ὁ πόλεμος, καὶ ἐπάταξεν Ισραηλ τὴν Συρίαν ἑκατὸν χιλιάδας πεζῶν μιᾷ ἡμέρᾳ.

[29] And they encamp one over against the other before them seven days. And it came to pass on the seventh day that the battle drew on, and Israel smote Syria, *even* a hundred thousand footmen in one day.

[30] καὶ ἔφυγον οἱ κατάλοιποι εἰς Αφεκα εἰς τὴν πόλιν, καὶ ἔπεσεν τὸ τεῖχος ἐπὶ εἴκοσι καὶ ἑπτὰ χιλιάδας ἀνδρῶν τῶν καταλοίπων. – καὶ υἱὸς Αδερ ἔφυγεν καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ κοιτῶνος εἰς τὸ ταμίειον.

[30] And the rest fled to Apheca, into the city; and the wall fell upon twenty-seven thousand men that were left: and the son of Ader fled, and entered into an inner chamber, into a closet.

[31] καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οἶδα ὅτι βασιλεῖς Ισραηλ βασιλεῖς ἐλέους εἰσίν· ἐπιθώμεθα δὴ σάκκους ἐπὶ τὰς ὀσφύας ἡμῶν καὶ σχοινία ἐπὶ τὰς κεφαλὰς ἡμῶν καὶ ἐξέλθωμεν πρὸς βασιλέα Ισραηλ, εἴ πως ζωογονήσει τὰς ψυχὰς ἡμῶν.

[31] And he said to his servants, I know that the kings of Israel are merciful kings: let us now put sackcloth upon our loins, and ropes upon our heads, and let us go forth to the king of Israel, if by any means he will save our souls alive.

[32] καὶ περιεζώσαντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν καὶ ἔθεσαν σχοινία ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ εἶπον τῷ βασιλεῖ Ισραηλ Δοῦλός σου υἱὸς Αδερ λέγει Ζησάτω δὴ ἡ ψυχή μου. καὶ εἶπεν Εἰ ἔτι ζῇ; ἀδελφός μού ἐστιν.

[32] So they girt sackcloth upon their loins, and put ropes upon their heads, and said to the king of Israel, Thy servant the son of Ader says, Let our souls live, I pray thee. And he said, Does he yet live? He is my brother.

[33] καὶ οἱ ἄνδρες οἰωνίσαντο καὶ ἔσπευσαν καὶ ἀνέλεξαν τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ καὶ εἶπον Ἀδελφός σου υἱὸς Αδερ. καὶ εἶπεν Εἰσέλθατε καὶ λάβετε αὐτόν· καὶ ἐξῆλθεν πρὸς αὐτὸν υἱὸς Αδερ, καὶ ἀναβιβάζουσιν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἅρμα.

[33] And the men divined, and offered drink-offerings; and they caught the word out of his mouth, and said, Thy brother the son of Ader. And he said, Go ye in and fetch him. And the son of Ader went out to him, and they cause him to go up to him into the chariot.

[34] καὶ εἶπεν πρὸς αὐτόν Τὰς πόλεις, ἃς ἔλαβεν ὁ πατήρ μου παρὰ τοῦ πατρός σου, ἀποδώσω σοι, καὶ ἐξόδους θήσεις σαυτῷ ἐν Δαμασκῷ, καθὼς ἔθετο ὁ πατήρ μου ἐν Σαμαρείᾳ· καὶ ἐγὼ ἐν διαθήκῃ ἐξαποστελῶ σε. καὶ διέθετο αὐτῷ διαθήκην καὶ ἐξαπέστειλεν αὐτόν.

[34] And he said to him, The cities which my father took from thy father I will restore to thee; and thou shalt make streets for thyself in Damascus, as my father made streets in Samaria; and I will let thee go with a covenant. And he made a covenant with him, and let him go.

[35] Καὶ ἄνθρωπος εἷς ἐκ τῶν υἱῶν τῶν προφητῶν εἶπεν πρὸς τὸν πλησίον αὐτοῦ ἐν λόγῳ κυρίου Πάταξον δή με· καὶ οὐκ ἠθέλησεν ὁ ἄνθρωπος πατάξαι αὐτόν.

[35] And a certain man of the sons of the prophets said to his neighbour by the word of the Lord, Smite me, I pray, And the man would not smite him.

[36] καὶ εἶπεν πρὸς αὐτόν Ἀνθ ὧν οὐκ ἤκουσας τῆς φωνῆς κυρίου, ἰδοὺ σὺ ἀποτρέχεις ἀπ᾽ ἐμοῦ, καὶ πατάξει σε λέων· καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ, καὶ εὑρίσκει αὐτὸν λέων καὶ ἐπάταξεν αὐτόν.

[36] And he said to him, Because thou hast not hearkened to the voice of the Lord, therefore, behold, as thou departest from me, a lion shall smite thee: and he departed from him, and a lion found him, and smote him.

[37] καὶ εὑρίσκει ἄνθρωπον ἄλλον καὶ εἶπεν Πάταξόν με δή· καὶ ἐπάταξεν αὐτὸν ὁ ἄνθρωπος πατάξας καὶ συνέτριψεν.

[37] And he finds another man, and says, Smite me, I pray thee. And the man smote him, and in smiting wounded *him*.

[38] καὶ ἐπορεύθη ὁ προφήτης καὶ ἔστη τῷ βασιλεῖ Ισραηλ ἐπὶ τῆς ὁδοῦ καὶ κατεδήσατο τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ.

[38] And the prophet went and stood before the king of Israel by the way, and bound his eyes with a bandage.

[39] καὶ ἐγένετο ὡς ὁ βασιλεὺς παρεπορεύετο, καὶ οὗτος ἐβόα πρὸς τὸν βασιλέα καὶ εἶπεν Ὁ δοῦλός σου ἐξῆλθεν ἐπὶ τὴν στρατιὰν τοῦ πολέμου, καὶ ἰδοὺ ἀνὴρ εἰσήγαγεν πρός με ἄνδρα καὶ εἶπεν πρός με Φύλαξον τοῦτον τὸν ἄνδρα, ἐὰν δὲ ἐκπηδῶν ἐκπηδήσῃ, καὶ ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ ἢ τάλαντον ἀργυρίου στήσεις·

[39] And it came to pass as the king passed by, that he cried aloud to the king, and said, Thy servant went out to war, and, behold, a man brought *another* man to me, and said to me, Keep his man; and if he should by any means escape, then thy life shall go for his life, or thou shalt pay a talent of silver.

[40] καὶ ἐγενήθη περιεβλέψατο ὁ δοῦλός σου ὧδε καὶ ὧδε, καὶ οὗτος οὐκ ἦν. καὶ εἶπεν πρὸς αὐτὸν ὁ βασιλεὺς Ισραηλ Ἰδοὺ καὶ τὰ ἔνεδρα, παρ᾽ ἐμοὶ ἐφόνευσας.

[40] And it came to pass, that thy servant looked round this way and that way, and the man was gone. And the king of Israel said to him, Behold, thou hast also destroyed snares *set* for me.

[41] καὶ ἔσπευσεν καὶ ἀφεῖλεν τὸν τελαμῶνα ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ, καὶ ἐπέγνω αὐτὸν ὁ βασιλεὺς Ισραηλ ὅτι ἐκ τῶν προφητῶν οὗτος.

[41] And he hasted, and took away the bandage from his eyes; and the king of Israel recognized him, that he was one of the prophets.

[42] καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Διότι ἐξήνεγκας σὺ ἄνδρα ὀλέθριον ἐκ χειρός σου, καὶ ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ καὶ ὁ λαός σου ἀντὶ τοῦ λαοῦ αὐτοῦ.

[42] And he said to him, Thus saith the Lord, Because thou hast suffered to escape out of thine hand a man appointed to destruction, therefore thy life shall go for his life, and thy people for his people.

[43] καὶ ἀπῆλθεν ὁ βασιλεὺς Ισραηλ συγκεχυμένος καὶ ἐκλελυμένος καὶ ἔρχεται εἰς Σαμάρειαν.

[43] And the king of Israel departed confounded and discouraged, and came to Samaria.

CHAPTER 22

[1] Καὶ ἐκάθισεν τρία ἔτη, καὶ οὐκ ἦν πόλεμος ἀνὰ μέσον Συρίας καὶ ἀνὰ μέσον Ισραηλ.

[1] And he rested three years, and there was no war between Syria and Israel.

[2] καὶ ἐγενήθη ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ καὶ κατέβη Ιωσαφατ βασιλεὺς Ιουδα πρὸς βασιλέα Ισραηλ.

[2] And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel.

[3] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς τοὺς παῖδας αὐτοῦ Εἰ οἴδατε ὅτι ἡμῖν Ρεμμαθ Γαλααδ, καὶ ἡμεῖς σιωπῶμεν λαβεῖν αὐτὴν ἐκ χειρὸς βασιλέως Συρίας;

[3] And the king of Israel said to his servants, Know ye that Remmath Galaad *is* ours, and we are slow to take it out of the hand of the king of Syria?

[4] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἀναβήσῃ μεθ' ἡμῶν εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον; καὶ εἶπεν Ιωσαφατ Καθὼς ἐγὼ οὕτως καὶ σύ, καθὼς ὁ λαός μου ὁ λαός σου, καθὼς οἱ ἵπποι μου οἱ ἵπποι σου.

[4] And the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle?

[5] καὶ εἶπεν Ιωσαφατ βασιλεὺς Ιουδα πρὸς βασιλέα Ισραηλ Ἐπερωτήσατε δὴ σήμερον τὸν κύριον.

[5] And Josaphat said, As I *am*, so *art* thou also; as my people, *so is* thy people; as my horses, *so are* thy horses.

And Josaphat king of Juda said to the king of Israel, Enquire, I pray thee, of the Lord to-day.

[6] καὶ συνήθροισεν ὁ βασιλεὺς Ισραηλ πάντας τοὺς προφήτας ὡς τετρακοσίους ἄνδρας, καὶ εἶπεν αὐτοῖς ὁ βασιλεύς Εἰ πορευθῶ εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπαν Ἀνάβαινε, καὶ διδοὺς δώσει κύριος εἰς χεῖρας τοῦ βασιλέως.

[6] And the king of Israel gathered all the prophets together, about four hundred men; and the king said to them, Shall I go up to Remmath Galaad to battle, or shall I forbear? and they said, Go up, and the Lord will surely give *it* into the hands of the king.

[7] καὶ εἶπεν Ιωσαφατ πρὸς βασιλέα Ισραηλ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπερωτήσομεν τὸν κύριον δι᾽ αὐτοῦ;

[7] And Josaphat said to the king of Israel, Is there not here a prophet of the Lord, that we may enquire of the Lord by him?

[8] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἔτι ἔστιν ἀνὴρ εἷς τοῦ ἐπερωτῆσαι τὸν κύριον δι᾽ αὐτοῦ, καὶ ἐγὼ μεμίσηκα αὐτόν, ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλά, ἀλλ᾽ ἢ κακά, Μιχαιας υἱὸς Ιεμλα. καὶ εἶπεν Ιωσαφατ βασιλεὺς Ιουδα Μὴ λεγέτω ὁ βασιλεὺς οὕτως.

[8] And the king of Israel said to Josaphat, There is one man here *for us* to enquire of the Lord by; but I hate him, for he does not speak good of me, but only evil; Michaias son of Jemblaa. And Josaphat king of Juda said, Let not the king say so.

[9] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ εὐνοῦχον ἕνα καὶ εἶπεν Τάχος Μιχαιαν υἱὸν Ιεμλα.

[9] And the king of Israel called a eunuch and said, *Bring hither* quickly Michaias son of Jemblaa.

[10] καὶ ὁ βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα ἐκάθηντο ἀνὴρ ἐπὶ τοῦ θρόνου αὐτοῦ ἔνοπλοι ἐν ταῖς πύλαις Σαμαρείας, καὶ πάντες οἱ προφῆται ἐπροφήτευον ἐνώπιον αὐτῶν.

[10] And the king of Israel and Josaphat king of Juda sat, each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them.

[11] καὶ ἐποίησεν ἑαυτῷ Σεδεκιας υἱὸς Χανανα κέρατα σιδηρᾶ καὶ εἶπεν Τάδε λέγει κύριος Ἐν τούτοις κερατιεῖς τὴν Συρίαν, ἕως συντελεσθῇ.

[11] And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt push Syria, until it be consumed.

[12] καὶ πάντες οἱ προφῆται ἐπροφήτευον οὕτως λέγοντες Ἀνάβαινε εἰς Ρεμμαθ Γαλααδ, καὶ εὐοδώσει καὶ δώσει κύριος εἰς χεῖράς σου καὶ τὸν

βασιλέα Συρίας.

[12] And all the prophets prophesied in like manner, saying, Go up to Remmath Galaad, and *the thing* shall prosper, and the Lord shall deliver it and the king of Syria into thine hands.

[13] καὶ ὁ ἄγγελος ὁ πορευθεὶς καλέσαι τὸν Μιχαιαν ἐλάλησεν αὐτῷ λέγων Ἰδοὺ δὴ λαλοῦσιν πάντες οἱ προφῆται ἐν στόματι ἑνὶ καλὰ περὶ τοῦ βασιλέως· γίνου δὴ καὶ σὺ εἰς λόγους σου κατὰ τοὺς λόγους ἑνὸς τούτων καὶ λάλησον καλά.

[13] And the messenger that went to call Michaias spoke to him, saying, Behold now, all the prophets speak with one mouth good concerning the king, let now thy words be like the words of one of them, and speak good things.

[14] καὶ εἶπεν Μιχαιας Ζῇ κύριος ὅτι ἃ ἂν εἴπῃ κύριος πρός με, ταῦτα λαλήσω.

[14] And Michaias said, *As* the Lord lives, whatsoever the Lord shall say to me, that will I speak.

[15] καὶ ἦλθεν πρὸς τὸν βασιλέα, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Μιχαια, εἰ ἀναβῶ εἰς Ρεμμαθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπεν Ἀνάβαινε, καὶ εὐοδώσει καὶ δώσει κύριος εἰς χεῖρα τοῦ βασιλέως.

[15] And he came to the king: and the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up, and the Lord shall deliver it into the hand of the king.

[16] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ποσάκις ἐγὼ ὁρκίζω σε ὅπως λαλήσῃς πρός με ἀλήθειαν ἐν ὀνόματι κυρίου;

[16] And the king said to him, How often shall I adjure thee, that thou speak to me truth in the name of the Lord?

[17] καὶ εἶπεν Μιχαιας Οὐχ οὕτως· ἑώρακα πάντα τὸν Ισραηλ διεσπαρμένον ἐν τοῖς ὄρεσιν ὡς ποίμνιον, ᾧ οὐκ ἔστιν ποιμήν, καὶ εἶπεν κύριος Οὐ κύριος τούτοις, ἀναστρεφέτω ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ.

[17] And he said, Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and the Lord said, *Is* not God lord of these? let each one return to his home in peace.

[18] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Οὐκ εἶπα πρὸς σέ Οὐ προφητεύει οὗτός μοι καλά, διότι ἀλλ᾽ ἢ κακά;

[18] And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this man does not prophesy good to me, for *he speaks* nothing but evil?

[19] καὶ εἶπεν Μιχαιας Οὐχ οὕτως, οὐκ ἐγώ, ἄκουε ῥῆμα κυρίου, οὐχ οὕτως· εἶδον τὸν κύριον θεὸν Ισραηλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἱστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ.

[19] And Michaias said, Not so, *it is* not I: hear the word of the Lord; *it is* not so. I saw the God of Israel sitting on his throne, and all the host of heaven stood about him on his right hand and on his left.

[20] καὶ εἶπεν κύριος Τίς ἀπατήσει τὸν Αχααβ βασιλέα Ισραηλ καὶ ἀναβήσεται καὶ πεσεῖται ἐν Ρεμμαθ Γαλααδ; καὶ εἶπεν οὗτος οὕτως καὶ οὗτος οὕτως.

[20] And the Lord said, Who will deceive Achaab king of Israel, that he may go up and fall in Remmath Galaad? and one spoke one way, and another another way.

[21] καὶ ἐξῆλθεν πνεῦμα καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν Ἐγὼ ἀπατήσω αὐτόν. καὶ εἶπεν πρὸς αὐτὸν κύριος Ἐν τίνι;

[21] And there came forth a spirit and stood before the Lord, and said, I will deceive him.

[22] καὶ εἶπεν Ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ. καὶ εἶπεν Ἀπατήσεις καί γε δυνήσει, ἔξελθε καὶ ποίησον οὕτως.

[22] And the Lord said to him, Whereby? And he said, I will go forth, and will be a false spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do so.

[23] καὶ νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων, καὶ κύριος ἐλάλησεν ἐπὶ σὲ κακά.

[23] And now, behold, the Lord has put a false spirit in the mouth of all these thy prophets, and the Lord has spoken evil against thee.

[24] καὶ προσῆλθεν Σεδεκιου υἱὸς Χανανα καὶ ἐπάταξεν τὸν Μιχαιαν ἐπὶ τὴν σιαγόνα καὶ εἶπεν Ποῖον πνεῦμα κυρίου τὸ λαλῆσαν ἐν σοί;

[24] And Sedekias the son of Chanaan came near and smote Michaias on the cheek, and said, What sort of a spirit of the Lord *has* spoken in thee?

[25] καὶ εἶπεν Μιχαιας Ἰδοὺ σὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν εἰσέλθῃς ταμίειον τοῦ ταμιείου τοῦ κρυβῆναι.

[25] And Michaias said, Behold, thou shalt see in that day, when thou shalt go into an innermost chamber to hide thyself there.

[26] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ Λάβετε τὸν Μιχαιαν καὶ ἀποστρέψατε αὐτὸν πρὸς Εμηρ τὸν ἄρχοντα τῆς πόλεως· καὶ τῷ Ιωας υἱῷ τοῦ βασιλέως

[26] And the king of Israel said, Take Michaias, and convey him away to Semer the keeper of the city;

[27] εἰπὸν θέσθαι τοῦτον ἐν φυλακῇ καὶ ἐσθίειν αὐτὸν ἄρτον θλίψεως καὶ ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ.

[27] and tell Joas the king's son to put this *fellow* in prison, and to feed him with bread of affliction and water of affliction until I return in peace.

[28] καὶ εἶπεν Μιχαιας Ἐὰν ἐπιστρέφων ἐπιστρέψῃς ἐν εἰρήνῃ, οὐκ ἐλάλησεν κύριος ἐν ἐμοί.

[28] And Michaias said, If thou return at all in peace, the Lord has not spoken by me.

[29] Καὶ ἀνέβη βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα μετ' αὐτοῦ εἰς Ρεμμαθ Γαλααδ.

[29] So the king of Israel went up, and Josaphat king of Juda with him to Remmath Galaad.

[30] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Συγκαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου· καὶ συνεκαλύψατο ὁ βασιλεὺς Ισραηλ καὶ εἰσῆλθεν εἰς τὸν πόλεμον.

[30] And the king of Israel said to Josaphat king of Juda, I will disguise myself, and enter into the battle, and do thou put on my raiment. So the

king of Israel disguised himself, and went into the battle.

[31] καὶ βασιλεὺς Συρίας ἐνετείλατο τοῖς ἄρχουσι τῶν ἁρμάτων αὐτοῦ τριάκοντα καὶ δυσὶν λέγων Μὴ πολεμεῖτε μικρὸν καὶ μέγαν ἀλλ᾽ ἢ τὸν βασιλέα Ισραηλ μονώτατον.

[31] And the king of Syria had charged the thirty-two captains of his chariots, saying, Fight not *against* small or great, but against the king of Israel only.

[32] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν Ιωσαφατ βασιλέα Ιουδα, καὶ αὐτοὶ εἶπον Φαίνεται βασιλεὺς Ισραηλ οὗτος· καὶ ἐκύκλωσαν αὐτὸν πολεμῆσαι, καὶ ἀνέκραξεν Ιωσαφατ.

[32] And it came to pass, when the captains of the chariots saw Josaphat king of Juda, that they said, this seems *to be* the king of Israel. And they compassed him about to fight *against* him; and Josaphat cried out.

[33] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἔστιν βασιλεὺς Ισραηλ οὗτος, καὶ ἀπέστρεψαν ἀπ᾽ αὐτοῦ.

[33] And it came to pass, when the captains of the chariots saw that this was not the king of Israel, that they returned from him.

[34] καὶ ἐνέτεινεν εἷς τὸ τόξον εὐστόχως καὶ ἐπάταξεν τὸν βασιλέα Ισραηλ ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος. καὶ εἶπεν τῷ ἡνιόχῳ αὐτοῦ Ἐπίστρεψον τὰς χεῖράς σου καὶ ἐξάγαγέ με ἐκ τοῦ πολέμου, ὅτι τέτρωμαι.

[34] And one drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to his charioteer, Turn thine hands, and carry me away out of the battle, for I am wounded.

[35] καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς ἦν ἑστηκὼς ἐπὶ τοῦ ἅρματος ἐξ ἐναντίας Συρίας ἀπὸ πρωῒ ἕως ἑσπέρας καὶ ἀπέχυννε τὸ αἷμα ἐκ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἅρματος· καὶ ἀπέθανεν ἑσπέρας, καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἅρματος.

[35] And the war was turned in that day, and the king was standing on the chariot, against Syria from morning till evening; and he shed the blood out of his wound, into the bottom of the chariot, and died at even, and the blood ran out of the wound into the bottom of the chariot.

[36] καὶ ἔστη ὁ στρατοκῆρυξ δύνοντος τοῦ ἡλίου λέγων Ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν καὶ εἰς τὴν ἑαυτοῦ γῆν,

[36] And the herald of the army stood at sunset, saying, Let every man go to his own city and his own land,

[37] ὅτι τέθνηκεν ὁ βασιλεύς. καὶ ἦλθον εἰς Σαμάρειαν καὶ ἔθαψαν τὸν βασιλέα ἐν Σαμαρείᾳ.

[37] for the king is dead. And they came to Samaria, and buried the king in Samaria.

[38] καὶ ἀπένιψαν τὸ ἅρμα ἐπὶ τὴν κρήνην Σαμαρείας, καὶ ἐξέλειξαν αἱ ὗες καὶ οἱ κύνες τὸ αἷμα, καὶ αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν.

[38] And they washed the chariot at the fountain of Samaria; and the swine and the dogs licked up the blood, and the harlots washed themselves in the blood, according to the word of the Lord which he spoke.

[39] καὶ τὰ λοιπὰ τῶν λόγων Αχααβ καὶ πάντα, ἃ ἐποίησεν, καὶ οἶκον ἐλεφάντινον, ὃν ᾠκοδόμησεν, καὶ πάσας τὰς πόλεις, ἃς ἐποίησεν, οὐκ ἰδοὺ ταῦτα γέγραπται ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ισραηλ;

[39] And the rest of the acts of Achaab, and all that he did, and the ivory house which he built, and all the cities which he built, behold, *are* not these things written in the book of the chronicles of the kings of Israel?

[40] καὶ ἐκοιμήθη Αχααβ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Οχοζιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[40] And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

[41] Καὶ Ιωσαφατ υἱὸς Ασα ἐβασίλευσεν ἐπὶ Ιουδα. ἔτει τετάρτῳ τῷ Αχααβ βασιλέως Ισραηλ ἐβασίλευσεν.

[41] And Josaphat the son of Asa reigned over Juda: in the fourth year of Achaab king of Israel began Josaphat to reign.

[42] Ιωσαφατ υἱὸς τριάκοντα καὶ πέντε ἐτῶν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ

αὐτοῦ Αζουβα θυγάτηρ Σελει.

[42] Thirty and five years old *was he* when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother's name *was* Azuba daughter of Salai.

[43] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Ασα τοῦ πατρὸς αὐτοῦ· οὐκ ἐξέκλινεν ἀπ᾽ αὐτῆς τοῦ ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου·

[43] And he walked in all the way of Asa his father: he turned not from it, even from doing that which was right in the eyes of the Lord.

[44] πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς.

[44] Only he took not away *any* of the high places: the people still sacrificed and burnt incense on the high places.

[45] καὶ εἰρήνευσεν Ιωσαφατ μετὰ βασιλέως Ισραηλ.

[45] And Josaphat was at peace with the king of Israel.

[46] καὶ τὰ λοιπὰ τῶν λόγων Ιωσαφατ καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τῶν βασιλέων Ιουδα;

[46] And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, *are* not these things written in the book of the chronicles of the kings of Juda?

[51] καὶ ἐκοιμήθη Ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ· καὶ ἐβασίλευσεν Ιωραμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[50] 51 And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Joram his son reigned in his stead.

[52] Καὶ Οχοζιας υἱὸς Αχααβ ἐβασίλευσεν ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἐν ἔτει ἑπτακαιδεκάτῳ Ιωσαφατ βασιλεῖ Ιουδα· καὶ ἐβασίλευσεν ἐν Ισραηλ ἔτη δύο.

[52] And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Juda, Ochozias son of Achaab reigned over Israel in Samaria two years.

[53] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδῷ Αχααβ τοῦ πατρὸς αὐτοῦ καὶ ἐν ὁδῷ Ιεζαβελ τῆς μητρὸς αὐτοῦ καὶ ἐν ταῖς ἁμαρτίαις οἴκου Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[53] And he did that which was evil in the sight of the Lord, and walked in the way of Achaab his father, and in the way of Jezabel his mother, and in the sins of the house of Jeroboam the son of Nabat, who caused Israel to sin.

[54] καὶ ἐδούλευσεν τοῖς Βααλιμ καὶ προσεκύνησεν αὐτοῖς καὶ παρώργισεν τὸν κύριον θεὸν Ισραηλ κατὰ πάντα τὰ γενόμενα ἔμπροσθεν αὐτοῦ.

[54] And he served Baalim, and worshipped them, and provoked the Lord God of Israel, according to all that had been done before him.

IV Kings

CHAPTER 1

[1] Καὶ ἠθέτησεν Μωαβ ἐν Ισραηλ μετὰ τὸ ἀποθανεῖν Αχααβ.

[1] And Moab repelled against Israel after the death of Achaab.

[2] καὶ ἔπεσεν Οχοζιας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερῴῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ καὶ ἠρρώστησεν. καὶ ἀπέστειλεν ἀγγέλους καὶ εἶπεν πρὸς αὐτούς Δεῦτε καὶ ἐπιζητήσατε ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης· καὶ ἐπορεύθησαν ἐπερωτῆσαι δι' αὐτοῦ.

[2] And Ochozias fell through the lattice that was in his upper chamber in Samaria and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him.

[3] καὶ ἄγγελος κυρίου ἐλάλησεν πρὸς Ηλιου τὸν Θεσβίτην λέγων Ἀναστὰς δεῦρο εἰς συνάντησιν τῶν ἀγγέλων Οχοζιου βασιλέως Σαμαρείας καὶ λαλήσεις πρὸς αὐτούς Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ισραηλ ὑμεῖς πορεύεσθε ἐπιζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων;

[3] And an angel of the Lord called Eliu the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, *Is it* because there is no God in Israel, *that* ye go to enquire of Baal fly, the God of Accaron? but *it shall* not *be* so.

[4] καὶ οὐχ οὕτως· ὅτι τάδε λέγει κύριος Ἡ κλίνη, ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, ὅτι ἐκεῖ θανάτῳ ἀποθανῇ. καὶ ἐπορεύθη Ηλιου καὶ εἶπεν πρὸς αὐτούς.

[4] For thus saith the Lord, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said *so* to them.

[5] καὶ ἐπεστράφησαν οἱ ἄγγελοι πρὸς αὐτόν, καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐπεστρέψατε;

[5] And the messengers returned to him, and he said to them, Why have ye returned?

[6] καὶ εἶπαν πρὸς αὐτόν Ἀνὴρ ἀνέβη εἰς συνάντησιν ἡμῶν καὶ εἶπεν πρὸς ἡμᾶς Δεῦτε ἐπιστράφητε πρὸς τὸν βασιλέα τὸν ἀποστείλαντα ὑμᾶς

καὶ λαλήσατε πρὸς αὐτόν Τάδε λέγει κύριος Εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ισραηλ σὺ πορεύῃ ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων; οὐχ οὕτως· ἡ κλίνη, ἐφ᾽ ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ᾽ αὐτῆς, ὅτι θανάτῳ ἀποθανῇ.

[6] And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith the Lord, *Is it* because there is no God in Israel, *that* thou goest to enquire of Baal fly, the God of Accaron? *it shall* not *be* so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

[7] καὶ ἐλάλησεν πρὸς αὐτοὺς λέγων Τίς ἡ κρίσις τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῖν καὶ λαλήσαντος πρὸς ὑμᾶς τοὺς λόγους τούτους;

[7] So they returned and reported to the king as Eliu said: and he said to them, What *was* the manner of the man who went up to mid you, and spoke to you these words?

[8] καὶ εἶπον πρὸς αὐτόν Ἀνὴρ δασὺς καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. καὶ εἶπεν Ηλιου ὁ Θεσβίτης οὗτός ἐστιν.

[8] And they said to him, *He was* a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thesbite.

[9] καὶ ἀπέστειλεν πρὸς αὐτὸν ἡγούμενον πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη καὶ ἦλθεν πρὸς αὐτόν, καὶ ἰδοὺ Ηλιου ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, ὁ βασιλεὺς ἐκάλεσέν σε, κατάβηθι.

[9] And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down.

[10] καὶ ἀπεκρίθη Ηλιου καὶ εἶπεν πρὸς τὸν πεντηκόνταρχον Καὶ εἰ ἄνθρωπος τοῦ θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ.

[10] And Eliu answered and said to the captain of fifty, And if I *am* a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

[11] καὶ προσέθετο ὁ βασιλεὺς καὶ ἀπέστειλεν πρὸς αὐτὸν ἄλλον πεντηκόνταρχον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἀνέβη καὶ ἐλάλησεν ὁ πεντηκόνταρχος πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, τάδε λέγει ὁ βασιλεύς Ταχέως κατάβηθι.

[11] And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus says the king, Come down quickly.

[12] καὶ ἀπεκρίθη Ηλιου καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Εἰ ἄνθρωπος τοῦ θεοῦ ἐγώ εἰμι, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πεντήκοντα αὐτοῦ.

[12] And Eliu answered and spoke to him, and said, If I *am* a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty.

[13] καὶ προσέθετο ὁ βασιλεὺς ἔτι ἀποστεῖλαι ἡγούμενον πεντηκόνταρχον τρίτον καὶ τοὺς πεντήκοντα αὐτοῦ, καὶ ἦλθεν πρὸς αὐτὸν ὁ πεντηκόνταρχος ὁ τρίτος καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ κατέναντι Ηλιου καὶ ἐδεήθη αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ἄνθρωπε τοῦ θεοῦ, ἐντιμωθήτω δὴ ἡ ψυχή μου καὶ ἡ ψυχὴ τῶν δούλων σου τούτων τῶν πεντήκοντα ἐν ὀφθαλμοῖς σου·

[13] And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before Eliu, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy servants, be precious in thine eyes.

[14] ἰδοὺ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τοὺς δύο πεντηκοντάρχους τοὺς πρώτους καὶ τοὺς πεντήκοντα αὐτῶν, καὶ νῦν ἐντιμωθήτω δὴ ἡ ψυχὴ τῶν δούλων σου ἐν ὀφθαλμοῖς σου.

[14] Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thine eyes.

[15] καὶ ἐλάλησεν ἄγγελος κυρίου πρὸς Ηλιου καὶ εἶπεν Κατάβηθι μετ᾽ αὐτοῦ, μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν· καὶ ἀνέστη Ηλιου καὶ κατέβη

μετ᾽ αὐτοῦ πρὸς τὸν βασιλέα.

[15] And the angel of the Lord spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king.

[16] καὶ ἐλάλησεν πρὸς αὐτὸν καὶ εἶπεν Ηλιου Τάδε λέγει κύριος Τί ὅτι ἀπέστειλας ἀγγέλους ζητῆσαι ἐν τῇ Βααλ μυῖαν θεὸν Ακκαρων; οὐχ οὕτως· ἡ κλίνη, ἐφ᾽ ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ᾽ αὐτῆς, ὅτι θανάτῳ ἀποθανῇ.

[16] And Eliu spoke to him, and said, Thus saith the Lord, Why hast thou sent messengers to enquire of Baal fly, the god of Accaron? *it shall* not *be* so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

[17] καὶ ἀπέθανεν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν Ηλιου.

[17] So he died according to the word of the Lord which Eliu has spoken.

[18] καὶ τὰ λοιπὰ τῶν λόγων Οχοζιου, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[18] And the rest of the acts of Ochozias which he did, behold, *are* they not written in the book of the chronicles of the kings of Israel?

[18a] Καὶ Ιωραμ υἱὸς Αχααβ βασιλεύει ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἔτη δέκα δύο ἐν ἔτει ὀκτωκαιδεκάτῳ Ιωσαφατ βασιλέως Ιουδα.

and Joram son of Achaab reigns over Israel in Samaria twelve years beginning in the eighteenth year of Josaphat king of Juda:

[19] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου, πλὴν οὐχ ὡς οἱ ἀδελφοὶ αὐτοῦ οὐδὲ ὡς ἡ μήτηρ αὐτοῦ·

and he did that which was evil in the sight of the Lord, only not as his brethren, nor as his mother: and he removed the pillars of Baal which his father made,

[20] καὶ ἀπέστησεν τὰς στήλας τοῦ Βααλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ, καὶ συνέτριψεν αὐτάς· πλὴν ἐν ταῖς ἁμαρτίαις οἴκου Ιεροβοαμ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ᾽ αὐτῶν.

and broke them in pieces: only he was joined to the sins of the house of Jeroboam, who led Israel to sin; he departed not from them.

[21] καὶ ἐθυμώθη ὀργῇ κύριος εἰς τὸν οἶκον Αχααβ.

And the Lord was very angry with the house of Achaab.

CHAPTER 2

[1] Καὶ ἐγένετο ἐν τῷ ἀνάγειν κύριον τὸν Ηλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανὸν καὶ ἐπορεύθη Ηλιου καὶ Ελισαιε ἐκ Γαλγαλων.

[1] And it came to pass, when the Lord was going to take Eliu with a whirlwind as it were into heaven, that Eliu and Elisaie went out of Galgala.

[2] καὶ εἶπεν Ηλιου πρὸς Ελισαιε Κάθου δὴ ἐνταῦθα, ὅτι κύριος ἀπέσταλκέν με ἕως Βαιθηλ· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ καταλείψω σε· καὶ ἦλθον εἰς Βαιθηλ.

[2] And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Baethel. And Elisaie said, *As* the Lord lives and thy soul lives, I will not leave thee; so they came to Baethel.

[3] καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθηλ πρὸς Ελισαιε καὶ εἶπον πρὸς αὐτόν Εἰ ἔγνως ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπεν Κἀγὼ ἔγνωκα, σιωπᾶτε.

[3] And the sons of the prophets who were in Baethel came to Elisaie, and said to him, Dost thou know, that the Lord this day is going to take thy lord away from thy head? And he said, Yea, I know *it*; be silent.

[4] καὶ εἶπεν Ηλιου πρὸς Ελισαιε Κάθου δὴ ἐνταῦθα, ὅτι κύριος ἀπέσταλκέν με εἰς Ιεριχω· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἦλθον εἰς Ιεριχω.

[4] And Eliu said to Elisaie, Stay here, I pray thee; for the Lord has sent me to Jericho. And he said, *As* the Lord lives and thy soul lives, I will not leave thee. And they came to Jericho.

[5] καὶ ἤγγισαν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω πρὸς Ελισαιε καὶ εἶπαν πρὸς αὐτόν Εἰ ἔγνως ὅτι σήμερον λαμβάνει κύριος τὸν κύριόν σου ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπεν Καί γε ἐγὼ ἔγνων, σιωπᾶτε.

[5] And the sons of the prophets who were in Jericho drew near to Elisaie, and said to him, Dost thou know that the Lord is about to take away thy master to-day from thy head? And he said, Yea, I know *it*; hold your peace.

[6] καὶ εἶπεν αὐτῷ Ηλιου Κάθου δὴ ὧδε, ὅτι κύριος ἀπέσταλκέν με ἕως τοῦ Ιορδάνου· καὶ εἶπεν Ελισαιε Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἐπορεύθησαν ἀμφότεροι.

[6] And Eliu said to him, Stay here, I pray thee, for the Lord has sent me to Jordan. And Elisaie said, *As* the Lord lives and thy soul lives, I will not leave thee: and they both went on.

[7] καὶ πεντήκοντα ἄνδρες υἱοὶ τῶν προφητῶν καὶ ἔστησαν ἐξ ἐναντίας μακρόθεν· καὶ ἀμφότεροι ἔστησαν ἐπὶ τοῦ Ιορδάνου.

[7] And fifty men of the sons of the prophets *went also*, and they stood opposite afar off: and both stood on *the bank* of Jordan.

[8] καὶ ἔλαβεν Ηλιου τὴν μηλωτὴν αὐτοῦ καὶ εἵλησεν καὶ ἐπάταξεν τὸ ὕδωρ, καὶ διῃρέθη τὸ ὕδωρ ἔνθα καὶ ἔνθα, καὶ διέβησαν ἀμφότεροι ἐν ἐρήμῳ.

[8] And Eliu took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground.

[9] καὶ ἐγένετο ἐν τῷ διαβῆναι αὐτοὺς καὶ Ηλιου εἶπεν πρὸς Ελισαιε Αἴτησαι τί ποιήσω σοι πρὶν ἢ ἀναλημφθῆναί με ἀπὸ σοῦ· καὶ εἶπεν Ελισαιε Γενηθήτω δὴ διπλᾶ ἐν πνεύματί σου ἐπ᾽ ἐμέ.

[9] And it came to pass while they were crossing over, that Eliu said to Elisaie, Ask what I shall do for thee before I am taken up from thee. And Elisaie said, Let there be, I pray thee, a double *portion* of thy spirit upon me.

[10] καὶ εἶπεν Ηλιου Ἐσκλήρυνας τοῦ αἰτήσασθαι· ἐὰν ἴδῃς με ἀναλαμβανόμενον ἀπὸ σοῦ, καὶ ἔσται σοι οὕτως· καὶ ἐὰν μή, οὐ μὴ γένηται.

[10] And Eliu said, Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be *so*.

[11] καὶ ἐγένετο αὐτῶν πορευομένων ἐπορεύοντο καὶ ἐλάλουν, καὶ ἰδοὺ ἅρμα πυρὸς καὶ ἵπποι πυρὸς καὶ διέστειλαν ἀνὰ μέσον ἀμφοτέρων, καὶ ἀνελήμφθη Ηλιου ἐν συσσεισμῷ ὡς εἰς τὸν οὐρανόν.

[11] And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven.

[12] καὶ Ελισαιε ἑώρα καὶ ἐβόα Πάτερ πάτερ, ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ· καὶ οὐκ εἶδεν αὐτὸν ἔτι καὶ ἐπελάβετο τῶν ἱματίων αὐτοῦ καὶ διέρρηξεν αὐτὰ εἰς δύο ῥήγματα.

[12] And Elisaie saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garments, and rent them into two pieces.

[13] καὶ ὕψωσεν τὴν μηλωτὴν Ηλιου, ἣ ἔπεσεν ἐπάνωθεν Ελισαιε, καὶ ἐπέστρεψεν Ελισαιε καὶ ἔστη ἐπὶ τοῦ χείλους τοῦ Ιορδάνου·

[13] And Elisaie took up the mantle of Eliu, which fell from off him upon Elisaie; and Elisaie returned, and stood upon the brink of Jordan;

[14] καὶ ἔλαβεν τὴν μηλωτὴν Ηλιου, ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ, καὶ ἐπάταξεν τὸ ὕδωρ, καὶ οὐ διέστη· καὶ εἶπεν Ποῦ ὁ θεὸς Ηλιου αφφω; καὶ ἐπάταξεν τὰ ὕδατα, καὶ διερράγησαν ἔνθα καὶ ἔνθα, καὶ διέβη Ελισαιε.

[14] and he took the mantle of Eliu, which fell from off him, and smote the water, and said, Where is the Lord God of Eliu? and he smote the waters, and they were divided hither and thither; and Elisaie went over.

[15] καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Ιεριχω ἐξ ἐναντίας καὶ εἶπον Ἐπαναπέπαυται τὸ πνεῦμα Ηλιου ἐπὶ Ελισαιε· καὶ ἦλθον εἰς συναντὴν αὐτοῦ καὶ προσεκύνησαν αὐτῷ ἐπὶ τὴν γῆν.

[15] And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu has rested upon Elisaie. And they came to meet him, and did obeisance to him to the ground.

[16] καὶ εἶπον πρὸς αὐτόν Ἰδοὺ δὴ μετὰ τῶν παίδων σου πεντήκοντα ἄνδρες υἱοὶ δυνάμεως· πορευθέντες δὴ ζητησάτωσαν τὸν κύριόν σου, μήποτε ἦρεν αὐτὸν πνεῦμα κυρίου καὶ ἔρριψεν αὐτὸν ἐν τῷ Ιορδάνῃ ἢ ἐφ᾽ ἓν τῶν ὀρέων ἢ ἐφ᾽ ἕνα τῶν βουνῶν. καὶ εἶπεν Ελισαιε Οὐκ ἀποστελεῖτε.

[16] And they said to him, Behold now, *there are* with thy servants fifty men of strength: let them go now, and seek thy lord: peradventure the Spirit of the Lord has taken him up, and cast him into Jordan, or on one

of the mountains, or on one of the hills. And Elisaie said, Ye shall not send.

[17] καὶ παρεβιάσαντο αὐτὸν ἕως ὅτου ᾐσχύνετο καὶ εἶπεν Ἀποστείλατε. καὶ ἀπέστειλαν πεντήκοντα ἄνδρας, καὶ ἐζήτησαν τρεῖς ἡμέρας καὶ οὐχ εὗρον αὐτόν·

[17] And they pressed him until he was ashamed; and he said, Send. And they sent fifty men, and sought three days, and found him not.

[18] καὶ ἀνέστρεψαν πρὸς αὐτόν, καὶ αὐτὸς ἐκάθητο ἐν Ιεριχω, καὶ εἶπεν Ελισαιε Οὐκ εἶπον πρὸς ὑμᾶς Μὴ πορευθῆτε;

[18] And they returned to him, for he dwelt in Jericho: and Elisaie said, Did I not say to you, Go not?

[19] Καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ελισαιε Ἰδοὺ ἡ κατοίκησις τῆς πόλεως ἀγαθή, καθὼς ὁ κύριος βλέπει, καὶ τὰ ὕδατα πονηρὰ καὶ ἡ γῆ ἀτεκνουμένη.

[19] And the men of the city said to Elisaie, Behold, the situation of the city *is* good, as *our* lord sees; but the waters *are* bad, and the ground barren.

[20] καὶ εἶπεν Ελισαιε Λάβετέ μοι ὑδρίσκην καινὴν καὶ θέτε ἐκεῖ ἅλα· καὶ ἔλαβον πρὸς αὐτόν.

[20] And Elisaie said, Bring me a new pitcher, and put salt in it. And they took *one*, and brought *it* to him.

[21] καὶ ἐξῆλθεν Ελισαιε εἰς τὴν διέξοδον τῶν ὑδάτων καὶ ἔρριψεν ἐκεῖ ἅλα καὶ εἶπεν Τάδε λέγει κύριος Ἴαμαι τὰ ὕδατα ταῦτα, οὐκ ἔσται ἔτι ἐκεῖθεν θάνατος καὶ ἀτεκνουμένη.

[21] And Elisaie went out to the spring of the waters, and cast salt therein, and says, Thus saith the Lord, I have healed these waters; there shall not be any longer death thence or barren *land*.

[22] καὶ ἰάθησαν τὰ ὕδατα ἕως τῆς ἡμέρας ταύτης κατὰ τὸ ῥῆμα Ελισαιε, ὃ ἐλάλησεν. –

[22] And the waters were healed until this day, according to the word of Elisaie which he spoke.

[23] καὶ ἀνέβη ἐκεῖθεν εἰς Βαιθηλ· καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδάρια μικρὰ ἐξῆλθον ἐκ τῆς πόλεως καὶ κατέπαιζον αὐτοῦ καὶ εἶπον αὐτῷ Ἀνάβαινε, φαλακρέ, ἀνάβαινε.

[23] And he went up thence to Baethel: and as he was going up by the way there came up also little children from the city, and mocked him, and said to him, Go up, bald-head, go up.

[24] καὶ ἐξένευσεν ὀπίσω αὐτῶν καὶ εἶδεν αὐτὰ καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου, καὶ ἰδοὺ ἐξῆλθον δύο ἄρκοι ἐκ τοῦ δρυμοῦ καὶ ἀνέρρηξαν ἐξ αὐτῶν τεσσαράκοντα καὶ δύο παῖδας.

[24] And he turned after them, and saw them, and cursed them in the name of the Lord. And, behold, there came out two bears out of the wood, and they tore forty and two children of them.

[25] καὶ ἐπορεύθη ἐκεῖθεν εἰς τὸ ὄρος τὸ Καρμήλιον καὶ ἐκεῖθεν ἐπέστρεψεν εἰς Σαμάρειαν.

[25] And he went thence to mount Carmel, and returned thence to Samaria.

CHAPTER 3

[1] Καὶ Ιωραμ υἱὸς Αχααβ ἐβασίλευσεν ἐν Ισραηλ ἐν ἔτει ὀκτωκαιδεκάτῳ Ιωσαφατ βασιλεῖ Ιουδα καὶ ἐβασίλευσεν δώδεκα ἔτη.

[1] And Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Juda, and he reigned twelve years.

[2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς ὁ πατὴρ αὐτοῦ καὶ οὐχ ὡς ἡ μήτηρ αὐτοῦ, καὶ μετέστησεν τὰς στήλας τοῦ Βααλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ·

[2] And he did that which was evil in the sight of the Lord, only not as his father, nor as his mother: and he removed the pillars of Baal which his father had made.

[3] πλὴν ἐν τῇ ἁμαρτίᾳ Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ᾽ αὐτῆς.

[3] Only he adhered to the sin of Jeroboam the son of Nabat, who made Israel to sin; he departed not from it.

[4] Καὶ Μωσα βασιλεὺς Μωαβ ἦν νωκηδ καὶ ἐπέστρεφεν τῷ βασιλεῖ Ισραηλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν καὶ ἑκατὸν χιλιάδας κριῶν ἐπὶ πόκων.

[4] And Mosa king of Moab was a sheep-master, and he rendered to the king of Israel in the beginning *of the year*, a hundred thousand lambs, and a hundred thousand rams, with the wool.

[5] καὶ ἐγένετο μετὰ τὸ ἀποθανεῖν Αχααβ καὶ ἠθέτησεν βασιλεὺς Μωαβ ἐν βασιλεῖ Ισραηλ.

[5] And it came to pass, after the death of Achaab, that the king of Moab rebelled against the king of Israel.

[6] καὶ ἐξῆλθεν ὁ βασιλεὺς Ιωραμ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ Σαμαρείας καὶ ἐπεσκέψατο τὸν Ισραηλ·

[6] And king Joram went forth in that day out of Samaria, and numbered Israel.

[7] καὶ ἐπορεύθη καὶ ἐξαπέστειλεν πρὸς Ιωσαφατ βασιλέα Ιουδα λέγων Βασιλεὺς Μωαβ ἠθέτησεν ἐν ἐμοί· εἰ πορεύσῃ μετ᾽ ἐμοῦ εἰς Μωαβ εἰς πόλεμον; καὶ εἶπεν Ἀναβήσομαι· ὅμοιός μοι ὅμοιός σοι, ὡς ὁ λαός μου ὁ λαός σου, ὡς οἱ ἵπποι μου οἱ ἵπποι σου.

[7] And he went and sent to Josaphat king of Juda, saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to war? And he said, I will go up: thou art as I, I am as thou; as my people, so *is* thy people, as my horses, so *are* thy horses.

[8] καὶ εἶπεν Ποίᾳ ὁδῷ ἀναβῶ; καὶ εἶπεν Ὁδὸν ἔρημον Εδωμ.

[8] And he said, What way shall I go up? and he said, The way of the wilderness of Edom.

[9] καὶ ἐπορεύθη ὁ βασιλεὺς Ισραηλ καὶ ὁ βασιλεὺς Ιουδα καὶ ὁ βασιλεὺς Εδωμ καὶ ἐκύκλωσαν ὁδὸν ἑπτὰ ἡμερῶν, καὶ οὐκ ἦν ὕδωρ τῇ παρεμβολῇ καὶ τοῖς κτήνεσιν τοῖς ἐν τοῖς ποσὶν αὐτῶν.

[9] And the king of Israel went, and the king of Juda, and the king of Edom: and they fetched a compass of seven days' journey; and there was no water for the army, and for the cattle that went with them.

[10] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ Ὦ ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς παρερχομένους δοῦναι αὐτοὺς ἐν χειρὶ Μωαβ.

[10] And the king of Israel said, Alas! that the Lord should have called the three kings on their way, to give them into the hand of Moab.

[11] καὶ εἶπεν Ιωσαφατ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου καὶ ἐπιζητήσωμεν τὸν κύριον παρ᾽ αὐτοῦ; καὶ ἀπεκρίθη εἷς τῶν παίδων βασιλέως Ισραηλ καὶ εἶπεν Ὧδε Ελισαιε υἱὸς Σαφατ, ὃς ἐπέχεεν ὕδωρ ἐπὶ χεῖρας Ηλιου.

[11] And Josaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the servants of the king of Israel answered and said, *There is* here Elisaie son of Saphat, who poured water on the hands of Eliu.

[12] καὶ εἶπεν Ιωσαφατ Ἔστιν αὐτῷ ῥῆμα κυρίου. καὶ κατέβη πρὸς αὐτὸν βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα καὶ βασιλεὺς Εδωμ.

[12] And Josaphat said, He has the word of the Lord. And the king of Israel, and Josaphat king of Juda, and the king of Edom, went down to

him.

[13] καὶ εἶπεν Ελισαιε πρὸς βασιλέα Ισραηλ Τί ἐμοὶ καὶ σοί; δεῦρο πρὸς τοὺς προφήτας τοῦ πατρός σου. καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ισραηλ Μή, ὅτι κέκληκεν κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωαβ.

[13] And Elisaie said to the king of Israel, What have I to do with thee? go to the prophets of thy father, and the prophets of thy mother. And the king of Israel said to him, Has the Lord called the three kings to deliver them into the hands of Moab?

[14] καὶ εἶπεν Ελισαιε Ζῇ κύριος τῶν δυνάμεων, ᾧ παρέστην ἐνώπιον αὐτοῦ, ὅτι εἰ μὴ πρόσωπον Ιωσαφατ βασιλέως Ιουδα ἐγὼ λαμβάνω, εἰ ἐπέβλεψα πρὸς σὲ καὶ εἶδόν σε·

[14] And Elisaie said, *As* the Lord of hosts before whom I stand lives, unless I regarded the presence of Josaphat the king of Juda, I would not have looked on thee, nor seen thee.

[15] καὶ νυνὶ δὲ λαβέ μοι ψάλλοντα. καὶ ἐγένετο ὡς ἔψαλλεν ὁ ψάλλων, καὶ ἐγένετο ἐπ᾽ αὐτὸν χεὶρ κυρίου,

[15] And now fetch me a harper. And it came to pass, as the harper harped, that the hand of the Lord came upon him.

[16] καὶ εἶπεν Τάδε λέγει κύριος Ποιήσατε τὸν χειμάρρουν τοῦτον βοθύνους βοθύνους·

[16] And he said, Thus saith the Lord, Make this valley full of trenches.

[17] ὅτι τάδε λέγει κύριος Οὐκ ὄψεσθε πνεῦμα καὶ οὐκ ὄψεσθε ὑετόν, καὶ ὁ χειμάρρους οὗτος πλησθήσεται ὕδατος, καὶ πίεσθε ὑμεῖς καὶ αἱ κτήσεις ὑμῶν καὶ τὰ κτήνη ὑμῶν·

[17] For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water, and ye, and your flocks, and your cattle shall drink.

[18] καὶ κούφη αὕτη ἐν ὀφθαλμοῖς κυρίου, καὶ παραδώσω τὴν Μωαβ ἐν χειρὶ ὑμῶν,

[18] And this *is* a light *thing* in the eyes of the Lord: I will also deliver Moab into your hand.

[19] καὶ πατάξετε πᾶσαν πόλιν ὀχυρὰν καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε καὶ πάσας πηγὰς ὕδατος ἐμφράξετε καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις.

[19] And ye shall smite every strong city, and ye shall cut down every good tree, and ye shall stop all wells of water, and spoil every good piece *of land* with stones.

[20] καὶ ἐγένετο τὸ πρωῒ ἀναβαινούσης τῆς θυσίας καὶ ἰδοὺ ὕδατα ἤρχοντο ἐξ ὁδοῦ Εδωμ, καὶ ἐπλήσθη ἡ γῆ ὕδατος.

[20] And it came to pass in the morning, when the sacrifice was offered, that, behold! waters came from the way of Edom, and the land was filled with water.

[21] καὶ πᾶσα Μωαβ ἤκουσαν ὅτι ἀνέβησαν οἱ βασιλεῖς πολεμεῖν αὐτούς, καὶ ἀνεβόησαν ἐκ παντὸς περιεζωσμένου ζώνην καὶ ἐπάνω καὶ ἔστησαν ἐπὶ τοῦ ὁρίου.

[21] And all Moab heard that the three kings were come up to fight against them; and they cried out on every *side, even* all that were girt with a girdle, and they said, Ho! and stood upon the border.

[22] καὶ ὤρθρισαν τὸ πρωί, καὶ ὁ ἥλιος ἀνέτειλεν ἐπὶ τὰ ὕδατα· καὶ εἶδεν Μωαβ ἐξ ἐναντίας τὰ ὕδατα πυρρὰ ὡσεὶ αἷμα

[22] And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters on the opposite side red as blood.

[23] καὶ εἶπαν Αἷμα τοῦτο τῆς ῥομφαίας, ἐμαχέσαντο οἱ βασιλεῖς καὶ ἐπάταξαν ἀνὴρ τὸν πλησίον αὐτοῦ, καὶ νῦν ἐπὶ τὰ σκῦλα, Μωαβ.

[23] And they said, This *is* the blood of the sword; and the kings have fought, and each man has smitten his neighbour; now then to the spoils, Moab.

[24] καὶ εἰσῆλθον εἰς τὴν παρεμβολὴν Ισραηλ, καὶ Ισραηλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωαβ, καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν. καὶ εἰσῆλθον εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωαβ

[24] And they entered into the camp of Israel; and Israel arose and smote Moab, and they fled from before them; and they went on and smote Moab as they went.

[25] καὶ τὰς πόλεις καθεῖλον καὶ πᾶσαν μερίδα ἀγαθὴν ἔρριψαν ἀνὴρ τὸν λίθον καὶ ἐνέπλησαν αὐτὴν καὶ πᾶσαν πηγὴν ὕδατος ἐνέφραξαν καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλιπεῖν τοὺς λίθους τοῦ τοίχου καθῃρημένους, καὶ ἐκύκλευσαν οἱ σφενδονῆται καὶ ἐπάταξαν αὐτήν.

[25] And they razed the cities, and cast every man his stone on every good piece *of land* and filled it; and they stopped every well, and cut down every good tree, until they left *only* the stones of the wall cast down; and the slingers compassed *the land*, and smote it.

[26] καὶ εἶδεν ὁ βασιλεὺς Μωαβ ὅτι ἐκραταίωσεν ὑπὲρ αὐτὸν ὁ πόλεμος, καὶ ἔλαβεν μεθ’ ἑαυτοῦ ἑπτακοσίους ἄνδρας ἐσπασμένους ῥομφαίαν διακόψαι πρὸς βασιλέα Εδωμ, καὶ οὐκ ἠδυνήθησαν.

[26] And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not.

[27] καὶ ἔλαβεν τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον, ὃς ἐβασίλευσεν ἀντ αὐτοῦ, καὶ ἀνήνεγκεν αὐτὸν ὁλοκαύτωμα ἐπὶ τοῦ τείχους· καὶ ἐγένετο μετάμελος μέγας ἐπὶ Ισραηλ, καὶ ἀπῆραν ἀπ’ αὐτοῦ καὶ ἐπέστρεψαν εἰς τὴν γῆν.

[27] And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the walls. And there was a great indignation against Israel; and they departed from him, and returned to their land.

CHAPTER 4

[1] Καὶ γυνὴ μία ἀπὸ τῶν υἱῶν τῶν προφητῶν ἐβόα πρὸς Ελισαιε λέγουσα Ὁ δοῦλός σου ὁ ἀνήρ μου ἀπέθανεν, καὶ σὺ ἔγνως ὅτι δοῦλος ἦν φοβούμενος τὸν κύριον· καὶ ὁ δανιστὴς ἦλθεν λαβεῖν τοὺς δύο υἱούς μου ἑαυτῷ εἰς δούλους.

[1] And one of the wives of the sons of the prophets cried to Elisaie, saying, Thy servant my husband is dead; and thou knowest that thy servant feared the Lord: and the creditor is come to take my two sons to be his servants.

[2] καὶ εἶπεν Ελισαιε Τί ποιήσω σοι; ἀνάγγειλόν μοι τί ἐστίν σοι ἐν τῷ οἴκῳ. ἡ δὲ εἶπεν Οὐκ ἔστιν τῇ δούλῃ σου οὐθὲν ἐν τῷ οἴκῳ ὅτι ἀλλ᾽ ἢ ὃ ἀλείψομαι ἔλαιον.

[2] And Elisaie said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself.

[3] καὶ εἶπεν πρὸς αὐτήν Δεῦρο αἴτησον σαυτῇ σκεύη ἔξωθεν παρὰ πάντων τῶν γειτόνων σου, σκεύη κενά, μὴ ὀλιγώσῃς,

[3] And he said to her, Go, borrow for thyself vessels without of all thy neighbours, *even* empty vessels; borrow not a few.

[4] καὶ εἰσελεύσῃ καὶ ἀποκλείσεις τὴν θύραν κατὰ σοῦ καὶ κατὰ τῶν υἱῶν σου καὶ ἀποχεεῖς εἰς τὰ σκεύη ταῦτα καὶ τὸ πληρωθὲν ἀρεῖς.

[4] And thou shalt go in and shut the door upon thee and upon thy sons, and thou shalt pour forth into these vessels, and remove that which is filled.

[5] καὶ ἀπῆλθεν παρ᾽ αὐτοῦ καὶ ἐποίησεν οὕτως καὶ ἀπέκλεισεν τὴν θύραν κατ᾽ αὐτῆς καὶ κατὰ τῶν υἱῶν αὐτῆς· αὐτοὶ προσήγγιζον πρὸς αὐτήν, καὶ αὐτὴ ἐπέχεεν,

[5] And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled.

[6] ἕως ἐπλήσθησαν τὰ σκεύη. καὶ εἶπεν πρὸς τοὺς υἱοὺς αὐτῆς Ἐγγίσατε ἔτι πρός με σκεῦος· καὶ εἶπον αὐτῇ Οὐκ ἔστιν ἔτι σκεῦος· καὶ ἔστη τὸ

ἔλαιον.

[6] And she said to her sons, Bring me yet a vessel. And they said to her, There is not a vessel more. And the oil stayed.

[7] καὶ ἦλθεν καὶ ἀπήγγειλεν τῷ ἀνθρώπῳ τοῦ θεοῦ, καὶ εἶπεν Ελισαιε Δεῦρο καὶ ἀπόδου τὸ ἔλαιον καὶ ἀποτείσεις τοὺς τόκους σου, καὶ σὺ καὶ οἱ υἱοί σου ζήσεσθε ἐν τῷ ἐπιλοίπῳ ἐλαίῳ.

[7] And she came and told the man of God: and Elisaie said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.

[8] Καὶ ἐγένετο ἡμέρα καὶ διέβη Ελισαιε εἰς Σουμαν, καὶ ἐκεῖ γυνὴ μεγάλη καὶ ἐκράτησεν αὐτὸν φαγεῖν ἄρτον. καὶ ἐγένετο ἀφ᾽ ἱκανοῦ τοῦ εἰσπορεύεσθαι αὐτὸν ἐξέκλινεν τοῦ ἐκεῖ φαγεῖν.

[8] And a day came, when Elisaie passed over to Soman, and *there was* a great lady there, and she constrained him to eat bread: and it came to pass as often as he went into *the city, that* he turned aside to eat there.

[9] καὶ εἶπεν ἡ γυνὴ πρὸς τὸν ἄνδρα αὐτῆς Ἰδοὺ δὴ ἔγνων ὅτι ἄνθρωπος τοῦ θεοῦ ἅγιος οὗτος διαπορεύεται ἐφ᾽ ἡμᾶς διὰ παντός·

[9] And the woman said to her husband, See now, I know that this *is* a holy man of God who comes over continually to us.

[10] ποιήσωμεν δὴ αὐτῷ ὑπερῷον τόπον μικρὸν καὶ θῶμεν αὐτῷ ἐκεῖ κλίνην καὶ τράπεζαν καὶ δίφρον καὶ λυχνίαν, καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι πρὸς ἡμᾶς καὶ ἐκκλινεῖ ἐκεῖ.

[10] Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither.

[11] καὶ ἐγένετο ἡμέρα καὶ εἰσῆλθεν ἐκεῖ καὶ ἐξέκλινεν εἰς τὸ ὑπερῷον καὶ ἐκοιμήθη ἐκεῖ.

[11] And a day came, and he went in thither, and turned aside into the upper chamber, and lay there.

[12] καὶ εἶπεν πρὸς Γιεζι τὸ παιδάριον αὐτοῦ Κάλεσόν μοι τὴν Σωμανῖτιν ταύτην· καὶ ἐκάλεσεν αὐτήν, καὶ ἔστη ἐνώπιον αὐτοῦ.

[12] And he said to Giezi his servant, Call me this Somanite. and he called her, and she stood before him.

[13] καὶ εἶπεν αὐτῷ Εἰπὸν δὴ πρὸς αὐτήν Ἰδοὺ ἐξέστησας ἡμῖν πᾶσαν τὴν ἔκστασιν ταύτην· τί δεῖ ποιῆσαί σοι; εἰ ἔστιν λόγος σοι πρὸς τὸν βασιλέα ἢ πρὸς τὸν ἄρχοντα τῆς δυνάμεως; ἡ δὲ εἶπεν Ἐν μέσῳ τοῦ λαοῦ μου ἐγώ εἰμι οἰκῶ.

[13] And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request *to make* to the king, or to the captain of the host? And she said, I dwell in the midst of my people.

[14] καὶ εἶπεν Τί δεῖ ποιῆσαι αὐτῇ; καὶ εἶπεν Γιεζι τὸ παιδάριον αὐτοῦ Καὶ μάλα υἱὸς οὐκ ἔστιν αὐτῇ, καὶ ὁ ἀνὴρ αὐτῆς πρεσβύτης.

[14] And he said to Giezi, What must we do for her? and Giezi his servant said, Indeed she has no son, and her husband *is* old.

[15] καὶ ἐκάλεσεν αὐτήν, καὶ ἔστη παρὰ τὴν θύραν.

[15] And he called her, and she stood by the door.

[16] καὶ εἶπεν Ελισαιε πρὸς αὐτήν Εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα σὺ περιειληφυῖα υἱόν· ἡ δὲ εἶπεν Μή, κύριέ μου, μὴ διαψεύσῃ τὴν δούλην σου.

[16] And Elisaie said to her, At this time *next year*, as the season *is*, thou *shalt be* alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant.

[17] καὶ ἐν γαστρὶ ἔλαβεν ἡ γυνὴ καὶ ἔτεκεν υἱὸν εἰς τὸν καιρὸν τοῦτον ὡς ἡ ὥρα ζῶσα, ὡς ἐλάλησεν πρὸς αὐτὴν Ελισαιε. –

[17] And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisaie said to her.

[18] καὶ ἠδρύνθη τὸ παιδάριον· καὶ ἐγένετο ἡνίκα ἐξῆλθεν τὸ παιδάριον πρὸς τὸν πατέρα αὐτοῦ πρὸς τοὺς θερίζοντας,

[18] And the child grew: and it came to pass when he went out to his father to the reapers,

[19] καὶ εἶπεν πρὸς τὸν πατέρα αὐτοῦ Τὴν κεφαλήν μου, τὴν κεφαλήν μου· καὶ εἶπεν τῷ παιδαρίῳ Ἆρον αὐτὸν πρὸς τὴν μητέρα αὐτοῦ.

[19] that he said to his father, My head, my head. and *his father* said to a servant, carry him to his mother.

[20] καὶ ἦρεν αὐτὸν πρὸς τὴν μητέρα αὐτοῦ, καὶ ἐκοιμήθη ἐπὶ τῶν γονάτων αὐτῆς ἕως μεσημβρίας καὶ ἀπέθανεν.

[20] And he carried him to his mother, and he lay upon her knees till noon, and died.

[21] καὶ ἀνήνεγκεν αὐτὸν καὶ ἐκοίμισεν αὐτὸν ἐπὶ τὴν κλίνην τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἀπέκλεισεν κατ᾽ αὐτοῦ καὶ ἐξῆλθεν.

[21] And she carried him up and laid him on the bed of the man of god; and she shut the door upon him, and went out.

[22] καὶ ἐκάλεσεν τὸν ἄνδρα αὐτῆς καὶ εἶπεν Ἀπόστειλον δή μοι ἓν τῶν παιδαρίων καὶ μίαν τῶν ὄνων, καὶ δραμοῦμαι ἕως τοῦ ἀνθρώπου τοῦ θεοῦ καὶ ἐπιστρέψω.

[22] And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return.

[23] καὶ εἶπεν Τί ὅτι σὺ πορεύῃ πρὸς αὐτὸν σήμερον; οὐ νεομηνία οὐδὲ σάββατον. ἡ δὲ εἶπεν Εἰρήνη.

[23] And he said, Why art thou going to him to-day? It is neither new moon, nor the Sabbath. And she said, *It is* well.

[24] καὶ ἐπέσαξεν τὴν ὄνον καὶ εἶπεν πρὸς τὸ παιδάριον αὐτῆς Ἄγε πορεύου, μὴ ἐπίσχῃς μοι τοῦ ἐπιβῆναι, ὅτι ἐὰν εἴπω σοι·

[24] And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel.

[25] δεῦρο καὶ πορεύσῃ καὶ ἐλεύσῃ πρὸς τὸν ἄνθρωπον τοῦ θεοῦ εἰς τὸ ὄρος τὸ Καρμήλιον. καὶ ἐγένετο ὡς εἶδεν Ελισαιε ἐρχομένην αὐτήν, καὶ εἶπεν πρὸς Γιεζι τὸ παιδάριον αὐτοῦ Ἰδοὺ δὴ ἡ Σωμανῖτις ἐκείνη·

[25] And she rode and came to the man of God to the mountain: and it came to pass when Elisaie saw her coming, that he said to Giezi his servant, See now, that Somanite comes.

[26] νῦν δράμε εἰς ἀπαντὴν αὐτῆς καὶ ἐρεῖς Εἰ εἰρήνη σοι; εἰ εἰρήνη τῷ ἀνδρί σου; εἰ εἰρήνη τῷ παιδαρίῳ; ἡ δὲ εἶπεν Εἰρήνη.

[26] Now run to meet her, and thou shalt say, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? and she said, *It is* well.

[27] καὶ ἦλθεν πρὸς Ελισαιε εἰς τὸ ὄρος καὶ ἐπελάβετο τῶν ποδῶν αὐτοῦ. καὶ ἤγγισεν Γιεζι ἀπώσασθαι αὐτήν, καὶ εἶπεν Ελισαιε Ἄφες αὐτήν, ὅτι ἡ ψυχὴ αὐτῆς κατώδυνος αὐτῇ, καὶ κύριος ἀπέκρυψεν ἀπ᾽ ἐμοῦ καὶ οὐκ ἀνήγγειλέν μοι.

[27] And she came to Elisaie to the mountain, and laid hold of his feet; and Giezi drew near to thrust her away. And Elisaie said, Let her alone, for her soul *is* much grieved in her, and the Lord has hidden *it* from me, and has not told *it* me.

[28] ἡ δὲ εἶπεν Μὴ ᾐτησάμην υἱὸν παρὰ τοῦ κυρίου μου; οὐκ εἶπα Οὐ πλανήσεις μετ᾽ ἐμοῦ;

[28] And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me?

[29] καὶ εἶπεν Ελισαιε τῷ Γιεζι Ζῶσαι τὴν ὀσφύν σου καὶ λαβὲ τὴν βακτηρίαν μου ἐν τῇ χειρί σου καὶ δεῦρο· ὅτι ἐὰν εὕρῃς ἄνδρα, οὐκ εὐλογήσεις αὐτόν, καὶ ἐὰν εὐλογήσῃ σε ἀνήρ, οὐκ ἀποκριθήσῃ αὐτῷ· καὶ ἐπιθήσεις τὴν βακτηρίαν μου ἐπὶ πρόσωπον τοῦ παιδαρίου.

[29] And Elisaie said to Giezi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child’s face.

[30] καὶ εἶπεν ἡ μήτηρ τοῦ παιδαρίου Ζῇ κύριος καὶ ζῇ ἡ ψυχή σου, εἰ ἐγκαταλείψω σε· καὶ ἀνέστη Ελισαιε καὶ ἐπορεύθη ὀπίσω αὐτῆς.

[30] And the mother of the child said, *As* the Lord lives and *as* thy soul lives, I will not leave thee. And Elisaie arose, and went after her.

[31] καὶ Γιεζι διῆλθεν ἔμπροσθεν αὐτῆς καὶ ἐπέθηκεν τὴν βακτηρίαν ἐπὶ πρόσωπον τοῦ παιδαρίου, καὶ οὐκ ἦν φωνὴ καὶ οὐκ ἦν ἀκρόασις· καὶ

ἐπέστρεψεν εἰς ἀπαντὴν αὐτοῦ καὶ ἀπήγγειλεν αὐτῷ λέγων Οὐκ ἠγέρθη τὸ παιδάριον.

[31] And Giezi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked.

[32] καὶ εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον, καὶ ἰδοὺ τὸ παιδάριον τεθνηκὸς κεκοιμισμένον ἐπὶ τὴν κλίνην αὐτοῦ.

[32] And Elisaie went into the house, and, behold, the dead child was laid upon his bed.

[33] καὶ εἰσῆλθεν Ελισαιε εἰς τὸν οἶκον καὶ ἀπέκλεισεν τὴν θύραν κατὰ τῶν δύο ἑαυτῶν καὶ προσηύξατο πρὸς κύριον·

[33] And Elisaie went into the house, and shut the door upon themselves, the two, and prayed to the Lord.

[34] καὶ ἀνέβη καὶ ἐκοιμήθη ἐπὶ τὸ παιδάριον καὶ ἔθηκεν τὸ στόμα αὐτοῦ ἐπὶ τὸ στόμα αὐτοῦ καὶ τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας αὐτοῦ καὶ διέκαμψεν ἐπ' αὐτόν, καὶ διεθερμάνθη ἡ σὰρξ τοῦ παιδαρίου.

[34] And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm.

[35] καὶ ἐπέστρεψεν καὶ ἐπορεύθη ἐν τῇ οἰκίᾳ ἔνθεν καὶ ἔνθεν καὶ ἀνέβη καὶ συνέκαμψεν ἐπὶ τὸ παιδάριον ἕως ἑπτάκις, καὶ ἤνοιξεν τὸ παιδάριον τοὺς ὀφθαλμοὺς αὐτοῦ.

[35] And he returned, and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes.

[36] καὶ ἐξεβόησεν Ελισαιε πρὸς Γιεζι καὶ εἶπεν Κάλεσον τὴν Σωμανῖτιν ταύτην· καὶ ἐκάλεσεν, καὶ εἰσῆλθεν πρὸς αὐτόν. καὶ εἶπεν Ελισαιε Λαβὲ τὸν υἱόν σου.

[36] And Elisaie cried out to Giezi, and said, Call this Somanite. So he called her, and she came in to him: and Elisaie said, Take thy son.

[37] καὶ εἰσῆλθεν ἡ γυνὴ καὶ ἔπεσεν ἐπὶ τοὺς πόδας αὐτοῦ καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ ἔλαβεν τὸν υἱὸν αὐτῆς καὶ ἐξῆλθεν.

[37] And the woman went in, and fell at his feet, and did obeisance *bowing* to the ground; and she took her son, and went out.

[38] Καὶ Ελισαιε ἐπέστρεψεν εἰς Γαλγαλα, καὶ ὁ λιμὸς ἐν τῇ γῇ, καὶ οἱ υἱοὶ τῶν προφητῶν ἐκάθηντο ἐνώπιον αὐτοῦ. καὶ εἶπεν Ελισαιε τῷ παιδαρίῳ αὐτοῦ Ἐπίστησον τὸν λέβητα τὸν μέγαν καὶ ἕψε ἕψεμα τοῖς υἱοῖς τῶν προφητῶν.

[38] And Elisaie returned to Galgala: and a famine *was* in the land; and the sons of the prophets sat before him: and Elisaie said to his servant, Set on the great pot, and boil pottage for the sons of the prophets.

[39] καὶ ἐξῆλθεν εἷς εἰς τὸν ἀγρὸν συλλέξαι αριωθ καὶ εὗρεν ἄμπελον ἐν τῷ ἀγρῷ καὶ συνέλεξεν ἀπ᾽ αὐτῆς τολύπην ἀγρίαν πλῆρες τὸ ἱμάτιον αὐτοῦ καὶ ἐνέβαλεν εἰς τὸν λέβητα τοῦ ἐψέματος, ὅτι οὐκ ἔγνωσαν.

[39] And he went out into the field to gather herbs, and found a vine in the field, and gathered of it wild gourds, his garment full; and he cast it into the caldron of pottage, for they knew *them* not.

[40] καὶ ἐνέχει τοῖς ἀνδράσιν φαγεῖν, καὶ ἐγένετο ἐν τῷ ἐσθίειν αὐτοὺς ἐκ τοῦ ἐψήματος καὶ ἰδοὺ ἀνεβόησαν καὶ εἶπον Θάνατος ἐν τῷ λέβητι, ἄνθρωπε τοῦ θεοῦ· καὶ οὐκ ἠδύναντο φαγεῖν.

[40] And he poured it out for the men to eat: and it came to pass, when they were eating of the pottage, that lo! they cried out, and said, *There is* death in the pot, O man of God. And they could not eat.

[41] καὶ εἶπεν Λάβετε ἄλευρον καὶ ἐμβάλετε εἰς τὸν λέβητα· καὶ εἶπεν Ελισαιε πρὸς Γιεζι τὸ παιδάριον Ἔγχει τῷ λαῷ καὶ ἐσθιέτωσαν· καὶ οὐκ ἐγενήθη ἔτι ἐκεῖ ῥῆμα πονηρὸν ἐν τῷ λέβητι. –

[41] And he said, Take meal, and cast it into the pot. And Elisaie said to his servant Giezi, Pour out for the people, and let them eat. And there was no longer there any hurtful thing in the pot.

[42] καὶ ἀνὴρ διῆλθεν ἐκ Βαιθσαρισα καὶ ἤνεγκεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογενημάτων εἴκοσι ἄρτους κριθίνους καὶ παλάθας, καὶ εἶπεν Δότε τῷ λαῷ καὶ ἐσθιέτωσαν.

[42] And there came a man over from Baetharisa, and brought to the man of God twenty barley loaves and cakes of figs, of the first-fruits. And he said, Give to the people, and let them eat.

[43] καὶ εἶπεν ὁ λειτουργὸς αὐτοῦ Τί δῶ τοῦτο ἐνώπιον ἑκατὸν ἀνδρῶν; καὶ εἶπεν Δὸς τῷ λαῷ καὶ ἐσθιέτωσαν, ὅτι τάδε λέγει κύριος Φάγονται καὶ καταλείψουσιν.

[43] And his servant said, Why should I set this before a hundred men? and he said, Give to the people, and let them eat; for thus saith the Lord, They shall eat and leave.

[44] καὶ ἔφαγον καὶ κατέλιπον κατὰ τὸ ῥῆμα κυρίου.

[44] And they ate and left, according to the word of the Lord.

CHAPTER 5

[1] Καὶ Ναιμαν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας ἐνώπιον τοῦ κυρίου αὐτοῦ καὶ τεθαυμασμένος προσώπῳ, ὅτι ἐν αὐτῷ ἔδωκεν κύριος σωτηρίαν Συρίᾳ· καὶ ὁ ἀνὴρ ἦν δυνατὸς ἰσχύι, λελεπρωμένος.

[1] Now Naiman, the captain of the host of Syria, was a great man before his master, and highly respected, because by him the Lord had given deliverance to Syria, and the man was mighty in strength, *but* a leper.

[2] καὶ Συρία ἐξῆλθον μονόζωνοι καὶ ᾐχμαλώτευσαν ἐκ γῆς Ισραηλ νεάνιδα μικράν, καὶ ἦν ἐνώπιον τῆς γυναικὸς Ναιμαν.

[2] And the Syrians went forth in small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman's wife.

[3] ἡ δὲ εἶπεν τῇ κυρίᾳ αὐτῆς Ὄφελον ὁ κύριός μου ἐνώπιον τοῦ προφήτου τοῦ θεοῦ τοῦ ἐν Σαμαρείᾳ, τότε ἀποσυνάξει αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ.

[3] And she said to her mistress, O that my lord were before the prophet of God in Samaria; then he would recover him from his leprosy.

[4] καὶ εἰσῆλθεν καὶ ἀπήγγειλεν τῷ κυρίῳ ἑαυτῆς καὶ εἶπεν Οὕτως καὶ οὕτως ἐλάλησεν ἡ νεᾶνις ἡ ἐκ γῆς Ισραηλ.

[4] And she went in and told her lord, and said, Thus and thus spoke the maid from the land of Israel.

[5] καὶ εἶπεν βασιλεὺς Συρίας πρὸς Ναιμαν Δεῦρο εἴσελθε, καὶ ἐξαποστελῶ βιβλίον πρὸς βασιλέα Ισραηλ· καὶ ἐπορεύθη καὶ ἔλαβεν ἐν τῇ χειρὶ αὐτοῦ δέκα τάλαντα ἀργυρίου καὶ ἑξακισχιλίους χρυσοῦς καὶ δέκα ἀλλασσομένας στολάς.

[5] And the king of Syria said to Naiman, Go to, go, and I will send a letter to the king of Israel. And he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

[6] καὶ ἤνεγκεν τὸ βιβλίον πρὸς τὸν βασιλέα Ισραηλ λέγων Καὶ νῦν ὡς ἂν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς σέ, ἰδοὺ ἀπέστειλα πρὸς σὲ Ναιμαν τὸν δοῦλόν μου, καὶ ἀποσυνάξεις αὐτὸν ἀπὸ τῆς λέπρας αὐτοῦ.

[6] And he brought the letter to the king of Israel, saying, Now then, as soon as this letter shall reach thee, behold, I have sent to thee my servant Naiman, and thou shalt recover him from his leprosy.

[7] καὶ ἐγένετο ὡς ἀνέγνω βασιλεὺς Ισραηλ τὸ βιβλίον, διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ εἶπεν Μὴ θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι, ὅτι οὗτος ἀποστέλλει πρός με ἀποσυνάξαι ἄνδρα ἀπὸ τῆς λέπρας αὐτοῦ; ὅτι πλὴν γνῶτε δὴ καὶ ἴδετε ὅτι προφασίζεται οὗτός με.

[7] And it came to pass, when the king of Israel read the letter, *that* he rent his garments, and said, *Am* I God, to kill and to make alive, that this *man* sends to me to recover a man of his leprosy? consider, however, I pray you, and see that this *man* seeks an occasion against me.

[8] καὶ ἐγένετο ὡς ἤκουσεν Ελισαιε ὅτι διέρρηξεν ὁ βασιλεὺς Ισραηλ τὰ ἱμάτια ἑαυτοῦ, καὶ ἀπέστειλεν πρὸς τὸν βασιλέα Ισραηλ λέγων Ἵνα τί διέρρηξας τὰ ἱμάτιά σου; ἐλθέτω δὴ πρός με Ναιμαν καὶ γνώτω ὅτι ἔστιν προφήτης ἐν Ισραηλ.

[8] And it came to pass, when Elisaie heard that the king of Israel had rent his garments, that he sent to the king of Israel, saying, Wherefore hast thou rent thy garments? Let Naiman, I pray thee, come to me, and let him know that there is a prophet in Israel.

[9] καὶ ἦλθεν Ναιμαν ἐν ἵππῳ καὶ ἅρματι καὶ ἔστη ἐπὶ θύρας οἴκου Ελισαιε.

[9] So Naiman came with horse and chariot, and stood at the door of the house of Elisaie.

[10] καὶ ἀπέστειλεν Ελισαιε ἄγγελον πρὸς αὐτὸν λέγων Πορευθεὶς λοῦσαι ἑπτάκις ἐν τῷ Ιορδάνῃ, καὶ ἐπιστρέψει ἡ σάρξ σού σοι, καὶ καθαρισθήσῃ.

[10] And Elisaie sent a messenger to him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed.

[11] καὶ ἐθυμώθη Ναιμαν καὶ ἀπῆλθεν καὶ εἶπεν Ἰδοὺ δὴ ἔλεγον ὅτι ἐξελεύσεται πρός με καὶ στήσεται καὶ ἐπικαλέσεται ἐν ὀνόματι θεοῦ αὐτοῦ καὶ ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὸν τόπον καὶ ἀποσυνάξει τὸ λεπρόν·

[11] And Naiman was angry, and departed, and said, Behold, I said, He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper.

[12] οὐχὶ ἀγαθὸς Αβανα καὶ Φαρφαρ ποταμοὶ Δαμασκοῦ ὑπὲρ Ιορδάνην καὶ πάντα τὰ ὕδατα Ισραηλ; οὐχὶ πορευθεὶς λούσομαι ἐν αὐτοῖς καὶ καθαρισθήσομαι; καὶ ἐξέκλινεν καὶ ἀπῆλθεν ἐν θυμῷ.

[12] *Are* not the Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage.

[13] καὶ ἤγγισαν οἱ παῖδες αὐτοῦ καὶ ἐλάλησαν πρὸς αὐτόν Μέγαν λόγον ἐλάλησεν ὁ προφήτης πρὸς σέ, οὐχὶ ποιήσεις; καὶ ὅτι εἶπεν πρὸς σέ Λοῦσαι καὶ καθαρίσθητι.

[13] And his servants came near and said to him, *Suppose* the prophet had spoken a great thing to thee, wouldest thou not perform it? yet he has but said to thee, Wash, and be cleansed.

[14] καὶ κατέβη Ναιμαν καὶ ἐβαπτίσατο ἐν τῷ Ιορδάνῃ ἑπτάκι κατὰ τὸ ῥῆμα Ελισαιε, καὶ ἐπέστρεψεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μικροῦ, καὶ ἐκαθαρίσθη.

[14] So Naiman went down, and dipped himself seven times in Jordan, according to the word of Elisaie: and his flesh returned to him as the flesh of a little child, and he was cleansed.

[15] καὶ ἐπέστρεψεν πρὸς Ελισαιε, αὐτὸς καὶ πᾶσα ἡ παρεμβολὴ αὐτοῦ, καὶ ἦλθεν καὶ ἔστη καὶ εἶπεν Ἰδοὺ δὴ ἔγνωκα ὅτι οὐκ ἔστιν θεὸς ἐν πάσῃ τῇ γῇ ὅτι ἀλλ᾽ ἢ ἐν τῷ Ισραηλ· καὶ νῦν λαβὲ τὴν εὐλογίαν παρὰ τοῦ δούλου σου.

[15] And he and all his company returned to Elisaie, and he came and stood before him, and said, Behold, I know that there is no God in all the earth, save only in Israel: and now receive a blessing of thy servant.

[16] καὶ εἶπεν Ελισαιε Ζῇ κύριος, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ λήμψομαι· καὶ παρεβιάσατο αὐτὸν λαβεῖν, καὶ ἠπείθησεν.

[16] And Elisaie said, *As* the Lord lives, before whom I stand, I will not take *one*. And he pressed him to take *one*: but he would not.

[17] καὶ εἶπεν Ναιμαν Καὶ εἰ μή, δοθήτω δὴ τῷ δούλῳ σου γόμος ζεύγους ἡμιόνων, καὶ σύ μοι δώσεις ἐκ τῆς γῆς τῆς πυρρᾶς, ὅτι οὐ ποιήσει ἔτι ὁ δοῦλός σου ὁλοκαύτωμα καὶ θυσίασμα θεοῖς ἑτέροις, ἀλλ᾽ ἢ τῷ κυρίῳ μόνῳ·

[17] And Naiman said, Well then, if not, let there be given to thy servant, I pray thee, the load *of a* yoke of mules; and thou shalt give me of the red earth: for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods, but only to the Lord by *reason of* this thing.

[18] καὶ ἱλάσεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον Ρεμμαν προσκυνῆσαι αὐτὸν καὶ ἐπαναπαύσεται ἐπὶ τῆς χειρός μου καὶ προσκυνήσω ἐν οἴκῳ Ρεμμαν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ Ρεμμαν, καὶ ἱλάσεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ.

[18] And l let the Lord be propitious to thy servant when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he bows down in the house of Remman; even let the Lord, I pray, be merciful to thy servant in this matter.

[19] καὶ εἶπεν Ελισαιε πρὸς Ναιμαν Δεῦρο εἰς εἰρήνην. καὶ ἀπῆλθεν ἀπ᾽ αὐτοῦ εἰς δεβραθα τῆς γῆς.

[19] And Elisaie said to Naiman, Go in peace. And he departed from him a little way.

[20] Καὶ εἶπεν Γιεζι τὸ παιδάριον Ελισαιε Ἰδοὺ ἐφείσατο ὁ κύριός μου τοῦ Ναιμαν τοῦ Σύρου τούτου τοῦ μὴ λαβεῖν ἐκ χειρὸς αὐτοῦ ἃ ἐνήνοχεν· ζῇ κύριος ὅτι εἰ μὴ δραμοῦμαι ὀπίσω αὐτοῦ καὶ λήμψομαι παρ᾽ αὐτοῦ τι.

[20] And Giezi the servant of Elisaie said, Behold, my Lord has spared this Syrian Naiman, so as not to take of his hand what he has brought: as the Lord lives, I will surely run after him, and take somewhat of him.

[21] καὶ ἐδίωξε Γιεζι ὀπίσω τοῦ Ναιμαν, καὶ εἶδεν αὐτὸν Ναιμαν τρέχοντα ὀπίσω αὐτοῦ καὶ ἐπέστρεψεν ἀπὸ τοῦ ἅρματος εἰς ἀπαντὴν αὐτοῦ.

[21] So Giezi followed after Naiman: and Naiman saw him running after him, and turned back from his chariot to meet him.

[22] καὶ εἶπεν Εἰρήνη· ὁ κύριός μου ἀπέστειλέν με λέγων Ἰδοὺ νῦν ἦλθον πρός με δύο παιδάρια ἐξ ὄρους Εφραιμ ἀπὸ τῶν υἱῶν τῶν προφητῶν·

δὸς δὴ αὐτοῖς τάλαντον ἀργυρίου καὶ δύο ἀλλασσομένας στολάς.

[22] And *Giezi* said, All is well: my master has sent me, saying, Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment.

[23] καὶ εἶπεν Ναιμαν Λαβὲ διτάλαντον ἀργυρίου· καὶ ἔλαβεν ἐν δυσὶ θυλάκοις καὶ δύο ἀλλασσομένας στολὰς καὶ ἔδωκεν ἐπὶ δύο παιδάρια αὐτοῦ, καὶ ἦραν ἔμπροσθεν αὐτοῦ.

[23] And *Naiman* said, Take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him.

[24] καὶ ἦλθον εἰς τὸ σκοτεινόν, καὶ ἔλαβεν ἐκ τῶν χειρῶν αὐτῶν καὶ παρέθετο ἐν οἴκῳ καὶ ἐξαπέστειλεν τοὺς ἄνδρας.

[24] And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.

[25] καὶ αὐτὸς εἰσῆλθεν καὶ παρειστήκει πρὸς τὸν κύριον αὐτοῦ. καὶ εἶπεν πρὸς αὐτὸν Ελισαιε Πόθεν, Γιεζι; καὶ εἶπεν Γιεζι Οὐ πεπόρευται ὁ δοῦλός σου ἔνθα καὶ ἔνθα.

[25] And he went in himself and stood before his master; and Elisaie said to him,

[26] καὶ εἶπεν πρὸς αὐτὸν Ελισαιε Οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ, ὅτε ἐπέστρεψεν ὁ ἀνὴρ ἀπὸ τοῦ ἅρματος εἰς συναντήν σοι; καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ νῦν ἔλαβες τὰ ἱμάτια καὶ λήμψῃ ἐν αὐτῷ κήπους καὶ ἐλαιῶνας καὶ ἀμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας καὶ παιδίσκας·

[26] Whence *comest thou*, Giezi? and Giezi said, Thy servant has not been hither or thither. And Elisaie said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants.

[27] καὶ ἡ λέπρα Ναιμαν κολληθήσεται ἐν σοὶ καὶ ἐν τῷ σπέρματί σου εἰς τὸν αἰῶνα. καὶ ἐξῆλθεν ἐκ προσώπου αὐτοῦ λελεπρωμένος ὡσεὶ χιών.

[27] The leprosy also of Naiman shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

CHAPTER 6

[1] Καὶ εἶπον οἱ υἱοὶ τῶν προφητῶν πρὸς Ελισαιε Ἰδοὺ δὴ ὁ τόπος, ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου, στενὸς ἀφ᾽ ἡμῶν·

[1] And the sons of the prophets said to Elisaie, Behold now, the place wherein we dwell before thee is too narrow for us.

[2] πορευθῶμεν δὴ ἕως τοῦ Ιορδάνου καὶ λάβωμεν ἐκεῖθεν ἀνὴρ εἷς δοκὸν μίαν καὶ ποιήσωμεν ἑαυτοῖς ἐκεῖ τοῦ οἰκεῖν ἐκεῖ. καὶ εἶπεν Δεῦτε.

[2] Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there.

[3] καὶ εἶπεν ὁ εἷς Ἐπιεικέως δεῦρο μετὰ τῶν δούλων σου· καὶ εἶπεν Ἐγὼ πορεύσομαι.

[3] And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go.

[4] καὶ ἐπορεύθη μετ᾽ αὐτῶν, καὶ ἦλθον εἰς τὸν Ιορδάνην καὶ ἔτεμνον τὰ ξύλα.

[4] And he went with them, and they came to Jordan, and began to cut down wood.

[5] καὶ ἰδοὺ ὁ εἷς καταβάλλων τὴν δοκόν, καὶ τὸ σιδήριον ἐξέπεσεν εἰς τὸ ὕδωρ· καὶ ἐβόησεν Ὦ, κύριε, καὶ αὐτὸ κεχρημένον.

[5] And behold, one was cutting down a beam, and the axe head fell into the water: and he cried out, Alas! master: and it was hidden.

[6] καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ Ποῦ ἔπεσεν; καὶ ἔδειξεν αὐτῷ τὸν τόπον. καὶ ἀπέκνισεν ξύλον καὶ ἔρριψεν ἐκεῖ, καὶ ἐπεπόλασεν τὸ σιδήριον.

[6] And the man of God said, Where did it fall? and he shewed him the place: and he broke off a stick, and threw it in there, and the iron came to the surface.

[7] καὶ εἶπεν Ὕψωσον σαυτῷ· καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἔλαβεν αὐτό.

[7] And he said, Take it up to thyself. And he stretched out his hand, and took it.

[8] Καὶ βασιλεὺς Συρίας ἦν πολεμῶν ἐν Ισραηλ καὶ ἐβουλεύσατο πρὸς τοὺς παῖδας αὐτοῦ λέγων Εἰς τὸν τόπον τόνδε τινὰ ελμωνι παρεμβαλῶ.

[8] And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place.

[9] καὶ ἀπέστειλεν Ελισαιε πρὸς τὸν βασιλέα Ισραηλ λέγων Φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ, ὅτι ἐκεῖ Συρία κέκρυπται.

[9] And Elisaie sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there.

[10] καὶ ἀπέστειλεν ὁ βασιλεὺς Ισραηλ εἰς τὸν τόπον, ὃν εἶπεν αὐτῷ Ελισαιε, καὶ ἐφυλάξατο ἐκεῖθεν οὐ μίαν οὐδὲ δύο.

[10] And the king of Israel sent to the place which Elisaie mentioned to him, and saved himself thence not once or twice.

[11] καὶ ἐξεκινήθη ἡ ψυχὴ βασιλέως Συρίας περὶ τοῦ λόγου τούτου, καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσίν με βασιλεῖ Ισραηλ;

[11] And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not tell me who betrays me to the king of Israel?

[12] καὶ εἶπεν εἷς τῶν παίδων αὐτοῦ Οὐχί, κύριέ μου βασιλεῦ, ὅτι Ελισαιε ὁ προφήτης ὁ ἐν Ισραηλ ἀναγγέλλει τῷ βασιλεῖ Ισραηλ πάντας τοὺς λόγους, οὓς ἐὰν λαλήσῃς ἐν τῷ ταμιείῳ τοῦ κοιτῶνός σου.

[12] And one of his servants said, Nay, my Lord, O king, for Elisaie the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in thy bedchamber.

[13] καὶ εἶπεν Δεῦτε ἴδετε ποῦ οὗτος, καὶ ἀποστείλας λήμψομαι αὐτόν· καὶ ἀνήγγειλαν αὐτῷ λέγοντες Ἰδοὺ ἐν Δωθαιμ.

[13] And he said, Go, see where this man *is*, and I will send and take him. And they sent word to him, saying, Behold, *he is* in Dothaim.

[14] καὶ ἀπέστειλεν ἐκεῖ ἵππον καὶ ἅρμα καὶ δύναμιν βαρεῖαν, καὶ ἦλθον νυκτὸς καὶ περιεκύκλωσαν τὴν πόλιν.

[14] And he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed about the city.

[15] καὶ ὤρθρισεν ὁ λειτουργὸς Ελισαιε ἀναστῆναι καὶ ἐξῆλθεν, καὶ ἰδοὺ δύναμις κυκλοῦσα τὴν πόλιν καὶ ἵππος καὶ ἅρμα, καὶ εἶπεν τὸ παιδάριον πρὸς αὐτόν Ὦ, κύριε, πῶς ποιήσωμεν;

[15] And the servant of Elisaie rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to him, O master, what shall we do?

[16] καὶ εἶπεν Ελισαιε Μὴ φοβοῦ, ὅτι πλείους οἱ μεθ᾽ ἡμῶν ὑπὲρ τοὺς μετ᾽ αὐτῶν.

[16] And Elisaie said, Fear not, for they who are with us *are* more than they that are with them.

[17] καὶ προσεύξατο Ελισαιε καὶ εἶπεν Κύριε, διάνοιξον τοὺς ὀφθαλμοὺς τοῦ παιδαρίου καὶ ἰδέτω· καὶ διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ εἶδεν, καὶ ἰδοὺ τὸ ὄρος πλῆρες ἵππων, καὶ ἅρμα πυρὸς περικύκλῳ Ελισαιε.

[17] And Elisaie prayed, and said, Lord, open, I pray thee, the eyes of the servant, and let him see. And the Lord opened his eyes, and he saw: and, behold, the mountain *was* full of horses, and there were chariots of fire round about Elisaie.

[18] καὶ κατέβησαν πρὸς αὐτόν, καὶ προσηύξατο Ελισαιε πρὸς κύριον καὶ εἶπεν Πάταξον δὴ τοῦτο τὸ ἔθνος ἀορασίᾳ· καὶ ἐπάταξεν αὐτοὺς ἀορασίᾳ κατὰ τὸ ῥῆμα Ελισαιε.

[18] And they came down to him; and he prayed to the Lord, and said, Smite, I pray thee, this people with blindness. And he smote them with blindness, according to the word of Elisaie.

[19] καὶ εἶπεν πρὸς αὐτοὺς Ελισαιε Οὐχ αὕτη ἡ πόλις καὶ αὕτη ἡ ὁδός· δεῦτε ὀπίσω μου, καὶ ἀπάξω ὑμᾶς πρὸς τὸν ἄνδρα, ὃν ζητεῖτε· καὶ ἀπήγαγεν αὐτοὺς εἰς Σαμάρειαν.

[19] And Elisaie said to them, This *is* not the city, and this *is* not the way: follow me, and I will bring you to the man whom ye seek. And he led

them away to Samaria.

[20] καὶ ἐγένετο ὡς εἰσῆλθον εἰς Σαμάρειαν, καὶ εἶπεν Ελισαιε Ἄνοιξον δή, κύριε, τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἰδέτωσαν· καὶ διήνοιξεν κύριος τοὺς ὀφθαλμοὺς αὐτῶν, καὶ εἶδον, καὶ ἰδοὺ ἦσαν ἐν μέσῳ Σαμαρείας.

[20] And it came to pass when they entered into Samaria, that Elisaie said, Open, I pray thee, O Lord, their eyes, and let them see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

[21] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ, ὡς εἶδεν αὐτούς Εἰ πατάξας πατάξω, πάτερ;

[21] And the king of Israel said to Elisaie, when he saw them, Shall I *not* verily smite them, *my* father?

[22] καὶ εἶπεν Οὐ πατάξεις, εἰ μὴ οὓς ᾐχμαλώτευσας ἐν ῥομφαίᾳ σου καὶ τόξῳ σου, σὺ τύπτεις· παράθες ἄρτους καὶ ὕδωρ ἐνώπιον αὐτῶν, καὶ φαγέτωσαν καὶ πιέτωσαν καὶ ἀπελθέτωσαν πρὸς τὸν κύριον αὐτῶν.

[22] And he said, Thou shalt not smite them, unless thou wouldest smite those whom thou hast taken captive with thy sword and with thy bow: set bread and water before them, and let them eat and drink, and depart to their master.

[23] καὶ παρέθηκεν αὐτοῖς παράθεσιν μεγάλην, καὶ ἔφαγον καὶ ἔπιον· καὶ ἀπέστειλεν αὐτούς, καὶ ἀπῆλθον πρὸς τὸν κύριον αὐτῶν. καὶ οὐ προσέθεντο ἔτι μονόζωνοι Συρίας τοῦ ἐλθεῖν εἰς γῆν Ισραηλ.

[23] And he set before them a great feast, and they ate and drank: and he dismissed them and they departed to their master. And the bands of Syria came no longer into the land of Israel.

[24] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἤθροισεν υἱὸς Αδερ βασιλεὺς Συρίας πᾶσαν τὴν παρεμβολὴν αὐτοῦ καὶ ἀνέβη καὶ περιεκάθισεν Σαμάρειαν.

[24] And it came to pass after this, that the son of Ader king of Syria gathered all his army, and went up, and besieged Samaria.

[25] καὶ ἐγένετο λιμὸς μέγας ἐν Σαμαρείᾳ, καὶ ἰδοὺ περιεκάθηντο ἐπ᾽ αὐτήν, ἕως οὗ ἐγενήθη κεφαλὴ ὄνου πεντήκοντα σίκλων ἀργυρίου καὶ τέταρτον τοῦ κάβου κόπρου περιστερῶν πέντε σίκλων ἀργυρίου.

[25] And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *valued* at fifty pieces of silver, and the fourth part of a cab of dove's dung at five pieces of silver.

[26] καὶ ἦν ὁ βασιλεὺς Ισραηλ διαπορευόμενος ἐπὶ τοῦ τείχους, καὶ γυνὴ ἐβόησεν πρὸς αὐτὸν λέγουσα Σῶσον, κύριε βασιλεῦ.

[26] And the king of Israel was passing by on the wall, and a woman cried to him, saying, Help, my lord, O king.

[27] καὶ εἶπεν αὐτῇ Μή σε σώσαι κύριος, πόθεν σώσω σε; μὴ ἀπὸ τῆς ἅλωνος ἢ ἀπὸ τῆς ληνοῦ;

[27] And he said to her, Unless the Lord help thee, whence shall I help thee? from the corn-floor, or from the wine-press?

[28] καὶ εἶπεν αὐτῇ ὁ βασιλεύς Τί ἐστίν σοι; καὶ εἶπεν Ἡ γυνὴ αὕτη εἶπεν πρός με Δὸς τὸν υἱόν σου καὶ φαγόμεθα αὐτὸν σήμερον, καὶ τὸν υἱόν μου καὶ φαγόμεθα αὐτὸν αὔριον·

[28] And the king said to her, What is *the matter* with thee? And the woman said to him, This *woman* said to me, Give thy son, and we will eat him to-day, and we will eat my son to-morrow.

[29] καὶ ἡψήσαμεν τὸν υἱόν μου καὶ ἐφάγομεν αὐτόν, καὶ εἶπον πρὸς αὐτὴν τῇ ἡμέρᾳ τῇ δευτέρᾳ Δὸς τὸν υἱόν σου καὶ φάγωμεν αὐτόν, καὶ ἔκρυψεν τὸν υἱὸν αὐτῆς.

[29] So we boiled my son, and ate him; and I said to her on the second day, Give thy son, and let us eat him: and she has hidden her son.

[30] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Ισραηλ τοὺς λόγους τῆς γυναικός, διέρρηξεν τὰ ἱμάτια αὐτοῦ, καὶ αὐτὸς διεπορεύετο ἐπὶ τοῦ τείχους, καὶ εἶδεν ὁ λαὸς τὸν σάκκον ἐπὶ τῆς σαρκὸς αὐτοῦ ἔσωθεν.

[30] And it came to pass, when the king of Israel heard the words of the woman, *that* he rent his garments; and he passed by on the wall, and the people saw sackcloth within upon his flesh.

[31] καὶ εἶπεν Τάδε ποιήσαι μοι ὁ θεὸς καὶ τάδε προσθείη, εἰ στήσεται ἡ κεφαλὴ Ελισαιε ἐπ' αὐτῷ σήμερον.

[31] And he said, God do so to me and more also, if the head of Elisaie shall stand upon him this day.

[32] καὶ Ελισαιε ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ, καὶ οἱ πρεσβύτεροι ἐκάθηντο μετ᾽ αὐτοῦ. καὶ ἀπέστειλεν ἄνδρα πρὸ προσώπου αὐτοῦ· πρὶν ἐλθεῖν τὸν ἄγγελον πρὸς αὐτὸν καὶ αὐτὸς εἶπεν πρὸς τοὺς πρεσβυτέρους Εἰ οἴδατε ὅτι ἀπέστειλεν ὁ υἱὸς τοῦ φονευτοῦ οὗτος ἀφελεῖν τὴν κεφαλήν μου; ἴδετε ὡς ἂν ἔλθῃ ὁ ἄγγελος, ἀποκλείσατε τὴν θύραν καὶ παραθλίψατε αὐτὸν ἐν τῇ θύρᾳ· οὐχὶ φωνὴ τῶν ποδῶν τοῦ κυρίου αὐτοῦ κατόπισθεν αὐτοῦ;

[32] And Elisaie was sitting in his house, and the elders were sitting with him; and *the king* sent a man before him: before the messenger came to him, he also said to the elders, Do ye see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door, and forcibly detain him at the door: *is* not the sound of his master's feet behind him?

[33] ἔτι αὐτοῦ λαλοῦντος μετ᾽ αὐτῶν καὶ ἰδοὺ ἄγγελος κατέβη πρὸς αὐτὸν καὶ εἶπεν Ἰδοὺ αὕτη ἡ κακία παρὰ κυρίου· τί ὑπομείνω τῷ κυρίῳ ἔτι;

[33] While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil *is* of the Lord; why should I wait for the Lord any longer?

CHAPTER 7

[1] καὶ εἶπεν Ελισαιε Ἄκουσον λόγον κυρίου Τάδε λέγει κύριος Ὡς ἡ ὥρα αὕτη αὔριον μέτρον σεμιδάλεως σίκλου καὶ δίμετρον κριθῶν σίκλου ἐν ταῖς πύλαις Σαμαρείας.

[1] And Elisaie said, Hear thou the word of the Lord; Thus saith the Lord, As at this time, to-morrow a measure of fine flour *shall be sold* for a shekel, and two measures of barley for a shekel, in the gates of Samaria.

[2] καὶ ἀπεκρίθη ὁ τριστάτης, ἐφ᾽ ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ, τῷ Ελισαιε καὶ εἶπεν Ἰδοὺ ποιήσει κύριος καταρράκτας ἐν οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ Ελισαιε εἶπεν Ἰδοὺ σὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγῃ. –

[2] And the officer on whose hand the king rested, answered Elisaie, and said, Behold, *if* the Lord shall make flood-gates in heaven, might this thing be? and Elisaie said, Behold, thou shalt see with thine eyes, but shalt not eat thereof.

[3] καὶ τέσσαρες ἄνδρες ἦσαν λεπροὶ παρὰ τὴν θύραν τῆς πόλεως, καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Τί ἡμεῖς καθήμεθα ὧδε, ἕως ἀποθάνωμεν;

[3] And there were four leprous men by the gate of the city: and one said to his neighbour, Why sit we here until we die?

[4] ἐὰν εἴπωμεν Εἰσέλθωμεν εἰς τὴν πόλιν, καὶ ὁ λιμὸς ἐν τῇ πόλει καὶ ἀποθανούμεθα ἐκεῖ· καὶ ἐὰν καθίσωμεν ὧδε, καὶ ἀποθανούμεθα. καὶ νῦν δεῦτε καὶ ἐμπέσωμεν εἰς τὴν παρεμβολὴν Συρίας· ἐὰν Ζωογονήσωσιν ἡμᾶς, καὶ ζησόμεθα· καὶ ἐὰν θανατώσωσιν ἡμᾶς, καὶ ἀποθανούμεθα.

[4] If we should say, Let us go into the city, then *there is* famine in the city, and we shall die there: and if we sit here, then we shall die. Now then come, and let us fall upon the camp of the Syrians: if they should take us alive, then we shall live; and if they should put us to death, then we shall *only* die.

[5] καὶ ἀνέστησαν ἐν τῷ σκότει εἰσελθεῖν εἰς τὴν παρεμβολὴν Συρίας καὶ ἦλθον εἰς μέρος τῆς παρεμβολῆς Συρίας, καὶ ἰδοὺ οὐκ ἔστιν ἀνὴρ ἐκεῖ.

[5] And they rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and behold, there *was* no man there.

[6] καὶ κύριος ἀκουστὴν ἐποίησεν τὴν παρεμβολὴν Συρίας φωνὴν ἅρματος καὶ φωνὴν ἵππου καὶ φωνὴν δυνάμεως μεγάλης, καὶ εἶπεν ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ Νῦν ἐμισθώσατο ἐφ᾽ ἡμᾶς βασιλεὺς Ισραηλ τοὺς βασιλέας τῶν Χετταίων καὶ τοὺς βασιλέας Αἰγύπτου τοῦ ἐλθεῖν ἐφ᾽ ἡμᾶς.

[6] For the Lord had made the army of Syria to hear a sound of chariots, and a sound of horses, *even* the sound of a great host: and *each* man said to his fellow, Now has the king of Israel hired against us the kings of the Chettites, and the kings of Egypt, to come against us.

[7] καὶ ἀνέστησαν καὶ ἀπέδρασαν ἐν τῷ σκότει καὶ ἐγκατέλιπαν τὰς σκηνὰς αὐτῶν καὶ τοὺς ἵππους αὐτῶν καὶ τοὺς ὄνους αὐτῶν ἐν τῇ παρεμβολῇ ὡς ἔστιν καὶ ἔφυγον πρὸς τὴν ψυχὴν ἑαυτῶν.

[7] And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, as they were, and fled for their lives.

[8] καὶ εἰσῆλθον οἱ λεπροὶ οὗτοι ἕως μέρους τῆς παρεμβολῆς καὶ εἰσῆλθον εἰς σκηνὴν μίαν καὶ ἔφαγον καὶ ἔπιον καὶ ἦραν ἐκεῖθεν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἐπορεύθησαν· καὶ ἐπέστρεψαν καὶ εἰσῆλθον εἰς σκηνὴν ἄλλην καὶ ἔλαβον ἐκεῖθεν καὶ ἐπορεύθησαν καὶ κατέκρυψαν.

[8] And these lepers entered a little way into the camp, and went into one tent, and ate and drank, and took thence silver, and gold, and raiment; and they went and returned thence, and entered into another tent, and took thence, and went and hid *the spoil*.

[9] καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ Οὐχ οὕτως ἡμεῖς ποιοῦμεν· ἡ ἡμέρα αὕτη ἡμέρα εὐαγγελίας ἐστίν, καὶ ἡμεῖς σιωπῶμεν καὶ μένομεν ἕως φωτὸς τοῦ πρωΐ καὶ εὑρήσομεν ἀνομίαν· καὶ νῦν δεῦρο καὶ εἰσέλθωμεν καὶ ἀναγγείλωμεν εἰς τὸν οἶκον τοῦ βασιλέως.

[9] And *one* man said to his neighbour, We are not doing *well* thus: this day is a day of glad tidings, and we hold our peace, and are waiting till the morning light, and shall find mischief: now them come, and let us go into *the city*, and report to the house of the king.

[10] καὶ εἰσῆλθον καὶ ἐβόησαν πρὸς τὴν πύλην τῆς πόλεως καὶ ἀνήγγειλαν αὐτοῖς λέγοντες Εἰσήλθομεν εἰς τὴν παρεμβολὴν Συρίας, καὶ ἰδοὺ οὐκ ἔστιν ἐκεῖ ἀνὴρ καὶ φωνὴ ἀνθρώπου, ὅτι εἰ μὴ ἵππος δεδεμένος καὶ ὄνος καὶ αἱ σκηναὶ αὐτῶν ὡς εἰσίν.

[10] So they went and cried toward the gate of the city, and reported to them, saying, We went into the camp of Syria, and, behold, there is not there a man, nor voice of man, only horses tied and asses, and their tents as they were.

[11] καὶ ἐβόησαν οἱ θυρωροὶ καὶ ἀνήγγειλαν εἰς τὸν οἶκον τοῦ βασιλέως ἔσω.

[11] And the porters cried aloud, and reported to the house of the king within.

[12] καὶ ἀνέστη ὁ βασιλεὺς νυκτὸς καὶ εἶπεν πρὸς τοὺς παῖδας αὐτοῦ Ἀναγγελῶ δὴ ὑμῖν ἃ ἐποίησεν ἡμῖν Συρία· ἔγνωσαν ὅτι πεινῶμεν ἡμεῖς, καὶ ἐξῆλθαν ἐκ τῆς παρεμβολῆς καὶ ἐκρύβησαν ἐν τῷ ἀγρῷ λέγοντες ὅτι Ἐξελεύσονται ἐκ τῆς πόλεως, καὶ συλλημψόμεθα αὐτοὺς ζῶντας καὶ εἰς τὴν πόλιν εἰσελευσόμεθα.

[12] And the king rose up by night, and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves in the field, saying, They will come out of the city, and we shall catch them alive, and go into the city.

[13] καὶ ἀπεκρίθη εἷς τῶν παίδων αὐτοῦ καὶ εἶπεν Λαβέτωσαν δὴ πέντε τῶν ἵππων τῶν ὑπολελειμμένων, οἳ κατελείφθησαν ὧδε, ἰδού εἰσιν πρὸς πᾶν τὸ πλῆθος Ισραηλ τὸ ἐκλεῖπον· καὶ ἀποστελοῦμεν ἐκεῖ καὶ ὀψόμεθα.

[13] And one of his servants answered and said, Let them now take five of the horses that were left, which were left here; behold, they are the number left to all the multitude of Israel; and we will send thither and see.

[14] καὶ ἔλαβον δύο ἐπιβάτας ἵππων, καὶ ἀπέστειλεν ὁ βασιλεὺς Ισραηλ ὀπίσω τοῦ βασιλέως Συρίας λέγων Δεῦτε καὶ ἴδετε.

[14] So they took two horsemen; and the king of Israel sent after the king of Syria, saying, Go, and see.

[15] καὶ ἐπορεύθησαν ὀπίσω αὐτῶν ἕως τοῦ Ιορδάνου, καὶ ἰδοὺ πᾶσα ἡ ὁδὸς πλήρης ἱματίων καὶ σκευῶν, ὧν ἔρριψεν Συρία ἐν τῷ θαμβεῖσθαι αὐτούς· καὶ ἐπέστρεψαν οἱ ἄγγελοι καὶ ἀνήγγειλαν τῷ βασιλεῖ.

[15] And they went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. and the messengers returned, and brought word to the king.

[16] καὶ ἐξῆλθεν ὁ λαὸς καὶ διήρπασεν τὴν παρεμβολὴν Συρίας, καὶ ἐγένετο μέτρον σεμιδάλεως σίκλου καὶ δίμετρον κριθῶν σίκλου κατὰ τὸ ῥῆμα κυρίου.

[16] And the people went out, and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of the Lord, and two measures of barley for a shekel.

[17] καὶ ὁ βασιλεὺς κατέστησεν τὸν τριστάτην, ἐφ᾽ ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τῇ χειρὶ αὐτοῦ, ἐπὶ τῆς πύλης, καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πύλῃ, καὶ ἀπέθανεν, καθὰ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ, ὃς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἄγγελον πρὸς αὐτόν.

[17] And the king appointed the officer on whose hand the king leaned *to have charge* over the gate: and the people trampled on him in the gate, and he died, as the man of God *had* said, who spoke when the messenger came down to him.

[18] καὶ ἐγένετο καθὰ ἐλάλησεν Ελισαιε πρὸς τὸν βασιλέα λέγων Δίμετρον κριθῆς σίκλου καὶ μέτρον σεμιδάλεως σίκλου καὶ ἔσται ὡς ἡ ὥρα αὔτη αὔριον ἐν τῇ πύλῃ Σαμαρείας·

[18] So it came to pass as Elisaie had spoken to the king, saying, Two measures of barley *shall be sold* for a shekel, and a measure of fine flour for a shekel; and it shall be as at this time to-morrow in the gate of Samaria.

[19] καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ελισαιε καὶ εἶπεν Ἰδοὺ κύριος ποιεῖ καταρράκτας ἐν τῷ οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ εἶπεν Ελισαιε Ἰδοὺ ὄψῃ τοῖς ὀφθαλμοῖς σου καὶ ἐκεῖθεν οὐ φάγῃ.

[19] And the officer answered Elisaie, and said, Behold, *if* the Lord makes flood-gates in heaven, shall this thing be? and Elisaie said, Behold, thou shalt see *it* with thine eyes, but thou shalt not eat thereof.

[20] καὶ ἐγένετο οὕτως, καὶ συνεπάτησεν αὐτὸν ὁ λαὸς ἐν τῇ πύλῃ, καὶ ἀπέθανεν.

[20] And it was so: for the people trampled on him in the gate, and he died.

CHAPTER 8

[1] Καὶ Ελισαιε ἐλάλησεν πρὸς τὴν γυναῖκα, ἧς ἐζωπύρησεν τὸν υἱόν, λέγων Ἀνάστηθι καὶ δεῦρο σὺ καὶ ὁ οἶκός σου καὶ παροίκει οὗ ἐὰν παροικήσῃς, ὅτι κέκληκεν κύριος λιμὸν ἐπὶ τὴν γῆν, καί γε ἦλθεν ἐπὶ τὴν γῆν ἑπτὰ ἔτη.

[1] And Elisaie spoke to the woman, whose son he *had* restored to life, saying, Arise, and go thou and thy house, and sojourn wherever thou mayest sojourn: for the Lord has called for a famine upon the land; indeed it is come upon the land *for* seven years.

[2] καὶ ἀνέστη ἡ γυνὴ καὶ ἐποίησεν κατὰ τὸ ῥῆμα Ελισαιε καὶ ἐπορεύθη αὐτὴ καὶ ὁ οἶκος αὐτῆς καὶ παρῴκει ἐν γῇ ἀλλοφύλων ἑπτὰ ἔτη.

[2] And the woman arose, and did according to the word of Elisaie, both she and her house; and they sojourned in the land of the Philistines seven years.

[3] καὶ ἐγένετο μετὰ τὸ τέλος τῶν ἑπτὰ ἐτῶν καὶ ἐπέστρεψεν ἡ γυνὴ ἐκ γῆς ἀλλοφύλων εἰς τὴν πόλιν καὶ ἦλθεν βοῆσαι πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς.

[3] And it came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands.

[4] καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζι τὸ παιδάριον Ελισαιε τοῦ ἀνθρώπου τοῦ θεοῦ λέγων Διήγησαι δή μοι πάντα τὰ μεγάλα, ἃ ἐποίησεν Ελισαιε.

[4] And the king spoke to Giezi the servant of Elisaie the man of God, saying, Tell me, I pray thee, all the great things which Elisaie has done.

[5] καὶ ἐγένετο αὐτοῦ ἐξηγουμένου τῷ βασιλεῖ ὡς ἐζωπύρησεν υἱὸν τεθνηκότα, καὶ ἰδοὺ ἡ γυνή, ἧς ἐζωπύρησεν τὸν υἱὸν αὐτῆς Ελισαιε, βοῶσα πρὸς τὸν βασιλέα περὶ τοῦ οἴκου ἑαυτῆς καὶ περὶ τῶν ἀγρῶν ἑαυτῆς· καὶ εἶπεν Γιεζι Κύριε βασιλεῦ, αὕτη ἡ γυνή, καὶ οὗτος ὁ υἱὸς αὐτῆς, ὃν ἐζωπύρησεν Ελισαιε.

[5] And it came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisaie restored to life *came* crying to the king for her house and for her lands. And Giezi said,

My lord, O king, this *is* the woman, and this *is* her son, whom Elisaie restored to life.

[6] καὶ ἐπηρώτησεν ὁ βασιλεὺς τὴν γυναῖκα, καὶ διηγήσατο αὐτῷ· καὶ ἔδωκεν αὐτῇ ὁ βασιλεὺς εὐνοῦχον ἕνα λέγων Ἐπίστρεψον πάντα τὰ αὐτῆς καὶ πάντα τὰ γενήματα τοῦ ἀγροῦ αὐτῆς ἀπὸ τῆς ἡμέρας, ἧς κατέλιπεν τὴν γῆν, ἕως τοῦ νῦν.

[6] And the king asked the woman, and she told him: and the king appointed her a eunuch, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

[7] Καὶ ἦλθεν Ελισαιε εἰς Δαμασκόν, καὶ υἱὸς Αδερ βασιλεὺς Συρίας ἠρρώστει, καὶ ἀνήγγειλαν αὐτῷ λέγοντες Ἥκει ὁ ἄνθρωπος τοῦ θεοῦ ἕως ὧδε.

[7] And Elisaie came to Damascus; and the king of Syria the son of Ader was ill, and they brought him word, saying, The man of God is come hither.

[8] καὶ εἶπεν ὁ βασιλεὺς πρὸς Αζαηλ Λαβὲ ἐν τῇ χειρί σου μαναα καὶ δεῦρο εἰς ἀπαντὴν τῷ ἀνθρώπῳ τοῦ θεοῦ καὶ ἐπιζήτησον τὸν κύριον παρ᾽ αὐτοῦ λέγων Εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης;

[8] And the king said to Azael, Take in thine hand a present, and go to meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this my disease?

[9] καὶ ἐπορεύθη Αζαηλ εἰς ἀπαντὴν αὐτοῦ καὶ ἔλαβεν μαναα ἐν τῇ χειρὶ αὐτοῦ καὶ πάντα τὰ ἀγαθὰ Δαμασκοῦ, ἄρσιν τεσσαράκοντα καμήλων, καὶ ἦλθεν καὶ ἔστη ἐνώπιον αὐτοῦ καὶ εἶπεν πρὸς Ελισαιε Ὁ υἱός σου υἱὸς Αδερ βασιλεὺς Συρίας ἀπέστειλέν με πρὸς σὲ λέγων Εἰ ζήσομαι ἐκ τῆς ἀρρωστίας μου ταύτης;

[9] And Azael went to meet him, and he took a present in his hand, and all the good things of Damascus, forty camels' load, and came and stood before him, and said to Elisaie, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire, saying, Shall I recover of this my disease?

[10] καὶ εἶπεν Ελισαιε Δεῦρο εἰπὸν αὐτῷ Ζωῇ ζήσῃ· καὶ ἔδειξέν μοι κύριος ὅτι θανάτῳ ἀποθανῇ.

[10] And Elisaie said, Go, say, Thou shalt certainly live; yet the Lord has shewed me that thou shalt surely die.

[11] καὶ παρέστη τῷ προσώπῳ αὐτοῦ καὶ ἔθηκεν ἕως αἰσχύνης, καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ θεοῦ.

[11] And he stood before him, and fixed *his countenance* till he was ashamed: and the man of God wept.

[12] καὶ εἶπεν Αζαηλ Τί ὅτι ὁ κύριός μου κλαίει; καὶ εἶπεν Ὅτι οἶδα ὅσα ποιήσεις τοῖς υἱοῖς Ισραηλ κακά· τὰ ὀχυρώματα αὐτῶν ἐξαποστελεῖς ἐν πυρὶ καὶ τοὺς ἐκλεκτοὺς αὐτῶν ἐν ῥομφαίᾳ ἀποκτενεῖς καὶ τὰ νήπια αὐτῶν ἐνσείσεις καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναρρήξεις.

[12] And Azael said, Why does my lord weep? And he said, Because I know all the evil that thou wilt do to the children of Israel: thou wilt utterly destroy their strong holds with fire, and thou wilt slay their choice men with the sword, and thou wilt dash their infants *against the ground*, and their women with child thou wilt rip up.

[13] καὶ εἶπεν Αζαηλ Τίς ἐστιν ὁ δοῦλός σου, ὁ κύων ὁ τεθνηκώς, ὅτι ποιήσει τὸ ῥῆμα τοῦτο; καὶ εἶπεν Ελισαιε Ἔδειξέν μοι κύριός σε βασιλεύοντα ἐπὶ Συρίαν.

[13] And Azael said, Who is thy servant? a dead dog, that he should do this thing? And Elisaie said, The Lord has shewn me thee ruling over Syria.

[14] καὶ ἀπῆλθεν ἀπὸ Ελισαιε καὶ εἰσῆλθεν πρὸς τὸν κύριον αὐτοῦ, καὶ εἶπεν αὐτῷ Τί εἶπέν σοι Ελισαιε; καὶ εἶπεν Εἶπέν μοι Ζωῇ ζήσῃ.

[14] And he departed from Elisaie, and went in to his lord; and he said to him, What said Elisaie to thee? and he said, He said to me, Thou shalt surely live.

[15] καὶ ἐγένετο τῇ ἐπαύριον καὶ ἔλαβεν τὸ μαχμα καὶ ἔβαψεν ἐν τῷ ὕδατι καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ, καὶ ἀπέθανεν, καὶ ἐβασίλευσεν Αζαηλ ἀντ αὐτοῦ.

[15] And it came to pass on the next day that he took a thick cloth, and dipped it in water, and put it on his face, and he died: and Azael reigned in his stead.

[16] Ἐν ἔτει πέμπτῳ τῷ Ιωραμ υἱῷ Αχααβ βασιλεῖ Ισραηλ ἐβασίλευσεν Ιωραμ υἱὸς Ιωσαφατ βασιλεὺς Ιουδα.

[16] In the fifth year of Joram son of Achaab king of Israel, and while Josaphat was king of Juda, Joram the son of Josaphat king of Juda began to reign.

[17] υἱὸς τριάκοντα καὶ δύο ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ.

[17] Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

[18] καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ισραηλ, καθὼς ἐποίησεν οἶκος Αχααβ, ὅτι θυγάτηρ Αχααβ ἦν αὐτῷ εἰς γυναῖκα· καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου.

[18] And he walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord.

[19] καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι τὸν Ιουδαν διὰ Δαυιδ τὸν δοῦλον αὐτοῦ, καθὼς εἶπεν δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

[19] But the Lord would not destroy Juda for David his servant’s sake, as he said he would give a light to him and to his sons continually.

[20] ἐν ταῖς ἡμέραις αὐτοῦ ἠθέτησεν Εδωμ ὑποκάτωθεν χειρὸς Ιουδα καὶ ἐβασίλευσαν ἐφ’ ἑαυτοὺς βασιλέα.

[20] In his days Edom revolted from under the hand of Juda, and they made a king over themselves.

[21] καὶ ἀνέβη Ιωραμ εἰς Σιωρ καὶ πάντα τὰ ἅρματα μετ’ αὐτοῦ, καὶ ἐγένετο αὐτοῦ ἀναστάντος καὶ ἐπάταξεν τὸν Εδωμ τὸν κυκλώσαντα ἐπ’ αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἁρμάτων, καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν.

[21] And Joram went up to Sior, and all the chariots that were with him: and it came to pass after he had arisen, that he smote Edom who compassed him about, and the captains of the chariots; and the people fled to their tents.

[22] καὶ ἠθέτησεν Εδωμ ὑποκάτωθεν χειρὸς Ιουδα ἕως τῆς ἡμέρας ταύτης. τότε ἠθέτησεν Λοβενα ἐν τῷ καιρῷ ἐκείνῳ.

[22] Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

[23] καὶ τὰ λοιπὰ τῶν λόγων Ιωραμ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[23] And the rest of the acts of Joram, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

[24] καὶ ἐκοιμήθη Ιωραμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ· καὶ ἐβασίλευσεν Οχοζιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[24] So Joram slept with his fathers, and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

[25] Ἐν ἔτει δωδεκάτῳ τῷ Ιωραμ υἱῷ Αχααβ βασιλεῖ Ισραηλ ἐβασίλευσεν Οχοζιας υἱὸς Ιωραμ.

[25] In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign.

[26] υἱὸς εἴκοσι καὶ δύο ἐτῶν Οχοζιας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἐνιαυτὸν ἕνα ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γοθολια θυγάτηρ Αμβρι βασιλέως Ισραηλ.

[26] Twenty and two years old *was* Ochozias when he began to reign, and he reigned one year in Jerusalem: and the name of his mother *was* Gotholia, daughter of Ambri king of Israel.

[27] καὶ ἐπορεύθη ἐν ὁδῷ οἴκου Αχααβ καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου καθὼς ὁ οἶκος Αχααβ.

[27] And he walked in the way of the house of Achaab, and did that which was evil in the sight of the Lord, as did the house of Achaab.

[28] καὶ ἐπορεύθη μετὰ Ιωραμ υἱοῦ Αχααβ εἰς πόλεμον μετὰ Αζαηλ βασιλέως ἀλλοφύλων ἐν Ρεμμωθ Γαλααδ, καὶ ἐπάταξαν οἱ Σύροι τὸν Ιωραμ.

[28] And he went with Joram the son of Achaab to war against Azael king of the Syrians in Remmoth Galaad; and the Syrians wounded Joram.

[29] καὶ ἐπέστρεψεν ὁ βασιλεὺς Ιωραμ τοῦ ἰατρευθῆναι ἐν Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἐπάταξαν αὐτὸν ἐν Ρεμμωθ ἐν τῷ πολεμεῖν αὐτὸν μετὰ Αζαηλ βασιλέως Συρίας· καὶ Οχοζιας υἱὸς Ιωραμ κατέβη τοῦ ἰδεῖν τὸν Ιωραμ υἱὸν Αχααβ ἐν Ιεζραελ, ὅτι ἠρρώστει αὐτός.

[29] And king Joram returned to be healed in Jezrael of the wounds with which they wounded him in Remmoth, when he fought with Azael king of Syria. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezrael, because he was sick.

CHAPTER 9

[1] Καὶ Ελισαιε ὁ προφήτης ἐκάλεσεν ἕνα τῶν υἱῶν τῶν προφητῶν καὶ εἶπεν αὐτῷ Ζῶσαι τὴν ὀσφύν σου καὶ λαβὲ τὸν φακὸν τοῦ ἐλαίου τούτου ἐν τῇ χειρί σου καὶ δεῦρο εἰς Ρεμμωθ Γαλααδ·

[1] And Elisaie the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this cruse of oil in thy hand, and go to Remmoth Galaad.

[2] καὶ εἰσελεύσῃ ἐκεῖ καὶ ὄψῃ ἐκεῖ Ιου υἱὸν Ιωσαφατ υἱοῦ Ναμεσσι καὶ εἰσελεύσῃ καὶ ἀναστήσεις αὐτὸν ἐκ μέσου τῶν ἀδελφῶν αὐτοῦ καὶ εἰσάξεις αὐτὸν εἰς τὸ ταμίειον ἐν τῷ ταμιείῳ·

[2] And thou shalt enter there, and shalt see there Ju the son of Josaphat son of Namessi, and shalt go in and make him rise up from among his brethren, and shalt bring him into a secret chamber.

[3] καὶ λήμψῃ τὸν φακὸν τοῦ ἐλαίου καὶ ἐπιχεεῖς ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἰπόν Τάδε λέγει κύριος Κέχρικά σε εἰς βασιλέα ἐπὶ Ισραηλ· καὶ ἀνοίξεις τὴν θύραν καὶ φεύξῃ καὶ οὐ μενεῖς.

[3] And thou shalt take the cruse of oil, and pour *it* on his head, and say thou, Thus saith the Lord, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry.

[4] καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς Ρεμμωθ Γαλααδ

[4] And the young man the prophet went to Remmoth Galaad.

[5] καὶ εἰσῆλθεν, καὶ ἰδοὺ οἱ ἄρχοντες τῆς δυνάμεως ἐκάθηντο, καὶ εἶπεν Λόγος μοι πρὸς σέ, ὁ ἄρχων· καὶ εἶπεν Ιου Πρὸς τίνα ἐκ πάντων ἡμῶν; καὶ εἶπεν Πρὸς σέ, ὁ ἄρχων.

[5] And he went in, and, behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Ju said, To which of all us? And he said, To thee, O captain.

[6] καὶ ἀνέστη καὶ εἰσῆλθεν εἰς τὸν οἶκον, καὶ ἐπέχεεν τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἶπεν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Κέχρικά σε εἰς βασιλέα ἐπὶ λαὸν κυρίου ἐπὶ τὸν Ισραηλ,

[6] And he arose, and went into the house: and he poured the oil upon his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee to be king over the people of the Lord, even over Israel.

[7] καὶ ἐξολεθρεύσεις τὸν οἶκον Αχααβ τοῦ κυρίου σου ἐκ προσώπου μου καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς Ιεζαβελ

[7] And thou shalt utterly destroy the house of Achaab thy master from before me, and shalt avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezabel,

[8] καὶ ἐκ χειρὸς ὅλου τοῦ οἴκου Αχααβ καὶ ἐξολεθρεύσεις τῷ οἴκῳ Αχααβ οὐροῦντα πρὸς τοῖχον καὶ συνεχόμενον καὶ ἐγκαταλελειμμένον ἐν Ισραηλ·

[8] and at the hand of the whole house of Achaab: and thou shalt utterly cut off from the house of Achaab every male, and him that is shut up and left in Israel.

[9] καὶ δώσω τὸν οἶκον Αχααβ ὡς τὸν οἶκον Ιεροβοαμ υἱοῦ Ναβατ καὶ ὡς τὸν οἶκον Βαασα υἱοῦ Αχια·

[9] And I will make the house of Achaab like the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Achia.

[10] καὶ τὴν Ιεζαβελ καταφάγονται οἱ κύνες ἐν τῇ μερίδι Ιεζραελ, καὶ οὐκ ἔστιν ὁ θάπτων. καὶ ἤνοιξεν τὴν θύραν καὶ ἔφυγεν.

[10] And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

[11] καὶ Ιου ἐξῆλθεν πρὸς τοὺς παῖδας τοῦ κυρίου αὐτοῦ, καὶ εἶπον αὐτῷ Εἰ εἰρήνη; τί ὅτι εἰσῆλθεν ὁ ἐπίλημπτος οὗτος πρὸς σέ; καὶ εἶπεν αὐτοῖς Ὑμεῖς οἴδατε τὸν ἄνδρα καὶ τὴν ἀδολεσχίαν αὐτοῦ.

[11] And Ju went forth to the servants of his lord, and they said to him, *Is* all well? Why came this mad fellow in to thee? And he said to them, Ye know the man, and his communication.

[12] καὶ εἶπον Ἄδικον· ἀπάγγειλον δὴ ἡμῖν. καὶ εἶπεν Ιου πρὸς αὐτούς Οὕτως καὶ οὕτως ἐλάλησεν πρός με λέγων Τάδε λέγει κύριος Κέχρικά σε εἰς βασιλέα ἐπὶ Ισραηλ.

[12] And they said, *It is* wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying, — and he said, Thus saith the Lord, I have anointed thee to be king over Israel.

[13] καὶ ἀκούσαντες ἔσπευσαν καὶ ἔλαβον ἕκαστος τὸ ἱμάτιον αὐτοῦ καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ γαρεμ τῶν ἀναβαθμῶν καὶ ἐσάλπισαν ἐν κερατίνῃ καὶ εἶπον Ἐβασίλευσεν Ιου.

[13] And when they heard it, they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju is king.

[14] καὶ συνεστράφη Ιου υἱὸς Ιωσαφατ υἱοῦ Ναμεσσι πρὸς Ιωραμ – καὶ Ιωραμ αὐτὸς ἐφύλασσεν ἐν Ρεμμωθ Γαλααδ, αὐτὸς καὶ πᾶς Ισραηλ, ἀπὸ προσώπου Αζαηλ βασιλέως Συρίας,

[14] So Ju the son of Josaphat the son of Namessi conspired against Joram, and Joram was defending Remmoth Galaad, he and all Israel, because of Azael king of Syria.

[15] καὶ ἀπέστρεψεν Ιωραμ ὁ βασιλεὺς ἰατρευθῆναι ἐν Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἔπαισαν αὐτὸν οἱ Σύροι ἐν τῷ πολεμεῖν αὐτὸν μετὰ Αζαηλ βασιλέως Συρίας – καὶ εἶπεν Ιου Εἰ ἔστιν ἡ ψυχὴ ὑμῶν μετ᾽ ἐμοῦ, μὴ ἐξελθέτω ἐκ τῆς πόλεως διαπεφευγὼς τοῦ πορευθῆναι καὶ ἀπαγγεῖλαι ἐν Ιεζραελ.

[15] And king Joram had returned to be healed in Jezrael of the wounds which the Syrians had given him, in his war with Azael king of Syria.

And Ju said, If your heart is with me, let there not go forth out of the city one fugitive to go and report to Jezrael.

[16] καὶ ἵππευσεν καὶ ἐπορεύθη Ιου καὶ κατέβη εἰς Ιεζραελ, ὅτι Ιωραμ βασιλεὺς Ισραηλ ἐθεραπεύετο ἐν Ιεζραελ ἀπὸ τῶν τοξευμάτων, ὧν κατετόξευσαν αὐτὸν οἱ Αραμιν ἐν τῇ Ραμμαθ ἐν τῷ πολέμῳ μετὰ Αζαηλ βασιλέως Συρίας, ὅτι αὐτὸς δυνατὸς καὶ ἀνὴρ δυνάμεως, καὶ Οχοζιας βασιλεὺς Ιουδα κατέβη ἰδεῖν τὸν Ιωραμ.

[16] And Ju rode and advanced, and came down to Jezrael; for Joram king of Israel was getting healed in Jezrael of the arrow-wounds wherewith the Syrians *had* wounded him in Rammath in the war with Azael king of Syria; for he *was* strong and a mighty man: and Ochozias king of Juda was come down to see Joram.

[17] καὶ ὁ σκοπὸς ἀνέβη ἐπὶ τὸν πύργον ἐν Ιεζραελ καὶ εἶδεν τὸν κονιορτὸν Ιου ἐν τῷ παραγίνεσθαι αὐτὸν καὶ εἶπεν Κονιορτὸν ἐγὼ βλέπω. καὶ εἶπεν Ιωραμ Λαβὲ ἐπιβάτην καὶ ἀπόστειλον ἔμπροσθεν αὐτῶν, καὶ εἰπάτω Εἰ εἰρήνη;

[17] And there went up a watchman upon the tower of Jezrael, and saw the dust *made by* Ju as he approached; and he said, I see dust. And Joram said, Take a horseman, and send to meet them, and let him say, Peace.

[18] καὶ ἐπορεύθη ἐπιβάτης ἵππου εἰς ἀπαντὴν αὐτῶν καὶ εἶπεν Τάδε λέγει ὁ βασιλεύς Εἰ εἰρήνη; καὶ εἶπεν Ιου Τί σοι καὶ εἰρήνῃ; ἐπίστρεφε εἰς τὰ ὀπίσω μου. καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων Ἦλθεν ὁ ἄγγελος ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν.

[18] And there went a horseman to meet them, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned.

[19] καὶ ἀπέστειλεν ἐπιβάτην ἵππου δεύτερον, καὶ ἦλθεν πρὸς αὐτὸν καὶ εἶπεν Τάδε λέγει ὁ βασιλεύς Εἰ εἰρήνη; καὶ εἶπεν Ιου Τί σοι καὶ εἰρήνῃ; ἐπιστρέφου εἰς τὰ ὀπίσω μου.

[19] And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me.

[20] καὶ ἀπήγγειλεν ὁ σκοπὸς λέγων Ἦλθεν ἕως αὐτῶν καὶ οὐκ ἀνέστρεψεν· καὶ ὁ ἄγων ἦγεν τὸν Ιου υἱὸν Ναμεσσιου, ὅτι ἐν παραλλαγῇ ἐγένετο.

[20] And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Namessi, for it is with furious *haste*.

[21] καὶ εἶπεν Ιωραμ Ζεῦξον· καὶ ἔζευξεν ἅρμα. καὶ ἐξῆλθεν Ιωραμ βασιλεὺς Ισραηλ καὶ Οχοζιας βασιλεὺς Ιουδα, ἀνὴρ ἐν τῷ ἅρματι αὐτοῦ, καὶ ἐξῆλθον εἰς ἀπαντὴν Ιου καὶ εὗρον αὐτὸν ἐν τῇ μερίδι Ναβουθαι τοῦ Ιεζραηλίτου.

[21] And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Juda, each in

his chariot, and they went to meet Ju, and found him in the portion of Nabuthai the Jezraelite.

[22] καὶ ἐγένετο ὡς εἶδεν Ιωραμ τὸν Ιου, καὶ εἶπεν Εἰ εἰρήνη, Ιου; καὶ εἶπεν Ιου Τί εἰρήνη; ἔτι αἱ πορνεῖαι Ιεζαβελ τῆς μητρός σου καὶ τὰ φάρμακα αὐτῆς τὰ πολλά.

[22] And it came to pass when Joram saw Ju, that he said, *Is it* peace, Ju? And Ju said, How *can it be* peace? as yet *there are* the whoredoms of thy mother Jezabel, and her abundant witchcrafts.

[23] καὶ ἐπέστρεψεν Ιωραμ τὰς χεῖρας αὐτοῦ τοῦ φυγεῖν καὶ εἶπεν πρὸς Οχοζιαν Δόλος, Οχοζια.

[23] And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias.

[24] καὶ ἔπλησεν Ιου τὴν χεῖρα αὐτοῦ ἐν τῷ τόξῳ καὶ ἐπάταξεν τὸν Ιωραμ ἀνὰ μέσον τῶν βραχιόνων αὐτοῦ, καὶ ἐξῆλθεν τὸ βέλος διὰ τῆς καρδίας αὐτοῦ, καὶ ἔκαμψεν ἐπὶ τὰ γόνατα αὐτοῦ.

[24] And Ju bent his bow with his full strength, and smote Joram between his arms, and his arrow went out at his heart, and he bowed upon his knees.

[25] καὶ εἶπεν Ιου πρὸς Βαδεκαρ τὸν τριστάτην αὐτοῦ Ῥῖψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαι τοῦ Ιεζραηλίτου· ὅτι μνημονεύω, ἐγὼ καὶ σὺ ἐπιβεβηκότες ἐπὶ ζεύγη ὀπίσω Αχααβ τοῦ πατρὸς αὐτοῦ, καὶ κύριος ἔλαβεν ἐπ᾽ αὐτὸν τὸ λῆμμα τοῦτο λέγων

[25] And *Ju* said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and thou remember, riding *as we were* on chariots after Achaab his father, that the Lord took up this burden against him, *saying*,

[26] Εἰ μὴ μετὰ τῶν αἱμάτων Ναβουθαι καὶ τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθές, φησὶν κύριος, καὶ ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ, φησὶν κύριος· καὶ νῦν ἆρας δὴ ῥῖψον αὐτὸν ἐν τῇ μερίδι κατὰ τὸ ῥῆμα κυρίου.

[26] Surely, I have seen yesterday the blood of Nabuthai, and the blood of his sons, saith the Lord; and I will recompense him in this portion, saith

the Lord. Now then, I pray thee, take him up and cast him into the portion, according to the word of the Lord.

[27] καὶ Οχοζιας βασιλεὺς Ιουδα εἶδεν καὶ ἔφυγεν ὁδὸν Βαιθαγγαν, καὶ ἐδίωξεν ὀπίσω αὐτοῦ Ιου καὶ εἶπεν Καί γε αὐτόν· καὶ ἐπάταξεν αὐτὸν ἐν τῷ ἅρματι ἐν τῷ ἀναβαίνειν Γαι, ἥ ἐστιν Ιεβλααμ, καὶ ἔφυγεν εἰς Μαγεδδων καὶ ἀπέθανεν ἐκεῖ.

[27] And Ochozias king of Juda saw *it*, and fled by the way of Baethgan. And Ju pursued after him, and said, *Slay* him also. And one smote him in the chariot at the going up of Gai, which is Jeblaam: and he fled to Mageddo, and died there.

[28] καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ ἐπὶ τὸ ἅρμα καὶ ἤγαγον αὐτὸν εἰς Ιερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυιδ. –

[28] And his servants put him on a chariot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.

[29] καὶ ἐν ἔτει ἑνδεκάτῳ Ιωραμ βασιλέως Ισραηλ ἐβασίλευσεν Οχοζιας ἐπὶ Ιουδαν.

[29] And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

[30] Καὶ ἦλθεν Ιου εἰς Ιεζραελ· καὶ Ιεζαβελ ἤκουσεν καὶ ἐστιμίσατο τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἠγάθυνεν τὴν κεφαλὴν αὐτῆς καὶ διέκυψεν διὰ τῆς θυρίδος.

[30] And Ju came to Jezrael; and Jezabel heard *of it*, and coloured her eyes, and adorned her head, and looked through the window.

[31] καὶ Ιου εἰσεπορεύετο ἐν τῇ πόλει, καὶ εἶπεν Εἰ εἰρήνη, Ζαμβρι ὁ φονευτὴς τοῦ κυρίου αὐτοῦ;

[31] And Ju entered into the city; and she said, Had Zambri, the murderer of his master, peace?

[32] καὶ ἐπῆρεν τὸ πρόσωπον αὐτοῦ εἰς τὴν θυρίδα καὶ εἶδεν αὐτὴν καὶ εἶπεν Τίς εἶ σύ; κατάβηθι μετ’ ἐμοῦ. καὶ κατέκυψαν πρὸς αὐτὸν δύο εὐνοῦχοι·

[32] And he lifted up his face toward the window, and saw her, and said, Who art thou? Come down with me. And two eunuchs looked down

towards him.

[33] καὶ εἶπεν Κυλίσατε αὐτήν· καὶ ἐκύλισαν αὐτήν, καὶ ἐρραντίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοῖχον καὶ πρὸς τοὺς ἵππους, καὶ συνεπάτησαν αὐτήν.

[33] And he said, Throw her *down*. And they threw her *down*; and some of her blood was sprinkled on the wall, and on the horses: and they trampled on her.

[34] καὶ εἰσῆλθεν Ιου καὶ ἔφαγεν καὶ ἔπιεν καὶ εἶπεν Ἐπισκέψασθε δὴ τὴν κατηραμένην ταύτην καὶ θάψατε αὐτήν, ὅτι θυγάτηρ βασιλέως ἐστίν.

[34] And *Ju* went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is a king’s daughter.

[35] καὶ ἐπορεύθησαν θάψαι αὐτὴν καὶ οὐχ εὗρον ἐν αὐτῇ ἄλλο τι ἢ τὸ κρανίον καὶ οἱ πόδες καὶ τὰ ἴχνη τῶν χειρῶν.

[35] And they went to bury her; but they found nothing of her but the skull, and the feet, and the palms of her hands.

[36] καὶ ἐπέστρεψαν καὶ ἀνήγγειλαν αὐτῷ, καὶ εἶπεν Λόγος κυρίου, ὃν ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλιου τοῦ Θεσβίτου λέγων Ἐν τῇ μερίδι Ιεζραελ καταφάγονται οἱ κύνες τὰς σάρκας Ιεζαβελ,

[36] And they returned and told him. And he said, *It is* the word of the Lord, which he spoke by the hand of Eliu the Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of Jezabel.

[37] καὶ ἔσται τὸ θνησιμαῖον Ιεζαβελ ὡς κοπρία ἐπὶ προσώπου τοῦ ἀγροῦ ἐν τῇ μερίδι Ιεζραελ ὥστε μὴ εἰπεῖν αὐτούς Ιεζαβελ.

[37] And the carcass of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, *This is* Jezabel.

CHAPTER 10

[1] Καὶ τῷ Αχααβ ἑβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ. καὶ ἔγραψεν Ιου βιβλίον καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἄρχοντας Σαμαρείας καὶ πρὸς τοὺς πρεσβυτέρους καὶ πρὸς τοὺς τιθηνοὺς υἱῶν Αχααβ λέγων

[1] And Achaab *had* seventy sons in Samaria. And Ju wrote a letter, and sent it into Samaria to the rulers of Samaria, and to the elders, and to the guardians of *the children of* Achaab, saying.

[2] Καὶ νῦν ὡς ἐὰν ἔλθῃ τὸ βιβλίον τοῦτο πρὸς ὑμᾶς, μεθ᾽ ὑμῶν οἱ υἱοὶ τοῦ κυρίου ὑμῶν καὶ μεθ᾽ ὑμῶν τὸ ἅρμα καὶ οἱ ἵπποι καὶ πόλεις ὀχυραὶ καὶ τὰ ὅπλα,

[2] Now then, as soon as this letter shall have reached you, whereas *there are* with you the sons of your master, and with you chariots and horses, and strong cities, and arms,

[3] καὶ ὄψεσθε τὸν ἀγαθὸν καὶ τὸν εὐθῆ ἐν τοῖς υἱοῖς τοῦ κυρίου ὑμῶν καὶ καταστήσετε αὐτὸν ἐπὶ τὸν θρόνον τοῦ πατρὸς αὐτοῦ καὶ πολεμεῖτε ὑπὲρ τοῦ οἴκου τοῦ κυρίου ὑμῶν.

[3] do ye accordingly look out the best and fittest among your master’s sons, and set him on the throne of his father, and fight for the house of your master.

[4] καὶ ἐφοβήθησαν σφόδρα καὶ εἶπον Ἰδοὺ οἱ δύο βασιλεῖς οὐκ ἔστησαν κατὰ πρόσωπον αὐτοῦ, καὶ πῶς στησόμεθα ἡμεῖς;

[4] And they feared greatly, and said, Behold, two kings stood not before him: and how shall we stand?

[5] καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου καὶ οἱ ἐπὶ τῆς πόλεως καὶ οἱ πρεσβύτεροι καὶ οἱ τιθηνοὶ πρὸς Ιου λέγοντες Παῖδές σου ἡμεῖς, καὶ ὅσα ἐὰν εἴπῃς πρὸς ἡμᾶς, ποιήσομεν· οὐ βασιλεύσομεν ἄνδρα, τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ποιήσομεν.

[5] So they that were over the house, and they that were over the city, and the elders and the guardians, sent to Ju, saying, We also *are* thy servants, and whatsoever thou shalt say to us we will do; we will not make *any* man king: we will do that which is right in thine eyes.

[6] καὶ ἔγραψεν πρὸς αὐτοὺς βιβλίον δεύτερον λέγων Εἰ ἐμοὶ ὑμεῖς καὶ τῆς φωνῆς μου ὑμεῖς εἰσακούετε, λάβετε τὴν κεφαλὴν ἀνδρῶν τῶν υἱῶν τοῦ κυρίου ὑμῶν καὶ ἐνέγκατε πρός με ὡς ἡ ὥρα αὔριον εἰς Ιεζραελ. καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἑβδομήκοντα ἄνδρες· οὗτοι ἀδροὶ τῆς πόλεως ἐξέτρεφον αὐτούς.

[6] And Ju wrote them a second letter, saying, If ye *are* for me, and hearken to my voice, take the heads of the men your master's sons, and bring *them* to me at this time to-morrow in Jezrael. Now the sons of the king were seventy men; these great men of the city brought them up.

[7] καὶ ἐγένετο ὡς ἦλθεν τὸ βιβλίον πρὸς αὐτούς, καὶ ἔλαβον τοὺς υἱοὺς τοῦ βασιλέως καὶ ἔσφαξαν αὐτούς, ἑβδομήκοντα ἄνδρας, καὶ ἔθηκαν τὰς κεφαλὰς αὐτῶν ἐν καρτάλλοις καὶ ἀπέστειλαν αὐτὰς πρὸς αὐτὸν εἰς Ιεζραελ.

[7] And it came to pass, when the letter came to them, that they took the king's sons, and slew them, *even* seventy men, and put their heads in baskets, and sent them to him at Jezrael.

[8] καὶ ἦλθεν ὁ ἄγγελος καὶ ἀπήγγειλεν λέγων Ἤνεγκαν τὰς κεφαλὰς τῶν υἱῶν τοῦ βασιλέως· καὶ εἶπεν Θέτε αὐτὰς βουνοὺς δύο παρὰ τὴν θύραν τῆς πύλης εἰς πρωί.

[8] And a messenger came and told *him*, saying, They have brought the heads of the king's sons. And he said, Lay them *in* two heaps by the door of the gate until the morning.

[9] καὶ ἐγένετο πρωῒ καὶ ἐξῆλθεν καὶ ἔστη ἐν τῷ πυλῶνι τῆς πόλεως καὶ εἶπεν πρὸς πάντα τὸν λαόν Δίκαιοι ὑμεῖς, ἰδοὺ ἐγώ εἰμι συνεστράφην ἐπὶ τὸν κύριόν μου καὶ ἀπέκτεινα αὐτόν· καὶ τίς ἐπάταξεν πάντας τούτους;

[9] And the morning came, and he went forth, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him: but who slew all these?

[10] ἴδετε αφφω ὅτι οὐ πεσεῖται ἀπὸ τοῦ ῥήματος κυρίου εἰς τὴν γῆν, οὗ ἐλάλησεν κύριος ἐπὶ τὸν οἶκον Αχααβ· καὶ κύριος ἐποίησεν ὅσα ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ηλιου. –

[10] See now that there shall not fall to the ground anything of the word of the Lord which the Lord spoke against the house of Achaab: for the Lord has performed all that he spoke of by the hand of his servant Eliu.

[11] καὶ ἐπάταξεν Ιου πάντας τοὺς καταλειφθέντας ἐν τῷ οἴκῳ Αχααβ ἐν Ιεζραελ καὶ πάντας τοὺς ἀδροὺς αὐτοῦ καὶ τοὺς γνωστοὺς αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ ὥστε μὴ καταλιπεῖν αὐτοῦ κατάλειμμα.

[11] And Ju smote all that were left of the house of Achaab in Jezrael, and all his great men, and his acquaintance, and his priests, so as not to leave him *any* remnant.

[12] Καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαμάρειαν. αὐτὸς ἐν Βαιθακαδ τῶν ποιμένων ἐν τῇ ὁδῷ,

[12] And he arose and went to Samaria, *and* he *was* in the house of sheep-shearing in the way.

[13] καὶ Ιου εὗρεν τοὺς ἀδελφοὺς Οχοζιου βασιλέως Ιουδα καὶ εἶπεν Τίνες ὑμεῖς; καὶ εἶπον Οἱ ἀδελφοὶ Οχοζιου ἡμεῖς καὶ κατέβημεν εἰς εἰρήνην τῶν υἱῶν τοῦ βασιλέως καὶ τῶν υἱῶν τῆς δυναστευούσης.

[13] And Ju found the brethren of Ochozias king of Juda, and said, Who *are* ye? And they said, We *are* the brethren of Ochozias, and we have come down to salute the sons of the king, and the sons of the queen.

[14] καὶ εἶπεν Συλλάβετε αὐτοὺς ζῶντας· καὶ συνέλαβον αὐτοὺς ζῶντας. καὶ ἔσφαξαν αὐτοὺς εἰς Βαιθακαδ, τεσσαράκοντα καὶ δύο ἄνδρας, οὐ κατέλιπεν ἄνδρα ἐξ αὐτῶν. –

[14] And he said, Take them alive. And they slew them at the shearing-house, forty and two men: he left not a man of them.

[15] καὶ ἐπορεύθη ἐκεῖθεν καὶ εὗρεν τὸν Ιωναδαβ υἱὸν Ρηχαβ ἐν τῇ ὁδῷ εἰς ἀπαντὴν αὐτοῦ, καὶ εὐλόγησεν αὐτόν. καὶ εἶπεν πρὸς αὐτὸν Ιου Εἰ ἔστιν καρδία σου μετὰ καρδίας μου εὐθεῖα καθὼς ἡ καρδία μου μετὰ τῆς καρδίας σου; καὶ εἶπεν Ιωναδαβ Ἔστιν. καὶ εἶπεν Ιου Καὶ εἰ ἔστιν, δὸς τὴν χεῖρά σου. καὶ ἔδωκεν τὴν χεῖρα αὐτοῦ, καὶ ἀνεβίβασεν αὐτὸν πρὸς αὐτὸν ἐπὶ τὸ ἅρμα

[15] And he went thence and found Jonadab the son of Rechab *coming* to meet him; and he saluted him, and Ju said to him, Is thy heart right with my heart, as my heart *is* with thy heart? And Jonadab said, It is. And Ju said, If it is then, give me thy hand. And he gave him his hand, and he took him up to him into the chariot.

[16] καὶ εἶπεν πρὸς αὐτόν Δεῦρο μετ᾽ ἐμοῦ καὶ ἰδὲ ἐν τῷ ζηλῶσαί με τῷ κυρίῳ Σαβαωθ· καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἅρματι αὐτοῦ. –

[16] And he said to him, Come with me, and see me zealous for the Lord. And he caused him to sit in his chariot.

[17] καὶ εἰσῆλθεν εἰς Σαμάρειαν καὶ ἐπάταξεν πάντας τοὺς καταλειφθέντας τοῦ Αχααβ ἐν Σαμαρείᾳ ἕως τοῦ ἀφανίσαι αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν πρὸς Ηλιου.

[17] And he entered into Samaria, and smote all that were left of Achaab in Samaria, until he had utterly destroyed him, according to the word of the Lord, which he spoke to Eliu.

[18] Καὶ συνήθροισεν Ιου πάντα τὸν λαὸν καὶ εἶπεν πρὸς αὐτούς Αχααβ ἐδούλευσεν τῷ Βααλ ὀλίγα, καί γε Ιου δουλεύσει αὐτῷ πολλά·

[18] And Ju gathered all the people, and said to them, Achaab served Baal a little; Ju shall serve him much.

[19] καὶ νῦν, πάντες οἱ προφῆται τοῦ Βααλ, πάντας τοὺς δούλους αὐτοῦ καὶ τοὺς ἱερεῖς αὐτοῦ καλέσατε πρός με, ἀνὴρ μὴ ἐπισκεπήτω, ὅτι θυσία μεγάλη μοι τῷ Βααλ· πᾶς, ὃς ἐὰν ἐπισκεπῇ, οὐ ζήσεται. καὶ Ιου ἐποίησεν ἐν πτερνισμῷ, ἵνα ἀπολέσῃ τοὺς δούλους τοῦ Βααλ.

[19] Now then do all *ye* the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice *to offer* to Baal; every one who shall be missing shall die. But Ju did it in subtilty, that he might destroy the servants of Baal.

[20] καὶ εἶπεν Ιου Ἁγιάσατε ἱερείαν τῷ Βααλ· καὶ ἐκήρυξαν.

[20] And Ju said, Sanctify a solemn festival to Baal, and they made a proclamation.

[21] καὶ ἀπέστειλεν Ιου ἐν παντὶ Ισραηλ λέγων Καὶ νῦν πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ, μηδεὶς ἀπολειπέσθω, ὅτι θυσίαν μεγάλην ποιῶ· ὃς ἂν ἀπολειφθῇ, οὐ ζήσεται. καὶ ἦλθον πάντες οἱ δοῦλοι τοῦ Βααλ καὶ πάντες οἱ ἱερεῖς αὐτοῦ καὶ πάντες οἱ προφῆται αὐτοῦ· οὐ κατελείφθη ἀνήρ, ὃς οὐ παρεγένετο. καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ Βααλ, καὶ ἐπλήσθη ὁ οἶκος τοῦ Βααλ στόμα εἰς στόμα.

[21] And Ju sent throughout all Israel, saying, Now then let all *Baal's* servants, and all his priests, and all his prophets *come*, let none be lacking: for I am going to offer a great sacrifice; whosoever shall be missing, shall not live. So all the servants of Baal came, and all his priests, and all his prophets: there was not one left who came not. And they entered into the house of Baal; and the house of Baal was filled from one end to the other.

[22] καὶ εἶπεν Ιου τῷ ἐπὶ τοῦ οἴκου μεσθααλ Ἐξάγαγε ἐνδύματα πᾶσι τοῖς δούλοις τοῦ Βααλ· καὶ ἐξήνεγκεν αὐτοῖς ὁ στολιστής.

[22] And he said to the man who was over the house of the wardrobe, Bring forth a robe for all the servants of Baal. And the keeper of the robes brought forth to them.

[23] καὶ εἰσῆλθεν Ιου καὶ Ιωναδαβ υἱὸς Ρηχαβ εἰς οἶκον τοῦ Βααλ καὶ εἶπεν τοῖς δούλοις τοῦ Βααλ Ἐρευνήσατε καὶ ἴδετε εἰ ἔστιν μεθ' ὑμῶν τῶν δούλων κυρίου, ὅτι ἀλλ' ἢ οἱ δοῦλοι τοῦ Βααλ μονώτατοι.

[23] And Ju and Jonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see whether there is among you any of the servants of the Lord, or only the servants of Baal, by themselves.

[24] καὶ εἰσῆλθεν τοῦ ποιῆσαι τὰ θύματα καὶ τὰ ὁλοκαυτώματα. καὶ Ιου ἔταξεν ἑαυτῷ ἔξω ὀγδοήκοντα ἄνδρας καὶ εἶπεν Ἀνήρ, ὃς ἐὰν διασωθῇ ἀπὸ τῶν ἀνδρῶν, ὧν ἐγὼ ἀνάγω ἐπὶ χεῖρας ὑμῶν, ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτοῦ.

[24] And he went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without, and said, Every man who shall escape of the men whom I bring into your hand, the life of him *that spares him* shall go for his life.

[25] καὶ ἐγένετο ὡς συνετέλεσεν ποιῶν τὴν ὁλοκαύτωσιν, καὶ εἶπεν Ιου τοῖς παρατρέχουσιν καὶ τοῖς τριστάταις Εἰσελθόντες πατάξατε αὐτούς, ἀνὴρ μὴ ἐξελθάτω ἐξ αὐτῶν· καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομφαίας, καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βααλ.

[25] And it came to pass, when he had finished offering the whole-burnt-offering, that Ju said to the footmen and to the officers, Go ye in and slay them; let not a man of them escape. So they smote them with the edge of

the sword, and the footmen and the officers cast *the bodies* forth, and went to the city of the house of Baal.

[26] καὶ ἐξήνεγκαν τὴν στήλην τοῦ Βααλ καὶ ἐνέπρησαν αὐτήν.

[26] And they brought out the pillar of Baal, and burnt it.

[27] καὶ κατέσπασαν τὰς στήλας τοῦ Βααλ καὶ καθεῖλον τὸν οἶκον τοῦ Βααλ καὶ ἔταξαν αὐτὸν εἰς λυτρῶνας ἕως τῆς ἡμέρας ταύτης.

[27] And they tore down the pillars of Baal, and made his house a draught-house until this day.

[28] Καὶ ἠφάνισεν Ιου τὸν Βααλ ἐξ Ισραηλ·

[28] So Ju abolished Baal out of Israel.

[29] πλὴν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, οὐκ ἀπέστη Ιου ἀπὸ ὄπισθεν αὐτῶν, αἱ δαμάλεις αἱ χρυσαῖ ἐν Βαιθηλ καὶ ἐν Δαν.

[29] Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, who led Israel to sin: *these were* the golden heifers in Baethel and in Dan.

[30] καὶ εἶπεν κύριος πρὸς Ιου Ἀνθ ὧν ὅσα ἠγάθυνας ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς μου καὶ πάντα, ὅσα ἐν τῇ καρδίᾳ μου, ἐποίησας τῷ οἴκῳ Αχααβ, υἱοὶ τέταρτοι καθήσονταί σοι ἐπὶ θρόνου Ισραηλ.

[30] And the Lord said to Ju, Because of all thy deeds wherein thou hast acted well in doing that which was right in my eyes, according to all things which thou hast done to the house of Achaab *as they were* in my heart, thy sons to the fourth generation shall sit upon the throne of Israel.

[31] καὶ Ιου οὐκ ἐφύλαξεν πορεύεσθαι ἐν νόμῳ κυρίου θεοῦ Ισραηλ ἐν ὅλῃ καρδίᾳ αὐτοῦ, οὐκ ἀπέστη ἐπάνωθεν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ. –

[31] But Ju took no heed to walk in the law of the Lord God of Israel with all his heart: he departed not from following the sins of Jeroboam, who made Israel to sin.

[32] ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ Ισραηλ, καὶ ἐπάταξεν αὐτοὺς Αζαηλ ἐν παντὶ ὁρίῳ Ισραηλ

[32] In those days the Lord began to cut Israel short; and Azael smote them in every coast of Israel;

[33] ἀπὸ τοῦ Ιορδάνου κατ᾽ ἀνατολὰς ἡλίου, πᾶσαν τὴν γῆν Γαλααδ τοῦ Γαδδι καὶ τοῦ Ρουβην καὶ τοῦ Μανασση ἀπὸ Αροηρ, ἥ ἐστιν ἐπὶ τοῦ χείλους χειμάρρου Αρνων, καὶ τὴν Γαλααδ καὶ τὴν Βασαν.

[33] from Jordan eastward all the land of Galaad belonging to the Gadites, of Gaddi and that of Ruben, and of Manasses, from Aroer, which is on the brink of the brook of Arnon, and Galaad and Basan.

[34] καὶ τὰ λοιπὰ τῶν λόγων Ιου καὶ πάντα, ὅσα ἐποίησεν, καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ τὰς συνάψεις, ἃς συνῆψεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[34] And the rest of the acts of Ju, and all that he did, and all his might, and the wars wherein he engaged, *are* not these things written in the book of the chronicles of the kings of Israel?

[35] καὶ ἐκοιμήθη Ιου μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν Σαμαρείᾳ· καὶ ἐβασίλευσεν Ιωαχας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[35] And Ju slept with his fathers; and they buried him in Samaria: and Joachaz his son reigned in his stead.

[36] καὶ αἱ ἡμέραι, ἃς ἐβασίλευσεν Ιου ἐπὶ Ισραηλ, εἴκοσι ὀκτὼ ἔτη ἐν Σαμαρείᾳ.

[36] And the days which Ju reigned over Israel *were* twenty-eight years in Samaria.

CHAPTER 11

ΚΑΙ Γοθολία ἡ μήτηρ Ὀχοζίου εἶδεν ὅτι ἀπέθανεν ὁ υἱὸς αὐτῆς, καὶ ἀπώλεσε πᾶν τὸ σπέρμα τῆς βασιλείας.

[1] And Gotholia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal.

[2] καὶ ἔλαβεν Ἰωσαβεὲ θυγάτηρ τοῦ βασιλέως Ἰωρὰμ ἀδελφὴ Ὀχοζίου τὸν Ἰωὰς υἱὸν ἀδελφοῦ αὐτῆς καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν υἱῶν τοῦ βασιλέως τῶν θανατουμένων, αὐτὸν καὶ τὴν τροφὸν αὐτοῦ, ἐν τῷ ταμείῳ τῶν κλινῶν, καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολίας καὶ οὐκ ἐθανατώθη.

[2] And Josabee daughter of king Joram, sister of Ochozias, took Joas the son of her brother, and stole him from among the king's sons that were put to death, *secreting* him and his nurse in the bedchamber, and hid him from the face of Gotholia, and he was not slain.

[3] καὶ ἦν μετ᾽ αὐτῆς κρυβόμενος ἐν οἴκῳ Κυρίου ἕξ ἔτη· καὶ Γοθολία βασιλεύουσα ἐπὶ τῆς γῆς.

[3] And he remained with her hid in the house of the Lord six years: and Gotholia reigned over the land.

[4] καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ἰωδαὲ ὁ ἱερεὺς καὶ ἔλαβε τοὺς ἑκατοντάρχους τῶν Χορρὶ καὶ τῶν Ρασίμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον Κυρίου καὶ διέθετο αὐτοῖς διαθήκην Κυρίου καὶ ὥρκωσεν αὐτοὺς ἐνώπιον Κυρίου καὶ ἔδειξεν αὐτοῖς Ἰωδαὲ τὸν υἱὸν τοῦ βασιλέως

[4] And in the seventh year Jodae sent and took the captains of hundreds of the Chorri and of the Rhasim, and brought them to him into the house of the Lord, and made a covenant of the Lord with them, and adjured them, and Jodae shewed them the king's son.

[5] καὶ ἐνετείλατο αὐτοῖς λέγων· οὗτος ὁ λόγος, ὃν ποιήσετε·

[5] And charged them, saying, This *is* the thing which ye shall do.

[6] τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον καὶ φυλάξατε φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πυλῶνι καὶ τὸ τρίτον ἐν τῇ πύλῃ τῶν ὁδῶν καὶ

τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων· καὶ φυλάξατε τὴν φυλακὴν τοῦ οἴκου.

[6] Let a third part of you go in *on* the sabbath-day, and keep ye the watch of the king's house in the porch; and another third in the gate of the high way, and a third at the gate behind the footmen; and keep ye the guard of the house.

[7] καὶ δύο χεῖρες ἐν ὑμῖν, πᾶς ὁ ἐκπορευόμενος τὸ σάββατον, καὶ φυλάξουσι τὴν φυλακὴν οἴκου Κυρίου πρὸς τὸν βασιλέα·

[7] And there *shall be* two parties among you, even every one that goes out on the Sabbath, and they shall keep the guard of the Lord's house before the king.

[8] καὶ κυκλώσατε ἐπὶ τὸν βασιλέα κύκλῳ, ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν χειρὶ αὐτοῦ, καὶ ὁ εἰσπορευόμενος εἰς τὰς σαδηρὼθ ἀποθανεῖται. καὶ ἔσονται μετὰ τοῦ βασιλέως ἐν τῷ ἐκπορεύεσθαι αὐτὸν καὶ ἐν τῷ εἰσπορεύεσθαι αὐτόν.

[8] And do ye compass the king about every man with his weapon in his hand, and he that goes into the ranges shall die: and they shall be with the king in his going out and in his coming in.

[9] καὶ ἐποίησαν οἱ ἑκατόνταρχοι πάντα, ὅσα ἐνετείλατο Ἰωδαὲ ὁ συνετός, καὶ ἔλαβεν ἀνὴρ τοὺς ἄνδρας αὐτοῦ καὶ τοὺς εἰσπορευομένους τὸ σάββατον μετὰ τῶν ἐκπορευομένων τὸ σάββατον καὶ εἰσῆλθον πρὸς Ἰωδαὲ τὸν ἱερέα.

[9] And the captains of hundreds did all things that the wise Jodae commanded; and they took each his men, both those that went in on the sabbath-day, and those that went out on the sabbath-day, and went in to Jodae the priest.

[10] καὶ ἔδωκεν ὁ ἱερεὺς τοῖς ἑκατοντάρχοις τοὺς σειρομάστας καὶ τοὺς τρισσοὺς τοῦ βασιλέως Δαυὶδ τοῦ ἐν οἴκῳ Κυρίου.

[10] And the priest gave to the captains of hundreds the swords and spears of king David that were in the house of the Lord.

[11] καὶ ἔστησαν οἱ παρατρέχοντες, ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ, ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τοῦ οἴκου τῆς εὐωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ.

[11] And the footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, *by* the altar and the house round about the king.

[12] καὶ ἐξαπέστειλε τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ᾽ αὐτὸν τὸ νεζὲρ καὶ τὸ μαρτύριον καὶ ἐβασίλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν, καὶ ἐκρότησαν τῇ χειρὶ καὶ εἶπαν· ζήτω ὁ βασιλεύς.

[12] And he brought forth the king's son, and put upon him the crown and *gave him* the testimony; and he made him king, and anointed him: and they clapped *their* hands, and said, Long live the king.

[13] καὶ ἤκουσε Γοθολία τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ καὶ εἰσῆλθε πρὸς τὸν λαὸν εἰς οἶκον Κυρίου.

[13] And Gotholia heard the sound of the people running, and she went in to the people to the house of the Lord.

[14] καὶ εἶδε καὶ ἰδοὺ ὁ βασιλεὺς εἱστήκει ἐπὶ τοῦ στύλου κατὰ τὸ κρίμα, καὶ οἱ ᾠδοὶ καὶ αἱ σάλπιγγες πρὸς τὸν βασιλέα, καὶ πᾶς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγξι· καὶ διέρρηξε Γοθολία τὰ ἱμάτια ἑαυτῆς καὶ ἐβόησε· σύνδεσμος σύνδεσμος.

[14] And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land *even* rejoicing and sounding with trumpets: and Gotholia rent her garments, and cried, A conspiracy, a conspiracy.

[15] καὶ ἐνετείλατο Ἰωδαὲ ὁ ἱερεὺς τοῖς ἑκατοντάρχοις τοῖς ἐπισκόποις τῆς δυνάμεως καὶ εἶπε πρὸς αὐτούς· ἐξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρώθ· ὁ εἰσπορευόμενος ὀπίσω αὐτῆς θανάτῳ θανατωθήσεται ἐν ρομφαίᾳ· ὅτι εἶπεν ὁ ἱερεύς· καὶ μὴ ἀποθάνῃ ἐν οἴκῳ Κυρίου.

[15] And Jodae the priest commanded the captains of hundreds who were over the host, and said to them, Bring her forth without the ranges, *and* he that goes in after her shall certainly die by the sword. For the priest said, Let her not however be slain in the house of the Lord.

[16] καὶ ἐπέθηκαν αὐτῇ χεῖρας, καὶ εἰσῆλθεν ὁδὸν εἰσόδου τῶν ἵππων οἴκου τοῦ βασιλέως καὶ ἀπέθανεν ἐκεῖ.

[16] And they laid hands upon her, and went in by the way of the horses' entrance into the house of the Lord, and she was slain there.

[17] καὶ διέθετο Ἰωδαὲ διαθήκην ἀνὰ μέσον Κυρίου καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ τοῦ εἶναι εἰς λαὸν τῷ Κυρίῳ, καὶ ἀνὰ μέσον τοῦ βασιλέως καὶ ἀνὰ μέσον τοῦ λαοῦ.

[17] And Jodae made a covenant between the Lord and the king and the people, that they should be the Lord's people; also between the king and the people.

[18] καὶ εἰσῆλθε πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον τοῦ Βάαλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια αὐτοῦ καὶ τὰς εἰκόνας αὐτοῦ συνέτριψαν ἀγαθῶς καὶ τὸν Μαθὰν τὸν ἱερέα τοῦ Βάαλ ἀπέκτειναν κατὰ πρόσωπον τῶν θυσιαστηρίων, καὶ ἔθηκεν ὁ ἱερεὺς ἐπισκόπους εἰς τὸν οἶκον Κυρίου.

[18] And all the people of the land went into the house of Baal, and tore it down, and completely broke in pieces his altars and his images, and they slew Mathan the priest of Baal before the altars. And the priest appointed overseers over the house of the Lord.

[19] καὶ ἔλαβε τοὺς ἑκατοντάρχους καὶ τὸν Χορρὶ καὶ τὸν Ρασὶμ καὶ πάντα τὸν λαὸν τῆς γῆς, καὶ κατήγαγον τὸν βασιλέα ἐξ οἴκου Κυρίου, καὶ εἰσῆλθον ὁδὸν πύλης τῶν παρατρεχόντων οἴκου τοῦ βασιλέως, καὶ ἐκάθισαν αὐτὸν ἐπὶ θρόνου τῶν βασιλέων.

[19] And he took the captains of the hundreds, and the Chorri, and the Rhasim, and all the people of the land, and brought down the king out of the house of the Lord; and they went in by the way of the gate of the footmen of the king's house, and seated him there on the throne of the kings.

[20] καὶ ἐχάρη πᾶς ὁ λαὸς τῆς γῆς, καὶ ἡ πόλις ἡσύχασε· καὶ τὴν Γοθολίαν ἐθανάτωσαν ἐν ρομφαίᾳ ἐν οἴκῳ τοῦ βασιλέως.

[20] And all the people of the land rejoiced, and the city was at rest: and they slew Gotholia with the sword in the house of the king.

[21] Joas was seven years old when he began to reign.

CHAPTER 12

[1] Υἱὸς ἐτῶν ἑπτὰ Ιωας ἐν τῷ βασιλεύειν αὐτόν.

[1] Joas began to reign in the seventh year of Ju, and he reigned forty years in Jerusalem: and his mother's name *was* Sabia of Bersabee.

[2] ἐν ἔτει ἑβδόμῳ τῷ Ιου ἐβασίλευσεν Ιωας καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Αβια ἐκ τῆς Βηρσαβεε.

[2] And Joas did that which was right in the sight of the Lord all the days that Jodae the priest instructed him.

[3] καὶ ἐποίησεν Ιωας τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας, ἃς ἐφώτισεν αὐτὸν Ιωδαε ὁ ἱερεύς·

[3] Only there were not *any* of the high places removed, and the people still sacrificed there, and burned incense on the high places.

[4] πλὴν τῶν ὑψηλῶν οὐ μετεστάθησαν, καὶ ἐκεῖ ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς.

[4] And Joas said to the priests, *As for* all the money of the holy things that is brought into the house of the Lord, the money of valuation, *as* each man brings the money of valuation, all the money which any man may feel disposed to bring into the house of the Lord,

[5] Καὶ εἶπεν Ιωας πρὸς τοὺς ἱερεῖς Πᾶν τὸ ἀργύριον τῶν ἁγίων τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου, ἀργύριον συντιμήσεως, ἀνὴρ ἀργύριον λαβὼν συντιμήσεως, πᾶν ἀργύριον, ὃ ἐὰν ἀναβῇ ἐπὶ καρδίαν ἀνδρὸς ἐνεγκεῖν ἐν οἴκῳ κυρίου,

[5] let the priests take it to themselves, every man from *the proceeds of* his sale: and they shall repair the breaches of the house in all *places* wheresoever a breach shall be found.

[6] λαβέτωσαν ἑαυτοῖς οἱ ἱερεῖς ἀνὴρ ἀπὸ τῆς πράσεως αὐτῶν, καὶ αὐτοὶ κρατήσουσιν τὸ βεδεκ τοῦ οἴκου εἰς πάντα, οὗ ἐὰν εὑρεθῇ ἐκεῖ βεδεκ.

[6] And it came to pass in the twenty-third year of king Joas the priests *had* not repaired the breaches of the house.

[7] καὶ ἐγενήθη ἐν τῷ εἰκοστῷ καὶ τρίτῳ ἔτει τῷ βασιλεῖ Ιωας οὐκ ἐκραταίωσαν οἱ ἱερεῖς τὸ βεδεκ τοῦ οἴκου.

[7] And king Joas called Jodae the priest, and the *other* priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no *more* money from your sales, for ye shall give it to *repair the* breaches of the house.

[8] καὶ ἐκάλεσεν Ιωας ὁ βασιλεὺς Ιωδαε τὸν ἱερέα καὶ τοὺς ἱερεῖς καὶ εἶπεν πρὸς αὐτούς Τί ὅτι οὐκ ἐκραταιοῦτε τὸ βεδεκ τοῦ οἴκου; καὶ νῦν μὴ λάβητε ἀργύριον ἀπὸ τῶν πράσεων ὑμῶν, ὅτι εἰς τὸ βεδεκ τοῦ οἴκου δώσετε αὐτό.

[8] And the priests consented to receive no more money of the people, and not to repair the breaches of the house.

[9] καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ καὶ τοῦ μὴ ἐνισχῦσαι τὸ βεδεκ τοῦ οἴκου.

[9] And Jodae the priest took a chest, and bored a hole in the lid of it, and set it by the altar in the house of a man *belonging to* the house of the Lord, and the priests that kept the door put *therein* all the money that was found in the house of the Lord.

[10] καὶ ἔλαβεν Ιωδαε ὁ ἱερεὺς κιβωτὸν μίαν καὶ ἔτρησεν τρώγλην ἐπὶ τῆς σανίδος αὐτῆς καὶ ἔδωκεν αὐτὴν παρὰ ιαμιβιν ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου, καὶ ἔδωκαν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου.

[10] And it came to pass, when they saw that *there was* much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of the Lord.

[11] καὶ ἐγένετο ὡς εἶδον ὅτι πολὺ τὸ ἀργύριον ἐν τῇ κιβωτῷ, καὶ ἀνέβη ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ ἱερεὺς ὁ μέγας καὶ ἔσφιγξαν καὶ ἠρίθμησαν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου.

[11] And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of the Lord; and they gave it out to the carpenters and to the builders that wrought in the house of the Lord.

[12] καὶ ἔδωκαν τὸ ἀργύριον τὸ ἑτοιμασθὲν ἐπὶ χεῖρας ποιούντων τὰ ἔργα τῶν ἐπισκόπων οἴκου κυρίου, καὶ ἐξέδοσαν τοῖς τέκτοσιν τῶν ξύλων καὶ τοῖς οἰκοδόμοις τοῖς ποιοῦσιν ἐν οἴκῳ κυρίου

[12] And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of the Lord, for all that was spent on the house of the Lord to repair *it*.

[13] καὶ τοῖς τειχισταῖς καὶ τοῖς λατόμοις τῶν λίθων τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοὺς τοῦ κατασχεῖν τὸ βεδεκ οἴκου κυρίου εἰς πάντα, ὅσα ἐξωδιάσθη ἐπὶ τὸν οἶκον τοῦ κραταιῶσαι·

[13] Only there were not to be made for the house of the Lord silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of the Lord:

[14] πλὴν οὐ ποιηθήσεται οἴκῳ κυρίου θύραι ἀργυραῖ, ἧλοι, φιάλαι καὶ σάλπιγγες, πᾶν σκεῦος χρυσοῦν καὶ σκεῦος ἀργυροῦν, ἐκ τοῦ ἀργυρίου τοῦ εἰσενεχθέντος ἐν οἴκῳ κυρίου,

[14] for they were to give it to the workmen, and they repaired therewith the house of the Lord.

[15] ὅτι τοῖς ποιοῦσιν τὰ ἔργα δώσουσιν αὐτό, καὶ ἐκραταίωσαν ἐν αὐτῷ τὸν οἶκον κυρίου.

[15] Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully.

[16] καὶ οὐκ ἐξελογίζοντο τοὺς ἄνδρας, οἷς ἐδίδουν τὸ ἀργύριον ἐπὶ χεῖρας αὐτῶν δοῦναι τοῖς ποιοῦσιν τὰ ἔργα, ὅτι ἐν πίστει αὐτῶν ποιοῦσιν.

[16] Money for a sin-offering, and money for a trespass-offering, whatever happened to be brought into the house of the Lord, went to the priests.

[17] ἀργύριον περὶ ἁμαρτίας καὶ ἀργύριον περὶ πλημμελείας, ὅ τι εἰσηνέχθη ἐν οἴκῳ κυρίου, τοῖς ἱερεῦσιν ἐγένετο.

[17] Then went up Azael king of Syria, and fought against Geth, and took it: and Azael set his face to go against Jerusalem.

[18] Τότε ἀνέβη Αζαηλ βασιλεὺς Συρίας καὶ ἐπολέμησεν ἐπὶ Γεθ καὶ προκατελάβετο αὐτήν. καὶ ἔταξεν Αζαηλ τὸ πρόσωπον αὐτοῦ ἀναβῆναι ἐπὶ Ιερουσαλημ.

[18] And Joas king of Juda took all the holy things which Josaphat, and Joram, Ochozias, his fathers, and kings of Juda *had* consecrated, and what he had himself dedicated, and all the gold that was found in the treasures of the Lord's house and the king's house, and he sent *them* to Azael king of Syria; and he went up from Jerusalem.

[19] καὶ ἔλαβεν Ιωας βασιλεὺς Ιουδα πάντα τὰ ἅγια, ὅσα ἡγίασεν Ιωσαφατ καὶ Ιωραμ καὶ Οχοζιας οἱ πατέρες αὐτοῦ καὶ βασιλεῖς Ιουδα, καὶ τὰ ἅγια αὐτοῦ καὶ πᾶν τὸ χρυσίον τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ Αζαηλ βασιλεῖ Συρίας, καὶ ἀνέβη ἀπὸ Ιερουσαλημ.

[19] And the rest of the acts of Joas, and all that he did, behold, *are* not these things written in the book of the chronicles of the kings of Juda?

[20] καὶ τὰ λοιπὰ τῶν λόγων Ιωας καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[20] And his servants rose up and made a conspiracy, and smote Joas in the house of Mallo that is in Sela.

[21] καὶ ἀνέστησαν οἱ δοῦλοι αὐτοῦ καὶ ἔδησαν πάντα σύνδεσμον καὶ ἐπάταξαν τὸν Ιωας ἐν οἴκῳ Μαλλω τῷ ἐν Γααλλα.

[21] And Jezirchar the son of Jemuath, and Jezabuth Somer's son, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

[22] καὶ Ιεζιχαρ υἱὸς Ιεμουαθ καὶ Ιεζεβουθ ὁ υἱὸς αὐτοῦ Σωμηρ οἱ δοῦλοι αὐτοῦ ἐπάταξαν αὐτόν, καὶ ἀπέθανεν· καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αμεσσιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

CHAPTER 13

[1] Ἐν ἔτει εἰκοστῷ καὶ τρίτῳ ἔτει τῷ Ιωας υἱῷ Οχοζιου βασιλεῖ Ιουδα ἐβασίλευσεν Ιωαχας υἱὸς Ιου ἐν Σαμαρείᾳ ἑπτακαίδεκα ἔτη.

[1] In the twenty-third year of Joas son of Ochozias king of Juda began Joachaz the son of Ju to reign in Samaria, *and he reigned* seventeen years.

[2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ὀπίσω ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, οὐκ ἀπέστη ἀπ᾽ αὐτῶν.

[2] And he did that which was evil in the sight of the Lord, and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.

[3] καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ισραηλ καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Αζαηλ βασιλέως Συρίας καὶ ἐν χειρὶ υἱοῦ Αδερ υἱοῦ Αζαηλ πάσας τὰς ἡμέρας.

[3] And the Lord was very angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hand of the son of Ader son of Azael, all their days.

[4] καὶ ἐδεήθη Ιωαχας τοῦ προσώπου κυρίου, καὶ ἐπήκουσεν αὐτοῦ κύριος, ὅτι εἶδεν τὴν θλῖψιν Ισραηλ, ὅτι ἔθλιψεν αὐτοὺς βασιλεὺς Συρίας.

[4] And Joachaz besought the Lord, and the Lord hearkened to him, for he saw the affliction of Israel, because the king of Syria afflicted them.

[5] καὶ ἔδωκεν κύριος σωτηρίαν τῷ Ισραηλ, καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας, καὶ ἐκάθισαν οἱ υἱοὶ Ισραηλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἐχθὲς καὶ τρίτης·

[5] And the Lord gave deliverance to Israel, and they escaped from under the hand of Syria: and the children of Israel dwelt in their tents as heretofore.

[6] πλὴν οὐκ ἀπέστησαν ἀπὸ ἁμαρτιῶν οἴκου Ιεροβοαμ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐν αὐταῖς ἐπορεύθησαν, καί γε τὸ ἄλσος ἐστάθη ἐν Σαμαρείᾳ.

[6] Only they departed not from the sins of the house of Jeroboam, who led Israel to sin: they walked in them — moreover the grove also remained in Samaria.

[7] ὅτι οὐχ ὑπελείφθη τῷ Ιωαχας λαὸς ἀλλ᾽ ἢ πεντήκοντα ἱππεῖς καὶ δέκα ἅρματα καὶ δέκα χιλιάδες πεζῶν, ὅτι ἀπώλεσεν αὐτοὺς βασιλεὺς Συρίας καὶ ἔθεντο αὐτοὺς ὡς χοῦν εἰς καταπάτησιν.

[7] Whereas there was not left any army to Joachaz, except fifty horsemen, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.

[8] καὶ τὰ λοιπὰ τῶν λόγων Ιωαχας καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[8] And the rest of the acts of Joachaz, and all that he did, and his mighty acts *are* not these things written in the book of the chronicles of the kings of Israel?

[9] καὶ ἐκοιμήθη Ιωαχας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν Σαμαρείᾳ, καὶ ἐβασίλευσεν Ιωας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[9] And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

[10] Ἐν ἔτει τριακοστῷ καὶ ἑβδόμῳ ἔτει τῷ Ιωας βασιλεῖ Ιουδα ἐβασίλευσεν Ιωας υἱὸς Ιωαχας ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἑκκαίδεκα ἔτη.

[10] In the thirty-seventh year of Joas king of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years.

[11] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πάσης ἁμαρτίας Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, ἐν αὐταῖς ἐπορεύθη.

[11] And he did that which was evil in the sight of the Lord; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it.

[12] καὶ τὰ λοιπὰ τῶν λόγων Ιωας καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, ἃς ἐποίησεν μετὰ Αμεσσιου βασιλέως Ιουδα, οὐχὶ

ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[12] And the rest of the acts of Joas, and all that he did, and his mighty acts which he performed together with Amessias king of Juda, *are* not these written in the book of the chronicles of the kings of Israel?

[13] καὶ ἐκοιμήθη Ιωας μετὰ τῶν πατέρων αὐτοῦ, καὶ Ιεροβοαμ ἐκάθισεν ἐπὶ τοῦ θρόνου αὐτοῦ ἐν Σαμαρείᾳ μετὰ τῶν υἱῶν Ισραηλ.

[13] And Joas slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

[14] Καὶ Ελισαιε ἠρρώστησεν τὴν ἀρρωστίαν αὐτοῦ, δι᾽ ἣν ἀπέθανεν. καὶ κατέβη πρὸς αὐτὸν Ιωας βασιλεὺς Ισραηλ καὶ ἔκλαυσεν ἐπὶ προσώπου αὐτοῦ καὶ εἶπεν Πάτερ πάτερ, ἅρμα Ισραηλ καὶ ἱππεὺς αὐτοῦ.

[14] Now Elisaie was sick of his sickness, whereof he died: and Joas king of Israel went down to him, and wept over his face, and said, *My* father, *my* father, the chariot of Israel, and the horseman thereof!

[15] καὶ εἶπεν αὐτῷ Ελισαιε Λαβὲ τόξον καὶ βέλη· καὶ ἔλαβεν πρὸς αὐτὸν τόξον καὶ βέλη.

[15] And Elisaie said to him, Take bow and arrows. And he took to himself a bow and arrows.

[16] καὶ εἶπεν τῷ βασιλεῖ Ἐπιβίβασον τὴν χεῖρά σου ἐπὶ τὸ τόξον· καὶ ἐπεβίβασεν Ιωας τὴν χεῖρα αὐτοῦ ἐπὶ τὸ τόξον, καὶ ἐπέθηκεν Ελισαιε τὰς χεῖρας αὐτοῦ ἐπὶ τὰς χεῖρας τοῦ βασιλέως.

[16] And he said to the king, Put thy hand on the bow. And Joas put his hand upon *it*: and Elisaie put his hands upon the king’s hands.

[17] καὶ εἶπεν Ἄνοιξον τὴν θυρίδα κατ᾽ ἀνατολάς· καὶ ἤνοιξεν. καὶ εἶπεν Ελισαιε Τόξευσον· καὶ ἐτόξευσεν. καὶ εἶπεν Βέλος σωτηρίας τῷ κυρίῳ καὶ βέλος σωτηρίας ἐν Συρίᾳ, καὶ πατάξεις τὴν Συρίαν ἐν Αφεκ ἕως συντελείας.

[17] And he said, Open the window eastward. And he opened it. And Elisaie said, Shoot. And he shot. And *Elisaie* said, The arrow of the Lord’s deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Aphec until thou have consumed them.

[18] καὶ εἶπεν αὐτῷ Ελισαιε Λαβὲ τόξα· καὶ ἔλαβεν. καὶ εἶπεν τῷ βασιλεῖ Ισραηλ Πάταξον εἰς τὴν γῆν· καὶ ἐπάταξεν ὁ βασιλεὺς τρὶς καὶ ἔστη.

[18] And Elisaie said to him, Take bow and arrows. And he took them. And *he* said to the king of Israel, Smite upon the ground. And the king smote three times, and stayed.

[19] καὶ ἐλυπήθη ἐπ᾽ αὐτῷ ὁ ἄνθρωπος τοῦ θεοῦ καὶ εἶπεν Εἰ ἐπάταξας πεντάκις ἢ ἑξάκις, τότε ἂν ἐπάταξας τὴν Συρίαν ἕως συντελείας· καὶ νῦν τρὶς πατάξεις τὴν Συρίαν. –

[19] And the man of God was grieved at him, and said, If thou hadst smitten five or six times, then thou shouldest have smitten Syria till thou hadst consumed them; but now thou shalt smite Syria *only* thrice.

[20] καὶ ἀπέθανεν Ελισαιε, καὶ ἔθαψαν αὐτόν. καὶ μονόζωνοι Μωαβ ἦλθον ἐν τῇ γῇ ἐλθόντος τοῦ ἐνιαυτοῦ·

[20] And Elisaie died, and they buried him. And the bands of the Moabites came into the land, at the beginning of the year.

[21] καὶ ἐγένετο αὐτῶν θαπτόντων τὸν ἄνδρα καὶ ἰδοὺ εἶδον τὸν μονόζωνον καὶ ἔρριψαν τὸν ἄνδρα ἐν τῷ τάφῳ Ελισαιε, καὶ ἐπορεύθη καὶ ἥψατο τῶν ὀστέων Ελισαιε καὶ ἔζησεν καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ. –

[21] And it came to pass as they were burying a man, that behold, they saw a band *of men*, and they cast the man into the grave of Elisaie: and as soon as he touched the bones of Elisaie, he revived and stood up on his feet.

[22] καὶ Αζαηλ ἐξέθλιψεν τὸν Ισραηλ πάσας τὰς ἡμέρας Ιωαχας.

[22] And Azael greatly afflicted Israel all the days of Joachaz.

[23] καὶ ἠλέησεν κύριος αὐτοὺς καὶ οἰκτίρησεν αὐτοὺς καὶ ἐπέβλεψεν πρὸς αὐτοὺς διὰ τὴν διαθήκην αὐτοῦ τὴν μετὰ Αβρααμ καὶ Ισαακ καὶ Ιακωβ, καὶ οὐκ ἠθέλησεν κύριος διαφθεῖραι αὐτοὺς καὶ οὐκ ἀπέρριψεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ.

[23] And the Lord had mercy and compassion upon them, and had respect to them because of his covenant with Abraam, and Isaac, and Jacob; and the Lord would not destroy them, and did not cast them out from his presence.

[24] καὶ ἀπέθανεν Αζαηλ βασιλεὺς Συρίας, καὶ ἐβασίλευσεν υἱὸς Αδερ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[24] And Azael king of Syria died, and the son of Ader his son reigned in his stead.

[25] καὶ ἐπέστρεψεν Ιωας υἱὸς Ιωαχας καὶ ἔλαβεν τὰς πόλεις ἐκ χειρὸς υἱοῦ Αδερ υἱοῦ Αζαηλ, ἃς ἔλαβεν ἐκ χειρὸς Ιωαχας τοῦ πατρὸς αὐτοῦ ἐν τῷ πολέμῳ· τρὶς ἐπάταξεν αὐτὸν Ιωας καὶ ἐπέστρεψεν τὰς πόλεις Ισραηλ.

[25] And Joas the son of Joachaz returned, and took the cities out of the hand of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel.

CHAPTER 14

[1] Ἐν ἔτει δευτέρῳ τῷ Ιωας υἱῷ Ιωαχας βασιλεῖ Ισραηλ καὶ ἐβασίλευσεν Αμεσσιας υἱὸς Ιωας βασιλεὺς Ιουδα.

[1] In the second year of Joas the son of Joachaz king of Israel, did Amessias also the son of Joas the king of Juda begin to reign.

[2] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιωαδιν ἐξ Ιερουσαλημ.

[2] Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Joadim of Jerusalem.

[3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς Δαυιδ ὁ πατὴρ αὐτοῦ· κατὰ πάντα, ὅσα ἐποίησεν Ιωας ὁ πατὴρ αὐτοῦ, ἐποίησεν·

[3] And he did that which was right in the sight of the Lord, but not as David his father: he did according to all things that his father Joas did.

[4] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς.

[4] Only he removed not the high places: as yet the people sacrificed and burnt incense on the high places.

[5] καὶ ἐγένετο ὅτε κατίσχυσεν ἡ βασιλεία ἐν χειρὶ αὐτοῦ, καὶ ἐπάταξεν τοὺς δούλους αὐτοῦ τοὺς πατάξαντας τὸν πατέρα αὐτοῦ·

[5] And it came to pass when the kingdom was established in his hand, that he slew his servants that had slain the king his father.

[6] καὶ τοὺς υἱοὺς τῶν παταξάντων οὐκ ἐθανάτωσεν, καθὼς γέγραπται ἐν βιβλίῳ νόμων Μωυσῆ, ὡς ἐνετείλατο κύριος λέγων Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ υἱῶν, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων, ὅτι ἀλλ' ἢ ἕκαστος ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθανεῖται.

[6] But he slew not the sons of those that had slain him; according as it is written in the book of the laws of Moses, as the Lord gave commandment, saying, The fathers shall not be put to death for the

children, and the children shall not be put to death for the fathers; but every one shall die for his own sins.

[7] αὐτὸς ἐπάταξεν τὸν Εδωμ ἐν Γαιμελε δέκα χιλιάδας καὶ συνέλαβε τὴν Πέτραν ἐν τῷ πολέμῳ καὶ ἐκάλεσεν τὸ ὄνομα αὐτῆς Καθοηλ ἕως τῆς ἡμέρας ταύτης. –

[7] He smote of Edom ten thousand in the valley of salt, and took the Rock in the war, and called its name Jethoel until this day.

[8] τότε ἀπέστειλεν Αμεσσιας ἀγγέλους πρὸς Ιωας υἱὸν Ιωαχας υἱοῦ Ιου βασιλέως Ισραηλ λέγων Δεῦρο ὀφθῶμεν προσώποις.

[8] Then Amessias sent messengers to Joas son of Joachaz son of Ju king of Israel, saying, Come, let us look one another in the face.

[9] καὶ ἀπέστειλεν Ιωας βασιλεὺς Ισραηλ πρὸς Αμεσσιαν βασιλέα Ιουδα λέγων Ὁ ακαν ὁ ἐν τῷ Λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ Λιβάνῳ λέγων Δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα· καὶ διῆλθον τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ Λιβάνῳ καὶ συνεπάτησαν τὸν ακανα.

[9] And Joas the king of Israel sent to Amessias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give my daughter to thy son to wife: and the wild beasts of the field that were in Libanus passed by and trod down the thistle.

[10] τύπτων ἐπάταξας τὴν Ιδουμαίαν, καὶ ἐπῆρέν σε ἡ καρδία σου· ἐνδοξάσθητι καθήμενος ἐν τῷ οἴκῳ σου, καὶ ἵνα τί ἐρίζεις ἐν κακίᾳ σου; καὶ πεσῇ σὺ καὶ Ιουδας μετὰ σοῦ.

[10] Thou hast smitten and wounded Edom, and thy heart has lifted thee up: stay at home and glorify thyself; for wherefore art thou quarrelsome to thy hurt? So *both* thou wilt fall and Juda with thee.

[11] καὶ οὐκ ἤκουσεν Αμεσσιας. καὶ ἀνέβη ὁ βασιλεὺς Ισραηλ, καὶ ὤφθησαν προσώποις αὐτὸς καὶ Αμεσσιας βασιλεὺς Ιουδα ἐν Βαιθσαμυς τῇ τοῦ Ιουδα·

[11] Nevertheless Amessias hearkened not: so Joas king of Israel went up, and he and Amessias king of Juda looked one another in the face in Baethsamys of Juda.

[12] καὶ ἔπταισεν Ιουδας ἀπὸ προσώπου Ισραηλ, καὶ ἔφυγεν ἀνὴρ εἰς τὸ σκήνωμα αὐτοῦ·

[12] And Juda was overthrown before Israel, and *every* man fled to his tent.

[13] καὶ τὸν Αμεσσιαν υἱὸν Ιωας υἱοῦ Οχοζιου βασιλέα Ιουδα συνέλαβεν Ιωας υἱὸς Ιωαχας βασιλεὺς Ισραηλ ἐν Βαιθσαμυς. καὶ ἦλθεν εἰς Ιερουσαλημ καὶ καθεῖλεν ἐν τῷ τείχει Ιερουσαλημ ἐν τῇ πύλῃ Εφραιμ ἕως πύλης τῆς γωνίας τετρακοσίους πήχεις·

[13] And Joas king of Israel took Amessias the son of Joas the son of Ochozias, in Baethsamys; and he came to Jerusalem, and broke down the wall of Jerusalem, *beginning* at the gate of Ephraim as far as the gate of the corner, four hundred cubits.

[14] καὶ ἔλαβεν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεύη τὰ εὑρεθέντα ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμίξεων καὶ ἀπέστρεψεν εἰς Σαμάρειαν. –

[14] And he took the gold, and the silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the hostages, and returned to Samaria.

[15] καὶ τὰ λοιπὰ τῶν λόγων Ιωας, ὅσα ἐποίησεν ἐν δυναστείᾳ αὐτοῦ, ἃ ἐπολέμησεν μετὰ Αμεσσιου βασιλέως Ιουδα, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[15] And the rest of the acts of Joas, *even* all that he did in his might, how he warred with Amessias king of Juda, are not these things written in the book of the chronicles of the kings of Israel?

[16] καὶ ἐκοιμήθη Ιωας μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν Σαμαρείᾳ μετὰ τῶν βασιλέων Ισραηλ, καὶ ἐβασίλευσεν Ιεροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ. –

[16] And Joas slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

[17] καὶ ἔζησεν Αμεσσιας υἱὸς Ιωας βασιλεὺς Ιουδα μετὰ τὸ ἀποθανεῖν Ιωας υἱὸν Ιωαχας βασιλέα Ισραηλ πεντεκαίδεκα ἔτη.

[17] And Amessias the son of Joas king of Juda lived after the death of Joas son of Joachaz king of Israel fifteen years.

[18] καὶ τὰ λοιπὰ τῶν λόγων Αμεσσιου καὶ πάντα, ἃ ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[18] And the rest of the acts of Amessias, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda?

[19] καὶ συνεστράφησαν ἐπ᾽ αὐτὸν σύστρεμμα ἐν Ιερουσαλημ, καὶ ἔφυγεν εἰς Λαχις· καὶ ἀπέστειλαν ὀπίσω αὐτοῦ εἰς Λαχις καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ.

[19] And they formed a conspiracy against him in Jerusalem, and he fled to Lachis: and they sent after him to Lachis, and slew him there.

[20] καὶ ἦραν αὐτὸν ἐφ᾽ ἵππων, καὶ ἐτάφη ἐν Ιερουσαλημ μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ.

[20] And they brought him upon horses; and he was buried in Jerusalem with his fathers in the city of David.

[21] καὶ ἔλαβεν πᾶς ὁ λαὸς Ιουδα τὸν Αζαριαν – καὶ αὐτὸς υἱὸς ἑκκαίδεκα ἐτῶν – καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Αμεσσιου.

[21] And all the people of Juda took Azarias, and he was sixteen years old, and made him king in the room of his father Amessias.

[22] αὐτὸς ᾠκοδόμησεν τὴν Αιλωθ καὶ ἐπέστρεψεν αὐτὴν τῷ Ιουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ.

[22] He built Æloth, and restored it to Juda, after the king slept with his fathers.

[23] Ἐν ἔτει πεντεκαιδεκάτῳ τοῦ Αμεσσιου υἱοῦ Ιωας βασιλέως Ιουδα ἐβασίλευσεν Ιεροβοαμ υἱὸς Ιωας ἐπὶ Ισραηλ ἐν Σαμαρείᾳ τεσσαράκοντα καὶ ἓν ἔτος.

[23] In the fifteenth year of Amessias son of Joas king of Juda began Jeroboam son of Joas to reign over Israel in Samaria forty and one years.

[24] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[24] And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

[25] αὐτὸς ἀπέστησεν τὸ ὅριον Ισραηλ ἀπὸ εἰσόδου Αιμαθ ἕως τῆς θαλάσσης τῆς Αραβα κατὰ τὸ ῥῆμα κυρίου θεοῦ Ισραηλ, ὃ ἐλάλησεν ἐν χειρὶ δούλου αὐτοῦ Ιωνα υἱοῦ Αμαθι τοῦ προφήτου τοῦ ἐκ Γεθχοβερ.

[25] He recovered the coast of Israel from the entering in of Æmath to the sea of Araba, according to the word of the Lord God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet of Gethchopher.

[26] ὅτι εἶδεν κύριος τὴν ταπείνωσιν Ισραηλ πικρὰν σφόδρα καὶ ὀλιγοστοὺς συνεχομένους καὶ ἐσπανισμένους καὶ ἐγκαταλελειμμένους, καὶ οὐκ ἦν ὁ βοηθῶν τῷ Ισραηλ.

[26] For the Lord saw *that* the affliction of Israel *was* very bitter, and that they were few in number, straitened and in want, and destitute, and Israel had no helper.

[27] καὶ οὐκ ἐλάλησεν κύριος ἐξαλεῖψαι τὸ σπέρμα Ισραηλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτοὺς διὰ χειρὸς Ιεροβοαμ υἱοῦ Ιωας.

[27] And the Lord said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Joas.

[28] καὶ τὰ λοιπὰ τῶν λόγων Ιεροβοαμ καὶ πάντα, ὅσα ἐποίησεν, καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐπολέμησεν καὶ ὅσα ἐπέστρεψεν τὴν Δαμασκὸν καὶ τὴν Αιμαθ τῷ Ιουδα ἐν Ισραηλ, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[28] And the rest of the acts of Jeroboam and all that he did, and his mighty deeds, which he achieved in war, and how he recovered Damascus and Æmath to Juda in Israel, *are* not these things written in the book of the chronicles of the kings of Israel?

[29] καὶ ἐκοιμήθη Ιεροβοαμ μετὰ τῶν πατέρων αὐτοῦ μετὰ βασιλέων Ισραηλ, καὶ ἐβασίλευσεν Αζαριας υἱὸς Αμεσσιου ἀντὶ τοῦ πατρὸς αὐτοῦ.

[29] And Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

CHAPTER 15

[1] Ἐν ἔτει εἰκοστῷ καὶ ἑβδόμῳ τῷ Ιεροβοαμ βασιλεῖ Ισραηλ ἐβασίλευσεν Αζαριας υἱὸς Αμεσσιου βασιλέως Ιουδα.

[1] In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign.

[2] υἱὸς ἑκκαίδεκα ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ πεντήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Χαλια ἐξ Ιερουσαλημ.

[2] Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem.

[3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Αμεσσιας ὁ πατὴρ αὐτοῦ·

[3] And he did that which was right in the eyes of the Lord, according to all things that Amessias his father did.

[4] πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς.

[4] Only he took not away *any* of the high places: as yet the people sacrificed and burnt incense on the high places.

[5] καὶ ἥψατο κύριος τοῦ βασιλέως, καὶ ἦν λελεπρωμένος ἕως ἡμέρας θανάτου αὐτοῦ καὶ ἐβασίλευσεν ἐν οἴκῳ αφφουσωθ, καὶ Ιωαθαμ υἱὸς τοῦ βασιλέως ἐπὶ τῷ οἴκῳ κρίνων τὸν λαὸν τῆς γῆς.

[5] And the Lord plagued the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joatham the king's son *was* over the household, judging the people of the land.

[6] καὶ τὰ λοιπὰ τῶν λόγων Αζαριου καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[6] And the rest of the acts of Azarias, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda?

[7] καὶ ἐκοιμήθη Αζαριας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ιωαθαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[7] And Azarias slept with his fathers, and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

[8] Ἐν ἔτει τριακοστῷ καὶ ὀγδόῳ τῷ Αζαρια βασιλεῖ Ιουδα ἐβασίλευσεν Ζαχαριας υἱὸς Ιεροβοαμ ἐπὶ Ισραηλ ἐν Σαμαρείᾳ ἑξάμηνον.

[8] In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months.

[9] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, καθὰ ἐποίησαν οἱ πατέρες αὐτοῦ· οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[9] And he did that which was evil in the eyes of the Lord, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin.

[10] καὶ συνεστράφησαν ἐπ᾽ αὐτὸν Σελλουμ υἱὸς Ιαβις καὶ Κεβλααμ καὶ ἐπάταξαν αὐτὸν καὶ ἐθανάτωσαν αὐτόν, καὶ Σελλουμ ἐβασίλευσεν ἀντ αὐτοῦ.

[10] And Sellum the son of Jabis *and others* conspired against him, and they smote him *in* Keblaam, and slew him, and he reigned in his stead.

[11] καὶ τὰ λοιπὰ τῶν λόγων Ζαχαριου ἰδού ἐστιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ.

[11] And the rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel.

[12] ὁ λόγος κυρίου, ὃν ἐλάλησεν πρὸς Ιου λέγων Υἱοὶ τέταρτοι καθήσονταί σοι ἐπὶ θρόνου Ισραηλ· καὶ ἐγένετο οὕτως.

[12] *This was* the word of the Lord which he spoke to Ju, saying, Thy sons of the fourth generation shall sit upon the throne of Israel: and it was so.

[13] Καὶ Σελλουμ υἱὸς Ιαβις ἐβασίλευσεν· καὶ ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ Αζαρια βασιλεῖ Ιουδα ἐβασίλευσεν Σελλουμ μῆνα ἡμερῶν ἐν Σαμαρείᾳ.

[13] And Sellum the son of Jabis reigned: and in the thirty and ninth year of Azarias king of Juda began Sellum to reign a full month in Samaria.

[14] καὶ ἀνέβη Μαναημ υἱὸς Γαδδι ἐκ Θαρσιλα καὶ ἦλθεν εἰς Σαμάρειαν καὶ ἐπάταξεν τὸν Σελλουμ υἱὸν Ιαβις ἐν Σαμαρείᾳ καὶ ἐθανάτωσεν αὐτόν.

[14] And Manaem the son of Gaddi went up out of Tharsila, and came to Samaria, and smote Sellum the son of Jabis in Samaria, and slew him.

[15] καὶ τὰ λοιπὰ τῶν λόγων Σελλουμ καὶ ἡ συστροφὴ αὐτοῦ, ἣν συνεστράφη, ἰδού εἰσιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ.

[15] And the rest of the acts of Sellum, and his conspiracy wherein he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

[16] τότε ἐπάταξεν Μαναημ τὴν Θερσα καὶ πάντα τὰ ἐν αὐτῇ καὶ τὰ ὅρια αὐτῆς ἀπὸ Θερσα, ὅτι οὐκ ἤνοιξαν αὐτῷ· καὶ ἐπάταξεν αὐτὴν καὶ τὰς ἐν γαστρὶ ἐχούσας ἀνέρρηξεν.

[16] Then Manaem smote both Thersa and all that was in it, and its borders extending beyond Thersa, because they opened not to him: and he smote it, and ripped up the women with child.

[17] Ἐν ἔτει τριακοστῷ καὶ ἐνάτῳ Αζαρια βασιλεῖ Ιουδα καὶ ἐβασίλευσεν Μαναημ υἱὸς Γαδδι ἐπὶ Ισραηλ δέκα ἔτη ἐν Σαμαρείᾳ.

[17] In the thirty and ninth year of Azarias king of Juda began Manaem the son of Gaddi to reign over Israel in Samaria ten years.

[18] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[18] And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

[19] ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Φουλ βασιλεὺς Ἀσσυρίων ἐπὶ τὴν γῆν, καὶ Μαναημ ἔδωκεν τῷ Φουλ χίλια τάλαντα ἀργυρίου εἶναι τὴν χεῖρα αὐτοῦ μετ᾽ αὐτοῦ.

[19] In his days went up Phua king of the Assyrians against the land: and Manaem gave to Phua a thousand talents of silver to aid him with his

power.

[20] καὶ ἐξήνεγκεν Μαναημ τὸ ἀργύριον ἐπὶ τὸν Ισραηλ, ἐπὶ πᾶν δυνατὸν ἰσχύι, δοῦναι τῷ βασιλεῖ τῶν Ἀσσυρίων, πεντήκοντα σίκλους τῷ ἀνδρὶ τῷ ἑνί· καὶ ἀπέστρεψεν βασιλεὺς Ἀσσυρίων καὶ οὐκ ἔστη ἐκεῖ ἐν τῇ γῇ.

[20] And Manaem raised the silver *by a tax* upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels *levied* on each man; and the king of the Assyrians departed, and remained not there in the land.

[21] καὶ τὰ λοιπὰ τῶν λόγων Μαναημ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ;

[21] And the rest of the acts of Manaem, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel?

[22] καὶ ἐκοιμήθη Μαναημ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Φακειας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[22] And Manaem slept with his fathers; and Phakesias his son reigned in his stead.

[23] Ἐν ἔτει πεντηκοστῷ τοῦ Αζαριου βασιλέως Ιουδα ἐβασίλευσεν Φακειας υἱὸς Μαναημ ἐπὶ Ισραηλ ἐν Σαμαρείᾳ δύο ἔτη.

[23] In the fiftieth year of Azarias king of Juda, began Phakesias the son of Manaem to reign over Israel in Samaria two years.

[24] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[24] And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

[25] καὶ συνεστράφη ἐπ᾽ αὐτὸν Φακεε υἱὸς Ρομελιου ὁ τριστάτης αὐτοῦ καὶ ἐπάταξεν αὐτὸν ἐν Σαμαρείᾳ ἐναντίον οἴκου τοῦ βασιλέως μετὰ τοῦ Αργοβ καὶ μετὰ τοῦ Αρια, καὶ μετ᾽ αὐτοῦ πεντήκοντα ἄνδρες ἀπὸ τῶν τετρακοσίων· καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ αὐτοῦ.

[25] And Phakee the son of Romelias, his officer, conspired against him, and smote him in Samaria in the front of the king’s house, with Argob

and Aria, and with him *there were* fifty men of the four hundred: and he slew him, and reigned in his stead.

[26] καὶ τὰ λοιπὰ τῶν λόγων Φακειου καὶ πάντα, ὅσα ἐποίησεν, ἰδού εἰσιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ.

[26] And the rest of the acts of Phakesias, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

[27] Ἐν ἔτει πεντηκοστῷ καὶ δευτέρῳ τοῦ Αζαριου βασιλέως Ιουδα ἐβασίλευσεν Φακεε υἱὸς Ρομελιου ἐπὶ Ισραηλ ἐν Σαμαρείᾳ εἴκοσι ἔτη.

[27] In the fifty-second year of Azarias king of Juda began Phakee the son of Romelias to reign over Israel in Samaria twenty years.

[28] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πασῶν ἁμαρτιῶν Ιεροβοαμ υἱοῦ Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ.

[28] And he did that which was evil in the eyes of the Lord: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin.

[29] ἐν ταῖς ἡμέραις Φακεε βασιλέως Ισραηλ ἦλθεν Θαγλαθφελλασαρ βασιλεὺς Ἀσσυρίων καὶ ἔλαβεν τὴν Αιν καὶ τὴν Αβελβαιθαμααχα καὶ τὴν Ιανωχ καὶ τὴν Κενεζ καὶ τὴν Ασωρ καὶ τὴν Γαλααδ καὶ τὴν Γαλιλαίαν, πᾶσαν γῆν Νεφθαλι, καὶ ἀπῴκισεν αὐτοὺς εἰς Ἀσσυρίους.

[29] In the days of Phakee king of Israel came Thalgath-phellasar king of the Assyrians, and took Ain, and Abel, and Thamaacha, and Anioch, and Kenez, and Asor, and Galaa, and Galilee, *even* all the land of Nephthali, and carried them away to the Assyrians.

[30] καὶ συνέστρεψεν σύστρεμμα Ωσηε υἱὸς Ηλα ἐπὶ Φακεε υἱὸν Ρομελιου καὶ ἐπάταξεν αὐτὸν καὶ ἐθανάτωσεν αὐτὸν καὶ ἐβασίλευσεν ἀντ αὐτοῦ ἐν ἔτει εἰκοστῷ Ιωαθαμ υἱοῦ Αζαριου.

[30] And Osee son of Ela formed a conspiracy against Phakee the son of Romelias, and smote him, and slew him, and reigned in his stead, in the twentieth year of Joatham the son of Azarias.

[31] καὶ τὰ λοιπὰ τῶν λόγων Φακεε καὶ πάντα, ὅσα ἐποίησεν, ἰδού ἐστιν γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ισραηλ.

[31] And the rest of the acts of Phakee, and all that he did, behold, these *are* written in the book of the chronicles of the kings of Israel.

[32] Ἐν ἔτει δευτέρῳ Φακεε υἱοῦ Ρομελιου βασιλέως Ισραηλ ἐβασίλευσεν Ιωαθαμ υἱὸς Αζαριου βασιλέως Ιουδα.

[32] In the second year of Phakee son of Romelias king of Israel began Joatham the son of Azarias king of Juda to reign.

[33] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ ἑκκαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιερουσα θυγάτηρ Σαδωκ.

[33] Twenty and five years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusa daughter of Sadoc.

[34] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Οζιας ὁ πατὴρ αὐτοῦ·

[34] And he did that which was right in the sight of the Lord, according to all things that his father Azarias did.

[35] πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν, ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὑψηλοῖς. αὐτὸς ᾠκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ἐπάνω.

[35] Nevertheless he took not away the high places: as yet the people sacrificed and burnt incense on the high places. He built the upper gate of the Lord's house.

[36] καὶ τὰ λοιπὰ τῶν λόγων Ιωαθαμ καὶ πάντα, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[36] And the rest of the acts of Joatham, and all that he did, *are* not these written in the book of the chronicles of the kings of Juda?

[37] ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος ἐξαποστέλλειν ἐν Ιουδα τὸν Ραασσων βασιλέα Συρίας καὶ τὸν Φακεε υἱὸν Ρομελιου.

[37] In those days the Lord began to send forth against Juda Raasson king of Syria, and Phakee son of Romelias.

[38] καὶ ἐκοιμήθη Ιωαθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Αχαζ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[38] And Joatham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son reigned in his stead.

CHAPTER 16

[1] Ἐν ἔτει ἑπτακαιδεκάτῳ Φακεε υἱοῦ Ρομελιου ἐβασίλευσεν Αχαζ υἱὸς Ιωαθαμ βασιλέως Ιουδα.

[1] In the seventeenth year of Phakee son of Romelias began Achaz the son of Joatham king of Juda to reign.

[2] υἱὸς εἴκοσι ἐτῶν ἦν Αχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἐκκαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ. καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου θεοῦ αὐτοῦ πιστῶς ὡς Δαυιδ ὁ πατὴρ αὐτοῦ

[2] Twenty years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem; and he did not that which was right in the eyes of the Lord his God faithfully, as David his father *had done*.

[3] καὶ ἐπορεύθη ἐν ὁδῷ Ιεροβοαμ υἱοῦ Ναβατ βασιλέως Ισραηλ καί γε τὸν υἱὸν αὐτοῦ διῆγεν ἐν πυρὶ κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ,

[3] And he walked in the way of the kings of Israel, yea, he made his son to pass through the fire, according to the abominations of the heathen whom the Lord cast out from before the children of Israel.

[4] καὶ ἐθυσίαζεν καὶ ἐθυμία ἐν τοῖς ὑψηλοῖς καὶ ἐπὶ τῶν βουνῶν καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους. –

[4] And he sacrificed and burnt incense on the high places, and upon the hills, and under every shady tree.

[5] τότε ἀνέβη Ραασσων βασιλεὺς Συρίας καὶ Φακεε υἱὸς Ρομελιου βασιλεὺς Ισραηλ εἰς Ιερουσαλημ εἰς πόλεμον καὶ ἐπολιόρκουν ἐπὶ Αχαζ καὶ οὐκ ἐδύναντο πολεμεῖν.

[5] Then went up Raasson king of Syria and Phakee son of Romelias king of Israel against Jerusalem to war, and besieged Achaz, but could not prevail *against him*.

[6] ἐν τῷ καιρῷ ἐκείνῳ ἐπέστρεψεν Ραασσων βασιλεὺς Συρίας τὴν Αιλαθ τῇ Συρίᾳ καὶ ἐξέβαλεν τοὺς Ιουδαίους ἐξ Αιλαθ, καὶ Ιδουμαῖοι ἦλθον εἰς Αιλαθ καὶ κατῴκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

[6] At that time Raasson king of Syria recovered Ælath to Syria, and drove out the Jews from Ælath, and the Idumeans came to Ælath, and dwelt there until this day.

[7] καὶ ἀπέστειλεν Αχαζ ἀγγέλους πρὸς Θαγλαθφελλασαρ βασιλέα Ἀσσυρίων λέγων Δοῦλός σου καὶ υἱός σου ἐγώ, ἀνάβηθι καὶ σῶσόν με ἐκ χειρὸς βασιλέως Συρίας καὶ ἐκ χειρὸς βασιλέως Ισραηλ τῶν ἐπανισταμένων ἐπ᾽ ἐμέ.

[7] And Achaz sent messengers to Thalgath-phellasar king of the Assyrians, saying, I am thy servant and thy son: come up, deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me.

[8] καὶ ἔλαβεν Αχαζ τὸ ἀργύριον καὶ τὸ χρυσίον τὸ εὑρεθὲν ἐν θησαυροῖς οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν τῷ βασιλεῖ δῶρα.

[8] And Achaz took the silver and the gold that was found in the treasures of the house of the Lord, and of the king’s house, and sent gifts to the king.

[9] καὶ ἤκουσεν αὐτοῦ βασιλεὺς Ἀσσυρίων, καὶ ἀνέβη βασιλεὺς Ἀσσυρίων εἰς Δαμασκὸν καὶ συνέλαβεν αὐτὴν καὶ ἀπῴκισεν αὐτὴν καὶ τὸν Ραασσων ἐθανάτωσεν. –

[9] And the king of the Assyrians hearkened to him: and the king of the Assyrians went up to Damascus and took it, and removed the inhabitants, and slew king Raasson.

[10] καὶ ἐπορεύθη βασιλεὺς Αχαζ εἰς ἀπαντὴν τῷ Θαγλαθφελλασαρ βασιλεῖ Ἀσσυρίων εἰς Δαμασκόν. καὶ εἶδεν τὸ θυσιαστήριον ἐν Δαμασκῷ, καὶ ἀπέστειλεν ὁ βασιλεὺς Αχαζ πρὸς Ουριαν τὸν ἱερέα τὸ ὁμοίωμα τοῦ θυσιαστηρίου καὶ τὸν ῥυθμὸν αὐτοῦ εἰς πᾶσαν ποίησιν αὐτοῦ·

[10] And king Achaz went to Damascus to meet Thalgath-phellasar king of the Assyrians at Damascus; and he saw an altar at Damascus. And king Achaz sent to Urias the priest the pattern of the altar, and its proportions, and all its workmanship.

[11] καὶ ᾠκοδόμησεν Ουριας ὁ ἱερεὺς τὸ θυσιαστήριον κατὰ πάντα, ὅσα ἀπέστειλεν ὁ βασιλεὺς Αχαζ ἐκ Δαμασκοῦ.

[11] And Urias the priest built the altar, according to all *the directions* which king Achaz sent from Damascus.

[12] καὶ εἶδεν ὁ βασιλεὺς τὸ θυσιαστήριον καὶ ἀνέβη ἐπ᾽ αὐτὸ

[12] And the king saw the altar, and went up to it,

[13] καὶ ἐθυμίασεν τὴν ὁλοκαύτωσιν αὐτοῦ καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν σπονδὴν αὐτοῦ καὶ προσέχεεν τὸ αἷμα τῶν εἰρηνικῶν τῶν αὐτοῦ ἐπὶ τὸ θυσιαστήριον.

[13] and offered his whole-burnt-offering, and his meat-offering, and his drink-offering, and poured out the blood of his peace-offerings on the brazen altar that was before the Lord.

[14] καὶ τὸ θυσιαστήριον τὸ χαλκοῦν τὸ ἀπέναντι κυρίου καὶ προσήγαγεν ἀπὸ προσώπου τοῦ οἴκου κυρίου ἀπὸ τοῦ ἀνὰ μέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀνὰ μέσον τοῦ οἴκου κυρίου καὶ ἔδωκεν αὐτὸ ἐπὶ μηρὸν τοῦ θυσιαστηρίου κατὰ βορρᾶν.

[14] And he brought forward *the one* before the house of the Lord from between the altar and the house of the Lord, and he set it openly by the side of the altar northwards.

[15] καὶ ἐνετείλατο ὁ βασιλεὺς Αχαζ τῷ Ουρια τῷ ἱερεῖ λέγων Ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὁλοκαύτωσιν τὴν πρωινὴν καὶ τὴν θυσίαν τὴν ἑσπερινὴν καὶ τὴν ὁλοκαύτωσιν τοῦ βασιλέως καὶ τὴν θυσίαν αὐτοῦ καὶ τὴν ὁλοκαύτωσιν παντὸς τοῦ λαοῦ καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν καὶ πᾶν αἷμα ὁλοκαυτώσεως καὶ πᾶν αἷμα θυσίας ἐπ᾽ αὐτὸ προσχεεῖς· καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τὸ πρωί.

[15] And king Achaz charged Urias the priest, saying, Offer upon the great altar the whole-burnt-offering in the morning and the meat-offering in the evening, and the whole-burnt-offering of the king, and his meat-offering, and the whole-burnt-offering of all the people, and their meat-offering, and their drink-offering; and thou shalt pour all the blood of the whole-burnt-offering, and all the blood of *any other* sacrifice upon it: and the brazen altar shall be for me in the morning.

[16] καὶ ἐποίησεν Ουριας ὁ ἱερεὺς κατὰ πάντα, ὅσα ἐνετείλατο αὐτῷ ὁ βασιλεὺς Αχαζ.

[16] And Urias the priest did according to all that king Achaz commanded him.

[17] καὶ συνέκοψεν ὁ βασιλεὺς Αχαζ τὰ συγκλείσματα τῶν μεχωνωθ καὶ μετῆρεν ἀπ᾽ αὐτῶν τὸν λουτῆρα καὶ τὴν θάλασσαν καθεῖλεν ἀπὸ τῶν βοῶν τῶν χαλκῶν τῶν ὑποκάτω αὐτῆς καὶ ἔδωκεν αὐτὴν ἐπὶ βάσιν λιθίνην.

[17] And king Achaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from the brazen oxen that were under it, and set it upon a base of stone.

[18] καὶ τὸν θεμέλιον τῆς καθέδρας ᾠκοδόμησεν ἐν οἴκῳ κυρίου καὶ τὴν εἴσοδον τοῦ βασιλέως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως Ἀσσυρίων. –

[18] And he made a base for the throne in the house of the Lord, and he turned the king’s entrance without in the house of the Lord because of the king of the Assyrians.

[19] καὶ τὰ λοιπὰ τῶν λόγων Αχαζ, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[19] And the rest of the acts of Achaz, even all that he did, *are* not these written in the book of the chronicles of the kings of Juda?

[20] καὶ ἐκοιμήθη Αχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Εζεκιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[20] And Achaz slept with his fathers, and was buried in the city of David: and Ezekias his son reigned in his stead.

CHAPTER 17

[1] Ἐν ἔτει δωδεκάτῳ τῷ Αχαζ βασιλεῖ Ιουδα ἐβασίλευσεν Ωσηε υἱὸς Ηλα ἐν Σαμαρείᾳ ἐπὶ Ισραηλ ἐννέα ἔτη.

[1] In the twelfth year of Achaz king of Juda began Osee the son of Ela to reign in Samaria over Israel nine years.

[2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, πλὴν οὐχ ὡς οἱ βασιλεῖς Ισραηλ, οἳ ἦσαν ἔμπροσθεν αὐτοῦ.

[2] And he did evil in the eyes of the Lord, only not as the kings of Israel that were before him.

[3] ἐπ᾽ αὐτὸν ἀνέβη Σαλαμανασαρ βασιλεὺς Ἀσσυρίων, καὶ ἐγενήθη αὐτῷ Ωσηε δοῦλος καὶ ἐπέστρεψεν αὐτῷ μαναα.

[3] Against him came up Salamanassar king of the Assyrians; and Osee became his servant, and rendered him tribute.

[4] καὶ εὗρεν βασιλεὺς Ἀσσυρίων ἐν τῷ Ωσηε ἀδικίαν, ὅτι ἀπέστειλεν ἀγγέλους πρὸς Σηγωρ βασιλέα Αἰγύπτου καὶ οὐκ ἤνεγκεν μαναα τῷ βασιλεῖ Ἀσσυρίων ἐν τῷ ἐνιαυτῷ ἐκείνῳ, καὶ ἐπολιόρκησεν αὐτὸν ὁ βασιλεὺς Ἀσσυρίων καὶ ἔδησεν αὐτὸν ἐν οἴκῳ φυλακῆς.

[4] And the king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt, and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him, and bound him in the prison-house.

[5] καὶ ἀνέβη ὁ βασιλεὺς Ἀσσυρίων ἐν πάσῃ τῇ γῇ καὶ ἀνέβη εἰς Σαμάρειαν καὶ ἐπολιόρκησεν ἐπ᾽ αὐτὴν τρία ἔτη.

[5] And the king of the Assyrians went up against all the land, and went up to Samaria, and besieged it *for* three years.

[6] ἐν ἔτει ἐνάτῳ Ωσηε συνέλαβεν βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν καὶ ἀπῴκισεν τὸν Ισραηλ εἰς Ἀσσυρίους καὶ κατῴκισεν αὐτοὺς ἐν Αλαε καὶ ἐν Αβωρ, ποταμοῖς Γωζαν, καὶ Ορη Μήδων. –

[6] In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away to the Assyrians, and settled them in Alae, and in Abor, *near* the rivers of Gozan, and *in* the mountains of the Medes.

[7] καὶ ἐγένετο ὅτι ἥμαρτον οἱ υἱοὶ Ισραηλ τῷ κυρίῳ θεῷ αὐτῶν τῷ ἀναγαγόντι αὐτοὺς ἐκ γῆς Αἰγύπτου ὑποκάτωθεν χειρὸς Φαραω βασιλέως Αἰγύπτου καὶ ἐφοβήθησαν θεοὺς ἑτέρους

[7] For it came to pass that the children of Israel *had* transgressed against the Lord their God, who had brought them up out of the land of Egypt, from under the hand of Pharao king of Egypt, and they feared other gods,

[8] καὶ ἐπορεύθησαν τοῖς δικαιώμασιν τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ, καὶ οἱ βασιλεῖς Ισραηλ, ὅσοι ἐποίησαν,

[8] and walked in the statutes of the nations which the Lord cast out before the face of the children of Israel, and of the kings of Israel as many as did *such things*,

[9] καὶ ὅσοι ἠμφιέσαντο οἱ υἱοὶ Ισραηλ λόγους οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν καὶ ᾠκοδόμησαν ἑαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ὀχυρᾶς

[9] and *in those* of the children of Israel as many as secretly practised customs, not as *they should have done*, against the Lord their God:

[10] καὶ ἐστήλωσαν ἑαυτοῖς στήλας καὶ ἄλση ἐπὶ παντὶ βουνῷ ὑψηλῷ καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους

[10] and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. And they made for themselves pillars and groves on every high hill, and under every shady tree.

[11] καὶ ἐθυμίασαν ἐκεῖ ἐν πᾶσιν ὑψηλοῖς καθὼς τὰ ἔθνη, ἃ ἀπῴκισεν κύριος ἐκ προσώπου αὐτῶν, καὶ ἐποίησαν κοινωνοὺς καὶ ἐχάραξαν τοῦ παροργίσαι τὸν κύριον

[11] And burned incense there on all high places, as the nations *did* whom the Lord removed from before them, and dealt with familiar spirits, and they carved *images* to provoke the Lord to anger.

[12] καὶ ἐλάτρευσαν τοῖς εἰδώλοις, οἷς εἶπεν κύριος αὐτοῖς Οὐ ποιήσετε τὸ ῥῆμα τοῦτο κυρίῳ.

[12] And they served the idols, of which the Lord said to them, Ye shall not do this thing *against* the Lord.

[13] καὶ διεμαρτύρατο κύριος ἐν τῷ Ισραηλ καὶ ἐν τῷ Ιουδα ἐν χειρὶ πάντων τῶν προφητῶν αὐτοῦ, παντὸς ὁρῶντος, λέγων Ἀποστράφητε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ φυλάξατε τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ πάντα τὸν νόμον, ὃν ἐνετειλάμην τοῖς πατράσιν ὑμῶν, ὅσα ἀπέστειλα αὐτοῖς ἐν χειρὶ τῶν δούλων μου τῶν προφητῶν.

[13] And the Lord testified against Israel and against Juda, even by the hand of all his prophets, *and* of every seer, saying, Turn ye from your evil ways, and keep my commandments and my ordinances, and all the law which I commanded your fathers, *and* all that I sent to them by the hand of my servants the prophets.

[14] καὶ οὐκ ἤκουσαν καὶ ἐσκλήρυναν τὸν νῶτον αὐτῶν ὑπὲρ τὸν νῶτον τῶν πατέρων αὐτῶν

[14] But they hearkened not, and made their neck harder than the neck of their fathers.

[15] καὶ τὰ μαρτύρια αὐτοῦ, ὅσα διεμαρτύρατο αὐτοῖς, οὐκ ἐφύλαξαν καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν καὶ ὀπίσω τῶν ἐθνῶν τῶν περικύκλῳ αὐτῶν, ὧν ἐνετείλατο αὐτοῖς τοῦ μὴ ποιῆσαι κατὰ ταῦτα·

[15] And they kept not any of his testimonies which he charged them; and they walked after vanities, and became vain, and after the nations round about them, concerning which the Lord had charged them not to do accordingly.

[16] ἐγκατέλιπον τὰς ἐντολὰς κυρίου θεοῦ αὐτῶν καὶ ἐποίησαν ἑαυτοῖς χώνευμα, δύο δαμάλεις, καὶ ἐποίησαν ἄλση καὶ προσεκύνησαν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐλάτρευσαν τῷ Βααλ

[16] They forsook the commandments of the Lord their God, and made themselves graven images, *even* two heifers, and they made groves, and worshipped all the host of heaven, and served Baal.

[17] καὶ διῆγον τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ καὶ ἐμαντεύοντο μαντείας καὶ οἰωνίζοντο καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

[17] And they caused their sons and their daughters to pass through the fire, and used divinations and auspices, and sold themselves to work wickedness in the sight of the Lord, to provoke him.

[18] καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ Ισραηλ καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσώπου αὐτοῦ, καὶ οὐχ ὑπελείφθη πλὴν φυλὴ Ιουδα μονωτάτη.

[18] And the Lord was very angry with Israel, and removed them out of his sight; and there was only left the tribe of Juda quite alone.

[19] καί γε Ιουδας οὐκ ἐφύλαξεν τὰς ἐντολὰς κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐπορεύθησαν ἐν τοῖς δικαιώμασιν Ισραηλ, οἷς ἐποίησαν,

[19] Nay even Juda kept not the commandments of the Lord their God, but they walked according to the customs of Israel which they practised, and rejected the Lord.

[20] καὶ ἀπεώσαντο τὸν κύριον ἐν παντὶ σπέρματι Ισραηλ, καὶ ἐσάλευσεν αὐτοὺς καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ διαρπαζόντων αὐτούς, ἕως οὗ ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ.

[20] And the Lord was angry with the whole seed of Israel, and troubled them, and gave them into the hand of them that spoiled them, until he cast them out of his presence.

[21] ὅτι πλὴν Ισραηλ ἐπάνωθεν οἴκου Δαυιδ καὶ ἐβασίλευσαν τὸν Ιεροβοαμ υἱὸν Ναβατ, καὶ ἐξέωσεν Ιεροβοαμ τὸν Ισραηλ ἐξόπισθεν κυρίου καὶ ἐξήμαρτεν αὐτοὺς ἁμαρτίαν μεγάλην·

[21] Forasmuch as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king: and Jeroboam drew off Israel from following the Lord, and led them to sin a great sin.

[22] καὶ ἐπορεύθησαν οἱ υἱοὶ Ισραηλ ἐν πάσῃ ἁμαρτίᾳ Ιεροβοαμ, ᾗ ἐποίησεν, οὐκ ἀπέστησαν ἀπ᾽ αὐτῆς,

[22] And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it,

[23] ἕως οὗ μετέστησεν κύριος τὸν Ισραηλ ἀπὸ προσώπου αὐτοῦ, καθὼς ἐλάλησεν κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν προφητῶν, καὶ ἀπῳκίσθη Ισραηλ ἐπάνωθεν τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας ταύτης.

[23] until the Lord removed Israel from his presence, as the Lord spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.

[24] Καὶ ἤγαγεν βασιλεὺς Ἀσσυρίων ἐκ Βαβυλῶνος τὸν ἐκ Χουνθα καὶ ἀπὸ Αια καὶ ἀπὸ Αιμαθ καὶ Σεπφαρουαιν, καὶ κατῳκίσθησαν ἐν πόλεσιν Σαμαρείας ἀντὶ τῶν υἱῶν Ισραηλ καὶ ἐκληρονόμησαν τὴν Σαμάρειαν καὶ κατῴκησαν ἐν ταῖς πόλεσιν αὐτῆς.

[24] And the king of Assyria brought from Babylon the men of Chutha, *and men* from Aia, and from Æmath, and Seppharvaim, and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria, and were settled in its cities.

[25] καὶ ἐγένετο ἐν ἀρχῇ τῆς καθέδρας αὐτῶν οὐκ ἐφοβήθησαν τὸν κύριον, καὶ ἀπέστειλεν κύριος ἐν αὐτοῖς τοὺς λέοντας, καὶ ἦσαν ἀποκτέννοντες ἐν αὐτοῖς.

[25] And it was so at the beginning of their establishment there *that* they feared not the Lord, and the Lord sent lions among them, and they slew some of them.

[26] καὶ εἶπον τῷ βασιλεῖ Ἀσσυρίων λέγοντες Τὰ ἔθνη, ἃ ἀπῴκισας καὶ ἀντεκάθισας ἐν πόλεσιν Σαμαρείας, οὐκ ἔγνωσαν τὸ κρίμα τοῦ θεοῦ τῆς γῆς, καὶ ἀπέστειλεν εἰς αὐτοὺς τοὺς λέοντας, καὶ ἰδού εἰσιν θανατοῦντες αὐτούς, καθότι οὐκ οἴδασιν τὸ κρίμα τοῦ θεοῦ τῆς γῆς.

[26] And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria *for the Israelites*, know not the manner of the God of the land: and he has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land.

[27] καὶ ἐνετείλατο ὁ βασιλεὺς Ἀσσυρίων λέγων Ἀπάγετε ἐκεῖθεν καὶ πορευέσθωσαν καὶ κατοικείτωσαν ἐκεῖ καὶ φωτιοῦσιν αὐτοὺς τὸ κρίμα τοῦ θεοῦ τῆς γῆς.

[27] And the king of the Assyrians commanded, saying, Bring some *Israelites* thence, and let them go and dwell there, and they shall teach them the manner of the God of the land.

[28] καὶ ἤγαγον ἕνα τῶν ἱερέων, ὧν ἀπῴκισαν ἀπὸ Σαμαρείας, καὶ ἐκάθισεν ἐν Βαιθηλ καὶ ἦν φωτίζων αὐτοὺς πῶς φοβηθῶσιν τὸν κύριον.

[28] And they brought one of the priests whom they had removed from Samaria, and he settled in Baethel, and taught them how they should fear the Lord.

[29] καὶ ἦσαν ποιοῦντες ἔθνη ἔθνη θεοὺς αὐτῶν καὶ ἔθηκαν ἐν οἴκῳ τῶν ὑψηλῶν, ὧν ἐποίησαν οἱ Σαμαρῖται, ἔθνη ἐν ταῖς πόλεσιν αὐτῶν, ἐν αἷς κατῴκουν ἐν αὐταῖς·

[29] But the nations made each their own gods, and put them in the house of the high places which the Samaritans *had* made, each nation in the cities in which they dwelt.

[30] καὶ οἱ ἄνδρες Βαβυλῶνος ἐποίησαν τὴν Σοκχωθβαινιθ, καὶ οἱ ἄνδρες Χουθ ἐποίησαν τὴν Νηριγελ, καὶ οἱ ἄνδρες Αιμαθ ἐποίησαν τὴν Ασιμαθ,

[30] And the men of Babylon made Socchoth Benith, and the men of Chuth made Ergel, and the men of Haemath made Asimath.

[31] καὶ οἱ Ευαῖοι ἐποίησαν τὴν Εβλαζερ καὶ τὴν Θαρθακ, καὶ οἱ Σεπφαρουαιν κατέκαιον τοὺς υἱοὺς αὐτῶν ἐν πυρὶ τῷ Αδραμελεχ καὶ Ανημελεχ θεοῖς Σεπφαρουαιν.

[31] And the Evites made Eblazer and Tharthac, and the *inhabitant* of Seppharvaim *did evil* when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim.

[32] καὶ ἦσαν φοβούμενοι τὸν κύριον καὶ κατῴκισαν τὰ βδελύγματα αὐτῶν ἐν τοῖς οἴκοις τῶν ὑψηλῶν, ἃ ἐποίησαν ἐν Σαμαρείᾳ, ἔθνος ἔθνος ἐν πόλει ἐν ᾗ κατῴκουν ἐν αὐτῇ· καὶ ἦσαν φοβούμενοι τὸν κύριον καὶ ἐποίησαν ἑαυτοῖς ἱερεῖς τῶν ὑψηλῶν καὶ ἐποίησαν ἑαυτοῖς ἐν οἴκῳ τῶν ὑψηλῶν.

[32] And they feared the Lord, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared the Lord, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places.

[33] τὸν κύριον ἐφοβοῦντο καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἐθνῶν, ὅθεν ἀπῴκισεν αὐτοὺς ἐκεῖθεν.

[33] And they feared the Lord, and served their gods according to the manner of the nations, whence *their lords* brought them.

[34] ἕως τῆς ἡμέρας ταύτης αὐτοὶ ἐποίουν κατὰ τὸ κρίμα αὐτῶν· αὐτοὶ φοβοῦνται καὶ αὐτοὶ ποιοῦσιν κατὰ τὰ δικαιώματα αὐτῶν καὶ κατὰ τὴν

κρίσιν αὐτῶν καὶ κατὰ τὸν νόμον καὶ κατὰ τὴν ἐντολήν, ἣν ἐνετείλατο κύριος τοῖς υἱοῖς Ιακωβ, οὗ ἔθηκεν τὸ ὄνομα αὐτοῦ Ισραηλ,

[34] Until this day they did according to their manner: they fear *the Lord*, and they do according to their customs, and according to their manner, and according to the law, and according to the commandment which the Lord commanded the sons of Jacob, whose name he made Israel.

[35] καὶ διέθετο κύριος μετ’ αὐτῶν διαθήκην καὶ ἐνετείλατο αὐτοῖς λέγων Οὐ φοβηθήσεσθε θεοὺς ἑτέρους καὶ οὐ προσκυνήσετε αὐτοῖς καὶ οὐ λατρεύσετε αὐτοῖς καὶ οὐ θυσιάσετε αὐτοῖς,

[35] And the Lord made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them:

[36] ὅτι ἀλλ’ ἢ τῷ κυρίῳ, ὃς ἀνήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου ἐν ἰσχύι μεγάλῃ καὶ ἐν βραχίονι ὑψηλῷ, αὐτὸν φοβηθήσεσθε καὶ αὐτῷ προσκυνήσετε καὶ αὐτῷ θύσετε

[36] but only to the Lord, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice.

[37] καὶ τὰ δικαιώματα καὶ τὰ κρίματα καὶ τὸν νόμον καὶ τὰς ἐντολάς, ἃς ἔγραψεν ὑμῖν, φυλάσσεσθε ποιεῖν πάσας τὰς ἡμέρας καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους·

[37] Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you to do; and ye shall not fear other gods.

[38] καὶ τὴν διαθήκην, ἣν διέθετο μεθ’ ὑμῶν, οὐκ ἐπιλήσεσθε καὶ οὐ φοβηθήσεσθε θεοὺς ἑτέρους,

[38] Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods.

[39] ὅτι ἀλλ’ ἢ τὸν κύριον θεὸν ὑμῶν φοβηθήσεσθε, καὶ αὐτὸς ἐξελεῖται ὑμᾶς ἐκ πάντων τῶν ἐχθρῶν ὑμῶν·

[39] But ye shall fear the Lord your God, and he shall deliver you from all your enemies.

[40] καὶ οὐκ ἀκούσεσθε ἐπὶ τῷ κρίματι αὐτῶν, ὃ αὐτοὶ ποιοῦσιν.

[40] Neither shall ye comply with their practice, which they follow.

[41] καὶ ἦσαν τὰ ἔθνη ταῦτα φοβούμενοι τὸν κύριον καὶ τοῖς γλυπτοῖς αὐτῶν ἦσαν δουλεύοντες, καί γε οἱ υἱοὶ καὶ οἱ υἱοὶ τῶν υἱῶν αὐτῶν καθὰ ἐποίησαν οἱ πατέρες αὐτῶν ποιοῦσιν ἕως τῆς ἡμέρας ταύτης.

[41] So these nations feared the Lord, and served their graven images: yea, their sons and their son’s sons do until this day even as their fathers did.

CHAPTER 18

[1] Καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ Ωσηε υἱῷ Ηλα βασιλεῖ Ισραηλ ἐβασίλευσεν Εζεκιας υἱὸς Αχαζ βασιλέως Ιουδα.

[1] And it came to pass in the third year of Osee son of Ela king of Israel *that* Ezekias son of Achaz king of Juda began to reign.

[2] υἱὸς εἴκοσι καὶ πέντε ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτὸν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αβου θυγάτηρ Ζαχαριου.

[2] Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Abu, daughter of Zacharias.

[3] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν Δαυιδ ὁ πατὴρ αὐτοῦ.

[3] And he did that which was right in the sight of the Lord, according to all that his father David did.

[4] αὐτὸς ἐξῆρεν τὰ ὑψηλὰ καὶ συνέτριψεν πάσας τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ τὸν ὄφιν τὸν χαλκοῦν, ὃν ἐποίησεν Μωϋσῆς, ὅτι ἕως τῶν ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ισραηλ θυμιῶντες αὐτῷ, καὶ ἐκάλεσεν αὐτὸν Νεεσθαν.

[4] He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neesthan.

[5] ἐν κυρίῳ θεῷ Ισραηλ ἤλπισεν, καὶ μετ' αὐτὸν οὐκ ἐγενήθη ὅμοιος αὐτῷ ἐν βασιλεῦσιν Ιουδα καὶ ἐν τοῖς γενομένοις ἔμπροσθεν αὐτοῦ·

[5] He trusted in the Lord God of Israel; and after him there was not any like him among the kings of Juda, nor among those that were before him.

[6] καὶ ἐκολλήθη τῷ κυρίῳ, οὐκ ἀπέστη ὄπισθεν αὐτοῦ καὶ ἐφύλαξεν τὰς ἐντολὰς αὐτοῦ, ὅσας ἐνετείλατο Μωυσῇ·

[6] And he clave to the Lord, he departed not from following him; and he kept his commandments, as many as he commanded Moses.

[7] καὶ ἦν κύριος μετ᾽ αὐτοῦ, ἐν πᾶσιν, οἷς ἐποίει, συνῆκεν. καὶ ἠθέτησεν ἐν τῷ βασιλεῖ Ἀσσυρίων καὶ οὐκ ἐδούλευσεν αὐτῷ.

[7] And the Lord was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not.

[8] αὐτὸς ἐπάταξεν τοὺς ἀλλοφύλους ἕως Γάζης καὶ ἕως ὁρίου αὐτῆς ἀπὸ πύργου φυλασσόντων καὶ ἕως πόλεως ὀχυρᾶς.

[8] He smote the Philistines *even* to Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

[9] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ Εζεκια [αὐτὸς ἐνιαυτὸς ὁ ἕβδομος τῷ Ωσηε υἱῷ Ηλα βασιλεῖ Ισραηλ] ἀνέβη Σαλαμανασσαρ βασιλεὺς Ἀσσυρίων ἐπὶ Σαμάρειαν καὶ ἐπολιόρκει ἐπ᾽ αὐτήν·

[9] And it came to pass in the fourth year of King Ezekias (this is the seventh year of Osee son of Ela king of Israel,)*that* Salamanassar king of the Assyrians came up against Samaria, and besieged it.

[10] καὶ κατελάβετο αὐτὴν ἀπὸ τέλους τριῶν ἐτῶν ἐν ἔτει ἕκτῳ τῷ Εζεκια [αὐτὸς ἐνιαυτὸς ἕνατος τῷ Ωσηε βασιλεῖ Ισραηλ], καὶ συνελήμφθη Σαμάρεια.

[10] And he took it at the end of three years, in the sixth year of Ezekias, (this *is* the ninth year of Osee king of Israel, when Samaria was taken.)

[11] καὶ ἀπῴκισεν βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν εἰς Ἀσσυρίους καὶ ἔθηκεν αὐτοὺς ἐν Αλαε καὶ ἐν Αβωρ ποταμῷ Γωζαν καὶ Ορη Μήδων,

[11] And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alae and in Abor, *by* the river Gozan, and *in* the mountains of the Medes;

[12] ἀνθ᾽ ὧν ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ παρέβησαν τὴν διαθήκην αὐτοῦ, πάντα ὅσα ἐνετείλατο Μωϋσῆς ὁ δοῦλος κυρίου, καὶ οὐκ ἤκουσαν καὶ οὐκ ἐποίησαν.

[12] because they hearkened not to the voice of the Lord their God, and transgressed his covenant, *even* in all things that Moses the servant of the Lord commanded, and hearkened not *to them*, nor did *them*.

[13] Καὶ τῷ τεσσαρεσκαιδεκάτῳ ἔτει βασιλεῖ Εζεκιου ἀνέβη Σενναχηριμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις Ιουδα τὰς ὀχυρὰς καὶ συνέλαβεν

αὐτάς.

[13] And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda, and took them.

[14] καὶ ἀπέστειλεν Εζεκιας βασιλεὺς Ιουδα ἀγγέλους πρὸς βασιλέα Ἀσσυρίων εἰς Λαχις λέγων Ἡμάρτηκα, ἀποστράφητι ἀπ᾽ ἐμοῦ· ὃ ἐὰν ἐπιθῇς ἐπ᾽ ἐμέ, βαστάσω. καὶ ἐπέθηκεν ὁ βασιλεὺς Ἀσσυρίων ἐπὶ Εζεκιαν βασιλέα Ιουδα τριακόσια τάλαντα ἀργυρίου καὶ τριάκοντα τάλαντα χρυσίου.

[14] And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Ezekias king of Juda *a tribute of* three hundred talents of silver, and thirty talents of gold.

[15] καὶ ἔδωκεν Εζεκιας πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλέως.

[15] And Ezekias gave all the silver that was found in the house of the Lord, and in the treasures of the king’s house.

[16] ἐν τῷ καιρῷ ἐκείνῳ συνέκοψεν Εζεκιας τὰς θύρας ναοῦ κυρίου καὶ τὰ ἐστηριγμένα, ἃ ἐχρύσωσεν Εζεκιας βασιλεὺς Ιουδα, καὶ ἔδωκεν αὐτὰ βασιλεῖ Ἀσσυρίων.

[16] At that time Ezekias cut off *the gold from* the doors of the temple, and *from* the pillars which Ezekias king of Juda *had* overlaid with gold, and gave it to the king of the Assyrians.

[17] Καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων τὸν Θαρθαν καὶ τὸν Ραφις καὶ τὸν Ραψακην ἐκ Λαχις πρὸς τὸν βασιλέα Εζεκιαν ἐν δυνάμει βαρείᾳ ἐπὶ Ιερουσαλημ, καὶ ἀνέβησαν καὶ ἦλθον εἰς Ιερουσαλημ καὶ ἔστησαν ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω, ἥ ἐστιν ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως.

[17] And the king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller’s field.

[18] καὶ ἐβόησαν πρὸς Εζεκιαν, καὶ ἐξῆλθον πρὸς αὐτὸν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμιμνῄσκων.

[18] And they cried to Ezekias: and there came to him Heliakim the son of Chelcias the steward, and Somnas the scribe, and Joas the son of Saphat the recorder.

[19] καὶ εἶπεν πρὸς αὐτοὺς Ραψακης Εἴπατε δὴ πρὸς Εζεκιαν Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων Τίς ἡ πεποίθησις αὕτη, ἣν πέποιθας;

[19] And Rapsakes said to them, Say now to Ezekias, Thus says the king, the great king of the Assyrians, What *is* this confidence wherein thou trustest?

[20] εἶπας Πλὴν λόγοι χειλέων βουλὴ καὶ δύναμις εἰς πόλεμον. νῦν οὖν τίνι πεποιθὼς ἠθέτησας ἐν ἐμοί;

[20] Thou hast said, (but *they are* mere words,)*I have* counsel and strength for war. Now then in whom dost thou trust, that thou hast revolted from me?

[21] νῦν ἰδοὺ πέποιθας σαυτῷ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ᾽ Αἴγυπτον· ὃς ἂν στηριχθῇ ἀνὴρ ἐπ᾽ αὐτήν, καὶ εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ καὶ τρήσει αὐτήν· οὕτως Φαραω βασιλεὺς Αἰγύπτου πᾶσιν τοῖς πεποιθόσιν ἐπ᾽ αὐτόν.

[21] See now, art thou trusting for thyself on this broken staff of reed, *even* upon Egypt? whosoever shall stay himself upon it, it shall even go into his hand, and pierce it: so *is* Pharao king of Egypt to all that trust on him.

[22] καὶ ὅτι εἶπας πρός με Ἐπὶ κύριον θεὸν πεποίθαμεν· οὐχὶ αὐτὸς οὗτος, οὗ ἀπέστησεν Εζεκιας τὰ ὑψηλὰ αὐτοῦ καὶ τὰ θυσιαστήρια αὐτοῦ καὶ εἶπεν τῷ Ιουδα καὶ τῇ Ιερουσαλημ Ἐνώπιον τοῦ θυσιαστηρίου τούτου προσκυνήσετε ἐν Ιερουσαλημ;

[22] And whereas thou hast said to me, We trust on the Lord God: *is* not this he, whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem?

[23] καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, καὶ δώσω σοι δισχιλίους ἵππους, εἰ δυνήσῃ δοῦναι σεαυτῷ ἐπιβάτας ἐπ᾽ αὐτούς.

[23] And now, I pray you, make and agreement with my lord the king of the Assyrians, and I will give thee two thousand horses, if thou shalt be able on thy part to set riders upon them.

[24] καὶ πῶς ἀποστρέψεις τὸ πρόσωπον τοπάρχου ἑνὸς τῶν δούλων τοῦ κυρίου μου τῶν ἐλαχίστων; καὶ ἤλπισας σαυτῷ ἐπ᾽ Αἴγυπτον εἰς ἅρματα καὶ ἱππεῖς.

[24] How then wilt thou turn away the face of one petty governor, from among the least of my lord's servants? whereas thou trustest for thyself on Egypt for chariots and horsemen.

[25] καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὸν τόπον τοῦτον τοῦ διαφθεῖραι αὐτόν; κύριος εἶπεν πρός με Ἀνάβηθι ἐπὶ τὴν γῆν ταύτην καὶ διάφθειρον αὐτήν.

[25] And now have we come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

[26] καὶ εἶπεν Ελιακιμ υἱὸς Χελκιου καὶ Σομνας καὶ Ιωας πρὸς Ραψακην Λάλησον δὴ πρὸς τοὺς παῖδάς σου Συριστί, ὅτι ἀκούομεν ἡμεῖς, καὶ οὐ λαλήσεις μεθ᾽ ἡμῶν Ιουδαιστί, καὶ ἵνα τί λαλεῖς ἐν τοῖς ὠσὶν τοῦ λαοῦ τοῦ ἐπὶ τοῦ τείχους;

[26] And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why dost thou speak in the ears of the people that are on the wall?

[27] καὶ εἶπεν πρὸς αὐτοὺς Ραψακης Μὴ ἐπὶ τὸν κύριόν σου καὶ πρὸς σὲ ἀπέστειλέν με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους; οὐχὶ ἐπὶ τοὺς ἄνδρας τοὺς καθημένους ἐπὶ τοῦ τείχους τοῦ φαγεῖν τὴν κόπρον αὐτῶν καὶ πιεῖν τὸ οὖρον αὐτῶν μεθ᾽ ὑμῶν ἅμα;

[27] And Rapsakes said to them, Has my master sent me to thy master, and to thee, to speak these words? *has he* not *sent me* to the men who sit on the wall, that they may eat their own dung, and drink their own water together with you.

[28] καὶ ἔστη Ραψακης καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ καὶ ἐλάλησεν καὶ εἶπεν Ἀκούσατε τοὺς λόγους τοῦ μεγάλου βασιλέως Ἀσσυρίων

[28] And Rapsakes stood, and cried with a loud voice in the Jewish language, and spoke, and said, Hear the words of the great king of the Assyrians:

[29] Τάδε λέγει ὁ βασιλεύς Μὴ ἐπαιρέτω ὑμᾶς Εζεκιας λόγοις, ὅτι οὐ μὴ δύνηται ὑμᾶς ἐξελέσθαι ἐκ χειρός μου.

[29] thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand.

[30] καὶ μὴ ἐπελπιζέτω ὑμᾶς Εζεκιας πρὸς κύριον λέγων Ἐξαιρούμενος ἐξελεῖται ἡμᾶς κύριος, οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων.

[30] And let not Ezekias cause you to trust on the Lord, saying, The Lord will certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias:

[31] μὴ ἀκούετε Εζεκιου, ὅτι τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων Ποιήσατε μετ᾽ ἐμοῦ εὐλογίαν καὶ ἐξέλθατε πρός με, καὶ πίεται ἀνὴρ τὴν ἄμπελον αὐτοῦ καὶ ἀνὴρ τὴν συκῆν αὐτοῦ φάγεται καὶ πίεται ὕδωρ τοῦ λάκκου αὐτοῦ,

[31] for thus says the king of the Assyrians, Gain my favour, and come forth to me, and every man shall drink *of the wine* of his own vine, and every man shall eat of his own fig-tree, and shall drink water out of his own cistern;

[32] ἕως ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς γῆ ὑμῶν, γῆ σίτου καὶ οἴνου καὶ ἄρτου καὶ ἀμπελώνων, γῆ ἐλαίας ἐλαίου καὶ μέλιτος, καὶ ζήσετε καὶ οὐ μὴ ἀποθάνητε. καὶ μὴ ἀκούετε Εζεκιου, ὅτι ἀπατᾷ ὑμᾶς λέγων Κύριος ῥύσεται ἡμᾶς.

[32] until I come and remove you to a land like your own land, a land of corn and wine, and bread and vineyards, a land of olive oil, and honey, and ye shall live and not die: and do not ye hearken to Ezekias, for he deceives you, saying, The Lord shall deliver you.

[33] μὴ ῥυόμενοι ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων;

[33] Have the Gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians?

[34] ποῦ ἐστιν ὁ θεὸς Αιμαθ καὶ Αρφαδ; ποῦ ἐστιν ὁ θεὸς Σεπφαρουαιν; καὶ ὅτι ἐξείλαντο Σαμάρειαν ἐκ χειρός μου;

[34] Where is the god of Haemath, and of Arphad? where is the god of Seppharvaim, Ana, and Aba? for have they delivered Samaria out of my hand?

[35] τίς ἐν πᾶσιν τοῖς θεοῖς τῶν γαιῶν, οἳ ἐξείλαντο τὰς γᾶς αὐτῶν ἐκ χειρός μου, ὅτι ἐξελεῖται κύριος τὴν Ιερουσαλημ ἐκ χειρός μου;

[35] Who *is there* among all the gods of the countries, who have delivered their countries out of my hand, that the Lord should deliver Jerusalem out of my hand?

[36] καὶ ἐκώφευσαν καὶ οὐκ ἀπεκρίθησαν αὐτῷ λόγον, ὅτι ἐντολὴ τοῦ βασιλέως λέγων Οὐκ ἀποκριθήσεσθε αὐτῷ.

[36] But *the men* were silent, and answered him not a word: for *there was* a commandment of the king, saying, Ye shall not answer him.

[37] Καὶ εἰσῆλθεν Ελιακιμ υἱὸς Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωας υἱὸς Ασαφ ὁ ἀναμιμνήσκων πρὸς Εζεκιαν διερρηχότες τὰ ἱμάτια καὶ ἀνήγγειλαν αὐτῷ τοὺς λόγους Ραψακου.

[37] And Heliakim the son of Chelcias, the steward, and Somnas the scribe, and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

CHAPTER 19

[1] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς Εζεκιας, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ εἰσῆλθεν εἰς οἶκον κυρίου.

[1] And it came to pass when king Ezekias heard it, that he rent his clothes, and put on sackcloth, an went into the house of the Lord.

[2] καὶ ἀπέστειλεν Ελιακιμ τὸν οἰκονόμον καὶ Σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ησαιαν τὸν προφήτην υἱὸν Αμως,

[2] And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests, clothed with sackcloth, to Esaias the prophet the son of Amos.

[3] καὶ εἶπον πρὸς αὐτόν Τάδε λέγει Εζεκιας Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη, ὅτι ἦλθον υἱοὶ ἕως ὠδίνων, καὶ ἰσχὺς οὐκ ἔστιν τῇ τικτούσῃ·

[3] And they said to him, Thus says Ezekias, This day *is* a day of tribulation, and rebuke, and provocation: for the children are come to the travail-*pangs*, but the mother has no strength.

[4] εἴ πως εἰσακούσεται κύριος ὁ θεός σου πάντας τοὺς λόγους Ραψακου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα καὶ βλασφημεῖν ἐν λόγοις, οἷς ἤκουσεν κύριος ὁ θεός σου, καὶ λήμψῃ προσευχὴν περὶ τοῦ λείμματος τοῦ εὑρισκομένου.

[4] Peradventure the Lord thy God will hear all the words of Rapsakes, whom the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Lord thy God has heard: and thou shalt offer *thy* prayer for the remnant that is found.

[5] καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως Εζεκιου πρὸς Ησαιαν,

[5] So the servants of king Ezekias came to Esaias.

[6] καὶ εἶπεν αὐτοῖς Ησαιας Τάδε ἐρεῖτε πρὸς τὸν κύριον ὑμῶν Τάδε λέγει κύριος Μὴ φοβηθῇς ἀπὸ τῶν λόγων, ὧν ἤκουσας, ὧν ἐβλασφήμησαν τὰ παιδάρια βασιλέως Ἀσσυρίων·

[6] And Esaias said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed.

[7] ἰδοὺ ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ ἀκούσεται ἀγγελίαν καὶ ἀποστραφήσεται εἰς τὴν γῆν αὐτοῦ, καὶ καταβαλῶ αὐτὸν ἐν ῥομφαίᾳ ἐν τῇ γῇ αὐτοῦ.

[7] Behold, I send a blast upon him, and he shall hear a report, and shall return to his own land; and I will overthrow him with the sword in his own land.

[8] Καὶ ἐπέστρεψεν Ραψακης καὶ εὗρεν τὸν βασιλέα Ἀσσυρίων πολεμοῦντα ἐπὶ Λομνα, ὅτι ἤκουσεν ὅτι ἀπῆρεν ἀπὸ Λαχις·

[8] So Rapsakes returned, and found the king of Assyria warring against Lobna: for he heard that he *had* departed from Lachis.

[9] καὶ ἤκουσεν περὶ Θαρακα βασιλέως Αἰθιόπων λέγων Ἰδοὺ ἐξῆλθεν πολεμεῖν μετὰ σοῦ. καὶ ἐπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Εζεκιαν λέγων

[9] And he heard concerning Tharaca king of the Ethiopians, saying, Behold, he is come forth to fight with thee: and he returned, and sent messengers to Ezekias, saying,

[10] Μὴ ἐπαιρέτω σε ὁ θεός σου, ἐφ’ ᾧ σὺ πέποιθας ἐπ’ αὐτῷ λέγων Οὐ μὴ παραδοθῇ Ιερουσαλημ εἰς χεῖρας βασιλέως Ἀσσυρίων.

[10] Let not thy God on whom thou trustest encourage thee, saying, Jerusalem shall not be delivered into the hands of the king of the Assyrians.

[11] ἰδοὺ σὺ ἤκουσας πάντα, ὅσα ἐποίησαν βασιλεῖς Ἀσσυρίων πάσαις ταῖς γαῖς τοῦ ἀναθεματίσαι αὐτάς· καὶ σὺ ῥυσθήσῃ;

[11] Behold, thou hast heard all that the kings of the Assyrians have done in all the lands, to waste them utterly: and shalt thou be delivered?

[12] μὴ ἐξείλαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς διέφθειραν οἱ πατέρες μου, τήν τε Γωζαν καὶ τὴν Χαρραν καὶ Ραφες καὶ υἱοὺς Εδεμ τοὺς ἐν Θαεσθεν;

[12] Have the gods of the nations at all delivered them, whom my fathers destroyed; both Gozan, and Charran, and Raphis, and the sons of Edem who were in Thaesthen?

[13] ποῦ ἐστιν ὁ βασιλεὺς Αιμαθ καὶ ὁ βασιλεὺς Αρφαδ; καὶ ποῦ ἐστιν Σεπφαρουαιν, Ανα καὶ Αυα; –

[13] Where is the king of Haemath, and the king of Arphad? and where is the king of the city of Seppharvaim, of Ana, and Aba?

[14] καὶ ἔλαβεν Εζεκιας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων καὶ ἀνέγνω αὐτά· καὶ ἀνέβη εἰς οἶκον κυρίου καὶ ἀνέπτυξεν αὐτὰ Εζεκιας ἐναντίον κυρίου

[14] And Ezekias took the letter from the hand of the messengers, and read it: and he went up to the house of the Lord, an Ezekias spread it before the Lord,

[15] καὶ εἶπεν Κύριε ὁ θεὸς Ισραηλ ὁ καθήμενος ἐπὶ τῶν χερουβιν, σὺ εἶ ὁ θεὸς μόνος ἐν πάσαις ταῖς βασιλείαις τῆς γῆς, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν.

[15] and said, O Lord God of Israel that dwellest over the cherubs, thou art the only god in all the kingdoms of the earth; thou hast made heaven and earth.

[16] κλῖνον, κύριε, τὸ οὖς σου καὶ ἄκουσον· ἄνοιξον, κύριε, τοὺς ὀφθαλμούς σου καὶ ἰδὲ καὶ ἄκουσον τοὺς λόγους Σενναχηριμ, οὓς ἀπέστειλεν ὀνειδίζειν θεὸν ζῶντα.

[16] Incline thine ear, O Lord, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherim, which he has sent to reproach the living God.

[17] ὅτι ἀληθείᾳ, κύριε, ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὰ ἔθνη

[17] For truly, Lord, the kings of Assyria have wasted the nations,

[18] καὶ ἔδωκαν τοὺς θεοὺς αὐτῶν εἰς τὸ πῦρ, ὅτι οὐ θεοί εἰσιν, ἀλλ’ ἢ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθοι, καὶ ἀπώλεσαν αὐτούς.

[18] and have cast their gods into the fire: because they are no gods, but the works of men’s hands, wood and stone; and they have destroyed them.

[19] καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ γνώσονται πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι σὺ κύριος ὁ θεὸς μόνος.

[19] And now, O Lord our God, deliver us out of his hand, and all the kingdoms of the earth shall know that thou alone *art* the Lord God.

[20] Καὶ ἀπέστειλεν Ησαιας υἱὸς Αμως πρὸς Εζεκιαν λέγων Τάδε λέγει κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ισραηλ Ἃ προσηύξω πρός με περὶ Σενναχηριμ βασιλέως Ἀσσυρίων, ἤκουσα.

[20] And Esaias the son of Amos sent to Ezekias, saying, Thus saith the Lord God of hosts, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians.

[21] οὗτος ὁ λόγος, ὃν ἐλάλησεν κύριος ἐπ᾽ αὐτόν Ἐξουδένησέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σιων, ἐπὶ σοὶ κεφαλὴν αὐτῆς ἐκίνησεν θυγάτηρ Ιερουσαλημ.

[21] This *is* the word which the Lord has spoken against him; The virgin daughter of Sion has made light of thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee.

[22] τίνα ὠνείδισας καὶ ἐβλασφήμησας; καὶ ἐπὶ τίνα ὕψωσας φωνήν; καὶ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ Ισραηλ.

[22] Whom hast thou reproached, and whom hast thou reviled? and against whom hast thou lifted up thy voice, and raised thine eyes on high? *Is it* against the Holy One of Israel?

[23] ἐν χειρὶ ἀγγέλων σου ὠνείδισας κύριον καὶ εἶπας Ἐν τῷ πλήθει τῶν ἁρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὀρέων, μηροὺς τοῦ Λιβάνου, καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσων αὐτοῦ, καὶ ἦλθον εἰς μελον τέλους αὐτοῦ, δρυμοῦ Καρμήλου αὐτοῦ.

[23] By thy messengers thou has reproached the Lord, and hast said, I will go up with the multitude of my chariots, to the height of the mountains, to the sides of Libanus, and I have cut down the height of his cedar, *and* his choice cypresses; and I have come into the midst of the forest and of Carmel.

[24] ἐγὼ ἔψυξα καὶ ἔπιον ὕδατα ἀλλότρια καὶ ἐξηρήμωσα τῷ ἴχνει τοῦ ποδός μου πάντας ποταμοὺς περιοχῆς.

[24] I have refreshed *myself*, and have drunk strange waters, and I have dried up with the sole of my foot all the rivers of fortified places.

[25] ἔπλασα αὐτήν, νῦν ἤγαγον αὐτήν, καὶ ἐγενήθη εἰς ἐπάρσεις ἀποικεσιῶν μαχίμων, πόλεις ὀχυράς.

[25] I have brought about *the matter*, I have brought it to a conclusion; and it is come to the destruction of the bands of warlike prisoners, *even of* strong cities.

[26] καὶ οἱ ἐνοικοῦντες ἐν αὐταῖς ἠσθένησαν τῇ χειρί, ἔπτηξαν καὶ κατῃσχύνθησαν, ἐγένοντο χόρτος ἀγροῦ ἢ χλωρὰ βοτάνη, χλόη δωμάτων καὶ πάτημα ἀπέναντι ἑστηκότος.

[26] And they that dwelt in them were weak in hand, they quaked and were confounded, they became *as* grass of the field, or *as* the green herb, the grass *growing on* houses, and that which is trodden down by him that stands *upon it*.

[27] καὶ τὴν καθέδραν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἔγνων καὶ τὸν θυμόν σου ἐπ᾽ ἐμέ.

[27] But I know thy down-sitting, and thy going forth, and thy rage against me.

[28] διὰ τὸ ὀργισθῆναί σε ἐπ᾽ ἐμὲ καὶ τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὠσίν μου καὶ θήσω τὰ ἄγκιστρά μου ἐν τοῖς μυκτῆρσίν σου καὶ χαλινὸν ἐν τοῖς χείλεσίν σου καὶ ἀποστρέψω σε ἐν τῇ ὁδῷ, ᾗ ἦλθες ἐν αὐτῇ.

[28] Because thou was angry against me, and thy fierceness is come up into my ears, therefore will I put my hooks in thy nostrils, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

[29] καὶ τοῦτό σοι τὸ σημεῖον· φάγῃ τοῦτον τὸν ἐνιαυτὸν αὐτόματα καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα· καὶ ἔτι τρίτῳ σπορὰ καὶ ἄμητος καὶ φυτεία ἀμπελώνων, καὶ φάγεσθε τὸν καρπὸν αὐτῶν.

[29] And this shall be a sign to thee; eat this year the things that grow of themselves, and in the second year the things which spring up: and in the third year *let there be* sowing, and reaping, and planting of vineyards, and eat ye the fruit of them.

[30] καὶ προσθήσει τὸ διασεσῳσμένον οἴκου Ιουδα τὸ ὑπολειφθὲν ῥίζαν κάτω καὶ ποιήσει καρπὸν ἄνω.

[30] And he shall increase him that has escaped of the house of Juda: and the remnant *shall strike* root beneath, and it shall produce fruit above.

[31] ὅτι ἐξ Ιερουσαλημ ἐξελεύσεται κατάλειμμα καὶ ἀνασῳζόμενος ἐξ ὄρους Σιων· ὁ ζῆλος κυρίου τῶν δυνάμεων ποιήσει τοῦτο.

[31] For from Jerusalem shall go forth a remnant, and he that escapes from the mountain of Sion: the zeal of the Lord of host shall do this.

[32] οὐχ οὕτως· τάδε λέγει κύριος πρὸς βασιλέα Ἀσσυρίων Οὐκ εἰσελεύσεται εἰς τὴν πόλιν ταύτην καὶ οὐ τοξεύσει ἐκεῖ βέλος, καὶ οὐ προφθάσει αὐτὴν θυρεός, καὶ οὐ μὴ ἐκχέῃ πρὸς αὐτὴν πρόσχωμα·

[32] *Is it* not so?

Thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, and he shall not shoot an arrow there, neither shall a shield come against it, neither shall he heap a mound against it.

[33] τῇ ὁδῷ, ᾗ ἦλθεν, ἐν αὐτῇ ἀποστραφήσεται καὶ εἰς τὴν πόλιν ταύτην οὐκ εἰσελεύσεται, λέγει κύριος.

[33] By the way by which he comes, by it shall he return, and he shall not enter into this city, saith the Lord.

[34] καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι’ ἐμὲ καὶ διὰ Δαυιδ τὸν δοῦλόν μου.

[34] And I will defend this city as with a shield, for my own sake, and for my servant David’s sake.

[35] Καὶ ἐγένετο ἕως νυκτὸς καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας· καὶ ὤρθρισαν τὸ πρωί, καὶ ἰδοὺ πάντες σώματα νεκρά.

[35] And it came to pass at night that the angel of the Lord went forth, an smote in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, *these were* all dead corpses.

[36] καὶ ἀπῆρεν καὶ ἐπορεύθη καὶ ἀπέστρεψεν Σενναχηριμ βασιλεὺς Ἀσσυρίων καὶ ᾤκησεν ἐν Νινευη.

[36] And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve.

[37] καὶ ἐγένετο αὐτοῦ προσκυνοῦντος ἐν οἴκῳ Νεσεραχ θεοῦ αὐτοῦ καὶ Αδραμελεχ καὶ Σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ, καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Αραρατ· καὶ ἐβασίλευσεν Ασορδαν ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[37] And it came to pass, while he was worshipping in the house of Meserach his god, that Adramelech and Sarasar his sons smote him with the sword: and they escaped into the land of Ararath; and Asordan his son reigned in his stead.

CHAPTER 20

[1] Ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν Εζεκιας εἰς θάνατον. καὶ εἰσῆλθεν πρὸς αὐτὸν Ησαιας υἱὸς Αμως ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Ἔντειλαι τῷ οἴκῳ σου, ὅτι ἀποθνῄσκεις σὺ καὶ οὐ ζήσῃ.

[1] In those days was Ezekias sick *even* to death. And the prophet Esaias the son of Amos came in to him, and said to him, Thus saith the Lord, Give charge to thy household; *for* thou shalt die, and not live.

[2] καὶ ἀπέστρεψεν Εζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ ηὔξατο πρὸς κύριον λέγων

[2] And Ezekias turned to the wall, and prayed to the Lord, saying,

[3] Ὦ δή, κύριε, μνήσθητι δὴ ὅσα περιεπάτησα ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν καρδίᾳ πλήρει καὶ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα. καὶ ἔκλαυσεν Εζεκιας κλαυθμῷ μεγάλῳ.

[3] Lord, remember, I pray thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thine eyes. And Ezekias wept with a great weeping.

[4] καὶ ἦν Ησαιας ἐν τῇ αὐλῇ τῇ μέσῃ, καὶ ῥῆμα κυρίου ἐγένετο πρὸς αὐτὸν λέγων

[4] And Esaias was in the middle court, and the word of the Lord came to him, saying,

[5] Ἐπίστρεψον καὶ ἐρεῖς πρὸς Εζεκιαν τὸν ἡγούμενον τοῦ λαοῦ μου Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἤκουσα τῆς προσευχῆς σου, εἶδον τὰ δάκρυά σου· ἰδοὺ ἐγὼ ἰάσομαί σε, τῇ ἡμέρᾳ τῇ τρίτῃ ἀναβήσῃ εἰς οἶκον κυρίου,

[5] Turn back, and thou shalt say to Ezekias the ruler of my people, Thus saith the Lord God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of the Lord.

[6] καὶ προσθήσω ἐπὶ τὰς ἡμέρας σου πέντε καὶ δέκα ἔτη καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ τὴν πόλιν ταύτην καὶ ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης δι’ ἐμὲ καὶ διὰ Δαυιδ τὸν δοῦλόν μου.

[6] And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will defend this city for my own sake, and for my servant's David sake.

[7] καὶ εἶπεν Λαβέτωσαν παλάθην σύκων καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος, καὶ ὑγιάσει.

[7] And he said, Let them take a cake of figs, and lay it upon the ulcer, and he shall be well.

[8] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Τί τὸ σημεῖον ὅτι ἰάσεταί με κύριος καὶ ἀναβήσομαι εἰς οἶκον κυρίου τῇ ἡμέρᾳ τῇ τρίτῃ;

[8] And Ezekias said to Esaias, What *is* the sign that the Lord will heal me, and I shall go up to the house of the Lord on the third day?

[9] καὶ εἶπεν Ησαιας Τοῦτο τὸ σημεῖον παρὰ κυρίου ὅτι ποιήσει κύριος τὸν λόγον, ὃν ἐλάλησεν· πορεύσεται ἡ σκιὰ δέκα βαθμούς, ἐὰν ἐπιστρέφῃ δέκα βαθμούς.

[9] And Esaias said, This *is* the sign from the Lord, that the Lord will perform the word which he has spoken, the shadow *of the dial* shall advance ten degrees: *or* if it should go back ten degrees *this would also be the sign*.

[10] καὶ εἶπεν Εζεκιας Κοῦφον τὴν σκιὰν κλῖναι δέκα βαθμούς· οὐχί, ἀλλ' ἐπιστραφήτω ἡ σκιὰ δέκα βαθμοὺς εἰς τὰ ὀπίσω.

[10] And Ezekias said, *It is* a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees backward on the dial.

[11] καὶ ἐβόησεν Ησαιας ὁ προφήτης πρὸς κύριον, καὶ ἐπέστρεψεν ἡ σκιὰ ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμούς.

[11] And Esaias the prophet cried to the Lord: and the shadow returned back ten degrees on the dial.

[12] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδαχβαλαδαν υἱὸς Βαλαδαν βασιλεὺς Βαβυλῶνος βιβλία καὶ μαναα πρὸς Εζεκιαν, ὅτι ἤκουσεν ὅτι ἠρρώστησεν Εζεκιας.

[12] At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick.

[13] καὶ ἐχάρη ἐπ᾽ αὐτοῖς Εζεκιας καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεχωθα, τὸ ἀργύριον καὶ τὸ χρυσίον, τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν, καὶ τὸν οἶκον τῶν σκευῶν καὶ ὅσα ηὑρέθη ἐν τοῖς θησαυροῖς αὐτοῦ· οὐκ ἦν λόγος, ὃν οὐκ ἔδειξεν αὐτοῖς Εζεκιας ἐν τῷ οἴκῳ αὐτοῦ καὶ ἐν πάσῃ τῇ ἐξουσίᾳ αὐτοῦ.

[13] And Ezekias rejoiced at them, and shewed all the house of his spices, the silver and the gold, the spices, and the fine oil, and the armory, and all that was found in his treasures: there was nothing which Ezekias did not shew them in his house, and in all his dominion.

[14] καὶ εἰσῆλθεν Ησαιας ὁ προφήτης πρὸς τὸν βασιλέα Εζεκιαν καὶ εἶπεν πρὸς αὐτόν Τί ἐλάλησαν οἱ ἄνδρες οὗτοι καὶ πόθεν ἥκασιν πρὸς σέ; καὶ εἶπεν Εζεκιας Ἐκ γῆς πόρρωθεν ἥκασιν πρός με, ἐκ Βαβυλῶνος.

[14] And Esaias the prophet went in to king Ezekias, and said to him, What said these men? and whence came they to thee? And Ezekias said, they came to me from a distant land, *even* from Babylon.

[15] καὶ εἶπεν Τί εἶδον ἐν τῷ οἴκῳ σου; καὶ εἶπεν Πάντα, ὅσα ἐν τῷ οἴκῳ μου, εἶδον· οὐκ ἦν ἐν τῷ οἴκῳ μου ὃ οὐκ ἔδειξα αὐτοῖς, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου.

[15] And he said, What saw they in thy house? And he said, They saw all things that *are* in my house: there was nothing in my house which I shewed not to them; yea, all that was in my treasures also.

[16] καὶ εἶπεν Ησαιας πρὸς Εζεκιαν Ἄκουσον λόγον κυρίου

[16] And Esaias said to Ezekias, Hear the word of the Lord:

[17] Ἰδοὺ ἡμέραι ἔρχονται καὶ λημφθήσεται πάντα τὰ ἐν τῷ οἴκῳ σου καὶ ὅσα ἐθησαύρισαν οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης εἰς Βαβυλῶνα· καὶ οὐχ ὑπολειφθήσεται ῥῆμα, ὃ εἶπεν κύριος·

[17] Behold, the days come, that all things that are in thy house shall be taken, and all that thy fathers have treasured up until this day, to Babylon; and there shall not fail a word, which the Lord has spoken.

[18] καὶ οἱ υἱοί σου, οἳ ἐξελεύσονται ἐκ σοῦ, οὓς γεννήσεις, λήμψεται, καὶ ἔσονται εὐνοῦχοι ἐν τῷ οἴκῳ τοῦ βασιλέως Βαβυλῶνος.

[18] And as for thy sons which shall come forth of thee, which thou shalt beget, *the enemy* shall take them, and they shall be eunuchs in the house

of the king of Babylon.

[19] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Ἀγαθὸς ὁ λόγος κυρίου, ὃν ἐλάλησεν· ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου.

[19] And Ezekias said to Esaias, Good *is* the word of the Lord which he has spoken: *only* let there be peace in my days.

[20] Καὶ τὰ λοιπὰ τῶν λόγων Εζεκιου καὶ πᾶσα ἡ δυναστεία αὐτοῦ καὶ ὅσα ἐποίησεν, τὴν κρήνην καὶ τὸν ὑδραγωγὸν καὶ εἰσήνεγκεν τὸ ὕδωρ εἰς τὴν πόλιν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[20] And the rest of the acts of Ezekias, and all his might, and all that he made, the fountain and the aqueduct, and *how* he brought water into the city, *are* not these things written in the book of the chronicles of the kings of Juda?

[21] καὶ ἐκοιμήθη Εζεκιας μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Μανασσης υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[21] And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

CHAPTER 21

[1] Υἱὸς δώδεκα ἐτῶν Μανασσης ἐν τῷ βασιλεύειν αὐτὸν καὶ πεντήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Οψιβα.

[1] Manasses *was* twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: and his mother's name *was* Apsiba.

[2] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξῆρεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ,

[2] And he did that which was evil in the eyes of the Lord, according to the abominations of the nations which the Lord cast out from before the children of Israel.

[3] καὶ ἐπέστρεψεν καὶ ᾠκοδόμησεν τὰ ὑψηλά, ἃ κατέσπασεν Εζεκιας ὁ πατὴρ αὐτοῦ, καὶ ἀνέστησεν θυσιαστήριον τῇ Βααλ καὶ ἐποίησεν ἄλση, καθὼς ἐποίησεν Αχααβ βασιλεὺς Ισραηλ, καὶ προσεκύνησεν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐδούλευσεν αὐτοῖς

[3] And he built again the high places, which Ezekias his father *had* demolished; and set up an altar to Baal, and made groves as Achaab king of Israel *made them*; and worshipped all the host of heaven, and served them.

[4] καὶ ᾠκοδόμησεν θυσιαστήριον ἐν οἴκῳ κυρίου, ὡς εἶπεν Ἐν Ιερουσαλημ θήσω τὸ ὄνομά μου,

[4] And he built an altar in the house of the Lord, whereas he had said, In Jerusalem I will place my name.

[5] καὶ ᾠκοδόμησεν θυσιαστήριον πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου

[5] And he built an altar to all the host of heaven in the two courts of the house of the Lord.

[6] καὶ διῆγεν τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ καὶ ἐκληδονίζετο καὶ οἰωνίζετο καὶ ἐποίησεν θελητὴν καὶ γνώστας· ἐπλήθυνεν τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

[6] And he caused his sons to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which was evil in the sight of the Lord, to provoke him to anger.

[7] καὶ ἔθηκεν τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ, ᾧ εἶπεν κύριος πρὸς Δαυιδ καὶ πρὸς Σαλωμων τὸν υἱὸν αὐτοῦ Ἐν τῷ οἴκῳ τούτῳ καὶ ἐν Ιερουσαλημ, ᾗ ἐξελεξάμην ἐκ πασῶν φυλῶν Ισραηλ, καὶ θήσω τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα

[7] And he set up the graven image of the grove in the house of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever.

[8] καὶ οὐ προσθήσω τοῦ σαλεῦσαι τὸν πόδα Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν αὐτῶν, οἵτινες φυλάξουσιν πάντα, ὅσα ἐνετειλάμην κατὰ πᾶσαν τὴν ἐντολήν, ἣν ἐνετείλατο αὐτοῖς ὁ δοῦλός μου Μωϋσῆς.

[8] And I will not again remove the foot of Israel from the land which I gave to their fathers, *even of those* who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them.

[9] καὶ οὐκ ἤκουσαν, καὶ ἐπλάνησεν αὐτοὺς Μανασσης τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου ὑπὲρ τὰ ἔθνη, ἃ ἠφάνισεν κύριος ἐκ προσώπου υἱῶν Ισραηλ.

[9] But they hearkened not; and Manasses led them astray to do evil in the sight of the Lord, beyond the nations whom the Lord utterly destroyed from before the children of Israel.

[10] καὶ ἐλάλησεν κύριος ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν λέγων

[10] And the Lord spoke by his servants the prophets, saying,

[11] Ἀνθ ὧν ὅσα ἐποίησεν Μανασσης ὁ βασιλεὺς Ιουδα τὰ βδελύγματα ταῦτα τὰ πονηρὰ ἀπὸ πάντων, ὧν ἐποίησεν ὁ Αμορραῖος ὁ ἔμπροσθεν, καὶ ἐξήμαρτεν καί γε Ιουδα ἐν τοῖς εἰδώλοις αὐτῶν,

[11] Forasmuch as Manasses the king of Juda has wrought all these evil abominations, beyond all that the Amorite did, who lived before *him*, and has led Juda also into sin by their idols,

[12] οὐχ οὕτως, τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ φέρω κακὰ ἐπὶ Ιερουσαλημ καὶ ἐπὶ Ιουδα, ὥστε παντὸς ἀκούοντος ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ,

[12] *it shall* not *be* so. Thus saith the Lord God of Israel, Behold, I bring calamities upon Jerusalem and Juda, so that both the ears of every one that hears shall tingle.

[13] καὶ ἐκτενῶ ἐπὶ Ιερουσαλημ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Αχααβ καὶ ἀπαλείψω τὴν Ιερουσαλημ, καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ,

[13] And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achaab: and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping.

[14] καὶ ἀπώσομαι τὸ ὑπόλειμμα τῆς κληρονομίας μου καὶ παραδώσω αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ ἔσονται εἰς διαρπαγὴν καὶ εἰς προνομὴν πᾶσιν τοῖς ἐχθροῖς αὐτῶν,

[14] And I will reject the remnant of my inheritance, and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies:

[15] ἀνθ’ ὧν ὅσα ἐποίησαν τὸ πονηρὸν ἐν ὀφθαλμοῖς μου καὶ ἦσαν παροργίζοντές με ἀπὸ τῆς ἡμέρας, ἧς ἐξήγαγον τοὺς πατέρας αὐτῶν ἐξ Αἰγύπτου, καὶ ἕως τῆς ἡμέρας ταύτης.

[15] forasmuch as they have done wickedly in my sight, and have provoked me from the day that I brought out their fathers out of Egypt, even until this day.

[16] καί γε αἷμα ἀθῷον ἐξέχεεν Μανασσης πολὺ σφόδρα, ἕως οὗ ἔπλησεν τὴν Ιερουσαλημ στόμα εἰς στόμα, πλὴν τῶν ἁμαρτιῶν αὐτοῦ, ὧν ἐξήμαρτεν τὸν Ιουδαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου.

[16] Moreover Manasses shed very much innocent blood, until he filled Jerusalem *with it* from one end to the other, beside his sins with which he caused Juda to sin, in doing evil in the eyes of the Lord.

[17] καὶ τὰ λοιπὰ τῶν λόγων Μανασση καὶ πάντα, ὅσα ἐποίησεν, καὶ ἡ ἁμαρτία αὐτοῦ, ἣν ἥμαρτεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[17] And the rest of the acts of Manasses, and all that he did, and his sin which he sinned, *are* not these things written in the book of the chronicles of the kings of Juda?

[18] καὶ ἐκοιμήθη Μανασσης μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν τῷ κήπῳ τοῦ οἴκου αὐτοῦ, ἐν κήπῳ Οζα, καὶ ἐβασίλευσεν Αμων υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[18] And Manasses slept with his fathers, and was buried in the garden of his house, *even* in the garden of Oza: and Amos his son reigned in his stead.

[19] Υἱὸς εἴκοσι καὶ δύο ἐτῶν Αμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μεσολλαμ θυγάτηρ Αρους ἐξ Ιετεβα.

[19] Twenty and two years old *was* Amos when he began to reign, and he reigned two years in Jerusalem: and his mother's name *was* Mesollam, daughter of Arus of Jeteba.

[20] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, καθὼς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ,

[20] And he did that which was evil in the sight of the Lord, as Manasses his father did.

[21] καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ, ᾗ ἐπορεύθη ὁ πατὴρ αὐτοῦ, καὶ ἐλάτρευσεν τοῖς εἰδώλοις, οἷς ἐλάτρευσεν ὁ πατὴρ αὐτοῦ, καὶ προσεκύνησεν αὐτοῖς

[21] And he walked in all the way in which his father walked, and served the idols which his father served, and worshipped them.

[22] καὶ ἐγκατέλιπεν τὸν κύριον θεὸν τῶν πατέρων αὐτοῦ καὶ οὐκ ἐπορεύθη ἐν ὁδῷ κυρίου.

[22] And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

[23] καὶ συνεστράφησαν οἱ παῖδες Αμων πρὸς αὐτὸν καὶ ἐθανάτωσαν τὸν βασιλέα ἐν τῷ οἴκῳ αὐτοῦ.

[23] And the servants of Amos conspired against him, and slew the king in his house.

[24] καὶ ἐπάταξεν πᾶς ὁ λαὸς τῆς γῆς πάντας τοὺς συστραφέντας ἐπὶ τὸν βασιλέα Αμων, καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν Ιωσιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ.

[24] And the people of the land slew all that had conspired against king Amos; and the people of the land made Josias king in his room.

[25] καὶ τὰ λοιπὰ τῶν λόγων Αμων, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[25] And the rest of the acts of Amos, *even* all that he did, behold, *are* not these written in the book of the chronicles of the kings of Juda?

[26] καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν τῷ κήπῳ Οζα, καὶ ἐβασίλευσεν Ιωσιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[26] And they buried him in his tomb in the garden of Oza: and Josias his son reigned in his stead.

CHAPTER 22

[1] Υἱὸς ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεύειν αὐτὸν καὶ τριάκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιεδιδα θυγάτηρ Εδεια ἐκ Βασουρωθ.

[1] Josias *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedia, daughter of Edeia of Basuroth.

[2] καὶ ἐποίησεν τὸ εὐθὲς ἐν ὀφθαλμοῖς κυρίου καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Δαυιδ τοῦ πατρὸς αὐτοῦ, οὐκ ἀπέστη δεξιὰ ἢ ἀριστερά.

[2] And he did that which was right in the sight of the Lord, and walked in all the way of David his father; he turned not aside to the right hand or to the left.

[3] Καὶ ἐγενήθη ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῷ βασιλεῖ Ιωσια ἐν τῷ μηνὶ τῷ ὀγδόῳ ἀπέστειλεν ὁ βασιλεὺς τὸν Σαφφαν υἱὸν Εσελιου υἱοῦ Μεσολλαμ τὸν γραμματέα οἴκου κυρίου λέγων

[3] And it came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezelias the son of Mesollam, the scribe of the house of the Lord, saying,

[4] Ἀνάβηθι πρὸς Χελκιαν τὸν ἱερέα τὸν μέγαν καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ κυρίου, ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ,

[4] Go up to Chelcias the high priest, and take account of the money that is brought into the house of the Lord, which they that keep the door have collected of the people.

[5] καὶ δότωσαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου. καὶ ἔδωκεν αὐτὸ τοῖς ποιοῦσιν τὰ ἔργα τοῖς ἐν οἴκῳ κυρίου τοῦ κατισχῦσαι τὸ βεδεκ τοῦ οἴκου,

[5] And let them give it into the hand of the workmen that are appointed in the house of the Lord. And he gave it to the workmen in the house of the Lord, to repair the breaches of the house,

[6] τοῖς τέκτοσιν καὶ τοῖς οἰκοδόμοις καὶ τοῖς τειχισταῖς, καὶ τοῦ κτήσασθαι ξύλα καὶ λίθους λατομητοὺς τοῦ κραταιῶσαι τὸ βεδεκ τοῦ

οἴκου·

[6] *even* to the carpenters, and builders, and masons, *and* also to purchase timber and hewn stones, to repair the breaches of the house.

[7] πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς, ὅτι ἐν πίστει αὐτοὶ ποιοῦσιν.

[7] Only they did not call them to account for the money that was given to them, because they dealt faithfully.

[8] καὶ εἶπεν Χελκιας ὁ ἱερεὺς ὁ μέγας πρὸς Σαφφαν τὸν γραμματέα Βιβλίον τοῦ νόμου εὗρον ἐν οἴκῳ κυρίου· καὶ ἔδωκεν Χελκιας τὸ βιβλίον πρὸς Σαφφαν, καὶ ἀνέγνω αὐτό.

[8] And Chelcias the high priest said to Saphan the scribe, I have found the book of the law in the house of the Lord. And Chelcias gave the book to Sapphan, and he read it.

[9] καὶ εἰσήνεγκεν πρὸς τὸν βασιλέα Ιωσιαν καὶ ἐπέστρεψεν τῷ βασιλεῖ ῥῆμα καὶ εἶπεν Ἐχώνευσαν οἱ δοῦλοί σου τὸ ἀργύριον τὸ εὑρεθὲν ἐν τῷ οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου.

[9] And he went into the house of the Lord to the king, and reported the matter to the king, and said, Thy servants have collected the money that was found in the house of the Lord, and have given it into the hand of the workmen that are appointed in the house of the Lord.

[10] καὶ εἶπεν Σαφφαν ὁ γραμματεὺς πρὸς τὸν βασιλέα λέγων Βιβλίον ἔδωκέν μοι Χελκιας ὁ ἱερεύς· καὶ ἀνέγνω αὐτὸ Σαφφαν ἐνώπιον τοῦ βασιλέως.

[10] And Sapphan the scribe spoke to the king, saying, Chelcias the priest has given me a book. And Sapphan read it before the king.

[11] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ βιβλίου τοῦ νόμου, καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ.

[11] And it came to pass, when the king heard the words of the book of the law, that he rent his garments.

[12] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια τῷ ἱερεῖ καὶ τῷ Αχικαμ υἱῷ Σαφφαν καὶ τῷ Αχοβωρ υἱῷ Μιχαιου καὶ τῷ Σαφφαν τῷ γραμματεῖ καὶ

τῷ Ασαια δούλῳ τοῦ βασιλέως λέγων

[12] And the king commanded Chelcias the priest, and Achikam the son of Sapphan, and Achobor the son of Michaias, and Sapphan the scribe, and Asaias the king's servant, saying,

[13] Δεῦτε ἐκζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ λαοῦ καὶ περὶ παντὸς τοῦ Ιουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος τούτου, ὅτι μεγάλη ἡ ὀργὴ κυρίου ἡ ἐκκεκαυμένη ἐν ἡμῖν ὑπὲρ οὗ οὐκ ἤκουσαν οἱ πατέρες ἡμῶν τῶν λόγων τοῦ βιβλίου τούτου τοῦ ποιεῖν κατὰ πάντα τὰ γεγραμμένα καθ' ἡμῶν.

[13] Go, enquire of the Lord for me, and for all the people, and for all Juda, and concerning the words of this book that has been found: for the wrath of the Lord that has been kindled against us *is* great, because our fathers hearkened not to the words of this book, to do according to all the things written concerning us.

[14] καὶ ἐπορεύθη Χελκιας ὁ ἱερεὺς καὶ Αχικαμ καὶ Αχοβωρ καὶ Σαφφαν καὶ Ασαιας πρὸς Ολδαν τὴν προφῆτιν γυναῖκα Σελλημ υἱοῦ Θεκουε υἱοῦ Αραας τοῦ ἱματιοφύλακος, καὶ αὐτὴ κατῴκει ἐν Ιερουσαλημ ἐν τῇ μασενα, καὶ ἐλάλησαν πρὸς αὐτήν.

[14] So Chelcias the priest went, and Achicam, and Achobor, and Sapphan, and Asaias, to Olda the prophetess, the mother of Sellem the son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.

[15] καὶ εἶπεν αὐτοῖς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Εἴπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς πρός με

[15] And she said to them, Thus saith the Lord God of Israel, Say to the man that sent you to me,

[16] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτόν, πάντας τοὺς λόγους τοῦ βιβλίου, οὓς ἀνέγνω βασιλεὺς Ιουδα,

[16] Thus saith the Lord, Behold, I bring evil upon this place, and upon them that dwell in it, *even* all the words of the book which the king of Juda has read:

[17] ἀνθ’ ὧν ἐγκατέλιπόν με καὶ ἐθυμίων θεοῖς ἑτέροις, ὅπως παροργίσωσίν με ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν, καὶ ἐκκαυθήσεται ὁ θυμός μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται.

[17] because they have forsaken me, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched.

[18] καὶ πρὸς βασιλέα Ιουδα τὸν ἀποστείλαντα ὑμᾶς ἐπιζητῆσαι τὸν κύριον τάδε ἐρεῖτε πρὸς αὐτόν Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Οἱ λόγοι, οὓς ἤκουσας,

[18] And to the king of Juda that sent you to enquire of the Lord, — thus shall ye say to him, Thus saith the Lord God of Israel, *As for* the words which thou hast heard;

[19] ἀνθ’ ὧν ὅτι ἠπαλύνθη ἡ καρδία σου καὶ ἐνετράπης ἀπὸ προσώπου κυρίου, ὡς ἤκουσας ὅσα ἐλάλησα ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἐνοικοῦντας αὐτὸν τοῦ εἶναι εἰς ἀφανισμὸν καὶ εἰς κατάραν, καὶ διέρρηξας τὰ ἱμάτιά σου καὶ ἔκλαυσας ἐνώπιον ἐμοῦ, καί γε ἐγὼ ἤκουσα, λέγει κύριος.

[19] because thy heart was softened, and thou was humbled before *me*, when thou heardest all that I spoke against this place, and against the inhabitants of it, that it should be utterly destroyed and accursed, and thou didst rend thy garments, and weep before me; I also have heard, saith the Lord.

[20] οὐχ οὕτως· ἰδοὺ ἐγὼ προστίθημί σε πρὸς τοὺς πατέρας σου, καὶ συναχθήσῃ εἰς τὸν τάφον σου ἐν εἰρήνῃ, καὶ οὐκ ὀφθήσεται ἐν τοῖς ὀφθαλμοῖς σου ἐν πᾶσιν τοῖς κακοῖς, οἷς ἐγώ εἰμι ἐπάγω ἐπὶ τὸν τόπον τοῦτον. καὶ ἐπέστρεψαν τῷ βασιλεῖ τὸ ῥῆμα.

[20] It shall not be so *therefore*: behold, I *will* add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thine eyes shall not see *any* among all the evils which I bring upon this place.

CHAPTER 23

[1] Καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς πρεσβυτέρους Ιουδα καὶ Ιερουσαλημ.

[1] So they reported the word to the king: and the king sent and gathered all the elders of Juda and Jerusalem to himself.

[2] καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς ἀνὴρ Ιουδα καὶ πάντες οἱ κατοικοῦντες ἐν Ιερουσαλημ μετ᾽ αὐτοῦ καὶ οἱ ἱερεῖς καὶ οἱ προφῆται καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου, καὶ ἀνέγνω ἐν ὠσὶν αὐτῶν πάντας τοὺς λόγους τοῦ βιβλίου τῆς διαθήκης τοῦ εὑρεθέντος ἐν οἴκῳ κυρίου.

[2] And the king went up to the house of the Lord, and every man of Juda and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

[3] καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν στῦλον καὶ διέθετο διαθήκην ἐνώπιον κυρίου τοῦ πορεύεσθαι ὀπίσω κυρίου καὶ τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ τοῦ ἀναστῆσαι τοὺς λόγους τῆς διαθήκης ταύτης, τὰ γεγραμμένα ἐπὶ τὸ βιβλίον τοῦτο· καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ.

[3] And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; *even* the things written in this book. And all the people stood to the covenant.

[4] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια τῷ ἱερεῖ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσιν τῆς δευτερώσεως καὶ τοῖς φυλάσσουσιν τὸν σταθμὸν τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ Βααλ καὶ τῷ ἄλσει καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ καὶ κατέκαυσεν αὐτὰ ἔξω Ιερουσαλημ ἐν σαδημωθ Κεδρων καὶ ἔλαβεν τὸν χοῦν αὐτῶν εἰς Βαιθηλ.

[4] And the king commanded Chelcias the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove,

and all the host of heaven, and he burned them without Jerusalem in the fields of Kedron, and took the ashes of them to Baethel.

[5] καὶ κατέπαυσεν τοὺς χωμαριμ, οὓς ἔδωκαν βασιλεῖς Ιουδα καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν Ιουδα καὶ τοῖς περικύκλῳ Ιερουσαλημ, καὶ τοὺς θυμιῶντας τῷ Βααλ καὶ τῷ ἡλίῳ καὶ τῇ σελήνῃ καὶ τοῖς μαζουρωθ καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ.

[5] And he burned the idolatrous priests, whom the kings of Juda *had* appointed, (and they burned incense in the high places and in the cities of Juda, and the places around about Jerusalem); and them that burned incense to Baal, and to the sun, and to the moon, and to Mazuroth, and to all the host of heaven.

[6] καὶ ἐξήνεγκεν τὸ ἄλσος ἐξ οἴκου κυρίου ἔξωθεν Ιερουσαλημ εἰς τὸν χειμάρρουν Κεδρων καὶ κατέκαυσεν αὐτὸν ἐν τῷ χειμάρρῳ Κεδρων καὶ ἐλέπτυνεν εἰς χοῦν καὶ ἔρριψεν τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ.

[6] And he carried out the grove from the house of the Lord to the brook Kedron, and burned it at the brook Kedron, and reduced it to powder, and cast its powder on the sepulchres of the sons of the people.

[7] καὶ καθεῖλεν τὸν οἶκον τῶν καδησιμ τῶν ἐν τῷ οἴκῳ κυρίου, οὗ αἱ γυναῖκες ὕφαινον ἐκεῖ χεττιιν τῷ ἄλσει.

[7] And he pulled down the house of the sodomites that were by the house of the Lord, where the women wove tents for the grove.

[8] καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεων Ιουδα καὶ ἐμίανεν τὰ ὑψηλά, οὗ ἐθυμίασαν ἐκεῖ οἱ ἱερεῖς, ἀπὸ Γαβαα καὶ ἕως Βηρσαβεε. καὶ καθεῖλεν τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πύλης Ιησου ἄρχοντος τῆς πόλεως, τῶν ἐξ ἀριστερῶν ἀνδρὸς ἐν τῇ πύλῃ τῆς πόλεως.

[8] And he brought up all the priest from the cities of Juda, and defiled the high places where the priests burned incense, from Gaebal even to Bersabee; and he pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on a man’s left hand at the gate of the city.

[9] πλὴν οὐκ ἀνέβησαν οἱ ἱερεῖς τῶν ὑψηλῶν πρὸς τὸ θυσιαστήριον κυρίου ἐν Ιερουσαλημ, ὅτι εἰ μὴ ἔφαγον ἄζυμα ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν.

[9] Only the priests of the high places went not up to the altar of the Lord in Jerusalem, for they only ate leavened bread in the midst of their brethren.

[10] καὶ ἐμίανεν τὸν Ταφεθ τὸν ἐν φάραγγι υἱοῦ Εννομ τοῦ διάγειν ἄνδρα τὸν υἱὸν αὐτοῦ καὶ ἄνδρα τὴν θυγατέρα αὐτοῦ τῷ Μολοχ ἐν πυρί.

[10] And he defiled Tapheth which is in the valley of the son of Ennom, *constructed* for a man to cause his son or his daughter to pass through fire to Moloch.

[11] καὶ κατέπαυσεν τοὺς ἵππους, οὓς ἔδωκαν βασιλεῖς Ιουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον Ναθαν βασιλέως τοῦ εὐνούχου ἐν φαρουριμ, καὶ τὸ ἅρμα τοῦ ἡλίου κατέκαυσεν πυρί.

[11] And he burned the horses which the king of Juda had given to the sun in the entrance of the house of the Lord, by the treasury of Nathan the king's eunuch, in the suburbs; and he burned the chariot of the sun with fire.

[12] καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερῴου Αχαζ, ἃ ἐποίησαν βασιλεῖς Ιουδα, καὶ τὰ θυσιαστήρια, ἃ ἐποίησεν Μανασσης ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου, καὶ καθεῖλεν ὁ βασιλεὺς καὶ κατέσπασεν ἐκεῖθεν καὶ ἔρριψεν τὸν χοῦν αὐτῶν εἰς τὸν χειμάρρουν Κεδρων.

[12] And the altars that were on the roof of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the house of the Lord, did the king pull down and forcibly remove from thence, and cast their dust into the brook of Kedron.

[13] καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ιερουσαλημ τὸν ἐκ δεξιῶν τοῦ ὄρους τοῦ Μοσοαθ, ὃν ᾠκοδόμησεν Σαλωμων βασιλεὺς Ισραηλ τῇ Ἀστάρτῃ προσοχθίσματι Σιδωνίων καὶ τῷ Χαμως προσοχθίσματι Μωαβ καὶ τῷ Μολχολ βδελύγματι υἱῶν Αμμων, ἐμίανεν ὁ βασιλεύς.

[13] And the king defiled the house that was before Jerusalem, on the right hand of the mount of Mosthath, which Solomon king of Israel built to Astarte the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon.

[14] καὶ συνέτριψεν τὰς στήλας καὶ ἐξωλέθρευσεν τὰ ἄλση καὶ ἔπλησεν τοὺς τόπους αὐτῶν ὀστέων ἀνθρώπων. –

[14] And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

[15] καί γε τὸ θυσιαστήριον τὸ ἐν Βαιθηλ, τὸ ὑψηλόν, ὃ ἐποίησεν Ιεροβοαμ υἱὸς Ναβατ, ὃς ἐξήμαρτεν τὸν Ισραηλ, καί γε τὸ θυσιαστήριον ἐκεῖνο καὶ τὸ ὑψηλὸν κατέσπασεν καὶ συνέτριψεν τοὺς λίθους αὐτοῦ καὶ ἐλέπτυνεν εἰς χοῦν καὶ κατέκαυσεν τὸ ἄλσος.

[15] Also the high altar in Baethel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down, and broke in pieces the stones of it, and reduced it to powder, and burnt the grove.

[16] καὶ ἐξένευσεν Ιωσιας καὶ εἶδεν τοὺς τάφους τοὺς ὄντας ἐκεῖ ἐν τῇ πόλει καὶ ἀπέστειλεν καὶ ἔλαβεν τὰ ὀστᾶ ἐκ τῶν τάφων καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον καὶ ἐμίανεν αὐτὸ κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἑστάναι Ιεροβοαμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον. καὶ ἐπιστρέψας ἦρεν τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους

[16] And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of the Lord which the man of God spoke, when Jeroboam stood by the altar at the feast: and he turned and raised his eyes to the tomb of the man of God that spoke these words.

[17] καὶ εἶπεν Τί τὸ σκόπελον ἐκεῖνο, ὃ ἐγὼ ὁρῶ; καὶ εἶπον αὐτῷ οἱ ἄνδρες τῆς πόλεως Ὁ ἄνθρωπος τοῦ θεοῦ ἐστιν ὁ ἐξεληλυθὼς ἐξ Ιουδα καὶ ἐπικαλεσάμενος τοὺς λόγους τούτους, οὓς ἐπεκαλέσατο ἐπὶ τὸ θυσιαστήριον Βαιθηλ.

[17] And he said, What *is* that mound which I see? And the men of the city said to him, *It is the grave of* the man of God that came out of Juda, and uttered these imprecations which he imprecated upon the altar of Baethel.

[18] καὶ εἶπεν Ἄφετε αὐτό, ἀνὴρ μὴ κινησάτω τὰ ὀστᾶ αὐτοῦ· καὶ ἐρρύσθησαν τὰ ὀστᾶ αὐτοῦ μετὰ τῶν ὀστῶν τοῦ προφήτου τοῦ ἥκοντος ἐκ Σαμαρείας. –

[18] And he said, Let him alone; let no one disturb his bones. So his bones were spared, together with the bones of the prophet that came out of Samaria.

[19] καί γε εἰς πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσιν Σαμαρείας, οὓς ἐποίησαν βασιλεῖς Ισραηλ παροργίζειν κύριον, ἀπέστησεν Ιωσιας καὶ ἐποίησεν ἐν αὐτοῖς πάντα τὰ ἔργα, ἃ ἐποίησεν ἐν Βαιθηλ.

[19] Moreover Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke the Lord, and did to them all that he did in Baethel.

[20] καὶ ἐθυσίασεν πάντας τοὺς ἱερεῖς τῶν ὑψηλῶν τοὺς ὄντας ἐκεῖ ἐπὶ τῶν θυσιαστηρίων καὶ κατέκαυσεν τὰ ὀστᾶ τῶν ἀνθρώπων ἐπ᾽ αὐτά· καὶ ἐπεστράφη εἰς Ιερουσαλημ.

[20] And he sacrificed all the priests of the high places that were there on the altars, and burnt the bones of men upon them, and returned to Jerusalem.

[21] Καὶ ἐνετείλατο ὁ βασιλεὺς παντὶ τῷ λαῷ λέγων Ποιήσατε τὸ πασχα τῷ κυρίῳ θεῷ ἡμῶν, καθὼς γέγραπται ἐπὶ βιβλίου τῆς διαθήκης ταύτης·

[21] And the king commanded all the people, saying, Keep the passover to the Lord your God, as it is written in the book of this covenant.

[22] ὅτι οὐκ ἐγενήθη τὸ πασχα τοῦτο ἀφ᾽ ἡμερῶν τῶν κριτῶν, οἳ ἔκρινον τὸν Ισραηλ, καὶ πάσας τὰς ἡμέρας βασιλέων Ισραηλ καὶ βασιλέων Ιουδα,

[22] For a passover *such as* this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Juda.

[23] ὅτι ἀλλ᾽ ἢ τῷ ὀκτωκαιδεκάτῳ ἔτει τοῦ βασιλέως Ιωσια ἐγενήθη τὸ πασχα τῷ κυρίῳ ἐν Ιερουσαλημ.

[23] But in the eighteenth year of king Josias, was the passover kept to the Lord in Jerusalem.

[24] καί γε τοὺς θελητὰς καὶ τοὺς γνωριστὰς καὶ τὰ θεραφιν καὶ τὰ εἴδωλα καὶ πάντα τὰ προσοχθίσματα τὰ γεγονότα ἐν γῇ Ιουδα καὶ ἐν Ιερουσαλημ ἐξῆρεν ὁ βασιλεὺς Ιωσιας, ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς

γεγραμμένους ἐπὶ τοῦ βιβλίου, οὗ εὗρεν Χελκιας ὁ ἱερεὺς ἐν οἴκῳ κυρίου.

[24] Moreover Josias removed the sorcerers, and the wizards, and the theraphin, and the idols, and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelcias the priest found in the house of the Lord.

[25] ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ βασιλεύς, ὃς ἐπέστρεψεν πρὸς κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ ἐν ὅλῃ ἰσχύι αὐτοῦ κατὰ πάντα τὸν νόμον Μωυσῆ, καὶ μετ᾽ αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ.

[25] There was no king like him before him, who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him.

[26] πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου, οὗ ἐθυμώθη ὀργὴ αὐτοῦ ἐν τῷ Ιουδα ἐπὶ τοὺς παροργισμούς, οὓς παρώργισεν αὐτὸν Μανασσης.

[26] Nevertheless the Lord turned not from the fierceness of his great anger, wherewith he was wroth in his anger against Juda, because of the provocations, wherewith Manasses provoked him.

[27] καὶ εἶπεν κύριος Καί γε τὸν Ιουδαν ἀποστήσω ἀπὸ τοῦ προσώπου μου, καθὼς ἀπέστησα τὸν Ισραηλ, καὶ ἀπώσομαι τὴν πόλιν ταύτην, ἣν ἐξελεξάμην, τὴν Ιερουσαλημ, καὶ τὸν οἶκον, οὗ εἶπον Ἔσται τὸ ὄνομά μου ἐκεῖ.

[27] And the Lord said, I will also remove Juda from my presence, as I removed Israel, and will reject this city which I have chosen *even* Jerusalem, and the house *of* which I said, My name shall be there.

[28] καὶ τὰ λοιπὰ τῶν λόγων Ιωσιου καὶ πάντα, ὅσα ἐποίησεν, οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[28] And the rest of the acts of Josias, and all that he did, *are* not these things written in the book of the chronicles of the kings of Juda?

[29] ἐν δὲ ταῖς ἡμέραις αὐτοῦ ἀνέβη Φαραω Νεχαω βασιλεὺς Αἰγύπτου ἐπὶ βασιλέα Ἀσσυρίων ἐπὶ ποταμὸν Εὐφράτην· καὶ ἐπορεύθη Ιωσιας εἰς

ἀπαντὴν αὐτοῦ, καὶ ἐθανάτωσεν αὐτὸν Νεχαω ἐν Μαγεδδω ἐν τῷ ἰδεῖν αὐτόν.

[29] And in his days went up Pharao Nechao king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechao slew him in Mageddo when he saw him.

[30] καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ Μαγεδδω καὶ ἤγαγον αὐτὸν εἰς Ιερουσαλημ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν Ιωαχας υἱὸν Ιωσιου καὶ ἔχρισαν αὐτὸν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ.

[30] And his servants carried him dead from Mageddo, and brought him to Jerusalem, and buried him in his sepulchre: and the people of the land took Joachaz the son of Josias, and anointed him, and made him king in the room of his father.

[31] Υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ἦν Ιωαχας ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιταλ θυγάτηρ Ιερεμιου ἐκ Λεμνα.

[31] Twenty and three years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: and his mother’s name *was* Amital, daughter of Jeremias of Lobna.

[32] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ.

[32] And he did that which was evil in the sight of the Lord, according to all that his fathers did.

[33] καὶ μετέστησεν αὐτὸν Φαραω Νεχαω ἐν Δεβλαθα ἐν γῇ Εμαθ τοῦ μὴ βασιλεύειν ἐν Ιερουσαλημ καὶ ἔδωκεν ζημίαν ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ ἑκατὸν τάλαντα χρυσίου.

[33] And Pharao Nechao removed him to Rablaam in the land of Emath, so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver, and a hundred talents of gold.

[34] καὶ ἐβασίλευσεν Φαραω Νεχαω ἐπ’ αὐτοὺς τὸν Ελιακιμ υἱὸν Ιωσιου βασιλέως Ιουδα ἀντὶ Ιωσιου τοῦ πατρὸς αὐτοῦ καὶ ἐπέστρεψεν τὸ ὄνομα αὐτοῦ Ιωακιμ· καὶ τὸν Ιωαχας ἔλαβεν καὶ εἰσήνεγκεν εἰς Αἴγυπτον, καὶ ἀπέθανεν ἐκεῖ.

[34] And Pharao Nechao made Eliakim son of Josias king of Juda king over them in the place of his father Josias, and he changed his name *to* Joakim, and he took Joachaz and brought him to Egypt, and he died there.

[35] καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἔδωκεν Ιωακιμ τῷ Φαραω· πλὴν ἐτιμογράφησεν τὴν γῆν τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόματος Φαραω, ἀνὴρ κατὰ τὴν συντίμησιν αὐτοῦ ἔδωκαν τὸ ἀργύριον καὶ τὸ χρυσίον μετὰ τοῦ λαοῦ τῆς γῆς δοῦναι τῷ Φαραω Νεχαω.

[35] And Joakim gave the silver and the gold to Pharao; but he assessed the land to give the money at the command of Pharao: they gave the silver and the gold *each* man according to his assessment together with the people of the land to give to Pharao Nechao.

[36] Υἱὸς εἴκοσι καὶ πέντε ἐτῶν Ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιελδαφ θυγάτηρ Φεδεια ἐκ Ρουμα.

[36] Twenty-five years old *was* Joakim when he began to reign, and he reigned eleven years in Jerusalem: and his mother’s name *was* Jeldaph, daughter of Phadail of Ruma.

[37] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ.

[37] And he did that which was evil in the eyes of the lord, according to all that his fathers had done.

CHAPTER 24

[1] ἐν ταῖς ἡμέραις αὐτοῦ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος, καὶ ἐγενήθη αὐτῷ Ιωακιμ δοῦλος τρία ἔτη· καὶ ἐπέστρεψεν καὶ ἠθέτησεν ἐν αὐτῷ.

[1] In his days went up Nabuchodonosor king of Babylon, and Joakim became his servant three years; and *then* he turned and revolted from him.

[2] καὶ ἀπέστειλεν αὐτῷ τοὺς μονοζώνους τῶν Χαλδαίων καὶ τοὺς μονοζώνους Συρίας καὶ τοὺς μονοζώνους Μωαβ καὶ τοὺς μονοζώνους υἱῶν Αμμων καὶ ἐξαπέστειλεν αὐτοὺς ἐν τῇ γῇ Ιουδα τοῦ κατισχῦσαι κατὰ τὸν λόγον κυρίου, ὃν ἐλάλησεν ἐν χειρὶ τῶν δούλων αὐτοῦ τῶν προφητῶν.

[2] And the lord sent against him the bands of the Chaldeans, and the bands of Syria, and the bans of Moab, and the bands of the children of Ammon, and sent them into the land of Juda to prevail *against it*, according to the word of the Lord, which he spoke by his servants the prophets.

[3] πλὴν ἐπὶ τὸν θυμὸν κυρίου ἦν ἐν τῷ Ιουδα ἀποστῆσαι αὐτὸν ἀπὸ προσώπου αὐτοῦ ἐν ἁμαρτίαις Μανασση κατὰ πάντα, ὅσα ἐποίησεν·

[3] Moreover it was the purpose of the Lord concerning Juda, to remove them from his presence, because of the sins of Manasses, according to all that he did.

[4] καί γε αἷμα ἀθῷον ἐξέχεεν καὶ ἔπλησεν τὴν Ιερουσαλημ αἵματος ἀθῴου· καὶ οὐκ ἠθέλησεν κύριος ἱλασθῆναι.

[4] Moreover he shed innocent blood, and filled Jerusalem with innocent blood, and the Lord would not pardon *it*.

[5] καὶ τὰ λοιπὰ τῶν λόγων Ιωακιμ καὶ πάντα, ὅσα ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ιουδα;

[5] And the rest of the acts of Joakim, and all that he did, behold, *are* not these written in the book of the chronicles of the kings of Juda?

[6] καὶ ἐκοιμήθη Ιωακιμ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Ιωακιμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[6] And Joakim slept with his fathers: and Joachim his son reigned in his stead.

[7] καὶ οὐ προσέθετο ἔτι βασιλεὺς Αἰγύπτου ἐξελθεῖν ἐκ τῆς γῆς αὐτοῦ, ὅτι ἔλαβεν βασιλεὺς Βαβυλῶνος ἀπὸ τοῦ χειμάρρου Αἰγύπτου ἕως τοῦ ποταμοῦ Εὐφράτου πάντα, ὅσα ἦν τοῦ βασιλέως Αἰγύπτου.

[7] And the king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates.

[8] Υἱὸς ὀκτωκαίδεκα ἐτῶν Ιωακιμ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Νεσθα θυγάτηρ Ελλαναθαν ἐξ Ιερουσαλημ.

[8] Eighteen years old *was* Joachim when he began to reign, an he reigned three months in Jerusalem: and his mother's name *was* Nestha, daughter of Ellanastham, of Jerusalem.

[9] καὶ ἐποίησεν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου κατὰ πάντα, ὅσα ἐποίησεν ὁ πατὴρ αὐτοῦ.

[9] And he did that which was evil in the sight of the Lord, according to all that his father did.

[10] ἐν τῷ καιρῷ ἐκείνῳ ἀνέβη Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ιερουσαλημ, καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ.

[10] At that time went up Nabuchodonosor king of Babylon to Jerusalem, and the city was besieged.

[11] καὶ εἰσῆλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν, καὶ οἱ παῖδες αὐτοῦ ἐπολιόρκουν ἐπ' αὐτήν.

[11] And Nabuchodonosor king of Babylon came against the city, and his servants besieged it.

[12] καὶ ἐξῆλθεν Ιωακιμ βασιλεὺς Ιουδα ἐπὶ βασιλέα Βαβυλῶνος, αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ οἱ εὐνοῦχοι αὐτοῦ, καὶ ἔλαβεν αὐτὸν βασιλεὺς Βαβυλῶνος ἐν ἔτει ὀγδόῳ τῆς βασιλείας αὐτοῦ.

[12] And Joachim king of Juda came forth to the king of Babylon, he and his servants, and his mother, and his princes, and his eunuchs; and the

king of Babylon took him in the eighth year of his reign.

[13] καὶ ἐξήνεγκεν ἐκεῖθεν πάντας τοὺς θησαυροὺς οἴκου κυρίου καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ συνέκοψεν πάντα τὰ σκεύη τὰ χρυσᾶ, ἃ ἐποίησεν Σαλωμων βασιλεὺς Ισραηλ ἐν τῷ ναῷ κυρίου, κατὰ τὸ ῥῆμα κυρίου.

[13] And he brought forth thence all the treasures of the house of the Lord, and the treasures of the king's house, and he cut up all the golden vessels which Solomon the king of Israel *had* made in the temple of the Lord, according to the word of the Lord.

[14] καὶ ἀπῴκισεν τὴν Ιερουσαλημ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς δυνατοὺς ἰσχύι αἰχμαλωσίας δέκα χιλιάδας αἰχμαλωτίσας καὶ πᾶν τέκτονα καὶ τὸν συγκλείοντα, καὶ οὐχ ὑπελείφθη πλὴν οἱ πτωχοὶ τῆς γῆς.

[14] And he carried away *the inhabitants of* Jerusalem, and all the captains, and the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left.

[15] καὶ ἀπῴκισεν τὸν Ιωακιμ εἰς Βαβυλῶνα καὶ τὴν μητέρα τοῦ βασιλέως καὶ τὰς γυναῖκας τοῦ βασιλέως καὶ τοὺς εὐνούχους αὐτοῦ· καὶ τοὺς ἰσχυροὺς τῆς γῆς ἀπήγαγεν ἀποικεσίαν ἐξ Ιερουσαλημ εἰς Βαβυλῶνα

[15] And he carried Joachim away to Babylon, and the king's mother, and the king's wives, and his eunuchs: and he carried away the mighty men of the land into captivity from Jerusalem to Babylon.

[16] καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἑπτακισχιλίους καὶ τὸν τέκτονα καὶ τὸν συγκλείοντα χιλίους, πάντες δυνατοὶ ποιοῦντες πόλεμον, καὶ ἤγαγεν αὐτοὺς βασιλεὺς Βαβυλῶνος μετοικεσίαν εἰς Βαβυλῶνα.

[16] And all the men of might, even seven thousand, and one thousand artificers and smiths: all *were* mighty *men* fit for war; and the king of Babylon carried them captive to Babylon.

[17] καὶ ἐβασίλευσεν βασιλεὺς Βαβυλῶνος τὸν Μαθθανιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ καὶ ἐπέθηκεν τὸ ὄνομα αὐτοῦ Σεδεκια.

[17] And the king of Babylon made Batthanias his son king in his stead, and called his name Sedekias.

[18] Υἱὸς εἴκοσι καὶ ἑνὸς ἐνιαυτοῦ Σεδεκιας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιταλ θυγάτηρ Ιερεμιου.

[18] Twenty and one years old *was* Sedekias when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Amital daughter of Jeremias.

[19] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Ιωακιμ·

[19] And he did that which was evil in the sight of the Lord, according to all that Joachim did.

[20] ὅτι ἐπὶ τὸν θυμὸν κυρίου ἦν ἐπὶ Ιερουσαλημ καὶ ἐν τῷ Ιουδα, ἕως ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησεν Σεδεκιας ἐν τῷ βασιλεῖ Βαβυλῶνος.

[20] For it was according to the Lord's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon.

CHAPTER 25

[1] καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν τῷ μηνὶ τῷ δεκάτῳ ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ παρενέβαλεν ἐπ᾽ αὐτὴν καὶ ᾠκοδόμησεν ἐπ᾽ αὐτὴν περίτειχος κύκλῳ.

[1] And it came to pass in the ninth year of his reign, in the tenth month, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem; and he encamped against it, and built a mound against it.

[2] καὶ ἦλθεν ἡ πόλις ἐν περιοχῇ ἕως τοῦ ἑνδεκάτου ἔτους τοῦ βασιλέως Σεδεκιου·

[2] And the city was besieged until the eleventh year of king Sedekias on the ninth day of the month.

[3] ἐνάτῃ τοῦ μηνὸς καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς.

[3] And the famine prevailed in the city, and there was no bread for the people of the land.

[4] καὶ ἐρράγη ἡ πόλις, καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξῆλθον νυκτὸς ὁδὸν πύλης τῆς ἀνὰ μέσον τῶν τειχέων, αὕτη ἥ ἐστιν τοῦ κήπου τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τὴν πόλιν κύκλῳ. καὶ ἐπορεύθη ὁδὸν τὴν Αραβα,

[4] And the city was broken up, and all the men of war went forth by night, by the way of the gate between the walls, this is *the gate* of the king’s garden: and the Chaldeans *were set* against the city round about: and *the king* went by the way of the plain.

[5] καὶ ἐδίωξεν ἡ δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν Αραβωθ Ιεριχω, καὶ πᾶσα ἡ δύναμις αὐτοῦ διεσπάρη ἐπάνωθεν αὐτοῦ.

[5] And the force of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was dispersed from about him.

[6] καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα, καὶ ἐλάλησεν μετ᾽ αὐτοῦ κρίσιν·

[6] And they took the king, and brought him to the king of Babylon to Reblatha; and he gave judgment upon him.

[7] καὶ τοὺς υἱοὺς Σεδεκιου ἔσφαξεν κατ᾽ ὀφθαλμοὺς αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Σεδεκιου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις καὶ ἤγαγεν αὐτὸν εἰς Βαβυλῶνα.

[7] And he slew the sons of Sedekias before his eyes, and put out the eyes of Sedekias, and bound him in fetters, and brought him to Babylon.

[8] Καὶ ἐν τῷ μηνὶ τῷ πέμπτῳ ἑβδόμῃ τοῦ μηνός [αὐτὸς ἐνιαυτὸς ἐννεακαιδέκατος τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος] ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ἑστὼς ἐνώπιον βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ.

[8] And in the fifth month, on the seventh day of the month (this *is* the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, captain of the guard, who stood before the king of Babylon, to Jerusalem.

[9] καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάντας τοὺς οἴκους Ιερουσαλημ, καὶ πᾶν οἶκον ἐνέπρησεν

[9] And he burnt the house of the Lord, and the king’s house, and all the houses of Jerusalem, even every house did the captain of the guard burn.

[10] ὁ ἀρχιμάγειρος.

[10] And the force of the Chaldeans pulled down the wall of Jerusalem round about.

[11] καὶ τὸ περισσὸν τοῦ λαοῦ τὸ καταλειφθὲν ἐν τῇ πόλει καὶ τοὺς ἐμπεπτωκότας, οἳ ἐνέπεσον πρὸς βασιλέα Βαβυλῶνος, καὶ τὸ λοιπὸν τοῦ στηρίγματος μετῆρεν Ναβουζαρδαν ὁ ἀρχιμάγειρος.

[11] And Nabuzardan the captain of the guard removed the rest of the people that were left in the city, and the men who had deserted to the king of Babylon, and the rest of the multitude.

[12] καὶ ἀπὸ τῶν πτωχῶν τῆς γῆς ὑπέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελουργοὺς καὶ εἰς γαβιν.

[12] But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

[13] καὶ τοὺς στύλους τοὺς χαλκοῦς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς μεχωνωθ καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ Χαλδαῖοι καὶ ἦραν τὸν χαλκὸν αὐτῶν εἰς Βαβυλῶνα.

[13] And the Chaldeans broke to pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and carried their brass to Babylon.

[14] καὶ τοὺς λέβητας καὶ τὰ ιαμιν καὶ τὰς φιάλας καὶ τὰς θυίσκας καὶ πάντα τὰ σκεύη τὰ χαλκᾶ, ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς, ἔλαβεν·

[14] And the caldrons, and the shovels, and the bowls, and the censers, and all the brazen vessels with which they minister, he took.

[15] καὶ τὰ πυρεῖα καὶ τὰς φιάλας τὰς χρυσᾶς καὶ τὰς ἀργυρᾶς ἔλαβεν ὁ ἀρχιμάγειρος,

[15] And the captain of the guard took the fire-pans, and the gold and silver bowls.

[16] στύλους δύο, ἡ θάλασσα ἡ μία καὶ τὰ μεχωνωθ, ἃ ἐποίησεν Σαλωμων τῷ οἴκῳ κυρίου· οὐκ ἦν σταθμὸς τοῦ χαλκοῦ πάντων τῶν σκευῶν.

[16] Two pillars, and one sea, and the bases which Solomon made for the house of the Lord: there was no weight of the brass of all the vessels.

[17] ὀκτωκαίδεκα πήχεων ὕψος τοῦ στύλου τοῦ ἑνός, καὶ τὸ χωθαρ ἐπ᾽ αὐτοῦ τὸ χαλκοῦν, καὶ τὸ ὕψος τοῦ χωθαρ τριῶν πήχεων, σαβαχα καὶ ῥοαὶ ἐπὶ τοῦ χωθαρ κύκλῳ, τὰ πάντα χαλκᾶ· καὶ κατὰ τὰ αὐτὰ τῷ στύλῳ τῷ δευτέρῳ ἐπὶ τῷ σαβαχα.

[17] The height of one pillar *was* eighteen cubits, and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border, and the pomegranates on the chapiter round about were all of brass: and so it was with the second pillar with its border.

[18] καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν Σαραιαν ἱερέα τὸν πρῶτον καὶ τὸν Σοφονιαν υἱὸν τῆς δευτερώσεως καὶ τοὺς τρεῖς τοὺς φυλάσσοντας τὸν σταθμὸν

[18] And the captain of the guard took Saraias the high-priest, and Sophonias the second in order, and the three doorkeepers.

[19] καὶ ἐκ τῆς πόλεως ἔλαβεν εὐνοῦχον ἕνα, ὃς ἦν ἐπιστάτης ἐπὶ τῶν ἀνδρῶν τῶν πολεμιστῶν, καὶ πέντε ἄνδρας τῶν ὁρώντων τὸ πρόσωπον τοῦ βασιλέως τοὺς εὑρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τοῦ ἄρχοντος τῆς δυνάμεως τὸν ἐκτάσσοντα τὸν λαὸν τῆς γῆς καὶ ἑξήκοντα ἄνδρας τοῦ λαοῦ τῆς γῆς τοὺς εὑρεθέντας ἐν τῇ πόλει·

[19] And they took out of the city one eunuch who was commander of the men of war, and five men that saw the face of the king, that were found in the city, and the secretary of the commander-in-chief, who took account of the people of the land, and sixty men of the people of the land that were found in the city.

[20] καὶ ἔλαβεν αὐτοὺς Ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἀπήγαγεν αὐτοὺς πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα,

[20] And Nabuzardan the captain of the guard took them, and brought them to the king of Babylon to Reblatha.

[21] καὶ ἔπαισεν αὐτοὺς βασιλεὺς Βαβυλῶνος καὶ ἐθανάτωσεν αὐτοὺς ἐν Δεβλαθα ἐν γῇ Αιμαθ. καὶ ἀπῳκίσθη Ιουδας ἐπάνωθεν τῆς γῆς αὐτοῦ.

[21] And the king of Babylon smote them and slew them at Reblatha in the land of Æmath. So Juda was carried away from his land.

[22] Καὶ ὁ λαὸς ὁ καταλειφθεὶς ἐν γῇ Ιουδα, οὓς κατέλιπεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος, καὶ κατέστησεν ἐπ᾽ αὐτῶν τὸν Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν.

[22] And *as for* the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan.

[23] καὶ ἤκουσαν πάντες οἱ ἄρχοντες τῆς δυνάμεως, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν, ὅτι κατέστησεν βασιλεὺς Βαβυλῶνος τὸν Γοδολιαν, καὶ ἦλθον πρὸς Γοδολιαν εἰς Μασσηφαθ, καὶ Ισμαηλ υἱὸς Ναθανιου καὶ Ιωαναν υἱὸς Καρηε καὶ Σαραιας υἱὸς Θανεμαθ ὁ Νετωφαθίτης καὶ Ιεζονιας υἱὸς τοῦ Μαχαθι, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν.

[23] And all the captains of the host, they and their men, heard that the king of Babylon had *thus* appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathanias, and Jona son of Careth, and Saraias, son of Thanamath the Netophathite, and Jezonias son of a Machathite, they and their men.

[24] καὶ ὤμοσεν Γοδολιας αὐτοῖς καὶ τοῖς ἀνδράσιν αὐτῶν καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε πάροδον τῶν Χαλδαίων· καθίσατε ἐν τῇ γῇ καὶ δουλεύσατε τῷ βασιλεῖ Βαβυλῶνος, καὶ καλῶς ἔσται ὑμῖν.

[24] And Godolias swore to them and their men, and said to them, Fear not the incursion of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.

[25] καὶ ἐγενήθη ἐν τῷ ἑβδόμῳ μηνὶ ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελισαμα ἐκ τοῦ σπέρματος τῶν βασιλέων καὶ δέκα ἄνδρες μετ᾽ αὐτοῦ· καὶ ἐπάταξεν τὸν Γοδολιαν, καὶ ἀπέθανεν, καὶ τοὺς Ιουδαίους καὶ τοὺς Χαλδαίους, οἳ ἦσαν μετ᾽ αὐτοῦ εἰς Μασσηφαθ.

[25] And it came to pass in the seventh month *that* Ismael son of Nathanias son of Helisama, of the seed royal, came, and ten men with him, and he smote Godolias, that he died, *him* and the Jews and the Chaldeans that were with him in Massepha.

[26] καὶ ἀνέστη πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου καὶ οἱ ἄρχοντες τῶν δυνάμεων καὶ εἰσῆλθον εἰς Αἴγυπτον, ὅτι ἐφοβήθησαν ἀπὸ προσώπου τῶν Χαλδαίων.

[26] And all the people, great and small rose up, *they* and the captains of the forces, and went into Egypt; because they were afraid of the Chaldeans.

[27] Καὶ ἐγενήθη ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει τῆς ἀποικεσίας τοῦ Ιωακιμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἑβδόμῃ καὶ εἰκάδι τοῦ μηνὸς ὕψωσεν Ευιλμαρωδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ τῆς βασιλείας αὐτοῦ τὴν κεφαλὴν Ιωακιμ βασιλέως Ιουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἴκου φυλακῆς αὐτοῦ

[27] And it came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, *that* Evialmarodec king of Babylon in the *first* year of his reign lifted up the head of Joachim king of Juda, and brought him out of his prison-house.

[28] καὶ ἐλάλησεν μετ᾽ αὐτοῦ ἀγαθὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνωθεν τῶν θρόνων τῶν βασιλέων τῶν μετ᾽ αὐτοῦ ἐν Βαβυλῶνι,

[28] And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon;

[29] καὶ ἠλλοίωσεν τὰ ἱμάτια τῆς φυλακῆς αὐτοῦ καὶ ἤσθιεν ἄρτον διὰ παντὸς ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ·

[29] And changed his prison garments: and he ate bread continually before him all the days of his life.

[30] καὶ ἡ ἑστιατορία αὐτοῦ ἑστιατορία διὰ παντὸς ἐδόθη αὐτῷ ἐξ οἴκου τοῦ βασιλέως λόγον ἡμέρας ἐν τῇ ἡμέρᾳ αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.

[30] And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.

I Chronicles

CHAPTER 1

ΑΔΑΜ, Σήθ, ᾽Ενώς,

Adam, Seth, Enos,

[2] Καϊνᾶν, Μαλελεήλ, ᾽Ιάρεδ,

[2] and Cainan, Maleleel, Jared,

[3] ᾽Ενώχ, Μαθουσάλα, Λάμεχ,

[3] Enoch, Mathusala, Lamech,

[4] Νῶε. υἱοὶ Νῶε· Σήμ, Χάμ, ᾽Ιάφεθ.

[4] Noe: the sons of Noe, Sem, Cham, Japheth.

[5] υἱοὶ ᾽Ιάφεθ· Γαμέρ, Μαγώγ, Μαδαΐμ, ᾽Ιωϋάν, ῾Ελισά, Θοβέλ, Μοσὸχ καὶ Θίρας.

[5] The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel, Mosoch, and Thiras.

[6] καὶ οἱ υἱοὶ Γαμέρ· ᾽Ασχανὰζ καὶ Ριφὰθ καὶ Θοργαμά.

[6] And the sons of Gamer, Aschanaz, and Riphath, and Thorgama.

[7] καὶ οἱ υἱοὶ ᾽Ιωϋάν· ῾Ελισὰ καὶ Θαρσίς, Κίτιοι καὶ Ρόδιοι.

[7] And the sons of Jovan, Helisa, and Tharsis, the Citians, and Rhodians.

[8] καὶ οἱ υἱοὶ Χάμ· Χοὺς καὶ Μεσραΐμ, Φούδ, καὶ Χαναάν.

[8] And the sons of Cham, Chus, and Mesraim, Phud and Chanaan.

[9] καὶ υἱοὶ Χούς· Σαβὰ καὶ Εὐιλὰ καὶ Σαβαθὰ καὶ Ρεγμά, καὶ Σεβεθαχά. καὶ υἱοὶ Ρεγμά· Σαβὰ καὶ Δαδάν.

[9] And the sons of Chus, Saba, and Evila, and Sabatha, and Regma, and Sebethaca: and the sons of Regma, Saba, and Dadan.

[10] καὶ Χοὺς ἐγέννησε τὸν Νεβρώδ· οὗτος ἤρξατο εἶναι γίγας κυνηγὸς ἐπὶ τῆς γῆς.

[10] And Chus begot Nebrod: he began to be a mighty hunter on the earth.

[11] Καὶ Μεσραΐμ ἐγέννησε τοὺς Λωδιεὶμ καὶ τοὺς ᾽Αναμιεὶμ καὶ τοὺς Λαβεὶν καὶ τοὺς Νεφθαλὶμ

[11] And Mesraim begot Lodiim, and Anamiim, and Lavin, and Nephthalim,

[12] καὶ τοὺς Πατροσωνιεὶμ καὶ τοὺς Χασλωνιείμ, ὅθεν ἐξῆλθεν ἐκεῖθεν Φυλιστιείμ, καὶ τοὺς Χαφοριεὶμ

[12] and Patrosoniim, and Chasloniim, whence came forth the Philistines, and Chaphorim.

[13] καὶ Χαναὰν ἐγέννησε τὸν Σιδῶνα πρωτότοκον καὶ τὸν Χετταῖον

[13] And Chanaan begot Zidon, his firstborn, and the Hettite,

[14] καὶ τὸν ᾽Ιεβουσαῖον καὶ τὸν ᾽Αμορραῖον καὶ τὸν Γεργεσαῖον

[14] the Jebusite also, and the Amorite, and the Girgashite,

[15] καὶ τὸν Εὐαῖον καὶ τὸν ᾽Αρουκαῖον καὶ τὸν ᾽Ασενναῖον

[15] and the Evite, and the Arukite, and the Asennite,

[16] καὶ τὸν ᾽Αράδιον καὶ τὸν Σαμαραῖον καὶ τὸν ᾽Αμαθί.

16 and the Aradite, and the Zamarite, and the Amathite.

[17] υἱοὶ Σήμ· Αἰλὰμ καὶ ᾽Ασσοὺδ καὶ ᾽Αρφαξάδ.

[17] The sons of Sem, Elam, and Assur, and Arphaxad

[18] Καὶ ᾽Αρφαξὰδ ἐγέννησε τὸν Καϊνᾶν, καὶ Καϊνᾶν ἐγέννησε τὸν Σαλά, καὶ Σαλὰ ἐγέννησε τὸν ᾽Εβέρ,

[18] And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begat Eber.

[19] καὶ τῷ ᾽Εβὲρ ἐγεννήθησαν δύο υἱοί· ὄνομα τῷ ἑνὶ Φαλέκ, ὅτι ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ, καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ ᾽Ιεκτάν.

[19] And unto Eber were born two sons: the name of the one was Palek, for in his days the earth was divided; and his brother’s name was Jektan.

[20] καὶ ᾽Ιεκτὰν ἐγέννησε τὸν ᾽Ελμωδὰδ καὶ τὸν Σαλὲφ καὶ τὸν ᾽Αραμὼθ

[20] And Jektan begat Elmodad, and Saleph, and Aramoth,

[21] καὶ τὸν Κεδουρὰν καὶ τὸν Αἰγὴν καὶ τὸν Δεκλὰμ

[21] Keduran also, and Aegen, and Deklam,

[22] καὶ τὸν Γεμιὰν καὶ τὸν ᾽Αβιμέκλ καὶ τὸν Σαβὰν

[22] and Gemian, and Abimekl, and Saban,

[23] καὶ τὸν Οὐφεὶρ καὶ τὸν Εὐὶ καὶ τὸν ᾽Ωράμ· πάντες οὗτοι υἱοὶ ᾽Ιεκτάν.

[23] and Ouphir, and Evi, and Oram: all these were the sons of Jektan.

[24] υἱοὶ Σήμ· Αἰλὰμ καὶ ᾽Ασοὺρ καὶ ᾽Αρφαξάδ. Σαλά,

[24] The sons of Shem; Elam, and Asur, and Arphaxad, Sala,

[25] ῎Εβερ, Φαλέγ, Ραγαῦ,

[25] Eber, Phaleg, Ragau,

[26] Σερούχ, Νεχώρ, Θάρα,

[26] Seruch, Nechor, Thara,

[27] ῾Αβραάμ.

[27] Abraam.

[28] υἱοὶ δὲ ῾Αβραάμ· ᾽Ισαὰκ καὶ ᾽Ισμαήλ.

[28] And the sons of Abraam, Isaac, and Ismael.

[29] αὗται δὲ αἱ γενέσεις πρωτοτόκου ᾽Ισμαήλ· Ναβαιὼθ καὶ Κηδάρ, Ναβδεήλ, Μαβσάμ,

[29] And these are their generations: the first-born of Ismael, Nabaeoth, and Kedar, Nabdeel, Massam,

[30] Μασμά, ᾽Ιδουμά, Μασσή, Χονδάν, Θαιμάν,

[30] Masma, Iduma, Masse, Chondan, Thaeman,

[31] ᾽Ιεττούρ, Ναφὲς καὶ Κεδμά. οὗτοί εἰσιν υἱοὶ ᾽Ισμαήλ.

[31] Jettur, Naphes, Kedma: these are the sons of Ismael.

[32] καὶ υἱοὶ Χεττούρας παλλακῆς ῾Αβραάμ· καὶ ἔτεκεν αὐτῷ τὸν Ζεμβράμ, ᾽Ιεξάν, Μαδιάμ, Μαδάμ, Σοβάκ, Σωέ. καὶ υἱοὶ ᾽Ιεξάν· Δαιδὰν

καὶ Σαβά.

[32] And the sons of Chettura Abraam's concubine: — and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan; Daedan, and Sabai;

[33] καὶ υἱοὶ Μαδιάμ· Γαιφὰρ καὶ ᾿Οφὲρ καὶ ᾿Ενὼχ καὶ ᾿Αβιδὰ καὶ ᾿Ελλαδά. πάντες οὗτοι υἱοὶ Χεττούρας.

[33] and the sons of Madiam; Gephar, and Opher, and Enoch, and Abida, and Eldada; all these were the sons of Chettura.

[34] καὶ ἐγέννησεν ῾Αβραὰμ τὸν ᾿Ισαάκ. καὶ υἱοὶ ᾿Ισαάκ· ᾿Ιακὼβ καὶ ῾Ησαῦ.

[34] And Abraam begot Isaac: and the sons of Isaac were Jacob, and Esau.

[35] υἱοὶ ῾Ησαῦ· ᾿Ελιφὰζ καὶ Ραγουὴλ καὶ ᾿Ιεοὺλ καὶ ᾿Ιεγλὸμ καὶ Κορέ.

[35] The sons of Esau, Eliphaz, and Raguel, and Jeul, and Jeglom, and Core.

[36] υἱοὶ ᾿Ελιφάζ· Θαιμὰν καὶ ᾿Ωμάρ, Σωφὰρ καὶ Γοωθὰμ καὶ Κενὲζ καὶ τῆς Θαμνὰ ᾿Αμαλήκ.

[36] The sons of Eliphaz: Thaeman, and Omar, Sophar, and Gootham, and Kenez, and Thamna, and Amalec.

[37] καὶ υἱοὶ Ραγουήλ· Ναχές, Ζαρέ, Σομὲ καὶ Μοζέ.

[37] And the sons of Raguel, Naches, Zare, Some, and Moze.

[38] υἱοὶ Σηΐ̈ρ· Λωτάν, Σωβάλ, Σεβεγών, ᾿Ανά, Δησών, ῾Ωσὰρ καὶ Λισάν.

[38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar, and Disan.

[39] καὶ υἱοὶ Λωτάν· Χορρὶ καὶ Αἰμάν, ἀδελφὴ δὲ Λωτὰν Θαμνά.

[39] And the sons of Lotan, Chorri, and Æman; and the sister of Lotan was Thamna.

[40] υἱοὶ Σωβάλ· Γωλάμ, Μαναχάθ, Γαιβήλ, Σὼβ καὶ ᾿Ωνάν. υἱοὶ δὲ Σεβεγών· ᾿Αϊὰ καὶ ᾿Ανά.

[40] The sons of Sobal; Alon, Machanath, Taebel, Sophi, and Onan: and the sons of Sebegon; *Æ*th, and Sonan.

[41] υἱοὶ ᾽Ανά· Δαισών. υἱοὶ δὲ Δαισών· ᾽Εμερὼν καὶ ᾽Εσεβὰν καὶ ᾽Ιεθρὰν καὶ Χαρράν.

[41] The sons of Sonan, Daeson: and the sons of Daeson; Emeron, and Asebon, and Jethram, and Charran.

[42] καὶ υἱοὶ ῾Ωσάρ· Βαλαὰμ καὶ Ζουκὰμ καὶ ᾽Ιωκάν. υἱοὶ Δαισάν· ᾽Ως καὶ ᾽Αράν.

[42] And the sons of Hosar, Balaam, and Zucam, and Acan: the sons of Disan, Os, and Aran.

[43] καὶ οὗτοι οἱ βασιλεῖς αὐτῶν· Βαλὰκ υἱὸς Βεώρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δενναβά.

[43] And these are their kings, Balac the son of Beor; and the name of his city was Dennaba.

[44] καὶ ἀπέθανε Βαλάκ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ ᾽Ιωβὰβ υἱὸς Ζαρὰ ἐκ Βοσόρρας.

[44] And Balac died, and Jobab the son of Zara of Bosorrha reigned in his stead.

[45] καὶ ἀπέθανεν ᾽Ιωβάβ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ ᾽Ασὸμ ἐκ γῆς Θαιμανών.

[45] And Jobab died, and Asom of the land of the Thaemanites reigned in his stead.

[46] καὶ ἀπέθανεν ᾽Ασόμ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ ᾽Αδὰδ υἱὸς Βαρὰδ ὁ πατάξας Μαδιὰμ ἐν τῷ πεδίῳ Μωάβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαίμ.

[46] And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab: and the name of his city was Gethaim.

[47] καὶ ἀπέθανεν ᾽Αδάδ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ Σεβλὰ ἐκ Μασεκκᾶς.

[47] And Adad died, and Sebla of Masecca reigned in his stead.

[48] καὶ ἀπέθανε Σεβλά, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ Σαοὺλ ἐκ Ροωβὼθ τῆς παρὰ ποταμόν.

[48] And Sebla died, and Saul of Rhoboth by the river reigned in his stead.

[49] καὶ ἀπέθανε Σαούλ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ Βαλαεννὼρ υἱὸς ᾽Αχοβώρ.

[49] And Saul died, and Balaennor son of Achobor reigned in his stead.

[50] καὶ ἀπέθανε Βαλαεννώρ, καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ ᾽Αδὰδ υἱὸς Βαράδ, καὶ ὄνομα τῇ πόλει αὐτοῦ Φογώρ.

[50] And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

[51] ἡγεμόνες ᾽Εδώμ· ἡγεμὼν Θαμνά, ἡγεμὼν Γωλαδά, ἡγεμὼν ᾽Ιεθέρ,

[51] The princes of Edom: prince Thamna, prince Golada, prince Jether,

[52] ἡγεμὼν ᾽Ελιβαμάς, ἡγεμὼν ᾽Ηλάς, ἡγεμὼν Φινών,

[52] prince Elibamas, prince Elas, prince Phinon,

[53] ἡγεμὼν Κενέζ, ἡγεμὼν Θαιμάν, ἡγεμὼν Μαβσάρ, ἡγεμὼν Μαγεδιήλ, ἡγεμὼν Ζαφωΐν. οὗτοι ἡγεμόνες ᾽Εδώμ.

[53] prince Kenez, prince Thaeman, prince Babsar, prince Magediel, prince Zaphoin. These are the princes of Edom.

CHAPTER 2

[1] Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ισραηλ· Ρουβην, Συμεων, Λευι, Ιουδα, Ισσαχαρ, Ζαβουλων,

[1] These *are* the names of the sons of Israel;

[2] Δαν, Ιωσηφ, Βενιαμιν, Νεφθαλι, Γαδ, Ασηρ.

[2] Ruben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

[3] Υἱοὶ Ιουδα· Ηρ, Αυναν, Σηλων, τρεῖς· ἐγεννήθησαν αὐτῷ ἐκ τῆς θυγατρὸς Σαυας τῆς Χαναανίτιδος. καὶ ἦν Ηρ ὁ πρωτότοκος Ιουδα πονηρὸς ἐναντίον κυρίου, καὶ ἀπέκτεινεν αὐτόν.

[3] The sons of Juda; Er, Aunan, Selom. *These* three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, *was* wicked before the Lord, and he slew him.

[4] καὶ Θαμαρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φαρες καὶ τὸν Ζαρα. πάντες υἱοὶ Ιουδα πέντε.

[4] And Thamar his daughter-in-law bore to him Phares, and Zara: all the sons of Juda *were* five.

[5] υἱοὶ Φαρες· Αρσων καὶ Ιεμουηλ.

[5] The sons of Phares, Esrom, and Jemuel.

[6] καὶ υἱοὶ Ζαρα· Ζαμβρι καὶ Αιθαν καὶ Αιμαν καὶ Χαλχαλ καὶ Δαρα, πάντες πέντε.

[6] And the sons of Zara, Zambri, and Ætham, and Æmuan, and Calchal, and Darad, *in* all five.

[7] καὶ υἱοὶ Χαρμι· Αχαρ ὁ ἐμποδοστάτης Ισραηλ, ὃς ἠθέτησεν εἰς τὸ ἀνάθεμα.

[7] And the sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing.

[8] καὶ υἱοὶ Αιθαν· Αζαρια. –

[8]

[8] And the sons of Ætham; Azarias,

[9] καὶ υἱοὶ Εσερων, οἳ ἐτέχθησαν αὐτῷ· ὁ Ιραμεηλ καὶ ὁ Ραμ καὶ ὁ Χαλεβ καὶ Αραμ.

[9] and the sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.

[10] καὶ Αραμ ἐγέννησεν τὸν Αμιναδαβ, καὶ Αμιναδαβ ἐγέννησεν τὸν Ναασσων ἄρχοντα τοῦ οἴκου Ιουδα,

[10] And Aram begot Aminadab, and Aminadab begot Naasson, chief of the house of Juda.

[11] καὶ Ναασσων ἐγέννησεν τὸν Σαλμων, καὶ Σαλμων ἐγέννησεν τὸν Βοος,

[11] And Naasson begot Salmon, and Salmon begot Booz,

[12] καὶ Βοος ἐγέννησεν τὸν Ωβηδ, καὶ Ωβηδ ἐγέννησεν τὸν Ιεσσαι,

[12] and Booz begot Obed, and Obed begot Jessae.

[13] καὶ Ιεσσαι ἐγέννησεν τὸν πρωτότοκον αὐτοῦ Ελιαβ· Αμιναδαβ ὁ δεύτερος, Σαμαα ὁ τρίτος,

[13] And Jessae begot his first-born Eliab, Aminadab *was* the second, Samaa the third,

[14] Ναθαναηλ ὁ τέταρτος, Ραδδαι ὁ πέμπτος,

[14] Nathanael the fourth, Zabdai the fifth,

[15] Ασομ ὁ ἕκτος, Δαυιδ ὁ ἕβδομος.

[15] Asam the sixth, David the seventh.

[16] καὶ ἀδελφὴ αὐτῶν Σαρουια καὶ Αβιγαια. καὶ υἱοὶ Σαρουια· Αβεσσα καὶ Ιωαβ καὶ Ασαηλ, τρεῖς.

[16] And their sister *was* Saruia, and *another* Abigaia: and the sons of Saruia *were* Abisa, and Joab, and Asael, three.

[17] καὶ Αβιγαια ἐγέννησεν τὸν Αμεσσα· καὶ πατὴρ Αμεσσα Ιοθορ ὁ Ισμαηλίτης.

[17] And Abigaia bore Amessab: and the father of Amessab *was* Jothor the Ismaelite.

[18] Καὶ Χαλεβ υἱὸς Εσερων ἐγέννησεν τὴν Γαζουβα γυναῖκα καὶ τὴν Ιεριωθ. καὶ οὗτοι υἱοὶ αὐτῆς· Ιωασαρ καὶ Σωβαβ καὶ Ορνα.

[18] And Chaleb the son of Esrom took Gazuba to wife, and Jerioth: and these *were* her sons; Jasar, and Subab, and Ardon.

[19] καὶ ἀπέθανεν Γαζουβα, καὶ ἔλαβεν ἑαυτῷ Χαλεβ τὴν Εφραθ, καὶ ἔτεκεν αὐτῷ τὸν Ωρ·

[19] And Gazuba died; and Chaleb took to himself Ephrath, and she bore to him Or.

[20] καὶ Ωρ ἐγέννησεν τὸν Ουρι, καὶ Ουρι ἐγέννησεν τὸν Βεσελεηλ.

[20] And Or begot Uri, and Uri begot Beseleel.

[21] καὶ μετὰ ταῦτα εἰσῆλθεν Εσερων πρὸς τὴν θυγατέρα Μαχιρ πατρὸς Γαλααδ, καὶ οὗτος ἔλαβεν αὐτήν, καὶ αὐτὸς ἑξήκοντα ἦν ἐτῶν, καὶ ἔτεκεν αὐτῷ τὸν Σεγουβ.

[21] And after this Esron went in to the daughter of Machir the father of Galaad, and he took her when he was sixty-five years old; and she bore him Seruch.

[22] καὶ Σεγουβ ἐγέννησεν τὸν Ιαιρ. καὶ ἦσαν αὐτῷ εἴκοσι τρεῖς πόλεις ἐν τῇ Γαλααδ·

[22] And Seruch begot Jair, and he had twenty-three cities in Galaad.

[23] καὶ ἔλαβεν Γεδσουρ καὶ Αραμ τὰς κώμας Ιαιρ ἐξ αὐτῶν, τὴν Καναθ καὶ τὰς κώμας αὐτῆς, ἑξήκοντα πόλεις· πᾶσαι αὗται υἱῶν Μαχιρ πατρὸς Γαλααδ.

[23] And he took Gedsur and Aram, the towns of Jair from them; *with* Canath and its towns, sixty cities. All these *belonged to* the sons of Machir the father of Galaad.

[24] καὶ μετὰ τὸ ἀποθανεῖν Εσερων ἦλθεν Χαλεβ εἰς Εφραθα. καὶ ἡ γυνὴ Εσερων Αβια, καὶ ἔτεκεν αὐτῷ τὸν Ασχωδ πατέρα Θεκωε. –

[24] And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron *was* Abia; and she bore him Ascho the father of Thecoe.

[25] καὶ ἦσαν υἱοὶ Ιερεμεηλ πρωτοτόκου Εσερων· ὁ πρωτότοκος Ραμ, καὶ Βαανα καὶ Αραν καὶ Ασομ ἀδελφὸς αὐτοῦ.

[25] And the sons of Jerameel the first-born of Esron *were*, the first-born Ram, and Banaa, and Aram, and Asan his brother.

[26] καὶ ἦν γυνὴ ἑτέρα τῷ Ιερεμεηλ, καὶ ὄνομα αὐτῇ Αταρα· αὕτη ἐστὶν μήτηρ Οζομ.

[26] And Jerameel had another wife, and her name *was* Atara: she is the mother of Ozom.

[27] καὶ ἦσαν υἱοὶ Ραμ πρωτοτόκου Ιερεμεηλ· Μαας καὶ Ιαμιν καὶ Ακορ.

[27] And the sons of Ram the first-born of Jerameel were Maas, and Jamin, and Acor.

[28] καὶ ἦσαν υἱοὶ Οζομ· Σαμαι καὶ Ιαδαε. καὶ υἱοὶ Σαμαι· Ναδαβ καὶ Αβισουρ.

[28] And the sons of Ozom were, Samai, and Jadae: and the sons of Samai; Nadab, and Abisur.

[29] καὶ ὄνομα τῆς γυναικὸς Αβισουρ Αβιχαιλ, καὶ ἔτεκεν αὐτῷ τὸν Αχαβαρ καὶ τὸν Μωλιδ.

[29] And the name of the wife of Abisur *was* Abichaia, and she bore him Achabar, and Moel.

[30] υἱοὶ Ναδαβ· Σαλαδ καὶ Αφφαιμ. καὶ ἀπέθανεν Σαλαδ οὐκ ἔχων τέκνα.

[30] And the sons of Nadab; Salad and Apphain; and Salad died without children.

[31] καὶ υἱοὶ Αφφαιμ· Ισεμιηλ. καὶ υἱοὶ Ισεμιηλ· Σωσαν. καὶ υἱοὶ Σωσαν· Αχλαι.

[31] And the sons of Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai.

[32] καὶ υἱοὶ Ιαδαε· Αχισαμαι, Ιεθερ, Ιωναθαν· καὶ ἀπέθανεν Ιεθερ οὐκ ἔχων τέκνα.

[32] And the sons of Dadai, Achisamas, Jether, Jonathan: and Jether died childless.

[33] καὶ υἱοὶ Ιωναθαν· Φαλεθ καὶ Οζαζα. οὗτοι ἦσαν υἱοὶ Ιερεμεηλ.

[33] And the sons of Jonathan; Phaleth, and Hozam. These were the sons of Jerameel.

[34] καὶ οὐκ ἦσαν τῷ Σωσαν υἱοί, ἀλλ᾽ ἢ θυγατέρες· καὶ τῷ Σωσαν παῖς Αἰγύπτιος καὶ ὄνομα αὐτῷ Ιωχηλ,

[34] And Sosan had no sons, but daughters. And Sosan had an Egyptian servant, and his name *was* Jochel.

[35] καὶ ἔδωκεν Σωσαν τὴν θυγατέρα αὐτοῦ τῷ Ιωχηλ παιδὶ αὐτοῦ εἰς γυναῖκα, καὶ ἔτεκεν αὐτῷ τὸν Εθθι.

[35] And Sosan gave his daughter to Jochel his servant to wife; and she bore him Ethi.

[36] καὶ Εθθι ἐγέννησεν τὸν Ναθαν, καὶ Ναθαν ἐγέννησεν τὸν Ζαβεδ,

[36] And Ethi begot Nathan, and Nathan begot Zabed,

[37] καὶ Ζαβεδ ἐγέννησεν τὸν Αφαληλ, καὶ Αφαληλ ἐγέννησεν τὸν Ωβηδ,

[37] and Zabed begot Aphamel, and Aphamel begot Obed.

[38] καὶ Ωβηδ ἐγέννησεν τὸν Ιηου, καὶ Ιηου ἐγέννησεν τὸν Αζαριαν,

[38] And Obed begot Jeu, and Jeu begot Azarias.

[39] καὶ Αζαριας ἐγέννησεν τὸν Χελλης, καὶ Χελλης ἐγέννησεν τὸν Ελεασα,

[39] And Azarias begot Chelles, and Chelles begot Eleasa,

[40] καὶ Ελεασα ἐγέννησεν τὸν Σοσομαι, καὶ Σοσομαι ἐγέννησεν τὸν Σαλουμ,

[40] and Eleasa begot Sosomai, and Sosomai begot Salum,

[41] καὶ Σαλουμ ἐγέννησεν τὸν Ιεχεμιαν, καὶ Ιεχεμιας ἐγέννησεν τὸν Ελισαμα. –

[41] and Salum begot Jechemias, and Jechemias begot Elisama, and Elisama begot Ismael.

[42] καὶ υἱοὶ Χαλεβ ἀδελφοῦ Ιερεμεηλ· Μαρισα ὁ πρωτότοκος αὐτοῦ, οὗτος πατὴρ Ζιφ· καὶ υἱοὶ Μαρισα πατρὸς Χεβρων.

[42] And the sons of Chaleb the brother of Jerameel *were*, Marisa his first-born, he *is* the father of Ziph: — and the sons of Marisa the father of Chebron.

[43] καὶ υἱοὶ Χεβρων· Κορε καὶ Θαπους καὶ Ρεκομ καὶ Σεμαα.

[43] And the sons of Chebron; Core, and Thapphus, and Recom, and Samaa.

[44] καὶ Σεμαα ἐγέννησεν τὸν Ραεμ πατέρα Ιερκααν, καὶ Ιερκααν ἐγέννησεν τὸν Σαμαι·

[44] And Samaa begot Raem the father of Jeclan: and Jeclan begot Samai.

[45] καὶ υἱὸς αὐτοῦ Μαων, καὶ Μαων πατὴρ Βαιθσουρ.

[45] And his son *was* Maon: and Maon *is* the father of Baethsur.

[46] καὶ Γαιφα ἡ παλλακὴ Χαλεβ ἐγέννησεν τὸν Αρραν καὶ τὸν Μωσα καὶ τὸν Γεζουε. καὶ Αρραν ἐγέννησεν τὸν Γεζουε.

[46] And Gaepha the concubine of Chaleb bore Aram, and Mosa, and Gezue.

[47] καὶ υἱοὶ Ιαδαι· Ραγεμ καὶ Ιωαθαμ καὶ Γηρσωμ καὶ Φαλετ καὶ Γαιφα καὶ Σαγαφ.

[47] And the sons of Addai *were* Ragem, and Joatham, and Sogar, and Phalec, and Gaepha, and Sagae.

[48] καὶ ἡ παλλακὴ Χαλεβ Μωχα ἐγέννησεν τὸν Σαβερ καὶ τὸν Θαρχνα.

[48] And Chaleb’s concubine Mocha bore Saber, and Tharam.

[49] καὶ ἐγέννησεν Σαγαφ πατέρα Μαρμηνα καὶ τὸν Σαου πατέρα Μαχαβηνα καὶ πατέρα Γαιβαα· καὶ θυγάτηρ Χαλεβ Ασχα.

[49] She bore also Sagae the father of Madmena, and Sau the father of Machabena, and the father of Gaebal: and the daughter of Chaleb *was* Ascha.

[50] οὗτοι ἦσαν υἱοὶ Χαλεβ. – υἱοὶ Ωρ πρωτοτόκου Εφραθα· Σωβαλ πατὴρ Καριαθιαριμ,

[50] These were the sons of Chaleb: the sons of Or the first-born of Ephratha; Sobal the father of Cariathiarim,

[51] Σαλωμων πατὴρ Βαιθλαεμ, Αριμ πατὴρ Βαιθγεδωρ.

[51] Salomon the father of Baetha, Lammon the father of Baethalaem, and Arim the father of Bethgedor.

[52] καὶ ἦσαν υἱοὶ τῷ Σωβαλ πατρὶ Καριαθιαριμ· Αραα, Εσι, Αμμανιθ,

[52] And the sons of Sobal the father of Cariathiarim were Araa, and Æsi, and Ammanith,

[53] Εμοσφεως, πόλις Ιαιρ, Αιθαλιμ καὶ Μιφιθιμ καὶ Ησαμαθιμ καὶ Ημασαραιμ· ἐκ τούτων ἐξήλθοσαν οἱ Σαραθαῖοι καὶ οἱ Εσθαωλαῖοι.

[53] and Umasphae, cities of Jair; Æthalim, and Miphithim, and Hesamathim, and Hemasaraim; from these went forth the Sarathaeans, and the sons of Esthaam.

[54] υἱοὶ Σαλωμων· Βαιθλαεμ, Νετωφαθι, Αταρωθ οἴκου Ιωαβ καὶ ἥμισυ τῆς Μαναθι, Ησαρει,

[54] The sons of Salomon; Baethalaem, the Netophathite, Ataroth of the house of Joab, and half of the family of Malathi, Esari.

[55] πατριαὶ γραμματέων κατοικοῦντες Ιαβες, Θαργαθιιμ, Σαμαθιιμ, Σωκαθιιμ· οὗτοι οἱ Κιναῖοι οἱ ἐλθόντες ἐκ Μεσημα πατρὸς οἴκου Ρηχαβ.

[55] The families of the scribes dwelling in Jabis; Thargathiim, and Samathiim, and Sochathim, these *are* the Kinaeans that came of Hemath, the father of the house of Rechab.

CHAPTER 3

[1] Καὶ οὗτοι ἦσαν υἱοὶ Δαυιδ οἱ τεχθέντες αὐτῷ ἐν Χεβρων· ὁ πρωτότοκος Αμνων τῇ Αχιναμ τῇ Ιεζραηλίτιδι, ὁ δεύτερος Δανιηλ τῇ Αβιγαια τῇ Καρμηλίᾳ,

[1] Now these were the sons of David that were born to him in Chebron; the first-born Amnon, *born* of Achinaam the Jezraelitess; the second Damniel, of Abigaia the Carmelitess.

[2] ὁ τρίτος Αβεσσαλωμ υἱὸς Μωχα θυγατρὸς Θολμαι βασιλέως Γεδσουρ, ὁ τέταρτος Αδωνια υἱὸς Αγγιθ,

[2] The third, Abessalom, the son of Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son of Aggith.

[3] ὁ πέμπτος Σαφατια τῆς Αβιταλ, ὁ ἕκτος Ιεθραμ τῇ Αγλα γυναικὶ αὐτοῦ.

[3] The fifth, Saphatia, *the son* of Abital; the sixth, Jethraam, *born* of Agla his wife.

[4] ἓξ ἐγεννήθησαν αὐτῷ ἐν Χεβρων, καὶ ἐβασίλευσεν ἐκεῖ ἑπτὰ ἔτη καὶ ἑξάμηνον. καὶ τριάκοντα καὶ τρία ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ,

[4] Six were born to him in Chebron; and he reigned there seven years and six months: and he reigned thirty-three years in Jerusalem.

[5] καὶ οὗτοι ἐτέχθησαν αὐτῷ ἐν Ιερουσαλημ· Σαμαα, Σωβαβ, Ναθαν καὶ Σαλωμων, τέσσαρες τῇ Βηρσαβεε θυγατρὶ Αμιηλ,

[5] And these were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon; four *of* Bersabee the daughter of Amiel:

[6] καὶ Ιβααρ καὶ Ελισαμα καὶ Ελιφαλετ

[6] and Ebaar, and Elisa, and Eliphaleth,

[7] καὶ Ναγε καὶ Ναφαγ καὶ Ιανουε

[7] and Nagai, and Naphec, and Japhie,

[8] καὶ Ελισαμα καὶ Ελιαδα καὶ Ελιφαλετ, ἐννέα.

[8] and Helisama, and Eliada, and Eliphala, nine.

[9] πάντες υἱοὶ Δαυιδ πλὴν τῶν υἱῶν τῶν παλλακῶν, καὶ Θημαρ ἀδελφὴ αὐτῶν.

[9] All *these were* the sons of David, besides the sons of the concubines, and *there was also* Themar their sister.

[10] Υἱοὶ Σαλωμων· Ροβοαμ, Αβια υἱὸς αὐτοῦ, Ασα υἱὸς αὐτοῦ, Ιωσαφατ υἱὸς αὐτοῦ,

[10] The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his son,

[11] Ιωραμ υἱὸς αὐτοῦ, Οχοζια υἱὸς αὐτοῦ, Ιωας υἱὸς αὐτοῦ,

[11] Joram his son, Ochozias his son, Joas his son,

[12] Αμασιας υἱὸς αὐτοῦ, Αζαρια υἱὸς αὐτοῦ, Ιωαθαν υἱὸς αὐτοῦ,

[12] Amasias his son, Azarias his son, Joathan his son,

[13] Αχαζ υἱὸς αὐτοῦ, Εζεκιας υἱὸς αὐτοῦ, Μανασσης υἱὸς αὐτοῦ,

[13] Achaz his son, Ezekias his son, Manasses his son,

[14] Αμων υἱὸς αὐτοῦ, Ιωσια υἱὸς αὐτοῦ.

[14] Amon his son, Josia his son.

[15] καὶ υἱοὶ Ιωσια· πρωτότοκος Ιωαναν, ὁ δεύτερος Ιωακιμ, ὁ τρίτος Σεδεκια, ὁ τέταρτος Σαλουμ.

[15] And the sons of Josia; the first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum.

[16] καὶ υἱοὶ Ιωακιμ· Ιεχονιας υἱὸς αὐτοῦ, Σεδεκιας υἱὸς αὐτοῦ.

[16] And the sons of Joakim; Jechonias his son, Sedekias his son.

[17] καὶ υἱοὶ Ιεχονια – ασιρ· Σαλαθιηλ υἱὸς αὐτοῦ,

[17] And the sons of Jechonias; Asir, Salathiel his son,

[18] Μελχιραμ καὶ Φαδαιας καὶ Σανεσαρ καὶ Ιεκεμια καὶ Ωσαμω καὶ Δενεθι.

[18] Melchiram, and Phadaias, and Sanesar, and Jekimia, and Hosamath, and Nabadias.

[19] καὶ υἱοὶ Σαλαθιηλ· Ζοροβαβελ καὶ Σεμει. καὶ υἱοὶ Ζοροβαβελ· Μοσολλαμος καὶ Ανανια, καὶ Σαλωμιθ ἀδελφὴ αὐτῶν,

[19] And the sons of Phadaias; Zorobabel, and Semei: and the sons of Zorobabel; Mosollam, and Anania, and Salomethi *was* their sister.

[20] καὶ Ασουβε καὶ Οολ καὶ Βαραχια καὶ Ασαδια καὶ Ασοβαεσδ, πέντε.

[20] And Asube, and Ool, and Barachia, and Asadia, and Asobed, five.

[21] καὶ υἱοὶ Ανανια· Φαλλετια, καὶ Ισαια υἱὸς αὐτοῦ, Ραφαια υἱὸς αὐτοῦ, Ορνα υἱὸς αὐτοῦ, Αβδια υἱὸς αὐτοῦ, Σεχενια υἱὸς αὐτοῦ.

[21] And the sons of Anania, Phalettia, and Jesias his son, Raphal his son, Orna his son, Abdia his son, Sechenias his son.

[22] καὶ υἱὸς Σεχενια· Σαμαια. καὶ υἱοὶ Σαμαια· Χαττους καὶ Ιωηλ καὶ Μαρι καὶ Νωαδια καὶ Σαφαθ, ἕξ.

[22] And the son of Sechenias; Samaia: and the sons of Samaia; Chattus, and Joel, and Berri and Noadia, and Saphath, six.

[23] καὶ υἱοὶ Νωαδια· Ελιθεναν καὶ Εζεκια καὶ Εζρικαμ, τρεῖς.

[23] And the sons of Noadia: Elithenan, and Ezekia, and Ezricam, three.

[24] καὶ υἱοὶ Ελιθεναν· Οδουια καὶ Ελιασιβ καὶ Φαλαια καὶ Ακουν καὶ Ιωαναν καὶ Δαλαια καὶ Ανανι, ἑπτά.

[24] And the sons of Elithenan; Odolia, and Heliasebon, and Phadaia, and Akub, and Joanan, and Dalaaia, and Anan, seven.

CHAPTER 4

[1] Καὶ υἱοὶ Ιουδα· Φαρες, Αρσων καὶ Χαρμι καὶ Ωρ, Σουβαλ

[1] And the sons of Juda; Phares, Esrom, and Charmi, and Or, Subal,

[2] καὶ Ραια υἱὸς αὐτοῦ· καὶ Σουβαλ ἐγέννησεν τὸν Ιεθ, καὶ Ιεθ ἐγέννησεν τὸν Αχιμι καὶ τὸν Λααδ· αὗται αἱ γενέσεις τοῦ Σαραθι.

[2] and Rada his son; and Subal begot Jeth; and Jeth begot Achimai, and Laad: these *are* the generations of the Arathites.

[3] καὶ οὗτοι υἱοὶ Αιταμ· Ιεζραηλ καὶ Ραγμα καὶ Ιαβας, καὶ ὄνομα ἀδελφῆς αὐτῶν Εσηλεββων.

[3] And these *are* the sons of Ætam; Jezrael and Jesman, and Jebdas: and their sister's name *was* Eselebbon.

[4] καὶ Φανουηλ πατὴρ Γεδωρ, καὶ Αζηρ πατὴρ Ωσαν. οὗτοι υἱοὶ Ωρ τοῦ πρωτοτόκου Εφραθα πατρὸς Βαιθλαεμ.

[4] And Phanuel the father of Gedor, and Jazer the father of Osan: these *are* the sons of Or, the first-born of Ephratha, the father of Baethalaen.

[5] καὶ τῷ Σαουρ πατρὶ Θεκωε ἦσαν δύο γυναῖκες, Αωδα καὶ Θοαδα.

[5] And Asur the father of Thecoe had two wives, Aoda and Thoada.

[6] καὶ ἔτεκεν αὐτῷ Αωδα τὸν Ωχαζαμ καὶ τὸν Ηφαδ καὶ τὸν Θαιμαν καὶ τὸν Ασθηραν· πάντες οὗτοι υἱοὶ Αωδας.

[6] And Aoda bore to him Ochaia, and Ephal, and Thaeman, and Aasther: all these *were* the sons of Aoda.

[7] καὶ υἱοὶ Θοαδα· Σαρεθ καὶ Σααρ καὶ Εθναν.

[7] And the sons of Thoada; Sereth, and Saar, and Esthanam.

[8] καὶ Κως ἐγέννησεν τὸν Ενωβ καὶ τὸν Σαβηβα. καὶ γεννήσεις ἀδελφοῦ Ρηχαβ υἱοῦ Ιαριμ. –

[8] And Coe begot Enob, and Sabatha, and the progeny of the brother of Rechab, the son of Jarin.

[9] καὶ ἦν Ιγαβης ἔνδοξος ὑπὲρ τοὺς ἀδελφοὺς αὐτοῦ· καὶ ἡ μήτηρ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ιγαβης λέγουσα Ἔτεκον ὡς γαβης.

[9] And Igabes was more famous than his brethren; and his mother called his name Igabes, saying, I have born as a sorrowful one.

[10] καὶ ἐπεκαλέσατο Ιγαβης τὸν θεὸν Ισραηλ λέγων Ἐὰν εὐλογῶν εὐλογήσῃς με καὶ πληθύνῃς τὰ ὅριά μου καὶ ᾖ ἡ χείρ σου μετ᾽ ἐμοῦ, καὶ ποιήσεις γνῶσιν τοῦ μὴ ταπεινῶσαί με. καὶ ἐπήγαγεν ὁ θεὸς πάντα, ὅσα ᾐτήσατο. –

[10] And Igabes called on the God of Israel, saying, O that thou wouldest indeed bless me, and enlarge my coasts, and that thy hand might be with me, and that thou wouldest make me know that thou wilt not grieve me! And God granted him all that he asked.

[11] καὶ Χαλεβ πατὴρ Ασχα ἐγέννησεν τὸν Μαχιρ· οὗτος πατὴρ Ασσαθων.

[11] And Chaleb the father of Ascha begot Machir; he *was* the father of Assathon.

[12] καὶ Ασσαθων ἐγέννησεν τὸν Βαθρεφαν καὶ τὸν Φεσσηε καὶ τὸν Θανα πατέρα πόλεως Ναας ἀδελφοῦ Εσελων τοῦ Κενεζι· οὗτοι ἄνδρες Ρηφα.

[12] He begot Bathraias, and Bessee, and Thaeman the founder of the city of Naas the brother of Eselom the Kenezite: these *were* the men of Rechab.

[13] καὶ υἱοὶ Κενεζ· Γοθονιηλ καὶ Σαραια. καὶ υἱοὶ Γοθονιηλ· Αθαθ.

[13] And the sons of Kenez; Gothoniel, and Saraia: and the sons of Gothoniel; Athath.

[14] καὶ Μαναθι ἐγέννησεν τὸν Γοφερα. καὶ Σαραια ἐγέννησεν τὸν Ιωαβ πατέρα Αγεαδδαιρ, ὅτι τέκτονες ἦσαν.

[14] And Manathi begot Gophera: and Saraia begot Jobab, the father of Ageaddair, for they were artificers.

[15] καὶ υἱοὶ Χαλεβ υἱοῦ Ιεφοννη· Ηρα, Αλα καὶ Νοομ. καὶ υἱοὶ Αλα· Κενεζ.

[15] And the sons of Chaleb the son of Jephonne; Er, Ada, and Noom: and the sons of Ada, Kenez.

[16] καὶ υἱὸς αὐτοῦ Γεσεηλ, Αμηαχι καὶ Ζαφα καὶ Ζαιρα καὶ Εσεραηλ.

[16] And the sons of Aleel, Zib, and Zepha, and Thiria, and Eserel.

[17] καὶ υἱοὶ Εσρι· Ιεθερ, Μωραδ καὶ Αφερ καὶ Ιαλων. καὶ ἐγέννησεν Ιεθερ τὸν Μαρων καὶ τὸν Σεμαι καὶ τὸν Μαρεθ πατέρα Εσθεμων.

[17] And the sons of Esri; Jether, Morad, and Apher, and Jamon: and Jether begot Maron, and Semei, and Jesba the father of Esthaemon.

[18] καὶ ἡ γυνὴ αὐτοῦ [αὕτη Αδια] ἔτεκεν τὸν Ιαρεδ πατέρα Γεδωρ καὶ τὸν Αβερ πατέρα Σωχων καὶ τὸν Ιεκθιηλ πατέρα Ζανω· καὶ οὗτοι υἱοὶ Γελια θυγατρὸς Φαραω, ἣν ἔλαβεν Μωρηδ.

[18] And his wife, that *is* Adia, bore Jared the father of Gedor, and Aber the father of Sochon, and Chetiel the father of Zamon: and these *are* the sons of Betthia the daughter of Pharao, whom Mored took.

[19] καὶ υἱοὶ γυναικὸς τῆς Ιδουιας ἀδελφῆς Ναχεμ. καὶ Δαλια πατὴρ Κειλα, καὶ Σεμειων πατὴρ Ιωμαν. καὶ υἱοὶ Ναημ πατρὸς Κειλα· Αγαρμι καὶ Εσθεμωη Μαχαθι.

[19] And the sons of the wife of Iduia the sister of Nachaim the father of Keila; Garmi, and Esthaemon the Nochathite.

[20] καὶ υἱοὶ Σεμιων· Αμνων καὶ Ρανα, υἱὸς Αναν καὶ Θιλων. καὶ υἱοὶ Ισει· Ζωαθ καὶ υἱοὶ Ζωαθ.

[20] And the sons of Semon; Amnon, and Ana the son of Phana, and Inon: and the sons of Sei, Zoan, and the sons of Zoab.

[21] Υἱοὶ Σηλωμ υἱοῦ Ιουδα· Ηρ πατὴρ Ληχα καὶ Λααδα πατὴρ Μαρησα καὶ γενέσεις οἰκιῶν εφραθ αβακ τῷ οἴκῳ Εσοβα

[21] The sons of Selom the son of Juda; Er the father of Lechab, and Laada the father of Marisa, and the offspring of the family of Ephrathabac *belonging to* the house of Esoba.

[22] καὶ Ιωακιμ καὶ ἄνδρες Χωζηβα καὶ Ιωας καὶ Σαραφ, οἳ κατῴκησαν ἐν Μωαβ· καὶ ἀπέστρεψεν αὐτοὺς αβεδηριν αθουκιιν.

[22] And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim.

[23] οὗτοι κεραμεῖς οἱ κατοικοῦντες ἐν Ναταιμ καὶ Γαδηρα· μετὰ τοῦ βασιλέως ἐν τῇ βασιλείᾳ αὐτοῦ ἐνίσχυσαν καὶ κατῴκησαν ἐκεῖ.

[23] These *are* the potters who dwelt in Ataim and Gadira with the king: they grew strong in his kingdom, and dwelt there.

[24] Υἱοὶ Συμεων· Ναμουηλ καὶ Ιαμιν, Ιαριβ, Ζαρε, Σαουλ·

[24] The sons of Semeon; Namuel, and Jamin, Jarib, Zares, Saul:

[25] Σαλεμ υἱὸς αὐτοῦ, Μαβασαμ υἱὸς αὐτοῦ, Μασμα υἱὸς αὐτοῦ,

[25] Salem his son, Mabasam his son, Masma his son:

[26] Αμουηλ υἱὸς αὐτοῦ, Σαβουδ υἱὸς αὐτοῦ, Ζακχουρ υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ.

[26] Amuel his son, Sabud his son, Zacchur his son, Semei his son.

[27] καὶ τῷ Σεμει υἱοὶ ἑκκαίδεκα καὶ θυγατέρες τρεῖς· καὶ τοῖς ἀδελφοῖς αὐτῶν οὐκ ἦσαν υἱοὶ πολλοί· καὶ πᾶσαι αἱ πατριαὶ αὐτῶν οὐκ ἐπλεόνασαν ὡς υἱοὶ Ιουδα.

[27] Semei *had* sixteen sons, and six daughters; and his brethren had not many sons, neither did all their families multiply as the sons of Juda.

[28] καὶ κατῴκησαν ἐν Βηρσαβεε καὶ Σαμα καὶ Μωλαδα καὶ Εσηρσουαλ

[28] And they dwelt in Bersabee, and Molada, and in Esersual,

[29] καὶ ἐν Βαλαα καὶ Βοασομ καὶ Θουλαδ

[29] and in Balaa, and in Æsem, and in Tholad,

[30] καὶ Βαθουηλ καὶ Ερμα καὶ Σεκλαγ

[30] and in Bathuel, and in Herma, and in Sikelag,

[31] καὶ Βαιθμαρχαβωθ καὶ ἥμισυ Σωσιμ καὶ οἶκον Βαρουμσεωριμ· αὗται πόλεις αὐτῶν ἕως βασιλέως Δαυιδ.

[31] and in Baethmarimoth, and Hemisuseosin, and the house of Baruseorim: these *were* their cities until *the time of* king David.

[32] καὶ ἐπαύλεις αὐτῶν· Αιταμ καὶ Ηνρεμμων καὶ Θοκκαν καὶ Αισαν, πόλεις πέντε.

[32] And their villages *were* Ætan, and En, Remnon, and Thocca, and Æsar, five cities.

[33] καὶ πᾶσαι αἱ ἐπαύλεις αὐτῶν κύκλῳ τῶν πόλεων τούτων ἕως Βααλ· αὕτη ἡ κατάσχεσις αὐτῶν καὶ ὁ καταλοχισμὸς αὐτῶν. –

[33] And all their villages *were* round about these cities, as far as Baal: this *was* their possession, and their distribution.

[34] καὶ Μοσωβαβ καὶ Ιεμολοχ καὶ Ιωσια υἱὸς Αμασια

[34] And Mosobab, and Jemoloch, and Josia the son of Amasia;

[35] καὶ Ιωηλ [καὶ οὗτος υἱὸς Ισαβια], υἱὸς Σαραια, υἱὸς Ασιηλ

[35] and Joel, and Jeu the son of Asabia, the son of Sarau, the son of Asiel;

[36] καὶ Ελιωηναι καὶ Ιακαβα καὶ Ιασουια καὶ Ασαια καὶ Εδιηλ καὶ Ισμαηλ καὶ Βαναια

[36] and Elionai, and Jocaba, and Jasuia, and Asaia, and Jediel, and Ismael, and Banaias;

[37] καὶ Ζουζα υἱὸς Σεφει υἱοῦ Αλλων υἱοῦ Ιεδια υἱοῦ Σαμαρι υἱοῦ Σαμαιου.

[37] and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semri, the son of Samaias.

[38] οὗτοι οἱ διελθόντες ἐν ὀνόμασιν ἀρχόντων ἐν ταῖς γενέσεσιν αὐτῶν· καὶ ἐν οἴκοις πατριῶν αὐτῶν ἐπληθύνθησαν εἰς πλῆθος.

[38] These went by the names of princes in their families, and they increased abundantly in their fathers' households.

[39] καὶ ἐπορεύθησαν ἕως τοῦ ἐλθεῖν Γεραρα ἕως τῶν ἀνατολῶν τῆς Γαι τοῦ ζητῆσαι νομὰς τοῖς κτήνεσιν αὐτῶν·

[39] And they went till they came to Gerara, to the east of Gai, to seek pasture for their cattle.

[40] καὶ εὗρον νομὰς πίονας καὶ ἀγαθάς, καὶ ἡ γῆ πλατεῖα ἐναντίον αὐτῶν καὶ εἰρήνη καὶ ἡσυχία, ὅτι ἐκ τῶν υἱῶν Χαμ τῶν κατοικούντων ἐκεῖ ἔμπροσθεν.

[40] And they found abundant and good pastures, and the land before them *was* wide, and *there was* peace and quietness; for *there were* some of the children of Cham who dwelt there before.

[41] καὶ ἦλθοσαν οὗτοι οἱ γεγραμμένοι ἐπ᾽ ὀνόματος ἐν ἡμέραις Εζεκιου βασιλέως Ιουδα καὶ ἐπάταξαν τοὺς οἴκους αὐτῶν καὶ τοὺς Μιναίους, οὓς εὕροσαν ἐκεῖ, καὶ ἀνεθεμάτισαν αὐτοὺς ἕως τῆς ἡμέρας ταύτης καὶ ᾤκησαν ἀντ αὐτῶν, ὅτι νομαὶ τοῖς κτήνεσιν αὐτῶν ἐκεῖ.

[41] And these who are written by name came in the days of Ezekias king of Juda, and they smote the people’s houses, and the Minaeans whom they found there, and utterly destroyed them until this day: and they dwelt in their place, because *there was* pasture there for their cattle.

[42] καὶ ἐξ αὐτῶν ἀπὸ τῶν υἱῶν Συμεων ἐπορεύθησαν εἰς ὄρος Σηιρ ἄνδρες πεντακόσιοι, καὶ Φαλεττια καὶ Νωαδια καὶ Ραφαια καὶ Οζιηλ υἱοὶ Ιεσι ἄρχοντες αὐτῶν·

[42] And some of them, *even* of the sons of Symeon, went to mount Seir, *even* five hundred men; and Phalaettia, and Noadia, and Raphaia, and Oziel, sons of Jesi, *were* their rulers.

[43] καὶ ἐπάταξαν τοὺς καταλοίπους τοὺς καταλειφθέντας τοῦ Αμαληκ καὶ κατῴκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

[43] And they smote the remnant that were left of Amalec, until this day.

CHAPTER 5

[1] Καὶ υἱοὶ Ρουβην πρωτοτόκου Ισραηλ, ὅτι οὗτος ὁ πρωτότοκος, καὶ ἐν τῷ ἀναβῆναι ἐπὶ τὴν κοίτην τοῦ πατρὸς αὐτοῦ ἔδωκεν εὐλογίαν αὐτοῦ τῷ υἱῷ αὐτοῦ Ιωσηφ υἱῷ Ισραηλ, καὶ οὐκ ἐγενεαλογήθη εἰς πρωτοτόκια·

[1] And the sons of Ruben the first-born of Israel (for he *was* the first-born; but because of his going up to his father's couch, *his father* gave his blessing to his son Joseph, *even* the son of Israel; and he was not reckoned as first-born;

[2] ὅτι Ιουδας δυνατὸς ἰσχύι καὶ ἐν τοῖς ἀδελφοῖς αὐτοῦ καὶ εἰς ἡγούμενον ἐξ αὐτοῦ, καὶ ἡ εὐλογία τοῦ Ιωσηφ.

[2] for Judas *was* very mighty even among his brethren, and one was to be a ruler out of him: but the blessing *was* Joseph's).

[3] υἱοὶ Ρουβην πρωτοτόκου Ισραηλ· Ενωχ καὶ Φαλλους, Αρσων καὶ Χαρμι.

[3] The sons of Ruben the first-born of Israel; Enoch, and Phallus, Asrom, and Charmi.

[4] υἱοὶ Ιωηλ· Σεμει καὶ Βαναια υἱὸς αὐτοῦ. καὶ υἱοὶ Γουγ υἱοῦ Σεμει·

[4] The sons of Joel; Semei, and Banaia his son: and the sons of Gug the son of Semei.

[5] υἱὸς αὐτοῦ Μιχα, υἱὸς αὐτοῦ Ρηχα, υἱὸς αὐτοῦ Βααλ,

[5] His son *was* Micha, his son Recha, his son Joel,

[6] υἱὸς αὐτοῦ Βεηρα, ὃν μετῴκισεν Θαγλαθφαλνασαρ βασιλεὺς Ασσουρ· οὗτος ἄρχων τῶν Ρουβην.

[6] his son Beel, whom Thagla-phallasar king of Assyria carried away captive: he *is* the chief of the Rubenites.

[7] καὶ ἀδελφοὶ αὐτοῦ τῇ πατριᾷ αὐτοῦ ἐν τοῖς καταλοχισμοῖς αὐτῶν κατὰ γενέσεις αὐτῶν· ὁ ἄρχων Ιωηλ καὶ Ζαχαρια

[7] And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zacharia.

[8] καὶ Βαλεκ υἱὸς Οζουζ υἱὸς Σαμα υἱὸς Ιωηλ· οὗτος κατῴκησεν ἐν Αροηρ καὶ ἐπὶ Ναβαυ καὶ Βεελμαων

[8] And Balec the son of Azuz, the son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and Beelmasson.

[9] καὶ πρὸς ἀνατολὰς κατῴκησεν ἕως ἐρχομένων τῆς ἐρήμου ἀπὸ τοῦ ποταμοῦ Εὐφράτου, ὅτι κτήνη αὐτῶν πολλὰ ἐν γῇ Γαλααδ.

[9] And he dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Galaad.

[10] καὶ ἐν ἡμέραις Σαουλ ἐποίησαν πόλεμον πρὸς τοὺς παροίκους, καὶ ἔπεσον ἐν χερσὶν αὐτῶν κατοικοῦντες ἐν σκηναῖς ἕως πάντες κατ᾽ ἀνατολὰς τῆς Γαλααδ.

[10] And in the days of Saul they made war upon the sojourners *in the land*; and they fell into their hands, all of them dwelling in their tents eastward of Galaad.

[11] Υἱοὶ Γαδ κατέναντι αὐτῶν κατῴκησαν ἐν τῇ Βασαν ἕως Σελχα.

[11] The sons of Gad dwelt over against them in the land of Basan even to Sela.

[12] Ιωηλ ὁ πρωτότοκος, καὶ Σαφαμ ὁ δεύτερος, καὶ Ιανι ὁ γραμματεὺς ἐν Βασαν.

[12] Joel the first-born, and Sapham the second, and Janin the scribe in Basan.

[13] καὶ οἱ ἀδελφοὶ αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν· Μιχαηλ, Μοσολλαμ καὶ Σεβεε καὶ Ιωρεε καὶ Ιαχαν καὶ Ζουε καὶ Ωβηδ, ἑπτά.

[13] And their brethren according to the houses of their fathers; Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and Obed, seven.

[14] οὗτοι υἱοὶ Αβιχαιλ υἱοῦ Ουρι υἱοῦ Ιδαι υἱοῦ Γαλααδ υἱοῦ Μιχαηλ υἱοῦ Ισαι υἱοῦ Ιουρι υἱοῦ Ζαβουχαμ

[14] These *are* the sons of Abichaia the son of Uri, the son of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of Jeddai, the son of Buz,

[15] υἱοῦ Αβδιηλ υἱοῦ Γουνι· ἄρχων οἴκου πατριῶν.

[15] *who was* the brother of the son of Abdiel, the son of Guni, *he was* chief of the house of their families.

[16] κατῴκουν ἐν Γαλααδ, ἐν Βασαν καὶ ἐν ταῖς κώμαις αὐτῶν καὶ πάντα τὰ περίχωρα Σαρων ἕως ἐξόδου.

[16] They dwelt in Galaad, in Basan, and in their villages, and *in* all the country round about Saron to the border.

[17] πάντων ὁ καταλοχισμὸς ἐν ἡμέραις Ιωαθαμ βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ βασιλέως Ισραηλ.

[17] The enumeration of *them* all took place in the days of Joatham king of Juda, and in the days of Jeroboam king of Israel.

[18] Υἱοὶ Ρουβην καὶ Γαδ καὶ ἥμισυ φυλῆς Μανασση ἐξ υἱῶν δυνάμεως, ἄνδρες αἴροντες ἀσπίδας καὶ μάχαιραν καὶ τείνοντες τόξον καὶ δεδιδαγμένοι πόλεμον, τεσσαράκοντα καὶ τέσσαρες χιλιάδες καὶ ἑπτακόσιοι καὶ ἑξήκοντα ἐκπορευόμενοι εἰς παράταξιν.

[18] The sons of Ruben and Gad, and the half-tribe of Manasse, of mighty men, bearing shields and sword, and bending the bow, and skilled in war, *were* forty and four thousand and seven hundred and sixty, going forth to battle.

[19] καὶ ἐποίουν πόλεμον μετὰ τῶν Αγαρηνῶν καὶ Ιτουραίων καὶ Ναφισαίων καὶ Ναδαβαίων

[19] And they made war with the Agarenes, and Itureans, and Naphiseans, and Nadabeans,

[20] καὶ κατίσχυσαν ἐπ᾽ αὐτῶν, καὶ ἐδόθησαν εἰς χεῖρας αὐτῶν οἱ Αγαραῖοι καὶ πάντα τὰ σκηνώματα αὐτῶν, ὅτι πρὸς τὸν θεὸν ἐβόησαν ἐν τῷ πολέμῳ, καὶ ἐπήκουσεν αὐτοῖς, ὅτι ἤλπισαν ἐπ᾽ αὐτόν.

[20] and they prevailed against them: and the Agaraeans were given into their hands, *they* and all their tents: for they cried to God in the battle, and he hearkened to them, because they trusted on him.

[21] καὶ ᾐχμαλώτευσαν τὴν ἀποσκευὴν αὐτῶν, καμήλους πεντακισχιλίας καὶ προβάτων διακοσίας πεντήκοντα χιλιάδας, ὄνους δισχιλίους καὶ ψυχὰς ἀνδρῶν ἑκατὸν χιλιάδας·

[21] And they took captive their store; five thousand camels, and two hundred and fifty thousand sheep, two thousand asses, and a hundred thousand men.

[22] ὅτι τραυματίαι πολλοὶ ἔπεσον, ὅτι παρὰ τοῦ θεοῦ ὁ πόλεμος. καὶ κατῴκησαν ἀντ αὐτῶν ἕως τῆς μετοικεσίας.

[22] For many fell slain, because the war *was* of God. And they dwelt in their place until the captivity.

[23] Καὶ οἱ ἡμίσεις φυλῆς Μανασση κατῴκησαν ἐν τῇ γῇ ἀπὸ Βασαν ἕως Βααλερμων καὶ Σανιρ καὶ ὄρος Αερμων· καὶ ἐν τῷ Λιβάνῳ αὐτοὶ ἐπλεονάσθησαν.

[23] And the half-tribe of Manasse dwelt from Basan to Baal, Ermon, and Sanir, and *to* the mount Aermon: and they increased in Libanus.

[24] καὶ οὗτοι ἀρχηγοὶ οἴκου πατριῶν αὐτῶν· Οφερ καὶ Ισει καὶ Ελιηλ καὶ Εσδριηλ καὶ Ιερμια καὶ Ωδουια καὶ Ιεδιηλ, ἄνδρες ἰσχυροὶ δυνάμει, ἄνδρες ὀνομαστοί, ἄρχοντες τῶν οἴκων πατριῶν αὐτῶν.

[24] And these were the heads of the houses of their families; Opher, and Sei, and Eliel, and Jeremia, and Oduia, and Jediel, mighty men of valour, men of renown, heads of the houses of their families.

[25] Καὶ ἠθέτησαν ἐν θεῷ πατέρων αὐτῶν καὶ ἐπόρνευσαν ὀπίσω θεῶν λαῶν τῆς γῆς, οὓς ἐξῆρεν ὁ θεὸς ἀπὸ προσώπου αὐτῶν.

[25] But they rebelled against the God of their fathers, and went a-whoring after the gods of the nations of the land, whom God cast out from before them.

[26] καὶ ἐπήγειρεν ὁ θεὸς Ισραηλ τὸ πνεῦμα Φαλωχ βασιλέως Ασσουρ καὶ τὸ πνεῦμα Θαγλαθφαλνασαρ βασιλέως Ασσουρ, καὶ μετῴκισεν τὸν Ρουβην καὶ τὸν Γαδδι καὶ τὸ ἥμισυ φυλῆς Μανασση καὶ ἤγαγεν αὐτοὺς εἰς Χαλαχ καὶ Χαβωρ καὶ ἐπὶ ποταμὸν Γωζαν ἕως τῆς ἡμέρας ταύτης.

[26] And the God of Israel stirred up the spirit of Phaloch king of Assyria, and the spirit of Thagla-phallasar king of Assyria, and carried away Ruben and Gaddi, and the half-tribe of Manasse, and brought them to Chaach, and Chabor, and to the river Gozan, until this day.

[27] Υἱοὶ Λευι· Γεδσων, Κααθ καὶ Μεραρι.

[1] The sons of Levi: Gedson, Caath, and Merari.

[28] καὶ υἱοὶ Καάθ· Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ.

[2] And the sons of Caath; Ambram, and Issaar, Chebron, and Oziel.

[29] καὶ υἱοὶ Αμβραμ· Ααρων καὶ Μωϋσῆς καὶ Μαριαμ. καὶ υἱοὶ Ααρων· Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ.

[3] And the sons of Ambram; Aaron, and Moses, and Mariam: and the sons of Aaron; Nadab, and Abiud, Eleazar, and Ithamar.

[30] Ελεαζαρ ἐγέννησεν τὸν Φινεες, Φινεες ἐγέννησεν τὸν Αβισου,

[4] Eleazar begot Phinees, Phinees begot Abisu;

[31] Αβισου ἐγέννησεν τὸν Βωκαι, Βωκαι ἐγέννησεν τὸν Οζι,

[5] Abisu begot Bokki, and Bokki begot Ozi;

[32] Οζι ἐγέννησε τὸν Ζαραια, Ζαραια ἐγέννησεν τὸν Μαριηλ,

[6] Ozi begot Zaraia, Zaraia begot Mariel;

[33] καὶ Μαριηλ ἐγέννησεν τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ,

[7] and Mariel begot Amaria, and Amaria begot Achitob;

[34] καὶ Αχιτωβ ἐγέννησεν τὸν Σαδωκ, καὶ Σαδωκ ἐγέννησεν τὸν Αχιμαας,

[8] and Achitob begot Sadoc, and Sadoc begot Achimaas;

[35] καὶ Αχιμαας ἐγέννησεν τὸν Αζαρια, καὶ Αζαριας ἐγέννησεν τὸν Ιωαναν,

[9] and Achimaas begot Azarias, and Azarias begot Joanan;

[36] καὶ Ιωανας ἐγέννησεν τὸν Αζαριαν· οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησεν Σαλωμων ἐν Ιερουσαλημ.

[10] and Joanan begot Azarias: he ministered as priest in the house which Solomon built in Jerusalem.

[37] καὶ ἐγέννησεν Αζαρια τὸν Αμαρια, καὶ Αμαρια ἐγέννησεν τὸν Αχιτωβ,

[11] And Azarias begot Amaria, and Amaria begot Achitob;

[38] καὶ Αχιτωβ ἐγέννησεν τὸν Σαδωκ, καὶ Σαδωκ ἐγέννησεν τὸν Σαλωμ,

[12] and Achitob begot Sadoc, and Sadoc begot Salom;

[39] καὶ Σαλωμ ἐγέννησεν τὸν Χελκιαν, καὶ Χελκιας ἐγέννησεν τὸν Αζαρια,

[13] and Salom begot Chelcias, and Chelcias begot Azarias;

[40] καὶ Αζαριας ἐγέννησεν τὸν Σαραια, καὶ Σαραιας ἐγέννησεν τὸν Ιωσαδακ.

[14] and Azarias begot Saraia, and Saraias begot Josadac.

[41] καὶ Ιωσαδακ ἐπορεύθη ἐν τῇ μετοικίᾳ μετὰ Ιουδα καὶ Ιερουσαλημ ἐν χειρὶ Ναβουχοδονοσορ.

[15] And Josadac went into captivity with Juda and Jerusalem under Nabuchodonosor.

CHAPTER 6

[1] Υἱοὶ Λευι· Γεδσων, Κααθ καὶ Μεραρι.

[16] The sons of Levi: Gedson, Caath, and Merari.

[2] καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Γεδσων· Λοβενι καὶ Σεμει.

[17] And these *are* the names of the sons of Gedson; Lobeni, and Semei.

[3] υἱοὶ Κααθ· Αμβραμ καὶ Ισσααρ, Χεβρων καὶ Οζιηλ.

[18] The sons of Caath; Ambram, and Issaar, Chebron, and Oziel.

[4] υἱοὶ Μεραρι· Μοολι καὶ Ομουσι. – καὶ αὗται αἱ πατριαὶ τοῦ Λευι κατὰ πατριὰς αὐτῶν·

[19] The sons of Merari; Mooli and Musi: and these *are* the families of Levi, according to their families.

[5] τῷ Γεδσων· τῷ Λοβενι υἱῷ αὐτοῦ Ιεεθ υἱὸς αὐτοῦ, Ζεμμα υἱὸς αὐτοῦ,

[20] To Gedson — to Lobeni his son — *were born* Jeth his son, Zammath his son,

[6] Ιωαχ υἱὸς αὐτοῦ, Αδδι υἱὸς αὐτοῦ, Ζαρα υἱὸς αὐτοῦ, Ιεθρι υἱὸς αὐτοῦ. –

[21] Joab his son, Addi his son, Zara his son, Jethri his son.

[7] υἱοὶ Κααθ· Αμιναδαβ υἱὸς αὐτοῦ, Κορε υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ,

[22] The sons of Caath; Aminadab his son, Core his son, Aser his son;

[8] Ελκανα υἱὸς αὐτοῦ, καὶ Αβιασαφ υἱὸς αὐτοῦ, Ασιρ υἱὸς αὐτοῦ,

[23] Helcana his son, Abisaph his son, Aser his son:

[9] Θααθ υἱὸς αὐτοῦ, Ουριηλ υἱὸς αὐτοῦ, Οζια υἱὸς αὐτοῦ, Σαουλ υἱὸς αὐτοῦ.

[24] Thaath his son, Uriel his son, Ozia his son, Saul his son.

[10] καὶ υἱοὶ Ελκανα· Αμασι καὶ Αχιμωθ,

[25] And the sons of Helcana; Amessi, and Achimoth.

[11] Ελκανα υἱὸς αὐτοῦ, Σουφι υἱὸς αὐτοῦ καὶ Ναθ υἱὸς αὐτοῦ,

[26] Helcana his son, Suphi his son, Cainaath his son;

[12] Ελιαβ υἱὸς αὐτοῦ, Ιδαερ υἱὸς αὐτοῦ, Ελκανα υἱὸς αὐτοῦ.

[27] Eliab his son, Jeroboam his son, Helcana his son.

[13] υἱοὶ Σαμουηλ· ὁ πρωτότοκος Σανι καὶ Αβια. –

[28] The sons of Samuel; the first-born Sani, and Abia.

[14] υἱοὶ Μεραρι· Μοολι, Λοβενι υἱὸς αὐτοῦ, Σεμει υἱὸς αὐτοῦ, Οζα υἱὸς αὐτοῦ,

[29] The sons of Merari; Mooli, Lobeni his son, Semei his son, Oza his son;

[15] Σομεα υἱὸς αὐτοῦ, Αγγια υἱὸς αὐτοῦ, Ασαια υἱὸς αὐτοῦ.

[30] Samaa his son, Angia his son, Asaias his son.

[16] Καὶ οὗτοι οὓς κατέστησεν Δαυιδ ἐπὶ χεῖρας ᾀδόντων ἐν οἴκῳ κυρίου ἐν τῇ καταπαύσει τῆς κιβωτοῦ,

[31] And these *were the men* whom David set over the service of the singers in the house of the Lord when the ark was at rest.

[17] καὶ ἦσαν λειτουργοῦντες ἐναντίον τῆς σκηνῆς οἴκου μαρτυρίου ἐν ὀργάνοις, ἕως οὗ ᾠκοδόμησεν Σαλωμων τὸν οἶκον κυρίου ἐν Ιερουσαλημ, καὶ ἔστησαν κατὰ τὴν κρίσιν αὐτῶν ἐπὶ τὰς λειτουργίας αὐτῶν.

[32] And they ministered in front of the tabernacle of witness *playing* on instruments, until Solomon built the house of the Lord in Jerusalem; and they stood according to their order for their services.

[18] καὶ οὗτοι οἱ ἑστηκότες καὶ οἱ υἱοὶ αὐτῶν ἐκ τῶν υἱῶν τοῦ Καθ· Αιμαν ὁ ψαλτῳδὸς υἱὸς Ιωηλ υἱοῦ Σαμουηλ

[33] And these *were the men* that stood, and their sons, of the sons of Caath: *Æ*man the psalm singer, son of Joel, the son of Samuel,

[19] υἱοῦ Ελκανα υἱοῦ Ηδαδ υἱοῦ Ελιηλ υἱοῦ Θιε

[34] the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas,

[20] υἱοῦ Σουφ υἱοῦ Ελκανα υἱοῦ Μεθ’ υἱοῦ Αμασιου

[35] the son of Suph, the son of Helcana, the son of Maath, the son of Amathi,

[21] υἱοῦ Ελκανα υἱοῦ Ιωηλ υἱοῦ Αζαρια υἱοῦ Σαφανια

[36] the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias,

[22] υἱοῦ Θααθ υἱοῦ Ασιρ υἱοῦ Αβιασαφ υἱοῦ Κορε

[37] the son of Thaath, the son of Aser, the son of Abiasaph, the son of Core,

[23] υἱοῦ Ισσααρ υἱοῦ Καθ υἱοῦ Λευι υἱοῦ Ισραηλ. –

[38] the son of Isaar, the son of Caath, the son of Levi, the son of Israel.

[24] καὶ ἀδελφὸς αὐτοῦ Ασαφ ὁ ἑστηκὼς ἐν δεξιᾷ αὐτοῦ· Ασαφ υἱὸς Βαραχια υἱοῦ Σαμαα

[39] And his brother Asaph, who stood at his right hand; Asaph the son of Barachias, the son of Samaa,

[25] υἱοῦ Μιχαηλ υἱοῦ Μαασια υἱοῦ Μελχια

[40] the son of Michael, the son of Baasia, the son of Melchia,

[26] υἱοῦ Αθανι υἱοῦ Ζαραι υἱοῦ Αδια

[41] the son of Athani, the son of Zaarai,

[27] υἱοῦ Αιθαν υἱοῦ Ζαμμα υἱοῦ Σεμει

[42] the son of Adai, the son of Ætham, the son of Zammam, the son of Semei,

[28] υἱοῦ Ηχα υἱοῦ Γεδσων υἱοῦ Λευι. –

[43] the son of Jeeth, the son of Gedson, the son of Levi.

[29] καὶ υἱοὶ Μεραρι ἀδελφοῦ αὐτῶν ἐξ ἀριστερῶν· Αιθαν υἱὸς Κισαι υἱοῦ Αβδι υἱοῦ Μαλωχ

[44] And the sons of Merari their brethren on the left hand: Ætham the son of Kisa, the son of Abai, the son of Maloch,

[30] υἱοῦ Ασεβι υἱοῦ Αμεσσια υἱοῦ Χελκιου

[45] the son of Asebi,

[31] υἱοῦ Αμασαι υἱοῦ Βανι υἱοῦ Σεμμηρ

[46] the son of Amessias, the son of Bani, the son of Semer,

[32] υἱοῦ Μοολι υἱοῦ Μουσι υἱοῦ Μεραρι υἱοῦ Λευι.

[47] the son of Mooli, the son of Musi, the son of Merari, the son of Levi.

[33] Καὶ ἀδελφοὶ αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν οἱ Λευῖται δεδομένοι εἰς πᾶσαν ἐργασίαν λειτουργίας σκηνῆς οἴκου τοῦ θεοῦ.

[48] And their brethren according to the houses of their fathers, *were* the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.

[34] καὶ Ααρων καὶ οἱ υἱοὶ αὐτοῦ θυμιῶντες ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων καὶ ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων εἰς πᾶσαν ἐργασίαν ἅγια τῶν ἁγίων καὶ ἐξιλάσκεσθαι περὶ Ισραηλ κατὰ πάντα, ὅσα ἐνετείλατο Μωϋσῆς παῖς τοῦ θεοῦ. –

[49] And Aaron and his sons *were* to burn incense on the altar of whole-burnt-offerings, and on the altar of incense, for all the ministry *in* the holy of holies, and to make atonement for Israel, according to all things that Moses the servant of the Lord commanded.

[35] καὶ οὗτοι υἱοὶ Ααρων· Ελεαζαρ υἱὸς αὐτοῦ. Φινεες υἱὸς αὐτοῦ, Αβισου υἱὸς αὐτοῦ,

[50] And these *are* the sons of Aaron; Eleazar his son, Phinees his son, Abisu his son,

[36] Βωκαι υἱὸς αὐτοῦ, Οζι υἱὸς αὐτοῦ, Ζαραια υἱὸς αὐτοῦ,

[51] Bokki his son, Ozi his son, Saraia his son,

[37] Μαριηλ υἱὸς αὐτοῦ, Αμαρια υἱὸς αὐτοῦ, Αχιτωβ υἱὸς αὐτοῦ,

[52] Mariel his son, Amaria his son, Achitob his son,

[38] Σαδωκ υἱὸς αὐτοῦ, Αχιμαας υἱὸς αὐτοῦ.

[53] Sadoc his son, Achimaas his son.

[39] Καὶ αὗται αἱ κατοικίαι αὐτῶν ἐν ταῖς κώμαις αὐτῶν ἐν τοῖς ὁρίοις αὐτῶν· τοῖς υἱοῖς Ααρων τῇ πατριᾷ τοῦ Καααθι – ὅτι αὐτοῖς ἐγένετο ὁ κλῆρος –

[54] And these *are* their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot.

[40] καὶ ἔδωκαν αὐτοῖς τὴν Χεβρων ἐν γῇ Ιουδα καὶ τὰ περισπόρια αὐτῆς κύκλῳ αὐτῆς·

[55] And they gave them Chebron in the land of Juda, and its suburbs round about it.

[41] καὶ τὰ πεδία τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκαν τῷ Χαλεβ υἱῷ Ιεφοννη.

[56] But the fields of the city, and its villages, they gave to Chaleb the son of Jephonne.

[42] καὶ τοῖς υἱοῖς Ααρων ἔδωκαν τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Χεβρων καὶ τὴν Λοβνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Σελνα καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Εσθαμω καὶ τὰ περισπόρια αὐτῆς

[57] And to the sons of Aaron they gave the cities of refuge, *even* Chebron, and Lobna and her suburbs round about, and Selna and her suburbs, and Esthamo and her suburbs,

[43] καὶ τὴν Ιεθθαρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Δαβιρ καὶ τὰ περισπόρια αὐτῆς

[58] and Jethar and her suburbs, and Dabir and her suburbs,

[44] καὶ τὴν Ασαν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ατταν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Βασαμυς καὶ τὰ περισπόρια αὐτῆς

[59] and Asan and her suburbs, and Baethsamys and her suburbs:

[45] καὶ ἐκ φυλῆς Βενιαμιν τὴν Γαβεε καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Γαλεμεθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αγχωχ καὶ τὰ περισπόρια αὐτῆς· πᾶσαι αἱ πόλεις αὐτῶν τρισκαίδεκα πόλεις κατὰ πατριὰς αὐτῶν.

[60] and of the tribe of Benjamin Gabai and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs: all their cities *were* thirteen cities according to their families.

[46] Καὶ τοῖς υἱοῖς Κααθ τοῖς καταλοίποις ἐκ τῶν πατριῶν ἐκ τῆς φυλῆς ἐκ τοῦ ἡμίσους φυλῆς Μανασση κλήρῳ πόλεις δέκα. –

[61] And to the sons of Caath that were left of their families, *there were given* out of the tribe, *namely*, out of the half-tribe of Manasse, by lot, ten cities.

[47] καὶ τοῖς υἱοῖς Γεδσων κατὰ πατριὰς αὐτῶν ἐκ φυλῆς Ισσαχαρ, ἐκ φυλῆς Ασηρ, ἐκ φυλῆς Νεφθαλι, ἐκ φυλῆς Μανασση ἐν τῇ Βασαν πόλεις τρισκαίδεκα. –

[62] And to the sons of Gedson according to their families *there were given* thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan.

[48] καὶ τοῖς υἱοῖς Μεραρι κατὰ πατριὰς αὐτῶν ἐκ φυλῆς Ρουβην, ἐκ φυλῆς Γαδ, ἐκ φυλῆς Ζαβουλων κλήρῳ πόλεις δέκα δύο.

[63] And to the sons of Merari according to their families *there were given*, by lot, twelve cities of the tribe of Ruben, of the tribe of Gad, *and* of the tribe of Zabulon.

[49] Καὶ ἔδωκαν οἱ υἱοὶ Ισραηλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν·

[64] So the children of Israel gave to the Levites the cities and their suburbs.

[50] καὶ ἔδωκαν ἐν κλήρῳ ἐκ φυλῆς υἱῶν Ιουδα καὶ ἐκ φυλῆς υἱῶν Συμεων τὰς πόλεις ταύτας, ἃς ἐκάλεσεν αὐτὰς ἐπ᾽ ὀνόματος. –

[65] And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Symeon, and out of the tribe of the children of Benjamin, these cities which they call by name.

[51] καὶ ἀπὸ τῶν πατριῶν υἱῶν Κααθ καὶ ἐγένοντο πόλεις τῶν ὁρίων αὐτῶν ἐκ φυλῆς Εφραιμ.

[66] And *to the members* of the families of the sons of Caath there were also given the cities of their borders out of the tribe of Ephraim.

[52] καὶ ἔδωκαν αὐτῷ τὰς πόλεις τῶν φυγαδευτηρίων, τὴν Συχεμ καὶ τὰ περισπόρια αὐτῆς ἐν ὄρει Εφραιμ καὶ τὴν Γαζερ καὶ τὰ περισπόρια αὐτῆς

[67] And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs,

[53] καὶ τὴν Ιεκμααμ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Βαιθωρων καὶ τὰ περισπόρια αὐτῆς

[68] and Jecmaan and her suburbs, and Baethoron and her suburbs,

[54] καὶ τὴν Εγλαμ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Γεθρεμμων καὶ τὰ περισπόρια αὐτῆς

[69] and Ælon and her suburbs, and Gethremmon and her suburbs:

[55] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση τὴν Αναρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιεβλααμ καὶ τὰ περισπόρια αὐτῆς κατὰ πατριὰν τοῖς υἱοῖς Κααθ τοῖς καταλοίποις. –

[70] and of the half-tribe of Manasse Anar and her suburbs, and Jemblaan and her suburbs, to the sons of Caath that were left, according to *each several* family.

[56] τοῖς υἱοῖς Γεδσων ἀπὸ πατριῶν ἡμίσους φυλῆς Μανασση τὴν Γωλαν ἐκ τῆς Βασαν καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ασηρωθ καὶ τὰ περισπόρια αὐτῆς

[71] To the sons of Gedson from the families of the half-tribe of Manasse *they gave* Golan of Basan and her suburbs, and Aseroth and her suburbs.

[57] καὶ ἐκ φυλῆς Ισσαχαρ τὴν Κεδες καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Δεβερι καὶ τὰ περισπόρια αὐτῆς

[72] And out of the tribe of Issachar, Kedes and her suburbs, and Deberi and her suburbs, and Dabor and her suburbs,

[58] καὶ τὴν Δαβωρ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αναμ καὶ τὰ περισπόρια αὐτῆς

[73] and Ramoth, and Ænan and her suburbs.

[59] καὶ ἐκ φυλῆς Ασηρ τὴν Μασαλ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Αβαραν καὶ τὰ περισπόρια αὐτῆς

[74] And of the tribe of Aser; Maasal and her suburbs, and Abdon and her suburbs,

[60] καὶ τὴν Ικακ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ροωβ καὶ τὰ περισπόρια αὐτῆς

[75] and Acac and her suburbs, and Roob and her suburbs.

[61] καὶ ἀπὸ φυλῆς Νεφθαλι τὴν Κεδες ἐν τῇ Γαλιλαίᾳ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Χαμωθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Καριαθαιμ καὶ τὰ περισπόρια αὐτῆς. –

[76] And of the tribe of Nephthali; Kedes in Galilee and her suburbs, and Chamoth and her suburbs, and Kariathaim and her suburbs.

[62] τοῖς υἱοῖς Μεραρι τοῖς καταλοίποις ἐκ φυλῆς Ζαβουλων τὴν Ρεμμων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Θαχχια καὶ τὰ περισπόρια αὐτῆς

[77] To the sons of Merari that were left, *they gave* out of the tribe of Zabulon Remmon and her suburbs, and Thabor and her suburbs:

[63] καὶ ἐκ τοῦ πέραν τοῦ Ιορδάνου Ιεριχω κατὰ δυσμὰς τοῦ Ιορδάνου ἐκ φυλῆς Ρουβην τὴν Βοσορ ἐν τῇ ἐρήμῳ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιασα καὶ τὰ περισπόρια αὐτῆς

[78] out of *the country* beyond Jordan; Jericho westward of Jordan: out of the tribe of Ruben; Bosor in the wilderness and her suburbs, and Jasa and her suburbs,

[64] καὶ τὴν Καδημωθ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μωφααθ καὶ τὰ περισπόρια αὐτῆς

[79] and Kadmoth and her suburbs, and Maephla and her suburbs.

[65] καὶ ἐκ φυλῆς Γαδ τὴν Ραμωθ Γαλααδ καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Μααναιμ καὶ τὰ περισπόρια αὐτῆς

[80] Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Maanaim and her suburbs,

[66] καὶ τὴν Εσεβων καὶ τὰ περισπόρια αὐτῆς καὶ τὴν Ιαζηρ καὶ τὰ περισπόρια αὐτῆς.

[81] and Esebon and her suburbs, and Jazer and her suburbs.

CHAPTER 7

[1] Καὶ τοῖς υἱοῖς Ισσαχαρ· Θωλα καὶ Φουα καὶ Ιασουβ καὶ Σεμερων, τέσσαρες.

[1] And *as* to the sons of Issachar, *they were* Thola, and Phua, and Jasub, and Semeron, four.

[2] καὶ υἱοὶ Θωλα· Οζι καὶ Ραφαια καὶ Ιεριηλ καὶ Ιεμου καὶ Ιεβασαμ καὶ Σαμουηλ, ἄρχοντες οἴκων πατριῶν αὐτῶν τῷ Θωλα ἰσχυροὶ δυνάμει κατὰ γενέσεις αὐτῶν. ὁ ἀριθμὸς αὐτῶν ἐν ἡμέραις Δαυιδ εἴκοσι καὶ δύο χιλιάδες καὶ ἑξακόσιοι.

[2] And the sons of Thola; Ozi, Raphaia, and Jeriel, and Jamai, and Jemasan, and Samuel, chiefs of their fathers' houses *belonging to* Thola, men of might according to their generations; their number in the days of David *was* twenty and two thousand and six hundred.

[3] καὶ υἱοὶ Οζι· Ιεζρια, καὶ υἱοὶ Ιεζρια· Μιχαηλ καὶ Οβδια καὶ Ιωηλ καὶ Ιεσια, πέντε, ἄρχοντες πάντες.

[3] And the sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu, and Joel, and Jesia, five, all rulers.

[4] καὶ ἐπ' αὐτῶν κατὰ γενέσεις αὐτῶν κατ' οἴκους πατρικοὺς αὐτῶν ἰσχυροὶ παρατάξασθαι εἰς πόλεμον τριάκοντα καὶ ἓξ χιλιάδες, ὅτι ἐπλήθυναν γυναῖκας καὶ υἱούς.

[4] And with them, according to their generations, according to the houses of their families, *were men* mighty to set *armies* in array for war, thirty and six thousand, for they had multiplied *their* wives and children.

[5] καὶ ἀδελφοὶ αὐτῶν εἰς πάσας πατριὰς Ισσαχαρ ἰσχυροὶ δυνάμει ὀγδοήκοντα καὶ ἑπτὰ χιλιάδες, ὁ ἀριθμὸς αὐτῶν τῶν πάντων.

[5] And their brethren among all the families of Issachar, also mighty men, *were* eighty-seven thousand — *this was* the number of them all.

[6] Βενιαμιν· Βαλε καὶ Βαχιρ καὶ Ιαδιηλ, τρεῖς.

[6] The sons of Benjamin; Bale, and Bachir, and Jediel, three.

[7] καὶ υἱοὶ Βαλε· Ασεβων καὶ Οζι καὶ Οζιηλ καὶ Ιεριμωθ καὶ Ουρι, πέντε, ἄρχοντες οἴκων πατρικῶν ἰσχυροὶ δυνάμει. καὶ ὁ ἀριθμὸς αὐτῶν εἴκοσι καὶ δύο χιλιάδες καὶ τριάκοντα τέσσαρες.

[7] And the sons of Bale; Esebon, and Ozi, and Oziel, and Jerimuth, and Uri, five; heads of houses of families, mighty men; and their number *was* twenty and two thousand and thirty-four.

[8] καὶ υἱοὶ Βαχιρ· Ζαμαριας καὶ Ιωας καὶ Ελιεζερ καὶ Ελιθεναν καὶ Αμαρια καὶ Ιεριμωθ καὶ Αβιου καὶ Αναθωθ καὶ Γεμεεθ. πάντες οὗτοι υἱοὶ Βαχιρ.

[8] And the sons of Bachir; Zemira, and Joas, and Eliezer, and Elithenan, and Amaria, and Jerimuth, and Abiud, and Anathoth, and Eleemeth: all these *were* the sons of Bachir.

[9] καὶ ὁ ἀριθμὸς αὐτῶν κατὰ γενέσεις αὐτῶν, ἄρχοντες οἴκων πατριῶν αὐτῶν ἰσχυροὶ δυνάμει, εἴκοσι χιλιάδες καὶ διακόσιοι.

[9] And their number according to their generations, (*they were* chiefs of their fathers' houses, men of might), *was* twenty thousand and two hundred.

[10] καὶ υἱοὶ Ιαδιηλ· Βαλααν. καὶ υἱοὶ Βαλααν· Ιαους καὶ Βενιαμιν καὶ Αωθ καὶ Χανανα καὶ Ζαιθαν καὶ Ραμεσσαι καὶ Αχισααρ.

[10] And the sons of Jediel; Balaan: and the sons of Balaan; Jaus, and Benjamin, and Aoth, and Chanana, and Zaethan, and Tharsi, and Achisaar.

[11] πάντες οὗτοι υἱοὶ Ιαδιηλ ἄρχοντες τῶν πατριῶν ἰσχυροὶ δυνάμει ἑπτακαίδεκα χιλιάδες καὶ διακόσιοι ἐκπορευόμενοι δυνάμει τοῦ πολεμεῖν.

[11] All these *were* the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred, going forth to war with might.

[12] καὶ Σαπφιν καὶ Απφιν καὶ υἱοὶ Ραωμ· υἱὸς αὐτοῦ Αερ.

[12] And Sapphin, and Apphin, and the sons of Or, Asom, whose son *was* Aor.

[13] Υἱοὶ Νεφθαλι· Ιασιηλ καὶ Γωνι καὶ Ισσιηρ καὶ Σαλωμ, υἱοὶ Βαλαα.

[13] The sons of Nephthali; Jasiel, Goni, and Aser, and Sellum, his sons, Balam his son.

[14] Υἱοὶ Μανασση· Ασεριηλ, ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα· ἔτεκεν τὸν Μαχιρ πατέρα Γαλααδ.

[14] The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad.

[15] καὶ Μαχιρ ἔλαβεν γυναῖκα τῷ Αμφιν καὶ Μαμφιν· καὶ ὄνομα ἀδελφῆς αὐτοῦ Μοωχα. καὶ ὄνομα τῷ δευτέρῳ Σαλπααδ, καὶ ἐγεννήθησαν τῷ Σαλπααδ θυγατέρες.

[15] And Machir took a wife for Apphin and Sapphin, and his sister's name was Moocha; and the name of the second *son* was Sapphaad; and to Sapphaad were born daughters.

[16] καὶ ἔτεκεν Μοωχα γυνὴ Μαχιρ υἱὸν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Φαρες, καὶ ὄνομα ἀδελφοῦ αὐτοῦ Σορος· υἱὸς αὐτοῦ Ουλαμ.

[16] And Moocha the wife of Machir bore a son, and called his name Phares; and his brother's name *was* Surus; his sons *were* Ulam, and Rocom.

[17] καὶ υἱοὶ Ουλαμ· Βαδαν. οὗτοι υἱοὶ Γαλααδ υἱοῦ Μαχιρ υἱοῦ Μανασση.

[17] And the sons of Ulam; Badam. These *were* the sons of Galaad, the son of Machir, the son of Manasse.

[18] καὶ ἀδελφὴ αὐτοῦ ἡ Μαλεχεθ ἔτεκεν τὸν Ισαδεκ καὶ τὸν Αβιεζερ καὶ τὸν Μαελα.

[18] And his sister Malecheth bore Isud, and Abiezer, and Maela.

[19] καὶ ἦσαν υἱοὶ Σεμιρα· Ιααιμ καὶ Συχεμ καὶ Λακει καὶ Ανιαμ.

[19] And the sons of Semira were, Aim, and Sychem, and Lakim, and Anian.

[20] Καὶ υἱοὶ Εφραιμ· Σωθαλα, καὶ Βαραδ υἱὸς αὐτοῦ, καὶ Θααθ υἱὸς αὐτοῦ, Ελεαδα υἱὸς αὐτοῦ, Νομεε υἱὸς αὐτοῦ,

[20] And the sons of Ephraim; Sothalath, and Barad his son, and Thaath his son, Elada his son, Saath his son,

[21] Ζαβεδ υἱὸς αὐτοῦ, Σωθελε υἱὸς αὐτοῦ καὶ Εζερ καὶ Ελεαδ. καὶ ἀπέκτειναν αὐτοὺς ἄνδρες Γεθ οἱ τεχθέντες ἐν τῇ γῇ, ὅτι κατέβησαν λαβεῖν τὰ κτήνη αὐτῶν.

[21] and Zabad his son, Sothele his son, and Azer, and Elead: and the men of Geth who were born in the land slew them, because they went down to take their cattle.

[22] καὶ ἐπένθησεν Εφραιμ πατὴρ αὐτῶν ἡμέρας πολλάς, καὶ ἦλθον ἀδελφοὶ αὐτοῦ τοῦ παρακαλέσαι αὐτόν.

[22] And their father Ephraim mourned many days, and his brethren came to comfort him.

[23] καὶ εἰσῆλθεν πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔλαβεν ἐν γαστρὶ καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Βαραγα, ὅτι Ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου.

[23] And he went in to his wife, and she conceived, and bore a son, and he called his name Beria, because, *said he*, he was afflicted in my house.

[24] καὶ ἐν ἐκείνοις τοῖς καταλοίποις καὶ ᾠκοδόμησεν Βαιθωρων τὴν κάτω καὶ τὴν ἄνω. καὶ υἱοὶ Οζαν· Σεηρα

[24] And his daughter *was* Saraa, and he was among them that were left, and he built Baethoron the upper and the lower. And the descendants of Ozan *were* Seera,

[25] καὶ Ραφη υἱοὶ αὐτοῦ, Ρασεφ καὶ Θαλε υἱοὶ αὐτοῦ, Θαεν υἱὸς αὐτοῦ.

[25] and Raphe his son, Saraph and Thalees his sons, Thaen his son.

[26] τῷ Λααδαν υἱῷ αὐτοῦ Αμιουδ υἱὸς αὐτοῦ, Ελισαμα υἱὸς αὐτοῦ,

[26] To Laadan his son *was born his* son Amiud, his son Helisamai, *his* son

[27] Νουμ υἱὸς αὐτοῦ, Ιησουε υἱὸς αὐτοῦ.

[27] Nun, *his* son Jesue, *these were* his sons.

[28] καὶ κατάσχεσις αὐτῶν καὶ κατοικία αὐτῶν· Βαιθηλ καὶ αἱ κῶμαι αὐτῆς, κατ᾽ ἀνατολὰς Νααραν, πρὸς δυσμαῖς Γαζερ καὶ αἱ κῶμαι αὐτῆς· καὶ Συχεμ καὶ αἱ κῶμαι αὐτῆς ἕως Γαιαν καὶ αἱ κῶμαι αὐτῆς.

[28] And their possession and their dwelling *were* Baethel and her towns, to the east Noaran, westward Gazer and her towns, and Sychem and her towns, as far as Gaza and her towns.

[29] καὶ ἕως ὁρίων υἱῶν Μανασση· Βαιθσααν καὶ αἱ κῶμαι αὐτῆς, Θααναχ καὶ αἱ κῶμαι αὐτῆς καὶ Βαλαδ καὶ αἱ κῶμαι αὐτῆς, Μαγεδδω καὶ αἱ κῶμαι αὐτῆς, Δωρ καὶ αἱ κῶμαι αὐτῆς. ἐν ταύταις κατῴκησαν οἱ υἱοὶ Ιωσηφ υἱοῦ Ισραηλ.

[29] And as far as the borders of the sons of Manasse, Baethsaan and her towns, Thanach and her towns, Mageddo and her towns, Dor and her towns. In this the children of Joseph the son of Israel dwelt.

[30] Υἱοὶ Ασηρ· Ιεμνα καὶ Ισουα καὶ Ισουι καὶ Βεριγα, καὶ Σορε ἀδελφὴ αὐτῶν.

[30] The sons of Aser; Jemna, and Suia, and Isui, and Beria, and Sore their sister.

[31] καὶ υἱοὶ Βεριγα· Χαβερ καὶ Μελχιηλ, οὗτος πατὴρ Βερζαιθ.

[31] And the sons of Beria; Chaber, and Melchiel; he *was* the father of Berthaith.

[32] καὶ Χαβερ ἐγέννησεν τὸν Ιαφαλητ καὶ τὸν Σαμηρ καὶ τὸν Χωθαμ καὶ τὴν Σωλα ἀδελφὴν αὐτῶν.

[32] And Chaber begot Japhlet, and Samer, and Chothan, and Sola their sister.

[33] καὶ υἱοὶ Ιαφαλητ· Φεσηχι, Βαμαηλ καὶ Ασιθ· οὗτοι υἱοὶ Ιαφαλητ.

[33] And the sons of Japhlet; Phasec, and Bamael, and Asith: these *are* the sons of Japhlet.

[34] καὶ υἱοὶ Σεμμηρ· Αχιουραογα καὶ Οβα καὶ Αραμ

[34] And the sons of Semmer; Achir, and Rooga, and Jaba, and Aram.

[35] καὶ Βανηελαμ· ἀδελφοὶ αὐτοῦ Σωφα καὶ Ιμανα καὶ Σελλης καὶ Αμαλ.

[35] And the sons of Elam his brother; Sopha, and Imana, and Selles, and Amal.

[36] υἱοὶ Σωφα· Χουχι, Αρναφαρ καὶ Σουαλ καὶ Βαρι καὶ Ιμαρη,

[36] The sons of Sopha; Sue, and Arnaphar, and Suda, and Barin, and Imran,

[37] Σοβαλ καὶ Ωδ καὶ Σεμμα καὶ Σαλισα καὶ Ιεθραν καὶ Βεηρα.

[37] and Basan, and Oa, and Sama, and Salisa, and Jethra, and Beera.

[38] καὶ υἱοὶ Ιεθερ· Ιφινα καὶ Φασφα καὶ Αρα.

[38] And the sons of Jether, Jephina, and Phaspha, and Ara.

[39] καὶ υἱοὶ Ωλα· Ορεχ, Ανιηλ καὶ Ρασια.

[39] And the sons of Ola; Orech, Aniel, and Rasia.

[40] πάντες οὗτοι υἱοὶ Ασηρ, πάντες ἄρχοντες πατριῶν ἐκλεκτοὶ ἰσχυροὶ δυνάμει, ἄρχοντες ἡγούμενοι· ἀριθμὸς αὐτῶν εἰς παράταξιν τοῦ πολεμεῖν, ἀριθμὸς αὐτῶν ἄνδρες εἴκοσι ἓξ χιλιάδες.

[40] All these *were* the sons of Aser, all heads of families, choice, mighty men, chief leaders: their number for battle array — their number *was* twenty-six thousand men.

CHAPTER 8

[1] Καὶ Βενιαμιν ἐγέννησεν τὸν Βαλε πρωτότοκον αὐτοῦ καὶ Ασβηλ τὸν δεύτερον, Ααρα τὸν τρίτον,

[1] Now Benjamin begot Bale his first-born, and Asbel his second *son*, Aara the third, Noa the fourth,

[2] Νωα τὸν τέταρτον καὶ Ραφη τὸν πέμπτον.

[2] and Rapha the fifth.

[3] καὶ ἦσαν υἱοὶ τῷ Βαλε· Αδερ καὶ Γηρα καὶ Αβιουδ

[3] And the sons of Bale were, Adir, and Gera, and Abiud,

[4] καὶ Αβισουε καὶ Νοομα καὶ Αχια

[4] and Abessue, and Noama, and Achia,

[5] καὶ Γηρα καὶ Σωφαρφακ καὶ Ωιμ. –

[5] and Gera, and Sephupham, and Uram.

[6] οὗτοι υἱοὶ Αωδ· οὗτοί εἰσιν ἄρχοντες πατριῶν τοῖς κατοικοῦσιν Γαβεε, καὶ μετῴκισαν αὐτοὺς εἰς Μαναχαθι·

[6] These *were* the sons of Aod: these are the heads of families to them that dwell in Gabee, and they removed them to Machanathi:

[7] καὶ Νοομα καὶ Αχια καὶ Γηρα· οὗτος ιγλααμ καὶ ἐγέννησεν τὸν Ναανα καὶ τὸν Αχιχωδ.

[7] and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.

[8] καὶ Σααρημ ἐγέννησεν ἐν τῷ πεδίῳ Μωαβ μετὰ τὸ ἀποστεῖλαι αὐτὸν Ωσιμ καὶ τὴν Βααδα γυναῖκα αὐτοῦ.

[8] And Saarin begot *children* in the plain of Moab, after that he had sent away Osin and Baada his wives.

[9] καὶ ἐγέννησεν ἐκ τῆς Αδα γυναικὸς αὐτοῦ τὸν Ιωβαβ καὶ τὸν Σεβια καὶ τὸν Μισα καὶ τὸν Μελχαμ

[9] And he begot of his wife Ada, Jolab, and Sebia, and Misa, and Melchas,

[10] καὶ τὸν Ιαως καὶ τὸν Σαβια καὶ τὸν Μαρμα· οὗτοι ἄρχοντες πατριῶν.

[10] and Jebus, and Zabia, and Marma: these *were* heads of families.

[11] καὶ ἐκ τῆς Ωσιμ ἐγέννησεν τὸν Αβιτωβ καὶ τὸν Αλφααλ.

[11] And of Osin he begot Abitol, and Alphaal.

[12] καὶ υἱοὶ Αλφααλ· Ωβηδ, Μεσσααμ, Σεμμηρ· οὗτος ᾠκοδόμησεν τὴν Ωνω καὶ τὴν Λοδ καὶ τὰς κώμας αὐτῆς. –

[12] And the sons of Alphaal; Obed, Misaal, Semmer: he built Ona, and Lod, and its towns:

[13] καὶ Βεριγα καὶ Σαμα· οὗτοι ἄρχοντες τῶν πατριῶν τοῖς κατοικοῦσιν Αιλαμ, καὶ οὗτοι ἐξεδίωξαν τοὺς κατοικοῦντας Γεθ.

[13] and Beria, and Sama; these *were* heads of families among the dwellers in Elam, and they drove out the inhabitants of Geth.

[14] καὶ ἀδελφὸς αὐτοῦ Σωσηκ καὶ Ιαριμωθ

[14] And his brethren *were* Sosec, and Arimoth,

[15] καὶ Ζαβαδια καὶ Ωρηρ καὶ Ωδηδ

[15] and Zabadia, and Ored, and Eder,

[16] καὶ Μιχαηλ καὶ Ιεσφα καὶ Ιωχα υἱοὶ Βαριγα.

[16] and Michael, and Jespha, and Joda, the sons of Beria:

[17] καὶ Ζαβαδια καὶ Μοσολλαμ καὶ Αζακι καὶ Αβαρ

[17] and Zabadia, and Mosollam, and Azaki, and Abar,

[18] καὶ Ισαμαρι καὶ Ιεζλια καὶ Ιωβαβ υἱοὶ Ελφααλ.

[18] and Isamari, and Jexlias, and Jobab, the sons of Elphaal:

[19] καὶ Ιακιμ καὶ Ζεχρι καὶ Ζαβδι

[19] and Jakim, and Zachri, and Zabdi,

[20] καὶ Ελιωηναι καὶ Σαλθι καὶ Ελιηλι

[20] and Elionai, and Salathi,

[21] καὶ Αδαια καὶ Βαραια καὶ Σαμαραθ υἱοὶ Σαμαι.

[21] and Elieli, and Adaia, and Baraia, and Samarath, sons of Samaith:

[22] καὶ Ισφαν καὶ Ωβηδ καὶ Ελεηλ

[22] and Jesphan, and Obed, and Eliel,

[23] καὶ Αβαδων καὶ Ζεχρι καὶ Αναν

[23] and Abdon, and Zechri, and Anan,

[24] καὶ Ανανια καὶ Αμβρι καὶ Αιλαμ καὶ Αναθωθια

[24] and Anania, and Ambri, and Ælam, *and* Anathoth,

[25] καὶ Αθιν καὶ Ιεφεριια καὶ Φελιηλ υἱοὶ Σωσηκ.

[25] and Jathin, and Jephadias, and Phanuel, the sons of Sosec:

[26] καὶ Σαμσαρια καὶ Σααρια καὶ Ογοθολια

[26] and Samsari, and Saarias, and Gotholia,

[27] καὶ Ιαρασια καὶ Ηλια καὶ Ζεχρι υἱοὶ Ιρααμ.

[27] and Jarasia, and Eria, and Zechri, son of Iroam.

[28] οὗτοι ἄρχοντες πατριῶν κατὰ γενέσεις αὐτῶν ἄρχοντες· οὗτοι κατῴκησαν ἐν Ιερουσαλημ. –

[28] These *were* heads of families, chiefs according to their generations: these dwelt in Jerusalem.

[29] καὶ ἐν Γαβαων κατῴκησεν πατὴρ Γαβαων, καὶ ὄνομα γυναικὶ αὐτοῦ Μααχα.

[29] And the father of Gabaon dwelt in Gabaon; and his wife’s name was Moacha.

[30] καὶ υἱὸς αὐτῆς ὁ πρωτότοκος Αβαδων, καὶ Σουρ καὶ Κις καὶ Βααλ καὶ Νηρ καὶ Ναδαβ

[30] And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner,

[31] καὶ Γεδουρ καὶ ἀδελφὸς αὐτοῦ καὶ Ζαχουρ καὶ Μακαλωθ·

[31] and Gedur and his brother, and Zacchur, and Makeloth.

[32] καὶ Μακαλωθ ἐγέννησεν τὸν Σεμαα. καὶ γὰρ οὗτοι κατέναντι τῶν ἀδελφῶν αὐτῶν κατῴκησαν ἐν Ιερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν.

[32] And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brethren with their brethren.

[33] καὶ Νηρ ἐγέννησεν τὸν Κις, καὶ Κις ἐγέννησεν τὸν Σαουλ, καὶ Σαουλ ἐγέννησεν τὸν Ιωναθαν καὶ τὸν Μελχισουε καὶ τὸν Αμιναδαβ καὶ τὸν Ασαβαλ.

[33] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal.

[34] καὶ υἱοὶ Ιωναθαν· Μεριβααλ. καὶ Μεριβααλ ἐγέννησεν τὸν Μιχια.

[34] And the son of Jonathan *was* Meribaal; and Meribaal begot Micha.

[35] καὶ υἱοὶ Μιχια· Φιθων καὶ Μελχηλ καὶ Θερεε καὶ Αχαζ.

[35] And the sons of Micha; Phithon, and Melach, and Tharach, and Achaz.

[36] καὶ Αχαζ ἐγέννησεν τὸν Ιωιαδα, καὶ Ιωιαδα ἐγέννησεν τὸν Γαλεμαθ καὶ τὸν Ασμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μαισα·

[36] And Achaz begot Jada, and Jada begot Salaemath, and Asmoth, and Zambri; and Zambri begot Maesa;

[37] καὶ Μαισα ἐγέννησεν τὸν Βαανα· Ραφαια υἱὸς αὐτοῦ, Ελασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ.

[37] and Maesa begot Baana: Rhaphaea *was* his son, Elasa his son, Esel his son.

[38] καὶ τῷ Εσηλ ἓξ υἱοί, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Εζρικαμ πρωτότοκος αὐτοῦ, καὶ Ισμαηλ καὶ Σαραια καὶ Αβδια καὶ Αναν· πάντες οὗτοι υἱοὶ Εσηλ.

[38] And Esel *had* six sons, and these *were* their name; Ezricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: all these *were* the sons of Esel.

[39] καὶ υἱοὶ Ασηλ ἀδελφοῦ αὐτοῦ· Αιλαμ πρωτότοκος αὐτοῦ, καὶ Ιαις ὁ δεύτερος, Ελιφαλετ ὁ τρίτος.

[39] And the sons of Asel his brother; Ælam his first-born, and Jas the second, and Eliphalet the third.

[40] καὶ ἦσαν υἱοὶ Αιλαμ ἰσχυροὶ ἄνδρες δυνάμει τείνοντες τόξον καὶ πληθύνοντες υἱοὺς καὶ υἱοὺς τῶν υἱῶν, ἑκατὸν πεντήκοντα. πάντες οὗτοι ἐξ υἱῶν Βενιαμιν.

[40] And the sons of Ælam were mighty men, bending the bow, and multiplying sons and grandsons, a hundred *and* fifty. All these *were* of the sons of Benjamin.

CHAPTER 9

[1] Καὶ πᾶς Ισραηλ, ὁ συλλοχισμὸς αὐτῶν, καὶ οὗτοι καταγεγραμμένοι ἐν βιβλίῳ τῶν βασιλέων Ισραηλ καὶ Ιουδα μετὰ τῶν ἀποικισθέντων εἰς Βαβυλῶνα ἐν ταῖς ἀνομίαις αὐτῶν.

[1] And *this is* all Israel, *even* their enrolment: and these *are* written down in the book of the kings of Israel and Juda, with the *names of them* that were carried away to Babylon for their transgressions.

[2] καὶ οἱ κατοικοῦντες πρότερον ἐν ταῖς κατασχέσεσιν αὐτῶν ἐν ταῖς πόλεσιν· Ισραηλ, οἱ ἱερεῖς, οἱ Λευῖται καὶ οἱ δεδομένοι.

[2] And they that dwelt before in their possessions in the cities of Israel, the priests, the Levites, and the appointed ones.

[3] Καὶ ἐν Ιερουσαλημ κατῴκησαν ἀπὸ τῶν υἱῶν Ιουδα καὶ ἀπὸ τῶν υἱῶν Βενιαμιν καὶ ἀπὸ τῶν υἱῶν Εφραιμ καὶ Μανασση·

[3] And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and Manasse.

[4] Γωθι υἱὸς Αμμιουδ υἱοῦ Αμρι υἱοῦ υἱῶν Φαρες υἱοῦ Ιουδα.

[4] And Gnothi, and the son of Samiud, the son of Amri, the son of Ambraim, the son of Buni, son of the sons of Phares, the son of Juda.

[5] καὶ ἐκ τῶν Σηλωνι· Ασαια πρωτότοκος αὐτοῦ καὶ υἱοὶ αὐτοῦ.

[5] And of the Selonites; Asaia his first-born, and his sons.

[6] ἐκ τῶν υἱῶν Ζαρα· Ιηλ καὶ ἀδελφοὶ αὐτῶν, ἑξακόσιοι καὶ ἐνενήκοντα.

[6] Of the sons of Zara; Jeel, and their brethren, six hundred and ninety.

[7] καὶ ἐκ τῶν υἱῶν Βενιαμιν· Σαλω υἱὸς Μοσολλαμ υἱοῦ Ωδουια υἱοῦ Σαναα

[7] And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia, son of Asinu.

[8] καὶ Ιβαναα υἱὸς Ιραμ, καὶ οὗτοι υἱοὶ Οζι υἱοῦ Μαχιρ· καὶ Μασσαλημ υἱὸς Σαφατια υἱοῦ Ραγουηλ υἱοῦ Βαναια

[8] And Jemnaa son of Jeroboam, and Elo: these *are* the sons of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel, son of Jemnai;

[9] καὶ ἀδελφοὶ αὐτῶν κατὰ γενέσεις αὐτῶν, ἐννακόσιοι πεντήκοντα ἕξ, πάντες οἱ ἄνδρες ἄρχοντες πατριῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

[9] and their brethren according to their generations, nine hundred and fifty-six, all the men *were* heads of families according to the houses of their fathers.

[10] Καὶ ἀπὸ τῶν ἱερέων· Ιωδαε καὶ Ιωαριμ καὶ Ιαχιν

[10] And of the priests; Jodae, and Joarim, and Jachin,

[11] καὶ Αζαρια υἱὸς Χελκια υἱοῦ Μοσολλαμ υἱοῦ Σαδωκ υἱοῦ Μαραιωθ υἱοῦ Αχιτωβ ἡγούμενος οἴκου τοῦ θεοῦ

[11] and Azaria the son of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, the ruler of the house of God;

[12] καὶ Αδαια υἱὸς Ιραμ υἱοῦ Πασχωρ υἱοῦ Μαλχια καὶ Μαασαια υἱὸς Αδιηλ υἱοῦ Ιεδιου υἱοῦ Μοσολλαμ υἱοῦ Μασελμωθ υἱοῦ Εμμηρ

[12] and Adaia son of Iraam, son of Phascor, son of Melchia, and Maasaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer;

[13] καὶ ἀδελφοὶ αὐτῶν ἄρχοντες οἴκων πατριῶν χίλιοι ἑπτακόσιοι ἑξήκοντα ἰσχυροὶ δυνάμει εἰς ἐργασίαν λειτουργίας οἴκου τοῦ θεοῦ.

[13] and their brethren, chiefs of their families, a thousand seven hundred and sixty, mighty *men* for the work of the ministration of the house of God.

[14] Καὶ ἐκ τῶν Λευιτῶν· Σαμαια υἱὸς Ασωβ υἱοῦ Εσρικαμ υἱοῦ Ασαβια ἐκ τῶν υἱῶν Μεραρι

[14] And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia, of the sons of Merari.

[15] καὶ Βακβακαρ καὶ Αρης καὶ Γαλαλ καὶ Μανθανιας υἱὸς Μιχα υἱοῦ Ζεχρι υἱοῦ Ασαφ

[15] And Bacbacar, and Ares, and Galaal, and Matthanias son of Micha, son of Zechri, son of Asaph;

[16] καὶ Αβδια υἱὸς Σαμια υἱοῦ Γαλαλ υἱοῦ Ιδιθων καὶ Βαραχια υἱὸς Οσσα υἱοῦ Ηλκανα ὁ κατοικῶν ἐν ταῖς κώμαις Νετωφατι. –

[16] and Abdia, son of Samia, son of Galaal, son of Idithun, and Barachia son of Ossa, son of Helcana — who dwelt in the villages of the Notephatites.

[17] οἱ πυλωροί· Σαλωμ καὶ Ακουβ καὶ Ταλμαν καὶ Αιμαν καὶ ἀδελφοὶ αὐτῶν, Σαλωμ ὁ ἄρχων·

[17] The door-keepers; Salom, Acum, Telmon, and Diman, and their brethren; Salom *was* the chief;

[18] καὶ ἕως ταύτης ἐν τῇ πύλῃ τοῦ βασιλέως κατ᾽ ἀνατολάς· αὗται αἱ πύλαι τῶν παρεμβολῶν υἱῶν Λευι.

[18] and *he waited* hitherto in the king’s gate eastward: these *are* the gates of the companies of the sons of Levi.

[19] καὶ Σαλωμ υἱὸς Κωρη υἱοῦ Αβιασαφ υἱοῦ Κορε καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς οἶκον πατρὸς αὐτοῦ, οἱ Κορῖται, ἐπὶ τῶν ἔργων τῆς λειτουργίας φυλάσσοντες τὰς φυλακὰς τῆς σκηνῆς, καὶ πατέρες αὐτῶν ἐπὶ τῆς παρεμβολῆς κυρίου φυλάσσοντες τὴν εἴσοδον.

[19] And Sellum the son of Core, the son of Abiasaph, the son of Core, and his brethren belonging to the house of his father, the Corites *were* over the works of the service, keeping the watches of the tabernacle, and their fathers over the camp of the Lord, keeping the entrance.

[20] καὶ Φινεες υἱὸς Ελεαζαρ ἡγούμενος ἦν ἐπ᾽ αὐτῶν ἔμπροσθεν, καὶ οὗτοι μετ᾽ αὐτοῦ.

[20] And Phinees son of Eleazar was head over them before the Lord, and these *were* with him.

[21] Ζαχαριας υἱὸς Μασαλαμι πυλωρὸς τῆς θύρας τῆς σκηνῆς τοῦ μαρτυρίου.

[21] Zacharias the son of Mosollami *was* keeper of the door of the tabernacle of witness.

[22] πάντες οἱ ἐκλεκτοὶ ταῖς πύλαις ἐν ταῖς πύλαις διακόσιοι καὶ δέκα δύο· οὗτοι ἐν ταῖς αὐλαῖς αὐτῶν, ὁ καταλοχισμὸς αὐτῶν· τούτους ἔστησεν Δαυιδ καὶ Σαμουηλ ὁ βλέπων τῇ πίστει αὐτῶν.

[22] All the chosen porters in the gates *were* two hundred and twelve, these *were* in their courts, *this was* their distribution: these David and Samuel the seer established in their charge.

[23] καὶ οὗτοι καὶ οἱ υἱοὶ αὐτῶν ἐπὶ τῶν πυλῶν ἐν οἴκῳ κυρίου, ἐν οἴκῳ τῆς σκηνῆς, τοῦ φυλάσσειν.

[23] And these and their sons *were* over the gates in the house of the Lord, and in the house of the tabernacle, to keep watch.

[24] κατὰ τοὺς τέσσαρας ἀνέμους ἦσαν αἱ πύλαι, κατ᾽ ἀνατολάς, θάλασσαν, βορρᾶν, νότον.

[24] The gates were toward the four winds, eastward, westward, northward, southward.

[25] καὶ ἀδελφοὶ αὐτῶν ἐν ταῖς αὐλαῖς αὐτῶν τοῦ εἰσπορεύεσθαι κατὰ ἑπτὰ ἡμέρας ἀπὸ καιροῦ εἰς καιρὸν μετὰ τούτων·

[25] And their brethren *were* in their courts, to enter in weekly from time to time with these.

[26] ὅτι ἐν πίστει εἰσὶν τέσσαρες δυνατοὶ τῶν πυλῶν. – οἱ Λευῖται ἦσαν ἐπὶ τῶν παστοφορίων καὶ ἐπὶ τῶν θησαυρῶν οἴκου τοῦ θεοῦ

[26] For four strong *men* have the charge of the gates; and the Levites were over the chambers, and they keep watch over the treasures of the house of God.

[27] καὶ περικύκλῳ οἴκου τοῦ θεοῦ παρεμβαλοῦσιν, ὅτι ἐπ᾽ αὐτοὺς φυλακή, καὶ οὗτοι ἐπὶ τῶν κλειδῶν τὸ πρωὶ πρωὶ ἀνοίγειν τὰς θύρας τοῦ ἱεροῦ.

[27] For the charge *was* upon them, and these *were* charged with the keys to open the doors of the temple every morning.

[28] καὶ ἐξ αὐτῶν ἐπὶ τὰ σκεύη τῆς λειτουργίας, ὅτι ἐν ἀριθμῷ εἰσοίσουσιν αὐτὰ καὶ ἐν ἀριθμῷ ἐξοίσουσιν αὐτά.

[28] And *some* of them *were appointed* over the vessels of service, that they should carry them in by number, and carry them out by number.

[29] καὶ ἐξ αὐτῶν καθεσταμένοι ἐπὶ τὰ σκεύη καὶ ἐπὶ πάντα τὰ σκεύη τὰ ἅγια καὶ ἐπὶ τῆς σεμιδάλεως, τοῦ οἴνου, τοῦ ἐλαίου, τοῦ λιβανωτοῦ καὶ τῶν ἀρωμάτων.

[29] And *some* of them *were* appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices.

[30] καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων ἦσαν μυρεψοὶ τοῦ μύρου καὶ εἰς τὰ ἀρώματα.

[30] And some of the priests were makers of the ointment, and *appointed to prepare* the spices.

[31] καὶ Ματταθιας ἐκ τῶν Λευιτῶν [οὗτος ὁ πρωτότοκος τῷ Σαλωμ τῷ Κορίτῃ] ἐν τῇ πίστει ἐπὶ τὰ ἔργα τῆς θυσίας τοῦ τηγάνου τοῦ μεγάλου ἱερέως.

[31] And Matthathias of the Levites, (he *was* the first-born of Salom the Corite,)*was set* in charge over the sacrifices of meat-offering of the pan belonging to the high priest.

[32] καὶ Βαναιας ὁ Κααθίτης ἐκ τῶν ἀδελφῶν αὐτῶν ἐπὶ τῶν ἄρτων τῆς προθέσεως τοῦ ἑτοιμάσαι σάββατον κατὰ σάββατον. –

[32] And Banaias the Caathite, from among their brethren, *was set* over the shewbread, to prepare it every sabbath.

[33] καὶ οὗτοι ψαλτῳδοὶ ἄρχοντες τῶν πατριῶν τῶν Λευιτῶν, διατεταγμέναι ἐφημερίαι, ὅτι ἡμέρα καὶ νὺξ ἐπ᾽ αὐτοῖς ἐν τοῖς ἔργοις·

[33] And these *were* the singers, heads of families of the Levites, *to whom were* established daily courses, for they were employed in the services day and night.

[34] οὗτοι ἄρχοντες τῶν πατριῶν τῶν Λευιτῶν κατὰ γενέσεις αὐτῶν ἄρχοντες· οὗτοι κατῴκησαν ἐν Ιερουσαλημ.

[34] These *were* the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

[35] Καὶ ἐν Γαβαων κατῴκησεν πατὴρ Γαβαων Ιιηλ, καὶ ὄνομα γυναικὸς αὐτοῦ Μοωχα·

[35] And Jeel the father of Gabaon dwelt in Gabaon; and his wife's name *was* Moocha.

[36] καὶ υἱὸς αὐτοῦ ὁ πρωτότοκος Αβαδων καὶ Σιρ καὶ Κις καὶ Βααλ καὶ Νηρ καὶ Ναδαβ

[36] And his first-born son *was* Abdon, and *he had* Sur, and Kis, and Baal, and Ner, and Nadab,

[37] καὶ Γεδουρ καὶ ἀδελφὸς καὶ Ζαχαρια καὶ Μακελλωθ.

[37] and Gedur and *his* brother, and Zacchur, and Makeloth.

[38] καὶ Μακελλωθ ἐγέννησεν τὸν Σαμαα. καὶ οὗτοι ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν κατῴκησαν ἐν Ιερουσαλημ μετὰ τῶν ἀδελφῶν αὐτῶν.

[38] And Makeloth begot Samaa: and these dwelt in the midst of their brethren in Jerusalem, *even* in the midst of their brethren.

[39] Καὶ Νηρ ἐγέννησεν τὸν Κις, καὶ Κις ἐγέννησεν τὸν Σαουλ, καὶ Σαουλ ἐγέννησεν τὸν Ιωναθαν καὶ τὸν Μελχισουε καὶ τὸν Αμιναδαβ καὶ τὸν Ισβααλ.

[39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal.

[40] καὶ υἱὸς Ιωναθαν Μαριβααλ, καὶ Μαριβααλ ἐγέννησεν τὸν Μιχα.

[40] And the son of Jonathan *was* Meribaal: and Meribaal begot Micha.

[41] καὶ υἱοὶ Μιχα· Φαιθων καὶ Μαλαχ καὶ Θαραχ.

[41] And the sons of Micha *were* Phithon and Malach, and Tharach.

[42] καὶ Αχαζ ἐγέννησεν τὸν Ιαδα, καὶ Ιαδα ἐγέννησεν τὸν Γαλεμεθ καὶ τὸν Γαζμωθ καὶ τὸν Ζαμβρι, καὶ Ζαμβρι ἐγέννησεν τὸν Μασα,

[42] And Achaz begot Jada: and Jada begot Galemeth, and Gazmoth, and Zambri; and Zambri begot Massa.

[43] καὶ Μασα ἐγέννησεν τὸν Βαανα, Ραφαια υἱὸς αὐτοῦ, Ελεασα υἱὸς αὐτοῦ, Εσηλ υἱὸς αὐτοῦ.

[43] And Massa begot Baana, and Rhaphaia *was* his son, Elasa his son, Esel his son.

[44] καὶ τῷ Εσηλ ἓξ υἱοί, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Εσδρικαμ πρωτότοκος αὐτοῦ, Ισμαηλ καὶ Σαρια καὶ Αβδια καὶ Αναν· οὗτοι υἱοὶ Εσηλ.

[44] And Esel had six sons, and these *were* their names; Esricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: these *were* the sons of Esel.

CHAPTER 10

[1] Καὶ ἀλλόφυλοι ἐπολέμησαν πρὸς Ισραηλ, καὶ ἔφυγον ἀπὸ προσώπου ἀλλοφύλων, καὶ ἔπεσον τραυματίαι ἐν ὄρει Γελβουε.

[1] Now the Philistines warred against Israel; and they fled from before the Philistines, and fell down slain in mount Gelbue.

[2] καὶ κατεδίωξαν ἀλλόφυλοι ὀπίσω Σαουλ καὶ ὀπίσω υἱῶν αὐτοῦ, καὶ ἐπάταξαν ἀλλόφυλοι τὸν Ιωναθαν καὶ τὸν Αμιναδαβ καὶ τὸν Μελχισουε υἱοὺς Σαουλ.

[2] And the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Melchisue, sons of Saul.

[3] καὶ ἐβαρύνθη ὁ πόλεμος ἐπὶ Σαουλ, καὶ εὗρον αὐτὸν οἱ τοξόται ἐν τοῖς τόξοις καὶ πόνοις, καὶ ἐπόνεσεν ἀπὸ τῶν τόξων.

[3] And the battle prevailed against Saul, and the archers hit him with bows and arrows, and they were wounded of the bows.

[4] καὶ εἶπεν Σαουλ τῷ αἴροντι τὰ σκεύη αὐτοῦ Σπάσαι τὴν ῥομφαίαν σου καὶ ἐκκέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἐμπαίξωσίν μοι. καὶ οὐκ ἐβούλετο ὁ αἴρων τὰ σκεύη αὐτοῦ, ὅτι ἐφοβεῖτο σφόδρα· καὶ ἔλαβεν Σαουλ τὴν ῥομφαίαν καὶ ἐπέπεσεν ἐπ᾽ αὐτήν.

[4] And Saul said to his armour-bearer, Draw thy sword, and pierce me through with it, lest these uncircumcised come and mock me. But his armour-bearer would not, for he was greatly afraid: so Saul took a sword, and fell upon it.

[5] καὶ εἶδεν ὁ αἴρων τὰ σκεύη αὐτοῦ ὅτι ἀπέθανεν Σαουλ, καὶ ἔπεσεν καί γε αὐτὸς ἐπὶ τὴν ῥομφαίαν αὐτοῦ καὶ ἀπέθανεν.

[5] And his armour-bearer saw that Saul was dead, and he also fell upon his sword.

[6] καὶ ἀπέθανεν Σαουλ καὶ τρεῖς υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανεν.

[6] So Saul died, and his three sons on that day, and all his family died at the same time.

[7] καὶ εἶδεν πᾶς ἀνὴρ Ισραηλ ὁ ἐν τῷ αὐλῶνι ὅτι ἔφυγεν Ισραηλ καὶ ὅτι ἀπέθανεν Σαουλ καὶ οἱ υἱοὶ αὐτοῦ, καὶ κατέλιπον τὰς πόλεις αὐτῶν καὶ ἔφυγον· καὶ ἦλθον ἀλλόφυλοι καὶ κατῴκησαν ἐν αὐταῖς. –

[7] And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled: and the Philistines came and dwelt in them.

[8] καὶ ἐγένετο τῇ ἐχομένῃ καὶ ἦλθον ἀλλόφυλοι τοῦ σκυλεύειν τοὺς τραυματίας καὶ εὗρον τὸν Σαουλ καὶ τοὺς υἱοὺς αὐτοῦ πεπτωκότας ἐν τῷ ὄρει Γελβουε.

[8] And it came to pass on the next *day* that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gelbue.

[9] καὶ ἐξέδυσαν αὐτὸν καὶ ἔλαβον τὴν κεφαλὴν αὐτοῦ καὶ τὰ σκεύη αὐτοῦ καὶ ἀπέστειλαν εἰς γῆν ἀλλοφύλων κύκλῳ τοῦ εὐαγγελίσασθαι τοῖς εἰδώλοις αὐτῶν καὶ τῷ λαῷ·

[9] And they stripped him, and took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people.

[10] καὶ ἔθηκαν τὰ σκεύη αὐτοῦ ἐν οἴκῳ θεοῦ αὐτῶν καὶ τὴν κεφαλὴν αὐτοῦ ἔθηκαν ἐν οἴκῳ Δαγων.

[10] And they put their armour in the house of their god, and they put his head in the house of Dagon.

[11] καὶ ἤκουσαν πάντες οἱ κατοικοῦντες Γαλααδ ἅπαντα, ἃ ἐποίησαν ἀλλόφυλοι τῷ Σαουλ καὶ τῷ Ισραηλ.

[11] And all the dwellers in Galaad heard of all that the Philistines had done to Saul and to Israel.

[12] καὶ ἠγέρθησαν ἐκ Γαλααδ πᾶς ἀνὴρ δυνατὸς καὶ ἔλαβον τὸ σῶμα Σαουλ καὶ τὸ σῶμα τῶν υἱῶν αὐτοῦ καὶ ἤνεγκαν αὐτὰ εἰς Ιαβις καὶ ἔθαψαν τὰ ὀστᾶ αὐτῶν ὑπὸ τὴν δρῦν ἐν Ιαβις καὶ ἐνήστευσαν ἑπτὰ ἡμέρας. –

[12] And all the mighty men rose up from Galaad, and they took the body of Saul, and the bodies of his sons, and brought them to Jabis, and buried their bones under the oak in Jabis, and fasted seven days.

[13] καὶ ἀπέθανεν Σαουλ ἐν ταῖς ἀνομίαις αὐτοῦ, αἷς ἠνόμησεν τῷ κυρίῳ, κατὰ τὸν λόγον κυρίου, διότι οὐκ ἐφύλαξεν· ὅτι ἐπηρώτησεν Σαουλ ἐν τῷ ἐγγαστριμύθῳ τοῦ ζητῆσαι, καὶ ἀπεκρίνατο αὐτῷ Σαμουηλ ὁ προφήτης·

[13] So Saul died for his transgressions, wherein he transgressed against God, against the word of the Lord, forasmuch as he kept *it* not, because Saul enquired of a wizard to seek *counsel*, and Samuel the prophet answered him:

[14] καὶ οὐκ ἐζήτησεν κύριον, καὶ ἀπέκτεινεν αὐτὸν καὶ ἐπέστρεψεν τὴν βασιλείαν τῷ Δαυιδ υἱῷ Ιεσσαι.

[14] and he sought not the Lord: so he slew him, and turned the kingdom to David the son of Jesse.

CHAPTER 11

[1] Καὶ ἦλθεν πᾶς Ισραηλ πρὸς Δαυιδ ἐν Χεβρων λέγοντες Ἰδοὺ ὀστᾶ σου καὶ σάρκες σου ἡμεῖς·

[1] And all Israel came to David in Chebron, saying, Behold, we *are* thy bones and thy flesh.

[2] καὶ ἐχθὲς καὶ τρίτην ὄντος Σαουλ βασιλέως σὺ ἦσθα ὁ ἐξάγων καὶ εἰσάγων τὸν Ισραηλ, καὶ εἶπεν κύριος ὁ θεός σού σοι Σὺ ποιμανεῖς τὸν λαόν μου τὸν Ισραηλ, καὶ σὺ ἔσῃ εἰς ἡγούμενον ἐπὶ Ισραηλ.

[2] And heretofore when Saul was king, thou wast he that led Israel in and out, and the Lord of Israel said to thee, Thou shalt feed my people Israel, and thou shalt be for a ruler over Israel.

[3] καὶ ἦλθον πάντες πρεσβύτεροι Ισραηλ πρὸς τὸν βασιλέα εἰς Χεβρων, καὶ διέθετο αὐτοῖς ὁ βασιλεὺς Δαυιδ διαθήκην ἐν Χεβρων ἐναντίον κυρίου, καὶ ἔχρισαν τὸν Δαυιδ εἰς βασιλέα ἐπὶ Ισραηλ κατὰ τὸν λόγον κυρίου διὰ χειρὸς Σαμουηλ.

[3] And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by Samuel.

[4] Καὶ ἐπορεύθη ὁ βασιλεὺς καὶ ἄνδρες Ισραηλ εἰς Ιερουσαλημ [αὕτη Ιεβους], καὶ ἐκεῖ οἱ Ιεβουσαῖοι οἱ κατοικοῦντες τὴν γῆν.

[4] And the king and his men went to Jerusalem, this *is* Jebus; and there the Jebusites the inhabitants of the land said to David,

[5] εἶπαν δὲ οἱ κατοικοῦντες Ιεβους τῷ Δαυιδ Οὐκ εἰσελεύσῃ ὧδε. καὶ προκατελάβετο τὴν περιοχὴν Σιων [αὕτη ἡ πόλις Δαυιδ].

[5] Thou shalt not enter in hither. But he took the strong hold of Sion: this *is* the city of David.

[6] καὶ εἶπεν Δαυιδ Πᾶς τύπτων Ιεβουσαῖον ἐν πρώτοις καὶ ἔσται εἰς ἄρχοντα καὶ εἰς στρατηγόν· καὶ ἀνέβη ἐπ᾽ αὐτὴν ἐν πρώτοις Ιωαβ υἱὸς Σαρουια καὶ ἐγένετο εἰς ἄρχοντα.

[6] And David said, Whoever first smites the Jebusite, even he shall be chief and captain. And Joab the son of Saruia went up first, and became chief.

[7] καὶ ἐκάθισεν Δαυιδ ἐν τῇ περιοχῇ· διὰ τοῦτο ἐκάλεσεν αὐτὴν Πόλιν Δαυιδ·

[7] And David dwelt in the strong hold; therefore he called it the city of David.

[8] καὶ ᾠκοδόμησεν τὴν πόλιν κύκλῳ· καὶ ἐπολέμησεν καὶ ἔλαβεν τὴν πόλιν.

[8] And he fortified the city round about.

[9] καὶ ἐπορεύετο Δαυιδ πορευόμενος καὶ μεγαλυνόμενος, καὶ κύριος παντοκράτωρ μετ᾽ αὐτοῦ.

[9] And David continued to increase, and the Lord Almighty *was* with him.

[10] Καὶ οὗτοι οἱ ἄρχοντες τῶν δυνατῶν, οἳ ἦσαν τῷ Δαυιδ, οἱ κατισχύοντες μετ᾽ αὐτοῦ ἐν τῇ βασιλείᾳ αὐτοῦ μετὰ παντὸς Ισραηλ τοῦ βασιλεῦσαι αὐτὸν κατὰ τὸν λόγον κυρίου ἐπὶ Ισραηλ·

[10] And these *are* the chiefs of the mighty men, whom David had, who strengthened *themselves* with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.

[11] καὶ οὗτος ὁ ἀριθμὸς τῶν δυνατῶν τοῦ Δαυιδ· Ιεσεβααλ υἱὸς Αχαμανι πρῶτος τῶν τριάκοντα, οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἅπαξ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἑνί. –

[11] And this *is* the list of the mighty *men* of David; Jesebada, son of Achaman, first of the thirty: he drew his sword once against three hundred whom he slew at one time.

[12] καὶ μετ᾽ αὐτὸν Ελεαζαρ υἱὸς Δωδαι ὁ Αχωχι, οὗτος ἦν ἐν τοῖς τρισὶν δυνατοῖς.

[12] And after him Eleazar son of Dodai, the Achochite: he was among the three mighty men.

[13] οὗτος ἦν μετὰ Δαυιδ ἐν Φασοδομιν, καὶ οἱ ἀλλόφυλοι συνήχθησαν ἐκεῖ εἰς πόλεμον, καὶ ἦν μερὶς τοῦ ἀγροῦ πλήρης κριθῶν, καὶ ὁ λαὸς ἔφυγεν ἀπὸ προσώπου ἀλλοφύλων·

[13] He was with David in Phasodamin, and the Philistines were gathered there to battle, and *there was* a portion of the field full of barley; and the people fled before the Philistines.

[14] καὶ ἔστη ἐν μέσῳ τῆς μερίδος καὶ ἔσωσεν αὐτὴν καὶ ἐπάταξεν τοὺς ἀλλοφύλους, καὶ ἐποίησεν κύριος σωτηρίαν μεγάλην. –

[14] And he stood in the midst of the portion, and rescued it, and smote the Philistines; and the Lord wrought a great deliverance.

[15] καὶ κατέβησαν τρεῖς ἐκ τῶν τριάκοντα ἀρχόντων εἰς τὴν πέτραν πρὸς Δαυιδ εἰς τὸ σπήλαιον Οδολλαμ, καὶ παρεμβολὴ τῶν ἀλλοφύλων παρεμβεβλήκει ἐν τῇ κοιλάδι τῶν γιγάντων·

[15] And three of the thirty chiefs went down to the rock to David, to the cave of Odollam, and the camp of the Philistines *was* in the giants' valley.

[16] καὶ Δαυιδ τότε ἐν τῇ περιοχῇ, καὶ τὸ σύστεμα τῶν ἀλλοφύλων τότε ἐν Βαιθλεεμ.

[16] And David *was* then in the hold, and the garrison of the Philistines *was* then in Bethleem.

[17] καὶ ἐπεθύμησεν Δαυιδ καὶ εἶπεν Τίς ποτιεῖ με ὕδωρ ἐκ τοῦ λάκκου Βαιθλεεμ τοῦ ἐν τῇ πύλῃ;

[17] And David longed, and said, Who will give me water to drink of the well of Bethleem, that is in the gate?

[18] καὶ διέρρηξαν οἱ τρεῖς τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ὑδρεύσαντο ὕδωρ ἐκ τοῦ λάκκου τοῦ ἐν Βαιθλεεμ, ὃς ἦν ἐν τῇ πύλῃ, καὶ ἔλαβον καὶ ἦλθον πρὸς Δαυιδ, καὶ οὐκ ἠθέλησεν Δαυιδ τοῦ πιεῖν αὐτὸ καὶ ἔσπεισεν αὐτὸ τῷ κυρίῳ

[18] And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethleem, which was in the gate, and they took it, and came to David: but David would not drink it, and poured it out to the Lord, and said,

[19] καὶ εἶπεν Ἵλεώς μοι ὁ θεὸς τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο· εἰ αἷμα ἀνδρῶν τούτων πίομαι ἐν ψυχαῖς αὐτῶν; ὅτι ἐν ψυχαῖς αὐτῶν ἤνεγκαν αὐτό. καὶ οὐκ ἐβούλετο πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

[19] God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with *the peril of* their lives they brought it. So he would not drink it. These things did the three mighty *men*.

[20] Καὶ Αβεσσα ἀδελφὸς Ιωαβ, οὗτος ἦν ἄρχων τῶν τριῶν, οὗτος ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ ἐπὶ τριακοσίους τραυματίας ἐν καιρῷ ἑνί, καὶ οὗτος ἦν ὀνομαστὸς ἐν τοῖς τρισίν,

[20] And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, and he had a name among the *second* three.

[21] ἀπὸ τῶν τριῶν ὑπὲρ τοὺς δύο ἔνδοξος, καὶ ἦν αὐτοῖς εἰς ἄρχοντα καὶ ἕως τῶν τριῶν οὐκ ἤρχετο. –

[21] He was more famous than the two *others* of the three, and he was chief *over* them; yet he reached not to the *first* three.

[22] καὶ Βαναιας υἱὸς Ιωδαε υἱὸς ἀνδρὸς δυνατοῦ, πολλὰ ἔργα αὐτοῦ ὑπὲρ Καβασαηλ· οὗτος ἐπάταξεν τοὺς δύο αριηλ Μωαβ· καὶ οὗτος κατέβη καὶ ἐπάταξεν τὸν λέοντα ἐν τῷ λάκκῳ ἐν ἡμέρᾳ χιόνος·

[22] And Banaia the son of Jodae was the son of a mighty man: many *were* his acts for Cabasael: he smote two lion-like men of Moab, and he went down and smote a lion in a pit on a snowy day.

[23] καὶ οὗτος ἐπάταξεν τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατὸν πεντάπηχυν, καὶ ἐν χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ἀντίον ὑφαινόντων, καὶ κατέβη ἐπ᾽ αὐτὸν Βαναιας ἐν ῥάβδῳ καὶ ἀφείλατο ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου τὸ δόρυ καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρατι αὐτοῦ.

[23] And he smote an Egyptian, a wonderful man five cubits *high*; and in the hand of the Egyptian *there was* a spear like a weavers' beam; and Banaia went down to him with a staff, and took the spear out of the Egyptian's hand, and slew him with his own spear.

[24] ταῦτα ἐποίησεν Βαναιας υἱὸς Ιωδαε, καὶ τούτῳ ὄνομα ἐν τοῖς τρισὶν τοῖς δυνατοῖς·

[24] These things did Banaia son of Jodae, and his name *was* among the three mighties.

[25] ὑπὲρ τοὺς τριάκοντα ἔνδοξος οὗτος καὶ πρὸς τοὺς τρεῖς οὐκ ἤρχετο· καὶ κατέστησεν αὐτὸν Δαυιδ ἐπὶ τὴν πατριὰν αὐτοῦ.

[25] He was distinguished beyond the thirty, yet he reached not to the *first* three: and David set him over his family.

[26] Καὶ δυνατοὶ τῶν δυνάμεων· Ασαηλ ἀδελφὸς Ιωαβ, Ελεαναν υἱὸς Δωδω ἐκ Βαιθλαεμ,

[26] And the mighty *men* of the forces *were*, Asael the brother of Joab, Eleanan the son of Dodoe of Bethleem,

[27] Σαμμωθ ὁ Αδι, Χελλης ὁ Φελωνι,

[27] Samaoth the Arorite, Chelles the Phelonite,

[28] Ωραι υἱὸς Εκκης ὁ Θεκωι, Αβιεζερ ὁ Αναθωθι,

[28] Ora the son of Ekkis the Thecoite, Abiezer the Anathothite,

[29] Σοβοχαι ὁ Ασωθι, Ηλι ὁ Αχωι,

[29] Sobochai the Usathite, Eli the Achonite,

[30] Μοοραι ὁ Νετωφαθι, Χολοδ υἱὸς Νοοζα ὁ Νετωφαθι,

[30] Marai the Netophathite, Chthaod the son of Nooza the Netophathite,

[31] Αιθι υἱὸς Ριβαι ἐκ βουνοῦ Βενιαμιν, Βαναιας ὁ Φαραθωνι,

[31] Airi the son of Rebie of the hill of Benjamin, Banaias the Pharathonite,

[32] Ουρι ἐκ Ναχαλιγαας, Αβιηλ ὁ Γαραβεθθι,

[32] Uri of Nachali Gaas, Abiel the Garabaethite,

[33] Αζμωθ ὁ Βεερμι, Ελιαβα ὁ Σαλαβωνι,

[33] Azbon the Baromite, Eliaba the Salabonite,

[34] Βενναιας, Οσομ ὁ Γεννουνι, Ιωναθαν υἱὸς Σωλα ὁ Αραρι,

[34] the son of Asam the Gizonite, Jonathan the son of Sola the Ararite,

[35] Αχιμ υἱὸς Σαχαρ ὁ Αραρι, Ελφαλ υἱὸς Ουρ,

[35] Achim the son of Achar the Ararite, Elphat the son of Thyrophar

[36] Οφαρ ὁ Μοχοραθι, Αχια ὁ Φελωνι,

[36] the Mechorathrite, Achia the Phellonite,

[37] Ησεραι ὁ Χαρμαλι, Ναaραι υἱὸς Αζωβαι,

[37] Esere the Charmadaite, Naarai the son of Azobai,

[38] Ιωηλ ἀδελφὸς Ναθαν, Μεβααρ υἱὸς Αγαρι,

[38] Joel the son of Nathan, Mebaal son of Agari,

[39] Σεληκ ὁ Αμμωνι, Ναχωρ ὁ Βερθι αἴρων σκεύη Ιωαβ υἱοῦ Σαρουια,

[39] Sele the son of Ammoni, Nachor the Berothite, armour-bearer to the son of Saruia,

[40] Ιρα ὁ Ιεθηρι, Γαρηβ ὁ Ιεθηρι,

[40] Ira the Jethrite, Gaber the Jethrite,

[41] Ουριας ὁ Χεττι, Ζαβετ υἱὸς Αχλια,

[41] Uria the Chettite, Zabet son of Achaia,

[42] Αδινα υἱὸς Σαιζα τοῦ Ρουβην ἄρχων καὶ ἐπ᾽ αὐτῷ τριάκοντα,

[42] Adina son of Saeza, a chief of Ruben, and thirty with him,

[43] Αναν υἱὸς Μοωχα καὶ Ιωσαφατ ὁ Βαιθανι,

[43] Anan the son of Moocha, and Josaphat the Matthanite,

[44] Οζια ὁ Ασταρωθι, Σαμμα καὶ Ιιηλ υἱοὶ Χωθαν τοῦ Αραρι,

[44] Ozia the Astarothite, Samatha and Jeiel sons of Chotham the Ararite,

[45] Ιεδιηλ υἱὸς Σαμερι καὶ Ιωαζαε ὁ ἀδελφὸς αὐτοῦ ὁ Ιεασι,

[45] Jediel the son of Sameri, and Jozae his brother the Thosaite,

[46] Ελιηλ ὁ Μιι καὶ Ιαριβι καὶ Ιωσια υἱὸς αὐτοῦ, Ελναaμ καὶ Ιεθεμα ὁ Μωαβίτης,

[46] Eliel the Maoite, and Jaribi, and Josia his son, Ellaam, and Jethama the Moabite,

[47] Αλιηλ καὶ Ωβηδ καὶ Ιεσιηλ ὁ Μισαβια.

[47] Daliel, and Obeth, and Jessiel of Mesobia.

CHAPTER 12

[1] Καὶ οὗτοι οἱ ἐλθόντες πρὸς Δαυιδ εἰς Σωκλαγ, ἔτι συνεχομένου ἀπὸ προσώπου Σαουλ υἱοῦ Κις, καὶ οὗτοι ἐν τοῖς δυνατοῖς βοηθοῦντες ἐν πολέμῳ

[1] And these *are* they that came to Sikelag, when he yet kept himself close because of Saul the son of Kis; and these *were* among the mighty, aiding *him* in war,

[2] καὶ τόξῳ ἐκ δεξιῶν καὶ ἐξ ἀριστερῶν καὶ σφενδονῆται ἐν λίθοις καὶ τόξοις· ἐκ τῶν ἀδελφῶν Σαουλ ἐκ Βενιαμιν

[2] and *using* the bow with the right hand and with the left, and slingers with stones, and *shooters* with bows. Of the brethren of Saul of Benjamin,

[3] ὁ ἄρχων Αχιεζερ καὶ Ιωας υἱὸς Ασμα τοῦ Γεβωθίτου καὶ Ιωηλ καὶ Ιωφαλητ υἱοὶ Ασμωθ καὶ Βερχια καὶ Ιηουλ ὁ Αναθωθι

[3] the chief *was* Achiezer, and Joas son of Asma the Gabathite, and Joel and Jophalet, sons of Asmoth, and Berchia, and Jeul of Anathoth,

[4] καὶ Σαμαιας ὁ Γαβαωνίτης δυνατὸς ἐν τοῖς τριάκοντα καὶ ἐπὶ τῶν τριάκοντα,

[4] and Samaias the Gabaonite a mighty man among the thirty, and over the thirty; *and* Jeremia, and Jeziel, and Joanan, and Jozabath of Gadarathiim,

[5] Ιερμιας καὶ Ιεζιηλ καὶ Ιωαναν καὶ Ιωζαβαδ ὁ Γαδαραθι,

[5] Azai and Arimuth, and Baalia, and Samaraia, and Saphatias of Charaephiel,

[6] Ελιαζαι καὶ Ιαριμουθ καὶ Βααλια καὶ Σαμαρια καὶ Σαφατια ὁ Χαραιφι,

[6] Helcana, and Jesuni, and Ozriel, and Jozara, and Sobocam, and the Corites,

[7] Ηλκανα καὶ Ιησουνι καὶ Οζριηλ καὶ Ιωαζαρ καὶ Ιεσβοαμ οἱ Κορῖται

[7] and Jelia and Zabadia, sons of Iroam, and the *men* of Gedor.

[8] καὶ Ελια καὶ Ζαβαδια υἱοὶ Ιραμ υἱοὶ τοῦ γεδωρ. –

[8] And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears, and their faces *were as* the face of a lion, and they were nimble as roes upon the mountains in speed.

[9] καὶ ἀπὸ τοῦ Γαδδι ἐχωρίσθησαν πρὸς Δαυιδ ἀπὸ τῆς ἐρήμου ἰσχυροὶ δυνατοὶ ἄνδρες παρατάξεως πολέμου αἴροντες θυρεοὺς καὶ δόρατα, καὶ πρόσωπον λέοντος πρόσωπα αὐτῶν, καὶ κοῦφοι ὡς δορκάδες ἐπὶ τῶν ὀρέων τῷ τάχει·

[9] Aza the chief, Abdia the second, Eliab the third,

[10] Αζερ ὁ ἄρχων, Αβδια ὁ δεύτερος, Ελιαβ ὁ τρίτος,

[10] Masmana the fourth, Jeremias the fifth,

[11] Μασεμαννη ὁ τέταρτος, Ιερμια ὁ πέμπτος,

[11] Jethi the sixth, Eliab the seventh,

[12] Εθθι ὁ ἕκτος, Ελιαβ ὁ ἕβδομος,

[12] Joanan the eighth, Eleazer the ninth,

[13] Ιωαναν ὁ ὄγδοος, Ελιαζερ ὁ ἔνατος,

[13] Jeremia the tenth, Melchabanai the eleventh.

[14] Ιερμια ὁ δέκατος, Μαχαβανναι ὁ ἑνδέκατος.

[14] These *were* chiefs of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand.

[15] οὗτοι ἐκ τῶν υἱῶν Γαδ ἄρχοντες τῆς στρατιᾶς, εἷς τοῖς ἑκατὸν μικρὸς καὶ μέγας τοῖς χιλίοις.

[15] These *are* the *men* that crossed over Jordan in the first month, and it had overflowed all its banks; and they drove out all the inhabitants of the valleys, from the east to the west.

[16] οὗτοι οἱ διαβάντες τὸν Ιορδάνην ἐν τῷ μηνὶ τῷ πρώτῳ, καὶ οὗτος πεπληρωκὼς ἐπὶ πᾶσαν κρηπῖδα αὐτοῦ, καὶ ἐξεδίωξαν πάντας τοὺς κατοικοῦντας αὐλῶνας ἀπὸ ἀνατολῶν ἕως δυσμῶν. –

[16] And there came *some* of the sons of Benjamin and Juda to the assistance of David.

[17] καὶ ἦλθον ἀπὸ τῶν υἱῶν Βενιαμιν καὶ Ιουδα εἰς βοήθειαν τοῦ Δαυιδ,

[17] And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart be at peace with you: but if *ye are come* to betray me to my enemies unfaithfully, the God of your fathers look upon it, and reprove it.

[18] καὶ Δαυιδ ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν καὶ εἶπεν αὐτοῖς Εἰ εἰς εἰρήνην ἥκατε πρός με, εἴη μοι καρδία καθ᾽ ἑαυτὴν ἐφ᾽ ὑμᾶς· καὶ εἰ τοῦ παραδοῦναί με τοῖς ἐχθροῖς μου οὐκ ἐν ἀληθείᾳ χειρός, ἴδοι ὁ θεὸς τῶν πατέρων ἡμῶν καὶ ἐλέγξαιτο.

[18] And the Spirit came upon Amasai, a captain of the thirty, and he said, Go, David, son of Jesse, thou and thy people, peace, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.

[19] καὶ πνεῦμα ἐνέδυσε τὸν Αμασαι ἄρχοντα τῶν τριάκοντα, καὶ εἶπεν Πορεύου καὶ ὁ λαός σου, Δαυιδ υἱὸς Ιεσσαι· εἰρήνη εἰρήνη σοι, καὶ εἰρήνη τοῖς βοηθοῖς σου· ὅτι ἐβοήθησέν σοι ὁ θεός σου. καὶ προσεδέξατο αὐτοὺς Δαυιδ καὶ κατέστησεν αὐτοὺς ἄρχοντας τῶν δυνάμεων. –

[19] And *some* came to David from Manasse, when the Philistines came against Saul to war: and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul.

[20] καὶ ἀπὸ Μανασση προσεχώρησαν πρὸς Δαυιδ ἐν τῷ ἐλθεῖν τοὺς ἀλλοφύλους ἐπὶ Σαουλ εἰς πόλεμον· καὶ οὐκ ἐβοήθησεν αὐτοῖς, ὅτι ἐν βουλῇ ἐγένετο παρὰ τῶν στρατηγῶν τῶν ἀλλοφύλων λεγόντων Ἐν ταῖς κεφαλαῖς τῶν ἀνδρῶν ἐκείνων ἐπιστρέψει πρὸς τὸν κύριον αὐτοῦ Σαουλ·

[20] When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabaith, and Elimuth, and Semathi: *these* are the captains of thousands of Manasse.

[21] ἐν τῷ πορευθῆναι αὐτὸν εἰς Σωκλαγ προσεχώρησαν αὐτῷ ἀπὸ Μανασση Εδνα καὶ Ιωζαβαθ καὶ Ιωδιηλ καὶ Μιχαηλ καὶ Ιωσαβεθ καὶ Ελιμουθ καὶ Σελαθι, ἀρχηγοὶ χιλιάδων εἰσὶν τοῦ Μανασση.

[21] And they fought on the side of David against a troop, for they *were* all men of might; and they were commanders in the army, *because* of *their* might.

[22] καὶ αὐτοὶ συνεμάχησαν τῷ Δαυιδ ἐπὶ τὸν γεδδουρ, ὅτι δυνατοὶ ἰσχύος πάντες καὶ ἦσαν ἡγούμενοι ἐν τῇ στρατιᾷ ἐν τῇ δυνάμει·

[22] For daily men came to David, *till they amounted* to a great force, as the force of God.

[23] ὅτι ἡμέραν ἐξ ἡμέρας ἤρχοντο πρὸς Δαυιδ εἰς δύναμιν μεγάλην ὡς δύναμις θεοῦ.

[23] And these *are* the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of the Lord.

[24] Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων τῆς στρατιᾶς, οἱ ἐλθόντες πρὸς Δαυιδ εἰς Χεβρων τοῦ ἀποστρέψαι τὴν βασιλείαν Σαουλ πρὸς αὐτὸν κατὰ τὸν λόγον κυρίου.

[24] The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war.

[25] υἱοὶ Ιουδα θυρεοφόροι καὶ δορατοφόροι ἓξ χιλιάδες καὶ ὀκτακόσιοι δυνατοὶ παρατάξεως.

[25] Of the sons of Symeon mighty for battle, seven thousand and a hundred.

[26] τῶν υἱῶν Συμεων δυνατοὶ ἰσχύος εἰς παράταξιν ἑπτὰ χιλιάδες καὶ ἑκατόν.

[26] Of the sons of Levi, four thousand and six hundred.

[27] τῶν υἱῶν Λευι τετρακισχίλιοι ἑξακόσιοι·

[27] And Joadas the chief *of the family* of Aaron, and with him three thousand and seven hundred.

[28] καὶ Ιωαδαε ὁ ἡγούμενος τῷ Ααρων καὶ μετ’ αὐτοῦ τρεῖς χιλιάδες καὶ ἑπτακόσιοι·

[28] And Sadoc, a young *man* mighty in strength, and *there were* twenty-two leaders of his father’s house.

[29] καὶ Σαδωκ νέος δυνατὸς ἰσχύι καὶ τῆς πατρικῆς οἰκίας αὐτοῦ ἄρχοντες εἴκοσι δύο.

[29] And of the sons of Benjamin, the brethren of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul.

[30] καὶ ἐκ τῶν υἱῶν Βενιαμιν τῶν ἀδελφῶν Σαουλ τρεῖς χιλιάδες· καὶ ἔτι τὸ πλεῖστον αὐτῶν ἀπεσκόπει τὴν φυλακὴν οἴκου Σαουλ.

[30] And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers.

[31] καὶ ἀπὸ υἱῶν Εφραιμ εἴκοσι χιλιάδες καὶ ὀκτακόσιοι, δυνατοὶ ἰσχύι, ἄνδρες ὀνομαστοὶ κατ᾽ οἴκους πατριῶν αὐτῶν.

[31] And of the half-tribe of Manasse, eighteen thousand, even *those* who were named by name, to make David king.

[32] καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση δέκα ὀκτὼ χιλιάδες, οἳ ὠνομάσθησαν ἐν ὀνόματι τοῦ βασιλεῦσαι τὸν Δαυιδ.

[32] And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.

[33] καὶ ἀπὸ τῶν υἱῶν Ισσαχαρ γινώσκοντες σύνεσιν εἰς τοὺς καιρούς, γινώσκοντες τί ποιήσαι Ισραηλ εἰς τὰς ἀρχὰς αὐτῶν, διακόσιοι, καὶ πάντες ἀδελφοὶ αὐτῶν μετ᾽ αὐτῶν.

[33] And of Zabulon they that went out to battle, with all weapons of war, *were* fifty thousand to help David, not weak-handed.

[34] καὶ ἀπὸ Ζαβουλων ἐκπορευόμενοι εἰς παράταξιν πολέμου ἐν πᾶσιν σκεύεσιν πολεμικοῖς πεντήκοντα χιλιάδες βοηθῆσαι τῷ Δαυιδ οὐχ ἑτεροκλινῶς.

[34] And of Nephthali a thousand captains, and with them *men* with shields and spears, thirty-seven thousand.

[35] καὶ ἀπὸ Νεφθαλι ἄρχοντες χίλιοι καὶ μετ᾽ αὐτῶν ἐν θυρεοῖς καὶ δόρασιν τριάκοντα ἑπτὰ χιλιάδες.

[35] And of the Danites *men* ready for war twenty-eight thousand and eight hundred.

[36] καὶ ἀπὸ τῶν Δανιτῶν παρατασσόμενοι εἰς πόλεμον εἴκοσι ὀκτὼ χιλιάδες καὶ ὀκτακόσιοι.

[36] And of Aser, they that went out to give aid in war, forty thousand.

[37] καὶ ἀπὸ τοῦ Ασηρ ἐκπορευόμενοι βοηθῆσαι εἰς πόλεμον τεσσαράκοντα χιλιάδες.

[37] And from the country beyond Jordan, from Ruben, and the Gadites, and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.

[38] καὶ ἐκ πέραν τοῦ Ιορδάνου ἀπὸ Ρουβην καὶ Γαδδι καὶ ἀπὸ τοῦ ἡμίσους φυλῆς Μανασση ἐν πᾶσιν σκεύεσιν πολεμικοῖς ἑκατὸν εἴκοσι χιλιάδες.

[38] All these *were* men of war, setting *the army* in battle array, with a peaceful mind *towards him*, and they came to Chebron to make David king over all Israel: and the rest of Israel *were of* one mind to make David king.

[39] πάντες οὗτοι ἄνδρες πολεμισταὶ παρατασσόμενοι παράταξιν ἐν ψυχῇ εἰρηνικῇ καὶ ἦλθον εἰς Χεβρων τοῦ βασιλεῦσαι τὸν Δαυιδ ἐπὶ πάντα Ισραηλ· καὶ ὁ κατάλοιπος Ισραηλ ψυχὴ μία τοῦ βασιλεῦσαι τὸν Δαυιδ.

[39] And they were there three days eating and drinking, for their brethren *had* made preparations.

[40] καὶ ἦσαν ἐκεῖ ἡμέρας τρεῖς ἐσθίοντες καὶ πίνοντες, ὅτι ἡτοίμασαν αὐτοῖς οἱ ἀδελφοὶ αὐτῶν.

[40] And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels,

[41] καὶ οἱ ὁμοροῦντες αὐτοῖς ἕως Ισσαχαρ καὶ Ζαβουλων καὶ Νεφθαλι ἔφερον αὐτοῖς ἐπὶ τῶν καμήλων καὶ τῶν ὄνων καὶ τῶν ἡμιόνων καὶ ἐπὶ τῶν μόσχων βρώματα, ἄλευρα, παλάθας, σταφίδας, οἶνον καὶ ἔλαιον, μόσχους καὶ πρόβατα εἰς πλῆθος, ὅτι εὐφροσύνη ἐν Ισραηλ.

and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins, wine, and oil, calves and sheep abundantly: for there was joy in Israel.

CHAPTER 13

[1] Καὶ ἐβουλεύσατο Δαυιδ μετὰ τῶν χιλιάρχων καὶ τῶν ἑκατοντάρχων, παντὶ ἡγουμένῳ,

[1] And David took counsel with the captains of thousands and captains of hundreds, *even with* every commander.

[2] καὶ εἶπεν Δαυιδ τῇ πάσῃ ἐκκλησίᾳ Ισραηλ Εἰ ἐφ᾽ ὑμῖν ἀγαθὸν καὶ παρὰ κυρίου θεοῦ ἡμῶν εὐοδωθῇ, ἀποστείλωμεν πρὸς τοὺς ἀδελφοὺς ἡμῶν τοὺς ὑπολελειμμένους ἐν πάσῃ γῇ Ισραηλ, καὶ μετ᾽ αὐτῶν οἱ ἱερεῖς οἱ Λευῖται ἐν πόλεσιν κατασχέσεως αὐτῶν, καὶ συναχθήσονται πρὸς ἡμᾶς,

[2] And David said to the whole congregation of Israel, If it *seem* good to you, and it should be prospered by the Lord our God, let us send to our brethren that are left in all the land of Israel, and let the priests the Levites who are with them in the cities of their possession *come*, and let them be gathered to us.

[3] καὶ μετενέγκωμεν τὴν κιβωτὸν τοῦ θεοῦ ἡμῶν πρὸς ἡμᾶς· ὅτι οὐκ ἐζήτησαν αὐτὴν ἀφ᾽ ἡμερῶν Σαουλ.

[3] And let us bring over to us the ark of our God; for men have not enquired *at* it since the days of Saul.

[4] καὶ εἶπεν πᾶσα ἡ ἐκκλησία τοῦ ποιῆσαι οὕτως, ὅτι εὐθὴς ὁ λόγος ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ.

[4] And all the congregation said that they would do thus; for the saying was right in the eyes of all the people.

[5] καὶ ἐξεκκλησίασεν Δαυιδ τὸν πάντα Ισραηλ ἀπὸ ὁρίων Αἰγύπτου καὶ ἕως εἰσόδου Ημαθ τοῦ εἰσενέγκαι τὴν κιβωτὸν τοῦ θεοῦ ἐκ πόλεως Ιαριμ.

[5] So David assembled all Israel, from the borders of Egypt even to the entering in of Hemath, to bring in the ark of God from the city of Jarim.

[6] καὶ ἀνήγαγεν αὐτὴν Δαυιδ, καὶ πᾶς Ισραηλ ἀνέβη εἰς πόλιν Δαυιδ, ἣ ἦν τοῦ Ιουδα, τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ θεοῦ κυρίου καθημένου ἐπὶ χερουβιν, οὗ ἐπεκλήθη ὄνομα αὐτοῦ.

[6] And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up thence the ark of the Lord God who sits between the cherubim, whose name is called *on it*.

[7] καὶ ἐπέθηκαν τὴν κιβωτὸν τοῦ θεοῦ ἐπὶ ἅμαξαν καινὴν ἐξ οἴκου Αμιναδαβ, καὶ Οζα καὶ οἱ ἀδελφοὶ αὐτοῦ ἦγον τὴν ἅμαξαν.

[7] And they set the ark of God on a new waggon *brought* out of the house of Aminadab: and Oza and his brethren drove the waggon.

[8] καὶ Δαυιδ καὶ πᾶς Ισραηλ παίζοντες ἐναντίον τοῦ θεοῦ ἐν πάσῃ δυνάμει καὶ ἐν ψαλτῳδοῖς καὶ ἐν κινύραις καὶ ἐν νάβλαις, ἐν τυμπάνοις καὶ ἐν κυμβάλοις καὶ ἐν σάλπιγξιν.

[8] And David and all Israel *were* playing before the Lord with all their might, and *that* together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets.

[9] καὶ ἦλθοσαν ἕως τῆς ἅλωνος, καὶ ἐξέτεινεν Οζα τὴν χεῖρα αὐτοῦ τοῦ κατασχεῖν τὴν κιβωτόν, ὅτι ἐξέκλινεν αὐτὴν ὁ μόσχος.

[9] And they came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from *its place*.

[10] καὶ ἐθυμώθη ὀργῇ κύριος ἐπὶ Οζα καὶ ἐπάταξεν αὐτὸν ἐκεῖ διὰ τὸ ἐκτεῖναι τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτόν, καὶ ἀπέθανεν ἐκεῖ ἀπέναντι τοῦ θεοῦ.

[10] And the Lord was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God.

[11] καὶ ἠθύμησεν Δαυιδ ὅτι διέκοψεν κύριος διακοπὴν ἐν Οζα, καὶ ἐκάλεσεν τὸν τόπον ἐκεῖνον Διακοπὴ Οζα ἕως τῆς ἡμέρας ταύτης.

[11] And David was dispirited, because the Lord *had* made a breach on Oza: and he called that place the Breach of Oza until this day.

[12] καὶ ἐφοβήθη Δαυιδ τὸν θεὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων Πῶς εἰσοίσω πρὸς ἐμαυτὸν τὴν κιβωτὸν τοῦ θεοῦ;

[12] And David feared God that day, saying, How shall I bring the ark of God in to myself?

[13] καὶ οὐκ ἀπέστρεψεν Δαυιδ τὴν κιβωτὸν πρὸς ἑαυτὸν εἰς πόλιν Δαυιδ καὶ ἐξέκλινεν αὐτὴν εἰς οἶκον Αβεδδαρα τοῦ Γεθθαίου.

[13] So David brought not the ark home to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite.

[14] καὶ ἐκάθισεν ἡ κιβωτὸς τοῦ θεοῦ ἐν οἴκῳ Αβεδδαρα τρεῖς μῆνας· καὶ εὐλόγησεν ὁ θεὸς Αβεδδαραμ καὶ πάντα τὰ αὐτοῦ.

[14] And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.

CHAPTER 14

[1] Καὶ ἀπέστειλεν Χιραμ βασιλεὺς Τύρου ἀγγέλους πρὸς Δαυιδ καὶ ξύλα κέδρινα καὶ οἰκοδόμους τοίχων καὶ τέκτονας ξύλων τοῦ οἰκοδομῆσαι αὐτῷ οἶκον.

[1] And Chiram king of Tyre sent messengers to David, and cedar timbers, and masons, and carpenters, to build a house for him.

[2] καὶ ἔγνω Δαυιδ ὅτι ἡτοίμησεν αὐτὸν κύριος ἐπὶ Ισραηλ, ὅτι ηὐξήθη εἰς ὕψος ἡ βασιλεία αὐτοῦ διὰ τὸν λαὸν αὐτοῦ Ισραηλ.

[2] And David knew that the Lord *had* designed him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

[3] Καὶ ἔλαβεν Δαυιδ ἔτι γυναῖκας ἐν Ιερουσαλημ, καὶ ἐτέχθησαν Δαυιδ ἔτι υἱοὶ καὶ θυγατέρες.

[3] And David took more wives in Jerusalem: and there were born to David more sons and daughters.

[4] καὶ ταῦτα τὰ ὀνόματα αὐτῶν τῶν τεχθέντων, οἳ ἦσαν αὐτῷ ἐν Ιερουσαλημ· Σαμαα, Ισοβααμ, Ναθαν, Σαλωμων

[4] And these *are* the names of those that were born, who were *born* to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon,

[5] καὶ Ιβααρ καὶ Ελισαε καὶ Ελιφαλετ

[5] and Baar, and Elisa, and Eliphaleth,

[6] καὶ Ναγε καὶ Ναφαγ καὶ Ιανουου

[6] and Nageth, and Naphath, and Japhie,

[7] καὶ Ελισαμαε καὶ Βαλεγδαε καὶ Ελιφαλετ.

[7] and Elisamae, and Eliade, and Eliphala.

[8] Καὶ ἤκουσαν ἀλλόφυλοι ὅτι ἐχρίσθη Δαυιδ βασιλεὺς ἐπὶ πάντα Ισραηλ, καὶ ἀνέβησαν πάντες οἱ ἀλλόφυλοι ζητῆσαι τὸν Δαυιδ. καὶ ἤκουσεν Δαυιδ καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς.

[8] And the Philistines heard that David was anointed king over all Israel: and all the Philistines went up to seek David; and David heard *it*, and went out to meet them.

[9] καὶ ἀλλόφυλοι ἦλθον καὶ συνέπεσον ἐν τῇ κοιλάδι τῶν γιγάντων.

[9] And the Philistines came and assembled together in the giants' valley.

[10] καὶ ἠρώτησεν Δαυιδ διὰ τοῦ θεοῦ λέγων Εἰ ἀναβῶ ἐπὶ τοὺς ἀλλοφύλους καὶ δώσεις αὐτοὺς εἰς τὰς χεῖράς μου; καὶ εἶπεν αὐτῷ κύριος Ἀνάβηθι, καὶ δώσω αὐτοὺς εἰς τὰς χεῖράς σου.

[10] And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the Lord said to him, Go up, and I will deliver them into thy hands.

[11] καὶ ἀνέβη εἰς Βααλφαρασιν καὶ ἐπάταξεν αὐτοὺς ἐκεῖ Δαυιδ· καὶ εἶπεν Δαυιδ Διέκοψεν ὁ θεὸς τοὺς ἐχθρούς μου ἐν χειρί μου ὡς διακοπὴν ὕδατος· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Διακοπὴ φαρασιν.

[11] And he went up to Baal Pharasin, and David smote them there; and David said, God has broken through enemies by my hand like a breach of water: therefore he called the name of that place, the Breach of Pharasin.

[12] καὶ ἐγκατέλιπον ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ εἶπεν Δαυιδ κατακαῦσαι αὐτοὺς ἐν πυρί. –

[12] And the Philistines left their gods there; and David gave orders to burn them with fire.

[13] καὶ προσέθεντο ἔτι ἀλλόφυλοι καὶ συνέπεσαν ἔτι ἐν τῇ κοιλάδι τῶν γιγάντων.

[13] And the Philistines once more assembled themselves in the giants' valley.

[14] καὶ ἠρώτησεν Δαυιδ ἔτι ἐν θεῷ, καὶ εἶπεν αὐτῷ ὁ θεός Οὐ πορεύσῃ ὀπίσω αὐτῶν, ἀποστρέφου ἀπ' αὐτῶν καὶ παρέσῃ αὐτοῖς πλησίον τῶν ἀπίων·

[14] And David enquired of God again; and God said to him, Thou shalt not go after them; turn away from them, and thou shalt come upon them

near the pear trees.

[15] καὶ ἔσται ἐν τῷ ἀκοῦσαί σε τὴν φωνὴν τοῦ συσσεισμοῦ τῶν ἄκρων τῶν ἀπίων, τότε ἐξελεύσῃ εἰς τὸν πόλεμον, ὅτι ἐξῆλθεν ὁ θεὸς ἔμπροσθέν σου τοῦ πατάξαι τὴν παρεμβολὴν τῶν ἀλλοφύλων.

[15] And it shall be, when thou shalt hear the sound of their tumult in the tops of the pear trees, then thou shalt go into the battle: for God has gone out before thee to smite the army of the Philistines.

[16] καὶ ἐποίησεν καθὼς ἐνετείλατο αὐτῷ ὁ θεός, καὶ ἐπάταξεν τὴν παρεμβολὴν τῶν ἀλλοφύλων ἀπὸ Γαβαων ἕως Γαζαρα.

[16] And he did as God commanded him: and he smote the army of the Philistines from Gabaon to Gazera.

[17] καὶ ἐγένετο ὄνομα Δαυιδ ἐν πάσῃ τῇ γῇ, καὶ κύριος ἔδωκεν τὸν φόβον αὐτοῦ ἐπὶ πάντα τὰ ἔθνη.

[17] And the name of David was *famous* in all the land; and the Lord put the terror of him on all the nations.

CHAPTER 15

[1] Καὶ ἐποίησεν αὐτῷ οἰκίας ἐν πόλει Δαυιδ· καὶ ἡτοίμασεν τὸν τόπον τῇ κιβωτῷ τοῦ θεοῦ καὶ ἐποίησεν αὐτῇ σκηνήν.

[1] And *David* made for himself houses in the city of David, and he prepared a place for the ark of God, and made a tent for it.

[2] Τότε εἶπεν Δαυιδ Οὐκ ἔστιν ἆραι τὴν κιβωτὸν τοῦ θεοῦ ἀλλ᾽ ἢ τοὺς Λευίτας, ὅτι αὐτοὺς ἐξελέξατο κύριος αἴρειν τὴν κιβωτὸν κυρίου καὶ λειτουργεῖν αὐτῷ ἕως αἰῶνος.

[2] Then said David, It is not *lawful for any* to bear the ark of God, but the Levites; for the Lord has chosen them to bear the ark of the Lord, and to minister to him for ever.

[3] καὶ ἐξεκκλησίασεν Δαυιδ τὸν πάντα Ισραηλ εἰς Ιερουσαλημ τοῦ ἀνενέγκαι τὴν κιβωτὸν κυρίου εἰς τὸν τόπον, ὃν ἡτοίμασεν αὐτῇ.

[3] And David assembled all Israel at Jerusalem, to bring up the ark of the Lord to the place which he *had* prepared for it.

[4] καὶ συνήγαγεν Δαυιδ τοὺς υἱοὺς Ααρων καὶ τοὺς Λευίτας.

[4] And David gathered together the sons of Aaron the Levites.

[5] τῶν υἱῶν Καaθ· Ουριηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν εἴκοσι.

[5] Of the sons of Caath; *there was* Uriel the chief, and his brethren, a hundred and twenty.

[6] τῶν υἱῶν Μεραρι· Ασαια ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι πεντήκοντα.

[6] Of the sons of Merari; Asaia the chief, and his brethren, two hundred and twenty.

[7] τῶν υἱῶν Γηρσαμ· Ιωηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν πεντήκοντα.

[7] Of the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty.

[8] τῶν υἱῶν Ελισαφαν· Σαμαιας ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, διακόσιοι.

[8] Of the sons of Elisaphat; Semei the chief, and his brethren, two hundred.

[9] τῶν υἱῶν Χεβρων· Ελιηλ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ὀγδοήκοντα.

[9] Of the sons of Chebrom; Eliel the chief, and his brethren eighty.

[10] τῶν υἱῶν Οζιηλ· Αμιναδαβ ὁ ἄρχων καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑκατὸν δέκα δύο. –

[10] Of the sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.

[11] καὶ ἐκάλεσεν Δαυιδ τὸν Σαδωκ καὶ Αβιαθαρ τοὺς ἱερεῖς καὶ τοὺς Λευίτας, τὸν Ουριηλ, Ασαια, Ιωηλ, Σαμαιαν, Ελιηλ, Αμιναδαβ,

[11] And David called Sadoc and Abiathar the priests, and the Levites, Uriel, Asaia, and Joel, and Semaia, and Eliel, and Aminadab,

[12] καὶ εἶπεν αὐτοῖς Ὑμεῖς ἄρχοντες πατριῶν τῶν Λευιτῶν, ἁγνίσθητε ὑμεῖς καὶ οἱ ἀδελφοὶ ὑμῶν καὶ ἀνοίσετε τὴν κιβωτὸν τοῦ θεοῦ Ισραηλ οὗ ἡτοίμασα αὐτῇ·

[12] and said to them, Ye *are* the heads of the families of the Levites: sanctify yourselves, you and your brethren, and ye shall carry up the ark of the God of Israel, *to the place* which I have prepared for it.

[13] ὅτι οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι διέκοψεν ὁ θεὸς ἡμῶν ἐν ἡμῖν, ὅτι οὐκ ἐζητήσαμεν ἐν κρίματι.

[13] For because ye were not *ready* at the first, our God made a breach upon us, because we sought him not according to the ordinance.

[14] καὶ ἡγνίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται τοῦ ἀνενέγκαι τὴν κιβωτὸν θεοῦ Ισραηλ.

[14] So the priests and the Levites sanctified themselves, to bring up the ark of the God of Israel.

[15] καὶ ἔλαβον οἱ υἱοὶ τῶν Λευιτῶν τὴν κιβωτὸν τοῦ θεοῦ, ὡς ἐνετείλατο Μωϋσῆς ἐν λόγῳ θεοῦ κατὰ τὴν γραφήν, ἐν ἀναφορεῦσιν ἐπ᾽ αὐτούς. –

[15] And the sons of the Levites took the ark of God, (as Moses commanded by the word of God according to the scripture) upon their shoulders with staves.

[16] καὶ εἶπεν Δαυιδ τοῖς ἄρχουσιν τῶν Λευιτῶν Στήσατε τοὺς ἀδελφοὺς αὐτῶν τοὺς ψαλτῳδοὺς ἐν ὀργάνοις ᾠδῶν, νάβλαις καὶ κινύραις καὶ κυμβάλοις, τοῦ φωνῆσαι εἰς ὕψος ἐν φωνῇ εὐφροσύνης.

[16] And David said to the chiefs of the Levites, Set your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy.

[17] καὶ ἔστησαν οἱ Λευῖται τὸν Αιμαν υἱὸν Ιωηλ· ἐκ τῶν ἀδελφῶν αὐτοῦ Ασαφ υἱὸς Βαραχια, καὶ ἐκ τῶν υἱῶν Μεραρι ἀδελφῶν αὐτοῦ Αιθαν υἱὸς Κισαιου.

[17] So the Levites appointed Æman the son of Joel; Asaph the son of Barachias *was one* of his brethren; and Æthan the son of Kisaeus was of the sons of Merari their brethren;

[18] καὶ μετ᾽ αὐτῶν ἀδελφοὶ αὐτῶν οἱ δεύτεροι, Ζαχαριας καὶ Οζιηλ καὶ Σεμιραμωθ καὶ Ιιηλ καὶ Ωνι καὶ Ελιαβ καὶ Βαναια καὶ Μαασαια καὶ Ματταθια καὶ Ελιφαλια καὶ Μακενια καὶ Αβδεδομ καὶ Ιιηλ καὶ Οζιας, οἱ πυλωροί.

[18] and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jeiel, and Elioel, and Eliab, and Banaia, and Maasaia, and Matthathia, and Eliphena, and Makellia, and Abdedom, and Jeiel, and Ozias, the porters.

[19] καὶ οἱ ψαλτῳδοί· Αιμαν, Ασαφ καὶ Αιθαν ἐν κυμβάλοις χαλκοῖς τοῦ ἀκουσθῆναι ποιῆσαι·

[19] And the singers, Æman, Asaph, and Æthan, with brazen cymbals to make *a sound* to be heard.

[20] Ζαχαριας καὶ Οζιηλ, Σεμιραμωθ, Ιιηλ, Ωνι, Ελιαβ, Μασαιας, Βαναιας ἐν νάβλαις ἐπὶ αλαιμωθ·

[20] Zacharias, and Oziel, Semiramoth, Jeiel, Oni, Eliab, Maasaeas, Banaeas, with lutes, on alaemoth.

[21] καὶ Ματταθιας καὶ Ελιφαλιας καὶ Μακενιας καὶ Αβδεδομ καὶ Ιιηλ καὶ Οζιας ἐν κινύραις αμασενιθ τοῦ ἐνισχῦσαι.

[21] And Mattathias, and Eliphalu, and Makenia, and Abdedom, and Jeiel, and Ozias, with harps of Amasenith, to make a loud noise.

[22] καὶ Χωνενια ἄρχων τῶν Λευιτῶν ἄρχων τῶν ᾠδῶν, ὅτι συνετὸς ἦν.

[22] And Chonenia chief of the Levites *was* master of the bands, because he was skilful.

[23] καὶ Βαραχια καὶ Ηλκανα πυλωροὶ τῆς κιβωτοῦ.

[23] And Barachia and Elcana *were* door-keepers of the ark.

[24] καὶ Σοβνια καὶ Ιωσαφατ καὶ Ναθαναηλ καὶ Αμασαι καὶ Ζαχαρια καὶ Βαναι καὶ Ελιεζερ οἱ ἱερεῖς σαλπίζοντες ταῖς σάλπιγξιν ἔμπροσθεν τῆς κιβωτοῦ τοῦ θεοῦ. καὶ Αβδεδομ καὶ Ια πυλωροὶ τῆς κιβωτοῦ τοῦ θεοῦ.

[24] And Somnia, and Josaphat, and Nathanael, and Amasai, and Zacharia, and Banaea, and Eliezer, the priests, were sounding with trumpets before the ark of God: and Abdedom and Jeia *were* door-keepers of the ark of God.

[25] Καὶ ἦν Δαυιδ καὶ οἱ πρεσβύτεροι Ισραηλ καὶ οἱ χιλίαρχοι οἱ πορευόμενοι τοῦ ἀναγαγεῖν τὴν κιβωτὸν τῆς διαθήκης κυρίου ἐξ οἴκου Αβδεδομ ἐν εὐφροσύνῃ.

[25] So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant from the house of Abdedom with gladness.

[26] καὶ ἐγένετο ἐν τῷ κατισχῦσαι τὸν θεὸν τοὺς Λευίτας αἴροντας τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ἔθυσαν ἑπτὰ μόσχους καὶ ἑπτὰ κριούς.

[26] And it came to pass when God strengthened the Levites bearing the ark of the covenant of the Lord, that they sacrificed seven calves and seven rams.

[27] καὶ Δαυιδ περιεζωσμένος ἐν στολῇ βυσσίνῃ καὶ πάντες οἱ Λευῖται αἴροντες τὴν κιβωτὸν διαθήκης κυρίου καὶ οἱ ψαλτῳδοὶ καὶ Χωνενιας ὁ ἄρχων τῶν ᾠδῶν τῶν ᾀδόντων, καὶ ἐπὶ Δαυιδ στολὴ βυσσίνη.

[27] And David *was* girt with a fine linen robe, and all the Levites *who were* bearing the ark of the covenant of the Lord, and the singers, and Chonenias the master of the band of singers; also upon David *there was* a robe of fine linen.

[28] καὶ πᾶς Ισραηλ ἀνάγοντες τὴν κιβωτὸν διαθήκης κυρίου ἐν σημασίᾳ καὶ ἐν φωνῇ σωφερ καὶ ἐν σάλπιγξιν καὶ ἐν κυμβάλοις, ἀναφωνοῦντες νάβλαις καὶ ἐν κινύραις.

[28] And all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps.

[29] καὶ ἐγένετο κιβωτὸς διαθήκης κυρίου καὶ ἦλθεν ἕως πόλεως Δαυιδ, καὶ Μελχολ θυγάτηρ Σαουλ παρέκυψεν διὰ τῆς θυρίδος καὶ εἶδεν τὸν βασιλέα Δαυιδ ὀρχούμενον καὶ παίζοντα καὶ ἐξουδένωσεν αὐτὸν ἐν τῇ ψυχῇ αὐτῆς.

[29] And the ark of the covenant of the Lord arrived, and came to the city of David; and Melchol the daughter of Saul looked down through the window, and saw king David dancing and playing: and she despised him in her heart.

CHAPTER 16

[1] Καὶ εἰσήνεγκαν τὴν κιβωτὸν τοῦ θεοῦ καὶ ἀπηρείσαντο αὐτὴν ἐν μέσῳ τῆς σκηνῆς, ἧς ἔπηξεν αὐτῇ Δαυιδ, καὶ προσήνεγκαν ὁλοκαυτώματα καὶ σωτηρίου ἐναντίον τοῦ θεοῦ.

[1] So they brought in the ark of God, and set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God.

[2] καὶ συνετέλεσεν Δαυιδ ἀναφέρων ὁλοκαυτώματα καὶ σωτηρίου καὶ εὐλόγησεν τὸν λαὸν ἐν ὀνόματι κυρίου.

[2] And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord.

[3] καὶ διεμέρισεν παντὶ ἀνδρὶ Ισραηλ ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς τῷ ἀνδρὶ ἄρτον ἕνα ἀρτοκοπικὸν καὶ ἀμορίτην.

[3] And he divided to every man of Israel (both men and women), to *every* man one baker's loaf, and a cake.

[4] Καὶ ἔταξεν κατὰ πρόσωπον τῆς κιβωτοῦ διαθήκης κυρίου ἐκ τῶν Λευιτῶν λειτουργοῦντας ἀναφωνοῦντας καὶ ἐξομολογεῖσθαι καὶ αἰνεῖν κύριον τὸν θεὸν Ισραηλ·

[4] And he appointed before the ark of the covenant of the Lord, Levites to minister *and* lift up the voice, and to give thanks and praise the Lord God of Israel:

[5] Ασαφ ὁ ἡγούμενος, καὶ δευτερεύων αὐτῷ Ζαχαριας, Ιηλ, Σεμιραμωθ, Ιηλ, Ματταθιας, Ελιαβ καὶ Βαναιας καὶ Αβδεδομ καὶ Ιηλ ἐν ὀργάνοις, νάβλαις καὶ κινύραις, καὶ Ασαφ ἐν κυμβάλοις ἀναφωνῶν,

[5] Asaph *was* the chief, and next to him Zacharias, Jeiel, Semiramoth, and Jeiel, Mattathias, Eliab, and Banaeas, and Abdedom: and Jeiel sounding with musical instruments, lutes *and* harps, and Asaph with cymbals:

[6] καὶ Βαναιας καὶ Οζιηλ οἱ ἱερεῖς ἐν ταῖς σάλπιγξιν διὰ παντὸς ἐναντίον τῆς κιβωτοῦ τῆς διαθήκης τοῦ θεοῦ.

[6] and Banaeas and Oziel the priests *sounding* continually with trumpets before the ark of the covenant of God in that day.

[7] Ἐν τῇ ἡμέρᾳ ἐκείνῃ τότε ἔταξεν Δαυιδ ἐν ἀρχῇ τοῦ αἰνεῖν τὸν κύριον ἐν χειρὶ Ασαφ καὶ τῶν ἀδελφῶν αὐτοῦ

[7] Then David first gave orders to praise the Lord by the hand of Asaph and his brethren.

[8] Ἐξομολογεῖσθε τῷ κυρίῳ, ἐπικαλεῖσθε αὐτὸν ἐν ὀνόματι αὐτοῦ, γνωρίσατε ἐν λαοῖς τὰ ἐπιτηδεύματα αὐτοῦ·

[8] Song. Give thanks to the Lord, call upon him by his name, make known his designs among the people.

[9] ᾄσατε αὐτῷ καὶ ὑμνήσατε αὐτῷ, διηγήσασθε πᾶσιν τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησεν κύριος.

[9] Sing *songs* to him, and sing hymns to him, relate to all *people* his wonderful deeds, which the Lord has wrought.

[10] αἰνεῖτε ἐν ὀνόματι ἁγίῳ αὐτοῦ, εὐφρανθήσεται καρδία ζητοῦσα τὴν εὐδοκίαν αὐτοῦ·

[10] Praise his holy name, the heart that seeks his pleasure shall rejoice.

[11] ζητήσατε τὸν κύριον καὶ ἰσχύσατε, ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός.

[11] Seek the Lord and be strong, seek his face continually.

[12] μνημονεύετε τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησεν, τέρατα καὶ κρίματα τοῦ στόματος αὐτοῦ,

[12] Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth;

[13] σπέρμα Ισραηλ παῖδες αὐτοῦ, υἱοὶ Ιακωβ ἐκλεκτοὶ αὐτοῦ.

[13] *ye* seed of Israel his servants, *ye* seed of Jacob his chosen ones.

[14] αὐτὸς κύριος ὁ θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ.

[14] He *is* the Lord our God; his judgments *are* in all the earth.

[15] μνημονεύων εἰς αἰῶνα διαθήκης αὐτοῦ, λόγον αὐτοῦ, ὃν ἐνετείλατο εἰς χιλίας γενεάς,

[15] Let us remember his covenant for ever, his word which he commanded to a thousand generations,

[16] ὃν διέθετο τῷ Αβρααμ, καὶ τὸν ὅρκον αὐτοῦ τῷ Ισαακ·

[16] which he covenanted with Abraham, and his oath *sworn* to Isaac.

[17] ἔστησεν αὐτὸν τῷ Ιακωβ εἰς πρόσταγμα, τῷ Ισραηλ διαθήκην αἰώνιον

[17] He confirmed it to Jacob for an ordinance, to Israel *as* an everlasting covenant,

[18] λέγων Σοὶ δώσω τὴν γῆν Χανααν σχοίνισμα κληρονομίας ὑμῶν.

[18] saying, To thee will I give the land of Chanaan, the line of your inheritance:

[19] ἐν τῷ γενέσθαι αὐτοὺς ὀλιγοστοὺς ἀριθμῷ ὡς ἐσμικρύνθησαν καὶ παρῴκησαν ἐν αὐτῇ.

[19] when they were few in number, when they were but little, and dwelt as strangers in it;

[20] καὶ ἐπορεύθησαν ἀπὸ ἔθνους εἰς ἔθνος καὶ ἀπὸ βασιλείας εἰς λαὸν ἕτερον·

[20] and went from nation to nation, and from one kingdom to another people.

[21] οὐκ ἀφῆκεν ἄνδρα τοῦ δυναστεῦσαι αὐτοὺς καὶ ἤλεγξεν περὶ αὐτῶν βασιλεῖς

[21] He suffered not a man to oppress them, and he reproved kings for their sakes,

[22] Μὴ ἅψησθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

[22] saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

[23] ᾄσατε τῷ κυρίῳ, πᾶσα ἡ γῆ, ἀναγγείλατε ἐξ ἡμέρας εἰς ἡμέραν σωτηρίαν αὐτοῦ.

[23] Sing ye to the Lord, all the earth; proclaim his salvation from day to day.

[24] ἐξηγεῖσθε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.

[24] Declare among the nations his glory, his wondrous deeds among all peoples.

[25] ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ἐπὶ πάντας τοὺς θεούς·

[25] For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods.

[26] ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν εἴδωλα, καὶ ὁ θεὸς ἡμῶν οὐρανὸν ἐποίησεν·

[26] For all the gods of the nations *are* idols; but our God made the heavens.

[27] δόξα καὶ ἔπαινος κατὰ πρόσωπον αὐτοῦ, ἰσχὺς καὶ καύχημα ἐν τόπῳ αὐτοῦ.

[27] Glory and praise *are* in his presence; strength and rejoicing *are* in his place.

[28] δότε τῷ κυρίῳ, πατριαὶ τῶν ἐθνῶν, δότε τῷ κυρίῳ δόξαν καὶ ἰσχύν·

[28] Give to the Lord, ye families of the nations, give to the Lord glory and strength.

[29] δότε τῷ κυρίῳ δόξαν ὀνόματος αὐτοῦ, λάβετε δῶρα καὶ ἐνέγκατε κατὰ πρόσωπον αὐτοῦ καὶ προσκυνήσατε τῷ κυρίῳ ἐν αὐλαῖς ἁγίαις αὐτοῦ.

[29] Give to the Lord the glory *belonging* to his name: take gifts and offer *them* before him; and worship the Lord in his holy courts.

[30] φοβηθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ, κατορθωθήτω ἡ γῆ καὶ μὴ σαλευθήτω·

[30] Let the whole earth fear before him; let the earth be established, and not be moved.

[31] εὐφρανθήτω ὁ οὐρανός, καὶ ἀγαλλιάσθω ἡ γῆ, καὶ εἰπάτωσαν ἐν τοῖς ἔθνεσιν Κύριος βασιλεύων.

[31] Let the heavens rejoice, and let the earth exult; and let them say among the nations, The Lord reigns.

[32] βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι καὶ ξύλον ἀγροῦ καὶ πάντα τὰ ἐν αὐτῷ·

[32] The sea with its fullness shall resound and the tree of the field, and all things in it.

[33] τότε εὐφρανθήσεται τὰ ξύλα τοῦ δρυμοῦ ἀπὸ προσώπου κυρίου, ὅτι ἦλθεν κρῖναι τὴν γῆν.

[33] Then shall the trees of the wood rejoice before the Lord, for he is come to judge the earth.

[34] ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[34] Give thanks to the Lord, for *it is* good, for his mercy *is* for ever.

[35] καὶ εἴπατε Σῶσον ἡμᾶς, ὁ θεὸς τῆς σωτηρίας ἡμῶν, καὶ ἐξελοῦ ἡμᾶς ἐκ τῶν ἐθνῶν τοῦ αἰνεῖν τὸ ὄνομα τὸ ἅγιόν σου καὶ καυχᾶσθαι ἐν ταῖς αἰνέσεσίν σου.

[35] And say ye, Save us, O God of our salvation, and gather us, and rescue us from among the heathen, that we may praise thy holy name, and glory in thy praises.

[36] εὐλογημένος κύριος ὁ θεὸς Ισραηλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος· καὶ ἐρεῖ πᾶς ὁ λαός Αμην. καὶ ᾔνεσαν τῷ κυρίῳ.

[36] Blessed *be* the Lord God of Israel from everlasting and to everlasting:

And all the people shall say, Amen. So they praised the Lord.

[37] Καὶ κατέλιπον ἐκεῖ ἔναντι τῆς κιβωτοῦ διαθήκης κυρίου τὸν Ασαφ καὶ τοὺς ἀδελφοὺς αὐτοῦ τοῦ λειτουργεῖν ἐναντίον τῆς κιβωτοῦ διὰ παντὸς τὸ τῆς ἡμέρας εἰς ἡμέραν·

[37] And they left there Asaph and his brethren before the ark of the covenant of the Lord, to minister before the ark continually, according to the service of each day: from day to day.

[38] καὶ Αβδεδομ καὶ οἱ ἀδελφοὶ αὐτοῦ, ἑξήκοντα καὶ ὀκτώ, καὶ Αβδεδομ υἱὸς Ιδιθων καὶ Οσσα εἰς πυλωρούς.

[38] And Abdedom and his brethren *were* sixty and eight; and Abdedom the son of Idithun, and Osa, *were* to be door-keepers.

[39] καὶ τὸν Σαδωκ τὸν ἱερέα καὶ τοὺς ἀδελφοὺς αὐτοῦ τοὺς ἱερεῖς ἐναντίον σκηνῆς κυρίου ἐν Βαμα τῇ ἐν Γαβαων

[39] And *they appointed* Sadoc the priest, and his brethren the priests, before the tabernacle of the Lord in the high place in Gabaon,

[40] τοῦ ἀναφέρειν ὁλοκαυτώματα τῷ κυρίῳ ἐπὶ τοῦ θυσιαστηρίου τῶν ὁλοκαυτωμάτων διὰ παντὸς τὸ πρωῒ καὶ τὸ ἑσπέρας καὶ κατὰ πάντα τὰ γεγραμμένα ἐν νόμῳ κυρίου, ὅσα ἐνετείλατο ἐφ᾽ υἱοῖς Ισραηλ ἐν χειρὶ Μωυσῆ τοῦ θεράποντος τοῦ θεοῦ·

[40] to offer up whole-burnt-offerings continually morning and evening, and according to all things written in the law of the Lord, which he commanded the children of Israel by Moses the servant of God.

[41] καὶ μετ᾽ αὐτοῦ Αιμαν καὶ Ιδιθων καὶ οἱ λοιποὶ ἐκλεγέντες ἐπ᾽ ὀνόματος τοῦ αἰνεῖν τὸν κύριον, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[41] And with him *were* Æman and Idithun, and the rest chosen out by name to praise the Lord, for his mercy *endures* for ever.

[42] καὶ μετ᾽ αὐτῶν σάλπιγγες καὶ κύμβαλα τοῦ ἀναφωνεῖν καὶ ὄργανα τῶν ᾠδῶν τοῦ θεοῦ, υἱοὶ Ιδιθων εἰς τὴν πύλην.

[42] And with them *there were* trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Idithun *were* at the gate.

[43] Καὶ ἐπορεύθη ἅπας ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ, καὶ ἐπέστρεψεν Δαυιδ τοῦ εὐλογῆσαι τὸν οἶκον αὐτοῦ.

[43] And all the people went every one to his home: and David returned to bless his house.

CHAPTER 17

[1] Καὶ ἐγένετο ὡς κατῴκησεν Δαυιδ ἐν οἴκῳ αὐτοῦ, καὶ εἶπεν Δαυιδ πρὸς Ναθαν τὸν προφήτην Ἰδοὺ ἐγὼ κατοικῶ ἐν οἴκῳ κεδρίνῳ, καὶ ἡ κιβωτὸς διαθήκης κυρίου ὑποκάτω δέρρεων.

[1] And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord *is* under *curtains* of skins.

[2] καὶ εἶπεν Ναθαν πρὸς Δαυιδ Πᾶν τὸ ἐν τῇ ψυχῇ σου ποίει, ὅτι ὁ θεὸς μετὰ σοῦ. –

[2] And Nathan said to David, Do all that is in thy heart; for God *is* with thee.

[3] καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο λόγος κυρίου πρὸς Ναθαν λέγων

[3] And it came to pass in that night, that the word of the Lord came to Nathan, *saying*,

[4] Πορεύου καὶ εἰπὸν πρὸς Δαυιδ τὸν παῖδά μου Οὕτως εἶπεν κύριος Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαί με ἐν αὐτῷ·

[4] Go and say to David my servant, Thus said the Lord, Thou shalt not build me a house for me to dwell in it.

[5] ὅτι οὐ κατῴκησα ἐν οἴκῳ ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν Ισραηλ, ἕως τῆς ἡμέρας ταύτης καὶ ἤμην ἐν σκηνῇ καὶ ἐν καταλύματι.

[5] For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent,

[6] ἐν πᾶσιν οἷς διῆλθον ἐν παντὶ Ισραηλ, εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν Ισραηλ τοῦ ποιμαίνειν τὸν λαόν μου λέγων ὅτι Οὐκ ᾠκοδομήκατέ μοι οἶκον κέδρινον.

[6] in all places through which I have gone with all Israel: did I ever speak to *any* one tribe of Israel whom I commanded to feed my people, saying, *Why is it* that ye have not built me a house of cedar?

[7] καὶ νῦν οὕτως ἐρεῖς τῷ δούλῳ μου Δαυιδ Τάδε λέγει κύριος παντοκράτωρ Ἔλαβόν σε ἐκ τῆς μάνδρας ἐξόπισθεν τῶν ποιμνίων τοῦ εἶναι εἰς ἡγούμενον ἐπὶ τὸν λαόν μου Ισραηλ·

[7] And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel:

[8] καὶ ἤμην μετὰ σοῦ ἐν πᾶσιν, οἷς ἐπορεύθης, καὶ ἐξωλέθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου καὶ ἐποίησά σοι ὄνομα κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς.

[8] and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth.

[9] καὶ θήσομαι τόπον τῷ λαῷ μου Ισραηλ καὶ καταφυτεύσω αὐτόν, καὶ κατασκηνώσει καθ’ ἑαυτὸν καὶ οὐ μεριμνήσει ἔτι, καὶ οὐ προσθήσει ἀδικία τοῦ ταπεινῶσαι αὐτὸν καθὼς ἀπ’ ἀρχῆς.

[9] And I will appoint a place for my people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning,

[10] καὶ ἀφ’ ἡμερῶν, ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ισραηλ, καὶ ἐταπείνωσα ἅπαντας τοὺς ἐχθρούς σου· καὶ αὐξήσω σε, καὶ οἶκον οἰκοδομήσει σοι κύριος.

[10] and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and the Lord will build thee a house.

[11] καὶ ἔσται ὅταν πληρωθῶσιν αἱ ἡμέραι σου καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ·

[11] And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom.

[12] αὐτὸς οἰκοδομήσει μοι οἶκον, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως αἰῶνος.

[12] He shall build me a house, and I will set up his throne for ever.

[13] ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν· καὶ τὸ ἔλεός μου οὐκ ἀποστήσω ἀπ᾽ αὐτοῦ ὡς ἀπέστησα ἀπὸ τῶν ὄντων ἔμπροσθέν σου.

[13] I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as I withdrew *it* from them that were before thee.

[14] καὶ πιστώσω αὐτὸν ἐν οἴκῳ μου καὶ ἐν βασιλείᾳ αὐτοῦ ἕως αἰῶνος, καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος ἕως αἰῶνος.

[14] And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

[15] κατὰ πάντας τοὺς λόγους τούτους καὶ κατὰ πᾶσαν τὴν ὅρασιν ταύτην, οὕτως ἐλάλησεν Ναθαν πρὸς Δαυιδ. –

[15] According to all these words, and according to all this vision, so spoke Nathan to David.

[16] καὶ ἦλθεν ὁ βασιλεὺς Δαυιδ καὶ ἐκάθισεν ἀπέναντι κυρίου καὶ εἶπεν Τίς εἰμι ἐγώ, κύριε ὁ θεός, καὶ τίς ὁ οἶκός μου, ὅτι ἠγάπησάς με ἕως αἰῶνος;

[16] And king David came and sat before the Lord, and said, Who am I, O Lord God? and what *is* my house, that thou hast loved me for ever?

[17] καὶ ἐσμικρύνθη ταῦτα ἐνώπιόν σου, ὁ θεός, καὶ ἐλάλησας ἐπὶ τὸν οἶκον τοῦ παιδός σου ἐκ μακρῶν καὶ ἐπεῖδές με ὡς ὅρασις ἀνθρώπου καὶ ὕψωσάς με, κύριε ὁ θεός.

[17] And these things were little in thy sight, O God: thou hast also spoken concerning the house of thy servant for a long time to come, and thou hast looked upon me as a man looks upon his fellow, and hast exalted me, O Lord God.

[18] τί προσθήσει ἔτι Δαυιδ πρὸς σὲ τοῦ δοξάσαι; καὶ σὺ τὸν δοῦλόν σου οἶδας.

[18] What shall David do more toward thee to glorify *thee*? and thou knowest thy servant.

[19] καὶ κατὰ τὴν καρδίαν σου ἐποίησας τὴν πᾶσαν μεγαλωσύνην.

[19] And thou hast wrought all this greatness according to thine heart.

[20] κύριε, οὐκ ἔστιν ὅμοιός σοι, καὶ οὐκ ἔστιν πλὴν σοῦ κατὰ πάντα, ὅσα ἠκούσαμεν ἐν ὠσὶν ἡμῶν.

[20] O Lord, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears.

[21] καὶ οὐκ ἔστιν ὡς ὁ λαός σου Ισραηλ ἔθνος ἔτι ἐπὶ τῆς γῆς, ὡς ὡδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι ἑαυτῷ λαὸν τοῦ θέσθαι ἑαυτῷ ὄνομα μέγα καὶ ἐπιφανὲς τοῦ ἐκβαλεῖν ἀπὸ προσώπου λαοῦ σου, οὓς ἐλυτρώσω ἐξ Αἰγύπτου, ἔθνη.

[21] Neither is there another nation upon the earth *such* as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt.

[22] καὶ ἔδωκας τὸν λαόν σου Ισραηλ σεαυτῷ λαὸν ἕως αἰῶνος, καὶ σύ, κύριε, αὐτοῖς εἰς θεόν.

[22] And thou hast appointed thy people Israel as a people to thyself for ever; and thou, Lord, didst become a God to them.

[23] καὶ νῦν, κύριε, ὁ λόγος σου, ὃν ἐλάλησας πρὸς τὸν παῖδά σου καὶ ἐπὶ τὸν οἶκον αὐτοῦ, πιστωθήτω ἕως αἰῶνος

[23] And now, Lord, let the word which thou spokest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken.

[24] λεγόντων Κύριε κύριε παντοκράτωρ θεὸς Ισραηλ, καὶ ὁ οἶκος Δαυιδ παιδός σου ἀνωρθωμένος ἐναντίον σου.

[24] And let thy name *be* established and magnified for ever, *men* saying, Lord, Lord, Almighty God of Israel: and *let* the house of thy servant David *be* established before thee.

[25] ὅτι σύ, κύριε, ἤνοιξας τὸ οὖς τοῦ παιδός σου τοῦ οἰκοδομῆσαι αὐτῷ οἶκον· διὰ τοῦτο εὗρεν ὁ παῖς σου τοῦ προσεύξασθαι κατὰ πρόσωπόν σου.

[25] For thou, O Lord my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a

willingness to pray before thee.

[26] καὶ νῦν, κύριε, σὺ εἶ αὐτὸς ὁ θεὸς καὶ ἐλάλησας ἐπὶ τὸν δοῦλόν σου τὰ ἀγαθὰ ταῦτα·

[26] And now, Lord, thou thyself art God, and thou hast spoken these good things concerning thy servant.

[27] καὶ νῦν ἤρξω τοῦ εὐλογῆσαι τὸν οἶκον τοῦ παιδός σου τοῦ εἶναι εἰς τὸν αἰῶνα ἐναντίον σου· ὅτι σύ, κύριε, εὐλόγησας, καὶ εὐλόγησον εἰς τὸν αἰῶνα.

[27] And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed *it*, and do thou bless *it* for ever.

CHAPTER 18

[1] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐπάταξεν Δαυιδ τοὺς ἀλλοφύλους καὶ ἐτροπώσατο αὐτοὺς καὶ ἔλαβεν τὴν Γεθ καὶ τὰς κώμας αὐτῆς ἐκ χειρὸς ἀλλοφύλων.

[1] And it came to pass afterwards, that David smote the Philistines, and routed them, and took Geth and its villages out of the hand of the Philistines.

[2] καὶ ἐπάταξεν τὴν Μωαβ, καὶ ἦσαν Μωαβ παῖδες τῷ Δαυιδ φέροντες δῶρα.

[2] And he smote Moab; and the Moabites became servants to David, *and* tributaries.

[3] καὶ ἐπάταξεν Δαυιδ τὸν Αδρααζαρ βασιλέα Σουβα Ημαθ πορευομένου αὐτοῦ ἐπιστῆσαι χεῖρα αὐτοῦ ἐπὶ ποταμὸν Εὐφράτην.

[3] And David smote Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates.

[4] καὶ προκατελάβετο Δαυιδ αὐτῶν χίλια ἅρματα καὶ ἑπτὰ χιλιάδας ἵππων καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν· καὶ παρέλυσεν Δαυιδ πάντα τὰ ἅρματα καὶ ὑπελίπετο ἐξ αὐτῶν ἑκατὸν ἅρματα.

[4] And David took of them a thousand chariots, and seven thousand horsemen, and twenty thousand infantry: and David houghed all the chariot *horses*, but there were reserved of them a hundred chariots.

[5] καὶ ἦλθεν Σύρος ἐκ Δαμασκοῦ βοηθῆσαι Αδρααζαρ βασιλεῖ Σουβα, καὶ ἐπάταξεν Δαυιδ ἐν τῷ Σύρῳ εἴκοσι καὶ δύο χιλιάδας ἀνδρῶν.

[5] And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian *army* twenty and two thousand men.

[6] καὶ ἔθετο Δαυιδ φρουρὰν ἐν Συρίᾳ τῇ κατὰ Δαμασκόν, καὶ ἦσαν τῷ Δαυιδ εἰς παῖδας φέροντας δῶρα. καὶ ἔσῳζεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο.

[6] And David put a garrison in Syria near Damascus; and they became tributary servants to David: and the Lord delivered David wherever he went.

[7] καὶ ἔλαβεν Δαυιδ τοὺς κλοιοὺς τοὺς χρυσοῦς, οἳ ἦσαν ἐπὶ τοὺς παῖδας Αδρααζαρ, καὶ ἤνεγκεν αὐτοὺς εἰς Ιερουσαλημ.

[7] And David took the golden collars that were on the servants of Adraazar, and brought them to Jerusalem.

[8] καὶ ἐκ τῆς μεταβηχας καὶ ἐκ τῶν ἐκλεκτῶν πόλεων τῶν Αδρααζαρ ἔλαβεν Δαυιδ χαλκὸν πολὺν σφόδρα· ἐξ αὐτοῦ ἐποίησεν Σαλωμων τὴν θάλασσαν τὴν χαλκῆν καὶ τοὺς στύλους καὶ τὰ σκεύη τὰ χαλκᾶ.

[8] And David took out of Matabeth, and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea, and the pillars, and the brazen vessels.

[9] καὶ ἤκουσεν Θωα βασιλεὺς Ημαθ ὅτι ἐπάταξεν Δαυιδ τὴν πᾶσαν δύναμιν Αδρααζαρ βασιλέως Σουβα,

[9] And Thoa king of Emath heard that David had smitten the whole force of Adraazar king of Suba.

[10] καὶ ἀπέστειλεν τὸν Ιδουραμ υἱὸν αὐτοῦ πρὸς τὸν βασιλέα Δαυιδ τοῦ ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην καὶ τοῦ εὐλογῆσαι αὐτὸν ὑπὲρ οὗ ἐπολέμησεν τὸν Αδρααζαρ καὶ ἐπάταξεν αὐτόν, ὅτι ἀνὴρ πολέμιος Θωα ἦν τῷ Αδρααζαρ, καὶ πάντα τὰ σκεύη ἀργυρᾶ καὶ χρυσᾶ.

[10] And he sent Aduram his son to king David to ask how he was, and to congratulate him because he had fought against Adraazar, and smitten him; for Thoa was the enemy of Adraazar.

[11] καὶ ταῦτα ἡγίασεν Δαυιδ τῷ κυρίῳ μετὰ τοῦ ἀργυρίου καὶ τοῦ χρυσίου, οὗ ἔλαβεν ἐκ πάντων τῶν ἐθνῶν, ἐξ Ιδουμαίας καὶ Μωαβ καὶ ἐξ υἱῶν Αμμων καὶ ἐκ τῶν ἀλλοφύλων καὶ ἐξ Αμαληκ.

[11] And all the golden and silver and brazen vessels, even these king David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Idumaea, and Moab, and from the children of Ammon, and from the Philistines, and from Amalec.

[12] καὶ Αβεσσα υἱὸς Σαρουια ἐπάταξεν τὴν Ιδουμαίαν ἐν κοιλάδι τῶν ἁλῶν, ὀκτὼ καὶ δέκα χιλιάδας,

[12] And Abesa son of Saruia smote the Idumeans in the valley of Salt, eighteen thousand.

[13] καὶ ἔθετο ἐν τῇ κοιλάδι φρουράς· καὶ ἦσαν πάντες οἱ Ιδουμαῖοι παῖδες Δαυιδ. καὶ ἔσῳζεν κύριος τὸν Δαυιδ ἐν πᾶσιν, οἷς ἐπορεύετο.

[13] And he put garrisons in the valley; and all the Idumaeans became David's servants: and the Lord delivered David wherever he went.

[14] Καὶ ἐβασίλευσεν Δαυιδ ἐπὶ πάντα Ισραηλ καὶ ἦν ποιῶν κρίμα καὶ δικαιοσύνην τῷ παντὶ λαῷ αὐτοῦ.

[14] So David reigned over all Israel; and he executed judgment and justice to all his people.

[15] καὶ Ιωαβ υἱὸς Σαρουια ἐπὶ τῆς στρατιᾶς καὶ Ιωσαφατ υἱὸς Αχιλουδ ὑπομνηματογράφος

[15] And Joab the son of Saruia *was* over the army, and Josaphat the son of Achilud *was* recorder.

[16] καὶ Σαδωκ υἱὸς Αχιτωβ καὶ Αχιμελεχ υἱὸς Αβιαθαρ ἱερεῖς καὶ Σουσα γραμματεὺς

[16] And Sadoc son of Achitob, and Achimelech son of Abiathar, *were* the priests; and Susa *was* the scribe;

[17] καὶ Βαναιας υἱὸς Ιωδαε ἐπὶ τοῦ χερεθθι καὶ τοῦ φελεθθι καὶ υἱοὶ Δαυιδ οἱ πρῶτοι διάδοχοι τοῦ βασιλέως.

[17] and Banaeas the son of Jodae *was* over the Cherethite and the Phelethite, and the sons of David were the chief deputies of the king.

CHAPTER 19

[1] Καὶ ἐγένετο μετὰ ταῦτα ἀπέθανεν Ναας βασιλεὺς υἱῶν Αμμων, καὶ ἐβασίλευσεν Αναν υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[1] And it came to pass after this, *that* Naas the king of the children of Ammon died, and Anan his son reigned in his stead.

[2] καὶ εἶπεν Δαυιδ Ποιήσω ἔλεος μετὰ Αναν υἱοῦ Ναας, ὡς ἐποίησεν ὁ πατὴρ αὐτοῦ μετ᾽ ἐμοῦ ἔλεος· καὶ ἀπέστειλεν ἀγγέλους Δαυιδ τοῦ παρακαλέσαι αὐτὸν περὶ τοῦ πατρὸς αὐτοῦ. καὶ ἦλθον παῖδες Δαυιδ εἰς γῆν υἱῶν Αμμων τοῦ παρακαλέσαι αὐτόν.

[2] And David said, I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. And David sent messengers to condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to Anan, to comfort him.

[3] καὶ εἶπον ἄρχοντες Αμμων πρὸς Αναν Μὴ δοξάζων Δαυιδ τὸν πατέρα σου ἐναντίον σου ἀπέστειλέν σοι παρακαλοῦντας; οὐχ ὅπως ἐξερευνήσωσιν τὴν πόλιν τοῦ κατασκοπῆσαι τὴν γῆν, ἦλθον παῖδες αὐτοῦ πρὸς σέ;

[3] And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforters to thee? Have not his servants come to thee that they might search the city, and to spy out the land?

[4] καὶ ἔλαβεν Αναν τοὺς παῖδας Δαυιδ καὶ ἐξύρησεν αὐτοὺς καὶ ἀφεῖλεν τῶν μανδυῶν αὐτῶν τὸ ἥμισυ ἕως τῆς ἀναβολῆς καὶ ἀπέστειλεν αὐτούς.

[4] And Anan took the servants of David, and shaved them, and cut off the half of their garments as far as their tunic, and sent them away.

[5] καὶ ἦλθον ἀπαγγεῖλαι τῷ Δαυιδ περὶ τῶν ἀνδρῶν, καὶ ἀπέστειλεν εἰς ἀπάντησιν αὐτοῖς, ὅτι ἦσαν ἠτιμωμένοι σφόδρα· καὶ εἶπεν ὁ βασιλεύς Καθίσατε ἐν Ιεριχω ἕως τοῦ ἀνατεῖλαι τοὺς πώγωνας ὑμῶν καὶ ἀνακάμψατε. –

[5] And there came men to report to David concerning the men: and he sent to meet them, for they were greatly disgraced: and the king said, Dwell in Jericho until your beards have grown, and return.

[6] καὶ εἶδον οἱ υἱοὶ Αμμων ὅτι ᾐσχύνθη λαὸς Δαυιδ, καὶ ἀπέστειλεν Αναν καὶ οἱ υἱοὶ Αμμων χίλια τάλαντα ἀργυρίου τοῦ μισθώσασθαι ἑαυτοῖς ἐκ Συρίας Μεσοποταμίας καὶ ἐκ Συρίας Μοοχα καὶ ἐκ Σωβα ἅρματα καὶ ἱππεῖς

[6] And the children of Ammon saw that the people of David were ashamed, and Anan and the children of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen out of Syria of Mesopotamia, and out of Syria Maacha, and from Sobal.

[7] καὶ ἐμισθώσαντο ἑαυτοῖς δύο καὶ τριάκοντα χιλιάδας ἁρμάτων καὶ τὸν βασιλέα Μωχα καὶ τὸν λαὸν αὐτοῦ καὶ ἦλθον καὶ παρενέβαλον κατέναντι Μαιδαβα, καὶ οἱ υἱοὶ Αμμων συνήχθησαν ἐκ τῶν πόλεων αὐτῶν καὶ ἦλθον εἰς τὸ πολεμῆσαι.

[7] And they hired for themselves two and thirty thousand chariots, and the king of Maacha and his people; and they came and encamped before Medaba: and the children of Ammon assembled out of their cities, and came to fight.

[8] καὶ ἤκουσεν Δαυιδ καὶ ἀπέστειλεν τὸν Ιωαβ καὶ πᾶσαν τὴν στρατιὰν τῶν δυνατῶν.

[8] And David heard, and sent Joab and all the host of mighty men.

[9] καὶ ἐξῆλθον οἱ υἱοὶ Αμμων καὶ παρατάσσονται εἰς πόλεμον παρὰ τὸν πυλῶνα τῆς πόλεως, καὶ οἱ βασιλεῖς οἱ ἐλθόντες παρενέβαλον καθ’ ἑαυτοὺς ἐν τῷ πεδίῳ.

[9] And the children of Ammon came forth, and set themselves in array for battle by the gate of the city: and the kings that were come forth encamped by themselves in the plain.

[10] καὶ εἶδεν Ιωαβ ὅτι γεγόνασιν ἀντιπρόσωποι τοῦ πολεμεῖν πρὸς αὐτὸν κατὰ πρόσωπον καὶ ἐξόπισθεν, καὶ ἐξελέξατο ἐκ παντὸς νεανίου ἐξ Ισραηλ, καὶ παρετάξαντο ἐναντίον τοῦ Σύρου·

[10] And Joab saw that they were fronting *him* to fight against him before and behind, and he chose *some* out of all the young men of Israel, and they set themselves in array against the Syrian.

[11] καὶ τὸ κατάλοιπον τοῦ λαοῦ ἔδωκεν ἐν χειρὶ Αβεσσα ἀδελφοῦ αὐτοῦ, καὶ παρετάξαντο ἐξ ἐναντίας υἱῶν Αμμων.

[11] And the rest of the people he gave into the hand of his brother Abesai, and they set themselves in array against the children of Ammon.

[12] καὶ εἶπεν Ἐὰν κρατήσῃ ὑπὲρ ἐμὲ Σύρος, καὶ ἔσῃ μοι εἰς σωτηρίαν, καὶ ἐὰν υἱοὶ Αμμων κρατήσωσιν ὑπὲρ σέ, καὶ σώσω σε·

[12] And he said, If the Syrian should prevail against me, then shalt thou deliver me: and if the children of Ammon should prevail against thee, then will I deliver thee.

[13] ἀνδρίζου καὶ ἐνισχύσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ περὶ τῶν πόλεων τοῦ θεοῦ ἡμῶν, καὶ κύριος τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ποιήσει.

[13] Be of good courage, and let us be strong, for our people, and for the cities of our God: and the Lord shall do what *is* good in his eyes.

[14] καὶ παρετάξατο Ιωαβ καὶ ὁ λαὸς ὁ μετ᾽ αὐτοῦ κατέναντι Σύρων εἰς πόλεμον, καὶ ἔφυγον ἀπ᾽ αὐτοῦ.

[14] So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them.

[15] καὶ οἱ υἱοὶ Αμμων εἶδον ὅτι ἔφυγον Σύροι, καὶ ἔφυγον καὶ αὐτοὶ ἀπὸ προσώπου Ιωαβ καὶ ἀπὸ προσώπου Αβεσσα τοῦ ἀδελφοῦ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν. καὶ ἦλθεν Ιωαβ εἰς Ιερουσαλημ. –

[15] And the children of Ammon saw that the Syrians fled, and they also fled from before Abesai, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

[16] καὶ εἶδεν Σύρος ὅτι ἐτροπώσατο αὐτὸν Ισραηλ, καὶ ἀπέστειλεν ἀγγέλους, καὶ ἐξήγαγον τὸν Σύρον ἐκ τοῦ πέραν τοῦ ποταμοῦ, καὶ Σωφαχ ἀρχιστράτηγος δυνάμεως Αδρααζαρ ἔμπροσθεν αὐτῶν.

[16] And the Syrian saw that Israel had defeated him, and he sent messengers, and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar *was* before them.

[17] καὶ ἀπηγγέλη τῷ Δαυιδ, καὶ συνήγαγεν τὸν πάντα Ισραηλ καὶ διέβη τὸν Ιορδάνην καὶ ἦλθεν ἐπ᾽ αὐτοὺς καὶ παρετάξατο ἐπ᾽ αὐτούς, καὶ παρατάσσεται Σύρος ἐξ ἐναντίας Δαυιδ καὶ ἐπολέμησαν αὐτόν.

[17] And it was told David; and he gathered all Israel, and crossed over Jordan, and came upon them, and set the battle in array against them. So David set *his army* in array to fight against the Syrians, and they fought against him.

[18] καὶ ἔφυγεν Σύρος ἀπὸ προσώπου Δαυιδ, καὶ ἀπέκτεινεν Δαυιδ ἀπὸ τοῦ Σύρου ἑπτὰ χιλιάδας ἁρμάτων καὶ τεσσαράκοντα χιλιάδας πεζῶν· καὶ τὸν Σωφαχ ἀρχιστράτηγον δυνάμεως ἀπέκτεινεν.

[18] And the Syrians fled from before Israel; and David slew of the Syrians seven thousand *riders in* chariots, and forty thousand infantry, and he slew Sophath the commander-in-chief of the forces.

[19] καὶ εἶδον παῖδες Αδρααζαρ ὅτι ἐπταίκασιν ἀπὸ προσώπου Ισραηλ, καὶ διέθεντο μετὰ Δαυιδ καὶ ἐδούλευσαν αὐτῷ· καὶ οὐκ ἠθέλησεν Σύρος τοῦ βοηθῆσαι τοῖς υἱοῖς Αμμων ἔτι.

[19] And the servants of Adraazar saw that they were defeated before Israel, and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.

CHAPTER 20

[1] Καὶ ἐγένετο ἐν τῷ ἐπιόντι ἔτει ἐν τῇ ἐξόδῳ τῶν βασιλέων καὶ ἤγαγεν Ιωαβ πᾶσαν τὴν δύναμιν τῆς στρατιᾶς, καὶ ἔφθειραν τὴν χώραν υἱῶν Αμμων· καὶ ἦλθεν καὶ περιεκάθισεν τὴν Ραββα. καὶ Δαυιδ ἐκάθητο ἐν Ιερουσαλημ· καὶ ἐπάταξεν Ιωαβ τὴν Ραββα καὶ κατέσκαψεν αὐτήν.

[1] And it came to pass at the return of the year, at the *time of the* going forth of kings *to war*, that Joab gathered the whole force of the army, and they ravaged the land of the children of Ammon; and he came and besieged Rabba. But David abode in Jerusalem. And Joab smote Rabba and destroyed it.

[2] καὶ ἔλαβεν Δαυιδ τὸν στέφανον Μολχολ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ εὑρέθη ὁ σταθμὸς αὐτοῦ τάλαντον χρυσίου, καὶ ἐν αὐτῷ λίθος τίμιος, καὶ ἦν ἐπὶ τὴν κεφαλὴν Δαυιδ· καὶ σκῦλα τῆς πόλεως ἐξήνεγκεν πολλὰ σφόδρα.

[2] And David took the crown of Molchom their king off his head, and the weight of it was found *to be* a talent of gold, and on it were precious stones; and it was *placed* on the head of David: and he brought out the spoils of the city *which were* very great.

[3] καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἐξήγαγεν καὶ διέπρισεν πρίοσιν καὶ ἐν σκεπάρνοις σιδηροῖς· καὶ οὕτως ἐποίησεν Δαυιδ τοῖς πᾶσιν υἱοῖς Αμμων. καὶ ἀνέστρεψεν Δαυιδ καὶ πᾶς ὁ λαὸς αὐτοῦ εἰς Ιερουσαλημ.

[3] And he brought out the people that were in it, and sawed them asunder with saws, and *cut them* with iron axes, and with harrows: and thus David did to all the children of Ammon. And David and all his people returned to Jerusalem.

[4] Καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἔτι πόλεμος ἐν Γαζερ μετὰ τῶν ἀλλοφύλων. τότε ἐπάταξεν Σοβοχαι ὁ Ουσαθι τὸν Σαφου ἀπὸ τῶν υἱῶν τῶν γιγάντων καὶ ἐταπείνωσεν αὐτόν. –

[4] And it came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons of the giants, and laid him low.

[5] καὶ ἐγένετο ἔτι πόλεμος μετὰ τῶν ἀλλοφύλων. καὶ ἐπάταξεν Ελλαναν υἱὸς Ιαιρ τὸν Λεεμι ἀδελφὸν Γολιαθ τοῦ Γεθθαίου, καὶ ξύλον δόρατος

αὐτοῦ ὡς ἀντίον ὑφαινόντων. –

[5] And there *was* war again with the Philistines; and Eleanan the son of Jair smote Lachmi the brother of Goliath the Gittite, and the wood of his spear *was* as a weavers' beam.

[6] καὶ ἐγένετο ἔτι πόλεμος ἐν Γεθ, καὶ ἦν ἀνὴρ ὑπερμεγέθης, καὶ δάκτυλοι αὐτοῦ ἓξ καὶ ἕξ, εἴκοσι τέσσαρες, καὶ οὗτος ἦν ἀπόγονος γιγάντων.

[6] And there was again war in Geth, and there was a man of extraordinary size, and his fingers *and toes were* six on each hand and foot, four and twenty; and he was descended from the giants.

[7] καὶ ὠνείδισεν τὸν Ισραηλ, καὶ ἐπάταξεν αὐτὸν Ιωναθαν υἱὸς Σαμαα ἀδελφοῦ Δαυιδ. –

[7] And he defied Israel, and Jonathan the son of Samaa the brother of David slew him.

[8] οὗτοι ἐγένοντο Ραφα ἐν Γεθ· πάντες ἦσαν τέσσαρες γίγαντες, καὶ ἔπεσον ἐν χειρὶ Δαυιδ καὶ ἐν χειρὶ παίδων αὐτοῦ.

[8] These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

CHAPTER 21

[1] Καὶ ἔστη διάβολος ἐν τῷ Ισραηλ καὶ ἐπέσεισεν τὸν Δαυιδ τοῦ ἀριθμῆσαι τὸν Ισραηλ.

[1] And the devil stood up against Israel, and moved David to number Israel.

[2] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ πρὸς Ιωαβ καὶ πρὸς τοὺς ἄρχοντας τῆς δυνάμεως Πορεύθητε ἀριθμήσατε τὸν Ισραηλ ἀπὸ Βηρσαβεε καὶ ἕως Δαν καὶ ἐνέγκατε πρός με, καὶ γνώσομαι τὸν ἀριθμὸν αὐτῶν.

[2] And king David said to Joab and to the captains of the forces, Go, number Israel from Bersabee even to Dan, and bring me *the account*, and I shall know their number.

[3] καὶ εἶπεν Ιωαβ Προσθείη κύριος ἐπὶ τὸν λαὸν αὐτοῦ ὡς αὐτοὶ ἑκατονταπλασίως, καὶ οἱ ὀφθαλμοὶ κυρίου μου τοῦ βασιλέως βλέποντες· πάντες τῷ κυρίῳ μου παῖδες· ἵνα τί ζητεῖ ὁ κύριός μου τοῦτο; ἵνα μὴ γένηται εἰς ἁμαρτίαν τῷ Ισραηλ.

[3] And Joab said, May the Lord add to his people, a hundred-fold as many as they *are*, and *let* the eyes of my lord the king see *it*: all *are* the servants of my lord. Why does my lord seek this thing? *do it not*, lest it become a sin to Israel.

[4] τὸ δὲ ῥῆμα τοῦ βασιλέως ἐκραταιώθη ἐπὶ τῷ Ιωαβ. καὶ ἐξῆλθεν Ιωαβ καὶ διῆλθεν ἐν παντὶ ὁρίῳ Ισραηλ καὶ ἦλθεν εἰς Ιερουσαλημ.

[4] Nevertheless the king’s word prevailed against Joab; and Joab went out and passed through all Israel, and came to Jerusalem.

[5] καὶ ἔδωκεν Ιωαβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ τῷ Δαυιδ, καὶ ἦν πᾶς Ισραηλ χίλιαι χιλιάδες καὶ ἑκατὸν χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν καὶ Ιουδας τετρακόσιαι καὶ ὀγδοήκοντα χιλιάδες ἀνδρῶν ἐσπασμένων μάχαιραν.

[5] And Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda *were* four hundred and seventy thousand men that drew sword.

[6] καὶ τὸν Λευι καὶ τὸν Βενιαμιν οὐκ ἠρίθμησεν ἐν μέσῳ αὐτῶν, ὅτι κατίσχυσεν λόγος τοῦ βασιλέως τὸν Ιωαβ.

[6] But he numbered not Levi and Benjamin among them; for the word of the king was painful to Joab.

[7] Καὶ πονηρὸν ἐφάνη ἐναντίον τοῦ θεοῦ περὶ τοῦ πράγματος τούτου, καὶ ἐπάταξεν τὸν Ισραηλ.

[7] And *there was* evil in the sight of the Lord respecting this thing; and he smote Israel.

[8] καὶ εἶπεν Δαυιδ πρὸς τὸν θεόν Ἡμάρτηκα σφόδρα ὅτι ἐποίησα τὸ πρᾶγμα τοῦτο· καὶ νῦν περίελε δὴ τὴν κακίαν παιδός σου, ὅτι ἐματαιώθην σφόδρα.

[8] And David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray thee, remove the sin of thy servant; for I have been exceedingly foolish.

[9] καὶ ἐλάλησεν κύριος πρὸς Γαδ ὁρῶντα Δαυιδ λέγων

[9] And the Lord spoke to Gad the seer, saying,

[10] Πορεύου καὶ λάλησον πρὸς Δαυιδ λέγων Οὕτως λέγει κύριος Τρία αἴρω ἐγὼ ἐπὶ σέ, ἔκλεξαι σεαυτῷ ἓν ἐξ αὐτῶν καὶ ποιήσω σοι.

[10] Go and speak to David, saying, Thus saith the Lord, I bring three things upon thee: choose one of them for thyself, and I will do it to thee.

[11] καὶ ἦλθεν Γαδ πρὸς Δαυιδ καὶ εἶπεν αὐτῷ Οὕτως λέγει κύριος Ἔκλεξαι σεαυτῷ

[11] And Gad came to David, and said to him, Thus saith the Lord, Choose for thyself,

[12] ἢ τρία ἔτη λιμοῦ, ἢ τρεῖς μῆνας φεύγειν σε ἐκ προσώπου ἐχθρῶν σου καὶ μάχαιραν ἐχθρῶν σου τοῦ ἐξολεθρεῦσαι, ἢ τρεῖς ἡμέρας ῥομφαίαν κυρίου καὶ θάνατον ἐν τῇ γῇ καὶ ἄγγελος κυρίου ἐξολεθρεύων ἐν πάσῃ κληρονομίᾳ Ισραηλ· καὶ νῦν ἰδὲ τί ἀποκριθῶ τῷ ἀποστείλαντί με λόγον.

[12] either three years of famine, or that thou shouldest flee three months from the face of thine enemies, and the sword of thine enemies *shall be employed* to destroy thee, or that the sword of the Lord and pestilence

should be three days in the land, and the angel of the Lord *shall be* destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

[13] καὶ εἶπεν Δαυιδ πρὸς Γαδ Στενά μοι καὶ τὰ τρία σφόδρα· ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, καὶ εἰς χεῖρας ἀνθρώπων οὐ μὴ ἐμπέσω.

[13] And David said to Gad, They are very hard for me, even *all* the three: let me fall now into the hands of the Lord, for his mercies *are* very abundant, and let me not fall by any means into the hands of man.

[14] καὶ ἔδωκεν κύριος θάνατον ἐν Ισραηλ, καὶ ἔπεσον ἐξ Ισραηλ ἑβδομήκοντα χιλιάδες ἀνδρῶν.

[14] So the Lord brought pestilence upon Israel: and there fell of Israel seventy thousand men.

[15] καὶ ἀπέστειλεν ὁ θεὸς ἄγγελον εἰς Ιερουσαλημ τοῦ ἐξολεθρεῦσαι αὐτήν. καὶ ὡς ἐξωλέθρευσεν, εἶδεν κύριος καὶ μετεμελήθη ἐπὶ τῇ κακίᾳ καὶ εἶπεν τῷ ἀγγέλῳ τῷ ἐξολεθρεύοντι Ἱκανούσθω σοι, ἄνες τὴν χεῖρά σου· καὶ ὁ ἄγγελος κυρίου ἑστὼς ἐν τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου.

[15] And God sent an angel to Jerusalem to destroy it: and as he was destroying, the Lord saw, and repented for the evil, and said to the angel that was destroying, Let it suffice thee; withhold thine hand. And the angel of the Lord stood by the threshing-floor of Orna the Jebusite.

[16] καὶ ἐπῆρεν Δαυιδ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ἄγγελον κυρίου ἑστῶτα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ, καὶ ἡ ῥομφαία αὐτοῦ ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ ἐκτεταμένη ἐπὶ Ιερουσαλημ· καὶ ἔπεσεν Δαυιδ καὶ οἱ πρεσβύτεροι περιβεβλημένοι ἐν σάκκοις ἐπὶ πρόσωπον αὐτῶν.

[16] And David lifted up his eyes, and saw the angel of the Lord, standing between the earth and the heaven, and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces.

[17] καὶ εἶπεν Δαυιδ πρὸς τὸν θεόν Οὐκ ἐγὼ εἶπα τοῦ ἀριθμῆσαι ἐν τῷ λαῷ; καὶ ἐγώ εἰμι ὁ ἁμαρτών, κακοποιῶν ἐκακοποίησα· καὶ ταῦτα τὰ πρόβατα τί ἐποίησαν; κύριε ὁ θεός, γενηθήτω ἡ χείρ σου ἐν ἐμοὶ καὶ ἐν τῷ οἴκῳ τοῦ πατρός μου καὶ μὴ ἐν τῷ λαῷ σου εἰς ἀπώλειαν, κύριε.

[17] And David said to God, *Was it* not I *that* gave orders to number the people? and I am the guilty one; I have greatly sinned: but these sheep, what have they done? O Lord God, let thy hand be upon me, and upon my father's house, and not on thy people for destruction, O Lord!

[18] καὶ ἄγγελος κυρίου εἶπεν τῷ Γαδ τοῦ εἰπεῖν πρὸς Δαυιδ ἵνα ἀναβῇ τοῦ στῆσαι θυσιαστήριον τῷ κυρίῳ ἐν ἅλῳ Ορνα τοῦ Ιεβουσαίου.

[18] And the angel of the Lord told Gad to tell David, that he should go up to erect and altar to the Lord, in the threshing-floor of Orna the Jebusite.

[19] καὶ ἀνέβη Δαυιδ κατὰ τὸν λόγον Γαδ, ὃν ἐλάλησεν ἐν ὀνόματι κυρίου.

[19] And David went up according to the word of Gad, which he spoke in the name of the Lord.

[20] καὶ ἐπέστρεψεν Ορνα καὶ εἶδεν τὸν βασιλέα καὶ τέσσαρες υἱοὶ αὐτοῦ μετ' αὐτοῦ μεθαχαβιν· καὶ Ορνα ἦν ἀλοῶν πυρούς.

[20] And Orna turned and saw the king; and he hid himself and his four sons with him. Now Orna was threshing wheat.

[21] καὶ ἦλθεν Δαυιδ πρὸς Ορναν, καὶ Ορνα ἐξῆλθεν ἐκ τῆς ἅλω καὶ προσεκύνησεν τῷ Δαυιδ τῷ προσώπῳ ἐπὶ τὴν γῆν.

[21] And David came to Orna; and Orna came forth from the threshing-floor, and did obeisance to David with his face to the ground.

[22] καὶ εἶπεν Δαυιδ πρὸς Ορνα Δός μοι τὸν τόπον σου τῆς ἅλω, καὶ οἰκοδομήσω ἐπ' αὐτῷ θυσιαστήριον τῷ κυρίῳ· ἐν ἀργυρίῳ ἀξίῳ δός μοι αὐτόν, καὶ παύσεται ἡ πληγὴ ἐκ τοῦ λαοῦ.

[22] And David said to Orna, Give me thy place of the threshing-floor, and I will build upon it an altar to the Lord: give it me for its worth in money, and the plague shall cease from *among* the people.

[23] καὶ εἶπεν Ορνα πρὸς Δαυιδ Λαβὲ σεαυτῷ, καὶ ποιησάτω ὁ κύριός μου ὁ βασιλεὺς τὸ ἀγαθὸν ἐναντίον αὐτοῦ· ἰδὲ δέδωκα τοὺς μόσχους εἰς ὁλοκαύτωσιν καὶ τὸ ἄροτρον καὶ τὰς ἁμάξας εἰς ξύλα καὶ τὸν σῖτον εἰς θυσίαν, τὰ πάντα δέδωκα.

[23] And Orna said to David, Take it to thyself, and let my lord the king do what is right in his eyes: see, I have given the calves for a whole-burnt-offering, and the plough for wood, and the corn for a meat-offering; I have given all.

[24] καὶ εἶπεν ὁ βασιλεὺς Δαυιδ τῷ Ορνα Οὐχί, ὅτι ἀγοράζων ἀγοράζω ἐν ἀργυρίῳ ἀξίῳ· ὅτι οὐ μὴ λάβω ἃ ἐστίν σοι κυρίῳ τοῦ ἀνενέγκαι ὁλοκαύτωσιν δωρεὰν κυρίῳ.

[24] And king David said to Orna, Nay; for I will surely buy it for its worth in money: for I will not take thy property for the Lord, to offer a whole-burnt-offering to the Lord without cost *to myself*.

[25] καὶ ἔδωκεν Δαυιδ τῷ Ορνα ἐν τῷ τόπῳ αὐτοῦ σίκλους χρυσίου ὁλκῆς ἑξακοσίους.

[25] And David gave to Orna for his place six hundred shekels of gold *by* weight.

[26] καὶ ᾠκοδόμησεν Δαυιδ ἐκεῖ θυσιαστήριον κυρίῳ καὶ ἀνήνεγκεν ὁλοκαυτώματα καὶ σωτηρίου· καὶ ἐβόησεν πρὸς κύριον, καὶ ἐπήκουσεν αὐτῷ ἐν πυρὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως καὶ κατανάλωσεν τὴν ὁλοκαύτωσιν.

[26] And David built there an altar to the Lord, and offered up whole-burnt-offerings and peace-offerings: and he cried to the Lord, and he answered him by fire out of heaven on the altar of whole-burnt-offerings, and *it* consumed the whole-burnt-offering.

[27] καὶ εἶπεν κύριος πρὸς τὸν ἄγγελον, καὶ κατέθηκεν τὴν ῥομφαίαν εἰς τὸν κολεόν. –

[27] And the Lord spoke to the angel; and he put up the sword into its sheath.

[28] ἐν τῷ καιρῷ ἐκείνῳ ἐν τῷ ἰδεῖν τὸν Δαυιδ ὅτι ἐπήκουσεν αὐτῷ κύριος ἐν τῷ ἅλῳ Ορνα τοῦ Ιεβουσαίου, καὶ ἐθυσίασεν ἐκεῖ.

[28] At that time when David saw that the Lord answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there.

[29] καὶ σκηνὴ κυρίου, ἣν ἐποίησεν Μωϋσῆς ἐν τῇ ἐρήμῳ, καὶ θυσιαστήριον τῶν ὁλοκαυτωμάτων ἐν τῷ καιρῷ ἐκείνῳ ἐν Βαμα ἐν Γαβαων·

[29] And the tabernacle of the Lord which Moses made in the wilderness, and the altar of whole-burnt-offerings, *were* at that time in the high place at Gabaon.

[30] καὶ οὐκ ἠδύνατο Δαυιδ τοῦ πορευθῆναι ἔμπροσθεν αὐτοῦ τοῦ ζητῆσαι τὸν θεόν, ὅτι κατέσπευσεν ἀπὸ προσώπου τῆς ῥομφαίας ἀγγέλου κυρίου.

[30] And David could not go before it to enquire of God; for he hasted not because of the sword of the angel of the Lord.

CHAPTER 22

[1] Καὶ εἶπεν Δαυιδ Οὗτός ἐστιν ὁ οἶκος κυρίου τοῦ θεοῦ, καὶ τοῦτο τὸ θυσιαστήριον εἰς ὁλοκαύτωσιν τῷ Ισραηλ.

[1] And David said, This is the house of the Lord God, and this *is* the altar for whole-burnt-offering for Israel.

[2] καὶ εἶπεν Δαυιδ συναγαγεῖν πάντας τοὺς προσηλύτους ἐν γῇ Ισραηλ καὶ κατέστησεν λατόμους λατομῆσαι λίθους ξυστοὺς τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ.

[2] And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-hewers to hew polished stones to build the house to God.

[3] καὶ σίδηρον πολὺν εἰς τοὺς ἥλους τῶν θυρωμάτων καὶ τῶν πυλῶν καὶ τοὺς στροφεῖς ἡτοίμασεν Δαυιδ καὶ χαλκὸν εἰς πλῆθος, οὐκ ἦν σταθμός·

[3] And David prepared much iron for the nails of the doors and the gate; the hinges also and brass in abundance, there was no weighing *of it*.

[4] καὶ ξύλα κέδρινα, οὐκ ἦν ἀριθμός, ὅτι ἐφέροσαν οἱ Σιδώνιοι καὶ οἱ Τύριοι ξύλα κέδρινα εἰς πλῆθος τῷ Δαυιδ.

[4] And cedar threes without number: for the Sidonians and the Tyrians brought cedar trees in abundance to David.

[5] καὶ εἶπεν Δαυιδ Σαλωμων ὁ υἱός μου παιδάριον ἁπαλόν, καὶ ὁ οἶκος τοῦ οἰκοδομῆσαι τῷ κυρίῳ εἰς μεγαλωσύνην ἄνω, εἰς ὄνομα καὶ εἰς δόξαν εἰς πᾶσαν τὴν γῆν ἑτοιμάσω αὐτῷ· καὶ ἡτοίμασεν Δαυιδ εἰς πλῆθος ἔμπροσθεν τῆς τελευτῆς αὐτοῦ. –

[5] And David said, My son Solomon *is* a tender child, and the house *for me* to build to the Lord *is* for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. And David prepared abundantly before his death.

[6] καὶ ἐκάλεσεν Σαλωμων τὸν υἱὸν αὐτοῦ καὶ ἐνετείλατο αὐτῷ τοῦ οἰκοδομῆσαι τὸν οἶκον τῷ κυρίῳ θεῷ Ισραηλ.

[6] And he called Solomon his son, and commanded him to build the house for the Lord God of Israel.

[7] καὶ εἶπεν Δαυιδ Σαλωμων Τέκνον, ἐμοὶ ἐγένετο ἐπὶ ψυχῇ τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ.

[7] And David said to Solomon, *My* child, it was in my heart to build a house to the name of the Lord God.

[8] καὶ ἐγένετο ἐπ᾽ ἐμοὶ λόγος κυρίου λέγων Αἷμα εἰς πλῆθος ἐξέχεας καὶ πολέμους μεγάλους ἐποίησας· οὐκ οἰκοδομήσεις οἶκον τῷ ὀνόματί μου, ὅτι αἵματα πολλὰ ἐξέχεας ἐπὶ τῆς γῆς ἐναντίον μου.

[8] But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast carried on great wars: thou shalt not build a house to my name, because thou hast shed much blood upon the earth before me.

[9] ἰδοὺ υἱὸς τίκτεταί σοι, οὗτος ἔσται ἀνὴρ ἀναπαύσεως, καὶ ἀναπαύσω αὐτὸν ἀπὸ πάντων τῶν ἐχθρῶν κυκλόθεν, ὅτι Σαλωμων ὄνομα αὐτῷ, καὶ εἰρήνην καὶ ἡσυχίαν δώσω ἐπὶ Ισραηλ ἐν ταῖς ἡμέραις αὐτοῦ.

[9] Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name *shall be* Solomon, and I will give peace and quietness to Israel in his days.

[10] οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου, καὶ οὗτος ἔσται μοι εἰς υἱὸν κἀγὼ αὐτῷ εἰς πατέρα, καὶ ἀνορθώσω θρόνον βασιλείας αὐτοῦ ἐν Ισραηλ ἕως αἰῶνος.

[10] He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever.

[11] καὶ νῦν, υἱέ μου, ἔσται μετὰ σοῦ κύριος, καὶ εὐοδώσει καὶ οἰκοδομήσεις οἶκον τῷ κυρίῳ θεῷ σου, ὡς ἐλάλησεν περὶ σοῦ.

[11] And now, my son, the Lord shall be with thee, and prosper *thee*; and thou shalt build a house to the Lord thy God, as he spoke concerning thee.

[12] ἀλλ᾽ ἢ δῴη σοι σοφίαν καὶ σύνεσιν κύριος καὶ κατισχύσαι σε ἐπὶ Ισραηλ καὶ τοῦ φυλάσσεσθαι καὶ τοῦ ποιεῖν τὸν νόμον κυρίου τοῦ θεοῦ σου.

[12] Only may the Lord give thee wisdom and prudence, and strengthen thee over Israel, both to keep and to do the law of the Lord thy God.

[13] τότε εὐοδώσει, ἐὰν φυλάξῃς τοῦ ποιεῖν τὰ προστάγματα καὶ τὰ κρίματα, ἃ ἐνετείλατο κύριος τῷ Μωυσῇ ἐπὶ Ισραηλ· ἀνδρίζου καὶ ἴσχυε, μὴ φοβοῦ μηδὲ πτοηθῇς.

[13] Then will he prosper *thee*, if thou take heed to do the commandments and judgments which the Lord commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

[14] καὶ ἰδοὺ ἐγὼ κατὰ τὴν πτωχείαν μου ἡτοίμασα εἰς οἶκον κυρίου χρυσίου ταλάντων ἑκατὸν χιλιάδας καὶ ἀργυρίου ταλάντων χιλίας χιλιάδας καὶ χαλκὸν καὶ σίδηρον, οὗ οὐκ ἔστιν σταθμός, ὅτι εἰς πλῆθός ἐστιν· καὶ ξύλα καὶ λίθους ἡτοίμασα, καὶ πρὸς ταῦτα πρόσθες.

[14] And, behold, I according to my poverty have prepared for the house of the Lord a hundred thousand talents of gold, and a million talents of silver, and brass and iron without measure; for it is abundant; and I have prepared timber and stones; and do thou add to these.

[15] καὶ μετὰ σοῦ εἰς πλῆθος ποιούντων ἔργα τεχνῖται καὶ οἰκοδόμοι λίθων καὶ τέκτονες ξύλων καὶ πᾶς σοφὸς ἐν παντὶ ἔργῳ.

[15] And *of them that are* with thee do thou add to the multitude of workmen; *let there be* artificers and masons, and carpenters, and every skilful *workman* in every work;

[16] ἐν χρυσίῳ, ἐν ἀργυρίῳ, ἐν χαλκῷ καὶ ἐν σιδήρῳ οὐκ ἔστιν ἀριθμός. ἀνάστηθι καὶ ποίει, καὶ κύριος μετὰ σοῦ. –

[16] in gold and silver, brass and iron, *of which* there is no number. Arise and do, and the Lord *be* with thee.

[17] καὶ ἐνετείλατο Δαυιδ τοῖς πᾶσιν ἄρχουσιν Ισραηλ ἀντιλαβέσθαι τῷ Σαλωμων υἱῷ αὐτοῦ

[17] And David charged all the chief men of Israel to help Solomon his son, *saying*,

[18] Οὐχὶ κύριος μεθ’ ὑμῶν; καὶ ἀνέπαυσεν ὑμᾶς κυκλόθεν, ὅτι ἔδωκεν ἐν χερσὶν τοὺς κατοικοῦντας τὴν γῆν, καὶ ὑπετάγη ἡ γῆ ἐναντίον κυρίου καὶ ἐναντίον λαοῦ αὐτοῦ.

[18] *Is* not the Lord with you? and he has given you rest round about, for he has given into your hands the inhabitants of the land; and the land is subdued before the Lord, and before his people.

[19] νῦν δότε καρδίας ὑμῶν καὶ ψυχὰς ὑμῶν τοῦ ζητῆσαι τῷ κυρίῳ θεῷ ὑμῶν καὶ ἐγέρθητε καὶ οἰκοδομήσατε ἁγίασμα κυρίῳ τῷ θεῷ ὑμῶν τοῦ εἰσενέγκαι τὴν κιβωτὸν διαθήκης κυρίου καὶ σκεύη τὰ ἅγια τοῦ θεοῦ εἰς οἶκον τὸν οἰκοδομούμενον τῷ ὀνόματι κυρίου.

[19] Now set your hearts and souls to seek after the Lord your God: and rise, and build a sanctuary to your God to carry in the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

CHAPTER 23

[1] Καὶ Δαυιδ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ ἐβασίλευσεν Σαλωμων τὸν υἱὸν αὐτοῦ ἀντ αὐτοῦ ἐπὶ Ισραηλ.

[1] And David was old and full of days; and he made Solomon his son king over Israel in his stead.

[2] καὶ συνήγαγεν τοὺς πάντας ἄρχοντας Ισραηλ καὶ τοὺς ἱερεῖς καὶ τοὺς Λευίτας.

[2] And he assembled all the chief men of Israel, and the priests, and the Levites.

[3] καὶ ἠριθμήθησαν οἱ Λευῖται ἀπὸ τριακονταετοῦς καὶ ἐπάνω, καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν εἰς ἄνδρας τριάκοντα καὶ ὀκτὼ χιλιάδας.

[3] And the Levites numbered *themselves* from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men.

[4] ἀπὸ τούτων ἐργοδιῶκται ἐπὶ τὰ ἔργα οἴκου κυρίου εἴκοσι τέσσαρες χιλιάδες καὶ γραμματεῖς καὶ κριταὶ ἑξακισχίλιοι

[4] Of the overseers over the works of the house of the Lord *there were* twenty-four thousand, and *there were* six thousand scribes and judges;

[5] καὶ τέσσαρες χιλιάδες πυλωροὶ καὶ τέσσαρες χιλιάδες αἰνοῦντες τῷ κυρίῳ ἐν τοῖς ὀργάνοις, οἷς ἐποίησεν τοῦ αἰνεῖν τῷ κυρίῳ. –

[5] and four thousand door-keepers, and four thousand to praise the Lord with instruments which he made to praise the Lord.

[6] καὶ διεῖλεν αὐτοὺς Δαυιδ ἐφημερίας τοῖς υἱοῖς Λευι, τῷ Γεδσων, Κααθ, Μεραρι·

[6] And David divided them *into* daily courses, for the sons of Levi, for Gedson, Caath, and Merari.

[7] καὶ τῷ Παροσωμ, τῷ Εδαν καὶ τῷ Σεμει.

[7] And for *the family of* Gedson, Edan, and Semei.

[8] υἱοὶ τῷ Εδαν· ὁ ἄρχων Ιηλ καὶ Ζεθομ καὶ Ιωηλ, τρεῖς.

[8] The sons of Edan *were* Jeiel, the chief, and Zethan, and Joel, three.

[9] υἱοὶ Σεμει· Σαλωμιθ καὶ Ιηλ καὶ Αιδαν, τρεῖς. οὗτοι ἄρχοντες τῶν πατριῶν τῷ Εδαν.

[9] The sons of Semei; Salomith, Jeiel, and Dan, three: these *were* the chiefs of the families of Edan.

[10] καὶ τοῖς υἱοῖς Σεμει· Ιεθ καὶ Ζιζα καὶ Ιωας καὶ Βεριa· οὗτοι υἱοὶ Σεμει, τέσσαρες.

[10] And to the sons of Semei, Jeth, and Ziza, and Joas, and Beria: these *were* the four sons of Semei.

[11] καὶ ἦν Ιεθ ὁ ἄρχων καὶ Ζιζα ὁ δεύτερος· καὶ Ιωας καὶ Βεριa οὐκ ἐπλήθυναν υἱοὺς καὶ ἐγένοντο εἰς οἶκον πατριᾶς εἰς ἐπίσκεψιν μίαν. –

[11] And Jeth was the chief, and Ziza the second: and Joas and Beria did not multiply sons, and they became *only* one reckoning according to the house of their father.

[12] υἱοὶ Κααθ· Αμβραμ, Ισσααρ, Χεβρων, Οζιηλ, τέσσαρες.

[12] The sons of Caath; Ambram, Isaar, Chebron, Oziel, four.

[13] υἱοὶ Αμβραμ· Ααρων καὶ Μωϋσῆς. καὶ διεστάλη Ααρων τοῦ ἁγιασθῆναι ἅγια ἁγίων αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἕως αἰῶνος τοῦ θυμιᾶν ἐναντίον τοῦ κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως αἰῶνος.

[13] The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before the Lord, to minister and bless in his name for ever.

[14] καὶ Μωϋσῆς ἄνθρωπος τοῦ θεοῦ, υἱοὶ αὐτοῦ ἐκλήθησαν εἰς φυλὴν τοῦ Λευι.

[14] And *as for* Moses the man of God, his sons were reckoned to the tribe of Levi.

[15] υἱοὶ Μωυσῆ· Γηρσαμ καὶ Ελιεζερ.

[15] The sons of Moses; Gersam, and Eliezer.

[16] υἱοὶ Γηρσαμ· Σουβαηλ ὁ ἄρχων.

[16] The sons of Gersam; Subael the chief.

[17] καὶ ἦσαν υἱοὶ τῷ Ελιεζερ· Ρααβια ὁ ἄρχων· καὶ οὐκ ἦσαν τῷ Ελιεζερ υἱοὶ ἕτεροι. καὶ υἱοὶ Ρααβια ηὐξήθησαν εἰς ὕψος.

[17] And the sons of Eliezer were, Rabia the chief: and Eliezer had no other sons; but the sons of Rabia were very greatly multiplied.

[18] υἱοὶ Ισσααρ· Σαλωμωθ ὁ ἄρχων.

[18] The sons of Isaar; Salomoth the chief.

[19] υἱοὶ Χεβρων· Ιδουδ ὁ ἄρχων, Αμαδια ὁ δεύτερος, Οζιηλ ὁ τρίτος, Ικεμιας ὁ τέταρτος.

[19] The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth.

[20] υἱοὶ Οζιηλ· Μιχας ὁ ἄρχων καὶ Ισια ὁ δεύτερος. –

[20] The sons of Oziel; Micha the chief, and Isia the second.

[21] υἱοὶ Μεραρι· Μοολι καὶ Μουσι. υἱοὶ Μοολι· Ελεαζαρ καὶ Κις.

[21] The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and Kis.

[22] καὶ ἀπέθανεν Ελεαζαρ, καὶ οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ᾽ ἢ θυγατέρες, καὶ ἔλαβον αὐτὰς υἱοὶ Κις ἀδελφοὶ αὐτῶν.

[22] And Eleazar died, and he had no sons, but daughters: and the sons of Kis, their brethren, took them.

[23] υἱοὶ Μουσι· Μοολι καὶ Εδερ καὶ Ιαριμωθ, τρεῖς. –

[23] The sons of Musi; Mooli, and Eder, and Jarimoth, three.

[24] οὗτοι υἱοὶ Λευι κατ᾽ οἴκους πατριῶν αὐτῶν, ἄρχοντες τῶν πατριῶν αὐτῶν κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὸν ἀριθμὸν ὀνομάτων αὐτῶν κατὰ κεφαλὴν αὐτῶν, ποιοῦντες τὰ ἔργα λειτουργίας οἴκου κυρίου ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω.

[24] These *are* the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the

number of their names, according to their polls, doing the works of service of the house of the Lord, from twenty years old and upward.

[25] ὅτι εἶπεν Δαυιδ Κατέπαυσεν κύριος ὁ θεὸς Ισραηλ τῷ λαῷ αὐτοῦ καὶ κατεσκήνωσεν ἐν Ιερουσαλημ ἕως αἰῶνος.

[25] For David said, The Lord God of Israel has given rest to his people, and has taken up his abode in Jerusalem for ever.

[26] καὶ οἱ Λευῖται οὐκ ἦσαν αἴροντες τὴν σκηνὴν καὶ τὰ πάντα σκεύη αὐτῆς εἰς τὴν λειτουργίαν αὐτῆς·

[26] And the Levites bore not the tabernacle, and all the vessels of it for its service.

[27] ὅτι ἐν τοῖς λόγοις Δαυιδ τοῖς ἐσχάτοις ἐστὶν ὁ ἀριθμὸς υἱῶν Λευι ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω,

[27] For by the last words of David was the number of the Levites *taken* from twenty years old and upward.

[28] ὅτι ἔστησεν αὐτοὺς ἐπὶ χεῖρα Ααρων τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου ἐπὶ τὰς αὐλὰς καὶ ἐπὶ τὰ παστοφόρια καὶ ἐπὶ τὸν καθαρισμὸν τῶν πάντων ἁγίων καὶ ἐπὶ τὰ ἔργα λειτουργίας οἴκου τοῦ θεοῦ,

[28] For he appointed them to wait on Aaron, to minister in the house of the Lord, over the courts, and over the chambers, and over the purification of all the holy things, and over the works of the service of the house of God;

[29] εἰς τοὺς ἄρτους τῆς προθέσεως, εἰς τὴν σεμίδαλιν τῆς θυσίας καὶ εἰς τὰ λάγανα τὰ ἄζυμα καὶ εἰς τήγανον καὶ εἰς τὴν πεφυραμένην καὶ εἰς πᾶν μέτρον

[29] and for the shew-bread, and for the fine flour of the meat-offering, and for the unleavened cakes, and for the fried cake, and for the dough, and for every measure;

[30] καὶ τοῦ στῆναι πρωὶ τοῦ αἰνεῖν ἐξομολογεῖσθαι τῷ κυρίῳ καὶ οὕτως τὸ ἑσπέρας

[30] and to stand in the morning to praise and give thanks to the Lord, and so in the evening;

[31] καὶ ἐπὶ πάντων τῶν ἀναφερομένων ὁλοκαυτωμάτων τῷ κυρίῳ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νεομηνίαις καὶ ἐν ταῖς ἑορταῖς κατὰ ἀριθμὸν κατὰ τὴν κρίσιν ἐπ᾽ αὐτοῖς διὰ παντὸς τῷ κυρίῳ.

[31] and *to be* over all the whole-burnt-offerings that were offered up to the Lord on the sabbaths, and at the new moons, and at the feasts, by number, according to the order *given* to them, continually before the Lord.

[32] καὶ φυλάξουσιν τὰς φυλακὰς σκηνῆς τοῦ μαρτυρίου καὶ τὰς φυλακὰς υἱῶν Ααρων ἀδελφῶν αὐτῶν τοῦ λειτουργεῖν ἐν οἴκῳ κυρίου.

[32] And they are to keep the charge of the tabernacle of witness, and the charge of the holy place, and the charges of the sons of Aaron their brethren, to minister in the house of the Lord.

CHAPTER 24

[1] Καὶ τοῖς υἱοῖς Ααρων διαιρέσεις· υἱοὶ Ααρων Ναδαβ καὶ Αβιουδ, Ελεαζαρ καὶ Ιθαμαρ·

[1] And *they number* the sons of Aaron in *their* division, Nadab, and Abiud, and Eleazar, and Ithamar.

[2] καὶ ἀπέθανεν Ναδαβ καὶ Αβιουδ ἐναντίον τοῦ πατρὸς αὐτῶν, καὶ υἱοὶ οὐκ ἦσαν αὐτοῖς· καὶ ἱεράτευσεν Ελεαζαρ καὶ Ιθαμαρ υἱοὶ Ααρων.

[2] And Nadab and Abiud died before their father, and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests.

[3] καὶ διεῖλεν αὐτοὺς Δαυιδ καὶ Σαδωκ ἐκ τῶν υἱῶν Ελεαζαρ καὶ Αχιμελεχ ἐκ τῶν υἱῶν Ιθαμαρ κατὰ τὴν ἐπίσκεψιν αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

[3] And David distributed them, even Sadoc of the sons of Eleazar, and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

[4] καὶ εὑρέθησαν υἱοὶ Ελεαζαρ πλείους εἰς ἄρχοντας τῶν δυνατῶν παρὰ τοὺς υἱοὺς Ιθαμαρ, καὶ διεῖλεν αὐτούς, τοῖς υἱοῖς Ελεαζαρ ἄρχοντας εἰς οἴκους πατριῶν ἓξ καὶ δέκα καὶ τοῖς υἱοῖς Ιθαμαρ ὀκτὼ κατ᾽ οἴκους πατριῶν.

[4] And there were found *among* the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: and he divided them, sixteen heads of families to the sons of Eleazar, eight according to *their* families to the sons of Ithamar.

[5] καὶ διεῖλεν αὐτοὺς κατὰ κλήρους τούτους πρὸς τούτους, ὅτι ἦσαν ἄρχοντες τῶν ἁγίων καὶ ἄρχοντες κυρίου ἐν τοῖς υἱοῖς Ελεαζαρ καὶ ἐν τοῖς υἱοῖς Ιθαμαρ·

[5] And he divided them according to their lots, one with the other; for there were those who had charge of the holy things, and those who had charge of the *house* of the Lord among the sons of Eleazar, and among the sons of Ithamar.

[6] καὶ ἔγραψεν αὐτοὺς Σαμαιας υἱὸς Ναθαναηλ ὁ γραμματεὺς ἐκ τοῦ Λευι κατέναντι τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ Σαδωκ ὁ ἱερεὺς καὶ

Αχιμελεχ υἱὸς Αβιαθαρ καὶ ἄρχοντες τῶν πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν, οἴκου πατριᾶς εἷς εἷς τῷ Ελεαζαρ καὶ εἷς εἷς τῷ Ιθαμαρ. –

[6] And Samaias the son of Nathanael, the scribe, *of the family* of Levi, wrote them down before the king, and the princes, and Sadoc the priest, and Achimelech the son of Abiathar *were present*; and the heads of the families of the priests and the Levites, each of a household *were assigned* one to Eleazar, and one to Ithamar.

[7] καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος τῷ Ιαριβ, τῷ Ιδεια ὁ δεύτερος,

[7] And the first lot came out to Joarim, the second to Jedia,

[8] τῷ Χαρημ ὁ τρίτος, τῷ Σεωριμ ὁ τέταρτος,

[8] the third to Charib, the fourth to Seorim,

[9] τῷ Μελχια ὁ πέμπτος, τῷ Μιαμιν ὁ ἕκτος,

[9] the fifth to Melchias, the sixth to Meiamin,

[10] τῷ Κως ὁ ἕβδομος, τῷ Αβια ὁ ὄγδοος,

[10] the seventh to Cos, the eighth to Abia,

[11] τῷ Ἰησοῦ ὁ ἔνατος, τῷ Σεχενια ὁ δέκατος,

[11] the ninth to Jesus, the tenth to Sechenias,

[12] τῷ Ελιασιβ ὁ ἑνδέκατος, τῷ Ιακιμ ὁ δωδέκατος,

[12] the eleventh to Eliabi, the twelfth to Jacim,

[13] τῷ Οχχοφφα ὁ τρισκαιδέκατος, τῷ Ισβααλ ὁ τεσσαρεσκαιδέκατος,

[13] the thirteenth to Oppha, the fourteenth to Jesbaal,

[14] τῷ Βελγα ὁ πεντεκαιδέκατος, τῷ Εμμηρ ὁ ἑκκαιδέκατος,

[14] the fifteenth to Belga, the sixteenth to Emmer,

[15] τῷ Χηζιρ ὁ ἑπτακαιδέκατος, τῷ Αφεσση ὁ ὀκτωκαιδέκατος,

[15] the seventeenth to Chezin, the eighteenth to Aphese,

[16] τῷ Φεταια ὁ ἐννεακαιδέκατος, τῷ Εζεκηλ ὁ εἰκοστός,

[16] the nineteenth to Phetaea, the twentieth to Ezekel,

[17] τῷ Ιαχιν ὁ εἷς καὶ εἰκοστός, τῷ Γαμουλ ὁ δεύτερος καὶ εἰκοστός,

[17] the twenty-first to Achim, the twenty-second to Gamul,

[18] τῷ Δαλαια ὁ τρίτος καὶ εἰκοστός, τῷ Μαασαι ὁ τέταρτος καὶ εἰκοστός.

[18] the twenty-third to Adallai, the twenty-fourth to Maasai.

[19] αὕτη ἡ ἐπίσκεψις αὐτῶν κατὰ τὴν λειτουργίαν αὐτῶν τοῦ εἰσπορεύεσθαι εἰς οἶκον κυρίου κατὰ τὴν κρίσιν αὐτῶν διὰ χειρὸς Ααρων πατρὸς αὐτῶν, ὡς ἐνετείλατο κύριος ὁ θεὸς Ισραηλ.

[19] This *is* their numbering according to their service to go into the house of the Lord, according to their appointment by the hand of Aaron their father, as the Lord God of Israel commanded.

[20] Καὶ τοῖς υἱοῖς Λευι τοῖς καταλοίποις· τοῖς υἱοῖς Αμβραμ Σουβαηλ· τοῖς υἱοῖς Σουβαηλ Ιαδια.

[20] And for the sons of Levi that were left, *even* for the sons of Ambram, Sobael: for the sons of Sobael, Jedia.

[21] τῷ Ραβια ὁ ἄρχων Ιεσιας.

[21] For Raabia, the chief *was Isaari*,

[22] καὶ τῷ Ισσαρι Σαλωμωθ· τοῖς υἱοῖς Σαλωμωθ Ιαθ.

[22] and for Isaari, Salomoth: for the sons of Salomoth, Jath.

[23] υἱοὶ Ιεδιου· Αμαδια ὁ δεύτερος, Ιαζιηλ ὁ τρίτος, Ιοκομ ὁ τέταρτος.

[23] The sons of Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth.

[24] υἱοὶ Οζιηλ Μιχα· υἱοὶ Μιχα Σαμηρ.

[24] For the sons of Oziel, Micha: the sons of Micha; Samer.

[25] ἀδελφὸς Μιχα Ισια· υἱοὶ Ισια Ζαχαρια.

[25] The brother of Micha; Isia, the son of Isia; Zacharia.

[26] υἱοὶ Μεραρι Μοολι καὶ Μουσι, υἱοὶ Οζια, υἱοὶ Βοννι.

[26] The sons of Merari, Mooli, and Musi: the sons of Ozia,

[27] υἱοὶ Μεραρι τῷ Οζια, υἱοὶ αὐτοῦ Ισοαμ καὶ Ζακχουρ καὶ Αβδι.

[27] *That is, the sons* of Merari by Ozia, — his sons *were* Isoam, and Sacchur, and Abai.

[28] τῷ Μοολι Ελεαζαρ καὶ Ιθαμαρ· καὶ ἀπέθανεν Ελεαζαρ, καὶ οὐκ ἦσαν αὐτῷ υἱοί.

[28] To Mooli *were born* Eleazar, and Ithamar; and Eleazar died, and had no sons.

[29] τῷ Κις· υἱοὶ τοῦ Κις Ιραμαηλ.

[29] For Kis; the sons of Kis; Jerameel.

[30] καὶ υἱοὶ τοῦ Μουσι Μοολι καὶ Εδερ καὶ Ιαριμωθ. οὗτοι υἱοὶ τῶν Λευιτῶν κατ᾽ οἴκους πατριῶν αὐτῶν.

[30] And the sons of Musi; Mooli, and Eder, and Jerimoth. These *were* the sons of the Levites according to the houses of their families.

[31] καὶ ἔλαβον καὶ αὐτοὶ κλήρους καθὼς οἱ ἀδελφοὶ αὐτῶν υἱοὶ Ααρων ἐναντίον τοῦ βασιλέως καὶ Σαδωκ καὶ Αχιμελεχ καὶ ἀρχόντων πατριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν, πατριάρχαι αραραβ καθὼς οἱ ἀδελφοὶ αὐτοῦ οἱ νεώτεροι.

[31] And they also received lots as their brethren the sons of Aaron before the king; Sadoc also, and Achimelech, and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

CHAPTER 25

[1] Καὶ ἔστησεν Δαυιδ ὁ βασιλεὺς καὶ οἱ ἄρχοντες τῆς δυνάμεως εἰς τὰ ἔργα τοὺς υἱοὺς Ασαφ καὶ Αιμαν καὶ Ιδιθων τοὺς ἀποφθεγγομένους ἐν κινύραις καὶ ἐν νάβλαις καὶ ἐν κυμβάλοις. καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν κατὰ κεφαλὴν αὐτῶν ἐργαζομένων ἐν τοῖς ἔργοις αὐτῶν·

[1] And king David and the captains of the host appointed to their services the sons of Asaph, and of Æman, and of Idithun, prophesiers with harps, and lutes, and cymbals: and their number was according to their polls serving in their ministrations.

[2] υἱοὶ Ασαφ Ζακχουρ καὶ Ιωσηφ καὶ Ναθανιας καὶ Εραηλ, υἱοὶ Ασαφ ἐχόμενοι Ασαφ τοῦ προφήτου ἐχόμενοι τοῦ βασιλέως.

[2] The sons of Asaph; Sacchur, Joseph, and Nathanias, and Erael: the sons of Asaph *were* next the king.

[3] τῷ Ιδιθων υἱοὶ Ιδιθων· Γοδολια καὶ Σουρι καὶ Ισαια καὶ Σεμει καὶ Ασαβια καὶ Ματταθιας, ἕξ, μετὰ τὸν πατέρα αὐτῶν Ιδιθων ἐν κινύρᾳ ἀνακρουόμενοι ἐξομολόγησιν καὶ αἴνεσιν τῷ κυρίῳ.

[3] To Idithun *were reckoned* the sons of Idithun, Godolias, and Suri, and Iseas, and Asabias, and Matthathias, six after their father Idithun, sounding loudly on the harp thanksgiving and praise to the Lord.

[4] τῷ Αιμανι υἱοὶ Αιμαν· Βουκιας καὶ Μανθανιας καὶ Αζαραηλ καὶ Σουβαηλ καὶ Ιεριμωθ καὶ Ανανιας καὶ Ανανι καὶ Ηλιαθα καὶ Γοδολλαθι καὶ Ρωμεμθι – ωδ καὶ Ιεσβακασα καὶ Μαλληθι καὶ Ωθηρι καὶ Μεαζωθ·

[4] To Æman *were reckoned* the sons of Æman, Bukias, and Matthanias, and Oziel, and Subael, and Jerimoth, and Ananias, and Anan, and Heliatha, and Godollathi, and Rometthiezer, and Jesbasaca, and Mallithi, and Otheri, and Meazoth.

[5] πάντες οὗτοι υἱοὶ τῷ Αιμαν τῷ ἀνακρουομένῳ τῷ βασιλεῖ ἐν λόγοις θεοῦ ὑψῶσαι κέρας, καὶ ἔδωκεν ὁ θεὸς τῷ Αιμαν υἱοὺς δέκα τέσσαρας καὶ θυγατέρας τρεῖς.

[5] All these *were* the sons of Æman the king's chief player in the praises of God, to lift up the horn. And God gave to Æman fourteen sons, and three daughters.

[6] πάντες οὗτοι μετὰ τοῦ πατρὸς αὐτῶν ὑμνῳδοῦντες ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις ἐχόμενα τοῦ βασιλέως καὶ Ασαφ καὶ Ιδιθων καὶ Αιμανι.

[6] All these sang hymns with their father in the house of God, with cymbals, and lutes, and harps, for the service of the house of God, near the king, and Asaph, and Idithun, and Æman.

[7] καὶ ἐγένετο ὁ ἀριθμὸς αὐτῶν μετὰ τοὺς ἀδελφοὺς αὐτῶν, δεδιδαγμένοι ᾄδειν κυρίῳ, πᾶς συνίων, διακόσιοι ὀγδοήκοντα καὶ ὀκτώ. –

[7] And the number of them after their brethren, those instructed to sing to God, every one that understood *singing* was two hundred and eighty-eight.

[8] καὶ ἔβαλον καὶ αὐτοὶ κλήρους ἐφημεριῶν κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν, τελείων καὶ μανθανόντων.

[8] And they also cast lots for the daily courses, for the great and the small *of them*, of the perfect ones and the learners.

[9] καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος υἱῶν αὐτοῦ καὶ ἀδελφῶν αὐτοῦ τῷ Ασαφ τῷ Ιωσηφ Γοδολια· ὁ δεύτερος Ηνια, ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτοῦ, δέκα δύο·

[9] And the first lot of his sons and of his brethren came forth to Asaph the son of Joseph, *namely*, Godolias: the second Heneia, his sons and his brethren *being* twelve.

[10] ὁ τρίτος Ζακχουρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[10] The third Zacchur, his sons and his brethren *were* twelve:

[11] ὁ τέταρτος Ιεσδρι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[11] the fourth Jesri, his sons and his brethren *were* twelve:

[12] ὁ πέμπτος Ναθανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[12] the fifth Nathan, his sons and his brethren, twelve:

[13] ὁ ἕκτος Βουκιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[13] the sixth Bukias, his sons and his brethren, twelve:

[14] ὁ ἕβδομος Ισεριηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[14] the seventh Iseriel, his sons and his brethren, twelve:

[15] ὁ ὄγδοος Ιωσια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[15] the eighth Josia, his sons and his brethren, twelve:

[16] ὁ ἔνατος Μανθανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[16] the ninth Matthanias, his sons and his brethren, twelve:

[17] ὁ δέκατος Σεμει, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[17] the tenth Semeia, his sons and his brethren, twelve:

[18] ὁ ἑνδέκατος Αζαρια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[18] the eleventh Asriel, his sons and his brethren, twelve:

[19] ὁ δωδέκατος Ασαβια, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[19] the twelfth Asabia, his sons and his brethren, twelve:

[20] ὁ τρισκαιδέκατος Σουβαηλ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[20] the thirteenth Subael, his sons and his brethren, twelve:

[21] ὁ τεσσαρεσκαιδέκατος Ματταθιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[21] the fourteenth Matthathias, his sons and his brethren, twelve:

[22] ὁ πεντεκαιδέκατος Ιεριμωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[22] the fifteenth Jerimoth, his sons and his brethren, twelve:

[23] ὁ ἑκκαιδέκατος Ανανιας, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[23] the sixteenth Anania, his sons and his brethren, twelve:

[24] ὁ ἑπτακαιδέκατος Ιεσβακασα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[24] the seventeenth Jesbasaca, his sons and his brethren, twelve:

[25] ὁ ὀκτωκαιδέκατος Ανανι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[25] the eighteenth Ananias, his sons and his brethren, twelve:

[26] ὁ ἐννεακαιδέκατος Μελληθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[26] the nineteenth Mallithi, his sons and his brethren, twelve:

[27] ὁ εἰκοστὸς Ελιαθα, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[27] the twentieth Heliatha, his sons and his brethren, twelve:

[28] ὁ εἰκοστὸς πρῶτος Ηθιρ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[28] the twenty-first Otheri, his sons and his brethren, twelve:

[29] ὁ εἰκοστὸς δεύτερος Γοδολλαθι, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[29] the twenty-second Godollathi, his sons and his brethren, twelve:

[30] ὁ τρίτος καὶ εἰκοστὸς Μεαζωθ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο·

[30] the twenty-third Meazoth, his sons and his brethren, twelve:

[31] ὁ τέταρτος καὶ εἰκοστὸς Ρωμεμθι – ωδ, υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ, δέκα δύο.

[31] the twenty-fourth Rometthiezer, his sons and his brethren, twelve:

CHAPTER 26

[1] Εἰς διαιρέσεις τῶν πυλῶν· υἱοῖς Κορειμ Μοσολλαμια υἱὸς Κωρη ἐκ τῶν υἱῶν Αβιασαφ.

[1] And for the divisions of the gates: the sons of the Corites *were* Mosellemia, of the sons of Asaph.

[2] καὶ τῷ Μοσολλαμια υἱοί· Ζαχαριας ὁ πρωτότοκος, Ιδιηλ ὁ δεύτερος, Ζαβαδιας ὁ τρίτος, Ιεθνουηλ ὁ τέταρτος,

[2] And Mosellemia's first-born son *was* Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel,

[3] Ωλαμ ὁ πέμπτος, Ιωαναν ὁ ἕκτος, Ελιωηναι ὁ ἕβδομος.

[3] the fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom.

[4] καὶ τῷ Αβδεδομ υἱοί· Σαμαιας ὁ πρωτότοκος, Ιωζαβαδ ὁ δεύτερος, Ιωαα ὁ τρίτος, Σωχαρ ὁ τέταρτος, Ναθαναηλ ὁ πέμπτος,

[4] And to Abdedom *there were born* sons, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathanael the fifth,

[5] Αμιηλ ὁ ἕκτος, Ισσαχαρ ὁ ἕβδομος, Φολλαθι ὁ ὄγδοος, ὅτι εὐλόγησεν αὐτὸν ὁ θεός.

[5] Amiel the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him.

[6] καὶ τῷ Σαμαια υἱῷ αὐτοῦ ἐτέχθησαν υἱοὶ τοῦ πρωτοτόκου Ρωσαι εἰς τὸν οἶκον τὸν πατρικὸν αὐτοῦ, ὅτι δυνατοὶ ἦσαν.

[6] And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty.

[7] υἱοὶ Σαμαια· Γοθνι καὶ Ραφαηλ καὶ Ωβηδ καὶ Ελζαβαδ καὶ Αχιου, υἱοὶ δυνατοί, Ελιου καὶ Σαβχια καὶ Ισβακωμ.

[7] The sons of Samai; Othni, and Raphael, and Obed, and Elzabath, and Achiud, mighty men, Heliu, and Sabachia, and Isbacom.

[8] πάντες ἀπὸ τῶν υἱῶν Αβδεδομ, αὐτοὶ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ υἱοὶ αὐτῶν ποιοῦντες δυνατῶς ἐν τῇ ἐργασίᾳ, οἱ πάντες ἑξήκοντα δύο τῷ Αβδεδομ.

[8] All *these were* of the sons of Abdedom, they and their sons and their brethren, doing mightily in service: in all sixty-two *born* to Abdedom.

[9] καὶ τῷ Μοσολλαμια υἱοὶ καὶ ἀδελφοὶ δέκα καὶ ὀκτὼ δυνατοί.

[9] And Mosellemia *had* eighteen sons and brethren, mighty men.

[10] καὶ τῷ Ωσα τῶν υἱῶν Μεραρι υἱοὶ φυλάσσοντες τὴν ἀρχήν, ὅτι οὐκ ἦν πρωτότοκος, καὶ ἐποίησεν αὐτὸν ὁ πατὴρ αὐτοῦ ἄρχοντα

[10] And to Osa of the sons of Merari *there were born* sons, keeping the dominion; though he was not the first-born, yet his father made him chief of the second division.

[11] τῆς διαιρέσεως τῆς δευτέρας, Ταβλαι ὁ τρίτος, Ζαχαριας ὁ τέταρτος· πάντες οὗτοι, υἱοὶ καὶ ἀδελφοὶ τῷ Ωσα, τρισκαίδεκα. –

[11] Chelcias the second, Tablai the third, Zacharias the fourth: all these *were* the sons and brethren of Osa, thirteen.

[12] τούτοις αἱ διαιρέσεις τῶν πυλῶν, τοῖς ἄρχουσι τῶν δυνατῶν, ἐφημερίαι καθὼς οἱ ἀδελφοὶ αὐτῶν λειτουργεῖν ἐν οἴκῳ κυρίου.

[12] To these *were assigned* the divisions of the gates, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of the Lord.

[13] καὶ ἔβαλον κλήρους κατὰ τὸν μικρὸν καὶ κατὰ τὸν μέγαν κατ᾽ οἴκους πατριῶν αὐτῶν εἰς πυλῶνα καὶ πυλῶνα.

[13] And they cast lots for the small as well as for the great, for the several gates, according to their families.

[14] καὶ ἔπεσεν ὁ κλῆρος τῶν πρὸς ἀνατολὰς τῷ Σαλαμια καὶ Ζαχαρια· υἱοὶ Ιωας τῷ Μελχια ἔβαλον κλήρους, καὶ ἐξῆλθεν ὁ κλῆρος βορρᾶ·

[14] And the lot of the east gates fell to Selemias, and Zacharias: the sons of Soaz cast lots for Melchias, and the lot came out northward.

[15] τῷ Αβδεδομ νότον κατέναντι οἴκου εσεφιν

[15] To Abdedom *they gave by lot* the south, opposite the house of Esephim.

[16] εἰς δεύτερον· τῷ Ωσα πρὸς δυσμαῖς μετὰ τὴν πύλην παστοφορίου τῆς ἀναβάσεως· φυλακὴ κατέναντι φυλακῆς.

[16] *They gave the lot* for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch.

[17] πρὸς ἀνατολὰς ἓξ τὴν ἡμέραν, βορρᾶ τῆς ἡμέρας τέσσαρες, νότον τῆς ἡμέρας τέσσαρες, καὶ εἰς τὸ εσεφιν δύο·

[17] Eastward *were* six *watchmen* in the day; northward four by the day; southward four by the day; and two at the Esephim,

[18] εἰς διαδεχομένους, καὶ πρὸς δυσμαῖς τέσσαρες, καὶ εἰς τὸν τρίβον δύο διαδεχομένους.

[18] to relieve guard, also for Osa westward after the chamber-gate, three. *There was* a ward over against the ward of the ascent eastward, six *men* in a day, and four for the north, and four for the south, and at the Esephim two to relieve guard, and four by the west, and two to relieve guard at the pathway.

[19] αὗται αἱ διαιρέσεις τῶν πυλωρῶν τοῖς υἱοῖς Κορε καὶ τοῖς υἱοῖς Μεραρι.

[19] These *are* the divisions of the porters for the sons of Core, and to the sons of Merari.

[20] Καὶ οἱ Λευῖται ἀδελφοὶ αὐτῶν ἐπὶ τῶν θησαυρῶν οἴκου κυρίου καὶ ἐπὶ τῶν θησαυρῶν τῶν καθηγιασμένων·

[20] And the Levites their brethren *were* over the treasures of the house of the Lord, and over the treasures of the hallowed things.

[21] υἱοὶ Λαδαν υἱοὶ τῷ Γηρσωνι τῷ Λαδαν, ἄρχοντες πατριῶν τῷ Λαδαν τῷ Γηρσωνι Ιιηλ.

[21] These *were* the sons of Ladan, the sons of the Gersonite: to Ladan *belonged* the heads of the families: *the son* of Ladan the Gersonite *was* Jeiel.

[22] καὶ υἱοὶ Ιιηλ Ζεθομ καὶ Ιωηλ οἱ ἀδελφοὶ ἐπὶ τῶν θησαυρῶν οἴκου κυρίου.

[22] The sons of Jeiel *were* Zethom, and Joel; brethren *who were* over the treasures of the house of the Lord.

[23] τῷ Αμβραμ καὶ Ισσααρ Χεβρων καὶ Οζιηλ·

[23] To Ambram and Issaar belonged Chebron, and Oziel.

[24] καὶ Σουβαηλ ὁ τοῦ Γηρσαμ τοῦ Μωυσῆ ἡγούμενος ἐπὶ τῶν θησαυρῶν.

[24] And Subael the *son* of Gersam, the *son* of Moses, *was* over the treasures.

[25] καὶ τῷ ἀδελφῷ αὐτοῦ τῷ Ελιεζερ Ραβιας υἱὸς καὶ Ιωσαιας καὶ Ιωραμ καὶ Ζεχρι καὶ Σαλωμωθ.

[25] And Rabias *was* son to his brother Eliezer, and *so was* Josias, and Joram, and Zechri, and Salomoth.

[26] αὐτὸς Σαλωμωθ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπὶ πάντων τῶν θησαυρῶν τῶν ἁγίων, οὓς ἡγίασεν Δαυιδ ὁ βασιλεὺς καὶ οἱ ἄρχοντες τῶν πατριῶν, χιλίαρχοι καὶ ἑκατόνταρχοι καὶ ἀρχηγοὶ τῆς δυνάμεως,

[26] This Salomoth and his brethren *were* over all the sacred treasures, which David the king and the heads of families consecrated, *and* the captains of thousands and captains of hundreds, and princes of the host,

[27] ἃ ἔλαβεν ἐκ τῶν πολέμων καὶ ἐκ τῶν λαφύρων καὶ ἡγίασεν ἀπ᾽ αὐτῶν τοῦ μὴ καθυστερῆσαι τὴν οἰκοδομὴν τοῦ οἴκου τοῦ θεοῦ,

[27] things which he took out of cities and from the spoils, and consecrated some of them, so that the building of the house of God should not want *supplies*;

[28] καὶ ἐπὶ πάντων τῶν ἁγίων Σαμουηλ τοῦ προφήτου καὶ Σαουλ τοῦ Κις καὶ Αβεννηρ τοῦ Νηρ καὶ Ιωαβ τοῦ Σαρουια· πᾶν, ὃ ἡγίασαν, διὰ χειρὸς Σαλωμωθ καὶ τῶν ἀδελφῶν αὐτοῦ.

[28] and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner the son of Ner, and Joab the son of

Saruia, whatsoever they sanctified *was* by the hand of Salomoth and his brethren.

[29] Τῷ Ισσαρι Χωνενια καὶ υἱοὶ αὐτοῦ τῆς ἐργασίας τῆς ἔξω ἐπὶ τὸν Ισραηλ τοῦ γραμματεύειν καὶ διακρίνειν.

[29] For the Issaarites, Chonenia, and *his* sons *were over* the outward ministration over Israel, to record and to judge.

[30] τῷ Χεβρωνι Ασαβιας καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ δυνατοί, χίλιοι καὶ ἑπτακόσιοι ἐπὶ τῆς ἐπισκέψεως τοῦ Ισραηλ πέραν τοῦ Ιορδάνου πρὸς δυσμαῖς εἰς πᾶσαν λειτουργίαν κυρίου καὶ ἐργασίαν τοῦ βασιλέως.

[30] For the Chebronites, Asabias and his brethren, a thousand and seven hundred mighty men, *were* over the charge of Israel beyond Jordan westward, for all the service of the Lord and work of the king.

[31] τοῦ Χεβρωνι· Ιουδιας ὁ ἄρχων τῶν Χεβρωνι κατὰ γενέσεις αὐτῶν κατὰ πατριάς· ἐν τῷ τεσσαρακοστῷ ἔτει τῆς βασιλείας αὐτοῦ ἐπεσκέπησαν, καὶ εὑρέθη ἀνὴρ δυνατὸς ἐν αὐτοῖς ἐν Ιαζηρ τῆς Γαλααδίτιδος,

[31] Of the *family* of Chebron Urias *was* chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Galaad.

[32] καὶ οἱ ἀδελφοὶ αὐτοῦ, υἱοὶ δυνατοί, δισχίλιοι ἑπτακόσιοι ἄρχοντες πατριῶν· καὶ κατέστησεν αὐτοὺς Δαυιδ ὁ βασιλεὺς ἐπὶ τοῦ Ρουβηνι καὶ Γαδδι καὶ ἡμίσους φυλῆς Μανασση εἰς πᾶν πρόσταγμα κυρίου καὶ λόγον βασιλέως.

[32] And his brethren *were* two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gaddites, and the half-tribe of Manasse, for every ordinance of the Lord, and business of the king.

CHAPTER 27

[1] Καὶ υἱοὶ Ισραηλ κατ᾽ ἀριθμὸν αὐτῶν, ἄρχοντες τῶν πατριῶν, χιλίαρχοι καὶ ἑκατόνταρχοι καὶ γραμματεῖς οἱ λειτουργοῦντες τῷ λαῷ καὶ εἰς πᾶν λόγον τοῦ βασιλέως κατὰ διαιρέσεις, εἰς πᾶν λόγον τοῦ εἰσπορευομένου καὶ ἐκπορευομένου μῆνα ἐκ μηνὸς εἰς πάντας τοὺς μῆνας τοῦ ἐνιαυτοῦ, διαίρεσις μία εἴκοσι καὶ τέσσαρες χιλιάδες.

[1] Now the sons of Israel according to their number, heads of families, captains of thousands and captains of hundreds, and scribes ministering to the king, and for every affair of the king according to *their* divisions, *for* every ordinance of coming in and going out monthly, for all the months of the year, one division of them *was* twenty-four thousand.

[2] καὶ ἐπὶ τῆς διαιρέσεως τῆς πρώτης τοῦ μηνὸς τοῦ πρώτου Ιεσβοαμ ὁ τοῦ Ζαβδιηλ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλιάδες·

[2] And over the first division of the first month *was* Isboaz the son of Zabdiel: in his division *were* twenty-four thousand.

[3] ἀπὸ τῶν υἱῶν Φαρες ἄρχων πάντων τῶν ἀρχόντων τῆς δυνάμεως τοῦ μηνὸς τοῦ πρώτου.

[3] Of the sons of Tharez *one* was chief of all the captains of the host for the first month.

[4] καὶ ἐπὶ τῆς διαιρέσεως τοῦ μηνὸς τοῦ δευτέρου Δωδια ὁ Εχωχι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι καὶ τέσσαρες χιλιάδες, ἄρχοντες δυνάμεως.

[4] And over the division of the second month *was* Dodia the son of Ecchoc, and over his division *was* Makelloth also chief: and in his division *were* twenty and four thousand, chief men of the host.

[5] ὁ τρίτος τὸν μῆνα τὸν τρίτον Βαναιας ὁ τοῦ Ιωδαε ὁ ἱερεὺς ὁ ἄρχων, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες·

[5] The third for the third month *was* Banaias the son of Jodae the chief priest: and in his division *were* twenty and four thousand.

[6] αὐτὸς Βαναιας δυνατώτερος τῶν τριάκοντα καὶ ἐπὶ τῶν τριάκοντα, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ Αμιζαβαθ υἱὸς αὐτοῦ.

[6] This Banaeas *was* more mighty than the thirty, and over the thirty: and Zabad his son *was* over his division.

[7] ὁ τέταρτος εἰς τὸν μῆνα τὸν τέταρτον Ασαηλ ὁ ἀδελφὸς Ιωαβ καὶ Ζαβδιας ὁ υἱὸς αὐτοῦ καὶ οἱ ἀδελφοί, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[7] The fourth for the fourth month *was* Asael the brother of Joab, and Zabadias his son, and his brethren: and in his division *were* twenty and four thousand.

[8] ὁ πέμπτος τῷ μηνὶ τῷ πέμπτῳ ὁ ἡγούμενος Σαμαωθ ὁ Ιεσραε, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ εἴκοσι τέσσαρες χιλιάδες.

[8] The fifth chief for the fifth month *was* Samaoth the Jezraite: and in his division *were* twenty and four thousand.

[9] ὁ ἕκτος τῷ μηνὶ τῷ ἕκτῳ Οδουιας ὁ τοῦ Εκκης ὁ Θεκωίτης, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[9] The sixth for the sixth month *was* Hoduias the son of Ekkes the Thecoite: and in his division *were* twenty and four thousand.

[10] ὁ ἕβδομος τῷ μηνὶ τῷ ἑβδόμῳ Χελλης ὁ ἐκ Φαλλους ἀπὸ τῶν υἱῶν Εφραιμ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[10] The seventh for the seventh month *was* Chelles of Phallus of the children of Ephraim: and in his division *were* twenty and four thousand.

[11] ὁ ὄγδοος τῷ μηνὶ τῷ ὀγδόῳ Σοβοχαι ὁ Ισαθι τῷ Ζαραι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[11] The eighth for the eighth month *was* Sobochai the Usathite, *belonging* to Zarai: and in his division *were* twenty and four thousand.

[12] ὁ ἔνατος τῷ μηνὶ τῷ ἐνάτῳ Αβιεζερ ὁ ἐξ Αναθωθ ἐκ γῆς Βενιαμιν, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[12] The ninth for the ninth month *was* Abiezer of Anathoth, of the land of Benjamin: and in his division *were* twenty and four thousand.

[13] ὁ δέκατος τῷ μηνὶ τῷ δεκάτῳ Μεηρα ὁ ἐκ Νετουφατ τῷ Ζαραι, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[13] The tenth for the tenth month *was* Meera the Netophathite, *belonging* to Zarai: and in his division *were* twenty and four thousand.

[14] ὁ ἑνδέκατος τῷ μηνὶ τῷ ἑνδεκάτῳ Βαναιας ὁ ἐκ Φαραθων τῶν υἱῶν Εφραιμ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[14] The eleventh for the eleventh month *was* Banaias of Pharathon, of the sons of Ephraim: and in his division *were* twenty and four thousand.

[15] ὁ δωδέκατος εἰς τὸν μῆνα τὸν δωδέκατον Χολδαι ὁ Νετωφατι τῷ Γοθονιηλ, καὶ ἐπὶ τῆς διαιρέσεως αὐτοῦ τέσσαρες καὶ εἴκοσι χιλιάδες.

[15] The twelfth for the twelfth month *was* Choldia the Netophathite, *belonging* to Gothoniel: and in his division *were* twenty and four thousand.

[16] Καὶ ἐπὶ τῶν φυλῶν Ισραηλ· τῷ Ρουβην ἡγούμενος Ελιεζερ ὁ τοῦ Ζεχρι, τῷ Συμεων Σαφατιας ὁ τοῦ Μααχα,

[16] And over the tribes of Israel, the chief for Ruben *was* Eliezer the son of Zechri: for Symeon, Saphatias the son of Maacha:

[17] τῷ Λευι Ασαβιας ὁ τοῦ Καμουηλ, τῷ Ααρων Σαδωκ,

[17] for Levi, Asabias the son of Camuel: for Aaron, Sadoc:

[18] τῷ Ιουδα Ελιαβ τῶν ἀδελφῶν Δαυιδ, τῷ Ισσαχαρ Αμβρι ὁ τοῦ Μιχαηλ,

[18] for Juda, Eliab of the brethren of David: for Issachar, Ambri the son of Michael:

[19] τῷ Ζαβουλων Σαμαιας ὁ τοῦ Αβδιου, τῷ Νεφθαλι Ιεριμωθ ὁ τοῦ Εσριηλ,

[19] for Zabulon, Samaeas the son of Abdiu: for Nephthali, Jerimoth the son of Oziel:

[20] τῷ Εφραιμ Ωση ὁ τοῦ Οζιου, τῷ ἡμίσει φυλῆς Μανασση Ιωηλ ὁ τοῦ Φαδαια,

[20] for Ephraim, Ose the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadaea:

[21] τῷ ἡμίσει φυλῆς Μανασση τῷ ἐν τῇ Γαλααδ Ιαδδαι ὁ τοῦ Ζαβδιου, τοῖς υἱοῖς Βενιαμιν Ασιηλ ὁ τοῦ Αβεννηρ,

[21] for the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadaeas, for the sons of Benjamin, Jasiel the son of Abenner:

[22] τῷ Δαν Αζαραηλ ὁ τοῦ Ιωραμ. οὗτοι πατριάρχαι τῶν φυλῶν Ισραηλ. –

[22] for Dan, Azariel the son of Iroab: these *are* the chiefs of the tribes of Israel.

[23] καὶ οὐκ ἔλαβεν Δαυιδ τὸν ἀριθμὸν αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ κάτω, ὅτι κύριος εἶπεν πληθῦναι τὸν Ισραηλ ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ.

[23] But David took not their number from twenty years old and under: because the Lord said that he would multiply Israel as the stars of the heaven.

[24] καὶ Ιωαβ ὁ τοῦ Σαρουια ἤρξατο ἀριθμεῖν ἐν τῷ λαῷ καὶ οὐ συνετέλεσεν, καὶ ἐγένετο ἐν τούτοις ὀργὴ ἐπὶ τὸν Ισραηλ, καὶ οὐ κατεχωρίσθη ὁ ἀριθμὸς ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῦ βασιλέως Δαυιδ.

[24] And Joab the son of Saruia began to number the people, and did not finish the work, for there was hereupon wrath on Israel; and the number was not recorded in the book of the chronicles of king David.

[25] Καὶ ἐπὶ τῶν θησαυρῶν τοῦ βασιλέως Ασμωθ ὁ τοῦ Ωδιηλ, καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν ἀγρῷ καὶ ἐν ταῖς κώμαις καὶ ἐν τοῖς ἐποικίοις καὶ ἐν τοῖς πύργοις Ιωναθαν ὁ τοῦ Οζιου.

[25] And over the king’s treasures *was* Asmoth the son of Odiel; and over the treasures in the country, and in the towns, and in the villages, and in the towers, *was* Jonathan the son of Ozia.

[26] ἐπὶ δὲ τῶν γεωργούντων τὴν γῆν τῶν ἐργαζομένων Εσδρι ὁ τοῦ Χολουβ,

[26] And over the husbandmen who tilled the ground *was* Esdri the son of Chelub.

[27] καὶ ἐπὶ τῶν χωρίων Σεμει ὁ ἐκ Ραμα, καὶ ἐπὶ τῶν θησαυρῶν τῶν ἐν τοῖς χωρίοις τοῦ οἴνου Ζαχρι ὁ τοῦ Σεφνι,

[27] And over the fields *was* Semei of Rael; and over the treasures of wine in the fields *was* Zabdi the son of Sephni.

[28] καὶ ἐπὶ τῶν ἐλαιώνων καὶ ἐπὶ τῶν συκαμίνων τῶν ἐν τῇ πεδινῇ Βαλανας ὁ Γεδωρίτης, ἐπὶ δὲ τῶν θησαυρῶν τοῦ ἐλαίου Ιωας.

[28] And over the oliveyards, and over the sycamores in the plain country *was* Ballanan the Gedorite; and over the stores of oil *was* Joas.

[29] καὶ ἐπὶ τῶν βοῶν τῶν νομάδων τῶν ἐν τῷ Ασιδων Σατραις ὁ Σαρωνίτης, καὶ ἐπὶ τῶν βοῶν τῶν ἐν τοῖς αὐλῶσιν Σωφατ ὁ τοῦ Αδλι,

[29] And over the oxen pasturing in Saron *was* Satrai the Saronite; and over the oxen in the valleys *was* Sophat the son of Adli.

[30] ἐπὶ δὲ τῶν καμήλων Ωβιλ ὁ Ισμαηλίτης, ἐπὶ δὲ τῶν ὄνων Ιαδιας ὁ ἐκ Μεραθων,

[30] And over the camels *was* Abias the Ismaelite; and over the asses *was* Jadias of Merathon.

[31] καὶ ἐπὶ τῶν προβάτων Ιαζιζ ὁ Αγαρίτης. πάντες οὗτοι προστάται ὑπαρχόντων Δαυιδ τοῦ βασιλέως. –

[31] And over the sheep *was* Jaziz the Agarite. All these *were* superintendents of the substance of king David.

[32] καὶ Ιωναθαν ὁ πατράδελφος Δαυιδ σύμβουλος, ἄνθρωπος συνετὸς καὶ γραμματεὺς αὐτός, καὶ Ιιηλ ὁ τοῦ Αχαμανι μετὰ τῶν υἱῶν τοῦ βασιλέως,

[32] And Jonathan, David's uncle by the father's side, *was* a counsellor, a wise man: and Jeel the son of Achami *was* with the king's sons.

[33] καὶ Αχιτοφελ σύμβουλος τοῦ βασιλέως, καὶ Χουσι πρῶτος φίλος τοῦ βασιλέως,

[33] Achitophel *was* the king's counsellor: and Chusi the chief friend of the king.

[34] καὶ μετὰ τοῦτον Αχιτοφελ ἐχόμενος Ιωδαε ὁ τοῦ Βαναιου καὶ Αβιαθαρ, καὶ Ιωαβ ἀρχιστράτηγος τοῦ βασιλέως.

[34] And after this Achitophel Jodae the son of Banaeas *came* next, and Abiathar: and Joab *was* the king's commander-in-chief.

CHAPTER 28

[1] Καὶ ἐξεκκλησίασεν Δαυιδ πάντας τοὺς ἄρχοντας Ισραηλ, ἄρχοντας τῶν κριτῶν καὶ τοὺς ἄρχοντας τῶν ἐφημεριῶν τῶν περὶ τὸ σῶμα τοῦ βασιλέως καὶ ἄρχοντας τῶν χιλιάδων καὶ τῶν ἑκατοντάδων καὶ τοὺς γαζοφύλακας καὶ τοὺς ἐπὶ τῶν ὑπαρχόντων αὐτοῦ καὶ τοὺς δυνάστας καὶ τοὺς μαχητὰς τῆς στρατιᾶς, ἐν Ιερουσαλημ.

[1] And David assembled all the chief *men* of Israel, the chief of the judges, and all the chief *men* of the courses *of attendance* on the person of the king, and the captains of thousands and hundreds, and the treasurers, and the lords of his substance, and of all the king's property, and of his sons, together with the eunuchs, and the mighty men, and the warriors of the army, at Jerusalem.

[2] καὶ ἔστη Δαυιδ ἐν μέσῳ τῆς ἐκκλησίας καὶ εἶπεν Ἀκούσατέ μου, ἀδελφοὶ καὶ λαός μου. ἐμοὶ ἐγένετο ἐπὶ καρδίαν οἰκοδομῆσαι οἶκον ἀναπαύσεως τῆς κιβωτοῦ διαθήκης κυρίου καὶ στάσιν ποδῶν κυρίου ἡμῶν, καὶ ἡτοίμασα τὰ εἰς τὴν κατασκήνωσιν ἐπιτήδεια·

[2] And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared *materials* suitable for the building:

[3] καὶ ὁ θεὸς εἶπεν Οὐκ οἰκοδομήσεις ἐμοὶ οἶκον τοῦ ἐπονομάσαι τὸ ὄνομά μου ἐπ' αὐτῷ, ὅτι ἄνθρωπος πολεμιστὴς εἶ σὺ καὶ αἵματα ἐξέχεας.

[3] but God said, Thou shalt not build me a house to call my name upon it, for thou art a man of war, and hast shed blood.

[4] καὶ ἐξελέξατο κύριος ὁ θεὸς Ισραηλ ἐν ἐμοὶ ἀπὸ παντὸς οἴκου πατρός μου εἶναι βασιλέα ἐπὶ Ισραηλ εἰς τὸν αἰῶνα· καὶ ἐν Ιουδα ᾑρέτικεν τὸ βασίλειον καὶ ἐξ οἴκου Ιουδα τὸν οἶκον τοῦ πατρός μου, καὶ ἐν τοῖς υἱοῖς τοῦ πατρός μου ἐν ἐμοὶ ἠθέλησεν τοῦ γενέσθαι με βασιλέα ἐπὶ τῷ παντὶ Ισραηλ.

[4] Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly *house*, and out of the house of Juda *he chose* the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel.

[5] καὶ ἀπὸ πάντων τῶν υἱῶν μου [ὅτι πολλοὺς υἱοὺς ἔδωκέν μοι κύριος] ἐξελέξατο ἐν Σαλωμων τῷ υἱῷ μου καθίσαι αὐτὸν ἐπὶ θρόνου βασιλείας κυρίου ἐπὶ τὸν Ισραηλ·

[5] And of all my sons, (for the Lord has given me many sons,)he has chosen Solomon my son, to set him on the throne of the kingdom of the Lord over Israel.

[6] καὶ εἶπέν μοι ὁ θεός Σαλωμων ὁ υἱός σου οἰκοδομήσει τὸν οἶκόν μου καὶ τὴν αὐλήν μου, ὅτι ᾑρέτικα ἐν αὐτῷ εἶναί μου υἱόν, κἀγὼ ἔσομαι αὐτῷ εἰς πατέρα

[6] And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father.

[7] καὶ κατορθώσω τὴν βασιλείαν αὐτοῦ ἕως αἰῶνος, ἐὰν ἰσχύσῃ τοῦ φυλάξασθαι τὰς ἐντολάς μου καὶ τὰ κρίματά μου ὡς ἡ ἡμέρα αὕτη.

[7] And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as *at* this day.

[8] καὶ νῦν κατὰ πρόσωπον πάσης ἐκκλησίας κυρίου καὶ ἐν ὠσὶν θεοῦ ἡμῶν φυλάξασθε καὶ ζητήσατε πάσας τὰς ἐντολὰς κυρίου τοῦ θεοῦ ἡμῶν, ἵνα κληρονομήσητε τὴν γῆν τὴν ἀγαθὴν καὶ κατακληρονομήσητε τοῖς υἱοῖς ὑμῶν μεθ’ ὑμᾶς ἕως αἰῶνος.

[8] And now *I charge you* before the whole assembly of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.

[9] καὶ νῦν, Σαλωμων υἱέ μου, γνῶθι τὸν θεὸν τῶν πατέρων σου καὶ δούλευε αὐτῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θελούσῃ, ὅτι πάσας καρδίας ἐτάζει κύριος καὶ πᾶν ἐνθύμημα γιγνώσκει· ἐὰν ζητήσῃς αὐτόν, εὑρεθήσεταί σοι, καὶ ἐὰν καταλείψῃς αὐτόν, καταλείψει σε εἰς τέλος.

[9] And now, *my* son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for the Lord searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldest forsake him, he will forsake thee for ever.

[10] ἰδὲ τοίνυν ὅτι κύριος ᾑρέτικέν σε οἰκοδομῆσαι αὐτῷ οἶκον εἰς ἁγίασμα· ἴσχυε καὶ ποίει. –

[10] See now, for the Lord has chosen thee to build him a house for a sanctuary, be strong and do *it*.

[11] καὶ ἔδωκεν Δαυιδ Σαλωμων τῷ υἱῷ αὐτοῦ τὸ παράδειγμα τοῦ ναοῦ καὶ τῶν οἴκων αὐτοῦ καὶ τῶν ζακχω αὐτοῦ καὶ τῶν ὑπερῴων καὶ τῶν ἀποθηκῶν τῶν ἐσωτέρων καὶ τοῦ οἴκου τοῦ ἐξιλασμοῦ

[11] And David gave Solomon his son the plan of the temple, and its buildings, and its treasuries, and its upper chambers, and the inner store-rooms, and the place of the atonement,

[12] καὶ τὸ παράδειγμα, ὃ εἶχεν ἐν πνεύματι αὐτοῦ, τῶν αὐλῶν οἴκου κυρίου καὶ πάντων τῶν παστοφορίων τῶν κύκλῳ τῶν εἰς τὰς ἀποθήκας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν ἁγίων

[12] and the plan which he had in his mind of the courts of the house of the Lord, and of all the chambers round about, *designed* for the treasuries of the house of God, and of the treasuries of the holy things, and of the chambers for resting:

[13] καὶ τῶν καταλυμάτων τῶν ἐφημεριῶν τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου καὶ τῶν ἀποθηκῶν τῶν λειτουργησίμων σκευῶν τῆς λατρείας οἴκου κυρίου.

[13] and *the plan* of the courses of the priests and Levites, for all the work of the service of the house of the Lord, and of the stores of vessels for ministration of the service of the house of the Lord.

[14] καὶ τὸν σταθμὸν τῆς ὁλκῆς αὐτῶν, τῶν τε χρυσῶν καὶ ἀργυρῶν,

[14] And *he gave him* the account of their weight, both of gold and silver *vessels*.

[15] λυχνιῶν τὴν ὁλκὴν ἔδωκεν αὐτῷ καὶ τῶν λύχνων·

[15] He gave him the weight of the candlesticks, and of the lamps.

[16] ἔδωκεν αὐτῷ ὁμοίως τὸν σταθμὸν τῶν τραπεζῶν τῆς προθέσεως, ἑκάστης τραπέζης χρυσῆς καὶ ὡσαύτως τῶν ἀργυρῶν,

[16] He gave him likewise the weight of the tables of shewbread, of each table of gold, and likewise of the *tables of* silver:

[17] καὶ τῶν κρεαγρῶν καὶ σπονδείων καὶ τῶν φιαλῶν τῶν χρυσῶν καὶ τὸν σταθμὸν τῶν χρυσῶν καὶ τῶν ἀργυρῶν, κεφφουρε ἑκάστου σταθμοῦ.

[17] also of the flesh-hooks, and vessels for drink-offering, and golden bowls: and the weight of the gold and silver *articles*, and censers, *and* bowls, according to the weight of each.

[18] καὶ τὸν τοῦ θυσιαστηρίου τῶν θυμιαμάτων ἐκ χρυσίου δοκίμου σταθμὸν ὑπέδειξεν αὐτῷ καὶ τὸ παράδειγμα τοῦ ἅρματος τῶν χερουβιν τῶν διαπεπετασμένων ταῖς πτέρυξιν καὶ σκιαζόντων ἐπὶ τῆς κιβωτοῦ διαθήκης κυρίου.

[18] And he shewed him the weight *of the utensils* of the altar of incense, *which was* of pure gold, and the plan of the chariot of the cherubs that spread out their wings, and overshadowed the ark of the covenant of the Lord.

[19] πάντα ἐν γραφῇ χειρὸς κυρίου ἔδωκεν Δαυιδ Σαλωμων κατὰ τὴν περιγενηθεῖσαν αὐτῷ σύνεσιν τῆς κατεργασίας τοῦ παραδείγματος. –

[19] David gave all to Solomon in the Lord's handwriting, according to the knowledge given him of the work of the pattern.

[20] καὶ εἶπεν Δαυιδ Σαλωμων τῷ υἱῷ αὐτοῦ Ἴσχυε καὶ ἀνδρίζου καὶ ποίει, μὴ φοβοῦ μηδὲ πτοηθῇς, ὅτι κύριος ὁ θεός μου μετὰ σοῦ, οὐκ ἀνήσει σε καὶ οὐ μή σε ἐγκαταλίπῃ ἕως τοῦ συντελέσαι σε πᾶσαν ἐργασίαν λειτουργίας οἴκου κυρίου.

[20] And David said to Solomon his son, Be strong, and play the man, and do: fear not, neither be terrified; for the Lord my God *is* with thee; he will not forsake thee, and will not fail thee, until thou hast finished all the work of the service of the house of the Lord. And behold the pattern of the temple, even his house, and its treasury, and the upper chambers, and the inner store-rooms, and the place of propitiation, and the plan of the house of the Lord.

[21] καὶ ἰδοὺ αἱ ἐφημερίαι τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πᾶσαν λειτουργίαν οἴκου τοῦ θεοῦ καὶ μετὰ σοῦ ἐν πάσῃ πραγματείᾳ καὶ πᾶς πρόθυμος ἐν σοφίᾳ κατὰ πᾶσαν τέχνην καὶ οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς εἰς πάντας τοὺς λόγους σου.

[21] And see, *here are* the courses of the priests and Levites for all the service of the house of the Lord, and *there shall be* with thee *men* for

every workmanship, and every one of ready skill in every art: also the chief men and all the people, *ready* for all thy commands.

CHAPTER 29

[1] Καὶ εἶπεν Δαυιδ ὁ βασιλεὺς πάσῃ τῇ ἐκκλησίᾳ Σαλωμων ὁ υἱός μου, εἷς ὃν ᾑρέτικεν ἐν αὐτῷ κύριος, νέος καὶ ἁπαλός, καὶ τὸ ἔργον μέγα, ὅτι οὐκ ἀνθρώπῳ ἡ οἰκοδομή, ἀλλ᾽ ἢ κυρίῳ θεῷ.

[1] And David the king said to all the congregation, Solomon my son, whom the Lord has chosen, *is* young and tender, and the work *is* great; for *it is* not for man, but for the Lord God.

[2] κατὰ πᾶσαν τὴν δύναμιν ἡτοίμακα εἰς οἶκον θεοῦ μου χρυσίον, ἀργύριον, χαλκόν, σίδηρον, ξύλα, λίθους σοομ καὶ πληρώσεως καὶ λίθους πολυτελεῖς καὶ ποικίλους καὶ πάντα λίθον τίμιον καὶ πάριον πολύν.

[2] I have prepared according to all *my* might for the house of my God gold, silver, brass, iron, wood, onyx stones, and costly and variegated stones for setting, and every precious stone, and much Parian *marble*.

[3] καὶ ἔτι ἐν τῷ εὐδοκῆσαί με ἐν οἴκῳ θεοῦ μου ἔστιν μοι ὃ περιπεποίημαι χρυσίον καὶ ἀργύριον, καὶ ἰδοὺ δέδωκα εἰς οἶκον θεοῦ μου εἰς ὕψος ἐκτὸς ὧν ἡτοίμακα εἰς τὸν οἶκον τῶν ἁγίων,

[3] And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house.

[4] τρισχίλια τάλαντα χρυσίου τοῦ ἐκ Σουφιρ καὶ ἑπτακισχίλια τάλαντα ἀργυρίου δοκίμου ἐξαλειφθῆναι ἐν αὐτοῖς τοὺς τοίχους τοῦ ἱεροῦ

[4] Three thousand talents of gold of Suphir, and seven thousand talents of fine silver, for the overlaying of the walls of the sanctuary:

[5] διὰ χειρὸς τεχνιτῶν. καὶ τίς ὁ προθυμούμενος πληρῶσαι τὰς χεῖρας αὐτοῦ σήμερον κυρίῳ;

[5] *for thee to use* the gold for *things of* gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for the Lord?

[6] καὶ προεθυμήθησαν ἄρχοντες τῶν πατριῶν καὶ οἱ ἄρχοντες τῶν υἱῶν Ισραηλ καὶ οἱ χιλίαρχοι καὶ οἱ ἑκατόνταρχοι καὶ οἱ προστάται τῶν ἔργων

καὶ οἱ οἰκονόμοι τοῦ βασιλέως

[6] Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly.

[7] καὶ ἔδωκαν εἰς τὰ ἔργα οἴκου κυρίου χρυσίου τάλαντα πεντακισχίλια καὶ χρυσοῦς μυρίους καὶ ἀργυρίου ταλάντων δέκα χιλιάδας καὶ χαλκοῦ τάλαντα μύρια ὀκτακισχίλια καὶ σιδήρου ταλάντων χιλιάδας ἑκατόν.

[7] And they gave for the works of the house of the Lord five thousand talents of gold, and ten thousand gold *pieces*, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron.

[8] καὶ οἷς εὑρέθη παρ' αὐτοῖς λίθος, ἔδωκαν εἰς τὰς ἀποθήκας οἴκου κυρίου διὰ χειρὸς Ιιηλ τοῦ Γηρσωνι.

[8] And they who had *precious* stone, gave it into the treasuries of the house of the Lord by the hand of Jeiel the Gedsonite.

[9] καὶ εὐφράνθη ὁ λαὸς ὑπὲρ τοῦ προθυμηθῆναι, ὅτι ἐν καρδίᾳ πλήρει προεθυμήθησαν τῷ κυρίῳ, καὶ Δαυιδ ὁ βασιλεὺς εὐφράνθη μεγάλως.

[9] And the people rejoiced because of the willingness, for they offered willingly to the Lord with a full heart: and king David rejoiced greatly.

[10] καὶ εὐλόγησεν ὁ βασιλεὺς Δαυιδ τὸν κύριον ἐνώπιον τῆς ἐκκλησίας λέγων Εὐλογητὸς εἶ, κύριε ὁ θεὸς Ισραηλ, ὁ πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος.

[10] And king David blessed the Lord before the congregation, saying,

Blessed art thou, O Lord God of Israel, our Father, from everlasting and to everlasting.

[11] σοί, κύριε, ἡ μεγαλωσύνη καὶ ἡ δύναμις καὶ τὸ καύχημα καὶ ἡ νίκη καὶ ἡ ἰσχύς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόζεις, ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς καὶ ἔθνος.

[11] Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the might: for thou art Lord of all things that are in heaven and upon the earth: before thy face every king and nation is troubled.

[12] παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα, σὺ πάντων ἄρχεις, κύριε ὁ ἄρχων πάσης ἀρχῆς, καὶ ἐν χειρί σου ἰσχὺς καὶ δυναστεία, καὶ ἐν χειρί σου, παντοκράτωρ, μεγαλῦναι καὶ κατισχῦσαι τὰ πάντα.

[12] From thee *come* wealth and glory: thou, O Lord, rulest over all, the Lord of all dominion, and in thy hand *is* strength and rule; and *thou art* almighty with thy hand to increase and establish all things.

[13] καὶ νῦν, κύριε, ἐξομολογούμεθά σοι καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχήσεώς σου.

[13] And now, Lord, we give thanks to thee, and praise thy glorious name.

[14] καὶ τίς εἰμι ἐγὼ καὶ τίς ὁ λαός μου, ὅτι ἰσχύσαμεν προθυμηθῆναί σοι κατὰ ταῦτα; ὅτι σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι.

[14] But who am I, and what *is* my people, that we have been able to be thus forward *in offering* to thee? for all things *are* thine, and of thine own have we given thee,

[15] ὅτι πάροικοί ἐσμεν ἐναντίον σου καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν· ὡς σκιὰ αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ὑπομονή.

[15] for we are strangers before thee, and sojourners, as all our fathers *were*: our days upon the earth *are* as a shadow, and there is no remaining.

[16] κύριε ὁ θεὸς ἡμῶν, πᾶν τὸ πλῆθος τοῦτο, ὃ ἡτοίμακα οἰκοδομηθῆναι οἶκον τῷ ὀνόματι τῷ ἁγίῳ σου, ἐκ χειρός σού ἐστιν, καὶ σοὶ τὰ πάντα.

[16] O Lord our God, as for all this abundance which I have prepared that a house should be built to thy holy name, it is of thy hand, and all *is* thine.

[17] καὶ ἔγνων, κύριε, ὅτι σὺ εἶ ὁ ἐτάζων καρδίας καὶ δικαιοσύνην ἀγαπᾷς· ἐν ἁπλότητι καρδίας προεθυμήθην πάντα ταῦτα, καὶ νῦν τὸν λαόν σου τὸν εὑρεθέντα ὧδε εἶδον ἐν εὐφροσύνῃ προθυμηθέντα σοι.

[17] And I know, Lord, that thou art he that searches the hearts, and thou lovest righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee.

[18] κύριε ὁ θεὸς Αβρααμ καὶ Ισαακ καὶ Ισραηλ τῶν πατέρων ἡμῶν, φύλαξον ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τὸν αἰῶνα καὶ

κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ.

[18] O Lord God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee.

[19] καὶ Σαλωμων τῷ υἱῷ μου δὸς καρδίαν ἀγαθὴν ποιεῖν τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου καὶ τὰ προστάγματά σου καὶ τοῦ ἐπὶ τέλος ἀγαγεῖν τὴν κατασκευὴν τοῦ οἴκου σου.

[19] And to Solomon my son give a good heart, to perform thy commandments, and *to observe* thy testimonies, and thine ordinances, and to accomplish the building of thy house.

[20] καὶ εἶπεν Δαυιδ πάσῃ τῇ ἐκκλησίᾳ Εὐλογήσατε κύριον τὸν θεὸν ὑμῶν· καὶ εὐλόγησεν πᾶσα ἡ ἐκκλησία κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ κάμψαντες τὰ γόνατα προσεκύνησαν τῷ κυρίῳ καὶ τῷ βασιλεῖ.

[20] And David said to the whole congregation, Bless ye the Lord our God. And all the congregation blessed the Lord God of their fathers, and they bowed the knee and worshipped the Lord, and *did obeisance* to the king.

[21] καὶ ἔθυσεν Δαυιδ τῷ κυρίῳ θυσίας καὶ ἀνήνεγκεν ὁλοκαυτώματα τῷ θεῷ τῇ ἐπαύριον τῆς πρώτης ἡμέρας, μόσχους χιλίους, κριοὺς χιλίους, ἄρνας χιλίους καὶ τὰς σπονδὰς αὐτῶν καὶ θυσίας εἰς πλῆθος παντὶ τῷ Ισραηλ.

[21] And David sacrificed to the Lord, and offered up whole-burnt-offerings to the Lord on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in abundance for all Israel.

[22] καὶ ἔφαγον καὶ ἔπιον ἐναντίον κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ μετὰ χαρᾶς καὶ ἐβασίλευσαν ἐκ δευτέρου τὸν Σαλωμων υἱὸν Δαυιδ καὶ ἔχρισαν αὐτὸν τῷ κυρίῳ εἰς βασιλέα καὶ Σαδωκ εἰς ἱερωσύνην.

[22] And they ate and drank joyfully that day before the Lord: and they made Solomon the son of David king a second time, and anointed him king before the Lord, and Sadoc to the priesthood.

[23] καὶ ἐκάθισεν Σαλωμων ἐπὶ θρόνου Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ εὐδοκήθη, καὶ ἐπήκουσαν αὐτοῦ πᾶς Ισραηλ·

[23] And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him.

[24] οἱ ἄρχοντες καὶ οἱ δυνάσται καὶ πάντες υἱοὶ τοῦ βασιλέως Δαυιδ πατρὸς αὐτοῦ ὑπετάγησαν αὐτῷ.

[24] The princes, and the mighty men, and all the sons of king David his father, were subject to him.

[25] καὶ ἐμεγάλυνεν κύριος τὸν Σαλωμων ἐπάνωθεν ἐναντίον παντὸς Ισραηλ καὶ ἔδωκεν αὐτῷ δόξαν βασιλέως, ὃ οὐκ ἐγένετο ἐπὶ παντὸς βασιλέως ἔμπροσθεν αὐτοῦ.

[25] And the Lord magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

[26] Καὶ Δαυιδ υἱὸς Ιεσσαι ἐβασίλευσεν ἐπὶ Ισραηλ

[26] And David the son of Jessae reigned over Israel forty years;

[27] ἔτη τεσσαράκοντα, ἐν Χεβρων ἔτη ἑπτὰ καὶ ἐν Ιερουσαλημ ἔτη τριάκοντα τρία.

[27] seven years in Chebron, and thirty-three years in Jerusalem.

[28] καὶ ἐτελεύτησεν ἐν γήρει καλῷ πλήρης ἡμερῶν πλούτῳ καὶ δόξῃ, καὶ ἐβασίλευσεν Σαλωμων υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[28] And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead.

[29] οἱ δὲ λοιποὶ λόγοι τοῦ βασιλέως Δαυιδ οἱ πρότεροι καὶ οἱ ὕστεροι γεγραμμένοι εἰσὶν ἐν λόγοις Σαμουηλ τοῦ βλέποντος καὶ ἐπὶ λόγων Ναθαν τοῦ προφήτου καὶ ἐπὶ λόγων Γαδ τοῦ βλέποντος

[29] And the rest of the acts of David, the former and the latter, are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer,

[30] περὶ πάσης τῆς βασιλείας αὐτοῦ καὶ τῆς δυναστείας αὐτοῦ καὶ οἱ καιροί, οἳ ἐγένοντο ἐπ’ αὐτῷ καὶ ἐπὶ τὸν Ισραηλ καὶ ἐπὶ πάσας βασιλείας τῆς γῆς.

[30] concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.

II Chronicles

CHAPTER 1

[1] Καὶ ἐνίσχυσεν Σαλωμων υἱὸς Δαυιδ ἐπὶ τὴν βασιλείαν αὐτοῦ, καὶ κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ καὶ ἐμεγάλυνεν αὐτὸν εἰς ὕψος.

[1] And Solomon the son of David was established over his kingdom, and the Lord his God was with him, and increased him exceedingly.

[2] καὶ εἶπεν Σαλωμων πρὸς πάντα Ισραηλ, τοῖς χιλιάρχοις καὶ τοῖς ἑκατοντάρχοις καὶ τοῖς κριταῖς καὶ πᾶσιν τοῖς ἄρχουσιν ἐναντίον Ισραηλ, τοῖς ἄρχουσι τῶν πατριῶν,

[2] And Solomon spoke to all Israel, to the captains of thousands, and to the captains of hundreds, and to the judges, and to all the rulers over Israel, even the heads of the families;

[3] καὶ ἐπορεύθη Σαλωμων καὶ πᾶσα ἡ ἐκκλησία μετ᾽ αὐτοῦ εἰς τὴν ὑψηλὴν τὴν ἐν Γαβαων, οὗ ἐκεῖ ἦν ἡ σκηνὴ τοῦ μαρτυρίου τοῦ θεοῦ, ἣν ἐποίησεν Μωϋσῆς παῖς κυρίου ἐν τῇ ἐρήμῳ·

[3] and Solomon and all the congregation went to the high place that was in Gabaon, where was God’s tabernacle of witness, which Moses the servant of the Lord made in the wilderness.

[4] ἀλλὰ κιβωτὸν τοῦ θεοῦ ἀνήνεγκεν Δαυιδ ἐκ πόλεως Καριαθιαριμ, ὅτι ἡτοίμασεν αὐτῇ σκηνὴν εἰς Ιερουσαλημ,

[4] But David had brought up the ark of God out of the city of Cariathiarim; for David had prepared a place for it, for he had pitched a tabernacle for it in Jerusalem.

[5] καὶ τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησεν Βεσελεηλ υἱὸς Ουριου υἱοῦ Ωρ, ἐκεῖ ἦν ἔναντι τῆς σκηνῆς κυρίου, καὶ ἐξεζήτησεν αὐτὸ Σαλωμων καὶ ἡ ἐκκλησία,

[5] And the brazen altar which Beseleel the son of Urias, the son of Or, had made, was there before the tabernacle of the Lord: and Solomon and the congregation enquired at it.

[6] καὶ ἀνήνεγκεν ἐκεῖ Σαλωμων ἐπὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἐνώπιον κυρίου τὸ ἐν τῇ σκηνῇ καὶ ἀνήνεγκεν ἐπ᾽ αὐτὸ ὁλοκαύτωσιν χιλίαν. –

[6] And Solomon brought *victims* thither to the brazen altar that was before the Lord in the tabernacle, and offered upon it a thousand whole-burnt-offerings.

[7] ἐν τῇ νυκτὶ ἐκείνῃ ὤφθη ὁ θεὸς τῷ Σαλωμων καὶ εἶπεν αὐτῷ Αἴτησαι τί σοι δῶ.

[7] In that night God appeared to Solomon, and said to him, Ask what I shall give thee.

[8] καὶ εἶπεν Σαλωμων πρὸς τὸν θεόν Σὺ ἐποίησας μετὰ Δαυιδ τοῦ πατρός μου ἔλεος μέγα καὶ ἐβασίλευσάς με ἀντ αὐτοῦ·

[8] And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made me king in his stead.

[9] καὶ νῦν, κύριε ὁ θεός, πιστωθήτω τὸ ὄνομά σου ἐπὶ Δαυιδ πατέρα μου, ὅτι σὺ ἐβασίλευσάς με ἐπὶ λαὸν πολὺν ὡς ὁ χοῦς τῆς γῆς·

[9] And now, O Lord God, let, I pray thee, thy name be established upon David my father; for thou hast made me king over a people numerous as the dust of the earth.

[10] νῦν σοφίαν καὶ σύνεσιν δός μοι, καὶ ἐξελεύσομαι ἐνώπιον τοῦ λαοῦ τούτου καὶ εἰσελεύσομαι· ὅτι τίς κρινεῖ τὸν λαόν σου τὸν μέγαν τοῦτον;

[10] Now give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this thy great people?

[11] καὶ εἶπεν ὁ θεὸς πρὸς Σαλωμων Ἀνθ ὧν ἐγένετο τοῦτο ἐν τῇ καρδίᾳ σου καὶ οὐκ ᾐτήσω πλοῦτον χρημάτων οὐδὲ δόξαν οὐδὲ τὴν ψυχὴν τῶν ὑπεναντίων καὶ ἡμέρας πολλὰς οὐκ ᾐτήσω καὶ ᾔτησας σεαυτῷ σοφίαν καὶ σύνεσιν, ὅπως κρίνῃς τὸν λαόν μου, ἐφ᾽ ὃν ἐβασίλευσά σε ἐπ᾽ αὐτόν,

[11] And God said to Solomon, Because this was in thy heart, and thou hast not asked great wealth, nor glory, nor the life of thine enemies, and thou hast not asked long life; but hast asked for thyself wisdom and understanding, that thou mightest judge my people, over whom I have made thee king:

[12] τὴν σοφίαν καὶ τὴν σύνεσιν δίδωμί σοι καὶ πλοῦτον καὶ χρήματα καὶ δόξαν δώσω σοι, ὡς οὐκ ἐγενήθη ὅμοιός σοι ἐν τοῖς βασιλεῦσι τοῖς ἔμπροσθέ σου καὶ μετὰ σὲ οὐκ ἔσται οὕτως.

[12] I give thee this wisdom and understanding; and I will give thee wealth, and riches, and glory, so that there shall not have been *any* like thee among the kings before thee, neither shall there be such after thee.

[13] καὶ ἦλθεν Σαλωμων ἐκ βαμα τῆς ἐν Γαβαων εἰς Ιερουσαλημ ἀπὸ προσώπου σκηνῆς μαρτυρίου καὶ ἐβασίλευσεν ἐπὶ Ισραηλ.

[13] And Solomon came from the high place that was in Gabaon to Jerusalem, *from* before the tabernacle of witness, and reigned over Israel.

[14] Καὶ συνήγαγεν Σαλωμων ἅρματα καὶ ἱππεῖς, καὶ ἐγένοντο αὐτῷ χίλια καὶ τετρακόσια ἅρματα καὶ δώδεκα χιλιάδες ἱππέων· καὶ κατέλιπεν αὐτὰ ἐν πόλεσιν τῶν ἁρμάτων, καὶ ὁ λαὸς μετὰ τοῦ βασιλέως ἐν Ιερουσαλημ.

[14] And Solomon collected chariots and horsemen: and he had fourteen hundred chariots, and twelve thousand horsemen: and he set them in the cities of chariots, and the people *were* with the king in Jerusalem.

[15] καὶ ἔθηκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν Ιερουσαλημ ὡς λίθους καὶ τὰς κέδρους ἐν τῇ Ιουδαίᾳ ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος.

[15] And the king made silver and gold in Jerusalem *to be* as stones, and cedars in Judea as sycamores in the plain for multitude.

[16] καὶ ἡ ἔξοδος τῶν ἵππων τῶν Σαλωμων ἐξ Αἰγύπτου, καὶ ἡ τιμὴ τῶν ἐμπόρων τοῦ βασιλέως· ἐμπορεύεσθαι ἠγόραζον

[16] And Solomon imported horses from Egypt, and the charge of the king’s merchants for going *was as follows*, and they traded,

[17] καὶ ἀνέβαινον καὶ ἐξῆγον ἐξ Αἰγύπτου ἅρμα ἓν ἑξακοσίων ἀργυρίου καὶ ἵππον ἑκατὸν καὶ πεντήκοντα· καὶ οὕτως πᾶσιν τοῖς βασιλεῦσιν τῶν Χετταίων καὶ βασιλεῦσιν Συρίας ἐν χερσὶν αὐτῶν ἔφερον.

[17] and went and brought out of Egypt a chariot for six hundred *pieces* of silver, and a horse for a hundred and fifty *pieces* of silver:

[18] Καὶ εἶπεν Σαλωμων τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ.

and so they brought for all the kings of the Chettites, and for the kings of Syria by their means.

CHAPTER 2

ΚΑΙ εἶπε Σαλωμὼν τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι Κυρίου καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ.

[1] And Solomon said that he would build a house to the name of the Lord, and a house for his kingdom.

[2] καὶ συνήγαγε Σαλωμὼν ἑβδομήκοντα χιλιάδας ἀνδρῶν νωτοφόρων καὶ ὀγδοήκοντα χιλιάδας λατόμων ἐν τῷ ὄρει, καὶ οἱ ἐπιστάται ἐπ᾽ αὐτῶν τρισχίλιοι ἑξακόσιοι.

[2] And Solomon gathered seventy thousand men that bore burdens, and eighty thousand hewers of stone in the mountain, and *there were* three thousand six hundred superintendents over them.

[3] καὶ ἀπέστειλε Σαλωμὼν πρὸς Χιρὰμ βασιλέα Τύρου λέγων· ὡς ἐποίησας μετὰ Δαυὶδ τοῦ πατρός μου καὶ ἀπέστειλας αὐτῷ κέδρους τοῦ οἰκοδομῆσαι ἑαυτῷ οἶκον κατοικῆσαι ἐν αὐτῷ,

[3] And Solomon sent to Chiram king of Tyre, saying, Whereas thou didst deal *favourably* with David my father, and didst send him cedars to build for himself a house to dwell in,

[4] καὶ ἰδοὺ ἐγὼ ὁ υἱὸς αὐτοῦ οἰκοδομῶ οἶκον τῷ ὀνόματι Κυρίου Θεοῦ μου ἁγιάσαι αὐτὸν αὐτῷ τοῦ θυμιᾶν ἀπέναντι αὐτοῦ θυμίαμα καὶ πρόθεσιν διὰ παντὸς καὶ τοῦ ἀναφέρειν ὁλοκαυτώματα διὰ παντὸς τὸ πρωΐ καὶ τὸ δείλης καὶ ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νουμηνίαις καὶ ἐν ταῖς ἑορταῖς τοῦ Κυρίου Θεοῦ ἡμῶν· εἰς τὸν αἰῶνα τοῦτο ἐπὶ τὸν Ἰσραήλ.

[4] behold, I also his son am building a house to the name of the Lord my God, to consecrate it to him, to burn incense before him, and *to offer* shewbread continually, and to offer up whole-burnt-offerings continually morning and evening, and on the sabbaths, and at the new moons, and at the feasts of the Lord our God: this *is* a perpetual *statute* for Israel.

[5] καὶ ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ μέγας, ὅτι μέγας Κύριος ὁ Θεὸς ἡμῶν παρὰ πάντας τοὺς θεούς.

[5] And the house which I am building *is to be* great: for the Lord our God *is* great beyond all gods.

[6] καὶ τίς ἰσχύσει οἰκοδομῆσαι αὐτῷ οἶκον; ὅτι ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐ φέρουσι τὴν δόξαν αὐτοῦ. καὶ τίς ἐγὼ οἰκοδομῶν αὐτῷ οἶκον; ὅτι ἀλλ᾽ ἢ τοῦ θυμιᾶν κατέναντι αὐτοῦ.

[6] And who will be able to build him a house? for the heaven and heaven of heavens do not bear his glory: and who am I, that I should build him a house, save only to burn incense before him?

[7] καὶ νῦν ἀπόστειλόν μοι ἄνδρα σοφὸν καὶ εἰδότα τοῦ ποιῆσαι ἐν τῷ χρυσίῳ καὶ ἐν τῷ ἀργυρίῳ καὶ ἐν τῷ χαλκῷ καὶ ἐν τῷ σιδήρῳ καὶ ἐν τῇ πορφύρᾳ καὶ ἐν τῷ κοκκίνῳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐπιστάμενον γλύψαι γλυφὴν μετὰ τῶν σοφῶν τῶν μετ᾽ ἐμοῦ ἐν Ἰούδᾳ καὶ ἐν Ἰερουσαλήμ, ἃ ἡτοίμασε Δαυὶδ ὁ πατήρ μου.

[7] And now send me a man wise and skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and in scarlet, and in blue, and one that knows how to grave together with the craftsmen who are with me in Juda and in Jerusalem, which materials my father David prepared.

[8] καὶ ἀπόστειλόν μοι ξύλα κέδρινα καὶ ἀρκεύθινα καὶ πεύκινα ἐκ τοῦ Λιβάνου, ὅτι ἐγὼ οἶδα ὡς οἱ δοῦλοί σου οἴδασι κόπτειν ξύλα ἐκ τοῦ Λιβάνου· καὶ ἰδοὺ οἱ παῖδές σου μετὰ τῶν παίδων μου

[8] And send me from Libanus cedar wood, and wood of juniper, and pine; for I know that thy servants are skilled in cutting timber in Libanus: and, behold, thy servants shall go with my servants,

[9] πορεύσονται ἑτοιμάσαι μοι ξύλα εἰς πλῆθος, ὅτι ὁ οἶκος, ὃν ἐγὼ οἰκοδομῶ μέγας καὶ ἔνδοξος.

[9] to prepare timber for me in abundance: for the house which I am building *must be* great and glorious.

[10] καὶ ἰδοὺ τοῖς ἐργαζομένοις τοῖς κόπτουσι ξύλα εἰς βρώματα δέδωκα σῖτον εἰς δόματα τοῖς παισί σου κόρων πυροῦ εἴκοσι χιλιάδας καὶ κριθῶν κόρων εἴκοσι χιλιάδας καὶ οἴνου μέτρων εἴκοσι χιλιάδας καὶ ἐλαίου μέτρων εἴκοσι χιλιάδας.

[10] And, behold, I have given freely to thy servants that work and cut the wood, corn for food, *even* twenty thousand measures of wheat, and twenty thousand measures of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

[11] καὶ εἶπε Χιρὰμ βασιλεὺς Τύρου ἐν γραφῇ καὶ ἀπέστειλε πρὸς Σαλωμὼν λέγων· ἐν τῷ ἀγαπῆσαι Κύριον τὸν λαὸν αὐτοῦ ἔδωκέ σε ἐπ᾽ αὐτοὺς βασιλέα.

[11] And Chiram king of Tyre answered in writing, and sent to Solomon, saying, Because the Lord loved his people, he made thee king over them.

[12] καὶ εἶπε Χιράμ· εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραήλ, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν, ὃς ἔδωκε τῷΔαυὶδ τῷ βασιλεῖ υἱὸν σοφὸν καὶ ἐπιστάμενον ἐπιστήμην καὶ σύνεσιν, ὃς οἰκοδομήσει οἶκον τῷ Κυρίῳ καὶ οἶκον τῇ βασιλείᾳ αὐτοῦ.

[12] And Chiram said, Blessed *be* the Lord God of Israel, who made heaven and earth, who has given to king David a wise son, and one endowed with knowledge and understanding, who shall build a house for the Lord, and a house for his kingdom.

[13] καὶ νῦν ἀπέστειλά σοι ἄνδρα σοφὸν καὶ εἰδότα σύνεσιν Χιρὰμ τὸν πατέρα μου

[13] And now I have sent thee a wise and understanding man *who belonged* to Chiram my father

[14] (ἡ μήτηρ αὐτοῦ ἀπὸ θυγατέρων Δάν, καὶ ὁ πατὴρ αὐτοῦ ἀνὴρ Τύριος) εἰδότα ποιῆσαι ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ καὶ ἐν χαλκῷ καὶ ἐν σιδήρῳ καὶ ἐν λίθοις καὶ ξύλοις καὶ ὑφαίνειν ἐν τῇ πορφύρᾳ καὶ ἐν τῇ ὑακίνθῳ καὶ ἐν τῇ βύσσῳ καὶ ἐν τῷ κοκκίνῳ καὶ γλύψαι γλυφὰς καὶ διανοεῖσθαι πᾶσαν διανόησιν, ὅσα ἂν δῷς αὐτῷ, μετὰ τῶν σοφῶν σου καὶ σοφῶν Δαυὶδ κυρίου μου πατρός σου.

[14] (his mother *was* of the daughters of Dan, and his father *was* a Tyrian), skilled to work in gold, and in silver, and in brass, and in iron, and in stones and wood; and to weave with purple, and blue, and fine linen, and scarlet; and to engrave, and to understand every device, whatsoever thou shalt give him *to do* with thy craftsmen, and the craftsmen of my lord David thy father.

[15] καὶ νῦν τὸν σῖτον καὶ τὴν κριθὴν καὶ τὸ ἔλαιον καὶ τὸν οἶνον, ἃ εἶπεν ὁ κύριός μου, ἀποστειλάτω τοῖς παισὶν αὐτοῦ.

[15] And now, the wheat, and the barley, and the oil, and the wine which my lord mentioned, let him send to his servants.

[16] καὶ ἡμεῖς κόψομεν ξύλα ἐκ τοῦ Λιβάνου κατὰ πᾶσαν τὴν χρείαν σου καὶ ἄξομεν αὐτὰ σχεδίαις ἐπὶ θάλασσαν Ἰόππης, καὶ σὺ ἄξεις αὐτὰ εἰς Ἰερουσαλήμ.

[16] And we will cut timber out of Libanus according to all thy need, and we will bring it on rafts to the sea of Joppa, and thou shalt bring it to Jerusalem.

[17] καὶ συνήγαγε Σαλωμὼν πάντας τοὺς ἄνδρας τοὺς προσηλύτους τοὺς ἐν γῇ Ἰσραὴλ μετὰ τὸν ἀριθμόν, ὃν ἠρίθμησεν αὐτοὺς Δαυὶδ ὁ πατὴρ αὐτοῦ, καὶ εὑρέθησαν ἑκατὸν πεντήκοντα χιλιάδες καὶ τρισχίλιοι ἑξακόσιοι.

[17] And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred.

[18] καὶ ἐποίησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας νωτοφόρων καὶ ὀγδοήκοντα χιλιάδας λατόμων καὶ τρισχιλίους ἑξακοσίους ἐργοδιώκτας ἐπὶ τὸν λαόν.

[18] And he made of them seventy thousand burden-bearers, and eighty thousand hewers of stone, and three thousand six hundred taskmasters over the people.

CHAPTER 3

[1] Καὶ ἤρξατο Σαλωμων τοῦ οἰκοδομεῖν τὸν οἶκον κυρίου ἐν Ιερουσαλημ ἐν ὄρει τοῦ Αμορια, οὗ ὤφθη κύριος τῷ Δαυιδ πατρὶ αὐτοῦ, ἐν τῷ τόπῳ, ᾧ ἡτοίμασεν Δαυιδ ἐν ἅλῳ Ορνα τοῦ Ιεβουσαίου.

[1] And Solomon began to build the house of the Lord in Jerusalem in the mount of Amoria, where the Lord appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite.

[2] καὶ ἤρξατο οἰκοδομῆσαι ἐν τῷ μηνὶ τῷ δευτέρῳ ἐν τῷ ἔτει τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ.

[2] And he began to build in the second month, in the fourth year of his reign.

[3] καὶ ταῦτα ἤρξατο Σαλωμων τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ· μῆκος πήχεων ἡ διαμέτρησις ἡ πρώτη πήχεων ἑξήκοντα καὶ εὖρος πήχεων εἴκοσι.

[3] And thus Solomon began to build the house of God: the length in cubits — even the first measurement from end to end, was sixty cubits, and the breadth twenty cubits.

[4] καὶ αιλαμ κατὰ πρόσωπον τοῦ οἴκου, μῆκος ἐπὶ πρόσωπον πλάτους τοῦ οἴκου πήχεων εἴκοσι καὶ ὕψος πήχεων ἑκατὸν εἴκοσι· καὶ κατεχρύσωσεν αὐτὸν ἔσωθεν χρυσίῳ καθαρῷ.

[4] And the portico in front of the house, its length in front of the breadth of the house *was* twenty cubits, and its height a hundred and twenty cubits: and he gilded it within with pure gold.

[5] καὶ τὸν οἶκον τὸν μέγαν ἐξύλωσεν ξύλοις κεδρίνοις καὶ κατεχρύσωσεν χρυσίῳ καθαρῷ καὶ ἔγλυψεν ἐπ᾽ αὐτοῦ φοίνικας καὶ χαλαστά.

[5] And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm-trees and chains.

[6] καὶ ἐκόσμησεν τὸν οἶκον λίθοις τιμίοις εἰς δόξαν καὶ χρυσίῳ χρυσίου τοῦ ἐκ Φαρουαιμ

[6] And he garnished the house with precious stones for beauty; and he gilded it with gold of the gold from Pharuim.

[7] καὶ ἐχρύσωσεν τὸν οἶκον καὶ τοὺς τοίχους καὶ τοὺς πυλῶνας καὶ τὰ ὀροφώματα καὶ τὰ θυρώματα χρυσίῳ καὶ ἔγλυψεν χερουβιν ἐπὶ τῶν τοίχων. –

[7] And he gilded the house, and its *inner* walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs on the walls.

[8] καὶ ἐποίησεν τὸν οἶκον τοῦ ἁγίου τῶν ἁγίων, μῆκος αὐτοῦ ἐπὶ πρόσωπον πλάτους πήχεων εἴκοσι καὶ τὸ εὖρος πήχεων εἴκοσι, καὶ κατεχρύσωσεν αὐτὸν χρυσίῳ καθαρῷ εἰς χερουβιν εἰς τάλαντα ἑξακόσια.

[8] And he built the holy of holies, its length was according to the front *of the other house*, the breadth of the house *was* twenty cubits, and the length twenty cubits: and he gilded *it* with pure gold for cherubs, to *the amount of* six hundred talents.

[9] καὶ ὁλκὴ τῶν ἥλων, ὁλκὴ τοῦ ἑνὸς πεντήκοντα σίκλοι χρυσίου. καὶ τὸ ὑπερῷον ἐχρύσωσεν χρυσίῳ.

[9] And the weight of the nails, *even* the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

[10] καὶ ἐποίησεν ἐν τῷ οἴκῳ τῷ ἁγίῳ τῶν ἁγίων χερουβιν δύο ἔργον ἐκ ξύλων καὶ ἐχρύσωσεν αὐτὰ χρυσίῳ.

[10] And he made two cherubs in the most holy house, wood-work, and he gilded them with gold.

[11] καὶ αἱ πτέρυγες τῶν χερουβιν τὸ μῆκος πήχεων εἴκοσι, καὶ ἡ πτέρυξ ἡ μία πήχεων πέντε ἁπτομένη τοῦ τοίχου τοῦ οἴκου, καὶ ἡ πτέρυξ ἡ ἑτέρα πήχεων πέντε ἁπτομένη τῆς πτέρυγος τοῦ χερουβ τοῦ ἑτέρου·

[11] And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub.

[12] καὶ ἡ πτέρυξ τοῦ χερουβ τοῦ ἑνὸς πήχεων πέντε ἁπτομένη τοῦ τοίχου τοῦ οἴκου, καὶ ἡ πτέρυξ ἡ ἑτέρα πήχεων πέντε ἁπτομένη τοῦ πτέρυγος τοῦ χερουβ τοῦ ἑτέρου·

[12] 13 And the wings of these cherubs expanded were of the length of twenty cubits:

[13] καὶ αἱ πτέρυγες τῶν χερουβιν διαπεπετασμέναι πήχεων εἴκοσι· καὶ αὐτὰ ἑστηκότα ἐπὶ τοὺς πόδας αὐτῶν, καὶ τὰ πρόσωπα αὐτῶν εἰς τὸν οἶκον.

and they stood upon their feet, and their faces were toward the house.

[14] καὶ ἐποίησεν τὸ καταπέτασμα ἐξ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου καὶ βύσσου καὶ ὕφανεν ἐν αὐτῷ χερουβιν. –

[14] And he made the vail of blue, and purple, and scarlet, and fine linen, and wove cherubs in it.

[15] καὶ ἐποίησεν ἔμπροσθεν τοῦ οἴκου στύλους δύο, πήχεων τριάκοντα πέντε τὸ ὕψος καὶ τὰς κεφαλὰς αὐτῶν πήχεων πέντε.

[15] Also he made in front of the house two pillars, in height thirty-five cubits, and their chapters of five cubits.

[16] καὶ ἐποίησεν σερσερωθ ἐν τῷ δαβιρ καὶ ἔδωκεν ἐπὶ τῶν κεφαλῶν τῶν στύλων καὶ ἐποίησεν ῥοίσκους ἑκατὸν καὶ ἐπέθηκεν ἐπὶ τῶν χαλαστῶν.

[16] And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and he made a hundred pomegranates, and put them on the chains.

[17] καὶ ἔστησεν τοὺς στύλους κατὰ πρόσωπον τοῦ ναοῦ, ἕνα ἐκ δεξιῶν καὶ τὸν ἕνα ἐξ εὐωνύμων, καὶ ἐκάλεσεν τὸ ὄνομα τοῦ ἐκ δεξιῶν Κατόρθωσις καὶ τὸ ὄνομα τοῦ ἐξ ἀριστερῶν Ἰσχύς.

[17] And he set up the pillars in front of the temple, one on the right hand and the other on the left: and he called the name of the one on the right hand ‘Stability,’ and the name of the one on the left ‘Strength.’

CHAPTER 4

[1] Καὶ ἐποίησεν τὸ θυσιαστήριον χαλκοῦν, πήχεων εἴκοσι μῆκος καὶ τὸ εὖρος πήχεων εἴκοσι, ὕψος πήχεων δέκα.

[1] And he made a brazen altar, the length of it twenty cubits, and the breadth twenty cubits, and the height ten cubits.

[2] καὶ ἐποίησεν τὴν θάλασσαν χυτήν, πήχεων δέκα τὴν διαμέτρησιν, στρογγύλην κυκλόθεν, καὶ πήχεων πέντε τὸ ὕψος καὶ τὸ κύκλωμα πήχεων τριάκοντα.

[2] And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits.

[3] καὶ ὁμοίωμα μόσχων ὑποκάτωθεν αὐτῆς· κύκλῳ κυκλοῦσιν αὐτήν, πήχεις δέκα περιέχουσιν τὸν λουτῆρα κυκλόθεν· δύο γένη ἐχώνευσαν τοὺς μόσχους ἐν τῇ χωνεύσει αὐτῶν,

[3] And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting,

[4] ᾗ ἐποίησαν αὐτούς, δώδεκα μόσχους, οἱ τρεῖς βλέποντες βορρᾶν καὶ οἱ τρεῖς βλέποντες δυσμὰς καὶ οἱ τρεῖς βλέποντες νότον καὶ οἱ τρεῖς βλέποντες κατ᾽ ἀνατολάς, καὶ ἡ θάλασσα ἐπ᾽ αὐτῶν ἄνω, ἦσαν τὰ ὀπίσθια αὐτῶν ἔσω.

[4] wherein they made them twelve calves, — three looking northwards, and three westwards, and three southwards, and three eastwards: and the sea was upon them above, *and* their hinder parts were inward.

[5] καὶ τὸ πάχος αὐτῆς παλαιστής, καὶ τὸ χεῖλος αὐτῆς ὡς χεῖλος ποτηρίου, διαγεγλυμμένα βλαστοὺς κρίνου, χωροῦσαν μετρητὰς τρισχιλίους· καὶ ἐξετέλεσεν.

[5] And its thickness was a hand-breadth, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished *it*.

[6] καὶ ἐποίησεν λουτῆρας δέκα καὶ ἔθηκεν τοὺς πέντε ἐκ δεξιῶν καὶ τοὺς πέντε ἐξ ἀριστερῶν τοῦ πλύνειν ἐν αὐτοῖς τὰ ἔργα τῶν ὁλοκαυτωμάτων

καὶ ἀποκλύζειν ἐν αὐτοῖς. καὶ ἡ θάλασσα εἰς τὸ νίπτεσθαι τοὺς ἱερεῖς ἐν αὐτῇ.

[6] And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the instruments of the whole-burnt-offerings, and to rinse *the vessels* in them; and the sea *was* for the priests to wash in.

[7] καὶ ἐποίησεν τὰς λυχνίας τὰς χρυσᾶς δέκα κατὰ τὸ κρίμα αὐτῶν καὶ ἔθηκεν ἐν τῷ ναῷ, πέντε ἐκ δεξιῶν καὶ πέντε ἐξ ἀριστερῶν.

[7] And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

[8] καὶ ἐποίησεν τραπέζας δέκα καὶ ἔθηκεν ἐν τῷ ναῷ, πέντε ἐκ δεξιῶν καὶ πέντε ἐξ εὐωνύμων. καὶ ἐποίησεν φιάλας χρυσᾶς ἑκατόν.

[8] And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred golden bowls.

[9] καὶ ἐποίησεν τὴν αὐλὴν τῶν ἱερέων καὶ τὴν αὐλὴν τὴν μεγάλην καὶ θύρας τῇ αὐλῇ καὶ θυρώματα αὐτῶν κατακεχαλκωμένα χαλκῷ.

[9] Also he made the priests' court, and the great court, and doors to the court, and their panels *were* overlaid with brass.

[10] καὶ τὴν θάλασσαν ἔθηκεν ἀπὸ γωνίας τοῦ οἴκου ἐκ δεξιῶν ὡς πρὸς ἀνατολὰς κατέναντι.

[10] And he set the sea at the corner of the house on the right, as it were fronting the east.

[11] καὶ ἐποίησεν Χιραμ τὰς κρεάγρας καὶ τὰ πυρεῖα καὶ τὴν ἐσχάραν τοῦ θυσιαστηρίου καὶ πάντα τὰ σκεύη αὐτοῦ. καὶ συνετέλεσεν Χιραμ ποιῆσαι πᾶσαν τὴν ἐργασίαν, ἣν ἐποίησεν Σαλωμων τῷ βασιλεῖ ἐν οἴκῳ τοῦ θεοῦ,

[11] And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for king Solomon in the house of God:

[12] στύλους δύο καὶ ἐπ' αὐτῶν γωλαθ τῇ χωθαρεθ ἐπὶ τῶν κεφαλῶν τῶν στύλων δύο καὶ δίκτυα δύο συγκαλύψαι τὰς κεφαλὰς τῶν χωθαρεθ, ἅ ἐστιν ἐπὶ τῶν κεφαλῶν τῶν στύλων,

[12] two pillars, and upon them an embossed work for the chapiters on the heads of the two pillars, and two nets to cover the heads of the chapiters which are on the heads of the pillars;

[13] καὶ κώδωνας χρυσοῦς τετρακοσίους εἰς τὰ δύο δίκτυα καὶ δύο γένη ῥοίσκων ἐν τῷ δικτύῳ τῷ ἑνὶ τοῦ συγκαλύψαι τὰς δύο γωλαθ τῶν χωθαρεθ, ἅ ἐστιν ἐπάνω τῶν στύλων.

[13] and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars.

[14] καὶ τὰς μεχωνωθ ἐποίησεν δέκα καὶ τοὺς λουτῆρας ἐποίησεν ἐπὶ τῶν μεχωνωθ

[14] And he made the ten bases, and he made the lavers upon the bases;

[15] καὶ τὴν θάλασσαν μίαν καὶ τοὺς μόσχους τοὺς δώδεκα ὑποκάτω αὐτῆς

[15] and the one sea, and the twelve calves under it;

[16] καὶ τοὺς ποδιστῆρας καὶ τοὺς ἀναλημπτῆρας καὶ τοὺς λέβητας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεύη αὐτῶν, ἃ ἐποίησεν Χιραμ καὶ ἀνήνεγκεν τῷ βασιλεῖ Σαλωμων ἐν οἴκῳ κυρίου χαλκοῦ καθαροῦ.

[16] and the foot-baths, and the buckets, and the caldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of the Lord) of pure brass.

[17] ἐν τῷ περιχώρῳ τοῦ Ιορδάνου ἐχώνευσεν αὐτὰ ὁ βασιλεὺς ἐν τῷ πάχει τῆς γῆς ἐν οἴκῳ Σοκχωθ καὶ ἀνὰ μέσον Σιρδαθα.

[17] In the country round about Jordan the king cast them, in the clay ground in the house of Socchoth, and between *that and* Saredatha.

[18] καὶ ἐποίησεν Σαλωμων πάντα τὰ σκεύη ταῦτα εἰς πλῆθος σφόδρα, ὅτι οὐκ ἐξέλιπεν ὁλκὴ τοῦ χαλκοῦ.

[18] So Solomon made all these vessels in great abundance, for the quantity of brass failed not.

[19] καὶ ἐποίησεν Σαλωμων πάντα τὰ σκεύη οἴκου κυρίου καὶ τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὰς τραπέζας [καὶ ἐπ᾽ αὐτῶν ἄρτοι

προθέσεως]

[19] And Solomon made all the vessels of the house of the Lord, and the golden altar, and the tables, and upon them *were to be* the loaves of shewbread;

[20] καὶ τὰς λυχνίας καὶ τοὺς λύχνους τοῦ φωτὸς κατὰ τὸ κρίμα καὶ κατὰ πρόσωπον τοῦ δαβιρ χρυσίου καθαροῦ

[20] also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold.

[21] καὶ λαβίδες αὐτῶν καὶ οἱ λύχνοι αὐτῶν καὶ τὰς φιάλας καὶ τὰς θυίσκας καὶ τὰ πυρεῖα χρυσίου καθαροῦ·

[21] And their snuffers, and their lamps *were made*, and *he made* the bowls, and the censers, and the fire-pans, of pure gold.

[22] καὶ ἡ θύρα τοῦ οἴκου ἡ ἐσωτέρα εἰς τὰ ἅγια τῶν ἁγίων, εἰς τὰς θύρας τοῦ οἴκου τοῦ ναοῦ χρυσᾶς.

[22] And *there was* the inner door of the house *opening* into the holy of holies, and *he made* the inner doors of the temple of gold. So all the work which Solomon wrought for the house of the Lord was finished.

CHAPTER 5

[1] καὶ συνετελέσθη πᾶσα ἡ ἐργασία, ἣν ἐποίησεν Σαλωμων ἐν οἴκῳ κυρίου. καὶ εἰσήνεγκεν Σαλωμων τὰ ἅγια Δαυιδ τοῦ πατρὸς αὐτοῦ, τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἔδωκεν εἰς θησαυρὸν οἴκου κυρίου.

[1] And Solomon brought in the holy things of his father David, the silver, and the gold, and the *other* vessels, and put them in the treasury of the house of the Lord.

[2] Τότε ἐξεκκλησίασεν Σαλωμων τοὺς πρεσβυτέρους Ισραηλ καὶ πάντας τοὺς ἄρχοντας τῶν φυλῶν τοὺς ἡγουμένους πατριῶν υἱῶν Ισραηλ εἰς Ιερουσαλημ τοῦ ἀνενέγκαι κιβωτὸν διαθήκης κυρίου ἐκ πόλεως Δαυιδ [αὕτη Σιων]·

[2] Then Solomon assembled all the elders of Israel, and all the heads of the tribes, *even* the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, — this *is* Sion.

[3] καὶ ἐξεκκλησιάσθησαν πρὸς τὸν βασιλέα πᾶς ἀνὴρ Ισραηλ ἐν τῇ ἑορτῇ [οὗτος ὁ μὴν ἕβδομος],

[3] And all Israel were assembled *unto* the king in the feast, this *is* the seventh month.

[4] καὶ ἦλθον πάντες οἱ πρεσβύτεροι Ισραηλ, καὶ ἔλαβον πάντες οἱ Λευῖται τὴν κιβωτὸν

[4] And all the elders of Israel came; and all the Levites took up the ark,

[5] καὶ ἀνήνεγκαν τὴν κιβωτὸν καὶ τὴν σκηνὴν τοῦ μαρτυρίου καὶ πάντα τὰ σκεύη τὰ ἅγια τὰ ἐν τῇ σκηνῇ, καὶ ἀνήνεγκαν αὐτὴν οἱ ἱερεῖς καὶ οἱ Λευῖται.

[5] and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up.

[6] καὶ ὁ βασιλεὺς Σαλωμων καὶ πᾶσα συναγωγὴ Ισραηλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισυνηγμένοι αὐτῶν ἔμπροσθεν τῆς κιβωτοῦ θύοντες μόσχους καὶ πρόβατα, οἳ οὐκ ἀριθμηθήσονται καὶ οἳ οὐ λογισθήσονται ἀπὸ τοῦ πλήθους.

[6] And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were gathered before the ark, *were* sacrificing calves and sheep, which could not be numbered or reckoned for multitude.

[7] καὶ εἰσήνεγκαν οἱ ἱερεῖς τὴν κιβωτὸν διαθήκης κυρίου εἰς τὸν τόπον αὐτῆς εἰς τὸ δαβιρ τοῦ οἴκου εἰς τὰ ἅγια τῶν ἁγίων ὑποκάτω τῶν πτερύγων τῶν χερουβιν,

[7] And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, *even* into the holy of holies, under the wings of the cherubs.

[8] καὶ ἦν τὰ χερουβιν διαπεπετακότα τὰς πτέρυγας αὐτῶν ἐπὶ τὸν τόπον τῆς κιβωτοῦ, καὶ συνεκάλυπτεν τὰ χερουβιν ἐπὶ τὴν κιβωτὸν καὶ ἐπὶ τοὺς ἀναφορεῖς αὐτῆς ἐπάνωθεν·

[8] And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above.

[9] καὶ ὑπερεῖχον οἱ ἀναφορεῖς, καὶ ἐβλέποντο αἱ κεφαλαὶ τῶν ἀναφορέων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ δαβιρ, οὐκ ἐβλέποντο ἔξω· καὶ ἦσαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

[9] And the staves projected, and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without: and there they were to this day.

[10] οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες, ἃς ἔθηκεν Μωϋσῆς ἐν Χωρηβ, ἃ διέθετο κύριος μετὰ τῶν υἱῶν Ισραηλ ἐν τῷ ἐξελθεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.

[10] There was nothing in the ark except the two tables which Moses placed *there* in Choreb, which God gave in covenant with the children of Israel, when they went out of the land of Egypt.

[11] καὶ ἐγένετο ἐν τῷ ἐξελθεῖν τοὺς ἱερεῖς ἐκ τῶν ἁγίων – ὅτι πάντες οἱ ἱερεῖς οἱ εὑρεθέντες ἡγιάσθησαν, οὐκ ἦσαν διατεταγμένοι κατ’ ἐφημερίαν,

[11] And it came to pass, when the priests when out of the holy place, (for all the priests that were found were sanctified, they were not *then* arranged according to their daily course,)

[12] καὶ οἱ Λευῖται οἱ ψαλτῳδοὶ πάντες τοῖς υἱοῖς Ασαφ, τῷ Αιμαν, τῷ Ιδιθουν καὶ τοῖς υἱοῖς αὐτῶν καὶ τοῖς ἀδελφοῖς αὐτῶν, τῶν ἐνδεδυμένων στολὰς βυσσίνας, ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις ἑστηκότες κατέναντι τοῦ θυσιαστηρίου καὶ μετ᾽ αὐτῶν ἱερεῖς ἑκατὸν εἴκοσι σαλπίζοντες ταῖς σάλπιγξιν,

[12] that all the singing Levites *assigned* to the sons of Asaph, to Æman, to Idithun, and to his sons, and to his brethren, of them that were clothed in linen garments, with cymbals and lutes and harps, *were* standing before the altar, and with them a hundred and twenty priests, blowing trumpets.

[13] καὶ ἐγένετο μία φωνὴ ἐν τῷ σαλπίζειν καὶ ἐν τῷ ψαλτῳδεῖν καὶ ἐν τῷ ἀναφωνεῖν φωνῇ μιᾷ τοῦ ἐξομολογεῖσθαι καὶ αἰνεῖν τῷ κυρίῳ – καὶ ὡς ὕψωσαν φωνὴν ἐν σάλπιγξιν καὶ ἐν κυμβάλοις καὶ ἐν ὀργάνοις τῶν ᾠδῶν καὶ ἔλεγον Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, καὶ ὁ οἶκος ἐνεπλήσθη νεφέλης δόξης κυρίου,

[13] And there was one voice in the trumpeting and in the psalm-singing, and in the loud utterance with one voice to give thanks and praise the Lord; and when they raised their voice together with trumpets and cymbals, and instruments of music, and said, Give thanks to the Lord, for *it is* good, for his mercy *endures* for ever: — then the house was filled with the cloud of the glory of the Lord.

[14] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς τοῦ στῆναι λειτουργεῖν ἀπὸ προσώπου τῆς νεφέλης, ὅτι ἐνέπλησεν δόξα κυρίου τὸν οἶκον τοῦ θεοῦ.

[14] And the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of God.

CHAPTER 6

[1] τότε εἶπεν Σαλωμων Κύριος εἶπεν τοῦ κατασκηνῶσαι ἐν γνόφῳ·

[1] Then said Solomon, The Lord said that he would dwell in thick darkness.

[2] καὶ ἐγὼ ᾠκοδόμηκα οἶκον τῷ ὀνόματί σου ἅγιόν σοι καὶ ἕτοιμον τοῦ κατασκηνῶσαι εἰς τοὺς αἰῶνας.

[2] But I have built a house to thy name, holy to thee, and prepared *for thee* to dwell in for ever.

[3] Καὶ ἐπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ καὶ εὐλόγησεν τὴν πᾶσαν ἐκκλησίαν Ισραηλ, καὶ πᾶσα ἐκκλησία Ισραηλ παρειστήκει.

[3] And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood by.

[4] καὶ εἶπεν Εὐλογητὸς κύριος ὁ θεὸς Ισραηλ, ὃς ἐλάλησεν ἐν στόματι αὐτοῦ πρὸς Δαυιδ τὸν πατέρα μου καὶ ἐν χερσὶν αὐτοῦ ἐπλήρωσεν λέγων

[4] And he said, Blessed *be* the Lord God of Israel: he has even fulfilled with his hands as he spoke with his mouth to my father David, saying,

[5] Ἀπὸ τῆς ἡμέρας, ἧς ἀνήγαγον τὸν λαόν μου ἐκ γῆς Αἰγύπτου, οὐκ ἐξελεξάμην ἐν πόλει ἀπὸ πασῶν φυλῶν Ισραηλ τοῦ οἰκοδομῆσαι οἶκον τοῦ εἶναι ὄνομά μου ἐκεῖ καὶ οὐκ ἐξελεξάμην ἐν ἀνδρὶ τοῦ εἶναι εἰς ἡγούμενον ἐπὶ τὸν λαόν μου Ισραηλ·

[5] From the day when I brought up my people out of the land of Egypt, I chose no city of all the tribes of Israel, to build a house that my name should be there; neither did I choose a man to be a leader over my people Israel.

[6] καὶ ἐξελεξάμην ἐν Ιερουσαλημ γενέσθαι τὸ ὄνομά μου ἐκεῖ καὶ ἐξελεξάμην ἐν Δαυιδ ὥστε εἶναι ἐπάνω τοῦ λαοῦ μου Ισραηλ.

[6] But I chose Jerusalem that my name should be there; and I chose David to be over my people Israel.

[7] καὶ ἐγένετο ἐπὶ καρδίαν Δαυιδ τοῦ πατρός μου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ,

[7] And it came into the heart of David my father, to build a house for the name of the Lord God of Israel.

[8] καὶ εἶπεν κύριος πρὸς Δαυιδ πατέρα μου Διότι ἐγένετο ἐπὶ καρδίαν σου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματί μου, καλῶς ἐποίησας ὅτι ἐγένετο ἐπὶ καρδίαν σου·

[8] But the Lord said to my father David, Whereas it came into thy heart to build a house for my name, thou didst well that it came into thy heart.

[9] πλὴν σὺ οὐκ οἰκοδομήσεις τὸν οἶκον, ὅτι ὁ υἱός σου, ὃς ἐξελεύσεται ἐκ τῆς ὀσφύος σου, οὗτος οἰκοδομήσει τὸν οἶκον τῷ ὀνόματί μου.

[9] Nevertheless thou shalt not build the house; for thy son who shall come forth out of thy loins, he shall build the house for my name.

[10] καὶ ἀνέστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν, καὶ ἐγενήθην ἀντὶ Δαυιδ πατρός μου καὶ ἐκάθισα ἐπὶ τὸν θρόνον Ισραηλ, καθὼς ἐλάλησεν κύριος, καὶ ᾠκοδόμησα τὸν οἶκον τῷ ὀνόματι κυρίου θεοῦ Ισραηλ

[10] And the Lord has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel as the Lord said, and I have built the house for the name of the Lord God of Israel:

[11] καὶ ἔθηκα ἐκεῖ τὴν κιβωτόν, ἐν ᾗ ἐκεῖ διαθήκη κυρίου, ἣν διέθετο τῷ Ισραηλ.

[11] and I have set there the ark in which *is* the covenant of the Lord, which he made with Israel.

[12] Καὶ ἔστη κατέναντι τοῦ θυσιαστηρίου κυρίου ἔναντι πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ,

[12] And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread out his hands.

[13] ὅτι ἐποίησεν Σαλωμων βάσιν χαλκῆν καὶ ἔθηκεν αὐτὴν ἐν μέσῳ τῆς αὐλῆς τοῦ ἱεροῦ, πέντε πηχῶν τὸ μῆκος αὐτῆς καὶ πέντε πήχεων τὸ εὖρος αὐτῆς καὶ τριῶν πήχεων τὸ ὕψος αὐτῆς, καὶ ἔστη ἐπ᾽ αὐτῆς καὶ ἔπεσεν ἐπὶ τὰ γόνατα ἔναντι πάσης ἐκκλησίας Ισραηλ καὶ διεπέτασεν τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν

[13] For Solomon *had* made a brazen scaffold, and set it in the midst of the court of the sanctuary; the length of it *was* five cubits, and the breadth of it five cubits, and the height of it three cubits: and he stood upon it, and fell upon his knees before the whole congregation of Israel, and spread abroad his hands to heaven,

[14] καὶ εἶπεν Κύριε ὁ θεὸς Ισραηλ, οὐκ ἔστιν ὅμοιός σοι θεὸς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεος τοῖς παισίν σου τοῖς πορευομένοις ἐναντίον σου ἐν ὅλῃ καρδίᾳ.

[14] and said,

Lord God of Israel, there is no God like thee in heaven, or on the earth; keeping covenant and mercy with thy servants that walk before thee with *their* whole heart.

[15] ἃ ἐφύλαξας τῷ παιδί σου Δαυιδ τῷ πατρί μου, ἃ ἐλάλησας αὐτῷ λέγων, καὶ ἐλάλησας ἐν στόματί σου καὶ ἐν χερσίν σου ἐπλήρωσας ὡς ἡ ἡμέρα αὕτη.

[15] Even as thou hast kept *them* with thy servant David my father, as thou hast spoken to him in words: — thou hast both spoken with thy mouth, and hast fulfilled *it* with thy hands, as it is this day.

[16] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, φύλαξον τῷ παιδί σου τῷ Δαυιδ τῷ πατρί μου ἃ ἐλάλησας αὐτῷ λέγων Οὐκ ἐκλείψει σοι ἀνὴρ ἀπὸ προσώπου μου καθήμενος ἐπὶ θρόνου Ισραηλ, πλὴν ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν τοῦ πορεύεσθαι ἐν τῷ νόμῳ μου, ὡς ἐπορεύθης ἐναντίον μου.

[16] and now, Lord God of Israel, keep with thy servant David my father the things which thou spokest to him, saying, There shall not fail thee a man before me sitting on the throne of Israel, if only thy sons will take heed to their way to walk in my law, as thou didst walk before me.

[17] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, πιστωθήτω δὴ τὸ ῥῆμά σου, ὃ ἐλάλησας τῷ παιδί σου τῷ Δαυιδ.

[17] And now, Lord God of Israel, let, I pray thee, thy word be confirmed, which thou hast spoken to thy servant David.

[18] ὅτι εἰ ἀληθῶς κατοικήσει θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσίν σοι, καὶ τίς ὁ οἶκος

οὗτος, ὃν ᾠκοδόμησα;

[18] For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built?

[19] καὶ ἐπιβλέψῃ ἐπὶ τὴν προσευχὴν παιδός σου καὶ ἐπὶ τὴν δέησίν μου, κύριε ὁ θεός, τοῦ ἐπακοῦσαι τῆς δεήσεως καὶ τῆς προσευχῆς, ἧς ὁ παῖς σου προσεύχεται ἐναντίον σου σήμερον,

[19] Yet thou shalt have respect to the prayer of thy servant, and to my petition, O Lord God, so as to hearken to the petition and the prayer which thy servant prays before thee this day:

[20] τοῦ εἶναι ὀφθαλμούς σου ἀνεῳγμένους ἐπὶ τὸν οἶκον τοῦτον ἡμέρας καὶ νυκτός, εἰς τὸν τόπον τοῦτον, ὃν εἶπας ἐπικληθῆναι τὸ ὄνομά σου ἐκεῖ, τοῦ ἀκοῦσαι τῆς προσευχῆς, ἧς ὁ παῖς σου προσεύχεται εἰς τὸν τόπον τοῦτον.

[20] so that thine eyes should be open over this house by day and by night, towards this place, whereon thou saidst thy name should be called, so as to hear the prayer which thy servant prays towards this house.

[21] καὶ ἀκούσῃ τῆς δεήσεως τοῦ παιδός σου καὶ λαοῦ σου Ισραηλ, ἃ ἂν προσεύξωνται εἰς τὸν τόπον τοῦτον, καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐκ τοῦ οὐρανοῦ καὶ ἀκούσῃ καὶ ἵλεως ἔσῃ. –

[21] And thou shalt hear the supplication of thy servant, and of thy people Israel, whatsoever prayers they shall make towards this place: and thou shalt hearken in thy dwelling-place out of heaven, yea thou shalt hear, and be merciful.

[22] ἐὰν ἁμάρτῃ ἀνὴρ τῷ πλησίον αὐτοῦ, καὶ λάβῃ ἐπ᾽ αὐτὸν ἀρὰν τοῦ ἀρᾶσθαι αὐτόν, καὶ ἔλθῃ καὶ ἀράσηται κατέναντι τοῦ θυσιαστηρίου ἐν τῷ οἴκῳ τούτῳ,

[22] If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house;

[23] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις καὶ κρινεῖς τοὺς δούλους σου τοῦ ἀποδοῦναι τῷ ἀνόμῳ καὶ ἀποδοῦναι ὁδοὺς αὐτοῦ εἰς

κεφαλὴν αὐτοῦ, τοῦ δικαιῶσαι δίκαιον τοῦ ἀποδοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ. –

[23] then shalt thou hearken out of heaven, and do, and judge thy servants, to recompense the transgressor, and to return his ways upon his head: and to justify the righteous, to recompense him according to his righteousness.

[24] καὶ ἐὰν θραυσθῇ ὁ λαός σου Ισραηλ κατέναντι τοῦ ἐχθροῦ, ἐὰν ἁμάρτωσίν σοι, καὶ ἐπιστρέψωσιν καὶ ἐξομολογήσωνται τῷ ὀνόματί σου καὶ προσεύξωνται καὶ δεηθῶσιν ἐναντίον σου ἐν τῷ οἴκῳ τούτῳ,

[24] And if thy people Israel should be put to the worse before the enemy, if they should sin against thee, and *then* turn and confess to thy name, and pray and make supplication before thee in this house;

[25] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις λαοῦ σου Ισραηλ καὶ ἀποστρέψεις αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας αὐτοῖς καὶ τοῖς πατράσιν αὐτῶν. –

[25] then shalt thou hearken out of heaven and shalt be merciful to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to them and to their fathers.

[26] ἐν τῷ συσχεθῆναι τὸν οὐρανὸν καὶ μὴ γενέσθαι ὑετόν, ὅτι ἁμαρτήσονταί σοι, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ αἰνέσουσιν τὸ ὄνομά σου καὶ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν ἐπιστρέψουσιν, ὅτι ταπεινώσεις αὐτούς,

[26] When heaven is restrained, and there is no rain, because they shall have sinned against thee, and *when* they shall pray towards this place, and praise thy name, and shall turn from their sins, because thou shalt afflict them;

[27] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσῃ ταῖς ἁμαρτίαις τῶν παίδων σου καὶ τοῦ λαοῦ σου Ισραηλ, ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθήν, ἐν ᾗ πορεύσονται ἐν αὐτῇ, καὶ δώσεις ὑετὸν ἐπὶ τὴν γῆν σου, ἣν ἔδωκας τῷ λαῷ σου εἰς κληρονομίαν. –

[27] then shalt thou hearken from heaven, and thou shalt be merciful to the sins of thy servants, and of thy people Israel; for thou shalt shew them the good way in which they shall walk; and thou shalt send rain upon thy land, which thou gavest to thy people for an inheritance.

[28] λιμὸς ἐὰν γένηται ἐπὶ τῆς γῆς, θάνατος ἐὰν γένηται, ἀνεμοφθορία καὶ ἴκτερος, ἀκρὶς καὶ βροῦχος ἐὰν γένηται, ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς κατέναντι τῶν πόλεων αὐτῶν, κατὰ πᾶσαν πληγὴν καὶ πᾶν πόνον,

[28] If there should be famine upon the land, if there should be death, a pestilent wind an blight; if there should be locust and caterpiller, and if the enemy should harass them before their cities: in whatever plague and whatever distress *they may be*;

[29] καὶ πᾶσα προσευχὴ καὶ πᾶσα δέησις, ἣ ἐὰν γένηται παντὶ ἀνθρώπῳ καὶ παντὶ λαῷ σου Ισραηλ, ἐὰν γνῷ ἄνθρωπος τὴν ἁφὴν αὐτοῦ καὶ τὴν μαλακίαν αὐτοῦ καὶ διαπετάσῃ τὰς χεῖρας αὐτοῦ εἰς τὸν οἶκον τοῦτον,

[29] Then whatever prayer and whatever supplication shall be made by any man and all thy people Israel, if a man should know his own plague and his own sickness, and should spread forth his hands toward this house;

[30] καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ἱλάσῃ καὶ δώσεις ἀνδρὶ κατὰ τὰς ὁδοὺς αὐτοῦ, ὡς ἂν γνῷς τὴν καρδίαν αὐτοῦ, ὅτι μόνος γινώσκεις τὴν καρδίαν υἱῶν ἀνθρώπων,

[30] then shalt thou hear from heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense to the man according to his ways, as thou shalt know his heart *to be*; for thou alone knowest the heart of the children of men:

[31] ὅπως φοβῶνται τὰς ὁδούς σου πάσας τὰς ἡμέρας, ἃς αὐτοὶ ζῶσιν ἐπὶ προσώπου τῆς γῆς, ἧς ἔδωκας τοῖς πατράσιν ἡμῶν. –

[31] that they may reverence all thy ways all the days which they live upon the face of the land, which thou gavest to our fathers.

[32] καὶ πᾶς ἀλλότριος, ὃς οὐκ ἐκ τοῦ λαοῦ σου Ισραηλ ἐστὶν αὐτὸς καὶ ἔλθῃ ἐκ γῆς μακρόθεν διὰ τὸ ὄνομά σου τὸ μέγα καὶ τὴν χεῖρά σου τὴν κραταιὰν καὶ τὸν βραχίονά σου τὸν ὑψηλὸν καὶ ἔλθωσιν καὶ προσεύξωνται εἰς τὸν τόπον τοῦτον,

[32] And every stranger who is not himself of thy people Israel, and who shall have come from a distant land because of thy great name, and thy mighty hand, and thy high arm; when they shall come and worship toward this place; —

[33] καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου καὶ ποιήσεις κατὰ πάντα, ὅσα ἐὰν ἐπικαλέσηταί σε ὁ ἀλλότριος, ὅπως γνῶσιν πάντες οἱ λαοὶ τῆς γῆς τὸ ὄνομά σου καὶ τοῦ φοβεῖσθαί σε ὡς ὁ λαός σου Ισραηλ καὶ τοῦ γνῶναι ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπὶ τὸν οἶκον τοῦτον, ὃν ᾠκοδόμησα. –

[33] then shalt thou hearken out of heaven, out of thy prepared dwelling-place, and shalt do according to all that the stranger shall call upon thee for; that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel *do*, and that they may know that thy name is called upon this house which I have built.

[34] ἐὰν δὲ ἐξέλθῃ ὁ λαός σου εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς αὐτοῦ ἐν ὁδῷ, ᾗ ἀποστελεῖς αὐτούς, καὶ προσεύξωνται πρὸς σὲ κατὰ τὴν ὁδὸν τῆς πόλεως ταύτης, ἣν ἐξελέξω ἐν αὐτῇ, καὶ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου,

[34] And if thy people shall go forth to war against their enemies by the way by which thou shalt send them, and shall pray to thee toward this city which thou hast chosen, and *toward* the house which I have built to thy name;

[35] καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ τῆς δεήσεως αὐτῶν καὶ τῆς προσευχῆς αὐτῶν καὶ ποιήσεις τὸ δικαίωμα αὐτῶν. –

[35] then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

[36] ὅτι ἁμαρτήσονταί σοι [ὅτι οὐκ ἔσται ἄνθρωπος, ὃς οὐχ ἁμαρτήσεται] καὶ πατάξεις αὐτοὺς καὶ παραδώσεις αὐτοὺς κατὰ πρόσωπον ἐχθρῶν καὶ αἰχμαλωτεύσουσιν οἱ αἰχμαλωτεύοντες αὐτοὺς εἰς γῆν ἐχθρῶν εἰς γῆν μακρὰν ἢ ἐγγὺς

[36] Whereas if they shall sin against thee, (for there is no man who will not sin,) and thou shalt smite them, and deliver them up before their enemies, and they that take them captive shall carry them away into a land of enemies, to a land far off or near;

[37] καὶ ἐπιστρέψωσιν καρδίαν αὐτῶν ἐν τῇ γῇ αὐτῶν, οὗ μετήχθησαν ἐκεῖ, καί γε ἐπιστρέψωσιν καὶ δεηθῶσίν σου ἐν τῇ αἰχμαλωσίᾳ αὐτῶν λέγοντες Ἡμάρτομεν ἠδικήσαμεν ἠνομήσαμεν,

[37] and *if* they shall repent in their land whither they were carried captive, and shall also turn and make supplication to thee in their captivity, saying, We have sinned, we have transgressed, we have wrought unrighteously;

[38] καὶ ἐπιστρέψωσιν πρὸς σὲ ἐν ὅλῃ καρδίᾳ καὶ ἐν ὅλῃ ψυχῇ αὐτῶν ἐν γῇ αἰχμαλωτευσάντων αὐτοὺς καὶ προσεύξωνται ὁδὸν γῆς αὐτῶν, ἧς ἔδωκας τοῖς πατράσιν αὐτῶν, καὶ τῆς πόλεως, ἧς ἐξελέξω, καὶ τοῦ οἴκου, οὗ ᾠκοδόμησα τῷ ὀνόματί σου,

[38] and *if* they shall turn to thee with all their heart and all their soul in the land of them that carried them captives, whither they carried them captives, and shall pray toward their land which thou gavest to their fathers, and the city which thou didst choose, and the house which I built to thy name: —

[39] καὶ ἀκούσῃ ἐκ τοῦ οὐρανοῦ ἐξ ἑτοίμου κατοικητηρίου σου τῆς προσευχῆς αὐτῶν καὶ τῆς δεήσεως αὐτῶν καὶ ποιήσεις κρίματα καὶ ἵλεως ἔσῃ τῷ λαῷ τῷ ἁμαρτόντι σοι. –

[39] then shalt thou hear out of heaven, out of thy prepared dwelling-place, their prayer and their supplication, and thou shalt execute justice, and shalt be merciful to thy people that sin against thee.

[40] νῦν, κύριε, ἔστωσαν δὴ οἱ ὀφθαλμοί σου ἀνεῳγμένοι καὶ τὰ ὦτά σου ἐπήκοα εἰς τὴν δέησιν τοῦ τόπου τούτου.

[40] And now, Lord, let, I pray thee, thine eyes be opened, and thine ears be attentive to the petition *made in* this place.

[41] καὶ νῦν ἀνάστηθι, κύριε ὁ θεός, εἰς τὴν κατάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τῆς ἰσχύος σου. οἱ ἱερεῖς σου, κύριε ὁ θεός, ἐνδύσαιντο σωτηρίαν, καὶ οἱ υἱοί σου εὐφρανθήτωσαν ἐν ἀγαθοῖς.

[41] And now, O Lord God, arise into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity.

[42] κύριε ὁ θεός, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου, μνήσθητι τὰ ἐλέη Δαυιδ τοῦ δούλου σου.

[42] O Lord God, turn not away the face of thine anointed: remember the mercies of thy servant David.

CHAPTER 7

[1] Καὶ ὡς συνετέλεσεν Σαλωμων προσευχόμενος, καὶ τὸ πῦρ κατέβη ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν τὰ ὁλοκαυτώματα καὶ τὰς θυσίας, καὶ δόξα κυρίου ἔπλησεν τὸν οἶκον.

[1] And when Solomon had finished praying, then the fire came down from heaven, and devoured the whole-burnt-offerings and the sacrifices; and the glory of the Lord filled the house.

[2] καὶ οὐκ ἠδύναντο οἱ ἱερεῖς εἰσελθεῖν εἰς τὸν οἶκον κυρίου ἐν τῷ καιρῷ ἐκείνῳ, ὅτι ἔπλησεν δόξα κυρίου τὸν οἶκον.

[2] And the priests could not enter into the house of the Lord at that time, for the glory of the Lord filled the house.

[3] καὶ πάντες οἱ υἱοὶ Ισραηλ ἑώρων καταβαῖνον τὸ πῦρ, καὶ ἡ δόξα κυρίου ἐπὶ τὸν οἶκον, καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἐπὶ τὸ λιθόστρωτον καὶ προσεκύνησαν καὶ ᾔνουν τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[3] And all the children of Israel saw the fire descending, and the glory of the Lord was upon the house: and they fell upon their face to the ground on the pavement, and worshipped, and praised the Lord; for *it is* good *to do so*, because his mercy *endures* for ever.

[4] καὶ ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς θύοντες θύματα ἔναντι κυρίου.

[4] And the king and all the people *were* offering sacrifices before the Lord.

[5] καὶ ἐθυσίασεν Σαλωμων τὴν θυσίαν, μόσχων εἴκοσι καὶ δύο χιλιάδας καὶ βοσκημάτων ἑκατὸν καὶ εἴκοσι χιλιάδας, καὶ ἐνεκαίνισεν τὸν οἶκον τοῦ θεοῦ ὁ βασιλεὺς καὶ πᾶς ὁ λαός.

[5] And king Solomon offered a sacrifice of calves twenty and two thousand, of sheep a hundred and twenty thousand: so the king and all the people dedicated the house of God.

[6] καὶ οἱ ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν ἑστηκότες, καὶ οἱ Λευῖται ἐν ὀργάνοις ᾠδῶν κυρίου τοῦ Δαυιδ τοῦ βασιλέως τοῦ ἐξομολογεῖσθαι ἔναντι κυρίου ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐν ὕμνοις Δαυιδ διὰ

χειρὸς αὐτῶν, καὶ οἱ ἱερεῖς σαλπίζοντες ταῖς σάλπιγξιν ἐναντίον αὐτῶν, καὶ πᾶς Ισραηλ ἑστηκώς.

[6] And the priests were standing at their watches, and the Levites with instruments of music of the Lord, belonging to king David, to give thanks before the Lord, for his mercy *endures* for ever, with the hymns of David, by their ministry: and the priests were blowing the trumpets before them, and all Israel standing.

[7] καὶ ἡγίασεν Σαλωμων τὸ μέσον τῆς αὐλῆς τῆς ἐν οἴκῳ κυρίου· ὅτι ἐποίησεν ἐκεῖ τὰ ὁλοκαυτώματα καὶ τὰ στέατα τῶν σωτηρίων, ὅτι τὸ θυσιαστήριον τὸ χαλκοῦν, ὃ ἐποίησεν Σαλωμων, οὐκ ἐξεποίει δέξασθαι τὰ ὁλοκαυτώματα καὶ τὰ μαναα καὶ τὰ στέατα.

[7] And Solomon consecrated the middle of the court that was in the house of the Lord: for he offered there the whole-burnt-offerings and the fat of the peace-offerings, for the brazen altar which Solomon had made was not sufficient to receive the whole-burnt-offerings, and the meat-offerings, and the fat.

[8] καὶ ἐποίησεν Σαλωμων τὴν ἑορτὴν ἐν τῷ καιρῷ ἐκείνῳ ἑπτὰ ἡμέραις καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ, ἐκκλησία μεγάλη σφόδρα ἀπὸ εἰσόδου Αιμαθ καὶ ἕως χειμάρρου Αἰγύπτου.

[8] And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Æmath, and as far as the river of Egypt.

[9] καὶ ἐποίησεν ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, ὅτι ἐγκαινισμὸν τοῦ θυσιαστηρίου ἐποίησεν ἑπτὰ ἡμέρας ἑορτήν.

[9] And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar.

[10] καὶ ἐν τῇ τρίτῃ καὶ εἰκοστῇ τοῦ μηνὸς τοῦ ἑβδόμου ἀπέστειλεν τὸν λαὸν εἰς τὰ σκηνώματα αὐτῶν εὐφραινομένους καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησεν κύριος τῷ Δαυιδ καὶ τῷ Σαλωμων καὶ τῷ Ισραηλ λαῷ αὐτοῦ.

[10] And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.

[11] Καὶ συνετέλεσεν Σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως· καὶ πάντα, ὅσα ἠθέλησεν ἐν τῇ ψυχῇ Σαλωμων τοῦ ποιῆσαι ἐν οἴκῳ κυρίου καὶ ἐν οἴκῳ αὐτοῦ, εὐοδώθη.

[11] So Solomon finished the house of the Lord, and the king's house: and in whatever Solomon wished in his heart to do in the house of the Lord and in his own house, he prospered.

[12] καὶ ὤφθη ὁ θεὸς τῷ Σαλωμων τὴν νύκτα καὶ εἶπεν αὐτῷ Ἤκουσα τῆς προσευχῆς σου καὶ ἐξελεξάμην ἐν τῷ τόπῳ τούτῳ ἐμαυτῷ εἰς οἶκον θυσίας.

[12] And the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

[13] ἐὰν συσχῶ τὸν οὐρανὸν καὶ μὴ γένηται ὑετός, καὶ ἐὰν ἐντείλωμαι τῇ ἀκρίδι καταφαγεῖν τὸ ξύλον, καὶ ἐὰν ἀποστείλω θάνατον ἐν τῷ λαῷ μου,

[13] If I should restrain the heaven and there should be no rain, and if I should command the locust to devour the trees, and if I should send pestilence upon my people;

[14] καὶ ἐὰν ἐντραπῇ ὁ λαός μου, ἐφ' οὓς τὸ ὄνομά μου ἐπικέκληται ἐπ' αὐτούς, καὶ προσεύξωνται καὶ ζητήσωσιν τὸ πρόσωπόν μου καὶ ἀποστρέψωσιν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ ἐγὼ εἰσακούσομαι ἐκ τοῦ οὐρανοῦ καὶ ἵλεως ἔσομαι ταῖς ἁμαρτίαις αὐτῶν καὶ ἰάσομαι τὴν γῆν αὐτῶν.

[14] then if my people, on whom my name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land.

[15] νῦν οἱ ὀφθαλμοί μου ἔσονται ἀνεῳγμένοι καὶ τὰ ὦτά μου ἐπήκοα τῇ προσευχῇ τοῦ τόπου τούτου.

[15] And now my eyes shall be open, and my ears attentive to the prayer of this place.

[16] καὶ νῦν ἐξελεξάμην καὶ ἡγίακα τὸν οἶκον τοῦτον τοῦ εἶναι ὄνομά μου ἐκεῖ ἕως αἰῶνος, καὶ ἔσονται οἱ ὀφθαλμοί μου καὶ ἡ καρδία μου ἐκεῖ πάσας τὰς ἡμέρας.

[16] And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

[17] καὶ σὺ ἐὰν πορευθῇς ἐναντίον μου ὡς Δαυιδ ὁ πατήρ σου καὶ ποιήσῃς κατὰ πάντα, ἃ ἐνετειλάμην σοι, καὶ τὰ προστάγματά μου καὶ τὰ κρίματά μου φυλάξῃ,

[17] And if thou wilt walk before me as David thy father *did*, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments;

[18] καὶ ἀναστήσω τὸν θρόνον τῆς βασιλείας σου, ὡς διεθέμην Δαυιδ τῷ πατρί σου λέγων Οὐκ ἐξαρθήσεταί σοι ἀνὴρ ἡγούμενος ἐν Ισραηλ.

[18] then will I establish the throne of thy kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man ruling in Israel.

[19] καὶ ἐὰν ἀποστρέψητε ὑμεῖς καὶ ἐγκαταλίπητε τὰ προστάγματά μου καὶ τὰς ἐντολάς μου, ἃς ἔδωκα ἐναντίον ὑμῶν, καὶ πορευθῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς,

[19] But if ye should turn away, and forsake my ordinances and my commandments, which I have set before you, and go and serve other gods, and worship them;

[20] καὶ ἐξαρῶ ὑμᾶς ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς, καὶ τὸν οἶκον τοῦτον, ὃν ἡγίασα τῷ ὀνόματί μου, ἀποστρέψω ἐκ προσώπου μου καὶ δώσω αὐτὸν εἰς παραβολὴν καὶ εἰς διήγημα ἐν πᾶσιν τοῖς ἔθνεσιν.

[20] then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight, and I will make it a proverb and a by-word among all nations.

[21] καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος αὐτὸν ἐκστήσεται καὶ ἐρεῖ Χάριν τίνος ἐποίησεν κύριος τῇ γῇ ταύτῃ καὶ τῷ οἴκῳ τούτῳ;

[21] And *as for* this lofty house, every one that passes by it shall be amazed, and shall say, Wherefore has the Lord done *thus* to this land, and to this house?

[22] καὶ ἐροῦσιν Διότι ἐγκατέλιπον κύριον τὸν θεὸν τῶν πατέρων αὐτῶν τὸν ἐξαγαγόντα αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἀντελάβοντο θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς καὶ ἐδούλευσαν αὐτοῖς, διὰ τοῦτο ἐπήγαγεν ἐπ᾽ αὐτοὺς πᾶσαν τὴν κακίαν ταύτην.

[22] And *men* shall say, Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they attached themselves to other gods, and worshipped them, and served them: and therefore he has brought upon them all this evil.

CHAPTER 8

[1] Καὶ ἐγένετο μετὰ εἴκοσι ἔτη, ἐν οἷς ᾠκοδόμησεν Σαλωμων τὸν οἶκον κυρίου καὶ τὸν οἶκον ἑαυτοῦ,

[1] And it came to pass after twenty years, in which Solomon built the house of the Lord, and his own house,

[2] καὶ τὰς πόλεις, ἃς ἔδωκεν Χιραμ τῷ Σαλωμων, ᾠκοδόμησεν αὐτὰς Σαλωμων καὶ κατῴκισεν ἐκεῖ τοὺς υἱοὺς Ισραηλ.

[2] that Solomon rebuilt the cities which Chiram had given to Solomon, and caused the children of Israel to dwell in them.

[3] καὶ ἦλθεν Σαλωμων εἰς Αιμαθ Σωβα καὶ κατίσχυσεν αὐτήν.

[3] And Solomon came to Baesoba, and fortified it.

[4] καὶ ᾠκοδόμησεν τὴν Θεδμορ ἐν τῇ ἐρήμῳ καὶ πάσας τὰς πόλεις τὰς ὀχυράς, ἃς ᾠκοδόμησεν ἐν Ημαθ.

[4] And he built Thoedmor in the wilderness, and all the strong cities which he built in Emath.

[5] καὶ ᾠκοδόμησεν τὴν Βαιθωρων τὴν ἄνω καὶ τὴν Βαιθωρων τὴν κάτω, πόλεις ὀχυράς, τείχη, πύλαι καὶ μοχλοί,

[5] And he built Baethoron the upper, and Baethoron the lower, strong cities, — they had walls, gates, and bars;

[6] καὶ τὴν Βααλαθ καὶ πάσας τὰς πόλεις τὰς ὀχυράς, αἳ ἦσαν τῷ Σαλωμων, καὶ πάσας τὰς πόλεις τῶν ἁρμάτων καὶ τὰς πόλεις τῶν ἱππέων καὶ ὅσα ἐπεθύμησεν Σαλωμων κατὰ τὴν ἐπιθυμίαν τοῦ οἰκοδομῆσαι ἐν Ιερουσαλημ καὶ ἐν τῷ Λιβάνῳ καὶ ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ.

[6] and Balaath, and all the strong cities which Solomon had, and all his chariot cities, and cities of horsemen, and all things that Solomon desired according to his desire of building, in Jerusalem, and in Libanus, and in all his kingdom.

[7] πᾶς ὁ λαὸς ὁ καταλειφθεὶς ἀπὸ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου, οἳ οὔκ εἰσιν ἐκ τοῦ Ισραηλ –

[7] *As for* all the people that was left of the Chettites, and the Amorites, and the Pherezites, and the Evites, and the Jebusites, who are not of Israel,

[8] ἦσαν ἐκ τῶν υἱῶν αὐτῶν τῶν καταλειφθέντων μετ᾽ αὐτοὺς ἐν τῇ γῇ, οὓς οὐκ ἐξωλέθρευσαν οἱ υἱοὶ Ισραηλ – , καὶ ἀνήγαγεν αὐτοὺς Σαλωμων εἰς φόρον ἕως τῆς ἡμέρας ταύτης.

[8] but were of the children of them whom the children Israel destroyed not, that were left after them in the land, even them did Solomon make tributaries to this day.

[9] καὶ ἐκ τῶν υἱῶν Ισραηλ οὐκ ἔδωκεν Σαλωμων εἰς παῖδας τῇ βασιλείᾳ αὐτοῦ, ὅτι αὐτοὶ ἄνδρες πολεμισταὶ καὶ ἄρχοντες καὶ δυνατοὶ καὶ ἄρχοντες ἁρμάτων καὶ ἱππέων.

[9] But Solomon did not make any of the children of Israel servants in his kingdom; for, behold, *they were* warriors and rulers, and mighty *men*, and captains of chariots and horsemen.

[10] καὶ οὗτοι ἄρχοντες τῶν προστατῶν βασιλέως Σαλωμων· πεντήκοντα καὶ διακόσιοι ἐργοδιωκτοῦντες ἐν τῷ λαῷ.

[10] And these are the chiefs of the officers of king Solomon, two hundred and fifty overseeing the work among the people.

[11] Καὶ τὴν θυγατέρα Φαραω Σαλωμων ἀνήγαγεν ἐκ πόλεως Δαυιδ εἰς τὸν οἶκον, ὃν ᾠκοδόμησεν αὐτῇ, ὅτι εἶπεν Οὐ κατοικήσει ἡ γυνή μου ἐν πόλει Δαυιδ τοῦ βασιλέως Ισραηλ, ὅτι ἅγιός ἐστιν οὗ εἰσῆλθεν ἐκεῖ κιβωτὸς κυρίου.

[11] And Solomon brought up the daughter of Pharao from the city of David to the house which he had built for her: for he said, My wife shall not dwell in the city of David, the king of Israel, for *the place* is holy into which the ark of the Lord has entered.

[12] Τότε ἀνήνεγκεν Σαλωμων ὁλοκαυτώματα τῷ κυρίῳ ἐπὶ τὸ θυσιαστήριον, ὃ ᾠκοδόμησεν ἀπέναντι τοῦ ναοῦ,

[12] Then Solomon offered up to the Lord whole-burnt-offerings on the altar which he had built to the Lord before the temple,

[13] καὶ κατὰ τὸν λόγον ἡμέρας ἐν ἡμέρᾳ τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωυσῆ ἐν τοῖς σαββάτοις καὶ ἐν τοῖς μησὶν καὶ ἐν ταῖς ἑορταῖς

τρεῖς καιροὺς τοῦ ἐνιαυτοῦ, ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῶν σκηνῶν.

[13] according to the daily rate, to offer up *sacrifices* according to the commandments of Moses, on the sabbaths, and at the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles.

[14] καὶ ἔστησεν κατὰ τὴν κρίσιν Δαυιδ τὰς διαιρέσεις τῶν ἱερέων κατὰ τὰς λειτουργίας αὐτῶν, καὶ οἱ Λευῖται ἐπὶ τὰς φυλακὰς αὐτῶν τοῦ αἰνεῖν καὶ λειτουργεῖν κατέναντι τῶν ἱερέων κατὰ τὸν λόγον ἡμέρας ἐν τῇ ἡμέρᾳ, καὶ οἱ πυλωροὶ κατὰ τὰς διαιρέσεις αὐτῶν εἰς πύλην καὶ πύλην, ὅτι οὕτως ἐντολαὶ Δαυιδ ἀνθρώπου τοῦ θεοῦ·

[14] And he established, according to the order of his father David, the courses of the priests, and *that* according to their public ministrations: and the Levites *were appointed* over their charges, to praise and minister before the priests according to the daily order: and the porters were appointed according to their courses to the different gates: for thus *were* the commandments of David the man of God.

[15] οὐ παρῆλθον τὰς ἐντολὰς τοῦ βασιλέως περὶ τῶν ἱερέων καὶ τῶν Λευιτῶν εἰς πάντα λόγον καὶ εἰς τοὺς θησαυρούς.

[15] They transgressed not the commandments of the king concerning the priests and the Levites with regard to everything else, and with regard to the treasures.

[16] καὶ ἡτοιμάσθη πᾶσα ἡ ἐργασία ἀφ’ ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσεν Σαλωμων τὸν οἶκον κυρίου.

[16] Now all the work had been prepared from the day when the foundation was laid, until Solomon finished the house of the Lord.

[17] Τότε ᾤχετο Σαλωμων εἰς Γασιωνγαβερ καὶ εἰς τὴν Αιλαθ τὴν παραθαλασσίαν ἐν γῇ Ιδουμαίᾳ.

[17] Then Solomon went to Gasion Gaber, and to Ælath near the sea in the land of Idumea.

[18] καὶ ἀπέστειλεν Χιραμ ἐν χειρὶ παίδων αὐτοῦ πλοῖα καὶ παῖδας εἰδότας θάλασσαν, καὶ ᾤχοντο μετὰ τῶν παίδων Σαλωμων εἰς Σωφιρα

καὶ ἔλαβον ἐκεῖθεν τετρακόσια καὶ πεντήκοντα τάλαντα χρυσίου καὶ ἦλθον πρὸς τὸν βασιλέα Σαλωμων.

[18] And Chiram sent by the hand of his servants ships, and servants skilled in naval affairs; and they went with the servants of Solomon to Sophira, and brought thence four hundred and fifty talents of gold, and they came to king Solomon.

CHAPTER 9

[1] Καὶ βασίλισσα Σαβα ἤκουσεν τὸ ὄνομα Σαλωμων καὶ ἦλθεν τοῦ πειράσαι Σαλωμων ἐν αἰνίγμασιν εἰς Ιερουσαλημ ἐν δυνάμει βαρείᾳ σφόδρα καὶ κάμηλοι αἴρουσαι ἀρώματα καὶ χρυσίον εἰς πλῆθος καὶ λίθον τίμιον καὶ ἦλθεν πρὸς Σαλωμων καὶ ἐλάλησεν πρὸς αὐτὸν πάντα, ὅσα ἐν τῇ ψυχῇ αὐτῆς.

[1] And the queen of Saba heard *of* the name of Solomon, and she came to Jerusalem with a very large force, to prove Solomon with hard questions, and *she had* camels bearing spices in abundance, and gold, and precious stones: and she came to Solomon, and told him all that was in her mind.

[2] καὶ ἀνήγγειλεν αὐτῇ Σαλωμων πάντας τοὺς λόγους αὐτῆς, καὶ οὐ παρῆλθεν λόγος ἀπὸ Σαλωμων, ὃν οὐκ ἀπήγγειλεν αὐτῇ.

[2] And Solomon told her all her words; and there passed not a word from Solomon which he told her not.

[3] καὶ εἶδεν βασίλισσα Σαβα τὴν σοφίαν Σαλωμων καὶ τὸν οἶκον, ὃν ᾠκοδόμησεν,

[3] And the queen of Saba saw the wisdom of Solomon, and the house which he had built,

[4] καὶ τὰ βρώματα τῶν τραπεζῶν καὶ καθέδραν παίδων αὐτοῦ καὶ στάσιν λειτουργῶν αὐτοῦ καὶ ἱματισμὸν αὐτῶν καὶ οἰνοχόους αὐτοῦ καὶ στολισμὸν αὐτῶν καὶ τὰ ὁλοκαυτώματα, ἃ ἀνέφερεν ἐν οἴκῳ κυρίου, καὶ ἐξ ἑαυτῆς ἐγένετο.

[4] and the meat of the tables, and the sitting of his servants, and the standing of his ministers, and their raiment; and his cupbearers, and their apparel; and the whole-burnt-offerings which he offered up in the house of the Lord; then she was in ecstasy.

[5] καὶ εἶπεν πρὸς τὸν βασιλέα Ἀληθινὸς ὁ λόγος, ὃν ἤκουσα ἐν τῇ γῇ μου περὶ τῶν λόγων σου καὶ περὶ τῆς σοφίας σου,

[5] And she said to the king, *It was* a true report which I heard in my land concerning thy words, and concerning thy wisdom.

[6] καὶ οὐκ ἐπίστευσα τοῖς λόγοις, ἕως οὗ ἦλθον καὶ εἶδον οἱ ὀφθαλμοί μου, καὶ ἰδοὺ οὐκ ἀπηγγέλη μοι ἥμισυ τοῦ πλήθους τῆς σοφίας σου, προσέθηκας ἐπὶ τὴν ἀκοήν, ἣν ἤκουσα·

[6] Yet I believed not the reports until I came, and my eyes saw: and, behold, the half of the abundance of thy wisdom was not told me: thou hast exceeded the report which I heard.

[7] μακάριοι οἱ ἄνδρες, μακάριοι οἱ παῖδές σου οὗτοι οἱ παρεστηκότες σοι διὰ παντὸς καὶ ἀκούουσιν σοφίαν σου·

[7] Blessed *are* thy men, blessed *are* these thy servants, who stand before thee continually, and hear thy wisdom.

[8] ἔστω κύριος ὁ θεός σου ηὐλογημένος, ὃς ἠθέλησέν σοι τοῦ δοῦναί σε ἐπὶ θρόνον αὐτοῦ εἰς βασιλέα τῷ κυρίῳ θεῷ σου· ἐν τῷ ἀγαπῆσαι κύριον τὸν θεόν σου τὸν Ισραηλ τοῦ στῆσαι αὐτὸν εἰς αἰῶνα καὶ ἔδωκέν σε ἐπ᾽ αὐτοὺς εἰς βασιλέα τοῦ ποιῆσαι κρίμα καὶ δικαιοσύνην.

[8] Blessed be the Lord thy God, who took pleasure in thee, to set thee upon his throne for a king, to the Lord thy God: forasmuch as the Lord thy God loved Israel to establish them for ever, therefore he has set thee over them for a king to execute judgment and justice.

[9] καὶ ἔδωκεν τῷ βασιλεῖ ἑκατὸν εἴκοσι τάλαντα χρυσίου καὶ ἀρώματα εἰς πλῆθος πολὺ καὶ λίθον τίμιον· καὶ οὐκ ἦν κατὰ τὰ ἀρώματα ἐκεῖνα, ἃ ἔδωκεν βασίλισσα Σαβα τῷ βασιλεῖ Σαλωμων.

[9] And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there were not *any where else* such spices as those which the queen of Saba gave king Solomon.

[10] [καὶ οἱ παῖδες Σαλωμων καὶ οἱ παῖδες Χιραμ ἔφερον χρυσίον τῷ Σαλωμων ἐκ Σουφιρ καὶ ξύλα πεύκινα καὶ λίθον τίμιον·

[10] And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Suphir, and pine timber, and precious stones.

[11] καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πεύκινα ἀναβάσεις τῷ οἴκῳ κυρίου καὶ τῷ οἴκῳ τοῦ βασιλέως καὶ κιθάρας καὶ νάβλας τοῖς ᾠδοῖς, καὶ οὐκ ὤφθησαν τοιαῦτα ἔμπροσθεν ἐν γῇ Ιουδα.]

[11] And the king made of the pine timber steps to the house of the Lord, and to the king's house, and harps and lutes for the singers: and such were not seen before in the land of Juda.

[12] καὶ ὁ βασιλεὺς Σαλωμων ἔδωκεν τῇ βασιλίσσῃ Σαβα πάντα τὰ θελήματα αὐτῆς, ἃ ᾔτησεν, ἐκτὸς πάντων, ὧν ἤνεγκεν τῷ βασιλεῖ Σαλωμων· καὶ ἀπέστρεψεν εἰς τὴν γῆν αὐτῆς.

[12] And king Solomon gave to the queen of Saba all that she requested, besides all that she brought to king Solomon: and she returned to her *own* land.

[13] Καὶ ἦν ὁ σταθμὸς τοῦ χρυσίου τοῦ ἐνεχθέντος τῷ Σαλωμων ἐν ἐνιαυτῷ ἑνὶ ἑξακόσια ἑξήκοντα ἓξ τάλαντα χρυσίου

[13] And the weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold,

[14] πλὴν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων, ὧν ἔφερον, καὶ πάντων τῶν βασιλέων τῆς Ἀραβίας καὶ σατραπῶν τῆς γῆς, ἔφερον χρυσίον καὶ ἀργύριον τῷ βασιλεῖ Σαλωμων.

[14] besides what the men who were regularly appointed and the merchants brought, and all the kings of Arabia and princes of the land: all brought gold and silver to king Solomon.

[15] καὶ ἐποίησεν ὁ βασιλεὺς Σαλωμων διακοσίους θυρεοὺς χρυσοῦς ἐλατούς, ἑξακόσιοι χρυσοῖ καθαροὶ τῷ ἑνὶ θυρεῷ, ἑξακόσιοι χρυσοῖ ἐπῆσαν ἐπὶ τὸν ἕνα θυρεόν·

[15] And king Solomon made two hundred shields of beaten gold: there were six hundred *shekels* of pure gold to one shield.

[16] καὶ τριακοσίας ἀσπίδας ἐλατὰς χρυσᾶς, τριακοσίων χρυσῶν ἀνεφέρετο ἐπὶ τὴν ἀσπίδα ἑκάστην· καὶ ἔδωκεν αὐτὰς ὁ βασιλεὺς ἐν οἴκῳ δρυμοῦ τοῦ Λιβάνου.

[16] And three hundred buckles of beaten gold: *the weight* of three hundred gold shekels went to one buckler: and the king placed them in the house of the forest of Lebanon.

[17] καὶ ἐποίησεν ὁ βασιλεὺς θρόνον ἐλεφάντινον ὀδόντων μέγαν καὶ κατεχρύσωσεν αὐτὸν χρυσίῳ δοκίμῳ·

[17] And the king made a great throne of ivory, and he gilded it with pure gold.

[18] καὶ ἓξ ἀναβαθμοὶ τῷ θρόνῳ ἐνδεδεμένοι χρυσίῳ, καὶ ἀγκῶνες ἔνθεν καὶ ἔνθεν ἐπὶ τοῦ θρόνου τῆς καθέδρας, καὶ δύο λέοντες ἑστηκότες παρὰ τοὺς ἀγκῶνας,

[18] And *there were* six steps to the throne, riveted with gold, and elbows on either side of the seat of the throne, and two lions standing by the elbows:

[19] καὶ δώδεκα λέοντες ἑστηκότες ἐκεῖ ἐπὶ τῶν ἓξ ἀναβαθμῶν ἔνθεν καὶ ἔνθεν· οὐκ ἐγενήθη οὕτως ἐν πάσῃ βασιλείᾳ.

[19] and twelve lions standing there on the six steps on each side. There was not the like in any *other* kingdom.

[20] καὶ πάντα τὰ σκεύη τοῦ βασιλέως Σαλωμων χρυσίου, καὶ πάντα τὰ σκεύη οἴκου δρυμοῦ τοῦ Λιβάνου χρυσίῳ κατειλημμένα, οὐκ ἦν ἀργύριον λογιζόμενον ἐν ἡμέραις Σαλωμων εἰς οὐθέν·

[20] And all king Solomon’s vessels were of gold, and all the vessels of the house of the forest of Lebanon were covered with gold: silver was not thought anything of in the days of Solomon.

[21] ὅτι ναῦς τῷ βασιλεῖ ἐπορεύετο εἰς Θαρσις μετὰ τῶν παίδων Χιραμ, ἅπαξ διὰ τριῶν ἐτῶν ἤρχετο πλοῖα ἐκ Θαρσις τῷ βασιλεῖ γέμοντα χρυσίου καὶ ἀργυρίου καὶ ὀδόντων ἐλεφαντίνων καὶ πιθήκων.

[21] For a ship went for the king to Tharsis with the servants of Chiram: once every three years came vessels from Tharsis to the king, laden with gold, and silver, and ivory, and apes.

[22] καὶ ἐμεγαλύνθη Σαλωμων ὑπὲρ πάντας τοὺς βασιλεῖς καὶ πλούτῳ καὶ σοφίᾳ.

[22] And Solomon exceeded all *other* kings both in riches and wisdom.

[23] καὶ πάντες οἱ βασιλεῖς τῆς γῆς ἐζήτουν τὸ πρόσωπον Σαλωμων ἀκοῦσαι τῆς σοφίας αὐτοῦ, ἧς ἔδωκεν ὁ θεὸς ἐν καρδίᾳ αὐτοῦ.

[23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

[24] καὶ αὐτοὶ ἔφερον ἕκαστος τὰ δῶρα αὐτοῦ, σκεύη ἀργυρᾶ καὶ σκεύη χρυσᾶ καὶ ἱματισμόν, στακτὴν καὶ ἡδύσματα, ἵππους καὶ ἡμιόνους, τὸ κατ᾽ ἐνιαυτὸν ἐνιαυτόν.

[24] And they brought every one his gifts, silver vessels and golden vessels, and raiment, myrrh and spices, horses and mules, a rate every year.

[25] καὶ ἦσαν τῷ Σαλωμων τέσσαρες χιλιάδες θήλειαι ἵπποι εἰς ἅρματα καὶ δώδεκα χιλιάδες ἱππέων, καὶ ἔθετο αὐτοὺς ἐν πόλεσιν τῶν ἁρμάτων καὶ μετὰ τοῦ βασιλέως ἐν Ιερουσαλημ.

[25] And Solomon had four thousand mares for chariots, and twelve thousand horsemen; and he put them in the chariot cities, and with the king in Jerusalem.

[26] καὶ ἦν ἡγούμενος πάντων τῶν βασιλέων ἀπὸ τοῦ ποταμοῦ καὶ ἕως γῆς ἀλλοφύλων καὶ ἕως ὁρίου Αἰγύπτου.

[26] And he rules over all the kings from the river even to the land of the Philistines, and to the borders of Egypt.

[27] καὶ ἔδωκεν ὁ βασιλεὺς τὸ χρυσίον καὶ τὸ ἀργύριον ἐν Ιερουσαλημ ὡς λίθους καὶ τὰς κέδρους ὡς συκαμίνους τὰς ἐν τῇ πεδινῇ εἰς πλῆθος.

[27] And the king made gold and silver in Jerusalem as stones, and cedars as the sycamore trees in the plain for abundance.

[28] καὶ ἡ ἔξοδος τῶν ἵππων ἐξ Αἰγύπτου τῷ Σαλωμων καὶ ἐκ πάσης τῆς γῆς.

[28] And Solomon imported horses from Egypt, and from every *other* country.

[29] Καὶ οἱ κατάλοιποι λόγοι Σαλωμων οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ τῶν λόγων Ναθαν τοῦ προφήτου καὶ ἐπὶ τῶν λόγων Αχια τοῦ Σηλωνίτου καὶ ἐν ταῖς ὁράσεσιν Ιωηλ τοῦ ὁρῶντος περὶ Ιεροβοαμ υἱοῦ Ναβατ.

[29] And the rest of the acts of Solomon, the first and the last, behold, these are written in the words of Nathan the prophet, and in the words of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam the son of Nabat.

[30] καὶ ἐβασίλευσεν Σαλωμων ὁ βασιλεὺς ἐπὶ πάντα Ισραηλ τεσσαράκοντα ἔτη.

[30] And Solomon reigned over all Israel forty years.

[31] καὶ ἐκοιμήθη Σαλωμων, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Ροβοαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[31] And Solomon fell asleep, and they buried him in the city of David his father: and Roboam his son reigned in his stead.

CHAPTER 10

[1] Καὶ ἦλθεν Ροβοαμ εἰς Συχεμ, ὅτι εἰς Συχεμ ἤρχετο πᾶς Ισραηλ βασιλεῦσαι αὐτόν.

[1] And Roboam came to Sychem: for all Israel came to Sychem to make him king.

[2] καὶ ἐγένετο ὡς ἤκουσεν Ιεροβοαμ υἱὸς Ναβατ – καὶ αὐτὸς ἐν Αἰγύπτῳ, ὡς ἔφυγεν ἀπὸ προσώπου Σαλωμων τοῦ βασιλέως, καὶ κατῴκησεν Ιεροβοαμ ἐν Αἰγύπτῳ – , καὶ ἀπέστρεψεν Ιεροβοαμ ἐξ Αἰγύπτου.

[2] And it came to pass when Jeroboam the son of Nabat heard *it*, (now he was in Egypt, forasmuch as he had fled thither from the face of king Solomon, and Jeroboam dwelt in Egypt,)that Jeroboam returned out of Egypt.

[3] καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτόν, καὶ ἦλθεν Ιεροβοαμ καὶ πᾶσα ἡ ἐκκλησία Ισραηλ πρὸς Ροβοαμ λέγοντες

[3] And they sent and called him: and Jeroboam and all the congregation came to Roboam, saying,

[4] Ὁ πατήρ σου ἐσκλήρυνεν τὸν ζυγὸν ἡμῶν, καὶ νῦν ἄφες ἀπὸ τῆς δουλείας τοῦ πατρός σου τῆς σκληρᾶς καὶ ἀπὸ τοῦ ζυγοῦ αὐτοῦ τοῦ βαρέος, οὗ ἔδωκεν ἐφ᾽ ἡμᾶς, καὶ δουλεύσομέν σοι.

[4] Thy father made our yoke grievous: now then abate *somewhat* of thy father’s grievous rule, and of his heavy yoke which he put upon us, and we will serve thee.

[5] καὶ εἶπεν αὐτοῖς Πορεύεσθε ἕως τριῶν ἡμερῶν καὶ ἔρχεσθε πρός με· καὶ ἀπῆλθεν ὁ λαός.

[5] And he said to them, Go away for three days, and *then* come to me. So the people departed.

[6] καὶ συνήγαγεν ὁ βασιλεὺς Ροβοαμ τοὺς πρεσβυτέρους τοὺς ἑστηκότας ἐναντίον Σαλωμων τοῦ πατρὸς αὐτοῦ ἐν τῷ ζῆν αὐτὸν λέγων Πῶς ὑμεῖς βουλεύεσθε τοῦ ἀποκριθῆναι τῷ λαῷ τούτῳ λόγον;

[6] And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying, How do ye counsel *me* to return an answer to this people?

[7] καὶ ἐλάλησαν αὐτῷ λέγοντες Ἐὰν ἐν τῇ σήμερον γένῃ εἰς ἀγαθὸν τῷ λαῷ τούτῳ καὶ εὐδοκήσῃς καὶ λαλήσῃς αὐτοῖς λόγους ἀγαθούς, καὶ ἔσονταί σοι παῖδες πάσας τὰς ἡμέρας.

[7] And they spoke to him, saying, If thou wouldest this day befriend this people, and be kind to them, and speak to them good words, then will they be thy servants for ever.

[8] καὶ κατέλιπεν τὴν βουλὴν τῶν πρεσβυτέρων, οἳ συνεβουλεύσαντο αὐτῷ, καὶ συνεβουλεύσατο μετὰ τῶν παιδαρίων τῶν συνεκτραφέντων μετ᾽ αὐτοῦ τῶν ἑστηκότων ἐναντίον αὐτοῦ.

[8] But he forsook the advice of the old men, who took counsel with him, and he took counsel with the young men who had been brought up with him, who stood before him.

[9] καὶ εἶπεν αὐτοῖς Τί ὑμεῖς βουλεύεσθε καὶ ἀποκριθήσομαι λόγον τῷ λαῷ τούτῳ, οἳ ἐλάλησαν πρός με λέγοντες Ἄνες ἀπὸ τοῦ ζυγοῦ, οὗ ἔδωκεν ὁ πατήρ σου ἐφ᾽ ἡμᾶς;

[9] And he said to them, What do ye advise that I should answer this people, who spoke to me, saying, Ease *somewhat* of the yoke which thy father laid upon us?

[10] καὶ ἐλάλησαν αὐτῷ τὰ παιδάρια τὰ ἐκτραφέντα μετ᾽ αὐτοῦ Οὕτως λαλήσεις τῷ λαῷ τῷ λαλήσαντι πρὸς σὲ λέγων Ὁ πατήρ σου ἐβάρυνεν τὸν ζυγὸν ἡμῶν καὶ σὺ ἄφες ἀφ᾽ ἡμῶν, οὕτως ἐρεῖς Ὁ μικρὸς δάκτυλός μου παχύτερος τῆς ὀσφύος τοῦ πατρός μου·

[10] And the young men that had been brought up with him spoke to him, saying, Thus shalt thou speak to the people that spoke to thee, saying, Thy father made our yoke heavy, and do thou lighten *somewhat of it* from us; thus shalt thou say, My little finger *shall be* thicker than my father’s loins.

[11] καὶ νῦν ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ζυγῷ βαρεῖ καὶ ἐγὼ προσθήσω ἐπὶ τὸν ζυγὸν ὑμῶν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις.

[11] And whereas my father chastised you with a heavy yoke, I will also add to your yoke: my father chastised you with whips, and I will chastise you with scorpions.

[12] καὶ ἦλθεν Ιεροβοαμ καὶ πᾶς ὁ λαὸς πρὸς Ροβοαμ τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐλάλησεν ὁ βασιλεὺς λέγων Ἐπιστρέψατε πρός με τῇ ἡμέρᾳ τῇ τρίτῃ.

[12] And Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying, Return to me on the third day.

[13] καὶ ἀπεκρίθη ὁ βασιλεὺς σκληρά, καὶ ἐγκατέλιπεν ὁ βασιλεὺς Ροβοαμ τὴν βουλὴν τῶν πρεσβυτέρων

[13] And the king answered harshly; and king Roboam forsook the counsel of the old men,

[14] καὶ ἐλάλησεν πρὸς αὐτοὺς κατὰ τὴν βουλὴν τῶν νεωτέρων λέγων Ὁ πατήρ μου ἐβάρυνεν τὸν ζυγὸν ὑμῶν καὶ ἐγὼ προσθήσω ἐπ᾽ αὐτόν, ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγξιν καὶ ἐγὼ παιδεύσω ὑμᾶς ἐν σκορπίοις.

[14] and spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

[15] καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφὴ παρὰ τοῦ θεοῦ λέγων Ἀνέστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν ἐν χειρὶ Αχια τοῦ Σηλωνίτου περὶ Ιεροβοαμ υἱοῦ Ναβατ

[15] And the king hearkened not to the people, for there was a change *of their minds* from God, saying, The Lord has confirmed his word, which he spoke by the hand of Achia the Selonite concerning Jeroboam the son of Nabat, and *concerning* all Israel;

[16] καὶ παντὸς Ισραηλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν. καὶ ἀπεκρίθη ὁ λαὸς πρὸς τὸν βασιλέα λέγων Τίς ἡμῖν μερὶς ἐν Δαυιδ καὶ κληρονομία ἐν υἱῷ Ιεσσαι; εἰς τὰ σκηνώματά σου, Ισραηλ· νῦν βλέπε τὸν οἶκόν σου, Δαυιδ. καὶ ἐπορεύθη πᾶς Ισραηλ εἰς τὰ σκηνώματα αὐτοῦ·

[16] for the king did not hearken to them. And the people answered the king, saying, What portion have we in David, or inheritance in the son of Jessae? to thy tents, O Israel: now see to thine own house, David. So all Israel went to their tents.

[17] καὶ ἄνδρες Ισραηλ οἱ κατοικοῦντες ἐν πόλεσιν Ιουδα καὶ ἐβασίλευσεν ἐπ᾽ αὐτῶν Ροβοαμ.

[17] But the men of Israel, even those who dwelt in the cities of Juda, *remained* and made Roboam king over them.

[18] καὶ ἀπέστειλεν ὁ βασιλεὺς Ροβοαμ τὸν Αδωνιραμ τὸν ἐπὶ τοῦ φόρου, καὶ ἐλιθοβόλησαν αὐτὸν οἱ υἱοὶ Ισραηλ λίθοις καὶ ἀπέθανεν· καὶ ὁ βασιλεὺς Ροβοαμ ἔσπευσεν τοῦ ἀναβῆναι εἰς τὸ ἅρμα τοῦ φυγεῖν εἰς Ιερουσαλημ.

[18] And king Roboam sent to them Adoniram that was over the tribute; and the children of Israel stoned him with stones, and he died. And king Roboam hasted to mount *his* chariot, to flee to Jerusalem.

[19] καὶ ἠθέτησεν Ισραηλ ἐν τῷ οἴκῳ Δαυιδ ἕως τῆς ἡμέρας ταύτης.

[19] So Israel rebelled against the house of David until this day.

CHAPTER 11

[1] Καὶ ἦλθεν Ροβοαμ εἰς Ιερουσαλημ καὶ ἐξεκκλησίασεν τὸν Ιουδαν καὶ Βενιαμιν, ἑκατὸν ὀγδοήκοντα χιλιάδας νεανίσκων ποιούντων πόλεμον, καὶ ἐπολέμει πρὸς Ισραηλ τοῦ ἐπιστρέψαι τὴν βασιλείαν τῷ Ροβοαμ.

[1] And Roboam came to Jerusalem; and he assembled Juda and Benjamin, a hundred and eighty thousand young men fit for war, and he waged war with Israel to recover the kingdom to Roboam.

[2] καὶ ἐγένετο λόγος κυρίου πρὸς Σαμαιαν ἄνθρωπον τοῦ θεοῦ λέγων

[2] And the Word of the Lord came to Samaias the man of God, saying,

[3] Εἰπὸν πρὸς Ροβοαμ τὸν τοῦ Σαλωμων καὶ πρὸς πάντα Ιουδαν καὶ Βενιαμιν λέγων

[3] Speak to Roboam the *son* of Solomon, and to all Juda and Benjamin, saying,

[4] Τάδε λέγει κύριος Οὐκ ἀναβήσεσθε καὶ οὐ πολεμήσετε πρὸς τοὺς ἀδελφοὺς ὑμῶν· ἀποστρέφετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ, ὅτι παρ᾽ ἐμοῦ ἐγένετο τὸ ῥῆμα τοῦτο. καὶ ἐπήκουσαν τοῦ λόγου κυρίου καὶ ἀπεστράφησαν τοῦ μὴ πορευθῆναι ἐπὶ Ιεροβοαμ.

[4] Thus saith the Lord, Ye shall not go up, and ye shall not war against your brethren: return every one to his home; for this thing is of me. And they hearkened to the word of the Lord, and returned from going against Jeroboam.

[5] Καὶ κατῴκησεν Ροβοαμ εἰς Ιερουσαλημ καὶ ᾠκοδόμησεν πόλεις τειχήρεις ἐν τῇ Ιουδαίᾳ.

[5] And Roboam dwelt in Jerusalem, and he built walled cities in Judea.

[6] καὶ ᾠκοδόμησεν τὴν Βαιθλεεμ καὶ τὴν Αιταμ καὶ τὴν Θεκωε

[6] And he built Bethleem, and Ætan and Thecoe,

[7] καὶ τὴν Βαιθσουρα καὶ τὴν Σοκχωθ καὶ τὴν Οδολλαμ

[7] and Baethsura, and Sochoth, and Odollam,

[8] καὶ τὴν Γεθ καὶ τὴν Μαρισαν καὶ τὴν Ζιφ

[8] and Geth, and Marisa, and Ziph,

[9] καὶ τὴν Αδωραιμ καὶ τὴν Λαχις καὶ τὴν Αζηκα

[9] and Adorai, and Lachis, and Azeca,

[10] καὶ τὴν Σαραα καὶ τὴν Αιαλων καὶ τὴν Χεβρων, ἥ ἐστιν τοῦ Ιουδα καὶ Βενιαμιν, πόλεις τειχήρεις.

[10] and Saraa, and Ælom, and Chebron, which belong to Juda and Benjamin, walled cities.

[11] καὶ ὠχύρωσεν αὐτὰς τείχεσιν καὶ ἔδωκεν ἐν αὐταῖς ἡγουμένους καὶ παραθέσεις βρωμάτων, ἔλαιον καὶ οἶνον,

[11] And he fortified them with walls, and placed in them captains, and stores of provisions, oil and wine,

[12] κατὰ πόλιν καὶ κατὰ πόλιν θυρεοὺς καὶ δόρατα, καὶ κατίσχυσεν αὐτὰς εἰς πλῆθος σφόδρα· καὶ ἦσαν αὐτῷ Ιουδα καὶ Βενιαμιν. –

[12] shields and spears in every several city, and he fortified them very strongly, and he had on his side Juda and Benjamin.

[13] καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται, οἳ ἦσαν ἐν παντὶ Ισραηλ, συνήχθησαν πρὸς αὐτὸν ἐκ πάντων τῶν ὁρίων·

[13] And the priests and the Levites who were in all Israel were gathered to him out of all the coasts.

[14] ὅτι ἐγκατέλιπον οἱ Λευῖται τὰ σκηνώματα τῆς κατασχέσεως αὐτῶν καὶ ἐπορεύθησαν πρὸς Ιουδαν εἰς Ιερουσαλημ, ὅτι ἐξέβαλεν αὐτοὺς Ιεροβοαμ καὶ οἱ υἱοὶ αὐτοῦ τοῦ μὴ λειτουργεῖν κυρίῳ

[14] For the Levites left the tents of their possession, and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to the Lord.

[15] καὶ κατέστησεν ἑαυτῷ ἱερεῖς τῶν ὑψηλῶν καὶ τοῖς εἰδώλοις καὶ τοῖς ματαίοις καὶ τοῖς μόσχοις, ἃ ἐποίησεν Ιεροβοαμ,

[15] And he made for himself priests of the high places, and for the idols, and for the vanities, and for the calves which Jeroboam made.

[16] καὶ ἐξέβαλεν αὐτοὺς ἀπὸ φυλῶν Ισραηλ, οἳ ἔδωκαν καρδίαν αὐτῶν τοῦ ζητῆσαι κύριον θεὸν Ισραηλ, καὶ ἦλθον εἰς Ιερουσαλημ θῦσαι κυρίῳ θεῷ τῶν πατέρων αὐτῶν

[16] And he cast out from the tribes of Israel those who set their heart to seek the Lord God of Israel: and they came to Jerusalem, to sacrifice to the Lord God of their fathers.

[17] καὶ κατίσχυσαν τὴν βασιλείαν Ιουδα καὶ κατίσχυσαν Ροβοαμ τὸν τοῦ Σαλωμων εἰς ἔτη τρία, ὅτι ἐπορεύθη ἐν ταῖς ὁδοῖς Δαυιδ καὶ Σαλωμων ἔτη τρία.

[17] And they strengthened the kingdom of Juda; and *Juda* strengthened Roboam the *son* of Solomon for three years, for he walked three years in the ways of David and Solomon.

[18] Καὶ ἔλαβεν ἑαυτῷ Ροβοαμ γυναῖκα τὴν Μολλαθ θυγατέρα Ιεριμουθ υἱοῦ Δαυιδ, Αβαιαν θυγατέρα Ελιαβ τοῦ Ιεσσαι,

[18] And Roboam took to himself for a wife, Moolath daughter of Jerimuth the son of David, and Abigaia daughter of Heliab the son of Jessae.

[19] καὶ ἔτεκεν αὐτῷ υἱοὺς τὸν Ιαους καὶ τὸν Σαμαριαν καὶ τὸν Ροολλαμ.

[19] And she bore him sons; Jeus, and Samoria, and Zaam.

[20] καὶ μετὰ ταῦτα ἔλαβεν ἑαυτῷ τὴν Μααχα θυγατέρα Αβεσσαλωμ, καὶ ἔτεκεν αὐτῷ τὸν Αβια καὶ τὸν Ιεθθι καὶ τὸν Ζιζα καὶ τὸν Εμμωθ.

[20] And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia, and Jetthi, and Zeza, and Salemoth.

[21] καὶ ἠγάπησεν Ροβοαμ τὴν Μααχαν θυγατέρα Αβεσσαλωμ ὑπὲρ πάσας τὰς γυναῖκας αὐτοῦ καὶ τὰς παλλακὰς αὐτοῦ, ὅτι γυναῖκας δέκα ὀκτὼ εἶχεν καὶ παλλακὰς τριάκοντα· καὶ ἐγέννησεν υἱοὺς εἴκοσι ὀκτὼ καὶ θυγατέρας ἑξήκοντα.

[21] And Roboam loved Maacha the daughter of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; and he begot twenty-eight sons, and sixty daughters.

[22] καὶ κατέστησεν εἰς ἄρχοντα Ροβοαμ τὸν Αβια τὸν τῆς Μααχα εἰς ἡγούμενον ἐν τοῖς ἀδελφοῖς αὐτοῦ, ὅτι βασιλεῦσαι διενοεῖτο αὐτόν·

[22] And he made Abia the son of Maacha chief, *even* a leader among his brethren, for he intended to make him king.

[23] καὶ ηὐξήθη παρὰ πάντας τοὺς υἱοὺς αὐτοῦ ἐν πᾶσιν τοῖς ὁρίοις Ιουδα καὶ Βενιαμιν καὶ ἐν ταῖς πόλεσιν ταῖς ὀχυραῖς καὶ ἔδωκεν αὐταῖς τροφὰς πλῆθος πολὺ καὶ ᾐτήσατο πλῆθος γυναικῶν.

[23] And he was exalted beyond all his *other* sons in all the coasts of Juda and Benjamin, and in the strong cities; and he gave them provisions in great abundance: and he desired many wives.

CHAPTER 12

[1] Καὶ ἐγένετο ὡς ἡτοιμάσθη ἡ βασιλεία Ροβοαμ καὶ ὡς κατεκρατήθη, ἐγκατέλιπεν τὰς ἐντολὰς κυρίου καὶ πᾶς Ισραηλ μετ᾽ αὐτοῦ.

[1] And it came to pass when the kingdom of Roboam was established, and when he had grown strong, *that* he forsook the commandments of the Lord, and all Israel with him.

[2] καὶ ἐγένετο ἐν τῷ πέμπτῳ ἔτει τῆς βασιλείας Ροβοαμ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου ἐπὶ Ιερουσαλημ, ὅτι ἥμαρτον ἐναντίον κυρίου,

[2] And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against the Lord,

[3] ἐν χιλίοις καὶ διακοσίοις ἅρμασιν καὶ ἑξήκοντα χιλιάσιν ἵππων, καὶ οὐκ ἦν ἀριθμὸς τοῦ πλήθους τοῦ ἐλθόντος μετ᾽ αὐτοῦ ἐξ Αἰγύπτου, Λίβυες, Τρωγλοδύται καὶ Αἰθίοπες.

[3] with twelve hundred chariots, and sixty thousand horses: and there was no number of the multitude that came with him from Egypt; Libyans, Trogodytes, and Ethiopians.

[4] καὶ κατεκράτησαν τῶν πόλεων τῶν ὀχυρῶν, αἳ ἦσαν ἐν Ιουδα, καὶ ἦλθεν εἰς Ιερουσαλημ.

[4] And they obtained possession of the strong cities, which were in Juda, and came to Jerusalem.

[5] καὶ Σαμαιας ὁ προφήτης ἦλθεν πρὸς Ροβοαμ καὶ πρὸς τοὺς ἄρχοντας Ιουδα τοὺς συναχθέντας εἰς Ιερουσαλημ ἀπὸ προσώπου Σουσακιμ καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος Ὑμεῖς ἐγκατελίπετέ με, κἀγὼ ἐγκαταλείψω ὑμᾶς ἐν χειρὶ Σουσακιμ.

[5] And Samaias the prophet came to Roboam, and to the princes of Juda that were gathered to Jerusalem for fear of Susakim, and said to them, Thus said the Lord, Ye have left me, and I will leave you in the hand of Susakim.

[6] καὶ ᾐσχύνθησαν οἱ ἄρχοντες Ισραηλ καὶ ὁ βασιλεὺς καὶ εἶπαν Δίκαιος ὁ κύριος.

[6] And the elders of Israel and the king were ashamed, and said, The Lord *is* righteous.

[7] καὶ ἐν τῷ ἰδεῖν κύριον ὅτι ἐνετράπησαν, καὶ ἐγένετο λόγος κυρίου πρὸς Σαμαιαν λέγων Ἐνετράπησαν, οὐ καταφθερῶ αὐτούς· καὶ δώσω αὐτοὺς ὡς μικρὸν εἰς σωτηρίαν, καὶ οὐ μὴ στάξῃ ὁ θυμός μου ἐν Ιερουσαλημ,

[7] And when the Lord saw that they repented, then came the word of the Lord to Samaias, saying, They have repented; I will not destroy them, but I will set them in safety for a little while, and my wrath shall not be poured out on Jerusalem.

[8] ὅτι ἔσονται εἰς παῖδας καὶ γνώσονται τὴν δουλείαν μου καὶ τὴν δουλείαν τῆς βασιλείας τῆς γῆς.

[8] Nevertheless they shall be servants, and know my service, and the service of the kings of the earth.

[9] καὶ ἀνέβη Σουσακιμ βασιλεὺς Αἰγύπτου καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἐν οἴκῳ κυρίου καὶ τοὺς θησαυροὺς τοὺς ἐν οἴκῳ τοῦ βασιλέως, τὰ πάντα ἔλαβεν· καὶ ἔλαβεν τοὺς θυρεοὺς τοὺς χρυσοῦς, οὓς ἐποίησεν Σαλωμων,

[9] So Susakim king of Egypt went up against Jerusalem, and took the treasures that were in the house of the Lord, and the treasures that were in the king’s house: he took all; and he took the golden shields which Solomon had made.

[10] καὶ ἐποίησεν Ροβοαμ θυρεοὺς χαλκοῦς ἀντ αὐτῶν. καὶ κατέστησεν ἐπ’ αὐτὸν Σουσακιμ ἄρχοντας παρατρεχόντων τοὺς φυλάσσοντας τὸν πυλῶνα τοῦ βασιλέως·

[10] And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king.

[11] καὶ ἐγένετο ἐν τῷ εἰσελθεῖν τὸν βασιλέα εἰς οἶκον κυρίου, εἰσεπορεύοντο οἱ φυλάσσοντες καὶ οἱ παρατρέχοντες καὶ οἱ ἐπιστρέφοντες εἰς ἀπάντησιν τῶν παρατρεχόντων.

[11] And it came to pass, when the king went into the house of the Lord, the guards and the footmen went in, and they that returned to meet the

footmen.

[12] καὶ ἐν τῷ ἐντραπῆναι αὐτὸν ἀπεστράφη ἀπ᾽ αὐτοῦ ὀργὴ κυρίου καὶ οὐκ εἰς καταφθορὰν εἰς τέλος· καὶ γὰρ ἐν Ιουδα ἦσαν λόγοι ἀγαθοί.

[12] And when he repented, the anger of the Lord turned from him, and did not destroy him utterly; for there were good things in Juda.

[13] Καὶ κατίσχυσεν Ροβοαμ ἐν Ιερουσαλημ καὶ ἐβασίλευσεν· καὶ τεσσαράκοντα καὶ ἑνὸς ἐτῶν Ροβοαμ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ ἐν τῇ πόλει, ᾗ ἐξελέξατο κύριος ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν υἱῶν Ισραηλ· καὶ ὄνομα τῆς μητρὸς αὐτοῦ Νοομμα ἡ Αμμανῖτις.

[13] So king Roboam strengthened *himself* in Jerusalem, and reigned: and Roboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, in the city which the Lord chose out of all the tribes of the children of Israel to call his name there: and his mother’s name was Noomma the Ammanitess.

[14] καὶ ἐποίησεν τὸ πονηρόν, ὅτι οὐ κατεύθυνεν τὴν καρδίαν αὐτοῦ ἐκζητῆσαι τὸν κύριον.

[14] And he did evil, for he directed not his heart to seek the Lord.

[15] καὶ λόγοι Ροβοαμ οἱ πρῶτοι καὶ οἱ ἔσχατοι οὐκ ἰδοὺ γεγραμμένοι ἐν τοῖς λόγοις Σαμαια τοῦ προφήτου καὶ Αδδω τοῦ ὁρῶντος καὶ πράξεις αὐτοῦ; καὶ ἐπολέμει Ροβοαμ τὸν Ιεροβοαμ πάσας τὰς ἡμέρας.

[15] And the acts of Roboam, the first and the last, behold, are they not written in the book of Samaia the prophet, and Addo the seer, with his achievements.

[16] καὶ ἀπέθανεν Ροβοαμ καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αβια υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[16] And Roboam made war with Jeroboam all *his* days. And Roboam died with his fathers, and was buried in the city of David: and Abia his son reigned in his stead.

CHAPTER 13

[1] Ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας Ιεροβοαμ ἐβασίλευσεν Αβια ἐπὶ Ιουδαν·

[1] In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda.

[2] ἔτη τρία ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Μααχα θυγάτηρ Ουριηλ ἀπὸ Γαβαων. καὶ πόλεμος ἦν ἀνὰ μέσον Αβια καὶ ἀνὰ μέσον Ιεροβοαμ.

[2] He reigned three years in Jerusalem. And his mother's name *was* Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam.

[3] καὶ παρετάξατο Αβια τὸν πόλεμον ἐν δυνάμει πολεμισταῖς δυνάμεως τετρακοσίαις χιλιάσιν ἀνδρῶν δυνατῶν, καὶ Ιεροβοαμ παρετάξατο πρὸς αὐτὸν πόλεμον ἐν ὀκτακοσίαις χιλιάσιν, δυνατοὶ πολεμισταὶ δυνάμεως.

[3] And Abia set the battle in array with an army, with mighty men of war, *even* four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, *they were* mighty warriors of the host.

[4] καὶ ἀνέστη Αβια ἀπὸ τοῦ ὄρους Σομορων, ὅ ἐστιν ἐν τῷ ὄρει Εφραιμ, καὶ εἶπεν Ἀκούσατε, Ιεροβοαμ καὶ πᾶς Ισραηλ.

[4] And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel:

[5] οὐχ ὑμῖν γνῶναι ὅτι κύριος ὁ θεὸς Ισραηλ ἔδωκεν βασιλείαν ἐπὶ τὸν Ισραηλ εἰς τὸν αἰῶνα τῷ Δαυιδ καὶ τοῖς υἱοῖς αὐτοῦ διαθήκην ἁλός;

[5] *Is it* not for you to know that the Lord God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt?

[6] καὶ ἀνέστη Ιεροβοαμ ὁ τοῦ Ναβατ ὁ παῖς Σαλωμων τοῦ Δαυιδ καὶ ἀπέστη ἀπὸ τοῦ κυρίου αὐτοῦ.

[6] But Jeroboam the *son* of Nabat, the servant of Solomon *the son* of David, is risen up, and has revolted from his master:

[7] καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ υἱοὶ παράνομοι, καὶ ἀντέστη πρὸς Ροβοαμ τὸν τοῦ Σαλωμων, καὶ Ροβοαμ ἦν νεώτερος καὶ δειλὸς τῇ καρδίᾳ καὶ οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ.

[7] and there are gathered to him pestilent men, transgressors, and he has risen up against Roboam the *son* of Solomon, while Roboam was young and fearful in heart, and he withstood him not.

[8] καὶ νῦν λέγετε ὑμεῖς ἀντιστῆναι κατὰ πρόσωπον βασιλείας κυρίου διὰ χειρὸς υἱῶν Δαυιδ· καὶ ὑμεῖς πλῆθος πολύ, καὶ μεθ’ ὑμῶν μόσχοι χρυσοῖ, οὓς ἐποίησεν ὑμῖν Ιεροβοαμ εἰς θεούς.

[8] And now ye profess to resist the kingdom of the Lord in the hand of the sons of David; and ye *are* a great multitude, and with you are golden calves, which Jeroboam made you for gods.

[9] ἦ οὐκ ἐξεβάλετε τοὺς ἱερεῖς κυρίου τοὺς υἱοὺς Ααρων καὶ τοὺς Λευίτας καὶ ἐποιήσατε ἑαυτοῖς ἱερεῖς ἐκ τοῦ λαοῦ τῆς γῆς; πᾶς ὁ προσπορευόμενος πληρῶσαι τὰς χεῖρας ἐν μόσχῳ ἐκ βοῶν καὶ κριοῖς ἑπτὰ καὶ ἐγίνετο εἰς ἱερέα τῷ μὴ ὄντι θεῷ.

[9] Did ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and make to yourselves priests of the people of any *other* land? whoever came to consecrate himself with a calf of the heard and seven rams, he forthwith became a priest to that which is no god.

[10] καὶ ἡμεῖς κύριον τὸν θεὸν ἡμῶν οὐκ ἐγκατελίπομεν, καὶ οἱ ἱερεῖς αὐτοῦ λειτουργοῦσιν τῷ κυρίῳ οἱ υἱοὶ Ααρων καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν·

[10] But we have not forsaken the Lord our God, and his priests, the sons of Aaron, and the Levites, minister to the Lord; and in their daily courses

[11] θυμιῶσιν τῷ κυρίῳ ὁλοκαυτώματα πρωὶ καὶ δείλης καὶ θυμίαμα συνθέσεως, καὶ προθέσεις ἄρτων ἐπὶ τῆς τραπέζης τῆς καθαρᾶς, καὶ ἡ λυχνία ἡ χρυσῆ καὶ οἱ λυχνοὶ τῆς καύσεως ἀνάψαι δείλης, ὅτι φυλάσσομεν ἡμεῖς τὰς φυλακὰς κυρίου τοῦ θεοῦ τῶν πατέρων ἡμῶν, καὶ ὑμεῖς ἐγκατελίπετε αὐτόν.

[11] they sacrifice to the Lord whole-burnt-offering, morning and evening, and compound incense, and *set* the shewbread on the pure table; and *there is* the golden candlestick, and the lamps for burning, to light in

the evening: for we keep the charge of the Lord God of our fathers; but ye have forsaken him.

[12] καὶ ἰδοὺ μεθ᾽ ἡμῶν ἐν ἀρχῇ κύριος καὶ οἱ ἱερεῖς αὐτοῦ καὶ αἱ σάλπιγγες τῆς σημασίας τοῦ σημαίνειν ἐφ᾽ ὑμᾶς. οἱ υἱοὶ τοῦ Ισραηλ, πολεμήσετε πρὸς κύριον θεὸν τῶν πατέρων ἡμῶν, ὅτι οὐκ εὐοδωθήσεται ὑμῖν. –

[12] And, behold, the Lord and his priests are with us at our head, and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Lord God of our fathers; for ye shall not prosper.

[13] καὶ Ιεροβοαμ ἀπέστρεψεν τὸ ἔνεδρον ἐλθεῖν αὐτῶν ἐκ τῶν ὄπισθεν· καὶ ἐγένετο ἔμπροσθεν Ιουδα, καὶ τὸ ἔνεδρον ἐκ τῶν ὄπισθεν.

[13] Now Jeroboam had caused an ambush to come round upon him from behind: and he *himself* was before Juda, and the ambush behind.

[14] καὶ ἀπέστρεψεν Ιουδας, καὶ ἰδοὺ αὐτοῖς ὁ πόλεμος ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν ὄπισθεν, καὶ ἐβόησαν πρὸς κύριον, καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξιν.

[14] And Juda looked back, and, behold, the battle *was* against them before and behind: and they cried to the Lord, and the priests sounded with the trumpets.

[15] καὶ ἐβόησαν ἄνδρες Ιουδα, καὶ ἐγένετο ἐν τῷ βοᾶν ἄνδρας Ιουδα καὶ κύριος ἐπάταξεν τὸν Ιεροβοαμ καὶ τὸν Ισραηλ ἐναντίον Αβια καὶ Ιουδα.

[15] And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that the Lord smote Jeroboam and Israel before Abia and Juda.

[16] καὶ ἔφυγον οἱ υἱοὶ Ισραηλ ἀπὸ προσώπου Ιουδα, καὶ παρέδωκεν αὐτοὺς κύριος εἰς τὰς χεῖρας αὐτῶν.

[16] And the children of Israel fled from before Juda; and the Lord delivered them into their hands.

[17] καὶ ἐπάταξεν ἐν αὐτοῖς Αβια καὶ ὁ λαὸς αὐτοῦ πληγὴν μεγάλην, καὶ ἔπεσον τραυματίαι ἀπὸ Ισραηλ πεντακόσιαι χιλιάδες ἄνδρες δυνατοί.

[17] And Abia and his people smote them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men.

[18] καὶ ἐταπεινώθησαν οἱ υἱοὶ Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ κατίσχυσαν οἱ υἱοὶ Ιουδα, ὅτι ἤλπισαν ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν.

[18] So the children of Israel were brought low in that day, and the children of Juda prevailed, because they trusted on the Lord God of their fathers.

[19] καὶ κατεδίωξεν Αβια ὀπίσω Ιεροβοαμ καὶ προκατελάβετο παρ᾽ αὐτοῦ πόλεις, τὴν Βαιθηλ καὶ τὰς κώμας αὐτῆς καὶ τὴν Ισανα καὶ τὰς κώμας αὐτῆς καὶ τὴν Εφρων καὶ τὰς κώμας αὐτῆς.

[19] And Abia pursued after Jeroboam, and he took from him the cities, Baethel and her towns, and Jesyna and her towns, and Ephron and her towns.

[20] καὶ οὐκ ἔσχεν ἰσχὺν Ιεροβοαμ ἔτι πάσας τὰς ἡμέρας Αβια, καὶ ἐπάταξεν αὐτὸν κύριος, καὶ ἐτελεύτησεν.

[20] And Jeroboam did not recover strength again all the days of Abia: and the Lord smote him, and he died.

[21] Καὶ κατίσχυσεν Αβια καὶ ἔλαβεν ἑαυτῷ γυναῖκας δέκα τέσσαρας καὶ ἐγέννησεν υἱοὺς εἴκοσι δύο καὶ θυγατέρας δέκα ἕξ.

[21] But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

[22] καὶ οἱ λοιποὶ λόγοι Αβια καὶ αἱ πράξεις αὐτοῦ καὶ οἱ λόγοι αὐτοῦ γεγραμμένοι ἐπὶ βιβλίῳ τοῦ προφήτου Αδδω.

[22] And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

CHAPTER 14

[23] καὶ ἀπέθανεν Αβια μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ασα υἱὸς αὐτοῦ ἀντ αὐτοῦ. Ἐν ταῖς ἡμέραις Ασα ἡσύχασεν ἡ γῆ Ιουδα ἔτη δέκα.

[1] And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Juda had rest ten years.

[1] καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθὲς ἐνώπιον κυρίου θεοῦ αὐτοῦ.

[2] And he did that which was good and right in the sight of the Lord his God.

[2] καὶ ἀπέστησεν τὰ θυσιαστήρια τῶν ἀλλοτρίων καὶ τὰ ὑψηλὰ καὶ συνέτριψεν τὰς στήλας καὶ ἐξέκοψεν τὰ ἄλση

[3] And he removed the altars of the strange *gods*, and the high places, and broke the pillars in pieces, and cut down the groves:

[3] καὶ εἶπεν τῷ Ιουδα ἐκζητῆσαι τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ποιῆσαι τὸν νόμον καὶ τὰς ἐντολάς.

[4] and he told Juda to seek earnestly the Lord God of their fathers, and to perform the law and commandments.

[4] καὶ ἀπέστησεν ἀπὸ πασῶν τῶν πόλεων Ιουδα τὰ θυσιαστήρια καὶ τὰ εἴδωλα. καὶ εἰρήνευσεν·

[5] And he removed from all the cities of Juda the altars and the idols, and established in quietness

[5] πόλεις τειχήρεις ἐν γῇ Ιουδα, ὅτι εἰρήνευσεν ἡ γῆ· καὶ οὐκ ἦν αὐτῷ πόλεμος ἐν τοῖς ἔτεσιν τούτοις, ὅτι κατέπαυσεν αὐτῷ κύριος.

[6] fortified cities in the land of Juda; for the land was quiet, and he had no war in these years; for the Lord gave him rest.

[6] καὶ εἶπεν τῷ Ιουδα Οἰκοδομήσωμεν τὰς πόλεις ταύτας καὶ ποιήσωμεν τείχη καὶ πύργους καὶ πύλας καὶ μοχλοὺς ἐν ᾧ τῆς γῆς κυριεύσομεν, ὅτι καθὼς ἐξεζητήσαμεν κύριον θεὸν ἡμῶν, ἐξεζήτησεν ἡμᾶς καὶ κατέπαυσεν ἡμᾶς κυκλόθεν καὶ εὐόδωσεν ἡμῖν.

[7] And he said to Juda, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for as we have sought out the Lord our God, he has sought out us, and has given us rest round about, and prospered us.

[7] καὶ ἐγένετο τῷ Ασα δύναμις ὁπλοφόρων αἰρόντων θυρεοὺς καὶ δόρατα ἐν γῇ Ιουδα τριακόσιαι χιλιάδες καὶ ἐν γῇ Βενιαμιν πελτασταὶ καὶ τοξόται διακόσιαι καὶ πεντήκοντα χιλιάδες, πάντες οὗτοι πολεμισταὶ δυνάμεως.

[8] And Asa had a force of armed men bearing shields and spears in the land of Juda, *even* three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

[8] Καὶ ἐξῆλθεν ἐπ᾽ αὐτοὺς Ζαρε ὁ Αἰθίοψ ἐν δυνάμει, ἐν χιλίαις χιλιάσιν καὶ ἅρμασιν τριακοσίοις, καὶ ἦλθεν ἕως Μαρισα.

[9] And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa.

[9] καὶ ἐξῆλθεν Ασα εἰς συνάντησιν αὐτῷ καὶ παρετάξατο πόλεμον ἐν τῇ φάραγγι κατὰ βορρᾶν Μαρισης.

[10] And Asa went out to meet him, and set the battle in array in the valley north of Maresa.

[10] καὶ ἐβόησεν Ασα πρὸς κύριον θεὸν αὐτοῦ καὶ εἶπεν Κύριε, οὐκ ἀδυνατεῖ παρὰ σοὶ σῴζειν ἐν πολλοῖς καὶ ἐν ὀλίγοις· κατίσχυσον ἡμᾶς, κύριε ὁ θεὸς ἡμῶν, ὅτι ἐπὶ σοὶ πεποίθαμεν καὶ ἐπὶ τῷ ὀνόματί σου ἤλθαμεν ἐπὶ τὸ πλῆθος τὸ πολὺ τοῦτο· κύριε ὁ θεὸς ἡμῶν, μὴ κατισχυσάτω πρὸς σὲ ἄνθρωπος.

[11] And Asa cried to the Lord his God, and said, O Lord, it is not impossible with thee to save by many or by few: strengthen us, O Lord our God; for we trust in thee, and in thy name have we come against this great multitude. O Lord our God, let not man prevail against thee.

[11] καὶ ἐπάταξεν κύριος τοὺς Αἰθίοπας ἐναντίον Ιουδα, καὶ ἔφυγον οἱ Αἰθίοπες·

[12] And the Lord smote the Ethiopians before Juda; and the Ethiopians fled.

[12] καὶ κατεδίωξεν Ασα καὶ ὁ λαὸς αὐτοῦ ἕως Γεδωρ, καὶ ἔπεσον Αἰθίοπες ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, ὅτι συνετρίβησαν ἐνώπιον κυρίου καὶ ἐναντίον τῆς δυνάμεως αὐτοῦ· καὶ ἐσκύλευσαν σκῦλα πολλά.

[13] And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before the Lord, and before his host; and they took many spoils.

[13] καὶ ἐξέκοψαν τὰς κώμας αὐτῶν κύκλῳ Γεδωρ, ὅτι ἐγενήθη ἔκστασις κυρίου ἐπ᾽ αὐτούς, καὶ ἐσκύλευσαν πάσας τὰς πόλεις αὐτῶν, ὅτι πολλὰ σκῦλα ἐγενήθη αὐτοῖς·

[14] And they destroyed their towns roundabout Gedor; for a terror of the Lord was upon them: and they spoiled all their cities, for they had much spoil.

[14] καί γε σκηνὰς κτήσεων, τοὺς Αμαζονεῖς, ἐξέκοψαν καὶ ἔλαβον πρόβατα πολλὰ καὶ καμήλους καὶ ἐπέστρεψαν εἰς Ιερουσαλημ.

[15] Also they destroyed the tents of cattle, and the Alimazons, and took many sheep and camels, and returned to Jerusalem.

CHAPTER 15

[1] Καὶ Αζαριας υἱὸς Ωδηδ, ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου,

[1] And Azarias the son of Oded — upon him came the Spirit of the Lord,

[2] καὶ ἐξῆλθεν εἰς ἀπάντησιν Ασα καὶ παντὶ Ιουδα καὶ Βενιαμιν καὶ εἶπεν Ἀκούσατέ μου, Ασα καὶ πᾶς Ιουδα καὶ Βενιαμιν· κύριος μεθ᾽ ὑμῶν ἐν τῷ εἶναι ὑμᾶς μετ᾽ αὐτοῦ, καὶ ἐὰν ἐκζητήσητε αὐτόν, εὑρεθήσεται ὑμῖν, καὶ ἐὰν ἐγκαταλίπητε αὐτόν, ἐγκαταλείψει ὑμᾶς.

[2] and he went out to meet Asa, and all Juda and Benjamin, and said, Hear me, Asa, and all Juda and Benjamin. The Lord *is* with you, while ye are with him; and if ye seek him out, he will be found of you; but if ye forsake him, he will forsake you.

[3] καὶ ἡμέραι πολλαὶ τῷ Ισραηλ ἐν οὐ θεῷ ἀληθινῷ καὶ οὐχ ἱερέως ὑποδεικνύοντος καὶ ἐν οὐ νόμῳ·

[3] And Israel *has been* a long time without the true God, and without a priest to expound *the truth*, and without the law.

[4] καὶ ἐπιστρέψει ἐπὶ κύριον θεὸν Ισραηλ, καὶ εὑρεθήσεται αὐτοῖς.

[4] But he shall turn them to the Lord God of Israel, and he will be found of them.

[5] καὶ ἐν ἐκείνῳ τῷ καιρῷ οὐκ ἔστιν εἰρήνη τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ, ὅτι ἔκστασις κυρίου ἐπὶ πάντας τοὺς κατοικοῦντας τὰς χώρας.

[5] And in that time there is no peace to one going out, or to one coming in, for the terror of the Lord is upon all that inhabit the lands.

[6] καὶ πολεμήσει ἔθνος πρὸς ἔθνος καὶ πόλις πρὸς πόλιν, ὅτι ὁ θεὸς ἐξέστησεν αὐτοὺς ἐν πάσῃ θλίψει.

[6] And nation shall fight against nation, and city against city; for God has confounded them with every *kind of* affliction.

[7] καὶ ὑμεῖς ἰσχύσατε, καὶ μὴ ἐκλυέσθωσαν αἱ χεῖρες ὑμῶν, ὅτι ἔστιν μισθὸς τῇ ἐργασίᾳ ὑμῶν. –

[7] But be ye strong, and let not your hands be weakened: for there is a reward for your work.

[8] καὶ ἐν τῷ ἀκοῦσαι τοὺς λόγους τούτους καὶ τὴν προφητείαν Αδαδ τοῦ προφήτου καὶ κατίσχυσεν καὶ ἐξέβαλεν τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ιουδα καὶ Βενιαμιν καὶ ἀπὸ τῶν πόλεων, ὧν κατέσχεν ἐν ὄρει Εφραιμ, καὶ ἐνεκαίνισεν τὸ θυσιαστήριον κυρίου, ὃ ἦν ἔμπροσθεν τοῦ ναοῦ κυρίου.

[8] And when *Asa* heard these words, and the prophesy of Adad the prophet, then he strengthened himself, and cast out the abominations from all the land of Juda and Benjamin, and from the cities which Jeroboam possessed, in mount Ephraim, and he renewed the altar of the Lord, which was before the temple of the Lord.

[9] καὶ ἐξεκκλησίασεν τὸν Ιουδαν καὶ Βενιαμιν καὶ τοὺς προσηλύτους τοὺς παροικοῦντας μετ᾽ αὐτοῦ ἀπὸ Εφραιμ καὶ ἀπὸ Μανασση καὶ ἀπὸ Συμεων, ὅτι προσετέθησαν πρὸς αὐτὸν πολλοὶ τοῦ Ισραηλ ἐν τῷ ἰδεῖν αὐτοὺς ὅτι κύριος ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ.

[9] And he assembled Juda and Benjamin, and the strangers that dwelt with him, of Ephraim, and of Manasse, and of Symeon: for many of Israel were joined to him, when they saw that the Lord his God was with him.

[10] καὶ συνήχθησαν εἰς Ιερουσαλημ ἐν τῷ μηνὶ τῷ τρίτῳ ἐν τῷ πεντεκαιδεκάτῳ ἔτει τῆς βασιλείας Ασα.

[10] And they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

[11] καὶ ἔθυσεν τῷ κυρίῳ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπὸ τῶν σκύλων, ὧν ἤνεγκαν, μόσχους ἑπτακοσίους καὶ πρόβατα ἑπτακισχίλια.

[11] And he sacrificed to the Lord in that day of the spoils which they brought, seven hundred calves and seven thousand sheep.

[12] καὶ διῆλθεν ἐν διαθήκῃ ζητῆσαι κύριον θεὸν τῶν πατέρων αὐτῶν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς·

[12] And he entered into a covenant that they should seek the Lord God of their fathers with all their heart and with all their soul.

[13] καὶ πᾶς, ὃς ἐὰν μὴ ἐκζητήσῃ κύριον θεὸν Ισραηλ, ἀποθανεῖται ἀπὸ νεωτέρου ἕως πρεσβυτέρου, ἀπὸ ἀνδρὸς ἕως γυναικός.

[13] And that whoever should not seek the Lord God of Israel, should die, whether young or old, whether man or woman.

[14] καὶ ὤμοσαν ἐν τῷ κυρίῳ ἐν φωνῇ μεγάλῃ καὶ ἐν σάλπιγξιν καὶ ἐν κερατίναις.

[14] And they swore to the Lord with a loud voice, and with trumpets, and with cornets.

[15] καὶ ηὐφράνθησαν πᾶς Ιουδα περὶ τοῦ ὅρκου, ὅτι ἐξ ὅλης τῆς ψυχῆς ὤμοσαν καὶ ἐν πάσῃ θελήσει ἐζήτησαν αὐτόν, καὶ εὑρέθη αὐτοῖς καὶ κατέπαυσεν αὐτοῖς κύριος κυκλόθεν. –

[15] And all Juda rejoiced concerning the oath: for they swore with all their heart, and they sought him with all their desires; and he was found of them: and the Lord gave them rest round about.

[16] καὶ τὴν Μααχα τὴν μητέρα αὐτοῦ μετέστησεν τοῦ μὴ εἶναι τῇ Ἀστάρτῃ λειτουργοῦσαν καὶ κατέκοψεν τὸ εἴδωλον καὶ κατέκαυσεν ἐν χειμάρρῳ Κεδρων.

[16] And he removed Maacha his mother from being priestess to Astarte; and he cut down the idol, and burnt it in the brook of Kedron.

[17] πλὴν τὰ ὑψηλὰ οὐκ ἀπέστησαν, ἔτι ὑπῆρχεν ἐν τῷ Ισραηλ· ἀλλ᾽ ἡ καρδία Ασα ἐγένετο πλήρης πάσας τὰς ἡμέρας αὐτοῦ.

[17] Nevertheless they removed not the high places: they still existed in Israel: nevertheless the heart of Asa was perfect all his days.

[18] καὶ εἰσήνεγκεν τὰ ἅγια Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ τὰ ἅγια οἴκου κυρίου τοῦ θεοῦ, ἀργύριον καὶ χρυσίον καὶ σκεύη.

[18] And he brought in the holy things of David his father, and the holy things of the house of God, silver, and gold, and vessels.

[19] Καὶ πόλεμος οὐκ ἦν μετ᾽ αὐτοῦ ἕως τοῦ πέμπτου καὶ τριακοστοῦ ἔτους τῆς βασιλείας Ασα.

[19] And there was no war *waged* with him until the thirty-fifth year of the reign of Asa.

CHAPTER 16

[1] καὶ ἐν τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας Ασα ἀνέβη Βαασα βασιλεὺς Ισραηλ ἐπὶ Ιουδαν καὶ ᾠκοδόμησεν τὴν Ραμα τοῦ μὴ δοῦναι ἔξοδον καὶ εἴσοδον τῷ Ασα βασιλεῖ Ιουδα.

[1] And in the thirty-eighth year of the reign of Asa, the king of Israel went up against Juda, and built Rama, so as not to allow egress or ingress to Asa king of Juda.

[2] καὶ ἔλαβεν Ασα χρυσίον καὶ ἀργύριον ἐκ θησαυρῶν οἴκου κυρίου καὶ οἴκου τοῦ βασιλέως καὶ ἀπέστειλεν πρὸς τὸν υἱὸν τοῦ Αδερ βασιλέως Συρίας τὸν κατοικοῦντα ἐν Δαμασκῷ λέγων

[2] And Asa took silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent *them* to the son of Ader king of Syria, which dwelt in Damascus, saying,

[3] Διάθου διαθήκην ἀνὰ μέσον ἐμοῦ καὶ σοῦ καὶ ἀνὰ μέσον τοῦ πατρός μου καὶ ἀνὰ μέσον τοῦ πατρός σου· ἰδοὺ ἀπέσταλκά σοι χρυσίον καὶ ἀργύριον, δεῦρο καὶ διασκέδασον ἀπ' ἐμοῦ τὸν Βαασα βασιλέα Ισραηλ καὶ ἀπελθέτω ἀπ' ἐμοῦ.

[3] Make a covenant between me and thee, and between my father and thy father: behold, I have sent thee gold and silver: come, and turn away from me Baasa king of Israel, and let him depart from me.

[4] καὶ ἤκουσεν υἱὸς Αδερ τοῦ βασιλέως Ασα καὶ ἀπέστειλεν τοὺς ἄρχοντας τῆς δυνάμεως αὐτοῦ ἐπὶ τὰς πόλεις Ισραηλ καὶ ἐπάταξεν τὴν Ιων καὶ τὴν Δαν καὶ τὴν Αβελμαιν καὶ πάσας τὰς περιχώρους Νεφθαλι.

[4] And the son of Ader hearkened to king Asa, and sent the captains of his host against the cities of Israel; and smote Æon, and Dan, and Abelmain, and all the country round Nephthali.

[5] καὶ ἐγένετο ἐν τῷ ἀκοῦσαι Βαασα ἀπέλιπεν τοῦ μηκέτι οἰκοδομεῖν τὴν Ραμα καὶ κατέπαυσεν τὸ ἔργον αὐτοῦ.

[5] And it came to pass when Baasa heard *it* he left off building Rama, and put a stop to his work:

[6] καὶ Ασα ὁ βασιλεὺς ἔλαβεν πάντα τὸν Ιουδαν καὶ ἔλαβεν τοὺς λίθους τῆς Ραμα καὶ τὰ ξύλα αὐτῆς, ἃ ᾠκοδόμησεν Βαασα, καὶ ᾠκοδόμησεν ἐν

αὐτοῖς τὴν Γαβαε καὶ τὴν Μασφα. –

[6] then king Asa took all Juda, and took the stones of Rama, and its timber, *with* which Baasa *had* built; and he built with them Gabae and Maspha.

[7] καὶ ἐν τῷ καιρῷ ἐκείνῳ ἦλθεν Ανανι ὁ προφήτης πρὸς Ασα βασιλέα Ιουδα καὶ εἶπεν αὐτῷ Ἐν τῷ πεποιθέναι σε ἐπὶ βασιλέα Συρίας καὶ μὴ πεποιθέναι σε ἐπὶ κύριον θεόν σου, διὰ τοῦτο ἐσώθη δύναμις Συρίας ἀπὸ τῆς χειρός σου.

[7] And at that time came Anani the prophet to Asa king of Juda, and said to him, Because thou didst trust on the king of Syria, and didst not trust on the Lord thy God, therefore the army of Syria is escaped out of thy hand.

[8] οὐχ οἱ Αἰθίοπες καὶ Λίβυες ἦσαν εἰς δύναμιν πολλὴν εἰς θάρσος, εἰς ἱππεῖς εἰς πλῆθος σφόδρα; καὶ ἐν τῷ πεποιθέναι σε ἐπὶ κύριον παρέδωκεν εἰς τὰς χεῖράς σου.

[8] Were not the Ethiopians and Libyans a great force, in courage, in horsemen, in great numbers? and did not He deliver them into thy hands, because thou trustedst in the Lord?

[9] ὅτι οἱ ὀφθαλμοὶ κυρίου ἐπιβλέπουσιν ἐν πάσῃ τῇ γῇ κατισχῦσαι ἐν πάσῃ καρδίᾳ πλήρει πρὸς αὐτόν. ἠγνόηκας ἐπὶ τούτῳ· ἀπὸ τοῦ νῦν ἔσται μετὰ σοῦ πόλεμος.

[9] For the eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him. In this thou hast done foolishly; henceforth there shall be war with thee.

[10] καὶ ἐθυμώθη Ασα τῷ προφήτῃ καὶ παρέθετο αὐτὸν εἰς φυλακήν, ὅτι ὠργίσθη ἐπὶ τούτῳ· καὶ ἐλυμήνατο Ασα ἐν τῷ λαῷ ἐν τῷ καιρῷ ἐκείνῳ.

[10] And Asa was angry with the prophet, and put him in prison, for he was angry at this: and Asa vexed some of the people at that time.

[11] Καὶ ἰδοὺ οἱ λόγοι Ασα οἱ πρῶτοι καὶ οἱ ἔσχατοι γεγραμμένοι ἐν βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ.

[11] And, behold, the acts of Asa, the first and the last, *are* written in the book of the kings of Juda and Israel.

[12] καὶ ἐμαλακίσθη Ασα ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ τοὺς πόδας, ἕως σφόδρα ἐμαλακίσθη· καὶ ἐν τῇ μαλακίᾳ αὐτοῦ οὐκ ἐζήτησεν κύριον, ἀλλὰ τοὺς ἰατρούς.

[12] And Asa was diseased *in* his feet in the thirty-ninth year of his reign, until he was very ill: but in his disease he sought not to the Lord, but to the physicians.

[13] καὶ ἐκοιμήθη Ασα μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτελεύτησεν ἐν τῷ ἐνάτῳ καὶ τριακοστῷ ἔτει τῆς βασιλείας αὐτοῦ,

[13] And Asa slept with his fathers, and died in the fortieth year of his reign.

[14] καὶ ἔθαψαν αὐτὸν ἐν τῷ μνήματι, ᾧ ὤρυξεν ἑαυτῷ ἐν πόλει Δαυιδ, καὶ ἐκοίμισαν αὐτὸν ἐπὶ τῆς κλίνης καὶ ἔπλησαν ἀρωμάτων καὶ γένη μύρων μυρεψῶν καὶ ἐποίησαν αὐτῷ ἐκφορὰν μεγάλην ἕως σφόδρα.

[14] And they buried him in the sepulchre which he had dug for himself in the city of David, and they laid him on a bed, and filled *it* with spices and *all* kinds of perfumes of the apothecaries; and they made for him a very great funeral.

CHAPTER 17

[1] Καὶ ἐβασίλευσεν Ιωσαφατ υἱὸς αὐτοῦ ἀντ αὐτοῦ, καὶ κατίσχυσεν Ιωσαφατ ἐπὶ τὸν Ισραηλ.

[1] And Josaphat his son reigned in his stead, Josaphat strengthened himself against Israel.

[2] καὶ ἔδωκεν δύναμιν ἐν πάσαις ταῖς πόλεσιν Ιουδα ταῖς ὀχυραῖς καὶ κατέστησεν ἡγουμένους ἐν πάσαις ταῖς πόλεσιν Ιουδα καὶ ἐν πόλεσιν Εφραιμ, ἃς προκατελάβετο Ασα ὁ πατὴρ αὐτοῦ.

[2] And he put garrisons in all the strong cities of Juda, and appointed captains in all the cities of Juda, and in the cities of Ephraim, which Asa his father had taken.

[3] καὶ ἐγένετο κύριος μετὰ Ιωσαφατ, ὅτι ἐπορεύθη ἐν ὁδοῖς τοῦ πατρὸς αὐτοῦ ταῖς πρώταις καὶ οὐκ ἐξεζήτησεν τὰ εἴδωλα,

[3] And the Lord was with Josaphat, for he walked in the first ways of his father, and did not seek to idols;

[4] ἀλλὰ κύριον τὸν θεὸν τοῦ πατρὸς αὐτοῦ ἐξεζήτησεν καὶ ἐν ταῖς ἐντολαῖς τοῦ πατρὸς αὐτοῦ ἐπορεύθη, καὶ οὐχ ὡς τοῦ Ισραηλ τὰ ἔργα.

[4] but he sought to the Lord God of his father, and walked in the commandments of his father, and not according to the works of Israel.

[5] καὶ κατηύθυνεν κύριος τὴν βασιλείαν ἐν χειρὶ αὐτοῦ, καὶ ἔδωκεν πᾶς Ιουδα δῶρα τῷ Ιωσαφατ, καὶ ἐγένετο αὐτῷ πλοῦτος καὶ δόξα πολλή.

[5] And the Lord prospered the kingdom in his hand; and all Juda gave gifts to Josaphat; and he had great wealth and glory.

[6] καὶ ὑψώθη καρδία αὐτοῦ ἐν ὁδῷ κυρίου, καὶ ἔτι ἐξῆρεν τὰ ὑψηλὰ καὶ τὰ ἄλση ἀπὸ τῆς γῆς Ιουδα.

[6] And his heart was exalted in the way of the Lord; and he removed the high places and the groves from the land of Juda.

[7] καὶ ἐν τῷ τρίτῳ ἔτει τῆς βασιλείας αὐτοῦ ἀπέστειλεν τοὺς ἡγουμένους αὐτοῦ καὶ τοὺς υἱοὺς τῶν δυνατῶν, τὸν Αβδιαν καὶ Ζαχαριαν καὶ Ναθαναηλ καὶ Μιχαιαν, διδάσκειν ἐν πόλεσιν Ιουδα,

[7] And in the third year of his reign, he sent his chief men, and his mighty men, Abdias and Zacharias, and Nathanael, and Michaias, to teach in the cities of Juda.

[8] καὶ μετ᾽ αὐτῶν οἱ Λευῖται Σαμουιας καὶ Ναθανιας καὶ Ζαβδιας καὶ Ασιηλ καὶ Σεμιραμωθ καὶ Ιωναθαν καὶ Αδωνιας καὶ Τωβιας οἱ Λευῖται, καὶ μετ᾽ αὐτῶν Ελισαμα καὶ Ιωραμ οἱ ἱερεῖς,

[8] And with them *were* the Levites, Samaias, and Nathanias, and Zabdias, and Asiel, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Tobadonias, Levites, and with them Elisama and Joram, the priests.

[9] καὶ ἐδίδασκον ἐν Ιουδα, καὶ μετ᾽ αὐτῶν βύβλος νόμου κυρίου, καὶ διῆλθον ἐν ταῖς πόλεσιν Ιουδα καὶ ἐδίδασκον τὸν λαόν.

[9] And they taught in Juda, and *there was* with them the book of the law of the Lord, and they passed through the cities of Juda, and taught the people.

[10] καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσαις ταῖς βασιλείαις τῆς γῆς ταῖς κύκλῳ Ιουδα, καὶ οὐκ ἐπολέμουν πρὸς Ιωσαφατ·

[10] And a terror of the Lord was upon all the kingdoms of the land round about Juda, and they made no war against Josaphat.

[11] καὶ ἀπὸ τῶν ἀλλοφύλων ἔφερον τῷ Ιωσαφατ δῶρα καὶ ἀργύριον καὶ δόματα, καὶ οἱ Ἄραβες ἔφερον αὐτῷ κριοὺς προβάτων ἑπτακισχιλίους ἑπτακοσίους.

[11] And *some* of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams.

[12] καὶ ἦν Ιωσαφατ πορευόμενος μείζων ἕως εἰς ὕψος καὶ ᾠκοδόμησεν οἰκήσεις ἐν τῇ Ιουδαίᾳ καὶ πόλεις ὀχυράς.

[12] And Josaphat increased in greatness exceedingly, and built in Judea places of abode, and strong cities.

[13] καὶ ἔργα πολλὰ ἐγένετο αὐτῷ ἐν τῇ Ιουδαίᾳ καὶ ἄνδρες πολεμισταὶ δυνατοὶ ἰσχύοντες ἐν Ιερουσαλημ.

[13] And he had many works in Judea: and the mighty men of war, *the men* of strength, *were* in Jerusalem.

[14] καὶ οὗτος ἀριθμὸς αὐτῶν κατ᾽ οἴκους πατριῶν αὐτῶν· τῷ Ιουδα χιλίαρχοι, Εδνας ὁ ἄρχων καὶ μετ᾽ αὐτοῦ υἱοὶ δυνατοὶ δυνάμεως τριακόσιαι χιλιάδες·

[14] And this *is* their number according to the houses of their fathers; even the captains of thousands in Juda *were*, Ednas the chief, and with him mighty men of strength three hundred thousand.

[15] καὶ μετ᾽ αὐτὸν Ιωαναν ὁ ἡγούμενος καὶ μετ᾽ αὐτοῦ διακόσιαι ὀγδοήκοντα χιλιάδες·

[15] And after him, Joanan the captain, and with him two hundred eighty thousand.

[16] καὶ μετ᾽ αὐτὸν Αμασιας ὁ τοῦ Ζαχρι ὁ προθυμούμενος τῷ κυρίῳ καὶ μετ᾽ αὐτοῦ διακόσιαι χιλιάδες δυνατοὶ δυνάμεως.

[16] And after him Amasias the *son* of Zari, who was zealous for the Lord; and with him two hundred thousand mighty men of strength.

[17] καὶ ἐκ τοῦ Βενιαμιν δυνατὸς δυνάμεως Ελιαδα καὶ μετ᾽ αὐτοῦ τοξόται καὶ πελτασταὶ διακόσιαι χιλιάδες·

[17] And out of Benjamin *there was* a mighty man of strength, even Eliada, and with him two hundred thousand archers and targeteers.

[18] καὶ μετ᾽ αὐτὸν Ιωζαβαδ καὶ μετ᾽ αὐτοῦ ἑκατὸν ὀγδοήκοντα χιλιάδες δυνατοὶ πολέμου.

[18] And after him Jozabad, and with him a hundred and eighty thousand mighty men of war.

[19] οὗτοι οἱ λειτουργοῦντες τῷ βασιλεῖ ἐκτὸς ὧν ἔδωκεν ὁ βασιλεὺς ἐν ταῖς πόλεσιν ταῖς ὀχυραῖς ἐν πάσῃ τῇ Ιουδαίᾳ.

[19] These were the king’s servants besides those whom the king put in the strong cities in all Judea.

CHAPTER 18

[1] Καὶ ἐγενήθη τῷ Ιωσαφατ ἔτι πλοῦτος καὶ δόξα πολλή, καὶ ἐπεγαμβρεύσατο ἐν οἴκῳ Αχααβ.

[1] And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab.

[2] καὶ κατέβη διὰ τέλους ἐτῶν πρὸς Αχααβ εἰς Σαμάρειαν, καὶ ἔθυσεν αὐτῷ Αχααβ πρόβατα καὶ μόσχους πολλοὺς καὶ τῷ λαῷ τῷ μετ᾽ αὐτοῦ καὶ ἠπάτα αὐτὸν τοῦ συναναβῆναι μετ᾽ αὐτοῦ εἰς Ραμωθ τῆς Γαλααδίτιδος.

[2] And he went down after a term of years to Achaab to Samaria: and Achaab slew for him sheep and calves, in abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Galaad.

[3] καὶ εἶπεν Αχααβ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ βασιλέα Ιουδα Πορεύσῃ μετ᾽ ἐμοῦ εἰς Ραμωθ τῆς Γαλααδίτιδος; καὶ εἶπεν αὐτῷ Ὡς ἐγώ, οὕτως καὶ σύ· ὡς ὁ λαός σου, καὶ ὁ λαός μου μετὰ σοῦ εἰς πόλεμον.

[3] And Achaab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of the country of Galaad? And he said to him, As I *am*, so also *art* thou, as thy people, *so* also *is* my people with thee for the war.

[4] καὶ εἶπεν Ιωσαφατ πρὸς βασιλέα Ισραηλ Ζήτησον δὴ σήμερον τὸν κύριον.

[4] And Josaphat said to the king of Israel, Seek, I pray thee, the Lord to-day.

[5] καὶ συνήγαγεν ὁ βασιλεὺς Ισραηλ τοὺς προφήτας, τετρακοσίους ἄνδρας, καὶ εἶπεν αὐτοῖς Εἰ πορευθῶ εἰς Ραμωθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπαν Ἀνάβαινε, καὶ δώσει ὁ θεὸς εἰς τὰς χεῖρας τοῦ βασιλέως.

[5] And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, and God shall deliver *it* into the hands of the king.

[6] καὶ εἶπεν Ιωσαφατ Οὐκ ἔστιν ὧδε προφήτης τοῦ κυρίου ἔτι καὶ ἐπιζητήσομεν παρ᾽ αὐτοῦ;

[6] And Josaphat said, Is there not here a prophet of the Lord besides, that we may enquire of him?

[7] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Ἔτι ἀνὴρ εἷς τοῦ ζητῆσαι τὸν κύριον δι᾽ αὐτοῦ, καὶ ἐγὼ ἐμίσησα αὐτόν, ὅτι οὐκ ἔστιν προφητεύων περὶ ἐμοῦ εἰς ἀγαθά, ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ εἰς κακά, οὗτος Μιχαιας υἱὸς Ιεμλα. καὶ εἶπεν Ιωσαφατ Μὴ λαλείτω ὁ βασιλεὺς οὕτως.

[7] And the king of Israel said to Josaphat, There is yet one man by whom to enquire of the Lord; but I hate him, for he does not prophesy concerning me for good, for all his days *are* for evil: this *is* Michaias the son of Jembla. And Josaphat said, Let not the king say so.

[8] καὶ ἐκάλεσεν ὁ βασιλεὺς Ισραηλ εὐνοῦχον ἕνα καὶ εἶπεν Τάχος Μιχαιαν υἱὸν Ιεμλα.

[8] And the king called an eunuch, and said, *Fetch* quickly Michaias the son of Jembla.

[9] καὶ βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα καθήμενοι ἕκαστος ἐπὶ θρόνου αὐτοῦ καὶ ἐνδεδυμένοι στολὰς καθήμενοι ἐν τῷ εὐρυχώρῳ θύρας πύλης Σαμαρείας, καὶ πάντες οἱ προφῆται ἐπροφήτευον ἐναντίον αὐτῶν.

[9] And the king of Israel and Josaphat king of Juda were sitting each on his throne, and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria: and all the prophets were prophesying before them.

[10] καὶ ἐποίησεν ἑαυτῷ Σεδεκιας υἱὸς Χανανα κέρατα σιδηρᾶ καὶ εἶπεν Τάδε λέγει κύριος Ἐν τούτοις κερατιεῖς τὴν Συρίαν, ἕως ἂν συντελεσθῇ.

[10] And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith the Lord, With these thou shalt thrust Syria until it be consumed.

[11] καὶ πάντες οἱ προφῆται ἐπροφήτευον οὕτως λέγοντες Ἀνάβαινε εἰς Ραμωθ Γαλααδ καὶ εὐοδωθήσῃ, καὶ δώσει κύριος εἰς χεῖρας τοῦ βασιλέως.

[11] And all the prophets prophesied so, saying, Go up to Ramoth Galaad, and thou shalt prosper; and the Lord shall deliver it into the hands of the king.

[12] καὶ ὁ ἄγγελος ὁ πορευθεὶς τοῦ καλέσαι τὸν Μιχαιαν ἐλάλησεν αὐτῷ λέγων Ἰδοὺ ἐλάλησαν οἱ προφῆται ἐν στόματι ἑνὶ ἀγαθὰ περὶ τοῦ βασιλέως, καὶ ἔστωσαν δὴ οἱ λόγοι σου ὡς ἑνὸς αὐτῶν, καὶ λαλήσεις ἀγαθά.

[12] And the messenger that went to call Michaias spoke to him, saying, Behold, the prophets have spoken favourably concerning the king with one mouth; let now, I pray thee, thy words be as *the words* of one of them, and do thou speak good things.

[13] καὶ εἶπεν Μιχαιας Ζῇ κύριος ὅτι ὃ ἐὰν εἴπῃ ὁ θεὸς πρός με, αὐτὸ λαλήσω.

[13] And Michaias said, *As* the Lord lives, whatever God shall say to me, that will I speak.

[14] καὶ ἦλθεν πρὸς τὸν βασιλέα, καὶ εἶπεν αὐτῷ ὁ βασιλεύς Μιχαια, εἰ πορευθῶ εἰς Ραμωθ Γαλααδ εἰς πόλεμον ἢ ἐπίσχω; καὶ εἶπεν Ἀνάβαινε καὶ εὐοδώσεις, καὶ δοθήσονται εἰς χεῖρας ὑμῶν.

[14] And he came to the king, and the king said to him, Michaias, shall I go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up, and thou shalt prosper, and they shall be given into your hands.

[15] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ποσάκις ὁρκίζω σε ἵνα μὴ λαλήσῃς πρός με πλὴν ἀλήθειαν ἐν ὀνόματι κυρίου;

[15] And the king said to him, How often shall I solemnly charge thee that thou speak to me nothing but truth in the name of the Lord?

[16] καὶ εἶπεν Εἶδον τὸν Ισραηλ διεσπαρμένους ἐν τοῖς ὄρεσιν ὡς πρόβατα οἷς οὐκ ἔστιν ποιμήν, καὶ εἶπεν κύριος Οὐκ ἔχουσιν ἡγούμενον, ἀναστρεφέτωσαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ.

[16] And he said, I saw Israel scattered on the mountains, as sheep without a shepherd: and the Lord said, These have no commander; let each return to his home in peace.

[17] καὶ εἶπεν ὁ βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Οὐκ εἶπά σοι ὅτι οὐ προφητεύει περὶ ἐμοῦ ἀγαθά, ἀλλ᾽ ἢ κακά;

[17] And the king of Israel said to Josaphat, Said I not to thee, that he would not prophesy concerning me good, but evil?

[18] καὶ εἶπεν Οὐχ οὕτως, ἀκούσατε λόγον κυρίου· εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα δύναμις τοῦ οὐρανοῦ εἱστήκει ἐκ δεξιῶν αὐτοῦ καὶ ἐξ ἀριστερῶν αὐτοῦ.

[18] But he said, Not so. Hear ye the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven stood by on his right hand and on his left.

[19] καὶ εἶπεν κύριος Τίς ἀπατήσει τὸν Αχααβ βασιλέα Ισραηλ καὶ ἀναβήσεται καὶ πεσεῖται ἐν Ραμωθ Γαλααδ; καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος εἶπεν οὕτως.

[19] And the Lord said, Who will deceive Achaab king of Israel, that he may go up, and fall in Ramoth Galaad? And one spoke this way, and another spoke that way.

[20] καὶ ἐξῆλθεν τὸ πνεῦμα καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν Ἐγὼ ἀπατήσω αὐτόν. καὶ εἶπεν κύριος Ἐν τίνι;

[20] And there came forth a spirit, and stood before the Lord, and said, I will deceive him. And the Lord said, Whereby?

[21] καὶ εἶπεν Ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ. καὶ εἶπεν Ἀπατήσεις καὶ δυνήσῃ, ἔξελθε καὶ ποίησον οὕτως.

[21] And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And *the Lord* said, Thou shalt deceive *him*, and shalt prevail: go forth, and do so.

[22] καὶ νῦν ἰδοὺ ἔδωκεν κύριος πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν σου τούτων, καὶ κύριος ἐλάλησεν ἐπὶ σὲ κακά.

[22] And now, behold, the Lord has put a false spirit in the mouth of these thy prophets, and the Lord has spoken evil against thee.

[23] καὶ ἤγγισεν Σεδεκιας υἱὸς Χανανα καὶ ἐπάταξεν τὸν Μιχαιαν ἐπὶ τὴν σιαγόνα καὶ εἶπεν αὐτῷ Ποίᾳ τῇ ὁδῷ παρῆλθεν πνεῦμα κυρίου παρ᾽ ἐμοῦ τοῦ λαλῆσαι πρὸς σέ;

[23] Then Sedekias the son of Chanaan drew near, and smote Michaias on the cheek, and said to him, By what way passed the Spirit of the Lord from me to speak to thee?

[24] καὶ εἶπεν Μιχαιας Ἰδοὺ ὄψῃ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ἐν ᾗ εἰσελεύσῃ ταμίειον ἐκ ταμιείου τοῦ κατακρυβῆναι.

[24] And Michaias said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

[25] καὶ εἶπεν βασιλεὺς Ισραηλ Λάβετε τὸν Μιχαιαν καὶ ἀποστρέψατε πρὸς Εμηρ ἄρχοντα τῆς πόλεως καὶ πρὸς Ιωας ἄρχοντα υἱὸν τοῦ βασιλέως

[25] And the king of Israel said, Take Michaias, and carry him back to Emer the governor of the city, and to Joas the captain, the king's son;

[26] καὶ ἐρεῖς Οὕτως εἶπεν ὁ βασιλεύς Ἀπόθεσθε τοῦτον εἰς οἶκον φυλακῆς, καὶ ἐσθιέτω ἄρτον θλίψεως καὶ ὕδωρ θλίψεως ἕως τοῦ ἐπιστρέψαι με ἐν εἰρήνῃ.

[26] and ye shall say, Thus said the king, Put this fellow into the prison house, and let him eat the bread of affliction, and *drink* the water of affliction, until I return in peace.

[27] καὶ εἶπεν Μιχαιας Ἐὰν ἐπιστρέφων ἐπιστρέψῃς ἐν εἰρήνῃ, οὐκ ἐλάλησεν κύριος ἐν ἐμοί· ἀκούσατε λαοὶ πάντες.

[27] And Michaias said, If thou do at all return in peace, the Lord has not spoken by me. And he said, Hear, all ye people.

[28] Καὶ ἀνέβη βασιλεὺς Ισραηλ καὶ Ιωσαφατ βασιλεὺς Ιουδα εἰς Ραμωθ Γαλααδ.

[28] So the king of Israel, and Josaphat king of Juda, went up to Ramoth Galaad.

[29] καὶ εἶπεν βασιλεὺς Ισραηλ πρὸς Ιωσαφατ Κατακαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἔνδυσαι τὸν ἱματισμόν μου· καὶ συνεκαλύψατο βασιλεὺς Ισραηλ καὶ εἰσῆλθεν εἰς τὸν πόλεμον.

[29] And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my raiment. so the king of Israel disguised himself, and entered into the battle.

[30] καὶ βασιλεὺς Συρίας ἐνετείλατο τοῖς ἄρχουσιν τῶν ἁρμάτων τοῖς μετ᾽ αὐτοῦ λέγων Μὴ πολεμεῖτε τὸν μικρὸν καὶ τὸν μέγαν, ἀλλ᾽ ἢ τὸν βασιλέα Ισραηλ μόνον.

[30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight neither against small nor great, but only against the king of Israel.

[31] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων τὸν Ιωσαφατ, καὶ αὐτοὶ εἶπαν Βασιλεὺς Ισραηλ ἐστίν, καὶ ἐκύκλωσαν αὐτὸν τοῦ πολεμεῖν· καὶ ἐβόησεν Ιωσαφατ, καὶ κύριος ἔσωσεν αὐτόν, καὶ ἀπέστρεψεν αὐτοὺς ὁ θεὸς ἀπ᾽ αὐτοῦ.

[31] And it came to pass, when the captains of the chariots saw Josaphat, that they said, It is the king of Israel: and they compassed him about to fight against him: and Josaphat cried out, and the Lord delivered him; and God turned them away from him.

[32] καὶ ἐγένετο ὡς εἶδον οἱ ἄρχοντες τῶν ἁρμάτων ὅτι οὐκ ἦν βασιλεὺς Ισραηλ, καὶ ἀπέστρεψαν ἀπ᾽ αὐτοῦ.

[32] And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned away from him.

[33] καὶ ἀνὴρ ἐνέτεινεν τόξον εὐστόχως καὶ ἐπάταξεν τὸν βασιλέα Ισραηλ ἀνὰ μέσον τοῦ πνεύμονος καὶ ἀνὰ μέσον τοῦ θώρακος. καὶ εἶπεν τῷ ἡνιόχῳ Ἐπίστρεφε τὴν χεῖρά σου καὶ ἐξάγαγέ με ἐκ τοῦ πολέμου, ὅτι ἐπόνεσα.

[33] And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded.

[34] καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς Ισραηλ ἦν ἑστηκὼς ἐπὶ τοῦ ἅρματος ἕως ἑσπέρας ἐξ ἐναντίας Συρίας καὶ ἀπέθανεν δύνοντος τοῦ ἡλίου.

[34] And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

CHAPTER 19

[1] Καὶ ἀπέστρεψεν Ιωσαφατ βασιλεὺς Ιουδα εἰς τὸν οἶκον αὐτοῦ ἐν εἰρήνῃ εἰς Ιερουσαλημ.

[1] And Josaphat king of Juda returned to his house at Jerusalem.

[2] καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῦ Ιου ὁ τοῦ Ανανι ὁ προφήτης καὶ εἶπεν αὐτῷ Βασιλεῦ Ιωσαφατ, εἰ ἁμαρτωλῷ σὺ βοηθεῖς ἢ μισουμένῳ ὑπὸ κυρίου φιλιάζεις; διὰ τοῦτο ἐγένετο ἐπὶ σὲ ὀργὴ παρὰ κυρίου·

[2] And there went out to meet him Jeu the prophet the son of Anani, and said to him, King Josaphat, doest thou help a sinner, or act friendly towards one hated of the Lord? Therefore has wrath come upon thee from the Lord.

[3] ἀλλ᾽ ἢ λόγοι ἀγαθοὶ ηὑρέθησαν ἐν σοί, ὅτι ἐξῆρας τὰ ἄλση ἀπὸ τῆς γῆς Ιουδα καὶ κατηύθυνας τὴν καρδίαν σου ἐκζητῆσαι τὸν κύριον.

[3] Nevertheless *some* good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after the Lord.

[4] καὶ κατῴκησεν Ιωσαφατ ἐν Ιερουσαλημ καὶ πάλιν ἐξῆλθεν εἰς τὸν λαὸν ἀπὸ Βηρσαβεε ἕως ὄρους Εφραιμ καὶ ἐπέστρεψεν αὐτοὺς ἐπὶ κύριον θεὸν τῶν πατέρων αὐτῶν.

[4] And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Lord God of their fathers.

[5] καὶ κατέστησεν κριτὰς ἐν πάσαις ταῖς πόλεσιν Ιουδα ταῖς ὀχυραῖς ἐν πόλει καὶ πόλει

[5] And he appointed judges in all the strong cities of Juda, city by city.

[6] καὶ εἶπεν τοῖς κριταῖς Ἴδετε τί ὑμεῖς ποιεῖτε, ὅτι οὐκ ἀνθρώπῳ ὑμεῖς κρίνετε, ἀλλ᾽ ἢ τῷ κυρίῳ, καὶ μεθ᾽ ὑμῶν λόγοι τῆς κρίσεως·

[6] And he said to the judges, Take good heed what ye do: for ye judge not for man, but for the Lord, and with you are matters of judgment.

[7] καὶ νῦν γενέσθω φόβος κυρίου ἐφ᾽ ὑμᾶς, καὶ φυλάσσετε καὶ ποιήσετε, ὅτι οὐκ ἔστιν μετὰ κυρίου θεοῦ ἡμῶν ἀδικία οὐδὲ θαυμάσαι πρόσωπον οὐδὲ λαβεῖν δῶρα.

[7] And now let the fear of the Lord be upon you, and be wary, and do *your duty*: for there is no unrighteousness with the Lord our God, neither *is it for him* to respect persons, nor take bribes.

[8] καὶ γὰρ ἐν Ιερουσαλημ κατέστησεν Ιωσαφατ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν πατριαρχῶν Ισραηλ εἰς κρίσιν κυρίου καὶ κρίνειν τοὺς κατοικοῦντας ἐν Ιερουσαλημ.

[8] Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of the Lord, and to judge the dwellers in Jerusalem.

[9] καὶ ἐνετείλατο πρὸς αὐτοὺς λέγων Οὕτως ποιήσετε ἐν φόβῳ κυρίου, ἐν ἀληθείᾳ καὶ ἐν πλήρει καρδίᾳ·

[9] And he charged them, saying, Thus shall ye do in the fear of the Lord, in truth and with a perfect heart.

[10] πᾶς ἀνὴρ κρίσιν τὴν ἐλθοῦσαν ἐφ᾽ ὑμᾶς τῶν ἀδελφῶν ὑμῶν τῶν κατοικούντων ἐν ταῖς πόλεσιν αὐτῶν ἀνὰ μέσον αἵματος αἷμα καὶ ἀνὰ μέσον προστάγματος καὶ ἐντολῆς καὶ δικαιώματα καὶ κρίματα καὶ διαστελεῖσθε αὐτοῖς, καὶ οὐχ ἁμαρτήσονται τῷ κυρίῳ, καὶ οὐκ ἔσται ἐφ᾽ ὑμᾶς ὀργὴ καὶ ἐπὶ τοὺς ἀδελφοὺς ὑμῶν· οὕτως ποιήσετε καὶ οὐχ ἁμαρτήσεσθε.

[10] Whatsoever man of your brethren that dwell in their cities *shall bring* the cause that comes before you, between blood *and* blood, and between precept and commandment, and ordinances and judgments, ye shall even decide for them; so they shall not sin against the Lord, and there shall not be wrath upon you, and upon your brethren: thus ye shall do, and ye shall not sin.

[11] καὶ ἰδοὺ Αμαριας ὁ ἱερεὺς ἡγούμενος ἐφ᾽ ὑμᾶς εἰς πᾶν λόγον κυρίου καὶ Ζαβδιας υἱὸς Ισμαηλ ὁ ἡγούμενος εἰς οἶκον Ιουδα πρὸς πᾶν λόγον βασιλέως καὶ οἱ γραμματεῖς καὶ οἱ Λευῖται πρὸ προσώπου ὑμῶν· ἰσχύσατε καὶ ποιήσατε, καὶ ἔσται κύριος μετὰ τοῦ ἀγαθοῦ.

[11] And, behold, Amarias the priest is head over you in every matter of the Lord; and Zabdias the son of Ismael is head over the house of Juda in

every matter of the king; and the scribes and Levites are before you: be strong and active, and the Lord shall be with the good.

CHAPTER 20

[1] Καὶ μετὰ ταῦτα ἦλθον οἱ υἱοὶ Μωαβ καὶ οἱ υἱοὶ Αμμων καὶ μετ' αὐτῶν ἐκ τῶν Μιναίων πρὸς Ιωσαφατ εἰς πόλεμον.

[1] And after this came the children of Moab, and the children of Ammon, and with them *some* of the Minaeans, against Josaphat to battle.

[2] καὶ ἦλθον καὶ ὑπέδειξαν τῷ Ιωσαφατ λέγοντες Ἥκει ἐπὶ σὲ πλῆθος πολὺ ἐκ πέραν τῆς θαλάσσης ἀπὸ Συρίας, καὶ ἰδού εἰσιν ἐν Ασασανθαμαρ [αὕτη ἐστὶν Ενγαδδι].

[2] And they came and told Josaphat, saying, There is come against thee a great multitude from Syria, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi.

[3] καὶ ἐφοβήθη καὶ ἔδωκεν Ιωσαφατ τὸ πρόσωπον αὐτοῦ ἐκζητῆσαι τὸν κύριον καὶ ἐκήρυξεν νηστείαν ἐν παντὶ Ιουδα.

[3] And Josaphat was alarmed, and set his face to seek the Lord earnestly, and he proclaimed a fast in all Juda.

[4] καὶ συνήχθη Ιουδας ἐκζητῆσαι τὸν κύριον, καὶ ἀπὸ πασῶν τῶν πόλεων Ιουδας ἦλθον ζητῆσαι τὸν κύριον.

[4] And Juda gathered themselves together to seek after the Lord: even from all the cities of Juda they came to seek the Lord.

[5] καὶ ἀνέστη Ιωσαφατ ἐν ἐκκλησίᾳ Ιουδα ἐν Ιερουσαλημ ἐν οἴκῳ κυρίου κατὰ πρόσωπον τῆς αὐλῆς τῆς καινῆς

[5] And Josaphat stood up in the assembly of Juda in Jerusalem, in the house of the Lord, in front of the new court.

[6] καὶ εἶπεν Κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, οὐχὶ σὺ εἶ θεὸς ἐν οὐρανῷ καὶ σὺ κυριεύεις πασῶν τῶν βασιλειῶν τῶν ἐθνῶν καὶ ἐν τῇ χειρί σου ἰσχὺς δυναστείας καὶ οὐκ ἔστιν πρὸς σὲ ἀντιστῆναι;

[6] And he said, O Lord God of my fathers, art not thou God in heaven above, and art not thou Lord of all the kingdoms of the nations? and *is there* not in thy hand the might of dominion, and there is no one who can resist thee?

[7] οὐχὶ σὺ εἶ ὁ κύριος ὁ ἐξολεθρεύσας τοὺς κατοικοῦντας τὴν γῆν ταύτην ἀπὸ προσώπου τοῦ λαοῦ σου Ισραηλ καὶ ἔδωκας αὐτὴν σπέρματι Αβρααμ τῷ ἠγαπημένῳ σου εἰς τὸν αἰῶνα;

[7] Art not thou the Lord that didst destroy the inhabitants of this land before the face of thy people Israel, and didst give it to thy beloved seed of Abraham for ever?

[8] καὶ κατῴκησαν ἐν αὐτῇ καὶ ᾠκοδόμησαν ἐν αὐτῇ ἁγίασμα τῷ ὀνόματί σου λέγοντες

[8] And they dwelt in it, and built in it a sanctuary to thy name, saying,

[9] Ἐὰν ἐπέλθῃ ἐφ᾽ ἡμᾶς κακά, ῥομφαία, κρίσις, θάνατος, λιμός, στησόμεθα ἐναντίον τοῦ οἴκου τούτου καὶ ἐναντίον σου, ὅτι τὸ ὄνομά σου ἐπὶ τῷ οἴκῳ τούτῳ, καὶ βοησόμεθα πρὸς σὲ ἀπὸ τῆς θλίψεως, καὶ ἀκούσῃ καὶ σώσεις.

[9] If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house, and before thee, (for thy name *is* upon this house,)and we will cry to thee because of the affliction, and thou shalt hear, and deliver.

[10] καὶ νῦν ἰδοὺ υἱοὶ Αμμων καὶ Μωαβ καὶ ὄρος Σηιρ, εἰς οὓς οὐκ ἔδωκας τῷ Ισραηλ διελθεῖν δι᾽ αὐτῶν ἐξελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου, ὅτι ἐξέκλιναν ἀπ᾽ αὐτῶν καὶ οὐκ ἐξωλέθρευσαν αὐτούς,

[10] And now, behold, the children of Ammon, and Moab, and mount Seir, with regard to whom thou didst not permit Israel to pass through their border, when they had come out of the land of Egypt, (for they turned away from them, and did not destroy them;) —

[11] καὶ νῦν ἰδοὺ αὐτοὶ ἐπιχειροῦσιν ἐφ᾽ ἡμᾶς ἐξελθεῖν ἐκβαλεῖν ἡμᾶς ἀπὸ τῆς κληρονομίας ἡμῶν, ἧς ἔδωκας ἡμῖν.

[11] yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which thou gavest us.

[12] κύριε ὁ θεὸς ἡμῶν, οὐ κρινεῖς ἐν αὐτοῖς; ὅτι οὐκ ἔστιν ἡμῖν ἰσχὺς τοῦ ἀντιστῆναι πρὸς τὸ πλῆθος τὸ πολὺ τοῦτο τὸ ἐλθὸν ἐφ᾽ ἡμᾶς, καὶ οὐκ οἴδαμεν τί ποιήσωμεν αὐτοῖς, ἀλλ᾽ ἢ ἐπὶ σοὶ οἱ ὀφθαλμοὶ ἡμῶν.

[12] O Lord our God, wilt thou not judge them? for we have no strength to resist this great multitude that is come against us; and we know not

what we shall do to them: but our eyes are toward thee.

[13] καὶ πᾶς Ιουδας ἑστηκὼς ἔναντι κυρίου καὶ τὰ παιδία αὐτῶν καὶ αἱ γυναῖκες. –

[13] And all Juda was standing before the Lord, and their children, and their wives.

[14] καὶ τῷ Οζιηλ τῷ τοῦ Ζαχαριου τῶν υἱῶν Βαναιου τῶν υἱῶν Ελεηλ τοῦ Μανθανιου τοῦ Λευίτου ἀπὸ τῶν υἱῶν Ασαφ, ἐγένετο ἐπ᾽ αὐτὸν πνεῦμα κυρίου ἐν τῇ ἐκκλησίᾳ,

[14] And Oziel the *son* of Zacharias, of the children of Banaias, of the sons of Eleiel, the sons of Matthanias the Levite, of the sons of Asaph, — upon him came the Spirit of the Lord in the assembly:

[15] καὶ εἶπεν Ἀκούσατε, πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ ὁ βασιλεὺς Ιωσαφατ, τάδε λέγει κύριος ὑμῖν αὐτοῖς Μὴ φοβεῖσθε μηδὲ πτοηθῆτε ἀπὸ προσώπου τοῦ ὄχλου τοῦ πολλοῦ τούτου, ὅτι οὐχ ὑμῖν ἐστιν ἡ παράταξις, ἀλλ᾽ ἢ τῷ θεῷ.

[15] and he said, Hear ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith the Lord to you, even you, Fear not, neither be alarmed, before all this great multitude; for the battle is not years, but God’s.

[16] αὔριον κατάβητε ἐπ᾽ αὐτούς· ἰδοὺ ἀναβαίνουσιν κατὰ τὴν ἀνάβασιν Ασας, καὶ εὑρήσετε αὐτοὺς ἐπ᾽ ἄκρου ποταμοῦ τῆς ἐρήμου Ιεριηλ.

[16] To-morrow go ye down against them: behold, they come up by the ascent of Assis, and ye shall find them at the extremity of the river of the wilderness of Jeriel.

[17] οὐχ ὑμῖν ἐστιν πολεμῆσαι· ταῦτα σύνετε καὶ ἴδετε τὴν σωτηρίαν κυρίου μεθ᾽ ὑμῶν, Ιουδα καὶ Ιερουσαλημ· μὴ φοβεῖσθε μηδὲ πτοηθῆτε αὔριον ἐξελθεῖν εἰς ἀπάντησιν αὐτοῖς, καὶ κύριος μεθ᾽ ὑμῶν. –

[17] It is not for you to fight: understand these things, and see the deliverance of the Lord with you, Juda and Jerusalem: fear not, neither be afraid to go forth to-morrow to meet them; and the Lord shall be with you.

[18] καὶ κύψας Ιωσαφατ ἐπὶ πρόσωπον αὐτοῦ καὶ πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ ἔπεσαν ἔναντι κυρίου προσκυνῆσαι κυρίῳ.

[18] And Josaphat bowed with his face *to the ground* with all Juda and the dwellers in Jerusalem, *and* they fell before the Lord to worship the Lord.

[19] καὶ ἀνέστησαν οἱ Λευῖται ἀπὸ τῶν υἱῶν Καὰθ καὶ ἀπὸ τῶν υἱῶν Κορε αἰνεῖν κυρίῳ θεῷ Ισραηλ ἐν φωνῇ μεγάλῃ εἰς ὕψος.

[19] And the Levites of the children of Caath, and *they* of the sons of Core, rose up to praise the Lord God of Israel with a loud voice on high.

[20] Καὶ ὠρθρισαν πρωὶ καὶ ἐξῆλθον εἰς τὴν ἔρημον Θεκωε, καὶ ἐν τῷ ἐξελθεῖν ἔστη Ιωσαφατ καὶ ἐβόησεν καὶ εἶπεν Ἀκούσατέ μου, Ιουδα καὶ οἱ κατοικοῦντες ἐν Ιερουσαλημ· ἐμπιστεύσατε ἐν κυρίῳ θεῷ ὑμῶν, καὶ ἐμπιστευθήσεσθε· ἐμπιστεύσατε ἐν προφήτῃ αὐτοῦ, καὶ εὐοδωθήσεσθε.

[20] And they rose early in the morning and went out to the wilderness of Thecoe: and as they went out, Josaphat stood and cried, and said, Hear me, Juda, and the dwellers in Jerusalem; put your trust in the Lord God, and your trust shall be honored; trust in his prophet, and ye shall prosper.

[21] καὶ ἐβουλεύσατο μετὰ τοῦ λαοῦ καὶ ἔστησεν ψαλτῳδοὺς καὶ αἰνοῦντας ἐξομολογεῖσθαι καὶ αἰνεῖν τὰ ἅγια ἐν τῷ ἐξελθεῖν ἔμπροσθεν τῆς δυνάμεως, καὶ ἔλεγον Ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[21] And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and sing the holy songs of praise in going forth before the host: and they said, Give thanks to the Lord, for his mercy *endures* for ever.

[22] καὶ ἐν τῷ ἄρξασθαι τῆς αἰνέσεως αὐτοῦ τῆς ἐξομολογήσεως ἔδωκεν κύριος πολεμεῖν τοὺς υἱοὺς Αμμων ἐπὶ Μωαβ καὶ ὄρος Σηιρ τοὺς ἐξελθόντας ἐπὶ Ιουδαν, καὶ ἐτροπώθησαν.

[22] And when they began the praise and thanksgiving, the Lord caused the children of Ammon to fight against Moab, and *the inhabitants of* mount Seir that came out against Juda; and they were routed.

[23] καὶ ἀνέστησαν οἱ υἱοὶ Αμμων καὶ Μωαβ ἐπὶ τοὺς κατοικοῦντας ὄρος Σηιρ ἐξολεθρεῦσαι καὶ ἐκτρῖψαι· καὶ ὡς συνετέλεσαν τοὺς κατοικοῦντας Σηιρ, ἀνέστησαν εἰς ἀλλήλους τοῦ ἐξολεθρευθῆναι.

[23] Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an

end of *destroying* the inhabitants of Seir, they rose up against one another so that they were utterly destroyed.

[24] καὶ Ιουδας ἦλθεν ἐπὶ τὴν σκοπιὰν τῆς ἐρήμου καὶ ἐπέβλεψεν καὶ εἶδεν τὸ πλῆθος, καὶ ἰδοὺ πάντες νεκροὶ πεπτωκότες ἐπὶ τῆς γῆς, οὐκ ἦν σῳζόμενος.

[24] And Juda came to the watch-tower of the wilderness, and looked, and saw the multitude, and, behold, *they were* all fallen dead upon the earth, not one escaped.

[25] καὶ ἦλθεν Ιωσαφατ καὶ ὁ λαὸς αὐτοῦ σκυλεῦσαι τὰ σκῦλα αὐτῶν καὶ εὗρον κτήνη πολλὰ καὶ ἀποσκευὴν καὶ σκῦλα καὶ σκεύη ἐπιθυμητὰ καὶ ἐσκύλευσαν ἑαυτοῖς, καὶ ἐγένοντο ἡμέραι τρεῖς σκυλευόντων αὐτῶν τὰ σκῦλα, ὅτι πολλὰ ἦν.

[25] And Josaphat and his people went out to spoil them, and they found much cattle, and furniture, and spoils, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was abundant.

[26] καὶ τῇ ἡμέρᾳ τῇ τετάρτῃ ἐπισυνήχθησαν εἰς τὸν αὐλῶνα τῆς εὐλογίας, ἐκεῖ γὰρ ηὐλόγησαν τὸν κύριον· διὰ τοῦτο ἐκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου Κοιλὰς εὐλογίας ἕως τῆς ἡμέρας ταύτης.

[26] And it came to pass on the fourth day they were gathered to the Valley of Blessing; for there they blessed the Lord: therefore they called the name of the place the Valley of Blessing, until this day.

[27] καὶ ἐπέστρεψεν πᾶς ἀνὴρ Ιουδα εἰς Ιερουσαλημ καὶ Ιωσαφατ ἡγούμενος αὐτῶν ἐν εὐφροσύνῃ μεγάλῃ, ὅτι εὔφρανεν αὐτοὺς κύριος ἀπὸ τῶν ἐχθρῶν αὐτῶν,

[27] And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy; for the Lord gave them joy over their enemies.

[28] καὶ εἰσῆλθον εἰς Ιερουσαλημ ἐν νάβλαις καὶ ἐν κινύραις καὶ ἐν σάλπιγξιν εἰς οἶκον κυρίου.

[28] And they entered into Jerusalem with lutes and harps and trumpets, *going* into the house of the lord.

[29] καὶ ἐγένετο ἔκστασις κυρίου ἐπὶ πάσας τὰς βασιλείας τῆς γῆς ἐν τῷ ἀκοῦσαι αὐτοὺς ὅτι ἐπολέμησεν κύριος πρὸς τοὺς ὑπεναντίους Ισραηλ.

[29] And there was a terror of the Lord upon all the kingdoms of the land, when they heard that the Lord fought against the enemies of Israel.

[30] καὶ εἰρήνευσεν ἡ βασιλεία Ιωσαφατ, καὶ κατέπαυσεν αὐτῷ ὁ θεὸς αὐτοῦ κυκλόθεν.

[30] And the kingdom of Josaphat was at peace; and his God gave him rest round about.

[31] Καὶ ἐβασίλευσεν Ιωσαφατ ἐπὶ τὸν Ιουδαν ἐτῶν τριάκοντα πέντε ἐν τῷ βασιλεῦσαι αὐτὸν καὶ εἴκοσι πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αζουβα θυγάτηρ Σαλι.

[31] And Josaphat reigned over Juda, being thirty-five years *old* when he began to reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali.

[32] καὶ ἐπορεύθη ἐν ταῖς ὁδοῖς τοῦ πατρὸς αὐτοῦ Ασα καὶ οὐκ ἐξέκλινεν τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον κυρίου·

[32] And he walked in the ways of his father Asa, and turned not aside from doing that which was right in the sight of the Lord.

[33] ἀλλὰ τὰ ὑψηλὰ ἔτι ὑπῆρχεν, καὶ ἔτι ὁ λαὸς οὐ κατεύθυνεν τὴν καρδίαν πρὸς κύριον θεὸν τῶν πατέρων αὐτῶν.

[33] nevertheless the high places yet remained; and as yet the people did not direct their heart to the Lord God of their fathers.

[34] καὶ οἱ λοιποὶ λόγοι Ιωσαφατ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐν λόγοις Ιου τοῦ Ανανι, ὃς κατέγραψεν βιβλίον βασιλέων Ισραηλ.

[34] And the rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu *the son* of Anani, who wrote the book of the kings of Israel.

[35] Καὶ μετὰ ταῦτα ἐκοινώνησεν Ιωσαφατ βασιλεὺς Ιουδα πρὸς Οχοζιαν βασιλέα Ισραηλ [καὶ οὗτος ἠνόμησεν]

[35] And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,)

[36] ἐν τῷ ποιῆσαι καὶ πορευθῆναι πρὸς αὐτὸν τοῦ ποιῆσαι πλοῖα τοῦ πορευθῆναι εἰς Θαρσις καὶ ἐποίησεν πλοῖα ἐν Γασιωνγαβερ.

[36] by acting *with* and going to him, to build ships to go to Tharsis: and he built ships in Gasion Gaber.

[37] καὶ ἐπροφήτευσεν Ελιεζερ ὁ τοῦ Δωδια ἀπὸ Μαρισης ἐπὶ Ιωσαφατ λέγων Ὡς ἐφιλίασας τῷ Οχοζια, ἔθραυσεν κύριος τὸ ἔργον σου, καὶ συνετρίβη τὰ πλοῖά σου. καὶ οὐκ ἐδυνάσθη τοῦ πορευθῆναι εἰς Θαρσις.

[37] And Eliezer thee *son* of Dodia of Marisa prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, the Lord has broken thy work, and thy vessels have been wrecked. And they could not go to Tharsis.

CHAPTER 21

[1] Καὶ ἐκοιμήθη Ιωσαφατ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Ιωραμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[1] And Josaphat slept with his fathers, and was buried in the city of David: and Joran his son reigned in his stead.

[2] καὶ αὐτῷ ἀδελφοὶ υἱοὶ Ιωσαφατ ἕξ, Αζαριας καὶ Ιιηλ καὶ Ζαχαριας καὶ Αζαριας καὶ Μιχαηλ καὶ Σαφατιας· πάντες οὗτοι υἱοὶ Ιωσαφατ βασιλέως Ιουδα.

[2] And he had brothers, the six sons of Josaphat, Azarias, and Jeiel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these *were* the sons of Josaphat king of Juda.

[3] καὶ ἔδωκεν αὐτοῖς ὁ πατὴρ αὐτῶν δόματα πολλά, ἀργύριον καὶ χρυσίον καὶ ὅπλα μετὰ πόλεων τετειχισμένων ἐν Ιουδα· καὶ τὴν βασιλείαν ἔδωκεν τῷ Ιωραμ, ὅτι οὗτος ὁ πρωτότοκος.

[3] And their father gave them many gifts, silver, and gold, and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he *was* the first-born.

[4] καὶ ἀνέστη Ιωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ἐκραταιώθη καὶ ἀπέκτεινεν πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐν ῥομφαίᾳ καὶ ἀπὸ τῶν ἀρχόντων Ισραηλ.

[4] And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and *some* of the princes of Israel.

[5] ὄντος αὐτοῦ τριάκοντα καὶ δύο ἐτῶν κατέστη Ιωραμ ἐπὶ τὴν βασιλείαν αὐτοῦ καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ.

[5] When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem.

[6] καὶ ἐπορεύθη ἐν ὁδῷ βασιλέων Ισραηλ, ὡς ἐποίησεν οἶκος Αχααβ, ὅτι θυγάτηρ Αχααβ ἦν αὐτοῦ γυνή, καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου.

[6] And he walked in the way of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: and he did that which was evil in the sight of the Lord:

[7] καὶ οὐκ ἐβούλετο κύριος ἐξολεθρεῦσαι τὸν οἶκον Δαυιδ διὰ τὴν διαθήκην, ἣν διέθετο τῷ Δαυιδ, καὶ ὡς εἶπεν αὐτῷ δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

[7] nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.

[8] ἐν ταῖς ἡμέραις ἐκείναις ἀπέστη Εδωμ ἀπὸ τοῦ Ιουδα καὶ ἐβασίλευσαν ἐφ᾽ ἑαυτοὺς βασιλέα.

[8] In those days Edom revolted from Juda, and they made a king over themselves.

[9] καὶ ᾤχετο Ιωραμ μετὰ τῶν ἀρχόντων καὶ πᾶσα ἡ ἵππος μετ᾽ αὐτοῦ· καὶ ἐγένετο καὶ ἠγέρθη νυκτὸς καὶ ἐπάταξεν Εδωμ τὸν κυκλοῦντα αὐτὸν καὶ τοὺς ἄρχοντας τῶν ἁρμάτων, καὶ ἔφυγεν ὁ λαὸς εἰς τὰ σκηνώματα αὐτῶν.

[9] And Joram went with the princes, and all the cavalry with him: and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents.

[10] καὶ ἀπέστη ἀπὸ Ιουδα Εδωμ ἕως τῆς ἡμέρας ταύτης· τότε ἀπέστη Λομνα ἐν τῷ καιρῷ ἐκείνῳ ἀπὸ χειρὸς αὐτοῦ, ὅτι ἐγκατέλιπεν κύριον θεὸν τῶν πατέρων αὐτοῦ.

[10] And Edom revolted from Juda until this day. Then Lomna at that time revolted from *under* his hand, because he forsook the Lord God of his fathers.

[11] καὶ γὰρ αὐτὸς ἐποίησεν ὑψηλὰ ἐν πόλεσιν Ιουδα καὶ ἐξεπόρνευσεν τοὺς κατοικοῦντας ἐν Ιερουσαλημ καὶ ἀπεπλάνησεν τὸν Ιουδαν.

[11] For he built high places in the cities of Juda, and caused the dwellers in Jerusalem to go a-whoring, and led Juda astray.

[12] καὶ ἦλθεν αὐτῷ ἐγγραφὴ παρὰ Ηλιου τοῦ προφήτου λέγων Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἀνθ ὧν οὐκ ἐπορεύθης ἐν ὁδῷ Ιωσαφατ τοῦ πατρός σου καὶ ἐν ὁδοῖς Ασα βασιλέως Ιουδα

[12] And there came to him *a message* in writing from Eliu the prophet, saying, Thus saith the Lord God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Juda,

[13] καὶ ἐπορεύθης ἐν ὁδοῖς βασιλέων Ισραηλ καὶ ἐξεπόρνευσας τὸν Ιουδαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ, ὡς ἐξεπόρνευσεν οἶκος Αχααβ, καὶ τοὺς ἀδελφούς σου υἱοὺς τοῦ πατρός σου τοὺς ἀγαθοὺς ὑπὲρ σὲ ἀπέκτεινας,

[13] but hast walked in the ways of the kings of Israel, and hast caused Juda and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused *Israel* to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself;

[14] ἰδοὺ κύριος πατάξει σε πληγὴν μεγάλην ἐν τῷ λαῷ σου καὶ ἐν τοῖς υἱοῖς σου καὶ ἐν γυναιξίν σου καὶ ἐν πάσῃ τῇ ἀποσκευῇ σου,

[14] behold, the Lord shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store:

[15] καὶ σὺ ἐν μαλακίᾳ πονηρᾷ, ἐν νόσῳ κοιλίας, ἕως οὗ ἐξέλθῃ ἡ κοιλία σου μετὰ τῆς μαλακίας ἐξ ἡμερῶν εἰς ἡμέρας.

[15] and thou *shalt be afflicted* with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

[16] καὶ ἐπήγειρεν κύριος ἐπὶ Ιωραμ τοὺς ἀλλοφύλους καὶ τοὺς Ἄραβας καὶ τοὺς ὁμόρους τῶν Αἰθιόπων,

[16] So the Lord stirred up the Philistines against Joram, and the Arabians, and those who bordered on the Æthiopians:

[17] καὶ ἀνέβησαν ἐπὶ Ιουδαν καὶ κατεδυνάστευον καὶ ἀπέστρεψαν πᾶσαν τὴν ἀποσκευήν, ἣν εὗρον ἐν οἴκῳ τοῦ βασιλέως, καὶ τοὺς υἱοὺς αὐτοῦ καὶ τὰς θυγατέρας αὐτοῦ, καὶ οὐ κατελείφθη αὐτῷ υἱὸς ἀλλ’ ἢ Οχοζιας ὁ μικρότατος τῶν υἱῶν αὐτοῦ.

[17] and they went up against Juda, and prevailed against them, and took away all the store which they found in the house of the king, and his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons.

[18] καὶ μετὰ ταῦτα πάντα ἐπάταξεν αὐτὸν κύριος εἰς τὴν κοιλίαν μαλακίᾳ, ἐν ᾗ οὐκ ἔστιν ἰατρεία·

[18] And after all these things the Lord smote him in the bowels with an incurable disease.

[19] καὶ ἐγένετο ἐξ ἡμερῶν εἰς ἡμέρας, καὶ ὡς ἦλθεν καιρὸς τῶν ἡμερῶν ἡμέρας δύο, ἐξῆλθεν ἡ κοιλία αὐτοῦ μετὰ τῆς νόσου, καὶ ἀπέθανεν ἐν μαλακίᾳ πονηρᾷ. καὶ οὐκ ἐποίησεν ὁ λαὸς αὐτοῦ ἐκφορὰν καθὼς ἐκφορὰν πατέρων αὐτοῦ.

[19] And it continued from day to day: and when the time of the days came *to* two years, his bowels fell out with the disease, and he died by a grievous distemper: and his people performed no funeral, like the funeral of his fathers.

[20] ἦν τριάκοντα καὶ δύο ἐτῶν, ὅτε ἐβασίλευσεν, καὶ ὀκτὼ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ· καὶ ἐπορεύθη ἐν οὐκ ἐπαίνῳ καὶ ἐτάφη ἐν πόλει Δαυιδ καὶ οὐκ ἐν τάφοις τῶν βασιλέων.

[20] He was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed without honour, and was buried in the city of David, but not in the tombs of the kings.

CHAPTER 22

[1] Καὶ ἐβασίλευσαν οἱ κατοικοῦντες ἐν Ιερουσαλημ τὸν Οχοζιαν υἱὸν αὐτοῦ τὸν μικρὸν ἀντ αὐτοῦ, ὅτι πάντας τοὺς πρεσβυτέρους ἀπέκτεινεν τὸ λῃστήριον τὸ ἐπελθὸν ἐπ᾽ αὐτούς, οἱ Ἄραβες καὶ οἱ Αλιμαζονεῖς· καὶ ἐβασίλευσεν Οχοζιας υἱὸς Ιωραμ βασιλέως Ιουδα.

[1] And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

[2] ὢν εἴκοσι ἐτῶν Οχοζιας ἐβασίλευσεν καὶ ἐνιαυτὸν ἕνα ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Γοθολια θυγάτηρ Αμβρι.

[2] Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother’s name was Gotholia, the daughter of Ambri.

[3] καὶ οὗτος ἐπορεύθη ἐν ὁδῷ οἴκου Αχααβ, ὅτι μήτηρ αὐτοῦ ἦν σύμβουλος τοῦ ἁμαρτάνειν·

[3] And he walked in the way of the house of Achaab; for his mother was his counsellor to do evil.

[4] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ὡς οἶκος Αχααβ, ὅτι αὐτοὶ ἦσαν αὐτῷ μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ σύμβουλοι τοῦ ἐξολεθρεῦσαι αὐτόν,

[4] And he did that which was evil in the sight of the Lord as the house of Achaab *had done*: for they were his counselors after the death of his father to his destruction.

[5] καὶ ἐν ταῖς βουλαῖς αὐτῶν ἐπορεύθη. καὶ ἐπορεύθη μετὰ Ιωραμ υἱοῦ Αχααβ εἰς πόλεμον ἐπὶ Αζαηλ βασιλέα Συρίας εἰς Ραμα Γαλααδ· καὶ ἐπάταξαν οἱ τοξόται τὸν Ιωραμ.

[5] And he walked in their counsels, and he went with Joram son of Achaab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers smote Joram.

[6] καὶ ἐπέστρεψεν Ιωραμ τοῦ ἰατρευθῆναι εἰς Ιεζραελ ἀπὸ τῶν πληγῶν, ὧν ἐπάταξαν αὐτὸν οἱ Σύροι ἐν Ραμα ἐν τῷ πολεμεῖν αὐτὸν πρὸς Αζαηλ

βασιλέα Συρίας· καὶ Οχοζιας υἱὸς Ιωραμ βασιλεὺς Ιουδα κατέβη θεάσασθαι τὸν Ιωραμ υἱὸν Αχααβ εἰς Ιεζραελ, ὅτι ἠρρώστει.

[6] And Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Juda, went down to see Joram the son of Achaab at Jezrael because he was sick.

[7] καὶ παρὰ τοῦ θεοῦ ἐγένετο καταστροφὴ Οχοζια ἐλθεῖν πρὸς Ιωραμ· καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐξῆλθεν μετ᾽ αὐτοῦ Ιωραμ πρὸς Ιου υἱὸν Ναμεσσι χριστὸν κυρίου τὸν οἶκον Αχααβ.

[7] And destruction from God came upon Ochozias in *his* coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessei, the anointed of the Lord against the house of Achaab.

[8] καὶ ἐγένετο ὡς ἐξεδίκησεν Ιου τὸν οἶκον Αχααβ, καὶ εὗρεν τοὺς ἄρχοντας Ιουδα καὶ τοὺς ἀδελφοὺς Οχοζια λειτουργοῦντας τῷ Οχοζια καὶ ἀπέκτεινεν αὐτούς.

[8] And it came to pass, when Jeu was taking vengeance on the house of Achaab, that he found the princes of Juda and the brethren of Ochozias ministering to Ochozias, and he slew them.

[9] καὶ εἶπεν τοῦ ζητῆσαι τὸν Οχοζιαν, καὶ κατέλαβον αὐτὸν ἰατρευόμενον ἐν Σαμαρείᾳ καὶ ἤγαγον αὐτὸν πρὸς Ιου, καὶ ἀπέκτεινεν αὐτόν. καὶ ἔθαψαν αὐτόν, ὅτι εἶπαν Υἱὸς Ιωσαφατ ἐστίν, ὃς ἐζήτησεν τὸν κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ. καὶ οὐκ ἦν ἐν οἴκῳ Οχοζια κατισχῦσαι δύναμιν περὶ τῆς βασιλείας.

[9] And he gave orders to seek Ochozias: and they took him while he was healing his wounds in Samaria, and they brought him to Jeu, and he slew him; and they buried him, for they said, He is the son of Josaphat, who sought the Lord with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom.

[10] Καὶ Γοθολια ἡ μήτηρ Οχοζια εἶδεν ὅτι τέθνηκεν αὐτῆς ὁ υἱός, καὶ ἠγέρθη καὶ ἀπώλεσεν πᾶν τὸ σπέρμα τῆς βασιλείας ἐν οἴκῳ Ιουδα.

[10] And Gotholia the mother of Ochozias saw that her son was dead, and she arose and destroyed all the seed royal in the house of Juda.

[11] καὶ ἔλαβεν Ιωσαβεθ ἡ θυγάτηρ τοῦ βασιλέως τὸν Ιωας υἱὸν Οχοζια καὶ ἔκλεψεν αὐτὸν ἐκ μέσου υἱῶν τοῦ βασιλέως τῶν θανατουμένων καὶ ἔδωκεν αὐτὸν καὶ τὴν τροφὸν αὐτοῦ εἰς ταμίειον τῶν κλινῶν· καὶ ἔκρυψεν αὐτὸν Ιωσαβεθ θυγάτηρ τοῦ βασιλέως Ιωραμ ἀδελφὴ Οχοζιου γυνὴ Ιωδαε τοῦ ἱερέως καὶ ἔκρυψεν αὐτὸν ἀπὸ προσώπου Γοθολιας, καὶ οὐκ ἀπέκτεινεν αὐτόν.

[11] But Josabeeth, the daughter of the king, took Joas the son of Ochozias and rescued him secretly out of the midst of the sons of the king that were put to death, and she placed him and his nurse in a bedchamber. So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the priest, hid him, and she *even* hid him from Gotholia, and she did not slay him.

[12] καὶ ἦν μετ’ αὐτῆς ἐν οἴκῳ τοῦ θεοῦ κατακεκρυμμένος ἓξ ἔτη, καὶ Γοθολια ἐβασίλευσεν ἐπὶ τῆς γῆς.

[12] And he was with him hid in the house of God six years; and Gotholia reigned over the land.

CHAPTER 23

[1] Καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐκραταίωσεν Ιωδαε καὶ ἔλαβεν τοὺς ἑκατοντάρχους, τὸν Αζαριαν υἱὸν Ιωραμ καὶ τὸν Ισμαηλ υἱὸν Ιωαναν καὶ τὸν Αζαριαν υἱὸν Ωβηδ καὶ τὸν Μαασαιαν υἱὸν Αδαια καὶ τὸν Ελισαφαν υἱὸν Ζαχαρια, μετ᾽ αὐτοῦ εἰς οἶκον.

[1] And in the eighth year Jodae strengthened *himself*, and took the captains of hundreds, Azarias the son of Joram, and Ismael the son of Joanan, and Azarias the son of Obed, and Maasaeas the son of Adia, and Elisaphan the son of Zacharias, with him unto the house of the Lord.

[2] καὶ ἐκύκλωσαν τὸν Ιουδαν καὶ συνήγαγον τοὺς Λευίτας ἐκ πασῶν τῶν πόλεων Ιουδα καὶ ἄρχοντας πατριῶν τοῦ Ισραηλ, καὶ ἦλθον εἰς Ιερουσαλημ.

[2] And they went round about Juda, and gathered the Levites out of all the cities of Juda, and heads of the families of Israel, and they came to Jerusalem.

[3] καὶ διέθεντο πᾶσα ἐκκλησία Ιουδα διαθήκην ἐν οἴκῳ τοῦ θεοῦ μετὰ τοῦ βασιλέως, καὶ ἔδειξεν αὐτοῖς τὸν υἱὸν τοῦ βασιλέως καὶ εἶπεν αὐτοῖς Ἰδοὺ ὁ υἱὸς τοῦ βασιλέως βασιλευσάτω, καθὼς ἐλάλησεν κύριος ἐπὶ τὸν οἶκον Δαυιδ.

[3] and all the congregation of Juda made a covenant with the king in the house of God. And he shewed them the king’s son, and said to them, Lo, let the king’s son reign, as the Lord said concerning the house of David.

[4] νῦν ὁ λόγος οὗτος, ὃν ποιήσετε· τὸ τρίτον ἐξ ὑμῶν εἰσπορευέσθωσαν τὸ σάββατον, τῶν ἱερέων καὶ τῶν Λευιτῶν, καὶ εἰς τὰς πύλας τῶν εἰσόδων,

[4] Now this *is* the thing which ye shall do. Let a third part of you, *even* of the priests and of the Levites, enter in on the sabbath, even into the gates of the entrances;

[5] καὶ τὸ τρίτον ἐν οἴκῳ τοῦ βασιλέως, καὶ τὸ τρίτον ἐν τῇ πύλῃ τῇ μέσῃ, καὶ πᾶς ὁ λαὸς ἐν αὐλαῖς οἴκου κυρίου.

[5] and let a third part be in the house of the king; and another third at the middle gate: and all the people in the courts of the Lord’s house.

[6] καὶ μὴ εἰσελθέτω εἰς οἶκον κυρίου ἐὰν μὴ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ λειτουργοῦντες τῶν Λευιτῶν· αὐτοὶ εἰσελεύσονται, ὅτι ἅγιοί εἰσιν, καὶ πᾶς ὁ λαὸς φυλασσέτω φυλακὰς κυρίου.

[6] And let not *any one* enter into the house of the Lord, except the priests and the Levites, and the servants of the Levites; they shall enter in, because they are holy: and let all the people keep the watch of the Lord.

[7] καὶ κυκλώσουσιν οἱ Λευῖται τὸν βασιλέα κύκλῳ, ἀνδρὸς σκεῦος ἐν χειρὶ αὐτοῦ, καὶ ὁ εἰσπορευόμενος εἰς τὸν οἶκον ἀποθανεῖται· καὶ ἔσονται μετὰ τοῦ βασιλέως εἰσπορευομένου καὶ ἐκπορευομένου.

[7] And the Levites shall compass the king round about, every man's weapon in his hand; and whoever *else* goes into the house shall die: but they shall be with the king when he goes out, and when he comes in.

[8] καὶ ἐποίησαν οἱ Λευῖται καὶ πᾶς Ιουδα κατὰ πάντα, ὅσα ἐνετείλατο Ιωδαε ὁ ἱερεύς, καὶ ἔλαβον ἕκαστος τοὺς ἄνδρας αὐτοῦ ἀπ' ἀρχῆς τοῦ σαββάτου ἕως ἐξόδου τοῦ σαββάτου, ὅτι οὐ κατέλυσεν Ιωδαε τὰς ἐφημερίας.

[8] And the Levites and all Juda did according to all that the priest Jodae commanded them, and they took each his men from the beginning of the sabbath to the end of the sabbath, for Jodae the priest did not dismiss the courses.

[9] καὶ ἔδωκεν τὰς μαχαίρας καὶ τοὺς θυρεοὺς καὶ τὰ ὅπλα, ἃ ἦν τοῦ βασιλέως Δαυιδ, ἐν οἴκῳ τοῦ θεοῦ.

[9] And Jodae gave to the men the swords, and the shields, and the arms, which *had* belonged to King David, in the house of God.

[10] καὶ ἔστησεν πάντα τὸν λαόν, ἕκαστον ἐν τοῖς ὅπλοις αὐτοῦ, ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τῆς ἀριστερᾶς τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλέα κύκλῳ.

[10] And he set the whole people, every man with his arms, from the right side of the house to the left side of the altar and the house, over against the king round about.

[11] καὶ ἐξήγαγεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ' αὐτὸν τὸ βασίλειον καὶ τὰ μαρτύρια, καὶ ἐβασίλευσαν καὶ ἔχρισαν αὐτὸν Ιωδαε καὶ οἱ υἱοὶ αὐτοῦ καὶ εἶπαν Ζήτω ὁ βασιλεύς.

[11] And he brought out the king's son, and put on him the crown and the testimony, and Jodae the priest and his sons proclaimed him king, and anointed him, and said, Long live the king!

[12] καὶ ἤκουσεν Γοθολια τὴν φωνὴν τοῦ λαοῦ τῶν τρεχόντων καὶ ἐξομολογουμένων καὶ αἰνούντων τὸν βασιλέα καὶ εἰσῆλθεν πρὸς τὸν βασιλέα εἰς οἶκον κυρίου.

[12] And Gotholia heard the sound of the people running, and acknowledging and praising the king: and she went in to the king into the house of the Lord.

[13] καὶ εἶδεν καὶ ἰδοὺ ὁ βασιλεὺς ἐπὶ τῆς στάσεως αὐτοῦ, καὶ ἐπὶ τῆς εἰσόδου οἱ ἄρχοντες καὶ αἱ σάλπιγγες περὶ τὸν βασιλέα, καὶ πᾶς ὁ λαὸς ηὐφράνθη καὶ ἐσάλπισαν ἐν ταῖς σάλπιγξιν καὶ οἱ ᾄδοντες ἐν τοῖς ὀργάνοις ᾠδοὶ καὶ ὑμνοῦντες αἶνον· καὶ διέρρηξεν Γοθολια τὴν στολὴν αὐτῆς καὶ ἐβόησεν καὶ εἶπεν Ἐπιτιθέμενοι ἐπιτίθεσθε.

[13] And she looked, and, behold, the king *stood* in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and singing hymns of praise. and Gotholia rent her robe, and cried, ye surely are plotting against *me*.

[14] καὶ ἐξῆλθεν Ιωδαε ὁ ἱερεύς, καὶ ἐνετείλατο Ιωδαε ὁ ἱερεὺς τοῖς ἑκατοντάρχοις καὶ τοῖς ἀρχηγοῖς τῆς δυνάμεως καὶ εἶπεν αὐτοῖς Ἐκβάλετε αὐτὴν ἐκτὸς τοῦ οἴκου καὶ εἰσέλθατε ὀπίσω αὐτῆς, καὶ ἀποθανέτω μαχαίρᾳ· ὅτι εἶπεν ὁ ἱερεύς Μὴ ἀποθανέτω ἐν οἴκῳ κυρίου.

[14] And Jodae the priest went forth, and Jodae the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For the priest said, Let her not be slain in the house of the Lord.

[15] καὶ ἔδωκαν αὐτῇ ἄνεσιν, καὶ διῆλθεν διὰ τῆς πύλης τῶν ἱππέων τοῦ οἴκου τοῦ βασιλέως, καὶ ἐθανάτωσαν αὐτὴν ἐκεῖ. –

[15] So they let her go *out*; and she went through the horsemen's gate of the house of the king, and they slew her there.

[16] καὶ διέθετο Ιωδαε διαθήκην ἀνὰ μέσον αὐτοῦ καὶ τοῦ λαοῦ καὶ τοῦ βασιλέως εἶναι λαὸν τῷ κυρίῳ.

[16] And Jodae made a covenant between himself, and the people, and the king, that the people should be the Lord's.

[17] καὶ εἰσῆλθεν πᾶς ὁ λαὸς τῆς γῆς εἰς οἶκον Βααλ καὶ κατέσπασαν αὐτὸν καὶ τὰ θυσιαστήρια καὶ τὰ εἴδωλα αὐτοῦ ἐλέπτυναν καὶ τὸν Ματθαν ἱερέα τῆς Βααλ ἐθανάτωσαν ἐναντίον τῶν θυσιαστηρίων αὐτοῦ.

[17] And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars.

[18] καὶ ἐνεχείρησεν Ιωδαε ὁ ἱερεὺς τὰ ἔργα οἴκου κυρίου διὰ χειρὸς ἱερέων καὶ Λευιτῶν καὶ ἀνέστησεν τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν, ἃς διέστειλεν Δαυιδ ἐπὶ τὸν οἶκον κυρίου καὶ ἀνενέγκαι ὁλοκαυτώματα κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Μωυσῆ, ἐν εὐφροσύνῃ καὶ ἐν ᾠδαῖς διὰ χειρὸς Δαυιδ.

[18] And Jodae the priest committed the works of the house of the Lord into the and of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of the Lord, and *he appointed them* to offer whole-burnt-offerings to the Lord, as it is written in the law of Moses, with gladness, and with songs by the hand of David.

[19] καὶ ἔστησαν οἱ πυλωροὶ ἐπὶ τὰς πύλας οἴκου κυρίου, καὶ οὐκ εἰσελεύσεται ἀκάθαρτος εἰς πᾶν πρᾶγμα.

[19] And the porters stood at the gates of the house of the Lord, that no one unclean in any respect should enter in.

[20] καὶ ἔλαβεν τοὺς πατριάρχας καὶ τοὺς δυνατοὺς καὶ τοὺς ἄρχοντας τοῦ λαοῦ καὶ πάντα τὸν λαὸν τῆς γῆς καὶ ἀνεβίβασαν τὸν βασιλέα εἰς οἶκον κυρίου, καὶ εἰσῆλθεν διὰ τῆς πύλης τῆς ἐσωτέρας εἰς τὸν οἶκον τοῦ βασιλέως, καὶ ἐκάθισαν τὸν βασιλέα ἐπὶ τὸν θρόνον τῆς βασιλείας.

[20] And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of the Lord; and he went through the inner gate into the king's house, and they seated the king on the throne of the kingdom.

[21] καὶ ηὐφράνθη πᾶς ὁ λαὸς τῆς γῆς, καὶ ἡ πόλις ἡσύχασεν· καὶ τὴν Γοθολιαν ἐθανάτωσαν μαχαίρᾳ.

[21] And all the people of the land rejoiced; and the city was quiet: and they slew Gotholia.

CHAPTER 24

[1] Ὢν ἑπτὰ ἐτῶν Ιωας ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τεσσαράκοντα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Σαβια ἐκ Βηρσαβεε.

[1] Joas was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee.

[2] καὶ ἐποίησεν Ιωας τὸ εὐθὲς ἐνώπιον κυρίου πάσας τὰς ἡμέρας Ιωδαε τοῦ ἱερέως.

[2] And Joas did that which right in the sight of the Lord all the days of Jodae the priest.

[3] καὶ ἔλαβεν αὐτῷ Ιωδαε γυναῖκας δύο, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.

[3] And Jodae took to himself two wives, and they bore sons and daughters.

[4] καὶ ἐγένετο μετὰ ταῦτα καὶ ἐγένετο ἐπὶ καρδίαν Ιωας ἐπισκευάσαι τὸν οἶκον κυρίου.

[4] And it came to pass afterward that it came into the heart of Joas to repair the house of the Lord.

[5] καὶ συνήγαγεν τοὺς ἱερεῖς καὶ τοὺς Λευίτας καὶ εἶπεν αὐτοῖς Ἐξέλθατε εἰς τὰς πόλεις Ιουδα καὶ συναγάγετε ἀπὸ παντὸς Ισραηλ ἀργύριον κατισχῦσαι τὸν οἶκον κυρίου ἐνιαυτὸν κατ' ἐνιαυτὸν καὶ σπεύσατε λαλῆσαι· καὶ οὐκ ἔσπευσαν οἱ Λευῖται.

[5] And he gathered the priests and the Levites, and said to them, Go out into the cities of Juda, and collect money of all Israel to repair the house of the Lord from year to year, and make haste to speak *of it*. But the Levites hasted not.

[6] καὶ ἐκάλεσεν ὁ βασιλεὺς Ιωας τὸν Ιωδαε τὸν ἄρχοντα καὶ εἶπεν αὐτῷ Διὰ τί οὐκ ἐπεσκέψω περὶ τῶν Λευιτῶν τοῦ εἰσενέγκαι ἀπὸ Ιουδα καὶ Ιερουσαλημ τὸ κεκριμένον ὑπὸ Μωυσῆ ἀνθρώπου τοῦ θεοῦ, ὅτε ἐξεκκλησίασεν τὸν Ισραηλ εἰς τὴν σκηνὴν τοῦ μαρτυρίου;

[6] And king Joas called Jodae the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Juda and Jerusalem that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness?

[7] ὅτι Γοθολια ἦν ἡ ἄνομος, καὶ οἱ υἱοὶ αὐτῆς κατέσπασαν τὸν οἶκον τοῦ θεοῦ, καὶ γὰρ τὰ ἅγια οἴκου κυρίου ἐποίησαν ταῖς Βααλιμ.

[7] For Gotholia was a transgressor, and her sons tore down the house of God; for they offered the holy things of the house of the Lord to Baalim.

[8] καὶ εἶπεν ὁ βασιλεύς Γενηθήτω γλωσσόκομον καὶ τεθήτω ἐν πύλῃ οἴκου κυρίου ἔξω·

[8] And the king said, Let a box be made, and let it be put at the gate of the house of the Lord without.

[9] καὶ κηρυξάτωσαν ἐν Ιουδα καὶ ἐν Ιερουσαλημ εἰσενέγκαι κυρίῳ, καθὼς εἶπεν Μωϋσῆς παῖς τοῦ θεοῦ ἐπὶ τὸν Ισραηλ ἐν τῇ ἐρήμῳ.

[9] And let *men* proclaim in Juda an in Jerusalem, that *the people* should bring to the Lord, as Moses the servant of God spoke concerning Israel in the wilderness.

[10] καὶ ἔδωκαν πάντες ἄρχοντες καὶ πᾶς ὁ λαὸς καὶ εἰσέφερον καὶ ἐνέβαλλον εἰς τὸ γλωσσόκομον, ἕως οὗ ἐπληρώθη.

[10] And all the princes and all the people gave, and brought in, and cast into the box until it was filled.

[11] καὶ ἐγένετο ὡς εἰσέφερον τὸ γλωσσόκομον πρὸς τοὺς προστάτας τοῦ βασιλέως διὰ χειρὸς τῶν Λευιτῶν καὶ ὡς εἶδον ὅτι ἐπλεόνασεν τὸ ἀργύριον, καὶ ἦλθεν ὁ γραμματεὺς τοῦ βασιλέως καὶ ὁ προστάτης τοῦ ἱερέως τοῦ μεγάλου καὶ ἐξεκένωσαν τὸ γλωσσόκομον καὶ κατέστησαν εἰς τὸν τόπον αὐτοῦ· οὕτως ἐποίουν ἡμέραν ἐξ ἡμέρας καὶ συνήγαγον ἀργύριον πολύ.

[11] And it came to pass, when they brought in the box to the officers of the king by the hand of the Levites, and when they saw that the money was more than sufficient, then came the king's scribe, and the officer of the high priest, and emptied the box, and restored it to its place. Thus they did day by day, and collected much money.

[12] καὶ ἔδωκεν αὐτὸ ὁ βασιλεὺς καὶ Ιωδαε ὁ ἱερεὺς τοῖς ποιοῦσιν τὰ ἔργα εἰς τὴν ἐργασίαν οἴκου κυρίου, καὶ ἐμισθοῦντο λατόμους καὶ τέκτονας ἐπισκευάσαι τὸν οἶκον κυρίου καὶ χαλκεῖς σιδήρου καὶ χαλκοῦ ἐπισκευάσαι τὸν οἶκον κυρίου.

[12] And the king and Jodae the priest gave it to the workmen employed in the service of the house of the Lord, and they hired masons and carpenters to repair the house of the Lord, also smiths and braziers to repair the house of the Lord.

[13] καὶ ἐποίουν οἱ ποιοῦντες τὰ ἔργα, καὶ ἀνέβη μῆκος τῶν ἔργων ἐν χερσὶν αὐτῶν, καὶ ἀνέστησαν τὸν οἶκον κυρίου ἐπὶ τὴν στάσιν αὐτοῦ καὶ ἐνίσχυσαν.

[13] And the workmen wrought, and the works prospered in their hands, and they established the house of the Lord on its foundation, and strengthened *it*.

[14] καὶ ὡς συνετέλεσαν, ἤνεγκαν πρὸς τὸν βασιλέα καὶ πρὸς Ιωδαε τὸ κατάλοιπον τοῦ ἀργυρίου, καὶ ἐποίησαν σκεύη εἰς οἶκον κυρίου, σκεύη λειτουργικὰ ὁλοκαυτωμάτων καὶ θυίσκας χρυσᾶς καὶ ἀργυρᾶς. καὶ ἀνήνεγκαν ὁλοκαυτώσεις ἐν οἴκῳ κυρίου διὰ παντὸς πάσας τὰς ἡμέρας Ιωδαε.

[14] And when they had finished *it*, they brought to the king and to Jodae the remainder of the money, and they made vessels for the house of the Lord, vessels of service for whole-burnt-offerings, and gold and silver *censers*: and they offered up whole-burnt-offerings in the house of the Lord continually all the days of Jodae.

[15] Καὶ ἐγήρασεν Ιωδαε πλήρης ἡμερῶν καὶ ἐτελεύτησεν ὢν ἑκατὸν καὶ τριάκοντα ἐτῶν ἐν τῷ τελευτᾶν αὐτόν·

[15] And Jodae grew old, being full of days, and he died, being a hundred and thirty years old at his death.

[16] καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ μετὰ τῶν βασιλέων, ὅτι ἐποίησεν ἀγαθωσύνην μετὰ Ισραηλ καὶ μετὰ τοῦ θεοῦ καὶ τοῦ οἴκου αὐτοῦ.

[16] And they buried him with the kings in the city of David, because he had dealt well with Israel, and with God and his house.

[17] καὶ ἐγένετο μετὰ τὴν τελευτὴν Ιωδαε εἰσῆλθον οἱ ἄρχοντες Ιουδα καὶ προσεκύνησαν τὸν βασιλέα· τότε ἐπήκουσεν αὐτοῖς ὁ βασιλεύς.

[17] And it came to pass after the death of Jodae, *that* the princes of Juda went in, and did obeisance to the king. Then the king hearkened to them.

[18] καὶ ἐγκατέλιπον τὸν κύριον θεὸν τῶν πατέρων αὐτῶν καὶ ἐδούλευον ταῖς Ἀστάρταις καὶ τοῖς εἰδώλοις· καὶ ἐγένετο ὀργὴ ἐπὶ Ιουδαν καὶ ἐπὶ Ιερουσαλημ ἐν τῇ ἡμέρᾳ ταύτῃ.

[18] And they forsook the house of the Lord God of their fathers, and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day.

[19] καὶ ἀπέστειλεν πρὸς αὐτοὺς προφήτας ἐπιστρέψαι πρὸς κύριον, καὶ οὐκ ἤκουσαν· καὶ διεμαρτύραντο αὐτοῖς, καὶ οὐκ ἤκουσαν.

[19] yet he sent prophets to them, to turn them to the Lord; but they hearkened not: and he testified to them, but they obeyed not.

[20] καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Αζαριαν τὸν τοῦ Ιωδαε τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν Τάδε λέγει κύριος Τί παραπορεύεσθε τὰς ἐντολὰς κυρίου; καὶ οὐκ εὐοδωθήσεσθε, ὅτι ἐγκατελίπετε τὸν κύριον, καὶ ἐγκαταλείψει ὑμᾶς.

[20] And the Spirit of God came upon Azarias the son of Jodae the priest, and he stood up above the people, and said, Thus saith the Lord, Why do ye transgress the commandments of the Lord? so shall ye not prosper; for ye have forsaken the Lord, and he will forsake you.

[21] καὶ ἐπέθεντο αὐτῷ καὶ ἐλιθοβόλησαν αὐτὸν δι᾽ ἐντολῆς Ιωας τοῦ βασιλέως ἐν αὐλῇ οἴκου κυρίου.

[21] And they conspired against him, and stone him by command of king Joas in the court of the Lord’s house.

[22] καὶ οὐκ ἐμνήσθη Ιωας τοῦ ἐλέους, οὗ ἐποίησεν μετ᾽ αὐτοῦ Ιωδαε ὁ πατὴρ αὐτοῦ, καὶ ἐθανάτωσεν τὸν υἱὸν αὐτοῦ. καὶ ὡς ἀπέθνῃσκεν, εἶπεν Ἴδοι κύριος καὶ κρινάτω.

[22] So Joas remembered not the kindness which his father Jodae had exercised towards him, but slew his son. And as he died, he said, The Lord look upon *it*, and judge.

[23] καὶ ἐγένετο μετὰ τὴν συντέλειαν τοῦ ἐνιαυτοῦ ἀνέβη ἐπ᾽ αὐτὸν δύναμις Συρίας καὶ ἦλθεν ἐπὶ Ιουδαν καὶ ἐπὶ Ιερουσαλημ καὶ κατέφθειραν πάντας τοὺς ἄρχοντας τοῦ λαοῦ ἐν τῷ λαῷ καὶ πάντα τὰ σκῦλα αὐτῶν ἀπέστειλαν τῷ βασιλεῖ Δαμασκοῦ.

[23] And it came to pass after the end of the year, *that* the host of Syria went up against him, and came against Juda and Jerusalem: and they slew all the chiefs of the people among the people, and all their spoils they sent to the king of Damascus.

[24] ὅτι ἐν ὀλίγοις ἀνδράσιν παρεγένετο δύναμις Συρίας, καὶ ὁ θεὸς παρέδωκεν εἰς τὰς χεῖρας αὐτῶν δύναμιν πολλὴν σφόδρα, ὅτι ἐγκατέλιπον κύριον θεὸν τῶν πατέρων αὐτῶν· καὶ μετὰ Ιωας ἐποίησεν κρίματα.

[24] For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; and he brought judgments on Joas.

[25] καὶ μετὰ τὸ ἀπελθεῖν αὐτοὺς ἀπ᾽ αὐτοῦ ἐν τῷ ἐγκαταλιπεῖν αὐτὸν ἐν μαλακίαις μεγάλαις καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ ἐν αἵμασιν υἱοῦ Ιωδαε τοῦ ἱερέως καὶ ἐθανάτωσαν αὐτὸν ἐπὶ τῆς κλίνης αὐτοῦ, καὶ ἀπέθανεν· καὶ ἔθαψαν αὐτὸν ἐν πόλει Δαυιδ καὶ οὐκ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν βασιλέων.

[25] And after they had departed from him, when they had left him in sore diseases, then his servants conspired against him because of the blood of the son of Jodae the priest, and slew him on his bed, and he died, and they buried him in the city of David, but they buried him not in the sepulchre of the kings.

[26] καὶ οἱ ἐπιθέμενοι ἐπ᾽ αὐτὸν Ζαβεδ ὁ τοῦ Σαμαθ ὁ Αμμανίτης καὶ Ιωζαβεδ ὁ τοῦ Σομαρωθ ὁ Μωαβίτης

[26] And they that conspired against him were Zabed the son of Samaath the Ammanite, and Jozabed the son of Samareth the Moabite.

[27] καὶ οἱ υἱοὶ αὐτοῦ πάντες, καὶ προσῆλθον αὐτῷ οἱ πέντε. καὶ τὰ λοιπὰ ἰδοὺ γεγραμμένα ἐπὶ τὴν γραφὴν τῶν βασιλέων· καὶ ἐβασίλευσεν Αμασιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[27] And all his sons, and the five came to him: and the other *matters*, behold, they are written in the book of the kings. And Amasias his son

reigned in his stead.

CHAPTER 25

[1] Ὢν πέντε καὶ εἴκοσι ἐτῶν ἐβασίλευσεν Αμασιας καὶ εἴκοσι ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ιωαδεν ἀπὸ Ιερουσαλημ.

[1] Amasias began to reign when he was twenty and five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name *was* Joadaen of Jerusalem.

[2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου, ἀλλ' οὐκ ἐν καρδίᾳ πλήρει.

[2] And he did that which was right in the sight of the Lord, but not with a perfect heart.

[3] καὶ ἐγένετο ὡς κατέστη ἡ βασιλεία ἐν χειρὶ αὐτοῦ, καὶ ἐθανάτωσεν τοὺς παῖδας αὐτοῦ τοὺς φονεύσαντας τὸν βασιλέα πατέρα αὐτοῦ·

[3] And it came to pass, when the kingdom was established in his hand, that he slew his servants who had slain the king his father.

[4] καὶ τοὺς υἱοὺς αὐτῶν οὐκ ἀπέκτεινεν κατὰ τὴν διαθήκην τοῦ νόμου κυρίου, καθὼς γέγραπται, ὡς ἐνετείλατο κύριος λέγων Οὐκ ἀποθανοῦνται πατέρες ὑπὲρ τέκνων, καὶ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων, ἀλλ' ἢ ἕκαστος τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανοῦνται. –

[4] But he slew not their sons, according to the covenant of the law of the Lord, as it is written, *and* as the Lord commanded, saying, The fathers shall not die for the children, and the sons shall not die for the fathers, but they shall die each for his own sin.

[5] καὶ συνήγαγεν Αμασιας τὸν οἶκον Ιουδα καὶ ἀνέστησεν αὐτοὺς κατ' οἴκους πατριῶν αὐτῶν εἰς χιλιάρχους καὶ ἑκατοντάρχους ἐν παντὶ Ιουδα καὶ Ιερουσαλημ· καὶ ἠρίθμησεν αὐτοὺς ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω καὶ εὗρεν αὐτοὺς τριακοσίας χιλιάδας δυνατοὺς ἐξελθεῖν εἰς πόλεμον κρατοῦντας δόρυ καὶ θυρεόν.

[5] And Amasias assembled the house of Juda, and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem: and he numbered them from twenty years old and upwards, and found them three hundred thousand able to go out to war, holding spear and shield.

[6] καὶ ἐμισθώσατο ἀπὸ Ισραηλ ἑκατὸν χιλιάδας δυνατοὺς ἰσχύι ἑκατὸν ταλάντων ἀργυρίου.

[6] Also he hired of Israel a hundred thousand mighty *men for* a hundred talents of silver.

[7] καὶ ἄνθρωπος τοῦ θεοῦ ἦλθεν πρὸς αὐτὸν λέγων Βασιλεῦ, οὐ πορεύσεται μετὰ σοῦ δύναμις Ισραηλ, ὅτι οὐκ ἔστιν κύριος μετὰ Ισραηλ, πάντων τῶν υἱῶν Εφραιμ·

[7] And there came a man of God to him, saying, O king, let not the host of Israel go with thee; for the Lord is not with Israel, *even* all the sons of Ephraim.

[8] ὅτι ἐὰν ὑπολάβῃς κατισχῦσαι ἐν τούτοις, καὶ τροπώσεταί σε κύριος ἐναντίον τῶν ἐχθρῶν, ὅτι ἔστιν παρὰ κυρίου καὶ ἰσχῦσαι καὶ τροπώσασθαι.

[8] For if thou shalt undertake to strengthen *thyself* with these, then the lord shall put thee to flight before the enemies: for it is of the Lord both to strengthen and to put to flight.

[9] καὶ εἶπεν Αμασιας τῷ ἀνθρώπῳ τοῦ θεοῦ Καὶ τί ποιήσω τὰ ἑκατὸν τάλαντα, ἃ ἔδωκα τῇ δυνάμει Ισραηλ; καὶ εἶπεν ὁ ἄνθρωπος τοῦ θεοῦ Ἔστιν τῷ κυρίῳ δοῦναί σοι πλεῖστα τούτων.

[9] And Amasias said to the man of God, But what shall I do *for* the hundred talents which I have given to the army of Israel? And the man of God said, The Lord can give thee much more than these.

[10] καὶ διεχώρισεν Αμασιας τῇ δυνάμει τῇ ἐλθούσῃ πρὸς αὐτὸν ἀπὸ Εφραιμ ἀπελθεῖν εἰς τὸν τόπον αὐτῶν, καὶ ἐθυμώθησαν σφόδρα ἐπὶ Ιουδαν καὶ ἐπέστρεψαν εἰς τὸν τόπον αὐτῶν ἐν ὀργῇ θυμοῦ.

[10] And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Juda, and they returned to their place with great wrath.

[11] καὶ Αμασιας κατίσχυσεν καὶ παρέλαβεν τὸν λαὸν αὐτοῦ καὶ ἐπορεύθη εἰς τὴν κοιλάδα τῶν ἁλῶν καὶ ἐπάταξεν ἐκεῖ τοὺς υἱοὺς Σηιρ δέκα χιλιάδας·

[11] And Amasias strengthened *himself*, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand.

[12] καὶ δέκα χιλιάδας ἐζώγρησαν οἱ υἱοὶ Ιουδα καὶ ἔφερον αὐτοὺς ἐπὶ τὸ ἄκρον τοῦ κρημνοῦ καὶ κατεκρήμνιζον αὐτοὺς ἀπὸ τοῦ ἄκρου τοῦ κρημνοῦ, καὶ πάντες διερρήγνυντο.

[12] And the children of Juda took ten thousand prisoners, and they carried them to the top of the precipice, and cast them headlong from the top of the precipice, and they were all dashed to pieces.

[13] καὶ οἱ υἱοὶ τῆς δυνάμεως, οὓς ἀπέστρεψεν Αμασιας τοῦ μὴ πορευθῆναι μετ' αὐτοῦ εἰς πόλεμον, καὶ ἐπέθεντο ἐπὶ τὰς πόλεις Ιουδα ἀπὸ Σαμαρείας ἕως Βαιθωρων καὶ ἐπάταξαν ἐν αὐτοῖς τρεῖς χιλιάδας καὶ ἐσκύλευσαν σκῦλα πολλά. –

[13] And the men of the host whom Amasias sent back so that they should not go with him to battle, *went* and attacked the cities of Juda, from Samaria to Baethoron; and they smote three thousand among them, and took much spoil.

[14] καὶ ἐγένετο μετὰ τὸ ἐλθεῖν Αμασιαν πατάξαντα τὴν Ιδουμαίαν καὶ ἤνεγκεν πρὸς αὐτοὺς τοὺς θεοὺς υἱῶν Σηιρ καὶ ἔστησεν αὐτοὺς ἑαυτῷ εἰς θεοὺς καὶ ἐναντίον αὐτῶν προσεκύνει καὶ αὐτοῖς αὐτὸς ἔθυεν.

[14] And it came to pass, after Amasias had returned from smiting Idumea, that he brought home the gods of the children of Seir, and set them up for himself as gods, and bowed down before them, and he sacrificed to them.

[15] καὶ ἐγένετο ὀργὴ κυρίου ἐπὶ Αμασιαν, καὶ ἀπέστειλεν αὐτῷ προφήτας καὶ εἶπαν αὐτῷ Τί ἐζήτησας τοὺς θεοὺς τοῦ λαοῦ, οἳ οὐκ ἐξείλαντο τὸν λαὸν αὐτῶν ἐκ χειρός σου;

[15] And the anger of the Lord came upon Amasias, and he sent him a prophet, and he said to him, Why hast thou sought the gods of the people, which have not rescued their own people out of thine hand?

[16] καὶ ἐγένετο ἐν τῷ λαλῆσαι αὐτῷ καὶ εἶπεν αὐτῷ Μὴ σύμβουλον τοῦ βασιλέως δέδωκά σε; πρόσεχε μὴ μαστιγωθῇς. καὶ ἐσιώπησεν ὁ προφήτης. καὶ εἶπεν ὅτι Γινώσκω ὅτι ἐβούλετο ἐπὶ σοὶ τοῦ καταφθεῖραί σε, ὅτι ἐποίησας τοῦτο καὶ οὐκ ἐπήκουσας τῆς συμβουλίας μου. –

[16] And it came to pass when the prophet was speaking to him, that he said to him, have I made thee king's counsellor? take heed lest thou be scourged: and the prophet forebore, and said, I know that *God* is

disposed against thee to destroy thee, because thou hast done this thing, and hast not hearkened to my counsel.

[17] καὶ ἐβουλεύσατο Αμασιας καὶ ἀπέστειλεν πρὸς Ιωας υἱὸν Ιωαχαζ υἱοῦ Ιου βασιλέα Ισραηλ λέγων Δεῦρο ὀφθῶμεν προσώποις.

[17] And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jeu, king of Israel, saying, Come, and let us look one another in the face.

[18] καὶ ἀπέστειλεν Ιωας βασιλεὺς Ισραηλ πρὸς Αμασιαν βασιλέα Ιουδα λέγων Ὁ αχουχ ὁ ἐν τῷ Λιβάνῳ ἀπέστειλεν πρὸς τὴν κέδρον τὴν ἐν τῷ Λιβάνῳ λέγων Δὸς τὴν θυγατέρα σου τῷ υἱῷ μου εἰς γυναῖκα. καὶ ἰδοὺ ἐλεύσεται τὰ θηρία τοῦ ἀγροῦ τὰ ἐν τῷ Λιβάνῳ· καὶ ἦλθαν τὰ θηρία καὶ κατεπάτησαν τὸν αχουχ.

[18] And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give thy daughter to my son to wife; but, behold, thy wild beasts of the field that are in Libanus shall come: and the wild beasts did come, and trod down the thistle.

[19] εἶπας Ἰδοὺ ἐπάταξας τὴν Ιδουμαίαν, καὶ ἐπαίρει σε ἡ καρδία ἡ βαρεῖα· νῦν κάθησο ἐν οἴκῳ σου, καὶ ἵνα τί συμβάλλεις ἐν κακίᾳ καὶ πεσῇ σὺ καὶ Ιουδας μετὰ σοῦ;

[19] Thou hast said, Behold, I have smitten Idumea, and thy stout heart exalts thee: now stay at home; for why dost thou implicate thyself in mischief, that thou shouldest fall, and Juda with thee.

[20] καὶ οὐκ ἤκουσεν Αμασιας, ὅτι παρὰ κυρίου ἐγένετο τοῦ παραδοῦναι αὐτὸν εἰς χεῖρας, ὅτι ἐξεζήτησεν τοὺς θεοὺς τῶν Ιδουμαίων.

[20] Nevertheless Amasias hearkened not, for it was of the Lord to deliver him into *the enemy's* hands, because he sought after the gods of the Idumeans.

[21] καὶ ἀνέβη Ιωας βασιλεὺς Ισραηλ, καὶ ὤφθησαν ἀλλήλοις αὐτὸς καὶ Αμασιας βασιλεὺς Ιουδα ἐν Βαιθσαμυς, ἥ ἐστιν τοῦ Ιουδα.

[21] So Joas king of Israel went up; and they saw one another, he and Amasias king of Juda, in Baethsamys, which is of Juda.

[22] καὶ ἐτροπώθη Ιουδας κατὰ πρόσωπον Ισραηλ, καὶ ἔφυγεν ἕκαστος εἰς τὸ σκήνωμα.

[22] And Juda was put to flight before Israel, and they fled every man to his tent.

[23] καὶ τὸν Αμασιαν βασιλέα Ιουδα τὸν τοῦ Ιωας κατέλαβεν Ιωας βασιλεὺς Ισραηλ ἐν Βαιθσαμυς καὶ εἰσήγαγεν αὐτὸν εἰς Ιερουσαλημ καὶ κατέσπασεν ἀπὸ τοῦ τείχους Ιερουσαλημ ἀπὸ πύλης Εφραιμ ἕως πύλης γωνίας τετρακοσίους πήχεις·

[23] And Joas king of Israel took prisoner Amasias king of Juda, *son* of Joas, son of Joachaz, in Baethsamys, and brought him to Jerusalem; and he pulled down *part* of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

[24] καὶ πᾶν τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πάντα τὰ σκεύη τὰ εὑρεθέντα ἐν οἴκῳ κυρίου καὶ παρὰ τῷ Αβδεδομ καὶ τοὺς θησαυροὺς οἴκου τοῦ βασιλέως καὶ τοὺς υἱοὺς τῶν συμμίξεων καὶ ἐπέστρεψεν εἰς Σαμάρειαν. –

[24] And *he took* all the gold and the silver, and all the vessels that were found in the house of the Lord and with Abdedom, and the treasures of the king’s house, and the hostages, and he returned to Samaria.

[25] καὶ ἔζησεν Αμασιας ὁ τοῦ Ιωας βασιλεὺς Ιουδα μετὰ τὸ ἀποθανεῖν Ιωας τὸν τοῦ Ιωαχαζ βασιλέα Ισραηλ ἔτη δέκα πέντε.

[25] And Amasias the *son* of Joas king of Juda lived after the death of Joas the *son* of Joachaz king of Israel fifteen years.

[26] καὶ οἱ λοιποὶ λόγοι Αμασιου οἱ πρῶτοι καὶ οἱ ἔσχατοι οὐκ ἰδοὺ γεγραμμένοι ἐπὶ βιβλίου βασιλέων Ιουδα καὶ Ισραηλ;

[26] And the rest of the acts of Amasias, the first and the last, Lo! are they not written in the book of the kings of Juda and Israel?

[27] καὶ ἐν τῷ καιρῷ, ᾧ ἀπέστη Αμασιας ἀπὸ κυρίου, καὶ ἐπέθεντο αὐτῷ ἐπίθεσιν, καὶ ἔφυγεν ἀπὸ Ιερουσαλημ εἰς Λαχις· καὶ ἀπέστειλαν κατόπισθεν αὐτοῦ εἰς Λαχις καὶ ἐθανάτωσαν αὐτὸν ἐκεῖ.

[27] And at the time when Amasias departed from the Lord, then they formed a conspiracy against him; and he fled from Jerusalem to Lachis: and they sent after him to Lachis, and slew him there.

[28] καὶ ἀνέλαβον αὐτὸν ἐπὶ τῶν ἵππων καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυιδ.

[28] And they took him up on horses, and buried him with his fathers in the city of David.

CHAPTER 26

[1] Καὶ ἔλαβεν πᾶς ὁ λαὸς τῆς γῆς τὸν Οζιαν, καὶ αὐτὸς δέκα καὶ ἓξ ἐτῶν, καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Αμασιου.

[1] Then all the people of the land took Ozias, and he was sixteen years old, and they made him king in the room of his father Amasias.

[2] αὐτὸς ᾠκοδόμησεν τὴν Αιλαθ, αὐτὸς ἐπέστρεψεν αὐτὴν τῷ Ιουδα μετὰ τὸ κοιμηθῆναι τὸν βασιλέα μετὰ τῶν πατέρων αὐτοῦ.

[2] He built Ælath, he recovered it to Juda, after the king slept with his fathers.

[3] υἱὸς δέκα ἓξ ἐτῶν ἐβασίλευσεν Οζιας καὶ πεντήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Χαλια ἀπὸ Ιερουσαλημ.

[3] Ozias began to reign at the age of sixteen years, and he reigned fifty-two years in Jerusalem: and his mother’s name was Jechelia of Jerusalem.

[4] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Αμασιας ὁ πατὴρ αὐτοῦ.

[4] And he did that which was right in the sight of the Lord, according to all that Amasias his father did.

[5] καὶ ἦν ἐκζητῶν τὸν κύριον ἐν ταῖς ἡμέραις Ζαχαριου τοῦ συνίοντος ἐν φόβῳ κυρίου· καὶ ἐν ταῖς ἡμέραις αὐτοῦ ἐζήτησεν τὸν κύριον, καὶ εὐόδωσεν αὐτῷ κύριος.

[5] And he sought the Lord in the days of Zacharias, who understood the fear of the Lord; and in his days he sought the Lord, and the Lord prospered him.

[6] καὶ ἐξῆλθεν καὶ ἐπολέμησεν πρὸς τοὺς ἀλλοφύλους καὶ κατέσπασεν τὰ τείχη Γεθ καὶ τὰ τείχη Ιαβνη καὶ τὰ τείχη Ἀζώτου καὶ ᾠκοδόμησεν πόλεις Ἀζώτου καὶ ἐν τοῖς ἀλλοφύλοις.

[6] And he went out and fought against the Philistines, and pulled down the walls of Geth, and the walls of Jabner, and the walls of Azotus, and he built cities *near* Azotus, and among the Philistines.

[7] καὶ κατίσχυσεν αὐτὸν κύριος ἐπὶ τοὺς ἀλλοφύλους καὶ ἐπὶ τοὺς Ἄραβας τοὺς κατοικοῦντας ἐπὶ τῆς πέτρας καὶ ἐπὶ τοὺς Μιναίους.

[7] And the Lord strengthened him against the Philistines, and against the Arabians that dwelt on the rock, and against the Minaeans.

[8] καὶ ἔδωκαν οἱ Μιναῖοι δῶρα τῷ Οζια, καὶ ἦν τὸ ὄνομα αὐτοῦ ἕως εἰσόδου Αἰγύπτου, ὅτι κατίσχυσεν ἕως ἄνω.

[8] And the Minaeans gave gifts to Ozias; and his fame spread as far as the entering in of Egypt, for he strengthened *himself* exceedingly.

[9] καὶ ᾠκοδόμησεν Οζιας πύργους ἐν Ιερουσαλημ καὶ ἐπὶ τὴν πύλην τῆς γωνίας καὶ ἐπὶ τὴν πύλην τῆς φάραγγος καὶ ἐπὶ τῶν γωνιῶν καὶ κατίσχυσεν.

[9] And Ozias built towers in Jerusalem, both at the gate of the corners, and at the valley gate, and at the corners and he fortified them.

[10] καὶ ᾠκοδόμησεν πύργους ἐν τῇ ἐρήμῳ καὶ ἐλατόμησεν λάκκους πολλούς, ὅτι κτήνη πολλὰ ὑπῆρχεν αὐτῷ ἐν Σεφηλα καὶ ἐν τῇ πεδινῇ καὶ ἀμπελουργοὶ ἐν τῇ ὀρεινῇ καὶ ἐν τῷ Καρμήλῳ, ὅτι φιλογέωργος ἦν.

[10] And he built towers in the wilderness, and dug many wells, for he had many cattle in the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman.

[11] καὶ ἐγένετο τῷ Οζια δυνάμεις ποιοῦσαι πόλεμον καὶ ἐκπορευόμεναι εἰς παράταξιν εἰς ἀριθμόν, καὶ ὁ ἀριθμὸς αὐτῶν διὰ χειρὸς Ιιηλ τοῦ γραμματέως καὶ Μαασαιου τοῦ κριτοῦ διὰ χειρὸς Ανανιου τοῦ διαδόχου τοῦ βασιλέως.

[11] And Ozias had a host of warriors, and that went out orderly to war, and returned orderly in number; and their number was *made* by the hand of Jeiel the scribe, and Maasias the judge, by the hand of Ananias the king’s deputy.

[12] πᾶς ὁ ἀριθμὸς τῶν πατριαρχῶν τῶν δυνατῶν εἰς πόλεμον δισχίλιοι ἑξακόσιοι,

[12] The whole number of the chiefs of families of the mighty men of war *was* two thousand six hundred;

[13] καὶ μετ᾽ αὐτῶν δύναμις πολεμικὴ τριακόσιαι χιλιάδες καὶ ἑπτακισχίλιοι πεντακόσιοι· οὗτοι οἱ ποιοῦντες πόλεμον ἐν δυνάμει ἰσχύος βοηθῆσαι τῷ βασιλεῖ ἐπὶ τοὺς ὑπεναντίους.

[13] and with them was a warrior force, three hundred thousand and seven thousand and five hundred: these waged war mightily to help the king against *his* enemies.

[14] καὶ ἡτοίμαζεν αὐτοῖς Οζιας πάσῃ τῇ δυνάμει θυρεοὺς καὶ δόρατα καὶ περικεφαλαίας καὶ θώρακας καὶ τόξα καὶ σφενδόνας εἰς λίθους.

[14] And Ozias prepared for them, *even* for all the host, shields, and spears, and helmets, and breastplates, and bows, and slings for stones.

[15] καὶ ἐποίησεν ἐν Ιερουσαλημ μηχανὰς μεμηχανευμένας λογιστοῦ τοῦ εἶναι ἐπὶ τῶν πύργων καὶ ἐπὶ τῶν γωνιῶν βάλλειν βέλεσιν καὶ λίθοις μεγάλοις· καὶ ἠκούσθη ἡ κατασκευὴ αὐτῶν ἕως πόρρω, ὅτι ἐθαυμαστώθη τοῦ βοηθηθῆναι, ἕως οὗ κατίσχυσεν.

[15] And he made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the corners, to cast darts and great stones: and *the fame* of their preparation was heard at a distance; for he was wonderfully helped, till he was strong.

[16] Καὶ ὡς κατίσχυσεν, ὑψώθη ἡ καρδία αὐτοῦ τοῦ καταφθεῖραι, καὶ ἠδίκησεν ἐν κυρίῳ θεῷ αὐτοῦ καὶ εἰσῆλθεν εἰς τὸν ναὸν κυρίου θυμιάσαι ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων.

[16] And when he was strong, his heart was lifted up to his destruction; and he transgressed against the Lord his God, and went into the temple of the Lord to turn incense on the altar of incense.

[17] καὶ εἰσῆλθεν ὀπίσω αὐτοῦ Αζαριας ὁ ἱερεὺς καὶ μετ᾽ αὐτοῦ ἱερεῖς τοῦ κυρίου ὀγδοήκοντα υἱοὶ δυνατοὶ

[17] And there went in after him Azarias the priest, and with him eighty priests of the Lord, mighty men.

[18] καὶ ἔστησαν ἐπὶ Οζιαν τὸν βασιλέα καὶ εἶπαν αὐτῷ Οὐ σοί, Οζια, θυμιάσαι τῷ κυρίῳ, ἀλλ᾽ ἢ τοῖς ἱερεῦσιν υἱοῖς Ααρων τοῖς ἡγιασμένοις θυμιάσαι· ἔξελθε ἐκ τοῦ ἁγιάσματος, ὅτι ἀπέστης ἀπὸ κυρίου, καὶ οὐκ ἔσται σοι τοῦτο εἰς δόξαν παρὰ κυρίου θεοῦ.

[18] And they withstood Ozias the king, and said to him, *It is* not for thee, Ozias, to burn incense to the Lord, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for thou hast departed from the Lord; and this shall not be for glory to thee from the Lord god.

[19] καὶ ἐθυμώθη Οζιας, καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιάσαι ἐν τῷ ναῷ, καὶ ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς καὶ ἡ λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ ἐναντίον τῶν ἱερέων ἐν οἴκῳ κυρίου ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων.

[19] And Ozias was angry, and in his hand *was* the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests in the house of the Lord, over the altar of incense.

[20] καὶ ἐπέστρεψεν ἐπ᾽ αὐτὸν ὁ ἱερεὺς ὁ πρῶτος καὶ οἱ ἱερεῖς, καὶ ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ· καὶ κατέσπευσαν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν, ὅτι ἥλεγξεν αὐτὸν κύριος.

[20] And Azarias the chief priest, and the *other* priests, turned *to look* at him, and, behold, he *was* leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because the Lord had rebuked him.

[21] καὶ ἦν Οζιας ὁ βασιλεὺς λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ, καὶ ἐν οἴκῳ αφφουσωθ ἐκάθητο λεπρός, ὅτι ἀπεσχίσθη ἀπὸ οἴκου κυρίου· καὶ Ιωαθαμ ὁ υἱὸς αὐτοῦ ἐπὶ τῆς βασιλείας αὐτοῦ κρίνων τὸν λαὸν τῆς γῆς.

[21] And Ozias the king was a leper to the day of his death, and he dwelt *as* a leper in a separate house; for he was cut off from the house of the Lord: and Joathan his son *was set* over his kingdom, judging the people of the land.

[22] καὶ οἱ λοιποὶ λόγοι Οζιου οἱ πρῶτοι καὶ οἱ ἔσχατοι γεγραμμένοι ὑπὸ Ιεσσιου τοῦ προφήτου.

[22] And the rest of the acts of Ozias, the first and the last, *are* written by Jessias the prophet.

[23] καὶ ἐκοιμήθη Οζιας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ πεδίῳ τῆς ταφῆς τῶν βασιλέων, ὅτι εἶπαν ὅτι

Λεπρός ἐστιν· καὶ ἐβασίλευσεν Ιωαθαμ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[23] And Ozias slept with his fathers, and they buried him with his fathers in the field of the burial *place* of the kings, for they said, He is a leper; and Joatham his son reigned in his stead.

CHAPTER 27

[1] Υἱὸς εἴκοσι πέντε ἐτῶν Ιωαθαμ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἓξ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ιερουσα θυγάτηρ Σαδωκ.

[1] Joatham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusa, daughter of Sadoc.

[2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Οζιας ὁ πατὴρ αὐτοῦ, ἀλλ' οὐκ εἰσῆλθεν εἰς τὸν ναὸν κυρίου, καὶ ἔτι ὁ λαὸς κατεφθείρετο.

[2] And he did that which was right in the sight of the Lord, according to all that his father Ozias did: but he went not into the temple of the Lord. And still the people corrupted themselves.

[3] αὐτὸς ᾠκοδόμησεν τὴν πύλην οἴκου κυρίου τὴν ὑψηλὴν καὶ ἐν τείχει τοῦ Οφλα ᾠκοδόμησεν πολλά·

[3] He built the high gate of the house of the Lord, and he built much in the wall of Opel.

[4] καὶ πόλεις ᾠκοδόμησεν ἐν ὄρει Ιουδα καὶ ἐν τοῖς δρυμοῖς καὶ οἰκήσεις καὶ πύργους.

[4] In the mountain of Juda, and in the woods, *he built* both dwelling-places and towers.

[5] αὐτὸς ἐμαχέσατο πρὸς βασιλέα υἱῶν Αμμων καὶ κατίσχυσεν ἐπ' αὐτόν· καὶ ἐδίδουν αὐτῷ οἱ υἱοὶ Αμμων κατ' ἐνιαυτὸν ἑκατὸν τάλαντα ἀργυρίου καὶ δέκα χιλιάδας κόρων πυροῦ καὶ κριθῶν δέκα χιλιάδας· ταῦτα ἔφερεν αὐτῷ βασιλεὺς Αμμων κατ' ἐνιαυτὸν ἐν τῷ πρώτῳ ἔτει καὶ τῷ δευτέρῳ καὶ τῷ τρίτῳ.

[5] He fought against the king of the children of Ammon, and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. These the king of the children of Ammon brought to him annually in the first and second and third years.

[6] καὶ κατίσχυσεν Ιωαθαμ, ὅτι ἡτοίμασεν τὰς ὁδοὺς αὐτοῦ ἔναντι κυρίου θεοῦ αὐτοῦ.

[6] Joatham grew strong, because he prepared his ways before the Lord his God.

[7] καὶ οἱ λοιποὶ λόγοι Ιωαθαμ καὶ ὁ πόλεμος καὶ αἱ πράξεις αὐτοῦ ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ.

[7] And the rest of the acts of Joatham, and his war, and his deeds, behold, *they are* written in the book of the kings of Juda and Israel.

[9] καὶ ἐκοιμήθη Ιωαθαμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, καὶ ἐβασίλευσεν Αχαζ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[8] 9 And Joatham slept with his fathers, and was buried in the city of David: and Achaz his son reigned in his stead.

CHAPTER 28

[1] Υἱὸς εἴκοσι ἐτῶν Αχαζ ἐν τῷ βασιλεῦσαι αὐτὸν καὶ δέκα ἓξ ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ· καὶ οὐκ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου ὡς Δαυιδ ὁ πατὴρ αὐτοῦ.

[1] Achaz was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: and he did not that which was right in the sight of the Lord, as David his father.

[2] καὶ ἐπορεύθη κατὰ τὰς ὁδοὺς βασιλέων Ισραηλ· καὶ γὰρ γλυπτὰ ἐποίησεν τοῖς εἰδώλοις αὐτῶν

[2] But he walked in the ways of the kings of Israel, for he made graven images.

[3] καὶ ἔθυεν ἐν Γαιβενενομ καὶ διῆγεν τὰ τέκνα αὐτοῦ διὰ πυρὸς κατὰ τὰ βδελύγματα τῶν ἐθνῶν, ὧν ἐξωλέθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ,

[3] And *he sacrificed* to their idols in the valley of Benennom, and passed his children through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

[4] καὶ ἐθυμία ἐπὶ τῶν ὑψηλῶν καὶ ἐπὶ τῶν δωμάτων καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους.

[4] And he burnt incense upon the high places, and upon the roofs, and under every shady tree.

[5] καὶ παρέδωκεν αὐτὸν κύριος ὁ θεὸς αὐτοῦ διὰ χειρὸς βασιλέως Συρίας, καὶ ἐπάταξεν ἐν αὐτῷ καὶ ᾐχμαλώτευσεν ἐξ αὐτῶν αἰχμαλωσίαν πολλὴν καὶ ἤγαγεν εἰς Δαμασκόν· καὶ γὰρ εἰς τὰς χεῖρας βασιλέως Ισραηλ παρέδωκεν αὐτόν, καὶ ἐπάταξεν ἐν αὐτῷ πληγὴν μεγάλην.

[5] And the Lord his God delivered him into the hand of the king of Syria; and he smote him, and took captive of them a great band of prisoners, and carried him to Damascus. Also *God* delivered him into the hands of the king of Israel, who smote him with a great slaughter.

[6] καὶ ἀπέκτεινεν Φακεε ὁ τοῦ Ρομελια βασιλεὺς Ισραηλ ἐν Ιουδα ἐν μιᾷ ἡμέρᾳ ἑκατὸν εἴκοσι χιλιάδας ἀνδρῶν δυνατῶν ἰσχύι ἐν τῷ αὐτοὺς καταλιπεῖν τὸν κύριον θεὸν τῶν πατέρων αὐτῶν.

[6] And Phakee the son of Romelias king of Israel, slew in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Lord God of their fathers.

[7] καὶ ἀπέκτεινεν Εζεκρι ὁ δυνατὸς τοῦ Εφραιμ τὸν Μαασαιαν τὸν υἱὸν τοῦ βασιλέως καὶ τὸν Εσδρικαμ ἡγούμενον τοῦ οἴκου αὐτοῦ καὶ τὸν Ελκανα τὸν διάδοχον τοῦ βασιλέως.

[7] And Zechri, a mighty man of Ephraim, slew Maasias the king's son, and Ezrican the chief of his house, and Elcana the king's deputy.

[8] καὶ ᾐχμαλώτισαν οἱ υἱοὶ Ισραηλ ἀπὸ τῶν ἀδελφῶν αὐτῶν τριακοσίας χιλιάδας, γυναῖκας, υἱοὺς καὶ θυγατέρας, καὶ σκῦλα πολλὰ ἐσκύλευσαν ἐξ αὐτῶν καὶ ἤνεγκαν τὰ σκῦλα εἰς Σαμάρειαν. –

[8] And the children of Israel took captive of their brethren three hundred thousand, women, and sons, and daughters, and they spoiled them of much property, and brought the spoils to Samaria.

[9] καὶ ἐκεῖ ἦν ὁ προφήτης τοῦ κυρίου, Ωδηδ ὄνομα αὐτῷ, καὶ ἐξῆλθεν εἰς ἀπάντησιν τῆς δυνάμεως τῶν ἐρχομένων εἰς Σαμάρειαν καὶ εἶπεν αὐτοῖς Ἰδοὺ ὀργὴ κυρίου θεοῦ τῶν πατέρων ὑμῶν ἐπὶ τὸν Ιουδαν, καὶ παρέδωκεν αὐτοὺς εἰς τὰς χεῖρας ὑμῶν, καὶ ἀπεκτείνατε ἐν αὐτοῖς ἐν ὀργῇ· ἕως τῶν οὐρανῶν ἔφθακεν.

[9] And there was there a prophet of the Lord, his name *was* Oded: and he went out to meet the host that were coming to Samaria, and said to them, Behold, the wrath of the Lord God of your fathers *is* upon Juda, and he has delivered them into your hands, and ye have slain them in wrath, and it has reached even to heaven.

[10] καὶ νῦν υἱοὺς Ιουδα καὶ Ιερουσαλημ ὑμεῖς λέγετε κατακτήσεσθαι εἰς δούλους καὶ δούλας· οὐκ ἰδού εἰμι μεθ' ὑμῶν μαρτυρῆσαι κυρίῳ θεῷ ὑμῶν;

[10] And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Lo, am I not with you to testify for the Lord your God?

[11] καὶ νῦν ἀκούσατέ μου καὶ ἀποστρέψατε τὴν αἰχμαλωσίαν, ἣν ᾐχμαλωτεύσατε τῶν ἀδελφῶν ὑμῶν, ὅτι ὀργὴ θυμοῦ κυρίου ἐφ' ὑμῖν.

[11] And now hearken to me, and restore the prisoners of your brethren whom ye have taken: for the fierce anger of the Lord *is* upon you.

[12] καὶ ἀνέστησαν ἄρχοντες ἀπὸ τῶν υἱῶν Εφραιμ, Ουδια ὁ τοῦ Ιωανου καὶ Βαραχιας ὁ τοῦ Μοσολαμωθ καὶ Εζεκιας ὁ τοῦ Σελλημ καὶ Αμασιας ὁ τοῦ Χοδλι, ἐπὶ τοὺς ἐρχομένους ἀπὸ τοῦ πολέμου

[12] And the chiefs of the sons of Ephraim rose up, Udias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against those that came from the war,

[13] καὶ εἶπαν αὐτοῖς Οὐ μὴ εἰσαγάγητε τὴν αἰχμαλωσίαν ὧδε πρὸς ἡμᾶς, ὅτι εἰς τὸ ἁμαρτάνειν τῷ κυρίῳ ἐφ᾽ ἡμᾶς ὑμεῖς λέγετε, προσθεῖναι ἐπὶ ταῖς ἁμαρτίαις ἡμῶν καὶ ἐπὶ τὴν ἄγνοιαν, ὅτι πολλὴ ἡ ἁμαρτία ἡμῶν καὶ ὀργὴ θυμοῦ κυρίου ἐπὶ τὸν Ισραηλ.

[13] and said to them, Ye shall not bring in hither the prisoners to us, for whereas sin against the Lord *is* upon us, ye mean to add to our sins, and to our trespass: for our sin *is* great, and the fierce anger of the Lord *is* upon Israel.

[14] καὶ ἀφῆκαν οἱ πολεμισταὶ τὴν αἰχμαλωσίαν καὶ τὰ σκῦλα ἐναντίον τῶν ἀρχόντων καὶ πάσης τῆς ἐκκλησίας.

[14] So the warriors left the prisoners and the spoils before the princes and all the congregation.

[15] καὶ ἀνέστησαν ἄνδρες, οἳ ἐπεκλήθησαν ἐν ὀνόματι, καὶ ἀντελάβοντο τῆς αἰχμαλωσίας καὶ πάντας τοὺς γυμνοὺς περιέβαλον ἀπὸ τῶν σκύλων καὶ ἐνέδυσαν αὐτοὺς καὶ ὑπέδησαν αὐτοὺς καὶ ἔδωκαν φαγεῖν καὶ ἀλείψασθαι καὶ ἀντελάβοντο ἐν ὑποζυγίοις παντὸς ἀσθενοῦντος καὶ κατέστησαν αὐτοὺς εἰς Ιεριχω πόλιν φοινίκων πρὸς τοὺς ἀδελφοὺς αὐτῶν, καὶ ἐπέστρεψαν εἰς Σαμάρειαν.

[15] And the men who were called by name rose up, and took hold of the prisoners, and clothed all the naked from the spoils, and gave them garments and shoes, and gave them *food* to eat, and *oil* to anoint themselves *with*, and they helped also every one that was weak with asses, and placed them in Jericho, the city of palm-trees, with their brethren; and they returned to Samaria.

[16] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Αχαζ πρὸς βασιλέα Ασσουρ βοηθῆσαι αὐτῷ

[16] At that time king Achaz sent to the king of Assyria to help him, and on this occasion,

[17] καὶ ἐν τούτῳ, ὅτι Ιδουμαῖοι ἐπέθεντο καὶ ἐπάταξαν ἐν Ιουδα καὶ ᾐχμαλώτισαν αἰχμαλωσίαν

[17] because the Idumeans had attacked *him*, and smitten Juda, and taken a number of prisoners.

[18] καὶ οἱ ἀλλόφυλοι ἐπέθεντο ἐπὶ τὰς πόλεις τῆς πεδινῆς καὶ ἀπὸ λιβὸς τοῦ Ιουδα καὶ ἔλαβον τὴν Βαιθσαμυς καὶ τὴν Αιλων καὶ τὴν Γαδηρωθ καὶ τὴν Σωχω καὶ τὰς κώμας αὐτῆς καὶ τὴν Θαμνα καὶ τὰς κώμας αὐτῆς καὶ τὴν Γαμζω καὶ τὰς κώμας αὐτῆς καὶ κατῴκησαν ἐκεῖ.

[18] Also the Philistines had made an attack on the cities of the plain country, and the cities of the south of Juda, and taken Baethsamys, and [[the things in the house of the Lord, and the things in the house of the king, and of the princes: and they gave to the king]] Ælon, and Galero, and Socho and her villages, and Thamna and her villages, and Gamzo and her villages: and they dwelt there.

[19] ὅτι ἐταπείνωσεν κύριος τὸν Ιουδαν δι’ Αχαζ βασιλέα Ιουδα, ὅτι ἀπέστη ἀποστάσει ἀπὸ κυρίου.

[19] For the Lord humbled Juda because of Achaz king of Juda, because he grievously departed from the Lord.

[20] καὶ ἦλθεν ἐπ’ αὐτὸν Θαγλαθφελλασαρ βασιλεὺς Ασσουρ καὶ ἐπάταξεν αὐτόν.

[20] And there came against him Thalgaphellasar king of Assyria, and he afflicted him.

[21] καὶ ἔλαβεν Αχαζ τὰ ἐν οἴκῳ κυρίου καὶ τὰ ἐν οἴκῳ τοῦ βασιλέως καὶ τῶν ἀρχόντων καὶ ἔδωκεν τῷ βασιλεῖ Ασσουρ καὶ οὐκ εἰς βοήθειαν αὐτῷ.

[21] And Achaz took the things *that were* in the house of the Lord, and the things in the house of the king, and of the princes, and gave them to the king of Assyria: but he was no help to him,

[22] ἀλλ᾽ ἢ τῷ θλιβῆναι αὐτὸν καὶ προσέθηκεν τοῦ ἀποστῆναι ἀπὸ κυρίου καὶ εἶπεν ὁ βασιλεύς

[22] but only *troubled him* in his affliction: and he departed yet more from the Lord, and king Achaz said,

[23] Ἐκζητήσω τοὺς θεοὺς Δαμασκοῦ τοὺς τύπτοντάς με· καὶ εἶπεν Ὅτι θεοὶ βασιλέως Συρίας αὐτοὶ κατισχύσουσιν αὐτούς, αὐτοῖς τοίνυν θύσω, καὶ ἀντιλήμψονταί μου. καὶ αὐτοὶ ἐγένοντο αὐτῷ εἰς σκῶλον καὶ παντὶ Ισραηλ.

[23] I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me. But they became a stumbling-block to him, and to all Israel.

[24] καὶ ἀπέστησεν Αχαζ τὰ σκεύη οἴκου κυρίου καὶ κατέκοψεν αὐτὰ καὶ ἔκλεισεν τὰς θύρας οἴκου κυρίου καὶ ἐποίησεν ἑαυτῷ θυσιαστήρια ἐν πάσῃ γωνίᾳ ἐν Ιερουσαλημ·

[24] And Achaz removed the vessels of the house of the Lord, and cut them in pieces, and shut the doors of the house of the Lord, and made to himself altars in every corner in Jerusalem:

[25] καὶ ἐν πάσῃ πόλει καὶ πόλει ἐν Ιουδα ἐποίησεν ὑψηλὰ θυμιᾶν θεοῖς ἀλλοτρίοις, καὶ παρώργισαν κύριον τὸν θεὸν τῶν πατέρων αὐτῶν.

[25] and in each several city in Juda he made high places to burn incense to strange gods: and they provoked the Lord God of their fathers.

[26] καὶ οἱ λοιποὶ λόγοι αὐτοῦ καὶ αἱ πράξεις αὐτοῦ αἱ πρῶται καὶ αἱ ἔσχαται ἰδοὺ γεγραμμέναι ἐπὶ βιβλίῳ βασιλέων Ιουδα καὶ Ισραηλ.

[26] And the rest of his acts, and his deeds, the first and the last, behold, *they are* written in the book of the kings of Juda and Israel.

[27] καὶ ἐκοιμήθη Αχαζ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν πόλει Δαυιδ, ὅτι οὐκ εἰσήνεγκαν αὐτὸν εἰς τοὺς τάφους τῶν βασιλέων Ισραηλ· καὶ ἐβασίλευσεν Εζεκιας υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[27] And Achaz slept with his fathers, and was buried in the city of David; for they did not bring him into the sepulchres of the kings of Israel: and Ezekias his son reigned in his stead.

CHAPTER 29

[1] Καὶ Εζεκιας ἐβασίλευσεν ὢν εἴκοσι καὶ πέντε ἐτῶν καὶ εἴκοσι καὶ ἐννέα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αββα θυγάτηρ Ζαχαρια.

[1] And Ezekias began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem: and his mother's name was Abia, daughter of Zacharias.

[2] καὶ ἐποίησεν τὸ εὐθὲς ἐνώπιον κυρίου κατὰ πάντα, ὅσα ἐποίησεν Δαυιδ ὁ πατὴρ αὐτοῦ.

[2] And he did that which was right in the sight of the Lord, according to all that his father David had done.

[3] καὶ ἐγένετο ὡς ἔστη ἐπὶ τῆς βασιλείας αὐτοῦ, ἐν τῷ πρώτῳ μηνὶ ἀνέῳξεν τὰς θύρας οἴκου κυρίου καὶ ἐπεσκεύασεν αὐτάς.

[3] And it came to pass, when he was established over his kingdom, in the first month, he opened the doors of the house of the Lord, and repaired them.

[4] καὶ εἰσήγαγεν τοὺς ἱερεῖς καὶ τοὺς Λευίτας καὶ κατέστησεν αὐτοὺς εἰς τὸ κλίτος τὸ πρὸς ἀνατολὰς

[4] And he brought in the priests and the Levites, and put them on the east side,

[5] καὶ εἶπεν αὐτοῖς Ἀκούσατε, οἱ Λευῖται, νῦν ἁγνίσθητε καὶ ἁγνίσατε τὸν οἶκον κυρίου θεοῦ τῶν πατέρων ὑμῶν καὶ ἐκβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἁγίων·

[5] and said to them, Hear, ye Levites: now sanctify yourselves, and sanctify the house of the Lord God of your fathers, and cast out the impurity from the holy places.

[6] ὅτι ἀπέστησαν οἱ πατέρες ἡμῶν καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐγκατέλιπαν αὐτὸν καὶ ἀπέστρεψαν τὸ πρόσωπον ἀπὸ τῆς σκηνῆς κυρίου καὶ ἔδωκαν αὐχένα

[6] For our fathers have revolted, and done that which was evil before the Lord our God, and have forsaken him, and have turned away their face

from the tabernacle of the Lord, and have turned *their* back.

[7] καὶ ἀπέκλεισαν τὰς θύρας τοῦ ναοῦ καὶ ἔσβεσαν τοὺς λύχνους καὶ θυμίαμα οὐκ ἐθυμίασαν καὶ ὁλοκαυτώματα οὐ προσήνεγκαν ἐν τῷ ἁγίῳ θεῷ Ισραηλ.

[7] And they have shut up the doors of the temple, and put out the lamps, and have not burnt incense, and have not offered whole-burnt-offerings in the holy *place* to the God of Israel.

[8] καὶ ὠργίσθη ὀργῇ κύριος ἐπὶ τὸν Ιουδαν καὶ ἐπὶ τὴν Ιερουσαλημ καὶ ἔδωκεν αὐτοὺς εἰς ἔκστασιν καὶ εἰς ἀφανισμὸν καὶ εἰς συρισμόν, ὡς ὑμεῖς ὁρᾶτε τοῖς ὀφθαλμοῖς ὑμῶν.

[8] And the Lord was very angry with Juda and Jerusalem, and made them an astonishment, and a desolation, and a hissing, as ye see with your eyes.

[9] καὶ ἰδοὺ πεπλήγασιν οἱ πατέρες ὑμῶν μαχαίρᾳ, καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ αἱ γυναῖκες ὑμῶν ἐν αἰχμαλωσίᾳ ἐν γῇ οὐκ αὐτῶν, ὃ καὶ νῦν ἐστιν.

[9] And, behold, your fathers have been smitten with the sword, and your sons and your daughters and your wives are in captivity in a land not their own, as it is even now.

[10] ἐπὶ τούτοις νῦν ἐστιν ἐπὶ καρδίας διαθέσθαι διαθήκην κυρίου θεοῦ Ισραηλ, καὶ ἀποστρέψει τὴν ὀργὴν θυμοῦ αὐτοῦ ἀφ᾽ ἡμῶν.

[10] Therefore it is now in my heart to make a covenant, a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us.

[11] καὶ νῦν μὴ διαλίπητε, ὅτι ἐν ὑμῖν ᾑρέτικεν κύριος στῆναι ἐναντίον αὐτοῦ λειτουργεῖν καὶ εἶναι αὐτῷ λειτουργοῦντας καὶ θυμιῶντας. –

[11] And now be not wanting *to your duty*, for the Lord has chosen you to stand before him to minister, and to be ministers and burners of incense to him.

[12] καὶ ἀνέστησαν οἱ Λευῖται, Μααθ ὁ τοῦ Αμασι καὶ Ιωηλ ὁ τοῦ Αζαριου ἐκ τῶν υἱῶν Καθ, καὶ ἐκ τῶν υἱῶν Μεραρι Κις ὁ τοῦ Αβδι καὶ Αζαριας ὁ τοῦ Ιαλλεληλ, καὶ ἀπὸ τῶν υἱῶν Γεδσωνι Ιωα ὁ τοῦ Ζεμμαθ καὶ Ιωδαν ὁ τοῦ Ιωαχα,

[12] Then the Levites rose up, Maath the son of Amasi, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi, and Azarias the son of Haelel: and of the sons of Gedsoni, Jodaad the son of Zemmath, and Joadam: these *were* the sons of Joacha.

[13] καὶ τῶν υἱῶν Ελισαφαν Σαμβρι καὶ Ιιηλ, καὶ τῶν υἱῶν Ασαφ Ζαχαριας καὶ Μαθθανιας,

[13] And of the sons of Elisaphan; Zambri, and Jeiel: and of the sons of Asaph; Zacharias, and Matthanias:

[14] καὶ τῶν υἱῶν Αιμαν Ιιηλ καὶ Σεμει, καὶ τῶν υἱῶν Ιδιθων Σαμαιας καὶ Οζιηλ,

[14] and of the sons of Æman; Jeiel, and Semei: and of the sons of Idithun; Samaisa, and Oziel.

[15] καὶ συνήγαγον τοὺς ἀδελφοὺς αὐτῶν καὶ ἡγνίσθησαν κατὰ τὴν ἐντολὴν τοῦ βασιλέως διὰ προστάγματος κυρίου καθαρίσαι τὸν οἶκον κυρίου.

[15] And they gathered their brethren, and they purified themselves according to the king's command by the order of the Lord, to purify the house of the Lord.

[16] καὶ εἰσῆλθον οἱ ἱερεῖς ἔσω εἰς τὸν οἶκον κυρίου ἁγνίσαι καὶ ἐξέβαλον πᾶσαν τὴν ἀκαθαρσίαν τὴν εὑρεθεῖσαν ἐν τῷ οἴκῳ κυρίου καὶ εἰς τὴν αὐλὴν οἴκου κυρίου, καὶ ἐδέξαντο οἱ Λευῖται ἐκβαλεῖν εἰς τὸν χειμάρρουν Κεδρων ἔξω.

[16] And the priests entered into the house of the Lord, to purify *it*, and they cast out all the uncleanness that was found in the house of the Lord, even into the court of the house of the Lord: and the Levites received *it* to cast into the brook of Kedron without.

[17] καὶ ἤρξαντο τῇ ἡμέρᾳ τῇ πρώτῃ νουμηνίᾳ τοῦ μηνὸς τοῦ πρώτου ἁγνίσαι καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ τοῦ μηνὸς εἰσῆλθαν εἰς τὸν ναὸν κυρίου καὶ ἥγνισαν τὸν οἶκον κυρίου ἐν ἡμέραις ὀκτὼ καὶ τῇ ἡμέρᾳ τῇ ἑκκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου συνετέλεσαν.

[17] And *Ezekias* began on the first day, *even* on the new moon of the first month, to purify, and on the eighth day of the month they entered into the

temple of the Lord: and they purified the house of the Lord in eight days; and on the thirteenth day of the first month they finished *the work*.

[18] καὶ εἰσῆλθαν ἔσω πρὸς Εζεκιαν τὸν βασιλέα καὶ εἶπαν Ἡγνίσαμεν πάντα τὰ ἐν οἴκῳ κυρίου, τὸ θυσιαστήριον τῆς ὁλοκαυτώσεως καὶ τὰ σκεύη αὐτοῦ καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σκεύη αὐτῆς·

[18] And they went in to king Ezekias, and said, We have purified all the things in the house of the Lord, the altar of whole-burnt-offering, and its vessels, and the table of shew-bread, and its vessels;

[19] καὶ πάντα τὰ σκεύη, ἃ ἐμίανεν Αχαζ ὁ βασιλεὺς ἐν τῇ βασιλείᾳ αὐτοῦ ἐν τῇ ἀποστασίᾳ αὐτοῦ, ἡτοιμάκαμεν καὶ ἡγνίκαμεν, ἰδού ἐστιν ἐναντίον τοῦ θυσιαστηρίου κυρίου. –

[19] and all the vessels which king Achaz polluted in his reign, in his apostasy, we have prepared and purified: behold, they are before the altar of the Lord.

[20] καὶ ὤρθρισεν Εζεκιας ὁ βασιλεὺς καὶ συνήγαγεν τοὺς ἄρχοντας τῆς πόλεως καὶ ἀνέβη εἰς οἶκον κυρίου

[20] And king Ezekias rose early in the morning, and gathered the chief men of the city, and went up to the house of the Lord.

[21] καὶ ἀνήνεγκεν μόσχους ἑπτά, κριοὺς ἑπτά, ἀμνοὺς ἑπτά, χιμάρους αἰγῶν ἑπτὰ περὶ ἁμαρτίας περὶ τῆς βασιλείας καὶ περὶ τῶν ἁγίων καὶ περὶ Ισραηλ καὶ εἶπεν τοῖς υἱοῖς Ααρων τοῖς ἱερεῦσιν ἀναβαίνειν ἐπὶ τὸ θυσιαστήριον κυρίου.

[21] And he brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom, and for the holy things, and for Israel: and he told the priests the sons of Aaron to go up to the altar of the Lord.

[22] καὶ ἔθυσαν τοὺς μόσχους, καὶ ἐδέξαντο οἱ ἱερεῖς τὸ αἷμα καὶ προσέχεον ἐπὶ τὸ θυσιαστήριον· καὶ ἔθυσαν τοὺς κριούς, καὶ προσέχεον τὸ αἷμα ἐπὶ τὸ θυσιαστήριον· καὶ ἔθυσαν τοὺς ἀμνούς, καὶ περιέχεον τὸ αἷμα τῷ θυσιαστηρίῳ·

[22] And they slew the calves, and the priests received the blood, and poured it on the altar: and they slew the rams, and poured the blood upon the altar: also they slew the lambs, and poured the blood round the altar.

[23] καὶ προσήγαγον τοὺς χιμάρους τοὺς περὶ ἁμαρτίας ἐναντίον τοῦ βασιλέως καὶ τῆς ἐκκλησίας, καὶ ἐπέθηκαν τὰς χεῖρας αὐτῶν ἐπ᾽ αὐτούς,

[23] And they brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them.

[24] καὶ ἔθυσαν αὐτοὺς οἱ ἱερεῖς καὶ ἐξιλάσαντο τὸ αἷμα αὐτῶν πρὸς τὸ θυσιαστήριον καὶ ἐξιλάσαντο περὶ παντὸς Ισραηλ, ὅτι περὶ παντὸς Ισραηλ, εἶπεν ὁ βασιλεύς, ἡ ὁλοκαύτωσις καὶ τὰ περὶ ἁμαρτίας.

[24] And the priests slew them, and offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said, The whole-burnt-offering, and the sin-offering *are* for all Israel.

[25] καὶ ἔστησεν τοὺς Λευίτας ἐν οἴκῳ κυρίου ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν κινύραις κατὰ τὴν ἐντολὴν Δαυιδ τοῦ βασιλέως καὶ Γαδ τοῦ ὁρῶντος τῷ βασιλεῖ καὶ Ναθαν τοῦ προφήτου, ὅτι δι᾽ ἐντολῆς κυρίου τὸ πρόσταγμα ἐν χειρὶ τῶν προφητῶν·

[25] And he stationed the Levites in the house of the Lord with cymbals, and lutes, and harps, according to the commandment of king David, and of Gad the king's seer, and Nathan the prophet: for by the commandment of the Lord the order *was* in the hand of the prophets.

[26] καὶ ἔστησαν οἱ Λευῖται ἐν ὀργάνοις Δαυιδ καὶ οἱ ἱερεῖς ταῖς σάλπιγξιν.

[26] And the Levites stood with the instruments of David, and the priests with the trumpets.

[27] καὶ εἶπεν Εζεκιας ἀνενέγκαι τὴν ὁλοκαύτωσιν ἐπὶ τὸ θυσιαστήριον· καὶ ἐν τῷ ἄρξασθαι ἀναφέρειν τὴν ὁλοκαύτωσιν ἤρξαντο ᾄδειν κυρίῳ, καὶ αἱ σάλπιγγες πρὸς τὰ ὄργανα Δαυιδ βασιλέως Ισραηλ.

[27] And Ezekias told *them* to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they began to sing to the Lord, and the trumpets *accompanied* the instruments of David king of Israel.

[28] καὶ πᾶσα ἡ ἐκκλησία προσεκύνει, καὶ οἱ ψαλτῳδοὶ ᾄδοντες, καὶ αἱ σάλπιγγες σαλπίζουσαι, ἕως οὗ συνετελέσθη ἡ ὁλοκαύτωσις.

[28] And all the congregation worshipped, and the psalm-singers *were* singing, and the trumpets sounding, until the whole-burnt-sacrifice had

been completely offered.

[29] καὶ ὡς συνετέλεσαν ἀναφέροντες, ἔκαμψεν ὁ βασιλεὺς καὶ πάντες οἱ εὑρεθέντες καὶ προσεκύνησαν.

[29] And when they had done offering *it*, the king and all that were present bowed, and worshipped.

[30] καὶ εἶπεν Εζεκιας ὁ βασιλεὺς καὶ οἱ ἄρχοντες τοῖς Λευίταις ὑμνεῖν τὸν κύριον ἐν λόγοις Δαυιδ καὶ Ασαφ τοῦ προφήτου· καὶ ὕμνουν ἐν εὐφροσύνῃ καὶ ἔπεσον καὶ προσεκύνησαν.

[30] And king Ezekias and the princes told the Levites to sing hymns to the Lord in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped.

[31] καὶ ἀπεκρίθη Εζεκιας καὶ εἶπεν Νῦν ἐπληρώσατε τὰς χεῖρας ὑμῶν κυρίῳ, προσαγάγετε καὶ φέρετε θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου· καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως εἰς οἶκον κυρίου καὶ πᾶς πρόθυμος τῇ καρδίᾳ ὁλοκαυτώσεις.

[31] Then Ezekias answered and said, Now ye have consecrated yourselves to the Lord, bring near and offer sacrifices of praise in the house of the Lord. And the congregation brought sacrifices and thank-offerings into the house of the Lord; and every one who was ready in his heart *brought* whole-burnt-offerings.

[32] καὶ ἐγένετο ὁ ἀριθμὸς τῆς ὁλοκαυτώσεως, ἧς ἀνήνεγκεν ἡ ἐκκλησία, μόσχοι ἑβδομήκοντα, κριοὶ ἑκατόν, ἀμνοὶ διακόσιοι· εἰς ὁλοκαύτωσιν κυρίῳ πάντα ταῦτα.

[32] And the number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these *were* for a whole-burnt-offering to the Lord.

[33] καὶ οἱ ἡγιασμένοι μόσχοι ἑξακόσιοι, πρόβατα τρισχίλια.

[33] And the consecrated calves were six hundred, *and* the sheep three thousand.

[34] ἀλλ᾽ ἢ οἱ ἱερεῖς ὀλίγοι ἦσαν καὶ οὐκ ἐδύναντο δεῖραι τὴν ὁλοκαύτωσιν, καὶ ἀντελάβοντο αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ Λευῖται, ἕως οὗ συνετελέσθη τὸ ἔργον, καὶ ἕως οὗ ἡγνίσθησαν οἱ ἱερεῖς, ὅτι οἱ Λευῖται προθύμως ἡγνίσθησαν παρὰ τοὺς ἱερεῖς.

[34] But the priests were few, and could not flay the whole-burnt-offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites *more* zealously purified *themselves* than the priests.

[35] καὶ ἡ ὁλοκαύτωσις πολλὴ ἐν τοῖς στέασιν τῆς τελειώσεως τοῦ σωτηρίου καὶ τῶν σπονδῶν τῆς ὁλοκαυτώσεως· καὶ κατωρθώθη τὸ ἔργον ἐν οἴκῳ κυρίου.

[35] And the whole-burnt-offering *was* abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of the Lord.

[36] καὶ ηὐφράνθη Εζεκιας καὶ πᾶς ὁ λαὸς διὰ τὸ ἡτοιμακέναι τὸν θεὸν τῷ λαῷ, ὅτι ἐξάπινα ἐγένετο ὁ λόγος.

[36] And Ezekias and all the people rejoiced, because God has prepared the people: for the thing was done suddenly.

CHAPTER 30

[1] Καὶ ἀπέστειλεν Εζεκιας ἐπὶ πάντα Ισραηλ καὶ Ιουδαν καὶ ἐπιστολὰς ἔγραψεν ἐπὶ τὸν Εφραιμ καὶ Μανασση ἐλθεῖν εἰς οἶκον κυρίου εἰς Ιερουσαλημ ποιῆσαι τὸ φασεκ τῷ κυρίῳ θεῷ Ισραηλ·

[1] And Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasse, that they should come into the house of the Lord to Jerusalem, to keep the passover to the Lord God of Israel.

[2] καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ οἱ ἄρχοντες καὶ πᾶσα ἡ ἐκκλησία ἡ ἐν Ιερουσαλημ ποιῆσαι τὸ φασεκ τῷ μηνὶ τῷ δευτέρῳ·

[2] For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month.

[3] οὐ γὰρ ἠδυνάσθησαν αὐτὸ ποιῆσαι ἐν τῷ καιρῷ ἐκείνῳ, ὅτι οἱ ἱερεῖς οὐχ ἡγνίσθησαν ἱκανοί, καὶ ὁ λαὸς οὐ συνήχθη εἰς Ιερουσαλημ.

[3] For they could not keep it at that time, because a sufficient number of priest had not purified themselves, and the people was not gathered to Jerusalem.

[4] καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ ἐναντίον τῆς ἐκκλησίας.

[4] And the proposal pleased the king and the congregation.

[5] καὶ ἔστησαν λόγον διελθεῖν κήρυγμα ἐν παντὶ Ισραηλ ἀπὸ Βηρσαβεε ἕως Δαν ἐλθόντας ποιῆσαι τὸ φασεκ κυρίῳ θεῷ Ισραηλ ἐν Ιερουσαλημ, ὅτι πλῆθος οὐκ ἐποίησεν κατὰ τὴν γραφήν.

[5] And they established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the passover to the Lord God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

[6] καὶ ἐπορεύθησαν οἱ τρέχοντες σὺν ταῖς ἐπιστολαῖς παρὰ τοῦ βασιλέως καὶ τῶν ἀρχόντων εἰς πάντα Ισραηλ καὶ Ιουδαν κατὰ τὸ πρόσταγμα τοῦ βασιλέως λέγοντες Υἱοὶ Ισραηλ, ἐπιστρέψατε πρὸς θεὸν Αβρααμ καὶ Ισαακ καὶ Ισραηλ, καὶ ἐπιστρέψει τοὺς ἀνασεσῳσμένους τοὺς καταλειφθέντας ἀπὸ χειρὸς βασιλέως Ασσουρ·

[6] And the posts went with the letters from the king and the princes to all Israel and Juda, according to the command of the king, saying, Children of Israel, return to the Lord God of Abraam, and Isaac, and Israel, and bring back them that have escaped *even* those that were left of the hand of the king of Assyria.

[7] καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν καὶ οἱ ἀδελφοὶ ὑμῶν, οἳ ἀπέστησαν ἀπὸ κυρίου θεοῦ πατέρων αὐτῶν, καὶ παρέδωκεν αὐτοὺς εἰς ἐρήμωσιν, καθὼς ὑμεῖς ὁρᾶτε.

[7] And be not as your fathers, and your brethren, who revolted from the Lord God of their fathers, and he gave them up to desolation, as ye see.

[8] καὶ νῦν μὴ σκληρύνητε τοὺς τραχήλους ὑμῶν· δότε δόξαν κυρίῳ τῷ θεῷ καὶ εἰσέλθατε εἰς τὸ ἁγίασμα αὐτοῦ, ὃ ἡγίασεν εἰς τὸν αἰῶνα, καὶ δουλεύσατε τῷ κυρίῳ θεῷ ὑμῶν, καὶ ἀποστρέψει ἀφ᾽ ὑμῶν θυμὸν ὀργῆς.

[8] And now harden not your hearts, as your fathers *did*: give glory to the Lord God, and enter into his sanctuary, which he has sanctified for ever: and serve the Lord your God, and he shall turn away *his* fierce anger from you.

[9] ὅτι ἐν τῷ ἐπιστρέφειν ὑμᾶς πρὸς κύριον οἱ ἀδελφοὶ ὑμῶν καὶ τὰ τέκνα ὑμῶν ἔσονται ἐν οἰκτιρμοῖς ἔναντι πάντων τῶν αἰχμαλωτισάντων αὐτούς, καὶ ἀποστρέψει εἰς τὴν γῆν ταύτην· ὅτι ἐλεήμων καὶ οἰκτίρμων κύριος ὁ θεὸς ἡμῶν καὶ οὐκ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀφ᾽ ἡμῶν, ἐὰν ἐπιστρέψωμεν πρὸς αὐτόν.

[9] For when ye turn to the Lord, your brethren and your children shall be pitied before all that have carried them captives, and he will restore *you* to this land: for the Lord our God is merciful and pitiful, and will not turn away his face from you, if we return to him.

[10] καὶ ἦσαν οἱ τρέχοντες διαπορευόμενοι πόλιν ἐκ πόλεως ἐν τῷ ὄρει Εφραιμ καὶ Μανασση καὶ ἕως Ζαβουλων, καὶ ἐγένοντο ὡς καταγελῶντες αὐτῶν καὶ καταμωκώμενοι·

[10] So the posts went through from city to city in mount Ephraim, and Manasse, and as far as Zabulon: and they as it were laughed them to scorn, and mocked them.

[11] ἀλλὰ ἄνθρωποι Ασηρ καὶ ἀπὸ Μανασση καὶ ἀπὸ Ζαβουλων ἐνετράπησαν καὶ ἦλθον εἰς Ιερουσαλημ.

[11] But the men of Aser, and *some* of Manasses and of Zabulon, were ashamed, and came to Jerusalem and Juda.

[12] καὶ ἐν Ιουδα ἐγένετο χεὶρ κυρίου δοῦναι αὐτοῖς καρδίαν μίαν ἐλθεῖν τοῦ ποιῆσαι κατὰ τὸ πρόσταγμα τοῦ βασιλέως καὶ τῶν ἀρχόντων ἐν λόγῳ κυρίου,

[12] And the hand of the Lord was *present* to give them one heart to come, to do according to the commands of the king and of the princes, by the word of the Lord.

[13] καὶ συνήχθησαν εἰς Ιερουσαλημ λαὸς πολὺς τοῦ ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ, ἐκκλησία πολλὴ σφόδρα.

[13] And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation.

[14] καὶ ἀνέστησαν καὶ καθεῖλαν τὰ θυσιαστήρια τὰ ἐν Ιερουσαλημ· καὶ πάντα, ἐν οἷς ἐθυμιῶσαν τοῖς ψευδέσιν, κατέσπασαν καὶ ἔρριψαν εἰς τὸν χειμάρρουν Κεδρων.

[14] And they arose, and took away the altars that were in Jerusalem, and all on which they burnt incense to false *gods* they tore down and cast into the brook Kedron.

[15] καὶ ἔθυσαν τὸ φασεκ τῇ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς τοῦ δευτέρου· καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐνετράπησαν καὶ ἡγνίσθησαν καὶ εἰσήνεγκαν ὁλοκαυτώματα εἰς οἶκον κυρίου.

[15] Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites repented, and purified *themselves*, and brought whole-burnt-offerings into the house of the Lord.

[16] καὶ ἔστησαν ἐπὶ τὴν στάσιν αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν Μωυσῆ ἀνθρώπου τοῦ θεοῦ, καὶ οἱ ἱερεῖς ἐδέχοντο τὰ αἵματα ἐκ χειρὸς τῶν Λευιτῶν.

[16] And they stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites.

[17] ὅτι πλῆθος τῆς ἐκκλησίας οὐχ ἡγνίσθη, καὶ οἱ Λευῖται ἦσαν τοῦ θύειν τὸ φασεκ παντὶ τῷ μὴ δυναμένῳ ἁγνισθῆναι τῷ κυρίῳ.

[17] For a great part of the congregation was not sanctified; and the Levites were *ready* to kill the passover for every one who could not sanctify himself to the Lord.

[18] ὅτι τὸ πλεῖστον τοῦ λαοῦ ἀπὸ Εφραιμ καὶ Μανασση καὶ Ισσαχαρ καὶ Ζαβουλων οὐχ ἡγνίσθησαν, ἀλλὰ ἔφαγον τὸ φασεκ παρὰ τὴν γραφήν. καὶ προσηύξατο Εζεκιας περὶ αὐτῶν λέγων Κύριος ὁ ἀγαθὸς ἐξιλασάσθω ὑπὲρ

[18] For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified *themselves*, but ate the passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying,

[19] πάσης καρδίας κατευθυνούσης ἐκζητῆσαι κύριον τὸν θεὸν τῶν πατέρων αὐτῶν καὶ οὐ κατὰ τὴν ἁγνείαν τῶν ἁγίων.

[19] The good Lord be merciful with regard to every heart that sincerely seeks the Lord God of their fathers, and *is* not *purified* according to the purification of the sanctuary.

[20] καὶ ἐπήκουσεν κύριος τῷ Εζεκια καὶ ἰάσατο τὸν λαόν.

[20] And the Lord hearkened to Ezekias, and healed the people.

[21] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ οἱ εὑρεθέντες ἐν Ιερουσαλημ τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ μεγάλῃ καὶ καθυμνοῦντες τῷ κυρίῳ ἡμέραν καθ᾽ ἡμέραν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐν ὀργάνοις τῷ κυρίῳ.

[21] And the children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy; and they continued to sing hymns to the Lord daily, and the priests and the Levites *played* on instruments to the Lord.

[22] καὶ ἐλάλησεν Εζεκιας ἐπὶ πᾶσαν καρδίαν τῶν Λευιτῶν καὶ τῶν συνιόντων σύνεσιν ἀγαθὴν τῷ κυρίῳ· καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας θύοντες θυσίας σωτηρίου καὶ ἐξομολογούμενοι τῷ κυρίῳ θεῷ τῶν πατέρων αὐτῶν.

[22] And Ezekias encouraged all the Levites, and those that had good understanding of the Lord: and they completely kept the feast of

unleavened bread seven days, offering peace-offerings, and confessing to the Lord God of their fathers.

[23] καὶ ἐβουλεύσατο ἡ ἐκκλησία ἄμα ποιῆσαι ἑπτὰ ἡμέρας ἄλλας· καὶ ἐποίησαν ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ.

[23] And the congregation purposed together to keep other seven days: and they kept seven days with gladness.

[24] ὅτι Εζεκιας ἀπήρξατο τῷ Ιουδα τῇ ἐκκλησίᾳ μόσχους χιλίους καὶ ἑπτακισχίλια πρόβατα, καὶ οἱ ἄρχοντες ἀπήρξαντο τῷ λαῷ μόσχους χιλίους καὶ πρόβατα δέκα χιλιάδας, καὶ τὰ ἅγια τῶν ἱερέων εἰς πλῆθος.

[24] For Ezekias set apart for Juda, *even* for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly.

[25] καὶ ηὐφράνθη πᾶσα ἡ ἐκκλησία, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶσα ἡ ἐκκλησία Ιουδα καὶ οἱ εὑρεθέντες ἐξ Ισραηλ καὶ οἱ προσήλυτοι οἱ ἐλθόντες ἀπὸ γῆς Ισραηλ καὶ οἱ κατοικοῦντες ἐν Ιουδα.

[25] And all the congregation, the priests and the Levites, rejoiced, and all the congregation of Juda, and they that were present of Jerusalem, and the strangers that came from the land of Israel, and the dwellers in Juda.

[26] καὶ ἐγένετο εὐφροσύνη μεγάλη ἐν Ιερουσαλημ· ἀπὸ ἡμερῶν Σαλωμων υἱοῦ Δαυιδ βασιλέως Ισραηλ οὐκ ἐγένετο τοιαύτη ἑορτὴ ἐν Ιερουσαλημ.

[26] And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem.

[27] καὶ ἀνέστησαν οἱ ἱερεῖς οἱ Λευῖται καὶ ηὐλόγησαν τὸν λαόν· καὶ ἐπηκούσθη ἡ φωνὴ αὐτῶν, καὶ ἦλθεν ἡ προσευχὴ αὐτῶν εἰς τὸ κατοικητήριον τὸ ἅγιον αὐτοῦ εἰς τὸν οὐρανόν.

[27] Then the priests the Levites rose up and blessed the people: and their voice was heard, and their prayer came into his holy dwelling-place, *even* into heaven.

CHAPTER 31

[1] Καὶ ὡς συνετελέσθη πάντα ταῦτα, ἐξῆλθεν πᾶς Ισραηλ οἱ εὑρεθέντες ἐν πόλεσιν Ιουδα καὶ συνέτριψαν τὰς στήλας καὶ ἐξέκοψαν τὰ ἄλση καὶ κατέσπασαν τὰ ὑψηλὰ καὶ τοὺς βωμοὺς ἀπὸ πάσης τῆς Ιουδαίας καὶ Βενιαμιν καὶ ἐξ Εφραιμ καὶ ἀπὸ Μανασση ἕως εἰς τέλος, καὶ ἐπέστρεψαν πᾶς Ισραηλ ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ καὶ εἰς τὰς πόλεις αὐτῶν.

[1] And when all these things were finished, all Israel that were found in the cities of Juda went out, and broke in pieces the pillars, and cut down the groves, and tore down the high places and the altars out of all Judea and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned, every one to his inheritance, and to their cities.

[2] καὶ ἔταξεν Εζεκιας τὰς ἐφημερίας τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τὰς ἐφημερίας ἑκάστου κατὰ τὴν ἑαυτοῦ λειτουργίαν τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις εἰς τὴν ὁλοκαύτωσιν καὶ εἰς τὴν θυσίαν τοῦ σωτηρίου καὶ αἰνεῖν καὶ ἐξομολογεῖσθαι καὶ λειτουργεῖν ἐν ταῖς πύλαις ἐν ταῖς αὐλαῖς οἴκου κυρίου.

[2] And Ezekias appointed the courses of the priests and the Levites, and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering, and for the peace-offering, and to praise, and to give thanks, and to minister in the gates, *and* in the courts of the house of the Lord.

[3] καὶ μερὶς τοῦ βασιλέως ἐκ τῶν ὑπαρχόντων αὐτοῦ εἰς τὰς ὁλοκαυτώσεις τὴν πρωινὴν καὶ τὴν δειλινὴν καὶ ὁλοκαυτώσεις εἰς σάββατα καὶ εἰς τὰς νουμηνίας καὶ εἰς τὰς ἑορτὰς τὰς γεγραμμένας ἐν τῷ νόμῳ κυρίου.

[3] And the king's proportion out of his substance *was appointed* for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings for the sabbaths, and for the new moons, and for the feasts that were ordered in the law of the Lord.

[4] καὶ εἶπεν τῷ λαῷ τοῖς κατοικοῦσιν ἐν Ιερουσαλημ δοῦναι τὴν μερίδα τῶν ἱερέων καὶ τῶν Λευιτῶν, ὅπως κατισχύσωσιν ἐν τῇ λειτουργίᾳ οἴκου κυρίου.

[4] And they told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of the Lord.

[5] καὶ ὡς προσέταξεν τὸν λόγον, ἐπλεόνασαν οἱ υἱοὶ Ισραηλ ἀπαρχὴν σίτου καὶ οἴνου καὶ ἐλαίου καὶ μέλιτος καὶ πᾶν γένημα ἀγροῦ, καὶ ἐπιδέκατα πάντα εἰς πλῆθος ἤνεγκαν

[5] And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly.

[6] οἱ υἱοὶ Ισραηλ καὶ Ιουδα. καὶ οἱ κατοικοῦντες ἐν ταῖς πόλεσιν Ιουδα καὶ αὐτοὶ ἤνεγκαν ἐπιδέκατα μόσχων καὶ προβάτων καὶ ἐπιδέκατα αἰγῶν καὶ ἡγίασαν τῷ κυρίῳ θεῷ αὐτῶν καὶ εἰσήνεγκαν καὶ ἔθηκαν σωροὺς σωρούς·

[6] And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the Lord their God, and they brought them and laid them in heaps.

[7] ἐν τῷ μηνὶ τῷ τρίτῳ ἤρξαντο οἱ σωροὶ θεμελιοῦσθαι καὶ ἐν τῷ ἑβδόμῳ μηνὶ συνετελέσθησαν.

[7] In the third month the heaps began to be piled, and in the seventh month they were finished.

[8] καὶ ἦλθεν Εζεκιας καὶ οἱ ἄρχοντες καὶ εἶδον τοὺς σωροὺς καὶ ηὐλόγησαν τὸν κύριον καὶ τὸν λαὸν αὐτοῦ Ισραηλ.

[8] And Ezekias and the princes came and saw the heaps, and blessed the Lord, and his people Israel.

[9] καὶ ἐπυνθάνετο Εζεκιας τῶν ἱερέων καὶ τῶν Λευιτῶν ὑπὲρ τῶν σωρῶν,

[9] Then Ezekias enquired of the priests and the Levites concerning the heaps.

[10] καὶ εἶπεν πρὸς αὐτὸν Αζαριας ὁ ἱερεὺς ὁ ἄρχων εἰς οἶκον Σαδωκ καὶ εἶπεν Ἐξ οὗ ἦρκται ἡ ἀπαρχὴ φέρεσθαι εἰς οἶκον κυρίου, ἐφάγομεν καὶ ἐπίομεν καὶ κατελίπομεν· ὅτι κύριος ηὐλόγησεν τὸν λαὸν αὐτοῦ, καὶ κατελίπομεν ἔτι τὸ πλῆθος τοῦτο.

[10] And Azarias the priest, the chief over the house of Sadoc, spoke to him, and said, From the time that the first-fruits began to be brought into the house of the Lord, we have eaten and drunk, and left even abundantly; for the Lord has blessed his people, and we have left to this amount.

[11] καὶ εἶπεν Εζεκιας ἑτοιμάσαι παστοφόρια εἰς οἶκον κυρίου, καὶ ἡτοίμασαν.

[11] And Ezekias told them yet farther to prepare chambers for the house of the Lord; and they prepared *them*,

[12] καὶ εἰσήνεγκαν ἐκεῖ τὰς ἀπαρχὰς καὶ τὰ ἐπιδέκατα ἐν πίστει, καὶ ἐπ᾽ αὐτῶν ἐπιστάτης Χωνενιας ὁ Λευίτης, καὶ Σεμει ὁ ἀδελφὸς αὐτοῦ διαδεχόμενος,

[12] and they brought thither the first-fruits and the tithes faithfully: and Chonenias the Levite was superintendent over them, and Semei his brother was next.

[13] καὶ Ιιηλ καὶ Οζαζιας καὶ Ναεθ καὶ Ασαηλ καὶ Ιεριμωθ καὶ Ιωζαβαθ καὶ Ελιηλ καὶ Σαμαχια καὶ Μααθ καὶ Βαναιας καὶ οἱ υἱοὶ αὐτοῦ καθεσταμένοι διὰ Χωνενιου καὶ Σεμει τοῦ ἀδελφοῦ αὐτοῦ, καθὼς προσέταξεν ὁ βασιλεὺς Εζεκιας καὶ Αζαριας ὁ ἡγούμενος οἴκου κυρίου.

[13] and Jeiel, and Ozias, and Naeth, and Asael, and Jerimoth, and Jozabad, and Eliel, and Samachia, and Maath, and Banaias, and his sons, were appointed by Chonenias and Semei his brother, as Ezekias the king, and Azarias who was over the house of the Lord commanded.

[14] καὶ Κωρη ὁ τοῦ Ιεμνα ὁ Λευίτης ὁ πυλωρὸς κατὰ ἀνατολὰς ἐπὶ τῶν δομάτων δοῦναι τὰς ἀπαρχὰς κυρίῳ καὶ τὰ ἅγια τῶν ἁγίων

[14] And Core, the *son* of Jemna the Levite, the porter eastward, *was* over the gifts, to distribute the first-fruits of the Lord, and the most holy things,

[15] διὰ χειρὸς Οδομ καὶ Βενιαμιν καὶ Ἰησοῦς καὶ Σεμει καὶ Αμαριας καὶ Σεχονιας διὰ χειρὸς τῶν ἱερέων ἐν πίστει δοῦναι τοῖς ἀδελφοῖς αὐτῶν κατὰ τὰς ἐφημερίας κατὰ τὸν μέγαν καὶ τὸν μικρὸν

[15] by the hand of Odom, and Benjamin, and Jesus, and Semei, and Amarias, and Sechonias, by the hand of the priests faithfully, to give to

their brethren according to the courses, as well to great as small;

[16] ἐκτὸς τῆς ἐπιγονῆς τῶν ἀρσενικῶν ἀπὸ τριετοῦς καὶ ἐπάνω παντὶ τῷ εἰσπορευομένῳ εἰς οἶκον κυρίου εἰς λόγον ἡμερῶν εἰς ἡμέραν εἰς λειτουργίαν ἐφημερίαις διατάξεως αὐτῶν.

[16] besides the increase of males from three years old and upward, to every one entering into the house of the Lord, *a portion* according to a daily rate, for service in the daily courses of their order.

[17] οὗτος ὁ καταλοχισμὸς τῶν ἱερέων κατ᾽ οἴκους πατριῶν, καὶ οἱ Λευῖται ἐν ταῖς ἐφημερίαις αὐτῶν ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ἐν διατάξει

[17] This *is* the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward *were* in *their* order,

[18] ἐν καταλοχίαις ἐν πάσῃ ἐπιγονῇ υἱῶν αὐτῶν καὶ θυγατέρων αὐτῶν εἰς πᾶν τὸ πλῆθος, ὅτι ἐν πίστει ἥγνισαν τὸ ἅγιον

[18] to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place.

[19] τοῖς υἱοῖς Ααρων τοῖς ἱερατεύουσιν, καὶ οἱ ἀπὸ τῶν πόλεων αὐτῶν ἐν πάσῃ πόλει καὶ πόλει ἄνδρες, οἳ ὠνομάσθησαν ἐν ὀνόματι, δοῦναι μερίδα παντὶ ἀρσενικῷ ἐν τοῖς ἱερεῦσιν καὶ παντὶ καταριθμουμένῳ ἐν τοῖς Λευίταις.

[19] As for the sons of Aaron that executed the priests' office, — even those from their cities the men in each several city who were named expressly, — *were appointed* to give a portion to every male among the priests, and to every one reckoned among the Levites.

[20] καὶ ἐποίησεν οὕτως Εζεκιας ἐν παντὶ Ιουδα καὶ ἐποίησεν τὸ καλὸν καὶ τὸ εὐθὲς ἐναντίον τοῦ κυρίου θεοῦ αὐτοῦ.

[20] And Ezekias did so through all Juda, and did that which was good and right before the Lord his God.

[21] καὶ ἐν παντὶ ἔργῳ, ἐν ᾧ ἤρξατο ἐν ἐργασίᾳ ἐν οἴκῳ κυρίου, καὶ ἐν τῷ νόμῳ καὶ ἐν τοῖς προστάγμασιν ἐξεζήτησεν τὸν θεὸν αὐτοῦ ἐξ ὅλης ψυχῆς αὐτοῦ καὶ ἐποίησεν καὶ εὐοδώθη.

[21] And in every work which he began in service in the house of the Lord, and in the law, and in the ordinances, he sought his God with all his soul, and wrought, and prospered.

CHAPTER 32

[1] Καὶ μετὰ τοὺς λόγους τούτους καὶ τὴν ἀλήθειαν ταύτην ἦλθεν Σενναχηριμ βασιλεὺς Ἀσσυρίων καὶ ἦλθεν ἐπὶ Ιουδαν καὶ παρενέβαλεν ἐπὶ τὰς πόλεις τὰς τειχήρεις καὶ εἶπεν προκαταλαβέσθαι αὐτάς.

[1] And after these things and this faithful dealing, came Sennacherim king of the Assyrians, and he came to Juda, and encamped against the fortified cities, and intended to take them for himself.

[2] καὶ εἶδεν Εζεκιας ὅτι ἥκει Σενναχηριμ καὶ τὸ πρόσωπον αὐτοῦ τοῦ πολεμῆσαι ἐπὶ Ιερουσαλημ,

[2] And Ezekias saw that Sennacherim was come, and *that* his face *was set* to fight against Jerusalem.

[3] καὶ ἐβουλεύσατο μετὰ τῶν πρεσβυτέρων αὐτοῦ καὶ τῶν δυνατῶν ἐμφράξαι τὰ ὕδατα τῶν πηγῶν, ἃ ἦν ἔξω τῆς πόλεως, καὶ συνεπίσχυσαν αὐτῷ.

[3] And he took counsel with his elders and his mighty *men* to stop the wells of water which were without the city: and they helped him.

[4] καὶ συνήγαγεν λαὸν πολὺν καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν καὶ τὸν ποταμὸν τὸν διορίζοντα διὰ τῆς πόλεως λέγων Μὴ ἔλθῃ βασιλεὺς Ασσουρ καὶ εὕρῃ ὕδωρ πολὺ καὶ κατισχύσῃ.

[4] And he collected many people, and stopped the wells of water, and the river that flowed through the city, saying, Lest the king of Assyria come, and find much water, and strengthen *himself*.

[5] καὶ κατίσχυσεν Εζεκιας καὶ ᾠκοδόμησεν πᾶν τὸ τεῖχος τὸ κατεσκαμμένον καὶ πύργους καὶ ἔξω προτείχισμα ἄλλο καὶ κατίσχυσεν τὸ ἀνάλημμα πόλεως Δαυιδ καὶ κατεσκεύασεν ὅπλα πολλά.

[5] And Ezekias strengthened *himself*, and built all the wall that had been pulled down, and the towers, and another wall in front without, and fortified the strong place of the city of David, and prepared arms in abundance.

[6] καὶ ἔθετο ἄρχοντας τοῦ πολέμου ἐπὶ τὸν λαόν, καὶ συνήχθησαν πρὸς αὐτὸν εἰς τὴν πλατεῖαν τῆς πύλης τῆς φάραγγος, καὶ ἐλάλησεν ἐπὶ καρδίαν αὐτῶν λέγων

[6] And he appointed captains of war over the people, and they were gathered to *meet* him to the open place of the gate of the valley, and he encouraged them, saying,

[7] Ἰσχύσατε καὶ ἀνδρίζεσθε, μὴ πτοηθῆτε ἀπὸ προσώπου βασιλέως Ασσουρ καὶ ἀπὸ προσώπου παντὸς τοῦ ἔθνους τοῦ μετ᾽ αὐτοῦ, ὅτι μεθ᾽ ἡμῶν πλείονες ἢ μετ᾽ αὐτοῦ·

[7] Be strong and courageous, and fear not, neither be dismayed before the King of Assyria, and before all the nation that *is* with him: for *there are* more with us than with him.

[8] μετ᾽ αὐτοῦ βραχίονες σάρκινοι, μεθ᾽ ἡμῶν δὲ κύριος ὁ θεὸς ἡμῶν τοῦ σῴζειν καὶ τοῦ πολεμεῖν τὸν πόλεμον ἡμῶν. καὶ κατεθάρσησεν ὁ λαὸς ἐπὶ τοῖς λόγοις Εζεκιου βασιλέως Ιουδα. –

[8] With him *are* arms of flesh; but with us *is* the Lord our God to save *us*, and to fight our battle. And the people were encouraged at the words of Ezekias king of Juda.

[9] καὶ μετὰ ταῦτα ἀπέστειλεν Σενναχηριμ βασιλεὺς Ἀσσυρίων τοὺς παῖδας αὐτοῦ ἐπὶ Ιερουσαλημ, καὶ αὐτὸς ἐπὶ Λαχις καὶ πᾶσα ἡ στρατιὰ μετ᾽ αὐτοῦ, καὶ ἀπέστειλεν πρὸς Εζεκιαν βασιλέα Ιουδα καὶ πρὸς πάντα Ιουδαν τὸν ἐν Ιερουσαλημ λέγων

[9] And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem; and *he went* himself against Lachis, and all his army with him, and sent to Ezekias king of Juda, and to all Juda that *was* in Jerusalem, saying,

[10] Οὕτως λέγει Σενναχηριμ ὁ βασιλεὺς Ἀσσυρίων Ἐπὶ τίνι ὑμεῖς πεποίθατε καὶ κάθησθε ἐν τῇ περιοχῇ ἐν Ιερουσαλημ;

[10] Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye will remain in the siege in Jerusalem?

[11] οὐχὶ Εζεκιας ἀπατᾷ ὑμᾶς τοῦ παραδοῦναι ὑμᾶς εἰς θάνατον καὶ εἰς λιμὸν καὶ εἰς δίψαν λέγων Κύριος ὁ θεὸς ἡμῶν σώσει ἡμᾶς ἐκ χειρὸς βασιλέως Ασσουρ;

[11] Does not Ezekias deceive you, to deliver you to death and famine and thirst, saying, The Lord our God will deliver us out of the hand of the king of Assyria?

[12] οὐχ οὗτός ἐστιν Εζεκιας, ὃς περιεῖλεν τὰ θυσιαστήρια αὐτοῦ καὶ τὰ ὑψηλὰ αὐτοῦ καὶ εἶπεν τῷ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ λέγων Κατέναντι τοῦ θυσιαστηρίου τούτου προσκυνήσετε καὶ ἐπ᾽ αὐτῷ θυμιάσετε.

[12] Is not this Ezekias who has taken down his altars and his high places and has spoken to Juda and the dwellers in Jerusalem, saying, Ye shall worship before this altar and burn incense upon it?

[13] οὐ γνώσεσθε ὅ τι ἐποίησα ἐγὼ καὶ οἱ πατέρες μου πᾶσι τοῖς λαοῖς τῶν χωρῶν; μὴ δυνάμενοι ἠδύναντο θεοὶ τῶν ἐθνῶν πάσης τῆς γῆς σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρός μου;

[13] Know ye not what I and my fathers have done to all the nations of the countries? Could the gods of the nations of all the earth at all rescue their people out of my hand?

[14] τίς ἐν πᾶσι τοῖς θεοῖς τῶν ἐθνῶν τούτων, οὓς ἐξωλέθρευσαν οἱ πατέρες μου; μὴ ἠδύναντο σῶσαι τὸν λαὸν αὐτῶν ἐκ χειρός μου, ὅτι δυνήσεται ὁ θεὸς ὑμῶν σῶσαι ὑμᾶς ἐκ χειρός μου;

[14] Who is there among all the gods of those nations whom my fathers utterly destroyed, *worthy of trust*? Could they deliver their people out of my hand, that your God should deliver you out of my hand?

[15] νῦν μὴ ἀπατάτω ὑμᾶς Εζεκιας καὶ μὴ πεποιθέναι ὑμᾶς ποιείτω κατὰ ταῦτα, καὶ μὴ πιστεύετε αὐτῷ· ὅτι οὐ μὴ δύνηται ὁ θεὸς παντὸς ἔθνους καὶ βασιλείας τοῦ σῶσαι τὸν λαὸν αὐτοῦ ἐκ χειρός μου καὶ ἐκ χειρὸς πατέρων μου, ὅτι ὁ θεὸς ὑμῶν οὐ μὴ σώσει ὑμᾶς ἐκ χειρός μου.

[15] Now then, let not Ezekias deceive you, and let him not make you thus confident, and believe him not: for no god of any kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand.

[16] καὶ ἔτι ἐλάλησαν οἱ παῖδες αὐτοῦ ἐπὶ κύριον θεὸν καὶ ἐπὶ Εζεκιαν παῖδα αὐτοῦ.

[16] And his servants continued to speak against the Lord God, and against his servant Ezekias.

[17] καὶ βιβλίον ἔγραψεν ὀνειδίζειν τὸν κύριον θεὸν Ισραηλ καὶ εἶπεν περὶ αὐτοῦ λέγων Ὡς θεοὶ τῶν ἐθνῶν τῆς γῆς οὐκ ἐξείλαντο τοὺς λαοὺς

αὐτῶν ἐκ χειρός μου, οὕτως οὐ μὴ ἐξέληται ὁ θεὸς Εζεκιου λαὸν αὐτοῦ ἐκ χειρός μου.

[17] And he wrote a letter to reproach the Lord God of Israel, and spoke concerning him, saying, As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand.

[18] καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ ἐπὶ λαὸν Ιερουσαλημ τὸν ἐπὶ τοῦ τείχους τοῦ φοβῆσαι αὐτοὺς καὶ κατασπάσαι, ὅπως προκαταλάβωνται τὴν πόλιν.

[18] And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, *calling them* to assist them, and pull down *the walls*, that they might take the city.

[19] καὶ ἐλάλησεν ἐπὶ θεὸν Ιερουσαλημ ὡς καὶ ἐπὶ θεοὺς λαῶν τῆς γῆς, ἔργα χειρῶν ἀνθρώπων. –

[19] And he spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

[20] καὶ προσηύξατο Εζεκιας ὁ βασιλεὺς καὶ Ησαιας υἱὸς Αμως ὁ προφήτης περὶ τούτων καὶ ἐβόησαν εἰς τὸν οὐρανόν.

[20] And king Ezekias and Esaias the prophet the son of Amos prayed concerning these things, and they cried to heaven.

[21] καὶ ἀπέστειλεν κύριος ἄγγελον, καὶ ἐξέτριψεν πᾶν δυνατὸν πολεμιστὴν καὶ ἄρχοντα καὶ στρατηγὸν ἐν τῇ παρεμβολῇ βασιλέως Ασσουρ, καὶ ἀπέστρεψεν μετὰ αἰσχύνης προσώπου εἰς τὴν γῆν αὐτοῦ. καὶ ἦλθεν εἰς οἶκον τοῦ θεοῦ αὐτοῦ, καὶ τῶν ἐξελθόντων ἐκ κοιλίας αὐτοῦ κατέβαλον αὐτὸν ἐν ῥομφαίᾳ.

[21] And the Lord sent an angel, and he destroyed every mighty man and warrior, and leader and captain in the camp of the king of Assyria: and he returned with shame of face to his own land and came into the house of his god: and *some* of them that came out of his bowels slew him with the sword.

[22] καὶ ἔσωσεν κύριος Εζεκιαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ ἐκ χειρὸς Σενναχηριμ βασιλέως Ασσουρ καὶ ἐκ χειρὸς πάντων καὶ κατέπαυσεν αὐτοὺς κυκλόθεν.

[22] So the Lord delivered Ezekias and the dwellers in Jerusalem out of the hand of Sennacherim King of Assyria, and out of the hand of all *his enemies*, and gave them rest round about.

[23] καὶ πολλοὶ ἔφερον δῶρα τῷ κυρίῳ εἰς Ιερουσαλημ καὶ δόματα τῷ Εζεκια βασιλεῖ Ιουδα, καὶ ὑπερήρθη κατ᾽ ὀφθαλμοὺς πάντων τῶν ἐθνῶν μετὰ ταῦτα.

[23] And many brought gifts to the Lord to Jerusalem, and presents to Ezekias king of Juda; and he was exalted in the eyes of all the nations after these things.

[24] Ἐν ταῖς ἡμέραις ἐκείναις ἠρρώστησεν Εζεκιας ἕως θανάτου· καὶ προσηύξατο πρὸς κύριον, καὶ ἐπήκουσεν αὐτοῦ καὶ σημεῖον ἔδωκεν αὐτῷ.

[24] In those days Ezekias was sick even to death, and prayed to the Lord: and he hearkened to him, and gave him a sign.

[25] καὶ οὐ κατὰ τὸ ἀνταπόδομα, ὃ ἔδωκεν αὐτῷ, ἀνταπέδωκεν Εζεκιας, ἀλλὰ ὑψώθη ἡ καρδία αὐτοῦ· καὶ ἐγένετο ἐπ᾽ αὐτὸν ὀργὴ καὶ ἐπὶ Ιουδαν καὶ Ιερουσαλημ.

[25] But Ezekias did not recompense the Lord according to the return which he made him, but his heart was lifted up: and wrath came upon him, and upon Juda and Jerusalem.

[26] καὶ ἐταπεινώθη Εζεκιας ἀπὸ τοῦ ὕψους τῆς καρδίας αὐτοῦ καὶ οἱ κατοικοῦντες Ιερουσαλημ, καὶ οὐκ ἐπῆλθεν ἐπ᾽ αὐτοὺς ὀργὴ κυρίου ἐν ταῖς ἡμέραις Εζεκιου.

[26] And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of the Lord did not come upon them in the days of Ezekias.

[27] καὶ ἐγένετο τῷ Εζεκια πλοῦτος καὶ δόξα πολλὴ σφόδρα, καὶ θησαυροὺς ἐποίησεν ἑαυτῷ ἀργυρίου καὶ χρυσίου καὶ τοῦ λίθου τοῦ τιμίου καὶ εἰς τὰ ἀρώματα καὶ ὁπλοθήκας καὶ εἰς σκεύη ἐπιθυμητὰ

[27] And Ezekias had wealth and very great glory: and he made for himself treasuries of gold, and silver, and precious stones, also for spices, and stores for arms, and for precious vessels;

[28] καὶ πόλεις εἰς τὰ γενήματα σίτου καὶ ἐλαίου καὶ οἴνου καὶ φάτνας παντὸς κτήνους καὶ μάνδρας εἰς τὰ ποίμνια

[28] and cities for the produce of corn, and wine, and oil; and stalls and mangers for every *kind of* cattle, and folds for flocks;

[29] καὶ πόλεις, ἃς ᾠκοδόμησεν αὐτῷ, καὶ ἀποσκευὴν προβάτων καὶ βοῶν εἰς πλῆθος, ὅτι ἔδωκεν αὐτῷ κύριος ἀποσκευὴν πολλὴν σφόδρα.

[29] and cities which he built for himself, and store of sheep and oxen in abundance, for the Lord gave him a very great store.

[30] αὐτὸς Εζεκιας ἐνέφραξεν τὴν ἔξοδον τοῦ ὕδατος Γιων τὸ ἄνω καὶ κατηύθυνεν αὐτὰ κάτω πρὸς λίβα τῆς πόλεως Δαυιδ· καὶ εὐοδώθη Εζεκιας ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

[30] The same Ezekias stopped up the course of the water of Gion above, and brought the water down straight south of the city of David. And Ezekias prospered in all his works.

[31] καὶ οὕτως τοῖς πρεσβευταῖς τῶν ἀρχόντων ἀπὸ Βαβυλῶνος τοῖς ἀποσταλεῖσιν πρὸς αὐτὸν πυθέσθαι παρ᾽ αὐτοῦ τὸ τέρας, ὃ ἐγένετο ἐπὶ τῆς γῆς, καὶ ἐγκατέλιπεν αὐτὸν κύριος τοῦ πειράσαι αὐτὸν εἰδέναι τὰ ἐν τῇ καρδίᾳ αὐτοῦ.

[31] Notwithstanding, in regard to the ambassadors of the princes of Babylon, who were sent to him to enquire of him *concerning* the prodigy which came upon the land, the Lord left him, to try him, to know what was in his heart.

[32] καὶ τὰ κατάλοιπα τῶν λόγων Εζεκιου καὶ τὸ ἔλεος αὐτοῦ, ἰδοὺ γέγραπται ἐν τῇ προφητείᾳ Ησαιου υἱοῦ Αμως τοῦ προφήτου καὶ ἐπὶ βιβλίου βασιλέων Ιουδα καὶ Ισραηλ.

[32] And the rest of the acts of Ezekias, and his kindness, behold, they are written in the prophecy of Esaias the son of Amos the prophet, and in the book of the kings of Juda and Israel.

[33] καὶ ἐκοιμήθη Εζεκιας μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν Δαυιδ, καὶ δόξαν καὶ τιμὴν ἔδωκαν αὐτῷ ἐν τῷ θανάτῳ αὐτοῦ πᾶς Ιουδα καὶ οἱ κατοικοῦντες ἐν Ιερουσαλημ· καὶ ἐβασίλευσεν Μανασσης υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[33] And Ezekias slept with his fathers, and they buried him in a high place among the sepulchres of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honour at his death. And Manasses his son reigned in his stead.

CHAPTER 33

[1] Ὢν δέκα δύο ἐτῶν Μανασσης ἐν τῷ βασιλεῦσαι αὐτὸν καὶ πεντήκοντα πέντε ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ.

[1] Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

[2] καὶ ἐποίησεν τὸ πονηρὸν ἐναντίον κυρίου ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, οὓς ἐξωλέθρευσεν κύριος ἀπὸ προσώπου τῶν υἱῶν Ισραηλ.

[2] And he did that which was evil in the sight of the Lord, according to all the abominations of the heathen, whom the Lord destroyed from before the face of the children of Israel.

[3] καὶ ἐπέστρεψεν καὶ ᾠκοδόμησεν τὰ ὑψηλά, ἃ κατέσπασεν Εζεκιας ὁ πατὴρ αὐτοῦ, καὶ ἔστησεν στήλας ταῖς Βααλιμ καὶ ἐποίησεν ἄλση καὶ προσεκύνησεν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἐδούλευσεν αὐτοῖς.

[3] And he returned and built the high places, which his father Ezekias had pulled down, and set up images to Baalim, and made groves, and worshipped all the host of heaven, and served them.

[4] καὶ ᾠκοδόμησεν θυσιαστήρια ἐν οἴκῳ κυρίου, οὗ εἶπεν κύριος Ἐν Ιερουσαλημ ἔσται τὸ ὄνομά μου εἰς τὸν αἰῶνα.

[4] And he built altars in the house of the Lord, concerning which the Lord said, In Jerusalem shall be my name for ever.

[5] καὶ ᾠκοδόμησεν θυσιαστήρια πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου κυρίου.

[5] And he built altars to all the host of heaven in the two courts of the house of the Lord.

[6] καὶ αὐτὸς διήγαγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν Γαι – βαναι – εννομ καὶ ἐκληδονίζετο καὶ οἰωνίζετο καὶ ἐφαρμακεύετο καὶ ἐποίησεν ἐγγαστριμύθους καὶ ἐπαοιδούς· ἐπλήθυνεν τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον κυρίου τοῦ παροργίσαι αὐτόν.

[6] He also passed his children through the fire in the valley of Benennom; and he divined, and used auspices, and sorceries, and

appointed those who had divining spirits, and enchanters, and wrought abundant wickedness before the Lord, to provoke him.

[7] καὶ ἔθηκεν τὸ γλυπτὸν καὶ τὸ χωνευτόν, εἰκόνα ἣν ἐποίησεν, ἐν οἴκῳ θεοῦ, οὗ εἶπεν ὁ θεὸς πρὸς Δαυιδ καὶ πρὸς Σαλωμων υἱὸν αὐτοῦ Ἐν τῷ οἴκῳ τούτῳ καὶ Ιερουσαλημ, ἣν ἐξελεξάμην ἐκ πασῶν φυλῶν Ισραηλ, θήσω τὸ ὄνομά μου εἰς τὸν αἰῶνα·

[7] And he set the graven *image*, the molten *statue*, the idol which he made, in the house of God, of which God had said to David and to Solomon his son, In this house, and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever;

[8] καὶ οὐ προσθήσω σαλεῦσαι τὸν πόδα Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν αὐτῶν, πλὴν ἐὰν φυλάσσωνται τοῦ ποιῆσαι πάντα, ἃ ἐνετειλάμην αὐτοῖς, κατὰ πάντα τὸν νόμον καὶ τὰ προστάγματα καὶ τὰ κρίματα ἐν χειρὶ Μωυσῆ.

[8] and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments *given* by the hand of Moses.

[9] καὶ ἐπλάνησεν Μανασσης τὸν Ιουδαν καὶ τοὺς κατοικοῦντας ἐν Ιερουσαλημ τοῦ ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη, ἃ ἐξῆρεν κύριος ἀπὸ προσώπου υἱῶν Ισραηλ.

[9] So Manasses led astray Juda and the inhabitants of Jerusalem, to do evil beyond all the nations which the Lord cast out from before the children of Israel.

[10] καὶ ἐλάλησεν κύριος ἐπὶ Μανασση καὶ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ οὐκ ἐπήκουσαν.

[10] And the Lord spoke to Manasses, and to his people: but they hearkened not.

[11] καὶ ἤγαγεν κύριος ἐπ᾽ αὐτοὺς τοὺς ἄρχοντας τῆς δυνάμεως βασιλέως Ασσουρ, καὶ κατέλαβον τὸν Μανασση ἐν δεσμοῖς καὶ ἔδησαν αὐτὸν ἐν πέδαις καὶ ἤγαγον εἰς Βαβυλῶνα.

[11] And the Lord brought upon them the captains of the host of the king of Assyria, and they took Manasses in bonds, and bound him in fetters,

and brought him to Babylon.

[12] καὶ ὡς ἐθλίβη, ἐζήτησεν τὸ πρόσωπον κυρίου τοῦ θεοῦ αὐτοῦ καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπου θεοῦ τῶν πατέρων αὐτοῦ·

[12] And when he was afflicted, he sought the face of the Lord his God, and was greatly humbled before the face of the God of his fathers;

[13] καὶ προσηύξατο πρὸς αὐτόν, καὶ ἐπήκουσεν αὐτοῦ· καὶ ἐπήκουσεν τῆς βοῆς αὐτοῦ καὶ ἐπέστρεψεν αὐτὸν εἰς Ιερουσαλημ ἐπὶ τὴν βασιλείαν αὐτοῦ· καὶ ἔγνω Μανασσης ὅτι κύριος αὐτός ἐστιν ὁ θεός. –

[13] and he prayed to him: and he hearkened to him, and listened to his cry, and brought him back to Jerusalem to his kingdom: and Manasses knew that the Lord he is God.

[14] καὶ μετὰ ταῦτα ᾠκοδόμησεν τεῖχος ἔξω τῆς πόλεως Δαυιδ ἀπὸ λιβὸς κατὰ Γιων ἐν τῷ χειμάρρῳ καὶ ἐκπορευομένων τὴν πύλην τὴν κυκλόθεν καὶ εἰς τὸ Οφλα καὶ ὕψωσεν σφόδρα. καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσιν ταῖς τειχήρεσιν ἐν Ιουδα.

[14] And afterward he built a wall without the city of David, from the southwest southward in the valleys and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Opel: and he raised it much, and set captains of the host in all the fortified cities in Juda.

[15] καὶ περιεῖλεν τοὺς θεοὺς τοὺς ἀλλοτρίους καὶ τὸ γλυπτὸν ἐξ οἴκου κυρίου καὶ πάντα τὰ θυσιαστήρια, ἃ ᾠκοδόμησεν ἐν ὄρει οἴκου κυρίου καὶ ἐν Ιερουσαλημ καὶ ἔξω τῆς πόλεως.

[15] And he removed the strange gods, and the graven *image* out of the house of the Lord, and all the altars which he had built in the mount of the house of the Lord, and in Jerusalem, and without the city.

[16] καὶ κατώρθωσεν τὸ θυσιαστήριον κυρίου καὶ ἐθυσίασεν ἐπ᾽ αὐτὸ θυσίαν σωτηρίου καὶ αἰνέσεως καὶ εἶπεν τῷ Ιουδα τοῦ δουλεύειν κυρίῳ θεῷ Ισραηλ·

[16] And he repaired the altar of the Lord, and offered upon it a sacrifice of peace-offering and thank-offering, and he told Juda to serve the Lord God of Israel.

[17] πλὴν ὁ λαὸς ἔτι ἐπὶ τῶν ὑψηλῶν, πλὴν κύριος ὁ θεὸς αὐτῶν.

[17] Nevertheless the people still sacrificed on the high places, only to the Lord their God.

[18] καὶ τὰ λοιπὰ τῶν λόγων Μανασση καὶ ἡ προσευχὴ αὐτοῦ ἡ πρὸς τὸν θεὸν καὶ λόγοι τῶν ὁρώντων λαλούντων πρὸς αὐτὸν ἐπ᾽ ὀνόματι κυρίου θεοῦ Ισραηλ ἰδοὺ ἐπὶ λόγων

[18] And the rest of the acts of Manasses, and his prayer to God, and the words of the seers that spoke to him in the name of the God of Israel,

[19] προσευχῆς αὐτοῦ, καὶ ὡς ἐπήκουσεν αὐτοῦ, καὶ πᾶσαι αἱ ἁμαρτίαι αὐτοῦ καὶ αἱ ἀποστάσεις αὐτοῦ καὶ οἱ τόποι, ἐφ᾽ οἷς ᾠκοδόμησεν τὰ ὑψηλὰ καὶ ἔστησεν ἐκεῖ ἄλση καὶ γλυπτὰ πρὸ τοῦ ἐπιστρέψαι, ἰδοὺ γέγραπται ἐπὶ τῶν λόγων τῶν ὁρώντων.

[19] behold, *they are* in the account of his prayer; and *God* hearkened to him. And all his sins, and his backslidings, and the spots on which he built the high places, and set there groves and graven images, before he repented, behold, they are written in the books of the seers.

[20] καὶ ἐκοιμήθη Μανασσης μετὰ τῶν πατέρων αὐτοῦ, καὶ ἔθαψαν αὐτὸν ἐν παραδείσῳ οἴκου αὐτοῦ· καὶ ἐβασίλευσεν ἀντ αὐτοῦ Αμων υἱὸς αὐτοῦ.

[20] And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.

[21] Ὢν εἴκοσι καὶ δύο ἐτῶν Αμων ἐν τῷ βασιλεύειν αὐτὸν καὶ δύο ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ.

[21] Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem.

[22] καὶ ἐποίησεν τὸ πονηρὸν ἐνώπιον κυρίου, ὡς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ, καὶ πᾶσιν τοῖς εἰδώλοις, οἷς ἐποίησεν Μανασσης ὁ πατὴρ αὐτοῦ, ἔθυεν Αμων καὶ ἐδούλευσεν αὐτοῖς.

[22] And he did that which was evil in the sight of the Lord, as his father Manasses did: and Amon sacrificed to all the idols which his father Manasses had made, and served them.

[23] καὶ οὐκ ἐταπεινώθη ἐναντίον κυρίου, ὡς ἐταπεινώθη Μανασσης ὁ πατὴρ αὐτοῦ, ὅτι υἱὸς αὐτοῦ Αμων ἐπλήθυνεν πλημμέλειαν.

[23] And he was not humbled before the Lord as his father Manasses was humbled; for his son Amon abounded in transgression.

[24] καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ καὶ ἐπάταξαν αὐτὸν ἐν οἴκῳ αὐτοῦ.

[24] And his servants conspired against him, and slew him in his house.

[25] καὶ ἐπάταξεν ὁ λαὸς τῆς γῆς τοὺς ἐπιθεμένους ἐπὶ τὸν βασιλέα Αμων, καὶ ἐβασίλευσεν ὁ λαὸς τῆς γῆς τὸν Ιωσιαν υἱὸν αὐτοῦ ἀντ αὐτοῦ.

[25] And the people of the land slew the men who had conspired against king Amon; and the people of the land made Josias his son king in his stead.

CHAPTER 34

[1] Ὢν ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεῦσαι αὐτὸν καὶ τριάκοντα ἓν ἔτος ἐβασίλευσεν ἐν Ιερουσαλημ.

[1] Josias was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

[2] καὶ ἐποίησεν τὸ εὐθὲς ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδοῖς Δαυιδ τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν δεξιὰ καὶ ἀριστερά.

[2] And he did that which was right in the sight of the Lord, and walked in the ways of his father David, and turned not aside to the right hand or to the left.

[3] καὶ ἐν τῷ ὀγδόῳ ἔτει τῆς βασιλείας αὐτοῦ – καὶ αὐτὸς ἔτι παιδάριον – ἤρξατο τοῦ ζητῆσαι κύριον τὸν θεὸν Δαυιδ τοῦ πατρὸς αὐτοῦ. καὶ ἐν τῷ δωδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ ἤρξατο τοῦ καθαρίσαι τὸν Ιουδαν καὶ τὴν Ιερουσαλημ ἀπὸ τῶν ὑψηλῶν καὶ τῶν ἄλσεων καὶ ἀπὸ τῶν χωνευτῶν

[3] And in the eighth year of his reign, and he *being* yet a youth, he began to seek the Lord God of his father David: and in the twelfth year of his reign he began to purge Juda and Jerusalem from the high places, and the groves, and the ornaments for the altars, and the molten images.

[4] καὶ κατέσπασεν κατὰ πρόσωπον αὐτοῦ τὰ θυσιαστήρια τῶν Βααλιμ καὶ τὰ ὑψηλὰ τὰ ἐπ᾽ αὐτῶν καὶ ἔκοψεν τὰ ἄλση καὶ τὰ γλυπτὰ καὶ τὰ χωνευτὰ συνέτριψεν καὶ ἐλέπτυνεν καὶ ἔρριψεν ἐπὶ πρόσωπον τῶν μνημάτων τῶν θυσιαζόντων αὐτοῖς

[4] And he pulled down the altars of Baalim that were before his face, and the high places that were above them; and he cut down the groves, and the graven images, and broke in pieces the molten images, and reduced them to powder, and cast *it* upon the surface of the tombs of those who *had* sacrificed to them.

[5] καὶ ὀστᾶ ἱερέων κατέκαυσεν ἐπὶ τὰ θυσιαστήρια καὶ ἐκαθάρισεν τὸν Ιουδαν καὶ τὴν Ιερουσαλημ.

[5] And he burnt the bones of the priests upon the altars, and purged Juda and Jerusalem.

[6] καὶ ἐν πόλεσιν Εφραιμ καὶ Μανασση καὶ Συμεων καὶ Νεφθαλι καὶ τοῖς τόποις αὐτῶν κύκλῳ

[6] And *he did so* in the cities of Manasse, and Ephraim, and Symeon, and Nephthali, and the places round about them.

[7] καὶ κατέσπασεν τὰ ἄλση καὶ τὰ θυσιαστήρια καὶ τὰ εἴδωλα κατέκοψεν λεπτὰ καὶ πάντα τὰ ὑψηλὰ ἔκοψεν ἀπὸ πάσης τῆς γῆς Ισραηλ καὶ ἀπέστρεψεν εἰς Ιερουσαλημ.

[7] And he pulled down the altars and the groves, and he cut the idols in small pieces, and cut off all the high places from all the land of Israel, and returned to Jerusalem.

[8] Καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ τοῦ καθαρίσαι τὴν γῆν καὶ τὸν οἶκον ἀπέστειλεν τὸν Σαφαν υἱὸν Εσελια καὶ τὸν Μαασιαν ἄρχοντα τῆς πόλεως καὶ τὸν Ιουαχ υἱὸν Ιωαχαζ τὸν ὑπομνηματογράφον αὐτοῦ κραταιῶσαι τὸν οἶκον κυρίου τοῦ θεοῦ αὐτοῦ.

[8] And in the eighteenth year of his reign, after having cleansed the land, and the house, he sent Saphan the son of Ezelias, and Maasa prefect of the city, and Juach son of Joachaz his recorder, to repair the house of the Lord his God.

[9] καὶ ἦλθον πρὸς Χελκιαν τὸν ἱερέα τὸν μέγαν καὶ ἔδωκαν τὸ ἀργύριον τὸ εἰσενεχθὲν εἰς οἶκον θεοῦ, ὃ συνήγαγον οἱ Λευῖται φυλάσσοντες τὴν πύλην ἐκ χειρὸς Μανασση καὶ Εφραιμ καὶ τῶν ἀρχόντων καὶ ἀπὸ παντὸς καταλοίπου ἐν Ισραηλ καὶ υἱῶν Ιουδα καὶ Βενιαμιν καὶ οἰκούντων ἐν Ιερουσαλημ,

[9] And they came to Chelcias the high priest, and gave the money that was brought into the house of God, which the Levites who kept the gate collected of the hand of Manasse and Ephraim, and of the princes, and of every one that was left in Israel, and of the children of Juda and Benjamin, and of the dwellers in Jerusalem.

[10] καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα οἱ καθεσταμένοι ἐν οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ποιοῦσι τὰ ἔργα, οἳ ἐποίουν ἐν οἴκῳ κυρίου, ἐπισκευάσαι κατισχῦσαι τὸν οἶκον·

[10] And they gave it into the hand of the workmen, who were appointed in the house of the Lord, and they gave it to the workmen who wrought in the house of the Lord, to repair and strengthen the house.

[11] καὶ ἔδωκαν τοῖς τέκτοσι καὶ τοῖς οἰκοδόμοις ἀγοράσαι λίθους τετραπέδους καὶ ξύλα εἰς δοκοὺς στεγάσαι τοὺς οἴκους, οὓς ἐξωλέθρευσαν βασιλεῖς Ιουδα·

[11] They gave *it* also to the carpenters and builders, to buy squared stones, and timber for beams to cover the houses which the kings of Juda had destroyed.

[12] καὶ οἱ ἄνδρες ἐν πίστει ἐπὶ τῶν ἔργων, καὶ ἐπ᾽ αὐτῶν ἐπίσκοποι Ιεθ καὶ Αβδιας οἱ Λευῖται ἐξ υἱῶν Μεραρι καὶ Ζαχαριας καὶ Μοσολλαμ ἐκ τῶν υἱῶν Κααθ ἐπισκοπεῖν καὶ πᾶς Λευίτης πᾶς συνίων ἐν ὀργάνοις ᾠδῶν

[12] And the men *were* faithfully *engaged* in the works: and over them were superintendents, Jeth and Abdias, Levites of the sons of Merari, and Zacharias and Mosollam, of the sons of Caath, *appointed* to oversee; and every Levite, and every one that understood *how* to play on musical instruments.

[13] καὶ ἐπὶ τῶν νωτοφόρων καὶ ἐπὶ πάντων τῶν ποιούντων τὰ ἔργα ἐργασίᾳ καὶ ἐργασίᾳ, καὶ ἀπὸ τῶν Λευιτῶν γραμματεῖς καὶ κριταὶ καὶ πυλωροί.

[13] And *overseers were* over the burden-bearers, and over all the workmen in the respective works; and of the Levites *were appointed* scribes, and judges, and porters.

[14] καὶ ἐν τῷ ἐκφέρειν αὐτοὺς τὸ ἀργύριον τὸ εἰσοδιασθὲν εἰς οἶκον κυρίου εὗρεν Χελκιας ὁ ἱερεὺς βιβλίον νόμου κυρίου διὰ χειρὸς Μωυσῆ.

[14] And when they brought forth the money that had been brought into the house of the Lord, Chelcias the priest found a book of the law of the Lord *given* by the hand of Moses.

[15] καὶ ἀπεκρίθη Χελκιας καὶ εἶπεν πρὸς Σαφαν τὸν γραμματέα Βιβλίον νόμου εὗρον ἐν οἴκῳ κυρίου· καὶ ἔδωκεν Χελκιας τὸ βιβλίον τῷ Σαφαν.

[15] And Chelcias answered and said to Saphan the scribe, I have found a book of the law in the house of the Lord. And Chelcias gave the book to Saphan.

[16] καὶ εἰσήνεγκεν Σαφαν τὸ βιβλίον πρὸς τὸν βασιλέα καὶ ἀπέδωκεν ἔτι τῷ βασιλεῖ λόγον Πᾶν τὸ δοθὲν ἀργύριον ἐν χειρὶ τῶν παίδων σου τῶν

ποιούντων τὸ ἔργον,

[16] And Saphan brought in the book to the king, and moreover gave an account to the king, *saying, This is* all the money given into the hand of thy servants that work.

[17] καὶ ἐχώνευσαν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου καὶ ἔδωκαν ἐπὶ χεῖρα τῶν ἐπισκόπων καὶ ἐπὶ χεῖρα τῶν ποιούντων ἐργασίαν.

[17] And they have collected the money that was found in the house of the Lord, and given it into the hand of the overseers, and into the hand of them that do the work.

[18] καὶ ἀπήγγειλεν Σαφαν ὁ γραμματεὺς τῷ βασιλεῖ λέγων Βιβλίον ἔδωκέν μοι Χελκιας ὁ ἱερεύς· καὶ ἀνέγνω αὐτὸ Σαφαν ἐναντίον τοῦ βασιλέως.

[18] And Saphan the scribe brought word to the king, saying, Chelcias the priest has given me a book. And Saphan read it before the king.

[19] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ νόμου, καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ.

[19] And it came to pass, when the king heard the words of the law, that he rent his garments.

[20] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκια καὶ τῷ Αχικαμ υἱῷ Σαφαν καὶ τῷ Αβδων υἱῷ Μιχαια καὶ τῷ Σαφαν τῷ γραμματεῖ καὶ τῷ Ασαια παιδὶ τοῦ βασιλέως λέγων

[20] And the king commanded Chelcias, and Achicam the son of Saphan, and Abdom the son of Michaias, and Saphan the scribe, and Asia the servant of the king, saying,

[21] Πορεύθητε ζητήσατε τὸν κύριον περὶ ἐμοῦ καὶ περὶ παντὸς τοῦ καταλειφθέντος ἐν Ισραηλ καὶ Ιουδα περὶ τῶν λόγων τοῦ βιβλίου τοῦ εὑρεθέντος· ὅτι μέγας ὁ θυμὸς κυρίου ἐκκέκαυται ἐν ἡμῖν, διότι οὐκ εἰσήκουσαν οἱ πατέρες ἡμῶν τῶν λόγων κυρίου τοῦ ποιῆσαι κατὰ πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

[21] Go, enquire of the Lord for me, and for every one that is left in Israel and Juda, concerning the words of the book that is found: for great is the wrath of the Lord *which* has been kindled amongst us, because our

fathers have not hearkened to the words of the Lord, to do according to all the things written in this book.

[22] καὶ ἐπορεύθη Χελκιας καὶ οἷς εἶπεν ὁ βασιλεὺς πρὸς Ολδαν τὴν προφῆτιν γυναῖκα Σελλημ υἱοῦ Θακουαθ υἱοῦ Χελλης φυλάσσουσαν τὰς στολάς – καὶ αὕτη κατῴκει ἐν Ιερουσαλημ ἐν μασανα – καὶ ἐλάλησαν αὐτῇ κατὰ ταῦτα.

[22] And Chelcias went, and *the others* whom the king told, to Olda the prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the commandments; and she dwelt in Jerusalem in the second *quarter*: and they spoke to her accordingly.

[23] καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Εἴπατε τῷ ἀνδρὶ τῷ ἀποστείλαντι ὑμᾶς πρός με

[23] And she said to them, Thus has the Lord God of Israel said, Tell the man who sent you to me,

[24] Οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ τὸν τόπον τοῦτον, τοὺς πάντας λόγους τοὺς γεγραμμένους ἐν τῷ βιβλίῳ τῷ ἀνεγνωσμένῳ ἐναντίον τοῦ βασιλέως Ιουδα,

[24] Thus saith the Lord, Behold, I bring evil upon this place, *even* all the words that are written in the book that was read before the king of Juda:

[25] ἀνθ’ ὧν ἐγκατέλιπόν με καὶ ἐθυμίασαν θεοῖς ἀλλοτρίοις, ἵνα παροργίσωσίν με ἐν πᾶσιν τοῖς ἔργοις τῶν χειρῶν αὐτῶν· καὶ ἐξεκαύθη ὁ θυμός μου ἐν τῷ τόπῳ τούτῳ καὶ οὐ σβεσθήσεται.

[25] because they have forsaken me, and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place, and it shall not be quenched.

[26] καὶ ἐπὶ βασιλέα Ιουδα τὸν ἀποστείλαντα ὑμᾶς τοῦ ζητῆσαι τὸν κύριον, οὕτως ἐρεῖτε αὐτῷ Οὕτως λέγει κύριος ὁ θεὸς Ισραηλ Τοὺς λόγους, οὓς ἤκουσας

[26] And concerning the king of Juda, who sent you to seek the Lord, — thus shall ye say to him, Thus saith the Lord God of Israel, *As for* the words which thou has heard,

[27] καὶ ἐνετράπη ἡ καρδία σου καὶ ἐταπεινώθης ἀπὸ προσώπου μου ἐν τῷ ἀκοῦσαί σε τοὺς λόγους μου ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς

κατοικοῦντας αὐτὸν καὶ ἐταπεινώθης ἐναντίον μου καὶ διέρρηξας τὰ ἱμάτιά σου καὶ ἔκλαυσας κατεναντίον μου, καὶ ἐγὼ ἤκουσά φησιν κύριος·

[27] forasmuch as thy heart was ashamed, and thou was humbled before me when thou heardest my words against this place, and against the inhabitants of it, and thou wast humbled before me, and didst rend thy garments, and didst weep before me; I also have heard, saith the Lord.

[28] ἰδοὺ προστίθημί σε πρὸς τοὺς πατέρας σου, καὶ προστεθήσῃ πρὸς τὰ μνήματά σου ἐν εἰρήνῃ, καὶ οὐκ ὄψονται οἱ ὀφθαλμοί σου ἐν πᾶσιν τοῖς κακοῖς, οἷς ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς κατοικοῦντας αὐτόν. καὶ ἀπέδωκαν τῷ βασιλεῖ λόγον. –

[28] Behold, I *will* gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not look upon all the evils which I am bringing upon this place, and upon the inhabitants of it. And they brought back word to the king.

[29] καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ συνήγαγεν τοὺς πρεσβυτέρους Ιουδα καὶ Ιερουσαλημ.

[29] And the king sent and gathered the elders of Juda and Jerusalem.

[30] καὶ ἀνέβη ὁ βασιλεὺς εἰς οἶκον κυρίου καὶ πᾶς Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶς ὁ λαὸς ἀπὸ μεγάλου ἕως μικροῦ· καὶ ἀνέγνω ἐν ὠσὶν αὐτῶν τοὺς πάντας λόγους βιβλίου τῆς διαθήκης τοῦ εὑρεθέντος ἐν οἴκῳ κυρίου.

[30] And the king went up to the house of the Lord, *he* and all Juda, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that were found in the house of the Lord.

[31] καὶ ἔστη ὁ βασιλεὺς ἐπὶ τὸν στῦλον καὶ διέθετο διαθήκην ἐναντίον κυρίου τοῦ πορευθῆναι ἐνώπιον κυρίου τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ μαρτύρια αὐτοῦ καὶ προστάγματα αὐτοῦ ἐν ὅλῃ καρδίᾳ καὶ ἐν ὅλῃ ψυχῇ, τοὺς λόγους τῆς διαθήκης τοὺς γεγραμμένους ἐπὶ τῷ βιβλίῳ τούτῳ.

[31] And the king stood at a pillar, and made a covenant before the Lord, to walk before the Lord, to keep his commandments and testimonies, and

his ordinances, with all *his* heart and with all *his* soul, so as to perform the words of the covenant that were written in this book.

[32] καὶ ἔστησεν πάντας τοὺς εὑρεθέντας ἐν Ιερουσαλημ καὶ Βενιαμιν, καὶ ἐποίησαν οἱ κατοικοῦντες Ιερουσαλημ διαθήκην ἐν οἴκῳ κυρίου θεοῦ πατέρων αὐτῶν.

[32] And he caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Lord God of their fathers.

[33] καὶ περιεῖλεν Ιωσιας τὰ πάντα βδελύγματα ἐκ πάσης τῆς γῆς, ἣ ἦν υἱῶν Ισραηλ, καὶ ἐποίησεν πάντας τοὺς εὑρεθέντας ἐν Ιερουσαλημ καὶ ἐν Ισραηλ τοῦ δουλεύειν κυρίῳ θεῷ αὐτῶν πάσας τὰς ἡμέρας αὐτοῦ· οὐκ ἐξέκλινεν ἀπὸ ὄπισθεν κυρίου θεοῦ πατέρων αὐτοῦ.

[33] And Josias removed all the abominations out of the whole land which belonged to the children of Israel, and caused all that were found in Jerusalem and in Israel, to serve the Lord their God all his days: he departed not from following the Lord God of his fathers.

CHAPTER 35

ΚΑΙ ἐποίησεν ᾽Ιωσίας τὸ φασὲκ τῷ Κυρίῳ Θεῷ αὐτοῦ, καὶ ἔθυσε τὸ φασὲκ τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου.

And Josias kept a passover to the Lord his God; and sacrificed the passover on the fourteenth day of the first month.

[2] καὶ ἔστησε τοὺς ἱερεῖς ἐπὶ τὰς φυλακὰς αὐτῶν καὶ κατίσχυσεν αὐτοὺς εἰς τὰ ἔργα οἴκου Κυρίου.

[2] And he appointed the priests at their charges, and encouraged them for the services of the house of the Lord.

[3] καὶ εἶπε τοῖς Λευίταις τοῖς δυνατοῖς ἐν παντὶ ᾽Ισραὴλ τοῦ ἁγιασθῆναι αὐτοὺς τῷ Κυρίῳ, καὶ ἔθηκαν τὴν κιβωτὸν τὴν ἁγίαν εἰς τὸν οἶκον, ὃν ᾠκοδόμησε Σαλωμὼν υἱὸς Δαυὶδ τοῦ βασιλέως ᾽Ισραήλ. καὶ εἶπεν ὁ βασιλεύς· οὐκ ἔστιν ὑμῖν ἐπ᾽ ὤμων ἆραι οὐδέν· νῦν οὖν λειτουργήσατε τῷ Κυρίῳ Θεῷ ὑμῶν καὶ τῷ λαῷ αὐτοῦ ᾽Ισραὴλ

[3] And he told the Levites that were able to act in all Israel, that they should consecrate themselves to the Lord: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said, Ye must not carry anything on your shoulders: now then minister to the Lord your God, and to his people Israel.

[4] καὶ ἑτοιμάσθητε κατ᾽ οἴκους πατριῶν ὑμῶν καὶ κατὰ τὰς ἐφημερίας ὑμῶν κατὰ τὴν γραφὴν Δαυὶδ βασιλέως ᾽Ισραὴλ καὶ διὰ χειρὸς Σαλωμὼν υἱοῦ αὐτοῦ

[4] And prepare yourselves according to the houses of your families, and according to your daily courses, according to the writing of David king of Israel, and the order by the hand of his son Solomon.

[5] καὶ στῆτε ἐν τῷ οἴκῳ κατὰ τὰς διαιρέσεις οἴκων πατριῶν ὑμῶν τοῖς ἀδελφοῖς ὑμῶν υἱοῖς τοῦ λαοῦ, καὶ μερὶς οἴκου πατριᾶς τοῖς Λευίταις,

[5] And stand ye in the house according to the divisions of the houses of your families for your brethren the sons of the people; so also let there be for the Levites a division of the house of their family.

[6] καὶ θύσατε τὸ φασὲκ καὶ ἑτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν τοῦ ποιῆσαι κατὰ τὸν λόγον Κυρίου διὰ χειρὸς Μωυσῆ.

[6] And kill ye the passover, and prepare it for your brethren, to do according to the word of the Lord, by the hand of Moses.

[7] καὶ ἀπήρξατο Ἰωσίας τοῖς υἱοῖς τοῦ λαοῦ πρόβατα καὶ ἀμνοὺς καὶ ἐρίφους ἀπὸ τῶν τέκνων τῶν αἰγῶν, πάντα εἰς τὸ φασέκ, καὶ πάντας τοὺς εὑρεθέντας εἰς ἀριθμὸν τριάκοντα χιλιάδας καὶ μόσχων τρεῖς χιλιάδας· ταῦτα ἀπὸ τῆς ὑπάρξεως τοῦ βασιλέως.

[7] And Josias gave as an offering to the children of the people, sheep, and lambs, and kids of the young of the goats, all for the passover, even for all that were found, in number amounting to thirty thousand, and three thousand calves, these were of the substance of the king.

[8] καὶ οἱ ἄρχοντες αὐτοῦ ἀπήρξαντο τῷ λαῷ καὶ τοῖς ἱερεῦσι καὶ τοῖς Λευίταις· ἔδωκε δὲ Χελκίας καὶ Ζαχαρίας καὶ Ἰιὴλ οἱ ἄρχοντες τοῖς ἱερεῦσιν οἴκου Θεοῦ καὶ ἔδωκεν εἰς τὸ φασὲκ πρόβατα καὶ ἀμνοὺς καὶ ἐρίφους δισχίλια ἑξακόσια καὶ μόσχους τριακοσίους.

[8] And his princes gave an offering to the people, and to the priests, and to the Levites: and Chelcias and Zacharias and Jeiel the chief men gave to the priests of the house of God, they even gave for the passover sheep, and lambs, and kids, two thousand six hundred, and three hundred calves.

[9] καὶ Χωνενίας καὶ Βαναίας καὶ Σαμαίας καὶ Ναθαναὴλ ἀδελφὸς αὐτοῦ καὶ Ἀσαβίας καὶ Ἰιὴλ καὶ Ἰωζαβὰδ ἄρχοντες τῶν Λευιτῶν ἀπήρξαντο τοῖς Λευίταις εἰς τὸ φασὲκ πρόβατα πεντακισχίλια καὶ μόσχους πεντακοσίους.

[9] And Chonenias, and Banaeas, and Samaeas, and Nathanael his brother, and Asabias, and Jeiel, and Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand sheep and five hundred calves.

[10] καὶ κατωρθώθη ἡ λειτουργία, καὶ ἔστησαν οἱ ἱερεῖς ἐπὶ τὴν στάσιν αὐτῶν καὶ οἱ Λευῖται ἐπὶ τὰς διαιρέσεις αὐτῶν κατὰ τὴν ἐντολὴν τοῦ βασιλέως

[10] And the service was duly ordered, and the priests stood in their place, and the Levites in their divisions, according to the command of the king.

[11] καὶ ἔθυσαν τὸ φασέκ, καὶ προσέχεαν οἱ ἱερεῖς τὸ αἷμα ἐκ χειρὸς αὐτῶν, καὶ οἱ Λευῖται ἐξέδειραν.

[11] And they slew the passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims.

[12] καὶ ἡτοίμασαν τὴν ὁλοκαύτωσιν παραδοῦναι αὐτοῖς κατὰ τὴν διαίρεσιν κατ᾽ οἴκους πατριῶν τοῖς υἱοῖς τοῦ λαοῦ τοῦ προσάγειν τῷ Κυρίῳ, ὡς γέγραπται ἐν βίβλῳ Μωυσῆ, καὶ οὕτως εἰς τὸ πρωΐ.

[12] And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to the Lord, as it is written in the book of Moses. And thus they did till the morning.

[13] καὶ ὤπτησαν τὸ φασὲκ ἐν πυρὶ κατὰ τὴν κρίσιν καὶ τὰ ἅγια ὕψησαν ἐν τοῖς χαλκείοις καὶ ἐν τοῖς λέβησι· καὶ εὐωδώθη, καὶ ἔδραμον πρὸς πάντας τοὺς υἱοὺς τοῦ λαοῦ.

[13] And they roasted the passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people.

[14] καὶ μετὰ τὸ ἑτοιμάσαι αὐτοῖς καὶ τοῖς ἱερεῦσιν, ὅτι οἱ ἱερεῖς ἐν τῷ ἀναφέρειν τὰ ὁλοκαυτώματα καὶ τὰ στέατα ἕως νυκτός, καὶ οἱ Λευῖται ἡτοίμασαν αὐτοῖς καὶ τοῖς ἀδελφοῖς αὐτῶν υἱοῖς Ἀαρών.

[14] And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron.

[15] καὶ οἱ ψαλτῳδοὶ υἱοὶ Ἀσὰφ ἐπὶ τῆς στάσεως αὐτῶν κατὰ τὰς ἐντολὰς Δαυὶδ καὶ Ἀσὰφ καὶ Αἰμὰν καὶ Ἰδιθὼμ οἱ προφῆται τοῦ βασιλέως καὶ οἱ ἄρχοντες καὶ οἱ πυλωροὶ πύλης καὶ πύλης, οὐκ ἦν αὐτοῖς κινεῖσθαι ἀπὸ τῆς λειτουργίας τῶν ἁγίων, ὅτι ἀδελφοὶ αὐτῶν οἱ Λευῖται ἡτοίμασαν αὐτοῖς.

[15] And the sons of Asaph the psalm-singers were at their post according to the commands of David, and Asaph, and Æman, and Idithom, the prophets of the king: also, the chiefs and the porters of the several gates; — it was not for them to stir from the service of the holy things, for their brethren the Levites prepared for them.

[16] καὶ κατωρθώθη καὶ ἡτοιμάσθη πᾶσα ἡ λειτουργία Κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ ποιῆσαι τὸ φασὲκ καὶ ἐνεγκεῖν τὰ ὁλοκαυτώματα ἐπὶ

τὸ θυσιαστήριον Κυρίου κατὰ τὴν ἐντολὴν τοῦ βασιλέως Ἰωσίου.

[16] So all the service of the Lord was duly ordered and prepared in that day, for keeping the passover, and offering the whole-burnt-sacrifices on the altar of the Lord, according to the command of king Josias.

[17] καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ οἱ εὑρεθέντες τὸ φασὲκ ἐν τῷ καιρῷ ἐκείνῳ καὶ τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας.

[17] And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

[18] καὶ οὐκ ἐγένετο φασὲκ ὅμοιον αὐτῷ ἐν Ἰσραὴλ ἀπὸ ἡμερῶν Σαμουὴλ τοῦ προφήτου καὶ παντὸς βασιλέως Ἰσραὴλ οὐκ ἐποίησαν τὸ φασέκ, ὃ ἐποίησεν Ἰωσίας καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πᾶς Ἰούδα καὶ Ἰσραὴλ ὁ εὑρεθεὶς καὶ οἱ κατοικοῦντες ἐν Ἰερουσαλὴμ τῷ Κυρίῳ.

[18] And there was no passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Juda and Israel that were present, and the dwellers in Jerusalem, kept to the Lord.

[19] τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας Ἰωσίου ἐποιήθη τὸ φασὲκ τοῦτο.

[19] In the eighteenth year of the reign of Josias this passover was kept,

[19]α καὶ τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας καὶ τὰ θεραφὶν καὶ τὰ εἴδωλα καὶ τὰ καρησίμ, ἃ ἦν ἐν γῇ Ἰούδα καὶ ἐν Ἰερουσαλὴμ ἐνεπύρισεν ὁ βασιλεὺς Ἰωσίας, ἵνα στήσῃ τοὺς λόγους τοῦ νόμου τοὺς γεγραμμένους ἐπὶ τοῦ βιβλίου, οὗ εὗρε Χελκίας ὁ ἱερεὺς ἐν τῷ οἴκῳ Κυρίου.

[19a] And those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of the Lord.

[19]β ὅμοιος αὐτῷ οὐκ ἐγενήθη ἔμπροσθεν αὐτοῦ, ὃς ἐπέστρεψε πρὸς Κύριον ἐν ὅλῃ καρδίᾳ αὐτοῦ καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ καὶ ἐν ὅλῃ τῇ ἰσχύϊ αὐτοῦ κατὰ πάντα τὸν νόμον Μωυσῆ, καὶ μετ᾽ αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ·

[19b] There was no king like him before him, who turned to the Lord with all his heart, and all his soul, and all his strength, according to all the law of Moses, and after him there rose up none like him.

[19]γ πλὴν οὐκ ἀπεστράφη Κύριος ἀπὸ ὀργῆς θυμοῦ αὐτοῦ τοῦ μεγάλου, οὗ ὠργίσθη θυμῷ Κύριος ἐν τῷ Ἰούδᾳ, ἐπὶ πάντα τὰ παροργίσματα αὐτοῦ, ἃ παρώργισε Μανασσῆς.

[19c] Nevertheless the Lord turned not from the anger of his fierce wrath, wherewith the Lord was greatly angry against Juda, for all the provocations wherewith Manasses provoked him:

[19]δ καὶ εἶπε Κύριος· καί γε τὸν Ἰούδαν ἀποστήσω ἀπὸ προσώπου μου, καθὼς ἀπέστησα τὸν Ἰσραήλ, καὶ ἀπωσάμην τὴν πόλιν, ἣν ἐξελεξάμην τὴν Ἰερουσαλήμ, καὶ τὸν οἶκον ὃν εἶπα· ἔσται τὸ ὄνομά μου ἐκεῖ.

[19d] and the Lord said, I will even remove Juda also from my presence, as I have removed Israel, and I have rejected the city which I chose, even Jerusalem, and thehouse of which I said, My name shall be there.

[20] Καὶ ἀνέβη φαραὼ Νεχαὼ βασιλεὺς Αἰγύπτου ἐπὶ τὸν βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην, καὶ ἐπορεύθη βασιλεὺς Ἰωσίας εἰς συνάντησιν αὐτῷ.

[20] And Pharao Nechao king of Egypt went up against the king of the Assyrians to the river Euphrates, and king Josias went to meet him.

[21] καὶ ἀπέστειλε πρὸς αὐτὸν ἀγγέλους λέγων· τί ἐμοὶ καὶ σοί, βασιλεῦ Ἰούδα; οὐκ ἐπὶ σὲ ἥκω σήμερον πόλεμον πολεμῆσαι, καὶ ὁ Θεὸς εἶπε τοῦ κατασπεῦσαί με· πρόσεχε ἀπὸ τοῦ Θεοῦ τοῦ μετ' ἐμοῦ μὴ καταφθείρῃ σε.

[21] And he sent messengers to him, saying, What have I to do with thee, O king of Juda? I am not come to-day to war against thee; and God has told me to hasten: beware of the God that is with me, lest he destroy thee.

[22] καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ, ἀλλ' ἢ πολεμεῖν αὐτὸν ἐκραταιώθη καὶ οὐκ ἤκουσε τῶν λόγων Νεχαὼ διά στόματος Θεοῦ καὶ ἦλθε τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδδώ.

[22] However, Josias turned not his face from him, but strengthened himself to fight against him, and hearkened not to the words of Nechao

by the mouth of God, and he came to fight in the plain of Mageddo.

[23] καὶ ἐτόξευσαν οἱ τοξόται ἐπὶ βασιλέα ᾽Ιωσίαν· καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ· ἐξαγάγετέ με, ὅτι ἐπόνεσα σφόδρα.

[23] And the archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded.

[24] καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἅρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἅρμα τὸ δευτεραῖον, ὃ ἦν αὐτῷ, καὶ ἤγαγον αὐτὸν εἰς ῾Ιερουσαλήμ· καὶ ἀπέθανε καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ. καὶ πᾶς ᾽Ιούδα καὶ ῾Ιερουσαλὴμ ἐπένθησαν ἐπὶ ᾽Ιωσίαν,

[24] And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried with his fathers: and all Juda and Jerusalem lamented over Josias.

[25] καὶ ἐθρήνησεν ῾Ιερεμίας ἐπὶ ᾽Ιωσίαν, καὶ εἶπαν πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ ᾽Ιωσίαν ἕως τῆς σήμερον· καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ ᾽Ισραήλ, καὶ ἰδοὺ γέγραπται ἐπὶ τῶν θρήνων.

[25] And Jeremias mourned over Josias, and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and, behold, it is written in the lamentations.

[26] καὶ ἦσαν οἱ λοιποὶ λόγοι ᾽Ιωσίου καὶ ἡ ἐλπὶς αὐτοῦ γεγραμμένα ἐν νόμῳ Κυρίου·

[26] And the rest of the acts of Josias, and his hope, are written in the law of the Lord.

[27] καὶ οἱ λόγοι αὐτοῦ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων ᾽Ισραὴλ καὶ ᾽Ιούδα.

[27] And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER 36

ΚΑΙ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν ᾽Ιωάχαζ υἱὸν ᾽Ιωσίου καὶ ἔχρισαν αὐτόν, καὶ κατέστησαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ εἰς βασιλέα ἐπὶ ᾽Ιερουσαλήμ.

And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father.

[2] υἱὸς εἴκοσι καὶ τριῶν ἐτῶν ᾽Ιωάχαζ ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον ἐβασίλευσεν ἐν ῾Ιερουσαλήμ,

[2] Joachaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem:

[2]α καὶ ὄνομα τῆς μητρὸς αὐτοῦ ᾽Αμιτὰλ θυγάτηρ ῾Ιερεμίου ἐκ Λοβενά.

[2a] and his mother’s name was Amital, daughter of Jeremias of Lobna.

[2]β καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου κατὰ πάντα, ἃ ἐποίησαν οἱ πατέρες αὐτοῦ.

[2b] And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

[2]γ καὶ ἔδησεν αὐτὸν φαραὼ Νεχαὼ ἐν Δεβλαθὰ ἐν γῇ Αἰμάθ, τοῦ μὴ βασιλεύειν αὐτὸν ἐν ῾Ιερουσαλήμ,

[2c] And Pharao Nechao bound him in Deblatha in the land of Æmath, that he might not reign in Jerusalem.

[3] καὶ μετήγαγεν αὐτὸν ὁ βασιλεὺς εἰς Αἴγυπτον, καὶ ἐπέβαλε φόρον ἐπὶ τὴν γῆν ἑκατὸν τάλαντα ἀργυρίου καὶ τάλαντον χρυσίου.

[3] And the king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold.

[4] καὶ κατέστησε φαραὼ Νεχαὼ τὸν ᾽Ελιακὶμ υἱὸν ᾽Ιωσίου βασιλέα ἐπὶ ᾽Ιούδα ἀντὶ ᾽Ιωσίου τοῦ πατρὸς αὐτοῦ καὶ μετέστρεψε τὸ ὄνομα αὐτοῦ ᾽Ιωακίμ· καὶ τὸν ᾽Ιωάχαζ ἀδελφὸν αὐτοῦ ἔλαβε φαραὼ Νεχαώ, καὶ εἰσήγαγεν αὐτὸν εἰς Αἴγυπτον, καὶ ἀπέθανεν ἐκεῖ.

[4] And Pharao Nechao made Eliakim the son of Josias king over Juda in the room of his father Josias, and changed his name to Joakim. And

Pharao Nechao took his brother Joachaz and brought him into Egypt, and he died there:

[4]α καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἔδωκε τῷ φαραῷ· τότε ἤρξατο ἡ γῆ φορολογεῖσθαι τοῦ δοῦναι τὸ ἀργύριον ἐπὶ στόμα φαραώ, καὶ ἕκαστος κατὰ δύναμιν ἀπῄτει τὸ ἀργύριον καὶ τὸ χρυσίον παρὰ τοῦ λαοῦ τῆς γῆς δοῦναι φαραῷ Νεχαῷ.

[4a] but he had given the silver and gold to Pharao. At that time the land began to be taxed to give the money at the command of Pharao; and every one as he could borrowed the silver and the gold of the people of the land, to give to Pharao Nechao.

[5] Ὢν εἴκοσι καὶ πέντε ἐτῶν Ἰωακὶμ ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ἰερουσαλήμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Ζεχωρὰ θυγάτηρ Νηρίου ἐκ Ραμά. καὶ ἐποίησε τὸ πονηρὸν ἐναντίον Κυρίου κατὰ πάντα ὅσα ἐποίησαν οἱ πατέρες αὐτοῦ.

[5] Joachim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother’s name was Zechora, daughter of Nerias of Rama. And he did that which was evil in the sight of the Lord, according to all that his fathers did.

[5]α ἐν ταῖς ἡμέραις αὐτοῦ ἦλθε Ναβουχοδονόσορ ὁ βασιλεὺς Βαβυλῶνος εἰς τὴν γῆν, καὶ ἦν αὐτῷ δουλεύων τρία ἔτη καὶ ἀπέστη ἀπ’ αὐτοῦ.

[5a] In his days came Nabuchodonosor king of Babylon into the land, and he served him three years, and then revolted from him.

[5]β καὶ ἀπέστειλε Κύριος ἐπ’ αὐτοὺς τοὺς Χαλδαίους καὶ λῃστήρια Σύρων καὶ λῃστήρια Μωαβιτῶν καὶ υἱῶν Ἀμμὼν καὶ τῆς Σαμαρείας, καὶ ἀπέστησαν μετὰ τὸν λόγον τοῦτον κατὰ τὸν λόγον Κυρίου ἐν χειρὶ τῶν παίδων αὐτοῦ τῶν προφητῶν.

[5b] And the Lord sent against them the Chaldeans, and plundering parties of Syrians, and plundering parties of the Moabites, and of the children of Ammon, and of Samaria; but after this they departed, according to the word of the Lord by the hand of his servants the prophets.

[5]γ πλὴν θυμὸς Κυρίου ἦν ἐπὶ Ἰούδαν τοῦ ἀποστῆναι αὐτὸν ἀπὸ προσώπου αὐτοῦ διὰ τὰς ἁμαρτίας Μανασσῆ ἐν πᾶσιν, οἷς ἐποίησε,

[5c] Nevertheless the wrath of the Lord was upon Juda, so that they should be removed from his presence,

[5]δ καὶ ἐν αἵματι ἀθῴῳ, ᾧ ἐξέχεεν Ἰωακὶμ καὶ ἔπλησε τὴν Ἰερουσαλὴμ αἵματος ἀθῴου, καὶ οὐκ ἠθέλησε Κύριος ἐξολοθρεῦσαι αὐτούς.

because of the sins of Manasses in all that he did, and for the innocent blood which Joakim shed, for he had filled Jerusalem with innocent blood; yet the Lord would not utterly destroy them.

[6] καὶ ἀνέβη ἐπ᾽ αὐτὸν Ναβουχοδονόσορ βασιλεὺς Βαβυλῶνος καὶ ἔδησεν αὐτὸν ἐν χαλκαῖς πέδαις καὶ ἀπήγαγεν αὐτὸν εἰς Βαβυλῶνα.

[6] And Nabuchodonosor king of Babylon came up against him, and bound him with brazen fetters, and carried him away to Babylon.

[7] καὶ μέρος τῶν σκευῶν οἴκου Κυρίου ἀπήνεγκεν εἰς Βαβυλῶνα καὶ ἔθηκεν αὐτὰ ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι.

[7] And he carried away a part of the vessels of the house of the Lord to Babylon, and put them in his temple in Babylon.

[8] καὶ τὰ λοιπὰ τῶν λόγων Ἰωακὶμ καὶ πάντα, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰούδα; καὶ ἐκοιμήθη Ἰωακὶμ μετὰ τῶν πατέρων αὐτοῦ καὶ ἐτάφη ἐν Γανοζὰ μετά τῶν πατέρων αὐτοῦ, καὶ ἐβασίλευσεν Ἰεχονίας υἱὸς αὐτοῦ ἀντ᾽ αὐτοῦ.

[8] And the rest of the acts of Joakim, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? And Joakim slept with his fathers, and was buried with his fathers in Ganozae: and Jechonias his son reigned in his stead.

[9] Ὀκτὼ ἐτῶν Ἰεχονίας ἐν τῷ βασιλεύειν αὐτὸν καὶ τρίμηνον καὶ δέκα ἡμέρας ἐβασίλευσεν ἐν Ἰερουσαλὴμ καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου.

[9] Jechonias was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did that which was evil in the sight of the Lord.

[10] καὶ ἐπιστρέφοντος τοῦ ἐνιαυτοῦ ἀπέστειλεν ὁ βασιλεὺς Ναβουχοδονόσορ καὶ εἰσήνεγκεν αὐτὸν εἰς Βαβυλῶνα μετὰ τῶν σκευῶν

τῶν ἐπιθυμητῶν οἴκου Κυρίου καὶ ἐβασίλευσε Σεδεκίαν ἀδελφὸν τοῦ πατρὸς αὐτοῦ ἐπὶ ᾽Ιούδαν καὶ ῾Ιερουσαλήμ.

[10] And at the turn of the year, king Nabuchodonosor sent, and brought him to Babylon, with the precious vessels of the house of the Lord, and made Sedekias his father's brother king over Juda and Jerusalem.

[11] ᾽Ετῶν εἴκοσιν υἱὸς καὶ ἐνὸς ἔτους Σεδεκίας ἐν τῷ βασιλεύειν αὐτὸν καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν ῾Ιερουσαλήμ.

[11] Sedekias was twenty-one years old when he began to reign, and be reigned eleven years in Jerusalem.

[12] καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου Θεοῦ αὐτοῦ, οὐκ ἐνετράπη ἀπὸ προσώπου ῾Ιερεμίου τοῦ προφήτου καὶ ἐκ στόματος Κυρίου

[12] And he did that which was evil in the sight of the Lord his God: he was not ashamed before the prophet Jeremias, nor because of the word of the Lord;

[13] ἐν τῷ τὰ πρὸς τὸν βασιλέα Ναβουχοδονόσορ ἀθετῆσαι, ἃ ὥρκισεν αὐτὸν κατὰ τοῦ Θεοῦ καὶ ἐσκλήρυνε τὸν τράχηλον αὐτοῦ καὶ τὴν καρδίαν αὐτοῦ κατίσχυσε τοῦ μὴ ἐπιστρέψαι πρὸς Κύριον Θεὸν ᾽Ισραήλ.

[13] in that he rebelled against king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his neck, and hardened his heart, so as not to return to the Lord God of Israel.

[14] καὶ πάντες οἱ ἔνδοξοι ᾽Ιούδα καὶ οἱ ἱερεῖς καὶ ὁ λαὸς τῆς γῆς ἐπλήθυναν τοῦ ἀθετῆσαι ἀθετήματα βδελυγμάτων ἐθνῶν καὶ ἐμίαναν τὸν οἶκον Κυρίου τὸν ἐν ῾Ιερουσαλήμ.

[14] And all the great men of Juda, and the priests, and the people of the land transgressed abundantly in the abominations of the heathen, and polluted the house of the Lord which was in Jerusalem.

[15] καὶ ἐξαπέστειλε Κύριος ὁ Θεὸς τῶν πατέρων αὐτῶν ἐν χειρὶ τῶν προφητῶν αὐτοῦ ὀρθρίζων καὶ ἀποστέλλων τοὺς ἀγγέλους αὐτοῦ, ὅτι ἦν φειδόμενος τοῦ λαοῦ αὐτοῦ καὶ τοῦ ἁγιάσματος αὐτοῦ·

[15] And the Lord God of their fathers sent by the hand of his prophets; rising early and sending his messengers, for he spared his people, and his sanctuary.

[16] καὶ ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ καὶ ἐξουθενοῦντες τοὺς λόγους αὐτοῦ καὶ ἐμπαίζοντες ἐν τοῖς προφήταις αὐτοῦ, ἕως ἀνέβη ὁ θυμὸς Κυρίου ἐν τῷ λαῷ αὐτοῦ, ἕως οὐκ ἦν ἴαμα.

[16] Nevertheless they sneered at his messengers, and set at nought his words, and mocked his prophets, until the wrath of the Lord rose up against his people, till there was no remedy.

[17] καὶ ἤγαγεν ἐπ᾽ αὐτοὺς βασιλέα Χαλδαίων, καὶ ἀπέκτεινε τοὺς νεανίσκους αὐτῶν ἐν ρομφαίᾳ ἐν οἴκῳ ἁγιάσματος αὐτοῦ καὶ οὐκ ἐφείσατο τοῦ Σεδεκίου καὶ τὰς παρθένους αὐτῶν οὐκ ἠλέησε καὶ τοὺς πρεσβυτέρους αὐτῶν ἀπήγαγον· τὰ πάντα παρέδωκεν ἐν χερσίν αὐτῶν.

[17] And he brought against them the king of the Chaldeans, and slew their young men with the sword in the house of his sanctuary, and did not spare Sedekias, and had no mercy upon their virgins, and they led away their old men: he delivered all things into their hands.

[18] καὶ πάντα τὰ σκεύη οἴκου τοῦ Θεοῦ τά μεγάλα καὶ τὰ μικρὰ καὶ τοὺς θησαυροὺς οἴκου Κυρίου καὶ πάντας τοὺς θησαυροὺς τοῦ βασιλέως καὶ τῶν μεγιστάνων, πάντα εἰσήνεγκεν εἰς Βαβυλῶνα.

[18] And all the vessels of the house of God, the great and the small, and the treasures of the house of the Lord, and all the treasures of the king and the great men; he brought all to Babylon.

[19] καὶ ἐνέπρησε τὸν οἶκον Κυρίου καὶ κατέσκαψε τὸ τεῖχος ῾Ιερουσαλὴμ καὶ τὰς βάρεις αὐτῆς ἐνέπρησεν ἐν πυρὶ καὶ πᾶν σκεῦος ὡραῖον εἰς ἀφανισμόν.

[19] And he burnt the house of the Lord, and broke down the wall of Jerusalem, and burnt its palaces with fire, and utterly destroyed every beautiful vessel.

[20] καὶ ἀπῴκισε τοὺς καταλοίπους εἰς Βαβυλῶνα, καὶ ἦσαν αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ εἰς δούλους ἕως βασιλείας Μήδων

[20] And he carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes.

[21] τοῦ πληρωθῆναι λόγον Κυρίου διὰ στόματος ῾Ιερεμίου ἕως τοῦ προσδέξασθαι τὴν γῆν τὰ σάββατα αὐτῆς σαββατίσαι· πάσας τὰς ἡμέρας

ἐρημώσεως αὐτῆς ἐσαββάτισεν εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα.

[21] That the word of the Lord by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

[22] Ἔτους πρώτου Κύρου βασιλέως Περσῶν, μετὰ τὸ πληρωθῆναι ῥῆμα Κυρίου διὰ στόματος Ἰερεμίου, ἐξήγειρε Κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν καὶ παρήγγειλε κηρύξαι ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ ἐν γραπτῷ λέγων·

[22] In the first year of Cyrus king of the Persians, after the fulfillment of the word of the Lord by the mouth of Jeremias, the Lord stirred up the spirit of Cyrus king of the Persians, and told him to make proclamation in writing throughout all his kingdom, saying,

[23] τάδε λέγει Κῦρος βασιλεὺς Περσῶν πάσαις ταῖς βασιλείαις τῆς γῆς· ἔδωκέ μοι Κύριος ὁ Θεὸς τοῦ οὐρανοῦ, καὶ αὐτὸς ἐνετείλατό μοι οἰκοδομῆσαι οἶκον αὐτῷ ἐν Ἰερουσαλὴμ ἐν τῇ Ἰουδαίᾳ. τίς ἐξ ὑμῶν ἐκ παντὸς τοῦ λαοῦ αὐτοῦ; ἔσται Θεὸς αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβήτω.

[23] Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Lord God of heaven has given me power, and he has commanded me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? His God shall be with him, and let him go up.

Ezra I

Ezra I

CHAPTER 1

ΚΑΙ ἤγαγεν ᾽Ιωσίας τὸ πάσχα ἐν ῾Ιερουσαλὴμ τῷ Κυρίῳ αὐτοῦ καὶ ἔθυσε τὸ πάσχα τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ πρώτου

And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

[2] στήσας τοὺς ἱερεῖς κατ᾽ ἐφημερίας ἐστολισμένους ἐν τῷ ἱερῷ τοῦ Κυρίου.

[2] Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

[3] καὶ εἶπε τοῖς Λευίταις, ἱεροδούλοις τοῦ ᾽Ισραήλ, ἁγιάσαι ἑαυτοὺς τῷ Κυρίῳ ἐν τῇ θέσει τῆς ἁγίας κιβωτοῦ τοῦ Κυρίου ἐν τῷ οἴκῳ, ᾧ ᾠκοδόμησε Σαλωμὼν ὁ τοῦ Δαυὶδ ὁ βασιλεύς·

[3] And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

[4] οὐκ ἔσται ὑμῖν ἆραι ἐπ᾽ ὤμων αὐτήν· καὶ νῦν λατρεύετε τῷ Κυρίῳ Θεῷ ὑμῶν καὶ θεραπεύετε τὸ ἔθνος αὐτοῦ ᾽Ισραὴλ καὶ ἑτοιμάσατε κατὰ τὰς πατριὰς καὶ τὰς φυλὰς ὑμῶν κατὰ τὴν γραφὴν Δαυὶδ βασιλέως ᾽Ισραὴλ καὶ κατὰ τὴν μεγαλειότητα Σαλωμὼν τοῦ υἱοῦ αὐτοῦ.

[4] And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds, According as David the king of Israel prescribed, and according to the magnificence of Solomon his son:

[5] καὶ στάντες ἐν τῷ ἁγίῳ κατὰ τὴν μεριδαρχίαν τὴν πατρικὴν ὑμῶν τῶν Λευιτῶν, τῶν ἔμπροσθεν τῶν ἀδελφῶν ὑμῶν υἱῶν ᾽Ισραήλ,

[5] and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

[6] ἐν τάξει θύσατε τὸ πάσχα καὶ τὰς θυσίας ἑτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν καὶ ποιήσατε τὸ πάσχα κατὰ τὸ πρόσταγμα τοῦ Κυρίου τὸ δοθὲν τῷ Μωυσῇ.

[6] Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

[7] καὶ ἐδωρήσατο Ἰωσίας τῷ λαῷ τῷ εὑρεθέντι ἀρνῶν καὶ ἐρίφων τριάκοντα χιλιάδας, μόσχους τρισχιλίους· ταῦτα ἐκ τῶν βασιλικῶν ἐδόθη κατ᾽ ἐπαγγελίαν τῷ λαῷ καὶ τοῖς ἱερεῦσι καὶ Λευίταις.

[7] And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

[8] καὶ ἔδωκε Χελκίας καὶ Ζαχαρίας καὶ Ἡσκῆλος οἱ ἐπιστάται τοῦ ἱεροῦ τοῖς ἱερεῦσιν εἰς πάσχα πρόβατα δισχίλια ἑξακόσια, μόσχους τριακοσίους.

[8] And Helkias, Zacharias, and Eskelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

[9] καὶ Ἰεχονίας καὶ Σαμαίας καὶ Ναθαναὴλ ὁ ἀδελφὸς καὶ Ἀσαβίας καὶ Ὀχιῆλος καὶ Ἰωρὰμ χιλίαρχοι ἔδωκαν τοῖς Λευίταις εἰς πάσχα πρόβατα πεντακιχίλια, μόσχους ἑπτακοσίους.

[9] And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

[10] καὶ ταῦτα τὰ γενόμενα· εὐπρεπῶς ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἔχοντες τὰ ἄζυμα κατὰ τὰς φυλὰς καὶ κατὰ τὰς μεριδαρχίας τῶν πατέρων ἔμπροσθεν τοῦ λαοῦ προσενεγκεῖν τῷ Κυρίῳ κατὰ τὰ γεγραμμένα ἐν βιβλίῳ Μωυσῆ, καὶ οὕτω τὸ πρωϊνόν.

[10] And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

[11] καὶ ὤπτησαν τὸ πάσχα πυρὶ ὡς καθήκει, καὶ τὰς θυσίας ἥψησαν ἐν τοῖς χαλκείοις καὶ λέβησι μετ᾽ εὐωδίας καὶ ἀπήνεγκαν πᾶσι τοῖς ἐκ τοῦ λαοῦ.

[11] And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, And set them before all the people:

[12] μετὰ δὲ ταῦτα ἡτοίμασαν ἑαυτοῖς τε καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς ᾽Ααρών·

[12] and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

[13] οἱ γὰρ ἱερεῖς ἀνέφερον τὰ στέατα ἕως ἀωρίας, καὶ οἱ Λευῖται ἡτοίμασαν ἑαυτοῖς καὶ τοῖς ἱερεῦσιν ἀδελφοῖς αὐτῶν υἱοῖς ᾽Ααρών.

[13] For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

[14] καὶ οἱ ἱεροψάλται υἱοὶ ᾽Ασὰφ ἦσαν ἐπὶ τῆς τάξεως αὐτῶν, κατὰ τὰ ὑπὸ Δαυὶδ τεταγμένα καὶ ᾽Ασὰφ καὶ Ζαχαρίας καὶ ᾽Εδδινοῦς ὁ παρά τοῦ βασιλέως,

[14] The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeddinus who was of the king’s retinue.

[15] καὶ οἱ θυρωροὶ ἐφ᾽ ἑκάστου πυλῶνος· οὐκ ἔστι παραβῆναι ἕκαστον τὴν ἑαυτοῦ ἐφημερίαν, οἱ γὰρ ἀδελφοὶ αὐτῶν οἱ Λευῖται ἡτοίμασαν αὐτοῖς.

[15] Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

[16] καὶ συνετελέσθη τὰ τῆς θυσίας τοῦ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἀχθῆναι τὸ πάσχα καὶ προσαχθῆναι τὰς θυσίας ἐπὶ τὸ τοῦ Κυρίου θυσιαστήριον κατὰ τὴν ἐπιταγὴν τοῦ βασιλέως ᾽Ιωσίου.

[16] Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

[17] καὶ ἠγάγοσαν οἱ υἱοὶ ᾽Ισραὴλ οἱ εὑρεθέντες ἐν τῷ καιρῷ τούτῳ τὸ πάσχα καὶ τὴν ἑορτὴν τῶν ἀζύμων ἡμέρας ἑπτά.

[17] So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

[18] καὶ οὐκ ἤχθη τὸ πάσχα τοιοῦτον ἐν τῷ Ἰσραὴλ ἀπὸ τῶν χρόνων Σαμουὴλ τοῦ προφήτου,

[18] And such a passover was not kept in Israel since the time of the prophet Samuel.

[19] καὶ πάντες οἱ βασιλεῖς τοῦ Ἰσραὴλ οὐκ ἠγάγοσαν πάσχα τοιοῦτον, οἷον ἤγαγεν Ἰωσίας καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ Ἰουδαῖοι καὶ πᾶς Ἰσραὴλ ὁ εὑρεθεὶς ἐν τῇ κατοικήσει αὐτῶν ἐν Ἱερουσαλήμ·

[19] Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

[20] ὀκτωκαιδεκάτῳ ἔτει βασιλεύοντος Ἰωσίου ἤχθη τὸ πάσχα τοῦτο.

[20] In the eighteenth year of the reign of Josias was this passover kept.

[21] καὶ ὠρθώθη τὰ ἔργα Ἰωσίου ἐνώπιον τοῦ Κυρίου αὐτοῦ ἐν καρδίᾳ πλήρει εὐσεβείας.

[21] And the works or Josias were upright before his Lord with an heart full of godliness.

[22] καὶ τὰ κατ᾽ αὐτὸν δέ ἀναγέγραπται ἐν τοῖς ἔμπροσθεν χρόνοις, περὶ τῶν ἡμαρτηκότων καὶ ἠσεβηκότων εἰς τὸν Κύριον παρὰ πᾶν ἔθνος καὶ βασιλείαν, καὶ ἃ ἐλύπησαν αὐτὸν ἐν αἰσθήσει, καὶ οἱ λόγοι τοῦ Κυρίου ἀνέστησαν ἐπὶ Ἰσραήλ.

[22] As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

[23] Καὶ μετὰ πᾶσαν τὴν πρᾶξιν ταύτην Ἰωσίου συνέβη Φαραὼ βασιλέα Αἰγύπτου ἐλθόντα πόλεμον ἐγεῖραι ἐν Χαρκαμὺς ἐπὶ τοῦ Εὐφράτου, καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτῷ Ἰωσίας.

[23] Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

[24] καὶ διεπέμψατο πρὸς αὐτὸν βασιλεὺς Αἰγύπτου λέγων· τί ἐμοὶ καὶ σοί ἐστι, βασιλεῦ τῆς Ἰουδαίας;

[24] But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

[25] οὐχὶ πρός σε ἐξαπέσταλμαι ὑπὸ Κυρίου τοῦ Θεοῦ· ἐπὶ γὰρ τοῦ Εὐφράτου ὁ πόλεμός μου ἐστί. καὶ νῦν Κύριος μετ᾽ ἐμοῦ ἐστι, καὶ Κύριος μετ᾽ ἐμοῦ ἐπισπεύδων ἐστίν· ἀπόστηθι καὶ μὴ ἐναντιοῦ τῷ Κυρίῳ.

[25] I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

[26] καὶ οὐκ ἀπέστρεψεν ἑαυτὸν Ἰωσίας ἐπὶ τὸ ἅρμα αὐτοῦ, ἀλλὰ πολεμεῖν αὐτὸν ἐπεχείρει, οὐ προσέχων ῥήμασιν Ἱερεμίου προφήτου ἐκ στόματος Κυρίου·

[26] Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

[27] ἀλλὰ συνεστήσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ Μαγεδδώ, καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλέα Ἰωσίαν.

[27] But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

[28] καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν ἑαυτοῦ· ἀποστήσατέ με ἀπὸ τῆς μάχης, ἠσθένησα γὰρ λίαν. καὶ εὐθέως ἀπέστησαν αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τῆς παρατάξεως,

[28] Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

[29] καὶ ἀνέβη ἐπὶ τὸ ἅρμα τὸ δευτέριον αὐτοῦ· καὶ ἀποκατασταθεὶς εἰς Ἱερουσαλήμ, μετήλλαξε τὸν βίον αὐτοῦ καὶ ἐτάφη ἐν τῷ πατρικῷ τάφῳ.

[29] Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father’s sepulchre.

[30] καὶ ἐν ὅλῃ τῇ Ἰουδαίᾳ ἐπένθησαν τὸν Ἰωσίαν, καὶ ἐθρήνησεν Ἱερεμίας ὁ προφήτης ὑπὲρ Ἰωσίου, καὶ οἱ προκαθήμενοι σὺν γυναιξὶν ἐθρηνοῦσαν αὐτὸν ἕως τῆς ἡμέρας ταύτης· καὶ ἐξεδόθη τοῦτο γίνεσθαι ἀεὶ εἰς ἅπαν τὸ γένος Ἰσραήλ.

[30] And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

[31] ταῦτα δὲ ἀναγέγραπται ἐν τῇ βίβλῳ τῶν ἱστορουμένων περὶ τῶν βασιλέων τῆς Ἰουδαίας· καὶ τὸ καθ᾽ ἓν πραχθὲν τῆς πράξεως Ἰωσίου καὶ τῆς δόξης αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου, τά τε προπραχθέντα ὑπ᾽ αὐτοῦ καὶ τὰ νῦν, ἱστόρηται ἐν τῷ βιβλίῳ τῶν βασιλέων Ἰσραὴλ καὶ Ἰούδα.

[31] These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

[32] Καὶ ἀναλαβόντες οἱ ἐκ τοῦ ἔθνους τὸν Ἰεχονίαν υἱὸν Ἰωσίου ἀνέδειξαν βασιλέα ἀντὶ Ἰωσίου τοῦ πατρὸς αὐτοῦ ὄντα ἐτῶν εἴκοσι τριῶν.

[32] And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

[33] καὶ ἐβασίλευσεν ἐν Ἰσραὴλ καὶ Ἱερουσαλὴμ μῆνας τρεῖς. καὶ ἀπέστησεν αὐτὸν βασιλεὺς Αἰγύπτου τοῦ μὴ βασιλεύειν ἐν Ἱερουσαλὴμ

[33] And he reigned in Israel and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

[34] καὶ ἐζημίωσε τὸ ἔθνος ἀργυρίου ταλάντοις ἑκατὸν καὶ χρυσίου ταλάντῳ ἑνί.

[34] And he set a tax upon the land of an hundred talents of silver and one talent of gold.

[35] καὶ ἀνέδειξε βασιλεὺς Αἰγύπτου βασιλέα Ἰωακὶμ τὸν ἀδελφὸν αὐτοῦ βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλήμ.

[35] The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

[36] καὶ ἔδησεν ᾽Ιωακὶμ τοὺς μεγιστᾶνας, Ζαράκην δὲ τὸν ἀδελφὸν αὐτοῦ συλλαβὼν ἀνήγαγεν ἐξ Αἰγύπτου.

[36] And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

[37] ᾽Ετῶν δὲ ἦν εἰκοσιπέντε ᾽Ιωακίμ, ὅτε ἐβασίλευσε τῆς ᾽Ιουδαίας καὶ ῾Ιερουσαλήμ, καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου.

[37] Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

[38] μετ᾽ αὐτὸν δὲ ἀνέβη Ναβουχοδονόσορ ὁ βασιλεὺς Βαβυλῶνος καὶ δήσας αὐτὸν ἐν χαλκείῳ δεσμῷ καὶ ἀπήγαγεν εἰς Βαβυλῶνα.

[38] Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

[39] καὶ ἀπὸ τῶν ἱερῶν σκευῶν τοῦ Κυρίου λαβὼν Ναβουχοδονόσορ καὶ ἀπενέγκας ἀπηρείσατο ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι.

[39] Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

[40] τὰ δὲ ἱστορηθέντα περὶ αὐτοῦ καὶ τῆς ἀκαθαρσίας αὐτοῦ καὶ δυσσεβείας ἀναγέγραπται ἐν τῇ βίβλῳ τῶν χρόνων τῶν βασιλέων.

[40] But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

[41] Καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ ᾽Ιωακὶμ ὁ υἱὸς αὐτοῦ· ὅτε γὰρ ἀνεδείχθη, ἦν ἐτῶν ὀκτώ.

[41] And Joacim his son reigned in his stead: he was made king being eighteen years old;

[42] βασιλεύει δὲ μῆνας τρεῖς καὶ ἡμέρας δέκα ἐν ῾Ιερουσαλὴμ καὶ ἐποίησε τὸ πονηρὸν ἔναντι Κυρίου.

[42] And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

[43] Καὶ μετ᾽ ἐνιαυτὸν ἀποστείλας Ναβουχοδονόσορ μετήγαγεν αὐτὸν εἰς Βαβυλῶνα ἅμα τοῖς ἱεροῖς σκεύεσι τοῦ Κυρίου

[43] So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

[44] καὶ ἀνέδειξε Σεδεκίαν βασιλέα τῆς ᾽Ιουδαίας καὶ ῾Ιερουσαλὴμ ὄντα ἐτῶν εἴκοσιν ἑνός, βασιλεύει δὲ ἔτη ἕνδεκα,

[44] And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

[45] καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου καὶ οὐκ ἐνετράπη ἀπὸ τῶν ρηθέντων λόγων ὑπὸ ῾Ιερεμίου τοῦ προφήτου ἐκ στόματος τοῦ Κυρίου.

[45] And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

[46] καὶ ὁρκισθεὶς ἀπὸ τοῦ βασιλέως Ναβουχοδονόσορ τῷ ὀνόματι Κυρίου, ἐπιορκήσας ἀπέστη· καὶ σκληρύνας αὐτοῦ τὸν τράχηλον καὶ τὴν καρδίαν αὐτοῦ παρέβη τὰ νόμιμα Κυρίου Θεοῦ ᾽Ισραήλ.

[46] And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

[47] καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων πολλὰ ἠσέβησαν καὶ ὑπὲρ πάσας τὰς ἀκαθαρσίας πάντων τῶν ἐθνῶν καὶ ἐμίαναν τὸ ἱερὸν τοῦ Κυρίου τὸ ἁγιαζόμενον ἐν ῾Ιερουσαλήμ.

[47] The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

[48] καὶ ἀπέστειλεν ὁ Θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου αὐτοῦ μετακαλέσαι αὐτούς, καθότι ἐφείδετο αὐτῶν καὶ τοῦ σκηνώματος αὐτοῦ.

[48] Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

[49] αὐτοὶ δὲ ἐμυκτήρισαν ἐν τοῖς ἀγγέλοις αὐτοῦ καὶ ᾗ ἡμέρᾳ ἐλάλησε Κύριος ἦσαν ἐκπαίζοντες τοὺς προφήτας αὐτοῦ, ἕως οὗ θυμωθέντα

αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ διὰ τὰ δυσσεβήματα προστάξαι ἀναβιβάσαι ἐπ᾽ αὐτοὺς τοὺς βασιλεῖς τῶν Χαλδαίων.

[49] But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets: So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

[50] οὗτοι ἀπέκτειναν τοὺς νεανίσκους αὐτῶν ἐν ρομφαίᾳ περικύκλῳ τοῦ ἁγίου αὐτῶν ἱεροῦ καὶ οὐκ ἐφείσαντο νεανίσκου καὶ παρθένου καὶ πρεσβύτου καὶ νεωτέρου, ἀλλὰ πάντας παρέδωκαν εἰς τὰς χεῖρας αὐτῶν.

[50] Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

[51] καὶ πάντα τὰ ἱερὰ σκεύη τοῦ Κυρίου τὰ μεγάλα καὶ τὰ μικρὰ καὶ τὰς κιβωτοὺς τοῦ Κυρίου καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαβόντες ἀπήνεγκαν εἰς Βαβυλῶνα.

[51] And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king’s treasures, and carried them away into Babylon.

[52] καὶ ἐνεπύρισαν τὸν οἶκον τοῦ Κυρίου καί ἔλυσαν τὰ τείχη ῾Ιερουσαλὴμ καὶ τοὺς πύργους αὐτῆς ἐνεπύρισαν ἐν πυρὶ

[52] As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

[53] καὶ συνετέλεσαν πάντα τὰ ἔνδοξα αὐτῆς ἀχρειῶσαι, καὶ τοὺς ἐπιλοίπους ἀπήγαγε μετὰ ρομφαίας εἰς Βαβυλῶνα.

[53] And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

[54] καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ μέχρι τοῦ βασιλεῦσαι Πέρσας εἰς ἀναπλήρωσιν ῥήματος τοῦ Κυρίου ἐν στόματι ῾Ιερεμίου·

[54] Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

[55] ἕως τοῦ εὐδοκῆσαι τὴν γῆν τὰ σάββατα αὐτῆς, πάντα τὸν χρόνον τῆς ἐρημώσεως αὐτῆς, σαββατιεῖ εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα.

[55] Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

CHAPTER 2

ΒΑΣΙΛΕΥΟΝΤΟΣ Κύρου Περσῶν ἔτους πρώτου εἰς συντέλειαν ῥήματος Κυρίου ἐν στόματι ῾Ιερεμίου,

In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

[2] ἤγειρε Κύριος τὸ πνεῦμα Κύρου βασιλέωςΠερσῶν, καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἅμα διά γραπτῶν λέγων·

[2] The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

[3] τάδε λέγει ὁ βασιλεὺς Περσῶν Κῦρος· ἐμὲ ἀνέδειξε βασιλέα τῆς οἰκουμένης ὁ Κύριος τοῦ ᾽Ισραήλ, Κύριος ὁ ΄Υψιστος.

[3] Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

[4] καὶ ἐσήμηνέ μοι οἰκοδομῆσαι αὐτῷ οἶκον ἐν ῾Ιερουσαλήμ, τῇ ἐν τῇ ᾽Ιουδαίᾳ.

[4] And commanded me to build him an house at Jerusalem in Jewry.

[5] εἴ τις ἐστὶν οὖν ὑμῶν ἐκ τοῦ ἔθνους αὐτοῦ, ἔστω ὁ Κύριος αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβὰς εἰς τὴν ῾Ιερουσαλὴμ τὴν ἐν τῇ ᾽Ιουδαίᾳ οἰκοδομείτω τὸν οἶκον τοῦ Κυρίου τοῦ ᾽Ισραήλ (οὗτος ὁ Κύριος ὁ κατασκηνώσας ἐν ῾Ιερουσαλήμ).

[5] If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

[6] ὅσοι οὖν κατὰ τοὺς τόπους οἰκοῦσι, βοηθείτωσαν αὐτῷ οἱ ἐν τῷ τόπῳ αὐτοῦ ἐν χρυσίῳ καὶ ἐν ἀργυρίῳ, ἐν δόσεσι μεθ᾽ ἵππων καὶ κτηνῶν σὺν τοῖς ἄλλοις τοῖς κατ᾽ εὐχὰς προστεθειμένοις εἰς τὸ ἱερὸν τοῦ Κυρίου τὸ ἐν ῾Ιερουσαλήμ.

[6] Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, With gifts, with

horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

[7] καὶ καταστήσαντες οἱ ἀρχίφυλοι τῶν πατριῶν τῆς Ἰούδα καὶ Βενιαμὶν φυλῆς καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πάντων, ὧν ἤγειρε Κύριος τὸ πνεῦμα ἀναβῆναι οἰκοδομῆσαι οἶκον τῷ Κυρίῳ τὸ ἐν Ἰερουσαλήμ,

[7] Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

[8] καὶ οἱ περικύκλῳ αὐτῶν ἐβοήθησαν ἐν πᾶσιν ἐν ἀργυρίῳ καὶ χρυσίῳ, ἵπποις, κτήνεσι καὶ εὐχαῖς ὡς πλείσταις πολλῶν, ὧν ὁ νοῦς ἠγέρθη.

[8] And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

[9] καὶ ὁ βασιλεὺς Κῦρος ἐξήνεγκε τὰ ἱερὰ σκεύη τοῦ Κυρίου, ἃ μετήνεγκε Ναβουχοδονόσορ ἐξ Ἰερουσαλήμ, καὶ ἀπηρείσατο αὐτὰ ἐν τῷ εἰδωλείῳ αὐτοῦ·

[9] King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

[10] ἐξενέγκας δὲ αὐτὰ Κῦρος ὁ βασιλεὺς Περσῶν παρέδωκεν αὐτὰ Μιθραδάτῃ τῷ ἑαυτοῦ γαζοφύλακι·

[10] Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

[11] διά δὲ τούτου παρεδόθησαν Σαμανασσάρῳ προστάτῃ τῆς Ἰουδαίας.

[11] And by him they were delivered to Sanabassar the governor of Judea.

[12] ὁ δὲ τούτων ἀριθμὸς ἦν· σπονδεῖα χρυσᾶ χίλια, σπονδεῖα ἀργυρᾶ χίλια, θυΐσκαι ἀργυραῖ εἰκοσιεννέα, φιάλαι χρυσαῖ τριάκοντα, ἀργυραῖ δισχίλιαι τετρακόσιαι δέκα καὶ ἄλλα σκεύη χίλια.

[12] And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and

of silver two thousand four hundred and ten, and a thousand other vessels.

[13] τὰ δὲ πάντα σκεύη διεκομίσθη, χρυσᾶ καὶ ἀργυρᾶ, πεντακισχίλια τετρακόσια ἑξηκονταεννέα·

[13] So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

[14] ἀνηνέχθη δὲ ὑπὸ Σαμανασσάρου ἅμα τοῖς ἐκ τῆς αἰχμαλωσίας ἐκ Βαβυλῶνος εἰς ῾Ιερουσαλήμ.

[14] These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

[15] ᾽Εν δὲ τοῖς ἐπὶ ᾽Αρταξέρξου τῶν Περσῶν βασιλέως χρόνοις κατέγραψαν αὐτῷ κατὰ τῶν κατοικούντων ἐν τῇ ᾽Ιουδαίᾳ καὶ ῾Ιερουσαλὴμ Βήλεμος καὶ Μιθραδάτης καὶ Ταβέλλιος καὶ Ράθυμος καὶ Βεέλτεθμος καὶ Σαμέλλιος ὁ γραμματεὺς καὶ οἱ λοιποὶ οἱ τούτοις συντασσόμενοι, οἰκοῦντες δὲ ἐν Σαμαρείᾳ καὶ τοῖς ἄλλοις τόποις, τὴν ὑπογεγραμμένην ἐπιστολήν·

[15] But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

[16] «Βασιλεῖ ᾽Αρταξέρξῃ κυρίῳ οἱ παῖδές σου Ράθυμος ὁ τὰ προσπίπτοντα καὶ Σαμέλλιος ὁ γραμματεὺς καὶ ἐπίλοιποι τῆς βουλῆς αὐτῶν καὶ κριταὶ οἱ ἐν Κοίλῃ Συρίᾳ καὶ Φοινίκῃ·

[16] To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

[17] καὶ νῦν γνωστὸν ἔστω τῷ κυρίῳ βασιλεῖ, ὅτι οἱ ᾽Ιουδαῖοι ἀναβάντες παρ᾽ ὑμῶν πρὸς ἡμᾶς ἐλθόντες εἰς ῾Ιερουσαλήμ, τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσι, τάς τε ἀγορὰς αὐτῆς καὶ τὰ τείχη θεραπεύουσι καὶ ναὸν ὑποβάλλονται.

[17] Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do

build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

[18] ἐὰν οὖν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ τείχη συντελεσθῇ, φορολογίαν οὐ μὴ ὑπομείνωσι δοῦναι, ἀλλὰ καὶ βασιλεῦσιν ἀντιστήσονται. καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναόν, καλῶς ἔχειν ὑπολαμβάνομεν μὴ ὑπεριδεῖν τὸ τοιοῦτον, ἀλλὰ προσφωνῆσαι τῷ κυρίῳ βασιλεῖ, ὅπως, ἂν φαίνηταί σοι, ἐπισκεφθῇ ἐν τοῖς ἀπὸ τῶν πατέρων σου βιβλίοις·

[18] Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings. And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

[19] καὶ εὑρήσεις ἐν τοῖς ὑπομνηματισμοῖς γεγραμμένα περὶ τούτων καὶ γνώσῃ ὅτι ἡ πόλις ἐκείνη ἦν ἀποστάτις καὶ βασιλεῖς καὶ πόλεις ἐνοχλοῦσα καὶ οἱ Ἰουδαῖοι ἀποστάται καὶ πολιορκίας συνιστάμενοι ἐν αὐτῇ ἔτι ἐξ αἰῶνος, δι᾽ ἣν αἰτίαν καὶ ἡ πόλις αὕτη ἠρημώθη.

[19] And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities: And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

[20] νῦν οὖν ὑποδεικνύομέν σοι, κύριε βασιλεῦ, ὅτι ἐὰν ἡ πόλις αὕτη οἰκοδομηθῇ καὶ τὰ ταύτης τείχη ἀνασταθῇ, κάθοδος οὐκ ἔτι σοι ἔσται εἰς Κοίλην Συρίαν καὶ Φοινίκην».

[20] Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

[21] τότε ἀντέγραψεν ὁ βασιλεὺς Ραθύμῳ τῷ γράφοντι τὰ προσπίπτοντα καὶ Βεελτέθμῳ καὶ Σαμελλίῳ γραμματεῖ καὶ τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν τῇ Σαμαρείᾳ καὶ Συρίᾳ καὶ Φοινίκῃ τὰ ὑπογεγραμμένα·

[21] Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in

commission, and dwellers in Samaria and Syria and Phenice, after this manner;

[22] «᾽Ανέγνων τὴν ἐπιστολήν, ἣν πεπόμφατε πρός με. ἐπέταξα οὖν ἐπισκέψασθαι, καὶ εὑρέθη ὅτι ἡ πόλις ἐκείνη ἐστὶν ἐξ αἰῶνος βασιλεῦσιν ἀντιπαρατάσσουσα

[22] I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

[23] καὶ οἱ ἄνθρωποι ἀποστάσεις καὶ πολέμους ἐν αὐτῇ συντελοῦντες καὶ βασιλεῖς ἰσχυροὶ καὶ σκληροὶ ἦσαν ἐν ῾Ιερουσαλὴμ κυριεύοντες καὶ φορολογοῦντες Κοίλην Συρίαν καὶ Φοινίκην.

[23] And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

[24] νῦν οὖν ἐπέταξα ἀποκωλῦσαι τοὺς ἀνθρώπους ἐκείνους τοῦ οἰκοδομῆσαι τὴν πόλιν καὶ προνοηθῆναι ὅπως μηδὲν παρὰ ταῦτα γένηται καὶ μὴ προβῇ ἐπὶ πλεῖον τὰ τῆς κακίας εἰς τὸ βασιλεῖς ἐνοχλῆσαι».

[24] Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it; And that those wicked workers proceed no further to the annoyance of kings,

[25] τότε ἀναγνωσθέντων τῶν παρὰ τοῦ βασιλέως ᾽Αρταξέρξου γραφέντων, Ράθυμος καὶ Σαμέλλιος ὁ γραμματεὺς καὶ οἱ τούτοις συντασσόμενοι ἀναζεύξαντες εἰς ῾Ιερουσαλὴμ κατὰ σπουδὴν μεθ᾽ ἵππου καὶ ὄχλου παρατάξεως, ἤρξαντο κωλύειν τοὺς οἰκοδομοῦντας. καὶ ἤργει ἡ οἰκοδομὴ τοῦ ἱεροῦ τοῦ ἐν ῾Ιερουσαλὴμ μέχρι τοῦ δευτέρου ἔτους τῆς βασιλείας Δαρείου τοῦ Περσῶν βασιλέως.

[25] Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAPTER 3

ΚΑΙ βασιλεὺς Δαρεῖος ἐποίησε δοχὴν μεγάλην πᾶσι τοῖς ὑπ᾽ αὐτὸν καὶ πᾶσι τοῖς οἰκογενέσιν αὐτοῦ καὶ πᾶσι τοῖς μεγιστᾶσι τῆς Μηδίας καὶ τῆς Περσίδος

Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

[2] καὶ πᾶσι τοῖς σατράπαις καὶ στρατηγοῖς καὶ τοπάρχαις τοῖς ὑπ᾽ αὐτόν, ἀπὸ τῆς ᾽Ινδικῆς μέχρις Αἰθιοπίας ἐν ταῖς ἑκατὸν εἰκοσιεπτὰ σατραπείαις.

[2] And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

[3] καὶ ἐφάγοσαν καὶ ἐπίοσαν καὶ ἐμπλησθέντες ἀνέλυσαν. ὁ δὲ Δαρεῖος ὁ βασιλεὺς ἀνέλυσεν εἰς τὸν κοιτῶνα ἑαυτοῦ καὶ ἐκοιμήθη καὶ ἔξυπνος ἐγένετο.

[3] And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

[4] τότε οἱ τρεῖς νεανίσκοι οἱ σωματοφύλακες οἱ φυλάσσοντες τὸ σῶμα τοῦ βασιλέως εἶπαν ἕτερος πρὸς τὸν ἕτερον·

[4] Then three young men, that were of the guard that kept the king’s body, spake one to another;

[5] εἴπωμεν ἕκαστος ἡμῶν ἕνα λόγον, ὃς ὑπερισχύσει· καὶ οὗ ἐὰν φανῇ τὸ ῥῆμα αὐτοῦ σοφώτερον τοῦ ἑτέρου, δώσει αὐτῷ Δαρεῖος ὁ βασιλεὺς δωρεὰς μεγάλας καὶ ἐπινίκια μεγάλα

[5] Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

[6] καὶ πορφύραν περιβαλέσθαι καὶ ἐν χρυσώμασι πίνειν καὶ ἐπὶ χρυσῷ καθεύδειν καὶ ἅρμα χρυσοχάλινον καὶ κίδαριν βυσσίνην καὶ μανιάκην περὶ τὸν τράχηλον,

[6] As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

[7] καὶ δεύτερος καθιεῖται Δαρείου διὰ τὴν σοφίαν αὐτοῦ καὶ συγγενὴς Δαρείου κληθήσεται.

[7] And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

[8] καὶ τότε γράψαντες ἕκαστος τὸν ἑαυτοῦ λόγον ἐσφραγίσαντο καὶ ἔθηκαν ὑπὸ τὸ προσκεφάλαιον Δαρείου τοῦ βασιλέως καὶ εἶπαν·

[8] And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow; And said that,

[9] ὅταν ἐγερθῇ ὁ βασιλεύς, δώσουσιν αὐτῷ τὸ γράμμα, καὶ ὃν ἂν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγιστᾶνες τῆς Περσίδος ὅτι οὗ ὁ λόγος αὐτοῦ σοφώτερος, αὐτῷ δοθήσεται τὸ νῖκος καθὼς γέγραπται.

[9] when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

[10] ὁ εἷς ἔγραψεν, ὑπερισχύει ὁ οἶνος.

[10] The first wrote, Wine is the strongest.

[11] ὁ ἕτερος ἔγραψεν, ὑπερισχύει ὁ βασιλεύς.

[11] The second wrote, The king is strongest.

[12] ὁ τρίτος ἔγραψεν, ὑπερισχύουσιν αἱ γυναῖκες, ὑπὲρ δὲ πάντα νικᾷ ἡ ἀλήθεια.

[12] The third wrote, Women are strongest: but above all things Truth beareth away the victory.

[13] καὶ ὅτε ἐξηγέρθη ὁ βασιλεύς, λαβόντες τὸ γράμμα ἔδωκαν αὐτῷ, καὶ ἀνέγνω.

[13] Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

[14] καὶ ἐξαποστείλας ἐκάλεσε πάντας τοὺς μεγιστᾶνας τῆς Περσίδος καὶ τῆς Μηδείας καὶ τοὺς σατράπας καὶ στρατηγοὺς καὶ τοπάρχας καὶ ὑπάτους καὶ ἐκάθισεν ἐν τῷ χρηματιστηρίῳ, καὶ ἀνεγνώσθη τὸ γράμμα ἐνώπιον αὐτῶν.

[14] And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; And sat him down in the royal seat of judgment; and the writings were read before them.

[15] καὶ εἶπε· καλέσατε τοὺς νεανίσκους, καὶ αὐτοὶ δηλώσουσι τοὺς λόγους ἑαυτῶν· καὶ ἐκλήθησαν καὶ εἰσήλθοσαν.

[15] And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

[16] καὶ εἶπαν αὐτοῖς· ἀπαγγείλατε ἡμῖν περὶ τῶν γεγραμμένων.

[16] And he said unto them, Declare unto us your mind concerning the writings.

[17] Καὶ ἤρξατο ὁ πρῶτος ὁ εἴπας περὶ τῆς ἰσχύος τοῦ οἴνου καὶ ἔφη οὕτως· ἄνδρες, πῶς ὑπερισχύει ὁ οἶνος; πάντας τοὺς ἀνθρώπους τοὺς πιόντας αὐτὸν πλανᾷ τὴν διάνοιαν·

[17] Then began the first, who had spoken of the strength of wine; And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

[18] τοῦ τε βασιλέως καὶ τοῦ ὀρφανοῦ ποιεῖ τὴν διάνοιαν μίαν, τήν τε τοῦ οἰκέτου καὶ τὴν τοῦ ἐλευθέρου, τήν τε τοῦ πένητος καὶ τὴν τοῦ πλουσίου.

[18] It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

[19] καὶ πᾶσαν διάνοιαν μεταστρέφει εἰς εὐωχίαν καὶ εὐφροσύνην καὶ οὐ μέμνηται πᾶσαν λύπην καὶ πᾶν ὀφείλημα.

[19] It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

[20] καὶ πάσας καρδίας ποιεῖ πλουσίας καὶ οὐ μέμνηται βασιλέα οὐδὲ σατράπην καὶ πάντα διὰ ταλάντων ποιεῖ λαλεῖν.

[20] And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

[21] καὶ οὐ μέμνηται, ὅταν πίνωσι, φιλιάζειν φίλοις καὶ ἀδελφοῖς, καὶ μετ᾽ οὐ πολὺ σπῶνται τὰς μαχαίρας·

[21] And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

[22] καὶ ὅταν ἀπὸ τοῦ οἴνου ἐγερθῶσιν, οὐ μέμνηνται ἃ ἔπραξαν.

[22] But when they are from the wine, they remember not what they have done.

[23] ὦ ἄνδρες, οὐχ ὑπερισχύει ὁ οἶνος, ὅτι οὕτως ἀναγκάζει ποιεῖν; καὶ ἐσίγησεν οὕτως εἴπας.

[23] O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAPTER 4

[1] Καὶ ἤρξατο ὁ δεύτερος λαλεῖν ὁ εἴπας περὶ τῆς ἰσχύος τοῦ βασιλέως

[1] Then the second, that had spoken of the strength of the king, began to say,

[2] Ὦ ἄνδρες, οὐχ ὑπερισχύουσιν οἱ ἄνθρωποι τὴν γῆν καὶ τὴν θάλασσαν κατακρατοῦντες καὶ πάντα τὰ ἐν αὐτοῖς;

[2] O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

[3] ὁ δὲ βασιλεὺς ὑπερισχύει καὶ κυριεύει αὐτῶν καὶ δεσπόζει αὐτῶν, καὶ πᾶν, ὃ ἐὰν εἴπῃ αὐτοῖς, ἐνακούουσιν.

[3] But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

[4] ἐὰν εἴπῃ αὐτοῖς ποιῆσαι πόλεμον ἕτερος πρὸς τὸν ἕτερον, ποιοῦσιν· ἐὰν δὲ ἐξαποστείλῃ αὐτοὺς πρὸς τοὺς πολεμίους, βαδίζουσιν καὶ κατεργάζονται τὰ ὄρη καὶ τὰ τείχη καὶ τοὺς πύργους.

[4] If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

[5] φονεύουσιν καὶ φονεύονται καὶ τὸν λόγον τοῦ βασιλέως οὐ παραβαίνουσιν· ἐὰν δὲ νικήσωσιν, τῷ βασιλεῖ κομίζουσιν πάντα, καὶ ὅσα ἐὰν προνομεύσωσιν, καὶ τὰ ἄλλα πάντα.

[5] They slay and are slain, and transgress not the king’s commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

[6] καὶ ὅσοι οὐ στρατεύονται οὐδὲ πολεμοῦσιν, ἀλλὰ γεωργοῦσιν τὴν γῆν, πάλιν ὅταν σπείρωσι, θερίσαντες ἀναφέρουσιν τῷ βασιλεῖ· καὶ ἕτερος τὸν ἕτερον ἀναγκάζοντες ἀναφέρουσι τοὺς φόρους τῷ βασιλεῖ.

[6] Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

[7] καὶ αὐτὸς εἷς μόνος ἐστίν· ἐὰν εἴπῃ ἀποκτεῖναι, ἀποκτέννουσιν· εἶπεν ἀφεῖναι, ἀφίουσιν·

[7] And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

[8] εἶπε πατάξαι, τύπτουσιν· εἶπεν ἐρημῶσαι, ἐρημοῦσιν· εἶπεν οἰκοδομῆσαι, οἰκοδομοῦσιν·

[8] If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

[9] εἶπεν ἐκκόψαι, ἐκκόπτουσιν· εἶπεν φυτεῦσαι, φυτεύουσιν.

[9] If he command to cut down, they cut down; if he command to plant, they plant.

[10] καὶ πᾶς ὁ λαὸς αὐτοῦ καὶ αἱ δυνάμεις αὐτοῦ ἐνακούουσιν.

[10] So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

[11] πρὸς δὲ τούτοις αὐτὸς ἀνάκειται, ἐσθίει καὶ πίνει καὶ καθεύδει, αὐτοὶ δὲ τηροῦσιν κύκλῳ περὶ αὐτὸν καὶ οὐ δύνανται ἕκαστος ἀπελθεῖν καὶ ποιεῖν τὰ ἔργα αὐτοῦ οὐδὲ παρακούουσιν αὐτοῦ.

[11] And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

[12] ὦ ἄνδρες, πῶς οὐχ ὑπερισχύει ὁ βασιλεύς, ὅτι οὕτως ἐπακουστός ἐστιν; καὶ ἐσίγησεν.

[12] O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

[13] Ὁ δὲ τρίτος ὁ εἴπας περὶ τῶν γυναικῶν καὶ τῆς ἀληθείας – οὗτός ἐστιν Ζοροβαβελ – ἤρξατο λαλεῖν

[13] Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

[14] Ἄνδρες, οὐ μέγας ὁ βασιλεὺς καὶ πολλοὶ οἱ ἄνθρωποι καὶ ὁ οἶνος ἰσχύει; τίς οὖν ὁ δεσπόζων αὐτῶν ἢ τίς ὁ κυριεύων αὐτῶν; οὐχ αἱ γυναῖκες;

[14] O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

[15] αἱ γυναῖκες ἐγέννησαν τὸν βασιλέα καὶ πάντα τὸν λαόν, ὃς κυριεύει τῆς θαλάσσης καὶ τῆς γῆς·

[15] Women have borne the king and all the people that bear rule by sea and land.

[16] καὶ ἐξ αὐτῶν ἐγένοντο, καὶ αὗται ἐξέθρεψαν αὐτοὺς τοὺς φυτεύοντας τοὺς ἀμπελῶνας, ἐξ ὧν ὁ οἶνος γίνεται.

[16] Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

[17] καὶ αὗται ποιοῦσιν τὰς στολὰς τῶν ἀνθρώπων, καὶ αὗται ποιοῦσιν δόξαν τοῖς ἀνθρώποις, καὶ οὐ δύνανται οἱ ἄνθρωποι εἶναι χωρὶς τῶν γυναικῶν.

[17] These also make garments for men; these bring glory unto men; and without women cannot men be.

[18] ἐὰν δὲ συναγάγωσιν χρυσίον καὶ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον καὶ ἴδωσιν γυναῖκα μίαν καλὴν τῷ εἴδει καὶ τῷ κάλλει,

[18] Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

[19] καὶ ταῦτα πάντα ἀφέντες εἰς αὐτὴν ἐγκέχηναν καὶ χάσκοντες τὸ στόμα θεωροῦσιν αὐτήν, καὶ πάντες αὐτὴν αἱρετίζουσιν μᾶλλον ἢ τὸ χρυσίον καὶ τὸ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον.

[19] And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

[20] ἄνθρωπος τὸν ἑαυτοῦ πατέρα ἐγκαταλείπει, ὃς ἐξέθρεψεν αὐτόν, καὶ τὴν ἰδίαν χώραν καὶ πρὸς τὴν ἰδίαν γυναῖκα κολλᾶται·

[20] A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

[21] καὶ μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχὴν καὶ οὔτε τὸν πατέρα μέμνηται οὔτε τὴν μητέρα οὔτε τὴν χώραν.

[21] He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

[22] καὶ ἐντεῦθεν δεῖ ὑμᾶς γνῶναι ὅτι αἱ γυναῖκες κυριεύουσιν ὑμῶν· οὐχὶ πονεῖτε καὶ μοχθεῖτε καὶ πάντα ταῖς γυναιξὶν δίδοτε καὶ φέρετε;

[22] By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

[23] καὶ λαμβάνει ἄνθρωπος τὴν ῥομφαίαν αὐτοῦ καὶ ἐκπορεύεται ἐξοδεύειν καὶ λῃστεύειν καὶ κλέπτειν καὶ εἰς τὴν θάλασσαν πλεῖν καὶ ποταμούς·

[23] Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

[24] καὶ τὸν λέοντα θεωρεῖ καὶ ἐν σκότει βαδίζει, καὶ ὅταν κλέψῃ καὶ ἁρπάσῃ καὶ λωποδυτήσῃ, τῇ ἐρωμένῃ ἀποφέρει.

[24] And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

[25] καὶ πλεῖον ἀγαπᾷ ἄνθρωπος τὴν ἰδίαν γυναῖκα μᾶλλον ἢ τὸν πατέρα καὶ τὴν μητέρα·

[25] Wherefore a man loveth his wife better than father or mother.

[26] καὶ πολλοὶ ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας καὶ δοῦλοι ἐγένοντο δι’ αὐτάς,

[26] Yea, many there be that have run out of their wits for women, and become servants for their sakes.

[27] καὶ πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν καὶ ἡμάρτοσαν διὰ τὰς γυναῖκας.

[27] Many also have perished, have erred, and sinned, for women.

[28] καὶ νῦν οὐ πιστεύετέ μοι; οὐχὶ μέγας ὁ βασιλεὺς τῇ ἐξουσίᾳ αὐτοῦ; οὐχὶ πᾶσαι αἱ χῶραι εὐλαβοῦνται ἅψασθαι αὐτοῦ;

[28] And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

[29] ἐθεώρουν αὐτὸν καὶ Ἀπάμην τὴν θυγατέρα Βαρτάκου τοῦ θαυμαστοῦ τὴν παλλακὴν τοῦ βασιλέως καθημένην ἐν δεξιᾷ τοῦ βασιλέως

[29] Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

[30] καὶ ἀφαιροῦσαν τὸ διάδημα ἀπὸ τῆς κεφαλῆς τοῦ βασιλέως καὶ ἐπιτιθοῦσαν ἑαυτῇ καὶ ἐρράπιζεν τὸν βασιλέα τῇ ἀριστερᾷ.

[30] And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

[31] καὶ πρὸς τούτοις ὁ βασιλεὺς χάσκων τὸ στόμα ἐθεώρει αὐτήν· καὶ ἐὰν προσγελάσῃ αὐτῷ, γελᾷ· ἐὰν δὲ πικρανθῇ ἐπ' αὐτόν, κολακεύει αὐτήν, ὅπως διαλλαγῇ αὐτῷ.

[31] And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

[32] ὦ ἄνδρες, πῶς οὐχὶ ἰσχυραὶ αἱ γυναῖκες, ὅτι οὕτως πράσσουσιν;

[32] O ye men, how can it be but women should be strong, seeing they do thus?

[33] καὶ τότε ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες ἐνέβλεπον ἕτερος πρὸς τὸν ἕτερον. –

[33] Then the king and the princes looked one upon another: so he began to speak of the truth.

[34] καὶ ἤρξατο λαλεῖν περὶ τῆς ἀληθείας Ἄνδρες, οὐχὶ ἰσχυραὶ αἱ γυναῖκες; μεγάλη ἡ γῆ, καὶ ὑψηλὸς ὁ οὐρανός, καὶ ταχὺς τῷ δρόμῳ ὁ ἥλιος, ὅτι στρέφεται ἐν τῷ κύκλῳ τοῦ οὐρανοῦ καὶ πάλιν ἀποτρέχει εἰς τὸν ἑαυτοῦ τόπον ἐν μιᾷ ἡμέρᾳ.

[34] O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

[35] οὐχὶ μέγας ὃς ταῦτα ποιεῖ; καὶ ἡ ἀλήθεια μεγάλη καὶ ἰσχυροτέρα παρὰ πάντα.

[35] Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

[36] πᾶσα ἡ γῆ τὴν ἀλήθειαν καλεῖ, καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ, καὶ πάντα τὰ ἔργα σείεται καὶ τρέμει, καὶ οὐκ ἔστιν μετ᾽ αὐτοῦ ἄδικον οὐθέν.

[36] All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

[37] ἄδικος ὁ οἶνος, ἄδικος ὁ βασιλεύς, ἄδικοι αἱ γυναῖκες, ἄδικοι πάντες οἱ υἱοὶ τῶν ἀνθρώπων, καὶ ἄδικα πάντα τὰ ἔργα αὐτῶν, πάντα τὰ τοιαῦτα· καὶ οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια, καὶ ἐν τῇ ἀδικίᾳ αὐτῶν ἀπολοῦνται.

[37] Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

[38] ἡ δὲ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα καὶ ζῇ καὶ κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[38] As for the truth, it endureth, and is Always strong; it liveth and conquereth for evermore.

[39] καὶ οὐκ ἔστιν παρ᾽ αὐτῇ λαμβάνειν πρόσωπα οὐδὲ διάφορα, ἀλλὰ τὰ δίκαια ποιεῖ ἀπὸ πάντων τῶν ἀδίκων καὶ πονηρῶν· καὶ πάντες εὐδοκοῦσι τοῖς ἔργοις αὐτῆς, καὶ οὐκ ἔστιν ἐν τῇ κρίσει αὐτῆς οὐθὲν ἄδικον.

[39] With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

[40] καὶ αὐτῇ ἡ ἰσχὺς καὶ τὸ βασίλειον καὶ ἡ ἐξουσία καὶ ἡ μεγαλειότης τῶν πάντων αἰώνων. εὐλογητὸς ὁ θεὸς τῆς ἀληθείας.

[40] Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

[41] καὶ ἐσιώπησεν τοῦ λαλεῖν· καὶ πᾶς ὁ λαὸς τότε ἐφώνησεν, καὶ τότε εἶπον Μεγάλη ἡ ἀλήθεια καὶ ὑπερισχύει.

[41] And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

[42] Τότε ὁ βασιλεὺς εἶπεν αὐτῷ Αἴτησαι ὃ θέλεις πλείω τῶν γεγραμμένων, καὶ δώσομέν σοι, ὃν τρόπον εὑρέθης σοφώτερος· καὶ ἐχόμενός μου καθήσῃ καὶ συγγενής μου κληθήσῃ.

[42] Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

[43] τότε εἶπεν τῷ βασιλεῖ Μνήσθητι τὴν εὐχήν, ἣν ηὔξω οἰκοδομῆσαι τὴν Ιερουσαλημ ἐν τῇ ἡμέρᾳ, ᾗ τὸ βασίλειόν σου παρέλαβες,

[43] Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

[44] καὶ πάντα τὰ σκεύη τὰ λημφθέντα ἐξ Ιερουσαλημ ἐκπέμψαι, ἃ ἐξεχώρισεν Κῦρος, ὅτε ηὔξατο ἐκκόψαι Βαβυλῶνα, καὶ ηὔξατο ἐξαποστεῖλαι ἐκεῖ.

[44] And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

[45] καὶ σὺ εὔξω οἰκοδομῆσαι τὸν ναόν, ὃν ἐνεπύρισαν οἱ Ιδουμαῖοι, ὅτε ἠρημώθη ἡ Ιουδαία ὑπὸ τῶν Χαλδαίων.

[45] Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

[46] καὶ νῦν τοῦτό ἐστιν, ὅ σε ἀξιῶ, κύριε βασιλεῦ, καὶ ὃ αἰτοῦμαί σε, καὶ αὕτη ἐστὶν ἡ μεγαλωσύνη ἡ παρὰ σοῦ· δέομαι οὖν ἵνα ποιήσῃς τὴν εὐχήν, ἣν ηὔξω τῷ βασιλεῖ τοῦ οὐρανοῦ ποιῆσαι ἐκ στόματός σου. –

[46] And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

[47] τότε ἀναστὰς Δαρεῖος ὁ βασιλεὺς κατεφίλησεν αὐτὸν καὶ ἔγραψεν αὐτῷ τὰς ἐπιστολὰς πρὸς πάντας τοὺς οἰκονόμους καὶ τοπάρχας καὶ στρατηγοὺς καὶ σατράπας, ἵνα προπέμψωσιν αὐτὸν καὶ τοὺς μετ᾽ αὐτοῦ πάντας ἀναβαίνοντας οἰκοδομῆσαι τὴν Ιερουσαλημ.

[47] Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

[48] καὶ πᾶσι τοῖς τοπάρχαις ἐν Κοίλῃ Συρίᾳ καὶ Φοινίκῃ καὶ τοῖς ἐν τῷ Λιβάνῳ ἔγραψεν ἐπιστολὰς μεταφέρειν ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου εἰς Ιερουσαλημ καὶ ὅπως οἰκοδομήσωσιν μετ᾽ αὐτοῦ τὴν πόλιν.

[48] He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

[49] καὶ ἔγραψεν πᾶσι τοῖς Ιουδαίοις τοῖς ἀναβαίνουσιν ἀπὸ τῆς βασιλείας εἰς τὴν Ιουδαίαν ὑπὲρ τῆς ἐλευθερίας, πάντα δυνατὸν καὶ σατράπην καὶ τοπάρχην καὶ οἰκονόμον μὴ ἐπελεύσεσθαι ἐπὶ τὰς θύρας αὐτῶν,

[49] Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

[50] καὶ πᾶσαν τὴν χώραν, ἣν κρατήσουσιν, ἀφορολόγητον αὐτοῖς ὑπάρχειν, καὶ ἵνα οἱ Ιδουμαῖοι ἀφιῶσι τὰς κώμας ἃς διακρατοῦσιν τῶν Ιουδαίων,

[50] And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

[51] καὶ εἰς τὴν οἰκοδομὴν τοῦ ἱεροῦ δοθῆναι κατ᾽ ἐνιαυτὸν τάλαντα εἴκοσι μέχρι τοῦ οἰκοδομηθῆναι,

[51] Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

[52] καὶ ἐπὶ τὸ θυσιαστήριον ὁλοκαυτώματα καρποῦσθαι καθ’ ἡμέραν, καθὰ ἔχουσιν ἐντολὴν ἑπτακαίδεκα προσφέρειν, ἄλλα τάλαντα δέκα κατ’ ἐνιαυτόν,

[52] And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

[53] καὶ πᾶσιν τοῖς προσβαίνουσιν ἀπὸ τῆς Βαβυλωνίας κτίσαι τὴν πόλιν ὑπάρχειν τὴν ἐλευθερίαν, αὐτοῖς τε καὶ τοῖς τέκνοις αὐτῶν καὶ πᾶσι τοῖς ἱερεῦσι τοῖς προσβαίνουσιν.

[53] And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

[54] ἔγραψεν δὲ καὶ τὴν χορηγίαν καὶ τὴν ἱερατικὴν στολήν, ἐν τίνι λατρεύουσιν ἐν αὐτῇ.

[54] He wrote also concerning. the charges, and the priests’ vestments wherein they minister;

[55] καὶ τοῖς Λευίταις ἔγραψεν δοῦναι τὴν χορηγίαν ἕως ἧς ἡμέρας ἐπιτελεσθῇ ὁ οἶκος καὶ Ιερουσαλημ οἰκοδομηθῆναι,

[55] And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

[56] καὶ πᾶσι τοῖς φρουροῦσι τὴν πόλιν, ἔγραψε δοῦναι αὐτοῖς κλήρους καὶ ὀψώνια.

[56] And he commanded to give to all that kept the city pensions and wages.

[57] καὶ ἐξαπέστειλεν πάντα τὰ σκεύη, ἃ ἐξεχώρισεν Κῦρος ἀπὸ Βαβυλῶνος· καὶ πάντα, ὅσα εἶπεν Κῦρος ποιῆσαι, καὶ αὐτὸς ἐπέταξεν ποιῆσαι καὶ ἐξαποστεῖλαι εἰς Ιερουσαλημ.

[57] He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

[58] Καὶ ὅτε ἐξῆλθεν ὁ νεανίσκος, ἄρας τὸ πρόσωπον εἰς τὸν οὐρανὸν ἐναντίον Ιερουσαλημ εὐλόγησεν τῷ βασιλεῖ τοῦ οὐρανοῦ λέγων

[58] Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

[59] Παρὰ σοῦ ἡ νίκη, καὶ παρὰ σοῦ ἡ σοφία, καὶ σὴ ἡ δόξα, καὶ ἐγὼ σὸς οἰκέτης.

[59] And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

[60] εὐλογητὸς εἶ, ὃς ἔδωκάς μοι σοφίαν· καὶ σοὶ ὁμολογῶ, δέσποτα τῶν πατέρων.

[60] Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

[61] καὶ ἔλαβεν τὰς ἐπιστολὰς καὶ ἐξῆλθεν εἰς Βαβυλῶνα καὶ ἀπήγγειλεν τοῖς ἀδελφοῖς αὐτοῦ πᾶσιν.

[61] And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

[62] καὶ εὐλόγησαν τὸν θεὸν τῶν πατέρων αὐτῶν, ὅτι ἔδωκεν αὐτοῖς ἄνεσιν καὶ ἄφεσιν

[62] And they praised the God of their fathers, because he had given them freedom and liberty

[63] ἀναβῆναι καὶ οἰκοδομῆσαι Ιερουσαλημ καὶ τὸ ἱερόν, οὗ ὠνομάσθη τὸ ὄνομα αὐτοῦ ἐπ’ αὐτῷ, καὶ ἐκωθωνίζοντο μετὰ μουσικῶν καὶ χαρᾶς ἡμέρας ἑπτά.

[63] To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

CHAPTER 5

ΜΕΤΑ δὲ ταῦτα ἐξελέγησαν ἀναβῆναι ἀρχηγοὶ οἴκου πατριῶν κατὰ φυλὰς αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες καὶ οἱ παῖδες αὐτῶν καὶ αἱ παιδίσκαι καὶ τὰ κτήνη αὐτῶν.

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

[2] καὶ Δαρεῖος συναπέστειλε μετ᾽ αὐτῶν ἱππεῖς χιλίους ἕως τοῦ ἀποκαταστῆσαι αὐτούς εἰς ῾Ιερουσαλὴμ μετ᾽ εἰρήνης καὶ μετὰ μουσικῶν τυμπάνων καὶ αὐλῶν·

[2] And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

[3] καὶ πάντες οἱ ἀδελφοὶ αὐτῶν παίζοντες, καὶ ἐποίησεν αὐτοῖς συναναβῆναι μετ᾽ ἐκείνων.

[3] And all their brethren played, and he made them go up together with them.

[4] Καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀναβαινόντων κατὰ πατριὰς αὐτῶν εἰς τὰς φυλὰς ἐπὶ τὴν μεριδαρχίαν αὐτῶν.

[4] And these are the names of the men which went up, according to their families among their tribes, after their several heads.

[5] οἱ ἱερεῖς υἱοὶ Φινεὲς υἱοῦ ᾽Ααρών· ᾽Ιησοῦς ὁ τοῦ ᾽Ιωσεδὲκ τοῦ Σαραίου καὶ ᾽Ιωακὶμ ὁ τοῦ Ζοροβάβελ τοῦ Σαλαθιὴλ ἐκ τοῦ οἴκου τοῦ Δαυίδ, ἐκ τῆς γενεᾶς Φαρές, φυλῆς δὲ ᾽Ιούδα,

[5] The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

[6] ὃς ἐλάλησεν ἐπὶ Δαρείου τοῦ βασιλέως Περσῶν λόγους σοφοὺς ἐν τῷ δευτέρῳ ἔτει τῆς βασιλείας αὐτοῦ μηνὶ Νισὰν τοῦ πρώτου μηνός.

[6] Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

[7] εἰσὶ δὲ οὗτοι οἱ ἐκ τῆς Ἰουδαίας ἀναβάντες ἐκ τῆς αἰχμαλωσίας τῆς παροικίας, οὓς μετῴκισε Ναβουχοδονόσορ βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα

[7] And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

[8] καὶ ἐπέστρεψεν εἰς Ἱερουσαλὴμ καὶ τὴν λοιπὴν Ἰουδαίαν ἕκαστος εἰς τὴν ἰδίαν πόλιν, οἱ ἐλθόντες μετὰ Ζοροβάβελ καὶ Ἰησοῦ, Νεεμίου, Ζαραίου, Ρησαίου, Ἐνηνέος, Μαρδοχαίου, Βεελσάρου, Ἀσφαράσου, Ρεελίου, Ροΐμου, Βαανά, τῶν προηγουμένων αὐτῶν.

[8] And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

[9] ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν· υἱοὶ Φόρος δύο χιλιάδες καὶ ἑκατὸν ἑβδομηκονταδύο. υἱοὶ Σαφὰτ τετρακόσιοι ἑβδομηκονταδύο.

[9] The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

[10] υἱοὶ Ἀρὲς ἑπτακόσιοι πεντηκονταέξ.

[10] The sons of Ares, seven hundred fifty and six:

[11] υἱοὶ Φαὰθ Μωὰβ εἰς τοὺς υἱοὺς Ἰησοῦ καὶ Ἰωὰβ δισχίλιοι ὀκτακόσιοι δεκαδύο.

[11] The sons of Phaath Moab, two thousand eight hundred and twelve:

[12] υἱοὶ Ἠλὰμ χίλιοι διακόσιοι πεντηκοντατέσσαρες. υἱοὶ Ζαθουΐ ἐνακόσιοι ἑβδομηκονταπέντε. υἱοὶ Χορβὲ ἑπτακόσιοι πέντε. υἱοὶ Βανὶ ἑξακόσιοι τεσσαρακονταοκτώ.

[12] The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred

and five: the sons of Bani, six hundred forty and eight:

[13] υἱοὶ Βηβαὶ ἑξακόσιοι τριακοντατρεῖς. υἱοὶ Ἀργαὶ χίλιοι τριακόσιοι εἰκοσιδύο.

[13] The sons of Bebai, six hundred thirty and three: the sons of Argai, three thousand two hundred twenty and two:

[14] υἱοὶ Ἀδωνικὰν ἑξακόσιοι τριακονταεπτά. υἱοὶ Βαγοΐ δισχίλιοι ἑξακόσιοι ἕξ. υἱοὶ Ἀδινοὺ τετρακόσιοι πεντηκοντατέσσαρες.

[14] The sons of Adonikam, six hundred thirty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

[15] υἱοὶ Ἀτὴρ Ἐζεκίου ἐνενηκονταδύο. υἱοὶ Κιλὰν καὶ Ἀζηνὰν ἑξηκονταεπτά. υἱοὶ Ἀζαροὺ τετρακόσιοι τριακονταδύο.

[15] The sons of Ezekiou, ninety and two: the sons of Ceilan and Azenas threescore and seven: the sons of Azuran, four hundred thirty and two:

[16] υἱοὶ Ἀννὶς ἑκατὸν εἷς. υἱοὶ Ἀρὸμ τριακονταδύο. υἱοὶ Βασαὶ τριακόσιοι εἰκοσιτρεῖς. υἱοὶ Ἀρσιφουρὶθ ἑκατὸν δύο.

[16] The sons of Annis, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

[17] υἱοὶ Βαιτηροὺς τρισχίλιοι πέντε. υἱοὶ ἐκ Βαιθλωμῶν ἑκατὸν εἰκοσιτρεῖς.

[17] The sons of Beterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

[18] οἱ ἐκ Νετωφὰς πεντηκονταπέντε. οἱ ἐξ Ἀναθὼθ ἑκατὸν πεντηκονταοκτώ. οἱ ἐκ Βαιθασμὼν τεσσαρακονταδύο.

[18] They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

[19] οἱ ἐκ Καριαθιρὶ εἰκοσιπέντε. οἱ ἐκ Καφείρας καὶ Βηρὼγ ἑπτακόσιοι τεσσαρακοντατρεῖς.

[19] They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three:

[20] οἱ Χαδιασαὶ καὶ ᾽Αμμίδιοι τετρακόσιοι εἰκοσιδύο. οἱ ἐκ Κιραμᾶς καὶ Γαββῆς ἑξακόσιοι εἴκοσιν εἷς.

[20] They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabbes, six hundred twenty and one:

[21] οἱ ἐκ Μακαλὼν ἑκατὸν εἰκοσιδύο. οἱ ἐκ Βετολίω πεντηκονταδύο. υἱοὶ Νιφὶς ἑκατὸν πεντηκονταέξ.

[21] They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

[22] υἱοὶ Καλαμωλάλου καὶ ᾽Ωνοὺς ἑπτακόσιοι εἰκοσιπέντε. υἱοὶ ῾Ιερεχοὺ διακόσιοι τεσαρακονταπέντε.

[22] The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

[23] υἱοὶ Σανάας τρισχίλιοι τριακόσιοι εἷς.

[23] The sons of Sannaas, three thousand three hundred and one.

[24] οἱ ἱερεῖς οἱ υἱοὶ ᾽Ιεδδοὺ τοῦ ᾽Ιησοῦ εἰς τοὺς υἱοὺς Σανασὶβ ὀκτακόσιοι ἑβδομήκονταδύο. υἱοὶ ᾽Εμμηροὺθ διακόσιοι πεντηκονταδύο.

[24] The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, eight hundred seventy and two: the sons of Emmeruth, two hundred fifty and two:

[25] υἱοὶ Φασσούρου χίλιοι τεσσαρακονταεπτά. υἱοὶ Χαρμὶ διακόσιοι δεκαεπτά.

[25] The sons of Phassaron, a thousand forty and seven: the sons of Carme, two hundred and seventeen.

[26] οἱ Λευῖται οἱ υἱοὶ ᾽Ιησοῦ καὶ Καδμιήλου καὶ Βάννου καὶ Σουδίου ἑβδομηκοντατέσσαρες.

[26] The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

[27] οἱ ἱεροψάλται υἱοὶ ᾽Ασὰφ ἑκατὸν εἰκοσιοκτώ.

[27] The holy singers: the sons of Asaph, an hundred twenty and eight.

[28] οἱ θυρωροὶ υἱοὶ Σαλούμ, υἱοὶ ᾽Ατάρ, υἱοὶ Τολμάν, υἱοὶ Δακούβ, υἱοὶ ᾽Ατητά, υἱοὶ Τωβίς, πάντες ἑκατὸν τριακονταεννέα.

[28] The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Tobis, in all an hundred thirty and nine.

[29] οἱ ἱερόδουλοι, υἱοὶ ῾Ησαῦ, υἱοὶ ᾽Ασιφά, υἱοὶ Ταβαώθ, υἱοὶ Κηράς, υἱοὶ Σουδά, υἱοὶ Φαλαίου, υἱοὶ Λαβανά, υἱοὶ ᾽Αγραβά,

[29] The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Suda, the sons of Phaleas, the sons of Labana, the sons of Agraba,

[30] υἱοὶ ᾽Ακούδ, υἱοὶ Οὐτά, υἱοὶ Κητάβ, υἱοὶ ᾽Ακκαβά, υἱοὶ Συβαΐ, υἱοὶ ᾽Ανάν, υἱοὶ Καθουά, υἱοὶ Γεδδούρ,

[30] The sons of Acud, the sons of Uta, the sons of Cetab, the sons of Accaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

[31] υἱοὶ ᾽Ιαΐρου, υἱοὶ Δαισάν, υἱοὶ Νοεβά, υἱοὶ Χασεβά, υἱοὶ Καζηρά, υἱοὶ ᾽Οζίου, υἱοὶ Φινοέ, υἱοὶ ᾽Ασαρά, υἱοὶ Βασθαΐ, υἱοὶ ᾽Ασσανά, υἱοὶ Μανί, υἱοὶ Ναφισί, υἱοὶ ᾽Ακούφ, υἱοὶ ᾽Αχιβά, υἱοὶ ᾽Ασούβ, υἱοὶ Φαρακέμ, υἱοὶ Βασαλέμ,

[31] The sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Mani, the sons of Naphisi, the sons of Acuf, the sons of Achiba, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

[32] υἱοὶ Μεεδδά, υἱοὶ Κουθά, υἱοὶ Χαρέα, υἱοὶ Βαρχουέ, υἱοὶ Σεράρ, υἱοὶ Θομοΐ, υἱοὶ Νασί, υἱοὶ ᾽Ατεφά.

[32] The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Barchues, the sons of Serar, the sons of Thomoi, the sons of Nasi, the sons of Atepha.

[33] υἱοὶ παίδων Σαλωμών, υἱοὶ ᾽Ασσαπφιώθ, υἱοὶ Φαριρά, υἱοὶ ᾽Ιειηλί, υἱοὶ Λοζών, υἱοὶ ᾽Ισραήλ, υἱοὶ Σαφυΐ,

[33] The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

[34] υἱοὶ ᾽Αγιά, υἱοὶ Φαχαρέθ, υἱοὶ Σαβιή, υἱοὶ Σαρωθί, υἱοὶ Μισαίας, υἱοὶ Τάς, υἱοὶ ᾽Αδδούς, υἱοὶ Σουβά, υἱοὶ ᾽Αφερρά, υἱοὶ Βαρωδίς, υἱοὶ Σαφάγ, υἱοὶ ᾽Αλλών.

[34] The sons of Hagia, the sons of Phacareth, the sons of Sabie, the sons of Sarothie, the sons of Masias, the sons of Tas, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Saphag, the sons of Allon.

[35] πάντες οἱ ἱερόδουλοι καὶ οἱ υἱοὶ τῶν παίδων Σαλωμὼν τριακόσιοι ἑβδομηκονταδύο.

[35] All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

[36] οὗτοι ἀναβάντες ἀπὸ Θερμελὲθ καὶ Θελερσάς, ἡγούμενος αὐτῶν Χαραααθαλὰν καὶ ᾽Ααλάρ.

[36] These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

[37] καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι τὰς πατριὰς αὐτῶν καὶ γενεάς, ὡς ἐκ τοῦ ᾽Ισραήλ εἰσιν· υἱοὶ Δαλὰν τοῦ υἱοῦ τοῦ Βαενάν, υἱοὶ Νεκωδὰν ἑξακόσιοι πεντηκονταδύο.

[37] Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Baenan, the sons of Necodan, six hundred fifty and two.

[38] καὶ ἐκ τῶν ἱερέων οἱ ἐμποιούμενοι ἱερωσύνης καὶ οὐχ εὑρέθησαν· υἱοὶ ᾽Οβδία, υἱοὶ ᾽Ακβώς, υἱοὶ ᾽Ιαδδοὺ τοῦ λαβόντος Αὐγίαν γυναῖκα τῶν θυγατέρων Φαηζελδαίου, καὶ ἐκλήθη ἐπὶ τῷ ὀνόματι αὐτοῦ.

[38] And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Phaezeldaiou, and was named after his name.

[39] καὶ τούτων ζητηθείσης τῆς γενικῆς γραφῆς ἐν τῷ καταλοχισμῷ καὶ μὴ εὑρεθείσης, ἐχωρίσθησαν τοῦ ἱερατεύειν.

[39] And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

[40] καὶ εἶπεν αὐτοῖς Νεεμίας καὶ ᾿Ατθαρίας μὴ μετέχειν τῶν ἁγίων ἕως ἀναστῇ ἀρχιερεὺς ἐνδεδυμένος τὴν δήλωσιν καὶ τὴν ἀλήθειαν.

[40] For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

[41] οἱ δὲ πάντες ᾿Ισραὴλ ἦσαν ἀπὸ δωδεκαετοῦς καὶ ἐπάνω, χωρὶς παίδων καὶ παιδισκῶν, μυριάδες τέσσαρες δισχίλιοι τριακόσιοι ἑξήκοντα· παῖδες τούτων καὶ παιδίσκαι ἑπτακισχίλιοι τριακόσιοι τριακονταεπτά· ψάλται καὶ ψαλτῳδοὶ διακόσιοι τεσσαρακονταπέντε·

[41] So of Israel, from them of twelve years old and upward, they were all in number beside menservants and womenservants forty thousand, two thousand three hundred and sixty; Their menservants and handmaids were seven thousand three hundred thirty and seven: the singing men and singing women, two hundred forty and five:

[42] κάμηλοι τετρακόσιοι τριακονταπέντε καὶ ἵπποι ἑπτακισχίλιοι τριακονταέξ, ἡμίονοι διακόσιοι τεσσαρακονταπέντε, ὑποζύγια πεντακισχίλια πεντακόσια εἰκοσιπέντε.

[42] Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

[43] καὶ ἐκ τῶν ἡγουμένων κατὰ τάς πατριὰς ἐν τῷ παραγίνεσθαι αὐτοὺς εἰς τὸ ἱερὸν τοῦ Θεοῦ, τὸ ἐν ῾Ιερουσαλήμ, ηὔξαντο ἐγεῖραι τὸν οἶκον ἐπὶ τοῦ τόπου αὐτοῦ κατὰ τὴν αὐτῶν δύναμιν

[43] And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

[44] καὶ δοῦναι εἰς τὸ ἱερὸν γαζοφυλάκιον τῶν ἔργων χρυσίου μνᾶς χιλίας καὶ ἀργυρίου μνᾶς πεντακισχιλίας καὶ στολὰς ἱερατικὰς ἑκατόν.

[44] And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

[45] καὶ κατῳκίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ λαοῦ αὐτοῦ ἐν ῾Ιερουσαλὴμ καὶ τῇ χώρᾳ, οἵ τε ἱεροψάλται καὶ οἱ θυρωροὶ καὶ πᾶς ᾿Ισραὴλ ἐν ταῖς κώμαις αὐτῶν.

[45] And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

[46] ᾽Ενστάντος δὲ τοῦ ἑβδόμου μηνὸς καὶ ὄντων τῶν υἱῶν ᾽Ισραὴλ ἑκάστου ἐν τοῖς ἰδίοις, συνήχθησαν ὁμοθυμαδὸν εἰς τὸ εὐρύχωρον τοῦ πρώτου πυλῶνος τοῦ πρὸς τῇ ἀνατολῇ.

[46] But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

[47] καὶ καταστὰς ᾽Ιησοῦς ὁ τοῦ ᾽Ιωσεδὲκ καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ Ζοροβάβελ ὁ τοῦ Σαλαθιὴλ καὶ οἱ τούτου ἀδελφοὶ ἡτοίμασαν τὸ θυσιαστήριον τοῦ Θεοῦ τοῦ ᾽Ισραὴλ

[47] Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

[48] προσενέγκαι ἐπ᾽ αὐτοῦ ὁλοκαυτώσεις ἀκολούθως τοῖς ἐν τῇ Μωυσέως βίβλῳ τοῦ ἀνθρώπου τοῦ Θεοῦ διηγορευμένοις.

[48] To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

[49] καὶ ἐπισυνήχθησαν αὐτοῖς ἐκ τῶν ἄλλων ἐθνῶν τῆς γῆς, καὶ κατώρθωσαν τὸ θυσιαστήριον ἐπὶ τοῦ τόπου αὐτῶν, ὅτι ἐν ἔχθρᾳ ἦσαν αὐτοῖς. καὶ κατίσχυσαν αὐτοὺς πάντα τὰ ἔθνη τὰ ἐπὶ τῆς γῆς, καὶ ἀνέφερον θυσίας κατὰ τὸν καιρὸν καί ὁλοκαυτώματα Κυρίῳ τὸ πρωϊνὸν καὶ τὸ δειλινὸν

[49] And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

[50] καὶ ἠγάγοσαν τὴν τῆς σκηνοπηγίας ἑορτήν, ὡς ἐπιτέτακται ἐν τῷ νόμῳ, καὶ θυσίας καθ᾽ ἡμέραν, ὡς προσῆκον ἦν,

[50] Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

[51] καὶ μετὰ ταῦτα προσφορὰς ἐνδελεχισμοῦ καὶ θυσίας σαββάτων καὶ νουμηνιῶν καὶ ἑορτῶν πασῶν ἡγιασμένων.

[51] And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

[52] καὶ ὅσοι ηὔξαντο εὐχὴν τῷ Θεῷ, ἀπὸ τῆς νουμηνίας τοῦ ἑβδόμου μηνὸς ἤρξαντο προσφέρειν θυσίας τῷ Θεῷ, καὶ ὁ ναὸς τοῦ Θεοῦ οὔπω ᾠκοδόμητο.

[52] And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

[53] καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τέκτοσι καὶ ποτὰ καὶ βρωτὰ καὶ χάρα τοῖς Σιδωνίοις καὶ Τυρίοις εἰς τὸ παράγειν αὐτοὺς ἐκ τοῦ Λιβάνου ξύλα κέδρινα, διαφέρειν σχεδίας εἰς τὸν Ἰόπης λιμένα, κατὰ τὸ πρόσταγμα τὸ γραφὲν αὐτοῖς παρὰ Κύρου τοῦ Περσῶν βασιλέως.

[53] And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness. Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

[54] καὶ τῷ δευτέρῳ ἔτει παραγενόμενος εἰς τὸ ἱερὸν τοῦ Θεοῦ εἰς Ἰερουσαλὴμ μηνὸς δευτέρου ἤρξατο Ζοροβάβελ ὁ τοῦ Σαλαθιὴλ καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδὲκ καὶ οἱ ἀδελφοὶ αὐτῶν καὶ οἱ ἱερεῖς οἱ Λευῖται καὶ πάντες οἱ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας εἰς Ἰερουσαλὴμ

[54] And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

[55] καὶ ἐθεμελίωσαν τὸν ναὸν τοῦ Θεοῦ τῇ νουμηνίᾳ τοῦ δευτέρου μηνός, τοῦ δευτέρου ἔτους, ἐν τῷ ἐλθεῖν εἰς τὴν Ἰουδαίαν καὶ Ἰερουσαλήμ.

[55] And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

[56] καὶ ἔστησαν τοὺς Λευίτας ἀπὸ εἰκοσαετοῦς ἐπὶ τῶν ἔργων τοῦ Κυρίου, καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ καὶ οἱ ἀδελφοὶ καὶ Καδμιὴλ ὁ ἀδελφὸς καὶ οἱ υἱοὶ Ἡμαδαβοῦν καὶ οἱ υἱοὶ Ἰωδὰ τοῦ Ἡλιαδοὺδ σὺν τοῖς υἱοῖς καὶ ἀδελφοῖς, πάντες οἱ Λευῖται, ὁμοθυμαδὸν ἐργοδιῶκται ποιοῦντες εἰς τὰ ἔργα ἐν τῷ οἴκῳ τοῦ Κυρίου. καὶ ᾠκοδόμησαν οἱ οἰκοδόμοι τὸν ναὸν τοῦ Κυρίου,

[56] And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Emadabun, with the sons of Joda the son of Eliadud, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

[57] καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι μετὰ μουσικῶν καὶ σαλπίγγων καὶ οἱ Λευῖται υἱοὶ Ἀσὰφ ἔχοντες τὰ κύμβαλα ὑμνοῦντες τῷ Κυρίῳ καὶ εὐλογοῦντες κατὰ Δαυὶδ βασιλέα τοῦ Ἰσραὴλ

[57] And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

[58] καὶ ἐφώνησαν δι᾽ ὕμνων εὐλογοῦντες τῷ Κυρίῳ, ὅτι ἡ χρηστότης αὐτοῦ καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἐν παντὶ Ἰσραήλ.

[58] And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

[59] καὶ πᾶς ὁ λαὸς ἐσάλπισαν καὶ ἐβόησαν φωνῇ μεγάλῃ ὑμνοῦντες τῷ Κυρίῳ ἐπὶ τῇ ἐγέρσει τοῦ οἴκου Κυρίου.

[59] And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

[60] καὶ ἤλθοσαν ἐκ τῶν ἱερέων τῶν Λευιτῶν καὶ τῶν προκαθημένων κατὰ τὰς πατριὰς αὐτῶν οἱ πρεσβύτεροι οἱ ἑωρακότες τὸν πρὸ τούτου οἶκον πρὸς τὴν τούτου οἰκοδομὴν μετὰ κλαυθμοῦ καὶ κραυγῆς μεγάλης

[60] Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

[61] καὶ πολλοὶ διὰ σαλπίγγων καὶ χαρᾶς μεγάλῃ τῇ φωνῇ,

[61] But many with trumpets and joy shouted with loud voice,

[62] ὥστε τὸν λαὸν μὴ ἀκούειν τῶν σαλπίγγων διὰ τὸν κλαυθμὸν τοῦ λαοῦ· ὁ γὰρ ὄχλος ἦν ὁ σαλπίζων μεγάλως, ὥστε μακρόθεν ἀκούεσθαι.

[62] Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

[63] Καὶ ἀκούσαντες οἱ ἐχθροὶ τῆς φυλῆς Ἰούδα καὶ Βενιαμὶν ἦλθοσαν ἐπιγνῶναι τίς ἡ φωνὴ τῶν σαλπίγγων.

[63] Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

[64] καὶ ἐπέγνωσαν ὅτι οἱ ἐκ τῆς αἰχμαλωσίας οἰκοδομοῦσι τὸν ναὸν τῷ Κυρίῳ Θεῷ Ἰσραήλ,

[64] And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

[65] καὶ προσελθόντες ἐν τῷ Ζοροβάβελ καὶ Ἰησοῦ καὶ τοῖς ἡγουμένοις τῶν πατριῶν λέγουσιν αὐτοῖς· συνοικοδομήσωμεν ὑμῖν·

[65] So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

[66] ὁμοίως γὰρ ὑμῖν ἀκούομεν τοῦ Κυρίου ὑμῶν καὶ αὐτῷ ἐπιθύομεν ἀφ᾽ ἡμερῶν Ἀσβασαρὲθ βασιλέως Ἀσσυρίων, ὃς μετήγαγεν ἡμᾶς ἐνταῦθα.

[66] For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

[67] καὶ εἶπεν αὐτοῖς Ζοροβάβελ καὶ Ἰησοῦς καὶ οἱ ἡγούμενοι τῶν πατριῶν τοῦ Ἰσραήλ· οὐχ ἡμῖν καὶ ὑμῖν τοῦ οἰκοδομῆσαι τὸν οἶκον Κυρίῳ Θεῷ ἡμῶν·

[67] Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

[68] ἡμεῖς γὰρ μόνοι οἰκοδομήσομεν τῷ Κυρίῳ τοῦ Ἰσραὴλ ἀκολούθως, οἷς προσέταξεν ἡμῖν Κῦρος ὁ βασιλεὺς Περσῶν.

[68] We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

[69] τὰ δὲ ἔθνη τῆς γῆς ἐπικοιμώμενα τοῖς ἐν τῇ Ἰουδαίᾳ καὶ πολιορκοῦντες εἶργον τοῦ οἰκοδομεῖν.

[69] But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

[70] καὶ βουλὰς δημαγωγοῦντες καὶ συστάσεις ποιούμενοι ἀπεκώλυσαν τοῦ ἀποτελεσθῆναι τὴν οἰκοδομὴν πάντα τὸν χρόνον τῆς ζωῆς τοῦ βασιλέως Κύρου. καὶ εἴρχθησαν τῆς οἰκοδομῆς ἔτη δύο ἕως τῆς Δαρείου βασιλείας.

[70] And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

CHAPTER 6

[1] Ἐν δὲ τῷ δευτέρῳ ἔτει τῆς τοῦ Δαρείου βασιλείας ἐπροφήτευσεν Αγγαιος καὶ Ζαχαριας ὁ τοῦ Εδδι οἱ προφῆται ἐπὶ τοὺς Ιουδαίους τοὺς ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλημ ἐπὶ τῷ ὀνόματι κυρίου θεοῦ Ισραηλ ἐπ᾽ αὐτούς.

Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

[2] τότε στὰς Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ ἤρξαντο οἰκοδομεῖν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ιερουσαλημ συνόντων τῶν προφητῶν τοῦ κυρίου βοηθούντων αὐτοῖς.

[2] Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

[3] ἐν αὐτῷ τῷ χρόνῳ παρῆν πρὸς αὐτοὺς Σισίννης ὁ ἔπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι καὶ εἶπαν αὐτοῖς

[3] At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

[4] Τίνος ὑμῖν συντάξαντος τὸν οἶκον τοῦτον οἰκοδομεῖτε καὶ τὴν στέγην ταύτην καὶ τἆλλα πάντα ἐπιτελεῖτε; καὶ τίνες εἰσὶν οἱ οἰκοδόμοι οἱ ταῦτα ἐπιτελοῦντες;

[4] By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

[5] καὶ ἔσχοσαν χάριν ἐπισκοπῆς γενομένης ἐπὶ τὴν αἰχμαλωσίαν παρὰ τοῦ κυρίου οἱ πρεσβύτεροι τῶν Ιουδαίων

[5] Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

[6] καὶ οὐκ ἐκωλύθησαν τῆς οἰκοδομῆς μέχρι τοῦ ὑποσημανθῆναι Δαρείῳ περὶ αὐτῶν καὶ προσφωνηθῆναι.

[6] And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

[7] Ἀντίγραφον ἐπιστολῆς, ἧς ἔγραψεν Δαρείῳ καὶ ἀπέστειλεν Σισίννης ὁ ἔπαρχος Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι οἱ ἐν Συρίᾳ καὶ Φοινίκῃ ἡγεμόνες

[7] The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

[8] Βασιλεῖ Δαρείῳ χαίρειν. πάντα γνωστὰ ἔστω τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ, ὅτι παραγενόμενοι εἰς τὴν χώραν τῆς Ιουδαίας καὶ ἐλθόντες εἰς Ιερουσαλημ τὴν πόλιν κατελάβομεν τῆς αἰχμαλωσίας τοὺς πρεσβυτέρους τῶν Ιουδαίων ἐν Ιερουσαλημ τῇ πόλει οἰκοδομοῦντας οἶκον τῷ κυρίῳ μέγαν καινὸν διὰ λίθων ξυστῶν πολυτελῶν ξύλων τιθεμένων ἐν τοῖς τοίχοις

[8] Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

[9] καὶ τὰ ἔργα ἐκεῖνα ἐπὶ σπουδῆς γιγνόμενα καὶ εὐοδούμενον τὸ ἔργον ἐν ταῖς χερσὶν αὐτῶν καὶ ἐν πάσῃ δόξῃ καὶ ἐπιμελείᾳ συντελούμενα.

[9] And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

[10] τότε ἐπυνθανόμεθα τῶν πρεσβυτέρων τούτων λέγοντες Τίνος ὑμῖν προστάξαντος οἰκοδομεῖτε τὸν οἶκον τοῦτον καὶ τὰ ἔργα ταῦτα θεμελιοῦτε;

[10] Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

[11] ἐπηρωτήσαμεν οὖν αὐτοὺς εἵνεκεν τοῦ γνωρίσαι σοι καὶ γράψαι σοι τοὺς ἀνθρώπους τοὺς ἀφηγουμένους καὶ τὴν ὀνοματογραφίαν ᾐτοῦμεν αὐτοὺς τῶν προκαθηγουμένων.

[11] Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

[12] οἱ δὲ ἀπεκρίθησαν ἡμῖν λέγοντες Ἡμεῖς ἐσμεν παῖδες τοῦ κυρίου τοῦ κτίσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

[12] So they gave us this answer, We are the servants of the Lord which made heaven and earth.

[13] καὶ ᾠκοδόμητο ὁ οἶκος ἔμπροσθεν ἐτῶν πλειόνων διὰ βασιλέως τοῦ Ισραηλ μεγάλου καὶ ἰσχυροῦ καὶ ἐπετελέσθη.

[13] And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

[14] καὶ ἐπεὶ οἱ πατέρες ἡμῶν παραπικράναντες ἥμαρτον εἰς τὸν κύριον τοῦ Ισραηλ τὸν οὐράνιον, παρέδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος βασιλέως τῶν Χαλδαίων·

[14] But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

[15] τόν τε οἶκον καθελόντες ἐνεπύρισαν καὶ τὸν λαὸν ᾐχμαλώτευσαν εἰς Βαβυλῶνα.

[15] Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

[16] ἐν δὲ τῷ πρώτῳ ἔτει βασιλεύοντος Κύρου χώρας Βαβυλωνίας ἔγραψεν ὁ βασιλεὺς Κῦρος οἰκοδομῆσαι τὸν οἶκον τοῦτον·

[16] But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

[17] καὶ τὰ ἱερὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπηρείσατο αὐτὰ ἐν τῷ ἑαυτοῦ ναῷ, πάλιν ἐξήνεγκεν αὐτὰ Κῦρος ὁ βασιλεὺς ἐκ τοῦ ναοῦ τοῦ ἐν Βαβυλῶνι, καὶ παρεδόθη Ζοροβαβελ καὶ Σαναβασσάρῳ τῷ ἐπάρχῳ,

[17] And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own

temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

[18] καὶ ἐπετάγη αὐτῷ ἀπενέγκαντι πάντα τὰ σκεύη ταῦτα ἀποθεῖναι ἐν τῷ ναῷ τῷ ἐν Ιερουσαλημ καὶ τὸν ναὸν τοῦ κυρίου τοῦτον οἰκοδομηθῆναι ἐπὶ τοῦ τόπου.

[18] With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

[19] τότε ὁ Σαναβάσσαρος ἐκεῖνος παραγενόμενος ἐνεβάλετο τοὺς θεμελίους τοῦ οἴκου κυρίου τοῦ ἐν Ιερουσαλημ, καὶ ἀπ᾽ ἐκείνου μέχρι τοῦ νῦν οἰκοδομούμενος οὐκ ἔλαβεν συντέλειαν.

[19] Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

[20] νῦν οὖν, εἰ κρίνεται, βασιλεῦ, ἐπισκεπήτω ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις τοῦ κυρίου βασιλέως τοῖς ἐν Βαβυλῶνι·

[20] Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

[21] καὶ ἐὰν εὑρίσκηται μετὰ τῆς γνώμης Κύρου τοῦ βασιλέως γενομένην τὴν οἰκοδομὴν τοῦ οἴκου κυρίου τοῦ ἐν Ιερουσαλημ καὶ κρίνηται τῷ κυρίῳ βασιλεῖ ἡμῶν, προσφωνησάτω ἡμῖν περὶ τούτων.

[21] And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

[22] Τότε ὁ βασιλεὺς Δαρεῖος προσέταξεν ἐπισκέψασθαι ἐν τοῖς βασιλικοῖς βιβλιοφυλακίοις τοῖς κειμένοις ἐν Βαβυλῶνι, καὶ εὑρέθη ἐν Ἐκβατάνοις τῇ βάρει τῇ ἐν Μηδίᾳ χώρᾳ τόμος εἷς, ἐν ᾧ ὑπεμνημάτιστο τάδε

[22] Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

[23] Ἔτους πρώτου βασιλεύοντος Κύρου· βασιλεὺς Κῦρος προσέταξεν τὸν οἶκον τοῦ κυρίου τὸν ἐν Ιερουσαλημ οἰκοδομῆσαι, ὅπου ἐπιθύουσιν διὰ πυρὸς ἐνδελεχοῦς,

[23] In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

[24] οὗ τὸ ὕψος πήχεων ἑξήκοντα, πλάτος πήχεων ἑξήκοντα, διὰ δόμων λιθίνων ξυστῶν τριῶν καὶ δόμου ξυλίνου ἐγχωρίου καινοῦ ἑνός, καὶ τὸ δαπάνημα δοθῆναι ἐκ τοῦ οἴκου Κύρου τοῦ βασιλέως·

[24] Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

[25] καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου κυρίου, τά τε χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ἐκ τοῦ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπήνεγκεν εἰς Βαβυλῶνα, ἀποκατασταθῆναι εἰς τὸν οἶκον τὸν ἐν Ιερουσαλημ, οὗ ἦν κείμενα, ὅπως τεθῇ ἐκεῖ.

[25] And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

[26] προσέταξεν δὲ ἐπιμεληθῆναι Σισίννῃ ἐπάρχῳ Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνῃ καὶ τοῖς συνεταίροις καὶ τοῖς ἀποτεταγμένοις ἐν Συρίᾳ καὶ Φοινίκῃ ἡγεμόσιν ἀπέχεσθαι τοῦ τόπου, ἐᾶσαι δὲ τὸν παῖδα τοῦ κυρίου Ζοροβαβελ, ἔπαρχον δὲ τῆς Ιουδαίας, καὶ τοὺς πρεσβυτέρους τῶν Ιουδαίων τὸν οἶκον τοῦ κυρίου ἐκεῖνον οἰκοδομεῖν ἐπὶ τοῦ τόπου.

[26] And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

[27] κἀγὼ δὲ ἐπέταξα ὁλοσχερῶς οἰκοδομῆσαι καὶ ἀτενίσαι ἵνα συμποιῶσιν τοῖς ἐκ τῆς αἰχμαλωσίας τῆς Ιουδαίας μέχρι τοῦ ἐπιτελεσθῆναι τὸν οἶκον τοῦ κυρίου·

[27] I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

[28] καὶ ἀπὸ τῆς φορολογίας Κοίλης Συρίας καὶ Φοινίκης ἐπιμελῶς σύνταξιν δίδοσθαι τούτοις τοῖς ἀνθρώποις εἰς θυσίας τῷ κυρίῳ, Ζοροβαβελ ἐπάρχῳ, εἰς ταύρους καὶ κριοὺς καὶ ἄρνας,

[28] And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

[29] ὁμοίως δὲ καὶ πυρὸν καὶ ἅλα καὶ οἶνον καὶ ἔλαιον ἐνδελεχῶς κατ' ἐνιαυτόν, καθὼς ἂν οἱ ἱερεῖς οἱ ἐν Ιερουσαλημ ὑπαγορεύσωσιν ἀναλίσκεσθαι καθ' ἡμέραν ἀναμφισβητήτως,

[29] And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

[30] ὅπως προσφέρωνται σπονδαὶ τῷ θεῷ τῷ ὑψίστῳ ὑπὲρ τοῦ βασιλέως καὶ τῶν παίδων καὶ προσεύχωνται περὶ τῆς αὐτῶν ζωῆς.

[30] That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

[31] καὶ προσέταξεν ἵνα ὅσοι ἐὰν παραβῶσίν τι τῶν προειρημένων καὶ τῶν προσγεγραμμένων ἢ καὶ ἀκυρώσωσιν, λημφθῆναι ξύλον ἐκ τῶν ἰδίων αὐτοῦ καὶ ἐπὶ τούτου κρεμασθῆναι καὶ τὰ ὑπάρχοντα αὐτοῦ εἶναι βασιλικά.

[31] And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

[32] διὰ ταῦτα καὶ ὁ κύριος, οὗ τὸ ὄνομα αὐτοῦ ἐπικέκληται ἐκεῖ, ἀφανίσαι πάντα βασιλέα καὶ ἔθνος, ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ κωλῦσαι ἢ κακοποιῆσαι τὸν οἶκον τοῦ κυρίου ἐκεῖνον τὸν ἐν Ιερουσαλημ.

[32] The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

[33] ἐγὼ βασιλεὺς Δαρεῖος δεδογμάτικα ἐπιμελῶς κατὰ ταῦτα γίγνεσθαι.

[33] I Darius the king have ordained that according unto these things it be done with diligence.

CHAPTER 7

[1] Τότε Σισίννης ὁ ἔπαρχος Κοίλης Συρίας καὶ Φοινίκης καὶ Σαθραβουζάνης καὶ οἱ συνέταιροι κατακολουθήσαντες τοῖς ὑπὸ τοῦ βασιλέως Δαρείου προσταγεῖσιν

[1] Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

[2] ἐπεστάτουν τῶν ἱερῶν ἔργων ἐπιμελέστερον συνεργοῦντες τοῖς πρεσβυτέροις τῶν Ιουδαίων καὶ ἱεροστάταις.

[2] Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

[3] καὶ εὔοδα ἐγίνετο τὰ ἱερὰ ἔργα προφητευόντων Αγγαιου καὶ Ζαχαριου τῶν προφητῶν,

[3] And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

[4] καὶ συνετέλεσαν ταῦτα διὰ προστάγματος τοῦ κυρίου θεοῦ Ισραηλ,

[4] And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

[5] καὶ μετὰ τῆς γνώμης Κύρου καὶ Δαρείου καὶ Ἀρταξέρξου βασιλέως Περσῶν συνετελέσθη ὁ οἶκος ὁ ἅγιος ἕως τρίτης καὶ εἰκάδος μηνὸς Αδαρ τοῦ ἕκτου ἔτους βασιλέως Δαρείου.

[5] And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

[6] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ λοιποὶ οἱ ἐκ τῆς αἰχμαλωσίας οἱ προστεθέντες ἀκολούθως τοῖς ἐν τῇ Μωυσέως βίβλῳ·

[6] And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

[7] καὶ προσήνεγκαν εἰς τὸν ἐγκαινισμὸν τοῦ ἱεροῦ τοῦ κυρίου ταύρους ἑκατόν, κριοὺς διακοσίους, ἄρνας τετρακοσίους,

[7] And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

[8] χιμάρους ὑπὲρ ἁμαρτίας παντὸς τοῦ Ισραηλ δώδεκα πρὸς ἀριθμὸν ἐκ τῶν φυλάρχων τοῦ Ισραηλ δώδεκα·

[8] And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

[9] καὶ ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἐστολισμένοι κατὰ φυλὰς ἐπὶ τῶν ἔργων τοῦ κυρίου θεοῦ Ισραηλ ἀκολούθως τῇ Μωυσέως βίβλῳ καὶ οἱ θυρωροὶ ἐφ᾽ ἑκάστου πυλῶνος.

[9] The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

[10] Καὶ ἠγάγοσαν οἱ υἱοὶ Ισραηλ τῶν ἐκ τῆς αἰχμαλωσίας τὸ πασχα ἐν τῇ τεσσαρεσκαιδεκάτῃ τοῦ πρώτου μηνός· ὅτι ἡγνίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἅμα,

[10] And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

[11] καὶ πάντες οἱ υἱοὶ τῆς αἰχμαλωσίας οὐχ ἡγνίσθησαν, ὅτι οἱ Λευῖται ἅμα πάντες ἡγνίσθησαν

[11] They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

[12] καὶ ἔθυσαν τὸ πασχα πᾶσιν τοῖς υἱοῖς τῆς αἰχμαλωσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς.

[12] And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

[13] καὶ ἐφάγοσαν οἱ υἱοὶ Ισραηλ οἱ ἐκ τῆς αἰχμαλωσίας, πάντες οἱ χωρισθέντες ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν τῆς γῆς, ζητοῦντες τὸν κύριον.

[13] And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

[14] καὶ ἠγάγοσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας εὐφραινόμενοι ἔναντι τοῦ κυρίου,

[14] And they kept the feast of unleavened bread seven days, making merry before the Lord,

[15] ὅτι μετέστρεψεν τὴν βουλὴν τοῦ βασιλέως Ἀσσυρίων ἐπ᾽ αὐτοὺς κατισχῦσαι τὰς χεῖρας αὐτῶν ἐπὶ τὰ ἔργα κυρίου θεοῦ Ισραηλ.

[15] For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAPTER 8

[1] Καὶ μεταγενέστερος τούτων βασιλεύοντος Ἀρταξέρξου τοῦ Περσῶν βασιλέως προσέβη Εσδρας Σαραιου τοῦ Εζεριου τοῦ Χελκιου τοῦ Σαλημου

And after these things, when Artaxerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezechrias, the son of Helchiah, the son of Salemus,

[2] τοῦ Σαδδουκου τοῦ Αχιτωβ τοῦ Αμαριου τοῦ Οζιου τοῦ Βοκκα τοῦ Αβισουε τοῦ Φινεες τοῦ Ελεαζαρ τοῦ Ααρων τοῦ πρώτου ἱερέως·

[2] The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ozias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

[3] οὗτος Εσδρας ἀνέβη ἐκ Βαβυλῶνος ὡς γραμματεὺς εὐφυὴς ὢν ἐν τῷ Μωυσέως νόμῳ τῷ ἐκδεδομένῳ ὑπὸ τοῦ θεοῦ τοῦ Ισραηλ,

[3] This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

[4] καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς δόξαν, εὑρόντος χάριν ἐναντίον αὐτοῦ ἐπὶ πάντα τὰ ἀξιώματα αὐτοῦ.

[4] And the king did him honour: for he found grace in his sight in all his requests.

[5] καὶ συνανέβησαν ἐκ τῶν υἱῶν Ισραηλ καὶ τῶν ἱερέων καὶ Λευιτῶν καὶ ἱεροψαλτῶν καὶ θυρωρῶν καὶ ἱεροδούλων εἰς Ιεροσόλυμα ἔτους ἑβδόμου βασιλεύοντος Ἀρταξέρξου ἐν τῷ πέμπτῳ μηνί [οὗτος ἐνιαυτὸς ἕβδομος τῷ βασιλεῖ]·

[5] There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

[6] ἐξελθόντες γὰρ ἐκ Βαβυλῶνος τῇ νουμηνίᾳ τοῦ πρώτου μηνὸς ἐν τῇ νουμηνίᾳ τοῦ πέμπτου μηνὸς παρεγένοντο εἰς Ιεροσόλυμα κατὰ τὴν δοθεῖσαν αὐτοῖς εὐοδίαν παρὰ τοῦ κυρίου ἐπ᾽ αὐτῷ.

[6] In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

[7] ὁ γὰρ Εσδρας πολλὴν ἐπιστήμην περιεῖχεν εἰς τὸ μηδὲν παραλιπεῖν τῶν ἐκ τοῦ νόμου κυρίου καὶ ἐκ τῶν ἐντολῶν διδάξαι τὸν πάντα Ισραηλ πάντα τὰ δικαιώματα καὶ τὰ κρίματα.

[7] For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

[8] Προσπεσόντος δὲ τοῦ γραφέντος προστάγματος παρὰ Ἀρταξέρξου τοῦ βασιλέως πρὸς Εσδραν τὸν ἱερέα καὶ ἀναγνώστην τοῦ νόμου κυρίου, οὗ ἐστιν ἀντίγραφον τὸ ὑποκείμενον

[8] Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

[9] Βασιλεὺς Ἀρταξέρξης Εσδρα τῷ ἱερεῖ καὶ ἀναγνώστῃ τοῦ νόμου κυρίου χαίρειν.

[9] King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

[10] καὶ τὰ φιλάνθρωπα ἐγὼ κρίνας προσέταξα τοὺς βουλομένους ἐκ τοῦ ἔθνους τῶν Ιουδαίων αἱρετίζοντας καὶ τῶν ἱερέων καὶ τῶν Λευιτῶν, καὶ τῶν δὲ ἐν τῇ ἡμετέρᾳ βασιλείᾳ, συμπορεύεσθαί σοι εἰς Ιερουσαλημ.

[10] Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

[11] ὅσοι οὖν ἐνθυμοῦνται, συνεξορμάτωσαν, καθάπερ δέδοκται ἐμοί τε καὶ τοῖς ἑπτὰ φίλοις συμβουλευταῖς,

[11] As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

[12] ὅπως ἐπισκέψωνται τὰ κατὰ τὴν Ιουδαίαν καὶ Ιερουσαλημ ἀκολούθως ᾧ ἔχει ἐν τῷ νόμῳ τοῦ κυρίου,

[12] That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

[13] καὶ ἀπενεγκεῖν δῶρα τῷ κυρίῳ τοῦ Ισραηλ, ἃ ηὐξάμην ἐγώ τε καὶ οἱ φίλοι, εἰς Ιερουσαλημ καὶ πᾶν χρυσίον καὶ ἀργύριον, ὃ ἐὰν εὑρεθῇ ἐν τῇ χώρᾳ τῆς Βαβυλωνίας, τῷ κυρίῳ εἰς Ιερουσαλημ σὺν τῷ δεδωρημένῳ ὑπὸ τοῦ ἔθνους εἰς τὸ ἱερὸν τοῦ κυρίου αὐτῶν τὸ ἐν Ιερουσαλημ

[13] And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, With that also which is given of the people for the temple of the Lord their God at Jerusalem:

[14] συναχθῆναι τό τε χρυσίον καὶ ἀργύριον εἰς ταύρους καὶ κριοὺς καὶ ἄρνας καὶ τὰ τούτοις ἀκόλουθα

[14] and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

[15] ὥστε προσενεγκεῖν θυσίας ἐπὶ τὸ θυσιαστήριον τοῦ κυρίου αὐτῶν τὸ ἐν Ιερουσαλημ.

[15] To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

[16] καὶ πάντα, ὅσα ἂν βούλῃ μετὰ τῶν ἀδελφῶν σου ποιῆσαι χρυσίῳ καὶ ἀργυρίῳ, ἐπιτέλει κατὰ τὸ θέλημα τοῦ θεοῦ σου

[16] And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

[17] καὶ τὰ ἱερὰ σκεύη τοῦ κυρίου τὰ διδόμενά σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου τοῦ ἐν Ιερουσαλημ.

[17] And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

[18] καὶ τὰ λοιπά, ὅσα ἂν ὑποπίπτῃ σοι εἰς τὴν χρείαν τοῦ ἱεροῦ τοῦ θεοῦ σου, δώσεις ἐκ τοῦ βασιλικοῦ γαζοφυλακίου·

[18] And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king’s treasury.

[19] κἀγὼ δὲ Ἀρταξέρξης ὁ βασιλεὺς προσέταξα τοῖς γαζοφύλαξι Συρίας καὶ Φοινίκης, ἵνα ὅσα ἂν ἀποστείλῃ Εσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου τοῦ θεοῦ τοῦ ὑψίστου, ἐπιμελῶς διδῶσιν αὐτῷ ἕως ἀργυρίου ταλάντων ἑκατόν,

[19] And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, To the sum of an hundred talents of silver,

[20] ὁμοίως δὲ καὶ ἕως πυροῦ κόρων ἑκατὸν καὶ οἴνου μετρητῶν ἑκατὸν καὶ ἅλα ἐκ πλήθους·

[20] likewise also of wheat even to an hundred cors, and an hundred pieces of wine,

[21] πάντα τὰ κατὰ τὸν τοῦ θεοῦ νόμον ἐπιτελεσθήτω ἐπιμελῶς τῷ θεῷ τῷ ὑψίστῳ ἕνεκα τοῦ μὴ γενέσθαι ὀργὴν εἰς τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν.

[21] and other things in abundance. Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

[22] καὶ ὑμῖν δὲ λέγεται ὅπως πᾶσι τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις καὶ ἱεροψάλταις καὶ θυρωροῖς καὶ ἱεροδούλοις καὶ πραγματικοῖς τοῦ ἱεροῦ τούτου μηδεμία φορολογία μηδὲ ἄλλη ἐπιβολὴ γίγνηται, καὶ ἐξουσίαν μηδένα ἔχειν ἐπιβαλεῖν τι τούτοις.

[22] I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

[23] καὶ σύ, Εσδρα, κατὰ τὴν σοφίαν τοῦ θεοῦ ἀνάδειξον κριτὰς καὶ δικαστάς, ὅπως δικάζωσιν ἐν ὅλῃ Συρίᾳ καὶ Φοινίκῃ πάντας τοὺς ἐπισταμένους τὸν νόμον τοῦ θεοῦ σου· καὶ τοὺς μὴ ἐπισταμένους δὲ διδάξεις.

[23] And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

[24] καὶ πάντες, ὅσοι ἐὰν παραβαίνωσι τὸν νόμον τοῦ θεοῦ σου καὶ τὸν βασιλικόν, ἐπιμελῶς κολασθήσονται, ἐάν τε καὶ θανάτῳ ἐάν τε καὶ τιμωρίᾳ ἢ ἀργυρικῇ ζημίᾳ ἢ ἀπαγωγῇ.

[24] And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

[25] Εὐλογητὸς μόνος ὁ κύριος ὁ δοὺς ταῦτα εἰς τὴν καρδίαν τοῦ βασιλέως, δοξάσαι τὸν οἶκον αὐτοῦ τὸν ἐν Ιερουσαλημ,

[25] Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

[26] καὶ ἐμὲ ἐτίμησεν ἔναντι τοῦ βασιλέως καὶ τῶν συμβουλευόντων καὶ πάντων τῶν φίλων καὶ μεγιστάνων αὐτοῦ.

[26] And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

[27] καὶ ἐγὼ εὐθαρσὴς ἐγενόμην κατὰ τὴν ἀντίλημψιν κυρίου τοῦ θεοῦ μου καὶ συνήγαγον ἐκ τοῦ Ισραηλ ἄνδρας ὥστε συναναβῆναί μοι.

[27] Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

[28] Καὶ οὗτοι οἱ προηγούμενοι κατὰ τὰς πατριὰς αὐτῶν καὶ τὰς μεριδαρχίας οἱ ἀναβάντες μετ᾽ ἐμοῦ ἐκ Βαβυλῶνος ἐν τῇ βασιλείᾳ Ἀρταξέρξου τοῦ βασιλέως·

[28] And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

[29] ἐκ τῶν υἱῶν Φινεες Γαρσομος· ἐκ τῶν υἱῶν Ιεταμαρου Γαμηλος· ἐκ τῶν υἱῶν Δαυιδ Αττους ὁ Σεχενιου·

[29] Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

[30] ἐκ τῶν υἱῶν Φορος Ζαχαριας καὶ μετ᾽ αὐτοῦ ἀπὸ γραφῆς ἄνδρες ἑκατὸν πεντήκοντα·

[30] Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

[31] ἐκ τῶν υἱῶν Φααθμωαβ Ελιαωνιας Ζαραιου καὶ μετ᾽ αὐτοῦ ἄνδρες διακόσιοι·

[31] Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

[32] ἐκ τῶν υἱῶν Ζαθοης Σεχενιας Ιεζηλου καὶ μετ᾽ αὐτοῦ ἄνδρες τριακόσιοι· ἐκ τῶν υἱῶν Αδινου Βην – Ιωναθου καὶ μετ᾽ αὐτοῦ ἄνδρες διακόσιοι πεντήκοντα·

[32] Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

[33] ἐκ τῶν υἱῶν Ηλαμ Ιεσιας Γοθολιου καὶ μετ᾽ αὐτοῦ ἄνδρες ἑβδομήκοντα·

[33] Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

[34] ἐκ τῶν υἱῶν Σαφατιου Ζαραιας Μιχαηλου καὶ μετ᾽ αὐτοῦ ἄνδρες ἑβδομήκοντα·

[34] Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

[35] ἐκ τῶν υἱῶν Ιωαβ Αβαδιας Ιεζηλου καὶ μετ᾽ αὐτοῦ ἄνδρες διακόσιοι δέκα δύο·

[35] Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

[36] ἐκ τῶν υἱῶν Βανι Ασσαλιμωθ Ιωσαφιου καὶ μετ᾽ αὐτοῦ ἄνδρες ἑκατὸν ἑξήκοντα·

[36] Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

[37] ἐκ τῶν υἱῶν Βαβι Ζαχαριας Βηβαι καὶ μετ᾽ αὐτοῦ ἄνδρες εἴκοσι ὀκτώ·

[37] Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

[38] ἐκ τῶν υἱῶν Ασγαθ Ιωανης Ακαταν καὶ μετ᾽ αὐτοῦ ἄνδρες ἑκατὸν δέκα·

[38] Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

[39] ἐκ τῶν υἱῶν Αδωνικαμ οἱ ἔσχατοι, καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Ελιφαλατος, Ιεουηλ καὶ Σαμαιας, καὶ μετ᾽ αὐτῶν ἄνδρες ἑβδομήκοντα·

[39] Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

[40] ἐκ τῶν υἱῶν Βαγο Ουθι ὁ τοῦ Ισταλκουρου καὶ μετ᾽ αὐτοῦ ἄνδρες ἑβδομήκοντα.

[40] Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

[41] Καὶ συνήγαγον αὐτοὺς ἐπὶ τὸν λεγόμενον Θεραν ποταμόν, καὶ παρενεβάλομεν αὐτόθι ἡμέρας τρεῖς, καὶ κατέμαθον αὐτούς.

[41] And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

[42] καὶ ἐκ τῶν υἱῶν τῶν ἱερέων καὶ ἐκ τῶν Λευιτῶν οὐχ εὑρὼν ἐκεῖ

[42] But when I had found there none of the priests and Levites,

[43] ἀπέστειλα πρὸς Ελεαζαρον καὶ Ιδουηλον καὶ Μαασμαν καὶ Ελναταν καὶ Σαμαιαν καὶ Ιωριβον, Ναθαν, Εννατᾶν, Ζαχαριαν καὶ Μεσολαμον τοὺς ἡγουμένους καὶ ἐπιστήμονας

[43] Then sent I unto Eleazar, and Iduel, and Masman, And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

[44] καὶ εἶπα αὐτοῖς ἐλθεῖν πρὸς Αδδαιον τὸν ἡγούμενον τὸν ἐν τῷ τόπῳ τοῦ γαζοφυλακίου

[44] And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

[45] ἐντειλάμενος αὐτοῖς διαλεγῆναι Αδδαιω καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ τοῖς ἐν τῷ τόπῳ γαζοφύλαξιν ἀποστεῖλαι ἡμῖν τοὺς ἱερατεύσοντας ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν.

[45] And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

[46] καὶ ἤγαγον ἡμῖν κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν ἄνδρας ἐπιστήμονας τῶν υἱῶν Μοολι τοῦ Λευι τοῦ Ισραηλ· Ασεβηβιαν καὶ τοὺς υἱοὺς καὶ τοὺς ἀδελφούς, δέκα ὀκτώ·

[46] And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

[47] καὶ Ασεβιαν καὶ Αννουνον καὶ Ωσαιαν ἀδελφὸν ἐκ τῶν υἱῶν Χανουναιου καὶ οἱ υἱοὶ αὐτῶν, ἄνδρες εἴκοσι·

[47] And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

[48] καὶ ἐκ τῶν ἱεροδούλων, ὧν ἔδωκεν Δαυιδ καὶ οἱ ἡγούμενοι εἰς τὴν ἐργασίαν τῶν Λευιτῶν, ἱερόδουλοι διακόσιοι εἴκοσι· πάντων ἐσημάνθη ἡ ὀνοματογραφία.

[48] And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

[49] καὶ εὐξάμην ἐκεῖ νηστείαν τοῖς νεανίσκοις ἔναντι τοῦ κυρίου ἡμῶν

[49] And there I vowed a fast unto the young men before our Lord,

[50] ζητῆσαι παρ' αὐτοῦ εὐοδίαν ἡμῖν τε καὶ τοῖς συνοῦσιν ἡμῖν τέκνοις ἡμῶν καὶ κτήνεσιν.

[50] to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

[51] ἐνετράπην γὰρ αἰτῆσαι τὸν βασιλέα πεζούς τε καὶ ἱππεῖς καὶ προπομπὴν ἕνεκεν ἀσφαλείας τῆς πρὸς τοὺς ἐναντιουμένους ἡμῖν·

[51] For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

[52] εἴπαμεν γὰρ τῷ βασιλεῖ ὅτι Ἰσχὺς τοῦ κυρίου ἡμῶν ἔσται μετὰ τῶν ἐπιζητούντων αὐτὸν εἰς πᾶσαν ἐπανόρθωσιν.

[52] For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

[53] καὶ πάλιν ἐδεήθημεν τοῦ κυρίου ἡμῶν κατὰ ταῦτα καὶ εὐιλάτου ἐτύχομεν.

[53] And again we besought our Lord as touching these things, and found him favourable unto us.

[54] καὶ ἐχώρισα τῶν φυλάρχων τῶν ἱερέων ἄνδρας δέκα δύο, καὶ Σερεβιαν καὶ Ασαβιαν καὶ μετ᾽ αὐτῶν ἐκ τῶν ἀδελφῶν αὐτῶν ἄνδρας δέκα,

[54] Then I separated twelve of the chief of the priests, Esebrias, and Samias, and ten men of their brethren with them:

[55] καὶ ἔστησα αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου τοῦ κυρίου ἡμῶν, ἃ αὐτὸς ἐδωρήσατο ὁ βασιλεὺς καὶ οἱ σύμβουλοι αὐτοῦ καὶ οἱ μεγιστᾶνες καὶ πᾶς Ισραηλ.

[55] And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

[56] καὶ στήσας παρέδωκα αὐτοῖς ἀργυρίου τάλαντα ἑξακόσια πεντήκοντα καὶ σκεύη ἀργυρᾶ ταλάντων ἑκατὸν καὶ χρυσίου τάλαντα ἑκατὸν καὶ χρυσώματα εἴκοσι καὶ σκεύη χαλκᾶ ἀπὸ χρηστοῦ χαλκοῦ στίλβοντα χρυσοειδῆ σκεύη δώδεκα.

[56] And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

[57] καὶ εἶπα αὐτοῖς Καὶ ὑμεῖς ἅγιοί ἐστε τῷ κυρίῳ, καὶ τὰ σκεύη ἅγια, καὶ τὸ ἀργύριον καὶ τὸ χρυσίον εὐχὴ τῷ κυρίῳ κυρίῳ τῶν πατέρων ἡμῶν·

[57] And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

[58] ἀγρυπνεῖτε καὶ φυλάσσετε ἕως τοῦ παραδοῦναι αὐτὰ ὑμᾶς τοῖς φυλάρχοις τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τοῖς ἡγουμένοις τῶν πατριῶν τοῦ Ισραηλ ἐν Ιερουσαλημ ἐν τοῖς παστοφορίοις τοῦ οἴκου τοῦ κυρίου ἡμῶν.

[58] Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

[59] καὶ οἱ παραλαβόντες οἱ ἱερεῖς καὶ οἱ Λευῖται τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐν Ιερουσαλημ εἰσήνεγκαν εἰς τὸ ἱερὸν τοῦ κυρίου.

[59] So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

[60] Καὶ ἀναζεύξαντες ἀπὸ τοῦ ποταμοῦ Θερα τῇ δωδεκάτῃ τοῦ πρώτου μηνὸς εἰσήλθομεν εἰς Ιερουσαλημ κατὰ τὴν κραταιὰν χεῖρα τοῦ κυρίου ἡμῶν τὴν ἐφ᾽ ἡμῖν· καὶ ἐρρύσατο ἡμᾶς ἐπὶ τῆς εἰσόδου ἀπὸ παντὸς ἐχθροῦ, καὶ ἤλθομεν εἰς Ιερουσαλημ.

[60] And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

[61] καὶ γενομένης αὐτόθι ἡμέρας τρίτης σταθὲν τὸ ἀργύριον καὶ τὸ χρυσίον παρεδόθη ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν Μαρμωθι Ουρια ἱερεῖ

[61] And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

[62] – καὶ μετ᾽ αὐτοῦ Ελεαζαρ ὁ τοῦ Φινεες, καὶ ἦσαν μετ᾽ αὐτῶν Ιωσαβδος Ἰησοῦ καὶ Μωεθ Σαβαννου οἱ Λευῖται – πρὸς ἀριθμὸν καὶ ὁλκὴν ἅπαντα, καὶ ἐγράφη πᾶσα ἡ ὁλκὴ αὐτῶν αὐτῇ τῇ ὥρᾳ.

[62] And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. And all the weight of them was written up the same hour.

[63] οἱ δὲ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας προσήνεγκαν θυσίας τῷ θεῷ τοῦ Ισραηλ κυρίῳ ταύρους δώδεκα ὑπὲρ παντὸς Ισραηλ, κριοὺς ἐνενήκοντα ἕξ, ἄρνας ἑβδομήκοντα δύο, τράγους ὑπὲρ σωτηρίου δέκα δύο· ἅπαντα θυσίαν τῷ κυρίῳ.

[63] Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

[64] καὶ ἀπέδωκαν τὰ προστάγματα τοῦ βασιλέως τοῖς βασιλικοῖς οἰκονόμοις καὶ τοῖς ἐπάρχοις Κοίλης Συρίας καὶ Φοινίκης, καὶ ἐδόξασαν τὸ ἔθνος καὶ τὸ ἱερὸν τοῦ κυρίου.

[64] And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

[65] Καὶ τούτων τελεσθέντων προσήλθοσάν μοι οἱ ἡγούμενοι λέγοντες

[65] Now when these things were done, the rulers came unto me, and said,

[66] Οὐκ ἐχώρισαν τὸ ἔθνος τοῦ Ισραηλ καὶ οἱ ἄρχοντες καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται τὰ ἀλλογενῆ ἔθνη τῆς γῆς καὶ τὰς ἀκαθαρσίας αὐτῶν, Χαναναίων καὶ Χετταίων καὶ Φερεζαίων καὶ Ιεβουσαίων καὶ Μωαβιτῶν καὶ Αἰγυπτίων καὶ Ιδουμαίων·

[66] The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

[67] συνῴκησαν γὰρ μετὰ τῶν θυγατέρων αὐτῶν καὶ αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν, καὶ ἐπεμίγη τὸ σπέρμα τὸ ἅγιον εἰς τὰ ἀλλογενῆ ἔθνη τῆς γῆς, καὶ μετεῖχον οἱ προηγούμενοι καὶ οἱ μεγιστᾶνες τῆς ἀνομίας ταύτης ἀπὸ τῆς ἀρχῆς τοῦ πράγματος.

[67] For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

[68] καὶ ἅμα τῷ ἀκοῦσαί με ταῦτα διέρρηξα τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα καὶ κατέτιλα τοῦ τριχώματος τῆς κεφαλῆς καὶ τοῦ πώγωνος καὶ ἐκάθισα σύννους καὶ περίλυπος.

[68] And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

[69] καὶ ἐπισυνήχθησαν πρός με ὅσοι ποτὲ ἐπεκινοῦντο τῷ ῥήματι κυρίου τοῦ Ισραηλ, ἐμοῦ πενθοῦντος ἐπὶ τῇ ἀνομίᾳ, καὶ ἐκαθήμην περίλυπος ἕως τῆς δειλινῆς θυσίας.

[69] So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

[70] καὶ ἐξεγερθεὶς ἐκ τῆς νηστείας διερρηγμένα ἔχων τὰ ἱμάτια καὶ τὴν ἱερὰν ἐσθῆτα κάμψας τὰ γόνατα καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν κύριον ἔλεγον

[70] Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord, I said,

[71] Κύριε, ᾐσχυμμαι, ἐντέτραμμαι κατὰ πρόσωπόν σου·

[71] O Lord, I am confounded and ashamed before thy face;

[72] αἱ γὰρ ἁμαρτίαι ἡμῶν ἐπλεόνασαν ὑπὲρ τὰς κεφαλὰς ἡμῶν, αἱ δὲ ἄγνοιαι ἡμῶν ὑπερήνεγκαν ἕως τοῦ οὐρανοῦ

[72] For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

[73] ἀπὸ τῶν χρόνων τῶν πατέρων ἡμῶν, καί ἐσμεν ἐν μεγάλῃ ἁμαρτίᾳ ἕως τῆς ἡμέρας ταύτης·

[73] For ever since the time of our fathers we have been and are in great sin, even unto this day.

[74] καὶ διὰ τὰς ἁμαρτίας ἡμῶν καὶ τῶν πατέρων ἡμῶν παρεδόθημεν σὺν τοῖς ἀδελφοῖς ἡμῶν καὶ σὺν τοῖς βασιλεῦσιν ἡμῶν καὶ σὺν τοῖς ἱερεῦσιν ἡμῶν τοῖς βασιλεῦσιν τῆς γῆς εἰς ῥομφαίαν καὶ αἰχμαλωσίαν καὶ προνομὴν μετὰ αἰσχύνης μέχρι τῆς σήμερον ἡμέρας.

[74] And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

[75] καὶ νῦν κατὰ πόσον τι ἐγενήθη ἡμῖν ἔλεος παρὰ σοῦ, κύριε, καταλειφθῆναι ἡμῖν ῥίζαν καὶ ὄνομα ἐν τῷ τόπῳ τοῦ ἁγιάσματός σου

[75] And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

[76] καὶ τοῦ ἀνακαλύψαι φωστῆρα ἡμῶν ἐν τῷ οἴκῳ τοῦ κυρίου ἡμῶν δοῦναι ἡμῖν τροφὴν ἐν τῷ καιρῷ τῆς δουλείας ἡμῶν·

[76] And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude. Yea, when we were in bondage, we were not forsaken of our Lord;

[77] καὶ ἐν τῷ δουλεύειν ἡμᾶς οὐκ ἐγκατελείφθημεν ὑπὸ τοῦ κυρίου ἡμῶν, ἀλλὰ ἐποίησεν ἡμᾶς ἐν χάριτι ἐνώπιον τῶν βασιλέων Περσῶν

[77] but he made us gracious before the kings of Persia, so that they gave us food;

[78] δοῦναι ἡμῖν τροφὴν καὶ δοξάσαι τὸ ἱερὸν τοῦ κυρίου ἡμῶν καὶ ἐγεῖραι τὴν ἔρημον Σιων δοῦναι ἡμῖν στερέωμα ἐν τῇ Ιουδαίᾳ καὶ Ιερουσαλημ.

[78] Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

[79] καὶ νῦν τί ἐροῦμεν, κύριε, ἔχοντες ταῦτα; παρέβημεν γὰρ τὰ προστάγματά σου, ἃ ἔδωκας ἐν χειρὶ τῶν παίδων σου τῶν προφητῶν λέγων ὅτι

[79] And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

[80] Ἡ γῆ, εἰς ἣν εἰσέρχεσθε κληρονομῆσαι, ἔστιν γῆ μεμολυσμένη μολυσμῷ τῶν ἀλλογενῶν τῆς γῆς, καὶ τῆς ἀκαθαρσίας αὐτῶν ἐνέπλησαν αὐτήν·

[80] That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

[81] καὶ νῦν τὰς θυγατέρας ὑμῶν μὴ συνοικίσητε τοῖς υἱοῖς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν·

[81] Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

[82] καὶ οὐ ζητήσετε εἰρηνεῦσαι τὰ πρὸς αὐτοὺς τὸν ἅπαντα χρόνον, ἵνα ἰσχύσαντες φάγητε τὰ ἀγαθὰ τῆς γῆς καὶ κατακληρονομήσητε τοῖς υἱοῖς ὑμῶν ἕως αἰῶνος.

[82] Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore

[83] καὶ τὰ συμβαίνοντα πάντα ἡμῖν γίγνεται διὰ τὰ ἔργα ἡμῶν τὰ πονηρὰ καὶ τὰς μεγάλας ἁμαρτίας ἡμῶν.

[83] And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light, And

[84] σὺ γάρ, κύριε, ἐκούφισας τὰς ἁμαρτίας ἡμῶν καὶ ἔδωκας ἡμῖν τοιαύτην ῥίζαν· πάλιν ἀνεκάμψαμεν παραβῆναι τὸν νόμον σου εἰς τὸ ἐπιμιγῆναι τῇ ἀκαθαρσίᾳ τῶν ἐθνῶν τῆς γῆς.

[84] didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

[85] οὐχὶ ὠργίσθης ἡμῖν ἀπολέσαι ἡμᾶς ἕως τοῦ μὴ καταλιπεῖν ῥίζαν καὶ σπέρμα καὶ ὄνομα ἡμῶν;

[85] Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

[86] κύριε τοῦ Ισραηλ, ἀληθινὸς εἶ· κατελείφθημεν γὰρ ῥίζα ἐν τῇ σήμερον.

[86] O Lord of Israel, thou art true: for we are left a root this day.

[87] ἰδοὺ νῦν ἐσμεν ἐνώπιόν σου ἐν ταῖς ἀνομίαις ἡμῶν· οὐ γὰρ ἔστιν στῆναι ἔτι ἔμπροσθέν σου ἐπὶ τούτοις.

[87] Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

[88] Καὶ ὅτε προσευχόμενος Εσδρας ἀνθωμολογεῖτο κλαίων χαμαιπετὴς ἔμπροσθεν τοῦ ἱεροῦ, ἐπισυνήχθησαν πρὸς αὐτὸν ἀπὸ Ιερουσαλημ ὄχλος πολὺς σφόδρα, ἄνδρες καὶ γυναῖκες καὶ νεανίαι· κλαυθμὸς γὰρ ἦν μέγας ἐν τῷ πλήθει.

[88] And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

[89] καὶ φωνήσας Ιεχονιας Ιεηλου τῶν υἱῶν Ισραηλ εἶπεν Εσδρα Ἡμεῖς ἡμάρτομεν εἰς τὸν κύριον καὶ συνῳκίσαμεν γυναῖκας ἀλλογενεῖς ἐκ τῶν ἐθνῶν τῆς γῆς· καὶ νῦν ἐστιν ἐλπὶς τῷ Ισραηλ.

[89] Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

[90] ἐν τούτῳ γενέσθω ἡμῖν ὁρκωμοσία πρὸς τὸν κύριον, ἐκβαλεῖν πάσας τὰς γυναῖκας ἡμῶν τὰς ἐκ τῶν ἀλλογενῶν σὺν τοῖς τέκνοις αὐτῶν, ὡς ἐκρίθη σοι καὶ ὅσοι πειθαρχοῦσιν τῷ νόμῳ τοῦ κυρίου.

[90] Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, Like as thou hast decreed, and as many as do obey the law of the Lord.

[91] ἀναστὰς ἐπιτέλει· πρὸς σὲ γὰρ τὸ πρᾶγμα, καὶ ἡμεῖς μετὰ σοῦ ἰσχὺν ποιεῖν.

[91] Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

[92] καὶ ἀναστὰς Εσδρας ὥρκισεν τοὺς φυλάρχους τῶν ἱερέων καὶ Λευιτῶν παντὸς τοῦ Ισραηλ ποιῆσαι κατὰ ταῦτα· καὶ ὤμοσαν.

[92] So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

CHAPTER 9

[1] καὶ ἀναστὰς Εσδρας ἀπὸ τῆς αὐλῆς τοῦ ἱεροῦ ἐπορεύθη εἰς τὸ παστοφόριον Ιωαναν τοῦ Ελιασιβου

[1] Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

[2] καὶ αὐλισθεὶς ἐκεῖ ἄρτου οὐκ ἐγεύσατο οὐδὲ ὕδωρ ἔπιεν πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους.

[2] And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

[3] καὶ ἐγένετο κήρυγμα ἐν ὅλῃ τῇ Ιουδαίᾳ καὶ Ιερουσαλημ πᾶσι τοῖς ἐκ τῆς αἰχμαλωσίας συναχθῆναι εἰς Ιερουσαλημ·

[3] And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

[4] καὶ ὅσοι ἂν μὴ ἀπαντήσωσιν ἐν δυσὶν ἢ τρισὶν ἡμέραις κατὰ τὸ κρίμα τῶν προκαθημένων πρεσβυτέρων, ἀνιερωθήσονται τὰ κτήνη αὐτῶν, καὶ αὐτὸς ἀλλοτριωθήσεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας.

[4] And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

[5] Καὶ ἐπισυνήχθησαν οἱ ἐκ τῆς φυλῆς Ιουδα καὶ Βενιαμιν ἐν τρισὶν ἡμέραις εἰς Ιερουσαλημ [οὗτος ὁ μὴν ἔνατος τῇ εἰκάδι τοῦ μηνός],

[5] And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

[6] καὶ συνεκάθισαν πᾶν τὸ πλῆθος ἐν τῇ εὐρυχώρῳ τοῦ ἱεροῦ τρέμοντες διὰ τὸν ἐνεστῶτα χειμῶνα.

[6] And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

[7] καὶ ἀναστὰς Εσδρας εἶπεν αὐτοῖς Ὑμεῖς ἠνομήσατε καὶ συνῳκίσατε γυναῖκας ἀλλογενεῖς τοῦ προσθεῖναι ἁμαρτίαν τῷ Ισραηλ·

[7] So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

[8] καὶ νῦν δότε ὁμολογίαν δόξαν τῷ κυρίῳ θεῷ τῶν πατέρων ἡμῶν

[8] And now by confessing give glory unto the Lord God of our fathers,

[9] καὶ ποιήσατε τὸ θέλημα αὐτοῦ καὶ χωρίσθητε ἀπὸ τῶν ἐθνῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλογενῶν.

[9] And do his will, and separate yourselves from the heathen of the land, and from the strange women.

[10] καὶ ἐφώνησαν ἅπαν τὸ πλῆθος καὶ εἶπον μεγάλῃ τῇ φωνῇ Οὕτως ὡς εἴρηκας ποιήσομεν·

[10] Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

[11] ἀλλὰ τὸ πλῆθος πολὺ καὶ ἡ ὥρα χειμερινή, καὶ οὐκ ἰσχύομεν στῆναι αἴθριοι καὶ οὐχ εὕρομεν, καὶ τὸ ἔργον ἡμῖν οὐκ ἔστιν ἡμέρας μιᾶς οὐδὲ δύο· ἐπὶ πλεῖον γὰρ ἡμάρτομεν ἐν τούτοις.

[11] But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

[12] στήτωσαν δὲ οἱ προηγούμενοι τοῦ πλήθους, καὶ πάντες οἱ ἐκ τῶν κατοικιῶν ἡμῶν, ὅσοι ἔχουσιν γυναῖκας ἀλλογενεῖς, παραγενηθήτωσαν λαβόντες χρόνον·

[12] Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

[13] καὶ ἑκάστου δὲ τόπου τοὺς πρεσβυτέρους καὶ τοὺς κριτὰς ἕως τοῦ λῦσαι τὴν ὀργὴν τοῦ κυρίου ἀφ᾽ ἡμῶν τοῦ πράγματος τούτου.

[13] And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

[14] Ιωναθας Αζαηλου καὶ Ιεζιας Θοκανου ἐπεδέξαντο κατὰ ταῦτα, καὶ Μοσολλαμος καὶ Λευις καὶ Σαββαταιος συνεβράβευσαν αὐτοῖς.

[14] Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

[15] καὶ ἐποίησαν κατὰ πάντα ταῦτα οἱ ἐκ τῆς αἰχμαλωσίας.

[15] And they that were of the captivity did according to all these things.

[16] καὶ ἐπελέξατο ἑαυτῷ Εσδρας ὁ ἱερεὺς ἄνδρας ἡγουμένους τῶν πατριῶν αὐτῶν, κατ᾽ ὄνομα πάντας, καὶ συνεκάθισαν τῇ νουμηνίᾳ τοῦ μηνὸς τοῦ δεκάτου ἐτάσαι τὸ πρᾶγμα.

[16] And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

[17] καὶ ἤχθη ἐπὶ πέρας τὰ κατὰ τοὺς ἄνδρας τοὺς ἐπισυνέχοντας γυναῖκας ἀλλογενεῖς ἕως τῆς νουμηνίας τοῦ πρώτου μηνός.

[17] So their cause that held strange wives was brought to an end in the first day of the first month.

[18] Καὶ εὑρέθησαν τῶν ἱερέων οἱ ἐπισυναχθέντες ἀλλογενεῖς γυναῖκας ἔχοντες·

[18] And of the priests that were come together, and had strange wives, there were found:

[19] ἐκ τῶν υἱῶν Ἰησοῦ τοῦ Ιωσεδεκ καὶ τῶν ἀδελφῶν Μασηας καὶ Ελεαζαρος καὶ Ιωριβος καὶ Ιωδανος·

[19] Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

[20] καὶ ἐπέβαλον τὰς χεῖρας ἐκβαλεῖν τὰς γυναῖκας αὐτῶν, καὶ εἰς ἐξιλασμὸν κριοὺς ὑπὲρ τῆς ἀγνοίας αὐτῶν.

[20] And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

[21] καὶ ἐκ τῶν υἱῶν Εμμηρ Ανανιας καὶ Ζαβδαιος καὶ Μανης καὶ Σαμαιος καὶ Ιιηλ καὶ Αζαριας.

[21] And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

[22] καὶ ἐκ τῶν υἱῶν Φαισουρ Ελιωναις, Μασσιας, Ισμαηλος καὶ Ναθαναηλος καὶ Ωκιδηλος καὶ Σαλθας. –

[22] And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

[23] καὶ ἐκ τῶν Λευιτῶν· Ιωζαβδος καὶ Σεμεις καὶ Κωλιος [οὗτος Καλιτας] καὶ Παθαιος καὶ Ωουδας καὶ Ιωανας·

[23] And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

[24] ἐκ τῶν ἱεροψαλτῶν Ελιασιβος, Βακχουρος·

[24] Of the holy singers; Eleazurus, Bacchurus.

[25] ἐκ τῶν θυρωρῶν Σαλλουμος καὶ Τολβανης. –

[25] Of the porters; Sallumus, and Tolbanes.

[26] ἐκ τοῦ Ισραηλ· ἐκ τῶν υἱῶν Φορος Ιερμας καὶ Ιεζιας καὶ Μελχιας καὶ Μιαμινος καὶ Ελεαζαρος καὶ Ασιβιας καὶ Βανναιας·

[26] Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

[27] ἐκ τῶν υἱῶν Ηλαμ Ματανιας καὶ Ζαχαριας, Ιεζριηλος καὶ Ωβαδιος καὶ Ιερεμωθ καὶ Ηλιας·

[27] Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

[28] καὶ ἐκ τῶν υἱῶν Ζαμοθ Ελιαδας, Ελιασιμος, Οθονιας, Ιαριμωθ καὶ Σαβαθος καὶ Ζερδαιας·

[28] And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

[29] καὶ ἐκ τῶν υἱῶν Βηβαι Ιωαννης καὶ Ανανιας καὶ Ζαβδος καὶ Εμαθις·

[29] Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

[30] καὶ ἐκ τῶν υἱῶν Μανι Ωλαμος, Μαμουχος, Ιεδαιος, Ιασουβος καὶ Ασαηλος καὶ Ιερεμωθ·

[30] Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

[31] καὶ ἐκ τῶν υἱῶν Αδδι Νααθος καὶ Μοοσσιας, Λακκουνος καὶ Ναιδος καὶ Βεσκασπασμυς καὶ Σεσθηλ καὶ Βαλνουος καὶ Μανασσηας·

[31] And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

[32] καὶ ἐκ τῶν υἱῶν Ανναν Ελιωνας καὶ Ασαιας καὶ Μελχιας καὶ Σαββαιας καὶ Σιμων Χοσαμαιος·

[32] And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

[33] καὶ ἐκ τῶν υἱῶν Ασομ Μαλτανναιος καὶ Ματταθιας καὶ Σαβανναιους καὶ Ελιφαλατ καὶ Μανασσης καὶ Σεμει·

[33] And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

[34] καὶ ἐκ τῶν υἱῶν Βαανι Ιερεμιας, Μομδιος, Μαηρος, Ιουηλ, Μαμδαι καὶ Πεδιας καὶ Ανως, Καραβασιων καὶ Ελιασιβος καὶ Μαμνιταναιμος, Ελιασις, Βαννους, Ελιαλις, Σομεις, Σελεμιας, Ναθανιας· καὶ ἐκ τῶν υἱῶν Εζωρα Σεσσις, Εζριλ, Αζαηλος, Σαματος, Ζαμβρις, Ιωσηπος·

[34] And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

[35] καὶ ἐκ τῶν υἱῶν Νοομα Μαζιτιας, Ζαβαδαιας, Ηδαις, Ιουηλ, Βαναιας. –

[35] And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

[36] πάντες οὗτοι συνῴκισαν γυναῖκας ἀλλογενεῖς· καὶ ἀπέλυσαν αὐτὰς σὺν τέκνοις.

[36] All these had taken strange wives, and they put them away with their children.

[37] Καὶ κατῴκησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἐκ τοῦ Ισραηλ ἐν Ιερουσαλημ καὶ ἐν τῇ χώρᾳ. τῇ νουμηνίᾳ τοῦ ἑβδόμου μηνός – καὶ οἱ

υἱοὶ Ισραηλ ἐν ταῖς κατοικίαις αὐτῶν –

[37] And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

[38] καὶ συνήχθη πᾶν τὸ πλῆθος ὁμοθυμαδὸν ἐπὶ τὸ εὐρύχωρον τοῦ πρὸς ἀνατολὰς τοῦ ἱεροῦ πυλῶνος

[38] And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

[39] καὶ εἶπον Εσδρα τῷ ἀρχιερεῖ καὶ ἀναγνώστῃ κομίσαι τὸν νόμον Μωυσέως τὸν παραδοθέντα ὑπὸ τοῦ κυρίου θεοῦ Ισραηλ.

[39] And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

[40] καὶ ἐκόμισεν Εσδρας ὁ ἀρχιερεὺς τὸν νόμον παντὶ τῷ πλήθει ἀπὸ ἀνθρώπου ἕως γυναικὸς καὶ πᾶσιν τοῖς ἱερεῦσιν ἀκοῦσαι τοῦ νόμου νουμηνίᾳ τοῦ ἑβδόμου μηνός·

[40] So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

[41] καὶ ἀνεγίγνωσκεν ἐν τῷ πρὸ τοῦ ἱεροῦ πυλῶνος εὐρυχώρῳ ἀπὸ ὄρθρου ἕως μεσημβρινοῦ ἐνώπιον ἀνδρῶν τε καὶ γυναικῶν, καὶ ἐπέδωκαν πᾶν τὸ πλῆθος τὸν νοῦν εἰς τὸν νόμον.

[41] And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

[42] καὶ ἔστη Εσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου ἐπὶ τοῦ ξυλίνου βήματος τοῦ κατασκευασθέντος,

[42] And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

[43] καὶ ἔστησαν παρ’ αὐτῷ Ματταθιας, Σαμμους, Ανανιας, Αζαριας, Ουριας, Εζεκιας, Βααλσαμος ἐκ δεξιῶν,

[43] And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

[44] καὶ ἐξ εὐωνύμων Φαδαιος, Μισαηλ, Μελχιας, Λωθασουβος, Ναβαριας, Ζαχαριας.

[44] And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

[45] καὶ ἀναλαβὼν Εσδρας τὸ βιβλίον τοῦ νόμου ἐνώπιον τοῦ πλήθους – προεκάθητο γὰρ ἐπιδόξως ἐνώπιον πάντων –

[45] Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

[46] καὶ ἐν τῷ λῦσαι τὸν νόμον πάντες ὀρθοὶ ἔστησαν. καὶ εὐλόγησεν Εσδρας τῷ κυρίῳ θεῷ ὑψίστῳ θεῷ σαβαωθ παντοκράτορι,

[46] And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

[47] καὶ ἐπεφώνησεν πᾶν τὸ πλῆθος Αμην, καὶ ἄραντες ἄνω τὰς χεῖρας προσπεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ.

[47] And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

[48] Ἰησοῦς καὶ Αννιουθ καὶ Σαραβιας, Ιαδινος, Ιακουβος, Σαββαταιος, Αυταιας, Μαιαννας καὶ Καλιτας, Αζαριας καὶ Ιωζαβδος, Ανανιας, Φαλιας οἱ Λευῖται ἐδίδασκον τὸν νόμον κυρίου καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκον τὸν νόμον τοῦ κυρίου ἐμφυσιοῦντες ἅμα τὴν ἀνάγνωσιν. –

[48] Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

[49] καὶ εἶπεν Ατταρατης Εσδρα τῷ ἀρχιερεῖ καὶ ἀναγνώστῃ καὶ τοῖς Λευίταις τοῖς διδάσκουσι τὸ πλῆθος ἐπὶ πάντας

[49] Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

[50] Ἡ ἡμέρα αὕτη ἐστὶν ἁγία τῷ κυρίῳ – καὶ πάντες ἔκλαιον ἐν τῷ ἀκοῦσαι τοῦ νόμου – ·

[50] This day is holy unto the Lord; (for they all wept when they heard the law:)

[51] βαδίσαντες οὖν φάγετε λιπάσματα καὶ πίετε γλυκάσματα καὶ ἀποστείλατε ἀποστολὰς τοῖς μὴ ἔχουσιν,

[51] Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

[52] ἁγία γὰρ ἡ ἡμέρα τῷ κυρίῳ· καὶ μὴ λυπεῖσθε, ὁ γὰρ κύριος δοξάσει ὑμᾶς.

[52] For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

[53] καὶ οἱ Λευῖται ἐκέλευον τῷ δήμῳ παντὶ λέγοντες Ἡ ἡμέρα αὕτη ἁγία, μὴ λυπεῖσθε.

[53] So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

[54] καὶ ᾤχοντο πάντες φαγεῖν καὶ πιεῖν καὶ εὐφραίνεσθαι καὶ δοῦναι ἀποστολὰς τοῖς μὴ ἔχουσιν καὶ εὐφρανθῆναι μεγάλως,

[54] Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

[55] ὅτι καὶ ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν, οἷς ἐδιδάχθησαν. – καὶ ἐπισυνήχθησαν.

[55] Because they understood the words wherein they were instructed, and for the which they had been assembled.

Ezra II

CHAPTER 1

[1] Καὶ ἐν τῷ πρώτῳ ἔτει Κύρου τοῦ βασιλέως Περσῶν τοῦ τελεσθῆναι λόγον κυρίου ἀπὸ στόματος Ιερεμιου ἐξήγειρεν κύριος τὸ πνεῦμα Κύρου βασιλέως Περσῶν, καὶ παρήγγειλεν φωνὴν ἐν πάσῃ βασιλείᾳ αὐτοῦ καί γε ἐν γραπτῷ λέγων

[1] Now in the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians, and he issued a proclamation through all his kingdom, and that in writing, saying,

[2] Οὕτως εἶπεν Κῦρος βασιλεὺς Περσῶν Πάσας τὰς βασιλείας τῆς γῆς ἔδωκέν μοι κύριος ὁ θεὸς τοῦ οὐρανοῦ, καὶ αὐτὸς ἐπεσκέψατο ἐπ᾽ ἐμὲ τοῦ οἰκοδομῆσαι αὐτῷ οἶκον ἐν Ιερουσαλημ τῇ ἐν τῇ Ιουδαίᾳ.

[2] Thus said Cyrus king of the Persians, The Lord God of heaven has given me all the kingdoms of the earth, and he has given me a charge to build him a house in Jerusalem that is in Judea.

[3] τίς ἐν ὑμῖν ἀπὸ παντὸς τοῦ λαοῦ αὐτοῦ; καὶ ἔσται ὁ θεὸς αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβήσεται εἰς Ιερουσαλημ τὴν ἐν τῇ Ιουδαίᾳ, καὶ οἰκοδομησάτω τὸν οἶκον θεοῦ Ισραηλ [αὐτὸς ὁ θεὸς ὁ ἐν Ιερουσαλημ].

[3] Who *is* there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the God of Israel: he *is* the God that is in Jerusalem.

[4] καὶ πᾶς ὁ καταλειπόμενος ἀπὸ πάντων τῶν τόπων, οὗ αὐτὸς παροικεῖ ἐκεῖ, καὶ λήμψονται αὐτὸν ἄνδρες τοῦ τόπου αὐτοῦ ἐν ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποσκευῇ καὶ κτήνεσιν μετὰ τοῦ ἑκουσίου εἰς οἶκον τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ. –

[4] And *let* every *Jew* that is left *go* from every place where he sojourns, and the men of his place shall help him with silver, and gold, and goods, and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

[5] καὶ ἀνέστησαν ἄρχοντες τῶν πατριῶν τῷ Ιουδα καὶ Βενιαμιν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται, πάντων ὧν ἐξήγειρεν ὁ θεὸς τὸ πνεῦμα αὐτῶν τοῦ ἀναβῆναι οἰκοδομῆσαι τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ.

[5] Then the chiefs of the families of Juda and Benjamin arose, and the priests, and the Levites, all whose spirit the Lord stirred up to go up to build the house of the Lord that *is* in Jerusalem.

[6] καὶ πάντες οἱ κυκλόθεν ἐνίσχυσαν ἐν χερσὶν αὐτῶν ἐν σκεύεσιν ἀργυρίου, ἐν χρυσῷ, ἐν ἀποσκευῇ καὶ ἐν κτήνεσιν καὶ ἐν ξενίοις πάρεξ τῶν ἐν ἑκουσίοις.

[6] And all that were round about strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with presents, besides the voluntary offerings.

[7] καὶ ὁ βασιλεὺς Κῦρος ἐξήνεγκεν τὰ σκεύη οἴκου κυρίου, ἃ ἔλαβεν Ναβουχοδονοσορ ἀπὸ Ιερουσαλημ καὶ ἔδωκεν αὐτὰ ἐν οἴκῳ θεοῦ αὐτοῦ,

[7] And king Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosor had brought from Jerusalem, and put in the house of his god.

[8] καὶ ἐξήνεγκεν αὐτὰ Κῦρος βασιλεὺς Περσῶν ἐπὶ χεῖρα Μιθραδάτου γασβαρηνου, καὶ ἠρίθμησεν αὐτὰ τῷ Σασαβασαρ ἄρχοντι τοῦ Ιουδα.

[8] And Cyrus king of the Persians brought them out by the hand of Mithradates the treasurer, and he numbered them to Sasabasar, the chief man of Juda.

[9] καὶ οὗτος ὁ ἀριθμὸς αὐτῶν· ψυκτῆρες χρυσοῖ τριάκοντα καὶ ψυκτῆρες ἀργυροῖ χίλιοι, παρηλλαγμένα ἐννέα καὶ εἴκοσι,

[9] And this *is* their number: thirty gold basons, and a thousand silver basons, nine and twenty changes, thirty golden goblets,

[10] κεφφουρη χρυσοῖ τριάκοντα καὶ ἀργυροῖ διακόσιοι καὶ σκεύη ἕτερα χίλια.

[10] and four hundred *and* ten double silver *vessels*, and a thousand other vessels.

[11] πάντα τὰ σκεύη τῷ χρυσῷ καὶ τῷ ἀργύρῳ πεντακισχίλια καὶ τετρακόσια, τὰ πάντα ἀναβαίνοντα μετὰ Σασαβασαρ ἀπὸ τῆς ἀποικίας ἐκ Βαβυλῶνος εἰς Ιερουσαλημ.

[11] All the gold and silver vessels were five thousand four hundred, *even* all that went up with Sasabasar from the *place of* transportation, from

Babylon to Jerusalem.

CHAPTER 2

[1] Καὶ οὗτοι οἱ υἱοὶ τῆς χώρας οἱ ἀναβαίνοντες ἀπὸ τῆς αἰχμαλωσίας τῆς ἀποικίας, ἧς ἀπῴκισεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα καὶ ἐπέστρεψαν εἰς Ιερουσαλημ καὶ Ιουδα ἀνὴρ εἰς πόλιν αὐτοῦ,

[1] And these *are* the people of the land that went up, of the number of prisoners who were removed, whom Nabuchodonosor king of Babylon carried away to Babylon, and they returned to Juda and Jerusalem, every man to his city;

[2] οἳ ἦλθον μετὰ Ζοροβαβελ· Ἰησοῦς, Νεεμιας, Σαραιας, Ρεελιας, Μαρδοχαιος, Βαλασαν, Μασφαρ, Βαγουι, Ρεουμ, Βαανα. ἀνδρῶν ἀριθμὸς λαοῦ Ισραηλ·

[2] who came with Zorobabel: Jesus, Neemias, Saraias, Reelias, Mardochaeus, Balasan, Masphar, Baguai, Reum, Baana. The number of the people of Israel:

[3] υἱοὶ Φορος δισχίλιοι ἑκατὸν ἑβδομήκοντα δύο.

[3] the children of Phares, two thousand one hundred and seventy-two.

[4] υἱοὶ Σαφατια τριακόσιοι ἑβδομήκοντα δύο.

[4] The children of Saphatia, three hundred and seventy-two.

[5] υἱοὶ Ηρα ἑπτακόσιοι ἑβδομήκοντα πέντε.

[5] The children of Ares, seven hundred and seventy-five.

[6] υἱοὶ Φααθμωαβ τοῖς υἱοῖς Ιησουε Ιωαβ δισχίλιοι ὀκτακόσιοι δέκα δύο.

[6] The children of Phaath Moab, belonging to the sons of Jesue *and* Joab, two thousand eight hundred and twelve.

[7] υἱοὶ Αιλαμ χίλιοι διακόσιοι πεντήκοντα τέσσαρες.

[7] The children of Ælam, a thousand two hundred and fifty-four.

[8] υἱοὶ Ζαθουα ἐννακόσιοι τεσσαράκοντα πέντε.

[8] The children of Zatthua, nine hundred and forty-five.

[9] υἱοὶ Ζακχου ἑπτακόσιοι ἑξήκοντα.

[9] The children of Zacchu, seven hundred and sixty.

[10] υἱοὶ Βανουι ἑξακόσιοι τεσσαράκοντα δύο.

[10] The children of Banui, six hundred and forty-two.

[11] υἱοὶ Βαβι ἑξακόσιοι εἴκοσι τρεῖς.

[11] The children of Babai, six hundred and twenty-three.

[12] υἱοὶ Ασγαδ τρισχίλιοι διακόσιοι εἴκοσι δύο.

[12] The children of Asgad, a thousand two hundred and twenty-two.

[13] υἱοὶ Αδωνικαμ ἑξακόσιοι ἑξήκοντα ἕξ.

[13] The children of Adonicam, six hundred and sixty-six.

[14] υἱοὶ Βαγοι δισχίλιοι πεντήκοντα ἕξ.

[14] The children of Bague, two thousand and fifty-six.

[15] υἱοὶ Αδιν τετρακόσιοι πεντήκοντα τέσσαρες.

[15] The children of Addin, four hundred and fifty-four.

[16] υἱοὶ Ατηρ τῷ Εζεκια ἐνενήκοντα ὀκτώ.

[16] The children of Ater *the son* of Ezekias, ninety eight.

[17] υἱοὶ Βασου τριακόσιοι εἴκοσι τρεῖς.

[17] The children of Bassu, three hundred and twenty-three.

[18] υἱοὶ Ιωρα ἑκατὸν δέκα δύο.

[18] The children of Jora, a hundred and twelve.

[19] υἱοὶ Ασεμ διακόσιοι εἴκοσι τρεῖς.

[19] The children of Asum, two hundred and twenty-three.

[20] υἱοὶ Γαβερ ἐνενήκοντα πέντε.

[20] The children of Gaber, ninety-five.

[21] υἱοὶ Βαιθλεεμ ἑκατὸν εἴκοσι τρεῖς.

[21] The children of Bethlaem, a hundred and twenty-three.

[22] υἱοὶ Νετωφα πεντήκοντα ἕξ.

[22] The children of Netopha, fifty-six.

[23] υἱοὶ Αναθωθ ἑκατὸν εἴκοσι ὀκτώ.

[23] The children of Anathoth, a hundred and twenty-eight.

[24] υἱοὶ Ασμωθ τεσσαράκοντα δύο.

[24] The children of Azmoth, forty-three.

[25] υἱοὶ Καριαθιαριμ, Καφιρα καὶ Βηρωθ ἑπτακόσιοι τεσσαράκοντα τρεῖς.

[25] The children of Cariathiarim, Chaphira, and Beroth, seven hundred and forty-three.

[26] υἱοὶ Αραμα καὶ Γαβαα ἑξακόσιοι εἴκοσι εἷς.

[26] The children of Rama and Gabaa, six hundred and twenty-one.

[27] ἄνδρες Μαχμας ἑκατὸν εἴκοσι δύο.

[27] The men of Machmas, a hundred and twenty-two.

[28] ἄνδρες Βαιθηλ καὶ Αια τετρακόσιοι εἴκοσι τρεῖς.

[28] The men of Baethel and Aia, four hundred and twenty-three.

[29] υἱοὶ Ναβου πεντήκοντα δύο.

[29] The children of Nabu, fifty-two.

[30] υἱοὶ Μαγεβως ἑκατὸν πεντήκοντα ἕξ.

[30] The children of Magebis, a hundred and fifty-six.

[31] υἱοὶ Ηλαμ – αρ χίλιοι διακόσιοι πεντήκοντα τέσσαρες.

[31] The children of Elamar, a thousand two hundred and fifty-four.

[32] υἱοὶ Ηραμ τριακόσιοι εἴκοσι.

[32] The children of Elam, three hundred and twenty.

[33] υἱοὶ Λοδ, Αρωθ καὶ Ωνω ἑπτακόσιοι εἴκοσι πέντε.

[33] The children of Lodadi and Ono, seven hundred and twenty-five.

[34] υἱοὶ Ιεριχω τριακόσιοι τεσσαράκοντα πέντε.

[34] The children of Jericho, three hundred and forty-five.

[35] υἱοὶ Σαναα τρισχίλιοι ἑξακόσιοι τριάκοντα. –

[35] The children of Senaa, three thousand six hundred and thirty.

[36] καὶ οἱ ἱερεῖς· υἱοὶ Ιεδουα τῷ οἴκῳ Ἰησοῦ ἐννακόσιοι ἑβδομήκοντα τρεῖς.

[36] And the priests, the sons of Jedua, *belonging to* the house of Jesus, *were* nine hundred and seventy-three.

[37] υἱοὶ Εμμηρ χίλιοι πεντήκοντα δύο.

[37] The children of Emmer, a thousand *and* fifty-two.

[38] υἱοὶ Φασσουρ χίλιοι διακόσιοι τεσσαράκοντα ἑπτά.

[38] The children of Phassur, a thousand two hundred *and* forty-seven.

[39] υἱοὶ Ηρεμ χίλιοι ἑπτά. –

[39] The children of Erem, a thousand *and* seven.

[40] καὶ οἱ Λευῖται· υἱοὶ Ἰησοῦ καὶ Καδμιηλ τοῖς υἱοῖς Ωδουια ἑβδομήκοντα τέσσαρες.

[40] And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.

[41] οἱ ᾄδοντες· υἱοὶ Ασαφ ἑκατὸν εἴκοσι ὀκτώ.

[41] The sons of Asaph, singers, a hundred *and* twenty-eight.

[42] υἱοὶ τῶν πυλωρῶν· υἱοὶ Σαλουμ, υἱοὶ Ατηρ, υἱοὶ Τελμων, υἱοὶ Ακουβ, υἱοὶ Ατιτα, υἱοὶ Σαβαου, οἱ πάντες ἑκατὸν τριάκοντα ἐννέα. –

[42] The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita,

the children of Sobai, *in* all a hundred *and* thirty-nine.

[43] οἱ ναθιναῖοι· υἱοὶ Σουια, υἱοὶ Ασουφε, υἱοὶ Ταβαωθ,

[43] The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth,

[44] υἱοὶ Κηραος, υἱοὶ Σωηα, υἱοὶ Φαδων,

[44] the sons of Cades, the children of Siaa, the children of Phadon,

[45] υἱοὶ Λαβανω, υἱοὶ Αγαβα, υἱοὶ Ακαβωθ,

[45] the children of Labano, the children of Agaba, the sons of Acub,

[46] υἱοὶ Αγαβ, υἱοὶ Σαμαλαι, υἱοὶ Αναν,

[46] the children of Agab, the children of Selami, the children of Anan,

[47] υἱοὶ Κεδελ, υἱοὶ Γαερ, υἱοὶ Ρεηα,

[47] the children of Geddel, the children of Gaar, the children of Raia,

[48] υἱοὶ Ρασων, υἱοὶ Νεκωδα, υἱοὶ Γαζεμ,

[48] the children of Rason, the children of Necoda, the children of Gazem,

[49] υἱοὶ Ουσα, υἱοὶ Φαση, υἱοὶ Βασι,

[49] the children of Azo, the children of Phase, the children of Basi,

[50] υἱοὶ Ασενα, υἱοὶ Μαωνιμ, υἱοὶ Ναφισων,

[50] the children of Asena, the children of Mounim, the children of Nephusim,

[51] υἱοὶ Βακβουκ, υἱοὶ Ακιφα, υἱοὶ Αρουρ,

[51] the children of Bacbuc, the children of Acupha, the children of Arur,

[52] υἱοὶ Βασαλωθ, υἱοὶ Μαουδα, υἱοὶ Αρησα,

[52] the children of Basaloth, the children of Mauda, the children of Arsa,

[53] υἱοὶ Βαρκους, υἱοὶ Σισαρα, υἱοὶ Θεμα,

[53] the children of Barcos, the children of Sisara, the children of Thema,

[54] υἱοὶ Νασουε, υἱοὶ Ατουφα.

[54] the children of Nasthie, the children of Atupha.

[55] υἱοὶ Αβδησελμα· υἱοὶ Σατι, υἱοὶ Ασεφηραθ, υἱοὶ Φαδουρα,

[55] The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura,

[56] υἱοὶ Ιεηλα, υἱοὶ Δαρκων, υἱοὶ Γεδηλ,

[56] the children of Jeela, the children of Darcon, the children of Gedel,

[57] υἱοὶ Σαφατια, υἱοὶ Ατιλ, υἱοὶ Φαχεραθ – ασεβωιν, υἱοὶ Ημι.

[57] the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei.

[58] πάντες οἱ ναθινιν καὶ υἱοὶ Αβδησελμα τριακόσιοι ἐνενήκοντα δύο. –

[58] All the Nathanim, and the sons of Abdeselma *were* three hundred and ninety-two.

[59] καὶ οὗτοι οἱ ἀναβάντες ἀπὸ Θελμελεθ, Θελαρησα, Χαρουβ, Ηδαν, Εμμηρ καὶ οὐκ ἠδυνάσθησαν τοῦ ἀναγγεῖλαι οἶκον πατριᾶς αὐτῶν καὶ σπέρμα αὐτῶν εἰ ἐξ Ισραηλ εἰσίν·

[59] And these *are* they that went up from Thelmelech, Thelaresa, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel:

[60] υἱοὶ Δαλαια, υἱοὶ Βουα, υἱοὶ Τωβια, υἱοὶ Νεκωδα, ἑξακόσιοι πεντήκοντα δύο.

[60] the children of Dalaea, the children of Bua, the children of Tobias, the children of Necoda, six hundred *and* fifty-two.

[61] καὶ ἀπὸ τῶν υἱῶν τῶν ἱερέων· υἱοὶ Χαβια, υἱοὶ Ακους, υἱοὶ Βερζελλαι, ὃς ἔλαβεν ἀπὸ θυγατέρων Βερζελλαι τοῦ Γαλααδίτου γυναῖκα καὶ ἐκλήθη ἐπὶ τῷ ὀνόματι αὐτῶν·

[61] And of the children of the priests, the children of Labeia, the children of Akkus, the children of Berzellai, who took a wife of the daughter of Berzellai the Galaadite, and was called by their name.

[62] οὗτοι, ἐζήτησαν γραφὴν αὐτῶν οἱ μεθωεσιμ, καὶ οὐχ εὑρέθησαν· καὶ ἠγχιστεύθησαν ἀπὸ τῆς ἱερατείας,

[62] These sought their genealogy *as though* they had been reckoned, but they were not found; and they were removed, *as polluted*, from the priesthood.

[63] καὶ εἶπεν Αθερσαθα αὐτοῖς τοῦ μὴ φαγεῖν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῇ ἱερεὺς τοῖς φωτίζουσιν καὶ τοῖς τελείοις. –

[63] And the Athersastha told them that they should not eat of the most holy things, until a priest should arise with Lights and Perfections.

[64] πᾶσα δὲ ἡ ἐκκλησία ὡς εἷς, τέσσαρες μυριάδες δισχίλιοι τριακόσιοι ἑξήκοντα

[64] And all the congregation together *were* about forty-two thousand three hundred and sixty;

[65] χωρὶς δούλων αὐτῶν καὶ παιδισκῶν αὐτῶν, οὗτοι ἑπτακισχίλιοι τριακόσιοι τριάκοντα ἑπτά· καὶ οὗτοι ᾄδοντες καὶ ᾄδουσαι διακόσιοι·

[65] besides their men-servants and maid-servants, *and* these were seven thousand three hundred *and* thirty-seven: and *among* these were two hundred singing men and singing women.

[66] ἵπποι αὐτῶν ἑπτακόσιοι τριάκοντα ἕξ, ἡμίονοι αὐτῶν διακόσιοι τεσσαράκοντα πέντε,

[66] Their horses *were* seven hundred *and* thirty-six, their mules, two hundred *and* forty-five.

[67] κάμηλοι αὐτῶν τετρακόσιοι τριάκοντα πέντε, ὄνοι αὐτῶν ἑξακισχίλιοι ἑπτακόσιοι εἴκοσι. –

[67] Their camels, four hundred *and* thirty-five; their asses, six thousand seven hundred *and* twenty.

[68] καὶ ἀπὸ ἀρχόντων πατριῶν ἐν τῷ ἐλθεῖν αὐτοὺς εἰς οἶκον κυρίου τὸν ἐν Ιερουσαλημ ἠκουσιάσαντο εἰς οἶκον τοῦ θεοῦ τοῦ στῆσαι αὐτὸν ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ·

[68] And *some* of the chiefs of families, when they went into the house of the Lord that was in Jerusalem, offered willingly for the house of God, to

establish it on its prepared place.

[69] ὡς ἡ δύναμις αὐτῶν ἔδωκαν εἰς θησαυρὸν τοῦ ἔργου χρυσίον καθαρόν, μναῖ ἓξ μυριάδες καὶ χίλιαι, καὶ ἀργύριον, μναῖ πεντακισχίλιαι, καὶ κοθωνοι τῶν ἱερέων ἑκατόν. –

[69] According to their power they gave into the treasury of the work pure gold sixty-one thousand pieces, and five thousand pounds of silver, and one hundred priests' garments.

[70] καὶ ἐκάθισαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ἀπὸ τοῦ λαοῦ καὶ οἱ ᾄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ ἐν πόλεσιν αὐτῶν καὶ πᾶς Ισραηλ ἐν πόλεσιν αὐτῶν.

[70] So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nathinim, dwelt in their cities, and all Israel in their cities.

CHAPTER 3

[1] Καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος – καὶ οἱ υἱοὶ Ισραηλ ἐν πόλεσιν αὐτῶν – καὶ συνήχθη ὁ λαὸς ὡς ἀνὴρ εἷς εἰς Ιερουσαλημ.

[1] And the seventh month came on, and the children of Israel *were* in their cities, and the people assembled as one man at Jerusalem.

[2] καὶ ἀνέστη Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱερεῖς καὶ Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ᾠκοδόμησαν τὸ θυσιαστήριον θεοῦ Ισραηλ τοῦ ἀνενέγκαι ἐπ᾽ αὐτὸ ὁλοκαυτώσεις κατὰ τὰ γεγραμμένα ἐν νόμῳ Μωυσῆ ἀνθρώπου τοῦ θεοῦ.

[2] Then stood up Jesus the *son* of Josedec, and his brethren the priests, and Zorobabel the *son* of Salathiel, and his brethren, and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

[3] καὶ ἡτοίμασαν τὸ θυσιαστήριον ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ, ὅτι ἐν καταπλήξει ἐπ᾽ αὐτοὺς ἀπὸ τῶν λαῶν τῶν γαιῶν, καὶ ἀνέβη ἐπ᾽ αὐτὸ ὁλοκαύτωσις τῷ κυρίῳ τὸ πρωῒ καὶ εἰς ἑσπέραν.

[3] And they set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offerings was offered up upon it to the Lord morning and evening.

[4] καὶ ἐποίησαν τὴν ἑορτὴν τῶν σκηνῶν κατὰ τὸ γεγραμμένον καὶ ὁλοκαυτώσεις ἡμέραν ἐν ἡμέρᾳ ἐν ἀριθμῷ ὡς ἡ κρίσις λόγον ἡμέρας ἐν ἡμέρᾳ αὐτοῦ

[4] And they kept the feast of tabernacles, according to that which was written, and *offered* whole-burnt-offerings daily in number according to the ordinance, the exact daily rate.

[5] καὶ μετὰ τοῦτο ὁλοκαυτώσεις ἐνδελεχισμοῦ καὶ εἰς τὰς νουμηνίας καὶ εἰς πάσας ἑορτὰς τὰς ἡγιασμένας καὶ παντὶ ἑκουσιαζομένῳ ἑκούσιον τῷ κυρίῳ.

[5] And after this the perpetual whole-burnt-offering, and *offering* for the season of new moon, and for all the hallowed feasts to the Lord, and for every one that offered a free-will-offering to the Lord.

[6] ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου ἤρξαντο ἀναφέρειν ὁλοκαυτώσεις τῷ κυρίῳ· καὶ ὁ οἶκος κυρίου οὐκ ἐθεμελιώθη.

[6] On the first day of the seventh month they began to offer whole-burnt-offerings to the Lord: but the foundation of the house of the Lord was not laid.

[7] καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τοῖς τέκτοσιν καὶ βρώματα καὶ ποτὰ καὶ ἔλαιον τοῖς Σηδανιν καὶ τοῖς Σωριν ἐνέγκαι ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου πρὸς θάλασσαν Ιόππης κατ᾽ ἐπιχώρησιν Κύρου βασιλέως Περσῶν ἐπ᾽ αὐτούς. –

[7] And they gave money to the stone-hewers and carpenters, and meat and drink, and oil, to the Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

[8] καὶ ἐν τῷ ἔτει τῷ δευτέρῳ τοῦ ἐλθεῖν αὐτοὺς εἰς οἶκον τοῦ θεοῦ εἰς Ιερουσαλημ ἐν μηνὶ τῷ δευτέρῳ ἤρξατο Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ καὶ οἱ κατάλοιποι τῶν ἀδελφῶν αὐτῶν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ πάντες οἱ ἐρχόμενοι ἀπὸ τῆς αἰχμαλωσίας εἰς Ιερουσαλημ καὶ ἔστησαν τοὺς Λευίτας ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ κυρίου.

[8] And in the second year of their coming to the house of God in Jerusalem, in the second month, began Zorobabel the *son* of Salathiel, and Jesus the *son* of Josedec, and the rest of their brethren the priests and the Levites, and all who came from the captivity to Jerusalem, and they appointed the Levites, from twenty years old and upward, over the workmen in the house of the Lord.

[9] καὶ ἔστη Ἰησοῦς καὶ οἱ υἱοὶ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, Καδμιηλ καὶ οἱ υἱοὶ αὐτοῦ υἱοὶ Ιουδα, ἐπὶ τοὺς ποιοῦντας τὰ ἔργα ἐν οἴκῳ τοῦ θεοῦ, υἱοὶ Ηναδαδ, υἱοὶ αὐτῶν καὶ ἀδελφοὶ αὐτῶν οἱ Λευῖται.

[9] And Jesus and his sons and his brethren stood, Cadmiel and his sons the sons of Juda, over them that wrought the works in the house of God: the sons of Enadad, their sons and their brethren the Levites.

[10] καὶ ἐθεμελίωσαν τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου, καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμένοι ἐν σάλπιγξιν καὶ οἱ Λευῖται υἱοὶ Ασαφ ἐν κυμβάλοις τοῦ αἰνεῖν τὸν κύριον ἐπὶ χεῖρας Δαυιδ βασιλέως Ισραηλ

[10] And they laid a foundation for building the house of the Lord: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise the Lord, according to the order of David king of Israel.

[11] καὶ ἀπεκρίθησαν ἐν αἴνῳ καὶ ἀνθομολογήσει τῷ κυρίῳ, ὅτι ἀγαθόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ ἐπὶ Ισραηλ. καὶ πᾶς ὁ λαὸς ἐσήμαινον φωνὴν μεγάλην αἰνεῖν τῷ κυρίῳ ἐπὶ θεμελιώσει οἴκου κυρίου.

[11] And they answered *each other* with praise and thanksgiving to the Lord, *saying*, For *it is* good, for his mercy to Israel *endures* for ever. And all the people shouted with a loud voice to praise the Lord at the laying the foundation of the house of the Lord.

[12] καὶ πολλοὶ ἀπὸ τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ ἄρχοντες τῶν πατριῶν οἱ πρεσβύτεροι, οἳ εἴδοσαν τὸν οἶκον τὸν πρῶτον ἐν θεμελιώσει αὐτοῦ καὶ τοῦτον τὸν οἶκον ἐν ὀφθαλμοῖς αὐτῶν, ἔκλαιον φωνῇ μεγάλῃ, καὶ ὄχλος ἐν σημασίᾳ μετ᾽ εὐφροσύνης τοῦ ὑψῶσαι ᾠδήν·

[12] But many of the priests and the Levites, and the elder men, heads of families, who had seen the former house on its foundation, and *who saw* this house with their eyes, wept with a loud voice: but the multitude shouted with joy to raise a song.

[13] καὶ οὐκ ἦν ὁ λαὸς ἐπιγινώσκων φωνὴν σημασίας τῆς εὐφροσύνης ἀπὸ τῆς φωνῆς τοῦ κλαυθμοῦ τοῦ λαοῦ, ὅτι ὁ λαὸς ἐκραύγασεν φωνῇ μεγάλῃ, καὶ ἡ φωνὴ ἠκούετο ἕως ἀπὸ μακρόθεν.

[13] And the people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice, and the voice was heard even from afar off.

CHAPTER 4

[1] Καὶ ἤκουσαν οἱ θλίβοντες Ιουδα καὶ Βενιαμιν ὅτι οἱ υἱοὶ τῆς ἀποικίας οἰκοδομοῦσιν οἶκον τῷ κυρίῳ θεῷ Ισραηλ,

[1] And they that afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Lord God of Israel.

[2] καὶ ἤγγισαν πρὸς Ζοροβαβελ καὶ πρὸς τοὺς ἄρχοντας τῶν πατριῶν καὶ εἶπαν αὐτοῖς Οἰκοδομήσομεν μεθ’ ὑμῶν, ὅτι ὡς ὑμεῖς ἐκζητοῦμεν τῷ θεῷ ὑμῶν, καὶ αὐτῷ ἡμεῖς θυσιάζομεν ἀπὸ ἡμερῶν Ασαραδδων βασιλέως Ασσουρ τοῦ ἐνέγκαντος ἡμᾶς ὧδε.

[2] And they drew near to Zorobabel, and to the heads of families, and said to them, We will build with you; for as ye *do*, we seek *to serve* our God, and we do sacrifice to him from the days of Asaradan king of Assur, who brought us hither.

[3] καὶ εἶπεν πρὸς αὐτοὺς Ζοροβαβελ καὶ Ἰησοῦς καὶ οἱ κατάλοιποι τῶν ἀρχόντων τῶν πατριῶν τοῦ Ισραηλ Οὐχ ἡμῖν καὶ ὑμῖν τοῦ οἰκοδομῆσαι οἶκον τῷ θεῷ ἡμῶν, ὅτι ἡμεῖς αὐτοὶ ἐπὶ τὸ αὐτὸ οἰκοδομήσομεν τῷ κυρίῳ θεῷ ἡμῶν, ὡς ἐνετείλατο ἡμῖν Κῦρος ὁ βασιλεὺς Περσῶν.

[3] then Zorobabel, and Jesus and the rest of the heads of the families of Israel said to them, *It is* not for us and you to build a house to our God, for we ourselves will build together to the Lord our God, as Cyrus the king of the Persians commanded us.

[4] καὶ ἦν ὁ λαὸς τῆς γῆς ἐκλύων τὰς χεῖρας τοῦ λαοῦ Ιουδα καὶ ἐνεπόδιζον αὐτοὺς τοῦ οἰκοδομεῖν

[4] And the people of the land weakened the hands of the people of Juda, and hindered them in building,

[5] καὶ μισθούμενοι ἐπ’ αὐτοὺς βουλευόμενοι τοῦ διασκεδάσαι βουλὴν αὐτῶν πάσας τὰς ἡμέρας Κύρου βασιλέως Περσῶν καὶ ἕως βασιλείας Δαρείου βασιλέως Περσῶν.

[5] and *continued* hiring *persons* against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians, and until the reign of Darius king of the Persians.

[6] Καὶ ἐν βασιλείᾳ Ασουηρου ἐν ἀρχῇ βασιλείας αὐτοῦ ἔγραψαν ἐπιστολὴν ἐπὶ οἰκοῦντας Ιουδα καὶ Ιερουσαλημ.

[6] And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem.

[7] καὶ ἐν ἡμέραις Αρθασασθα ἔγραψεν ἐν εἰρήνῃ Μιθραδάτῃ Ταβεηλ σὺν καὶ τοῖς λοιποῖς συνδούλοις αὐτοῦ πρὸς Αρθασασθα βασιλέα Περσῶν· ἔγραψεν ὁ φορολόγος γραφὴν Συριστὶ καὶ ἡρμηνευμένην.

[7] And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians a writing in the Syrian tongue, and *the same* interpreted.

[8] Ραουμ βααλταμ καὶ Σαμσαι ὁ γραμματεὺς ἔγραψαν ἐπιστολὴν μίαν κατὰ Ιερουσαλημ τῷ Αρθασασθα βασιλεῖ.

[8] Reum the chancellor, and Sampsa the scribe wrote an epistle against Jerusalem to King Arthasastha, *saying,*

[9] τάδε ἔκρινεν Ραουμ βααλταμ καὶ Σαμσαι ὁ γραμματεὺς καὶ οἱ κατάλοιποι σύνδουλοι ἡμῶν, Δινaῖοι, Αφαρσαθαχαῖοι, Ταρφαλλαῖοι, Αφαρσαῖοι, Αρχυαῖοι, Βαβυλώνιοι, Σουσαναχαῖοι [οἵ εἰσιν Ηλαμαῖοι]

[9] Thus has judged Reum the chancellor, and Sampsa the scribe, and the rest of our fellow-servants, the Dinaeans, the Apharsathachaeans, the Tarphalaeans, the Apharsaeans, the Archyaeans, the Babylonians, the Susanachaeans, Davaeans,

[10] καὶ οἱ κατάλοιποι ἐθνῶν, ὧν ἀπῴκισεν Ασενναφαρ ὁ μέγας καὶ ὁ τίμιος καὶ κατῴκισεν αὐτοὺς ἐν πόλεσιν τῆς Σομορων, καὶ τὸ κατάλοιπον πέραν τοῦ ποταμοῦ·

[10] and the rest of the nations whom the great and noble Assenaphar removed, and settled them in the cities of Somoron, and the rest *of them* beyond the river.

[11] αὕτη ἡ διαταγὴ τῆς ἐπιστολῆς, ἧς ἀπέστειλαν πρὸς αὐτόν Πρὸς Αρθασασθα βασιλέα παῖδές σου ἄνδρες πέραν τοῦ ποταμοῦ.

[11] This *is* the purport of the letter, which they sent to him: Thy servants the men beyond the river to king Arthasastha.

[12] γνωστὸν ἔστω τῷ βασιλεῖ ὅτι οἱ Ιουδαῖοι ἀναβάντες ἀπὸ σοῦ ἐφ᾽ ἡμᾶς ἦλθοσαν εἰς Ιερουσαλημ· τὴν πόλιν τὴν ἀποστάτιν καὶ πονηρὰν οἰκοδομοῦσιν, καὶ τὰ τείχη αὐτῆς κατηρτισμένοι εἰσίν, καὶ θεμελίους αὐτῆς ἀνύψωσαν.

[12] Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which they are building, and its walls are set in order, and they have established the foundations of it.

[13] νῦν οὖν γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκείνη ἀνοικοδομηθῇ καὶ τὰ τείχη αὐτῆς καταρτισθῶσιν, φόροι οὐκ ἔσονταί σοι οὐδὲ δώσουσιν· καὶ τοῦτο βασιλεῖς κακοποιεῖ.

[13] Now then be it known to the king, that if that city be built up, and its walls completed, thou shalt have no tribute, neither will they pay *anything*, and this injures kings.

[14] καὶ ἀσχημοσύνην βασιλέως οὐκ ἔξεστιν ἡμῖν ἰδεῖν· διὰ τοῦτο ἐπέμψαμεν καὶ ἐγνωρίσαμεν τῷ βασιλεῖ,

[14] And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known *the matter* to the king;

[15] ἵνα ἐπισκέψηται ἐν βιβλίῳ ὑπομνηματισμοῦ τῶν πατέρων σου, καὶ εὑρήσεις καὶ γνώσῃ ὅτι ἡ πόλις ἐκείνη πόλις ἀποστάτις καὶ κακοποιοῦσα βασιλεῖς καὶ χώρας, καὶ φυγάδια δούλων ἐν μέσῳ αὐτῆς ἀπὸ χρόνων αἰῶνος· διὰ ταῦτα ἡ πόλις αὕτη ἠρημώθη.

[15] That examination may be made in thy fathers' book of record; and thou shalt find, and thou shalt know that city *is* rebellious, and does harm to kings and countries, and there are in the midst of it from very old time refuges for *runaway* slaves: therefore this city has been made desolate.

[16] γνωρίζομεν οὖν ἡμεῖς τῷ βασιλεῖ ὅτι ἐὰν ἡ πόλις ἐκείνη οἰκοδομηθῇ καὶ τὰ τείχη αὐτῆς καταρτισθῇ, οὐκ ἔστιν σοι εἰρήνη.

[16] We therefore declare to the king, that, if that city be built, and its walls be set up, thou shalt not have peace.

[17] Καὶ ἀπέστειλεν ὁ βασιλεὺς πρὸς Ραουμ βααλταμ καὶ Σαμσαι γραμματέα καὶ τοὺς καταλοίπους συνδούλους αὐτῶν τοὺς οἰκοῦντας ἐν Σαμαρείᾳ καὶ τοὺς καταλοίπους πέραν τοῦ ποταμοῦ εἰρήνην καί φησιν

[17] Then the king sent to Reum the chancellor, and Sampsa the scribe, and the rest of their fellow-servants who dwelt in Samaria, and the rest beyond the river, *saying,*Peace; and he says,

[18] Ὁ φορολόγος, ὃν ἀπεστείλατε πρὸς ἡμᾶς, ἐκλήθη ἔμπροσθεν ἐμοῦ.

[18] The tribute-gatherer whom ye sent to us, has been called before me.

[19] καὶ παρ᾽ ἐμοῦ ἐτέθη γνώμη καὶ ἐπεσκεψάμεθα καὶ εὕραμεν ὅτι ἡ πόλις ἐκείνη ἀφ᾽ ἡμερῶν αἰῶνος ἐπὶ βασιλεῖς ἐπαίρεται, καὶ ἀποστάσεις καὶ φυγάδια γίνονται ἐν αὐτῇ,

[19] And a decree has been made by me, and we have examined, and found that city of old time exalts itself against kings, and that rebellions and desertions take place within it.

[20] καὶ βασιλεῖς ἰσχυροὶ γίνονται ἐπὶ Ιερουσαλημ καὶ ἐπικρατοῦντες ὅλης τῆς ἐσπέρας τοῦ ποταμοῦ, καὶ φόροι πλήρεις καὶ μέρος δίδοται αὐτοῖς.

[20] And there were powerful kings in Jerusalem, and they ruled over all the *country* beyond the river, and abundant revenues and tribute were given to them.

[21] καὶ νῦν θέτε γνώμην καταργῆσαι τοὺς ἄνδρας ἐκείνους, καὶ ἡ πόλις ἐκείνη οὐκ οἰκοδομηθήσεται ἔτι, ὅπως ἀπὸ τῆς γνώμης

[21] Now therefore make a decree to stop the work of those men, and that city shall no more be built.

[22] πεφυλαγμένοι ἦτε ἄνεσιν ποιῆσαι περὶ τούτου, μήποτε πληθυνθῇ ἀφανισμὸς εἰς κακοποίησιν βασιλεῦσιν.

[22] *See* that ye be careful of the decree, *not* to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.

[23] Τότε ὁ φορολόγος τοῦ Αρθασασθα βασιλέως ἀνέγνω ἐνώπιον Ραουμ καὶ Σαμσαι γραμματέως καὶ συνδούλων αὐτῶν· καὶ ἐπορεύθησαν σπουδῇ εἰς Ιερουσαλημ καὶ ἐν Ιουδα καὶ κατήργησαν αὐτοὺς ἐν ἵπποις καὶ δυνάμει.

[23] Then the tribute-gatherer of king Arthasastha read *the letter* before Reum the chancellor, and Sampsa the scribe, and his fellow-servants: and

they went in haste to Jerusalem and through Juda, and caused them to cease with horses and an *armed* force.

[24] τότε ἤργησεν τὸ ἔργον οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ καὶ ἦν ἀργοῦν ἕως δευτέρου ἔτους τῆς βασιλείας Δαρείου τοῦ βασιλέως Περσῶν.

[24] Then ceased the work of the house of God in Jerusalem, and it was at a stand until the second year of the reign of Darius king of the Persians.

CHAPTER 5

[1] Καὶ ἐπροφήτευσεν Αγγαιος ὁ προφήτης καὶ Ζαχαριας ὁ τοῦ Αδδω προφητείαν ἐπὶ τοὺς Ιουδαίους τοὺς ἐν Ιουδα καὶ Ιερουσαλημ ἐν ὀνόματι θεοῦ Ισραηλ ἐπ᾽ αὐτούς.

[1] And Aggaeus the prophet, and Zacharias the *son* of Addo, prophesied a prophesy to the Jews in Juda and Jerusalem in the name of the God of Israel, *even* to them.

[2] τότε ἀνέστησαν Ζοροβαβελ ὁ τοῦ Σαλαθιηλ καὶ Ἰησοῦς ὁ υἱὸς Ιωσεδεκ καὶ ἤρξαντο οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ τὸν ἐν Ιερουσαλημ, καὶ μετ᾽ αὐτῶν οἱ προφῆται τοῦ θεοῦ βοηθοῦντες αὐτοῖς.

[2] Then rose up Zorobabel the *son* of Salathiel, and Jesus the son of Josedec, and began to build the house of God that was in Jerusalem: and with them *were* the prophets of God assisting them.

[3] ἐν αὐτῷ τῷ καιρῷ ἦλθεν ἐπ᾽ αὐτοὺς Θανθαναι ἔπαρχος πέραν τοῦ ποταμοῦ καὶ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν καὶ τοῖα εἶπαν αὐτοῖς Τίς ἔθηκεν ὑμῖν γνώμην τοῦ οἰκοδομῆσαι τὸν οἶκον τοῦτον καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι;

[3] At the same time came there upon them Thanthanai, the governor on this side the river, and Satharbuzanai, and their fellow-servants, and spoke thus to them, Who has ordained a decree for you to build this house, and to *provide* this preparation?

[4] τότε ταῦτα εἴποσαν αὐτοῖς Τίνα ἐστὶν τὰ ὀνόματα τῶν ἀνδρῶν τῶν οἰκοδομούντων τὴν πόλιν ταύτην;

[4] Then they spoke thus to them, What are the names of the men that build this city?

[5] καὶ οἱ ὀφθαλμοὶ τοῦ θεοῦ ἐπὶ τὴν αἰχμαλωσίαν Ιουδα, καὶ οὐ κατήργησαν αὐτούς, ἕως γνώμη τῷ Δαρείῳ ἀπηνέχθη· καὶ τότε ἀπεστάλη τῷ φορολόγῳ ὑπὲρ τούτου.

[5] But the eyes of God were upon the captivity of Juda, and they did not cause them to cease till the decree was brought to Darius; and then was sent by the tribute-gatherer concerning this

[6] Διασάφησις ἐπιστολῆς, ἧς ἀπέστειλεν Θανθαναι ὁ ἔπαρχος τοῦ πέραν τοῦ ποταμοῦ καὶ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν Αφαρσαχαῖοι οἱ ἐν τῷ πέραν τοῦ ποταμοῦ Δαρείῳ τῷ βασιλεῖ·

[6] the copy of a letter, which Thanthanai, the governor of the part on this side the river, and Satharbuzanai, and their fellow-servants the Apharsachaeans who were on this side of the river, sent to king Darius.

[7] ῥῆσιν ἀπέστειλαν πρὸς αὐτόν, καὶ τάδε γέγραπται ἐν αὐτῷ Δαρείῳ τῷ βασιλεῖ εἰρήνη πᾶσα.

[7] They sent an account to him, and thus it was written in it:

All peace to king Darius.

[8] γνωστὸν ἔστω τῷ βασιλεῖ ὅτι ἐπορεύθημεν εἰς τὴν Ιουδαίαν χώραν εἰς οἶκον τοῦ θεοῦ τοῦ μεγάλου, καὶ αὐτὸς οἰκοδομεῖται λίθοις ἐκλεκτοῖς, καὶ ξύλα ἐντίθεται ἐν τοῖς τοίχοις, καὶ τὸ ἔργον ἐκεῖνο ἐπιδέξιον γίνεται καὶ εὐοδοῦται ἐν ταῖς χερσὶν αὐτῶν.

[8] Be it known to the king, that we went into the land of Judea, to the house of the great God; and it is building with choice stones, and they are laying timbers in the walls, and that work is prospering, and goes on favorably in their hands.

[9] τότε ἠρωτήσαμεν τοὺς πρεσβυτέρους ἐκείνους καὶ οὕτως εἴπαμεν αὐτοῖς Τίς ἔθηκεν ὑμῖν γνώμην τὸν οἶκον τοῦτον οἰκοδομῆσαι καὶ τὴν χορηγίαν ταύτην καταρτίσασθαι;

[9] Then we asked those elders, and thus we said to them, Who gave you the order to build this house, and to *provide* this preparation?

[10] καὶ τὰ ὀνόματα αὐτῶν ἠρωτήσαμεν αὐτοὺς γνωρίσαι σοι ὥστε γράψαι σοι τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀρχόντων αὐτῶν.

[10] And we asked them their names, *in order* to declare *them* to thee, so as to write to thee the names of their leading men.

[11] καὶ τοιοῦτο ῥῆμα ἀπεκρίθησαν ἡμῖν λέγοντες Ἡμεῖς ἐσμεν δοῦλοι τοῦ θεοῦ τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ οἰκοδομοῦμεν τὸν οἶκον, ὃς ἦν ᾠκοδομημένος πρὸ τούτου ἔτη πολλά, καὶ βασιλεὺς τοῦ Ισραηλ μέγας ᾠκοδόμησεν αὐτὸν καὶ κατηρτίσατο αὐτὸν

[11] And they answered us thus, saying, We *are* the servants of the God of heaven and earth, and we *are* building the house which had been built many years before this, and a great king of Israel built it, and established it for them.

[12] αὐτοῖς. ἀφ᾽ ὅτε δὲ παρώργισαν οἱ πατέρες ἡμῶν τὸν θεὸν τοῦ οὐρανοῦ, ἔδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος τοῦ Χαλδαίου καὶ τὸν οἶκον τοῦτον κατέλυσεν καὶ τὸν λαὸν ἀπῴκισεν εἰς Βαβυλῶνα.

[12] But after that our fathers provoked the God of heaven, he gave them into the hands of Nabuchodonosor the Chaldean, king of Babylon, and he destroyed this house, and carried the people captive to Babylon.

[13] ἀλλ᾽ ἐν ἔτει πρώτῳ Κύρου τοῦ βασιλέως Κῦρος ὁ βασιλεὺς ἔθετο γνώμην τὸν οἶκον τοῦ θεοῦ τοῦτον οἰκοδομηθῆναι.

[13] And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built.

[14] καὶ τὰ σκεύη τοῦ οἴκου τοῦ θεοῦ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ Ναβουχοδονοσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἀπήνεγκεν αὐτὰ εἰς ναὸν τοῦ βασιλέως, ἐξήνεγκεν αὐτὰ Κῦρος ὁ βασιλεὺς ἀπὸ ναοῦ τοῦ βασιλέως καὶ ἔδωκεν τῷ Σασαβασαρ τῷ θησαυροφύλακι τῷ ἐπὶ τοῦ θησαυροῦ

[14] And the gold and silver vessels of the house of God, which Nabuchodonosor brought out from the house that was in Jerusalem, and carried them into the temple of the king, them did king Cyrus bring out from the temple of the king, and gave them to Sabanasar the treasurer, who was over the treasurer;

[15] καὶ εἶπεν αὐτῷ Πάντα τὰ σκεύη λαβὲ καὶ πορεύου θὲς αὐτὰ ἐν τῷ οἴκῳ τῷ ἐν Ιερουσαλημ εἰς τὸν ἑαυτῶν τόπον.

[15] and said to him, Take all the vessels, and go, put them in the house that is in Jerusalem in their place.

[16] τότε Σασαβασαρ ἐκεῖνος ἦλθεν καὶ ἔδωκεν θεμελίους τοῦ οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ· καὶ ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη καὶ οὐκ ἐτελέσθη.

[16] Then that Sabanazar came, and laid the foundations of the house of God in Jerusalem: and from that time even until now it has been building, and has not been finished.

[17] καὶ νῦν εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, ἐπισκεπήτω ἐν οἴκῳ τῆς γάζης τοῦ βασιλέως Βαβυλῶνος, ὅπως γνῷς ὅτι ἀπὸ βασιλέως Κύρου ἐτέθη γνώμη οἰκοδομῆσαι τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν Ιερουσαλημ· καὶ γνοὺς ὁ βασιλεὺς περὶ τούτου πεμψάτω πρὸς ἡμᾶς.

[17] And now, if it *seem* good to the king, lest search be made in the treasure-house of the king at Babylon, that thou mayest know *if it be* that a decree was made by king Cyrus to build that house of God that was in Jerusalem, and let the king send to us when he has learnt concerning this *matter*.

CHAPTER 6

[1] Τότε Δαρεῖος ὁ βασιλεὺς ἔθηκεν γνώμην καὶ ἐπεσκέψατο ἐν ταῖς βιβλιοθήκαις, ὅπου ἡ γάζα κεῖται ἐν Βαβυλῶνι.

[1] Then Darius the king made a decree, and caused a search to be made in the record-offices, where the treasure is stored in Babylon.

[2] καὶ εὑρέθη ἐν πόλει ἐν τῇ βάρει τῆς Μήδων πόλεως κεφαλὶς μία, καὶ τοῦτο ἦν γεγραμμένον ἐν αὐτῇ Ὑπόμνημα·

[2] And there was found in the city, in the palace, a volume, and this was the record written in it.

[3] ἐν ἔτει πρώτῳ Κύρου βασιλέως Κῦρος ὁ βασιλεὺς ἔθηκεν γνώμην περὶ οἴκου τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ· οἶκος οἰκοδομηθήτω καὶ τόπος, οὗ θυσιάζουσιν τὰ θυσιάσματα· καὶ ἔθηκεν ἔπαρμα ὕψος πήχεις ἑξήκοντα, πλάτος αὐτοῦ πήχεων ἑξήκοντα·

[3] In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, *saying,*Let the house be built, and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height sixty cubits; its breadth *was* of sixty cubits.)

[4] καὶ δόμοι λίθινοι κραταιοὶ τρεῖς, καὶ δόμος ξύλινος εἷς· καὶ ἡ δαπάνη ἐξ οἴκου τοῦ βασιλέως δοθήσεται·

[4] And *let there be* three strong layers of stone, and one layer of timber; and the expense shall be paid out of the house of the king.

[5] καὶ τὰ σκεύη οἴκου τοῦ θεοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ Ναβουχοδονοσορ ἐξήνεγκεν ἀπὸ οἴκου τοῦ ἐν Ιερουσαλημ καὶ ἐκόμισεν εἰς Βαβυλῶνα, καὶ δοθήτω καὶ ἀπελθάτω εἰς τὸν ναὸν τὸν ἐν Ιερουσαλημ ἐπὶ τόπου, οὗ ἐτέθη ἐν οἴκῳ τοῦ θεοῦ.

[5] And the silver and the gold vessels of the house of God, which Nabuchodonosor carried off from the house that was in Jerusalem, and carried to Babylon, let them even be given, and be carried to the temple that is in Jerusalem, and put in the place where they were set in the house of God.

[6] νῦν δώσετε, ἔπαρχοι πέραν τοῦ ποταμοῦ Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτῶν Αφαρσαχαῖοι οἱ ἐν πέρα τοῦ ποταμοῦ, μακρὰν ὄντες ἐκεῖθεν

[6] Now, ye rulers beyond the river, Satharbuzanai, and their fellow-servants the Apharsachaeans, who *are* on the other side of the river, give *these things*, keeping far from that place.

[7] ἄφετε τὸ ἔργον οἴκου τοῦ θεοῦ· οἱ ἀφηγούμενοι τῶν Ιουδαίων καὶ οἱ πρεσβύτεροι τῶν Ιουδαίων οἶκον τοῦ θεοῦ ἐκεῖνον οἰκοδομείτωσαν ἐπὶ τοῦ τόπου αὐτοῦ.

[7] Now let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place.

[8] καὶ ἀπ᾽ ἐμοῦ ἐτέθη γνώμη μήποτέ τι ποιήσητε μετὰ τῶν πρεσβυτέρων τῶν Ιουδαίων τοῦ οἰκοδομῆσαι οἶκον τοῦ θεοῦ ἐκεῖνον· καὶ ἀπὸ ὑπαρχόντων βασιλέως τῶν φόρων πέραν τοῦ ποταμοῦ ἐπιμελῶς δαπάνη ἔστω διδομένη τοῖς ἀνδράσιν ἐκείνοις τὸ μὴ καταργηθῆναι·

[8] Also a decree has been made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king’s property, *even* the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered.

[9] καὶ ὃ ἂν ὑστέρημα, καὶ υἱοὺς βοῶν καὶ κριῶν καὶ ἀμνοὺς εἰς ὁλοκαυτώσεις τῷ θεῷ τοῦ οὐρανοῦ, πυρούς, ἅλας, οἶνον, ἔλαιον, κατὰ τὸ ῥῆμα τῶν ἱερέων τῶν ἐν Ιερουσαλημ ἔστω διδόμενον αὐτοῖς ἡμέραν ἐν ἡμέρᾳ, ὃ ἐὰν αἰτήσωσιν,

[9] And whatever need *there may be*, ye shall give both the young of bulls and rams, and lambs for whole-burnt-offerings to the God of heaven, wheat, salt, wine, oil: — let it be given them according to the word of the priests that are in Jerusalem, day by day whatsoever they shall ask;

[10] ἵνα ὦσιν προσφέροντες εὐωδίας τῷ θεῷ τοῦ οὐρανοῦ καὶ προσεύχωνται εἰς ζωὴν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ.

[10] that they may offer sweet savours to the God of heaven, and that they may pray for the life of the king and his sons.

[11] καὶ ἀπ᾽ ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ἄνθρωπος, ὃς ἀλλάξει τὸ ῥῆμα τοῦτο, καθαιρεθήσεται ξύλον ἐκ τῆς οἰκίας αὐτοῦ καὶ ὠρθωμένος παγήσεται ἐπ᾽ αὐτοῦ, καὶ ὁ οἶκος αὐτοῦ τὸ κατ᾽ ἐμὲ ποιηθήσεται.

[11] And a decree has been made by me, that every man who shall alter this word, timber shall be pulled down from his house, and let him be lifted up and slain upon it, and his house shall be confiscated.

[12] καὶ ὁ θεός, οὗ κατασκηνοῖ τὸ ὄνομα ἐκεῖ, καταστρέψει πάντα βασιλέα καὶ λαόν, ὃς ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἀλλάξαι ἢ ἀφανίσαι τὸν οἶκον τοῦ θεοῦ ἐκεῖνον τὸν ἐν Ιερουσαλημ. ἐγὼ Δαρεῖος ἔθηκα γνώμην· ἐπιμελῶς ἔσται.

[12] And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to alter or destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be diligently *attended to*.

[13] Τότε Θανθαναι ἔπαρχος πέραν τοῦ ποταμοῦ, Σαθαρβουζανα καὶ οἱ σύνδουλοι αὐτοῦ πρὸς ὃ ἀπέστειλεν Δαρεῖος ὁ βασιλεὺς οὕτως ἐποίησαν ἐπιμελῶς.

[13] Then Thanthanai the governor on this side beyond the river, Satharbuzanai, and his fellow-servants, according to that which king Darius sent, so they did diligently.

[14] καὶ οἱ πρεσβύτεροι τῶν Ιουδαίων ᾠκοδομοῦσαν καὶ οἱ Λευῖται ἐν προφητείᾳ Αγγαιου τοῦ προφήτου καὶ Ζαχαριου υἱοῦ Αδδω καὶ ἀνῳκοδόμησαν καὶ κατηρτίσαντο ἀπὸ γνώμης θεοῦ Ισραηλ καὶ ἀπὸ γνώμης Κύρου καὶ Δαρείου καὶ Αρθασασθα βασιλέων Περσῶν.

[14] And the elders of the Jews and the Levites built, at the prophecy of Aggaeus the prophet, and Zacharias the son of Addo: and they built up, and finished *it*, by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Arthasastha, kings of the Persians.

[15] καὶ ἐτέλεσαν τὸν οἶκον τοῦτον ἕως ἡμέρας τρίτης μηνὸς Αδαρ, ὅ ἐστιν ἔτος ἕκτον τῇ βασιλείᾳ Δαρείου τοῦ βασιλέως.

[15] And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.

[16] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ κατάλοιποι υἱῶν ἀποικεσίας, ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ ἐν εὐφροσύνῃ.

[16] And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with gladness.

[17] καὶ προσήνεγκαν εἰς τὰ ἐγκαίνια τοῦ οἴκου τοῦ θεοῦ μόσχους ἑκατόν, κριοὺς διακοσίους, ἀμνοὺς τετρακοσίους, χιμάρους αἰγῶν περὶ ἁμαρτίας ὑπὲρ παντὸς Ισραηλ δώδεκα εἰς ἀριθμὸν φυλῶν Ισραηλ.

[17] And they offered for the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel.

[18] καὶ ἔστησαν τοὺς ἱερεῖς ἐν διαιρέσεσιν αὐτῶν καὶ τοὺς Λευίτας ἐν μερισμοῖς αὐτῶν ἐπὶ δουλείᾳ θεοῦ τοῦ ἐν Ιερουσαλημ κατὰ τὴν γραφὴν βιβλίου Μωυσῆ.

[18] And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

[19] Καὶ ἐποίησαν οἱ υἱοὶ τῆς ἀποικεσίας τὸ πασχα τῇ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς τοῦ πρώτου.

[19] And the children of the captivity kept the passover on the fourteenth day of the first month.

[20] ὅτι ἐκαθαρίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται ἕως εἷς πάντες καθαροὶ καὶ ἔσφαξαν τὸ πασχα τοῖς πᾶσιν υἱοῖς τῆς ἀποικεσίας καὶ τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσιν καὶ ἑαυτοῖς.

[20] For the priests and Levites were purified, all were clean to a man, and they slew the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

[21] καὶ ἔφαγον οἱ υἱοὶ Ισραηλ τὸ πασχα, οἱ ἀπὸ τῆς ἀποικεσίας καὶ πᾶς ὁ χωριζόμενος τῆς ἀκαθαρσίας ἐθνῶν τῆς γῆς πρὸς αὐτοὺς τοῦ ἐκζητῆσαι κύριον θεὸν Ισραηλ.

[21] And the children of Israel ate the passover, *even* they that were of the captivity, and every one who separated himself to them from the

uncleanness of the nations of the land, to seek the Lord God of Israel.

[22] καὶ ἐποίησαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας ἐν εὐφροσύνῃ, ὅτι εὔφρανεν αὐτοὺς κύριος καὶ ἐπέστρεψεν καρδίαν βασιλέως Ασσουρ ἐπ᾽ αὐτοὺς κραταιῶσαι τὰς χεῖρας αὐτῶν ἐν ἔργοις οἴκου τοῦ θεοῦ Ισραηλ.

[22] and they kept the feast of unleavened bread seven days with gladness, because the Lord made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

CHAPTER 7

[1] Καὶ μετὰ τὰ ῥήματα ταῦτα ἐν βασιλείᾳ Αρθασασθα βασιλέως Περσῶν ἀνέβη Εσδρας υἱὸς Σαραιου υἱοῦ Αζαριου υἱοῦ Ελκια

[1] Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias,

[2] υἱοῦ Σαλουμ υἱοῦ Σαδδουκ υἱοῦ Αχιτωβ

[2] the son of Selum, the son of Sadduc, the son of Achitob,

[3] υἱοῦ Σαμαρια υἱοῦ Εσρια υἱοῦ Μαρερωθ

[3] the son of Samarias, the son of Esria, the son of Mareoth,

[4] υἱοῦ Ζαραια υἱοῦ Σαουια υἱοῦ Βοκκι

[4] the son of Zaraia, the son of Ozias, the son of Bokki,

[5] υἱοῦ Αβισουε υἱοῦ Φινεες υἱοῦ Ελεαζαρ υἱοῦ Ααρων τοῦ ἱερέως τοῦ πρώτου·

[5] the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the first priest.

[6] αὐτὸς Εσδρας ἀνέβη ἐκ Βαβυλῶνος, καὶ αὐτὸς γραμματεὺς ταχὺς ἐν νόμῳ Μωυσῆ, ὃν ἔδωκεν κύριος ὁ θεὸς Ισραηλ· καὶ ἔδωκεν αὐτῷ ὁ βασιλεύς, ὅτι χεὶρ κυρίου θεοῦ αὐτοῦ ἐπ᾽ αὐτὸν ἐν πᾶσιν, οἷς ἐζήτει αὐτός.

[6] This Esdras went up out of Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel gave: and the king gave him *leave*, for the hand of the Lord his God was upon him in all things which he sought.

[7] καὶ ἀνέβησαν ἀπὸ υἱῶν Ισραηλ καὶ ἀπὸ τῶν ἱερέων καὶ ἀπὸ τῶν Λευιτῶν καὶ οἱ ᾄδοντες καὶ οἱ πυλωροὶ καὶ οἱ ναθινιμ εἰς Ιερουσαλημ ἐν ἔτει ἑβδόμῳ τῷ Αρθασασθα τῷ βασιλεῖ.

[7] And *some* of the children of Israel went up, and *some* of the priests, and of the Levites, and the singers, and the door-keepers, and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king.

[8] καὶ ἦλθοσαν εἰς Ιερουσαλημ τῷ μηνὶ τῷ πέμπτῳ, τοῦτο ἔτος ἕβδομον τῷ βασιλεῖ·

[8] And they came to Jerusalem in the fifth month, this *was* the seventh year of the king.

[9] ὅτι ἐν μιᾷ τοῦ μηνὸς τοῦ πρώτου αὐτὸς ἐθεμελίωσεν τὴν ἀνάβασιν τὴν ἀπὸ Βαβυλῶνος, ἐν δὲ τῇ πρώτῃ τοῦ μηνὸς τοῦ πέμπτου ἦλθοσαν εἰς Ιερουσαλημ, ὅτι χεὶρ θεοῦ αὐτοῦ ἦν ἀγαθὴ ἐπ᾽ αὐτόν.

[9] For in the first *day* of the first month he began the going up from Babylon, and in the first day of the fifth month, they came to Jerusalem, for the good hand of his God was upon him.

[10] ὅτι Εσδρας ἔδωκεν ἐν καρδίᾳ αὐτοῦ ζητῆσαι τὸν νόμον καὶ ποιεῖν καὶ διδάσκειν ἐν Ισραηλ προστάγματα καὶ κρίματα.

[10] For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

[11] Καὶ αὕτη ἡ διασάφησις τοῦ διατάγματος, οὗ ἔδωκεν Αρθασασθα τῷ Εσδρα τῷ ἱερεῖ τῷ γραμματεῖ βιβλίου λόγων ἐντολῶν κυρίου καὶ προσταγμάτων αὐτοῦ ἐπὶ τὸν Ισραηλ

[11] And this *is* the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his ordinances to Israel.

[12] Αρθασασθα βασιλεὺς βασιλέων Εσδρα γραμματεῖ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ· τετέλεσται ὁ λόγος καὶ ἡ ἀπόκρισις.

[12] Arthasastha, king of kings, to Esdras, the scribe of the law of the Lord God of heaven, Let the order and the answer be accomplished.

[13] ἀπ᾽ ἐμοῦ ἐτέθη γνώμη ὅτι πᾶς ὁ ἑκουσιαζόμενος ἐν βασιλείᾳ μου ἀπὸ λαοῦ Ισραηλ καὶ ἱερέων καὶ Λευιτῶν πορευθῆναι εἰς Ιερουσαλημ, μετὰ σοῦ πορευθῆναι·

[13] A decree is made by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, *be permitted* to go with thee.

[14] ἀπὸ προσώπου τοῦ βασιλέως καὶ τῶν ἑπτὰ συμβούλων ἀπεστάλη ἐπισκέψασθαι ἐπὶ τὴν Ιουδαίαν καὶ εἰς Ιερουσαλημ νόμῳ θεοῦ αὐτῶν τῷ

ἐν χειρί σου.

[14] *One* has been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in thine hand.

[15] καὶ εἰς οἶκον κυρίου ἀργύριον καὶ χρυσίον, ὃ ὁ βασιλεὺς καὶ οἱ σύμβουλοι ἠκουσιάσθησαν τῷ θεῷ τοῦ Ισραηλ τῷ ἐν Ιερουσαλημ κατασκηνοῦντι,

[15] And for the house of the Lord *there have been sent* silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem.

[16] καὶ πᾶν ἀργύριον καὶ χρυσίον, ὅ τι ἐὰν εὕρῃς ἐν πάσῃ χώρᾳ Βαβυλῶνος μετὰ ἑκουσιασμοῦ τοῦ λαοῦ καὶ ἱερέων τῶν ἑκουσιαζομένων εἰς οἶκον θεοῦ τὸν ἐν Ιερουσαλημ,

[16] And all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem.

[17] καὶ πᾶν προσπορευόμενον, τοῦτον ἑτοίμως ἔνταξον ἐν βιβλίῳ τούτῳ, μόσχους, κριούς, ἀμνοὺς καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν, καὶ προσοίσεις αὐτὰ ἐπὶ θυσιαστηρίου τοῦ οἴκου τοῦ θεοῦ ὑμῶν τοῦ ἐν Ιερουσαλημ.

[17] And as for every one that arrives *there*, speedily order him by this letter *to bring* calves, rams, lambs, and their meat-offerings, and their drink-offerings; and thou shalt offer them on the altar of the house of your God which is in Jerusalem.

[18] καὶ εἴ τι ἐπὶ σὲ καὶ τοὺς ἀδελφούς σου ἀγαθυνθῇ ἐν καταλοίπῳ τοῦ ἀργυρίου καὶ τοῦ χρυσίου ποιῆσαι, ὡς ἀρεστὸν τῷ θεῷ ὑμῶν ποιήσατε.

[18] And whatever it shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, do as it is pleasing to your God.

[19] καὶ τὰ σκεύη τὰ διδόμενά σοι εἰς λειτουργίαν οἴκου θεοῦ παράδος ἐνώπιον τοῦ θεοῦ ἐν Ιερουσαλημ.

[19] And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem.

[20] καὶ κατάλοιπον χρείας οἴκου θεοῦ σου, ὃ ἂν φανῇ σοι δοῦναι, δώσεις ἀπὸ οἴκων γάζης βασιλέως.

[20] And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses,

[21] καὶ ἀπ' ἐμοῦ, ἐγὼ Αρθασασθα βασιλεύς, ἔθηκα γνώμην πάσαις ταῖς γάζαις ταῖς ἐν πέρα τοῦ ποταμοῦ ὅτι πᾶν, ὃ ἂν αἰτήσῃ ὑμᾶς Εσδρας ὁ ἱερεὺς καὶ γραμματεὺς τοῦ νόμου τοῦ θεοῦ τοῦ οὐρανοῦ, ἑτοίμως γιγνέσθω

[21] and from me, whatever it shall seem *good* to thee to give.

I king Arthasastha have made a decree for all the treasuries that are in the *country* beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily,

[22] ἕως ἀργυρίου ταλάντων ἑκατὸν καὶ ἕως πυροῦ κόρων ἑκατὸν καὶ ἕως οἴνου βάδων ἑκατὸν καὶ ἕως ἐλαίου βάδων ἑκατὸν καὶ ἅλας οὗ οὐκ ἔστιν γραφή.

[22] to *the amount of* a hundred talents of silver, and a hundred measures of wheat, and a hundred baths of wine, and a hundred baths of oil, and salt without reckoning.

[23] πᾶν, ὅ ἐστιν ἐν γνώμῃ θεοῦ τοῦ οὐρανοῦ, γιγνέσθω. προσέχετε μή τις ἐπιχειρήσῃ εἰς οἶκον θεοῦ τοῦ οὐρανοῦ, μήποτε γένηται ὀργὴ ἐπὶ τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ.

[23] Let whatever is in the decree of the God of heaven, be done: take heed lest any one make an attack on the house of the God of heaven, lest at any time there shall be wrath against the realm of the king and his sons.

[24] καὶ ὑμῖν ἐγνώρισται· ἐν πᾶσιν τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις, ᾄδουσιν, πυλωροῖς, ναθινιμ καὶ λειτουργοῖς οἴκου θεοῦ τούτου φόρος μὴ ἔστω σοι, οὐκ ἐξουσιάσεις καταδουλοῦσθαι αὐτούς.

[24] Also this has been declared to you, with respect to all the priests, and Levites, the singers, porters, Nathinim and ministers of the house of God, let no tribute be *paid* to thee; thou shalt not have power to oppress them.

[25] καὶ σύ, Εσδρα, ὡς ἡ σοφία τοῦ θεοῦ ἐν χειρί σου κατάστησον γραμματεῖς καὶ κριτάς, ἵνα ὦσιν κρίνοντες παντὶ τῷ λαῷ τῷ ἐν πέρα τοῦ

ποταμοῦ, πᾶσιν τοῖς εἰδόσιν νόμον τοῦ θεοῦ σου, καὶ τῷ μὴ εἰδότι γνωριεῖτε.

[25] And thou, Esdras, as the wisdom of God *is* in thy hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Lord thy God; and ye shall make it known to him that knows not.

[26] καὶ πᾶς, ὃς ἂν μὴ ᾖ ποιῶν νόμον τοῦ θεοῦ καὶ νόμον τοῦ βασιλέως ἑτοίμως, τὸ κρίμα ἔσται γιγνόμενον ἐξ αὐτοῦ, ἐάν τε εἰς θάνατον ἐάν τε εἰς παιδείαν ἐάν τε εἰς ζημίαν τοῦ βίου ἐάν τε εἰς δεσμά.

[26] And whosoever shall not do the law of God, and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

[27] Εὐλογητὸς κύριος ὁ θεὸς τῶν πατέρων ἡμῶν, ὃς ἔδωκεν οὕτως ἐν καρδίᾳ τοῦ βασιλέως τοῦ δοξάσαι τὸν οἶκον κυρίου τὸν ἐν Ιερουσαλημ

[27] Blessed *be* the Lord God of our fathers, who has put it thus into the heart of the king, to glorify the house of the Lord which is in Jerusalem;

[28] καὶ ἐπ᾽ ἐμὲ ἔκλινεν ἔλεος ἐν ὀφθαλμοῖς τοῦ βασιλέως καὶ τῶν συμβούλων αὐτοῦ καὶ πάντων τῶν ἀρχόντων τοῦ βασιλέως τῶν ἐπηρμένων. καὶ ἐγὼ ἐκραταιώθην ὡς χεὶρ θεοῦ ἡ ἀγαθὴ ἐπ᾽ ἐμέ, καὶ συνῆξα ἀπὸ Ισραηλ ἄρχοντας ἀναβῆναι μετ᾽ ἐμοῦ.

[28] and has given me favour in the eyes of the king, and of his councillors, and all the rulers of the king, the exalted ones. And I was strengthened according to the good hand of God upon me, and I gathered chief men of Israel to go up with me.

CHAPTER 8

[1] Καὶ οὗτοι οἱ ἄρχοντες πατριῶν αὐτῶν, οἱ ὁδηγοὶ ἀναβαίνοντες μετ᾽ ἐμοῦ ἐν βασιλείᾳ Αρθασασθα τοῦ βασιλέως Βαβυλῶνος·

[1] And these *are* the heads of their families, the leaders that went up with me in the reign of Arthasastha the king of Babylon.

[2] ἀπὸ υἱῶν Φινεες Γηρσωμ· ἀπὸ υἱῶν Ιθαμαρ Δανιηλ· ἀπὸ υἱῶν Δαυιδ Ατους·

[2] Of the sons of Phinees; Gerson: of the sons of Ithamar; Daniel: of the sons of David; Attus.

[3] ἀπὸ υἱῶν Σαχανια ἀπὸ υἱῶν Φορος Ζαχαριας καὶ μετ᾽ αὐτοῦ τὸ σύστρεμμα ἑκατὸν καὶ πεντήκοντα·

[3] Of the sons of Sachania, and the sons of Phoros; Zacharias: and with him a company *of* a hundred and fifty.

[4] ἀπὸ υἱῶν Φααθμωαβ Ελιανα υἱὸς Ζαραια καὶ μετ᾽ αὐτοῦ διακόσιοι τὰ ἀρσενικά·

[4] Of the sons of Phaath-Moab; Eliana the son of Saraia, and with him two hundred that were males.

[5] ἀπὸ υἱῶν Ζαθοης Σεχενιας υἱὸς Αζιηλ καὶ μετ᾽ αὐτοῦ τριακόσιοι τὰ ἀρσενικά·

[5] And of the sons of Zathoes; Sechenias the son of Aziel, and with him three hundred males.

[6] καὶ ἀπὸ υἱῶν Αδιν Ωβηθ υἱὸς Ιωναθαν καὶ μετ᾽ αὐτοῦ πεντήκοντα τὰ ἀρσενικά·

[6] And of the sons of Adin; Obeth the son of Jonathan, and with him fifty males.

[7] καὶ ἀπὸ υἱῶν Ηλαμ Ιεσια υἱὸς Αθελια καὶ μετ᾽ αὐτοῦ ἑβδομήκοντα τὰ ἀρσενικά·

[7] And of the sons of Elam; Isaeas the son of Athelia, and with him seventy males.

[8] καὶ ἀπὸ υἱῶν Σαφατια Ζαβδια υἱὸς Μιχαηλ καὶ μετ᾽ αὐτοῦ ὀγδοήκοντα τὰ ἀρσενικά·

[8] And of the sons of Saphatia; Zabadias the son of Michael, and with him eighty males.

[9] καὶ ἀπὸ υἱῶν Ιωαβ Αβαδια υἱὸς Ιιηλ καὶ μετ᾽ αὐτοῦ διακόσιοι δέκα ὀκτὼ τὰ ἀρσενικά·

[9] And of the sons of Joab; Abadia the son of Jeiel, and with him two hundred and eighteen males.

[10] καὶ ἀπὸ υἱῶν Βαανι Σαλιμουθ υἱὸς Ιωσεφια καὶ μετ᾽ αὐτοῦ ἑκατὸν ἑξήκοντα τὰ ἀρσενικά·

[10] And of the sons of Baani; Selimuth the son of Josephia, and with him a hundred and sixty males.

[11] καὶ ἀπὸ υἱῶν Βαβι Ζαχαρια υἱὸς Βαβι καὶ μετ᾽ αὐτοῦ ἑβδομήκοντα ὀκτὼ τὰ ἀρσενικά·

[11] And of the sons of Babi; Zacharias the son of Babi, and with him twenty-eight males.

[12] καὶ ἀπὸ υἱῶν Ασγαδ Ιωαναν υἱὸς Ακαταν καὶ μετ᾽ αὐτοῦ ἑκατὸν δέκα τὰ ἀρσενικά·

[12] And of the sons of Asgad; Joanan the son of Accatan, and with him a hundred and ten males.

[13] καὶ ἀπὸ υἱῶν Αδωνικαμ ἔσχατοι καὶ ταῦτα τὰ ὀνόματα αὐτῶν· Αλιφαλατ, Ιιηλ καὶ Σαμαια καὶ μετ᾽ αὐτῶν ἑξήκοντα τὰ ἀρσενικά·

[13] And of the sons of Adonicam *were the* last, and these *were* their names, Eliphalat, Jeel, and Samaea, and with them sixty males.

[14] καὶ ἀπὸ υἱῶν Βαγο Ουθι καὶ μετ᾽ αὐτοῦ ἑβδομήκοντα τὰ ἀρσενικά.

[14] And of the sons of Baguae, Uthai, and Zabud, and with him seventy males.

[15] Καὶ συνῆξα αὐτοὺς πρὸς τὸν ποταμὸν τὸν ἐρχόμενον πρὸς τὸν Ευι, καὶ παρενεβάλομεν ἐκεῖ ἡμέρας τρεῖς. καὶ συνῆκα ἐν τῷ λαῷ καὶ ἐν τοῖς ἱερεῦσιν, καὶ ἀπὸ υἱῶν Λευι οὐχ εὗρον ἐκεῖ·

[15] And I gathered them to the river that comes to Evi, and we encamped there three days: and I reviewed the people and the priests, and found none of the sons of Levi there.

[16] καὶ ἀπέστειλα τῷ Ελεαζαρ, τῷ Αριηλ, τῷ Σαμαια καὶ τῷ Αλωναμ καὶ τῷ Ιαριβ καὶ τῷ Ελναθαν καὶ τῷ Ναθαν καὶ τῷ Ζαχαρια καὶ τῷ Μεσουλαμ ἄνδρας καὶ τῷ Ιωαριβ καὶ τῷ Ελναθαν συνίοντας

[16] And I sent men of understanding to Eleazar, to Ariel, to Semeias, and to Alonam, and to Jarib, and to Elnatham, and to Nathan, and to Zacharias, and to Mesollam, and to Joarim, and to Elnathan.

[17] καὶ ἐξήνεγκα αὐτοὺς ἐπὶ ἄρχοντος ἐν ἀργυρίῳ τοῦ τόπου καὶ ἔθηκα ἐν στόματι αὐτῶν λόγους λαλῆσαι πρὸς τοὺς ἀδελφοὺς αὐτῶν τοὺς ναθινιμ ἐν ἀργυρίῳ τοῦ τόπου τοῦ ἐνέγκαι ἡμῖν ᾄδοντας εἰς οἶκον θεοῦ ἡμῶν.

[17] And I forwarded them to the rulers with the money of the place, and I put words in their mouth to speak to their brethren the Athinim with the money of the place, that they should bring us singers for the house of our God.

[18] καὶ ἦλθοσαν ἡμῖν, ὡς χεὶρ θεοῦ ἡμῶν ἀγαθὴ ἐφ᾽ ἡμᾶς, ἀνὴρ σαχωλ ἀπὸ υἱῶν Μοολι υἱοῦ Λευι υἱοῦ Ισραηλ· καὶ ἀρχὴν ἦλθοσαν υἱοὶ αὐτοῦ καὶ ἀδελφοὶ αὐτοῦ ὀκτωκαίδεκα·

[18] And they came to us, as the good hand of our God was upon us, even a man of understanding of the sons of Mooli, the son of Levi, the son of Israel, and at the commencement came his sons and his brethren, eighteen.

[19] καὶ τὸν Ασεβια καὶ τὸν Ωσαιαν ἀπὸ υἱῶν Μεραρι, ἀδελφοὶ αὐτοῦ καὶ υἱοὶ αὐτῶν εἴκοσι·

[19] And Asebia, and Isaia of the sons of Merari, his brethren and his sons, twenty.

[20] καὶ ἀπὸ τῶν ναθινιμ, ὧν ἔδωκεν Δαυιδ καὶ οἱ ἄρχοντες εἰς δουλείαν τῶν Λευιτῶν, ναθινιμ διακόσιοι καὶ εἴκοσι· πάντες συνήχθησαν ἐν ὀνόμασιν.

[20] And of the Nathinim; whom David and the princes had appointed for the service of the Levites *there were* two hundred and twenty Nathinim;

all were gathered by *their* names.

[21] καὶ ἐκάλεσα ἐκεῖ νηστείαν ἐπὶ τὸν ποταμὸν Αουε τοῦ ταπεινωθῆναι ἐνώπιον θεοῦ ἡμῶν ζητῆσαι παρ᾽ αὐτοῦ ὁδὸν εὐθεῖαν ἡμῖν καὶ τοῖς τέκνοις ἡμῶν καὶ πάσῃ τῇ κτήσει ἡμῶν.

[21] And I proclaimed there a fast, at the river Aue, that *we* should humble ourselves before our God, to seek of him a straight way for us, and for our children, and for all our property.

[22] ὅτι ᾐσχύνθην αἰτήσασθαι παρὰ τοῦ βασιλέως δύναμιν καὶ ἱππεῖς σῶσαι ἡμᾶς ἀπὸ ἐχθροῦ ἐν τῇ ὁδῷ, ὅτι εἴπαμεν τῷ βασιλεῖ λέγοντες Χεὶρ τοῦ θεοῦ ἡμῶν ἐπὶ πάντας τοὺς ζητοῦντας αὐτὸν εἰς ἀγαθόν, καὶ κράτος αὐτοῦ καὶ θυμὸς αὐτοῦ ἐπὶ πάντας ἐγκαταλείποντας αὐτόν.

[22] For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying, The hand of our God *is* upon all that seek him, for good; but his power and his wrath *are* upon all that forsake him.

[23] καὶ ἐνηστεύσαμεν καὶ ἐζητήσαμεν παρὰ τοῦ θεοῦ ἡμῶν περὶ τούτου, καὶ ἐπήκουσεν ἡμῖν.

[23] So we fasted, and asked of our God concerning this; and he hearkened to us.

[24] καὶ διέστειλα ἀπὸ ἀρχόντων τῶν ἱερέων δώδεκα, τῷ Σαραια, Ασαβια καὶ μετ᾽ αὐτῶν ἀπὸ ἀδελφῶν αὐτῶν δέκα,

[24] And I gave charge to twelve of the chiefs of the priests, to Saraia, to Asabia, and ten of their brethren with them.

[25] καὶ ἔστησα αὐτοῖς τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἀπαρχῆς οἴκου θεοῦ ἡμῶν, ἃ ὕψωσεν ὁ βασιλεὺς καὶ οἱ σύμβουλοι αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ καὶ πᾶς Ισραηλ οἱ εὑρισκόμενοι.

[25] And I weighed to them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and his councillors, and his princes, and all Israel that were found, had dedicated.

[26] καὶ ἔστησα ἐπὶ χεῖρας αὐτῶν ἀργυρίου τάλαντα ἑξακόσια καὶ πεντήκοντα καὶ σκεύη ἀργυρᾶ ἑκατὸν καὶ τάλαντα χρυσίου ἑκατὸν

[26] I even weighed into their hands six hundred and fifty talents of silver, and a hundred silver vessels, and a hundred talents of gold;

[27] καὶ καφουρη χρυσοῖ εἴκοσι εἰς τὴν ὁδὸν χαμανιμ χίλιοι καὶ σκεύη χαλκοῦ στίλβοντος ἀγαθοῦ διάφορα ἐπιθυμητὰ ἐν χρυσίῳ.

[27] and twenty golden bowls, *weighing* about a thousand drachms, and superior vessels of fine shining brass, *precious* as gold.

[28] καὶ εἶπα πρὸς αὐτούς Ὑμεῖς ἅγιοι τῷ κυρίῳ, καὶ τὰ σκεύη ἅγια, καὶ τὸ ἀργύριον καὶ τὸ χρυσίον ἑκούσια τῷ κυρίῳ θεῷ πατέρων ὑμῶν·

[28] And I said to them, Ye *are* holy to the Lord; and the vessels *are* holy; and the silver and the gold are freewill-offerings to the Lord God of our fathers.

[29] ἀγρυπνεῖτε καὶ τηρεῖτε, ἕως στῆτε ἐνώπιον ἀρχόντων τῶν ἱερέων καὶ τῶν Λευιτῶν καὶ τῶν ἀρχόντων τῶν πατριῶν ἐν Ιερουσαλημ εἰς σκηνὰς οἴκου κυρίου.

[29] Be watchful and keep them, until ye weigh *them* before the chief priests and the Levites, and the chiefs of families in Jerusalem, at the chambers of the house of the Lord.

[30] καὶ ἐδέξαντο οἱ ἱερεῖς καὶ οἱ Λευῖται σταθμὸν τοῦ ἀργυρίου καὶ τοῦ χρυσίου καὶ τῶν σκευῶν ἐνεγκεῖν εἰς Ιερουσαλημ εἰς οἶκον θεοῦ ἡμῶν.

[30] So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of our God.

[31] Καὶ ἐξήραμεν ἀπὸ τοῦ ποταμοῦ Αουε ἐν τῇ δωδεκάτῃ τοῦ μηνὸς τοῦ πρώτου τοῦ ἐλθεῖν εἰς Ιερουσαλημ· καὶ χεὶρ θεοῦ ἡμῶν ἦν ἐφ᾽ ἡμῖν, καὶ ἐρρύσατο ἡμᾶς ἀπὸ χειρὸς ἐχθροῦ καὶ πολεμίου ἐν τῇ ὁδῷ.

[31] And we departed from the river of Aue on the twelfth day of the first month, to come to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way.

[32] καὶ ἤλθομεν εἰς Ιερουσαλημ καὶ ἐκαθίσαμεν ἐκεῖ ἡμέρας τρεῖς.

[32] And we came to Jerusalem, and abode there three days.

[33] καὶ ἐγενήθη τῇ ἡμέρᾳ τῇ τετάρτῃ ἐστήσαμεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη ἐν οἴκῳ θεοῦ ἡμῶν ἐπὶ χεῖρα Μεριμωθ υἱοῦ Ουρια

τοῦ ἱερέως – καὶ μετ᾽ αὐτοῦ Ελεαζαρ υἱὸς Φινεες καὶ μετ᾽ αὐτῶν Ιωζαβαδ υἱὸς Ἰησοῦ καὶ Νωαδια υἱὸς Βαναια οἱ Λευῖται –

[33] And it came to pass on the fourth day that we weighed the silver, and the gold, and the vessels, in the house of our God, into the hand of Merimoth the son of Uria the priest; and with him *was* Eleazar the son of Phinees, and with them Jozabad the son of Jesus, and Noadia the son of Banaia, the Levites.

[34] ἐν ἀριθμῷ καὶ ἐν σταθμῷ τὰ πάντα, καὶ ἐγράφη πᾶς ὁ σταθμός. ἐν τῷ καιρῷ ἐκείνῳ

[34] All things *were reckoned* by number and weight, and the whole weight was written *down*.

[35] οἱ ἐλθόντες ἀπὸ τῆς αἰχμαλωσίας υἱοὶ τῆς παροικίας προσήνεγκαν ὁλοκαυτώσεις τῷ θεῷ Ισραηλ μόσχους δώδεκα περὶ παντὸς Ισραηλ, κριοὺς ἐνενήκοντα ἕξ, ἀμνοὺς ἑβδομήκοντα καὶ ἑπτά, χιμάρους περὶ ἁμαρτίας δώδεκα, τὰ πάντα ὁλοκαυτώματα τῷ κυρίῳ.

[35] At that time the children of the banishment that came from the captivity offered whole-burnt-offerings to the God of Israel, twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-offering; all whole-burnt-offerings to the Lord.

[36] καὶ ἔδωκαν τὸ νόμισμα τοῦ βασιλέως τοῖς διοικηταῖς τοῦ βασιλέως καὶ ἐπάρχοις πέραν τοῦ ποταμοῦ, καὶ ἐδόξασαν τὸν λαὸν καὶ τὸν οἶκον τοῦ θεοῦ.

[36] And they gave the king’s mandate to the king’s lieutenants, and the governors beyond the river: and they honoured the people and the house of God.

CHAPTER 9

[1] Καὶ ὡς ἐτελέσθη ταῦτα, ἤγγισαν πρός με οἱ ἄρχοντες λέγοντες Οὐκ ἐχωρίσθη ὁ λαὸς Ισραηλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμμασιν αὐτῶν, τῷ Χανανι, ὁ Εθι, ὁ Φερεζι, ὁ Ιεβουσι, ὁ Αμμωνι, ὁ Μωαβι, ὁ Μοσερι καὶ ὁ Αμορι,

[1] And when these things were finished, the princes drew near to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands in their abominations, *even* the Chananite, the Ethite, the Pherezite, the Jebusite, the Ammonite, the Moabite, and the Moserite and the Amorite.

[2] ὅτι ἐλάβοσαν ἀπὸ θυγατέρων αὐτῶν ἑαυτοῖς καὶ τοῖς υἱοῖς αὐτῶν, καὶ παρήχθη σπέρμα τὸ ἅγιον ἐν λαοῖς τῶν γαιῶν, καὶ χεὶρ τῶν ἀρχόντων ἐν τῇ ἀσυνθεσίᾳ ταύτῃ ἐν ἀρχῇ.

[2] For they have taken of their daughters for themselves and their sons; and the holy seed has passed among the nations of the lands, and the hand of the rulers *has been* first in this transgression.

[3] καὶ ὡς ἤκουσα τὸν λόγον τοῦτον, διέρρηξα τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ ἔτιλλον ἀπὸ τῶν τριχῶν τῆς κεφαλῆς μου καὶ ἀπὸ τοῦ πώγωνός μου καὶ ἐκαθήμην ἠρεμάζων.

[3] And when I heard this thing, I rent my garments, and trembled, and plucked *some* of the hairs of my head and of my beard, and sat down mourning.

[4] καὶ συνήχθησαν πρός με πᾶς ὁ διώκων λόγον θεοῦ Ισραηλ ἐπὶ ἀσυνθεσίᾳ τῆς ἀποικίας, καὶ ἐγὼ καθήμενος ἠρεμάζων ἕως τῆς θυσίας τῆς ἑσπερινῆς.

[4] Then there assembled to me all that followed the word of the God of Israel, on account of the transgression of the captivity; and I remained mourning until the evening sacrifice.

[5] καὶ ἐν θυσίᾳ τῇ ἑσπερινῇ ἀνέστην ἀπὸ ταπεινώσεώς μου· καὶ ἐν τῷ διαρρῆξαί με τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ κλίνω ἐπὶ τὰ γόνατά μου καὶ ἐκπετάζω τὰς χεῖράς μου πρὸς κύριον τὸν θεὸν

[5] And at the evening sacrifice I rose up from my humiliation; and when I had rent my garments, then I trembled, and I bow myself on my knees, and spread out my hands to the Lord God,

[6] καὶ εἶπα Κύριε, ᾐσχύνθην καὶ ἐνετράπην τοῦ ὑψῶσαι τὸ πρόσωπόν μου πρὸς σέ, ὅτι αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν ὑπὲρ κεφαλῆς ἡμῶν, καὶ αἱ πλημμέλειαι ἡμῶν ἐμεγαλύνθησαν ἕως εἰς οὐρανόν.

[6] and I said, O Lord, I am ashamed and confounded, O my God, to lift up my face to thee: for our transgressions have abounded over our head, and our trespasses have increased even to heaven.

[7] ἀπὸ ἡμερῶν πατέρων ἡμῶν ἐσμεν ἐν πλημμελείᾳ μεγάλῃ ἕως τῆς ἡμέρας ταύτης· καὶ ἐν ταῖς ἀνομίαις ἡμῶν παρεδόθημεν ἡμεῖς καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ υἱοὶ ἡμῶν ἐν χειρὶ βασιλέων τῶν ἐθνῶν ἐν ῥομφαίᾳ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ καὶ ἐν αἰσχύνῃ προσώπου ἡμῶν ὡς ἡ ἡμέρα αὕτη.

[7] From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we, and our kings, and our children, have been delivered into the hand of the kings of the Gentiles by the sword, and by captivity, and by spoil, and with shame of our face, as at this day.

[8] καὶ νῦν ἐπιεικεύσατο ἡμῖν κύριος ὁ θεὸς ἡμῶν τοῦ καταλιπεῖν ἡμῖν εἰς σωτηρίαν καὶ δοῦναι ἡμῖν στήριγμα ἐν τόπῳ ἁγιάσματος αὐτοῦ τοῦ φωτίσαι ὀφθαλμοὺς ἡμῶν καὶ δοῦναι ζωοποίησιν μικρὰν ἐν τῇ δουλείᾳ ἡμῶν.

[8] And now our God has dealt mercifully with us, so as to leave us to escape, and to give us an establishment in the place of his sanctuary, to enlighten our eyes, and to give a little quickening in our servitude.

[9] ὅτι δοῦλοί ἐσμεν, καὶ ἐν τῇ δουλείᾳ ἡμῶν οὐκ ἐγκατέλιπεν ἡμᾶς κύριος ὁ θεὸς ἡμῶν καὶ ἔκλινεν ἐφ’ ἡμᾶς ἔλεος ἐνώπιον βασιλέων Περσῶν δοῦναι ἡμῖν ζωοποίησιν τοῦ ὑψῶσαι αὐτοὺς τὸν οἶκον τοῦ θεοῦ ἡμῶν καὶ ἀναστῆσαι τὰ ἔρημα αὐτῆς καὶ τοῦ δοῦναι ἡμῖν φραγμὸν ἐν Ιουδα καὶ ἐν Ιερουσαλημ.

[9] For we are slaves, yet in our servitude the Lord our God has not deserted us; and he has extended favour to us in the sight of the kings of the Persians, to give us a quickening, that they should raise up the house

of our God, and restore the desolate places of it, and to give us a fence in Juda and Jerusalem.

[10] τί εἴπωμεν, ὁ θεὸς ἡμῶν, μετὰ τοῦτο; ὅτι ἐγκατελίπομεν ἐντολάς σου,

[10] What shall we say, our God, after this? for we have forsaken thy commandments,

[11] ἃς ἔδωκας ἡμῖν ἐν χειρὶ δούλων σου τῶν προφητῶν λέγων Ἡ γῆ, εἰς ἣν εἰσπορεύεσθε κληρονομῆσαι αὐτήν, γῆ μετακινουμένη ἐστὶν ἐν μετακινήσει λαῶν τῶν ἐθνῶν ἐν μακρύμμασιν αὐτῶν, ὧν ἔπλησαν αὐτὴν ἀπὸ στόματος ἐπὶ στόμα ἐν ἀκαθαρσίαις αὐτῶν·

[11] which thou hast given us by the hand of thy servants the prophets, saying, The land, into which ye go to inherit it, is a land subject to disturbance by the removal of the people of the nations for their abominations, wherewith they have filled it from one end to the other by their uncleanness.

[12] καὶ νῦν τὰς θυγατέρας ὑμῶν μὴ δῶτε τοῖς υἱοῖς αὐτῶν καὶ ἀπὸ τῶν θυγατέρων αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν καὶ οὐκ ἐκζητήσετε εἰρήνην αὐτῶν καὶ ἀγαθὸν αὐτῶν ἕως αἰῶνος, ὅπως ἐνισχύσητε καὶ φάγητε τὰ ἀγαθὰ τῆς γῆς καὶ κληροδοτήσητε τοῖς υἱοῖς ὑμῶν ἕως αἰῶνος.

[12] And now give not your daughters to their sons, and take not of their daughters for your sons, neither shall ye seek their peace or their good for ever: that ye may be strong, and eat the good of the land, and transmit it as an inheritance to your children for ever.

[13] καὶ μετὰ πᾶν τὸ ἐρχόμενον ἐφ᾽ ἡμᾶς ἐν ποιήμασιν ἡμῶν τοῖς πονηροῖς καὶ ἐν πλημμελείᾳ ἡμῶν τῇ μεγάλῃ· ὅτι οὐκ ἔστιν ὡς ὁ θεὸς ἡμῶν, ὅτι ἐκούφισας ἡμῶν τὰς ἀνομίας καὶ ἔδωκας ἡμῖν σωτηρίαν·

[13] And after all that is come upon us because of our evil deeds, and our great trespass, *it is clear* that there is none such as our God, for thou has lightly visited our iniquities, and given us deliverance;

[14] ὅτι ἐπεστρέψαμεν διασκεδάσαι ἐντολάς σου καὶ ἐπιγαμβρεῦσαι τοῖς λαοῖς τῶν γαιῶν· μὴ παροξυνθῇς ἐν ἡμῖν ἕως συντελείας τοῦ μὴ εἶναι ἐγκατάλειμμα καὶ διασῳζόμενον.

[14] whereas we have repeatedly broken thy commandments, and intermarried with the people of the lands: be not very angry with us to *our* utter destruction, so that there should be no remnant or escaping one.

[15] κύριε ὁ θεὸς Ισραηλ, δίκαιος σύ, ὅτι κατελείφθημεν διασῳζόμενοι ὡς ἡ ἡμέρα αὕτη· ἰδοὺ ἡμεῖς ἐναντίον σου ἐν πλημμελείαις ἡμῶν, ὅτι οὐκ ἔστιν στῆναι ἐνώπιόν σου ἐπὶ τούτῳ.

[15] O Lord God of Israel, thou *art* righteous; for we remain *yet* escaped, as at this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee on this account.

CHAPTER 10

[1] Καὶ ὡς προσηύξατο Εσδρας καὶ ὡς ἐξηγόρευσεν κλαίων καὶ προσευχόμενος ἐνώπιον οἴκου τοῦ θεοῦ, συνήχθησαν πρὸς αὐτὸν ἀπὸ Ισραηλ ἐκκλησία πολλὴ σφόδρα, ἄνδρες καὶ γυναῖκες καὶ νεανίσκοι, ὅτι ἔκλαυσεν ὁ λαὸς καὶ ὕψωσεν κλαίων.

[1] So when Esdras *had* prayed, and when he *had* confessed, weeping and praying before the house of God, a very great assembly of Israel came together to him, men and women and youths; for the people wept, and wept aloud.

[2] καὶ ἀπεκρίθη Σεχενιας υἱὸς Ιιηλ ἀπὸ υἱῶν Ηλαμ καὶ εἶπεν τῷ Εσδρα Ἡμεῖς ἠσυνθετήσαμεν τῷ θεῷ ἡμῶν καὶ ἐκαθίσαμεν γυναῖκας ἀλλοτρίας ἀπὸ λαῶν τῆς γῆς· καὶ νῦν ἔστιν ὑπομονὴ τῷ Ισραηλ ἐπὶ τούτῳ.

[2] And Sechenias the son of Jeel, of the sons of Elam, answered and said to Esdras, We have broken covenant with our God, and have taken strange wives of the nations of the land: yet now there is patience *of hope* to Israel concerning this thing.

[3] καὶ νῦν διαθώμεθα διαθήκην τῷ θεῷ ἡμῶν ἐκβαλεῖν πάσας τὰς γυναῖκας καὶ τὰ γενόμενα ἐξ αὐτῶν, ὡς ἂν βούλῃ· ἀνάστηθι καὶ φοβέρισον αὐτοὺς ἐν ἐντολαῖς θεοῦ ἡμῶν, καὶ ὡς ὁ νόμος γενηθήτω.

[3] Now then let us make a covenant with our God, to put away all the wives, and their offspring, as thou shalt advise:

[4] ἀνάστα, ὅτι ἐπὶ σὲ τὸ ῥῆμα, καὶ ἡμεῖς μετὰ σοῦ· κραταιοῦ καὶ ποίησον.

[4] arise, and alarm them with the commands of our God; and let *it* be done according to the law. Rise up, for the matter *is* upon thee; and we *are* with thee: be strong and do.

[5] καὶ ἀνέστη Εσδρας καὶ ὥρκισεν τοὺς ἄρχοντας, τοὺς ἱερεῖς καὶ Λευίτας καὶ πάντα Ισραηλ τοῦ ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο, καὶ ὤμοσαν.

[5] Then Esdras arose, and caused the rulers, the priests, and Levites, and all Israel, to swear that they would do according to this word: and they swore.

[6] καὶ ἀνέστη Εσδρας ἀπὸ προσώπου οἴκου τοῦ θεοῦ καὶ ἐπορεύθη εἰς γαζοφυλάκιον Ιωαναν υἱοῦ Ελισουβ καὶ ἐπορεύθη ἐκεῖ· ἄρτον οὐκ ἔφαγεν καὶ ὕδωρ οὐκ ἔπιεν, ὅτι ἐπένθει ἐπὶ τῇ ἀσυνθεσίᾳ τῆς ἀποικίας.

[6] And Esdras rose up from before the house of God, and went to the treasury of Joanan the son of Elisub; he even went thither: he ate no bread, and drank no water; for he mourned over the unfaithfulness *of them* of the captivity.

[7] καὶ παρήνεγκαν φωνὴν ἐν Ιουδα καὶ ἐν Ιερουσαλημ πᾶσιν τοῖς υἱοῖς τῆς ἀποικίας τοῦ συναθροισθῆναι εἰς Ιερουσαλημ,

[7] And they made proclamation throughout Juda and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, *saying*,

[8] καὶ πᾶς, ὃς ἂν μὴ ἔλθῃ εἰς τρεῖς ἡμέρας ὡς ἡ βουλὴ τῶν ἀρχόντων καὶ τῶν πρεσβυτέρων, ἀναθεματισθήσεται πᾶσα ἡ ὕπαρξις αὐτοῦ, καὶ αὐτὸς διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας.

[8] Every one who shall not arrive within three days, as *is* the counsel of the rulers and the elders, all his substance shall be forfeited, and he shall be separated from the congregation of the captivity.

[9] Καὶ συνήχθησαν πάντες ἄνδρες Ιουδα καὶ Βενιαμιν εἰς Ιερουσαλημ εἰς τὰς τρεῖς ἡμέρας, οὗτος ὁ μὴν ὁ ἔνατος· ἐν εἰκάδι τοῦ μηνὸς ἐκάθισεν πᾶς ὁ λαὸς ἐν πλατείᾳ οἴκου τοῦ θεοῦ ἀπὸ θορύβου αὐτῶν περὶ τοῦ ῥήματος καὶ ἀπὸ τοῦ χειμῶνος.

[9] So all the men of Juda and Benjamin assembled at Jerusalem within the three days. This *was* the ninth month: on the twentieth day of the month all the people sat down in the street of the house of the Lord, because of their alarm concerning the word, and because of the storm.

[10] καὶ ἀνέστη Εσδρας ὁ ἱερεὺς καὶ εἶπεν πρὸς αὐτούς Ὑμεῖς ἠσυνθετήκατε καὶ ἐκαθίσατε γυναῖκας ἀλλοτρίας τοῦ προσθεῖναι ἐπὶ πλημμέλειαν Ισραηλ·

[10] And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel.

[11] καὶ νῦν δότε αἴνεσιν κυρίῳ τῷ θεῷ τῶν πατέρων ὑμῶν καὶ ποιήσατε τὸ ἀρεστὸν ἐνώπιον αὐτοῦ καὶ διαστάλητε ἀπὸ λαῶν τῆς γῆς καὶ ἀπὸ τῶν γυναικῶν τῶν ἀλλοτρίων.

[11] Now therefore give praise to the Lord God of our fathers, and do that which is pleasing in his sight: and separate yourselves from the peoples of the land, and from the strange wives.

[12] καὶ ἀπεκρίθησαν πᾶσα ἡ ἐκκλησία καὶ εἶπαν Μέγα τοῦτο τὸ ῥῆμά σου ἐφ᾽ ἡμᾶς ποιῆσαι·

[12] Then all the congregation answered and said, This thy word *is* powerful upon us to do it.

[13] ἀλλὰ ὁ λαὸς πολύς, καὶ ὁ καιρὸς χειμερινός, καὶ οὐκ ἔστιν δύναμις στῆναι ἔξω· καὶ τὸ ἔργον οὐκ εἰς ἡμέραν μίαν καὶ οὐκ εἰς δύο, ὅτι ἐπληθύναμεν τοῦ ἀδικῆσαι ἐν τῷ ῥήματι τούτῳ.

[13] But the people *is* numerous, and the season *is* stormy, and there is no power to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter.

[14] στήτωσαν δὴ οἱ ἄρχοντες ἡμῶν τῇ πάσῃ ἐκκλησίᾳ, καὶ πάντες οἱ ἐν πόλεσιν ἡμῶν, ὃς ἐκάθισεν γυναῖκας ἀλλοτρίας, ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν καὶ μετ᾽ αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως καὶ κριταὶ τοῦ ἀποστρέψαι ὀργὴν θυμοῦ θεοῦ ἡμῶν ἐξ ἡμῶν περὶ τοῦ ῥήματος τούτου.

[14] Let now our rulers stand, and for all those in our cities who have taken strange wives, let them come at appointed times, and with them elders from every several city, and judges, to turn away the fierce wrath of our God from us concerning this matter.

[15] πλὴν Ιωναθαν υἱὸς Ασαηλ καὶ Ιαζια υἱὸς Θεκουε μετ᾽ ἐμοῦ περὶ τούτου, καὶ Μεσουλαμ καὶ Σαβαθαι ὁ Λευίτης βοηθῶν αὐτοῖς.

[15] Only Jonathan the son of Asael, and Jazias the son of Thecoe *were* with me concerning this; and Mesollam, and Sabbathai the Levite helped them.

[16] καὶ ἐποίησαν οὕτως υἱοὶ τῆς ἀποικίας. καὶ διεστάλησαν Εσδρας ὁ ἱερεὺς καὶ ἄνδρες ἄρχοντες πατριῶν τῷ οἴκῳ καὶ πάντες ἐν ὀνόμασιν, ὅτι ἐπέστρεψαν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ δεκάτου ἐκζητῆσαι τὸ ῥῆμα.

[16] And the children of the captivity did thus: and Esdras the priest, and heads of families according to *their* house were separated, and all by

their names, for they returned in the first day of the tenth month to search out the matter.

[17] καὶ ἐτέλεσαν ἐν πᾶσιν ἀνδράσιν, οἳ ἐκάθισαν γυναῖκας ἀλλοτρίας, ἕως ἡμέρας μιᾶς τοῦ μηνὸς τοῦ πρώτου.

[17] And they made an end with all the men who had taken strange wives by the first day of the first month.

[18] Καὶ εὑρέθησαν ἀπὸ υἱῶν τῶν ἱερέων οἳ ἐκάθισαν γυναῖκας ἀλλοτρίας· ἀπὸ υἱῶν Ἰησοῦ υἱοῦ Ιωσεδεκ καὶ ἀδελφοὶ αὐτοῦ Μαασηα καὶ Ελιεζερ καὶ Ιαριβ καὶ Γαδαλια,

[18] And there were found *some* of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedec, and his brethren; Maasia, and Eliezer, and Jarib, and Gadalia.

[19] καὶ ἔδωκαν χεῖρα αὐτῶν τοῦ ἐξενέγκαι γυναῖκας αὐτῶν καὶ πλημμελείας κριὸν ἐκ προβάτων περὶ πλημμελήσεως αὐτῶν·

[19] And they pledged themselves to put away their wives, and *offered* a ram of the flock for a trespass-offering because of their trespass.

[20] καὶ ἀπὸ υἱῶν Εμμηρ Ανανι καὶ Ζαβδια·

[20] And of the sons of Emmer; Anani, and Zabdia.

[21] καὶ ἀπὸ υἱῶν Ηραμ Μασαια καὶ Ελια καὶ Σαμαια καὶ Ιιηλ καὶ Οζια·

[21] And of the sons of Eram; Masael, and Elia, and Samaia, and Jeel, and Ozia.

[22] καὶ ἀπὸ υἱῶν Φασουρ Ελιωηναι, Μαασαια καὶ Ισμαηλ καὶ Ναθαναηλ καὶ Ιωζαβαδ καὶ Ηλασα. –

[22] And of the sons of Phasur; Elionai, Maasia, and Ismael, and Nathanael, and Jozabad, and Elasa.

[23] καὶ ἀπὸ τῶν Λευιτῶν· Ιωζαβαδ καὶ Σαμου καὶ Κωλια [αὐτὸς Κωλιτας] καὶ Φαθαια καὶ Ιοδομ καὶ Ελιεζερ·

[23] And of the Levites; Jozabad, and Samu, and Colia (he *is* Colitas,)and Phetheia, and Judas, and Eliezer.

[24] καὶ ἀπὸ τῶν ᾀδόντων Ελισαφ· καὶ ἀπὸ τῶν πυλωρῶν Σελλημ καὶ Τελημ καὶ Ωδουε. –

[24] And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth.

[25] καὶ ἀπὸ Ισραηλ· ἀπὸ υἱῶν Φορος Ραμια καὶ Ιαζια καὶ Μελχια καὶ Μεαμιν καὶ Ελεαζαρ καὶ Ασαβια καὶ Βαναια·

[25] Also of Israel: of the sons of Phoros; Ramia, and Azia, and Melchia, and Meamin, and Eleazar, and Asabia, and Banaia.

[26] καὶ ἀπὸ υἱῶν Ηλαμ Μαθανια καὶ Ζαχαρια καὶ Ιαιηλ καὶ Αβδια καὶ Ιαριμωθ καὶ Ηλια·

[26] And of the sons of Helam; Matthania, and Zacharia, and Jaiel, and Abdia, and Jarimoth, and Elia.

[27] καὶ ἀπὸ υἱῶν Ζαθουα Ελιωηναι, Ελισουβ, Μαθανια καὶ Ιαρμωθ καὶ Ζαβαδ καὶ Οζιζα·

[27] And of the sons of Zathua; Elionai, Elisub, Matthanai, and Armoth, and Zabad, and Oziza.

[28] καὶ ἀπὸ υἱῶν Βαβι Ιωαναν, Ανανια καὶ Ζαβου, Οθαλι·

[28] And of the sons of Babei; Joanan, Anania, and Zabu, and Thali.

[29] καὶ ἀπὸ υἱῶν Βανουι Μεσουλαμ, Μαλουχ, Αδαιας, Ιασουβ καὶ Σαλουια καὶ Ρημωθ·

[29] And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub, and Saluia, and Remoth.

[30] καὶ ἀπὸ υἱῶν Φααθμωαβ Εδενε, Χαληλ, Βαναια, Μασηα, Μαθανια, Βεσεληλ καὶ Βανουι καὶ Μανασση·

[30] And of the sons of Phaath Moab; Edne, and Chalel, and Banaia, Maasia, Matthania, Beseleel, and Banui, and Manasse.

[31] καὶ ἀπὸ υἱῶν Ηραμ Ελιεζερ, Ιεσσια, Μελχια, Σαμαια, Σεμεων,

[31] And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon,

[32] Βενιαμιν, Μαλουχ, Σαμαρια·

[32] Benjamin, Baluch, Samaria.

[33] καὶ ἀπὸ υἱῶν Ησαμ Μαθανι, Μαθαθα, Ζαβεδ, Ελιφαλεθ, Ιεραμι, Μανασση, Σεμει·

[33] And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei.

[34] ἀπὸ υἱῶν Βανι Μοοδι, Αμραμ, Ουηλ,

[34] And of the sons of Bani; Moodia, Amram, Uel,

[35] Βαναια, Βαδαια, Χελια,

[35] Banaia, Badaia, Chelkia,

[36] Ουιεχωα, Ιεραμωθ, Ελιασιβ,

[36] Uvania, Marimoth, Eliasiph,

[37] Μαθανια, Μαθαναι, καὶ ἐποίησαν

[37] Matthania, Matthanai:

[38] οἱ υἱοὶ Βανουι καὶ οἱ υἱοὶ Σεμει

[38] and *so* did the children of Banui, and the children of Semei,

[39] καὶ Σελεμια καὶ Ναθαν καὶ Αδαια,

[39] and Selemia, and Nathan, and Adaia,

[40] Μαχναδαβου, Σεσι, Σαρου,

[40] Machadnabu, Sesei, Sariu,

[41] Εζερηλ καὶ Σελεμια καὶ Σαμαρια

[41] Ezriel, and Selemia, and Samaria,

[42] καὶ Σαλουμ, Αμαρια, Ιωσηφ·

[42] and Sellum, Amaria, Joseph.

[43] ἀπὸ υἱῶν Ναβου Ιιηλ, Μαθαθια, Σεδεμ, Ζαμβινα, Ιαδαι καὶ Ιωηλ καὶ Βαναια. –

[43] Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai, and Joel, and Banaia.

[44] πάντες οὗτοι ἐλάβοσαν γυναῖκας ἀλλοτρίας καὶ ἐγέννησαν ἐξ αὐτῶν υἱούς.

[44] All these had taken strange wives, and had begotten sons of them.

Nehemiah

CHAPTER 1

[1] Λόγοι Νεεμια υἱοῦ Αχαλια. Καὶ ἐγένετο ἐν μηνὶ Χασεηλου ἔτους εἰκοστοῦ καὶ ἐγὼ ἤμην ἐν Σουσαν αβιρα,

[1] The words of Neemias the son of Chelcia. And it came to pass in the month Chaseleu, of the twentieth year, that I was in Susan the palace.

[2] καὶ ἦλθεν Ανανι εἷς ἀπὸ ἀδελφῶν μου, αὐτὸς καὶ ἄνδρες Ιουδα, καὶ ἠρώτησα αὐτοὺς περὶ τῶν σωθέντων, οἳ κατελείφθησαν ἀπὸ τῆς αἰχμαλωσίας καὶ περὶ Ιερουσαλημ.

[2] And Anani, one of my brethren, came, he and *some* men of Juda; and I asked them concerning those that had escaped, who had been left of the captivity, and concerning Jerusalem.

[3] καὶ εἴποσαν πρός με Οἱ καταλειπόμενοι οἱ καταλειφθέντες ἀπὸ τῆς αἰχμαλωσίας ἐκεῖ ἐν τῇ χώρᾳ ἐν πονηρίᾳ μεγάλῃ καὶ ἐν ὀνειδισμῷ, καὶ τείχη Ιερουσαλημ καθῃρημένα, καὶ αἱ πύλαι αὐτῆς ἐνεπρήσθησαν ἐν πυρί.

[3] And they said to me, The remnant, *even* those that are left of the captivity, *are* there in the land, in great distress and reproach: and the walls of Jerusalem *are* thrown down, and its gates are burnt with fire.

[4] καὶ ἐγένετο ἐν τῷ ἀκοῦσαί με τοὺς λόγους τούτους ἐκάθισα καὶ ἔκλαυσα καὶ ἐπένθησα ἡμέρας καὶ ἤμην νηστεύων καὶ προσευχόμενος ἐνώπιον θεοῦ τοῦ οὐρανοῦ

[4] And it came to pass, when I heard these words, *that* I sat down and wept, and mourned for *several* days, and continued fasting and praying before the God of heaven.

[5] καὶ εἶπα Μὴ δή, κύριε ὁ θεὸς τοῦ οὐρανοῦ ὁ ἰσχυρὸς ὁ μέγας καὶ ὁ φοβερός, φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ·

[5] And I said, Nay, I pray thee, O Lord God of heaven, the mighty, the great and terrible, keeping thy covenant and mercy to them that love him, and to those that keep his commandments:

[6] ἔστω δὴ τὸ οὖς σου προσέχον καὶ οἱ ὀφθαλμοί σου ἀνεῳγμένοι τοῦ ἀκοῦσαι προσευχὴν δούλου σου, ἣν ἐγὼ προσεύχομαι ἐνώπιόν σου

σήμερον ἡμέραν καὶ νύκτα περὶ υἱῶν Ισραηλ δούλων σου καὶ ἐξαγορεύω ἐπὶ ἁμαρτίαις υἱῶν Ισραηλ, ἃς ἡμάρτομέν σοι. καὶ ἐγὼ καὶ ὁ οἶκος πατρός μου ἡμάρτομεν·

[6] let now thine ear be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee at this time, this day *both* day and night, for the children of Israel thy servants, and make confession for the sins of the children of Israel, which we have sinned against thee: both I and the house of my father have sinned.

[7] διαλύσει διελύσαμεν πρὸς σὲ καὶ οὐκ ἐφυλάξαμεν τὰς ἐντολὰς καὶ τὰ προστάγματα καὶ τὰ κρίματα, ἃ ἐνετείλω τῷ Μωυσῇ παιδί σου.

[7] We have altogether broken *covenant* with thee, and we have not kept the commandments, and the ordinances, and the judgments, which thou didst command thy servant Moses.

[8] μνήσθητι δὴ τὸν λόγον, ὃν ἐνετείλω τῷ Μωυσῇ παιδί σου λέγων Ὑμεῖς ἐὰν ἀσυνθετήσητε, ἐγὼ διασκορπιῶ ὑμᾶς ἐν τοῖς λαοῖς·

[8] Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant *with me*, I will disperse you among the nations.

[9] καὶ ἐὰν ἐπιστρέψητε πρός με καὶ φυλάξητε τὰς ἐντολάς μου καὶ ποιήσητε αὐτάς, ἐὰν ᾖ ἡ διασπορὰ ὑμῶν ἀπ᾽ ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξω αὐτοὺς καὶ εἰσάξω αὐτοὺς εἰς τὸν τόπον, ὃν ἐξελεξάμην κατασκηνῶσαι τὸ ὄνομά μου ἐκεῖ.

[9] But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost *bound* of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there.

[10] καὶ αὐτοὶ παῖδές σου καὶ λαός σου, οὓς ἐλυτρώσω ἐν δυνάμει σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταιᾷ.

[10] Now they *are* thy servants and thy people, whom thou hast redeemed with thy great power, and with thy strong hand.

[11] μὴ δή, κύριε, ἀλλ᾽ ἔστω τὸ οὖς σου προσέχον εἰς τὴν προσευχὴν τοῦ δούλου σου καὶ εἰς τὴν προσευχὴν παίδων σου τῶν θελόντων φοβεῖσθαι τὸ ὄνομά σου, καὶ εὐόδωσον δὴ τῷ παιδί σου σήμερον καὶ δὸς αὐτὸν εἰς

οἰκτιρμοὺς ἐνώπιον τοῦ ἀνδρὸς τούτου. – καὶ ἐγὼ ἤμην οἰνοχόος τῷ βασιλεῖ.

[11] *Turn* not *away*, I pray thee, O Lord, but let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and cause him to find mercy in the sight of this man. Now I was the king's cup-bearer.

CHAPTER 2

[1] Καὶ ἐγένετο ἐν μηνὶ Νισαν ἔτους εἰκοστοῦ Αρθασασθα βασιλεῖ καὶ ἦν ὁ οἶνος ἐνώπιον ἐμοῦ, καὶ ἔλαβον τὸν οἶνον καὶ ἔδωκα τῷ βασιλεῖ, καὶ οὐκ ἦν ἕτερος ἐνώπιον αὐτοῦ·

[1] And it came to pass in the month Nisan of the twentieth year of king Arthasastha, that the wine was before me: and I took the wine, and gave *it* to the king: and there was not another before him.

[2] καὶ εἶπέν μοι ὁ βασιλεύς Διὰ τί τὸ πρόσωπόν σου πονηρὸν καὶ οὐκ εἶ μετριάζων; οὐκ ἔστιν τοῦτο εἰ μὴ πονηρία καρδίας. καὶ ἐφοβήθην πολὺ σφόδρα.

[2] And the king said to me, Why is thy countenance sad, and dost thou not control thyself? and now this is nothing but sorrow of heart. Then I was very much alarmed,

[3] καὶ εἶπα τῷ βασιλεῖ Ὁ βασιλεὺς εἰς τὸν αἰῶνα ζήτω· διὰ τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου, διότι ἡ πόλις, οἶκος μνημείων πατέρων μου, ἠρημώθη καὶ αἱ πύλαι αὐτῆς κατεβρώθησαν ἐν πυρί;

[3] and I said to the king, Let the king live for ever: why should not my countenance be said, forasmuch as the city, even the home of the sepulchres of my fathers, has been laid waste, and her gates have been devoured with fire?

[4] καὶ εἶπέν μοι ὁ βασιλεύς Περὶ τίνος τοῦτο σὺ ζητεῖς; καὶ προσηυξάμην πρὸς τὸν θεὸν τοῦ οὐρανοῦ

[4] And the king said to me, For what dost thou ask thus? So I prayed to the God of heaven.

[5] καὶ εἶπα τῷ βασιλεῖ Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, καὶ εἰ ἀγαθυνθήσεται ὁ παῖς σου ἐνώπιόν σου ὥστε πέμψαι αὐτὸν εἰς Ιουδα εἰς πόλιν μνημείων πατέρων μου, καὶ ἀνοικοδομήσω αὐτήν.

[5] And I said to the king, If *it seem* good to the king, and if thy servant shall have found favour in thy sight, *I ask* that *thou* wouldest send him into Juda, to the city of the sepulchres of my fathers; then will I rebuild it.

[6] καὶ εἶπέν μοι ὁ βασιλεὺς καὶ ἡ παλλακὴ ἡ καθημένη ἐχόμενα αὐτοῦ Ἕως πότε ἔσται ἡ πορεία σου καὶ πότε ἐπιστρέψεις; καὶ ἠγαθύνθη ἐνώπιον τοῦ βασιλέως, καὶ ἀπέστειλέν με, καὶ ἔδωκα αὐτῷ ὅρον.

[6] And the king, and his concubine that sat next to him, said to me, For how long will thy journey be, and when wilt thou return? and *the proposal* was pleasing before the king, and he sent me away, and I appointed him a time.

[7] καὶ εἶπα τῷ βασιλεῖ Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, δότω μοι ἐπιστολὰς πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ ὥστε παραγαγεῖν με, ἕως ἔλθω ἐπὶ Ιουδαν,

[7] And I said to the king, If *it seem* good to the king, let him give me letters to the governors beyond the river, so as to forward me till I come to Juda;

[8] καὶ ἐπιστολὴν ἐπὶ Ασαφ φύλακα τοῦ παραδείσου, ὅς ἐστιν τῷ βασιλεῖ, ὥστε δοῦναί μοι ξύλα στεγάσαι τὰς πύλας καὶ εἰς τὸ τεῖχος τῆς πόλεως καὶ εἰς οἶκον, ὃν εἰσελεύσομαι εἰς αὐτόν. καὶ ἔδωκέν μοι ὁ βασιλεὺς ὡς χεὶρ θεοῦ ἡ ἀγαθή.

[8] and a letter to Asaph the keeper of the garden which belongs to the king, that he may give me timber to cover the gates, and for the wall of the city, and for the house into which I shall enter. And the king gave to me, according as the good hand of God *was upon me*.

[9] καὶ ἦλθον πρὸς τοὺς ἐπάρχους πέραν τοῦ ποταμοῦ καὶ ἔδωκα αὐτοῖς τὰς ἐπιστολὰς τοῦ βασιλέως, καὶ ἀπέστειλεν μετ᾽ ἐμοῦ ὁ βασιλεὺς ἀρχηγοὺς δυνάμεως καὶ ἱππεῖς. –

[9] And I came to the governors beyond the river, and I gave them the king’s letters. (Now the king had sent with me captains of the army and horsemen.)

[10] καὶ ἤκουσεν Σαναβαλλατ ὁ Αρωνι καὶ Τωβια ὁ δοῦλος ὁ Αμμωνι, καὶ πονηρὸν αὐτοῖς ἐγένετο ὅτι ἥκει ἄνθρωπος ζητῆσαι ἀγαθὸν τοῖς υἱοῖς Ισραηλ.

[10] And Sanaballat the Aronite heard *it*, and Tobia the servant, the Ammonite, and it was grievous to them that a man was come to seek good for the children of Israel.

[11] Καὶ ἦλθον εἰς Ιερουσαλημ καὶ ἤμην ἐκεῖ ἡμέρας τρεῖς.

[11] So I came to Jerusalem, and was there three days.

[12] καὶ ἀνέστην νυκτὸς ἐγὼ καὶ ἄνδρες ὀλίγοι μετ᾽ ἐμοῦ· καὶ οὐκ ἀπήγγειλα ἀνθρώπῳ τί ὁ θεὸς δίδωσιν εἰς καρδίαν μου τοῦ ποιῆσαι μετὰ τοῦ Ισραηλ, καὶ κτῆνος οὐκ ἔστιν μετ᾽ ἐμοῦ εἰ μὴ τὸ κτῆνος, ᾧ ἐγὼ ἐπιβαίνω ἐπ᾽ αὐτῷ.

[12] And I rose up by night, I and a few men with me; and I told no man what God put into my heart to do with Israel; and there was no beast with me, except the beast which I rode upon.

[13] καὶ ἐξῆλθον ἐν πύλῃ τοῦ γωληλα καὶ πρὸς στόμα πηγῆς τῶν συκῶν καὶ εἰς πύλην τῆς κοπρίας καὶ ἤμην συντρίβων ἐν τῷ τείχει Ιερουσαλημ, ὃ αὐτοὶ καθαιροῦσιν καὶ πύλαι αὐτῆς κατεβρώθησαν πυρί.

[13] And I went forth by the gate of the valley by night, and to the mouth of the well of fig trees, and to the dung-gate: and I mourned over the wall of Jerusalem which they were destroying, and her gates were devoured with fire.

[14] καὶ παρῆλθον ἐπὶ πύλην τοῦ Αιν καὶ εἰς κολυμβήθραν τοῦ βασιλέως, καὶ οὐκ ἦν τόπος τῷ κτήνει παρελθεῖν ὑποκάτω μου.

[14] And I passed on to the fountain gate, and to the king’s pool; and there was no room for the beast to pass under me.

[15] καὶ ἤμην ἀναβαίνων ἐν τῷ τείχει χειμάρρου νυκτὸς καὶ ἤμην συντρίβων ἐν τῷ τείχει. καὶ ἤμην ἐν πύλῃ τῆς φάραγγος καὶ ἐπέστρεψα.

[15] And I went up by the wall of the brook by night, and mourned over the wall, and passed through the gate of the valley, and returned.

[16] καὶ οἱ φυλάσσοντες οὐκ ἔγνωσαν τί ἐπορεύθην καὶ τί ἐγὼ ποιῶ, καὶ τοῖς Ιουδαίοις καὶ τοῖς ἱερεῦσιν καὶ τοῖς ἐντίμοις καὶ τοῖς στρατηγοῖς καὶ τοῖς καταλοίποις τοῖς ποιοῦσιν τὰ ἔργα ἕως τότε οὐκ ἀπήγγειλα.

[16] And the sentinels knew not why I went, nor what I was doing; and until that time I told *it* not to the Jews, or to the priests, or to the nobles, or to the captains, or to the rest *of the men* who wrought the works.

[17] καὶ εἶπα πρὸς αὐτούς Ὑμεῖς βλέπετε τὴν πονηρίαν, ἐν ᾗ ἐσμεν ἐν αὐτῇ, πῶς Ιερουσαλημ ἔρημος καὶ αἱ πύλαι αὐτῆς ἐδόθησαν πυρί· δεῦτε

καὶ διοικοδομήσωμεν τὸ τεῖχος Ιερουσαλημ, καὶ οὐκ ἐσόμεθα ἔτι ὄνειδος.

[17] Then I said to them, Ye see this evil, in which we are, how Jerusalem is desolate, and her gates have been set on fire: come, and let us build throughout the wall of Jerusalem, and we shall be no longer a reproach.

[18] καὶ ἀπήγγειλα αὐτοῖς τὴν χεῖρα τοῦ θεοῦ, ἥ ἐστιν ἀγαθὴ ἐπ᾽ ἐμέ, καὶ τοὺς λόγους τοῦ βασιλέως, οὓς εἶπέν μοι, καὶ εἶπα Ἀναστῶμεν καὶ οἰκοδομήσωμεν. καὶ ἐκραταιώθησαν αἱ χεῖρες αὐτῶν εἰς ἀγαθόν. –

[18] And I told them of the hand of God which was good upon me, also about the words of the king which he spoke to me: and I said, Let us arise and build. And their hands were strengthened for the good *work*.

[19] καὶ ἤκουσεν Σαναβαλλατ ὁ Αρωνι καὶ Τωβια ὁ δοῦλος ὁ Αμμωνι καὶ Γησαμ ὁ Αραβι καὶ ἐξεγέλασαν ἡμᾶς καὶ ἦλθον ἐφ᾽ ἡμᾶς καὶ εἶπαν Τί τὸ ῥῆμα τοῦτο, ὃ ὑμεῖς ποιεῖτε; ἢ ἐπὶ τὸν βασιλέα ὑμεῖς ἀποστατεῖτε;

[19] And Sanaballat the Aronite, and Tobia the servant, the Ammonite, and Gesam the Arabian, heard *it*, and they laughed us to scorn, and came to us, and said, What *is* this thing that ye are doing? are ye revolting against the king?

[20] καὶ ἐπέστρεψα αὐτοῖς λόγον καὶ εἶπα αὐτοῖς Ὁ θεὸς τοῦ οὐρανοῦ, αὐτὸς εὐοδώσει ἡμῖν, καὶ ἡμεῖς δοῦλοι αὐτοῦ καθαροί, καὶ οἰκοδομήσομεν· καὶ ὑμῖν οὐκ ἔστιν μερὶς καὶ δικαιοσύνη καὶ μνημόσυνον ἐν Ιερουσαλημ.

[20] And I answered them, and said to them, The God of heaven, he shall prosper us, and we his servants are pure, and we will build: but ye have no part, nor right, nor memorial, in Jerusalem.

CHAPTER 3

ΚΑΙ ἀνέστη Ἐλιασοὺβ ὁ ἱερεὺς ὁ μέγας καὶ οἱ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ ᾠκοδόμησαν τὴν πύλην τὴν προβατικήν. αὐτοὶ ἡγίασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ ἕως πύργου τῶν ἑκατὸν ἡγίασαν ἕως πύργου Ἀναμεὴλ

Then Eliasub the high priest, and his brethren the priests, rose up, and built the sheep-gate; they sanctified it, and set up the doors of it; even to the tower of the hundred they sanctified it, to the tower of Anameel.

[2] καὶ ἐπὶ χεῖρας ἀνδρῶν υἱῶν Ἰεριχὼ καὶ ἐπὶ χεῖρας υἱῶν Ζακχούρ, υἱοῦ Ἀμαρί.

[2] And they builded by the side of the men of Jericho, and by the side of the sons of Zacchur, the son of Amari.

[3] καὶ τὴν πύλην τὴν ἰχθυηρὰν ᾠκοδόμησαν υἱοὶ Ἀσανά· αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς.

[3] And the sons of Asana built the fish-gate; they roofed it, and covered in its doors, and bolts, and bars.

[4] καὶ ἐπὶ χεῖρα αὐτῶν κατέσχεν ἀπὸ Ραμὼθ υἱὸς Οὐρία, υἱοῦ Ἀκκώς. καὶ ἐπὶ χεῖρα αὐτῶν κατέσχε Μοσολλὰμ υἱὸς Βαραχίου υἱοῦ Μαζεβήλ, καὶ ἐπὶ χεῖρα αὐτῶν κατέσχε Σαδὼκ υἱὸς Βαανά.

[4] And next to them the order reached to Ramoth the son of Uria, the son of Accos, and next to them Mosollam son of Barachias the son of Mazebel took his place: and next to them Sadoc the son of Baana took his place.

[5] καὶ ἐπὶ χεῖρα αὐτῶν κατέσχοσαν οἱ Θεκωΐμ, καὶ ἀδωρηὲμ οὐκ εἰσήνεγκαν τράχηλον αὐτῶν εἰς δουλείαν αὐτῶν.

[5] And next to them the Thecoim took their place; but the Adorim applied not their neck to their service.

[6] καὶ τὴν πύλην Ἰασαναΐ ἐκράτησαν Ἰωϊδὰ υἱὸς Φασὲκ καὶ Μεσουλὰμ υἱὸς Βασωδία· αὐτοὶ ἐστέγασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς.

[6] And Joida the son of Phasec, and Mesulam son of Basodia, repaired the old gate; they covered it in, and set up its doors, and its bolts, and its bars.

[7] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησαν Μαλτίας ὁ Γαβαωνίτης καὶ Εὐάρων ὁ Μηρωνωθίτης, ἄνδρες τῆς Γαβαὼν καὶ τῆς Μασφὰ ἕως θρόνου τοῦ ἄρχοντος τοῦ πέραν τοῦ ποταμοῦ,

[7] And next to them repaired Maltias the Gabaonite, and Evaron the Meronothite, the men of Gabaon and Maspha, to the throne of the governor on this side the river.

[8] καὶ παρ᾽ αὐτὸν παρησφαλίσατο ᾽Οζιὴλ υἱὸς ᾽Αραχίου πυρωτῶν. καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν ᾽Ανανίας υἱὸς τοῦ Ρωκεΐμ, καὶ κατέλιπον ῾Ιερουσαλὴμ ἕως τοῦ τείχους τοῦ πλατέος.

[8] And next to him Oziel the son of Arachias of the smiths, carried on the repairs: and next to them Ananias the son of one of the apothecaries repaired, and they finished Jerusalem to the broad wall.

[9] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησε Ραφαΐα υἱὸς Σούρ, ἄρχων ἡμίσους περιχώρου ῾Ιερουσαλήμ.

[9] And next to them repaired Raphaea the son of Sur, the ruler of half the district round about Jerusalem.

[10] καὶ ἐπὶ χεῖρα αὐτῶν ἐκράτησεν ᾽Ιεδαΐα υἱὸς ᾽Ερωμὰφ καὶ κατέναντι οἰκίας αὐτοῦ. καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν ᾽Αττοὺθ υἱὸς ᾽Ασαβανία.

[10] And next to them repaired Jedaia the son of Eromaph, and that in front of his house: and next to him repaired Attuth son of Asabania.

[11] καὶ δεύτερος ἐκράτησε Μελχίας υἱὸς ᾽Ηρὰμ καὶ ᾽Ασοὺβ υἱὸς Φαὰτ Μωὰβ καὶ ἕως πύργου τῶν θαννουρίμ.

[11] And next to him repaired Melchias son of Heram, and Asub son of Phaat Moab, even to the tower of the furnaces.

[12] καὶ ἐπὶ χεῖρα αὐτοῦ ἐκράτησε Σαλλοὺμ υἱὸς ᾽Αλλωῆς ἄρχων ἡμίσους περιχώρου ῾Ιερουσαλήμ, αὐτὸς καὶ αἱ θυγατέρες αὐτοῦ.

[12] And next to him repaired Sallum the son of Alloes, the ruler of half the district round about Jerusalem, he and his daughters.

[13] τὴν πύλην τῆς φάραγγος ἐκράτησαν Ἀνοὺν καὶ οἱ κατοικοῦντες Ζανώ· αὐτοὶ ᾠκοδόμησαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς καὶ χιλίους πήχεις ἐν τῷ τείχει ἕως τῆς πύλης τῆς κοπρίας.

[13] Anun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bolts, and its bars, and a thousand cubits of the wall as far as the dung-gate.

[14] καὶ τὴν πύλην τῆς κοπρίας ἐκράτησε Μελχία υἱὸς Ρηχὰβ ἄρχων περιχώρου Βηθακχαρίμ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἐσκέπασαν αὐτὴν καὶ ἔστησαν θύρας αὐτῆς καὶ κλεῖθρα αὐτῆς καὶ μοχλοὺς αὐτῆς.

[14] And Melchia the son of Rechab, the ruler of the district round about Beth-accharim, repaired the dung-gate, he and his sons; and they covered it, and set up its doors, and its bolts, and its bars.

[15] τὴν δὲ πύλην τῆς πηγῆς ἠσφαλίσατο Σαλωμὼν υἱὸς Χολεζὲ ἄρχων μέρους τῆς Μασφά· αὐτὸς ἐξῳκοδόμησεν αὐτὴν καὶ ἐστέγασεν αὐτὴν καὶ ἔστησε τὰς θύρας αὐτῆς καὶ μοχλοὺς αὐτῆς καὶ τὸ τεῖχος κολυμβήθρας τῶν κωδίων τῇ κουρᾷ τοῦ βασιλέως καὶ ἕως τῶν κλιμάκων τῶν καταβαινουσῶν ἀπὸ πόλεως Δαυίδ.

[15] But Solomon the son of Choleze repaired the gate of the fountain, the ruler of part of Maspha; he built it, and covered it, and set up its doors and its bars, and the wall of the pool of the skins by the meadow of the king, and as far as the steps that lead down from the city of David.

[16] ὀπίσω αὐτοῦ ἐκράτησε Νεεμίας υἱὸς Ἀζαβοὺχ ἄρχων ἡμίσους περιχώρου Βηθσοὺρ ἕως κήπου τάφου Δαυὶδ καὶ ἕως τῆς κολυμβήθρας τῆς γεγονυίας καὶ ἕως Βηθαγγαρίμ.

[16] After him repaired Neemias son of Azabuch, ruler of half the district round about Bethsur, as far as the garden of David's sepulchre, and as far as the artificial pool, and as far as Bethaggarim.

[17] ὀπίσω αὐτοῦ ἐκράτησαν οἱ Λευῖται, Ραοὺμ υἱὸς Βανί. ἐπὶ χεῖρα αὐτοῦ ἐκράτησεν Ἀσαβία ἄρχων ἡμίσους περιχώρου Κεϊλὰ τῷ περιχώρῳ αὐτοῦ.

[17] After him repaired the Levites, even Raum the son of Bani: next to him repaired Asabia, ruler of half the district round about Keila, in his district.

[18] καὶ μετ᾽ αὐτὸν ἐκράτησαν ἀδελφοὶ αὐτῶν Βενεῒ υἱὸς ᾽Ηναδὰδ ἄρχων ἡμίσους περιχώρου Κεϊλά.

[18] And after him repaired his brethren, Benei son of Enadad, ruler of half the district round about Keila.

[19] καὶ ἐκράτησαν ἐπὶ χεῖρα αὐτοῦ ᾽Αζοὺρ υἱὸς ᾽Ιησοῦ, ἄρχων τοῦ Μασφαί, μέτρον δεύτερον πύργου ἀναβάσεως τῆς συναπτούσης τῆς γωνίας.

[19] And next to him repaired Azur the son of Joshua, ruler of Masphai, another portion of the tower of ascent, where it meets the corner.

[20] μετ᾽ αὐτὸν ἐκράτησε Βαροὺχ υἱὸς Ζαβοῦ μέτρον δεύτερον ἀπὸ τῆς γωνίας ἕως θύρας Βηθελιασοὺβ τοῦ ἱερέως τοῦ μεγάλου.

[20] After him repaired Baruch the son of Zabu, a second portion, from the corner as far as the door of the house of Eliasub the high priest.

[21] μετ᾽ αὐτὸν ἐκράτησε Μεραμὼθ υἱὸς Οὐρία, υἱοῦ ᾽Ακκώς, μέτρον δεύτερον ἀπὸ θύρας Βηθελιασοὺβ ἕως ἐκλείψεως Βηθελιασούβ.

[21] After him repaired Meramoth the son of Uria the son of Accos, a second part from the door of the house of Betheliasub, to the end of the house of Betheliasub.

[22] καὶ μετ᾽ αὐτὸν ἐκράτησαν οἱ ἱερεῖς ἄνδρες ᾽Εκχεχάρ.

[22] And after him repaired the priests, the men of Ecchechar.

[23] καὶ μετ᾽ αὐτὸν ἐκράτησε Βενιαμὶν καὶ ᾽Ασοὺβ κατέναντι οἴκου αὐτῶν. καὶ μετ᾽ αὐτὸν ἐκράτησεν ᾽Αζαρίας υἱὸς Μαασίου, υἱοῦ ᾽Ανανία ἐχόμενα οἴκου αὐτοῦ.

[23] And after him repaired Benjamin and Asub over against their house: and after him repaired Azarias son of Maasias the son of Ananias, the parts near to his house.

[24] καὶ μετ᾽ αὐτὸν ἐκράτησε Βανὶ υἱὸς ᾽Αδὰδ μέτρον δεύτερον ἀπὸ Βηθαζαρία ἕως τῆς γωνίας καὶ ἕως τῆς καμπῆς

[24] After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning,

[25] Φαλὰχ υἱοῦ Εὐζαΐ ἐξεναντίας τῆς γωνίας, καὶ ὁ πύργος ὁ ἐξέχων ἐκ τοῦ οἴκου τοῦ βασιλέως ὁ ἀνώτερος ὁ τῆς αὐλῆς τῆς φυλακῆς. καὶ μετ᾽ αὐτὸν Φαδαΐα υἱὸς Φόρος.

[25] of Phalach the son of Euzai, opposite the corner, and where is also the tower that projects from the king's house, even the upper one of the prison-house: and after him repaired Phadaea the son of Phoros.

[26] καὶ οἱ ναθινὶμ ἦσαν οἰκοῦντες ἐν τῷ ᾽Ωφὰλ ἕως κήπου πύλης τοῦ ὕδατος εἰς ἀνατολάς, καὶ ὁ πύργος ὁ ἐξέχων.

[26] And the Nathinim dwelt in Ophal, as far as the garden of the water-gate eastward, and there is the projecting tower.

[27] καὶ μετ᾽ αὐτὸν ἐκράτησαν οἱ Θεκωΐμ μέτρον δεύτερον ἐξεναντίας τοῦ πύργου τοῦ μεγάλου τοῦ ἐξέχοντος καὶ ἕως τοῦ τείχους τοῦ ᾽Οφλά.

[27] And after them the Thecoim repaired, another portion opposite the great projecting tower, even as far as the wall of Ophla.

[28] ἀνώτερον πύλης τῶν ἵππων ἐκράτησαν οἱ ἱερεῖς, ἀνὴρ ἐξεναντίας οἴκου ἑαυτοῦ.

[28] The priests repaired above the horse-gate, every man over against his own house.

[29] καὶ μετ᾽ αὐτὸν ἐκράτησε Σαδδοὺκ υἱὸς ᾽Εμμὴρ ἐξεναντίας οἴκου ἑαυτοῦ. καὶ μετ᾽ αὐτὸν ἐκράτησε Σαμαΐα υἱὸς Σεχενία φύλαξ τῆς πύλης τῆς ἀνατολῆς.

[29] And after him Sadduc the son of Emmer repaired opposite his own house: and after him repaired Samaea son of Sechenia, guard of the east-gate.

[30] μετ᾽ αὐτὸν ἐκράτησεν ᾽Ανανία υἱὸς Σελεμία καὶ ᾽Ανὼμ υἱὸς Σελέφ, ὁ ἕκτος, μέτρον δεύτερον. μετ᾽ αὐτὸν ἐκράτησε Μεσουλὰμ υἱὸς Βαραχία ἐξεναντίας γαζοφυλακίου αὐτοῦ.

[30] After him repaired Anania son of Selemia, and Anom, the sixth son of Seleph, another portion: after him Mesulam the son of Barachia repaired over against his treasury.

[31] μετ᾽ αὐτὸν ἐκράτησε Μελχία υἱὸς τοῦ Σαρεφὶ ἕως Βηθαναθινὶμ καὶ οἱ ροπωπῶλαι ἀπέναντι πύλης τοῦ Μαφεκὰδ καὶ ἕως ἀναβάσεως τῆς

καμπῆς.

[31] After him repaired Melchia the son of Sarephi as far as the house of the Nathinim, and the chapmen over against the gate of Maphecad, and as far as the steps of the corner.

[32] καὶ ἀνὰ μέσον τῆς πύλης τῆς προβατικῆς ἐκράτησαν οἱ χαλκεῖς καὶ οἱ ροπωπῶλαι.

[32] And between that and the sheep-gate the smiths and chapmen repaired.

[33] Καὶ ἐγένετο ἡνίκα ἤκουσε Σαναβαλλὰτ ὅτι ἡμεῖς οἰκοδομοῦμεν τὸ τεῖχος, καὶ πονηρὸν αὐτῷ ἐφάνη, καὶ ὠργίσθη ἐπὶ πολὺ καὶ ἐξεγέλα ἐπὶ τοῖς Ἰουδαίοις.

[33] Now it came to pass, when Sanaballat heard that we were building the wall, that it was grievous to him, and he was very angry, and railed against the Jews.

[34] καὶ εἶπεν ἐνώπιον τῶν ἀδελφῶν αὐτοῦ· αὕτη ἡ δύναμις Σομόρων, ὅτι οἱ Ἰουδαῖοι οὗτοι οἰκοδομοῦσι τὴν ἑαυτῶν πόλιν; ἆρα θυσιάζουσιν; ἆρα δυνήσονται; καὶ σήμερον ἰάσονται τοὺς λίθους μετὰ τὸ χῶμα γενέσθαι γῆς καυθέντας;

[34] And he said before his brethren (that is the army of the Samaritans) Is it true that these Jews are building their city? do they indeed offer sacrifices? will they prevail? and will they this day restore the stones, after they have been burnt and made a heap of rubbish?

[35] καὶ Τωβίας ὁ Ἀμμανίτης ἐχόμενα αὐτοῦ ἦλθε καὶ εἶπε πρὸς αὐτούς· μὴ θυσιάζουσιν ἢ φάγονται ἐπὶ τοῦ τόπου αὐτῶν; οὐχὶ ἀναβήσεται ἀλώπηξ καὶ καθελεῖ τὸ τεῖχος λίθων αὐτῶν;

[35] And Tobias the Ammanite came near to him, and said to them, Do they sacrifice or eat in their place? shall not a fox go up and pull down their wall of stones?

[36] ἄκουσον, ὁ Θεὸς ἡμῶν, ὅτι ἐγενήθημεν εἰς μυκτηρισμόν,

[36] Hear, O our God, for we have become a scorn;

[37] καὶ ἐπίστρεψον ὀνειδισμὸν αὐτῶν εἰς κεφαλὴν αὐτῶν καὶ δὸς αὐτοὺς εἰς μυκτηρισμὸν ἐν γῇ αἰχμαλωσίας καὶ μὴ καλύψῃς ἐπὶ ἀνομίαν.

[37] and return thou their reproach upon their head, and make them a scorn in a land of captivity, and do not cover their iniquity.

CHAPTER 4

[1] Καὶ ἐγένετο ὡς ἤκουσεν Σαναβαλλατ καὶ Τωβια καὶ οἱ Ἄραβες καὶ οἱ Αμμανῖται ὅτι ἀνέβη φυὴ τοῖς τείχεσιν Ιερουσαλημ, ὅτι ἤρξαντο αἱ διασφαγαὶ ἀναφράσσεσθαι, καὶ πονηρὸν αὐτοῖς ἐφάνη σφόδρα·

But it came to pass, when Sanaballat and Tobia, and the Arabians, and the Ammanites, heard that the building of the walls of Jerusalem was advancing, and that the breaches began to be stopped, that it appeared very grievous to them.

[2] καὶ συνήχθησαν πάντες ἐπὶ τὸ αὐτὸ ἐλθεῖν παρατάξασθαι ἐν Ιερουσαλημ.

[2] And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly.

[3] καὶ προσηυξάμεθα πρὸς τὸν θεὸν ἡμῶν καὶ ἐστήσαμεν προφύλακας ἐπ᾽ αὐτοὺς ἡμέρας καὶ νυκτὸς ἀπὸ προσώπου αὐτῶν.

[3] So we prayed to our God and set watchmen against them day and night, because of them.

[4] καὶ εἶπεν Ιουδας Συνετρίβη ἡ ἰσχὺς τῶν ἐχθρῶν, καὶ ὁ χοῦς πολύς, καὶ ἡμεῖς οὐ δυνησόμεθα οἰκοδομεῖν ἐν τῷ τείχει.

[4] And Juda said, The strength of the enemies is broken, yet there is much rubbish, and we shall not be able to build the wall.

[5] καὶ εἶπαν οἱ θλίβοντες ἡμᾶς Οὐ γνώσονται καὶ οὐκ ὄψονται ἕως ὅτου ἔλθωμεν εἰς μέσον αὐτῶν καὶ φονεύσωμεν αὐτοὺς καὶ καταπαύσωμεν τὸ ἔργον.

[5] And they that afflicted us said, They shall not know, and they shall not see, until we come into the midst of them, and slay them, and cause the work to cease.

[6] καὶ ἐγένετο ὡς ἦλθοσαν οἱ Ιουδαῖοι οἱ οἰκοῦντες ἐχόμενα αὐτῶν καὶ εἴποσαν ἡμῖν Ἀναβαίνουσιν ἐκ πάντων τῶν τόπων ἐφ᾽ ἡμᾶς,

[6] And it came to pass, when the Jews who lived near them came, that they said to us, They are coming up against us from every quarter.

[7] καὶ ἔστησα εἰς τὰ κατώτατα τοῦ τόπου κατόπισθεν τοῦ τείχους ἐν τοῖς σκεπεινοῖς καὶ ἔστησα τὸν λαὸν κατὰ δήμους μετὰ ῥομφαιῶν αὐτῶν, λόγχας αὐτῶν καὶ τόξα αὐτῶν.

[7] So I set men in the lowest part of the place behind the wall in the lurking-places, I even set the people according to their families, with their swords, their spears, and their bows.

[8] καὶ εἶδον καὶ ἀνέστην καὶ εἶπα πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς στρατηγοὺς καὶ πρὸς τοὺς καταλοίπους τοῦ λαοῦ Μὴ φοβηθῆτε ἀπὸ προσώπου αὐτῶν· μνήσθητε τοῦ θεοῦ ἡμῶν τοῦ μεγάλου καὶ φοβεροῦ καὶ παρατάξασθε περὶ τῶν ἀδελφῶν ὑμῶν, υἱῶν ὑμῶν καὶ θυγατέρων ὑμῶν, γυναικῶν ὑμῶν καὶ οἴκων ὑμῶν.

[8] And I looked, and arose, and said to the nobles, and to the captains, and to the rest of the people, Be not afraid of them: remember our great and terrible God, and fight for your brethren, your sons, your daughters, your wives, and your houses.

[9] καὶ ἐγένετο ἡνίκα ἤκουσαν οἱ ἐχθροὶ ἡμῶν ὅτι ἐγνώσθη ἡμῖν καὶ διεσκέδασεν ὁ θεὸς τὴν βουλὴν αὐτῶν, καὶ ἐπεστρέψαμεν πάντες ἡμεῖς εἰς τὸ τεῖχος, ἀνὴρ εἰς τὸ ἔργον αὐτοῦ.

[9] And it came to pass, when our enemies heard that it was made known to us, and God had frustrated their counsel, that we all returned to the wall, every man to his work.

[10] καὶ ἐγένετο ἀπὸ τῆς ἡμέρας ἐκείνης ἥμισυ τῶν ἐκτετιναγμένων ἐποίουν τὸ ἔργον, καὶ ἥμισυ αὐτῶν ἀντείχοντο, καὶ λόγχαι καὶ θυρεοὶ καὶ τὰ τόξα καὶ οἱ θώρακες καὶ οἱ ἄρχοντες ὀπίσω παντὸς οἴκου Ιουδα

[10] And it came to pass from that day that half of them that had been driven forth, wrought the work, and half of them kept guard; and there were spears, and shields, and bows, and breast-plates, and rulers behind the whole house of Juda,

[11] τῶν οἰκοδομούντων ἐν τῷ τείχει. καὶ οἱ αἴροντες ἐν τοῖς ἀρτῆρσιν ἐν ὅπλοις· ἐν μιᾷ χειρὶ ἐποίει αὐτὸ τὸ ἔργον, καὶ μία ἐκράτει τὴν βολίδα.

[11] even of them that were building the wall: — and those who carried the burdens were under arms: each with one hand wrought his work, and with the other held his dart.

[12] καὶ οἱ οἰκοδόμοι ἀνὴρ ῥομφαίαν αὐτοῦ ἐζωσμένος ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ᾠκοδομοῦσαν, καὶ ὁ σαλπίζων ἐν τῇ κερατίνῃ ἐχόμενα αὐτοῦ.

[12] And the builders wrought each man having his sword girt upon his loins, and so they built: and the trumpeter with his trumpet next to him.

[13] καὶ εἶπα πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς ἄρχοντας καὶ πρὸς τοὺς καταλοίπους τοῦ λαοῦ Τὸ ἔργον πλατὺ καὶ πολύ, καὶ ἡμεῖς σκορπιζόμεθα ἐπὶ τοῦ τείχους μακρὰν ἀνὴρ ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ·

[13] And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and abundant, and we are dispersed upon the wall, each at a great distance from his brother.

[14] ἐν τόπῳ, οὗ ἐὰν ἀκούσητε τὴν φωνὴν τῆς κερατίνης, ἐκεῖ συναχθήσεσθε πρὸς ἡμᾶς, καὶ ὁ θεὸς ἡμῶν πολεμήσει περὶ ἡμῶν.

[14] In whatsoever place ye shall hear the sound of the cornet, thither gather yourselves together to us; and our God shall fight for us.

[15] καὶ ἡμεῖς ποιοῦντες τὸ ἔργον, καὶ ἥμισυ αὐτῶν κρατοῦντες τὰς λόγχας ἀπὸ ἀναβάσεως τοῦ ὄρθρου ἕως ἐξόδου τῶν ἄστρων.

[15] So we continued labouring at the work: and half of them held the spears from the rising of the morning until the stars appeared.

[16] καὶ ἐν τῷ καιρῷ ἐκείνῳ εἶπα τῷ λαῷ Αὐλίσθητε ἐν μέσῳ Ιερουσαλημ, καὶ ἔστω ὑμῖν ἡ νὺξ προφυλακὴ καὶ ἡ ἡμέρα ἔργον.

[16] And at that time I said to the people, Lodge ye every man with his servant in the midst of Jerusalem, and let the night be a watch-time to you, and the day a work-time.

[17] καὶ ἤμην ἐγὼ καὶ οἱ ἄνδρες τῆς προφυλακῆς ὀπίσω μου, καὶ οὐκ ἦν ἐξ ἡμῶν ἐκδιδυσκόμενος ἀνὴρ τὰ ἱμάτια αὐτοῦ.

[17] And I was there, and the watchmen behind me, and there was not a man of us that put off his garments.

CHAPTER 5

[1] Καὶ ἦν κραυγὴ τοῦ λαοῦ καὶ γυναικῶν αὐτῶν μεγάλη πρὸς τοὺς ἀδελφοὺς αὐτῶν τοὺς Ιουδαίους.

And the cry of the people and their wives was great against their brethren the Jews.

[2] καὶ ἦσάν τινες λέγοντες Ἐν υἱοῖς ἡμῶν καὶ ἐν θυγατράσιν ἡμῶν ἡμεῖς πολλοί· καὶ λημψόμεθα σῖτον καὶ φαγόμεθα καὶ ζησόμεθα.

[2] And some said, We are numerous with our sons and our daughters; so we will take corn, and eat, and live.

[3] καὶ εἰσίν τινες λέγοντες Ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν καὶ οἰκίαι ἡμῶν, ἡμεῖς διεγγυῶμεν· καὶ λημψόμεθα σῖτον καὶ φαγόμεθα.

[3] And some said, As to our fields and vineyards and houses, let us pledge them, and we will take corn, and eat.

[4] καὶ εἰσίν τινες λέγοντες Ἐδανεισάμεθα ἀργύριον εἰς φόρους τοῦ βασιλέως, ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν καὶ οἰκίαι ἡμῶν·

[4] And some said, We have borrowed money for the king’s tributes: — our fields, and our vineyards, and houses are pledged.

[5] καὶ νῦν ὡς σὰρξ ἀδελφῶν ἡμῶν σὰρξ ἡμῶν, ὡς υἱοὶ αὐτῶν υἱοὶ ἡμῶν· καὶ ἰδοὺ ἡμεῖς καταδυναστεύομεν τοὺς υἱοὺς ἡμῶν καὶ τὰς θυγατέρας ἡμῶν εἰς δούλους, καὶ εἰσὶν ἀπὸ θυγατέρων ἡμῶν καταδυναστευόμεναι, καὶ οὐκ ἔστιν δύναμις χειρῶν ἡμῶν, καὶ ἀγροὶ ἡμῶν καὶ ἀμπελῶνες ἡμῶν τοῖς ἐντίμοις. –

[5] And now our flesh is as the flesh of our brethren, our children are as their children: yet, behold, we are reducing our sons and our daughters to slavery, and some of our daughters are enslaved: and there is no power of our hands, for our fields and our vineyards belong to the nobles.

[6] καὶ ἐλυπήθην σφόδρα, καθὼς ἤκουσα τὴν κραυγὴν αὐτῶν καὶ τοὺς λόγους τούτους.

[6] And I was much grieved as I heard their cry and these words.

[7] καὶ ἐβουλεύσατο καρδία μου ἐπ᾽ ἐμέ, καὶ ἐμαχεσάμην πρὸς τοὺς ἐντίμους καὶ τοὺς ἄρχοντας καὶ εἶπα αὐτοῖς Ἀπαιτήσει ἀνὴρ τὸν ἀδελφὸν αὐτοῦ ὑμεῖς ἀπαιτεῖτε. καὶ ἔδωκα ἐπ᾽ αὐτοὺς ἐκκλησίαν μεγάλην

[7] And my heart took counsel within me, and I contended against the nobles, and the princes, and I said to them, Should every man demand of his brother what ye demand? And I appointed against them a great assembly,

[8] καὶ εἶπα αὐτοῖς Ἡμεῖς κεκτήμεθα τοὺς ἀδελφοὺς ἡμῶν τοὺς Ιουδαίους τοὺς πωλουμένους τοῖς ἔθνεσιν ἐν ἐκουσίῳ ἡμῶν· καὶ ὑμεῖς πωλεῖτε τοὺς ἀδελφοὺς ὑμῶν; καὶ ἡσύχασαν καὶ οὐχ εὗροσαν λόγον.

[8] and I said to them, We of our free-will have redeemed our brethren the Jews that were sold to the Gentiles; and do ye sell your brethren? and shall they be delivered to us? And they were silent, and found no answer.

[9] καὶ εἶπα Οὐκ ἀγαθὸς ὁ λόγος, ὃν ὑμεῖς ποιεῖτε· οὐχ οὕτως, ἐν φόβῳ θεοῦ ἡμῶν ἀπελεύσεσθε ἀπὸ ὀνειδισμοῦ τῶν ἐθνῶν τῶν ἐχθρῶν ἡμῶν.

[9] And I said, The thing which ye do is not good; ye will not so walk in the fear of our God because of the reproach of the Gentiles our enemies.

[10] καὶ οἱ ἀδελφοί μου καὶ οἱ γνωστοί μου καὶ ἐγὼ ἐθήκαμεν ἐν αὐτοῖς ἀργύριον καὶ σῖτον· ἐγκαταλίπωμεν δὴ τὴν ἀπαίτησιν ταύτην.

[10] Both my brethren, and my acquaintances, and I, have lent them money and corn: let us now leave off this exaction.

[11] ἐπιστρέψατε δὴ αὐτοῖς ὡς σήμερον ἀγροὺς αὐτῶν, ἀμπελῶνας αὐτῶν, ἐλαίας αὐτῶν καὶ οἰκίας αὐτῶν· καὶ ἀπὸ τοῦ ἀργυρίου τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον ἐξενέγκατε αὐτοῖς.

[11] Restore to them, I pray, as at this day, their fields, and their vineyards, and their olive-yards, and their houses, and bring forth to them corn and wine and oil of the money.

[12] καὶ εἶπαν Ἀποδώσομεν καὶ παρ᾽ αὐτῶν οὐ ζητήσομεν· οὕτως ποιήσομεν, καθὼς σὺ λέγεις. καὶ ἐκάλεσα τοὺς ἱερεῖς καὶ ὥρκισα αὐτοὺς ποιῆσαι ὡς τὸ ῥῆμα τοῦτο.

[12] And they said, We will restore, and we will not exact of them; we will do thus as thou sayest. Then I called the priests, and bound them by oath to do according to this word.

[13] καὶ τὴν ἀναβολήν μου ἐξετίναξα καὶ εἶπα Οὕτως ἐκτινάξαι ὁ θεὸς πάντα ἄνδρα, ὃς οὐ στήσει τὸν λόγον τοῦτον, ἐκ τοῦ οἴκου αὐτοῦ καὶ ἐκ κόπου αὐτοῦ, καὶ ἔσται οὕτως ἐκτετιναγμένος καὶ κενός. καὶ εἶπεν πᾶσα ἡ ἐκκλησία Αμην, καὶ ᾔνεσαν τὸν κύριον· καὶ ἐποίησεν ὁ λαὸς τὸ ῥῆμα τοῦτο.

[13] And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labours, he shall be even thus shaken out, as an outcast and empty. And all the congregation said, Amen, and they praised the Lord: and the people did this thing.

[14] Ἀπὸ τῆς ἡμέρας, ἧς ἐνετείλατό μοι εἶναι εἰς ἄρχοντα αὐτῶν ἐν γῇ Ιουδα, ἀπὸ ἔτους εἰκοστοῦ καὶ ἕως ἔτους τριακοστοῦ καὶ δευτέρου τῷ Αρθασασθα, ἔτη δώδεκα, ἐγὼ καὶ οἱ ἀδελφοί μου βίαν αὐτῶν οὐκ ἔφαγον·

[14] From the day that he charged me to be their ruler in the land of Juda, from the twentieth year even to the thirty-second year of Arthasastha, twelve years, I and my brethren ate not provision extorted from them.

[15] καὶ τὰς βίας τὰς πρώτας, ἃς πρὸ ἐμοῦ ἐβάρυναν ἐπ᾽ αὐτοὺς καὶ ἐλάβοσαν παρ᾽ αὐτῶν ἐν ἄρτοις καὶ ἐν οἴνῳ ἔσχατον ἀργύριον, δίδραχμα τεσσαράκοντα, καὶ οἱ ἐκτετιναγμένοι αὐτῶν ἐξουσιάζονται ἐπὶ τὸν λαόν, καὶ ἐγὼ οὐκ ἐποίησα οὕτως ἀπὸ προσώπου φόβου θεοῦ.

[15] But as for the former acts of extortion wherein those who were before me oppressed them, they even took of them their last money, forty didrachms for bread and wine; and the very outcasts of them exercised authority over the people: but I did not so, because of the fear of God.

[16] καὶ ἐν ἔργῳ τοῦ τείχους τούτων οὐκ ἐκράτησα, ἀγρὸν οὐκ ἐκτησάμην· καὶ πάντες οἱ συνηγμένοι ἐκεῖ ἐπὶ τὸ ἔργον.

[16] Also in the work of the wall I treated them not with rigor, I bought not land: and all that were gathered together came thither to the work.

[17] καὶ οἱ Ιουδαῖοι, ἑκατὸν καὶ πεντήκοντα ἄνδρες, καὶ οἱ ἐρχόμενοι πρὸς ἡμᾶς ἀπὸ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν ἐπὶ τράπεζάν μου.

[17] And the Jews, to the number of a hundred and fifty men, besides those coming to us from the nations round about, were at my table.

[18] καὶ ἦν γινόμενον εἰς ἡμέραν μίαν μόσχος εἷς καὶ πρόβατα ἓξ ἐκλεκτὰ καὶ χίμαρος ἐγίνοντό μοι καὶ ἀνὰ μέσον δέκα ἡμερῶν ἐν πᾶσιν οἶνος τῷ πλήθει· καὶ σὺν τούτοις ἄρτους τῆς βίας οὐκ ἐζήτησα, ὅτι βαρεῖα ἡ δουλεία ἐπὶ τὸν λαὸν τοῦτον. –

[18] And there came to me for one day one calf, and I had six choice sheep and a goat; and every ten days wine in abundance of all sorts: yet with these I required not the bread of extortion, because the bondage was heavy upon this people.

[19] μνήσθητί μου, ὁ θεός, εἰς ἀγαθὸν πάντα, ὅσα ἐποίησα τῷ λαῷ τούτῳ.

[19] Remember me, O God, for good, in all that I have done to this people.

CHAPTER 6

[1] Καὶ ἐγένετο καθὼς ἠκούσθη τῷ Σαναβαλλατ καὶ Τωβια καὶ τῷ Γησαμ τῷ Αραβι καὶ τοῖς καταλοίποις τῶν ἐχθρῶν ἡμῶν ὅτι ᾠκοδόμησα τὸ τεῖχος, καὶ οὐ κατελείφθη ἐν αὐτοῖς πνοή. ἕως τοῦ καιροῦ ἐκείνου θύρας οὐκ ἐπέστησα ἐν ταῖς πύλαις.

Now it came to pass, when Sanaballat, and Tobias, and Gesam the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no opening left therein; (but hitherto I had not set up the doors on the gates;)

[2] καὶ ἀπέστειλεν Σαναβαλλατ καὶ Γησαμ πρός με λέγων Δεῦρο καὶ συναχθῶμεν ἐπὶ τὸ αὐτὸ ἐν ταῖς κώμαις ἐν πεδίῳ Ωνω· καὶ αὐτοὶ λογιζόμενοι ποιῆσαί μοι πονηρίαν.

[2] that Sanaballat and Gesam sent to me, saying, Come and let us meet together in the villages in the plain of Ono. But they were plotting to do me mischief.

[3] καὶ ἀπέστειλα ἐπ᾽ αὐτοὺς ἀγγέλους λέγων Ἔργον μέγα ἐγὼ ποιῶ καὶ οὐ δυνήσομαι καταβῆναι, μήποτε καταπαύσῃ τὸ ἔργον· ὡς ἂν τελειώσω αὐτό, καταβήσομαι πρὸς ὑμᾶς.

[3] So I sent messengers to them, saying, I am doing a great work, and I shall not be able to come down, lest the work should cease: as soon as I shall have finished it, I will come down to you.

[4] καὶ ἀπέστειλαν πρός με ὡς τὸ ῥῆμα τοῦτο, καὶ ἀπέστειλα αὐτοῖς κατὰ ταῦτα.

[4] And they sent to me again to this effect; and I sent them word accordingly.

[5] καὶ ἀπέστειλεν πρός με Σαναβαλλατ τὸν παῖδα αὐτοῦ καὶ ἐπιστολὴν ἀνεῳγμένην ἐν χειρὶ αὐτοῦ.

[5] Then Sanaballat sent his servant to me with an open letter in his hand.

[6] καὶ ἦν γεγραμμένον ἐν αὐτῇ Ἐν ἔθνεσιν ἠκούσθη ὅτι σὺ καὶ οἱ Ιουδαῖοι λογίζεσθε ἀποστατῆσαι, διὰ τοῦτο σὺ οἰκοδομεῖς τὸ τεῖχος, καὶ σὺ γίνῃ αὐτοῖς εἰς βασιλέα·

[6] And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to revolt: therefore thou art building the wall, and thou wilt be a king to them.

[7] καὶ πρὸς τούτοις προφήτας ἔστησας σεαυτῷ, ἵνα καθίσῃς ἐν Ιερουσαλημ εἰς βασιλέα ἐν Ιουδα· καὶ νῦν ἀπαγγελήσονται τῷ βασιλεῖ οἱ λόγοι οὗτοι· καὶ νῦν δεῦρο βουλευσώμεθα ἐπὶ τὸ αὐτό.

[7] And moreover thou has appointed prophets to thyself, that thou mightest dwell in Jerusalem as a king over Juda: and now these words will be reported to the king. Now then, come, let us take counsel together.

[8] καὶ ἀπέστειλα πρὸς αὐτὸν λέγων Οὐκ ἐγενήθη ὡς οἱ λόγοι οὗτοι, οὓς σὺ λέγεις, ὅτι ἀπὸ καρδίας σου σὺ ψεύδῃ αὐτούς.

[8] And I sent to him, saying, It has not happened according to these words, even as thou sayest, for thou framest them falsely out of thy heart.

[9] ὅτι πάντες φοβερίζουσιν ἡμᾶς λέγοντες Ἐκλυθήσονται αἱ χεῖρες αὐτῶν ἀπὸ τοῦ ἔργου τούτου, καὶ οὐ ποιηθήσεται· καὶ νῦν ἐκραταίωσα τὰς χεῖράς μου.

[9] For all were trying to alarm us, saying, Their hands shall be weakened from this work, and it shall not be done. Now therefore I have strengthened my hands.

[10] Καὶ ἐγὼ εἰσῆλθον εἰς οἶκον Σεμει υἱοῦ Δαλαια υἱοῦ Μεηταβηλ – καὶ αὐτὸς συνεχόμενος – , καὶ εἶπεν Συναχθῶμεν εἰς οἶκον τοῦ θεοῦ ἐν μέσῳ αὐτοῦ καὶ κλείσωμεν τὰς θύρας αὐτοῦ, ὅτι ἔρχονται νυκτὸς φονεῦσαί σε.

[10] And I came into the house of Semei the son of Dalaia the Son of Metabeel, and he was shut up; and he said, Let us assemble together in the house of God, in the midst of it, and let us shut the doors of it; for they are coming by night to slay thee.

[11] καὶ εἶπα Τίς ἐστιν ὁ ἀνήρ, ὃς εἰσελεύσεται εἰς τὸν οἶκον καὶ ζήσεται;

[11] And I said, Who is the man that shall enter into the house, that he may live?

[12] καὶ ἐπέγνων καὶ ἰδοὺ ὁ θεὸς οὐκ ἀπέστειλεν αὐτόν, ὅτι ἡ προφητεία λόγος κατ’ ἐμοῦ, καὶ Τωβιας καὶ Σαναβαλλατ ἐμισθώσαντο

[12] And I observed, and, behold, God had not sent him, for the prophecy was a fable devised against me: and Tobias and Sanaballat had hired

[13] ἐπ᾽ ἐμὲ ὄχλον, ὅπως φοβηθῶ καὶ ποιήσω οὕτως καὶ ἁμάρτω καὶ γένωμαι αὐτοῖς εἰς ὄνομα πονηρόν, ὅπως ὀνειδίσωσίν με. –

[13] against me a multitude, that I might be frightened, and do this, and sin, and become to them an ill name, that they might reproach me.

[14] μνήσθητι, ὁ θεός, τῷ Τωβια καὶ τῷ Σαναβαλλατ ὡς τὰ ποιήματα αὐτοῦ ταῦτα καὶ τῷ Νωαδια τῇ προφήτῃ καὶ τοῖς καταλοίποις τῶν προφητῶν, οἳ ἦσαν φοβερίζοντές με.

[14] Remember, O God, Tobias and Sanaballat, according to these their deeds, and the prophetess Noadia, and the rest of the prophets who tried to alarm me.

[15] Καὶ ἐτελέσθη τὸ τεῖχος πέμπτῃ καὶ εἰκάδι τοῦ Ελουλ εἰς πεντήκοντα καὶ δύο ἡμέρας.

[15] So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days.

[16] καὶ ἐγένετο ἡνίκα ἤκουσαν πάντες οἱ ἐχθροὶ ἡμῶν, καὶ ἐφοβήθησαν πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, καὶ ἐπέπεσεν φόβος σφόδρα ἐν ὀφθαλμοῖς αὐτῶν, καὶ ἔγνωσαν ὅτι παρὰ τοῦ θεοῦ ἡμῶν ἐγενήθη τελειωθῆναι τὸ ἔργον τοῦτο. –

[16] And it came to pass, when all our enemies heard of it, that all the nations round about us feared, and great alarm fell upon them, and they knew that it was of our God that this work should be finished.

[17] καὶ ἐν ταῖς ἡμέραις ἐκείναις ἀπὸ πολλῶν ἐντίμων Ιουδα ἐπιστολαὶ ἐπορεύοντο πρὸς Τωβιαν, καὶ αἱ Τωβια ἤρχοντο πρὸς αὐτούς,

[17] And in those days letters came to Tobias from many nobles of Juda, and those of Tobias came to them.

[18] ὅτι πολλοὶ ἐν Ιουδα ἔνορκοι ἦσαν αὐτῷ, ὅτι γαμβρὸς ἦν τοῦ Σεχενια υἱοῦ Ηραε, καὶ Ιωαναν υἱὸς αὐτοῦ ἔλαβεν τὴν θυγατέρα Μεσουλαμ υἱοῦ Βαραχια εἰς γυναῖκα.

[18] For many in Juda were bound to him by oath, because he was son-in-law of Sechenias the son of Herae; and Jonan his son had taken the

daughter of Mesulam the son of Barachia to wife.

[19] καὶ τοὺς λόγους αὐτοῦ ἦσαν λέγοντες πρός με καὶ λόγους μου ἦσαν ἐκφέροντες αὐτῷ, καὶ ἐπιστολὰς ἀπέστειλεν Τωβιας φοβερίσαι με.

[19] And they reported his words to me, and carried out my words to him: and Tobias sent letters to terrify me.

CHAPTER 7

ΚΑΙ ἐγένετο ἡνίκα ᾠκοδομήθη τὸ τεῖχος, καὶ ἔστησα τάς θύρας, καὶ ἐπεσκέπησαν οἱ πυλωροὶ καὶ οἱ ἄδοντες καὶ οἱ Λευῖται.

And it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

[2] καὶ ἐνετειλάμην τῷ ᾽Ανανίᾳ ἀδελφῷ μου καὶ τῷ ᾽Ανανίᾳ ἄρχοντι τῆς βιρὰ ἐν ῾Ιερουσαλήμ, ὅτι αὐτὸς ὡς ἀνὴρ ἀληθὴς καὶ φοβούμενος τὸν Θεὸν παρὰ πολλούς,

[2] that I gave charge to Ananias my brother, and Ananias the ruler of the palace, over Jerusalem: for he was a true man, and one that feared God beyond many.

[3] καὶ εἶπα αὐτοῖς· οὐκ ἀνοιγήσονται πύλαι ῾Ιερουσαλὴμ ἕως ἅμα τῷ ἡλίῳ, καὶ ἔτι αὐτῶν γρηγορούντων κλειέσθωσαν αἱ θύραι καὶ σφηνούσθωσαν· καὶ στῆσον προφύλακας οἰκούντων ἐν ῾Ιερουσαλήμ, ἀνὴρ ἐν προφυλακῇ αὐτοῦ καὶ ἀνὴρ ἀπέναντι οἰκίας αὐτοῦ.

[3] And I said to them, The gates of Jerusalem shall not be opened till sunrise; and while they are still watching, let the doors be shut, and bolted; and set watches of them that dwell in Jerusalem, every man at his post, and every man over against his house.

[4] Καὶ ἡ πόλις πλατεῖα καὶ μεγάλη, καὶ ὁ λαὸς ὀλίγος ἐν αὐτῇ, καὶ οὐκ ἦσαν οἰκίαι ᾠκοδομημέναι.

[4] Now the city was wide and large; and the people were few in it, and the houses were not built.

[5] καὶ ἔδωκεν ὁ Θεὸς εἰς τὴν καρδίαν μου καὶ συνῆξα τοὺς ἐντίμους καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἰς συνοδίας· καὶ εὗρον βιβλίον τῆς συνοδίας, οἳ ἀνέβησαν ἐν πρώτοις, καὶ εὗρον γεγραμμένον ἐν αὐτῷ.

[5] And God put it into my heart, and I gathered the nobles, and the rulers, and the people, into companies: and I found a register of the company that came up first, and I found written in it as follows:

[6] καὶ οὗτοι υἱοὶ τῆς χώρας οἱ ἀναβάντες ἀπὸ αἰχμαλωσίας τῆς ἀποικίας, ἧς ἀπῴκισε Ναβουχοδονόσορ ὁ βασιλεὺς Βαβυλῶνος καὶ ἐπέστρεψαν εἰς ῾Ιερουσαλὴμ καὶ εἰς ᾽Ιούδα ἀνὴρ εἰς τὴν πόλιν αὐτοῦ

[6] Now these are the children of the country, that came up from captivity, of the number which Nabuchodonosor king of Babylon carried away, and they returned to Jerusalem and to Juda, every man to his city;

[7] μετὰ Ζοροβάβελ καὶ ᾽Ιησοῦ καὶ Νεεμία ᾽Αζαρία καὶ Ρεελμὰ Ναεμανί, Μαρδοχαῖος, Βαλσάν, Μασφαράθ, ῞Εσδρα, Βογουΐα, ᾽Ιναούμ, Βαανά, Μασφάρ, ἄνδρες λαοῦ ᾽Ισραήλ·

[7] with Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Mardochaeus, Balsan, Maspharath, Esdra, Boguia, Inaum, Baana, Masphar, men of the people of Israel.

[8] υἱοὶ Φόρος δισχίλιοι ἑκατὸν ἑβδομηκονταδύο·

[8] The children of Phoros, two thousand one hundred and seventy-two.

[9] υἱοὶ Σαφατία τριακόσιοι ἑβδομηκονταδύο·

[9] The children of Saphatia, three hundred and seventy-two.

[10] υἱοὶ ᾽Ηρὰ ἑξακόσιοι πεντηκονταδύο·

[10] The children of Era, six hundred and fifty-two.

[11] υἱοὶ Φαὰθ Μωὰβ τοῖς υἱοῖς ᾽Ιησοῦ καὶ ᾽Ιωὰβ δισχίλιοι ἑξακόσιοι δεκαοκτώ·

[11] The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen.

[12] υἱοὶ Αἰλὰμ χίλιοι διακόσιοι πεντηκοντατέσσαρες·

[12] The children of Ælam, a thousand two hundred and fifty-four.

[13] υἱοὶ Ζαθουΐα ὀκτακόσιοι τεσσαρακονταπέντε·

[13] The children of Zathuia, eight hundred and forty-five.

[14] υἱοὶ Ζακχοῦ ἑπτακόσιοι ἑξήκοντα·

[14] The children of Zacchu, seven hundred and sixty.

[15] υἱοὶ Βανουΐ ἑξακόσιοι τεσσαρακονταοκτώ·

[15] The children of Banui, six hundred and forty-eight.

[16] υἱοὶ Βηβὶ ἑξακόσιοι εἰκοσιοκτώ·

[16] The children of Bebi, six hundred and twenty-eight.

[17] υἱοὶ Ἀσγὰδ δισχίλιοι τριακόσιοι εἰκοσιδύο·

[17] The children of Asgad, two thousand three hundred and twenty-two.

[18] υἱοὶ Ἀδωνικὰμ ἑξακόσιοι ἑξηκονταεπτά·

[18] The children of Adonicam, six hundred and sixty-seven.

[19] υἱοὶ Βαγοΐ δισχίλιοι ἑξηκονταεπτά·

[19] The children of Bagoi, two thousand and sixty-seven.

[20] υἱοὶ Ἠδὶν ἑξακόσιοι πεντηκονταπέντε·

[20] The children of Edin, six hundred and fifty-five.

[21] υἱοὶ Ἀτὴρ τῷ Ἐζεκίᾳ ἐνενηκονταοκτώ·

[21] The children of Ater, the son of Ezekias, ninety-eight.

[22] υἱοὶ Ἠσὰμ τριακόσιοι εἰκοσιοκτώ·

[22] The children of Esam, three hundred and twenty-eight.

[23] υἱοὶ Βεσεΐ τριακόσιοι εἰκοσιτέσσαρες·

[23] The children of Besei, three hundred and twenty-four.

[24] υἱοὶ Ἀρὶφ ἑκατὸν δώδεκα· υἱοὶ Ἀσὲν διακόσιοι εἰκοσιτρεῖς·

[24] The children of Ariph, a hundred and twelve: the children of Asen, two hundred and twenty-three.

[25] υἱοὶ Γαβαὼν ἐνενηκονταπέντε·

[25] The children of Gabaon, ninety-five.

[26] υἱοὶ Βαιθαλὲμ ἑκατὸν εἰκοσιτρεῖς· υἱοὶ Ἀτωφὰ πεντηκονταέξ·

[26] The children of Baethalem, a hundred and twenty-three: the children of Atopha, fifty-six.

[27] υἱοὶ Ἀναθὼθ ἑκατὸν εἰκοσιοκτώ·

[27] The children of Anathoth, a hundred and twenty-eight.

[28] ἄνδρες Βηθασμὼθ τεσσαρακονταδύο·

[28] The men of Bethasmoth, forty-two.

[29] ἄνδρες Καριαθαρίμ, Καφιρὰ καὶ Βηρὼθ ἑπτακόσιοι τεσσαρακοντατρεῖς·

[29] The men of Cariatharim, Caphira, and Beroth, seven hundred and forty-three.

[30] ἄνδρες ᾽Αραμὰ καὶ Γαβαὰ ἑξακόσιοι εἴκοσιν·

[30] The men of Arama and Gabaa, six hundred and twenty.

[31] ἄνδρες Μαχεμὰς ἑκατὸν εἰκοσιδύο·

[31] The men of Machemas, a hundred and twenty-two.

[32] ἄνδρες Βαιθὴλ καὶ ᾽Αΐ ἑκατὸν εἰκοσιτρεῖς·

[32] The men of Baethel and Ai, a hundred and twenty-three.

[33] ἄνδρες Ναβία ἑκατὸν πεντηκονταδύο·

[33] The men of Nabia, a hundred an fifty-two.

[34] ἄνδρες ᾽Ηλαμαὰρ χίλιοι διακόσιοι πεντηκονταδύο·

[34] The men of Elamaar, one thousand two hundred and fifty-two.

[35] υἱοὶ ᾽Ηρὰμ τριακόσιοι εἴκοσι·

[35] The children of Eram, three hundred and twenty.

[36] υἱοὶ ᾽Ιεριχὼ τριακόσιοι τεσσαρακονταπέντε·

[36] The children of Jericho, three hundred and forty-five.

[37] υἱοὶ Λοδαδὶδ καὶ ᾽Ωνὼ ἑπτακόσιοι εἰκοσιεῖς·

[37] The children of Lodadid and Ono, seven hundred and twenty-one.

[38] υἱοὶ Σανανὰ τρισχίλιοι ἐνακόσιοι τριάκοντα·

[38] The children of Sanana, three thousand nine hundred and thirty.

[39] οἱ ἱερεῖς, υἱοὶ ᾽Ιωδαὲ εἰς οἶκον ᾽Ιησοῦ ἐνακόσιοι ἑβδομηκοντατρεῖς·

[39] The priests; the sons of Jodae, pertaining to the house of Jesus, nine hundred and seventy-three.

[40] υἱοὶ Ἐμμὴρ χίλιοι πεντηκονταδύο·

[40] The children of Emmer, one thousand and fifty-two.

[41] υἱοὶ Φασεοὺρ χίλιοι διακόσιοι τεσσαρακονταεπτά·

[41] The children of Phaseur, one thousand two hundred and forty-seven.

[42] υἱοὶ Ἠρὰμ χίλιοι δεκαεπτά·

[42] The children of Eram, a thousand and seventeen.

[43] οἱ Λευῖται, υἱοὶ Ἰησοῦ τοῦ Καδμιὴλ τοῖς υἱοῖς τοῦ Οὐδουΐα ἑβδομηκοντατέσσαρες·

[43] The Levites; the children of Jesus the son of Cadmiel, with the children of Uduia, seventy-four.

[44] οἱ ἄδοντες, υἱοὶ Ἀσὰφ ἑκατὸν τεσσαρακονταοκτώ·

[44] The singers; the children of Asaph, a hundred and forty-eight.

[45] οἱ πυλωροί, υἱοὶ Σαλούμ, υἱοὶ Ἀτήρ, υἱοὶ Τελμών, υἱοὶ Ἀκούβ, υἱοὶ Ἀτιτά, υἱοὶ Σαβί, ἑκατὸν τριακονταοκτώ·

[45] The porters; the children of Salum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sabi, a hundred and thirty-eight.

[46] οἰναθινίμ, υἱοὶ Σηά, υἱοὶ Ἀσφά, υἱοὶ Ταβαώθ,

[46] The Nathinim; the children of Sea, the children of Aspha, the children of Tabaoth,

[47] υἱοὶ Κιράς, υἱοὶ Ἀσουΐα, υἱοὶ Φαδών,

[47] the children of Kiras, the children of Asuia, the children of Phadon,

[48] υἱοὶ Λαβανά, υἱοὶ Ἀγαβά, υἱοὶ Σελμεΐ,

[48] the children of Labana, the children of Agaba, the children of Selmei,

[49] υἱοὶ Ἀνάν, υἱοὶ Γαδήλ, υἱοὶ Γαάρ,

[49] the children of Anan, the children of Gadel, the children of Gaar,

[50] υἱοὶ Ρααΐα, υἱοὶ Ρασσών, υἱοὶ Νεκωδά,

[50] the children of Raaia, the children of Rasson, the children of Necoda,

[51] υἱοὶ Γηζάμ, υἱοὶ ᾽Οζί, υἱοὶ Φεσή,

[51] the children of Gezam, the children of Ozi, the children of Phese,

[52] υἱοὶ Βησί, υἱοὶ Μεϊνών, υἱοὶ Νεφωσασί,

[52] the children of Besi, the children of Meinon, the children of Nephosasi,

[53] υἱοὶ Βακβούκ, υἱοὶ ᾽Αχιφά, υἱοὶ ᾽Αρούρ,

[53] the children of Bacbuc, the children of Achipha, the children of Arur,

[54] υἱοὶ Βασαλώθ, υἱοὶ Μιδά, υἱοὶ ᾽Αδασάν,

[54] the children of Basaloth, the children of Mida, the children of Adasan,

[55] υἱοὶ Βαρκουέ, υἱοὶ Σισαράθ, υἱοὶ Θημά,

[55] the children of Barcue, the children of Sisarath, the children of Thema,

[56] υἱοὶ Νισιά, υἱοὶ ᾽Ατιφά,

[56] the children of Nisia, the children of Atipha.

[57] υἱοὶ δούλων Σαλωμών, υἱοὶ Σουτεΐ, υἱοὶ Σαφαράτ, υἱοὶ Φεριδά,

[57] The children of the servants of Solomon; the children of Sutei, the children of Sapharat, the children of Pherida,

[58] υἱοὶ ᾽Ιελήλ, υἱοὶ Δορκών, υἱοὶ Γαδαήλ,

[58] the children of Jelel, the children of Dorcon, the children of Gadael,

[59] υἱοὶ Σαφατία, υἱοὶ ᾽Εττήλ, υἱοὶ Φακαράθ, υἱοὶ Σαβαΐμ, υἱοὶ ᾽Ημίμ·

[59] the children of Saphatia, the children of Ettel, the children of Phacarath, the children of Sabaim, the children of Emim.

[60] πάντες οἱ ναθινίμ, καὶ υἱοὶ δούλων Σαλωμών, τριακόσιοι ἐνενηκονταδύο.

[60] All the Nathinim, and children of the servants of Solomon, were three hundred and ninety-two.

[61] καὶ οὗτοι ἀνέβησαν ἀπὸ Θελμελέθ, Θελαρησά, Χαρούβ, Ἠρών, Ἰεμὴρ καὶ οὐκ ἐδυνάσθησαν ἀπαγγεῖλαι οἴκους πατριῶν αὐτῶν καὶ σπέρμα αὐτῶν εἰ ἀπὸ Ἰσραήλ εἰσιν·

[61] And these went up from Thelmeleth, Thelaresa, Charub, Eron, Jemer: but they could not declare the houses of their families, or their seed, whether they were of Israel.

[62] υἱοὶ Δαλαία, υἱοὶ Τωβία, υἱοὶ Νεκωδά, ἑξακόσιοι τεσσαρακονταδύο·

[62] The children of Dalaia, the children of Tobia, the children of Necoda, six hundred and forty-two.

[63] καὶ ἀπὸ τῶν ἱερέων υἱοὶ Ἐβία, υἱοὶ Ἀκώς, υἱοὶ Βερζελλί, ὅτι ἔλαβον ἀπὸ θυγατέρων Βερζελλὶ τοῦ Γαλααδίτου γυναῖκας καὶ ἐκλήθησαν ἐπ᾽ ὀνόματι αὐτῶν·

[63] And of the priests; the children of Ebia, the children of Acos, the children of Berzelli, for they took wives of the daughters of Berzelli the Galaadite, and they were called by their name.

[64] οὗτοι ἐζήτησαν γραφὴν αὐτῶν τῆς συνοδίας, καὶ οὐχ εὑρέθη, καὶ ἠγχιστεύθησαν ἀπὸ τῆς ἱερατείας,

[64] These sought the pedigree of their company, and it was not found, and they were removed as polluted from the priesthood.

[65] καὶ εἶπεν Ἀθερσασθά, ἵνα μὴ φάγωσιν ἀπὸ τοῦ ἁγίου τῶν ἁγίων, ἕως ἀναστῇ ἱερεὺς φωτίσων.

[65] And the Athersastha said, that they should not eat of the most holy things, until a priest should stand up to give light.

[66] καὶ ἐγένετο πᾶσα ἡ ἐκκλησία ὡσεὶ τέσσαρες μυριάδες δισχίλιοι τριακόσιοι ἑξήκοντα,

[66] And all the congregation was about forty-two thousand three hundred and sixty,

[67] πάρεξ δούλων αὐτῶν καὶ παιδισκῶν αὐτῶν, οὗτοι ἑπτακισχίλιοι τριακόσιοι τριακονταεπτά· καὶ ᾄδοντες καὶ ᾄδουσαι διακόσιοι τεσσαρακονταπέντε·

[67] besides their men-servants and their maid-servants: these were seven thousand three hundred and thirty seven: and the singing-men and singing-women, two hundred and forty-five.

[69] ὄνοι δισχίλιοι ἑπτακόσιοι.

[68] 69 Two thousand seven hundred asses.

[70] καὶ ἀπὸ μέρους ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς τὸ ἔργον τῷ Νεεμίᾳ εἰς θησαυρὸν χρυσοῦς χιλίους, φιάλας πεντήκοντα καὶ χωθωνὼθ τῶν ἱερέων τριάκοντα.

[70] And part of the heads of families gave into the treasury to Neemias for the work a thousand pieces of gold, fifty bowls, and thirty priests' garments.

[71] καὶ ἀπὸ ἀρχηγῶν τῶν πατριῶν ἔδωκαν εἰς θησαυροὺς τοῦ ἔργου χρυσοῦ νομίσματος δύο μυριάδας καὶ ἀργυρίου μνᾶς δισχιλίας τριακοσίας, καὶ ἔδωκαν οἱ κατάλοιποι τοῦ λαοῦ χρυσίου δύο μυριάδας καὶ ἀργυρίου μνᾶς δισχιλίας διακοσίας καὶ χωθωνὼθ τῶν ἱερέων ἑξηκονταεπτά.

[71] And some of the heads of families gave into the treasuries of the work, twenty thousand pieces of gold, and two thousand three hundred pounds of silver. And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pounds of silver, and sixty-seven priests' garments.

[72] καί ἐκάθισαν οἱ ἱερεῖς καὶ Λευῖται καὶ οἱ πυλωροὶ καὶ οἱ ᾄδοντες καὶ οἱ ἀπὸ τοῦ λαοῦ καὶ οἱ ναθινὶμ καὶ πᾶς Ἰσραὴλ ἐν πόλεσιν αὐτῶν.

[72] And the priests, and Levites, and porters, and singers, and some of the people, and the Nathinim, and all Israel, dwelt in their cities.

CHAPTER 8

[1] καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς εἰς τὸ πλάτος τὸ ἔμπροσθεν πύλης τοῦ ὕδατος. καὶ εἶπαν τῷ Εσδρα τῷ γραμματεῖ ἐνέγκαι τὸ βιβλίον νόμου Μωυσῆ, ὃν ἐνετείλατο κύριος τῷ Ισραηλ.

And the seventh month arrived, and the children of Israel were settled in their cities; and all the people were gathered as one man to the broad place before the water-gate, and they told Esdras the scribe to bring the book of the law of Moses, which the Lord commanded Israel.

[2] καὶ ἤνεγκεν Εσδρας ὁ ἱερεὺς τὸν νόμον ἐνώπιον τῆς ἐκκλησίας ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς καὶ πᾶς ὁ συνίων ἀκούειν ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου

[2] So Esdras the priest brought the law before the congregation both of men and women, and every one who had understanding was present to hearken, on the first day of the seventh month.

[3] καὶ ἀνέγνω ἐν αὐτῷ ἀπὸ τῆς ὥρας τοῦ διαφωτίσαι τὸν ἥλιον ἕως ἡμίσους τῆς ἡμέρας ἀπέναντι τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ αὐτοὶ συνιέντες, καὶ ὦτα παντὸς τοῦ λαοῦ εἰς τὸ βιβλίον τοῦ νόμου.

[3] And he read in it from the time of sun-rise to the middle of the day, before the men and the women; and they understood it, and the ears of all the people were attentive to the book of the law.

[4] καὶ ἔστη Εσδρας ὁ γραμματεὺς ἐπὶ βήματος ξυλίνου, καὶ ἔστησαν ἐχόμενα αὐτοῦ Ματταθιας καὶ Σαμαιας καὶ Ανανιας καὶ Ουρια καὶ Ελκια καὶ Μαασαια ἐκ δεξιῶν αὐτοῦ, καὶ ἐξ ἀριστερῶν Φαδαιας καὶ Μισαηλ καὶ Μελχιας καὶ Ωσαμ καὶ Ασαβδανα καὶ Ζαχαριας καὶ Μοσολλαμ.

[4] And Esdras the scribe stood on a wooden stage, and there stood next to him Mattathias, and Samaeas, and Ananias, and Urias, and Chelcia, and Massia, on his right hand; and on his left Phadaeas, and Misael, and Melchias, and Asom, and Asabadma, and Zacharias, and Mesollam.

[5] καὶ ἤνοιξεν Εσδρας τὸ βιβλίον ἐνώπιον παντὸς τοῦ λαοῦ – ὅτι αὐτὸς ἦν ἐπάνω τοῦ λαοῦ – καὶ ἐγένετο ἡνίκα ἤνοιξεν αὐτό, ἔστη πᾶς ὁ λαός.

[5] And Esdras opened the book before all the people, for he was above the people; and it came to pass when he had opened it, that all the people

stood.

[6] καὶ ηὐλόγησεν Εσδρας κύριον τὸν θεὸν τὸν μέγαν, καὶ ἀπεκρίθη πᾶς ὁ λαὸς καὶ εἶπαν Αμην ἐπάραντες χεῖρας αὐτῶν καὶ ἔκυψαν καὶ προσεκύνησαν τῷ κυρίῳ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν.

[6] And Esdras blessed the Lord, the great God: and all the people answered, and said, Amen, lifting up their hands: and they bowed down and worshipped the Lord with their face to the ground.

[7] καὶ Ἰησοῦς καὶ Βαναιας καὶ Σαραβια ἦσαν συνετίζοντες τὸν λαὸν εἰς τὸν νόμον, καὶ ὁ λαὸς ἐν τῇ στάσει αὐτοῦ.

[7] And Jesus and Banaias and Sarabias instructed the people in the law, and the people stood in their place.

[8] καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου τοῦ θεοῦ, καὶ ἐδίδασκεν Εσδρας καὶ διέστελλεν ἐν ἐπιστήμῃ κυρίου, καὶ συνῆκεν ὁ λαὸς ἐν τῇ ἀναγνώσει. –

[8] And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood the law in the reading.

[9] καὶ εἶπεν Νεεμιας καὶ Εσδρας ὁ ἱερεὺς καὶ γραμματεὺς καὶ οἱ Λευῖται οἱ συνετίζοντες τὸν λαὸν καὶ εἶπαν παντὶ τῷ λαῷ Ἡ ἡμέρα ἁγία ἐστὶν τῷ κυρίῳ θεῷ ἡμῶν, μὴ πενθεῖτε μηδὲ κλαίετε· ὅτι ἔκλαιεν πᾶς ὁ λαός, ὡς ἤκουσαν τοὺς λόγους τοῦ νόμου.

[9] And Neemias, and Esdras the priest and scribe, and the Levites, and they that instructed the people, spoke and said to all the people, It is a holy day to the Lord our God; do not mourn, nor weep. For all the people wept when they heard the words of the law.

[10] καὶ εἶπεν αὐτοῖς Πορεύεσθε φάγετε λιπάσματα καὶ πίετε γλυκάσματα καὶ ἀποστείλατε μερίδας τοῖς μὴ ἔχουσιν, ὅτι ἁγία ἐστὶν ἡ ἡμέρα τῷ κυρίῳ ἡμῶν· καὶ μὴ διαπέσητε, ὅτι ἐστὶν ἰσχὺς ὑμῶν.

[10] And the governor said to them, Go, eat the fat, and drink the sweet, and send portions to them that have nothing; for the day is holy to our Lord: and faint not, for the Lord is our strength.

[11] καὶ οἱ Λευῖται κατεσιώπων πάντα τὸν λαὸν λέγοντες Σιωπᾶτε, ὅτι ἡ ἡμέρα ἁγία, καὶ μὴ καταπίπτετε.

[11] And the Levites caused all the people to be silent, saying, Be silent, for it is a holy day, and despond not.

[12] καὶ ἀπῆλθεν πᾶς ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀποστέλλειν μερίδας καὶ ποιῆσαι εὐφροσύνην μεγάλην, ὅτι συνῆκαν ἐν τοῖς λόγοις, οἷς ἐγνώρισεν αὐτοῖς.

[12] So all the people departed to eat, and to drink, and to send portions, and to make great mirth, for they understood the words which he made known to them.

[13] Καὶ ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ συνήχθησαν οἱ ἄρχοντες τῶν πατριῶν τῷ παντὶ λαῷ, οἱ ἱερεῖς καὶ οἱ Λευῖται πρὸς Εσδραν τὸν γραμματέα ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.

[13] And on the second day the heads of families assembled with all the people, also the priests and Levites, to Esdras the scribe, to attend to all the words of the law.

[14] καὶ εὕροσαν γεγραμμένον ἐν τῷ νόμῳ, ᾧ ἐνετείλατο κύριος τῷ Μωυσῇ, ὅπως κατοικήσωσιν οἱ υἱοὶ Ισραηλ ἐν σκηναῖς ἐν ἑορτῇ ἐν μηνὶ τῷ ἑβδόμῳ,

[14] And they found written in the law which the Lord commanded Moses, that the children of Israel should dwell in booths, in the feast in the seventh month:

[15] καὶ ὅπως σημάνωσιν σάλπιγξιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ιερουσαλημ. καὶ εἶπεν Εσδρας Ἐξέλθετε εἰς τὸ ὄρος καὶ ἐνέγκετε φύλλα ἐλαίας καὶ φύλλα ξύλων κυπαρισσίνων καὶ φύλλα μυρσίνης καὶ φύλλα φοινίκων καὶ φύλλα ξύλου δασέος ποιῆσαι σκηνὰς κατὰ τὸ γεγραμμένον.

[15] and that they should sound with trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth to the mountain, and bring branches of olive, and branches of cypress trees, and branches of myrtle, and branches of palm trees, and branches of every thick tree, to make booths, according to that which was written.

[16] καὶ ἐξῆλθεν ὁ λαὸς καὶ ἤνεγκαν καὶ ἐποίησαν ἑαυτοῖς σκηνὰς ἀνὴρ ἐπὶ τοῦ δώματος αὐτοῦ καὶ ἐν ταῖς αὐλαῖς αὐτῶν καὶ ἐν ταῖς αὐλαῖς οἴκου τοῦ θεοῦ καὶ ἐν πλατείαις τῆς πόλεως καὶ ἕως πύλης Εφραιμ.

[16] And the people went forth, and brought them, and made booths for themselves, each one upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and as far as the gate of Ephraim.

[17] καὶ ἐποίησαν πᾶσα ἡ ἐκκλησία οἱ ἐπιστρέψαντες ἀπὸ τῆς αἰχμαλωσίας σκηνὰς καὶ ἐκάθισαν ἐν σκηναῖς· ὅτι οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ υἱοῦ Ναυη οὕτως οἱ υἱοὶ Ισραηλ ἕως τῆς ἡμέρας ἐκείνης· καὶ ἐγένετο εὐφροσύνη μεγάλη.

[17] And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel had not done so from the days of Jesus the son of Naue until that day: and there was great joy.

[18] καὶ ἀνέγνω ἐν βιβλίῳ νόμου τοῦ θεοῦ ἡμέραν ἐν ἡμέρᾳ ἀπὸ τῆς ἡμέρας τῆς πρώτης ἕως τῆς ἡμέρας τῆς ἐσχάτης· καὶ ἐποίησαν ἑορτὴν ἑπτὰ ἡμέρας καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον κατὰ τὸ κρίμα.

[18] And Esdras read in the book of the law of God daily, from the first day even to the last day: and they kept the feast seven days; and on the eighth day a solemn assembly, according to the ordinance.

CHAPTER 9

[1] Καὶ ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τούτου συνήχθησαν οἱ υἱοὶ Ισραηλ ἐν νηστείᾳ καὶ ἐν σάκκοις.

Now on the twenty-fourth day of this month the children of Israel assembled with fasting, and in sackcloths, and with ashes on their head.

[2] καὶ ἐχωρίσθησαν οἱ υἱοὶ Ισραηλ ἀπὸ παντὸς υἱοῦ ἀλλοτρίου καὶ ἔστησαν καὶ ἐξηγόρευσαν τὰς ἁμαρτίας αὐτῶν καὶ τὰς ἀνομίας τῶν πατέρων αὐτῶν.

[2] And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers.

[3] καὶ ἔστησαν ἐπὶ στάσει αὐτῶν καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου κυρίου θεοῦ αὐτῶν καὶ ἦσαν ἐξαγορεύοντες τῷ κυρίῳ καὶ προσκυνοῦντες τῷ κυρίῳ θεῷ αὐτῶν.

[3] And they stood in their place, and read in the book of the law of the Lord their god: and they confessed their sins to the Lord, and worshipped the Lord their God.

[4] καὶ ἔστη ἐπὶ ἀναβάσει τῶν Λευιτῶν Ἰησοῦς καὶ υἱοὶ Καδμιηλ, Σαχανια υἱὸς Σαραβια υἱοὶ Χανανι καὶ ἐβόησαν φωνῇ μεγάλῃ πρὸς κύριον τὸν θεὸν αὐτῶν.

[4] And there stood upon the stairs, of the Levites, Jesus, and the sons of Cadmiel, Sechenia the son of Sarabia, sons of Choneni; and they cried with a loud voice to the Lord their God.

[5] καὶ εἶποσαν οἱ Λευῖται Ἰησοῦς καὶ Καδμιηλ Ἀνάστητε εὐλογεῖτε τὸν κύριον θεὸν ὑμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, καὶ εὐλογήσουσιν ὄνομα δόξης σου καὶ ὑψώσουσιν ἐπὶ πάσῃ εὐλογίᾳ καὶ αἰνέσει.

[5] And the Levites, Jesus and Cadmiel, said, Rise up, bless the Lord our God forever and ever: and let them bless thy glorious name, and exalt it with all blessing and praise.

[6] καὶ εἶπεν Εσδρας Σὺ εἶ αὐτὸς κύριος μόνος· σὺ ἐποίησας τὸν οὐρανὸν καὶ τὸν οὐρανὸν τοῦ οὐρανοῦ καὶ πᾶσαν τὴν στάσιν αὐτῶν, τὴν γῆν καὶ πάντα, ὅσα ἐστὶν ἐν αὐτῇ, τὰς θαλάσσας καὶ πάντα τὰ ἐν αὐταῖς, καὶ σὺ ζωοποιεῖς τὰ πάντα, καὶ σοὶ προσκυνοῦσιν αἱ στρατιαὶ τῶν οὐρανῶν.

[6] And Esdras said, Thou art the only true Lord; thou madest the heaven, and the heaven of heavens, and all their array, the earth, and all things that are in it, the seas, and all things in them; and thou quickenest all things, and the hosts of heaven worship thee.

[7] σὺ εἶ κύριος ὁ θεός· σὺ ἐξελέξω ἐν Αβραμ καὶ ἐξήγαγες αὐτὸν ἐκ τῆς χώρας τῶν Χαλδαίων καὶ ἐπέθηκας αὐτῷ ὄνομα Αβραάμ·

[7] Thou art the Lord God, thou didst choose Abram, and broughtest him out of the land of the Chaldeans, and gavest him the name of Abraam:

[8] καὶ εὗρες τὴν καρδίαν αὐτοῦ πιστὴν ἐνώπιόν σου καὶ διέθου πρὸς αὐτὸν διαθήκην δοῦναι αὐτῷ τὴν γῆν τῶν Χαναναίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ιεβουσαίων καὶ Γεργεσαίων καὶ τῷ σπέρματι αὐτοῦ· καὶ ἔστησας τοὺς λόγους σου, ὅτι δίκαιος σύ.

[8] and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and Gergesites; and thou hast confirmed thy words, for thou art righteous.

[9] καὶ εἶδες τὴν ταπείνωσιν τῶν πατέρων ἡμῶν ἐν Αἰγύπτῳ καὶ τὴν κραυγὴν αὐτῶν ἤκουσας ἐπὶ θάλασσαν ἐρυθράν.

[9] And thou sawest the affliction of our fathers in Egypt, and thou heardest their cry at the Red Sea.

[10] καὶ ἔδωκας σημεῖα ἐν Αἰγύπτῳ ἐν Φαραω καὶ ἐν πᾶσιν τοῖς παισὶν αὐτοῦ καὶ ἐν παντὶ τῷ λαῷ τῆς γῆς αὐτοῦ, ὅτι ἔγνως ὅτι ὑπερηφάνησαν ἐπ᾽ αὐτούς, καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη.

[10] And thou shewedst signs and wonders in Egypt, on Pharao and all his servants, and on all the people of his land: for thou knowest that they behaved insolently against them: and thou madest thyself a name, as at this day.

[11] καὶ τὴν θάλασσαν ἔρρηξας ἐνώπιον αὐτῶν, καὶ παρήλθοσαν ἐν μέσῳ τῆς θαλάσσης ἐν ξηρασίᾳ, καὶ τοὺς καταδιώξαντας αὐτοὺς ἔρριψας εἰς βυθὸν ὡσεὶ λίθον ἐν ὕδατι σφοδρῷ.

[11] And thou didst cleave the sea before them, and they passed through the midst of the sea on dry land; and thou didst cast into the deep them

that were about to pursue them, as a stone in the mighty water.

[12] καὶ ἐν στύλῳ νεφέλης ὡδήγησας αὐτοὺς ἡμέρας καὶ ἐν στύλῳ πυρὸς τὴν νύκτα τοῦ φωτίσαι αὐτοῖς τὴν ὁδόν, ἐν ᾗ πορεύσονται ἐν αὐτῇ.

[12] And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk.

[13] καὶ ἐπὶ ὄρος Σινα κατέβης καὶ ἐλάλησας πρὸς αὐτοὺς ἐξ οὐρανοῦ καὶ ἔδωκας αὐτοῖς κρίματα εὐθέα καὶ νόμους ἀληθείας, προστάγματα καὶ ἐντολὰς ἀγαθάς.

[13] Also thou camest down upon mount Sina, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments.

[14] καὶ τὸ σάββατόν σου τὸ ἅγιον ἐγνώρισας αὐτοῖς, ἐντολὰς καὶ προστάγματα καὶ νόμον ἐνετείλω αὐτοῖς ἐν χειρὶ Μωυσῆ δούλου σου.

[14] And thou didst make known to them thy holy sabbath; thou didst enjoin upon them commandments, and ordinances, and a law, by the hand of thy servant Moses.

[15] καὶ ἄρτον ἐξ οὐρανοῦ ἔδωκας αὐτοῖς εἰς σιτοδείαν αὐτῶν καὶ ὕδωρ ἐκ πέτρας ἐξήνεγκας αὐτοῖς εἰς δίψαν αὐτῶν. καὶ εἶπας αὐτοῖς εἰσελθεῖν κληρονομῆσαι τὴν γῆν, ἐφ’ ἣν ἐξέτεινας τὴν χεῖρά σου δοῦναι αὐτοῖς.

[15] And thou gavest them bread from heaven for their food, and thou broughtest them forth water from a rock for their thirst; and thou badest them go in to inherit the land over which thou stretchedst out thy hand to give it them.

[16] καὶ αὐτοὶ καὶ οἱ πατέρες ἡμῶν ὑπερηφανεύσαντο καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν καὶ οὐκ ἤκουσαν τῶν ἐντολῶν σου·

[16] But they and our fathers behaved proudly, and hardened their neck, and did not hearken to thy commandments,

[17] καὶ ἀνένευσαν τοῦ εἰσακοῦσαι καὶ οὐκ ἐμνήσθησαν τῶν θαυμασίων σου, ὧν ἐποίησας μετ’ αὐτῶν, καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν καὶ ἔδωκαν ἀρχὴν ἐπιστρέψαι εἰς δουλείαν αὐτῶν ἐν Αἰγύπτῳ. καὶ σὺ θεὸς ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος, καὶ οὐκ ἐγκατέλιπες αὐτούς.

[17] and refused to listen, and remembered not thy wonders which thou wroughtest with them; and they hardened their neck, and appointed a leader to return to their slavery in Egypt: but thou, O God, art merciful and compassionate, long-suffering, and abundant in mercy, and thou didst not forsake them.

[18] ἔτι δὲ καὶ ἐποίησαν ἑαυτοῖς μόσχον χωνευτὸν καὶ εἶπαν Οὗτοι οἱ θεοὶ οἱ ἐξαγαγόντες ἡμᾶς ἐξ Αἰγύπτου· καὶ ἐποίησαν παροργισμοὺς μεγάλους.

[18] And still farther they even made to themselves a molten calf, and said, These are the gods that brought us up out of Egypt: and they wrought great provocations.

[19] καὶ σὺ ἐν οἰκτιρμοῖς σου τοῖς πολλοῖς οὐκ ἐγκατέλιπες αὐτοὺς ἐν τῇ ἐρήμῳ· τὸν στῦλον τῆς νεφέλης οὐκ ἐξέκλινας ἀπ᾽ αὐτῶν ἡμέρας ὁδηγῆσαι αὐτοὺς ἐν τῇ ὁδῷ καὶ τὸν στῦλον τοῦ πυρὸς τὴν νύκτα φωτίζειν αὐτοῖς τὴν ὁδόν, ἐν ᾗ πορεύσονται ἐν αὐτῇ.

[19] Yet thou in thy great compassions didst not forsake them in the wilderness: thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk.

[20] καὶ τὸ πνεῦμά σου τὸ ἀγαθὸν ἔδωκας συνετίσαι αὐτοὺς καὶ τὸ μαννα σοῦ οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν καὶ ὕδωρ ἔδωκας αὐτοῖς τῷ δίψει αὐτῶν.

[20] And thou gavest thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouth, and gavest them water in their thirst.

[21] καὶ τεσσαράκοντα ἔτη διέθρεψας αὐτοὺς ἐν τῇ ἐρήμῳ, οὐχ ὑστέρησαν· ἱμάτια αὐτῶν οὐκ ἐπαλαιώθησαν, καὶ πόδες αὐτῶν οὐ διερράγησαν.

[21] And thou didst sustain them forty years in the wilderness; thou didst not allow anything to fail them: their garments did not wax old, and their feet were not bruised.

[22] καὶ ἔδωκας αὐτοῖς βασιλείας καὶ λαοὺς καὶ διεμέρισας αὐτοῖς, καὶ ἐκληρονόμησαν τὴν γῆν Σηων βασιλέως Εσεβων καὶ τὴν γῆν Ωγ βασιλέως τοῦ Βασαν.

[22] Moreover, thou gavest them kingdoms, and didst divide nations to them: and they inherited the land of Seon king of Esebon, and the land of Og king of Basan.

[23] καὶ τοὺς υἱοὺς αὐτῶν ἐπλήθυνας ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ εἰσήγαγες αὐτοὺς εἰς τὴν γῆν, ἣν εἶπας τοῖς πατράσιν αὐτῶν, καὶ ἐκληρονόμησαν αὐτήν.

[23] And thou didst multiply their children as the stars of heaven, and broughtest them into the land of which thou spokest to their fathers; And they inherited it:

[24] καὶ ἐξέτριψας ἐνώπιον αὐτῶν τοὺς κατοικοῦντας τὴν γῆν τῶν Χαναναίων καὶ ἔδωκας αὐτοὺς εἰς τὰς χεῖρας αὐτῶν καὶ τοὺς βασιλεῖς αὐτῶν καὶ τοὺς λαοὺς τῆς γῆς ποιῆσαι αὐτοῖς ὡς ἀρεστὸν ἐνώπιον αὐτῶν.

[24] and thou didst destroy from before them the dwellers in the land of the Chananites, and thou gavest into their hands them and their kings, and the nations of the land, to do unto them as it pleased them.

[25] καὶ κατελάβοσαν πόλεις ὑψηλὰς καὶ ἐκληρονόμησαν οἰκίας πλήρεις πάντων ἀγαθῶν, λάκκους λελατομημένους, ἀμπελῶνας καὶ ἐλαιῶνας καὶ πᾶν ξύλον βρώσιμον εἰς πλῆθος· καὶ ἐφάγοσαν καὶ ἐνεπλήσθησαν καὶ ἐλιπάνθησαν καὶ ἐτρύφησαν ἐν ἀγαθωσύνῃ σου τῇ μεγάλῃ.

[25] And they took lofty cities, and inherited houses full of all good things, wells dug, vineyards, and oliveyards, and every fruit tree in abundance: so they ate, and were filled, and grew fat, and rioted in thy great goodness.

[26] καὶ ἤλλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ καὶ ἔρριψαν τὸν νόμον σου ὀπίσω σώματος αὐτῶν καὶ τοὺς προφήτας σου ἀπέκτειναν, οἳ διεμαρτύραντο ἐν αὐτοῖς ἐπιστρέψαι αὐτοὺς πρὸς σέ, καὶ ἐποίησαν παροργισμοὺς μεγάλους.

[26] But they turned, and revolted from thee, and cast thy law behind their backs; and they slew thy prophets, who testified against them to turn them back to thee, and they wrought great provocations.

[27] καὶ ἔδωκας αὐτοὺς ἐν χειρὶ θλιβόντων αὐτούς, καὶ ἔθλιψαν αὐτούς· καὶ ἀνεβόησαν πρὸς σὲ ἐν καιρῷ θλίψεως αὐτῶν, καὶ σὺ ἐξ οὐρανοῦ σου

ἤκουσας καὶ ἐν οἰκτιρμοῖς σου τοῖς μεγάλοις ἔδωκας αὐτοῖς σωτῆρας καὶ ἔσωσας αὐτοὺς ἐκ χειρὸς θλιβόντων αὐτούς.

[27] Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried to thee in the time of their affliction, and thou didst hear them from thy heaven, and in thy great compassions gavest them deliverers, and didst save them from the hand of them that afflicted them.

[28] καὶ ὡς ἀνεπαύσαντο, ἐπέστρεψαν ποιῆσαι τὸ πονηρὸν ἐνώπιόν σου· καὶ ἐγκατέλιπες αὐτοὺς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ κατῆρξαν ἐν αὐτοῖς. καὶ πάλιν ἀνεβόησαν πρὸς σέ, καὶ σὺ ἐξ οὐρανοῦ εἰσήκουσας καὶ ἐρρύσω αὐτοὺς ἐν οἰκτιρμοῖς σου πολλοῖς.

[28] But when they rested, they did evil again before thee: so thou leftest them in the hands of their enemies, and they ruled over them: and they cried again to thee, and thou heardest them from heaven, and didst deliver them in thy great compassions.

[29] καὶ ἐπεμαρτύρω αὐτοῖς ἐπιστρέψαι αὐτοὺς εἰς τὸν νόμον σου, καὶ οὐκ ἤκουσαν, ἀλλὰ ἐν ταῖς ἐντολαῖς σου καὶ ἐν τοῖς κρίμασί σου ἡμάρτοσαν, ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς· καὶ ἔδωκαν νῶτον ἀπειθοῦντα καὶ τράχηλον αὐτῶν ἐσκλήρυναν καὶ οὐκ ἤκουσαν.

[29] And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments and thy judgments, which if a man do, he shall live in them; and they turned their back, and hardened their neck, and heard not.

[30] καὶ εἵλκυσας ἐπ᾽ αὐτοὺς ἔτη πολλὰ καὶ ἐπεμαρτύρω αὐτοῖς ἐν πνεύματί σου ἐν χειρὶ προφητῶν σου· καὶ οὐκ ἠνωτίσαντο, καὶ ἔδωκας αὐτοὺς ἐν χειρὶ λαῶν τῆς γῆς.

[30] Yet thou didst bear long with them many years, and didst testify to them by thy Spirit by the hand of thy prophets: but they hearkened not; so thou gavest them into the hand of the nations of the land.

[31] καὶ σὺ ἐν οἰκτιρμοῖς σου τοῖς πολλοῖς οὐκ ἐποίησας αὐτοὺς συντέλειαν καὶ οὐκ ἐγκατέλιπες αὐτούς, ὅτι ἰσχυρὸς εἶ καὶ ἐλεήμων καὶ οἰκτίρμων.

[31] But thou in thy many mercies didst not appoint them to destruction, and didst not forsake them; for thou art strong, and merciful, and pitiful.

[32] καὶ νῦν, ὁ θεὸς ἡμῶν ὁ ἰσχυρὸς ὁ μέγας ὁ κραταιὸς καὶ ὁ φοβερὸς φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεός σου, μὴ ὀλιγωθήτω ἐνώπιόν σου πᾶς ὁ μόχθος, ὃς εὗρεν ἡμᾶς καὶ τοὺς βασιλεῖς ἡμῶν καὶ τοὺς ἄρχοντας ἡμῶν καὶ τοὺς ἱερεῖς ἡμῶν καὶ τοὺς προφήτας ἡμῶν καὶ τοὺς πατέρας ἡμῶν καὶ ἐν παντὶ τῷ λαῷ σου ἀπὸ ἡμερῶν βασιλέων Ασσουρ καὶ ἕως τῆς ἡμέρας ταύτης.

[32] And now, O our God, the powerful, the great, the mighty, and the terrible, keeping thy covenant and thy mercy, let not all the trouble seem little in thy sight which has come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day.

[33] καὶ σὺ δίκαιος ἐπὶ πᾶσι τοῖς ἐρχομένοις ἐφ᾽ ἡμᾶς, ὅτι ἀλήθειαν ἐποίησας, καὶ ἡμεῖς ἐξημάρτομεν.

[33] But thou art righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned.

[34] καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ ἄρχοντες ἡμῶν καὶ οἱ ἱερεῖς ἡμῶν καὶ οἱ πατέρες ἡμῶν οὐκ ἐποίησαν τὸν νόμον σου καὶ οὐ προσέσχον τῶν ἐντολῶν σου καὶ τὰ μαρτύριά σου, ἃ διεμαρτύρω αὐτοῖς.

[34] And our kings, and our princes, and our priests, and our fathers, have not performed thy law, and have not given heed to thy commandments, and have not kept thy testimonies which thou didst testify to them.

[35] καὶ αὐτοὶ ἐν βασιλείᾳ σου καὶ ἐν ἀγαθωσύνῃ σου τῇ πολλῇ, ᾗ ἔδωκας αὐτοῖς, καὶ ἐν τῇ γῇ τῇ πλατείᾳ καὶ λιπαρᾷ, ᾗ ἔδωκας ἐνώπιον αὐτῶν, οὐκ ἐδούλευσάν σοι καὶ οὐκ ἀπέστρεψαν ἀπὸ ἐπιτηδευμάτων αὐτῶν τῶν πονηρῶν.

[35] And they did not serve thee in thy kingdom, and in thy great goodness which thou gavest to them, and in the large and fat land which thou didst furnish before them, and they turned not from their evil devices.

[36] ἰδού ἐσμεν σήμερον δοῦλοι, καὶ ἡ γῆ, ἣν ἔδωκας τοῖς πατράσιν ἡμῶν φαγεῖν τὸν καρπὸν αὐτῆς,

[36] Behold, we are servants this day, and as for the land which thou gavest to our fathers to eat the fruit of it and the good things of it, behold, we are servants upon it:

[37] τοῖς βασιλεῦσιν, οἷς ἔδωκας ἐφ᾽ ἡμᾶς ἐν ἁμαρτίαις ἡμῶν, καὶ ἐπὶ τὰ σώματα ἡμῶν ἐξουσιάζουσιν καὶ ἐν κτήνεσιν ἡμῶν ὡς ἀρεστὸν αὐτοῖς, καὶ ἐν θλίψει μεγάλῃ ἐσμέν.

[37] and its produce is abundant for the kings whom thou didst appoint over us because of our sins; and they have dominion over our bodies, and over our cattle, as it pleases them, and we are in great affliction. 38 And in regard to all these circumstances we make a covenant, and write it, and our princes, our Levites, and our priests, set their seal to it.

CHAPTER 10

ΚΑΙ ἐπὶ τῶν σφραγιζόντων Νεεμίας ᾽Αρτασασθὰ υἱὸς ᾽Αχαλία καὶ Σεδεκίας

And over them that sealed were Neemias the Artasastha, son of Achalia, and Zedekias,

[2] υἱὸς ᾽Αραία καὶ ᾽Αζαρία καὶ ῾Ιερμία,

[2] the son of Araea, and Azaria, and Jeremia,

[3] Φασούρ, ᾽Αμαρία, Μελχία,

[3] Phasur, Amaria, Melchia,

[4] ᾽Αττούς, Σεβανί, Μαλούχ,

[4] Attus, Sebani, Maluch,

[5] ᾽Ιράμ, Μεραμώθ, ᾽Αβδία,

[5] Iram, Meramoth, Abdia,

[6] Δανιήλ, Γανναθών, Βαρούχ,

[6] Daniel, Gannathon, Baruch,

[7] Μεσουλάμ, ᾽Αβία, Μιαμίν,

[7] Mesulam, Abia, Miamin,

[8] Μααζία, Βελγαΐ, Σαμαΐα, οὗτοι ἱερεῖς·

[8] Maazia, Belgai, Samaia; these were priests.

[9] καὶ οἱ Λευῖται ᾽Ιησοῦς υἱὸς ᾽Αζανία, Βαναίου ἀπὸ υἱῶν ᾽Ηναδάδ, Καδμιὴλ

[9] And the Levites; Jesus the son of Azania, Banaiu of the sons of Enadad, Cadmiel

[10] καὶ οἱ ἀδελφοὶ αὐτοῦ, Σαβανία, ᾽Ωδουΐα, Καλιτάν, Φελία, ᾽Ανάν,

[10] and his brethren, Sabania, Oduia, Calitan, Phelia, Anan,

[11] Μιχά, Ροώβ, ᾽Ασεβίας,

[11] Micha, Roob, Asebias,

[12] Ζακχώρ, Σαραβία, Σεβανία,

[12] Zacchor, Sarabia, Sebania,

[13] ᾽Ωδούμ, υἱοὶ Βανουναΐ·

[13] Odum, the sons of Banuae.

[14] ἄρχοντες τοῦ λαοῦ Φόρος, Φαάθ, Μωάβ, ᾽Ηλάμ, Ζαθουΐα, υἱοὶ Βανί,

[14] The heads of the people; Phoros, Phaath Moab, Elam, Zathuia, the sons of Bani,

[15] ᾽Ασγάδ, Βηβαΐ,

[15] Asgad, Bebai,

[16] ᾽Αδανία, Βαγοΐ, ᾽Ηδίν,

[16] Adania, Bagoi, Hedin

[17] ᾽Ατήρ, ᾽Εζεκία, ᾽Αζούρ,

[17] Ater, Ezekia, Azur,

[18] ᾽Ωδουΐα, ᾽Ησάμ, Βησί,

[18] Oduia, Esam, Besi,

[19] ᾽Αρίφ, ᾽Αναθώθ, Νωβαΐ,

[19] Ariph, Anathoth, Nobai,

[20] Μεγαφής, Μεσουλάμ, ᾽Ηζίρ,

[20] Megaphes, Mesullam, Ezir,

[21] Μεσωζεβήλ, Σαδούκ, ᾽Ιεδδούα,

[21] Mesozebel, Saduc, Jeddua,

[22] Φαλτία, ᾽Ανάν, ᾽Αναΐα,

[22] Phaltia, Anan, Anaea,

[23] ᾽Ωσηέ, ᾽Ανανία, ᾽Ασούβ,

[23] Osee, Anania, Asub,

[24] ᾽Αλωής, Φαλαΐ, Σωβήκ,

[24] Aloes, Phalai, Sobec,

[25] Ρεούμ, ᾽Εσσαβανά, Μαασία,

[25] Reum, Essabana, Maasia,

[26] καὶ ᾽Αΐα, Αἰνάν, ᾽Ηνάμ,

[26] and Aia, Ænan, Enam,

[27] Μαλούχ, ᾽Ηράμ, Βαανά.

[27] Maluch, Eram, Baana.

[28] καὶ οἱ κατάλοιποι τοῦ λαοῦ, οἱ ἱερεῖς, οἱ Λευῖται, οἱ πυλωροί, οἱ ᾄδοντες, οἱ ναθινὶμ καὶ πᾶς ὁ προσπορευόμενος ἀπὸ λαῶν τῆς γῆς πρὸς νόμον τοῦ Θεοῦ, γυναῖκες αὐτῶν, υἱοὶ αὐτῶν, θυγατέρες αὐτῶν, πᾶς ὁ εἰδὼς καὶ συνίων,

[28] And the rest of the people, the priests, the Levites, the porters, the singers, the Nathinim, and every one who drew off from the nations of the land to the law of God, their wives, their sons, their daughters, every one who had knowledge and understanding,

[29] ἐνίσχυον ἐπὶ τοὺς ἀδελφοὺς αὐτῶν καὶ κατηράσαντο αὐτοὺς καὶ εἰσήλθοσαν ἐν ἀρᾷ καὶ ἐν ὅρκῳ τοῦ πορεύεσθαι ἐν νόμῳ τοῦ Θεοῦ, ὃς ἐδόθη ἐν χειρὶ Μωυσῆ δούλου τοῦ Θεοῦ, φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολὰς Κυρίου καὶ τὰ κρίματα αὐτοῦ καὶ τὰ προστάγματα αὐτοῦ

[29] were urgent with their brethren, and bound them under a curse, and entered into a curse, and into an oath, to walk in the law of God, which was given by the hand of Moses, the servant of God; to keep and to do all the commandments of the Lord, and his judgments, and his ordinances;

[30] καὶ τοῦ μὴ δοῦναι θυγατέρας ἡμῶν τοῖς λαοῖς τῆς γῆς, καὶ τὰς θυγατέρας αὐτῶν οὐ ληψόμεθα τοῖς υἱοῖς ἡμῶν.

[30] and that we will not, they said,give our daughters to the people of the land, nor will we take their daughters to our sons.

[31] καὶ λαοὶ τῆς γῆς οἱ φέροντες τοὺς ἀγορασμοὺς καὶ πᾶσαν πρᾶσιν ἐν ἡμέρᾳ τοῦ σαββάτου ἀποδόσθαι, οὐκ ἀγορῶμεν παρ᾽ αὐτῶν ἐν σαββάτῳ καὶ ἐν ἡμέρᾳ ἁγίᾳ. καὶ ἀνήσομεν τὸ ἔτος τὸ ἕβδομον καὶ ἀπαίτησιν πάσης χειρός.

[31] And as for the people of the land who bring wares and all manner of merchandise to sell on the sabbath-day, we will not buy of them on the sabbath or on the holy day: and we will leave the seventh year, and the exaction of every debt.

[32] καὶ στήσομεν ἐφ᾽ ἡμᾶς ἐντολὰς δοῦναι ἐφ᾽ ἡμᾶς τρίτον τοῦ διδράχμου κατ᾽ ἐνιαυτὸν εἰς δουλείαν οἴκου τοῦ Θεοῦ ἡμῶν

[32] And we will impose ordinances upon ourselves, to levy on ourselves the third part of a didrachm yearly for the service of the house of our God;

[33] εἰς ἄρτους τοῦ προσώπου καὶ θυσίαν τοῦ ἐνδελεχισμοῦ καὶ εἰς ὁλοκαύτωμα τοῦ ἐνδελεχισμοῦ τῶν σαββάτων, τῶν νουμηνιῶν, εἰς τὰς ἑορτὰς καὶ εἰς τὰ ἅγια, καὶ τὰ περὶ ἁμαρτίας ἐξιλάσασθαι περὶ ᾽Ισραήλ, καὶ εἰς ἔργα οἴκου τοῦ Θεοῦ ἡμῶν.

[33] the shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, for the feast, and for the holy things, and the sin-offerings, to make atonement for Israel, and for the works of the house of our God.

[34] καὶ κλήρους ἐβάλομεν περὶ κλήρου ξυλοφορίας, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ὁ λαός, ἐνέγκαι εἰς οἶκον Θεοῦ ἡμῶν, εἰς οἶκον πατριῶν ἡμῶν, εἰς καιροὺς ἀπὸ χρόνων, ἐνιαυτὸν κατ᾽ ἐνιαυτόν, ἐκκαῦσαι ἐπὶ τὸ θυσιαστήριον Κυρίου Θεοῦ ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ,

[34] And we cast lots for the office of wood-bearing, we the priests, and the Levites, and the people, to bring wood into the house of our God, according to the house of our families, at certain set times, year by year, to burn on the altar of the Lord our God, as it is written in the law:

[35] καὶ ἐνέγκαι τὰ πρωτογεννήματα τῆς γῆς ἡμῶν καὶ πρωτογεννήματα καρποῦ παντὸς ξύλου ἐνιαυτὸν κατ᾽ ἐνιαυτὸν εἰς οἶκον Κυρίου

[35] and to bring the first-fruits of our land, and the first-fruits of the fruit of every tree, year by year, into the house of the Lord:

[36] καὶ τὰ πρωτότοκα υἱῶν ἡμῶν καὶ κτηνῶν ἡμῶν, ὡς γέγραπται ἐν τῷ νόμῳ, καὶ τὰ πρωτότοκα τῶν βοῶν ἡμῶν καὶ ποιμνίων ἡμῶν ἐνέγκαι εἰς οἶκον Θεοῦ ἡμῶν τοῖς ἱερεῦσι τοῖς λειτουργοῦσιν ἐν οἴκῳ Θεοῦ ἡμῶν.

[36] the first-born of our sons, and of our cattle, as it is written in the law, and the first-born of our herds and of our flocks, to bring to the house of our God, for the priests that minister in the house of our God.

[37] καὶ τὴν ἀπαρχὴν σίτων ἡμῶν καὶ τὸν καρπὸν παντὸς ξύλου, οἴνου καὶ ἐλαίου οἴσομεν τοῖς ἱερεῦσιν εἰς τὸ γαζοφυλάκιον οἴκου τοῦ Θεοῦ· καὶ δεκάτην γῆς ἡμῶν τοῖς Λευίταις. καὶ αὐτοὶ οἱ Λευῖται δεκατοῦντες ἐν πάσαις πόλεσι δουλείας ἡμῶν·

[37] And the first-fruits of our corn, and the fruit of every tree, of wine, and of oil, will we bring to the priests to the treasury of the house of God; and a tithe of our land to the Levites: for the Levites themselves shall receive tithes in all the cities of the land we cultivate.

[38] καὶ ἔσται ὁ ἱερεὺς υἱὸς Ἀαρὼν μετὰ τοῦ Λευίτου ἐν τῇ δεκάτῃ τοῦ Λευίτου, καὶ οἱ Λευῖται ἀνοίσουσι τὴν δεκάτην τῆς δεκάτης εἰς οἶκον Θεοῦ ἡμῶν εἰς τὰ γαζοφυλάκια εἰς οἶκον Θεοῦ·

[38] And the priest the son of Aaron shall be with the Levites in the tithe of the Levite: and the Levites shall bring up the tenth part of their tithe to the house of our God, into the treasuries of the house of God.

[39] ὅτι εἰς τοὺς θησαυροὺς εἰσοίσουσιν οἱ υἱοὶ Ἰσραὴλ καὶ οἱ υἱοὶ τοῦ Λευὶ τὰς ἀπαρχὰς τοῦ σίτου καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου, καὶ ἐκεῖ σκεύη τὰ ἅγια, καὶ οἱ ἱερεῖς καὶ οἱ λειτουργοὶ καὶ οἱ πυλωροὶ καὶ οἱ ᾄδοντες, καὶ οὐκ ἐγκαταλείψομεν τὸν οἶκον τοῦ Θεοῦ ἡμῶν.

[39] For the children of Israel and the children of Levi shall bring into the treasuries the first-fruits of the corn, and wine, and oil; and there are the holy vessels, and the priests, and the ministers, and the porters, and the singers: and we will not forsake the house of our God.

CHAPTER 11

[1] Καὶ ἐκάθισαν οἱ ἄρχοντες τοῦ λαοῦ ἐν Ιερουσαλημ, καὶ οἱ κατάλοιποι τοῦ λαοῦ ἐβάλοσαν κλήρους ἐνέγκαι ἕνα ἀπὸ τῶν δέκα καθίσαι ἐν Ιερουσαλημ πόλει τῇ ἁγίᾳ καὶ ἐννέα μέρη ἐν ταῖς πόλεσιν.

And the chiefs of the people dwelt in Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and nine parts in the other cities.

[2] καὶ εὐλόγησεν ὁ λαὸς τοὺς πάντας ἄνδρας τοὺς ἑκουσιαζομένους καθίσαι ἐν Ιερουσαλημ.

[2] And the people blessed all the men that volunteered to dwell in Jerusalem.

[3] Καὶ οὗτοι οἱ ἄρχοντες τῆς χώρας, οἳ ἐκάθισαν ἐν Ιερουσαλημ· καὶ ἐν πόλεσιν Ιουδα ἐκάθισαν ἀνὴρ ἐν κατασχέσει αὐτοῦ ἐν πόλεσιν αὐτῶν, Ισραηλ, οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ οἱ ναθιναῖοι καὶ οἱ υἱοὶ δούλων Σαλωμων·

[3] Now these are the chiefs of the province who dwelt in Jerusalem, and in the cities of Juda; every man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nathinim, and the children of the servants of Solomon.

[4] καὶ ἐν Ιερουσαλημ ἐκάθισαν ἀπὸ υἱῶν Ιουδα καὶ ἀπὸ υἱῶν Βενιαμιν. – ἀπὸ υἱῶν Ιουδα· Αθαια υἱὸς Αζαια υἱὸς Ζαχαρια υἱὸς Αμαρια υἱὸς Σαφατια υἱὸς Μαλεληλ καὶ ἀπὸ υἱῶν Φαρες.

[4] And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin. Of the children of Juda; Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel, and some of the sons of Phares;

[5] καὶ Μαασια υἱὸς Βαρουχ υἱὸς Χαλαζα υἱὸς Οζια υἱὸς Αδαια υἱὸς Ιωριβ υἱὸς Θηζια υἱὸς τοῦ Σηλωνι.

[5] and Maasia son of Baruch, son of Chalaza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of Seloni.

[6] πάντες υἱοὶ Φαρες οἱ καθήμενοι ἐν Ιερουσαλημ τετρακόσιοι ἑξήκοντα ὀκτὼ ἄνδρες δυνάμεως. –

[6] All the sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of might.

[7] καὶ οὗτοι υἱοὶ Βενιαμιν· Σηλω υἱὸς Μεσουλαμ υἱὸς Ιωαδ υἱὸς Φαδαια υἱὸς Κωλια υἱὸς Μασαια υἱὸς Αιθιηλ υἱὸς Ιεσια·

[7] And these were the children of Benjamin; Selo son of Mesulam, son of Joad, son of Phadaia, son of Coleia, son of Maasias, son of Ethiel, son of Jesia.

[8] καὶ ὀπίσω αὐτοῦ Γηβι, Σηλι, ἐννακόσιοι εἴκοσι ὀκτώ.

[8] And after him Gebe, Seli, nine hundred and twenty-eight.

[9] καὶ Ιωηλ υἱὸς Ζεχρι ἐπίσκοπος ἐπ᾽ αὐτούς, καὶ Ιουδας υἱὸς Ασανα ἐπὶ τῆς πόλεως δεύτερος. –

[9] And Joel son of Zechri was overseer over them: and Juda son of Asana was second in the city.

[10] ἀπὸ τῶν ἱερέων· καὶ Ιαδια υἱὸς Ιωριβ, Ιαχιν,

[10] Of the priests: both Jadia son of Joarib, and Jachin.

[11] Σαραια υἱὸς Ελκια υἱὸς Μεσουλαμ υἱὸς Σαδδουκ υἱὸς Μαριωθ υἱὸς Αιτωβ ἀπέναντι οἴκου τοῦ θεοῦ.

[11] Saraia, son of Elchia, son of Mesulam, son of Sadduc, son of Marioth, son of Ætoth, was over the house of God.

[12] καὶ ἀδελφοὶ αὐτῶν ποιοῦντες τὸ ἔργον τοῦ οἴκου· Αμασι υἱὸς Ζαχαρια υἱὸς Φασσουρ υἱὸς Μελχια,

[12] And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jeroam, son of Phalalia, son of Amasi, son of Zacharia, son of Phassur, son of Melchia,

[13] ἄρχοντες πατριῶν διακόσιοι τεσσαράκοντα δύο. καὶ Αμεσσαι υἱὸς Εσδριηλ,

[13] and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Esdriel, son of Mesarimith, son of Emmer,

[14] καὶ ἀδελφοὶ αὐτοῦ δυνατοὶ παρατάξεως ἑκατὸν εἴκοσι ὀκτώ, καὶ ἐπίσκοπος ἐπ᾽ αὐτῶν Βαδιηλ. –

[14] and his brethren, mighty men of war, a hundred and twenty-eight: and their overseer was Badiel son of one of the great men.

[15] καὶ ἀπὸ τῶν Λευιτῶν Σαμαια υἱὸς Ασουβ υἱὸς Εζρι

[15] And of the Levites; Samaia, son of Esricam,

[17] καὶ Μαθανια υἱὸς Μιχα καὶ Ωβηδ υἱὸς Σαμουι,

[17] Matthanias son of Micha, and Jobeb son of Samui,

[18] διακόσιοι ὀγδοήκοντα τέσσαρες.

[18] two hundred and eighty-four.

[19] καὶ οἱ πυλωροὶ Ακουβ, Τελαμιν, καὶ οἱ ἀδελφοὶ αὐτῶν ἑκατὸν ἑβδομήκοντα δύο.

[19] And the porters; Acub, Telamin, and their brethren, a hundred and seventy-two.

[22] καὶ ἐπίσκοπος Λευιτῶν υἱὸς Βανι, Οζι υἱὸς Ασαβια υἱὸς Μιχα. ἀπὸ υἱῶν Ασαφ τῶν ᾀδόντων ἀπέναντι ἔργου οἴκου τοῦ θεοῦ·

[22] And the overseer of the Levites was the son of Bani, son of Ozi, son of Asabia, the son of Micha. Of the sons of Asaph the singers some were over the house of God,

[23] ὅτι ἐντολὴ τοῦ βασιλέως ἐπ᾽ αὐτούς.

[23] For so was the king’s commandment concerning them.

[24] καὶ Παθαια υἱὸς Βασηζα πρὸς χεῖρα τοῦ βασιλέως εἰς πᾶν ῥῆμα τῷ λαῷ. –

[24] And Phathaia son of Baseza was in attendance on the king in every matter for the people,

[25] καὶ πρὸς τὰς ἐπαύλεις ἐν ἀγρῷ αὐτῶν. καὶ ἀπὸ υἱῶν Ιουδα ἐκάθισαν ἐν Καριαθαρβοκ

[25] and with regard to villages in their country district: and some of the children of Juda dwelt in Cariatharboc,

[26] καὶ ἐν Ιησου

[26] and in Jesu,

[27] καὶ ἐν Βεηρσαβεε,

[27] and in Bersabee:

[30] καὶ ἐπαύλεις αὐτῶν, Λαχις καὶ ἀγροὶ αὐτῆς· καὶ παρενεβάλοσαν ἐν Βεηρσαβεε.

[30] And their villages were Lachis and her hands: and they pitched their tents in Bersabee.

[31] καὶ οἱ υἱοὶ Βενιαμιν ἀπὸ Γαβα, Μαχαμας.

[31] And the children of Benjamin dwelt from Gabaa to Machmas.

[36] καὶ ἀπὸ τῶν Λευιτῶν μερίδες Ιουδα τῷ Βενιαμιν.

[36] And of the Levites there were divisions to Juda and to Benjamin.

CHAPTER 12

[1] Καὶ οὗτοι οἱ ἱερεῖς καὶ οἱ Λευῖται οἱ ἀναβαίνοντες μετὰ Ζοροβαβελ υἱοῦ Σαλαθιηλ καὶ Ἰησοῦ· Σαραια, Ιερμια, Εσδρα,

Now these are the priests and the Levites that went up with Zorobabel the son of Salathiel and Jesus: Saraia, Jeremia, Esdra,

[2] Αμαρια, Μαλουχ,

[2] Amaria, Maluch,

[3] Σεχενια·

[3] Sechenia.

[7] οὗτοι ἄρχοντες τῶν ἱερέων καὶ ἀδελφοὶ αὐτῶν ἐν ἡμέραις Ἰησοῦ. –

[7] These were the chiefs of the priests, and their brethren in the days of Jesus.

[8] καὶ οἱ Λευῖται· Ιησου, Βανουι, Καδμιηλ, Σαραβια, Ιουδα, Μαχανια· ἐπὶ τῶν χειρῶν αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ

[8] And the Levites were, Jesus, Banui, Cadmiel, Sarabia, Jodae, Matthania: he was over the bands,

[9] εἰς τὰς ἐφημερίας.

[9] and his brethren were appointed to the daily courses.

[10] καὶ Ἰησοῦς ἐγέννησεν τὸν Ιωακιμ, καὶ Ιωακιμ ἐγέννησεν τὸν Ελιασιβ, καὶ Ελιασιβ τὸν Ιωδαε,

[10] And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib begot Jodae,

[11] καὶ Ιωδαε ἐγέννησεν τὸν Ιωναθαν, καὶ Ιωναθαν ἐγέννησεν τὸν Ιαδου.

[11] and Jodae begot Jonathan, and Jonathan begot Jadu.

[12] καὶ ἐν ἡμέραις Ιωακιμ ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς καὶ οἱ ἄρχοντες τῶν πατριῶν· τῷ Σαραια Μαραια, τῷ Ιερμια Ανανια,

[12] And in the days of Joakim, his brethren the priests and the heads of families were, belonging to Saraia, Amaria; to Jeremia, Anania;

[13] τῷ Εσδρα Μεσουλαμ, τῷ Αμαρια Ιωαναν,

[13] to Esdra, Mesulam; to Amaria, Joanan;

[14] τῷ Μαλουχ Ιωναθαν, τῷ Σεχενια Ιωσηφ,

[14] to Amaluch, Jonathan; to Sechenia, Joseph;

[15] τῷ Αρεμ Αδνας, τῷ Μαριωθ Ελκαι,

[15] to Are, Mannas; to Marioth, Elcai;

[16] τῷ Αδδαι Ζαχαριας, τῷ Γαναθων Μοσολλαμ,

[16] to Adadai, Zacharia; to Ganathoth, Mesolam;

[17] τῷ Αβια Ζεχρι, τῷ Βενιαμιν ἐν καιροῖς τῷ Φελητι,

[17] to Abia, Zechri; to Miamin, Maadai; to Pheleti, one;

[18] τῷ Βαλγα Σαμουε, τῷ Σεμεια Ιωναθαν,

[18] to Balgas, Samue; to Semia, Jonathan;

[19] τῷ Ιωιαριβ Μαθθαναι, τῷ Ιδια Οζι,

[19] to Joarib, Matthanai; to Edio, Ozi;

[20] τῷ Σαλλαι Καλλαι, τῷ Αμουκ Αβεδ,

[20] to Salai, Callai; to Amec, Abed;

[21] τῷ Ελκια Ασαβιας, τῷ Ιεδειου Ναθαναηλ. –

[21] to Elkia, Asabias; to Jedeiu, Nathanael.

[22] οἱ Λευῖται ἐν ἡμέραις Ελιασιβ, Ιωαδα καὶ Ιωαναν καὶ Ιδουα γεγραμμένοι ἄρχοντες πατριῶν, καὶ οἱ ἱερεῖς ἐν βασιλείᾳ Δαρείου τοῦ Πέρσου·

[22] The Levites in the days of Eliasib, Joada, and Joa, and Joanan, and Idua, were recorded heads of families: also the priests, in the reign of Darius the Persian.

[23] υἱοὶ Λευι ἄρχοντες τῶν πατριῶν γεγραμμένοι ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν καὶ ἕως ἡμερῶν Ιωαναν υἱοῦ Ελισουβ.

[23] And the sons of Levi, heads of families, were written in the book of the chronicles, even to the days of Joanan son of Elisue.

[24] καὶ ἄρχοντες τῶν Λευιτῶν· Ασαβια καὶ Σαραβια καὶ Ιησου καὶ υἱοὶ Καδμιηλ καὶ οἱ ἀδελφοὶ αὐτῶν κατεναντίον αὐτῶν εἰς ὑμνεῖν καὶ αἰνεῖν ἐν ἐντολῇ Δαυιδ ἀνθρώπου τοῦ θεοῦ ἐφημερία πρὸς ἐφημερίαν

[24] And the heads of the Levites were Asabia, and Sarabia, and Jesu: and the sons of Cadmiel, and their brethren over against them, were to sing hymns of praise, according to the commandment of David the man of God, course by course.

[25] ἐν τῷ συναγαγεῖν με τοὺς πυλωροὺς

[25] When I gathered the porters,

[26] ἐν ἡμέραις Ιωακιμ υἱοῦ Ἰησοῦ υἱοῦ Ιωσεδεκ καὶ ἐν ἡμέραις Νεεμια, καὶ Εσδρας ὁ ἱερεὺς ὁ γραμματεύς.

[26] it was in the days of Joakim son of Jesus, son of Josedec, and in the days of Neemia: and Esdras the priest was scribe.

[27] Καὶ ἐν ἐγκαινίοις τείχους Ιερουσαλημ ἐζήτησαν τοὺς Λευίτας ἐν τοῖς τόποις αὐτῶν τοῦ ἐνέγκαι αὐτοὺς εἰς Ιερουσαλημ ποιῆσαι ἐγκαίνια καὶ εὐφροσύνην ἐν θωδαθα καὶ ἐν ᾠδαῖς, κυμβαλίζοντες καὶ ψαλτήρια καὶ κινύραι.

[27] And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem, to keep a feast of dedication and gladness with thanksgiving, and they sounded cymbals with songs, and had psalteries and harps.

[28] καὶ συνήχθησαν οἱ υἱοὶ τῶν ᾀδόντων καὶ ἀπὸ τῆς περιχώρου κυκλόθεν εἰς Ιερουσαλημ καὶ ἀπὸ ἐπαύλεων

[28] And the sons of the singers were assembled both from the neighbourhood round about to Jerusalem, and from the villages,

[29] καὶ ἀπὸ ἀγρῶν· ὅτι ἐπαύλεις ᾠκοδόμησαν ἑαυτοῖς οἱ ᾄδοντες ἐν Ιερουσαλημ.

[29] and from the country: for the singers built themselves villages by Jerusalem.

[30] καὶ ἐκαθαρίσθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται καὶ ἐκαθάρισαν τὸν λαὸν καὶ τοὺς πυλωροὺς καὶ τὸ τεῖχος.

[30] And the priests and the Levites purified themselves, and they purified the people, and the porters, and the wall.

[31] καὶ ἀνήνεγκα τοὺς ἄρχοντας Ιουδα ἐπάνω τοῦ τείχους καὶ ἔστησα δύο περὶ αἰνέσεως μεγάλους, καὶ διῆλθον ἐκ δεξιῶν ἐπάνω τοῦ τείχους τῆς κοπρίας,

[31] And they brought up the princes of Juda on the wall, and they appointed two great companies for thanksgiving, and they passed on the right hand on the wall of the dung-gate.

[32] καὶ ἐπορεύθη ὀπίσω αὐτῶν Ωσαια καὶ ἥμισυ ἀρχόντων Ιουδα

[32] And after them went Osaia, and half the princes of Juda,

[33] καὶ Αζαριας, Εσδρας καὶ Μεσουλαμ,

[33] and Azarias, and Esdras, and Mesollam,

[34] Ιουδα καὶ Βενιαμιν καὶ Σαμαια καὶ Ιερμια

[34] and Juda, and Benjamin, and Samaias and Jeremia.

[35] καὶ ἀπὸ υἱῶν τῶν ἱερέων ἐν σάλπιγξιν Ζαχαριας υἱὸς Ιωναθαν υἱὸς Σαμαια υἱὸς Μαθανια υἱὸς Μιχαια υἱὸς Ζακχουρ υἱὸς Ασαφ

[35] And some of the sons of the priest with trumpets, Zacharias son of Jonathan, son of Samaias, son of Matthania, son of Michaia, son of Zacchur, son of Asaph:

[36] καὶ ἀδελφοὶ αὐτοῦ Σαμαια καὶ Οζιηλ αἰνεῖν ἐν ᾠδαῖς Δαυιδ ἀνθρώπου τοῦ θεοῦ, καὶ Εσδρας ὁ γραμματεὺς ἔμπροσθεν αὐτῶν·

[36] and his brethren, Samaia, and Oziel, Gelol, Jama, Aia, Nathanael, and Juda, Anani, to praise with the hymns of David the man of God; and Esdras the scribe was before them,

[37] ἐπὶ πύλης τοῦ αιν κατέναντι αὐτῶν ἀνέβησαν ἐπὶ κλίμακας πόλεως Δαυιδ ἐν ἀναβάσει τοῦ τείχους ἐπάνωθεν τοῦ οἴκου Δαυιδ καὶ ἕως πύλης

τοῦ ὕδατος κατὰ ἀνατολάς. –

[37] at the gate, to praise before them, and they went up by the steps of the city of David, in the ascent of the wall, above the house of David, even to the water-gate toward the east.

[38] καὶ περὶ αἰνέσεως ἡ δευτέρα ἐπορεύετο συναντῶσα αὐτοῖς, καὶ ἐγὼ ὀπίσω αὐτῆς, καὶ τὸ ἥμισυ τοῦ λαοῦ ἐπάνω τοῦ τείχους ὑπεράνω τοῦ πύργου τῶν θεννουριμ καὶ ἕως τοῦ τείχους τοῦ πλατέος

[38] and concerning the second group of praise it proceeded and I met them, and the half of the people were above the wall of the tower of Thennurim as far as the broad wall

[39] καὶ ὑπεράνω τῆς πύλης Εφραιμ καὶ ἐπὶ πύλην τῆς ισανα καὶ ἐπὶ πύλην τὴν ἰχθυηρὰν καὶ πύργῳ Ανανεηλ καὶ ἕως πύλης τῆς προβατικῆς καὶ ἔστησαν ἐν πύλῃ τῆς φυλακῆς.

[39] and above the gate of Ephraim, and to the fish-gate, and by the tower of Anameel, and as far as the sheep-gate. and they stood in the gate of the guard.

[40] καὶ ἔστησαν αἱ δύο τῆς αἰνέσεως ἐν οἴκῳ τοῦ θεοῦ, καὶ ἐγὼ καὶ τὸ ἥμισυ τῶν στρατηγῶν μετ’ ἐμοῦ

[40] and the two groups of praise stood in the house of God, and I and half of the generals with me

[41] καὶ οἱ ἱερεῖς Ελιακιμ, Μαασιας, Βενιαμιν, Μιχαιας, Ελιωηναι, Ζαχαριας, Ανανιας ἐν σάλπιγξιν

[41] and the priests Eliacim, Maasias, Beniamin, Michaeas, Elioenai, Zacharias, Ananias with their trumpets and Maasias and Semeias and Eleazar and Ozi and Joanath and Melchias and Elam and Ezur,

[42] καὶ Μαασιας καὶ Σεμειας καὶ Ελεαζαρ καὶ Οζι καὶ Ιωαναν καὶ Μελχιας καὶ Αιλαμ καὶ Εζουρ, καὶ ἠκούσθησαν οἱ ᾄδοντες καὶ ἐπεσκέπησαν.

[42] And the singers were heard, and were numbered.

[43] καὶ ἔθυσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ θυσιάσματα μεγάλα καὶ ηὐφράνθησαν, ὅτι ὁ θεὸς ηὔφρανεν αὐτοὺς μεγάλως· καὶ αἱ γυναῖκες

αὐτῶν καὶ τὰ τέκνα αὐτῶν ηὐφράνθησαν, καὶ ἠκούσθη ἡ εὐφροσύνη ἐν Ιερουσαλημ ἀπὸ μακρόθεν.

[43] And in that day they offered great sacrifices, and rejoiced; for God had made them very joyful: and their wives and their children rejoiced: and the joy in Jerusalem was heard from afar off.

[44] Καὶ κατέστησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνδρας ἐπὶ τῶν γαζοφυλακίων τοῖς θησαυροῖς, ταῖς ἀπαρχαῖς καὶ ταῖς δεκάταις καὶ τοῖς συνηγμένοις ἐν αὐτοῖς ἄρχουσιν τῶν πόλεων, μερίδας τοῖς ἱερεῦσι καὶ τοῖς Λευίταις, ὅτι εὐφροσύνη ἦν ἐν Ιουδα ἐπὶ τοὺς ἱερεῖς καὶ ἐπὶ τοὺς Λευίτας τοὺς ἑστῶτας.

[44] And in that day they appointed men over the treasuries, for the treasures, the first-fruits, and the tithes, and for the chiefs of the cities who were assembled among them, to furnish portions for the priests and Levites: for there was joy in Juda over the priests and over the Levites that waited.

[45] καὶ ἐφύλαξαν φυλακὰς θεοῦ αὐτῶν καὶ φυλακὰς τοῦ καθαρισμοῦ καὶ τοὺς ᾄδοντας καὶ τοὺς πυλωροὺς ὡς ἐντολαὶ Δαυιδ καὶ Σαλωμων υἱοῦ αὐτοῦ·

[45] And they kept the charges of their God, and the charges of the purification, and ordered the singers and the porters, according to the commandments of David and his son Solomon.

[46] ὅτι ἐν ἡμέραις Δαυιδ Ασαφ ἀπ᾽ ἀρχῆς πρῶτος τῶν ᾀδόντων καὶ ὕμνον καὶ αἴνεσιν τῷ θεῷ,

[46] For in the days of David Asaph was originally first of the singers, and they sang hymns and praise to God.

[47] καὶ πᾶς Ισραηλ ἐν ἡμέραις Ζοροβαβελ διδόντες μερίδας τῶν ᾀδόντων καὶ τῶν πυλωρῶν, λόγον ἡμέρας ἐν ἡμέρᾳ αὐτοῦ, καὶ ἁγιάζοντες τοῖς Λευίταις, καὶ οἱ Λευῖται ἁγιάζοντες τοῖς υἱοῖς Ααρων.

[47] And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate: and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron.

CHAPTER 13

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεγνώσθη ἐν βιβλίῳ Μωυσῆ ἐν ὠσὶν τοῦ λαοῦ, καὶ εὑρέθη γεγραμμένον ἐν αὐτῷ ὅπως μὴ εἰσέλθωσιν Αμμανῖται καὶ Μωαβῖται ἐν ἐκκλησίᾳ θεοῦ ἕως αἰῶνος,

In that day they read in the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the congregation of God for ever;

[2] ὅτι οὐ συνήντησαν τοῖς υἱοῖς Ισραηλ ἐν ἄρτῳ καὶ ἐν ὕδατι καὶ ἐμισθώσαντο ἐπ᾽ αὐτὸν τὸν Βαλααμ καταράσασθαι, καὶ ἔστρεψεν ὁ θεὸς ἡμῶν τὴν κατάραν εἰς εὐλογίαν.

[2] because they met not the children of Israel with bread and water, but hired Balaam against them to curse them: but our God turned the curse into a blessing.

[3] καὶ ἐγένετο ὡς ἤκουσαν τὸν νόμον, καὶ ἐχωρίσθησαν πᾶς ἐπίμικτος ἐν Ισραηλ.

[3] And it came to pass, when they heard the law, that they were separated, even every alien in Israel.

[4] Καὶ πρὸ τούτου Ελιασιβ ὁ ἱερεὺς οἰκῶν ἐν γαζοφυλακίῳ οἴκου θεοῦ ἡμῶν ἐγγίων Τωβια

[4] And before this time Eliasib the priest dwelt in the treasury of the house of our God, connected with Tobias;

[5] καὶ ἐποίησεν αὐτῷ γαζοφυλάκιον μέγα, καὶ ἐκεῖ ἦσαν πρότερον διδόντες τὴν μαναν καὶ τὸν λίβανον καὶ τὰ σκεύη καὶ τὴν δεκάτην τοῦ σίτου καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου, ἐντολὴν τῶν Λευιτῶν καὶ τῶν ᾀδόντων καὶ τῶν πυλωρῶν, καὶ ἀπαρχὰς τῶν ἱερέων.

[5] and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense, and the vessels, and the tithe of the corn, and the wine, and the oil, the ordered portion of the Levites, and singers, and porters; and the first-fruits of the priests.

[6] καὶ ἐν παντὶ τούτῳ οὐκ ἤμην ἐν Ιερουσαλημ, ὅτι ἐν ἔτει τριακοστῷ καὶ δευτέρῳ τοῦ Αρθασασθα βασιλέως Βαβυλῶνος ἦλθον πρὸς τὸν

βασιλέα. καὶ μετὰ τέλος ἡμερῶν ᾐτησάμην παρὰ τοῦ βασιλέως

[6] But in all this time I was not in Jerusalem; for in the thirty-second year of Arthasastha king of Babylon I came to the king, and after a certain time I made my request of the king;

[7] καὶ ἦλθον εἰς Ιερουσαλημ. καὶ συνῆκα ἐν τῇ πονηρίᾳ, ᾗ ἐποίησεν Ελισουβ τῷ Τωβια ποιῆσαι αὐτῷ γαζοφυλάκιον ἐν αὐλῇ οἴκου τοῦ θεοῦ.

[7] and I came to Jerusalem, and I understood the mischief which Eliasib had done in the case of Tobias, in making for him a treasury in the court of the house of God.

[8] καὶ πονηρόν μοι ἐφάνη σφόδρα, καὶ ἔρριψα πάντα τὰ σκεύη οἴκου Τωβια ἔξω ἀπὸ τοῦ γαζοφυλακίου·

[8] And it appeared very evil to me: so I cast forth all the furniture of the house of Tobias from the treasury.

[9] καὶ εἶπα καὶ ἐκαθάρισαν τὰ γαζοφυλάκια, καὶ ἐπέστρεψα ἐκεῖ σκεύη οἴκου τοῦ θεοῦ, τὴν μαναα καὶ τὸν λίβανον.

[9] And I gave orders, and they purified the treasuries: and I restored thither the vessels of the house of God, and the offerings, and the frankincense.

[10] Καὶ ἔγνων ὅτι μερίδες τῶν Λευιτῶν οὐκ ἐδόθησαν, καὶ ἐφύγοσαν ἀνὴρ εἰς ἀγρὸν αὐτοῦ οἱ Λευῖται καὶ οἱ ᾄδοντες ποιοῦντες τὸ ἔργον.

[10] And I understood that the portion of the Levites had not been given: and they had fled every one to his field, the Levites and the singers doing the work.

[11] καὶ ἐμαχεσάμην τοῖς στρατηγοῖς καὶ εἶπα Διὰ τί ἐγκατελείφθη ὁ οἶκος τοῦ θεοῦ; καὶ συνήγαγον αὐτοὺς καὶ ἔστησα αὐτοὺς ἐπὶ τῇ στάσει αὐτῶν.

[11] And I strove with the commanders, and said, Wherefore has the house of God been abandoned? and I assembled them, and set them in their place.

[12] καὶ πᾶς Ιουδα ἤνεγκαν δεκάτην τοῦ πυροῦ καὶ τοῦ οἴνου καὶ τοῦ ἐλαίου εἰς τοὺς θησαυροὺς

[12] And all Juda brought a tithe of the wheat and the wine and the oil into the treasuries,

[13] ἐπὶ χεῖρα Σελεμια τοῦ ἱερέως καὶ Σαδδουκ τοῦ γραμματέως καὶ Φαδαια ἀπὸ τῶν Λευιτῶν, καὶ ἐπὶ χεῖρα αὐτῶν Αναν υἱὸς Ζακχουρ υἱὸς Μαθανια, ὅτι πιστοὶ ἐλογίσθησαν ἐπ᾽ αὐτοὺς μερίζειν τοῖς ἀδελφοῖς αὐτῶν.

[13] to the charge of Selemia the priest, and Sadoc the scribe, and Phadaea of the Levites: and next to them was Anan the son of Zacchur, son of Matthanias; for they were accounted faithful: it was their office to distribute to their brethren.

[14] μνήσθητί μου, ὁ θεός, ἐν ταύτῃ, καὶ μὴ ἐξαλειφθήτω ἔλεός μου, ὃ ἐποίησα ἐν οἴκῳ κυρίου τοῦ θεοῦ.

[14] Remember me, O God, in this, and let not my kindness be forgotten which I have wrought in regard to the house of the Lord God.

[15] Ἐν ταῖς ἡμέραις ἐκείναις εἶδον ἐν Ιουδα πατοῦντας ληνοὺς ἐν τῷ σαββάτῳ καὶ φέροντας δράγματα καὶ ἐπιγεμίζοντας ἐπὶ τοὺς ὄνους καὶ οἶνον καὶ σταφυλὴν καὶ σῦκα καὶ πᾶν βάσταγμα καὶ φέροντας εἰς Ιερουσαλημ ἐν ἡμέρᾳ τοῦ σαββάτου· καὶ ἐπεμαρτυράμην ἐν ἡμέρᾳ πράσεως αὐτῶν.

[15] In those days I saw in Juda men treading wine-presses on the sabbath, and carrying sheaves, and loading asses with both wine, and grapes, and figs, and every kind of burden, and bringing them into Jerusalem on the sabbath-day: and I testified in the day of their sale.

[16] καὶ ἐκάθισαν ἐν αὐτῇ φέροντες ἰχθὺν καὶ πᾶσαν πρᾶσιν πωλοῦντες ἐν τῷ σαββάτῳ τοῖς υἱοῖς Ιουδα καὶ ἐν Ιερουσαλημ.

[16] Also their dwelt in it men bringing fish, and selling every kind of merchandise to the children of Juda and in Jerusalem on the sabbath.

[17] καὶ ἐμαχεσάμην τοῖς υἱοῖς Ιουδα τοῖς ἐλευθέροις καὶ εἶπα αὐτοῖς Τίς ὁ λόγος οὗτος ὁ πονηρός, ὃν ὑμεῖς ποιεῖτε καὶ βεβηλοῦτε τὴν ἡμέραν τοῦ σαββάτου;

[17] And I strove with the free children of Juda, and said to them, What is this evil thing which ye do, and profane the sabbath-day?

[18] οὐχὶ οὕτως ἐποίησαν οἱ πατέρες ὑμῶν; καὶ ἤνεγκεν ἐπ᾽ αὐτοὺς ὁ θεὸς ἡμῶν καὶ ἐφ᾽ ἡμᾶς πάντα τὰ κακὰ ταῦτα καὶ ἐπὶ τὴν πόλιν ταύτην· καὶ ὑμεῖς προστίθετε ὀργὴν ἐπὶ Ισραηλ βεβηλῶσαι τὸ σάββατον.

[18] Did not your fathers thus, and our God brought upon them and upon us and upon this city all these evils? and do ye bring additional wrath upon Israel by profaning the sabbath?

[19] καὶ ἐγένετο ἡνίκα κατέστησαν πύλαι Ιερουσαλημ πρὸ τοῦ σαββάτου, καὶ εἶπα καὶ ἔκλεισαν τὰς πύλας, καὶ εἶπα ὥστε μὴ ἀνοιγῆναι αὐτὰς ἕως ὀπίσω τοῦ σαββάτου· καὶ ἐκ τῶν παιδαρίων μου ἔστησα ἐπὶ τὰς πύλας ὥστε μὴ αἴρειν βαστάγματα ἐν ἡμέρᾳ τοῦ σαββάτου.

[19] And it came to pass, when the gates were set up in Jerusalem, before the sabbath, that I spoke, and they shut the gates; and I gave orders that they should not be opened till after the sabbath: and I set some of my servants at the gates, that none should bring in burdens on the sabbath-day.

[20] καὶ ηὐλίσθησαν πάντες καὶ ἐποίησαν πρᾶσιν ἔξω Ιερουσαλημ ἅπαξ καὶ δίς.

[20] So all the merchants lodged, and carried on traffic without Jerusalem once or twice.

[21] καὶ διεμαρτυράμην ἐν αὐτοῖς καὶ εἶπα πρὸς αὐτούς Διὰ τί ὑμεῖς αὐλίζεσθε ἀπέναντι τοῦ τείχους; ἐὰν δευτερώσητε, ἐκτενῶ τὴν χεῖρά μου ἐν ὑμῖν. ἀπὸ τοῦ καιροῦ ἐκείνου οὐκ ἤλθοσαν ἐν σαββάτῳ.

[21] Then I testified against them, and said to them, Why do ye lodge in front of the wall? if ye do so again, I will stretch out my hand upon you. From that time they came not on the sabbath.

[22] καὶ εἶπα τοῖς Λευίταις, οἳ ἦσαν καθαριζόμενοι καὶ ἐρχόμενοι φυλάσσοντες τὰς πύλας, ἁγιάζειν τὴν ἡμέραν τοῦ σαββάτου. πρὸς ταῦτα μνήσθητί μου, ὁ θεός, καὶ φεῖσαί μου κατὰ τὸ πλῆθος τοῦ ἐλέους σου.

[22] and I told the Levites who were purifying themselves, and came and kept the gates, that they should sanctify the sabbath-day. Remember me, O God, for these things, and spare me according to the abundance of thy mercy.

[23] Καὶ ἐν ταῖς ἡμέραις ἐκείναις εἶδον τοὺς Ιουδαίους, οἳ ἐκάθισαν γυναῖκας Ἀζωτίας, Αμμανίτιδας, Μωαβίτιδας

[23] And in those days I saw the Jews who had married women of Ashdod, of Ammon, and of Moab:

[24] καὶ οἱ υἱοὶ αὐτῶν ἥμισυ λαλοῦντες Ἀζωτιστὶ καὶ οὐκ εἰσιν ἐπιγινώσκοντες λαλεῖν Ιουδαιστί,

[24] and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language.

[25] καὶ ἐμαχεσάμην μετ᾽ αὐτῶν καὶ κατηρασάμην αὐτοὺς καὶ ἐπάταξα ἐν αὐτοῖς ἄνδρας καὶ ἐμαδάρωσα αὐτοὺς καὶ ὥρκισα αὐτοὺς ἐν τῷ θεῷ Ἐὰν δῶτε τὰς θυγετέρας ὑμῶν τοῖς υἱοῖς αὐτῶν, καὶ ἐὰν λάβητε ἀπὸ τῶν θυγατέρων αὐτῶν τοῖς υἱοῖς ὑμῶν.

[25] And I strove with them and cursed them; and I smote some of them, and plucked off their hair, and made them swear by God, saying,Ye shall not give your daughters to their sons, and ye shall not take of their daughters to your sons.

[26] οὐχ οὕτως ἥμαρτεν Σαλωμων βασιλεὺς Ισραηλ; καὶ ἐν ἔθνεσιν πολλοῖς οὐκ ἦν βασιλεὺς ὅμοιος αὐτῷ· καὶ ἀγαπώμενος τῷ θεῷ ἦν, καὶ ἔδωκεν αὐτὸν ὁ θεὸς εἰς βασιλέα ἐπὶ πάντα Ισραηλ. καὶ τοῦτον ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι.

[26] Did not Solomon king of Israel sin thus? though there was no king like him among many nations, and he was beloved of God, and God made him king over all Israel; yet strange women turned him aside.

[27] καὶ ὑμῶν μὴ ἀκουσόμεθα ποιῆσαι τὴν πᾶσαν πονηρίαν ταύτην ἀσυνθετῆσαι ἐν τῷ θεῷ ἡμῶν καθίσαι γυναῖκας ἀλλοτρίας; –

[27] So we will not hearken to you to do all this evil, to break covenant with our God, — to marry strange wives.

[28] καὶ ἀπὸ υἱῶν Ιωαδα τοῦ Ελισουβ τοῦ ἱερέως τοῦ μεγάλου νυμφίου τοῦ Σαναβαλλατ τοῦ Ωρωνίτου καὶ ἐξέβρασα αὐτὸν ἀπ᾽ ἐμοῦ.

[28] and Elisub the high priest, one of the sons of Joada, being son-in-law of Sanaballat the Uranite, I chased him away from me.

[29] μνήσθητι αὐτοῖς, ὁ θεός, ἐπὶ ἀγχιστείᾳ τῆς ἱερατείας καὶ διαθήκης τῆς ἱερατείας καὶ τοὺς Λευίτας. –

[29] Remember them, O God, for their false connection with the priesthood, and the breaking the covenant of the priesthood, and for defiling the Levites.

[30] καὶ ἐκαθάρισα αὐτοὺς ἀπὸ πάσης ἀλλοτριώσεως καὶ ἔστησα ἐφημερίας τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις, ἀνὴρ ὡς τὸ ἔργον αὐτοῦ,

[30] So I purged them from all foreign connection, and established courses for the priests and the Levites, every man according to his work.

[31] καὶ τὸ δῶρον τῶν ξυλοφόρων ἐν καιροῖς ἀπὸ χρόνων καὶ ἐν τοῖς βακχουρίοις. μνήσθητί μου, ὁ θεὸς ἡμῶν, εἰς ἀγαθωσύνην.

[31] And the offering of the wood-bearers was at certain set times, and in the times of the first-fruits. Remember me, O our God, for good.

Tobit

Tobit

CHAPTER 1

[1] Βίβλος λόγων Τωβιτ τοῦ Τωβιηλ τοῦ Ανανιηλ τοῦ Αδουηλ τοῦ Γαβαηλ ἐκ τοῦ σπέρματος Ασιηλ ἐκ τῆς φυλῆς Νεφθαλιμ,

[1] The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

[2] ὃς ᾐχμαλωτεύθη ἐν ἡμέραις Ενεμεσσαρου τοῦ βασιλέως Ἀσσυρίων ἐκ Θισβης, ἥ ἐστιν ἐκ δεξιῶν Κυδιως τῆς Νεφθαλιμ ἐν τῇ Γαλιλαίᾳ ὑπεράνω Ασηρ.

[2] Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

[3] Ἐγὼ Τωβιτ ὁδοῖς ἀληθείας ἐπορευόμην καὶ δικαιοσύνης πάσας τὰς ἡμέρας τῆς ζωῆς μου καὶ ἐλεημοσύνας πολλὰς ἐποίησα τοῖς ἀδελφοῖς μου καὶ τῷ ἔθνει τοῖς συμπορευθεῖσιν μετ’ ἐμοῦ εἰς χώραν Ἀσσυρίων εἰς Νινευη.

[3] I Tobit have walked all the days of my life in the ways of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

[4] καὶ ὅτε ἤμην ἐν τῇ χώρᾳ μου ἐν τῇ γῇ Ισραηλ, νεωτέρου μου ὄντος, πᾶσα φυλὴ τοῦ Νεφθαλιμ τοῦ πατρός μου ἀπέστη ἀπὸ τοῦ οἴκου Ιεροσολύμων τῆς ἐκλεγείσης ἀπὸ πασῶν τῶν φυλῶν Ισραηλ εἰς τὸ θυσιάζειν πάσας τὰς φυλάς· καὶ ἡγιάσθη ὁ ναὸς τῆς κατασκηνώσεως τοῦ ὑψίστου καὶ ᾠκοδομήθη εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.

[4] And when I was in mine own country, in the land of Israel being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

[5] καὶ πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθυον τῇ Βααλ τῇ δαμάλει καὶ ὁ οἶκος Νεφθαλιμ τοῦ πατρός μου.

[5] Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

[6] κἀγὼ μόνος ἐπορευόμην πλεονάκις εἰς Ιεροσόλυμα ἐν ταῖς ἑορταῖς, καθὼς γέγραπται παντὶ τῷ Ισραηλ ἐν προστάγματι αἰωνίῳ, τὰς ἀπαρχὰς καὶ τὰς δεκάτας τῶν γενημάτων καὶ τὰς πρωτοκουρίας ἔχων·

[6] But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

[7] καὶ ἐδίδουν αὐτὰς τοῖς ἱερεῦσιν τοῖς υἱοῖς Ααρων πρὸς τὸ θυσιαστήριον πάντων τῶν γενημάτων· τὴν δεκάτην ἐδίδουν τοῖς υἱοῖς Λευι τοῖς θεραπεύουσιν ἐν Ιερουσαλημ. καὶ τὴν δευτέραν δεκάτην ἀπεπρατιζόμην καὶ ἐπορευόμην καὶ ἐδαπάνων αὐτὰ ἐν Ιεροσολύμοις καθ’ ἕκαστον ἐνιαυτόν.

[7] The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

[8] καὶ τὴν τρίτην ἐδίδουν οἷς καθήκει, καθὼς ἐνετείλατο Δεββωρα ἡ μήτηρ τοῦ πατρός μου, διότι ὀρφανὸς κατελείφθην ὑπὸ τοῦ πατρός μου.

[8] And the third I gave unto them to whom it was meet, as Debora my father’s mother had commanded me, because I was left an orphan by my father.

[9] καὶ ὅτε ἐγενόμην ἀνήρ, ἔλαβον Ανναν γυναῖκα ἐκ τοῦ σπέρματος τῆς πατριᾶς ἡμῶν καὶ ἐγέννησα ἐξ αὐτῆς Τωβιαν.

[9] Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

[10] καὶ ὅτε ᾐχμαλωτίσθην εἰς Νινευη, πάντες οἱ ἀδελφοί μου καὶ οἱ ἐκ τοῦ γένους μου ἤσθιον ἐκ τῶν ἄρτων τῶν ἐθνῶν·

[10] And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

[11] ἐγὼ δὲ συνετήρησα τὴν ψυχήν μου μὴ φαγεῖν,

[11] But I kept myself from eating;

[12] καθότι ἐμεμνήμην τοῦ θεοῦ ἐν ὅλῃ τῇ ψυχῇ μου.

[12] Because I remembered God with all my heart.

[13] καὶ ἔδωκεν ὁ ὕψιστος χάριν καὶ μορφὴν ἐνώπιον Ενεμεσσαρου, καὶ ἤμην αὐτοῦ ἀγοραστής·

[13] And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

[14] καὶ ἐπορευόμην εἰς τὴν Μηδίαν καὶ παρεθέμην Γαβαήλῳ τῷ ἀδελφῷ Γαβρια ἐν Ραγοις τῆς Μηδίας ἀργυρίου τάλαντα δέκα.

[14] And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

[15] Καὶ ὅτε ἀπέθανεν Ενεμεσσαρος, ἐβασίλευσεν Σενναχηριμ ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ, καὶ αἱ ὁδοὶ αὐτοῦ ἠκαταστάτησαν, καὶ οὐκέτι ἠδυνάσθην πορευθῆναι εἰς τὴν Μηδίαν.

[15] Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

[16] καὶ ἐν ταῖς ἡμέραις Ενεμεσσαρου ἐλεημοσύνας πολλὰς ἐποίουν τοῖς ἀδελφοῖς μου·

[16] And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

[17] τοὺς ἄρτους μου ἐδίδουν τοῖς πεινῶσιν καὶ τὰ ἱμάτιά μου τοῖς γυμνοῖς, καὶ εἴ τινα ἐκ τοῦ γένους μου ἐθεώρουν τεθνηκότα καὶ ἐρριμμένον ὀπίσω τοῦ τείχους Νινευη, ἔθαπτον αὐτόν.

[17] And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

[18] καὶ εἴ τινα ἀπέκτεινεν Σενναχηριμ ὁ βασιλεύς, ὅτε ἦλθεν φεύγων ἐκ τῆς Ιουδαίας, ἔθαψα αὐτοὺς κλέπτων· πολλοὺς γὰρ ἀπέκτεινεν ἐν τῷ θυμῷ αὐτοῦ· καὶ ἐζητήθη ὑπὸ τοῦ βασιλέως τὰ σώματα, καὶ οὐχ εὑρέθη.

[18] And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

[19] πορευθεὶς δὲ εἷς τῶν ἐν Νινευη ὑπέδειξε τῷ βασιλεῖ περὶ ἐμοῦ ὅτι θάπτω αὐτούς, καὶ ἐκρύβην· ἐπιγνοὺς δὲ ὅτι ζητοῦμαι ἀποθανεῖν, φοβηθεὶς ἀνεχώρησα.

[19] And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

[20] καὶ διηρπάγη πάντα τὰ ὑπάρχοντά μου, καὶ οὐ κατελείφθη μοι οὐδὲν πλὴν Αννας τῆς γυναικός μου καὶ Τωβιου τοῦ υἱοῦ μου.

[20] Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

[21] καὶ οὐ διῆλθον ἡμέραι πεντήκοντα ἕως οὗ ἀπέκτειναν αὐτὸν οἱ δύο υἱοὶ αὐτοῦ· καὶ ἔφυγον εἰς τὰ ὄρη Αραρατ, καὶ ἐβασίλευσεν Σαχερδονος ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ. καὶ ἔταξεν Αχιαχαρον τὸν Αναηλ υἱὸν τοῦ ἀδελφοῦ μου ἐπὶ πᾶσαν τὴν ἐκλογιστίαν τῆς βασιλείας αὐτοῦ καὶ ἐπὶ πᾶσαν τὴν διοίκησιν.

[21] And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father’s accounts, and over all his affairs, Achiacharus my brother Anael’s son.

[22] καὶ ἠξίωσεν Αχιαχαρος περὶ ἐμοῦ, καὶ ἦλθον εἰς Νινευη. Αχιαχαρος δὲ ἦν ὁ οἰνοχόος καὶ ἐπὶ τοῦ δακτυλίου καὶ διοικητὴς καὶ ἐκλογιστής, καὶ κατέστησεν αὐτὸν ὁ Σαχερδονος ἐκ δευτέρας· ἦν δὲ ἐξάδελφός μου.

[22] And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother’s son.

CHAPTER 2

[1] Ὅτε δὲ κατῆλθον εἰς τὸν οἶκόν μου καὶ ἀπεδόθη μοι Αννα ἡ γυνή μου καὶ Τωβιας ὁ υἱός μου, ἐν τῇ πεντηκοστῇ τῇ ἑορτῇ, ἥ ἐστιν ἁγία ἑπτὰ ἑβδομάδων, ἐγενήθη ἄριστον καλόν μοι, καὶ ἀνέπεσα τοῦ φαγεῖν.

[1] Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

[2] καὶ ἐθεασάμην ὄψα πολλὰ καὶ εἶπα τῷ υἱῷ μου Βάδισον καὶ ἄγαγε ὃν ἐὰν εὕρῃς τῶν ἀδελφῶν ἡμῶν ἐνδεῆ, ὃς μέμνηται τοῦ κυρίου· καὶ ἰδοὺ μενῶ σε.

[2] And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

[3] καὶ ἐλθὼν εἶπεν Πάτερ, εἷς ἐκ τοῦ γένους ἡμῶν ἐστραγγαλωμένος ἔρριπται ἐν τῇ ἀγορᾷ.

[3] But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

[4] κἀγὼ πρὶν ἢ γεύσασθαί με ἀναπηδήσας ἀνειλόμην αὐτὸν εἴς τι οἴκημα, ἕως οὗ ἔδυ ὁ ἥλιος.

[4] Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

[5] καὶ ἐπιστρέψας ἐλουσάμην καὶ ἤσθιον τὸν ἄρτον μου ἐν λύπῃ·

[5] Then I returned, and washed myself, and ate my meat in heaviness,

[6] καὶ ἐμνήσθην τῆς προφητείας Αμως, καθὼς εἶπεν Στραφήσονται αἱ ἑορταὶ ὑμῶν εἰς πένθος καὶ πᾶσαι αἱ εὐφροσύναι ὑμῶν εἰς θρῆνον καὶ ἔκλαυσα.

[6] Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

[7] καὶ ὅτε ἔδυ ὁ ἥλιος, ᾠχόμην καὶ ὀρύξας ἔθαψα αὐτόν.

[7] Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

[8] καὶ οἱ πλησίον ἐπεγέλων λέγοντες Οὐκέτι φοβεῖται φονευθῆναι περὶ τοῦ πράγματος τούτου· καὶ ἀπέδρα, καὶ ἰδοὺ πάλιν θάπτει τοὺς νεκρούς.

[8] But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

[9] καὶ ἐν αὐτῇ τῇ νυκτὶ ἀνέλυσα θάψας καὶ ἐκοιμήθην μεμιαμμένος παρὰ τὸν τοῖχον τῆς αὐλῆς, καὶ τὸ πρόσωπόν μου ἀκάλυπτον ἦν·

[9] The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted and my face was uncovered:

[10] καὶ οὐκ ᾔδειν ὅτι στρουθία ἐν τῷ τοίχῳ ἐστίν, καὶ τῶν ὀφθαλμῶν μου ἀνεῳγότων ἀφώδευσαν τὰ στρουθία θερμὸν εἰς τοὺς ὀφθαλμούς μου, καὶ ἐγενήθη λευκώματα εἰς τοὺς ὀφθαλμούς μου. καὶ ἐπορεύθην πρὸς ἰατρούς, καὶ οὐκ ὠφέλησάν με· Αχιαχαρος δὲ ἔτρεφέν με, ἕως οὗ ἐπορεύθη εἰς τὴν Ἐλυμαίδα.

[10] And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes: and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

[11] Καὶ ἡ γυνή μου Αννα ἠριθεύετο ἐν τοῖς γυναικείοις·

[11] And my wife Anna did take women’s works to do.

[12] καὶ ἀπέστελλε τοῖς κυρίοις, καὶ ἀπέδωκαν αὐτῇ καὶ αὐτοὶ τὸν μισθὸν προσδόντες καὶ ἔριφον.

[12] And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

[13] ὅτε δὲ ἦλθεν πρός με, ἤρξατο κράζειν· καὶ εἶπα αὐτῇ Πόθεν τὸ ἐρίφιον; μὴ κλεψιμαῖόν ἐστιν; ἀπόδος αὐτὸ τοῖς κυρίοις· οὐ γὰρ θεμιτόν ἐστιν φαγεῖν κλεψιμαῖον.

[13] And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not

lawful to eat any thing that is stolen.

[14] ἡ δὲ εἶπεν Δῶρον δέδοταί μοι ἐπὶ τῷ μισθῷ. καὶ οὐκ ἐπίστευον αὐτῇ καὶ ἔλεγον ἀποδιδόναι αὐτὸ τοῖς κυρίοις καὶ ἠρυθρίων πρὸς αὐτήν· ἡ δὲ ἀποκριθεῖσα εἶπέν μοι Ποῦ εἰσιν αἱ ἐλεημοσύναι σου καὶ αἱ δικαιοσύναι σου; ἰδοὺ γνωστὰ πάντα μετὰ σοῦ. –

[14] But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

CHAPTER 3

[1] καὶ λυπηθεὶς ἔκλαυσα καὶ προσευξάμην μετ’ ὀδύνης λέγων

[1] Then I being grieved did weep, and in my sorrow prayed, saying,

[2] Δίκαιος εἶ, κύριε, καὶ πάντα τὰ ἔργα σου καὶ πᾶσαι αἱ ὁδοί σου ἐλεημοσύναι καὶ ἀλήθεια, καὶ κρίσιν ἀληθινὴν καὶ δικαίαν σὺ κρίνεις εἰς τὸν αἰῶνα.

[2] O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

[3] μνήσθητί μου καὶ ἐπίβλεψον ἐπ’ ἐμέ· μή με ἐκδικήσῃς ταῖς ἁμαρτίαις μου καὶ τοῖς ἀγνοήμασίν μου καὶ τῶν πατέρων μου, ἃ ἥμαρτον ἐνώπιόν σου·

[3] Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

[4] παρήκουσαν γὰρ τῶν ἐντολῶν σου. ἔδωκας ἡμᾶς εἰς διαρπαγὴν καὶ αἰχμαλωσίαν καὶ θάνατον καὶ παραβολὴν ὀνειδισμοῦ πᾶσιν τοῖς ἔθνεσιν, ἐν οἷς ἐσκορπίσμεθα.

[4] For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

[5] καὶ νῦν πολλαὶ αἱ κρίσεις σού εἰσιν ἀληθιναὶ ἐξ ἐμοῦ ποιῆσαι περὶ τῶν ἁμαρτιῶν μου καὶ τῶν πατέρων μου, ὅτι οὐκ ἐποιήσαμεν τὰς ἐντολάς σου· οὐ γὰρ ἐπορεύθημεν ἐν ἀληθείᾳ ἐνώπιόν σου.

[5] And now thy judgments are many and true: deal with me according to my sins and my fathers’: because we have not kept thy commandments, neither have walked in truth before thee.

[6] καὶ νῦν κατὰ τὸ ἀρεστὸν ἐνώπιόν σου ποίησον μετ’ ἐμοῦ· ἐπίταξον ἀναλαβεῖν τὸ πνεῦμά μου, ὅπως ἀπολυθῶ καὶ γένωμαι γῆ· διότι λυσιτελεῖ μοι ἀποθανεῖν ἢ ζῆν, ὅτι ὀνειδισμοὺς ψευδεῖς ἤκουσα, καὶ λύπη ἐστὶν πολλὴ ἐν ἐμοί· ἐπίταξον ἀπολυθῆναί με τῆς ἀνάγκης ἤδη εἰς τὸν αἰώνιον τόπον, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ.

[6] Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

[7] Ἐν τῇ αὐτῇ ἡμέρᾳ συνέβη τῇ θυγατρὶ Ραγουηλ Σαρρα ἐν Ἐκβατάνοις τῆς Μηδίας καὶ ταύτην ὀνειδισθῆναι ὑπὸ παιδισκῶν πατρὸς αὐτῆς,

[7] It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

[8] ὅτι ἦν δεδομένη ἀνδράσιν ἑπτά, καὶ Ασμοδαυς τὸ πονηρὸν δαιμόνιον ἀπέκτεινεν αὐτοὺς πρὶν ἢ γενέσθαι αὐτοὺς μετ' αὐτῆς ὡς ἐν γυναιξίν. καὶ εἶπαν αὐτῇ Οὐ συνίεις ἀποπνίγουσά σου τοὺς ἄνδρας; ἤδη ἑπτὰ ἔσχες καὶ ἑνὸς αὐτῶν οὐκ ὠνάσθης.

[8] Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

[9] τί ἡμᾶς μαστιγοῖς; εἰ ἀπέθαναν, βάδιζε μετ' αὐτῶν· μὴ ἴδοιμέν σου υἱὸν ἢ θυγατέρα εἰς τὸν αἰῶνα.

[9] Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

[10] ταῦτα ἀκούσασα ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι. καὶ εἶπεν Μία μέν εἰμι τῷ πατρί μου· ἐὰν ποιήσω τοῦτο, ὄνειδος αὐτῷ ἐστιν, καὶ τὸ γῆρας αὐτοῦ κατάξω μετ' ὀδύνης εἰς ᾅδου.

[10] When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

[11] καὶ ἐδεήθη πρὸς τῇ θυρίδι καὶ εἶπεν Εὐλογητὸς εἶ, κύριε ὁ θεός μου, καὶ εὐλογητὸν τὸ ὄνομά σου τὸ ἅγιον καὶ ἔντιμον εἰς τοὺς αἰῶνας· εὐλογήσαισάν σε πάντα τὰ ἔργα σου εἰς τὸν αἰῶνα.

[11] Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

[12] καὶ νῦν, κύριε, τοὺς ὀφθαλμούς μου καὶ τὸ πρόσωπόν μου εἰς σὲ δέδωκα·

[12] And now, O Lord, I set I mine eyes and my face toward thee,

[13] εἰπὸν ἀπολῦσαί με ἀπὸ τῆς γῆς καὶ μὴ ἀκοῦσαί με μηκέτι ὀνειδισμόν.

[13] And say, Take me out of the earth, that I may hear no more the reproach.

[14] σὺ γινώσκεις, κύριε, ὅτι καθαρά εἰμι ἀπὸ πάσης ἁμαρτίας ἀνδρὸς

[14] Thou knowest, Lord, that I am pure from all sin with man,

[15] καὶ οὐκ ἐμόλυνα τὸ ὄνομά μου οὐδὲ τὸ ὄνομα τοῦ πατρός μου ἐν τῇ γῇ τῆς αἰχμαλωσίας μου. μονογενής εἰμι τῷ πατρί μου, καὶ οὐχ ὑπάρχει αὐτῷ παιδίον, ὃ κληρονομήσει αὐτόν, οὐδὲ ἀδελφὸς ἐγγὺς οὐδὲ ὑπάρχων αὐτῷ υἱός, ἵνα συντηρήσω ἐμαυτὴν αὐτῷ γυναῖκα. ἤδη ἀπώλοντό μοι ἑπτά· ἵνα τί μοι ζῆν; καὶ εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, ἐπίταξον ἐπιβλέψαι ἐπ᾽ ἐμὲ καὶ ἐλεῆσαί με καὶ μηκέτι ἀκοῦσαί με ὀνειδισμόν.

[15] And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

[16] Καὶ εἰσηκούσθη ἡ προσευχὴ ἀμφοτέρων ἐνώπιον τῆς δόξης τοῦ μεγάλου Ραφαηλ,

[16] So the prayers of them both were heard before the majesty of the great God.

[17] καὶ ἀπεστάλη ἰάσασθαι τοὺς δύο, τοῦ Τωβιτ λεπίσαι τὰ λευκώματα καὶ Σαρραν τὴν τοῦ Ραγουηλ δοῦναι Τωβια τῷ υἱῷ Τωβιτ γυναῖκα καὶ δῆσαι Ασμοδαυν τὸ πονηρὸν δαιμόνιον, διότι Τωβια ἐπιβάλλει κληρονομῆσαι αὐτήν. ἐν αὐτῷ τῷ καιρῷ ἐπιστρέψας Τωβιτ εἰσῆλθεν εἰς

τὸν οἶκον αὐτοῦ καὶ Σαρρα ἡ τοῦ Ραγουηλ κατέβη ἐκ τοῦ ὑπερῴου αὐτῆς.

[17] And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAPTER 4

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐμνήσθη Τωβιτ περὶ τοῦ ἀργυρίου, οὗ παρέθετο Γαβαηλ ἐν Ῥάγοις τῆς Μηδίας,

[1] In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

[2] καὶ εἶπεν ἐν ἑαυτῷ Ἐγὼ ᾐτησάμην θάνατον· τί οὐ καλῶ Τωβιαν τὸν υἱόν μου, ἵνα αὐτῷ ὑποδείξω πρὶν ἀποθανεῖν με;

[2] And said with himself, I have wished for death; wherefore do I not call for my son Tobias that I may signify to him of the money before I die?

[3] καὶ καλέσας αὐτὸν εἶπεν Παιδίον, ἐὰν ἀποθάνω, θάψον με· καὶ μὴ ὑπερίδῃς τὴν μητέρα σου, τίμα αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ ποίει τὸ ἀρεστὸν αὐτῇ καὶ μὴ λυπήσῃς αὐτήν.

[3] And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

[4] μνήσθητι, παιδίον, ὅτι πολλοὺς κινδύνους ἑόρακεν ἐπὶ σοὶ ἐν τῇ κοιλίᾳ· ὅταν ἀποθάνῃ, θάψον αὐτὴν παρ᾽ ἐμοὶ ἐν ἑνὶ τάφῳ.

[4] Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when she is dead, bury her by me in one grave.

[5] πάσας τὰς ἡμέρας, παιδίον, κυρίου τοῦ θεοῦ ἡμῶν μνημόνευε καὶ μὴ θελήσῃς ἁμαρτάνειν καὶ παραβῆναι τὰς ἐντολὰς αὐτοῦ· δικαιοσύνην ποίει πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ μὴ πορευθῇς ταῖς ὁδοῖς τῆς ἀδικίας·

[5] My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

[6] διότι ποιοῦντός σου τὴν ἀλήθειαν εὐοδίαι ἔσονται ἐν τοῖς ἔργοις σου.

[6] For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

[7] καὶ πᾶσι τοῖς ποιοῦσι τὴν δικαιοσύνην ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ, καὶ ἀπὸ σοῦ οὐ μὴ ἀποστραφῇ τὸ πρόσωπον τοῦ θεοῦ.

[7] Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

[8] ὡς σοὶ ὑπάρχει, κατὰ τὸ πλῆθος ποίησον ἐξ αὐτῶν ἐλεημοσύνην· ἐὰν ὀλίγον σοι ὑπάρχῃ, κατὰ τὸ ὀλίγον μὴ φοβοῦ ποιεῖν ἐλεημοσύνην·

[8] If thou hast abundance give alms accordingly: if thou have but a little, be not afraid to give according to that little:

[9] θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης·

[9] For thou layest up a good treasure for thyself against the day of necessity.

[10] διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται καὶ οὐκ ἐᾷ εἰσελθεῖν εἰς τὸ σκότος·

[10] Because that alms do deliver from death, and suffereth not to come into darkness.

[11] δῶρον γὰρ ἀγαθόν ἐστιν ἐλεημοσύνη πᾶσι τοῖς ποιοῦσιν αὐτὴν ἐνώπιον τοῦ ὑψίστου.

[11] For alms is a good gift unto all that give it in the sight of the most High.

[12] πρόσεχε σεαυτῷ, παιδίον, ἀπὸ πάσης πορνείας καὶ γυναῖκα πρῶτον λαβὲ ἀπὸ τοῦ σπέρματος τῶν πατέρων σου· μὴ λάβῃς γυναῖκα ἀλλοτρίαν, ἣ οὐκ ἔστιν ἐκ τῆς φυλῆς τοῦ πατρός σου, διότι υἱοὶ προφητῶν ἐσμεν. Νωε, Αβρααμ, Ισαακ, Ιακωβ οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος μνήσθητι, παιδίον, ὅτι οὗτοι πάντες ἔλαβον γυναῖκας ἐκ τῶν ἀδελφῶν αὐτῶν καὶ εὐλογήθησαν ἐν τοῖς τέκνοις αὐτῶν, καὶ τὸ σπέρμα αὐτῶν κληρονομήσει γῆν.

[12] Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father’s tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning,

even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

[13] καὶ νῦν, παιδίον, ἀγάπα τοὺς ἀδελφούς σου καὶ μὴ ὑπερηφανεύου τῇ καρδίᾳ σου ἀπὸ τῶν ἀδελφῶν σου καὶ τῶν υἱῶν καὶ θυγατέρων τοῦ λαοῦ σου λαβεῖν σεαυτῷ ἐξ αὐτῶν γυναῖκα, διότι ἐν τῇ ὑπερηφανίᾳ ἀπώλεια καὶ ἀκαταστασία πολλή, καὶ ἐν τῇ ἀχρειότητι ἐλάττωσις καὶ ἔνδεια μεγάλη· ἡ γὰρ ἀχρειότης μήτηρ ἐστὶν τοῦ λιμοῦ.

[13] Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

[14] μισθὸς παντὸς ἀνθρώπου, ὃς ἐὰν ἐργάσηταί, παρὰ σοὶ μὴ αὐλισθήτω, ἀλλὰ ἀπόδος αὐτῷ παραυτίκα, καὶ ἐὰν δουλεύσῃς τῷ θεῷ, ἀποδοθήσεταί σοι. πρόσεχε σεαυτῷ, παιδίον, ἐν πᾶσι τοῖς ἔργοις σου καὶ ἴσθι πεπαιδευμένος ἐν πάσῃ ἀναστροφῇ σου.

[14] Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect my son, in all things thou doest, and be wise in all thy conversation.

[15] καὶ ὃ μισεῖς, μηδενὶ ποιήσῃς. οἶνον εἰς μέθην μὴ πίῃς, καὶ μὴ πορευθήτω μετὰ σοῦ μέθη ἐν τῇ ὁδῷ σου.

[15] Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

[16] ἐκ τοῦ ἄρτου σου δίδου πεινῶντι καὶ ἐκ τῶν ἱματίων σου τοῖς γυμνοῖς· πᾶν, ὃ ἐὰν περισσεύσῃ σοι, ποίει ἐλεημοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην.

[16] Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms: and let not thine eye be envious, when thou givest alms.

[17] ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων καὶ μὴ δῷς τοῖς ἁμαρτωλοῖς.

[17] Pour out thy bread on the burial of the just, but give nothing to the wicked.

[18] συμβουλίαν παρὰ παντὸς φρονίμου ζήτησον καὶ μὴ καταφρονήσῃς ἐπὶ πάσης συμβουλίας χρησίμης.

[18] Ask counsel of all that are wise, and despise not any counsel that is profitable.

[19] καὶ ἐν παντὶ καιρῷ εὐλόγει κύριον τὸν θεὸν καὶ παρ᾽ αὐτοῦ αἴτησον ὅπως αἱ ὁδοί σου εὐθεῖαι γένωνται, καὶ πᾶσαι αἱ τρίβοι καὶ βουλαὶ εὐοδωθῶσιν· διότι πᾶν ἔθνος οὐκ ἔχει βουλήν, ἀλλὰ αὐτὸς ὁ κύριος δίδωσιν πάντα τὰ ἀγαθὰ καὶ ὃν ἐὰν θέλῃ, ταπεινοῖ, καθὼς βούλεται. καὶ νῦν, παιδίον, μνημόνευε τῶν ἐντολῶν μου, καὶ μὴ ἐξαλειφθήτωσαν ἐκ τῆς καρδίας σου.

[19] Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

[20] καὶ νῦν ὑποδεικνύω σοι τὰ δέκα τάλαντα τοῦ ἀργυρίου, ἃ παρεθέμην Γαβαήλῳ τῷ τοῦ Γαβρια ἐν Ῥάγοις τῆς Μηδίας.

[20] And now I signify this to they that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

[21] καὶ μὴ φοβοῦ, παιδίον, ὅτι ἐπτωχεύσαμεν· ὑπάρχει σοι πολλά, ἐὰν φοβηθῇς τὸν θεὸν καὶ ἀποστῇς ἀπὸ πάσης ἁμαρτίας καὶ ποιήσῃς τὸ ἀρεστὸν ἐνώπιον αὐτοῦ.

[21] And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAPTER 5

ΚΑΙ ἀποκριθεὶς Τωβίας εἶπεν αὐτῷ· πάτερ, ποιήσω πάντα, ὅσα ἐντέταλσαί μοι·

[1] Tobias then answered and said, Father, I will do all things which thou hast commanded me:

[2] ἀλλὰ πῶς δυνήσομαι λαβεῖν τὸ ἀργύριον καὶ οὐ γινώσκω αὐτόν;

[2] But how can I receive the money, seeing I know him not?

[3] καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον καὶ εἶπεν αὐτῷ· ζήτησον σεαυτῷ ἄνθρωπον, ὃς συμπορεύσεταί σοι, καὶ δώσω αὐτῷ μισθὸν ἕως ζῶ· καὶ λαβὲ πορευθεὶς τὸ ἀργύριον.

[3] Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

[4] καὶ ἐπορεύθη ζητῆσαι ἄνθρωπον καὶ εὗρε τὸν Ραφαήλ, ὃς ἦν ἄγγελος, καὶ οὐκ ᾔδει·

[4] Therefore when he went to seek a man, he found Raphael that was an angel.

[5] καὶ εἶπεν αὐτῷ· εἰ δύναμαι πορευθῆναι μετὰ σοῦ ἐν Ράγοις τῆς Μηδίας, καὶ εἰ ἔμπειρος εἶ τῶν τόπων;

[5] But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

[6] καὶ εἶπεν αὐτῷ ὁ ἄγγελος· πορεύσομαι μετὰ σοῦ καὶ τῆς ὁδοῦ ἐμπειρῶ καὶ παρὰ Γαβαὴλ τὸν ἀδελφὸν ἡμῶν ηὐλίσθην.

[6] To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

[7] καὶ εἶπεν αὐτῷ Τωβίας· ὑπόμεινόν με, καὶ ἐρῶ τῷ πατρί.

[7] Then Tobias said unto him, Tarry for me, till I tell my father.

[8] καὶ εἶπεν αὐτῷ· πορεύου καὶ μὴ χρονίσῃς.

[8] Then he said unto him, Go and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

[9] καὶ εἰσελθὼν εἶπε τῷ πατρί· ἰδοὺ εὕρηκα ὃς συμπορεύσεταί μοι. ὁ δὲ εἶπε· φώνησον αὐτὸν πρός με, ἵνα ἐπιγνῶ ποίας φυλῆς ἐστι καὶ εἰ πιστὸς τοῦ πορευθῆναι μετὰ σοῦ.

[9] So he called him, and he came in, and they saluted one another.

[10] καὶ ἐκάλεσεν αὐτόν, καὶ εἰσῆλθε, καὶ ἠσπάσαντο ἀλλήλους.

[10] Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

[11] καὶ εἶπεν αὐτῷ Τωβίτ· ἀδελφέ, ἐκ ποίας φυλῆς καὶ ἐκ ποίας πατριᾶς εἶ σύ; ὑπόδειξόν μοι.

[11] To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

[12] καὶ εἶπεν αὐτῷ· φυλὴν καὶ πατριὰν σὺ ζητεῖς ἢ μίσθιον, ὃς συμπορεύσεται μετὰ τοῦ υἱοῦ σου; καὶ εἶπεν αὐτῷ Τωβίτ· βούλομαι, ἀδελφέ, ἐπιγνῶναι τὸ γένος σου καὶ τὸ ὄνομα.

[12] Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

[13] ὃς δὲ εἶπεν· ἐγὼ ᾽Αζαρίας ᾽Ανανίου τοῦ μεγάλου, τῶν ἀδελφῶν σου.

[13] Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

[14] καὶ εἶπεν αὐτῷ· ὑγιαίνων ἔλθοις, ἀδελφέ, καὶ μή μοι ὀργισθῇς, ὅτι ἐζήτησα τὴν φυλήν σου καὶ τὴν πατριάν σου ἐπιγνῶναι. καὶ σὺ τυγχάνεις ἀδελφός μου ἐκ τῆς καλῆς καὶ ἀγαθῆς γενεᾶς· ἐπεγίνωσκον γὰρ ἐγὼ ᾽Ανανίαν καὶ ᾽Ιωνάθαν τοὺς υἱοὺς Σεμεΐ τοῦ μεγάλου, ὡς ἐπορευόμεθα

κοινῶς εἰς Ἰεροσόλυμα προσκυνεῖν, ἀναφέροντες τὰ πρωτότοκα καὶ τὰς δεκάτας τῶν γεννημάτων, καὶ οὐκ ἐπλανήθησαν ἐν τῇ πλάνῃ τῶν ἀδελφῶν ἡμῶν. ἐκ ρίζης καλῆς εἶ, ἀδελφέ,

[14] But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

[15] ἀλλὰ εἰπόν μοι τίνα σοι ἔσομαι μισθὸν διδόναι· δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι ὡς καὶ τῷ υἱῷ μου.

[15] Yea, moreover, if ye return safe, I will add something to thy wages.

[16] καὶ ἔτι προσθήσω σοι ἐπὶ τὸν μισθόν, ἐὰν ὑγιαίνοντες ἐπιστρέψητε.

[16] So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things far the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

[17] καὶ εὐδόκησαν οὕτως. καὶ εἶπε πρὸς Τωβίαν· ἕτοιμος γίνου πρὸς τὴν ὁδόν· καὶ εὐοδωθείητε. καὶ ἡτοίμασεν ὁ υἱὸς αὐτοῦ τὰ πρὸς τὴν ὁδόν. καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ· πορεύου μετὰ τοῦ ἀνθρώπου τούτου, ὁ δὲ ἐν τῷ οὐρανῷ οἰκῶν Θεὸς εὐοδώσει τὴν ὁδὸν ὑμῶν, καὶ ὁ ἄγγελος αὐτοῦ συμπορευθήτω ὑμῖν. καὶ ἐξῆλθαν ἀμφότεροι ἀπελθεῖν καὶ ὁ κύων τοῦ παιδαρίου μετ᾽ αὐτῶν.

[17] But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

[18] ἔκλαυσε δὲ Ἄννα ἡ μήτηρ αὐτοῦ καὶ εἶπε πρὸς Τωβίτ· τί ἐξαπέστειλας τὸ παιδίον ἡμῶν; ἢ οὐχὶ ἡ ράβδος τῆς χειρὸς ἡμῶν ἐστιν ἐν τῷ εἰσπορεύεσθαι αὐτὸν καὶ ἐκπορεύεσθαι ἐνώπιον ἡμῶν;

[18] Be not greedy to add money to money: but let it be as refuse in respect of our child.

[19] ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, ἀλλὰ περίψημα τοῦ παιδίου ἡμῶν γένοιτο·

[19] For that which the Lord hath given us to live with doth suffice us.

[20] ὡς γὰρ δέδοται ἡμῖν ζῆν παρὰ τοῦ Κυρίου, τοῦτο ἱκανὸν ἡμῖν ὑπάρχει.

[20] Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

[21] καὶ εἶπεν αὐτῇ Τωβίτ· μὴ λόγον ἔχε, ἀδελφή· ὑγιαίνων ἐλεύσεται, καὶ οἱ ὀφθαλμοί σου ὄψονται αὐτόν·

[21] For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

[22] ἄγγελος γὰρ ἀγαθὸς συμπορεύσεται αὐτῷ, καὶ εὐοδωθήσεται ἡ ὁδὸς αὐτοῦ, καὶ ὑποστρέψει ὑγιαίνων. καὶ ἐπαύσατο κλαίουσα.

[22] Then she made an end of weeping.

CHAPTER 6

[1] Οἱ δὲ πορευόμενοι τὴν ὁδὸν ἦλθον ἑσπέρας ἐπὶ τὸν Τίγριν ποταμὸν καὶ ηὐλίζοντο ἐκεῖ.

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

[2] τὸ δὲ παιδάριον κατέβη περικλύσασθαι, καὶ ἀνεπήδησεν ἰχθὺς ἀπὸ τοῦ ποταμοῦ καὶ ἐβουλήθη καταπιεῖν τὸ παιδάριον.

[2] And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

[3] ὁ δὲ ἄγγελος εἶπεν αὐτῷ Ἐπιλαβοῦ τοῦ ἰχθύος. καὶ ἐκράτησεν τὸν ἰχθὺν τὸ παιδάριον καὶ ἀνέβαλεν αὐτὸν ἐπὶ τὴν γῆν.

[3] Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

[4] καὶ εἶπεν αὐτῷ ὁ ἄγγελος Ἀνάτεμε τὸν ἰχθὺν καὶ λαβὼν τὴν καρδίαν καὶ τὸ ἧπαρ καὶ τὴν χολὴν θὲς ἀσφαλῶς.

[4] To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

[5] καὶ ἐποίησεν τὸ παιδάριον ὡς εἶπεν αὐτῷ ὁ ἄγγελος, τὸν δὲ ἰχθὺν ὀπτήσαντες ἔφαγον. –

[5] So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it:

[6] καὶ ὥδευον ἀμφότεροι, ἕως ἤγγισαν ἐν Ἐκβατάνοις.

[6] then they both went on their way, till they drew near to Ecbatane.

[7] καὶ εἶπεν τὸ παιδάριον τῷ ἀγγέλῳ Αζαρια ἄδελφε, τί ἐστιν τὸ ἧπαρ καὶ ἡ καρδία καὶ ἡ χολὴ τοῦ ἰχθύος;

[7] Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish?

[8] καὶ εἶπεν αὐτῷ Ἡ καρδία καὶ τὸ ἧπαρ, ἐάν τινα ὀχλῇ δαιμόνιον ἢ πανεῦμα πονηρόν, ταῦτα δεῖ καπνίσαι ἐνώπιον ἀνθρώπου ἢ γυναικός,

καὶ οὐκέτι οὐ μὴ ὀχληθῇ·

[8] And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

[9] ἡ δὲ χολή, ἐγχρῖσαι ἄνθρωπον, ὃς ἔχει λευκώματα ἐν τοῖς ὀφθαλμοῖς, καὶ ἰαθήσεται.

[9] As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

[10] Ὡς δὲ προσήγγισαν τῇ Ραγη,

[10] And when they were come near to Rages,

[11] εἶπεν ὁ ἄγγελος τῷ παιδαρίῳ Ἄδελφε, σήμερον αὐλισθησόμεθα παρὰ Ραγουηλ, καὶ αὐτὸς συγγενής σού ἐστιν, καὶ ἔστιν αὐτῷ θυγάτηρ μονογενὴς ὀνόματι Σαρρα·

[11] The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara;

[12] λαλήσω περὶ αὐτῆς τοῦ δοθῆναί σοι αὐτὴν εἰς γυναῖκα, ὅτι σοὶ ἐπιβάλλει ἡ κληρονομία αὐτῆς, καὶ σὺ μόνος εἶ ἐκ τοῦ γένους αὐτῆς· καὶ τὸ κοράσιον καλὸν καὶ φρόνιμόν ἐστιν.

[12] I will speak for her, that she may be given thee for a wife. For to thee doth the right of her appertain, seeing thou only art of her kindred. And the maid is fair and wise:

[13] καὶ νῦν ἄκουσόν μου καὶ λαλήσω τῷ πατρὶ αὐτῆς, καὶ ὅταν ὑποστρέψωμεν ἐκ Ῥάγων, ποιήσομεν τὸν γάμον. διότι ἐπίσταμαι Ραγουηλ ὅτι οὐ μὴ δῷ αὐτὴν ἀνδρὶ ἑτέρῳ κατὰ τὸν νόμον Μωυσῆ ἢ ὀφειλέσει θάνατον, ὅτι τὴν κληρονομίαν σοὶ καθήκει λαβεῖν ἢ πάντα ἄνθρωπον.

[13] now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

[14] τότε εἶπεν τὸ παιδάριον τῷ ἀγγέλῳ Αζαρια ἄδελφε, ἀκήκοα ἐγὼ τὸ κοράσιον δεδόσθαι ἑπτὰ ἀνδράσιν καὶ πάντας ἐν τῷ νυμφῶνι ἀπολωλότας.

[14] Then the young man answered the angel, I have heard, brother Azarias that this maid hath been given to seven men, who all died in the marriage chamber.

[15] καὶ νῦν ἐγὼ μόνος εἰμὶ τῷ πατρὶ καὶ φοβοῦμαι μὴ εἰσελθὼν ἀποθάνω καθὼς καὶ οἱ πρότεροι, ὅτι δαιμόνιον φιλεῖ αὐτήν, ὃ οὐκ ἀδικεῖ οὐδένα πλὴν τῶν προσαγόντων αὐτῇ. καὶ νῦν ἐγὼ φοβοῦμαι μὴ ἀποθάνω καὶ κατάξω τὴν ζωὴν τοῦ πατρός μου καὶ τῆς μητρός μου μετ᾽ ὀδύνης ἐπ᾽ ἐμοὶ εἰς τὸν τάφον αὐτῶν· καὶ υἱὸς ἕτερος οὐχ ὑπάρχει αὐτοῖς, ὃς θάψει αὐτούς.

[15] And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

[16] εἶπεν δὲ αὐτῷ ὁ ἄγγελος Οὐ μέμνησαι τῶν λόγων, ὧν ἐνετείλατό σοι ὁ πατήρ σου ὑπὲρ τοῦ λαβεῖν σε γυναῖκα ἐκ τοῦ γένους σου; καὶ νῦν ἄκουσόν μου, ἄδελφε, διότι σοὶ ἔσται εἰς γυναῖκα, καὶ τοῦ δαιμονίου μηδένα λόγον ἔχε, ὅτι τὴν νύκτα ταύτην δοθήσεταί σοι αὕτη εἰς γυναῖκα.

[16] Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

[17] καὶ ἐὰν εἰσέλθῃς εἰς τὸν νυμφῶνα, λήμψῃ τέφραν θυμιαμάτων καὶ ἐπιθήσεις ἀπὸ τῆς καρδίας καὶ τοῦ ἥπατος τοῦ ἰχθύος καὶ καπνίσεις, καὶ ὀσφρανθήσεται τὸ δαιμόνιον καὶ φεύξεται καὶ οὐκ ἐπανελεύσεται τὸν αἰῶνα τοῦ αἰῶνος.

[17] And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

[18] ὅταν δὲ προσπορεύῃ αὐτῇ, ἐγέρθητε ἀμφότεροι καὶ βοήσατε πρὸς τὸν ἐλεήμονα θεόν, καὶ σώσει ὑμᾶς καὶ ἐλεήσει· μὴ φοβοῦ, ὅτι σοὶ αὐτὴ

ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος, καὶ σὺ αὐτὴν σώσεις, καὶ πορεύσεται μετὰ σοῦ, καὶ ὑπολαμβάνω ὅτι σοὶ ἔσται ἐξ αὐτῆς παιδία.

[18] And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children.

[19] καὶ ὡς ἤκουσεν Τωβιας ταῦτα, ἐφίλησεν αὐτήν, καὶ ἡ ψυχὴ αὐτοῦ ἐκολλήθη αὐτῇ σφόδρα.

[19] Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

CHAPTER 7

[1] Καὶ ἦλθον εἰς Ἐκβάτανα καὶ παρεγένοντο εἰς τὴν οἰκίαν Ραγουηλ, Σαρρα δὲ ὑπήντησεν αὐτοῖς καὶ ἐχαιρέτισεν αὐτοὺς καὶ αὐτοὶ αὐτήν, καὶ εἰσήγαγεν αὐτοὺς εἰς τὴν οἰκίαν.

And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

[2] καὶ εἶπεν Ραγουηλ Εδνα τῇ γυναικὶ αὐτοῦ Ὡς ὅμοιος ὁ νεανίσκος Τωβιτ τῷ ἀνεψιῷ μου.

[2] Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

[3] καὶ ἠρώτησεν αὐτοὺς Ραγουηλ Πόθεν ἐστέ, ἀδελφοί; καὶ εἶπαν αὐτῷ Ἐκ τῶν υἱῶν Νεφθαλι τῶν αἰχμαλώτων ἐν Νινευη.

[3] And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

[4] καὶ εἶπεν αὐτοῖς Γινώσκετε Τωβιτ τὸν ἀδελφὸν ἡμῶν; οἱ δὲ εἶπαν Γινώσκομεν.

[4] Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

[5] καὶ εἶπεν αὐτοῖς Ὑγιαίνει; οἱ δὲ εἶπαν Καὶ ζῇ καὶ ὑγιαίνει· καὶ εἶπεν Τωβιας Πατήρ μού ἐστιν.

[5] And they said, He is both alive, and in good health: and Tobias said, He is my father.

[6] καὶ ἀνεπήδησεν Ραγουηλ καὶ κατεφίλησεν αὐτὸν καὶ ἔκλαυσε καὶ εὐλόγησεν αὐτὸν καὶ εἶπεν αὐτῷ Ὁ τοῦ καλοῦ καὶ ἀγαθοῦ ἀνθρώπου· καὶ ἀκούσας ὅτι Τωβιτ ἀπώλεσεν τοὺς ὀφθαλμοὺς αὐτοῦ, ἐλυπήθη καὶ ἔκλαυσεν.

[6] Then Raguel leaped up, and kissed him, and wept,

[7] καὶ Εδνα ἡ γυνὴ αὐτοῦ καὶ Σαρρα ἡ θυγάτηρ αὐτοῦ ἔκλαυσαν καὶ ὑπεδέξαντο αὐτοὺς προθύμως.

[7] And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

[8] καὶ ἔθυσαν κριὸν προβάτων καὶ παρέθηκαν ὄψα πλείονα.

[8] And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully;

[9] Εἶπεν δὲ Τωβιας τῷ Ραφαηλ Αζαρια ἄδελφε, λάλησον ὑπὲρ ὧν ἔλεγες ἐν τῇ πορείᾳ, καὶ τελεσθήτω τὸ πρᾶγμα.

[9] and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

[10] καὶ μετέδωκεν τὸν λόγον τῷ Ραγουηλ. καὶ εἶπεν Ραγουηλ πρὸς Τωβιαν Φάγε καὶ πίε καὶ ἡδέως γίνου· σοὶ γὰρ καθήκει τὸ παιδίον μου λαβεῖν· πλὴν ὑποδείξω σοι τὴν ἀλήθειαν.

[10] So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

[11] ἔδωκα τὸ παιδίον μου ἑπτὰ ἀνδράσιν, καὶ ὁπότε ἐὰν εἰσεπορεύοντο πρὸς αὐτήν, ἀπεθνῄσκοσαν ὑπὸ τὴν νύκτα. ἀλλὰ τὸ νῦν ἔχων ἡδέως γίνου.

[11] I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

[12] καὶ εἶπεν Τωβιας Οὐ γεύσομαι οὐδὲν ὧδε, ἕως ἂν στήσητε καὶ σταθῆτε πρός με. καὶ εἶπεν Ραγουηλ Κομίζου αὐτὴν ἀπὸ τοῦ νῦν κατὰ τὴν κρίσιν· σὺ δὲ ἀδελφὸς εἶ αὐτῆς, καὶ αὐτή σού ἐστιν· ὁ δὲ ἐλεήμων θεὸς εὐοδώσει ὑμῖν τὰ κάλλιστα.

[12] Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

[13] καὶ ἐκάλεσεν Σαρραν τὴν θυγατέρα αὐτοῦ καὶ λαβὼν τῆς χειρὸς αὐτῆς παρέδωκεν αὐτὴν τῷ Τωβια γυναῖκα καὶ εἶπεν Ἰδοὺ κατὰ τὸν νόμον Μωυσέως κομίζου αὐτὴν καὶ ἄπαγε πρὸς τὸν πατέρα σου· καὶ εὐλόγησεν αὐτούς.

[13] And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

[14] καὶ ἐκάλεσεν Εδναν τὴν γυναῖκα αὐτοῦ· καὶ λαβὼν βιβλίον ἔγραψεν συγγραφήν, καὶ ἐσφραγίσαντο. καὶ ἤρξαντο ἐσθίειν.

[14] Then they began to eat.

[15] καὶ ἐκάλεσεν Ραγουηλ Εδναν τὴν γυναῖκα αὐτοῦ καὶ εἶπεν αὐτῇ Ἀδελφή, ἑτοίμασον τὸ ἕτερον ταμίειον καὶ εἰσάγαγε αὐτήν.

[15] After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

[16] καὶ ἐποίησεν ὡς εἶπεν καὶ εἰσήγαγεν αὐτὴν ἐκεῖ, καὶ ἔκλαυσεν· καὶ ἀπεδέξατο τὰ δάκρυα τῆς θυγατρὸς αὐτῆς καὶ εἶπεν αὐτῇ

[16] Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

[17] Θάρσει, τέκνον, ὁ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς δῴη σοι χάριν ἀντὶ τῆς λύπης σου ταύτης θάρσει, θύγατερ.

[17] Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAPTER 8

[1] Ὅτε δὲ συνετέλεσαν δειπνοῦντες, εἰσήγαγον Τωβιαν πρὸς αὐτήν.

[1] And when they had supped, they brought Tobias in unto her.

[2] ὁ δὲ πορευόμενος ἐμνήσθη τῶν λόγων Ραφαηλ καὶ ἔλαβεν τὴν τέφραν τῶν θυμιαμάτων καὶ ἐπέθηκεν τὴν καρδίαν τοῦ ἰχθύος καὶ τὸ ἦπαρ καὶ ἐκάπνισεν.

[2] And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

[3] ὅτε δὲ ὠσφράνθη τὸ δαιμόνιον τῆς ὀσμῆς, ἔφυγεν εἰς τὰ ἀνώτατα Αἰγύπτου, καὶ ἔδησεν αὐτὸ ὁ ἄγγελος.

[3] The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

[4] ὡς δὲ συνεκλείσθησαν ἀμφότεροι, ἀνέστη Τωβιας ἀπὸ τῆς κλίνης καὶ εἶπεν Ἀνάστηθι, ἀδελφή, καὶ προσευξώμεθα, ἵνα ἡμᾶς ἐλεήσῃ ὁ κύριος.

[4] And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

[5] καὶ ἤρξατο Τωβιας λέγειν Εὐλογητὸς εἶ, ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογητὸν τὸ ὄνομά σου τὸ ἅγιον καὶ ἔνδοξον εἰς τοὺς αἰῶνας· εὐλογησάτωσάν σε οἱ οὐρανοὶ καὶ πᾶσαι αἱ κτίσεις σου.

[5] Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

[6] σὺ ἐποίησας Αδαμ καὶ ἔδωκας αὐτῷ βοηθὸν Ευαν στήριγμα τὴν γυναῖκα αὐτοῦ· ἐκ τούτων ἐγενήθη τὸ ἀνθρώπων σπέρμα. σὺ εἶπας Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον αὐτῷ.

[6] Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

[7] καὶ νῦν, κύριε, οὐ διὰ πορνείαν ἐγὼ λαμβάνω τὴν ἀδελφήν μου ταύτην, ἀλλ’ ἐπ’ ἀληθείας· ἐπίταξον ἐλεῆσαί με καὶ ταύτῃ συγκαταγηρᾶσαι.

[7] And now, O Lord, I take not this my sister for lush but uprightly: therefore mercifully ordain that we may become aged together.

[8] καὶ εἶπεν μετ’ αὐτοῦ Αμην.

[8] And she said with him, Amen.

[9] καὶ ἐκοιμήθησαν ἀμφότεροι τὴν νύκτα.

[9] So they slept both that night. And Raguel arose, and went and made a grave,

[10] Καὶ ἀναστὰς Ραγουηλ ἐπορεύθη καὶ ὤρυξεν τάφον λέγων Μὴ καὶ οὗτος ἀποθάνῃ.

[10] Saying, I fear lest he also be dead.

[11] καὶ ἦλθεν Ραγουηλ εἰς τὴν οἰκίαν ἑαυτοῦ

[11] But when Raguel was come into his house,

[12] καὶ εἶπεν Εδνα τῇ γυναικὶ αὐτοῦ Ἀπόστειλον μίαν τῶν παιδισκῶν, καὶ ἰδέτωσαν εἰ ζῇ· εἰ δὲ μή, ἵνα θάψωμεν αὐτὸν καὶ μηδεὶς γνῷ.

[12] He said unto his wife Edna. Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

[13] καὶ εἰσῆλθεν ἡ παιδίσκη ἀνοίξασα τὴν θύραν καὶ εὗρεν τοὺς δύο καθεύδοντας.

[13] So the maid opened the door, and went in, and found them both asleep,

[14] καὶ ἐξελθοῦσα ἀπήγγειλεν αὐτοῖς ὅτι ζῇ.

[14] And came forth, and told them that he was alive.

[15] καὶ εὐλόγησεν Ραγουηλ τὸν θεὸν λέγων Εὐλογητὸς εἶ σύ, ὁ θεός, ἐν πάσῃ εὐλογίᾳ καθαρᾷ καὶ ἁγίᾳ, καὶ εὐλογείτωσάν σε οἱ ἅγιοί σου καὶ πᾶσαι αἱ κτίσεις σου, καὶ πάντες οἱ ἄγγελοί σου καὶ οἱ ἐκλεκτοί σου εὐλογείτωσάν σε εἰς πάντας τοὺς αἰῶνας.

[15] Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

[16] εὐλογητὸς εἶ ὅτι ηὔφρανάς με, καὶ οὐκ ἐγένετό μοι καθὼς ὑπενόουν, ἀλλὰ κατὰ τὸ πολὺ ἔλεός σου ἐποίησας μεθ᾽ ἡμῶν.

[16] Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

[17] εὐλογητὸς εἶ ὅτι ἠλέησας δύο μονογενεῖς· ποίησον αὐτοῖς, δέσποτα, ἔλεος, συντέλεσον τὴν ζωὴν αὐτῶν ἐν ὑγιείᾳ μετὰ εὐφροσύνης καὶ ἐλέους.

[17] Thou art to be praised because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

[18] ἐκέλευσεν δὲ τοῖς οἰκέταις χῶσαι τὸν τάφον.

[18] Then Raguel bade his servants to fill the grave.

[19] Καὶ ἐποίησεν αὐτοῖς γάμον ἡμερῶν δέκα τεσσάρων.

[19] And he kept the wedding feast fourteen days.

[20] καὶ εἶπεν αὐτῷ Ραγουηλ πρὶν ἢ συντελεσθῆναι τὰς ἡμέρας τοῦ γάμου ἐνόρκως μὴ ἐξελθεῖν αὐτόν, ἐὰν μὴ πληρωθῶσιν αἱ δέκα τέσσαρες ἡμέραι τοῦ γάμου,

[20] For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

[21] καὶ τότε λαβόντα τὸ ἥμισυ τῶν ὑπαρχόντων αὐτοῦ πορεύεσθαι μετὰ ὑγιείας πρὸς τὸν πατέρα· καὶ τὰ λοιπά, ὅταν ἀποθάνω καὶ ἡ γυνή μου.

[21] And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAPTER 9

[1] Καὶ ἐκάλεσεν Τωβιας τὸν Ραφαηλ καὶ εἶπεν αὐτῷ

[1] Then Tobias called Raphael, and said unto him,

[2] Αζαρια ἄδελφε, λαβὲ μετὰ σεαυτοῦ παῖδα καὶ δύο καμήλους καὶ πορεύθητι ἐν Ῥάγοις τῆς Μηδίας παρὰ Γαβαηλ καὶ κόμισαί μοι τὸ ἀργύριον καὶ αὐτὸν ἄγε εἰς τὸν γάμον·

[2] Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

[3] διότι ὀμώμοκεν Ραγουηλ μὴ ἐξελθεῖν με,

[3] For Raguel hath sworn that I shall not depart.

[4] καὶ ὁ πατήρ μου ἀριθμεῖ τὰς ἡμέρας, καὶ ἐὰν χρονίσω μέγα, ὀδυνηθήσεται λίαν.

[4] But my father counteth the days; and if I tarry long, he will be very sorry.

[5] καὶ ἐπορεύθη Ραφαηλ καὶ ηὐλίσθη παρὰ Γαβαήλῳ, καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον· ὃς δὲ προήνεγκεν τὰ θυλάκια ἐν ταῖς σφραγῖσιν καὶ ἔδωκεν αὐτῷ.

[5] So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

[6] καὶ ὤρθρευσαν κοινῶς καὶ ἦλθοσαν εἰς τὸν γάμον. καὶ εὐλόγησεν Τωβιας τὴν γυναῖκα αὐτοῦ.

[6] And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

CHAPTER 10

ΚΑΙ Τωβὶτ ὁ πατὴρ αὐτοῦ ἐλογίσατο ἑκάστης ἡμέρας· καὶ ὡς ἐπληρώθησαν αἱ ἡμέραι τῆς πορείας καὶ οὐκ ἤρχοντο,

[1] Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

[2] εἶπε· μήποτε κατῄσχυνται; ἢ μήποτε ἀπέθανε Γαβαὴλ καὶ οὐδεὶς αὐτῷ δίδωσι τὸ ἀργύριον;

[2] Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

[3] καὶ ἐλυπεῖτο λίαν.

[3] Therefore he was very sorry.

[4] εἶπε δὲ αὐτῷ ἡ γυνή· ἀπώλετο τὸ παιδίον, διότι κεχρόνικε· καὶ ἤρξατο θρηνεῖν αὐτὸν καὶ εἶπεν·

[4] Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to wail him, and said,

[5] οὐ μέλοι μοι, τέκνον, ὅτι ἀφῆκά σε τὸ φῶς τῶν ὀφθαλμῶν μου;

[5] Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

[6] καὶ Τωβὶτ λέγει αὐτῇ· σίγα, μὴ λόγον ἔχει, ὑγιαίνει.

[6] To whom Tobit said, Hold thy peace, take no care, for he is safe.

[7] καὶ εἶπεν αὐτῷ· σίγα, μὴ πλάνα με, ἀπώλετο τὸ παιδίον μου. καὶ ἐπορεύετο καθ᾽ ἡμέραν εἰς τὴν ὁδὸν ἔξω, οἵας ἀπῆλθεν, ἡμέρας τε ἄρτον οὐκ ἤσθιε, τὰς δέ νύκτας οὐ διελίμπανε θρηνοῦσα Τωβίαν τὸν υἱὸν αὐτῆς, ἕως οὗ συνετελέσθησαν αἱ δεκατέσσαρες ἡμέραι τοῦ γάμου, ἃς ὤμοσε Ραγουὴλ ποιῆσαι αὐτὸν ἐκεῖ· εἶπε δὲ Τωβίας τῷ Ραγουήλ· ἐξαπόστειλόν με, ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου οὐκέτι ἐλπίζουσιν ὄψεσθαί με.

[7] But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son

Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel,

[8] εἶπε δὲ αὐτῷ ὁ πενθερός· μεῖνον παρ᾽ ἐμοί, κἀγὼ ἐξαποστελῶ πρὸς τὸν πατέρα σου καὶ δηλώσουσιν αὐτῷ τὰ κατὰ σέ.

[8] Let me go, for my father and my mother look no more to see me.

[9] καὶ Τωβίας λέγει· ἐξαπόστειλόν με πρὸς τὸν πατέρα μου.

[9] But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

[10] ἀναστὰς δὲ Ραγουὴλ ἔδωκεν αὐτῷ Σάρραν τὴν γυναῖκα αὐτοῦ καὶ τὰ ἥμισυ τῶν ὑπαρχόντων, σώματα καὶ κτήνη καὶ ἀργύριον,

[10] But Tobias said, No; but let me go to my father.

[11] καὶ εὐλογήσας αὐτοὺς ἐξαπέστειλε λέγων· εὐοδώσει ὑμᾶς, τέκνα, ὁ Θεὸς τοῦ οὐρανοῦ πρὸ τοῦ με ἀποθανεῖν.

[11] Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

[12] καὶ εἶπε τῇ θυγατρὶ αὐτοῦ· τίμα τοὺς πενθερούς σου, αὐτοὶ νῦν γονεῖς σού εἰσιν· ἀκούσαιμί σου ἀκοὴν καλήν, καὶ ἐφίλησεν αὐτήν. καὶ Ἔδνα εἶπε πρὸς Τωβίαν· ἀδελφὲ ἀγαπητέ, ἀποκαταστήσαι σε ὁ Κύριος τοῦ οὐρανοῦ καὶ δῴη μοι ἰδεῖν σου παιδία ἐκ Σάρρας τῆς θυγατρός μου, ἵνα εὐφρανθῶ ἐνώπιον τοῦ Κυρίου· καὶ ἰδοὺ παρατίθεμαί σοι τὴν θυγατέρα μου ἐν παρακαταθήκῃ, μὴ λυπήσῃς αὐτήν.

[12] And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

[13] μετὰ ταῦτα ἐπορεύετο καὶ Τωβίας εὐλογῶν τὸν Θεόν, ὅτι εὐώδωσε τὴν ὁδὸν αὐτοῦ, καὶ κατευλόγει Ραγουὴλ καὶ Ἔδναν τὴν γυναῖκα αὐτοῦ.

[13] And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; where are do not entreat her evil.

CHAPTER 11

[1] Καὶ ἐπορεύετο μέχρις οὗ ἐγγίσαι αὐτοὺς εἰς Νινευη. καὶ εἶπεν Ραφαηλ πρὸς Τωβιαν

[1] After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

[2] Οὐ γινώσκεις, ἄδελφε, πῶς ἀφῆκας τὸν πατέρα σου;

[2] Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

[3] προδράμωμεν ἔμπροσθεν τῆς γυναικός σου καὶ ἑτοιμάσωμεν τὴν οἰκίαν·

[3] Let us haste before thy wife, and prepare the house.

[4] λαβὲ δὲ παρὰ χεῖρα τὴν χολὴν τοῦ ἰχθύος. καὶ ἐπορεύθησαν, καὶ συνῆλθεν ὁ κύων ὄπισθεν αὐτῶν.

[4] And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

[5] καὶ Αννα ἐκάθητο περιβλεπομένη εἰς τὴν ὁδὸν τὸν παῖδα αὐτῆς·

[5] Now Anna sat looking about toward the way for her son.

[6] καὶ προσενόησεν αὐτὸν ἐρχόμενον καὶ εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ ὁ υἱός σου ἔρχεται καὶ ὁ ἄνθρωπος ὁ πορευθεὶς μετ᾽ αὐτοῦ.

[6] And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

[7] καὶ Ραφαηλ εἶπεν Ἐπίσταμαι ἐγὼ ὅτι ἀνοίξει τοὺς ὀφθαλμοὺς ὁ πατήρ σου·

[7] Then said Raphael, I know, Tobias, that thy father will open his eyes.

[8] σὺ οὖν ἔγχρισον τὴν χολὴν εἰς τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ δηχθεὶς διατρίψει καὶ ἀποβαλεῖ τὰ λευκώματα καὶ ὄψεταί σε.

[8] Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

[9] καὶ προσδραμοῦσα Αννα ἐπέπεσεν ἐπὶ τὸν τράχηλον τοῦ υἱοῦ αὐτῆς καὶ εἶπεν αὐτῷ Εἶδόν σε, παιδίον, ἀπὸ τοῦ νῦν ἀποθανοῦμαι. καὶ ἔκλαυσαν ἀμφότεροι.

[9] Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

[10] καὶ Τωβιτ ἐξήρχετο πρὸς τὴν θύραν καὶ προσέκοπτεν, ὁ δὲ υἱὸς προσέδραμεν αὐτῷ

[10] Tobit also went forth toward the door, and stumbled: but his son ran unto him,

[11] καὶ ἐπελάβετο τοῦ πατρὸς αὐτοῦ καὶ προσέπασεν τὴν χολὴν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ πατρὸς αὐτοῦ λέγων Θάρσει, πάτερ.

[11] And took hold of his father: and he strake of the gall on his fathers' eyes, saying, Be of good hope, my father.

[12] ὡς δὲ συνεδήχθησαν, διέτριψε τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐλεπίσθη ἀπὸ τῶν κανθῶν τῶν ὀφθαλμῶν αὐτοῦ τὰ λευκώματα.

[12] And when his eyes began to smart, he rubbed them;

[13] καὶ ἰδὼν τὸν υἱὸν αὐτοῦ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν

[13] And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

[14] Εὐλογητὸς εἶ, ὁ θεός, καὶ εὐλογητὸν τὸ ὄνομά σου εἰς τοὺς αἰῶνας, καὶ εὐλογημένοι πάντες οἱ ἅγιοί σου ἄγγελοι· ὅτι ἐμαστίγωσας καὶ ἠλέησάς με, ἰδοὺ βλέπω Τωβιαν τὸν υἱόν μου.

[14] And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

[15] καὶ εἰσῆλθεν ὁ υἱὸς αὐτοῦ χαίρων καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ τὰ μεγαλεῖα τὰ γενόμενα αὐτῷ ἐν τῇ Μηδίᾳ.

[15] For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

[16] Καὶ ἐξῆλθεν Τωβιτ εἰς συνάντησιν τῇ νύμφῃ αὐτοῦ χαίρων καὶ εὐλογῶν τὸν θεὸν πρὸς τῇ πύλῃ Νινευη· καὶ ἐθαύμαζον οἱ θεωροῦντες αὐτὸν πορευόμενον ὅτι ἔβλεψεν, καὶ Τωβιτ ἐξωμολογεῖτο ἐνώπιον αὐτῶν ὅτι ἠλέησεν αὐτὸν ὁ θεός.

[16] Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

[17] καὶ ὡς ἤγγισεν Τωβιτ Σαρρα τῇ νύμφῃ αὐτοῦ, κατευλόγησεν αὐτὴν λέγων Ἔλθοις ὑγιαίνουσα, θύγατερ· εὐλογητὸς ὁ θεός, ὃς ἤγαγέν σε πρὸς ἡμᾶς, καὶ ὁ πατήρ σου καὶ ἡ μήτηρ σου.

[17] But Tobias gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

[18] καὶ ἐγένετο χαρὰ πᾶσι τοῖς ἐν Νινευη ἀδελφοῖς αὐτοῦ.

[18] And Achiacharus, and Nasbas his brother’s son, came:

[19] καὶ παρεγένετο Αχιαχαρος καὶ Νασβας ὁ ἐξάδελφος αὐτοῦ, καὶ ἤχθη ὁ γάμος Τωβια μετ’ εὐφροσύνης ἑπτὰ ἡμέρας.

[19] And Tobias’ wedding was kept seven days with great joy.

CHAPTER 12

[1] Καὶ ἐκάλεσεν Τωβιτ Τωβιαν τὸν υἱὸν αὐτοῦ καὶ εἶπεν αὐτῷ Ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ τῷ συνελθόντι σοι, καὶ προσθεῖναι αὐτῷ δεῖ.

[1] Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

[2] καὶ εἶπεν αὐτῷ Πάτερ, οὐ βλάπτομαι δοὺς αὐτῷ τὸ ἥμισυ ὧν ἐνήνοχα,

[2] And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

[3] ὅτι με ἀγείοχέν σοι ὑγιῆ καὶ τὴν γυναῖκά μου ἐθεράπευσεν καὶ τὸ ἀργύριόν μου ἤνεγκεν καὶ σὲ ὁμοίως ἐθεράπευσεν.

[3] For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

[4] καὶ εἶπεν ὁ πρεσβύτης Δικαιοῦται αὐτῷ.

[4] Then the old man said, It is due unto him.

[5] καὶ ἐκάλεσεν τὸν ἄγγελον καὶ εἶπεν αὐτῷ Λαβὲ τὸ ἥμισυ πάντων, ὧν ἐνηνόχατε.

[5] So he called the angel, and he said unto him, Take half of all that ye have brought and go away in safety.

[6] Τότε καλέσας τοὺς δύο κρυπτῶς εἶπεν αὐτοῖς Εὐλογεῖτε τὸν θεὸν καὶ αὐτῷ ἐξομολογεῖσθε, μεγαλωσύνην δίδοτε αὐτῷ καὶ ἐξομολογεῖσθε ἐνώπιον πάντων τῶν ζώντων περὶ ὧν ἐποίησεν μεθ᾽ ὑμῶν· ἀγαθὸν τὸ εὐλογεῖν τὸν θεὸν καὶ ὑψοῦν τὸ ὄνομα αὐτοῦ, τοὺς λόγους τῶν ἔργων τοῦ θεοῦ ἐντίμως ὑποδεικνύοντες, καὶ μὴ ὀκνεῖτε ἐξομολογεῖσθαι αὐτῷ.

[6] Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

[7] μυστήριον βασιλέως καλὸν κρύψαι, τὰ δὲ ἔργα τοῦ θεοῦ ἀνακαλύπτειν ἐνδόξως. ἀγαθὸν ποιήσατε, καὶ κακὸν οὐχ εὑρήσει ὑμᾶς.

[7] It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

[8] ἀγαθὸν προσευχὴ μετὰ νηστείας καὶ ἐλεημοσύνης καὶ δικαιοσύνης· ἀγαθὸν τὸ ὀλίγον μετὰ δικαιοσύνης ἢ πολὺ μετὰ ἀδικίας· καλὸν ποιῆσαι ἐλεημοσύνην ἢ θησαυρίσαι χρυσίον.

[8] Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

[9] ἐλεημοσύνη γὰρ ἐκ θανάτου ῥύεται, καὶ αὐτὴ ἀποκαθαριεῖ πᾶσαν ἁμαρτίαν· οἱ ποιοῦντες ἐλεημοσύνας καὶ δικαιοσύνας πλησθήσονται ζωῆς·

[9] For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

[10] οἱ δὲ ἁμαρτάνοντες πολέμιοί εἰσιν τῆς ἑαυτῶν ζωῆς.

[10] But they that sin are enemies to their own life.

[11] οὐ μὴ κρύψω ἀφ’ ὑμῶν πᾶν ῥῆμα· εἴρηκα δή Μυστήριον βασιλέως κρύψαι καλόν, τὰ δὲ ἔργα τοῦ θεοῦ ἀνακαλύπτειν ἐνδόξως.

[11] Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

[12] καὶ νῦν ὅτε προσηύξω σὺ καὶ ἡ νύμφη σου Σαρρα, ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐνώπιον τοῦ ἁγίου· καὶ ὅτε ἔθαπτες τοὺς νεκρούς, ὡσαύτως συμπαρήμην σοι.

[12] Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

[13] καὶ ὅτε οὐκ ὤκνησας ἀναστῆναι καὶ καταλιπεῖν τὸ ἄριστόν σου, ὅπως ἀπελθὼν περιστείλῃς τὸν νεκρόν, οὐκ ἔλαθές με ἀγαθοποιῶν, ἀλλὰ σὺν σοὶ ἤμην.

[13] And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

[14] καὶ νῦν ἀπέστειλέν με ὁ θεὸς ἰάσασθαί σε καὶ τὴν νύμφην σου Σαρραν.

[14] And now God hath sent me to heal thee and Sara thy daughter in law.

[15] ἐγώ εἰμι Ραφαηλ, εἷς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων, οἳ προσαναφέρουσιν τὰς προσευχὰς τῶν ἁγίων καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου.

[15] I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

[16] Καὶ ἐταράχθησαν οἱ δύο καὶ ἔπεσον ἐπὶ πρόσωπον, ὅτι ἐφοβήθησαν.

[16] Then they were both troubled, and fell upon their faces: for they feared.

[17] καὶ εἶπεν αὐτοῖς Μὴ φοβεῖσθε, εἰρήνη ὑμῖν ἔσται· τὸν δὲ θεὸν εὐλογεῖτε εἰς τὸν αἰῶνα.

[17] But he said unto them, Fear not, for it shall go well with you; praise God therefore.

[18] ὅτι οὐ τῇ ἐμαυτοῦ χάριτι, ἀλλὰ τῇ θελήσει τοῦ θεοῦ ἡμῶν ἦλθον· ὅθεν εὐλογεῖτε αὐτὸν εἰς τὸν αἰῶνα.

[18] For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

[19] πάσας τὰς ἡμέρας ὠπτανόμην ὑμῖν, καὶ οὐκ ἔφαγον οὐδὲ ἔπιον, ἀλλὰ ὅρασιν ὑμεῖς ἐθεωρεῖτε.

[19] All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

[20] καὶ νῦν ἐξομολογεῖσθε τῷ θεῷ, διότι ἀναβαίνω πρὸς τὸν ἀποστείλαντά με, καὶ γράψατε πάντα τὰ συντελεσθέντα εἰς βιβλίον.

[20] Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

[21] καὶ ἀνέστησαν· καὶ οὐκέτι εἶδον αὐτόν.

[21] And when they arose, they saw him no more.

[22] καὶ ἐξωμολογοῦντο τὰ ἔργα τὰ μεγάλα καὶ θαυμαστὰ τοῦ θεοῦ καὶ ὡς ὤφθη αὐτοῖς ὁ ἄγγελος κυρίου.

[22] Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAPTER 13

[1] Καὶ Τωβιτ ἔγραψεν προσευχὴν εἰς ἀγαλλίασιν καὶ εἶπεν

[1] Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever, and blessed be his kingdom.

[2] Εὐλογητὸς ὁ θεὸς ὁ ζῶν εἰς τοὺς αἰῶνας καὶ ἡ βασιλεία αὐτοῦ, ὅτι αὐτὸς μαστιγοῖ καὶ ἐλεᾷ, κατάγει εἰς ᾅδην καὶ ἀνάγει, καὶ οὐκ ἔστιν ὃς ἐκφεύξεται τὴν χεῖρα αὐτοῦ.

[2] For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

[3] ἐξομολογεῖσθε αὐτῷ, οἱ υἱοὶ Ισραηλ, ἐνώπιον τῶν ἐθνῶν, ὅτι αὐτὸς διέσπειρεν ἡμᾶς ἐν αὐτοῖς·

[3] Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

[4] ἐκεῖ ὑποδείξατε τὴν μεγαλωσύνην αὐτοῦ, ὑψοῦτε αὐτὸν ἐνώπιον παντὸς ζῶντος, καθότι αὐτὸς κύριος ἡμῶν καὶ θεός, αὐτὸς πατὴρ ἡμῶν εἰς πάντας τοὺς αἰῶνας.

[4] There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

[5] καὶ μαστιγώσει ἡμᾶς ἐν ταῖς ἀδικίαις ἡμῶν καὶ πάλιν ἐλεήσει καὶ συνάξει ἡμᾶς ἐκ πάντων τῶν ἐθνῶν, οὗ ἐὰν σκορπισθῆτε ἐν αὐτοῖς.

[5] And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

[6] ἐὰν ἐπιστρέψητε πρὸς αὐτὸν ἐν ὅλῃ καρδίᾳ ὑμῶν καὶ ἐν ὅλῃ τῇ ψυχῇ ποιῆσαι ἐνώπιον αὐτοῦ ἀλήθειαν, τότε ἐπιστρέψει πρὸς ὑμᾶς καὶ οὐ μὴ κρύψῃ τὸ πρόσωπον αὐτοῦ ἀφ’ ὑμῶν.

[6] If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him,

and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

[7] καὶ θεάσασθε ἃ ποιήσει μεθ’ ὑμῶν, καὶ ἐξομολογήσασθε αὐτῷ ἐν ὅλῳ τῷ στόματι ὑμῶν· καὶ εὐλογήσατε τὸν κύριον τῆς δικαιοσύνης καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων.

[7] I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

[8] ἐγὼ ἐν τῇ γῇ τῆς αἰχμαλωσίας μου ἐξομολογοῦμαι αὐτῷ καὶ δεικνύω τὴν ἰσχὺν καὶ τὴν μεγαλωσύνην αὐτοῦ ἔθνει ἁ μαρτωλῶν Ἐπιστρέψατε, ἁμαρτωλοί, καὶ ποιήσατε δικαιοσύνην ἐνώπιον αὐτοῦ· τίς γινώσκει εἰ θελήσει ὑμᾶς καὶ ποιήσει ἐλεημοσύνην ὑμῖν;

[8] Let all men speak, and let all praise him for his righteousness.

[9] τὸν θεόν μου ὑψῶ καὶ ἡ ψυχή μου τὸν βασιλέα τοῦ οὐρανοῦ καὶ ἀγαλλιάσεται τὴν μεγαλωσύνην αὐτοῦ.

[9] O Jerusalem, the holy city, he will scourge thee for thy children’s works, and will have mercy again on the sons of the righteous.

[10] λεγέτωσαν πάντες καὶ ἐξομολογείσθωσαν αὐτῷ ἐν Ιεροσολύ μοις Ιεροσόλυμα πόλις ἁγία, μαστιγώσει ἐπὶ τὰ ἔργα τῶν υἱῶν σου καὶ πάλιν ἐλεήσει τοὺς υἱοὺς τῶν δικαίων.

[10] Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

[11] ἐξομολογοῦ τῷ κυρίῳ ἀγαθῶς καὶ εὐλόγει τὸν βασιλέα τῶν αἰώνων, ἵνα πάλιν ἡ σκηνὴ αὐτοῦ οἰκοδομηθῇ σοι μετὰ χαρᾶς.

[11] Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

[12] καὶ εὐφράναι ἐν σοὶ τοὺς αἰχμαλώτους καὶ ἀγαπήσαι ἐν σοὶ τοὺς ταλαιπώρους εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.

[12] Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

[13] ἔθνη πολλὰ μακρόθεν ἥξει πρὸς τὸ ὄνομα κυρίου τοῦ θεοῦ δῶρα ἐν χερσὶν ἔχοντες καὶ δῶρα τῷ βασιλεῖ τοῦ οὐρα νοῦ, γενεαὶ γενεῶν δώσουσίν σοι ἀγαλλίαμα.

[13] Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

[14] ἐπικατάρατοι πάντες οἱ μισοῦντές σε· εὐλογημένοι ἔσονται πάντες οἱ ἀγαπῶντές σε εἰς τὸν αἰ ῶνα.

[14] O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

[15] χάρηθι καὶ ἀγαλλίασαι ἐπὶ τοῖς υἱοῖς τῶν δικαίων, ὅτι συναχθήσονται καὶ εὐλογήσουσιν τὸν κύριον τῶν δι’ καίων· ὦ μακάριοι οἱ ἀγαπῶντές σε, χαρήσονται ἐπὶ τῇ εἰρήνῃ σου.

[15] Let my soul bless God the great King.

[16] μακάριοι ὅσοι ἐλυπήθησαν ἐπὶ πάσαις ταῖς μάστιξίν σου, ὅτι ἐπὶ σοὶ χαρήσονται θεασάμενοι πᾶσαν τὴν δόξαν σου καὶ εὐφρανθήσονται εἰς τὸν αἰῶνα. ἡ ψυχή μου εὐλογείτω τὸν θεὸν τὸν βασιλέα τὸν μέγαν.

[16] For Jerusalem shall be built up with sapphires and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

[17] ὅτι οἰκοδομηθήσεται Ιερουσαλημ σαπφείρῳ καὶ σμαράγδῳ καὶ λίθῳ ἐντίμῳ τὰ τείχη σου καὶ οἱ πύργοι καὶ οἱ προμαχῶνες ἐν χρυσίῳ καθαρῷ, καὶ αἱ πλατεῖαι Ιερουσαλημ βηρύλλῳ καὶ ἄνθρακι καὶ λίθῳ ἐκ Σουφιρ ψηφολογηθήσονται.

[17] And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

[18] καὶ ἐροῦσιν πᾶσαι αἱ ῥῦμαι αὐτῆς Αλληλουια καὶ αἰνέσουσιν λέγοντες Εὐλογητὸς ὁ θεός, ὃς ὕψωσεν πάντας τοὺς αἰῶνας.

[18] And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAPTER 14

[1] καὶ ἐπαύσατο ἐξομολογούμενος Τωβιτ.

[1] So Tobit made an end of praising God.

[2] Καὶ ἦν ἐτῶν πεντήκοντα ὀκτώ, ὅτε ἀπώλεσεν τὰς ὄψεις, καὶ μετὰ ἔτη ὀκτὼ ἀνέβλεψεν· καὶ ἐποίει ἐλεημοσύνας καὶ προσέθετο φοβεῖσθαι κύριον τὸν θεὸν καὶ ἐξομολογεῖσθαι αὐτῷ.

[2] And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

[3] μεγάλως δὲ ἐγήρασεν· καὶ ἐκάλεσεν τὸν υἱὸν αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτῷ Τέκνον, λαβὲ τοὺς υἱούς σου· ἰδοὺ γεγήρακα καὶ πρὸς τὸ ἀποτρέχειν ἐκ τοῦ ζῆν εἰμι.

[3] And when he was very aged he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

[4] ἄπελθε εἰς τὴν Μηδίαν, τέκνον, ὅτι πέπεισμαι ὅσα ἐλάλησεν Ιωνας ὁ προφήτης περὶ Νινευη ὅτι καταστραφήσεται, ἐν δὲ τῇ Μηδίᾳ ἔσται εἰρήνη μᾶλλον ἕως καιροῦ, καὶ ὅτι οἱ ἀδελφοὶ ἡμῶν ἐν τῇ γῇ σκορπισθήσονται ἀπὸ τῆς ἀγαθῆς γῆς, καὶ Ιεροσόλυμα ἔσται ἔρημος, καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ κατακαήσεται καὶ ἔρημος ἔσται μέχρι χρόνου.

[4] Go into Media my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

[5] καὶ πάλιν ἐλεήσει αὐτοὺς ὁ θεὸς καὶ ἐπιστρέψει αὐτοὺς εἰς τὴν γῆν, καὶ οἰκοδομήσουσιν τὸν οἶκον, οὐχ οἷος ὁ πρότερος, ἕως πληρωθῶσιν καιροὶ τοῦ αἰῶνος. καὶ μετὰ ταῦτα ἐπιστρέψουσιν ἐκ τῶν αἰχμαλωσιῶν καὶ οἰκοδομήσουσιν Ιερουσαλημ ἐντίμως, καὶ ὁ οἶκος τοῦ θεοῦ ἐν αὐτῇ οἰκοδομηθήσεται εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος οἰκοδομῇ ἐνδόξῳ, καθὼς ἐλάλησαν περὶ αὐτῆς οἱ προφῆται.

[5] And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

[6] καὶ πάντα τὰ ἔθνη ἐπιστρέψουσιν ἀληθινῶς φοβεῖσθαι κύριον τὸν θεὸν καὶ κατορύξουσιν τὰ εἴδωλα αὐτῶν, καὶ εὐλογήσουσιν πάντα τὰ ἔθνη τὸν κύριον.

[6] And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

[7] καὶ ὁ λαὸς αὐτοῦ ἐξομολογήσεται τῷ θεῷ, καὶ ὑψώσει κύριος τὸν λαὸν αὐτοῦ, καὶ χαρήσονται πάντες οἱ ἀγαπῶντες κύριον τὸν θεὸν ἐν ἀληθείᾳ καὶ δικαιοσύνῃ, ποιοῦντες ἔλεος τοῖς ἀδελφοῖς ἡμῶν.

[7] So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

[8] καὶ νῦν, τέκνον, ἄπελθε ἀπὸ Νινευη, ὅτι πάντως ἔσται ἃ ἐλάλησεν ὁ προφήτης Ιωνας.

[8] And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

[9] σὺ δὲ τήρησον τὸν νόμον καὶ τὰ προστάγματα καὶ γίνου φιλελεήμων καὶ δίκαιος, ἵνα σοι καλῶς ᾖ, καὶ θάψον με καλῶς καὶ τὴν μητέρα σου μετ᾽ ἐμοῦ· καὶ μηκέτι αὐλισθῆτε εἰς Νινευη.

[9] But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

[10] τέκνον, ἰδὲ τί ἐποίησεν Αμαν Αχιαχάρῳ τῷ θρέψαντι αὐτόν, ὡς ἐκ τοῦ φωτὸς ἤγαγεν αὐτὸν εἰς τὸ σκότος, καὶ ὅσα ἀνταπέδωκεν αὐτῷ· καὶ Αχιαχαρος μὲν ἐσώθη, ἐκείνῳ δὲ τὸ ἀνταπόδομα ἀπεδόθη, καὶ αὐτὸς κατέβη εἰς τὸ σκότος. Μανασσης ἐποίησεν ἐλεημοσύνην καὶ ἐσώθη ἐκ παγίδος θανάτου, ἧς ἔπηξεν αὐτῷ, Αμαν δὲ ἐνέπεσεν εἰς τὴν παγίδα καὶ ἀπώλετο.

[10] And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

[11] καὶ νῦν, παιδία, ἴδετε τί ἐλεημοσύνη ποιεῖ, καὶ τί δικαιοσύνη ῥύεται. – καὶ ταῦτα αὐτοῦ λέγοντος ἐξέλιπεν αὐτοῦ ἡ ψυχὴ ἐπὶ τῆς κλίνης· ἦν δὲ ἐτῶν ἑκατὸν πεντήκοντα ὀκτώ· καὶ ἔθαψεν αὐτὸν ἐνδόξως.

[11] Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

[12] Καὶ ὅτε ἀπέθανεν Αννα, ἔθαψεν αὐτὴν μετὰ τοῦ πατρὸς αὐτοῦ. ἀπῆλθεν δὲ Τωβιας μετὰ τῆς γυναικὸς αὐτοῦ καὶ τῶν υἱῶν αὐτοῦ εἰς Ἐκβάτανα πρὸς Ραγουηλ τὸν πενθερὸν αὐτοῦ.

[12] And when Anna his mother was dead, he buried her with his father.

But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

[13] καὶ ἐγήρασεν ἐντίμως καὶ ἔθαψεν τοὺς πενθεροὺς αὐτοῦ ἐνδόξως καὶ ἐκληρονόμησεν τὴν οὐσίαν αὐτῶν καὶ Τωβιτ τοῦ πατρὸς αὐτοῦ.

[13] Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit’s.

[14] καὶ ἀπέθανεν ἐτῶν ἑκατὸν εἴκοσι ἑπτὰ ἐν Ἐκβατάνοις τῆς Μηδίας.

[14] And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

[15] καὶ ἤκουσεν πρὶν ἢ ἀποθανεῖν αὐτὸν τὴν ἀπώλειαν Νινευη, ἣν ᾐχμαλώτισεν Ναβουχοδονοσορ καὶ Ασυηρος· ἐχάρη πρὸ τοῦ ἀποθανεῖν ἐπὶ Νινευη.

[15] But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced

over Nineve.

Judith

CHAPTER 1

[1] Ἔτους δωδεκάτου τῆς βασιλείας Ναβουχοδονοσορ, ὃς ἐβασίλευσεν Ἀσσυρίων ἐν Νινευη τῇ πόλει τῇ μεγάλῃ, ἐν ταῖς ἡμέραις Αρφαξαδ, ὃς ἐβασίλευσεν Μήδων ἐν Ἐκβατάνοις,

[1] In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

[2] καὶ ᾠκοδόμησεν ἐπ᾽ Ἐκβατάνων κύκλῳ τείχη ἐκ λίθων λελαξευμένων εἰς πλάτος πηχῶν τριῶν καὶ εἰς μῆκος πηχῶν ἓξ καὶ ἐποίησεν τὸ ὕψος τοῦ τείχους πηχῶν ἑβδομήκοντα καὶ τὸ πλάτος αὐτοῦ πηχῶν πεντήκοντα

[2] And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

[3] καὶ τοὺς πύργους αὐτοῦ ἔστησεν ἐπὶ ταῖς πύλαις αὐτῆς πηχῶν ἑκατὸν καὶ τὸ πλάτος αὐτῆς ἐθεμελίωσεν εἰς πήχεις ἑξήκοντα

[3] And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

[4] καὶ ἐποίησεν τὰς πύλας αὐτῆς πύλας διεγειρομένας εἰς ὕψος πηχῶν ἑβδομήκοντα καὶ τὸ πλάτος αὐτῆς πήχεις τεσσαράκοντα εἰς ἐξόδους δυνάμεως δυνατῶν αὐτοῦ καὶ διατάξεις τῶν πεζῶν αὐτοῦ.

[4] And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

[5] καὶ ἐποίησεν πόλεμον ἐν ταῖς ἡμέραις ἐκείναις ὁ βασιλεὺς Ναβουχοδονοσορ πρὸς βασιλέα Αρφαξαδ ἐν τῷ πεδίῳ τῷ μεγάλῳ, τοῦτό ἐστιν πεδίον ἐν τοῖς ὁρίοις Ραγαυ.

[5] Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

[6] καὶ συνήντησαν πρὸς αὐτὸν πάντες οἱ κατοικοῦντες τὴν ὀρεινὴν καὶ πάντες οἱ κατοικοῦντες τὸν Εὐφράτην καὶ τὸν Τίγριν καὶ τὸν Ὑδάσπην

καὶ πεδία Αριωχ βασιλέως Ἐλυμαίων, καὶ συνῆλθον ἔθνη πολλὰ εἰς παράταξιν υἱῶν Χελεουδ.

[6] And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

[7] καὶ ἀπέστειλεν Ναβουχοδονοσορ βασιλεὺς Ἀσσυρίων ἐπὶ πάντας τοὺς κατοικοῦντας τὴν Περσίδα καὶ ἐπὶ πάντας τοὺς κατοικοῦντας πρὸς δυσμαῖς, τοὺς κατοικοῦντας τὴν Κιλικίαν καὶ Δαμασκὸν καὶ τὸν Λίβανον καὶ Ἀντιλίβανον, καὶ πάντας τοὺς κατοικοῦντας κατὰ πρόσωπον τῆς παραλίας

[7] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

[8] καὶ τοὺς ἐν τοῖς ἔθνεσι τοῦ Καρμήλου καὶ Γαλααδ καὶ τὴν ἄνω Γαλιλαίαν καὶ τὸ μέγα πεδίον Εσδρηλων

[8] And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

[9] καὶ πάντας τοὺς ἐν Σαμαρείᾳ καὶ ταῖς πόλεσιν αὐτῆς καὶ πέραν τοῦ Ιορδάνου ἕως Ιερουσαλημ καὶ Βατανη καὶ Χελους καὶ Καδης καὶ τοῦ ποταμοῦ Αἰγύπτου καὶ Ταφνας καὶ Ραμεσση καὶ πᾶσαν γῆν Γεσεμ

[9] And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chelus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

[10] ἕως τοῦ ἐλθεῖν ἐπάνω Τάνεως καὶ Μέμφεως καὶ πάντας τοὺς κατοικοῦντας τὴν Αἴγυπτον ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῆς Αἰθιοπίας.

[10] Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

[11] καὶ ἐφαύλισαν πάντες οἱ κατοικοῦντες πᾶσαν τὴν γῆν τὸ ῥῆμα Ναβουχοδονοσορ βασιλέως Ἀσσυρίων καὶ οὐ συνῆλθον αὐτῷ εἰς τὸν πόλεμον, ὅτι οὐκ ἐφοβήθησαν αὐτόν, ἀλλ᾽ ἦν ἐναντίον αὐτῶν ὡς ἀνὴρ

εἷς, καὶ ἀνέστρεψαν τοὺς ἀγγέλους αὐτοῦ κενοὺς ἐν ἀτιμίᾳ προσώπου αὐτῶν.

[11] But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

[12] καὶ ἐθυμώθη Ναβουχοδονοσορ ἐπὶ πᾶσαν τὴν γῆν ταύτην σφόδρα καὶ ὤμοσε κατὰ τοῦ θρόνου καὶ τῆς βασιλείας αὐτοῦ εἰ μὴν ἐκδικήσειν πάντα τὰ ὅρια τῆς Κιλικίας καὶ Δαμασκηνῆς καὶ Συρίας ἀνελεῖν τῇ ῥομφαίᾳ αὐτοῦ καὶ πάντας τοὺς κατοικοῦντας ἐν γῇ Μωαβ καὶ τοὺς υἱοὺς Αμμων καὶ πᾶσαν τὴν Ιουδαίαν καὶ πάντας τοὺς ἐν Αἰγύπτῳ ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῶν δύο θαλασσῶν.

[12] Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

[13] καὶ παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς Αρφαξαδ βασιλέα ἐν τῷ ἔτει τῷ ἑπτακαιδεκάτῳ καὶ ἐκραταιώθη ἐν τῷ πολέμῳ αὐτοῦ καὶ ἀνέστρεψεν πᾶσαν τὴν δύναμιν Αρφαξαδ καὶ πᾶσαν τὴν ἵππον αὐτοῦ καὶ πάντα τὰ ἅρματα αὐτοῦ

[13] Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

[14] καὶ ἐκυρίευσε τῶν πόλεων αὐτοῦ καὶ ἀφίκετο ἕως Ἐκβατάνων καὶ ἐκράτησε τῶν πύργων καὶ ἐπρονόμευσε τὰς πλατείας αὐτῆς καὶ τὸν κόσμον αὐτῆς ἔθηκεν εἰς ὄνειδος αὐτῆς

[14] And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

[15] καὶ ἔλαβε τὸν Αρφαξαδ ἐν τοῖς ὄρεσι Ραγαυ καὶ κατηκόντισεν αὐτὸν ἐν ταῖς σιβύναις αὐτοῦ καὶ ἐξωλέθρευσεν αὐτὸν ἕως τῆς ἡμέρας ἐκείνης.

[15] He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

[16] καὶ ἀνέστρεψεν μετ᾽ αὐτῶν αὐτὸς καὶ πᾶς ὁ σύμμικτος αὐτοῦ, πλῆθος ἀνδρῶν πολεμιστῶν πολὺ σφόδρα, καὶ ἦν ἐκεῖ ῥᾳθυμῶν καὶ εὐωχούμενος αὐτὸς καὶ ἡ δύναμις αὐτοῦ ἐφ᾽ ἡμέρας ἑκατὸν εἴκοσι.

[16] So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAPTER 2

[1] Καὶ ἐν τῷ ἔτει τῷ ὀκτωκαιδεκάτῳ δευτέρᾳ καὶ εἰκάδι τοῦ πρώτου μηνὸς ἐγένετο λόγος ἐν οἴκῳ Ναβουχοδονοσορ βασιλέως Ἀσσυρίων ἐκδικῆσαι πᾶσαν τὴν γῆν καθὼς ἐλάλησεν.

[1] And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians that he should, as he said, avenge himself on all the earth.

[2] καὶ συνεκάλεσεν πάντας τοὺς θεράποντας αὐτοῦ καὶ πάντας τοὺς μεγιστᾶνας αὐτοῦ καὶ ἔθετο μετ᾽ αὐτῶν τὸ μυστήριον τῆς βουλῆς αὐτοῦ καὶ συνετέλεσεν πᾶσαν τὴν κακίαν τῆς γῆς ἐκ τοῦ στόματος αὐτοῦ,

[2] So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

[3] καὶ αὐτοὶ ἔκριναν ὀλεθρεῦσαι πᾶσαν σάρκα οἳ οὐκ ἠκολούθησαν τῷ λόγῳ τοῦ στόματος αὐτοῦ.

[3] Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

[4] καὶ ἐγένετο ὡς συνετέλεσεν τὴν βουλὴν αὐτοῦ, ἐκάλεσεν Ναβουχοδονοσορ βασιλεὺς Ἀσσυρίων τὸν Ολοφέρνην ἀρχιστράτηγον τῆς δυνάμεως αὐτοῦ δεύτερον ὄντα μετ᾽ αὐτὸν καὶ εἶπεν πρὸς αὐτόν

[4] And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him.

[5] Τάδε λέγει ὁ βασιλεὺς ὁ μέγας, ὁ κύριος πάσης τῆς γῆς Ἰδοὺ σὺ ἐξελεύσῃ ἐκ τοῦ προσώπου μου καὶ λήμψῃ μετὰ σεαυτοῦ ἄνδρας πεποιθότας ἐν ἰσχύι αὐτῶν, πεζῶν εἰς χιλιάδας ἑκατὸν εἴκοσι καὶ πλῆθος ἵππων σὺν ἀναβάταις χιλιάδας δέκα δύο,

[5] Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

[6] καὶ ἐξελεύσῃ εἰς συνάντησιν πάσῃ τῇ γῇ ἐπὶ δυσμάς, ὅτι ἠπείθησαν τῷ ῥήματι τοῦ στόματός μου,

[6] And thou shalt go against all the west country, because they disobeyed my commandment.

[7] καὶ ἀπαγγελεῖς αὐτοῖς ἑτοιμάζειν γῆν καὶ ὕδωρ, ὅτι ἐξελεύσομαι ἐν θυμῷ μου ἐπ᾽ αὐτοὺς καὶ καλύψω πᾶν τὸ πρόσωπον τῆς γῆς ἐν τοῖς ποσὶν τῆς δυνάμεώς μου καὶ δώσω αὐτοὺς εἰς διαρπαγὴν αὐτοῖς,

[7] And thou shalt declare unto that they prepare for me earth and water: for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

[8] καὶ οἱ τραυματίαι αὐτῶν πληρώσουσιν τὰς φάραγγας αὐτῶν, καὶ πᾶς χειμάρρους καὶ ποταμὸς ἐπικλύζων τοῖς νεκροῖς αὐτῶν πληρωθήσεται·

[8] So that their slain shall fill their valleys and brooks and the river shall be filled with their dead, till it overflow:

[9] καὶ ἄξω τὴν αἰχμαλωσίαν αὐτῶν ἐπὶ τὰ ἄκρα πάσης τῆς γῆς.

[9] And I will lead them captives to the utmost parts of all the earth.

[10] σὺ δὲ ἐξελθὼν προκαταλήμψῃ μοι πᾶν ὅριον αὐτῶν, καὶ ἐκδώσουσίν σοι ἑαυτούς, καὶ διατηρήσεις ἐμοὶ αὐτοὺς εἰς ἡμέραν ἐλεγμοῦ αὐτῶν·

[10] Thou therefore shalt go forth. and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

[11] ἐπὶ δὲ τοὺς ἀπειθοῦντας οὐ φείσεται ὁ ὀφθαλμός σου τοῦ δοῦναι αὐτοὺς εἰς φόνον καὶ ἁρπαγὴν ἐν πάσῃ τῇ γῇ σου.

[11] But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

[12] ὅτι ζῶν ἐγὼ καὶ τὸ κράτος τῆς βασιλείας μου, λελάληκα καὶ ποιήσω ταῦτα ἐν χειρί μου.

[12] For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

[13] καὶ σὺ δὲ οὐ παραβήσῃ ἕν τι τῶν ῥημάτων τοῦ κυρίου σου, ἀλλὰ ἐπιτελῶν ἐπιτελέσεις καθότι προστέταχά σοι, καὶ οὐ μακρυνεῖς τοῦ ποιῆσαι αὐτά.

[13] And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

[14] καὶ ἐξῆλθεν Ολοφέρνης ἀπὸ προσώπου τοῦ κυρίου αὐτοῦ καὶ ἐκάλεσεν πάντας τοὺς δυνάστας καὶ τοὺς στρατηγοὺς καὶ ἐπιστάτας τῆς δυνάμεως Ασσουρ

[14] Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

[15] καὶ ἠρίθμησεν ἐκλεκτοὺς ἄνδρας εἰς παράταξιν, καθότι ἐκέλευσεν αὐτῷ ὁ κύριος αὐτοῦ, εἰς μυριάδας δέκα δύο καὶ ἱππεῖς τοξότας μυρίους δισχιλίους,

[15] And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

[16] καὶ διέταξεν αὐτοὺς ὃν τρόπον πολέμου πλῆθος συντάσσεται.

[16] And he ranged them, as a great army is ordered for the war.

[17] καὶ ἔλαβεν καμήλους καὶ ὄνους καὶ ἡμιόνους εἰς τὴν ἀπαρτίαν αὐτῶν, πλῆθος πολὺ σφόδρα, καὶ πρόβατα καὶ βόας καὶ αἶγας εἰς τὴν παρασκευὴν αὐτῶν, ὧν οὐκ ἦν ἀριθμός,

[17] And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

[18] καὶ ἐπισιτισμὸν παντὶ ἀνδρὶ εἰς πλῆθος καὶ χρυσίον καὶ ἀργύριον ἐξ οἴκου βασιλέως πολὺ σφόδρα.

[18] And plenty of victual for every man of the army, and very much gold and silver out of the king’s house.

[19] καὶ ἐξῆλθεν αὐτὸς καὶ πᾶσα ἡ δύναμις αὐτοῦ εἰς πορείαν τοῦ προελθεῖν βασιλέως Ναβουχοδονοσορ καὶ καλύψαι πᾶν τὸ πρόσωπον τῆς γῆς πρὸς δυσμαῖς ἐν ἅρμασι καὶ ἱππεῦσι καὶ πεζοῖς ἐπιλέκτοις αὐτῶν·

[19] Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

[20] καὶ πολὺς ὁ ἐπίμικτος ὡς ἀκρὶς συνεξῆλθον αὐτοῖς καὶ ὡς ἡ ἄμμος τῆς γῆς, οὐ γὰρ ἦν ἀριθμὸς ἀπὸ πλήθους αὐτῶν.

[20] A great number also sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

[21] καὶ ἀπῆλθον ἐκ Νινευη ὁδὸν τριῶν ἡμερῶν ἐπὶ πρόσωπον τοῦ πεδίου Βεκτιλεθ καὶ ἐπεστρατοπέδευσαν ἀπὸ Βεκτιλεθ πλησίον τοῦ ὄρους τοῦ ἐπ᾽ ἀριστερᾷ τῆς ἄνω Κιλικίας.

[21] And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

[22] καὶ ἔλαβεν πᾶσαν τὴν δύναμιν αὐτοῦ, τοὺς πεζοὺς καὶ τοὺς ἱππεῖς καὶ τὰ ἅρματα αὐτοῦ, καὶ ἀπῆλθεν ἐκεῖθεν εἰς τὴν ὀρεινήν.

[22] Then he took all his army, his footmen, and horsemen and chariots, and went from thence into the hill country;

[23] καὶ διέκοψεν τὸ Φουδ καὶ Λουδ καὶ ἐπρονόμευσεν υἱοὺς πάντας Ρασσις καὶ υἱοὺς Ισμαηλ τοὺς κατὰ πρόσωπον τῆς ἐρήμου πρὸς νότον τῆς Χελεων.

[23] And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

[24] καὶ παρῆλθεν τὸν Εὐφράτην καὶ διῆλθεν τὴν Μεσοποταμίαν καὶ κατέσκαψεν πάσας τὰς πόλεις τὰς ὑψηλὰς τὰς ἐπὶ τοῦ χειμάρρου Αβρωνα ἕως τοῦ ἐλθεῖν ἐπὶ θάλασσαν.

[24] Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

[25] καὶ κατελάβετο τὰ ὅρια τῆς Κιλικίας καὶ κατέκοψε πάντας τοὺς ἀντιστάντας αὐτῷ καὶ ἦλθεν ἕως ὁρίων Ιαφεθ τὰ πρὸς νότον κατὰ πρόσωπον τῆς Ἀραβίας.

[25] And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

[26] καὶ ἐκύκλωσεν πάντας τοὺς υἱοὺς Μαδιαμ καὶ ἐνέπρησεν τὰ σκηνώματα αὐτῶν καὶ ἐπρονόμευσεν τὰς μάνδρας αὐτῶν.

[26] He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

[27] καὶ κατέβη εἰς πεδίον Δαμασκοῦ ἐν ἡμέραις θερισμοῦ πυρῶν καὶ ἐνέπρησεν πάντας τοὺς ἀγροὺς αὐτῶν καὶ τὰ ποίμνια καὶ τὰ βουκόλια ἔδωκεν εἰς ἀφανισμὸν καὶ τὰς πόλεις αὐτῶν ἐσκύλευσεν καὶ τὰ πεδία αὐτῶν ἐξελίκμησεν καὶ ἐπάταξεν πάντας τοὺς νεανίσκους αὐτῶν ἐν στόματι ῥομφαίας. –

[27] Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

[28] καὶ ἐπέπεσεν φόβος καὶ τρόμος αὐτοῦ ἐπὶ τοὺς κατοικοῦντας τὴν παραλίαν τοὺς ὄντας ἐν Σιδῶνι καὶ ἐν Τύρῳ καὶ τοὺς κατοικοῦντας Σουρ καὶ Οκινα καὶ πάντας τοὺς κατοικοῦντας Ιεμνααν, καὶ οἱ κατοικοῦντες ἐν Ἀζώτῳ καὶ Ἀσκαλῶνι ἐφοβήθησαν αὐτὸν σφόδρα.

[28] Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

CHAPTER 3

[1] καὶ ἀπέστειλαν πρὸς αὐτὸν ἀγγέλους λόγοις εἰρηνικοῖς λέγοντες

[1] So they sent ambassadors unto him to treat of peace, saying,

[2] Ἰδοὺ ἡμεῖς οἱ παῖδες Ναβουχοδονοσορ βασιλέως μεγάλου παρακείμεθα ἐνώπιόν σου, χρῆσαι ἡμῖν καθὼς ἀρεστόν ἐστιν τῷ προσώπῳ σου·

[2] Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

[3] ἰδοὺ αἱ ἐπαύλεις ἡμῶν καὶ πᾶς τόπος ἡμῶν καὶ πᾶν πεδίον πυρῶν καὶ τὰ ποίμνια καὶ τὰ βουκόλια καὶ πᾶσαι αἱ μάνδραι τῶν σκηνῶν ἡμῶν παράκεινται πρὸ προσώπου σου, χρῆσαι καθὸ ἂν ἀρέσκῃ σοι·

[3] Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents lie before thy face; use them as it pleaseth thee.

[4] ἰδοὺ καὶ αἱ πόλεις ἡμῶν καὶ οἱ κατοικοῦντες ἐν αὐταῖς δοῦλοι σοί εἰσιν, ἐλθὼν ἀπάντησον αὐταῖς ὡς ἔστιν ἀγαθὸν ἐν ὀφθαλμοῖς σου.

[4] Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

[5] καὶ παρεγένοντο οἱ ἄνδρες πρὸς Ολοφέρνην καὶ ἀπήγγειλαν αὐτῷ κατὰ τὰ ῥήματα ταῦτα.

[5] So the men came to Holofernes, and declared unto him after this manner.

[6] καὶ κατέβη ἐπὶ τὴν παραλίαν αὐτὸς καὶ ἡ δύναμις αὐτοῦ καὶ ἐφρούρωσε τὰς πόλεις τὰς ὑψηλὰς καὶ ἔλαβεν ἐξ αὐτῶν εἰς συμμαχίαν ἄνδρας ἐπιλέκτους·

[6] Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

[7] καὶ ἐδέξαντο αὐτὸν αὐτοὶ καὶ πᾶσα ἡ περίχωρος αὐτῶν μετὰ στεφάνων καὶ χορῶν καὶ τυμπάνων.

[7] So they and all the country round about received them with garlands, with dances, and with timbrels.

[8] καὶ κατέσκαψεν πάντα τὰ ὅρια αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐξέκοψεν, καὶ ἦν δεδομένον αὐτῷ ἐξολεθρεῦσαι πάντας τοὺς θεοὺς τῆς γῆς, ὅπως αὐτῷ μόνῳ τῷ Ναβουχοδονοσορ λατρεύσωσι πάντα τὰ ἔθνη, καὶ πᾶσαι αἱ γλῶσσαι καὶ αἱ φυλαὶ αὐτῶν ἐπικαλέσωνται αὐτὸν εἰς θεόν.

[8] Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

[9] καὶ ἦλθεν κατὰ πρόσωπον Εσδρηλων πλησίον τῆς Δωταιας, ἥ ἐστιν ἀπέναντι τοῦ πρίονος τοῦ μεγάλου τῆς Ιουδαίας,

[9] Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

[10] καὶ κατεστρατοπέδευσαν ἀνὰ μέσον Γαιβαι καὶ Σκυθῶν πόλεως, καὶ ἦν ἐκεῖ μῆνα ἡμερῶν εἰς τὸ συλλέξαι πᾶσαν τὴν ἀπαρτίαν τῆς δυνάμεως αὐτοῦ.

[10] And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAPTER 4

[1] Καὶ ἤκουσαν οἱ υἱοὶ Ισραηλ οἱ κατοικοῦντες ἐν τῇ Ιουδαίᾳ πάντα, ὅσα ἐποίησεν Ολοφέρνης τοῖς ἔθνεσιν ὁ ἀρχιστράτηγος Ναβουχοδονοσορ βασιλέως Ἀσσυρίων, καὶ ὃν τρόπον ἐσκύλευσεν πάντα τὰ ἱερὰ αὐτῶν καὶ ἔδωκεν αὐτὰ εἰς ἀφανισμόν,

[1] Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

[2] καὶ ἐφοβήθησαν σφόδρα σφόδρα ἀπὸ προσώπου αὐτοῦ καὶ περὶ Ιερουσαλημ καὶ τοῦ ναοῦ κυρίου θεοῦ αὐτῶν ἐταράχθησαν.

[2] Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

[3] ὅτι προσφάτως ἦσαν ἀναβεβηκότες ἐκ τῆς αἰχμαλωσίας, καὶ νεωστὶ πᾶς ὁ λαὸς συνελέλεκτο τῆς Ιουδαίας, καὶ τὰ σκεύη καὶ τὸ θυσιαστήριον καὶ ὁ οἶκος ἐκ τῆς βεβηλώσεως ἡγιασμένα ἦν.

[3] For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

[4] καὶ ἀπέστειλαν εἰς πᾶν ὅριον Σαμαρείας καὶ Κωνα καὶ Βαιθωρων καὶ Βελμαιν καὶ Ιεριχω καὶ εἰς Χωβα καὶ Αισωρα καὶ τὸν αὐλῶνα Σαλημ

[4] Therefore they sent into all the coasts of Samaria, and the villages and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

[5] καὶ προκατελάβοντο πάσας τὰς κορυφὰς τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐτείχισαν τὰς ἐν αὐτοῖς κώμας καὶ παρέθεντο εἰς ἐπισιτισμὸν εἰς παρασκευὴν πολέμου, ὅτι προσφάτως ἦν τὰ πεδία αὐτῶν τεθερισμένα.

[5] And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

[6] καὶ ἔγραψεν Ιωακιμ ὁ ἱερεὺς ὁ μέγας, ὃς ἦν ἐν ταῖς ἡμέραις ἐν Ιερουσαλημ, τοῖς κατοικοῦσι Βαιτυλουα καὶ Βαιτομεσθαιμ, ἥ ἐστιν

ἀπέναντι Εσδρηλων κατὰ πρόσωπον τοῦ πεδίου τοῦ πλησίον Δωθαιμ,

[6] Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

[7] λέγων διακατασχεῖν τὰς ἀναβάσεις τῆς ὀρεινῆς, ὅτι δι᾽ αὐτῶν ἦν ἡ εἴσοδος εἰς τὴν Ιουδαίαν, καὶ ἦν εὐχερῶς διακωλῦσαι αὐτοὺς προσβαίνοντας στενῆς τῆς προσβάσεως οὔσης ἐπ᾽ ἄνδρας τοὺς πάντας δύο.

[7] Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was straight, for two men at the most.

[8] καὶ ἐποίησαν οἱ υἱοὶ Ισραηλ καθὰ συνέταξεν αὐτοῖς Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία παντὸς δήμου Ισραηλ, οἳ ἐκάθηντο ἐν Ιερουσαλημ. –

[8] And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

[9] καὶ ἀνεβόησαν πᾶς ἀνὴρ Ισραηλ πρὸς τὸν θεὸν ἐν ἐκτενείᾳ μεγάλῃ καὶ ἐταπείνωσαν τὰς ψυχὰς αὐτῶν ἐν ἐκτενείᾳ μεγάλῃ.

[9] Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

[10] αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ νήπια αὐτῶν καὶ τὰ κτήνη αὐτῶν καὶ πᾶς πάροικος καὶ μισθωτὸς καὶ ἀργυρώνητος αὐτῶν ἐπέθεντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν.

[10] Both they, and their wives and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

[11] καὶ πᾶς ἀνὴρ Ισραηλ καὶ γυνὴ καὶ τὰ παιδία οἱ κατοικοῦντες ἐν Ιερουσαλημ ἔπεσον κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐσποδώσαντο τὰς κεφαλὰς αὐτῶν καὶ ἐξέτειναν τοὺς σάκκους αὐτῶν κατὰ πρόσωπον κυρίου·

[11] Thus every man and women, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their

heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

[12] καὶ τὸ θυσιαστήριον σάκκῳ περιέβαλον καὶ ἐβόησαν πρὸς τὸν θεὸν Ισραηλ ὁμοθυμαδὸν ἐκτενῶς τοῦ μὴ δοῦναι εἰς διαρπαγὴν τὰ νήπια αὐτῶν καὶ τὰς γυναῖκας εἰς προνομὴν καὶ τὰς πόλεις τῆς κληρονομίας αὐτῶν εἰς ἀφανισμὸν καὶ τὰ ἅγια εἰς βεβήλωσιν καὶ ὀνειδισμὸν ἐπίχαρμα τοῖς ἔθνεσιν.

[12] And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

[13] καὶ εἰσήκουσεν κύριος τῆς φωνῆς αὐτῶν καὶ εἰσεῖδεν τὴν θλῖψιν αὐτῶν· καὶ ἦν ὁ λαὸς νηστεύων ἡμέρας πλείους ἐν πάσῃ τῇ Ιουδαίᾳ καὶ Ιερουσαλημ κατὰ πρόσωπον τῶν ἁγίων κυρίου παντοκράτορος.

[13] So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

[14] καὶ Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ παρεστηκότες ἐνώπιον κυρίου ἱερεῖς καὶ οἱ λειτουργοῦντες κυρίῳ σάκκους περιεζωσμένοι τὰς ὀσφύας αὐτῶν προσέφερον τὴν ὁλοκαύτωσιν τοῦ ἐνδελεχισμοῦ καὶ τὰς εὐχὰς καὶ τὰ ἑκούσια δόματα τοῦ λαοῦ,

[14] And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

[15] καὶ ἦν σποδὸς ἐπὶ τὰς κιδάρεις αὐτῶν, καὶ ἐβόων πρὸς κύριον ἐκ πάσης δυνάμεως εἰς ἀγαθὸν ἐπισκέψασθαι πᾶν οἶκον Ισραηλ.

[15] And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAPTER 5

[1] Καὶ ἀνηγγέλη Ολοφέρνῃ ἀρχιστρατήγῳ δυνάμεως Ασσουρ διότι οἱ υἱοὶ Ισραηλ παρεσκευάσαντο εἰς πόλεμον καὶ τὰς διόδους τῆς ὀρεινῆς συνέκλεισαν καὶ ἐτείχισαν πᾶσαν κορυφὴν ὄρους ὑψηλοῦ καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα.

[1] Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills and had laid impediments in the champaign countries:

[2] καὶ ὠργίσθη θυμῷ σφόδρα καὶ ἐκάλεσεν πάντας τοὺς ἄρχοντας Μωαβ καὶ τοὺς στρατηγοὺς Αμμων καὶ πάντας σατράπας τῆς παραλίας

[2] Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

[3] καὶ εἶπεν αὐτοῖς Ἀναγγείλατε δή μοι, υἱοὶ Χανααν, τίς ὁ λαὸς οὗτος ὁ καθήμενος ἐν τῇ ὀρεινῇ, καὶ τίνες ἃς κατοικοῦσιν πόλεις, καὶ τὸ πλῆθος τῆς δυνάμεως αὐτῶν, καὶ ἐν τίνι τὸ κράτος αὐτῶν καὶ ἡ ἰσχὺς αὐτῶν, καὶ τίς ἀνέστηκεν ἐπ᾽ αὐτῶν βασιλεὺς ἡγούμενος στρατιᾶς αὐτῶν,

[3] And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

[4] καὶ διὰ τί κατενωτίσαντο τοῦ μὴ ἐλθεῖν εἰς ἀπάντησίν μοι παρὰ πάντας τοὺς κατοικοῦντας ἐν δυσμαῖς. –

[4] And why have they determined not to come and meet me, more than all the inhabitants of the west.

[5] καὶ εἶπεν πρὸς αὐτὸν Αχιωρ ὁ ἡγούμενος πάντων υἱῶν Αμμων Ἀκουσάτω δὴ λόγον ὁ κύριός μου ἐκ στόματος τοῦ δούλου σου, καὶ ἀναγγελῶ σοι τὴν ἀλήθειαν περὶ τοῦ λαοῦ τούτου, ὃς κατοικεῖ τὴν ὀρεινὴν ταύτην, πλησίον σοῦ οἰκοῦντος, καὶ οὐκ ἐξελεύσεται ψεῦδος ἐκ τοῦ στόματος τοῦ δούλου σου.

[5] Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

[6] ὁ λαὸς οὗτός εἰσιν ἀπόγονοι Χαλδαίων.

[6] This people are descended of the Chaldeans:

[7] καὶ παρῴκησαν τὸ πρότερον ἐν τῇ Μεσοποταμίᾳ, ὅτι οὐκ ἐβουλήθησαν ἀκολουθῆσαι τοῖς θεοῖς τῶν πατέρων αὐτῶν, οἳ ἐγένοντο ἐν γῇ Χαλδαίων·

[7] And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

[8] καὶ ἐξέβησαν ἐξ ὁδοῦ τῶν γονέων αὐτῶν καὶ προσεκύνησαν τῷ θεῷ τοῦ οὐρανοῦ, θεῷ ᾧ ἐπέγνωσαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ προσώπου τῶν θεῶν αὐτῶν, καὶ ἔφυγον εἰς Μεσοποταμίαν καὶ παρῴκησαν ἐκεῖ ἡμέρας πολλάς.

[8] For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

[9] καὶ εἶπεν ὁ θεὸς αὐτῶν ἐξελθεῖν ἐκ τῆς παροικίας αὐτῶν καὶ πορευθῆναι εἰς γῆν Χαναάν, καὶ κατῴκησαν ἐκεῖ καὶ ἐπληθύνθησαν χρυσίῳ καὶ ἀργυρίῳ καὶ ἐν κτήνεσιν πολλοῖς σφόδρα.

[9] Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

[10] καὶ κατέβησαν εἰς Αἴγυπτον, ἐκάλυψεν γὰρ τὸ πρόσωπον τῆς γῆς Χαναὰν λιμός, καὶ παρῴκησαν ἐκεῖ μέχρις οὗ διετράφησαν· καὶ ἐγένοντο ἐκεῖ εἰς πλῆθος πολύ, καὶ οὐκ ἦν ἀριθμὸς τοῦ γένους αὐτῶν.

[10] But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

[11] καὶ ἐπανέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ κατεσοφίσατο αὐτοὺς ἐν πόνῳ καὶ πλίνθῳ, ἐταπείνωσαν αὐτοὺς καὶ ἔθεντο αὐτοὺς εἰς δούλους.

[11] Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

[12] καὶ ἀνεβόησαν πρὸς τὸν θεὸν αὐτῶν, καὶ ἐπάταξεν πᾶσαν τὴν γῆν Αἰγύπτου πληγαῖς, ἐν αἷς οὐκ ἦν ἴασις· καὶ ἐξέβαλον αὐτοὺς οἱ Αἰγύπτιοι ἀπὸ προσώπου αὐτῶν.

[12] Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

[13] καὶ κατεξήρανεν ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἔμπροσθεν αὐτῶν

[13] And God dried the Red sea before them,

[14] καὶ ἤγαγεν αὐτοὺς εἰς ὁδὸν τοῦ Σινα καὶ Καδης Βαρνη· καὶ ἐξέβαλον πάντας τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ

[14] And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

[15] καὶ ᾤκησαν ἐν γῇ Αμορραίων καὶ πάντας τοὺς Εσεβωνίτας ἐξωλέθρευσαν ἐν τῇ ἰσχύι αὐτῶν. καὶ διαβάντες τὸν Ιορδάνην ἐκληρονόμησαν πᾶσαν τὴν ὀρεινὴν

[15] So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

[16] καὶ ἐξέβαλον ἐκ προσώπου αὐτῶν τὸν Χαναναῖον καὶ τὸν Φερεζαῖον καὶ τὸν Ιεβουσαῖον καὶ τὸν Συχεμ καὶ πάντας τοὺς Γεργεσαίους καὶ κατῴκησαν ἐν αὐτῇ ἡμέρας πολλάς.

[16] And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

[17] καὶ ἕως οὐχ ἥμαρτον ἐνώπιον τοῦ θεοῦ αὐτῶν, ἦν μετ᾽ αὐτῶν τὰ ἀγαθά, ὅτι θεὸς μισῶν ἀδικίαν μετ᾽ αὐτῶν ἐστιν.

[17] And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

[18] ὅτε δὲ ἀπέστησαν ἀπὸ τῆς ὁδοῦ, ἧς διέθετο αὐτοῖς, ἐξωλεθρεύθησαν ἐν πολλοῖς πολέμοις ἐπὶ πολὺ σφόδρα καὶ ᾐχμαλωτεύθησαν εἰς γῆν οὐκ ἰδίαν, καὶ ὁ ναὸς τοῦ θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος, καὶ αἱ πόλεις αὐτῶν ἐκρατήθησαν ὑπὸ τῶν ὑπεναντίων.

[18] But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

[19] καὶ νῦν ἐπιστρέψαντες ἐπὶ τὸν θεὸν αὐτῶν ἀνέβησαν ἐκ τῆς διασπορᾶς, οὗ διεσπάρησαν ἐκεῖ, καὶ κατέσχον τὴν Ιερουσαλημ, οὗ τὸ ἁγίασμα αὐτῶν, καὶ κατῳκίσθησαν ἐν τῇ ὀρεινῇ, ὅτι ἦν ἔρημος.

[19] But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

[20] καὶ νῦν, δέσποτα κύριε, εἰ μὲν ἔστιν ἀγνόημα ἐν τῷ λαῷ τούτῳ καὶ ἁμαρτάνουσιν εἰς τὸν θεὸν αὐτῶν καὶ ἐπισκεψόμεθα ὅτι ἔστιν ἐν αὐτοῖς σκάνδαλον τοῦτο, καὶ ἀναβησόμεθα καὶ ἐκπολεμήσομεν αὐτούς·

[20] Now therefore, my lord and governor, if there be any error against this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

[21] εἰ δ' οὐκ ἔστιν ἀνομία ἐν τῷ ἔθνει αὐτῶν, παρελθέτω δὴ ὁ κύριός μου, μήποτε ὑπερασπίσῃ ὁ κύριος αὐτῶν καὶ ὁ θεὸς αὐτῶν ὑπὲρ αὐτῶν, καὶ ἐσόμεθα εἰς ὀνειδισμὸν ἐναντίον πάσης τῆς γῆς. –

[21] But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

[22] καὶ ἐγένετο ὡς ἐπαύσατο Αχιωρ λαλῶν τοὺς λόγους τούτους, καὶ ἐγόγγυσεν πᾶς ὁ λαὸς ὁ κυκλῶν τὴν σκηνὴν καὶ περιεστώς, καὶ εἶπαν οἱ μεγιστᾶνες Ολοφέρνου καὶ πάντες οἱ κατοικοῦντες τὴν παραλίαν καὶ τὴν Μωαβ συγκόψαι αὐτόν

[22] And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

[23] Οὐ γὰρ φοβηθησόμεθα ἀπὸ υἱῶν Ισραηλ, ἰδοὺ γὰρ λαὸς ἐν ᾧ οὐκ ἔστιν δύναμις οὐδὲ κράτος εἰς παράταξιν ἰσχυράν·

[23] For, say they, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle

[24] διὸ δὴ ἀναβησόμεθα, καὶ ἔσονται εἰς κατάβρωσιν πάσης τῆς στρατιᾶς σου, δέσποτα Ολοφέρνη. –

[24] Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAPTER 6

[1] καὶ ὡς κατέπαυσεν ὁ θόρυβος τῶν ἀνδρῶν τῶν κύκλῳ τῆς συνεδρίας, καὶ εἶπεν Ολοφέρνης ἀρχιστράτηγος δυνάμεως Ασσουρ πρὸς Αχιωρ ἐναντίον παντὸς τοῦ δήμου ἀλλοφύλων καὶ πρὸς πάντας υἱοὺς Μωαβ

[1] And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

[2] Καὶ τίς εἶ σύ, Αχιωρ καὶ οἱ μισθωτοὶ τοῦ Εφραιμ, ὅτι ἐπροφήτευσας ἐν ἡμῖν καθὼς σήμερον καὶ εἶπας τὸ γένος Ισραηλ μὴ πολεμῆσαι, ὅτι ὁ θεὸς αὐτῶν ὑπερασπιεῖ αὐτῶν; καὶ τίς θεὸς εἰ μὴ Ναβουχοδονοσορ; οὗτος ἀποστελεῖ τὸ κράτος αὐτοῦ καὶ ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου τῆς γῆς, καὶ οὐ ῥύσεται αὐτοὺς ὁ θεὸς αὐτῶν·

[2] And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied against us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

[3] ἀλλ’ ἡμεῖς οἱ δοῦλοι αὐτοῦ πατάξομεν αὐτοὺς ὡς ἄνθρωπον ἕνα, καὶ οὐχ ὑποστήσονται τὸ κράτος τῶν ἵππων ἡμῶν.

[3] He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

[4] κατακαύσομεν γὰρ αὐτοὺς ἐν αὐτοῖς, καὶ τὰ ὄρη αὐτῶν μεθυσθήσεται ἐν τῷ αἵματι αὐτῶν, καὶ τὰ πεδία αὐτῶν πληρωθήσεται τῶν νεκρῶν αὐτῶν, καὶ οὐκ ἀντιστήσεται τὸ ἴχνος τῶν ποδῶν αὐτῶν κατὰ πρόσωπον ἡμῶν, ἀλλὰ ἀπωλείᾳ ἀπολοῦνται, λέγει ὁ βασιλεὺς Ναβουχοδονοσορ ὁ κύριος πάσης τῆς γῆς· εἶπεν γάρ, οὐ ματαιωθήσεται τὰ ῥήματα τῶν λόγων αὐτοῦ.

[4] For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

[5] σὺ δέ, Αχιωρ μισθωτὲ τοῦ Αμμων, ὃς ἐλάλησας τοὺς λόγους τούτους ἐν ἡμέρᾳ ἀδικίας σου, οὐκ ὄψει ἔτι τὸ πρόσωπόν μου ἀπὸ τῆς ἡμέρας ταύτης, ἕως οὗ ἐκδικήσω τὸ γένος τῶν ἐξ Αἰγύπτου·

[5] And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

[6] καὶ τότε διελεύσεται ὁ σίδηρος τῆς στρατιᾶς μου καὶ ὁ λαὸς τῶν θεραπόντων μου τὰς πλευράς σου, καὶ πεσῇ ἐν τοῖς τραυματίαις αὐτῶν, ὅταν ἐπιστρέψω.

[6] And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

[7] καὶ ἀποκαταστήσουσίν σε οἱ δοῦλοί μου εἰς τὴν ὀρεινὴν καὶ θήσουσίν σε ἐν μιᾷ τῶν πόλεων τῶν ἀναβάσεων,

[7] Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

[8] καὶ οὐκ ἀπολῇ ἕως οὗ ἐξολεθρευθῇς μετ’ αὐτῶν.

[8] And thou shalt not perish, till thou be destroyed with them.

[9] καὶ εἴπερ ἐλπίζεις τῇ καρδίᾳ σου ὅτι οὐ συλλημφθήσονται, μὴ συμπεσέτω σου τὸ πρόσωπον· ἐλάλησα, καὶ οὐδὲν διαπεσεῖται τῶν ῥημάτων μου. –

[9] And if thou persuade thyself in thy mind that they shall be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

[10] καὶ προσέταξεν Ολοφέρνης τοῖς δούλοις αὐτοῦ, οἳ ἦσαν παρεστηκότες ἐν τῇ σκηνῇ αὐτοῦ, συλλαβεῖν τὸν Αχιωρ καὶ ἀποκαταστῆσαι αὐτὸν εἰς Βαιτυλουα καὶ παραδοῦναι εἰς χεῖρας υἱῶν Ισραηλ.

[10] Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

[11] καὶ συνέλαβον αὐτὸν οἱ δοῦλοι αὐτοῦ καὶ ἤγαγον αὐτὸν ἔξω τῆς παρεμβολῆς εἰς τὸ πεδίον καὶ ἀπῆραν ἐκ μέσου τῆς πεδινῆς εἰς τὴν ὀρεινὴν καὶ παρεγένοντο ἐπὶ τὰς πηγάς, αἳ ἦσαν ὑποκάτω Βαιτυλουα.

[11] So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

[12] καὶ ὡς εἶδαν αὐτοὺς οἱ ἄνδρες τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, ἀνέλαβον τὰ ὅπλα αὐτῶν καὶ ἀπῆλθον ἔξω τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, καὶ πᾶς ἀνὴρ σφενδονήτης διεκράτησαν τὴν ἀνάβασιν αὐτῶν καὶ ἔβαλλον ἐν λίθοις ἐπ᾽ αὐτούς.

[12] And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

[13] καὶ ὑποδύσαντες ὑποκάτω τοῦ ὄρους ἔδησαν τὸν Αχιωρ καὶ ἀφῆκαν ἐρριμμένον ὑπὸ τὴν ῥίζαν τοῦ ὄρους καὶ ἀπῴχοντο πρὸς τὸν κύριον αὐτῶν.

[13] Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

[14] καταβάντες δὲ οἱ υἱοὶ Ισραηλ ἐκ τῆς πόλεως αὐτῶν ἐπέστησαν αὐτῷ καὶ λύσαντες αὐτὸν ἀπήγαγον εἰς τὴν Βαιτυλουα καὶ κατέστησαν αὐτὸν ἐπὶ τοὺς ἄρχοντας τῆς πόλεως αὐτῶν,

[14] But the Israelites descended from their city, and came unto him, and loosed him, and brought him to Bethulia, and presented him to the governors of the city:

[15] οἳ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις, Οζιας ὁ τοῦ Μιχα ἐκ τῆς φυλῆς Συμεων καὶ Χαβρις ὁ τοῦ Γοθονιηλ καὶ Χαρμις υἱὸς Μελχιηλ.

[15] Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

[16] καὶ συνεκάλεσαν πάντας τοὺς πρεσβυτέρους τῆς πόλεως, καὶ συνέδραμον πᾶς νεανίσκος αὐτῶν καὶ αἱ γυναῖκες εἰς τὴν ἐκκλησίαν, καὶ

ἔστησαν τὸν Αχιωρ ἐν μέσῳ παντὸς τοῦ λαοῦ αὐτῶν, καὶ ἐπηρώτησεν αὐτὸν Οζιας τὸ συμβεβηκός.

[16] And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

[17] καὶ ἀποκριθεὶς ἀπήγγειλεν αὐτοῖς τὰ ῥήματα τῆς συνεδρίας Ολοφέρνου καὶ πάντα τὰ ῥήματα, ὅσα ἐλάλησεν ἐν μέσῳ τῶν ἀρχόντων υἱῶν Ασσουρ, καὶ ὅσα ἐμεγαλορρημόνησεν Ολοφέρνης εἰς τὸν οἶκον Ισραηλ.

[17] And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

[18] καὶ πεσόντες ὁ λαὸς προσεκύνησαν τῷ θεῷ καὶ ἐβόησαν λέγοντες

[18] Then the people fell down and worshipped God, and cried unto God. saying,

[19] Κύριε ὁ θεὸς τοῦ οὐρανοῦ, κάτιδε ἐπὶ τὰς ὑπερηφανίας αὐτῶν καὶ ἐλέησον τὴν ταπείνωσιν τοῦ γένους ἡμῶν καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τῶν ἡγιασμένων σοι ἐν τῇ ἡμέρᾳ ταύτῃ.

[19] O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

[20] καὶ παρεκάλεσαν τὸν Αχιωρ καὶ ἐπῄνεσαν αὐτὸν σφόδρα,

[20] Then they comforted Achior, and praised him greatly.

[21] καὶ παρέλαβεν αὐτὸν Οζιας ἐκ τῆς ἐκκλησίας εἰς οἶκον αὐτοῦ καὶ ἐποίησεν πότον τοῖς πρεσβυτέροις, καὶ ἐπεκαλέσαντο τὸν θεὸν Ισραηλ εἰς βοήθειαν ὅλην τὴν νύκτα ἐκείνην.

[21] And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

CHAPTER 7

[1] Τῇ δὲ ἐπαύριον παρήγγειλεν Ολοφέρνης πάσῃ τῇ στρατιᾷ αὐτοῦ καὶ παντὶ τῷ λαῷ αὐτοῦ, οἳ παρεγένοντο ἐπὶ τὴν συμμαχίαν αὐτοῦ, ἀναζευγνύειν ἐπὶ Βαιτυλουα καὶ τὰς ἀναβάσεις τῆς ὀρεινῆς προκαταλαμβάνεσθαι καὶ ποιεῖν πόλεμον πρὸς τοὺς υἱοὺς Ισραηλ.

[1] The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

[2] καὶ ἀνέζευξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς ἀνὴρ δυνατὸς αὐτῶν· καὶ ἡ δύναμις αὐτῶν ἀνδρῶν πολεμιστῶν χιλιάδες πεζῶν ἑκατὸν ἑβδομήκοντα καὶ ἱππέων χιλιάδες δέκα δύο χωρὶς τῆς ἀποσκευῆς καὶ τῶν ἀνδρῶν, οἳ ἦσαν πεζοὶ ἐν αὐτοῖς, πλῆθος πολὺ σφόδρα.

[2] Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

[3] καὶ παρενέβαλον ἐν τῷ αὐλῶνι πλησίον Βαιτυλουα ἐπὶ τῆς πηγῆς καὶ παρέτειναν εἰς εὖρος ἐπὶ Δωθαιμ ἕως Βελβαιμ καὶ εἰς μῆκος ἀπὸ Βαιτυλουα ἕως Κυαμωνος, ἥ ἐστιν ἀπέναντι τοῦ Εσδρηλων.

[3] And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cynamon, which is over against Esdraelon.

[4] οἱ δὲ υἱοὶ Ισραηλ, ὡς εἶδον αὐτῶν τὸ πλῆθος, ἐταράχθησαν σφόδρα καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Νῦν ἐκλείξουσιν οὗτοι τὸ πρόσωπον τῆς γῆς πάσης, καὶ οὔτε τὰ ὄρη τὰ ὑψηλὰ οὔτε αἱ φάραγγες οὔτε οἱ βουνοὶ ὑποστήσονται τὸ βάρος αὐτῶν.

[4] Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

[5] καὶ ἀναλαβόντες ἕκαστος τὰ σκεύη τὰ πολεμικὰ αὐτῶν καὶ ἀνακαύσαντες πυρὰς ἐπὶ τοὺς πύργους αὐτῶν ἔμενον φυλάσσοντες ὅλην τὴν νύκτα ἐκείνην.

[5] Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

[6] τῇ δὲ ἡμέρᾳ τῇ δευτέρᾳ ἐξήγαγεν Ολοφέρνης πᾶσαν τὴν ἵππον αὐτοῦ κατὰ πρόσωπον τῶν υἱῶν Ισραηλ, οἳ ἦσαν ἐν Βαιτυλουα,

[6] But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

[7] καὶ ἐπεσκέψατο τὰς ἀναβάσεις τῆς πόλεως αὐτῶν καὶ τὰς πηγὰς τῶν ὑδάτων ἐφώδευσεν καὶ προκατελάβετο αὐτὰς καὶ ἐπέστησεν αὐταῖς παρεμβολὰς ἀνδρῶν πολεμιστῶν, καὶ αὐτὸς ἀνέζευξεν εἰς τὸν λαὸν αὐτοῦ. –

[7] And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

[8] καὶ προσελθόντες αὐτῷ πάντες ἄρχοντες υἱῶν Ησαυ καὶ πάντες οἱ ἡγούμενοι τοῦ λαοῦ Μωαβ καὶ οἱ στρατηγοὶ τῆς παραλίας εἶπαν

[8] Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

[9] Ἀκουσάτω δὴ λόγον ὁ δεσπότης ἡμῶν, ἵνα μὴ γένηται θραῦσμα ἐν τῇ δυνάμει σου.

[9] Let our lord now hear a word, that there be not an overthrow in thine army.

[10] ὁ γὰρ λαὸς οὗτος τῶν υἱῶν Ισραηλ οὐ πέποιθαν ἐπὶ τοῖς δόρασιν αὐτῶν, ἀλλ᾽ ἐπὶ τοῖς ὕψεσι τῶν ὀρέων, ἐν οἷς αὐτοὶ ἐνοικοῦσιν ἐν αὐτοῖς· οὐ γάρ ἐστιν εὐχερὲς προσβῆναι ταῖς κορυφαῖς τῶν ὀρέων αὐτῶν.

[10] For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

[11] καὶ νῦν, δέσποτα, μὴ πολέμει πρὸς αὐτοὺς καθὼς γίνεται πόλεμος παρατάξεως, καὶ οὐ πεσεῖται ἐκ τοῦ λαοῦ σου ἀνὴρ εἷς.

[11] Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

[12] ἀνάμεινον ἐπὶ τῆς παρεμβολῆς σου διαφυλάσσων πάντα ἄνδρα ἐκ τῆς δυνάμεώς σου, καὶ ἐπικρατησάτωσαν οἱ παῖδές σου τῆς πηγῆς τοῦ ὕδατος, ἣ ἐκπορεύεται ἐκ τῆς ῥίζης τοῦ ὄρους,

[12] Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

[13] διότι ἐκεῖθεν ὑδρεύονται πάντες οἱ κατοικοῦντες Βαιτυλουα, καὶ ἀνελεῖ αὐτοὺς ἡ δίψα, καὶ ἐκδώσουσι τὴν πόλιν αὐτῶν· καὶ ἡμεῖς καὶ ὁ λαὸς ἡμῶν ἀναβησόμεθα ἐπὶ τὰς πλησίον κορυφὰς τῶν ὀρέων καὶ παρεμβαλοῦμεν ἐπ᾽ αὐταῖς εἰς προφυλακὴν τοῦ μὴ ἐξελθεῖν ἐκ τῆς πόλεως ἄνδρα ἕνα.

[13] For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

[14] καὶ τακήσονται ἐν τῷ λιμῷ αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν, καὶ πρὶν ἐλθεῖν τὴν ῥομφαίαν ἐπ᾽ αὐτοὺς καταστρωθήσονται ἐν ταῖς πλατείαις τῆς οἰκήσεως αὐτῶν.

[14] So they and their wives and their children shall be consumed with fire, and before the sword come against them, they shall be overthrown in the streets where they dwell.

[15] καὶ ἀνταποδώσεις αὐτοῖς ἀνταπόδομα πονηρὸν ἀνθ᾽ ὧν ἐστασίασαν καὶ οὐκ ἀπήντησαν τῷ προσώπῳ σου ἐν εἰρήνῃ. –

[15] Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

[16] καὶ ἤρεσαν οἱ λόγοι αὐτῶν ἐνώπιον Ολοφέρνου καὶ ἐνώπιον πάντων τῶν θεραπόντων αὐτοῦ, καὶ συνέταξε ποιεῖν καθὰ ἐλάλησαν.

[16] And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

[17] καὶ ἀπῆρεν παρεμβολὴ υἱῶν Αμμων καὶ μετ᾽ αὐτῶν χιλιάδες πέντε υἱῶν Ασσουρ καὶ παρενέβαλον ἐν τῷ αὐλῶνι καὶ προκατελάβοντο τὰ ὕδατα καὶ τὰς πηγὰς τῶν ὑδάτων τῶν υἱῶν Ισραηλ.

[17] So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

[18] καὶ ἀνέβησαν οἱ υἱοὶ Ησαυ καὶ οἱ υἱοὶ Αμμων καὶ παρενέβαλον ἐν τῇ ὀρεινῇ ἀπέναντι Δωθαιμ. καὶ ἀπέστειλαν ἐξ αὐτῶν πρὸς νότον καὶ ἀπηλιώτην ἀπέναντι Εγρεβηλ, ἥ ἐστιν πλησίον Χους, ἥ ἐστιν ἐπὶ τοῦ χειμάρρου Μοχμουρ. καὶ ἡ λοιπὴ στρατιὰ τῶν Ἀσσυρίων παρενέβαλον ἐν τῷ πεδίῳ καὶ ἐκάλυψαν πᾶν τὸ πρόσωπον τῆς γῆς, καὶ αἱ σκηναὶ καὶ αἱ ἀπαρτίαι αὐτῶν κατεστρατοπέδευσαν ἐν ὄχλῳ πολλῷ καὶ ἦσαν εἰς πλῆθος πολὺ σφόδρα.

[18] Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

[19] Καὶ οἱ υἱοὶ Ισραηλ ἀνεβόησαν πρὸς κύριον θεὸν αὐτῶν, ὅτι ὠλιγοψύχησεν τὸ πνεῦμα αὐτῶν, ὅτι ἐκύκλωσαν πάντες οἱ ἐχθροὶ αὐτῶν καὶ οὐκ ἦν διαφυγεῖν ἐκ μέσου αὐτῶν.

[19] Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

[20] καὶ ἔμεινεν κύκλῳ αὐτῶν πᾶσα παρεμβολὴ Ασσουρ, οἱ πεζοὶ καὶ ἅρματα καὶ οἱ ἱππεῖς αὐτῶν, ἡμέρας τριάκοντα τέσσαρας. καὶ ἐξέλιπεν πάντας τοὺς κατοικοῦντας Βαιτυλουα πάντα τὰ ἀγγεῖα αὐτῶν τῶν ὑδάτων,

[20] Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.

[21] καὶ οἱ λάκκοι ἐξεκενοῦντο, καὶ οὐκ εἶχον πιεῖν εἰς πλησμονὴν ὕδωρ ἡμέραν μίαν, ὅτι ἐν μέτρῳ ἐδίδοσαν αὐτοῖς πιεῖν.

[21] And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

[22] καὶ ἠθύμησεν τὰ νήπια αὐτῶν, καὶ αἱ γυναῖκες καὶ οἱ νεανίσκοι ἐξέλιπον ἀπὸ τῆς δίψης καὶ ἔπιπτον ἐν ταῖς πλατείαις τῆς πόλεως καὶ ἐν ταῖς διόδοις τῶν πυλῶν, καὶ οὐκ ἦν κραταίωσις ἔτι ἐν αὐτοῖς. –

[22] Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

[23] καὶ ἐπισυνήχθησαν πᾶς ὁ λαὸς ἐπὶ Οζιαν καὶ τοὺς ἄρχοντας τῆς πόλεως, οἱ νεανίσκοι καὶ αἱ γυναῖκες καὶ τὰ παιδία, καὶ ἀνεβόησαν φωνῇ μεγάλῃ καὶ εἶπαν ἐναντίον πάντων τῶν πρεσβυτέρων

[23] Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

[24] Κρίναι ὁ θεὸς ἀνὰ μέσον ὑμῶν καὶ ἡμῶν, ὅτι ἐποιήσατε ἐν ἡμῖν ἀδικίαν μεγάλην οὐ λαλήσαντες εἰρηνικὰ μετὰ υἱῶν Ασσουρ.

[24] God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

[25] καὶ νῦν οὐκ ἔστιν ὁ βοηθὸς ἡμῶν, ἀλλὰ πέπρακεν ἡμᾶς ὁ θεὸς εἰς τὰς χεῖρας αὐτῶν τοῦ καταστρωθῆναι ἐναντίον αὐτῶν ἐν δίψῃ καὶ ἀπωλείᾳ μεγάλῃ.

[25] For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

[26] καὶ νῦν ἐπικαλέσασθε αὐτοὺς καὶ ἔκδοσθε τὴν πόλιν πᾶσαν εἰς προνομὴν τῷ λαῷ Ολοφέρνου καὶ πάσῃ τῇ δυνάμει αὐτοῦ.

[26] Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

[27] κρεῖσσον γὰρ ἡμῖν γενηθῆναι αὐτοῖς εἰς διαρπαγήν· ἐσόμεθα γὰρ εἰς δούλους, καὶ ζήσεται ἡ ψυχὴ ἡμῶν, καὶ οὐκ ὀψόμεθα τὸν θάνατον τῶν νηπίων ἡμῶν ἐν ὀφθαλμοῖς ἡμῶν καὶ τὰς γυναῖκας καὶ τὰ τέκνα ἡμῶν ἐκλειπούσας τὰς ψυχὰς αὐτῶν.

[27] For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

[28] μαρτυρόμεθα ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν θεὸν ἡμῶν καὶ κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἁμαρτίας ἡμῶν καὶ κατὰ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον.

[28] We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.

[29] καὶ ἐγένετο κλαυθμὸς μέγας ἐν μέσῳ τῆς ἐκκλησίας πάντων ὁμοθυμαδόν, καὶ ἐβόησαν πρὸς κύριον τὸν θεὸν φωνῇ μεγάλῃ. –

[29] Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

[30] καὶ εἶπεν πρὸς αὐτοὺς Οζιας Θαρσεῖτε, ἀδελφοί, διακαρτερήσωμεν ἔτι πέντε ἡμέρας, ἐν αἷς ἐπιστρέψει κύριος ὁ θεὸς ἡμῶν τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς, οὐ γὰρ ἐγκαταλείψει ἡμᾶς εἰς τέλος·

[30] Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

[31] ἐὰν δὲ διέλθωσιν αὗται καὶ μὴ ἔλθῃ ἐφ᾽ ἡμᾶς βοήθεια, ποιήσω κατὰ τὰ ῥήματα ὑμῶν.

[31] And if these days pass, and there come no help unto us, I will do according to your word.

[32] καὶ ἐσκόρπισεν τὸν λαὸν εἰς τὴν ἑαυτοῦ παρεμβολήν, καὶ ἐπὶ τὰ τείχη καὶ τοὺς πύργους τῆς πόλεως αὐτῶν ἀπῆλθον καὶ τὰς γυναῖκας καὶ τὰ τέκνα εἰς τοὺς οἴκους αὐτῶν ἀπέστειλαν· καὶ ἦσαν ἐν ταπεινώσει πολλῇ ἐν τῇ πόλει.

[32] And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

CHAPTER 8

[1] Καὶ ἤκουσεν ἐν ἐκείναις ταῖς ἡμέραις Ιουδιθ θυγάτηρ Μεραρι υἱοῦ Ωξ υἱοῦ Ιωσηφ υἱοῦ Οζιηλ υἱοῦ Ελκια υἱοῦ Ανανιου υἱοῦ Γεδεων υἱοῦ Ραφαιν υἱοῦ Αχιτωβ υἱοῦ Ηλιου υἱοῦ Χελκιου υἱοῦ Ελιαβ υἱοῦ Ναθαναηλ υἱοῦ Σαλαμιηλ υἱοῦ Σαρασαδαι υἱοῦ Ισραηλ.

[1] Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

[2] καὶ ὁ ἀνὴρ αὐτῆς Μανασσης τῆς φυλῆς αὐτῆς καὶ τῆς πατριᾶς αὐτῆς· καὶ ἀπέθανεν ἐν ἡμέραις θερισμοῦ κριθῶν·

[2] And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

[3] ἐπέστη γὰρ ἐπὶ τοὺς δεσμεύοντας τὰ δράγματα ἐν τῷ πεδίῳ, καὶ ὁ καύσων ἦλθεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἔπεσεν ἐπὶ τὴν κλίνην αὐτοῦ καὶ ἐτελεύτησεν ἐν Βαιτυλουα τῇ πόλει αὐτοῦ, καὶ ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ ἀγρῷ τῷ ἀνὰ μέσον Δωθαιμ καὶ Βαλαμων.

[3] For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

[4] καὶ ἦν Ιουδιθ ἐν τῷ οἴκῳ αὐτῆς χηρεύουσα ἔτη τρία καὶ μῆνας τέσσαρας.

[4] So Judith was a widow in her house three years and four months.

[5] καὶ ἐποίησεν ἑαυτῇ σκηνὴν ἐπὶ τοῦ δώματος τοῦ οἴκου αὐτῆς καὶ ἐπέθηκεν ἐπὶ τὴν ὀσφὺν αὐτῆς σάκκον, καὶ ἦν ἐπ᾽ αὐτῆς τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς.

[5] And she made her a tent upon the top of her house, and put on sackcloth upon her loins and ware her widow’s apparel.

[6] καὶ ἐνήστευε πάσας τὰς ἡμέρας τῆς χηρεύσεως αὐτῆς χωρὶς προσαββάτων καὶ σαββάτων καὶ προνουμηνιῶν καὶ νουμηνιῶν καὶ

ἑορτῶν καὶ χαρμοσυνῶν οἴκου Ισραηλ.

[6] And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel.

[7] καὶ ἦν καλὴ τῷ εἴδει καὶ ὡραία τῇ ὄψει σφόδρα· καὶ ὑπελίπετο αὐτῇ Μανασσης ὁ ἀνὴρ αὐτῆς χρυσίον καὶ ἀργύριον καὶ παῖδας καὶ παιδίσκας καὶ κτήνη καὶ ἀγρούς, καὶ ἔμενεν ἐπ᾽ αὐτῶν.

[7] She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants and maidservants, and cattle, and lands; and she remained upon them.

[8] καὶ οὐκ ἦν ὃς ἐπήνεγκεν αὐτῇ ῥῆμα πονηρόν, ὅτι ἐφοβεῖτο τὸν θεὸν σφόδρα. –

[8] And there was none that gave her an ill word; ar she feared God greatly.

[9] καὶ ἤκουσεν τὰ ῥήματα τοῦ λαοῦ τὰ πονηρὰ ἐπὶ τὸν ἄρχοντα, ὅτι ὠλιγοψύχησαν ἐν τῇ σπάνει τῶν ὑδάτων, καὶ ἤκουσεν πάντας τοὺς λόγους Ιουδιθ, οὓς ἐλάλησεν πρὸς αὐτοὺς Οζιας, ὡς ὤμοσεν αὐτοῖς παραδώσειν τὴν πόλιν μετὰ ἡμέρας πέντε τοῖς Ἀσσυρίοις·

[9] Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

[10] καὶ ἀποστείλασα τὴν ἄβραν αὐτῆς τὴν ἐφεστῶσαν πᾶσιν τοῖς ὑπάρχουσιν αὐτῆς ἐκάλεσεν Χαβριν καὶ Χαρμιν τοὺς πρεσβυτέρους τῆς πόλεως αὐτῆς,

[10] Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

[11] καὶ ἦλθον πρὸς αὐτήν, καὶ εἶπεν πρὸς αὐτούς Ἀκούσατε δή μου, ἄρχοντες τῶν κατοικούντων ἐν Βαιτυλουα· ὅτι οὐκ εὐθὴς ὁ λόγος ὑμῶν, ὃν ἐλαλήσατε ἐναντίον τοῦ λαοῦ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ ἐστήσατε τὸν ὅρκον τοῦτον, ὃν ἐλαλήσατε ἀνὰ μέσον τοῦ θεοῦ καὶ ὑμῶν καὶ εἴπατε

ἐκδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐὰν μὴ ἐν αὐταῖς ἐπιστρέψῃ κύριος βοήθειαν ὑμῖν.

[11] And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

[12] καὶ νῦν τίνες ἐστὲ ὑμεῖς, οἳ ἐπειράσατε τὸν θεὸν ἐν τῇ ἡμέρᾳ τῇ σήμερον καὶ ἵστατε ὑπὲρ τοῦ θεοῦ ἐν μέσῳ υἱῶν ἀνθρώπων;

[12] And now who are ye that have tempted God this day, and stand instead of God among the children of men?

[13] καὶ νῦν κύριον παντοκράτορα ἐξετάζετε καὶ οὐθὲν ἐπιγνώσεσθε ἕως τοῦ αἰῶνος.

[13] And now try the Lord Almighty, but ye shall never know any thing.

[14] ὅτι βάθος καρδίας ἀνθρώπου οὐχ εὑρήσετε καὶ λόγους τῆς διανοίας αὐτοῦ οὐ διαλήμψεσθε· καὶ πῶς τὸν θεόν, ὃς ἐποίησεν πάντα ταῦτα, ἐρευνήσετε καὶ τὸν νοῦν αὐτοῦ ἐπιγνώσεσθε καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε; μηδαμῶς, ἀδελφοί, μὴ παροργίζετε κύριον τὸν θεὸν ἡμῶν.

[14] For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

[15] ὅτι ἐὰν μὴ βούληται ἐν ταῖς πέντε ἡμέραις βοηθῆσαι ἡμῖν, αὐτὸς ἔχει τὴν ἐξουσίαν ἐν αἷς θέλει σκεπάσαι ἡμέραις ἢ καὶ ὀλεθρεῦσαι ἡμᾶς πρὸ προσώπου τῶν ἐχθρῶν ἡμῶν.

[15] For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

[16] ὑμεῖς δὲ μὴ ἐνεχυράζετε τὰς βουλὰς κυρίου τοῦ θεοῦ ἡμῶν, ὅτι οὐχ ὡς ἄνθρωπος ὁ θεὸς ἀπειληθῆναι οὐδ’ ὡς υἱὸς ἀνθρώπου διαιτηθῆναι.

[16] Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should

be wavering.

[17] διόπερ ἀναμένοντες τὴν παρ’ αὐτοῦ σωτηρίαν ἐπικαλεσώμεθα αὐτὸν εἰς βοήθειαν ἡμῶν, καὶ εἰσακούσεται τῆς φωνῆς ἡμῶν, ἐὰν ᾖ αὐτῷ ἀρεστόν.

[17] Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

[18] ὅτι οὐκ ἀνέστη ἐν ταῖς γενεαῖς ἡμῶν οὐδέ ἐστιν ἐν τῇ ἡμέρᾳ τῇ σήμερον οὔτε φυλὴ οὔτε πατριὰ οὔτε δῆμος οὔτε πόλις ἐξ ἡμῶν, οἳ προσκυνοῦσι θεοῖς χειροποιήτοις, καθάπερ ἐγένετο ἐν ταῖς πρότερον ἡμέραις·

[18] For there arose none in our age, neither is there any now in these days neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime.

[19] ὧν χάριν ἐδόθησαν εἰς ῥομφαίαν καὶ εἰς διαρπαγὴν οἱ πατέρες ἡμῶν καὶ ἔπεσον πτῶμα μέγα ἐνώπιον τῶν ἐχθρῶν ἡμῶν.

[19] For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

[20] ἡμεῖς δὲ ἕτερον θεὸν οὐκ ἔγνωμεν πλὴν αὐτοῦ· ὅθεν ἐλπίζομεν ὅτι οὐχ ὑπερόψεται ἡμᾶς οὐδ’ ἀπὸ τοῦ γένους ἡμῶν.

[20] But we know none other god, therefore we trust that he will not dispise us, nor any of our nation.

[21] ὅτι ἐν τῷ ληφθῆναι ἡμᾶς οὕτως καὶ ληφθήσεται πᾶσα ἡ Ιουδαία, καὶ προνομευθήσεται τὰ ἅγια ἡμῶν, καὶ ἐκζητήσει τὴν βεβήλωσιν αὐτῶν ἐκ τοῦ αἵματος ἡμῶν

[21] For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

[22] καὶ τὸν φόνον τῶν ἀδελφῶν ἡμῶν καὶ τὴν αἰχμαλωσίαν τῆς γῆς καὶ τὴν ἐρήμωσιν τῆς κληρονομίας ἡμῶν ἐπιστρέψει εἰς κεφαλὴν ἡμῶν ἐν τοῖς ἔθνεσιν, οὗ ἐὰν δουλεύσωμεν ἐκεῖ, καὶ ἐσόμεθα εἰς πρόσκομμα καὶ εἰς ὄνειδος ἐναντίον τῶν κτωμένων ἡμᾶς.

[22] And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among

the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

[23] ὅτι οὐ κατευθυνθήσεται ἡ δουλεία ἡμῶν εἰς χάριν, ἀλλ᾽ εἰς ἀτιμίαν θήσει αὐτὴν κύριος ὁ θεὸς ἡμῶν.

[23] For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

[24] καὶ νῦν, ἀδελφοί, ἐπιδειξώμεθα τοῖς ἀδελφοῖς ἡμῶν, ὅτι ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν, καὶ τὰ ἅγια καὶ ὁ οἶκος καὶ τὸ θυσιαστήριον ἐπεστήρισται ἐφ᾽ ἡμῖν.

[24] Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

[25] παρὰ ταῦτα πάντα εὐχαριστήσωμεν κυρίῳ τῷ θεῷ ἡμῶν, ὃς πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν.

[25] Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

[26] μνήσθητε ὅσα ἐποίησεν μετὰ Αβρααμ καὶ ὅσα ἐπείρασεν τὸν Ισαακ καὶ ὅσα ἐγένετο τῷ Ιακωβ ἐν Μεσοποταμίᾳ τῆς Συρίας ποιμαίνοντι τὰ πρόβατα Λαβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ.

[26] Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother’s brother.

[27] ὅτι οὐ καθὼς ἐκείνους ἐπύρωσεν εἰς ἑτασμὸν τῆς καρδίας αὐτῶν, καὶ ἡμᾶς οὐκ ἐξεδίκησεν, ἀλλ᾽ εἰς νουθέτησιν μαστιγοῖ κύριος τοὺς ἐγγίζοντας αὐτῷ. –

[27] For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

[28] καὶ εἶπεν πρὸς αὐτὴν Οζιας Πάντα, ὅσα εἶπας, ἐν ἀγαθῇ καρδίᾳ ἐλάλησας, καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τοῖς λόγοις σου·

[28] Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

[29] ὅτι οὐκ ἐν τῇ σήμερον ἡ σοφία σου πρόδηλός ἐστιν, ἀλλ᾽ ἀπ᾽ ἀρχῆς ἡμερῶν σου ἔγνω πᾶς ὁ λαὸς τὴν σύνεσίν σου, καθότι ἀγαθόν ἐστιν τὸ πλάσμα τῆς καρδίας σου.

[29] For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

[30] ἀλλὰ ὁ λαὸς δεδίψηκεν σφόδρα καὶ ἠνάγκασαν ἡμᾶς ποιῆσαι καθὰ ἐλαλήσαμεν αὐτοῖς καὶ ἐπαγαγεῖν ἐφ᾽ ἡμᾶς ὅρκον, ὃν οὐ παραβησόμεθα.

[30] But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

[31] καὶ νῦν δεήθητι περὶ ἡμῶν, ὅτι γυνὴ εὐσεβὴς εἶ, καὶ ἀποστελεῖ κύριος τὸν ὑετὸν εἰς πλήρωσιν τῶν λάκκων ἡμῶν, καὶ οὐκ ἐκλείψομεν ἔτι.

[31] Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

[32] καὶ εἶπεν πρὸς αὐτοὺς Ιουδιθ Ἀκούσατέ μου, καὶ ποιήσω πρᾶγμα ὃ ἀφίξεται εἰς γενεὰς γενεῶν υἱοῖς τοῦ γένους ἡμῶν.

[32] Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

[33] ὑμεῖς στήσεσθε ἐπὶ τῆς πύλης τὴν νύκτα ταύτην, καὶ ἐξελεύσομαι ἐγὼ μετὰ τῆς ἅβρας μου, καὶ ἐν ταῖς ἡμέραις, μεθ᾽ ἃς εἴπατε παραδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐπισκέψεται κύριος τὸν Ισραηλ ἐν χειρί μου·

[33] Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

[34] ὑμεῖς δὲ οὐκ ἐξερευνήσετε τὴν πρᾶξίν μου, οὐ γὰρ ἐρῶ ὑμῖν ἕως τοῦ τελεσθῆναι ἃ ἐγὼ ποιῶ.

[34] But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

[35] καὶ εἶπεν Οζιας καὶ οἱ ἄρχοντες πρὸς αὐτήν Πορεύου εἰς εἰρήνην, καὶ κύριος ὁ θεὸς ἔμπροσθέν σου εἰς ἐκδίκησιν τῶν ἐχθρῶν ἡμῶν.

[35] Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

[36] καὶ ἀποστρέψαντες ἐκ τῆς σκηνῆς ἐπορεύθησαν ἐπὶ τὰς διατάξεις αὐτῶν.

[36] So they returned from the tent, and went to their wards.

CHAPTER 9

[1] Ιουδιθ δὲ ἔπεσεν ἐπὶ πρόσωπον καὶ ἐπέθετο σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐγύμνωσεν ὃν ἐνεδεδύκει σάκκον, καὶ ἦν ἄρτι προσφερόμενον ἐν Ιερουσαλημ εἰς τὸν οἶκον τοῦ θεοῦ τὸ θυμίαμα τῆς ἑσπέρας ἐκείνης, καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδιθ πρὸς κύριον καὶ εἶπεν

[1] Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

[2] Κύριε ὁ θεὸς τοῦ πατρός μου Συμεων, ᾧ ἔδωκας ἐν χειρὶ ῥομφαίαν εἰς ἐκδίκησιν ἀλλογενῶν, οἳ ἔλυσαν μήτραν παρθένου εἰς μίασμα καὶ ἐγύμνωσαν μηρὸν εἰς αἰσχύνην καὶ ἐβεβήλωσαν μήτραν εἰς ὄνειδος· εἶπας γάρ Οὐχ οὕτως ἔσται, καὶ ἐποίησαν·

[2] O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

[3] ἀνθ’ ὧν ἔδωκας ἄρχοντας αὐτῶν εἰς φόνον καὶ τὴν στρωμνὴν αὐτῶν, ἣ ἠδέσατο τὴν ἀπάτην αὐτῶν, ἀπατηθεῖσαν εἰς αἷμα καὶ ἐπάταξας δούλους ἐπὶ δυνάσταις καὶ δυνάστας ἐπὶ θρόνους αὐτῶν

[3] Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

[4] καὶ ἔδωκας γυναῖκας αὐτῶν εἰς προνομὴν καὶ θυγατέρας αὐτῶν εἰς αἰχμαλωσίαν καὶ πάντα τὰ σκῦλα αὐτῶν εἰς διαίρεσιν υἱῶν ἠγαπημένων ὑπὸ σοῦ, οἳ καὶ ἐζήλωσαν τὸν ζῆλόν σου καὶ ἐβδελύξαντο μίασμα αἵματος αὐτῶν καὶ ἐπεκαλέσαντό σε εἰς βοηθόν· ὁ θεὸς ὁ θεὸς ὁ ἐμός, καὶ εἰσάκουσον ἐμοῦ τῆς χήρας.

[4] And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

[5] σὺ γὰρ ἐποίησας τὰ πρότερα ἐκείνων καὶ ἐκεῖνα καὶ τὰ μετέπειτα καὶ τὰ νῦν καὶ τὰ ἐπερχόμενα διενοήθης, καὶ ἐγενήθησαν ἃ ἐνενοήθης,

[5] For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

[6] καὶ παρέστησαν ἃ ἐβουλεύσω καὶ εἶπαν Ἰδοὺ πάρεσμεν· πᾶσαι γὰρ αἱ ὁδοί σου ἕτοιμοι, καὶ ἡ κρίσις σου ἐν προγνώσει.

[6] Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

[7] ἰδοὺ γὰρ Ἀσσύριοι ἐπληθύνθησαν ἐν δυνάμει αὐτῶν, ὑψώθησαν ἐφ᾽ ἵππῳ καὶ ἀναβάτῃ, ἐγαυρίασαν ἐν βραχίονι πεζῶν, ἤλπισαν ἐν ἀσπίδι καὶ ἐν γαίσῳ καὶ τόξῳ καὶ σφενδόνῃ καὶ οὐκ ἔγνωσαν ὅτι σὺ εἶ κύριος συντρίβων πολέμους.

[7] For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

[8] κύριος ὄνομά σοι· σὺ ῥάξον αὐτῶν τὴν ἰσχὺν ἐν δυνάμει σου καὶ κάταξον τὸ κράτος αὐτῶν ἐν τῷ θυμῷ σου· ἐβουλεύσαντο γὰρ βεβηλῶσαι τὰ ἅγιά σου, μιᾶναι τὸ σκήνωμα τῆς καταπαύσεως τοῦ ὀνόματος τῆς δόξης σου, καταβαλεῖν σιδήρῳ κέρας θυσιαστηρίου σου.

[8] Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

[9] βλέψον εἰς ὑπερηφανίαν αὐτῶν, ἀπόστειλον τὴν ὀργήν σου εἰς κεφαλὰς αὐτῶν, δὸς ἐν χειρί μου τῆς χήρας ὃ διενοήθην κράτος.

[9] Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

[10] πάταξον δοῦλον ἐκ χειλέων ἀπάτης μου ἐπ᾽ ἄρχοντι καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ, θραῦσον αὐτῶν τὸ ἀνάστεμα ἐν χειρὶ θηλείας.

[10] Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

[11] οὐ γὰρ ἐν πλήθει τὸ κράτος σου, οὐδὲ ἡ δυναστεία σου ἐν ἰσχύουσιν, ἀλλὰ ταπεινῶν εἶ θεός, ἐλαττόνων εἶ βοηθός, ἀντιλήμπτωρ ἀσθενούντων, ἀπεγνωσμένων σκεπαστής, ἀπηλπισμένων σωτήρ.

[11] For thy power standeth not in multitude nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

[12] ναὶ ναὶ ὁ θεὸς τοῦ πατρός μου καὶ θεὸς κληρονομίας Ισραηλ, δέσποτα τῶν οὐρανῶν καὶ τῆς γῆς, κτίστα τῶν ὑδάτων, βασιλεῦ πάσης κτίσεώς σου, σὺ εἰσάκουσον τῆς δεήσεώς μου

[12] I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, king of every creature, hear thou my prayer:

[13] καὶ δὸς λόγον μου καὶ ἀπάτην εἰς τραῦμα καὶ μώλωπα αὐτῶν, οἳ κατὰ τῆς διαθήκης σου καὶ οἴκου ἡγιασμένου σου καὶ κορυφῆς Σιων καὶ οἴκου κατασχέσεως υἱῶν σου ἐβουλεύσαντο σκληρά.

[13] And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

[14] καὶ ποίησον ἐπὶ παντὸς ἔθνους σου καὶ πάσης φυλῆς ἐπίγνωσιν τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ θεὸς θεὸς πάσης δυνάμεως καὶ κράτους καὶ οὐκ ἔστιν ἄλλος ὑπερασπίζων τοῦ γένους Ισραηλ εἰ μὴ σύ.

[14] And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAPTER 10

[1] Καὶ ἐγένετο ὡς ἐπαύσατο βοῶσα πρὸς τὸν θεὸν Ισραηλ καὶ συνετέλεσεν πάντα τὰ ῥήματα ταῦτα,

[1] Now after that she had ceased to cry unto the God of Israel, and bad made an end of all these words.

[2] καὶ ἀνέστη ἀπὸ τῆς πτώσεως καὶ ἐκάλεσεν τὴν ἄβραν αὐτῆς καὶ κατέβη εἰς τὸν οἶκον, ἐν ᾧ διέτριβεν ἐν αὐτῷ ἐν ταῖς ἡμέραις τῶν σαββάτων καὶ ἐν ταῖς ἑορταῖς αὐτῆς,

[2] She rose where she had fallen down, and called her maid, and went down into the house in the which she abode in the sabbath days, and in her feast days,

[3] καὶ περιείλατο τὸν σάκκον, ὃν ἐνεδεδύκει, καὶ ἐξεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς καὶ περιεκλύσατο τὸ σῶμα ὕδατι καὶ ἐχρίσατο μύρῳ παχεῖ καὶ διέξανε τὰς τρίχας τῆς κεφαλῆς αὐτῆς καὶ ἐπέθετο μίτραν ἐπ᾽ αὐτῆς καὶ ἐνεδύσατο τὰ ἱμάτια τῆς εὐφροσύνης αὐτῆς, ἐν οἷς ἐστολίζετο ἐν ταῖς ἡμέραις τῆς ζωῆς τοῦ ἀνδρὸς αὐτῆς Μανασση,

[3] And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

[4] καὶ ἔλαβεν σανδάλια εἰς τοὺς πόδας αὐτῆς καὶ περιέθετο τοὺς χλιδῶνας καὶ τὰ ψέλια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια καὶ πάντα τὸν κόσμον αὐτῆς καὶ ἐκαλλωπίσατο σφόδρα εἰς ἀπάτησιν ὀφθαλμῶν ἀνδρῶν, ὅσοι ἂν ἴδωσιν αὐτήν.

[4] And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[5] καὶ ἔδωκεν τῇ ἄβρᾳ αὐτῆς ἀσκοπυτίνην οἴνου καὶ καψάκην ἐλαίου καὶ πήραν ἐπλήρωσεν ἀλφίτων καὶ παλάθης καὶ ἄρτων καθαρῶν καὶ περιεδίπλωσε πάντα τὰ ἀγγεῖα αὐτῆς καὶ ἐπέθηκεν αὐτῇ.

[5] Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

[6] καὶ ἐξήλθοσαν ἐπὶ τὴν πύλην τῆς πόλεως Βαιτυλουα καὶ εὗροσαν ἐφεστῶτα ἐπ᾽ αὐτῇ Οζιαν καὶ τοὺς πρεσβυτέρους τῆς πόλεως Χαβριν καὶ Χαρμιν·

[6] Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city, Chabris and Charmis.

[7] ὡς δὲ εἶδον αὐτὴν καὶ ἦν ἠλλοιωμένον τὸ πρόσωπον αὐτῆς καὶ τὴν στολὴν μεταβεβληκυῖαν αὐτῆς, καὶ ἐθαύμασαν ἐπὶ τῷ κάλλει αὐτῆς ἐπὶ πολὺ σφόδρα καὶ εἶπαν αὐτῇ

[7] And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her.

[8] Ὁ θεὸς τῶν πατέρων ἡμῶν δῴη σε εἰς χάριν καὶ τελειώσαι τὰ ἐπιτηδεύματά σου εἰς γαυρίαμα υἱῶν Ισραηλ καὶ ὕψωμα Ιερουσαλημ.

[8] The God, the God of our fathers give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[9] καὶ προσεκύνησεν τῷ θεῷ καὶ εἶπεν πρὸς αὐτούς Ἐπιτάξατε ἀνοῖξαί μοι τὴν πύλην τῆς πόλεως, καὶ ἐξελεύσομαι εἰς τελείωσιν τῶν λόγων, ὧν ἐλαλήσατε μετ᾽ ἐμοῦ· καὶ συνέταξαν τοῖς νεανίσκοις ἀνοῖξαι αὐτῇ καθότι ἐλάλησεν.

[9] And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

[10] καὶ ἐποίησαν οὕτως. καὶ ἐξῆλθεν Ιουδιθ, αὐτὴ καὶ ἡ παιδίσκη αὐτῆς μετ᾽ αὐτῆς· ἀπεσκόπευον δὲ αὐτὴν οἱ ἄνδρες τῆς πόλεως ἕως οὗ κατέβη τὸ ὄρος, ἕως διῆλθεν τὸν αὐλῶνα καὶ οὐκέτι ἐθεώρουν αὐτήν. –

[10] And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

[11] καὶ ἐπορεύοντο ἐν τῷ αὐλῶνι εἰς εὐθεῖαν, καὶ συνήντησεν αὐτῇ προφυλακὴ τῶν Ἀσσυρίων.

[11] Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

[12] καὶ συνέλαβον αὐτὴν καὶ ἐπηρώτησαν Τίνων εἶ καὶ πόθεν ἔρχῃ καὶ ποῦ πορεύῃ; καὶ εἶπεν Θυγάτηρ εἰμὶ τῶν Εβραίων καὶ ἀποδιδράσκω ἀπὸ προσώπου αὐτῶν, ὅτι μέλλουσιν δίδοσθαι ὑμῖν εἰς κατάβρωμα·

[12] And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

[13] κἀγὼ ἔρχομαι εἰς τὸ πρόσωπον Ολοφέρνου ἀρχιστρατήγου δυνάμεως ὑμῶν τοῦ ἀπαγγεῖλαι ῥήματα ἀληθείας καὶ δείξω πρὸ προσώπου αὐτοῦ ὁδὸν καθ’ ἣν πορεύσεται καὶ κυριεύσει πάσης τῆς ὀρεινῆς, καὶ οὐ διαφωνήσει τῶν ἀνδρῶν αὐτοῦ σὰρξ μία οὐδὲ πνεῦμα ζωῆς.

[13] And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

[14] ὡς δὲ ἤκουσαν οἱ ἄνδρες τὰ ῥήματα αὐτῆς καὶ κατενόησαν τὸ πρόσωπον αὐτῆς – καὶ ἦν ἐναντίον αὐτῶν θαυμάσιον τῷ κάλλει σφόδρα – , καὶ εἶπαν πρὸς αὐτήν

[14] Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

[15] Σέσωκας τὴν ψυχήν σου σπεύσασα καταβῆναι εἰς πρόσωπον τοῦ κυρίου ἡμῶν· καὶ νῦν πρόσελθε ἐπὶ τὴν σκηνὴν αὐτοῦ, καὶ ἀφ’ ἡμῶν προπέμψουσίν σε, ἕως παραδώσουσίν σε εἰς χεῖρας αὐτοῦ·

[15] Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

[16] ἐὰν δὲ στῇς ἐναντίον αὐτοῦ, μὴ φοβηθῇς τῇ καρδίᾳ σου, ἀλλὰ ἀνάγγειλον κατὰ τὰ ῥήματά σου, καὶ εὖ σε ποιήσει.

[16] And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

[17] καὶ ἐπέλεξαν ἐξ αὐτῶν ἄνδρας ἑκατὸν καὶ παρέζευξαν αὐτῇ καὶ τῇ ἅβρᾳ αὐτῆς, καὶ ἤγαγον αὐτὰς ἐπὶ τὴν σκηνὴν Ολοφέρνου.

[17] Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

[18] καὶ ἐγένετο συνδρομὴ ἐν πάσῃ τῇ παρεμβολῇ, διεβοήθη γὰρ εἰς τὰ σκηνώματα ἡ παρουσία αὐτῆς· καὶ ἐλθόντες ἐκύκλουν αὐτήν, ὡς εἱστήκει ἔξω τῆς σκηνῆς Ολοφέρνου, ἕως προσήγγειλαν αὐτῷ περὶ αὐτῆς.

[18] Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

[19] καὶ ἐθαύμαζον ἐπὶ τῷ κάλλει αὐτῆς καὶ ἐθαύμαζον τοὺς υἱοὺς Ισραηλ ἀπ᾽ αὐτῆς, καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Τίς καταφρονήσει τοῦ λαοῦ τούτου, ὃς ἔχει ἐν ἑαυτῷ γυναῖκας τοιαύτας; ὅτι οὐ καλόν ἐστιν ὑπολείπεσθαι ἐξ αὐτῶν ἄνδρα ἕνα, οἳ ἀφεθέντες δυνήσονται κατασοφίσασθαι πᾶσαν τὴν γῆν,

[19] And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left who being let go might deceive the whole earth.

[20] καὶ ἐξῆλθον οἱ παρακαθεύδοντες Ολοφέρνῃ καὶ πάντες οἱ θεράποντες αὐτοῦ καὶ εἰσήγαγον αὐτὴν εἰς τὴν σκηνήν.

[20] And they that lay near Holofernes went out, and all his servants and they brought her into the tent.

[21] καὶ ἦν Ολοφέρνης ἀναπαυόμενος ἐπὶ τῆς κλίνης αὐτοῦ ἐν τῷ κωνωπίῳ, ὃ ἦν ἐκ πορφύρας καὶ χρυσίου καὶ σμαράγδου καὶ λίθων πολυτελῶν καθυφασμένων.

[21] Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

[22] καὶ ἀνήγγειλαν αὐτῷ περὶ αὐτῆς, καὶ ἐξῆλθεν εἰς τὸ προσκήνιον, καὶ λαμπάδες ἀργυραῖ προάγουσαι αὐτοῦ.

[22] So they shewed him of her; and he came out before his tent with silver lamps going before him.

[23] ὡς δὲ ἦλθεν κατὰ πρόσωπον αὐτοῦ Ιουδιθ καὶ τῶν θεραπόντων αὐτοῦ, ἐθαύμασαν πάντες ἐπὶ τῷ κάλλει τοῦ προσώπου αὐτῆς· καὶ πεσοῦσα ἐπὶ πρόσωπον προσεκύνησεν αὐτῷ, καὶ ἤγειραν αὐτὴν οἱ δοῦλοι αὐτοῦ.

[23] And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAPTER 11

[1] Καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Θάρσησον, γύναι, μὴ φοβηθῇς τῇ καρδίᾳ σου, ὅτι ἐγὼ οὐκ ἐκάκωσα ἄνθρωπον ὅστις ᾑρέτικεν δουλεύειν βασιλεῖ Ναβουχοδονοσορ πάσης τῆς γῆς.

[1] Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

[2] καὶ νῦν ὁ λαός σου ὁ κατοικῶν τὴν ὀρεινὴν εἰ μὴ ἐφαύλισάν με, οὐκ ἂν ἦρα τὸ δόρυ μου ἐπ᾽ αὐτούς· ἀλλὰ αὐτοὶ ἑαυτοῖς ἐποίησαν ταῦτα.

[2] Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

[3] καὶ νῦν λέγε μοι τίνος ἕνεκεν ἀπέδρας ἀπ᾽ αὐτῶν καὶ ἦλθες πρὸς ἡμᾶς· ἥκεις γὰρ εἰς σωτηρίαν· θάρσει, ἐν τῇ νυκτὶ ταύτῃ ζήσῃ καὶ εἰς τὸ λοιπόν·

[3] But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

[4] οὐ γὰρ ἔστιν ὃς ἀδικήσει σε, ἀλλ᾽ εὖ σε ποιήσει, καθὰ γίνεται τοῖς δούλοις τοῦ κυρίου μου βασιλέως Ναβουχοδονοσορ.

[4] For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

[5] καὶ εἶπεν πρὸς αὐτὸν Ιουδιθ Δέξαι τὰ ῥήματα τῆς δούλης σου, καὶ λαλησάτω ἡ παιδίσκη σου κατὰ πρόσωπόν σου, καὶ οὐκ ἀναγγελῶ ψεῦδος τῷ κυρίῳ μου ἐν τῇ νυκτὶ ταύτῃ.

[5] Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

[6] καὶ ἐὰν κατακολουθήσῃς τοῖς λόγοις τῆς παιδίσκης σου, τελείως πρᾶγμα ποιήσει μετὰ σοῦ ὁ θεός, καὶ οὐκ ἀποπεσεῖται ὁ κύριός μου τῶν ἐπιτηδευμάτων αὐτοῦ.

[6] And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

[7] ζῇ γὰρ βασιλεὺς Ναβουχοδονοσορ πάσης τῆς γῆς καὶ ζῇ τὸ κράτος αὐτοῦ, ὃς ἀπέστειλέν σε εἰς κατόρθωσιν πάσης ψυχῆς, ὅτι οὐ μόνον ἄνθρωποι διὰ σὲ δουλεύουσιν αὐτῷ, ἀλλὰ καὶ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ κτήνη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ διὰ τῆς ἰσχύος σου ζήσονται ἐπὶ Ναβουχοδονοσορ καὶ πάντα τὸν οἶκον αὐτοῦ.

[7] As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

[8] ἠκούσαμεν γὰρ τὴν σοφίαν σου καὶ τὰ πανουργεύματα τῆς ψυχῆς σου, καὶ ἀνηγγέλη πάσῃ τῇ γῇ ὅτι σὺ μόνος ἀγαθὸς ἐν πάσῃ βασιλείᾳ καὶ δυνατὸς ἐν ἐπιστήμῃ καὶ θαυμαστὸς ἐν στρατεύμασιν πολέμου.

[8] For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

[9] καὶ νῦν ὁ λόγος, ὃν ἐλάλησεν Αχιωρ ἐν τῇ συνεδρίᾳ σου, ἠκούσαμεν τὰ ῥήματα αὐτοῦ, ὅτι περιεποιήσαντο αὐτὸν οἱ ἄνδρες Βαιτυλουα, καὶ ἀνήγγειλεν αὐτοῖς πάντα, ὅσα ἐξελάλησεν παρὰ σοί.

[9] Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

[10] διό, δέσποτα κύριε, μὴ παρέλθῃς τὸν λόγον αὐτοῦ, ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου, ὅτι ἐστὶν ἀληθής· οὐ γὰρ ἐκδικᾶται τὸ γένος ἡμῶν, οὐ κατισχύει ῥομφαία ἐπ᾽ αὐτούς, ἐὰν μὴ ἁμάρτωσιν εἰς τὸν θεὸν αὐτῶν.

[10] Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can sword prevail against them, except they sin against their God.

[11] καὶ νῦν ἵνα μὴ γένηται ὁ κύριός μου ἔκβολος καὶ ἄπρακτος καὶ ἐπιπεσεῖται θάνατος ἐπὶ πρόσωπον αὐτῶν, καὶ κατελάβετο αὐτοὺς

ἁμάρτημα, ἐν ᾧ παροργιοῦσιν τὸν θεὸν αὐτῶν, ὁπηνίκα ἂν ποιήσωσιν ἀτοπίαν.

[11] And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done:

[12] ἐπεὶ παρεξέλιπεν αὐτοὺς τὰ βρώματα καὶ ἐσπανίσθη πᾶν ὕδωρ, ἐβουλεύσαντο ἐπιβαλεῖν τοῖς κτήνεσιν αὐτῶν καὶ πάντα, ὅσα διεστείλατο αὐτοῖς ὁ θεὸς τοῖς νόμοις αὐτοῦ μὴ φαγεῖν, διέγνωσαν δαπανῆσαι.

[12] For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

[13] καὶ τὰς ἀπαρχὰς τοῦ σίτου καὶ τὰς δεκάτας τοῦ οἴνου καὶ τοῦ ἐλαίου, ἃ διεφύλαξαν ἁγιάσαντες τοῖς ἱερεῦσιν τοῖς παρεστηκόσιν ἐν Ιερουσαλημ ἀπέναντι τοῦ προσώπου τοῦ θεοῦ ἡμῶν, κεκρίκασιν ἐξαναλῶσαι, ὧν οὐδὲ ταῖς χερσὶν καθῆκεν ἅψασθαι οὐδένα τῶν ἐκ τοῦ λαοῦ.

[13] And are resolved to spend the firstfruits of the the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

[14] καὶ ἀπεστάλκασιν εἰς Ιερουσαλημ, ὅτι καὶ οἱ ἐκεῖ κατοικοῦντες ἐποίησαν ταῦτα, τοὺς μετακομίσοντας αὐτοῖς τὴν ἄφεσιν παρὰ τῆς γερουσίας.

[14] For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

[15] καὶ ἔσται ὡς ἂν ἀναγγείλῃ αὐτοῖς καὶ ποιήσωσιν, δοθήσονταί σοι εἰς ὄλεθρον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[15] Now when they shall bring them word, they will forthwith do it, and they shall be given to thee to be destroyed the same day.

[16] ὅθεν ἐγὼ ἡ δούλη σου ἐπιγνοῦσα ταῦτα πάντα ἀπέδρων ἀπὸ προσώπου αὐτῶν, καὶ ἀπέστειλέν με ὁ θεὸς ποιῆσαι μετὰ σοῦ πράγματα,

ἐφ’ οἷς ἐκστήσεται πᾶσα ἡ γῆ, ὅσοι ἐὰν ἀκούσωσιν αὐτά.

[16] Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

[17] ὅτι ἡ δούλη σου θεοσεβής ἐστιν καὶ θεραπεύουσα νυκτὸς καὶ ἡμέρας τὸν θεὸν τοῦ οὐρανοῦ· καὶ νῦν μενῶ παρὰ σοί, κύριέ μου, καὶ ἐξελεύσεται ἡ δούλη σου κατὰ νύκτα εἰς τὴν φάραγγα καὶ προσεύξομαι πρὸς τὸν θεόν, καὶ ἐρεῖ μοι πότε ἐποίησαν τὰ ἁμαρτήματα αὐτῶν.

[17] For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

[18] καὶ ἐλθοῦσα προσανοίσω σοι, καὶ ἐξελεύσῃ σὺν πάσῃ τῇ δυνάμει σου, καὶ οὐκ ἔστιν ὃς ἀντιστήσεταί σοι ἐξ αὐτῶν.

[18] And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

[19] καὶ ἄξω σε διὰ μέσου τῆς Ιουδαίας ἕως τοῦ ἐλθεῖν ἀπέναντι Ιερουσαλημ καὶ θήσω τὸν δίφρον σου ἐν μέσῳ αὐτῆς, καὶ ἄξεις αὐτοὺς ὡς πρόβατα, οἷς οὐκ ἔστιν ποιμήν, καὶ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπέναντί σου· ὅτι ταῦτα ἐλαλήθη μοι κατὰ πρόγνωσίν μου καὶ ἀπηγγέλη μοι, καὶ ἀπεστάλην ἀναγγεῖλαί σοι. –

[19] And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

[20] καὶ ἤρεσαν οἱ λόγοι αὐτῆς ἐναντίον Ολοφέρνου καὶ ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ, καὶ ἐθαύμασαν ἐπὶ τῇ σοφίᾳ αὐτῆς καὶ εἶπαν

[20] Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

[21] Οὐκ ἔστιν τοιαύτη γυνὴ ἀπ’ ἄκρου ἕως ἄκρου τῆς γῆς ἐν καλῷ προσώπῳ καὶ συνέσει λόγων.

[21] There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

[22] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Εὖ ἐποίησεν ὁ θεὸς ἀποστείλας σε ἔμπροσθεν τοῦ λαοῦ τοῦ γενηθῆναι ἐν χερσὶν ἡμῶν κράτος, ἐν δὲ τοῖς φαυλίσασι τὸν κύριόν μου ἀπώλειαν.

[22] Likewise Holofernes said unto her. God hath done well to send thee before the people, that strength might be in our hands and destruction upon them that lightly regard my lord.

[23] καὶ νῦν ἀστεία εἶ σὺ ἐν τῷ εἴδει σου καὶ ἀγαθὴ ἐν τοῖς λόγοις σου· ὅτι ἐὰν ποιήσῃς καθὰ ἐλάλησας, ὁ θεός σου ἔσται μου θεός, καὶ σὺ ἐν οἴκῳ βασιλέως Ναβουχοδονοσορ καθήσῃ καὶ ἔσῃ ὀνομαστὴ παρὰ πᾶσαν τὴν γῆν.

[23] And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAPTER 12

[1] Καὶ ἐκέλευσεν εἰσαγαγεῖν αὐτὴν οὗ ἐτίθετο τὰ ἀργυρώματα αὐτοῦ καὶ συνέταξεν καταστρῶσαι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων αὐτοῦ καὶ τοῦ οἴνου αὐτοῦ πίνειν.

[1] Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

[2] καὶ εἶπεν Ιουδιθ Οὐ φάγομαι ἐξ αὐτῶν, ἵνα μὴ γένηται σκάνδαλον, ἀλλ᾽ ἐκ τῶν ἠκολουθηκότων μοι χορηγηθήσεται.

[2] And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

[3] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Ἐὰν δὲ ἐκλίπῃ τὰ ὄντα μετὰ σοῦ, πόθεν ἐξοίσομέν σοι δοῦναι ὅμοια αὐτοῖς; οὐ γάρ ἐστιν μεθ᾽ ἡμῶν ἐκ τοῦ γένους σου.

[3] Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

[4] καὶ εἶπεν Ιουδιθ πρὸς αὐτόν Ζῇ ἡ ψυχή σου, κύριέ μου, ὅτι οὐ δαπανήσει ἡ δούλη σου τὰ ὄντα μετ᾽ ἐμοῦ, ἕως ἂν ποιήσῃ κύριος ἐν χειρί μου ἃ ἐβουλεύσατο.

[4] Then said Judith unto him As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

[5] καὶ ἠγάγοσαν αὐτὴν οἱ θεράποντες Ολοφέρνου εἰς τὴν σκηνήν, καὶ ὕπνωσεν μέχρι μεσούσης τῆς νυκτός· καὶ ἀνέστη πρὸς τὴν ἐωθινὴν φυλακήν.

[5] Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

[6] καὶ ἀπέστειλεν πρὸς Ολοφέρνην λέγουσα Ἐπιταξάτω δὴ ὁ κύριός μου ἐᾶσαι τὴν δούλην σου ἐπὶ προσευχὴν ἐξελθεῖν·

[6] And sent to Holofernes, saving, Let my lord now command that thine handmaid may go forth unto prayer.

[7] καὶ προσέταξεν Ολοφέρνης τοῖς σωματοφύλαξιν μὴ διακωλύειν αὐτήν. καὶ παρέμεινεν ἐν τῇ παρεμβολῇ ἡμέρας τρεῖς· καὶ ἐξεπορεύετο κατὰ νύκτα εἰς τὴν φάραγγα Βαιτυλουα καὶ ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος·

[7] Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

[8] καὶ ὡς ἀνέβη, ἐδέετο τοῦ κυρίου θεοῦ Ισραηλ κατευθῦναι τὴν ὁδὸν αὐτῆς εἰς ἀνάστημα τῶν υἱῶν τοῦ λαοῦ αὐτοῦ·

[8] And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

[9] καὶ εἰσπορευομένη καθαρὰ παρέμενεν ἐν τῇ σκηνῇ, μέχρι οὗ προσηνέγκατο τὴν τροφὴν αὐτῆς πρὸς ἑσπέραν.

[9] So she came in clean, and remained in the tent, until she did eat her meat at evening.

[10] Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ ἐποίησεν Ολοφέρνης πότον τοῖς δούλοις αὐτοῦ μόνοις καὶ οὐκ ἐκάλεσεν εἰς τὴν κλῆσιν οὐδένα τῶν πρὸς ταῖς χρείαις.

[10] And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

[11] καὶ εἶπεν Βαγώᾳ τῷ εὐνούχῳ, ὃς ἦν ἐφεστηκὼς ἐπὶ πάντων τῶν αὐτοῦ Πεῖσον δὴ πορευθεὶς τὴν γυναῖκα τὴν Εβραίαν, ἥ ἐστιν παρὰ σοί, τοῦ ἐλθεῖν πρὸς ἡμᾶς καὶ φαγεῖν καὶ πιεῖν μεθ’ ἡμῶν·

[11] Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

[12] ἰδοὺ γὰρ αἰσχρὸν τῷ προσώπῳ ἡμῶν εἰ γυναῖκα τοιαύτην παρήσομεν οὐχ ὁμιλήσαντες αὐτῇ· ὅτι ἐὰν ταύτην μὴ ἐπισπασώμεθα, καταγελάσεται ἡμῶν.

[12] For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

[13] καὶ ἐξῆλθεν Βαγώας ἀπὸ προσώπου Ολοφέρνου καὶ εἰσῆλθεν πρὸς αὐτὴν καὶ εἶπεν Μὴ ὀκνησάτω δὴ ἡ παιδίσκη ἡ καλὴ αὕτη ἐλθοῦσα πρὸς τὸν κύριόν μου δοξασθῆναι κατὰ πρόσωπον αὐτοῦ καὶ πίεσαι μεθ᾽ ἡμῶν εἰς εὐφροσύνην οἶνον καὶ γενηθῆναι ἐν τῇ ἡμέρᾳ ταύτῃ ὡς θυγάτηρ μία τῶν υἱῶν Ασσουρ, αἳ παρεστήκασιν ἐν οἴκῳ Ναβουχοδονοσορ.

[13] Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

[14] καὶ εἶπεν πρὸς αὐτὸν Ιουδιθ Καὶ τίς εἰμι ἐγὼ ἀντεροῦσα τῷ κυρίῳ μου; ὅτι πᾶν, ὃ ἔσται ἐν τοῖς ὀφθαλμοῖς αὐτοῦ ἀρεστόν, σπεύσασα ποιήσω, καὶ ἔσται τοῦτό μοι ἀγαλλίαμα ἕως ἡμέρας θανάτου μου.

[14] Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

[15] καὶ διαναστᾶσα ἐκοσμήθη τῷ ἱματισμῷ καὶ παντὶ τῷ κόσμῳ τῷ γυναικείῳ, καὶ προσῆλθεν ἡ δούλη αὐτῆς καὶ ἔστρωσεν αὐτῇ κατέναντι Ολοφέρνου χαμαὶ τὰ κώδια, ἃ ἔλαβεν παρὰ Βαγώου εἰς τὴν καθημερινὴν δίαιταν αὐτῆς εἰς τὸ ἐσθίειν κατακλινομένην ἐπ᾽ αὐτῶν.

[15] So she arose, and decked herself with her apparel and all her woman’s attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

[16] καὶ εἰσελθοῦσα ἀνέπεσεν Ιουδιθ, καὶ ἐξέστη ἡ καρδία Ολοφέρνου ἐπ᾽ αὐτήν, καὶ ἐσαλεύθη ἡ ψυχὴ αὐτοῦ, καὶ ἦν κατεπίθυμος σφόδρα τοῦ συγγενέσθαι μετ᾽ αὐτῆς· καὶ ἐτήρει καιρὸν τοῦ ἀπατῆσαι αὐτὴν ἀφ᾽ ἧς ἡμέρας εἶδεν αὐτήν.

[16] Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

[17] καὶ εἶπεν πρὸς αὐτὴν Ολοφέρνης Πίε δὴ καὶ γενήθητι μεθ᾽ ἡμῶν εἰς εὐφροσύνην.

[17] Then said Holofernes unto her, Drink now, and be merry with us.

[18] καὶ εἶπεν Ιουδιθ Πίομαι δή, κύριε, ὅτι ἐμεγαλύνθη τὸ ζῆν μου ἐν ἐμοὶ σήμερον παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου.

[18] So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

[19] καὶ λαβοῦσα ἔφαγεν καὶ ἔπιεν κατέναντι αὐτοῦ ἃ ἡτοίμασεν ἡ δούλη αὐτῆς.

[19] Then she took and ate and drank before him what her maid had prepared.

[20] καὶ ηὐφράνθη Ολοφέρνης ἀπ᾽ αὐτῆς καὶ ἔπιεν οἶνον πολὺν σφόδρα, ὅσον οὐκ ἔπιεν πώποτε ἐν ἡμέρᾳ μιᾷ ἀφ᾽ οὗ ἐγεννήθη.

[20] And Holofernes took great delight in her, and drank more wine than he had drunk at any time in one day since he was born.

CHAPTER 13

[1] Ὡς δὲ ὀψία ἐγένετο, ἐσπούδασαν οἱ δοῦλοι αὐτοῦ ἀναλύειν. καὶ Βαγώας συνέκλεισεν τὴν σκηνὴν ἔξωθεν καὶ ἀπέκλεισεν τοὺς παρεστῶτας ἐκ προσώπου τοῦ κυρίου αὐτοῦ, καὶ ἀπῴχοντο εἰς τὰς κοίτας αὐτῶν· ἦσαν γὰρ πάντες κεκοπωμένοι διὰ τὸ ἐπὶ πλεῖον γεγονέναι τὸν πότον.

[1] Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

[2] ὑπελείφθη δὲ Ιουδιθ μόνη ἐν τῇ σκηνῇ, καὶ Ολοφέρνης προπεπτωκὼς ἐπὶ τὴν κλίνην αὐτοῦ· ἦν γὰρ περικεχυμένος αὐτῷ ὁ οἶνος.

[2] And Judith was left along in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

[3] καὶ εἶπεν Ιουδιθ τῇ δούλῃ αὐτῆς στῆναι ἔξω τοῦ κοιτῶνος αὐτῆς καὶ ἐπιτηρεῖν τὴν ἔξοδον αὐτῆς καθάπερ καθ’ ἡμέραν, ἐξελεύσεσθαι γὰρ ἔφη ἐπὶ τὴν προσευχὴν αὐτῆς· καὶ τῷ Βαγώᾳ ἐλάλησεν κατὰ τὰ ῥήματα ταῦτα.

[3] Now Judith had commanded her maid to stand without her bedchamber, and to wait for her. coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

[4] καὶ ἀπήλθοσαν πάντες ἐκ προσώπου, καὶ οὐδεὶς κατελείφθη ἐν τῷ κοιτῶνι ἀπὸ μικροῦ ἕως μεγάλου· καὶ στᾶσα Ιουδιθ παρὰ τὴν κλίνην αὐτοῦ εἶπεν ἐν τῇ καρδίᾳ αὐτῆς Κύριε ὁ θεὸς πάσης δυνάμεως, ἐπίβλεψον ἐν τῇ ὥρᾳ ταύτῃ ἐπὶ τὰ ἔργα τῶν χειρῶν μου εἰς ὕψωμα Ιερουσαλημ·

[4] So all went forth and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

[5] ὅτι νῦν καιρὸς ἀντιλαβέσθαι τῆς κληρονομίας σου καὶ ποιῆσαι τὸ ἐπιτήδευμά μου εἰς θραῦσμα ἐχθρῶν, οἳ ἐπανέστησαν ἡμῖν.

[5] For now is the time to help thine inheritance, and to execute thine enterprizes to the destruction of the enemies which are risen against us.

[6] καὶ προσελθοῦσα τῷ κανόνι τῆς κλίνης, ὃς ἦν πρὸς κεφαλῆς Ολοφέρνου, καθεῖλεν τὸν ἀκινάκην αὐτοῦ ἀπ᾽ αὐτοῦ

[6] Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

[7] καὶ ἐγγίσασα τῆς κλίνης ἐδράξατο τῆς κόμης τῆς κεφαλῆς αὐτοῦ καὶ εἶπεν Κραταίωσόν με, κύριε ὁ θεὸς Ισραηλ, ἐν τῇ ἡμέρᾳ ταύτῃ.

[7] And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

[8] καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δὶς ἐν τῇ ἰσχύι αὐτῆς καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ ἀπ᾽ αὐτοῦ.

[8] And she smote twice upon his neck with all her might, and she took away his head from him.

[9] καὶ ἀπεκύλισε τὸ σῶμα αὐτοῦ ἀπὸ τῆς στρωμνῆς καὶ ἀφεῖλε τὸ κωνώπιον ἀπὸ τῶν στύλων· καὶ μετ᾽ ὀλίγον ἐξῆλθεν καὶ παρέδωκεν τῇ ἄβρᾳ αὐτῆς τὴν κεφαλὴν Ολοφέρνου,

[9] And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

[10] καὶ ἐνέβαλεν αὐτὴν εἰς τὴν πήραν τῶν βρωμάτων αὐτῆς. καὶ ἐξῆλθον αἱ δύο ἅμα κατὰ τὸν ἐθισμὸν αὐτῶν ἐπὶ τὴν προσευχήν· καὶ διελθοῦσαι τὴν παρεμβολὴν ἐκύκλωσαν τὴν φάραγγα ἐκείνην καὶ προσανέβησαν τὸ ὄρος Βαιτυλουα καὶ ἤλθοσαν πρὸς τὰς πύλας αὐτῆς.

[10] And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

[11] Καὶ εἶπεν Ιουδιθ μακρόθεν τοῖς φυλάσσουσιν ἐπὶ τῶν πυλῶν Ἀνοίξατε ἀνοίξατε δὴ τὴν πύλην· μεθ᾽ ἡμῶν ὁ θεὸς ὁ θεὸς ἡμῶν ποιῆσαι ἔτι ἰσχὺν ἐν Ισραηλ καὶ κράτος κατὰ τῶν ἐχθρῶν, καθὰ καὶ σήμερον ἐποίησεν.

[11] Then said Judith afar off, to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

[12] καὶ ἐγένετο ὡς ἤκουσαν οἱ ἄνδρες τῆς πόλεως αὐτῆς τὴν φωνὴν αὐτῆς, ἐσπούδασαν τοῦ καταβῆναι ἐπὶ τὴν πύλην τῆς πόλεως αὐτῶν καὶ συνεκάλεσαν τοὺς πρεσβυτέρους τῆς πόλεως.

[12] Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

[13] καὶ συνέδραμον πάντες ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν, ὅτι παράδοξον ἦν αὐτοῖς τὸ ἐλθεῖν αὐτήν, καὶ ἤνοιξαν τὴν πύλην καὶ ὑπεδέξαντο αὐτὰς καὶ ἅψαντες πῦρ εἰς φαῦσιν περιεκύκλωσαν αὐτάς.

[13] And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

[14] ἡ δὲ εἶπεν πρὸς αὐτοὺς φωνῇ μεγάλῃ Αἰνεῖτε τὸν θεόν, αἰνεῖτε· αἰνεῖτε τὸν θεόν, ὃς οὐκ ἀπέστησεν τὸ ἔλεος αὐτοῦ ἀπὸ τοῦ οἴκου Ισραηλ, ἀλλ᾽ ἔθραυσε τοὺς ἐχθροὺς ἡμῶν διὰ χειρός μου ἐν τῇ νυκτὶ ταύτῃ.

[14] Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

[15] καὶ προελοῦσα τὴν κεφαλὴν ἐκ τῆς πήρας ἔδειξεν καὶ εἶπεν αὐτοῖς Ἰδοὺ ἡ κεφαλὴ Ολοφέρνου ἀρχιστρατήγου δυνάμεως Ασσουρ, καὶ ἰδοὺ τὸ κωνώπιον, ἐν ᾧ κατέκειτο ἐν ταῖς μέθαις αὐτοῦ· καὶ ἐπάταξεν αὐτὸν ὁ κύριος ἐν χειρὶ θηλείας·

[15] So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

[16] καὶ ζῇ κύριος, ὃς διεφύλαξέν με ἐν τῇ ὁδῷ μου, ᾗ ἐπορεύθην, ὅτι ἠπάτησεν αὐτὸν τὸ πρόσωπόν μου εἰς ἀπώλειαν αὐτοῦ, καὶ οὐκ ἐποίησεν ἁμάρτημα μετ᾽ ἐμοῦ εἰς μίασμα καὶ αἰσχύνην.

[16] As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

[17] καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα καὶ κύψαντες προσεκύνησαν τῷ θεῷ καὶ εἶπαν ὁμοθυμαδόν Εὐλογητὸς εἶ, ὁ θεὸς ἡμῶν ὁ ἐξουδενώσας ἐν τῇ ἡμέρᾳ τῇ σήμερον τοὺς ἐχθροὺς τοῦ λαοῦ σου.

[17] Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

[18] καὶ εἶπεν αὐτῇ Οζιας Εὐλογητὴ σύ, θύγατερ, τῷ θεῷ τῷ ὑψίστῳ παρὰ πάσας τὰς γυναῖκας τὰς ἐπὶ τῆς γῆς, καὶ εὐλογημένος κύριος ὁ θεός, ὃς ἔκτισεν τοὺς οὐρανοὺς καὶ τὴν γῆν, ὃς κατεύθυνέν σε εἰς τραῦμα κεφαλῆς ἄρχοντος ἐχθρῶν ἡμῶν·

[18] Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

[19] ὅτι οὐκ ἀποστήσεται ἡ ἐλπίς σου ἀπὸ καρδίας ἀνθρώπων μνημονευόντων ἰσχὺν θεοῦ ἕως αἰῶνος·

[19] For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

[20] καὶ ποιήσαι σοι αὐτὰ ὁ θεὸς εἰς ὕψος αἰώνιον τοῦ ἐπισκέψασθαί σε ἐν ἀγαθοῖς, ἀνθ’ ὧν οὐκ ἐφείσω τῆς ψυχῆς σου διὰ τὴν ταπείνωσιν τοῦ γένους ἡμῶν, ἀλλ’ ἐπεξῆλθες τῷ πτώματι ἡμῶν ἐπ’ εὐθεῖαν πορευθεῖσα ἐνώπιον τοῦ θεοῦ ἡμῶν. καὶ εἶπαν πᾶς ὁ λαός Γένοιτο γένοιτο.

[20] And God turn these things to thee for a perpetual praise, to visit thee in good things because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said; So be it, so be it.

CHAPTER 14

[1] Καὶ εἶπεν πρὸς αὐτοὺς Ιουδιθ Ἀκούσατε δή μου, ἀδελφοί, καὶ λαβόντες τὴν κεφαλὴν ταύτην κρεμάσατε αὐτὴν ἐπὶ τῆς ἐπάλξεως τοῦ τείχους ὑμῶν.

[1] Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

[2] καὶ ἔσται ἡνίκα ἐὰν διαφαύσῃ ὁ ὄρθρος καὶ ἐξέλθῃ ὁ ἥλιος ἐπὶ τὴν γῆν, ἀναλήμψεσθε ἕκαστος τὰ σκεύη τὰ πολεμικὰ ὑμῶν καὶ ἐξελεύσεσθε πᾶς ἀνὴρ ἰσχύων ἔξω τῆς πόλεως καὶ δώσετε ἀρχηγὸν εἰς αὐτοὺς ὡς καταβαίνοντες ἐπὶ τὸ πεδίον εἰς τὴν προφυλακὴν υἱῶν Ασσουρ, καὶ οὐ καταβήσεσθε.

[2] And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

[3] καὶ ἀναλαβόντες οὗτοι τὰς πανοπλίας αὐτῶν πορεύσονται εἰς τὴν παρεμβολὴν αὐτῶν καὶ ἐγεροῦσι τοὺς στρατηγοὺς τῆς δυνάμεως Ασσουρ· καὶ συνδραμοῦνται ἐπὶ τὴν σκηνὴν Ολοφέρνου καὶ οὐχ εὑρήσουσιν αὐτόν, καὶ ἐπιπεσεῖται ἐπ᾽ αὐτοὺς φόβος, καὶ φεύξονται ἀπὸ προσώπου ὑμῶν.

[3] Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

[4] καὶ ἐπακολουθήσαντες ὑμεῖς καὶ πάντες οἱ κατοικοῦντες πᾶν ὅριον Ισραηλ καταστρώσατε αὐτοὺς ἐν ταῖς ὁδοῖς αὐτῶν.

[4] So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

[5] πρὸ δὲ τοῦ ποιῆσαι ταῦτα καλέσατέ μοι Αχιωρ τὸν Αμμανίτην, ἵνα ἰδὼν ἐπιγνοῖ τὸν ἐκφαυλίσαντα τὸν οἶκον τοῦ Ισραηλ καὶ αὐτὸν ὡς εἰς θάνατον ἀποστείλαντα εἰς ἡμᾶς.

[5] But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

[6] καὶ ἐκάλεσαν τὸν Αχιωρ ἐκ τοῦ οἴκου Οζια· ὡς δὲ ἦλθεν καὶ εἶδεν τὴν κεφαλὴν Ολοφέρνου ἐν χειρὶ ἀνδρὸς ἑνὸς ἐν τῇ ἐκκλησίᾳ τοῦ λαοῦ, ἔπεσεν ἐπὶ πρόσωπον, καὶ ἐξελύθη τὸ πνεῦμα αὐτοῦ.

[6] Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

[7] ὡς δὲ ἀνέλαβον αὐτόν, προσέπεσεν τοῖς ποσὶν Ιουδιθ καὶ προσεκύνησεν τῷ προσώπῳ αὐτῆς καὶ εἶπεν Εὐλογημένη σὺ ἐν παντὶ σκηνώματι Ιουδα καὶ ἐν παντὶ ἔθνει, οἵτινες ἀκούσαντες τὸ ὄνομά σου ταραχθήσονται·

[7] But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacles of Juda, and in all nations, which hearing thy name shall be astonished.

[8] καὶ νῦν ἀνάγγειλόν μοι ὅσα ἐποίησας ἐν ταῖς ἡμέραις ταύταις. καὶ ἀπήγγειλεν αὐτῷ Ιουδιθ ἐν μέσῳ τοῦ λαοῦ πάντα, ὅσα ἦν πεποιηκυῖα ἀφ' ἧς ἡμέρας ἐξῆλθεν ἕως οὗ ἐλάλει αὐτοῖς.

[8] Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

[9] ὡς δὲ ἐπαύσατο λαλοῦσα, ἠλάλαξεν ὁ λαὸς φωνῇ μεγάλῃ καὶ ἔδωκεν φωνὴν εὐφρόσυνον ἐν τῇ πόλει αὐτῶν.

[9] And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

[10] ἰδὼν δὲ Αχιωρ πάντα, ὅσα ἐποίησεν ὁ θεὸς τοῦ Ισραηλ, ἐπίστευσεν τῷ θεῷ σφόδρα καὶ περιετέμετο τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ καὶ προσετέθη εἰς τὸν οἶκον Ισραηλ ἕως τῆς ἡμέρας ταύτης.

[10] And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

[11] Ἡνίκα δὲ ὁ ὄρθρος ἀνέβη, καὶ ἐκρέμασαν τὴν κεφαλὴν Ολοφέρνου ἐκ τοῦ τείχους, καὶ ἀνέλαβεν πᾶς ἀνὴρ τὰ ὅπλα αὐτοῦ καὶ ἐξήλθοσαν κατὰ σπείρας ἐπὶ τὰς ἀναβάσεις τοῦ ὄρους.

[11] And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

[12] οἱ δὲ υἱοὶ Ασσουρ ὡς εἶδον αὐτούς, διέπεμψαν ἐπὶ τοὺς ἡγουμένους αὐτῶν· οἱ δὲ ἦλθον ἐπὶ τοὺς στρατηγοὺς καὶ χιλιάρχους καὶ ἐπὶ πάντα ἄρχοντα αὐτῶν.

[12] But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

[13] καὶ παρεγένοντο ἐπὶ τὴν σκηνὴν Ολοφέρνου καὶ εἶπαν τῷ ὄντι ἐπὶ πάντων τῶν αὐτοῦ Ἔγειρον δὴ τὸν κύριον ἡμῶν, ὅτι ἐτόλμησαν οἱ δοῦλοι καταβαίνειν ἐφ’ ἡμᾶς εἰς πόλεμον, ἵνα ἐξολεθρευθῶσιν εἰς τέλος.

[13] So they came to Holofernes’ tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

[14] καὶ εἰσῆλθεν Βαγώας καὶ ἔκρουσε τὴν αὐλαίαν τῆς σκηνῆς· ὑπενόει γὰρ καθεύδειν αὐτὸν μετὰ Ιουδιθ.

[14] Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

[15] ὡς δ’ οὐθεὶς ἐπήκουσεν, διαστείλας εἰσῆλθεν εἰς τὸν κοιτῶνα καὶ εὗρεν αὐτὸν ἐπὶ τῆς χελωνίδος ἐρριμμένον νεκρόν, καὶ ἡ κεφαλὴ αὐτοῦ ἀφῄρητο ἀπ’ αὐτοῦ.

[15] But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

[16] καὶ ἐβόησεν φωνῇ μεγάλῃ μετὰ κλαυθμοῦ καὶ στεναγμοῦ καὶ βοῆς ἰσχυρᾶς καὶ διέρρηξεν τὰ ἱμάτια αὐτοῦ.

[16] Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

[17] καὶ εἰσῆλθεν εἰς τὴν σκηνήν, οὗ ἦν Ιουδιθ καταλύουσα, καὶ οὐχ εὗρεν αὐτήν· καὶ ἐξεπήδησεν εἰς τὸν λαὸν καὶ ἐβόησεν

[17] After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

[18] Ἠθέτησαν οἱ δοῦλοι, ἐποίησεν αἰσχύνην μία γυνὴ τῶν Εβραίων εἰς τὸν οἶκον τοῦ βασιλέως Ναβουχοδονοσορ· ὅτι ἰδοὺ Ολοφέρνης χαμαί, καὶ ἡ κεφαλὴ οὐκ ἔστιν ἐπ᾽ αὐτῷ.

[18] These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

[19] ὡς δὲ ἤκουσαν ταῦτα τὰ ῥήματα οἱ ἄρχοντες τῆς δυνάμεως Ασσουρ, τοὺς χιτῶνας αὐτῶν διέρρηξαν, καὶ ἐταράχθη αὐτῶν ἡ ψυχὴ σφόδρα, καὶ ἐγένετο αὐτῶν κραυγὴ καὶ βοὴ μεγάλη σφόδρα ἐν μέσῳ τῆς παρεμβολῆς.

[19] When the captains of the Assyrians’ army heard these words, they rent their coats and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAPTER 15

[1] καὶ ὡς ἤκουσαν οἱ ἐν τοῖς σκηνώμασιν ὄντες, ἐξέστησαν ἐπὶ τὸ γεγονός,

And when they that were in the tents heard, they were astonished at the thing that was done.

[2] καὶ ἐπέπεσεν ἐπ᾽ αὐτοὺς τρόμος καὶ φόβος, καὶ οὐκ ἦν ἄνθρωπος μένων κατὰ πρόσωπον τοῦ πλησίον ἔτι, ἀλλ᾽ ἐκχυθέντες ὁμοθυμαδὸν ἔφευγον ἐπὶ πᾶσαν ὁδὸν τοῦ πεδίου καὶ τῆς ὀρεινῆς·

[2] And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

[3] καὶ οἱ παρεμβεβληκότες ἐν τῇ ὀρεινῇ κύκλῳ Βαιτυλουα καὶ ἐτράπησαν εἰς φυγήν. καὶ τότε οἱ υἱοὶ Ισραηλ, πᾶς ἀνὴρ πολεμιστὴς ἐξ αὐτῶν, ἐξεχύθησαν ἐπ᾽ αὐτούς.

[3] They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

[4] καὶ ἀπέστειλεν Οζιας εἰς Βαιτομασθαιμ καὶ Βηβαι καὶ Χωβαι καὶ Κωλα καὶ εἰς πᾶν ὅριον Ισραηλ τοὺς ἀπαγγέλλοντας ὑπὲρ τῶν συντετελεσμένων καὶ ἵνα πάντες ἐπεκχυθῶσιν τοῖς πολεμίοις εἰς τὴν ἀναίρεσιν αὐτῶν.

[4] Then sent Ozias to Betomasthem, and to Bebai, and Cola and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

[5] ὡς δὲ ἤκουσαν οἱ υἱοὶ Ισραηλ, πάντες ὁμοθυμαδὸν ἐπέπεσον ἐπ᾽ αὐτοὺς καὶ ἔκοπτον αὐτοὺς ἕως Χωβα. ὡσαύτως δὲ καὶ οἱ ἐξ Ιερουσαλημ παρεγενήθησαν καὶ ἐκ πάσης τῆς ὀρεινῆς, ἀνήγγειλαν γὰρ αὐτοῖς τὰ γεγονότα τῇ παρεμβολῇ τῶν ἐχθρῶν αὐτῶν· καὶ οἱ ἐν Γαλααδ καὶ οἱ ἐν τῇ Γαλιλαίᾳ ὑπερεκέρασαν αὐτοὺς πληγῇ μεγάλῃ, ἕως οὗ παρῆλθον Δαμασκὸν καὶ τὰ ὅρια αὐτῆς.

[5] Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came

from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

[6] οἱ δὲ λοιποὶ οἱ κατοικοῦντες Βαιτυλουα ἐπέπεσαν τῇ παρεμβολῇ Ασσουρ καὶ ἐπρονόμευσαν αὐτοὺς καὶ ἐπλούτησαν σφόδρα.

[6] And the residue that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

[7] οἱ δὲ υἱοὶ Ισραηλ ἀναστρέψαντες ἀπὸ τῆς κοπῆς ἐκυρίευσαν τῶν λοιπῶν, καὶ αἱ κῶμαι καὶ ἐπαύλεις ἐν τῇ ὀρεινῇ καὶ πεδινῇ ἐκράτησαν πολλῶν λαφύρων, ἦν γὰρ πλῆθος πολὺ σφόδρα.

[7] And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

[8] Καὶ Ιωακιμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία τῶν υἱῶν Ισραηλ οἱ κατοικοῦντες ἐν Ιερουσαλημ ἦλθον τοῦ θεάσασθαι τὰ ἀγαθά, ἃ ἐποίησεν κύριος τῷ Ισραηλ, καὶ τοῦ ἰδεῖν τὴν Ιουδιθ καὶ λαλῆσαι μετ᾽ αὐτῆς εἰρήνην.

[8] Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

[9] ὡς δὲ εἰσῆλθον πρὸς αὐτήν, εὐλόγησαν αὐτὴν πάντες ὁμοθυμαδὸν καὶ εἶπαν πρὸς αὐτήν Σὺ ὕψωμα Ιερουσαλημ, σὺ γαυρίαμα μέγα τοῦ Ισραηλ, σὺ καύχημα μέγα τοῦ γένους ἡμῶν·

[9] And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

[10] ἐποίησας ταῦτα πάντα ἐν χειρί σου, ἐποίησας τὰ ἀγαθὰ μετὰ Ισραηλ, καὶ εὐδόκησεν ἐπ᾽ αὐτοῖς ὁ θεός· εὐλογημένη γίνου παρὰ τῷ παντοκράτορι κυρίῳ εἰς τὸν αἰῶνα χρόνον. καὶ εἶπεν πᾶς ὁ λαός Γένοιτο.

[10] Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the

Almighty Lord for evermore. And all the people said, So be it.

[11] καὶ ἐλαφύρευσεν πᾶς ὁ λαὸς τὴν παρεμβολὴν ἐφ᾽ ἡμέρας τριάκοντα· καὶ ἔδωκαν τῇ Ιουδιθ τὴν σκηνὴν Ολοφέρνου καὶ πάντα τὰ ἀργυρώματα καὶ τὰς κλίνας καὶ τὰ ὁλκεῖα καὶ πάντα τὰ κατασκευάσματα αὐτοῦ, καὶ λαβοῦσα αὐτὴ ἐπέθηκεν ἐπὶ τὴν ἡμίονον αὐτῆς καὶ ἔζευξεν τὰς ἁμάξας αὐτῆς καὶ ἐσώρευσεν αὐτὰ ἐπ᾽ αὐτῶν.

[11] And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it and laid it on her mule; and made ready her carts, and laid them thereon.

[12] καὶ συνέδραμεν πᾶσα γυνὴ Ισραηλ τοῦ ἰδεῖν αὐτὴν καὶ εὐλόγησαν αὐτὴν καὶ ἐποίησαν αὐτῇ χορὸν ἐξ αὐτῶν, καὶ ἔλαβεν θύρσους ἐν ταῖς χερσὶν αὐτῆς καὶ ἔδωκεν ταῖς γυναιξὶν ταῖς μετ᾽ αὐτῆς·

[12] Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

[13] καὶ ἐστεφανώσαντο τὴν ἐλαίαν, αὐτὴ καὶ αἱ μετ᾽ αὐτῆς, καὶ προῆλθεν παντὸς τοῦ λαοῦ ἐν χορείᾳ ἡγουμένη πασῶν τῶν γυναικῶν, καὶ ἠκολούθει πᾶς ἀνὴρ Ισραηλ ἐνωπλισμένοι μετὰ στεφάνων καὶ ὕμνουν ἐν τῷ στόματι αὐτῶν.

[13] And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

[14] καὶ ἐξῆρχεν Ιουδιθ τὴν ἐξομολόγησιν ταύτην ἐν παντὶ Ισραηλ, καὶ ὑπερεφώνει πᾶς ὁ λαὸς τὴν αἴνεσιν ταύτην

[14] Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

CHAPTER 16

[1] καὶ εἶπεν Ιουδιθ Ἐξάρχετε τῷ θεῷ μου ἐν τυμπάνοις, ᾄσατε τῷ κυρίῳ ἐν κυμβάλοις, ἐναρμόσασθε αὐτῷ ψαλμὸν καὶ αἶνον, ὑψοῦτε καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ,

[1] Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

[2] ὅτι θεὸς συντρίβων πολέμους κύριος, ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ ἐξείλατό με ἐκ χειρὸς καταδιωκόντων με.

[2] And Judith said,

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

[3] ἦλθεν Ασσουρ ἐξ ὀρέων ἀπὸ βορρᾶ, ἦλθεν ἐν μυριάσι δυνάμεως αὐτοῦ, ὧν τὸ πλῆθος αὐτῶν ἐνέφραξεν χειμάρρους, καὶ ἡ ἵππος αὐτῶν ἐκάλυψεν βουνούς·

[3] For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

[4] εἶπεν ἐμπρήσειν τὰ ὅριά μου καὶ τοὺς νεανίσκους μου ἀνελεῖν ἐν ῥομφαίᾳ καὶ τὰ θηλάζοντά μου θήσειν εἰς ἔδαφος καὶ τὰ νήπιά μου δώσειν εἰς προνομὴν καὶ τὰς παρθένους μου σκυλεῦσαι.

[4] Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

[5] κύριος παντοκράτωρ ἠθέτησεν αὐτοὺς ἐν χειρὶ θηλείας.

[5] He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

[6] οὐ γὰρ ὑπέπεσεν ὁ δυνατὸς αὐτῶν ὑπὸ νεανίσκων, οὐδὲ υἱοὶ τιτάνων ἐπάταξαν αὐτόν, οὐδὲ ὑψηλοὶ γίγαντες ἐπέθεντο αὐτῷ, ἀλλὰ Ιουδιθ θυγάτηρ Μεραρι ἐν κάλλει προσώπου αὐτῆς παρέλυσεν αὐτόν,

[6] But the Almighty Lord hath disappointed them by the hand of a woman.

[7] ἐξεδύσατο γὰρ στολὴν χηρεύσεως αὐτῆς εἰς ὕψος τῶν πονούντων ἐν Ισραηλ, ἠλείψατο τὸ πρόσωπον αὐτῆς ἐν μυρισμῷ

[7] For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

[8] καὶ ἐδήσατο τὰς τρίχας αὐτῆς ἐν μίτρᾳ καὶ ἔλαβεν στολὴν λινῆν εἰς ἀπάτην αὐτοῦ·

[8] For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

[9] τὸ σανδάλιον αὐτῆς ἥρπασεν ὀφθαλμὸν αὐτοῦ, καὶ τὸ κάλλος αὐτῆς ᾐχμαλώτισεν ψυχὴν αὐτοῦ, διῆλθεν ὁ ἀκινάκης τὸν τράχηλον αὐτοῦ.

[9] Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

[10] ἔφριξαν Πέρσαι τὴν τόλμαν αὐτῆς, καὶ Μῆδοι τὸ θράσος αὐτῆς ἐταράχθησαν·

[10] The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

[11] τότε ἠλάλαξαν οἱ ταπεινοί μου, καὶ ἐφοβήθησαν οἱ ἀσθενοῦντές μου καὶ ἐπτοήθησαν, ὕψωσαν τὴν φωνὴν αὐτῶν καὶ ἀνετράπησαν·

[11] Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

[12] υἱοὶ κορασίων κατεκέντησαν αὐτοὺς καὶ ὡς παῖδας αὐτομολούντων ἐτίτρωσκον αὐτούς, ἀπώλοντο ἐκ παρατάξεως κυρίου μου.

[12] The sons of the damsels have pierced them through, and wounded them as fugatives' children: they perished by the battle of the Lord.

[13] ὑμνήσω τῷ θεῷ μου ὕμνον καινόν Κύριε, μέγας εἶ καὶ ἔνδοξος, θαυμαστὸς ἐν ἰσχύι, ἀνυπέρβλητος.

[13] I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

[14] σοὶ δουλευσάτω πᾶσα ἡ κτίσις σου· ὅτι εἶπας, καὶ ἐγενήθησαν· ἀπέστειλας τὸ πνεῦμά σου, καὶ ᾠκοδόμησεν· καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τῇ φωνῇ σου.

[14] Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

[15] ὄρη γὰρ ἐκ θεμελίων σὺν ὕδασιν σαλευθήσεται, πέτραι δ' ἀπὸ προσώπου σου ὡς κηρὸς τακήσονται· ἔτι δὲ τοῖς φοβουμένοις σε, σὺ εὐιλατεύσεις αὐτοῖς.

[15] For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

[16] ὅτι μικρὸν πᾶσα θυσία εἰς ὀσμὴν εὐωδίας, καὶ ἐλάχιστον πᾶν στέαρ εἰς ὁλοκαύτωμά σοι· ὁ δὲ φοβούμενος τὸν κύριον μέγας διὰ παντός.

[16] For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

[17] οὐαὶ ἔθνεσιν ἐπανιστανομένοις τῷ γένει μου· κύριος παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος.

[17] Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

[18] Ὡς δὲ ἦλθοσαν εἰς Ιερουσαλημ, προσεκύνησαν τῷ θεῷ, καὶ ἡνίκα ἐκαθαρίσθη ὁ λαός, ἀνήνεγκαν τὰ ὁλοκαυτώματα αὐτῶν καὶ τὰ ἑκούσια αὐτῶν καὶ τὰ δόματα.

[18] Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

[19] καὶ ἀνέθηκεν Ιουδιθ πάντα τὰ σκεύη Ολοφέρνου, ὅσα ἔδωκεν ὁ λαὸς αὐτῇ, καὶ τὸ κωνώπιον, ὃ ἔλαβεν ἑαυτῇ ἐκ τοῦ κοιτῶνος αὐτοῦ, εἰς

ἀνάθημα τῷ θεῷ ἔδωκεν.

[19] Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

[20] καὶ ἦν ὁ λαὸς εὐφραινόμενος ἐν Ιερουσαλημ κατὰ πρόσωπον τῶν ἁγίων ἐπὶ μῆνας τρεῖς, καὶ Ιουδιθ μετ᾽ αὐτῶν κατέμεινεν.

[20] So the people continued feasting in Jerusalem before the sanctuary for the space of three months and Judith remained with them.

[21] Μετὰ δὲ τὰς ἡμέρας ταύτας ἀνέζευξεν ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ, καὶ Ιουδιθ ἀπῆλθεν εἰς Βαιτυλουα καὶ κατέμεινεν ἐπὶ τῆς ὑπάρξεως αὐτῆς· καὶ ἐγένετο κατὰ τὸν καιρὸν αὐτῆς ἔνδοξος ἐν πάσῃ τῇ γῇ·

[21] After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

[22] καὶ πολλοὶ ἐπεθύμησαν αὐτήν, καὶ οὐκ ἔγνω ἀνὴρ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῆς, ἀφ᾽ ἧς ἡμέρας ἀπέθανεν Μανασσης ὁ ἀνὴρ αὐτῆς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ.

[22] And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

[23] καὶ ἦν προβαίνουσα μεγάλη σφόδρα καὶ ἐγήρασεν ἐν τῷ οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἔτη ἑκατὸν πέντε· καὶ ἀφῆκεν τὴν ἄβραν αὐτῆς ἐλευθέραν. καὶ ἀπέθανεν εἰς Βαιτυλουα, καὶ ἔθαψαν αὐτὴν ἐν τῷ σπηλαίῳ τοῦ ἀνδρὸς αὐτῆς Μανασση,

[23] But she increased more and more in honour, and waxed old in her husband’s house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

[24] καὶ ἐπένθησεν αὐτὴν οἶκος Ισραηλ ἡμέρας ἑπτά. καὶ διεῖλεν τὰ ὑπάρχοντα αὐτῆς πρὸ τοῦ ἀποθανεῖν αὐτὴν πᾶσι τοῖς ἔγγιστα Μανασση τοῦ ἀνδρὸς αὐτῆς καὶ τοῖς ἔγγιστα τοῦ γένους αὐτῆς.

[24] And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

[25] καὶ οὐκ ἦν ἔτι ὁ ἐκφοβῶν τοὺς υἱοὺς Ισραηλ ἐν ταῖς ἡμέραις Ιουδιθ καὶ μετὰ τὸ ἀποθανεῖν αὐτὴν ἡμέρας πολλάς.

[25] And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Esther

CHAPTER 1

ΕΤΟΥΣ δευτέρου βασιλεύοντος ᾽Αρταξέρξου τοῦ μεγάλου βασιλέως τῇ μιᾷ τοῦ Νισάν, ἐνύπνιον εἶδε Μαρδοχαῖος ὁ τοῦ ᾽Ιαΐρου, τοῦ Σεμεΐου, τοῦ Κισσαίου, ἐκ φυλῆς Βενιαμίν,

In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochaeus the son of Jarius, the son of Semeias, the son of Cisaus, of the tribe of Benjamine,

[1]β ἄνθρωπος ᾽Ιουδαῖος οἰκῶν ἐν Σούσοις τῇ πόλει, ἄνθρωπος μέγας, θεραπεύων ἐν τῇ αὐλῇ τοῦ βασιλέως.

[1b] a Jew dwelling in the city Susa, a great man, serving in the king’s palace, saw a vision.

[1]γ ἦν δὲ ἐκ τῆς αἰχμαλωσίας, ἧς ᾐχμαλώτευσε Ναβουχοδονόσορ βασιλεὺς Βαβυλῶνος ἐξ ῾Ιερουσαλὴμ μετὰ ᾽Ιεχονίου τοῦ βασιλέως τῆς ᾽Ιουδαίας.

[1c] Now he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jechonias the king of Judea.

[1]δ καὶ τοῦτο αὐτοῦ τὸ ἐνύπνιον· καὶ ἰδοὺ φωναὶ καὶ θόρυβος, βρονταὶ καὶ σεισμός, τάραχος ἐπὶ τῆς γῆς.

[1d] And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth.

[1]ε καὶ ἰδοὺ δύο δράκοντες μεγάλοι ἕτοιμοι προῆλθον ἀμφότεροι παλαίειν, καὶ ἐγένετο αὐτῶν φωνὴ μεγάλη·

[1e] And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice,

[1]ζ καὶ τῇ φωνῇ αὐτῶν ἡτοιμάσθη πᾶν ἔθνος εἰς πόλεμον, ὥστε πολεμῆσαι δικαίων ἔθνος.

[1f] and by their voice every nation was prepared for battle, even to fight against the nation of the just.

[1]η καὶ ἰδοὺ ἡμέρα σκότος καὶ γνόφου, θλῖψις καὶ στενοχωρία, κάκωσις καὶ τάραχος μέγας ἐπὶ τῆς γῆς·

[1g] And, behold, a day of darkness and blackness, tribulation and anguish, affection and tumult upon the earth.

[1]θ καὶ ἐταράχθη πᾶν ἔθνος δίκαιον φοβούμενοι τὰ ἑαυτῶν κακὰ καὶ ἡτοιμάσθησαν ἀπολέσθαι καὶ ἐβόησαν πρὸς τὸν Θεόν.

[1h] And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God:

[1]ι ἀπὸ δὲ τῆς βοῆς αὐτῶν ἐγένετο ὡσανεὶ ἀπὸ μικρᾶς πηγῆς ποταμὸς μέγας, ὕδωρ πολύ·

[1i] and from their cry there came as it were a great river from a little fountain , even much water.

[1]κ καὶ φῶς καὶ ἥλιος ἀνέτειλε, καὶ οἱ ταπεινοὶ ὑψώθησαν καὶ κατέφαγον τοὺς ἐνδόξους.

[1j] And light and the sun arose, and the lowly were exalted, and devoured the honorable.

[1]λ καὶ διεγερθεὶς Μαρδοχαῖος ὁ ἑωρακὼς τὸ ἐνύπνιον τοῦτο καὶ τί ὁ Θεὸς βεβούλευται ποιῆσαι, εἶχεν αὐτὸ ἐν τῇ καρδίᾳ καὶ ἐν παντὶ λόγῳ ἤθελεν ἐπιγνῶναι αὐτὸ ἕως τῆς νυκτός.

[1k] And Mardochaeus who had seen this vision and what God desired to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night.

[1]μ καὶ ἡσύχασε Μαρδοχαῖος ἐν τῇ αὐλῇ μετὰ Γαβαθὰ καὶ Θάρα τῶν δύο εὐνούχων τοῦ βασιλέως τῶν φυλασσόντων τὴν αὐλὴν

[1l] And Mardochaeus rested quiet in the palace with Gabatha and Tharrha the king’s two chamberlains, eunuchs who guarded the palace.

[1]ν ἤκουσέ τε αὐτῶν τοὺς λογισμοὺς καὶ τὰς μερίμνας αὐτῶν ἐξηρεύνησε καὶ ἔμαθεν, ὅτι ἑτοιμάζουσι τὰς χεῖρας ἐπιβαλεῖν Ἀρταξέρξῃ τῷ βασιλεῖ, καὶ ὑπέδειξε τῷ βασιλεῖ περὶ αὐτῶν.

[1m] And he heard their reasoning and searched out their plans, and learnt that they were preparing to lay hands on king Artaxerxes: and he informed the king concerning them.

[1]ξ καὶ ἐξήτασεν ὁ βασιλεὺς τοὺς δύο εὐνούχους, καὶ ὁμολογήσαντες ἀπήχθησαν.

[1n] And the king examined the two chamberlains, and they confessed, and were executed.

[1]ο καὶ ἔγραψεν ὁ βασιλεὺς τοὺς λόγους τούτους εἰς μνημόσυνον, καὶ Μαρδοχαῖος ἔγραψεν περὶ τῶν λόγων τούτων.

[1o] And the king wrote these things for a memorial: also Mardochaeus wrote concerning these matters.

[1]π καὶ ἐπέταξεν ὁ βασιλεὺς Μαρδοχαίῳ θεραπεύειν ἐν τῇ αὐλῇ καὶ ἔδωκεν αὐτῷ δόματα περὶ τούτων.

[1p] And the king commanded Mardochaeus to attend in the palace, and gave gifts for this service.

[1]ρ καὶ ἦν ᾽Αμὰν ᾽Αμαδάθου Βουγαῖος ἔνδοξος ἐνώπιον τοῦ βασιλέως· καὶ ἐζήτησε κακοποιῆσαι τὸν Μαρδοχαῖον καὶ τὸν λαὸν αὐτοῦ ὑπὲρ τῶν δύο εὐνούχων τοῦ βασιλέως.

[1q] And Aman the son of Amadathes the Bugean was honourable in the sight of the king, and he endeavored to hurt Mardochaeus and his people, because of the two chamberlains of the king.

[1] Καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις ᾽Αρταξέρξου — οὗτος ὁ ᾽Αρταξέρξης ἀπὸ τῆς ᾽Ινδικῆς ἑκατὸν εἰκοσιεπτὰ χωρῶν ἐκράτησεν —

[1] And it came to pass after these things in the days of Artaxerxes, — (this Artaxerxes ruled over a hundred and twenty-seven provinces from India) —

[2] ἐν αὐταῖς ταῖς ἡμέραις ὅτε ἐθρονίσθη βασιλεὺς ᾽Αρταξέρξης ἐν Σούσοις τῇ πόλει,

[2] in those days, when king Artaxerxes was on the throne in the city of Susa,

[3] ἐν τῷ τρίτῳ ἔτει βασιλεύοντος αὐτοῦ, δοχὴν ἐποίησε τοῖς φίλοις καὶ τοῖς λοιποῖς ἔθνεσι καὶ τοῖς Περσῶν καὶ Μήδων ἐνδόξοις καὶ τοῖς ἄρχουσι τῶν σατραπῶν.

[3] in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

[4] καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλοῦτον τῆς βασιλείας αὐτοῦ καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλούτου αὐτοῦ ἐν ἡμέραις ἑκατὸν ὀγδοήκοντα,

[4] And after this, after he had shewn to them the wealth of his kingdom, and the abundant glory of his wealth during a hundred and eighty days,

[5] ὅτε δὲ ἀνεπληρώθησαν αἱ ἡμέραι τοῦ γάμου, ἐποίησεν ὁ βασιλεὺς πότον τοῖς ἔθνεσι τοῖς εὑρεθεῖσιν εἰς τὴν πόλιν ἐπὶ ἡμέρας ἓξ ἐν αὐλῇ οἴκου τοῦ βασιλέως

[5] when, I say, the days of the marriage feast were completed, the king made a banquet to the nations who were present in the city six days, in the court of the king's house,

[6] κεκοσμημένῃ βυσσίνοις καὶ καρπασίνοις τεταμένοις ἐπὶ σχοινίοις βυσσίνοις καὶ πορφυροῖς, ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς, ἐπὶ στύλοις παρίνοις καὶ λιθίνοις· κλῖναι χρυσαῖ καὶ ἀργυραῖ ἐπὶ λιθοστρώτου σμαραγδίτου λίθου καὶ πιννίνου καὶ παρίνου λίθου καὶ στρώμναι διαφανεῖς ποικίλως διηνθισμέναι, κύκλῳ ρόδα πεπασμένα·

[6] which was adorned with hangings of fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs, on pillars of Parian marble and stone: there were golden and silver couches on a pavement of emerald stone, and of pearl, and of Parian stone, and open-worked coverings variously flowered, having roses worked round about;

[7] ποτήρια χρυσᾶ καὶ ἀργυρᾶ καὶ ἀνθράκινον κυλίκιον προκείμενον ἀπὸ ταλάντων τρισμυρίων· οἶνος πολὺς καὶ ἡδύς, ὃν αὐτὸς ὁ βασιλεὺς ἔπινεν.

[7] gold and silver cups, and a small cup of carbuncle set out of the value of thirty thousand talents, abundant and sweet wine, which the king himself drank.

[8] ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο, οὕτως δὲ ἠθέλησεν ὁ βασιλεὺς καὶ ἐπέταξε τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων.

[8] And this banquet was not according to the appointed law; but so the king would have it: and he charged the stewards to perform his will and that of the company.

[9] καὶ ᾿Αστὶν ἡ βασίλισσα ἐποίησε πότον ταῖς γυναιξὶν ἐν τοῖς βασιλείοις, ὅπου ὁ βασιλεὺς ᾿Αρταξέρξης,

[9] Also Astin the queen made a banquet for the women in the palace where king Artaxerxes dwelt.

[10] ἐν δὲ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπε τῷ ᾿Αμὰν καὶ Βαζὰν καὶ Θάρᾳ καὶ Βαραζὶ καὶ Ζαθολθὰ καὶ ᾿Αβαταζὰ καὶ Θαραβά, τοῖς ἑπτὰ εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως ᾿Αρταξέρξου,

[10] Now on the seventh day the king, being merry, told Aman, and Bazan, and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba, the seven chamberlains, servants of king Artaxerxes,

[11] εἰσαγαγεῖν τὴν βασίλισσαν πρὸς αὐτόν, βασιλεύειν αὐτὴν καὶ περιθεῖναι αὐτῇ τὸ διάδημα καὶ δεῖξαι τοῖς ἄρχουσι καὶ τοῖς ἔθνεσι τὸ κάλλος αὐτῆς, ὅτι καλὴ ἦν.

[11] to bring in the queen to him, to enthrone her, and crown her with the diadem, and to shew her to the princes, and her beauty to the nations: for she was beautiful.

[12] καὶ οὐκ εἰσήκουσεν αὐτοῦ ᾿Αστὶν ἡ βασίλισσα ἐλθεῖν μετὰ τῶν εὐνούχων. καὶ ἐλυπήθη ὁ βασιλεὺς καὶ ὠργίσθη

[12] But queen Astin hearkened not to him to come with the chamberlains: so the king was grieved and angered.

[13] καὶ εἶπε τοῖς φίλοις αὐτοῦ· κατὰ ταῦτα ἐλάλησεν ᾿Αστίν, ποιήσατε οὖν περὶ τούτου νόμον καὶ κρίσιν.

[13] And he said to his friends, Thus hast Astin spoken: pronounce therefore upon this case law and judgment.

[14] καὶ προσῆλθεν αὐτῷ ᾿Αρκεσαῖος καὶ Σαρσαθαῖος καὶ Μαλησεὰρ οἱ ἄρχοντες Περσῶν καὶ Μήδων, οἱ ἐγγὺς τοῦ βασιλέως, οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ,

[14] So Arkesaeus, and Sarsathaeus, and Malisear, the princes of the Persians and Medes, who were near the king, who sat chief in rank by

the king, drew near to him,

[15] καὶ ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους, ὡς δεῖ ποιῆσαι Ἀστὶν τῇ βασιλίσσῃ, ὅτι οὐκ ἐποίησε τὰ ὑπὸ τοῦ βασιλέως προσταχθέντα διὰ τῶν εὐνούχων.

[15] and reported to him according to the laws how it was proper to do to queen Astin, because she had not done the things commanded of the king by the chamberlains.

[16] καὶ εἶπεν ὁ Μουχαῖος πρὸς τὸν βασιλέα καὶ τοὺς ἄρχοντας· οὐ τὸν βασιλέα μόνον ἠδίκησεν Ἀστὶν ἡ βασίλισσα, ἀλλὰ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς ἡγουμένους τοῦ βασιλέως

[16] And Muchaeus said to the king and to the princes, Queen Astin has not wronged the king only, but also all the king's rulers and princes:

[17] (καὶ γὰρ διηγήσατο αὐτοῖς τὰ ῥήματα τῆς βασιλίσσης καὶ ὡς ἀντεῖπε τῷ βασιλεῖ). ὡς οὖν ἀντεῖπε τῷ βασιλεῖ Ἀρταξέρξῃ,

[17] for he has told them the words of the queen, and how she disobeyed the king. As then, said he, she refused to obey king Artaxerxes,

[18] οὕτω σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων Περσῶν καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ᾽ αὐτῆς, τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν.

[18] so this day shall the other ladies of the chiefs of the Persians and Medes, having heard what she said to the king, dare in the same way to dishonour their husbands.

[19] εἰ οὖν δοκεῖ τῷ βασιλεῖ, προσταξάτω βασιλικόν, καὶ γραφήτω κατὰ τοὺς νόμους Μήδων καὶ Περσῶν· καὶ μὴ ἄλλως χρησάσθω, μηδὲ εἰσελθέτω ἔτι ἡ βασίλισσα πρὸς αὐτόν, καὶ τὴν βασιλείαν αὐτῆς δότω ὁ βασιλεὺς γυναικὶ κρείττονι αὐτῆς.

[19] If then it seem good to the king, let him make a royal decree, and let it be written according to the laws of the Medes and Persians, and let him not alter it: and let not the queen come in to him any more; and let the king give her royalty to a woman better than she.

[20] καὶ ἀκουσθήτω ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως, ὃν ἐὰν ποιῇ ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ οὕτω πᾶσαι αἱ γυναῖκες περιθήσουσι τιμὴν τοῖς ἀνδράσιν ἑαυτῶν, ἀπὸ πτωχοῦ ἕως πλουσίου.

[20] And let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honour to their husbands, from the poor even to the rich.

[21] καὶ ἤρεσεν ὁ λόγος τῷ βασιλεῖ καὶ τοῖς ἄρχουσι, καὶ ἐποίησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ Μουχαῖος·

[21] And the saying pleased the king and the princes; and the king did as Muchaeus had said,

[22] καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν κατὰ χώραν, κατὰ τὴν λέξιν αὐτῶν, ὥστε εἶναι φόβον αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

[22] and sent into all his kingdom through the several provinces, according to their language, in order that men might be feared in their own houses.

CHAPTER 2

[1] Καὶ μετὰ τοὺς λόγους τούτους ἐκόπασεν ὁ βασιλεὺς τοῦ θυμοῦ καὶ οὐκέτι ἐμνήσθη τῆς Αστιν μνημονεύων οἷα ἐλάλησεν καὶ ὡς κατέκρινεν αὐτήν.

[1] And after this the king's anger was pacified, and he no more mentioned Astin, bearing in mind what she had said, and how he had condemned her.

[2] καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ζητηθήτω τῷ βασιλεῖ κοράσια ἄφθορα καλὰ τῷ εἴδει·

[2] Then the servants of the king said, Let there be sought for the king chaste *and* beautiful young virgins.

[3] καὶ καταστήσει ὁ βασιλεὺς κωμάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ, καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῷ εἴδει εἰς Σουσαν τὴν πόλιν εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῷ εὐνούχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν, καὶ δοθήτω σμῆγμα καὶ ἡ λοιπὴ ἐπιμέλεια·

[3] And let the king appoint local governors in all the provinces of his kingdom, and let them select fair *and* chaste young damsels *and bring them* to the city Susa, into the women's apartment, and let them be consigned to the king's chamberlain, the keeper of the women; and let things for purification and other attendance be given *to them*.

[4] καὶ ἡ γυνή, ἣ ἂν ἀρέσῃ τῷ βασιλεῖ, βασιλεύσει ἀντὶ Αστιν. καὶ ἤρεσεν τῷ βασιλεῖ τὸ πρᾶγμα, καὶ ἐποίησεν οὕτως.

[4] And let the woman who shall please the king be queen instead of Astin. And the thing pleased the king; and he did so.

[5] Καὶ ἄνθρωπος ἦν Ιουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτῷ Μαρδοχαῖος ὁ τοῦ Ιαιρου τοῦ Σεμειου τοῦ Κισαιου ἐκ φυλῆς Βενιαμιν,

[5] Now there was a Jew in the city Susa, and his name was Mardochaeus, the *son* of Jairus, *the son* of Semeias, *the son* of Cisaeus, of the tribe of Benjamin;

[6] ὃς ἦν αἰχμάλωτος ἐξ Ιερουσαλημ, ἣν ᾐχμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος.

[6] who had been brought a prisoner from Jerusalem, which Nabuchodonosor king of Babylon had carried into captivity.

[7] καὶ ἦν τούτῳ παῖς θρεπτή, θυγάτηρ Αμιναδαβ ἀδελφοῦ πατρὸς αὐτοῦ, καὶ ὄνομα αὐτῇ Εσθηρ· ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν ἑαυτῷ εἰς γυναῖκα· καὶ ἦν τὸ κοράσιον καλὸν τῷ εἴδει.

[7] And he had a foster child, daughter of Aminadab his father's brother, and her name *was* Esther; and when her parents were dead, he brought her up for a wife for himself: and the damsel was beautiful.

[8] καὶ ὅτε ἠκούσθη τὸ τοῦ βασιλέως πρόσταγμα, συνήχθησαν κοράσια πολλὰ εἰς Σουσαν τὴν πόλιν ὑπὸ χεῖρα Γαι, καὶ ἤχθη Εσθηρ πρὸς Γαι τὸν φύλακα τῶν γυναικῶν.

[8] And because the king's ordinance was published, many damsels were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women.

[9] καὶ ἤρεσεν αὐτῷ τὸ κοράσιον καὶ εὗρεν χάριν ἐνώπιον αὐτοῦ, καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμῆγμα καὶ τὴν μερίδα καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶνι·

[9] And the damsel pleased him, and she found favour in his sight; and he hasted to give her the things for purification, and her portion, and the seven maidens appointed her out of the palace: and he treated her and her maidens well in the women's apartment.

[10] καὶ οὐχ ὑπέδειξεν Εσθηρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα, ὁ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι.

[10] But Esther discovered not her family nor her kindred: for Mardochaeus had charged her not to tell.

[11] καθ' ἑκάστην δὲ ἡμέραν ὁ Μαρδοχαῖος περιεπάτει κατὰ τὴν αὐλὴν τὴν γυναικείαν ἐπισκοπῶν τί Εσθηρ συμβήσεται.

[11] But Mardochaeus used to walk every day by the women's court, to see what would become of Esther.

[12] οὗτος δὲ ἦν καιρὸς κορασίου εἰσελθεῖν πρὸς τὸν βασιλέα, ὅταν ἀναπληρώσῃ μῆνας δέκα δύο· οὕτως γὰρ ἀναπληροῦνται αἱ ἡμέραι τῆς

θεραπείας, μῆνας ἓξ ἀλειφόμεναι ἐν σμυρνίνῳ ἐλαίῳ καὶ μῆνας ἓξ ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμήγμασιν τῶν γυναικῶν,

[12] Now this was the time for a virgin to go into the king, when she should have fulfilled twelve months; for so are the days of purification fulfilled, six months while they are anointing themselves with oil of myrrh, and six months with spices and women's purifications.

[13] καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὃ ἐὰν εἴπῃ, παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων.

[13] And then *the damsel* goes in to the king; and *the officer* to whomsoever he shall give the command, will bring her to come in with him from the women's apartment to the king's chamber.

[14] δείλης εἰσπορεύεται καὶ πρὸς ἡμέραν ἀποτρέχει εἰς τὸν γυναικῶνα τὸν δεύτερον, οὗ Γαι ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν, καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῇ ὀνόματι.

[14] She enters in the evening, and in the morning she departs to the second women's apartment, where Gai the king's chamberlain *is* keeper of the women: and she goes not in to the king again, unless she should be called by name.

[15] ἐν δὲ τῷ ἀναπληροῦσθαι τὸν χρόνον Εσθηρ τῆς θυγατρὸς Αμιναδαβ ἀδελφοῦ πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἠθέτησεν ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν· ἦν γὰρ Εσθηρ εὑρίσκουσα χάριν παρὰ πάντων τῶν βλεπόντων αὐτήν.

[15] And when the time. was fulfilled for Esther the daughter of Aminadab the brother of Mardochaeus' father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Esther found grace in the sight of all that looked upon her.

[16] καὶ εἰσῆλθεν Εσθηρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί, ὅς ἐστιν Αδαρ, τῷ ἑβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ.

[16] So Esther went in to king Artaxerxes in the twelfth month, which is Adar, in the seventh year of his reign.

[17] καὶ ἠράσθη ὁ βασιλεὺς Εσθηρ, καὶ εὗρεν χάριν παρὰ πάσας τὰς παρθένους, καὶ ἐπέθηκεν αὐτῇ τὸ διάδημα τὸ γυναικεῖον.

[17] And the king loved Esther, and she found favour beyond all the *other* virgins: and he put on her the queen's crown.

[18] καὶ ἐποίησεν ὁ βασιλεὺς πότον πᾶσι τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν ἐπὶ ἡμέρας ἑπτὰ καὶ ὕψωσεν τοὺς γάμους Εσθηρ καὶ ἄφεσιν ἐποίησεν τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ.

[18] And the king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Esther; and he made a release to those who were under his dominion.

[19] ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ.

[19] But Mardochaeus served in the palace.

[20] ἡ δὲ Εσθηρ οὐχ ὑπέδειξεν τὴν πατρίδα αὐτῆς· οὕτως γὰρ ἐνετείλατο αὐτῇ Μαρδοχαῖος φοβεῖσθαι τὸν θεὸν καὶ ποιεῖν τὰ προστάγματα αὐτοῦ, καθὼς ἦν μετ' αὐτοῦ, καὶ Εσθηρ οὐ μετήλλαξεν τὴν ἀγωγὴν αὐτῆς.

[20] Now Esther had not discovered her kindred; for so Mardochaeus commanded her, to fear God, and perform his commandments, as when she was with him: and Esther changed not her manner of life.

[21] Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες ὅτι προήχθη Μαρδοχαῖος, καὶ ἐζήτουν ἀποκτεῖναι Ἀρταξέρξην τὸν βασιλέα.

[21] And two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mardochaeus was promoted; and they sought to kill king Artaxerxes.

[22] καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος, καὶ ἐσήμανεν Εσθηρ, καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς.

[22] And the matter was discovered to Mardochaeus, and he made it known to Esther, and she declared to the king the matter of the conspiracy.

[23] ὁ δὲ βασιλεὺς ἤτασεν τοὺς δύο εὐνούχους καὶ ἐκρέμασεν αὐτούς· καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἐγκωμίῳ.

[23] And the king examined the two chamberlains, and hanged them: and the king gave orders to make a note for a memorial in the royal records

of the good offices of Mardochaeus, as a commendation.

CHAPTER 3

[1] Μετὰ δὲ ταῦτα ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Αμαν Αμαδαθου Βουγαῖον καὶ ὕψωσεν αὐτόν, καὶ ἐπρωτοβάθρει πάντων τῶν φίλων αὐτοῦ.

[1] And after this king Artaxerxes highly honoured Aman *son* of Amadathes, the Bugaean, and exalted him, and set his seat above all his friends.

[2] καὶ πάντες οἱ ἐν τῇ αὐλῇ προσεκύνουν αὐτῷ, οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι· ὁ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ.

[2] And all in the palace did him obeisance, for so the king had given orders to do: but Mardochaeus did not do him obeisance.

[3] καὶ ἐλάλησαν οἱ ἐν τῇ αὐλῇ τοῦ βασιλέως τῷ Μαρδοχαίῳ Μαρδοχαῖε, τί παρακούεις τὰ ὑπὸ τοῦ βασιλέως λεγόμενα;

[3] And they in the king's palace said to Mardochaeus, Mardochaeus, why dost thou transgress the commands of the king?

[4] καθ' ἑκάστην ἡμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκουεν αὐτῶν· καὶ ὑπέδειξαν τῷ Αμαν Μαρδοχαῖον τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον· καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ιουδαῖός ἐστιν.

[4] *Thus* they spoke daily to him, but he hearkened not unto them; so they represented to Aman that Mardochaeus resisted the commands of the king: and Mardochaeus had shewn to them that he was a Jew.

[5] καὶ ἐπιγνοὺς Αμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος, ἐθυμώθη σφόδρα

[5] And when Aman understood that Mardochaeus did not obeisance to him, he was greatly enraged,

[6] καὶ ἐβουλεύσατο ἀφανίσαι πάντας τοὺς ὑπὸ τὴν Ἀρταξέρξου βασιλείαν Ιουδαίους.

[6] and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

[7] καὶ ἐποίησεν ψήφισμα ἐν ἔτει δωδεκάτῳ τῆς βασιλείας Ἀρταξέρξου καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς ὥστε ἀπολέσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἔπεσεν ὁ κλῆρος εἰς τὴν τεσσαρεσκαιδεκάτην τοῦ μηνός, ὅς ἐστιν Αδαρ.

[7] And he made a decree in the twelfth year of the reign of Artaxerxes, and cast lots daily and monthly, to slay in one day the race of Mardochaeus: and the lot fell on the fourteenth *day* of the month which is Adar.

[8] καὶ ἐλάλησεν πρὸς τὸν βασιλέα Ἀρταξέρξην λέγων Ὑπάρχει ἔθνος διεσπαρμένον ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου, οἱ δὲ νόμοι αὐτῶν ἔξαλλοι παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν, καὶ οὐ συμφέρει τῷ βασιλεῖ ἐᾶσαι αὐτούς·

[8] And he spoke to king Artaxerxes, saying, There is a nation scattered among the nations in all thy kingdom, and their laws differ from *those of* all the *other* nations; and they disobey the laws of the king; and it is not expedient for the king to let them alone.

[9] εἰ δοκεῖ τῷ βασιλεῖ, δογματισάτω ἀπολέσαι αὐτούς, κἀγὼ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια.

[9] If it seem good to the king, let him make a decree to destroy them: and I will remit into the king’s treasury ten thousand talents of silver.

[10] καὶ περιελόμενος ὁ βασιλεὺς τὸν δακτύλιον ἔδωκεν εἰς χεῖρα τῷ Αμαν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν Ιουδαίων.

[10] And the king took off his ring, and gave it into the hands of Aman, to seal the decrees against the Jews.

[11] καὶ εἶπεν ὁ βασιλεὺς τῷ Αμαν Τὸ μὲν ἀργύριον ἔχε, τῷ δὲ ἔθνει χρῶ ὡς βούλει.

[11] And the king said to Aman, Keep the silver, and treat the nation as thou wilt.

[12] καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως μηνὶ πρώτῳ τῇ τρισκαιδεκάτῃ καὶ ἔγραψαν, ὡς ἐπέταξεν Αμαν, τοῖς στρατηγοῖς καὶ τοῖς ἄρχουσιν κατὰ πᾶσαν χώραν ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἴκοσι ἑπτὰ χώραις, τοῖς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι’ Ἀρταξέρξου τοῦ βασιλέως.

[12] So the king's recorders were called in the first month, on the thirteenth *day*, and they wrote as Aman commanded to the captains and governors in every province, from India even to Ethiopia, to a hundred and twenty-seven provinces; and to the rulers of the nations according to their *several* languages, in the name of king Artaxerxes.

[13] καὶ ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν ἀφανίσαι τὸ γένος τῶν Ιουδαίων ἐν ἡμέρᾳ μιᾷ μηνὸς δωδεκάτου, ὅς ἐστιν Αδαρ, καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν.

[13] And the message was sent by posts throughout the kingdom of Artaxerxes, to destroy utterly the race of the Jews on the first day of the twelfth month, which is Adar, and to plunder their goods.

[13a] Τῆς δὲ ἐπιστολῆς ἐστιν τὸ ἀντίγραφον τόδε Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποτεταγμένοις τάδε γράφει

[13a] And the following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia,

[13b] Πολλῶν ἐπάρξας ἐθνῶν καὶ πάσης ἐπικρατήσας οἰκουμένης ἐβουλήθην, μὴ τῷ θράσει τῆς ἐξουσίας ἐπαιρόμενος, ἐπιεικέστερον δὲ καὶ μετὰ ἠπιότητος ἀεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς καταστῆσαι βίους, τήν τε βασιλείαν ἥμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαί τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην.

[13b] who hold authority under him. Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men.

[13c] πυθομένου δέ μου τῶν συμβούλων πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας, σωφροσύνῃ παρ' ἡμῖν διενέγκας καὶ ἐν τῇ εὐνοίᾳ ἀπαραλλάκτως καὶ βεβαίᾳ πίστει ἀποδεδειγμένος καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Αμαν

[13c] But when I had enquired of my counsellors how this should be brought to pass. Aman, who excels in soundness of judgment among us,

and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom,

[13d] ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμεμεῖχθαι δυσμενῆ λαόν τινα τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος τά τε τῶν βασιλέων παραπέμποντας διηνεκῶς διατάγματα πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ᾽ ἡμῶν κατευθυνομένην ἀμέμπτως συναρχίαν.

[13d] informed us that a certain ill-disposed people is mixed up with all the tribes throughout the world, opposed in their law to every other nation, and continually neglecting the commands of the king, so that the united government blamelessly administered by us is not quietly established.

[13e] διειληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσαν παραλλάσσον καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χείριστα συντελοῦν κακὰ καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν·

[13e] Having then conceived that this nation alone of all others is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy;

[13f] προστετάχαμεν οὖν τοὺς σημαινομένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Αμαν τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναιξὶ καὶ τέκνοις ἀπολέσαι ὁλορριζεὶ ταῖς τῶν ἐχθρῶν μαχαίραις ἄνευ παντὸς οἴκτου καὶ φειδοῦς τῇ τεσσαρεσκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τοῦ ἐνεστῶτος ἔτους,

[13f] we signified to you in the letter written by Aman, who is set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year;

[13g] ὅπως οἱ πάλαι καὶ νῦν δυσμενεῖς ἐν ἡμέρᾳ μιᾷ βιαίως εἰς τὸν ᾅδην κατελθόντες εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα.

[13g] that the people aforetime and now ill-disposed to us having been violently consigned to death in one day, may hereafter secure to us

continually a well constituted and quiet state of affairs.

[14] Τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἐξετίθετο κατὰ χώραν, καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν ἑτοίμους εἶναι εἰς τὴν ἡμέραν ταύτην.

[14] And the copies of the letters were published in every province; and an order was given to all the nations to be ready against that day.

[15] ἐσπεύδετο δὲ τὸ πρᾶγμα καὶ εἰς Σουσαν· ὁ δὲ βασιλεὺς καὶ Αμαν ἐκωθωνίζοντο, ἐταράσσετο δὲ ἡ πόλις.

[15] And the business was hastened, and *that* at Susa: and the king and Aman began to drink; but the city was troubled.

CHAPTER 4

[1] Ὁ δὲ Μαρδοχαῖος ἐπιγνοὺς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλῃ Αἴρεται ἔθνος μηδὲν ἠδικηκός.

[1] But Mardochaeus having perceived what was done, rent his garments, and put on sackcloth, and sprinkled dust upon himself; and having rushed forth through the open street of the city, he cried with a loud voice, A nation that has done no wrong is going to be destroyed.

[2] καὶ ἦλθεν ἕως τῆς πύλης τοῦ βασιλέως καὶ ἔστη· οὐ γὰρ ἦν ἐξὸν αὐτῷ εἰσελθεῖν εἰς τὴν αὐλὴν σάκκον ἔχοντι καὶ σποδόν.

[2] And he came to the king’s gate, and stood; for it was not lawful for him to enter into the palace, wearing sackcloth and ashes.

[3] καὶ ἐν πάσῃ χώρᾳ, οὗ ἐξετίθετο τὰ γράμματα, κραυγὴ καὶ κοπετὸς καὶ πένθος μέγα τοῖς Ιουδαίοις, σάκκον καὶ σποδὸν ἔστρωσαν ἑαυτοῖς.

[3] And in every province where the letters were published, *there was* crying and lamentation and great mourning on the part of the Jews: they spread for themselves sackcloth and ashes.

[4] καὶ εἰσῆλθον αἱ ἄβραι καὶ οἱ εὐνοῦχοι τῆς βασιλίσσης καὶ ἀνήγγειλαν αὐτῇ, καὶ ἐταράχθη ἀκούσασα τὸ γεγονὸς καὶ ἀπέστειλεν στολίσαι τὸν Μαρδοχαῖον καὶ ἀφελέσθαι αὐτοῦ τὸν σάκκον, ὁ δὲ οὐκ ἐπείσθη.

[4] And the queen’s maids and chamberlains went in and told her: and when she had heard what was done, she was disturbed; and she sent to clothe Mardochaeus, and take away his sackcloth; but he consented not.

[5] ἡ δὲ Εσθηρ προσεκαλέσατο Αχραθαῖον τὸν εὐνοῦχον αὐτῆς, ὃς παρειστήκει αὐτῇ, καὶ ἀπέστειλεν μαθεῖν αὐτῇ παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές·

[5] So Esther called for her chamberlain Achrathaeus, who waited upon her; and she sent to learn the truth from Mardochaeus.

[7] ὁ δὲ Μαρδοχαῖος ὑπέδειξεν αὐτῷ τὸ γεγονὸς καὶ τὴν ἐπαγγελίαν, ἣν ἐπηγγείλατο Αμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων, ἵνα ἀπολέσῃ τοὺς Ιουδαίους·

[6] 7 And Mardochaeus shewed him what was done, and the promise which Aman had made the king of ten thousand talents *to be paid* into the treasury, that he might destroy the Jews.

[8] καὶ τὸ ἀντίγραφον τὸ ἐν Σούσοις ἐκτεθὲν ὑπὲρ τοῦ ἀπολέσθαι αὐτοὺς ἔδωκεν αὐτῷ δεῖξαι τῇ Εσθηρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ παραιτήσασθαι τὸν βασιλέα καὶ ἀξιῶσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρί μου, διότι Αμαν ὁ δευτερεύων τῷ βασιλεῖ ἐλάλησεν καθ᾽ ἡμῶν εἰς θάνατον· ἐπικάλεσαι τὸν κύριον καὶ λάλησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ῥῦσαι ἡμᾶς ἐκ θανάτου.

[8] And he gave him the copy *of the writing* that was published in Susa concerning their destruction, to shew to Esther; and told him to charge her to go in and intreat the king, and to beg him for the people, remembering, *said he*, the days of thy low estate, how thou wert nursed by my hand: because Aman who holds the next place to the king has spoken against us for death. Do thou call upon the Lord, and speak to the king concerning us, to deliver us from death.

[9] εἰσελθὼν δὲ ὁ Αχραθαῖος ἐλάλησεν αὐτῇ πάντας τοὺς λόγους τούτους.

[9] So Achrathaeus went in and told her all these words.

[10] εἶπεν δὲ Εσθηρ πρὸς Αχραθαῖον Πορεύθητι πρὸς Μαρδοχαῖον καὶ εἰπὸν ὅτι

[10] And Esther said to Achrathaeus, Go to Mardochaeus, and say,

[11] Τὰ ἔθνη πάντα τῆς βασιλείας γινώσκει ὅτι πᾶς ἄνθρωπος ἢ γυνή, ὃς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἄκλητος, οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ᾧ ἐκτείνει ὁ βασιλεὺς τὴν χρυσῆν ῥάβδον, οὗτος σωθήσεται· κἀγὼ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα, εἰσὶν αὗται ἡμέραι τριάκοντα.

[11] All the nations of the empire know, that whoever, man or woman, shall go in to the king into the inner court uncalled, that person cannot live: only to whomsoever the king shall stretch out *his* golden sceptre, he shall live: and I have not been called to go into the king, for these thirty days.

[12] καὶ ἀπήγγειλεν Αχραθαῖος Μαρδοχαίῳ πάντας τοὺς λόγους Εσθηρ.

[12] And Achrathaeus reported to Mardochaeus all the words of Esther.

[13] καὶ εἶπεν Μαρδοχαῖος πρὸς Αχραθαῖον Πορεύθητι καὶ εἰπὸν αὐτῇ Εσθηρ, μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ιουδαίους·

[13] Then Mardochaeus said to Achrathaeus, Go, and say to her, Esther, say not to thyself that thou alone wilt escape in the kingdom, more than all the *other* Jews.

[14] ὡς ὅτι ἐὰν παρακούσῃς ἐν τούτῳ τῷ καιρῷ, ἄλλοθεν βοήθεια καὶ σκέπη ἔσται τοῖς Ιουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολεῖσθε· καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τοῦτον ἐβασίλευσας;

[14] For if thou shalt refuse to hearken on this occasion, help and protection will be to the Jews from another quarter; but thou and thy father's house will perish: and who knows, if thou hast been made queen for this *very* occasion?

[15] καὶ ἐξαπέστειλεν Εσθηρ τὸν ἥκοντα πρὸς αὐτὴν πρὸς Μαρδοχαῖον λέγουσα

[15] And Esther sent the *man* that came to her to Mardochaeus, saying,

[16] Βαδίσας ἐκκλησίασον τοὺς Ιουδαίους τοὺς ἐν Σούσοις καὶ νηστεύσατε ἐπ' ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα καὶ ἡμέραν, κἀγὼ δὲ καὶ αἱ ἅβραι μου ἀσιτήσομεν, καὶ τότε εἰσελεύσομαι πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με ᾖ.

[16] Go and assemble the Jews that are in Susa, and fast ye for me, and eat not and drink not for three days, night and day: and I also and my maidens will fast; and then I will go in to the king contrary to the law, even if I must die.

[17] καὶ βαδίσας Μαρδοχαῖος ἐποίησεν ὅσα ἐνετείλατο αὐτῷ Εσθηρ.

[17] So Mardochaeus went and did all that Esther commanded him.

[17a] Καὶ ἐδεήθη κυρίου μνημονεύων πάντα τὰ ἔργα κυρίου καὶ εἶπεν

[17a] And he besought the Lord, making mention of all the works of the Lord; and he said,

[17b] Κύριε κύριε βασιλεῦ πάντων κρατῶν, ὅτι ἐν ἐξουσίᾳ σου τὸ πᾶν ἐστιν, καὶ οὐκ ἔστιν ὁ ἀντιδοξῶν σοι ἐν τῷ θέλειν σε σῶσαι τὸν Ισραηλ·

[17b] Lord God, king ruling over all, for all things are in thy power, and there is no one that shall oppose thee, in thy purpose to save Israel.

[17c] ὅτι σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πᾶν θαυμαζόμενον ἐν τῇ ὑπ᾽ οὐρανὸν καὶ κύριος εἶ πάντων, καὶ οὐκ ἔστιν ὃς ἀντιτάξεταί σοι τῷ κυρίῳ.

[17c] For thou hast made the heaven and the earth and every wonderful thing in the world under heaven. And thou art Lord of all, and there is no one who shall resist thee Lord.

[17d] σὺ πάντα γινώσκεις· σὺ οἶδας, κύριε, ὅτι οὐκ ἐν ὕβρει οὐδὲ ἐν ὑπερηφανίᾳ οὐδὲ ἐν φιλοδοξίᾳ ἐποίησα τοῦτο, τὸ μὴ προσκυνεῖν τὸν ὑπερήφανον Αμαν, ὅτι ηὐδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ισραηλ·

[17d] Thou knowest all things: thou knowest, Lord, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel.

[17e] ἀλλὰ ἐποίησα τοῦτο, ἵνα μὴ θῶ δόξαν ἀνθρώπου ὑπεράνω δόξης θεοῦ, καὶ οὐ προσκυνήσω οὐδένα πλὴν σοῦ τοῦ κυρίου μου καὶ οὐ ποιήσω αὐτὰ ἐν ὑπερηφανίᾳ.

[17e] But I have done this, that I might not set the glory of man above the glory of God: and I will not worship any one except thee, my Lord, and I will not do these things in haughtiness.

[17f] καὶ νῦν, κύριε ὁ θεὸς ὁ βασιλεὺς ὁ θεὸς Αβρααμ, φεῖσαι τοῦ λαοῦ σου, ὅτι ἐπιβλέπουσιν ἡμῖν εἰς καταφθορὰν καὶ ἐπεθύμησαν ἀπολέσαι τὴν ἐξ ἀρχῆς κληρονομίαν σου·

[17f] And now, O Lord God, the King, the God of Abraam, spare thy people, for our enemies are looking upon us to our destruction, and they have desired to destroy thine ancient inheritance.

[17g] μὴ ὑπερίδῃς τὴν μερίδα σου, ἣν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἰγύπτου·

[17g] Do not overlook thy peculiar people, whom thou hast redeemed for thyself out of the land of Egypt.

[17h] ἐπάκουσον τῆς δεήσεώς μου καὶ ἱλάσθητι τῷ κλήρῳ σου καὶ στρέψον τὸ πένθος ἡμῶν εἰς εὐωχίαν, ἵνα ζῶντες ὑμνῶμέν σου τὸ ὄνομα, κύριε, καὶ μὴ ἀφανίσῃς στόμα αἰνούντων σοι. –

[17h] Hearken to my prayer, and be propitious to thine inheritance, and turn our mourning into gladness, that we may live and sing praise to thy name, O Lord; and do not utterly destroy the mouth of them that praise thee, O Lord.

[17i] καὶ πᾶς Ισραηλ ἐκέκραξαν ἐξ ἰσχύος αὐτῶν, ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν.

[17i] And all Israel cried with all their might, for death was before their eyes.

[17k] Καὶ Εσθηρ ἡ βασίλισσα κατέφυγεν ἐπὶ τὸν κύριον ἐν ἀγῶνι θανάτου κατειλημμένη καὶ ἀφελομένη τὰ ἱμάτια τῆς δόξης αὐτῆς ἐνεδύσατο ἱμάτια στενοχωρίας καὶ πένθους καὶ ἀντὶ τῶν ὑπερηφάνων ἡδυσμάτων σποδοῦ καὶ κοπριῶν ἔπλησεν τὴν κεφαλὴν αὐτῆς καὶ τὸ σῶμα αὐτῆς ἐταπείνωσεν σφόδρα καὶ πάντα τόπον κόσμου ἀγαλλιάματος αὐτῆς ἔπλησε στρεπτῶν τριχῶν αὐτῆς καὶ ἐδεῖτο κυρίου θεοῦ Ισραηλ καὶ εἶπεν

[17j] And queen Esther betook herself for refuge to the Lord, being taken as it were in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung, and she greatly brought down her body, and she filled every place of her glad adorning with the torn curls of her hair. And she besought the Lord God of Israel, and said,

[17l] Κύριέ μου ὁ βασιλεὺς ἡμῶν, σὺ εἶ μόνος· βοήθησόν μοι τῇ μόνῃ καὶ μὴ ἐχούσῃ βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρί μου.

[17k] O my Lord, thou alone art our king: help me who am destitute, and have no helper but thee, for my danger is near at hand.

[17m] ἐγὼ ἤκουον ἐκ γενετῆς μου ἐν φυλῇ πατριᾶς μου ὅτι σύ, κύριε, ἔλαβες τὸν Ισραηλ ἐκ πάντων τῶν ἐθνῶν καὶ τοὺς πατέρας ἡμῶν ἐκ πάντων τῶν προγόνων αὐτῶν εἰς κληρονομίαν αἰώνιον καὶ ἐποίησας αὐτοῖς ὅσα ἐλάλησας.

[17l] I have heard from my birth, in the tribe of my kindred that thou, Lord, tookest Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for them all that thou hast said.

[17n] καὶ νῦν ἡμάρτομεν ἐνώπιόν σου, καὶ παρέδωκας ἡμᾶς εἰς χεῖρας τῶν ἐχθρῶν ἡμῶν, ἀνθ' ὧν ἐδοξάσαμεν τοὺς θεοὺς αὐτῶν· δίκαιος εἶ, κύριε.

[17m] And now we have sinned before thee, and thou hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O Lord.

[17o] καὶ νῦν οὐχ ἱκανώθησαν ἐν πικρασμῷ δουλείας ἡμῶν, ἀλλὰ ἔθηκαν τὰς χεῖρας αὐτῶν ἐπὶ τὰς χεῖρας τῶν εἰδώλων αὐτῶν ἐξᾶραι ὁρισμὸν στόματός σου καὶ ἀφανίσαι κληρονομίαν σου καὶ ἐμφράξαι στόμα αἰνούντων σοι καὶ σβέσαι δόξαν οἴκου σου καὶ θυσιαστήριόν σου

[17n] But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of thy mouth, and utterly to destroy thine inheritances, and to stop the mouth of them that praise thee, and to extinguish the glory of thine house and thine alter,

[17p] καὶ ἀνοῖξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἰῶνα.

[17o] and to open the mouth of the Gentiles to speak the praises of vanities, and in order that a mortal king should be admired for ever.

[17q] μὴ παραδῷς, κύριε, τὸ σκῆπτρόν σου τοῖς μὴ οὖσιν, καὶ μὴ καταγελασάτωσαν ἐν τῇ πτώσει ἡμῶν, ἀλλὰ στρέψον τὴν βουλὴν αὐτῶν ἐπ' αὐτούς, τὸν δὲ ἀρξάμενον ἐφ' ἡμᾶς παραδειγμάτισον.

[17p] O Lord, do not resign thy scepter to them that are not, and let them not laugh at our fall, but turn their counsel, against themselves, and make an example of him who has begun to injure us.

[17r] μνήσθητι, κύριε, γνώσθητι ἐν καιρῷ θλίψεως ἡμῶν καὶ ἐμὲ θάρσυνον, βασιλεῦ τῶν θεῶν καὶ πάσης ἀρχῆς ἐπικρατῶν·

[17q] Remember us, O Lord, manifest thyself in the time of our affliction, and encourage me, O King of gods, and ruler of all dominion.

[17s] δὸς λόγον εὔρυθμον εἰς τὸ στόμα μου ἐνώπιον τοῦ λέοντος καὶ μετάθες τὴν καρδίαν αὐτοῦ εἰς μῖσος τοῦ πολεμοῦντος ἡμᾶς εἰς συντέλειαν αὐτοῦ καὶ τῶν ὁμονοούντων αὐτῷ·

[17r] Put harmonious speech into my mouth before the lion, and turn his heart to hate him that fights against us, to the utter destruction of him that consent with him.

[17t] ἡμᾶς δὲ ῥῦσαι ἐν χειρί σου καὶ βοήθησόν μοι τῇ μόνῃ καὶ μὴ ἐχούσῃ εἰ μὴ σέ, κύριε.

[17s] But deliver us by thine hand, and help me who am destitute, and have none but thee, O Lord.

[17u] πάντων γνῶσιν ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ παντὸς ἀλλοτρίου.

[17t] Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the uncircumcised, and of every stranger.

[17w] σὺ οἶδας τὴν ἀνάγκην μου, ὅτι βδελύσσομαι τὸ σημεῖον τῆς ὑπερηφανίας μου, ὅ ἐστιν ἐπὶ τῆς κεφαλῆς μου ἐν ἡμέραις ὀπτασίας μου· βδελύσσομαι αὐτὸ ὡς ῥάκος καταμηνίων καὶ οὐ φορῶ αὐτὸ ἐν ἡμέραις ἡσυχίας μου.

[17u] Thou knowest my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquility.

[17x] καὶ οὐκ ἔφαγεν ἡ δούλη σου τράπεζαν Αμαν καὶ οὐκ ἐδόξασα συμπόσιον βασιλέως οὐδὲ ἔπιον οἶνον σπονδῶν·

[17v] And thy handmaid has not eaten at the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations.

[17y] καὶ οὐκ ηὐφράνθη ἡ δούλη σου ἀφ᾽ ἡμέρας μεταβολῆς μου μέχρι νῦν πλὴν ἐπὶ σοί, κύριε ὁ θεὸς Αβρααμ.

[17w] Neither has thy handmaid rejoiced since the day of my promotion until now, except in thee, O Lord God of Abraam.

[17z] ὁ θεὸς ὁ ἰσχύων ἐπὶ πάντας, εἰσάκουσον φωνὴν ἀπηλπισμένων καὶ ῥῦσαι ἡμᾶς ἐκ χειρὸς τῶν πονηρευομένων· καὶ ῥῦσαί με ἐκ τοῦ φόβου μου.

[17x] O God, who has power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

CHAPTER 5

[1a] Καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐπαύσατο προσευχομένη, ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας καὶ περιεβάλετο τὴν δόξαν αὐτῆς.

And it came to pass on the third day, when she had ceased praying, that she put off her mean dress, and put on her glorious apparel.

[1b] καὶ γενηθεῖσα ἐπιφανὴς ἐπικαλεσαμένη τὸν πάντων ἐπόπτην θεὸν καὶ σωτῆρα παρέλαβεν τὰς δύο ἅβρας καὶ τῇ μὲν μιᾷ ἐπηρείδετο ὡς τρυφερευομένη, ἡ δὲ ἑτέρα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς,

[1a] And being splendidly arrayed, and having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train.

[1c] καὶ αὐτὴ ἐρυθριῶσα ἀκμῇ κάλλους αὐτῆς, καὶ τὸ πρόσωπον αὐτῆς ἱλαρὸν ὡς προσφιλές, ἡ δὲ καρδία αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου.

[1b] And she was blooming in the perfection of her beauty; and her face was cheerful, and it were benevolent, but her heart was straitened for fear.

[1d] καὶ εἰσελθοῦσα πάσας τὰς θύρας κατέστη ἐνώπιον τοῦ βασιλέως, καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ καὶ πᾶσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνεδεδύκει, ὅλος διὰ χρυσοῦ καὶ λίθων πολυτελῶν, καὶ ἦν φοβερὸς σφόδρα.

[1c] And having passed through all the doors, she stood before the king: and he was sitting upon his royal throne, and he had put on all his glorious apparel, covered all over with gold and precious stones, and was very terrible.

[2a] καὶ ἄρας τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ ἐν ἀκμῇ θυμοῦ ἔβλεψεν, καὶ ἔπεσεν ἡ βασίλισσα καὶ μετέβαλεν τὸ χρῶμα αὐτῆς ἐν ἐκλύσει καὶ κατεπέκυψεν ἐπὶ τὴν κεφαλὴν τῆς ἅβρας τῆς προπορευομένης.

[1d] And having raised his face resplendent with glory, he looked with intense anger: and the queen fell, and changed her colour as she fainted; and she bowed herself upon the head of the maid that went before her.

[2b] καὶ μετέβαλεν ὁ θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πραύτητα, καὶ ἀγωνιάσας ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ καὶ ἀνέλαβεν αὐτὴν ἐπὶ τὰς ἀγκάλας αὐτοῦ, μέχρις οὗ κατέστη, καὶ παρεκάλει αὐτὴν λόγοις εἰρηνικοῖς καὶ εἶπεν αὐτῇ

[1e] But God changed the spirit of the king gentleness, and in intense feeling he sprang from off his throne, and took her into his arms, until she recovered: and he comforted her with peaceable words, and said to her,

[2c] Τί ἐστιν, Εσθηρ; ἐγὼ ὁ ἀδελφός σου, θάρσει, οὐ μὴ ἀποθάνῃς, ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἐστιν· πρόσελθε.

[1f] What is the matter, Esther? I am thy brother; be of good cheer, thou shalt not die, for our command is openly declared to thee, Draw nigh.

[2d] καὶ ἄρας τὴν χρυσῆν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς καὶ ἠσπάσατο αὐτὴν καὶ εἶπεν Λάλησόν μοι.

[2] And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, Speak to me.

[2e] καὶ εἶπεν αὐτῷ Εἶδόν σε, κύριε, ὡς ἄγγελον θεοῦ, καὶ ἐταράχθη ἡ καρδία μου ἀπὸ φόβου τῆς δόξης σου· ὅτι θαυμαστὸς εἶ, κύριε, καὶ τὸ πρόσωπόν σου χαρίτων μεστόν.

[2a] And she said to him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy glory; for thou, my lord, art to be wondered at, and thy face is full of grace.

[2f] ἐν δὲ τῷ διαλέγεσθαι αὐτὴν ἔπεσεν ἀπὸ ἐκλύσεως αὐτῆς, καὶ ὁ βασιλεὺς ἐταράσσετο, καὶ πᾶσα ἡ θεραπεία αὐτοῦ παρεκάλει αὐτήν.

[2b] And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her.

[3] Καὶ εἶπεν ὁ βασιλεύς Τί θέλεις, Εσθηρ, καὶ τί σού ἐστιν τὸ ἀξίωμα; ἕως τοῦ ἡμίσους τῆς βασιλείας μου καὶ ἔσται σοι.

[3] And the king said, What wilt thou, Esther? and what is thy request? ask even to the half of my kingdom, and it shall be thine.

[4] εἶπεν δὲ Εσθηρ Ἡμέρα μου ἐπίσημος σήμερόν ἐστιν· εἰ οὖν δοκεῖ τῷ βασιλεῖ, ἐλθάτω καὶ αὐτὸς καὶ Αμαν εἰς τὴν δοχήν, ἣν ποιήσω σήμερον.

[4] And Esther said, To-day is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day.

[5] καὶ εἶπεν ὁ βασιλεύς Κατασπεύσατε Αμαν, ὅπως ποιήσωμεν τὸν λόγον Εσθηρ· καὶ παραγίνονται ἀμφότεροι εἰς τὴν δοχήν, ἣν εἶπεν Εσθηρ.

[5] And the king said, Hasten Aman hither, that we may perform the word of Esther. So they both come to the feast of which Esther had spoken.

[6] ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Τί ἐστιν, βασίλισσα Εσθηρ; καὶ ἔσται σοι ὅσα ἀξιοῖς.

[6] And at the banquet the king said to Esther, What is thy request, queen Esther? speak, and thou shalt have all that thou requirest.

[7] καὶ εἶπεν Τὸ αἴτημά μου καὶ τὸ ἀξίωμά μου·

[7] And she said, My request and my petition are:

[8] εἰ εὗρον χάριν ἐνώπιον τοῦ βασιλέως, ἐλθάτω ὁ βασιλεὺς καὶ Αμαν ἐπὶ τὴν αὔριον εἰς τὴν δοχήν, ἣν ποιήσω αὐτοῖς, καὶ αὔριον ποιήσω τὰ αὐτά.

[8] if I have found favour in the sight of the king, let the king and Aman come again to-morrow to the feast which I shall prepare for them, and to-morrow I will do the same.

[9] Καὶ ἐξῆλθεν ὁ Αμαν ἀπὸ τοῦ βασιλέως ὑπερχαρὴς εὐφραινόμενος· ἐν δὲ τῷ ἰδεῖν Αμαν Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα.

[9] So Aman went out from the king very glad and merry: but when Aman saw Mardochaeus the Jew in the court, he was greatly enraged.

[10] καὶ εἰσελθὼν εἰς τὰ ἴδια ἐκάλεσεν τοὺς φίλους καὶ Ζωσαραν τὴν γυναῖκα αὐτοῦ

[10] And having gone into his own house, he called his friends, and his wife Zosara.

[11] καὶ ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ καὶ τὴν δόξαν, ἣν ὁ βασιλεὺς αὐτῷ περιέθηκεν, καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ

ἡγεῖσθαι τῆς βασιλείας.

[11] And he shewed them his wealth, and the glory with which the king had invested him, and how he had caused him to take precedence and bear chief rule in the kingdom.

[12] καὶ εἶπεν Αμαν Οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ᾽ ἢ ἐμέ, καὶ εἰς τὴν αὔριον κέκλημαι·

[12] And Aman said, The queen has called no one to the feast with the king but me, and I am invited to-morrow.

[13] καὶ ταῦτά μοι οὐκ ἀρέσκει, ὅταν ἴδω Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ.

[13] But these things please me not, while I see Mardochaeus the Jew in the court.

[14] καὶ εἶπεν πρὸς αὐτὸν Ζωσαρα ἡ γυνὴ αὐτοῦ καὶ οἱ φίλοι Κοπήτω σοι ξύλον πηχῶν πεντήκοντα, ὄρθρου δὲ εἰπὸν τῷ βασιλεῖ καὶ κρεμασθήτω Μαρδοχαῖος ἐπὶ τοῦ ξύλου· σὺ δὲ εἴσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου. καὶ ἤρεσεν τὸ ῥῆμα τῷ Αμαν, καὶ ἡτοιμάσθη τὸ ξύλον.

[14] And Zosara his wife and his friends said to him, Let there be a gallows made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mardochaeus be hanged on the gallows: but do thou go in to the feast with the king, and be merry. And the saying pleased Aman, and the gallows was prepared.

CHAPTER 6

[1] Ὁ δὲ κύριος ἀπέστησεν τὸν ὕπνον ἀπὸ τοῦ βασιλέως τὴν νύκτα ἐκείνην, καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν γράμματα μνημόσυνα τῶν ἡμερῶν ἀναγινώσκειν αὐτῷ.

[1] But the Lord removed sleep from the king that night: and he told his servant to bring in the books, the registers of daily events, to read to him.

[2] εὗρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοχαίου, ὡς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως ἐν τῷ φυλάσσειν αὐτοὺς καὶ ζητῆσαι ἐπιβαλεῖν τὰς χεῖρας Ἀρταξέρξῃ.

[2] And he found the records written concerning Mardochaeus, how he had told the king concerning the two chamberlains of the king, when they were keeping guard, and sought to lay hands on Artaxerxes.

[3] εἶπεν δὲ ὁ βασιλεύς Τίνα δόξαν ἢ χάριν ἐποιήσαμεν τῷ Μαρδοχαίῳ; καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Οὐκ ἐποίησας αὐτῷ οὐδέν.

[3] And the king said, What honour or favour have we done to Mardochaeus? And the king's servants said, Thou hast not done anything to him.

[4] ἐν δὲ τῷ πυνθάνεσθαι τὸν βασιλέα περὶ τῆς εὐνοίας Μαρδοχαίου ἰδοὺ Αμαν ἐν τῇ αὐλῇ· εἶπεν δὲ ὁ βασιλεύς Τίς ἐν τῇ αὐλῇ; ὁ δὲ Αμαν εἰσῆλθεν εἰπεῖν τῷ βασιλεῖ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, ᾧ ἡτοίμασεν.

[4] And while the king was enquiring about the kindness of Mardochaeus, behold, Aman *was* in the court. And the king said, Who *is* in the court? Now Aman was come in to speak to the king, that he should hang Mardochaeus on the gallows, which he had prepared.

[5] καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ἰδοὺ Αμαν ἕστηκεν ἐν τῇ αὐλῇ· καὶ εἶπεν ὁ βασιλεύς Καλέσατε αὐτόν.

[5] And the king's servants said, Behold, Aman stands in the court. And the king said, Call him.

[6] εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἐγὼ θέλω δοξάσαι; εἶπεν δὲ ἐν ἑαυτῷ Αμαν Τίνα θέλει ὁ βασιλεὺς δοξάσαι εἰ μὴ ἐμέ;

[6] And the king said to Aman, What shall I do to the man whom I wish to honour? And Aman said within himself, Whom would the king honour but myself?

[7] εἶπεν δὲ πρὸς τὸν βασιλέα Ἄνθρωπον, ὃν ὁ βασιλεὺς θέλει δοξάσαι,

[7] and he said to the king, As for the man whom the king wishes to honour,

[8] ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν βυσσίνην, ἣν ὁ βασιλεὺς περιβάλλεται, καὶ ἵππον, ἐφ᾽ ὃν ὁ βασιλεὺς ἐπιβαίνει,

[8] let the king's servants bring the robe of fine linen which the king puts on, and the horse on which the king rides,

[9] καὶ δότω ἑνὶ τῶν φίλων τοῦ βασιλέως τῶν ἐνδόξων καὶ στολισάτω τὸν ἄνθρωπον, ὃν ὁ βασιλεὺς ἀγαπᾷ, καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς δοξάζει.

[9] and let him give *it* to one of the king's noble friends, and let him array the man whom the king loves; and let him mount him on the horse, and proclaim through the street of the city, saying, Thus shall it be *done* to every man whom the king honours.

[10] εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Καθὼς ἐλάλησας, οὕτως ποίησον τῷ Μαρδοχαίῳ τῷ Ιουδαίῳ τῷ θεραπεύοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπεσάτω σου λόγος ὧν ἐλάλησας.

[10] Then the king said to Aman, Thou hast well said: so do to Mardochaeus the Jew, who waits in the palace, and let not a word of what thou hast spoken be neglected.

[11] ἔλαβεν δὲ Αμαν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν Μαρδοχαῖον καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διῆλθεν διὰ τῆς πλατείας τῆς πόλεως καὶ ἐκήρυσσεν λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς θέλει δοξάσαι.

[11] So Aman took the robe and the horse, and arrayed Mardochaeus, and mounted him on the horse, and went through the street of the city, and proclaimed, saying, Thus shall it be to every man whom the king wishes to honour.

[12] ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν, Αμαν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς.

[12] And Mardochaeus returned to the palace: but Aman went home mourning, and having his head covered.

[13] καὶ διηγήσατο Αμαν τὰ συμβεβηκότα αὐτῷ Ζωσαρα τῇ γυναικὶ αὐτοῦ καὶ τοῖς φίλοις, καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνή Εἰ ἐκ γένους Ιουδαίων Μαρδοχαῖος, ἦρξαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ, πεσὼν πεσῇ· οὐ μὴ δύνῃ αὐτὸν ἀμύνασθαι, ὅτι θεὸς ζῶν μετ᾽ αὐτοῦ. –

[13] And Aman related the events that had befallen him to Zosara his wife, and to *his* friends: and his friends and his wife said to him, If Mardochaeus *be* of the race of the Jews, *and* thou hast begun to be humbled before him, thou wilt assuredly fall, and thou wilt not be able to withstand him, for the living God *is* with him.

[14] ἔτι αὐτῶν λαλούντων παραγίνονται οἱ εὐνοῦχοι ἐπισπεύδοντες τὸν Αμαν ἐπὶ τὸν πότον, ὃν ἡτοίμασεν Εσθηρ.

[14] While they were yet speaking, the chamberlains arrived, to hasten Aman to the banquet which Esther had prepared.

CHAPTER 7

[1] Εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ Αμαν συμπιεῖν τῇ βασιλίσσῃ.

[1] So the king and Aman went in to drink with the queen.

[2] εἶπεν δὲ ὁ βασιλεὺς Εσθηρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ Τί ἐστιν, Εσθηρ βασίλισσα, καὶ τί τὸ αἴτημά σου καὶ τί τὸ ἀξίωμά σου; καὶ ἔστω σοι ἕως τοῦ ἡμίσους τῆς βασιλείας μου.

[2] And the king said to Esther at the banquet on the second day, What is it, queen Esther? and what *is* thy request, and what *is* thy petition? and it shall be *done* for thee, to the half of my kingdom.

[3] καὶ ἀποκριθεῖσα εἶπεν Εἰ εὗρον χάριν ἐνώπιον τοῦ βασιλέως, δοθήτω ἡ ψυχή μου τῷ αἰτήματί μου καὶ ὁ λαός μου τῷ ἀξιώματί μου·

[3] And she answered and said, If I have found favour in the sight of the king, let *my* life be granted to my petition, and my people to my request.

[4] ἐπράθημεν γὰρ ἐγώ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν, ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας, καὶ παρήκουσα· οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως.

[4] For both I and my people are sold for destruction, and pillage, and slavery; *both* we and our children for bondmen and bondwomen: and I consented not to it, for the slanderer *is* not worthy of the king’s palace.

[5] εἶπεν δὲ ὁ βασιλεύς Τίς οὗτος, ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο;

[5] And the king said, Who *is* this that has dared to do this thing?

[6] εἶπεν δὲ Εσθηρ Ἄνθρωπος ἐχθρὸς Αμαν ὁ πονηρὸς οὗτος. Αμαν δὲ ἐταράχθη ἀπὸ τοῦ βασιλέως καὶ τῆς βασιλίσσης.

[6] And Esther said, the adversary *is* Aman, this wicked man. Then Aman was troubled before the king and the queen.

[7] ὁ δὲ βασιλεὺς ἐξανέστη ἐκ τοῦ συμποσίου εἰς τὸν κῆπον· ὁ δὲ Αμαν παρῃτεῖτο τὴν βασίλισσαν, ἑώρα γὰρ ἑαυτὸν ἐν κακοῖς ὄντα.

[7] And the king rose up from the banquet to go into the garden: and Aman began to intreat the queen; for he saw that he was in an evil case.

[8] ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου, Αμαν δὲ ἐπιπεπτώκει ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασίλισσαν· εἶπεν δὲ ὁ βασιλεύς Ὥστε καὶ τὴν γυναῖκα βιάζῃ ἐν τῇ οἰκίᾳ μου; Αμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ.

[8] And the king returned from the garden; and Aman had fallen upon the bed, intreating the queen. And the king said, Wilt thou even force *my* wife in my house? And when Aman heard it, he changed countenance.

[9] εἶπεν δὲ Βουγαθαν εἷς τῶν εὐνούχων πρὸς τὸν βασιλέα Ἰδοὺ καὶ ξύλον ἡτοίμασεν Αμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὥρθωται ἐν τοῖς Αμαν ξύλον πηχῶν πεντήκοντα. εἶπεν δὲ ὁ βασιλεύς Σταυρωθήτω ἐπ᾽ αὐτοῦ.

[9] And Bugathan, one of the chamberlains, said to the king, Behold, Aman has also prepared a gallows for Mardochaeus, who spoke concerning the king, and a gallows of fifty cubits high has been set up in the premises of Aman. And the king said, Let him be hanged thereon.

[10] καὶ ἐκρεμάσθη Αμαν ἐπὶ τοῦ ξύλου, ὃ ἡτοίμασεν Μαρδοχαίῳ. καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

[10] So Aman was hanged on the gallows that had been prepared for Mardochaeus: and then the king’s wrath was appeased.

CHAPTER 8

[1] Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδωρήσατο Εσθηρ ὅσα ὑπῆρχεν Αμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως, ὑπέδειξεν γὰρ Εσθηρ ὅτι ἐνοικείωται αὐτῇ.

And in that day king Artaxerxes gave to Esther all that belonged to Aman the slanderer: and Mardochaeus was called by the king; for Esther had shewn that he was related to her.

[2] ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον, ὃν ἀφείλατο Αμαν, καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Εσθηρ Μαρδοχαῖον ἐπὶ πάντων τῶν Αμαν.

[2] And the king took the ring which he had taken away from Aman, and gave it to Mardochaeus: and Esther appointed Mardochaeus over all that had been Aman's.

[3] καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ καὶ ἠξίου ἀφελεῖν τὴν Αμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ιουδαίοις.

[3] And she spoke yet again to the king, and fell at his feet, and besought him to do away the mischief of Aman, and all that he had done against the Jews.

[4] ἐξέτεινεν δὲ ὁ βασιλεὺς Εσθηρ τὴν ῥάβδον τὴν χρυσῆν, ἐξηγέρθη δὲ Εσθηρ παρεστηκέναι τῷ βασιλεῖ.

[4] Then the king stretched out to Esther the golden sceptre: and Esther arose to stand near the king.

[5] καὶ εἶπεν Εσθηρ Εἰ δοκεῖ σοι καὶ εὗρον χάριν, πεμφθήτω ἀποστραφῆναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Αμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ιουδαίους, οἵ εἰσιν ἐν τῇ βασιλείᾳ σου·

[5] And Esther said, If it seem good to thee, and I have found favour in thy sight, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in thy kingdom.

[6] πῶς γὰρ δυνήσομαι ἰδεῖν τὴν κάκωσιν τοῦ λαοῦ μου καὶ πῶς δυνήσομαι σωθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου;

[6] For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my kindred?

[7] καὶ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Εἰ πάντα τὰ ὑπάρχοντα Αμαν ἔδωκα καὶ ἐχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου, ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ιουδαίοις, τί ἔτι ἐπιζητεῖς;

[7] And the king said to Esther, If I have given and freely granted thee all that was Aman's, and hanged him on a gallows, because he laid his hands upon the Jews, what dost thou yet further seek?

[8] γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν καὶ σφραγίσατε τῷ δακτυλίῳ μου· ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος καὶ σφραγισθῇ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

[8] Write ye also in my name, as it seems good to you, and seal it with my ring: for whatever orders are written at the command of the king, and sealed with my ring, it is not lawful to gainsay them.

[9] ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνί, ὅς ἐστι Νισα, τρίτῃ καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ιουδαίοις ὅσα ἐνετείλατο τοῖς οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις κατὰ χώραν καὶ χώραν, κατὰ τὴν ἑαυτῶν λέξιν.

[9] So the scribes were called in the first-month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.

[10] ἐγράφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ, καὶ ἐξαπέστειλαν τὰ γράμματα διὰ βιβλιαφόρων,

[10] And they were written by order of the king, and sealed with his ring, and they sent the letters by the posts:

[11] ὡς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει βοηθῆσαί τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκοις αὐτῶν καὶ τοῖς ἀντικειμένοις αὐτῶν ὡς βούλονται,

[11] wherein he charged them to use their own laws in every city, and to help each other, and to treat their adversaries, and those who attacked them, as they pleased,

[12] ἐν ἡμέρᾳ μιᾷ ἐν πάσῃ τῇ βασιλείᾳ Ἀρταξέρξου, τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνός, ὅς ἐστιν Αδαρ.

[12] on one day in all the kingdom of Artaxerxes, on the thirteenth day of the twelfth month, which is Adar.

[12a] Ὧν ἐστιν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα

[12a] And the following is the copy of the letter of the orders.

[12b] Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις χωρῶν ἄρχουσι καὶ τοῖς τὰ ἡμέτερα φρονοῦσι χαίρειν.

[12b] “The great king Artaxerxes sends greetings to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests.

[12c] πολλοὶ τῇ πλείστῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τόν τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι·

[12c] Many who have been frequently honored by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors.

[12d] καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, ἀλλὰ καὶ τοῖς τῶν ἀπειραγάθων κόμποις ἐπαρθέντες τοῦ τὰ πάντα κατοπτεύοντος ἀεὶ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην.

[12d] And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they supposed that they shall escape the sin-hating vengeance of the ever-seeing God.

[12e] πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ’ ἐξουσίαις τεταγμένων τῶν πιστευθέντων χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους

αἱμάτων ἀθῴων καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις

[12]eAnd oftentimes evil exhortation hath made partakers of the guilt of shedding innocent blood, and hath involved in remediless calamities, many of them that were appointed to offices of authority, which had been entrusted with their friends' affairs;

[12f] τῷ τῆς κακοηθείας ψευδεῖ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην.

[12f] while men, by the false sophistry of evil disposition, have deceived the simple candour of the ruling powers.

[12g] σκοπεῖν δὲ ἔξεστιν, οὐ τοσοῦτον ἐκ τῶν παλαιοτέρων ὧν παρεδώκαμεν ἱστοριῶν, ὅσα ἐστὶν παρὰ πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίως συντετελεσμένα τῇ τῶν ἀνάξια δυναστευόντων λοιμότητι,

[12g] And it is possible to see this, not so much from more ancient traditionary accounts, as it is immediately in your power to see it by examining what things have been wickedly perpetrated by the baseness of men unworthily holding power.

[12h] καὶ προσέχειν εἰς τὰ μετὰ ταῦτα εἰς τὸ τὴν βασιλείαν ἀτάραχον τοῖς πᾶσιν ἀνθρώποις μετ' εἰρήνης παρεξόμεθα

[12h] And it is right to take heed with regard to the future, that we may maintain the government in undistributed peace for all men,

[12i] χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντες ἀεὶ μετ' ἐπιεικεστέρας ἀπαντήσεως.

[12i] adopting needful changes, and ever judging those cases which come under our notices, with truly equitable decision.

[12k] ὡς γὰρ Αμαν Αμαδαθου Μακεδών, ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος καὶ πολὺ διεστηκὼς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθεὶς ἡμῖν

[12j] For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitable entertained by us,

[12l] ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον ὥστε ἀναγορεύεσθαι ἡμῶν πατέρα καὶ προσκυνούμενον ὑπὸ πάντων τὸ

δεύτερον τοῦ βασιλικοῦ θρόνου πρόσωπον διατελεῖν,

[12k] obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all;

[12m] οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς καὶ τοῦ πνεύματος

[12l] he however, overcome by the pride of his station, endeavored to deprive us of our dominion,

[12n] τόν τε ἡμέτερον σωτῆρα καὶ διὰ παντὸς εὐεργέτην Μαρδοχαῖον καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινωνὸν Εσθηρ σὺν παντὶ τῷ τούτων ἔθνει πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν·

[12m] and our life: having by various and subtle artifices demanded for destruction both Mardochaeus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation.

[12o] διὰ γὰρ τῶν τρόπων τούτων ᾠήθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μετάξαι.

[12n] For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians.

[12p] ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισαλιτηρίου παραδεδομένους εἰς ἀφανισμὸν Ιουδαίους εὑρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένους νόμοις,

[12o] But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws,

[12q] ὄντας δὲ υἱοὺς τοῦ ὑψίστου μεγίστου ζῶντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει.

[12p] and being the sons of the living God, the most high and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

[12r] καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Αμαν Αμαδαθου ἀποσταλεῖσι γράμμασιν διὰ τὸ αὐτὸν τὸν ταῦτα ἐξεργασάμενον πρὸς ταῖς Σούσων πύλαις ἐσταυρῶσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατοῦντος θεοῦ διὰ τάχους ἀποδόντος αὐτῷ κρίσιν,

[12q] Ye will therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompence,

[12s] τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παρρησίας ἐᾶν τοὺς Ιουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις καὶ συνεπισχύειν αὐτοῖς ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς ἀμύνωνται τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τῇ αὐτῇ ἡμέρᾳ·

[12r] We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction.

[12t] ταύτην γὰρ ὁ πάντα δυναστεύων θεὸς ἀντ ὀλεθρίας τοῦ ἐκλεκτοῦ γένους ἐποίησεν αὐτοῖς εὐφροσύνην.

[12s] For in the place of the destruction of the chosen race, Almighty God has granted them this time of gladness.

[12u] καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς ἐπίσημον ἡμέραν μετὰ πάσης εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτηρία ᾖ ἡμῖν καὶ τοῖς εὐνοοῦσιν Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλεύουσιν μνημόσυνον τῆς ἀπωλείας.

[12t] Do ye therefore also, among your notable feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction.

[12w] πᾶσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ πυρὶ καταναλωθήσεται μετ’ ὀργῆς· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἔχθιστος κατασταθήσεται.

[12u] And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds for ever.”

[13] Τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἑτοίμους τε εἶναι πάντας τοὺς Ιουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους.

[13] And let the copies be posted in conspicuous places throughout the kingdom and let all the Jews be ready against this day, to fight against their enemies.

[14] οἱ μὲν οὖν ἱππεῖς ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως λεγόμενα ἐπιτελεῖν· ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις.

[14] So the horsemen went forth with haste to perform the king’s commands; and the ordinance was also published in Susa.

[15] ὁ δὲ Μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν καὶ στέφανον ἔχων χρυσοῦν καὶ διάδημα βύσσινον πορφυροῦν· ἰδόντες δὲ οἱ ἐν Σούσοις ἐχάρησαν.

[15] And Mardochaeus went forth robed in the royal apparel, and wearing a golden crown, and a diadem of fine purple linen: and the people in Susa saw it and rejoiced.

[16] τοῖς δὲ Ιουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη·

[16] And the Jews had light and gladness,

[17] κατὰ πόλιν καὶ χώραν, οὗ ἂν ἐξετέθη τὸ πρόσταγμα, οὗ ἂν ἐξετέθη τὸ ἔκθεμα, χαρὰ καὶ εὐφροσύνη τοῖς Ιουδαίοις, κώθων καὶ εὐφροσύνη, καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ ιουδάιζον διὰ τὸν φόβον τῶν Ιουδαίων.

[17] in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.

CHAPTER 9

[1] Ἐν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός, ὅς ἐστιν Αδαρ, παρῆν τὰ γράμματα τὰ γραφέντα ὑπὸ τοῦ βασιλέως.

[1] For in the twelfth month, on the thirteenth day of the month which is Adar, the letters written by the king arrived.

[2] ἐν αὐτῇ τῇ ἡμέρᾳ ἀπώλοντο οἱ ἀντικείμενοι τοῖς Ιουδαίοις· οὐδεὶς γὰρ ἀντέστη φοβούμενος αὐτούς.

[2] In that day the adversaries of the Jews perished: for no one resisted, through fear of them.

[3] οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ γραμματεῖς ἐτίμων τοὺς Ιουδαίους· ὁ γὰρ φόβος Μαρδοχαίου ἐνέκειτο αὐτοῖς.

[3] For the chiefs of the satraps, and the princes and the royal scribes, honoured the Jews; for the fear of Mardochaeus lay upon them.

[4] προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ.

[4] For the order of the king was in force, that he should be celebrated in all the kingdom.

[6] καὶ ἐν Σούσοις τῇ πόλει ἀπέκτειναν οἱ Ιουδαῖοι ἄνδρας πεντακοσίους

[5] 6 And in the city Susa the Jews slew five hundred men:

[7] τόν τε Φαρσαννεσταιν καὶ Δελφων καὶ Φασγα

[7] both Pharsannes, and Delphon and Phasga,

[8] καὶ Φαρδαθα καὶ Βαρεα καὶ Σαρβαχα

[8] and Pharadatha, and Barea, and Sarbaca,

[9] καὶ Μαρμασιμα καὶ Αρουφαιον καὶ Αρσαιον καὶ Ζαβουθαιθαν,

[9] and Marmasima, and Ruphaeus, and Arsaeus, and Zabuthaeus,

[10] τοὺς δέκα υἱοὺς Αμαν Αμαδαθου Βουγαίου τοῦ ἐχθροῦ τῶν Ιουδαίων, καὶ διήρπασαν. –

[10] the ten sons of Aman the son of Amadathes the Bugaean, the enemy of the Jews, and they plundered *their property* on the same day:

[11] ἐν αὐτῇ τῇ ἡμέρᾳ ἐπεδόθη ὁ ἀριθμὸς τῷ βασιλεῖ τῶν ἀπολωλότων ἐν Σούσοις.

[11] and the number of them that perished in Susa was rendered to the king.

[12] εἶπεν δὲ ὁ βασιλεὺς πρὸς Εσθηρ Ἀπώλεσαν οἱ Ιουδαῖοι ἐν Σούσοις τῇ πόλει ἄνδρας πεντακοσίους· ἐν δὲ τῇ περιχώρῳ πῶς οἴει ἐχρήσαντο; τί οὖν ἀξιοῖς ἔτι καὶ ἔσται σοι;

[12] And the king said to Esther, The Jews have slain five hundred men in the city Susa; and how, thinkest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be *done* for thee?

[13] καὶ εἶπεν Εσθηρ τῷ βασιλεῖ Δοθήτω τοῖς Ιουδαίοις χρῆσθαι ὡσαύτως τὴν αὔριον ὥστε τοὺς δέκα υἱοὺς κρεμάσαι Αμαν.

[13] And Esther said to the king, let it be granted to the Jews so to treat them tomorrow as to hand the ten sons of Aman.

[14] καὶ ἐπέτρεψεν οὕτως γενέσθαι καὶ ἐξέθηκε τοῖς Ιουδαίοις τῆς πόλεως τὰ σώματα τῶν υἱῶν Αμαν κρεμάσαι.

[14] And he permitted it to be so done; and he gave up to the Jews of the city the bodies of the sons of Aman to hang.

[15] καὶ συνήχθησαν οἱ Ιουδαῖοι ἐν Σούσοις τῇ τεσσαρεσκαιδεκάτῃ τοῦ Αδαρ καὶ ἀπέκτειναν ἄνδρας τριακοσίους καὶ οὐδὲν διήρπασαν. –

[15] And the Jews assembled in Susa on the fourteenth *day* of Adar, and slew three hundred men, but plundered no property.

[16] οἱ δὲ λοιποὶ τῶν Ιουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἑαυτοῖς ἐβοήθουν καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων· ἀπώλεσαν γὰρ αὐτῶν μυρίους πεντακισχιλίους τῇ τρισκαιδεκάτῃ τοῦ Αδαρ καὶ οὐδὲν διήρπασαν.

[16] And the rest of the Jews who were in the kingdom assembled, and helped one another, and obtained rest from their enemies: for they destroyed fifteen thousand of them on the thirteenth *day* of Adar, but took no spoil.

[17] καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς καὶ ἦγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης.

[17] And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and gladness.

[18] οἱ δὲ Ιουδαῖοι οἱ ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαιδεκάτῃ καὶ οὐκ ἀνεπαύσαντο· ἦγον δὲ καὶ τὴν πεντεκαιδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης.

[18] And the Jews in the city Susa assembled also on the fourteenth *day* and rested; and they kept also the fifteenth with joy and gladness.

[19] διὰ τοῦτο οὖν οἱ Ιουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω ἄγουσιν τὴν τεσσαρεσκαιδεκάτην τοῦ Αδαρ ἡμέραν ἀγαθὴν μετ᾽ εὐφροσύνης ἀποστέλλοντες μερίδας ἕκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ ἡμέραν εὐφροσύνην ἀγαθὴν ἄγουσιν ἐξαποστέλλοντες μερίδας τοῖς πλησίον.

[19] On this account then *it is that* the Jews dispersed in every foreign land keep the fourteenth of Adar *as* a holy day with joy, sending portions each to his neighbour.

[20] Ἔγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἐξαπέστειλεν τοῖς Ιουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἐγγὺς καὶ τοῖς μακράν,

[20] And Mardochaeus wrote these things in a book, and sent them to the Jews, as many as were in the kingdom of Artaxerxes, both them that were near and them that were afar off,

[21] στῆσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαιδεκάτην καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ –

[21] to establish these *as* joyful days, and to keep the fourteenth and fifteenth of Adar;

[22] ἐν γὰρ ταύταις ταῖς ἡμέραις ἀνεπαύσαντο οἱ Ιουδαῖοι ἀπὸ τῶν ἐχθρῶν αὐτῶν – καὶ τὸν μῆνα, ἐν ᾧ ἐστράφη αὐτοῖς [ὃς ἦν Αδαρ] ἀπὸ πένθους εἰς χαρὰν καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν, ἄγειν ὅλον ἀγαθὰς ἡμέρας γάμων καὶ εὐφροσύνης ἐξαποστέλλοντας μερίδας τοῖς φίλοις καὶ τοῖς πτωχοῖς.

[22] for on these days the Jews obtained rest from their enemies; and *as to* the month, which was Adar, in which a change was made for them, from mourning to joy, and from sorrow to a good day, to spend the whole of it *in* good days of feasting and gladness, sending portions to their friends, and to the poor.

[23] καὶ προσεδέξαντο οἱ Ιουδαῖοι, καθὼς ἔγραψεν αὐτοῖς ὁ Μαρδοχαῖος,

[23] And the Jews consented *to this* accordingly as Mardochaeus wrote to them,

[24] πῶς Αμαν Αμαδαθου ὁ Μακεδὼν ἐπολέμει αὐτούς, καθὼς ἔθετο ψήφισμα καὶ κλῆρον ἀφανίσαι αὐτούς,

[24] *shewing* how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly;

[25] καὶ ὡς εἰσῆλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν Μαρδοχαῖον· ὅσα δὲ ἐπεχείρησεν ἐπάξαι ἐπὶ τοὺς Ιουδαίους κακά, ἐπ᾽ αὐτὸν ἐγένοντο, καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ.

[25] also how he went in to the king, telling *him* to hang Mardochaeus: but all the calamities he tried to bring upon the Jews came upon himself, and he was hanged, and his children.

[26] διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὗται Φρουραι διὰ τοὺς κλήρους, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραι, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο·

[26] Therefore these days were called Phrurae, because of the lots; (for in their language they are called Phrurae;)because of the words of this letter, and *because of* all they suffered on this account, and all that happened to them.

[27] καὶ ἔστησεν καὶ προσεδέχοντο οἱ Ιουδαῖοι ἐφ᾽ ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ᾽ αὐτῶν οὐδὲ μὴν ἄλλως χρήσονται· αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν καὶ γενεὰν καὶ πόλιν καὶ πατριὰν καὶ χώραν·

[27] And *Mardochaeus* established it, and the Jews took upon themselves, and upon their seed, and upon those that were joined to them *to observe it*, neither would they on any account behave differently: but these days

were to be a memorial kept in every generation, and city, and family, and province.

[28] αἱ δὲ ἡμέραι αὗται τῶν Φρουραι ἀχθήσονται εἰς τὸν ἅπαντα χρόνον, καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπῃ ἐκ τῶν γενεῶν.

[28] And these days of the Phrurae, *said they,* shall be kept for ever, and their memorial shall not fail in any generation.

[29] καὶ ἔγραψεν Εσθηρ ἡ βασίλισσα θυγάτηρ Αμιναδαβ καὶ Μαρδοχαῖος ὁ Ιουδαῖος ὅσα ἐποίησαν τό τε στερέωμα τῆς ἐπιστολῆς τῶν Φρουραι.

[29] And queen Esther, the daughter of Aminadab, and Mardochaeus the Jew, wrote all that they had done, and the confirmation of the letter of Phrurae.

[31] καὶ Μαρδοχαῖος καὶ Εσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν καὶ τότε στήσαντες κατὰ τῆς ὑγιείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν·

[30] 31 And Mardochaeus and Esther the queen appointed *a fast* for themselves privately, even at that time also having formed their plan against their own health.

[32] καὶ Εσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

[32] And Esther established it by a command for ever, and it was written for a memorial.

CHAPTER 10

[1] Ἔγραψεν δὲ ὁ βασιλεὺς τέλη ἐπὶ τὴν βασιλείαν τῆς τε γῆς καὶ τῆς θαλάσσης.

And the king levied a tax upon his kingdom both by land and sea.

[2] καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ, ἰδοὺ γέγραπται ἐν βιβλίῳ βασιλέων Περσῶν καὶ Μήδων εἰς μνημόσυνον.

[2] And as for his strength and valour, and the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial.

[3] ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλέα Ἀρταξέρξην καὶ μέγας ἦν ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν Ιουδαίων· καὶ φιλούμενος διηγεῖτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ.

[3] And Mardochaeus was viceroy to king Artaxerxes, and was a great man in the kingdom, and honoured by the Jews, and passed his life beloved of all his nation.

[3a] Καὶ εἶπεν Μαρδοχαῖος Παρὰ τοῦ θεοῦ ἐγένετο ταῦτα·

[3a] And Mardocheus said, These things have been done of God.

[3b] ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὗ εἶδον περὶ τῶν λόγων τούτων· οὐδὲ γὰρ παρῆλθεν ἀπ᾽ αὐτῶν λόγος.

[3b] For I remember the dream which I had concerning these matters: for not one particular of them has failed.

[3c] ἡ μικρὰ πηγή, ἣ ἐγένετο ποταμὸς καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολύ· Εσθηρ ἐστὶν ὁ ποταμός, ἣν ἐγάμησεν ὁ βασιλεὺς καὶ ἐποίησεν βασίλισσαν.

[3c] There was the little fountain which became a river, and there was light, and the sun and much water. The river is Esther, whom the king married, and made queen.

[3d] οἱ δὲ δύο δράκοντες ἐγώ εἰμι καὶ Αμαν.

[3d] And the two serpents are I and Aman.

[3e] τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ιουδαίων.

[3e] And the nations are those nations that combined to destroy the name of the Jews.

[3f] τὸ δὲ ἔθνος τὸ ἐμόν, οὗτός ἐστιν Ισραηλ οἱ βοήσαντες πρὸς τὸν θεὸν καὶ σωθέντες· καὶ ἔσωσεν κύριος τὸν λαὸν αὐτοῦ, καὶ ἐρρύσατο κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων, καὶ ἐποίησεν ὁ θεὸς τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς ἔθνεσιν.

[3f] But as for my nation, this is Israel, even they that cried to God and were delivered: for the Lord delivered his people. And the Lord rescued us out of all these calamities; and God wrought such signs and great wonders as have not been done among the nations.

[3g] διὰ τοῦτο ἐποίησεν κλήρους δύο, ἕνα τῷ λαῷ τοῦ θεοῦ καὶ ἕνα πᾶσι τοῖς ἔθνεσιν·

[3g] Therefore did he ordain two lots. One for the people of God, and one for all the other nations.

[3h] καὶ ἦλθον οἱ δύο κλῆροι οὗτοι εἰς ὥραν καὶ καιρὸν καὶ εἰς ἡμέραν κρίσεως ἐνώπιον τοῦ θεοῦ καὶ ἐν πᾶσι τοῖς ἔθνεσιν,

[3h] And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations.

[3i] καὶ ἐμνήσθη ὁ θεὸς τοῦ λαοῦ αὐτοῦ καὶ ἐδικαίωσεν τὴν κληρονομίαν αὐτοῦ.

[3i] And God remembered his people, and vindicated his inheritance.

[3k] καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται ἐν μηνὶ Αδαρ τῇ τεσσαρεσκαιδεκάτῃ καὶ τῇ πεντεκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ισραηλ.

[3j] And they shall observe these days in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, and joy and gladness before God, throughout the generations for ever among his people Israel.

[3l] Ἔτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας εἰσήνεγκεν Δωσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ

υἱὸς αὐτοῦ τὴν προκειμένην ἐπιστολὴν τῶν Φρουραι, ἣν ἔφασαν εἶναι καὶ ἑρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ιερουσαλημ.

[3k] In the fourth year of the reign of Ptolemeus and Cleopatras, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

I Maccabees

I Maccabees

CHAPTER 1

[1] Καὶ ἐγένετο μετὰ τὸ πατάξαι Ἀλέξανδρον τὸν Φιλίππου Μακεδόνα, ὃς ἐξῆλθεν ἐκ γῆς Χεττιιμ, καὶ ἐπάταξεν τὸν Δαρεῖον βασιλέα Περσῶν καὶ Μήδων καὶ ἐβασίλευσεν ἀντ αὐτοῦ, πρότερον ἐπὶ τὴν Ἑλλάδα.

[1] And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

[2] καὶ συνεστήσατο πολέμους πολλοὺς καὶ ἐκράτησεν ὀχυρωμάτων καὶ ἔσφαξεν βασιλεῖς τῆς γῆς·

[2] And made many wars, and won many strong holds, and slew the kings of the earth,

[3] καὶ διῆλθεν ἕως ἄκρων τῆς γῆς καὶ ἔλαβεν σκῦλα πλήθους ἐθνῶν. καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ, καὶ ὑψώθη, καὶ ἐπήρθη ἡ καρδία αὐτοῦ.

[3] And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

[4] καὶ συνῆξεν δύναμιν ἰσχυρὰν σφόδρα καὶ ἦρξεν χωρῶν ἐθνῶν καὶ τυράννων, καὶ ἐγένοντο αὐτῷ εἰς φόρον.

[4] And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

[5] καὶ μετὰ ταῦτα ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἔγνω ὅτι ἀποθνῄσκει.

[5] And after these things he fell sick, and perceived that he should die.

[6] καὶ ἐκάλεσεν τοὺς παῖδας αὐτοῦ τοὺς ἐνδόξους τοὺς συνεκτρόφους αὐτοῦ ἐκ νεότητος καὶ διεῖλεν αὐτοῖς τὴν βασιλείαν αὐτοῦ ἔτι αὐτοῦ ζῶντος.

[6] Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

[7] καὶ ἐβασίλευσεν Ἀλέξανδρος ἔτη δώδεκα καὶ ἀπέθανεν.

[7] So Alexander reigned twelve years, and then died.

[8] καὶ ἐπεκράτησαν οἱ παῖδες αὐτοῦ, ἕκαστος ἐν τῷ τόπῳ αὐτοῦ.

[8] And his servants bare rule every one in his place.

[9] καὶ ἐπέθεντο πάντες διαδήματα μετὰ τὸ ἀποθανεῖν αὐτὸν καὶ οἱ υἱοὶ αὐτῶν ὀπίσω αὐτῶν ἔτη πολλὰ καὶ ἐπλήθυναν κακὰ ἐν τῇ γῇ.

[9] And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

[10] καὶ ἐξῆλθεν ἐξ αὐτῶν ῥίζα ἁμαρτωλὸς Ἀντίοχος Ἐπιφανὴς υἱὸς Ἀντιόχου τοῦ βασιλέως, ὃς ἦν ὅμηρα ἐν Ῥώμῃ· καὶ ἐβασίλευσεν ἐν ἔτει ἑκατοστῷ καὶ τριακοστῷ καὶ ἑβδόμῳ βασιλείας Ἑλλήνων.

[10] And there came out of them a wicked root Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

[11] Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθον ἐξ Ισραηλ υἱοὶ παράνομοι καὶ ἀνέπεισαν πολλοὺς λέγοντες Πορευθῶμεν καὶ διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν, ὅτι ἀφ’ ἧς ἐχωρίσθημεν ἀπ’ αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλά.

[11] In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

[12] καὶ ἠγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν,

[12] So this device pleased them well.

[13] καὶ προεθυμήθησάν τινες ἀπὸ τοῦ λαοῦ καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα, καὶ ἔδωκεν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ δικαιώματα τῶν ἐθνῶν.

[13] Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

[14] καὶ ᾠκοδόμησαν γυμνάσιον ἐν Ιεροσολύμοις κατὰ τὰ νόμιμα τῶν ἐθνῶν

[14] Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

[15] καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας καὶ ἐζευγίσθησαν τοῖς ἔθνεσιν καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν.

[15] And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

[16] Καὶ ἡτοιμάσθη ἡ βασιλεία ἐνώπιον Ἀντιόχου, καὶ ὑπέλαβεν βασιλεῦσαι γῆς Αἰγύπτου, ὅπως βασιλεύσῃ ἐπὶ τὰς δύο βασιλείας.

[16] Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

[17] καὶ εἰσῆλθεν εἰς Αἴγυπτον ἐν ὄχλῳ βαρεῖ, ἐν ἅρμασιν καὶ ἐλέφασιν καὶ ἐν ἱππεῦσιν καὶ ἐν στόλῳ μεγάλῳ

[17] Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

[18] καὶ συνεστήσατο πόλεμον πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου· καὶ ἐνετράπη Πτολεμαῖος ἀπὸ προσώπου αὐτοῦ καὶ ἔφυγεν, καὶ ἔπεσον τραυματίαι πολλοί.

[18] And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

[19] καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυρὰς ἐν γῇ Αἰγύπτῳ, καὶ ἔλαβεν τὰ σκῦλα γῆς Αἰγύπτου.

[19] Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

[20] καὶ ἐπέστρεψεν Ἀντίοχος μετὰ τὸ πατάξαι Αἴγυπτον ἐν τῷ ἑκατοστῷ καὶ τεσσαρακοστῷ καὶ τρίτῳ ἔτει καὶ ἀνέβη ἐπὶ Ισραηλ καὶ ἀνέβη εἰς Ιεροσόλυμα ἐν ὄχλῳ βαρεῖ.

[20] And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

[21] καὶ εἰσῆλθεν εἰς τὸ ἁγίασμα ἐν ὑπερηφανίᾳ καὶ ἔλαβεν τὸ θυσιαστήριον τὸ χρυσοῦν καὶ τὴν λυχνίαν τοῦ φωτὸς καὶ πάντα τὰ σκεύη αὐτῆς

[21] And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

[22] καὶ τὴν τράπεζαν τῆς προθέσεως καὶ τὰ σπονδεῖα καὶ τὰς φιάλας καὶ τὰς θυίσκας τὰς χρυσᾶς καὶ τὸ καταπέτασμα καὶ τοὺς στεφάνους καὶ τὸν κόσμον τὸν χρυσοῦν τὸν κατὰ πρόσωπον τοῦ ναοῦ καὶ ἐλέπισεν πάντα·

[22] And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

[23] καὶ ἔλαβεν τὸ ἀργύριον καὶ τὸ χρυσίον καὶ τὰ σκεύη τὰ ἐπιθυμητὰ καὶ ἔλαβεν τοὺς θησαυροὺς τοὺς ἀποκρύφους, οὓς εὗρεν·

[23] He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

[24] καὶ λαβὼν πάντα ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. καὶ ἐποίησεν φονοκτονίαν καὶ ἐλάλησεν ὑπερηφανίαν μεγάλην.

[24] And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

[25] καὶ ἐγένετο πένθος μέγα ἐπὶ Ισραηλ ἐν παντὶ τόπῳ αὐτῶν.

[25] Therefore there was a great mourning in Israel, in every place where they were;

[26] καὶ ἐστέναξαν ἄρχοντες καὶ πρεσβύτεροι, παρθένοι καὶ νεανίσκοι ἠσθένησαν, καὶ τὸ κάλλος τῶν γυναικῶν ἠλλοιώθη.

[26] So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

[27] πᾶς νυμφίος ἀνέλαβεν θρῆνον, καὶ καθημένη ἐν παστῷ ἐπένθει.

[27] Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

[28] καὶ ἐσείσθη ἡ γῆ ἐπὶ τοὺς κατοικοῦντας αὐτήν, καὶ πᾶς ὁ οἶκος Ιακωβ ἐνεδύσατο αἰσχύνην.

[28] The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

[29] Μετὰ δύο ἔτη ἡμερῶν ἀπέστειλεν ὁ βασιλεὺς ἄρχοντα φορολογίας εἰς τὰς πόλεις Ιουδα, καὶ ἦλθεν εἰς Ιερουσαλημ ἐν ὄχλῳ βαρεῖ.

[29] And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

[30] καὶ ἐλάλησεν αὐτοῖς λόγους εἰρηνικοὺς ἐν δόλῳ, καὶ ἐνεπίστευσαν αὐτῷ. καὶ ἐπέπεσεν ἐπὶ τὴν πόλιν ἐξάπινα καὶ ἐπάταξεν αὐτὴν πληγὴν μεγάλην καὶ ἀπώλεσεν λαὸν πολὺν ἐξ Ισραηλ.

[30] And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

[31] καὶ ἔλαβεν τὰ σκῦλα τῆς πόλεως καὶ ἐνέπρησεν αὐτὴν πυρὶ καὶ καθεῖλεν τοὺς οἴκους αὐτῆς καὶ τὰ τείχη κύκλῳ.

[31] And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

[32] καὶ ᾐχμαλώτισαν τὰς γυναῖκας καὶ τὰ τέκνα, καὶ τὰ κτήνη ἐκληρονόμησαν.

[32] But the women and children took they captive, and possessed the cattle.

[33] καὶ ᾠκοδόμησαν τὴν πόλιν Δαυιδ τείχει μεγάλῳ καὶ ὀχυρῷ, πύργοις ὀχυροῖς, καὶ ἐγένετο αὐτοῖς εἰς ἄκραν.

[33] Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

[34] καὶ ἔθηκαν ἐκεῖ ἔθνος ἁμαρτωλόν, ἄνδρας παρανόμους, καὶ ἐνίσχυσαν ἐν αὐτῇ.

[34] And they put therein a sinful nation, wicked men, and fortified themselves therein.

[35] καὶ παρέθεντο ὅπλα καὶ τροφὴν καὶ συναγαγόντες τὰ σκῦλα Ιερουσαλημ ἀπέθεντο ἐκεῖ καὶ ἐγένοντο εἰς μεγάλην παγίδα.

[35] They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

[36] καὶ ἐγένετο εἰς ἔνεδρον τῷ ἁγιάσματι καὶ εἰς διάβολον πονηρὸν τῷ Ισραηλ διὰ παντός.

[36] For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

[37] καὶ ἐξέχεαν αἷμα ἀθῷον κύκλῳ τοῦ ἁγιάσματος καὶ ἐμόλυναν τὸ ἁγίασμα.

[37] Thus they shed innocent blood on every side of the sanctuary, and defiled it:

[38] καὶ ἔφυγον οἱ κάτοικοι Ιερουσαλημ δι’ αὐτούς, καὶ ἐγένετο κατοικία ἀλλοτρίων· καὶ ἐγένετο ἀλλοτρία τοῖς γενήμασιν αὐτῆς, καὶ τὰ τέκνα αὐτῆς ἐγκατέλιπον αὐτήν.

[38] Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

[39] τὸ ἁγίασμα αὐτῆς ἠρημώθη ὡς ἔρημος, αἱ ἑορταὶ αὐτῆς ἐστράφησαν εἰς πένθος, τὰ σάββατα αὐτῆς εἰς ὀνειδισμόν, ἡ τιμὴ αὐτῆς εἰς ἐξουδένωσιν.

[39] Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

[40] κατὰ τὴν δόξαν αὐτῆς ἐπληθύνθη ἡ ἀτιμία αὐτῆς, καὶ τὸ ὕψος αὐτῆς ἐστράφη εἰς πένθος.

[40] As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

[41] Καὶ ἔγραψεν ὁ βασιλεὺς πάσῃ τῇ βασιλείᾳ αὐτοῦ εἶναι πάντας εἰς λαὸν ἕνα

[41] Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

[42] καὶ ἐγκαταλιπεῖν ἕκαστον τὰ νόμιμα αὐτοῦ. καὶ ἐπεδέξαντο πάντα τὰ ἔθνη κατὰ τὸν λόγον τοῦ βασιλέως.

[42] And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

[43] καὶ πολλοὶ ἀπὸ Ισραηλ εὐδόκησαν τῇ λατρείᾳ αὐτοῦ καὶ ἔθυσαν τοῖς εἰδώλοις καὶ ἐβεβήλωσαν τὸ σάββατον.

[43] Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

[44] καὶ ἀπέστειλεν ὁ βασιλεὺς βιβλία ἐν χειρὶ ἀγγέλων εἰς Ιερουσαλημ καὶ τὰς πόλεις Ιουδα πορευθῆναι ὀπίσω νομίμων ἀλλοτρίων τῆς γῆς

[44] For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

[45] καὶ κωλῦσαι ὁλοκαυτώματα καὶ θυσίαν καὶ σπονδὴν ἐκ τοῦ ἁγιάσματος καὶ βεβηλῶσαι σάββατα καὶ ἑορτὰς

[45] And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

[46] καὶ μιᾶναι ἁγίασμα καὶ ἁγίους,

[46] And pollute the sanctuary and holy people:

[47] οἰκοδομῆσαι βωμοὺς καὶ τεμένη καὶ εἰδώλια καὶ θύειν ὕεια καὶ κτήνη κοινὰ

[47] Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

[48] καὶ ἀφιέναι τοὺς υἱοὺς αὐτῶν ἀπεριτμήτους βδελύξαι τὰς ψυχὰς αὐτῶν ἐν παντὶ ἀκαθάρτῳ καὶ βεβηλώσει

[48] That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

[49] ὥστε ἐπιλαθέσθαι τοῦ νόμου καὶ ἀλλάξαι πάντα τὰ δικαιώματα·

[49] To the end they might forget the law, and change all the ordinances.

[50] καὶ ὃς ἂν μὴ ποιήσῃ κατὰ τὸν λόγον τοῦ βασιλέως, ἀποθανεῖται.

[50] And whosoever would not do according to the commandment of the king, he said, he should die.

[51] κατὰ πάντας τοὺς λόγους τούτους ἔγραψεν πάσῃ τῇ βασιλείᾳ αὐτοῦ καὶ ἐποίησεν ἐπισκόπους ἐπὶ πάντα τὸν λαὸν καὶ ἐνετείλατο ταῖς πόλεσιν Ιουδα θυσιάζειν κατὰ πόλιν καὶ πόλιν.

[51] In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

[52] καὶ συνηθροίσθησαν ἀπὸ τοῦ λαοῦ πολλοὶ πρὸς αὐτούς, πᾶς ὁ ἐγκαταλείπων τὸν νόμον, καὶ ἐποίησαν κακὰ ἐν τῇ γῇ

[52] Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

[53] καὶ ἔθεντο τὸν Ισραηλ ἐν κρύφοις ἐν παντὶ φυγαδευτηρίῳ αὐτῶν.

[53] And drove the Israelites into secret places, even wheresoever they could flee for succour.

[54] καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ Χασελευ τῷ πέμπτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει ᾠκοδόμησεν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. καὶ ἐν πόλεσιν Ιουδα κύκλῳ ᾠκοδόμησαν βωμούς·

[54] Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

[55] καὶ ἐπὶ τῶν θυρῶν τῶν οἰκιῶν καὶ ἐν ταῖς πλατείαις ἐθυμίων.

[55] And burnt incense at the doors of their houses, and in the streets.

[56] καὶ τὰ βιβλία τοῦ νόμου, ἃ εὗρον, ἐνεπύρισαν ἐν πυρὶ κατασχίσαντες.

[56] And when they had rent in pieces the books of the law which they found, they burnt them with fire.

[57] καὶ ὅπου εὑρίσκετο παρά τινι βιβλίον διαθήκης, καὶ εἴ τις συνευδόκει τῷ νόμῳ, τὸ σύγκριμα τοῦ βασιλέως ἐθανάτου αὐτόν.

[57] And whosoever was found with any the book of the testament, or if any committed to the law, the king’s commandment was, that they should

put him to death.

[58] ἐν ἰσχύι αὐτῶν ἐποίουν τῷ Ισραηλ τοῖς εὑρισκομένοις ἐν παντὶ μηνὶ καὶ μηνὶ ἐν ταῖς πόλεσιν.

[58] Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

[59] καὶ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς θυσιάζοντες ἐπὶ τὸν βωμόν, ὃς ἦν ἐπὶ τοῦ θυσιαστηρίου.

[59] Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

[60] καὶ τὰς γυναῖκας τὰς περιτετμηκυίας τὰ τέκνα αὐτῶν ἐθανάτωσαν κατὰ τὸ πρόσταγμα

[60] At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

[61] καὶ ἐκρέμασαν τὰ βρέφη ἐκ τῶν τραχήλων αὐτῶν, καὶ τοὺς οἴκους αὐτῶν καὶ τοὺς περιτετμηκότας αὐτούς.

[61] And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

[62] καὶ πολλοὶ ἐν Ισραηλ ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς τοῦ μὴ φαγεῖν κοινὰ

[62] Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

[63] καὶ ἐπεδέξαντο ἀποθανεῖν, ἵνα μὴ μιανθῶσιν τοῖς βρώμασιν καὶ μὴ βεβηλώσωσιν διαθήκην ἁγίαν, καὶ ἀπέθανον.

[63] Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

[64] καὶ ἐγένετο ὀργὴ μεγάλη ἐπὶ Ισραηλ σφόδρα.

[64] And there was very great wrath upon Israel.

CHAPTER 2

[1] Ἐν ταῖς ἡμέραις ἐκείναις ἀνέστη Ματταθιας υἱὸς Ιωαννου τοῦ Συμεων ἱερεὺς τῶν υἱῶν Ιωαριβ ἀπὸ Ιερουσαλημ καὶ ἐκάθισεν ἐν Μωδειν.

[1] In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

[2] καὶ αὐτῷ υἱοὶ πέντε, Ιωαννης ὁ ἐπικαλούμενος Γαδδι,

[2] And he had five sons, Joannan, called Caddis:

[3] Σιμων ὁ καλούμενος Θασσι,

[3] Simon; called Thassi:

[4] Ιουδας ὁ καλούμενος Μακκαβαῖος,

[4] Judas, who was called Maccabeus:

[5] Ελεαζαρ ὁ καλούμενος Αυαραν, Ιωναθης ὁ καλούμενος Απφους.

[5] Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

[6] καὶ εἶδεν τὰς βλασφημίας τὰς γινομένας ἐν Ιουδα καὶ ἐν Ιερουσαλημ

[6] And when he saw the blasphemies that were committed in Juda and Jerusalem,

[7] καὶ εἶπεν Οἴμμοι, ἵνα τί τοῦτο ἐγεννήθην ἰδεῖν τὸ σύντριμμα τοῦ λαοῦ μου καὶ τὸ σύντριμμα τῆς ἁγίας πόλεως καὶ καθίσαι ἐκεῖ ἐν τῷ δοθῆναι αὐτὴν ἐν χειρὶ ἐχθρῶν, τὸ ἁγίασμα ἐν χειρὶ ἀλλοτρίων;

[7] He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

[8] ἐγένετο ὁ ναὸς αὐτῆς ὡς ἀνὴρ ἄδοξος,

[8] Her temple is become as a man without glory.

[9] τὰ σκεύη τῆς δόξης αὐτῆς αἰχμάλωτα ἀπήχθη, ἀπεκτάνθη τὰ νήπια αὐτῆς ἐν ταῖς πλατείαις αὐτῆς, οἱ νεανίσκοι αὐτῆς ἐν ῥομφαίᾳ ἐχθροῦ.

[9] Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

[10] ποῖον ἔθνος οὐκ ἐκληρονόμησεν βασίλεια καὶ οὐκ ἐκράτησεν τῶν σκύλων αὐτῆς;

[10] What nation hath not had a part in her kingdom and gotten of her spoils?

[11] πᾶς ὁ κόσμος αὐτῆς ἀφῃρέθη, ἀντὶ ἐλευθέρας ἐγένετο εἰς δούλην.

[11] All her ornaments are taken away; of a free woman she is become a bondslave.

[12] καὶ ἰδοὺ τὰ ἅγια ἡμῶν καὶ ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἠρημώθη, καὶ ἐβεβήλωσαν αὐτὰ τὰ ἔθνη.

[12] And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

[13] ἵνα τί ἡμῖν ἔτι ζωή;

[13] To what end therefore shall we live any longer?

[14] καὶ διέρρηξεν Ματταθιας καὶ οἱ υἱοὶ αὐτοῦ τὰ ἱμάτια αὐτῶν καὶ περιεβάλοντο σάκκους καὶ ἐπένθησαν σφόδρα.

[14] Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

[15] Καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες τὴν ἀποστασίαν εἰς Μωδειν τὴν πόλιν, ἵνα θυσιάσωσιν.

[15] In the mean while the king’s officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

[16] καὶ πολλοὶ ἀπὸ Ισραηλ πρὸς αὐτοὺς προσῆλθον· καὶ Ματταθιας καὶ οἱ υἱοὶ αὐτοῦ συνήχθησαν.

[16] And when many of Israel came unto them, Mattathias also and his sons came together.

[17] καὶ ἀπεκρίθησαν οἱ παρὰ τοῦ βασιλέως καὶ εἶπον τῷ Ματταθια λέγοντες Ἄρχων καὶ ἔνδοξος καὶ μέγας εἶ ἐν τῇ πόλει ταύτῃ καὶ ἐστηρισμένος υἱοῖς καὶ ἀδελφοῖς·

[17] Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

[18] νῦν πρόσελθε πρῶτος καὶ ποίησον τὸ πρόσταγμα τοῦ βασιλέως, ὡς ἐποίησαν πάντα τὰ ἔθνη καὶ οἱ ἄνδρες Ιουδα καὶ οἱ καταλειφθέντες ἐν Ιερουσαλημ, καὶ ἔσῃ σὺ καὶ οἱ υἱοί σου τῶν φίλων τοῦ βασιλέως, καὶ σὺ καὶ οἱ υἱοί σου δοξασθήσεσθε ἀργυρίῳ καὶ χρυσίῳ καὶ ἀποστολαῖς πολλαῖς.

[18] Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

[19] καὶ ἀπεκρίθη Ματταθιας καὶ εἶπεν φωνῇ μεγάλῃ Εἰ πάντα τὰ ἔθνη τὰ ἐν οἴκῳ τῆς βασιλείας τοῦ βασιλέως ἀκούουσιν αὐτοῦ ἀποστῆναι ἕκαστος ἀπὸ λατρείας πατέρων αὐτοῦ καὶ ᾑρετίσαντο ἐν ταῖς ἐντολαῖς αὐτοῦ,

[19] Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

[20] κἀγὼ καὶ οἱ υἱοί μου καὶ οἱ ἀδελφοί μου πορευσόμεθα ἐν διαθήκῃ πατέρων ἡμῶν·

[20] Yet will I and my sons and my brethren walk in the covenant of our fathers.

[21] ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα·

[21] God forbid that we should forsake the law and the ordinances.

[22] τῶν λόγων τοῦ βασιλέως οὐκ ἀκουσόμεθα παρελθεῖν τὴν λατρείαν ἡμῶν δεξιὰν ἢ ἀριστεράν.

[22] We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

[23] καὶ ὡς ἐπαύσατο λαλῶν τοὺς λόγους τούτους, προσῆλθεν ἀνὴρ Ιουδαῖος ἐν ὀφθαλμοῖς πάντων θυσιάσαι ἐπὶ τοῦ βωμοῦ ἐν Μωδειν κατὰ

τὸ πρόσταγμα τοῦ βασιλέως.

[23] Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

[24] καὶ εἶδεν Ματταθιας καὶ ἐζήλωσεν, καὶ ἐτρόμησαν οἱ νεφροὶ αὐτοῦ, καὶ ἀνήνεγκεν θυμὸν κατὰ τὸ κρίμα καὶ δραμὼν ἔσφαξεν αὐτὸν ἐπὶ τὸν βωμόν·

[24] Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

[25] καὶ τὸν ἄνδρα τοῦ βασιλέως τὸν ἀναγκάζοντα θύειν ἀπέκτεινεν ἐν τῷ καιρῷ ἐκείνῳ καὶ τὸν βωμὸν καθεῖλεν.

[25] Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

[26] καὶ ἐζήλωσεν τῷ νόμῳ, καθὼς ἐποίησεν Φινεες τῷ Ζαμβρι υἱῷ Σαλωμ.

[26] Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

[27] καὶ ἀνέκραξεν Ματταθιας ἐν τῇ πόλει φωνῇ μεγάλῃ λέγων Πᾶς ὁ ζηλῶν τῷ νόμῳ καὶ ἱστῶν διαθήκην ἐξελθέτω ὀπίσω μου.

[27] And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

[28] καὶ ἔφυγεν αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ εἰς τὰ ὄρη καὶ ἐγκατέλιπον ὅσα εἶχον ἐν τῇ πόλει.

[28] So he and his sons fled into the mountains, and left all that ever they had in the city.

[29] Τότε κατέβησαν πολλοὶ ζητοῦντες δικαιοσύνην καὶ κρίμα εἰς τὴν ἔρημον καθίσαι ἐκεῖ,

[29] Then many that sought after justice and judgment went down into the wilderness, to dwell there:

[30] αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ κτήνη αὐτῶν, ὅτι ἐσκληρύνθη ἐπ᾽ αὐτοὺς τὰ κακά.

[30] Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

[31] καὶ ἀνηγγέλη τοῖς ἀνδράσιν τοῦ βασιλέως καὶ ταῖς δυνάμεσιν, αἳ ἦσαν ἐν Ιερουσαλημ πόλει Δαυιδ ὅτι κατέβησαν ἄνδρες, οἵτινες διεσκέδασαν τὴν ἐντολὴν τοῦ βασιλέως, εἰς τοὺς κρύφους ἐν τῇ ἐρήμῳ.

[31] Now when it was told the king’s servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king’s commandment, were gone down into the secret places in the wilderness,

[32] καὶ ἔδραμον ὀπίσω αὐτῶν πολλοὶ καὶ κατελάβοντο αὐτοὺς καὶ παρενέβαλον ἐπ᾽ αὐτοὺς καὶ συνεστήσαντο πρὸς αὐτοὺς πόλεμον ἐν τῇ ἡμέρᾳ τῶν σαββάτων

[32] They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

[33] καὶ εἶπον πρὸς αὐτούς Ἕως τοῦ νῦν· ἐξελθόντες ποιήσατε κατὰ τὸν λόγον τοῦ βασιλέως, καὶ ζήσεσθε.

[33] And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

[34] καὶ εἶπον Οὐκ ἐξελευσόμεθα οὐδὲ ποιήσομεν τὸν λόγον τοῦ βασιλέως βεβηλῶσαι τὴν ἡμέραν τῶν σαββάτων.

[34] But they said, We will not come forth, neither will we do the king’s commandment, to profane the sabbath day.

[35] καὶ ἐτάχυναν ἐπ᾽ αὐτοὺς πόλεμον.

[35] So then they gave them the battle with all speed.

[36] καὶ οὐκ ἀπεκρίθησαν αὐτοῖς οὐδὲ λίθον ἐνετίναξαν αὐτοῖς οὐδὲ ἐνέφραξαν τοὺς κρύφους

[36] Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

[37] λέγοντες Ἀποθάνωμεν πάντες ἐν τῇ ἁπλότητι ἡμῶν· μαρτυρεῖ ἐφ᾽ ἡμᾶς ὁ οὐρανὸς καὶ ἡ γῆ ὅτι ἀκρίτως ἀπόλλυτε ἡμᾶς.

[37] But said, Let us die all in our innocency: heaven and earth will testify for us, that ye put us to death wrongfully.

[38] καὶ ἀνέστησαν ἐπ᾽ αὐτοὺς ἐν πολέμῳ τοῖς σάββασιν, καὶ ἀπέθανον αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὰ κτήνη αὐτῶν ἕως χιλίων ψυχῶν ἀνθρώπων.

[38] So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

[39] Καὶ ἔγνω Ματταθιας καὶ οἱ φίλοι αὐτοῦ καὶ ἐπένθησαν ἐπ᾽ αὐτοὺς σφόδρα.

[39] Now when Mattathias and his friends understood hereof, they mourned for them right sore.

[40] καὶ εἶπεν ἀνὴρ τῷ πλησίον αὐτοῦ Ἐὰν πάντες ποιήσωμεν ὡς οἱ ἀδελφοὶ ἡμῶν ἐποίησαν καὶ μὴ πολεμήσωμεν πρὸς τὰ ἔθνη ὑπὲρ τῆς ψυχῆς ἡμῶν καὶ τῶν δικαιωμάτων ἡμῶν, νῦν τάχιον ὀλεθρεύσουσιν ἡμᾶς ἀπὸ τῆς γῆς.

[40] And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

[41] καὶ ἐβουλεύσαντο τῇ ἡμέρᾳ ἐκείνῃ λέγοντες Πᾶς ἄνθρωπος, ὃς ἐὰν ἔλθῃ ἐφ᾽ ἡμᾶς εἰς πόλεμον τῇ ἡμέρᾳ τῶν σαββάτων, πολεμήσωμεν κατέναντι αὐτοῦ καὶ οὐ μὴ ἀποθάνωμεν πάντες καθὼς ἀπέθανον οἱ ἀδελφοὶ ἡμῶν ἐν τοῖς κρύφοις.

[41] At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

[42] τότε συνήχθησαν πρὸς αὐτοὺς συναγωγὴ Ασιδαίων, ἰσχυροὶ δυνάμει ἀπὸ Ισραηλ, πᾶς ὁ ἑκουσιαζόμενος τῷ νόμῳ·

[42] Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

[43] καὶ πάντες οἱ φυγαδεύοντες ἀπὸ τῶν κακῶν προσετέθησαν αὐτοῖς καὶ ἐγένοντο αὐτοῖς εἰς στήριγμα.

[43] Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

[44] καὶ συνεστήσαντο δύναμιν καὶ ἐπάταξαν ἁμαρτωλοὺς ἐν ὀργῇ αὐτῶν καὶ ἄνδρας ἀνόμους ἐν θυμῷ αὐτῶν· καὶ οἱ λοιποὶ ἔφυγον εἰς τὰ ἔθνη σωθῆναι.

[44] So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

[45] καὶ ἐκύκλωσεν Ματταθιας καὶ οἱ φίλοι αὐτοῦ καὶ καθεῖλον τοὺς βωμοὺς

[45] Then Mattathias and his friends went round about, and pulled down the altars:

[46] καὶ περιέτεμον τὰ παιδάρια τὰ ἀπερίτμητα, ὅσα εὗρον ἐν ὁρίοις Ισραηλ, ἐν ἰσχύι

[46] And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

[47] καὶ ἐδίωξαν τοὺς υἱοὺς τῆς ὑπερηφανίας, καὶ κατευοδώθη τὸ ἔργον ἐν χειρὶ αὐτῶν·

[47] They pursued also after the proud men, and the work prospered in their hand.

[48] καὶ ἀντελάβοντο τοῦ νόμου ἐκ χειρὸς τῶν ἐθνῶν καὶ τῶν βασιλέων καὶ οὐκ ἔδωκαν κέρας τῷ ἁμαρτωλῷ.

[48] So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

[49] Καὶ ἤγγισαν αἱ ἡμέραι Ματταθιου ἀποθανεῖν, καὶ εἶπεν τοῖς υἱοῖς αὐτοῦ Νῦν ἐστηρίσθη ὑπερηφανία καὶ ἐλεγμὸς καὶ καιρὸς καταστροφῆς καὶ ὀργὴ θυμοῦ.

[49] Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

[50] νῦν, τέκνα, ζηλώσατε τῷ νόμῳ καὶ δότε τὰς ψυχὰς ὑμῶν ὑπὲρ διαθήκης πατέρων ἡμῶν

[50] Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

[51] καὶ μνήσθητε τὰ ἔργα τῶν πατέρων, ἃ ἐποίησαν ἐν ταῖς γενεαῖς αὐτῶν, καὶ δέξασθε δόξαν μεγάλην καὶ ὄνομα αἰώνιον.

[51] Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

[52] Αβρααμ οὐχὶ ἐν πειρασμῷ εὑρέθη πιστός, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην;

[52] Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

[53] Ιωσηφ ἐν καιρῷ στενοχωρίας αὐτοῦ ἐφύλαξεν ἐντολὴν καὶ ἐγένετο κύριος Αἰγύπτου.

[53] Joseph in the time of his distress kept the commandment and was made lord of Egypt.

[54] Φινεες ὁ πατὴρ ἡμῶν ἐν τῷ ζηλῶσαι ζῆλον ἔλαβεν διαθήκην ἱερωσύνης αἰωνίας.

[54] Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

[55] Ἰησοῦς ἐν τῷ πληρῶσαι λόγον ἐγένετο κριτὴς ἐν Ισραηλ.

[55] Jesus for fulfilling the word was made a judge in Israel.

[56] Χαλεβ ἐν τῷ μαρτύρασθαι ἐν τῇ ἐκκλησίᾳ ἔλαβεν γῆς κληρονομίαν.

[56] Caleb for bearing witness before the congregation received the heritage of the land.

[57] Δαυιδ ἐν τῷ ἐλέει αὐτοῦ ἐκληρονόμησεν θρόνον βασιλείας εἰς αἰῶνας.

[57] David for being merciful possessed the throne of an everlasting kingdom.

[58] Ηλιας ἐν τῷ ζηλῶσαι ζῆλον νόμου ἀνελήμφθη εἰς τὸν οὐρανόν.

[58] Elias for being zealous and fervent for the law was taken up into heaven.

[59] Ανανιας, Αζαριας, Μισαηλ πιστεύσαντες ἐσώθησαν ἐκ φλογός.

[59] Ananias, Azarias, and Misael, by believing were saved out of the flame.

[60] Δανιηλ ἐν τῇ ἁπλότητι αὐτοῦ ἐρρύσθη ἐκ στόματος λεόντων.

[60] Daniel for his innocency was delivered from the mouth of lions.

[61] καὶ οὕτως ἐννοήθητε κατὰ γενεὰν καὶ γενεάν, ὅτι πάντες οἱ ἐλπίζοντες ἐπ᾽ αὐτὸν οὐκ ἀσθενήσουσιν.

[61] And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

[62] καὶ ἀπὸ λόγων ἀνδρὸς ἁμαρτωλοῦ μὴ φοβηθῆτε, ὅτι ἡ δόξα αὐτοῦ εἰς κόπρια καὶ εἰς σκώληκας·

[62] Fear not then the words of a sinful man: for his glory shall be dung and worms.

[63] σήμερον ἐπαρθήσεται καὶ αὔριον οὐ μὴ εὑρεθῇ, ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπολεῖται.

[63] To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

[64] τέκνα, ἀνδρίζεσθε καὶ ἰσχύσατε ἐν τῷ νόμῳ, ὅτι ἐν αὐτῷ δοξασθήσεσθε.

[64] Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

[65] καὶ ἰδοὺ Συμεων ὁ ἀδελφὸς ὑμῶν, οἶδα ὅτι ἀνὴρ βουλῆς ἐστιν, αὐτοῦ ἀκούετε πάσας τὰς ἡμέρας, αὐτὸς ἔσται ὑμῶν πατήρ.

[65] And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

[66] καὶ Ιουδας Μακκαβαῖος ἰσχυρὸς δυνάμει ἐκ νεότητος αὐτοῦ, αὐτὸς ἔσται ὑμῖν ἄρχων στρατιᾶς καὶ πολεμήσει πόλεμον λαῶν.

[66] As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

[67] καὶ ὑμεῖς προσάξετε πρὸς ὑμᾶς πάντας τοὺς ποιητὰς τοῦ νόμου καὶ ἐκδικήσατε ἐκδίκησιν τοῦ λαοῦ ὑμῶν·

[67] Take also unto you all those that observe the law, and avenge ye the wrong of your people.

[68] ἀνταπόδοτε ἀνταπόδομα τοῖς ἔθνεσιν καὶ προσέχετε εἰς πρόσταγμα τοῦ νόμου. –

[68] Recompense fully the heathen, and take heed to the commandments of the law.

[69] καὶ εὐλόγησεν αὐτούς· καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ.

[69] So he blessed them, and was gathered to his fathers.

[70] καὶ ἀπέθανεν ἐν τῷ ἕκτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει καὶ ἐτάφη ἐν τάφοις πατέρων αὐτοῦ ἐν Μωδειν, καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν.

[70] And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAPTER 3

[1] Καὶ ἀνέστη Ιουδας ὁ καλούμενος Μακκαβαῖος υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[1] Then his son Judas, called Maccabeus, rose up in his stead.

[2] καὶ ἐβοήθουν αὐτῷ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ πάντες, ὅσοι ἐκολλήθησαν τῷ πατρὶ αὐτοῦ, καὶ ἐπολέμουν τὸν πόλεμον Ισραηλ μετ' εὐφροσύνης.

[2] And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

[3] καὶ ἐπλάτυνεν δόξαν τῷ λαῷ αὐτοῦ καὶ ἐνεδύσατο θώρακα ὡς γίγας καὶ συνεζώσατο τὰ σκεύη τὰ πολεμικὰ αὐτοῦ καὶ πολέμους συνεστήσατο σκεπάζων παρεμβολὴν ἐν ῥομφαίᾳ.

[3] So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

[4] καὶ ὡμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ καὶ ὡς σκύμνος ἐρευγόμενος εἰς θήραν.

[4] In his acts he was like a lion, and like a lion's whelp roaring for his prey.

[5] καὶ ἐδίωξεν ἀνόμους ἐξερευνῶν καὶ τοὺς ταράσσοντας τὸν λαὸν αὐτοῦ ἐφλόγισεν.

[5] For He pursued the wicked, and sought them out, and burnt up those that vexed his people.

[6] καὶ συνεστάλησαν ἄνομοι ἀπὸ τοῦ φόβου αὐτοῦ, καὶ πάντες οἱ ἐργάται τῆς ἀνομίας συνεταράχθησαν, καὶ εὐοδώθη σωτηρία ἐν χειρὶ αὐτοῦ.

[6] Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

[7] καὶ ἐπίκρανεν βασιλεῖς πολλοὺς καὶ εὔφρανεν τὸν Ιακωβ ἐν τοῖς ἔργοις αὐτοῦ, καὶ ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν.

[7] He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

[8] καὶ διῆλθεν ἐν πόλεσιν Ιουδα καὶ ἐξωλέθρευσεν ἀσεβεῖς ἐξ αὐτῆς καὶ ἀπέστρεψεν ὀργὴν ἀπὸ Ισραηλ

[8] Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

[9] καὶ ὠνομάσθη ἕως ἐσχάτου γῆς καὶ συνήγαγεν ἀπολλυμένους.

[9] So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

[10] Καὶ συνήγαγεν Ἀπολλώνιος ἔθνη καὶ ἀπὸ Σαμαρείας δύναμιν μεγάλην τοῦ πολεμῆσαι πρὸς τὸν Ισραηλ.

[10] Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

[11] καὶ ἔγνω Ιουδας καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ καὶ ἐπάταξεν αὐτὸν καὶ ἀπέκτεινεν· καὶ ἔπεσον τραυματίαι πολλοί, καὶ οἱ ἐπίλοιποι ἔφυγον.

[11] Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

[12] καὶ ἔλαβον τὰ σκῦλα αὐτῶν, καὶ τὴν μάχαιραν Ἀπολλωνίου ἔλαβεν Ιουδας καὶ ἦν πολεμῶν ἐν αὐτῇ πάσας τὰς ἡμέρας.

[12] Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

[13] καὶ ἤκουσεν Σήρων ὁ ἄρχων τῆς δυνάμεως Συρίας ὅτι ἤθροισεν Ιουδας ἄθροισμα καὶ ἐκκλησίαν πιστῶν μετ' αὐτοῦ καὶ ἐκπορευομένων εἰς πόλεμον,

[13] Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

[14] καὶ εἶπεν Ποιήσω ἐμαυτῷ ὄνομα καὶ δοξασθήσομαι ἐν τῇ βασιλείᾳ καὶ πολεμήσω τὸν Ιουδαν καὶ τοὺς σὺν αὐτῷ τοὺς ἐξουδενοῦντας τὸν

λόγον τοῦ βασιλέως.

[14] He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

[15] καὶ προσέθετο καὶ ἀνέβη μετ' αὐτοῦ παρεμβολὴ ἀσεβῶν ἰσχυρὰ βοηθῆσαι αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν υἱοῖς Ισραηλ.

[15] So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

[16] καὶ ἤγγισεν ἕως ἀναβάσεως Βαιθωρων, καὶ ἐξῆλθεν Ιουδας εἰς συνάντησιν αὐτῷ ὀλιγοστός.

[16] And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

[17] ὡς δὲ εἶδον τὴν παρεμβολὴν ἐρχομένην εἰς συνάντησιν αὐτῶν, εἶπον τῷ Ιουδα Τί δυνησόμεθα ὀλιγοστοὶ ὄντες πολεμῆσαι πρὸς πλῆθος τοσοῦτο ἰσχυρόν; καὶ ἡμεῖς ἐκλελύμεθα ἀσιτοῦντες σήμερον.

[17] Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

[18] καὶ εἶπεν Ιουδας Εὔκοπόν ἐστιν συγκλεισθῆναι πολλοὺς ἐν χερσὶν ὀλίγων, καὶ οὐκ ἔστιν διαφορὰ ἐναντίον τοῦ οὐρανοῦ σῴζειν ἐν πολλοῖς ἢ ἐν ὀλίγοις·

[18] Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

[19] ὅτι οὐκ ἐν πλήθει δυνάμεως νίκη πολέμου ἐστίν, ἀλλ' ἐκ τοῦ οὐρανοῦ ἡ ἰσχύς.

[19] For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

[20] αὐτοὶ ἔρχονται ἐφ' ἡμᾶς ἐν πλήθει ὕβρεως καὶ ἀνομίας τοῦ ἐξᾶραι ἡμᾶς καὶ τὰς γυναῖκας ἡμῶν καὶ τὰ τέκνα ἡμῶν τοῦ σκυλεῦσαι ἡμᾶς,

[20] They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

[21] ἡμεῖς δὲ πολεμοῦμεν περὶ τῶν ψυχῶν ἡμῶν καὶ τῶν νομίμων ἡμῶν.

[21] But we fight for our lives and our laws.

[22] καὶ αὐτὸς συντρίψει αὐτοὺς πρὸ προσώπου ἡμῶν, ὑμεῖς δὲ μὴ φοβεῖσθε ἀπ᾽ αὐτῶν.

[22] Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

[23] ὡς δὲ ἐπαύσατο λαλῶν, ἐνήλατο εἰς αὐτοὺς ἄφνω, καὶ συνετρίβη Σήρων καὶ ἡ παρεμβολὴ αὐτοῦ ἐνώπιον αὐτοῦ.

[23] Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

[24] καὶ ἐδίωκον αὐτὸν ἐν τῇ καταβάσει Βαιθωρων ἕως τοῦ πεδίου· καὶ ἔπεσον ἀπ᾽ αὐτῶν εἰς ἄνδρας ὀκτακοσίους, οἱ δὲ λοιποὶ ἔφυγον εἰς γῆν Φυλιστιμ.

[24] And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

[25] καὶ ἤρξατο ὁ φόβος Ιουδου καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ἡ πτόη ἐπέπιπτεν ἐπὶ τὰ ἔθνη τὰ κύκλῳ αὐτῶν·

[25] Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

[26] καὶ ἤγγισεν ἕως τοῦ βασιλέως τὸ ὄνομα αὐτοῦ, καὶ ὑπὲρ τῶν παρατάξεων Ιουδου ἐξηγεῖτο τὰ ἔθνη.

[26] Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

[27] Ὡς δὲ ἤκουσεν ὁ βασιλεὺς Ἀντίοχος τοὺς λόγους τούτους, ὠργίσθη θυμῷ καὶ ἀπέστειλεν καὶ συνήγαγεν τὰς δυνάμεις πάσας τῆς βασιλείας αὐτοῦ, παρεμβολὴν ἰσχυρὰν σφόδρα.

[27] Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his

realm, even a very strong army.

[28] καὶ ἤνοιξεν τὸ γαζοφυλάκιον αὐτοῦ καὶ ἔδωκεν ὀψώνια ταῖς δυνάμεσιν εἰς ἐνιαυτὸν καὶ ἐνετείλατο αὐτοῖς εἶναι ἑτοίμους εἰς πᾶσαν χρείαν.

[28] He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

[29] καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ἀργύριον ἐκ τῶν θησαυρῶν καὶ οἱ φόροι τῆς χώρας ὀλίγοι χάριν τῆς διχοστασίας καὶ πληγῆς, ἧς κατεσκεύασεν ἐν τῇ γῇ τοῦ ἆραι τὰ νόμιμα, ἃ ἦσαν ἀφ᾽ ἡμερῶν τῶν πρώτων,

[29] Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

[30] καὶ εὐλαβήθη μὴ οὐκ ἔχῃ ὡς ἅπαξ καὶ δὶς εἰς τὰς δαπάνας καὶ τὰ δόματα, ἃ ἐδίδου ἔμπροσθεν δαψιλῇ χειρὶ καὶ ἐπερίσσευσεν ὑπὲρ τοὺς βασιλεῖς τοὺς ἔμπροσθεν,

[30] He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

[31] καὶ ἠπορεῖτο τῇ ψυχῇ αὐτοῦ σφόδρα καὶ ἐβουλεύσατο τοῦ πορευθῆναι εἰς τὴν Περσίδα καὶ λαβεῖν τοὺς φόρους τῶν χωρῶν καὶ συναγαγεῖν ἀργύριον πολύ.

[31] Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

[32] καὶ κατέλιπεν Λυσίαν ἄνθρωπον ἔνδοξον καὶ ἀπὸ γένους τῆς βασιλείας ἐπὶ τῶν πραγμάτων τοῦ βασιλέως ἀπὸ τοῦ ποταμοῦ Εὐφράτου καὶ ἕως ὁρίων Αἰγύπτου

[32] So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

[33] καὶ τρέφειν Ἀντίοχον τὸν υἱὸν αὐτοῦ ἕως τοῦ ἐπιστρέψαι αὐτόν·

[33] And to bring up his son Antiochus, until he came again.

[34] καὶ παρέδωκεν αὐτῷ τὰς ἡμίσεις τῶν δυνάμεων καὶ τοὺς ἐλέφαντας καὶ ἐνετείλατο αὐτῷ περὶ πάντων, ὧν ἠβούλετο, καὶ περὶ τῶν κατοικούντων τὴν Ιουδαίαν καὶ Ιερουσαλημ

[34] Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

[35] ἀποστεῖλαι ἐπ᾽ αὐτοὺς δύναμιν τοῦ ἐκτρῖψαι καὶ ἐξᾶραι τὴν ἰσχὺν Ισραηλ καὶ τὸ κατάλειμμα Ιερουσαλημ καὶ ἆραι τὸ μνημόσυνον αὐτῶν ἀπὸ τοῦ τόπου

[35] To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

[36] καὶ κατοικίσαι υἱοὺς ἀλλογενεῖς ἐν πᾶσιν τοῖς ὁρίοις αὐτῶν καὶ κατακληροδοτῆσαι τὴν γῆν αὐτῶν.

[36] And that he should place strangers in all their quarters, and divide their land by lot.

[37] καὶ ὁ βασιλεὺς παρέλαβεν τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφθείσας καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας αὐτοῦ ἔτους ἑβδόμου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ καὶ διεπέρασεν τὸν Εὐφράτην ποταμὸν καὶ διεπορεύετο τὰς ἐπάνω χώρας.

[37] So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

[38] Καὶ ἐπέλεξεν Λυσίας Πτολεμαῖον τὸν Δορυμένους καὶ Νικάνορα καὶ Γοργίαν, ἄνδρας δυνατοὺς τῶν φίλων τοῦ βασιλέως,

[38] Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king’s friends:

[39] καὶ ἀπέστειλεν μετ᾽ αὐτῶν τεσσαράκοντα χιλιάδας ἀνδρῶν καὶ ἑπτακισχιλίαν ἵππον τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ καταφθεῖραι αὐτὴν κατὰ τὸν λόγον τοῦ βασιλέως.

[39] And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

[40] καὶ ἀπῆρεν σὺν πάσῃ τῇ δυνάμει αὐτῶν, καὶ ἦλθον καὶ παρενέβαλον πλησίον Αμμαους ἐν τῇ γῇ τῇ πεδινῇ.

[40] So they went forth with all their power, and came and pitched by Emmaus in the plain country.

[41] καὶ ἤκουσαν οἱ ἔμποροι τῆς χώρας τὸ ὄνομα αὐτῶν καὶ ἔλαβον ἀργύριον καὶ χρυσίον πολὺ σφόδρα καὶ πέδας καὶ ἦλθον εἰς τὴν παρεμβολὴν τοῦ λαβεῖν τοὺς υἱοὺς Ισραηλ εἰς παῖδας. καὶ προσετέθησαν πρὸς αὐτοὺς δύναμις Συρίας καὶ γῆς ἀλλοφύλων.

[41] And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

[42] καὶ εἶδεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ὅτι ἐπληθύνθη τὰ κακὰ καὶ αἱ δυνάμεις παρεμβάλλουσιν ἐν τοῖς ὁρίοις αὐτῶν, καὶ ἐπέγνωσαν τοὺς λόγους τοῦ βασιλέως, οὓς ἐνετείλατο ποιῆσαι τῷ λαῷ εἰς ἀπώλειαν καὶ συντέλειαν,

[42] Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;

[43] καὶ εἶπαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Ἀναστήσωμεν τὴν καθαίρεσιν τοῦ λαοῦ ἡμῶν καὶ πολεμήσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ τῶν ἁγίων.

[43] They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

[44] καὶ ἠθροίσθη ἡ συναγωγὴ τοῦ εἶναι ἑτοίμους εἰς πόλεμον καὶ τοῦ προσεύξασθαι καὶ αἰτῆσαι ἔλεος καὶ οἰκτιρμούς.

[44] Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

[45] καὶ Ιερουσαλημ ἦν ἀοίκητος ὡς ἔρημος, οὐκ ἦν ὁ εἰσπορευόμενος καὶ ἐκπορευόμενος ἐκ τῶν γενημάτων αὐτῆς, καὶ τὸ ἁγίασμα

καταπατούμενον, καὶ υἱοὶ ἀλλογενῶν ἐν τῇ ἄκρᾳ, κατάλυμα τοῖς ἔθνεσιν· καὶ ἐξήρθη τέρψις ἐξ Ιακωβ, καὶ ἐξέλιπεν αὐλὸς καὶ κινύρα.

[45] Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

[46] καὶ συνήχθησαν καὶ ἦλθοσαν εἰς Μασσηφα κατέναντι Ιερουσαλημ, ὅτι τόπος προσευχῆς ἦν ἐν Μασσηφα τὸ πρότερον τῷ Ισραηλ.

[46] Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

[47] καὶ ἐνήστευσαν τῇ ἡμέρᾳ ἐκείνῃ καὶ περιεβάλοντο σάκκους καὶ σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῶν καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν.

[47] Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

[48] καὶ ἐξεπέτασαν τὸ βιβλίον τοῦ νόμου περὶ ὧν ἐξηρεύνων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν.

[48] And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

[49] καὶ ἤνεγκαν τὰ ἱμάτια τῆς ἱερωσύνης καὶ τὰ πρωτογενήματα καὶ τὰς δεκάτας καὶ ἤγειραν τοὺς ναζιραίους, οἳ ἐπλήρωσαν τὰς ἡμέρας,

[49] They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

[50] καὶ ἐβόησαν φωνῇ εἰς τὸν οὐρανὸν λέγοντες Τί ποιήσωμεν τούτοις καὶ ποῦ αὐτοὺς ἀπαγάγωμεν,

[50] Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

[51] καὶ τὰ ἅγιά σου καταπεπάτηνται καὶ βεβήλωνται καὶ οἱ ἱερεῖς σου ἐν πένθει καὶ ταπεινώσει;

[51] For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

[52] καὶ ἰδοὺ τὰ ἔθνη συνῆκται ἐφ᾽ ἡμᾶς τοῦ ἐξᾶραι ἡμᾶς· σὺ οἶδας ἃ λογίζονται ἐφ᾽ ἡμᾶς.

[52] And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

[53] πῶς δυνησόμεθα ὑποστῆναι κατὰ πρόσωπον αὐτῶν, ἐὰν μὴ σὺ βοηθήσῃς ἡμῖν;

[53] How shall we be able to stand against them, except thou, O God, be our help?

[54] καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν φωνῇ μεγάλῃ.

[54] Then sounded they with trumpets, and cried with a loud voice.

[55] καὶ μετὰ τοῦτο κατέστησεν Ιουδας ἡγουμένους τοῦ λαοῦ, χιλιάρχους καὶ ἑκατοντάρχους καὶ πεντηκοντάρχους καὶ δεκαδάρχους.

[55] And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

[56] καὶ εἶπεν τοῖς οἰκοδομοῦσιν οἰκίας καὶ μνηστευομένοις γυναῖκας καὶ φυτεύουσιν ἀμπελῶνας καὶ δειλοῖς ἀποστρέφειν ἕκαστον εἰς τὸν οἶκον αὐτοῦ κατὰ τὸν νόμον.

[56] But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

[57] καὶ ἀπῆρεν ἡ παρεμβολή, καὶ παρενέβαλον κατὰ νότον Αμμαους.

[57] So the camp removed, and pitched upon the south side of Emmaus.

[58] καὶ εἶπεν Ιουδας Περιζώσασθε καὶ γίνεσθε εἰς υἱοὺς δυνατοὺς καὶ γίνεσθε ἕτοιμοι εἰς πρωὶ τοῦ πολεμῆσαι ἐν τοῖς ἔθνεσιν τούτοις τοῖς ἐπισυνηγμένοις ἐφ᾽ ἡμᾶς ἐξᾶραι ἡμᾶς καὶ τὰ ἅγια ἡμῶν·

[58] And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

[59] ὅτι κρεῖσσον ἡμᾶς ἀποθανεῖν ἐν τῷ πολέμῳ ἢ ἐπιδεῖν ἐπὶ τὰ κακὰ τοῦ ἔθνους ἡμῶν καὶ τῶν ἁγίων.

[59] For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

[60] ὡς δ’ ἂν ᾖ θέλημα ἐν οὐρανῷ, οὕτως ποιήσει.

[60] Nevertheless, as the will of God is in heaven, so let him do.

CHAPTER 4

[1] Καὶ παρέλαβεν Γοργίας πεντακισχιλίους ἄνδρας καὶ χιλίαν ἵππον ἐκλεκτήν, καὶ ἀπῆρεν ἡ παρεμβολὴ νυκτὸς

[1] Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

[2] ὥστε ἐπιβαλεῖν ἐπὶ τὴν παρεμβολὴν τῶν Ιουδαίων καὶ πατάξαι αὐτοὺς ἄφνω· καὶ υἱοὶ τῆς ἄκρας ἦσαν αὐτῷ ὁδηγοί.

[2] To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

[3] καὶ ἤκουσεν Ιουδας καὶ ἀπῆρεν αὐτὸς καὶ οἱ δυνατοὶ πατάξαι τὴν δύναμιν τοῦ βασιλέως τὴν ἐν Αμμαους,

[3] Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

[4] ἕως ἔτι ἐσκορπισμέναι ἦσαν αἱ δυνάμεις ἀπὸ τῆς παρεμβολῆς.

[4] While as yet the forces were dispersed from the camp.

[5] καὶ ἦλθεν Γοργίας εἰς τὴν παρεμβολὴν Ιουδου νυκτὸς καὶ οὐδένα εὗρεν· καὶ ἐζήτει αὐτοὺς ἐν τοῖς ὄρεσιν, ὅτι εἶπεν Φεύγουσιν οὗτοι ἀφ' ἡμῶν.

[5] In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us

[6] καὶ ἅμα ἡμέρᾳ ὤφθη Ιουδας ἐν τῷ πεδίῳ ἐν τρισχιλίοις ἀνδράσιν· πλὴν καλύμματα καὶ μαχαίρας οὐκ εἶχον ὡς ἠβούλοντο.

[6] But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

[7] καὶ εἶδον παρεμβολὴν ἐθνῶν ἰσχυρὰν καὶ τεθωρακισμένην καὶ ἵππον κυκλοῦσαν αὐτήν, καὶ οὗτοι διδακτοὶ πολέμου.

[7] And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

[8] καὶ εἶπεν Ιουδας τοῖς ἀνδράσιν τοῖς μετ᾽ αὐτοῦ Μὴ φοβεῖσθε τὸ πλῆθος αὐτῶν καὶ τὸ ὅρμημα αὐτῶν μὴ δειλωθῆτε·

[8] Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

[9] μνήσθητε ὡς ἐσώθησαν οἱ πατέρες ἡμῶν ἐν θαλάσσῃ ἐρυθρᾷ, ὅτε ἐδίωκεν αὐτοὺς Φαραω ἐν δυνάμει·

[9] Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

[10] καὶ νῦν βοήσωμεν εἰς οὐρανόν, εἰ θελήσει ἡμᾶς καὶ μνησθήσεται διαθήκης πατέρων καὶ συντρίψει τὴν παρεμβολὴν ταύτην κατὰ πρόσωπον ἡμῶν σήμερον,

[10] Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

[11] καὶ γνώσονται πάντα τὰ ἔθνη ὅτι ἔστιν ὁ λυτρούμενος καὶ σῴζων τὸν Ισραηλ.

[11] That so all the heathen may know that there is one who delivereth and saveth Israel.

[12] καὶ ἦραν οἱ ἀλλόφυλοι τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον αὐτοὺς ἐρχομένους ἐξ ἐναντίας

[12] Then the strangers lifted up their eyes, and saw them coming over against them.

[13] καὶ ἐξῆλθον ἐκ τῆς παρεμβολῆς εἰς πόλεμον· καὶ ἐσάλπισαν οἱ παρὰ Ιουδου

[13] Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

[14] καὶ συνῆψαν, καὶ συνετρίβησαν τὰ ἔθνη καὶ ἔφυγον εἰς τὸ πεδίον,

[14] So they joined battle, and the heathen being discomfited fled into the plain.

[15] οἱ δὲ ἔσχατοι πάντες ἔπεσον ἐν ῥομφαίᾳ. καὶ ἐδίωξαν αὐτοὺς ἕως Γαζηρων καὶ ἕως τῶν πεδίων τῆς Ιδουμαίας καὶ Ἀζώτου καὶ Ιαμνείας, καὶ ἔπεσαν ἐξ αὐτῶν εἰς ἄνδρας τρισχιλίους.

[15] Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

[16] καὶ ἀπέστρεψεν Ιουδας καὶ ἡ δύναμις ἀπὸ τοῦ διώκειν ὄπισθεν αὐτῶν

[16] This done, Judas returned again with his host from pursuing them,

[17] καὶ εἶπεν πρὸς τὸν λαόν Μὴ ἐπιθυμήσητε τῶν σκύλων, ὅτι πόλεμος ἐξ ἐναντίας ἡμῶν,

[17] And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,

[18] καὶ Γοργίας καὶ ἡ δύναμις ἐν τῷ ὄρει ἐγγὺς ἡμῶν· ἀλλὰ στῆτε νῦν ἐναντίον τῶν ἐχθρῶν ἡμῶν καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λάβετε τὰ σκῦλα μετὰ παρρησίας.

[18] And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

[19] ἔτι πληροῦντος Ιουδου ταῦτα μέρος τι ὤφθη ἐκκύπτον ἐκ τοῦ ὄρους·

[19] As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

[20] καὶ εἶδεν ὅτι τετρόπωνται, καὶ ἐμπυρίζουσιν τὴν παρεμβολήν· ὁ γὰρ καπνὸς ὁ θεωρούμενος ἐνεφάνιζεν τὸ γεγονός.

[20] Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

[21] οἱ δὲ ταῦτα συνιδόντες ἐδειλώθησαν σφόδρα· συνιδόντες δὲ καὶ τὴν Ιουδου παρεμβολὴν ἐν τῷ πεδίῳ ἑτοίμην εἰς παράταξιν

[21] When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

[22] ἔφυγον πάντες εἰς γῆν ἀλλοφύλων.

[22] They fled every one into the land of strangers.

[23] καὶ Ιουδας ἀνέστρεψεν ἐπὶ τὴν σκυλείαν τῆς παρεμβολῆς, καὶ ἔλαβον χρυσίον πολὺ καὶ ἀργύριον καὶ ὑάκινθον καὶ πορφύραν θαλασσίαν καὶ πλοῦτον μέγαν.

[23] Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

[24] καὶ ἐπιστραφέντες ὕμνουν καὶ εὐλόγουν εἰς οὐρανὸν ὅτι καλόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[24] After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

[25] καὶ ἐγενήθη σωτηρία μεγάλη τῷ Ισραηλ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[25] Thus Israel had a great deliverance that day.

[26] Ὅσοι δὲ τῶν ἀλλοφύλων διεσώθησαν, παραγενηθέντες ἀπήγγειλαν τῷ Λυσίᾳ πάντα τὰ συμβεβηκότα.

[26] Now all the strangers that had escaped came and told Lysias what had happened:

[27] ὁ δὲ ἀκούσας συνεχύθη καὶ ἠθύμει, ὅτι οὐχ οἷα ἤθελεν, τοιαῦτα ἐγεγόνει τῷ Ισραηλ, καὶ οὐχ οἷα αὐτῷ ἐνετείλατο ὁ βασιλεύς, ἐξέβη.

[27] Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

[28] καὶ ἐν τῷ ἐρχομένῳ ἐνιαυτῷ συνελόχησεν ἀνδρῶν ἐπιλέκτων ἑξήκοντα χιλιάδας καὶ πεντακισχιλίαν ἵππον ὥστε ἐκπολεμῆσαι αὐτούς.

[28] The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

[29] καὶ ἦλθον εἰς τὴν Ιδουμαίαν καὶ παρενέβαλον ἐν Βαιθσουροις, καὶ συνήντησεν αὐτοῖς Ιουδας ἐν δέκα χιλιάσιν ἀνδρῶν.

[29] So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

[30] καὶ εἶδεν τὴν παρεμβολὴν ἰσχυρὰν καὶ προσηύξατο καὶ εἶπεν Εὐλογητὸς εἶ, ὁ σωτὴρ Ισραηλ ὁ συντρίψας τὸ ὅρμημα τοῦ δυνατοῦ ἐν χειρὶ τοῦ δούλου σου Δαυιδ καὶ παρέδωκας τὴν παρεμβολὴν τῶν ἀλλοφύλων εἰς χεῖρας Ιωναθου υἱοῦ Σαουλ καὶ τοῦ αἴροντος τὰ σκεύη αὐτοῦ·

[30] And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

[31] οὕτως σύγκλεισον τὴν παρεμβολὴν ταύτην ἐν χειρὶ λαοῦ σου Ισραηλ, καὶ αἰσχυνθήτωσαν ἐπὶ τῇ δυνάμει καὶ τῇ ἵππῳ αὐτῶν·

[31] Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

[32] δὸς αὐτοῖς δειλίαν καὶ τῆξον θράσος ἰσχύος αὐτῶν, καὶ σαλευθήτωσαν τῇ συντριβῇ αὐτῶν·

[32] Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

[33] κατάβαλε αὐτοὺς ῥομφαίᾳ ἀγαπώντων σε, καὶ αἰνεσάτωσάν σε πάντες οἱ εἰδότες τὸ ὄνομά σου ἐν ὕμνοις.

[33] Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

[34] καὶ συνέβαλλον ἀλλήλοις, καὶ ἔπεσον ἐκ τῆς παρεμβολῆς Λυσίου εἰς πεντακισχιλίους ἄνδρας καὶ ἔπεσον ἐξ ἐναντίας αὐτῶν.

[34] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

[35] ἰδὼν δὲ Λυσίας τὴν γενομένην τροπὴν τῆς αὐτοῦ συντάξεως, τῆς δὲ Ιουδου τὸ γεγενημένον θάρσος καὶ ὡς ἕτοιμοί εἰσιν ἢ ζῆν ἢ τεθνηκέναι

γενναίως, ἀπῆρεν εἰς Ἀντιόχειαν καὶ ἐξενολόγει πλεοναστὸν πάλιν παραγίνεσθαι εἰς τὴν Ιουδαίαν.

[35] Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

[36] Εἶπεν δὲ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰδοὺ συνετρίβησαν οἱ ἐχθροὶ ἡμῶν, ἀναβῶμεν καθαρίσαι τὰ ἅγια καὶ ἐγκαινίσαι.

[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

[37] καὶ συνήχθη ἡ παρεμβολὴ πᾶσα καὶ ἀνέβησαν εἰς ὄρος Σιων.

[37] Upon this all the host assembled themselves together, and went up into mount Sion.

[38] καὶ εἶδον τὸ ἁγίασμα ἠρημωμένον καὶ τὸ θυσιαστήριον βεβηλωμένον καὶ τὰς θύρας κατακεκαυμένας καὶ ἐν ταῖς αὐλαῖς φυτὰ πεφυκότα ὡς ἐν δρυμῷ ἢ ὡς ἐν ἑνὶ τῶν ὀρέων καὶ τὰ παστοφόρια καθῃρημένα.

[38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

[39] καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν καὶ ἐκόψαντο κοπετὸν μέγαν καὶ ἐπέθεντο σποδὸν

[39] They rent their clothes, and made great lamentation, and cast ashes upon their heads,

[40] καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ ἐσάλπισαν ταῖς σάλπιγξιν τῶν σημασιῶν καὶ ἐβόησαν εἰς οὐρανόν.

[40] And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

[41] τότε ἐπέταξεν Ιουδας ἀνδράσιν πολεμεῖν τοὺς ἐν τῇ ἄκρᾳ, ἕως καθαρίσῃ τὰ ἅγια.

[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

[42] καὶ ἐπελέξατο ἱερεῖς ἀμώμους θελητὰς νόμου,

[42] So he chose priests of blameless conversation, such as had pleasure in the law:

[43] καὶ ἐκαθάρισαν τὰ ἅγια καὶ ἦραν τοὺς λίθους τοῦ μιασμοῦ εἰς τόπον ἀκάθαρτον.

[43] Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

[44] καὶ ἐβουλεύσαντο περὶ τοῦ θυσιαστηρίου τῆς ὁλοκαυτώσεως τοῦ βεβηλωμένου, τί αὐτῷ ποιήσωσιν·

[44] And when as they consulted what to do with the altar of burnt offerings, which was profaned;

[45] καὶ ἔπεσεν αὐτοῖς βουλὴ ἀγαθὴ καθελεῖν αὐτό, μήποτε γένηται αὐτοῖς εἰς ὄνειδος ὅτι ἐμίαναν τὰ ἔθνη αὐτό· καὶ καθεῖλον τὸ θυσιαστήριον

[45] They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

[46] καὶ ἀπέθεντο τοὺς λίθους ἐν τῷ ὄρει τοῦ οἴκου ἐν τόπῳ ἐπιτηδείῳ μέχρι τοῦ παραγενηθῆναι προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν.

[46] And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

[47] καὶ ἔλαβον λίθους ὁλοκλήρους κατὰ τὸν νόμον καὶ ᾠκοδόμησαν θυσιαστήριον καινὸν κατὰ τὸ πρότερον.

[47] Then they took whole stones according to the law, and built a new altar according to the former;

[48] καὶ ᾠκοδόμησαν τὰ ἅγια καὶ τὰ ἐντὸς τοῦ οἴκου καὶ τὰς αὐλὰς ἡγίασαν

[48] And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

[49] καὶ ἐποίησαν σκεύη ἅγια καινὰ καὶ εἰσήνεγκαν τὴν λυχνίαν καὶ τὸ θυσιαστήριον τῶν θυμιαμάτων καὶ τὴν τράπεζαν εἰς τὸν ναόν.

[49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

[50] καὶ ἐθυμίασαν ἐπὶ τὸ θυσιαστήριον καὶ ἐξῆψαν τοὺς λύχνους τοὺς ἐπὶ τῆς λυχνίας, καὶ ἔφαινον ἐν τῷ ναῷ.

[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

[51] καὶ ἐπέθηκαν ἐπὶ τὴν τράπεζαν ἄρτους καὶ ἐξεπέτασαν τὰ καταπετάσματα. καὶ ἐτέλεσαν πάντα τὰ ἔργα, ἃ ἐποίησαν.

[51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

[52] καὶ ὤρθρισαν τὸ πρωῒ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς τοῦ ἐνάτου [οὗτος ὁ μὴν Χασελευ] τοῦ ὀγδόου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ ἔτους

[52] Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

[53] καὶ ἀνήνεγκαν θυσίαν κατὰ τὸν νόμον ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων τὸ καινόν, ὃ ἐποίησαν.

[53] And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

[54] κατὰ τὸν καιρὸν καὶ κατὰ τὴν ἡμέραν, ἐν ᾗ ἐβεβήλωσαν αὐτὸ τὰ ἔθνη, ἐν ἐκείνῃ ἐνεκαινίσθη ἐν ᾠδαῖς καὶ κιθάραις καὶ κινύραις καὶ κυμβάλοις.

[54] Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

[55] καὶ ἔπεσεν πᾶς ὁ λαὸς ἐπὶ πρόσωπον καὶ προσεκύνησαν καὶ εὐλόγησαν εἰς οὐρανὸν τὸν εὐοδώσαντα αὐτοῖς.

[55] Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

[56] καὶ ἐποίησαν τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἡμέρας ὀκτὼ καὶ προσήνεγκαν ὁλοκαυτώματα μετ᾽ εὐφροσύνης καὶ ἔθυσαν θυσίαν σωτηρίου καὶ αἰνέσεως.

[56] And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

[57] καὶ κατεκόσμησαν τὸ κατὰ πρόσωπον τοῦ ναοῦ στεφάνοις χρυσοῖς καὶ ἀσπιδίσκαις καὶ ἐνεκαίνισαν τὰς πύλας καὶ τὰ παστοφόρια καὶ ἐθύρωσαν αὐτά.

[57] They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

[58] καὶ ἐγενήθη εὐφροσύνη μεγάλη ἐν τῷ λαῷ σφόδρα, καὶ ἀπεστράφη ὀνειδισμὸς ἐθνῶν.

[58] Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

[59] καὶ ἔστησεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ ἐκκλησία Ισραηλ ἵνα ἄγωνται αἱ ἡμέραι τοῦ ἐγκαινισμοῦ τοῦ θυσιαστηρίου ἐν τοῖς καιροῖς αὐτῶν ἐνιαυτὸν κατ᾽ ἐνιαυτὸν ἡμέρας ὀκτὼ ἀπὸ τῆς πέμπτης καὶ εἰκάδος τοῦ μηνὸς Χασελευ μετ᾽ εὐφροσύνης καὶ χαρᾶς.

[59] Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

[60] καὶ ᾠκοδόμησαν ἐν τῷ καιρῷ ἐκείνῳ τὸ ὄρος Σιων κυκλόθεν τείχη ὑψηλὰ καὶ πύργους ὀχυρούς, μήποτε παραγενηθέντα τὰ ἔθνη καταπατήσωσιν αὐτά, ὡς ἐποίησαν τὸ πρότερον.

[60] At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

[61] καὶ ἀπέταξεν ἐκεῖ δύναμιν τηρεῖν αὐτὸ καὶ ὠχύρωσεν αὐτὸ τηρεῖν τὴν Βαιθσουραν τοῦ ἔχειν τὸν λαὸν ὀχύρωμα κατὰ πρόσωπον τῆς Ιδουμαίας.

[61] And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAPTER 5

[1] Καὶ ἐγένετο ὅτε ἤκουσαν τὰ ἔθνη κυκλόθεν ὅτι ᾠκοδομήθη τὸ θυσιαστήριον καὶ ἐνεκαινίσθη τὸ ἁγίασμα ὡς τὸ πρότερον, καὶ ὠργίσθησαν σφόδρα

[1] Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

[2] καὶ ἐβουλεύσαντο τοῦ ἆραι τὸ γένος Ιακωβ τοὺς ὄντας ἐν μέσῳ αὐτῶν καὶ ἤρξαντο τοῦ θανατοῦν ἐν τῷ λαῷ καὶ ἐξαίρειν.

[2] Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

[3] καὶ ἐπολέμει Ιουδας πρὸς τοὺς υἱοὺς Ησαυ ἐν τῇ Ιδουμαίᾳ, τὴν Ακραβαττήνην, ὅτι περιεκάθηντο τὸν Ισραηλ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην καὶ συνέστειλεν αὐτοὺς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν.

[3] Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

[4] καὶ ἐμνήσθη τῆς κακίας υἱῶν Βαιαν, οἳ ἦσαν τῷ λαῷ εἰς παγίδα καὶ σκάνδαλον ἐν τῷ ἐνεδρεύειν αὐτοὺς ἐν ταῖς ὁδοῖς·

[4] Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

[5] καὶ συνεκλείσθησαν ὑπ᾽ αὐτοῦ εἰς τοὺς πύργους, καὶ παρενέβαλεν ἐπ᾽ αὐτοὺς καὶ ἀνεθεμάτισεν αὐτοὺς καὶ ἐνεπύρισε τοὺς πύργους αὐτῆς ἐν πυρὶ σὺν πᾶσιν τοῖς ἐνοῦσιν.

[5] He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

[6] καὶ διεπέρασεν ἐπὶ τοὺς υἱοὺς Αμμων καὶ εὗρεν χεῖρα κραταιὰν καὶ λαὸν πολὺν καὶ Τιμόθεον ἡγούμενον αὐτῶν·

[6] Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

[7] καὶ συνῆψεν πρὸς αὐτοὺς πολέμους πολλούς, καὶ συνετρίβησαν πρὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτούς.

[7] So he fought many battles with them, till at length they were discomfited before him; and he smote them.

[8] καὶ προκατελάβετο τὴν Ιαζηρ καὶ τὰς θυγατέρας αὐτῆς καὶ ἀνέστρεψεν εἰς τὴν Ιουδαίαν.

[8] And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

[9] Καὶ ἐπισυνήχθησαν τὰ ἔθνη τὰ ἐν τῇ Γαλααδ ἐπὶ τὸν Ισραηλ τοὺς ὄντας ἐπὶ τοῖς ὁρίοις αὐτῶν τοῦ ἐξᾶραι αὐτούς, καὶ ἔφυγον εἰς Δαθεμα τὸ ὀχύρωμα

[9] Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

[10] καὶ ἀπέστειλαν γράμματα πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λέγοντες Ἐπισυνηγμένα ἐστὶν ἐφ᾽ ἡμᾶς τὰ ἔθνη κύκλῳ ἡμῶν τοῦ ἐξᾶραι ἡμᾶς

[10] And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

[11] καὶ ἑτοιμάζονται ἐλθεῖν καὶ προκαταλαβέσθαι τὸ ὀχύρωμα, εἰς ὃ κατεφύγομεν, καὶ Τιμόθεος ἡγεῖται τῆς δυνάμεως αὐτῶν·

[11] And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

[12] νῦν οὖν ἐλθὼν ἐξελοῦ ἡμᾶς ἐκ χειρὸς αὐτῶν, ὅτι πέπτωκεν ἐξ ἡμῶν πλῆθος,

[12] Come now therefore, and deliver us from their hands, for many of us are slain:

[13] καὶ πάντες οἱ ἀδελφοὶ ἡμῶν οἱ ὄντες ἐν τοῖς Τουβίου τεθανάτωνται, καὶ ᾐχμαλωτίκασιν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα καὶ τὴν ἀποσκευὴν καὶ ἀπώλεσαν ἐκεῖ ὡσεὶ μίαν χιλιαρχίαν ἀνδρῶν.

[13] Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

[14] ἔτι αἱ ἐπιστολαὶ ἀνεγιγνώσκοντο, καὶ ἰδοὺ ἄγγελοι ἕτεροι παρεγένοντο ἐκ τῆς Γαλιλαίας διερρηχότες τὰ ἱμάτια ἀπαγγέλλοντες κατὰ τὰ ῥήματα ταῦτα

[14] While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

[15] λέγοντες ἐπισυνῆχθαι ἐπ᾽ αὐτοὺς ἐκ Πτολεμαίδος καὶ Τύρου καὶ Σιδῶνος καὶ πᾶσαν Γαλιλαίαν ἀλλοφύλων τοῦ ἐξαναλῶσαι ἡμᾶς.

[15] And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

[16] ὡς δὲ ἤκουσεν Ιουδας καὶ ὁ λαὸς τοὺς λόγους τούτους, ἐπισυνήχθη ἐκκλησία μεγάλη βουλεύσασθαι τί ποιήσωσιν τοῖς ἀδελφοῖς αὐτῶν τοῖς οὖσιν ἐν θλίψει καὶ πολεμουμένοις ὑπ᾽ αὐτῶν.

[16] Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

[17] καὶ εἶπεν Ιουδας Σιμωνι τῷ ἀδελφῷ αὐτοῦ Ἐπίλεξον σεαυτῷ ἄνδρας καὶ πορεύου καὶ ῥῦσαι τοὺς ἀδελφούς σου τοὺς ἐν τῇ Γαλιλαίᾳ, ἐγὼ δὲ καὶ Ιωναθαν ὁ ἀδελφός μου πορευσόμεθα εἰς τὴν Γαλααδῖτιν.

[17] Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

[18] καὶ κατέλιπεν Ιωσηπον τὸν τοῦ Ζαχαριου καὶ Αζαριαν ἡγούμενον τοῦ λαοῦ μετὰ τῶν ἐπιλοίπων τῆς δυνάμεως ἐν τῇ Ιουδαίᾳ εἰς τήρησιν

[18] So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

[19] καὶ ἐνετείλατο αὐτοῖς λέγων Πρόστητε τοῦ λαοῦ τούτου καὶ μὴ συνάψητε πόλεμον πρὸς τὰ ἔθνη ἕως τοῦ ἐπιστρέψαι ἡμᾶς.

[19] Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

[20] καὶ ἐμερίσθησαν Σιμωνι ἄνδρες τρισχίλιοι τοῦ πορευθῆναι εἰς τὴν Γαλιλαίαν, Ιουδα δὲ ἄνδρες ὀκτακισχίλιοι εἰς τὴν Γαλααδῖτιν.

[20] Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

[21] καὶ ἐπορεύθη Σιμων εἰς τὴν Γαλιλαίαν καὶ συνῆψεν πολέμους πολλοὺς πρὸς τὰ ἔθνη, καὶ συνετρίβη τὰ ἔθνη ἀπὸ προσώπου αὐτοῦ,

[21] Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

[22] καὶ ἐδίωξεν αὐτοὺς ἕως τῆς πύλης Πτολεμαίδος. καὶ ἔπεσον ἐκ τῶν ἐθνῶν εἰς τρισχιλίους ἄνδρας, καὶ ἔλαβεν τὰ σκῦλα αὐτῶν.

[22] And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

[23] καὶ παρέλαβεν τοὺς ἐκ τῆς Γαλιλαίας καὶ ἐν Αρβαττοις σὺν ταῖς γυναιξὶν καὶ τοῖς τέκνοις καὶ πάντα, ὅσα ἦν αὐτοῖς, καὶ ἤγαγεν εἰς τὴν Ιουδαίαν μετ’ εὐφροσύνης μεγάλης.

[23] And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

[24] καὶ Ιουδας ὁ Μακκαβαῖος καὶ Ιωναθαν ὁ ἀδελφὸς αὐτοῦ διέβησαν τὸν Ιορδάνην καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν ἐν τῇ ἐρήμῳ.

[24] Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days’ journey in the wilderness,

[25] καὶ συνήντησαν τοῖς Ναβαταίοις, καὶ ἀπήντησαν αὐτοῖς εἰρηνικῶς καὶ διηγήσαντο αὐτοῖς πάντα τὰ συμβάντα τοῖς ἀδελφοῖς αὐτῶν ἐν τῇ Γαλααδίτιδι

[25] Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

[26] καὶ ὅτι πολλοὶ ἐξ αὐτῶν συνειλημμένοι εἰσὶν εἰς Βοσορρα καὶ Βοσορ ἐν Αλεμοις, Χασφω, Μακεδ καὶ Καρναιν, πᾶσαι αἱ πόλεις αὗται ὀχυραὶ καὶ μεγάλαι·

[26] And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

[27] καὶ ἐν ταῖς λοιπαῖς πόλεσιν τῆς Γαλααδίτιδός εἰσιν συνειλημμένοι, εἰς αὔριον τάσσονται παρεμβαλεῖν ἐπὶ τὰ ὀχυρώματα καὶ καταλαβέσθαι καὶ ἐξᾶραι πάντας τούτους ἐν ἡμέρᾳ μιᾷ.

[27] And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

[28] καὶ ἀπέστρεψεν Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ ὁδὸν εἰς τὴν ἔρημον Βοσορρα ἄφνω· καὶ κατελάβετο τὴν πόλιν καὶ ἀπέκτεινε πᾶν ἀρσενικὸν ἐν στόματι ῥομφαίας καὶ ἔλαβεν πάντα τὰ σκῦλα αὐτῶν καὶ ἐνέπρησεν αὐτὴν πυρί.

[28] Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

[29] καὶ ἀπῆρεν ἐκεῖθεν νυκτός, καὶ ἐπορεύοντο ἕως ἐπὶ τὸ ὀχύρωμα·

[29] From whence he removed by night, and went till he came to the fortress.

[30] καὶ ἐγένετο ἑωθινῇ ἦραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ ἰδοὺ λαὸς πολύς, οὗ οὐκ ἦν ἀριθμός, αἴροντες κλίμακας καὶ μηχανὰς καταλαβέσθαι τὸ ὀχύρωμα καὶ ἐπολέμουν αὐτούς.

[30] And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

[31] καὶ εἶδεν Ιουδας ὅτι ἦρκται ὁ πόλεμος καὶ ἡ κραυγὴ τῆς πόλεως ἀνέβη ἕως οὐρανοῦ σάλπιγξιν καὶ κραυγῇ μεγάλῃ,

[31] When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

[32] καὶ εἶπεν τοῖς ἀνδράσιν τῆς δυνάμεως Πολεμήσατε σήμερον ὑπὲρ τῶν ἀδελφῶν ἡμῶν.

[32] He said unto his host, Fight this day for your brethren.

[33] καὶ ἐξῆλθεν ἐν τρισὶν ἀρχαῖς ἐξόπισθεν αὐτῶν, καὶ ἐσάλπισαν ταῖς σάλπιγξιν καὶ ἐβόησαν ἐν προσευχῇ.

[33] So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

[34] καὶ ἐπέγνω ἡ παρεμβολὴ Τιμοθέου ὅτι Μακκαβαῖός ἐστιν, καὶ ἔφυγον ἀπὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς πληγὴν μεγάλην, καὶ ἔπεσον ἐξ αὐτῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς ὀκτακισχιλίους ἄνδρας.

[34] Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

[35] καὶ ἀπέκλινεν εἰς Αλεμα καὶ ἐπολέμησεν αὐτὴν καὶ κατελάβετο αὐτὴν καὶ ἀπέκτεινεν πᾶν ἀρσενικὸν αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ ἐνέπρησεν αὐτὴν ἐν πυρί.

[35] This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and burnt it with fire.

[36] ἐκεῖθεν ἀπῆρεν καὶ προκατελάβετο τὴν Χασφω, Μακεδ καὶ Βοσορ καὶ τὰς λοιπὰς πόλεις τῆς Γαλααδίτιδος.

[36] From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

[37] μετὰ δὲ τὰ ῥήματα ταῦτα συνήγαγεν Τιμόθεος παρεμβολὴν ἄλλην καὶ παρενέβαλεν κατὰ πρόσωπον Ραφων ἐκ πέραν τοῦ χειμάρρου.

[37] After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

[38] καὶ ἀπέστειλεν Ιουδας κατασκοπεῦσαι τὴν παρεμβολήν, καὶ ἀπήγγειλαν αὐτῷ λέγοντες Ἐπισυνηγμένα εἰσὶν πρὸς αὐτὸν πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, δύναμις πολλὴ σφόδρα·

[38] So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

[39] καὶ Ἄραβας μεμίσθωνται εἰς βοήθειαν αὐτοῖς καὶ παρεμβάλλουσιν πέραν τοῦ χειμάρρου ἕτοιμοι τοῦ ἐλθεῖν ἐπὶ σὲ εἰς πόλεμον. καὶ ἐπορεύθη Ιουδας εἰς συνάντησιν αὐτῶν.

[39] He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

[40] καὶ εἶπεν Τιμόθεος τοῖς ἄρχουσιν τῆς δυνάμεως αὐτοῦ ἐν τῷ ἐγγίζειν Ιουδαν καὶ τὴν παρεμβολὴν αὐτοῦ ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος Ἐὰν διαβῇ πρὸς ἡμᾶς πρότερος, οὐ δυνησόμεθα ὑποστῆναι αὐτόν, ὅτι δυνάμενος δυνήσεται πρὸς ἡμᾶς·

[40] Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

[41] ἐὰν δὲ δειλανθῇ καὶ παρεμβάλῃ πέραν τοῦ ποταμοῦ, διαπεράσομεν πρὸς αὐτὸν καὶ δυνησόμεθα πρὸς αὐτόν.

[41] But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

[42] ὡς δὲ ἤγγισεν Ιουδας ἐπὶ τὸν χειμάρρουν τοῦ ὕδατος, ἔστησεν τοὺς γραμματεῖς τοῦ λαοῦ ἐπὶ τοῦ χειμάρρου καὶ ἐνετείλατο αὐτοῖς λέγων Μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν, ἀλλὰ ἐρχέσθωσαν πάντες εἰς τὸν πόλεμον.

[42] Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

[43] καὶ διεπέρασεν ἐπ᾽ αὐτοὺς πρότερος καὶ πᾶς ὁ λαὸς ὄπισθεν αὐτοῦ, καὶ συνετρίβησαν πρὸ προσώπου αὐτῶν πάντα τὰ ἔθνη καὶ ἔρριψαν τὰ ὅπλα αὐτῶν καὶ ἔφυγον εἰς τὸ τέμενος Καρναιν.

[43] So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and

fled unto the temple that was at Carnaim.

[44] καὶ προκατελάβοντο τὴν πόλιν καὶ τὸ τέμενος ἐνεπύρισαν ἐν πυρὶ σὺν πᾶσιν τοῖς ἐν αὐτῷ· καὶ ἐτροπώθη Καρναιν, καὶ οὐκ ἠδύναντο ἔτι ὑποστῆναι κατὰ πρόσωπον Ιουδου.

[44] But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

[45] καὶ συνήγαγεν Ιουδας πάντα Ισραηλ τοὺς ἐν τῇ Γαλααδίτιδι ἀπὸ μικροῦ ἕως μεγάλου καὶ τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὴν ἀποσκευήν, παρεμβολὴν μεγάλην σφόδρα, ἐλθεῖν εἰς γῆν Ιουδα.

[45] Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

[46] καὶ ἦλθον ἕως Εφρων, καὶ αὕτη πόλις μεγάλη ἐπὶ τῆς ὁδοῦ ὀχυρὰ σφόδρα, οὐκ ἦν ἐκκλῖναι ἀπ᾽ αὐτῆς δεξιὰν ἢ ἀριστεράν, ἀλλ᾽ ἢ διὰ μέσου αὐτῆς πορεύεσθαι·

[46] Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

[47] καὶ ἀπέκλεισαν αὐτοὺς οἱ ἐκ τῆς πόλεως καὶ ἐνέφραξαν τὰς πύλας λίθοις.

[47] Then they of the city shut them out, and stopped up the gates with stones.

[48] καὶ ἀπέστειλεν πρὸς αὐτοὺς Ιουδας λόγοις εἰρηνικοῖς λέγων Διελευσόμεθα διὰ τῆς γῆς σου τοῦ ἀπελθεῖν εἰς τὴν γῆν ἡμῶν, καὶ οὐδεὶς κακοποιήσει ὑμᾶς, πλὴν τοῖς ποσὶν παρελευσόμεθα. καὶ οὐκ ἠβούλοντο ἀνοῖξαι αὐτῷ.

[48] Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

[49] καὶ ἐπέταξεν Ιουδας κηρύξαι ἐν τῇ παρεμβολῇ τοῦ παρεμβαλεῖν ἕκαστον ἐν ᾧ ἐστιν τόπῳ·

[49] Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

[50] καὶ παρενέβαλον οἱ ἄνδρες τῆς δυνάμεως, καὶ ἐπολέμησεν τὴν πόλιν ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα, καὶ παρεδόθη ἡ πόλις ἐν χειρὶ αὐτοῦ.

[50] So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

[51] καὶ ἀπώλεσεν πᾶν ἀρσενικὸν ἐν στόματι ῥομφαίας καὶ ἐξερρίζωσεν αὐτὴν καὶ ἔλαβεν τὰ σκῦλα αὐτῆς καὶ διῆλθεν διὰ τῆς πόλεως ἐπάνω τῶν ἀπεκταμμένων.

[51] Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

[52] καὶ διέβησαν τὸν Ιορδάνην εἰς τὸ πεδίον τὸ μέγα κατὰ πρόσωπον Βαιθσαν.

[52] After this went they over Jordan into the great plain before Bethsan.

[53] καὶ ἦν Ιουδας ἐπισυνάγων τοὺς ἐσχατίζοντας καὶ παρακαλῶν τὸν λαὸν κατὰ πᾶσαν τὴν ὁδόν, ἕως ἦλθεν εἰς γῆν Ιουδα.

[53] And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

[54] καὶ ἀνέβησαν εἰς ὄρος Σιων ἐν εὐφροσύνῃ καὶ χαρᾷ καὶ προσήγαγον ὁλοκαυτώματα, ὅτι οὐκ ἔπεσεν ἐξ αὐτῶν οὐθεὶς ἕως τοῦ ἐπιστρέψαι ἐν εἰρήνῃ.

[54] So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

[55] Καὶ ἐν ταῖς ἡμέραις, ἐν αἷς ἦν Ιουδας καὶ Ιωναθαν ἐν γῇ Γαλααδ καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ ἐν τῇ Γαλιλαίᾳ κατὰ πρόσωπον Πτολεμαίδος,

[55] Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

[56] ἤκουσεν Ιωσηφ ὁ τοῦ Ζαχαριου καὶ Αζαριας ἄρχοντες τῆς δυνάμεως τῶν ἀνδραγαθιῶν καὶ τοῦ πολέμου, οἷα ἐποίησαν,

[56] Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

[57] καὶ εἶπον Ποιήσωμεν καὶ αὐτοὶ ἑαυτοῖς ὄνομα καὶ πορευθῶμεν πολεμῆσαι πρὸς τὰ ἔθνη τὰ κύκλῳ ἡμῶν.

[57] Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

[58] καὶ παρήγγειλεν τοῖς ἀπὸ τῆς δυνάμεως τῆς μετ᾽ αὐτῶν, καὶ ἐπορεύθησαν ἐπὶ Ιάμνειαν.

[58] So when they had given charge unto the garrison that was with them, they went toward Jamnia.

[59] καὶ ἐξῆλθεν Γοργίας ἐκ τῆς πόλεως καὶ οἱ ἄνδρες αὐτοῦ εἰς συνάντησιν αὐτοῖς εἰς πόλεμον.

[59] Then came Gorgias and his men out of the city to fight against them.

[60] καὶ ἐτροπώθη Ιωσηπος καὶ Αζαριας, καὶ ἐδιώχθησαν ἕως τῶν ὁρίων τῆς Ιουδαίας, καὶ ἔπεσον ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τοῦ λαοῦ Ισραηλ εἰς δισχιλίους ἄνδρας.

[60] And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

[61] καὶ ἐγενήθη τροπὴ μεγάλη ἐν τῷ λαῷ, ὅτι οὐκ ἤκουσαν Ιουδου καὶ τῶν ἀδελφῶν αὐτοῦ οἰόμενοι ἀνδραγαθῆσαι·

[61] Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

[62] αὐτοὶ δὲ οὐκ ἦσαν ἐκ τοῦ σπέρματος τῶν ἀνδρῶν ἐκείνων, οἷς ἐδόθη σωτηρία Ισραηλ διὰ χειρὸς αὐτῶν.

[62] Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

[63] Καὶ ὁ ἀνὴρ Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ ἐδοξάσθησαν σφόδρα ἔναντι παντὸς Ισραηλ καὶ τῶν ἐθνῶν πάντων, οὗ ἠκούετο τὸ ὄνομα αὐτῶν·

[63] Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

[64] καὶ ἐπισυνήγοντο πρὸς αὐτοὺς εὐφημοῦντες.

[64] Insomuch as the people assembled unto them with joyful acclamations.

[65] καὶ ἐξῆλθεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἐπολέμουν τοὺς υἱοὺς Ησαυ ἐν τῇ γῇ τῇ πρὸς νότον καὶ ἐπάταξεν τὴν Χεβρων καὶ τὰς θυγατέρας αὐτῆς καὶ καθεῖλεν τὰ ὀχυρώματα αὐτῆς καὶ τοὺς πύργους αὐτῆς ἐνεπύρισεν κυκλόθεν.

[65] Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

[66] καὶ ἀπῆρεν τοῦ πορευθῆναι εἰς γῆν ἀλλοφύλων καὶ διεπορεύετο τὴν Μαρισαν.

[66] From thence he removed to go into the land of the Philistines, and passed through Samaria.

[67] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔπεσον ἱερεῖς ἐν πολέμῳ βουλόμενοι ἀνδραγαθῆσαι ἐν τῷ αὐτοὺς ἐξελθεῖν εἰς πόλεμον ἀβουλεύτως.

[67] At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

[68] καὶ ἐξέκλινεν Ιουδας εἰς Ἄζωτον γῆν ἀλλοφύλων καὶ καθεῖλεν τοὺς βωμοὺς αὐτῶν καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατέκαυσεν πυρὶ καὶ ἐσκύλευσεν τὰ σκῦλα τῶν πόλεων καὶ ἐπέστρεψεν εἰς γῆν Ιουδα.

[68] So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire,

and spoiled their cities, he returned into the land of Judea.

CHAPTER 6

[1] Καὶ ὁ βασιλεὺς Ἀντίοχος διεπορεύετο τὰς ἐπάνω χώρας καὶ ἤκουσεν ὅτι ἐστὶν Ἐλυμαὶς ἐν τῇ Περσίδι πόλις ἔνδοξος πλούτῳ, ἀργυρίῳ καὶ χρυσίῳ·

[1] About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

[2] καὶ τὸ ἱερὸν τὸ ἐν αὐτῇ πλούσιον σφόδρα, καὶ ἐκεῖ καλύμματα χρυσᾶ καὶ θώρακες καὶ ὅπλα, ἃ κατέλιπεν ἐκεῖ Ἀλέξανδρος ὁ τοῦ Φιλίππου ὁ βασιλεὺς ὁ Μακεδών, ὃς ἐβασίλευσεν πρῶτος ἐν τοῖς Ἕλλησι.

[2] And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

[3] καὶ ἦλθεν καὶ ἐζήτει καταλαβέσθαι τὴν πόλιν καὶ προνομεῦσαι αὐτήν, καὶ οὐκ ἠδυνάσθη, ὅτι ἐγνώσθη ὁ λόγος τοῖς ἐκ τῆς πόλεως,

[3] Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

[4] καὶ ἀντέστησαν αὐτῷ εἰς πόλεμον, καὶ ἔφυγεν καὶ ἀπῆρεν ἐκεῖθεν μετὰ λύπης μεγάλης ἀποστρέψαι εἰς Βαβυλῶνα.

[4] Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

[5] καὶ ἦλθέν τις ἀπαγγέλλων αὐτῷ εἰς τὴν Περσίδα ὅτι τετρόπωνται αἱ παρεμβολαὶ αἱ πορευθεῖσαι εἰς γῆν Ιουδα,

[5] Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

[6] καὶ ἐπορεύθη Λυσίας δυνάμει ἰσχυρᾷ ἐν πρώτοις καὶ ἐνετράπη ἀπὸ προσώπου αὐτῶν, καὶ ἐπίσχυσαν ὅπλοις καὶ δυνάμει καὶ σκύλοις πολλοῖς, οἷς ἔλαβον ἀπὸ τῶν παρεμβολῶν, ὧν ἐξέκοψαν,

[6] And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and

power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

[7] καὶ καθεῖλον τὸ βδέλυγμα, ὃ ᾠκοδόμησεν ἐπὶ τὸ θυσιαστήριον τὸ ἐν Ιερουσαλημ, καὶ τὸ ἁγίασμα καθὼς τὸ πρότερον ἐκύκλωσαν τείχεσιν ὑψηλοῖς καὶ τὴν Βαιθσουραν πόλιν αὐτοῦ.

[7] Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

[8] καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τούτους, ἐθαμβήθη καὶ ἐσαλεύθη σφόδρα καὶ ἔπεσεν ἐπὶ τὴν κοίτην καὶ ἐνέπεσεν εἰς ἀρρωστίαν ἀπὸ τῆς λύπης, ὅτι οὐκ ἐγένετο αὐτῷ καθὼς ἐνεθυμεῖτο.

[8] Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

[9] καὶ ἦν ἐκεῖ ἡμέρας πλείους, ὅτι ἀνεκαινίσθη ἐπ᾽ αὐτὸν λύπη μεγάλη, καὶ ἐλογίσατο ὅτι ἀποθνήσκει.

[9] And there he continued many days: for his grief was ever more and more, and he made account that he should die.

[10] καὶ ἐκάλεσεν πάντας τοὺς φίλους αὐτοῦ καὶ εἶπεν πρὸς αὐτούς Ἀφίσταται ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου, καὶ συμπέπτωκα τῇ καρδίᾳ ἀπὸ τῆς μερίμνης,

[10] Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

[11] καὶ εἶπα τῇ καρδίᾳ Ἔως τίνος θλίψεως ἦλθα καὶ κλύδωνος μεγάλου, ἐν ᾧ νῦν εἰμι; ὅτι χρηστὸς καὶ ἀγαπώμενος ἤμην ἐν τῇ ἐξουσίᾳ μου.

[11] And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

[12] νῦν δὲ μιμνήσκομαι τῶν κακῶν, ὧν ἐποίησα ἐν Ιερουσαλημ καὶ ἔλαβον πάντα τὰ σκεύη τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ τὰ ἐν αὐτῇ καὶ ἐξαπέστειλα ἐξᾶραι τοὺς κατοικοῦντας Ιουδα διὰ κενῆς.

[12] But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

[13] ἔγνων ὅτι χάριν τούτων εὗρέν με τὰ κακὰ ταῦτα· καὶ ἰδοὺ ἀπόλλυμαι λύπῃ μεγάλῃ ἐν γῇ ἀλλοτρίᾳ.

[13] I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

[14] καὶ ἐκάλεσεν Φίλιππον ἕνα τῶν φίλων αὐτοῦ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης τῆς βασιλείας αὐτοῦ·

[14] Then called he for Philip, one of his friends, who he made ruler over all his realm,

[15] καὶ ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν στολὴν αὐτοῦ καὶ τὸν δακτύλιον τοῦ ἀγαγεῖν Ἀντίοχον τὸν υἱὸν αὐτοῦ καὶ ἐκθρέψαι αὐτὸν τοῦ βασιλεύειν.

[15] And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

[16] καὶ ἀπέθανεν ἐκεῖ Ἀντίοχος ὁ βασιλεὺς ἔτους ἐνάτου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ.

[16] So king Antiochus died there in the hundred forty and ninth year.

[17] καὶ ἐπέγνω Λυσίας ὅτι τέθνηκεν ὁ βασιλεύς, καὶ κατέστησεν βασιλεύειν Ἀντίοχον τὸν υἱὸν αὐτοῦ, ὃν ἐξέθρεψεν νεώτερον, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Εὐπάτωρ.

[17] Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

[18] Καὶ οἱ ἐκ τῆς ἄκρας ἦσαν συγκλείοντες τὸν Ισραηλ κύκλῳ τῶν ἁγίων καὶ ζητοῦντες κακὰ δι᾽ ὅλου καὶ στήριγμα τοῖς ἔθνεσιν.

[18] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

[19] καὶ ἐλογίσατο Ιουδας ἐξᾶραι αὐτοὺς καὶ ἐξεκκλησίασε πάντα τὸν λαὸν τοῦ περικαθίσαι ἐπ᾽ αὐτούς·

[19] Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

[20] καὶ συνήχθησαν ἅμα καὶ περιεκάθισαν ἐπ᾽ αὐτὴν ἔτους πεντηκοστοῦ καὶ ἑκατοστοῦ, καὶ ἐποίησεν βελοστάσεις καὶ μηχανάς.

[20] So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

[21] καὶ ἐξῆλθον ἐξ αὐτῶν ἐκ τοῦ συγκλεισμοῦ, καὶ ἐκολλήθησαν αὐτοῖς τινες τῶν ἀσεβῶν ἐξ Ισραηλ,

[21] Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

[22] καὶ ἐπορεύθησαν πρὸς τὸν βασιλέα καὶ εἶπον Ἕως πότε οὐ ποιήσῃ κρίσιν καὶ ἐκδικήσεις τοὺς ἀδελφοὺς ἡμῶν;

[22] And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

[23] ἡμεῖς εὐδοκοῦμεν δουλεύειν τῷ πατρί σου καὶ πορεύεσθαι τοῖς ὑπ᾽ αὐτοῦ λεγομένοις καὶ κατακολουθεῖν τοῖς προστάγμασιν αὐτοῦ.

[23] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

[24] καὶ περιεκάθηντο ἐπ᾽ αὐτὴν οἱ υἱοὶ τοῦ λαοῦ ἡμῶν χάριν τούτου καὶ ἠλλοτριοῦντο ἀφ᾽ ἡμῶν· πλὴν ὅσοι εὑρίσκοντο ἐξ ἡμῶν, ἐθανατοῦντο, καὶ αἱ κληρονομίαι ἡμῶν διηρπάζοντο.

[24] For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

[25] καὶ οὐκ ἐφ᾽ ἡμᾶς μόνον ἐξέτειναν χεῖρα, ἀλλὰ καὶ ἐπὶ πάντα τὰ ὅρια αὐτῶν·

[25] Neither have they stretched out their hand against us only, but also against their borders.

[26] καὶ ἰδοὺ παρεμβεβλήκασι σήμερον ἐπὶ τὴν ἄκραν ἐν Ιερουσαλημ τοῦ καταλαβέσθαι αὐτήν· καὶ τὸ ἁγίασμα καὶ τὴν Βαιθσουραν ὠχύρωσαν·

[26] And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

[27] καὶ ἐὰν μὴ προκαταλάβῃ αὐτοὺς διὰ τάχους, μείζονα τούτων ποιήσουσιν, καὶ οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν.

[27] Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

[28] Καὶ ὠργίσθη ὁ βασιλεύς, ὅτε ἤκουσεν, καὶ συνήγαγεν πάντας τοὺς φίλους αὐτοῦ ἄρχοντας δυνάμεως αὐτοῦ καὶ τοὺς ἐπὶ τῶν ἡνιῶν·

[28] Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

[29] καὶ ἀπὸ βασιλειῶν ἑτέρων καὶ ἀπὸ νήσων θαλασσῶν ἦλθον πρὸς αὐτὸν δυνάμεις μισθωταί·

[29] There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

[30] καὶ ἦν ὁ ἀριθμὸς τῶν δυνάμεων αὐτοῦ ἑκατὸν χιλιάδες πεζῶν καὶ εἴκοσι χιλιάδες ἱππέων καὶ ἐλέφαντες δύο καὶ τριάκοντα εἰδότες πόλεμον.

[30] So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

[31] καὶ ἦλθον διὰ τῆς Ιδουμαίας καὶ παρενέβαλον ἐπὶ Βαιθσουραν καὶ ἐπολέμησαν ἡμέρας πολλὰς καὶ ἐποίησαν μηχανάς· καὶ ἐξῆλθον καὶ ἐνεπύρισαν αὐτὰς πυρὶ καὶ ἐπολέμησαν ἀνδρωδῶς.

[31] These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

[32] καὶ ἀπῆρεν Ιουδας ἀπὸ τῆς ἄκρας καὶ παρενέβαλεν εἰς Βαιθζαχαρια ἀπέναντι τῆς παρεμβολῆς τοῦ βασιλέως.

[32] Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

[33] καὶ ὤρθρισεν ὁ βασιλεὺς τὸ πρωῒ καὶ ἀπῆρεν τὴν παρεμβολὴν ἐν ὁρμήματι αὐτῆς κατὰ τὴν ὁδὸν Βαιθζαχαρια, καὶ διεσκευάσθησαν αἱ δυνάμεις εἰς τὸν πόλεμον καὶ ἐσάλπισαν ταῖς σάλπιγξιν.

[33] Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

[34] καὶ τοῖς ἐλέφασιν ἔδειξαν αἷμα σταφυλῆς καὶ μόρων τοῦ παραστῆσαι αὐτοὺς εἰς τὸν πόλεμον.

[34] And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

[35] καὶ διεῖλον τὰ θηρία εἰς τὰς φάλαγγας καὶ παρέστησαν ἑκάστῳ ἐλέφαντι χιλίους ἄνδρας τεθωρακισμένους ἐν ἁλυσιδωτοῖς, καὶ περικεφαλαῖαι χαλκαῖ ἐπὶ τῶν κεφαλῶν αὐτῶν, καὶ πεντακοσία ἵππος διατεταγμένη ἑκάστῳ θηρίῳ ἐκλελεγμένη·

[35] Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

[36] οὗτοι πρὸ καιροῦ οὗ ἂν ᾖ τὸ θηρίον ἦσαν καὶ οὗ ἐὰν ἐπορεύετο ἐπορεύοντο ἅμα, οὐκ ἀφίσταντο ἀπ' αὐτοῦ.

[36] These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

[37] καὶ πύργοι ξύλινοι ἐπ' αὐτοὺς ὀχυροὶ σκεπαζόμενοι ἐφ' ἑκάστου θηρίου ἐζωσμένοι ἐπ' αὐτοῦ μηχαναῖς, καὶ ἐφ' ἑκάστου ἄνδρες δυνάμεως τέσσαρες οἱ πολεμοῦντες ἐπ' αὐτοῖς καὶ ὁ Ἰνδὸς αὐτοῦ.

[37] And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

[38] καὶ τὴν ἐπίλοιπον ἵππον ἔνθεν καὶ ἔνθεν ἔστησεν ἐπὶ τὰ δύο μέρη τῆς παρεμβολῆς, κατασείοντες καὶ καταφρασσόμενοι ἐν ταῖς φάλαγξιν.

[38] As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks.

[39] ὡς δὲ ἔστιλβεν ὁ ἥλιος ἐπὶ τὰς χρυσᾶς καὶ χαλκᾶς ἀσπίδας, ἔστιλβεν τὰ ὄρη ἀπ᾽ αὐτῶν καὶ κατηύγαζεν ὡς λαμπάδες πυρός.

[39] Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

[40] καὶ ἐξετάθη μέρος τι τῆς παρεμβολῆς τοῦ βασιλέως ἐπὶ τὰ ὑψηλὰ ὄρη καί τινες ἐπὶ τὰ ταπεινά· καὶ ἤρχοντο ἀσφαλῶς καὶ τεταγμένως.

[40] So part of the king’s army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

[41] καὶ ἐσαλεύοντο πάντες οἱ ἀκούοντες φωνῆς πλήθους αὐτῶν καὶ ὁδοιπορίας τοῦ πλήθους καὶ συγκρουσμοῦ τῶν ὅπλων· ἦν γὰρ ἡ παρεμβολὴ μεγάλη σφόδρα καὶ ἰσχυρά.

[41] Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

[42] καὶ ἤγγισεν Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς παράταξιν, καὶ ἔπεσον ἀπὸ τῆς παρεμβολῆς τοῦ βασιλέως ἑξακόσιοι ἄνδρες.

[42] Then Judas and his host drew near, and entered into battle, and there were slain of the king’s army six hundred men.

[43] καὶ εἶδεν Ελεαζαρος ὁ Αυαραν ἓν τῶν θηρίων τεθωρακισμένον θώραξιν βασιλικοῖς, καὶ ἦν ὑπεράγον πάντα τὰ θηρία, καὶ ᾠήθη ὅτι ἐν αὐτῷ ἐστιν ὁ βασιλεύς·

[43] Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

[44] καὶ ἔδωκεν ἑαυτὸν τοῦ σῶσαι τὸν λαὸν αὐτοῦ καὶ περιποιῆσαι ἑαυτῷ ὄνομα αἰώνιον·

[44] Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

[45] καὶ ἐπέδραμεν αὐτῷ θράσει εἰς μέσον τῆς φάλαγγος καὶ ἐθανάτου δεξιὰ καὶ εὐώνυμα, καὶ ἐσχίζοντο ἀπ᾽ αὐτοῦ ἔνθα καὶ ἔνθα·

[45] Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

[46] καὶ εἰσέδυ ὑπὸ τὸν ἐλέφαντα καὶ ὑπέθηκεν αὐτῷ καὶ ἀνεῖλεν αὐτόν, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἐπάνω αὐτοῦ, καὶ ἀπέθανεν ἐκεῖ.

[46] Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

[47] καὶ εἶδον τὴν ἰσχὺν τῆς βασιλείας καὶ τὸ ὅρμημα τῶν δυνάμεων καὶ ἐξέκλιναν ἀπ᾽ αὐτῶν.

[47] Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

[48] Οἱ δὲ ἐκ τῆς παρεμβολῆς τοῦ βασιλέως ἀνέβαινον εἰς συνάντησιν αὐτῶν εἰς Ιερουσαλημ, καὶ παρενέβαλεν ὁ βασιλεὺς εἰς τὴν Ιουδαίαν καὶ εἰς τὸ ὄρος Σιων.

[48] Then the king’s army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

[49] καὶ ἐποίησεν εἰρήνην μετὰ τῶν ἐκ Βαιθσουρων, καὶ ἐξῆλθον ἐκ τῆς πόλεως, ὅτι οὐκ ἦν αὐτοῖς ἐκεῖ διατροφὴ τοῦ συγκεκλεῖσθαι ἐν αὐτῇ, ὅτι σάββατον ἦν τῇ γῇ·

[49] But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

[50] καὶ κατελάβετο ὁ βασιλεὺς τὴν Βαιθσουραν καὶ ἀπέταξεν ἐκεῖ φρουρὰν τηρεῖν αὐτήν.

[50] So the king took Bethsura, and set a garrison there to keep it.

[51] καὶ παρενέβαλεν ἐπὶ τὸ ἁγίασμα ἡμέρας πολλὰς καὶ ἔστησεν ἐκεῖ βελοστάσεις καὶ μηχανὰς καὶ πυροβόλα καὶ λιθοβόλα καὶ σκορπίδια εἰς τὸ βάλλεσθαι βέλη καὶ σφενδόνας.

[51] As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

[52] καὶ ἐποίησαν καὶ αὐτοὶ μηχανὰς πρὸς τὰς μηχανὰς αὐτῶν καὶ ἐπολέμησαν ἡμέρας πολλάς.

[52] Whereupon they also made engines against their engines, and held them battle a long season.

[53] βρώματα δὲ οὐκ ἦν ἐν τοῖς ἀγγείοις διὰ τὸ ἕβδομον ἔτος εἶναι, καὶ οἱ ἀνασῳζόμενοι εἰς τὴν Ιουδαίαν ἀπὸ τῶν ἐθνῶν κατέφαγον τὸ ὑπόλειμμα τῆς παραθέσεως.

[53] Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

[54] καὶ ὑπελείφθησαν ἐν τοῖς ἁγίοις ἄνδρες ὀλίγοι, ὅτι κατεκράτησεν αὐτῶν ὁ λιμός, καὶ ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ.

[54] There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

[55] Καὶ ἤκουσεν Λυσίας ὅτι Φίλιππος, ὃν κατέστησεν ὁ βασιλεὺς Ἀντίοχος ἔτι ζῶντος αὐτοῦ ἐκθρέψαι Ἀντίοχον τὸν υἱὸν αὐτοῦ εἰς τὸ βασιλεῦσαι αὐτόν,

[55] At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

[56] ἀπέστρεψεν ἀπὸ τῆς Περσίδος καὶ Μηδίας καὶ αἱ δυνάμεις αἱ πορευθεῖσαι μετὰ τοῦ βασιλέως μετ᾽ αὐτοῦ, καὶ ὅτι ζητεῖ παραλαβεῖν τὰ τῶν πραγμάτων.

[56] Was returned out of Persia and Media, and the king’s host also that went with him, and that he sought to take unto him the ruling of the affairs.

[57] καὶ κατέσπευδεν καὶ ἐπένευσεν τοῦ ἀπελθεῖν καὶ εἶπεν πρὸς τὸν βασιλέα καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ τοὺς ἄνδρας Ἐκλείπομεν καθ' ἡμέραν, καὶ ἡ τροφὴ ἡμῖν ὀλίγη, καὶ ὁ τόπος οὗ παρεμβάλλομέν ἐστιν ὀχυρός, καὶ ἐπίκειται ἡμῖν τὰ τῆς βασιλείας·

[57] Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

[58] νῦν οὖν δῶμεν δεξιὰς τοῖς ἀνθρώποις τούτοις καὶ ποιήσωμεν μετ' αὐτῶν εἰρήνην καὶ μετὰ παντὸς ἔθνους αὐτῶν

[58] Now therefore let us be friends with these men, and make peace with them, and with all their nation;

[59] καὶ στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν ὡς τὸ πρότερον· χάριν γὰρ τῶν νομίμων αὐτῶν, ὧν διεσκεδάσαμεν, ὠργίσθησαν καὶ ἐποίησαν ταῦτα πάντα.

[59] And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

[60] καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ τῶν ἀρχόντων, καὶ ἀπέστειλεν πρὸς αὐτοὺς εἰρηνεῦσαι, καὶ ἐπεδέξαντο.

[60] So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

[61] καὶ ὤμοσεν αὐτοῖς ὁ βασιλεὺς καὶ οἱ ἄρχοντες· ἐπὶ τούτοις ἐξῆλθον ἐκ τοῦ ὀχυρώματος.

[61] Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

[62] καὶ εἰσῆλθεν ὁ βασιλεὺς εἰς ὄρος Σιων καὶ εἶδεν τὸ ὀχύρωμα τοῦ τόπου καὶ ἠθέτησεν τὸν ὁρκισμόν, ὃν ὤμοσεν, καὶ ἐνετείλατο καθελεῖν τὸ τεῖχος κυκλόθεν.

[62] Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

[63] καὶ ἀπῆρεν κατὰ σπουδὴν καὶ ἀπέστρεψεν εἰς Ἀντιόχειαν καὶ εὗρεν Φίλιππον κυριεύοντα τῆς πόλεως καὶ ἐπολέμησεν πρὸς αὐτὸν καὶ κατελάβετο τὴν πόλιν βίᾳ.

[63] Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAPTER 7

[1] Ἔτους ἑνὸς καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Δημήτριος ὁ τοῦ Σελεύκου ἐκ Ῥώμης καὶ ἀνέβη σὺν ἀνδράσιν ὀλίγοις εἰς πόλιν παραθαλασσίαν καὶ ἐβασίλευσεν ἐκεῖ.

[1] In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

[2] καὶ ἐγένετο ὡς εἰσεπορεύετο εἰς οἶκον βασιλείας πατέρων αὐτοῦ, καὶ συνέλαβον αἱ δυνάμεις τὸν Ἀντίοχον καὶ τὸν Λυσίαν ἀγαγεῖν αὐτοὺς αὐτῷ.

[2] And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

[3] καὶ ἐγνώσθη αὐτῷ τὸ πρᾶγμα, καὶ εἶπεν Μή μοι δείξητε τὰ πρόσωπα αὐτῶν.

[3] Wherefore, when he knew it, he said, Let me not see their faces.

[4] καὶ ἀπέκτειναν αὐτοὺς αἱ δυνάμεις, καὶ ἐκάθισεν Δημήτριος ἐπὶ θρόνου βασιλείας αὐτοῦ.

[4] So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

[5] καὶ ἦλθον πρὸς αὐτὸν πάντες ἄνδρες ἄνομοι καὶ ἀσεβεῖς ἐξ Ισραηλ, καὶ Ἄλκιμος ἡγεῖτο αὐτῶν βουλόμενος ἱερατεύειν.

[5] There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

[6] καὶ κατηγόρησαν τοῦ λαοῦ πρὸς τὸν βασιλέα λέγοντες Ἀπώλεσεν Ιουδας καὶ οἱ ἀδελφοὶ αὐτοῦ πάντας τοὺς φίλους σου, καὶ ἡμᾶς ἐσκόρπισεν ἀπὸ τῆς γῆς ἡμῶν·

[6] And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

[7] νῦν οὖν ἀπόστειλον ἄνδρα, ᾧ πιστεύεις, καὶ πορευθεὶς ἰδέτω τὴν ἐξολέθρευσιν πᾶσαν, ἣν ἐποίησεν ἡμῖν καὶ τῇ χώρᾳ τοῦ βασιλέως, καὶ

κολασάτω αὐτοὺς καὶ πάντας τοὺς ἐπιβοηθοῦντας αὐτοῖς.

[7] Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

[8] καὶ ἐπέλεξεν ὁ βασιλεὺς τὸν Βακχίδην τῶν φίλων τοῦ βασιλέως κυριεύοντα ἐν τῷ πέραν τοῦ ποταμοῦ καὶ μέγαν ἐν τῇ βασιλείᾳ καὶ πιστὸν τῷ βασιλεῖ

[8] Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

[9] καὶ ἀπέστειλεν αὐτὸν καὶ Ἄλκιμον τὸν ἀσεβῆ καὶ ἔστησεν αὐτῷ τὴν ἱερωσύνην καὶ ἐνετείλατο αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν τοῖς υἱοῖς Ισραηλ.

[9] And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

[10] καὶ ἀπῆρον καὶ ἦλθον μετὰ δυνάμεως πολλῆς εἰς γῆν Ιουδα· καὶ ἀπέστειλεν ἀγγέλους πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ λόγοις εἰρηνικοῖς μετὰ δόλου.

[10] So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

[11] καὶ οὐ προσέσχον τοῖς λόγοις αὐτῶν· εἶδον γὰρ ὅτι ἦλθαν μετὰ δυνάμεως πολλῆς.

[11] But they gave no heed to their words; for they saw that they were come with a great power.

[12] καὶ ἐπισυνήχθησαν πρὸς Ἄλκιμον καὶ Βακχίδην συναγωγὴ γραμματέων ἐκζητῆσαι δίκαια,

[12] Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

[13] καὶ πρῶτοι οἱ Ασιδαῖοι ἦσαν ἐν υἱοῖς Ισραηλ καὶ ἐπεζήτουν παρ' αὐτῶν εἰρήνην·

[13] Now the Assideans were the first among the children of Israel that sought peace of them:

[14] εἶπον γάρ Ἄνθρωπος ἱερεὺς ἐκ σπέρματος Ααρων ἦλθεν ἐν ταῖς δυνάμεσιν καὶ οὐκ ἀδικήσει ἡμᾶς.

[14] For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

[15] καὶ ἐλάλησεν μετ᾽ αὐτῶν λόγους εἰρηνικοὺς καὶ ὤμοσεν αὐτοῖς λέγων Οὐκ ἐκζητήσομεν ὑμῖν κακὸν καὶ τοῖς φίλοις ὑμῶν.

[15] So he spake unto them, peaceably, and sware unto them, saying, we will procure the harm neither of you nor your friends.

[16] καὶ ἐνεπίστευσαν αὐτῷ· καὶ συνέλαβεν ἐξ αὐτῶν ἑξήκοντα ἄνδρας καὶ ἀπέκτεινεν αὐτοὺς ἐν ἡμέρᾳ μιᾷ κατὰ τὸν λόγον, ὃν ἔγραψεν αὐτόν

[16] Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

[17] Σάρκας ὁσίων σου καὶ αἷμα αὐτῶν ἐξέχεαν κύκλῳ Ιερουσαλημ, καὶ οὐκ ἦν αὐτοῖς ὁ θάπτων.

[17] The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

[18] καὶ ἐπέπεσεν αὐτῶν ὁ φόβος καὶ ὁ τρόμος εἰς πάντα τὸν λαόν, ὅτι εἶπον Οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια καὶ κρίσις, παρέβησαν γὰρ τὴν στάσιν καὶ τὸν ὅρκον, ὃν ὤμοσαν.

[18] Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

[19] καὶ ἀπῆρεν Βακχίδης ἀπὸ Ιερουσαλημ καὶ παρενέβαλεν ἐν Βηθζαιθ καὶ ἀπέστειλεν καὶ συνέλαβεν πολλοὺς ἀπὸ τῶν μετ᾽ αὐτοῦ αὐτομολησάντων ἀνδρῶν καί τινας τοῦ λαοῦ καὶ ἔθυσεν αὐτοὺς εἰς τὸ φρέαρ τὸ μέγα.

[19] After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

[20] καὶ κατέστησεν τὴν χώραν τῷ Ἀλκίμῳ καὶ ἀφῆκεν μετ᾽ αὐτοῦ δύναμιν τοῦ βοηθεῖν αὐτῷ· καὶ ἀπῆλθεν Βακχίδης πρὸς τὸν βασιλέα.

[20] Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

[21] καὶ ἠγωνίσατο Ἄλκιμος περὶ τῆς ἀρχιερωσύνης,

[21] But Alcimus contended for the high priesthood.

[22] καὶ συνήχθησαν πρὸς αὐτὸν πάντες οἱ ταράσσοντες τὸν λαὸν αὐτῶν καὶ κατεκράτησαν γῆν Ιουδα καὶ ἐποίησαν πληγὴν μεγάλην ἐν Ισραηλ.

[22] And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

[23] καὶ εἶδεν Ιουδας πᾶσαν τὴν κακίαν, ἣν ἐποίησεν Ἄλκιμος καὶ οἱ μετ᾽ αὐτοῦ ἐν υἱοῖς Ισραηλ ὑπὲρ τὰ ἔθνη,

[23] Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

[24] καὶ ἐξῆλθεν εἰς πάντα τὰ ὅρια τῆς Ιουδαίας κυκλόθεν καὶ ἐποίησεν ἐκδίκησιν ἐν τοῖς ἀνδράσιν τοῖς αὐτομολήσασιν, καὶ ἀνεστάλησαν τοῦ ἐκπορεύεσθαι εἰς τὴν χώραν.

[24] He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

[25] ὡς δὲ εἶδεν Ἄλκιμος ὅτι ἐνίσχυσεν Ιουδας καὶ οἱ μετ᾽ αὐτοῦ, καὶ ἔγνω ὅτι οὐ δύναται ὑποστῆναι αὐτούς, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα καὶ κατηγόρησεν αὐτῶν πονηρά.

[25] On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

[26] Καὶ ἀπέστειλεν ὁ βασιλεὺς Νικάνορα ἕνα τῶν ἀρχόντων αὐτοῦ τῶν ἐνδόξων καὶ μισοῦντα καὶ ἐχθραίνοντα τῷ Ισραηλ καὶ ἐνετείλατο αὐτῷ ἐξᾶραι τὸν λαόν.

[26] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

[27] καὶ ἦλθεν Νικάνωρ εἰς Ιερουσαλημ δυνάμει πολλῇ, καὶ ἀπέστειλεν πρὸς Ιουδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ μετὰ δόλου λόγοις εἰρηνικοῖς λέγων

[27] So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

[28] Μὴ ἔστω μάχη ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν· ἥξω ἐν ἀνδράσιν ὀλίγοις, ἵνα ἴδω ὑμῶν τὰ πρόσωπα μετ᾽ εἰρήνης.

[28] Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

[29] καὶ ἦλθεν πρὸς Ιουδαν, καὶ ἠσπάσαντο ἀλλήλους εἰρηνικῶς· καὶ οἱ πολέμιοι ἕτοιμοι ἦσαν ἐξαρπάσαι τὸν Ιουδαν.

[29] He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

[30] καὶ ἐγνώσθη ὁ λόγος τῷ Ιουδα ὅτι μετὰ δόλου ἦλθεν ἐπ᾽ αὐτόν, καὶ ἐπτοήθη ἀπ᾽ αὐτοῦ καὶ οὐκ ἐβουλήθη ἔτι ἰδεῖν τὸ πρόσωπον αὐτοῦ.

[30] Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

[31] καὶ ἔγνω Νικάνωρ ὅτι ἀπεκαλύφθη ἡ βουλὴ αὐτοῦ, καὶ ἐξῆλθεν εἰς συνάντησιν τῷ Ιουδα ἐν πολέμῳ κατὰ Χαφαρσαλαμα.

[31] Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

[32] καὶ ἔπεσον τῶν παρὰ Νικάνορος ὡσεὶ πεντακόσιοι ἄνδρες, καὶ ἔφυγον εἰς τὴν πόλιν Δαυιδ.

[32] Where there were slain of Nicanor’s side about five thousand men, and the rest fled into the city of David.

[33] Καὶ μετὰ τοὺς λόγους τούτους ἀνέβη Νικάνωρ εἰς ὄρος Σιων. καὶ ἐξῆλθον ἀπὸ τῶν ἱερέων ἐκ τῶν ἁγίων καὶ ἀπὸ τῶν πρεσβυτέρων τοῦ

λαοῦ ἀσπάσασθαι αὐτὸν εἰρηνικῶς καὶ δεῖξαι αὐτῷ τὴν ὁλοκαύτωσιν τὴν προσφερομένην ὑπὲρ τοῦ βασιλέως.

[33] After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

[34] καὶ ἐμυκτήρισεν αὐτοὺς καὶ κατεγέλασεν αὐτῶν καὶ ἐμίανεν αὐτοὺς καὶ ἐλάλησεν ὑπερηφάνως·

[34] But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

[35] καὶ ὤμοσεν μετὰ θυμοῦ λέγων Ἐὰν μὴ παραδοθῇ Ιουδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς χεῖράς μου τὸ νῦν, καὶ ἔσται ἐὰν ἐπιστρέψω ἐν εἰρήνῃ, ἐμπυριῶ τὸν οἶκον τοῦτον. καὶ ἐξῆλθεν μετὰ θυμοῦ μεγάλου.

[35] And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

[36] καὶ εἰσῆλθον οἱ ἱερεῖς καὶ ἔστησαν κατὰ πρόσωπον τοῦ θυσιαστηρίου καὶ τοῦ ναοῦ καὶ ἔκλαυσαν καὶ εἶπον

[36] Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

[37] Σὺ ἐξελέξω τὸν οἶκον τοῦτον ἐπικληθῆναι τὸ ὄνομά σου ἐπ᾽ αὐτοῦ εἶναι οἶκον προσευχῆς καὶ δεήσεως τῷ λαῷ σου·

[37] Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

[38] ποίησον ἐκδίκησιν ἐν τῷ ἀνθρώπῳ τούτῳ καὶ ἐν τῇ παρεμβολῇ αὐτοῦ, καὶ πεσέτωσαν ἐν ῥομφαίᾳ· μνήσθητι τῶν δυσφημιῶν αὐτῶν καὶ μὴ δῷς αὐτοῖς μονήν.

[38] Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

[39] καὶ ἐξῆλθεν Νικάνωρ ἐξ Ιερουσαλημ καὶ παρενέβαλεν ἐν Βαιθωρων, καὶ συνήντησεν αὐτῷ δύναμις Συρίας.

[39] So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

[40] καὶ Ιουδας παρενέβαλεν ἐν Αδασα ἐν τρισχιλίοις ἀνδράσιν· καὶ προσηύξατο Ιουδας καὶ εἶπεν

[40] But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

[41] Οἱ παρὰ τοῦ βασιλέως ὅτε ἐδυσφήμησαν, ἐξῆλθεν ὁ ἄγγελός σου καὶ ἐπάταξεν ἐν αὐτοῖς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας·

[41] O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

[42] οὕτως σύντριψον τὴν παρεμβολὴν ταύτην ἐνώπιον ἡμῶν σήμερον, καὶ γνώτωσαν οἱ ἐπίλοιποι ὅτι κακῶς ἐλάλησεν ἐπὶ τὰ ἅγιά σου, καὶ κρῖνον αὐτὸν κατὰ τὴν κακίαν αὐτοῦ.

[42] Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

[43] καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον τῇ τρισκαιδεκάτῃ τοῦ μηνὸς Αδαρ, καὶ συνετρίβη ἡ παρεμβολὴ Νικάνορος, καὶ ἔπεσεν αὐτὸς πρῶτος ἐν τῷ πολέμῳ.

[43] So the thirteenth day of the month Adar the hosts joined battle: but Nicanor’s host was discomfited, and he himself was first slain in the battle.

[44] ὡς δὲ εἶδεν ἡ παρεμβολὴ αὐτοῦ ὅτι ἔπεσεν Νικάνωρ, ῥίψαντες τὰ ὅπλα ἔφυγον.

[44] Now when Nicanor’s host saw that he was slain, they cast away their weapons, and fled.

[45] καὶ κατεδίωκον αὐτοὺς ὁδὸν ἡμέρας μιᾶς ἀπὸ Αδασα ἕως τοῦ ἐλθεῖν εἰς Γαζηρα καὶ ἐσάλπιζον ὀπίσω αὐτῶν ταῖς σάλπιγξιν τῶν σημασιῶν.

[45] Then they pursued after them a day’s journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

[46] καὶ ἐξῆλθον ἐκ πασῶν τῶν κωμῶν τῆς Ιουδαίας κυκλόθεν καὶ ὑπερεκέρων αὐτούς, καὶ ἀπέστρεφον οὗτοι πρὸς τούτους, καὶ ἔπεσον πάντες ῥομφαίᾳ, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.

[46] Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

[47] καὶ ἔλαβον τὰ σκῦλα καὶ τὴν προνομήν, καὶ τὴν κεφαλὴν Νικάνορος ἀφεῖλον καὶ τὴν δεξιὰν αὐτοῦ, ἣν ἐξέτεινεν ὑπερηφάνως, καὶ ἤνεγκαν καὶ ἐξέτειναν παρὰ τῇ Ιερουσαλημ.

[47] Afterwards they took the spoils, and the prey, and smote off Nicanor’s head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

[48] καὶ ηὐφράνθη ὁ λαὸς σφόδρα καὶ ἤγαγον τὴν ἡμέραν ἐκείνην ἡμέραν εὐφροσύνης μεγάλην·

[48] For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

[49] καὶ ἔστησαν τοῦ ἄγειν κατ’ ἐνιαυτὸν τὴν ἡμέραν ταύτην τῇ τρισκαιδεκάτῃ τοῦ Αδαρ.

[49] Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

[50] καὶ ἡσύχασεν ἡ γῆ Ιουδα ἡμέρας ὀλίγας.

[50] Thus the land of Juda was in rest a little while.

CHAPTER 8

[1] Καὶ ἤκουσεν Ιουδας τὸ ὄνομα τῶν Ῥωμαίων, ὅτι εἰσὶν δυνατοὶ ἰσχύι καὶ αὐτοὶ εὐδοκοῦσιν ἐν πᾶσιν τοῖς προστιθεμένοις αὐτοῖς, καὶ ὅσοι ἂν προσέλθωσιν αὐτοῖς, ἱστῶσιν αὐτοῖς φιλίαν, καὶ ὅτι εἰσὶ δυνατοὶ ἰσχύι.

[1] Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

[2] καὶ διηγήσαντο αὐτῷ τοὺς πολέμους αὐτῶν καὶ τὰς ἀνδραγαθίας, ἃς ποιοῦσιν ἐν τοῖς Γαλάταις, καὶ ὅτι κατεκράτησαν αὐτῶν καὶ ἤγαγον αὐτοὺς ὑπὸ φόρον,

[2] And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

[3] καὶ ὅσα ἐποίησαν ἐν χώρᾳ Σπανίας τοῦ κατακρατῆσαι τῶν μετάλλων τοῦ ἀργυρίου καὶ τοῦ χρυσίου τοῦ ἐκεῖ·

[3] And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

[4] καὶ κατεκράτησαν τοῦ τόπου παντὸς τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ, καὶ ὁ τόπος ἦν ἀπέχων μακρὰν ἀπ᾽ αὐτῶν σφόδρα, καὶ τῶν βασιλέων τῶν ἐπελθόντων ἐπ᾽ αὐτοὺς ἀπ᾽ ἄκρου τῆς γῆς, ἕως συνέτριψαν αὐτοὺς καὶ ἐπάταξαν ἐν αὐτοῖς πληγὴν μεγάλην, καὶ οἱ ἐπίλοιποι διδόασιν αὐτοῖς φόρον κατ᾽ ἐνιαυτόν·

[4] And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

[5] καὶ τὸν Φίλιππον καὶ τὸν Περσέα Κιτιέων βασιλέα καὶ τοὺς ἐπηρμένους ἐπ᾽ αὐτοὺς συνέτριψαν αὐτοὺς ἐν πολέμῳ καὶ κατεκράτησαν αὐτῶν·

[5] Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

[6] καὶ Ἀντίοχον τὸν μέγαν βασιλέα τῆς Ἀσίας τὸν πορευθέντα ἐπ᾽ αὐτοὺς εἰς πόλεμον ἔχοντα ἑκατὸν εἴκοσι ἐλέφαντας καὶ ἵππον καὶ ἅρματα καὶ δύναμιν πολλὴν σφόδρα, καὶ συνετρίβη ὑπ᾽ αὐτῶν,

[6] How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

[7] καὶ ἔλαβον αὐτὸν ζῶντα καὶ ἔστησαν αὐτοῖς διδόναι αὐτόν τε καὶ τοὺς βασιλεύοντας μετ᾽ αὐτὸν φόρον μέγαν καὶ διδόναι ὅμηρα καὶ διαστολὴν

[7] And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

[8] καὶ χώραν τὴν Ἰνδικὴν καὶ Μηδίαν καὶ Λυδίαν ἀπὸ τῶν καλλίστων χωρῶν αὐτῶν, καὶ λαβόντες αὐτὰς παρ᾽ αὐτοῦ ἔδωκαν αὐτὰς Εὐμένει τῷ βασιλεῖ·

[8] And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

[9] καὶ ὅτι οἱ ἐκ τῆς Ἑλλάδος ἐβουλεύσαντο ἐλθεῖν καὶ ἐξᾶραι αὐτούς,

[9] Moreover how the Grecians had determined to come and destroy them;

[10] καὶ ἐγνώσθη ὁ λόγος αὐτοῖς, καὶ ἀπέστειλαν ἐπ᾽ αὐτοὺς στρατηγὸν ἕνα καὶ ἐπολέμησαν πρὸς αὐτούς, καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι πολλοί, καὶ ᾐχμαλώτισαν τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ ἐπρονόμευσαν αὐτοὺς καὶ κατεκράτησαν τῆς γῆς καὶ καθεῖλον τὰ ὀχυρώματα αὐτῶν καὶ κατεδουλώσαντο αὐτοὺς ἕως τῆς ἡμέρας ταύτης·

[10] And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

[11] καὶ τὰς ἐπιλοίπους βασιλείας καὶ τὰς νήσους, ὅσοι ποτὲ ἀντέστησαν αὐτοῖς, κατέφθειραν καὶ ἐδούλωσαν αὐτούς, μετὰ δὲ τῶν φίλων αὐτῶν καὶ τῶν ἐπαναπαυομένων αὐτοῖς συνετήρησαν φιλίαν·

[11] It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

[12] καὶ κατεκράτησαν τῶν βασιλέων τῶν ἐγγὺς καὶ τῶν μακράν, καὶ ὅσοι ἤκουον τὸ ὄνομα αὐτῶν, ἐφοβοῦντο ἀπ᾽ αὐτῶν.

[12] But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

[13] οἷς δ᾽ ἂν βούλωνται βοηθεῖν καὶ βασιλεύειν, βασιλεύουσιν· οὓς δ᾽ ἂν βούλωνται, μεθιστῶσιν· καὶ ὑψώθησαν σφόδρα.

[13] Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

[14] καὶ ἐν πᾶσιν τούτοις οὐκ ἐπέθεντο αὐτῶν οὐδὲ εἷς διάδημα, οὐδὲ περιεβάλοντο πορφύραν ὥστε ἁδρυνθῆναι ἐν αὐτῇ·

[14] Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

[15] καὶ βουλευτήριον ἐποίησαν ἑαυτοῖς, καὶ καθ᾽ ἡμέραν ἐβουλεύοντο τριακόσιοι καὶ εἴκοσι βουλευόμενοι διὰ παντὸς περὶ τοῦ πλήθους τοῦ εὐκοσμεῖν αὐτούς·

[15] Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

[16] καὶ πιστεύουσιν ἑνὶ ἀνθρώπῳ ἄρχειν αὐτῶν κατ᾽ ἐνιαυτὸν καὶ κυριεύειν πάσης τῆς γῆς αὐτῶν, καὶ πάντες ἀκούουσιν τοῦ ἑνός, καὶ οὐκ ἔστιν φθόνος οὐδὲ ζῆλος ἐν αὐτοῖς.

[16] And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

[17] Καὶ ἐπελέξατο Ιουδας τὸν Εὐπόλεμον υἱὸν Ιωαννου τοῦ Ακκως καὶ Ἰάσονα υἱὸν Ελεαζαρου καὶ ἀπέστειλεν αὐτοὺς εἰς Ῥώμην στῆσαι φιλίαν καὶ συμμαχίαν

[17] In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

[18] καὶ τοῦ ἆραι τὸν ζυγὸν ἀπ᾽ αὐτῶν, ὅτι εἶδον τὴν βασιλείαν τῶν Ἑλλήνων καταδουλουμένους τὸν Ισραηλ δουλείᾳ.

[18] And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

[19] καὶ ἐπορεύθησαν εἰς Ῥώμην, καὶ ἡ ὁδὸς πολλὴ σφόδρα, καὶ εἰσήλθοσαν εἰς τὸ βουλευτήριον καὶ ἀπεκρίθησαν καὶ εἶπον

[19] They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

[20] Ιουδας ὁ καὶ Μακκαβαῖος καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ τὸ πλῆθος τῶν Ιουδαίων ἀπέστειλαν ἡμᾶς πρὸς ὑμᾶς στῆσαι μεθ᾽ ὑμῶν συμμαχίαν καὶ εἰρήνην καὶ γραφῆναι ἡμᾶς συμμάχους καὶ φίλους ὑμῶν.

[20] Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

[21] καὶ ἤρεσεν ὁ λόγος ἐνώπιον αὐτῶν.

[21] So that matter pleased the Romans well.

[22] καὶ τοῦτο τὸ ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἀντέγραψαν ἐπὶ δέλτοις χαλκαῖς καὶ ἀπέστειλαν εἰς Ιερουσαλημ εἶναι παρ᾽ αὐτοῖς ἐκεῖ μνημόσυνον εἰρήνης καὶ συμμαχίας

[22] And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

[23] Καλῶς γένοιτο Ῥωμαίοις καὶ τῷ ἔθνει Ιουδαίων ἐν τῇ θαλάσσῃ καὶ ἐπὶ τῆς ξηρᾶς εἰς τὸν αἰῶνα, καὶ ῥομφαία καὶ ἐχθρὸς μακρυνθείη ἀπ᾽ αὐτῶν.

[23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

[24] ἐὰν δὲ ἐνστῇ πόλεμος Ῥώμῃ προτέρᾳ ἢ πᾶσιν τοῖς συμμάχοις αὐτῶν ἐν πάσῃ τῇ κυριείᾳ αὐτῶν,

[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion,

[25] συμμαχήσει τὸ ἔθνος τῶν Ιουδαίων, ὡς ἂν ὁ καιρὸς ὑπογράφῃ αὐτοῖς, καρδίᾳ πλήρει·

[25] The people of the Jews shall help them, as the time shall be appointed, with all their heart:

[26] καὶ τοῖς πολεμοῦσιν οὐ δώσουσιν οὐδὲ ἐπαρκέσουσιν σῖτον, ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξεν Ῥώμῃ· καὶ φυλάξονται τὰ φυλάγματα αὐτῶν οὐθὲν λαβόντες.

[26] Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

[27] κατὰ τὰ αὐτὰ δὲ ἐὰν ἔθνει Ιουδαίων συμβῇ προτέροις πόλεμος, συμμαχήσουσιν οἱ Ῥωμαῖοι ἐκ ψυχῆς, ὡς ἂν αὐτοῖς ὁ καιρὸς ὑπογράφῃ;

[27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

[28] καὶ τοῖς συμμαχοῦσιν οὐ δοθήσεται σῖτος, ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξεν Ῥώμῃ· καὶ φυλάξονται τὰ φυλάγματα ταῦτα καὶ οὐ μετὰ δόλου. –

[28] Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

[29] κατὰ τοὺς λόγους τούτους οὕτως ἔστησαν Ῥωμαῖοι τῷ δήμῳ τῶν Ιουδαίων.

[29] According to these articles did the Romans make a covenant with the people of the Jews.

[30] ἐὰν δὲ μετὰ τοὺς λόγους τούτους βουλεύσωνται οὗτοι καὶ οὗτοι προσθεῖναι ἢ ἀφελεῖν, ποιήσονται ἐξ αἱρέσεως αὐτῶν, καὶ ὃ ἂν προσθῶσιν ἢ ἀφέλωσιν, ἔσται κύρια.

[30] Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

[31] καὶ περὶ τῶν κακῶν, ὧν ὁ βασιλεὺς Δημήτριος συντελεῖται εἰς αὐτούς, ἐγράψαμεν αὐτῷ λέγοντες Διὰ τί ἐβάρυνας τὸν ζυγόν σου ἐπὶ τοὺς φίλους ἡμῶν τοὺς συμμάχους Ιουδαίους;

[31] And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

[32] ἐὰν οὖν ἔτι ἐντύχωσιν κατὰ σοῦ, ποιήσομεν αὐτοῖς τὴν κρίσιν καὶ πολεμήσομέν σε διὰ τῆς θαλάσσης καὶ διὰ τῆς ξηρᾶς.

[32] If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAPTER 9

[1] Καὶ ἤκουσεν Δημήτριος ὅτι ἔπεσεν Νικάνωρ καὶ ἡ δύναμις αὐτοῦ ἐν πολέμῳ, καὶ προσέθετο τὸν Βακχίδην καὶ τὸν Ἄλκιμον ἐκ δευτέρου ἀποστεῖλαι εἰς γῆν Ιουδα καὶ τὸ δεξιὸν κέρας μετ᾽ αὐτῶν.

[1] Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

[2] καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Γαλγαλα καὶ παρενέβαλον ἐπὶ Μαισαλωθ τὴν ἐν Αρβηλοις καὶ προκατελάβοντο αὐτὴν καὶ ἀπώλεσαν ψυχὰς ἀνθρώπων πολλάς.

[2] Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

[3] καὶ τοῦ μηνὸς τοῦ πρώτου ἔτους τοῦ δευτέρου καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ παρενέβαλον ἐπὶ Ιερουσαλημ·

[3] Also the first month of the hundred fifty and second year they encamped before Jerusalem:

[4] καὶ ἀπῆραν καὶ ἐπορεύθησαν εἰς Βερεαν ἐν εἴκοσι χιλιάσιν ἀνδρῶν καὶ δισχιλίᾳ ἵππῳ.

[4] From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

[5] καὶ Ιουδας ἦν παρεμβεβληκὼς ἐν Ελασα, καὶ τρισχίλιοι ἄνδρες μετ᾽ αὐτοῦ ἐκλεκτοί.

[5] Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

[6] καὶ εἶδον τὸ πλῆθος τῶν δυνάμεων ὅτι πολλοί εἰσιν, καὶ ἐφοβήθησαν σφόδρα· καὶ ἐξερρύησαν πολλοὶ ἀπὸ τῆς παρεμβολῆς, οὐ κατελείφθησαν ἐξ αὐτῶν ἀλλ᾽ ἢ ὀκτακόσιοι ἄνδρες.

[6] Who seeing the multitude of the other army to he so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

[7] καὶ εἶδεν Ιουδας ὅτι ἀπερρύη ἡ παρεμβολὴ αὐτοῦ καὶ ὁ πόλεμος ἔθλιβεν αὐτόν, καὶ συνετρίβη τῇ καρδίᾳ, ὅτι οὐκ εἶχεν καιρὸν συναγαγεῖν αὐτούς,

[7] When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

[8] καὶ ἐξελύθη καὶ εἶπεν τοῖς καταλειφθεῖσιν Ἀναστῶμεν καὶ ἀναβῶμεν ἐπὶ τοὺς ὑπεναντίους ἡμῶν, ἐὰν ἄρα δυνώμεθα πολεμῆσαι πρὸς αὐτούς.

[8] Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

[9] καὶ ἀπέστρεφον αὐτὸν λέγοντες Οὐ μὴ δυνώμεθα, ἀλλ᾽ ἢ σῴζωμεν τὰς ἑαυτῶν ψυχὰς τὸ νῦν, ἐπιστρέψωμεν καὶ οἱ ἀδελφοὶ ἡμῶν καὶ πολεμήσωμεν πρὸς αὐτούς, ἡμεῖς δὲ ὀλίγοι.

[9] But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

[10] καὶ εἶπεν Ιουδας Μὴ γένοιτο ποιῆσαι τὸ πρᾶγμα τοῦτο, φυγεῖν ἀπ᾽ αὐτῶν, καὶ εἰ ἤγγικεν ὁ καιρὸς ἡμῶν, καὶ ἀποθάνωμεν ἐν ἀνδρείᾳ χάριν τῶν ἀδελφῶν ἡμῶν καὶ μὴ καταλίπωμεν αἰτίαν τῇ δόξῃ ἡμῶν.

[10] Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

[11] καὶ ἀπῆρεν ἡ δύναμις ἀπὸ τῆς παρεμβολῆς καὶ ἔστησαν εἰς συνάντησιν αὐτοῖς, καὶ ἐμερίσθη ἡ ἵππος εἰς δύο μέρη, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται προεπορεύοντο τῆς δυνάμεως, καὶ οἱ πρωταγωνισταὶ πάντες οἱ δυνατοί, Βακχίδης δὲ ἦν ἐν τῷ δεξιῷ κέρατι.

[11] With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

[12] καὶ ἤγγισεν ἡ φάλαγξ ἐκ τῶν δύο μερῶν καὶ ἐφώνουν ταῖς σάλπιγξιν, καὶ ἐσάλπισαν οἱ παρὰ Ιουδου καὶ αὐτοὶ ταῖς σάλπιγξιν·

[12] As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

[13] καὶ ἐσαλεύθη ἡ γῆ ἀπὸ τῆς φωνῆς τῶν παρεμβολῶν, καὶ ἐγένετο ὁ πόλεμος συνημμένος ἀπὸ πρωίθεν ἕως ἑσπέρας.

[13] They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

[14] καὶ εἶδεν Ιουδας ὅτι Βακχίδης καὶ τὸ στερέωμα τῆς παρεμβολῆς ἐν τοῖς δεξιοῖς, καὶ συνῆλθον αὐτῷ πάντες οἱ εὔψυχοι τῇ καρδίᾳ,

[14] Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

[15] καὶ συνετρίβη τὸ δεξιὸν μέρος ἀπ' αὐτῶν, καὶ ἐδίωκεν ὀπίσω αὐτῶν ἕως Αζωτου ὄρους.

[15] Who discomfited the right wing, and pursued them unto the mount Azotus.

[16] καὶ οἱ εἰς τὸ ἀριστερὸν κέρας εἶδον ὅτι συνετρίβη τὸ δεξιὸν κέρας, καὶ ἐπέστρεψαν κατὰ πόδας Ιουδου καὶ τῶν μετ' αὐτοῦ ἐκ τῶν ὄπισθεν.

[16] But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

[17] καὶ ἐβαρύνθη ὁ πόλεμος, καὶ ἔπεσον τραυματίαι πολλοὶ ἐκ τούτων καὶ ἐκ τούτων,

[17] Whereupon there was a sore battle, insomuch as many were slain on both parts.

[18] καὶ Ιουδας ἔπεσεν, καὶ οἱ λοιποὶ ἔφυγον.

[18] Judas also was killed, and the remnant fled.

[19] καὶ ἦρεν Ιωναθαν καὶ Σιμων Ιουδαν τὸν ἀδελφὸν αὐτῶν καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν πατέρων αὐτοῦ ἐν Μωδειν.

[19] Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

[20] καὶ ἔκλαυσαν αὐτὸν καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν καὶ ἐπένθουν ἡμέρας πολλὰς καὶ εἶπον

[20] Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

[21] Πῶς ἔπεσεν δυνατὸς σῴζων τὸν Ισραηλ.

[21] How is the valiant man fallen, that delivered Israel!

[22] καὶ τὰ περισσὰ τῶν λόγων Ιουδου καὶ τῶν πολέμων καὶ τῶν ἀνδραγαθιῶν, ὧν ἐποίησεν, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐ κατεγράφη· πολλὰ γὰρ ἦν σφόδρα.

[22] As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many. 2

[23] Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ιουδου ἐξέκυψαν οἱ ἄνομοι ἐν πᾶσιν τοῖς ὁρίοις Ισραηλ, καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τὴν ἀδικίαν.

[3] Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

[24] ἐν ταῖς ἡμέραις ἐκείναις ἐγενήθη λιμὸς μέγας σφόδρα, καὶ αὐτομόλησεν ἡ χώρα μετ᾽ αὐτῶν.

[24] In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

[25] καὶ ἐξέλεξεν Βακχίδης τοὺς ἀσεβεῖς ἄνδρας καὶ κατέστησεν αὐτοὺς κυρίους τῆς χώρας.

[25] Then Bacchides chose the wicked men, and made them lords of the country.

[26] καὶ ἐξεζήτουν καὶ ἠρεύνων τοὺς φίλους Ιουδου καὶ ἦγον αὐτοὺς πρὸς Βακχίδην, καὶ ἐξεδίκα αὐτοὺς καὶ ἐνέπαιζεν αὐτοῖς.

[26] And they made enquiry and search for Judas’ friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

[27] καὶ ἐγένετο θλῖψις μεγάλη ἐν τῷ Ισραηλ, ἥτις οὐκ ἐγένετο ἀφ᾽ ἧς ἡμέρας οὐκ ὤφθη προφήτης αὐτοῖς.

[27] So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

[28] καὶ ἠθροίσθησαν πάντες οἱ φίλοι Ιουδου καὶ εἶπον τῷ Ιωναθαν

[28] For this cause all Judas' friends came together, and said unto Jonathan,

[29] Ἀφ οὗ ὁ ἀδελφός σου Ιουδας τετελεύτηκεν, καὶ ἀνὴρ ὅμοιος αὐτῷ οὐκ ἔστιν ἐξελθεῖν καὶ εἰσελθεῖν πρὸς τοὺς ἐχθροὺς καὶ Βακχίδην καὶ ἐν τοῖς ἐχθραίνουσιν τοῦ ἔθνους ἡμῶν·

[29] Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

[30] νῦν οὖν σὲ ᾑρετισάμεθα σήμερον τοῦ εἶναι ἀντ αὐτοῦ ἡμῖν εἰς ἄρχοντα καὶ ἡγούμενον τοῦ πολεμῆσαι τὸν πόλεμον ἡμῶν.

[30] Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

[31] καὶ ἐπεδέξατο Ιωναθαν ἐν τῷ καιρῷ ἐκείνῳ τὴν ἡγησιν καὶ ἀνέστη ἀντὶ Ιουδου τοῦ ἀδελφοῦ αὐτοῦ.

[31] Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

[32] Καὶ ἔγνω Βακχίδης καὶ ἐζήτει αὐτὸν ἀποκτεῖναι.

[32] But when Bacchides gat knowledge thereof, he sought for to slay him

[33] καὶ ἔγνω Ιωναθαν καὶ Σιμων ὁ ἀδελφὸς αὐτοῦ καὶ πάντες οἱ μετ' αὐτοῦ καὶ ἔφυγον εἰς τὴν ἔρημον Θεκωε καὶ παρενέβαλον ἐπὶ τὸ ὕδωρ λάκκου Ασφαρ.

[33] Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

[34] καὶ ἔγνω Βακχίδης τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἦλθεν αὐτὸς καὶ πᾶν τὸ στράτευμα αὐτοῦ πέραν τοῦ Ιορδάνου. –

[34] Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

[35] καὶ ἀπέστειλεν τὸν ἀδελφὸν αὐτοῦ ἡγούμενον τοῦ ὄχλου καὶ παρεκάλεσεν τοὺς Ναβαταίους φίλους αὐτοῦ τοῦ παραθέσθαι αὐτοῖς τὴν ἀποσκευὴν αὐτῶν τὴν πολλήν.

[35] Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

[36] καὶ ἐξῆλθον οἱ υἱοὶ Ιαμβρι οἱ ἐκ Μηδαβα καὶ συνέλαβον Ιωαννην καὶ πάντα, ὅσα εἶχεν, καὶ ἀπῆλθον ἔχοντες.

[36] But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

[37] μετὰ τοὺς λόγους τούτους ἀπήγγειλαν Ιωναθαν καὶ Σιμωνι τῷ ἀδελφῷ αὐτοῦ ὅτι Υἱοὶ Ιαμβρι ποιοῦσιν γάμον μέγαν καὶ ἄγουσιν τὴν νύμφην ἀπὸ Ναδαβαθ, θυγατέρα ἑνὸς τῶν μεγάλων μεγιστάνων Χανααν, μετὰ παραπομπῆς μεγάλης.

[37] After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

[38] καὶ ἐμνήσθησαν τοῦ αἵματος Ιωαννου τοῦ ἀδελφοῦ αὐτῶν καὶ ἀνέβησαν καὶ ἐκρύβησαν ὑπὸ τὴν σκέπην τοῦ ὄρους.

[38] Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

[39] καὶ ἦραν τοὺς ὀφθαλμοὺς αὐτῶν καὶ εἶδον καὶ ἰδοὺ θροῦς καὶ ἀποσκευὴ πολλή, καὶ ὁ νυμφίος ἐξῆλθεν καὶ οἱ φίλοι αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς συνάντησιν αὐτῶν μετὰ τυμπάνων καὶ μουσικῶν καὶ ὅπλων πολλῶν.

[39] Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

[40] καὶ ἐξανέστησαν ἐπ᾽ αὐτοὺς ἀπὸ τοῦ ἐνέδρου καὶ ἀπέκτειναν αὐτούς, καὶ ἔπεσον τραυματίαι πολλοί, καὶ οἱ ἐπίλοιποι ἔφυγον εἰς τὸ ὄρος· καὶ ἔλαβον πάντα τὰ σκῦλα αὐτῶν.

[40] Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

[41] καὶ μετεστράφη ὁ γάμος εἰς πένθος καὶ φωνὴ μουσικῶν αὐτῶν εἰς θρῆνον.

[41] Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

[42] καὶ ἐξεδίκησαν τὴν ἐκδίκησιν αἵματος ἀδελφοῦ αὐτῶν καὶ ἀπέστρεψαν εἰς τὸ ἕλος τοῦ Ιορδάνου. –

[42] So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

[43] καὶ ἤκουσεν Βακχίδης καὶ ἦλθεν τῇ ἡμέρᾳ τῶν σαββάτων ἕως τῶν κρηπίδων τοῦ Ιορδάνου ἐν δυνάμει πολλῇ.

[43] Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

[44] καὶ εἶπεν Ιωναθαν τοῖς παρ’ αὐτοῦ Ἀναστῶμεν δὴ καὶ πολεμήσωμεν περὶ τῶν ψυχῶν ἡμῶν, οὐ γάρ ἐστιν σήμερον ὡς ἐχθὲς καὶ τρίτην ἡμέραν·

[44] Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

[45] ἰδοὺ γὰρ ὁ πόλεμος ἐξ ἐναντίας καὶ ἐξόπισθεν ἡμῶν, τὸ δὲ ὕδωρ τοῦ Ιορδάνου ἔνθεν καὶ ἔνθεν καὶ ἕλος καὶ δρυμός, οὐκ ἔστιν τόπος τοῦ ἐκκλῖναι·

[45] For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

[46] νῦν οὖν κεκράξατε εἰς τὸν οὐρανόν, ὅπως διασωθῆτε ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν.

[46] Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

[47] καὶ συνῆψεν ὁ πόλεμος· καὶ ἐξέτεινεν Ιωναθαν τὴν χεῖρα αὐτοῦ πατάξαι τὸν Βακχίδην, καὶ ἐξέκλινεν ἀπ᾽ αὐτοῦ εἰς τὰ ὀπίσω.

[47] With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

[48] καὶ ἐνεπήδησεν Ιωναθαν καὶ οἱ μετ᾽ αὐτοῦ εἰς τὸν Ιορδάνην καὶ διεκολύμβησαν εἰς τὸ πέραν, καὶ οὐ διέβησαν ἐπ᾽ αὐτοὺς τὸν Ιορδάνην.

[48] Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

[49] ἔπεσον δὲ παρὰ Βακχίδου τῇ ἡμέρᾳ ἐκείνῃ εἰς χιλίους ἄνδρας.

[49] So there were slain of Bacchides' side that day about a thousand men.

[50] καὶ ἐπέστρεψεν εἰς Ιερουσαλημ, καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς ἐν τῇ Ιουδαίᾳ, τὸ ὀχύρωμα τὸ ἐν Ιεριχω καὶ τὴν Αμμαους καὶ τὴν Βαιθωρων καὶ τὴν Βαιθηλ καὶ τὴν Θαμναθα Φαραθων καὶ τὴν Τεφων, ἐν τείχεσιν ὑψηλοῖς καὶ πύλαις καὶ μοχλοῖς·

[50] Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

[51] καὶ ἔθετο φρουρὰν ἐν αὐτοῖς τοῦ ἐχθραίνειν τῷ Ισραηλ.

[51] And in them he set a garrison, that they might work malice upon Israel.

[52] καὶ ὠχύρωσεν τὴν πόλιν τὴν Βαιθσουραν καὶ Γαζαρα καὶ τὴν ἄκραν καὶ ἔθετο ἐν αὐταῖς δυνάμεις καὶ παραθέσεις βρωμάτων.

[52] He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

[53] καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἡγουμένων τῆς χώρας ὄμηρα καὶ ἔθετο αὐτοὺς ἐν τῇ ἄκρᾳ ἐν Ιερουσαλημ ἐν φυλακῇ.

[53] Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

[54] Καὶ ἐν ἔτει τρίτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ τῷ μηνὶ τῷ δευτέρῳ ἐπέταξεν Ἄλκιμος καθαιρεῖν τὸ τεῖχος τῆς αὐλῆς τῶν ἁγίων τῆς ἐσωτέρας· καὶ καθεῖλεν τὰ ἔργα τῶν προφητῶν καὶ ἐνήρξατο τοῦ καθαιρεῖν.

[54] Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

[55] ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἄλκιμος, καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη καὶ οὐκ ἠδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ.

[55] And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

[56] καὶ ἀπέθανεν Ἄλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης.

[56] So Alcimus died at that time with great torment.

[57] καὶ εἶδεν Βακχίδης ὅτι ἀπέθανεν Ἄλκιμος, καὶ ἐπέστρεψεν πρὸς τὸν βασιλέα. καὶ ἡσύχασεν ἡ γῆ Ιουδα ἔτη δύο.

[57] Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

[58] Καὶ ἐβουλεύσαντο πάντες οἱ ἄνομοι λέγοντες Ἰδοὺ Ιωναθαν καὶ οἱ παρ᾽ αὐτοῦ ἐν ἡσυχίᾳ κατοικοῦσιν πεποιθότες· νῦν οὖν ἀνάξομεν τὸν Βακχίδην, καὶ συλλήμψεται αὐτοὺς πάντας ἐν νυκτὶ μιᾷ.

[58] Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

[59] καὶ πορευθέντες συνεβουλεύσαντο αὐτῷ.

[59] So they went and consulted with him.

[60] καὶ ἀπῆρεν τοῦ ἐλθεῖν μετὰ δυνάμεως πολλῆς καὶ ἀπέστειλεν λάθρᾳ ἐπιστολὰς πᾶσιν τοῖς συμμάχοις αὐτοῦ τοῖς ἐν τῇ Ιουδαίᾳ, ὅπως συλλάβωσιν τὸν Ιωναθαν καὶ τοὺς μετ᾽ αὐτοῦ· καὶ οὐκ ἠδύναντο, ὅτι ἐγνώσθη ἡ βουλὴ αὐτῶν.

[60] Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

[61] καὶ συνέλαβον ἀπὸ τῶν ἀνδρῶν τῆς χώρας τῶν ἀρχηγῶν τῆς κακίας εἰς πεντήκοντα ἄνδρας καὶ ἀπέκτειναν αὐτούς.

[61] Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

[62] καὶ ἐξεχώρησεν Ιωναθαν καὶ Σιμων καὶ οἱ μετ᾽ αὐτοῦ εἰς Βαιθβασι τὴν ἐν τῇ ἐρήμῳ καὶ ᾠκοδόμησεν τὰ καθῃρημένα αὐτῆς, καὶ ἐστερέωσαν αὐτήν.

[62] Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

[63] καὶ ἔγνω Βακχίδης καὶ συνήγαγεν πᾶν τὸ πλῆθος αὐτοῦ καὶ τοῖς ἐκ τῆς Ιουδαίας παρήγγειλεν·

[63] Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

[64] καὶ ἐλθὼν παρενέβαλεν ἐπὶ Βαιθβασι καὶ ἐπολέμησεν αὐτὴν ἡμέρας πολλὰς καὶ ἐποίησεν μηχανάς.

[64] Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

[65] καὶ ἀπέλιπεν Ιωναθαν Σιμωνα τὸν ἀδελφὸν αὐτοῦ ἐν τῇ πόλει καὶ ἐξῆλθεν εἰς τὴν χώραν καὶ ἦλθεν ἐν ἀριθμῷ.

[65] But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

[66] καὶ ἐπάταξεν Οδομηρα καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς Φασιρων ἐν τῷ σκηνώματι αὐτῶν, καὶ ἤρξαντο τύπτειν καὶ ἀνέβαινον ἐν ταῖς δυνάμεσιν.

[66] And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

[67] καὶ Σιμων καὶ οἱ μετ᾽ αὐτοῦ ἐξῆλθον ἐκ τῆς πόλεως καὶ ἐνεπύρισαν τὰς μηχανάς·

[67] And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

[68] καὶ ἐπολέμησαν πρὸς τὸν Βακχίδην, καὶ συνετρίβη ὑπ᾽ αὐτῶν, καὶ ἔθλιβον αὐτὸν σφόδρα, ὅτι ἦν ἡ βουλὴ αὐτοῦ καὶ ἡ ἔφοδος αὐτοῦ κενή.

[68] And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

[69] καὶ ὠργίσθη ἐν θυμῷ τοῖς ἀνδράσιν τοῖς ἀνόμοις τοῖς συμβουλεύσασιν αὐτῷ ἐλθεῖν εἰς τὴν χώραν καὶ ἀπέκτεινεν ἐξ αὐτῶν πολλοὺς καὶ ἐβουλεύσατο τοῦ ἀπελθεῖν εἰς τὴν γῆν αὐτοῦ.

[69] Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

[70] καὶ ἐπέγνω Ιωναθαν καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις τοῦ συνθέσθαι πρὸς αὐτὸν εἰρήνην καὶ ἀποδοῦναι αὐτοῖς τὴν αἰχμαλωσίαν.

[70] Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

[71] καὶ ἐπεδέξατο καὶ ἐποίησεν κατὰ τοὺς λόγους αὐτοῦ καὶ ὤμοσεν αὐτῷ μὴ ἐκζητῆσαι αὐτῷ κακὸν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ·

[71] Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

[72] καὶ ἀπέδωκεν αὐτῷ τὴν αἰχμαλωσίαν, ἣν ᾐχμαλώτευσεν τὸ πρότερον ἐκ γῆς Ιουδα, καὶ ἀποστρέψας ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ καὶ οὐ προσέθετο ἔτι ἐλθεῖν εἰς τὰ ὅρια αὐτῶν.

[72] When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

[73] καὶ κατέπαυσεν ῥομφαία ἐξ Ισραηλ· καὶ ᾤκησεν Ιωναθαν ἐν Μαχμας, καὶ ἤρξατο Ιωναθαν κρίνειν τὸν λαὸν καὶ ἠφάνισεν τοὺς

ἀσεβεῖς ἐξ Ισραηλ.

[73] Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

CHAPTER 10

[1] Καὶ ἐν ἔτει ἑξηκοστῷ καὶ ἑκατοστῷ ἀνέβη Ἀλέξανδρος ὁ τοῦ Ἀντιόχου ὁ Ἐπιφανὴς καὶ κατελάβετο Πτολεμαίδα, καὶ ἐπεδέξαντο αὐτόν, καὶ ἐβασίλευσεν ἐκεῖ.

[1] In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,

[2] καὶ ἤκουσεν Δημήτριος ὁ βασιλεὺς καὶ συνήγαγεν δυνάμεις πολλὰς σφόδρα καὶ ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλεμον.

[2] Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

[3] καὶ ἀπέστειλεν Δημήτριος πρὸς Ιωναθαν ἐπιστολὰς λόγοις εἰρηνικοῖς ὥστε μεγαλῦναι αὐτόν·

[3] Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

[4] εἶπεν γάρ Προφθάσωμεν τοῦ εἰρήνην θεῖναι μετ’ αὐτῶν πρὶν ἢ θεῖναι αὐτὸν μετὰ Ἀλεξάνδρου καθ’ ἡμῶν·

[4] For said he, Let us first make peace with him, before he join with Alexander against us:

[5] μνησθήσεται γὰρ πάντων τῶν κακῶν, ὧν συνετελέσαμεν πρὸς αὐτὸν καὶ εἰς τοὺς ἀδελφοὺς αὐτοῦ καὶ εἰς τὸ ἔθνος.

[5] Else he will remember all the evils that we have done against him, and against his brethren and his people.

[6] καὶ ἔδωκεν αὐτῷ ἐξουσίαν συναγαγεῖν δυνάμεις καὶ κατασκευάζειν ὅπλα καὶ εἶναι αὐτὸν σύμμαχον αὐτοῦ, καὶ τὰ ὅμηρα τὰ ἐν τῇ ἄκρᾳ εἶπεν παραδοῦναι αὐτῷ.

[6] Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

[7] καὶ ἦλθεν Ιωναθαν εἰς Ιερουσαλημ καὶ ἀνέγνω τὰς ἐπιστολὰς εἰς τὰ ὦτα παντὸς τοῦ λαοῦ καὶ τῶν ἐκ τῆς ἄκρας.

[7] Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

[8] καὶ ἐφοβήθησαν φόβον μέγαν, ὅτε ἤκουσαν ὅτι ἔδωκεν αὐτῷ ὁ βασιλεὺς ἐξουσίαν συναγαγεῖν δύναμιν.

[8] Who were sore afraid, when they heard that the king had given him authority to gather together an host.

[9] καὶ παρέδωκαν οἱ ἐκ τῆς ἄκρας Ιωναθαν τὰ ὅμηρα, καὶ ἀπέδωκεν αὐτοὺς τοῖς γονεῦσιν αὐτῶν.

[9] Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

[10] καὶ ᾤκησεν Ιωναθαν ἐν Ιερουσαλημ καὶ ἤρξατο οἰκοδομεῖν καὶ καινίζειν τὴν πόλιν.

[10] This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

[11] καὶ εἶπεν πρὸς τοὺς ποιοῦντας τὰ ἔργα οἰκοδομεῖν τὰ τείχη καὶ τὸ ὄρος Σιων κυκλόθεν ἐκ λίθων τετραπόδων εἰς ὀχύρωσιν, καὶ ἐποίησαν οὕτως.

[11] And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

[12] καὶ ἔφυγον οἱ ἀλλογενεῖς οἱ ὄντες ἐν τοῖς ὀχυρώμασιν, οἷς ᾠκοδόμησεν Βακχίδης,

[12] Then the strangers, that were in the fortresses which Bacchides had built, fled away;

[13] καὶ κατέλιπεν ἕκαστος τὸν τόπον αὐτοῦ καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ·

[13] Insomuch as every man left his place, and went into his own country.

[14] πλὴν ἐν Βαιθσουροις ὑπελείφθησάν τινες τῶν καταλιπόντων τὸν νόμον καὶ τὰ προστάγματα· ἦν γὰρ εἰς φυγαδευτήριον.

[14] Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

[15] Καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τὰς ἐπαγγελίας, ὅσας ἀπέστειλεν Δημήτριος τῷ Ιωναθαν, καὶ διηγήσαντο αὐτῷ τοὺς πολέμους καὶ τὰς ἀνδραγαθίας, ἃς ἐποίησεν αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ τοὺς κόπους, οὓς ἔσχον,

[15] Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

[16] καὶ εἶπεν Μὴ εὑρήσομεν ἄνδρα τοιοῦτον ἕνα; καὶ νῦν ποιήσομεν αὐτὸν φίλον καὶ σύμμαχον ἡμῶν.

[16] He said, Shall we find such another man? now therefore we will make him our friend and confederate.

[17] καὶ ἔγραψεν ἐπιστολὰς καὶ ἀπέστειλεν αὐτῷ κατὰ τοὺς λόγους τούτους λέγων

[17] Upon this he wrote a letter, and sent it unto him, according to these words, saying,

[18] Βασιλεὺς Ἀλέξανδρος τῷ ἀδελφῷ Ιωναθαν χαίρειν.

[18] King Alexander to his brother Jonathan sendeth greeting:

[19] ἀκηκόαμεν περὶ σοῦ ὅτι ἀνὴρ δυνατὸς ἰσχύι καὶ ἐπιτήδειος εἶ τοῦ εἶναι ἡμῶν φίλος.

[19] We have heard of thee, that thou art a man of great power, and meet to be our friend.

[20] καὶ νῦν καθεστάκαμέν σε σήμερον ἀρχιερέα τοῦ ἔθνους σου καὶ φίλον βασιλέως καλεῖσθαί σε [καὶ ἀπέστειλεν αὐτῷ πορφύραν καὶ στέφανον χρυσοῦν] καὶ φρονεῖν τὰ ἡμῶν καὶ συντηρεῖν φιλίας πρὸς ἡμᾶς.

[20] Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

[21] Καὶ ἐνεδύσατο Ιωναθαν τὴν ἁγίαν στολὴν τῷ ἑβδόμῳ μηνὶ ἔτους ἑξηκοστοῦ καὶ ἑκατοστοῦ ἐν ἑορτῇ σκηνοπηγίας καὶ συνήγαγεν δυνάμεις καὶ κατεσκεύασεν ὅπλα πολλά.

[21] So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

[22] Καὶ ἤκουσεν Δημήτριος τοὺς λόγους τούτους καὶ ἐλυπήθη καὶ εἶπεν

[22] Whereof when Demetrius heard, he was very sorry, and said,

[23] Τί τοῦτο ἐποιήσαμεν ὅτι προέφθακεν ἡμᾶς Ἀλέξανδρος τοῦ φιλίαν καταλαβέσθαι τοῖς Ιουδαίοις εἰς στήριγμα;

[23] What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

[24] γράψω αὐτοῖς κἀγὼ λόγους παρακλήσεως καὶ ὕψους καὶ δομάτων, ὅπως ὦσιν σὺν ἐμοὶ εἰς βοήθειαν.

[24] I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

[25] καὶ ἀπέστειλεν αὐτοῖς κατὰ τοὺς λόγους τούτους Βασιλεὺς Δημήτριος τῷ ἔθνει τῶν Ιουδαίων χαίρειν.

[25] He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

[26] ἐπεὶ συνετηρήσατε τὰς πρὸς ἡμᾶς συνθήκας καὶ ἐνεμείνατε τῇ φιλίᾳ ἡμῶν καὶ οὐ προσεχωρήσατε τοῖς ἐχθροῖς ἡμῶν, ἠκούσαμεν καὶ ἐχάρημεν.

[26] Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

[27] καὶ νῦν ἐμμείνατε ἔτι τοῦ συντηρῆσαι πρὸς ἡμᾶς πίστιν, καὶ ἀνταποδώσομεν ὑμῖν ἀγαθὰ ἀνθ’ ὧν ποιεῖτε μεθ’ ἡμῶν.

[27] Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

[28] καὶ ἀφήσομεν ὑμῖν ἀφέματα πολλὰ καὶ δώσομεν ὑμῖν δόματα.

[28] And will grant you many immunities, and give you rewards.

[29] καὶ νῦν ἀπολύω ὑμᾶς καὶ ἀφίημι πάντας τοὺς Ιουδαίους ἀπὸ τῶν φόρων καὶ τῆς τιμῆς τοῦ ἁλὸς καὶ ἀπὸ τῶν στεφάνων,

[29] And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

[30] καὶ ἀντὶ τοῦ τρίτου τῆς σπορᾶς καὶ ἀντὶ τοῦ ἡμίσους τοῦ καρποῦ τοῦ ξυλίνου τοῦ ἐπιβάλλοντός μοι λαβεῖν ἀφίημι ἀπὸ τῆς σήμερον καὶ ἐπέκεινα τοῦ λαβεῖν ἀπὸ γῆς Ιουδα καὶ ἀπὸ τῶν τριῶν νομῶν τῶν προστιθεμένων αὐτῇ ἀπὸ τῆς Σαμαρίτιδος καὶ Γαλιλαίας ἀπὸ τῆς σήμερον ἡμέρας καὶ εἰς τὸν ἅπαντα χρόνον.

[30] And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

[31] καὶ Ιερουσαλημ ἔστω ἁγία καὶ ἀφειμένη καὶ τὰ ὅρια αὐτῆς, αἱ δεκάται καὶ τὰ τέλη.

[31] Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

[32] ἀφίημι καὶ τὴν ἐξουσίαν τῆς ἄκρας τῆς ἐν Ιερουσαλημ καὶ δίδωμι τῷ ἀρχιερεῖ, ὅπως ἂν καταστήσῃ ἐν αὐτῇ ἄνδρας, οὓς ἂν αὐτὸς ἐκλέξηται, τοῦ φυλάσσειν αὐτήν.

[32] And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

[33] καὶ πᾶσαν ψυχὴν Ιουδαίων τὴν αἰχμαλωτισθεῖσαν ἀπὸ γῆς Ιουδα εἰς πᾶσαν βασιλείαν μου ἀφίημι ἐλευθέραν δωρεάν· καὶ πάντες ἀφιέτωσαν τοὺς φόρους καὶ τῶν κτηνῶν αὐτῶν.

[33] Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

[34] καὶ πᾶσαι αἱ ἑορταὶ καὶ τὰ σάββατα καὶ νουμηνίαι καὶ ἡμέραι ἀποδεδειγμέναι καὶ τρεῖς ἡμέραι πρὸ ἑορτῆς καὶ τρεῖς μετὰ ἑορτὴν

ἔστωσαν πᾶσαι ἡμέραι ἀτελείας καὶ ἀφέσεως πᾶσιν τοῖς Ιουδαίοις τοῖς οὖσιν ἐν τῇ βασιλείᾳ μου,

[34] Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

[35] καὶ οὐχ ἕξει ἐξουσίαν οὐδεὶς πράσσειν καὶ παρενοχλεῖν τινα αὐτῶν περὶ παντὸς πράγματος.

[35] Also no man shall have authority to meddle with or to molest any of them in any matter.

[36] καὶ προγραφήτωσαν τῶν Ιουδαίων εἰς τὰς δυνάμεις τοῦ βασιλέως εἰς τριάκοντα χιλιάδας ἀνδρῶν, καὶ δοθήσεται αὐτοῖς ξένια, ὡς καθήκει πάσαις ταῖς δυνάμεσιν τοῦ βασιλέως.

[36] I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

[37] καὶ κατασταθήσεται ἐξ αὐτῶν ἐν τοῖς ὀχυρώμασιν τοῦ βασιλέως τοῖς μεγάλοις, καὶ ἐκ τούτων κατασταθήσονται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν· καὶ οἱ ἐπ᾽ αὐτῶν καὶ οἱ ἄρχοντες ἔστωσαν ἐξ αὐτῶν καὶ πορευέσθωσαν τοῖς νόμοις αὐτῶν, καθὰ καὶ προσέταξεν ὁ βασιλεὺς ἐν γῇ Ιουδα.

[37] And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

[38] καὶ τοὺς τρεῖς νομοὺς τοὺς προστεθέντας τῇ Ιουδαίᾳ ἀπὸ τῆς χώρας Σαμαρείας προστεθήτω τῇ Ιουδαίᾳ πρὸς τὸ λογισθῆναι τοῦ γενέσθαι ὑφ᾽ ἕνα τοῦ μὴ ὑπακοῦσαι ἄλλης ἐξουσίας ἀλλ᾽ ἢ τοῦ ἀρχιερέως.

[38] And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

[39] Πτολεμαίδα καὶ τὴν προσκυροῦσαν αὐτῇ δέδωκα δόμα τοῖς ἁγίοις τοῖς ἐν Ιερουσαλημ εἰς τὴν καθήκουσαν δαπάνην τοῖς ἁγίοις.

[39] As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary.

[40] κἀγὼ δίδωμι κατ᾽ ἐνιαυτὸν δέκα πέντε χιλιάδας σίκλων ἀργυρίου ἀπὸ τῶν λόγων τοῦ βασιλέως ἀπὸ τῶν τόπων τῶν ἀνηκόντων.

[40] Moreover I give every year fifteen thousand shekels of silver out of the king’s accounts from the places appertaining.

[41] καὶ πᾶν τὸ πλεονάζον, ὃ οὐκ ἀπεδίδοσαν ἀπὸ τῶν χρειῶν ὡς ἐν τοῖς πρώτοις ἔτεσιν, ἀπὸ τοῦ νῦν δώσουσιν εἰς τὰ ἔργα τοῦ οἴκου.

[41] And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

[42] καὶ ἐπὶ τούτοις πεντακισχιλίους σίκλους ἀργυρίου, οὓς ἐλάμβανον ἀπὸ τῶν χρειῶν τοῦ ἁγίου ἀπὸ τοῦ λόγου κατ᾽ ἐνιαυτόν, καὶ ταῦτα ἀφίεται διὰ τὸ ἀνήκειν αὐτὰ τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν.

[42] And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

[43] καὶ ὅσοι ἐὰν φύγωσιν εἰς τὸ ἱερὸν τὸ ἐν Ιεροσολύμοις καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτοῦ ὀφείλων βασιλικὰ καὶ πᾶν πρᾶγμα, ἀπολελύσθωσαν καὶ πάντα, ὅσα ἐστὶν αὐτοῖς ἐν τῇ βασιλείᾳ μου.

[43] And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

[44] καὶ τοῦ οἰκοδομηθῆναι καὶ ἐπικαινισθῆναι τὰ ἔργα τῶν ἁγίων, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως.

[44] For the building also and repairing of the works of the sanctuary expenses shall be given of the king’s accounts.

[45] καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη Ιερουσαλημ καὶ ὀχυρῶσαι κυκλόθεν, καὶ ἡ δαπάνη δοθήσεται ἐκ τοῦ λόγου τοῦ βασιλέως, καὶ τοῦ

οἰκοδομηθῆναι τὰ τείχη ἐν τῇ Ιουδαίᾳ.

[45] Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

[46] Ὡς δὲ ἤκουσεν Ιωναθαν καὶ ὁ λαὸς τοὺς λόγους τούτους, οὐκ ἐπίστευσαν αὐτοῖς οὐδὲ ἐπεδέξαντο, ὅτι ἐπεμνήσθησαν τῆς κακίας τῆς μεγάλης, ἧς ἐποίησεν ἐν Ισραηλ καὶ ἔθλιψεν αὐτοὺς σφόδρα.

[46] Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

[47] καὶ εὐδόκησαν ἐν Ἀλεξάνδρῳ, ὅτι αὐτὸς ἐγένετο αὐτοῖς ἀρχηγὸς λόγων εἰρηνικῶν, καὶ συνεμάχουν αὐτῷ πάσας τὰς ἡμέρας.

[47] But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

[48] Καὶ συνήγαγεν Ἀλέξανδρος ὁ βασιλεὺς δυνάμεις μεγάλας καὶ παρενέβαλεν ἐξ ἐναντίας Δημητρίου.

[48] Then gathered king Alexander great forces, and camped over against Demetrius.

[49] καὶ συνῆψαν πόλεμον οἱ δύο βασιλεῖς, καὶ ἔφυγεν ἡ παρεμβολὴ Δημητρίου, καὶ ἐδίωξεν αὐτὸν ὁ Ἀλέξανδρος καὶ ἴσχυσεν ἐπ' αὐτούς·

[49] And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

[50] καὶ ἐστερέωσεν τὸν πόλεμον σφόδρα, ἕως ἔδυ ὁ ἥλιος, καὶ ἔπεσεν ὁ Δημήτριος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[50] And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

[51] Καὶ ἀπέστειλεν Ἀλέξανδρος πρὸς Πτολεμαῖον βασιλέα Αἰγύπτου πρέσβεις κατὰ τοὺς λόγους τούτους λέγων

[51] Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

[52] Ἐπεὶ ἀνέστρεψα εἰς τὴν βασιλείαν μου καὶ ἐνεκάθισα ἐπὶ θρόνου πατέρων μου καὶ ἐκράτησα τῆς ἀρχῆς, καὶ συνέτριψα τὸν Δημήτριον καὶ ἐπεκράτησα τῆς χώρας ἡμῶν

[52] Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

[53] καὶ συνῆψα πρὸς αὐτὸν μάχην, καὶ συνετρίβη αὐτὸς καὶ ἡ παρεμβολὴ αὐτοῦ ὑφ' ἡμῶν, καὶ ἐκαθίσαμεν ἐπὶ θρόνου βασιλείας αὐτοῦ·

[53] For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

[54] καὶ νῦν στήσωμεν πρὸς αὐτοὺς φιλίαν, καὶ νῦν δός μοι τὴν θυγατέρα σου εἰς γυναῖκα, καὶ ἐπιγαμβρεύσω σοι καὶ δώσω σοι δόματα καὶ αὐτῇ ἄξιά σου.

[54] Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

[55] Καὶ ἀπεκρίθη Πτολεμαῖος ὁ βασιλεὺς λέγων Ἀγαθὴ ἡμέρα, ἐν ᾗ ἐπέστρεψας εἰς γῆν πατέρων σου καὶ ἐκάθισας ἐπὶ θρόνου βασιλείας αὐτῶν.

[55] Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

[56] καὶ νῦν ποιήσω σοι ἃ ἔγραψας, ἀλλὰ ἀπάντησον εἰς Πτολεμαίδα, ὅπως ἴδωμεν ἀλλήλους, καὶ ἐπιγαμβρεύσω σοι, καθὼς εἴρηκας.

[56] And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

[57] Καὶ ἐξῆλθεν Πτολεμαῖος ἐξ Αἰγύπτου, αὐτὸς καὶ Κλεοπάτρα ἡ θυγάτηρ αὐτοῦ, καὶ ἦλθεν εἰς Πτολεμαίδα ἔτους δευτέρου καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ.

[57] So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

[58] καὶ ἀπήντησεν αὐτῷ Ἀλέξανδρος ὁ βασιλεύς, καὶ ἐξέδετο αὐτῷ Κλεοπάτραν τὴν θυγατέρα αὐτοῦ καὶ ἐποίησεν τὸν γάμον αὐτῆς ἐν Πτολεμαίδι καθὼς οἱ βασιλεῖς ἐν δόξῃ μεγάλῃ. –

[58] Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

[59] καὶ ἔγραψεν Ἀλέξανδρος ὁ βασιλεὺς Ιωναθη ἐλθεῖν εἰς συνάντησιν αὐτῷ.

[59] Now king Alexander had written unto Jonathan, that he should come and meet him.

[60] καὶ ἐπορεύθη μετὰ δόξης εἰς Πτολεμαίδα καὶ ἀπήντησεν τοῖς δυσὶν βασιλεῦσι· καὶ ἔδωκεν αὐτοῖς ἀργύριον καὶ χρυσίον καὶ τοῖς φίλοις αὐτῶν καὶ δόματα πολλὰ καὶ εὗρεν χάριν ἐνώπιον αὐτῶν.

[60] Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

[61] καὶ ἐπισυνήχθησαν ἐπ’ αὐτὸν ἄνδρες λοιμοὶ ἐξ Ισραηλ, ἄνδρες παράνομοι, ἐντυχεῖν κατ’ αὐτοῦ, καὶ οὐ προσέσχεν αὐτοῖς ὁ βασιλεύς.

[61] At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

[62] καὶ προσέταξεν ὁ βασιλεὺς καὶ ἐξέδυσαν Ιωναθαν τὰ ἱμάτια αὐτοῦ καὶ ἐνέδυσαν αὐτὸν πορφύραν, καὶ ἐποίησαν οὕτως.

[62] Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

[63] καὶ ἐκάθισεν αὐτὸν ὁ βασιλεὺς μετ’ αὐτοῦ καὶ εἶπεν τοῖς ἄρχουσιν αὐτοῦ Ἐξέλθατε μετ’ αὐτοῦ εἰς μέσον τῆς πόλεως καὶ κηρύξατε τοῦ μηδένα ἐντυγχάνειν κατ’ αὐτοῦ περὶ μηδενὸς πράγματος, καὶ μηδεὶς αὐτῷ παρενοχλείτω περὶ παντὸς λόγου.

[63] And he made him sit by himself, and said into his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

[64] καὶ ἐγένετο ὡς εἶδον οἱ ἐντυγχάνοντες τὴν δόξαν αὐτοῦ, καθὼς ἐκήρυξεν, καὶ περιβεβλημένον αὐτὸν πορφύραν, καὶ ἔφυγον πάντες.

[64] Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

[65] καὶ ἐδόξασεν αὐτὸν ὁ βασιλεὺς καὶ ἔγραψεν αὐτὸν τῶν πρώτων φίλων καὶ ἔθετο αὐτὸν στρατηγὸν καὶ μεριδάρχην.

[65] So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

[66] καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ μετ' εἰρήνης καὶ εὐφροσύνης.

[66] Afterward Jonathan returned to Jerusalem with peace and gladness.

[67] Καὶ ἐν ἔτει πέμπτῳ καὶ ἑξηκοστῷ καὶ ἑκατοστῷ ἦλθεν Δημήτριος υἱὸς Δημητρίου ἐκ Κρήτης εἰς τὴν γῆν τῶν πατέρων αὐτοῦ.

[67] Furthermore in the; hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

[68] καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς καὶ ἐλυπήθη σφόδρα καὶ ὑπέστρεψεν εἰς Ἀντιόχειαν.

[68] Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

[69] καὶ κατέστησεν Δημήτριος Ἀπολλώνιον τὸν ὄντα ἐπὶ Κοίλης Συρίας, καὶ συνήγαγεν δύναμιν μεγάλην καὶ παρενέβαλεν ἐπὶ Ιάμνειαν· καὶ ἀπέστειλεν πρὸς Ιωναθαν τὸν ἀρχιερέα λέγων

[69] Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

[70] Σὺ μονώτατος ἐπαίρῃ ἐφ' ἡμᾶς, ἐγὼ δὲ ἐγενήθην εἰς καταγέλωτα καὶ εἰς ὀνειδισμὸν διὰ σέ· καὶ διὰ τί σὺ ἐξουσιάζῃ ἐφ' ἡμᾶς ἐν τοῖς ὄρεσι;

[70] Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

[71] νῦν οὖν εἰ πέποιθας ἐπὶ ταῖς δυνάμεσίν σου, κατάβηθι πρὸς ἡμᾶς εἰς τὸ πεδίον, καὶ συγκριθῶμεν ἑαυτοῖς ἐκεῖ, ὅτι μετ᾽ ἐμοῦ ἐστιν δύναμις τῶν πόλεων.

[71] Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

[72] ἐρώτησον καὶ μάθε τίς εἰμι καὶ οἱ λοιποὶ οἱ βοηθοῦντες ἡμῖν, καὶ λέγουσιν Οὐκ ἔστιν ὑμῖν στάσις ποδὸς κατὰ πρόσωπον ἡμῶν, ὅτι δὶς ἐτροπώθησαν οἱ πατέρες σου ἐν τῇ γῇ αὐτῶν.

[72] Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have twice been put to flight in their own land.

[73] καὶ νῦν οὐ δυνήσῃ ὑποστῆναι τὴν ἵππον καὶ δύναμιν τοιαύτην ἐν τῷ πεδίῳ, ὅπου οὐκ ἔστιν λίθος οὐδὲ κόχλαξ οὐδὲ τόπος τοῦ φυγεῖν.

[73] Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

[74] Ὡς δὲ ἤκουσεν Ιωναθαν τῶν λόγων Ἀπολλωνίου, ἐκινήθη τῇ διανοίᾳ καὶ ἐπέλεξεν δέκα χιλιάδας ἀνδρῶν καὶ ἐξῆλθεν ἐξ Ιερουσαλημ, καὶ συνήντησεν αὐτῷ Σιμων ὁ ἀδελφὸς αὐτοῦ ἐπὶ βοήθειαν αὐτῷ.

[74] So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

[75] καὶ παρενέβαλεν ἐπὶ Ιοππην, καὶ ἀπέκλεισαν αὐτὴν οἱ ἐκ τῆς πόλεως, ὅτι φρουρὰ Ἀπολλωνίου ἐν Ιοππη· καὶ ἐπολέμησαν αὐτήν,

[75] And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

[76] καὶ φοβηθέντες ἤνοιξαν οἱ ἐκ τῆς πόλεως, καὶ ἐκυρίευσεν Ιωναθαν Ιοππης.

[76] Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

[77] καὶ ἤκουσεν Ἀπολλώνιος καὶ παρενέβαλεν τρισχιλίαν ἵππον καὶ δύναμιν πολλὴν καὶ ἐπορεύθη εἰς Ἄζωτον ὡς διοδεύων καὶ ἅμα προῆγεν εἰς τὸ πεδίον διὰ τὸ ἔχειν αὐτὸν πλῆθος ἵππου καὶ πεποιθέναι ἐπ᾽ αὐτῇ.

[77] Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

[78] καὶ κατεδίωξεν ὀπίσω αὐτοῦ εἰς Ἄζωτον, καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον.

[78] Then Jonathan followed after him to Azotus, where the armies joined battle.

[79] καὶ ἀπέλιπεν Απολλώνιος χιλίαν ἵππον κρυπτῶς κατόπισθεν αὐτῶν.

[79] Now Apollonius had left a thousand horsemen in ambush.

[80] καὶ ἔγνω Ιωναθαν ὅτι ἔστιν ἔνεδρον κατόπισθεν αὐτοῦ, καὶ ἐκύκλωσαν αὐτοῦ τὴν παρεμβολὴν καὶ ἐξετίναξαν τὰς σχίζας εἰς τὸν λαὸν ἐκ πρωίθεν ἕως δείλης·

[80] And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

[81] ὁ δὲ λαὸς εἱστήκει, καθὼς ἐπέταξεν Ιωναθαν, καὶ ἐκοπίασαν οἱ ἵπποι αὐτῶν.

[81] But the people stood still, as Jonathan had commanded them: and so the enemies’ horses were tired.

[82] καὶ εἵλκυσεν Σιμων τὴν δύναμιν αὐτοῦ καὶ συνῆψεν πρὸς τὴν φάλαγγα, ἡ γὰρ ἵππος ἐξελύθη, καὶ συνετρίβησαν ὑπ᾽ αὐτοῦ καὶ ἔφυγον,

[82] Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

[83] καὶ ἡ ἵππος ἐσκορπίσθη ἐν τῷ πεδίῳ. καὶ ἔφυγον εἰς Ἄζωτον καὶ εἰσῆλθον εἰς Βηθδαγων τὸ εἰδώλιον αὐτῶν τοῦ σωθῆναι.

[83] The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol’s temple, for safety.

[84] καὶ ἐνεπύρισεν Ιωναθαν τὴν Ἄζωτον καὶ τὰς πόλεις τὰς κύκλῳ αὐτῆς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν καὶ τὸ ἱερὸν Δαγων καὶ τοὺς συμφυγόντας εἰς αὐτὸ ἐνεπύρισεν πυρί.

[84] But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

[85] καὶ ἐγένοντο οἱ πεπτωκότες μαχαίρᾳ σὺν τοῖς ἐμπυρισθεῖσιν εἰς ἄνδρας ὀκτακισχιλίους.

[85] Thus there were burned and slain with the sword well nigh eight thousand men.

[86] καὶ ἀπῆρεν ἐκεῖθεν Ιωναθαν καὶ παρενέβαλεν ἐπὶ Ἀσκαλῶνα, καὶ ἐξῆλθον οἱ ἐκ τῆς πόλεως εἰς συνάντησιν αὐτῷ ἐν δόξῃ μεγάλῃ.

[86] And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

[87] καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ σὺν τοῖς παρ’ αὐτοῦ ἔχοντες σκῦλα πολλά.

[87] After this returned Jonathan and his host unto Jerusalem, having any spoils.

[88] καὶ ἐγένετο ὡς ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τοὺς λόγους τούτους, καὶ προσέθετο ἔτι δοξάσαι τὸν Ιωναθαν·

[88] Now when king Alexander heard these things, he honoured Jonathan yet more.

[89] καὶ ἀπέστειλεν αὐτῷ πόρπην χρυσῆν, ὡς ἔθος ἐστὶν δίδοσθαι τοῖς συγγενέσιν τῶν βασιλέων, καὶ ἔδωκεν αὐτῷ τὴν Ακκαρων καὶ πάντα τὰ ὅρια αὐτῆς εἰς κληροδοσίαν.

[89] And sent him a buckle of gold, as the use is to be given to such as are of the king’s blood: he gave him also Accaron with the borders thereof in possession.

CHAPTER 11

[1] Καὶ βασιλεὺς Αἰγύπτου ἤθροισεν δυνάμεις πολλὰς ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης καὶ πλοῖα πολλὰ καὶ ἐζήτησε κατακρατῆσαι τῆς βασιλείας Ἀλεξάνδρου δόλῳ καὶ προσθεῖναι αὐτὴν τῇ βασιλείᾳ αὐτοῦ.

[1] And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

[2] καὶ ἐξῆλθεν εἰς Συρίαν λόγοις εἰρηνικοῖς, καὶ ἤνοιγον αὐτῷ οἱ ἀπὸ τῶν πόλεων καὶ συνήντων αὐτῷ, ὅτι ἐντολὴ ἦν Ἀλεξάνδρου τοῦ βασιλέως συναντᾶν αὐτῷ διὰ τὸ πενθερὸν αὐτοῦ εἶναι·

[2] Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

[3] ὡς δὲ εἰσεπορεύετο εἰς τὰς πόλεις Πτολεμαῖος, ἀπέτασσε τὰς δυνάμεις φρουρὰν ἐν ἑκάστῃ πόλει.

[3] Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

[4] ὡς δὲ ἤγγισαν Αζώτου, ἔδειξαν αὐτῷ τὸ ἱερὸν Δαγων ἐμπεπυρισμένον καὶ Ἄζωτον καὶ τὰ περιπόλια αὐτῆς καθῃρημένα καὶ τὰ σώματα ἐρριμμένα καὶ τοὺς ἐμπεπυρισμένους, οὓς ἐνεπύρισεν ἐν τῷ πολέμῳ· ἐποίησαν γὰρ θιμωνιὰς αὐτῶν ἐν τῇ ὁδῷ αὐτοῦ.

[4] And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

[5] καὶ διηγήσαντο τῷ βασιλεῖ ἃ ἐποίησεν Ιωναθαν εἰς τὸ ψογίσαι αὐτόν· καὶ ἐσίγησεν ὁ βασιλεύς.

[5] Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

[6] καὶ συνήντησεν Ιωναθαν τῷ βασιλεῖ εἰς Ιοππην μετὰ δόξης, καὶ ἠσπάσαντο ἀλλήλους καὶ ἐκοιμήθησαν ἐκεῖ.

[6] Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

[7] καὶ ἐπορεύθη Ιωναθαν μετὰ τοῦ βασιλέως ἕως τοῦ ποταμοῦ τοῦ καλουμένου Ἐλευθέρου καὶ ἐπέστρεψεν εἰς Ιερουσαλημ.

[7] Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

[8] ὁ δὲ βασιλεὺς Πτολεμαῖος ἐκυρίευσεν τῶν πόλεων τῆς παραλίας ἕως Σελευκείας τῆς παραθαλασσίας καὶ διελογίζετο περὶ Ἀλεξάνδρου λογισμοὺς πονηρούς.

[8] King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

[9] καὶ ἀπέστειλεν πρέσβεις πρὸς Δημήτριον τὸν βασιλέα λέγων Δεῦρο συνθώμεθα πρὸς ἑαυτοὺς διαθήκην, καὶ δώσω σοι τὴν θυγατέρα μου, ἣν εἶχεν Ἀλέξανδρος, καὶ βασιλεύσεις τῆς βασιλείας τοῦ πατρός σου·

[9] Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father’s kingdom:

[10] μεταμεμέλημαι γὰρ δοὺς αὐτῷ τὴν θυγατέρα μου, ἐζήτησεν γὰρ ἀποκτεῖναί με.

[10] For I repent that I gave my daughter unto him, for he sought to slay me.

[11] καὶ ἐψόγισεν αὐτὸν χάριν τοῦ ἐπιθυμῆσαι αὐτὸν τῆς βασιλείας αὐτοῦ·

[11] Thus did he slander him, because he was desirous of his kingdom.

[12] καὶ ἀφελόμενος αὐτοῦ τὴν θυγατέρα ἔδωκεν αὐτὴν τῷ Δημητρίῳ καὶ ἠλλοιώθη τῷ Ἀλεξάνδρῳ, καὶ ἐφάνη ἡ ἔχθρα αὐτῶν.

[12] Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

[13] καὶ εἰσῆλθεν Πτολεμαῖος εἰς Ἀντιόχειαν καὶ περιέθετο τὸ διάδημα τῆς Ἀσίας· καὶ περιέθετο δύο διαδήματα περὶ τὴν κεφαλὴν αὐτοῦ, τὸ τῆς Αἰγύπτου καὶ Ἀσίας.

[13] Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

[14] Ἀλέξανδρος δὲ ὁ βασιλεὺς ἦν ἐν Κιλικίᾳ κατὰ τοὺς καιροὺς ἐκείνους, ὅτι ἀπεστάτουν οἱ ἀπὸ τῶν τόπων ἐκείνων.

[14] In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

[15] καὶ ἤκουσεν Ἀλέξανδρος καὶ ἦλθεν ἐπ᾽ αὐτὸν ἐν πολέμῳ. καὶ ἐξήγαγεν Πτολεμαῖος καὶ ἀπήντησεν αὐτῷ ἐν χειρὶ ἰσχυρᾷ καὶ ἐτροπώσατο αὐτόν·

[15] But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

[16] καὶ ἔφυγεν Ἀλέξανδρος εἰς τὴν Ἀραβίαν τοῦ σκεπασθῆναι αὐτὸν ἐκεῖ, ὁ δὲ βασιλεὺς Πτολεμαῖος ὑψώθη.

[16] So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:

[17] καὶ ἀφεῖλεν Ζαβδιηλ ὁ Ἄραψ τὴν κεφαλὴν Ἀλεξάνδρου καὶ ἀπέστειλεν τῷ Πτολεμαίῳ.

[17] For Zabdiel the Arabian took off Alexander’s head, and sent it unto Ptolemee.

[18] καὶ ὁ βασιλεὺς Πτολεμαῖος ἀπέθανεν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, καὶ οἱ ὄντες ἐν τοῖς ὀχυρώμασιν αὐτοῦ ἀπώλοντο ὑπὸ τῶν ἐν τοῖς ὀχυρώμασιν.

[18] King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

[19] καὶ ἐβασίλευσεν Δημήτριος ἔτους ἑβδόμου καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ.

[19] By this means Demetrius reigned in the hundred threescore and seventh year.

[20] Ἐν ταῖς ἡμέραις ἐκείναις συνήγαγεν Ιωναθαν τοὺς ἐκ τῆς Ιουδαίας τοῦ ἐκπολεμῆσαι τὴν ἄκραν τὴν ἐν Ιερουσαλημ καὶ ἐποίησεν ἐπ᾽ αὐτὴν μηχανὰς πολλάς.

[20] At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

[21] καὶ ἐπορεύθησάν τινες μισοῦντες τὸ ἔθνος αὐτῶν ἄνδρες παράνομοι πρὸς τὸν βασιλέα καὶ ἀπήγγειλαν αὐτῷ ὅτι Ιωναθαν περικάθηται τὴν ἄκραν.

[21] Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

[22] καὶ ἀκούσας ὠργίσθη· ὡς δὲ ἤκουσεν, εὐθέως ἀναζεύξας ἦλθεν εἰς Πτολεμαίδα καὶ ἔγραψεν Ιωναθαν τοῦ μὴ περικαθῆσθαι καὶ τοῦ ἀπαντῆσαι αὐτὸν αὐτῷ συμμίσγειν εἰς Πτολεμαίδα τὴν ταχίστην.

[22] Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

[23] ὡς δὲ ἤκουσεν Ιωναθαν, ἐκέλευσεν περικαθῆσθαι καὶ ἐπέλεξεν τῶν πρεσβυτέρων Ισραηλ καὶ τῶν ἱερέων καὶ ἔδωκεν ἑαυτὸν τῷ κινδύνῳ·

[23] Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

[24] καὶ λαβὼν ἀργύριον καὶ χρυσίον καὶ ἱματισμὸν καὶ ἕτερα ξένια πλείονα καὶ ἐπορεύθη πρὸς τὸν βασιλέα εἰς Πτολεμαίδα καὶ εὗρεν χάριν ἐναντίον αὐτοῦ.

[24] And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

[25] καὶ ἐνετύγχανον κατ᾽ αὐτοῦ τινες ἄνομοι τῶν ἐκ τοῦ ἔθνους.

[25] And though certain ungodly men of the people had made complaints against him,

[26] καὶ ἐποίησεν αὐτῷ ὁ βασιλεὺς καθὼς ἐποίησαν αὐτῷ οἱ πρὸ αὐτοῦ, καὶ ὕψωσεν αὐτὸν ἐναντίον τῶν φίλων αὐτοῦ πάντων.

[26] Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

[27] καὶ ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην καὶ ὅσα ἄλλα εἶχεν τίμια τὸ πρότερον καὶ ἐποίησεν αὐτὸν τῶν πρώτων φίλων ἡγεῖσθαι.

[27] And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

[28] καὶ ἠξίωσεν Ιωναθαν τὸν βασιλέα ποιῆσαι τὴν Ιουδαίαν ἀφορολόγητον καὶ τὰς τρεῖς τοπαρχίας καὶ τὴν Σαμαρῖτιν καὶ ἐπηγγείλατο αὐτῷ τάλαντα τριακόσια.

[28] Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

[29] καὶ εὐδόκησεν ὁ βασιλεὺς καὶ ἔγραψεν τῷ Ιωναθαν ἐπιστολὰς περὶ πάντων τούτων ἐχούσας τὸν τρόπον τοῦτον

[29] So the king consented, and wrote letters unto Jonathan of all these things after this manner:

[30] Βασιλεὺς Δημήτριος Ιωναθαν τῷ ἀδελφῷ χαίρειν καὶ ἔθνει Ιουδαίων.

[30] King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

[31] τὸ ἀντίγραφον τῆς ἐπιστολῆς, ἧς ἐγράψαμεν Λασθένει τῷ συγγενεῖ ἡμῶν περὶ ὑμῶν, γεγράφαμεν καὶ πρὸς ὑμᾶς, ὅπως εἰδῆτε.

[31] We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

[32] Βασιλεὺς Δημήτριος Λασθένει τῷ πατρὶ χαίρειν.

[32] King Demetrius unto his father Lasthenes sendeth greeting:

[33] τῷ ἔθνει τῶν Ιουδαίων φίλοις ἡμῶν καὶ συντηροῦσιν τὰ πρὸς ἡμᾶς δίκαια ἐκρίναμεν ἀγαθὸν ποιῆσαι χάριν τῆς ἐξ αὐτῶν εὐνοίας πρὸς ἡμᾶς.

[33] We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

[34] ἐστάκαμεν αὐτοῖς τά τε ὅρια τῆς Ιουδαίας καὶ τοὺς τρεῖς νομοὺς Αφαιρεμα καὶ Λυδδα καὶ Ραθαμιν· προσετέθησαν τῇ Ιουδαίᾳ ἀπὸ τῆς Σαμαρίτιδος καὶ πάντα τὰ συγκυροῦντα αὐτοῖς πᾶσιν τοῖς θυσιάζουσιν εἰς Ιεροσόλυμα ἀντὶ τῶν βασιλικῶν, ὧν ἐλάμβανεν ὁ βασιλεὺς παρ' αὐτῶν τὸ πρότερον κατ' ἐνιαυτὸν ἀπὸ τῶν γενημάτων τῆς γῆς καὶ τῶν ἀκροδρύων.

[34] Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

[35] καὶ τὰ ἄλλα τὰ ἀνήκοντα ἡμῖν ἀπὸ τοῦ νῦν τῶν δεκατῶν καὶ τῶν τελῶν τῶν ἀνηκόντων ἡμῖν καὶ τὰς τοῦ ἁλὸς λίμνας καὶ τοὺς ἀνήκοντας ἡμῖν στεφάνους, πάντα ἐπαρκέσομεν αὐτοῖς.

[35] And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

[36] καὶ οὐκ ἀθετηθήσεται οὐδὲ ἓν τούτων ἀπὸ τοῦ νῦν εἰς τὸν ἅπαντα χρόνον.

[36] And nothing hereof shall be revoked from this time forth for ever.

[37] νῦν οὖν ἐπιμέλεσθε τοῦ ποιῆσαι τούτων ἀντίγραφον, καὶ δοθήτω Ιωναθαν καὶ τεθήτω ἐν τῷ ὄρει τῷ ἁγίῳ ἐν τόπῳ ἐπισήμῳ.

[37] Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

[38] Καὶ εἶδεν Δημήτριος ὁ βασιλεὺς ὅτι ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ καὶ οὐδὲν αὐτῷ ἀνθειστήκει, καὶ ἀπέλυσεν πάσας τὰς δυνάμεις αὐτοῦ, ἕκαστον εἰς τὸν ἴδιον τόπον, πλὴν τῶν ξένων δυνάμεων, ὧν ἐξενολόγησεν ἀπὸ τῶν νήσων τῶν ἐθνῶν· καὶ ἤχθραναν αὐτῷ πᾶσαι αἱ δυνάμεις αἱ ἀπὸ τῶν πατέρων.

[38] After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

[39] Τρύφων δὲ ἦν τῶν παρὰ Ἀλεξάνδρου τὸ πρότερον καὶ εἶδεν ὅτι πᾶσαι αἱ δυνάμεις καταγογγύζουσιν κατὰ τοῦ Δημητρίου, καὶ ἐπορεύθη πρὸς Ιμαλκουε τὸν Ἄραβα, ὃς ἔτρεφεν Ἀντίοχον τὸ παιδάριον τὸν τοῦ Ἀλεξάνδρου.

[39] Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian that brought up Antiochus the young son of Alexander,

[40] καὶ προσήδρευεν αὐτῷ, ὅπως παραδοῖ αὐτὸν αὐτῷ, ὅπως βασιλεύσῃ ἀντὶ τοῦ πατρὸς αὐτοῦ· καὶ ἀπήγγειλεν αὐτῷ ὅσα συνετέλεσεν ὁ Δημήτριος καὶ τὴν ἔχθραν, ἣν ἐχθραίνουσιν αὐτῷ αἱ δυνάμεις αὐτοῦ, καὶ ἔμεινεν ἐκεῖ ἡμέρας πολλάς.

[40] And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

[41] καὶ ἀπέστειλεν Ιωναθαν πρὸς Δημήτριον τὸν βασιλέα, ἵνα ἐκβάλῃ τοὺς ἐκ τῆς ἄκρας ἐξ Ιερουσαλημ καὶ τοὺς ἐν τοῖς ὀχυρώμασιν· ἦσαν γὰρ πολεμοῦντες τὸν Ισραηλ.

[41] In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

[42] καὶ ἀπέστειλεν Δημήτριος πρὸς Ιωναθαν λέγων Οὐ ταῦτα μόνον ποιήσω σοι καὶ τῷ ἔθνει σου, ἀλλὰ δόξῃ δοξάσω σε καὶ τὸ ἔθνος σου, ἐὰν εὐκαιρίας τύχω·

[42] So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

[43] νῦν οὖν ὀρθῶς ποιήσεις ἀποστείλας μοι ἄνδρας, οἳ συμμαχήσουσίν μοι, ὅτι ἀπέστησαν πᾶσαι αἱ δυνάμεις μου.

[43] Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

[44] καὶ ἀπέστειλεν Ιωναθαν ἄνδρας τρισχιλίους δυνατοὺς ἰσχύι αὐτῷ εἰς Ἀντιόχειαν, καὶ ἦλθον πρὸς τὸν βασιλέα, καὶ ηὐφράνθη ὁ βασιλεὺς ἐπὶ τῇ ἐφόδῳ αὐτῶν.

[44] Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

[45] καὶ ἐπισυνήχθησαν οἱ ἀπὸ τῆς πόλεως εἰς μέσον τῆς πόλεως εἰς ἀνδρῶν δώδεκα μυριάδας καὶ ἠβούλοντο ἀνελεῖν τὸν βασιλέα.

[45] Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

[46] καὶ ἔφυγεν ὁ βασιλεὺς εἰς τὴν αὐλήν, καὶ κατελάβοντο οἱ ἐκ τῆς πόλεως τὰς διόδους τῆς πόλεως καὶ ἤρξαντο πολεμεῖν.

[46] Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

[47] καὶ ἐκάλεσεν ὁ βασιλεὺς τοὺς Ιουδαίους ἐπὶ βοήθειαν, καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πάντες ἅμα καὶ διεσπάρησαν ἐν τῇ πόλει καὶ ἀπέκτειναν ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς μυριάδας δέκα·

[47] Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

[48] καὶ ἐνεπύρισαν τὴν πόλιν καὶ ἔλαβον σκῦλα πολλὰ ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἔσωσαν τὸν βασιλέα.

[48] Also they set fire on the city, and gat many spoils that day, and delivered the king.

[49] καὶ εἶδον οἱ ἀπὸ τῆς πόλεως ὅτι κατεκράτησαν οἱ Ιουδαῖοι τῆς πόλεως ὡς ἠβούλοντο, καὶ ἠσθένησαν ταῖς διανοίαις αὐτῶν καὶ ἐκέκραξαν πρὸς τὸν βασιλέα μετὰ δεήσεως λέγοντες

[49] So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

[50] Δὸς ἡμῖν δεξιὰς καὶ παυσάσθωσαν οἱ Ιουδαῖοι πολεμοῦντες ἡμᾶς καὶ τὴν πόλιν.

[50] Grant us peace, and let the Jews cease from assaulting us and the city.

[51] καὶ ἔρριψαν τὰ ὅπλα καὶ ἐποίησαν εἰρήνην. καὶ ἐδοξάσθησαν οἱ Ιουδαῖοι ἐναντίον τοῦ βασιλέως καὶ ἐνώπιον πάντων τῶν ἐν τῇ βασιλείᾳ αὐτοῦ καὶ ἐπέστρεψαν εἰς Ιερουσαλημ ἔχοντες σκῦλα πολλά.

[51] With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

[52] καὶ ἐκάθισεν Δημήτριος ὁ βασιλεὺς ἐπὶ θρόνου τῆς βασιλείας αὐτοῦ, καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ.

[52] So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

[53] καὶ ἐψεύσατο πάντα, ὅσα εἶπεν, καὶ ἠλλοτριώθη τῷ Ιωναθαν καὶ οὐκ ἀνταπέδωκεν τὰς εὐνοίας, ἃς ἀνταπέδωκεν αὐτῷ, καὶ ἔθλιβεν αὐτὸν σφόδρα.

[53] Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

[54] Μετὰ δὲ ταῦτα ἀπέστρεψεν Τρύφων καὶ Ἀντίοχος μετ’ αὐτοῦ παιδάριον νεώτερον· καὶ ἐβασίλευσεν καὶ ἐπέθετο διάδημα.

[54] After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

[55] καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις, ἃς ἀπεσκοράκισεν Δημήτριος, καὶ ἐπολέμησαν πρὸς αὐτόν, καὶ ἔφυγεν καὶ ἐτροπώθη.

[55] Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

[56] καὶ ἔλαβεν Τρύφων τὰ θηρία καὶ κατεκράτησεν τῆς Ἀντιοχείας.

[56] Moreover Tryphon took the elephants, and won Antioch.

[57] καὶ ἔγραψεν Ἀντίοχος ὁ νεώτερος Ιωναθη λέγων Ἵστημί σοι τὴν ἀρχιερωσύνην καὶ καθίστημί σε ἐπὶ τῶν τεσσάρων νομῶν καὶ εἶναί σε τῶν φίλων τοῦ βασιλέως.

[57] At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

[58] καὶ ἀπέστειλεν αὐτῷ χρυσώματα καὶ διακονίαν καὶ ἔδωκεν αὐτῷ ἐξουσίαν πίνειν ἐν χρυσώμασιν καὶ εἶναι ἐν πορφύρᾳ καὶ ἔχειν πόρπην χρυσῆν·

[58] Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

[59] καὶ Σιμωνα τὸν ἀδελφὸν αὐτοῦ κατέστησεν στρατηγὸν ἀπὸ τῆς κλίμακος Τύρου ἕως τῶν ὁρίων Αἰγύπτου.

[59] His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

[60] καὶ ἐξῆλθεν Ιωναθαν καὶ διεπορεύετο πέραν τοῦ ποταμοῦ καὶ ἐν ταῖς πόλεσιν, καὶ ἠθροίσθησαν πρὸς αὐτὸν πᾶσα δύναμις Συρίας εἰς συμμαχίαν· καὶ ἦλθεν εἰς Ἀσκαλῶνα, καὶ ἀπήντησαν αὐτῷ οἱ ἐκ τῆς πόλεως ἐνδόξως.

[60] Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

[61] καὶ ἀπῆλθεν ἐκεῖθεν εἰς Γάζαν, καὶ ἀπέκλεισαν οἱ ἀπὸ Γάζης, καὶ περιεκάθισεν περὶ αὐτὴν καὶ ἐνεπύρισεν τὰ περιπόλια αὐτῆς ἐν πυρὶ καὶ ἐσκύλευσεν αὐτά.

[61] From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

[62] καὶ ἠξίωσαν οἱ ἀπὸ Γάζης Ιωναθαν, καὶ ἔδωκεν αὐτοῖς δεξιὰς καὶ ἔλαβεν τοὺς υἱοὺς τῶν ἀρχόντων αὐτῶν εἰς ὅμηρα καὶ ἐξαπέστειλεν αὐτοὺς εἰς Ιερουσαλημ· καὶ διῆλθεν τὴν χώραν ἕως Δαμασκοῦ.

[62] Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

[63] καὶ ἤκουσεν Ιωναθαν ὅτι παρῆσαν οἱ ἄρχοντες Δημητρίου εἰς Κηδες τὴν ἐν τῇ Γαλιλαίᾳ μετὰ δυνάμεως πολλῆς βουλόμενοι μεταστῆσαι αὐτὸν τῆς χρείας.

[63] Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

[64] καὶ συνήντησεν αὐτοῖς, τὸν δὲ ἀδελφὸν αὐτοῦ Σιμωνα κατέλιπεν ἐν τῇ χώρᾳ.

[64] He went to meet them, and left Simon his brother in the country.

[65] καὶ παρενέβαλεν Σιμων ἐπὶ Βαιθσουρα καὶ ἐπολέμει αὐτὴν ἡμέρας πολλὰς καὶ συνέκλεισεν αὐτήν.

[65] Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

[66] καὶ ἠξίωσαν αὐτὸν τοῦ δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ κατελάβετο τὴν πόλιν καὶ ἔθετο ἐπ' αὐτὴν φρουράν.

[66] But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

[67] καὶ Ιωναθαν καὶ ἡ παρεμβολὴ αὐτοῦ παρενέβαλον ἐπὶ τὸ ὕδωρ τοῦ Γεννησαρ· καὶ ὤρθρισαν τὸ πρωῒ εἰς τὸ πεδίον Ασωρ.

[67] As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

[68] καὶ ἰδοὺ ἡ παρεμβολὴ ἀλλοφύλων ἀπήντα αὐτῷ ἐν τῷ πεδίῳ καὶ ἐξέβαλον ἔνεδρον ἐπ' αὐτὸν ἐν τοῖς ὄρεσιν, αὐτοὶ δὲ ἀπήντησαν ἐξ ἐναντίας.

[68] And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

[69] τὰ δὲ ἔνεδρα ἐξανέστησαν ἐκ τῶν τόπων αὐτῶν καὶ συνῆψαν πόλεμον.

[69] So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

[70] καὶ ἔφυγον οἱ παρὰ Ιωναθου πάντες, οὐδὲ εἷς κατελείφθη ἀπ' αὐτῶν πλὴν Ματταθιας ὁ τοῦ Αψαλωμου καὶ Ιουδας ὁ τοῦ Χαλφι ἄρχοντες τῆς στρατιᾶς τῶν δυνάμεων.

[70] Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

[71] καὶ διέρρηξεν Ιωναθαν τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο γῆν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ προσηύξατο.

[71] Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

[72] καὶ ὑπέστρεψεν πρὸς αὐτοὺς πολέμῳ καὶ ἐτροπώσατο αὐτούς, καὶ ἔφυγον.

[72] Afterwards turning again to battle, he put them to flight, and so they ran away.

[73] καὶ εἶδον οἱ φεύγοντες παρ' αὐτοῦ καὶ ἐπέστρεψαν ἐπ' αὐτὸν καὶ ἐδίωκον μετ' αὐτοῦ ἕως Κεδες ἕως τῆς παρεμβολῆς αὐτῶν καὶ παρενέβαλον ἐκεῖ.

[73] Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

[74] καὶ ἔπεσον ἐκ τῶν ἀλλοφύλων ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς ἄνδρας τρισχιλίους. καὶ ἐπέστρεψεν Ιωναθαν εἰς Ιερουσαλημ.

[74] So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAPTER 12

[1] Καὶ εἶδεν Ιωναθαν ὅτι ὁ καιρὸς αὐτῷ συνεργεῖ, καὶ ἐπελέξατο ἄνδρας καὶ ἀπέστειλεν εἰς Ῥώμην στῆσαι καὶ ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν.

[1] Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

[2] καὶ πρὸς Σπαρτιάτας καὶ τόπους ἑτέρους ἀπέστειλεν ἐπιστολὰς κατὰ τὰ αὐτά.

[2] He sent letters also to the Lacedemonians, and to other places, for the same purpose.

[3] καὶ ἐπορεύθησαν εἰς Ῥώμην καὶ εἰσῆλθον εἰς τὸ βουλευτήριον καὶ εἶπον Ιωναθαν ὁ ἀρχιερεὺς καὶ τὸ ἔθνος τῶν Ιουδαίων ἀπέστειλεν ἡμᾶς ἀνανεώσασθαι τὴν φιλίαν ἑαυτοῖς καὶ τὴν συμμαχίαν κατὰ τὸ πρότερον.

[3] So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

[4] καὶ ἔδωκαν ἐπιστολὰς αὐτοῖς πρὸς αὐτοὺς κατὰ τόπον, ὅπως προπέμπωσιν αὐτοὺς εἰς γῆν Ιουδα μετ᾽ εἰρήνης.

[4] Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

[5] Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἔγραψεν Ιωναθαν τοῖς Σπαρτιάταις

[5] And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

[6] Ιωναθαν ἀρχιερεὺς καὶ ἡ γερουσία τοῦ ἔθνους καὶ οἱ ἱερεῖς καὶ ὁ λοιπὸς δῆμος τῶν Ιουδαίων Σπαρτιάταις τοῖς ἀδελφοῖς χαίρειν.

[6] Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

[7] ἔτι πρότερον ἀπεστάλησαν ἐπιστολαὶ πρὸς Ονιαν τὸν ἀρχιερέα παρὰ Ἀρείου τοῦ βασιλεύοντος ἐν ὑμῖν ὅτι ἐστὲ ἀδελφοὶ ἡμῶν, ὡς τὸ ἀντίγραφον ὑπόκειται.

[7] There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

[8] καὶ ἐπεδέξατο ὁ Ονιας τὸν ἄνδρα τὸν ἀπεσταλμένον ἐνδόξως καὶ ἔλαβεν τὰς ἐπιστολάς, ἐν αἷς διεσαφεῖτο περὶ συμμαχίας καὶ φιλίας.

[8] At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

[9] ἡμεῖς οὖν ἀπροσδεεῖς τούτων ὄντες παράκλησιν ἔχοντες τὰ βιβλία τὰ ἅγια τὰ ἐν ταῖς χερσὶν ἡμῶν

[9] Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,

[10] ἐπειράθημεν ἀποστεῖλαι τὴν πρὸς ὑμᾶς ἀδελφότητα καὶ φιλίαν ἀνανεώσασθαι πρὸς τὸ μὴ ἐξαλλοτριωθῆναι ὑμῶν· πολλοὶ γὰρ καιροὶ διῆλθον ἀφ’ οὗ ἀπεστείλατε πρὸς ἡμᾶς.

[10] Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

[11] ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως ἔν τε ταῖς ἑορταῖς καὶ ταῖς λοιπαῖς καθηκούσαις ἡμέραις μιμνῃσκόμεθα ὑμῶν ἐφ’ ὧν προσφέρομεν θυσιῶν καὶ ἐν ταῖς προσευχαῖς, ὡς δέον ἐστὶν καὶ πρέπον μνημονεύειν ἀδελφῶν.

[11] We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

[12] εὐφραινόμεθα δὲ ἐπὶ τῇ δόξῃ ὑμῶν.

[12] And we are right glad of your honour.

[13] ἡμᾶς δὲ ἐκύκλωσαν πολλαὶ θλίψεις καὶ πόλεμοι πολλοί, καὶ ἐπολέμησαν ἡμᾶς οἱ βασιλεῖς οἱ κύκλῳ ἡμῶν.

[13] As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

[14] οὐκ ἠβουλόμεθα οὖν παρενοχλῆσαι ὑμῖν καὶ τοῖς λοιποῖς συμμάχοις καὶ φίλοις ἡμῶν ἐν τοῖς πολέμοις τούτοις·

[14] Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

[15] ἔχομεν γὰρ τὴν ἐξ οὐρανοῦ βοήθειαν βοηθοῦσαν ἡμῖν καὶ ἐρρύσθημεν ἀπὸ τῶν ἐχθρῶν, καὶ ἐταπεινώθησαν οἱ ἐχθροὶ ἡμῶν.

[15] For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

[16] ἐπελέξαμεν οὖν Νουμήνιον Ἀντιόχου καὶ Ἀντίπατρον Ἰάσονος καὶ ἀπεστάλκαμεν πρὸς Ῥωμαίους ἀνανεώσασθαι τὴν πρὸς αὐτοὺς φιλίαν καὶ συμμαχίαν τὴν πρότερον.

[16] For this cause we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

[17] ἐνετειλάμεθα οὖν αὐτοῖς καὶ πρὸς ὑμᾶς πορευθῆναι καὶ ἀσπάσασθαι ὑμᾶς καὶ ἀποδοῦναι ὑμῖν τὰς παρ᾽ ἡμῶν ἐπιστολὰς περὶ τῆς ἀνανεώσεως καὶ τῆς ἀδελφότητος ἡμῶν.

[17] We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.

[18] καὶ νῦν καλῶς ποιήσετε ἀντιφωνήσαντες ἡμῖν πρὸς ταῦτα.

[18] Wherefore now ye shall do well to give us an answer thereto.

[19] Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν Ονια

[19] And this is the copy of the letters which Oniares sent.

[20] Ἄρειος βασιλεὺς Σπαρτιατῶν Ονια ἱερεῖ μεγάλῳ χαίρειν.

[20] Areus king of the Lacedemonians to Onias the high priest, greeting:

[21] εὑρέθη ἐν γραφῇ περί τε τῶν Σπαρτιατῶν καὶ Ιουδαίων ὅτι εἰσὶν ἀδελφοὶ καὶ ὅτι εἰσὶν ἐκ γένους Αβρααμ.

[21] It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

[22] καὶ νῦν ἀφ’ οὗ ἔγνωμεν ταῦτα, καλῶς ποιήσετε γράφοντες ἡμῖν περὶ τῆς εἰρήνης ὑμῶν,

[22] Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

[23] καὶ ἡμεῖς δὲ ἀντιγράφομεν ὑμῖν τὰ κτήνη ὑμῶν καὶ ἡ ὕπαρξις ὑμῶν ἡμῖν ἐστιν, καὶ τὰ ἡμῶν ὑμῖν ἐστιν. ἐντελλόμεθα οὖν ὅπως ἀπαγγείλωσιν ὑμῖν κατὰ ταῦτα.

[23] We do write back again to you, that your cattle and goods are our’s, and our’s are your’s We do command therefore our ambassadors to make report unto you on this wise.

[24] Καὶ ἤκουσεν Ιωναθαν ὅτι ἐπέστρεψαν οἱ ἄρχοντες Δημητρίου μετὰ δυνάμεως πολλῆς ὑπὲρ τὸ πρότερον τοῦ πολεμῆσαι πρὸς αὐτόν.

[24] Now when Jonathan heard that Demetrius’ princes were come to fight against him with a greater host than afore,

[25] καὶ ἀπῆρεν ἐξ Ιερουσαλημ καὶ ἀπήντησεν αὐτοῖς εἰς τὴν Αμαθῖτιν χώραν· οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν τοῦ ἐμβατεῦσαι εἰς τὴν χώραν αὐτοῦ.

[25] He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

[26] καὶ ἀπέστειλεν κατασκόπους εἰς τὴν παρεμβολὴν αὐτῶν, καὶ ἐπέστρεψαν καὶ ἀπήγγειλαν αὐτῷ ὅτι οὕτως τάσσονται ἐπιπεσεῖν ἐπ’ αὐτοὺς τὴν νύκτα.

[26] He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

[27] ὡς δὲ ἔδυ ὁ ἥλιος, ἐπέταξεν Ιωναθαν τοῖς παρ’ αὐτοῦ γρηγορεῖν καὶ εἶναι ἐπὶ τοῖς ὅπλοις ἑτοιμάζεσθαι εἰς πόλεμον δι’ ὅλης τῆς νυκτὸς καὶ ἐξέβαλεν προφύλακας κύκλῳ τῆς παρεμβολῆς.

[27] Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

[28] καὶ ἤκουσαν οἱ ὑπεναντίοι ὅτι ἡτοίμασται Ιωναθαν καὶ οἱ παρ᾽ αὐτοῦ εἰς πόλεμον, καὶ ἐφοβήθησαν καὶ ἔπτηξαν τῇ καρδίᾳ αὐτῶν καὶ ἀνέκαυσαν πυρὰς ἐν τῇ παρεμβολῇ αὐτῶν.

[28] But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

[29] Ιωναθαν δὲ καὶ οἱ παρ᾽ αὐτοῦ οὐκ ἔγνωσαν ἕως πρωί, ἔβλεπον γὰρ τὰ φῶτα καιόμενα.

[29] Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

[30] καὶ κατεδίωξεν Ιωναθαν ὀπίσω αὐτῶν καὶ οὐ κατέλαβεν αὐτούς, διέβησαν γὰρ τὸν Ἐλεύθερον ποταμόν.

[30] Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

[31] καὶ ἐξέκλινεν Ιωναθαν ἐπὶ τοὺς Ἄραβας τοὺς καλουμένους Ζαβαδαίους καὶ ἐπάταξεν αὐτοὺς καὶ ἔλαβεν τὰ σκῦλα αὐτῶν.

[31] Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

[32] καὶ ἀναζεύξας ἦλθεν εἰς Δαμασκὸν καὶ διώδευσεν ἐν πάσῃ τῇ χώρᾳ.

[32] And removing thence, he came to Damascus, and so passed through all the country,

[33] καὶ Σιμων ἐξῆλθεν καὶ διώδευσεν ἕως Ἀσκαλῶνος καὶ τὰ πλησίον ὀχυρώματα καὶ ἐξέκλινεν εἰς Ιοππην καὶ προκατελάβετο αὐτήν·

[33] Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

[34] ἤκουσεν γὰρ ὅτι βούλονται τὸ ὀχύρωμα παραδοῦναι τοῖς παρὰ Δημητρίου· καὶ ἔθετο ἐκεῖ φρουράν, ὅπως φυλάσσωσιν αὐτήν.

[34] For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

[35] καὶ ἐπέστρεψεν Ιωναθαν καὶ ἐξεκκλησίασεν τοὺς πρεσβυτέρους τοῦ λαοῦ καὶ ἐβουλεύετο μετ' αὐτῶν τοῦ οἰκοδομῆσαι ὀχυρώματα ἐν τῇ Ιουδαίᾳ

[35] After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

[36] καὶ προσυψῶσαι τὰ τείχη Ιερουσαλημ καὶ ὑψῶσαι ὕψος μέγα ἀνὰ μέσον τῆς ἄκρας καὶ τῆς πόλεως εἰς τὸ διαχωρίζειν αὐτὴν τῆς πόλεως, ἵνα ᾖ αὕτη κατὰ μόνας, ὅπως μήτε ἀγοράζωσιν μήτε πωλῶσιν.

[36] And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

[37] καὶ συνήχθησαν τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἔπεσεν τοῦ τείχους τοῦ χειμάρρου τοῦ ἐξ ἀπηλιώτου, καὶ ἐπεσκεύασεν τὸ καλούμενον Χαφεναθα.

[37] Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

[38] καὶ Σιμων ᾠκοδόμησεν τὴν Αδιδα ἐν τῇ Σεφηλα καὶ ὠχύρωσεν αὐτὴν καὶ ἐπέστησεν θύρας καὶ μοχλούς.

[38] Simon also set up Adida in Sephela, and made it strong with gates and bars.

[39] Καὶ ἐζήτησεν Τρύφων βασιλεῦσαι τῆς Ἀσίας καὶ περιθέσθαι τὸ διάδημα καὶ ἐκτεῖναι χεῖρα ἐπ' Ἀντίοχον τὸν βασιλέα.

[39] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

[40] καὶ εὐλαβήθη μήποτε οὐκ ἐάσῃ αὐτὸν Ιωναθαν καὶ μήποτε πολεμήσῃ πρὸς αὐτόν, καὶ ἐζήτει συλλαβεῖν αὐτὸν τοῦ ἀπολέσαι, καὶ ἀπάρας ἦλθεν εἰς Βαιθσαν.

[40] Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

[41] καὶ ἐξῆλθεν Ιωναθαν εἰς ἀπάντησιν αὐτῷ ἐν τεσσαράκοντα χιλιάσιν ἀνδρῶν ἐπιλελεγμέναις εἰς παράταξιν καὶ ἦλθεν εἰς Βαιθσαν.

[41] Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

[42] καὶ εἶδεν Τρύφων ὅτι ἦλθεν μετὰ δυνάμεως πολλῆς, καὶ ἐκτεῖναι χεῖρας ἐπ᾽ αὐτὸν εὐλαβήθη.

[42] Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

[43] καὶ ἐπεδέξατο αὐτὸν ἐνδόξως καὶ συνέστησεν αὐτὸν πᾶσιν τοῖς φίλοις αὐτοῦ καὶ ἔδωκεν αὐτῷ δόματα καὶ ἐπέταξεν τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν αὐτοῦ ὑπακούειν αὐτοῦ ὡς αὐτοῦ.

[43] But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

[44] καὶ εἶπεν τῷ Ιωναθαν Ἵνα τί ἐκόπωσας πάντα τὸν λαὸν τοῦτον πολέμου μὴ ἐνεστηκότος ἡμῖν;

[44] Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

[45] καὶ νῦν ἀπόστειλον αὐτοὺς εἰς τοὺς οἴκους αὐτῶν, ἐπίλεξαι δὲ σεαυτῷ ἄνδρας ὀλίγους, οἵτινες ἔσονται μετὰ σοῦ, καὶ δεῦρο μετ᾽ ἐμοῦ εἰς Πτολεμαίδα, καὶ παραδώσω σοι αὐτὴν καὶ τὰ λοιπὰ ὀχυρώματα καὶ τὰς δυνάμεις τὰς λοιπὰς καὶ πάντας τοὺς ἐπὶ τῶν χρειῶν, καὶ ἐπιστρέψας ἀπελεύσομαι· τούτου γὰρ χάριν πάρειμι.

[45] Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

[46] καὶ ἐμπιστεύσας αὐτῷ ἐποίησεν καθὼς εἶπεν, καὶ ἐξαπέστειλεν τὰς δυνάμεις, καὶ ἀπῆλθον εἰς γῆν Ιουδα.

[46] So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

[47] κατέλιπεν δὲ μεθ’ ἑαυτοῦ ἄνδρας τρισχιλίους, ὧν δισχιλίους ἀφῆκεν ἐν τῇ Γαλιλαίᾳ, χίλιοι δὲ συνῆλθον αὐτῷ.

[47] And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

[48] ὡς δὲ εἰσῆλθεν Ιωναθαν εἰς Πτολεμαίδα, ἀπέκλεισαν οἱ Πτολεμαεῖς τὰς πύλας καὶ συνέλαβον αὐτόν, καὶ πάντας τοὺς συνεισελθόντας μετ’ αὐτοῦ ἀπέκτειναν ἐν ῥομφαίᾳ.

[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

[49] καὶ ἀπέστειλεν Τρύφων δυνάμεις καὶ ἵππον εἰς τὴν Γαλιλαίαν καὶ τὸ πεδίον τὸ μέγα τοῦ ἀπολέσαι πάντας τοὺς παρὰ Ιωναθου.

[49] Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan’s company.

[50] καὶ ἐπέγνωσαν ὅτι συνελήμφθη καὶ ἀπόλωλεν καὶ οἱ μετ’ αὐτοῦ, καὶ παρεκάλεσαν ἑαυτοὺς καὶ ἐπορεύοντο συνεστραμμένοι ἕτοιμοι εἰς πόλεμον.

[50] But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

[51] καὶ εἶδον οἱ διώκοντες ὅτι περὶ ψυχῆς αὐτοῖς ἐστιν, καὶ ἐπέστρεψαν.

[51] They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

[52] καὶ ἦλθον πάντες μετ’ εἰρήνης εἰς γῆν Ιουδα καὶ ἐπένθησαν τὸν Ιωναθαν καὶ τοὺς μετ’ αὐτοῦ καὶ ἐφοβήθησαν σφόδρα· καὶ ἐπένθησεν πᾶς Ισραηλ πένθος μέγα.

[52] Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

[53] καὶ ἐζήτησαν πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῶν ἐκτρῖψαι αὐτούς· εἶπον γάρ Οὐκ ἔχουσιν ἄρχοντα καὶ βοηθοῦντα· νῦν οὖν πολεμήσωμεν αὐτοὺς καὶ ἐξάρωμεν ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν.

[53] Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAPTER 13

[1] Καὶ ἤκουσεν Σιμων ὅτι συνήγαγεν Τρύφων δύναμιν πολλὴν τοῦ ἐλθεῖν εἰς γῆν Ιουδα καὶ ἐκτρῖψαι αὐτήν.

[1] Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

[2] καὶ εἶδεν τὸν λαόν, ὅτι ἔντρομός ἐστιν καὶ ἔκφοβος, καὶ ἀνέβη εἰς Ιερουσαλημ καὶ ἤθροισεν τὸν λαὸν

[2] And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

[3] καὶ παρεκάλεσεν αὐτοὺς καὶ εἶπεν αὐτοῖς Αὐτοὶ οἴδατε ὅσα ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐποιήσαμεν περὶ τῶν νόμων καὶ τῶν ἁγίων, καὶ τοὺς πολέμους καὶ τὰς στενοχωρίας, ἃς εἴδομεν.

[3] And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

[4] τούτου χάριν ἀπώλοντο οἱ ἀδελφοί μου πάντες χάριν τοῦ Ισραηλ, καὶ κατελείφθην ἐγὼ μόνος.

[4] By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

[5] καὶ νῦν μή μοι γένοιτο φείσασθαί μου τῆς ψυχῆς ἐν παντὶ καιρῷ θλίψεως· οὐ γάρ εἰμι κρείσσων τῶν ἀδελφῶν μου.

[5] Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

[6] πλὴν ἐκδικήσω περὶ τοῦ ἔθνους μου καὶ περὶ τῶν ἁγίων καὶ περὶ τῶν γυναικῶν καὶ τέκνων ὑμῶν, ὅτι συνήχθησαν πάντα τὰ ἔθνη ἐκτρῖψαι ἡμᾶς ἔχθρας χάριν.

[6] Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

[7] καὶ ἀνεζωπύρησεν τὸ πνεῦμα τοῦ λαοῦ ἅμα τοῦ ἀκοῦσαι τῶν λόγων τούτων,

[7] Now as soon as the people heard these words, their spirit revived.

[8] καὶ ἀπεκρίθησαν φωνῇ μεγάλῃ λέγοντες Σὺ εἶ ἡμῶν ἡγούμενος ἀντὶ Ιουδου καὶ Ιωναθου τοῦ ἀδελφοῦ σου·

[8] And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

[9] πολέμησον τὸν πόλεμον ἡμῶν, καὶ πάντα, ὅσα ἂν εἴπῃς ἡμῖν, ποιήσομεν.

[9] Fight thou our battles, and whatsoever, thou commandest us, that will we do.

[10] καὶ συνήγαγεν πάντας τοὺς ἄνδρας τοὺς πολεμιστὰς καὶ ἐτάχυνεν τοῦ τελέσαι τὰ τείχη Ιερουσαλημ καὶ ὠχύρωσεν αὐτὴν κυκλόθεν.

[10] So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

[11] καὶ ἀπέστειλεν Ιωναθαν τὸν τοῦ Αψαλωμου καὶ μετ' αὐτοῦ δύναμιν ἱκανὴν εἰς Ιοππην, καὶ ἐξέβαλεν τοὺς ὄντας ἐν αὐτῇ καὶ ἔμεινεν ἐκεῖ ἐν αὐτῇ.

[11] Also he sent Jonathan the son of Absalom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

[12] Καὶ ἀπῆρεν Τρύφων ἀπὸ Πτολεμαίδος μετὰ δυνάμεως πολλῆς ἐλθεῖν εἰς γῆν Ιουδα, καὶ Ιωναθαν μετ' αὐτοῦ ἐν φυλακῇ.

[12] So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

[13] Σιμων δὲ παρενέβαλεν ἐν Αδιδοις κατὰ πρόσωπον τοῦ πεδίου.

[13] But Simon pitched his tents at Adida, over against the plain.

[14] καὶ ἐπέγνω Τρύφων ὅτι ἀνέστη Σιμων ἀντὶ Ιωναθου τοῦ ἀδελφοῦ αὐτοῦ καὶ ὅτι συνάπτειν αὐτῷ μέλλει πόλεμον, καὶ ἀπέστειλεν πρὸς αὐτὸν πρέσβεις λέγων

[14] Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

[15] Περὶ ἀργυρίου, οὗ ὤφειλεν Ιωναθαν ὁ ἀδελφός σου εἰς τὸ βασιλικὸν δι’ ἃς εἶχεν χρείας, συνέχομεν αὐτόν·

[15] Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king’s treasure, concerning the business that was committed unto him.

[16] καὶ νῦν ἀπόστειλον ἀργυρίου τάλαντα ἑκατὸν καὶ δύο τῶν υἱῶν αὐτοῦ ὅμηρα, ὅπως μὴ ἀφεθεὶς ἀποστατήσῃ ἀφ’ ἡμῶν, καὶ ἀφήσομεν αὐτόν.

[16] Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

[17] καὶ ἔγνω Σιμων ὅτι δόλῳ λαλοῦσιν πρὸς αὐτόν, καὶ πέμπει τοῦ λαβεῖν τὸ ἀργύριον καὶ τὰ παιδάρια, μήποτε ἔχθραν ἄρῃ μεγάλην πρὸς τὸν λαὸν

[17] Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

[18] λέγοντες Ὅτι οὐκ ἀπέστειλα αὐτῷ τὸ ἀργύριον καὶ τὰ παιδάρια, ἀπώλετο.

[18] Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

[19] καὶ ἀπέστειλεν τὰ παιδάρια καὶ τὰ ἑκατὸν τάλαντα, καὶ διεψεύσατο καὶ οὐκ ἀφῆκεν τὸν Ιωναθαν.

[19] So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.

[20] καὶ μετὰ ταῦτα ἦλθεν Τρύφων τοῦ ἐμβατεῦσαι εἰς τὴν χώραν καὶ ἐκτρῖψαι αὐτήν, καὶ ἐκύκλωσαν ὁδὸν τὴν εἰς Αδωρα. καὶ Σιμων καὶ ἡ παρεμβολὴ αὐτοῦ ἀντιπαρῆγεν αὐτῷ εἰς πάντα τόπον, οὗ ἂν ἐπορεύετο.

[20] And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

[21] οἱ δὲ ἐκ τῆς ἄκρας ἀπέστελλον πρὸς Τρύφωνα πρεσβευτὰς κατασπεύδοντας αὐτὸν τοῦ ἐλθεῖν πρὸς αὐτοὺς διὰ τῆς ἐρήμου καὶ ἀποστεῖλαι αὐτοῖς τροφάς.

[21] Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

[22] καὶ ἡτοίμασεν Τρύφων πᾶσαν τὴν ἵππον αὐτοῦ ἐλθεῖν, καὶ ἐν τῇ νυκτὶ ἐκείνῃ ἦν χιὼν πολλὴ σφόδρα, καὶ οὐκ ἦλθεν διὰ τὴν χιόνα. καὶ ἀπῆρεν καὶ ἦλθεν εἰς τὴν Γαλααδῖτιν.

[22] Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

[23] ὡς δὲ ἤγγισεν τῆς Βασκαμα, ἀπέκτεινεν τὸν Ιωναθαν, καὶ ἐτάφη ἐκεῖ.

[23] And when he came near to Bascama he slew Jonathan, who was buried there.

[24] καὶ ἐπέστρεψεν Τρύφων καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ.

[24] Afterward Tryphon returned and went into his own land.

[25] Καὶ ἀπέστειλεν Σιμων καὶ ἔλαβεν τὰ ὀστᾶ Ιωναθου τοῦ ἀδελφοῦ αὐτοῦ καὶ ἔθαψεν αὐτὸν ἐν Μωδειν πόλει τῶν πατέρων αὐτοῦ.

[25] Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

[26] καὶ ἐκόψαντο αὐτὸν πᾶς Ισραηλ κοπετὸν μέγαν καὶ ἐπένθησαν αὐτὸν ἡμέρας πολλάς.

[26] And all Israel made great lamentation for him, and bewailed him many days.

[27] καὶ ᾠκοδόμησεν Σιμων ἐπὶ τὸν τάφον τοῦ πατρὸς αὐτοῦ καὶ τῶν ἀδελφῶν αὐτοῦ καὶ ὕψωσεν αὐτὸν τῇ ὁράσει λίθῳ ξεστῷ ἐκ τῶν ὄπισθεν

καὶ ἔμπροσθεν.

[27] Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

[28] καὶ ἔστησεν ἑπτὰ πυραμίδας, μίαν κατέναντι τῆς μιᾶς, τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς τέσσαρσιν ἀδελφοῖς.

[28] Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

[29] καὶ ταύταις ἐποίησεν μηχανήματα περιθεὶς στύλους μεγάλους καὶ ἐποίησεν ἐπὶ τοῖς στύλοις πανοπλίας εἰς ὄνομα αἰώνιον καὶ παρὰ ταῖς πανοπλίαις πλοῖα ἐγγεγλυμμένα εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν.

[29] And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

[30] οὗτος ὁ τάφος, ὃν ἐποίησεν ἐν Μωδειν, ἕως τῆς ἡμέρας ταύτης.

[30] This is the sepulchre which he made at Modin, and it standeth yet unto this day.

[31] Ὁ δὲ Τρύφων ἐπορεύετο δόλῳ μετὰ Ἀντιόχου τοῦ βασιλέως τοῦ νεωτέρου καὶ ἀπέκτεινεν αὐτὸν

[31] Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

[32] καὶ ἐβασίλευσεν ἀντ αὐτοῦ καὶ περιέθετο τὸ διάδημα τῆς Ἀσίας καὶ ἐποίησεν πληγὴν μεγάλην ἐπὶ τῆς γῆς.

[32] And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

[33] καὶ ᾠκοδόμησεν Σιμων τὰ ὀχυρώματα τῆς Ιουδαίας καὶ περιετείχισεν πύργοις ὑψηλοῖς καὶ τείχεσιν μεγάλοις καὶ πύλαις καὶ μοχλοῖς καὶ ἔθετο βρώματα ἐν τοῖς ὀχυρώμασιν.

[33] Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

[34] καὶ ἐπέλεξεν Σιμων ἄνδρας καὶ ἀπέστειλεν πρὸς Δημήτριον τὸν βασιλέα τοῦ ποιῆσαι ἄφεσιν τῇ χώρᾳ, ὅτι πᾶσαι αἱ πράξεις Τρύφωνος ἦσαν ἁρπαγαί.

[34] Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

[35] καὶ ἀπέστειλεν αὐτῷ Δημήτριος ὁ βασιλεὺς κατὰ τοὺς λόγους τούτους καὶ ἀπεκρίθη αὐτῷ καὶ ἔγραψεν αὐτῷ ἐπιστολὴν τοιαύτην

[35] Unto whom king Demetrius answered and wrote after this manner:

[36] Βασιλεὺς Δημήτριος Σιμωνι ἀρχιερεῖ καὶ φίλῳ βασιλέων καὶ πρεσβυτέροις καὶ ἔθνει Ιουδαίων χαίρειν.

[36] King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

[37] τὸν στέφανον τὸν χρυσοῦν καὶ τὴν βαίνην, ἣν ἀπεστείλατε, κεκομίσμεθα καὶ ἕτοιμοί ἐσμεν τοῦ ποιεῖν ὑμῖν εἰρήνην μεγάλην καὶ γράφειν τοῖς ἐπὶ τῶν χρειῶν τοῦ ἀφιέναι ὑμῖν τὰ ἀφέματα.

[37] The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

[38] καὶ ὅσα ἐστήσαμεν πρὸς ὑμᾶς, ἔστηκεν, καὶ τὰ ὀχυρώματα, ἃ ᾠκοδομήσατε, ὑπαρχέτω ὑμῖν.

[38] And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

[39] ἀφίεμεν δὲ ἀγνοήματα καὶ τὰ ἁμαρτήματα ἕως τῆς σήμερον ἡμέρας καὶ τὸν στέφανον, ὃν ὠφείλετε, καὶ εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ιερουσαλημ, μηκέτι τελωνείσθω.

[39] As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other

tribute paid in Jerusalem, it shall no more be paid.

[40] καὶ εἴ τινες ἐπιτήδειοι ὑμῶν γραφῆναι εἰς τοὺς περὶ ἡμᾶς, ἐγγραφέσθωσαν, καὶ γινέσθω ἀνὰ μέσον ἡμῶν εἰρήνη.

[40] And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

[41] Ἔτους ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἤρθη ὁ ζυγὸς τῶν ἐθνῶν ἀπὸ τοῦ Ισραηλ,

[41] Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

[42] καὶ ἤρξατο ὁ λαὸς γράφειν ἐν ταῖς συγγραφαῖς καὶ συναλλάγμασιν Ἔτους πρώτου ἐπὶ Σιμωνος ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου Ιουδαίων.

[42] Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

[43] Ἐν ταῖς ἡμέραις ἐκείναις παρενέβαλεν ἐπὶ Γαζαρα καὶ ἐκύκλωσεν αὐτὴν παρεμβολαῖς καὶ ἐποίησεν ἑλεόπολιν καὶ προσήγαγεν τῇ πόλει καὶ ἐπάταξεν πύργον ἕνα καὶ κατελάβετο.

[43] In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

[44] καὶ ἐξήλλοντο οἱ ἐν τῇ ἑλεοπόλει εἰς τὴν πόλιν, καὶ ἐγένετο κίνημα μέγα ἐν τῇ πόλει.

[44] And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

[45] καὶ ἀνέβησαν οἱ ἐν τῇ πόλει σὺν γυναιξὶν καὶ τοῖς τέκνοις ἐπὶ τὸ τεῖχος διερρηχότες τὰ ἱμάτια αὐτῶν καὶ ἐβόησαν φωνῇ μεγάλῃ ἀξιοῦντες Σιμωνα δεξιὰς αὐτοῖς δοῦναι

[45] Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

[46] καὶ εἶπαν Μὴ ἡμῖν χρήσῃ κατὰ τὰς πονηρίας ἡμῶν, ἀλλὰ κατὰ τὸ ἔλεός σου.

[46] And they said, Deal not with us according to our wickedness, but according to thy mercy.

[47] καὶ συνελύθη αὐτοῖς Σιμων καὶ οὐκ ἐπολέμησεν αὐτούς· καὶ ἐξέβαλεν αὐτοὺς ἐκ τῆς πόλεως, καὶ ἐκαθάρισεν τὰς οἰκίας, ἐν αἷς ἦν τὰ εἴδωλα, καὶ οὕτως εἰσῆλθεν εἰς αὐτὴν ὑμνῶν καὶ εὐλογῶν.

[47] So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

[48] καὶ ἐξέβαλεν ἐξ αὐτῆς πᾶσαν ἀκαθαρσίαν καὶ κατῴκισεν ἐν αὐτῇ ἄνδρας, οἵτινες τὸν νόμον ποιήσωσιν, καὶ προσωχύρωσεν αὐτὴν καὶ ᾠκοδόμησεν ἑαυτῷ ἐν αὐτῇ οἴκησιν.

[48] Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

[49] Οἱ δὲ ἐκ τῆς ἄκρας ἐν Ιερουσαλημ ἐκωλύοντο ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι εἰς τὴν χώραν ἀγοράζειν καὶ πωλεῖν καὶ ἐπείνασαν σφόδρα, καὶ ἀπώλοντο ἐξ αὐτῶν ἱκανοὶ τῷ λιμῷ.

[49] They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

[50] καὶ ἐβόησαν πρὸς Σιμωνα δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς· καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν καὶ ἐκαθάρισεν τὴν ἄκραν ἀπὸ τῶν μιασμάτων.

[50] Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

[51] καὶ εἰσῆλθον εἰς αὐτὴν τῇ τρίτῃ καὶ εἰκάδι τοῦ δευτέρου μηνὸς ἔτους πρώτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ μετὰ αἰνέσεως καὶ βαίων καὶ ἐν κινύραις καὶ ἐν κυμβάλοις καὶ ἐν νάβλαις καὶ ἐν ὕμνοις καὶ ἐν ᾠδαῖς, ὅτι συνετρίβη ἐχθρὸς μέγας ἐξ Ισραηλ.

[51] And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

[52] καὶ ἔστησεν κατ᾽ ἐνιαυτὸν τοῦ ἄγειν τὴν ἡμέραν ταύτην μετὰ εὐφροσύνης. καὶ προσωχύρωσεν τὸ ὄρος τοῦ ἱεροῦ τὸ παρὰ τὴν ἄκραν· καὶ ᾤκει ἐκεῖ αὐτὸς καὶ οἱ παρ᾽ αὐτοῦ.

[52] He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

[53] καὶ εἶδεν Σιμων τὸν Ιωαννην υἱὸν αὐτοῦ ὅτι ἀνήρ ἐστιν, καὶ ἔθετο αὐτὸν ἡγούμενον τῶν δυνάμεων πασῶν· καὶ ᾤκει ἐν Γαζαροις.

[53] And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

CHAPTER 14

[1] Καὶ ἐν ἔτει δευτέρῳ καὶ ἑβδομηκοστῷ καὶ ἑκατοστῷ συνήγαγεν Δημήτριος ὁ βασιλεὺς τὰς δυνάμεις αὐτοῦ καὶ ἐπορεύθη εἰς Μηδίαν τοῦ ἐπισπάσασθαι βοήθειαν ἑαυτῷ, ὅπως πολεμήσῃ τὸν Τρύφωνα.

[1] Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphon.

[2] καὶ ἤκουσεν Ἀρσάκης ὁ βασιλεὺς τῆς Περσίδος καὶ Μηδίας ὅτι εἰσῆλθεν Δημήτριος εἰς τὰ ὅρια αὐτοῦ, καὶ ἀπέστειλεν ἕνα τῶν ἀρχόντων αὐτοῦ συλλαβεῖν αὐτὸν ζῶντα.

[2] But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

[3] καὶ ἐπορεύθη καὶ ἐπάταξεν τὴν παρεμβολὴν Δημητρίου καὶ συνέλαβεν αὐτὸν καὶ ἤγαγεν αὐτὸν πρὸς Ἀρσάκην, καὶ ἔθετο αὐτὸν ἐν φυλακῇ.

[3] Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

[4] Καὶ ἡσύχασεν ἡ γῆ Ιουδα πάσας τὰς ἡμέρας Σιμωνος, καὶ ἐζήτησεν ἀγαθὰ τῷ ἔθνει αὐτοῦ, καὶ ἤρεσεν αὐτοῖς ἡ ἐξουσία αὐτοῦ καὶ ἡ δόξα αὐτοῦ πάσας τὰς ἡμέρας.

[4] As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

[5] καὶ μετὰ πάσης τῆς δόξης αὐτοῦ ἔλαβεν τὴν Ιοππην εἰς λιμένα καὶ ἐποίησεν εἴσοδον ταῖς νήσοις τῆς θαλάσσης.

[5] And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

[6] καὶ ἐπλάτυνεν τὰ ὅρια τῷ ἔθνει αὐτοῦ καὶ ἐκράτησεν τῆς χώρας.

[6] And enlarged the bounds of his nation, and recovered the country,

[7] καὶ συνήγαγεν αἰχμαλωσίαν πολλὴν καὶ ἐκυρίευσεν Γαζαρων καὶ Βαιθσουρων καὶ τῆς ἄκρας· καὶ ἐξῆρεν τὰς ἀκαθαρσίας ἐξ αὐτῆς, καὶ οὐκ ἦν ὁ ἀντικείμενος αὐτῷ.

[7] And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

[8] καὶ ἦσαν γεωργοῦντες τὴν γῆν αὐτῶν μετ᾽ εἰρήνης, καὶ ἡ γῆ ἐδίδου τὰ γενήματα αὐτῆς καὶ τὰ ξύλα τῶν πεδίων τὸν καρπὸν αὐτῶν.

[8] Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

[9] πρεσβύτεροι ἐν ταῖς πλατείαις ἐκάθηντο, πάντες περὶ ἀγαθῶν ἐκοινολογοῦντο, καὶ οἱ νεανίσκοι ἐνεδύσαντο δόξας καὶ στολὰς πολέμου.

[9] The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

[10] ταῖς πόλεσιν ἐχορήγησεν βρώματα καὶ ἔταξεν αὐτὰς ἐν σκεύεσιν ὀχυρώσεως, ἕως ὅτου ὠνομάσθη τὸ ὄνομα τῆς δόξης αὐτοῦ ἕως ἄκρου γῆς.

[10] He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

[11] ἐποίησεν εἰρήνην ἐπὶ τῆς γῆς, καὶ εὐφράνθη Ισραηλ εὐφροσύνην μεγάλην.

[11] He made peace in the land, and Israel rejoiced with great joy:

[12] καὶ ἐκάθισεν ἕκαστος ὑπὸ τὴν ἄμπελον αὐτοῦ καὶ τὴν συκῆν αὐτοῦ, καὶ οὐκ ἦν ὁ ἐκφοβῶν αὐτούς.

[12] For every man sat under his vine and his fig tree, and there was none to fray them:

[13] καὶ ἐξέλιπεν πολεμῶν αὐτοὺς ἐπὶ τῆς γῆς, καὶ οἱ βασιλεῖς συνετρίβησαν ἐν ταῖς ἡμέραις ἐκείναις.

[13] Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

[14] καὶ ἐστήρισεν πάντας τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ· τὸν νόμον ἐξεζήτησεν καὶ ἐξῆρεν πάντα ἄνομον καὶ πονηρόν·

[14] Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

[15] τὰ ἅγια ἐδόξασεν καὶ ἐπλήθυνεν τὰ σκεύη τῶν ἁγίων.

[15] He beautified the sanctuary, and multiplied vessels of the temple.

[16] Καὶ ἠκούσθη ἐν Ῥώμῃ ὅτι ἀπέθανεν Ιωναθαν καὶ ἕως Σπάρτης, καὶ ἐλυπήθησαν σφόδρα.

[16] Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

[17] ὡς δὲ ἤκουσαν ὅτι Σιμων ὁ ἀδελφὸς αὐτοῦ γέγονεν ἀρχιερεὺς ἀντ αὐτοῦ καὶ αὐτὸς ἐπικρατεῖ τῆς χώρας καὶ τῶν πόλεων τῶν ἐν αὐτῇ,

[17] But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

[18] ἔγραψαν πρὸς αὐτὸν δέλτοις χαλκαῖς τοῦ ἀνανεώσασθαι πρὸς αὐτὸν φιλίαν καὶ συμμαχίαν, ἣν ἔστησαν πρὸς Ιουδαν καὶ Ιωναθαν τοὺς ἀδελφοὺς αὐτοῦ.

[18] They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

[19] καὶ ἀνεγνώσθησαν ἐνώπιον τῆς ἐκκλησίας ἐν Ιερουσαλημ.

[19] Which writings were read before the congregation at Jerusalem.

[20] καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν, ὧν ἀπέστειλαν οἱ Σπαρτιᾶται Σπαρτιατῶν ἄρχοντες καὶ ἡ πόλις Σιμωνι ἱερεῖ μεγάλῳ καὶ τοῖς πρεσβυτέροις καὶ τοῖς ἱερεῦσιν καὶ τῷ λοιπῷ δήμῳ τῶν Ιουδαίων ἀδελφοῖς χαίρειν.

[20] And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest,

and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

[21] οἱ πρεσβευταὶ οἱ ἀποσταλέντες πρὸς τὸν δῆμον ἡμῶν ἀπήγγειλαν ἡμῖν περὶ τῆς δόξης ὑμῶν καὶ τιμῆς, καὶ ηὐφράνθημεν ἐπὶ τῇ ἐφόδῳ αὐτῶν.

[21] The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

[22] καὶ ἀνεγράψαμεν τὰ ὑπ᾽ αὐτῶν εἰρημένα ἐν ταῖς βουλαῖς τοῦ δήμου οὕτως Νουμήνιος Ἀντιόχου καὶ Ἀντίπατρος Ἰάσονος πρεσβευταὶ Ιουδαίων ἦλθον πρὸς ἡμᾶς ἀνανεούμενοι τὴν πρὸς ἡμᾶς φιλίαν.

[22] And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

[23] καὶ ἤρεσεν τῷ δήμῳ ἐπιδέξασθαι τοὺς ἄνδρας ἐνδόξως καὶ τοῦ θέσθαι τὸ ἀντίγραφον τῶν λόγων αὐτῶν ἐν τοῖς ἀποδεδειγμένοις τῷ δήμῳ βιβλίοις τοῦ μνημόσυνον ἔχειν τὸν δῆμον τῶν Σπαρτιατῶν. τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ.

[23] And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

[24] Μετὰ ταῦτα ἀπέστειλεν Σιμων τὸν Νουμήνιον εἰς Ῥώμην ἔχοντα ἀσπίδα χρυσῆν μεγάλην ὁλκὴν μνῶν χιλίων εἰς τὸ στῆσαι πρὸς αὐτοὺς τὴν συμμαχίαν.

[24] After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

[25] Ὡς δὲ ἤκουσεν ὁ δῆμος τῶν λόγων τούτων, εἶπαν Τίνα χάριν ἀποδώσομεν Σιμωνι καὶ τοῖς υἱοῖς αὐτοῦ;

[25] Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

[26] ἐστήρισεν γὰρ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ καὶ ἐπολέμησεν τοὺς ἐχθροὺς Ισραηλ ἀπ᾽ αὐτῶν καὶ ἔστησαν

αὐτῷ ἐλευθερίαν. καὶ κατέγραψαν ἐν δέλτοις χαλκαῖς καὶ ἔθεντο ἐν στήλαις ἐν ὄρει Σιων.

[26] For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

[27] καὶ τοῦτο τὸ ἀντίγραφον τῆς γραφῆς Ὀκτωκαιδεκάτῃ Ελουλ ἔτους δευτέρου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ – καὶ τοῦτο τρίτον ἔτος ἐπὶ Σιμωνος ἀρχιερέως μεγάλου ἐν ασαραμελ –

[27] So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

[28] ἐπὶ συναγωγῆς μεγάλης ἱερέων καὶ λαοῦ καὶ ἀρχόντων ἔθνους καὶ τῶν πρεσβυτέρων τῆς χώρας ἐγνώρισεν ἡμῖν·

[28] At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

[29] ἐπεὶ πολλάκις ἐγενήθησαν πόλεμοι ἐν τῇ χώρᾳ, Σιμων δὲ υἱὸς Ματταθιου ἱερεὺς τῶν υἱῶν Ιωαριβ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔδωκαν αὐτοὺς τῷ κινδύνῳ καὶ ἀντέστησαν τοῖς ὑπεναντίοις τοῦ ἔθνους αὐτῶν, ὅπως σταθῇ τὰ ἅγια αὐτῶν καὶ ὁ νόμος, καὶ δόξῃ μεγάλῃ ἐδόξασαν τὸ ἔθνος αὐτῶν.

[29] Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

[30] καὶ ἤθροισεν Ιωναθαν τὸ ἔθνος αὐτῶν καὶ ἐγενήθη αὐτοῖς ἀρχιερεὺς καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ,

[30] (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

[31] καὶ ἐβουλήθησαν οἱ ἐχθροὶ αὐτῶν ἐμβατεῦσαι εἰς τὴν χώραν αὐτῶν καὶ ἐκτεῖναι χεῖρας ἐπὶ τὰ ἅγια αὐτῶν·

[31] Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

[32] τότε ἀντέστη Σιμων καὶ ἐπολέμησε περὶ τοῦ ἔθνους αὐτοῦ καὶ ἐδαπάνησεν χρήματα πολλὰ τῶν ἑαυτοῦ καὶ ὁπλοδότησεν τοὺς ἄνδρας τῆς δυνάμεως τοῦ ἔθνους αὐτοῦ καὶ ἔδωκεν αὐτοῖς ὀψώνια

[32] At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

[33] καὶ ὠχύρωσεν τὰς πόλεις τῆς Ιουδαίας καὶ τὴν Βαιθσουραν τὴν ἐπὶ τῶν ὁρίων τῆς Ιουδαίας, οὗ ἦν τὰ ὅπλα τῶν πολεμίων τὸ πρότερον, καὶ ἔθετο ἐκεῖ φρουρὰν ἄνδρας Ιουδαίους.

[33] And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

[34] καὶ Ιοππην ὠχύρωσεν τὴν ἐπὶ τῆς θαλάσσης καὶ τὴν Γαζαραν τὴν ἐπὶ τῶν ὁρίων Ἀζώτου, ἐν ᾗ ᾤκουν οἱ πολέμιοι τὸ πρότερον, καὶ κατῴκισεν ἐκεῖ Ιουδαίους, καὶ ὅσα ἐπιτήδεια ἦν πρὸς τῇ τούτων ἐπανορθώσει, ἔθετο ἐν αὐτοῖς.

[34] Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

[35] καὶ εἶδεν ὁ λαὸς τὴν πίστιν τοῦ Σιμωνος καὶ τὴν δόξαν, ἣν ἐβουλεύσατο ποιῆσαι τῷ ἔθνει αὐτοῦ, καὶ ἔθεντο αὐτὸν ἡγούμενον αὐτῶν καὶ ἀρχιερέα διὰ τὸ αὐτὸν πεποιηκέναι πάντα ταῦτα καὶ τὴν δικαιοσύνην καὶ τὴν πίστιν, ἣν συνετήρησεν τῷ ἔθνει αὐτοῦ, καὶ ἐξεζήτησεν παντὶ τρόπῳ ὑψῶσαι τὸν λαὸν αὐτοῦ.

[35] The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

[36] καὶ ἐν ταῖς ἡμέραις αὐτοῦ εὐοδώθη ἐν ταῖς χερσὶν αὐτοῦ τοῦ ἐξαρθῆναι τὰ ἔθνη ἐκ τῆς χώρας αὐτῶν καὶ τοὺς ἐν τῇ πόλει Δαυιδ τοὺς

ἐν Ιερουσαλημ, οἳ ἐποίησαν αὐτοῖς ἄκραν, ἐξ ἧς ἐξεπορεύοντο καὶ ἐμίαινον κύκλῳ τῶν ἁγίων καὶ ἐποίουν πληγὴν μεγάλην ἐν τῇ ἁγνείᾳ.

[36] For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

[37] καὶ κατῴκισεν ἐν αὐτῇ ἄνδρας Ιουδαίους καὶ ὠχύρωσεν αὐτὴν πρὸς ἀσφάλειαν τῆς χώρας καὶ τῆς πόλεως καὶ ὕψωσεν τὰ τείχη τῆς Ιερουσαλημ.

[37] But he placed Jews therein. and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

[38] καὶ ὁ βασιλεὺς Δημήτριος ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην κατὰ ταῦτα

[38] King Demetrius also confirmed him in the high priesthood according to those things,

[39] καὶ ἐποίησεν αὐτὸν τῶν φίλων αὐτοῦ καὶ ἐδόξασεν αὐτὸν δόξῃ μεγάλῃ.

[39] And made him one of his friends, and honoured him with great honour.

[40] ἤκουσεν γὰρ ὅτι προσηγόρευνται οἱ Ιουδαῖοι ὑπὸ Ῥωμαίων φίλοι καὶ σύμμαχοι καὶ ἀδελφοί, καὶ ὅτι ἀπήντησαν τοῖς πρεσβευταῖς Σιμωνος ἐνδόξως,

[40] For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

[41] καὶ ὅτι οἱ Ιουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σιμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστὸν

[41] Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

[42] καὶ τοῦ εἶναι ἐπ᾽ αὐτῶν στρατηγόν, καὶ ὅπως μέλῃ αὐτῷ περὶ τῶν ἁγίων καθιστάναι δι᾽ αὐτοῦ ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ τῆς χώρας καὶ ἐπὶ τῶν ὅπλων καὶ ἐπὶ τῶν ὀχυρωμάτων,

[42] Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

[43] καὶ ὅπως μέλῃ αὐτῷ περὶ τῶν ἁγίων, καὶ ὅπως ἀκούηται ὑπὸ πάντων, καὶ ὅπως γράφωνται ἐπὶ τῷ ὀνόματι αὐτοῦ πᾶσαι συγγραφαὶ ἐν τῇ χώρᾳ, καὶ ὅπως περιβάλληται πορφύραν καὶ χρυσοφορῇ·

[43] Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

[44] καὶ οὐκ ἐξέσται οὐθενὶ τοῦ λαοῦ καὶ τῶν ἱερέων ἀθετῆσαί τι τούτων καὶ ἀντειπεῖν τοῖς ὑπ᾽ αὐτοῦ ῥηθησομένοις καὶ ἐπισυστρέψαι συστροφὴν ἐν τῇ χώρᾳ ἄνευ αὐτοῦ καὶ περιβάλλεσθαι πορφύραν καὶ ἐμπορποῦσθαι πόρπην χρυσῆν·

[44] Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

[45] ὃς δ᾽ ἂν παρὰ ταῦτα ποιήσῃ ἢ ἀθετήσῃ τι τούτων, ἔνοχος ἔσται.

[45] And whosoever should do otherwise, or break any of these things, he should be punished.

[46] καὶ εὐδόκησεν πᾶς ὁ λαὸς θέσθαι Σιμωνι ποιῆσαι κατὰ τοὺς λόγους τούτους.

[46] Thus it liked all the people to deal with Simon, and to do as hath been said.

[47] καὶ ἐπεδέξατο Σιμων καὶ εὐδόκησεν ἀρχιερατεύειν καὶ εἶναι στρατηγὸς καὶ ἐθνάρχης τῶν Ιουδαίων καὶ ἱερέων καὶ τοῦ προστατῆσαι πάντων.

[47] Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

[48] καὶ τὴν γραφὴν ταύτην εἶπον θέσθαι ἐν δέλτοις χαλκαῖς καὶ στῆσαι αὐτὰς ἐν περιβόλῳ τῶν ἁγίων ἐν τόπῳ ἐπισήμῳ,

[48] So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

[49] τὰ δὲ ἀντίγραφα αὐτῶν θέσθαι ἐν τῷ γαζοφυλακίῳ, ὅπως ἔχῃ Σιμων καὶ οἱ υἱοὶ αὐτοῦ.

[49] Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAPTER 15

[1] Καὶ ἀπέστειλεν Ἀντίοχος υἱὸς Δημητρίου τοῦ βασιλέως ἐπιστολὰς ἀπὸ τῶν νήσων τῆς θαλάσσης Σιμωνι ἱερεῖ καὶ ἐθνάρχῃ τῶν Ιουδαίων καὶ παντὶ τῷ ἔθνει,

[1] Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

[2] καὶ ἦσαν περιέχουσαι τὸν τρόπον τοῦτον Βασιλεὺς Ἀντίοχος Σίμωνι ἱερεῖ μεγάλῳ καὶ ἐθνάρχῃ καὶ ἔθνει Ιουδαίων χαίρειν.

[2] The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

[3] ἐπεί τινες λοιμοὶ κατεκράτησαν τῆς βασιλείας τῶν πατέρων ἡμῶν, βούλομαι δὲ ἀντιποιήσασθαι τῆς βασιλείας, ὅπως ἀποκαταστήσω αὐτὴν ὡς ἦν τὸ πρότερον, ἐξενολόγησα δὲ πλῆθος δυνάμεων καὶ κατεσκεύασα πλοῖα πολεμικά,

[3] Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

[4] βούλομαι δὲ ἐκβῆναι κατὰ τὴν χώραν, ὅπως μετέλθω τοὺς κατεφθαρκότας τὴν χώραν ἡμῶν καὶ τοὺς ἠρημωκότας πόλεις πολλὰς ἐν τῇ βασιλείᾳ μου,

[4] My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

[5] νῦν οὖν ἵστημί σοι πάντα τὰ ἀφέματα, ἃ ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὅσα ἄλλα δόματα ἀφῆκάν σοι.

[5] Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

[6] καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον, νόμισμα τῇ χώρᾳ σου,

[6] I give thee leave also to coin money for thy country with thine own stamp.

[7] Ιερουσαλημ δὲ καὶ τὰ ἅγια εἶναι ἐλεύθερα· καὶ πάντα τὰ ὅπλα, ὅσα κατεσκεύασας, καὶ τὰ ὀχυρώματα, ἃ ᾠκοδόμησας, ὧν κρατεῖς, μενέτω σοι.

[7] And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

[8] καὶ πᾶν ὀφείλημα βασιλικὸν καὶ τὰ ἐσόμενα βασιλικὰ ἀπὸ τοῦ νῦν καὶ εἰς τὸν ἅπαντα χρόνον ἀφιέσθω σοι·

[8] And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

[9] ὡς δ᾽ ἂν κρατήσωμεν τῆς βασιλείας ἡμῶν, δοξάσομέν σε καὶ τὸ ἔθνος σου καὶ τὸ ἱερὸν δόξῃ μεγάλῃ ὥστε φανερὰν γενέσθαι τὴν δόξαν ὑμῶν ἐν πάσῃ τῇ γῇ.

[9] Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

[10] Ἔτους τετάρτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν Ἀντίοχος εἰς τὴν γῆν τῶν πατέρων αὐτοῦ, καὶ συνῆλθον πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις ὥστε ὀλίγους εἶναι σὺν Τρύφωνι.

[10] In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

[11] καὶ ἐδίωξεν αὐτὸν Ἀντίοχος, καὶ ἦλθεν εἰς Δωρα φεύγων τὴν ἐπὶ θαλάσσης·

[11] Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

[12] ᾔδει γὰρ ὅτι ἐπισυνῆκται ἐπ᾽ αὐτὸν τὰ κακά, καὶ ἀφῆκαν αὐτὸν αἱ δυνάμεις.

[12] For he saw that troubles came upon him all at once, and that his forces had forsaken him.

[13] καὶ παρενέβαλεν Ἀντίοχος ἐπὶ Δωρα, καὶ σὺν αὐτῷ δώδεκα μυριάδες ἀνδρῶν πολεμιστῶν καὶ ὀκτακισχιλία ἵππος.

[13] Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

[14] καὶ ἐκύκλωσεν τὴν πόλιν, καὶ τὰ πλοῖα ἀπὸ θαλάσσης συνῆψαν, καὶ ἔθλιβε τὴν πόλιν ἀπὸ τῆς γῆς καὶ τῆς θαλάσσης, καὶ οὐκ εἴασεν οὐδένα ἐκπορεύεσθαι οὐδὲ εἰσπορεύεσθαι.

[14] And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

[15] Καὶ ἦλθεν Νουμήνιος καὶ οἱ παρ’ αὐτοῦ ἐκ Ῥώμης ἔχοντες ἐπιστολὰς τοῖς βασιλεῦσιν καὶ ταῖς χώραις, ἐν αἷς ἐγέγραπτο τάδε

[15] In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

[16] Λεύκιος ὕπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ χαίρειν.

[16] Lucius, consul of the Romans unto king Ptolemee, greeting:

[17] οἱ πρεσβευταὶ τῶν Ιουδαίων ἦλθον πρὸς ἡμᾶς φίλοι ἡμῶν καὶ σύμμαχοι ἀνανεούμενοι τὴν ἐξ ἀρχῆς φιλίαν καὶ συμμαχίαν ἀπεσταλμένοι ἀπὸ Σιμωνος τοῦ ἀρχιερέως καὶ τοῦ δήμου τῶν Ιουδαίων,

[17] The Jews’ ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

[18] ἤνεγκαν δὲ ἀσπίδα χρυσῆν ἀπὸ μνῶν χιλίων.

[18] And they brought a shield of gold of a thousand pound.

[19] ἤρεσεν οὖν ἡμῖν γράψαι τοῖς βασιλεῦσιν καὶ ταῖς χώραις ὅπως μὴ ἐκζητήσωσιν αὐτοῖς κακὰ καὶ μὴ πολεμήσωσιν αὐτοὺς καὶ τὰς πόλεις αὐτῶν καὶ τὴν χώραν αὐτῶν καὶ ἵνα μὴ συμμαχῶσιν τοῖς πολεμοῦσιν πρὸς αὐτούς.

[19] We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or

countries, nor yet aid their enemies against them.

[20] ἔδοξεν δὲ ἡμῖν δέξασθαι τὴν ἀσπίδα παρ᾽ αὐτῶν.

[20] It seemed also good to us to receive the shield of them.

[21] εἴ τινες οὖν λοιμοὶ διαπεφεύγασιν ἐκ τῆς χώρας αὐτῶν πρὸς ὑμᾶς, παράδοτε αὐτοὺς Σιμωνι τῷ ἀρχιερεῖ, ὅπως ἐκδικήσῃ αὐτοὺς κατὰ τὸν νόμον αὐτῶν.

[21] If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

[22] Καὶ ταὐτὰ ἔγραψεν Δημητρίῳ τῷ βασιλεῖ καὶ Ἀττάλῳ καὶ Ἀριαράθῃ καὶ Ἀρσάκῃ

[22] The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

[23] καὶ εἰς πάσας τὰς χώρας καὶ Σαμψάμῃ καὶ Σπαρτιάταις καὶ εἰς Δῆλον καὶ εἰς Μύνδον καὶ εἰς Σικυῶνα καὶ εἰς τὴν Καρίαν καὶ εἰς Σάμον καὶ εἰς τὴν Παμφυλίαν καὶ εἰς Λυκίαν καὶ εἰς Ἁλικαρνασσὸν καὶ εἰς Ῥόδον καὶ εἰς Φασηλίδα καὶ εἰς Κῶ καὶ εἰς Σίδην καὶ εἰς Ἄραδον καὶ Γόρτυναν καὶ Κνίδον καὶ Κύπρον καὶ Κυρήνην.

[23] And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

[24] τὸ δὲ ἀντίγραφον τούτων ἔγραψαν Σιμωνι τῷ ἀρχιερεῖ.

[24] And the copy hereof they wrote to Simon the high priest.

[25] Ἀντίοχος δὲ ὁ βασιλεὺς παρενέβαλεν ἐπὶ Δωρα ἐν τῇ δευτέρᾳ προσάγων διὰ παντὸς αὐτῇ τὰς χεῖρας καὶ μηχανὰς ποιούμενος καὶ συνέκλεισεν τὸν Τρύφωνα τοῦ ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι.

[25] So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

[26] καὶ ἀπέστειλεν αὐτῷ Σιμων δισχιλίους ἄνδρας ἐκλεκτοὺς συμμαχῆσαι αὐτῷ καὶ ἀργύριον καὶ χρυσίον καὶ σκεύη ἱκανά.

[26] At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

[27] καὶ οὐκ ἠβούλετο αὐτὰ δέξασθαι, ἀλλὰ ἠθέτησεν πάντα, ὅσα συνέθετο αὐτῷ τὸ πρότερον, καὶ ἠλλοτριοῦτο αὐτῷ.

[27] Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

[28] καὶ ἀπέστειλεν πρὸς αὐτὸν Ἀθηνόβιον ἕνα τῶν φίλων αὐτοῦ κοινολογησόμενον αὐτῷ λέγων Ὑμεῖς κατακρατεῖτε τῆς Ιοππης καὶ Γαζαρων καὶ τῆς ἄκρας τῆς ἐν Ιερουσαλημ, πόλεις τῆς βασιλείας μου.

[28] Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

[29] τὰ ὅρια αὐτῶν ἠρημώσατε καὶ ἐποιήσατε πληγὴν μεγάλην ἐπὶ τῆς γῆς καὶ ἐκυριεύσατε τόπων πολλῶν ἐν τῇ βασιλείᾳ μου.

[29] The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

[30] νῦν οὖν παράδοτε τὰς πόλεις, ἃς κατελάβεσθε, καὶ τοὺς φόρους τῶν τόπων, ὧν κατεκυριεύσατε ἐκτὸς τῶν ὁρίων τῆς Ιουδαίας.

[30] Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

[31] εἰ δὲ μή, δότε ἀντ αὐτῶν πεντακόσια τάλαντα ἀργυρίου καὶ τῆς καταφθορᾶς, ἧς κατεφθάρκατε, καὶ τῶν φόρων τῶν πόλεων ἄλλα τάλαντα πεντακόσια· εἰ δὲ μή, παραγενόμενοι ἐκπολεμήσομεν ὑμᾶς.

[31] Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

[32] καὶ ἦλθεν Ἀθηνόβιος ὁ φίλος τοῦ βασιλέως εἰς Ιερουσαλημ καὶ εἶδεν τὴν δόξαν Σιμωνος καὶ κυλικεῖον μετὰ χρυσωμάτων καὶ ἀργυρωμάτων

καὶ παράστασιν ἱκανὴν καὶ ἐξίστατο καὶ ἀπήγγειλεν αὐτῷ τοὺς λόγους τοῦ βασιλέως.

[32] So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

[33] καὶ ἀποκριθεὶς Σιμων εἶπεν αὐτῷ Οὔτε γῆν ἀλλοτρίαν εἰλήφαμεν οὔτε ἀλλοτρίων κεκρατήκαμεν, ἀλλὰ τῆς κληρονομίας τῶν πατέρων ἡμῶν, ὑπὸ δὲ ἐχθρῶν ἡμῶν ἀκρίτως ἔν τινι καιρῷ κατεκρατήθη·

[33] Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

[34] ἡμεῖς δὲ καιρὸν ἔχοντες ἀντεχόμεθα τῆς κληρονομίας τῶν πατέρων ἡμῶν.

[34] Wherefore we, having opportunity, hold the inheritance of our fathers.

[35] περὶ δὲ Ιοππης καὶ Γαζαρων, ὧν αἰτεῖς, αὗται ἐποίουν ἐν τῷ λαῷ πληγὴν μεγάλην καὶ τὴν χώραν ἡμῶν, τούτων δώσομεν τάλαντα ἑκατόν.

[35] And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them.

Hereunto Athenobius answered him not a word;

[36] καὶ οὐκ ἀπεκρίθη αὐτῷ λόγον, ἀπέστρεψεν δὲ μετὰ θυμοῦ πρὸς τὸν βασιλέα καὶ ἀπήγγειλεν αὐτῷ τοὺς λόγους τούτους καὶ τὴν δόξαν Σιμωνος καὶ πάντα, ὅσα εἶδεν, καὶ ὠργίσθη ὁ βασιλεὺς ὀργὴν μεγάλην.

[36] But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

[37] Τρύφων δὲ ἐμβὰς εἰς πλοῖον ἔφυγεν εἰς Ὀρθωσίαν.

[37] In the mean time fled Tryphon by ship unto Orthosias.

[38] καὶ κατέστησεν ὁ βασιλεὺς τὸν Κενδεβαῖον ἐπιστράτηγον τῆς παραλίας καὶ δυνάμεις πεζικὰς καὶ ἱππικὰς ἔδωκεν αὐτῷ·

[38] Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

[39] καὶ ἐνετείλατο αὐτῷ παρεμβάλλειν κατὰ πρόσωπον τῆς Ιουδαίας καὶ ἐνετείλατο αὐτῷ οἰκοδομῆσαι τὴν Κεδρων καὶ ὀχυρῶσαι τὰς πύλας καὶ ὅπως πολεμῇ τὸν λαόν· ὁ δὲ βασιλεὺς ἐδίωκε τὸν Τρύφωνα.

[39] And commanded him to remove his host toward Judea; also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

[40] καὶ παρεγενήθη Κενδεβαῖος εἰς Ιάμνειαν καὶ ἤρξατο τοῦ ἐρεθίζειν τὸν λαὸν καὶ ἐμβατεύειν εἰς τὴν Ιουδαίαν καὶ αἰχμαλωτίζειν τὸν λαὸν καὶ φονεύειν.

[40] So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

[41] καὶ ᾠκοδόμησεν τὴν Κεδρων καὶ ἀπέταξεν ἐκεῖ ἱππεῖς καὶ δυνάμεις, ὅπως ἐκπορευόμενοι ἐξοδεύωσιν τὰς ὁδοὺς τῆς Ιουδαίας, καθὰ συνέταξεν αὐτῷ ὁ βασιλεύς.

[41] And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAPTER 16

[1] Καὶ ἀνέβη Ιωαννης ἐκ Γαζαρων καὶ ἀπήγγειλεν Σιμωνι τῷ πατρὶ αὐτοῦ ἃ συνετέλεσεν Κενδεβαῖος.

[1] Then came up John from Gazera, and told Simon his father what Cendebeus had done.

[2] καὶ ἐκάλεσεν Σιμων τοὺς δύο υἱοὺς αὐτοῦ τοὺς πρεσβυτέρους Ιουδαν καὶ Ιωαννην καὶ εἶπεν αὐτοῖς Ἐγὼ καὶ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρός μου ἐπολεμήσαμεν τοὺς πολέμους Ισραηλ ἀπὸ νεότητος ἕως τῆς σήμερον ἡμέρας, καὶ εὐοδώθη ἐν ταῖς χερσὶν ἡμῶν ῥύσασθαι τὸν Ισραηλ πλεονάκις·

[2] Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

[3] νυνὶ δὲ γεγήρακα, καὶ ὑμεῖς δὲ ἐν τῷ ἐλέει ἱκανοί ἐστε ἐν τοῖς ἔτεσιν· γίνεσθε ἀντ ἐμοῦ καὶ τοῦ ἀδελφοῦ μου καὶ ἐξελθόντες ὑπερμαχεῖτε ὑπὲρ τοῦ ἔθνους ἡμῶν, ἡ δὲ ἐκ τοῦ οὐρανοῦ βοήθεια ἔστω μεθ' ὑμῶν.

[3] But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

[4] καὶ ἐπέλεξεν ἐκ τῆς χώρας εἴκοσι χιλιάδας ἀνδρῶν πολεμιστῶν καὶ ἱππεῖς, καὶ ἐπορεύθησαν ἐπὶ τὸν Κενδεβαῖον καὶ ἐκοιμήθησαν ἐν Μωδειν.

[4] So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

[5] καὶ ἀναστάντες τὸ πρωῒ ἐπορεύθησαν εἰς τὸ πεδίον, καὶ ἰδοὺ δύναμις πολλὴ εἰς συνάντησιν αὐτοῖς, πεζικὴ καὶ ἱππεῖς, καὶ χειμάρρους ἦν ἀνὰ μέσον αὐτῶν.

[5] And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

[6] καὶ παρενέβαλε κατὰ πρόσωπον αὐτῶν αὐτὸς καὶ ὁ λαὸς αὐτοῦ. καὶ εἶδεν τὸν λαὸν δειλούμενον διαπερᾶσαι τὸν χειμάρρουν καὶ διεπέρασεν πρῶτος· καὶ εἶδον αὐτὸν οἱ ἄνδρες καὶ διεπέρασαν κατόπισθεν αὐτοῦ.

[6] So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

[7] καὶ διεῖλεν τὸν λαὸν καὶ τοὺς ἱππεῖς ἐν μέσῳ τῶν πεζῶν· ἦν δὲ ἵππος τῶν ὑπεναντίων πολλὴ σφόδρα.

[7] That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

[8] καὶ ἐσάλπισαν ταῖς σάλπιγξιν, καὶ ἐτροπώθη Κενδεβαῖος καὶ ἡ παρεμβολὴ αὐτοῦ, καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι πολλοί· οἱ δὲ καταλειφθέντες ἔφυγον εἰς τὸ ὀχύρωμα.

[8] Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

[9] τότε ἐτραυματίσθη Ιουδας ὁ ἀδελφὸς Ιωαννου· Ιωαννης δὲ κατεδίωξεν αὐτούς, ἕως ἦλθεν εἰς Κεδρων, ἣν ᾠκοδόμησεν.

[9] At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

[10] καὶ ἔφυγον εἰς τοὺς πύργους τοὺς ἐν τοῖς ἀγροῖς Ἀζώτου, καὶ ἐνεπύρισεν αὐτὴν ἐν πυρί, καὶ ἔπεσον ἐξ αὐτῶν εἰς ἄνδρας δισχιλίους. καὶ ἀπέστρεψεν εἰς τὴν Ιουδαίαν μετὰ εἰρήνης.

[10] So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

[11] Καὶ Πτολεμαῖος ὁ τοῦ Ἀβούβου ἦν καθεσταμένος στρατηγὸς εἰς τὸ πεδίον Ιεριχω καὶ ἔσχεν ἀργύριον καὶ χρυσίον πολύ·

[11] Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

[12] ἦν γὰρ γαμβρὸς τοῦ ἀρχιερέως.

[12] For he was the high priest's son in law.

[13] καὶ ὑψώθη ἡ καρδία αὐτοῦ, καὶ ἐβουλήθη κατακρατῆσαι τῆς χώρας καὶ ἐβουλεύετο δόλῳ κατὰ Σιμωνος καὶ τῶν υἱῶν αὐτοῦ ἆραι αὐτούς.

[13] Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

[14] Σιμων δὲ ἦν ἐφοδεύων τὰς πόλεις τὰς ἐν τῇ χώρᾳ καὶ φροντίζων τῆς ἐπιμελείας αὐτῶν· καὶ κατέβη εἰς Ιεριχω αὐτὸς καὶ Ματταθιας καὶ Ιουδας οἱ υἱοὶ αὐτοῦ ἔτους ἑβδόμου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐν μηνὶ ἑνδεκάτῳ [οὗτος ὁ μὴν Σαβατ].

[14] Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

[15] καὶ ὑπεδέξατο αὐτοὺς ὁ τοῦ Ἀβούβου εἰς τὸ ὀχυρωμάτιον τὸ καλούμενον Δωκ μετὰ δόλου, ὃ ᾠκοδόμησεν, καὶ ἐποίησεν αὐτοῖς πότον μέγαν καὶ ἐνέκρυψεν ἐκεῖ ἄνδρας.

[15] Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

[16] καὶ ὅτε ἐμεθύσθη Σιμων καὶ οἱ υἱοὶ αὐτοῦ, ἐξανέστη Πτολεμαῖος καὶ οἱ παρ' αὐτοῦ καὶ ἔλαβον τὰ ὅπλα αὐτῶν καὶ ἐπεισῆλθον τῷ Σιμωνι εἰς τὸ συμπόσιον καὶ ἀπέκτειναν αὐτὸν καὶ τοὺς δύο υἱοὺς αὐτοῦ καί τινας τῶν παιδαρίων αὐτοῦ.

[16] So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

[17] καὶ ἐποίησεν ἀθεσίαν μεγάλην καὶ ἀπέδωκεν κακὰ ἀντὶ ἀγαθῶν.

[17] In which doing he committed a great treachery, and recompensed evil for good.

[18] καὶ ἔγραψεν ταῦτα Πτολεμαῖος καὶ ἀπέστειλεν τῷ βασιλεῖ, ὅπως ἀποστείλῃ αὐτῷ δυνάμεις εἰς βοήθειαν καὶ παραδῷ τὴν χώραν αὐτῶν καὶ

τὰς πόλεις.

[18] Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

[19] καὶ ἀπέστειλεν ἑτέρους εἰς Γαζαρα ἆραι τὸν Ιωαννην, καὶ τοῖς χιλιάρχοις ἀπέστειλεν ἐπιστολὰς παραγενέσθαι πρὸς αὐτόν, ὅπως δῷ αὐτοῖς ἀργύριον καὶ χρυσίον καὶ δόματα,

[19] He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

[20] καὶ ἑτέρους ἀπέστειλεν καταλαβέσθαι τὴν Ιερουσαλημ καὶ τὸ ὄρος τοῦ ἱεροῦ.

[20] And others he sent to take Jerusalem, and the mountain of the temple.

[21] καὶ προδραμών τις ἀπήγγειλεν Ιωαννη εἰς Γαζαρα ὅτι ἀπώλετο ὁ πατὴρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ὅτι Ἀπέσταλκεν καὶ σὲ ἀποκτεῖναι.

[21] Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

[22] καὶ ἀκούσας ἐξέστη σφόδρα καὶ συνέλαβεν τοὺς ἄνδρας τοὺς ἐλθόντας ἀπολέσαι αὐτὸν καὶ ἀπέκτεινεν αὐτούς· ἐπέγνω γὰρ ὅτι ἐζήτουν αὐτὸν ἀπολέσαι.

[22] Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

[23] Καὶ τὰ λοιπὰ τῶν λόγων Ιωαννου καὶ τῶν πολέμων αὐτοῦ καὶ τῶν ἀνδραγαθιῶν αὐτοῦ, ὧν ἠνδραγάθησεν, καὶ τῆς οἰκοδομῆς τῶν τειχῶν, ὧν ᾠκοδόμησεν, καὶ τῶν πράξεων αὐτοῦ,

[23] As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

[24] ἰδοὺ ταῦτα γέγραπται ἐπὶ βιβλίῳ ἡμερῶν ἀρχιερωσύνης αὐτοῦ, ἀφ’ οὗ ἐγενήθη ἀρχιερεὺς μετὰ τὸν πατέρα αὐτοῦ.

[24] Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

II Maccabees

II Maccabees

CHAPTER 1

[1] Τοῖς ἀδελφοῖς τοῖς κατ᾽ Αἴγυπτον Ιουδαίοις χαίρειν οἱ ἀδελφοὶ οἱ ἐν Ιεροσολύμοις Ιουδαῖοι καὶ οἱ ἐν τῇ χώρᾳ τῆς Ιουδαίας εἰρήνην ἀγαθήν·

[1] The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

[2] καὶ ἀγαθοποιήσαι ὑμῖν ὁ θεὸς καὶ μνησθείη τῆς διαθήκης αὐτοῦ τῆς πρὸς Αβρααμ καὶ Ισαακ καὶ Ιακωβ τῶν δούλων αὐτοῦ τῶν πιστῶν·

[2] God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

[3] καὶ δῴη ὑμῖν καρδίαν πᾶσιν εἰς τὸ σέβεσθαι αὐτὸν καὶ ποιεῖν αὐτοῦ τὰ θελήματα καρδίᾳ μεγάλῃ καὶ ψυχῇ βουλομένῃ·

[3] And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

[4] καὶ διανοίξαι τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασιν καὶ εἰρήνην ποιήσαι

[4] And open your hearts in his law and commandments, and send you peace,

[5] καὶ ἐπακούσαι ὑμῶν τῶν δεήσεων καὶ καταλλαγείη ὑμῖν καὶ μὴ ὑμᾶς ἐγκαταλίποι ἐν καιρῷ πονηρῷ.

[5] And hear your prayers, and be at one with you, and never forsake you in time of trouble.

[6] καὶ νῦν ὧδέ ἐσμεν προσευχόμενοι περὶ ὑμῶν.

[6] And now we be here praying for you.

[7] βασιλεύοντος Δημητρίου ἔτους ἑκατοστοῦ ἑξηκοστοῦ ἐνάτου ἡμεῖς οἱ Ιουδαῖοι γεγράφαμεν ὑμῖν ἐν τῇ θλίψει καὶ ἐν τῇ ἀκμῇ τῇ ἐπελθούσῃ ἡμῖν ἐν τοῖς ἔτεσιν τούτοις ἀφ᾽ οὗ ἀπέστη Ἰάσων καὶ οἱ μετ᾽ αὐτοῦ ἀπὸ τῆς ἁγίας γῆς καὶ τῆς βασιλείας

[7] What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came

upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

[8] καὶ ἐνεπύρισαν τὸν πυλῶνα καὶ ἐξέχεαν αἷμα ἀθῶον· καὶ ἐδεήθημεν τοῦ κυρίου καὶ εἰσηκούσθημεν καὶ προσηνέγκαμεν θυσίαν καὶ σεμίδαλιν καὶ ἐξήψαμεν τοὺς λύχνους καὶ προεθήκαμεν τοὺς ἄρτους.

[8] And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

[9] καὶ νῦν ἵνα ἄγητε τὰς ἡμέρας τῆς σκηνοπηγίας τοῦ Χασελευ μηνός. ἔτους ἑκατοστοῦ ὀγδοηκοστοῦ καὶ ὀγδόου.

[9] And now see that ye keep the feast of tabernacles in the month Casleu.

[10] Οἱ ἐν Ιεροσολύμοις καὶ οἱ ἐν τῇ Ιουδαίᾳ καὶ ἡ γερουσία καὶ Ιουδας Ἀριστοβούλῳ διδασκάλῳ Πτολεμαίου τοῦ βασιλέως, ὄντι δὲ ἀπὸ τοῦ τῶν χριστῶν ἱερέων γένους, καὶ τοῖς ἐν Αἰγύπτῳ Ιουδαίοις χαίρειν καὶ ὑγιαίνειν.

[10] In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

[11] ἐκ μεγάλων κινδύνων ὑπὸ τοῦ θεοῦ σεσῳσμένοι μεγάλως εὐχαριστοῦμεν αὐτῷ ὡς ἂν πρὸς βασιλέα παρατασσόμενοι·

[11] Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

[12] αὐτὸς γὰρ ἐξέβρασεν τοὺς παραταξαμένους ἐν τῇ ἁγίᾳ πόλει.

[12] For he cast them out that fought within the holy city.

[13] εἰς τὴν Περσίδα γενόμενος γὰρ ὁ ἡγεμὼν καὶ ἡ περὶ αὐτὸν ἀνυπόστατος δοκοῦσα εἶναι δύναμις κατεκόπησαν ἐν τῷ τῆς Ναναίας ἱερῷ, παραλογισμῷ χρησαμένων τῶν περὶ τὴν Ναναίαν ἱερέων.

[13] For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

[14] ὡς γὰρ συνοικήσων αὐτῇ παρεγένετο εἰς τὸν τόπον ὅ τε Ἀντίοχος καὶ οἱ σὺν αὐτῷ φίλοι χάριν τοῦ λαβεῖν τὰ χρήματα πλείονα εἰς φερνῆς λόγον

[14] For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

[15] καὶ προθέντων αὐτὰ τῶν ἱερέων τοῦ Ναναίου κἀκείνου προσελθόντος μετ' ὀλίγων εἰς τὸν περίβολον τοῦ τεμένους, συγκλείσαντες τὸ ἱερόν, ὡς εἰσῆλθεν Ἀντίοχος,

[15] Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

[16] ἀνοίξαντες τὴν τοῦ φατνώματος κρυπτὴν θύραν βάλλοντες πέτρους συνεκεραύνωσαν τὸν ἡγεμόνα καὶ μέλη ποιήσαντες καὶ τὰς κεφαλὰς ἀφελόντες τοῖς ἔξω παρέρριψαν.

[16] And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

[17] κατὰ πάντα εὐλογητὸς ἡμῶν ὁ θεός, ὃς παρέδωκεν τοὺς ἀσεβήσαντας.

[17] Blessed be our God in all things, who hath delivered up the ungodly.

[18] μέλλοντες ἄγειν ἐν τῷ Χασελευ πέμπτῃ καὶ εἰκάδι τὸν καθαρισμὸν τοῦ ἱεροῦ δέον ἡγησάμεθα διασαφῆσαι ὑμῖν, ἵνα καὶ αὐτοὶ ἄγητε σκηνοπηγίας καὶ τοῦ πυρός, ὅτε Νεεμιας ὁ οἰκοδομήσας τό τε ἱερὸν καὶ τὸ θυσιαστήριον ἀνήνεγκεν θυσίας.

[18] Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

[19] καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἤγοντο ἡμῶν οἱ πατέρες, οἱ τότε εὐσεβεῖς ἱερεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου λαθραίως

κατέκρυψαν ἐν κοιλώματι φρέατος τάξιν ἔχοντος ἄνυδρον, ἐν ᾧ κατησφαλίσαντο ὥστε πᾶσιν ἄγνωστον εἶναι τὸν τόπον.

[19] For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

[20] διελθόντων δὲ ἐτῶν ἱκανῶν, ὅτε ἔδοξεν τῷ θεῷ, ἀποσταλεὶς Νεεμιας ὑπὸ τοῦ βασιλέως τῆς Περσίδος τοὺς ἐκγόνους τῶν ἱερέων τῶν ἀποκρυψάντων ἔπεμψεν ἐπὶ τὸ πῦρ· ὡς δὲ διεσάφησαν ἡμῖν μὴ εὑρηκέναι πῦρ, ἀλλὰ ὕδωρ παχύ, ἐκέλευσεν αὐτοὺς ἀποβάψαντας φέρειν.

[20] Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

[21] ὡς δὲ ἀνηνέχθη τὰ τῶν θυσιῶν, ἐκέλευσεν τοὺς ἱερεῖς Νεεμιας ἐπιρρᾶναι τῷ ὕδατι τά τε ξύλα καὶ τὰ ἐπικείμενα.

[21] Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

[22] ὡς δὲ ἐγένετο τοῦτο καὶ χρόνος διῆλθεν ὅ τε ἥλιος ἀνέλαμψεν πρότερον ἐπινεφὴς ὤν, ἀνήφθη πυρὰ μεγάλη ὥστε θαυμάσαι πάντας.

[22] When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

[23] προσευχὴν δὲ ἐποιήσαντο οἱ ἱερεῖς δαπανωμένης τῆς θυσίας, οἵ τε ἱερεῖς καὶ πάντες, καταρχομένου Ιωναθου, τῶν δὲ λοιπῶν ἐπιφωνούντων ὡς Νεεμιου·

[23] And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

[24] ἦν δὲ ἡ προσευχὴ τὸν τρόπον ἔχουσα τοῦτον Κύριε κύριε ὁ θεός, ὁ πάντων κτίστης, ὁ φοβερὸς καὶ ἰσχυρὸς καὶ δίκαιος καὶ ἐλεήμων, ὁ

μόνος βασιλεὺς καὶ χρηστός,

[24] And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

[25] ὁ μόνος χορηγός, ὁ μόνος δίκαιος καὶ παντοκράτωρ καὶ αἰώνιος, ὁ διασῴζων τὸν Ισραηλ ἐκ παντὸς κακοῦ, ὁ ποιήσας τοὺς πατέρας ἐκλεκτοὺς καὶ ἁγιάσας αὐτούς,

[25] The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

[26] πρόσδεξαι τὴν θυσίαν ὑπὲρ παντὸς τοῦ λαοῦ σου Ισραηλ καὶ διαφύλαξον τὴν μερίδα σου καὶ καθαγίασον.

[26] Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

[27] ἐπισυνάγαγε τὴν διασποράν ἡμῶν, ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς ἔθνεσιν, τοὺς ἐξουθενημένους καὶ βδελυκτοὺς ἔπιδε, καὶ γνώτωσαν τὰ ἔθνη ὅτι σὺ εἶ ὁ θεὸς ἡμῶν.

[27] Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

[28] βασάνισον τοὺς καταδυναστεύοντας καὶ ἐξυβρίζοντας ἐν ὑπερηφανίᾳ.

[28] Punish them that oppress us, and with pride do us wrong.

[29] καταφύτευσον τὸν λαόν σου εἰς τὸν τόπον τὸν ἅγιόν σου, καθὼς εἶπεν Μωϋσῆς.

[29] Plant thy people again in thy holy place, as Moses hath spoken.

[30] Οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς ὕμνους.

[30] And the priests sung psalms of thanksgiving.

[31] καθὼς δὲ ἀνηλώθη τὰ τῆς θυσίας, καὶ τὸ περιλειπόμενον ὕδωρ ὁ Νεεμιας ἐκέλευσεν λίθους μείζονας καταχεῖν.

[31] Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

[32] ὡς δὲ τοῦτο ἐγενήθη, φλὸξ ἀνήφθη· τοῦ δὲ ἀπὸ τοῦ θυσιαστηρίου ἀντιλάμψαντος φωτὸς ἐδαπανήθη.

[32] When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

[33] ὡς δὲ φανερὸν ἐγενήθη τὸ πρᾶγμα, καὶ διηγγέλη τῷ βασιλεῖ τῶν Περσῶν ὅτι εἰς τὸν τόπον, οὗ τὸ πῦρ ἔκρυψαν οἱ μεταχθέντες ἱερεῖς, τὸ ὕδωρ ἐφάνη, ἀφ᾽ οὗ καὶ οἱ περὶ τὸν Νεεμιαν ἥγνισαν τὰ τῆς θυσίας,

[33] So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

[34] περιφράξας δὲ ὁ βασιλεὺς ἱερὸν ἐποίησεν δοκιμάσας τὸ πρᾶγμα.

[34] Then the king, inclosing the place, made it holy, after he had tried the matter.

[35] καὶ οἷς ἐχαρίζετο ὁ βασιλεύς, πολλὰ διάφορα ἐλάμβανεν καὶ μετεδίδου.

[35] And the king took many gifts, and bestowed thereof on those whom he would gratify.

[36] προσηγόρευσαν δὲ οἱ περὶ τὸν Νεεμιαν τοῦτο νεφθαρ, ὃ διερμηνεύεται καθαρισμός· καλεῖται δὲ παρὰ τοῖς πολλοῖς νεφθαι.

[36] And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

CHAPTER 2

[1] Εὑρίσκεται δὲ ἐν ταῖς ἀπογραφαῖς Ιερεμιας ὁ προφήτης ὅτι ἐκέλευσεν τοῦ πυρὸς λαβεῖν τοὺς μεταγενομένους, ὡς σεσήμανται,

[1] It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

[2] καὶ ὡς ἐνετείλατο τοῖς μεταγενομένοις ὁ προφήτης δοὺς αὐτοῖς τὸν νόμον, ἵνα μὴ ἐπιλάθωνται τῶν προσταγμάτων τοῦ κυρίου, καὶ ἵνα μὴ ἀποπλανηθῶσιν ταῖς διανοίαις βλέποντες ἀγάλματα χρυσᾶ καὶ ἀργυρᾶ καὶ τὸν περὶ αὐτὰ κόσμον·

[2] And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

[3] καὶ ἕτερα τοιαῦτα λέγων παρεκάλει μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν.

[3] And with other such speeches exhorted he them, that the law should not depart from their hearts.

[4] ἦν δὲ ἐν τῇ γραφῇ ὡς τὴν σκηνὴν καὶ τὴν κιβωτὸν ἐκέλευσεν ὁ προφήτης χρηματισμοῦ γενηθέντος αὐτῷ συνακολουθεῖν· ὡς δὲ ἐξῆλθεν εἰς τὸ ὄρος, οὗ ὁ Μωϋσῆς ἀναβὰς ἐθεάσατο τὴν τοῦ θεοῦ κληρονομίαν.

[4] It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

[5] καὶ ἐλθὼν ὁ Ιερεμιας εὗρεν οἶκον ἀντρώδη καὶ τὴν σκηνὴν καὶ τὴν κιβωτὸν καὶ τὸ θυσιαστήριον τοῦ θυμιάματος εἰσήνεγκεν ἐκεῖ καὶ τὴν θύραν ἐνέφραξεν.

[5] And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

[6] καὶ προσελθόντες τινὲς τῶν συνακολουθούντων ὥστε ἐπισημάνασθαι τὴν ὁδὸν καὶ οὐκ ἐδυνήθησαν εὑρεῖν.

[6] And some of those that followed him came to mark the way, but they could not find it.

[7] ὡς δὲ ὁ Ιερεμιας ἔγνω, μεμψάμενος αὐτοῖς εἶπεν ὅτι Καὶ ἄγνωστος ὁ τόπος ἔσται, ἕως ἂν συναγάγῃ ὁ θεὸς ἐπισυναγωγὴν τοῦ λαοῦ καὶ ἵλεως γένηται·

[7] Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

[8] καὶ τότε ὁ κύριος ἀναδείξει ταῦτα, καὶ ὀφθήσεται ἡ δόξα τοῦ κυρίου καὶ ἡ νεφέλη, ὡς ἐπὶ Μωυσῇ ἐδηλοῦτο, ὡς καὶ ὁ Σαλωμων ἠξίωσεν ἵνα ὁ τόπος καθαγιασθῇ μεγάλως.

[8] Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

[9] διεσαφεῖτο δὲ καὶ ὡς σοφίαν ἔχων ἀνήνεγκεν θυσίαν ἐγκαινισμοῦ καὶ τῆς τελειώσεως τοῦ ἱεροῦ.

[9] It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

[10] καθὼς καὶ Μωϋσῆς προσηύξατο πρὸς κύριον, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ τὰ τῆς θυσίας ἐδαπάνησεν, οὕτως καὶ Σαλωμων προσηύξατο, καὶ καταβὰν τὸ πῦρ ἀνήλωσεν τὰ ὁλοκαυτώματα.

[10] And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

[11] καὶ εἶπεν Μωϋσῆς Διὰ τὸ μὴ βεβρῶσθαι τὸ περὶ τῆς ἁμαρτίας ἀνηλώθη.

[11] And Moses said, Because the sin offering was not to be eaten, it was consumed.

[12] ὡσαύτως καὶ ὁ Σαλωμων τὰς ὀκτὼ ἡμέρας ἤγαγεν.

[12] So Solomon kept those eight days.

[13] ἐξηγοῦντο δὲ καὶ ἐν ταῖς ἀναγραφαῖς καὶ ἐν τοῖς ὑπομνηματισμοῖς τοῖς κατὰ τὸν Νεεμιαν τὰ αὐτὰ καὶ ὡς καταβαλλόμενος βιβλιοθήκην ἐπισυνήγαγεν τὰ περὶ τῶν βασιλέων βιβλία καὶ προφητῶν καὶ τὰ τοῦ Δαυιδ καὶ ἐπιστολὰς βασιλέων περὶ ἀναθεμάτων.

[13] The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

[14] ὡσαύτως δὲ καὶ Ιουδας τὰ διαπεπτωκότα διὰ τὸν γεγονότα πόλεμον ἡμῖν ἐπισυνήγαγεν πάντα, καὶ ἔστιν παρ' ἡμῖν·

[14] In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

[15] ὧν οὖν ἐὰν χρείαν ἔχητε, τοὺς ἀποκομιοῦντας ὑμῖν ἀποστέλλετε.

[15] Wherefore if ye have need thereof, send some to fetch them unto you.

[16] Μέλλοντες οὖν ἄγειν τὸν καθαρισμὸν ἐγράψαμεν ὑμῖν· καλῶς οὖν ποιήσετε ἄγοντες τὰς ἡμέρας.

[16] Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

[17] ὁ δὲ θεὸς ὁ σώσας τὸν πάντα λαὸν αὐτοῦ καὶ ἀποδοὺς τὴν κληρονομίαν πᾶσιν καὶ τὸ βασίλειον καὶ τὸ ἱεράτευμα καὶ τὸν ἁγιασμόν,

[17] We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

[18] καθὼς ἐπηγγείλατο διὰ τοῦ νόμου· ἐλπίζομεν γὰρ ἐπὶ τῷ θεῷ ὅτι ταχέως ἡμᾶς ἐλεήσει καὶ ἐπισυνάξει ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὸν ἅγιον τόπον· ἐξείλετο γὰρ ἡμᾶς ἐκ μεγάλων κακῶν καὶ τὸν τόπον ἐκαθάρισεν.

[18] As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

[19] Τὰ δὲ κατὰ τὸν Ιουδαν τὸν Μακκαβαῖον καὶ τοὺς τούτου ἀδελφοὺς καὶ τὸν τοῦ ἱεροῦ τοῦ μεγίστου καθαρισμὸν καὶ τὸν τοῦ βωμοῦ ἐγκαινισμὸν

[19] Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

[20] ἔτι τε τοὺς πρὸς Ἀντίοχον τὸν Ἐπιφανῆ καὶ τὸν τούτου υἱὸν Εὐπάτορα πολέμους

[20] And the wars against Antiochus Epiphanes, and Eupator his son,

[21] καὶ τὰς ἐξ οὐρανοῦ γενομένας ἐπιφανείας τοῖς ὑπὲρ τοῦ Ιουδαισμοῦ φιλοτίμως ἀνδραγαθήσασιν, ὥστε τὴν ὅλην χώραν ὀλίγους ὄντας λεηλατεῖν καὶ τὰ βάρβαρα πλήθη διώκειν,

[21] And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

[22] καὶ τὸ περιβόητον καθ’ ὅλην τὴν οἰκουμένην ἱερὸν ἀνακομίσασθαι καὶ τὴν πόλιν ἐλευθερῶσαι καὶ τοὺς μέλλοντας καταλύεσθαι νόμους ἐπανορθῶσαι, τοῦ κυρίου μετὰ πάσης ἐπιεικείας ἵλεω γενομένου αὐτοῖς,

[22] And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

[23] ὑπὸ Ἰάσωνος τοῦ Κυρηναίου δεδηλωμένα διὰ πέντε βιβλίων πειρασόμεθα δι’ ἑνὸς συντάγματος ἐπιτεμεῖν.

[23] All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

[24] συνορῶντες γὰρ τὸ χύμα τῶν ἀριθμῶν καὶ τὴν οὖσαν δυσχέρειαν τοῖς θέλουσιν εἰσκυκλεῖσθαι τοῖς τῆς ἱστορίας διηγήμασιν διὰ τὸ πλῆθος τῆς ὕλης

[24] For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

[25] ἐφροντίσαμεν τοῖς μὲν βουλομένοις ἀναγινώσκειν ψυχαγωγίαν, τοῖς δὲ φιλοφρονοῦσιν εἰς τὸ διὰ μνήμης ἀναλαβεῖν εὐκοπίαν, πᾶσιν δὲ τοῖς ἐντυγχάνουσιν ὠφέλειαν.

[25] We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

[26] καὶ ἡμῖν μὲν τοῖς τὴν κακοπάθειαν ἐπιδεδεγμένοις τῆς ἐπιτομῆς οὐ ῥᾴδιον, ἱδρῶτος δὲ καὶ ἀγρυπνίας τὸ πρᾶγμα,

[26] Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

[27] καθάπερ τῷ παρασκευάζοντι συμπόσιον καὶ ζητοῦντι τὴν ἑτέρων λυσιτέλειαν οὐκ εὐχερές, ὅμως διὰ τὴν τῶν πολλῶν εὐχαριστίαν ἡδέως τὴν κακοπάθειαν ὑποίσομεν

[27] Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

[28] τὸ μὲν διακριβοῦν περὶ ἑκάστων τῷ συγγραφεῖ παραχωρήσαντες, τὸ δὲ ἐπιπορεύεσθαι τοῖς ὑπογραμμοῖς τῆς ἐπιτομῆς διαπονοῦντες.

[28] Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

[29] καθάπερ γὰρ τῆς καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης καταβολῆς φροντιστέον, τῷ δὲ ἐγκαίειν καὶ Ζωγραφεῖν ἐπιχειροῦντι τὰ ἐπιτήδεια πρὸς διακόσμησιν ἐξεταστέον, οὕτως δοκῶ καὶ ἐπὶ ἡμῶν.

[29] For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

[30] τὸ μὲν ἐμβατεύειν καὶ περίπατον ποιεῖσθαι λόγων καὶ πολυπραγμονεῖν ἐν τοῖς κατὰ μέρος τῷ τῆς ἱστορίας ἀρχηγέτῃ καθήκει·

[30] To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

[31] τὸ δὲ σύντομον τῆς λέξεως μεταδιώκειν καὶ τὸ ἐξεργαστικὸν τῆς πραγματείας παραιτεῖσθαι τῷ τὴν μετάφρασιν ποιουμένῳ συγχωρητέον.

[31] But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

[32] ἐντεῦθεν οὖν ἀρξώμεθα τῆς διηγήσεως τοῖς προειρημένοις τοσοῦτον ἐπιζεύξαντες· εὔηθες γὰρ τὸ μὲν πρὸ τῆς ἱστορίας πλεονάζειν, τὴν δὲ ἱστορίαν ἐπιτεμεῖν.

[32] Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAPTER 3

[1] Τῆς ἁγίας πόλεως κατοικουμένης μετὰ πάσης εἰρήνης καὶ τῶν νόμων ὅτι κάλλιστα συντηρουμένων διὰ τὴν Ονιου τοῦ ἀρχιερέως εὐσέβειάν τε καὶ μισοπονηρίαν

[1] Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

[2] συνέβαινεν καὶ αὐτοὺς τοὺς βασιλεῖς τιμᾶν τὸν τόπον καὶ τὸ ἱερὸν ἀποστολαῖς ταῖς κρατίσταις δοξάζειν

[2] It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

[3] ὥστε καὶ Σέλευκον τὸν τῆς Ἀσίας βασιλέα χορηγεῖν ἐκ τῶν ἰδίων προσόδων πάντα τὰ πρὸς τὰς λειτουργίας τῶν θυσιῶν ἐπιβάλλοντα δαπανήματα.

[3] Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

[4] Σιμων δέ τις ἐκ τῆς Βενιαμιν φυλῆς προστάτης τοῦ ἱεροῦ καθεσταμένος διηνέχθη τῷ ἀρχιερεῖ περὶ τῆς κατὰ τὴν πόλιν ἀγορανομίας·

[4] But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

[5] καὶ νικῆσαι τὸν Ονιαν μὴ δυνάμενος ἦλθεν πρὸς Ἀπολλώνιον Θαρσεου τὸν κατ᾽ ἐκεῖνον τὸν καιρὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν

[5] And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

[6] καὶ προσήγγειλεν περὶ τοῦ χρημάτων ἀμυθήτων γέμειν τὸ ἐν Ιεροσολύμοις γαζοφυλάκιον ὥστε τὸ πλῆθος τῶν διαφόρων ἀναρίθμητον εἶναι, καὶ μὴ προσήκειν αὐτὰ πρὸς τὸν τῶν θυσιῶν λόγον, εἶναι δὲ δυνατὸν ὑπὸ τὴν τοῦ βασιλέως ἐξουσίαν πεσεῖν ταῦτα.

[6] And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

[7] συμμείξας δὲ ὁ Ἀπολλώνιος τῷ βασιλεῖ περὶ τῶν μηνυθέντων αὐτῷ χρημάτων ἐνεφάνισεν· ὁ δὲ προχειρισάμενος Ἡλιόδωρον τὸν ἐπὶ τῶν πραγμάτων ἀπέστειλεν δοὺς ἐντολὰς τὴν τῶν προειρημένων χρημάτων ἐκκομιδὴν ποιήσασθαι.

[7] Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

[8] εὐθέως δὲ ὁ Ἡλιόδωρος ἐποιεῖτο τὴν πορείαν, τῇ μὲν ἐμφάσει ὡς τὰς κατὰ Κοίλην Συρίαν καὶ Φοινίκην πόλεις ἐφοδεῦσαι, τῷ πράγματι δὲ τὴν τοῦ βασιλέως πρόθεσιν ἐπιτελεῖν.

[8] So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

[9] παραγενηθεὶς δὲ εἰς Ιεροσόλυμα καὶ φιλοφρόνως ὑπὸ τοῦ ἀρχιερέως τῆς πόλεως ἀποδεχθεὶς ἀνέθετο περὶ τοῦ γεγονότος ἐμφανισμοῦ, καὶ τίνος ἕνεκεν πάρεστιν διεσάφησεν· ἐπυνθάνετο δὲ εἰ ταῖς ἀληθείαις ταῦτα οὕτως ἔχοντα τυγχάνει.

[9] And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

[10] τοῦ δὲ ἀρχιερέως ὑποδείξαντος παρακαταθήκας εἶναι χηρῶν τε καὶ ὀρφανῶν,

[10] Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

[11] τινὰ δὲ καὶ Ὑρκανοῦ τοῦ Τωβιου σφόδρα ἀνδρὸς ἐν ὑπεροχῇ κειμένου – οὕτως ἦν διαβάλλων ὁ δυσσεβὴς Σιμων – , τὰ δὲ πάντα ἀργυρίου τετρακόσια τάλαντα, χρυσίου δὲ διακόσια·

[11] And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

[12] ἀδικηθῆναι δὲ τοὺς πεπιστευκότας τῇ τοῦ τόπου ἁγιωσύνῃ καὶ τῇ τοῦ τετιμημένου κατὰ τὸν σύμπαντα κόσμον ἱεροῦ σεμνότητι καὶ ἀσυλίᾳ παντελῶς ἀμήχανον εἶναι.

[12] And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

[13] ὁ δὲ Ἡλιόδωρος, δι' ἃς εἶχεν βασιλικὰς ἐντολάς, πάντως ἔλεγεν εἰς τὸ βασιλικὸν ἀναλημπτέα ταῦτα εἶναι.

[13] But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

[14] ταξάμενος δὲ ἡμέραν εἰσῄει τὴν περὶ τούτων ἐπίσκεψιν οἰκονομήσων· ἦν δὲ οὐ μικρὰ καθ' ὅλην τὴν πόλιν ἀγωνία.

[14] So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

[15] οἱ δὲ ἱερεῖς πρὸ τοῦ θυσιαστηρίου ἐν ταῖς ἱερατικαῖς στολαῖς ῥίψαντες ἑαυτοὺς ἐπεκαλοῦντο εἰς οὐρανὸν τὸν περὶ παρακαταθήκης νομοθετήσαντα τοῖς παρακαταθεμένοις ταῦτα σῶα διαφυλάξαι.

[15] But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

[16] ἦν δὲ ὁρῶντα τὴν τοῦ ἀρχιερέως ἰδέαν τιτρώσκεσθαι τὴν διάνοιαν· ἡ γὰρ ὄψις καὶ τὸ τῆς χρόας παρηλλαγμένον ἐνέφαινεν τὴν κατὰ ψυχὴν ἀγωνίαν·

[16] Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

[17] περιεκέχυτο γὰρ περὶ τὸν ἄνδρα δέος τι καὶ φρικασμὸς σώματος, δι᾽ ὧν πρόδηλον ἐγίνετο τοῖς θεωροῦσιν τὸ κατὰ καρδίαν ἐνεστὸς ἄλγος.

[17] For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

[18] ἔτι δὲ ἐκ τῶν οἰκιῶν ἀγεληδὸν ἐξεπήδων ἐπὶ πάνδημον ἱκετείαν διὰ τὸ μέλλειν εἰς καταφρόνησιν ἔρχεσθαι τὸν τόπον.

[18] Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

[19] ὑπεζωσμέναι δὲ ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκους κατὰ τὰς ὁδοὺς ἐπλήθυνον· αἱ δὲ κατάκλειστοι τῶν παρθένων, αἱ μὲν συνέτρεχον ἐπὶ τοὺς πυλῶνας, αἱ δὲ ἐπὶ τὰ τείχη, τινὲς δὲ διὰ τῶν θυρίδων διεξέκυπτον·

[19] And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

[20] πᾶσαι δὲ προτείνουσαι τὰς χεῖρας εἰς τὸν οὐρανὸν ἐποιοῦντο τὴν λιτανείαν·

[20] And all, holding their hands toward heaven, made supplication.

[21] ἐλεεῖν δ᾽ ἦν τὴν τοῦ πλήθους παμμιγῆ πρόπτωσιν τήν τε τοῦ μεγάλως ἀγωνιῶντος ἀρχιερέως προσδοκίαν.

[21] Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

[22] οἱ μὲν οὖν ἐπεκαλοῦντο τὸν παγκρατῆ κύριον τὰ πεπιστευμένα τοῖς πεπιστευκόσιν σῶα διαφυλάσσειν μετὰ πάσης ἀσφαλείας.

[22] They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

[23] ὁ δὲ Ἡλιόδωρος τὸ διεγνωσμένον ἐπετέλει.

[23] Nevertheless Heliodorus executed that which was decreed.

[24] αὐτόθι δὲ αὐτοῦ σὺν τοῖς δορυφόροις κατὰ τὸ γαζοφυλάκιον ἤδη παρόντος ὁ τῶν πνευμάτων καὶ πάσης ἐξουσίας δυνάστης ἐπιφάνειαν μεγάλην ἐποίησεν ὥστε πάντας τοὺς κατατολμήσαντας συνελθεῖν καταπλαγέντας τὴν τοῦ θεοῦ δύναμιν εἰς ἔκλυσιν καὶ δειλίαν τραπῆναι·

[24] Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

[25] ὤφθη γάρ τις ἵππος αὐτοῖς φοβερὸν ἔχων τὸν ἐπιβάτην καὶ καλλίστῃ σαγῇ διακεκοσμημένος, φερόμενος δὲ ῥύδην ἐνέσεισεν τῷ Ἡλιοδώρῳ τὰς ἐμπροσθίους ὁπλάς· ὁ δὲ ἐπικαθήμενος ἐφαίνετο χρυσῆν πανοπλίαν ἔχων.

[25] For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

[26] ἕτεροι δὲ δύο προσεφάνησαν αὐτῷ νεανίαι τῇ ῥώμῃ μὲν ἐκπρεπεῖς, κάλλιστοι δὲ τὴν δόξαν, διαπρεπεῖς δὲ τὴν περιβολήν, οἳ καὶ περιστάντες ἐξ ἑκατέρου μέρους ἐμαστίγουν αὐτὸν ἀδιαλείπτως πολλὰς ἐπιρριπτοῦντες αὐτῷ πληγάς.

[26] Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

[27] ἄφνω δὲ πεσόντα πρὸς τὴν γῆν καὶ πολλῷ σκότει περιχυθέντα συναρπάσαντες καὶ εἰς φορεῖον ἐνθέντες

[27] And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

[28] τὸν ἄρτι μετὰ πολλῆς παραδρομῆς καὶ πάσης δορυφορίας εἰς τὸ προειρημένον εἰσελθόντα γαζοφυλάκιον ἔφερον ἀβοήθητον ἑαυτῷ καθεστῶτα φανερῶς τὴν τοῦ θεοῦ δυναστείαν ἐπεγνωκότες.

[28] Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with

his weapons: and manifestly they acknowledged the power of God.

[29] καὶ ὁ μὲν διὰ τὴν θείαν ἐνέργειαν ἄφωνος καὶ πάσης ἐστερημένος ἐλπίδος καὶ σωτηρίας ἔρριπτο,

[29] For he by the hand of God was cast down, and lay speechless without all hope of life.

[30] οἱ δὲ τὸν κύριον εὐλόγουν τὸν παραδοξάζοντα τὸν ἑαυτοῦ τόπον, καὶ τὸ μικρῷ πρότερον δέους καὶ ταραχῆς γέμον ἱερὸν τοῦ παντοκράτορος ἐπιφανέντος κυρίου χαρᾶς καὶ εὐφροσύνης ἐπεπλήρωτο.

[30] But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

[31] ταχὺ δέ τινες τῶν τοῦ Ἡλιοδώρου συνήθων ἠξίουν τὸν Ονιαν ἐπικαλέσασθαι τὸν ὕψιστον καὶ τὸ ζῆν χαρίσασθαι τῷ παντελῶς ἐν ἐσχάτῃ πνοῇ κειμένῳ.

[31] Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

[32] ὕποπτος δὲ γενόμενος ὁ ἀρχιερεὺς μήποτε διάλημψιν ὁ βασιλεὺς σχῇ κακουργίαν τινὰ περὶ τὸν Ἡλιόδωρον ὑπὸ τῶν Ιουδαίων συντετελέσθαι προσήγαγεν θυσίαν ὑπὲρ τῆς τοῦ ἀνδρὸς σωτηρίας.

[32] So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

[33] ποιουμένου δὲ τοῦ ἀρχιερέως τὸν ἱλασμὸν οἱ αὐτοὶ νεανίαι πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταῖς ἐσθήσεσιν ἐστολισμένοι καὶ στάντες εἶπον Πολλὰς Ονια τῷ ἀρχιερεῖ χάριτας ἔχε, διὰ γὰρ αὐτόν σοι κεχάρισται τὸ ζῆν ὁ κύριος·

[33] Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

[34] σὺ δὲ ἐξ οὐρανοῦ μεμαστιγωμένος διάγγελλε πᾶσι τὸ μεγαλεῖον τοῦ θεοῦ κράτος. ταῦτα δὲ εἰπόντες ἀφανεῖς ἐγένοντο.

[34] And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

[35] ὁ δὲ Ἡλιόδωρος θυσίαν ἀνενέγκας τῷ κυρίῳ καὶ εὐχὰς μεγίστας εὐξάμενος τῷ τὸ ζῆν περιποιήσαντι καὶ τὸν Ονιαν ἀποδεξάμενος ἀνεστρατοπέδευσεν πρὸς τὸν βασιλέα.

[35] So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

[36] ἐξεμαρτύρει δὲ πᾶσιν ἅπερ ἦν ὑπ᾽ ὄψιν τεθεαμένος ἔργα τοῦ μεγίστου θεοῦ.

[36] Then testified he to all men the works of the great God, which he had seen with his eyes.

[37] τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον ποῖός τις εἴη ἐπιτήδειος ἔτι ἅπαξ διαπεμφθῆναι εἰς Ιεροσόλυμα, ἔφησεν

[37] And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

[38] Εἴ τινα ἔχεις πολέμιον ἢ πραγμάτων ἐπίβουλον, πέμψον αὐτὸν ἐκεῖ, καὶ μεμαστιγωμένον αὐτὸν προσδέξῃ, ἐάνπερ καὶ διασωθῇ, διὰ τὸ περὶ τὸν τόπον ἀληθῶς εἶναί τινα θεοῦ δύναμιν·

[38] If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

[39] αὐτὸς γὰρ ὁ τὴν κατοικίαν ἐπουράνιον ἔχων ἐπόπτης ἐστὶν καὶ βοηθὸς ἐκείνου τοῦ τόπου καὶ τοὺς παραγινομένους ἐπὶ κακώσει τύπτων ἀπολλύει.

[39] For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

[40] καὶ τὰ μὲν κατὰ Ἡλιόδωρον καὶ τὴν τοῦ γαζοφυλακίου τήρησιν οὕτως ἐχώρησεν.

[40] And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAPTER 4

[1] Ὁ δὲ προειρημένος Σιμων ὁ τῶν χρημάτων καὶ τῆς πατρίδος ἐνδείκτης γεγονὼς ἐκακολόγει τὸν Ονιαν, ὡς αὐτός τε εἴη τὸν Ἡλιόδωρον ἐπισεσεικὼς καὶ τῶν κακῶν δημιουργὸς καθεστηκώς,

[1] This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he ha terrified Heliodorus, and been the worker of these evils.

[2] καὶ τὸν εὐεργέτην τῆς πόλεως καὶ τὸν κηδεμόνα τῶν ὁμοεθνῶν καὶ ζηλωτὴν τῶν νόμων ἐπίβουλον τῶν πραγμάτων ἐτόλμα λέγειν.

[2] Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

[3] τῆς δὲ ἔχθρας ἐπὶ τοσοῦτον προβαινούσης ὥστε καὶ διά τινος τῶν ὑπὸ τοῦ Σιμωνος δεδοκιμασμένων φόνους συντελεῖσθαι,

[3] But when their hatred went so far, that by one of Simon’s faction murders were committed,

[4] συνορῶν ὁ Ονιας τὸ χαλεπὸν τῆς φιλονεικίας καὶ Ἀπολλώνιον Μενεσθέως τὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν συναύξοντα τὴν κακίαν τοῦ Σιμωνος,

[4] Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon’s malice,

[5] πρὸς τὸν βασιλέα διεκομίσθη οὐ γινόμενος τῶν πολιτῶν κατήγορος, τὸ δὲ σύμφορον κοινῇ καὶ κατ’ ἰδίαν παντὶ τῷ πλήθει σκοπῶν·

[5] He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

[6] ἑώρα γὰρ ἄνευ βασιλικῆς προνοίας ἀδύνατον εἶναι τυχεῖν εἰρήνης ἔτι τὰ πράγματα καὶ τὸν Σιμωνα παῦλαν οὐ λημψόμενον τῆς ἀνοίας.

[6] For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

[7] Μεταλλάξαντος δὲ τὸν βίον Σελεύκου καὶ παραλαβόντος τὴν βασιλείαν Ἀντιόχου τοῦ προσαγορευθέντος Ἐπιφανοῦς ὑπενόθευσεν Ἰάσων ὁ ἀδελφὸς Ονιου τὴν ἀρχιερωσύνην

[7] But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

[8] ἐπαγγειλάμενος τῷ βασιλεῖ δι' ἐντεύξεως ἀργυρίου τάλαντα ἑξήκοντα πρὸς τοῖς τριακοσίοις καὶ προσόδου τινὸς ἄλλης τάλαντα ὀγδοήκοντα.

[8] Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

[9] πρὸς δὲ τούτοις ὑπισχνεῖτο καὶ ἕτερα διαγράφειν πεντήκοντα πρὸς τοῖς ἑκατόν, ἐὰν ἐπιχωρηθῇ διὰ τῆς ἐξουσίας αὐτοῦ γυμνάσιον καὶ ἐφηβεῖον αὐτῷ συστήσασθαι καὶ τοὺς ἐν Ιεροσολύμοις Ἀντιοχεῖς ἀναγράψαι.

[9] Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

[10] ἐπινεύσαντος δὲ τοῦ βασιλέως καὶ τῆς ἀρχῆς κρατήσας εὐθέως πρὸς τὸν Ἑλληνικὸν χαρακτῆρα τοὺς ὁμοφύλους μετέστησε.

[10] Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

[11] καὶ τὰ κείμενα τοῖς Ιουδαίοις φιλάνθρωπα βασιλικὰ διὰ Ιωάννου τοῦ πατρὸς Εὐπολέμου τοῦ ποιησαμένου τὴν πρεσβείαν ὑπὲρ φιλίας καὶ συμμαχίας πρὸς τοὺς Ῥωμαίους παρώσας καὶ τὰς μὲν νομίμους καταλύων πολιτείας παρανόμους ἐθισμοὺς ἐκαίνιζεν.

[11] And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

[12] ἀσμένως γὰρ ὑπ' αὐτὴν τὴν ἀκρόπολιν γυμνάσιον καθίδρυσεν καὶ τοὺς κρατίστους τῶν ἐφήβων ὑποτάσσων ὑπὸ πέτασον ἤγαγεν.

[12] For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

[13] ἦν δ’ οὕτως ἀκμή τις Ἑλληνισμοῦ καὶ πρόσβασις ἀλλοφυλισμοῦ διὰ τὴν τοῦ ἀσεβοῦς καὶ οὐκ ἀρχιερέως Ἰάσωνος ὑπερβάλλουσαν ἀναγνείαν

[13] Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

[14] ὥστε μηκέτι περὶ τὰς τοῦ θυσιαστηρίου λειτουργίας προθύμους εἶναι τοὺς ἱερεῖς, ἀλλὰ τοῦ μὲν νεὼ καταφρονοῦντες καὶ τῶν θυσιῶν ἀμελοῦντες ἔσπευδον μετέχειν τῆς ἐν παλαίστρῃ παρανόμου χορηγίας μετὰ τὴν τοῦ δίσκου πρόσκλησιν,

[14] That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

[15] καὶ τὰς μὲν πατρῴους τιμὰς ἐν οὐδενὶ τιθέμενοι, τὰς δὲ Ἑλληνικὰς δόξας καλλίστας ἡγούμενοι.

[15] Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

[16] ὧν καὶ χάριν περιέσχεν αὐτοὺς χαλεπὴ περίστασις, καὶ ὧν ἐζήλουν τὰς ἀγωγὰς καὶ καθ’ ἅπαν ἤθελον ἐξομοιοῦσθαι, τούτους πολεμίους καὶ τιμωρητὰς ἔσχον·

[16] By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

[17] ἀσεβεῖν γὰρ εἰς τοὺς θείους νόμους οὐ ῥᾴδιον, ἀλλὰ ταῦτα ὁ ἀκόλουθος καιρὸς δηλώσει.

[17] For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

[18] Ἀγομένου δὲ πενταετηρικοῦ ἀγῶνος ἐν Τύρῳ καὶ τοῦ βασιλέως παρόντος

[18] Now when the game that was used every faith year was kept at Tyrus, the king being present,

[19] ἀπέστειλεν Ἰάσων ὁ μιαρὸς θεωροὺς ὡς ἀπὸ Ιεροσολύμων Ἀντιοχεῖς ὄντας παρακομίζοντας ἀργυρίου δραχμὰς τριακοσίας εἰς τὴν τοῦ Ἡρακλέους θυσίαν, ἃς καὶ ἠξίωσαν οἱ παρακομίσαντες μὴ χρῆσθαι εἰς θυσίαν διὰ τὸ μὴ καθήκειν, εἰς ἑτέραν δὲ καταθέσθαι δαπάνην.

[19] This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

[20] ἔπεσε μὲν οὖν ταῦτα διὰ μὲν τὸν ἀποστείλαντα εἰς τὴν τοῦ Ἡρακλέους θυσίαν, ἕνεκεν δὲ τῶν παρακομιζόντων εἰς τὰς τῶν τριηρέων κατασκευάς.

[20] This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

[21] Ἀποσταλέντος δὲ εἰς Αἴγυπτον Ἀπολλωνίου τοῦ Μενεσθέως διὰ τὰ πρωτοκλίσια τοῦ Φιλομήτορος βασιλέως μεταλαβὼν Ἀντίοχος ἀλλότριον αὐτὸν τῶν αὐτοῦ γεγονέναι πραγμάτων τῆς καθ' αὐτὸν ἀσφαλείας ἐφρόντιζεν· ὅθεν εἰς Ιοππην παραγενόμενος κατήντησεν εἰς Ιεροσόλυμα.

[21] Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

[22] μεγαλομερῶς δὲ ὑπὸ τοῦ Ἰάσωνος καὶ τῆς πόλεως ἀποδεχθεὶς μετὰ δᾳδουχίας καὶ βοῶν εἰσεδέχθη, εἶθ οὕτως εἰς τὴν Φοινίκην κατεστρατοπέδευσεν.

[22] Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

[23] Μετὰ δὲ τριετῆ χρόνον ἀπέστειλεν Ἰάσων Μενέλαον τὸν τοῦ προσημαινομένου Σιμωνος ἀδελφὸν παρακομίζοντα τὰ χρήματα τῷ

βασιλεῖ καὶ περὶ πραγμάτων ἀναγκαίων ὑπομνηματισμοὺς τελέσοντα.

[23] Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

[24] ὁ δὲ συσταθεὶς τῷ βασιλεῖ καὶ δοξάσας αὐτὸν τῷ προσώπῳ τῆς ἐξουσίας εἰς ἑαυτὸν κατήντησεν τὴν ἀρχιερωσύνην ὑπερβαλὼν τὸν Ἰάσωνα τάλαντα ἀργυρίου τριακόσια.

[24] But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

[25] λαβὼν δὲ τὰς βασιλικὰς ἐντολὰς παρεγένετο τῆς μὲν ἀρχιερωσύνης οὐδὲν ἄξιον φέρων, θυμοὺς δὲ ὠμοῦ τυράννου καὶ θηρὸς βαρβάρου ὀργὰς ἔχων.

[25] So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

[26] καὶ ὁ μὲν Ἰάσων ὁ τὸν ἴδιον ἀδελφὸν ὑπονοθεύσας ὑπονοθευθεὶς ὑφ' ἑτέρου φυγὰς εἰς τὴν Αμμανῖτιν χώραν συνήλαστο.

[26] Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

[27] ὁ δὲ Μενέλαος τῆς μὲν ἀρχῆς ἐκράτει, τῶν δὲ ἐπηγγελμένων τῷ βασιλεῖ χρημάτων οὐδὲν εὐτάκτει·

[27] So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

[28] ποιουμένου δὲ τὴν ἀπαίτησιν Σωστράτου τοῦ τῆς ἀκροπόλεως ἐπάρχου, πρὸς τοῦτον γὰρ ἦν ἡ τῶν διαφόρων πρᾶξις· δι' ἣν αἰτίαν οἱ δύο ὑπὸ τοῦ βασιλέως προσεκλήθησαν,

[28] For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

[29] καὶ ὁ μὲν Μενέλαος ἀπέλιπεν τῆς ἀρχιερωσύνης διάδοχον Λυσίμαχον τὸν ἑαυτοῦ ἀδελφόν, Σώστρατος δὲ Κράτητα τὸν ἐπὶ τῶν Κυπρίων.

[29] Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

[30] Τοιούτων δὲ συνεστηκότων συνέβη Ταρσεῖς καὶ Μαλλώτας στασιάζειν διὰ τὸ Ἀντιοχίδι τῇ παλλακῇ τοῦ βασιλέως ἐν δωρεᾷ δεδόσθαι.

[30] While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

[31] θᾶττον οὖν ὁ βασιλεὺς ἦκεν καταστεῖλαι τὰ πράγματα καταλιπὼν τὸν διαδεχόμενον Ἀνδρόνικον τῶν ἐν ἀξιώματι κειμένων.

[31] Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

[32] νομίσας δὲ ὁ Μενέλαος εἰληφέναι καιρὸν εὐφυῆ χρυσώματά τινα τῶν τοῦ ἱεροῦ νοσφισάμενος ἐχαρίσατο τῷ Ἀνδρονίκῳ καὶ ἕτερα ἐτύγχανεν πεπρακὼς εἴς τε Τύρον καὶ τὰς κύκλῳ πόλεις.

[32] Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

[33] ἃ καὶ σαφῶς ἐπεγνωκὼς ὁ Ονιας ἀπήλεγχεν ἀποκεχωρηκὼς εἰς ἄσυλον τόπον ἐπὶ Δάφνης τῆς πρὸς Ἀντιόχειαν κειμένης.

[33] Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

[34] ὅθεν ὁ Μενέλαος λαβὼν ἰδίᾳ τὸν Ἀνδρόνικον παρεκάλει χειρώσασθαι τὸν Ονιαν· ὁ δὲ παραγενόμενος ἐπὶ τὸν Ονιαν καὶ πεισθεὶς ἐπὶ δόλῳ καὶ δεξιασθεὶς μεθ' ὅρκων δοὺς δεξιάν, καίπερ ἐν ὑποψίᾳ κείμενος, ἔπεισεν ἐκ τοῦ ἀσύλου προελθεῖν, ὃν καὶ παραχρῆμα παρέκλεισεν οὐκ αἰδεσθεὶς τὸ δίκαιον.

[34] Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were

suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

[35] δι᾽ ἣν αἰτίαν οὐ μόνον Ιουδαῖοι, πολλοὶ δὲ καὶ τῶν ἄλλων ἐθνῶν ἐδείναζον καὶ ἐδυσφόρουν ἐπὶ τῷ τοῦ ἀνδρὸς ἀδίκῳ φόνῳ.

[35] For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

[36] τοῦ δὲ βασιλέως ἐπανελθόντος ἀπὸ τῶν κατὰ Κιλικίαν τόπων ἐνετύγχανον οἱ κατὰ πόλιν Ιουδαῖοι συμμισοπονηρούντων καὶ τῶν Ἑλλήνων ὑπὲρ τοῦ παρὰ λόγον τὸν Ονιαν ἀπεκτονῆσθαι.

[36] And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

[37] ψυχικῶς οὖν ὁ Ἀντίοχος ἐπιλυπηθεὶς καὶ τραπεὶς ἐπὶ ἔλεος καὶ δακρύσας διὰ τὴν τοῦ μετηλλαχότος σωφροσύνην καὶ πολλὴν εὐταξίαν

[37] Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

[38] καὶ πυρωθεὶς τοῖς θυμοῖς παραχρῆμα τὴν τοῦ Ἀνδρονίκου πορφύραν περιελόμενος καὶ τοὺς χιτῶνας περιρρήξας περιαγαγὼν καθ᾽ ὅλην τὴν πόλιν ἐπ᾽ αὐτὸν τὸν τόπον, οὗπερ τὸν Ονιαν ἠσέβησεν, ἐκεῖ τὸν μιαιφόνον ἀπεκόσμησεν τοῦ κυρίου τὴν ἀξίαν αὐτῷ κόλασιν ἀποδόντος.

[38] And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

[39] Γενομένων δὲ πολλῶν ἱεροσυλημάτων κατὰ τὴν πόλιν ὑπὸ τοῦ Λυσιμάχου μετὰ τῆς τοῦ Μενελάου γνώμης καὶ διαδοθείσης ἔξω τῆς φήμης ἐπισυνήχθη τὸ πλῆθος ἐπὶ τὸν Λυσίμαχον χρυσωμάτων ἤδη πολλῶν διενηνεγμένων.

[39] Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was

spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

[40] ἐπεγειρομένων δὲ τῶν ὄχλων καὶ ταῖς ὀργαῖς διεμπιπλαμένων καθοπλίσας ὁ Λυσίμαχος πρὸς τρισχιλίους κατήρξατο χειρῶν ἀδίκων προηγησαμένου τινὸς Αυρανου προβεβηκότος τὴν ἡλικίαν, οὐδὲν δὲ ἧττον καὶ τὴν ἄνοιαν·

[40] Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

[41] συνιδόντες δὲ καὶ τὴν ἐπίθεσιν τοῦ Λυσιμάχου συναρπάσαντες οἱ μὲν πέτρους, οἱ δὲ ξύλων πάχη, τινὲς δὲ ἐκ τῆς παρακειμένης σποδοῦ δρασσόμενοι φύρδην ἐνετίνασσον εἰς τοὺς περὶ τὸν Λυσίμαχον·

[41] They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

[42] δι’ ἣν αἰτίαν πολλοὺς μὲν αὐτῶν τραυματίας ἐποίησαν, τινὰς δὲ καὶ κατέβαλον, πάντας δὲ εἰς φυγὴν συνήλασαν, αὐτὸν δὲ τὸν ἱερόσυλον παρὰ τὸ γαζοφυλάκιον ἐχειρώσαντο.

[42] Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

[43] περὶ δὲ τούτων ἐνέστη κρίσις πρὸς τὸν Μενέλαον.

[43] Of these matters therefore there was an accusation laid against Menelaus.

[44] καταντήσαντος δὲ τοῦ βασιλέως εἰς Τύρον ἐπ’ αὐτοῦ τὴν δικαιολογίαν ἐποιήσαντο οἱ πεμφθέντες τρεῖς ἄνδρες ὑπὸ τῆς γερουσίας.

[44] Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

[45] ἤδη δὲ λελειμμένος ὁ Μενέλαος ἐπηγγείλατο χρήματα ἱκανὰ τῷ Πτολεμαίῳ Δορυμένους πρὸς τὸ πεῖσαι τὸν βασιλέα.

[45] But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

[46] ὅθεν ἀπολαβὼν ὁ Πτολεμαῖος εἴς τι περίστυλον ὡς ἀναψύξοντα τὸν βασιλέα μετέθηκεν,

[46] Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

[47] καὶ τὸν μὲν τῆς ὅλης κακίας αἴτιον Μενέλαον ἀπέλυσεν τῶν κατηγορημένων, τοῖς δὲ ταλαιπώροις, οἵτινες, εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελύθησαν ἀκατάγνωστοι, τούτοις θάνατον ἐπέκρινεν.

[47] Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

[48] ταχέως οὖν τὴν ἄδικον ζημίαν ὑπέσχον οἱ περὶ πόλεως καὶ δήμων καὶ τῶν ἱερῶν σκευῶν προηγορήσαντες.

[48] Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

[49] δι’ ἣν αἰτίαν καὶ Τύριοι μισοπονηρήσαντες τὰ πρὸς τὴν κηδείαν αὐτῶν μεγαλοπρεπῶς ἐχορήγησαν.

[49] Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

[50] ὁ δὲ Μενέλαος διὰ τὰς τῶν κρατούντων πλεονεξίας ἔμενεν ἐπὶ τῇ ἀρχῇ ἐπιφυόμενος τῇ κακίᾳ μέγας τῶν πολιτῶν ἐπίβουλος καθεστώς.

[50] And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAPTER 5

[1] Περὶ δὲ τὸν καιρὸν τοῦτον τὴν δευτέραν ἔφοδον ὁ Ἀντίοχος εἰς Αἴγυπτον ἐστείλατο.

[1] About the same time Antiochus prepared his second voyage into Egypt:

[2] συνέβη δὲ καθ' ὅλην τὴν πόλιν σχεδὸν ἐφ' ἡμέρας τεσσαράκοντα φαίνεσθαι διὰ τῶν ἀέρων τρέχοντας ἱππεῖς διαχρύσους στολὰς ἔχοντας καὶ λόγχας σπειρηδὸν ἐξωπλισμένους καὶ μαχαιρῶν σπασμοὺς

[2] And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

[3] καὶ ἴλας ἵππων διατεταγμένας καὶ προσβολὰς γινομένας καὶ καταδρομὰς ἑκατέρων καὶ ἀσπίδων κινήσεις καὶ καμάκων πλήθη καὶ βελῶν βολὰς καὶ χρυσέων κόσμων ἐκλάμψεις καὶ παντοίους θωρακισμούς.

[3] And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

[4] διὸ πάντες ἠξίουν ἐπ' ἀγαθῷ τὴν ἐπιφάνειαν γεγενῆσθαι.

[4] Wherefore every man prayed that that apparition might turn to good.

[5] γενομένης δὲ λαλιᾶς ψευδοῦς ὡς μετηλλαχότος Ἀντιόχου τὸν βίον παραλαβὼν ὁ Ἰάσων οὐκ ἐλάττους τῶν χιλίων αἰφνιδίως ἐπὶ τὴν πόλιν συνετελέσατο ἐπίθεσιν· τῶν δὲ ἐπὶ τῷ τείχει συνελασθέντων καὶ τέλος ἤδη καταλαμβανομένης τῆς πόλεως ὁ Μενέλαος εἰς τὴν ἀκρόπολιν ἐφυγάδευσεν.

[5] Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

[6] ὁ δὲ Ἰάσων ἐποιεῖτο σφαγὰς τῶν πολιτῶν τῶν ἰδίων ἀφειδῶς οὐ συννοῶν τὴν εἰς τοὺς συγγενεῖς εὐημερίαν δυσημερίαν εἶναι τὴν

μεγίστην, δοκῶν δὲ πολεμίων καὶ οὐχ ὁμοεθνῶν τρόπαια καταβάλλεσθαι.

[6] But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

[7] τῆς μὲν ἀρχῆς οὐκ ἐκράτησεν, τὸ δὲ τέλος τῆς ἐπιβουλῆς αἰσχύνην λαβὼν φυγὰς πάλιν εἰς τὴν Αμμανῖτιν ἀπῆλθεν.

[7] Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

[8] πέρας οὖν κακῆς καταστροφῆς ἔτυχεν. ἐγκληθεὶς πρὸς Ἀρέταν τὸν τῶν Ἀράβων τύραννον πόλιν ἐκ πόλεως φεύγων διωκόμενος ὑπὸ πάντων στυγούμενος ὡς τῶν νόμων ἀποστάτης καὶ βδελυσσόμενος ὡς πατρίδος καὶ πολιτῶν δήμιος εἰς Αἴγυπτον ἐξεβράσθη,

[8] In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

[9] καὶ ὁ συχνοὺς τῆς πατρίδος ἀποξενώσας ἐπὶ ξένης ἀπώλετο πρὸς Λακεδαιμονίους ἀναχθεὶς ὡς διὰ τὴν συγγένειαν τευξόμενος σκέπης.

[9] Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

[10] καὶ ὁ πλῆθος ἀτάφων ἐκρίψας ἀπένθητος ἐγενήθη καὶ κηδείας οὐδ’ ἡστινοσοῦν οὔτε πατρῴου τάφου μετέσχεν.

[10] And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

[11] Προσπεσόντων δὲ τῷ βασιλεῖ περὶ τῶν γεγονότων διέλαβεν ἀποστατεῖν τὴν Ιουδαίαν· ὅθεν ἀναζεύξας ἐξ Αἰγύπτου τεθηριωμένος τῇ ψυχῇ ἔλαβεν τὴν μὲν πόλιν δοριάλωτον

[11] Now when this that was done came to the king’s ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind,

he took the city by force of arms,

[12] καὶ ἐκέλευσεν τοῖς στρατιώταις κόπτειν ἀφειδῶς τοὺς ἐμπίπτοντας καὶ τοὺς εἰς τὰς οἰκίας ἀναβαίνοντας κατασφάζειν.

[12] And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

[13] ἐγίνετο δὲ νέων καὶ πρεσβυτέρων ἀναίρεσις, ἀνήβων τε καὶ γυναικῶν καὶ τέκνων ἀφανισμός, παρθένων τε καὶ νηπίων σφαγαί.

[13] Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

[14] ὀκτὼ δὲ μυριάδες ἐν ταῖς πάσαις ἡμέραις τρισὶν κατεφθάρησαν, τέσσαρες μὲν ἐν χειρῶν νομαῖς, οὐχ ἧττον δὲ τῶν ἐσφαγμένων ἐπράθησαν.

[14] And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

[15] οὐκ ἀρκεσθεὶς δὲ τούτοις κατετόλμησεν εἰς τὸ πάσης τῆς γῆς ἁγιώτατον ἱερὸν εἰσελθεῖν ὁδηγὸν ἔχων τὸν Μενέλαον τὸν καὶ τῶν νόμων καὶ τῆς πατρίδος προδότην γεγονότα

[15] Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

[16] καὶ ταῖς μιαραῖς χερσὶν τὰ ἱερὰ σκεύη λαμβάνων καὶ τὰ ὑπ᾽ ἄλλων βασιλέων ἀνατεθέντα πρὸς αὔξησιν καὶ δόξαν τοῦ τόπου καὶ τιμὴν ταῖς βεβήλοις χερσὶν συσσύρων.

[16] And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

[17] καὶ ἐμετεωρίζετο τὴν διάνοιαν ὁ Ἀντίοχος οὐ συνορῶν ὅτι διὰ τὰς ἁμαρτίας τῶν τὴν πόλιν οἰκούντων ἀπώργισται βραχέως ὁ δεσπότης, διὸ γέγονεν περὶ τὸν τόπον παρόρασις.

[17] And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city,

and therefore his eye was not upon the place.

[18] εἰ δὲ μὴ συνέβη προσενέχεσθαι πολλοῖς ἁμαρτήμασιν, καθάπερ ἦν ὁ Ἡλιόδωρος ὁ πεμφθεὶς ὑπὸ Σελεύκου τοῦ βασιλέως ἐπὶ τὴν ἐπίσκεψιν τοῦ γαζοφυλακίου, οὗτος προαχθεὶς παραχρῆμα μαστιγωθεὶς ἀνετράπη τοῦ θράσους.

[18] For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

[19] ἀλλ᾽ οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο.

[19] Nevertheless God did not choose the people for the place’s sake, but the place for the people’s sake.

[20] διόπερ καὶ αὐτὸς ὁ τόπος συμμετασχὼν τῶν τοῦ ἔθνους δυσπετημάτων γενομένων ὕστερον εὐεργετημάτων ἐκοινώνησεν, καὶ ὁ καταλειφθεὶς ἐν τῇ τοῦ παντοκράτορος ὀργῇ πάλιν ἐν τῇ τοῦ μεγάλου δεσπότου καταλλαγῇ μετὰ πάσης δόξης ἐπανωρθώθη.

[20] And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

[21] Ὁ γοῦν Ἀντίοχος ὀκτακόσια πρὸς τοῖς χιλίοις ἀπενεγκάμενος ἐκ τοῦ ἱεροῦ τάλαντα θᾶττον εἰς τὴν Ἀντιόχειαν ἐχωρίσθη οἰόμενος ἀπὸ τῆς ὑπερηφανίας τὴν μὲν γῆν πλωτὴν καὶ τὸ πέλαγος πορευτὸν θέσθαι διὰ τὸν μετεωρισμὸν τῆς καρδίας.

[21] So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

[22] κατέλιπεν δὲ καὶ ἐπιστάτας τοῦ κακοῦν τὸ γένος, ἐν μὲν Ιεροσολύμοις Φίλιππον, τὸ μὲν γένος Φρύγα, τὸν δὲ τρόπον βαρβαρώτερον ἔχοντα τοῦ καταστήσαντος,

[22] And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

[23] ἐν δὲ Γαριζιν Ἀνδρόνικον, πρὸς δὲ τούτοις Μενέλαον, ὃς χείριστα τῶν ἄλλων ὑπερῄρετο τοῖς πολίταις, ἀπεχθῆ δὲ πρὸς τοὺς πολίτας Ιουδαίους ἔχων διάθεσιν.

[23] And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

[24] ἔπεμψεν δὲ τὸν Μυσάρχην Ἀπολλώνιον μετὰ στρατεύματος, δισμυρίους δὲ πρὸς τοῖς δισχιλίοις, προστάξας τοὺς ἐν ἡλικίᾳ πάντας κατασφάξαι, τὰς δὲ γυναῖκας καὶ τοὺς νεωτέρους πωλεῖν.

[24] He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

[25] οὗτος δὲ παραγενόμενος εἰς Ιεροσόλυμα καὶ τὸν εἰρηνικὸν ὑποκριθεὶς ἐπέσχεν ἕως τῆς ἁγίας ἡμέρας τοῦ σαββάτου καὶ λαβὼν ἀργοῦντας τοὺς Ιουδαίους τοῖς ὑφ᾽ ἑαυτὸν ἐξοπλησίαν παρήγγειλεν

[25] Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

[26] καὶ τοὺς ἐξελθόντας πάντας ἐπὶ τὴν θεωρίαν συνεξεκέντησεν καὶ εἰς τὴν πόλιν σὺν τοῖς ὅπλοις εἰσδραμὼν ἱκανὰ κατέστρωσεν πλήθη.

[26] And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

[27] Ιουδας δὲ ὁ καὶ Μακκαβαῖος δέκατός που γενηθεὶς καὶ ἀναχωρήσας εἰς τὴν ἔρημον θηρίων τρόπον ἐν τοῖς ὄρεσιν διέζη σὺν τοῖς μετ᾽ αὐτοῦ, καὶ τὴν χορτώδη τροφὴν σιτούμενοι διετέλουν πρὸς τὸ μὴ μετασχεῖν τοῦ μολυσμοῦ.

[27] But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner

of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAPTER 6

[1] Μετ οὐ πολὺν δὲ χρόνον ἐξαπέστειλεν ὁ βασιλεὺς γέροντα Ἀθηναῖον ἀναγκάζειν τοὺς Ιουδαίους μεταβαίνειν ἀπὸ τῶν πατρίων νόμων καὶ τοῖς τοῦ θεοῦ νόμοις μὴ πολιτεύεσθαι,

[1] Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

[2] μολῦναι δὲ καὶ τὸν ἐν Ιεροσολύμοις νεὼ καὶ προσονομάσαι Διὸς Ὀλυμπίου καὶ τὸν ἐν Γαριζιν, καθὼς ἐτύγχανον οἱ τὸν τόπον οἰκοῦντες, Διὸς Ξενίου.

[2] And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

[3] χαλεπὴ δὲ καὶ τοῖς ὅλοις ἦν δυσχερὴς ἡ ἐπίτασις τῆς κακίας.

[3] The coming in of this mischief was sore and grievous to the people:

[4] τὸ μὲν γὰρ ἱερὸν ἀσωτίας καὶ κώμων ὑπὸ τῶν ἐθνῶν ἐπεπληροῦτο ῥᾳθυμούντων μεθ’ ἑταιρῶν καὶ ἐν τοῖς ἱεροῖς περιβόλοις γυναιξὶ πλησιαζόντων, ἔτι δὲ τὰ μὴ καθήκοντα ἔνδον εἰσφερόντων.

[4] For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

[5] τὸ δὲ θυσιαστήριον τοῖς ἀποδιεσταλμένοις ἀπὸ τῶν νόμων ἀθεμίτοις ἐπεπλήρωτο.

[5] The altar also was filled with profane things, which the law forbiddeth.

[6] ἦν δ’ οὔτε σαββατίζειν οὔτε πατρῴους ἑορτὰς διαφυλάττειν οὔτε ἁπλῶς Ιουδαῖον ὁμολογεῖν εἶναι,

[6] Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

[7] ἤγοντο δὲ μετὰ πικρᾶς ἀνάγκης εἰς τὴν κατὰ μῆνα τοῦ βασιλέως γενέθλιον ἡμέραν ἐπὶ σπλαγχνισμόν, γενομένης δὲ Διονυσίων ἑορτῆς ἠναγκάζοντο κισσοὺς ἔχοντες πομπεύειν τῷ Διονύσῳ.

[7] And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

[8] ψήφισμα δὲ ἐξέπεσεν εἰς τὰς ἀστυγείτονας Ἑλληνίδας πόλεις Πτολεμαίου ὑποθεμένου τὴν αὐτὴν ἀγωγὴν κατὰ τῶν Ιουδαίων ἄγειν καὶ σπλαγχνίζειν,

[8] Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

[9] τοὺς δὲ μὴ προαιρουμένους μεταβαίνειν ἐπὶ τὰ Ἑλληνικὰ κατασφάζειν. παρῆν οὖν ὁρᾶν τὴν ἐνεστῶσαν ταλαιπωρίαν.

[9] And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

[10] δύο γὰρ γυναῖκες ἀνήχθησαν περιτετμηκυῖαι τὰ τέκνα· τούτων δὲ ἐκ τῶν μαστῶν κρεμάσαντες τὰ βρέφη καὶ δημοσίᾳ περιαγαγόντες αὐτὰς τὴν πόλιν κατὰ τοῦ τείχους ἐκρήμνισαν.

[10] For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

[11] ἕτεροι δὲ πλησίον συνδραμόντες εἰς τὰ σπήλαια λεληθότως ἄγειν τὴν ἑβδομάδα μηνυθέντες τῷ Φιλίππῳ συνεφλογίσθησαν διὰ τὸ εὐλαβῶς ἔχειν βοηθῆσαι ἑαυτοῖς κατὰ τὴν δόξαν τῆς σεμνοτάτης ἡμέρας.

[11] And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

[12] Παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῇδε τῇ βίβλῳ μὴ συστέλλεσθαι διὰ τὰς συμφοράς, λογίζεσθαι δὲ τὰς τιμωρίας μὴ πρὸς ὄλεθρον, ἀλλὰ

πρὸς παιδείαν τοῦ γένους ἡμῶν εἶναι·

[12] Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

[13] καὶ γὰρ τὸ μὴ πολὺν χρόνον ἐᾶσθαι τοὺς δυσσεβοῦντας, ἀλλ᾽ εὐθέως περιπίπτειν ἐπιτίμοις, μεγάλης εὐεργεσίας σημεῖόν ἐστιν.

[13] For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

[14] οὐ γὰρ καθάπερ καὶ ἐπὶ τῶν ἄλλων ἐθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν κολάσαι, οὕτως καὶ ἐφ᾽ ἡμῶν ἔκρινεν εἶναι,

[14] For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

[15] ἵνα μὴ πρὸς τέλος ἀφικομένων ἡμῶν τῶν ἁμαρτιῶν ὕστερον ἡμᾶς ἐκδικᾷ.

[15] Lest that, being come to the height of sin, afterwards he should take vengeance of us.

[16] διόπερ οὐδέποτε μὲν τὸν ἔλεον ἀφ᾽ ἡμῶν ἀφίστησιν, παιδεύων δὲ μετὰ συμφορᾶς οὐκ ἐγκαταλείπει τὸν ἑαυτοῦ λαόν.

[16] And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

[17] πλὴν ἕως ὑπομνήσεως ταῦθ ἡμῖν εἰρήσθω· δι᾽ ὀλίγων δ᾽ ἐλευστέον ἐπὶ τὴν διήγησιν.

[17] But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

[18] Ελεάζαρός τις τῶν πρωτευόντων γραμματέων, ἀνὴρ ἤδη προβεβηκὼς τὴν ἡλικίαν καὶ τὴν πρόσοψιν τοῦ προσώπου κάλλιστος, ἀναχανὼν ἠναγκάζετο φαγεῖν ὕειον κρέας.

[18] Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat

swine’s flesh.

[19] ὁ δὲ τὸν μετ’ εὐκλείας θάνατον μᾶλλον ἢ τὸν μετὰ μύσους βίον ἀναδεξάμενος, αὐθαιρέτως ἐπὶ τὸ τύμπανον προσῆγεν,

[19] But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

[20] προπτύσας δὲ καθ’ ὃν ἔδει τρόπον προσέρχεσθαι τοὺς ὑπομένοντας ἀμύνασθαι ὧν οὐ θέμις γεύσασθαι διὰ τὴν πρὸς τὸ ζῆν φιλοστοργίαν.

[20] As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

[21] οἱ δὲ πρὸς τῷ παρανόμῳ σπλαγχνισμῷ τεταγμένοι διὰ τὴν ἐκ τῶν παλαιῶν χρόνων πρὸς τὸν ἄνδρα γνῶσιν ἀπολαβόντες αὐτὸν κατ’ ἰδίαν παρεκάλουν ἐνέγκαντα κρέα, οἷς καθῆκον αὐτῷ χρᾶσθαι, δι’ αὐτοῦ παρασκευασθέντα, ὑποκριθῆναι δὲ ὡς ἐσθίοντα τὰ ὑπὸ τοῦ βασιλέως προστεταγμένα τῶν ἀπὸ τῆς θυσίας κρεῶν,

[21] But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

[22] ἵνα τοῦτο πράξας ἀπολυθῇ τοῦ θανάτου καὶ διὰ τὴν ἀρχαίαν πρὸς αὐτοὺς φιλίαν τύχῃ φιλανθρωπίας.

[22] That in so doing he might be delivered from death, and for the old friendship with them find favour.

[23] ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβὼν καὶ ἄξιον τῆς ἡλικίας καὶ τῆς τοῦ γήρως ὑπεροχῆς καὶ τῆς ἐπικτήτου καὶ ἐπιφανοῦς πολιᾶς καὶ τῆς ἐκ παιδὸς καλλίστης ἀναστροφῆς, μᾶλλον δὲ τῆς ἁγίας καὶ θεοκτίστου νομοθεσίας ἀκολούθως ἀπεφήνατο ταχέως λέγων προπέμπειν εἰς τὸν ᾅδην.

[23] But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy

law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

[24] Οὐ γὰρ τῆς ἡμετέρας ἡλικίας ἄξιόν ἐστιν ὑποκριθῆναι, ἵνα πολλοὶ τῶν νέων ὑπολαβόντες Ελεαζαρον τὸν ἐνενηκονταετῆ μεταβεβηκέναι εἰς ἀλλοφυλισμὸν

[24] For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

[25] καὶ αὐτοὶ διὰ τὴν ἐμὴν ὑπόκρισιν καὶ διὰ τὸ μικρὸν καὶ ἀκαριαῖον ζῆν πλανηθῶσιν δι’ ἐμέ, καὶ μύσος καὶ κηλῖδα τοῦ γήρως κατακτήσωμαι.

[25] And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

[26] εἰ γὰρ καὶ ἐπὶ τοῦ παρόντος ἐξελοῦμαι τὴν ἐξ ἀνθρώπων τιμωρίαν, ἀλλὰ τὰς τοῦ παντοκράτορος χεῖρας οὔτε ζῶν οὔτε ἀποθανὼν ἐκφεύξομαι.

[26] For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

[27] διόπερ ἀνδρείως μὲν νῦν διαλλάξας τὸν βίον τοῦ μὲν γήρως ἄξιος φανήσομαι,

[27] Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

[28] τοῖς δὲ νέοις ὑπόδειγμα γενναῖον καταλελοιπὼς εἰς τὸ προθύμως καὶ γενναίως ὑπὲρ τῶν σεμνῶν καὶ ἁγίων νόμων ἀπευθανατίζειν. τοσαῦτα δὲ εἰπὼν ἐπὶ τὸ τύμπανον εὐθέως ἦλθεν.

[28] And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

[29] τῶν δὲ ἀγόντων πρὸς αὐτὸν τὴν μικρῷ πρότερον εὐμένειαν εἰς δυσμένειαν μεταβαλόντων διὰ τὸ τοὺς προειρημένους λόγους, ὡς αὐτοὶ διελάμβανον, ἀπόνοιαν εἶναι,

[29] They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

[30] μέλλων δὲ ταῖς πληγαῖς τελευτᾶν ἀναστενάξας εἶπεν Τῷ κυρίῳ τῷ τὴν ἁγίαν γνῶσιν ἔχοντι φανερόν ἐστιν ὅτι δυνάμενος ἀπολυθῆναι τοῦ θανάτου σκληρὰς ὑποφέρω κατὰ τὸ σῶμα ἀλγηδόνας μαστιγούμενος, κατὰ ψυχὴν δὲ ἡδέως διὰ τὸν αὐτοῦ φόβον ταῦτα πάσχω.

[30] But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

[31] καὶ οὗτος οὖν τοῦτον τὸν τρόπον μετήλλαξεν οὐ μόνον τοῖς νέοις, ἀλλὰ καὶ τοῖς πλείστοις τοῦ ἔθνους τὸν ἑαυτοῦ θάνατον ὑπόδειγμα γενναιότητος καὶ μνημόσυνον ἀρετῆς καταλιπών.

[31] And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAPTER 7

[1] Συνέβη δὲ καὶ ἑπτὰ ἀδελφοὺς μετὰ τῆς μητρὸς συλλημφθέντας ἀναγκάζεσθαι ὑπὸ τοῦ βασιλέως ἀπὸ τῶν ἀθεμίτων ὑείων κρεῶν ἐφάπτεσθαι μάστιξιν καὶ νευραῖς αἰκιζομένους.

[1] It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

[2] εἷς δὲ αὐτῶν γενόμενος προήγορος οὕτως ἔφη Τί μέλλεις ἐρωτᾶν καὶ μανθάνειν ἡμῶν; ἕτοιμοι γὰρ ἀποθνῄσκειν ἐσμὲν ἢ παραβαίνειν τοὺς πατρίους νόμους.

[2] But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

[3] ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς προσέταξεν τήγανα καὶ λέβητας ἐκπυροῦν.

[3] Then the king, being in a rage, commanded pans and caldrons to be made hot:

[4] τῶν δὲ παραχρῆμα ἐκπυρωθέντων τὸν γενόμενον αὐτῶν προήγορον προσέταξεν γλωσσοτομεῖν καὶ περισκυθίσαντας ἀκρωτηριάζειν τῶν λοιπῶν ἀδελφῶν καὶ τῆς μητρὸς συνορώντων.

[4] Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

[5] ἄχρηστον δὲ αὐτὸν τοῖς ὅλοις γενόμενον ἐκέλευσεν τῇ πυρᾷ προσάγειν ἔμπνουν καὶ τηγανίζειν. τῆς δὲ ἀτμίδος ἐφ' ἱκανὸν διαδιδούσης τοῦ τηγάνου ἀλλήλους παρεκάλουν σὺν τῇ μητρὶ γενναίως τελευτᾶν λέγοντες οὕτως

[5] Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

[6] Ὁ κύριος ὁ θεὸς ἐφορᾷ καὶ ταῖς ἀληθείαις ἐφ᾽ ἡμῖν παρακαλεῖται, καθάπερ διὰ τῆς κατὰ πρόσωπον ἀντιμαρτυρούσης ᾠδῆς διεσάφησεν Μωϋσῆς λέγων Καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

[6] The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

[7] Μεταλλάξαντος δὲ τοῦ πρώτου τὸν τρόπον τοῦτον τὸν δεύτερον ἦγον ἐπὶ τὸν ἐμπαιγμὸν καὶ τὸ τῆς κεφαλῆς δέρμα σὺν ταῖς θριξὶν περισύραντες ἐπηρώτων Εἰ φάγεσαι πρὸ τοῦ τιμωρηθῆναι τὸ σῶμα κατὰ μέλος;

[7] So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

[8] ὁ δὲ ἀποκριθεὶς τῇ πατρίῳ φωνῇ προσεῖπεν Οὐχί. διόπερ καὶ οὗτος τὴν ἑξῆς ἔλαβεν βάσανον ὡς ὁ πρῶτος.

[8] But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

[9] ἐν ἐσχάτῃ δὲ πνοῇ γενόμενος εἶπεν Σὺ μέν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει.

[9] And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

[10] Μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο καὶ τὴν γλῶσσαν αἰτηθεὶς ταχέως προέβαλεν καὶ τὰς χεῖρας εὐθαρσῶς προέτεινεν

[10] After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

[11] καὶ γενναίως εἶπεν Ἐξ οὐρανοῦ ταῦτα κέκτημαι καὶ διὰ τοὺς αὐτοῦ νόμους ὑπερορῶ ταῦτα καὶ παρ᾽ αὐτοῦ ταῦτα πάλιν ἐλπίζω κομίσασθαι·

[11] And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

[12] ὥστε αὐτὸν τὸν βασιλέα καὶ τοὺς σὺν αὐτῷ ἐκπλήσσεσθαι τὴν τοῦ νεανίσκου ψυχήν, ὡς ἐν οὐδενὶ τὰς ἀλγηδόνας ἐτίθετο.

[12] Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

[13] Καὶ τούτου δὲ μεταλλάξαντος τὸν τέταρτον ὡσαύτως ἐβασάνιζον αἰκιζόμενοι.

[13] Now when this man was dead also, they tormented and mangled the fourth in like manner.

[14] καὶ γενόμενος πρὸς τὸ τελευτᾶν οὕτως ἔφη Αἱρετὸν μεταλλάσσοντας ὑπ' ἀνθρώπων τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας πάλιν ἀναστήσεσθαι ὑπ' αὐτοῦ· σοὶ μὲν γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται.

[14] So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

[15] Ἐχομένως δὲ τὸν πέμπτον προσάγοντες ἠκίζοντο.

[15] Afterward they brought the fifth also, and mangled him.

[16] ὁ δὲ πρὸς αὐτὸν ἰδὼν εἶπεν Ἐξουσίαν ἐν ἀνθρώποις ἔχων φθαρτὸς ὢν ὃ θέλεις ποιεῖς· μὴ δόκει δὲ τὸ γένος ἡμῶν ὑπὸ τοῦ θεοῦ καταλελεῖφθαι·

[16] Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

[17] σὺ δὲ καρτέρει καὶ θεώρει τὸ μεγαλεῖον αὐτοῦ κράτος, ὡς σὲ καὶ τὸ σπέρμα σου βασανιεῖ.

[17] But abide a while, and behold his great power, how he will torment thee and thy seed.

[18] Μετὰ δὲ τοῦτον ἦγον τὸν ἕκτον, καὶ μέλλων ἀποθνῄσκειν ἔφη Μὴ πλανῶ μάτην, ἡμεῖς γὰρ δι' ἑαυτοὺς ταῦτα πάσχομεν ἁμαρτόντες εἰς τὸν ἑαυτῶν θεόν, ἄξια θαυμασμοῦ γέγονεν·

[18] After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves,

having sinned against our God: therefore marvellous things are done unto us.

[19] σὺ δὲ μὴ νομίσῃς ἀθῷος ἔσεσθαι θεομαχεῖν ἐπιχειρήσας.

[19] But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

[20] Ὑπεραγόντως δὲ ἡ μήτηρ θαυμαστὴ καὶ μνήμης ἀγαθῆς ἀξία, ἥτις ἀπολλυμένους υἱοὺς ἑπτὰ συνορῶσα μιᾶς ὑπὸ καιρὸν ἡμέρας εὐψύχως ἔφερεν διὰ τὰς ἐπὶ κύριον ἐλπίδας.

[20] But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

[21] ἕκαστον δὲ αὐτῶν παρεκάλει τῇ πατρίῳ φωνῇ γενναίῳ πεπληρωμένη φρονήματι καὶ τὸν θῆλυν λογισμὸν ἄρσενι θυμῷ διεγείρασα λέγουσα πρὸς αὐτούς

[21] Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

[22] Οὐκ οἶδ ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν, οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην, καὶ τὴν ἑκάστου στοιχείωσιν οὐκ ἐγὼ διερρύθμισα·

[22] I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

[23] τοιγαροῦν ὁ τοῦ κόσμου κτίστης ὁ πλάσας ἀνθρώπου γένεσιν καὶ πάντων ἐξευρὼν γένεσιν καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ’ ἐλέους, ὡς νῦν ὑπερορᾶτε ἑαυτοὺς διὰ τοὺς αὐτοῦ νόμους.

[23] But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws’ sake.

[24] Ὁ δὲ Ἀντίοχος οἰόμενος καταφρονεῖσθαι καὶ τὴν ὀνειδίζουσαν ὑφορώμενος φωνὴν ἔτι τοῦ νεωτέρου περιόντος οὐ μόνον διὰ λόγων ἐποιεῖτο τὴν παράκλησιν, ἀλλὰ καὶ δι᾽ ὅρκων ἐπίστου ἅμα πλουτιεῖν καὶ μακαριστὸν ποιήσειν μεταθέμενον ἀπὸ τῶν πατρίων καὶ φίλον ἕξειν καὶ χρείας ἐμπιστεύσειν.

[24] Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

[25] τοῦ δὲ νεανίου μηδαμῶς προσέχοντος προσκαλεσάμενος ὁ βασιλεὺς τὴν μητέρα παρήνει γενέσθαι τοῦ μειρακίου σύμβουλον ἐπὶ σωτηρίᾳ.

[25] But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

[26] πολλὰ δὲ αὐτοῦ παραινέσαντος ἐπεδέξατο πείσειν τὸν υἱόν·

[26] And when he had exhorted her with many words, she promised him that she would counsel her son.

[27] προσκύψασα δὲ αὐτῷ χλευάσασα τὸν ὠμὸν τύραννον οὕτως ἔφησεν τῇ πατρίῳ φωνῇ Υἱέ, ἐλέησόν με τὴν ἐν γαστρὶ περιενέγκασάν σε μῆνας ἐννέα καὶ θηλάσασάν σε ἔτη τρία καὶ ἐκθρέψασάν σε καὶ ἀγαγοῦσαν εἰς τὴν ἡλικίαν ταύτην καὶ τροφοφορήσασαν.

[27] But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

[28] ἀξιῶ σε, τέκνον, ἀναβλέψαντα εἰς τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἐν αὐτοῖς πάντα ἰδόντα γνῶναι ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός, καὶ τὸ τῶν ἀνθρώπων γένος οὕτω γίνεται.

[28] I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

[29] μὴ φοβηθῇς τὸν δήμιον τοῦτον, ἀλλὰ τῶν ἀδελφῶν ἄξιος γενόμενος ἐπίδεξαι τὸν θάνατον, ἵνα ἐν τῷ ἐλέει σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε.

[29] Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

[30] Ἔτι δὲ ταύτης καταληγούσης ὁ νεανίας εἶπεν Τίνα μένετε; οὐχ ὑπακούω τοῦ προστάγματος τοῦ βασιλέως, τοῦ δὲ προστάγματος ἀκούω τοῦ νόμου τοῦ δοθέντος τοῖς πατράσιν ἡμῶν διὰ Μωυσέως.

[30] Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

[31] σὺ δὲ πάσης κακίας εὑρετὴς γενόμενος εἰς τοὺς Εβραίους οὐ μὴ διαφύγῃς τὰς χεῖρας τοῦ θεοῦ.

[31] And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

[32] ἡμεῖς γὰρ διὰ τὰς ἑαυτῶν ἁμαρτίας πάσχομεν.

[32] For we suffer because of our sins.

[33] εἰ δὲ χάριν ἐπιπλήξεως καὶ παιδείας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται, καὶ πάλιν καταλλαγήσεται τοῖς ἑαυτοῦ δούλοις.

[33] And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

[34] σὺ δέ, ὦ ἀνόσιε καὶ πάντων ἀνθρώπων μιαρώτατε, μὴ μάτην μετεωρίζου φρυαττόμενος ἀδήλοις ἐλπίσιν ἐπὶ τοὺς οὐρανίους παῖδας ἐπαιρόμενος χεῖρα·

[34] But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

[35] οὔπω γὰρ τὴν τοῦ παντοκράτορος ἐπόπτου θεοῦ κρίσιν ἐκπέφευγας.

[35] For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

[36] οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες πόνον ἀενάου ζωῆς ὑπὸ διαθήκην θεοῦ πεπτώκασιν· σὺ δὲ τῇ τοῦ θεοῦ κρίσει δίκαια τὰ πρόστιμα τῆς ὑπερηφανίας ἀποίσῃ.

[36] For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

[37] ἐγὼ δέ, καθάπερ οἱ ἀδελφοί, καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων ἐπικαλούμενος τὸν θεὸν ἵλεως ταχὺ τῷ ἔθνει γενέσθαι καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων ἐξομολογήσασθαι διότι μόνος αὐτὸς θεός ἐστιν,

[37] But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

[38] ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στῆσαι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην.

[38] And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

[39] Ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς τούτῳ παρὰ τοὺς ἄλλους χειρίστως ἀπήντησεν πικρῶς φέρων ἐπὶ τῷ μυκτηρισμῷ.

[39] Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

[40] καὶ οὗτος οὖν καθαρὸς μετήλλαξεν παντελῶς ἐπὶ τῷ κυρίῳ πεποιθώς.

[40] So this man died undefiled, and put his whole trust in the Lord.

[41] Ἐσχάτη δὲ τῶν υἱῶν ἡ μήτηρ ἐτελεύτησεν.

[41] Last of all after the sons the mother died.

[42] Τὰ μὲν οὖν περὶ τοὺς σπλαγχνισμοὺς καὶ τὰς ὑπερβαλλούσας αἰκίας ἐπὶ τοσοῦτον δεδηλώσθω.

[42] Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAPTER 8

[1] Ιουδας δὲ ὁ καὶ Μακκαβαῖος καὶ οἱ σὺν αὐτῷ παρεισπορευόμενοι λεληθότως εἰς τὰς κώμας προσεκαλοῦντο τοὺς συγγενεῖς καὶ τοὺς μεμενηκότας ἐν τῷ Ιουδαισμῷ προσλαμβανόμενοι συνήγαγον εἰς ἑξακισχιλίους.

[1] Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

[2] καὶ ἐπεκαλοῦντο τὸν κύριον ἐπιδεῖν τὸν ὑπὸ πάντων καταπατούμενον λαόν, οἰκτῖραι δὲ καὶ τὸν ναὸν τὸν ὑπὸ τῶν ἀσεβῶν ἀνθρώπων βεβηλωθέντα,

[2] And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

[3] ἐλεῆσαι δὲ καὶ τὴν καταφθειρομένην πόλιν καὶ μέλλουσαν ἰσόπεδον γίνεσθαι καὶ τῶν καταβοώντων πρὸς αὐτὸν αἱμάτων εἰσακοῦσαι,

[3] And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

[4] μνησθῆναι δὲ καὶ τῆς τῶν ἀναμαρτήτων νηπίων παρανόμου ἀπωλείας καὶ περὶ τῶν γενομένων εἰς τὸ ὄνομα αὐτοῦ βλασφημιῶν καὶ μισοπονηρῆσαι.

[4] And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

[5] γενόμενος δὲ ὁ Μακκαβαῖος ἐν συστέματι ἀνυπόστατος ἤδη τοῖς ἔθνεσιν ἐγίνετο τῆς ὀργῆς τοῦ κυρίου εἰς ἔλεον τραπείσης.

[5] Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

[6] πόλεις δὲ καὶ κώμας ἀπροσδοκήτως ἐρχόμενος ἐνεπίμπρα καὶ τοὺς ἐπικαίρους τόπους ἀπολαμβάνων οὐκ ὀλίγους τῶν πολεμίων τροπούμενος

[6] Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

[7] μάλιστα τὰς νύκτας πρὸς τὰς τοιαύτας ἐπιβολὰς συνεργοὺς ἐλάμβανεν. καὶ λαλιὰ τῆς εὐανδρίας αὐτοῦ διηχεῖτο πανταχῆ.

[7] But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

[8] Συνορῶν δὲ ὁ Φίλιππος κατὰ μικρὸν εἰς προκοπὴν ἐρχόμενον τὸν ἄνδρα, πυκνότερον δὲ ἐν ταῖς εὐημερίαις προβαίνοντα, πρὸς Πτολεμαῖον τὸν Κοίλης Συρίας καὶ Φοινίκης στρατηγὸν ἔγραψεν ἐπιβοηθεῖν τοῖς τοῦ βασιλέως πράγμασιν.

[8] So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king’s affairs.

[9] ὁ δὲ ταχέως προχειρισάμενος Νικάνορα τὸν τοῦ Πατρόκλου τῶν πρώτων φίλων ἀπέστειλεν ὑποτάξας παμφύλων ἔθνη οὐκ ἐλάττους τῶν δισμυρίων τὸ σύμπαν τῆς Ιουδαίας ἐξᾶραι γένος· συνέστησεν δὲ αὐτῷ καὶ Γοργίαν ἄνδρα στρατηγὸν καὶ ἐν πολεμικαῖς χρείαις πεῖραν ἔχοντα.

[9] Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

[10] διεστήσατο δὲ ὁ Νικάνωρ τὸν φόρον τῷ βασιλεῖ τοῖς Ῥωμαίοις ὄντα ταλάντων δισχιλίων ἐκ τῆς τῶν Ιουδαίων αἰχμαλωσίας ἐκπληρώσειν.

[10] So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

[11] εὐθέως δὲ εἰς τὰς παραθαλασσίους πόλεις ἀπέστειλεν προκαλούμενος ἐπ᾽ ἀγορασμὸν Ιουδαίων σωμάτων ὑπισχνούμενος ἐνενήκοντα σώματα ταλάντου παραχωρήσειν οὐ προσδεχόμενος τὴν παρὰ τοῦ παντοκράτορος μέλλουσαν παρακολουθήσειν ἐπ᾽ αὐτῷ δίκην.

[11] Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

[12] τῷ δὲ Ιουδα προσέπεσεν περὶ τῆς τοῦ Νικάνορος ἐφόδου, καὶ μεταδόντος τοῖς σὺν αὐτῷ τὴν παρουσίαν τοῦ στρατοπέδου

[12] Now when word was brought unto Judas of Nicanor’s coming, and he had imparted unto those that were with him that the army was at hand,

[13] οἱ δειλανδροῦντες καὶ ἀπιστοῦντες τὴν τοῦ θεοῦ δίκην διεδίδρασκον ἑαυτοὺς καὶ ἐξετόπιζον.

[13] They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

[14] οἱ δὲ τὰ περιλελειμμένα πάντα ἐπώλουν, ὁμοῦ δὲ τὸν κύριον ἠξίουν ῥύσασθαι τοὺς ὑπὸ τοῦ δυσσεβοῦς Νικάνορος πρὶν συντυχεῖν πεπραμένους·

[14] Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

[15] καὶ εἰ μὴ δι᾽ αὐτούς, ἀλλὰ διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας καὶ ἕνεκα τῆς ἐπ᾽ αὐτοὺς ἐπικλήσεως τοῦ σεμνοῦ καὶ μεγαλοπρεποῦς ὀνόματος αὐτοῦ.

[15] And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name’s sake, by which they were called.

[16] συναγαγὼν δὲ ὁ Μακκαβαῖος τοὺς περὶ αὐτὸν ὄντας ἀριθμὸν ἑξακισχιλίους παρεκάλει μὴ καταπλαγῆναι τοῖς πολεμίοις μηδὲ εὐλαβεῖσθαι τὴν τῶν ἀδίκως παραγινομένων ἐπ᾽ αὐτοὺς ἐθνῶν πολυπλήθειαν, ἀγωνίσασθαι δὲ γενναίως

[16] So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy,

nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

[17] πρὸ ὀφθαλμῶν λαβόντας τὴν ἀνόμως εἰς τὸν ἅγιον τόπον συντετελεσμένην ὑπ᾽ αὐτῶν ὕβριν καὶ τὸν τῆς ἐμπεπαιγμένης πόλεως αἰκισμόν, ἔτι δὲ τὴν τῆς προγονικῆς πολιτείας κατάλυσιν.

[17] And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

[18] οἱ μὲν γὰρ ὅπλοις πεποίθασιν ἅμα καὶ τόλμαις, ἔφησεν, ἡμεῖς δὲ ἐπὶ τῷ παντοκράτορι θεῷ, δυναμένῳ καὶ τοὺς ἐρχομένους ἐφ᾽ ἡμᾶς καὶ τὸν ὅλον κόσμον ἑνὶ νεύματι καταβαλεῖν, πεποίθαμεν.

[18] For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

[19] προσαναλεξάμενος δὲ αὐτοῖς καὶ τὰς ἐπὶ τῶν προγόνων γενομένας ἀντιλήμψεις καὶ τὴν ἐπὶ Σενναχηριμ, ἑκατὸν ὀγδοήκοντα πέντε χιλιάδες ὡς ἀπώλοντο,

[19] Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

[20] καὶ τὴν ἐν τῇ Βαβυλωνίᾳ τὴν πρὸς τοὺς Γαλάτας παράταξιν γενομένην, ὡς οἱ πάντες ἐπὶ τὴν χρείαν ἦλθον ὀκτακισχίλιοι σὺν Μακεδόσιν τετρακισχιλίοις, τῶν Μακεδόνων ἀπορουμένων οἱ ὀκτακισχίλιοι τὰς δώδεκα μυριάδας ἀπώλεσαν διὰ τὴν γινομένην αὐτοῖς ἀπ᾽ οὐρανοῦ βοήθειαν καὶ ὠφέλειαν πολλὴν ἔλαβον.

[20] And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

[21] ἐφ᾽ οἷς εὐθαρσεῖς αὐτοὺς παραστήσας καὶ ἑτοίμους ὑπὲρ τῶν νόμων καὶ τῆς πατρίδος ἀποθνῄσκειν τετραμερές τι τὸ στράτευμα ἐποίησεν.

[21] Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

[22] τάξας καὶ τοὺς ἀδελφοὺς αὐτοῦ προηγουμένους ἑκατέρας τάξεως, Σιμωνα καὶ Ιωσηπον καὶ Ιωναθην, ὑποτάξας ἑκάστῳ χιλίους πρὸς τοῖς πεντακοσίοις,

[22] And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

[23] ἔτι δὲ καὶ Ελεαζαρον, παραναγνοὺς τὴν ἱερὰν βίβλον καὶ δοὺς σύνθημα θεοῦ βοηθείας τῆς πρώτης σπείρας αὐτὸς προηγούμενος συνέβαλε τῷ Νικάνορι.

[23] Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

[24] γενομένου δὲ αὐτοῖς τοῦ παντοκράτορος συμμάχου κατέσφαξαν τῶν πολεμίων ὑπὲρ τοὺς ἐνακισχιλίους, τραυματίας δὲ καὶ τοῖς μέλεσιν ἀναπείρους τὸ πλεῖον μέρος τῆς τοῦ Νικάνορος στρατιᾶς ἐποίησαν, πάντας δὲ φυγεῖν ἠνάγκασαν.

[24] And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor’s host, and so put all to flight;

[25] τὰ δὲ χρήματα τῶν παραγεγονότων ἐπὶ τὸν ἀγορασμὸν αὐτῶν ἔλαβον· συνδιώξαντες δὲ αὐτοὺς ἐφ’ ἱκανὸν ἀνέλυσαν ὑπὸ τῆς ὥρας συγκλειόμενοι·

[25] And took their money that came to buy them, and pursued them far: but lacking time they returned:

[26] ἦν γὰρ ἡ πρὸ τοῦ σαββάτου, δι’ ἣν αἰτίαν οὐκ ἐμακροτόνησαν κατατρέχοντες αὐτούς.

[26] For it was the day before the sabbath, and therefore they would no longer pursue them.

[27] ὁπλολογήσαντες δὲ αὐτοὺς καὶ τὰ σκῦλα ἐκδύσαντες τῶν πολεμίων περὶ τὸ σάββατον ἐγίνοντο περισσῶς εὐλογοῦντες καὶ ἐξομολογούμενοι

τῷ κυρίῳ τῷ διασώσαντι εἰς τὴν ἡμέραν ταύτην, ἀρχὴν ἐλέους τάξαντος αὐτοῖς.

[27] So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

[28] μετὰ δὲ τὸ σάββατον τοῖς ἠκισμένοις καὶ ταῖς χήραις καὶ ὀρφανοῖς μερίσαντες ἀπὸ τῶν σκύλων τὰ λοιπὰ αὐτοὶ καὶ τὰ παιδία διεμερίσαντο.

[28] And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

[29] ταῦτα δὲ διαπραξάμενοι καὶ κοινὴν ἱκετείαν ποιησάμενοι τὸν ἐλεήμονα κύριον ἠξίουν εἰς τέλος καταλλαγῆναι τοῖς αὐτοῦ δούλοις.

[29] When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

[30] Καὶ τοῖς περὶ Τιμόθεον καὶ Βακχίδην συνερίσαντες ὑπὲρ τοὺς δισμυρίους αὐτῶν ἀνεῖλον καὶ ὀχυρωμάτων ὑψηλῶν εὖ μάλα ἐγκρατεῖς ἐγένοντο καὶ λάφυρα πλείονα ἐμερίσαντο ἰσομοίρους αὑτοῖς καὶ τοῖς ἠκισμένοις καὶ ὀρφανοῖς καὶ χήραις, ἔτι δὲ καὶ πρεσβυτέροις ποιήσαντες.

[30] Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

[31] ὁπλολογήσαντες δὲ αὐτοὺς ἐπιμελῶς πάντα συνέθηκαν εἰς τοὺς ἐπικαίρους τόπους, τὰ δὲ λοιπὰ τῶν σκύλων ἤνεγκαν εἰς Ιεροσόλυμα.

[31] And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

[32] τὸν δὲ φυλάρχην τῶν περὶ Τιμόθεον ἀνεῖλον, ἀνοσιώτατον ἄνδρα καὶ πολλὰ τοὺς Ιουδαίους ἐπιλελυπηκότα.

[32] They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

[33] ἐπινίκια δὲ ἄγοντες ἐν τῇ πατρίδι τοὺς ἐμπρήσαντας τοὺς ἱεροὺς πυλῶνας καὶ Καλλισθένην ὑφῆψαν εἰς ἓν οἰκίδιον πεφευγότα, καὶ τὸν ἄξιον τῆς δυσσεβείας ἐκομίσατο μισθόν.

[33] Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

[34] ὁ δὲ τρισαλιτήριος Νικάνωρ ὁ τοὺς χιλίους ἐμπόρους ἐπὶ τὴν πρᾶσιν τῶν Ιουδαίων ἀγαγὼν

[34] As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

[35] ταπεινωθεὶς ὑπὸ τῶν κατ᾽ αὐτὸν νομιζομένων ἐλαχίστων εἶναι τῇ τοῦ κυρίου βοηθείᾳ τὴν δοξικὴν ἀποθέμενος ἐσθῆτα διὰ τῆς μεσογείου δραπέτου τρόπον ἔρημον ἑαυτὸν ποιήσας ἦκεν εἰς Ἀντιόχειαν ὑπὲρ ἅπαν εὐημερηκὼς ἐπὶ τῇ τοῦ στρατοῦ διαφθορᾷ.

[35] He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

[36] καὶ ὁ τοῖς Ῥωμαίοις ἀναδεξάμενος φόρον ἀπὸ τῆς τῶν ἐν Ιεροσολύμοις αἰχμαλωσίας κατορθώσασθαι κατήγγελλεν ὑπέρμαχον ἔχειν τοὺς Ιουδαίους καὶ διὰ τὸν τρόπον τοῦτον ἀτρώτους εἶναι τοὺς Ιουδαίους διὰ τὸ ἀκολουθεῖν τοῖς ὑπ᾽ αὐτοῦ προτεταγμένοις νόμοις.

[36] Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAPTER 9

[1] Περὶ δὲ τὸν καιρὸν ἐκεῖνον ἐτύγχανεν Ἀντίοχος ἀναλελυκὼς ἀκόσμως ἐκ τῶν περὶ τὴν Περσίδα τόπων.

[1] About that time came Antiochus with dishonour out of the country of Persia

[2] εἰσεληλύθει γὰρ εἰς τὴν λεγομένην Περσέπολιν καὶ ἐπεχείρησεν ἱεροσυλεῖν καὶ τὴν πόλιν συνέχειν· διὸ δὴ τῶν πληθῶν ὁρμησάντων ἐπὶ τὴν τῶν ὅπλων βοήθειαν ἐτράπησαν, καὶ συνέβη τροπωθέντα τὸν Ἀντίοχον ὑπὸ τῶν ἐγχωρίων ἀσχήμονα τὴν ἀναζυγὴν ποιήσασθαι.

[2] For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

[3] ὄντι δὲ αὐτῷ κατ᾽ Ἐκβάτανα προσέπεσεν τὰ κατὰ Νικάνορα καὶ τοὺς περὶ Τιμόθεον γεγονότα.

[3] Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

[4] ἐπαρθεὶς δὲ τῷ θυμῷ ᾤετο καὶ τὴν τῶν πεφυγαδευκότων αὐτὸν κακίαν εἰς τοὺς Ιουδαίους ἐναπερείσασθαι, διὸ συνέταξεν τὸν ἁρματηλάτην ἀδιαλείπτως ἐλαύνοντα κατανύειν τὴν πορείαν τῆς ἐξ οὐρανοῦ δὴ κρίσεως συνούσης αὐτῷ· οὕτως γὰρ ὑπερηφάνως εἶπεν Πολυάνδριον Ιουδαίων Ιεροσόλυμα ποιήσω παραγενόμενος ἐκεῖ.

[4] Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

[5] ὁ δὲ παντεπόπτης κύριος ὁ θεὸς τοῦ Ισραηλ ἐπάταξεν αὐτὸν ἀνιάτῳ καὶ ἀοράτῳ πληγῇ· ἄρτι δὲ αὐτοῦ καταλήξαντος τὸν λόγον ἔλαβεν αὐτὸν ἀνήκεστος τῶν σπλάγχνων ἀλγηδὼν καὶ πικραὶ τῶν ἔνδον βάσανοι

[5] But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

[6] πάνυ δικαίως τὸν πολλαῖς καὶ ξενιζούσαις συμφοραῖς ἑτέρων σπλάγχνα βασανίσαντα.

[6] And that most justly: for he had tormented other men's bowels with many and strange torments.

[7] ὁ δ' οὐδαμῶς τῆς ἀγερωχίας ἔληγεν, ἔτι δὲ καὶ τῆς ὑπερηφανίας ἐπεπλήρωτο πῦρ πνέων τοῖς θυμοῖς ἐπὶ τοὺς Ιουδαίους καὶ κελεύων ἐποξύνειν τὴν πορείαν. συνέβη δὲ καὶ πεσεῖν αὐτὸν ἀπὸ τοῦ ἅρματος φερομένου ῥοίζῳ καὶ δυσχερεῖ πτώματι περιπεσόντα πάντα τὰ μέλη τοῦ σώματος ἀποστρεβλοῦσθαι.

[7] Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

[8] ὁ δ' ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν διὰ τὴν ὑπὲρ ἄνθρωπον ἀλαζονείαν καὶ πλάστιγγι τὰ τῶν ὀρέων οἰόμενος ὕψη στήσειν κατὰ γῆν γενόμενος ἐν φορείῳ παρεκομίζετο φανερὰν τοῦ θεοῦ πᾶσιν τὴν δύναμιν ἐνδεικνύμενος,

[8] And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

[9] ὥστε καὶ ἐκ τοῦ σώματος τοῦ δυσσεβοῦς σκώληκας ἀναζεῖν, καὶ ζῶντος ἐν ὀδύναις καὶ ἀλγηδόσιν τὰς σάρκας αὐτοῦ διαπίπτειν, ὑπὸ δὲ τῆς ὀσμῆς αὐτοῦ πᾶν τὸ στρατόπεδον βαρύνεσθαι τὴν σαπρίαν.

[9] So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

[10] καὶ τὸν μικρῷ πρότερον τῶν οὐρανίων ἄστρων ἅπτεσθαι δοκοῦντα παρακομίζειν οὐδεὶς ἐδύνατο διὰ τὸ τῆς ὀσμῆς ἀφόρητον βάρος.

[10] And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

[11] ἐνταῦθα οὖν ἤρξατο τὸ πολὺ τῆς ὑπερηφανίας λήγειν τεθραυσμένος καὶ εἰς ἐπίγνωσιν ἔρχεσθαι θείᾳ μάστιγι κατὰ στιγμὴν ἐπιτεινόμενος ταῖς ἀλγηδόσιν.

[11] Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

[12] καὶ μηδὲ τῆς ὀσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι ταῦτ ἔφη Δίκαιον ὑποτάσσεσθαι τῷ θεῷ καὶ μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν.

[12] And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

[13] ηὔχετο δὲ ὁ μιαρὸς πρὸς τὸν οὐκέτι αὐτὸν ἐλεήσοντα δεσπότην οὕτως λέγων

[13] This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

[14] τὴν μὲν ἁγίαν πόλιν, ἣν σπεύδων παρεγίνετο ἰσόπεδον ποιῆσαι καὶ πολυάνδριον οἰκοδομῆσαι, ἐλευθέραν ἀναδεῖξαι,

[14] That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

[15] τοὺς δὲ Ιουδαίους, οὓς διεγνώκει μηδὲ ταφῆς ἀξιῶσαι, οἰωνοβρώτους δὲ σὺν τοῖς νηπίοις ἐκρίψειν θηρίοις, πάντας αὐτοὺς ἴσους Ἀθηναίοις ποιήσειν·

[15] And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

[16] ὃν δὲ πρότερον ἐσκύλευσεν ἅγιον νεὼ καλλίστοις ἀναθήμασιν κοσμήσειν καὶ τὰ ἱερὰ σκεύη πολυπλάσια πάντα ἀποδώσειν, τὰς δὲ ἐπιβαλλούσας πρὸς τὰς θυσίας συντάξεις ἐκ τῶν ἰδίων προσόδων χορηγήσειν·

[16] And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

[17] πρὸς δὲ τούτοις καὶ Ιουδαῖον ἔσεσθαι καὶ πάντα τόπον οἰκητὸν ἐπελεύσεσθαι καταγγέλλοντα τὸ τοῦ θεοῦ κράτος.

[17] Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

[18] οὐδαμῶς δὲ ληγόντων τῶν πόνων, ἐπεληλύθει γὰρ ἐπ᾽ αὐτὸν δικαία ἡ τοῦ θεοῦ κρίσις, τὰ κατ᾽ αὐτὸν ἀπελπίσας ἔγραψεν πρὸς τοὺς Ιουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν, περιέχουσαν δὲ οὕτως

[18] But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

[19] Τοῖς χρηστοῖς Ιουδαίοις τοῖς πολίταις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὖ πράττειν βασιλεὺς καὶ στρατηγὸς Ἀντίοχος.

[19] Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

[20] εἰ ἔρρωσθε καὶ τὰ τέκνα καὶ τὰ ἴδια κατὰ γνώμην ἐστὶν ὑμῖν· εἰς οὐρανὸν τὴν ἐλπίδα ἔχων

[20] If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

[21] ὑμῶν τὴν τιμὴν καὶ τὴν εὔνοιαν ἐμνημόνευον φιλοστόργως. ἐπανάγων ἐκ τῶν κατὰ τὴν Περσίδα τόπων καὶ περιπεσὼν ἀσθενείᾳ δυσχέρειαν ἐχούσῃ ἀναγκαῖον ἡγησάμην φροντίσαι τῆς κοινῆς πάντων ἀσφαλείας.

[21] As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

[22] οὐκ ἀπογινώσκων τὰ κατ᾽ ἐμαυτόν, ἀλλὰ ἔχων πολλὴν ἐλπίδα ἐκφεύξεσθαι τὴν ἀσθένειαν,

[22] Not distrusting mine health, but having great hope to escape this sickness.

[23] θεωρῶν δὲ ὅτι καὶ ὁ πατήρ, καθ' οὓς καιροὺς εἰς τοὺς ἄνω τόπους ἐστρατοπέδευσεν, ἀνέδειξεν τὸν διαδεξάμενον,

[23] But considering that even my father, at what time he led an army into the high countries. appointed a successor,

[24] ὅπως, ἐάν τι παράδοξον ἀποβαίνῃ ἢ καὶ προσαγγελθῇ τι δυσχερές, εἰδότες οἱ κατὰ τὴν χώραν ᾧ καταλέλειπται τὰ πράγματα μὴ ἐπιταράσσωνται·

[24] To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

[25] πρὸς δὲ τούτοις κατανοῶν τοὺς παρακειμένους δυνάστας καὶ γειτνιῶντας τῇ βασιλείᾳ τοῖς καιροῖς ἐπέχοντας καὶ προσδοκῶντας τὸ ἀποβησόμενον, ἀναδέδειχα τὸν υἱὸν Ἀντίοχον βασιλέα, ὃν πολλάκις ἀνατρέχων εἰς τὰς ἐπάνω σατραπείας τοῖς πλείστοις ὑμῶν παρεκατετιθέμην καὶ συνίστων· γέγραφα δὲ πρὸς αὐτὸν τὰ ὑπογεγραμμένα.

[25] Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

[26] παρακαλῶ οὖν ὑμᾶς καὶ ἀξιῶ μεμνημένους τῶν εὐεργεσιῶν κοινῇ καὶ κατ' ἰδίαν ἕκαστον συντηρεῖν τὴν οὖσαν εὔνοιαν εἰς ἐμὲ καὶ τὸν υἱόν·

[26] Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

[27] πέπεισμαι γὰρ αὐτὸν ἐπιεικῶς καὶ φιλανθρώπως παρακολουθοῦντα τῇ ἐμῇ προαιρέσει συμπεριενεχθήσεσθαι ὑμῖν.

[27] For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

[28] Ὁ μὲν οὖν ἀνδροφόνος καὶ βλάσφημος τὰ χείριστα παθών, ὡς ἑτέρους διέθηκεν, ἐπὶ ξένης ἐν τοῖς ὄρεσιν οἰκτίστῳ μόρῳ κατέστρεψεν τὸν βίον.

[28] Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

[29] παρεκομίζετο δὲ τὸ σῶμα Φίλιππος ὁ σύντροφος αὐτοῦ, ὃς καὶ διευλαβηθεὶς τὸν υἱὸν Ἀντιόχου πρὸς Πτολεμαῖον τὸν Φιλομήτορα εἰς Αἴγυπτον διεκομίσθη.

[29] And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

CHAPTER 10

[1] Μακκαβαῖος δὲ καὶ οἱ σὺν αὐτῷ τοῦ κυρίου προάγοντος αὐτοὺς τὸ μὲν ἱερὸν ἐκομίσαντο καὶ τὴν πόλιν,

[1] Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

[2] τοὺς δὲ κατὰ τὴν ἀγορὰν βωμοὺς ὑπὸ τῶν ἀλλοφύλων δεδημιουργημένους, ἔτι δὲ τεμένη καθεῖλαν

[2] But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

[3] καὶ τὸν νεὼ καθαρίσαντες ἕτερον θυσιαστήριον ἐποίησαν καὶ πυρώσαντες λίθους καὶ πῦρ ἐκ τούτων λαβόντες ἀνήνεγκαν θυσίας μετὰ διετῆ χρόνον καὶ θυμίαμα καὶ λύχνους καὶ τῶν ἄρτων τὴν πρόθεσιν ἐποιήσαντο.

[3] And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

[4] ταῦτα δὲ ποιήσαντες ἠξίωσαν τὸν κύριον πεσόντες ἐπὶ κοιλίαν μηκέτι περιπεσεῖν τοιούτοις κακοῖς, ἀλλ᾽ ἐάν ποτε καὶ ἁμάρτωσιν, ὑπ᾽ αὐτοῦ μετὰ ἐπιεικείας παιδεύεσθαι καὶ μὴ βλασφήμοις καὶ βαρβάροις ἔθνεσιν παραδίδοσθαι.

[4] When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

[5] ἐν ᾗ δὲ ἡμέρᾳ ὁ νεὼς ὑπὸ ἀλλοφύλων ἐβεβηλώθη, συνέβη κατὰ τὴν αὐτὴν ἡμέραν τὸν καθαρισμὸν γενέσθαι τοῦ ναοῦ, τῇ πέμπτῃ καὶ εἰκάδι τοῦ αὐτοῦ μηνός, ὅς ἐστιν Χασελευ.

[5] Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

[6] καὶ μετ᾽ εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνωμάτων τρόπον μνημονεύοντες ὡς πρὸ μικροῦ χρόνου τὴν τῶν σκηνῶν ἑορτὴν ἐν τοῖς

ὄρεσιν καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι.

[6] And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

[7] διὸ θύρσους καὶ κλάδους ὡραίους, ἔτι δὲ καὶ φοίνικας ἔχοντες ὕμνους ἀνέφερον τῷ εὐοδώσαντι καθαρισθῆναι τὸν ἑαυτοῦ τόπον.

[7] Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

[8] ἐδογμάτισαν δὲ μετὰ κοινοῦ προστάγματος καὶ ψηφίσματος παντὶ τῷ τῶν Ιουδαίων ἔθνει κατ᾽ ἐνιαυτὸν ἄγειν τάσδε τὰς ἡμέρας.

[8] They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

[9] καὶ τὰ μὲν τῆς Ἀντιόχου τοῦ προσαγορευθέντος Ἐπιφανοῦς τελευτῆς οὕτως εἶχεν.

[9] And this was the end of Antiochus, called Epiphanes.

[10] Νυνὶ δὲ τὰ κατὰ τὸν Εὐπάτορα Ἀντίοχον, υἱὸν δὲ τοῦ ἀσεβοῦς γενόμενον, δηλώσομεν αὐτὰ συντέμνοντες τὰ συνέχοντα τῶν πολέμων κακά.

[10] Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

[11] οὗτος γὰρ παραλαβὼν τὴν βασιλείαν ἀνέδειξεν ἐπὶ τῶν πραγμάτων Λυσίαν τινά, Κοίλης δὲ Συρίας καὶ Φοινίκης στρατηγὸν πρώταρχον.

[11] So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

[12] Πτολεμαῖος γὰρ ὁ καλούμενος Μάκρων τὸ δίκαιον συντηρεῖν προηγούμενος πρὸς τοὺς Ιουδαίους διὰ τὴν γεγονυῖαν εἰς αὐτοὺς ἀδικίαν ἐπειρᾶτο τὰ πρὸς αὐτοὺς εἰρηνικῶς διεξάγειν·

[12] For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

[13] ὅθεν κατηγορούμενος ὑπὸ τῶν φίλων πρὸς τὸν Εὐπάτορα καὶ προδότης παρ' ἕκαστα ἀκούων διὰ τὸ τὴν Κύπρον ἐμπιστευθέντα ὑπὸ τοῦ Φιλομήτορος ἐκλιπεῖν καὶ πρὸς Ἀντίοχον τὸν Ἐπιφανῆ ἀναχωρῆσαι μήτε εὐγενῆ τὴν ἐξουσίαν εὐγενίσας φαρμακεύσας ἑαυτὸν ἐξέλιπεν τὸν βίον.

[13] Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

[14] Γοργίας δὲ γενόμενος στρατηγὸς τῶν τόπων ἐξενοτρόφει καὶ παρ' ἕκαστα πρὸς τοὺς Ιουδαίους ἐπολεμοτρόφει.

[14] But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

[15] ὁμοῦ δὲ τούτῳ καὶ οἱ Ιδουμαῖοι ἐγκρατεῖς ἐπικαίρων ὀχυρωμάτων ὄντες ἐγύμναζον τοὺς Ιουδαίους καὶ τοὺς φυγαδεύσαντας ἀπὸ Ιεροσολύμων προσλαβόμενοι πολεμοτροφεῖν ἐπεχείρουν.

[15] And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

[16] οἱ δὲ περὶ τὸν Μακκαβαῖον ποιησάμενοι λιτανείαν καὶ ἀξιώσαντες τὸν θεὸν σύμμαχον αὐτοῖς γενέσθαι ἐπὶ τὰ τῶν Ιδουμαίων ὀχυρώματα ὥρμησαν,

[16] Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

[17] οἷς καὶ προσβαλόντες εὐρώστως ἐγκρατεῖς ἐγένοντο τῶν τόπων πάντας τε τοὺς ἐπὶ τῷ τείχει μαχομένους ἠμύναντο κατέσφαζόν τε τοὺς ἐμπίπτοντας, ἀνεῖλον δὲ οὐχ ἧττον τῶν δισμυρίων.

[17] And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

[18] συμφυγόντων δὲ οὐκ ἔλαττον τῶν ἐνακισχιλίων εἰς δύο πύργους ὀχυροὺς εὖ μάλα καὶ πάντα τὰ πρὸς πολιορκίαν ἔχοντας

[18] And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

[19] ὁ Μακκαβαῖος εἰς ἐπείγοντας τόπους ἀπολιπὼν Σιμωνα καὶ Ιωσηπον, ἔτι δὲ καὶ Ζακχαῖον καὶ τοὺς σὺν αὐτῷ ἱκανοὺς πρὸς τὴν τούτων πολιορκίαν αὐτὸς ἐχωρίσθη.

[19] Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

[20] οἱ δὲ περὶ τὸν Σιμωνα φιλαργυρήσαντες ὑπό τινων τῶν ἐν τοῖς πύργοις ἐπείσθησαν ἀργυρίῳ, ἑπτάκις δὲ μυρίας δραχμὰς λαβόντες εἴασάν τινας διαρρυῆναι.

[20] Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

[21] προσαγγελέντος δὲ τῷ Μακκαβαίῳ περὶ τοῦ γεγονότος συναγαγὼν τοὺς ἡγουμένους τοῦ λαοῦ κατηγόρησεν ὡς ἀργυρίου πέπρακαν τοὺς ἀδελφοὺς τοὺς πολεμίους κατ’ αὐτῶν ἀπολύσαντες.

[21] But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

[22] τούτους μὲν οὖν προδότας γενομένους ἀπέκτεινεν, καὶ παραχρῆμα τοὺς δύο πύργους κατελάβετο.

[22] So he slew those that were found traitors, and immediately took the two castles.

[23] τοῖς δὲ ὅπλοις τὰ πάντα ἐν ταῖς χερσὶν εὐοδούμενος ἀπώλεσεν ἐν τοῖς δυσὶν ὀχυρώμασιν πλείους τῶν δισμυρίων.

[23] And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

[24] Τιμόθεος δὲ ὁ πρότερον ἡττηθεὶς ὑπὸ τῶν Ιουδαίων συναγαγὼν ξένας δυνάμεις παμπληθεῖς καὶ τοὺς τῆς Ἀσίας γενομένους ἵππους συναθροίσας οὐκ ὀλίγους παρῆν ὡς δοριάλωτον λημψόμενος τὴν Ιουδαίαν.

[24] Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

[25] οἱ δὲ περὶ τὸν Μακκαβαῖον συνεγγίζοντος αὐτοῦ πρὸς ἱκετείαν τοῦ θεοῦ γῇ τὰς κεφαλὰς καταπάσαντες καὶ τὰς ὀσφύας σάκκοις ζώσαντες

[25] But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

[26] ἐπὶ τὴν ἀπέναντι τοῦ θυσιαστηρίου κρηπῖδα προσπεσόντες ἠξίουν ἵλεως αὐτοῖς γενόμενον ἐχθρεῦσαι τοῖς ἐχθροῖς αὐτῶν καὶ ἀντικεῖσθαι τοῖς ἀντικειμένοις, καθὼς ὁ νόμος διασαφεῖ.

[26] And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

[27] γενόμενοι δὲ ἀπὸ τῆς δεήσεως ἀναλαβόντες τὰ ὅπλα προῆγον ἀπὸ τῆς πόλεως ἐπὶ πλεῖον· συνεγγίσαντες δὲ τοῖς πολεμίοις ἐφ᾽ ἑαυτῶν ἦσαν.

[27] So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

[28] ἅρτι δὲ τῆς ἀνατολῆς διαχεομένης προσέβαλον ἑκάτεροι, οἱ μὲν ἔγγυον ἔχοντες εὐημερίας καὶ νίκης μετὰ ἀρετῆς τὴν ἐπὶ τὸν κύριον καταφυγήν, οἱ δὲ καθηγεμόνα τῶν ἀγώνων ταττόμενοι τὸν θυμόν.

[28] Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

[29] γενομένης δὲ καρτερᾶς μάχης ἐφάνησαν τοῖς ὑπεναντίοις ἐξ οὐρανοῦ ἐφ᾽ ἵππων χρυσοχαλίνων ἄνδρες πέντε διαπρεπεῖς, καὶ ἀφηγούμενοι τῶν Ιουδαίων,

[29] But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

[30] οἳ καὶ τὸν Μακκαβαῖον μέσον λαβόντες καὶ σκεπάζοντες ταῖς ἑαυτῶν πανοπλίαις ἄτρωτον διεφύλαττον, εἰς δὲ τοὺς ὑπεναντίους τοξεύματα καὶ κεραυνοὺς ἐξερρίπτουν, διὸ συγχυθέντες ἀορασίᾳ διεκόπτοντο ταραχῆς πεπληρωμένοι.

[30] And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

[31] κατεσφάγησαν δὲ δισμύριοι πρὸς τοῖς πεντακοσίοις, ἱππεῖς δὲ ἑξακόσιοι.

[31] And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

[32] αὐτὸς δὲ ὁ Τιμόθεος συνέφυγεν εἰς Γαζαρα λεγόμενον ὀχύρωμα, εὖ μάλα φρούριον, στρατηγοῦντος ἐκεῖ Χαιρεου.

[32] As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

[33] οἱ δὲ περὶ τὸν Μακκαβαῖον ἄσμενοι περιεκάθισαν τὸ φρούριον ἡμέρας τέσσαρας.

[33] But they that were with Maccabeus laid siege against the fortress courageously four days.

[34] οἱ δὲ ἔνδον τῇ ἐρυμνότητι τοῦ τόπου πεποιθότες ὑπεράγαν ἐβλασφήμουν καὶ λόγους ἀθεμίτους προίεντο.

[34] And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

[35] ὑποφαινούσης δὲ τῆς πέμπτης ἡμέρας εἴκοσι νεανίαι τῶν περὶ τὸν Μακκαβαῖον πυρωθέντες τοῖς θυμοῖς διὰ τὰς βλασφημίας προσβαλόντες

τῷ τείχει ἀρρενωδῶς καὶ θηριώδει θυμῷ τὸν ἐμπίπτοντα ἔκοπτον·

[35] Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

[36] ἕτεροι δὲ ὁμοίως προσαναβάντες ἐν τῷ περισπασμῷ πρὸς τοὺς ἔνδον ἐνεπίμπρων τοὺς πύργους καὶ πυρὰς ἀνάπτοντες ζῶντας τοὺς βλασφήμους κατέκαιον· οἱ δὲ τὰς πύλας διέκοπτον, εἰσδεξάμενοι δὲ τὴν λοιπὴν τάξιν προκατελάβοντο τὴν πόλιν.

[36] Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

[37] καὶ τὸν Τιμόθεον ἀποκεκρυμμένον ἔν τινι λάκκῳ κατέσφαξαν καὶ τὸν τούτου ἀδελφὸν Χαιρέαν καὶ τὸν Ἀπολλοφάνην.

[37] And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

[38] ταῦτα δὲ διαπραξάμενοι μεθ' ὕμνων καὶ ἐξομολογήσεων εὐλόγουν τῷ κυρίῳ τῷ μεγάλως εὐεργετοῦντι τὸν Ισραηλ καὶ τὸ νῖκος αὐτοῖς διδόντι.

[38] When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAPTER 11

[1] Μετ ὀλίγον δὲ παντελῶς χρονίσκον Λυσίας ἐπίτροπος τοῦ βασιλέως καὶ συγγενὴς καὶ ἐπὶ τῶν πραγμάτων λίαν βαρέως φέρων ἐπὶ τοῖς γεγονόσι

[1] Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

[2] συναθροίσας περὶ τὰς ὀκτὼ μυριάδας καὶ τὴν ἵππον ἅπασαν παρεγίνετο ἐπὶ τοὺς Ιουδαίους λογιζόμενος τὴν μὲν πόλιν Ἕλλησιν οἰκητήριον ποιήσειν,

[2] And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

[3] τὸ δὲ ἱερὸν ἀργυρολόγητον, καθὼς τὰ λοιπὰ τῶν ἐθνῶν τεμένη, πρατὴν δὲ κατὰ ἔτος τὴν ἀρχιερωσύνην ποιήσειν,

[3] And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

[4] οὐδαμῶς ἐπιλογιζόμενος τὸ τοῦ θεοῦ κράτος, πεφρενωμένος δὲ ταῖς μυριάσιν τῶν πεζῶν καὶ ταῖς χιλιάσιν τῶν ἱππέων καὶ τοῖς ἐλέφασιν τοῖς ὀγδοήκοντα.

[4] Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

[5] εἰσελθὼν δὲ εἰς τὴν Ιουδαίαν καὶ συνεγγίσας Βαιθσουρα ὄντι μὲν ἐρυμνῷ χωρίῳ, Ιεροσολύμων δὲ ἀπέχοντι ὡσεὶ σταδίους πέντε τοῦτο ἔθλιβεν.

[5] So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

[6] ὡς δὲ μετέλαβον οἱ περὶ τὸν Μακκαβαῖον πολιορκοῦντα αὐτὸν τὰ ὀχυρώματα, μετὰ ὀδυρμῶν καὶ δακρύων ἱκέτευον σὺν τοῖς ὄχλοις τὸν κύριον ἀγαθὸν ἄγγελον ἀποστεῖλαι πρὸς σωτηρίαν τῷ Ισραηλ.

[6] Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

[7] αὐτὸς δὲ πρῶτος ὁ Μακκαβαῖος ἀναλαβὼν τὰ ὅπλα προετρέψατο τοὺς ἄλλους ἅμα αὐτῷ διακινδυνεύοντας ἐπιβοηθεῖν τοῖς ἀδελφοῖς αὐτῶν· ὁμοῦ δὲ καὶ προθύμως ἐξώρμησαν.

[7] Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

[8] αὐτόθι δὲ πρὸς τοῖς Ιεροσολύμοις ὄντων ἐφάνη προηγούμενος αὐτῶν ἔφιππος ἐν λευκῇ ἐσθῆτι πανοπλίαν χρυσῆν κραδαίνων.

[8] And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

[9] ὁμοῦ δὲ πάντες εὐλόγησαν τὸν ἐλεήμονα θεὸν καὶ ἐπερρώσθησαν ταῖς ψυχαῖς οὐ μόνον ἀνθρώπους, θῆρας δὲ τοὺς ἀγριωτάτους καὶ σιδηρᾶ τείχη τιτρώσκειν ὄντες ἕτοιμοι.

[9] Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

[10] προῆγον ἐν διασκευῇ τὸν ἀπ᾽ οὐρανοῦ σύμμαχον ἔχοντες ἐλεήσαντος αὐτοὺς τοῦ κυρίου.

[10] Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

[11] λεοντηδὸν δὲ ἐντινάξαντες εἰς τοὺς πολεμίους κατέστρωσαν αὐτῶν χιλίους πρὸς τοῖς μυρίοις, ἱππεῖς δὲ ἑξακοσίους πρὸς τοῖς χιλίοις· τοὺς δὲ πάντας ἠνάγκασαν φεύγειν.

[11] And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

[12] οἱ πλείονες δὲ αὐτῶν τραυματίαι γυμνοὶ διεσώθησαν· καὶ αὐτὸς δὲ ὁ Λυσίας αἰσχρῶς φεύγων διεσώθη.

[12] Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

[13] οὐκ ἄνους δὲ ὑπάρχων πρὸς ἑαυτὸν ἀντιβάλλων τὸ γεγονὸς περὶ αὐτὸν ἐλάττωμα καὶ συννοήσας ἀνικήτους εἶναι τοὺς Εβραίους τοῦ δυναμένου θεοῦ συμμαχοῦντος αὐτοῖς

[13] Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

[14] προσαποστείλας ἔπεισεν συλλύεσθαι ἐπὶ πᾶσι τοῖς δικαίοις, καὶ διότι καὶ τὸν βασιλέα πείσει φίλον αὐτοῖς ἀναγκάζων γενέσθαι.

[14] And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

[15] ἐπένευσεν δὲ ὁ Μακκαβαῖος ἐπὶ πᾶσιν, οἷς ὁ Λυσίας παρεκάλει, τοῦ συμφέροντος φροντίζων· ὅσα γὰρ ὁ Μακκαβαῖος ἐπέδωκεν τῷ Λυσίᾳ διὰ γραπτῶν περὶ τῶν Ιουδαίων, συνεχώρησεν ὁ βασιλεύς.

[15] Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

[16] Ἦσαν γὰρ αἱ γεγραμμέναι τοῖς Ιουδαίοις ἐπιστολαὶ παρὰ μὲν Λυσίου περιέχουσαι τὸν τρόπον τοῦτον Λυσίας τῷ πλήθει τῶν Ιουδαίων χαίρειν.

[16] For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

[17] Ιωαννης καὶ Αβεσσαλωμ οἱ πεμφθέντες παρ᾽ ὑμῶν ἐπιδόντες τὸν ὑπογεγραμμένον χρηματισμὸν ἠξίουν περὶ τῶν δι᾽ αὐτοῦ σημαινομένων.

[17] John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

[18] ὅσα μὲν οὖν ἔδει καὶ τῷ βασιλεῖ προσενεχθῆναι, διεσάφησα· ἃ δὲ ἦν ἐνδεχόμενα, συνεχώρησεν.

[18] Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

[19] ἐὰν μὲν οὖν συντηρήσητε τὴν εἰς τὰ πράγματα εὔνοιαν, καὶ εἰς τὸ λοιπὸν πειράσομαι παραίτιος ἀγαθῶν γενέσθαι.

[19] And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

[20] ὑπὲρ δὲ τούτων καὶ τῶν κατὰ μέρος ἐντέταλμαι τούτοις τε καὶ τοῖς παρ᾽ ἐμοῦ διαλεχθῆναι ὑμῖν.

[20] But of the particulars I have given order both to these and the other that came from me, to commune with you.

[21] ἔρρωσθε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Διὸς Κορινθίου τετράδι καὶ εἰκάδι.

[21] Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

[22] Ἡ δὲ τοῦ βασιλέως ἐπιστολὴ περιεῖχεν οὕτως Βασιλεὺς Ἀντίοχος τῷ ἀδελφῷ Λυσίᾳ χαίρειν.

[22] Now the king’s letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

[23] τοῦ πατρὸς ἡμῶν εἰς θεοὺς μεταστάντος βουλόμενοι τοὺς ἐκ τῆς βασιλείας ἀταράχους ὄντας γενέσθαι πρὸς τὴν τῶν ἰδίων ἐπιμέλειαν

[23] Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

[24] ἀκηκοότες τοὺς Ιουδαίους μὴ συνευδοκοῦντας τῇ τοῦ πατρὸς ἐπὶ τὰ Ἑλληνικὰ μεταθέσει, ἀλλὰ τὴν ἑαυτῶν ἀγωγὴν αἱρετίζοντας ἀξιοῦντας συγχωρηθῆναι αὐτοῖς τὰ νόμιμα,

[24] We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

[25] αἱρούμενοι οὖν καὶ τοῦτο τὸ ἔθνος ἐκτὸς ταραχῆς εἶναι κρίνομεν τό τε ἱερὸν ἀποκατασταθῆναι αὐτοῖς καὶ πολιτεύεσθαι κατὰ τὰ ἐπὶ τῶν προγόνων αὐτῶν ἔθη.

[25] Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

[26] εὖ οὖν ποιήσεις διαπεμψάμενος πρὸς αὐτοὺς καὶ δοὺς δεξιάς, ὅπως εἰδότες τὴν ἡμετέραν προαίρεσιν εὔθυμοί τε ὦσιν καὶ ἡδέως διαγίνωνται πρὸς τῇ τῶν ἰδίων ἀντιλήμψει.

[26] Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

[27] Πρὸς δὲ τὸ ἔθνος ἡ τοῦ βασιλέως ἐπιστολὴ τοιάδε ἦν Βασιλεὺς Ἀντίοχος τῇ γερουσίᾳ τῶν Ιουδαίων καὶ τοῖς ἄλλοις Ιουδαίοις χαίρειν.

[27] And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

[28] εἰ ἔρρωσθε, εἴη ἂν ὡς βουλόμεθα· καὶ αὐτοὶ δὲ ὑγιαίνομεν.

[28] If ye fare well, we have our desire; we are also in good health.

[29] ἐνεφάνισεν ἡμῖν Μενέλαος βούλεσθαι κατελθόντας ὑμᾶς γίνεσθαι πρὸς τοῖς ἰδίοις.

[29] Menelaus declared unto us, that your desire was to return home, and to follow your own business:

[30] τοῖς οὖν καταπορευομένοις μέχρι τριακάδος Ξανθικοῦ ὑπάρξει δεξιὰ μετὰ τῆς ἀδείας

[30] Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

[31] χρῆσθαι τοὺς Ιουδαίους τοῖς ἑαυτῶν δαπανήμασιν καὶ νόμοις, καθὰ καὶ τὸ πρότερον, καὶ οὐδεὶς αὐτῶν κατ᾽ οὐδένα τρόπον παρενοχληθήσεται περὶ τῶν ἠγνοημένων.

[31] And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

[32] πέπομφα δὲ καὶ τὸν Μενέλαον παρακαλέσοντα ὑμᾶς.

[32] I have sent also Menelaus, that he may comfort you.

[33] ἔρρωσθε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Ξανθικοῦ πεντεκαιδεκάτῃ.

[33] Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

[34] Ἔπεμψαν δὲ καὶ οἱ Ῥωμαῖοι πρὸς αὐτοὺς ἐπιστολὴν ἔχουσαν οὕτως Κόιντος Μέμμιος, Τίτος Μάνιος, πρεσβῦται Ῥωμαίων, τῷ δήμῳ τῶν Ιουδαίων χαίρειν.

[34] The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

[35] ὑπὲρ ὧν Λυσίας ὁ συγγενὴς τοῦ βασιλέως συνεχώρησεν ὑμῖν, καὶ ἡμεῖς συνευδοκοῦμεν.

[35] Whatsoever Lysias the king’s cousin hath granted, therewith we also are well pleased.

[36] ἃ δὲ ἔκρινεν προσανενεχθῆναι τῷ βασιλεῖ, πέμψατέ τινα παραχρῆμα ἐπισκεψάμενοι περὶ τούτων, ἵνα ἐκθῶμεν ὡς καθήκει ὑμῖν· ἡμεῖς γὰρ προσάγομεν πρὸς Ἀντιόχειαν.

[36] But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

[37] διὸ σπεύσατε καὶ πέμψατέ τινας, ὅπως καὶ ἡμεῖς ἐπιγνῶμεν ὁποίας ἐστὲ γνώμης.

[37] Therefore send some with speed, that we may know what is your mind.

[38] ὑγιαίνετε. ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Ξανθικοῦ πεντεκαιδεκάτῃ.

[38] Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

CHAPTER 12

[1] Γενομένων δὲ τῶν συνθηκῶν τούτων ὁ μὲν Λυσίας ἀπῄει πρὸς τὸν βασιλέα, οἱ δὲ Ιουδαῖοι περὶ τὴν γεωργίαν ἐγίνοντο.

[1] When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

[2] τῶν δὲ κατὰ τόπον στρατηγῶν Τιμόθεος καὶ Ἀπολλώνιος ὁ τοῦ Γενναίου, ἔτι δὲ Ἱερώνυμος καὶ Δημοφών, πρὸς δὲ τούτοις Νικάνωρ ὁ Κυπριάρχης οὐκ εἴων αὐτοὺς εὐσταθεῖν καὶ τὰ τῆς ἡσυχίας ἄγειν.

[2] But of the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

[3] Ἰοππῖται δὲ τηλικοῦτο συνετέλεσαν τὸ δυσσέβημα· παρακαλέσαντες τοὺς σὺν αὐτοῖς οἰκοῦντας Ιουδαίους ἐμβῆναι εἰς τὰ παρακατασταθέντα ὑπ᾽ αὐτῶν σκάφη σὺν γυναιξὶν καὶ τέκνοις ὡς μηδεμιᾶς ἐνεστώσης πρὸς αὐτοὺς δυσμενείας,

[3] The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

[4] κατὰ δὲ τὸ κοινὸν τῆς πόλεως ψήφισμα· καὶ τούτων ἐπιδεξαμένων ὡς ἂν εἰρηνεύειν θελόντων καὶ μηδὲν ὕποπτον ἐχόντων ἐπαναχθέντας αὐτοὺς ἐβύθισαν ὄντας οὐκ ἔλαττον τῶν διακοσίων.

[4] Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

[5] μεταλαβὼν δὲ Ιουδας τὴν γεγονυῖαν εἰς τοὺς ὁμοεθνεῖς ὠμότητα παραγγείλας τοῖς περὶ αὐτὸν ἀνδράσιν

[5] When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

[6] καὶ ἐπικαλεσάμενος τὸν δίκαιον κριτὴν θεὸν παρεγένετο ἐπὶ τοὺς μιαιφόνους τῶν ἀδελφῶν καὶ τὸν μὲν λιμένα νύκτωρ ἐνέπρησεν καὶ τὰ

σκάφη κατέφλεξεν, τοὺς δὲ ἐκεῖ συμφυγόντας ἐξεκέντησεν.

[6] And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

[7] τοῦ δὲ χωρίου συγκλεισθέντος ἀνέλυσεν ὡς πάλιν ἥξων καὶ τὸ σύμπαν τῶν Ιοππιτῶν ἐκριζῶσαι πολίτευμα.

[7] And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

[8] μεταλαβὼν δὲ καὶ τοὺς ἐν Ιαμνείᾳ τὸν αὐτὸν ἐπιτελεῖν βουλομένους τρόπον τοῖς παροικοῦσιν Ιουδαίοις,

[8] But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

[9] καὶ τοῖς Ιαμνίταις νυκτὸς ἐπιβαλὼν ὑφῆψεν τὸν λιμένα σὺν τῷ στόλῳ ὥστε φαίνεσθαι τὰς αὐγὰς τοῦ φέγγους εἰς τὰ Ιεροσόλυμα σταδίων ὄντων διακοσίων τεσσαράκοντα.

[9] He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

[10] Ἐκεῖθεν δὲ ἀποσπάσαντες σταδίους ἐννέα, ποιουμένων τὴν πορείαν ἐπὶ τὸν Τιμόθεον, προσέβαλον Ἄραβες αὐτῷ οὐκ ἐλάττους τῶν πεντακισχιλίων, ἱππεῖς δὲ πεντακόσιοι.

[10] Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

[11] γενομένης δὲ καρτερᾶς μάχης καὶ τῶν περὶ τὸν Ιουδαν διὰ τὴν παρὰ τοῦ θεοῦ βοήθειαν εὐημερησάντων ἐλαττονωθέντες οἱ νομάδες ἠξίουν δοῦναι τὸν Ιουδαν δεξιὰς αὐτοῖς ὑπισχνούμενοι καὶ βοσκήματα δώσειν καὶ ἐν τοῖς λοιποῖς ὠφελήσειν αὐτούς.

[11] Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

[12] Ιουδας δὲ ὑπολαβὼν ὡς ἀληθῶς ἐν πολλοῖς αὐτοὺς χρησίμους ἐπεχώρησεν εἰρήνην ἄξειν πρὸς αὐτούς· καὶ λαβόντες δεξιὰς εἰς τὰς σκηνὰς ἐχωρίσθησαν.

[12] Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

[13] Ἐπέβαλεν δὲ καὶ ἐπί τινα πόλιν γεφύραις ὀχυρὰν καὶ τείχεσιν περιπεφραγμένην καὶ παμμειγέσιν ἔθνεσιν κατοικουμένην, ὄνομα δὲ Κασπιν.

[13] He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

[14] οἱ δὲ ἔνδον πεποιθότες τῇ τῶν τειχέων ἐρυμνότητι τῇ τε τῶν βρωμάτων παραθέσει ἀναγωγότερον ἐχρῶντο τοῖς περὶ τὸν Ιουδαν λοιδοροῦντες καὶ προσέτι βλασφημοῦντες καὶ λαλοῦντες ἃ μὴ θέμις.

[14] But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

[15] οἱ δὲ περὶ τὸν Ιουδαν ἐπικαλεσάμενοι τὸν μέγαν τοῦ κόσμου δυνάστην τὸν ἄτερ κριῶν καὶ μηχανῶν ὀργανικῶν κατακρημνίσαντα τὴν Ιεριχω κατὰ τοὺς Ἰησοῦ χρόνους ἐνέσεισαν θηριωδῶς τῷ τείχει.

[15] Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

[16] καταλαβόμενοί τε τὴν πόλιν τῇ τοῦ θεοῦ θελήσει ἀμυθήτους ἐποιήσαντο σφαγὰς ὥστε τὴν παρακειμένην λίμνην τὸ πλάτος ἔχουσαν σταδίους δύο κατάρρυτον αἵματι πεπληρωμένην φαίνεσθαι.

[16] And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

[17] Ἐκεῖθεν δὲ ἀποσπάσαντες σταδίους ἑπτακοσίους πεντήκοντα διήνυσαν εἰς τὸν Χάρακα πρὸς τοὺς λεγομένους Τουβιανοὺς Ιουδαίους.

[17] Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

[18] καὶ Τιμόθεον μὲν ἐπὶ τῶν τόπων οὐ κατέλαβον ἄπρακτον τότε ἀπὸ τῶν τόπων ἐκλελυκότα, καταλελοιπότα δὲ φρουρὰν ἔν τινι τόπῳ καὶ μάλα ὀχυράν.

[18] But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

[19] Δοσίθεος δὲ καὶ Σωσίπατρος τῶν περὶ τὸν Μακκαβαῖον ἡγεμόνων ἐξοδεύσαντες ἀπώλεσαν τοὺς ὑπὸ Τιμοθέου καταλειφθέντας ἐν τῷ ὀχυρώματι πλείους τῶν μυρίων ἀνδρῶν.

[19] Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

[20] ὁ δὲ Μακκαβαῖος διατάξας τὴν περὶ αὐτὸν στρατιὰν σπειρηδὸν κατέστησεν αὐτοὺς ἐπὶ τῶν σπειρῶν καὶ ἐπὶ τὸν Τιμόθεον ὥρμησεν ἔχοντα περὶ αὐτὸν μυριάδας δώδεκα πεζῶν, ἱππεῖς δὲ δισχιλίους πρὸς τοῖς πεντακοσίοις.

[20] And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

[21] τὴν δὲ ἔφοδον μεταλαβὼν Ιουδου προεξαπέστειλεν ὁ Τιμόθεος τὰς γυναῖκας καὶ τὰ τέκνα καὶ τὴν ἄλλην ἀποσκευὴν εἰς τὸ λεγόμενον Καρνιον· ἦν γὰρ δυσπολιόρκητον καὶ δυσπρόσιτον τὸ χωρίον διὰ τὴν πάντων τῶν τόπων στενότητα.

[21] Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

[22] ἐπιφανείσης δὲ τῆς Ιουδου σπείρας πρώτης καὶ γενομένου δέους ἐπὶ τοὺς πολεμίους φόβου τε ἐκ τῆς τοῦ τὰ πάντα ἐφορῶντος ἐπιφανείας γενομένης ἐπ' αὐτοὺς εἰς φυγὴν ὥρμησαν ἄλλος ἀλλαχῇ φερόμενος

ὥστε πολλάκις ὑπὸ τῶν ἰδίων βλάπτεσθαι καὶ ταῖς τῶν ξιφῶν ἀκμαῖς ἀναπείρεσθαι.

[22] But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

[23] ἐποιεῖτο δὲ τὸν διωγμὸν εὐτονώτερον ὁ Ιουδας συγκεντῶν τοὺς ἀλιτηρίους διέφθειρέν τε εἰς μυριάδας τρεῖς ἀνδρῶν.

[23] Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

[24] αὐτὸς δὲ ὁ Τιμόθεος ἐμπεσὼν τοῖς περὶ τὸν Δοσίθεον καὶ Σωσίπατρον ἠξίου μετὰ πολλῆς γοητείας ἐξαφεῖναι σῶον αὐτὸν διὰ τὸ πλειόνων μὲν γονεῖς, ὧν δὲ ἀδελφοὺς ἔχειν καὶ τούτους ἀλογηθῆναι συμβήσεται.

[24] Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

[25] πιστώσαντος δὲ αὐτοῦ διὰ πλειόνων τὸν ὁρισμὸν ἀποκαταστῆσαι τούτους ἀπημάντους ἀπέλυσαν αὐτὸν ἕνεκα τῆς τῶν ἀδελφῶν σωτηρίας.

[25] So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

[26] Ἐξελθὼν δὲ ἐπὶ τὸ Καρνιον καὶ τὸ Ατεργατειον κατέσφαξεν μυριάδας σωμάτων δύο καὶ πεντακισχιλίους.

[26] Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

[27] μετὰ δὲ τὴν τούτων τροπὴν καὶ ἀπώλειαν ἐπεστράτευσεν καὶ ἐπὶ Εφρων πόλιν ὀχυράν, ἐν ᾗ κατῴκει Λυσίας καὶ πάμφυλα πλήθη, νεανίαι δὲ ῥωμαλέοι πρὸ τῶν τειχέων καθεστῶτες εὐρώστως ἀπεμάχοντο, ἔνθα δὲ ὀργάνων καὶ βελῶν πολλαὶ παραθέσεις ὑπῆρχον.

[27] And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

[28] ἐπικαλεσάμενοι δὲ τὸν δυνάστην τὸν μετὰ κράτους συντρίβοντα τὰς τῶν πολεμίων ἀλκὰς ἔλαβον τὴν πόλιν ὑποχείριον, κατέστρωσαν δὲ τῶν ἔνδον εἰς μυριάδας δύο πεντακισχιλίους.

[28] But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

[29] ἀναζεύξαντες δὲ ἐκεῖθεν ὥρμησαν ἐπὶ Σκυθῶν πόλιν ἀπέχουσαν ἀπὸ Ιεροσολύμων σταδίους ἑξακοσίους.

[29] From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

[30] ἀπομαρτυρησάντων δὲ τῶν ἐκεῖ καθεστώτων Ιουδαίων, ἦν οἱ Σκυθοπολῖται ἔσχον πρὸς αὐτοὺς εὔνοιαν καὶ ἐν τοῖς τῆς ἀτυχίας καιροῖς ἥμερον ἀπάντησιν,

[30] But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

[31] εὐχαριστήσαντες καὶ προσπαρακαλέσαντες καὶ εἰς τὰ λοιπὰ πρὸς τὸ γένος εὐμενεῖς εἶναι παρεγενήθησαν εἰς Ιεροσόλυμα τῆς τῶν ἑβδομάδων ἑορτῆς οὔσης ὑπογύου.

[31] They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

[32] Μετὰ δὲ τὴν λεγομένην πεντηκοστὴν ὥρμησαν ἐπὶ Γοργίαν τὸν τῆς Ιδουμαίας στρατηγόν.

[32] And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

[33] ἐξῆλθεν δὲ μετὰ πεζῶν τρισχιλίων, ἱππέων δὲ τετρακοσίων.

[33] Who came out with three thousand men of foot and four hundred horsemen.

[34] παραταξαμένους δὲ συνέβη πεσεῖν ὀλίγους τῶν Ιουδαίων.

[34] And it happened that in their fighting together a few of the Jews were slain.

[35] Δοσίθεος δέ τις τῶν τοῦ Βακήνορος, ἔφιππος ἀνὴρ καὶ καρτερός, εἵχετο τοῦ Γοργίου καὶ λαβόμενος τῆς χλαμύδος ἦγεν αὐτὸν εὐρώστως καὶ βουλόμενος τὸν κατάρατον λαβεῖν ζωγρίαν, τῶν ἱππέων τινὸς Θρᾳκῶν ἐπενεχθέντος αὐτῷ καὶ τὸν ὦμον καθελόντος διέφυγεν ὁ Γοργίας εἰς Μαρισα.

[35] At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

[36] τῶν δὲ περὶ τὸν Εσδριν ἐπὶ πλεῖον μαχομένων καὶ κατακόπων ὄντων ἐπικαλεσάμενος Ιουδας τὸν κύριον σύμμαχον φανῆναι καὶ προοδηγὸν τοῦ πολέμου·

[36] Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

[37] καταρξάμενος τῇ πατρίῳ φωνῇ τὴν μεθ' ὕμνων κραυγὴν ἐνσείσας ἀπροσδοκήτως τοῖς περὶ τὸν Γοργίαν, τροπὴν αὐτῶν ἐποιήσατο.

[37] And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

[38] Ιουδας δὲ ἀναλαβὼν τὸ στράτευμα ἦκεν εἰς Οδολλαμ πόλιν· τῆς δὲ ἑβδομάδος ἐπιβαλλούσης κατὰ τὸν ἐθισμὸν ἁγνισθέντες αὐτόθι τὸ σάββατον διήγαγον.

[38] So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

[39] τῇ δὲ ἐχομένῃ ἦλθον οἱ περὶ τὸν Ιουδαν καθ’ ὃν χρόνον τὸ τῆς χρείας ἐγεγόνει, τὰ σώματα τῶν προπεπτωκότων ἀνακομίσασθαι καὶ μετὰ τῶν συγγενῶν ἀποκαταστῆσαι εἰς τοὺς πατρῴους τάφους.

[39] And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers’ graves.

[40] εὗρον δὲ ἑκάστου τῶν τεθνηκότων ὑπὸ τοὺς χιτῶνας ἱερώματα τῶν ἀπὸ Ιαμνείας εἰδώλων, ἀφ’ ὧν ὁ νόμος ἀπείργει τοὺς Ιουδαίους· τοῖς δὲ πᾶσι σαφὲς ἐγένετο διὰ τήνδε τὴν αἰτίαν τούσδε πεπτωκέναι.

[40] Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

[41] πάντες οὖν εὐλογήσαντες τὰ τοῦ δικαιοκρίτου κυρίου τὰ κεκρυμμένα φανερὰ ποιοῦντος

[41] All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

[42] εἰς ἱκετείαν ἐτράπησαν ἀξιώσαντες τὸ γεγονὸς ἁμάρτημα τελείως ἐξαλειφθῆναι. ὁ δὲ γενναῖος Ιουδας παρεκάλεσε τὸ πλῆθος συντηρεῖν αὑτοὺς ἀναμαρτήτους εἶναι ὑπ’ ὄψιν ἑωρακότας τὰ γεγονότα διὰ τὴν τῶν προπεπτωκότων ἁμαρτίαν.

[42] Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

[43] ποιησάμενός τε κατ’ ἀνδρολογίαν εἰς ἀργυρίου δραχμὰς δισχιλίας ἀπέστειλεν εἰς Ιεροσόλυμα προσαγαγεῖν περὶ ἁμαρτίας θυσίαν πάνυ καλῶς καὶ ἀστείως πράττων ὑπὲρ ἀναστάσεως διαλογιζόμενος·

[43] And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

[44] εἰ μὴ γὰρ τοὺς προπεπτωκότας ἀναστῆναι προσεδόκα, περισσὸν καὶ ληρῶδες ὑπὲρ νεκρῶν εὔχεσθαι·

[44] For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

[45] εἶτε ἐμβλέπων τοῖς μετ᾽ εὐσεβείας κοιμωμένοις κάλλιστον ἀποκείμενον χαριστήριον, ὁσία καὶ εὐσεβὴς ἡ ἐπίνοια· ὅθεν περὶ τῶν τεθνηκότων τὸν ἐξιλασμὸν ἐποιήσατο τῆς ἁμαρτίας ἀπολυθῆναι.

[45] And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAPTER 13

[1] Τῷ δὲ ἐνάτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει προσέπεσεν τοῖς περὶ τὸν Ιουδαν Ἀντίοχον τὸν Εὐπάτορα παραγενέσθαι σὺν πλήθεσιν ἐπὶ τὴν Ιουδαίαν

[1] In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

[2] καὶ σὺν αὐτῷ Λυσίαν τὸν ἐπίτροπον καὶ ἐπὶ τῶν πραγμάτων, ἕκαστον ἔχοντα δύναμιν Ἑλληνικὴν πεζῶν μυριάδας ἕνδεκα καὶ ἱππέων πεντακισχιλίους τριακοσίους καὶ ἐλέφαντας εἴκοσι δύο, ἅρματα δὲ δρεπανηφόρα τριακόσια.

[2] And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

[3] συνέμειξεν δὲ αὐτοῖς καὶ Μενέλαος καὶ παρεκάλει μετὰ πολλῆς εἰρωνείας τὸν Ἀντίοχον, οὐκ ἐπὶ σωτηρίᾳ τῆς πατρίδος, οἰόμενος δὲ ἐπὶ τῆς ἀρχῆς κατασταθήσεσθαι.

[3] Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

[4] ὁ δὲ βασιλεὺς τῶν βασιλέων ἐξήγειρεν τὸν θυμὸν τοῦ Ἀντιόχου ἐπὶ τὸν ἀλιτήριον, καὶ Λυσίου ὑποδείξαντος τοῦτον αἴτιον εἶναι πάντων τῶν κακῶν, προσέταξεν, ὡς ἔθος ἐστὶν ἐν τῷ τόπῳ, προσαπολέσαι ἀγαγόντας εἰς Βέροιαν.

[4] But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

[5] ἔστιν δὲ ἐν τῷ τόπῳ πύργος πεντήκοντα πήχεων πλήρης σποδοῦ, οὗτος δὲ ὄργανον εἶχεν περιφερὲς πάντοθεν ἀπόκρημνον εἰς τὴν σποδόν.

[5] Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the

ashes.

[6] ἐνταῦθα τὸν ἱεροσυλίας ἔνοχον ἢ καί τινων ἄλλων κακῶν ὑπεροχὴν πεποιημένον ἅπαντες προσωθοῦσιν εἰς ὄλεθρον.

[6] And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

[7] τοιούτῳ μόρῳ τὸν παράνομον συνέβη θανεῖν μηδὲ τῆς γῆς τυχόντα Μενέλαον·

[7] Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

[8] πάνυ δικαίως· ἐπεὶ γὰρ συνετελέσατο πολλὰ περὶ τὸν βωμὸν ἁμαρτήματα, οὗ τὸ πῦρ ἁγνὸν ἦν καὶ ἡ σποδός, ἐν σποδῷ τὸν θάνατον ἐκομίσατο.

[8] For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

[9] Τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο τὰ χείριστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδειξόμενος τοῖς Ιουδαίοις.

[9] Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father’s time.

[10] μεταλαβὼν δὲ Ιουδας ταῦτα παρήγγειλεν τῷ πλήθει δι’ ἡμέρας καὶ νυκτὸς ἐπικαλεῖσθαι τὸν κύριον, εἴ ποτε καὶ ἄλλοτε, καὶ νῦν ἐπιβοηθεῖν τοῖς τοῦ νόμου καὶ πατρίδος καὶ ἱεροῦ ἁγίου στερεῖσθαι μέλλουσιν

[10] Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

[11] καὶ τὸν ἄρτι βραχέως ἀνεψυχότα λαὸν μὴ ἐᾶσαι τοῖς δυσφήμοις ἔθνεσιν ὑποχειρίους γενέσθαι.

[11] And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

[12] πάντων δὲ τὸ αὐτὸ ποιησάντων ὁμοῦ καὶ καταξιωσάντων τὸν ἐλεήμονα κύριον μετὰ κλαυθμοῦ καὶ νηστειῶν καὶ προπτώσεως ἐπὶ

ἡμέρας τρεῖς ἀδιαλείπτως παρακαλέσας αὐτοὺς ὁ Ιουδας ἐκέλευσεν παραγίνεσθαι.

[12] So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

[13] καθ’ ἑαυτὸν δὲ σὺν τοῖς πρεσβυτέροις γενόμενος ἐβουλεύσατο πρὶν εἰσβαλεῖν τοῦ βασιλέως τὸ στράτευμα εἰς τὴν Ιουδαίαν καὶ γενέσθαι τῆς πόλεως ἐγκρατεῖς ἐξελθόντας κρῖναι τὰ πράγματα τῇ τοῦ θεοῦ βοηθείᾳ.

[13] And Judas, being apart with the elders, determined, before the king’s host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

[14] δοὺς δὲ τὴν ἐπιτροπὴν τῷ κτίστῃ τοῦ κόσμου παρακαλέσας τοὺς σὺν αὐτῷ γενναίως ἀγωνίσασθαι μέχρι θανάτου περὶ νόμων, ἱεροῦ, πόλεως, πατρίδος, πολιτείας· περὶ δὲ Μωδειν ἐποιήσατο τὴν στρατοπεδείαν.

[14] So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

[15] ἀναδοὺς δὲ τοῖς περὶ αὐτὸν σύνθημα ϡθεοῦ νίκηνϡ μετὰ νεανίσκων ἀρίστων κεκριμένων ἐπιβαλὼν νύκτωρ ἐπὶ τὴν βασιλικὴν αὐλὴν τὴν παρεμβολὴν ἀνεῖλεν εἰς ἄνδρας δισχιλίους, καὶ τὸν πρωτεύοντα τῶν ἐλεφάντων σὺν τῷ κατ’ οἰκίαν ὄντι συνεκέντησεν

[15] And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king’s tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

[16] καὶ τὸ τέλος τὴν παρεμβολὴν δέους καὶ ταραχῆς ἐπλήρωσαν καὶ ἐξέλυσαν εὐημεροῦντες·

[16] And at last they filled the camp with fear and tumult, and departed with good success.

[17] ὑποφαινούσης δὲ ἤδη τῆς ἡμέρας τοῦτο ἐγεγόνει διὰ τὴν ἐπαρήγουσαν αὐτῷ τοῦ κυρίου σκέπην.

[17] This was done in the break of the day, because the protection of the Lord did help him.

[18] Ὁ δὲ βασιλεὺς εἰληφὼς γεῦμα τῆς τῶν Ιουδαίων εὐτολμίας κατεπείρασεν διὰ μεθόδων τοὺς τόπους.

[18] Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

[19] καὶ ἐπὶ Βαιθσουρα φρούριον ὀχυρὸν τῶν Ιουδαίων προσῆγεν, ἐτροποῦτο, προσέκρουεν, ἠλαττονοῦτο·

[19] And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

[20] τοῖς δὲ ἔνδον Ιουδας τὰ δέοντα εἰσέπεμψεν.

[20] For Judas had conveyed unto them that were in it such things as were necessary.

[21] προσήγγειλεν δὲ τὰ μυστήρια τοῖς πολεμίοις Ροδοκος ἐκ τῆς Ιουδαικῆς τάξεως· ἀνεζητήθη καὶ κατελήμφθη καὶ κατεκλείσθη.

[21] But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

[22] ἐδευτερολόγησεν ὁ βασιλεὺς τοῖς ἐν Βαιθσουροις, δεξιὰν ἔδωκεν, ἔλαβεν, ἀπῄει, προσέβαλεν τοῖς περὶ τὸν Ιουδαν, ἥττων ἐγένετο,

[22] The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

[23] μετέλαβεν ἀπονενοῆσθαι τὸν Φίλιππον ἐν Ἀντιοχείᾳ τὸν ἀπολελειμμένον ἐπὶ τῶν πραγμάτων, συνεχύθη, τοὺς Ιουδαίους παρεκάλεσεν, ὑπετάγη καὶ ὤμοσεν ἐπὶ πᾶσι τοῖς δικαίοις, συνελύθη καὶ θυσίαν προσήγαγεν, ἐτίμησεν τὸν νεὼ καὶ τὸν τόπον ἐφιλανθρώπησεν·

[23] Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

[24] καὶ τὸν Μακκαβαῖον ἀπεδέξατο, κατέλιπεν στρατηγὸν ἀπὸ Πτολεμαίδος ἕως τῶν Γερρηνῶν Ἡγεμονίδην.

[24] And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

[25] ἦλθεν εἰς Πτολεμαίδα· ἐδυσφόρουν περὶ τῶν συνθηκῶν οἱ Πτολεμαεῖς, ἐδείναζον γὰρ ὑπὲρ ὧν ἠθέλησαν ἀθετεῖν τὰς διαστάλσεις.

[25] Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

[26] προσῆλθεν ἐπὶ τὸ βῆμα Λυσίας, ἀπελογήσατο ἐνδεχομένως, συνέπεισεν, κατεπράυνεν, εὐμενεῖς ἐποίησεν, ἀνέζευξεν εἰς Ἀντιόχειαν. οὕτω τὰ τοῦ βασιλέως τῆς ἐφόδου καὶ τῆς ἀναζυγῆς ἐχώρησεν.

[26] Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king’s coming and departing.

CHAPTER 14

[1] Μετὰ δὲ τριετῆ χρόνον προσέπεσεν τοῖς περὶ τὸν Ιουδαν Δημήτριον τὸν τοῦ Σελεύκου διὰ τοῦ κατὰ Τρίπολιν λιμένος εἰσπλεύσαντα μετὰ πλήθους ἰσχυροῦ καὶ στόλου

[1] After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

[2] κεκρατηκέναι τῆς χώρας ἐπανελόμενον Ἀντίοχον καὶ τὸν τούτου ἐπίτροπον Λυσίαν.

[2] Had taken the country, and killed Antiochus, and Lysias his protector.

[3] Ἄλκιμος δέ τις προγεγονὼς ἀρχιερεύς, ἑκουσίως δὲ μεμολυσμένος ἐν τοῖς τῆς ἀμειξίας χρόνοις, συννοήσας ὅτι καθ' ὁντιναοῦν τρόπον οὐκ ἔστιν αὐτῷ σωτηρία οὐδὲ πρὸς τὸ ἅγιον θυσιαστήριον ἔτι πρόσοδος,

[3] Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

[4] ἦκεν πρὸς τὸν βασιλέα Δημήτριον ὡς πρώτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ ἔτει προσάγων αὐτῷ στέφανον χρυσοῦν καὶ φοίνικα, πρὸς δὲ τούτοις τῶν νομιζομένων θαλλῶν τοῦ ἱεροῦ, καὶ τὴν ἡμέραν ἐκείνην ἡσυχίαν ἔσχεν.

[4] Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

[5] καιρὸν δὲ λαβὼν τῆς ἰδίας ἀνοίας συνεργὸν προσκληθεὶς εἰς συνέδριον ὑπὸ τοῦ Δημητρίου καὶ ἐπερωτηθείς, ἐν τίνι διαθέσει καὶ βουλῇ καθέστηκαν οἱ Ιουδαῖοι, πρὸς ταῦτα ἔφη

[5] Howbeit having gotten opportunity to further his foolish enterprise, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

[6] Οἱ λεγόμενοι τῶν Ιουδαίων Ασιδαῖοι, ὧν ἀφηγεῖται Ιουδας ὁ Μακκαβαῖος, πολεμοτροφοῦσιν καὶ στασιάζουσιν οὐκ ἐῶντες τὴν βασιλείαν εὐσταθείας τυχεῖν.

[6] Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

[7] ὅθεν ἀφελόμενος τὴν προγονικὴν δόξαν [λέγω δὴ τὴν ἀρχιερωσύνην] δεῦρο νῦν ἐλήλυθα

[7] Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

[8] πρῶτον μὲν ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γνησίως φρονῶν, δεύτερον δὲ καὶ τῶν ἰδίων πολιτῶν στοχαζόμενος· τῇ μὲν γὰρ τῶν προειρημένων ἀλογιστίᾳ τὸ σύμπαν ἡμῶν γένος οὐ μικρῶς ἀκληρεῖ.

[8] First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

[9] ἕκαστα δὲ τούτων ἐπεγνωκὼς σύ, βασιλεῦ, καὶ τῆς χώρας καὶ τοῦ περιισταμένου γένους ἡμῶν προνοήθητι καθ' ἣν ἔχεις πρὸς ἅπαντας εὐαπάντητον φιλανθρωπίαν.

[9] Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

[10] ἄχρι γὰρ Ιουδας περίεστιν, ἀδύνατον εἰρήνης τυχεῖν τὰ πράγματα.

[10] For as long as Judas liveth, it is not possible that the state should be quiet.

[11] τοιούτων δὲ ῥηθέντων ὑπὸ τούτου θᾶττον οἱ λοιποὶ φίλοι δυσμενῶς ἔχοντες τὰ πρὸς τὸν Ιουδαν προσεπύρωσαν τὸν Δημήτριον.

[11] This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

[12] προχειρισάμενος δὲ εὐθέως Νικάνορα τὸν γενόμενον ἐλεφαντάρχην καὶ στρατηγὸν ἀναδείξας τῆς Ιουδαίας ἐξαπέστειλεν

[12] And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

[13] δοὺς ἐντολὰς αὐτὸν μὲν τὸν Ιουδαν ἐπανελέσθαι, τοὺς δὲ σὺν αὐτῷ σκορπίσαι, καταστῆσαι δὲ Ἄλκιμον ἀρχιερέα τοῦ μεγίστου ἱεροῦ.

[13] Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

[14] οἱ δὲ ἐπὶ τῆς Ιουδαίας πεφυγαδευκότες τὸν Ιουδαν ἔθνη συνέμισγον ἀγεληδὸν τῷ Νικάνορι τὰς τῶν Ιουδαίων ἀτυχίας καὶ συμφορὰς ἰδίας εὐημερίας δοκοῦντες ἔσεσθαι.

[14] Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

[15] Ἀκούσαντες δὲ τὴν τοῦ Νικάνορος ἔφοδον καὶ τὴν ἐπίθεσιν τῶν ἐθνῶν καταπασάμενοι γῆν ἐλιτάνευον τὸν ἄχρι αἰῶνος συστήσαντα τὸν αὑτοῦ λαόν, ἀεὶ δὲ μετ’ ἐπιφανείας ἀντιλαμβανόμενον τῆς ἑαυτοῦ μερίδος.

[15] Now when the Jews heard of Nicanor’s coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

[16] προστάξαντος δὲ τοῦ ἡγουμένου ἐκεῖθεν εὐθέως ἀναζεύξας συμμίσγει αὐτοῖς ἐπὶ κώμην Δεσσαου.

[16] So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

[17] Σιμων δὲ ὁ ἀδελφὸς Ιουδου συμβεβληκὼς ἦν τῷ Νικάνορι, βραδέως δὲ διὰ τὴν αἰφνίδιον τῶν ἀντιπάλων ἀφασίαν ἐπταικώς·

[17] Now Simon, Judas’ brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

[18] ὅμως δὲ ἀκούων ὁ Νικάνωρ ἣν εἶχον οἱ περὶ τὸν Ιουδαν ἀνδραγαθίαν καὶ ἐν τοῖς περὶ τῆς πατρίδος ἀγῶσιν εὐψυχίαν, ὑπευλαβεῖτο τὴν κρίσιν δι’ αἱμάτων ποιήσασθαι.

[18] Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

[19] διόπερ ἔπεμψεν Ποσιδώνιον καὶ Θεόδοτον καὶ Ματταθιαν δοῦναι καὶ λαβεῖν δεξιάς.

[19] Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

[20] πλείονος δὲ γενομένης περὶ τούτων ἐπισκέψεως καὶ τοῦ ἡγουμένου τοῖς πλήθεσιν ἀνακοινωσαμένου καὶ φανείσης ὁμοψήφου γνώμης ἐπένευσαν ταῖς συνθήκαις.

[20] So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

[21] ἐτάξαντο δὲ ἡμέραν ἐν ᾗ κατ᾽ ἰδίαν ἥξουσιν εἰς τὸ αὐτό· καὶ προῆλθεν παρ᾽ ἑκάστου δίφραξ, ἔθεσαν δίφρους.

[21] And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

[22] διέταξεν Ιουδας ἐνόπλους ἑτοίμους ἐν τοῖς ἐπικαίροις τόποις, μήποτε ἐκ τῶν πολεμίων αἰφνιδίως κακουργία γένηται· τὴν ἁρμόζουσαν ἐποιήσαντο κοινολογίαν.

[22] Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

[23] διέτριβεν ὁ Νικάνωρ ἐν Ιεροσολύμοις καὶ ἔπραττεν οὐθὲν ἄτοπον, τοὺς δὲ συναχθέντας ἀγελαίους ὄχλους ἀπέλυσεν.

[23] Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

[24] καὶ εἶχεν τὸν Ιουδαν διὰ παντὸς ἐν προσώπῳ, ψυχικῶς τῷ ἀνδρὶ προσεκέκλιτο.

[24] And he would not willingly have Judas out of his sight: for he love the man from his heart

[25] παρεκάλεσεν αὐτὸν γῆμαι καὶ παιδοποιήσασθαι· ἐγάμησεν, εὐστάθησεν, ἐκοινώνησεν βίου.

[25] He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

[26] Ὁ δὲ Ἄλκιμος συνιδὼν τὴν πρὸς ἀλλήλους εὔνοιαν καὶ τὰς γενομένας συνθήκας λαβὼν ἦκεν πρὸς τὸν Δημήτριον καὶ ἔλεγεν τὸν Νικάνορα ἀλλότρια φρονεῖν τῶν πραγμάτων· τὸν γὰρ ἐπίβουλον τῆς βασιλείας Ιουδαν αὐτοῦ διάδοχον ἀναδεῖξαι.

[26] But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

[27] ὁ δὲ βασιλεὺς ἔκθυμος γενόμενος καὶ ταῖς τοῦ παμπονήρου διαβολαῖς ἐρεθισθεὶς ἔγραψεν Νικάνορι φάσκων ὑπὲρ μὲν τῶν συνθηκῶν βαρέως φέρειν, κελεύων δὲ τὸν Μακκαβαῖον δέσμιον ἐξαποστέλλειν εἰς Ἀντιόχειαν ταχέως.

[27] Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

[28] προσπεσόντων δὲ τούτων τῷ Νικάνορι συνεκέχυτο καὶ δυσφόρως ἔφερεν, εἰ τὰ διεσταλμένα ἀθετήσει μηδὲν τἀνδρὸς ἠδικηκότος.

[28] When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

[29] ἐπεὶ δὲ τῷ βασιλεῖ ἀντιπράττειν οὐκ ἦν, εὔκαιρον ἐτήρει στρατηγήματι τοῦτ' ἐπιτελέσαι.

[29] But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

[30] ὁ δὲ Μακκαβαῖος αὐστηρότερον διεξαγαγόντα συνιδὼν τὸν Νικάνορα τὰ πρὸς αὐτὸν καὶ τὴν εἰθισμένην ἀπάντησιν ἀγροικότερον ἐσχηκότα νοήσας οὐκ ἀπὸ τοῦ βελτίστου τὴν αὐστηρίαν εἶναι συστρέψας οὐκ ὀλίγους τῶν περὶ αὐτὸν συνεκρύπτετο τὸν Νικάνορα.

[30] Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

[31] συγγνοὺς δὲ ὁ ἕτερος ὅτι γενναίως ὑπὸ τοῦ ἀνδρὸς ἐστρατήγηται, παραγενόμενος ἐπὶ τὸ μέγιστον καὶ ἅγιον ἱερὸν τῶν ἱερέων τὰς καθηκούσας θυσίας προσαγόντων ἐκέλευσεν παραδιδόναι τὸν ἄνδρα.

[31] But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

[32] τῶν δὲ μεθ' ὅρκων φασκόντων μὴ γινώσκειν ποῦ ποτ ἔστιν ὁ ζητούμενος,

[32] And when they sware that they could not tell where the man was whom he sought,

[33] προτείνας τὴν δεξιὰν ἐπὶ τὸν νεὼ ταῦτ ὤμοσεν Ἐὰν μὴ δέσμιόν μοι τὸν Ιουδαν παραδῶτε, τόνδε τὸν τοῦ θεοῦ σηκὸν εἰς πεδίον ποιήσω καὶ τὸ θυσιαστήριον κατασκάψω καὶ ἱερὸν ἐνταῦθα τῷ Διονύσῳ ἐπιφανὲς ἀναστήσω.

[33] He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

[34] τοσαῦτα δὲ εἰπὼν ἀπῆλθεν· οἱ δὲ ἱερεῖς προτείναντες τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπεκαλοῦντο τὸν διὰ παντὸς ὑπέρμαχον τοῦ ἔθνους ἡμῶν ταῦτα λέγοντες

[34] After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

[35] Σὺ κύριε τῶν ὅλων ἀπροσδεὴς ὑπάρχων ηὐδόκησας ναὸν τῆς σῆς σκηνώσεως ἐν ἡμῖν γενέσθαι·

[35] Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

[36] καὶ νῦν, ἅγιε παντὸς ἁγιασμοῦ κύριε, διατήρησον εἰς αἰῶνα ἀμίαντον τόνδε τὸν προσφάτως κεκαθαρισμένον οἶκον.

[36] Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

[37] Ραζις δέ τις τῶν ἀπὸ Ιεροσολύμων πρεσβυτέρων ἐμηνύθη τῷ Νικάνορι ἀνὴρ φιλοπολίτης καὶ σφόδρα καλῶς ἀκούων καὶ κατὰ τὴν εὔνοιαν πατὴρ τῶν Ιουδαίων προσαγορευόμενος.

[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

[38] ἦν γὰρ ἐν τοῖς ἔμπροσθεν χρόνοις τῆς ἀμειξίας κρίσιν εἰσενηνεγμένος Ιουδαισμοῦ, καὶ σῶμα καὶ ψυχὴν ὑπὲρ τοῦ Ιουδαισμοῦ παραβεβλημένος μετὰ πάσης ἐκτενίας.

[38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

[39] βουλόμενος δὲ Νικάνωρ πρόδηλον ποιῆσαι ἣν εἶχεν πρὸς τοὺς Ιουδαίους δυσμένειαν, ἀπέστειλεν στρατιώτας ὑπὲρ τοὺς πεντακοσίους συλλαβεῖν αὐτόν·

[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

[40] ἔδοξεν γὰρ ἐκεῖνον συλλαβὼν τούτοις ἐνεργάσασθαι συμφοράν.

[40] For he thought by taking him to do the Jews much hurt.

[41] τῶν δὲ πληθῶν μελλόντων τὸν πύργον καταλαβέσθαι καὶ τὴν αὐλαίαν θύραν βιαζομένων καὶ κελευόντων πῦρ προσάγειν καὶ τὰς θύρας ὑφάπτειν, περικατάληπτος γενόμενος ὑπέθηκεν ἑαυτῷ τὸ ξίφος

[41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

[42] εὐγενῶς θέλων ἀποθανεῖν ἤπερ τοῖς ἀλιτηρίοις ὑποχείριος γενέσθαι καὶ τῆς ἰδίας εὐγενείας ἀναξίως ὑβρισθῆναι.

[42] Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

[43] τῇ δὲ πληγῇ μὴ κατευθικτήσας διὰ τὴν τοῦ ἀγῶνος σπουδὴν καὶ τῶν ὄχλων ἔσω τῶν θυρωμάτων εἰσβαλλόντων ἀναδραμὼν γενναίως ἐπὶ τὸ τεῖχος κατεκρήμνισεν ἑαυτὸν ἀνδρωδῶς εἰς τοὺς ὄχλους.

[43] But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

[44] τῶν δὲ ταχέως ἀναποδισάντων γενομένου διαστήματος ἦλθεν κατὰ μέσον τὸν κενεῶνα.

[44] But they quickly giving back, and a space being made, he fell down into the midst of the void place.

[45] ἔτι δὲ ἔμπνους ὑπάρχων καὶ πεπυρωμένος τοῖς θυμοῖς ἐξαναστὰς φερομένων κρουνηδὸν τῶν αἱμάτων καὶ δυσχερῶν τῶν τραυμάτων ὄντων δρόμῳ τοὺς ὄχλους διελθὼν καὶ στὰς ἐπί τινος πέτρας ἀπορρῶγος

[45] Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

[46] παντελῶς ἔξαιμος ἤδη γινόμενος προβαλὼν τὰ ἔντερα καὶ λαβὼν ἑκατέραις ταῖς χερσὶν ἐνέσεισε τοῖς ὄχλοις καὶ ἐπικαλεσάμενος τὸν δεσπόζοντα τῆς ζωῆς καὶ τοῦ πνεύματος ταῦτα αὐτῷ πάλιν ἀποδοῦναι τόνδε τὸν τρόπον μετήλλαξεν.

[46] When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAPTER 15

[1] Ὁ δὲ Νικάνωρ μεταλαβὼν τοὺς περὶ τὸν Ιουδαν ὄντας ἐν τοῖς κατὰ Σαμάρειαν τόποις ἐβουλεύσατο τῇ τῆς καταπαύσεως ἡμέρᾳ μετὰ πάσης ἀσφαλείας αὐτοῖς ἐπιβαλεῖν.

[1] But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

[2] τῶν δὲ κατὰ ἀνάγκην συνεπομένων αὐτῷ Ιουδαίων λεγόντων Μηδαμῶς οὕτως ἀγρίως καὶ βαρβάρως ἀπολέσῃς, δόξαν δὲ ἀπομέρισον τῇ προτετιμημένῃ ὑπὸ τοῦ πάντα ἐφορῶντος μεθ’ ἁγιότητος ἡμέρᾳ·

[2] Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

[3] ὁ δὲ τρισαλιτήριος ἐπηρώτησεν εἰ ἔστιν ἐν οὐρανῷ δυνάστης ὁ προστεταχὼς ἄγειν τὴν τῶν σαββάτων ἡμέραν·

[3] Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

[4] τῶν δ’ ἀποφηναμένων Ἔστιν ὁ κύριος ζῶν αὐτὸς ἐν οὐρανῷ δυνάστης ὁ κελεύσας ἀσκεῖν τὴν ἑβδομάδα·

[4] And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

[5] ὁ δὲ ἕτερος Κἀγώ φησιν δυνάστης ἐπὶ τῆς γῆς ὁ προστάσσων αἴρειν ὅπλα καὶ τὰς βασιλικὰς χρείας ἐπιτελεῖν. ὅμως οὐ κατέσχεν ἐπιτελέσαι τὸ σχέτλιον αὐτοῦ βούλημα.

[5] Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king’s business. Yet he obtained not to have his wicked will done.

[6] Καὶ ὁ μὲν Νικάνωρ μετὰ πάσης ἀλαζονείας ὑψαυχενῶν διεγνώκει κοινὸν τῶν περὶ τὸν Ιουδαν συστήσασθαι τρόπαιον.

[6] So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

[7] ὁ δὲ Μακκαβαῖος ἦν ἀδιαλείπτως πεποιθὼς μετὰ πάσης ἐλπίδος ἀντιλήμψεως τεύξασθαι παρὰ τοῦ κυρίου

[7] But Maccabeus had ever sure confidence that the Lord would help him:

[8] καὶ παρεκάλει τοὺς σὺν αὐτῷ μὴ δειλιᾶν τὴν τῶν ἐθνῶν ἔφοδον ἔχοντας δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ᾽ οὐρανοῦ βοηθήματα καὶ τὰ νῦν προσδοκᾶν τὴν παρὰ τοῦ παντοκράτορος ἐσομένην αὐτοῖς νίκην.

[8] Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

[9] καὶ παραμυθούμενος αὐτοὺς ἐκ τοῦ νόμου καὶ τῶν προφητῶν, προσυπομνήσας δὲ αὐτοὺς καὶ τοὺς ἀγῶνας, οὓς ἦσαν ἐκτετελεκότες, προθυμοτέρους αὐτοὺς κατέστησεν.

[9] And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

[10] καὶ τοῖς θυμοῖς διεγείρας αὐτοὺς παρήγγειλεν ἅμα παρεπιδεικνὺς τὴν τῶν ἐθνῶν ἀθεσίαν καὶ τὴν τῶν ὅρκων παράβασιν.

[10] And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

[11] ἕκαστον δὲ αὐτῶν καθοπλίσας οὐ τὴν ἀσπίδων καὶ λογχῶν ἀσφάλειαν, ὡς τὴν ἐν τοῖς ἀγαθοῖς λόγοις παράκλησιν καὶ προσεξηγησάμενος ὄνειρον ἀξιόπιστον ὕπαρ τι πάντας ηὔφρανεν.

[11] Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

[12] ἦν δὲ ἡ τούτου θεωρία τοιάδε· Ονιαν τὸν γενόμενον ἀρχιερέα, ἄνδρα καλὸν καὶ ἀγαθόν, αἰδήμονα μὲν τὴν ἀπάντησιν, πρᾶον δὲ τὸν τρόπον καὶ λαλιὰν προιέμενον πρεπόντως καὶ ἐκ παιδὸς ἐκμεμελετηκότα πάντα τὰ τῆς ἀρετῆς οἰκεῖα, τοῦτον τὰς χεῖρας προτείναντα κατεύχεσθαι τῷ παντὶ τῶν Ιουδαίων συστήματι.

[12] And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

[13] εἶθ οὕτως ἐπιφανῆναι ἄνδρα πολιᾷ καὶ δόξῃ διαφέροντα, θαυμαστὴν δέ τινα καὶ μεγαλοπρεπεστάτην εἶναι τὴν περὶ αὐτὸν ὑπεροχήν.

[13] This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

[14] ἀποκριθέντα δὲ τὸν Ονιαν εἰπεῖν Ὁ φιλάδελφος οὗτός ἐστιν ὁ πολλὰ προσευχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἁγίας πόλεως Ιερεμιας ὁ τοῦ θεοῦ προφήτης.

[14] Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

[15] προτείναντα δὲ Ιερεμιαν τὴν δεξιὰν παραδοῦναι τῷ Ιουδα ῥομφαίαν χρυσῆν, διδόντα δὲ προσφωνῆσαι τάδε

[15] Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

[16] Λαβὲ τὴν ἁγίαν ῥομφαίαν δῶρον παρὰ τοῦ θεοῦ, δι’ ἧς θραύσεις τοὺς ὑπεναντίους.

[16] Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

[17] Παρακληθέντες δὲ τοῖς Ιουδου λόγοις πάνυ καλοῖς καὶ δυναμένοις ἐπ’ ἀρετὴν παρορμῆσαι καὶ ψυχὰς νέων ἐπανδρῶσαι διέγνωσαν μὴ στρατεύεσθαι, γενναίως δὲ ἐμφέρεσθαι καὶ μετὰ πάσης εὐανδρίας ἐμπλακέντες κρῖναι τὰ πράγματα διὰ τὸ καὶ τὴν πόλιν καὶ τὰ ἅγια καὶ τὸ ἱερὸν κινδυνεύειν·

[17] Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

[18] ἦν γὰρ ὁ περὶ γυναικῶν καὶ τέκνων, ἔτι δὲ ἀδελφῶν καὶ συγγενῶν ἐν ἥττονι μέρει κείμενος αὐτοῖς, μέγιστος δὲ καὶ πρῶτος ὁ περὶ τοῦ καθηγιασμένου ναοῦ φόβος.

[18] For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

[19] ἦν δὲ καὶ τοῖς ἐν τῇ πόλει κατειλημμένοις οὐ πάρεργος ἀγωνία ταρασσομένοις τῆς ἐν ὑπαίθρῳ προσβολῆς.

[19] Also they that were in the city took not the least care, being troubled for the conflict abroad.

[20] καὶ πάντων ἤδη προσδοκώντων τὴν ἐσομένην κρίσιν καὶ ἤδη προσμειξάντων τῶν πολεμίων καὶ τῆς στρατιᾶς ἐκταγείσης καὶ τῶν θηρίων ἐπὶ μέρος εὔκαιρον ἀποκατασταθέντων τῆς τε ἵππου κατὰ κέρας τεταγμένης

[20] And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

[21] συνιδὼν ὁ Μακκαβαῖος τὴν τῶν πληθῶν παρουσίαν καὶ τῶν ὅπλων τὴν ποικίλην παρασκευὴν τήν τε τῶν θηρίων ἀγριότητα ἀνατείνας τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπεκαλέσατο τὸν τερατοποιὸν κύριον γινώσκων ὅτι οὐκ ἔστιν δι᾽ ὅπλων, καθὼς δὲ ἐὰν αὐτῷ κριθῇ, τοῖς ἀξίοις περιποιεῖται τὴν νίκην.

[21] Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

[22] ἔλεγεν δὲ ἐπικαλούμενος τόνδε τὸν τρόπον Σύ, δέσποτα, ἀπέστειλας τὸν ἄγγελόν σου ἐπὶ Εζεκιου τοῦ βασιλέως τῆς Ιουδαίας, καὶ ἀνεῖλεν ἐκ

τῆς παρεμβολῆς Σενναχηριμ εἰς ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας·

[22] Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

[23] καὶ νῦν, δυνάστα τῶν οὐρανῶν, ἀπόστειλον ἄγγελον ἀγαθὸν ἔμπροσθεν ἡμῶν εἰς δέος καὶ τρόμον·

[23] Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

[24] μεγέθει βραχίονός σου καταπλαγείησαν οἱ μετὰ βλασφημίας παραγινόμενοι ἐπὶ τὸν ἅγιόν σου λαόν. καὶ οὗτος μὲν ἐν τούτοις ἔληξεν.

[24] And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

[25] Οἱ δὲ περὶ τὸν Νικάνορα μετὰ σαλπίγγων καὶ παιάνων προσῆγον.

[25] Then Nicanor and they that were with him came forward with trumpets and songs.

[26] οἱ δὲ περὶ τὸν Ιουδαν μετὰ ἐπικλήσεως καὶ εὐχῶν συνέμειξαν τοῖς πολεμίοις.

[26] But Judas and his company encountered the enemies with invocation and prayer.

[27] καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι, ταῖς δὲ καρδίαις πρὸς τὸν θεὸν εὐχόμενοι κατέστρωσαν οὐδὲν ἧττον μυριάδων τριῶν καὶ πεντακισχιλίων τῇ τοῦ θεοῦ μεγάλως εὐφρανθέντες ἐπιφανείᾳ.

[27] So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

[28] γενόμενοι δὲ ἀπὸ τῆς χρείας καὶ μετὰ χαρᾶς ἀναλύοντες ἐπέγνωσαν προπεπτωκότα Νικάνορα σὺν τῇ πανοπλίᾳ.

[28] Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

[29] γενομένης δὲ κραυγῆς καὶ ταραχῆς εὐλόγουν τὸν δυνάστην τῇ πατρίῳ φωνῇ.

[29] Then they made a great shout and a noise, praising the Almighty in their own language.

[30] καὶ προσέταξεν ὁ καθ’ ἅπαν σώματι καὶ ψυχῇ πρωταγωνιστὴς ὑπὲρ τῶν πολιτῶν ὁ τὴν τῆς ἡλικίας εὔνοιαν εἰς ὁμοεθνεῖς διαφυλάξας τὴν τοῦ Νικάνορος κεφαλὴν ἀποτεμόντας καὶ τὴν χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς Ιεροσόλυμα.

[30] And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor’s head, and his hand with his shoulder, and bring them to Jerusalem.

[31] παραγενόμενος δὲ ἐκεῖ καὶ συγκαλέσας τοὺς ὁμοεθνεῖς καὶ τοὺς ἱερεῖς πρὸ τοῦ θυσιαστηρίου στήσας μετεπέμψατο τοὺς ἐκ τῆς ἄκρας.

[31] So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

[32] καὶ ἐπιδειξάμενος τὴν τοῦ μιαροῦ Νικάνορος κεφαλὴν καὶ τὴν χεῖρα τοῦ δυσφήμου, ἣν ἐκτείνας ἐπὶ τὸν ἅγιον τοῦ παντοκράτορος οἶκον ἐμεγαλαύχησεν,

[32] And shewed them vile Nicanor’s head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

[33] καὶ τὴν γλῶσσαν τοῦ δυσσεβοῦς Νικάνορος ἐκτεμὼν ἔφη κατὰ μέρος δώσειν τοῖς ὀρνέοις, τὰ δ’ ἐπίχειρα τῆς ἀνοίας κατέναντι τοῦ ναοῦ κρεμάσαι.

[33] And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

[34] οἱ δὲ πάντες εἰς τὸν οὐρανὸν εὐλόγησαν τὸν ἐπιφανῆ κύριον λέγοντες Εὐλογητὸς ὁ διατηρήσας τὸν ἑαυτοῦ τόπον ἀμίαντον.

[34] So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

[35] ἐξέδησεν δὲ τὴν τοῦ Νικάνορος προτομὴν ἐκ τῆς ἄκρας ἐπίδηλον πᾶσιν καὶ φανερὸν τῆς τοῦ κυρίου βοηθείας σημεῖον.

[35] He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

[36] ἐδογμάτισαν δὲ πάντες μετὰ κοινοῦ ψηφίσματος μηδαμῶς ἐᾶσαι ἀπαρασήμαντον τήνδε τὴν ἡμέραν, ἔχειν δὲ ἐπίσημον τὴν τρισκαιδεκάτην τοῦ δωδεκάτου μηνὸς – Αδαρ λέγεται τῇ Συριακῇ φωνῇ – πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαικῆς ἡμέρας.

[36] And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

[37] Τῶν οὖν κατὰ Νικάνορα χωρησάντων οὕτως καὶ ἀπ' ἐκείνων τῶν καιρῶν κρατηθείσης τῆς πόλεως ὑπὸ τῶν Εβραίων καὶ αὐτὸς αὐτόθι τὸν λόγον καταπαύσω.

[37] Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

[38] καὶ εἰ μὲν καλῶς εὐθίκτως τῇ συντάξει, τοῦτο καὶ αὐτὸς ἤθελον· εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν μοι.

[38] And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

[39] καθάπερ γὰρ οἶνον κατὰ μόνας πίνειν, ὡσαύτως δὲ καὶ ὕδωρ πάλιν πολέμιον· ὃν δὲ τρόπον οἶνος ὕδατι συγκερασθεὶς ἡδὺς καὶ ἐπιτερπῆ τὴν χάριν ἀποτελεῖ, οὕτως καὶ τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν ἐντυγχανόντων τῇ συντάξει. ἐνταῦθα δὲ ἔσται ἡ τελευτή.

[39] For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

III Maccabees

III Maccabees

CHAPTER 1

[1] Ὁ δὲ Φιλοπάτωρ παρὰ τῶν ἀνακομισθέντων μαθὼν τὴν γενομένην τῶν ὑπ᾽ αὐτοῦ κρατουμένων τόπων ἀφαίρεσιν ὑπὸ Ἀντιόχου παραγγείλας ταῖς πάσαις δυνάμεσιν πεζικαῖς τε καὶ ἱππικαῖς καὶ τὴν ἀδελφὴν Ἀρσινόην συμπαραλαβὼν ἐξώρμησεν μέχρι τῶν κατὰ Ῥαφίαν τόπων, ὅπου παρεμβεβλήκεισαν οἱ περὶ Ἀντίοχον.

[1] Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

[2] Θεόδοτος δέ τις ἐκπληρῶσαι τὴν ἐπιβουλὴν διανοηθεὶς παραλαβὼν τῶν προυποτεταγμένων αὐτῷ ὅπλων Πτολεμαικῶν τὰ κράτιστα διεκομίσθη νύκτωρ ἐπὶ τὴν τοῦ Πτολεμαίου σκηνὴν ὡς μόνος κτεῖναι αὐτὸν καὶ ἐν τούτῳ διαλῦσαι τὸν πόλεμον.

[2] And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war.

[3] τοῦτον δὲ διαγαγὼν Δοσίθεος ὁ Δριμύλου λεγόμενος, τὸ γένος Ἰουδαῖος, ὕστερον δὲ μεταβαλὼν τὰ νόμιμα καὶ τῶν πατρίων δογμάτων ἀπηλλοτριωμένος, ἄσημόν τινα κατέκλινεν ἐν τῇ σκηνῇ, ὃν συνέβη κομίσασθαι τὴν ἐκείνου κόλασιν.

[3] But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befell this man to receive the fate which was meant for the other.

[4] γενομένης δὲ καρτερᾶς μάχης καὶ τῶν πραγμάτων μᾶλλον ἐρρωμένων τῷ Ἀντιόχῳ ἱκανῶς ἡ Ἀρσινόη ἐπιπορευσαμένη τὰς δυνάμεις παρεκάλει μετὰ οἴκτου καὶ δακρύων τοὺς πλοκάμους λελυμένη βοηθεῖν ἑαυτοῖς τε καὶ τοῖς τέκνοις καὶ γυναιξὶν θαρραλέως ἐπαγγελλομένη δώσειν νικήσασιν ἑκάστῳ δύο μνᾶς χρυσίου.

[4] A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled

hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minae of gold apiece.

[5] καὶ οὕτως συνέβη τοὺς ἀντιπάλους ἐν χειρονομίαις διαφθαρῆναι, πολλοὺς δὲ καὶ δοριαλώτους συλλημφθῆναι.

[5] It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners.

[6] κατακρατήσας δὲ τῆς ἐπιβουλῆς ἔκρινεν τὰς πλησίον πόλεις ἐπελθὼν παρακαλέσαι.

[6] Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

[7] ποιήσας δὲ τοῦτο καὶ τοῖς τεμένεσι δωρεὰς ἀπονείμας εὐθαρσεῖς τοὺς ὑποτεταγμένους κατέστησεν.

[7] By doing this, and by making donations to their temples, he inspired his subjects with confidence.

[8] Τῶν δὲ Ιουδαίων διαπεμψαμένων πρὸς αὐτὸν ἀπὸ τῆς γερουσίας καὶ τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν καὶ ξένια κομιοῦντας καὶ ἐπὶ τοῖς συμβεβηκόσιν χαρισομένους συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι.

[8] The Jews sent some of their council and of their elders to him. The greetings, guest- gifts, and congratulations of the past, bestowed by them, filled him with the greater eagerness to visit their city.

[9] διακομισθεὶς δὲ εἰς Ιεροσόλυμα καὶ θύσας τῷ μεγίστῳ θεῷ καὶ χάριτας ἀποδοὺς καὶ τῶν ἑξῆς τι τῷ τόπῳ ποιήσας καὶ δὴ παραγενόμενος εἰς τὸν τόπον καὶ τῇ σπουδαιότητι καὶ εὐπρεπείᾳ καταπλαγείς,

[9] Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court,

[10] θαυμάσας δὲ καὶ τὴν τοῦ ἱεροῦ εὐταξίαν ἐνεθυμήθη βουλεύσασθαι εἰς τὸν ναὸν εἰσελθεῖν.

[10] he was so struck with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered

entering the sanctuary itself.

[11] τῶν δὲ εἰπόντων μὴ καθήκειν γίνεσθαι τοῦτο διὰ τὸ μηδὲ τοῖς ἐκ τοῦ ἔθνους ἐξεῖναι εἰσιέναι μηδὲ πᾶσιν τοῖς ἱερεῦσιν, ἀλλ᾽ ἢ μόνῳ τῷ προηγουμένῳ πάντων ἀρχιερεῖ, καὶ τούτῳ κατ᾽ ἐνιαυτὸν ἅπαξ, ὁ δὲ οὐδαμῶς ἐπείθετο.

[11] And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way.

[12] τοῦ τε νόμου παραναγνωσθέντος οὐδ᾽ ὧς ἀπέλιπεν προφερόμενος ἑαυτὸν δεῖν εἰσελθεῖν λέγων Καὶ εἰ ἐκεῖνοι ἐστέρηνται ταύτης τῆς τιμῆς, ἐμὲ δὲ οὐ δεῖ.

[12] Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying Be it that they were deprived of this honour, I ought not to be.

[13] καὶ ἐπυνθάνετο διὰ τίνα αἰτίαν εἰσερχόμενον αὐτὸν εἰς πᾶν τέμενος οὐθεὶς ἐκώλυσεν τῶν παρόντων.

[13] And he put the question, Why, when he entered all the temples, none of the priests who were present forbad him?

[14] καί τις ἀπρονοήτως ἔφη κακῶς αὐτὸ τοῦτο τερατεύεσθαι.

[14] He was thoroughly answered by some one, That he did wrong to boast of this.

[15] γενομένου δέ, φησιν, τούτου διά τινα αἰτίαν, οὐχὶ πάντως εἰσελεύσεσθαι καὶ θελόντων αὐτῶν καὶ μή;

[15] Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

[16] τῶν δὲ ἱερέων ἐν πάσαις ταῖς ἐσθήσεσιν προσπεσόντων καὶ δεομένων τοῦ μεγίστου θεοῦ βοηθεῖν τοῖς ἐνεστῶσιν καὶ τὴν ὁρμὴν τοῦ κακῶς ἐπιβαλλομένου μεταθεῖναι κραυγῆς τε μετὰ δακρύων τὸ ἱερὸν ἐμπλησάντων

[16] And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the

violence of the fierce aggressor, and when they filled the temple with lamentations and tears,

[17] οἱ κατὰ τὴν πόλιν ἀπολειπόμενοι ταραχθέντες ἐξεπήδησαν ἄδηλον τιθέμενοι τὸ γινόμενον.

[17] then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

[18] αἵ τε κατάκλειστοι παρθένοι ἐν θαλάμοις σὺν ταῖς τεκούσαις ἐξώρμησαν καὶ ἀπέδωκαν κόνει τὰς κόμας πασάμεναι γόου τε καὶ στεναγμῶν ἐνεπίμπλων τὰς πλατείας.

[18] Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

[19] αἱ δὲ καὶ προσαρτίως ἐσταλμέναι τοὺς πρὸς ἀπάντησιν διατεταγμένους παστοὺς καὶ τὴν ἁρμόζουσαν αἰδὼ παραλείπουσαι δρόμον ἄτακτον ἐν τῇ πόλει συνίσταντο.

[19] Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

[20] τὰ δὲ νεογνὰ τῶν τέκνων αἱ πρὸς τούτοις μητέρες καὶ τιθηνοὶ παραλείπουσαι ἄλλως καὶ ἄλλως, αἱ μὲν κατ᾽ οἴκους, αἱ δὲ κατὰ τὰς ἀγυιάς, ἀνεπιστρέπτως εἰς τὸ πανυπέρτατον ἱερὸν ἠθροίζοντο.

[20] New-born babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple.

[21] ποικίλη δὲ ἦν τῶν εἰς τοῦτο συλλεγέντων ἡ δέησις ἐπὶ τοῖς ἀνοσίως ὑπ᾽ ἐκείνου κατεγχειρουμένοις.

[21] Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

[22] σύν τε τούτοις οἱ περὶ τῶν πολιτῶν θρασυνθέντες οὐκ ἠνείχοντο τέλεον αὐτοῦ ἐπικειμένου καὶ τὸ τῆς προθέσεως ἐκπληροῦν διανοουμένου,

[22] Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

[23] φωνήσαντες δὲ τὴν ὁρμὴν ἐπὶ τὰ ὅπλα ποιήσασθαι καὶ θαρραλέως ὑπὲρ τοῦ πατρῴου νόμου τελευτᾶν ἱκανὴν ἐποίησαν ἐν τῷ τόπῳ ταραχύτητα, μόλις δὲ ὑπό τε τῶν γεραιῶν καὶ τῶν πρεσβυτέρων ἀποτραπέντες ἐπὶ τὴν αὐτὴν τῆς δεήσεως παρῆσαν στάσιν.

[23] Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before.

[24] καὶ τὸ μὲν πλῆθος ὡς ἔμπροσθεν ἐν τούτοις ἀνεστρέφετο δεόμενον.

[24] During this time the multitude kept on praying.

[25] οἱ δὲ περὶ τὸν βασιλέα πρεσβύτεροι πολλαχῶς ἐπειρῶντο τὸν ἀγέρωχον αὐτοῦ νοῦν ἐξιστάνειν τῆς ἐντεθυμημένης ἐπιβουλῆς.

[25] The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed.

[26] θρασυνθεὶς δὲ καὶ πάντα παραπέμψας ἤδη καὶ πρόσβασιν ἐποιεῖτο τέλος ἐπιθήσειν δοκῶν τῷ προειρημένῳ.

[26] He, in his hardened mood, insensible to all persuasion, was going onwards with the view of carrying out this design.

[27] ταῦτα οὖν καὶ οἱ περὶ αὐτὸν ὄντες θεωροῦντες ἐτράπησαν εἰς τὸ σὺν τοῖς ἡμετέροις ἐπικαλεῖσθαι τὸν πᾶν κράτος ἔχοντα τοῖς παροῦσιν ἐπαμῦναι μὴ παριδόντα τὴν ἄνομον καὶ ὑπερήφανον πρᾶξιν.

[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening lawlessness.

[28] ἐκ δὲ τῆς πυκνοτάτης τε καὶ ἐμπόνου τῶν ὄχλων συναγομένης κραυγῆς ἀνείκαστός τις ἦν βοή·

[28] Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

[29] δοκεῖν γὰρ ἦν μὴ μόνον τοὺς ἀνθρώπους, ἀλλὰ καὶ τὰ τείχη καὶ τὸ πᾶν ἔδαφος ἠχεῖν ἅτε δὴ τῶν πάντων τότε θάνατον ἀλλασσομένων ἀντὶ τῆς τοῦ τόπου βεβηλώσεως.

[29] Not the men only, but the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

CHAPTER 2

[1] Ὁ μὲν οὖν ἀρχιερεὺς Σιμων ἐξ ἐναντίας τοῦ ναοῦ κάμψας τὰ γόνατα καὶ τὰς χεῖρας προτείνας εὐτάκτως ἐποιήσατο τὴν δέησιν τοιαύτην

[1] Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

[2] Κύριε κύριε, βασιλεῦ τῶν οὐρανῶν καὶ δέσποτα πάσης κτίσεως, ἅγιε ἐν ἁγίοις, μόναρχε, παντοκράτωρ, πρόσχες ἡμῖν καταπονουμένοις ὑπὸ ἀνοσίου καὶ βεβήλου θράσει καὶ σθένει πεφρυαγμένου.

[2] O Lord, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exulteth in his confidence and strength.

[3] σὺ γὰρ ὁ κτίσας τὰ πάντα καὶ τῶν ὅλων ἐπικρατῶν δυνάστης δίκαιος εἶ καὶ τοὺς ὕβρει καὶ ἀγερωχίᾳ τι πράσσοντας κρίνεις.

[3] It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

[4] σὺ τοὺς ἔμπροσθεν ἀδικίαν ποιήσαντας, ἐν οἷς καὶ γίγαντες ἦσαν ῥώμῃ καὶ θράσει πεποιθότες, διέφθειρας ἐπαγαγὼν αὐτοῖς ἀμέτρητον ὕδωρ.

[4] It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood.

[5] σὺ τοὺς ὑπερηφανίαν ἐργαζομένους Σοδομίτας διαδήλους ταῖς κακίαις γενομένους πυρὶ καὶ θείῳ κατέφλεξας παράδειγμα τοῖς ἐπιγινομένοις καταστήσας.

[5] It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst cover them with fire and brimstone.

[6] σὺ τὸν θρασὺν Φαραω καταδουλωσάμενον τὸν λαόν σου τὸν ἅγιον Ισραηλ ποικίλαις καὶ πολλαῖς δοκιμάσας τιμωρίαις ἐγνώρισας τὴν σὴν δύναμιν, ἐφ’ οἷς ἐγνώρισας τὸ μέγα σου κράτος·

[6] Thou didst make known thy power when thou causedst the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse inflictions.

[7] καὶ ἐπιδιώξαντα αὐτὸν σὺν ἅρμασιν καὶ ὄχλων πλήθει ἐπέκλυσας βάθει θαλάσσης, τοὺς δὲ ἐμπιστεύσαντας ἐπὶ σοὶ τῷ τῆς ἁπάσης κτίσεως δυναστεύοντι σώους διεκόμισας,

[7] And thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, the Lord of the whole creation.

[8] οἳ καὶ συνιδόντες ἔργα σῆς χειρὸς ᾔνεσάν σε τὸν παντοκράτορα.

[8] These saw and felt the works of thine hands, and praised thee the Almighty.

[9] σύ, βασιλεῦ, κτίσας τὴν ἀπέραντον καὶ ἀμέτρητον γῆν ἐξελέξω τὴν πόλιν ταύτην καὶ ἡγίασας τὸν τόπον τοῦτον εἰς ὄνομά σοι τῷ τῶν ἁπάντων ἀπροσδεεῖ καὶ παρεδόξασας ἐν ἐπιφανείᾳ μεγαλοπρεπεῖ σύστασιν ποιησάμενος αὐτοῦ πρὸς δόξαν τοῦ μεγάλου καὶ ἐντίμου ὀνόματός σου.

[9] Thou, O King, when thou createdst the illimitable and measureless earth, didst choose out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thine illustrious presence, after constructing it to the glory of thy great and honourable name.

[10] καὶ ἀγαπῶν τὸν οἶκον τοῦ Ισραηλ ἐπηγγείλω διότι, ἐὰν γένηται ἡμῶν ἀποστροφὴ καὶ καταλάβῃ ἡμᾶς στενοχωρία καὶ ἐλθόντες εἰς τὸν τόπον τοῦτον δεηθῶμεν, εἰσακούσῃ τῆς δεήσεως ἡμῶν.

[10] And thou didst promise, out of love to the people of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer.

[11] καὶ δὴ πιστὸς εἶ καὶ ἀληθινός.

[11] Verily thou art faithful and true.

[12] ἐπεὶ δὲ πλεονάκις θλιβέντων τῶν πατέρων ἡμῶν ἐβοήθησας αὐτοῖς ἐν τῇ ταπεινώσει καὶ ἐρρύσω αὐτοὺς ἐκ μεγάλων κακῶν,

[12] And when thou didst often aid our fathers when hard pressed, and in low estate, and deliveredst them out of gret dangers,

[13] ἰδοὺ δὲ νῦν, ἅγιε βασιλεῦ, διὰ τὰς πολλὰς καὶ μεγάλας ἡμῶν ἁμαρτίας καταπονούμεθα καὶ ὑπετάγημεν τοῖς ἐχθροῖς ἡμῶν καὶ παρείμεθα ἐν ἀδυναμίαις.

[13] see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless.

[14] ἐν δὲ τῇ ἡμετέρᾳ καταπτώσει ὁ θρασὺς καὶ βέβηλος οὗτος ἐπιτηδεύει καθυβρίσαι τὸν ἐπὶ τῆς γῆς ἀναδεδειγμένον τῷ ὀνόματι τῆς δόξης σου ἅγιον τόπον.

[14] We being in this low condition, this bold and profane man seeks to dishonour this thine holy place, consecrated out of the earth to the name of thy Majesty.

[15] τὸ μὲν γὰρ κατοικητήριόν σου οὐρανὸς τοῦ οὐρανοῦ ἀνέφικτος ἀνθρώποις ἐστίν.

[15] Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

[16] ἀλλὰ ἐπεὶ εὐδοκήσας τὴν δόξαν σου ἐν τῷ λαῷ σου Ισραηλ ἡγίασας τὸν τόπον τοῦτον,

[16] But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst sanctify this place.

[17] μὴ ἐκδικήσῃς ἡμᾶς ἐν τῇ τούτων ἀκαθαρσίᾳ μηδὲ εὐθύνῃς ἡμᾶς ἐν βεβηλώσει, ἵνα μὴ καυχήσωνται οἱ παράνομοι ἐν θυμῷ αὐτῶν μηδὲ ἀγαλλιάσωνται ἐν ὑπερηφανίᾳ γλώσσης αὐτῶν λέγοντες

[16] Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say,

[18] Ἡμεῖς κατεπατήσαμεν τὸν οἶκον τοῦ ἁγιασμοῦ, ὡς καταπατοῦνται οἱ οἶκοι τῶν προσοχθισμάτων.

[18] We have trampled upon the holy house, as idolatrous houses are trampled upon.

[19] ἀπάλειψον τὰς ἁμαρτίας ἡμῶν καὶ διασκέδασον τὰς ἀμβλακίας ἡμῶν καὶ ἐπίφανον τὸ ἔλεός σου κατὰ τὴν ὥραν ταύτην.

[19] Blot out our iniquities, and do away with our errors, and shew forth thy compassion in this hour.

[20] ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, καὶ δὸς αἰνέσεις ἐν τῷ στόματι τῶν καταπεπτωκότων καὶ συντετριμμένων τὰς ψυχὰς ποιήσας ἡμῖν εἰρήνην.

[20] Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.

[21] Ἐνταῦθα ὁ πάντων ἐπόπτης θεὸς καὶ προπάτωρ ἅγιος ἐν ἁγίοις εἰσακούσας τῆς ἐνθέσμου λιτανείας, τὸν ὕβρει καὶ θράσει μεγάλως ἐπηρμένον ἐμάστιξεν αὐτὸν

[21] At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

[22] ἔνθεν καὶ ἔνθεν κραδάνας αὐτὸν ὡς κάλαμον ὑπὸ ἀνέμου ὥστε κατ᾽ ἐδάφους ἄπρακτον, ἔτι καὶ τοῖς μέλεσιν παραλελυμένον μηδὲ φωνῆσαι δύνασθαι δικαίᾳ περιπεπληγμένον κρίσει.

[22] Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.

[23] ὅθεν οἵ τε φίλοι καὶ σωματοφύλακες ὀξεῖαν ἰδόντες τὴν καταλαβοῦσαν αὐτὸν εὔθυναν φοβούμενοι μὴ καὶ τὸ ζῆν ἐκλείπῃ, ταχέως αὐτὸν ἐξείλκυσαν ὑπερβάλλοντι καταπεπληγμένοι φόβῳ.

[23] His friends and bodyguards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

[24] ἐν χρόνῳ δὲ ὕστερον ἀναλεξάμενος αὐτὸν οὐδαμῶς εἰς μετάμελον ἦλθεν ἐπιτιμηθείς, ἀπειλὰς δὲ πικρὰς θέμενος ἀνέλυσεν.

[24] When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings.

[25] Διακομισθεὶς δὲ εἰς τὴν Αἴγυπτον καὶ τὰ τῆς κακίας ἐπαύξων διά τε τῶν προαποδεδειγμένων συμποτῶν καὶ ἑταίρων τοῦ παντὸς δικαίου κεχωρισμένων

[25] He proceeded to Egypt, grew worse in wickedness through his beforementioned companions in wine, who were lost to all goodness;

[26] οὐ μόνον ταῖς ἀναριθμήτοις ἀσελγείαις διηρκέσθη, ἀλλὰ καὶ ἐπὶ τοσοῦτον θράσους προῆλθεν ὥστε δυσφημίας ἐν τοῖς τόποις συνίστασθαι καὶ πολλοὺς τῶν φίλων ἀτενίζοντας εἰς τὴν τοῦ βασιλέως πρόθεσιν καὶ αὐτοὺς ἔπεσθαι τῇ ἐκείνου θελήσει.

[26] and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

[27] προέθετο δημοσίᾳ κατὰ τοῦ ἔθνους διαδοῦναι ψόγον· ἐπὶ τοῦ κατὰ τὴν αὐλὴν πύργου στήλην ἀναστήσας ἐκόλαψεν γραφὴν

[27] His purpose was to indict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraved upon it:

[28] μηδένα τῶν μὴ θυόντων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ιουδαίους εἰς λαογραφίαν καὶ οἰκετικὴν διάθεσιν ἀχθῆναι, τοὺς δὲ ἀντιλέγοντας βίᾳ φερομένους τοῦ ζῆν μεταστῆσαι,

[28] That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death;

[29] τούς τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ, οὓς καὶ καταχωρίσαι εἰς τὴν προσυνεσταλμένην αὐθεντίαν.

[29] that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus, and to be set apart with these limited rights.

[30] ἵνα δὲ μὴ τοῖς πᾶσιν ἀπεχθόμενος φαίνηται, ὑπέγραψεν Ἐὰν δέ τινες ἐξ αὐτῶν προαιρῶνται ἐν τοῖς κατὰ τὰς τελετὰς μεμυημένοις ἀναστρέφεσθαι, τούτους ἰσοπολίτας Ἀλεξανδρεῦσιν εἶναι.

[30] To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

[31] Ἔνιοι μὲν οὖν ἐπιπολαίως τὰς τῆς πόλεως εὐσεβείας ἐπιβάθρας στυγοῦντες εὐχερῶς ἑαυτοὺς ἐδίδοσαν ὡς μεγάλης τινὸς κοινωνήσοντες εὐκλείας ἀπὸ τῆς ἐσομένης τῷ βασιλεῖ συναναστροφῆς.

[31] Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him.

[32] οἱ δὲ πλεῖστοι γενναίᾳ ψυχῇ ἐνίσχυσαν καὶ οὐ διέστησαν τῆς εὐσεβείας τά τε χρήματα περὶ τοῦ ζῆν ἀντικαταλλασσόμενοι ἀδεῶς ἐπειρῶντο ἑαυτοὺς ῥύσασθαι ἐκ τῶν ἀπογραφῶν·

[32] A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration:

[33] εὐέλπιδές τε καθειστήκεισαν ἀντιλήμψεως τεύξασθαι καὶ τοὺς ἀποχωροῦντας ἐξ αὐτῶν ἐβδελύσσοντο καὶ ὡς πολεμίους τοῦ ἔθνους ἔκρινον καὶ τῆς κοινῆς συναναστροφῆς καὶ εὐχρηστίας ἐστέρουν.

[33] cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

CHAPTER 3

[1] Ἃ καὶ μεταλαμβάνων ὁ δυσσεβὴς ἐπὶ τοσοῦτον ἐξεχόλησεν ὥστε οὐ μόνον τοῖς κατὰ Ἀλεξάνδρειαν διοργίζεσθαι, ἀλλὰ καὶ τοῖς ἐν τῇ χώρᾳ βαρυτέρως ἐναντιωθῆναι καὶ προστάξαι σπεύσαντας συναγαγεῖν πάντας ἐπὶ τὸ αὐτὸ καὶ χειρίστῳ μόρῳ τοῦ ζῆν μεταστῆσαι.

[1] On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives.

[2] τούτων δὲ οἰκονομουμένων φήμη δυσμενὴς ἐξηχεῖτο κατὰ τοῦ γένους ἀνθρώποις συμφρονοῦσιν εἰς κακοποίησιν ἀφορμῆς διδομένης εἰς διάθεσιν ὡς ἂν ἀπὸ τῶν νομίμων αὐτοὺς κωλυόντων.

[2] While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

[3] οἱ δὲ Ἰουδαῖοι τὴν μὲν πρὸς τοὺς βασιλεῖς εὔνοιαν καὶ πίστιν ἀδιάστροφον ἦσαν φυλάσσοντες,

[3] Now, while the Jews always maintained a feeling of un-swerving loyalty towards the kings,

[4] σεβόμενοι δὲ τὸν θεὸν καὶ τῷ τούτου νόμῳ πολιτευόμενοι χωρισμὸν ἐποίουν ἐπὶ τῷ κατὰ τὰς τροφάς, δι’ ἣν αἰτίαν ἐνίοις ἀπεχθεῖς ἐφαίνοντο.

[4] yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things.

[5] τῇ δὲ τῶν δικαίων εὐπραξίᾳ κοσμοῦντες τὴν συναναστροφὴν ἅπασιν ἀνθρώποις εὐδόκιμοι καθειστήκεισαν.

[5] Hence some persons held them in odium; although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

[6] τὴν μὲν οὖν περὶ τοῦ γένους ἐν πᾶσιν θρυλουμένην εὐπραξίαν οἱ ἀλλόφυλοι οὐδαμῶς διηριθμήσαντο,

[6] What all the rest of mankind said, was, however, made of no account by the foreigners;

[7] τὴν δὲ περὶ τῶν προσκυνήσεων καὶ τροφῶν διάστασιν ἐθρύλουν φάσκοντες μήτε τῷ βασιλεῖ μήτε ταῖς δυνάμεσιν ὁμοσπόνδους τοὺς ἀνθρώπους γίνεσθαι, δυσμενεῖς δὲ εἶναι καὶ μέγα τι τοῖς πράγμασιν ἐναντιουμένους· καὶ οὐ τῷ τυχόντι περιῆψαν ψόγῳ.

[7] who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

[8] οἱ δὲ κατὰ τὴν πόλιν Ἕλληνες οὐδὲν ἠδικημένοι ταραχὴν ἀπροσδόκητον περὶ τοὺς ἀνθρώπους θεωροῦντες καὶ συνδρομὰς ἀπροσκόπους γινομένας βοηθεῖν μὲν οὐκ ἔσθενον, τυραννικὴ γὰρ ἦν ἡ διάθεσις, παρεκάλουν δὲ καὶ δυσφόρως εἶχον καὶ μεταπεσεῖσθαι ταῦτα ὑπελάμβανον·

[8] Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged them in their troubles, and expected a favourable turn of affairs:

[9] μὴ γὰρ οὕτω παροραθήσεσθαι τηλικοῦτο σύστεμα μηδὲν ἠγνοηκός.

[9] He who knoweth all things, will not, [said they,] disregard so great a people.

[10] ἤδη δὲ καί τινες γείτονές τε καὶ φίλοι καὶ συμπραγματευόμενοι μυστικῶς τινας ἐπισπώμενοι πίστεις ἐδίδουν συνασπιεῖν καὶ πᾶν ἐκτενὲς προσοίσεσθαι πρὸς ἀντίλημψιν.

[10] Some of the neighbors, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

[11] Ἐκεῖνος μὲν οὖν τῇ κατὰ τὸ παρὸν εὐημερίᾳ γεγαυρωμένος καὶ οὐ καθορῶν τὸ τοῦ μεγίστου θεοῦ κράτος, ὑπολαμβάνων δὲ διηνεκῶς ἐν τῇ αὐτῇ διαμενεῖν βουλῇ, ἔγραψεν κατ' αὐτῶν ἐπιστολὴν τήνδε

[11] Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.

[12] Βασιλεὺς Πτολεμαῖος Φιλοπάτωρ τοῖς κατ᾽ Αἴγυπτον καὶ κατὰ τόπον στρατηγοῖς καὶ στρατιώταις χαίρειν καὶ ἐρρῶσθαι·

[12] King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

[13] ἔρρωμαι δὲ καὶ αὐτὸς ἐγὼ καὶ τὰ πράγματα ἡμῶν.

[13] I am right well; and so, too, are my affairs.

[14] τῆς εἰς τὴν Ἀσίαν γενομένης ἡμῖν ἐπιστρατείας, ἧς ἴστε καὶ αὐτοί, τῇ τῶν θεῶν ἀπροπτώτῳ συμμαχίᾳ κατὰ λόγον ἐπὶ τέλος ἀχθείσης

[14] Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue according to our expectation,

[15] ἡγησάμεθα μὴ βίᾳ δόρατος, ἐπιεικείᾳ δὲ καὶ πολλῇ φιλανθρωπίᾳ τιθηνήσασθαι τὰ κατοικοῦντα Κοίλην Συρίαν καὶ Φοινίκην ἔθνη εὖ ποιῆσαί τε ἀσμένως.

[15] we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Phoenicia, and to be their willing benefactors.

[16] καὶ τοῖς κατὰ πόλιν ἱεροῖς ἀπονείμαντες προσόδους πλείστας προήχθημεν καὶ εἰς τὰ Ιεροσόλυμα ἀναβάντες τιμῆσαι τὸ ἱερὸν τῶν ἀλιτηρίων καὶ μηδέποτε ληγόντων τῆς ἀνοίας.

[16] So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

[17] οἱ δὲ λόγῳ μὲν τὴν ἡμετέραν ἀποδεξάμενοι παρουσίαν, τῷ δὲ πράγματι νόθως, προθυμηθέντων ἡμῶν εἰσελθεῖν εἰς τὸν ναὸν αὐτῶν καὶ τοῖς ἐκπρεπέσιν καὶ καλλίστοις ἀναθήμασιν τιμῆσαι

[17] To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple,

and to honour it with the most beautiful and exquisite gifts,

[18] τύφοις φερόμενοι παλαιοτέροις εἶρξαν ἡμᾶς τῆς εἰσόδου λειπόμενοι τῆς ἡμετέρας ἀλκῆς δι' ἣν ἔχομεν πρὸς ἅπαντας ἀνθρώπους φιλανθρωπίαν.

[18] they were so carried away by their old arrogance, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

[19] τὴν δὲ αὐτῶν εἰς ἡμᾶς δυσμένειαν ἔκδηλον καθιστάντες ὡς μονώτατοι τῶν ἐθνῶν βασιλεῦσιν καὶ τοῖς ἑαυτῶν εὐεργέταις ὑψαυχενοῦντες οὐδὲν γνήσιον βούλονται φέρειν.

[19] And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

[20] ἡμεῖς δὲ τῇ τούτων ἀνοίᾳ συμπεριενεχθέντες καὶ μετὰ νίκης διακομισθέντες εἰς τὴν Αἴγυπτον τοῖς πᾶσιν ἔθνεσιν φιλανθρώπως ἀπαντήσαντες καθὼς ἔπρεπεν ἐποιήσαμεν,

[20] We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

[21] ἐν δὲ τούτοις πρὸς τοὺς ὁμοφύλους αὐτῶν ἀμνησικακίαν ἅπασιν γνωρίζοντες· διά τε τὴν συμμαχίαν καὶ τὰ πεπιστευμένα μετὰ ἁπλότητος αὐτοῖς ἀρχῆθεν μύρια πράγματα τολμήσαντες ἐξαλλοιῶσαι ἐβουλήθημεν καὶ πολιτείας αὐτοὺς Ἀλεξανδρέων καταξιῶσαι καὶ μετόχους τῶν ἀεὶ ἱερῶν καταστῆσαι.

[21] Accordingly, bearing no ill-will against their kinsmen [at Jerusalem,] but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

[22] οἱ δὲ τοὐναντίον ἐκδεχόμενοι καὶ τῇ συμφύτῳ κακοηθείᾳ τὸ καλὸν ἀπωσάμενοι, διηνεκῶς δὲ εἰς τὸ φαῦλον ἐκνεύοντες

[22] All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

[23] οὐ μόνον ἀπεστρέψαντο τὴν ἀτίμητον πολιτείαν, ἀλλὰ καὶ βδελύσσονται λόγῳ τε καὶ σιγῇ τοὺς ἐν αὐτοῖς ὀλίγους πρὸς ἡμᾶς γνησίως διακειμένους παρ' ἕκαστα ὑφορώμενοι μετὰ τῆς δυσκλεεστάτης ἐμβιώσεως διὰ τάχους ἡμᾶς καταστρέψαι τὰ πράγματα.

[23] have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us; ever deeming that their ignoble course of procedure will force us to do away with our reform.

[24] διὸ καὶ τεκμηρίοις καλῶς πεπεισμένοι τούτους κατὰ πάντα δυσνοεῖν ἡμῖν τρόπον καὶ προνοούμενοι μήποτε αἰφνιδίου μετέπειτα ταραχῆς ἐνστάσης ἡμῖν τοὺς δυσσεβεῖς τούτους κατὰ νώτου προδότας καὶ βαρβάρους ἔχωμεν πολεμίους

[24] Having then, received certain proofs that these [Jews] bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

[25] προστετάχαμεν ἅμα τῷ προσπεσεῖν τὴν ἐπιστολὴν τήνδε αὐθωρὶ τοὺς ἐννεμομένους σὺν γυναιξὶ καὶ τέκνοις μετὰ ὕβρεων καὶ σκυλμῶν ἀποστεῖλαι πρὸς ἡμᾶς ἐν δεσμοῖς σιδηροῖς πάντοθεν κατακεκλεισμένους, εἰς ἀνήκεστον καὶ δυσκλεῆ πρέποντα δυσμενέσι φόνον.

[25] As soon, therefore, as the contents of this letter become known to you, in that same hour we order those [Jews] who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected.

[26] τούτων γὰρ ὁμοῦ κολασθέντων διειλήφαμεν εἰς τὸν ἐπίλοιπον χρόνον τελείως ἡμῖν τὰ πράγματα ἐν εὐσταθείᾳ καὶ τῇ βελτίστῃ διαθέσει κατασταθήσεσθαι.

[26] For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

[27] ὃς δ’ ἂν σκεπάσῃ τινὰ τῶν Ιουδαίων ἀπὸ γεραιοῦ μέχρι νηπίου καὶ μέχρι τῶν ὑπομαστιδίων, αἰσχίσταις βασάνοις ἀποτυμπανισθήσεται πανοικίᾳ.

[27] Whosoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death.

[28] μηνύειν δὲ τὸν βουλόμενον, ἐφ’ ᾧ τὴν οὐσίαν τοῦ ἐμπίπτοντος ὑπὸ τὴν εὔθυναν λήμψεται καὶ ἐκ τοῦ βασιλικοῦ ἀργυρίου δραχμὰς δισχιλίας καὶ τῇ ἐλευθερίᾳ στεφανωθήσεται.

[28] Whoever shall inform against the [Jews,] besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

[29] πᾶς δὲ τόπος, οὗ ἐὰν φωραθῇ τὸ σύνολον σκεπαζόμενος Ιουδαῖος, ἄβατος καὶ πυριφλεγὴς γινέσθω καὶ πάσῃ θνητῇ φύσει καθ’ ἅπαν ἄχρηστος φανήσεται εἰς τὸν ἀεὶ χρόνον.

[29] Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come.

[30] Καὶ ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέγραπτο.

[30] Such was the purport of the king’s letter.

CHAPTER 4

[1] Πάντῃ δέ, ὅπου προσέπιπτεν τοῦτο τὸ πρόσταγμα, δημοτελὴς συνίστατο τοῖς ἔθνεσιν εὐωχία μετὰ ἀλαλαγμῶν καὶ χαρᾶς ὡς ἂν τῆς προκατεσκιρωμένης αὐτοῖς πάλαι κατὰ διάνοιαν μετὰ παρρησίας νῦν ἐκφαινομένης ἀπεχθείας.

[1] Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

[2] τοῖς δὲ Ιουδαίοις ἄληκτον πένθος ἦν καὶ πανόδυρτος μετὰ δακρύων βοὴ στεναγμοῖς πεπυρωμένης πάντοθεν αὐτῶν τῆς καρδίας ὀλοφυρομένων τὴν ἀπροσδόκητον ἐξαίφνης αὐτοῖς ἐπικριθεῖσαν ὀλεθρίαν.

[2] The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them.

[3] τίς νομὸς ἢ πόλις ἢ τίς τὸ σύνολον οἰκητὸς τόπος ἢ τίνες ἀγυιαὶ κοπετοῦ καὶ γόων ἐπ᾽ αὐτοῖς οὐκ ἐνεπιπλῶντο;

[3] What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

[4] οὕτως γὰρ μετὰ πικρίας ἀνοίκτου ψυχῆς ὑπὸ τῶν κατὰ πόλιν στρατηγῶν ὁμοθυμαδὸν ἐξαπεστέλλοντο ὥστε ἐπὶ ταῖς ἐξάλλοις τιμωρίαις καί τινας τῶν ἐχθρῶν λαμβάνοντας πρὸ τῶν ὀφθαλμῶν τὸν κοινὸν ἔλεον καὶ λογιζομένους τὴν ἄδηλον τοῦ βίου καταστροφὴν δακρύειν αὐτῶν τὴν δυσάθλιον ἐξαποστολήν.

[4] They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

[5] ἦγετο γὰρ γεραιῶν πλῆθος πολιᾷ πεπυκασμένων, τὴν ἐκ τοῦ γήρως νωθρότητα ποδῶν ἐπίκυφον ἀνατροπῆς ὁρμῇ βιαίας ἁπάσης αἰδοῦς ἄνευ πρὸς ὀξεῖαν καταχρωμένων πορείαν.

[5] A multitude of aged hoary-haired old men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

[6] αἱ δὲ ἄρτι πρὸς βίου κοινωνίαν γαμικὸν ὑπεληλυθυῖαι παστὸν νεάνιδες ἀντὶ τέρψεως μεταλαβοῦσαι γόους καὶ κόνει τὴν μυροβρεχῆ πεφυρμέναι κόμην, ἀκαλύπτως δὲ ἀγόμεναι θρῆνον ἀνθ’ ὑμεναίων ὁμοθυμαδὸν ἐξῆρχον ὡς ἐσπαραγμέναι σκυλμοῖς ἀλλοεθνέσιν·

[6] Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled; and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu of the marriage hymn.

[7] δέσμιαι δὲ δημοσίᾳ μέχρι τῆς εἰς τὸ πλοῖον ἐμβολῆς εἵλκοντο μετὰ βίας.

[7] Bound, and exposed to public gaze, they were hurried violently on board ship.

[8] οἵ τε τούτων συνζυγεῖς βρόχοις ἀντὶ στεφέων τοὺς αὐχένας περιπεπλεγμένοι μετὰ ἀκμαίας νεανικῆς ἡλικίας ἀντὶ εὐωχίας καὶ νεωτερικῆς ῥᾳθυμίας τὰς ἐπιλοίπους τῶν γάμων ἡμέρας ἐν θρήνοις διῆγον παρὰ πόδας ἤδη τὸν ᾅδην ὁρῶντες κείμενον.

[8] The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand.

[9] κατήχθησαν δὲ θηρίων τρόπον ἀγόμενοι σιδηροδέσμοις ἀνάγκαις, οἱ μὲν τοῖς ζυγοῖς τῶν πλοίων προσηλωμένοι τοὺς τραχήλους, οἱ δὲ τοὺς πόδας ἀρρήκτοις κατησφαλισμένοι πέδαις,

[9] They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the benches of the rowers; while the feet of others were enclosed in hard fetters.

[10] ἔτι καὶ τῷ καθύπερθε πυκνῷ σανιδώματι διακειμένῳ, ὅπως πάντοθεν ἐσκοτισμένοι τοὺς ὀφθαλμοὺς ἀγωγὴν ἐπιβούλων ἐν παντὶ τῷ κατάπλῳ λαμβάνωσιν.

[10] The planks of the deck above them barred out the light, and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

[11] Τούτων δὲ ἐπὶ τὴν λεγομένην Σχεδίαν ἀχθέντων καὶ τοῦ παράπλου περανθέντος, καθὼς ἦν δεδογματισμένον τῷ βασιλεῖ, προσέταξεν αὐτοὺς ἐν τῷ πρὸ τῆς πόλεως ἱπποδρόμῳ παρεμβαλεῖν ἁπλάτῳ καθεστῶτι περιμέτρῳ καὶ πρὸς παραδειγματισμὸν ἄγαν εὐκαιροτάτῳ καθεστῶτι πᾶσι τοῖς καταπορευομένοις εἰς τὴν πόλιν καὶ τοῖς ἐκ τούτων εἰς τὴν χώραν στελλομένοις πρὸς ἐκδημίαν πρὸς τὸ μηδὲ ταῖς δυνάμεσιν αὐτοῦ κοινωνεῖν μηδὲ τὸ σύνολον καταξιῶσαι περιβόλων.

[11] They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.

[12] ὡς δὲ τοῦτο ἐγενήθη, ἀκούσας τοὺς ἐκ τῆς πόλεως ὁμοεθνεῖς κρυβῇ ἐκπορευομένους πυκνότερον ἀποδύρεσθαι τὴν ἀκλεῆ τῶν ἀδελφῶν ταλαιπωρίαν

[12] When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

[13] διοργισθεὶς προσέταξεν καὶ τούτοις ὁμοῦ τὸν αὐτὸν τρόπον ἐπιμελῶς ὡς ἐκείνοις ποιῆσαι μὴ λειπομένοις κατὰ μηδένα τρόπον τῆς ἐκείνων τιμωρίας,

[13] was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

[14] ἀπογραφῆναι δὲ πᾶν τὸ φῦλον ἐξ ὀνόματος, οὐκ εἰς τὴν ἔμπροσθεν βραχεῖ προδεδηλωμένην τῶν ἔργων κατάπονον λατρείαν, στρεβλωθέντας δὲ ταῖς παρηγγελμέναις αἰκίαις τὸ τέλος ἀφανίσαι μιᾶς ὑπὸ καιρὸν ἡμέρας.

[14] The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the

before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties

[15] ἐγίνετο μὲν οὖν ἡ τούτων ἀπογραφὴ μετὰ πικρᾶς σπουδῆς καὶ φιλοτίμου προσεδρείας ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν ἀνήνυτον λαμβάνουσα τὸ τέλος ἐπὶ ἡμέρας τεσσαράκοντα.

[15] The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days.

[16] Μεγάλως δὲ καὶ διηνεκῶς ὁ βασιλεὺς χαρᾷ πεπληρωμένος συμπόσια ἐπὶ πάντων τῶν εἰδώλων συνιστάμενος πεπλανημένῃ πόρρω τῆς ἀληθείας φρενὶ καὶ βεβήλῳ στόματι τὰ μὲν κωφὰ καὶ μὴ δυνάμενα αὐτοῖς λαλεῖν ἢ ἀρήγειν ἐπαινῶν, εἰς δὲ τὸν μέγιστον θεὸν τὰ μὴ καθήκοντα λαλῶν.

[16] The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

[17] μετὰ δὲ τὸ προειρημένον τοῦ χρόνου διάστημα προσηνέγκαντο οἱ γραμματεῖς τῷ βασιλεῖ μηκέτι ἰσχύειν τὴν τῶν Ιουδαίων ἀπογραφὴν ποιεῖσθαι διὰ τὴν ἀμέτρητον αὐτῶν πληθὺν

[17] At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration,

[18] καίπερ ὄντων ἔτι κατὰ τὴν χώραν τῶν πλειόνων, τῶν μὲν κατὰ τὰς οἰκίας ἔτι συνεστηκότων, τῶν δὲ καὶ κατὰ τόπον, ὡς ἀδυνάτου καθεστῶτος πᾶσιν τοῖς ἐπ’ Αἴγυπτον στρατηγοῖς.

[18] inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work.

[19] ἀπειλήσαντος δὲ αὐτοῖς σκληρότερον ὡς δεδωροκοπημένοις εἰς μηχανὴν τῆς ἐκφυγῆς συνέβη σαφῶς αὐτὸν περὶ τούτου πιστωθῆναι

[19] The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

[20] λεγόντων μετὰ ἀποδείξεως καὶ τὴν χαρτηρίαν ἤδη καὶ τοὺς γραφικοὺς καλάμους, ἐν οἷς ἐχρῶντο, ἐκλελοιπέναι.

[20] They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

[21] τοῦτο δὲ ἦν ἐνέργεια τῆς τοῦ βοηθοῦντος τοῖς Ιουδαίοις ἐξ οὐρανοῦ προνοίας ἀνικήτου.

[21] Now this was an active interference of the unconquerable Providence which assisted the Jews from heaven.

CHAPTER 5

[1] Τότε προσκαλεσάμενος Ἕρμωνα τὸν πρὸς τῇ τῶν ἐλεφάντων ἐπιμελείᾳ βαρείᾳ μεμεστωμένος ὀργῇ καὶ χόλῳ κατὰ πᾶν ἀμετάθετος

[1] Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design,

[2] ἐκέλευσεν ὑπὸ τὴν ἐπερχομένην ἡμέραν δαψιλέσι δράκεσι λιβανωτοῦ καὶ οἴνῳ πλείονι ἀκράτῳ ἅπαντας τοὺς ἐλέφαντας ποτίσαι ὄντας τὸν ἀριθμὸν πεντακοσίους καὶ ἀγριωθέντας τῇ τοῦ πόματος ἀφθόνῳ χορηγίᾳ εἰσαγαγεῖν πρὸς συνάντησιν τοῦ μόρου τῶν Ιουδαίων.

[2] he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews.

[3] ὁ μὲν τάδε προστάσσων ἐτρέπετο πρὸς τὴν εὐωχίαν συναγαγὼν τοὺς μάλιστα τῶν φίλων καὶ τῆς στρατιᾶς ἀπεχθῶς ἔχοντας πρὸς τοὺς Ιουδαίους.

[3] The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

[4] ὁ δὲ ἐλεφαντάρχης τὸ προσταγὲν ἀραρότως Ἕρμων συνετέλει.

[4] The master of the elephants, Hermon, fulfilled his commission punctually.

[5] οἵ τε πρὸς τούτοις λειτουργοὶ κατὰ τὴν ἑσπέραν ἐξιόντες τὰς τῶν ταλαιπωρούντων ἐδέσμευον χεῖρας τήν τε λοιπὴν ἐμηχανῶντο περὶ αὐτοὺς ἀσφάλειαν ἔννυχον δόξαντες ὁμοῦ λήμψεσθαι τὸ φῦλον πέρας τῆς ὀλεθρίας.

[5] The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

[6] οἱ δὲ πάσης σκέπης ἔρημοι δοκοῦντες εἶναι τοῖς ἔθνεσιν Ιουδαῖοι διὰ τὴν πάντοθεν περιέχουσαν αὐτοὺς μετὰ δεσμῶν ἀνάγκην

[6] The heathen believed the Jews to be destitute of all protection; for chains fettered them about.

[7] τὸν παντοκράτορα κύριον καὶ πάσης δυνάμεως δυναστεύοντα, ἐλεήμονα θεὸν αὐτῶν καὶ πατέρα, δυσκαταπαύστῳ βοῇ πάντες μετὰ δακρύων ἐπεκαλέσαντο δεόμενοι

[7] they invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

[8] τὴν κατ᾽ αὐτῶν μεταστρέψαι βουλὴν ἀνοσίαν καὶ ῥύσασθαι αὐτοὺς μετὰ μεγαλομεροῦς ἐπιφανείας ἐκ τοῦ παρὰ πόδας ἐν ἑτοίμῳ μόρου.

[8] to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

[9] τούτων μὲν οὖν ἐκτενῶς ἡ λιτανεία ἀνέβαινεν εἰς τὸν οὐρανόν.

[9] Their litany so earnest went up to heaven.

[10] Ὁ δὲ Ἕρμων τοὺς ἀνηλεεῖς ἐλέφαντας ποτίσας πεπληρωμένους τῆς τοῦ οἴνου πολλῆς χορηγίας καὶ τοῦ λιβάνου μεμεστωμένους ὄρθριος ἐπὶ τὴν αὐλὴν παρῆν περὶ τούτων προσαγγεῖλαι τῷ βασιλεῖ.

[10] Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the kind thereof.

[11] τὸ δὲ ἀπ᾽ αἰῶνος χρόνου κτίσμα καλὸν ἐν νυκτὶ καὶ ἡμέρᾳ ἐπιβαλλόμενον ὑπὸ τοῦ χαριζομένου πᾶσιν, οἷς ἂν αὐτὸς θελήσῃ, ὕπνου μέρος ἀπέστειλεν εἰς τὸν βασιλέα,

[11] He, however, who has sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion thereof now upon the king.

[12] καὶ ἡδίστῳ καὶ βαθεῖ κατεσχέθη τῇ ἐνεργείᾳ τοῦ δεσπότου τῆς ἀθέσμου μὲν προθέσεως πολὺ διεσφαλμένος, τοῦ δὲ ἀμεταθέτου λογισμοῦ μεγάλως διεψευσμένος.

[12] By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

[13] οἵ τε Ιουδαῖοι τὴν προσημανθεῖσαν ὥραν διαφυγόντες τὸν ἅγιον ἤνουν θεὸν αὐτῶν καὶ πάλιν ἠξίουν τὸν εὐκατάλλακτον δεῖξαι μεγαλοσθενοῦς ἑαυτοῦ χειρὸς κράτος ἔθνεσιν ὑπερηφάνοις.

[13] But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles.

[14] μεσούσης δὲ ἤδη δεκάτης ὥρας σχεδὸν ὁ πρὸς ταῖς κλήσεσιν τεταγμένος ἀθρόους τοὺς κλητοὺς ἰδὼν ἔνυξεν προσελθὼν τὸν βασιλέα.

[14] The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, came and shook the king.

[15] καὶ μόλις διεγείρας ὑπέδειξε τὸν τῆς συμποσίας καιρὸν ἤδη παρατρέχοντα τὸν περὶ τούτων λόγον ποιούμενος.

[15] He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him.

[16] ὃν ὁ βασιλεὺς λογισάμενος καὶ τραπεὶς εἰς τὸν πότον ἐκέλευσεν τοὺς παραγεγονότας ἐπὶ τὴν συμποσίαν ἄντικρυς ἀνακλῖναι αὐτοῦ.

[16] The kind listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

[17] οὗ καὶ γενομένου παρήνει εἰς εὐωχίαν δόντας ἑαυτοὺς τὸ παρὸν τῆς συμποσίας ἐπὶ πολὺ γεραιρομένους εἰς εὐφροσύνην καταθέσθαι μέρος.

[17] This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

[18] ἐπὶ πλεῖον δὲ προβαινούσης τῆς ὁμιλίας τὸν Ἕρμωνα προσκαλεσάμενος ὁ βασιλεὺς μετὰ πικρᾶς ἀπειλῆς ἐπυνθάνετο, τίνος ἕνεκεν αἰτίας εἰάθησαν οἱ Ιουδαῖοι τὴν περιοῦσαν ἡμέραν περιβεβιωκότες.

[18] Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day.

[19] τοῦ δὲ ὑποδείξαντος ἔτι νυκτὸς τὸ προσταγὲν ἐπὶ τέλος ἀγειοχέναι καὶ τῶν φίλων αὐτῷ προσμαρτυρησάντων

[19] Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

[20] τὴν ὠμότητα χείρονα Φαλάριδος ἐσχηκὼς ἔφη τῷ τῆς σήμερον ὕπνῳ χάριν ἔχειν αὐτούς· ἀνυπερθέτως δὲ εἰς τὴν ἐπιτελοῦσαν ἡμέραν κατὰ τὸ ὅμοιον ἑτοίμασον τοὺς ἐλέφαντας ἐπὶ τὸν τῶν ἀθεμίτων Ιουδαίων ἀφανισμόν.

[20] The king, then, with a barbarity exceeding that of Phalaris, said, That they might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Jews.

[21] εἰπόντος δὲ τοῦ βασιλέως ἀσμένως πάντες μετὰ χαρᾶς οἱ παρόντες ὁμοῦ συναινέσαντες εἰς τὸν ἴδιον οἶκον ἕκαστος ἀνέλυσεν.

[21] When the king said this, the company present were glad, and approved; and then each man went to his own home.

[22] καὶ οὐχ οὕτως εἰς ὕπνον κατεχρήσαντο τὸν χρόνον τῆς νυκτός, ὡς εἰς τὸ παντοίους μηχανᾶσθαι τοῖς ταλαιπώροις δοκοῦσιν ἐμπαιγμούς.

[22] Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

[23] Ἄρτι δὲ ἀλεκτρυὼν ἐκέκραγεν ὄρθριος, καὶ τὰ θηρία καθωπλικὼς ὁ Ἕρμων ἐν τῷ μεγάλῳ περιστύλῳ διεκίνει.

[23] The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

[24] τὰ δὲ κατὰ τὴν πόλιν πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην θεωρίαν προσδοκῶντα τὴν πρωίαν μετὰ σπουδῆς.

[24] The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

[25] οἱ δὲ Ιουδαῖοι κατὰ τὸν ἀμερῆ ψυχουλκούμενοι χρόνον πολύδακρυν ἱκετείαν ἐν μέλεσιν γοεροῖς τείνοντες τὰς χεῖρας εἰς τὸν οὐρανὸν ἐδέοντο τοῦ μεγίστου θεοῦ πάλιν αὐτοῖς βοηθῆσαι συντόμως.

[25] The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

[26] οὔπω δὲ ἡλίου βολαὶ κατεσπείροντο, καὶ τοῦ βασιλέως τοὺς φίλους ἐκδεχομένου ὁ Ἕρμων παραστὰς ἐκάλει πρὸς τὴν ἔξοδον ὑποδεικνύων τὸ πρόθυμον τοῦ βασιλέως ἐν ἑτοίμῳ κεῖσθαι.

[26] The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized.

[27] τοῦ δὲ ἀποδεξαμένου καὶ καταπλαγέντος ἐπὶ τῇ παρανόμῳ ἐξόδῳ κατὰ πᾶν ἀγνωσίᾳ κεκρατημένος ἐπυνθάνετο, τί τὸ πρᾶγμα, ἐφ' οὗ τοῦτο αὐτῷ μετὰ σπουδῆς τετέλεσται·

[27] The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation.

[28] τοῦτο δὲ ἦν ἡ ἐνέργεια τοῦ πάντα δεσποτεύοντος θεοῦ τῶν πρὶν αὐτῷ μεμηχανημένων λήθην κατὰ διάνοιαν ἐντεθεικότος.

[28] But this was the wroking of that Almighty God who had made him forget all his purpose.

[29] ὑπεδείκνυεν ὁ Ἕρμων καὶ πάντες οἱ φίλοι τὰ θηρία καὶ τὰς δυνάμεις ἡτοιμάσθαι, βασιλεῦ, κατὰ τὴν σὴν ἐκτενῆ πρόθεσιν.

[29] Hermon, and all his friends, pointed out the preparation of the animals. they are ready, O king, according to your own strict injunction.

[30] ὁ δὲ ἐπὶ τοῖς ῥηθεῖσιν πληρωθεὶς βαρεῖ χόλῳ διὰ τὸ περὶ τούτων προνοίᾳ θεοῦ διεσκεδάσθαι πᾶν αὐτοῦ τὸ νόημα ἐνατενίσας μετὰ ἀπειλῆς εἶπεν

[30] The king was filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows:

[31] Ὅσοι γονεῖς παρῆσαν ἢ παίδων γόνοι, τήνδε θηρσὶν ἀγρίοις ἐσκεύασα ἂν δαψιλῆ θοῖναν ἀντὶ τῶν ἀνεγκλήτων ἐμοὶ καὶ προγόνοις ἐμοῖς ἀποδεδειγμένων ὁλοσχερῆ βεβαίαν πίστιν ἐξόχως Ιουδαίων.

[31] Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served.

[32] καίπερ εἰ μὴ διὰ τὴν τῆς συντροφίας στοργὴν καὶ τῆς χρείας, τὸ ζῆν ἀντὶ τούτων ἐστερήθης.

[32] Had it not been for familar friendship, and the claims of your office, your life should have gone for theirs.

[33] οὕτως ὁ Ἕρμων ἀπροσδόκητον ἐπικίνδυνον ὑπήνεγκεν ἀπειλὴν καὶ τῇ ὁράσει καὶ τῷ προσώπῳ συνεστάλη.

[33] Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and depressed in countenance.

[34] ὁ καθεῖς δὲ τῶν φίλων σκυθρωπῶς ὑπεκρέων τοὺς συνηθροισμένους ἀπέλυσαν ἕκαστον ἐπὶ τὴν ἰδίαν ἀσχολίαν.

[34] The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations.

[35] οἵ τε Ἰουδαῖοι τὰ παρὰ τοῦ βασιλέως ἀκούσαντες τὸν ἐπιφανῆ θεὸν κύριον βασιλέα τῶν βασιλέων ᾔνουν καὶ τῆσδε τῆς βοηθείας αὐτοῦ τετευχότες.

[35] The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

[36] Κατὰ δὲ τοὺς αὐτοὺς νόμους ὁ βασιλεὺς συστησάμενος πᾶν τὸ συμπόσιον εἰς εὐφροσύνην τραπῆναι παρεκάλει.

[36] Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

[37] τὸν δὲ Ἕρμωνα προσκαλεσάμενος μετὰ ἀπειλῆς εἶπεν Ποσάκις δὲ δεῖ σοι περὶ τούτων αὐτῶν προστάττειν, ἀθλιώτατε;

[27] And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons?

[38] τοὺς ἐλέφαντας ἔτι καὶ νῦν καθόπλισον εἰς τὴν αὔριον ἐπὶ τὸν τῶν Ἰουδαίων ἀφανισμόν.

[28] Once more, arm the elephants against the morrow for the extermination of the Jews.

[39] οἱ δὲ συνανακείμενοι συγγενεῖς τὴν ἀσταθῆ διάνοιαν αὐτοῦ θαυμάζοντες προεφέροντο τάδε

[39] His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves:

[40] Βασιλεῦ, μέχρι τίνος ὡς ἀλόγους ἡμᾶς διαπειράζεις προστάσσων ἤδη τρίτον αὐτοὺς ἀφανίσαι καὶ πάλιν ἐπὶ τῶν πραγμάτων ἐκ μεταβολῆς ἀναλύων τὰ σοὶ δεδογμένα;

[40] O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recallest thy instructions.

[41] ὧν χάριν ἡ πόλις διὰ τὴν προσδοκίαν ὀχλεῖ καὶ πληθύουσα συστροφαῖς ἤδη καὶ κινδυνεύει πολλάκις διαρπασθῆναι.

[41] For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered.

[42] ὅθεν ὁ κατὰ πάντα Φάλαρις βασιλεὺς ἐμπληθυνθεὶς ἀλογιστίας καὶ τὰς γινομένας πρὸς ἐπισκοπὴν τῶν Ιουδαίων ἐν αὐτῷ μεταβολὰς τῆς ψυχῆς παρ᾽ οὐδὲν ἡγούμενος ἀτελέστατον βεβαίως ὅρκον ὁρισάμενος τούτους μὲν ἀνυπερθέτως πέμψειν εἰς ᾅδην ἐν γόνασιν καὶ ποσὶν θηρίων ᾐκισμένους,

[42] The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He swore a fruitless oath, and determined forthwith to send them to hades, crushed by the knees and feet of the elephants.

[43] ἐπιστρατεύσαντα δὲ ἐπὶ τὴν Ιουδαίαν ἰσόπεδον πυρὶ καὶ δόρατι θήσεσθαι διὰ τάχους καὶ τὸν ἄβατον ἡμῖν αὐτῶν ναὸν πυρὶ πρηνέα ἐν τάχει τῶν συντελούντων ἐκεῖ θυσίας ἔρημον εἰς τὸν ἅπαντα χρόνον καταστήσειν.

[43] He would also invade Judea, and level its towns with fire and the sword; and destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there.

[44] τότε περιχαρεῖς ἀναλύσαντες οἱ φίλοι καὶ συγγενεῖς μετὰ πίστεως διέτασσον τὰς δυνάμεις ἐπὶ τοὺς εὐκαιροτάτους τόπους τῆς πόλεως πρὸς τὴν τήρησιν.

[44] Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

[45] ὁ δὲ ἐλεφαντάρχης τὰ θηρία σχεδὸν ὡς εἰπεῖν εἰς κατάστεμα μανιῶδες ἀγειοχὼς εὐωδεστάτοις πόμασιν οἴνου λελιβανωμένου φοβερῶς κεκοσμημένα κατασκευαῖς

[45] And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

[46] περὶ τὴν ἕω τῆς πόλεως ἤδη πλήθεσιν ἀναριθμήτοις κατὰ τοῦ ἱπποδρόμου καταμεμεστωμένης εἰσελθὼν εἰς τὴν αὐλὴν ἐπὶ τὸ προκείμενον ὤτρυνε τὸν βασιλέα.

[46] About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king to the business in hand.

[47] ὁ δὲ ὀργῇ βαρείᾳ γεμίσας δυσσεβῆ φρένα παντὶ τῷ βάρει σὺν τοῖς θηρίοις ἐξώρμησε βουλόμενος ἀτρώτῳ καρδίᾳ καὶ κόραις ὀφθαλμῶν θεάσασθαι τὴν ἐπίπονον καὶ ταλαίπωρον τῶν προσεσημαμμένων καταστροφήν.

[47] The king’s heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the abovementioned [*Jews*].

[48] ὡς δὲ τῶν ἐλεφάντων ἐξιόντων περὶ πύλην καὶ τῆς συνεπομένης ἐνόπλου δυνάμεως τῆς τε τοῦ πλήθους πορείας κονιορτὸν ἰδόντες καὶ βαρυηχῆ θόρυβον ἀκούσαντες οἱ Ιουδαῖοι

[48] But the [*Jews*,] when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

[49] ὑστάτην βίου ῥοπὴν αὐτοῖς ἐκείνην δόξαντες εἶναι τὸ τέλος τῆς ἀθλιωτάτης προσδοκίας εἰς οἶκτον καὶ γόους τραπέντες κατεφίλουν ἀλλήλους περιπλεκόμενοι τοῖς συγγενέσιν ἐπὶ τοὺς τραχήλους ἐπιπίπτοντες, γονεῖς παισὶν καὶ μητέρες νεάνισιν, ἕτεραι δὲ νεογνὰ πρὸς μαστοὺς ἔχουσαι βρέφη τελευταῖον ἕλκοντα γάλα.

[49] thought that they had come to the last moment of their lives, to the end of what they had tremblingly expected. They gave way, therefore, to lamentations and moans: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mother their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

[50] οὐ μὴν δὲ ἀλλὰ καὶ τὰς ἔμπροσθεν αὐτῶν γεγενημένας ἀντιλήμψεις ἐξ οὐρανοῦ συνιδόντες πρηνεῖς ὁμοθυμαδὸν ῥίψαντες ἑαυτοὺς καὶ τὰ νήπια χωρίσαντες τῶν μαστῶν

[50] Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breasts, and

[51] ἀνεβόησαν φωνῇ μεγάλῃ σφόδρα τὸν τῆς ἁπάσης δυνάμεως δυνάστην ἱκετεύοντες οἰκτῖραι μετὰ ἐπιφανείας αὐτοὺς ἤδη πρὸς πύλαις ᾅδου καθεστῶτας.

[51] sent up an exceeding great cry entreating the Lord of all power to reveal himself, and have mercy upon those who now lay at the gates of hades.

CHAPTER 6

[1] Ελεαζαρος δέ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων, ἐν πρεσβείῳ τὴν ἡλικίαν ἤδη λελογχὼς καὶ πάσῃ τῇ κατὰ τὸν βίον ἀρετῇ κεκοσμημένος, τοὺς περὶ αὐτὸν καταστείλας πρεσβυτέρους ἐπικαλεῖσθαι τὸν ἅγιον θεὸν προσηύξατο τάδε

[1] And Eleazar, an illustrious priest of the country, who had attained to length of day, and whose life had been adorned with virtue, caused the presbyters who were about him to cease to cry out to the holy God, and prayed thus:

[2] Βασιλεῦ μεγαλοκράτωρ, ὕψιστε παντοκράτωρ θεὲ τὴν πᾶσαν διακυβερνῶν ἐν οἰκτιρμοῖς κτίσιν,

[2] O king, mighty in power, most high, Almighty God, who regulates the whole creation with thy tender mercy,

[3] ἔπιδε ἐπὶ Αβρααμ σπέρμα, ἐπὶ ἡγιασμένου τέκνα Ιακωβ, μερίδος ἡγιασμένης σου λαὸν ἐν ξένῃ γῇ ξένον ἀδίκως ἀπολλύμενον, πάτερ.

[3] look upon the seed of Abraham, upon the children of the sanctified Jacob, thy sanctified inheritance, O Father, now being wrongfully destroyed as strangers in a strange land.

[4] σὺ Φαραω πληθύνοντα ἅρμασιν, τὸν πρὶν Αἰγύπτου ταύτης δυνάστην, ἐπαρθέντα ἀνόμῳ θράσει καὶ γλώσσῃ μεγαλορρήμονι, σὺν τῇ ὑπερηφάνῳ στρατιᾷ ποντοβρόχους ἀπώλεσας φέγγος ἐπιφάνας ἐλέους Ισραηλ γένει.

[4] Thou destroyedst Pharaoh, with his hosts of chariots, when that lord of this same Egypt was uplifted with lawless hardihood and loud-sounding tongue. Shedding the beams of thy mercy upon the race of Israel, thou didst overwhelm him with his proud army.

[5] σὺ τὸν ἀναριθμήτοις δυνάμεσιν γαυρωθέντα Σενναχηριμ, βαρὺν Ἀσσυρίων βασιλέα, δόρατι τὴν πᾶσαν ὑποχείριον ἤδη λαβόντα γῆν καὶ μετεωρισθέντα ἐπὶ τὴν ἁγίαν σου πόλιν, βαρέα λαλοῦντα κόμπῳ καὶ θράσει σύ, δέσποτα, ἔθραυσας ἔκδηλον δεικνὺς ἔθνεσιν πολλοῖς τὸ σὸν κράτος.

[5] When Sennacherim, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting himself against thine holy city, with boastings grievous to be endured, thou, O Lord, didst demolish him and didst shew forth thy might to many nations.

[6] σὺ τοὺς κατὰ τὴν Βαβυλωνίαν τρεῖς ἑταίρους πυρὶ τὴν ψυχὴν αὐθαιρέτως δεδωκότας εἰς τὸ μὴ λατρεῦσαι τοῖς κενοῖς διάπυρον δροσίσας κάμινον ἐρρύσω μέχρι τριχὸς ἀπημάντους φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις.

[6] When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

[7] σὺ τὸν διαβολαῖς φθόνου λέουσι κατὰ γῆς ῥιφέντα θηρσὶν βορὰν Δανιηλ εἰς φῶς ἀνήγαγες ἀσινῆ.

[7] It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back against unhurt to light.

[8] τόν τε βυθοτρεφοῦς ἐν γαστρὶ κήτους Ιωναν τηκόμενον ἀφιδὼν ἀπήμαντον πᾶσιν οἰκείοις ἀνέδειξας, πάτερ.

[8] When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.

[9] καὶ νῦν, μίσυβρι πολυέλεε τῶν ὅλων σκεπαστά, τὸ τάχος ἐπιφάνηθι τοῖς ἀπὸ Ισραηλ γένους ὑπὸ ἐβδελυγμένων ἀνόμων ἐθνῶν ὑβριζομένοις.

[9] And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless gentiles.

[10] εἰ δὲ ἀσεβείαις κατὰ τὴν ἀποικίαν ὁ βίος ἡμῶν ἐνέσχηται, ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρός, ᾧ προαιρῇ, δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ.

[10] If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which thou preferrest.

[11] μὴ τοῖς ματαίοις οἱ ματαιόφρονες εὐλογησάτωσαν ἐπὶ τῇ τῶν ἠγαπημένων σου ἀπωλείᾳ λέγοντες Οὐδὲ ὁ θεὸς αὐτῶν ἐρρύσατο αὐτούς.

[11] Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their god deliver them.

[12] σὺ δέ, ὁ πᾶσαν ἀλκὴν καὶ δυναστείαν ἔχων ἄπασαν αἰώνιε, νῦν ἔπιδε· ἐλέησον ἡμᾶς τοὺς καθ' ὕβριν ἀνόμων ἀλόγιστον ἐκ τοῦ ζῆν μεθισταμένους ἐν ἐπιβούλων τρόπῳ.

[12] Thou, who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

[13] πτηξάτω δὲ ἔθνη σὴν δύναμιν ἀνίκητον σήμερον, ἔντιμε δύναμιν ἔχων ἐπὶ σωτηρίᾳ Ιακωβ γένους.

[13] Let the heathen cower before thine invincible might today, O glorious One, who hast all power to save the race of Jacob.

[14] ἱκετεύει σε τὸ πᾶν πλῆθος τῶν νηπίων καὶ οἱ τούτων γονεῖς μετὰ δακρύων.

[14] The whole band of infants and their parents with tears beseech thee.

[15] δειχθήτω πᾶσιν ἔθνεσιν ὅτι μεθ' ἡμῶν εἶ, κύριε, καὶ οὐκ ἀπέστρεψας τὸ πρόσωπόν σου ἀφ' ἡμῶν, ἀλλὰ καθὼς εἶπας ὅτι Οὐδὲ ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν ὄντων ὑπερεῖδον αὐτούς, οὕτως ἐπιτέλεσον, κύριε.

[15] Let it be shewn to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

[16] Τοῦ δὲ Ελεαζαρου λήγοντος ἄρτι τῆς προσευχῆς ὁ βασιλεὺς σὺν τοῖς θηρίοις καὶ παντὶ τῷ τῆς δυνάμεως φρυάγματι κατὰ τὸν ἱππόδρομον παρῆγεν.

[16] Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

[17] καὶ θεωρήσαντες οἱ Ιουδαῖοι μέγα εἰς οὐρανὸν ἀνέκραξαν ὥστε καὶ τοὺς παρακειμένους αὐλῶνας συνηχήσαντας ἀκατάσχετον πτόην ποιῆσαι παντὶ τῷ στρατοπέδῳ.

[17] When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army.

[18] τότε ὁ μεγαλόδοξος παντοκράτωρ καὶ ἀληθινὸς θεὸς ἐπιφάνας τὸ ἅγιον αὐτοῦ πρόσωπον ἠνέῳξεν τὰς οὐρανίους πύλας, ἐξ ὧν δεδοξασμένοι δύο φοβεροειδεῖς ἄγγελοι κατέβησαν φανεροὶ πᾶσιν πλὴν τοῖς Ιουδαίοις

[18] Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Jews.

[19] καὶ ἀντέστησαν καὶ τὴν δύναμιν τῶν ὑπεναντίων ἐπλήρωσαν ταραχῆς καὶ δειλίας καὶ ἀκινήτοις ἔδησαν πέδαις.

[19] And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

[20] καὶ ὑπόφρικον καὶ τὸ τοῦ βασιλέως σῶμα ἐγενήθη, καὶ λήθη τὸ θράσος αὐτοῦ τὸ βαρύθυμον ἔλαβεν.

[20] And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit.

[21] καὶ ἀπέστρεψαν τὰ θηρία ἐπὶ τὰς συνεπομένας ἐνόπλους δυνάμεις καὶ κατεπάτουν αὐτὰς καὶ ὠλέθρευον.

[21] They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.

[22] Καὶ μετεστράφη τοῦ βασιλέως ἡ ὀργὴ εἰς οἶκτον καὶ δάκρυα ὑπὲρ τῶν ἔμπροσθεν αὐτῷ μεμηχανευμένων.

[22] The king's wrath was converted into compassion; and he wept at his own machinations.

[23] ἀκούσας γὰρ τῆς κραυγῆς καὶ συνιδὼν πρηνεῖς ἅπαντας εἰς τὴν ἀπώλειαν δακρύσας μετ' ὀργῆς τοῖς φίλοις διηπειλεῖτο λέγων

[23] For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

[24] Παραβασιλεύετε καὶ τυράννους ὑπερβεβήκατε ὠμότητι καὶ ἐμὲ αὐτὸν τὸν ὑμῶν εὐεργέτην ἐπιχειρεῖτε τῆς ἀρχῆς ἤδη καὶ τοῦ πνεύματος μεθιστᾶν λάθρᾳ μηχανώμενοι τὰ μὴ συμφέροντα τῇ βασιλείᾳ.

[24] Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom.

[25] τίς τοὺς κρατήσαντας ἡμῶν ἐν πίστει τὰ τῆς χώρας ὀχυρώματα τῆς οἰκίας ἀποστήσας ἕκαστον ἀλόγως ἤθροισεν ἐνθάδε;

[25] Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country?

[26] τίς τοὺς ἐξ ἀρχῆς εὐνοίᾳ πρὸς ἡμᾶς κατὰ πάντα διαφέροντας πάντων ἐθνῶν καὶ τοὺς χειρίστους πλεονάκις ἀνθρώπων ἐπιδεδεγμένους κινδύνους οὕτως ἀθέσμως περιέβαλεν αἰκίαις;

[26] Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

[27] λύσατε ἐκλύσατε ἄδικα δεσμά· εἰς τὰ ἴδια μετ’ εἰρήνης ἐξαποστείλατε τὰ προπεπραγμένα παραιτησάμενοι.

[27] Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has been done.

[28] ἀπολύσατε τοὺς υἱοὺς τοῦ παντοκράτορος ἐπουρανίου θεοῦ ζῶντος, ὃς ἀφ’ ἡμετέρων μέχρι τοῦ νῦν προγόνων ἀπαραπόδιστον μετὰ δόξης εὐστάθειαν παρέχει τοῖς ἡμετέροις πράγμασιν.

[28] Release the sons of the almighty living God of heaven, who from our ancestors’ times until now has granted a glorious and uninterrupted prosperity to our affairs.

[29] ὁ μὲν οὖν ταῦτα ἔλεξεν· οἱ δὲ ἐν ἀμερεῖ χρόνῳ λυθέντες τὸν ἅγιον σωτῆρα θεὸν αὐτῶν εὐλόγουν ἄρτι τὸν θάνατον ἐκπεφευγότες.

[29] These things he said; and they, released the same moment, having now escaped death, praised God their holy Saviour.

[30] Εἶτα ὁ βασιλεὺς εἰς τὴν πόλιν ἀπαλλαγεὶς τὸν ἐπὶ τῶν προσόδων προσκαλεσάμενος ἐκέλευσεν οἴνους τε καὶ τὰ λοιπὰ πρὸς εὐωχίαν ἐπιτήδεια τοῖς Ιουδαίοις χορηγεῖν ἐπὶ ἡμέρας ἑπτὰ κρίνας αὐτοὺς ἐν ᾧ τόπῳ ἔδοξαν τὸν ὄλεθρον ἀναλαμβάνειν, ἐν τούτῳ ἐν εὐφροσύνῃ πάσῃ σωτήρια ἀγαγεῖν.

[30] The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction.

[31] τότε οἱ τὸ πρὶν ἐπονείδιστοι καὶ πλησίον τοῦ ᾅδου, μᾶλλον δὲ ἐπ' αὐτῷ βεβηκότες ἀντὶ πικροῦ καὶ δυσαιάκτου μόρου κώθωνα σωτήριον συστησάμενοι τὸν εἰς πτῶσιν αὐτοῖς καὶ τάφον ἡτοιμασμένον τόπον κλισίαις κατεμερίσαντο πλήρεις χαρμονῆς.

[31] Then they who were before despised and nigh unto hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

[32] καταλήξαντες δὲ θρήνων πανόδυρτον μέλος ἀνέλαβον ᾠδὴν πάτριον τὸν σωτῆρα καὶ τερατοποιὸν αἰνοῦντες θεόν· οἰμωγήν τε πᾶσαν καὶ κωκυτὸν ἀπωσάμενοι χοροὺς συνίσταντο εὐφροσύνης εἰρηνικῆς σημεῖον.

[32] Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

[33] ὡσαύτως δὲ καὶ ὁ βασιλεὺς περὶ τούτων συμπόσιον βαρὺ συναγαγὼν ἀδιαλείπτως εἰς οὐρανὸν ἀνθωμολογεῖτο μεγαλομερῶς ἐπὶ τῇ παραδόξῳ γενηθείσῃ αὐτῷ σωτηρίᾳ.

[33] So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

[34] οἵ τε πρὶν εἰς ὄλεθρον καὶ οἰωνοβρώτους αὐτοὺς ἔσεσθαι τιθέμενοι καὶ μετὰ χαρᾶς ἀπογραψάμενοι κατεστέναξαν αἰσχύνην ἐφ' ἑαυτοῖς περιβαλόμενοι καὶ τὴν πυρόπνουν τόλμαν ἀκλεῶς ἐσβεσμένοι.

[34] Those who had marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

[35] οἵ τε Ιουδαῖοι, καθὼς προειρήκαμεν, συστησάμενοι τὸν προειρημένον χορὸν μετ' εὐωχίας ἐν ἐξομολογήσεσιν ἱλαραῖς καὶ ψαλμοῖς διῆγον.

[35] But the Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms.

[36] καὶ κοινὸν ὁρισάμενοι περὶ τούτων θεσμὸν ἐπὶ πᾶσαν τὴν παροικίαν αὐτῶν εἰς γενεὰς τὰς προειρημένας ἡμέρας ἄγειν ἔστησαν εὐφροσύνους, οὐ πότου χάριν καὶ λιχνείας, σωτηρίας δὲ τῆς διὰ θεὸν γενομένης αὐτοῖς.

[36] They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

[37] ἐνέτυχον δὲ τῷ βασιλεῖ τὴν ἀπόλυσιν αὐτῶν εἰς τὰ ἴδια αἰτούμενοι.

[37] They requested the king to send them back to their homes.

[38] ἀπογράφονται δὲ αὐτοὺς ἀπὸ πέμπτης καὶ εἰκάδος τοῦ Παχων ἕως τῆς τετάρτης τοῦ Επιφι ἐπὶ ἡμέρας τεσσαράκοντα, συνίστανται δὲ αὐτῶν τὴν ἀπώλειαν ἀπὸ πέμπτης τοῦ Επιφι ἕως ἑβδόμης ἡμέραις τρισίν,

[38] They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

[39] ἐν αἷς καὶ μεγαλοδόξως ἐπιφάνας τὸ ἔλεος αὐτοῦ ὁ τῶν πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

[39] The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.

[40] εὐωχοῦντο δὲ πάνθ ὑπὸ τοῦ βασιλέως χορηγούμενοι μέχρι τῆς τεσσαρεσκαιδεκάτης, ἐν ᾗ καὶ τὴν ἐντυχίαν ἐποιήσαντο περὶ τῆς ἀπολύσεως αὐτῶν.

[40] They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

[41] συναινέσας δὲ αὐτοῖς ὁ βασιλεὺς ἔγραψεν αὐτοῖς τὴν ὑπογεγραμμένην ἐπιστολὴν πρὸς τοὺς κατὰ πόλιν στρατηγοὺς μεγαλοψύχως τὴν ἐκτενίαν ἔχουσαν

[41] The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

CHAPTER 7

[1] Βασιλεὺς Πτολεμαῖος Φιλοπάτωρ τοῖς κατ᾽ Αἴγυπτον στρατηγοῖς καὶ πᾶσιν τοῖς τεταγμένοις ἐπὶ πραγμάτων χαίρειν καὶ ἐρρῶσθαι·

[1] King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength.

[2] ἐρρώμεθα δὲ καὶ αὐτοὶ καὶ τὰ τέκνα ἡμῶν κατευθύναντος ἡμῖν τοῦ μεγάλου θεοῦ τὰ πράγματα, καθὼς προαιρούμεθα.

[2] We, too, and our children are well; and God has directed our affairs as we wish.

[3] τῶν φίλων τινὲς κατὰ κακοήθειαν πυκνότερον ἡμῖν παρακείμενοι συνέπεισαν ἡμᾶς εἰς τὸ τοὺς ὑπὸ τὴν βασιλείαν Ιουδαίους συναθροίσαντας σύστημα κολάσασθαι ξενιζούσαις ἀποστατῶν τιμωρίαις

[3] Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

[4] προφερόμενοι μηδέποτε εὐσταθήσειν τὰ πράγματα ἡμῶν δι᾽ ἣν ἔχουσιν οὗτοι πρὸς πάντα τὰ ἔθνη δυσμένειαν, μέχρι ἂν συντελεσθῇ τοῦτο.

[4] They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other people.

[5] οἳ καὶ δεσμίους καταγαγόντες αὐτοὺς μετὰ σκυλμῶν ὡς ἀνδράποδα, μᾶλλον δὲ ὡς ἐπιβούλους, ἄνευ πάσης ἀνακρίσεως καὶ ἐξετάσεως ἐπεχείρησαν ἀνελεῖν νόμου Σκυθῶν ἀγριωτέραν ἐμπεπορπημένοι ὠμότητα.

[5] They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

[6] ἡμεῖς δὲ ἐπὶ τούτοις σκληρότερον διαπειλησάμενοι καθ᾽ ἣν ἔχομεν πρὸς ἅπαντας ἀνθρώπους ἐπιείκειαν μόγις τὸ ζῆν αὐτοῖς χαρισάμενοι καὶ

τὸν ἐπουράνιον θεὸν ἐγνωκότες ἀσφαλῶς ὑπερησπικότα τῶν Ιουδαίων ὡς πατέρα ὑπὲρ υἱῶν διὰ παντὸς συμμαχοῦντα

[6] For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fights for his sons;

[7] τήν τε τοῦ φίλου ἣν ἔχουσιν βεβαίαν πρὸς ἡμᾶς καὶ τοὺς προγόνους ἡμῶν εὔνοιαν ἀναλογισάμενοι δικαίως ἀπολελύκαμεν πάσης καθ' ὁντινοῦν αἰτίας τρόπον

[7] and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge.

[8] καὶ προστετάχαμεν ἑκάστῳ πάντας εἰς τὰ ἴδια ἐπιστρέφειν ἐν παντὶ τόπῳ μηθενὸς αὐτοὺς τὸ σύνολον καταβλάπτοντος μήτε ὀνειδίζειν περὶ τῶν γεγενημένων παρὰ λόγον.

[8] And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

[9] γινώσκετε γὰρ ὅτι κατὰ τούτων ἐάν τι κακοτεχνήσωμεν πονηρὸν ἢ ἐπιλυπήσωμεν αὐτοὺς τὸ σύνολον, οὐκ ἄνθρωπον, ἀλλὰ τὸν πάσης δεσπόζοντα δυνάμεως θεὸν ὕψιστον ἀντικείμενον ἡμῖν ἐπ' ἐκδικήσει τῶν πραγμάτων κατὰ πᾶν ἀφεύκτως διὰ παντὸς ἕξομεν. ἔρρωσθε.

[9] For know ye, that should we conceive any evil design, or in any way aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare ye well.

[10] Λαβόντες δὲ τὴν ἐπιστολὴν ταύτην οὐκ ἐσπούδασαν εὐθέως γενέσθαι περὶ τὴν ἄφοδον, ἀλλὰ τὸν βασιλέα προσηξίωσαν τοὺς ἐκ τοῦ γένους τῶν Ιουδαίων τὸν ἅγιον θεὸν αὐθαιρέτως παραβεβηκότας καὶ τοῦ θεοῦ τὸν νόμον τυχεῖν δι' αὐτῶν τῆς ὀφειλομένης κολάσεως

[10] When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting

punishment upon those of their race who had willingly transgressed the holy god, and the law of God.

[11] προφερόμενοι τοὺς γαστρὸς ἕνεκεν τὰ θεῖα παραβεβηκότας προστάγματα μηδέποτε εὐνοήσειν μηδὲ τοῖς τοῦ βασιλέως πράγμασιν.

[11] They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

[12] ὁ δὲ τἀληθὲς αὐτοὺς λέγειν παραδεξάμενος καὶ παραινέσας ἔδωκεν αὐτοῖς ἄδειαν πάντων, ὅπως τοὺς παραβεβηκότας τοῦ θεοῦ τὸν νόμον ἐξολεθρεύσωσιν κατὰ πάντα τὸν ὑπὸ τὴν βασιλείαν αὐτοῦ τόπον μετὰ παρρησίας ἄνευ πάσης βασιλικῆς ἐξουσίας καὶ ἐπισκέψεως.

[12] The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king's dominions.

[13] τότε κατευφημήσαντες αὐτόν, ὡς πρέπον ἦν, οἱ τούτων ἱερεῖς καὶ πᾶν τὸ πλῆθος ἐπιφωνήσαντες τὸ αλληλουια μετὰ χαρᾶς ἀνέλυσαν.

[13] Their priests, then, as it was meet, saluted him with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed.

[14] οὕτως τε τὸν ἐμπεσόντα τῶν μεμιαμμένων ὁμοεθνῆ κατὰ τὴν ὁδὸν ἐκολάζοντο καὶ μετὰ παραδειγματισμῶν ἀνῄρουν.

[14] Then they punished and destryed with ignominy every polluted Jew that fell in their way;

[15] ἐκείνῃ δὲ τῇ ἡμέρᾳ ἀνεῖλον ὑπὲρ τοὺς τριακοσίους ἄνδρας, ἣν καὶ ἤγαγον εὐφροσύνην μετὰ χαρᾶς βεβήλους χειρωσάμενοι.

[15] slaying thus, in that day, above three hundred men, and esteeming this destruction of the wicked a season of joy.

[16] αὐτοὶ δὲ οἱ μέχρι θανάτου τὸν θεὸν ἐσχηκότες παντελῆ σωτηρίας ἀπόλαυσιν εἰληφότες ἀνέζευξαν ἐκ τῆς πόλεως παντοίοις εὐωδεστάτοις ἄνθεσιν κατεστεμμένοι μετ' εὐφροσύνης καὶ βοῆς ἐν αἴνοις καὶ παμμελέσιν ὕμνοις εὐχαριστοῦντες τῷ θεῷ τῶν πατέρων αὐτῶν αἰωνίῳ σωτῆρι τοῦ Ισραηλ.

[16] They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns they thanked the God of their fathers, the eternal Saviour of Israel.

[17] Παραγενηθέντες δὲ εἰς Πτολεμαίδα τὴν ὀνομαζομένην διὰ τὴν τοῦ τόπου ἰδιότητα ῥοδοφόρον, ἐν ᾗ προσέμεινεν αὐτοὺς ὁ στόλος κατὰ κοινὴν αὐτῶν βουλὴν ἡμέρας ἑπτά,

[17] Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days,

[18] ἐκεῖ ἐποίησαν πότον σωτήριον τοῦ βασιλέως χορηγήσαντος αὐτοῖς εὐψύχως τὰ πρὸς τὴν ἄφιξιν πάντα ἑκάστῳ ἕως εἰς τὴν ἰδίαν οἰκίαν.

[18] they partook of a banquet of deliverance, for the king generously granted them severally the means of securing a return home.

[19] καταχθέντες δὲ μετ’ εἰρήνης ἐν ταῖς πρεπούσαις ἐξομολογήσεσιν ὡσαύτως κἀκεῖ ἔστησαν καὶ ταύτας ἄγειν τὰς ἡμέρας ἐπὶ τὸν τῆς παροικίας αὐτῶν χρόνον εὐφροσύνους.

[19] They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

[20] ἃς καὶ ἀνιερώσαντες ἐν στήλῃ κατὰ τὸν τῆς συμποσίας τόπον προσευχῆς καθιδρύσαντες ἀνέλυσαν ἀσινεῖς, ἐλεύθεροι, ὑπερχαρεῖς, διά τε γῆς καὶ θαλάσσης καὶ ποταμοῦ ἀνασῳζόμενοι τῇ τοῦ βασιλέως ἐπιταγῇ, ἕκαστος εἰς τὴν ἰδίαν,

[20] These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king’s command, by land, by sea, and by river, each to his own home.

[21] καὶ πλείστην ἢ ἔμπροσθεν ἐν τοῖς ἐχθροῖς ἐξουσίαν ἐσχηκότες μετὰ δόξης καὶ φόβου, τὸ σύνολον ὑπὸ μηδενὸς διασεισθέντες τῶν ὑπαρχόντων.

[21] They had more weight than before among their enemies; and were honoured and feared, and no one in any way robbed them of their goods.

[22] καὶ πάντα τὰ ἑαυτῶν πάντες ἐκομίσαντο ἐξ ἀπογραφῆς ὥστε τοὺς ἔχοντάς τι μετὰ φόβου μεγίστου ἀποδοῦναι αὐτοῖς, τὰ μεγαλεῖα τοῦ μεγίστου θεοῦ ποιήσαντος τελείως ἐπὶ σωτηρίᾳ αὐτῶν.

[22] Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

[23] εὐλογητὸς ὁ ῥύστης Ισραηλ εἰς τοὺς ἀεὶ χρόνους. αμην.

[23] Blessed be the Redeemer of Israel unto everlasting. Amen.

IV Maccabees

IV Maccabees

CHAPTER 1

Chapter I

[1] Φιλοσοφώτατον λόγον ἐπιδείκνυσθαι μέλλων, εἰ αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός, συμβουλεύσαιμ ἂν ὑμῖν ὀρθῶς ὅπως προσέχητε προθύμως τῇ φιλοσοφίᾳ.

[1] As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy.

[2] καὶ γὰρ ἀναγκαῖος εἰς ἐπιστήμην παντὶ ὁ λόγος καὶ ἄλλως τῆς μεγίστης ἀρετῆς, λέγω δὴ φρονήσεως, περιέχει ἔπαινον.

[2] For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

[3] εἰ ἄρα τῶν σωφροσύνης κωλυτικῶν παθῶν ὁ λογισμὸς φαίνεται ἐπικρατεῖν, γαστριμαργίας τε καὶ ἐπιθυμίας,

[3] If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust,

[4] ἀλλὰ καὶ τῶν τῆς δικαιοσύνης ἐμποδιστικῶν παθῶν κυριεύειν ἀναφαίνεται, οἷον κακοηθείας, καὶ τῶν τῆς ἀνδρείας ἐμποδιστικῶν παθῶν, θυμοῦ τε καὶ φόβου καὶ πόνου.

[4] it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear.

[5] πῶς οὖν, ἴσως εἴποιεν ἄν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ ἀγνοίας οὐ δεσπόζει; γελοῖον ἐπιχειροῦντες λέγειν.

[5] How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument.

[6] οὐ γὰρ τῶν αὐτοῦ παθῶν ὁ λογισμὸς κρατεῖ, ἀλλὰ τῶν τῆς δικαιοσύνης καὶ ἀνδρείας καὶ σωφροσύνης ἐναντίων, καὶ τούτων οὐχ ὥστε αὐτὰ καταλῦσαι, ἀλλ᾽ ὥστε αὐτοῖς μὴ εἶξαι.

[6] For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

[7] πολλαχόθεν μὲν οὖν καὶ ἀλλαχόθεν ἔχοιμ ἂν ὑμῖν ἐπιδεῖξαι ὅτι αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμός,

[7] I might prove to you, from may other considerations, that religious reasoning is sole master of the passions;

[8] πολὺ δὲ πλέον τοῦτο ἀποδείξαιμι ἀπὸ τῆς ἀνδραγαθίας τῶν ὑπὲρ ἀρετῆς ἀποθανόντων, Ελεαζαρου τε καὶ τῶν ἑπτὰ ἀδελφῶν καὶ τῆς τούτων μητρός.

[8] but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue.

[9] ἅπαντες γὰρ οὗτοι τοὺς ἕως θανάτου πόνους ὑπεριδόντες ἐπεδείξαντο ὅτι περικρατεῖ τῶν παθῶν ὁ λογισμός.

[9] For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

[10] τῶν μὲν οὖν ἀρετῶν ἔπεστί μοι ἐπαινεῖν τοὺς κατὰ τοῦτον τὸν καιρὸν ὑπὲρ τῆς καλοκἀγαθίας ἀποθανόντας μετὰ τῆς μητρὸς ἄνδρας, τῶν δὲ τιμῶν μακαρίσαιμ ἄν.

[10] For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy.

[11] θαυμασθέντες γὰρ οὐ μόνον ὑπὸ πάντων ἀνθρώπων ἐπὶ τῇ ἀνδρείᾳ καὶ ὑπομονῇ, ἀλλὰ καὶ ὑπὸ τῶν αἰκισαμένων, αἴτιοι κατέστησαν τοῦ καταλυθῆναι τὴν κατὰ τοῦ ἔθνους τυραννίδα νικήσαντες τὸν τύραννον τῇ ὑπομονῇ ὥστε καθαρισθῆναι δι’ αὐτῶν τὴν πατρίδα.

[11] For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

[12] ἀλλὰ καὶ περὶ τούτου νῦν αὐτίκα δὴ λέγειν ἐξέσται ἀρξαμένῳ τῆς ὑποθέσεως, ὅπερ εἴωθα ποιεῖν, καὶ οὕτως εἰς τὸν περὶ αὐτῶν τρέψομαι λόγον δόξαν διδοὺς τῷ πανσόφῳ θεῷ.

[12] But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

[13] Ζητοῦμεν δὴ τοίνυν εἰ αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ λογισμός.

[13] The question, therefore, is, whether reasoning be absolute master of the passions.

[14] διακρίνομεν τί ποτέ ἐστιν λογισμὸς καὶ τί πάθος, καὶ πόσαι παθῶν ἰδέαι, καὶ εἰ πάντων ἐπικρατεῖ τούτων ὁ λογισμός.

[14] Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

[15] λογισμὸς μὲν δὴ τοίνυν ἐστὶν νοῦς μετὰ ὀρθοῦ λόγου προτιμῶν τὸν σοφίας βίον.

[15] Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom.

[16] σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτιῶν.

[16] And wisdom is a knowledge of divine and human things, and of their causes.

[17] αὕτη δὴ τοίνυν ἐστὶν ἡ τοῦ νόμου παιδεία, δι’ ἧς τὰ θεῖα σεμνῶς καὶ τὰ ἀνθρώπινα συμφερόντως μανθάνομεν.

[17] And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

[18] τῆς δὲ σοφίας ἰδέαι καθεστήκασιν φρόνησις καὶ δικαιοσύνη καὶ ἀνδρεία καὶ σωφροσύνη·

[18] And the forms of wisdom are prudence, and justice, and manliness, and temperance.

[19] κυριωτάτη δὲ πάντων ἡ φρόνησις, ἐξ ἧς δὴ τῶν παθῶν ὁ λογισμὸς ἐπικρατεῖ.

[19] The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions.

[20] παθῶν δὲ φύσεις εἰσὶν αἱ περιεκτικώταται δύο ἡδονή τε καὶ πόνος· τούτων δὲ ἑκάτερον καὶ περὶ τὸ σῶμα καὶ περὶ τὴν ψυχὴν πέφυκεν.

[20] Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul.

[21] πολλαὶ δὲ καὶ περὶ τὴν ἡδονὴν καὶ τὸν πόνον παθῶν εἰσιν ἀκολουθίαι.

[21] And there are many attendant affections surrounding pleasure and pain.

[22] πρὸ μὲν οὖν τῆς ἡδονῆς ἐστιν ἐπιθυμία, μετὰ δὲ τὴν ἡδονὴν χαρά.

[22] Before pleasure is lust; and after pleasure, joy.

[23] πρὸ δὲ τοῦ πόνου ἐστὶν φόβος, μετὰ δὲ τὸν πόνον λύπη.

[23] And before pain is fear; and after pain is sorrow.

[24] θυμὸς δὲ κοινὸν πάθος ἐστὶν ἡδονῆς καὶ πόνου, ἐὰν ἐννοηθῇ τις ὅτι αὐτῷ περιέπεσεν.

[24] Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him.

[25] ἐν τῇ ἡδονῇ δὲ ἔνεστιν καὶ ἡ κακοήθης διάθεσις, πολυτροπωτάτη πάντων οὖσα τῶν παθῶν,

[25] And there exists in pleasure a malicious disposition, which is the most multiform of all the affections.

[26] καὶ τὰ μὲν ψυχῆς ἀλαζονεία καὶ φιλαργυρία καὶ φιλοδοξία καὶ φιλονεικία καὶ βασκανία,

[26] In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

[27] κατὰ δὲ τὸ σῶμα παντοφαγία καὶ λαιμαργία καὶ μονοφαγία.

[27] In the body it is greediness and gormandizing, and solitary gluttony.

[28] καθάπερ οὖν δυεῖν τοῦ σώματος καὶ τῆς ψυχῆς φυτῶν ὄντων ἡδονῆς τε καὶ πόνου πολλαὶ τούτων τῶν φυτῶν εἰσιν παραφυάδες,

[28] As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions.

[29] ὧν ἑκάστην ὁ παγγέωργος λογισμὸς περικαθαίρων καὶ ἀποκνίζων καὶ περιπλέκων καὶ ἐπάρδων καὶ πάντα τρόπον μεταχέων ἐξημεροῖ τὰς τῶν ἠθῶν καὶ παθῶν ὕλας.

[29] And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections.

[30] ὁ γὰρ λογισμὸς τῶν μὲν ἀρετῶν ἐστιν ἡγεμών, τῶν δὲ παθῶν αὐτοκράτωρ. Ἐπιθεωρεῖτε τοίνυν πρῶτον διὰ τῶν κωλυτικῶν τῆς σωφροσύνης ἔργων ὅτι αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ λογισμός.

[30] For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

[31] σωφροσύνη δὴ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν,

[31] Now temperance consists of a command over the lusts.

[32] τῶν δὲ ἐπιθυμιῶν αἱ μέν εἰσιν ψυχικαί, αἱ δὲ σωματικαί, καὶ τούτων ἀμφοτέρων ἐπικρατεῖν ὁ λογισμὸς φαίνεται.

[32] But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway.

[33] ἐπεὶ πόθεν κινούμενοι πρὸς τὰς ἀπειρημένας τροφὰς ἀποστρεφόμεθα τὰς ἐξ αὐτῶν ἡδονάς; οὐχ ὅτι δύναται τῶν ὀρέξεων ἐπικρατεῖν ὁ λογισμός; ἐγὼ μὲν οἶμαι.

[33] For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so.

[34] τοιγαροῦν ἐνύδρων ἐπιθυμοῦντες καὶ ὀρνέων καὶ τετραπόδων καὶ παντοίων βρωμάτων τῶν ἀπηγορευμένων ἡμῖν κατὰ τὸν νόμον

ἀπεχόμεθα διὰ τὴν τοῦ λογισμοῦ ἐπικράτειαν.

[34] Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning.

[35] ἀνέχεται γὰρ τὰ τῶν ὀρέξεων πάθη ὑπὸ τοῦ σώφρονος νοὸς ἀνακοπτόμενα, καὶ φιμοῦται πάντα τὰ τοῦ σώματος κινήματα ὑπὸ τοῦ λογισμοῦ.

[35] For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

CHAPTER 2

[1] Καὶ τί θαυμαστόν, εἰ αἱ τῆς ψυχῆς ἐπιθυμίαι πρὸς τὴν τοῦ κάλλους μετουσίαν ἀκυροῦνται;

[1] And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated,

[2] ταύτῃ γοῦν ὁ σώφρων Ιωσηφ ἐπαινεῖται, ὅτι διανοίᾳ περιεκράτησεν τῆς ἡδυπαθείας.

[2] on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense.

[3] νέος γὰρ ὢν καὶ ἀκμάζων πρὸς συνουσιασμὸν ἠκύρωσε τῷ λογισμῷ τὸν τῶν παθῶν οἶστρον.

[3] For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

[4] καὶ οὐ μόνον δὲ τὴν τῆς ἡδυπαθείας οἰστρηλασίαν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ καὶ πάσης ἐπιθυμίας.

[4] And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master.

[5] λέγει γοῦν ὁ νόμος Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐδὲ ὅσα τῷ πλησίον σού ἐστιν.

[5] For instance, the law says, Thou shalt not covet thy neighbour’s wife, nor anything that belongs to thy neighbour.

[6] καίτοι ὅτε μὴ ἐπιθυμεῖν εἴρηκεν ἡμᾶς ὁ νόμος, πολὺ πλέον πείσαιμ ἂν ὑμᾶς ὅτι τῶν ἐπιθυμιῶν κρατεῖν δύναται ὁ λογισμός. Ὥσπερ καὶ τῶν κωλυτικῶν τῆς δικαιοσύνης παθῶν·

[6] Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice.

[7] ἐπεὶ τίνα τις τρόπον μονοφάγος ὢν τὸ ἦθος καὶ γαστρίμαργος ἢ καὶ μέθυσος μεταπαιδεύεται, εἰ μὴ δῆλον ὅτι κύριός ἐστιν τῶν παθῶν ὁ λογισμός;

[7] Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

[8] αὐτίκα γοῦν τῷ νόμῳ πολιτευόμενος, κἂν φιλάργυρός τις ᾖ, βιάζεται τὸν αὐτοῦ τρόπον τοῖς δεομένοις δανείζων χωρὶς τόκων καὶ τὸ δάνειον τῶν ἑβδομάδων ἐνστασῶν χρεοκοπούμενος·

[8] A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath.

[9] κἂν φειδωλός τις ᾖ, ὑπὸ τοῦ νόμου κρατεῖται διὰ τὸν λογισμὸν μήτε ἐπικαρπολογούμενος τοὺς ἀμητοὺς μήτε ἐπιρρωγολογούμενος τοὺς ἀμπελῶνας. Καὶ ἐπὶ τῶν ἑτέρων δὲ ἔστιν ἐπιγνῶναι τοῦτο, ὅτι τῶν παθῶν ἐστιν ὁ λογισμὸς κρατῶν·

[9] And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

[10] ὁ γὰρ νόμος καὶ τῆς πρὸς γονεῖς εὐνοίας κρατεῖ μὴ καταπροδιδοὺς τὴν ἀρετὴν δι’ αὐτοὺς

[10] For the law conquers even affection toward parents, not surrendering virtue on their account.

[11] καὶ τῆς πρὸς γαμετὴν φιλίας ἐπικρατεῖ διὰ τὴν παρανομίαν αὐτὴν ἀπελέγχων

[11] And it prevails over marriage love, condemning it when transgressing law.

[12] καὶ τῆς τέκνων φιλίας κυριεύει διὰ κακίαν αὐτὰ κολάζων

[12] And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked.

[13] καὶ τῆς φίλων συνηθείας δεσπόζει διὰ πονηρίαν αὐτοὺς ἐξελέγχων.

[13] And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity.

[14] καὶ μὴ νομίσητε παράδοξον εἶναι, ὅπου καὶ ἔχθρας ἐπικρατεῖν ὁ λογισμὸς δύναται διὰ τὸν νόμον μήτε δενδροτομῶν τὰ ἥμερα τῶν πολεμίων φυτά, τὰ δὲ τῶν ἐχθρῶν τοῖς ἀπολέσασι διασῴζων καὶ τὰ πεπτωκότα συνεγείρων.

[14] It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

[15] Καὶ τῶν βιαιοτέρων δὲ παθῶν κρατεῖν ὁ λογισμὸς φαίνεται, φιλαρχίας καὶ κενοδοξίας καὶ ἀλαζονείας καὶ μεγαλαυχίας καὶ βασκανίας·

[15] And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander.

[16] πάντα γὰρ ταῦτα τὰ κακοήθη πάθη ὁ σώφρων νοῦς ἀπωθεῖται, ὥσπερ καὶ τὸν θυμόν· καὶ γὰρ τούτου δεσπόζει.

[16] For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

[17] θυμούμενός γέ τοι Μωϋσῆς κατὰ Δαθαν καὶ Αβιρων οὐ θυμῷ τι κατ' αὐτῶν ἐποίησεν, ἀλλὰ λογισμῷ τὸν θυμὸν διήτησεν.

[17] Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning.

[18] δυνατὸς γὰρ ὁ σώφρων νοῦς, ὡς ἔφην, κατὰ τῶν παθῶν ἀριστεῦσαι καὶ τὰ μὲν αὐτῶν μεταθεῖναι, τὰ δὲ καὶ ἀκυρῶσαι.

[18] For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others.

[19] ἐπεὶ διὰ τί ὁ πάνσοφος ἡμῶν πατὴρ Ιακωβ τοὺς περὶ Συμεων καὶ Λευιν αἰτιᾶται μὴ λογισμῷ τοὺς Σικιμίτας ἐθνηδὸν ἀποσφάξαντας λέγων Ἐπικατάρατος ὁ θυμὸς αὐτῶν;

[19] For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger.

[20] εἰ μὴ γὰρ ἐδύνατο τοῦ θυμοῦ ὁ λογισμὸς κρατεῖν, οὐκ ἂν εἶπεν οὕτως.

[20] For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

[21] ὁπηνίκα γὰρ ὁ θεὸς τὸν ἄνθρωπον κατεσκεύασεν, τὰ πάθη αὐτοῦ καὶ τὰ ἤθη περιεφύτευσεν·

[21] For at the time when God created man, He implanted within him his passions and moral nature.

[22] ἡνίκα δὲ ἐπὶ πάντων τὸν ἱερὸν ἡγεμόνα νοῦν διὰ τῶν αἰσθητηρίων ἐνεθρόνισεν,

[22] And at that time He enthroned above all the holy leader mind, through the medium of the senses.

[23] καὶ τούτῳ νόμον ἔδωκεν, καθ’ ὃν πολιτευόμενος βασιλεύσει βασιλείαν σώφρονά τε καὶ δικαίαν καὶ ἀγαθὴν καὶ ἀνδρείαν.

[23] And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign.

[24] Πῶς οὖν, εἴποι τις ἄν, εἰ τῶν παθῶν δεσπότης ἐστὶν ὁ λογισμός, λήθης καὶ ἀγνοίας οὐ κρατεῖ;

[24] How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

CHAPTER 3

[1] ἔστιν δὲ κομιδῇ γελοῖος ὁ λόγος· οὐ γὰρ τῶν ἑαυτοῦ παθῶν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ τῶν σωματικῶν.

[1] The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body,

[2] οἷον ἐπιθυμίαν τις οὐ δύναται ἐκκόψαι ἡμῶν, ἀλλὰ μὴ δουλωθῆναι τῇ ἐπιθυμίᾳ δύναται ὁ λογισμὸς παρασχέσθαι.

[2] in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

[3] θυμόν τις οὐ δύναται ἐκκόψαι ὑμῶν τῆς ψυχῆς, ἀλλὰ τῷ θυμῷ δυνατὸν τὸν λογισμὸν βοηθῆσαι.

[3] One may not be able to root out anger from the soul, but it is possible to withstand anger.

[4] κακοήθειάν τις ἡμῶν οὐ δύναται ἐκκόψαι, ἀλλὰ τὸ μὴ καμφθῆναι τῇ κακοηθείᾳ δύναιτ ἂν ὁ λογισμὸς συμμαχῆσαι·

[4] Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice.

[5] οὐ γὰρ ἐκριζωτὴς τῶν παθῶν ὁ λογισμός ἐστιν, ἀλλὰ ἀνταγωνιστής.

[5] For reasoning is not an eradicator, but an antagonist of the passions.

[6] Ἔστιν γοῦν τοῦτο διὰ τῆς Δαυιδ τοῦ βασιλέως δίψης σαφέστερον ἐπιλογίσασθαι.

[6] And this may be more clearly comprehended from the thirst of king David.

[7] ἐπεὶ γὰρ δι’ ὅλης ἡμέρας προσβαλὼν τοῖς ἀλλοφύλοις ὁ Δαυιδ πολλοὺς αὐτῶν ἀπέκτεινεν μετὰ τῶν τοῦ ἔθνους στρατιωτῶν,

[7] For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them;

[8] τότε δὴ γενομένης ἑσπέρας ἱδρῶν καὶ σφόδρα κεκμηκὼς ἐπὶ τὴν βασίλειον σκηνὴν ἦλθεν, περὶ ἣν ὁ πᾶς τῶν προγόνων στρατὸς

ἐστρατοπεδεύκει.

[8] then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

[9] οἱ μὲν οὖν ἄλλοι πάντες ἐπὶ τὸ δεῖπνον ἦσαν,

[9] Now all the rest of them were at supper;

[10] ὁ δὲ βασιλεὺς ὡς μάλιστα διψῶν, καίπερ ἀφθόνους ἔχων πηγάς, οὐκ ἠδύνατο δι’ αὐτῶν ἰάσασθαι τὴν δίψαν,

[10] but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst;

[11] ἀλλά τις αὐτὸν ἀλόγιστος ἐπιθυμία τοῦ παρὰ τοῖς πολεμίοις ὕδατος ἐπιτείνουσα συνέφρυγεν καὶ λύουσα κατέφλεγεν.

[11] but a certain irrational longing for the water in the enemy’s camp grew stronger and fiercer upon him, and consumed him with languish.

[12] ὅθεν τῶν ὑπασπιστῶν ἐπὶ τῇ τοῦ βασιλέως ἐπιθυμίᾳ σχετλιαζόντων δύο νεανίσκοι στρατιῶται καρτεροὶ καταιδεσθέντες τὴν τοῦ βασιλέως ἐπιθυμίαν τὰς παντευχίας καθωπλίσαντο καὶ κάλπην λαβόντες ὑπερέβησαν τοὺς τῶν πολεμίων χάρακας

[12] Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies:

[13] καὶ λαθόντες τοὺς τῶν πυλῶν ἀκροφύλακας διεξῆεσαν ἀνερευνώμενοι κατὰ πᾶν τὸ τῶν πολεμίων στρατόπεδον

[13] and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest.

[14] καὶ ἀνευράμενοι τὴν πηγὴν ἐξ αὐτῆς θαρραλέως ἐκόμισαν τῷ βασιλεῖ τὸ ποτόν·

[14] And having boldly discovered the fountain, they filled out of it the draught for the king.

[15] ὁ δὲ καίπερ τῇ δίψῃ διαπυρούμενος ἐλογίσατο πάνδεινον εἶναι κίνδυνον ψυχῇ λογισθὲν ἰσοδύναμον ποτὸν αἵματι,

[15] But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul.

[16] ὅθεν ἀντιθεὶς τῇ ἐπιθυμίᾳ τὸν λογισμὸν ἔσπεισεν τὸ πόμα τῷ θεῷ.

[16] Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God.

[17] δυνατὸς γὰρ ὁ σώφρων νοῦς νικῆσαι τὰς τῶν παθῶν ἀνάγκας καὶ σβέσαι τὰς τῶν οἴστρων φλεγμονὰς

[17] For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement,

[18] καὶ τὰς τῶν σωμάτων ἀλγηδόνας καθ’ ὑπερβολὴν οὔσας καταπαλαῖσαι καὶ τῇ καλοκἀγαθίᾳ τοῦ λογισμοῦ ἀποπτύσαι πάσας τὰς τῶν παθῶν ἐπικρατείας.

[18] and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

[19] Ἤδη δὲ καὶ ὁ καιρὸς ἡμᾶς καλεῖ ἐπὶ τὴν ἀπόδειξιν τῆς ἱστορίας τοῦ σώφρονος λογισμοῦ.

[19] But the occasion now invites us to give an illustration of temperate reasoning from history.

[20] Ἐπειδὴ γὰρ βαθεῖαν εἰρήνην διὰ τὴν εὐνομίαν οἱ πατέρες ἡμῶν εἶχον καὶ ἔπραττον καλῶς ὥστε καὶ τὸν τῆς Ἀσίας βασιλέα Σέλευκον τὸν Νικάνορα καὶ χρήματα εἰς τὴν ἱερουργίαν αὐτοῖς ἀφορίσαι καὶ τὴν πολιτείαν αὐτῶν ἀποδέχεσθαι,

[20] For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government,

[21] τότε δή τινες πρὸς τὴν κοινὴν νεωτερίσαντες ὁμόνοιαν πολυτρόποις ἐχρήσαντο συμφοραῖς.

[21] then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

CHAPTER 4

[1] Σιμων γάρ τις πρὸς Ονιαν ἀντιπολιτευόμενος τόν ποτε τὴν ἀρχιερωσύνην ἔχοντα διὰ βίου, καλὸν καὶ ἀγαθὸν ἄνδρα, ἐπειδὴ πάντα τρόπον διαβάλλων ὑπὲρ τοῦ ἔθνους οὐκ ἴσχυσεν κακῶσαι, φυγὰς ᾤχετο τὴν πατρίδα προδώσων.

[1] For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

[2] ὅθεν ἥκων πρὸς Ἀπολλώνιον τὸν Συρίας τε καὶ Φοινίκης καὶ Κιλικίας στρατηγὸν ἔλεγεν

[2] Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said,

[3] Εὔνους ὢν τοῖς τοῦ βασιλέως πράγμασιν ἥκω μηνύων πολλὰς ἰδιωτικῶν χρημάτων μυριάδας ἐν τοῖς Ιεροσολύμων γαζοφυλακίοις τεθησαυρίσθαι τοῖς ἱεροῖς μὴ ἐπικοινωνούσας, καὶ προσήκειν ταῦτα Σελεύκῳ τῷ βασιλεῖ.

[3] Having good will to the king’s affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

[4] τούτων ἕκαστα γνοὺς ὁ Ἀπολλώνιος τὸν μὲν Σιμωνα τῆς εἰς τὸν βασιλέα κηδεμονίας ἐπαινεῖ, πρὸς δὲ τὸν Σέλευκον ἀναβὰς κατεμήνυσε τὸν τῶν χρημάτων θησαυρόν.

[4] Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king’s interests, and going up to Seleucus informed him of the treasure;

[5] καὶ λαβὼν τὴν περὶ αὐτῶν ἐξουσίαν ταχὺ εἰς τὴν πατρίδα ἡμῶν μετὰ τοῦ καταράτου Σιμωνος καὶ βαρυτάτου στρατοῦ

[5] and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force,

[6] προσελθὼν ταῖς τοῦ βασιλέως ἐντολαῖς ἥκειν ἔλεγεν ὅπως τὰ ἰδιωτικὰ τοῦ γαζοφυλακίου λάβοι χρήματα.

[6] he said that he came with the commands of the king that he should take the private money of the treasure.

[7] καὶ τοῦ ἔθνους πρὸς τὸν λόγον σχετλιάζοντος ἀντιλέγοντός τε, πάνδεινον εἶναι νομίσαντες εἰ οἱ τὰς παρακαταθήκας πιστεύσαντες τῷ ἱερῷ θησαυρῷ στερηθήσονται, ὡς οἷόν τε ἦν ἐκώλυον.

[7] And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could.

[8] μετὰ ἀπειλῶν δὲ ὁ Ἀπολλώνιος ἀπῄει εἰς τὸ ἱερόν.

[8] But Appolonius went away with threats into the temple.

[9] τῶν δὲ ἱερέων μετὰ γυναικῶν καὶ παιδίων ἐν τῷ ἱερῷ ἱκετευσάντων τὸν θεὸν ὑπερασπίσαι τοῦ ἱεροῦ καταφρονουμένου τόπου

[9] And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place,

[10] ἀνιόντος τε μετὰ καθωπλισμένης τῆς στρατιᾶς τοῦ Ἀπολλωνίου πρὸς τὴν τῶν χρημάτων ἁρπαγὴν οὐρανόθεν ἔφιπποι προυφάνησαν ἄγγελοι περιαστράπτοντες τοῖς ὅπλοις καὶ πολὺν αὐτοῖς φόβον τε καὶ τρόμον ἐνιέντες.

[10] and Appolonius going up with his armed force to the seizure of the treasure, — there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling.

[11] καταπεσών γέ τοι ἡμιθανὴς ὁ Ἀπολλώνιος ἐπὶ τὸν πάμφυλον τοῦ ἱεροῦ περίβολον τὰς χεῖρας ἐξέτεινεν εἰς τὸν οὐρανὸν καὶ μετὰ δακρύων τοὺς Εβραίους παρεκάλει ὅπως περὶ αὐτοῦ προσευξάμενοι τὸν οὐράνιον ἐξευμενίσωνται στρατόν.

[11] And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host.

[12] ἔλεγεν γὰρ ἡμαρτηκὼς ὥστε καὶ ἀποθανεῖν ἄξιος ὑπάρχειν πᾶσίν τε ἀνθρώποις ὑμνήσειν σωθεὶς τὴν τοῦ ἱεροῦ τόπου μακαριότητα.

[12] For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

[13] τούτοις ὑπαχθεὶς τοῖς λόγοις Ονιας ὁ ἀρχιερεύς, καίπερ ἄλλως εὐλαβηθείς, μήποτε νομίσειεν ὁ βασιλεὺς Σέλευκος ἐξ ἀνθρωπίνης ἐπιβουλῆς καὶ μὴ θείας δίκης ἀνῃρῆσθαι τὸν Ἀπολλώνιον ηὔξατο περὶ αὐτοῦ.

[13] Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him;

[14] καὶ ὁ μὲν παραδόξως διασωθεὶς ᾤχετο δηλώσων τῷ βασιλεῖ τὰ συμβάντα αὐτῷ.

[14] and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

[15] Τελευτήσαντος δὲ Σελεύκου τοῦ βασιλέως διαδέχεται τὴν ἀρχὴν ὁ υἱὸς αὐτοῦ Ἀντίοχος ὁ Ἐπιφανής, ἀνὴρ ὑπερήφανος καὶ δεινός,

[15] But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible.

[16] ὃς καταλύσας τὸν Ονιαν τῆς ἀρχιερωσύνης Ιασονα τὸν ἀδελφὸν αὐτοῦ κατέστησεν ἀρχιερέα

[16] Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

[17] συνθέμενον δώσειν, εἰ ἐπιτρέψειεν αὐτῷ τὴν ἀρχήν, κατ᾽ ἐνιαυτὸν τρισχίλια ἑξακόσια ἑξήκοντα τάλαντα.

[17] who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

[18] ὁ δὲ ἐπέτρεψεν αὐτῷ καὶ ἀρχιερᾶσθαι καὶ τοῦ ἔθνους ἀφηγεῖσθαι·

[18] And he committed to him the high priesthood and rulership over the nation.

[19] καὶ ἐξεδιήτησεν τὸ ἔθνος καὶ ἐξεπολίτευσεν ἐπὶ πᾶσαν παρανομίαν

[19] And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness.

[20] ὥστε μὴ μόνον ἐπ᾽ αὐτῇ τῇ ἄκρᾳ τῆς πατρίδος ἡμῶν γυμνάσιον κατασκευάσαι, ἀλλὰ καὶ καταλῦσαι τὴν τοῦ ἱεροῦ κηδεμονίαν.

[20] So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple.

[21] ἐφ᾽ οἷς ἀγανακτήσασα ἡ θεία δίκη αὐτὸν αὐτοῖς τὸν Ἀντίοχον ἐπολέμωσεν.

[21] At which Divine vengeance being grieved, instigated Antiochus himself against them.

[22] ἐπειδὴ γὰρ πολεμῶν ἦν κατ᾽ Αἴγυπτον Πτολεμαίῳ, ἤκουσέν τε ὅτι φήμης διαδοθείσης περὶ τοῦ τεθνάναι αὐτὸν ὡς ἔνι μάλιστα χαίροιεν οἱ Ιεροσολυμῖται, ταχέως ἐπ᾽ αὐτοὺς ἀνέζευξεν,

[22] For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them.

[23] καὶ ὡς ἐπόρθησεν αὐτούς, δόγμα ἔθετο ὅπως, εἴ τινες αὐτῶν φάνοιεν τῷ πατρίῳ πολιτευόμενοι νόμῳ, θάνοιεν.

[23] And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

[24] καὶ ἐπεὶ κατὰ μηδένα τρόπον ἴσχυεν καταλῦσαι διὰ τῶν δογμάτων τὴν τοῦ ἔθνους εὐνομίαν, ἀλλὰ πάσας τὰς ἑαυτοῦ ἀπειλὰς καὶ τιμωρίας ἑώρα καταλυομένας

[24] And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect,

[25] ὥστε καὶ γυναῖκας, ὅτι περιέτεμον τὰ παιδία, μετὰ τῶν βρεφῶν κατακρημνισθῆναι προειδυίας ὅτι τοῦτο πείσονται·

[25] for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment.

[26] ἐπεὶ οὖν τὰ δόγματα αὐτοῦ κατεφρονεῖτο ὑπὸ τοῦ λαοῦ, αὐτὸς διὰ βασάνων ἕνα ἕκαστον τοῦ ἔθνους ἠνάγκαζεν μιαρῶν ἀπογευομένους τροφῶν ἐξόμνυσθαι τὸν Ιουδαισμόν.

[26] When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

CHAPTER 5

[1] Προκαθίσας γέ τοι μετὰ τῶν συνέδρων ὁ τύραννος Ἀντίοχος ἐπί τινος ὑψηλοῦ τόπου καὶ τῶν στρατευμάτων αὐτῷ παρεστηκότων κυκλόθεν ἐνόπλων

[1] The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews,

[2] παρεκέλευεν τοῖς δορυφόροις ἕνα ἕκαστον Εβραῖον ἐπισπᾶσθαι καὶ κρεῶν ὑείων καὶ εἰδωλοθύτων ἀναγκάζειν ἀπογεύεσθαι·

[2] and to compel them to taste swine's flesh, and things offered to idols.

[3] εἰ δέ τινες μὴ θέλοιεν μιαροφαγῆσαι, τούτους τροχισθέντας ἀναιρεθῆναι.

[3] And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

[4] πολλῶν δὲ συναρπασθέντων εἷς πρῶτος ἐκ τῆς ἀγέλης ὀνόματι Ελεαζαρος, τὸ γένος ἱερεύς, τὴν ἐπιστήμην νομικὸς καὶ τὴν ἡλικίαν προήκων καὶ πολλοῖς τῶν περὶ τὸν τύραννον διὰ τὴν ἡλικίαν γνώριμος, παρήχθη πλησίον αὐτοῦ.

[4] And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

[5] Καὶ αὐτὸν ἰδὼν ὁ Ἀντίοχος ἔφη

[5] And Antiochus seeing him, said,

[6] Ἐγὼ πρὶν ἄρξασθαι τῶν κατὰ σοῦ βασάνων, ὦ πρεσβῦτα, συμβουλεύσαιμ ἄν σοι ταῦτα, ὅπως ἀπογευσάμενος τῶν ὑείων σῴζοιο·

[6] I would counsel thee, old man, before thy tortures begin, to tasted the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews.

[7] αἰδοῦμαι γάρ σου τὴν ἡλικίαν καὶ τὴν πολιάν, ἣν μετὰ τοσοῦτον ἔχων χρόνον οὔ μοι δοκεῖς φιλοσοφεῖν τῇ Ιουδαίων χρώμενος θρησκείᾳ.

[7] For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it?

[8] διὰ τί γὰρ τῆς φύσεως κεχαρισμένης καλλίστην τὴν τοῦδε τοῦ ζῴου σαρκοφαγίαν βδελύττῃ;

[8] It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

[9] καὶ γὰρ ἀνόητον τοῦτο, τὸ μὴ ἀπολαύειν τῶν χωρὶς ὀνείδους ἡδέων, καὶ ἄδικον ἀποστρέφεσθαι τὰς τῆς φύσεως χάριτας.

[9] And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth.

[10] σὺ δέ μοι καὶ ἀνοητότερον ποιήσειν δοκεῖς, εἰ κενοδοξῶν περὶ τὸ ἀληθὲς ἔτι κἀμοῦ καταφρονήσεις ἐπὶ τῇ ἰδίᾳ τιμωρίᾳ.

[10] And you will, moreover, be despising me to your own punishment.

[11] οὐκ ἐξυπνώσεις ἀπὸ τῆς φλυάρου φιλοσοφίας ὑμῶν καὶ ἀποσκεδάσεις τῶν λογισμῶν σου τὸν λῆρον καὶ ἄξιον τῆς ἡλικίας ἀναλαβὼν νοῦν φιλοσοφήσεις τὴν τοῦ συμφέροντος ἀλήθειαν

[11] Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course?

[12] καὶ προσκυνήσας μου τὴν φιλάνθρωπον παρηγορίαν οἰκτιρήσεις τὸ σεαυτοῦ γῆρας;

[12] and, reverencing my kindly admonition, have pity upon your own years?

[13] καὶ γὰρ ἐνθυμήθητι ὡς, εἰ καί τίς ἐστιν τῆσδε τῆς θρησκείας ὑμῶν ἐποπτικὴ δύναμις, συγγνωμονήσειεν ἄν σοι ἐπὶ πάσῃ δι’ ἀνάγκην παρανομίᾳ γινομένῃ.

[13] For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

[14] Τοῦτον τὸν τρόπον ἐπὶ τὴν ἔκθεσμον σαρκοφαγίαν ἐποτρύνοντος τοῦ τυράννου λόγον ᾔτησεν ὁ Ελεαζαρος

[14] While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak.

[15] καὶ λαβὼν τοῦ λέγειν ἐξουσίαν ἤρξατο δημηγορεῖν οὕτως

[15] And having received power to speak, he began thus to deliver himself:

[16] Ἡμεῖς, Ἀντίοχε, θείῳ πεπεισμένοι νόμῳ πολιτεύεσθαι οὐδεμίαν ἀνάγκην βιαιοτέραν εἶναι νομίζομεν τῆς πρὸς τὸν νόμον ἡμῶν εὐπειθείας·

[16] We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law;

[17] διὸ δὴ κατ᾽ οὐδένα τρόπον παρανομεῖν ἀξιοῦμεν.

[17] wherefore we consider that we ought not in any point to transgress the law.

[18] καίτοι εἰ κατὰ ἀλήθειαν μὴ ἦν ὁ νόμος ἡμῶν, ὡς ὑπολαμβάνεις, θεῖος, ἄλλως δὲ ἐνομίζομεν αὐτὸν εἶναι θεῖον, οὐδὲ οὕτως ἐξὸν ἦν ἡμῖν τὴν ἐπὶ τῇ εὐσεβείᾳ δόξαν ἀκυρῶσαι.

[18] And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion.

[19] μὴ μικρὰν οὖν εἶναι νομίσῃς ταύτην, εἰ μιαροφαγήσαιμεν, ἁμαρτίαν·

[19] think not eating the unclean, then, a trifling offense.

[20] τὸ γὰρ ἐπὶ μικροῖς καὶ μεγάλοις παρανομεῖν ἰσοδύναμόν ἐστιν,

[20] For transgression of the law, whether in small or great matters, is of equal moment;

[21] δι᾽ ἑκατέρου γὰρ ὡς ὁμοίως ὁ νόμος ὑπερηφανεῖται.

[21] for in either case the law is equally slighted.

[22] χλευάζεις δὲ ἡμῶν τὴν φιλοσοφίαν ὥσπερ οὐ μετὰ εὐλογιστίας ἐν αὐτῇ βιούντων·

[22] But thou deridest our philosophy, as though we lived irrationally in it.

[23] σωφροσύνην τε γὰρ ἡμᾶς ἐκδιδάσκει ὥστε πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν καὶ ἀνδρείαν ἐξασκεῖ ὥστε πάντα πόνον ἑκουσίως ὑπομένειν

[23] Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance.

[24] καὶ δικαιοσύνην παιδεύει ὥστε· διὰ πάντων τῶν ἠθῶν ἰσονομεῖν καὶ εὐσέβειαν ἐκδιδάσκει ὥστε μόνον τὸν ὄντα θεὸν σέβειν μεγαλοπρεπῶς.

[24] And it instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly.

[25] διὸ οὐ μιαροφαγοῦμεν· πιστεύοντες γὰρ θεοῦ καθεστάναι τὸν νόμον οἴδαμεν ὅτι κατὰ φύσιν ἡμῖν συμπαθεῖ νομοθετῶν ὁ τοῦ κόσμου κτίστης·

[25] Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature.

[26] τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς ἐπέτρεψεν ἐσθίειν, τὰ δὲ ἐναντιωθησόμενα ἐκώλυσεν σαρκοφαγεῖν.

[26] Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

[27] τυραννικὸν δὲ οὐ μόνον ἀναγκάζειν ἡμᾶς παρανομεῖν, ἀλλὰ καὶ ἐσθίειν, ὅπως τῇ ἐχθίστῃ ἡμῶν μιαροφαγίᾳ ταύτῃ ἐπεγγελάσῃς.

[27] But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat:

[28] ἀλλ᾽ οὐ γελάσεις κατ᾽ ἐμοῦ τοῦτον τὸν γέλωτα,

[28] but thou shalt not have this cause of laughter against me;

[29] οὔτε τοὺς ἱεροὺς τῶν προγόνων περὶ τοῦ φυλάξαι τὸν νόμον ὅρκους οὐ παρήσω,

[29] nor will I transgress the sacred oaths of my forefathers to keep the law.

[30] οὐδ’ ἂν ἐκκόψειάς μου τὰ ὄμματα καὶ τὰ σπλάγχνα μου τήξειας.

[30] No, not if you pluck out my eyes, and consume my entrails.

[31] οὐχ οὕτως εἰμὶ γέρων ἐγὼ καὶ ἄνανδρος ὥστε μοι διὰ τὴν εὐσέβειαν μὴ νεάζειν τὸν λογισμόν.

[31] I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

[32] πρὸς ταῦτα τροχοὺς εὐτρέπιζε καὶ τὸ πῦρ ἐκφύσα σφοδρότερον.

[32] Now then; prepare your wheels, and kindle a fiercer flame.

[33] οὐχ οὕτως οἰκτίρομαι τὸ ἐμαυτοῦ γῆρας ὥστε δι’ ἐμαυτοῦ τὸν πάτριον καταλῦσαι νόμον.

[33] I will not so compassionate my old age, as on my account to break the law of my country.

[34] οὐ ψεύσομαί σε, παιδευτὰ νόμε, οὐδὲ ἐξομοῦμαί σε, φίλη ἐγκράτεια,

[34] I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control!

[35] οὐδὲ καταισχυνῶ σε, φιλόσοφε λόγε, οὐδὲ ἐξαρνήσομαί σε, ἱερωσύνη τιμία καὶ νομοθεσίας ἐπιστήμη·

[35] I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law.

[36] οὐδὲ μιανεῖς μου τὸ σεμνὸν γήρως στόμα οὐδὲ νομίμου βίου ἡλικίαν.

[36] Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

[37] ἁγνόν με οἱ πατέρες εἰσδέξονται μὴ φοβηθέντα σου τὰς μέχρι θανάτου ἀνάγκας.

[37] My fathers shall receive me pure, not having quailed before your compulsion, though unto death.

[38] ἀσεβῶν μὲν γὰρ τυραννήσεις, τῶν δὲ ἐμῶν ὑπὲρ τῆς εὐσεβείας λογισμῶν οὔτε λόγοις δεσπόσεις οὔτε δι᾽ ἔργων.

[38] For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

CHAPTER 6

[1] Τοῦτον τὸν τρόπον ἀντιρρητορεύσαντα ταῖς τοῦ τυράννου παρηγορίαις παραστάντες οἱ δορυφόροι πικρῶς ἔσυραν ἐπὶ τὰ βασανιστήρια τὸν Ελεαζαρον.

[1] When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture.

[2] καὶ πρῶτον μὲν περιέδυσαν τὸν γεραιὸν ἐγκοσμούμενον τῇ περὶ τὴν εὐσέβειαν εὐσχημοσύνῃ·

[2] And first, they stripped the old man, adorned as he was with the comeliness of piety.

[3] ἔπειτα περιαγκωνίσαντες ἑκατέρωθεν μάστιξιν κατῄκιζον,

[3] Then tying back his arms and hands, they disdainfully used him with stripes;

[4] Πείσθητι ταῖς τοῦ βασιλέως ἐντολαῖς, ἑτέρωθεν κήρυκος ἐπιβοῶντος.

[4] a herald opposite crying out, Obey the commands of the king.

[5] ὁ δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἀληθῶς Ελεαζαρος ὥσπερ ἐν ὀνείρῳ βασανιζόμενος κατ᾽ οὐδένα τρόπον μετετρέπετο,

[5] But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all.

[6] ἀλλὰ ὑψηλοὺς ἀνατείνας εἰς οὐρανὸν τοὺς ὀφθαλμοὺς ἀπεξαίνετο ταῖς μάστιξιν τὰς σάρκας ὁ γέρων καὶ κατερρεῖτο τῷ αἵματι καὶ τὰ πλευρὰ κατετιτρώσκετο.

[6] But raising his eyes on high to heaven, the old man’s flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

[7] καὶ πίπτων εἰς τὸ ἔδαφος ἀπὸ τοῦ μὴ φέρειν τὸ σῶμα τὰς ἀλγηδόνας ὀρθὸν εἶχεν καὶ ἀκλινῆ τὸν λογισμόν.

[7] And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending.

[8] λάξ γέ τοι τῶν πικρῶν τις δορυφόρων εἰς τοὺς κενεῶνας ἐναλλόμενος ἔτυπτεν, ὅπως ἐξανίσταιτο πίπτων.

[8] then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

[9] ὁ δὲ ὑπέμενε τοὺς πόνους καὶ περιεφρόνει τῆς ἀνάγκης καὶ διεκαρτέρει τοὺς αἰκισμούς,

[9] But he endured the pains, and despised the cruelty, and persevered through the indignities;

[10] καὶ καθάπερ γενναῖος ἀθλητὴς τυπτόμενος ἐνίκα τοὺς βασανίζοντας ὁ γέρων·

[10] and like a noble athlete, the old man, when struck, vanquished his torturers.

[11] ἱδρῶν γέ τοι τὸ πρόσωπον καὶ ἐπασθμαίνων σφοδρῶς καὶ ὑπ᾽ αὐτῶν τῶν βασανιζόντων ἐθαυμάζετο ἐπὶ τῇ εὐψυχίᾳ.

[11] His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

[12] Ὅθεν τὰ μὲν ἐλεῶντες τὰ τοῦ γήρως αὐτοῦ,

[12] Wherefore, partly in pity for his old age,

[13] τὰ δὲ ἐν συμπαθείᾳ τῆς συνηθείας ὄντες, τὰ δὲ ἐν θαυμασμῷ τῆς καρτερίας προσιόντες αὐτῷ τινες τοῦ βασιλέως ἔλεγον

[13] partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said,

[14] Τί τοῖς κακοῖς τούτοις σεαυτὸν ἀλογίστως ἀπόλλεις, Ελεαζαρ;

[14] Why do you unreasonably destroy yourself, O Eleazar, with these miseries?

[15] ἡμεῖς μέν τοι τῶν ἡψημένων βρωμάτων παραθήσομεν, σὺ δὲ ὑποκρινόμενος τῶν ὑείων ἀπογεύεσθαι σώθητι.

[15] We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine’s flesh.

[16] Καὶ ὁ Ελεαζαρος ὥσπερ πικρότερον διὰ τῆς συμβουλίας αἰκισθεὶς ἀνεβόησεν

[16] And Eleazar, as though the advice more painfully tortured him, cried out,

[17] Μὴ οὕτως κακῶς φρονήσαιμεν οἱ Αβραμ παῖδες ὥστε μαλακοψυχήσαντας ἀπρεπὲς ἡμῖν δρᾶμα ὑποκρίνασθαι.

[17] Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

[18] καὶ γὰρ ἀλόγιστον εἰ πρὸς ἀλήθειαν ζήσαντες τὸν μέχρι γήρως βίον καὶ τὴν ἐπ᾽ αὐτῷ δόξαν νομίμως φυλάσσοντες νῦν μεταβαλοίμεθα

[18] for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back,

[19] καὶ αὐτοὶ μὲν ἡμεῖς γενοίμεθα τοῖς νέοις ἀσεβείας τύπος, ἵνα παράδειγμα γενώμεθα τῆς μιαροφαγίας.

[19] and ourselves should become a pattern of impiety to the young, as being an example of pollution eating.

[20] αἰσχρὸν δὲ εἰ ἐπιβιώσομεν ὀλίγον χρόνον καὶ τοῦτον καταγελώμενοι πρὸς ἁπάντων ἐπὶ δειλίᾳ

[20] It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice,

[21] καὶ ὑπὸ μὲν τοῦ τυράννου καταφρονηθῶμεν ὡς ἄνανδροι, τὸν δὲ θεῖον ἡμῶν νόμον μέχρι θανάτου μὴ προασπίσαιμεν.

[21] and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

[22] πρὸς ταῦτα ὑμεῖς μέν, ὦ Αβραμ παῖδες, εὐγενῶς ὑπὲρ τῆς εὐσεβείας τελευτᾶτε.

[22] Wherefore do you, O children of Abraham, die nobly for your religion.

[23] οἱ δὲ τοῦ τυράννου δορυφόροι, τί μέλλετε;

[23] Ye spearbearers of the tyrant, why do ye linger?

[24] Πρὸς τὰς ἀνάγκας οὕτως μεγαλοφρονοῦντα αὐτὸν ἰδόντες καὶ μηδὲ πρὸς τὸν οἰκτιρμὸν αὐτῶν μεταβαλλόμενον ἐπὶ τὸ πῦρ αὐτὸν ἀνῆγον·

[24] Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire:

[25] ἔνθα διὰ κακοτέχνων ὀργάνων καταφλέγοντες αὐτὸν ὑπερρίπτοσαν, καὶ δυσώδεις χυλοὺς εἰς τοὺς μυκτῆρας αὐτοῦ κατέχεον.

[25] then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

[26] ὁ δὲ μέχρι τῶν ὀστέων ἤδη κατακεκαυμένος καὶ μέλλων λιποθυμεῖν ἀνέτεινε τὰ ὄμματα πρὸς τὸν θεὸν καὶ εἶπεν

[26] And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said,

[27] Σὺ οἶσθα, θεέ, παρόν μοι σῴζεσθαι βασάνοις καυστικαῖς ἀποθνῄσκω διὰ τὸν νόμον.

[27] Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

[28] ἵλεως γενοῦ τῷ ἔθνει σου ἀρκεσθεὶς τῇ ἡμετέρᾳ ὑπὲρ αὐτῶν δίκῃ.

[28] Be merciful to thy people, and be satisfied with the punishment of me on their account.

[29] καθάρσιον αὐτῶν ποίησον τὸ ἐμὸν αἷμα καὶ ἀντίψυχον αὐτῶν λαβὲ τὴν ἐμὴν ψυχήν.

[29] Let my blood be a purification for them, and take my life in recompense for theirs.

[30] καὶ ταῦτα εἰπὼν ὁ ἱερὸς ἀνὴρ εὐγενῶς ταῖς βασάνοις ἐναπέθανεν καὶ μέχρι τῶν τοῦ θανάτου βασάνων ἀντέστη τῷ λογισμῷ διὰ τὸν νόμον.

[30] Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

[31] Ὁμολογουμένως οὖν δεσπότης τῶν παθῶν ἐστιν ὁ εὐσεβὴς λογισμός.

[31] Confessedly, therefore, religious reasoning is master of the passions.

[32] εἰ γὰρ τὰ πάθη τοῦ λογισμοῦ κεκρατήκει, τούτοις ἂν ἀπέδομεν τὴν τῆς ἐπικρατείας μαρτυρίαν·

[32] For had the passions been superior to reasoning, I would have given them the witness of this mastery.

[33] νυνὶ δὲ τοῦ λογισμοῦ τὰ πάθη νικήσαντος αὐτῷ προσηκόντως τὴν τῆς ἡγεμονίας προσνέμομεν ἐξουσίαν.

[33] But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

[34] καὶ δίκαιόν ἐστιν ὁμολογεῖν ἡμᾶς τὸ κράτος εἶναι τοῦ λογισμοῦ, ὅπου γε καὶ τῶν ἔξωθεν ἀλγηδόνων ἐπικρατεῖ, ἐπεὶ καὶ γελοῖον.

[34] And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries.

[35] καὶ οὐ μόνον τῶν ἀλγηδόνων ἐπιδείκνυμι κεκρατηκέναι τὸν λογισμόν, ἀλλὰ καὶ τῶν ἡδονῶν κρατεῖν καὶ μηδὲν αὐταῖς ὑπείκειν.

[35] Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

CHAPTER 7

[1] Ὥσπερ γὰρ ἄριστος κυβερνήτης ὁ τοῦ πατρὸς ἡμῶν Ελεαζαρου λογισμὸς πηδαλιουχῶν τὴν τῆς εὐσεβείας ναῦν ἐν τῷ τῶν παθῶν πελάγει

[1] The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions,

[2] καὶ καταικιζόμενος ταῖς τοῦ τυράννου ἀπειλαῖς καὶ καταντλούμενος ταῖς τῶν βασάνων τρικυμίαις

[2] and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture,

[3] κατ’ οὐδένα τρόπον ἔτρεψε τοὺς τῆς εὐσεβείας οἴακας, ἕως οὗ ἔπλευσεν ἐπὶ τὸν τῆς ἀθανάτου νίκης λιμένα.

[3] in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

[4] οὐχ οὕτως πόλις πολλοῖς καὶ ποικίλοις μηχανήμασιν ἀντέσχε ποτὲ πολιορκουμένη, ὡς ὁ πανάγιος ἐκεῖνος. τὴν ἱερὰν ψυχὴν αἰκισμοῖς τε καὶ στρέβλαις πυρπολούμενος ἐνίκησεν τοὺς πολιορκοῦντας διὰ τὸν ὑπερασπίζοντα τῆς εὐσεβείας λογισμόν.

[4] Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him.

[5] ὥσπερ γὰρ πρόκρημνον ἄκραν τὴν ἑαυτοῦ διάνοιαν ὁ πατὴρ Ελεαζαρ ἐκτείνας περιέκλασεν τοὺς ἐπιμαινομένους τῶν παθῶν κλύδωνας.

[5] For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory.

[6] ὦ ἄξιε τῆς ἱερωσύνης ἱερεῦ, οὐκ ἐμίανας τοὺς ἱεροὺς ὀδόντας οὐδὲ τὴν θεοσέβειαν καὶ καθαρισμὸν χωρήσασαν γαστέρα ἐκοίνωσας μιαροφαγίᾳ.

[6] O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite, which had always embraced the clean and lawful, a partaker of profanity.

[7] ὦ σύμφωνε νόμου καὶ φιλόσοφε θείου βίου.

[7] O harmonizer with the law, and sage devoted to a divine life!

[8] τοιούτους δεῖ εἶναι τοὺς δημιουργοῦντας τὸν νόμον ἰδίῳ αἵματι καὶ γενναίῳ ἱδρῶτι τοῖς μέχρι θανάτου πάθεσιν ὑπερασπίζοντας.

[8] Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

[9] σύ, πάτερ, τὴν εὐνομίαν ἡμῶν διὰ τῶν ὑπομονῶν εἰς δόξαν ἐκύρωσας καὶ τὴν ἁγιαστίαν σεμνολογήσας οὐ κατέλυσας καὶ διὰ τῶν ἔργων ἐπιστοποίησας τοὺς τῆς θείας φιλοσοφίας σου λόγους,

[9] Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy.

[10] ὦ βασάνων βιαιότερε γέρων καὶ πυρὸς εὐτονώτερε πρεσβῦτα καὶ παθῶν μέγιστε βασιλεῦ Ελεαζαρ.

[10] O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

[11] ὥσπερ γὰρ ὁ πατὴρ Ααρων τῷ θυμιατηρίῳ καθωπλισμένος διὰ τοῦ ἐθνοπλήθους ἐπιτρέχων τὸν ἐμπυριστὴν ἐνίκησεν ἄγγελον,

[11] For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel,

[12] οὕτως ὁ Ααρωνίδης Ελεαζαρ διὰ τοῦ πυρὸς ὑπερτηκόμενος οὐ μετετράπη τὸν λογισμόν.

[12] so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning.

[13] καίτοι τὸ θαυμασιώτατον, γέρων ὢν λελυμένων μὲν ἤδη τῶν τοῦ σώματος τόνων, περικεχαλασμένων δὲ τῶν σαρκῶν, κεκμηκότων δὲ καὶ τῶν νεύρων ἀνενέασεν

[13] And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews

worn out, he recovered youth.

[14] τῷ πνεύματι διὰ τοῦ λογισμοῦ καὶ τῷ Ισακίῳ λογισμῷ τὴν πολυκέφαλον στρέβλαν ἠκύρωσεν.

[14] By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument.

[15] ὦ μακαρίου γήρως καὶ σεμνῆς πολιᾶς καὶ βίου νομίμου, ὃν πιστὴ θανάτου σφραγὶς ἐτελείωσεν.

[15] O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected.

[16] Εἰ δὴ τοίνυν γέρων ἀνὴρ τῶν μέχρι θανάτου βασάνων περιεφρόνει δι' εὐσέβειαν, ὁμολογουμένως ἡγεμών ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός.

[16] If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

[17] ἴσως δ' ἂν εἴποιέν τινες Τῶν παθῶν οὐ πάντες περικρατοῦσιν, ὅτι οὐδὲ πάντες φρόνιμον ἔχουσιν τὸν λογισμόν.

[17] But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning.

[18] ἀλλ' ὅσοι τῆς εὐσεβείας προνοοῦσιν ἐξ ὅλης καρδίας, οὗτοι μόνοι δύνανται κρατεῖν τῶν τῆς σαρκὸς παθῶν

[18] But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh;

[19] πιστεύοντες ὅτι θεῷ οὐκ ἀποθνήσκουσιν, ὥσπερ οὐδὲ οἱ πατριάρχαι ἡμῶν Αβρααμ καὶ Ισαακ καὶ Ιακωβ, ἀλλὰ ζῶσιν τῷ θεῷ.

[19] they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

[20] οὐδὲν οὖν ἐναντιοῦται τὸ φαίνεσθαί τινας παθοκρατεῖσθαι διὰ τὸν ἀσθενῆ λογισμόν·

[20] This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions:

[21] ἐπεὶ τίς πρὸς ὅλον τὸν τῆς φιλοσοφίας κανόνα φιλοσοφῶν καὶ πεπιστευκὼς θεῷ

[21] since what person, walking religiously by the whole rule of philosophy, and believing in God,

[22] καὶ εἰδὼς ὅτι διὰ τὴν ἀρετὴν πάντα πόνον ὑπομένειν μακάριόν ἐστιν, οὐκ ἂν περικρατήσειεν τῶν παθῶν διὰ τὴν θεοσέβειαν;

[22] and knowing that it is a blessed thing to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion?

[23] μόνος γὰρ ὁ σοφὸς καὶ ἀνδρεῖός ἐστιν τῶν παθῶν κύριος.

[23] For the wise and brave man only is lord over his passions.

CHAPTER 8

[1] Διὰ τοῦτό γέ τοι καὶ μειρακίσκοι τῷ τῆς εὐσεβείας λογισμῷ φιλοσοφοῦντες χαλεπωτέρων βασανιστηρίων ἐπεκράτησαν.

[24] Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures:

[2] ἐπειδὴ γὰρ κατὰ τὴν πρώτην πεῖραν ἐνικήθη περιφανῶς ὁ τύραννος μὴ δυνηθεὶς ἀναγκάσαι γέροντα μιαροφαγῆσαι, τότε δὴ σφόδρα περιπαθῶς ἐκέλευσεν ἄλλους ἐκ τῆς λείας τῶν Εβραίων ἀγαγεῖν, καὶ εἰ μὲν μιαροφαγήσαιεν, ἀπολύειν φαγόντας, εἰ δ’ ἀντιλέγοιεν, πικρότερον βασανίζειν.

[25] for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

[3] ταῦτα διαταξαμένου τοῦ τυράννου, παρῆσαν ἀγόμενοι μετὰ γεραιᾶς μητρὸς ἑπτὰ ἀδελφοὶ καλοί τε καὶ αἰδήμονες καὶ γενναῖοι καὶ ἐν παντὶ χαρίεντες.

[1] Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

[4] οὓς ἰδὼν ὁ τύραννος καθάπερ ἐν χορῷ μέσην τὴν μητέρα περιέχοντας ἥσθετο ἐπ’ αὐτοῖς καὶ τῆς εὐπρεπείας ἐκπλαγεὶς καὶ τῆς εὐγενείας προσεμειδίασεν αὐτοῖς καὶ πλησίον καλέσας ἔφη

[2] The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely.

[5] Ὦ νεανίαι, φιλοφρόνως ἐγὼ καθ’ ἑνὸς ἑκάστου ὑμῶν θαυμάζω, τὸ κάλλος καὶ τὸ πλῆθος τοσούτων ἀδελφῶν ὑπερτιμῶν οὐ μόνον συμβουλεύω μὴ μανῆναι τὴν αὐτὴν τῷ προβασανισθέντι γέροντι μανίαν, ἀλλὰ καὶ παρακαλῶ συνείξαντάς μοι τῆς ἐμῆς ἀπολαύειν φιλίας·

[3] Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

[6] δυναίμην δ’ ἂν ὥσπερ κολάζειν τοὺς ἀπειθοῦντάς μου τοῖς ἐπιτάγμασιν, οὕτω καὶ εὐεργετεῖν τοὺς εὐπειθοῦντάς μοι.

[4] O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before,

[7] πιστεύσατε οὖν καὶ ἀρχὰς ἐπὶ τῶν ἐμῶν πραγμάτων ἡγεμονικὰς λήμψεσθε ἀρνησάμενοι τὸν πάτριον ὑμῶν τῆς πολιτείας θεσμόν·

[5] but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

[8] καὶ μεταλαβόντες Ἑλληνικοῦ βίου καὶ μεταδιαιτηθέντες ἐντρυφήσατε ταῖς νεότησιν ὑμῶν·

[6] Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance,

[9] ἐπεί, ἐὰν ὀργίλως με διάθησθε διὰ τῆς ἀπειθείας, ἀναγκάσετέ με ἐπὶ δειναῖς κολάσεσιν ἕνα ἕκαστον ὑμῶν διὰ τῶν βασάνων ἀπολέσαι.

[7] and, conforming to the Greek mode of life, alter your rule, and revel in youth’s delights.

[10] κατελεήσατε οὖν ἑαυτούς, οὓς καὶ ὁ πολέμιος ἔγωγε καὶ τῆς ἡλικίας καὶ τῆς εὐμορφίας οἰκτίρομαι.

[8] For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

[11] οὐ διαλογιεῖσθε τοῦτο, ὅτι οὐδὲν ὑμῖν ἀπειθήσασιν πλὴν τοῦ μετὰ στρεβλῶν ἀποθανεῖν ἀπόκειται;

[9] Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness.

[12] Ταῦτα δὲ λέγων ἐκέλευσεν εἰς τὸ ἔμπροσθεν τιθέναι τὰ βασανιστήρια, ὅπως καὶ διὰ τοῦ φόβου πείσειεν αὐτοὺς μιαροφαγῆσαι.

[10] Will you not reason upon this — that if you disobey, there will be nothing left for you but to die in tortures?

[13] ὡς δὲ τροχούς τε καὶ ἀρθρέμβολα, στρεβλωτήριά τε καὶ τροχαντῆρας καὶ καταπέλτας καὶ λέβητας, τήγανά τε καὶ δακτυλήθρας καὶ χεῖρας σιδηρᾶς καὶ σφῆνας καὶ τὰ ζώπυρα τοῦ πυρὸς οἱ δορυφόροι προέθεσαν, ὑπολαβὼν ὁ τύραννος ἔφη

[11] Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat.

[14] Μειράκια, φοβήθητε, καὶ ἣν σέβεσθε δίκην, ἵλεως ὑμῖν ἔσται δι᾽ ἀνάγκην παρανομήσασιν.

[12] And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue:

[15] Οἱ δὲ ἀκούσαντες ἐπαγωγὰ καὶ ὁρῶντες δεινὰ οὐ μόνον οὐκ ἐφοβήθησαν, ἀλλὰ καὶ ἀντεφιλοσόφησαν τῷ τυράννῳ καὶ διὰ τῆς εὐλογιστίας τὴν τυραννίδα αὐτοῦ κατέλυσαν.

[13] Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion.

[16] καίτοι λογισώμεθα, εἰ δειλόψυχοί τινες ἦσαν ἐν αὐτοῖς καὶ ἄνανδροι, ποίοις ἂν ἐχρήσαντο λόγοις; οὐχὶ τούτοις;

[14] Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

[17] Ὦ τάλανες ἡμεῖς καὶ λίαν ἀνόητοι· βασιλέως ἡμᾶς καλοῦντος καὶ ἐπὶ εὐεργεσίᾳ παρακαλοῦντος, εἰ πεισθείημεν αὐτῷ,

[15] Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these?

[18] τί βουλήμασιν κενοῖς ἑαυτοὺς εὐφραίνομεν καὶ θανατηφόρον ἀπείθειαν τολμῶμεν;

[16] O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him?

[19] οὐ φοβηθησόμεθα, ἄνδρες ἀδελφοί, τὰ βασανιστήρια καὶ λογιούμεθα τὰς τῶν βασάνων ἀπειλὰς καὶ φευξόμεθα τὴν κενοδοξίαν ταύτην καὶ ὀλεθροφόρον ἀλαζονείαν;

[17] Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

[20] ἐλεήσωμεν τὰς ἑαυτῶν ἡλικίας καὶ κατοικτίρωμεν τὸ τῆς μητρὸς γῆρας

[18] Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride?

[21] καὶ ἐνθυμηθῶμεν ὅτι ἀπειθοῦντες τεθνηξόμεθα.

[19] Let us have compassion upon our age and relent over the years of our mother.

[22] συγγνώσεται δὲ ἡμῖν καὶ ἡ θεία δίκη δι’ ἀνάγκην τὸν βασιλέα φοβηθεῖσιν.

[20] And let us bear in mind that we shall be dying as rebels.

[23] τί ἐξάγομεν ἑαυτοὺς τοῦ ἡδίστου βίου καὶ ἀποστεροῦμεν ἑαυτοὺς τοῦ γλυκέος κόσμου;

[21] And Divine Justice will pardon us if we fear the king through necessity.

[24] μὴ βιαζώμεθα τὴν ἀνάγκην μηδὲ κενοδοξήσωμεν ἐπὶ τῇ ἑαυτῶν στρέβλῃ.

[22] Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world?

[25] οὐδ’ αὐτὸς ὁ νόμος ἑκουσίως ἡμᾶς θανατοῖ φοβηθέντας τὰ βασανιστήρια.

[23] Let us not oppose necessity, nor seek vain-glory by our own excruciation.

[26] πόθεν ἡμῖν ἡ τοσαύτη ἐντέτηκε φιλονεικία καὶ ἡ θανατηφόρος ἀρέσκει καρτερία, παρὸν μετὰ ἀταραξίας ζῆν τῷ βασιλεῖ πεισθέντας;

[24] The law itself is not forward to put us to death, if we dread torture.

[27] ἀλλὰ τούτων οὐδὲν εἶπον οἱ νεανίαι βασανίζεσθαι μέλλοντες οὐδὲ ἐνεθυμήθησαν.

[25] Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

[28] ἦσαν γὰρ περίφρονες τῶν παθῶν καὶ αὐτοκράτορες τῶν ἀλγηδόνων,

[26] But nothing of this kind did the young men say or think when about to be tortured.

[29] ὥστε ἅμα τῷ παύσασθαι τὸν τύραννον συμβουλεύοντα αὐτοῖς μιαροφαγῆσαι, πάντες διὰ μιᾶς φωνῆς ὁμοῦ ὥσπερ ἀπὸ τῆς αὐτῆς ψυχῆς εἶπον

[27] For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart said:

CHAPTER 9

[1] Τί μέλλεις, ὦ τύραννε; ἕτοιμοι γάρ ἐσμεν ἀποθνῄσκειν ἢ παραβαίνειν τὰς πατρίους ἡμῶν ἐντολάς·

[1] Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers.

[2] αἰσχυνόμεθα γὰρ τοὺς προγόνους ἡμῶν εἰκότως, εἰ μὴ τῇ τοῦ νόμου εὐπειθείᾳ καὶ συμβούλῳ Μωυσεῖ χρησαίμεθα.

[2] And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

[3] σύμβουλε τύραννε παρανομίας, μὴ ἡμᾶς μισῶν ὑπὲρ αὐτοὺς ἡμᾶς ἐλέα.

[3] O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves.

[4] χαλεπώτερον γὰρ αὐτοῦ τοῦ θανάτου νομίζομεν εἶναί σου τὸν ἐπὶ τῇ παρανόμῳ σωτηρίᾳ ἡμῶν ἔλεον.

[4] For we account escape to be worse than death.

[5] ἐκφοβεῖς δὲ ἡμᾶς τὸν διὰ τῶν βασάνων θάνατον ἡμῖν ἀπειλῶν ὥσπερ οὐχὶ πρὸ βραχέως παρ' Ελεαζαρου μαθών.

[5] And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar.

[6] εἰ δ' οἱ γέροντες τῶν Εβραίων διὰ τὴν εὐσέβειαν καὶ βασανισμοὺς ὑπομείναντες εὐσέβησαν, ἀποθάνοιμεν ἂν δικαιότερον ἡμεῖς οἱ νέοι τὰς βασάνους τῶν σῶν ἀναγκῶν ὑπεριδόντες, ἃς καὶ ὁ παιδευτὴς ἡμῶν γέρων ἐνίκησεν.

[6] But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

[7] πείραζε τοιγαροῦν, τύραννε· καὶ τὰς ἡμῶν ψυχὰς εἰ θανατώσεις διὰ τὴν εὐσέβειαν, μὴ νομίσῃς ἡμᾶς βλάπτειν βασανίζων.

[7] Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us.

[8] ἡμεῖς μὲν γὰρ διὰ τῆσδε τῆς κακοπαθείας καὶ ὑπομονῆς τὰ τῆς ἀρετῆς ἆθλα ἕξομεν καὶ ἐσόμεθα παρὰ θεῷ, δι᾽ ὃν καὶ πάσχομεν·

[8] For we through this ill-treatment and endurance shall bear off the rewards of virtue.

[9] σὺ δὲ διὰ τὴν ἡμῶν μιαιφονίαν αὐτάρκη καρτερήσεις ὑπὸ τῆς θείας δίκης αἰώνιον βάσανον διὰ πυρός.

[9] But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

[10] Ταῦτα αὐτῶν εἰπόντων οὐ μόνον ὡς κατὰ ἀπειθούντων ἐχαλέπαινεν ὁ τύραννος, ἀλλὰ καὶ ὡς κατὰ ἀχαρίστων ὠργίσθη.

[10] When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful.

[11] ὅθεν τὸν πρεσβύτατον αὐτῶν κελευσθέντες παρῆγον οἱ ὑπασπισταὶ καὶ διαρρήξαντες τὸν χιτῶνα διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμᾶσιν ἑκατέρωθεν.

[11] So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

[12] ὡς δὲ τύπτοντες ταῖς μάστιξιν ἐκοπίασαν μηδὲν ἀνύοντες, ἀνέβαλον αὐτὸν ἐπὶ τὸν τροχόν·

[12] And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

[13] περὶ ὃν κατατεινόμενος ὁ εὐγενὴς νεανίας ἔξαρθρος ἐγίνετο.

[13] And the noble youth, extended upon this, became dislocated.

[14] καὶ κατὰ πᾶν μέλος κλώμενος ἐκακηγόρει λέγων

[14] And with every member disjointed, he exclaimed in expostulation,

[15] Τύραννε μιαρώτατε καὶ τῆς οὐρανίου δίκης ἐχθρὲ καὶ ὠμόφρων, οὐκ ἀνδροφονήσαντά με τοῦτον καταικίζεις τὸν τρόπον οὐδὲ ἀσεβήσαντα ἀλλὰ θείου νόμου προασπίζοντα.

[15] O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law.

[16] καὶ τῶν δορυφόρων λεγόντων Ὁμολόγησον φαγεῖν, ὅπως ἀπαλλαγῇς τῶν βασάνων,

[16] And when the spearmen said, Consent to eat, that you may be releasted from your tortures, —

[17] ὁ δὲ εἶπεν Οὐχ οὕτως ἰσχυρὸς ὑμῶν ἐστιν ὁ τροχός, ὦ μιαροὶ διάκονοι, ὥστε μου τὸν λογισμὸν ἄγξαι· τέμνετέ μου τὰ μέλη καὶ πυροῦτέ μου τὰς σάρκας καὶ στρεβλοῦτε τὰ ἄρθρα.

[17] he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints.

[18] διὰ πασῶν γὰρ ὑμᾶς πείσω τῶν βασάνων ὅτι μόνοι παῖδες Εβραίων ὑπὲρ ἀρετῆς εἰσιν ἀνίκητοι.

[18] For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

[19] ταῦτα λέγοντι ὑπέστρωσαν πῦρ καὶ τὸ διερεθίζον τὸν τροχὸν προσεπικατέτεινον·

[19] While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

[20] ἐμολύνετο δὲ πάντοθεν αἵματι ὁ τροχός, καὶ ὁ σωρὸς τῆς ἀνθρακιᾶς τοῖς τῶν ἰχώρων ἐσβέννυτο σταλαγμοῖς, καὶ περὶ τοὺς ἄξονας τοῦ ὀργάνου περιέρρεον αἱ σάρκες.

[20] And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

[21] καὶ περιτετμημένον ἤδη ἔχων τὸ τῶν ὀστέων πῆγμα ὁ μεγαλόφρων καὶ Αβραμιαῖος νεανίας οὐκ ἐστέναξεν,

[21] And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan.

[22] ἀλλ’ ὥσπερ ἐν πυρὶ μετασχηματιζόμενος εἰς ἀφθαρσίαν ὑπέμεινεν εὐγενῶς τὰς στρέβλας

[22] But, as though transformed by fire into immortality, he nobly endured the rackings, saying

[23] Μιμήσασθέ με, ἀδελφοί, λέγων, μή μου τὸν ἀγῶνα λειποτακτήσητε μηδὲ ἐξομόσησθέ μου τὴν τῆς εὐψυχίας ἀδελφότητα.

[23] Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion;

[24] ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθε περὶ τῆς εὐσεβείας, δι’ ἧς ἵλεως ἡ δικαία καὶ πάτριος ἡμῶν πρόνοια τῷ ἔθνει γενηθεῖσα τιμωρήσειεν τὸν ἀλάστορα τύραννον.

[24] by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant.

[25] καὶ ταῦτα εἰπὼν ὁ ἱεροπρεπὴς νεανίας ἀπέρρηξεν τὴν ψυχήν.

[25] And saying this, the revered youth abruptly closed his life.

[26] Θαυμασάντων δὲ πάντων τὴν καρτεροψυχίαν αὐτοῦ ἦγον οἱ δορυφόροι τὸν καθ’ ἡλικίαν τοῦ προτέρου δεύτερον καὶ σιδηρᾶς ἐναρμοσάμενοι χεῖρας ὀξέσι τοῖς ὄνυξιν ὀργάνῳ καὶ καταπέλτῃ προσέδησαν αὐτόν.

[26] And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt.

[27] ὡς δ’ εἰ φαγεῖν βούλοιτο πρὶν βασανίζεσθαι πυνθανόμενοι τὴν εὐγενῆ γνώμην ἤκουσαν,

[27] And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment,

[28] ἀπὸ τῶν τενόντων ταῖς σιδηραῖς χερσὶν ἐπισπασάμενοι μέχρι τῶν γενείων τὴν σάρκα πᾶσαν καὶ τὴν τῆς κεφαλῆς δορὰν οἱ παρδάλεοι θῆρες ἀπέσυρον. ὁ δὲ ταύτην βαρέως τὴν ἀλγηδόνα καρτερῶν ἔλεγεν

[28] after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said,

[29] Ὡς ἡδὺς πᾶς θανάτου τρόπος διὰ τὴν πάτριον ἡμῶν εὐσέβειαν. ἔφη τε πρὸς τὸν τύραννον

[29] How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

[30] Οὐ δοκεῖς, πάντων ὠμότατε τύραννε, πλέον ἐμοῦ σε βασανίζεσθαι ὁρῶν σου νικώμενον τὸν τῆς τυραννίδος ὑπερήφανον λογισμὸν ὑπὸ τῆς διὰ τὴν εὐσέβειαν ἡμῶν ὑπομονῆς;

[30] Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion?

[31] ἐγὼ μὲν γὰρ ταῖς διὰ τὴν ἀρετὴν ἡδοναῖς τὸν πόνον ἐπικουφίζομαι,

[31] For I lighten my suffering by the pleasures which are connected with virtue.

[32] σὺ δὲ ἐν ταῖς τῆς ἀσεβείας ἀπειλαῖς βασανίζῃ. οὐκ ἐκφεύξῃ δέ, μιαρώτατε τύραννε, τὰς τῆς θείας ὀργῆς δίκας.

[32] But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

CHAPTER 10

[1] Καὶ τούτου τὸν ἀοίδιμον θάνατον καρτερήσαντος ὁ τρίτος ἤγετο παρακαλούμενος πολλὰ ὑπὸ πολλῶν ὅπως ἀπογευσάμενος σῴζοιτο.

[1] Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life.

[2] ὁ δὲ ἀναβοήσας ἔφη Ἀγνοεῖτε ὅτι αὐτός με τοῖς ἀποθανοῦσιν ἔσπειρεν πατήρ, καὶ ἡ αὐτὴ μήτηρ ἐγέννησεν, καὶ ἐπὶ τοῖς αὐτοῖς ἀνετράφην δόγμασιν;

[2] But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets?

[3] οὐκ ἐξόμνυμαι τὴν εὐγενῆ τῆς ἀδελφότητος συγγένειαν.

[3] I abjure not the noble relationship of my brethren.

[4] οἱ δὲ πικρῶς ἐνέγκαντες τὴν παρρησίαν τοῦ ἀνδρὸς ἀρθρεμβόλοις ὀργάνοις τὰς χεῖρας αὐτοῦ

[4] Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

[5] καὶ τοὺς πόδας ἐξήρθρουν καὶ ἐξ ἁρμῶν ἀναμοχλεύοντες ἐξεμέλιζον,

[5] But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

[6] τοὺς δακτύλους καὶ τοὺς βραχίονας καὶ τὰ σκέλη καὶ τοὺς ἀγκῶνας περιέκλων.

[6] And they dragged round his fingers, and his arms, and his legs, and his ankles.

[7] καὶ κατὰ μηδένα τρόπον ἰσχύοντες αὐτὸν ἄγξαι περιλύσαντες τὰ ὄργανα σὺν ἄκραις ταῖς τῶν δακτύλων κορυφαῖς ἀπεσκύθιζον.

[7] And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel;

[8] καὶ εὐθέως ἦγον ἐπὶ τὸν τροχόν, περὶ ὃν ἐκ σπονδύλων ἐκμελιζόμενος ἑώρα τὰς ἑαυτοῦ σάρκας περιλακιζομένας καὶ κατὰ σπλάγχνων σταγόνας αἵματος ἀπορρεούσας.

[8] around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

[9] μέλλων δὲ ἀποθνῄσκειν ἔφη

[9] And when about to die, he said,

[10] Ἡμεῖς μέν, ὦ μιαρώτατε τύραννε, διὰ παιδείαν καὶ ἀρετὴν θεοῦ ταῦτα πάσχομεν·

[10] We, O accursed tyrant, suffer this for the sake of Divine education and virtue.

[11] σὺ δὲ διὰ τὴν ἀσέβειαν καὶ μιαιφονίαν ἀκαταλύτους καρτερήσεις βασάνους.

[11] But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

[12] Καὶ τούτου θανόντος ἀδελφοπρεπῶς τὸν τέταρτον ἐπεσπῶντο λέγοντες

[12] And thus having died worthily of his brethren, they dragged forward the fourth, saying,

[13] Μὴ μανῇς καὶ σὺ τοῖς ἀδελφοῖς σου τὴν αὐτὴν μανίαν, ἀλλὰ πεισθεὶς τῷ βασιλεῖ σῷζε σεαυτόν.

[13] Do not thou share the madness of thy brethren: but give regard to the king, and save thyself.

[14] ὁ δὲ αὐτοῖς ἔφη Οὐχ οὕτως καυστικώτερον ἔχετε κατ’ ἐμοῦ τὸ πῦρ ὥστε με δειλανδρῆσαι.

[14] But he said to them, You have not a fire so scorching as to make me play the coward.

[15] μὰ τὸν μακάριον τῶν ἀδελφῶν μου θάνατον καὶ τὸν αἰώνιον τοῦ τυράννου ὄλεθρον καὶ τὸν ἀίδιον τῶν εὐσεβῶν βίον, οὐκ ἀρνήσομαι τὴν εὐγενῆ ἀδελφότητα.

[15] By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood.

[16] ἐπινόει, τύραννε, βασάνους, ἵνα καὶ δι᾽ αὐτῶν μάθῃς ὅτι ἀδελφός εἰμι τῶν προβασανισθέντων.

[16] Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

[17] ταῦτα ἀκούσας ὁ αἱμοβόρος καὶ φονώδης καὶ παμμιαρώτατος Ἀντίοχος ἐκέλευσεν τὴν γλῶτταν αὐτοῦ ἐκτεμεῖν.

[17] When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out.

[18] ὁ δὲ ἔφη Κἂν ἀφέλῃς τὸ τῆς φωνῆς ὄργανον, καὶ σιωπώντων ἀκούει ὁ θεός·

[18] But he said, Even if you take away the organ of speech, yet God hears the silent.

[19] ἰδοὺ προκεχάλασται ἡ γλῶσσα, τέμνε, οὐ γὰρ παρὰ τοῦτο τὸν λογισμὸν ἡμῶν γλωττοτομήσεις.

[19] Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning.

[20] ἡδέως ὑπὲρ τοῦ θεοῦ τὰ τοῦ σώματος μέλη ἀκρωτηριαζόμεθα.

[20] Gladly do we lose our limbs in behalf of God.

[21] σὲ δὲ ταχέως μετελεύσεται ὁ θεός, τὴν γὰρ τῶν θείων ὕμνων μελῳδὸν γλῶτταν ἐκτέμνεις.

[21] But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

CHAPTER 11

[1] Ὡς δὲ καὶ οὗτος ταῖς βασάνοις καταικισθεὶς ἐναπέθανεν, ὁ πέμπτος παρεπήδησεν λέγων

[1] And when he had died, disfigured in his torments, the fifth leaped forward,

and said,

[2] Οὐ μέλλω, τύραννε, πρὸς τὸν ὑπὲρ τῆς ἀρετῆς βασανισμὸν παραιτεῖσθαι,

[2] I intend not, O tyrant, to get excused from the torment which is in behalf of virtue.

[3] αὐτὸς δ' ἀπ' ἐμαυτοῦ παρῆλθον, ὅπως κἀμὲ κατακτείνας περὶ πλειόνων ἀδικημάτων ὀφειλήσῃς τῇ οὐρανίῳ δίκῃ τιμωρίαν.

[3] But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes.

[4] ὦ μισάρετε καὶ μισάνθρωπε, τί δράσαντας ἡμᾶς τοῦτον πορθεῖς τὸν τρόπον;

[4] O thou hater of virtue and of men, what have we done that thou thus revellest in our blood?

[5] ὅτι τὸν πάντων κτίστην εὐσεβοῦμεν καὶ κατὰ τὸν ἐνάρετον αὐτοῦ ζῶμεν νόμον;

[5] Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law?

[6] ἀλλὰ ταῦτα τιμῶν, οὐ βασάνων ἐστὶν ἄξια.

[6] But this is worthy of honours, not torments;

[7-8] τοιαῦτα δὲ λέγοντα οἱ δορυφόροι δήσαντες αὐτὸν εἷλκον ἐπὶ τὸν καταπέλτην, 10 ἐφ' ὃν δήσαντες αὐτὸν ἐπὶ τὰ γόνατα καὶ ταῦτα ποδάγραις σιδηραῖς ἐφαρμόσαντες τὴν ὀσφὺν αὐτοῦ περὶ τροχιαῖον σφῆνα κατέκαμψαν, περὶ ὃν ὅλος περὶ τὸν τροχὸν σκορπίου τρόπον ἀνακλώμενος ἐξεμελίζετο. 11 κατὰ τοῦτον τὸν τρόπον καὶ τὸ πνεῦμα στενοχωρούμενος καὶ τὸ σῶμα ἀγχόμενος 12 Καλάς, ἔλεγεν, ἄκων, ὦ τύραννε, χάριτας ἡμῖν χαρίζῃ διὰ γενναιοτέρων πόνων ἐπιδείξασθαι παρέχων τὴν εἰς τὸν νόμον ἡμῶν καρτερίαν. 13 Τελευτήσαντος δὲ καὶ τούτου ὁ ἕκτος ἤγετο μειρακίσκος, ὃς πυνθανομένου τοῦ τυράννου εἰ βούλοιτο φαγὼν ἀπολύεσθαι, ὁ δὲ ἔφη 14 Ἐγὼ τῇ μὲν ἡλικίᾳ τῶν

ἀδελφῶν μού εἰμι νεώτερος, τῇ δὲ διανοίᾳ ἡλικιώτης· 15 εἰς ταὐτὰ γὰρ γεννηθέντες καὶ ἀνατραφέντες ὑπὲρ τῶν αὐτῶν καὶ ἀποθνῄσκειν ὀφείλομεν ὁμοίως· 16 ὥστε εἴ σοι δοκεῖ βασανίζειν μὴ μιαροφαγοῦντα, βασάνιζε. 1

[7] hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. [8] Behold now, being alien from God, thou makest war against those who are religious toward God.

[9] τοιαῦτα δὲ λέγοντα οἱ δορυφόροι δήσαντες αὐτὸν εἷλκον ἐπὶ τὸν καταπέλτην,

[9] As he said this, the spearbearers bound him, and drew him to the catapelt:

[10] ἐφ᾽ ὃν δήσαντες αὐτὸν ἐπὶ τὰ γόνατα καὶ ταῦτα ποδάγραις σιδηραῖς ἐφαρμόσαντες τὴν ὀσφὺν αὐτοῦ περὶ τροχιαῖον σφῆνα κατέκαμψαν, περὶ ὃν ὅλος περὶ τὸν τροχὸν σκορπίου τρόπον ἀνακλώμενος ἐξεμελίζετο.

[10] to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion.

[11] κατὰ τοῦτον τὸν τρόπον καὶ τὸ πνεῦμα στενοχωρούμενος καὶ τὸ σῶμα ἀγχόμενος

[11] With his breath thus confined, and his body strangled, he said,

[12] Καλάς, ἔλεγεν, ἄκων, ὦ τύραννε, χάριτας ἡμῖν χαρίζῃ διὰ γενναιοτέρων πόνων ἐπιδείξασθαι παρέχων τὴν εἰς τὸν νόμον ἡμῶν καρτερίαν.

[12] A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

[13] Τελευτήσαντος δὲ καὶ τούτου ὁ ἕκτος ἤγετο μειρακίσκος, ὃς πυνθανομένου τοῦ τυράννου εἰ βούλοιτο φαγὼν ἀπολύεσθαι, ὁ δὲ ἔφη

[13] He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

[14] Ἐγὼ τῇ μὲν ἡλικίᾳ τῶν ἀδελφῶν μού εἰμι νεώτερος, τῇ δὲ διανοίᾳ ἡλικιώτης·

[14] I am indeed younger than my brothers, but in understanding I am am as old;

[15] εἰς ταὐτὰ γὰρ γεννηθέντες καὶ ἀνατραφέντες ὑπὲρ τῶν αὐτῶν καὶ ἀποθνῄσκειν ὀφείλομεν ὁμοίως·

[15] for having been born and reared unto the same end, we are bound to die also in behalf of the same cause.

[16] ὥστε εἴ σοι δοκεῖ βασανίζειν μὴ μιαροφαγοῦντα, βασάνιζε.

[16] So that if ye think proper to torment us for not eating the unclean; — torment!

[17] ταῦτα αὐτὸν εἰπόντα παρῆγον ἐπὶ τὸν τροχόν,

[17] As he said this, they brought him to the wheel.

[18] ἐφ᾽ οὗ κατατεινόμενος ἐπιμελῶς καὶ ἐκσπονδυλιζόμενος ὑπεκαίετο.

[18] Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

[19] καὶ ὀβελίσκους ὀξεῖς πυρώσαντες τοῖς νώτοις προσέφερον καὶ τὰ πλευρὰ διαπείραντες αὐτοῦ τὰ σπλάγχνα διέκαιον.

[19] And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

[20] ὁ δὲ βασανιζόμενος Ὦ ἱεροπρεποῦς ἀγῶνος, ἔλεγεν, ἐφ᾽ ὃν διὰ τὴν εὐσέβειαν εἰς γυμνασίαν πόνων ἀδελφοὶ τοσοῦτοι κληθέντες οὐκ ἐνικήθημεν.

[20] And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered.

[21] ἀνίκητος γάρ ἐστιν, ὦ τύραννε, ἡ εὐσεβὴς ἐπιστήμη.

[21] For religious understanding, O tyrant, is unconquered.

[22] καλοκἀγαθίᾳ καθωπλισμένος τεθνήξομαι κἀγὼ μετὰ τῶν ἀδελφῶν μου

[22] Armed with upright virtue, I also shall depart with my brethren.

[23] μέγαν σοὶ καὶ αὐτὸς προσβάλλων ἀλάστορα, καινουργὲ τῶν βασάνων καὶ πολέμιε τῶν ἀληθῶς εὐσεβούντων.

[23] I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

[24] ἓξ μειράκια καταλελύκαμέν σου τὴν τυραννίδα·

[24] We six youths have destroyed thy tyranny.

[25] τὸ γὰρ μὴ δυνηθῆναί σε μεταπεῖσαι τὸν λογισμὸν ἡμῶν μήτε βιάσασθαι πρὸς τὴν μιαροφαγίαν οὐ κατάλυσίς ἐστίν σου;

[25] For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction?

[26] τὸ πῦρ σου ψυχρὸν ἡμῖν, καὶ ἄπονοι οἱ καταπέλται, καὶ ἀδύνατος ἡ βία σου.

[26] Your fire is cold to us, your catapelts are painless, and your violence harmless.

[27] οὐ γὰρ τυράννου, ἀλλὰ θείου νόμου προεστήκασιν ἡμῶν οἱ δορυφόροι· διὰ τοῦτο ἀνίκητον ἔχομεν τὸν λογισμόν.

[27] For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

CHAPTER 12

[1] Ὡς δὲ καὶ οὗτος μακαρίως ἀπέθανεν καταβληθεὶς εἰς λέβητα, ὁ ἕβδομος παρεγίνετο πάντων νεώτερος.

[1] When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward:

[2] ὃν κατοικτίρας ὁ τύραννος, καίπερ δεινῶς ὑπὸ τῶν ἀδελφῶν αὐτοῦ κακισθείς, ὁρῶν ἤδη τὰ δεσμὰ περικείμενα πλησιέστερον αὐτὸν μετεπέμψατο καὶ παρηγορεῖν ἐπειρᾶτο λέγων

[2] whom the tyrant pitying, though he had been dreadfully reproached by his brethren,

[3] Τῆς μὲν τῶν ἀδελφῶν σου ἀπονοίας τὸ τέλος ὁρᾷς· διὰ γὰρ ἀπείθειαν στρεβλωθέντες τεθνᾶσιν.

[3] seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

[4] σὺ δὲ εἰ μὲν μὴ πεισθείης, τάλας βασανισθεὶς καὶ αὐτὸς τεθνήξῃ πρὸ ὥρας,

[4] Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely.

[5] πεισθεὶς δὲ φίλος ἔσῃ καὶ τῶν ἐπὶ τῆς βασιλείας ἀφηγήσῃ πραγμάτων.

[5] But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

[6] καὶ ταῦτα παρακαλῶν τὴν μητέρα τοῦ παιδὸς μετεπέμψατο, ὅπως αὐτὴν ἐλεήσας τοσούτων υἱῶν στερηθεῖσαν παρορμήσειεν ἐπὶ τὴν σωτήριον εὐπείθειαν τὸν περιλειπόμενον.

[6] And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

[7] ὁ δὲ τῆς μητρὸς τῇ Εβραίδι φωνῇ προτρεψαμένης αὐτόν, ὡς ἐροῦμεν μετὰ μικρὸν ὕστερον,

[7] And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith, 8 Release me that I may speak to the king and all his friends.

[8] Λύσατέ μέ φησιν, εἴπω τῷ βασιλεῖ καὶ τοῖς σὺν αὐτῷ φίλοις πᾶσιν.

[9] And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

[9] καὶ ἐπιχαρέντες μάλιστα ἐπὶ τῇ ἐπαγγελίᾳ τοῦ παιδὸς ταχέως ἔλυσαν αὐτόν.

[10] And he, running up to the pans, said,

[10] καὶ δραμὼν ἐπὶ πλησίον τῶν τηγάνων

[11] Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

[11] Ἀνόσιέ, φησιν, καὶ πάντων πονηρῶν ἀσεβέστατε τύραννε, οὐκ ᾐδέσθης παρὰ τοῦ θεοῦ λαβὼν τὰ ἀγαθὰ καὶ τὴν βασιλείαν τοὺς θεράποντας αὐτοῦ κατακτεῖναι καὶ τοὺς τῆς εὐσεβείας ἀσκητὰς στρεβλῶσαι;

[12] Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

[12] ἀνθ’ ὧν ταμιεύσεταί σε ἡ δίκη πυκνοτέρῳ καὶ αἰωνίῳ πυρὶ καὶ βασάνοις, αἳ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσίν σε.

[13] Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them?

[13] οὐκ ᾐδέσθης ἄνθρωπος ὤν, θηριωδέστατε, τοὺς ὁμοιοπαθεῖς καὶ ἐκ τῶν αὐτῶν γεγονότας στοιχείων γλωττοτομῆσαι καὶ τοῦτον καταικίσας τὸν τρόπον βασανίσαι.

[14] But they, bravely dying, fulfilled their religion towards God.

[14] ἀλλ’ οἱ μὲν εὐγενῶς ἀποθανόντες ἐπλήρωσαν τὴν εἰς τὸν θεὸν εὐσέβειαν, σὺ δὲ κακῶς οἰμώξεις τοὺς τῆς ἀρετῆς ἀγωνιστὰς ἀναιτίως ἀποκτεῖνας.

[15] But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

[15] ὅθεν καὶ αὐτὸς ἀποθνήσκειν μέλλων ἔφη

[16] Wherefore, he continued, I myself, being about to die,

[16] Οὐκ ἀπαυτομολῶ τῆς τῶν ἀδελφῶν μου ἀριστείας·

[17] will not forsake my brethren.

[17] ἐπικαλοῦμαι δὲ τὸν πατρῷον θεὸν ὅπως ἵλεως γένηται τῷ ἔθνει ἡμῶν.

[18] And I call upon the God of my fathers to be merciful to my race.

[18] σὲ δὲ καὶ ἐν τῷ νῦν βίῳ καὶ θανόντα τιμωρήσεται.

[19] But thee, both living and dead, he will punish.

[19] καὶ ταῦτα κατευξάμενος ἑαυτὸν ἔρριψε κατὰ τῶν τηγάνων, καὶ οὕτως ἀπέδωκεν.

[20] Thus having prayed, he hurled himself into the pans; and so expired.

CHAPTER 13

[1] Εἰ δὲ τοίνυν τῶν μέχρι θανάτου πόνων ὑπερεφρόνησαν οἱ ἑπτὰ ἀδελφοί, συνομολογεῖται πανταχόθεν ὅτι αὐτοδέσποτός ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός.

[1] If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions.

[2] εἰ γὰρ τοῖς πάθεσι δουλωθέντες ἐμιαροφάγησαν, ἐλέγομεν ἂν τούτοις αὐτοὺς νενικῆσθαι·

[2] For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the;

[3] νυνὶ δὲ οὐχ οὕτως, ἀλλὰ τῷ ἐπαινουμένῳ παρὰ θεῷ λογισμῷ περιεγένοντο τῶν παθῶν,

[3] now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

[4] ὧν οὐκ ἔστιν παριδεῖν τὴν ἡγεμονίαν τῆς διανοίας, ἐπεκράτησαν γὰρ καὶ πάθους καὶ πόνων.

[4] And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles.

[5] πῶς οὖν οὐκ ἔστιν τούτοις τὴν τῆς εὐλογιστίας παθοκράτειαν ὁμολογεῖν, οἳ τῶν μὲν διὰ πυρὸς ἀλγηδόνων οὐκ ἐπεστράφησαν;

[5] How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire?

[6] καθάπερ γὰρ προβλῆτες λιμένων πύργοι τὰς τῶν κυμάτων ἀπειλὰς ἀνακόπτοντες γαληνὸν παρέχουσι τοῖς εἰσπλέουσι τὸν ὅρμον,

[6] For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port,

[7] οὕτως ἡ ἑπτάπυργος τῶν νεανίσκων εὐλογιστία τὸν τῆς εὐσεβείας ὀχυρώσασα λιμένα τὴν τῶν παθῶν ἐνίκησεν ἀκολασίαν.

[7] so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

[8] ἱερὸν γὰρ εὐσεβείας στήσαντες χορὸν παρεθάρσυνον ἀλλήλους λέγοντες

[8] For having arranged a holy choir of piety, they encouraged one another, saying,

[9] Ἀδελφικῶς ἀποθάνωμεν, ἀδελφοί, περὶ τοῦ νόμου· μιμησώμεθα τοὺς τρεῖς τοὺς ἐπὶ τῆς Ἀσσυρίας νεανίσκους, οἳ τῆς ἰσοπολίτιδος καμίνου κατεφρόνησαν.

[9] Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace.

[10] μὴ δειλανδρήσωμεν πρὸς τὴν τῆς εὐσεβείας ἐπίδειξιν.

[10] Let us not be cowards in the manifestation of piety.

[11] καὶ ὁ μέν Θάρρει, ἀδελφέ ἔλεγεν, ὁ δέ Εὐγενῶς καρτέρησον,

[11] And one said, Courage, brother; and another, Nobly endure.

[12] ὁ δὲ καταμνησθεὶς ἔλεγεν Μνήσθητε πόθεν ἐστέ, ἢ τίνος πατρὸς χειρὶ σφαγιασθῆναι διὰ τὴν εὐσέβειαν ὑπέμεινεν Ισαακ.

[12] And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

[13] εἷς δὲ ἕκαστος ἀλλήλους ὁμοῦ πάντες ἐφορῶντες φαιδροὶ καὶ μάλα θαρραλέοι Ἑαυτούς, ἔλεγον, τῷ θεῷ ἀφιερώσωμεν ἐξ ὅλης τῆς καρδίας τῷ δόντι τὰς ψυχὰς καὶ χρήσωμεν τῇ περὶ τὸν νόμον φυλακῇ τὰ σώματα.

[13] And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law.

[14] μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτέννειν·

[14] Let us not fear him who thinketh he killeth;

[15] μέγας γὰρ ψυχῆς ἀγὼν καὶ κίνδυνος ἐν αἰωνίῳ βασάνῳ κείμενος τοῖς παραβᾶσι τὴν ἐντολὴν τοῦ θεοῦ.

[15] for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God.

[16] καθοπλισώμεθα τοιγαροῦν τὴν τοῦ θείου λογισμοῦ παθοκρατείαν.

[16] Let us arm ourselves, therefore, in the abnegation of the divine reasoning.

[17] οὕτω γὰρ θανόντας ἡμᾶς Αβρααμ καὶ Ισαακ καὶ Ιακωβ ὑποδέξονται καὶ πάντες οἱ πατέρες ἐπαινέσουσιν.

[17] If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

[18] καὶ ἑνὶ ἑκάστῳ τῶν ἀποσπωμένων αὐτῶν ἀδελφῶν ἔλεγον οἱ περιλειπόμενοι Μὴ καταισχύνῃς ἡμᾶς, ἀδελφέ, μηδὲ ψεύσῃ τοὺς προαποθανόντας ἡμῶν ἀδελφούς.

[18] And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

[19] οὐκ ἀγνοεῖτε δὲ τὰ τῆς ἀδελφότητος φίλτρα, ἅπερ ἡ θεία καὶ πάνσοφος πρόνοια διὰ πατέρων τοῖς γεννωμένοις ἐμέρισεν καὶ διὰ τῆς μητρῴας φυτεύσασα γαστρός,

[19] Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother’s womb.

[20] ἐν ᾗ τὸν ἴσον ἀδελφοὶ κατοικήσαντες χρόνον καὶ ἐν τῷ αὐτῷ χρόνῳ πλασθέντες καὶ ἀπὸ τοῦ αὐτοῦ αἵματος αὐξηθέντες καὶ διὰ τῆς αὐτῆς ψυχῆς τελεσφορηθέντες

[20] In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life,

[21] καὶ διὰ τῶν ἴσων ἀποτεχθέντες χρόνων καὶ ἀπὸ τῶν αὐτῶν γαλακτοποτοῦντες πηγῶν, ἀφ’ ὧν συντρέφονται ἐναγκαλισμάτων φιλάδελφοι ψυχαί·

[21] and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together;

[22] καὶ αὔξονται σφοδρότερον διὰ συντροφίας καὶ τῆς καθ’ ἡμέραν συνηθείας καὶ τῆς ἄλλης παιδείας καὶ τῆς ἡμετέρας ἐν νόμῳ θεοῦ ἀσκήσεως.

[22] and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

[23] οὕτως δὴ τοίνυν καθεστηκυίης συμπαθοῦς τῆς φιλαδελφίας οἱ ἑπτὰ ἀδελφοὶ συμπαθέστερον ἔσχον πρὸς ἀλλήλους.

[23] Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony.

[24] νόμῳ γὰρ τῷ αὐτῷ παιδευθέντες καὶ τὰς αὐτὰς ἐξασκήσαντες ἀρετὰς καὶ τῷ δικαίῳ συντραφέντες βίῳ μᾶλλον ἑαυτοὺς ἠγάπων.

[24] For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other.

[25] ἡ γὰρ ὁμοζηλία τῆς καλοκἀγαθίας ἐπέτεινεν αὐτῶν τὴν πρὸς ἀλλήλους εὔνοιαν καὶ ὁμόνοιαν·

[25] For a like ardour for what is right and honourable increased their fellow-feeling towards each other.

[26] σὺν γὰρ τῇ εὐσεβείᾳ ποθεινοτέραν αὐτοῖς κατεσκεύαζον τὴν φιλαδελφίαν.

[26] For it acting along with religion, made their brotherly feeling more desirable to them.

[27] ἀλλ’ ὅμως καίπερ τῆς φύσεως καὶ τῆς συνηθείας καὶ τῶν τῆς ἀρετῆς ἠθῶν τὰ τῆς ἀδελφότητος αὐτοῖς φίλτρα συναυξόντων ἀνέσχοντο διὰ τὴν εὐσέβειαν τοὺς ἀδελφοὺς οἱ ὑπολειπόμενοι, τοὺς καταικιζομένους ὁρῶντες μέχρι θανάτου βασανιζομένους,

[27] And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

CHAPTER 14

[1] προσέτι καὶ ἐπὶ τὸν αἰκισμὸν ἐποτρύνοντες, ὡς μὴ μόνον τῶν ἀλγηδόνων περιφρονῆσαι αὐτούς, ἀλλὰ καὶ τῶν τῆς φιλαδελφίας παθῶν κρατῆσαι.

[1] And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

[2] Ὦ βασιλέων λογισμοὶ βασιλικώτεροι καὶ ἐλευθέρων ἐλευθερώτεροι.

[2] O reasonings more royal than a king, and freer than freemen!

[3] ὦ ἱερᾶς καὶ εὐαρμόστου περὶ τῆς εὐσεβείας τῶν ἑπτὰ ἀδελφῶν συμφωνίας.

[3] Sacred and harmonius concert of the seven brethern as concerning piety!

[4] οὐδεῖς ἐκ τῶν ἑπτὰ μειρακίων ἐδειλίασεν οὐδὲ πρὸς τὸν θάνατον ὤκνησεν,

[4] None of the seven youths turned cowardly, or shrank back from death.

[5] ἀλλὰ πάντες ὥσπερ ἐπ᾽ ἀθανασίας ὁδὸν τρέχοντες ἐπὶ τὸν διὰ τῶν βασάνων θάνατον ἔσπευδον.

[5] But all of them, as though running the road to immortality, hastened on to death through tortures.

[6] καθάπερ αἱ χεῖρες καὶ οἱ πόδες συμφώνως τοῖς τῆς ψυχῆς ἀφηγήμασιν κινοῦνται, οὕτως οἱ ἱεροὶ μείρακες ἐκεῖνοι ὡς ὑπὸ ψυχῆς ἀθανάτου τῆς εὐσεβείας πρὸς τὸν ὑπὲρ αὐτῆς συνεφώνησαν θάνατον.

[6] For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion’s sake, as through the immortal soul of religion.

[7] ὦ πανάγιε συμφώνων ἀδελφῶν ἑβδομάς. καθάπερ γὰρ ἑπτὰ τῆς κοσμοποιίας ἡμέραι περὶ τὴν εὐσέβειαν,

[7] O holy seven of harmonious brethren! for as the seven days of creation, about religion,

[8] οὕτως περὶ τὴν ἑβδομάδα χορεύοντες οἱ μείρακες ἐκύκλουν τὸν τῶν βασάνων φόβον καταλύοντες.

[8] so the youths, circling around the number seven, annulled the fear of torments.

[9] νῦν ἡμεῖς ἀκούοντες τὴν θλῖψιν τῶν νεανιῶν ἐκείνων φρίττομεν· οἱ δὲ οὐ μόνον ὁρῶντες, ἀλλ᾽ οὐδὲ μόνον ἀκούοντες τὸν παραχρῆμα ἀπειλῆς λόγον, ἀλλὰ καὶ πάσχοντες ἐνεκαρτέρουν, καὶ τοῦτο ταῖς διὰ πυρὸς ὀδύναις·

[9] We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

[10] ὧν τί γένοιτο ἐπαλγέστερον; ὀξεῖα γὰρ καὶ σύντομος οὖσα ἡ τοῦ πυρὸς δύναμις ταχέως διέλυεν τὰ σώματα.

[10] And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

[11] Καὶ μὴ θαυμαστὸν ἡγεῖσθε εἰ ὁ λογισμὸς περιεκράτησε τῶν ἀνδρῶν ἐκείνων ἐν ταῖς βασάνοις, ὅπου γε καὶ γυναικὸς νοῦς πολυτροπωτέρων ὑπερεφρόνησεν ἀλγηδόνων·

[11] And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman’s mind despised more manifold pains.

[12] ἡ μήτηρ γὰρ τῶν ἑπτὰ νεανίσκων ὑπήνεγκεν τὰς ἐφ᾽ ἑνὶ ἑκάστῳ τῶν τέκνων στρέβλας.

[12] For the mother of those seven youths endured the rackings of each of her children.

[13] θεωρεῖτε δὲ πῶς πολύπλοκός ἐστιν ἡ τῆς φιλοτεκνίας στοργὴ ἕλκουσα πάντα πρὸς τὴν τῶν σπλάγχνων συμπάθειαν,

[13] And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection,

[14] ὅπου γε καὶ τὰ ἄλογα ζῷα ὁμοίαν τὴν εἰς τὰ ἐξ αὐτῶν γεννώμενα συμπάθειαν καὶ στοργὴν ἔχει τοῖς ἀνθρώποις.

[14] where irrational animals possess a similar sympathy and love for their offspring with men.

[15] καὶ γὰρ τῶν πετεινῶν τὰ μὲν ἥμερα κατὰ τὰς οἰκίας ὀροφοιτοῦντα προασπίζει τῶν νεοττῶν,

[15] The tame birds frequenting the roofs of our houses, defend their fledglings.

[16] τὰ δὲ κατὰ κορυφὰς ὀρέων καὶ φαράγγων ἀπορρῶγας καὶ δένδρων ὀπὰς καὶ τὰς τούτων ἄκρας ἐννοσσοποιησάμενα ἀποτίκτει καὶ τὸν προσιόντα κωλύει·

[16] Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder.

[17] εἰ δὲ καὶ μὴ δύναιντο κωλύειν, περιιπτάμενα κυκλόθεν αὐτῶν ἀλγοῦντα τῇ στοργῇ ἀνακαλούμενα τῇ ἰδίᾳ φωνῇ, καθ' ὃ δύναται, βοηθεῖ τοῖς τέκνοις.

[17] And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

[18] καὶ τί δεῖ τὴν διὰ τῶν ἀλόγων ζῴων ἐπιδεικνύναι πρὸς τὰ τέκνα συμπάθειαν,

[18] But why should we point attention to the sympathy toward children shewn by irrational animals?

[19] ὅπου γε καὶ μέλισσαι περὶ τὸν τῆς κηρογονίας καιρὸν ἐπαμύνονται τοὺς προσιόντας καὶ καθάπερ σιδήρῳ τῷ κέντρῳ πλήσσουσι τοὺς προσιόντας τῇ νοσσιᾷ αὐτῶν καὶ ἀπαμύνουσιν ἕως θανάτου;

[19] The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

[20] ἀλλ' οὐχὶ τὴν Αβρααμ ὁμόψυχον τῶν νεανίσκων μητέρα μετεκίνησεν συμπάθεια τέκνων.

[20] But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

CHAPTER 15

[1] Ὦ λογισμὲ τέκνων παθῶν τύραννε καὶ εὐσέβεια μητρὶ τέκνων ποθεινοτέρα.

[1] O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny!

[2] μήτηρ δυεῖν προκειμένων, εὐσεβείας καὶ τῆς ἑπτὰ υἱῶν σωτηρίας προσκαίρου κατὰ τὴν τοῦ τυράννου ὑπόσχεσιν,

[2] The mother, when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant,

[3] τὴν εὐσέβειαν μᾶλλον ἠγάπησεν τὴν σῴζουσαν εἰς αἰωνίαν ζωὴν κατὰ θεόν.

[3] rather elected the religion which according to God preserves to eternal life.

[4] ᾧ τίνα τρόπον ἠθολογήσαιμι φιλότεκνα γονέων πάθη. ψυχῆς τε καὶ μορφῆς ὁμοιότητα εἰς μικρὸν παιδὸς χαρακτῆρα θαυμάσιον ἐναποσφραγίζομεν, μάλιστα διὰ τὸ τῶν παθῶν τοῖς γεννηθεῖσιν τὰς μητέρας τῶν πατέρων καθεστάναι συμπαθεστέρας.

[4] O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them!

[5] ὅσῳ γὰρ καὶ ἀσθενόψυχοι καὶ πολυγονώτεραι ὑπάρχουσιν αἱ μητέρες, τοσούτῳ μᾶλλόν εἰσιν φιλοτεκνότεραι.

[5] for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children.

[6] πασῶν δὲ τῶν μητέρων ἐγένετο ἡ τῶν ἑπτὰ παίδων μήτηρ φιλοτεκνοτέρα, ἥτις ἑπτὰ κυοφορίαις τὴν πρὸς αὐτοὺς ἐπιφυτευομένη φιλοστοργίαν

[6] And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward

them;

[7] καὶ διὰ πολλὰς τὰς καθ’ ἕκαστον αὐτῶν ὠδῖνας ἠναγκασμένη τὴν εἰς αὐτοὺς ἔχειν συμπάθειαν,

[7] and through her many pains undergone in connection with each one, was compelled to feel sympathy with them;

[8] διὰ τὸν πρὸς τὸν θεὸν φόβον ὑπερεῖδεν τὴν τῶν τέκνων πρόσκαιρον σωτηρίαν.

[8] yet, through fear of God, who neglected the temporary salvation of her children.

[9] οὐ μὴν δὲ ἀλλὰ καὶ διὰ τὴν καλοκἀγαθίαν τῶν υἱῶν καὶ τὴν πρὸς τὸν νόμον αὐτῶν εὐπείθειαν μείζω τὴν ἐν αὐτοῖς ἔσχεν φιλοστοργίαν.

[9] Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased.

[10] δίκαιοί τε γὰρ ἦσαν καὶ σώφρονες καὶ ἀνδρεῖοι καὶ μεγαλόψυχοι καὶ φιλάδελφοι καὶ φιλομήτορες οὕτως ὥστε καὶ μέχρι θανάτου τὰ νόμιμα φυλάσσοντας πείθεσθαι αὐτῇ.

[10] For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

[11] ἀλλ’ ὅμως καίπερ τοσούτων ὄντων τῶν περὶ τὴν φιλοτεκνίαν εἰς συμπάθειαν ἑλκόντων τὴν μητέρα, ἐπ’ οὐδενὸς αὐτῶν τὸν λογισμὸν αὐτῆς αἱ παμποίκιλοι βάσανοι ἴσχυσαν μετατρέψαι,

[11] And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

[12] ἀλλὰ καὶ καθ’ ἕνα παῖδα καὶ ὁμοῦ πάντας ἡ μήτηρ ἐπὶ τὸν τῆς εὐσεβείας προετρέπετο θάνατον.

[12] But she inclined each one separately and all together to death for religion.

[13] ὦ φύσις ἱερὰ καὶ φίλτρα γονέων καὶ γένεσι φιλόστοργε καὶ τροφεία καὶ μητέρων ἀδάμαστα πάθη.

[13] O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

[14] καθένα στρεβλούμενον καὶ φλεγόμενον ὁρῶσα μήτηρ οὐ μετεβάλλετο διὰ τὴν εὐσέβειαν.

[14] At the racking and roasting of each one of them, the observant mother was prevented by religion from changing.

[15] τὰς σάρκας τῶν τέκνων ἑώρα περὶ τὸ πῦρ τηκομένας καὶ τοὺς τῶν ποδῶν καὶ χειρῶν δακτύλους ἐπὶ γῆς σπαίροντας καὶ τὰς τῶν κεφαλῶν μέχρι τῶν περὶ τὰ γένεια σάρκας ὥσπερ προσωπεῖα προκειμένας.

[15] She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

[16] ὦ πικροτέρων νῦν πόνων πειρασθεῖσα μήτηρ ἢπερ τῶν ἐπ' αὐτοῖς ὠδίνων.

[16] O thou mother, who wast tried at this time with bitterer pangs than those of parturition!

[17] ὦ μόνη γύναι τὴν εὐσέβειαν ὁλόκληρον ἀποκυήσασα.

[17] O thou only woman who hast brought forth perfect holiness!

[18] οὐ μετέτρεψέν σε πρωτοτόκος ἀποπνέων οὐδὲ δεύτερος εἰς σὲ οἰκτρὸν βλέπων ἐν βασάνοις, οὐ τρίτος ἀποψύχων,

[18] Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul.

[19] οὐδὲ τοὺς ὀφθαλμοὺς ἑνὸς ἑκάστου θεωροῦσα ταυρηδὸν ἐπὶ τῶν βασάνων ὁρῶντας τὸν αὐτὸν αἰκισμὸν καὶ τοὺς μυκτῆρας προσημειουμένους τὸν θάνατον αὐτῶν οὐκ ἔκλαυσας.

[19] Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep!

[20] ἐπὶ σαρξὶν τέκνων ὁρῶσα σάρκας τέκνων ἀποκαιομένας καὶ ἐπὶ χερσὶν χεῖρας ἀποτεμνομένας καὶ ἐπὶ κεφαλαῖς κεφαλὰς ἀποδειροτομουμένας καὶ ἐπὶ νεκροῖς νεκροὺς πίπτοντας καὶ πολυάνδριον ὁρῶσα τῶν τέκνων τὸ χωρίον διὰ τῶν βασάνων οὐκ ἐδάκρυσας.

[20] When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

[21] οὐχ οὕτως σειρήνιοι μελῳδίαι οὐδὲ κύκνειοι πρὸς φιληκοίαν φωναὶ τοὺς ἀκούοντας ἐφέλκονται ὡς τέκνων φωναὶ μετὰ βασάνων μητέρα φωνούντων.

[21] Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments!

[22] πηλίκαις καὶ πόσαις τότε ἡ μήτηρ τῶν υἱῶν βασανιζομένων τροχοῖς τε καὶ καυτηρίοις ἐβασανίζετο βασάνοις.

[22] With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

[23] ἀλλὰ τὰ σπλάγχνα αὐτῆς ὁ εὐσεβὴς λογισμὸς ἐν αὐτοῖς τοῖς πάθεσιν ἀνδρειώσας ἐπέτεινεν τὴν πρόσκαιρον φιλοτεκνίαν παριδεῖν.

[23] But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

[24] καίπερ ἑπτὰ τέκνων ὁρῶσα ἀπώλειαν καὶ τὴν τῶν στρεβλῶν πολύπλοκον ποικιλίαν, ἁπάσας ἡ γενναία μήτηρ ἐξέλυσεν διὰ τὴν πρὸς θεὸν πίστιν.

[24] Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God.

[25] καθάπερ γὰρ ἐν βουλευτηρίῳ τῇ ἑαυτῆς ψυχῇ δεινοὺς ὁρῶσα συμβούλους φύσιν καὶ γένεσιν καὶ φιλοτεκνίαν καὶ τέκνων στρέβλας,

[25] For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children,

[26] δύο ψήφους κρατοῦσα μήτηρ, θανατηφόρον τε καὶ σωτήριον, ὑπὲρ τέκνων

[26] she holding two votes, one for the death, the other for the preservation of her children,

[27] οὐκ ἐπέγνω τὴν σῴζουσαν ἑπτὰ υἱοὺς πρὸς ὀλίγον χρόνον σωτηρίαν,

[27] did not lean to that which would have saved her children for the safety of a brief space.

[28] ἀλλὰ τῆς θεοσεβοῦς Αβρααμ καρτερίας ἡ θυγάτηρ ἐμνήσθη.

[28] But this daughter of Abraham remembered his holy fortitude.

[29] ὦ μήτηρ ἔθνους, ἔκδικε τοῦ νόμου καὶ ὑπερασπίστρια τῆς εὐσεβείας καὶ τοῦ διὰ σπλάγχνων ἀγῶνος ἀθλοφόρε·

[29] O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections!

[30] ὦ ἀρρένων πρὸς καρτερίαν γενναιοτέρα καὶ ἀνδρῶν πρὸς ὑπομονὴν ἀνδρειοτέρα.

[30] O thou nobler in endurance than males, and more manly than men in patience!

[31] καθάπερ γὰρ ἡ Νωε κιβωτὸς ἐν τῷ κοσμοπληθεῖ κατακλυσμῷ κοσμοφοροῦσα καρτερῶς ὑπέμεινεν τοὺς κλύδωνας,

[31] For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves,

[32] οὕτως σὺ ἡ νομοφύλαξ πανταχόθεν ἐν τῷ τῶν παθῶν περιαντλουμένη κατακλυσμῷ καὶ καρτεροῖς ἀνέμοις, ταῖς τῶν υἱῶν βασάνοις, συνεχομένη γενναίως ὑπέμεινας τοὺς ὑπὲρ τῆς εὐσεβείας χειμῶνας.

[32] so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, didst bear up nobly against the storms against religion.

CHAPTER 16

[1] Εἰ δὲ τοίνυν καὶ γυνὴ καὶ γεραιὰ καὶ ἑπτὰ παίδων μήτηρ ὑπέμεινεν τὰς μέχρι θανάτου βασάνους τῶν τέκνων ὁρῶσα, ὁμολογουμένως αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός.

[1] If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

[2] ἀπέδειξα οὖν ὅτι οὐ μόνον ἄνδρες τῶν παθῶν ἐκράτησαν, ἀλλὰ καὶ γυνὴ τῶν μεγίστων βασάνων ὑπερεφρόνησεν.

[2] I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments.

[3] καὶ οὐχ οὕτως οἱ περὶ Δανιηλ λέοντες ἦσαν ἄγριοι οὐδὲ ἡ Μισαηλ ἐκφλεγομένη κάμινος λαβροτάτῳ πυρί, ὡς ἡ τῆς φιλοτεκνίας περιέκαιεν ἐκείνην φύσις ὁρῶσαν αὐτῆς οὕτως ποικίλως βασανιζομένους τοὺς ἑπτὰ υἱούς.

[3] And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured.

[4] ἀλλὰ τῷ λογισμῷ τῆς εὐσεβείας κατέσβεσεν τὰ τοσαῦτα καὶ τηλικαῦτα πάθη ἡ μήτηρ.

[4] But with the reasoning of religion the mother quenched passions so great and powerful.

[5] Καὶ γὰρ τοῦτο ἐπιλογίσασθε, ὅτι δειλόψυχος εἰ ἦν ἡ γυνὴ καίπερ μήτηρ οὖσα, ὠλοφύρετο ἂν ἐπ' αὐτοῖς καὶ ἴσως ἂν ταῦτα εἶπεν

[5] For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

[6] Ὢ μελέα ἔγωγε καὶ πολλάκις τρισαθλία, ἥτις ἑπτὰ παῖδας τεκοῦσα οὐδενὸς μήτηρ γεγένημαι.

[6] Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none.

[7] ὦ μάταιοι ἑπτὰ κυοφορίαι καὶ ἀνόνητοι ἑπτὰ δεκάμηνοι καὶ ἄκαρποι τιθηνίαι καὶ ταλαίπωροι γαλακτοτροφίαι.

[7] O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast.

[8] μάτην δὲ ἐφ' ὑμῖν, ὦ παῖδες, πολλὰς ὑπέμεινα ὠδῖνας καὶ χαλεπωτέρας φροντίδας ἀνατροφῆς.

[8] Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing.

[9] ὦ τῶν ἐμῶν παίδων οἱ μὲν ἄγαμοι, οἱ δὲ γήμαντες ἀνόνητοι· οὐκ ὄψομαι ὑμῶν τέκνα οὐδὲ μάμμη κληθεῖσα μακαρισθήσομαι.

[9] Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother.

[10] ὦ ἡ πολύπαις καὶ καλλίπαις ἐγὼ γυνὴ χήρα καὶ μόνη πολύθρηνος·

[10] Ah, that I who had many and fair children, should be a lone widow full of sorrows!

[11] οὐδ' ἂν ἀποθάνω, θάπτοντα τῶν υἱῶν ἕξω τινά.

[11] Nor, should I die, shall I have a son to bury me.

But with such a lament is this the holy and God-fearing mother bewailed none of them.

[12] Ἀλλὰ τούτῳ τῷ θρήνῳ οὐδένα ὠλοφύρετο ἡ ἱερὰ καὶ θεοσεβὴς μήτηρ οὐδ' ἵνα μὴ ἀποθάνωσιν ἀπέτρεπεν αὐτῶν τινα οὐδ' ὡς ἀποθνῃσκόντων ἐλυπήθη,

[12] Nor did she divert any of them from death, nor grieve for them as for the dead.

[13] ἀλλ' ὥσπερ ἀδαμάντινον ἔχουσα τὸν νοῦν καὶ εἰς ἀθανασίαν ἀνατίκτουσα τὸν τῶν υἱῶν ἀριθμὸν μᾶλλον ὑπὲρ τῆς εὐσεβείας ἐπὶ τὸν θάνατον αὐτοὺς προετρέπετο ἱκετεύουσα.

[13] But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

[14] ὦ μῆτερ δι᾽ εὐσέβειαν θεοῦ στρατιῶτι πρεσβῦτι καὶ γύναι, διὰ καρτερίαν καὶ τύραννον ἐνίκησας καὶ ἔργοις δυνατωτέρα καὶ λόγοις εὑρέθης ἀνδρός.

[14] O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words.

[15] καὶ γὰρ ὅτε συνελήμφθης μετὰ τῶν παίδων, εἱστήκεις τὸν Ελεαζαρον ὁρῶσα βασανιζόμενον καὶ ἔλεγες τοῖς παισὶν ἐν τῇ Εβραίδι φωνῇ

[15] For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

[16] Ὦ παῖδες, γενναῖος ὁ ἀγών, ἐφ᾽ ὃν κληθέντες ὑπὲρ τῆς διαμαρτυρίας τοῦ ἔθνους ἐναγωνίσασθε προθύμως ὑπὲρ τοῦ πατρῴου νόμου·

[16] O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

[17] καὶ γὰρ αἰσχρὸν τὸν μὲν γέροντα τοῦτον ὑπομένειν τὰς διὰ τὴν εὐσέβειαν ἀλγηδόνας, ὑμᾶς δὲ τοὺς νεανίσκους καταπλαγῆναι τὰς βασάνους.

[17] For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

[18] ἀναμνήσθητε ὅτι διὰ τὸν θεὸν τοῦ κόσμου μετελάβετε καὶ τοῦ βίου ἀπελαύσατε,

[18] Remember that through God ye obtained existence, and have enjoyed it.

[19] καὶ διὰ τοῦτο ὀφείλετε πάντα πόνον ὑπομένειν διὰ τὸν θεόν,

[19] And on this second account ye ought to bear every affliction because of God.

[20] δι᾽ ὃν καὶ ὁ πατὴρ ἡμῶν Αβρααμ ἔσπευδεν τὸν ἐθνοπάτορα υἱὸν σφαγιάσαι Ισαακ, καὶ τὴν πατρῴαν χεῖρα ξιφηφόρον καταφερομένην ἐπ᾽ αὐτὸν ὁρῶν οὐκ ἔπτηξεν.

[20] For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

[21] καὶ Δανιηλ ὁ δίκαιος εἰς λέοντας ἐβλήθη, καὶ Ανανιας καὶ Αζαριας καὶ Μισαηλ εἰς κάμινον πυρὸς ἀπεσφενδονήθησαν καὶ ὑπέμειναν διὰ τὸν θεόν.

[21] And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God.

[22] καὶ ὑμεῖς οὖν τὴν αὐτὴν πίστιν πρὸς τὸν θεὸν ἔχοντες μὴ χαλεπαίνετε.

[22] You, then, having the same faith towards God, be not troubled.

[23] ἀλόγιστον γὰρ εἰδότας εὐσέβειαν μὴ ἀνθίστασθαι τοῖς πόνοις.

[23] For it is unreasonable that they who know religion should not stand up against troubles.

[24] Διὰ τούτων τῶν λόγων ἡ ἑπταμήτωρ ἕνα ἕκαστον τῶν υἱῶν παρακαλοῦσα ἀποθανεῖν ἔπεισεν μᾶλλον ἢ παραβῆναι τὴν ἐντολὴν τοῦ θεοῦ,

[24] With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God.

[25] ἔτι δὲ καὶ ταῦτα εἰδότες ὅτι οἱ διὰ τὸν θεὸν ἀποθνήσκοντες ζῶσιν τῷ θεῷ ὥσπερ Αβρααμ καὶ Ισαακ καὶ Ιακωβ καὶ πάντες οἱ πατριάρχαι.

[25] And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

CHAPTER 17

[1] Ἔλεγον δὲ καὶ τῶν δορυφόρων τινὲς ὅτι ὡς ἔμελλεν συλλαμβάνεσθαι καὶ αὐτὴ πρὸς θάνατον, ἵνα μὴ ψαύσειέν τις τοῦ σώματος αὐτῆς, ἑαυτὴν ἔρριψε κατὰ τῆς πυρᾶς.

[1] And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

[2] Ὦ μήτηρ σὺν ἑπτὰ παισὶν καταλύσασα τὴν τοῦ τυράννου βίαν καὶ ἀκυρώσασα τὰς κακὰς ἐπινοίας αὐτοῦ καὶ δείξασα τὴν τῆς πίστεως γενναιότητα.

[2] O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith!

[3] καθάπερ γὰρ σὺ στέγη ἐπὶ τοὺς στύλους τῶν παίδων γενναίως ἱδρυμένη ἀκλινὴς ὑπήνεγκας τὸν διὰ τῶν βασάνων σεισμόν.

[3] For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

[4] θάρρει τοιγαροῦν, ὦ μήτηρ ἱερόψυχε, τὴν ἐλπίδα τῆς ὑπομονῆς βεβαίαν ἔχουσα πρὸς τὸν θεόν.

[4] Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God.

[5] οὐχ οὕτως σελήνη κατ’ οὐρανὸν σὺν ἄστροις σεμνὴ καθέστηκεν, ὡς σὺ τοὺς ἰσαστέρους ἑπτὰ παῖδας φωταγωγήσασα πρὸς τὴν εὐσέβειαν ἔντιμος καθέστηκας θεῷ καὶ ἐστήρισαι σὺν αὐτοῖς ἐν οὐρανῷ·

[5] Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons who thou didst illuminate with religion to the stars.

[6] ἦν γὰρ ἡ παιδοποιία σου ἀπὸ Αβρααμ τοῦ πατρός.

[6] For thy bearing of children was after the fashion of a child of Abraham.

[7] Εἰ δὲ ἐξὸν ἡμῖν ἦν ὥσπερ ἐπί τινος ζωγραφῆσαι τὴν τῆς εὐσεβείας σου ἱστορίαν, οὐκ ἂν ἔφριττον οἱ θεωροῦντες ὁρῶντες μητέρα ἑπτὰ τέκνων δι᾽ εὐσέβειαν ποικίλας βασάνους μέχρι θανάτου ὑπομείνασαν;

[7] And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death.

[8] καὶ γὰρ ἄξιον ἦν καὶ ἐπ᾽ αὐτοῦ τοῦ ἐπιταφίου ἀναγράψαι καὶ ταῦτα τοῖς ἀπὸ τοῦ ἔθνους εἰς μνείαν λεγόμενα

[8] And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation,

[9] Ἐνταῦθα γέρων ἱερεὺς καὶ γυνὴ γεραιὰ καὶ ἑπτὰ παῖδες ἐγκεκήδευνται διὰ τυράννου βίαν τὴν Εβραίων πολιτείαν καταλῦσαι θέλοντος,

[9] Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

[10] οἳ καὶ ἐξεδίκησαν τὸ γένος εἰς θεὸν ἀφορῶντες καὶ μέχρι θανάτου τὰς βασάνους ὑπομείναντες.

[10] These also avenged their nation, looking unto God, and enduring torments unto death.

[11] Ἀληθῶς γὰρ ἦν ἀγὼν θεῖος ὁ δι᾽ αὐτῶν γεγενημένος.

[11] For it was truly a divine contest which was carried through by them.

[12] ἠθλοθέτει γὰρ τότε ἀρετὴ δι᾽ ὑπομονῆς δοκιμάζουσα. τὸ νῖκος ἀφθαρσία ἐν ζωῇ πολυχρονίῳ.

[12] For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life.

[13] Ελεαζαρ δὲ προηγωνίζετο, ἡ δὲ μήτηρ τῶν ἑπτὰ παίδων ἐνήθλει, οἱ δὲ ἀδελφοὶ ἠγωνίζοντο·

[13] Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

[14] ὁ τύραννος ἀντηγωνίζετο· ὁ δὲ κόσμος καὶ ὁ τῶν ἀνθρώπων βίος ἐθεώρει·

[14] The tyrant was the opposite; and the world and living men were the spectators.

[15] θεοσέβεια δὲ ἐνίκα τοὺς ἑαυτῆς ἀθλητὰς στεφανοῦσα.

[15] And reverence for God conquered, and crowned her own athletes.

[16] τίνες οὐκ ἐθαύμασαν τοὺς τῆς θείας νομοθεσίας ἀθλητάς; τίνες οὐκ ἐξεπλάγησαν;

[16] Who did not admire those champions of true legislation? who were not astonied?

[17] Αὐτός γέ τοι ὁ τύραννος καὶ ὅλον τὸ συμβούλιον ἐθαύμασαν αὐτῶν τὴν ὑπομονήν,

[17] The tyrant himself, and all their council, admired their endurance;

[18] δι᾽ ἣν καὶ τῷ θείῳ νῦν παρεστήκασιν θρόνῳ καὶ τὸν μακάριον βιοῦσιν αἰῶνα.

[18] through which, also, they now stand beside the divine throne, and live a blessed life.

[19] καὶ γάρ φησιν ὁ Μωϋσῆς Καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου.

[19] For Moses saith, And all the saints are under thine hands.

[20] καὶ οὗτοι οὖν ἁγιασθέντες διὰ θεὸν τετίμηνται, οὐ μόνον ταύτῃ τῇ τιμῇ, ἀλλὰ καὶ τῷ δι᾽ αὐτοὺς τὸ ἔθνος ἡμῶν τοὺς πολεμίους μὴ ἐπικρατῆσαι

[20] These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation;

[21] καὶ τὸν τύραννον τιμωρηθῆναι καὶ τὴν πατρίδα καθαρισθῆναι, ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας.

[21] and that the tyrant was punished, and their country purified.

[22] καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ισραηλ προκακωθέντα διέσωσεν.

[22] For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

[23] Πρὸς γὰρ τὴν ἀνδρείαν αὐτῶν τῆς ἀρετῆς καὶ τὴν ἐπὶ ταῖς βασάνοις αὐτῶν ὑπομονὴν ὁ τύραννος ἀπιδὼν ἀνεκήρυξεν ὁ Ἀντίοχος τοῖς στρατιώταις αὐτοῦ εἰς ὑπόδειγμα τὴν ἐκείνων ὑπομονὴν

[23] For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

[24] ἔσχεν τε αὐτοὺς γενναίους καὶ ἀνδρείους εἰς πεζομαχίαν καὶ πολιορκίαν καὶ ἐκπορθήσας ἐνίκησεν πάντας τοὺς πολεμίους.

[24] And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

CHAPTER 18

[1] Ὦ τῶν Αβραμιαίων σπερμάτων ἀπόγονοι παῖδες Ισραηλῖται, πείθεσθε τῷ νόμῳ τούτῳ καὶ πάντα τρόπον εὐσεβεῖτε

[1] O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious.

[2] γινώσκοντες ὅτι τῶν παθῶν ἐστιν δεσπότης ὁ εὐσεβὴς λογισμὸς καὶ οὐ μόνον τῶν ἔνδοθεν, ἀλλὰ καὶ τῶν ἔξωθεν πόνων.

[2] Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

[3] Ἀνθ ὧν διὰ τὴν εὐσέβειαν προέμενοι τὰ σώματα τοῖς πόνοις ἐκεῖνοι οὐ μόνον ὑπὸ τῶν ἀνθρώπων ἐθαυμάσθησαν, ἀλλὰ καὶ θείας μερίδος κατηξιώθησαν.

[3] When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion.

[4] Καὶ δι’ αὐτοὺς εἰρήνευσεν τὸ ἔθνος, καὶ τὴν εὐνομίαν τὴν ἐπὶ τῆς πατρίδος ἀνανεωσάμενοι ἐκπεπόρθηκαν τοὺς πολεμίους.

[4] And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land.

[5] καὶ ὁ τύραννος Ἀντίοχος καὶ ἐπὶ γῆς τετιμώρηται καὶ ἀποθανὼν κολάζεται· ὡς γὰρ οὐδὲν οὐδαμῶς ἴσχυσεν ἀναγκάσαι τοὺς Ιεροσολυμίτας ἀλλοφυλῆσαι καὶ τῶν πατρίων ἐθῶν ἐκδιαιτηθῆναι, τότε ἀπάρας ἀπὸ τῶν Ιεροσολύμων ἐστράτευσεν ἐπὶ Πέρσας.

[5] And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers,

[6] Ἔλεγεν δὲ ἡ μήτηρ τῶν ἑπτὰ παίδων καὶ ταῦτα τὰ δικαιώματα τοῖς τέκνοις

[6] then, departing from Jerusalem, he made war against the Persians.

[7] ὅτι Ἐγὼ ἐγενήθην παρθένος ἁγνὴ οὐδὲ ὑπερέβην πατρικὸν οἶκον, ἐφύλασσον δὲ τὴν ᾠκοδομημένην πλευράν.

[7] And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib.

[8] οὐδὲ ἔφθειρέν με λυμεὼν ἐρημίας φθορεὺς ἐν πεδίῳ, οὐδὲ ἐλυμήνατό μου τὰ ἁγνὰ τῆς παρθενίας λυμεὼν ἀπάτης ὄφις.

[8] No destroyer of the desert, *or* ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

[9] ἔμεινα δὲ χρόνον ἀκμῆς σὺν ἀνδρί· τούτων δὲ ἐνηλίκων γενομένων ἐτελεύτησεν ὁ πατὴρ αὐτῶν, μακάριος μὲν ἐκεῖνος, τὸν γὰρ τῆς εὐτεκνίας βίον ἐπιζήσας τὸν τῆς ἀτεκνίας οὐκ ὠδυνήθη καιρόν.

[9] And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children.

[10] ὃς ἐδίδασκεν ὑμᾶς ἔτι ὢν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας.

[10] And he used to teach you, when yet with you, the law and the prophets.

[11] τὸν ἀναιρεθέντα Αβελ ὑπὸ Καιν ἀνεγίνωσκέν τε ὑμῖν καὶ τὸν ὁλοκαρπούμενον Ισαακ καὶ τὸν ἐν φυλακῇ Ιωσηφ.

[11] He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph.

[12] ἔλεγεν δὲ ὑμῖν τὸν ζηλωτὴν Φινεες, ἐδίδασκέν τε ὑμᾶς τοὺς ἐν πυρὶ Ανανιαν καὶ Αζαριαν καὶ Μισαηλ.

[12] And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire.

[13] ἐδόξαζεν δὲ καὶ τὸν ἐν λάκκῳ λεόντων Δανιηλ, ὃν ἐμακάριζεν.

[13] And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

[14] ὑπεμίμνῃσκεν δὲ ὑμᾶς καὶ τὴν Ησαιου γραφὴν τὴν λέγουσαν Κἂν διὰ πυρὸς διέλθῃς, φλὸξ οὐ κατακαύσει σε.

[14] And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee.

[15] τὸν ὑμνογράφον ἐμελῴδει ὑμῖν Δαυιδ λέγοντα Πολλαὶ αἱ θλίψεις τῶν δικαίων.

[15] He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just.

[16] τὸν Σαλωμῶντα ἐπαροιμίαζεν ὑμῖν λέγοντα Ξύλον ζωῆς ἐστιν τοῖς ποιοῦσιν αὐτοῦ τὸ θέλημα.

[16] He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will.

[17] τὸν Ιεζεκιηλ ἐπιστοποίει τὸν λέγοντα Εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ ταῦτα;

[17] He used to verify Ezekiel, who said, Shall these dry bones live?

[18] ᾠδὴν μὲν γάρ, ἣν ἐδίδαξεν Μωϋσῆς, οὐκ ἐπελάθετο διδάσκων τὴν λέγουσαν

[18] For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live.

[19] Ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω· αὕτη ἡ ζωὴ ὑμῶν καὶ ἡ μακρότης τῶν ἡμερῶν.

[19] This is our life, and the length of our days.

[20] Ὦ πικρᾶς τῆς τότε ἡμέρας καὶ οὐ πικρᾶς, ὅτε ὁ πικρὸς Ἑλλήνων τύραννος πῦρ πυρὶ σβέσας λέβησιν ὠμοῖς καὶ ζέουσι θυμοῖς ἀγαγὼν ἐπὶ τὸν καταπέλτην καὶ πάλιν τὰς βασάνους αὐτοῦ τοὺς ἑπτὰ παῖδας τῆς Αβρααμίτιδος

[20] O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments!

[21] τὰς τῶν ὀμμάτων κόρας ἐπήρωσεν καὶ γλώσσας ἐξέτεμεν καὶ βασάνοις ποικίλαις ἀπέκτεινεν.

[21] He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures.

[22] ὑπὲρ ὧν ἡ θεία δίκη μετῆλθεν καὶ μετελεύσεται τὸν ἀλάστορα τύραννον.

[22] Wherefore divine retribution pursued and will pursue the pestilent wretch.

[23] οἱ δὲ Αβραμιαῖοι παῖδες σὺν τῇ ἀθλοφόρῳ μητρὶ εἰς πατέρων χορὸν συναγελάζονται ψυχὰς ἁγνὰς καὶ ἀθανάτους ἀπειληφότες παρὰ τοῦ θεοῦ.

[23] But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God.

[24] ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· αμην.

[24] To whom be glory for ever and ever. Amen.

Job

CHAPTER 1

[1] Ἄνθρωπός τις ἦν ἐν χώρᾳ τῇ Αυσίτιδι, ᾧ ὄνομα Ιωβ, καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος ἀληθινός, ἄμεμπτος, δίκαιος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος.

[1] There was a certain man in the land of Ausis, whose name *was* Job; and than man was true, blameless, righteous, *and* godly, abstaining from everything evil.

[2] ἐγένοντο δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς.

[2] And he had seven sons and three daughters.

[3] καὶ ἦν τὰ κτήνη αὐτοῦ πρόβατα ἑπτακισχίλια, κάμηλοι τρισχίλιαι, ζεύγη βοῶν πεντακόσια, ὄνοι θήλειαι νομάδες πεντακόσιαι, καὶ ὑπηρεσία πολλὴ σφόδρα καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς· καὶ ἦν ὁ ἄνθρωπος ἐκεῖνος εὐγενὴς τῶν ἀφ᾽ ἡλίου ἀνατολῶν.

[3] And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was *most* noble of the *men* of the east.

[4] συμπορευόμενοι δὲ οἱ υἱοὶ αὐτοῦ πρὸς ἀλλήλους ἐποιοῦσαν πότον καθ᾽ ἑκάστην ἡμέραν συμπαραλαμβάνοντες ἅμα καὶ τὰς τρεῖς ἀδελφὰς αὐτῶν ἐσθίειν καὶ πίνειν μετ᾽ αὐτῶν.

[4] And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them.

[5] καὶ ὡς ἂν συνετελέσθησαν αἱ ἡμέραι τοῦ πότου, ἀπέστελλεν Ιωβ καὶ ἐκαθάριζεν αὐτοὺς ἀνιστάμενος τὸ πρωῒ καὶ προσέφερεν περὶ αὐτῶν θυσίας κατὰ τὸν ἀριθμὸν αὐτῶν καὶ μόσχον ἕνα περὶ ἁμαρτίας περὶ τῶν ψυχῶν αὐτῶν· ἔλεγεν γὰρ Ιωβ Μήποτε οἱ υἱοί μου ἐν τῇ διανοίᾳ αὐτῶν κα κὰ ἐνενόησαν πρὸς θεόν. οὕτως οὖν ἐποίει Ιωβ πάσας τὰς ἡμέρας.

[5] And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus, then Job did continually.

[6] Καὶ ὡς ἐγένετο ἡ ἡμέρα αὕτη, καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ παραστῆναι ἐνώπιον τοῦ κυρίου, καὶ ὁ διάβολος ἦλθεν μετ᾽ αὐτῶν.

[6] And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them.

[7] καὶ εἶπεν ὁ κύριος τῷ διαβόλῳ Πόθεν παραγέγονας; καὶ ἀποκριθεὶς ὁ διάβολος τῷ κυρίῳ εἶπεν Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ᾽ οὐρανὸν πάρειμι.

[7] And the Lord said to the devil, Whence art thou come? And the devil answered the Lord, and said, I am come from compassing the earth, and walking up and down in the world.

[8] καὶ εἶπεν αὐτῷ ὁ κύριος Προσέσχες τῇ διανοίᾳ σου κατὰ τοῦ παιδός μου Ιωβ, ὅτι οὐκ ἔστιν κατ᾽ αὐτὸν τῶν ἐπὶ τῆς γῆς ἄνθρωπος ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος;

[8] And the Lord said to him, Hast thou diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil?

[9] ἀπεκρίθη δὲ ὁ διάβολος καὶ εἶπεν ἐναντίον τοῦ κυρίου Μὴ δωρεὰν σέβεται Ιωβ τὸν θεόν;

[9] Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing?

[10] οὐ σὺ περιέφραξας τὰ ἔξω αὐτοῦ καὶ τὰ ἔσω τῆς οἰκίας αὐτοῦ καὶ τὰ ἔξω πάντων τῶν ὄντων αὐτῷ κύκλῳ; τὰ ἔργα τῶν χειρῶν αὐτοῦ εὐλόγησας καὶ τὰ κτήνη αὐτοῦ πολλὰ ἐποίησας ἐπὶ τῆς γῆς.

[10] Hast thou not made a hedge about him, and about his household, and all his possessions round about? and hast thou not blessed the works of his hands, and multiplied his cattle upon the land?

[11] ἀλλὰ ἀπόστειλον τὴν χεῖρά σου καὶ ἅψαι πάντων, ὧν ἔχει· εἰ μὴν εἰς πρόσωπόν σε εὐλογήσει.

[11] But put forth thine hand, and touch all that he has: verily he will bless thee to *thy* face.

[12] τότε εἶπεν ὁ κύριος τῷ διαβόλῳ Ἰδοὺ πάντα, ὅσα ἔστιν αὐτῷ, δίδωμι ἐν τῇ χειρί σου, ἀλλὰ αὐτοῦ μὴ ἅψῃ. καὶ ἐξῆλθεν ὁ διάβολος παρὰ τοῦ

κυρίου.

[12] Then the Lord said to the devil, Behold, I give into thine hand all that he has, but touch not himself. So the devil went out from the presence of the Lord.

[13] Καὶ ἦν ὡς ἡ ἡμέρα αὕτη, οἱ υἱοὶ Ιωβ καὶ αἱ θυγατέρες αὐτοῦ ἔπινον οἶνον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυτέρου.

[13] And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother.

[14] καὶ ἰδοὺ ἄγγελος ἦλθεν πρὸς Ιωβ καὶ εἶπεν αὐτῷ Τὰ ζεύγη τῶν βοῶν ἠροτρία, καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν·

[14] And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were feeding near them;

[15] καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες ᾐχμαλώτευσαν αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· σωθεὶς δὲ ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαί σοι.

[15] and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee.

[16] Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ιωβ Πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ καὶ κατέκαυσεν τὰ πρόβατα καὶ τοὺς ποιμένας κατέφαγεν ὁμοίως· καὶ σωθεὶς ἐγὼ μόνος ἦλθον τοῦ ἀπαγγεῖλαί σοι.

[16] While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured the shepherds like wise; and I having escaped alone am come to tell thee.

[17] Ἔτι τούτου λαλοῦντος ἦλθεν ἕτερος ἄγγελος καὶ εἶπεν πρὸς Ιωβ Οἱ ἱππεῖς ἐποίησαν ἡμῖν κεφαλὰς τρεῖς καὶ ἐκύκλωσαν τὰς καμήλους καὶ ᾐχμαλώτευσαν αὐτὰς καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι.

[17] While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee.

[18] Ἔτι τούτου λαλοῦντος ἄλλος ἄγγελος ἔρχεται λέγων τῷ Ιωβ Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόν των παρὰ τῷ ἀδελφῷ αὐτῶν τῶν πρεσβυτέρῳ

[18] While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother,

[19] ἐξαίφνης πνεῦμα μέγα ἐπῆλθεν ἐκ τῆς ἐρήμου καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ παιδία σου, καὶ ἐτελεύτησαν· ἐσώθην δὲ ἐγὼ μόνος καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι.

[19] suddenly a great wind came on from the desert, and caught the four corners of the house, and the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

[20] Οὕτως ἀναστὰς Ιωβ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ καὶ πεσὼν χαμαὶ προσεκύνησεν καὶ εἶπεν

[20] So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped,

[21] Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτως καὶ ἐγένετο· εἴη τὸ ὄνομα κυρίου εὐλογημένον.

[21] and said, I myself came forth naked from my mother’s womb, and naked shall I return thither; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord.

[22] Ἐν τούτοις πᾶσιν τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ιωβ ἐναντίον τοῦ κυρίου καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ.

[22] In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

CHAPTER 2

ΕΓΕΝΕΤΟ δὲ ὡς ἡ ἡμέρα αὕτη καὶ ἦλθον οἱ ἄγγελοι τοῦ Θεοῦ παραστῆναι ἔναντι Κυρίου, καὶ ὁ διάβολος ἦλθεν ἐν μέσῳ αὐτῶν παραστῆναι ἐναντίον τοῦ Κυρίου.

And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.

[2] καὶ εἶπεν ὁ Κύριος τῷ διαβόλῳ· πόθεν σὺ ἔρχῃ; τότε εἶπεν ὁ διάβολος ἐνώπιον τοῦ Κυρίου· διαπορευθεὶς τὴν ὑπ᾽ οὐρανὸν καὶ ἐμπεριπατήσας τὴν σύμπασαν πάρειμι.

[2] And the Lord, said to the devil, Whence comest thou? Then the devil said before the Lord, I am come from going through the world, and walking about the whole earth.

[3] εἶπε δὲ ὁ Κύριος πρὸς τὸν διάβολον· προσέσχες οὖν τῷ θέραποντί μου ᾽Ιώβ, ὅτι οὐκ ἔστι κατ᾽ αὐτὸν τῶν ἐπὶ τῆς γῆς ἄνθρωπος ὅμοιος αὐτῷ, ἄκακος, ἀληθινός, ἄμεμπτος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ; ἔτι δὲ ἔχετε ἀκακίας· σὺ δὲ εἶπας τὰ ὑπάρχοντα αὐτοῦ διακενῆς ἀπολέσαι.

[3] And the Lord said to the devil, Hast thou then observed my servant Job, that there is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocence, whereas thou has told me to destroy his substance without cause?

[4] ὑπολαβὼν δὲ ὁ διάβολος εἶπε τῷ Κυρίῳ· δέρμα ὑπὲρ δέρματος· καὶ πάντα, ὅσα ὑπάρχει ἀνθρώπῳ, ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτίσει·

[4] And the devil answered and said to the Lord, Skin for skin, all that a man has will he give as a ransom for his life.

[5] οὐ μὴν δὲ ἀλλὰ ἀποστείλας τὴν χεῖρά σου ἅψαι τῶν ὀστῶν αὐτοῦ καὶ σαρκῶν αὐτοῦ· ἢ μὴν εἰς πρόσωπόν σε εὐλογήσει.

[5] Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to thy face.

[6] εἶπε δὲ ὁ Κύριος τῷ διαβόλῳ· ἰδοὺ παραδίδωμί σοι αὐτόν, μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον.

[6] And the Lord said to the devil, Behold, I deliver him up to thee; only save his life.

[7] Ἐξῆλθε δὲ ὁ διάβολος ἀπὸ προσώπου Κυρίου καὶ ἔπαισε τὸν Ἰὼβ ἕλκει πονηρῷ ἀπὸ ποδῶν ἕως κεφαλῆς.

[7] So the devil went out from the Lord, and smote Job with sore boils from his feet to his head.

[8] καὶ ἔλαβεν ὄστρακον, ἵνα τὸν ἰχῶρα ξύῃ, καὶ ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τῆς πόλεως.

[8] And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city.

[9] Χρόνου δὲ πολλοῦ προβεβηκότος εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ· μέχρι τίνος καρτερήσεις λέγων·

[9] And when much time had passed, his wife said to him, How long wilt thou hold out, saying,

[9]α ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου;

[9a] Behold, I wait yet a little while, expecting the hope of my deliverance?

[9]β ἰδοὺ γὰρ ἠφάνισταί σου τὸ μνημόσυνον ἀπὸ τῆς γῆς, υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδῖνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων·

[9b] for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows;

[9]γ σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθησαι διανυκτερεύων αἴθριος,

[9c] and thou thyself sittest down to spend the nights in the open air among the corruption of worms,

[9]δ κἀγὼ πλανῆτις καὶ λάτρις, τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας, προσδεχομένη τὸν ἥλιον πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν

μόχθων μου καὶ τῶν ὀδυνῶν, αἵ με νῦν συνέχουσιν· ἀλλὰ εἰπόν τι ῥῆμα πρὸς Κύριον καὶ τελεύτα.

[9d] and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die.

[10] ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ· ἵνα τί ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας οὕτως; εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς Κυρίου, τὰ κακὰ οὐχ ὑποίσομεν; ἐν πᾶσι τούτοις τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ἰὼβ τοῖς χείλεσιν ἐναντίον τοῦ Θεοῦ.

[10] But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things? In all these things that happened to him, Job sinned not at all with his lips before God.

[11] ἀκούσαντες δὲ οἱ τρεῖς φίλοι αὐτοῦ τὰ κακὰ πάντα τὰ ἐπελθόντα αὐτῷ, παρεγένοντο ἕκαστος ἐκ τῆς ἰδίας χώρας πρὸς αὐτόν· Ἐλιφὰζ ὁ Θαιμανῶν βασιλεύς, Βαλδὰδ ὁ Σαυχαίων τύραννος, Σωφὰρ ὁ Μιναίων βασιλεύς, καὶ παρεγένοντο πρὸς αὐτὸν ὁμοθυμαδόν, τοῦ παρακαλέσαι καὶ ἐπισκέψασθαι αὐτόν.

[11] Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Thaemans, Baldad sovereign of the Saucheans, Sophar king of he Minaeans: and they came to him with one accord, to comfort and to visit him.

[12] ἰδότες δὲ αὐτὸν πόρρωθεν οὐκ ἐπέγνωσαν· καὶ βοήσαντες φωνῇ μεγάλῃ ἔκλαυσαν ῥήξαντες ἕκαστος τὴν ἑαυτοῦ στολήν. καὶ καταπασάμενοι γῆν

[12] And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and rent every one his garment, and sprinkled dust upon their heads,

[13] παρεκάθισαν αὐτῷ ἑπτὰ ἡμέρας καὶ ἑπτὰ νύκτας, καὶ οὐδεὶς αὐτῶν ἐλάλησεν· ἑώρων γὰρ τὴν πληγὴν δεινὴν οὖσαν καὶ μεγάλην σφόδρα.

[13] and they sat down beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very

great.

CHAPTER 3

[1] Μετὰ τοῦτο ἤνοιξεν Ιωβ τὸ στόμα αὐτοῦ

[1] After this Job opened his mouth, and cursed his day,

[2] καὶ κατηράσατο τὴν ἡμέραν αὐτοῦ λέγων

[2] saying,

[3] Ἀπόλοιτο ἡ ἡμέρα, ἐν ᾗ ἐγεννήθην, καὶ ἡ νύξ, ἐν ᾗ εἶπαν Ἰδοὺ ἄρσεν.

[3] Let the day perish in which I was born, and that night in which they said, Behold a man-child!

[4] ἡ ἡμέρα ἐκείνη εἴη σκότος, καὶ μὴ ἀναζητήσαι αὐτὴν ὁ κύριος ἄνωθεν, μηδὲ ἔλθοι εἰς αὐτὴν φέγγος·

[4] Let that night be darkness, and let not the Lord regard it from above, neither let light come upon it.

[5] ἐκλάβοι δὲ αὐτὴν σκότος καὶ σκιὰ θανάτου, ἐπέλθοι ἐπ᾽ αὐτὴν γνόφος.

[5] But let darkness and the shadow of death seize it; let blackness come upon it;

[6] καταραθείη ἡ ἡμέρα καὶ ἡ νὺξ ἐκείνη, ἀπενέγκαιτο αὐτὴν σκότος· μὴ εἴη εἰς ἡμέρας ἐνιαυτοῦ μηδὲ ἀριθμηθείη εἰς ἡμέρας μηνῶν·

[6] let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months.

[7] ἀλλὰ ἡ νὺξ ἐκείνη εἴη ὀδύνη, καὶ μὴ ἔλθοι ἐπ᾽ αὐτὴν εὐφροσύνη μηδὲ χαρμονή·

[7] But let that night be pain, and let not mirth come upon it, nor joy.

[8] ἀλλὰ καταράσαιτο αὐτὴν ὁ καταρώμενος τὴν ἡμέραν ἐκείνην ὁ μέλλων τὸ μέγα κῆτος χειρώσασθαι.

[8] But let him that curses that day curse it, *even* he that is ready to attack the great whale.

[9] σκοτωθείη τὰ ἄστρα τῆς νυκτὸς ἐκείνης, ὑπομείναι καὶ εἰς φωτισμὸν μὴ ἔλθοι καὶ μὴ ἴδοι ἑωσφόρον ἀνατέλλοντα,

[9] Let the stars of that night be darkened; let it remain *dark*, and not come into light; and let it not see the morning star arise:

[10] ὅτι οὐ συνέκλεισεν πύλας γαστρὸς μητρός μου· ἀπήλλαξεν γὰρ ἂν πόνον ἀπὸ ὀφθαλμῶν μου.

[10] because it shut not up the gates of my mother's womb, for *so* it would have removed sorrow from my eyes.

[11] διὰ τί γὰρ ἐν κοιλίᾳ οὐκ ἐτελεύτησα, ἐκ γαστρὸς δὲ ἐξῆλθον καὶ οὐκ εὐθὺς ἀπωλόμην;

[11] For why died I not in the belly? and *why* did I not come forth from the womb and die immediately?

[12] ἵνα τί δὲ συνήντησάν μοι γόνατα; ἵνα τί δὲ μαστοὺς ἐθήλασα;

[12] and why did the knees support me? and why did I suck the breasts?

[13] νῦν ἂν κοιμηθεὶς ἡσύχασα, ὑπνώσας δὲ ἀνεπαυσάμην

[13] Now I should have lain down and been quiet, I should have slept and been at rest,

[14] μετὰ βασιλέων βουλευτῶν γῆς, οἳ ἠγαυριῶντο ἐπὶ ξίφεσιν,

[14] with kings *and* councillors of the earth, who gloried in *their* swords;

[15] ἢ μετὰ ἀρχόντων, ὧν πολὺς ὁ χρυσός, οἳ ἔπλησαν τοὺς οἴκους αὐτῶν ἀργυρίου,

[15] or with rulers, whose gold was abundant, who filled their houses with silver:

[16] ἢ ὥσπερ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς ἢ ὥσπερ νήπιοι, οἳ οὐκ εἶδον φῶς.

[16] or *I should have been* as an untimely birth proceeding from his mother's womb, or as infants who never saw light.

[17] ἐκεῖ ἀσεβεῖς ἐξέκαυσαν θυμὸν ὀργῆς, ἐκεῖ ἀνεπαύσαντο κατάκοποι τῷ σώματι·

[17] There the ungodly have burnt out the fury of rage; there the wearied in body rest.

[18] ὁμοθυμαδὸν δὲ οἱ αἰώνιοι οὐκ ἤκουσαν φωνὴν φορολόγου·

[18] And the men of old time have together ceased to hear the exactor's voice.

[19] μικρὸς καὶ μέγας ἐκεῖ ἐστιν καὶ θεράπων οὐ δεδοικὼς τὸν κύριον αὐτοῦ.

[19] The small and great are there, and the servant that feared his lord.

[20] ἵνα τί γὰρ δέδοται τοῖς ἐν πικρίᾳ φῶς, ζωὴ δὲ ταῖς ἐν ὀδύναις ψυχαῖς;

[20] For why is light given to those who are in bitterness, and life to those souls which are in griefs?

[21] οἳ ὀμείρονται τοῦ θανάτου καὶ οὐ τυγχάνουσιν ἀνορύσσοντες ὥσπερ θησαυρούς,

[21] who desire death, and obtain it not, digging *for it* as *for* treasures;

[22] περιχαρεῖς δὲ ἐγένοντο, ἐὰν κατατύχωσιν.

[22] and would be very joyful if they should gain it?

[23] θάνατος ἀνδρὶ ἀνάπαυμα, συνέκλεισεν γὰρ ὁ θεὸς κατ' αὐτοῦ·

[23] Death *is* rest to *such* a man, for God has hedged him in.

[24] πρὸ γὰρ τῶν σίτων μου στεναγμός μοι ἥκει, δακρύω δὲ ἐγὼ συνεχόμενος φόβῳ·

[24] For my groaning comes before my food, and I weep being beset with terror.

[25] φόβος γάρ, ὃν ἐφρόντισα, ἦλθέν μοι, καὶ ὃν ἐδεδοίκειν, συνήντησέν μοι.

[25] For the terror of which I meditated has come upon me, and that which I had feared has befallen me.

[26] οὔτε εἰρήνευσα οὔτε ἡσύχασα οὔτε ἀνεπαυσάμην, ἦλθεν δέ μοι ὀργή.

[26] I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

CHAPTER 4

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει

[1] Then Eliphaz the Thaemanite answered and said,

[2] Μὴ πολλάκις σοι λελάληται ἐν κόπῳ; ἰσχὺν δὲ ῥημάτων σου τίς ὑποίσει;

[2] Hast thou been often spoken to in distress? but who shall endure the force of thy words?

[3] εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς καὶ χεῖρας ἀσθενοῦς παρεκάλεσας

[3] For whereas thou hast instructed many, and hast strengthened the hands of the weak one,

[4] ἀσθενοῦντάς τε ἐξανέστησας ῥήμασιν γόνασίν τε ἀδυνατοῦσιν θάρσος περιέθηκας,

[4] and hast supported the failing with words, and hast imparted courage to feeble knees.

[5] νῦν δὲ ἥκει ἐπὶ σὲ πόνος καὶ ἥψατό σου, σὺ δὲ ἐσπούδασας.

[5] Yet now *that* pain has come upon thee, and touched thee, thou art troubled.

[6] πότερον οὐχ ὁ φόβος σού ἐστιν ἐν ἀφροσύνῃ καὶ ἡ ἐλπίς σου καὶ ἡ ἀκακία τῆς ὁδοῦ σου;

[6] Is not thy fear *founded* in folly, thy hope also, and the mischief of thy way?

[7] μνήσθητι οὖν τίς καθαρὸς ὢν ἀπώλετο ἢ πότε ἀληθινοὶ ὁλόρριζοι ἀπώλοντο.

[7] Remember then who has perished, being pure? or when were the true-hearted utterly destroyed?

[8] καθ’ ὃν τρόπον εἶδον τοὺς ἀροτριῶντας τὰ ἄτοπα, οἱ δὲ σπείροντες αὐτὰ ὀδύνας θεριοῦσιν ἑαυτοῖς.

[8] Accordingly as I have seen men ploughing barren places, and they that sow them will reap sorrows for themselves.

[9] ἀπὸ προστάγματος κυρίου ἀπολοῦνται, ἀπὸ δὲ πνεύματος ὀργῆς αὐτοῦ ἀφανισθήσονται.

[9] They shall perish by the command of the Lord, and shall be utterly consumed by the breath of his wrath.

[10] σθένος λέοντος, φωνὴ δὲ λεαίνης, γαυρίαμα δὲ δρακόντων ἐσβέσθη·

[10] The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched.

[11] μυρμηκολέων ὤλετο παρὰ τὸ μὴ ἔχειν βοράν, σκύμνοι δὲ λεόντων ἔλιπον ἀλλήλους.

[11] The old lion has perished for want of food, and the lions' whelps have forsaken one another.

[12] εἰ δέ τι ῥῆμα ἀληθινὸν ἐγεγόνει ἐν λόγοις σου, οὐθὲν ἄν σοι τούτων κακὸν ἀπήντησεν. πότερον οὐ δέξεταί μου τὸ οὖς ἐξαίσια παρ' αὐτοῦ;

[12] But if there had been any truth in thy words, none of these evils would have befallen thee. Shall not mine ear receive excellent *revelations* from him?

[13] φόβοι δὲ καὶ ἠχὼ νυκτερινή, ἐπιπίπτων φόβος ἐπ' ἀνθρώπους,

[13] But *as when* terror falls upon men, with dread and a sound in the night,

[14] φρίκη δέ μοι συνήντησεν καὶ τρόμος καὶ μεγάλως μου τὰ ὀστᾶ συνέσεισεν,

[14] horror and trembling seized me, and caused all my bones greatly to shake.

[15] καὶ πνεῦμα ἐπὶ πρόσωπόν μου ἐπῆλθεν, ἔφριξαν δέ μου τρίχες καὶ σάρκες.

[15] And a spirit came before my face; and my hair and flesh quivered.

[16] ἀνέστην, καὶ οὐκ ἐπέγνων· εἶδον, καὶ οὐκ ἦν μορφὴ πρὸ ὀφθαλμῶν μου, ἀλλ' ἢ αὔραν καὶ φωνὴν ἤκουον

[16] I arose and perceived it not: I looked, and there, was no form before my eyes: but I only heard a breath and a voice, *saying*,

[17] Τί γάρ; μὴ καθαρὸς ἔσται βροτὸς ἐναντίον κυρίου ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμεμπτος ἀνήρ;

[17] What, shall a mortal be pure before the Lord? or a man be blameless in regard to his works?

[18] εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιόν τι ἐπενόησεν,

[18] Whereas he trust not in his servants, and perceives perverseness in his angels.

[19] τοὺς δὲ κατοικοῦντας οἰκίας πηλίνας, ἐξ ὧν καὶ αὐτοὶ ἐκ τοῦ αὐτοῦ πηλοῦ ἐσμεν, ἔπαισεν αὐτοὺς σητὸς τρόπον·

[19] But *as for* them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth.

[20] καὶ ἀπὸ πρωίθεν ἕως ἑσπέρας οὐκέτι εἰσίν, παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι ἀπώλοντο·

[20] And from the morning to evening they no longer exist: they have perished, because they cannot help themselves.

[21] ἐνεφύσησεν γὰρ αὐτοῖς καὶ ἐξηράνθησαν, ἀπώλοντο παρὰ τὸ μὴ ἔχειν αὐτοὺς σοφίαν.

[21] For he blows upon them, and they are withered: they have perished for lack of wisdom.

CHAPTER 5

[1] ἐπικάλεσαι δέ, εἴ τίς σοι ὑπακούσεται, ἢ εἴ τινα ἀγγέλων ἁγίων ὄψῃ.

[1] But call, if any one will hearken to thee, or if thou shalt see any of the holy angels.

[2] καὶ γὰρ ἄφρονα ἀναιρεῖ ὀργή, πεπλανημένον δὲ θανατοῖ ζῆλος.

[2] For wrath destroys the foolish one, and envy slays him that has gone astray.

[3] ἐγὼ δὲ ἑώρακα ἄφρονας ῥίζαν βάλλοντας, ἀλλ’ εὐθέως ἐβρώθη αὐτῶν ἡ δίαιτα.

[3] And I have seen foolish ones taking root: but suddenly their habitation was devoured.

[4] πόρρω γένοιντο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας, κολαβρισθείησαν δὲ ἐπὶ θύραις ἡσσόνων, καὶ οὐκ ἔσται ὁ ἐξαιρούμενος·

[4] Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer.

[5] ἃ γὰρ ἐκεῖνοι συνήγαγον, δίκαιοι ἔδονται, αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται, ἐκσιφωνισθείη αὐτῶν ἡ ἰσχύς.

[5] For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted.

[6] οὐ γὰρ μὴ ἐξέλθῃ ἐκ τῆς γῆς κόπος, οὐδὲ ἐξ ὀρέων ἀναβλαστήσει πόνος·

[6] For labour cannot by any means come out of the earth, nor shall trouble spring out of the mountains:

[7] ἀλλὰ ἄνθρωπος γεννᾶται κόπῳ, νεοσσοὶ δὲ γυπὸς τὰ ὑψηλὰ πέτονται.

[7] yet man is born to labour, and *even so* the vulture’s young seek the high places.

[8] οὐ μὴν δὲ ἀλλὰ ἐγὼ δεηθήσομαι κυρίου, κύριον δὲ τὸν πάντων δεσπότην ἐπικαλέσομαι

[8] Nevertheless I will beseech the Lord, and will call upon the Lord, the sovereign of all;

[9] τὸν ποιοῦντα μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός·

[9] who does great things and untraceable, glorious things also, and marvellous, of which there is no number:

[10] τὸν διδόντα ὑετὸν ἐπὶ τὴν γῆν, ἀποστέλλοντα ὕδωρ ἐπὶ τὴν ὑπ᾽ οὐρανόν·

[10] who gives rain upon the earth, sending water on the earth:

[11] τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος καὶ ἀπολωλότας ἐξεγείροντα·

[11] who exalts the lowly, and raises up them that are lost:

[12] διαλλάσσοντα βουλὰς πανούργων, καὶ οὐ μὴ ποιήσουσιν αἱ χεῖρες αὐτῶν ἀληθές.

[12] frustrating the counsels of the crafty, and their hands shall not perform the truth:

[13] ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει, βουλὴν δὲ πολυπλόκων ἐξέστησεν·

[13] who takes the wise in their wisdom, and subverts the counsel of the crafty

[14] ἡμέρας συναντήσεται αὐτοῖς σκότος, τὸ δὲ μεσημβρινὸν ψηλαφήσαισαν ἴσα νυκτί.

[14] In the day darkness shall come upon them, and let them grope in the noon-day even as in the night:

[15] ἀπόλοιντο δὲ ἐν πολέμῳ, ἀδύνατος δὲ ἐξέλθοι ἐκ χειρὸς δυνάστου·

[15] and let them perish in war, and let the weak escape from the hand of the mighty.

[16] εἴη δὲ ἀδυνάτῳ ἐλπίς, ἀδίκου δὲ στόμα ἐμφραχθείη.

[16] And let the weak have hope, but the mouth of the unjust be stopped.

[17] μακάριος δὲ ἄνθρωπος, ὃν ἤλεγξεν ὁ κύριος· νουθέτημα δὲ παντοκράτορος μὴ ἀπαναίνου.

[17] But blessed *is* the man whom the Lord has reproved; and reject not thou the chastening of the Almighty.

[18] αὐτὸς γὰρ ἀλγεῖν ποιεῖ καὶ πάλιν ἀποκαθίστησιν· ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο.

[18] for he causes *a man* to be in pain, and restores *him* again: he smites, and his hands heal.

[19] ἑξάκις ἐξ ἀναγκῶν σε ἐξελεῖται, ἐν δὲ τῷ ἑβδόμῳ οὐ μὴ ἅψηταί σου κακόν.

[19] Six time he shall deliver thee out of distresses: and in the seventh harm shall not touch thee.

[20] ἐν λιμῷ ῥύσεταί σε ἐκ θανάτου, ἐν πολέμῳ δὲ ἐκ χειρὸς σιδήρου λύσει σε.

[20] In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword.

[21] ἀπὸ μάστιγος γλώσσης σε κρύψει, καὶ οὐ μὴ φοβηθῇς ἀπὸ κακῶν ἐρχομένων.

[21] He shall hide thee from the scourge of the tongue: and thou shalt not be afraid of coming evils.

[22] ἀδίκων καὶ ἀνόμων καταγελάσῃ, ἀπὸ δὲ θηρίων ἀγρίων οὐ μὴ φοβηθῇς·

[22] Thou shalt laugh at the unrighteous and the lawless: and thou shalt not be afraid of wild beasts.

[23] θῆρες γὰρ ἄγριοι εἰρηνεύσουσίν σοι.

[23] For the wild beasts of the field shall be at peace with thee.

[24] εἶτα γνώσῃ ὅτι εἰρηνεύσει σου ὁ οἶκος, ἡ δὲ δίαιτα τῆς σκηνῆς σου οὐ μὴ ἁμάρτῃ.

[24] Then shalt thou know that thy house shall be at peace, and the provision for thy tabernacle shall not fail.

[25] γνώσῃ δὲ ὅτι πολὺ τὸ σπέρμα σου, τὰ δὲ τέκνα σου ἔσται ὥσπερ τὸ παμβότανον τοῦ ἀγροῦ.

[25] And thou shalt know that thy seed *shall be* abundant; and thy children shall be like the herbage of the field.

[26] ἐλεύσῃ δὲ ἐν τάφῳ ὥσπερ σῖτος ὥριμος κατὰ καιρὸν θερι ζόμενος ἢ ὥσπερ θιμωνιὰ ἅλωνος καθ’ ὥραν συγκομισθεῖσα.

[26] And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.

[27] ἰδοὺ ταῦτα οὕτως ἐξιχνιάσαμεν, ταῦτά ἐστιν ἃ ἀκηκόαμεν· σὺ δὲ γνῶθι σεαυτῷ εἴ τι ἔπραξας.

[27] Behold, we have thus sought out these matters; these are what we have heard: but do thou reflect with thyself, if thou hast done anything *wrong*.

CHAPTER 6

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] But Job answered and said,

[2] Εἰ γάρ τις ἱστῶν στήσαι μου τὴν ὀργήν, τὰς δὲ ὀδύνας μου ἄραι ἐν ζυγῷ ὁμοθυμαδόν,

[2] Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together!

[3] καὶ δὴ ἄμμου παραλίας βαρυτέρα ἔσται· ἀλλ᾽ ὡς ἔοικεν, τὰ ῥήματά μού ἐστιν φαῦλα.

[3] And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain.

[4] βέλη γὰρ κυρίου ἐν τῷ σώματί μού ἐστιν, ὧν ὁ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα· ὅταν ἄρξωμαι λαλεῖν, κεντοῦσί με.

[4] For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me.

[5] τί γάρ; μὴ διὰ κενῆς κεκράξεται ὄνος ἄγριος, ἀλλ᾽ ἢ τὰ σῖτα ζητῶν; εἰ δὲ καὶ ῥήξει φωνὴν βοῦς ἐπὶ φάτνης ἔχων τὰ βρώματα;

[5] What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has a fodder?

[6] εἰ βρωθήσεται ἄρτος ἄνευ ἁλός; εἰ δὲ καὶ ἔστιν γεῦμα ἐν ῥήμασιν κενοῖς;

[6] Shall bread be eaten without salt? or again, is there taste in empty words?

[7] οὐ δύναται γὰρ παύσασθαί μου ἡ ψυχή· βρόμον γὰρ ὁρῶ τὰ σῖτά μου ὥσπερ ὀσμὴν λέοντος.

[7] For my wrath cannot cease; for I perceive my food as the smell of a lion *to be* loathsome.

[8] εἰ γὰρ δῴη, καὶ ἔλθοι μου ἡ αἴτησις, καὶ τὴν ἐλπίδα μου δῴη ὁ κύριος.

[8] For oh that he would grant *my desire*, and my petition might come, and the Lord would grant my hope!

[9] ἀρξάμενος ὁ κύριος τρωσάτω με, εἰς τέλος δὲ μή με ἀνελέτω.

[9] Let the Lord begin and wound me, but let him not utterly destroy me.

[10] εἴη δέ μου πόλις τάφος, ἐφ᾽ ἧς ἐπὶ τειχέων ἡλλόμην ἐπ᾽ αὐ τῆς, οὐ μὴ φείσωμαι· οὐ γὰρ ἐψευσάμην ῥήματα ἅγια θεοῦ μου.

[10] Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I have not denied the holy words of my God.

[11] τίς γάρ μου ἡ ἰσχύς, ὅτι ὑπομένω; ἢ τίς μου ὁ χρόνος, ὅτι ἀνέχεταί μου ἡ ψυχή;

[11] For what is my strength, that I continue? what is my time, that my soul endures?

[12] μὴ ἰσχὺς λίθων ἡ ἰσχύς μου; ἢ αἱ σάρκες μού εἰσιν χάλκειαι;

[12] Is my strength the strength of stones? or is my flesh of brass?

[13] ἦ οὐκ ἐπ᾽ αὐτῷ ἐπεποίθειν; βοήθεια δὲ ἀπ᾽ ἐμοῦ ἄπεστιν.

[13] Or have I not trusted in him? but help is *far* from me.

[14] ἀπείπατό με ἔλεος, ἐπισκοπὴ δὲ κυρίου ὑπερεῖδέν με.

[14] Mercy has rejected me; and the visitation of the Lord has disregarded me.

[15] οὐ προσεῖδόν με οἱ ἐγγύτατοί μου· ὥσπερ χειμάρρους ἐκ λείπων ἢ ὥσπερ κῦμα παρῆλθόν με·

[15] My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave.

[16] οἵτινές με διευλαβοῦντο, νῦν ἐπιπεπτώκασίν μοι ὥσπερ χιὼν ἢ κρύσταλλος πεπηγώς·

[16] They who used to reverence me, now have come against me like snow or congealed ice.

[17] καθὼς τακεῖσα θέρμης γενομένης οὐκ ἐπεγνώσθη ὅπερ ἦν,

[17] When it has melted at the approach of heat, it is not known what it was.

[18] οὕτως κἀγὼ κατελείφθην ὑπὸ πάντων, ἀπωλόμην δὲ καὶ ἔξοικος ἐγενόμην.

[18] Thus I also have been deserted of all; and I am ruined, and become an outcast.

[19] ἴδετε ὁδοὺς Θαιμανων, ἀτραποὺς Σαβων, οἱ διορῶντες·

[19] Behold the ways of the Thaemanites, ye that mark the paths of the Sabaeans.

[20] καὶ αἰσχύνην ὀφειλήσουσιν οἱ ἐπὶ πόλεσιν καὶ χρήμασιν πεποιθότες.

[20] They too that trust in cities and riches shall come to shame.

[21] ἀτὰρ δὲ καὶ ὑμεῖς ἐπέβητέ μοι ἀνελεημόνως, ὥστε ἰδόντες τὸ ἐμὸν τραῦμα φοβήθητε.

[21] But ye also have come to me without pity; so that beholding my wound ye are afraid.

[22] τί γάρ; μή τι ὑμᾶς ᾔτησα ἢ τῆς παρ’ ὑμῶν ἰσχύος ἐπιδέομαι

[22] What? have I made any demand of you? or do I ask for strength from you,

[23] ὥστε σῶσαί με ἐξ ἐχθρῶν ἢ ἐκ χειρὸς δυναστῶν ῥύσασθαί με;

[23] to deliver me from enemies, or to rescue me from the hand of the mighty ones?

[24] διδάξατέ με, ἐγὼ δὲ κωφεύσω· εἴ τι πεπλάνημαι, φράσατέ μοι.

[24] Teach ye me, and I will be silent: if in anything I have erred, tell me.

[25] ἀλλ’ ὡς ἔοικεν, φαῦλα ἀληθινοῦ ῥήματα, οὐ γὰρ παρ’ ὑμῶν ἰσχὺν αἰτοῦμαι·

[25] But as it seems, the words of a true man are vain, because I do not ask strength of you.

[26] οὐδὲ ὁ ἔλεγχος ὑμῶν ῥήμασίν με παύσει, οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος ἀνέξομαι.

[26] Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech.

[27] πλὴν ὅτι ἐπ’ ὀρφανῷ ἐπιπίπτετε, ἐνάλλεσθε δὲ ἐπὶ φίλῳ ὑμῶν.

[27] Even because ye attack the fatherless, and insult your friend.

[28] νυνὶ δὲ εἰσβλέψας εἰς πρόσωπα ὑμῶν οὐ ψεύσομαι.

[28] But now, having looked upon your countenances, I will not lie.

[29] καθίσατε δὴ καὶ μὴ εἴη ἄδικον, καὶ πάλιν τῷ δικαίῳ συνέρχεσθε.

[29] Sit down now, and let there not be unrighteousness; and unite again with the just.

[30] οὐ γάρ ἐστιν ἐν γλώσσῃ μου ἄδικον· ἢ ὁ λάρυγξ μου οὐχὶ σύνεσιν μελετᾷ;

[30] For there is no injustice in my tongue; and does not my throat meditate understanding?

CHAPTER 7

[1] πότερον οὐχὶ πειρατήριόν ἐστιν ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς καὶ ὥσπερ μισθίου αὐθημερινοῦ ἡ ζωὴ αὐτοῦ;

[1] Is not the life of man upon earth a state of trial? and his existence as that of a hireling by the day?

[2] ἢ ὥσπερ θεράπων δεδοικὼς τὸν κύριον αὐτοῦ καὶ τετευ χὼς σκιᾶς ἢ ὥσπερ μισθωτὸς ἀναμένων τὸν μισθὸν αὐτοῦ.

[2] Or as a servant that fears his master, and one who has grasped a shadow? or as a hireling waiting for his pay?

[3] οὕτως κἀγὼ ὑπέμεινα μῆνας κενούς, νύκτες δὲ ὀδυνῶν δεδομέναι μοί εἰσιν.

[3] So have I also endured months of vanity, and nights of pain have been appointed me.

[4] ἐὰν κοιμηθῶ, λέγω Πότε ἡμέρα; ὡς δ' ἂν ἀναστῶ, πάλιν Πότε ἑσπέρα; πλήρης δὲ γίνομαι ὀδυνῶν ἀπὸ ἑσπέρας ἕως πρωί.

[4] Whenever I lie down, I say, When *will it be* day? and whenever I rise up, again *I say* when *will it be* evening? and I am full of pains from evening to morning.

[5] φύρεται δέ μου τὸ σῶμα ἐν σαπρίᾳ σκωλήκων, τήκω δὲ βώλακας γῆς ἀπὸ ἰχῶρος ξύων.

[5] And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption.

[6] ὁ δὲ βίος μού ἐστιν ἐλαφρότερος λαλιᾶς, ἀπόλωλεν δὲ ἐν κενῇ ἐλπίδι.

[6] And my life is lighter than a word, and has perished in vain hope.

[7] μνήσθητι οὖν ὅτι πνεῦμά μου ἡ ζωὴ καὶ οὐκέτι ἐπανελεύσεται ὁ ὀφθαλμός μου ἰδεῖν ἀγαθόν.

[7] Remember then that my life is breath, and mine eye shalt not yet again see good.

[8] 13οὐ περιβλέψεταί με ὀφθαλμὸς ὁρῶντός με· 13οἱ ὀφθαλμοί σου ἐν ἐμοί, καὶ οὐκέτι εἰμὶ507

[8] The eye of him that sees me shall not see me *again*: thine eyes are upon me, and I am no more.

[9] ὥσπερ νέφος ἀποκαθαρθὲν ἀπ᾽ οὐρανοῦ. ἐὰν γὰρ ἄνθρωπος καταβῇ εἰς ᾅδην, οὐκέτι μὴ ἀναβῇ

[9] *I am* as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again:

[10] οὐδ᾽ οὐ μὴ ἐπιστρέψῃ ἔτι εἰς τὸν ἴδιον οἶκον, οὐδὲ μὴ ἐπιγνῷ αὐτὸν ἔτι ὁ τόπος αὐτοῦ.

[10] and he shall surely not return to his own house, neither shall his place know him any more.

[11] ἀτὰρ οὖν οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου, λαλήσω ἐν ἀνάγκῃ ὤν, ἀνοίξω πικρίαν ψυχῆς μου συνεχόμενος.

[11] Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

[12] πότερον θάλασσά εἰμι ἢ δράκων, ὅτι κατέταξας ἐπ᾽ ἐμὲ φυλακήν;

[12] Am I a sea, or a serpent, that thou hast set a watch over me?

[13] εἶπα ὅτι Παρακαλέσει με ἡ κλίνη μου, ἀνοίσω δὲ πρὸς ἐμαυτὸν ἰδίᾳ λόγον τῇ κοίτῃ μου·

[13] I said that my bed should comfort me, and I would privately counsel with myself on my couch.

[14] ἐκφοβεῖς με ἐνυπνίοις καὶ ἐν ὁράμασίν με καταπλήσσεις.

[14] Thou scarest me with dreams, and dost terrify me with visions.

[15] ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχήν μου, ἀπὸ δὲ θανάτου τὰ ὀστᾶ μου.

[15] Thou wilt separate life from my spirit; and yet *keep* my bones from death.

[16] οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι, ἵνα μακροθυμήσω· ἀπόστα ἀπ᾽ ἐμοῦ, κενὸς γάρ μου ὁ βίος.

[16] For I shall not live for ever, that I should patiently endure: depart from me, for my life *is* vain.

[17] τί γάρ ἐστιν ἄνθρωπος, ὅτι ἐμεγάλυνας αὐτὸν ἢ ὅτι προσέχεις τὸν νοῦν εἰς αὐτὸν

[17] For what is man, that thou hast magnified him? or that thou givest heed to him?

[18] ἢ ἐπισκοπὴν αὐτοῦ ποιήσῃ ἕως τὸ πρωῒ καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς;

[18] Wilt thou visit him till the morning, and judge him till *the time of* rest?

[19] ἕως τίνος οὐκ ἐᾷς με οὐδὲ προίῃ με, ἕως ἂν καταπίω τὸν πτύελόν μου ἐν ὀδύνῃ;

[19] How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle?

[20] εἰ ἐγὼ ἥμαρτον, τί δύναμαί σοι πρᾶξαι, ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀνθρώπων; διὰ τί ἔθου με κατεντευκτήν σου, εἰμὶ δὲ ἐπὶ σοὶ φορτίον;

[20] If I have sinned, what shall I be able to do, O thou that understandest the mind of men? why hast thou made me as thine accuser, and *why* am I a burden to thee?

[21] καὶ διὰ τί οὐκ ἐποιήσω τῆς ἀνομίας μου λήθην καὶ καθαρισμὸν τῆς ἁμαρτίας μου; νυνὶ δὲ εἰς γῆν ἀπελεύσομαι, ὀρθρίζων δὲ οὐκέτι εἰμί.

[21] Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning I am no more.

CHAPTER 8

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει

[1] Then Baldad the Sauchite answered, and said,

[2] Μέχρι τίνος λαλήσεις ταῦτα; πνεῦμα πολυρῆμον τοῦ στόματός σου.

[2] How long wilt thou speak these things, *how long shall* the breath of thy mouth *be* abundant in words?

[3] μὴ ὁ κύριος ἀδικήσει κρίνων ἢ ὁ τὰ πάντα ποιήσας ταράξει τὸ δίκαιον;

[3] Will the Lord be unjust when he judges; or will he that has made all things pervert justice?

[4] εἰ οἱ υἱοί σου ἥμαρτον ἐναντίον αὐτοῦ, ἀπέστειλεν ἐν χειρὶ ἀνομίας αὐτῶν.

[4] If thy sons have sinned before him, he has cast them away because of their transgression.

[5] σὺ δὲ ὄρθριζε πρὸς κύριον παντοκράτορα δεόμενος.

[5] But be thou early in prayer to the Lord Almighty.

[6] εἰ καθαρὸς εἶ καὶ ἀληθινός, δεήσεως ἐπακούσεταί σου, ἀποκαταστήσει δέ σοι δίαιταν δικαιοσύνης·

[6] If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness.

[7] ἔσται οὖν τὰ μὲν πρῶτά σου ὀλίγα, τὰ δὲ ἔσχατά σου ἀμύθητα.

[7] Though then thy beginning should be small, yet thy end should be unspeakably great.

[8] ἐπερώτησον γὰρ γενεὰν πρώτην, ἐξιχνίασον δὲ κατὰ γένος πατέρων·

[8] For ask of the former generation, and search diligently among the race of *our* fathers:

[9] χθιζοὶ γάρ ἐσμεν καὶ οὐκ οἴδαμεν, σκιὰ γάρ ἐστιν ἡμῶν ἐπὶ τῆς γῆς ὁ βίος.

[9] (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:)

[10] ἦ οὐχ οὗτοί σε διδάξουσιν καὶ ἀναγγελοῦσιν καὶ ἐκ καρδίας ἐξάξουσιν ῥήματα;

[10] shall not these teach thee, and report *to thee*, and bring out words from *their* heart?

[11] μὴ θάλλει πάπυρος ἄνευ ὕδατος ἢ ὑψωθήσεται βούτομον ἄνευ πότου;

[11] Does the rush flourish without water, or shall the flag grow up without moisture?

[12] ἔτι ὂν ἐπὶ ῥίζης καὶ οὐ μὴ θερισθῇ, πρὸ τοῦ πιεῖν πᾶσα βοτάνη οὐχὶ ξηραίνεται.

[12] When it is yet on the root, and *though* it has not been cut down, does not any herb wither before it has received moisture?

[13] οὕτως τοίνυν ἔσται τὰ ἔσχατα πάντων τῶν ἐπιλανθανομέ νων τοῦ κυρίου· ἐλπὶς γὰρ ἀσεβοῦς ἀπολεῖται.

[13] Thus then shall be the end of all that forget the Lord: for the hope of the ungodly shall perish.

[14] ἀοίκητος γὰρ αὐτοῦ ἔσται ὁ οἶκος, ἀράχνη δὲ αὐτοῦ ἀποβήσεται ἡ σκηνή.

[14] For his house shall be without inhabitants, and his tent shall prove a spider’s web.

[15] ἐὰν ὑπερείσῃ τὴν οἰκίαν αὐτοῦ, οὐ μὴ στῇ· ἐπιλαβομένου δὲ αὐτοῦ οὐ μὴ ὑπομείνῃ·

[15] If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain.

[16] ὑγρὸς γάρ ἐστιν ὑπὸ ἡλίου, καὶ ἐκ σαπρίας αὐτοῦ ὁ ῥάδαμνος αὐτοῦ ἐξελεύσεται.

[16] For it is moist under the sun, and his branch shall come forth out of his dung-heap.

[17] ἐπὶ συναγωγὴν λίθων κοιμᾶται, ἐν δὲ μέσῳ χαλίκων ζήσεται.

[17] He lies down upon a gathering of stones, and shall live in the mist of flints.

[18] ἐὰν καταπίῃ, ὁ τόπος ψεύσεται αὐτόν· οὐχ ἑόρακας τοιαῦτα.

[18] If *God* should destroy *him*, his place shall deny him. Hast thou not seen such things,

[19] ὅτι καταστροφὴ ἀσεβοῦς τοιαύτη, ἐκ δὲ γῆς ἄλλον ἀναβλαστήσει.

[19] that such is the overthrow of the ungodly? and out of the earth another shall grow.

[20] ὁ γὰρ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον, πᾶν δὲ δῶρον ἀσεβοῦς οὐ δέξεται.

[20] For the Lord will by no means reject the harmless man; but he will not receive any gift of the ungodly.

[21] ἀληθινῶν δὲ στόμα ἐμπλήσει γέλωτος, τὰ δὲ χείλη αὐτῶν ἐξομολογήσεως·

[21] But he will fill with laughter the mouth of the sincere, and their lips with thanksgiving.

[22] οἱ δὲ ἐχθροὶ αὐτῶν ἐνδύσονται αἰσχύνην, δίαιτα δὲ ἀσεβοῦς οὐκ ἔσται.

[22] But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

CHAPTER 9

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] Then Job answered and said,

[2] Ἐπ᾽ ἀληθείας οἶδα ὅτι οὕτως ἐστίν· πῶς γὰρ ἔσται δίκαιος βροτὸς παρὰ κυρίῳ;

[2] I know of a truth that it is so: for how shall a mortal man be just before the Lord?

[3] ἐὰν γὰρ βούληται κριθῆναι αὐτῷ, οὐ μὴ ὑπακούσῃ αὐτῷ, ἵνα μὴ ἀντείπῃ πρὸς ἕνα λόγον αὐτοῦ ἐκ χιλίων.

[3] For if he would enter into judgment with him, *God* would not hearken to him, so that he should answer to one of his charges of a thousand.

[4] σοφὸς γάρ ἐστιν διανοίᾳ, κραταιός τε καὶ μέγας· τίς σκληρὸς γενόμενος ἐναντίον αὐτοῦ ὑπέμεινεν;

[4] For he is wise in mind, and mighty, and great: who has hardened himself against him and endured?

[5] ὁ παλαιῶν ὄρη καὶ οὐκ οἴδασιν, ὁ καταστρέφων αὐτὰ ὀργῇ·

[5] Who wears out the mountains, and *men* know it not: who overturns them in anger.

[6] ὁ σείων τὴν ὑπ᾽ οὐρανὸν ἐκ θεμελίων, οἱ δὲ στῦλοι αὐτῆς σαλεύονται·

[6] Who shakes the *earth* under heaven from its foundations, and its pillars totter.

[7] ὁ λέγων τῷ ἡλίῳ καὶ οὐκ ἀνατέλλει, κατὰ δὲ ἄστρων κατασφραγίζει·

[7] Who commands the sun, and it rises not; and he seals up the stars.

[8] ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ᾽ ἐδάφους ἐπὶ θαλάσσης·

[8] Who alone has stretched out the heavens, and walks on the sea as on firm ground.

[9] ὁ ποιῶν Πλειάδα καὶ Ἕσπερον καὶ Ἀρκτοῦρον καὶ ταμίεια νότου·

[9] Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south.

[10] ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός.

[10] Who does great and unsearchable things; glorious also and excellent things, innumerable.

[11] ἐὰν ὑπερβῇ με, οὐ μὴ ἴδω· καὶ ἐὰν παρέλθῃ με, οὐδ᾽ ὡς ἔγνων.

[11] If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known *it*.

[12] ἐὰν ἀπαλλάξῃ, τίς ἀποστρέψει; ἢ τίς ἐρεῖ αὐτῷ Τί ἐποίησας;

[12] If he would take away, who shall turn him back? or who shall say to him, What hast thou done?

[13] αὐτὸς γὰρ ἀπέστραπται ὀργήν, ὑπ᾽ αὐτοῦ ἐκάμφθησαν κήτη τὰ ὑπ᾽ οὐρανόν.

[13] For *if* he has turned away *his* anger, the whales under heaven have stooped under him.

[14] ἐὰν δέ μου ὑπακούσηται, ἦ διακρινεῖ τὰ ῥήματά μου.

[14] Oh then that he would hearken to me, or judge my cause.

[15] ἐάν τε γὰρ ὦ δίκαιος, οὐκ εἰσακούσεταί μου, 13τοῦ κρίματος αὐτοῦ δεηθήσομαι·507

[15] For though I be righteous, he will not hearken to me: I will intreat his judgment.

[16] ἐάν τε καλέσω καὶ ὑπακούσῃ, οὐ πιστεύω ὅτι εἰσακήκοέν μου.

[16] And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

[17] μὴ γνόφῳ με ἐκτρίψῃ; πολλὰ δέ μου τὰ συντρίμματα πεποίηκεν διὰ κενῆς.

[17] Let him not crush me with a dark storm: but he has made by bruises many without cause.

[18] οὐκ ἐᾷ γάρ με ἀναπνεῦσαι, ἐνέπλησεν δέ με πικρίας.

[18] For he suffers me not to take breath, but he has filled me with bitterness.

[19] ὅτι μὲν γὰρ ἰσχύι κρατεῖ· τίς οὖν κρίματι αὐτοῦ ἀντιστήσεται;

[19] For indeed he is strong in power: who then shall resist his judgment?

[20] ἐὰν γὰρ ὦ δίκαιος, τὸ στόμα μου ἀσεβήσει· ἐάν τε ὦ ἄμεμπτος, σκολιὸς ἀποβήσομαι.

[20] For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse.

[21] εἴτε γὰρ ἠσέβησα, οὐκ οἶδα τῇ ψυχῇ, πλὴν ὅτι ἀφαιρεῖταί μου ἡ ζωή.

[21] For even if I have sinned, I know it not *in* my soul: but my life is taken away.

[22] διὸ εἶπον Μέγαν καὶ δυνάστην ἀπολλύει ὀργή,

[22] Wherefore I said, Wrath slays the great and mighty man.

[23] ὅτι φαῦλοι ἐν θανάτῳ ἐξαισίῳ, ἀλλὰ δίκαιοι καταγελῶνται·

[23] For the worthless die, but the righteous are laughed to scorn.

[24] παραδέδονται γὰρ εἰς χεῖρας ἀσεβοῦς. 13πρόσωπα κριτῶν αὐτῆς συγκαλύπτει· 13εἰ δὲ μὴ αὐτός, τίς ἐστιν;507

[24] For they are delivered into the hands of the unrighteous *man*: he covers the faces of the judges *of the earth*: but if it be not he, who is it?

[25] ὁ δὲ βίος μού ἐστιν ἐλαφρότερος δρομέως· ἀπέδρασαν καὶ οὐκ εἴδοσαν.

[25] But my life is swifter than a post: *my days* have fled away, and they knew it not.

[26] ἦ καὶ ἔστιν ναυσὶν ἴχνος ὁδοῦ ἢ ἀετοῦ πετομένου ζητοῦντος βοράν;

[26] Or again, is there a trace of *their* path *left* by ships? or is there one of the flying eagle as it seeks *its* prey?

[27] ἐάν τε γὰρ εἴπω, ἐπιλήσομαι λαλῶν, συγκύψας τῷ προσώπῳ στενάξω.

[27] And if I should say, I will forget to speak, I will bow down my face and groan;

[28] σείομαι πᾶσιν τοῖς μέλεσιν, οἶδα γὰρ ὅτι οὐκ ἀθῷόν με ἐάσεις.

[28] I quake in all my limbs, for I know that thou wilt not leave me alone *as* innocent.

[29] ἐπειδὴ δέ εἰμι ἀσεβής, διὰ τί οὐκ ἀπέθανον;

[29] But since I am ungodly, why have I not died?

[30] ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ ἀποκαθάρωμαι χερσὶν καθαραῖς,

[30] For if I should wash myself with snow, and purge myself with pure hands,

[31] ἱκανῶς ἐν ῥύπῳ με ἔβαψας, ἐβδελύξατο δέ με ἡ στολή.

[31] thou hadst thoroughly plunged me in filth, and my garment had abhorred me.

[32] οὐ γὰρ εἶ ἄνθρωπος κατ᾽ ἐμέ, ᾧ ἀντικρινοῦμαι, ἵνα ἔλθωμεν ὁμοθυμαδὸν εἰς κρίσιν.

[32] For thou art not man like me, with whom I could contend, that we might come together to judgment.

[33] εἴθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων·

[33] Would that *he* our mediator were *present*, and a reprover, and one who should hear *the cause* between both.

[34] ἀπαλλαξάτω ἀπ᾽ ἐμοῦ τὴν ῥάβδον, ὁ δὲ φόβος αὐτοῦ μή με στροβείτω,

[34] Let him remove *his* rod from me, and let not his fear terrify me:

[35] καὶ οὐ μὴ φοβηθῶ, ἀλλὰ λαλήσω· οὐ γὰρ οὕτω συνεπίσταμαι.

[35] so shall I not be afraid, but I will speak: for I am not thus conscious *of guilt*.

CHAPTER 10

[1] κάμνων τῇ ψυχῇ μου, στένων ἐπαφήσω ἐπ᾽ αὐτὸν τὰ ῥήματά μου· λαλήσω πικρίᾳ ψυχῆς μου συνεχόμενος

[1] Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul.

[2] καὶ ἐρῶ πρὸς κύριον Μή με ἀσεβεῖν δίδασκε· καὶ διὰ τί με οὕτως ἔκρινας;

[2] And I will say to the Lord, Do not teach me to be impious; and wherefore hast thou thus judged me?

[3] ἦ καλόν σοι, ἐὰν ἀδικήσω, ὅτι ἀπείπω ἔργα χειρῶν σου, βουλῇ δὲ ἀσεβῶν προσέσχες;

[3] Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly.

[4] ἦ ὥσπερ βροτὸς ὁρᾷ καθορᾷς 13ἢ καθὼς ὁρᾷ ἄνθρωπος βλέψῃ;507

[4] Or dost thou see as a mortal sees? or wilt thou look as a man sees?

[5] ἦ ὁ βίος σου ἀνθρώπινός ἐστιν ἢ τὰ ἔτη σου ἀνδρός;

[5] Or is thy life human, or thy years *the years* of a man,

[6] ὅτι ἀνεζήτησας τὴν ἀνομίαν μου καὶ τὰς ἁμαρτίας μου ἐξιχνίασας.

[6] that thou hast enquired into mine iniquity, and searched out my sins?

[7] οἶδας γὰρ ὅτι οὐκ ἠσέβησα· ἀλλὰ τίς ἐστιν ὁ ἐκ τῶν χειρῶν σου ἐξαιρούμενος;

[7] For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?

[8] αἱ χεῖρές σου ἔπλασάν με καὶ ἐποίησάν με, μετὰ ταῦτα μεταβαλών με ἔπαισας.

[8] Thy hands have formed me and made me; afterwards thou didst change *thy mind*, and smite me.

[9] μνήσθητι ὅτι πηλόν με ἔπλασας, εἰς δὲ γῆν με πάλιν ἀποστρέφεις.

[9] Remember that thou hast made me *as* clay, and thou dost turn me again to earth.

[10] ἦ οὐχ ὥσπερ γάλα με ἤμελξας, ἐτύρωσας δέ με ἴσα τυρῷ;

[10] Hast thou not poured me out like milk, and curdled me like cheese?

[11] δέρμα καὶ κρέας με ἐνέδυσας, ὀστέοις δὲ καὶ νεύροις με ἐνεῖρας.

[11] And thou didst clothe me with skin and flesh, and frame me with bones and sinews.

[12] ζωὴν δὲ καὶ ἔλεος ἔθου παρ᾽ ἐμοί, ἡ δὲ ἐπισκοπή σου ἐφύλαξέν μου τὸ πνεῦμα.

[12] And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit.

[13] ταῦτα ἔχων ἐν σεαυτῷ οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν.

[13] Having these things in thyself, I know that thou canst do all things; for nothing is impossible with thee.

[14] ἐάν τε γὰρ ἁμάρτω, φυλάσσεις με, ἀπὸ δὲ ἀνομίας οὐκ ἀθῷόν με πεποίηκας.

[14] And if I should sin, thou watchest me; and thou hast not cleared me from iniquity.

[15] ἐάν τε γὰρ ἀσεβὴς ὦ, οἴμμοι· ἐάν τε ὦ δίκαιος, οὐ δύναμαι ἀνακύψαι, πλήρης γὰρ ἀτιμίας εἰμί.

[15] Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour.

[16] ἀγρεύομαι γὰρ ὥσπερ λέων εἰς σφαγήν, πάλιν δὲ μεταβαλὼν δεινῶς με ὀλέκεις

[16] For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me;

[17] ἐπανακαινίζων ἐπ᾽ ἐμὲ τὴν ἔτασίν μου· ὀργῇ δὲ μεγάλῃ μοι ἐχρήσω, ἐπήγαγες δὲ ἐπ᾽ ἐμὲ πειρατήρια.

[17] renewing against me my torture: and thou hast dealt with me in great anger, and thou hast brought trials upon me.

[18] ἵνα τί οὖν ἐκ κοιλίας με ἐξήγαγες, καὶ οὐκ ἀπέθανον, ὀφθαλμὸς δέ με οὐκ εἶδεν,

[18] Why then didst thou bring me out of the womb? and why did I not die, and no eye see me,

[19] καὶ ὥσπερ οὐκ ὢν ἐγενόμην; διὰ τί γὰρ ἐκ γαστρὸς εἰς μνῆμα οὐκ ἀπηλλάγην;

[19] and I become as if I had not been? for why was I not carried from the womb to the grave?

[20] ἦ οὐκ ὀλίγος ἐστὶν ὁ χρόνος τοῦ βίου μου; ἔασόν με ἀναπαύσασθαι μικρὸν

[20] Is not the time of my life short? suffer me to rest a little,

[21] πρὸ τοῦ με πορευθῆναι ὅθεν οὐκ ἀναστρέψω, εἰς γῆν σκοτεινὴν καὶ γνοφεράν,

[21] before I go whence I shall not return, to a land of darkness and gloominess;

[22] εἰς γῆν σκότους αἰωνίου, οὗ οὐκ ἔστιν φέγγος οὐδὲ ὁρᾶν ζωὴν βροτῶν.

[22] to a land of perpetual darkness, where there is no light, neither *can any one* see the life of mortals.

CHAPTER 11

[1] Ὑπολαβὼν δὲ Σωφαρ ὁ Μιναῖος λέγει

[1] Then Sophar the Minaean answered and said,

[2] Ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται· ἢ καὶ ὁ εὔλαλος οἴεται εἶναι δίκαιος; εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος.

[2] He that speaks much, should also hear on the other side: or does the fluent speaker think himself to be righteous? blessed *is* the short lived offspring of woman.

[3] μὴ πολὺς ἐν ῥήμασιν γίνου, οὐ γάρ ἐστιν ὁ ἀντικρινόμενός σοι.

[3] Be not a speaker of many words; for is there none to answer thee?

[4] μὴ γὰρ λέγε ὅτι Καθαρός εἰμι τοῖς ἔργοις καὶ ἄμεμπτος ἐναντίον αὐτοῦ.

[4] For say not, I am pure in my works, and blameless before him.

[5] ἀλλὰ πῶς ἂν ὁ κύριος λαλήσαι πρὸς σέ; 13καὶ ἀνοίξει χείλη αὐτοῦ μετὰ σοῦ.507

[5] But oh that the Lord would speak to thee, and open his lips to thee!

[6] εἶτα ἀναγγελεῖ σοι δύναμιν σοφίας, ὅτι διπλοῦς ἔσται τῶν κατὰ σέ· καὶ τότε γνώσῃ ὅτι ἄξιά σοι ἀπέβη ἀπὸ κυρίου ὧν ἡμάρτηκας.

[6] Then shall he declare to thee the power of wisdom; for it shall be double of that which is with thee: and then shalt thou know, that a just recompence of thy sins has come to thee from the Lord.

[7] ἦ ἴχνος κυρίου εὑρήσεις ἢ εἰς τὰ ἔσχατα ἀφίκου, ἃ ἐποίησεν ὁ παντοκράτωρ;

[7] Wilt thou find out the traces of the Lord? or hast thou come to the end *of that* which the Almighty has made?

[8] ὑψηλὸς ὁ οὐρανός, καὶ τί ποιήσεις; βαθύτερα δὲ τῶν ἐν ᾅδου τί οἶδας;

[8] Heaven *is* high; and what wilt thou do? and there are deeper things than those in hell; what dost thou know?

[9] ἢ μακρότερα μέτρου γῆς ἢ εὔρους θαλάσσης;

[9] Or longer than the measure of the earth, or the breadth of the sea.

[10] ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ Τί ἐποίησας;

[10] And if he should overthrow all things, who will say to him, What hast thou done?

[11] αὐτὸς γὰρ οἶδεν ἔργα ἀνόμων, ἰδὼν δὲ ἄτοπα οὐ παρόψεται.

[11] For he knows the works of transgressors; and when he sees wickedness, he will not overlook *it*.

[12] ἄνθρωπος δὲ ἄλλως νήχεται λόγοις, βροτὸς δὲ γεννητὸς γυναικὸς ἴσα ὄνῳ ἐρημίτῃ.

[12] But man vainly buoys himself up with words; and a mortal born of woman *is* like an ass in the desert.

[13] εἰ γὰρ σὺ καθαρὰν ἔθου τὴν καρδίαν σου, ὑπτιάζεις δὲ χεῖρας πρὸς αὐτόν,

[13] For if thou hast made thine heart pure, and liftest up *thine* hands towards him;

[14] εἰ ἄνομόν τί ἐστιν ἐν χερσίν σου, πόρρω ποίησον αὐτὸ ἀπὸ σοῦ, ἀδικία δὲ ἐν διαίτῃ σου μὴ αὐλισθήτω.

[14] if there is any iniquity in thy hands, put if far from thee, and let not unrighteousness lodge in thy habitation.

[15] οὕτως γὰρ ἀναλάμψει σου τὸ πρόσωπον ὥσπερ ὕδωρ καθαρόν, ἐκδύσῃ δὲ ῥύπον καὶ οὐ μὴ φοβηθῇς·

[15] For thus shall thy countenance shine again, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear.

[16] καὶ τὸν κόπον ἐπιλήσῃ ὥσπερ κῦμα παρελθὸν καὶ οὐ πτοηθήσῃ·

[16] And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared.

[17] ἡ δὲ εὐχή σου ὥσπερ ἑωσφόρος, ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή·

[17] And thy prayer *shall be* as the morning star, and life shall arise to thee *as* from the noonday.

[18] πεποιθώς τε ἔσῃ ὅτι ἔστιν σοι ἐλπίς, ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανεῖταί σοι εἰρήνη.

[18] And thou shalt be confident, because thou hast hope; and peace shall dawn to thee from out of anxiety and care.

[19] ἡσυχάσεις γάρ, καὶ οὐκ ἔσται ὁ πολεμῶν σε· μεταβαλόμενοι δὲ πολλοί σου δεηθήσονται.

[19] For thou shalt be at ease, and there shall be no one to fight against thee; and many shall charge, and make supplication to thee.

[20] σωτηρία δὲ αὐτοὺς ἀπολείψει· ἡ γὰρ ἐλπὶς αὐτῶν ἀπώλεια, ὀφθαλμοὶ δὲ ἀσεβῶν τακήσονται.

[20] But safety shall fail them; for their hope is destruction, and the eyes of the ungodly shall waste away.

CHAPTER 12

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] And Job answered and said,

[2] Εἶτα ὑμεῖς ἐστε ἄνθρωποι· ἦ μεθ’ ὑμῶν τελευτήσει σοφία.

[2] So then ye *alone* are men, and wisdom shall die with you?

[3] κἀμοὶ μὲν καρδία καθ’ ὑμᾶς ἐστιν.

[3] *But* I also have a heart as well as you.

[4] δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλεύασμα·

[4] For a righteous and blameless man has become a subject for mockery.

[5] εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο πεσεῖν ὑπὸ ἄλλους οἴκους τε αὐτοῦ ἐκπορθεῖσθαι ὑπὸ ἀνόμων.

[5] For it had been ordained that he should fall under others at the appointed time, and that his houses should be spoiled by transgressors: let not however any one trust that, being evil, he shall be *held* guiltless,

[6] οὐ μὴν δὲ ἀλλὰ μηδεὶς πεποιθέτω πονηρὸς ὢν ἀθῷος ἔσεσθαι, ὅσοι παροργίζουσιν τὸν κύριον, ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται.

[6] even as many as provoke the Lord, as if there were indeed to be no inquisition *made* of them.

[7] ἀλλὰ δὴ ἐπερώτησον τετράποδα ἐάν σοι εἴπωσιν, πετεινὰ δὲ οὐρανοῦ ἐάν σοι ἀπαγγείλωσιν·

[7] But ask now the beasts, if they may speak to thee; and the birds of the air, if they may declare to thee.

[8] ἐκδιήγησαι δὲ γῇ ἐάν σοι φράσῃ, 13καὶ ἐξηγήσονταί σοι οἱ ἰχθύες τῆς θαλάσσης.

[8] Tell the earth, if it may speak to thee: and the fishes of the sea shall explain to thee.

[9] 13τίς οὐκ ἔγνω ἐν πᾶσι τούτοις 13ὅτι χεὶρ κυρίου ἐποίησεν ταῦτα;507

[9] Who then has not known in all these things, that the hand of the Lord has made them?

[10] εἰ μὴ ἐν χειρὶ αὐτοῦ ψυχὴ πάντων τῶν ζώντων καὶ πνεῦμα παντὸς ἀνθρώπου;

[10] Whereas the life of all living things is in his hand, and the breath of every man.

[11] οὖς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται.

[11] For the ear tries words, and the palate tastes meats.

[12] ἐν πολλῷ χρόνῳ σοφία, ἐν δὲ πολλῷ βίῳ ἐπιστήμη.

[12] In length of time is wisdom, and in long life knowledge.

[13] παρ᾽ αὐτῷ σοφία καὶ δύναμις, αὐτῷ βουλὴ καὶ σύνεσις.

[13] With him are wisdom and power, with him counsel and understanding.

[14] ἐὰν καταβάλῃ, τίς οἰκοδομήσει; ἐὰν κλείσῃ κατὰ ἀνθρώπων, τίς ἀνοίξει;

[14] If he should cast down, who will build up? if he should shut up against man, who shall open?

[15] ἐὰν κωλύσῃ τὸ ὕδωρ, ξηρανεῖ τὴν γῆν· ἐὰν δὲ ἐπαφῇ, ἀπώλεσεν αὐτὴν καταστρέψας.

[15] If he should withhold the water, he will dry the earth: and if he should let it loose, he overthrows and destroys it.

[16] παρ᾽ αὐτῷ κράτος καὶ ἰσχύς, αὐτῷ ἐπιστήμη καὶ σύνεσις.

[16] With him are strength and power: he has knowledge and understanding.

[17] διάγων βουλευτὰς αἰχμαλώτους, κριτὰς δὲ γῆς ἐξέστησεν.

[17] He leads counsellors away captive, and maddens the judges of the earth.

[18] καθιζάνων βασιλεῖς ἐπὶ θρόνους 13καὶ περιέδησεν ζώνῃ ὀσφύας αὐτῶν.507

[18] He seats kings upon thrones, and girds their loins with a girdle.

[19] ἐξαποστέλλων ἱερεῖς αἰχμαλώτους, δυνάστας δὲ γῆς κατέστρεψεν.

[19] He sends away priests into captivity, and overthrows the mighty ones of the earth.

[20] διαλλάσσων χείλη πιστῶν, σύνεσιν δὲ πρεσβυτέρων ἔγνω.

[20] He changes the lips of the trusty, and he knows the understanding of the elders.

[21] 13ἐκχέων ἀτιμίαν ἐπ᾽ ἄρχοντας,507 ταπεινοὺς δὲ ἰάσατο.

[21] He pours dishonour upon princes, and heals the lowly.

[22] ἀνακαλύπτων βαθέα ἐκ σκότους, ἐξήγαγεν δὲ εἰς φῶς σκιὰν θανάτου.

[22] Revealing deep things out of darkness: and he has brought into light the shadow of death.

[23] 13πλανῶν ἔθνη καὶ ἀπολλύων αὐτά,507 καταστρωννύων ἔθνη καὶ καθοδηγῶν αὐτά.

[23] Causing the nations to wander, and destroying them: overthrowing the nations, and leading them *away*.

[24] διαλλάσσων καρδίας ἀρχόντων γῆς, ἐπλάνησεν δὲ αὐτοὺς ὁδῷ, ᾗ οὐκ ᾔδεισαν·

[24] Perplexing the minds of the princes of the earth: and he causes them to wander in a way, they have not known, *saying*,

[25] ψηλαφήσαισαν σκότος καὶ μὴ φῶς, πλανηθείησαν δὲ ὥσπερ ὁ μεθύων.

[25] Let them grope *in* darkness, and *let there be* no light, and let them wander as a drunken man.

CHAPTER 13

[1] ἰδοὺ ταῦτα ἑώρακέν μου ὁ ὀφθαλμὸς καὶ ἀκήκοέν μου τὸ οὖς·

[1] Behold, mine eye has seen these things, and mine ear has heard *them*.

[2] καὶ οἶδα ὅσα καὶ ὑμεῖς ἐπίστασθε, καὶ οὐκ ἀσυνετώτερός εἰμι ὑμῶν.

[2] And I know all that ye too know; and I have not less understanding than you.

[3] οὐ μὴν δὲ ἀλλ’ ἐγὼ πρὸς κύριον λαλήσω, ἐλέγξω δὲ ἐναντίον αὐτοῦ ἐὰν βούληται.

[3] Nevertheless I will speak to the Lord, and I will reason before him, if he will.

[4] ὑμεῖς δέ ἐστε ἰατροὶ ἄδικοι καὶ ἰαταὶ κακῶν πάντες.

[4] But ye are all bad physicians, and healers of diseases.

[5] εἴη δὲ ὑμῖν κωφεῦσαι, καὶ ἀποβήσεται ὑμῖν εἰς σοφίαν.

[5] But would that ye were silent, and it would be wisdom to you in the end.

[6] ἀκούσατε ἔλεγχον στόματός μου, κρίσιν δὲ χειλέων μου προσέχετε.

[6] But hear ye the reasoning of my mouth, and attend to the judgment of my lips.

[7] πότερον οὐκ ἔναντι κυρίου λαλεῖτε, ἔναντι δὲ αὐτοῦ φθέγγεσθε δόλον;

[7] Do ye not speak before the Lord, and utter deceit before him?

[8] ἦ ὑποστελεῖσθε; ὑμεῖς δὲ αὐτοὶ κριταὶ γένεσθε.

[8] Or will ye draw back? nay do, ye yourselves be judges.

[9] καλόν γε, ἐὰν ἐξιχνιάσῃ ὑμᾶς· εἰ γὰρ τὰ πάντα ποιοῦντες προστεθήσεσθε αὐτῷ,

[9] For *it were* well if he would thoroughly search you: for though doing all things *in your power* ye should attach yourselves to him,

[10] οὐθὲν ἧττον ἐλέγξει ὑμᾶς· εἰ δὲ καὶ κρυφῇ πρόσωπα θαυμάσετε,

[10] he will not reprove you at all the less: but if moreover ye should secretly respect persons,

[11] πότερον οὐχὶ δεινὰ αὐτοῦ στροβήσει ὑμᾶς, φόβος δὲ παρ' αὐτοῦ ἐπιπεσεῖται ὑμῖν;

[11] shall not his whirlpool sweep you round, and terror from him fall upon you?

[12] ἀποβήσεται δὲ ὑμῶν τὸ ἀγαυρίαμα ἴσα σποδῷ, τὸ δὲ σῶμα πήλινον.

[12] And your glorying shall prove in the end to you like ashes, and your body *like a body* of clay.

[13] κωφεύσατε, ἵνα λαλήσω καὶ ἀναπαύσωμαι θυμοῦ

[13] Be silent, that I may speak, and cease from *mine* anger,

[14] ἀναλαβὼν τὰς σάρκας μου τοῖς ὀδοῦσιν, ψυχὴν δέ μου θήσω ἐν χειρί.

[14] while I may take my flesh in my teeth, and put my life in my hand.

[15] ἐάν με χειρώσηται ὁ δυνάστης, ἐπεὶ καὶ ἦρκται, ἢ μὴν λαλήσω καὶ ἐλέγξω ἐναντίον αὐτοῦ·

[15] Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him.

[16] καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, οὐ γὰρ ἐναντίον αὐτοῦ δόλος εἰσελεύσεται.

[16] And this shall turn to me for salvation; for fraud shall have no entrance before him.

[17] ἀκούσατε ἀκούσατε τὰ ῥήματά μου· ἀναγγελῶ γὰρ ὑμῶν ἀκουόντων.

[17] Hear, hear ye my words, for I will declare in your hearing.

[18] ἰδοὺ ἐγὼ ἐγγύς εἰμι τοῦ κρίματός μου, οἶδα ἐγὼ ὅτι δίκαιος ἀναφανοῦμαι.

[18] Behold, I am near my judgment: I know that I shall appear evidently just.

[19] τίς γάρ ἐστιν ὁ κριθησόμενός μοι; 13ὅτι νῦν κωφεύσω καὶ ἐκλείψω.507

[19] For who is he that shall plead with me, that I should now be silent, and expire?

[20] δυεῖν δέ μοι χρήσῃ· 13τότε ἀπὸ τοῦ προσώπου σου οὐ κρυβήσομαι·507

[20] But grant me two things: then I will not hide myself from thy face.

[21] τὴν χεῖρα ἀπ᾽ ἐμοῦ ἀπέχου, καὶ ὁ φόβος σου μή με καταπλησσέτω.

[21] Withhold *thine* hand from me: and let not thy fear terrify me.

[22] εἶτα καλέσεις, ἐγὼ δέ σοι ὑπακούσομαι· ἢ λαλήσεις, ἐγὼ δέ σοι δώσω ἀνταπόκρισιν.

[22] Then shalt thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer.

[23] πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; δίδαξόν με τίνες εἰσίν.

[23] How many are my sins and my transgressions? teach me what they are.

[24] διὰ τί ἀπ᾽ ἐμοῦ κρύπτῃ, ἥγησαι δέ με ὑπεναντίον σοι;

[24] Wherefore hidest thou thyself from me, and deemest me thine enemy?

[25] ἦ ὡς φύλλον κινούμενον ὑπὸ ἀνέμου εὐλαβηθήσῃ ἢ ὡς χόρτῳ φερομένῳ ὑπὸ πνεύματος ἀντίκεισαί μοι;

[25] Wilt thou be startled *at me*, as *at* a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze?

[26] ὅτι κατέγραψας κατ᾽ ἐμοῦ κακά, περιέθηκας δέ μοι νεότητος ἁμαρτίας,

[26] for thou hast written evil things against me, and thou hast compassed me with the sins of my youth.

[27] ἔθου δέ μου τὸν πόδα ἐν κωλύματι, ἐφύλαξας δέ μου πάντα τὰ ἔργα, εἰς δὲ ῥίζας τῶν ποδῶν μου ἀφίκου·

[27] And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated my heels.

[28] ὃ παλαιοῦται ἴσα ἀσκῷ ἢ ὥσπερ ἱμάτιον σητόβρωτον.

[28] *I am as* that which waxes old like a bottle, or like a moth-eaten garment.

CHAPTER 14

[1] βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς

[1] For a mortal born of a woman *is* short lived, and full of wrath.

[2] ἢ ὥσπερ ἄνθος ἀνθῆσαν ἐξέπεσεν, ἀπέδρα δὲ ὥσπερ σκιὰ καὶ οὐ μὴ στῇ.

[2] Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue.

[3] οὐχὶ καὶ τούτου λόγον ἐποιήσω καὶ τοῦτον ἐποίησας εἰσελθεῖν ἐν κρίματι ἐνώπιόν σου;

[3] Hast thou not taken account even of him, and caused him to enter into judgment before thee?

[4] τίς γὰρ καθαρὸς ἔσται ἀπὸ ῥύπου; ἀλλ᾽ οὐθείς.

[4] For who shall be pure from uncleanness? not even one;

[5] ἐὰν καὶ μία ἡμέρα ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς, ἀριθμητοὶ δὲ μῆνες αὐτοῦ παρὰ σοί, εἰς χρόνον ἔθου, καὶ οὐ μὴ ὑπερβῇ.

[5] if even his life should be *but* one day upon the earth: and his months are numbered by him: thou hast appointed *him* for a time, and he shall by no means exceed *it*.

[6] ἀπόστα ἀπ᾽ αὐτοῦ, ἵνα ἡσυχάσῃ καὶ εὐδοκήσῃ τὸν βίον ὥσπερ ὁ μισθωτός.

[6] Depart from him, that he may be quiet, and take pleasure in his life, *though* as a hireling.

[7] ἔστιν γὰρ δένδρῳ ἐλπίς· ἐὰν γὰρ ἐκκοπῇ, ἔτι ἐπανθήσει, καὶ ὁ ῥάδαμνος αὐτοῦ οὐ μὴ ἐκλίπῃ·

[7] For there is hope for a tree, even if it should be cut down, *that* it shall blossom again, and its branch shall not fail.

[8] ἐὰν γὰρ γηράσῃ ἐν γῇ ἡ ῥίζα αὐτοῦ, ἐν δὲ πέτρᾳ τελευτήσῃ τὸ στέλεχος αὐτοῦ,

[8] For though its root should grow old in the earth, and its stem die in the rock;

[9] ἀπὸ ὀσμῆς ὕδατος ἀνθήσει, ποιήσει δὲ θερισμὸν ὥσπερ νεόφυτον.

[9] it will blossom from the scent of water, and will produce a crop, as one newly planted.

[10] ἀνὴρ δὲ τελευτήσας ᾤχετο, πεσὼν δὲ βροτὸς οὐκέτι ἔστιν.

[10] But a man that has died is utterly gone; and when a mortal has fallen, he is no more.

[11] χρόνῳ γὰρ σπανίζεται θάλασσα, ποταμὸς δὲ ἐρημωθεὶς ἐξηράνθη·

[11] For the sea wastes in *length of* time, and a river fails and is dried up.

[12] ἄνθρωπος δὲ κοιμηθεὶς οὐ μὴ ἀναστῇ, ἕως ἂν ὁ οὐρανὸς οὐ μὴ συρραφῇ· 13καὶ οὐκ ἐξυπνισθήσονται ἐξ ὕπνου αὐτῶν.507

[12] And man that has lain down *in death* shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep.

[13] εἰ γὰρ ὄφελον ἐν ᾅδῃ με ἐφύλαξας, ἔκρυψας δέ με, ἕως ἂν παύσηταί σου ἡ ὀργὴ καὶ τάξῃ μοι χρόνον, ἐν ᾧ μνείαν μου ποιήσῃ.

[13] For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me!

[14] ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος, ζήσεται συντελέσας ἡμέρας τοῦ βίου αὐτοῦ· ὑπομενῶ, ἕως ἂν πάλιν γένωμαι.

[14] For if a man should die, shall he live *again*, having accomplished the days of his life? I will wait till I exist again?

[15] εἶτα καλέσεις, ἐγὼ δέ σοι ὑπακούσομαι, τὰ δὲ ἔργα τῶν χειρῶν σου μὴ ἀποποιοῦ.

[15] Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands.

[16] ἠρίθμησας δέ μου τὰ ἐπιτηδεύματα, καὶ οὐ μὴ παρέλθῃ σε οὐδὲν τῶν ἁμαρτιῶν μου·

[16] But thou hast numbered my devices: and not one of my sins shall escape thee?

[17] ἐσφράγισας δέ μου τὰς ἀνομίας ἐν βαλλαντίῳ, ἐπεσημήνω δέ, εἴ τι ἄκων παρέβην.

[17] An thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

[18] 13καὶ πλὴν ὄρος πῖπτον διαπεσεῖται, 13καὶ πέτρα παλαιωθήσεται ἐκ τοῦ τόπου αὐτῆς·

[18] And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place.

[19] 13λίθους ἐλέαναν ὕδατα, 13καὶ κατέκλυσεν ὕδατα ὕπτια τοῦ χώματος τῆς γῆς· 13καὶ ὑπομονὴν ἀνθρώπου ἀπώλεσας.507

[19] The waters wear the stones, and waters falling headlong *overflow* a heap of the earth: and thou destroyest the hope of man.

[20] ὦσας αὐτὸν εἰς τέλος, καὶ ᾤχετο· ἐπέστησας αὐτῷ τὸ πρόσωπον καὶ ἐξαπέστειλας·

[20] Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away;

[21] πολλῶν δὲ γενομένων τῶν υἱῶν αὐτοῦ οὐκ οἶδεν, ἐὰν δὲ ὀλίγοι γένωνται, οὐκ ἐπίσταται·

[21] and though his children be multiplied, he knows *it* not; and if they be few, he is not aware.

[22] ἀλλ᾽ ἢ αἱ σάρκες αὐτοῦ ἤλγησαν, ἡ δὲ ψυχὴ αὐτοῦ ἐπένθησεν.

[22] But his flesh is in pain, and his soul mourns.

CHAPTER 15

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει

[1] Then Eliphaz the Thaemanite answered and said,

[2] Πότερον σοφὸς ἀπόκρισιν δώσει συνέσεως πνεύματος καὶ ἐνέπλησεν πόνον γαστρὸς

[2] Will a wise man give for answer a *mere* breath of wisdom? and does he fill up the pain of his belly,

[3] ἐλέγχων ἐν ῥήμασιν, οἷς οὐ δεῖ, ἐν λόγοις, οἷς οὐδὲν ὄφελος;

[3] reasoning with improper sayings, and with words wherein is no profit?

[4] οὐ καὶ σὺ ἀπεποιήσω φόβον, συνετελέσω δὲ ῥήματα τοιαῦτα ἔναντι τοῦ κυρίου;

[4] Hast not thou moreover cast off fear, and accomplished such words before the Lord?

[5] ἔνοχος εἶ ῥήμασιν στόματός σου οὐδὲ διέκρινας ῥήματα δυναστῶν·

[5] Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty.

[6] ἐλέγξαι σε τὸ σὸν στόμα καὶ μὴ ἐγώ, τὰ δὲ χείλη σου καταμαρτυρήσουσίν σου.

[6] Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

[7] τί γάρ; μὴ πρῶτος ἀνθρώπων ἐγενήθης; ἢ πρὸ θινῶν ἐπάγης;

[7] What! art thou the first man that was born? or wert thou established before the hills?

[8] ἦ σύνταγμα κυρίου ἀκήκοας, εἰς δὲ σὲ ἀφίκετο σοφία;

[8] Or hast thou heard the ordinance of the Lord? or has God used thee as *his* counsellor? and has wisdom come *only* to thee?

[9] τί γὰρ οἶδας, ὃ οὐκ οἴδαμεν; ἢ τί συνίεις, ὃ οὐχὶ καὶ ἡμεῖς;

[9] For what knowest thou, that, we know not? or what understandest thou, which we do not also?

[10] 13καί γε πρεσβύτης καί γε παλαιὸς ἐν ἡμῖν 13βαρύτερος τοῦ πατρός σου ἡμέραις.507

[10] Truly among us *are* both the old and very aged man, more advanced in days than thy father.

[11] ὀλίγα ὧν ἡμάρτηκας μεμαστίγωσαι, μεγάλως ὑπερβαλλόντως λελάληκας.

[11] Thou hast been scourged for *but* few of thy sins: thou hast spoken haughtily *and* extravagantly.

[12] τί ἐτόλμησεν ἡ καρδία σου, ἢ τί ἐπήνεγκαν οἱ ὀφθαλμοί σου,

[12] What has thine heart dared? or what have thine eyes *aimed at*,

[13] ὅτι θυμὸν ἔρρηξας ἔναντι κυρίου, ἐξήγαγες δὲ ἐκ στόματος ῥήματα τοιαῦτα;

[13] that thou hast vented *thy* rage before the Lord, and delivered such words from *thy* mouth?

[14] τίς γὰρ ὢν βροτός, ὅτι ἔσται ἄμεμπτος, ἢ ὡς ἐσόμενος δίκαιος γεννητὸς γυναικός;

[14] For who, being a mortal, *is such* that he shall be blameless? or, *who that is* born of a woman, that he should be just?

[15] εἰ κατὰ ἁγίων οὐ πιστεύει, οὐρανὸς δὲ οὐ καθαρὸς ἐναντίον αὐτοῦ.

[15] Forasmuch as he trusts not his saints; and the heaven is not pure before him.

[16] ἔα δὲ ἐβδελυγμένος καὶ ἀκάθαρτος, ἀνὴρ πίνων ἀδικίας ἴσα ποτῷ.

[16] Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

[17] ἀναγγελῶ δέ σοι, ἄκουέ μου· ἃ δὴ ἑώρακα, ἀναγγελῶ σοι,

[17] But I will tell thee, hearken to me; I will tell thee now what I have seen;

[18] ἃ σοφοὶ ἐροῦσιν καὶ οὐκ ἔκρυψαν πατέρας αὐτῶν·

[18] things wise men say, and their fathers have not hidden.

[19] αὐτοῖς μόνοις ἐδόθη ἡ γῆ, καὶ οὐκ ἐπῆλθεν ἀλλογενὴς ἐπ᾽ αὐτούς.

[19] To them alone the earth was given, and no stranger came upon them.

[20] πᾶς ὁ βίος ἀσεβοῦς ἐν φροντίδι, ἔτη δὲ ἀριθμητὰ δεδομένα δυνάστῃ,

[20] All the life of the ungodly *is spent* in care, and the years granted to the oppressor are numbered.

[21] ὁ δὲ φόβος αὐτοῦ ἐν ὠσὶν αὐτοῦ· ὅταν δοκῇ ἤδη εἰρηνεύειν, ἥξει αὐτοῦ ἡ καταστροφή.

[21] And his terror is in his ears: just when he seems to be at peace, his overthrow will come.

[22] μὴ πιστευέτω ἀποστραφῆναι ἀπὸ σκότους· ἐντέταλται γὰρ ἤδη εἰς χεῖρας σιδήρου,

[22] Let him not trust that he shall return from darkness, for he has been already made over to the power of the sword.

[23] κατατέτακται δὲ εἰς σῖτα γυψίν· οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτῶμα. ἡμέρα δὲ αὐτὸν σκοτεινὴ στροβήσει,

[23] And he has been appointed to be food for vultures; and he knows within himself that he is doomed to be a carcass: and a dark day shall carry him away as with a whirlwind.

[24] ἀνάγκη δὲ καὶ θλῖψις αὐτὸν καθέξει ὥσπερ στρατηγὸς πρωτοστάτης πίπτων.

[24] Distress also and anguish shall come upon him: he shall fall as a captain in the first rank.

[25] ὅτι ἦρκεν χεῖρας ἐναντίον τοῦ κυρίου, ἔναντι δὲ κυρίου παντοκράτορος ἐτραχηλίασεν,

[25] For he has lifted his hands against the Lord, and he has hardened his neck against the Almighty Lord.

[26] ἔδραμεν δὲ ἐναντίον αὐτοῦ ὕβρει 13ἐν πάχει νώτου ἀσπίδος αὐτοῦ,

[26] And he has run against him with insolence, on the thickness of the back of his shield.

[27] 13ὅτι ἐκάλυψεν τὸ πρόσωπον αὐτοῦ ἐν στέατι αὐτοῦ 13καὶ ἐποίησεν περιστόμιον ἐπὶ τῶν μηρίων.507

[27] For he has covered his face with his fat, and made layers of fat upon his thighs.

[28] αὐλισθείη δὲ πόλεις ἐρήμους, εἰσέλθοι δὲ εἰς οἴκους ἀοικήτους· ἃ δὲ ἐκεῖνοι ἡτοίμασαν, ἄλλοι ἀποίσονται.

[28] And let him lodge in desolate cities, and enter into houses without inhabitant: and what they have prepared, others shall carry away.

[29] οὔτε μὴ πλουτισθῇ, οὔτε μὴ μείνῃ αὐτοῦ τὰ ὑπάρχοντα· οὐ μὴ βάλῃ ἐπὶ τὴν γῆν σκιὰν

[29] Neither shall he at all grow rich, nor shall his substance remain: he shall not cast a shadow upon the earth.

[30] οὐδὲ μὴ ἐκφύγῃ τὸ σκότος· τὸν βλαστὸν αὐτοῦ μαράναι ἄνεμος, ἐκπέσοι δὲ αὐτοῦ τὸ ἄνθος.

[30] Neither shall he in any wise escape the darkness: let the wind blast his blossom, and let his flower fall off.

[31] μὴ πιστευέτω ὅτι ὑπομενεῖ, κενὰ γὰρ ἀποβήσεται αὐτῷ·

[31] Let him not think that he shall endure; for his end shall be vanity.

[32] ἡ τομὴ αὐτοῦ πρὸ ὥρας φθαρήσεται, καὶ ὁ ῥάδαμνος αὐτοῦ οὐ μὴ πυκάσῃ·

[32] His harvest shall perish before the time, and his branch shall not flourish.

[33] τρυγηθείη δὲ ὥσπερ ὄμφαξ πρὸ ὥρας, ἐκπέσοι δὲ ὡς ἄνθος ἐλαίας.

[33] And let him be gathered as the unripe grape before the time, and let him fall as the blossom of the olive.

[34] μαρτύριον γὰρ ἀσεβοῦς θάνατος, πῦρ δὲ καύσει οἴκους δωροδεκτῶν.

[34] For death is the witness of an ungodly man, and fire shall burn the houses of them that receive gifts.

[35] ἐν γαστρὶ δὲ λήμψεται ὀδύνας, ἀποβήσεται δὲ αὐτῷ κενά, ἡ δὲ κοιλία αὐτοῦ ὑποίσει δόλον.

[35] And he shall conceive sorrows, and his end shall be vanity, and his belly shall bear deceit.

CHAPTER 16

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

But Job answered and said,

[2] Ἀκήκοα τοιαῦτα πολλά· παρακλήτορες κακῶν πάντες.

[2] I have heard many such things: poor comforters are ye all.

[3] τί γάρ; μὴ τάξις ἐστὶν ῥήμασιν πνεύματος; 13ἢ τί παρενοχλήσει σοι, ὅτι ἀποκρίνῃ;507

[3] What! is there any reason in vain words? or what will hinder thee from answering?

[4] κἀγὼ καθ’ ὑμᾶς λαλήσω, εἰ ὑπέκειτό γε ἡ ψυχὴ ὑμῶν ἀντὶ τῆς ἐμῆς· εἶτ ἐναλοῦμαι ὑμῖν ῥήμασιν, κινήσω δὲ καθ’ ὑμῶν κεφαλήν·

[4] I also will speak as ye do: if indeed your soul were in my soul’s stead, then would I insult you with words, and I would shake my head at you.

[5] εἴη δὲ ἰσχὺς ἐν τῷ στόματί μου, κίνησιν δὲ χειλέων οὐ φείσομαι.

[5] And would there were strength in my mouth, and I would not spare the movement of my lips.

[6] ἐὰν γὰρ λαλήσω, οὐκ ἀλγήσω τὸ τραῦμα· ἐὰν δὲ καὶ σιωπήσω, τί ἔλαττον τρωθήσομαι;

[6] For if I should speak, I shall not feel the pain of my wound: and if I should be silent, how shall I be wounded the less?

[7] νῦν δὲ κατάκοπόν με πεποίηκεν, μωρόν, σεσηπότα,

[7] But now he has made me weary, and a worn-out fool; and thou hast laid hold of me.

[8] 13καὶ ἐπελάβου μου, εἰς μαρτύριον ἐγενήθη· 13καὶ ἀνέστη ἐν ἐμοὶ τὸ ψεῦδός μου, 13κατὰ πρόσωπόν μου ἀνταπεκρίθη.507

[8] My falsehood has become a testimony, and has risen up against me: it has confronted me to my face.

[9] ὀργῇ χρησάμενος κατέβαλέν με, ἔβρυξεν ἐπ᾽ ἐμὲ τοὺς ὀδόντας, βέλη πειρατῶν αὐτοῦ ἐπ᾽ ἐμοὶ ἔπεσεν.

[9] In his anger he has cast me down; he has gnashed his teeth upon me: the weapons of his robbers have fallen upon me.

[10] ἀκίσιν ὀφθαλμῶν ἐνήλατο, ὀξεῖ ἔπαισέν με εἰς σιαγόνα, ὁμοθυμαδὸν δὲ κατέδραμον ἐπ᾽ ἐμοί.

[10] He has attacked me with the keen glances of his eyes; with his sharp spear he has smitten me down upon my knees; and they have run upon me with one accord.

[11] παρέδωκεν γάρ με ὁ κύριος εἰς χεῖρας ἀδίκου, ἐπὶ δὲ ἀσεβέσιν ἔρριψέν με·

[11] For the Lord has delivered me into the hands of unrighteous men, and thrown me upon the ungodly.

[12] εἰρηνεύοντα διεσκέδασέν με, λαβών με τῆς κόμης διέτιλεν, κατέστησέν με ὥσπερ σκοπόν.

[12] When I was at peace he distracted me: he took me by the hair of the head, and plucked it out: he set me up as a mark.

[13] ἐκύκλωσάν με λόγχαις βάλλοντες εἰς νεφρούς μου οὐ φειδόμενοι, ἐξέχεαν εἰς τὴν γῆν τὴν χολήν μου·

[13] They surrounded me with spears, aiming at my reins: without sparing me they poured out my gall upon the ground.

[14] κατέβαλόν με πτῶμα ἐπὶ πτώματι, ἔδραμον πρός με δυνάμενοι.

[14] They overthrew me with fall upon fall: they ran upon me in their might.

[15] σάκκον ἔρραψα ἐπὶ βύρσης μου, τὸ δὲ σθένος μου ἐν γῇ ἐσβέσθη.

[15] They sewed sackcloth upon my skin, and my strength has been spent on the ground.

[16] ἡ γαστήρ μου συγκέκαυται ἀπὸ κλαυθμοῦ, ἐπὶ δὲ βλεφάροις μου σκιά.

[16] My belly has been parched with wailing, and darkness is on my eyelids.

[17] ἄδικον δὲ οὐδὲν ἦν ἐν χερσίν μου, εὐχὴ δέ μου καθαρά.

[17] Yet there was no injustice in my hands, and my prayer is pure.

[18] γῆ, μὴ ἐπικαλύψῃς ἐφ᾽ αἵματι τῆς σαρκός μου, μηδὲ εἴη τόπος τῇ κραυγῇ μου.

[18] Earth, cover not over the blood of my flesh, and let my cry have no place.

[19] καὶ νῦν ἰδοὺ ἐν οὐρανοῖς ὁ μάρτυς μου, ὁ δὲ συνίστωρ μου ἐν ὑψίστοις.

[19] And now, behold, my witness is in heaven, and my advocate is on high.

[20] ἀφίκοιτό μου ἡ δέησις πρὸς κύριον, ἔναντι δὲ αὐτοῦ στάζοι μου ὁ ὀφθαλμός.

[20] Let my supplication come to the Lord, and let mine eye weep before him.

[21] εἴη δὲ ἔλεγχος ἀνδρὶ ἔναντι κυρίου 13καὶ υἱὸς ἀνθρώπου τῷ πλησίον αὐτοῦ.507

[21] Oh that a man might plead before the Lord, even as the son of man with his neighbor!

[22] ἔτη δὲ ἀριθμητὰ ἥκασιν, ὁδῷ δέ, ᾗ οὐκ ἐπαναστραφήσομαι, πορεύσομαι.

[22] But my years are numbered and their end come, and I shall go by the way by which I shall not return.

CHAPTER 17

[1] ὀλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω.

[1] I perish, carried away by the wind, and I seek for burial, and obtain *it* not.

[2] λίσσομαι κάμνων, καὶ τί ποιήσας;

[2] Weary I intreat; and what have I done? and strangers have stolen my goods.

[3] ἔκλεψαν δέ μου τὰ ὑπάρχοντα ἀλλότριοι. 13τίς ἐστιν οὗτος; τῇ χειρί μου συνδεθήτω.

[3] Who is this? let him join hands with me.

[4] 13ὅτι καρδίαν αὐτῶν ἔκρυψας ἀπὸ φρονήσεως, 13διὰ τοῦτο οὐ μὴ ὑψώσῃς αὐτούς.

[4] For thou hast hid their heart from wisdom; therefore thou shalt not exalt them.

[5] 13τῇ μερίδι ἀναγγελεῖ κακίας,507 ὀφθαλμοὶ δέ μου ἐφ’ υἱοῖς ἐτάκησαν.

[5] He shall promise mischief to *his* companions: but *their* eyes have failed for *their* children.

[6] ἔθου δέ με θρύλημα ἐν ἔθνεσιν, γέλως δὲ αὐτοῖς ἀπέβην·

[6] But thou has made me a byword amount the nations, and I am become a scorn to them.

[7] πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου, πεπολιόρκημαι μεγάλως ὑπὸ πάντων.

[7] For my eyes are dimmed through pain; I have been grievously beset by all.

[8] θαῦμα ἔσχεν ἀληθινοὺς ἐπὶ τούτῳ· δίκαιος δὲ ἐπὶ παρανόμῳ ἐπανασταίη·

[8] Wonder has seized true men upon this; and let the just rise up against the transgressor.

[9] σχοίη δὲ πιστὸς τὴν ἑαυτοῦ ὁδόν, καθαρὸς δὲ χεῖρας ἀναλάβοι θάρσος.

[9] But let the faithful hold on his own way, and let him that is pure of hands take courage.

[10] οὐ μὴν δὲ ἀλλὰ πάντες ἐρείδετε, 13καὶ δεῦτε δή·507 οὐ γὰρ εὑρίσκω ἐν ὑμῖν ἀληθές.

[10] Howbeit, do ye all strengthen *yourselves* and come now, for I do not find truth in you.

[11] αἱ ἡμέραι μου παρῆλθον ἐν βρόμῳ, ἐρράγη δὲ τὰ ἄρθρα τῆς καρδίας μου.

[11] My days have passed in groaning, and my heart-strings are broken.

[12] 13νύκτα εἰς ἡμέραν ἔθηκαν, 13φῶς ἐγγὺς ἀπὸ προσώπου σκότους.507

[12] I have turned the night into day: the light is short because of darkness.

[13] ἐὰν γὰρ ὑπομείνω, ᾅδης μου ὁ οἶκος, ἐν δὲ γνόφῳ ἔστρωταί μου ἡ στρωμνή.

[13] For if I remain, Hades is my habitation: and my bed has been made in darkness.

[14] θάνατον ἐπεκαλεσάμην πατέρα μου εἶναι, μητέρα δέ μου καὶ ἀδελφὴν σαπρίαν.

[14] I have called upon death to be my father, and corruption *to be* my mother and sister.

[15] ποῦ οὖν μου ἔτι ἐστὶν ἡ ἐλπίς; ἢ τὰ ἀγαθά μου ὄψομαι;

[15] Where then is yet my hope? or *where* shall I see my good?

[16] ἦ μετ’ ἐμοῦ εἰς ᾅδην καταβήσονται, 13ἢ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα;507

[16] Will they go down with me to Hades, or shall we go down together to the tomb?

CHAPTER 18

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει

[1] Then Baldad the Sauchite answered and said,

[2] Μέχρι τίνος οὐ παύσῃ; ἐπίσχες, ἵνα καὶ αὐτοὶ λαλήσωμεν.

[2] How long wilt thou continue? forbear, that we also may speak.

[3] διὰ τί ὥσπερ τετράποδα σεσιωπήκαμεν ἐναντίον σου;

[3] For wherefore have we been silent before thee like brutes?

[4] κέχρηταί σοι ὀργή. τί γάρ; ἐὰν σὺ ἀποθάνῃς, ἀοίκητος ἡ ὑπ᾽ οὐρανόν; ἢ καταστραφήσεται ὄρη ἐκ θεμελίων;

[4] Anger has possessed thee: for what if thou shouldest die; would *the earth* under heaven be desolate? or shall the mountains be overthrown from their foundations?

[5] καὶ φῶς ἀσεβῶν σβεσθήσεται, καὶ οὐκ ἀποβήσεται αὐτῶν ἡ φλόξ·

[5] But the light of the ungodly shall be quenched, and their flame shall not go up.

[6] τὸ φῶς αὐτοῦ σκότος ἐν διαίτῃ, ὁ δὲ λύχνος ἐπ᾽ αὐτῷ σβεσθήσεται.

[6] His light *shall be* darkness in *his* habitation, and his lamp shall be put out with him.

[7] θηρεύσαισαν ἐλάχιστοι τὰ ὑπάρχοντα αὐτοῦ, σφάλαι δὲ αὐτοῦ ἡ βουλή.

[7] Let the meanest of men spoil his goods, and let his counsel deceive *him*.

[8] ἐμβέβληται δὲ ὁ ποὺς αὐτοῦ ἐν παγίδι· ἐν δικτύῳ ἑλιχθείη.

[8] His foot also has been caught in a snare, *and* let it be entangled in a net.

[9] ἔλθοισαν δὲ ἐπ᾽ αὐτὸν παγίδες· 13κατισχύσει ἐπ᾽ αὐτὸν διψῶντας.

[9] And let snares come upon him: he shall strengthen those that thirst for his destruction.

[10] 13κέκρυπται ἐν τῇ γῇ σχοινίον αὐτοῦ 13καὶ ἡ σύλλημψις αὐτοῦ ἐπὶ τρίβων.507

[10] His snare is hid in the earth, and that which shall take him is by the path.

[11] κύκλῳ ὀλέσαισαν αὐτὸν ὀδύναι, πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῷ στενῷ.

[11] Let pains destroy him round about, and let many *enemies* come about him,

[12] πτῶμα δὲ αὐτῷ ἡτοίμασται ἐξαίσιον.

[12] *vex him* with distressing hunger: and a signal destruction has been prepared for him.

[13] βρωθείησαν αὐτοῦ κλῶνες ποδῶν, κατέδεται δὲ τὰ ὡραῖα αὐτοῦ θάνατος.

[13] Let the soles of his feet be devoured: and death shall consume his beauty.

[14] ἐκραγείη δὲ ἐκ διαίτης αὐτοῦ ἴασις, σχοίη δὲ αὐτὸν ἀνάγκη αἰτίᾳ βασιλικῇ.

[14] And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king.

[15] 13κατασκηνώσει ἐν τῇ σκηνῇ αὐτοῦ ἐν νυκτὶ αὐτοῦ, 13κατασπαρήσονται τὰ εὐπρεπῆ αὐτοῦ θείῳ.

[15] It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone.

[16] 13ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται, 13καὶ ἐπάνωθεν ἐπιπεσεῖται θερισμὸς αὐτοῦ.507

[16] His roots shall be dried up from beneath, and his crop shall fall away from above.

[17] τὸ μνημόσυνον αὐτοῦ ἀπόλοιτο ἐκ γῆς, 13καὶ ὑπάρχει ὄνομα αὐτῷ ἐπὶ πρόσωπον ἐξωτέρω.507

[17] Let his memorial perish out of the earth, and his name shall be publicly cast out.

[18] ἀπώσειεν αὐτὸν ἐκ φωτὸς εἰς σκότος.

[18] Let *one* drive him from light into darkness.

[19] οὐκ ἔσται ἐπίγνωστος ἐν λαῷ αὐτοῦ, οὐδὲ σεσῳσμένος ἐν τῇ ὑπ᾽ οὐρανὸν ὁ οἶκος αὐτοῦ, ἀλλ᾽ ἐν τοῖς αὐτοῦ ζήσονται ἕτεροι.

[19] He shall not be known among his people, nor his house preserved on the earth.

[20] ἐπ᾽ αὐτῷ ἐστέναξαν ἔσχατοι, πρώτους δὲ ἔσχεν θαῦμα.

[20] But strangers shall dwell in his possessions: the last groaned for him, and wonder seized the first.

[21] οὗτοί εἰσιν οἶκοι ἀδίκων, οὗτος δὲ ὁ τόπος τῶν μὴ εἰδότων τὸν κύριον.

[21] These are the houses of the unrighteous, and this is the place of them that know not the Lord.

CHAPTER 19

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] Then Job answered and said,

[2] Ἕως τίνος ἔγκοπον ποιήσετε ψυχήν μου καὶ καθαιρεῖτε με λόγοις;

[2] How long will ye vex my soul, and destroy me with words? only know that the Lord has dealt with me thus.

[3] γνῶτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως· καταλαλεῖτέ μου, οὐκ αἰσχυνόμενοί με ἐπίκεισθέ μοι.

[3] Ye speak against me; ye do not feel for me, but bear hard upon me.

[4] ναὶ δὴ ἐπ᾽ ἀληθείας ἐγὼ ἐπλανήθην, παρ᾽ ἐμοὶ δὲ αὐλίζεται πλάνος

[4] Yea verily, I have erred in truth, (but the error abides with myself)

[4a] λαλῆσαι ῥῆμα, ὃ οὐκ ἔδει, τὰ δὲ ῥήματά μου πλανᾶται καὶ οὐκ ἐπὶ καιροῦ.

[4a] in having spoken words which it was not right to speak; and my words err, and are unreasonable.

[5] ἔα δὲ ὅτι ἐπ᾽ ἐμοὶ μεγαλύνεσθε, ἐνάλλεσθε δέ μοι ὀνείδει.

[5] But alas! for ye magnify yourselves against me, and insult me with reproach.

[6] γνῶτε οὖν ὅτι ὁ κύριός ἐστιν ὁ ταράξας, ὀχύρωμα δὲ αὐτοῦ ἐπ᾽ ἐμὲ ὕψωσεν.

[6] Know then that it is the Lord that has troubled *me*, and has raised his bulwark against me.

[7] ἰδοὺ γελῶ ὀνείδει καὶ οὐ λαλήσω· κεκράξομαι, καὶ οὐδαμοῦ κρίμα.

[7] Behold, I laugh at reproach; I will not speak: *or* I will cry out, but *there is* nowhere judgment.

[8] κύκλῳ περιῳκοδόμημαι καὶ οὐ μὴ διαβῶ, ἐπὶ πρόσωπόν μου σκότος ἔθετο.

[8] I am fenced round about, and can by no means escape: he has set darkness before my face.

[9] τὴν δὲ δόξαν ἀπ᾽ ἐμοῦ ἐξέδυσεν, ἀφεῖλεν δὲ στέφανον ἀπὸ κεφαλῆς μου.

[9] And he has stripped me of my glory, and has taken the crown from my head.

[10] διέσπασέν με κύκλῳ, καὶ ᾠχόμην· ἐξέκοψεν δὲ ὥσπερ δένδρον τὴν ἐλπίδα μου.

[10] He has torn me around about, and I am gone: and he has cut off my hope like a tree.

[11] δεινῶς δέ μοι ὀργῇ ἐχρήσατο, ἡγήσατο δέ με ὥσπερ ἐχθρόν.

[11] And he has dreadfully handled me in anger, and has counted me for an enemy.

[12] ὁμοθυμαδὸν δὲ ἦλθον τὰ πειρατήρια αὐτοῦ ἐπ᾽ ἐμοὶ ταῖς ὁδοῖς μου, ἐκύκλωσάν με ἐγκάθετοι.

[12] His troops also came upon me with one accord, liars in wait compassed my ways.

[13] ἀπ᾽ ἐμοῦ δὲ ἀδελφοί μου ἀπέστησαν, ἔγνωσαν ἀλλοτρίους ἢ ἐμέ· φίλοι δέ μου ἀνελεήμονες γεγόνασιν.

[13] My brethren have stood aloof from me; they have recognized strangers *rather* than me: and my friends have become pitiless.

[14] οὐ προσεποιήσαντό με οἱ ἐγγύτατοί μου, καὶ οἱ εἰδότες μου τὸ ὄνομα ἐπελάθοντό μου.

[14] My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me.

[15] γείτονες οἰκίας θεράπαιναί τέ μου, ἀλλογενὴς ἤμην ἐναντίον αὐτῶν.

[15] *As for* my household, and my maid-servants, I was a stranger before them.

[16] θεράποντά μου ἐκάλεσα, καὶ οὐχ ὑπήκουσεν· στόμα δέ μου ἐδέετο.

[16] I called my servant, and he hearkened not; and my mouth intreated *him*.

[17] καὶ ἱκέτευον τὴν γυναῖκά μου, προσεκαλούμην δὲ κολακεύων υἱοὺς παλλακίδων μου·

[17] And I besought my wife, and earnestly intreated the sons of my concubines.

[18] οἱ δὲ εἰς τὸν αἰῶνά με ἀπεποιήσαντο· ὅταν ἀναστῶ, κατ᾽ ἐμοῦ λαλοῦσιν.

[18] But they rejected me for ever; whenever I rise up, they speak against me.

[19] ἐβδελύξαντο δέ με οἱ εἰδότες με· οὓς δὴ ἠγαπήκειν, ἐπανέστησάν μοι.

[19] They that saw me abhorred me: the very persons whom I had loved, rose up against me.

[20] ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου, τὰ δὲ ὀστᾶ μου ἐν ὀδοῦσιν ἔχεται.

[20] My flesh is corrupt under my skin, and my bones are held in *my* teeth.

[21] ἐλεήσατέ με, ἐλεήσατέ με, ὦ φίλοι· χεὶρ γὰρ κυρίου ἡ ἁψαμένη μού ἐστιν.

[21] Pity me, pity me, O friends; for it is the hand of the Lord that has touched me.

[22] διὰ τί δέ με διώκετε ὥσπερ καὶ ὁ κύριος, ἀπὸ δὲ σαρκῶν μου οὐκ ἐμπίπλασθε;

[22] Wherefore do ye persecute me as also the Lord *does*, and are not satisfied with my flesh?

[23] τίς γὰρ ἂν δῴη γραφῆναι τὰ ῥήματά μου, τεθῆναι δὲ αὐτὰ ἐν βιβλίῳ εἰς τὸν αἰῶνα

[23] For oh that my words were written, and that they were recorded in a book forever,

[24] 13ἐν γραφείῳ σιδηρῷ καὶ μολίβῳ507 ἢ ἐν πέτραις ἐγγλυφῆναι;

[24] with an iron pen and lead, or graven in the rocks!

[25] οἶδα γὰρ ὅτι ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων ἐπὶ γῆς.

[25] For I know that he is eternal who is about to deliver me,

[26] ἀναστήσαι τὸ δέρμα μου τὸ ἀνατλῶν ταῦτα· παρὰ γὰρ κυρίου ταῦτά μοι συνετελέσθη,

[26] *and* to raise up upon the earth my skin that endures these *sufferings*: for these things have been accomplished to me of the Lord;

[27] ἃ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑόρακεν καὶ οὐκ ἄλλος· πάντα δέ μοι συντετέλεσται ἐν κόλπῳ.

[27] which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in *my* bosom.

[28] εἰ δὲ καὶ ἐρεῖτε Τί ἐροῦμεν ἔναντι αὐτοῦ; 13καὶ ῥίζαν λόγου εὑρήσομεν ἐν αὐτῷ·507

[28] But if ye shall also say, What shall we say before him, and *so* find the root of the matter in him?

[29] εὐλαβήθητε δὴ καὶ ὑμεῖς ἀπὸ ἐπικαλύμματος· θυμὸς γὰρ ἐπ᾽ ἀνόμους ἐπελεύσεται, καὶ τότε γνώσονται ποῦ ἐστιν αὐτῶν ἡ ὕλη.

[29] Do ye also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

CHAPTER 20

[1] Ὑπολαβὼν δὲ Σωφαρ ὁ Μιναῖος λέγει

[1] Then Sophar the Minaean answered and said,

[2] Οὐχ οὕτως ὑπελάμβανον ἀντερεῖν σε ταῦτα, καὶ οὐχὶ συνίετε μᾶλλον ἢ καὶ ἐγώ.

[2] I did not suppose that thou wouldest answer thus: neither do ye understand more than I.

[3] 13παιδείαν ἐντροπῆς μου ἀκούσομαι, 13καὶ πνεῦμα ἐκ τῆς συνέσεως ἀποκρίνεταί μοι.

[3] I will hear my shameful reproach; and the spirit of my understanding answers me.

[4] 13μὴ ταῦτα ἔγνως ἀπὸ τοῦ ἔτι507 ἀφ’ οὗ ἐτέθη ἄνθρωπος ἐπὶ τῆς γῆς;

[4] Hast thou *not* known these things of old, from the time that man was set upon the earth?

[5] εὐφροσύνη γὰρ ἀσεβῶν πτῶμα ἐξαίσιον, χαρμονὴ δὲ παρανόμων ἀπώλεια,

[5] But the mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction:

[6] ἐὰν ἀναβῇ εἰς οὐρανὸν αὐτοῦ τὰ δῶρα, ἡ δὲ θυσία αὐτοῦ νεφῶν ἅψηται.

[6] although his gifts should go up to heaven, and his sacrifice reach the clouds.

[7] ὅταν γὰρ δοκῇ ἤδη κατεστηρίχθαι, τότε εἰς τέλος ἀπολεῖται· οἱ δὲ ἰδόντες αὐτὸν ἐροῦσιν Ποῦ ἐστιν;

[7] For when he shall seem to be now established, then he shall utterly perish: and they that knew him shall say, Where is he?

[8] ὥσπερ ἐνύπνιον ἐκπετασθὲν οὐ μὴ εὑρεθῇ, ἔπτη δὲ ὥσπερ φάσμα νυκτερινόν.

[8] Like a dream that has fled away, he shall not be found; and he has fled like a vision of the night.

[9] 13ὀφθαλμὸς παρέβλεψεν καὶ οὐ προσθήσει, 13καὶ οὐκέτι προσνοήσει αὐτὸν ὁ τόπος αὐτοῦ.507

[9] The eye has looked upon him, but shall not *see him* again; and his place shall no longer perceive him.

[10] τοὺς υἱοὺς αὐτοῦ ὀλέσαισαν ἥττονες, αἱ δὲ χεῖρες αὐτοῦ πυρσεύσαισαν ὀδύνας.

[10] Let *his* inferiors destroy his children, and let his hands kindle the fire of sorrow.

[11] 13ὀστᾶ αὐτοῦ ἐνεπλήσθησαν νεότητος αὐτοῦ, 13καὶ μετ᾽ αὐτοῦ ἐπὶ χώματος κοιμηθήσεται.

[11] His bones have been filled with *vigour of* his youth, and it shall lie down with him in the dust.

[12] 13ἐὰν γλυκανθῇ ἐν στόματι αὐτοῦ κακία, 13κρύψει αὐτὴν ὑπὸ τὴν γλῶσσαν αὐτοῦ·

[12] Though evil be sweet in his mouth, *though* he will hide it under his tongue;

[13] 13οὐ φείσεται αὐτῆς καὶ οὐκ ἐγκαταλείψει αὐτὴν 13καὶ συνέξει αὐτὴν ἐν μέσῳ τοῦ λάρυγγος αὐτοῦ.507

[13] though he will not spare it, and will not leave it, but will keep it in the midst of his throat:

[14] καὶ οὐ μὴ δυνηθῇ βοηθῆσαι ἑαυτῷ· 13χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ.507

[14] yet he shall not at all be able to help himself; the gall of an asp is in his belly.

[15] πλοῦτος ἀδίκως συναγόμενος ἐξεμεσθήσεται, ἐξ οἰκίας αὐτοῦ ἐξελκύσει αὐτὸν ἄγγελος.

[15] *His* wealth unjustly collected shall be vomited up; a messenger *of wrath* shall drag him out of his house.

[16] θυμὸν δὲ δρακόντων θηλάσειεν, ἀνέλοι δὲ αὐτὸν γλῶσσα ὄφεως.

[16] And let him suck the poison of serpents, and let the serpent's tongue slay him.

[17] μὴ ἴδοι ἄμελξιν νομάδων μηδὲ νομὰς μέλιτος καὶ βουτύρου.

[17] Let him not see the milk of the pastures, nor the supplies of honey and butter.

[18] εἰς κενὰ καὶ μάταια ἐκοπίασεν πλοῦτον, ἐξ οὗ οὐ γεύσεται, ὥσπερ στρίφνος ἀμάσητος ἀκατάποτος.

[18] He has laboured unprofitably and in vain, *for* wealth of which he shall not taste: *it is* as a lean thing, unfit for food, which he cannot swallow.

[19] πολλῶν γὰρ ἀδυνάτων οἴκους ἔθλασεν, δίαιταν δὲ ἥρπασεν καὶ οὐκ ἔστησεν.

[19] For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built *it* not.

[20] οὐκ ἔστιν αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν, 13ἐν ἐπιθυμίᾳ αὐτοῦ οὐ σωθήσεται.

[20] There is no security to his possessions; he shall not be saved by his desire.

[21] 13οὐκ ἔστιν ὑπόλειμμα τοῖς βρώμασιν αὐτοῦ·507 διὰ τοῦτο οὐκ ἀνθήσει αὐτοῦ τὰ ἀγαθά.

[21] There is nothing remaining of his provisions; therefore his goods shall not flourish.

[22] ὅταν δὲ δοκῇ ἤδη πεπληρῶσθαι, θλιβήσεται, πᾶσα δὲ ἀνάγκη ἐπ' αὐτὸν ἐπελεύσεται.

[22] But when he shall seem to be just satisfied, he shall be straitened; and all distress shall come upon him.

[23] 13εἴ πως πληρώσαι γαστέρα αὐτοῦ,507 ἐπαποστείλαι ἐπ' αὐτὸν θυμὸν ὀργῆς, νίψαι ἐπ' αὐτὸν ὀδύνας·

[23] If by any means he would fill his belly, let *God* send upon him the fury of wrath; let him bring a torrent of pains upon him.

[24] καὶ οὐ μὴ σωθῇ ἐκ χειρὸς σιδήρου, τρώσαι αὐτὸν τόξον χάλκειον·

[24] And he shall by no means escape from the power of the sword; let the brazen bow wound him.

[25] διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος, ἀστραπαὶ δὲ ἐν διαίταις αὐτοῦ περιπατήσαισαν· 13ἐπ αὐτῷ φόβοι.507

[25] And let the arrow pierce through his body; and let the stars be against his dwelling-place: let terrors come upon him.

[26] πᾶν δὲ σκότος αὐτῷ ὑπομείναι· κατέδεται αὐτὸν πῦρ ἄκαυστον, κακώσαι δὲ αὐτοῦ ἐπήλυτος τὸν οἶκον.

[26] And let all darkness wait for him: a fire that burns not out shall consume him; and let a stranger plague his house.

[27] ἀνακαλύψαι δὲ αὐτοῦ ὁ οὐρανὸς τὰς ἀνομίας, γῆ δὲ ἐπανασταίη αὐτῷ.

[27] And let the heaven reveal his iniquities, and the earth rise up against him.

[28] ἑλκύσαι τὸν οἶκον αὐτοῦ ἀπώλεια εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ.

[28] Let destruction bring his house to an end; let a day of wrath come upon him.

[29] αὕτη ἡ μερὶς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου καὶ κτῆμα ὑπαρχόντων αὐτῷ παρὰ τοῦ ἐπισκόπου.

[29] This is the portion of an ungodly man from the Lord, and the possession of his goods *appointed him* by the all-seeing *God*.

CHAPTER 21

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] But Job answered and said,

[2] Ἀκούσατε ἀκούσατέ μου τῶν λόγων, ἵνα μὴ ᾖ μοι παρ᾽ ὑμῶν αὕτη ἡ παράκλησις.

[2] Hear ye, hear ye my words, that I may not have this consolation from you.

[3] ἄρατέ με, ἐγὼ δὲ λαλήσω, εἶτ οὐ καταγελάσετέ μου.

[3] Raise me, and I will speak; then ye shall not laugh me to scorn.

[4] τί γάρ; μὴ ἀνθρώπου μου ἡ ἔλεγξις; ἢ διὰ τί οὐ θυμωθήσομαι;

[4] What! is my reproof of man? and why should I not be angry?

[5] εἰσβλέψαντες εἰς ἐμὲ θαυμάσατε χεῖρα θέντες ἐπὶ σιαγόνι.

[5] Look upon me, and wonder, laying your hand upon your cheek.

[6] ἐάν τε γὰρ μνησθῶ, ἐσπούδακα, ἔχουσιν δέ μου τὰς σάρκας ὀδύναι.

[6] For even when I remember, I am alarmed, and pains seize my flesh.

[7] διὰ τί ἀσεβεῖς ζῶσιν, πεπαλαίωνται δὲ καὶ ἐν πλούτῳ;

[7] Wherefore do the ungodly live, and grow old even in wealth?

[8] ὁ σπόρος αὐτῶν κατὰ ψυχήν, τὰ δὲ τέκνα αὐτῶν ἐν ὀφθαλμοῖς.

[8] Their seed is according to *their* desire, and their children are in *their* sight.

[9] οἱ οἶκοι αὐτῶν εὐθηνοῦσιν, φόβος δὲ οὐδαμοῦ, μάστιξ δὲ παρὰ κυρίου οὐκ ἔστιν ἐπ᾽ αὐτοῖς.

[9] Their houses are prosperous, neither *have they* any where *cause for* fear, neither is there a scourge from the Lord upon them.

[10] ἡ βοῦς αὐτῶν οὐκ ὠμοτόκησεν, διεσώθη δὲ αὐτῶν ἐν γαστρὶ ἔχουσα καὶ οὐκ ἔσφαλεν.

[10] Their cow does not cast her calf, and their *beast* with young is safe, and does not miscarry.

[11] μένουσιν δὲ ὡς πρόβατα αἰώνια, τὰ δὲ παιδία αὐτῶν προσπαίζουσιν

[11] And they remain as an unfailing flock, and their children play before *them*, taking up the psaltery and harp;

[12] ἀναλαβόντες ψαλτήριον καὶ κιθάραν καὶ εὐφραίνονται φωνῇ ψαλμοῦ.

[12] and they rejoice at the voice of a song.

[13] συνετέλεσαν δὲ ἐν ἀγαθοῖς τὸν βίον αὐτῶν, ἐν δὲ ἀναπαύσει ᾅδου ἐκοιμήθησαν.

[13] And they spend their days in wealth, and fall asleep in the rest of the grave.

[14] λέγει δὲ κυρίῳ Ἀπόστα ἀπ᾽ ἐμοῦ, ὁδούς σου εἰδέναι οὐ βούλομαι·

[14] Yet *such a man* says to the Lord, Depart from me; I desire not to know thy ways.

[15] 13τί ἱκανός, ὅτι δουλεύσομεν αὐτῷ; 13καὶ τίς ὠφέλεια, ὅτι ἀπαντήσομεν αὐτῷ;507

[15] What is the Mighty One, that we should serve him? and what profit is there that we should approach him?

[16] ἐν χερσὶν γὰρ ἦν αὐτῶν τὰ ἀγαθά, ἔργα δὲ ἀσεβῶν οὐκ ἐφορᾷ.

[16] For their good things were in *their* hands, but he regards not the works of the ungodly.

[17] οὐ μὴν δὲ ἀλλὰ καὶ ἀσεβῶν λύχνος σβεσθήσεται, ἐπελεύσεται δὲ αὐτοῖς ἡ καταστροφή, ὠδῖνες δὲ αὐτοὺς ἕξουσιν ἀπὸ ὀργῆς.

[17] Nevertheless, the lamp of the ungodly also shall be put out, and destruction shall come upon them, and pangs of vengeance shall seize them.

[18] ἔσονται δὲ ὥσπερ ἄχυρα πρὸ ἀνέμου ἢ ὥσπερ κονιορτός, ὃν ὑφείλατο λαῖλαψ.

[18] And they shall be as chaff before the wind, or as dust which the storm has taken up.

[19] ἐκλίποι υἱοὺς τὰ ὑπάρχοντα αὐτοῦ· 13ἀνταποδώσει πρὸς αὐτὸν καὶ γνώσεται.507

[19] Let his substance fail *to supply* his children: *God* shall recompense him, and he shall know it.

[20] ἴδοισαν οἱ ὀφθαλμοὶ αὐτοῦ τὴν ἑαυτοῦ σφαγήν, ἀπὸ δὲ κυρίου μὴ διασωθείη·

[20] Let his eyes see his own destruction, and let him not be saved by the Lord.

[21] 13ὅτι τί θέλημα αὐτοῦ ἐν οἴκῳ αὐτοῦ μετ᾽ αὐτόν; 13καὶ ἀριθμοὶ μηνῶν αὐτοῦ διῃρέθησαν.507

[21] For his desire is in his house with him, and the number of his months has been suddenly cut off.

[22] πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην; αὐτὸς δὲ φόνους διακρινεῖ.

[22] Is it not the Lord who teaches understanding and knowledge? and does not he judge murders?

[23] 13οὗτος ἀποθανεῖται ἐν κράτει ἁπλοσύνης αὐτοῦ, 13ὅλος δὲ εὐπαθῶν καὶ εὐθηνῶν·507

[23] One shall die in his perfect strength, and wholly at ease and prosperous;

[24] τὰ δὲ ἔγκατα αὐτοῦ πλήρη στέατος, μυελὸς δὲ αὐτοῦ διαχεῖται.

[24] and his inwards are full of fat, and his marrow is diffused *throughout him*.

[25] ὁ δὲ τελευτᾷ ὑπὸ πικρίας ψυχῆς οὐ φαγὼν οὐδὲν ἀγαθόν.

[25] And another dies in bitterness of soul, not eating any good thing.

[26] ὁμοθυμαδὸν δὲ ἐπὶ γῆς κοιμῶνται, σαπρία δὲ αὐτοὺς ἐκάλυψεν.

[26] But they lie down in the earth together, and corruption covers them.

[27] ὥστε οἶδα ὑμᾶς ὅτι τόλμῃ ἐπίκεισθέ μοι·

[27] So I know you, that ye presumptuously attack me:

[28] 13ὅτι ἐρεῖτε Ποῦ ἐστιν οἶκος ἄρχοντος; 13καὶ ποῦ ἐστιν ἡ σκέπη τῶν σκηνωμάτων τῶν ἀσεβῶν;

[28] so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly?

[29] 13ἐρωτήσατε παραπορευομένους ὁδόν, 13καὶ τὰ σημεῖα αὐτῶν οὐκ ἀπαλλοτριώσετε·

[29] Ask those that go by the way, and do not disown their tokens.

[30] 13ὅτι εἰς ἡμέραν ἀπωλείας κουφίζεται ὁ πονηρός, 13εἰς ἡμέραν ὀργῆς αὐτοῦ ἀπαχθήσονται.

[30] For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance.

[31] 13τίς ἀπαγγελεῖ ἐπὶ προσώπου αὐτοῦ τὴν ὁδὸν αὐτοῦ; 13καὶ αὐτὸς ἐποίησεν, τίς ἀνταποδώσει αὐτῷ;

[31] Who will tell him his way to his face, whereas he has done *it*? who shall recompense him?

[32] 13καὶ αὐτὸς εἰς τάφους ἀπηνέχθη 13καὶ ἐπὶ σορῷ ἠγρύπνησεν.

[32] And he has been led away to the tombs, and he has watched over the heaps.

[33] 13ἐγλυκάνθησαν αὐτῷ χάλικες χειμάρρου, 13καὶ ὀπίσω αὐτοῦ πᾶς ἄνθρωπος ἀπελεύσεται, 13καὶ ἔμπροσθεν αὐτοῦ ἀναρίθμητοι.507

[33] The stones of the valley have been sweet to him, and every man shall depart after him, and *there are* innumerable *ones* before him.

[34] πῶς δὲ παρακαλεῖτέ με κενά; τὸ δὲ ἐμὲ καταπαύσασθαι ἀφ’ ὑμῶν οὐδέν.

[34] How then do ye comfort me in vain? whereas I have no rest from your molestation.

CHAPTER 22

[1] Ὑπολαβὼν δὲ Ελιφας ὁ Θαιμανίτης λέγει

[1] Then Eliphaz the Thaemanite answered and said,

[2] Πότερον οὐχὶ ὁ κύριός ἐστιν ὁ διδάσκων σύνεσιν καὶ ἐπιστήμην;

[2] Is it not the Lord that teaches understanding and knowledge?

[3] τί γὰρ μέλει τῷ κυρίῳ, ἐὰν σὺ ἦσθα τοῖς ἔργοις ἄμεμπτος; 13ἢ ὠφέλεια ὅτι ἁπλώσῃς τὴν ὁδόν σου;507

[3] For what matters it to the Lord, if thou wert blameless in *thy* works? or is it profitable that thou shouldest perfect thy way?

[4] ἦ λόγον σου ποιούμενος ἐλέγξει σε καὶ συνεισελεύσεταί σοι εἰς κρίσιν;

[4] Wilt thou maintain and plead thine own cause? and will he enter into judgment with thee?

[5] πότερον οὐχ ἡ κακία σού ἐστιν πολλή, ἀναρίθμητοι δέ σού εἰσιν αἱ ἁμαρτίαι;

[5] Is not thy wickedness abundant, and thy sins innumerable?

[6] ἠνεχύραζες δὲ τοὺς ἀδελφούς σου διὰ κενῆς, ἀμφίασιν δὲ γυμνῶν ἀφείλου·

[6] And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked.

[7] οὐδὲ ὕδωρ διψῶντας ἐπότισας, ἀλλὰ πεινώντων ἐστέρησας ψωμόν·

[7] Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry.

[8] ἐθαύμασας δέ τινων πρόσωπον, ᾤκισας δὲ τοὺς ἐπὶ τῆς γῆς·

[8] And thou hast accepted the persons of some; and thou hast established those *that were already settled* on the earth.

[9] χήρας δὲ ἐξαπέστειλας κενάς, ὀρφανοὺς δὲ ἐκάκωσας.

[9] But thou hast sent widows away empty, and has afflicted orphans.

[10] τοιγαροῦν ἐκύκλωσάν σε παγίδες, καὶ ἐσπούδασέν σε πόλεμος ἐξαίσιος·

[10] Therefore snares have compassed thee, and disastrous war has troubled thee.

[11] τὸ φῶς σοι σκότος ἀπέβη, κοιμηθέντα δὲ ὕδωρ σε ἐκάλυψεν.

[11] The light has proved darkness to thee, and water has covered thee on thy lying down.

[12] μὴ οὐχὶ ὁ τὰ ὑψηλὰ ναίων ἐφορᾷ, τοὺς δὲ ὕβρει φερομένους ἐταπείνωσεν;

[12] Does not he that dwells in the high places observe? and has he not brought down the proud?

[13] 13καὶ εἶπας Τί ἔγνω ὁ ἰσχυρός; 13ἦ κατὰ τοῦ γνόφου κρινεῖ;

[13] And thou has said, What does the Mighty One know? does he judge in the dark?

[14] 13νέφη ἀποκρυφὴ αὐτοῦ, καὶ οὐχ ὁραθήσεται 13καὶ γῦρον οὐρανοῦ διαπορεύσεται.

[14] A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven.

[15] 13μὴ τρίβον αἰώνιον φυλάξεις, 13ἣν ἐπάτησαν ἄνδρες ἄδικοι,

[15] Wilt thou *not* mark the old way, which righteous men have trodden?

[16] 13οἳ συνελήμφθησαν ἄωροι; 13ποταμὸς ἐπιρρέων οἱ θεμέλιοι αὐτῶν507

[16] who were seized before their time: their foundations *are as* an overflowing stream.

[17] οἱ λέγοντες Κύριος τί ποιήσει ἡμῖν; ἢ τί ἐπάξεται ἡμῖν ὁ παντοκράτωρ;

[17] Who say, What will the Lord do to us? or what will the Almighty bring upon us?

[18] ὃς δὲ ἐνέπλησεν τοὺς οἴκους αὐτῶν ἀγαθῶν, βουλὴ δὲ ἀσεβῶν πόρρω ἀπ᾽ αὐτοῦ.

[18] Yet he filled their houses with good things: but the counsel for the wicked is far from him.

[19] ἰδόντες δίκαιοι ἐγέλασαν, ἄμεμπτος δὲ ἐμυκτήρισεν.

[19] The righteous have seen *it*, and laughed, and the blameless one has derided *them*.

[20] 13εἰ μὴ ἠφανίσθη ἡ ὑπόστασις αὐτῶν, 13καὶ τὸ κατάλειμμα αὐτῶν καταφάγεται πῦρ.507

[20] Verily their substance has been utterly destroyed, and the fire shall devour what is left of their *property*.

[21] γενοῦ δὴ σκληρός, ἐὰν ὑπομείνῃς· εἶτ ὁ καρπός σου ἔσται ἐν ἀγαθοῖς.

[21] Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper.

[22] ἔκλαβε δὲ ἐκ στόματος αὐτοῦ ἐξηγορίαν καὶ ἀνάλαβε τὰ ῥήματα αὐτοῦ ἐν καρδίᾳ σου.

[22] And receive a declaration from his mouth, and lay up his words in thine heart.

[23] ἐὰν δὲ ἐπιστραφῇς καὶ ταπεινώσῃς σεαυτὸν ἔναντι κυρίου, πόρρω ἐποίησας ἀπὸ διαίτης σου τὸ ἄδικον.

[23] And if thou shalt turn and humble thyself before the Lord, thou hast *thus* removed unrighteousness far from thy habitation.

[24] 13θήσῃ ἐπὶ χώματι ἐν πέτρᾳ 13καὶ ὡς πέτρᾳ χειμάρρους Ωφιρ.507

[24] Thou shalt lay up for thyself *treasure* in a heap on the rock; and Sophir *shall be* as the rock of the torrent.

[25] ἔσται οὖν σου ὁ παντοκράτωρ βοηθὸς ἀπὸ ἐχθρῶν, καθαρὸν δὲ ἀποδώσει σε ὥσπερ ἀργύριον πεπυρωμένον.

[25] So the Almighty shall be thy helper from enemies, and he shall bring thee forth pure as silver that has been tried by fire.

[26] εἶτα παρρησιασθήσῃ ἔναντι κυρίου ἀναβλέψας εἰς τὸν οὐρανὸν ἱλαρῶς·

[26] Then shalt thou have boldness before the Lord, looking up cheerfully to heaven.

[27] εὐξαμένου δέ σου πρὸς αὐτὸν εἰσακούσεταί σου, δώσει δέ σοι ἀποδοῦναι τὰς εὐχάς·

[27] And he shall hear thee when thou prayest to him, and he shall grant thee *power* to pay thy vows.

[28] ἀποκαταστήσει δέ σοι δίαιταν δικαιοσύνης, ἐπὶ δὲ ὁδοῖς σου ἔσται φέγγος.

[28] And he shall establish to thee again a habitation of righteousness and there shall be light upon thy paths.

[29] 13ὅτι ἐταπείνωσεν αὐτόν, καὶ ἐρεῖς Ὑπερηφανεύσατο, 13καὶ κύφοντα ὀφθαλμοῖς σώσει·

[29] Because thou hast humbled thyself; and thou shalt say, *Man* has behaved proudly, but he shall save him that is of lowly eyes.

[30] 13ῥύσεται ἀθῷον, 13καὶ διασώθητι ἐν καθαραῖς χερσίν σου.507

[30] He shall deliver the innocent, and do thou save thyself by thy pure hands.

CHAPTER 23

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] Then Job answered and said,

[2] Καὶ δὴ οἶδα ὅτι ἐκ χειρός μου ἡ ἔλεγξίς ἐστιν, καὶ ἡ χεὶρ αὐτοῦ βαρεῖα γέγονεν ἐπ᾽ ἐμῷ στεναγμῷ.

[2] Yea, I know that pleading is out of my reach; and his hand has been made heavy upon my groaning.

[3] τίς δ᾽ ἄρα γνοίη ὅτι εὕροιμι αὐτὸν καὶ ἔλθοιμι εἰς τέλος;

[3] Who would then know that I might find him, and come to an end *of the matter*?

[4] εἴποιμι δὲ ἐμαυτοῦ κρίμα, τὸ δὲ στόμα μου ἐμπλήσαιμι ἐλέγχων·

[4] And I would plead my own cause, and he would fill my mouth with arguments.

[5] γνώην δὲ ῥήματα, ἅ μοι ἐρεῖ, αἰσθοίμην δὲ τίνα μοι ἀπαγγελεῖ.

[5] And I would know the remedies which he would speak to me, and I would perceive what he would tell me.

[6] καὶ εἰ ἐν πολλῇ ἰσχύι ἐπελεύσεταί μοι, εἶτα ἐν ἀπειλῇ μοι οὐ χρήσεται·

[6] Though he should come on me in *his* great strength, then he would not threaten me;

[7] ἀλήθεια γὰρ καὶ ἔλεγχος παρ᾽ αὐτοῦ, ἐξαγάγοι δὲ εἰς τέλος τὸ κρίμα μου.

[7] for truth and reproof are from him; and he would bring forth my judgment to an end.

[8] εἰς γὰρ πρῶτα πορεύσομαι καὶ οὐκέτι εἰμί· τὰ δὲ ἐπ᾽ ἐσχάτοις τί οἶδα;

[8] For if I shall go first, and exist no longer, still what do I know *concerning* the latter end?

[9] 13ἀριστερὰ ποιήσαντος αὐτοῦ καὶ οὐ κατέσχον· 13περιβαλεῖ δεξιά, καὶ οὐκ ὄψομαι.507

[9] When he wrought on the left hand, then I observed *it* not: his right hand shall encompass me but I shall not see *it*.

[10] οἶδεν γὰρ ἤδη ὁδόν μου, διέκρινεν δέ με ὥσπερ τὸ χρυσίον.

[10] For he knows already my way; and he has tried me as gold.

[11] ἐξελεύσομαι δὲ ἐν ἐντάλμασιν αὐτοῦ· ὁδοὺς γὰρ αὐτοῦ ἐφύλαξα καὶ οὐ μὴ ἐκκλίνω.

[11] And I will go forth according to his commandments, for I have kept his ways; and I shall not turn aside from his commandments,

[12] ἀπὸ ἐνταλμάτων αὐτοῦ καὶ οὐ μὴ παρέλθω, ἐν δὲ κόλπῳ μου ἔκρυψα ῥήματα αὐτοῦ.

[12] neither shall I transgress; but I have hid his words in my bosom.

[13] εἰ δὲ καὶ αὐτὸς ἔκρινεν οὕτως, τίς ἐστιν ὁ ἀντειπὼν αὐτῷ; ὃ γὰρ αὐτὸς ἠθέλησεν, καὶ ἐποίησεν.

[13] And if too he has thus judged, who is he that has contradicted, for he has both willed *a thing* and done it.

[15] διὰ τοῦτο ἐπ᾽ αὐτῷ ἐσπούδακα· νουθετούμενος δὲ ἐφρόντισα αὐτοῦ.

[14] Therefore am I troubled at him; and when I was reproved, I thought of him.

[15a] 13ἐπὶ τούτῳ ἀπὸ προσώπου αὐτοῦ κατασπουδασθῶ· 13κατανοήσω καὶ πτοηθήσομαι ἐξ αὐτοῦ.507

[15] Therefore let me take good heed before him: I will consider, and be afraid of him.

[16] κύριος δὲ ἐμαλάκυνεν τὴν καρδίαν μου, ὁ δὲ παντοκράτωρ ἐσπούδασέν με.

[16] But the Lord has softened my heart, and the Almighty has troubled me.

[17] οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεταί μοι σκότος, πρὸ προσώπου δέ μου ἐκάλυψεν γνόφος.

[17] For I knew not that darkness would come upon me, and thick darkness has covered *me* before my face.

CHAPTER 24

[1] διὰ τί δὲ κύριον ἔλαθον ὧραι,

[1] But why have the seasons been hidden from the Lord,

[2] ἀσεβεῖς δὲ ὅριον ὑπερέβησαν ποίμνιον σὺν ποιμένι ἁρπάσαντες;

[2] while the ungodly have passed over the bound, carrying off the flock with the shepherd?

[3] ὑποζύγιον ὀρφανῶν ἀπήγαγον καὶ βοῦν χήρας ἠνεχύρασαν.

[3] They have led away, the ass of the fatherless, and taken the widow's ox for a pledge.

[4] ἐξέκλιναν ἀδυνάτους ἐξ ὁδοῦ δικαίας, 13ὁμοθυμαδὸν ἐκρύβησαν πραεῖς γῆς.507

[4] They have turned aside the weak from the right way: and the meek of the earth have hidden themselves together.

[5] ἀπέβησαν δὲ ὥσπερ ὄνοι ἐν ἀγρῷ ὑπὲρ ἐμοῦ ἐξελθόντες τὴν ἑαυτῶν πρᾶξιν· 13ἡδύνθη αὐτῷ ἄρτος εἰς νεωτέρους.507

[5] And they have departed like asses in the field, having gone forth on my account according to their own order: his bread is sweet to *his* little ones.

[6] ἀγρὸν πρὸ ὥρας οὐκ αὐτῶν ὄντα ἐθέρισαν· ἀδύνατοι δὲ ἀμπελῶνας ἀσεβῶν ἀμισθὶ καὶ ἀσιτὶ ἠργάσαντο.

[6] They have reaped a field that was not their own before the time: the poor have laboured in the vineyards of the ungodly without pay and without food.

[7] γυμνοὺς πολλοὺς ἐκοίμισαν ἄνευ ἱματίων, ἀμφίασιν δὲ ψυχῆς αὐτῶν ἀφείλαντο.

[7] They have caused many naked to sleep without clothes, and they have taken away the covering of their body.

[8] 13ἀπὸ ψεκάδων ὀρέων ὑγραίνονται,507 παρὰ τὸ μὴ ἔχειν αὐτοὺς σκέπην πέτραν περιεβάλοντο.

[8] They are wet with the drops of the mountains: they have embraced the rock, because they had no shelter.

[9] ἥρπασαν ὀρφανὸν ἀπὸ μαστοῦ, ἐκπεπτωκότα δὲ ἐταπείνωσαν.

[9] They have snatched the fatherless from the breast, and have afflicted the outcast.

[10] γυμνοὺς δὲ ἐκοίμισαν ἀδίκως, πεινώντων δὲ τὸν ψωμὸν ἀφείλαντο.

[10] And they have wrongfully caused *others* to sleep without clothing, and taken away the morsel of the hungry.

[11] ἐν στενοῖς ἀδίκως ἐνήδρευσαν, ὁδὸν δὲ δικαίαν οὐκ ᾔδεισαν.

[11] They have unrighteously laid wait in narrow places, and have not known the righteous way.

[12] οἳ ἐκ πόλεως καὶ οἴκων ἰδίων ἐξεβάλλοντο, ψυχὴ δὲ νηπίων ἐστέναξεν μέγα, αὐτὸς δὲ διὰ τί τούτων ἐπισκοπὴν οὐ πεποίηται;

[12] Who have cast forth *the* poor from the city and their own houses, and the soul of the children has groaned aloud.

[13] ἐπὶ γῆς ὄντων αὐτῶν καὶ οὐκ ἐπέγνωσαν, ὁδὸν δὲ δικαιοσύνης οὐκ ᾔδεισαν οὐδὲ ἀτραποὺς αὐτῆς ἐπορεύθησαν.

[13] Why then has he not visited these? forasmuch as they were upon the earth, and took no notice, and they knew not the way of righteousness, neither have they walked in their *appointed* paths?

[14] γνοὺς δὲ αὐτῶν τὰ ἔργα παρέδωκεν αὐτοὺς εἰς σκότος, 13καὶ νυκτὸς ἔσται ὡς κλέπτης.

[14] But having known their works, he delivered them into darkness: and in the night one will be as a thief:

[15] 13καὶ ὀφθαλμὸς μοιχοῦ ἐφύλαξεν σκότος 13λέγων Οὐ προσνοήσει με ὀφθαλμός, 13καὶ ἀποκρυβὴν προσώπου ἔθετο.

[15] and the eye of the adulterer has watched *for* the darkness, saying, Eye shall not perceive me, and he puts a covering on his face.

[16] 13διώρυξεν ἐν σκότει οἰκίας· 13ἡμέρας ἐσφράγισαν ἑαυτούς, 13οὐκ ἐπέγνωσαν φῶς·

[16] In darkness he digs through houses: by day they conceal themselves securely: they know not the light.

[17] 13ὅτι ὁμοθυμαδὸν τὸ πρωῒ αὐτοῖς σκιὰ θανάτου, 13ὅτι ἐπιγνώσεται ταραχὰς σκιᾶς θανάτου.

[17] For the morning is to them all *as* the shadow of death, for *each* will be conscious of the terror of the shadow of death.

[18] 13ἐλαφρός ἐστιν ἐπὶ πρόσωπον ὕδατος·507 καταραθείη ἡ μερὶς αὐτῶν ἐπὶ γῆς.

[18] He is swift on the face of the water: let his portion be cursed on the earth; and let their plants be laid bare.

[19] ἀναφανείη δὲ τὰ φυτὰ αὐτῶν ἐπὶ γῆς ξηρά· ἀγκαλίδα γὰρ ὀρφανῶν ἥρπασαν.

[19] *Let them be* withered upon the earth; for they have plundered the sheaves of the fatherless.

[20] εἶτ ἀνεμνήσθη αὐτοῦ ἡ ἁμαρτία, ὥσπερ δὲ ὁμίχλη δρόσου ἀφανὴς ἐγένετο· ἀποδοθείη δὲ αὐτῷ ἃ ἔπραξεν, συντριβείη δὲ πᾶς ἄδικος ἴσα ξύλῳ ἀνιάτῳ.

[20] Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompensed to him, and let every unrighteous one be crushed like rotten wood.

[21] στεῖραν γὰρ οὐκ εὖ ἐποίησεν καὶ γύναιον οὐκ ἠλέησεν,

[21] For he has not treated the barren woman well, and has had no pity on a feeble woman.

[22] θυμῷ δὲ κατέστρεψεν ἀδυνάτους. ἀναστὰς τοιγαροῦν οὐ μὴ πιστεύσῃ κατὰ τῆς ἑαυτοῦ ζωῆς·

[22] And in wrath he has overthrown the helpless: therefore when he has arisen, *a man* will not feel secure of his own life.

[23] μαλακισθεὶς μὴ ἐλπιζέτω ὑγιασθῆναι, ἀλλὰ πεσεῖται νόσῳ.

[23] When he has fallen sick, let him not hope to recover: but let him perish by disease.

[24] πολλοὺς γὰρ ἐκάκωσεν τὸ ὕψωμα αὐτοῦ· ἐμαράνθη δὲ ὥσπερ μολόχη ἐν καύματι ἢ ὥσπερ στάχυς ἀπὸ καλάμης αὐτόματος ἀποπεσών.

[24] For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk.

[25] εἰ δὲ μή, τίς ἐστιν ὁ φάμενος ψευδῆ με λέγειν 13καὶ θήσει εἰς οὐδὲν τὰ ῥήματά μου;507

[25] But if not, who is he that says I speak falsely, and will make my words of no account?

CHAPTER 25

[1] Ὑπολαβὼν δὲ Βαλδαδ ὁ Σαυχίτης λέγει

[1] Then Baldad the Sauchite answered and said,

[2] Τί γὰρ προοίμιον ἢ φόβος παρ᾽ αὐτοῦ, ὁ ποιῶν τὴν σύμπασαν ἐν ὑψίστῳ;

[2] What beginning or fear is his — even he that makes all things in the highest?

[3] μὴ γάρ τις ὑπολάβοι ὅτι ἔστιν παρέλκυσις πειραταῖς; ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ᾽ αὐτοῦ;

[3] For let none think that there is a respite for robbers: and upon whom will there not come a snare from him?

[4] πῶς γὰρ ἔσται δίκαιος βροτὸς ἔναντι κυρίου; ἢ τίς ἂν ἀποκαθαρίσαι ἑαυτὸν γεννητὸς γυναικός;

[4] For how shall a mortal be just before the Lord? or who that is born of a woman shall purify himself?

[5] εἰ σελήνῃ συντάσσει, καὶ οὐκ ἐπιφαύσκει· ἄστρα δὲ οὐ καθαρὰ ἐναντίον αὐτοῦ.

[5] If he gives an order to the moon, then it shines not; and the stars are not pure before him.

[6] ἔα δέ, ἄνθρωπος σαπρία καὶ υἱὸς ἀνθρώπου σκώληξ.

[6] But alas! man is corruption, and the son of man a worm.

CHAPTER 26

[1] Ὑπολαβὼν δὲ Ιωβ λέγει

[1] But Job answered and said,

[2] Τίνι πρόσκεισαι ἢ τίνι μέλλεις βοηθεῖν; πότερον οὐχ ᾧ πολλὴ ἰσχὺς καὶ ᾧ βραχίων κραταιός ἐστιν;

[2] To whom dost thou attach thyself, or whom art thou going to assist? is it not he that *has* much strength, and *he* who has a strong arm?

[3] τίνι συμβεβούλευσαι; οὐχ ᾧ πᾶσα σοφία; ἢ τίνι ἐπακολουθήσεις; οὐχ ᾧ μεγίστη δύναμις;

[3] To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power?

[4] τίνι ἀνήγγειλας ῥήματα; πνοὴ δὲ τίνος ἐστὶν ἡ ἐξελθοῦσα ἐκ σοῦ;

[4] To whom hast thou uttered words? and whose breath is it that has come forth from thee?

[5] 13μὴ γίγαντες μαιωθήσονται 13ὑποκάτωθεν ὕδατος καὶ τῶν γειτόνων αὐτοῦ;

[5] Shall giants be born from under the water and the inhabitants thereof?

[6] 13γυμνὸς ὁ ᾅδης ἐπώπιον αὐτοῦ, 13καὶ οὐκ ἔστιν περιβόλαιον τῇ ἀπωλείᾳ.

[6] Hell is naked before him, and destruction has no covering.

[7] 13ἐκτείνων βορέαν ἐπ᾽ οὐδέν, 13κρεμάζων γῆν ἐπὶ οὐδενός·

[7] He stretches out the north wind upon nothing, and he upon nothing hangs the earth;

[8] 13δεσμεύων ὕδωρ ἐν νεφέλαις αὐτοῦ, 13καὶ οὐκ ἐρράγη νέφος ὑποκάτω αὐτοῦ·

[8] binding water in his clouds, and the cloud is not rent under it.

[9] 13ὁ κρατῶν πρόσωπον θρόνου, 13ἐκπετάζων ἐπ᾽ αὐτὸν νέφος αὐτοῦ.

[9] He keeps back the face of his throne, stretching out his cloud upon it.

[10] 13πρόσταγμα ἐγύρωσεν ἐπὶ πρόσωπον ὕδατος 13μέχρι συντελείας φωτὸς μετὰ σκότους.

[10] He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness.

[11] 13στῦλοι οὐρανοῦ ἐπετάσθησαν 13καὶ ἐξέστησαν ἀπὸ τῆς ἐπιτιμήσεως αὐτοῦ.507

[11] The pillars of heaven are prostrate and astonished at his rebuke.

[12] ἰσχύι κατέπαυσεν τὴν θάλασσαν, ἐπιστήμῃ δὲ ἔτρωσε τὸ κῆτος·

[12] He has calmed the sea with *his* might, and by *his* wisdom the whale has been overthrown.

[13] κλεῖθρα δὲ οὐρανοῦ δεδοίκασιν αὐτόν, προστάγματι δὲ ἐθανάτωσεν δράκοντα ἀποστάτην.

[13] And the barriers of heaven fear him, and by a command he has slain the apostate dragon.

[14] 13ἰδοὺ ταῦτα μέρη ὁδοῦ αὐτοῦ, 13καὶ ἐπὶ ἰκμάδα λόγου ἀκουσόμεθα ἐν αὐτῷ·507 σθένος δὲ βροντῆς αὐτοῦ τίς οἶδεν ὁπότε ποιήσει;

[14] Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows, when he shall employ *it*?

CHAPTER 27

[1] Ἔτι δὲ προσθεὶς Ιωβ εἶπεν τῷ προοιμίῳ

[1] And Job further continued and said in his parable,

[2] Ζῇ κύριος, ὃς οὕτω με κέκρικεν, καὶ ὁ παντοκράτωρ ὁ πικράνας μου τὴν ψυχήν,

[2] *As* God lives, who has thus judge me; and the Almighty, who has embittered my soul;

[3] ἦ μὴν ἔτι τῆς πνοῆς μου ἐνούσης, πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥισίν,

[3] verily, while my breath is yet in *me*, and the breath of God which remains to me is in my nostrils,

[4] μὴ λαλήσειν τὰ χείλη μου ἄνομα, οὐδὲ ἡ ψυχή μου μελετήσει ἄδικα.

[4] my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts.

[5] μή μοι εἴη δικαίους ὑμᾶς ἀποφῆναι, ἕως ἂν ἀποθάνω· οὐ γὰρ ἀπαλλάξω μου τὴν ἀκακίαν.

[5] Far be it from me that I should justify you till I die; for I will not let go my innocence,

[6] δικαιοσύνῃ δὲ προσέχων οὐ μὴ προῶμαι· οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας.

[6] but keeping fast to *my* righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss.

[7] οὐ μὴν δὲ ἀλλὰ εἴησαν οἱ ἐχθροί μου ὥσπερ ἡ καταστροφὴ τῶν ἀσεβῶν, καὶ οἱ ἐπ᾽ ἐμὲ ἐπανιστανόμενοι ὥσπερ ἡ ἀπώλεια τῶν παρα νόμων.

[7] Nay rather, but let mine enemies be as the overthrow of the ungodly, and they that rise up against me, as the destruction of transgressors.

[8] καὶ τίς γάρ ἐστιν ἐλπὶς ἀσεβεῖ ὅτι ἐπέχει; πεποιθὼς ἐπὶ κύριον ἆρα σωθήσεται;

[8] For what is the hope of the ungodly, that he holds to it? will he indeed trust in the Lord *and* be saved?

[9] ἦ τὴν δέησιν αὐτοῦ εἰσακούσεται κύριος; ἢ ἐπελθούσης αὐτῷ ἀνάγκης

[9] Will God hear his prayer? or, when distress has come upon him,

[10] μὴ ἔχει τινὰ παρρησίαν ἔναντι αὐτοῦ; ἢ ὡς ἐπικαλεσαμένου αὐτοῦ εἰσακούσεται αὐτοῦ;

[10] has he any confidence before him? or will *God* hear him as he calls upon him?

[11] ἀλλὰ δὴ ἀναγγελῶ ὑμῖν τί ἐστιν ἐν χειρὶ κυρίου· ἅ ἐστιν παρὰ παντοκράτορι, οὐ ψεύσομαι.

[11] Yet now I will tell you what is in the hand of the Lord: I will not lie concerning the things which are with the Almighty.

[12] ἰδοὺ δὴ πάντες οἴδατε ὅτι κενὰ κενοῖς ἐπιβάλλετε.

[12] Behold, ye all know that ye are adding vanity to vanity.

[13] αὕτη ἡ μερὶς ἀνθρώπου ἀσεβοῦς παρὰ κυρίου, κτῆμα δὲ δυναστῶν ἐλεύσεται παρὰ παντοκράτορος ἐπ᾽ αὐτούς.

[13] This is the portion of an ungodly man from the Lord, and the possession of oppressors shall come upon them from the Almighty.

[14] ἐὰν δὲ πολλοὶ γένωνται οἱ υἱοὶ αὐτοῦ, εἰς σφαγὴν ἔσονται· ἐὰν δὲ καὶ ἀνδρωθῶσιν, προσαιτήσουσιν·

[14] And if their children be many, they shall be for slaughter: and if they grow up, they shall beg.

[15] οἱ δὲ περιόντες αὐτοῦ ἐν θανάτῳ τελευτήσουσιν, χήρας δὲ αὐτῶν οὐθεὶς ἐλεήσει.

[15] And they that survive of him shall utterly perish, and no one shall pity their widows.

[16] ἐὰν συναγάγῃ ὥσπερ γῆν ἀργύριον, ἴσα δὲ πηλῷ ἑτοιμάσῃ χρυσίον,

[16] Even if he should gather silver as earth, and prepare gold as clay;

[17] ταῦτα πάντα δίκαιοι περιποιήσονται, τὰ δὲ χρήματα αὐτοῦ ἀληθινοὶ καθέξουσιν.

[17] All these things shall the righteous gain, and the truehearted shall possess his wealth.

[18] ἀπέβη δὲ ὁ οἶκος αὐτοῦ ὥσπερ σῆτες καὶ ὥσπερ ἀράχνη.

[18] And his house is gone like moths, and like a spider's web.

[19] πλούσιος κοιμηθεὶς καὶ οὐ προσθήσει, 13ὀφθαλμοὺς αὐτοῦ διήνοιξεν καὶ οὐκ ἔστιν.507

[19] The rich man shall lie down, and shall not continue: he has opened his eyes, and he is not.

[20] συνήντησαν αὐτῷ ὥσπερ ὕδωρ αἱ ὀδύναι, νυκτὶ δὲ ὑφείλατο αὐτὸν γνόφος·

[20] Pains have come upon him as water, and darkness has carried him away by night.

[21] 13ἀναλήμψεται αὐτὸν καύσων καὶ ἀπελεύσεται 13καὶ λικμήσει αὐτὸν ἐκ τοῦ τόπου αὐτοῦ.

[21] And a burning wind shall catch him, and he shall depart, and it shall utterly drive him out of his place.

[22] 13καὶ ἐπιρρίψει ἐπ' αὐτὸν καὶ οὐ φείσεται· 13ἐκ χειρὸς αὐτοῦ φυγῇ φεύξεται·

[22] And *God* shall cast *trouble* upon him, and not spare: he would fain flee out of his hand.

[23] 13κροτήσει ἐπ' αὐτοῦ χεῖρας αὐτοῦ 13καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ.507

[23] He shall cause *men* to clap their hands against them, and shall hiss him out of his place.

CHAPTER 28

[1] ἔστιν γὰρ ἀργυρίῳ τόπος, ὅθεν γίνεται, τόπος δὲ χρυσίῳ, ὅθεν διηθεῖται.

[1] For there is a place for the silver, whence it comes, and a place for the gold, whence it is refined.

[2] σίδηρος μὲν γὰρ ἐκ γῆς γίνεται, χαλκὸς δὲ ἴσα λίθῳ λατομεῖται.

[2] For iron comes out of the earth, and brass is hewn out like stone.

[3] τάξιν ἔθετο σκότει, 13καὶ πᾶν πέρας αὐτὸς ἐξακριβάζεται· 13λίθος σκοτία καὶ σκιὰ θανάτου,

[3] He has set a bound to darkness, and he searches out every limit: a stone *is* darkness, and the shadow of death.

[4] 13διακοπὴ χειμάρρου ἀπὸ κονίας·507 οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν ἠσθένησαν ἐκ βροτῶν.

[4] There is a cutting off the torrent by reason of dust: so they that forget the right way are weakened; they are removed from *among* men.

[5] 13γῆ, ἐξ αὐτῆς ἐξελεύσεται ἄρτος, 13ὑποκάτω αὐτῆς ἐστράφη ὡσεὶ πῦρ.

[5] *As for* the earth, out of it shall come bread: under it has been turned up as it were fire.

[6] 13τόπος σαπφείρου οἱ λίθοι αὐτῆς, 13καὶ χῶμα, χρυσίον αὐτῷ.

[6] Her stones are the place of the sapphire: and *her* dust *supplies* man with gold.

[7] 13τρίβος, οὐκ ἔγνω αὐτὴν πετεινόν, 13καὶ οὐ παρέβλεψεν αὐτὴν ὀφθαλμὸς γυπός·

[7] *There is* a path, the fowl has not known it, neither has the eye of the vulture seen it:

[8] 13οὐκ ἐπάτησαν αὐτὴν υἱοὶ ἀλαζόνων, 13οὐ παρῆλθεν ἐπ᾽ αὐτῆς λέων.

[8] neither have the sons of the proud trodden it, a lion has not passed upon it.

[9] 13ἐν ἀκροτόμῳ ἐξέτεινεν χεῖρα αὐτοῦ,507 κατέστρεψεν δὲ ἐκ ῥιζῶν ὄρη·

[9] He has stretched forth his hand on the sharp *rock*, and turned up mountains by the roots:

[10] δίνας δὲ ποταμῶν ἔρρηξεν, πᾶν δὲ ἔντιμον εἶδέν μου ὁ ὀφθαλμός·

[10] and he has interrupted the whirlpools of rivers, and mine eye has seen every precious thing.

[11] βάθη δὲ ποταμῶν ἀνεκάλυψεν, ἔδειξεν δὲ ἑαυτοῦ δύναμιν εἰς φῶς.

[11] And he has laid bare the depths of rivers, and has brought his power to light.

[12] ἡ δὲ σοφία πόθεν εὑρέθη; ποῖος δὲ τόπος ἐστὶν τῆς ἐπιστήμης;

[12] But whence has wisdom been discovered? and what is the place of knowledge?

[13] οὐκ οἶδεν βροτὸς ὁδὸν αὐτῆς, οὐδὲ μὴ εὑρεθῇ ἐν ἀνθρώποις.

[13] A mortal has not known its way, neither indeed has it been discovered among men.

[14] 13ἄβυσσος εἶπεν Οὐκ ἔστιν ἐν ἐμοί· 13καὶ θάλασσα εἶπεν Οὐκ ἔστιν μετ᾽ ἐμοῦ.

[14] The depth said, It is not in me: and the sea said, It is not with me.

[15] 13οὐ δώσει συγκλεισμὸν ἀντ αὐτῆς, 13καὶ οὐ σταθήσεται ἀργύριον ἀντάλλαγμα αὐτῆς·

[15] One shall not give fine gold instead of it, neither shall silver be weighed in exchange for it.

[16] 13καὶ οὐ συμβασταχθήσεται χρυσίῳ Ωφιρ, 13ἐν ὄνυχι τιμίῳ καὶ σαπφείρῳ·

[16] Neither shall it be compared with gold of Sophir, with the precious onyx and sapphire.

[17] 13οὐκ ἰσωθήσεται αὐτῇ χρυσίον καὶ ὕαλος 13καὶ τὸ ἄλλαγμα αὐτῆς σκεύη χρυσᾶ·

[17] Gold and crystal shall not be equalled to it, neither shall vessels of gold be its exchange.

[18] 13μετέωρα καὶ γαβις οὐ μνησθήσεται, 13καὶ ἕλκυσον σοφίαν ὑπὲρ τὰ ἐσώτατα·

[18] Coral and fine pearl shall not be mentioned: but do thou esteem wisdom above the most precious things.

[19] 13οὐκ ἰσωθήσεται αὐτῇ τοπάζιον Αἰθιοπίας, 13χρυσίῳ καθαρῷ οὐ συμβασταχθήσεται.507

[19] The topaz of Ethiopia shall not be equalled to it; it shall not be compared with pure gold.

[20] ἡ δὲ σοφία πόθεν εὑρέθη; ποῖος δὲ τόπος ἐστὶν τῆς συνέσεως;

[20] Whence then is wisdom found? and of what kind is the place of understanding?

[21] λέληθεν πάντα ἄνθρωπον 13καὶ ἀπὸ πετεινῶν τοῦ οὐρανοῦ ἐκρύβη·

[21] It has escaped the notice of every man, and has been hidden from the birds of the sky.

[22] 13ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν507 Ἀκηκόαμεν δὲ αὐτῆς τὸ κλέος.

[22] Destruction and Death said, We have heard the report of it.

[23] ὁ θεὸς εὖ συνέστησεν αὐτῆς τὴν ὁδόν, αὐτὸς δὲ οἶδεν τὸν τόπον αὐτῆς·

[23] God has well ordered the way of it, and he knows the place of it.

[24] αὐτὸς γὰρ τὴν ὑπ᾽ οὐρανὸν πᾶσαν ἐφορᾷ εἰδὼς τὰ ἐν τῇ γῇ πάντα, ἃ ἐποίησεν,

[24] For he surveys the whole *earth* under heaven, knowing the things in the earth:

[25] ἀνέμων σταθμὸν ὕδατός τε μέτρα·

[25] all that he has made; the weight of the winds, the measures of the water.

[26] ὅτε ἐποίησεν οὕτως, ὑετὸν ἠρίθμησεν 13καὶ ὁδὸν ἐν τινάγματι φωνάς·

[26] When he made *them*, thus he saw and numbered them, and made a way for the pealing of the thunder.

[27] 13τότε εἶδεν αὐτὴν καὶ ἐξηγήσατο αὐτήν,507 ἑτοιμάσας ἐξιχνίασεν.

[27] Then he saw it, and declared it: he prepared it *and* traced it out.

[28] εἶπεν δὲ ἀνθρώπῳ Ἰδοὺ ἡ θεοσέβειά ἐστιν σοφία, τὸ δὲ ἀπέχεσθαι ἀπὸ κακῶν ἐστιν ἐπιστήμη.

[28] And he said to man, Behold, godliness is wisdom: and to abstain from evil is understanding.

CHAPTER 29

[1] Ἔτι δὲ προσθεὶς Ιωβ εἶπεν τῷ προοιμίῳ

[1] And Job continued and said in his parable,

[2] Τίς ἄν με θείη κατὰ μῆνα ἔμπροσθεν ἡμερῶν, ὧν με ὁ θεὸς ἐφύλαξεν;

[2] Oh that I were as in months past, wherein God preserved me!

[3] ὡς ὅτε ηὔγει ὁ λύχνος αὐτοῦ ὑπὲρ κεφαλῆς μου, ὅτε τῷ φωτὶ αὐτοῦ ἐπορευόμην ἐν σκότει·

[3] As when his lamp shone over my head; when by his light I walked through darkness.

[4] ὅτε ἤμην ἐπιβρίθων ὁδοῖς, ὅτε ὁ θεὸς ἐπισκοπὴν ἐποιεῖτο τοῦ οἴκου μου·

[4] *As* when I steadfastly pursued my ways, when God took care of my house.

[5] ὅτε ἤμην ὑλώδης λίαν, κύκλῳ δέ μου οἱ παῖδες·

[5] When I was very fruitful, and my children were about me;

[6] ὅτε ἐχέοντό μου αἱ ὁδοὶ βουτύρῳ, τὰ δὲ ὄρη μου ἐχέοντο γάλακτι·

[6] when my ways were moistened with butter, and the mountains flowed for me with milk.

[7] ὅτε ἐξεπορευόμην ὄρθριος ἐν πόλει, ἐν δὲ πλατείαις ἐτίθετό μου ὁ δίφρος.

[7] When I went forth early in the city, and the seat was placed for me in the streets.

[8] ἰδόντες με νεανίσκοι ἐκρύβησαν, πρεσβῦται δὲ πάντες ἔστησαν·

[8] The young men saw me, and hid themselves: and all the old men stood up.

[9] ἀδροὶ δὲ ἐπαύσαντο λαλοῦντες δάκτυλον ἐπιθέντες ἐπὶ στόματι.

[9] And the great men ceased speaking, and laid their finger on their mouth.

[10] οἱ δὲ ἀκούσαντες ἐμακάρισάν με, 13καὶ γλῶσσα αὐτῶν τῷ λάρυγγι αὐτῶν ἐκολλήθη·

[10] And they that heard *me* blessed me, and their tongue clave to their throat.

[11] 13ὅτι οὗς ἤκουσεν καὶ ἐμακάρισέν με,507 ὀφθαλμὸς δὲ ἰδών με ἐξέκλινεν.

[11] For the ear heard, and blessed me; and the eye saw me, and turned aside.

[12] διέσωσα γὰρ πτωχὸν ἐκ χειρὸς δυνάστου καὶ ὀρφανῷ, ᾧ οὐκ ἦν βοηθός, ἐβοήθησα·

[12] For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper.

[13] 13εὐλογία ἀπολλυμένου ἐπ᾽ ἐμὲ ἔλθοι,507 στόμα δὲ χήρας με εὐλόγησεν.

[13] Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me.

[14] δικαιοσύνην δὲ ἐνεδεδύκειν, ἠμφιασάμην δὲ κρίμα ἴσα διπλοίδι.

[14] Also I put on righteousness, and clothed myself with judgment like a mantle.

[15] ὀφθαλμὸς ἤμην τυφλῶν, ποὺς δὲ χωλῶν.

[15] I was the eye of the blind, and the foot of the lame.

[16] ἐγὼ ἤμην πατὴρ ἀδυνάτων, δίκην δέ, ἣν οὐκ ᾔδειν, ἐξιχνίασα·

[16] I was the father of the helpless; and I searched out the cause which I knew not.

[17] συνέτριψα δὲ μύλας ἀδίκων, ἐκ δὲ μέσου τῶν ὀδόντων αὐτῶν ἅρπαγμα ἐξέσπασα.

[17] And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth.

[18] εἶπα δέ Ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πολὺν χρόνον βιώσω·

[18] And I said, My age shall continue as the stem of a palm-tree; I shall live a long while.

[19] 13ἡ ῥίζα μου διήνοικται ἐπὶ ὕδατος, 13καὶ δρόσος αὐλισθήσεται ἐν τῷ θερισμῷ μου·

[19] *My* root was spread out by the water, and the dew would lodge on my crop.

[20] 13ἡ δόξα μου καινὴ μετ᾽ ἐμοῦ, 13καὶ τὸ τόξον μου ἐν χειρὶ αὐτοῦ πορεύσεται.507

[20] My glory was fresh in me, and by bow prospered in his hand.

[21] ἐμοῦ ἀκούσαντες προσέσχον, ἐσιώπησαν δὲ ἐπὶ τῇ ἐμῇ βουλῇ·

[21] *Men* heard me, and gave heed, and they were silent at my counsel.

[22] ἐπὶ δὲ τῷ ἐμῷ ῥήματι οὐ προσέθεντο, περιχαρεῖς δὲ ἐγίνοντο, ὁπόταν αὐτοῖς ἐλάλουν·

[22] At my word they spoke not again, and they were very gland whenever I spoke to them.

[23] ὥσπερ γῆ διψῶσα προσδεχομένη τὸν ὑετόν, οὕτως οὗτοι τὴν ἐμὴν λαλιάν.

[23] As the thirsty earth expecting the rain, so they *waited for* my speech.

[24] ἐὰν γελάσω πρὸς αὐτούς, οὐ μὴ πιστεύσωσιν, 13καὶ φῶς τοῦ προσώπου μου οὐκ ἀπέπιπτεν·

[24] Were I to laugh on them, they would not believe *it*; and the light of my face has not failed.

[25] 13ἐξελεξάμην ὁδὸν αὐτῶν καὶ ἐκάθισα ἄρχων 13καὶ κατεσκήνουν ὡσεὶ βασιλεὺς ἐν μονοζώνοις ὃν τρόπον παθεινοὺς παρακαλῶν.507

[25] I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

CHAPTER 30

[1] νυνὶ δὲ κατεγέλασάν μου, ἐλάχιστοι νῦν νουθετοῦσίν με ἐν μέρει, 13ὧν ἐξουδένουν πατέρας αὐτῶν,507 οὓς οὐχ ἡγησάμην εἶναι ἀξίους κυνῶν τῶν ἐμῶν νομάδων.

[1] But now the youngest have laughed me to scorn, now they reprove me in *their* turn, whose fathers I set at nought; whom I did not deem worthy *to be with* my shepherd dogs.

[2] 13καί γε ἰσχὺς χειρῶν αὐτῶν ἵνα τί μοι; 13ἐπ αὐτοὺς ἀπώλετο συντέλεια

[2] Yea, why had I the strength of their hands? for them the full term *of life* was lost.

[3] 13ἐν ἐνδείᾳ καὶ λιμῷ ἄγονος· 13οἱ φεύγοντες ἄνυδρον ἐχθὲς συνοχὴν καὶ ταλαιπωρίαν,

[3] *One is* childless in want and famine, *such as* they that fled but lately the distress and misery of drought.

[4] 13οἱ περικλῶντες ἅλιμα ἐπὶ ἠχοῦντι,507 οἵτινες ἅλιμα ἦν αὐτῶν τὰ σῖτα, ἄτιμοι δὲ καὶ πεφαυλισμένοι, ἐνδεεῖς παντὸς ἀγαθοῦ, οἳ καὶ ῥίζας ξύλων ἐμασῶντο ὑπὸ λιμοῦ μεγάλου.

[4] Who compass the salt places on the sounding *shore*, who had salt *herbs* for their food, and were dishonorable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

[5] ἐπανέστησάν μοι κλέπται,

[5] Thieves have risen up against me,

[6] ὧν οἱ οἶκοι αὐτῶν ἦσαν τρῶγλαι πετρῶν·

[6] whose houses were the caves of the rocks, who lived under the wild shrubs.

[7] 13ἀνὰ μέσον εὐήχων βοήσονται·507 οἳ ὑπὸ φρύγανα ἄγρια διῃτῶντο,

[7] They will cry out among the rustling *bushes*.

[8] ἀφρόνων υἱοὶ καὶ ἀτίμων ὄνομα καὶ κλέος ἐσβεσμένον ἀπὸ γῆς.

[8] *They are* sons of fools and vile men, *whose* name and glory *are* quenched from off the earth.

[9] νυνὶ δὲ κιθάρα ἐγώ εἰμι αὐτῶν, καὶ ἐμὲ θρύλημα ἔχουσιν·

[9] But now I am their music, and they have me for a by-word.

[10] ἐβδελύξαντο δέ με ἀποστάντες μακράν, ἀπὸ δὲ προσώπου μου οὐκ ἐφείσαντο πτύελον.

[10] And they stood aloof and abhorred me, and spared not to spit in my face.

[11] ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, 13καὶ χαλινὸν τοῦ προσώπου μου ἐξαπέστειλαν.

[11] For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence.

[12] 13ἐπὶ δεξιῶν βλαστοῦ ἐπανέστησαν, 13πόδα αὐτῶν ἐξέτειναν καὶ ὡδοποίησαν ἐπ᾽ ἐμὲ τρίβους ἀπ᾽ ωλείας αὐτῶν.

[12] They have risen up against *me* on the right hand of *their* offspring; they have stretched out their foot, and directed against me the ways of their destruction.

[13] 13ἐξετρίβησαν τρίβοι μου,507 ἐξέδυσεν γάρ μου τὴν στολήν·

[13] My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons.

[14] βέλεσιν αὐτοῦ κατηκόντισέν με, κέχρηταί μοι ὡς βούλεται, ἐν ὀδύναις πέφυρμαι.

[14] And he has pleaded against me as he will: I am overwhelmed with pains.

[15] ἐπιστρέφονται δέ μου αἱ ὀδύναι, ᾤχετό μου ἡ ἐλπὶς ὥσπερ πνεῦμα καὶ ὥσπερ νέφος ἡ σωτηρία μου.

[15] My pains return upon *me*; my hope is gone like the wind, and my safety as a cloud.

[16] 13καὶ νῦν ἐπ᾽ ἐμὲ ἐκχυθήσεται ἡ ψυχή μου,507 ἔχουσιν δέ με ἡμέραι ὀδυνῶν·

[16] Even now my life shall be poured forth upon me; and days of anguish seize me.

[17] νυκτὶ δέ μου τὰ ὀστᾶ συγκέκαυται, τὰ δὲ νεῦρά μου διαλέλυται.

[17] And by night my bones are confounded; and my sinews are relaxed.

[18] ἐν πολλῇ ἰσχύι ἐπελάβετό μου τῆς στολῆς, 13ὥσπερ τὸ περιστόμιον τοῦ χιτῶνός μου περιέσχεν με.507

[18] With great force *my disease* has taken hold of my garment: it has compassed me as the collar of my coat.

[19] ἤγησαι δέ με ἴσα πηλῷ, ἐν γῇ καὶ σποδῷ μου ἡ μερίς·

[19] And thou hast counted me as clay; my portion in dust and ashes.

[20] κέκραγα δὲ πρὸς σὲ καὶ οὐκ εἰσακούεις μου, 13ἔστησαν καὶ κατενόησάν με·507

[20] And I have cried to thee, but thou hearest me not: but they stood still, and observed me.

[21] ἐπέβης δέ μοι ἀνελεημόνως, χειρὶ κραταιᾷ με ἐμαστίγωσας·

[21] They attacked me also without mercy: thou hast scourged me with a strong hand.

[22] ἔταξας δέ με ἐν ὀδύναις 13καὶ ἀπέρριψάς με ἀπὸ σωτηρίας.507

[22] And thou hast put me to grief, and hast cast me away from safety.

[23] οἶδα γὰρ ὅτι θάνατός με ἐκτρίψει· οἰκία γὰρ παντὶ θνητῷ γῆ.

[23] For I know that death will destroy me: for the earth is the house *appointed* for every mortal.

[24] εἰ γὰρ ὄφελον δυναίμην ἐμαυτὸν χειρώσασθαι, ἢ δεηθείς γε ἑτέρου, καὶ ποιήσει μοι τοῦτο.

[24] Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me.

[25] ἐγὼ δὲ ἐπὶ παντὶ ἀδυνάτῳ ἔκλαυσα, ἐστέναξα δὲ ἰδὼν ἄνδρα ἐν ἀνάγκαις.

[25] Yet I wept over every helpless man; I groaned when I saw a man in distress.

[26] ἐγὼ δὲ ἐπέχων ἀγαθοῖς, ἰδοὺ συνήντησάν μοι μᾶλλον ἡμέραι κακῶν.

[26] But I, when I waited for good things, behold, days of evils came the more upon me.

[27] 13ἡ κοιλία μου ἐξέζεσεν καὶ οὐ σιωπήσεται, 13προέφθασάν με ἡμέραι πτωχείας.507

[27] My belly boiled, and would not cease: the days of poverty prevented me.

[28] στένων πεπόρευμαι ἄνευ φιμοῦ, ἔστηκα δὲ ἐν ἐκκλησίᾳ κεκραγώς.

[28] I went mourning without restraint: and I have stood and cried out in the assembly.

[29] ἀδελφὸς γέγονα σειρήνων, ἑταῖρος δὲ στρουθῶν.

[29] I am become a brother of monsters, and a companion of ostriches.

[30] τὸ δὲ δέρμα μου ἐσκότωται μεγάλως, τὰ δὲ ὀστᾶ μου ἀπὸ καύματος.

[30] And my skin has been greatly blackened, and my bones are burned with heat.

[31] ἀπέβη δὲ εἰς πάθος μου ἡ κιθάρα, ὁ δὲ ψαλμός μου εἰς κλαυθμὸν ἐμοί.

[31] My harp also has been turned into mourning, and my song into my weeping.

CHAPTER 31

[1] 13διαθήκην ἐθέμην τοῖς ὀφθαλμοῖς μου 13καὶ οὐ συνήσω ἐπὶ παρθένον.

[1] I made a covenant with mine eyes, and I will not think upon a virgin.

[2] 13καὶ τί ἐμέρισεν ὁ θεὸς ἀπάνωθεν 13καὶ κληρονομία ἱκανοῦ ἐξ ὑψίστων;

[2] Now what portion has God given from above? and is there an inheritance *given* of the Mighty One from the highest?

[3] 13οὐχὶ ἀπώλεια τῷ ἀδίκῳ 13καὶ ἀπαλλοτρίωσις τοῖς ποιοῦσιν ἀνομίαν;

[3] Alas! destruction to the unrighteous, and rejection to them that do iniquity.

[4] 13οὐχὶ αὐτὸς ὄψεται ὁδόν μου 13καὶ πάντα τὰ διαβήματά μου ἐξαριθμήσεται;507

[4] Will he not see my way, and number all my steps?

[5] εἰ δὲ ἤμην πεπορευμένος μετὰ γελοιαστῶν, εἰ δὲ καὶ ἐσπούδασεν ὁ πούς μου εἰς δόλον,

[5] But if I had gone with scorners, and if too my foot has hasted to deceit:

[6] ἱσταίη με ἄρα ἐν ζυγῷ δικαίῳ, οἶδεν δὲ ὁ κύριος τὴν ἀκακίαν μου.

[6] (for I am weighed in a just balance, and the Lord knows my innocence:)

[7] εἰ ἐξέκλινεν ὁ πούς μου ἐκ τῆς ὁδοῦ, εἰ δὲ καὶ τῷ ὀφθαλμῷ ἐπηκολούθησεν ἡ καρδία μου, εἰ δὲ καὶ ταῖς χερσίν μου ἡψάμην δώρων,

[7] if my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands;

[8] σπείραιμι ἄρα καὶ ἄλλοι φάγοισαν, ἄρριζος δὲ γενοίμην ἐπὶ γῆς.

[8] then let me sow, and let others eat; and let me be uprooted on the earth.

[9] εἰ ἐξηκολούθησεν ἡ καρδία μου γυναικὶ ἀνδρὸς ἑτέρου, εἰ καὶ ἐγκάθετος ἐγενόμην ἐπὶ θύραις αὐτῆς,

[9] If my heart has gone forth after another man's wife, and if I laid wait at her doors;

[10] ἀρέσαι ἄρα καὶ ἡ γυνή μου ἑτέρῳ, τὰ δὲ νήπιά μου ταπεινωθείη·

[10] then let my wife also please another, and let my children be brought low.

[11] θυμὸς γὰρ ὀργῆς ἀκατάσχετος τὸ μιᾶναι ἀνδρὸς γυναῖκα·

[11] For the rage of anger is not to be controlled, *in the case* of defiling *another* man's wife.

[12] πῦρ γάρ ἐστιν καιόμενον ἐπὶ πάντων τῶν μερῶν, οὗ δ' ἂν ἐπέλθῃ, ἐκ ῥιζῶν ἀπώλεσεν.

[12] For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

[13] εἰ δὲ καὶ ἐφαύλισα κρίμα θεράποντός μου ἢ θεραπαίνης κρινομένων αὐτῶν πρός με,

[13] And if too I despised the judgment of my servant or *my* handmaid, when they pleaded with me;

[14] τί γὰρ ποιήσω, ἐὰν ἔτασίν μου ποιήσηται ὁ κύριος; ἐὰν δὲ καὶ ἐπισκοπήν, τίνα ἀπόκρισιν ποιήσομαι;

[14] what then shall I do if the Lord should try me? and if also he should at all visit me, can I make an answer?

[15] πότερον οὐχ ὡς καὶ ἐγὼ ἐγενόμην ἐν γαστρί, καὶ ἐκεῖνοι γεγόνασιν; γεγόναμεν δὲ ἐν τῇ αὐτῇ κοιλίᾳ.

[15] Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

[16] ἀδύνατοι δὲ χρείαν, ἥν ποτ εἶχον, οὐκ ἀπέτυχον, χήρας δὲ τὸν ὀφθαλμὸν οὐκ ἐξέτηξα.

[16] But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail.

[17] εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος καὶ οὐχὶ ὀρφανῷ μετέδωκα·

[17] And if too I ate my morsel alone, and did not impart *of it* to the orphan;

[18] 13ὅτι ἐκ νεότητός μου ἐξέτρεφον ὡς πατὴρ 13καὶ ἐκ γαστρὸς μητρός μου ὡδήγησα·507

[18] (for I nourished *them* as a father from my youth and guided *them* from my mother's womb.)

[19] εἰ δὲ καὶ ὑπερεῖδον γυμνὸν ἀπολλύμενον καὶ οὐκ ἠμφίασα,

[19] And if too I overlooked the naked as he was perishing, and did not clothe him;

[20] ἀδύνατοι δὲ εἰ μὴ εὐλόγησάν με, ἀπὸ δὲ κουρᾶς ἀμνῶν μου ἐθερμάνθησαν οἱ ὦμοι αὐτῶν,

[20] and if the poor did not bless me, and their shoulders were *not* warmed with the fleece of my lambs;

[21] εἰ ἐπῆρα ὀρφανῷ χεῖρα πεποιθὼς ὅτι πολλή μοι βοήθεια περίεστιν,

[21] if I lifted my hand against an orphan, trusting that my strength was far superior *to his*:

[22] ἀποσταίη ἄρα ὁ ὦμός μου ἀπὸ τῆς κλειδός, ὁ δὲ βραχίων μου ἀπὸ τοῦ ἀγκῶνός μου συντριβείη.

[22] let them my shoulder start from the blade-bone, and my arm be crushed off from the elbow.

[23] φόβος γὰρ κυρίου συνέσχεν με, 13καὶ ἀπὸ τοῦ λήμματος αὐτοῦ οὐχ ὑποίσω.

[23] For the fear of the Lord constrained me, and I cannot bear up by reason of his burden.

[24] 13εἰ ἔταξα χρυσίον ἰσχύν μου,507 εἰ δὲ καὶ λίθῳ πολυτελεῖ ἐπεποίθησα,

[24] If I made gold my treasure, and if too I trusted the precious stone;

[25] εἰ δὲ καὶ εὐφράνθην πολλοῦ πλούτου μοι γενομένου, εἰ δὲ καὶ ἐπ᾽ ἀναριθμήτοις ἐθέμην χεῖρά μου,

[25] and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable *treasures*:

[26] ἦ οὐχ ὁρῶ μὲν ἥλιον τὸν ἐπιφαύσκοντα ἐκλείποντα, σελήνην δὲ φθίνουσαν; οὐ γὰρ ἐπ᾽ αὐτοῖς ἐστιν.

[26] (do we not see the shining sun eclipsed, and the moon waning? for they have not *power to continue*:)

[27] 13καὶ εἰ ἠπατήθη λάθρᾳ ἡ καρδία μου,507 εἰ δὲ καὶ χεῖρά μου ἐπιθεὶς ἐπὶ στόματί μου ἐφίλησα,

[27] and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it:

[28] καὶ τοῦτό μοι ἄρα ἀνομία ἡ μεγίστη λογισθείη, ὅτι ἐψευσάμην ἐναντίον κυρίου τοῦ ὑψίστου.

[28] let this also then be reckoned to me as the greatest iniquity: for I *should* have lied against the Lord Most High.

[29] εἰ δὲ καὶ ἐπιχαρὴς ἐγενόμην πτώματι ἐχθρῶν μου καὶ εἶπεν ἡ καρδία μου Εὖγε,

[29] And if too I was glad at the fall of mine enemies, and mine heart said, Aha!

[30] ἀκούσαι ἄρα τὸ οὖς μου τὴν κατάραν μου, θρυληθείην δὲ ἄρα ὑπὸ λαοῦ μου κακούμενος.

[30] let then mine ear hear my curse, and let me be a byword among my people in my affliction.

[31] εἰ δὲ καὶ πολλάκις εἶπον αἱ θεράπαιναί μου Τίς ἂν δῴη ἡμῖν τῶν σαρκῶν αὐτοῦ πλησθῆναι; λίαν μου χρηστοῦ ὄντος·

[31] And if too my handmaids have often said, Oh that we might be satisfied with his flesh; (whereas I was very kind:

[32] ἔξω δὲ οὐκ ηὐλίζετο ξένος, ἡ δὲ θύρα μου παντὶ ἐλθόντι ἀνέῳκτο.

[32] for the stranger did not lodge without, and my door was opened to every one that came:)

[33] εἰ δὲ καὶ ἁμαρτὼν ἀκουσίως ἔκρυψα τὴν ἁμαρτίαν μου,

[33] or if too having sinned unintentionally, I hid my sin;

[34] οὐ γὰρ διετράπην πολυοχλίαν πλήθους τοῦ μὴ ἐξαγορεῦσαι ἐνώπιον αὐτῶν, εἰ δὲ καὶ εἴασα ἀδύνατον ἐξελθεῖν θύραν μου κόλπῳ κενῷ,

[34] (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom:

[35] 13τίς δῴη ἀκούοντά μου;507 χεῖρα δὲ κυρίου εἰ μὴ ἐδεδοίκειν, συγγραφὴν δέ, ἣν εἶχον κατά τινος,

[35] (Oh that I had a hearer,)and if I had not feared the hand of the Lord; and *as to* the written charge which I had against any one,

[36] ἐπ᾽ ὤμοις ἂν περιθέμενος στέφανον ἀνεγίνωσκον,

[36] I would place *it* as a chaplet on my shoulders, and read it.

[37] καὶ εἰ μὴ ῥήξας αὐτὴν ἀπέδωκα οὐθὲν λαβὼν παρὰ χρεοφειλέτου,

[37] And if I did not read it and return it, having taken nothing from the debtor:

[38] εἰ ἐπ᾽ ἐμοί ποτε ἡ γῆ ἐστέναξεν, εἰ δὲ καὶ οἱ αὔλακες αὐτῆς ἔκλαυσαν ὁμοθυμαδόν,

[38] If at any time the land groaned against me, and if its furrows mourned together;

[39] εἰ δὲ καὶ τὴν ἰσχὺν αὐτῆς ἔφαγον μόνος ἄνευ τιμῆς, εἰ δὲ καὶ ψυχὴν κυρίου τῆς γῆς ἐκβαλὼν ἐλύπησα,

[39] and if I ate its strength alone without price, and if I too grieved the heart of the owner of the soil, by taking *aught* from *him*:

[40] ἀντὶ πυροῦ ἄρα ἐξέλθοι μοι κνίδη, ἀντὶ δὲ κριθῆς βάτος. Καὶ ἐπαύσατο Ιωβ ῥήμασιν.

[40] then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking.

CHAPTER 32

[1] Ἡσύχασαν δὲ καὶ οἱ τρεῖς φίλοι αὐτοῦ ἔτι ἀντειπεῖν Ιωβ· ἦν γὰρ Ιωβ δίκαιος ἐναντίον αὐτῶν.

[1] And his three friends also ceased any longer to answer Job: for Job was righteous before them.

[2] ὠργίσθη δὲ Ελιους ὁ τοῦ Βαραχιηλ ὁ Βουζίτης ἐκ τῆς συγγενείας Ραμ τῆς Αυσίτιδος χώρας, ὠργίσθη δὲ τῷ Ιωβ σφόδρα, διότι ἀπέφηνεν ἑαυτὸν δίκαιον ἐναντίον κυρίου·

[2] Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before the Lord.

[3] καὶ κατὰ τῶν τριῶν δὲ φίλων ὠργίσθη σφόδρα, διότι οὐκ ἠδυνήθησαν ἀποκριθῆναι ἀντίθετα Ιωβ καὶ ἔθεντο αὐτὸν εἶναι ἀσεβῆ.

[3] And he was also very angry with *his* three friends, because they were not able to return answers to Job, yet set him down for an ungodly man.

[4] Ελιους δὲ ὑπέμεινεν δοῦναι ἀπόκρισιν Ιωβ, 13ὅτι πρεσβύτεροι αὐτοῦ εἰσιν ἡμέραις.

[4] But Elius had forborne to give an answer to Job, because they were older than he.

[5] 13καὶ εἶδεν Ελιους ὅτι οὐκ ἔστιν ἀπόκρισις 13ἐν στόματι τῶν τριῶν ἀνδρῶν, 13καὶ ἐθυμώθη ὀργὴ αὐτοῦ.507

[5] And Elius saw that there was no answer in the mouth of the three men; and he was angered in his wrath.

[6] ὑπολαβὼν δὲ Ελιους ὁ τοῦ Βαραχιηλ ὁ Βουζίτης εἶπεν Νεώτερος μέν εἰμι τῷ χρόνῳ, ὑμεῖς δέ ἐστε πρεσβύτεροι· διὸ ἡσύχασα φοβηθεὶς τοῦ ὑμῖν ἀναγγεῖλαι τὴν ἐμαυτοῦ ἐπιστήμην·

[6] And Elius the Buzite the son of Barachiel answered and said,

I am younger in age, and ye are elder, wherefore I kept silence, fearing to declare to you my own knowledge.

[7] εἶπα δὲ ὅτι Ὁ χρόνος ἐστὶν ὁ λαλῶν, ἐν πολλοῖς δὲ ἔτεσιν οἴδασιν σοφίαν.

[7] And I said, It is not time that speaks, though in many years *men* know wisdom:

[8] ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς, πνοὴ δὲ παντοκράτορός ἐστιν ἡ διδάσκουσα·

[8] but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches.

[9] οὐχ οἱ πολυχρόνιοί εἰσιν σοφοί, οὐδ᾽ οἱ γέροντες οἴδασιν κρίμα.

[9] The long-lived are not wise *as such*; neither do the aged know judgment.

[10] διὸ εἶπα Ἀκούσατέ μου, καὶ ἀναγγελῶ ὑμῖν ἃ οἶδα·

[10] Wherefore I said, Hear me, and I will tell you what I know.

[11] ἐνωτίζεσθέ μου τὰ ῥήματα· ἐρῶ γὰρ ὑμῶν ἀκουόντων, 13ἄχρι οὗ ἐτάσητε λόγους.

[11] Hearken to my words; for I will speak in your hearing, until ye shall have tried *the matter* with words:

[12] 13καὶ μέχρι ὑμῶν συνήσω, 13καὶ ἰδοὺ οὐκ ἦν τῷ Ιωβ ἐλέγχων, 13ἀνταποκρινόμενος ῥήματα αὐτοῦ ἐξ ὑμῶν,507

[12] and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument,

[13] ἵνα μὴ εἴπητε Εὕρομεν σοφίαν κυρίῳ προσθέμενοι·

[13] lest ye should say, We have found that we have added wisdom to the Lord.

[14] ἀνθρώπῳ δὲ ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα. –

[14] And ye have commissioned a man to speak such words.

[15] 13ἐπτοήθησαν, οὐκ ἀπεκρίθησαν ἔτι, 13ἐπαλαίωσαν ἐξ αὐτῶν λόγους.

[15] They were afraid, they answered no longer; they gave up their speaking.

[16] 13ὑπέμεινα, οὐ γὰρ ἐλάλησαν· 13ὅτι ἔστησαν, οὐκ ἀπεκρίθησαν.507

[16] I waited, (for I had not spoken,)because they stood still, they answered not.

[17] Ὑπολαβὼν δὲ Ελιους λέγει

[17] And Elius continued, and said, I will again speak,

[18] Πάλιν λαλήσω· πλήρης γάρ εἰμι ῥημάτων, ὀλέκει γάρ με τὸ πνεῦμα τῆς γαστρός·

[18] for I am full of words, for the spirit of my belly destroys me.

[19] ἡ δὲ γαστήρ μου ὥσπερ ἀσκὸς γλεύκους ζέων δεδεμένος ἢ ὥσπερ φυσητὴρ χαλκέως ἐρρηγώς.

[19] And my belly is as a skin of sweet wine, bound up *and* ready to burst; or as a brazier's labouring bellows.

[20] λαλήσω, ἵνα ἀναπαύσωμαι ἀνοίξας τὰ χείλη·

[20] I will speak, that I may open my lips and relieve myself.

[21] ἄνθρωπον γὰρ οὐ μὴ αἰσχυνθῶ, ἀλλὰ μὴν οὐδὲ βροτὸν οὐ μὴ ἐντραπῶ·

[21] For truly I will not be awed because of man, nor indeed will I be confounded before a mortal.

[22] οὐ γὰρ ἐπίσταμαι θαυμάσαι πρόσωπον· εἰ δὲ μή, καὶ ἐμὲ σῆτες ἔδονται.

[22] For I know not how to respect persons: and if otherwise, even the moths would eat me.

CHAPTER 33

[1] οὐ μὴν δὲ ἀλλὰ ἄκουσον, Ιωβ, τὰ ῥήματά μου καὶ λαλιὰν ἐνωτίζου μου·

[1] Howbeit hear, Job, my words, and hearken to my speech.

[2] ἰδοὺ γὰρ ἤνοιξα τὸ στόμα μου, καὶ ἐλάλησεν ἡ γλῶσσά μου.

[2] For behold, I have opened my mouth, and my tongue has spoken.

[3] καθαρά μου ἡ καρδία ῥήμασιν, σύνεσις δὲ χειλέων μου καθαρὰ νοήσει.

[3] My heart *shall be found* pure by *my* words; and the understanding of my lips shall meditate purity.

[4] πνεῦμα θεῖον τὸ ποιῆσάν με, πνοὴ δὲ παντοκράτορος ἡ διδάσκουσά με.

[4] The Divine Spirit is that which formed me, and the breath of the Almighty that which teaches me.

[5] ἐὰν δύνῃ, δός μοι ἀπόκρισιν πρὸς ταῦτα· ὑπόμεινον, στῆθι κατ᾽ ἐμὲ καὶ ἐγὼ κατὰ σέ.

[5] If thou canst, give me an answer: wait therefore; stand against me, and I *will stand* against thee.

[6] ἐκ πηλοῦ διήρτισαι σὺ ὡς καὶ ἐγώ, ἐκ τοῦ αὐτοῦ διηρτίσμεθα.

[6] Thou art formed out of the clay as also I: we have been formed out of the same *substance*.

[7] οὐχ ὁ φόβος μού σε στροβήσει, οὐδὲ ἡ χείρ μου βαρεῖα ἔσται ἐπὶ σοί.

[7] My fear shall not terrify thee, neither shall my hand be heavy upon thee.

[8] 13πλὴν εἶπας ἐν ὠσίν μου,507 φωνὴν ῥημάτων σου ἀκήκοα·

[8] But thou hast said in mine ears, (I have heard the voice of thy words;)because thou sayest, I am pure, not having sinned;

[9] διότι λέγεις Καθαρός εἰμι οὐχ ἁμαρτών, ἄμεμπτος δέ εἰμι, οὐ γὰρ ἠνόμησα·

[9] I am blameless, for I have not transgressed.

[10] μέμψιν δὲ κατ᾽ ἐμοῦ εὗρεν, ἥγηται δέ με ὥσπερ ὑπεναντίον·

[10] Yet he has discovered a charge against me, and he has reckoned me as an adversary.

[11] ἔθετο δὲ ἐν ξύλῳ τὸν πόδα μου, ἐφύλαξεν δέ μου πάσας τὰς ὁδούς.

[11] And he has put my foot in the stocks, and has watched all my ways.

[12] πῶς γὰρ λέγεις Δίκαιός εἰμι, καὶ οὐκ ἐπακήκοέν μου; αἰώνιος γάρ ἐστιν ὁ ἐπάνω βροτῶν.

[12] For how sayest thou, I am righteous, yet he has not hearkened to me? for he that is above mortals is eternal.

[13] λέγεις δέ Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοεν πᾶν ῥῆμα;

[13] But thou sayest, Why has he not heard every word of my cause?

[14] ἐν γὰρ τῷ ἅπαξ λαλήσαι ὁ κύριος, ἐν δὲ τῷ δευτέρῳ ἐνύπνιον,

[14] For when the Lord speaks once, or a second time,

[15] ἢ ἐν μελέτῃ νυκτερινῇ, ὡς ὅταν ἐπιπίπτῃ δεινὸς φόβος ἐπ᾽ ἀνθρώπους ἐπὶ νυσταγμάτων ἐπὶ κοίτης·

[15] *sending* a dream, or in the meditation of the night; (as when a dreadful alarm happens to fall upon men, in slumberings on the bed:)

[16] τότε ἀνακαλύπτει νοῦν ἀνθρώπων, ἐν εἴδεσιν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν

[16] then opens he the understanding of men: he scares them with such fearful visions:

[17] ἀποστρέψαι ἄνθρωπον ἐξ ἀδικίας, τὸ δὲ σῶμα αὐτοῦ ἀπὸ πτώματος ἐρρύσατο.

[17] to turn a man from unrighteousness, and he delivers his body from a fall.

[18] ἐφείσατο δὲ τῆς ψυχῆς αὐτοῦ ἀπὸ θανάτου καὶ μὴ πεσεῖν αὐτὸν ἐν πολέμῳ.

[18] He spares also his soul from death, and *suffers* him not to fall in war.

[19] πάλιν δὲ ἤλεγξεν αὐτὸν ἐν μαλακίᾳ ἐπὶ κοίτης 13καὶ πλῆθος ὀστῶν αὐτοῦ ἐνάρκησεν,507

[19] And again, he chastens him with sickness on his bed, and the multitude of his bones is benumbed.

[20] πᾶν δὲ βρωτὸν σίτου οὐ μὴ δύνηται προσδέξασθαι 13καὶ ἡ ψυχὴ αὐτοῦ βρῶσιν ἐπιθυμήσει,507

[20] And he shall not be able to take any food, though his soul shall desire meat;

[21] ἕως ἂν σαπῶσιν αὐτοῦ αἱ σάρκες καὶ ἀποδείξῃ τὰ ὀστᾶ αὐτοῦ κενά·

[21] until his flesh shall be consumed, and he shall shew his bones bare.

[22] ἤγγισεν δὲ εἰς θάνατον ἡ ψυχὴ αὐτοῦ, ἡ δὲ ζωὴ αὐτοῦ ἐν ᾅδῃ.

[22] His soul also draws nigh to death, and his life is in Hades.

[23] ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἷς αὐτῶν οὐ μὴ τρώσῃ αὐτόν· ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον, ἀναγγείλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν, τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,

[23] Though there should be a thousand messengers of death, not one of them shall wound him: if he should purpose in his heart to turn to the Lord, and declare to man his fault, and shew his folly;

[24] ἀνθέξεται τοῦ μὴ πεσεῖν αὐτὸν εἰς θάνατον, ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφὴν ἐπὶ τοίχου, τὰ δὲ ὀστᾶ αὐτοῦ ἐμπλήσει μυελοῦ·

[24] he will support him, that he should not perish, and will restore his body as *fresh* plaster upon a wall; and he will fill his bones with morrow.

[25] ἁπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου, ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.

[25] And he will make his flesh tender as that of a babe, and he will restore him among men in *his* full strength.

[26] εὐξάμενος δὲ πρὸς κύριον, καὶ δεκτὰ αὐτῷ ἔσται, εἰσελεύσεται δὲ προσώπῳ καθαρῷ σὺν ἐξηγορίᾳ· ἀποδώσει δὲ ἀνθρώποις δικαιοσύνην.

[26] And he shall pray to the Lord, and his prayer shall be accepted of him; he shall enter with a cheerful countenance, with a full expression *of praise*: for he will render to men *their* due.

[27] εἶτα τότε ἀπομέμψεται ἄνθρωπος αὐτὸς ἑαυτῷ λέγων Οἷα συνετέλουν, καὶ οὐκ ἄξια ἤτασέν με ὧν ἥμαρτον.

[27] Even then a man shall blame himself, saying, What kind of things have I done? and he has not punished me according to the full amount of my sins.

[28] 13σῶσον ψυχήν μου τοῦ μὴ ἐλθεῖν εἰς διαφθοράν, 13καὶ ἡ ζωή μου φῶς ὄψεται.

[28] Deliver my soul, that it may not go to destruction, and my life shall see the light.

[29] 13ἰδοὺ πάντα ταῦτα ἐργᾶται ὁ ἰσχυρὸς 13ὁδοὺς τρεῖς μετὰ ἀνδρός.507

[29] Behold, all these things, the Mighty One works in a threefold manner with a man.

[30] ἀλλ’ ἐρρύσατο τὴν ψυχήν μου ἐκ θανάτου, ἵνα ἡ ζωή μου ἐν φωτὶ αἰνῇ αὐτόν.

[30] And he has delivered my soul from death, that my life may praise him in the light.

[31] ἐνωτίζου, Ιωβ, καὶ ἄκουέ μου· 13κώφευσον, καὶ ἐγώ εἰμι λαλήσω.

[31] Hearken, Job, and hear me: be silent, and I will speak.

[32] 13εἰ εἰσὶν λόγοι, ἀποκρίθητί μοι· 13λάλησον, θέλω γὰρ δικαιωθῆναί σε.

[32] If thou hast words, answer me: speak, for I desire thee to be justified.

[33] 13εἰ μή, σὺ ἄκουσόν μου· 13κώφευσον, καὶ διδάξω σε σοφίαν.507

[33] If not, do thou hear me: be silent, and I will teach thee.

CHAPTER 34

[1] Ὑπολαβὼν δὲ Ελιους λέγει

[1] And Elius continued, and said,

[2] Ἀκούσατέ μου, σοφοί· ἐπιστάμενοι, ἐνωτίζεσθε τὸ καλόν·

[2] Hear me, ye wise men; hearken, ye that have knowledge.

[3] 13ὅτι οὖς λόγους δοκιμάζει, 13καὶ λάρυγξ γεύεται βρῶσιν.

[3] For the ear tries words, and the mouth tastes meat.

[4] 13κρίσιν ἑλώμεθα ἑαυτοῖς, 13γνῶμεν ἀνὰ μέσον ἑαυτῶν ὅ τι καλόν.507

[4] Let us choose judgment to ourselves: let us know amount ourselves what is right.

[5] ὅτι εἴρηκεν Ιωβ Δίκαιός εἰμι, ὁ κύριος ἀπήλλαξέν μου τὸ κρίμα,

[5] For Job has said, I am righteous: the Lord has removed my judgment.

[6] ἐψεύσατο δὲ τῷ κρίματί μου, 13βίαιον τὸ βέλος μου ἄνευ ἀδικίας.

[6] And he has erred in my judgment: my wound is severe without unrighteousness *of mine*.

[7] 13τίς ἀνὴρ ὥσπερ Ιωβ 13πίνων μυκτηρισμὸν ὥσπερ ὕδωρ507

[7] What man is as Job, drinking scorning like water?

[8] οὐχ ἁμαρτὼν οὐδὲ ἀσεβήσας ἢ ὁδοῦ κοινωνήσας μετὰ ποιούντων τὰ ἄνομα τοῦ πορευθῆναι μετὰ ἀσεβῶν;

[8] *saying*, I have not sinned, nor committed ungodliness, nor had fellowship with workers of iniquity, to go with the ungodly.

[9] μὴ γὰρ εἴπῃς ὅτι Οὐκ ἔσται ἐπισκοπὴ ἀνδρός· καὶ ἐπισκοπὴ αὐτῷ παρὰ κυρίου.

[9] For thou shouldest not say, There shall be no visitation of a man, whereas *there is* a visitation on him from the Lord.

[10] διό, συνετοὶ καρδίας, ἀκούσατέ μου Μή μοι εἴη ἔναντι κυρίου ἀσεβῆσαι καὶ ἔναντι παντοκράτορος ταράξαι τὸ δίκαιον·

[10] Wherefore hear me, ye that are wise in heart: far be it from me to sin before the Lord, and to pervert righteousness before the almighty.

[11] ἀλλὰ ἀποδιδοῖ ἀνθρώπῳ καθὰ ποιεῖ ἕκαστος αὐτῶν, 13καὶ ἐν τρίβῳ ἀνδρὸς εὑρήσει αὐτόν.507

[11] Yea, he renders to a man accordingly as each of them does, and in a man's path he will find him.

[12] οἴῃ δὲ τὸν κύριον ἄτοπα ποιήσειν; ἢ ὁ παντοκράτωρ ταράξει κρίσιν;

[12] And thinkest thou that the Lord will do wrong, or will the Almighty who made the earth wrest judgment?

[13] ὃς ἐποίησεν τὴν γῆν· τίς δέ ἐστιν ὁ ποιῶν τὴν ὑπ' οὐρανὸν καὶ τὰ ἐνόντα πάντα;

[13] And who is he that made *the whole world* under heaven, and all things therein?

[14] εἰ γὰρ βούλοιτο συνέχειν καὶ τὸ πνεῦμα παρ' αὐτῷ κατασχεῖν,

[14] For if he would confine, and restrain his spirit with himself;

[15] τελευτήσει πᾶσα σὰρξ ὁμοθυμαδόν, πᾶς δὲ βροτὸς εἰς γῆν ἀπελεύσεται, ὅθεν καὶ ἐπλάσθη.

[15] all flesh would die together, and every mortal would return to the earth, whence also he was formed.

[16] εἰ δὲ μὴ νουθετῇ, ἄκουε ταῦτα, ἐνωτίζου φωνὴν ῥημάτων.

[16] Take heed lest he rebuke *thee*: hear this, hearken to the voice of words.

[17] ἰδὲ σὺ τὸν μισοῦντα ἄνομα καὶ τὸν ὀλλύντα τοὺς πονηροὺς ὄντα αἰώνιον δίκαιον.

[17] Behold then the one that hates iniquities, and that destroys the wicked, who is for ever just.

[18] ἀσεβὴς ὁ λέγων βασιλεῖ Παρανομεῖς, 13ἀσεβέστατε τοῖς ἄρχουσιν·507

[18] *He is* ungodly that says to a king, Thou art a transgressor, *that says* to princes, O most ungodly one.

[19] ὃς οὐκ ἐπῃσχύνθη πρόσωπον ἐντίμου οὐδὲ οἶδεν τιμὴν θέσθαι ἀδροῖς θαυμασθῆναι πρόσωπα αὐτῶν.

[19] *Such a one* as would not reverence the face of an honourable man, neither knows how to give honour to the great, so as that their persons should be respected.

[20] κενὰ δὲ αὐτοῖς ἀποβήσεται τὸ κεκραγέναι καὶ δεῖσθαι ἀνδρός· ἐχρήσαντο γὰρ παρανόμως ἐκκλινομένων ἀδυνάτων.

[20] But it shall turn out vanity to them, to cry and beseech a man; for they dealt unlawfully, the poor being turned aside *from their right*.

[21] αὐτὸς γὰρ ὁρατής ἐστιν ἔργων ἀνθρώπων, λέληθεν δὲ αὐτὸν οὐδὲν ὧν πράσσουσιν,

[21] For he surveys the works of men, and nothing of what they do has escaped him.

[22] οὐδὲ ἔσται τόπος τοῦ κρυβῆναι τοὺς ποιοῦντας τὰ ἄνομα·

[22] Neither shall there be a place for the workers of iniquity to hide themselves.

[23] 13ὅτι οὐκ ἐπ᾽ ἄνδρα θήσει ἔτι·507 ὁ γὰρ κύριος πάντας ἐφορᾷ

[23] For he will not lay upon a man more *than right*.

[24] ὁ καταλαμβάνων ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός·

[24] For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number.

[25] ὁ γνωρίζων αὐτῶν τὰ ἔργα 13καὶ στρέψει νύκτα, καὶ ταπεινωθήσονται.507

[25] Who discovers their works, and will bring night about *upon them*, and they shall be brought low.

[26] ἔσβεσεν δὲ ἀσεβεῖς, ὁρατοὶ δὲ ἐναντίον αὐτοῦ,

[26] And he quite destroys the ungodly, for they are seen before him.

[27] ὅτι ἐξέκλιναν ἐκ νόμου θεοῦ, δικαιώματα δὲ αὐτοῦ οὐκ ἐπέγνωσαν

[27] Because they turned aside from the law of God, and did not regard his ordinances,

[28] 13τοῦ ἐπαγαγεῖν ἐπ᾽ αὐτὸν κραυγὴν πένητος, 13καὶ κραυγὴν πτωχῶν εἰσακούσεται.

[28] so as to bring before him the cry of the needy; for he will hear the cry of the poor.

[29] 13καὶ αὐτὸς ἡσυχίαν παρέξει, καὶ τίς καταδικάσεται; 13καὶ κρύψει πρόσωπον, καὶ τίς ὄψεται αὐτόν; 13καὶ κατὰ ἔθνους καὶ κατὰ ἀνθρώπου ὁμοῦ

[29] And he will give quiet, and who will condemn? and he will hide his face, and who shall see him? whether *it be done* against a nation, or against a man also:

[30] 13βασιλεύων ἄνθρωπον ὑποκριτὴν ἀπὸ δυσκολίας λαοῦ.

[30] causing a hypocrite to be king, because of the waywardness of the people.

[31] 13ὅτι πρὸς τὸν ἰσχυρὸν ὁ λέγων Εἴληφα, οὐκ ἐνεχυράσω·

[31] For *there is* one that says to the Mighty One, I have received *blessings*; I will not take a pledge:

[32] 13ἄνευ ἐμαυτοῦ ὄψομαι, σὺ δεῖξόν μοι· 13εἰ ἀδικίαν ἠργασάμην, οὐ μὴ προσθήσω.

[32] I will see apart from myself: do thou shew me if I have done unrighteousness; I will not do *so* any more.

[33] 13μὴ παρὰ σοῦ ἀποτείσει αὐτήν; 13ὅτι ἀπώσῃ, ὅτι σὺ ἐκλέξῃ καὶ οὐκ ἐγώ· 13καὶ τί ἔγνως λάλησον.507

[33] Will he take vengeance for it on thee, whereas thou wilt put *it* far *from thee*? for thou shalt choose, and not I; and what thou knowest, speak thou.

[34] διὸ συνετοὶ καρδίας ἐροῦσιν ταῦτα, ἀνὴρ δὲ σοφὸς ἀκήκοέν μου τὸ ῥῆμα.

[34] Because the wise in heart shall say this, and a wise man listens to my word.

[35] Ιωβ δὲ οὐκ ἐν συνέσει ἐλάλησεν, τὰ δὲ ῥήματα αὐτοῦ οὐκ ἐν ἐπιστήμῃ.

[35] But Job has not spoken with understanding, his words are not *uttered* with knowledge.

[36] οὐ μὴν δὲ ἀλλὰ μάθε, Ιωβ, μὴ δῷς ἔτι ἀνταπόκρισιν ὥσπερ οἱ ἄφρονες,

[36] Howbeit do thou learn, Job: no longer make answer as the foolish:

[37] ἵνα μὴ προσθῶμεν ἐφ᾽ ἁμαρτίαις ἡμῶν, ἀνομία δὲ ἐφ᾽ ἡμῖν λογισθήσεται πολλὰ λαλούντων ῥήματα ἐναντίον τοῦ κυρίου.

[37] that we add not to our sins: for iniquity will be reckoned against us, if *we* speak many words before the Lord.

CHAPTER 35

[1] Ὑπολαβὼν δὲ Ελιους λέγει

[1] And Elius resumed and said,

[2] Τί τοῦτο ἡγήσω ἐν κρίσει; σὺ τίς εἶ ὅτι εἶπας Δίκαιός εἰμι ἔναντι κυρίου;

[2] What is this that thou thinkest to be according to right? who art thou that thou hast said, I am righteous before the Lord?

[3] ἢ ἐρεῖς Τί ποιήσω ἁμαρτών;

[3] I will answer thee, and thy three friends.

[4] ἐγὼ σοὶ δώσω ἀπόκρισιν καὶ τοῖς τρισὶν φίλοις σου.

[4] Look up to the sky and see; and consider the clouds, how high *they are* above thee.

[5] ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἰδέ, κατάμαθε δὲ νέφη ὡς ὑψηλὰ ἀπὸ σοῦ.

[5] If thou hast sinned, what wilt thou do?

[6] εἰ ἥμαρτες, τί πράξεις; εἰ δὲ καὶ πολλὰ ἠνόμησας, τί δύνασαι ποιῆσαι;

[6] and if too thou hast transgressed much, what canst thou perform?

[7] ἐπεὶ δὲ οὖν δίκαιος εἶ, τί δώσεις αὐτῷ; 13ἢ τί ἐκ χειρός σου λήμψεται;

[7] And suppose thou art righteous, what wilt thou give him? or what shall he receive of thy hand?

[8] 13ἀνδρὶ τῷ ὁμοίῳ σου ἡ ἀσέβειά σου, 13καὶ υἱῷ ἀνθρώπου ἡ δικαιοσύνη σου.

[8] Thy ungodliness *may affect* a man who is like to thee; or thy righteousness a son of man.

[9] 13ἀπὸ πλήθους συκοφαντούμενοι κεκράξονται, 13βοήσονται ἀπὸ βραχίονος πολλῶν.

[9] They that are oppressed of a multitude will be ready to cry out; they will call for help because of the arm of many.

[10] 13καὶ οὐκ εἶπεν Ποῦ ἐστιν ὁ θεὸς ὁ ποιήσας με,507 ὁ κατατάσσων φυλακὰς νυκτερινάς,

[10] But none said, Where is God that made me, who appoints the night-watches;

[11] ὁ διορίζων με ἀπὸ τετραπόδων γῆς, ἀπὸ δὲ πετεινῶν οὐρανοῦ;

[11] who makes me to differ from the four-footed beasts of the earth, and from the birds of the sky?

[12] 13ἐκεῖ κεκράξονται, καὶ οὐ μὴ εἰσακούσῃ507 καὶ ἀπὸ ὕβρεως πονηρῶν.

[12] There they shall cry, and none shall hearken, even because of the insolence of wicked men.

[13] ἄτοπα γὰρ οὐ βούλεται ὁ κύριος ἰδεῖν· αὐτὸς γὰρ ὁ παντοκράτωρ ὁρατής ἐστιν

[13] For the Lord desires not to look on error, for he is the Almighty One.

[14] τῶν συντελούντων τὰ ἄνομα καὶ σώσει με. κρίθητι δὲ ἐναντίον αὐτοῦ, εἰ δύνασαι αἰνέσαι αὐτόν, ὡς ἔστιν.

[14] He beholds them that perform lawless deeds, and he will save me: and do thou plead before him, if thou canst praise him, as it is *possible* even now.

[15] 13καὶ νῦν, ὅτι οὐκ ἔστιν ἐπισκεπτόμενος, ὀργὴν αὐτοῦ 13καὶ οὐκ ἔγνω παραπτώματι σφόδρα·

[15] For he is not *now* regarding his wrath, nor has he noticed severely any trespass.

[16] 13καὶ Ιωβ ματαίως ἀνοίγει τὸ στόμα αὐτοῦ, 13ἐν ἀγνωσίᾳ ῥήματα βαρύνει.507

[16] Yet Job vainly opens his mouth, in ignorance he multiplies words.

CHAPTER 36

[1] Προσθεὶς δὲ Ελιους ἔτι λέγει

[1] And Elius further continued, and said,

[2] Μεῖνόν με μικρὸν ἔτι, ἵνα διδάξω σε· ἔτι γὰρ ἐν ἐμοί ἐστιν λέξις.

[2] Wait for me yet a little while, that I may teach thee: for there is yet speech in me.

[3] ἀναλαβὼν τὴν ἐπιστήμην μου μακρὰν ἔργοις δέ μου δίκαια ἐρῶ

[3] Having fetched my knowledge from afar, and according to my works,

[4] ἐπ᾽ ἀληθείας καὶ οὐκ ἄδικα ῥήματα· ἀδίκως συνίεις.

[4] I will speak just things truly, and thou shalt not unjustly receive unjust words.

[5] γίγνωσκε δὲ ὅτι ὁ κύριος οὐ μὴ ἀποποιήσηται τὸν ἄκακον. 13δυνατὸς ἰσχύι καρδίας

[5] But know that the Lord will not cast off an innocent man: being mighty in strength of wisdom,

[6] 13ἀσεβῆ οὐ μὴ ζωοποιήσει 13καὶ κρίμα πτωχῶν δώσει.

[6] he will not by any means save alive the ungodly: and he will grant the judgment of the poor.

[7] 13οὐκ ἀφελεῖ ἀπὸ δικαίου ὀφθαλμοὺς αὐτοῦ· 13καὶ μετὰ βασιλέων εἰς θρόνον 13καὶ καθιεῖ αὐτοὺς εἰς νεῖκος, καὶ ὑψωθήσονται.

[7] He will not turn away his eyes from the righteous, but *they shall be* with kings on the throne: and he will establish them in triumph, and they shall be exalted.

[8] 13καὶ εἰ πεπεδημένοι ἐν χειροπέδαις 13συσχεθήσονται ἐν σχοινίοις πενίας,

[8] But they that are bound in fetters shall be holden in cords of poverty.

[9] 13καὶ ἀναγγελεῖ αὐτοῖς τὰ ἔργα αὐτῶν 13καὶ τὰ παραπτώματα αὐτῶν, ὅτι ἰσχύσουσιν.507

[9] And he shall recount to them their works, and their transgressions, for such will act with violence.

[10] ἀλλὰ τοῦ δικαίου εἰσακούσεται· 13καὶ εἶπεν ὅτι ἐπιστραφήσονται ἐξ ἀδικίας.

[10] But he will hearken to the righteous: and he has said that they shall turn from unrighteousness.

[11] 13ἐὰν ἀκούσωσιν καὶ δουλεύσωσιν, 13συντελέσουσιν τὰς ἡμέρας αὐτῶν ἐν ἀγαθοῖς 13καὶ τὰ ἔτη αὐτῶν ἐν εὐπρεπείαις.507

[11] If they should hear and serve *him*, they shall spend their days in prosperity, and their years in honour.

[12] ἀσεβεῖς δὲ οὐ διασῴζει παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν.

[12] But he preserves not the ungodly; because they are not willing to know the Lord, and because when reproved they were disobedient.

[13] 13καὶ ὑποκριταὶ καρδίᾳ τάξουσιν θυμόν· 13οὐ βοήσονται, ὅτι ἔδησεν αὐτούς.507

[13] And the hypocrites in heart will array wrath *against themselves*; they will not cry, because he has bound them.

[14] ἀποθάνοι τοίνυν ἐν νεότητι ἡ ψυχὴ αὐτῶν, ἡ δὲ ζωὴ αὐτῶν τιτρωσκομένη ὑπὸ ἀγγέλων,

[14] Therefore let their soul die in youth, and their life be wounded by messengers *of death*.

[15] ἀνθ’ ὧν ἔθλιψαν ἀσθενῆ καὶ ἀδύνατον· κρίμα δὲ πραέων ἐκθήσει.

[15] Because they afflicted the weak and helpless: and he will vindicate the judgment of the meek.

[16] 13καὶ προσέτι ἠπάτησέν σε ἐκ στόματος ἐχθροῦ· 13ἄβυσσος, κατάχυσις ὑποκάτω αὐτῆς· 13καὶ κατέβη τράπεζά σου πλήρης πιότητος.507

[16] And he has also enticed thee out of the mouth of the enemy:

[17] οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα,

[17] *there is* a deep gulf *and* a rushing stream beneath it, and thy table came down full of fatness. Judgment shall not fail from the righteous;

[18] θυμὸς δὲ ἐπ᾽ ἀσεβεῖς ἔσται δι᾽ ἀσέβειαν δώρων, ὧν ἐδέχοντο ἐπ᾽ ἀδικίαις.

[18] but there shall be wrath upon the ungodly, by reason of the ungodliness of the bribes which they received for iniquities.

[19] μή σε ἐκκλινάτω ἑκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ ὄντων ἀδυνάτων, 13καὶ πάντας τοὺς κραταιοῦντας ἰσχύν.

[19] Let not *thy* mind willingly turn thee aside from the petition of the feeble that are in distress.

[20] 13μὴ ἐξελκύσῃς τὴν νύκτα 13τοῦ ἀναβῆναι λαοὺς ἀντ αὐτῶν·507

[20] And draw not forth all the mighty *men* by night, so that the people should go up instead of them.

[21] ἀλλὰ φύλαξαι μὴ πράξῃς ἄτοπα· 13ἐπὶ τοῦτον γὰρ ἐξείλω ἀπὸ πτωχείας.

[21] But take heed lest thou do that which is wrong: for of this thou has made choice because of poverty.

[22] 13ἰδοὺ ὁ ἰσχυρὸς κραταιώσει ἐν ἰσχύι αὐτοῦ·507 τίς γάρ ἐστιν κατ᾽ αὐτὸν δυνάστης;

[22] Behold, the Mighty One shall prevail by his strength: for who is powerful as he is?

[23] τίς δέ ἐστιν ὁ ἐτάζων αὐτοῦ τὰ ἔργα; ἢ τίς ὁ εἴπας Ἔπραξεν ἄδικα;

[23] And who is he that examines his works? or who can say, he has wrought injustice?

[24] μνήσθητι ὅτι μεγάλα ἐστὶν αὐτοῦ τὰ ἔργα, 13ὧν ἦρξαν ἄνδρες·

[24] Remember that his works are great *beyond* those which men have attempted.

[25] 13πᾶς ἄνθρωπος εἶδεν ἐν ἑαυτῷ,507 ὅσοι τιτρωσκόμενοί εἰσιν βροτοί.

[25] Every man has seen in himself, how many mortals are wounded.

[26] 13ἰδοὺ ὁ ἰσχυρὸς πολύς, καὶ οὐ γνωσόμεθα· 13ἀριθμὸς ἐτῶν αὐτοῦ καὶ ἀπέραντος.507

[26] Behold, the Mighty One is great, and we shall not know *him*: the number of his years is even infinite.

[27] ἀριθμηταὶ δὲ αὐτῷ σταγόνες ὑετοῦ, 13καὶ ἐπιχυθήσονται ὑετῷ εἰς νεφέλην·

[27] And the drops of rain are numbered by him, and shall be poured out in rain to form a cloud.

[28] 13ῥυήσονται παλαιώματα,507 ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτων βροτῶν.

[28] The ancient *heavens* shall flow, and the clouds overshadow innumerable mortals:

[28a] ὥραν ἔθετο κτήνεσιν, οἴδασιν δὲ κοίτης τάξιν.

[28a] he has fixed a time to cattle, and they know the order of rest. Yet by all these things thy understanding is not astonished, neither is thy mind disturbed in thy body.

[29] ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταταί σου ἡ διάνοια οὐδὲ διαλλάσσεταί σου ἡ καρδία ἀπὸ σώματος; 13καὶ ἐὰν συνῇ ἀπεκτάσεις νεφέλης, 13ἰσότητα σκηνῆς αὐτοῦ,

[29] And though one should understand the outspreadings of the clouds, *or* the measure of his tabernacle;

[30] 13ἰδοὺ ἐκτείνει ἐπ’ αὐτὸν ηδω 13καὶ ῥιζώματα τῆς θαλάσσης ἐκάλυψεν.

[30] behold he will stretch his bow against him, and he covers the bottom of the sea.

[31] 13ἐν γὰρ αὐτοῖς κρινεῖ λαούς, 13δώσει τροφὴν τῷ ἰσχύοντι.

[31] For by them he will judge the nations: he will give food to him that has strength.

[32] 13ἐπὶ χειρῶν ἐκάλυψεν φῶς 13καὶ ἐνετείλατο περὶ αὐτῆς ἐν ἀπαντῶντι·

[32] He has hidden the light in *his* hands, and given charge concerning it to the interposing *cloud*.

[33] 13ἀναγγελεῖ περὶ αὐτοῦ φίλον αὐτοῦ· 13κτῆσις καὶ περὶ ἀδικίας.

[33] The Lord will declare concerning this *to* his friend: *but there is* a portion also for unrighteousness.

CHAPTER 37

[1] 13καὶ ταύτης ἐταράχθη ἡ καρδία μου 13καὶ ἀπερρύη ἐκ τοῦ τόπου αὐτῆς.

[1] At this also my heart is troubled, and moved out of its place.

[2] 13ἄκουε ἀκοὴν ἐν ὀργῇ θυμοῦ κυρίου, 13καὶ μελέτη ἐκ στόματος αὐτοῦ ἐξελεύσεται.

[2] Hear thou a report by the anger of the Lord's wrath, and a discourse shall come out of his mouth.

[3] 13ὑποκάτω παντὸς τοῦ οὐρανοῦ ἀρχὴ αὐτοῦ, 13καὶ τὸ φῶς αὐτοῦ ἐπὶ πτερύγων τῆς γῆς.

[3] His dominion is under the whole heaven, and his light is at the extremities of the earth.

[4] 13ὀπίσω αὐτοῦ βοήσεται φωνή, 13βροντήσει ἐν φωνῇ ὕβρεως αὐτοῦ, 13καὶ οὐκ ἀνταλλάξει αὐτούς, ὅτι ἀκούσει φωνὴν αὐτοῦ.

[4] After him shall be a cry with a *loud* voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice.

[5] 13βροντήσει ὁ ἰσχυρὸς ἐν φωνῇ αὐτοῦ θαυμάσια·507 ἐποίησεν γὰρ μεγάλα, ἃ οὐκ ᾔδειμεν,

[5] The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not;

[6] συντάσσων χιόνι Γίνου ἐπὶ τῆς γῆς· 13καὶ χειμὼν ὑετός, καὶ χειμὼν ὑετῶν δυναστείας αὐτοῦ.

[6] commanding the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might.

[7] 13ἐν χειρὶ παντὸς ἀνθρώπου κατασφραγίζει,507 ἵνα γνῷ πᾶς ἄνθρωπος τὴν ἑαυτοῦ ἀσθένειαν.

[7] He seals up the hand of every man, that every man may know his own weakness.

[8] εἰσῆλθεν δὲ θηρία ὑπὸ σκέπην, ἡσύχασαν δὲ ἐπὶ κοίτης.

[8] And the wild beasts come in under the covert, and rest in *their* lair.

[9] ἐκ ταμιείων ἐπέρχονται δῖναι, ἀπὸ δὲ ἀκρωτηρίων ψῦχος.

[9] Troubles come on out of the secret chambers, and cold from the mountain-tops.

[10] 13καὶ ἀπὸ πνοῆς ἰσχυροῦ δώσει πάγος,507 οἰακίζει δὲ τὸ ὕδωρ ὡς ἐὰν βούληται·

[10] And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases.

[11] 13καὶ ἐκλεκτὸν καταπλάσσει νεφέλη, 13διασκορπιεῖ νέφος φῶς αὐτοῦ.

[11] And *if* a cloud obscures *what is* precious *to him*, his light will disperse the cloud.

[12] 13καὶ αὐτὸς κυκλώματα διαστρέψει 13ἐν θεεβουλαθω εἰς ἔργα αὐτῶν· 13πάντα, ὅσα ἂν ἐντείληται αὐτοῖς,507 ταῦτα συντέτακται παρ᾽ αὐτοῦ ἐπὶ τῆς γῆς,

[12] And he will carry round the encircling *clouds* by his governance, to *perform* their works: whatsoever he shall command them,

[13] 13ἐὰν εἰς παιδείαν, ἐὰν εἰς τὴν γῆν αὐτοῦ, 13ἐὰν εἰς ἔλεος εὑρήσει αὐτόν.507

[13] this has been appointed by him on the earth, whether for correction, *or* for his land, or if he shall find him *an object* for mercy.

[14] ἐνωτίζου ταῦτα, Ιωβ· στῆθι νουθετοῦ δύναμιν κυρίου.

[14] Hearken to this, O Job: stand still, and be admonished of the power of the Lord.

[15] οἴδαμεν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ φῶς ποιήσας ἐκ σκότους.

[15] We know that god has disposed his works, having made light out of darkness.

[16] ἐπίσταται δὲ διάκρισιν νεφῶν, ἐξαίσια δὲ πτώματα πονηρῶν.

[16] And he knows the divisions of the clouds, and the signal overthrows of the ungodly.

[17] σοῦ δὲ ἡ στολὴ θερμή· ἡσυχάζεται δὲ ἐπὶ τῆς γῆς.

[17] But thy robe is warm, and there is quiet upon the land.

[18] 13στερεώσεις μετ' αὐτοῦ εἰς παλαιώματα, 13ἰσχυραὶ ὡς ὅρασις ἐπιχύσεως.507

[18] Wilt thou establish with him *foundations* for the ancient *heavens? they are* strong as a molten mirror.

[19] διὰ τί; δίδαξόν με τί ἐροῦμεν αὐτῷ· καὶ παυσώμεθα πολλὰ λέγοντες.

[19] Wherefore teach me, what shall we say to him? and let us cease from saying much.

[20] μὴ βίβλος ἢ γραμματεύς μοι παρέστηκεν, ἵνα ἄνθρωπον ἑστηκὼς κατασιωπήσω;

[20] Have I a book or a scribe my me, that I may stand and put man to silence?

[21] πᾶσιν δ' οὐχ ὁρατὸν τὸ φῶς, 13τηλαυγές ἐστιν ἐν τοῖς παλαιώμασιν,507 ὥσπερ τὸ παρ' αὐτοῦ ἐπὶ νεφῶν.

[21] But the light is not visible to all: it shines afar off in the heavens, as that which is from him in the clouds.

[22] ἀπὸ βορρᾶ νέφη χρυσαυγοῦντα· ἐπὶ τούτοις μεγάλη ἡ δόξα καὶ τιμὴ παντοκράτορος.

[22] From the *north* come the clouds shining like gold: in these great are the glory and honour of the Almighty;

[23] καὶ οὐχ εὑρίσκομεν ἄλλον ὅμοιον τῇ ἰσχύι αὐτοῦ· ὁ τὰ δίκαια κρίνων, οὐκ οἴει ἐπακούειν αὐτόν;

[23] and we do not find another his equal in strength: *as for* him that judges justly, dost thou not think that he listens?

[24] διὸ φοβηθήσονται αὐτὸν οἱ ἄνθρωποι, φοβηθήσονται δὲ αὐτὸν καὶ οἱ σοφοὶ καρδίᾳ.

[24] Wherefore men shall fear him; and the wise also in heart shall fear him.

CHAPTER 38

[1] Μετὰ δὲ τὸ παύσασθαι Ελιουν τῆς λέξεως εἶπεν ὁ κύριος τῷ Ιωβ διὰ λαίλαπος καὶ νεφῶν

[1] And after Elius had ceased from speaking, the Lord spoke to Job through the whirlwind and clouds, *saying*,

[2] Τίς οὗτος ὁ κρύπτων με βουλήν, συνέχων δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἴεται κρύπτειν;

[2] Who is this that hides counsel from me, and confines words in *his* heart, and thinks to conceal *them* from me?

[3] ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου, ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι.

[3] Gird thy loins like a man; and I will ask thee, and do thou answer me.

[4] ποῦ ἦς ἐν τῷ θεμελιοῦν με τὴν γῆν; ἀπάγγειλον δέ μοι, εἰ ἐπίστῃ σύνεσιν.

[4] Where wast thou when I founded the earth? tell me now, if thou hast knowledge,

[5] τίς ἔθετο τὰ μέτρα αὐτῆς, εἰ οἶδας; ἢ τίς ὁ ἐπαγαγὼν σπαρτίον ἐπ᾽ αὐτῆς;

[5] who set the measures of it, if thou knowest? or who stretched a line upon it?

[6] ἐπὶ τίνος οἱ κρίκοι αὐτῆς πεπήγασιν; τίς δέ ἐστιν ὁ βαλὼν λίθον γωνιαῖον ἐπ᾽ αὐτῆς;

[6] On what are its rings fastened? and who is he that laid the corner-stone upon it?

[7] ὅτε ἐγενήθησαν ἄστρα, ᾔνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου.

[7] When the stars were made, all my angels praised me with a loud voice.

[8] ἔφραξα δὲ θάλασσαν πύλαις, ὅτε ἐμαίμασσεν ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη·

[8] And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb.

[9] ἐθέμην δὲ αὐτῇ νέφος ἀμφίασιν, ὁμίχλῃ δὲ αὐτὴν ἐσπαργάνωσα·

[9] And I made a cloud its clothing, and swathed it in mist.

[10] ἐθέμην δὲ αὐτῇ ὅρια περιθεὶς κλεῖθρα καὶ πύλας·

[10] And I set bounds to it, surrounding it with bars and gates.

[11] εἶπα δὲ αὐτῇ Μέχρι τούτου ἐλεύσῃ καὶ οὐχ ὑπερβήσῃ, ἀλλ' ἐν σεαυτῇ συντριβήσεταί σου τὰ κύματα.

[11] And I said to it, Hitherto shalt thou come, but thou shalt not go beyond, but thy waves shall be confined within thee.

[12] ἢ ἐπὶ σοῦ συντέταχα φέγγος πρωινόν, ἑωσφόρος δὲ εἶδεν τὴν ἑαυτοῦ τάξιν

[12] Or did I order the morning light in thy time; and *did* the morning star *then first* see his appointed place;

[13] ἐπιλαβέσθαι πτερύγων γῆς, ἐκτινάξαι ἀσεβεῖς ἐξ αὐτῆς;

[13] to lay hold of the extremities of the earth, to cast out the ungodly out of it?

[14] ἢ σὺ λαβὼν γῆν πηλὸν ἔπλασας ζῷον καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ γῆς;

[14] Or didst thou take clay of the ground, and form a living creature, and set it with the power of speech upon the earth?

[15] ἀφεῖλας δὲ ἀπὸ ἀσεβῶν τὸ φῶς, βραχίονα δὲ ὑπερηφάνων συνέτριψας;

[15] And hast thou removed light from the ungodly, and crushed the arm of the proud?

[16] ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας;

[16] Or hast thou gone to the source of the sea, and walked in the tracks of the deep?

[17] ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ᾅδου ἰδόντες σε ἔπτηξαν;

[17] And do the gates of death open to thee for fear; and did the porters of hell quake when they saw thee?

[18] νενουθέτησαι δὲ τὸ εὖρος τῆς ὑπ᾽ οὐρανόν; ἀνάγγειλον δή μοι πόση τίς ἐστιν.

[18] And hast thou been instructed in the breadth of the *whole earth* under heaven? tell me now, what is the extent of it?

[19] ποίᾳ δὲ γῇ αὐλίζεται τὸ φῶς, σκότους δὲ ποῖος ὁ τόπος;

[19] And in what kind of a land does the light dwell? and of what kind is the place of darkness?

[20] εἰ ἀγάγοις με εἰς ὅρια αὐτῶν; εἰ δὲ καὶ ἐπίστασαι τρίβους αὐτῶν;

[20] If thou couldest bring me to their *utmost* boundaries, and if also thou knowest their paths;

[21] οἶδα ἄρα ὅτι τότε γεγέννησαι, ἀριθμὸς δὲ ἐτῶν σου πολύς.

[21] I know then that thou wert born at that time, and the number of thy years is great.

[22] ἦλθες δὲ ἐπὶ θησαυροὺς χιόνος, θησαυροὺς δὲ χαλάζης ἑόρακας.

[22] But hast thou gone to the treasures of snow? and hast thou seen the treasures of hail?

[23] ἀπόκειταί σοι εἰς ὥραν ἐχθρῶν, εἰς ἡμέραν πολέμου καὶ μάχης.

[23] And is there a store *of them*, for thee against the time of *thine* enemies, for the day of wars and battle?

[24] πόθεν δὲ ἐκπορεύεται πάχνη ἢ διασκεδάννυται νότος εἰς τὴν ὑπ᾽ οὐρανόν;

[24] And whence proceeds the frost? or *whence* is the south wind dispersed over the *whole world* under heaven?

[25] τίς δὲ ἡτοίμασεν ὑετῷ λάβρῳ ῥύσιν, ὁδὸν δὲ κυδοιμῶν

[25] And who prepared a course for the violent rain, and a way for the thunders;

[26] 13τοῦ ὑετίσαι ἐπὶ γῆν, οὗ οὐκ ἀνήρ, 13ἔρημον, οὗ οὐχ ὑπάρχει ἄνθρωπος ἐν αὐτῇ,

[26] to rain upon the land where *there is* no man, the wilderness, where there is not a man in it; so as to feed the untrodden and uninhabited *land*,

[27] 13τοῦ χορτάσαι ἄβατον καὶ ἀοίκητον 13καὶ τοῦ ἐκβλαστῆσαι ἔξοδον χλόης;507

[27] and cause it to send forth a crop of green herbs?

[28] τίς ἐστιν ὑετοῦ πατήρ; τίς δέ ἐστιν ὁ τετοκὼς βώλους δρόσου;

[28] Who is the rain's father? and who has generated the drops of dew?

[29] ἐκ γαστρὸς δὲ τίνος ἐκπορεύεται ὁ κρύσταλλος; πάχνην δὲ ἐν οὐρανῷ τίς τέτοκεν,

[29] And out of whose womb comes the ice? and who has produced the frost in the sky,

[30] ἢ καταβαίνει ὥσπερ ὕδωρ ῥέον; πρόσωπον δὲ ἀβύσσου τίς ἔπηξεν;

[30] which descends like flowing water? who has terrified the face of the ungodly?

[31] συνῆκας δὲ δεσμὸν Πλειάδος καὶ φραγμὸν Ὡρίωνος ἤνοιξας;

[31] And dost thou understand the band of Pleias, and hast thou opened the barrier of Orion?

[32] 13ἦ διανοίξεις μαζουρωθ ἐν καιρῷ αὐτοῦ 13καὶ Ἕσπερον ἐπὶ κόμης αὐτοῦ ἄξεις αὐτά;507

[32] Or wilt thou reveal Mazuroth in his season, and the evening star with his rays? Wilt thou guide them?

[33] ἐπίστασαι δὲ τροπὰς οὐρανοῦ ἢ τὰ ὑπ' οὐρανὸν ὁμοθυμαδὸν γινόμενα;

[33] And knowest thou the changes of heaven, or the events which take place together under heaven?

[34] καλέσεις δὲ νέφος φωνῇ, καὶ τρόμῳ ὕδατος λάβρῳ ὑπακούσεταί σου;

[34] And wilt thou call a cloud with thy voice, and will it obey thee with a violent shower of much rain?

[35] ἀποστελεῖς δὲ κεραυνοὺς καὶ πορεύσονται; ἐροῦσιν δέ σοι Τί ἐστιν;

[35] And wilt thou send lightnings, and they shall go? and shall they say to thee, What is *thy pleasure*?

[36] τίς δὲ ἔδωκεν γυναιξὶν ὑφάσματος σοφίαν ἢ ποικιλτικὴν ἐπιστήμην;

[36] And who has given to women skill in weaving, or knowledge of embroidery?

[37] τίς δὲ ὁ ἀριθμῶν νέφη σοφίᾳ, οὐρανὸν δὲ εἰς γῆν ἔκλινεν;

[37] And who is he that numbers the clouds in wisdom, and has bowed the heaven *down* to the earth?

[38] κέχυται δὲ ὥσπερ γῆ κονία, κεκόλληκα δὲ αὐτὸν ὥσπερ λίθῳ κύβον.

[38] For it is spread out as dusty earth, and I have cemented it as one hewn stone to another.

[39] θηρεύσεις δὲ λέουσιν βοράν, ψυχὰς δὲ δρακόντων ἐμπλήσεις;

[39] And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents?

[40] δεδοίκασιν γὰρ ἐν κοίταις αὐτῶν, κάθηνται δὲ ἐν ὕλαις ἐνεδρεύοντες.

[40] For they fear in their lairs, and lying in wait couch in the woods.

[41] τίς δὲ ἡτοίμασεν κόρακι βοράν; νεοσσοὶ γὰρ αὐτοῦ πρὸς κύριον κεκράγασιν πλανώμενοι τὰ σῖτα ζητοῦντες.

[41] And who has prepared food for the raven? for its young ones wander and cry to the Lord, in search of food.

CHAPTER 39

[1] 13εἰ ἔγνως καιρὸν τοκετοῦ τραγελάφων πέτρας,507 ἐφύλαξας δὲ ὠδῖνας ἐλάφων;

Say if thou knowest the time of the bringing forth of the wild goats of the rock, and if thou hast marked the calving of the hinds:

[2] ἠρίθμησας δὲ αὐτῶν μῆνας πλήρεις τοκετοῦ, ὠδῖνας δὲ αὐτῶν ἔλυσας;

[2] and if thou has hast numbered the full months of their being with young, and if thou hast relieved their pangs:

[3] ἐξέθρεψας δὲ αὐτῶν τὰ παιδία ἔξω φόβου; 13ὠδῖνας αὐτῶν ἐξαποστελεῖς;

[3] and hast reared their young without fear; and wilt thou loosen their pangs?

[4] 13ἀπορρήξουσιν τὰ τέκνα αὐτῶν, πληθυνθήσονται ἐν γενήματι, 13ἐξελεύσονται καὶ οὐ μὴ ἀνακάμψουσιν αὐτοῖς.507

[4] Their young will break forth; they will be multiplied with offspring: their young will go forth, and will not return to them.

[5] τίς δέ ἐστιν ὁ ἀφεὶς ὄνον ἄγριον ἐλεύθερον, δεσμοὺς δὲ αὐτοῦ τίς ἔλυσεν;

[5] And who is he that sent forth the wild ass free? and who loosed his bands?

[6] ἐθέμην δὲ τὴν δίαιταν αὐτοῦ ἔρημον 13καὶ τὰ σκηνώματα αὐτοῦ ἁλμυρίδα·507

[6] whereas I made his habitation the wilderness, and the salt land his coverts.

[7] καταγελῶν πολυοχλίας πόλεως, μέμψιν δὲ φορολόγου οὐκ ἀκούων

[7] He laughs to scorn the multitude of the city, and hears not the chiding of the tax-gatherer.

[8] 13κατασκέψεται ὄρη νομὴν αὐτοῦ 13καὶ ὀπίσω παντὸς χλωροῦ ζητεῖ.507

[8] He will survey the mountains as his pasture, and he seeks after every green thing.

[9] βουλήσεται δέ σοι μονόκερως δουλεῦσαι ἢ κοιμηθῆναι ἐπὶ φάτνης σου;

[9] And will the unicorn be willing to serve thee, or to lie down at thy manger?

[10] δήσεις δὲ ἐν ἱμᾶσι ζυγὸν αὐτοῦ, ἢ ἑλκύσει σου αὔλακας ἐν πεδίῳ;

[10] And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain?

[11] πέποιθας δὲ ἐπ᾽ αὐτῷ, ὅτι πολλὴ ἡ ἰσχὺς αὐτοῦ, ἐπαφήσεις δὲ αὐτῷ τὰ ἔργα σου;

[11] And dost thou trust him, because his strength is great? and wilt thou commit thy works to him?

[12] πιστεύσεις δὲ ὅτι ἀποδώσει σοι τὸν σπόρον, εἰσοίσει δέ σου τὸν ἅλωνα;

[12] And wilt thou believe that he will return to thee thy seed, and bring it in to thy threshing-floor?

[13] 13πτέρυξ τερπομένων νεελασα, 13ἐὰν συλλάβῃ ασιδα καὶ νεσσα·

[13] The peacock has a beautiful wing: if the stork and the ostrich conceive, it is worthy of notice,

[14] 13ὅτι ἀφήσει εἰς γῆν τὰ ᾠὰ αὐτῆς 13καὶ ἐπὶ χοῦν θάλψει

[14] for the ostrich will leave her eggs in the ground, and warm them on the dust,

[15] 13καὶ ἐπελάθετο ὅτι ποὺς σκορπιεῖ 13καὶ θηρία ἀγροῦ καταπατήσει·

[15] and has forgotten that the foot will scatter them, and the wild beasts of the field trample them.

[16] 13ἀπεσκλήρυνεν τὰ τέκνα αὐτῆς ὥστε μὴ ἑαυτῇ, 13εἰς κενὸν ἐκοπίασεν ἄνευ φόβου·

[16] She has hardened herself against her young ones, as though she bereaved not herself: she labours in vain without fear.

[17] 13ὅτι κατεσιώπησεν αὐτῇ ὁ θεὸς σοφίαν 13καὶ οὐκ ἐμέρισεν αὐτῇ ἐν τῇ συνέσει.

[17] For God has withholden wisdom from her, and not given her a portion in understanding.

[18] 13κατὰ καιρὸν ἐν ὕψει ὑψώσει, 13καταγελάσεται ἵππου καὶ τοῦ ἐπιβάτου αὐτοῦ.507

[18] In her season she will lift herself on high; she will scorn the horse and his rider.

[19] ἦ σὺ περιέθηκας ἵππῳ δύναμιν, ἐνέδυσας δὲ τραχήλῳ αὐτοῦ φόβον;

[19] Hast thou invested the horse with strength, and clothed his neck with terror?

[20] περιέθηκας δὲ αὐτῷ πανοπλίαν, δόξαν δὲ στηθέων αὐτοῦ τόλμῃ;

[20] And hast thou clad him in perfect armour, and made his breast glorious with courage?

[21] ἀνορύσσων ἐν πεδίῳ γαυριᾷ, ἐκπορεύεται δὲ εἰς πεδίον ἐν ἰσχύι·

[21] He paws exulting in the plain, and goes forth in strength into the plain.

[22] συναντῶν βέλει καταγελᾷ καὶ οὐ μὴ ἀποστραφῇ ἀπὸ σιδήρου·

[22] He laughs to scorn a king as he meets him, and will by no means turn back from the sword.

[23] ἐπ᾽ αὐτῷ γαυριᾷ τόξον καὶ μάχαιρα,

[23] The bow and sword resound against him;

[24] καὶ ὀργῇ ἀφανιεῖ τὴν γῆν καὶ οὐ μὴ πιστεύσῃ, ἕως ἂν σημάνῃ σάλπιγξ·

[24] and his rage will swallow up the ground: and he will not believe until the trumpet sounds.

[25] σάλπιγγος δὲ σημαινούσης λέγει Εὖγε, πόρρωθεν δὲ ὀσφραίνεται πολέμου σὺν ἅλματι καὶ κραυγῇ.

[25] And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

[26] ἐκ δὲ τῆς σῆς ἐπιστήμης ἕστηκεν ἱέραξ ἀναπετάσας τὰς πτέρυγας ἀκίνητος καθορῶν τὰ πρὸς νότον;

[26] And does the hawk remain steady by thy wisdom, having spread out her wings unmoved, looking toward the region of the south?

[27] ἐπὶ δὲ σῷ προστάγματι ὑψοῦται ἀετός, γὺψ δὲ ἐπὶ νοσσιᾶς αὐτοῦ καθεσθεὶς αὐλίζεται

[27] And does the eagle rise at thy command, and the vulture remain sitting over his nest,

[28] 13ἐπ ἐξοχῇ πέτρας καὶ ἀποκρύφῳ;507

[28] on a crag of a rock, and in a secret place?

[29] ἐκεῖσε ὢν ζητεῖ τὰ σῖτα, 13πόρρωθεν οἱ ὀφθαλμοὶ αὐτοῦ σκοπεύουσιν·507

[29] Thence he seeks food, his eyes observe from far.

[30] νεοσσοὶ δὲ αὐτοῦ φύρονται ἐν αἵματι, οὗ δ’ ἂν ὦσι τεθνεῶτες, παραχρῆμα εὑρίσκονται.

[30] And his young ones roll themselves in blood, and wherever the carcasses may be, immediately they are found.

CHAPTER 40

[1] 13Καὶ ἀπεκρίθη κύριος ὁ θεὸς τῷ Ιωβ καὶ εἶπεν

And the Lord God answered Job, and said,

[2] 13Μὴ κρίσιν μετὰ ἱκανοῦ ἐκκλινεῖ, 13ἐλέγχων θεὸν ἀποκριθήσεται αὐτήν;507

[2] Will any one pervert judgment with the Mighty One? and he that reproves God, let him return it for answer.

[3] Ὑπολαβὼν δὲ Ιωβ λέγει τῷ κυρίῳ

[3] And Job answered and said to the Lord,

[4] Τί ἔτι ἐγὼ κρίνομαι νουθετούμενος καὶ ἐλέγχων κύριον ἀκούων τοιαῦτα οὐθὲν ὤν; ἐγὼ δὲ τίνα ἀπόκρισιν δῶ πρὸς ταῦτα; χεῖρα θήσω ἐπὶ στόματί μου·

[4] Why do I yet plead? being rebuked even while reproving the Lord: hearing such things, whereas I am nothing: and what shall I answer to these arguments? I will lay my hand upon my mouth.

[5] ἅπαξ λελάληκα, ἐπὶ δὲ τῷ δευτέρῳ οὐ προσθήσω.

[5] I have spoken once; but I will not do so a second time.

[6] Ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ιωβ ἐκ τοῦ νέφους

[6] And the Lord yet again answered and spoke to Job out of the cloud, saying,

[7] Μή, ἀλλὰ ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου, ἐρωτήσω δέ σε, σὺ δέ μοι ἀποκρίθητι·

[7] Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me.

[8] μὴ ἀποποιοῦ μου τὸ κρίμα. οἴει δέ με ἄλλως σοι κεχρηματικέναι ἢ ἵνα ἀναφανῇς δίκαιος;

[8] Do not set aside my judgment: and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be

righteous?

[9] ἦ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου, ἢ φωνῇ κατ᾽ αὐτὸν βροντᾷς;

[9] Hast thou an arm like the Lord’s? or dost thou thunder with a voice like his?

[10] ἀνάλαβε δὴ ὕψος καὶ δύναμιν, δόξαν δὲ καὶ τιμὴν ἀμφίεσαι·

[10] Assume now a lofty bearing and power; and clothe thyself with glory and honour.

[11] ἀπόστειλον δὲ ἀγγέλους ὀργῇ, πᾶν δὲ ὑβριστὴν ταπείνωσον,

[11] And send forth messengers with wrath; and lay low every haughty one.

[12] ὑπερήφανον δὲ σβέσον, σῆψον δὲ ἀσεβεῖς παραχρῆμα,

[12] Bring down also the proud man; and consume at once the ungodly.

[13] κρύψον δὲ εἰς γῆν ἔξω ὁμοθυμαδόν, τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἔμπλησον·

[13] And hide them together in the earth; and fill their faces with shame.

[14] ὁμολογήσω ἄρα ὅτι δύναται ἡ δεξιά σου σῶσαι. –

[14] Then will I confess that thy right hand can save thee.

[15] ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί· χόρτον ἴσα βουσὶν ἐσθίει.

[15] But now look at the wild beasts with thee; they eat grass like oxen.

[16] ἰδοὺ δὴ ἰσχὺς αὐτοῦ ἐπ᾽ ὀσφύι, ἡ δὲ δύναμις ἐπ᾽ ὀμφαλοῦ γαστρός·

[16] Behold now, his strength is in his loins, and his force is in the navel of his belly.

[17] ἔστησεν οὐρὰν ὡς κυπάρισσον, τὰ δὲ νεῦρα αὐτοῦ συμπέπλεκται·

[17] He sets up his tail like a cypress; and his nerves are wrapped together.

[18] αἱ πλευραὶ αὐτοῦ πλευραὶ χάλκειαι, ἡ δὲ ῥάχις αὐτοῦ σίδηρος χυτός.

[18] His sides are sides of brass; and his backbone is as cast iron.

[19] τοῦτ᾽ ἔστιν ἀρχὴ πλάσματος κυρίου, πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ.

[19] This is the chief of the creation of the Lord; made to be played with by his angels.

[20] ἐπελθὼν δὲ ἐπ᾽ ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ·

[20] And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep.

[21] ὑπὸ παντοδαπὰ δένδρα κοιμᾶται παρὰ πάπυρον καὶ κάλαμον καὶ βούτομον·

[21] He lies under trees of every kind, by the papyrus, and reed, and bulrush.

[22] σκιάζονται δὲ ἐν αὐτῷ δένδρα μεγάλα σὺν ῥαδάμνοις καὶ κλῶνες ἄγνου.

[22] And the great trees make a shadow over him with their branches, and so do the bushes of the field.

[23] ἐὰν γένηται πλήμμυρα, οὐ μὴ αἰσθηθῇ, 13πέποιθεν ὅτι προσκρούσει ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ.

[23] If there should be a flood, he will not perceive it; he trust that Jordan will rush up into his mouth.

[24] 13ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν, 13ἐνσκολιευόμενος τρήσει ῥῖνα;507 –

[24] Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose.

[25] ἄξεις δὲ δράκοντα ἐν ἀγκίστρῳ, περιθήσεις δὲ φορβεὰν περὶ ῥῖνα αὐτοῦ;

[25] But wilt thou catch the serpent with a hook, and put a halter about his nose?

[26] 13εἰ δήσεις κρίκον ἐν τῷ μυκτῆρι αὐτοῦ,507 ψελίῳ δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ;

[26] Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp?

[27] λαλήσει δέ σοι δεήσει, ἱκετηρίᾳ μαλακῶς;

[27] Will he address thee with a petition? softly, with the voice of a suppliant?

[28] θήσεται δὲ διαθήκην μετὰ σοῦ, λήμψῃ δὲ αὐτὸν δοῦλον αἰώνιον;

[28] And will he make a covenant with thee? and wilt thou take him for a perpetual servant?

[29] παίξῃ δὲ ἐν αὐτῷ ὥσπερ ὀρνέῳ ἢ δήσεις αὐτὸν ὥσπερ στρουθίον παιδίῳ;

[29] And wilt thou play with him as with a bird? or bind him as a sparrow for a child?

[30] ἐνσιτοῦνται δὲ ἐν αὐτῷ ἔθνη, μεριτεύονται δὲ αὐτὸν Φοινίκων γένη;

[30] And do the nations feed upon him, and the nations of the Phoenicians share him?

[31] πᾶν δὲ πλωτὸν συνελθὸν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐ ρᾶς αὐτοῦ 13καὶ ἐν πλοίοις ἁλιέων κεφαλὴν αὐτοῦ.507

[31] And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels.

[32] ἐπιθήσεις δὲ αὐτῷ χεῖρα μνησθεὶς πόλεμον τὸν γινόμενον ἐν σώματι αὐτοῦ, καὶ μηκέτι γινέσθω.

[32] But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.

CHAPTER 41

[1] οὐχ ἑόρακας αὐτὸν οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας;

Hast thou not seen him? and hast thou not wondered at the things said of him?

[2] οὐ δέδοικας ὅτι ἡτοίμασταί μοι; τίς γάρ ἐστιν ὁ ἐμοὶ ἀντιστάς;

[2] Dost thou not fear because preparation has been made by me? for who is there that resists me?

[3] ἢ τίς ἀντιστήσεταί μοι καὶ ὑπομενεῖ, εἰ πᾶσα ἡ ὑπ᾽ οὐρανὸν ἐμή ἐστιν;

[3] Or who will resist me, and abide, since the whole world under heaven is mine?

[4] 13οὐ σιωπήσομαι δι᾽ αὐτόν, 13καὶ λόγον δυνάμεως ἐλεήσει τὸν ἴσον αὐτοῦ.507

[4] I will not be silent because of him: though because of his power one shall pity his antagonist.

[5] τίς ἀποκαλύψει πρόσωπον ἐνδύσεως αὐτοῦ; εἰς δὲ πτύξιν θώρακος αὐτοῦ τίς ἂν εἰσέλθοι;

[5] Who will open the face of his garment? and who can enter within the fold of his breastplate?

[6] πύλας προσώπου αὐτοῦ τίς ἀνοίξει; κύκλῳ ὀδόντων αὐτοῦ φόβος.

[6] Who will open the doors of his face? terror is round about his teeth.

[7] τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαι, σύνδεσμος δὲ αὐτοῦ ὥσπερ σμιρίτης λίθος·

[7] His inwards are as brazen plates, and the texture of his skin as a smyrite stone.

[8] 13εἷς τοῦ ἑνὸς κολλῶνται,507 πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν·

[8] One part cleaves fast to another, and the air cannot come between them.

[9] 13ἀνὴρ τῷ ἀδελφῷ αὐτοῦ προσκολληθήσεται, 13συνέχονται καὶ οὐ μὴ ἀποσπασθῶσιν.507

[9] They will remain united each to the other: they are closely joined, and cannot be separated.

[10] ἐν πταρμῷ αὐτοῦ ἐπιφαύσκεται φέγγος, οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου.

[10] At his sneezing a light shines, and his eyes are as the appearance of the morning star.

[11] ἐκ στόματος αὐτοῦ ἐκπορεύονται λαμπάδες καιόμεναι καὶ διαρριπτοῦνται ἐσχάραι πυρός·

[11] Out of his mouth proceed as it were burning lamps, and as it were hearths of fire are cast abroad.

[12] ἐκ μυκτήρων αὐτοῦ ἐκπορεύεται καπνὸς καμίνου καιομένης πυρὶ ἀνθράκων·

[12] Out of his nostrils proceeds smoke of a furnace burning with fire of coals.

[13] ἡ ψυχὴ αὐτοῦ ἄνθρακες, φλὸξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται.

[13] His breath is as live coals, and a flame goes out of his mouth.

[14] ἐν δὲ τραχήλῳ αὐτοῦ αὐλίζεται δύναμις, ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια.

[14] And power is lodged in his neck, before him destruction runs.

[15] σάρκες δὲ σώματος αὐτοῦ κεκόλληνται· 13καταχέει ἐπ’ αὐτόν, οὐ σαλευθήσεται.507

[15] The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved.

[16] ἡ καρδία αὐτοῦ πέπηγεν ὡς λίθος, ἔστηκεν δὲ ὥσπερ ἄκμων ἀνήλατος.

[16] His heart is firm as a stone, and it stands like an unyielding anvil.

[17] στραφέντος δὲ αὐτοῦ φόβος θηρίοις τετράποσιν ἐπὶ γῆς ἁλλομένοις.

[17] And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth.

[18] ἐὰν συναντήσωσιν αὐτῷ λόγχαι, οὐδὲν μὴ ποιήσωσιν 13δόρυ ἐπηρμένον καὶ θώρακα·507

[18] If spears should come against him, men will effect nothing, either with the spear or the breast-plate.

[19] ἥγηται μὲν γὰρ σίδηρον ἄχυρα, χαλκὸν δὲ ὥσπερ ξύλον σαθρόν·

[19] For he considers iron as chaff, and brass as rotten wood.

[20] οὐ μὴ τρώσῃ αὐτὸν τόξον χάλκειον, ἥγηται μὲν πετροβόλον χόρτον·

[20] The bow of brass shall not would him, he deems a slinger as grass.

[21] 13ὡς καλάμη ἐλογίσθησαν σφῦραι,507 καταγελᾷ δὲ σεισμοῦ πυρφόρου.

[21] Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand.

[22] ἡ στρωμνὴ αὐτοῦ ὀβελίσκοι ὀξεῖς, πᾶς δὲ χρυσὸς θαλάσσης ὑπ᾽ αὐτὸν ὥσπερ πηλὸς ἀμύθητος.

[22] His lair is formed of sharp points; and all the gold of the sea under him is an immense quantity of clay.

[23] ἀναζεῖ τὴν ἄβυσσον ὥσπερ χαλκεῖον, ἥγηται δὲ τὴν θάλασσαν ὥσπερ ἐξάλειπτρον,

[23] He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment,

[24] τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον· 13ἐλογίσατο ἄβυσσον εἰς περίπατον.507

[24] and the lowest part of the deep as a captive: he reckons the deep as his range.

[25] οὐκ ἔστιν οὐδὲν ἐπὶ τῆς γῆς ὅμοιον αὐτῷ πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων μου·

[25] There is nothing upon the earth like to him, formed to be sported with by my angels.

[26] πᾶν ὑψηλὸν ὁρᾷ, αὐτὸς δὲ βασιλεὺς πάντων τῶν ἐν τοῖς ὕδασιν.

[26] He beholds every high thing: and he is king of all that are in the waters.

CHAPTER 42

[1] Ὑπολαβὼν δὲ Ιωβ λέγει τῷ κυρίῳ

[1] Then Job answered and said to the Lord,

[2] Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δέ σοι οὐθέν.

[2] I know that thou canst do all things, and nothing is impossible with thee.

[3] τίς γάρ ἐστιν ὁ κρύπτων σε βουλήν; φειδόμενος δὲ ῥημάτων καὶ σὲ οἴεται κρύπτειν; τίς δὲ ἀναγγελεῖ μοι ἃ οὐκ ᾔδειν, μεγάλα καὶ θαυμαστὰ ἃ οὐκ ἠπιστάμην;

[3] For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who will tell me what I knew not, great and wonderful things which I understood not?

[4] ἄκουσον δέ μου, κύριε, ἵνα κἀγὼ λαλήσω· ἐρωτήσω δέ σε, σὺ δέ με δίδαξον.

[4] But hear me, O Lord, that I also may speak: and I will ask thee, and do thou teach me.

[5] ἀκοὴν μὲν ὠτὸς ἤκουόν σου τὸ πρότερον, νυνὶ δὲ ὁ ὀφθαλμός μου ἑόρακέν σε·

[5] I have heard the report of thee by the ear before; but now mine eye has seen thee.

[6] διὸ ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην, ἤγημαι δὲ ἐμαυτὸν γῆν καὶ σποδόν.

[6] Wherefore I have counted myself vile, and have fainted: and I esteem myself dust and ashes.

[7] Ἐγένετο δὲ μετὰ τὸ λαλῆσαι τὸν κύριον πάντα τὰ ῥήμα τα ταῦτα τῷ Ιωβ εἶπεν ὁ κύριος Ελιφας τῷ Θαιμανίτῃ Ἥμαρτες σὺ καὶ οἱ δύο φίλοι σου· οὐ γὰρ ἐλαλήσατε ἐνώπιόν μου ἀληθὲς οὐδὲν ὥσπερ ὁ θεράπων μου Ιωβ.

[7] And it came to pass after the Lord had spoken all these words to Job, *that* the Lord said to Eliphaz the Thaemanite, Thou hast sinned, and thy

two friends: for ye have not said anything true before me, as my servant Job *has*.

[8] νῦν δὲ λάβετε ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς καὶ πορεύθητε πρὸς τὸν θεράποντά μου Ιωβ, καὶ ποιήσει κάρπωσιν περὶ ὑμῶν· Ιωβ δὲ ὁ θεράπων μου εὔξεται περὶ ὑμῶν, 13ὅτι εἰ μὴ πρόσωπον αὐτοῦ λήμψομαι·507 εἰ μὴ γὰρ δι᾽ αὐτόν, ἀπώλεσα ἂν ὑμᾶς· οὐ γὰρ ἐλαλήσατε ἀληθὲς κατὰ τοῦ θεράποντός μου Ιωβ. –

[8] Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

[9] ἐπορεύθη δὲ Ελιφας ὁ Θαιμανίτης καὶ Βαλδαδ ὁ Σαυχίτης καὶ Σωφαρ ὁ Μιναῖος καὶ ἐποίησαν καθὼς συνέταξεν αὐτοῖς ὁ κύριος, καὶ ἔλυσεν τὴν ἁμαρτίαν αὐτοῖς διὰ Ιωβ.

[9] So Eliphaz the Thaemanite, and Baldad the Sauchite, and Sophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.

[10] ὁ δὲ κύριος ηὔξησεν τὸν Ιωβ· εὐξαμένου δὲ αὐτοῦ καὶ περὶ τῶν φίλων αὐτοῦ ἀφῆκεν αὐ τοῖς τὴν ἁμαρτίαν· ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα ἦν ἔμπροσθεν Ιωβ εἰς διπλα σιασμόν.

[10] And the Lord prospered Job: and when he prayed also for his friends, he forgave them *their* sin: and the Lord gave Job twice as much, even the double of what he had before.

[11] ἤκουσαν δὲ πάντες οἱ ἀδελφοὶ αὐτοῦ καὶ αἱ ἀδελφαὶ αὐτοῦ πάντα τὰ συμβεβηκότα αὐτῷ καὶ ἦλθον πρὸς αὐτὸν καὶ πάντες ὅσοι ᾔδεισαν αὐτὸν ἐκ πρώτου· φαγόντες δὲ καὶ πιόντες παρ᾽ αὐτῷ παρεκάλεσαν αὐτόν, καὶ ἐθαύμασαν ἐπὶ πᾶσιν, οἷς ἐπήγαγεν αὐτῷ ὁ κύριος· ἔδωκεν δὲ αὐτῷ ἕκαστος ἀμνάδα μίαν καὶ τετράδραχμον χρυ σοῦν ἄσημον.

[11] And all his brethren and his sisters heard all that had happened to him, and they came to him, and *so did* all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped *gold*.

[12] ὁ δὲ κύριος εὐλόγησεν τὰ ἔσχατα Ιωβ ἢ τὰ ἔμπροσθεν· ἦν δὲ τὰ κτήνη αὐτοῦ πρόβατα μύρια τετρακισχίλια, κάμηλοι ἑξακισχίλιαι, ζεύγη βοῶν χίλια, ὄνοι θήλειαι νομάδες χίλιαι.

[12] And the Lord blessed the latter end of Job, *more* than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures.

[13] γεννῶνται δὲ αὐτῷ υἱοὶ ἑπτὰ καὶ θυγατέρες τρεῖς·

[13] And there were born to him seven sons and three daughters.

[14] καὶ ἐκάλεσεν τὴν μὲν πρώτην Ἡμέραν, τὴν δὲ δευτέραν Κασίαν, τὴν δὲ τρίτην Ἀμαλθείας κέρας·

[14] And he called the first Day, and the second Casia, and the third Amalthaea's horn.

[15] καὶ οὐχ εὑρέθησαν κατὰ τὰς θυγατέρας Ιωβ βελτίους αὐτῶν ἐν τῇ ὑπ' οὐρανόν· ἔδωκεν δὲ αὐταῖς ὁ πατὴρ κληρονομίαν ἐν τοῖς ἀδελφοῖς.

[15] And there were not found in comparison with the daughters of Job, fairer *women* than they in all the world: and their father gave them an inheritance among their brethren.

[16] ἔζησεν δὲ Ιωβ μετὰ τὴν πληγὴν ἔτη ἑκατὸν ἑβδομήκοντα, τὰ δὲ πάντα ἔζησεν ἔτη διακόσια τεσσαράκοντα ὀκτώ· 13καὶ εἶδεν Ιωβ τοὺς υἱοὺς αὐτοῦ καὶ τοὺς υἱοὺς τῶν υἱῶν αὐτοῦ τετάρτην γενεάν·

[16] And Job lived after *his* affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation.

[17] 13καὶ ἐτελεύτησεν Ιωβ πρεσβύτερος καὶ πλήρης ἡμερῶν.507

[17] And Job died, an old man and full of days:

[17a] γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ κύριος ἀνίστησιν. – –

[17a] and it is written that he will rise again with those whom the Lord raises up.

[17b] Οὗτος ἑρμηνεύεται ἐκ τῆς Συριακῆς βίβλου ἐν μὲν γῇ κατοικῶν τῇ Αυσίτιδι ἐπὶ τοῖς ὁρίοις τῆς Ιδου μαίας καὶ Ἀραβίας, προυπῆρχεν δὲ

αὐτῷ ὄνομα Ιωβαβ·

[17b] This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab;

[17c] λαβὼν δὲ γυναῖκα Ἀράβισσαν γεννᾷ υἱόν, ᾧ ὄνομα Εννων, ἦν δὲ αὐτὸς πατρὸς μὲν Ζαρε, τῶν Ησαυ υἱῶν υἱός, μητρὸς δὲ Βοσορρας, ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Αβρααμ.

[17c] and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam.

[17d] καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν Εδωμ, ἧς καὶ αὐ τὸς ἦρξεν χώρας· πρῶτος Βαλακ ὁ τοῦ Βεωρ, καὶ ὄνομα τῇ πόλει αὐτοῦ Δεν ναβα· μετὰ δὲ Βαλακ Ιωβαβ ὁ καλούμενος Ιωβ· μετὰ δὲ τοῦτον Ασομ ὁ ὑπάρχων ἡγεμὼν ἐκ τῆς Θαιμανίτι δος χώρας· μετὰ δὲ τοῦτον Αδαδ υἱὸς Βαραδ ὁ ἐκκόψας Μαδιαμ ἐν τῷ πεδίῳ Μωαβ, καὶ ὄνομα τῇ πόλει αὐτοῦ Γεθθαιμ.

[17d] And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim.

[17e] οἱ δὲ ἐλθόντες πρὸς αὐτὸν φίλοι· Ελιφας τῶν Ησαυ υἱῶν Θαιμανων βασιλεύς, Βαλδαδ ὁ Σαυχαίων τύραννος, Σωφαρ ὁ Μιναίων βασιλεύς.

[17e] And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign the Sauchaeans, Sophar king of the Minaeans.

Psalms

Psalms

Ψαλμός 1

Psalm 1

[1] Μακάριος ἀνήρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν,

[1] Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men.

[2] ἀλλ᾽ ἢ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός.

[2] But his pleasure is in the law of the Lord; and in his law will he meditate day and night.

[3] καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρυήσεται· καὶ πάντα, ὅσα ἂν ποιῇ, κατευοδωθήσεται.

[3] And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered.

[4] οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως, ἀλλ᾽ ἢ ὡς ὁ χνοῦς, ὃν ἐκριπτεῖ ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς.

[4] Not so the ungodly; — not so: but rather as the chaff which the wind scatters away from the face of the earth.

[5] διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἁμαρτωλοὶ ἐν βουλῇ δικαίων·

[5] Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just.

[6] ὅτι γινώσκει κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται.

[6] For the Lord knows the way of the righteous; but the way of the ungodly shall perish.

Ψαλμός 2

Psalm 2

[1] Ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

[1] Wherefore did the heathen rage, and the nations imagine vain things?

[2] παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάψαλμα

[2] The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ;

[3] Διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ᾽ ἡμῶν τὸν ζυγὸν αὐτῶν.

[3] *saying*, Let us break through their bonds, and cast away their yoke from us.

[4] ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς, καὶ ὁ κύριος ἐκμυκτηριεῖ αὐτούς.

[4] He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them.

[5] τότε λαλήσει πρὸς αὐτοὺς ἐν ὀργῇ αὐτοῦ καὶ ἐν τῷ θυμῷ αὐτοῦ ταράξει αὐτούς

[5] Then shall he speak to them in his anger, and trouble them in his fury.

[6] Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ᾽ αὐτοῦ ἐπὶ Σιων ὄρος τὸ ἅγιον αὐτοῦ

[6] But I have been made king by him on Sion his holy mountain,

[7] διαγγέλλων τὸ πρόσταγμα κυρίου Κύριος εἶπεν πρός με Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

[7] declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.

[8] αἴτησαι παρ᾽ ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς·

[8] Ask of me, and I will give thee the heathen *for* thine inheritance, and the ends of the earth *for* thy possession.

[9] ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς σκεῦος κεραμέως συντρίψεις αὐτούς.

[9] Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter’s vessel.

[10] καὶ νῦν, βασιλεῖς, σύνετε· παιδεύθητε, πάντες οἱ κρίνοντες τὴν γῆν.

[10] Now therefore understand, ye kings: be instructed, all ye that judge the earth.

[11] δουλεύσατε τῷ κυρίῳ ἐν φόβῳ καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.

[11] Serve the Lord with fear, and rejoice in him with trembling.

[12] δράξασθε παιδείας, μήποτε ὀργισθῇ κύριος καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας. ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ, μακάριοι πάντες οἱ πεποιθότες ἐπ’ αὐτῷ.

[12] Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him.

Ψαλμός 3

Psalm 3

[1] Ψαλμὸς τῷ Δαυιδ, ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Αβεσσαλωμ τοῦ υἱοῦ αὐτοῦ.

A Psalm of David, when he fled from the presence of his son Abessalom.

[2] Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με; πολλοὶ ἐπανίστανται ἐπ᾽ ἐμέ·

[1] O Lord, why are they that afflict me multiplied? many rise up against me.

[3] πολλοὶ λέγουσιν τῇ ψυχῇ μου Οὐκ ἔστιν σωτηρία αὐτῷ ἐν τῷ θεῷ αὐτοῦ. διάψαλμα.

[2] Many say concerning my soul, There is no deliverance for him in his God. Pause.

[4] σὺ δέ, κύριε, ἀντιλήμπτωρ μου εἶ, δόξα μου καὶ ὑψῶν τὴν κεφαλήν μου.

[3] But thou, O Lord, art my helper: my glory, and the one that lifts up my head.

[5] φωνῇ μου πρὸς κύριον ἐκέκραξα, καὶ ἐπήκουσέν μου ἐξ ὄρους ἁγίου αὐτοῦ. διάψαλμα.

[4] I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause.

[6] ἐγὼ ἐκοιμήθην καὶ ὕπνωσα· ἐξηγέρθην, ὅτι κύριος ἀντιλήμψεταί μου.

[5] I lay down and slept; I awaked; for the Lord will help me.

[7] οὐ φοβηθήσομαι ἀπὸ μυριάδων λαοῦ τῶν κύκλῳ συνεπιτιθεμένων μοι.

[6] I will not be afraid of ten thousands of people, who beset me round about.

[8] ἀνάστα, κύριε, σῶσόν με, ὁ θεός μου, ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως, ὀδόντας ἁμαρτωλῶν συνέτριψας.

[7] Arise, Lord; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners.

[9] τοῦ κυρίου ἡ σωτηρία, καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου.

[8] Deliverance is the Lord’s, and thy blessing is upon thy people.

Ψαλμός 4

Psalm 4

[1] Εἰς τὸ τέλος, ἐν ψαλμοῖς· ᾠδὴ τῷ Δαυιδ.

For the End, a Song of David among *the* Psalms.

[2] Ἐν τῷ ἐπικαλεῖσθαί με εἰσήκουσέν μου ὁ θεὸς τῆς δικαιο σύνης μου· ἐν θλίψει ἐπλάτυνάς μοι· οἰκτίρησόν με καὶ εἰσάκουσον τῆς προσευχῆς μου.

[1] When I called upon *him*, the God of my righteousness heard me: thou hast made room for me in tribulation; pity me, and hearken to my prayer.

[3] υἱοὶ ἀνθρώπων, ἕως πότε βαρυκάρδιοι; ἵνα τί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος; διάψαλμα.

[2] O ye sons on men, how long *will ye be* slow of heart? wherefore do ye love vanity, and seek falsehood? Pause.

[4] καὶ γνῶτε ὅτι ἐθαυμάστωσεν κύριος τὸν ὅσιον αὐτοῦ· κύριος εἰσακούσεταί μου ἐν τῷ κεκραγέναι με πρὸς αὐτόν.

[3] But know ye that the Lord has done wondrous things for his holy one: the Lord will hear me when I cry to him.

[5] ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· λέγετε ἐν ταῖς καρδίαις ὑμῶν καὶ ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε. διάψαλμα.

[4] Be ye angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Pause.

[6] θύσατε θυσίαν δικαιοσύνης καὶ ἐλπίσατε ἐπὶ κύριον.

[5] Offer the sacrifice of righteousness, and trust in the Lord.

[7] πολλοὶ λέγουσιν Τίς δείξει ἡμῖν τὰ ἀγαθά; ἐσημειώθη ἐφ’ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, κύριε.

[6] Many say, Who will shew us good things? the light of thy countenance, O Lord, has been manifested towards us.

[8] ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου· ἀπὸ καιροῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν.

[7] Thou hast put gladness into my heart: they have been satisfied with the fruit of their corn and wine and oil.

[9] ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω, ὅτι σύ, κύριε, κατὰ μόνας ἐπ᾽ ἐλπίδι κατῴκισάς με.

[8] I will both lie down in peace and sleep: for thou, Lord, only hast caused me to dwell securely.

Ψαλμός 5

Psalm 5

[1] Εἰς τὸ τέλος, ὑπὲρ τῆς κληρονομούσης· ψαλμὸς τῷ Δαυιδ.

For the end, a Psalm of David, concerning her that inherits.

[2] Τὰ ῥήματά μου ἐνώτισαι, κύριε, σύνες τῆς κραυγῆς μου·

[1] Hearken to my words, O Lord, attend to my cry.

[3] πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ὁ βασιλεύς μου καὶ ὁ θεός μου. ὅτι πρὸς σὲ προσεύξομαι, κύριε·

[2] Attend to the voice of my supplication, my King, and my God: for to thee, O Lord, will I pray.

[4] τὸ πρωῒ εἰσακούσῃ τῆς φωνῆς μου, τὸ πρωῒ παραστήσομαί σοι καὶ ἐπόψομαι.

[3] In the morning thou shalt hear my voice: in the morning will I wait upon thee, and will look up.

[5] ὅτι οὐχὶ θεὸς θέλων ἀνομίαν σὺ εἶ, οὐδὲ παροικήσει σοι πονηρευόμενος·

[4] For thou art not a god that desires iniquity; neither shall the worker of wickedness dwell with thee.

[6] οὐ διαμενοῦσιν παράνομοι κατέναντι τῶν ὀφθαλμῶν σου, ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

[5] Neither shall the transgressors continue in thy sight: thou hatest, O Lord, all them that work iniquity.

[7] ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ ψεῦδος· ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται κύριος.

[6] Thou wilt destroy all that speak falsehood: the Lord abhors the bloody and deceitful man.

[8] ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου εἰσελεύσομαι εἰς τὸν οἶκόν σου, προσκυνήσω πρὸς ναὸν ἅγιόν σου ἐν φόβῳ σου.

[7] But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple.

[9] κύριε, ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου ἕνεκα τῶν ἐχθρῶν μου, κατεύθυνον ἐνώπιόν μου τὴν ὁδόν σου.

[8] Lead me, O Lord, in thy righteousness because of mine enemies; make my way plain before thy face.

[10] ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία· τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

[9] For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues they have used deceit.

[11] κρῖνον αὐτούς, ὁ θεός· ἀποπεσάτωσαν ἀπὸ τῶν διαβουλίων αὐτῶν· κατὰ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῶν ἔξωσον αὐτούς, ὅτι παρεπίκρανάν σε, κύριε.

[10] Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O Lord.

[12] καὶ εὐφρανθήτωσαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ· εἰς αἰῶνα ἀγαλλιάσονται, καὶ κατασκηνώσεις ἐν αὐτοῖς, καὶ καυχήσονται ἐν σοὶ πάντες οἱ ἀγαπῶντες τὸ ὄνομά σου.

[11] But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thy name shall rejoice in thee.

[13] ὅτι σὺ εὐλογήσεις δίκαιον· κύριε, ὡς ὅπλῳ εὐδοκίας ἐστεφάνωσας ἡμᾶς.

[12] For thou, Lord, shalt bless the righteous: thou hast compassed us as with a shield of favour.

Ψαλμός 6

Psalm 6

[1] Εἰς τὸ τέλος, ἐν ὕμνοις, ὑπὲρ τῆς ὀγδόης· ψαλμὸς τ�ῳ Δαυιδ.

For the End, a Psalm of David among the Hymns for the eighth.

[2] Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

[1] O Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

[3] ἐλέησόν με, κύριε, ὅτι ἀσθενής εἰμι· ἴασαί με, κύριε, ὅτι ἐταράχθη τὰ ὀστᾶ μου,

[2] Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed.

[4] καὶ ἡ ψυχή μου ἐταράχθη σφόδρα· καὶ σύ, κύριε, ἕως πότε;

[3] My soul also is grievously vexed: but thou, O Lord, how long?

[5] ἐπίστρεψον, κύριε, ῥῦσαι τὴν ψυχήν μου, σῶσόν με ἕνεκεν τοῦ ἐλέους σου.

[4] Return, O Lord, deliver my soul: save me for thy mercy’s sake.

[6] ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου· ἐν δὲ τῷ ᾅδῃ τίς ἐξομολογήσεταί σοι;

[5] For in death no man remembers thee: and who will give thee thanks in Hades?

[7] ἐκοπίασα ἐν τῷ στεναγμῷ μου, λούσω καθ’ ἑκάστην νύκτα τὴν κλίνην μου, ἐν δάκρυσίν μου τὴν στρωμνήν μου βρέξω.

[6] I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with tears.

[8] ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου, ἐπαλαιώθην ἐν πᾶσιν τοῖς ἐχθροῖς μου.

[7] Mine eye is troubled because of my wrath; I am worn out because of all my enemies.

[9] ἀπόστητε ἀπ᾽ ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ὅτι εἰσήκουσεν κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου·

[8] Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping.

[10] εἰσήκουσεν κύριος τῆς δεήσεώς μου, κύριος τὴν προσευχήν μου προσεδέξατο.

[9] The Lord has hearkened to my petition; the Lord has accepted my prayer.

[11] αἰσχυνθείησαν καὶ ταραχθείησαν σφόδρα πάντες οἱ ἐχθροί μου, ἀποστραφείησαν καὶ καταισχυνθείησαν σφόδρα διὰ τάχους.

[10] Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily.

Ψαλμός 7

Psalm 7

[1] Ψαλμὸς τῷ Δαυιδ, ὃν ᾖσεν τῷ κυρίῳ ὑπὲρ τῶν λόγων Χουσι υἱοῦ Ιεμενι.

A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.

[2] Κύριε ὁ θεός μου, ἐπὶ σοὶ ἤλπισα· σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥῦσαί με,

[1] O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me.

[3] μήποτε ἁρπάσῃ ὡς λέων τὴν ψυχήν μου μὴ ὄντος λυτρουμένου μηδὲ σῴζοντος.

[2] Lest at any time *the enemy* seize my soul as a lion, while there is none to ransom, nor to save.

[4] κύριε ὁ θεός μου, εἰ ἐποίησα τοῦτο, εἰ ἔστιν ἀδικία ἐν χερσίν μου,

[3] O Lord my God, if I have done this; (if there is unrighteousness in my hands;)

[5] εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσίν μοι κακά, ἀποπέσοιν ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός,

[4] if I have requited with evil those who requited me *with good*; may I then perish empty by means of my enemies.

[6] καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχήν μου καὶ καταλάβοι καὶ καταπατήσαι εἰς γῆν τὴν ζωήν μου καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι. διάψαλμα.

[5] Let the enemy persecute my soul, an take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

[7] ἀνάστηθι, κύριε, ἐν ὀργῇ σου, ὑψώθητι ἐν τοῖς πέρασι τῶν ἐχθρῶν μου· ἐξεγέρθητι, κύριε ὁ θεός μου, ἐν προστάγματι, ᾧ ἐνετείλω,

[6] Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command.

[8] καὶ συναγωγὴ λαῶν κυκλώσει σε, καὶ ὑπὲρ ταύτης εἰς ὕψος ἐπίστρεψον.

[7] And the congregation of the nations shall compass thee: and for this cause do thou return on high.

[9] κύριος κρινεῖ λαούς· κρῖνόν με, κύριε, κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν ἀκακίαν μου ἐπ᾽ ἐμοί.

[8] The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me.

[10] συντελεσθήτω δὴ πονηρία ἁμαρτωλῶν, καὶ κατευθυνεῖς δίκαιον· ἐτάζων καρδίας καὶ νεφροὺς ὁ θεός.

[9] Oh let the wickedness of sinners come to an end; and *then* thou shalt direct the righteous, O God that searchest the hearts and reins.

[11] δικαία ἡ βοήθειά μου παρὰ τοῦ θεοῦ τοῦ σῴζοντος τοὺς εὐθεῖς τῇ καρδίᾳ.

[10] My help is righteous, *coming* from God who saves the upright in heart.

[12] ὁ θεὸς κριτὴς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ᾽ ἑκάστην ἡμέραν.

[11] God is a righteous judge, and strong, and patient, not inflicting vengeance every day.

[13] ἐὰν μὴ ἐπιστραφῆτε, τὴν ῥομφαίαν αὐτοῦ στιλβώσει· τὸ τόξον αὐτοῦ ἐνέτεινεν καὶ ἡτοίμασεν αὐτὸ

[12] If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready.

[14] καὶ ἐν αὐτῷ ἡτοίμασεν σκεύη θανάτου, τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο.

[13] And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.

[15] ἰδοὺ ὠδίνησεν ἀδικίαν, συνέλαβεν πόνον καὶ ἔτεκεν ἀνομίαν·

[14] Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity.

[16] λάκκον ὤρυξεν καὶ ἀνέσκαψεν αὐτὸν καὶ ἐμπεσεῖται εἰς βόθρον, ὃν εἰργάσατο·

[15] He has opened a pit, and dug it up, and he shall fall into the ditch which he has made.

[17] ἐπιστρέψει ὁ πόνος αὐτοῦ εἰς κεφαλὴν αὐτοῦ, καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ καταβήσεται.

[16] His trouble shall return on his own head, and his unrighteousness shall come down on his own crown.

[18] ἐξομολογήσομαι κυρίῳ κατὰ τὴν δικαιοσύνην αὐτοῦ καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου.

[17] I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high.

Ψαλμός 8

Psalm 8

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· ψαλμὸς τῷ Δαυιδ.

For the end, concerning the wine-presses, a Psalm of David.

[2] Κύριε ὁ κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ, ὅτι ἐπήρθη ἡ μεγαλοπρέπειά σου ὑπεράνω τῶν οὐρανῶν.

[1] O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens.

[3] ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ἕνεκα τῶν ἐχθρῶν σου τοῦ καταλῦσαι ἐχθρὸν καὶ ἐκδικητήν.

[2] Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.

[4] ὅτι ὄψομαι τοὺς οὐρανούς, ἔργα τῶν δακτύλων σου, σελήνην καὶ ἀστέρας, ἃ σὺ ἐθεμελίωσας.

[3] For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established.

[5] τί ἐστιν ἄνθρωπος, ὅτι μιμνῄσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;

[4] What is man, that thou art mindful of him? or the son of man, that thou visitest him?

[6] ἠλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν·

[5] Thou madest him a little less than angels, thou hast crowned him with glory and honour;

[7] καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ,

[6] and thou hast set him over the works of thy hands: thou hast put all things under his feet:

[8] πρόβατα καὶ βόας πάσας, ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου,

[7] sheep and all oxen, yea and the cattle of the field;

[9] τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τοὺς ἰχθύας τῆς θαλάσσης, τὰ διαπορευόμενα τρίβους θαλασσῶν.

[8] the birds of the sky, and the fish of the sea, the *creatures* passing through the paths of the sea.

[10] κύριε ὁ κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ.

[9] O Lord our Lord, how wonderful is thy name in all the earth!

Ψαλμός 9

Psalm 9

[1] Εἰς τὸ τέλος, ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ· ψαλμὸς τῷ Δαυιδ.

For the end, a Psalm of David, concerning the secrets of the Son.

[2] Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου, διηγήσομαι πάντα τὰ θαυμάσιά σου·

[2] I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works.

[3] εὐφρανθήσομαι καὶ ἀγαλλιάσομαι ἐν σοί, ψαλῶ τῷ ὀνόματί σου, ὕψιστε.

[3] I will be glad and exult in thee: I will sing to thy name, O thou Most High.

[4] ἐν τῷ ἀποστραφῆναι τὸν ἐχθρόν μου εἰς τὰ ὀπίσω ἀσθενήσουσιν καὶ ἀπολοῦνται ἀπὸ προσώπου σου,

[4] When mine enemies are turned back, they shall be feeble and perish at thy presence.

[5] ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου, ἐκάθισας ἐπὶ θρόνου, ὁ κρίνων δικαιοσύνην.

[5] For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness.

[6] ἐπετίμησας ἔθνεσιν, καὶ ἀπώλετο ὁ ἀσεβής, τὸ ὄνομα αὐτῶν ἐξήλειψας εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος·

[6] Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever.

[7] τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος, καὶ πόλεις καθεῖλες, ἀπώλετο τὸ μνημόσυνον αὐτῶν μετ᾽ ἤχους.

[7] The swords of the enemy have failed utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise,

[8] καὶ ὁ κύριος εἰς τὸν αἰῶνα μένει, ἡτοίμασεν ἐν κρίσει τὸν θρόνον αὐτοῦ,

[8] but the Lord endures for ever: he has prepared his throne for judgment.

[9] καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ, κρινεῖ λαοὺς ἐν εὐθύτητι.

[9] And he will judge the world in righteousness, he will judge the nations in uprightness.

[10] καὶ ἐγένετο κύριος καταφυγὴ τῷ πένητι, βοηθὸς ἐν εὐκαιρίαις ἐν θλίψει·

[10] The Lord also is become a refuge for the poor, a seasonable help, in affliction.

[11] καὶ ἐλπισάτωσαν ἐπὶ σὲ οἱ γινώσκοντες τὸ ὄνομά σου, ὅτι οὐκ ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε, κύριε.

[11] And let them that know thy name hope in thee: for thou, O Lord, hast not failed them that diligently seek thee.

[12] ψάλατε τῷ κυρίῳ τῷ κατοικοῦντι ἐν Σιων, ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἐπιτηδεύματα αὐτοῦ,

[12] Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations.

[13] ὅτι ἐκζητῶν τὰ αἵματα αὐτῶν ἐμνήσθη, οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων.

[13] For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor.

[14] ἐλέησόν με, κύριε, ἰδὲ τὴν ταπείνωσίν μου ἐκ τῶν ἐχθρῶν μου, ὁ ὑψῶν με ἐκ τῶν πυλῶν τοῦ θανάτου,

[14] Have mercy upon me, O Lord; look upon my affliction which I suffer of mine enemies, thou that liftest me up from the gates of death:

[15] ὅπως ἂν ἐξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιων· ἀγαλλιάσομαι ἐπὶ τῷ σωτηρίῳ σου.

[15] that I may declare all thy praises in the gates of the daughter of Sion: I will exult in thy salvation.

[16] ἐνεπάγησαν ἔθνη ἐν διαφθορᾷ, ᾗ ἐποίησαν, ἐν παγίδι ταύτῃ, ᾗ ἔκρυψαν, συνελήμφθη ὁ ποὺς αὐτῶν·

[16] The heathen are caught in the destruction which they planned: in the very snare which they hid is their foot taken.

[17] γινώσκεται κύριος κρίματα ποιῶν, ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ συνελήμφθη ὁ ἁμαρτωλός. ᾠδὴ διαψάλματος.

[17] The Lord is known as executing judgments: the sinner is taken in the works of his hands. (A song of Pause).

[18] ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾅδην, πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ θεοῦ·

[18] Let sinners be driven away into Hades, even all the nations that forget God.

[19] ὅτι οὐκ εἰς τέλος ἐπιλησθήσεται ὁ πτωχός, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τὸν αἰῶνα.

[19] For the poor shall not be forgotten for ever: the patience of the needy ones shall not perish for ever.

[20] ἀνάστηθι, κύριε, μὴ κραταιούσθω ἄνθρωπος, κριθήτωσαν ἔθνη ἐνώπιόν σου·

[20] Arise, O Lord, let not man prevail: let the heathen be judged before thee.

[21] κατάστησον, κύριε, νομοθέτην ἐπ᾽ αὐτούς, γνώτωσαν ἔθνη ὅτι ἄνθρωποί εἰσιν. διάψαλμα.

[21] Appoint, O Lord, a lawgiver over them: let the heathen know that they are men. (Pause).

[22] Ἱνα τί, κύριε, ἀφέστηκας μακρόθεν, ὑπεροράς ἐν εὐκαιρίαις ἐν θλίψει;

[22] Why standest thou afar off, O Lord? why dost thou overlook us in times of need, in affliction?

[23] ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐμπυρίζεται ὁ πτωχός, συλλαμβάνονται ἐν διαβουλίοις, οἷς διαλογίζονται.

[23] While the ungodly one acts proudly, the poor is hotly pursued: the wicked are taken in the crafty counsels which they imagine.

[24] ὅτι ἐπαινεῖται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ, καὶ ὁ ἀδικῶν ἐνευλογεῖται·

[24] Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself.

[25] παρώξυνεν τὸν κύριον ὁ ἁμαρτωλός Κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ οὐκ ἐκζητήσει· οὐκ ἔστιν ὁ θεὸς ἐνώπιον αὐτοῦ.

[25] The sinner has provoked the Lord: according to the abundance of his pride he will not seek after him: God is not before him.

[26] βεβηλοῦνται αἱ ὁδοὶ αὐτοῦ ἐν παντὶ καιρῷ, ἀνταναιρεῖται τὰ κρίματά σου ἀπὸ προσώπου αὐτοῦ, πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει·

[26] His ways are profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies.

[27] εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Οὐ μὴ σαλευθῶ, ἀπὸ γενεᾶς εἰς γενεὰν ἄνευ κακοῦ.

[27] For he has said in his heart, I shall not be moved, continuing without evil from generation to generation.

[28] οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου, ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος.

[28] Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain.

[29] ἐγκάθηται ἐνέδρᾳ μετὰ πλουσίων ἐν ἀποκρύφοις ἀποκτεῖναι ἀθῷον, οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν·

[29] He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor.

[30] ἐνεδρεύει ἐν ἀποκρύφῳ ὡς λέων ἐν τῇ μάνδρᾳ αὐτοῦ, ἐνεδρεύει τοῦ ἁρπάσαι πτωχόν, ἁρπάσαι πτωχὸν ἐν τῷ ἑλκύσαι αὐτόν·

[30] He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him: he will bring him down in his snare.

[31] ἐν τῇ παγίδι αὐτοῦ ταπεινώσει αὐτόν, κύψει καὶ πεσεῖται ἐν τῷ αὐτὸν κατακυριεῦσαι τῶν πενήτων.

[31] He will bow down and fall when he has mastered the poor.

[32] εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Ἐπιλέλησται ὁ θεός, ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ τοῦ μὴ βλέπειν εἰς τέλος.

[32] For he has said in his heart, God has forgotten: he has turned away his face so as never to look.

[33] ἀνάστηθι, κύριε ὁ θεός, ὑψωθήτω ἡ χείρ σου, μὴ ἐπιλάθῃ τῶν πενήτων·

[33] Arise, O Lord God; let thy hand be lifted up: forget not the poor.

[34] ἕνεκεν τίνος παρώξυνεν ὁ ἀσεβὴς τὸν θεόν; εἶπεν γὰρ ἐν καρδίᾳ αὐτοῦ Οὐκ ἐκζητήσει.

[34] Wherefore, has the wicked provoked God? for he has said in his heart, He will not require it.

[35] βλέπεις, ὅτι σὺ πόνον καὶ θυμὸν κατανοεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖράς σου· σοὶ οὖν ἐγκαταλέλειπται ὁ πτωχός, ὀρφανῷ σὺ ἦσθα βοηθῶν.

[35] Thou seest it; for thou dost observe trouble and wrath, to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan.

[36] σύντριψον τὸν βραχίονα τοῦ ἁμαρτωλοῦ καὶ πονηροῦ, ζητηθήσεται ἡ ἁμαρτία αὐτοῦ, καὶ οὐ μὴ εὑρεθῇ δι’ αὐτήν·

[36] Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found.

[37] βασιλεύσει κύριος εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἀπολεῖσθε, ἔθνη, ἐκ τῆς γῆς αὐτοῦ.

[37] The Lord shall reign for ever, even for ever and ever: ye Gentiles shall perish out his land.

[38] τὴν ἐπιθυμίαν τῶν πενήτων εἰσήκουσεν κύριος, τὴν ἑτοιμασίαν τῆς καρδίας αὐτῶν προσέσχεν τὸ οὖς σου

[38] The Lord has heard the desire of the poor: thine ear has inclined to the preparation of their heart;

[39] κρῖναι ὀρφανῷ καὶ ταπεινῷ, ἵνα μὴ προσθῇ ἔτι τοῦ μεγαλαυχεῖν ἄνθρωπος ἐπὶ τῆς γῆς.

[39] to plead for the orphan and afflicted, that man may no more boast upon the earth.

Ψαλμός 10

Psalm 10

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, A Psalm of David,

ΕΠΙ τῷ Κυρίῳ πέποιθα· πῶς ἐρεῖτε τῇ ψυχῇ μου· μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον;

In the Lord I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow?

[2] ὅτι ἰδοὺ οἱ ἁμαρτωλοὶ ἐνέτειναν τόξον, ἡτοίμασαν βέλη εἰς φαρέτραν τοῦ κατατοξεῦσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ.

[2] For behold the sinners have bent their bow, they have prepared their arrows for the quiver, to shoot privily at the upright in heart.

[3] ὅτι ἃ σὺ κατηρτίσω, αὐτοὶ καθεῖλον· ὁ δὲ δίκαιος τί ἐποίησε;

[3] For they have pulled down what thou didst frame, but what has the righteous done?

[4] Κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ. οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσι, τὰ βλέφαρα αὐτοῦ ἐξετάζει τοὺς υἱοὺς τῶν ἀνθρώπων.

[4] The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men.

[5] Κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ, ὁ δὲ ἀγαπῶν τὴν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν.

[5] The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul.

[6] ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδας, πῦρ καὶ θεῖον καὶ πνεῦμα καταιγίδος ἡ μερὶς τοῦ ποτηρίου αὐτῶν.

[6] He shall rain upon sinners snares, fire, and brimstone, and a stormy blast shall be the portion of their cup.

[7] ὅτι δίκαιος Κύριος, καὶ δικαιοσύνας ἠγάπησεν, εὐθύτητας εἶδε τὸ πρόσωπον αὐτοῦ.

[7] For the Lord is righteous, and loves righteousness; his face beholds uprightness.

Ψαλμός 11

Psalm 11

Εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης· ψαλμὸς τῷ Δαυΐδ.

For the end, A Psalm of David, upon the eighth.

[2] ΣΩΣΟΝ με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος, ὅτι ὠλιγώθησαν αἱ ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων.

[2] Save me, O Lord; for the godly man has failed; for truth is diminished from among the children of men.

[3] μάταια ἐλάλησεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, χείλη δόλια ἐν καρδίᾳ, καὶ ἐν καρδίᾳ ἐλάλησε κακά.

[3] Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart.

[4] ἐξολοθρεύσαι Κύριος πάντα τὰ χείλη τὰ δόλια καὶ γλῶσσαν μεγαλορῥήμονα.

[4] Let the Lord destroy all the deceitful lips, and the tongue that speaks great words:

[5] τοὺς εἰπόντας· τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν, τὰ χείλη ἡμῶν παρ᾽ ἡμῖν ἐστι· τίς ἡμῶν Κύριός ἐστιν;

[5] who have said, We will magnify our tongue; our lips are our own: who is Lord of us?

[6] ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ ἀπὸ τοῦ στεναγμοῦ τῶν πενήτων, νῦν ἀναστήσομαι, λέγει Κύριος· θήσομαι ἐν σωτηρίῳ, παῤῥησιάσομαι ἐν αὐτῷ.

[6] Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith the Lord, I will set them in safety; I will speak to them thereof openly.

[7] τὰ λόγια Κυρίου λόγια ἁγνά, ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ κεκαθαρισμένον ἑπταπλασίως.

[7] The oracles of the Lord are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times.

[8] σύ, Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης καὶ εἰς τὸν αἰῶνα.

[8] Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and for ever.

[9] κύκλῳ οἱ ἀσεβεῖς περιπατοῦσι· κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων.

[9] The ungodly walk around: according to thy greatness thou has greatly exalted the sons of men.

Ψαλμός 12

Psalm 12

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΕΩΣ πότε, Κύριε, ἐπιλήσῃ μου εἰς τέλος; ἕως πότε ἀποστρέψεις τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ;

[2] How long, O Lord, wilt thou forget me? for ever? how long wilt thou turn away thy face from me?

[3] ἕως τίνος θήσομαι βουλὰς ἐν ψυχῇ μου, ὀδύνας ἐν καρδίᾳ μου ἡμέρας καὶ νυκτός; ἕως πότε ὑψωθήσεται ὁ ἐχθρός μου ἐπ᾽ ἐμέ;

[3] How long shall I take counsel in my soul, having sorrows in my heart daily? how long shall my enemy be exalted over me?

[4] ἐπίβλεψον, εἰσάκουσόν μου, Κύριε ὁ Θεός μου· φώτισον τοὺς ὀφθαλμούς μου, μήποτε ὑπνώσω εἰς θάνατον,

[4] Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death;

[5] μήποτε εἴπῃ ὁ ἐχθρός μου· ἴσχυσα πρὸς αὐτόν· οἱ θλίβοντές με ἀγαλλιάσονται, ἐὰν σαλευθῶ.

[5] lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved.

[6] ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα, ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου· ᾄσω τῷ Κυρίῳ τῷ εὐεργετήσαντί με καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ Ὑψίστου.

[6] But I have hoped in thy mercy; my heart shall exult in thy salvation. I will sing to the Lord who has dealt bountifully with me, and I will sing psalms to the name of the Lord most high.

Ψαλμός 13

Psalm 13

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, Psalm of David.

ΕΙΠΕΝ ἄφρων ἐν καρδίᾳ αὐτοῦ· οὐκ ἔστι Θεός. διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one.

[2] Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστι συνιὼν ἢ ἐκζητῶν τὸν Θεόν.

[2] The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after god.

[3] πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός [τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει, ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.]

[3] They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

[4] οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν; οἱ ἐσθίοντες τὸν λαόν μου βρώσει ἄρτου τὸν Κύριον οὐκ ἐπεκαλέσαντο.

[4] Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord.

[5] ἐκεῖ ἐδειλίασαν φόβῳ, οὗ οὐκ ἦν φόβος, ὅτι ὁ Θεὸς ἐν γενεᾷ δικαίᾳ.

[5] There were they alarmed with fear, where there was no fear; for God is in the righteous generation.

[6] βουλὴν πτωχοῦ κατῃσχύνατε, ὁ δὲ Κύριος ἐλπὶς αὐτοῦ ἐστι.

[6] Ye have shamed the counsel of the poor, because the Lord is his hope.

[7] τίς δώσει ἐκ Σιὼν τὸ σωτήριον τοῦ Ἰσραήλ; ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσεται Ἰακὼβ καὶ εὐφρανθήσεται Ἰσραήλ.

[7] Who will bring the salvation of Israel out of Sion? when the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad.

Ψαλμός 14

Psalm 14

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΚΥΡΙΕ, τίς παροικήσει ἐν τῷ σκηνώματί σου; ἢ τίς κατασκηνώσει ἐν ὄρει ἁγίῳ σου;

O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?

[2] πορευόμενος ἄμωμος καὶ ἐργαζόμενος δικαιοσύνην, λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ,

[2] He that walks blameless, and works righteousness, who speaks truth in his heart.

[3] ὃς οὐκ ἐδόλωσεν ἐν γλώσσῃ αὐτοῦ, οὐδὲ ἐποίησε τῷ πλησίον αὐτοῦ κακὸν καὶ ὀνειδισμὸν οὐκ ἔλαβεν ἐπὶ τοῖς ἔγγιστα αὐτοῦ.

[3] Who has not spoken craftily with is tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwelt nearest to him.

[4] ἐξουδένωται ἐνώπιον αὐτοῦ πονηρευόμενος, τοὺς δὲ φοβουμένους τὸν Κύριον δοξάζει· ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἀθετῶν·

[4] In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints him not.

[5] τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ καὶ δῶρα ἐπ᾽ ἀθῴοις οὐκ ἔλαβεν. ὁ ποιῶν ταῦτα, οὐ σαλευθήσεται εἰς τὸν αἰῶνα.

[5] He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved.

Ψαλμός 15

Psalm 15

Στηλογραφία τῷ Δαυΐδ.

A writing of David.

ΦΥΛΑΞΟΝ με, Κύριε, ὅτι ἐπὶ σοὶ ἤλπισα.

Keep me, O Lord; for I have hoped in thee.

[2] εἶπα τῷ Κυρίῳ· Κύριός μου εἶ σύ, ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις.

[2] I said to the Lord, Thou art my Lord; for thou has no need of my goodness.

[3] τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν ὁ Κύριος, πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς.

[3] On behalf of the saints that are in his land, he has magnified all his pleasure in them.

[4] ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν, μετὰ ταῦτα ἐτάχυναν· οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων, οὐδ᾽ οὐ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου.

[4] Their weaknesses have been multiplied; afterward they hasted. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips.

[5] Κύριος μερὶς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου· σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί.

[5] The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me.

[6] σχοινία ἐπέπεσέ μοι ἐν τοῖς κρατίστοις· καὶ γὰρ ἡ κληρονομία μου κρατίστη μοί ἐστιν.

[6] The lines have fallen to me in the best places, yea, I have a most excellent heritage.

[7] εὐλογήσω τὸν Κύριον τὸν συνετίσαντά με· ἔτι δὲ καὶ ἕως νυκτὸς ἐπαίδευσάν με οἱ νεφροί μου.

[7] I will bless the Lord who has instructed me; my reins too have chastened me even till night.

[8] προωρώμην τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.

[8] I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

[9] διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι,

[9] Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope:

[10] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[10] because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

[11] ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος.

[11] Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever.

Ψαλμός 16

Psalm 16

Προσευχὴ τοῦ Δαυΐδ.

A prayer of David.

ΕΙΣΑΚΟΥΣΟΝ, Κύριε, τῆς δικαιοσύνης μου, πρόσχες τῇ δεήσει μου, ἐνώτισαι τὴν προσευχήν μου οὐκ ἐν χείλεσι δολίοις.

Hearken, O Lord of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips.

[2] ἐκ προσώπου σου τὸ κρῖμά μου ἐξέλθοι, οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθύτητας.

[2] Let my judgment come forth from thy presence; let mine eyes behold righteousness.

[3] ἐδοκίμασας τὴν καρδίαν μου, ἐπεσκέψω νυκτός· ἐπύρωσάς με, καὶ οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία.

[3] Thou has proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me:

[4] ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων, διὰ τοὺς λόγους τῶν χειλέων σου ἐγὼ ἐφύλαξα ὁδοὺς σκληράς.

[4] that my mouth might not speak of the works of men, by the words of thy lips I have guarded myself from hard ways.

[5] κατάρτισαι τὰ διαβήματά μου ἐν ταῖς τρίβοις σου, ἵνα μὴ σαλευθῶσι τὰ διαβήματά μου.

[5] Direct my steps in thy paths, that my steps slip not.

[6] ἐγὼ ἐκέκραξα, ὅτι ἐπήκουσάς μου, ὁ Θεός· κλῖνον τὸ οὖς σου ἐμοὶ καὶ εἰσάκουσον τῶν ῥημάτων μου.

[6] I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words.

[7] θαυμάστωσον τὰ ἐλέη σου, ὁ σῴζων τοὺς ἐλπίζοντας ἐπὶ σὲ ἐκ τῶν ἀνθεστηκότων τῇ δεξιᾷ σου.

[7] Shew the marvels of thy mercies, thou that savest them that hope in thee from those that resist thy right hand:

[8] φύλαξόν με ὡς κόρην ὀφθαλμοῦ· ἐν σκέπῃ τῶν πτερύγων σου σκεπάσεις με

[8] Keep me as the apple of the eye, thou shalt screen me by the covering of thy wings,

[9] ἀπὸ προσώπου ἀσεβῶν τῶν ταλαιπωρησάντων με. οἱ ἐχθροί μου τὴν ψυχήν μου περιέσχον·

[9] from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul.

[10] τὸ στέαρ αὐτῶν συνέκλεισαν, τὸ στόμα αὐτῶν ἐλάλησεν ὑπερηφανίαν.

[10] They have enclosed themselves with their own fat: their mouth has spoken pride.

[11] ἐκβαλόντες με νυνὶ περιεκύκλωσάν με, τοὺς ὀφθαλμοὺς αὐτῶν ἔθεντο ἐκκλῖναι ἐν τῇ γῇ.

[11] They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground.

[12] ὑπέλαβόν με ὡσεὶ λέων ἕτοιμος εἰς θήραν καὶ ὡσεὶ σκύμνος οἰκῶν ἐν ἀποκρύφοις.

[12] They laid wait for me as a lion ready for prey, and like a lion’s whelp dwelling in secret places.

[13] ἀνάστηθι, Κύριε, πρόφθασον αὐτοὺς καὶ ὑποσκέλισον αὐτούς, ῥῦσαι τὴν ψυχήν μου ἀπὸ ἀσεβοῦς, ῥομφαίαν σου ἀπὸ ἐχθρῶν τῆς χειρός σου.

[13] Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword, because of the enemies of thine hand

[14] Κύριε, ἀπὸ ὀλίγων ἀπὸ γῆς διαμέρισον αὐτοὺς ἐν τῇ ζωῇ αὐτῶν, καὶ τῶν κεκρυμμένων σου ἐπλήσθη ἡ γαστὴρ αὐτῶν, ἐχορτάσθησαν υἱῶν [Αλλη γραφή· ὑείων.], καὶ ἀφῆκαν τὰ κατάλοιπα τοῖς νηπίοις αὐτῶν.

[14] : O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes.

[15] ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναί μοι τὴν δόξαν σου.

[15] But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.

Ψαλμός 17

Psalm 17

Εἰς τὸ τέλος· τῷ παιδὶ Κυρίου τῷ Δαυΐδ, ἃ ἐλάλησεν τῷ Κυρίῳ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐν ἡμέρᾳ, ᾗ ἐῤῥύσατο αὐτὸν ὁ Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαούλ, 2 καὶ εἶπεν·

For the end, a Psalm of David, the servant of the Lord; the words which he spoke to the Lord, even the words of this Song, in the day in which the Lord delivered him out the hand of all his enemies, and out the hand of Saul: and he said:

ΑΓΑΠΗΣΩ σε, Κύριε, ἡ ἰσχύς μου.

I will love thee, O Lord, my strength.

[3] Κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου. Ὁ Θεός μου βοηθός μου, ἐλπιῶ ἐπ᾽ αὐτόν, ὑπερασπιστής μου καὶ κέρας σωτηρίας μου καὶ ἀντιλήπτωρ μου.

[3] The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; he is my defender, and the horn of my salvation, and my helper.

[4] αἰνῶν ἐπικαλέσομαι τὸν Κύριον καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι.

[4] I will call upon the Lord with praises, and I shall be saved from mine enemies.

[5] περιέσχον με ὠδῖνες θανάτου, καὶ χείμαῤῥοι ἀνομίας ἐξετάραξάν με.

[5] The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly.

[6] ὠδῖνες ᾅδου περιεκύκλωσάν με, προέφθασάν με παγίδες θανάτου.

[6] The pangs of hell came round about me: the snares of death prevented me.

[7] καὶ ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸν Κύριον καὶ πρὸς τὸν Θεόν μου ἐκέκραξα· ἤκουσεν ἐκ ναοῦ ἁγίου αὐτοῦ φωνῆς μου, καὶ ἡ κραυγή μου ἐνώπιον αὐτοῦ εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ.

[7] And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of this holy temple, and my cry shall enter before him, even into his ears.

[8] καὶ ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ, καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν καὶ ἐσαλεύθησαν, ὅτι ὠργίσθη αὐτοῖς ὁ Θεός.

[8] Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them.

[9] ἀνέβη καπνὸς ἐν ὀργῇ αὐτοῦ καὶ πῦρ ἀπὸ προσώπου αὐτοῦ καταφλεγήσεται, ἄνθρακες ἀνήφθησαν ἀπ᾽ αὐτοῦ.

[9] There went up a smoke in his wrath, and fire burst into a flame at his presence: coals were kindled at it.

[10] καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη, καὶ γνόφος ὑπὸ τοὺς πόδας αὐτοῦ.

[10] And he bowed the heaven, and came down: and thick darkness was under his feet.

[11] καὶ ἐπέβη ἐπὶ Χερουβὶμ καὶ ἐπετάσθη, ἐπετάσθη ἐπὶ πτερύγων ἀνέμων.

[11] And he mounted on cherubs and flew: he flew on the wings of winds.

[12] καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ· κύκλῳ αὐτοῦ ἡ σκηνὴ αὐτοῦ, σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων.

[12] And he made darkness his secret place: round about him was his tabernacle, even dark water in the clouds of the air.

[13] ἀπὸ τῆς τηλαυγήσεως ἐνώπιον αὐτοῦ αἱ νεφέλαι διῆλθον, χάλαζα καὶ ἄνθρακες πυρός.

[13] At the brightness before him the clouds passed, hail and coals of fire.

[14] καὶ ἐβρόντησεν ἐξ οὐρανοῦ Κύριος, καὶ ὁ Ὕψιστος ἔδωκε φωνὴν αὐτοῦ·

[14] The Lord also thundered from heaven, and the Highest uttered his voice.

[15] ἐξαπέστειλε βέλη καὶ ἐσκόρπισεν αὐτοὺς καὶ ἀστραπὰς ἐπλήθυνε καὶ συνετάραξεν αὐτούς.

[15] And he sent forth his weapons, and scattered them; and multiplied lightnings, and routed them.

[16] καὶ ὤφθησαν αἱ πηγαὶ τῶν ὑδάτων, καὶ ἀνεκαλύφθη τὰ θεμέλια τῆς οἰκουμένης ἀπὸ ἐπιτιμήσεώς σου, Κύριε, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου.

[16] And the springs of waters appeared, and the foundations of the world were exposed, at thy rebuke, O Lord, at the blasting of the breath of thy wrath.

[17] ἐξαπέστειλεν ἐξ ὕψους καὶ ἔλαβέ με, προσελάβετό με ἐξ ὑδάτων πολλῶν.

[17] He sent from on high and took me, he drew me to himself out of many waters.

[18] ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν, καὶ ἐκ τῶν μισούντων με, ὅτι ἐστερεώθησαν ὑπὲρ ἐμέ.

[18] He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I.

[19] προέφθασάν με ἐν ἡμέρᾳ κακώσεώς μου, καὶ ἐγένετο Κύριος ἀντιστήριγμά μου

[19] They prevented me in the day of mine affliction: but the Lord was my stay against them.

[20] καὶ ἐξήγαγέ με εἰς πλατυσμόν, ῥύσεταί με, ὅτι ἠθέλησέ με.

[20] And he brought me out into a wide place: he will deliver me, because he has pleasure in me.

[21] καὶ ἀνταποδώσει μοι Κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταποδώσει μοι,

[21] And the Lord will recompense me according to my righteousness; even according to the purity of my hands will he recompense me.

[22] ὅτι ἐφύλαξα τὰς ὁδοὺς Κυρίου καὶ οὐκ ἠσέβησα ἀπὸ τοῦ Θεοῦ μου,

[22] For I have kept the way of the Lord and have not wickedly departed from my God.

[23] ὅτι πάντα τὰ κρίματα αὐτοῦ ἐνώπιόν μου, καὶ τὰ δικαιώματα αὐτοῦ οὐκ ἀπέστησαν ἀπ᾽ ἐμοῦ.

[23] For all his judgments were before me, and his ordinances departed not from me.

[24] καὶ ἔσομαι ἄμωμος μετ᾽ αὐτοῦ καὶ φυλάξομαι ἀπὸ τῆς ἀνομίας μου.

[24] And I shall be blameless with hem, and shall keep myself from mine iniquity.

[25] καὶ ἀνταποδώσει μοι Κύριος κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ.

[25] And the Lord shall recompense me according to my righteousness, and according to the purity of my hands before his eyes.

[26] μετὰ ὁσίου ὅσιος ἔσῃ, καὶ μετὰ ἀνδρὸς ἀθῴου ἀθῷος ἔσῃ,

[26] With the holy thou wilt be holy; and with the innocent man thou wilt be innocent.

[27] καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ διαστρέψεις.

[27] And with the excellent man thou wilt be excellent; and with the perverse thou wilt shew frowardness.

[28] ὅτι σὺ λαὸν ταπεινὸν σώσεις καὶ ὀφθαλμοὺς ὑπερηφάνων ταπεινώσεις.

[28] For thou wilt save the lowly people, and wilt humble the eyes of the proud.

[29] ὅτι σὺ φωτιεῖς λύχνον μου, Κύριε ὁ Θεός μου, φωτιεῖς τὸ σκότος μου.

[29] For thou, O Lord, wilt light my lamp: my God, thou wilt lighten my darkness.

[30] ὅτι ἐν σοὶ ῥυσθήσομαι ἀπὸ πειρατηρίου καὶ ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος.

[30] For by thee shall I be delivered from a troop; and by my God I will pass over a wall.

[31] ὁ Θεός μου, ἄμωμος ἡ ὁδὸς αὐτοῦ, τὰ λόγια Κυρίου πεπυρωμένα, ὑπερασπιστής ἐστι πάντων τῶν ἐλπιζόντων ἐπ᾽ αὐτόν.

[31] As for my God, his way is perfect: the oracles of the Lord are tried in the fire; he is a protector of all them that hope in him.

[32] ὅτι τίς Θεὸς πλὴν τοῦ Κυρίου, καὶ τίς Θεὸς πλὴν τοῦ Θεοῦ ἡμῶν;

[32] For who is God but the Lord? and who is a God except our God?

[33] ὁ Θεὸς ὁ περιζωννύων με δύναμιν καὶ ἔθετο ἄμωμον τὴν ὁδόν μου·

[33] It is God that girds me with strength, and has made my way blameless:

[34] καταρτιζόμενος τοὺς πόδας μου ὡσεὶ ἐλάφου καὶ ἐπὶ τὰ ὑψηλὰ ἱστῶν με·

[34] who strengthens my feet as hart’s feet, and sets me upon high places.

[35] διδάσκων χεῖράς μου εἰς πόλεμον καὶ ἔθου τόξον χαλκοῦν τοὺς βραχίονάς μου·

[35] He instructs my hands for war: and thou hast made my arms as a brazen bow.

[36] καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας, καὶ ἡ δεξιά σου ἀντελάβετό μου, καὶ ἡ παιδεία σου ἀνώρθωσέ με εἰς τέλος, καὶ ἡ παιδεία σου αὐτή με διδάξει.

[36] And thou hast made me secure in my salvation: and thy right hand has helped me, and thy correction has upheld me to the end; yea, thy correction itself shall instruct me.

[37] ἐπλάτυνας τὰ διαβήματά μου ὑποκάτω μου, καὶ οὐκ ἠσθένησαν τὰ ἴχνη μου.

[37] Thou has made room for my goings under me, and by footsteps did not fail.

[38] καταδιώξω τοὺς ἐχθρούς μου καὶ καταλήψομαι αὐτοὺς καὶ οὐκ ἀποστραφήσομαι, ἕως ἂν ἐκλίπωσιν·

[38] I will pursue mine enemies, and overtake them; and I will not turn back until they are consumed.

[39] ἐκθλίψω αὐτούς, καὶ οὐ μὴ δύνωνται στῆναι, πεσοῦνται ὑπὸ τοὺς πόδας μου.

[39] I will dash them to pieces and they shall not be able to stand: they shall fall under my feet.

[40] καὶ περιέζωσάς με δύναμιν εἰς πόλεμον, συνεπόδισας πάντας τοὺς ἐπανισταμένους ἐπ᾽ ἐμὲ ὑποκάτω μου.

[40] For thou hast girded me with strength for war: thou hast beaten down under me all that rose up against me.

[41] καὶ τοὺς ἐχθρούς μου ἔδωκάς μοι νῶτον καὶ τοὺς μισοῦντάς με ἐξωλόθρευσας.

[41] And thou has made mine enemies turn their backs before me; and thou hast destroyed them that hated me.

[42] ἐκέκραξαν, καὶ οὐκ ἦν ὁ σῴζων, πρὸς Κύριον, καὶ οὐκ εἰσήκουσεν αὐτῶν.

[42] They cried, but there was no deliverer: even to the Lord, but he hearkened not to them.

[43] καὶ λεπτυνῶ αὐτοὺς ὡσεὶ χνοῦν κατὰ πρόσωπον ἀνέμου, ὡς πηλὸν πλατειῶν λεανῶ αὐτούς.

[43] I will grind them as the mud of the streets: and I will beat them small as dust before the wind.

[44] ῥύσῃ με ἐξ ἀντιλογίας λαοῦ, καταστήσεις με εἰς κεφαλὴν ἐθνῶν. λαός, ὃν οὐκ ἔγνων, ἐδούλευσέ μοι,

[44] Deliver me from the gain sayings of the people: thou shalt make me head of the Gentiles: a people whom I knew not served me,

[45] εἰς ἀκοὴν ὠτίου ὑπήκουσέ μου· υἱοὶ ἀλλότριοι ἐψεύσαντό μοι,

[45] at the hearing of the ear they obeyed me: the strange children lied to me.

[46] υἱοὶ ἀλλότριοι ἐπαλαιώθησαν καὶ ἐχώλαναν ἀπὸ τῶν τρίβων αὐτῶν.

[46] The strange children waxed old, and fell away from their paths through lameness.

[47] ζῇ Κύριος, καὶ εὐλογητὸς ὁ Θεός μου καὶ ὑψωθήτω ὁ Θεὸς τῆς σωτηρίας μου,

[47] The Lord lives; and blessed be my God; and let the God of my salvation be exalted.

[48] ὁ Θεὸς ὁ διδοὺς ἐκδικήσεις ἐμοί, καὶ ὑποτάξας λαοὺς ὑπ᾽ ἐμέ,

[48] It is God that avenges me, and has subdued the nations under me;

[49] ὁ ῥύστης μου ἐξ ἐχθρῶν μου ὀργίλων, ἀπὸ τῶν ἐπανισταμένων ἐπ᾽ ἐμὲ ὑψώσεις με, ἀπὸ ἀνδρὸς ἀδίκου ῥῦσαί με.

[49] my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man.

[50] διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου ψαλῶ,

[50] Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name.

[51] μεγαλύνων τὰς σωτηρίας τοῦ βασιλέως αὐτοῦ, καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ, τῷ Δαυῒδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

[51] God magnifies the deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever.

Ψαλμός 18

Psalm 18

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΟΙ ΟΥΡΑΝΟΙ διηγοῦνται δόξαν Θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα.

The heavens declare the glory of God; and the firmament proclaims the work of his hands.

[3] ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα, καὶ νὺξ νυκτὶ ἀναγγέλλει γνῶσιν.

[3] Day to day utters speech, and night to night proclaims knowledge.

[4] οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν·

[4] There are no speeches or words, in which their voices are not heard.

[5] εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

[5] Their voice is gone out into all the earth, and their words to the ends of the world.

[6] ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ· καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ, ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ.

[6] In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course.

[7] ἀπ᾽ ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ, καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ, καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τῆς θέρμης αὐτοῦ.

[7] His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat.

[8] ὁ νόμος τοῦ Κυρίου ἄμωμος, ἐπιστρέφων ψυχάς· ἡ μαρτυρία Κυρίου πιστή, σοφίζουσα νήπια.

[8] The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes.

[9] τὰ δικαιώματα Κυρίου εὐθέα, εὐφραίνοντα καρδίαν· ἡ ἐντολὴ Κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς·

[9] The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes.

[10] ὁ φόβος Κυρίου ἁγνός, διαμένων εἰς αἰῶνα αἰῶνος· τὰ κρίματα Κυρίου ἀληθινά, δεδικαιωμένα ἐπὶ τὸ αὐτό,

[10] The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are true, and justified altogether.

[11] ἐπιθυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολὺν καὶ γλυκύτερα ὑπὲρ μέλι καὶ κηρίον.

[11] To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb.

[12] καὶ γὰρ ὁ δοῦλός σου φυλάσσει αὐτά· ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή.

[12] For thy servant keeps to them: in the keeping of them there is great reward.

[13] παραπτώματα τίς συνήσει; ἐκ τῶν κρυφίων μου καθάρισόν με.

[13] Who will understand his transgressions? purge thou me from my secret sins.

[14] καὶ ἀπὸ ἀλλοτρίων φεῖσαι τοῦ δούλου σου· ἐὰν μή μου κατακυριεύσωσι, τότε ἄμωμος ἔσομαι καὶ καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης.

[14] And spare thy servant the attack of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin.

[15] καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου καὶ ἡ μελέτη τῆς καρδίας μου ἐνώπιόν σου διὰ παντός, Κύριε, βοηθέ μου καὶ λυτρωτά μου.

[15] So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer.

Ψαλμός 19

Psalm 19

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΕΠΑΚΟΥΣΑΙ σου Κύριος ἐν ἡμέρᾳ θλίψεως, ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ.

[2] The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

[3] ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου καὶ ἐκ Σιὼν ἀντιλάβοιτό σου.

[3] Send thee help from the sanctuary, and aid thee out of Sion.

[4] μνησθείη πάσης θυσίας σου καὶ τὸ ὁλοκαύτωμά σου πιανάτω. (διάψαλμα).

[4] Remember all thy sacrifice, and enrich thy whole-burnt-offering. (Pause).

[5] δῴη σοι Κύριος κατὰ τὴν καρδίαν σου καὶ πᾶσαν τὴν βουλήν σου πληρώσαι.

[5] Grant thee according to thy heart, and fulfill all thy desire.

[6] ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν μεγαλυνθησόμεθα. πληρώσαι Κύριος πάντα τὰ αἰτήματά σου.

[6] We will exult in thy salvation, and in the name of our God shall we be magnified: the Lord fulfil all thy petitions.

[7] νῦν ἔγνων ὅτι ἔσωσε Κύριος τὸν χριστὸν αὐτοῦ· ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ· ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ.

[7] Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty.

[8] οὗτοι ἐν ἅρμασι καὶ οὗτοι ἐν ἵπποις, ἡμεῖς δὲ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν μεγαλυνθησόμεθα.

[8] Some glory in chariots, and some in horses: but we will glory in the name of the Lord our God.

[9] αὐτοὶ συνεποδίσθησαν καὶ ἔπεσαν, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν.

[9] They are overthrown and fallen: but we are risen, and have been set upright.

[10] Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

[10] O Lord, save the king: and hear us in whatever day we call upon thee.

Ψαλμός 20

Psalm 20

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΚΥΡΙΕ, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.

[2] O Lord, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult.

[3] τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν. (διάψαλμα).

[3] Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. (Pause).

[4] ὅτι προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος, ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου.

[4] For thou hast prevented him with blessings of goodness: thou has set upon his head a crown of precious stone.

[5] ζωὴν ᾐτήσατό σε, καὶ ἔδωκας αὐτῷ, μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος.

[5] He asked life of thee, and thou gavest him length of days for ever and ever.

[6] μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου, δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ᾽ αὐτόν·

[6] His glory is great in thy salvation: thou wilt crown him with glory and majesty.

[7] ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος, εὐφρανεῖς αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου.

[7] For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance.

[8] ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ Κύριον καὶ ἐν τῷ ἐλέει τοῦ Ὑψίστου οὐ μὴ σαλευθῇ.

[8] For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.

[9] εὑρεθείη ἡ χείρ σου πᾶσι τοῖς ἐχθροῖς σου, ἡ δεξιά σου εὕροι πάντας τοὺς μισοῦντάς σε.

[9] Let thy hand be found by all thine enemies: let thy right hand find all that hate thee.

[10] θήσεις αὐτοὺς εἰς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου· Κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ.

[10] Thou shalt make them as a fiery oven at the time of thy presence: the Lord shall trouble them in his anger, and fire shall devour them.

[11] τὸν καρπὸν αὐτῶν ἀπὸ τῆς γῆς ἀπολεῖς καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων,

[11] Thou shalt destroy their fruit from the earth, and their seed from among the sons of men.

[12] ὅτι ἔκλιναν εἰς σὲ κακά, διελογίσαντο βουλάς, αἷς οὐ μὴ δύνωνται στῆναι.

[12] For they intended evils against thee; they imagined a device which they shall by no means be able to perform.

[13] ὅτι θήσεις αὐτοὺς νῶτον· ἐν τοῖς περιλοίποις σου ἑτοιμάσεις τὸ πρόσωπον αὐτῶν.

[13] For thou shalt make them turn their back in thy latter end, thou wilt prepare their face.

[14] ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου· ᾄσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.

[14] Be thou exalted, O Lord, in thy strength: we will sing and praise thy mighty acts.

Ψαλμός 21

Psalm 21

Εἰς τὸ τέλος, ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς·ψαλμὸς τῷ Δαυΐδ.

For the end, concerning the morning aid, a Psalm of David.

[2] Ο ΘΕΟΣ, ὁ Θεός μου, πρόσχες μοι· ἵνα τί ἐγκατέλιπές με; μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου.

[2] O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation.

[3] ὁ Θεός μου, κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ, καὶ νυκτός, καὶ οὐκ εἰς ἄνοιαν ἐμοί.

[3] O my God, I will cry to thee by day, but thou wilt not hear: and by night, and it shall not be accounted for folly to me.

[4] σὺ δὲ ἐν ἁγίῳ κατοικεῖς, ὁ ἔπαινος τοῦ Ἰσραήλ.

[4] But thou, the praise of Israel, dwellest in a sanctuary.

[5] ἐπὶ σοὶ ἤλπισαν οἱ πατέρες ἡμῶν, ἤλπισαν, καὶ ἐῤῥύσω αὐτούς·

[5] Our fathers hoped in thee; they hoped, and thou didst deliver them.

[6] πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν, ἐπὶ σοὶ ἤλπισαν καὶ οὐ κατῃσχύνθησαν.

[6] They cried to thee, and were saved: they hoped in thee, and were not ashamed.

[7] ἐγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ.

[7] But I am a worm, and not a man; a reproach of men, and scorn of the people.

[8] πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν·

[8] All that saw me mocked me: they spoke with their lips, they shook the head, saying,

[9] ἤλπισεν ἐπὶ Κύριον, ῥυσάσθω αὐτόν· σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

[9] He hoped in the Lord: let him deliver him, let him save him, because he takes pleasure in him.

[10] ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρός, ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου·

[10] For thou art he that drew me out of the womb; my hope from my mother's breasts.

[11] ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἐκ κοιλίας μητρός μου Θεός μου εἶ σύ·

[11] I was cast on thee from the womb: thou art my God from my mother's belly.

[12] μὴ ἀποστῇς ἀπ᾽ ἐμοῦ, ὅτι θλῖψις ἐγγύς, ὅτι οὐκ ἔστιν ὁ βοηθῶν.

[12] Stand not aloof from me; for affliction is near; for there is no helper.

[13] περιεκύκλωσάν με μόσχοι πολλοί, ταῦροι πίονες περιέσχον με·

[13] Many bullocks have compassed me: fat bulls have beset me round.

[14] ἤνοιξαν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ἁρπάζων καὶ ὠρυόμενος.

[14] They have opened their mouth against me, as a ravening and roaring lion.

[15] ὡσεὶ ὕδωρ ἐξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου, ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου·

[15] I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax.

[16] ἐξηράνθη ὡσεὶ ὄστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με.

[16] My strength is dried up, like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of death.

[17] ὅτι ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με, ὤρυξαν χεῖράς μου καὶ πόδας.

[17] For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my hands and my feet.

[18] ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου, αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με.

[18] They counted all my bones; and they observed and looked upon me.

[19] διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

[19] They parted my garments among themselves, and cast lots upon my raiment.

[20] σὺ δέ, Κύριε, μὴ μακρύνῃς τὴν βοήθειάν μου ἀπ᾽ ἐμοῦ, εἰς τὴν ἀντίληψίν μου πρόσχες.

[20] But thou, O Lord, remove not my help afar off: be ready for mine aid.

[21] ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου·

[21] Deliver my soul from the sword; my only-begotten one from the power of the dog.

[22] σῶσόν με ἐκ στόματος λέοντος καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου.

[22] Save me from the lion’s mouth; and regard my lowliness from the horns of the unicorns.

[23] διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

[23] I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.

[24] οἱ φοβούμενοι τὸν Κύριον, αἰνέσατε αὐτόν, ἅπαν τὸ σπέρμα Ἰακώβ, δοξάσατε αὐτόν, φοβηθήτωσαν αὐτὸν ἅπαν τὸ σπέρμα Ἰσραήλ,

[24] Ye that fear the Lord, praise him; all ye seed of Jacob, glorify him: let all the seed of Israel fear him.

[25] ὅτι οὐκ ἐξουδένωσεν οὐδὲ προσώχθισε τῇ δεήσει τοῦ πτωχοῦ, οὐδὲ ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἀπ᾽ ἐμοῦ καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν εἰσήκουσέ μου.

[25] For he has not despised nor been angry at the supplication of the poor; nor turned away his face from me; but when I cried to him, he heard me.

[26] παρὰ σοῦ ὁ ἔπαινός μου ἐν ἐκκλησίᾳ μεγάλῃ, τὰς εὐχάς μου ἀποδώσω ἐνώπιον τῶν φοβουμένων αὐτόν.

[26] My praise is of thee in the great congregation: I will pay my vows before them that fear him.

[27] φάγονται πένητες καὶ ἐμπλησθήσονται, καὶ αἰνέσουσι Κύριον οἱ ἐκζητοῦντες αὐτόν· ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰῶνα αἰῶνος.

[27] The poor shall eat and be satisfied; and they shall praise the Lord that seek him: their heart shall live for ever.

[28] μνησθήσονται καὶ ἐπιστραφήσονται πρὸς Κύριον πάντα τὰ πέρατα τῆς γῆς καὶ προσκυνήσουσιν ἐνώπιον αὐτοῦ πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν,

[28] All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him.

[29] ὅτι τοῦ Κυρίου ἡ βασιλεία, καὶ αὐτὸς δεσπόζει τῶν ἐθνῶν.

[29] For the kingdom is the Lord’s; and he is the governor of the nations.

[30] ἔφαγον καὶ προσεκύνησαν πάντες οἱ πίονες τῆς γῆς, ἐνώπιον αὐτοῦ προπεσοῦνται πάντες οἱ καταβαίνοντες εἰς γῆν. καὶ ἡ ψυχή μου αὐτῷ ζῇ,

[30] All the fat ones of the earth have eaten and worshipped: all that go down to the earth shall fall down before him: my soul also lives to him.

[31] καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ· ἀναγγελήσεται τῷ Κυρίῳ γενεὰ ἡ ἐρχομένη,

[31] And my seed shall serve him: the generation that is coming shall be reported to the Lord.

[32] καὶ ἀναγγελοῦσι τὴν δικαιοσύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ, ὃν ἐποίησεν ὁ Κύριος.

[32] And they shall report his righteousness to the people that shall be born, whom the Lord has made.

Ψαλμός 22

Psalm 22

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΚΥΡΙΟΣ ποιμαίνει με καὶ οὐδέν με ὑστερήσει.

The Lord tends me as a shepherd, and I shall want nothing.

[2] εἰς τόπον χλόης, ἐκεῖ με κατεσκήνωσεν, ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέ με,

[2] In a place of green grass, there he has made me dwell: he has nourished me by the water of rest.

[3] τὴν ψυχήν μου ἐπέστρεψεν. ὡδήγησέ με ἐπὶ τρίβους δικαιοσύνης ἕνεκεν τοῦ ὀνόματος αὐτοῦ.

[3] He has restored my soul: he has guided me into the paths of righteousness, for his name's sake.

[4] ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου, οὐ φοβηθήσομαι κακά, ὅτι σὺ μετ᾽ ἐμοῦ εἶ· ἡ ῥάβδος σου καὶ ἡ βακτηρία σου, αὗταί με παρεκάλεσαν.

[4] Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou art with me; thy rod and thy staff, these have comforted me.

[5] ἡτοίμασας ἐνώπιόν μου τράπεζαν, ἐξεναντίας τῶν θλιβόντων με· ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου, καὶ τὸ ποτήριόν σου μεθύσκον με ὡσεὶ κράτιστον.

[5] Thou has prepared a table before me in presence of them that afflict me: thou hast thoroughly anointed my head with oil; and thy cup cheers me like the best wine.

[6] καὶ τὸ ἔλεός σου καταδιώξει με πάσας τὰς ἡμέρας τῆς ζωῆς μου, καὶ τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα ἡμερῶν.

[6] Thy mercy also shall follow me all the days of my life: and my dwelling shall be in the house of the Lord for a very long time.

Ψαλμός 23

Psalm 23

Ψαλμὸς τῷ Δαυΐδ· τῆς μιᾶς Σαββάτων.

A Psalm for David on the first day of the week.

ΤΟΥ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

The earth is the Lord's and the fullness thereof; the world, and all that dwell in it.

[2] αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν.

[2] He has founded it upon the seas, and prepared it upon the rivers.

[3] τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ Κυρίου καὶ τίς στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ;

[3] Who shall go up to the mountain of the Lord, and who shall stand in his holy place?

[4] ἀθῷος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ.

[4] He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour.

[5] οὗτος λήψεται εὐλογίαν παρὰ Κυρίου καὶ ἐλεημοσύνην παρὰ Θεοῦ σωτῆρος αὐτοῦ.

[5] He shall receive a blessing from the Lord, and mercy from God his Saviour.

[6] αὕτη ἡ γενεὰ ζητούντων τὸν Κύριον, ζητούντων τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ. (διάψαλμα).

[6] This is the generation of them that seek him, that seek the face of the God of Jacob. (Pause).

[7] ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

[7] Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.

[8] τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος κραταιὸς καὶ δυνατός, Κύριος δυνατὸς ἐν πολέμῳ.

[8] Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

[9] ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

[9] Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.

[10] τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; Κύριος τῶν δυνάμεων αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης.

[10] Who is this king of glory? The Lord of hosts, he is this king of glory.

Ψαλμός 24

Psalm 24

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΠΡΟΣ σέ, Κύριε, ἦρα τὴν ψυχήν μου, ὁ Θεός μου.

To thee, O Lord, have I lifted up my soul.

[2] ἐπὶ σοὶ πέποιθα· μὴ καταισχυνθείην, μηδὲ καταγελασάτωσάν με οἱ ἐχθροί μου.

[2] O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn.

[3] καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυνθῶσιν· αἰσχυνθήτωσαν οἱ ἀνομοῦντες διακενῆς.

[3] For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause.

[4] τὰς ὁδούς σου, Κύριε, γνώρισόν μοι, καὶ τὰς τρίβους σου δίδαξόν με.

[4] Shew me thy ways, O Lord; and teach me thy paths.

[5] ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου καὶ δίδαξόν με, ὅτι σὺ εἶ ὁ Θεὸς ὁ σωτήρ μου, καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν.

[5] Lead me in thy truth, and teach me: for thou art God my Saviour: and I have waited on thee all the day.

[6] μνήσθητι τῶν οἰκτιρμῶν σου, Κύριε, καὶ τὰ ἐλέη σου, ὅτι ἀπὸ τοῦ αἰῶνός εἰσιν.

[6] Remember thy compassions, O Lord, and thy mercies, for they are from everlasting.

[7] ἁμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῇς· κατὰ τὸ ἔλεός σου μνήσθητί μου, σύ, ἕνεκεν χρηστότητός σου, Κύριε.

[7] Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord.

[8] χρηστὸς καὶ εὐθὴς ὁ Κύριος· διὰ τοῦτο νομοθετήσει ἁμαρτάνοντας ἐν ὁδῷ.

[8] Good and upright is the Lord: therefore will he instruct sinners in the way.

[9] ὁδηγήσει πραεῖς ἐν κρίσει, διδάξει πραεῖς ὁδοὺς αὐτοῦ.

[9] The meek will he guide in judgment: the meek will he teach his ways.

[10] πᾶσαι αἱ ὁδοὶ Κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσι τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ.

[10] All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies.

[11] ἕνεκεν τοῦ ὀνόματός σου, Κύριε, καὶ ἱλάσῃ τῇ ἁμαρτίᾳ μου, πολλὴ γάρ ἐστι.

[11] For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great.

[12] τίς ἐστιν ἄνθρωπος ὁ φοβούμενος τὸν Κύριον; νομοθετήσει αὐτῷ ἐν ὁδῷ, ᾗ ᾑρετίσατο.

[12] Who is the man that fears the Lord? he shall instruct him in the way which he has chosen.

[13] ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται, καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει γῆν.

[13] His soul shall dwell in prosperity; and his seed shall inherit the earth.

[14] κραταίωμα Κύριος τῶν φοβουμένων αὐτόν, καὶ ἡ διαθήκη αὐτοῦ δηλώσει αὐτοῖς.

[14] The Lord is the strength of them that fear him; and his covenant is to manifest truth to them.

[15] οἱ ὀφθαλμοί μου διὰ παντὸς πρὸς τὸν Κύριον, ὅτι αὐτὸς ἐκσπάσει ἐκ παγίδος τοὺς πόδας μου.

[15] Mine eyes are continually to the Lord; for he shall draw my feet out of the snare.

[16] ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με, ὅτι μονογενὴς καὶ πτωχός εἰμι ἐγώ.

[16] Look upon me, and have mercy upon me; for I am an only child and poor.

[17] αἱ θλίψεις τῆς καρδίας μου ἐπληθύνθησαν· ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με.

[17] The afflictions of my heart have been multiplied; deliver me from my distresses.

[18] ἴδε τὴν ταπείνωσίν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἁμαρτίας μου.

[18] Look upon mine affliction and my trouble; and forgive all my sins.

[19] ἴδε τοὺς ἐχθρούς μου, ὅτι ἐπληθύνθησαν καὶ μῖσος ἄδικον ἐμίσησάν με.

[19] Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred.

[20] φύλαξον τὴν ψυχήν μου καὶ ῥῦσαί με· μὴ καταισχυνθείην, ὅτι ἤλπισα ἐπὶ σέ.

[20] Keep my soul, and deliver me: let me not be ashamed; for I have hoped in thee.

[21] ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι, ὅτι ὑπέμεινά σε, Κύριε.

[21] The harmless and upright joined themselves to me: for I waited for thee, O Lord.

[22] λύτρωσαι, ὁ Θεός, τὸν Ἰσραὴλ ἐκ πασῶν τῶν θλίψεων αὐτοῦ.

[22] Deliver Israel, O God, out of all his afflictions.

Ψαλμός 25

Psalm 25

Τοῦ Δαυΐδ.

A Psalm of David.

ΚΡΙΝΟΝ με, Κύριε, ὅτι ἐγὼ ἐν ἀκακίᾳ μου ἐπορεύθην καὶ ἐπὶ τῷ Κυρίῳ ἐλπίζων, οὐ μὴ ἀσθενήσω.

Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall not be moved.

[2] δοκίμασόν με, Κύριε, καὶ πείρασόν με, πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου.

[2] Prove me, O Lord, and try me; purify as with fire my reins and my heart.

[3] ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μού ἐστι, καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου.

[3] For thy mercy is before mine eyes: and I am well pleased with thy truth.

[4] οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω·

[4] I have not sat with the council of vanity, and will in nowise enter in with transgressors.

[5] ἐμίσησα ἐκκλησίαν πονηρευομένων καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω.

[5] I have hated the assembly of wicked doers; and will not sit with ungodly men.

[6] νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε,

[6] I will wash my hands in innocency, and compass thine altar, O Lord:

[7] τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου.

[7] to hear the voice of praise, and to declare all thy wonderful works.

[8] Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου καὶ τόπον σκηνώματος δόξης σου.

[8] O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.

[9] μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου,

[9] Destroy not my soul together with the ungodly, nor my life with bloody men:

[10] ὧν ἐν χερσὶν ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων.

[10] in whose hands are iniquities, and their right hand is filled with bribes.

[11] ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με καὶ ἐλέησόν με.

[11] But I have walked in my innocence: redeem me, and have mercy upon me.

[12] ὁ πούς μου ἔστη ἐν εὐθύτητι· ἐν ἐκκλησίαις εὐλογήσω σε, Κύριε.

[12] My foot stands in an even place: in the congregations will I bless thee, O Lord.

Ψαλμός 26

Psalm 26

Τοῦ Δαυΐδ· πρὸ τοῦ χρισθῆναι.

A Psalm of David, before he was anointed.

ΚΥΡΙΟΣ φωτισμός μου καὶ σωτήρ μου· τίνα φοβηθήσομαι; Κύριος ὑπερασπιστὴς τῆς ζωῆς μου· ἀπὸ τίνος δειλιάσω;

The Lord is my light and my Saviour; whom shall I fear? the Lord is the defender of my life; of whom shall I be afraid?

[2] ἐν τῷ ἐγγίζειν ἐπ᾽ ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου, οἱ θλίβοντές με καὶ οἱ ἐχθροί μου, αὐτοὶ ἠσθένησαν καὶ ἔπεσαν.

[2] When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell.

[3] ἐὰν παρατάξηται ἐπ᾽ ἐμὲ παρεμβολή, οὐ φοβηθήσεται ἡ καρδία μου· ἐὰν ἐπαναστῇ ἐπ᾽ ἐμὲ πόλεμος, ἐν ταύτῃ ἐγὼ ἐλπίζω.

[3] Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident.

[4] μίαν ᾐτησάμην παρὰ Κυρίου, ταύτην ἐκζητήσω· τοῦ κατοικεῖν με ἐν οἴκῳ Κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου, τοῦ θεωρεῖν με τὴν τερπνότητα Κυρίου καὶ ἐπισκέπτεσθαι τὸν ναὸν τὸν ἅγιον αὐτοῦ.

[4] One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord, all the days of my life, that I should behold the fair beauty of the Lord, and survey his temple.

[5] ὅτι ἔκρυψέ με ἐν σκηνῇ αὐτοῦ ἐν ἡμέρᾳ κακῶν μου, ἐσκέπασέ με ἐν ἀποκρύφῳ τῆς σκηνῆς αὐτοῦ, ἐν πέτρᾳ ὕψωσέ με.

[5] For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock.

[6] καὶ νῦν ἰδοὺ ὕψωσε κεφαλήν μου ἐπ᾽ ἐχθρούς μου· ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ, ᾄσομαι καὶ ψαλῶ τῷ

Κυρίῳ.

[6] And now, behold, he has lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing even sing psalms to the Lord.

[7] εἰσάκουσον, Κύριε, τῆς φωνῆς μου, ἧς ἐκέκραξα· ἐλέησόν με καὶ εἰσάκουσόν μου.

[7] Hear, O Lord, my voice which I have uttered aloud: pity me, and hearken to me.

[8] σοὶ εἶπεν ἡ καρδία μου· ἐξεζήτησέ σε τὸ πρόσωπόν μου· τὸ πρόσωπόν σου, Κύριε, ζητήσω.

[8] My heart said to thee, I have diligently sought thy face: thy face, O Lord, I will seek.

[9] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ καὶ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου· βοηθός μου γενοῦ, μὴ ἀποσκορακίσῃς με καὶ μὴ ἐγκαταλίπῃς με, ὁ Θεός, ὁ σωτήρ μου.

[9] Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not.

[10] ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με, ὁ δὲ Κύριος προσελάβετό με.

[10] For my father and my mother have forsaken me, but the Lord has taken me to himself.

[11] νομοθέτησόν με, Κύριε, ἐν τῇ ὁδῷ σου καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ ἕνεκα τῶν ἐχθρῶν μου.

[11] Teach me, O Lord, in thy way, and guide me in a right path, because of mine enemies.

[12] μὴ παραδῷς με εἰς ψυχὰς θλιβόντων με, ὅτι ἐπανέστησάν μοι μάρτυρες ἄδικοι, καὶ ἐψεύσατο ἡ ἀδικία ἑαυτῇ.

[12] Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself.

[13] πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ Κυρίου ἐν γῇ ζώντων.

[13] I believe that I shall see the goodness of the Lord in the land of the living.

[14] ὑπόμεινον τὸν Κύριον· ἀνδρίζου, καὶ κραταιούσθω ἡ καρδία σου, καὶ ὑπόμεινον τὸν Κύριον.

[14] Wait on the Lord: be of good courage, and let thy heart be strengthened: yea wait on the Lord.

Ψαλμός 27

Psalm 27

Τοῦ Δαυΐδ.

A Psalm of David.

ΠΡΟΣ σέ, Κύριε, ἐκέκραξα, ὁ Θεός μου, μὴ παρασιωπήσῃς ἀπ᾽ ἐμοῦ, μήποτε παρασιωπήσῃς ἀπ᾽ ἐμοῦ καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

To thee, O Lord, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit.

[2] εἰσάκουσον τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ δέεσθαί με πρὸς σέ, ἐν τῷ αἴρειν με χεῖράς μου πρὸς ναὸν ἅγιόν σου.

[2] Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple.

[3] μὴ συνελκύσῃς μετὰ ἁμαρτωλῶν τὴν ψυχήν μου καὶ μετὰ ἐργαζομένων ἀδικίαν μὴ συναπολέσῃς με τῶν λαλούντων εἰρήνην μετὰ τῶν πλησίον αὐτῶν, κακὰ δὲ ἐν ταῖς καρδίαις αὐτῶν.

[3] Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evils are in their hearts.

[4] δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν· κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς, ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς.

[4] Give them according to their works, and according to the wickedness of their devices: give them according to the works of their hands; render their recompense unto them.

[5] ὅτι οὐ συνῆκαν εἰς τὰ ἔργα Κυρίου καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτοῦ· καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς.

[5] Because they have not attended to the works of the Lord, even to the works of his hands, thou shalt pull them down, and shalt not build them

up.

[6] εὐλογητὸς Κύριος, ὅτι εἰσήκουσε τῆς φωνῆς τῆς δεήσεώς μου.

[6] Blessed be the Lord, for he has hearkened to the voice of my petition.

[7] Κύριος βοηθός μου καὶ ὑπερασπιστής μου· ἐπ᾽ αὐτῷ ἤλπισεν ἡ καρδία μου, καὶ ἐβοηθήθην, καὶ ἀνέθαλεν ἡ σάρξ μου· καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ.

[7] The Lord is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him.

[8] Κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ καὶ ὑπερασπιστὴς τῶν σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστι.

[8] The Lord is the strength of his people, and the saving defender of his anointed.

[9] σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου καὶ ποίμανον αὐτοὺς καὶ ἔπαρον αὐτοὺς ἕως τοῦ αἰῶνος.

[9] Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.

Ψαλμός 28

Psalm 28

Ψαλμὸς τῷ Δαυΐδ· ἐξοδίου σκηνῆς.

A Psalm of David on the occasion of the solemn assembly of the Tabernacle.

ΕΝΕΓΚΑΤΕ τῷ Κυρίῳ, υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ υἱοὺς κριῶν, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν,

[29]:1 Bring to the Lord, ye sons of God, bring to the Lord young rams; bring to the Lord glory and honour.

[2] ἐνέγκατε τῷ Κυρίῳ δόξαν ὀνόματι αὐτοῦ, προσκυνήσατε τῷ Κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ.

[2] Bring to the Lord glory, due to his name; worship the lord in his holy court.

[3] φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων, ὁ Θεὸς τῆς δόξης ἐβρόντησε, Κύριος ἐπὶ ὑδάτων πολλῶν.

[3] The voice of the Lord is upon the waters: the God of glory has thundered: the Lord is upon many waters.

[4] φωνὴ Κυρίου ἐν ἰσχύϊ, φωνὴ Κυρίου ἐν μεγαλοπρεπείᾳ.

[4] The voice of the Lord is mighty; the voice of the Lord is full of majesty.

[5] φωνὴ Κυρίου συντρίβοντος κέδρους, καὶ συντρίψει Κύριος τὰς κέδρους τοῦ Λιβάνου

[5] There is the voice of the Lord who breaks the cedars; the Lord will break the cedars of Libanus.

[6] καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον τὸν Λίβανον, καὶ ὁ ἠγαπημένος ὡς υἱὸς μονοκερώτων.

[6] And he will beat them small, even Libanus itself, like a calf; and the beloved one is as a young unicorn.

[7] φωνὴ Κυρίου διακόπτοντος φλόγα πυρός,

[7] There is a voice of the Lord who divides a flame of fire.

[8] φωνὴ Κυρίου συσσείοντος ἔρημον καὶ συσσείσει Κύριος τὴν ἔρημον Κάδης.

[8] A voice of the Lord who shakes the wilderness; the Lord will shake the wilderness of Cades.

[9] φωνὴ Κυρίου καταρτιζομένη ἐλάφους, καὶ ἀποκαλύψει δρυμούς· καὶ ἐν τῷ ναῷ αὐτοῦ πᾶς τις λέγει δόξαν.

[9] The voice of the Lord strengthens the hinds, and will uncover the thickets: and in his temple every one speaks of his glory.

[10] Κύριος τὸν κατακλυσμὸν κατοικιεῖ, καὶ καθιεῖται Κύριος βασιλεὺς εἰς τὸν αἰῶνα.

[10] The Lord will dwell on the waterflood: and the Lord will sit a king for ever.

[11] Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει, Κύριος εὐλογήσει τὸν λαὸν αὐτοῦ ἐν εἰρήνῃ.

[11] The Lord will give strength to his people; the Lord will bless his people with peace.

Ψαλμός 29

Psalm 29

Εἰς τὸ τέλος· ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου· Δαυΐδ.

For the end, a Psalm and Song at the dedication of the house of David.

[2] ΥΨΩΣΩ σε, Κύριε, ὅτι ὑπέλαβές με καὶ οὐκ εὔφρανας τοὺς ἐχθρούς μου ἐπ᾽ ἐμέ.

[2] I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me.

[3] Κύριε ὁ Θεός μου, ἐκέκραξα πρὸς σέ, καὶ ἰάσω με·

[3] O Lord my God, I cried to thee, and thou didst heal me.

[4] Κύριε, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον.

[4] O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit.

[5] ψάλατε τῷ Κυρίῳ, οἱ ὅσιοι αὐτοῦ, καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ·

[5] Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness.

[6] ὅτι ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, καὶ ζωὴ ἐν τῷ θελήματι αὐτοῦ· τὸ ἑσπέρας αὐλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωΐ ἀγαλλίασις.

[6] For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning.

[7] ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου· οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα.

[7] And I said in my prosperity, I shall never be moved.

[8] Κύριε, ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν· ἀπέστρεψας δὲ τὸ πρόσωπόν σου καὶ ἐγενήθην τεταραγμένος.

[8] O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled.

[9] πρὸς σέ, Κύριε, κεκράξομαι, καὶ πρὸς τὸν Θεόν μου δεηθήσομαι.

[9] To thee, O Lord, will I cry; and to my God will I make supplication.

[10] τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβαίνειν με εἰς διαφθοράν; μὴ ἐξομολογήσεταί σοι χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου;

[10] What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth?

[11] ἤκουσε Κύριος, καὶ ἠλέησέ με, Κύριος ἐγενήθη βοηθός μου.

[11] The Lord heard, and had compassion upon me; the Lord is become my helper.

[12] ἔστρεψας τὸν κοπετόν μου εἰς χαρὰν ἐμοί, διέῤῥηξας τὸν σάκκον μου καὶ περιέζωσάς με εὐφροσύνην,

[12] Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;

[13] ὅπως ἂν ψάλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ. Κύριε ὁ Θεός μου, εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι.

[13] that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever.

Ψαλμός 30

Psalm 30

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ· ἐκστάσεως.

For the end, a Psalm of David, an utterance of extreme fear.

[2] ΕΠΙ σοί, Κύριε, ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα· ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με.

[2] O Lord, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me.

[3] κλῖνον πρός με τὸ οὖς σου, τάχυνον τοῦ ἐξελέσθαι με· γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς οἶκον καταφυγῆς τοῦ σῶσαί με.

[3] Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me.

[4] ὅτι κραταίωμά μου καὶ καταφυγή μου εἶ σὺ καὶ ἕνεκεν τοῦ ὀνόματός σου ὁδηγήσεις με καὶ διαθρέψεις με·

[4] For thou art my strength and my refuge; and thou shalt guide me for thy name’s sake, and maintain me.

[5] ἐξάξεις με ἐκ παγίδος ταύτης, ἧς ἔκρυψάν μοι, ὅτι σὺ εἶ ὁ ὑπερασπιστής μου, Κύριε.

[5] Thou shalt bring me out of the snare which they have hidden for me; for thou, O Lord, art my defender.

[6] εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· ἐλυτρώσω με, Κύριε ὁ Θεὸς τῆς ἀληθείας.

[6] Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth.

[7] ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διακενῆς· ἐγὼ δὲ ἐπὶ τῷ Κυρίῳ ἤλπισα.

[7] Thou has hated them that idly persist in vanities: but I have hoped in the Lord.

[8] ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἐλέει σου, ὅτι ἐπεῖδες τὴν ταπείνωσίν μου, ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχήν μου

[8] I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses.

[9] καὶ οὐ συνέκλεισάς με εἰς χεῖρας ἐχθρῶν, ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

[9] And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place.

[10] ἐλέησόν με, Κύριε, ὅτι θλίβομαι· ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου, ἡ ψυχή μου καὶ ἡ γαστήρ μου.

[10] Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and by belly.

[11] ὅτι ἐξέλιπεν ἐν ὀδύνῃ ἡ ζωή μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς· ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχύς μου, καὶ τὰ ὀστᾶ μου ἐταράχθησαν.

[11] For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled.

[12] παρὰ πάντας τοὺς ἐχθρούς μου ἐγενήθην ὄνειδος καὶ τοῖς γείτοσί μου σφόδρα, καὶ φόβος τοῖς γνωστοῖς μου· οἱ θεωροῦντες με ἔξω ἔφυγον ἀπ᾽ ἐμοῦ.

[12] I became a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me.

[13] ἐπελήσθην ὡσεὶ νεκρὸς ἀπὸ καρδίας, ἐγενήθην ὡσεὶ σκεῦος ἀπολωλός.

[13] I have been forgotten as a dead man out of mind: I am become as a broken vessel.

[14] ὅτι ἤκουσα ψόγον πολλῶν παροικούντων κυκλόθεν· ἐν τῷ ἐπισυναχθῆναι αὐτοὺς ἅμα ἐπ᾽ ἐμὲ τοῦ λαβεῖν τὴν ψυχήν μου ἐβουλεύσαντο.

[14] For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to take my life.

[15] ἐγὼ δὲ ἐπὶ σοὶ ἤλπισα, Κύριε, εἶπα· σὺ εἶ ὁ Θεός μου.

[15] But I hoped in thee, O Lord: I said, Thou art my God.

[16] ἐν ταῖς χερσί σου οἱ κλῆροί μου [Αλλη γραφή· οἱ καιροί μου.]· ῥῦσαί με ἐκ χειρὸς ἐχθρῶν μου καὶ ἐκ τῶν καταδιωκόντων με.

[16] My lots are in thy hands: deliver me from the hand of mine enemies, and from them that persecute me.

[17] ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου, σῶσόν με ἐν τῷ ἐλέει σου.

[17] Make thy face to shine upon thy servant: save me in thy mercy.

[18] Κύριε, μὴ καταισχυνθείην, ὅτι ἐπεκαλεσάμην σε· αἰσχυνθείησαν οἱ ἀσεβεῖς καὶ καταχθείησαν εἰς ᾅδου.

[18] O Lord, let me not be ashamed, for I have called upon thee: let the ungodly be ashamed, and brought down to Hades.

[19] ἄλαλα γενηθήτω τὰ χείλη τὰ δόλια τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν ἐν ὑπερηφανίᾳ καὶ ἐξουδενώσει.

[19] Let the deceitful lips become dumb, which speak iniquity against the righteous with pride and scorn.

[20] ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου, Κύριε, ἧς ἔκρυψας τοῖς φοβουμένοις σε, ἐξειργάσω τοῖς ἐλπίζουσιν ἐπὶ σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων.

[20] How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! thou hast wrought it out for them that hope on thee, in the presence of the sons of men.

[21] κατακρύψεις αὐτοὺς ἐν ἀποκρύφῳ τοῦ προσώπου σου ἀπὸ ταραχῆς ἀνθρώπων, σκεπάσεις αὐτοὺς ἐν σκηνῇ ἀπὸ ἀντιλογίας γλωσσῶν.

[21] Thou wilt hide them in the secret of thy presence from the vexation of man: thou wilt screen them in a tabernacle from the contradiction of tongues.

[22] εὐλογητὸς Κύριος, ὅτι ἐθαυμάστωσε τὸ ἔλεος αὐτοῦ ἐν πόλει περιοχῆς.

[22] Blessed be the Lord: for he has magnified his mercy in a fortified city.

[23] ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου· ἀπέῤῥιμμαι ἀπὸ προσώπου τῶν ὀφθαλμῶν σου. διὰ τοῦτο εἰσήκουσας τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ.

[23] But I said in my extreme fear, I am cast out from the sight of thine eyes: therefore thou didst hearken, O Lord, to the voice of my supplication when I cried to thee.

[24] ἀγαπήσατε τὸν Κύριον πάντες οἱ ὅσιοι αὐτοῦ, ὅτι ἀληθείας ἐκζητεῖ Κύριος καὶ ἀνταποδίδωσι τοῖς περισσῶς ποιοῦσιν ὑπερηφανίαν.

[24] Love the Lord, all ye his saints: for the Lord seeks for truth, and renders a reward to them that deal very proudly.

[25] ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ Κύριον.

[25] Be of good courage, and let your heart be strengthened, all ye that hope in the Lord.

Ψαλμός 31

Psalm 31

Τῷ Δαυΐδ· συνέσεως.

A Psalm of instruction by David.

ΜΑΚΑΡΙΟΙ ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·

Blessed are they whose transgressions are forgiven, and who sins are covered.

[2] μακάριος ἀνήρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος.

[2] Blessed is the man to whom the Lord will not impute sin, and whose mouth there is no guile.

[3] ὅτι ἐσίγησα, ἐπαλαιώθη τὰ ὀστᾶ μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν·

[3] Because I kept silence, my bones waxed old, from my crying all the day.

[4] ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ᾽ ἐμὲ ἡ χείρ σου, ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐμπαγῆναί μοι ἄκανθαν. (διάψαλμα).

[4] For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in me. Pause.

[5] τὴν ἁμαρτίαν μου ἐγνώρισα καὶ τὴν ἀνομίαν μου οὐκ ἐκάλυψα· εἶπα· ἐξαγορεύσω κατ᾽ ἐμοῦ τὴν ἀνομίαν μου τῷ Κυρίῳ· καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας μου. (διάψαλμα).

[5] I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. Pause.

[6] ὑπὲρ ταύτης προσεύξεται πρὸς σὲ πᾶς ὅσιος ἐν καιρῷ εὐθέτῳ· πλὴν ἐν κατακλυσμῷ ὑδάτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιοῦσι.

[6] Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him.

[7] σύ μου εἶ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχούσης με· τὸ ἀγαλλίαμά μου, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με. (διάψαλμα).

[7] Thou art my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause.

[8] συνετιῶ σε καὶ συμβιβῶ σε ἐν ὁδῷ ταύτῃ, ᾗ πορεύσῃ, ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου.

[8] I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee.

[9] μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος, οἷς οὐκ ἔστι σύνεσις, ἐν κημῷ καὶ χαλινῷ τὰς σιαγόνας αὐτῶν ἄγξαις τῶν μὴ ἐγγιζόντων πρὸς σέ.

[9] Be ye not as horse and mule, which have no understanding; but thou must constrain their jaws with bit and curb, lest they should come nigh to thee.

[10] πολλαὶ αἱ μάστιγες τοῦ ἁμαρτωλοῦ, τὸν δὲ ἐλπίζοντα ἐπὶ Κύριον ἔλεος κυκλώσει.

[10] Many are the scourges of the sinner: but him that hopes in the Lord mercy shall compass about.

[11] εὐφράνθητε ἐπὶ Κύριον καὶ ἀγαλλιᾶσθε, δίκαιοι, καὶ καυχᾶσθε, πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

[11] Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.

Ψαλμός 32

Psalm 32

Τῷ Δαυΐδ.

A Psalm of David.

ΑΓΑΛΛΙΑΣΘΕ, δίκαιοι, ἐν Κυρίῳ· τοῖς εὐθέσι πρέπει αἴνεσις.

Rejoice in the Lord, ye righteous; praise becomes the upright.

[2] ἐξομολογεῖσθε τῷ Κυρίῳ ἐν κιθάρᾳ, ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ.

[2] Praise the Lord on the harp; platy to him on a psaltery of ten strings.

[3] ᾄσατε αὐτῷ ᾆσμα καινόν, καλῶς ψάλατε αὐτῷ ἐν ἀλαλαγμῷ.

[3] Sing to him a new song; play skillfully with a loud noise.

[4] ὅτι εὐθὴς ὁ λόγος τοῦ Κυρίου, καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει·

[4] For the word of the Lord is right; and all his works are faithful.

[5] ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν, τοῦ ἐλέους Κυρίου πλήρης ἡ γῆ.

[5] He loves mercy and judgment; the earth is full the mercy of the Lord.

[6] τῷ λόγῳ τοῦ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν·

[6] By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth.

[7] συνάγων ὡσεὶ ἀσκὸν ὕδατα θαλάσσης, τιθεὶς ἐν θησαυροῖς ἀβύσσους.

[7] Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries.

[8] φοβηθήτω τὸν Κύριον πᾶσα ἡ γῆ, ἀπ᾽ αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην·

[8] Let all the earth fear the Lord; and let all that dwell in the world be moved because of him.

[9] ὅτι αὐτὸς εἶπε καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.

[9] For he spoke, and they were made; he commanded, and they were created.

[10] Κύριος διασκεδάζει βουλὰς ἐθνῶν, ἀθετεῖ δὲ λογισμοὺς λαῶν καὶ ἀθετεῖ βουλὰς ἀρχόντων·

[10] The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes.

[11] ἡ δὲ βουλὴ τοῦ Κυρίου εἰς τὸν αἰῶνα μένει, λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεάν.

[11] But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation.

[12] μακάριον τὸ ἔθνος, οὗ ἐστι Κύριος ὁ Θεὸς αὐτοῦ, λαός, ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ.

[12] Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance.

[13] ἐξ οὐρανοῦ ἐπέβλεψεν ὁ Κύριος, εἶδε πάντας τοὺς υἱοὺς τῶν ἀνθρώπων·

[13] The Lord looks out of heaven; he beholds all the sons of men.

[14] ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν,

[14] He looks from his prepared habitation on all the dwellers on the earth;

[15] ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν, ὁ συνιεὶς πάντα τὰ ἔργα αὐτῶν.

[15] who fashioned their hearts alone; who understands all their works.

[16] οὐ σῴζεται βασιλεὺς διὰ πολλὴν δύναμιν, καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ.

[16] A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength.

[17] ψευδὴς ἵππος εἰς σωτηρίαν, ἐν δὲ πλήθει δυνάμεως αὐτοῦ οὐ σωθήσεται.

[17] A horse is vain for safety; neither shall he be delivered by the greatness of his power.

[18] ἰδοὺ οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ,

[18] Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy;

[19] ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ.

[19] to deliver their souls from death, and to keep them alive in famine.

[20] ἡ ψυχὴ ἡμῶν ὑπομενεῖ τῷ Κυρίῳ, ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστιν·

[20] Our soul waits on the Lord; for he is our helper and defender.

[21] ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν, καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν.

[21] For our heart shall rejoice in him, and we have hoped in his holy name.

[22] γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ᾽ ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

[22] Let thy mercy, O Lord, be upon us, according as we have hoped in thee.

Ψαλμός 33

Psalm 33

Τῷ Δαυΐδ, ὁπότε ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐναντίον Ἀβιμέλεχ, καὶ ἀπέλυσεν αὐτόν, καὶ ἀπῆλθεν.

A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

[2] ΕΥΛΟΓΗΣΩ τὸν Κύριον ἐν παντὶ καιρῷ, διὰ παντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου.

[2] I will bless the Lord at all times: his praise shall be continually in my mouth.

[3] ἐν τῷ Κυρίῳ ἐπαινεθήσεται ἡ ψυχή μου· ἀκουσάτωσαν πραεῖς, καὶ εὐφρανθήτωσαν.

[3] My soul shall boast herself in the Lord: let the meek hear, and rejoice.

[4] μεγαλύνατε τὸν Κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

[4] Magnify ye the Lord with me, and let us exalt his name together.

[5] ἐξεζήτησα τὸν Κύριον, καὶ ἐπήκουσέ μου καὶ ἐκ πασῶν τῶν θλίψεών μου ἐῤῥύσατό με.

[5] I sought the Lord diligently, and he hearkened to me, and delivered me from all my sojournings.

[6] προσέλθετε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.

[6] Draw near to him, and be enlightened: and your faces shall not by any means be ashamed.

[7] οὗτος ὁ πτωχὸς ἐκέκραξε καὶ ὁ Κύριος εἰσήκουσεν αὐτοῦ καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

[7] This poor man cried, and the Lord hearkened to him, and delivered him out of all his afflictions.

[8] παρεμβαλεῖ ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν καὶ ῥύσεται αὐτούς.

[8] The angel of the Lord will encamp round about them that fear him, and will deliver them.

[9] γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος· μακάριος ἀνήρ, ὃς ἐλπίζει ἐπ᾽ αὐτόν.

[9] Taste and see that the Lord is good: blessed is the man who hopes in him.

[10] φοβήθητε τὸν Κύριον πάντες οἱ ἅγιοι αὐτοῦ, ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

[10] Fear the Lord, all ye his saints: for there is no want to them that fear him.

[11] πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. (διάψαλμα).

[11] The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing. (Pause).

[12] δεῦτε, τέκνα, ἀκούσατέ μου· φόβον Κυρίου διδάξω ὑμᾶς.

[12] Come, ye children, hear me: I will teach you the fear of the Lord.

[13] τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;

[13] What man is there that desires life, loving to see good days?

[14] παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον.

[14] Keep thy tongue from evil, and thy lips from speaking guile.

[15] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν.

[15] Turn away from evil, and do good; seek peace, and pursue it.

[16] ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

[16] The eyes of the Lord are over the righteous, and his ears are open to their prayer:

[17] πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

[17] but the face of the Lord is against them that do evil, to destroy their memorial from the earth.

[18] ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐῤῥύσατο αὐτούς.

[18] The righteous cried, and the Lord hearkened to them, and delivered them out of all their afflictions.

[19] ἐγγὺς Κύριος τοῖς συντετριμμένοις τὴν καρδίαν καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

[19] The Lord is near to them that are of a contrite heart; and will save the lowly in spirit.

[20] πολλαὶ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτοὺς ὁ Κύριος·

[20] Many are the afflictions of the righteous: but out of them all Lord will deliver them.

[21] φυλάσσει Κύριος πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

[21] He keeps all their bones: not one of them shall be broken.

[22] θάνατος ἁμαρτωλῶν πονηρός, καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσι.

[22] The death of sinners is evil: and they that hate righteousness will go wrong.

[23] λυτρώσεται Κύριος ψυχὰς δούλων αὐτοῦ, καὶ οὐ μὴ πλημμελήσουσι πάντες οἱ ἐλπίζοντες ἐπ᾽ αὐτόν.

[23] The Lord will redeem the souls of his servants: and none of those that hope in him shall go wrong.

Ψαλμός 34

Psalm 34

Τῷ Δαυΐδ.

A Psalm of David.

ΔΙΚΑΣΟΝ, Κύριε, τοὺς ἀδικοῦντάς με, πολέμησον τοὺς πολεμοῦντάς με.

Judge thou, O Lord, them that injure me, fight against them that fight against me.

[2] ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ καὶ ἀνάστηθι εἰς τὴν βοήθειάν μου,

[2] Take hold of shield and buckler, and arise for my help.

[3] ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιωκόντων με· εἶπον τῇ ψυχῇ μου· Σωτηρία σού εἰμι ἐγώ.

[3] Bring forth a sword, and stop the way against them that persecute me: say to my soul, I am thy salvation.

[4] αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχήν μου, ἀποστραφήτωσαν εἰς τὰ ὀπίσω καὶ καταισχυνθήτωσαν οἱ λογιζόμενοί μοι κακά.

[4] Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame.

[5] γενηθήτωσαν ὡσεὶ χνοῦς κατὰ πρόσωπον ἀνέμου, καὶ ἄγγελος Κυρίου ἐκθλίβων αὐτούς·

[5] Let them be as dust before the wind, and an angel of the Lord afflicting them.

[6] γενηθήτω ἡ ὁδὸς αὐτῶν σκότος καὶ ὀλίσθημα, καὶ ἄγγελος Κυρίου καταδιώκων αὐτούς·

[6] Let their way be dark and slippery, and an angel of the Lord persecuting them.

[7] ὅτι δωρεὰν ἔκρυψάν μοι διαφθορὰν παγίδος αὐτῶν, μάτην ὠνείδισαν τὴν ψυχήν μου.

[7] For without cause they have hid for me their destructive snare: without a cause they have reproached my soul.

[8] ἐλθέτω αὐτῷ παγίς, ἣν οὐ γινώσκει, καὶ ἡ θήρα, ἣν ἔκρυψε, συλλαβέτω αὐτόν, καὶ ἐν τῇ παγίδι πεσεῖται ἐν αὐτῇ.

[8] Let a snare which they know not come upon them; and the gin which they hid take them; and let them fall into the very same snare.

[9] ἡ δὲ ψυχή μου ἀγαλλιάσεται ἐπὶ τῷ Κυρίῳ, τερφθήσεται ἐπὶ τῷ σωτηρίῳ αὐτοῦ.

[9] But my soul shall exult in the Lord: it shall delight in his salvation.

[10] πάντα τὰ ὀστᾶ μου ἐροῦσι· Κύριε, τίς ὅμοιός σοι; ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ καὶ πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν.

[10] All my bones shall say, O Lord, who is like to thee? delivering the poor out of the hand of them that are stronger than he, yea, the poor and needy one from them that spoil him.

[11] ἀναστάντες μοι μάρτυρες ἄδικοι, ἃ οὐκ ἐγίνωσκον, ἐπηρώτων με.

[11] Unjust witnesses arose, and asked me of things I new not.

[12] ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ ἀγαθῶν καὶ ἀτεκνίαν τῇ ψυχῇ μου.

[12] They rewarded me evil for good, and bereavement to my soul.

[13] ἐγὼ δὲ ἐν τῷ αὐτοὺς παρενοχλεῖν μοι ἐνεδυόμην σάκκον καὶ ἐταπείνουν ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἡ προσευχή μου εἰς κόλπον μου ἀποστραφήσεται.

[13] But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer shall return to my own bosom.

[14] ὡς πλησίον, ὡς ἀδελφῷ ἡμετέρῳ οὕτως εὐηρέστουν· ὡς πενθῶν καὶ σκυθρωπάζων, οὕτως ἐταπεινούμην.

[14] I behaved agreeably towards them as if it had been our neighbour or brother: I humbled myself as one mourning and sad of countenance.

[15] καὶ κατ᾽ ἐμοῦ εὐφράνθησαν καὶ συνήχθησαν, συνήχθησαν ἐπ᾽ ἐμὲ μάστιγες, καὶ οὐκ ἔγνων, διεσχίσθησαν καὶ οὐ κατενύγησαν.

[15] Yet they rejoiced against me, and plagues were plentifully brought against me, and I knew it not: they were scattered, but repented not.

[16] ἐπείρασάν με, ἐξεμυκτήρισάν με μυκτηρισμῷ, ἔβρυξαν ἐπ᾽ ἐμὲ τοὺς ὀδόντας αὐτῶν.

[16] They tempted me, they sneered at me most contemptuously, they gnashed their teeth upon me.

[17] Κύριε, πότε ἐπόψῃ; ἀποκατάστησον τὴν ψυχήν μου ἀπὸ τῆς κακουργίας αὐτῶν, ἀπὸ λεόντων τὴν μονογενῆ μου.

[17] O Lord, when wilt thou look upon me? Deliver my soul from their mischief, mine only-begotten one from the lions.

[18] ἐξομολογήσομαί σοι ἐν ἐκκλησίᾳ πολλῇ, ἐν λαῷ βαρεῖ αἰνέσω σε.

[18] I will give thanks to thee even in a great congregation: in an abundant people I will praise thee.

[19] μὴ ἐπιχαρείησάν μοι οἱ ἐχθραίνοντές μοι ἀδίκως, οἱ μισοῦντες με δωρεὰν καὶ διανεύοντες ὀφθαλμοῖς.

[19] Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing, and wink with their eyes.

[20] ὅτι ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν καὶ ἐπ᾽ ὀργὴν δόλους διελογίζοντο.

[20] For to me they spoke peaceably, but imagined deceits in their anger.

[21] καὶ ἐπλάτυναν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν, εἶπαν· εὖγε, εὖγε, εἶδον οἱ ὀφθαλμοὶ ἡμῶν.

[21] And they opened wide their mouth upon me; they said Aha, aha, our eyes have seen it.

[22] εἶδες, Κύριε, μὴ παρασιωπήσῃς, Κύριε, μὴ ἀποστῇς ἀπ᾽ ἐμοῦ·

[22] Thou hast seen it, O Lord: keep not silence: O Lord, withdraw not thyself from me.

[23] ἐξεγέρθητι, Κύριε, καὶ πρόσχες τῇ κρίσει μου, ὁ Θεός μου καὶ ὁ Κύριός μου, εἰς τὴν δίκην μου.

[23] Awake, O Lord, and attend to my judgment, even to my cause, my God and my Lord.

[24] κρῖνόν με, Κύριε, κατὰ τὴν δικαιοσύνην σου, Κύριε ὁ Θεός μου, καὶ μὴ ἐπιχαρείησάν μοι.

[24] Judge me, O Lord, according to thy righteousness, O Lord my God; and let them not rejoice against me.

[25] μὴ εἴποισαν ἐν καρδίαις αὐτῶν· εὖγε, εὖγε τῇ ψυχῇ ἡμῶν· μηδὲ εἴποιεν· Κατεπίομεν αὐτόν.

[25] Let them not say in their hearts, Aha, aha, it is pleasing to our soul: neither let them say, We have devoured him.

[26] αἰσχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ἐπιχαίροντες τοῖς κακοῖς μου, ἐνδυσάσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ μεγαλορῥημονοῦντες ἐπ᾽ ἐμέ.

[26] Let them be confounded and ashamed together that rejoice at my afflictions: let them be clothed with shame and confusion that speak great swelling words against me.

[27] ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν οἱ θέλοντες τὴν δικαιοσύνην μου καὶ εἰπάτωσαν διαπαντός· μεγαλυνθήτω ὁ Κύριος, οἱ θέλοντες τὴν εἰρήνην τοῦ δούλου αὐτοῦ.

[27] Let them that rejoice in my righteousness exult and be glad: and let them say continually, The Lord be magnified, who desire the peace of his servant.

[28] καὶ ἡ γλῶσσά μου μελετήσει τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὸν ἔπαινόν σου.

[28] And my tongue shall meditate on thy righteousness, and on thy praise all the day.

Ψαλμός 35

Psalm 35

Εἰς τὸ τέλος· τῷ δούλῳ Κυρίου τῷ Δαυΐδ.

For the end, by David the servant of the Lord.

[2] ΦΗΣΙΝ ὁ παράνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ, οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ·

[2] The transgressor, that he may sin, says within himself, that there is no fear of God before his eyes.

[3] ὅτι ἐδόλωσεν ἐνώπιον αὐτοῦ τοῦ εὑρεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι.

[3] For he has dealt craftily before him, to discover his iniquity and hate it.

[4] τὰ ῥήματα τοῦ στόματος αὐτοῦ ἀνομία καὶ δόλος, οὐκ ἠβουλήθη συνιέναι τοῦ ἀγαθῦναι·

[4] The words of his mouth are transgression and deceit: he is not inclined to understand how to do good.

[5] ἀνομίαν διελογίσατο ἐπὶ τῆς κοίτης αὐτοῦ, παρέστη πάσῃ ὁδῷ οὐκ ἀγαθῇ, κακίᾳ δὲ οὐ προσώχθισε.

[5] He devises iniquity on his bed; he gives himself to every evil way; and does not abhor evil.

[6] Κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν·

[6] O Lord, thy mercy is in the heaven; and thy truth reaches to the clouds.

[7] ἡ δικαιοσύνη σου ὡς ὄρη Θεοῦ, τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή· ἀνθρώπους καὶ κτήνη σώσεις, Κύριε.

[7] Thy righteousness is as the mountains of God, thy judgments are as a great deep: O Lord, thou wilt preserve men and beasts.

[8] ὡς ἐπλήθυνας τὸ ἔλεός σου, ὁ Θεός· οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐν σκέπῃ τῶν πτερύγων σου ἐλπιοῦσι.

[8] How hast thou multiplied thy mercy, O God! so the children of men shall trust in the shelter of thy wings.

[9] μεθυσθήσονται ἀπὸ πιότητος οἴκου σου, καὶ τὸν χειμάῤῥουν τῆς τρυφῆς σου ποτιεῖς αὐτούς·

[9] They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights.

[10] ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς.

[10] For with thee is the fountain of life: in thy light we shall see light.

[11] παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσί σε καὶ τὴν δικαιοσύνην σου τοῖς εὐθέσι τῇ καρδίᾳ.

[11] Extend thy mercy to them that know thee; and thy righteousness to the upright in heart.

[12] μὴ ἐλθέτω μοι ποὺς ὑπερηφανίας, καὶ χεὶρ ἁμαρτωλοῦ μὴ σαλεύσαι με.

[12] Let not the foot of pride come against me, and let not the hand of sinners move me.

[13] ἐκεῖ ἔπεσον πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ἐξώσθησαν καὶ οὐ μὴ δύνωνται στῆναι.

[13] There have all the workers of iniquity fallen: they are cast out, and shall not be able to stand.

Ψαλμός 36

Psalm 36

Τῷ Δαυΐδ.

A Psalm of David.

ΜΗ ΠΑΡΑΖΗΛΟΥ ἐν πονηρευομένοις μηδὲ ζήλου τοὺς ποιοῦντας τὴν ἀνομίαν·

Fret not thyself because of evil-doers, neither be envious of them that do iniquity.

[2] ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται καὶ ὡσεὶ λάχανα χλόης ταχὺ ἀποπεσοῦνται.

[2] For they shall soon be withered as the grass, and shall soon fall away as the green herbs.

[3] ἔλπισον ἐπὶ Κύριον καὶ ποίει χρηστότητα καὶ κατασκήνου τὴν γῆν, καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς.

[3] Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it.

[4] κατατρύφησον τοῦ Κυρίου, καὶ δώσει σοι τὰ αἰτήματα τῆς καρδίας σου.

[4] Delight thyself in the Lord; and he shall grant thee the requests of thine heart.

[5] ἀποκάλυψον πρὸς Κύριον τὴν ὁδόν σου καὶ ἔλπισον ἐπ᾽ αὐτόν, καὶ αὐτὸς ποιήσει

[5] Disclose thy way to the Lord, and hope in him; and he shall bring it to pass.

[6] καὶ ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου καὶ τὸ κρῖμά σου ὡς μεσημβρίαν.

[6] And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

[7] ὑποτάγηθι τῷ Κυρίῳ καὶ ἱκέτευσον αὐτόν· μὴ παραζήλου ἐν τῷ κατευοδουμένῳ ἐν τῇ ὁδῷ αὐτοῦ ἐν ἀνθρώπῳ ποιοῦντι παρανομίαν.

[7] Submit thyself to the Lord, and supplicate him: fret not thyself because of him that prospers in his way, at the man that does unlawful deeds.

[8] παῦσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν, μὴ παραζήλου ὥστε πονηρεύεσθαι·

[8] ease from anger, and forsake wrath: fret not thyself so as to do evil.

[9] ὅτι οἱ πονηρευόμενοι ἐξολοθρευθήσονται, οἱ δὲ ὑπομένοντες τὸν Κύριον αὐτοὶ κληρονομήσουσι γῆν.

[9] For evil-doers shall be destroyed: but they that wait on the Lord, they shall inherit the land.

[10] καὶ ἔτι ὀλίγον καὶ οὐ μὴ ὑπάρξῃ ὁ ἁμαρτωλός, καὶ ζητήσεις τὸν τόπον αὐτοῦ, καὶ οὐ μὴ εὕρῃς·

[10] And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find it.

[11] οἱ δὲ πραεῖς κληρονομήσουσι γῆν καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἰρήνης.

[11] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

[12] παρατηρήσεται ὁ ἁμαρτωλὸς τὸν δίκαιον καὶ βρύξει ἐπ᾽ αὐτὸν τοὺς ὀδόντας αὐτοῦ·

[12] The sinner will watch for the righteous, and gnash his teeth upon him.

[13] ὁ δὲ Κύριος ἐκγελάσεται αὐτόν, ὅτι προβλέπει ὅτι ἥξει ἡ ἡμέρα αὐτοῦ.

[13] But the Lord shall laugh at him: for he foresees that his day will come.

[14] ῥομφαίαν ἐσπάσαντο οἱ ἁμαρτωλοί, ἐνέτειναν τόξον αὐτῶν τοῦ καταβαλεῖν πτωχὸν καὶ πένητα, τοῦ σφάξαι τοὺς εὐθεῖς τῇ καρδίᾳ·

[14] Sinners have drawn their swords, they have bent their bow, to cast down the poor and needy one, and to slay the upright in heart.

[15] ἡ ῥομφαία αὐτῶν εἰσέλθοι εἰς τὰς καρδίας αὐτῶν καὶ τὰ τόξα αὐτῶν συντριβείη.

[15] Let their sword enter into their own heart, and their bows be broken.

[16] κρεῖσσον ὀλίγον τῷ δικαίῳ ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύν·

[16] A little is better to the righteous than abundant wealth of sinners.

[17] ὅτι βραχίονες ἁμαρτωλῶν συντριβήσονται, ὑποστηρίζει δὲ δικαίους ὁ Κύριος.

[17] For the arms of sinners shall be broken; but the Lord supports the righteous.

[18] γινώσκει Κύριος τὰς ὁδοὺς τῶν ἀμώμων, καὶ ἡ κληρονομία αὐτῶν εἰς τὸν αἰῶνα ἔσται·

[18] The Lord knows the ways of the perfect; and their inheritance shall be for ever.

[19] οὐ καταισχυνθήσονται ἐν καιρῷ πονηρῷ καὶ ἐν ἡμέραις λιμοῦ χορτασθήσονται.

[19] They shall not be ashamed in an evil time; and in days of famine they shall be satisfied.

[20] ὅτι οἱ ἁμαρτωλοὶ ἀπολοῦνται, οἱ δὲ ἐχθροὶ τοῦ Κυρίου ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι ἐκλείποντες ὡσεὶ καπνὸς ἐξέλιπον.

[20] For the sinners shall perish; and the enemies of the Lord at the moment of their being honoured and exalted have utterly vanished like smoke.

[21] δανείζεται ὁ ἁμαρτωλὸς καὶ οὐκ ἀποτίσει, ὁ δὲ δίκαιος οἰκτείρει καὶ δίδωσιν·

[21] The sinner borrows, and will not pay again: but the righteous has compassion, and gives.

[22] ὅτι οἱ εὐλογοῦντες αὐτὸν κληρονομήσουσι γῆν, οἱ δὲ καταρώμενοι αὐτὸν ἐξολοθρευθήσονται.

[22] For they that bless him shall inherit the earth; and they that curse him shall be utterly destroyed.

[23] παρὰ Κυρίου τὰ διαβήματα ἀνθρώπου κατευθύνεται, καὶ τὴν ὁδὸν αὐτοῦ θελήσει σφό δρα·

[23] The steps of a man are rightly ordered by the Lord: and he will take pleasure in his way.

[24] ὅταν πέσῃ, οὐ καταῤῥαχθήσεται, ὅτι Κύριος ἀντιστηρίζει χεῖρα αὐτοῦ.

[24] When he falls, he shall not be ruined: for the Lord supports his hand.

[25] νεώτερος ἐγενόμην καὶ γὰρ ἐγήρασα καὶ οὐκ εἶδον δίκαιον ἐγκαταλελειμμένον, οὐδὲ τὸ σπέρμα αὐτοῦ ζητοῦν ἄρτους·

[25] I was once young, indeed I am now old; yet I have not seen the righteous forsaken, nor his seed seeking bread.

[26] ὅλην τὴν ἡμέραν ἐλεεῖ καὶ δανείζει ὁ δίκαιος, καὶ τὸ σπέρμα αὐτοῦ εἰς εὐλογίαν ἔσται.

[26] He is merciful, and lends continually; and his seed shall be blessed.

[27] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθὸν καὶ κατασκήνου εἰς αἰῶνα αἰῶνος·

[27] Turn aside from evil, and do good; and dwell for ever.

[28] ὅτι Κύριος ἀγαπᾷ κρίσιν καὶ οὐκ ἐγκαταλείψει τοὺς ὁσίους αὐτοῦ, εἰς τὸν αἰῶνα φυλαχθήσονται· ἄνομοι δὲ ἐκδιωχθήσονται, καὶ σπέρμα ἀσεβῶν ἐξολοθρευθήσεται.

[28] For the Lord loves judgment, and will not forsake his saints; they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed.

[29] δίκαιοι δὲ κληρονομήσουσι γῆν καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ᾽ αὐτῆς.

[29] But the righteous shall inherit the earth, and dwell upon it for ever.

[30] στόμα δικαίου μελετήσει σοφίαν, καὶ ἡ γλῶσσα αὐτοῦ λαλήσει κρίσιν.

[30] The mouth of the righteous will meditate wisdom, and his tongue will speak of judgment.

[31] ὁ νόμος τοῦ Θεοῦ αὐτοῦ ἐν καρδίᾳ αὐτοῦ, καὶ οὐχ ὑποσκελισθήσεται τὰ διαβήματα αὐτοῦ.

[31] The law of his God is in his heart; and his steps shall not slide.

[32] κατανοεῖ ὁ ἁμαρτωλὸς τὸν δίκαιον καὶ ζητεῖ τοῦ θανατῶσαι αὐτόν,

[32] The sinner watches the righteous, and seeks to slay him.

[33] ὁ δὲ Κύριος οὐ μὴ ἐγκαταλίπῃ αὐτὸν εἰς τὰς χεῖρας αὐτοῦ, οὐδὲ μὴ καταδικάσηται αὐτόν, ὅταν κρίνηται αὐτῷ.

[33] But the Lord will not leave him in his hands, nor by any means condemn him when he is judged.

[34] ὑπόμεινον τὸν Κύριον καὶ φύλαξον τὴν ὁδὸν αὐτοῦ, καὶ ὑψώσει σε τοῦ κατακληρονομῆσαι γῆν· ἐν τῷ ἐξολοθρεύεσθαι ἁμαρτωλοὺς ὄψει.

[34] Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see it.

[35] εἶδον τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου·

[35] I saw the ungodly very highly exalting himself, and lifting himself up like the cedars of Libanus.

[36] καὶ παρῆλθον, καὶ ἰδοὺ οὐκ ἦν, καὶ ἐζήτησα αὐτόν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ.

[36] Yet I passed by, and lo! he was not: and I sought him, but his place was not found.

[37] φύλασσε ἀκακίαν καὶ ἴδε εὐθύτητα, ὅτι ἐστὶν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ·

[37] Maintain innocence, and behold uprightness: for there is a remnant to the peaceable man.

[38] οἱ δὲ παράνομοι ἐξολοθρευθήσονται ἐπὶ τὸ αὐτό, τὰ ἐγκαταλείμματα τῶν ἀσεβῶν ἐξολοθρευθήσονται.

[38] But the transgressors shall be utterly destroyed together: the remnants of the ungodly shall be utterly destroyed.

[39] σωτηρία δὲ τῶν δικαίων παρὰ Κυρίου, καὶ ὑπερασπιστὴς αὐτῶν ἐστιν ἐν καιρῷ θλίψεως,

[39] But the salvation of the righteous is of the Lord; and he is their defender in the time of affliction.

[40] καὶ βοηθήσει αὐτοῖς Κύριος καὶ ῥύσεται αὐτοὺς καὶ ἐξελεῖται αὐτοὺς ἐξ ἁμαρτωλῶν καὶ σώσει αὐτούς, ὅτι ἤλπισαν ἐπ᾽ αὐτόν.

[40] And the Lord shall help them, and deliver them: and he shall rescue them from sinners, and save them, because they have hoped in him.

Ψαλμός 37

Psalm 37

Ψαλμὸς τῷ Δαυΐδ· εἰς ἀνάμνησιν περὶ τοῦ σαββάτου.

A Psalm of David for remembrance concerning the Sabbath-day.

[2] ΚΥΡΙΕ, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

[2] O Lord, rebuke me not in thy wrath, neither chasten me in thine anger.

[3] ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήριξας ἐπ᾽ ἐμὲ τὴν χεῖρά σου·

[3] For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me.

[4] οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου, οὐκ ἔστιν εἰρήνη ἐν τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.

[4] For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins.

[5] ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλήν μου, ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ᾽ ἐμέ.

[5] For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden.

[6] προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου·

[6] My bruises have become noisome and corrupt, because of my foolishness.

[7] ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους, ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.

[7] I have been wretched and bowed down continually: I went with a mourning countenance all the day.

[8] ὅτι αἱ ψόαι μου ἐπλήσθησαν ἐμπαιγμάτων, καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου·

[8] For my soul is filled with mockings; and there is no health in my flesh.

[9] ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.

[9] I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart.

[10] Κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἀπεκρύβη.

[10] But all my desire is before thee; and my groaning is not hidden from thee.

[11] ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέ με ἡ ἰσχύς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου, καὶ αὐτὸ οὐκ ἔστι μετ᾽ ἐμοῦ.

[11] My heart is troubled, my strength has failed me; and the light of mine eyes is not with me.

[12] οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν, καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν·

[12] My friends and my neighbours drew near before me, and stood still; and my nearest of kin stood afar off.

[13] καὶ ἐξεβιάζοντο οἱ ζητοῦντες τὴν ψυχήν μου, καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας, καὶ δολιότητας ὅλην τὴν ἡμέραν ἐμελέτησαν.

[13] While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanities, and devised deceits all the day.

[14] ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ·

[14] But I, as a deaf man, heard not; and was as a dumb man not opening his mouth.

[15] καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

[15] And I was as a man that hears not, and who has no reproofs in his mouth.

[16] ὅτι ἐπὶ σοί, Κύριε, ἤλπισα· σὺ εἰκακούσῃ, Κύριε ὁ Θεός μου.

[16] For I hoped in thee, O Lord: thou wilt hear, O Lord my God.

[17] ὅτι εἶπα· μήποτε ἐπιχαρῶσί μοι οἱ ἐχθροί μου· καὶ ἐν τῷ σαλευθῆναι πόδας μου ἐπ᾽ ἐμὲ ἐμεγαλορῥημόνησαν.

[17] For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastingly against me.

[18] ὅτι ἐγὼ εἰς μάστιγας ἕτοιμος, καὶ ἡ ἀλγηδών μου ἐνώπιόν μού ἐστι διαπαντός.

[18] For I am ready for plagues, and my grief is continually before me.

[19] ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.

[19] For I will declare mine iniquity, and be distressed for my sin.

[20] οἱ δὲ ἐχθροί μου ζῶσι καὶ κεκραταίωνται ὑπὲρ ἐμέ, καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως·

[20] But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied.

[21] οἱ ἀνταποδιδόντες μοι κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον ἀγαθωσύνην.

[21] They that reward evil for good slandered me; because I followed righteousness.

[22] μὴ ἐγκαταλίπῃς με, Κύριε· ὁ Θεός μου, μὴ ἀποστῇς ἀπ᾽ ἐμοῦ·

[22] Forsake me not, O Lord my God: depart not from me.

[23] πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

[23] Draw nigh to my help, O Lord of my salvation.

Ψαλμός 38

Psalm 38

Εἰς τὸ τέλος, τῷ Ἰδιθούν· ᾠδὴ τῷ Δαυΐδ.

For the end, a Song of David, to Idithun.

[2] ΕΙΠΑ· φυλάξω τὰς ὁδούς μου τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου· ἐθέμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου.

[2] I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence.

[3] ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.

[3] I was dumb, and humbled myself, and kept silence from good words; and my grief was renewed.

[4] ἐθερμάνθη ἡ καρδία μου ἐντός μου, καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ. ἐλάλησα ἐν γλώσσῃ μου·

[4] My heart grew hot within me, and a fire would kindle in my meditation: I spoke with my tongue,

[5] γνώρισόν μοι, Κύριε, τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου, τίς ἐστιν, ἵνα γνῶ τί ὑστερῶ ἐγώ.

[5] O Lord, make me to know mine end, and the number of my days, what it is; that I may know what I lack.

[6] ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου, καὶ ἡ ὑπόστασίς μου ὡσεὶ οὐθὲν ἐνώπιόν σου· πλὴν τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν. (διάψαλμα).

[6] Behold, thou hast made my days old; and my existence is as nothing before thee: nay, every man living is altogether vanity. (Pause).

[7] μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος, πλὴν μάτην ταράσσεται· θησαυρίζει καὶ οὐ γινώσκει τίνι συνάξει αὐτά.

[7] Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them.

[8] καὶ νῦν τίς ἡ ὑπομονή μου; οὐχὶ ὁ Κύριος; καὶ ἡ ὑπόστασίς μου παρὰ σοί ἐστιν.

[8] And now what is my expectation? is it not the Lord? and my ground of hope is with thee. Pause.

[9] ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με, ὄνειδος ἄφρονι ἔδωκάς με.

[9] Deliver me from all my transgressions: thou hast made me a reproach to the foolish.

[10] ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ ἐποίησας.

[10] I was dumb, and opened not my mouth; for thou art he that made me.

[11] ἀπόστησον ἀπ᾽ ἐμοῦ τὰς μάστιγάς σου· ἀπὸ γὰρ τῆς ἰσχύος τῆς χειρός σου ἐγὼ ἐξέλιπον.

[11] Remove thy scourges from me: I have fainted by reason of the strength of thine hand.

[12] ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχνην τὴν ψυχὴν αὐτοῦ· πλὴν μάτην ταράσσεται πᾶς ἄνθρωπος. (διάψαλμα).

[12] Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider’s web; nay, every man is disquieted in vain. (Pause).

[13] εἰσάκουσον τῆς προσευχῆς μου, Κύριε, καὶ τῆς δεήσεώς μου, ἐνώτισαι τῶν δακρύων μου· μὴ παρασιωπήσῃς, ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου.

[13] O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were.

[14] ἄνες μοι, ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω.

[14] Spare me, that I may be refreshed, before I depart, and be no more.

Ψαλμός 39

Psalm 39

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΥΠΟΜΕΝΩΝ ὑπέμεινα τὸν Κύριον, καὶ προσέσχε μοι καὶ εἰσήκουσε τῆς δεήσεώς μου

[2] I waited patiently for the Lord; and he attended to me, and hearkened to my supplication.

[3] καὶ ἀνήγαγέ με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου καὶ κατηύθυνε τὰ διαβήματά μου

[3] And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright.

[4] καὶ ἐνέβαλεν εἰς τὸ στόμα μου ᾆσμα καινόν, ὕμνον τῷ Θεῷ ἡμῶν· ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἐλπιοῦσιν ἐπὶ Κύριον.

[4] And he put a new song into my mouth, even a hymn to our God: many shall see it, and fear, and shall hope in the Lord.

[5] μακάριος ἀνήρ, οὗ ἐστι τὸ ὄνομα Κυρίου ἐλπὶς αὐτοῦ, καὶ οὐκ ἐπέβλεψεν εἰς ματαιότητας καὶ μανίας ψευδεῖς.

[5] Blessed is the man whose hope is in the name of the Lord, and who has not regarded vanities and false frenzies.

[6] πολλὰ ἐποίησας σύ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου, καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστι τίς ὁμοιωθήσεταί σοι· ἀπήγγειλα καὶ ἐλάλησα, ἐπληθύνθησαν ὑπὲρ ἀριθμόν.

[6] O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number.

[7] θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐζήτησας.

[7] Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require.

[8] τότε εἶπον· ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ·

[8] Then I said, Behold, I come: in the volume of the book it is written concerning me,

[9] τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου.

[9] I desired to do thy will, O my God, and thy law in the midst of mine heart.

[10] εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ· ἰδοὺ τὰ χείλη μου οὐ μὴ κωλύσω· Κύριε, σὺ ἔγνως.

[10] I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness.

[11] τὴν δικαιοσύνην σου οὐκ ἔκρυψα ἐν τῇ καρδίᾳ μου, τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα, οὐκ ἔκρυψα τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἀπὸ συναγωγῆς πολλῆς.

[11] I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation.

[12] σὺ δέ, Κύριε, μὴ μακρύνῃς τοὺς οἰκτιρμούς σου ἀπ᾽ ἐμοῦ· τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου διαπαντὸς ἀντιλάβοιντό μου.

[12] But thou, Lord, remove not thy compassion far from me; thy mercy and thy truth have helped me continually.

[13] ὅτι περιέσχον με κακά, ὧν οὐκ ἔστιν ἀριθμός, κατέλαβόν με αἱ ἀνομίαι μου, καὶ οὐκ ἠδυνήθην τοῦ βλέπειν· ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου, καὶ ἡ καρδία μου ἐγκατέλιπέ με.

[13] For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied more than the hairs of my head; and my heart has failed me.

[14] εὐδόκησον, Κύριε, τοῦ ῥύσασθαί με· Κύριε, εἰς τὸ βοηθῆσαί μοι πρόσχες.

[14] Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me.

[15] καταισχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ζητοῦντες τὴν ψυχήν μου τοῦ ἐξᾶραι αὐτήν· ἀποστραφείησαν εἰς τὰ ὀπίσω καὶ καταισχυνθείησαν οἱ θέλοντές μοι κακά·

[15] Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame.

[16] κομισάσθωσαν παραχρῆμα αἰσχύνην αὐτῶν οἱ λέγοντές μοι· εὖγε, εὖγε.

[16] Let those that say to me, Aha, aha, quickly receive shame for their reward.

[17] ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε, Κύριε, καὶ εἰπάτωσαν διαπαντός· μεγαλυνθήτω ὁ Κύριος, οἱ ἀγαπῶντες τὸ σωτήριόν σου.

[17] Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified.

[18] ἐγὼ δὲ πτωχός εἰμι καὶ πένης, Κύριος φροντιεῖ μου. βοηθός μου καὶ ὑπερασπιστής μου εἶ σύ· ὁ Θεός μου, μὴ χρονίσῃς.

[18] But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not.

Ψαλμός 40

Psalm 40

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΜΑΚΑΡΙΟΣ ὁ συνιῶν ἐπὶ πτωχὸν καὶ πένητα· ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ Κύριος.

[2] Blessed is the man who thinks, on the poor and needy: the Lord shall deliver him in an evil day.

[3] Κύριος διαφυλάξαι αὐτὸν καὶ ζήσαι αὐτὸν καὶ μακαρίσαι αὐτὸν ἐν τῇ γῇ καὶ μὴ παραδῷ αὐτὸν εἰς χεῖρας ἐχθρῶν αὐτοῦ.

[3] May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy.

[4] Κύριος βοηθήσαι αὐτῷ ἐπὶ κλίνης ὀδύνης αὐτοῦ· ὅλην τὴν κοίτην αὐτοῦ ἔστρεψας ἐν τῇ ἀῤῥωστίᾳ αὐτοῦ.

[4] May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness.

[5] ἐγὼ εἶπα· Κύριε, ἐλέησόν με, ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.

[5] I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee.

[6] οἱ ἐχθροί μου εἶπαν κακά μοι· πότε ἀποθανεῖται, καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ;

[6] Mine enemies have spoken evil against me, saying, When shall he die, and his name perish?

[7] καὶ εἰσεπορεύετο τοῦ ἰδεῖν, μάτην ἐλάλει· ἡ καρδία αὐτοῦ συνήγαγεν ἀνομίαν ἑαυτῷ, ἐξεπορεύετο ἔξω καὶ ἐλάλει ἐπὶ τὸ αὐτό.

[7] And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner.

[8] κατ᾽ ἐμοῦ ἐψιθύριζον πάντες οἱ ἐχθροί μου, κατ᾽ ἐμοῦ ἐλογίζοντο κακά μοι·

[8] All my enemies whispered against me; against me they devised my hurt.

[9] λόγον παράνομον κατέθεντο κατ᾽ ἐμοῦ· μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστῆναι;

[9] They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again?

[10] καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ᾽ ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ᾽ ἐμὲ πτερνισμόν.

[10] For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me.

[11] σὺ δέ, Κύριε, ἐλέησόν με καὶ ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς.

[11] But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them.

[12] ἐν τούτῳ ἔγνων ὅτι τεθέληκάς με, ὅτι οὐ μὴ ἐπιχαρῇ ὁ ἐχθρός μου ἐπ᾽ ἐμέ.

[12] By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me.

[13] ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου, καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα.

[13] But thou didst help me because of mine innocence, and hast established me before thee for ever.

[14] εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα. γένοιτο, γένοιτο.

[14] Blessed be the Lord God of Israel from everlasting, and to everlasting. So be it, so be it.

Ψαλμός 41

Psalm 41

Εἰς τὸ τέλος· εἰς σύνεσιν τοῖς υἱοῖς Κορέ.

For the end, a Psalm for instruction, for the sons of Core.

[2] ΟΝ ΤΡΟΠΟΝ ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρός σέ, ὁ Θεός.

[2] As the hart earnestly desires the fountains of water, so my soul earnestly longs for thee, O God.

[3] ἐδίψησεν ἡ ψυχή μου πρὸς τὸν Θεὸν τὸν ζῶντα· πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ;

[3] My soul has thirsted for the living God: when shall I come and appear before God?

[4] ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτὸς ἐν τῷ λέγεσθαί μοι καθ᾽ ἑκάστην ἡμέραν· ποῦ ἐστιν ὁ Θεός σου;

[4] My tears have been bread to me day and night, while they daily said to me, Where is thy God?

[5] ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ᾽ ἐμὲ τὴν ψυχήν μου, ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ Θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου ἑορτάζοντος.

[5] I remembered these things, and poured out my soul in me, for I will go to the place of thy wondrous tabernacle, even to the house of God, with a voice of exultation and thanksgiving and of the sound of those who keep festival.

[6] ἱνατί περίλυπος εἶ, ἡ ψυχή μου, καὶ ἱνατί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

[6] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the salvation of my countenance.

[7] πρὸς ἐμαυτὸν ἡ ψυχή μου ἐταράχθη· διὰ τοῦτο μνησθήσομαί σου ἐκ γῆς Ἰορδάνου καὶ Ἑρμωνιείμ, ἀπὸ ὄρους μικροῦ.

[7] O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of the Ermonites, from the little hill.

[8] ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταῤῥακτῶν σου, πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ᾽ ἐμὲ διῆλθον.

[8] Deep calls to deep at the voice of thy cataracts: all thy billows and thy waves have gone over me.

[9] ἡμέρας ἐντελεῖται Κύριος τὸ ἔλεος αὐτοῦ, καὶ νυκτὸς ᾠδὴ αὐτῷ παρ᾽ ἐμοί, προσευχὴ τῷ Θεῷ τῆς ζωῆς μου.

[9] By day the Lord will command his mercy, and manifest it by night: with me is prayer to the God of my life.

[10] ἐρῶ τῷ Θεῷ· ἀντιλήπτωρ μου εἶ· διατί μου ἐπελάθου; καὶ ἱνατί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου;

[10] I will say to God, Thou art my helper; why hast thou forgotten me? wherefore do I go sad of countenance, while the enemy oppresses me?

[11] ἐν τῷ καταθλᾶσθαι τὰ ὀστᾶ μου ὠνείδιζόν με οἱ ἐχθροί μου, ἐν τῷ λέγειν αὐτούς μοι καθ᾽ ἑκάστην ἡμέραν· Ποῦ ἐστιν ὁ Θεός σου;

[11] While my bones were breaking, they that afflicted me reproached me; while they said to me daily, Where is thy God?

[12] ἱνατί περίλυπος εἶ, ἡ ψυχή μου; καὶ ἱνατί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

[12] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? hope in God; for I will give thanks to him; he is the health of my countenance, and my God.

Ψαλμός 42

Psalm 42

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΚΡΙΝΟΝ με, ὁ Θεός, καὶ δίκασον τὴν δίκην μου ἐξ ἔθνους οὐχ ὁσίου· ἀπὸ ἀνθρώπου ἀδίκου καὶ δολίου ῥῦσαί με.

Judge me, o God, and plead my cause, against an ungodly nation: deliver me from the unjust and crafty man.

[2] ὅτι σὺ εἶ ὁ Θεὸς κραταίωμά μου· ἱνατί ἀπώσω με; καὶ ἱνατί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν μου;

[2] For thou, O God, art my strength: wherefore hast thou cast me off? and why do I go sad of countenance, while the enemy oppresses me?

[3] ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· αὐτά με ὡδήγησαν καὶ ἤγαγόν με εἰς ὄρος ἅγιόν σου καὶ εἰς τὰ σκηνώματά σου.

[3] Send forth thy light and thy truth: they have led me, and brought me to thy holy mountain, and to thy tabernacles.

[4] καὶ εἰσελεύσομαι πρὸς τὸ θυσιαστήριον τοῦ Θεοῦ, πρὸς τὸν Θεὸν τὸν εὐφραίνοντα τὴν νεότητά μου· ἐξομολογήσομαί σοι ἐν κιθάρᾳ, ὁ Θεός, ὁ Θεός μου.

[4] And I will go in to the altar of God, to God who gladdens my youth: I will give thanks to thee on the harp, O God, my God.

[5] ἱνατί περίλυπος εἶ, ἡ ψυχή μου; καὶ ἱνατί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

[5] Wherefore art thou very sad, O my soul? and wherefore dost thou trouble me? Hope in God; for I will give thanks to him, who is the health of my countenance, and my God.

Ψαλμός 43

Psalm 43

Εἰς τὸ τέλος· τοῖς υἱοῖς Κορὲ εἰς σύνεσιν ψαλμός.

For the end, a Psalm for instruction, for the sons of Core.

[2] Ο ΘΕΟΣ, ἐν τοῖς ὠσὶν ἡμῶν ἠκούσαμεν, καὶ οἱ πατέρες ἡμῶν ἀνήγγειλαν ἡμῖν ἔργον, ὃ εἰργάσω ἐν ταῖς ἡμέραις αὐτῶν, ἐν ἡμέραις ἀρχαίαις.

[2] O God, we have heard with our ears, our fathers have told us, the work which thou wroughtest in their days, in the days of old.

[3] ἡ χείρ σου ἔθνη ἐξωλόθρευσε, καὶ κατεφύτευσας αὐτούς, ἐκάκωσας λαοὺς καὶ ἐξέβαλες αὐτούς.

[3] Thine hand utterly destroyed the heathen, and thou didst plant them: thou didst afflict the nations, and cast them out.

[4] οὐ γὰρ ἐν τῇ ῥομφαίᾳ αὐτῶν ἐκληρονόμησαν γῆν, καὶ ὁ βραχίων αὐτῶν οὐκ ἔσωσεν αὐτούς, ἀλλ᾽ ἡ δεξιά σου καὶ ὁ βραχίων σου καὶ ὁ φωτισμὸς τοῦ προσώπου σου, ὅτι ηὐδόκησας ἐν αὐτοῖς.

[4] For they inherited not the land by their own sword, and their own arm did not deliver them; but thy right hand, and thine arm, and the light of thy countenance, because thou wert well pleased in them.

[5] σὺ εἶ αὐτὸς ὁ Βασιλεύς μου καὶ ὁ Θεός μου ὁ ἐντελλόμενος τὰς σωτηρίας Ἰακώβ·

[5] Thou art indeed my King and my God, who commandest deliverances for Jacob.

[6] ἐν σοὶ τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν καὶ ἐν τῷ ὀνόματί σου ἐξουδενώσομεν τοὺς ἐπανισταμένους ἡμῖν.

[6] In thee will we push down our enemies, and in thy name will we bring to nought them that rise up against us.

[7] οὐ γὰρ ἐπὶ τῷ τόξῳ μου ἐλπιῶ, καὶ ἡ ῥομφαία μου οὐ σώσει με·

[7] For I will not trust in my bow, and my sword shall not save me.

[8] ἔσωσας γὰρ ἡμᾶς ἐκ τῶν θλιβόντων ἡμᾶς καὶ τοὺς μισοῦντας ἡμᾶς κατῄσχυνας.

[8] For thou hast saved us from them that afflicted us, and hast put to shame them that hated us.

[9] ἐν τῷ Θεῷ ἐπαινεθησόμεθα ὅλην τὴν ἡμέραν καὶ ἐν τῷ ὀνόματί σου ἐξομολογηθησόμεθα εἰς τὸν αἰῶνα. (διάψαλμα).

[9] In God will we make our boast all the day, and to thy name will we give thanks for ever. (Pause).

[10] νυνὶ δὲ ἀπώσω καὶ κατῄσχυνας ἡμᾶς καὶ οὐκ ἐξελεύσῃ, ὁ Θεός, ἐν ταῖς δυνάμεσιν ἡμῶν.

[10] But now thou hast cast off, and put us to shame; and thou wilt not go forth with our hosts.

[11] ἀπέστρεψας ἡμᾶς εἰς τὰ ὀπίσω παρὰ τοὺς ἐχθροὺς ἡμῶν, καὶ οἱ μισοῦντες ἡμᾶς διήρπαζον ἑαυτοῖς.

[11] Thou hast turned us back before our enemies; and they that hated us spoiled for themselves.

[12] ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως καὶ ἐν τοῖς ἔθνεσι διέσπειρας ἡμᾶς·

[12] Thou madest us as sheep for meat; and thou scatteredst us among the nations.

[13] ἀπέδου τὸν λαόν σου ἄνευ τιμῆς, καὶ οὐκ ἦν πλῆθος ἐν τοῖς ἀλαλάγμασιν αὐτῶν.

[13] Thou hast sold thy people without price, and there was no profit by their exchange.

[14] ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ χλευασμὸν τοῖς κύκλῳ ἡμῶν·

[14] Thou hast made us a reproach to our neighbours, a scorn and derision them that are round about us.

[15] ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσιν, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς.

[15] Thou hast made us a proverb among the Gentiles, a shaking of the head among the nations.

[16] ὅλην τὴν ἡμέραν ἡ ἐντροπή μου κατεναντίον μού ἐστι, καὶ ἡ αἰσχύνη τοῦ προσώπου μου ἐκάλυψέ με

[16] All the day my shame is before me, and the confusion of my face has covered me,

[17] ἀπὸ φωνῆς ὀνειδίζοντος καὶ καταλαλοῦντος, ἀπὸ προσώπου ἐχθροῦ καὶ ἐκδιώκοντος.

[17] because of the voice of the slanderer and reviler; because of the enemy and avenger.

[18] ταῦτα πάντα ἦλθεν ἐφ᾽ ἡμᾶς καὶ οὐκ ἐπελαθόμεθά σου καὶ οὐκ ἠδικήσαμεν ἐν τῇ διαθήκῃ σου,

[18] All these things are come upon us: but we have not forgotten thee, neither have we dealt unrighteously in thy covenant.

[19] καὶ οὐκ ἀπέστη εἰς τὰ ὀπίσω ἡ καρδία ἡμῶν καὶ ἐξέκλινας τὰς τρίβους ἡμῶν ἀπὸ τῆς ὁδοῦ σου.

[19] And our heart has not gone back; but thou hast turned aside our paths from thy way.

[20] ὅτι ἐταπείνωσας ἡμᾶς ἐν τόπῳ κακώσεως, καὶ ἐπεκάλυψεν ἡμᾶς σκιὰ θανάτου.

[20] For thou hast laid us low in a place of affliction, and the shadow of death has covered us.

[21] εἰ ἐπελαθόμεθα τοῦ ὀνόματος τοῦ Θεοῦ ἡμῶν καὶ εἰ διεπετάσαμεν χεῖρας ἡμῶν πρὸς Θεὸν ἀλλότριον,

[21] If we have forgotten the name of our God, and if we have spread out our hands to a strange god;

[22] οὐχὶ ὁ Θεὸς ἐκζητήσει ταῦτα; αὐτὸς γὰρ γινώσκει τὰ κρύφια τῆς καρδίας.

[22] shall not God search these things out? for he knows the secrets of the heart.

[23] ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

[23] For, for thy sake we are killed all the day long; we are counted as sheep for slaughter.

[24] ἐξεγέρθητι· ἱνατί ὑπνοῖς, Κύριε; ἀνάστηθι καὶ μὴ ἀπώσῃ εἰς τέλος.

[24] Awake, wherefore sleepest thou, O Lord? arise, and do not cast us off for ever.

[25] ἱνατί τὸ πρόσωπόν σου ἀποστρέφεις; ἐπιλανθάνῃ τῆς πτωχείας ἡμῶν καὶ τῆς θλίψεως ἡμῶν;

[25] Wherefore turnest thou thy face away, and forgettest our poverty and our affliction?

[26] ὅτι ἐταπεινώθη εἰς χοῦν ἡ ψυχὴ ἡμῶν, ἐκολλήθη εἰς γῆν ἡ γαστὴρ ἡμῶν.

[26] For our soul has been brought down to the dust; our belly has cleaved to the earth.

[27] ἀνάστα, Κύριε, βοήθησον ἡμῖν καὶ λύτρωσαι ἡμᾶς ἕνεκεν τοῦ ὀνόματός σου.

[27] Arise, O Lord, help us, and redeem us for thy name’s sake.

Ψαλμός 44

Psalm 44

Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων· τοῖς υἱοῖς Κορὲ εἰς σύνεσιν· ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ.

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.

[2] ΕΞΗΡΕΥΞΑΤΟ ἡ καρδία μου λόγον ἀγαθόν, λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ, ἡ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου.

[2] My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer.

[3] ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, ἐξεχύθη χάρις ἐν χείλεσί σου· διὰ τοῦτο εὐλόγησέ σε ὁ Θεὸς εἰς τὸν αἰῶνα.

[3] Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever.

[4] περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ, τῇ ὡραιότητί σου καὶ τῷ κάλλει σου

[4] Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty;

[5] καὶ ἔντεινον καὶ κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης, καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιά σου.

[5] and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully.

[6] τὰ βέλη σου ἠκονημένα, δυνατέ -λαοὶ ὑποκάτω σου πεσοῦνται- ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως.

[6] Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king’s enemies.

[7] ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

[7] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.

[8] ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

[8] Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.

[9] σμύρνα καὶ στακτὴ καὶ κασσία ἀπὸ τῶν ἱματίων σου ἀπὸ βάρεων ἐλεφαντίνων, ἐξ ὧν εὔφρανάν σε.

[9] Myrrh, and stacte, and cassia are exhaled from thy garments, and out of the ivory palaces,

[10] θυγατέρας βασιλέων ἐν τῇ τιμῇ σου· παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποικιλμένη.

[10] with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, and arrayed in divers colours.

[11] ἄκουσον, θύγατερ, καὶ ἴδε καὶ κλῖνον τὸ οὖς σου καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου·

[11] Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house.

[12] καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου, ὅτι αὐτός ἐστι Κύριός σου,

[12] Because the king has desired thy beauty; for he is thy Lord.

[13] καὶ προσκυνήσεις αὐτῷ. καὶ θυγάτηρ Τύρου ἐν δώροις· τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλούσιοι τοῦ λαοῦ.

[13] And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour.

[14] πᾶσα ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθεν, ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη, πεποικιλμένη.

[14] All her glory is that of the daughter of the king of Esebon, robed as she is in golden fringed garments,

[15] ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς, αἱ πλησίον αὐτῆς ἀπενεχθήσονταί σοι·

[15] in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee.

[16] ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει, ἀχθήσονται εἰς ναὸν βασιλέως.

[16] They shall be brought with gladness and exultation: they shall be led into the king’s temple.

[17] ἀντὶ τῶν πατέρων σου ἐγενήθησαν υἱοί σου· καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.

[17] Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth.

[18] μνησθήσομαι τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ· διὰ τοῦτο λαοὶ ἐξομολογήσονταί σοι εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[18] They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever.

Ψαλμός 45

Psalm 45

Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορέ, ὑπὲρ τῶν κρυφίων ψαλμός.

For the end, for the sons of Core; a Psalm concerning secret things.

[2] Ο ΘΕΟΣ ἡμῶν καταφυγὴ καὶ δύναμις, βοηθὸς ἐν θλίψεσι ταῖς εὑρούσαις ἡμᾶς σφόδρα.

[2] God is our refuge and strength, a help in the afflictions that have come heavily upon us.

[3] διὰ τοῦτο οὐ φοβηθησόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν καὶ μετατίθεσθαι ὄρη ἐν καρδίαις θαλασσῶν.

[3] Therefore will we not fear when the earth is troubled, and the mountains are removed into the depths of the seas.

[4] ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν, ἐταράχθησαν τὰ ὄρη ἐν τῇ κραταιότητι αὐτοῦ. (διάψαλμα).

[4] Their waters have roared and been troubled, the mountains have been troubled by his might. (Pause).

[5] τοῦ ποταμοῦ τὰ ὁρμήματα εὐφραίνουσι τὴν πόλιν τοῦ Θεοῦ· ἡγίασε τὸ σκήνωμα αὐτοῦ ὁ Ὕψιστος.

[5] The flowings of the river gladden the city of God: the Most High has sanctified his tabernacle.

[6] ὁ Θεὸς ἐν μέσῳ αὐτῆς καὶ οὐ σαλευθήσεται· βοηθήσει αὐτῇ ὁ Θεὸς τὸ πρὸς πρωΐ πρωΐ.

[6] God is in the midst of her; she shall not be moved: God shall help her with his countenance.

[7] ἐταράχθησαν ἔθνη, ἔκλιναν βασιλεῖαι· ἔδωκε φωνὴν αὐτοῦ, ἐσαλεύθη ἡ γῆ.

[7] The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook.

[8] Κύριος τῶν δυνάμεων μεθ᾽ ἡμῶν, ἀντιλήπτωρ ἡμῶν ὁ Θεὸς Ἰακώβ. (διάψαλμα).

[8] The Lord of hosts is with us; the God of Jacob is our helper. (Pause).

[9] δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ Θεοῦ, ἃ ἔθετο τέρατα ἐπὶ τῆς γῆς.

[9] Come, and behold the works of the Lord, what wonders he has achieved on the earth.

[10] ἀνταναιρῶν πολέμους μέχρι τῶν περάτων τῆς γῆς τόξον συντρίψει καὶ συνθλάσει ὅπλον καὶ θυρεοὺς κατακαύσει ἐν πυρί.

[10] Putting an end to wars as for the ends of the earth; he will crush the bow, and break in pieces the weapon, and burn the bucklers with fire.

[11] σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ Θεός· ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.

[11] Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

[12] Κύριος τῶν δυνάμεων μεθ᾽ ἡμῶν, ἀντιλήπτωρ ἡμῶν ὁ Θεὸς Ἰακώβ.

[12] The Lord of hosts is with us; the God of Jacob is our helper.

Ψαλμός 46

Psalm 46

Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορὲ ψαλμός.

For the end, a Psalm for the sons of Core.

[2] ΠΑΝΤΑ τὰ ἔθνη κροτήσατε χεῖρας, ἀλαλάξατε τῷ Θεῷ ἐν φωνῇ ἀγαλλιάσεως.

[2] Clap your hands, all ye nations; shout to God with a voice of exultation.

[3] ὅτι Κύριος ὕψιστος, φοβερός, βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

[3] For the Lord most high is terrible; he is a great king over all the earth.

[4] ὑπέταξε λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν·

[4] He has subdued the peoples under us, and the nations under our feet.

[5] ἐξελέξατο ἡμῖν τὴν κληρονομίαν αὐτοῦ, τὴν καλλονὴν Ἰακώβ, ἣν ἠγάπησεν. (διάψαλμα).

[5] He has chosen out his inheritance for us, the beauty of Jacob which he loved. (Pause).

[6] ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῷ, Κύριος ἐν φωνῇ σάλπιγγος.

[6] God is gone up with a shout, the Lord with a sound of a trumpet.

[7] ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε, ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε,

[7] Sing praises to our God, sing praises: sing praises to our King, sing praises.

[8] ὅτι βασιλεὺς πάσης τῆς γῆς ὁ Θεός, ψάλατε συνετῶς.

[8] For God is king of all the earth: sing praises with understanding.

[9] ἐβασίλευσεν ὁ Θεὸς ἐπὶ τὰ ἔθνη, ὁ Θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ.

[9] God reigns over the nations: God sits upon the throne of his holiness.

[10] ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραάμ, ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.

[10] The rulers of the people are assembled with the God of Abraam: for God’s mighty ones of the earth have been greatly exalted.

Ψαλμός 47

Psalm 47

Ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορέ· δευτέρα σαββάτου.

A Psalm of praise for the sons of Core on the second day of the week.

[2] ΜΕΓΑΣ Κύριος καὶ αἰνετὸς σφόδρα ἐν πόλει τοῦ Θεοῦ ἡμῶν, ἐν ὄρει ἁγίῳ αὐτοῦ,

[2] Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain.

[3] εὐρίζῳ ἀγαλλιάματι πάσης τῆς γῆς. ὄρη Σιών, τὰ πλευρὰ τοῦ Βοῤῥᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

[3] The city of the great King is well planted on the mountains of Sion, with the joy of the whole earth, on the sides of the north.

[4] ὁ Θεὸς ἐν τοῖς βάρεσιν αὐτῆς γινώσκεται, ὅταν ἀντιλαμβάνηται αὐτῆς.

[4] God is known in her palaces, when he undertakes to help her.

[5] ὅτι ἰδοὺ οἱ βασιλεῖς τῆς γῆς συνήχθησαν, ἦλθοσαν ἐπὶ τὸ αὐτό·

[5] For, behold the kings of the earth were assembled, they came together.

[6] αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν, ἐταράχθησαν, ἐσαλεύθησαν,

[6] They saw, and so they wondered: they were troubled, they were moved.

[7] τρόμος ἐπελάβετο αὐτῶν, ἐκεῖ ὠδῖνες ὡς τικτούσης.

[7] Trembling took hold on them: there were the pangs as of a woman in travail.

[8] ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσίς.

[8] Thou wilt break the ships of Tharsis with a vehement wind.

[9] καθάπερ ἠκούσαμεν, οὕτω καὶ εἴδομεν ἐν πόλει Κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ Θεοῦ ἡμῶν· ὁ Θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν

αἰῶνα. (διάψαλμα).

[9] As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. (Pause).

[10] ὑπελάβομεν, ὁ Θεός, τὸ ἔλεός σου ἐν μέσῳ τοῦ λαοῦ σου.

[10] We have thought of thy mercy, O God, in the midst of thy people.

[11] κατὰ τὸ ὄνομά σου, ὁ Θεός, οὕτω καὶ ἡ αἴνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς· δικαιοσύνης πλήρης ἡ δεξιά σου.

[11] According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness.

[12] εὐφρανθήτω τὸ ὄρος Σιών, ἀγαλλιάσθωσαν αἱ θυγατέρες τῆς Ἰουδαίας ἕνεκεν κριμάτων σου, Κύριε.

[12] Let mount Sion rejoice, let the daughters of Judaea exult, because of thy judgments, O Lord.

[13] κυκλώσατε Σιὼν καὶ περιλάβετε αὐτήν, διηγήσασθε ἐν τοῖς πύργοις αὐτῆς,

[13] Go round about Sion, and encompass her: tell ye her towers.

[14] θέσθε τὰς καρδίας ὑμῶν εἰς τὴν δύναμιν αὐτῆς καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς, ὅπως ἂν διηγήσησθε εἰς γενεὰν ἑτέραν.

[14] Mark ye well her strength, and observe her palaces; that ye may tell the next generation.

[15] ὅτι οὗτός ἐστιν ὁ Θεὸς ἡμῶν εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· αὐτὸς ποιμανεῖ ἡμᾶς εἰς τοὺς αἰῶνας.

[15] For this is our God for ever and ever: he will be our guide for evermore.

Ψαλμός 48

Psalm 48

Εἰς τὸ τέλος· τοῖς υἱοῖς Κορὲ ψαλμός.

For the end, a Psalm for the sons of Core.

[2] ΑΚΟΥΣΑΤΕ ταῦτα, πάντα τὰ ἔθνη, ἐνωτίσασθε πάντες οἱ κατοικοῦντες τὴν οἰκουμένην,

[2] Hear these words, all ye nations, hearken, all ye that dwell upon the earth:

[3] οἵ τε γηγενεῖς καὶ οἱ υἱοὶ τῶν ἀνθρώπων, ἐπὶ τὸ αὐτὸ πλούσιος καὶ πένης.

[3] both the sons of mean men, and sons of great men; the rich and poor man together.

[4] τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν·

[4] My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding.

[5] κλινῶ εἰς παραβολὴν τὸ οὖς μου, ἀνοίξω ἐν ψαλτηρίῳ τὸ πρόβλημά μου.

[5] I will incline mine ear to a parable: I will open my riddle on the harp.

[6] ἱνατί φοβοῦμαι ἐν ἡμέρᾳ πονηρᾷ; ἡ ἀνομία τῆς πτέρνης μου κυκλώσει με.

[6] Wherefore should I fear in the evil day? the iniquity of my heel shall compass me.

[7] οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν καὶ ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτῶν καυχώμενοι,

[7] They that trust in their strength, and boast themselves in the multitude of their wealth,

[8] ἀδελφὸς οὐ λυτροῦται, λυτρώσεται ἄνθρωπος; οὐ δώσει τῷ Θεῷ ἐξίλασμα ἑαυτοῦ

[8] A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself,

[9] καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ. καὶ ἐκοπίασεν εἰς τὸν αἰῶνα

[9] or the price of the redemption of his soul, though he labour for ever,

[10] καὶ ζήσεται εἰς τέλος· οὐκ ὄψεται καταφθοράν,

[10] and live to the end, so that he should not see corruption.

[11] ὅταν ἴδῃ σοφοὺς ἀποθνήσκοντας. ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἀλλοτρίοις τὸν πλοῦτον αὐτῶν,

[11] When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers.

[12] καὶ οἱ τάφοι αὐτῶν οἰκίαι αὐτῶν εἰς τὸν αἰῶνα, σκηνώματα αὐτῶν εἰς γενεὰν καὶ γενεάν. ἐπεκαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν αὐτῶν.

[12] And their sepulchres are their houses for ever, even their tabernacles to all generations: they have called their lands after their own names.

[13] καὶ ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκε, παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

[13] And man being in honour, understands not: he is compared to the senseless cattle, and is like to them.

[14] αὕτη ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς, καὶ μετὰ ταῦτα ἐν τῷ στόματι αὐτῶν εὐδοκήσουσι. (διάψαλμα).

[14] This their way is an offence to them: yet afterwards men will commend their sayings. (Pause).

[15] ὡς πρόβατα ἐν ᾅδῃ ἔθεντο, θάνατος ποιμανεῖ αὐτούς· καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωΐ, καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ᾅδῃ, ἐκ τῆς δόξης αὐτῶν ἐξώσθησαν.

[15] They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory.

[16] πλὴν ὁ Θεὸς λυτρώσεται τὴν ψυχήν μου ἐκ χειρὸς ᾅδου, ὅταν λαμβάνῃ με. (διάψαλμα).

[16] But God shall deliver my soul from the power of Hades, when he shall receive me. (Pause).

[17] μὴ φοβοῦ, ὅταν πλουτήσῃ ἄνθρωπος καὶ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ·

[17] Fear not when a man is enriched, and when the glory of his house is increased.

[18] ὅτι οὐκ ἐν τῷ ἀποθνήσκειν αὐτὸν λήψεται τὰ πάντα, οὐδὲ συγκαταβήσεται αὐτῷ ἡ δόξα αὐτοῦ.

[18] For he shall take nothing when he dies; neither shall his glory descend with him.

[19] ὅτι ἡ ψυχὴ αὐτοῦ ἐν τῇ ζωῇ αὐτοῦ εὐλογηθήσεται· ἐξομολογήσεταί σοι, ὅταν ἀγαθύνῃς αὐτῷ.

[19] For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him.

[20] εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ, ἕως αἰῶνος οὐκ ὄψεται φῶς.

[20] Yet he shall go in to the generation of his fathers; he shall never see light.

[21] καὶ ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκε, παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

[21] Man that is in honour, understands not: he is compared to the senseless cattle, and is like them.

Ψαλμός 49

Psalm 49

Ψαλμὸς τῷ Ἀσάφ.

A Psalm for Asaph.

ΘΕΟΣ θεῶν Κύριος ἐλάλησε καὶ ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν.

The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof.

[2] ἐκ Σιὼν ἡ εὐπρέπεια τῆς ὡραιότητος αὐτοῦ,

[2] Out of Sion comes the excellence of his beauty.

[3] ὁ Θεὸς ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται· πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγὶς σφόδρα.

[3] God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest.

[4] προσκαλέσεται τὸν οὐρανὸν ἄνω καὶ τὴν γῆν τοῦ διακρῖναι τὸν λαὸν αὐτοῦ·

[4] He shall summon the heaven above, and the earth, that he may judge his people.

[5] συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ, τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις,

[5] Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices.

[6] καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ, ὅτι ὁ Θεὸς κριτής ἐστι. (διάψαλμα).

[6] And the heavens shall declare his righteousness: for God is judge. (Pause).

[7] ἄκουσον, λαός μου, καὶ λαλήσω σοι, Ἰσραήλ, καὶ διαμαρτύρομαί σοι· ὁ Θεὸς ὁ Θεός σού εἰμι ἐγώ.

[7] Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God.

[8] οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε, τὰ δὲ ὁλοκαυτώματά σου ἐνώπιόν μου ἐστὶ διαπαντός.

[8] I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually.

[9] οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους.

[9] I will take no bullocks out of thine house, nor he-goats out of thy flocks.

[10] ὅτι ἐμά ἐστι πάντα τὰ θηρία τοῦ δρυμοῦ, κτήνη ἐν τοῖς ὄρεσι καὶ βόες·

[10] For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen.

[11] ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὡραιότης ἀγροῦ μετ᾽ ἐμοῦ ἐστιν.

[11] I know all the birds of the sky; and the beauty of the field is mine.

[12] ἐὰν πεινάσω, οὐ μή σοι εἴπω· ἐμὴ γάρ ἐστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.

[12] If I should be hungry, I will not tell thee: for the world is mine, and the fullness of it.

[13] μὴ φάγομαι κρέα ταύρων, ἢ αἷμα τράγων πίομαι;

[13] Will I eat the flesh of bulls, or drink the blood of goats?

[14] θῦσον τῷ Θεῷ θυσίαν αἰνέσεως καὶ ἀπόδος τῷ Ὑψίστῳ τὰς εὐχάς σου·

[14] Offer to God the sacrifice of praise; and pay thy vows to the Most High.

[15] καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με. (διάψαλμα).

[15] And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. (Pause).

[16] τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ Θεός· ἱνατί σὺ διηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου;

[16] But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth?

[17] σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω.

[17] Whereas thou hast hated instruction, and hast cast my words behind thee.

[18] εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχοῦ τὴν μερίδα σου ἐτίθεις.

[18] If thou sawest a thief, thou rannest along with him, and hast cast in thy lot with adulterers.

[19] τὸ στόμα σου ἐπλεόνασε κακίαν, καὶ ἡ γλῶσσά σου περιέπλεκε δολιότητα·

[19] Thy mouth has multiplied wickedness, and thy tongue has framed deceit.

[20] καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον.

[20] Thou didst sit and speak against thy brother, and didst scandalize thy mother’s son.

[21] ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες ἀνομίαν, ὅτι ἔσομαί σοι ὅμοιος· ἐλέγξω σε καὶ παραστήσω κατὰ πρόσωπόν σου τὰς ἁμαρτίας σου.

[21] These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee, but I will reprove thee, and set thine offences before thee.

[22] σύνετε δὴ ταῦτα, οἱ ἐπιλανθανόμενοι τοῦ Θεοῦ, μήποτε ἁρπάσῃ, καὶ οὐ μὴ ᾖ ὁ ῥυόμενος.

[22] Now consider these things, ye that forget God, lest he rend you, and there is no deliverer.

[23] θυσία αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁδός, ᾗ δείξω αὐτῷ τὸ σωτήριόν μου.

[23] The sacrifice of praise will glorify me: and that is the way wherein I will shew to him the salvation of God.

Ψαλμός 50

Psalm 50

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ 2 ἐν τῷ ἐλθεῖν πρὸς αὐτὸν Νάθαν τὸν προφήτην, ἡνίκα εἰσῆλθε πρὸς Βηρσαβεέ.

For the end, a Psalm of David, 2 when Nathan the prophet came to him, when he had gone to Bersabee.

[3] ΕΛΕΗΣΟΝ με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου·

[3] Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression.

[4] ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με.

[4] Wash me thoroughly from mine iniquity, and cleanse me from my sin.

[5] ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μού ἐστι διαπαντός.

[5] For I am conscious of mine iniquity; and my sin is continually before me.

[6] σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

[6] Against thee only have I sinned, and done evil before thee: that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

[7] ἰδοὺ γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.

[7] For, behold, I was conceived in iniquities, and in sins did my mother conceive me.

[8] ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας, τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

[8] For, behold, thou lovest truth: thou hast manifested to me the secret and hidden things of thy wisdom.

[9] ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι, πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

[9] Thou shalt sprinkle me with hyssop, and I shall be purified: thou shalt wash me, and I shall be made whiter than snow.

[10] ἀκουτιεῖς μοι ἀγαλλίασιν καὶ εὐφροσύνην, ἀγαλλιάσονται ὀστέα τεταπεινωμένα.

[10] Thou shalt cause me to hear gladness and joy: the afflicted bones shall rejoice.

[11] ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

[11] Turn away thy face from my sins, and blot out all mine iniquities.

[12] καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

[12] Create in me a clean heart, O God; and renew a right spirit in my inward parts.

[13] μὴ ἀποῤῥίψῃς με ἀπὸ τοῦ προσώπου σου καὶ τὸ πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ᾽ ἐμοῦ.

[13] Cast me not away from thy presence; and remove not thy holy Spirit from me.

[14] ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου καὶ πνεύματι ἡγεμονικῷ στήριξόν με.

[14] Restore to me the joy of thy salvation: establish me with thy directing Spirit.

[15] διδάξω ἀνόμους τὰς ὁδούς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσι.

[15] Then will I teach transgressors thy ways; and ungodly men shall turn to thee.

[16] ῥῦσαί με ἐξ αἱμάτων, ὁ Θεὸς ὁ Θεὸς τῆς σωτηρίας μου· ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου.

[16] Deliver me from blood-guiltiness, O God, the God of my salvation: and my tongue shall joyfully declare thy righteousness.

[17] Κύριε, τὰ χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

[17] O Lord, thou shalt open my lips; and my mouth shall declare thy praise.

[18] ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις.

[18] For if thou desiredst sacrifice, I would have given it: thou wilt not take pleasure in whole-burnt-offerings.

[19] θυσία τῷ Θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

[19] Sacrifice to God is a broken spirit: a broken and humbled heart God will not despise.

[20] ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ οἰκοδομηθήτω τὰ τείχη Ἰερουσαλήμ·

[20] Do good, O Lord, to Sion in thy good pleasure; and let the walls of Jerusalem be built.

[21] τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ ὁλοκαυτώματα· τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

[21] Then shalt thou be pleased with a sacrifice of righteousness, offering, and whole-burnt-sacrifices: then shall they offer calves upon thine altar.

Ψαλμός 51

Psalm 51

Εἰς τὸ τέλος· συνέσεως τῷ Δαυΐδ· 2 ἐν τῷ ἐλθεῖν Δωὴκ τὸν Ἰδουμαῖον καὶ ἀναγγεῖλαι τῷ Σαοὺλ καὶ εἰπεῖν αὐτῷ· ἦλθε Δαυῒδ εἰς τὸν οἶκον Ἀβιμέλεχ.

For the end, a Psalm of instruction by David, when Doec the Idumean came and told Saul, and said to him, David is gone to the house of Abimelech.

[3] ΤΙ ΕΓΚΑΥΧᾼ ἐν κακίᾳ, ὁ δυνατός, ἀνομίαν ὅλην τὴν ἡμέραν;

[3] Why dost thou, O mighty man, boast of iniquity in thy mischief? All the day

[4] ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου· ὡσεὶ ξυρὸν ἠκονημένον ἐποίησας δόλον.

[4] thy tongue has devised unrighteousness; like a sharpened razor thou hast wrought deceit.

[5] ἠγάπησας κακίαν ὑπὲρ ἀγαθωσύνην, ἀδικίαν ὑπὲρ τὸ λαλῆσαι δικαιοσύνην. (διάψαλμα).

[5] Thou hast loved wickedness more than goodness; unrighteousness better than to speak righteousness. (Pause).

[6] ἠγάπησας πάντα τὰ ῥήματα καταποντισμοῦ, γλῶσσαν δολίαν.

[6] Thou has loved all words of destruction, and a deceitful tongue.

[7] διὰ τοῦτο ὁ Θεὸς καθέλοι σε εἰς τέλος· ἐκτίλαι σε καὶ μεταναστεύσαι σε ἀπὸ σκηνώματός σου καὶ τὸ ῥίζωμά σου ἐκ γῆς ζώντων. (διάψαλμα).

[7] Therefore may God destroy thee for ever, may he pluck thee up and utterly remove thee from thy dwelling, and thy root from the land of the living. (Pause).

[8] ὄψονται δίκαιοι καὶ φοβηθήσονται καὶ ἐπ᾽ αὐτὸν γελάσονται καὶ ἐροῦσιν·

[8] And the righteous shall see, and fear, and shall laugh at him, and say,

[9] ἰδοὺ ἄνθρωπος, ὃς οὐκ ἔθετο τὸν Θεὸν βοηθὸν αὐτοῦ, ἀλλ᾽ ἐπήλπισεν ἐπὶ τὸ πλῆθος τοῦ πλούτου αὐτοῦ καὶ ἐνεδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ.

[9] Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

[10] ἐγὼ δὲ ὡσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ Θεοῦ· ἤλπισα ἐπὶ τὸ ἔλεος τοῦ Θεοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[10] But I am as a fruitful olive in the house of God: I have trusted in the mercy of God for ever, even for evermore.

[11] ἐξομολογήσομαί σοι εἰς τὸν αἰῶνα, ὅτι ἐποίησας, καὶ ὑπομενῶ τὸ ὄνομά σου, ὅτι χρηστὸν ἐναντίον τῶν ὁσίων σου.

[11] I will give thanks to thee for ever, for thou hast done it: and I will wait on thy name; for it is good before the saints.

Ψαλμός 52

Psalm 52

Εἰς τὸ τέλος, ὑπὲρ μαελέθ· συνέσεως τῷ Δαυΐδ.

For the end, a Psalm of David upon Maeleth, of instruction.

[2] ΕΙΠΕΝ ἄφρων ἐν καρδίᾳ αὐτοῦ· Οὐκ ἔστι Θεός. διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἀνομίαις, οὐκ ἔστι ποιῶν ἀγαθόν.

[2] The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in iniquities: there is none that does good.

[3] ὁ Θεὸς ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστι συνιὼν ἢ ἐκζητῶν τὸν Θεόν.

[3] God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God.

[4] πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν ἀγαθόν, οὐκ ἔστιν ἕως ἑνός.

[4] They have all gone out of the way, they are together become unprofitable; there is none that does good, there is not even one.

[5] οὐχί γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν; οἱ κατεσθίοντες τὸν λαόν μου ἐν βρώσει ἄρτου τὸν Κύριον οὐκ ἐπεκαλέσαντο.

[5] Will none of the workers of iniquity know, who devour my people as they would eat bread? they have not called upon God. There were they greatly afraid, where there was no fear:

[6] ἐκεῖ ἐφοβήθησαν φόβον, οὗ οὐκ ἦν φόβος, ὅτι ὁ Θεὸς διεσπόρπισεν ὀστᾶ ἀνθρωπαρέσκων· κατῃσχύνθησαν, ὅτι ὁ Θεὸς ἐξουδένωσεν αὐτούς.

[6] or God has scattered the bones of the men-pleasers; they were ashamed, for God despised them.

[7] τίς δώσει ἐκ Σιὼν τὸ σωτήριον τοῦ Ἰσραήλ; ἐν τῷ ἀποστρέψαι τὸν Θεὸν τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσεται Ἰακὼβ καὶ εὐφρανθήσεται Ἰσραήλ.

[7] Who will bring the salvation of Israel out of Sion? When the Lord turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

Ψαλμός 53

Psalm 53

Εἰς τὸ τέλος, ἐν ὕμνοις· συνέσεως τῷ Δαυΐδ 2 ἐν τῷ ἐλθεῖν τοὺς Ζιφαίους καὶ εἰπεῖν τῷ Σαούλ· οὐκ ἰδοὺ Δαυΐδ κέκρυπται παρ᾽ ἡμῖν;

For the end, among Hymns of instruction by David, when the Ziphites came and said to Saul, Lo, is not David hid with us?

[3] Ο ΘΕΟΣ, ἐν τῷ ὀνόματί σου σῶσόν με καὶ ἐν τῇ δυνάμει σου κρῖνόν με.

[3] Save me, O God, by thy name, and judge me by thy might.

[4] ὁ Θεός, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὰ ῥήματα τοῦ στόματός μου.

[4] O God, hear my prayer; hearken to the words of my mouth.

[5] ὅτι ἀλλότριοι ἐπανέστησαν ἐπ᾽ ἐμὲ καὶ κραταιοὶ ἐζήτησαν τὴν ψυχήν μου καὶ οὐ προέθεντο τὸν Θεὸν ἐνώπιον αὐτῶν. (διάψαλμα).

[5] For strangers have risen up against me, and mighty men have sought my life: they have not set God before them. (Pause).

[6] ἰδοὺ γὰρ ὁ Θεὸς βοηθεῖ μοι, καὶ ὁ Κύριος ἀντιλήπτωρ τῆς ψυχῆς μου.

[6] For lo! God assists me; and the Lord is the helper of my soul.

[7] ἀποστρέψει τὰ κακὰ τοῖς ἐχθροῖς μου· ἐν τῇ ἀληθείᾳ σου ἐξολόθρευσον αὐτούς.

[7] He shall return evil to mine enemies; utterly destroy them in thy truth.

[8] ἑκουσίως θύσω σοι, ἐξομολογήσομαι τῷ ὀνόματί σου, Κύριε, ὅτι ἀγαθόν·

[8] I will willingly sacrifice to thee: I will give thanks to thy name, O Lord; for it is good.

[9] ὅτι ἐκ πάσης θλίψεως ἐῤῥύσω με, καὶ ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου.

[9] For thou hast delivered me out of all affliction, and mine eye has seen my desire upon mine enemies.

Ψαλμός 54

Psalm 54

Εἰς τὸ τέλος, ἐν ὕμνοις· συνέσεως τῷ Δαυΐδ.

For the end, among Hymns of instruction by David.

[2] ΕΝΩΤΙΣΑΙ, ὁ Θεός, τὴν προσευχήν μου καὶ μὴ ὑπερίδῃς τὴν δέησίν μου,

[2] Hearken, O God, to my prayer; and disregard not my supplication.

[3] πρόσχες μοι καὶ εἰσάκουσόν μου. ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου καὶ ἐταράχθην

[3] Attend to me, and hearken to me: I was grieved in my meditation, and troubled;

[4] ἀπὸ φωνῆς ἐχθροῦ καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, ὅτι ἐξέκλιναν ἐπ᾽ ἐμὲ ἀνομίαν καὶ ἐν ὀργῇ ἐνεκότουν μοι.

[4] because of the voice of the enemy, and because of the oppression of the sinner: for they brought iniquity against me, and were wrathfully angry with me.

[5] ἡ καρδία μου ἐταράχθη ἐν ἐμοί, καὶ δειλία θανάτου ἐπέπεσεν ἐπ᾽ ἐμέ·

[5] My heart was troubled within me; and the fear of death fell upon me.

[6] φόβος καὶ τρόμος ἦλθεν ἐπ᾽ ἐμέ, καὶ ἐκάλυψέ με σκότος.

[6] Fear and trembling came upon me, and darkness covered me.

[7] καὶ εἶπα· τίς δώσει μοι πτέρυγας ὡσεὶ περιστερᾶς καὶ πετασθήσομαι καὶ καταπαύσω;

[7] And I said, O that I had wings as those of a dove! then would I flee away, and be at rest.

[8] ἰδοὺ ἐμάκρυνα φυγαδεύων καὶ ηὐλίσθην ἐν τῇ ἐρήμῳ. (διάψαλμα).

[8] Lo! I have fled afar off, and lodged in the wilderness. (Pause).

[9] προσεδεχόμην τὸν σῴζοντά με, ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταιγίδος.

[9] I waited for him that should deliver me from distress of spirit and tempest.

[10] καταπόντισον, Κύριε, καὶ καταδίελε τὰς γλώσσας αὐτῶν, ὅτι εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει.

[10] Destroy, O Lord, and divide their tongues: for I have seen iniquity and gain saying in the city.

[11] ἡμέρας καὶ νυκτὸς κυκλώσει αὐτὴν ἐπὶ τὰ τείχη αὐτῆς, καὶ ἀνομία καὶ κόπος ἐν μέσῳ αὐτῆς

[11] Day and night he shall go round about it upon its walls: iniquity and sorrow and unrighteousness are in the midst of it;

[12] καὶ ἀδικία, καὶ οὐκ ἐξέλιπεν ἐκ τῶν πλατειῶν αὐτῆς τόκος καὶ δόλος.

[12] and usury and craft have not failed from its streets.

[13] ὅτι εἰ ἐχθρὸς ὠνείδισέ με, ὑπήνεγκα ἄν, καὶ εἰ ὁ μισῶν ἐπ᾽ ἐμὲ ἐμεγαλορῥήμόνησεν, ἐκρύβην ἂν ἀπ᾽ αὐτοῦ.

[13] For if an enemy had reproached me, I would have endured it; and if one who hated me had spoken vauntingly against me, I would have hid myself from him.

[14] σὺ δέ, ἄνθρωπε ἰσόψυχε, ἡγεμών μου καὶ γνωστέ μου,

[14] But thou, O man like minded, my guide, and my acquaintance,

[15] ὃς ἐπὶ τὸ αὐτὸ ἐγλύκανάς μοι ἐδέσματα, ἐν τῷ οἴκῳ τοῦ Θεοῦ ἐπορεύθην ἐν ὁμονοίᾳ.

[15] who in companionship with me sweetened our food: we walked in the house of God in concord.

[16] ἐλθέτω δὴ θάνατος ἐπ᾽ αὐτούς, καὶ καταβήτωσαν εἰς ᾅδου ζῶντες· ὅτι πονηρία ἐν ταῖς παροικίαις αὐτῶν ἐν μέσῳ αὐτῶν.

[16] Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

[17] ἐγὼ πρὸς τὸν Θεὸν ἐκέκραξα, καὶ ὁ Κύριος εἰσήκουσέ μου.

[17] I cried to God, and the Lord hearkened to me.

[18] ἑσπέρας καὶ πρωΐ καὶ μεσημβρίας διηγήσομαι καὶ ἀπαγγελῶ, καὶ εἰσακούσεται τῆς φωνῆς μου.

[18] Evening, and morning, and at noon I will declare and make known my wants: and he shall hear my voice.

[19] λυτρώσεται ἐν εἰρήνῃ τὴν ψυχήν μου ἀπὸ τῶν ἐγγιζόντων μοι, ὅτι ἐν πολλοῖς ἦσαν σὺν ἐμοί.

[19] He shall deliver my soul in peace from them that draw nigh to me: for they were with me in many cases.

[20] εἰσακούσεται ὁ Θεὸς καὶ ταπεινώσει αὐτοὺς ὁ ὑπάρχων πρὸ τῶν αἰώνων. (διάψαλμα). οὐ γάρ ἐστιν αὐτοῖς ἀντάλλαγμα, ὅτι οὐκ ἐφοβήθησαν τὸν Θεόν.

[20] God shall hear, and bring them low, even he that has existed from eternity. Pause. For they suffer no reverse, and therefore they have not feared God.

[21] ἐξέτεινε τὴν χεῖρα αὐτοῦ ἐν τῷ ἀποδιδόναι· ἐβεβήλωσαν τὴν διαθήκην αὐτοῦ.

[21] He has reached forth his hand for retribution; they have profaned his covenant.

[22] διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ, καὶ ἤγγισαν αἱ καρδίαι αὐτῶν· ἠπαλύνθησαν οἱ λόγοι αὐτοῦ ὑπὲρ ἔλαιον, καὶ αὐτοί εἰσι βολίδες.

[22] They were scattered at the anger of his countenance, and his heart drew nigh them. His words were smoother than oil, yet are they darts.

[23] ἐπίῤῥιψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει· οὐ δώσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ.

[23] Cast thy care upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.

[24] σὺ δέ, ὁ Θεός, κατάξεις αὐτοὺς εἰς φρέαρ διαφθορᾶς· ἄνδρες αἱμάτων καὶ δολιότητος οὐ μὴ ἡμισεύσωσι τὰς ἡμέρας αὐτῶν, ἐγὼ δέ, Κύριε, ἐλπιῶ ἐπὶ σέ.

[24] But thou, O God, shalt bring them down to the pit of destruction; bloody and crafty men shall not live out half their days; but I will hope in thee, O Lord.

Ψαλμός 55

Psalm 55

Εἰς τὸ τέλος, ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου· τῷ Δαυΐδ εἰς στηλογραφίαν, ὁπότε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ.

For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth.

[2] ΕΛΕΗΣΟΝ με, ὁ Θεός, ὅτι κατεπάτησέ με ἄνθρωπος, ὅλην τὴν ἡμέραν πολεμῶν ἔθλιψέ με.

[2] Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me.

[3] κατεπάτησάν με οἱ ἐχθροί μου ὅλην τὴν ἡμέραν, ὅτι πολλοὶ οἱ πολεμοῦντες με ἀπὸ ὕψους.

[3] Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me.

[4] ἡμέρας οὐ φοβηθήσομαι, ἐγὼ δὲ ἐλπιῶ ἐπὶ σέ.

[4] They shall be afraid, but I will trust in thee.

[5] ἐν τῷ Θεῷ ἐπαινέσω τοὺς λόγους μου, ἐπὶ τῷ Θεῷ ἤλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ.

[5] In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me.

[6] ὅλην τὴν ἡμέραν τοὺς λόγους μου ἐβδελύσσοντο, κατ᾽ ἐμοῦ πάντες οἱ διαλογισμοὶ αὐτῶν εἰς κακόν.

[6] All the day long they have abominated my words; all their devices are against me for evil.

[7] παροικήσουσι καὶ κατακρύψουσιν· αὐτοὶ τὴν πτέρναν μου φυλάξουσι, καθάπερ ὑπέμειναν τῇ ψυχῇ μου.

[7] They will dwell near and hide themselves; they will watch my steps, accordingly as I have waited patiently in my soul.

[8] ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς, ἐν ὀργῇ λαοὺς κατάξεις. ὁ Θεός,

[8] Thou wilt on no account save them; thou wilt bring down the people in wrath.

[9] τὴν ζωήν μου ἐξήγγειλά σοι, ἔθου τὰ δάκρυά μου ἐνώπιόν σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου.

[9] O God, I have declared my life to thee; thou has set my tears before thee, even according to thy promise.

[10] ἐπιστρέψουσιν οἱ ἐχθροί μου εἰς τὰ ὀπίσω, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε· ἰδοὺ ἔγνων ὅτι Θεός μου εἶ σύ.

[10] Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God.

[11] ἐπὶ τῷ Θεῷ αἰνέσω ῥῆμα, ἐπὶ τῷ Κυρίῳ αἰνέσω λόγον.

[11] In God, will I praise his word; in the Lord will I praise his saying.

[12] ἐπὶ τῷ Θεῷ ἤλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

[12] I have hoped in God; I will not be afraid of what man shall do to me.

[13] ἐν ἐμοί, ὁ Θεός, εὐχαί, ἃς ἀποδώσω αἰνέσεώς σου,

[13] The vows of thy praise, O God, which I will pay, are upon me.

[14] ὅτι ἐῤῥύσω τὴν ψυχήν μου ἐκ θανάτου καὶ τοὺς πόδας μου ἐξ ὀλισθήματος· εὐαρεστήσω ἐνώπιον Κυρίου ἐν φωτὶ ζώντων.

[14] For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.

Ψαλμός 56

Psalm 56

Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυΐδ εἰς στηλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαοὺλ εἰς τὸ σπήλαιον.

For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave.

[2] ΕΛΕΗΣΟΝ με, ὁ Θεός, ἐλέησόν με, ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχή μου καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπιῶ, ἕως οὗ παρέλθῃ ἡ ἀνομία.

[2] Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away.

[3] κεκράξομαι πρὸς τὸν Θεὸν τὸν Ὕψιστον, τὸν Θεὸν τὸν εὐεργετήσαντά με.

[3] I will cry to God most high; the God who has benefited me.

[4] ἐξαπέστειλεν ἐξ οὐρανοῦ καὶ ἔσωσέ με, ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με. (διάψαλμα). ἐξαπέστειλεν ὁ Θεὸς τὸ ἔλεος αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ

[4] He sent from heaven and saved me; he gave to reproach them that trampled on me: (Pause). God has sent forth his mercy and his truth;

[5] καὶ ἐῤῥύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων. ἐκοιμήθην τεταραγμένος· υἱοὶ ἀνθρώπων, οἱ ὀδόντες αὐτῶν ὅπλα καὶ βέλη, καὶ ἡ γλῶσσα αὐτῶν μάχαιρα ὀξεῖα.

[5] and he has delivered my soul from the midst of lions'whelps: I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons, and their tongue a sharp sword.

[6] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

[6] Be thou exalted, O God, above the heavens; and thy glory above all the earth.

[7] παγίδα ἡτοίμασαν τοῖς ποσί μου καὶ κατέκαμψαν τὴν ψυχήν μου· ὤρυξαν πρὸ προσώπου μου βόθρον καὶ ἐνέπεσαν εἰς αὐτόν. (διάψαλμα).

[7] They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. (Pause).

[8] ἑτοίμη ἡ καρδία μου, ὁ Θεός, ἑτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου.

[8] My heart, O God, is ready, my heart is ready: I will sing, yea will sing psalms.

[9] ἐξεγέρθητι, ἡ δόξα μου· ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα· ἐξεγερθήσομαι ὄρθρου.

[9] Awake, my glory; awake, psaltery and harp: I will awake early.

[10] ἐξομολογήσομαί σοι ἐν λαοῖς, Κύριε, ψαλῶ σοι ἐν ἔθνεσι,

[10] O Lord, I will give thanks to thee among the nations: I will sing to thee among the Gentiles.

[11] ὅτι ἐμεγαλύνθη ἕως τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου.

[11] For thy mercy has been magnified even to the heavens, and thy truth to the clouds.

[12] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

[12] Be thou exalted, O God, above the heavens; and thy glory above all the earth.

Ψαλμός 57

Psalm 57

Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυΐδ εἰς στηλογραφίαν.

For the end. Destroy not: by David, for a memorial.

[2] ΕΙ ΑΛΗΘΩΣ ἄρα δικαιοσύνην λαλεῖτε; εὐθείας κρίνετε οἱ υἱοὶ τῶν ἀνθρώπων;

[2] If ye do indeed speak righteousness, then do ye judge rightly, ye sons of men.

[3] καὶ γὰρ ἐν καρδίᾳ ἀνομίαν ἐργάζεσθε ἐν τῇ γῇ, ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν.

[3] For ye work iniquities in your hearts in the earth: your hands plot unrighteousness.

[4] ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας, ἐπλανήθησαν ἀπὸ γαστρός, ἐλάλησαν ψευδῆ.

[4] Sinners have gone astray from the womb: they go astray from the belly: they speak lies.

[5] θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, ὡσεὶ ἀσπίδος κωφῆς καὶ βυούσης τὰ ὦτα αὐτῆς,

[5] Their venom is like that of a serpent; as that of a deaf asp, and that stops her ears;

[6] ἥτις οὐκ εἰσακούσεται φωνῆς ἐπᾳδόντων, φαρμάκου τε φαρμακευομένου παρὰ σοφοῦ.

[6] which will not hear the voice of charmers, nor heed the charm prepared skillfully by the wise.

[7] ὁ Θεὸς συντρίψει τοὺς ὀδόντας αὐτῶν ἐν τῷ στόματι αὐτῶν, τὰς μύλας τῶν λεόντων συνέθλασεν ὁ Κύριος·

[7] God has crushed their teeth in their mouth: God has broken the cheek-teeth of the lions.

[8] ἐξουδενωθήσονται ὡσεὶ ὕδωρ διαπορευόμενον· ἐκτενεῖ τὸ τόξον αὐτοῦ ἕως οὗ ἀσθενήσουσιν.

[8] They shall utterly pass away like water running through: he shall bend his bow till they shall fail.

[9] ὡσεὶ κηρὸς τακεὶς ἀνταναιρεθήσονται· ἔπεσε πῦρ ἐπ᾽ αὐτούς, καὶ οὐκ εἶδον τὸν ἥλιον.

[9] They shall be destroyed as melted wax: the fire has fallen and they have not seen the sun.

[10] πρὸ τοῦ συνιέναι τὰς ἀκάνθας αὐτῶν τὴν ῥάμνον, ὡσεὶ ζῶντας, ὡσεὶ ἐν ὀργῇ καταπίεται αὐτούς.

[10] Before your thorns feel the white thorn, he shall swallow you up as living, as in his wrath.

[11] εὐφρανθήσεται δίκαιος, ὅταν ἴδῃ ἐκδίκησιν· τὰς χεῖρας αὐτοῦ νίψεται ἐν τῷ αἵματι τοῦ ἁμαρτωλοῦ.

[11] The righteous shall rejoice when he sees the vengeance of the ungodly: he shall wash his hands in the blood of the sinner.

[12] καὶ ἐρεῖ ἄνθρωπος· εἰ ἄρα ἐστὶ καρπὸς τῷ δικαίῳ, ἄρα ἐστὶν ὁ Θεὸς κρίνων αὐτοὺς ἐν τῇ γῇ.

[12] And a man shall say, Verily then there is a reward for the righteous: verily there is a God that judges them in the earth.

Ψαλμός 58

Psalm 58

Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυΐδ εἰς στηλογραφίαν, ὁπότε ἀπέστειλε Σαοὺλ καὶ ἐφύλαξε τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτόν.

For the end. Destroy not: by David for a memorial, when Saul sent, and watched his house to kill him.

[2] ΕΞΕΛΟΥ με ἐκ τῶν ἐχθρῶν μου, ὁ Θεός, καὶ ἐκ τῶν ἐπανισταμένων ἐπ᾽ ἐμὲ λύτρωσαί με·

[2] Deliver me from mine enemies, O God; and ransom me from those that rise up against me.

[3] ῥῦσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με.

[3] Deliver me from the workers of iniquity, and save me from bloody men.

[4] ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχήν μου, ἐπέθεντο ἐπ᾽ ἐμὲ κραταιοί. οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου, Κύριε·

[4] For, behold, they have hunted after my soul; violent men have set upon me: neither is it my iniquity, nor my sin, O Lord.

[5] ἄνευ ἀνομίας ἔδραμον καὶ κατεύθυνα· ἐξεγέρθητι εἰς συνάντησίν μου καὶ ἴδε.

[5] Without iniquity I ran and directed my course aright: awake to help me, and behold.

[6] καὶ σύ, Κύριε, ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς τοῦ Ἰσραήλ, πρόσχες τοῦ ἐπισκέψασθαι πάντα τὰ ἔθνη, μὴ οἰκτειρήσῃς πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν. (διάψαλμα).

[6] And thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. (Pause).

[7] ἐπιστρέψουσιν εἰς ἑσπέραν καὶ λιμώξουσιν ὡς κύων καὶ κυκλώσουσι πόλιν.

[7] They shall return at evening, and hunger like a dog, and go round about the city.

[8] ἰδοὺ ἀποφθέγξονται ἐν τῷ στόματι αὐτῶν, καὶ ῥομφαία ἐν τοῖς χείλεσιν αὐτῶν, ὅτι τίς ἤκουσε;

[8] Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, say they, has heard?

[9] καὶ σύ, Κύριε, ἐκγελάσῃ αὐτούς, ἐξουδενώσεις πάντα τὰ ἔθνη.

[9] But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen.

[10] τὸ κράτος μου, πρὸς σὲ φυλάξω, ὅτι σύ, ὁ Θεός, ἀντιλήπτωρ μου εἶ.

[10] will keep my strength, looking to thee; for thou, O God, art my helper.

[11] ὁ Θεός μου, τὸ ἔλεος αὐτοῦ προφθάσει με· ὁ Θεός μου δείξει μοι ἐν τοῖς ἐχθροῖς μου.

[11] As for my God, his mercy shall go before me: my God will shew me vengeance on mine enemies.

[12] μὴ ἀποκτείνῃς αὐτούς, μήποτε ἐπιλάθωνται τοῦ νόμου σου· διασκόρπισον αὐτοὺς ἐν τῇ δυνάμει σου καὶ κατάγαγε αὐτούς, ὁ ὑπερασπιστής μου, Κύριε.

[12] Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender.

[13] ἁμαρτία στόματος αὐτῶν, λόγος χειλέων αὐτῶν, καὶ συλληφθήτωσαν ἐν τῇ ὑπερηφανίᾳ αὐτῶν· καὶ ἐξ ἀρᾶς καὶ ψεύδους διαγγελήσονται ἐν συντελείᾳ,

[13] For the sin of their mouth, and the word of their lips, let them be even taken in their pride. And for their cursing and falsehood shall utter destruction be denounced:

[14] ἐν ὀργῇ συντελείας, καὶ οὐ μὴ ὑπάρξουσι· καὶ γνώσονται, ὅτι Θεὸς δεσπόζει τοῦ Ἰακὼβ τῶν περάτων τῆς γῆς. (διάψαλμα).

[14] they shall fall by the wrath of utter destruction, and shall not be; so shall they know that the God of Jacob is Lord of the ends of the earth.

(Pause).

[15] ἐπιστρέψουσιν εἰς ἑσπέραν, καὶ λιμώξουσιν ὡς κύων καὶ κυκλώσουσι πόλιν.

[15] They shall return at evening, and be hungry as a dog, and go round about the city.

[16] αὐτοὶ διασκορπισθήσονται τοῦ φαγεῖν· ἐὰν δὲ μὴ χορτασθῶσι, καὶ γογγύσουσιν.

[16] They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur.

[17] ἐγὼ δὲ ᾄσομαι τῇ δυνάμει σου καὶ ἀγαλλιάσομαι τὸ πρωΐ τὸ ἔλεός σου, ὅτι ἐγενήθης ἀντιλήπτωρ μου καὶ καταφυγή μου ἐν ἡμέρᾳ θλίψεώς μου.

[17] But I will sing to thy strength, and in the morning will I exult in thy mercy; for thou hast been my supporter, and my refuge in the day of mine affliction.

[18] βοηθός μου εἶ, σοὶ ψαλῶ, ὅτι σύ, ὁ Θεός, ἀντιλήπτωρ μου εἶ, ὁ Θεός μου, τὸ ἔλεός μου.

[18] Thou art my helper; to thee, my God, will I sing; thou art my supporter, O my God, and my mercy.

Ψαλμός 59

Psalm 59

Εἰς τὸ τέλος· τοῖς ἀλλοιωθησομένοις ἔτι, εἰς στηλογραφίαν τῷ Δαυΐδ, εἰς διδαχήν, 2 ὁπότε ἐνεπύρισε τὴν Μεσοποταμίαν Συρίας καὶ τὴν Συρίαν Σοβά, καὶ ἐπέστρεψεν Ἰωάβ, καὶ ἐπάταξε τὴν φάραγγα τῶν ἁλῶν, δώδεκα χιλιάδας.

For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand.

[3] Ο ΘΕΟΣ, ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς, ὠργίσθης καὶ οἰκτείρησας ἡμᾶς.

[3] O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us.

[4] συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτήν· ἴασαι τὰ συντρίμματα αὐτῆς ὅτι ἐσαλεύθη.

[4] Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken.

[5] ἔδειξας τῷ λαῷ σου σκληρά, ἐπότισας ἡμᾶς οἶνον κατανύξεως.

[5] Thou hast shewn thy people hard things: thou has made us drink the wine of astonishment.

[6] ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου. (διάψαλμα).

[6] Thou hast given a token to them that fear thee, that they might flee from the bow. (Pause).

[7] ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου, σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου.

[7] That thy beloved ones may be delivered; save with thy right hand, and hear me.

[8] ὁ Θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ· ἀγαλλιάσομαι καὶ διαμεριῶ Σίκιμα καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω.

[8] God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents.

[9] ἐμός ἐστι Γαλαάδ, καὶ ἐμός ἐστι Μανασσῆ, καὶ Ἐφραὶμ κραταίωσις τῆς κεφαλῆς μου, Ἰούδας βασιλεύς μου·

[9] Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head; Judas is my king;

[10] Μωὰβ λέβης τῆς ἐλπίδος μου, ἐπὶ τὴν Ἰδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν.

[10] Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me.

[11] τίς ἀπάξει με εἰς πόλιν περιοχῆς; ἢ τίς ὁδηγήσει με ἕως τῆς Ἰδουμαίας;

[11] Who will lead me into the fortified city? who will guide me as far a Idumea?

[12] οὐχὶ σύ, ὁ Θεός, ὁ ἀπωσάμενος ἡμᾶς; καὶ οὐκ ἐξελεύσῃ, ὁ Θεός, ἐν ταῖς δυνάμεσιν ἡμῶν;

[12] Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces?

[13] δὸς ἡμῖν βοήθειαν ἐκ θλίψεως, καὶ ματαία σωτηρία ἀνθρώπου.

[13] Give us help from trouble: for vain is the deliverance of man.

[14] ἐν τῷ Θεῷ ποιήσωμεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς θλίβοντας ἡμᾶς.

[14] In God will we do valiantly; and he shall bring to nought them that harass us.

Ψαλμός 60

Psalm 60

Εἰς τὸ τέλος, ἐν ὕμνοις· τῷ Δαυΐδ.

For the end, among the Hymns of David.

[2] ΕΙΣΑΚΟΥΣΟΝ, ὁ Θεός, τῆς δεήσεώς μου, πρόσχες τῇ προσευχῇ μου.

[2] O God, hearken to my petition; attend to my prayer.

[3] ἀπὸ τῶν περάτων τῆς γῆς πρὸς σὲ ἐκέκραξα ἐν τῷ ἀκηδιάσαι τὴν καρδίαν μου· ἐν πέτρᾳ ὕψωσάς με, ὡδήγησάς με,

[3] From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock thou didst guide me:

[4] ὅτι ἐγενήθης ἐλπίς μου, πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ.

[4] because thou wert my hope, a tower of strength from the face of the enemy.

[5] παροικήσω ἐν τῷ σκηνώματί σου εἰς τοὺς αἰῶνας, σκεπασθήσομαι ἐν σκέπει τῶν πτερύγων σου. (διάψαλμα).

[5] I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. (Pause).

[6] ὅτι σύ, ὁ Θεός, εἰσήκουσας τῶν εὐχῶν μου, ἔδωκας κληρονομίαν τοῖς φοβουμένοις τὸ ὄνομά σου.

[6] For thou, o God, hast heard my prayers; thou hast given an inheritance to them that fear thy name.

[7] ἡμέρας ἐφ᾽ ἡμέρας τοῦ βασιλέως προσθήσεις, τὰ ἔτη αὐτοῦ ἕως ἡμέρας γενεᾶς καὶ γενεᾶς.

[7] Thou shalt add days to the days of the king; thou shalt lengthen his years to all generations.

[8] διαμενεῖ εἰς τὸν αἰῶνα ἐνώπιον τοῦ Θεοῦ· ἔλεος καὶ ἀλήθειαν αὐτοῦ τίς ἐκζητήσει;

[8] He shall endure for ever before God: which of them will seek out his mercy and truth?

[9] οὕτως ψαλῶ τῷ ὀνόματί σου εἰς τὸν αἰῶνα τοῦ αἰῶνος τοῦ ἀποδοῦναί με τὰς εὐχάς μου ἡμέραν ἐξ ἡμέρας.

[9] So will I sing to thy name for ever and ever, that I may daily perform my vows.

Ψαλμός 61

Psalm 61

Εἰς τὸ τέλος, ὑπὲρ Ἰδιθούν· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David for Idithun.

[2] ΟΥΧΙ τῷ Θεῷ ὑποταγήσεται ἡ ψυχή μου; παρ᾽ αὐτῷ γὰρ τὸ σωτήριόν μου·

[2] Shall not my soul be subjected to God? for of him is my salvation.

[3] καὶ γὰρ αὐτὸς Θεός μου καὶ σωτήρ μου, καὶ ἀντιλήπτωρ μου, οὐ μὴ σαλευθῶ ἐπὶ πλεῖον.

[3] For he is my God, and my saviour; my helper, I shall not be moved very much.

[4] ἕως πότε ἐπιτίθεσθε ἐπ᾽ ἄνθρωπον; φονεύετε πάντες ὡς τοίχῳ κεκλιμένῳ καὶ φραγμῷ ὠσμένῳ.

[4] How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge.

[5] πλὴν τὴν τιμήν μου ἐβουλεύσαντο ἀπώσασθαι, ἔδραμον ἐν δίψει, τῷ στόματι αὐτῶν εὐλόγουν καὶ τῇ καρδίᾳ αὐτῶν κατηρῶντο. (διάψαλμα).

[5] They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. (Pause).

[6] πλὴν τῷ Θεῷ ὑποτάγηθι, ἡ ψυχή μου, ὅτι παρ᾽ αὐτῷ ἡ ὑπομονή μου.

[6] Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope.

[7] ὅτι αὐτὸς Θεός μου καὶ σωτήρ μου, ἀντιλήπτωρ μου, οὐ μὴ μεταναστεύσω.

[7] For he is my God and my Saviour; my helper, I shall not be moved.

[8] ἐπὶ τῷ Θεῷ τὸ σωτήριόν μου καὶ ἡ δόξα μου· ὁ Θεὸς τῆς βοηθείας μου, καὶ ἡ ἐλπίς μου ἐπὶ τῷ Θεῷ.

[8] In God is my salvation and my glory: he is the God of my help, and my hope is in God.

[9] ἐλπίσατε ἐπ᾽ αὐτὸν πᾶσα συναγωγὴ λαοῦ· ἐκχέετε ἐνώπιον αὐτοῦ τὰς καρδίας ὑμῶν, ὅτι ὁ Θεὸς βοηθὸς ἡμῶν. (διάψαλμα).

[9] Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. (Pause).

[10] πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων, ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό.

[10] But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity.

[11] μὴ ἐλπίζετε ἐπ᾽ ἀδικίαν καὶ ἐπὶ ἁρπάγματα μὴ ἐπιποθεῖτε· πλοῦτος ἐὰν ῥέῃ, μὴ προστίθεσθε καρδίαν.

[11] Trust not in unrighteousness, and lust not after robberies: if wealth should flow in, set not your heart upon it.

[12] ἅπαξ ἐλάλησεν ὁ Θεός, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ Θεοῦ,

[12] God has spoken once, and I have heard these two things, that power is of God;

[13] καὶ σοῦ, Κύριε, τὸ ἔλεος, ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

[13] and mercy is thine, O Lord; for thou wilt recompense every one according to his works.

Ψαλμός 62

Psalm 62

Ψαλμὸς τῷ Δαυΐδ ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας.

A Psalm of David, when he was in the wilderness of Idumea.

[2] Ο ΘΕΟΣ ὁ Θεός μου, πρὸς σὲ ὀρθρίζω· ἐδίψησέ σε ἡ ψυχή μου, ποσαπλῶς σοι ἡ σάρξ μου ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ.

[2] O God, my God, I cry to thee early; my soul has thirsted for thee: how often has my flesh longed after thee, in a barren and trackless and dry land!

[3] οὕτως ἐν τῷ ἁγίῳ ὤφθην σοι τοῦ ἰδεῖν τὴν δύναμίν σου καὶ τὴν δόξαν σου.

[3] Thus have I appeared before thee in the sanctuary, that I might see thy power and thy glory.

[4] ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς· τὰ χείλη μου ἐπαινέσουσί σε.

[4] For thy mercy is better than life: my lips shall praise thee.

[5] οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου καὶ ἐν τῷ ὀνόματί σου ἀρῶ τὰς χεῖράς μου.

[5] Thus will I bless thee during my life: I will lift up my hands in thy name.

[6] ὡς ἐκ στέατος καὶ πιότητος ἐμπλησθείη ἡ ψυχή μου, καὶ χείλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου.

[6] Let my soul be filled as with marrow and fatness; and my joyful lips shall praise thy name.

[7] εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὄρθροις ἐμελέτων εἰς σέ·

[7] Forasmuch as I have remembered thee on my bed: in the early seasons I have meditated on thee.

[8] ὅτι ἐγενήθης βοηθός μου, καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι.

[8] For thou hast been my helper, and in the shelter of thy wings will I rejoice.

[9] ἐκολλήθη ἡ ψυχή μου ὀπίσω σου, ἐμοῦ δὲ ἀντελάβετο ἡ δεξιά σου.

[9] My soul has kept very close behind thee: thy right hand has upheld me.

[10] αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μου, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς·

[10] But they vainly sought after my soul; they shall go into the lowest parts o the earth.

[11] παραδοθήσονται εἰς χεῖρας ῥομφαίας, μερίδες ἀλωπέκων ἔσονται.

[11] They shall be delivered up to the power of the sword; they shall be portions for foxes.

[12] ὁ δὲ βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ Θεῷ, ἐπαινεθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ, ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

[12] But the king shall rejoice in God; every one that swears by him shall be praised; for the mouth of them that speak unjust things has been stopped.

Ψαλμός 63

Psalm 63

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΕΙΣΑΚΟΥΣΟΝ, ὁ Θεός, τῆς φωνῆς μου, ἐν τῷ δέεσθαί με πρὸς σέ, ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχήν μου.

[2] Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy.

[3] ἐσκέπασάς με ἀπὸ συστροφῆς πονηρευομένων, ἀπὸ πλήθους ἐργαζομένων ἀδικίαν,

[3] Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity;

[4] οἵτινες ἠκόνησαν ὡς ῥομφαίαν τὰς γλώσσας αὐτῶν, ἐνέτειναν τόξον αὐτῶν πρᾶγμα πικρὸν

[4] who have sharpened their tongues as a sword; they have bent their bow maliciously;

[5] τοῦ κατατοξεῦσαι ἐν ἀποκρύφοις ἄμωμον, ἐξάπινα κατατοξεύσουσιν αὐτὸν καὶ οὐ φοβηθήσονται.

[5] to shoot in secret at the blameless; they will shoot him suddenly, and will not fear.

[6] ἐκραταίωσαν ἑαυτοῖς λόγον πονηρόν, διηγήσαντο τοῦ κρύψαι παγίδας, εἶπαν· τίς ὄψεται αὐτούς;

[6] They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them?

[7] ἐξηρεύνησαν ἀνομίαν, ἐξέλιπον ἐξερευνῶντες ἐξερευνήσεις. προσελεύσεται ἄνθρωπος, καὶ καρδία βαθεῖα,

[7] They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep,

[8] καὶ ὑψωθήσεται, ὁ Θεός. βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν,

[8] and God shall be exalted, their wounds were caused by the weapon of the foolish children,

[9] καὶ ἐξησθένησαν ἐπ᾽ αὐτοὺς αἱ γλῶσσαι αὐτῶν. ἐταράχθησαν πάντες οἱ θεωροῦντες αὐτούς,

[9] and their tongues have set him at nought, all that saw them were troubled;

[10] καὶ ἐφοβήθη πᾶς ἄνθρωπος. καὶ ἀνήγγειλαν τὰ ἔργα τοῦ Θεοῦ καὶ τὰ ποιήματα αὐτοῦ συνῆκαν.

[10] and every man was alarmed, and they related the works of God, and understood his deeds.

[11] εὐφρανθήσεται δίκαιος ἐν τῷ Κυρίῳ καὶ ἐλπιεῖ ἐπ᾽ αὐτόν, καὶ ἐπαινεθήσονται πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

[11] The righteous shall rejoice in the Lord, and hope on him, and all the upright in heart shall be praised.

Ψαλμός 64

Psalm 64

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ, ᾠδή· Ἰερεμίου καὶ Ἰεζεκιήλ ἐκ τοῦ λαοῦ τῆς παροικίας, ὅτε ἔμελλον ἐκπορεύεσθαι.

For the end, a Psalm and Song of David.

[2] ΣΟΙ ΠΡΕΠΕΙ ὕμνος, ὁ Θεός, ἐν Σιών, καὶ σοὶ ἀποδοθήσεται εὐχὴ ἐν Ἰερουσαλήμ.

[2] Praise becomes thee, O God, in Sion; and to thee shall the vow be performed.

[3] εἰσάκουσον προσευχῆς μου· πρὸς σὲ πᾶσα σὰρξ ἥξει.

[3] Hear my prayer; to thee all flesh shall come.

[4] λόγοι ἀνόμων ὑπερεδυνάμωσαν ἡμᾶς, καὶ ταῖς ἀσεβείαις ἡμῶν σὺ ἱλάσῃ.

[4] The words of transgressors have overpowered us; but do thou pardon our sins.

[5] μακάριος ὃν ἐξελέξω καὶ προσελάβου· κατασκηνώσει ἐν ταῖς αὐλαῖς σου. πλησθησόμεθα ἐν τοῖς ἀγαθοῖς τοῦ οἴκου σου· ἅγιος ὁ ναός σου,

[5] Blessed is he whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy.

[6] θαυμαστὸς ἐν δικαιοσύνῃ. ἐπάκουσον ἡμῶν, ὁ Θεός, ὁ σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν,

[6] Thou art wonderful in righteousness. Hearken to us, O God our Saviour; the hope of all the ends of the earth, and of them that are on the sea afar off:

[7] ἑτοιμάζων ὄρη ἐν τῇ ἰσχύϊ αὐτοῦ, περιεζωσμένος ἐν δυναστείᾳ,

[7] who dost establish the mountains in thy strength, being girded about with power;

[8] ὁ συνταράσσων τὸ κῦτος τῆς θαλάσσης, ἤχους κυμάτων αὐτῆς. ταραχθήσονται τὰ ἔθνη,

[8] who troublest the depth of the sea, the sounds of its waves.

[9] καὶ φοβηθήσονται οἱ κατοικοῦντες τὰ πέρατα ἀπὸ τῶν σημείων σου· ἐξόδους πρωΐας καὶ ἑσπέρας τέρψεις.

[9] The nations shall be troubled, and they that inhabit the ends of the earth shall be afraid of thy signs; thou wilt cause the outgoings of morning and evening to rejoice.

[10] ἐπεσκέψω τὴν γῆν καὶ ἐμέθυσας αὐτήν, ἐπλήθυνας τοῦ πλουτίσαι αὐτήν· ὁ ποταμὸς τοῦ Θεοῦ ἐπληρώθη ὑδάτων· ἡτοίμασας τὴν τροφὴν αὐτῶν, ὅτι οὕτως ἡ ἑτοιμασία.

[10] Thou hast visited the earth, and saturated it; thou hast abundantly enriched it. The river of God is filled with water; thou hast prepared their food, for thus is the preparation of it.

[11] τοὺς αὔλακας αὐτῆς μέθυσον, πλήθυνον τὰ γεννήματα αὐτῆς, ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα.

[11] Saturate her furrows, multiply her fruits; the crop springing up shall rejoice in its drops.

[12] εὐλογήσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου, καὶ τὰ πεδία σου πλησθήσονται πιότητος·

[12] Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness.

[13] πιανθήσεται τὰ ὄρη τῆς ἐρήμου, καὶ ἀγαλλίασιν οἱ βουνοὶ περιζώσονται.

[13] The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy.

[14] ἐνεδύσαντο οἱ κριοὶ τῶν προβάτων, καὶ αἱ κοιλάδες πληθυνοῦσι σῖτον· κεκράξονται, καὶ γὰρ ὑμνήσουσι.

[14] The rams of the flock are clothed with wool, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns.

Ψαλμός 65

Psalm 65

Εἰς τὸ τέλος· ᾠδὴ ψαλμοῦ· ἀναστάσεως.

For the end, a Song of Psalm of resurrection.

ΑΛΑΛΑΞΑΤΕ τῷ Κυρίῳ πᾶσα ἡ γῆ,

Shout unto God, all the earth.

[2] ψάλατε δὴ τῷ ὀνόματι αὐτοῦ. δότε δόξαν αἰνέσει αὐτοῦ.

[2] O sing praises to his name; give glory to his praise.

[3] εἴπατε τῷ Θεῷ· ὡς φοβερὰ τὰ ἔργα σου· ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονταί σε οἱ ἐχθροί σου.

[3] Say unto God, How awful are thy works! through the greatness of thy power thine enemies shall lie to thee.

[4] πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι, ψαλάτωσαν τῷ ὀνόματί σου. (διάψαλμα).

[4] Let all the earth worship thee, and sing to thee; let them sing to thy name. (Pause).

[5] δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ Θεοῦ· φοβερὸς ἐν βουλαῖς ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων,

[5] Come and behold the works of God; he is terrible in his counsels beyond the children of men.

[6] ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηράν, ἐν ποταμῷ διελεύσονται ποδί. ἐκεῖ εὐφρανθησόμεθα ἐπ᾽ αὐτῷ,

[6] Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him,

[7] τῷ δεσπόζοντι ἐν τῇ δυναστείᾳ αὐτοῦ τοῦ αἰῶνος. οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τὰ ἔθνη ἐπιβλέπουσιν, οἱ παραπικραίνοντες μὴ ὑψούσθωσαν ἐν ἑαυτοῖς. (διάψαλμα).

[7] who by his power is Lord over the age, his eyes look upon the nations; let not them that provoke him be exalted in themselves. (Pause).

[8] εὐλογεῖτε, ἔθνη, τὸν Θεὸν ἡμῶν καὶ ἀκουτίσασθε τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ,

[8] Bless our God, ye Gentiles, and make the voice of his praise to be heard;

[9] τοῦ θεμένου τὴν ψυχήν μου εἰς ζωήν, καὶ μὴ δόντος εἰς σάλον τοὺς πόδας μου.

[9] who quickens my soul in life, and does not suffer my feet to be moved.

[10] ὅτι ἐδοκίμασας ἡμᾶς, ὁ Θεός, ἐπύρωσας ἡμᾶς, ὡς πυροῦται τὸ ἀργύριον·

[10] For thou, O God, has proved us; thou hast tried us with fire as silver is tried.

[11] εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα, ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν.

[11] Thou broughtest us into the snare; thou laidest afflictions on our back.

[12] ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν, διήλθομεν διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.

[12] Thou didst mount men upon our heads; we went through the fire and water; but thou broughtest us out into a place of refreshment.

[13] εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὁλοκαυτώμασιν, ἀποδώσω σοι τὰς εὐχάς μου,

[13] I will go into thine house with whole-burnt-offerings; I will pay thee my vows,

[14] ἃς διέστειλε τὰ χείλη μου καὶ ἐλάλησε τὸ στόμα μου ἐν τῇ θλίψει μου·

[14] which my lips framed, and my mouth uttered in my affliction.

[15] ὁλοκαυτώματα μεμυελωμένα ἀνοίσω σοι μετὰ θυμιάματος καὶ κριῶν, ἀνοίσω σοι βόας μετὰ χιμάρων. (διάψαλμα).

[15] I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. (Pause).

[16] δεῦτε ἀκούσατε, καὶ διηγήσομαι, πάντες οἱ φοβούμενοι τὸν Θεόν, ὅσα ἐποίησε τῇ ψυχῇ μου.

[16] Come, hear, and I will tell, all ye that fear God, how great things he has done for my soul.

[17] πρὸς αὐτὸν τῷ στόματί μου ἐκέκραξα καὶ ὕψωσα ὑπὸ τὴν γλῶσσάν μου.

[17] I cried to him with my mouth, and exalted him with my tongue.

[18] ἀδικίαν εἰ ἐθεώρουν ἐν καρδίᾳ μου, μὴ εἰσακουσάτω μου Κύριος.

[18] If I have regarded iniquity in my heart, let not the Lord hearken to me.

[19] διὰ τοῦτο εἰσήκουσέ μου ὁ Θεός, προσέσχε τῇ φωνῇ τῆς δεήσεώς μου.

[19] Therefore God has hearkened to me; he has attended to the voice of my prayer.

[20] εὐλογητὸς ὁ Θεός, ὃς οὐκ ἀπέστησε τὴν προσευχήν μου καὶ τὸ ἔλεος αὐτοῦ ἀπ᾽ ἐμοῦ.

[20] Blessed be God, who has not turned away my prayer, nor his mercy from me.

Ψαλμός 66

Psalm 66

Εἰς τὸ τέλος, ἐν ὕμνοις· ψαλμὸς ᾠδῆς τῷ Δαυΐδ.

For the end, a Psalm of David among the Hymns.

[2] Ο ΘΕΟΣ οἰκτειρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς, ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ᾽ ἡμᾶς. (διάψαλμα).

[2] God be merciful to us, and bless us; and cause his face to shine upon us. (Pause).

[3] τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου, ἐν πᾶσιν ἔθνεσι τὸ σωτήριόν σου.

[3] That men may know thy way on the earth, thy salvation among all nations.

[4] ἐξομολογησάσθωσάν σοι λαοί, ὁ Θεός, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

[4] Let the nations, O God, give thanks to thee; let all the nations give thanks to thee.

[5] εὐφρανθήτωσαν καὶ ἀγαλλιάσθωσαν ἔθνη, ὅτι κρινεῖς λαοὺς ἐν εὐθύτητι καὶ ἔθνη ἐν τῇ γῇ ὁδηγήσεις. (διάψαλμα).

[5] Let the nations rejoice and exult, for thou shalt judge the peoples in equity, and shalt guide the nations on the earth. (Pause).

[6] ἐξομολογησάσθωσάν σοι λαοί, ὁ Θεός, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

[6] Let the peoples, O God, give thanks to thee; let all the peoples give thanks to thee.

[7] γῆ ἔδωκε τὸν καρπὸν αὐτῆς· εὐλογήσαι ἡμᾶς ὁ Θεός, ὁ Θεὸς ἡμῶν.

[7] The earth has yielded her fruit; let God, our God bless us.

[8] εὐλογήσαι ἡμᾶς ὁ Θεός, καὶ φοβηθήτωσαν αὐτὸν πάντα τὰ πέρατα τῆς γῆς.

[8] Let God bless us; and let all the ends of the earth fear him.

Ψαλμός 67

Psalm 67

Εἰς τὸ τέλος· ᾠδῆς ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of a Song by David.

[2] ΑΝΑΣΤΗΤΩ ὁ Θεός, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ, καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

[2] Let God arise, and let his enemies be scattered; and let them that hate him flee from before him.

[3] ὡς ἐκλείπει καπνός, ἐκλιπέτωσαν· ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός, οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ.

[3] As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God.

[4] καὶ οἱ δίκαιοι εὐφρανθήτωσαν, ἀγαλλιάσθωσαν ἐνώπιον τοῦ Θεοῦ, τερφθήτωσαν ἐν εὐφροσύνῃ.

[4] But let the righteous rejoice; let them exult before God: let them be delighted with joy.

[5] ᾄσατε τῷ Θεῷ, ψάλατε τῷ ὀνόματι αὐτοῦ· ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν, Κύριος ὄνομα αὐτῷ, καὶ ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ.

[5] Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him,

[6] ταραχθήσονται ἀπὸ προσώπου αὐτοῦ, τοῦ πατρὸς τῶν ὀρφανῶν καὶ κριτοῦ τῶν χηρῶν· ὁ Θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ.

[6] who is the father of the orphans, and judge of the widows: such is God in his holy place.

[7] ὁ Θεὸς κατοικίζει μονοτρόπους ἐν οἴκῳ ἐξάγων πεπεδημένους ἐν ἀνδρείᾳ, ὁμοίως τοὺς παραπικραίνοντας, τοὺς κατοικοῦντας ἐν τάφοις.

[7] God settles the solitary in a house; leading forth prisoners mightily, also them that act provokingly, even them that dwell in tombs.

[8] ὁ Θεός, ἐν τῷ ἐκπορεύεσθαί σε ἐνώπιον τοῦ λαοῦ σου, ἐν τῷ διαβαίνειν σε ἐν τῇ ἐρήμῳ. (διάψαλμα).

[8] O God, when thou wentest forth before thy people, when thou wentest through the wilderness; (Pause).

[9] γῆ ἐσείσθη, καὶ γὰρ οἱ οὐρανοὶ ἔσταξαν ἀπὸ προσώπου τοῦ Θεοῦ τοῦ Σινᾶ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰσραήλ.

[9] the earth quaked, yea, the heavens dropped water at the presence of the God of Sina, at the presence of the God of Israel.

[10] βροχὴν ἑκούσιον ἀφοριεῖς, ὁ Θεός, τῇ κληρονομίᾳ σου, καὶ ἠσθένησε, σὺ δὲ κατηρτίσω αὐτήν.

[10] O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it.

[11] τὰ ζῷά σου κατοικοῦσιν ἐν αὐτῇ· ἡτοίμασας ἐν τῇ χρηστότητί σου τῷ πτωχῷ, ὁ Θεός.

[11] Thy creatures dwell in it: thou hast in thy goodness prepared for the poor.

[12] Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ,

[12] The Lord God will give a word to them that preach it in a great company.

[13] ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ, τῇ ὡραιότητι τοῦ οἴκου διελέσθαι σκῦλα.

[13] The king of the forces of the beloved, of the beloved, will even grant them for the beauty of the house to divide the spoils.

[14] ἐὰν κοιμηθῆτε ἀνὰ μέσον τῶν κλήρων, πτέρυγες περιστερᾶς περιηργυρωμέναι, καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσίου.

[14] Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold.

[15] ἐν τῷ διαστέλλειν τὸν ἐπουράνιον βασιλεῖς ἐπ᾽ αὐτῆς, χιονωθήσονται ἐν Σελμών.

[15] When the heavenly One scatters kings upon it, they shall be made snow-white in Selmon.

[16] ὄρος τοῦ Θεοῦ, ὄρος πῖον, ὄρος τετυρωμένον, ὄρος πῖον.

[16] The mountain of God is a rich mountain; a swelling mountain, a rich mountain.

[17] ἱνατί ὑπολαμβάνετε, ὄρη τετυρωμένα, τὸ ὄρος, ὃ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ; καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος.

[17] Wherefore do ye conceive evil, ye swelling mountains? this is the mountain which God has delighted to dwell in; yea, the Lord will dwell in it for ever.

[18] τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες εὐθηνούντων· Κύριος ἐν αὐτοῖς ἐν Σινᾷ ἦν, ἐν τῷ ἁγίῳ.

[18] The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, in Sina, in the holy place.

[19] ἀνέβης εἰς ὕψος, ᾐχμαλώτευσας αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώποις, καὶ γὰρ ἀπειθοῦντας τοῦ κατασκηνῶσαι.

[19] Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them.

[20] Κύριος ὁ Θεὸς εὐλογητός, εὐλογητὸς Κύριος ἡμέραν καθ᾽ ἡμέραν· κατευοδώσαι ἡμῖν ὁ Θεὸς τῶν σωτηρίων ἡμῶν. (διάψαλμα).

[20] Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. (Pause).

[21] ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σῴζειν, καὶ τοῦ Κυρίου Κυρίου αἱ διέξοδοι τοῦ θανάτου.

[21] Our God is the God of salvation; and to the Lord belong the issues from death.

[22] πλὴν ὁ Θεὸς συνθλάσει κεφαλὰς ἐχθρῶν αὐτοῦ, κορυφὴν τριχὸς διαπορευομένων ἐν πλημμελείαις αὐτῶν.

[22] But God shall crust the heads of his enemies; the hairy crown of them that go on in their trespasses.

[23] εἶπε Κύριος· ἐκ Βασὰν ἐπιστρέψω, ἐπιστρέψω ἐν βυθοῖς θαλάσσης.

[23] The Lord said, I will bring again from Basan, I will bring my people again through the depths of the sea.

[24] ὅπως ἂν βαφῇ ὁ πούς σου ἐν αἵματι, ἡ γλῶσσα τῶν κυνῶν σου ἐξ ἐχθρῶν παρ᾽ αὐτοῦ.

[24] That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies.

[25] ἐθεωρήθησαν αἱ πορεῖαί σου, ὁ Θεός, αἱ πορεῖαι τοῦ Θεοῦ μου τοῦ βασιλέως τοῦ ἐν τῷ ἁγίῳ.

[25] Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary.

[26] προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων ἐν μέσῳ νεανίδων τυμπανιστριῶν.

[26] The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels.

[27] ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραήλ.

[27] Praise God in the congregations, the Lord from the fountains of Israel.

[28] ἐκεῖ Βενιαμὶν νεώτερος ἐν ἐκστάσει, ἄρχοντες Ἰούδα ἡγεμόνες αὐτῶν, ἄρχοντες Ζαβουλών, ἄρχοντες Νεφθαλείμ.

[28] There is Benjamin the younger one in ecstasy, the princes of Juda their rulers, the princes of Zabulon, the princes of Nephthali.

[29] ἔντειλαι, ὁ Θεός, τῇ δυνάμει σου, δυνάμωσον, ὁ Θεός, τοῦτο, ὃ κατειργάσω ἐν ἡμῖν.

[29] O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us.

[30] ἀπὸ τοῦ ναοῦ σου ἐπὶ Ἰερουσαλὴμ σοὶ οἴσουσι βασιλεῖς δῶρα.

[30] Because of thy temple at Jerusalem shall kings bring presents to thee.

[31] ἐπιτίμησον τοῖς θηρίοις τοῦ καλάμου· ἡ συναγωγὴ τῶν ταύρων ἐν ταῖς δαμάλεσι τῶν λαῶν τοῦ ἐγκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ· διασκόρπισον ἔθνη τὰ τοὺς πολέμους θέλοντα.

[31] Rebuke the wild beasts of the reed: let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars.

[32] ἥξουσι πρέσβεις ἐξ Αἰγύπτου, Αἰθιοπία προφθάσει χεῖρα αὐτῆς τῷ Θεῷ.

[32] Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God.

[33] αἱ βασιλεῖαι τῆς γῆς, ᾄσατε τῷ Θεῷ, ψάλατε τῷ Κυρίῳ. (διάψαλμα).

[33] Sing to God, ye kingdoms of the earth; sing psalms to the Lord. (Pause).

[34] ψάλατε τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς· ἰδοὺ δώσει τῇ φωνῇ αὐτοῦ φωνὴν δυνάμεως.

[34] Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice.

[35] δότε δόξαν τῷ Θεῷ· ἐπὶ τὸν Ἰσραὴλ ἡ μεγαλοπρέπεια αὐτοῦ, καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις.

[35] Give ye glory to God: his excellency is over Israel, and his power is in the clouds.

[36] θαυμαστὸς ὁ Θεὸς ἐν τοῖς ἁγίοις αὐτοῦ· ὁ Θεὸς Ἰσραήλ, αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ. εὐλογητὸς ὁ Θεός.

[36] God is wonderful in his holy places, the God of Israel: he will give power and strength to his people: blessed be God.

Ψαλμός 68

Psalm 68

Εἰς τὸ τέλος· ὑπὲρ τῶν ἀλλοιωθησομένων· τῷ Δαυΐδ.

For the end, a Psalm of David, for alternate strains.

[2] ΣΩΣΟΝ με, ὁ Θεός, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου.

[2] Save me, O God; for the waters have come in to my soul.

[3] ἐνεπάγην εἰς ἰλὺν βυθοῦ, καὶ οὐκ ἔστιν ὑπόστασις· ἦλθον εἰς τὰ βάθη τῆς θαλάσσης καὶ καταιγὶς κατεπόντισέ με.

[3] I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me.

[4] ἐκοπίασα κράζων, ἐβραγχίασεν ὁ λάρυγξ μου, ἐξέλιπον οἱ ὀφθαλμοί μου ἀπὸ τοῦ ἐλπίζειν με ἐπὶ τὸν Θεόν μου.

[4] I am weary of crying, my throat has become hoarse; mine eyes have failed by my waiting on my God.

[5] ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν, ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκοντές με ἀδίκως· ἃ οὐχ ἥρπαζον, τότε ἀπετίννυον.

[5] They that hate me without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I restored that which I took not away.

[6] ὁ Θεός, σὺ ἔγνως τὴν ἀφροσύνην μου καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἀπεκρύβησαν.

[6] O God, thou knowest my foolishness; and my transgressions are not hidden from thee.

[7] μὴ αἰσχυνθείησαν ἐπ᾽ ἐμὲ οἱ ὑπομένοντές σε, Κύριε, Κύριε τῶν δυνάμεων, μὴ ἐντραπείησαν ἐπ᾽ ἐμὲ οἱ ζητοῦντές σε, ὁ Θεὸς τοῦ Ἰσραήλ,

[7] Let not them that wait on thee, O Lord of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel.

[8] ὅτι ἕνεκά σου ὑπήνεγκα ὀνειδισμόν, ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου.

[8] For I have suffered reproach for thy sake; shame has covered my face.

[9] ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρός μου,

[9] I became strange to my brethren, and a stranger to my mother's children.

[10] ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ᾽ ἐμέ.

[10] For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me.

[11] καὶ συνεκάλυψα ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἐγενήθη εἰς ὀνειδισμοὺς ἐμοί·

[11] And I bowed down my soul with fasting, and that was made my reproach.

[12] καὶ ἐθέμην τὸ ἔνδυμά μου σάκκον, καὶ ἐγενόμην αὐτοῖς εἰς παραβολήν.

[12] And I put on sackcloth for my covering; and I became a proverb to them.

[13] κατ᾽ ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πύλαις, καὶ εἰς ἐμὲ ἔψαλλον οἱ πίνοντες οἶνον.

[13] They that sit in the gate talked against me, and they that drank wine sang against me.

[14] ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ, Κύριε· καιρὸς εὐδοκίας, ὁ Θεός, ἐν τῷ πλήθει τοῦ ἐλέους σου· ἐπάκουσόν μου, ἐν ἀληθείᾳ τῆς σωτηρίας σου.

[14] But I will cry to thee, O Lord, in my prayer; O God, it is a propitious time: in the multitude of thy mercy hear me, in the truth of thy salvation.

[15] σῶσόν με ἀπὸ πηλοῦ, ἵνα μὴ ἐμπαγῶ· ῥυσθείην ἐκ τῶν μισούντων με καὶ ἐκ τῶν βαθέων τῶν ὑδάτων.

[15] Save me from the mire, that I stick not in it: let me be delivered from them that hate me, and from the deep waters.

[16] μή με καταποντισάτω καταιγὶς ὕδατος, μηδὲ καταπιέτω με βυθός, μηδὲ συσχέτω ἐπ᾽ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ.

[16] Let not the waterflood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me.

[17] εἰσάκουσόν μου, Κύριε, ὅτι χρηστὸν τὸ ἔλεός σου· κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐπίβλεψον ἐπ᾽ ἐμέ.

[17] Hear me, O Lord; for thy mercy is good: according to the multitude of thy compassions look upon me.

[18] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ τοῦ παιδός σου, ὅτι θλίβομαι, ταχὺ ἐπάκουσόν μου.

[18] And turn not away thy face from thy servant; for I am afflicted: hear me speedily.

[19] πρόσχες τῇ ψυχῇ μου καὶ λύτρωσαι αὐτήν, ἕνεκα τῶν ἐχθρῶν μου ῥῦσαί με.

[19] Draw nigh to my soul and redeem it: deliver me because of mine enemies.

[20] σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπήν μου· ἐναντίον σου πάντες οἱ θλίβοντές με.

[20] For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee.

[21] ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου καὶ ταλαιπωρίαν, καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξε, καὶ παρακαλοῦντας, καὶ οὐχ εὗρον.

[21] My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none.

[22] καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

[22] They gave me also gall for my food, and made me drink vinegar for my thirst.

[23] γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον.

[23] Let their table before them be for a snare, and for a recompense, and for a stumbling-block.

[24] σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

[24] Let their eyes be darkened that they should not see; and bow down their back continually.

[25] ἔκχεον ἐπ᾽ αὐτοὺς τὴν ὀργήν σου, καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς.

[25] Pour out thy wrath upon them, and let the fury of thine anger take hold on them.

[26] γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν·

[26] Let their habitation be made desolate; and let there be no inhabitant in their tents:

[27] ὅτι ὃν σὺ ἐπάταξας, αὐτοὶ κατεδίωξαν, καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν.

[27] Because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

[28] πρόσθες ἀνομίαν ἐπὶ τῇ ἀνομίᾳ αὐτῶν, καὶ μὴ εἰσελθέτωσαν ἐν δικαιοσύνῃ σου·

[28] Add iniquity to their iniquity; and let them not come into thy righteousness.

[29] ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων καὶ μετὰ δικαίων μὴ γραφήτωσαν.

[29] Let them be blotted out of the book of the living, and let them not be written with the righteous.

[30] πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ· ἡ σωτηρία σου, ὁ Θεός, ἀντιλάβοιτό μου.

[30] I am poor and sorrowful; but the salvation of thy countenance has helped me.

[31] αἰνέσω τὸ ὄνομα τοῦ Θεοῦ μου μετ᾽ ᾠδῆς, μεγαλυνῶ αὐτὸν ἐν αἰνέσει,

[31] I will praise the name of my God with a song, I will magnify him with praise;

[32] καὶ ἀρέσει τῷ Θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα καὶ ὁπλάς.

[32] and this shall please God more than a young calf having horns and hoofs.

[33] ἰδέτωσαν πτωχοὶ καὶ εὐφρανθήτωσαν· ἐκζητήσατε τὸν Θεόν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν,

[33] Let the poor see and rejoice; seek the Lord diligently, and ye shall live.

[34] ὅτι εἰσήκουσε τῶν πενήτων ὁ Κύριος καὶ τοὺς πεπεδημένους αὐτοῦ οὐκ ἐξουδένωσεν.

[34] For the Lord hears the poor, and does not set at nought his fettered ones.

[35] αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ, θάλασσα καὶ πάντα τὰ ἕρποντα ἐν αὐτῇ.

[35] Let the heavens and the earth raise him, the sea, and all things moving in them.

[36] ὅτι ὁ Θεὸς σώσει τὴν Σιών, καὶ οἰκοδομηθήσονται αἱ πόλεις τῆς Ἰουδαίας, καὶ κατοικήσουσιν ἐκεῖ καὶ κληρονομήσουσιν αὐτήν·

[36] For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it.

[37] καὶ τὸ σπέρμα τῶν δούλων αὐτοῦ καθέξουσιν αὐτήν, καὶ οἱ ἀγαπῶντες τὸ ὄνομά σου κατασκηνώσουσιν ἐν αὐτῇ.

[37] And the seed of his servants shall possess it, and they that love his name shall dwell therein.

Ψαλμός 69

Psalm 69

Εἰς τὸ τέλος· τῷ Δαυΐδ εἰς ἀνάμνησιν, εἰς τὸ σῶσαί με Κύριον.

For the end, by David for a remembrance, that the Lord may save me.

[2] Ο ΘΕΟΣ, εἰς τὴν βοήθειάν μου πρόσχες· Κύριε, εἰς τὸ βοηθῆσαί μοι σπεῦσον.

[2] O God, look to help me; O Lord, make haste to help me.

[3] αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχήν μου· ἀποστραφήτωσαν εἰς τὰ ὀπίσω καὶ καταισχυνθήτωσαν οἱ βουλόμενοί μου κακά·

[3] Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil.

[4] ἀποστραφήτωσαν παραυτίκα αἰσχυνόμενοι οἱ λέγοντές μοι· εὖγε εὖγε.

[4] Let them that say to me, Aha, aha, be turned back and put to shame immediately.

[5] ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε, ὁ Θεός, καὶ λεγέτωσαν διαπαντός· μεγαλυνθήτω ὁ Κύριος, οἱ ἀγαπῶντες τὸ σωτήριόν σου.

[5] Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified.

[6] ἐγὼ δὲ πτωχός εἰμι καὶ πένης· ὁ Θεός, βοήθησόν μοι. βοηθός μου καὶ ῥύστης μου εἶ σύ· Κύριε, μὴ χρονίσῃς.

[6] But I am poor and needy; O God, help me: thou art my helper and deliverer, O Lord, delay not.

Ψαλμός 70

Psalm 70

Τῷ Δαυΐδ· υἱῶν Ἰωναδὰβ καὶ τῶν πρώτων αἰχμαλωτισθέντων.

By David, a Psalm sung by the sons of Jonadab, and the first that were taken captive.

ΕΠΙ ΣΟΙ, Κύριε, ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα.

O Lord, I have hoped in thee: let me never be put to shame.

[2] ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με, κλῖνον πρός με τὸ οὖς σου καὶ σῶσόν με.

[2] In thy righteousness deliver me and rescue me: incline thine ear to me, and save me.

[3] γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὀχυρὸν τοῦ σῶσαί με, ὅτι στερέωμά μου καὶ καταφυγή μου εἶ σύ.

[3] Be to me a protecting God, and a strong hold to save me: for thou art my fortress and my refuge.

[4] ὁ Θεός μου, ῥῦσαί με ἐκ χειρὸς ἁμαρτωλοῦ, ἐκ χειρὸς παρανομοῦντος καὶ ἀδικοῦντος·

[4] Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man.

[5] ὅτι σὺ εἶ ἡ ὑπομονή μου, Κύριε· Κύριε, ἡ ἐλπίς μου ἐκ νεότητός μου,

[5] For thou art my support, O Lord; O Lord, thou art my hope from my youth.

[6] ἐπὶ σὲ ἐπεστηρίχθην ἀπὸ γαστρός, ἐκ κοιλίας μητρός μου σύ μου εἶ σκεπαστής· ἐν σοὶ ἡ ὕμνησίς μου διαπαντός.

[6] On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually.

[7] ὡσεὶ τέρας ἐγενήθην τοῖς πολλοῖς, καὶ σὺ βοηθὸς κραταιός.

[7] I am become as it were a wonder to many: but thou art my strong helper.

[8] πληρωθήτω τὸ στόμα μου αἰνέσεως, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

[8] Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day.

[9] μὴ ἀποῤῥίψῃς με εἰς καιρὸν γήρως, ἐν τῷ ἐκλείπειν τὴν ἰσχύν μου μὴ ἐγκαταλίπῃς με.

[9] Cast me not off at the time of old age; forsake me not when my strength fails.

[10] ὅτι εἶπαν οἱ ἐχθροί μου ἐμοὶ καὶ οἱ φυλάσσοντες τὴν ψυχήν μου ἐβουλεύσαντο ἐπὶ τὸ αὐτό

[10] For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together,

[11] λέγοντες· ὁ Θεὸς ἐγκατέλιπεν αὐτόν· καταδιώξατε καὶ καταλάβετε αὐτόν, ὅτι οὐκ ἔστιν ὁ ῥυόμενος.

[11] saying, God has forsaken him: persecute ye and take him; for there is none to deliver him.

[12] ὁ Θεός μου, μὴ μακρύνῃς ἀπ᾽ ἐμοῦ· ὁ Θεός μου, εἰς τὴν βοήθειάν μου πρόσχες.

[12] O God, go not far from me, O my God, draw nigh to my help.

[13] αἰσχυνθήτωσαν καὶ ἐκλιπέτωσαν οἱ ἐνδιαβάλλοντες τὴν ψυχήν μου, περιβαλλέσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ ζητοῦντες τὰ κακά μοι.

[13] Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour.

[14] ἐγὼ δὲ διαπαντὸς ἐλπιῶ ἐπὶ σὲ καὶ προσθήσω ἐπὶ πᾶσαν τὴν αἴνεσίν σου.

[14] But I will hope continually, and will praise thee more and more.

[15] τὸ στόμα μου ἐξαγγελεῖ τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὴν σωτηρίαν σου, ὅτι οὐκ ἔγνων γραμματείας.

[15] My mouth shall declare thy righteousness openly, and thy salvation all the day; for I am not acquainted with the affairs of men.

[16] εἰσελεύσομαι ἐν δυναστείᾳ Κυρίου· Κύριε, μνησθήσομαι τῆς δικαιοσύνης σοῦ μόνου.

[16] I will go on in the might of the Lord: O Lord, I will make mention of thy righteousness only.

[17] ὁ Θεός, ἃ ἐδίδαξάς με ἐκ νεότητός μου, καὶ μέχρι τοῦ νῦν ἀπαγγελῶ τὰ θαυμάσιά σου.

[17] O God, thou hast taught me from my youth, and until now will I declare thy wonders;

[18] καὶ ἕως γήρως καὶ πρεσβείου, ὁ Θεός, μὴ ἐγκαταλίπῃς με, ἕως ἂν ἀπαγγελῶ τὸν βραχίονά σου τῇ γενεᾷ πάσῃ τῇ ἐπερχομένῃ,

[18] even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come:

[19] τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου. ὁ Θεός, ἕως ὑψίστων ἃ ἐποίησας μεγαλεῖα· ὁ Θεός, τίς ὅμοιός σοι;

[19] even thy power and thy righteousness, O God, up to the highest heavens, even the mighty works which thou has done: O God, who is like to thee?

[20] ὅσας ἔδειξάς μοι θλίψεις πολλὰς καὶ κακάς, καὶ ἐπιστρέψας ἐζωοποίησάς με, καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.

[20] What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth.

[21] ἐπλεόνασας ἐπ᾽ ἐμὲ τὴν μεγαλωσύνην σου καὶ ἐπιστρέψας παρεκάλεσάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.

[21] Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth.

[22] καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν σκεύει ψαλμοῦ τὴν ἀλήθειάν σου, ὁ Θεός· ψαλῶ σοι ἐν κιθάρᾳ, ὁ ἅγιος τοῦ Ἰσραήλ.

[22] I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel.

[23] ἀγαλλιάσονται τὰ χείλη μου, ὅταν ψάλω σοι, καὶ ἡ ψυχή μου, ἣν ἐλυτρώσω.

[23] My lips shall rejoice when I sing to thee; and my soul, which thou hast redeemed.

[24] ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσει τὴν δικαιοσύνην σου, ὅταν αἰσχυνθῶσι καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι.

[24] Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt.

Ψαλμός 71

Psalm 71

Εἰς Σαλωμών.

For Solomon.

Ο ΘΕΟΣ, τὸ κρίμα σου τῷ βασιλεῖ δὸς καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως

O God, give thy judgment to the king, and thy righteousness to the king's son;

[2] κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ καὶ τοὺς πτωχούς σου ἐν κρίσει.

[2] that he may judge thy people with righteousness, and thy poor with judgment.

[3] ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ σου καὶ οἱ βουνοὶ δικαιοσύνην.

[3] Let the mountains and the hills raise peace to thy people:

[4] κρινεῖ τοὺς πτωχοὺς τοῦ λαοῦ καὶ σώσει τοὺς υἱοὺς τῶν πενήτων καὶ ταπεινώσει συκοφάντην

[4] he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser.

[5] καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν.

[5] And he shall continue as long as the sun, and before the moon for ever.

[6] καταβήσεται ὡς ὑετὸς ἐπὶ πόκον καὶ ὡσεὶ σταγὼν ἡ στάζουσα ἐπὶ τὴν γῆν.

[6] He shall come down as rain upon a fleece; and as drops falling upon the earth.

[7] ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης, ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη.

[7] In his days shall righteousness spring up; and abundance of peace till the moon be removed.

[8] καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμῶν ἕως περάτων τῆς οἰκουμένης.

[8] And he shall have dominion from sea to sea, and from the river to the ends of the earth.

[9] ἐνώπιον αὐτοῦ προπεσοῦνται Αἰθίοπες, καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσι.

[9] The Ethiopians shall fall down before him; and his enemies shall lick the dust.

[10] βασιλεῖς Θαρσὶς καὶ νῆσοι δῶρα προσοίσουσι, βασιλεῖς Ἀράβων καὶ Σαβᾶ δῶρα προσάξουσι.

[10] The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts.

[11] καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς, πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ.

[11] And all kings shall worship him; all the Gentiles shall serve him.

[12] ὅτι ἐῤῥύσατο πτωχὸν ἐκ δυνάστου καὶ πένητα, ᾧ οὐχ ὑπῆρχε βοηθός.

[12] For he has delivered the poor from the oppressor; and the needy who had no helper.

[13] φείσεται πτωχοῦ καὶ πένητος καὶ ψυχὰς πενήτων σώσει.

[13] He shall spare the poor and needy, and shall deliver the souls of the needy.

[14] ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν, καὶ ἔντιμον τὸ ὄνομα αὐτοῦ ἐνώπιον αὐτῶν.

[14] He shall redeem their souls from usury and injustice: and their name shall be precious before him.

[15] καὶ ζήσεται, καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσίου τῆς Ἀραβίας, καὶ προσεύξονται περὶ αὐτοῦ διαπαντός, ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν.

[15] And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him.

[16] ἔσται στήριγμα ἐν τῇ γῇ ἐπ᾽ ἄκρων τῶν ὀρέων· ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ, καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς.

[16] There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth.

[17] ἔσται τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας, πρὸ τοῦ ἡλίου διαμένει τὸ ὄνομα αὐτοῦ· καὶ ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς, πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν.

[17] Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed.

[18] εὐλογητὸς Κύριος, ὁ Θεὸς τοῦ Ἰσραήλ, ὁ ποιῶν θαυμάσια μόνος,

[18] Blessed is the Lord God of Israel, who alone does wonders.

[19] καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ. γένοιτο, γένοιτο.

[19] And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it.

Ἐξέλιπον οἱ ὕμνοι Δαυΐδ τοῦ υἱοῦ Ἰεσσαί.

The hymns of David the son of Jessae are ended.

Ψαλμός 72

Psalm 72

Ψαλμὸς τῷ Ἀσάφ.

A Psalm for Asaph.

ΩΣ ΑΓΑΘΟΣ ὁ Θεὸς τῷ Ἰσραήλ, τοῖς εὐθέσι τῇ καρδίᾳ.

How good is God to Israel, to the upright in heart!

[2] ἐμοῦ δὲ παραμικρὸν ἐσαλεύθησαν οἱ πόδες, παρ᾽ ὀλίγον ἐξεχύθη τὰ διαβήματά μου.

[2] But my feet were almost overthrown; my goings very nearly slipped.

[3] ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις εἰρήνην ἁμαρτωλῶν θεωρῶν,

[3] For I was jealous of the transgressors, beholding the tranquility of sinners.

[4] ὅτι οὐκ ἔστιν ἀνάνευσις ἐν τῷ θανάτῳ αὐτῶν καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν·

[4] For there is no sign of reluctance in their death: and they have firmness under their affliction.

[5] ἐν κόποις ἀνθρώπων οὐκ εἰσὶ καὶ μετὰ ἀνθρώπων οὐ μαστιγωθήσονται.

[5] They are not in the troubles of other men; and they shall not be scourged with other men.

[6] διὰ τοῦτο ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία, περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν ἑαυτῶν.

[6] Therefore pride has possessed them; they have clothed themselves with their injustice and ungodliness.

[7] ἐξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν, διῆλθον εἰς διάθεσιν καρδίας·

[7] Their injustice shall go forth as out of fatness: they have fulfilled their intention.

[8] διενοήθησαν καὶ ἐλάλησαν ἐν πονηρίᾳ, ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν·

[8] They have taken counsel and spoken in wickedness: they have uttered unrighteousness loftily.

[9] ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς.

[9] They have set their mouth against heaven, and their tongue has gone through upon the earth.

[10] διὰ τοῦτο ἐπιστρέψει ὁ λαός μου ἐνταῦθα, καὶ ἡμέραι πλήρεις εὑρεθήσονται ἐν αὐτοῖς.

[10] Therefore shall my people return hither: and full days shall be found with them.

[11] καὶ εἶπαν· πῶς ἔγνω ὁ Θεός; καὶ εἰ ἔστι γνῶσις ἐν τῷ Ὑψίστῳ;

[11] And they said, How does God know? and is there knowledge in the Most High?

[12] ἰδοὺ οὗτοι οἱ ἁμαρτωλοὶ καὶ εὐθηνοῦντες· εἰς τὸν αἰῶνα κατέσχον πλούτου.

[12] Behold, these are the sinners, and they that prosper always: they have possessed wealth.

[13] καὶ εἶπα· ἄρα ματαίως ἐδικαίωσα τὴν καρδίαν μου καὶ ἐνιψάμην ἐν ἀθῴοις τὰς χεῖράς μου·

[13] And I said, Verily in vain have I justified my heart, and washed my hands in innocency.

[14] καὶ ἐγενόμην μεμαστιγωμένος ὅλην τὴν ἡμέραν, καὶ ὁ ἔλεγχός μου εἰς τὰς πρωΐας.

[14] For I was plagued all the day, and my reproof was every morning.

[15] εἰ ἔλεγον· διηγήσομαι οὕτως, ἰδοὺ τῇ γενεᾷ τῶν υἱῶν σου ἠσυνθέτηκα.

[15] If I said, I will speak thus; behold, I should have broken covenant with the generation of thy children.

[16] καὶ ὑπέλαβον τοῦ γνῶναι τοῦτο· κόπος ἐστὶν ἐνώπιόν μου,

[16] And I undertook to understand this, but it is too hard for me,

[17] ἕως εἰσέλθω εἰς τὸ ἁγιαστήριον τοῦ Θεοῦ καὶ συνῶ εἰς τὰ ἔσχατα αὐτῶν.

[17] until I go into the sanctuary of God; and so understand the latter end.

[18] πλὴν διὰ τὰς δολιότητας αὐτῶν ἔθου αὐτοῖς κακά, κατέβαλες αὐτοὺς ἐν τῷ ἐπαρθῆναι.

[18] Surely thou hast appointed judgments to them because of their crafty dealings: thou hast cast them down when they were lifted up.

[19] πῶς ἐγένοντο εἰς ἐρήμωσιν ἐξάπινα· ἐξέλιπον, ἀπώλοντο διὰ τὴν ἀνομίαν αὐτῶν.

[19] How have they become desolate! suddenly they have failed: they have perished because of their iniquity.

[20] ὡσεὶ ἐνύπνιον ἐξεγειρομένου, Κύριε, ἐν τῇ πόλει σου τὴν εἰκόνα αὐτῶν ἐξουδενώσεις.

[20] As the dream of one awakening, O Lord, in thy city thou wilt despise their image.

[21] ὅτι ἐξεκαύθη ἡ καρδία μου, καὶ οἱ νεφροί μου ἠλλοιώθησαν,

[21] For my heart has rejoiced, and my reins have been gladdened.

[22] κἀγὼ ἐξουδενωμένος καὶ οὐκ ἔγνων, κτηνώδης ἐγενόμην παρά σοι.

[22] But I was vile and knew not: I became brutish before thee.

[23] κἀγὼ διαπαντὸς μετὰ σοῦ, ἐκράτησας τῆς χειρὸς τῆς δεξιᾶς μου

[23] Yet I am continually with thee: thou hast holden my right hand.

[24] καὶ ἐν τῇ βουλῇ σου ὡδήγησάς με καὶ μετὰ δόξης προσελάβου με.

[24] Thou hast guided me by thy counsel, and thou hast taken me to thyself with glory.

[25] τί γάρ μοι ὑπάρχει ἐν τῷ οὐρανῷ, καὶ παρὰ σοῦ τί ἠθέλησα ἐπὶ τῆς γῆς;

[25] For what have I in heaven but thee? and what have I desired upon the earth beside thee?

[26] ἐξέλιπεν ἡ καρδία μου καὶ ἡ σάρξ μου, ὁ Θεὸς τῆς καρδίας μου καὶ ἡ μερίς μου ὁ Θεὸς εἰς τὸν αἰῶνα.

[26] My heart and my flesh have failed: but God is the strength of my heart, and God is my portion for ever.

[27] ὅτι ἰδοὺ οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ ἀπολοῦνται, ἐξωλόθρευσας πάντα τὸν πορνεύοντα ἀπὸ σοῦ.

[27] For, behold, they that remove themselves far from thee shall perish: thou hast destroyed every one that goes a whoring from thee.

[28] ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ Θεῷ ἀγαθόν ἐστι, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐλπίδα μου τοῦ ἐξαγγεῖλαί με πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιών.

[28] But it is good for me to cleave close to God, to put my trust in the Lord; that I may proclaim all thy praises in the gates of the daughter of Sion.

Ψαλμός 73

Psalm 73

Συνέσεως τῷ Ἀσάφ.

A Psalm of instruction for Asaph.

ΙΝΑΤΙ ἀπώσω, ὁ Θεός, εἰς τέλος; ὠργίσθη ὁ θυμός σου ἐπὶ πρόβατα νομῆς σου;

Wherefore hast thou rejected us, O God, for ever? wherefore is thy wrath kindled against the sheep of thy pasture?

[2] μνήσθητι τῆς συναγωγῆς σου, ἧς ἐκτήσω ἀπ᾽ ἀρχῆς· ἐλυτρώσω ῥάβδον κληρονομίας σου, ὄρος Σιὼν τοῦτο, ὃ κατεσκήνωσας ἐν αὐτῷ.

[2] Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt.

[3] ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος, ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τοῖς ἁγίοις σου.

[3] Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places.

[4] καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἑορτῆς σου, ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν.

[4] And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs,

[5] ὡς εἰς τὴν ἔξοδον ὑπεράνω,

[5] ignorantly as it were in the entrance above;

[6] ὡς ἐν δρυμῷ ξύλων ἀξίναις ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέῤῥαξαν αὐτήν.

[6] they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter.

[7] ἐνεπύρισαν ἐν πυρὶ τὸ ἁγιαστήριόν σου, εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκήνωμα τοῦ ὀνόματός σου.

[7] They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name.

[8] εἶπαν ἐν τῇ καρδίᾳ αὐτῶν αἱ συγγένειαι αὐτῶν ἐπὶ τὸ αὐτό· δεῦτε καὶ καταπαύσωμεν πάσας τὰς ἑορτὰς τοῦ Θεοῦ ἀπὸ τῆς γῆς.

[8] They have said in their heart, even all their kindred together, Come, let us abolish the feasts of the Lord from the earth.

[9] τὰ σημεῖα αὐτῶν οὐκ εἴδομεν, οὐκ ἔστιν ἔτι προφήτης, καὶ ἡμᾶς οὐ γνώσεται ἔτι.

[9] We have not seen our signs; there is no longer a prophet; and God will not know us any more.

[10] ἕως πότε, ὁ Θεός, ὀνειδιεῖ ὁ ἐχθρός, παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς τέλος;

[10] How long, O God, shall the enemy reproach? shall the enemy provoke thy name forever?

[11] ἱνατί ἀποστρέφεις τὴν χεῖρά σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος;

[11] Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever?

[12] ὁ δὲ Θεὸς βασιλεὺς ἡμῶν πρὸ αἰώνων, εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς.

[12] But God is our King of old; he has wrought salvation in the midst of the earth.

[13] σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν, σὺ συνέτριψας τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος.

[13] Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water.

[14] σὺ συνέθλασας τὴν κεφαλὴν τοῦ δράκοντος, ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοψι.

[14] Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations.

[15] σὺ διέῤῥηξας πηγὰς καὶ χειμάῤῥους, σὺ ἐξήρανας ποταμοὺς Ἠθάμ.

[15] Thou didst cleave fountains and torrents; thou driedst up mighty rivers.

[16] σή ἐστιν ἡ ἡμέρα, καὶ σή ἐστιν ἡ νύξ, σὺ κατηρτίσω φαῦσιν καὶ ἥλιον.

[16] The day is thine, and the night is thine; thou hast prepared the sun and the moon.

[17] σὺ ἐποίησας πάντα τὰ ὡραῖα τῆς γῆς· θέρος καὶ ἔαρ, σὺ ἔπλασας αὐτά.

[17] Thou hast made all the borders of the earth; thou hast made summer and spring.

[18] μνήσθητι ταύτης· ἐχθρὸς ὠνείδισε τὸν Κύριον, καὶ λαὸς ἄφρων παρώξυνε τὸ ὄνομά σου.

[18] Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name.

[19] μὴ παραδῷς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι, τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος.

[19] Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor.

[20] ἐπίβλεψον εἰς τὴν διαθήκην σου, ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν.

[20] Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity.

[21] μὴ ἀποστραφήτω τεταπεινωμένος καὶ κατῃσχυμένος· πτωχὸς καὶ πένης αἰνέσουσι τὸ ὄνομά σου.

[21] let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name.

[22] ἀνάστα, ὁ Θεός, δίκασον τὴν δίκην σου· μνήσθητι τοῦ ὀνειδισμοῦ σου τοῦ ὑπὸ ἄφρονος ὅλην τὴν ἡμέραν.

[22] Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day.

[23] μὴ ἐπιλάθῃ τῆς φωνῆς τῶν ἱκετῶν σου· ἡ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντός.

[23] Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee.

Ψαλμός 74

Psalm 74

Εἰς τὸ τέλος· μὴ διαφθείρῃς· ψαλμὸς ᾠδῆς τῷ Ἀσάφ.

For the end, Destroy not, a Psalm of a Song for Asaph.

[2] ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ σοι, ὁ Θεός, ἐξομολογησόμεθά σοι καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου.

[2] We will give thanks to thee, O God, we will give thanks, and call upon thy name:

[3] διηγήσομαι πάντα τὰ θαυμάσιά σου, ὅταν λάβω καιρόν· ἐγὼ εὐθύτητας κρινῶ.

[3] I will declare all thy wonderful works. When I shall take a set time, I will judge righteously.

[4] ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ, ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς. (διάψαλμα).

[4] The earth is dissolved, and all that dwell in it: I have strengthened its pillars. (Pause).

[5] εἶπα τοῖς παρανομοῦσι· μὴ παρανομεῖτε, καὶ τοῖς ἁμαρτάνουσι· μὴ ὑψοῦτε κέρας,

[5] I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn.

[6] μὴ ἐπαίρετε εἰς ὕψος τὸ κέρας ὑμῶν καὶ μὴ λαλεῖτε κατὰ τοῦ Θεοῦ ἀδικίαν.

[6] Lift not up your horn on high; speak not unrighteousness against God.

[7] ὅτι οὔτε ἐξ ἐξόδων οὔτε ἀπὸ δυσμῶν οὔτε ἀπὸ ἐρήμων ὀρέων,

[7] For good comes neither from the east, nor from the west, nor from the desert mountains.

[8] ὅτι ὁ Θεὸς κριτής ἐστι, τοῦτον ταπεινοῖ καὶ τοῦτον ὑψοῖ.

[8] For God is the judge; he puts down one, and raises up another.

[9] ὅτι ποτήριον ἐν χειρὶ Κυρίου οἴνου ἀκράτου πλῆρες κεράσματος. καὶ ἔκλινεν ἐκ τούτου εἰς τοῦτο, πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη, πίονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς·

[9] For there is a cup in the hand of the Lord, full of unmingled wine; and he has turned it from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink them.

[10] ἐγὼ δὲ ἀγαλλιάσομαι εἰς τὸν αἰῶνα, ψαλῶ τῷ Θεῷ Ἰακώβ· καὶ πάντα τὰ κέρατα τῶν ἁμαρτωλῶν συνθλάσω, καὶ ὑψωθήσεται τὰ κέρατα τοῦ δικαίου.

[10] But I will exult for ever: I will sing praises to the God of Jacob. And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.

Ψαλμός 75

Psalm 75

Εἰς τὸ τέλος, ἐν ὕμνοις· ψαλμὸς τῷ Ἀσάφ, ᾠδὴ πρὸς τὸν Ἀσσύριον.

For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.

[2] ΓΝΩΣΤΟΣ ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

[2] God is known in Judea: his name is great in Israel.

[3] καὶ ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιών·

[3] And his place has been in peace, and his dwelling-place in Sion.

[4] ἐκεῖ συνέτριψε τὰ κράτη τῶν τόξων, ὅπλον καὶ ῥομφαίαν καὶ πόλεμον. (διάψαλμα).

[4] There he broke the power of the bows, the shield, and the sword, and the battle. (Pause).

[5] φωτίζεις σὺ θαυμαστῶς ἀπὸ ὀρέων αἰωνίων·

[5] Thou dost wonderfully shine forth from the everlasting mountains.

[6] ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ, ὕπνωσαν ὕπνον αὐτῶν καὶ οὐχ εὗρον οὐδὲν πάντες οἱ ἄνδρες τοῦ πλούτου ταῖς χερσὶν αὐτῶν.

[6] All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands.

[7] ἀπὸ ἐπιτιμήσεώς σου, ὁ Θεὸς Ἰακώβ, ἐνύσταξαν οἱ ἐπιβεβηκότες τοῖς ἵπποις.

[7] At thy rebuke, O God of Jacob, the riders on horses slumbered.

[8] σὺ φοβερὸς εἶ, καὶ τίς ἀντιστήσεταί σοι; ἀπὸ τότε ἡ ὀργή σου.

[8] Thou art terrible; and who shall withstand thee, because of thine anger?

[9] ἐκ τοῦ οὐρανοῦ ἠκούτισας κρίσιν, γῆ ἐφοβήθη καὶ ἡσύχασεν

[9] Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

[10] ἐν τῷ ἀναστῆναι εἰς κρίσιν τὸν Θεὸν τοῦ σῶσαι πάντας τοὺς πραεῖς τῆς γῆς. (διάψαλμα).

[10] when God arose to judgment, to save all the meek in heart. (Pause).

[11] ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεταί σοι, καὶ ἐγκατάλειμμα ἐνθυμίου ἑορτάσει σοι.

[11] For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee.

[12] εὔξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν· πάντες οἱ κύκλῳ αὐτοῦ οἴσουσι δῶρα

[12] Vow, and pay your vows to the Lord our God; all that are round about him shall bring gifts,

[13] τῷ φοβερῷ καὶ ἀφαιρουμένῳ πνεύματα ἀρχόντων, φοβερῷ παρὰ τοῖς βασιλεῦσι τῆς γῆς.

[13] even to him that is terrible, and that takes away the spirits of princes; to him that is terrible among the kings of the earth.

Ψαλμός 76

Psalm 76

Εἰς τὸ τέλος, ὑπὲρ Ἰδιθούν· ψαλμὸς τῷ Ἀσάφ.

For the end, for Idithun, a Psalm of Asaph.

[2] ΦΩΝΗ μου πρὸς Κύριον ἐκέκραξα, φωνῇ μου πρὸς τὸν Θεόν, καὶ προσέσχε μοι.

[2] I cried to the Lord with my voice, yea, my voice was addressed to God; and he gave heed to me.

[3] ἐν ἡμέρᾳ θλίψεώς μου τὸν Θεὸν ἐξεζήτησα, ταῖς χερσί μου νυκτὸς ἐναντίον αὐτοῦ, καὶ οὐκ ἠπατήθην· ἀπηνήνατο παρακληθῆναι ἡ ψυχή μου.

[3] In the day of mine affliction I earnestly sought the Lord; even with my hands by night before him, and I was not deceived; my soul refused to be comforted.

[4] ἐμνήσθην τοῦ Θεοῦ καὶ εὐφράνθην· ἠδολέσχησα, καὶ ὠλιγοψύχησε τὸ πνεῦμά μου. (διάψαλμα).

[4] I remembered God, and rejoiced; I poured out my complaint, and my soul fainted. (Pause).

[5] προκατελάβοντο φυλακὰς οἱ ὀφθαλμοί μου, ἐταράχθην καὶ οὐκ ἐλάλησα.

[5] All mine enemies set a watch against me: I was troubled, and spoke not.

[6] διελογισάμην ἡμέρας ἀρχαίας, καὶ ἔτη αἰώνια ἐμνήσθην καὶ ἐμελέτησα·

[6] I considered the days of old, and remembered ancient years and I meditated;

[7] νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν, καὶ ἔσκαλλε τὸ πνεῦμά μου.

[7] I communed with my heart by night, and diligently searched my spirit, saying,

[8] μὴ εἰς τοὺς αἰῶνας ἀπώσεται Κύριος καὶ οὐ προσθήσει τοῦ εὐδοκῆσαι ἔτι;

[8] Will the Lord cast off for ever? and will he be well pleased no more?

[9] ἢ εἰς τέλος τὸ ἔλεος αὐτοῦ ἀποκόψει; συνετέλεσε ῥῆμα ἀπὸ γενεᾶς εἰς γενεάν;

[9] Will he cut off his mercy for ever, even for ever and ever?

[10] μὴ ἐπιλήσεται τοῦ οἰκτειρῆσαι ὁ Θεός; ἢ συνέξει ἐν τῇ ὀργῇ αὐτοῦ τοὺς οἰκτιρμοὺς αὐτοῦ; (διάψαλμα).

[10] Will God forget to pity? or will he shut up his compassions in his wrath? (Pause).

[11] καὶ εἶπα· νῦν ἠρξάμην, αὕτη ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ Ὑψίστου.

[11] And I said, Now I have begun; this is the change of the right hand of the Most High.

[12] ἐμνήσθην τῶν ἔργων Κυρίου, ὅτι μνησθήσομαι ἀπὸ τῆς ἀρχῆς τῶν θαυμασίων σου

[12] I remembered the works of the Lord; for I will remember thy wonders from the beginning.

[13] καὶ μελετήσω ἐν πᾶσι τοῖς ἔργοις σου καὶ ἐν τοῖς ἐπιτηδεύμασί σου ἀδολεσχήσω.

[13] And I will meditate on all thy works, and will consider thy doings.

[14] ὁ Θεός, ἐν τῷ ἁγίῳ ἡ ὁδός σου· τίς Θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν;

[14] O God, thy way is in the sanctuary; who is a great God as our God?

[15] σὺ εἶ ὁ Θεὸς ὁ ποιῶν θαυμάσια, ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμίν σου·

[15] Thou art the God that doest wonders; thou hast made known thy power among the nations.

[16] ἐλυτρώσω ἐν τῷ βραχίονί σου τὸν λαόν σου, τοὺς υἱοὺς Ἰακὼβ καὶ Ἰωσήφ. (διάψαλμα).

[16] Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. (Pause).

[17] εἴδοσάν σε ὕδατα, ὁ Θεός, εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν, ἐταράχθησαν ἄβυσσοι,

[17] The waters saw thee, O God, the waters saw thee, and feared; and the depths were troubled.

[18] πλῆθος ἤχους ὑδάτων, φωνὴν ἔδωκαν αἱ νεφέλαι, καὶ γὰρ τὰ βέλη σου διαπορεύονται·

[18] There was an abundant sound of waters: the clouds uttered a voice; for thine arrows went abroad.

[19] φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ, ἔφαναν αἱ ἀστραπαί σου τῇ οἰκουμένῃ, ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ.

[19] The voice of thy thunder was abroad, and around thy lightnings appeared to the world; the earth trembled a quaked.

[20] ἐν τῇ θαλάσσῃ αἱ ὁδοί σου, καὶ αἱ τρίβοι σου ἐν ὕδασι πολλοῖς, καὶ τὰ ἴχνη σου οὐ γνωσθήσονται.

[20] Thy way is in the sea, and thy paths in many waters, and thy footsteps cannot be known.

[21] ὡδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωϋσῆ καὶ Ἀαρών.

[21] Thou didst guide thy people as sheep by the hand of Moses and Aaron.

Ψαλμός 77

Psalm 77

Συνέσεως τῷ Ἀσάφ.

A Psalm of instruction for Asaph.

ΠΡΟΣΕΧΕΤΕ, λαός μου, τῷ νόμῳ μου, κλίνατε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου·

Give heed, O my people, to my law: incline your ear to the words of my mouth.

[2] ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς.

[2] I will open my mouth in parables: I will utter dark sayings which have been from the beginning.

[3] ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτὰ καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν,

[3] All which we have heard and known, and our fathers have declared to us.

[4] οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἑτέραν, ἀπαγγέλλοντες τὰς αἰνέσεις Κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησε.

[4] They were not hid from their children to a second generations; the fathers declaring the praises of the Lord, and his mighty acts, and his wonders which he wrought.

[5] καὶ ἀνέστησε μαρτύριον ἐν Ἰακὼβ καὶ νόμον ἔθετο ἐν Ἰσραήλ, ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν,

[5] And he raised up a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, to make it known to their children:

[6] ὅπως ἂν γνῷ γενεὰ ἑτέρα, υἱοὶ οἱ τεχθησόμενοι, καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν·

[6] that another generation might know, even the sons which should be born; and they should arise and declare them to their children.

[7] ἵνα θῶνται ἐπὶ τὸν Θεὸν τὴν ἐλπίδα αὐτῶν καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ Θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσωσιν·

[7] That they might set their hope on God, and not forget the works of God, but diligently seek his commandments.

[8] ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν, γενεὰ σκολιὰ καὶ παραπικραίνουσα, γενεά, ἥτις οὐ κατηύθυνε τὴν καρδίαν ἑαυτῆς καὶ οὐκ ἐπιστώθη μετὰ τοῦ Θεοῦ τὸ πνεῦμα αὐτῆς.

[8] That they should not be as their fathers, a perverse and provoking generation; a generation which set not its heart aright, and its spirit was not steadfast with God.

[9] υἱοὶ Ἐφραὶμ ἐντείνοντες καὶ βάλλοντες τόξοις ἐστράφησαν ἐν ἡμέρᾳ πολέμου.

[9] The children of Ephraim, bending and shooting with the bow, turned back in the day of battle.

[10] οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ Θεοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἠβουλήθησαν πορεύεσθαι.

[10] They kept not the covenant of God, and would not walk in his law.

[11] καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασίων αὐτοῦ, ὧν ἔδειξεν αὐτοῖς,

[11] And they forgot his benefits, and his miracles which he had shewed them;

[12] ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησε θαυμάσια ἐν γῇ Αἰγύπτῳ, ἐν πεδίῳ Τάνεως.

[12] the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanes.

[13] διέῤῥηξε θάλασσαν καὶ διήγαγεν αὐτούς, παρέστησεν ὕδατα ὡσεὶ ἀσκὸν

[13] He clave the sea, and led them through: he made the waters to stand as in a bottle.

[14] καὶ ὡδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός.

[14] And he guided them with a cloud by day, and all the night with a light of fire.

[15] διέῤῥηξε πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ

[15] he clave a rock in the wilderness, and made them drink as in a great deep.

[16] καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα.

[16] And he brought water out of the rock, and caused waters to flow down as rivers.

[17] καὶ προσέθεντο ἔτι τοῦ ἁμαρτάνειν αὐτῷ, παρεπίκραναν τὸν Ὕψιστον ἐν ἀνύδρῳ

[17] And they sinned yet more against him; they provoked the Most High in the wilderness.

[18] καὶ ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς καρδίαις αὐτῶν, τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν

[18] And they tempted God in their hearts, in asking meat for the desire of their souls.

[19] καὶ κατελάλησαν τοῦ Θεοῦ καὶ εἶπαν· μὴ δυνήσεται ὁ Θεὸς ἑτοιμάσαι τράπεζαν ἐν ἐρήμῳ;

[19] They spoke also against God, and said, Will God be able to prepare a table in the wilderness?

[20] ἐπεὶ ἐπάταξε πέτραν καὶ ἐῤῥύησαν ὕδατα καὶ χείμαῤῥοι κατεκλύσθησαν, μὴ καὶ ἄρτον δύναται δοῦναι ἢ ἑτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ;

[20] Forasmuch as he smote the rock, and the waters flowed, and the torrents ran abundantly; will he be able also to give bread, or prepare a table for his people?

[21] διὰ τοῦτο ἤκουσε Κύριος καὶ ἀνεβάλετο, καὶ πῦρ ἀνήφθη ἐν Ἰακώβ, καὶ ὀργὴ ἀνέβη ἐπὶ τὸν Ἰσραήλ,

[21] Therefore the Lord heard, and was provoked: and fire was kindled in Jacob, and wrath went up against Israel.

[22] ὅτι οὐκ ἐπίστευσαν ἐν τῷ Θεῷ οὐδὲ ἤλπισαν ἐπὶ τὸ σωτήριον αὐτοῦ.

[22] Because they believed not in God, and trusted not in his salvation.

[23] καὶ ἐνετείλατο νεφέλαις ὑπεράνωθεν καὶ θύρας οὐρανοῦ ἀνέῳξε

[23] Yet he commanded the clouds from above, and opened the doors of heaven,

[24] καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς·

[24] and rained upon them manna to eat, and gave them the bread of heaven.

[25] ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος, ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν.

[25] Man ate angels' bread; he sent them provision to the full.

[26] ἀπῆρε Νότον ἐξ οὐρανοῦ καὶ ἐπήγαγεν ἐν τῇ δυνάμει αὐτοῦ Λίβα

[26] He removed the south wind from heaven; and by his might he brought in the south-west wind.

[27] καὶ ἔβρεξεν ἐπ᾽ αὐτοὺς ὡσεὶ χοῦν σάρκας καὶ ὡσεὶ ἄμμον θαλασσῶν πετεινὰ πτερωτά,

[27] And he rained upon them flesh like dust, and feathered birds like the sand of the seas.

[28] καὶ ἐπέπεσον ἐν μέσῳ παρεμβολῆς αὐτῶν κύκλῳ τῶν σκηνωμάτων αὐτῶν,

[28] And they fell into the midst of their camp, round about their tents.

[29] καὶ ἔφαγον καὶ ἐνεπλήσθησαν σφόδρα, καὶ τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς,

[29] So they ate, and were completely filled; and he gave them their desire.

[30] οὐκ ἐστερήθησαν ἀπὸ τῆς ἐπιθυμίας αὐτῶν. ἔτι τῆς βρώσεως οὔσης ἐν τῷ στόματι αὐτῶν,

[30] They were not disappointed of their desire: but when their food was yet in their mouth,

[31] καὶ ἡ ὀργὴ τοῦ Θεοῦ ἀνέβη ἐπ᾽ αὐτούς, καὶ ἀπέκτεινεν ἐν τοῖς πλείοσιν αὐτῶν, καὶ τοὺς ἐκλεκτοὺς τοῦ Ἰσραὴλ συνεπόδισεν.

[31] then the indignation of God rose up against them, and slew the fattest of them, and overthrew the choice men of Israel.

[32] ἐν πᾶσι τούτοις ἥμαρτον ἔτι καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ,

[32] In the midst of all this they sinned yet more, and believed not his miracles.

[33] καὶ ἐξέλιπον ἐν ματαιότητι αἱ ἡμέραι αὐτῶν καὶ τὰ ἔτη αὐτῶν μετὰ σπουδῆς.

[33] And their days were consumed in vanity, and their years with anxiety.

[34] ὅταν ἀπέκτειναν αὐτούς, τότε ἐξεζήτουν αὐτὸν καὶ ἐπέστρεφον καὶ ὤρθριζον πρὸς τὸν Θεὸν

[34] When he slew them, they sought him: and they returned and called betimes upon God.

[35] καὶ ἐμνήσθησαν ὅτι ὁ Θεὸς βοηθὸς αὐτῶν ἐστι καὶ ὁ Θεὸς ὁ Ὕψιστος λυτρωτὴς αὐτῶν ἐστι.

[35] And they remembered that God was their helper, and the most high God was their redeemer.

[36] καὶ ἠγάπησαν αὐτὸν ἐν τῷ στόματι αὐτῶν καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ,

[36] Yet they loved him only with their mouth, and lied to him with their tongue.

[37] ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ᾽ αὐτοῦ, οὐδὲ ἐπιστώθησαν ἐν τῇ διαθήκῃ αὐτοῦ.

[37] For their heart was not right with him, neither were they steadfast in his covenant.

[38] αὐτὸς δέ ἐστιν οἰκτίρμων καὶ ἱλάσκεται ταῖς ἁμαρτίαις αὐτῶν καὶ οὐ διαφθερεῖ καὶ πληθυνεῖ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ καὶ οὐχὶ ἐκκαύσει πᾶσαν τὴν ὀργὴν αὐτοῦ.

[38] But he is compassionate, and will forgive their sins, and will not destroy them: yea, he will frequently turn away his wrath, and will not kindle all his anger.

[39] καὶ ἐμνήσθη ὅτι σάρξ εἰσι, πνεῦμα πορευόμενον καὶ οὐκ ἐπιστρέφον.

[39] And he remembered that they are flesh; a wind that passes away, and returns not.

[40] ποσάκις παρεπίκραναν αὐτὸν ἐν τῇ ἐρήμῳ, παρώργισαν αὐτὸν ἐν γῇ ἀνύδρῳ;

[40] How often did they provoke him in the wilderness, and anger him in a dry land!

[41] καὶ ἐπέστρεψαν καὶ ἐπείρασαν τὸν Θεὸν καὶ τὸν ἅγιον τοῦ Ἰσραὴλ παρώξυναν.

[41] Yea, they turned back, and tempted God, and provoked the Holy One of Israel.

[42] καὶ οὐκ ἐμνήσθησαν τῆς χειρὸς αὐτοῦ, ἡμέρας, ἧς ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς θλίβοντος,

[42] They remembered not his hand, the day in which he delivered them from the hand of the oppressor.

[43] ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως.

[43] How he had wrought his signs in Egypt, and his wonders in the field of Tanes:

[44] καὶ μετέστρεψεν εἰς αἷμα τοὺς ποταμοὺς αὐτῶν καὶ τὰ ὀμβρήματα αὐτῶν, ὅπως μὴ πίωσιν·

[44] and had changed their rivers into blood; and their streams, that they should not drink.

[45] ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν, καὶ κατέφαγεν αὐτούς, καὶ βάτραχον, καὶ διέφθειρεν αὐτούς·

[45] He sent against them the dog-fly, and it devoured them; and the frog, and it spoiled them.

[46] καὶ ἔδωκε τῇ ἐρυσίβῃ τοὺς καρποὺς αὐτῶν καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι·

[46] And he gave their fruit to the canker worm, and their labours to the locust.

[47] ἀπέκτεινεν ἐν χαλάζῃ τὴν ἄμπελον αὐτῶν καὶ τὰς συκαμίνους αὐτῶν ἐν τῇ πάχνῃ·

[47] He killed their vines with hail, and their sycamores with frost.

[48] καὶ παρέδωκεν εἰς χάλαζαν τὰ κτήνη αὐτῶν καὶ τὴν ὕπαρξιν αὐτῶν τῷ πυρί·

[48] And he gave up their cattle to hail, and their substance to the fire.

[49] ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλῖψιν, ἀποστολὴν δι᾽ ἀγγέλων πονηρῶν.

[49] He sent out against them the fury of his anger, wrath, and indignation, and affliction, a message by evil angels.

[50] ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ καὶ οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισε

[50] He made a way for his wrath; he spared not their souls from death, but consigned their cattle to death;

[51] καὶ ἐπάταξε πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἀπαρχὴν παντὸς πόνου αὐτῶν ἐν τοῖς σκηνώμασι Χάμ,

[51] and smote every first-born in the land of Egypt; the first-fruits of their labours in the tents of Cham.

[52] καὶ ἀπῆρεν ὡς πρόβατα τὸν λαὸν αὐτοῦ καὶ ἀνήγαγεν αὐτοὺς ὡσεὶ ποίμνιον ἐν ἐρήμῳ

[52] And he removed his people like sheep; he led them as a flock in the wilderness.

[53] καὶ ὡδήγησεν αὐτοὺς ἐπ᾽ ἐλπίδι, καὶ οὐκ ἐδειλίασαν, καὶ τοὺς ἐχθροὺς αὐτῶν ἐκάλυψε θάλασσα.

[53] And he guided them with hope, and they feared not: but the sea covered their enemies.

[54] καὶ εἰσήγαγεν αὐτοὺς εἰς ὄρος ἁγιάσματος αὐτοῦ, ὄρος τοῦτο, ὃ ἐκτήσατο ἡ δεξιὰ αὐτοῦ,

[54] And he brought them in to the mountain of his sanctuary, this mountain which his right hand had purchased.

[55] καὶ ἐξέβαλεν ἀπὸ προσώπου αὐτῶν ἔθνη καὶ ἐκληροδότησεν αὐτοὺς ἐν σχοινίῳ κληροδοσίας καὶ κατεσκήνωσεν ἐν τοῖς σκηνώμασιν αὐτῶν τὰς φυλὰς τοῦ Ἰσραήλ.

[55] And he cast out the nations from before them, and made them to inherit by a line of inheritance, and made the tribes of Israel to dwell in their tents.

[56] καὶ ἐπείρασαν καὶ παρεπίκραναν τὸν Θεὸν τὸν Ὕψιστον καὶ τὰ μαρτύρια αὐτοῦ οὐκ ἐφυλάξαντο

[56] Yet they tempted and provoked the most high God, and kept not his testimonies.

[57] καὶ ἀπέστρεψαν καὶ ἠθέτησαν, καθὼς καὶ οἱ πατέρες αὐτῶν, μετεστράφησαν εἰς τόξον στρεβλὸν

[57] And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow.

[58] καὶ παρώργισαν αὐτὸν ἐν τοῖς βουνοῖς αὐτῶν, καὶ ἐν τοῖς γλυπτοῖς αὐτῶν παρεζήλωσαν αὐτόν.

[58] And they provoked him with their high places, and moved him to jealousy with their graven images.

[59] ἤκουσεν ὁ Θεὸς καὶ ὑπερεῖδε καὶ ἐξουδένωσε σφόδρα τὸν Ἰσραήλ.

[59] God heard and lightly regarded them, and greatly despised Israel.

[60] καὶ ἀπώσατο τὴν σκηνὴν Σιλώμ, σκήνωμα, ὃ κατεσκήνωσεν ἐν ἀνθρώποις.

[60] And he rejected the tabernacle of Selom, his tent where he dwelt among men.

[61] καὶ παρέδωκεν εἰς αἰχμαλωσίαν τὴν ἰσχὺν αὐτῶν καὶ τὴν καλλονὴν αὐτῶν εἰς χεῖρα ἐχθρῶν

[61] And he gave their strength into captivity, and their beauty into the enemy's hand.

[62] καὶ συνέκλεισεν ἐν ῥομφαίᾳ τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ ὑπερεῖδε.

[62] And he gave his people to the sword; and disdained his inheritance.

[63] τοὺς νεανίσκους αὐτῶν κατέφαγε πῦρ, καὶ αἱ παρθένοι αὐτῶν οὐκ ἐπενθήθησαν·

[63] Fire devoured their young men; and their virgins mourned not.

[64] οἱ ἱερεῖς αὐτῶν ἐν ῥομφαίᾳ ἔπεσον, καὶ αἱ χῆραι αὐτῶν οὐ κλαυθήσονται.

[64] Their priests fell by the sword; and their widows shall not be wept for.

[65] καὶ ἐξηγέρθη ὡς ὁ ὑπνῶν Κύριος, ὡς δυνατὸς κεκραιπαληκὼς ἐξ οἴνου,

[65] So the Lord awaked as one out of sleep, and as a mighty man who has been heated with wine.

[66] καὶ ἐπάταξε τοὺς ἐχθροὺς αὐτοῦ εἰς τὰ ὀπίσω, ὄνειδος αἰώνιον ἔδωκεν αὐτοῖς.

[66] And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.

[67] καὶ ἀπώσατο τὸ σκήνωμα Ἰωσὴφ καὶ τὴν φυλὴν Ἐφραὶμ οὐκ ἐξελέξατο·

[67] And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim;

[68] καὶ ἐξελέξατο τὴν φυλὴν Ἰούδα, τὸ ὄρος τὸ Σιών, ὃ ἠγάπησε,

[68] but chose the tribe of Juda, the mount Sion which he loved.

[69] καὶ ᾠκοδόμησεν ὡς μονοκέρωτος τὸ ἁγίασμα αὐτοῦ, ἐν τῇ γῇ ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα.

[69] And he built his sanctuary as the place of unicorns; he founded it for ever on the earth.

[70] καὶ ἐξελέξατο Δαυΐδ τὸν δοῦλον αὐτοῦ καὶ ἀνέλαβεν αὐτὸν ἐκ τῶν ποιμνίων τῶν προβάτων,

[70] He chose David also his servant, and took him up from the flocks of sheep.

[71] ἐξόπισθεν τῶν λοχευομένων ἔλαβεν αὐτόν ποιμαίνειν Ἰακὼβ τὸν δοῦλον αὐτοῦ καὶ Ἰσραὴλ τὴν κληρονομίαν αὐτοῦ

[71] He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance.

[72] καὶ ἐποίμανεν αὐτοὺς ἐν τῇ ἀκακίᾳ τῆς καρδίας αὐτοῦ, καὶ ἐν τῇ συνέσει τῶν χειρῶν αὐτοῦ ὡδήγησεν αὐτούς.

[72] So he tended them in the innocency of his heart; and guided them by the skillfulness of his hands.

Ψαλμός 78

Psalm 78

Ψαλμὸς τῷ Ἀσάφ.

A Psalm for Asaph.

Ο ΘΕΟΣ, ἦλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου, ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου, ἔθεντο Ἰερουσαλὴμ ὡς ὀπωροφυλάκιον.

O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits.

[2] ἔθεντο τὰ θνησιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, τὰς σάρκας τῶν ὁσίων σου τοῖς θηρίοις τῆς γῆς·

[2] They have given the dead bodies of thy servants to be food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth.

[3] ἐξέχεαν τὸ αἷμα αὐτῶν ὡσεὶ ὕδωρ κύκλῳ Ἰερουσαλήμ, καὶ οὐκ ἦν ὁ θάπτων.

[3] They have shed their blood as water, round about Jerusalem; and there was none to bury them.

[4] ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλῳ ἡμῶν.

[4] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

[5] ἕως πότε, Κύριε, ὀργισθήσῃ εἰς τέλος, ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου;

[5] How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

[6] ἔκχεον τὴν ὀργήν σου ἐπὶ τὰ ἔθνη τὰ μὴ γινώσκοντά σε καὶ ἐπὶ βασιλείας, αἳ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο,

[6] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name.

[7] ὅτι κατέφαγον τὸν Ἰακώβ, καὶ τὸν τόπον αὐτοῦ ἠρήμωσαν.

[7] For they have devoured Jacob, and laid his place waste.

[8] μὴ μνησθῇς ἡμῶν ἀνομιῶν ἀρχαίων· ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε, ὅτι ἐπτωχεύσαμεν σφόδρα.

[8] Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished.

[9] βοήθησον ἡμῖν, ὁ Θεός, ὁ σωτὴρ ἡμῶν· ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου, Κύριε, ῥῦσαι ἡμᾶς καὶ ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκα τοῦ ὀνόματός σου,

[9] Help us, O God our Saviour; for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake.

[10] μή ποτε εἴπωσι τὰ ἔθνη· ποῦ ἔστιν ὁ Θεὸς αὐτῶν; καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου.

[10] Lets haply they should say among the heathen, Where is their God? and let the avenging of thy servant's blood that has been shed be known among the heathen before our eyes.

[11] εἰσελθέτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων, κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου περιποίησαι τοὺς υἱοὺς τῶν τεθανατωμένων.

[11] Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones.

[12] ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὀνειδισμὸν αὐτῶν, ὃν ὠνείδισάν σε, Κύριε.

[12] Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord.

[13] ἡμεῖς δὲ λαός σου καὶ πρόβατα νομῆς σου ἀνθομολογησόμεθά σοι εἰς τὸν αἰῶνα, εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦμεν τὴν αἴνεσίν σου.

[13] For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations.

Ψαλμός 79

Psalm 79

Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων· μαρτύριον τῷ Ἀσάφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.

For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian.

[2] Ο ΠΟΙΜΑΙΝΩΝ τὸν Ἰσραήλ, πρόσχες, ὁ ὁδηγῶν ὡσεὶ πρόβατα τὸν Ἰωσήφ. ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, ἐμφάνηθι.

[2] Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself;

[3] ἐναντίον Ἐφραὶμ καὶ Βενιαμὶν καὶ Μανασσῆ ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς.

[3] before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us.

[4] ὁ Θεός, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου καὶ σωθησόμεθα.

[4] Turn us, O God, and cause thy face to shine; and we shall be delivered.

[5] Κύριε ὁ Θεὸς τῶν δυνάμεων, ἕως πότε ὀργίζῃ ἐπὶ τὴν προσευχὴν τῶν δούλων σου;

[5] O Lord God of hosts, how long art thou angry with the prayer of thy servant?

[6] ψωμιεῖς ἡμᾶς ἄρτον δακρύων; καὶ ποτιεῖς ἡμᾶς ἐν δάκρυσιν ἐν μέτρῳ;

[6] Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure.

[7] ἔθου ἡμᾶς εἰς ἀντιλογίαν τοῖς γείτοσιν ἡμῶν, καὶ οἱ ἐχθροὶ ἡμῶν ἐμυκτήρισαν ἡμᾶς.

[7] Thou has made us a strife to our neighbours; and our enemies have mocked at us.

[8] Κύριε ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα. (διάψαλμα).

[8] Turn us, O Lord God of hosts, and cause thy face to shine; and we shall be saved. (Pause).

[9] ἄμπελον ἐξ Αἰγύπτου μετῆρας, ἐξέβαλες ἔθνη καὶ κατεφύτευσας αὐτήν·

[9] Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it.

[10] ὡδοποίησας ἔμπροσθεν αὐτῆς καὶ κατεφύτευσας τὰς ῥίζας αὐτῆς, καὶ ἐπλήρωσε τὴν γῆν.

[10] Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it.

[11] ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ Θεοῦ·

[11] Its shadow covered the mountains, and its shoots equalled the goodly cedars.

[12] ἐξέτεινε τὰ κλήματα αὐτῆς ἕως θαλάσσης καὶ ἕως ποταμῶν τὰς παραφυάδας αὐτῆς.

[12] It sent forth its branches to the sea, and its shoots to the river.

[13] ἱνατί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν;

[13] Wherefore hast thou broken down its hedge, while all that pass by the way pluck it?

[14] ἐλυμήνατο αὐτὴν ὗς ἐκ δρυμοῦ, καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν.

[14] The boar out of the wood has laid it waste, and the wild beast has devoured it.

[15] ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον δή, καὶ ἐπίβλεψον ἐξ οὐρανοῦ καὶ ἴδε καὶ ἐπίσκεψαι τὴν ἄμπελον ταύτην

[15] O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine;

[16] καὶ κατάρτισαι αὐτήν, ἣν ἐφύτευσεν ἡ δεξιά σου, καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ.

[16] and restore that which thy right hand has planted: and look on the son of man whom thou didst strengthen for thyself.

[17] ἐμπεπυρισμένη πυρὶ καὶ ἀνεσκαμμένη· ἀπὸ ἐπιτιμήσεως τοῦ προσώπου σου ἀπολοῦνται.

[17] It is burnt with fire and dug up: they shall perish at the rebuke of thy presence.

[18] γενηθήτω ἡ χείρ σου ἐπ᾽ ἄνδρα δεξιᾶς σου καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ·

[18] Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

[19] καὶ οὐ μὴ ἀποστῶμεν ἀπὸ σοῦ, ζωώσεις ἡμᾶς, καὶ τὸ ὄνομά σου ἐπικαλεσόμεθα.

[19] So will we not depart from thee: thou shalt quicken us, and we will call upon thy name.

[20] Κύριε, ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

[20] Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.

Ψαλμός 80

Psalm 80

Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· ψαλμὸς τῷ Ἀσάφ.

For the end, a Psalm for Asaph, concerning the wine-presses.

[2] ΑΓΑΛΛΙΑΣΘΕ τῷ Θεῷ τῷ βοηθῷ ἡμῶν, ἀλαλάξατε τῷ Θεῷ Ἰακώβ·

[2] Rejoice ye in God our helper; shout aloud to the God of Jacob.

[3] λάβετε ψαλμὸν καὶ δότε τύμπανον, ψαλτήριον τερπνὸν μετὰ κιθάρας·

[3] Take a psalm, and produce the timbrel, the pleasant psaltery with the harp.

[4] σαλπίσατε ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ὑμῶν·

[4] Blow the trumpet at the new moon, in the glorious day of your feast.

[5] ὅτι πρόσταγμα τῷ Ἰσραήλ ἐστι καὶ κρῖμα τῷ Θεῷ Ἰακώβ.

[5] For this is an ordinance for Israel, and a statute of the God of Jacob.

[6] μαρτύριον ἐν τῷ Ἰωσὴφ ἔθετο αὐτὸν ἐν τῷ ἐξελθεῖν αὐτὸν ἐκ γῆς Αἰγύπτου· γλῶσσαν, ἣν οὐκ ἔγνω, ἤκουσεν·

[6] He made it to be a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language which he understood not.

[7] ἀπέστησεν ἀπὸ ἄρσεων τὸν νῶτον αὐτοῦ, αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίνῳ ἐδούλευσαν.

[7] He removed his back from burdens: his hands slaved in making the baskets.

[8] ἐν θλίψει ἐπεκαλέσω με, καὶ ἐῤῥύσάμην σε· ἐπήκουσά σου ἐν ἀποκρύφῳ καταιγίδος, ἐδοκίμασά σε ἐπὶ ὕδατος ἀντιλογίας. (διάψαλμα).

[8] Thou didst call upon me in trouble, and I delivered thee; I heard thee in the secret place of the storm: I proved thee at the water of Strife. (Pause).

[9] ἄκουσον, λαός μου, καὶ διαμαρτύρομαί σοι, Ἰσραήλ, ἐὰν ἀκούσῃς μου,

[9] Hear, my people, and I will speak to thee, O Israel; and I will testify to thee: if thou wilt hearken to me;

[10] οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος, οὐδὲ προσκυνήσεις Θεῷ ἀλλοτρίῳ·

[10] there shall be no new god in thee; neither shalt thou worship a strange god.

[11] ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου ὁ ἀναγαγών σε ἐκ γῆς Αἰγύπτου· πλάτυνον τὸ στόμα σου, καὶ πληρώσω αὐτό.

[11] For I am the Lord thy God, that brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

[12] καὶ οὐκ ἤκουσεν ὁ λαός μου τῆς φωνῆς μου, καὶ Ἰσραὴλ οὐ προσέσχε μοι·

[12] But my people hearkened not to my voice; and Israel gave no heed to me.

[13] καὶ ἐξαπέστειλα αὐτοὺς κατὰ τὰ ἐπιτηδεύματα τῶν καρδιῶν αὐτῶν, πορεύσονται ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

[13] So I let them go after the ways of their own hearts: they will go on in their own ways.

[14] εἰ ὁ λαός μου ἤκουσέ μου, Ἰσραὴλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη,

[14] If my people had hearkened to me, if Israel had walked in my ways,

[15] ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπείνωσα καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον ἂν τὴν χεῖρά μου.

[15] I should have put down their enemies very quickly, and should have laid my hand upon those that afflicted them.

[16] οἱ ἐχθροὶ Κυρίου ἐψεύσαντο αὐτῷ, καὶ ἔσται ὁ καιρὸς αὐτῶν εἰς τὸν αἰῶνα.

[16] The Lord’s enemies should have lied to him: but their time shall be for ever.

[17] καὶ ἐψώμισεν αὐτοὺς ἐκ στέατος πυροῦ καὶ ἐκ πέτρας μέλι ἐχόρτασεν αὐτούς.

[17] And he fed them with the fat of wheat; and satisfied them with honey out of the rock.

Ψαλμός 81

Psalm 81

Ψαλμὸς τῷ Ἀσάφ.

A Psalm for Asaph.

Ο ΘΕΟΣ ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ.

God stands in the assembly of gods; and in the midst of them will judge gods.

[2] ἕως πότε κρίνετε ἀδικίαν καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; (διάψαλμα).

[2] How long will ye judge unrighteously, and accept the persons of sinners? (Pause).

[3] κρίνατε ὀρφανῷ καὶ πτωχῷ, ταπεινὸν καὶ πένητα δικαιώσατε·

[3] Judge the orphan and poor: do justice to the low and needy.

[4] ἐξέλεσθε πένητα καὶ πτωχόν, ἐκ χειρὸς ἁμαρτωλοῦ ῥύσασθε αὐτόν.

[4] Rescue the needy, and deliver the poor out of the hand of the sinner.

[5] οὐκ ἔγνωσαν οὐδὲ συνῆκαν, ἐν σκότει διαπορεύονται· σαλευθήσονται πάντα τὰ θεμέλια τῆς γῆς.

[5] They know not, nor understand; they walk on in darkness: all the foundations of the earth shall be shaken.

[6] ἐγὼ εἶπα· θεοί ἐστε καὶ υἱοὶ Ὑψίστου πάντες·

[6] I have said, Ye are gods; and all of you children of the Most High.

[7] ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.

[7] But ye die as men, and fall as one of the princes.

[8] ἀνάστα, ὁ Θεός, κρίνων τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσι.

[8] Arise, O God, judge the earth: for thou shalt inherit all nations.

Ψαλμός 82

Psalm 82

Ὠδὴ ψαλμοῦ τῷ Ἀσάφ.

A Song of a Psalm for Asaph.

[2] Ο ΘΕΟΣ, τίς ὁμοιωθήσεταί σοι; μὴ σιγήσῃς μηδὲ καταπραΰνῃς, ὁ Θεός·

[2] O God, who shall be compared to thee? be not silent, neither be still, O God.

[3] ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν, καὶ οἱ μισοῦντές σε ἦραν κεφαλήν,

[3] For behold, thine enemies have made a noise; and they that hate thee have lifted up the head.

[4] ἐπὶ τὸν λαόν σου κατεπανουργεύσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου·

[4] Against thy people they have craftily imagined a device, and have taken counsel against thy saints.

[5] εἶπαν· δεῦτε καὶ ἐξολοθρεύσωμεν αὐτοὺς ἐξ ἔθνους, καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι.

[5] They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all.

[6] ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό, κατὰ σοῦ διαθήκην διέθεντο

[6] For they have taken counsel together with one consent: they have made a confederacy against thee;

[7] τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσμαηλῖται, Μωὰβ καὶ οἱ Ἀγαρηνοί,

[7] even the tents of the Idumeans, and the Ismaelites; Moab, and the Agarenes;

[8] Γεβὰλ καὶ Ἀμμὼν καὶ Ἀμαλὴκ καὶ ἀλλόφυλοι μετὰ τῶν κατοικούντων Τύρον.

[8] Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre.

[9] καὶ γὰρ καὶ Ἀσσοὺρ συμπαρεγένετο μετ᾽ αὐτῶν, ἐγενήθησαν εἰς ἀντίληψιν τοῖς υἱοῖς Λώτ. (διάψαλμα).

[9] Yea, Assur too is come with them: they have become a help to the children of Lot. (Pause).

[10] ποίησον αὐτοῖς ὡς τῇ Μαδιὰμ καὶ τῷ Σισάρᾳ, ὡς τῷ Ἰαβεὶμ ἐν τῷ χειμάῤῥῳ Κεισών·

[10] Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison.

[11] ἐξωλοθρεύθησαν ἐν Ἀενδώρ, ἐγενήθησαν ὡσεὶ κόπρος τῇ γῇ.

[11] They were utterly destroyed at Aendor: they became as dung for the earth.

[12] θοῦ τοὺς ἄρχοντας αὐτῶν ὡς τὸν Ὼρὴβ καὶ Ζὴβ καὶ Ζεβεὲ καὶ Σαλμανὰ πάντας τοὺς ἄρχοντας αὐτῶν,

[12] Make their princes as Oreb and Zeb, and Zebee and Salmana; even all their princes:

[13] οἵτινες εἶπαν· Κληρονομήσωμεν ἑαυτοῖς τὸ ἁγιαστήριον τοῦ Θεοῦ.

[13] who said, let us take to ourselves the altar of God as an inheritance.

[14] ὁ Θεός μου, θοῦ αὐτοὺς ὡς τροχόν, ὡς καλάμην κατὰ πρόσωπον ἀνέμου·

[14] O my God, make them as a wheel; as stubble before the face of the wind.

[15] ὡσεὶ πῦρ, ὃ διαφλέξει δρυμόν, ὡσεὶ φλόξ, ἣ κατακαύσει ὄρη,

[15] As fire which shall burn up a wood, as the flame may consume the mountains;

[16] οὕτως καταδιώξεις αὐτοὺς ἐν τῇ καταιγίδι σου, καὶ ἐν τῇ ὀργῇ σου συνταράξεις αὐτούς.

[16] so shalt thou persecute them with thy tempest, and trouble them in thine anger.

[17] πλήρωσον τὰ πρόσωπα αὐτῶν ἀτιμίας, καὶ ζητήσουσι τὸ ὄνομά σου, Κύριε.

[17] Fill their faces with dishonour; so shall they seek thy name, O Lord.

[18] αἰσχυνθήτωσαν καὶ ταραχθήτωσαν εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἐντραπήτωσαν καὶ ἀπολέσθωσαν

[18] Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed.

[19] καὶ γνώτωσαν ὅτι ὄνομά σοι Κύριος· σὺ μόνος Ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.

[19] And let them know that thy name is Lord; that thou alone art Most High over all the earth.

Ψαλμός 83

Psalm 83

Εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν· τοῖς υἱοῖς Κορὲ ψαλμός.

For the end, a Psalm for the sons of Core, concerning the wine-presses.

[2] ΩΣ ΑΓΑΠΗΤΑ τὰ σκηνώματά σου, Κύριε τῶν δυνάμεων.

[2] How amiable are thy tabernacles, O Lord of hosts!

[3] ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχή μου εἰς τὰς αὐλὰς τοῦ Κυρίου, ἡ καρδία μου καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ Θεὸν ζῶντα.

[3] My soul longs, and faints for the courts of the Lord: my heart and my flesh have exulted in the living god.

[4] καὶ γὰρ στρουθίον εὗρεν ἑαυτῷ οἰκίαν καὶ τρυγὼν νοσσιὰν ἑαυτῇ, οὗ θήσει τὰ νοσσία ἑαυτῆς, τὰ θυσιαστήριά σου, Κύριε τῶν δυνάμεων, ὁ Βασιλεύς μου καὶ ὁ Θεός μου.

[4] Yea, the sparrow has found himself a home, and the turtle-dove a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

[5] μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου, εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσί σε. (διάψαλμα)

[5] Blessed are they that dwell in thy house: they will praise thee evermore. (Pause).

[6] μακάριος ἀνήρ, ᾧ ἐστιν ἡ ἀντίληψις αὐτοῦ παρὰ σοί· ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο

[6] Blessed is the man whose help is of thee, O Lord; in his heart he has purposed to go up

[7] εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, εἰς τὸν τόπον, ὃν ἔθετο· καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν.

[7] the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings.

[8] πορεύσονται ἐκ δυνάμεως εἰς δύναμιν, ὀφθήσεται ὁ Θεὸς τῶν θεῶν ἐν Σιών.

[8] They shall go from strength to strength: the God of gods shall be seen in Sion.

[9] Κύριε ὁ Θεὸς τῶν δυνάμεων, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι, ὁ Θεὸς Ἰακώβ. (διάψαλμα).

[9] O Lord God of hosts, hear my prayer: hearken, O God of Jacob. (Pause).

[10] ὑπερασπιστὰ ἡμῶν, ἴδε, ὁ Θεός, καὶ ἐπίβλεψον εἰς τὸ πρόσωπον τοῦ χριστοῦ σου.

[10] Behold, O God our defender, and look upon the face of thine anointed.

[11] ὅτι κρείσσων ἡμέρα μία ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας· ἐξελεξάμην παραῤῥιπτεῖσθαι ἐν τῷ οἴκῳ τοῦ Θεοῦ μου μᾶλλον ἢ οἰκεῖν με ἐν σκηνώμασιν ἁμαρτωλῶν.

[11] For one day in thy courts is better than thousands. I would rather be an abject in the house of God, than dwell in the tents of sinners.

[12] ὅτι ἔλεος καὶ ἀλήθειαν ἀγαπᾷ Κύριος ὁ Θεός, χάριν καὶ δόξαν δώσει· Κύριος οὐ στερήσει τὰ ἀγαθὰ τοῖς πορευομένοις ἐν ἀκακίᾳ.

[12] For the Lord loves mercy and truth: God will give grace and glory: the Lord will not withhold good things from them that walk in innocence.

[13] Κύριε, ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.

[13] O Lord of hosts, blessed is the man that trusts in thee.

Ψαλμός 84

Psalm 84

Εἰς τὸ τέλος· τοῖς υἱοῖς Κορὲ ψαλμός.

For the end, a Psalm for the sons of Core.

[2] ΕΥΔΟΚΗΣΑΣ, Κύριε, τὴν γῆν σου, ἀπέστρεψας τὴν αἰχμαλωσίαν Ἰακώβ·

[2] O Lord, thou has taken pleasure in thy land: thou hast turned back the captivity of Jacob.

[3] ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν. (διάψαλμα).

[3] Thou hast forgiven thy people their transgressions; thou has covered all their sins. (Pause).

[4] κατέπαυσας πᾶσαν τὴν ὀργήν σου, ἀπέστρεψας ἀπὸ ὀργῆς θυμοῦ σου.

[4] Thou has caused all thy wrath to cease: thou hast turned from thy fierce anger.

[5] ἐπίστρεψον ἡμᾶς, ὁ Θεὸς τῶν σωτηρίων ἡμῶν, καὶ ἀπόστρεψον τὸν θυμόν σου ἀφ᾽ ἡμῶν.

[5] Turn us, O God of our salvation, and turn thy anger away from us.

[6] μὴ εἰς τοὺς αἰῶνας ὀργισθῇς ἡμῖν; ἢ διατενεῖς τὴν ὀργήν σου ἀπὸ γενεᾶς εἰς γενεάν;

[6] Wouldest thou be angry with us for ever? or wilt thou continue thy wrath from generation to generation?

[7] ὁ Θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς, καὶ ὁ λαός σου εὐφρανθήσεται ἐπὶ σοί.

[7] O God, thou wilt turn and quicken us; and thy people shall rejoice in thee.

[8] δεῖξον ἡμῖν, Κύριε, τὸ ἔλεός σου καὶ τὸ σωτήριόν σου δῴης ἡμῖν.

[8] Shew us thy mercy, O Lord, and grant us thy salvation.

[9] ἀκούσομαι τί λαλήσει ἐν ἐμοὶ Κύριος ὁ Θεός, ὅτι λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοὺς ὁσίους αὐτοῦ καὶ ἐπὶ τοὺς ἐπιστρέφοντας καρδίαν ἐπ᾽ αὐτόν.

[9] I will hear what the Lord God will say concerning me: for he shall speak peace to his people, and to his saints, and to those that turn their heart toward him.

[10] πλὴν ἐγγὺς τῶν φοβουμένων αὐτὸν τὸ σωτήριον αὐτοῦ τοῦ κατασκηνῶσαι δόξαν ἐν τῇ γῇ ἡμῶν.

[10] Moreover his salvation is near them that fear him; that glory may dwell in our land.

[11] ἔλεος καὶ ἀλήθεια συνήντησαν, δικαιοσύνη καὶ εἰρήνη κατεφίλησαν·

[11] Mercy and truth are met together: righteousness and peace have kissed each other.

[12] ἀλήθεια ἐκ τῆς γῆς ἀνέτειλε, καὶ δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψε.

[12] Truth has sprung out of the earth; and righteousness has looked down from heaven.

[13] καὶ γὰρ ὁ Κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς·

[13] For the Lord will give goodness; and our land shall yield her fruit.

[14] δικαιοσύνη ἐναντίον αὐτοῦ προπορεύσεται καὶ θήσει εἰς ὁδὸν τὰ διαβήματα αὐτοῦ.

[14] Righteousness shall go before him; and shall set his steps in the way.

Ψαλμός 85

Psalm 85

Προσευχὴ τῷ Δαυΐδ.

A Prayer of David.

ΚΛΙΝΟΝ, Κύριε, τὸ οὖς σου καὶ ἐπάκουσόν μου, ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ.

O Lord, incline thine ear, and hearken to me; for I am poor and needy.

[2] φύλαξον τὴν ψυχήν μου, ὅτι ὅσιός εἰμι· σῶσον τὸν δοῦλόν σου, ὁ Θεός μου, τὸν ἐλπίζοντα ἐπὶ σέ.

[2] Preserve my soul, for I am holy; save thy servant, O God, who hopes in thee.

[3] ἐλέησόν με, Κύριε, ὅτι πρὸς σὲ κεκράξομαι ὅλην τὴν ἡμέραν.

[3] Pity me, O Lord: for to thee will I cry all the day.

[4] εὔφρανον τὴν ψυχὴν τοῦ δούλου σου, ὅτι πρὸς σέ, Κύριε, ἦρα τὴν ψυχήν μου.

[4] Rejoice the sold of thy servant: for to thee, O Lord, have I lifted up my soul.

[5] ὅτι σύ, Κύριε, χρηστὸς καὶ ἐπιεικὴς καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε.

[5] For thou, O Lord, art kind, and gentle; and plenteous in mercy to all that call upon thee.

[6] ἐνώτισαι, Κύριε, τὴν προσευχήν μου καὶ πρόσχες τῇ φωνῇ τῆς δεήσεώς μου.

[6] Give ear to my prayer, o Lord; and attend to the voice of my supplication.

[7] ἐν ἡμέρᾳ θλίψεώς μου ἐκέκραξα πρὸς σέ, ὅτι ἐπήκουσάς μου.

[7] In the day of my trouble I cried to thee: for thou didst hear me.

[8] οὐκ ἔστιν ὅμοιός σοι ἐν θεοῖς, Κύριε, καὶ οὐκ ἔστι κατὰ τὰ ἔργα σου.

[8] There is none like to thee, O Lord, among the god; and there are no works like to thy works.

[9] πάντα τὰ ἔθνη, ὅσα ἐποίησας, ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, Κύριε, καὶ δοξάσουσι τὸ ὄνομά σου.

[9] All nations whom thou hast made shall come, and shall worship before thee, O Lord; and shall glorify thy name.

[10] ὅτι μέγας εἶ σὺ καὶ ποιῶν θαυμάσια, σὺ εἶ Θεὸς μόνος.

[10] For thou art great, and doest wonders: thou art the only and the great God.

[11] ὁδήγησόν με, Κύριε, ἐν τῇ ὁδῷ σου, καὶ πορεύσομαι ἐν τῇ ἀληθείᾳ σου· εὐφρανθήτω ἡ καρδία μου τοῦ φοβεῖσθαι τὸ ὄνομά σου.

[11] Guide me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that I may fear thy name.

[12] ἐξομολογήσομαί σοι, Κύριε ὁ Θεός μου, ἐν ὅλῃ καρδίᾳ μου, καὶ δοξάσω τὸ ὄνομά σου εἰς τὸν αἰῶνα.

[12] I will give thee thanks, O Lord my God, with all my heart; and I will glorify thy name for ever.

[13] ὅτι τὸ ἔλεός σου μέγα ἐπ᾽ ἐμὲ καὶ ἐῤῥύσω τὴν ψυχήν μου ἐξ ᾅδου κατωτάτου.

[13] For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.

[14] ὁ Θεός, παράνομοι ἐπανέστησαν ἐπ᾽ ἐμέ, καὶ συναγωγὴ κραταιῶν ἐζήτησαν τὴν ψυχήν μου καὶ οὐ προέθεντό σε ἐνώπιον αὐτῶν.

[14] O God, transgressors have risen up against me, and an assembly of violent men have sought my life; and have not set thee before them.

[15] καὶ σύ, Κύριε ὁ Θεός μου, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός.

[15] But thou, O Lord God, art compassionate and merciful, long-suffering, and abundant in mercy and true.

[16] ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με, δὸς τὸ κράτος σου τῷ παιδί σου καὶ σῶσον τὸν υἱὸν τῆς παιδίσκης σου.

[16] Look thou upon me, and have mercy upon me: give thy strength to thy servant, and save the son of thine handmaid.

[17] ποίησον μετ᾽ ἐμοῦ σημεῖον εἰς ἀγαθόν, καὶ ἰδέτωσαν οἱ μισοῦντές με καὶ αἰσχυνθήτωσαν, ὅτι σύ, Κύριε, ἐβοήθησάς μοι καὶ παρεκάλεσάς με.

[17] Establish with me a token for good; and let them that hate me see it and be ashamed; because thou, O Lord, hast helped me, and comforted me.

Ψαλμός 86

Psalm 86

Τοῖς υἱοῖς Κορὲ ψαλμὸς ᾠδῆς.

A Psalm of a Song for the sons of Core.

ΟΙ ΘΕΜΕΛΙΟΙ αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις·

His foundations are in the holy mountains.

[2] ἀγαπᾷ Κύριος τὰς πύλας Σιὼν ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ.

[2] The Lord loves the gates of Sion, more than all the tabernacles of Jacob.

[3] δεδοξασμένα ἐλαλήθη περὶ σοῦ ἡ πόλις τοῦ Θεοῦ. (διάψαλμα).

[3] Glorious things have been spoken of thee, O city of God. (Pause).

[4] μνησθήσομαι Ῥαὰβ καὶ Βαβυλῶνος τοῖς γινώσκουσί με· καὶ ἰδοὺ ἀλλόφυλοι καὶ Τύρος καὶ λαὸς τῶν Αἰθιόπων, οὗτοι ἐγενήθησαν ἐκεῖ.

[4] I will make mention of Raab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born there.

[5] μήτηρ Σιών, ἐρεῖ ἄνθρωπος, καὶ ἄνθρωπος ἐγενήθη ἐν αὐτῇ, καὶ αὐτὸς ἐθεμελίωσεν αὐτὴν ὁ Ὕψιστος.

[5] A man shall say, Sion is my mother; and such a man was born in her; and the Highest himself has founded her.

[6] Κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ. (διάψαλμα).

[6] The Lord shall recount it in the writing of the people, and of these princes that were born in her. (Pause).

[7] ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.

[7] The habitation of all them that rejoice is in Thee.

Ψαλμός 87

Psalm 87

Ὠδὴ ψαλμοῦ τοῖς υἱοῖς Κορέ· εἰς τὸ τέλος, ὑπὲρ μαελὲθ τοῦ ἀποκριθῆναι· συνέσεως Αἰμὰν τῷ Ἰσραηλίτῃ.

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Æman the Israelite.

[2] ΚΥΡΙΕ ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου·

[2] O Lord God of my salvation, I have cried by day and in the night before thee.

[3] εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

[3] Let my prayer come in before thee; incline thine ear to my supplication, O Lord.

[4] ὅτι ἐπλήσθη κακῶν ἡ ψυχή μου, καὶ ἡ ζωή μου τῷ ᾅδῃ ἤγγισε·

[4] For my soul is filled with troubles, and my life has drawn nigh to Hades.

[5] προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον, ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος,

[5] I have been reckoned with them that go down to the pit; I became as a man without help; free among the dead,

[6] ὡσεὶ τραυματίαι καθεύδοντες ἐν τάφῳ, ὧν οὐκ ἐμνήσθης ἔτι καὶ αὐτοὶ ἐκ τῆς χειρός σου ἀπώσθησαν.

[6] as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand.

[7] ἔθεντό με ἐν λάκκῳ κατωτάτῳ, ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

[7] They laid me in the lowest pit, in dark places, and in the shadow of death.

[8] ἐπ᾽ ἐμὲ ἐπεστηρίχθη ὁ θυμός σου, καὶ πάντας τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ᾽ ἐμέ. (διάψαλμα).

[8] Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. (Pause).

[9] ἐμάκρυνας τοὺς γνωστούς μου ἀπ᾽ ἐμοῦ, ἔθεντό με βδέλυγμα ἑαυτοῖς, παρεδόθην καὶ οὐκ ἐξεπορευόμην.

[9] Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth.

[10] οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας· ἐκέκραξα πρὸς σέ, Κύριε, ὅλην τὴν ἡμέραν, διεπέτασα πρὸς σὲ τὰς χεῖράς μου·

[10] Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee.

[11] μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἰατροὶ ἀναστήσουσι, καὶ ἐξομολογήσονταί σοι;

[11] Wilt thou work wonders for the dead? or shall physicians raise them up, that they shall praise thee?

[12] μὴ διηγήσεταί τις ἐν τῷ τάφῳ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ;

[12] Shall any one declare thy mercy in the tomb? and thy truth in destruction?

[13] μὴ γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου καὶ ἡ δικαιοσύνη σου ἐν γῇ ἐπιλελησμένῃ;

[13] Shall thy wonders be known in darkness? and thy righteousness in a forgotten land?

[14] κἀγὼ πρὸς σέ, Κύριε, ἐκέκραξα, καὶ τὸ πρωΐ ἡ προσευχή μου προφθάσει σε.

[14] But I cried to thee, O Lord; and in the morning shall my prayer prevent thee.

[15] ἱνατί, Κύριε, ἀπωθῇ τὴν ψυχήν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ;

[15] Wherefore, O Lord, dost thou reject my prayer, and turn thy face away from me?

[16] πτωχός εἰμι ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου, ὑψωθεὶς δὲ ἐταπεινώθην καὶ ἐξηπορήθην.

[16] I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair.

[17] ἐπ᾽ ἐμὲ διῆλθον αἱ ὀργαί σου, οἱ φοβερισμοί σου ἐξετάραξάν με,

[17] Thy wrath has passed over me; and thy terrors have greatly disquieted me.

[18] ἐκύκλωσάν με ὡσεὶ ὕδωρ ὅλην τὴν ἡμέραν, περιέσχον με ἅμα.

[18] They compassed me like water; all the day they beset me together.

[19] ἐμάκρυνας ἀπ᾽ ἐμοῦ φίλον καὶ πλησίον καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας.

[19] Thou hast put far from me every friend, and mine acquaintances because of my wretchedness.

Ψαλμός 88

Psalm 88

Συνέσεως Αἰθὰμ τῷ Ἰσραηλίτῃ.

A Psalm of instruction for Ætham the Israelite.

[2] ΤΑ ΕΛΕΗ σου, Κύριε, εἰς τὸν αἰῶνα ᾄσομαι, εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σου ἐν τῷ στόματί μου,

[2] I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations.

[3] ὅτι εἶπας· εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται· ἐν τοῖς οὐρανοῖς ἑτοιμασθήσεται ἡ ἀλήθειά σου·

[3] For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens.

[4] διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου, ὤμοσα Δαυΐδ τῷ δούλῳ μου·

[4] I made a covenant with my chosen ones, I sware unto David my servant.

[5] ἕως τοῦ αἰῶνος ἑτοιμάσω τὸ σπέρμα σου καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου. (διάψαλμα).

[5] I will establish thy seed for ever, and build up thy throne to all generations. (Pause).

[6] ἐξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου, Κύριε, καὶ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων.

[6] The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints.

[7] ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ Κυρίῳ; καὶ τίς ὁμοιωθήσεται τῷ Κυρίῳ ἐν υἱοῖς Θεοῦ;

[7] For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God?

[8] ὁ Θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων, μέγας καὶ φοβερὸς ἐπὶ πάντας τοὺς περικύκλῳ αὐτοῦ.

[8] God is glorified in the council of the saints; great and terrible toward all that are round about him.

[9] Κύριε ὁ Θεὸς τῶν δυνάμεων, τίς ὅμοιός σοι; δυνατὸς εἶ, Κύριε, καὶ ἡ ἀλήθειά σου κύκλῳ σου.

[9] O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

[10] σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις.

[10] Thou rulest the power of the sea; and thou calmest the tumult of its waves.

[11] σὺ ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον, ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

[11] Thou has brought down the proud as one that is slain; and with the arm of thy power thou has scattered thine enemies.

[12] σοί εἰσιν οἱ οὐρανοί, καὶ σή ἐστιν ἡ γῆ· τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας.

[12] The heavens are thine, and the earth is thine: thou hast founded the world, and the fullness of it.

[13] τὸν βορρᾶν καὶ τὴν θάλασσαν σὺ ἔκτισας, Θαβὼρ καὶ Ἑρμὼν ἐν τῷ ὀνόματί σου ἀγαλλιάσονται.

[13] Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name.

[14] σὸς ὁ βραχίων μετὰ δυναστείας· κραταιωθήτω ἡ χείρ σου, ὑψωθήτω ἡ δεξιά σου.

[14] Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted.

[15] δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου σου, ἔλεος καὶ ἀλήθεια προπορεύσονται πρὸ προσώπου σου.

[15] Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face.

[16] μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμόν· Κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύσονται

[16] Blessed is the people that knows the joyful sound: they shall walk, O Lord, in the light of thy countenance.

[17] καὶ ἐν τῷ ὀνόματί σου ἀγαλλιάσονται ὅλην τὴν ἡμέραν καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσονται.

[17] And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

[18] ὅτι καύχημα τῆς δυνάμεως αὐτῶν σὺ εἶ, καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται τὸ κέρας ἡμῶν.

[18] For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted,

[19] ὅτι τοῦ Κυρίου ἡ ἀντίληψις καὶ τοῦ ἁγίου Ἰσραὴλ βασιλέως ἡμῶν.

[19] for our help is of the Lord; and of the Holy One of Israel, our king.

[20] τότε ἐλάλησας ἐν ὁράσει τοῖς υἱοῖς σου καὶ εἶπας· ἐθέμην βοήθειαν ἐπὶ δυνατόν, ὕψωσα ἐκλεκτὸν ἐκ τοῦ λαοῦ μου·

[20] Then thou spokest in vision to thy children, and saidst, I have laid help on a mighty one; I have exalted one chosen out of my people.

[21] εὗρον Δαυῒδ τὸν δοῦλόν μου, ἐν ἐλέει ἁγίῳ μου ἔχρισα αὐτόν.

[21] I have found David my servant; I have anointed him by my holy mercy.

[22] ἡ γὰρ χείρ μου συναντιλήψεται αὐτῷ καὶ ὁ βραχίων μου κατισχύσει αὐτόν·

[22] For my hand shall support him; and mine arm shall strengthen him.

[23] οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ, καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν.

[23] The enemy shall have no advantage against him; and the son of transgression shall not hurt him again.

[24] καὶ συγκόψω ἀπὸ προσώπου αὐτοῦ τοὺς ἐχθροὺς αὐτοῦ καὶ τοὺς μισοῦντας αὐτὸν τροπώσομαι.

[24] And I will hew down his foes before him, and put to flight those that hate him.

[25] καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός μου μετ᾽ αὐτοῦ, καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ.

[25] But my truth and my mercy shall be with him; and in my name shall his horn be exalted.

[26] καὶ θήσομαι ἐν θαλάσσῃ χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ.

[26] And I will set his hand in the sea, and his right hand in the rivers.

[27] αὐτὸς ἐπικαλέσεταί με· πατήρ μου εἶ σύ, Θεός μου καὶ ἀντιλήπτωρ τῆς σωτηρίας μου·

[27] He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation.

[28] κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς.

[28] And I will make him my first-born, higher than the kings of the earth.

[29] εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου, καὶ ἡ διαθήκη μου πιστὴ αὐτῷ·

[29] I will keep my mercy for him for ever, and my covenant shall be firm with him.

[30] καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ.

[30] And I will establish his seed for ever and ever, and his throne as the days of heaven.

[31] ἐὰν ἐγκαταλίπωσιν οἱ υἱοὶ αὐτοῦ τὸν νόμον μου καὶ τοῖς κρίμασί μου μὴ πορευθῶσιν,

[31] If his children should forsake my law, and walk not in my judgments;

[32] ἐὰν τὰ δικαιώματά μου βεβηλώσωσι καὶ τὰς ἐντολάς μου μὴ φυλάξωσιν,

[32] if they should profane my ordinances, and not keep my commandments;

[33] ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν καὶ ἐν μάστιξι τὰς ἀδικίας αὐτῶν·

[33] I will visit their transgressions with a rod, and their sins with scourges.

[34] τὸ δὲ ἔλεός μου οὐ μὴ διασκεδάσω ἀπ᾽ αὐτῶν, οὐδ᾽ οὐ μὴ ἀδικήσω ἐν τῇ ἀληθείᾳ μου,

[34] But my mercy I will not utterly remove from him, nor wrong my truth.

[35] οὐδ᾽ οὐ μὴ βεβηλώσω τὴν διαθήκην μου καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου οὐ μὴ ἀθετήσω.

[35] Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips.

[36] ἅπαξ ὤμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαυΐδ ψεύσομαι·

[36] Once have I sworn by my holiness, that I will not lie to David.

[37] τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου

[37] His see shall endure for ever, and his throne as the sun before me;

[38] καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα· καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός. (διάψαλμα).

[38] and as the moon that is established for ever, and as the faithful witness in heaven. (Pause).

[39] σὺ δὲ ἀπώσω καὶ ἐξουδένωσας, ἀνεβάλου τὸν χριστόν σου·

[39] But thou hast cast off and set at nought, thou has rejected thine anointed.

[40] κατέστρεψας τὴν διαθήκην τοῦ δούλου σου, ἐβεβήλωσας εἰς τὴν γῆν τὸ ἁγίασμα αὐτοῦ.

[40] Thou hast overthrown the covenant of thy servant; thou has profaned his sanctuary, casting it to the ground.

[41] καθεῖλες πάντας τοὺς φραγμοὺς αὐτοῦ, ἔθου τὰ ὀχυρώματα αὐτοῦ δειλίαν·

[41] Thou hast broken down all his hedges; thou hast made his strong holds a terror.

[42] διήρπασαν αὐτὸν πάντες οἱ διοδεύοντες ὁδόν, ἐγενήθη ὄνειδος τοῖς γείτοσιν αὐτοῦ.

[42] All that go by the way have spoiled him: he is become a reproach to his neighbours.

[43] ὕψωσας τὴν δεξιὰν τῶν θλιβόντων αὐτόν, εὔφρανας πάντας τοὺς ἐχθροὺς αὐτοῦ.

[43] Thou hast exalted the right hand of his enemies; thou hast made all his enemies to rejoice.

[44] ἀπέστρεψας τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ.

[44] Thou hast turned back the help of his sword, and hast not helped him in the battle.

[45] κατέλυσας ἀπὸ καθαρισμοῦ αὐτοῦ, τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέῤῥαξας.

[45] Thou hast deprived him of glory: thou hast broken down his throne to the ground.

[46] ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτοῦ αἰσχύνην. (διάψαλμα).

[46] Thou hast shortened the days of his throne: thou hast poured shame upon him. (Pause).

[47] ἕως πότε, Κύριε, ἀποστρέφῃ εἰς τέλος, ἐκκαυθήσεται ὡς πῦρ ἡ ὀργή σου;

[47] How long, O Lord, wilt thou turn away, for ever? shall thine anger flame out as fire?

[48] μνήσθητι τίς μου ἡ ὑπόστασις· μὴ γὰρ ματαίως ἔκτισας πάντας τοὺς υἱοὺς τῶν ἀνθρώπων;

[48] Remember what my being is: for hast thou created all the sons of men in vain?

[49] τίς ἐστιν ἄνθρωπος, ὃς ζήσεται, καὶ οὐκ ὄψεται θάνατον; ῥύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου; (διάψαλμα).

[49] What man is there who shall live, and not see death? shall any one deliver his soul from the hand of Hades? (Pause).

[50] ποῦ ἐστι τὰ ἐλέη σου τὰ ἀρχαῖα, Κύριε, ἃ ὤμοσας τῷ Δαυΐδ ἐν τῇ ἀληθείᾳ σου;

[50] Where are thine ancient mercies, O Lord, which thou swarest to David in thy truth?

[51] μνήσθητι, Κύριε, τοῦ ὀνειδισμοῦ τῶν δούλων σου, οὗ ὑπέσχον ἐν τῷ κόλπῳ πολλῶν ἐθνῶν,

[51] Remember, O Lord, the reproach of thy servants, which I have borne in my bosom, even the reproach of many nations;

[52] οὗ ὠνείδισαν οἱ ἐχθροί σου, Κύριε, οὗ ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου.

[52] wherewith thine enemies have reviled, O Lord: wherewith they have reviled the recompense of thine anointed.

[53] εὐλογητὸς Κύριος εἰς τὸν αἰῶνα. γένοιτο γένοιτο.

[53] Blessed be the Lord for ever. So be it, so be it.

Ψαλμός 89

Psalm 89

Προσευχὴ τοῦ Μωυσῆ ἀνθρώπου τοῦ Θεοῦ.

A Prayer of Moses the man of God.

ΚΥΡΙΕ, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ·

Lord, thou hast been our refuge in all generations.

[2] πρὸ τοῦ ὄρη γενηθῆναι καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην, καὶ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος σὺ εἶ.

[2] Before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art.

[3] μὴ ἀποστρέψῃς ἄνθρωπον εἰς ταπείνωσιν· καὶ εἶπας· ἐπιστρέψατε υἱοὶ τῶν ἀνθρώπων.

[3] Turn not man back to his low place, whereas thou saidst, Return, ye sons of men?

[4] ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡμέρα ἡ ἐχθές, ἥτις διῆλθε, καὶ φυλακὴ ἐν νυκτί.

[4] For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night.

[5] τὰ ἐξουδενώματα αὐτῶν ἔτη ἔσονται. τὸ πρωΐ ὡσεὶ χλόη παρέλθοι,

[5] Years shall be vanity to them: let the morning pass away as grass.

[6] τὸ πρωΐ ἀνθήσαι καὶ παρέλθοι, τὸ ἑσπέρας ἀποπέσοι, σκληρυνθείη καὶ ξηρανθείη.

[6] In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up.

[7] ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν.

[7] For we have perished in thine anger, and in thy wrath we have been troubled.

[8] ἔθου τὰς ἀνομίας ἡμῶν ἐναντίον σου· αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου.

[8] Thou hast set our transgressions before thee: our age is in the light of thy countenance.

[9] ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον, καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν· τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνη ἐμελέτων.

[9] For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider.

[10] αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη, ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος· ὅτι ἐπῆλθε πρᾳότης ἐφ᾽ ἡμᾶς, καὶ παιδευθησόμεθα.

[10] As for the days of our years, in them are seventy years; and if men should be in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened.

[11] τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου καὶ ἀπὸ τοῦ φόβου σου τὸν θυμόν σου ἐξαριθμήσασθαι;

[11] Who knows the power of thy wrath? and who knows how to number his days because of the fear of thy wrath?

[12] τὴν δεξιάν σου οὕτω γνώρισόν μοι καὶ τοὺς πεπαιδευμένους τῇ καρδίᾳ ἐν σοφίᾳ.

[12] So manifest thy right hand, and those that are instructed in wisdom in the heart.

[13] ἐπίστρεψον, Κύριε· ἕως πότε; καὶ παρακλήθητι ἐπὶ τοῖς δούλοις σου.

[13] Return, O Lord, how long? and be intreated concerning thy servants.

[14] ἐνεπλήσθημεν τὸ πρωΐ τοῦ ἐλέους σου, Κύριε, καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν ἐν πάσαις ταῖς ἡμέραις ἡμῶν· εὐφρανθείημεν

[14] We have been satisfied in the morning with thy mercy; and we did exult and rejoice: let us rejoice in all our days,

[15] ἀνθ᾽ ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν, ὧν εἴδομεν κακά.

[15] in return for the days wherein thou didst afflict us, the years wherein we saw evil.

[16] καὶ ἴδε ἐπὶ τοὺς δούλους σου καὶ ἐπὶ τὰ ἔργα σου καὶ ὁδήγησον τοὺς υἱοὺς αὐτῶν,

[16] And look upon thy servants, and upon thy works; and guide their children.

[17] καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ᾽ ἡμᾶς, καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ᾽ ἡμᾶς καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

[17] And let the brightness of the Lord our God be upon us: and do thou direct for us the works of our hands, yea, the works of our hands do thou direct for us.

Ψαλμός 90

Psalm 90

Αἶνος ᾠδῆς τῷ Δαυΐδ.

Praise of a Song, by David.

Ο ΚΑΤΟΙΚΩΝ ἐν βοηθείᾳ τοῦ Ὑψίστου, ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται.

He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven.

[2] ἐρεῖ τῷ Κυρίῳ· ἀντιλήπτωρ μου εἶ καὶ καταφυγή μου, ὁ Θεός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν,

[2] He shall say to the Lord, Thou art my helper and my refuge: my God; I will hope in him.

[3] ὅτι αὐτὸς ῥύσεταί σε ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου ταραχώδους.

[3] For he shall deliver thee from the snare of the hunters, from every troublesome matter.

[4] ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι, καὶ ὑπὸ τὰς πτέρυγας αὐτοῦ ἐλπιεῖς· ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ.

[4] He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield.

[5] οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ, ἀπὸ βέλε ἡ ἀλήθμένου ἡμέρας,

[5] Thou shalt not be afraid of terror by night; nor of the arrow flying by day;

[6] ἀπὸ πράγματος ἐν σκότει διαπορευομένου, ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ.

[6] nor of the evil thing that walks in darkness; nor of calamity, and the evil spirit at noon-day.

[7] πεσεῖται ἐκ τοῦ κλίτους σου χιλιὰς καὶ μυριὰς ἐκ δεξιῶν σου, πρὸς σὲ δὲ οὐκ ἐγγιεῖ·

[7] A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

[8] πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις καὶ ἀνταπόδοσιν ἁμαρτωλῶν ὄψει.

[8] Only with thine eyes shalt thou observe and see the reward of sinners.

[9] ὅτι σύ, Κύριε, ἡ ἐλπίς μου· τὸν Ὕψιστον ἔθου καταφυγήν σου.

[9] For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge.

[10] οὐ προσελεύσεται πρὸς σὲ κακά, καὶ μάστιξ οὐκ ἐγγιεῖ ἐν τῷ σκηνώματί σου.

[10] No evils shall come upon thee, and no scourge shall draw night to thy dwelling.

[11] ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου·

[11] For he shall give his angels charge concerning thee, to keep thee in all thy ways.

[12] ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου·

[12] They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone.

[13] ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα.

[13] Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon.

[14] ὅτι ἐπ᾽ ἐμὲ ἤλπισε, καὶ ῥύσομαι αὐτόν· σκεπάσω αὐτόν, ὅτι ἔγνω τὸ ὄνομά μου.

[14] For he has hoped in me, and I will deliver him: I will protect him, because he has known my name.

[15] κεκράξεται πρός με, καὶ ἐπακούσομαι αὐτοῦ, μετ᾽ αὐτοῦ εἰμι ἐν θλίψει· ἐξελοῦμαι αὐτόν, καὶ δοξάσω αὐτόν.

[15] He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him.

[16] μακρότητα ἡμερῶν ἐμπλήσω αὐτὸν καὶ δείξω αὐτῷ τὸ σωτήριόν μου.

[16] I will satisfy him with length of days, and shew him my salvation.

Ψαλμός 91

Psalm 91

Ψαλμὸς ᾠδῆς, εἰς τὴν ἡμέραν τοῦ σαββάτου.

A Psalm of a Song for the Sabbath-day.

[2] ΑΓΑΘΟΝ τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ καὶ ψάλλειν τῷ ὀνόματί σου, Ὕψιστε,

[2] It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High;

[3] τοῦ ἀναγγέλλειν τῷ πρωΐ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου κατὰ νύκτα

[3] to proclaim thy mercy in the morning, and thy truth by night,

[4] ἐν δεκαχόρδῳ ψαλτηρίῳ μετ᾽ ᾠδῆς ἐν κιθάρᾳ.

[4] on a psaltery of ten strings, with a song on the harp.

[5] ὅτι εὔφρανάς με, Κύριε, ἐν τοῖς ποιήμασί σου, καὶ ἐν τοῖς ἔργοις τῶν χειρῶν σου ἀγαλλιάσομαι.

[5] For thou, O Lord, hast made me glad with thy work: and in the operations of thy hands will I exult.

[6] ὡς ἐμεγαλύνθη τὰ ἔργα σου Κύριε· σφόδρα ἐβαθύνθησαν οἱ διαλογισμοί σου.

[6] How have thy works been magnified, O Lord! thy thoughts are very deep.

[7] ἀνὴρ ἄφρων οὐ γνώσεται, καὶ ἀσύνετος οὐ συνήσει ταῦτα.

[7] A foolish man will not know, and a senseless man will not understand this.

[8] ἐν τῷ ἀνατεῖλαι ἁμαρτωλοὺς ὡσεὶ χόρτον καὶ διέκυψαν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν, ὅπως ἂν ἐξολοθρευθῶσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[8] When the sinners spring up as the grass, and all the workers of iniquity have watched; it is that they may be utterly destroyed for ever.

[9] σὺ δὲ Ὕψιστος εἰς τὸν αἰῶνα, Κύριε·

[9] But thou, O Lord, art most high for ever.

[10] ὅτι ἰδοὺ οἱ ἐχθροί σου, Κύριε, ἰδοὺ οἱ ἐχθροί σου ἀπολοῦνται, καὶ διασκορπισθήσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν,

[10] For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered.

[11] καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου καὶ τὸ γῆράς μου ἐν ἐλαίῳ πίονι·

[11] But my horn shall be exalted as the horn of a unicorn; and mine old age with rich mercy.

[12] καὶ ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου, καὶ ἐν τοῖς ἐπανισταμένοις ἐπ᾽ ἐμὲ πονηρευομένοις ἀκούσατε τὸ οὖς μου.

[12] And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me.

[13] δίκαιος ὡς φοῖνιξ ἀνθήσει, ὡσεὶ ἡ κέδρος ἡ ἐν τῷ Λιβάνῳ πληθυνθήσεται.

[13] The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus.

[14] πεφυτευμένοι ἐν τῷ οἴκῳ Κυρίου, ἐν ταῖς αὐλαῖς τοῦ Θεοῦ ἡμῶν ἐξανθήσουσιν·

[14] They that are planted in the house of the Lord shall flourish in the courts of our God.

[15] ἔτι πληθυνθήσονται ἐν γήρει πίονι καὶ εὐπαθοῦντες ἔσονται τοῦ ἀναγγεῖλαι

[15] Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare

[16] ὅτι εὐθὴς Κύριος ὁ Θεὸς ἡμῶν καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

[16] that the Lord my God is righteous, and there is no iniquity in him.

Ψαλμός 92

Psalm 92

Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ· αἶνος ᾠδῆς τῷ Δαυΐδ.

For the day before the Sabbath, when the land was first inhabited, the praise of a Song by David.

Ο Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο Κύριος δύναμιν καὶ περιεζώσατο· καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.

The Lord reigns; he has clothed himself with honour: the Lord has clothed and girded himself with strength; for he has established the world, which shall not be moved.

[2] ἕτοιμος ὁ θρόνος σου ἀπὸ τότε, ἀπὸ τοῦ αἰῶνος σὺ εἶ.

[2] Thy throne is prepared of old: thou art from everlasting.

[3] ἐπῆραν οἱ ποταμοί, Κύριε, ἐπῆραν οἱ ποταμοὶ φωνὰς αὐτῶν· ἀροῦσιν οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν.

[3] The rivers have lifted up, O Lord, the rivers have lifted up their voices,

[4] ἀπὸ φωνῶν ὑδάτων πολλῶν θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης, θαυμαστὸς ἐν ὑψηλοῖς ὁ Κύριος.

[4] at the voices of many waters: the billows of the sea are wonderful: the Lord is wonderful in high places.

[5] τὰ μαρτύριά σου ἐπιστώθησαν σφόδρα· τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.

[5] Thy testimonies are made very sure: holiness becomes thine house, O Lord, for ever.

Ψαλμός 93

Psalm 93

Ψαλμὸς τῷ Δαυΐδ, τετράδι σαββάτου.

A Psalm of David for the fourth day of the week.

ΘΕΟΣ ἐκδικήσεων Κύριος, Θεὸς ἐκδικήσεων ἐπαῤῥησιάσατο.

The Lord is a God of vengeance; the God of vengeance has declared himself.

[2] ὑψώθητι ὁ κρίνων τὴν γῆν, ἀπόδος ἀνταπόδοσιν τοῖς ὑπερηφάνοις.

[2] Be thou exalted, thou that judgest the earth: render a reward to the proud.

[3] ἕως πότε ἁμαρτωλοί, Κύριε, ἕως πότε ἁμαρτωλοὶ καυχήσονται,

[3] How long shall sinners, O Lord, how long shall sinners boast?

[4] φθέγξονται καὶ λαλήσουσιν ἀδικίαν, λαλήσουσι πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν;

[4] They will utter and speak unrighteousness; all the workers of iniquity will speak so.

[5] τὸν λαόν σου, Κύριε, ἐταπείνωσαν καὶ τὴν κληρονομίαν σου ἐκάκωσαν,

[5] They have afflicted thy people, O Lord, and hurt thine heritage.

[6] χήραν καὶ ὀρφανὸν ἀπέκτειναν, καὶ προσήλυτον ἐφόνευσαν

[6] They have slain the widow and fatherless, and murdered the stranger.

[7] καὶ εἶπαν· οὐκ ὄψεται Κύριος, οὐδὲ συνήσει ὁ Θεὸς τοῦ Ἰακώβ.

[7] And they said, The Lord shall not see, neither shall the God of Jacob understand.

[8] σύνετε δή, ἄφρονες ἐν τῷ λαῷ· καί, μωροί, ποτὲ φρονήσατε.

[8] Understand now, ye simple among the people; and ye fools, at length be wise.

[9] ὁ φυτεύσας τὸ οὖς οὐχὶ ἀκούει; ἢ ὁ πλάσας τὸν ὀφθαλμὸν οὐχὶ κατανοεῖ;

[9] He that planted the ear, does he not hear? or he that formed the eye, does not he perceive?

[10] ὁ παιδεύων ἔθνη οὐχὶ ἐλέγξει; ὁ διδάσκων ἄνθρωπον γνῶσιν;

[10] He that chastises the heathen, shall not he punish, even he that teaches man knowledge?

[11] Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι εἰσὶ μάταιοι.

[11] The Lord knows the thoughts of men, that they are vain.

[12] μακάριος ὁ ἄνθρωπος, ὃν ἂν παιδεύσῃς, Κύριε, καὶ ἐκ τοῦ νόμου σου διδάξῃς αὐτὸν

[12] Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law;

[13] τοῦ πραΰναι αὐτὸν ἀφ᾽ ἡμερῶν πονηρῶν, ἕως οὗ ὀρυγῇ τῷ ἁμαρτωλῷ βόθρος.

[13] to give him rest from evil days, until a pit be digged for the sinful one.

[14] ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει,

[14] For the Lord will not cast off his people, neither will he forsake his inheritance;

[15] ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν καὶ ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς τῇ καρδίᾳ. (διάψαλμα).

[15] until righteousness return to judgment, and all the upright in heart shall follow it. (Pause).

[16] τίς ἀναστήσεταί μοι ἐπὶ πονηρευομένοις; ἢ τίς συμπαραστήσεταί μοι ἐπὶ τοὺς ἐργαζομένους τὴν ἀνομίαν;

[16] Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity?

[17] εἰ μὴ ὅτι Κύριος ἐβοήθησέ μοι, παρὰ βραχὺ παρῴκησε τῷ ᾅδῃ ἡ ψυχή μου.

[17] If the Lord had not helped me, my soul had almost sojourned in Hades.

[18] εἰ ἔλεγον· σεσάλευται ὁ πούς μου, τὸ ἔλεός σου, Κύριε, ἐβοήθει μοι.

[18] If I said, My foot has been moved; thy mercy, O Lord, helped me.

[19] Κύριε, κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου εὔφραναν τὴν ψυχήν μου.

[19] O Lord, according to the multitude of my griefs within my heart, thy consolation have soothed my soul.

[20] μὴ συμπροσέστω σοι θρόνος ἀνομίας, ὁ πλάσσων κόπον ἐπὶ πρόσταγμα.

[20] Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance?

[21] θηρεύσουσιν ἐπὶ ψυχὴν δικαίου καὶ αἷμα ἀθῷον καταδικάσονται.

[21] They will hunt for the soul of the righteous, and condemn innocent blood.

[22] καὶ ἐγένετό μοι Κύριος εἰς καταφυγὴν καὶ ὁ Θεός μου εἰς βοηθὸν ἐλπίδος μου·

[22] But the Lord was my refuge; and my God the helper of my hope.

[23] καὶ ἀποδώσει αὐτοῖς Κύριος τὴν ἀνομίαν αὐτῶν, καὶ κατὰ τὴν πονηρίαν αὐτῶν ἀφανιεῖ αὐτοὺς Κύριος ὁ Θεός.

[23] And he will recompense to them their iniquity and their wickedness: the Lord our God shall utterly destroy them.

Ψαλμός 94

Psalm 94

Αἶνος ᾠδῆς τῷ Δαυΐδ.

The praise of a Song by David.

ΔΕΥΤΕ ἀγαλλιασώμεθα τῷ Κυρίῳ, ἀλαλάξωμεν τῷ Θεῷ τῷ Σωτῆρι ἡμῶν·

Come, let us exult in the Lord; let us make a joyful noise to God our Saviour.

[2] προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ.

[2] Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

[3] ὅτι Θεὸς μέγας Κύριος καὶ Βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν·

[3] For the Lord is a great God, and a great king over all gods: for the Lord will not cast off his people.

[4] ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς, καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ εἰσιν·

[4] For the ends of the earth are in his hands; and the heights of the mountains are his.

[5] ὅτι αὐτοῦ ἐστιν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν, καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἔπλασαν.

[5] For the sea is his, and he made it: and is hands formed the dry land.

[6] δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ καὶ κλαύσωμεν ἐναντίον Κυρίου, τοῦ ποιήσαντος ἡμᾶς·

[6] Come, let us worship and fall down before him; and weep before the Lord that made us.

[7] ὅτι αὐτός ἐστιν ὁ Θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς νομῆς αὐτοῦ καὶ πρόβατα χειρὸς αὐτοῦ.

[7] For he is our God; and we are the people of his pasture, and the sheep of his hand.

[8] σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

[8] To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness:

[9] οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου.

[9] where your fathers tempted me, proved me, and saw my works.

[10] τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ καὶ εἶπα· ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου,

[10] Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways.

[11] ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

[11] So I sware in my wrath, They shall not enter into my rest.

Ψαλμός 95

Psalm 95

Ὅτε ὁ οἶκος ᾠκοδομεῖτο μετὰ τὴν αἰχμαλωσίαν· ᾠδὴ τῷ Δαυΐδ.

When the house was built after the Captivity, a Song of David.

ΑΣΑΤΕ τῷ Κυρίῳ ᾆσμα καινόν, ᾄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ·

Sing to the Lord a new song; sing to the Lord, all the earth.

[2] ᾄσατε τῷ Κυρίῳ· εὐλογήσατε τὸ ὄνομα αὐτοῦ, εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ·

[2] Sing to the Lord, bless his name: proclaim his salvation from day to day.

[3] ἀναγγείλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.

[3] Publish his glory among the Gentiles, his wonderful works among all people.

[4] ὅτι μέγας Κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ὑπὲρ πάντας τοὺς θεούς·

[4] For the Lord is great, and greatly to be praised: he is terrible above all gods.

[5] ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, ὁ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησεν.

[5] For all the gods of the heathen are devils: but the Lord made the heavens.

[6] ἐξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ. ἁγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ.

[6] Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

[7] ἐνέγκατε τῷ Κυρίῳ, αἱ πατριαὶ τῶν ἐθνῶν, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν·

[7] Bring to the Lord, ye families of the Gentiles, bring to the Lord glory and honour.

[8] ἐνέγκατε τῷ Κυρίῳ δόξαν ὀνόματι αὐτοῦ, ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς αὐλὰς αὐτοῦ·

[8] Bring to the Lord the glory becoming his name: take offerings, and go into his courts.

[9] προσκυνήσατε τῷ Κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ, σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

[9] Worship the Lord in his holy court: let all the earth tremble before him.

[10] εἴπατε ἐν τοῖς ἔθνεσιν· ὁ Κύριος ἐβασίλευσε, καὶ γὰρ κατώρθωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται, κρινεῖ λαοὺς ἐν εὐθύτητι.

[10] Say among the heathen, The Lord reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness.

[11] εὐφραινέσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ, σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς·

[11] Let the heavens rejoice, and the earth exult; let the sea be moved, and the fullness of it.

[12] χαρήσεται τὰ πεδία καὶ πάντα τὰ ἐν αὐτοῖς· τότε ἀγαλλιάσονται πάντα τὰ ξύλα τοῦ δρυμοῦ

[12] The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of the Lord: πρὸ προσώπου τοῦ Κυρίου,

[13] ὅτι ἔρχεται, ὅτι ἔρχεται κρῖναι τὴν γῆν. κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ.

[13] for he comes, for he comes to judge the earth; he shall judge the world in righteousness, and the people with his truth.

Ψαλμός 96

Psalm 96

Τῷ Δαυΐδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται.

For David, when his land is established.

Ο ΚΥΡΙΟΣ ἐβασίλευσεν, ἀγαλλιάσθω ἡ γῆ, εὐφρανθήτωσαν νῆσοι πολλαί.

The Lord reigns, let the earth exult, let many islands rejoice.

[2] νέφη καὶ γνόφος κύκλῳ αὐτοῦ, δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ.

[2] Cloud, and darkness are round about him; righteousness and judgment are the establishment of his throne.

[3] πῦρ ἐναντίον αὐτοῦ προπορεύσεται καὶ φλογιεῖ κύκλῳ τοὺς ἐχθροὺς αὐτοῦ·

[3] Fire shall go before him, and burn up his enemies round about.

[4] ἔφαναν αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ, εἶδε καὶ ἐσαλεύθη ἡ γῆ.

[4] His lightnings appeared to the world; the earth saw, and trembled.

[5] τὰ ὄρη ὡσεὶ κηρὸς ἐτάκησαν ἀπὸ προσώπου Κυρίου, ἀπὸ προσώπου Κυρίου πάσης τῆς γῆς.

[5] The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

[6] ἀνήγγειλαν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ, καὶ εἴδοσαν πάντες οἱ λαοὶ τὴν δόξαν αὐτοῦ.

[6] The heavens have declared his righteousness, and all the people have seen his glory.

[7] αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν· προσκυνήσατε αὐτῷ, πάντες οἱ ἄγγελοι αὐτοῦ.

[7] Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

[8] ἤκουσε καὶ εὐφράνθη ἡ Σιών, καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς Ἰουδαίας ἕνεκεν τῶν κριμάτων σου, Κύριε·

[8] Sion heard and rejoiced; and the daughters of Judea exulted, because of thy judgments, O Lord.

[9] ὅτι σὺ εἶ Κύριος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν, σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς.

[9] For thou art Lord most high over all the earth; thou art greatly exalted above all gods.

[10] οἱ ἀγαπῶντες τὸν Κύριον, μισεῖτε πονηρά· φυλάσσει Κύριος τὰς ψυχὰς τῶν ὁσίων αὐτοῦ, ἐκ χειρὸς ἁμαρτωλῶν ῥύσεται αὐτούς.

[10] Ye that love the Lord, hate evil; the Lord preserves the souls of his saints; he shall deliver them from the hand of sinners.

[11] φῶς ἀνέτειλε τῷ δικαίῳ καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη.

[11] Light is sprung up for the righteous, and gladness for the upright in heart.

[12] εὐφράνθητε, δίκαιοι, ἐν τῷ Κυρίῳ, καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ.

[12] Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

Ψαλμός 97

Psalm 97

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΑΣΑΤΕ τῷ Κυρίῳ ᾆσμα καινόν, ὅτι θαυμαστὰ ἐποίησεν ὁ Κύριος· ἔσωσεν αὐτὸν ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίων ὁ ἅγιος αὐτοῦ.

Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.

[2] ἐγνώρισε Κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἐθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ.

[2] The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations.

[3] ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακὼβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ· εἴδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ Θεοῦ ἡμῶν.

[3] He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God.

[4] ἀλαλάξατε τῷ Θεῷ, πᾶσα ἡ γῆ, ᾄσατε καὶ ἀγαλλιᾶσθε καὶ ψάλατε·

[4] Shout to God, all the earth; sing, and exult, and sing psalms.

[5] ψάλατε τῷ Κυρίῳ ἐν κιθάρᾳ, ἐν κιθάρᾳ καὶ φωνῇ ψαλμοῦ·

[5] Sing to the Lord with a harp, with a harp, and the voice of a psalm.

[6] ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης ἀλαλάξατε ἐνώπιον τοῦ Βασιλέως Κυρίου.

[6] With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to the Lord before the king.

[7] σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

[7] Let the sea be moved, and the fullness of it; the world, and they that dwell in it.

[8] ποταμοὶ κροτήσουσι χειρὶ ἐπὶ τὸ αὐτό, τὰ ὄρη ἀγαλλιάσονται,

[8] The rivers shall clap their hands together; the mountains shall exult.

[9] ὅτι ἥκει κρῖναι τὴν γῆν· κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι.

[9] For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness.

Ψαλμός 98

Psalm 98

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

Ο ΚΥΡΙΟΣ ἐβασίλευσεν, ὀργιζέσθωσαν λαοί· ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, σαλευθήτω ἡ γῆ.

The Lord reigns; let the people rage; it is he that sits upon the cherubs, let the earth be moved.

[2] Κύριος ἐν Σιὼν μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάντας τοὺς λαούς.

[2] The Lord is great in Sion, and is high over all the people.

[3] ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ, ὅτι φοβερὸν καὶ ἅγιόν ἐστι.

[3] Let them give thanks to thy great name; for it is terrible and holy.

[4] καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ· σὺ ἡτοίμασας εὐθύτητας, κρίσιν καὶ δικαιοσύνην ἐν Ἰακὼβ σὺ ἐποίησας.

[4] And the king’s honour loves judgment; thou hast prepared equity, thou hast wrought judgment and justice in Jacob.

[5] ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι.

[5] Exalt ye the Lord our God, and worship at his footstool; for he is holy.

[6] Μωυσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουὴλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ· ἐπεκαλοῦντο τὸν Κύριον, καὶ αὐτὸς εἰσήκουσεν αὐτῶν,

[6] Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he heard them.

[7] ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς· ὅτι ἐφύλασσον τὰ μαρτύρια αὐτοῦ καὶ τὰ προστάγματα αὐτοῦ, ἃ ἔδωκεν αὐτοῖς.

[7] He spoke to them in a pillar of cloud; they kept his testimonies, and the ordinances which he gave them.

[8] Κύριε ὁ Θεὸς ἡμῶν, σὺ ἐπήκουσε αὐτῶν· ὁ Θεός, σὺ εὐίλατος ἐγίνου αὐτοῖς καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα αὐτῶν.

[8] O Lord our God, thou heardest them; O God, thou becamest propitious to them, though thou didst take vengeance on all their devices.

[9] ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν καὶ προσκυνεῖτε εἰς ὄρος ἅγιον αὐτοῦ, ὅτι ἅγιος Κύριος ὁ Θεὸς ἡμῶν.

[9] Exalt ye the Lord our God, and worship at his holy mountain; for the Lord our God is holy.

Ψαλμός 99

Psalm 99

Ψαλμὸς εἰς ἐξομολόγησιν.

A Psalm for Thanksgiving.

ΑΛΑΛΑΞΑΤΕ τῷ Κυρίῳ, πᾶσα ἡ γῆ,

Make a joyful noise to the Lord, all the earth.

[2] δουλεύσατε τῷ Κυρίῳ ἐν εὐφροσύνῃ, εἰσέλθετε ἐνώπιον αὐτοῦ ἐν ἀγαλλιάσει.

[2] Serve the Lord with gladness; come before his presence with exultation.

[3] γνῶτε ὅτι Κύριος, αὐτός ἐστιν ὁ Θεὸς ἡμῶν, αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς· ἡμεῖς δὲ λαὸς αὐτοῦ καὶ πρόβατα τῆς νομῆς αὐτοῦ.

[3] Know that the Lord he is God; he made us, and not we ourselves; we are his people, and the sheep of his pasture.

[4] εἰσέλθετε εἰς τὰς πύλας αὐτοῦ ἐν ἐξομολογήσει, εἰς τὰς αὐλὰς αὐτοῦ ἐν ὕμνοις. ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ,

[4] Enter into his gates with thanksgiving, and his courts with hymns; give thanks to him, praise his name.

[5] ὅτι χρηστὸς Κύριος, εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, καὶ ἕως γενεᾶς καὶ γενεᾶς ἡ ἀλήθεια αὐτοῦ.

[5] For the Lord is good, his mercy is for ever; and his truth endures to generation and generation.

Ψαλμός 100

Psalm 100

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΕΛΕΟΣ καὶ κρίσιν ᾄσομαί σοι, Κύριε·

I will sing to thee, O Lord, of mercy and judgment;

[2] ψαλῶ καὶ συνήσω ἐν ὁδῷ ἀμώμῳ· πότε ἥξεις πρός με; διεπορευόμην ἐν ἀκακίᾳ καρδίας μου ἐν μέσῳ τοῦ οἴκου μου.

[2] I will sing and be wise in a blameless way. When wilt thou come to me? I walked in the innocence of my heart, in the midst of my house.

[3] οὐ προεθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον, ποιοῦντας παραβάσεις ἐμίσησα· οὐκ ἐκολλήθη μοι καρδία σκαμβή.

[3] I have not set before mine eyes any unlawful ting; I have hated transgressors. A perverse heart has not cleaved to me;

[4] ἐκκλίνοντος ἀπ᾽ ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον.

[4] I have not known an evil man, forasmuch as he turns away from me.

[5] τὸν καταλαλοῦντα λάθρᾳ τὸν πλησίον αὐτοῦ, τοῦτον ἐξεδίωκον· ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ, τούτῳ οὐ συνήσθιον.

[5] Him that privily speaks against his neighbour, him have I driven from me: he that is proud in look and insatiable in heart, — with him I have not eaten.

[6] οἱ ὀφθαλμοί μου ἐπὶ τοὺς πιστοὺς τῆς γῆς τοῦ συγκαθῆσθαι αὐτοὺς μετ᾽ ἐμοῦ· πορευόμενος ἐν ὁδῷ ἀμώμῳ, οὗτός μοι ἐλειτούργει.

[6] Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walked in a perfect way, the same ministered to me.

[7] οὐ κατῴκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν, λαλῶν ἄδικα οὐ κατεύθυνεν ἐνώπιον τῶν ὀφθαλμῶν μου.

[7] The proud doer dwelt not in the midst of my house; the unjust speaker prospered not in my sight.

[8] εἰς τὰς πρωίας ἀπέκτεινον πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς τοῦ ἐξολοθρεῦσαι ἐκ πόλεως Κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

[8] Early did I slay all the sinners of the land, that I might destroy out of the city of the Lord all that work iniquity.

Ψαλμός 101

Psalm 101

Προσευχὴ τῷ πτωχῷ, ὅταν ἀκηδιάσῃ καὶ ἐναντίον Κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ.

A Prayer for the Poor; when he is deeply afflicted, and pours out his supplication before the Lord.

[2] ΚΥΡΙΕ, εἰσάκουσον τῆς προσευχῆς μου, καὶ ἡ κραυγή μου πρὸς σὲ ἐλθέτω.

[2] Hear my prayer, O Lord, and let my cry come to thee.

[3] μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ· ἐν ᾗ ἂν ἡμέρᾳ θλίβωμαι, κλῖνον πρός με τὸ οὖς σου· ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ ἐπάκουσόν μου,

[3] Turn not away thy face from me: in the day when I am afflicted, incline thine ear to me: in the day when I shall call upon thee, speedily hear me.

[4] ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου, καὶ τὰ ὀστᾶ μου ὡσεὶ φρύγιον συνεφρύγησαν.

[4] For my days have vanished like smoke, and my bones have been parched like a stick.

[5] ἐπλήγην ὡσεὶ χόρτος καὶ ἐξηράνθη ἡ καρδία μου, ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου.

[5] I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread.

[6] ἀπὸ φωνῆς τοῦ στεναγμοῦ μου ἐκολλήθη τὸ ὀστοῦν μου τῇ σαρκί μου.

[6] By reason of the voice of my groaning, my bone has cleaved to my flesh.

[7] ὡμοιώθην πελεκᾶνι ἐρημικῷ, ἐγενήθην ὡσεὶ νυκτικόραξ ἐν οἰκοπέδῳ,

[7] I have become like a pelican of the wilderness; I have become like an owl in a ruined house.

[8] ἠγρύπνησα καὶ ἐγενόμην ὡς στρουθίον μονάζον ἐπὶ δώματος.

[8] I have watched, and am become as a sparrow dwelling alone on a roof.

[9] ὅλην τὴν ἡμέραν ὠνείδιζόν με οἱ ἐχθροί μου, καὶ οἱ ἐπαινοῦντές με κατ᾽ ἐμοῦ ὤμνυον.

[9] All the day long mine enemies have reproached me; and they that praised me have sworn against me.

[10] ὅτι σποδὸν ὡσεὶ ἄρτον ἔφαγον καὶ τὸ πόμα μου μετὰ κλαυθμοῦ ἐκίρνων

[10] For I have eaten ashes as it were bread, and mingled my drink with weeping;

[11] ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τοῦ θυμοῦ σου, ὅτι ἐπάρας κατέῤῥαξάς με.

[11] because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down.

[12] αἱ ἡμέραι μου ὡσεὶ σκιὰ ἐκλίθησαν, κἀγὼ ὡσεὶ χόρτος ἐξηράνθην.

[12] My days have declined like a shadow; and I am withered like grass.

[13] σὺ δέ, Κύριε, εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

[13] But thou, Lord, endurest for ever, and thy memorial to generation and generation.

[14] σὺ ἀναστὰς οἰκτειρήσεις τὴν Σιών, ὅτι καιρὸς τοῦ οἰκτειρῆσαι αὐτήν, ὅτι ἥκει καιρός·

[14] Thou shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come.

[15] ὅτι εὐδόκησαν οἱ δοῦλοί σου τοὺς λίθους αὐτῆς, καὶ τὸν χοῦν αὐτῆς οἰκτειρήσουσι.

[15] For thy servants have taken pleasure in her stones, and they shall pity her dust.

[16] καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομά σου, Κύριε, καὶ πάντες οἱ βασιλεῖς τῆς γῆς τὴν δόξαν σου,

[16] So the nations shall fear thy name, O Lord, and all kings thy glory.

[17] ὅτι οἰκοδομήσει Κύριος τὴν Σιὼν καὶ ὀφθήσεται ἐν τῇ δόξῃ αὐτοῦ.

[17] For the Lord shall build up Sion, and shall appear in his glory.

[18] ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν καὶ οὐκ ἐξουδένωσε τὴν δέησιν αὐτῶν.

[18] He has had regard to the prayer of the lowly, and has not despised their petition.

[19] γραφήτω αὕτη εἰς γενεὰν ἑτέραν, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον.

[19] Let this be written for another generation; and the people that shall be created shall praise the Lord.

[20] ὅτι ἐξέκυψεν ἐξ ὕψους ἁγίου αὐτοῦ, Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψε

[20] For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven;

[21] τοῦ ἀκοῦσαι τοῦ στεναγμοῦ τῶν πεπεδημένων, τοῦ λῦσαι τοὺς υἱοὺς τῶν τεθανατωμένων,

[21] to hear the groaning of the fettered ones, to loosen the sons of the slain;

[22] τοῦ ἀναγγεῖλαι ἐν Σιὼν τὸ ὄνομα Κυρίου καὶ τὴν αἴνεσιν αὐτοῦ ἐν Ἰερουσαλὴμ

[22] to proclaim the name of the Lord in Sion, and his praise in Jerusalem;

[23] ἐν τῷ συναχθῆναι λαοὺς ἐπὶ τὸ αὐτὸ καὶ βασιλεῖς τοῦ δουλεύειν τῷ Κυρίῳ.

[23] when the people are gathered together, and the kings, to serve the Lord.

[24] ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ· τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι·

[24] He answered him in the way of his strength: tell me the fewness of my days.

[25] μὴ ἀναγάγῃς με ἐν ἡμίσει ἡμερῶν μου· ἐν γενεᾷ γενεῶν τὰ ἔτη σου.

[25] Take me not away in the midst of my days: thy years are through all generations.

[26] κατ᾽ ἀρχὰς σύ, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·

[26] In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands.

[27] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται·

[27] They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed.

[28] σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

[28] But thou art the same, and thy years shall not fail.

[29] οἱ υἱοὶ τῶν δούλων σου κατασκηνώσουσι, καὶ τὸ σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

[29] The children of thy servants shall dwell securely, and their seed shall prosper for ever.

Ψαλμός 102

Psalm 102

Τῷ Δαυΐδ.

A Psalm of David.

ΕΥΛΟΓΕΙ, ἡ ψυχή μου, τὸν Κύριον καί, πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ·

Bless the Lord, O my soul; and all that is within me, bless his holy name.

[2] εὐλόγει, ἡ ψυχή μου, τὸν Κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ·

[2] Bless the Lord, O my soul, and forget not all his praises:

[3] τὸν εὐιλατεύοντα πάσας τὰς ἀνομίας σου, τὸν ἰώμενον πάσας τὰς νόσους σου·

[3] who forgives all thy transgressions, who heals all thy diseases;

[4] τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωήν σου, τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς·

[4] who redeems thy life from corruption; who crowns thee with mercy and compassion;

[5] τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου, ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου.

[5] who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle.

[6] ποιῶν ἐλεημοσύνας ὁ Κύριος καὶ κρῖμα πᾶσι τοῖς ἀδικουμένοις.

[6] The Lord executes mercy and judgment for all that are injured.

[7] ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ.

[7] He made known his ways to Moses, his will to the children of Israel.

[8] οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος·

[8] The Lord is compassionate and pitiful, long-suffering, and full of mercy.

[9] οὐκ εἰς τέλος ὀργισθήσεται, οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ·

[9] He will not be always angry; neither will he be wrathful for ever.

[10] οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἁμαρτίας ἡμῶν ἀνταπέδωκεν ἡμῖν,

[10] He has not dealt with us according to our sins, nor recompensed us according to our iniquities.

[11] ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν·

[11] For as the heaven is high above the earth, the Lord has so increased his mercy toward them that fear him.

[12] καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ᾽ ἡμῶν τὰς ἀνομίας ἡμῶν.

[12] As far as the east is from the west, so far has he removed our transgressions from us.

[13] καθὼς οἰκτείρει πατὴρ υἱούς, ᾠκτείρησε Κύριος τοὺς φοβουμένους αὐτόν,

[13] As a father pities his children, the Lord pities them that fear him.

[14] ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοῦς ἐσμεν.

[14] For he knows our frame: remember that we are dust.

[15] ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει·

[15] As for man, his days are as grass; as a flower of the field, so shall he flourish.

[16] ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

[16] For the wind passes over it, and it shall not be; and it shall know its place no more.

[17] τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν

[17] But the mercy of the Lord is from generation to generation upon them that fear him, and his righteousness to children's children;

[18] τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

[18] to them that keep his covenant, and remember his commandments to do them.

[19] Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

[19] The Lord has prepared his throne in the heaven; and his kingdom rules over all.

[20] εὐλογεῖτε τὸν Κύριον, πάντες οἱ ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύϊ ποιοῦντες τὸν λόγον αὐτοῦ τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ.

[20] Bless the Lord, all ye his angels, mighty in strength, who perform his bidding, ready to hearken to the voice of his words.

[21] εὐλογεῖτε τὸν Κύριον, πᾶσαι αἱ δυνάμεις αὐτοῦ, λειτουργοὶ αὐτοῦ ποιοῦντες τὸ θέλημα αὐτοῦ·

[21] Bless the Lord, all ye his hosts; ye ministers of his that do his will.

[22] εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ, ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

[22] Bless the Lord, all his works, in every place of his dominion: bless the Lord, O my soul.

Ψαλμός 103

Psalm 103

Τῷ Δαυΐδ.

A Psalm of David.

ΕΥΛΟΓΕΙ, ἡ ψυχή μου, τὸν Κύριον. Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα, ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω

Bless the Lord, O my soul. O Lord my God, thou art very great; thou hast clothed thyself with praise and honour:

[2] ἀναβαλλόμενος φῶς ὡς ἱμάτιον, ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέῤῥιν·

[2] who dost robe thyself with light as with a garment; spreading out the heaven as a curtain.

[3] ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῷα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων·

[3] Who covers his chambers with waters; who makes the clouds his chariot; who walks on the wings of the wind.

[4] ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

[4] Who makes his angels spirits, and his ministers a flaming fire.

[5] ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς, οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[5] Who establishes the earth on her sure foundation: it shall not be moved for ever.

[6] ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα·

[6] The deep, as it were a garment, is his covering: the waters shall stand on the hills.

[7] ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

[7] At thy rebuke they shall flee; at the voice of thy thunder they shall be alarmed.

[8] ἀναβαίνουσιν ὄρη καὶ καταβαίνουσι πεδία εἰς τὸν τόπον ὃν ἐθεμελίωσας αὐτά·

[8] They go up to the mountains, and down to the plains, to the place which thou hast founded for them.

[9] ὅριον ἔθου, ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

[9] Thou hast set a bound which they shall not pass, neither shall they turn again to cover the earth.

[10] ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀνὰ μέσον τῶν ὀρέων διελεύσονται ὕδατα·

[10] He sends forth his fountains among the valleys: the waters shall run between the mountains.

[11] ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν·

[11] They shall give drink to all the wild beasts of the field: the wild asses shall take of them to quench their thirst.

[12] ἐπ᾽ αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσι φωνήν.

[12] By them shall the birds of the sky lodge: they shall utter a voice out of the midst of the rocks.

[13] ποτίζων ὄρη ἐκ τῶν ὑπερῴων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

[13] He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works.

[14] ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς·

[14] He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth;

[15] καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

[15] and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengthens man's heart.

[16] χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας.

[16] The trees of the plain shall be full of sap; even the cedars of Libanus which he has planted.

[17] ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν.

[17] There the sparrows will build their nests; and the house of the heron takes the lead among them.

[18] ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς.

[18] The high mountains are a refuge for the stags, and the rock for the rabbits.

[19] ἐποίησε σελήνην εἰς καιρούς, ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

[19] He appointed the moon for seasons: the sun knows his going down.

[20] ἔθου σκότος, καὶ ἐγένετο νύξ· ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ.

[20] Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad:

[21] σκύμνοι ὠρυόμενοι τοῦ ἁρπάσαι καὶ ζητῆσαι παρὰ τῷ Θεῷ βρῶσιν αὐτοῖς.

[21] even young lions roaring for prey, and to seek meat for themselves from God.

[22] ἀνέτειλεν ὁ ἥλιος, καὶ συνήχθησαν καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται.

[22] The sun arises, and they shall be gathered together, and shall lie down in their dens.

[23] ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

[23] Man shall go forth to his work, and to his labour till evening.

[24] ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.

[24] How great are thy works, O Lord! in wisdom hast thou wrought them all: the earth is filled with thy creation.

[25] αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἑρπετά, ὧν οὐκ ἔστιν ἀριθμός, ζῷα μικρὰ μετὰ μεγάλων·

[25] So is this great and wide sea: there are things creeping innumerable, small animals and great.

[26] ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῇ.

[26] There go the ships; and this dragon whom thou hast made to play in it.

[27] πάντα πρὸς σὲ προσδοκῶσι, δοῦναι τὴν τροφὴν αὐτῶν εἰς εὔκαιρον.

[27] All wait upon thee, to give them their food in due season.

[28] δόντος σου αὐτοῖς συλλέξουσιν, ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος.

[28] When thou hast given it them, they will gather it; and when thou hast opened thine hand, they shall all be filled with good.

[29] ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται· ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

[29] But when thou hast turned away thy face, they shall be troubled: thou wilt take away their breath, and they shall fail, and return to their dust.

[30] ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

[30] Thou shalt send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth.

[31] ἤτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας, εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ·

[31] Let the glory of the Lord be for ever: the Lord shall rejoice in his works;

[32] ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν, ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται.

[32] who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke.

[33] ᾄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω·

[33] I will sing to the Lord while I live; I will sing praise to my God while I exist.

[34] ἡδυνθείη αὐτῷ ἡ διαλογή μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ.

[34] Let my meditation be sweet to him: and I will rejoice in the Lord.

[35] ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

[35] Let the sinners fail from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul.

Ψαλμός 104

Psalm 104

Ἀλληλούϊα.

Alleluia.

ΕΞΟΜΟΛΟΓΕΙΣΘΕ τῷ Κυρίῳ καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ, ἀπαγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔργα αὐτοῦ·

Give thanks to the Lord, and call upon his name; declare his works among the heathen.

[2] ᾄσατε αὐτῷ καὶ ψάλατε αὐτῷ, διηγήσασθε πάντα τὰ θαυμάσια αὐτοῦ.

[2] Sing to him, yea, sing praises to him: tell forth all his wonderful works.

[3] ἐπαινεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ. εὐφρανθήτω καρδία ζητούντων τὸν Κύριον·

[3] Glory in his holy name: let the heart of them that seek the Lord rejoice.

[4] ζητήσατε τὸν Κύριον καὶ κραταιώθητε, ζητήσατε τὸ πρόσωπον αὐτοῦ διαπαντός.

[4] Seek ye the Lord, and be strengthened; seek his face continually.

[5] μνήσθητε τῶν θαυμασίων αὐτοῦ, ὧν ἐποίησε, τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ,

[5] Remember his wonderful works that he has done; his wonders, and the judgments of his mouth;

[6] σπέρμα Ἀβραὰμ δοῦλοι αὐτοῦ, υἱοὶ Ἰακὼβ ἐκλεκτοὶ αὐτοῦ.

[6] ye seed of Abraam, his servants, ye children of Jacob, his chosen ones.

[7] αὐτὸς Κύριος ὁ Θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ.

[7] He is the Lord our God; his judgments are in all the earth.

[8] ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ, λόγου, οὗ ἐνετείλατο εἰς χιλίας γενεάς,

[8] He has remembered his covenant for ever, the word which he commanded for a thousand generation:

[9] ὃν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ τῷ Ἰσαὰκ

[9] which he established as a covenant to Abraam, and he remembered his oath to Isaac.

[10] καὶ ἔστησεν αὐτὸν τῷ Ἰακὼβ εἰς πρόσταγμα καὶ τῷ Ἰσραὴλ εἰς διαθήκην αἰώνιον

[10] And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant;

[11] λέγων· σοὶ δώσω τὴν γῆν Χαναὰν σχοίνισμα κληρονομίας ὑμῶν.

[11] saying To thee will I give the land of Chanaan, the line of your inheritance:

[12] ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς, ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ

[12] when they were few in number, very few, and sojourners in it.

[13] καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος, καὶ ἐκ βασιλείας εἰς λαὸν ἕτερον.

[13] And they went from nation to nation, and from one kingdom to another people.

[14] οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς·

[14] He suffered no man to wrong them; and he rebuked kings for their sakes:

[15] μὴ ἅπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

[15] saying, Touch not my anointed ones; and do my prophets no harm.

[16] καὶ ἐκάλεσε λιμὸν ἐπὶ τὴν γῆν, πᾶν στήριγμα ἄρτου συνέτριψεν·

[16] Moreover he called for a famine upon the land; he broke the whole support of bread.

[17] ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον, εἰς δοῦλον ἐπράθη Ἰωσήφ.

[17] He sent a man before them; Joseph was sold for a slave.

[18] ἐταπείνωσαν ἐν πέδαις τοὺς πόδας αὐτοῦ, σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ

[18] They hurt his feet with fetters; his soul passed into iron,

[19] μέχρι τοῦ ἐλθεῖν τὸν λόγον αὐτοῦ, τὸ λόγιον τοῦ Κυρίου ἐπύρωσεν αὐτόν.

[19] until the time that his cause came on; the word of the Lord tried him as fire.

[20] ἀπέστειλε βασιλεὺς καὶ ἔλυσεν αὐτόν, ἄρχων λαοῦ, καὶ ἀφῆκεν αὐτόν.

[20] The king sent and loosed him; even the prince of the people, and let him go free.

[21] κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ

[21] He made him Lord over his house, and ruler of all his substance;

[22] τοῦ παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ ὡς ἑαυτὸν καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι.

[22] to chastise his rulers at his pleasure, and to teach his elders wisdom.

[23] καὶ εἰσῆλθεν Ἰσραὴλ εἰς Αἴγυπτον, καὶ Ἰακὼβ παρῴκησεν ἐν γῇ Χάμ.

[23] Israel also came into Egypt, and Jacob sojourned in the land of Cham.

[24] καὶ ηὔξησε τὸν λαὸν αὐτοῦ σφόδρα καὶ ἐκραταίωσεν αὐτὸν ὑπὲρ τοὺς ἐχθροὺς αὐτοῦ.

[24] And he increased his people greatly, and made them stronger than their enemies.

[25] μετέστρεψε τὴν καρδίαν αὐτοῦ τοῦ μισῆσαι τὸν λαὸν αὐτοῦ, τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ.

[25] And he turned their heart to hate his people, to deal craftily with his servants.

[26] ἐξαπέστειλε Μωϋσῆν τὸν δοῦλον αὐτοῦ, Ἀαρών, ὃν ἐξελέξατο ἑαυτῷ.

[26] He sent forth Moses his servant, and Aaron whom he had chosen.

[27] ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων αὐτοῦ καὶ τῶν τεράτων αὐτοῦ ἐν γῇ Χάμ.

[27] He established among them his signs, and his wonders in the land of Cham.

[28] ἐξαπέστειλε σκότος καὶ ἐσκότασεν, ὅτι παρεπίκραναν τοὺς λόγους αὐτοῦ·

[28] He sent forth darkness, and made it dark; yet they rebelled against his words.

[29] μετέστρεψε τὰ ὕδατα αὐτῶν εἰς αἷμα, καὶ ἀπέκτεινε τοὺς ἰχθύας αὐτῶν.

[29] He turned their waters into blood, and slew their fish.

[30] ἐξῆρψεν ἡ γῆ αὐτῶν βατράχους ἐν τοῖς ταμιείοις τῶν βασιλέων αὐτῶν.

[30] Their land produced frogs abundantly, in the chambers of their kings.

[31] εἶπε, καὶ ἦλθε κυνόμυια καὶ σκνῖπες ἐν πᾶσι τοῖς ὁρίοις αὐτῶν.

[31] He spoke, and the dog-fly came, and lice in all their coasts.

[32] ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν, πῦρ καταφλέγον ἐν τῇ γῇ αὐτῶν,

[32] He turned their rain into hail, and sent flaming fire in their land.

[33] καὶ ἐπάταξε τὰς ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν καὶ συνέτριψε πᾶν ξύλον ὁρίου αὐτῶν.

[33] And he smote their vines and their fig trees; and broke every tree of their coast.

[34] εἶπε καὶ ἦλθεν ἀκρίς, καὶ βροῦχος, οὗ οὐκ ἦν ἀριθμός,

[34] He spoke, and the locust came, and caterpillars innumerable,

[35] καὶ κατέφαγε πάντα τὸν χόρτον ἐν τῇ γῇ αὐτῶν, καὶ κατέφαγε τὸν καρπὸν τῆς γῆς αὐτῶν.

[35] and devoured all the grass in their land, and devoured the fruit of the ground.

[36] καὶ ἐπάταξε πᾶν πρωτότοκον ἐν τῇ γῇ αὐτῶν, ἀπαρχὴν παντὸς πόνου αὐτῶν.

[36] He smote also every first-born of their land, the first-fruits of all their labour.

[37] καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ χρυσίῳ, καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν ὁ ἀσθενῶν.

[37] And he brought them out with silver and gold; and there was not a feeble one among their tribes.

[38] εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν, ὅτι ἐπέπεσεν ὁ φόβος αὐτῶν ἐπ᾽ αὐτούς.

[38] Egypt rejoiced at their departing; for the fear of them fell upon them.

[39] διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς καὶ πῦρ τοῦ φωτίσαι αὐτοῖς τὴν νύκτα.

[39] He spread out a cloud for a covering to them, and fire to give them light by night.

[40] ᾔτησαν, καὶ ἦλθεν ὀρτυγομήτρα, καὶ ἄρτον οὐρανοῦ ἐνέπλησεν αὐτούς·

[40] They asked, and the quail came, and he satisfied them with the bread of heaven.

[41] διέῤῥηξε πέτραν, καὶ ἐῤῥύησαν ὕδατα, ἐπορεύθησαν ἐν ἀνύδροις ποταμοί.

[41] He clave the rock, and the waters flowed, rivers ran in dry places.

[42] ὅτι ἐμνήσθη τοῦ λόγου τοῦ ἁγίου αὐτοῦ τοῦ πρὸς Ἀβραὰμ τὸν δοῦλον αὐτοῦ

[42] For he remembered his holy word, which he promised to Abraam his servant.

[43] καὶ ἐξήγαγε τὸν λαὸν αὐτοῦ ἐν ἀγαλλιάσει καὶ τοὺς ἐκλεκτοὺς αὐτοῦ ἐν εὐφροσύνῃ.

[43] And he brought out his people with exultation, and his chosen with joy;

[44] καὶ ἔδωκεν αὐτοῖς χώρας ἐθνῶν, καὶ πόνους λαῶν κατεκληρονόμησαν,

[44] and gave them the lands of the heathen; and they inherited the labours of the people;

[45] ὅπως ἂν φυλάξωσι τὰ δικαιώματα αὐτοῦ, καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσιν.

[45] that they might keep his ordinances, and diligently seek his law.

Ψαλμός 105

Psalm 105

Ἀλληλούϊα.

Alleluia.

ΕΞΟΜΟΛΟΓΕΙΣΘΕ τῷ Κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Give thanks to the Lord; for he is good: for his mercy endures for ever.

[2] τίς λαλήσει τὰς δυναστείας τοῦ Κυρίου, ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ;

[2] Who shall tell the mighty acts of the Lord? who shall cause all his praises to be heard?

[3] μακάριοι οἱ φυλάσσοντες κρίσιν καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ.

[3] Blessed are they that keep judgment, and do righteousness at all times.

[4] μνήσθητι ἡμῶν, Κύριε, ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου, ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου

[4] Remember us, O Lord, with the favour thou hast to thy people: visit us with thy salvation;

[5] τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου, τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου, τοῦ ἐπαινεῖσθαι μετὰ τῆς κληρονομίας σου.

[5] that we may behold the good of thine elect, that we may rejoice in the gladness of thy nation, that we may glory with thine inheritance.

[6] ἡμάρτομεν μετὰ τῶν πατέρων ἡμῶν, ἠνομήσαμεν, ἠδικήσαμεν.

[6] We have sinned with our fathers, we have transgressed, we have done unrighteously.

[7] οἱ πατέρες ἡμῶν ἐν Αἰγύπτῳ οὐ συνῆκαν τὰ θαυμάσιά σου καὶ οὐκ ἐμνήσθησαν τοῦ πλήθους τοῦ ἐλέους σου καὶ παρεπίκραναν ἀναβαίνοντες ἐν τῇ ἐρυθρᾷ θαλάσσῃ.

[7] Our fathers in Egypt understood not thy wonders, and remembered not the multitude of thy mercy; but provoked him as they went up by the Red Sea.

[8] καὶ ἔσωσεν αὐτοὺς ἕνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ·

[8] Yet he saved them for his name's sake, that he might cause his mighty power to be known.

[9] καὶ ἐπετίμησε τῇ ἐρυθρᾷ θαλάσσῃ, καὶ ἐξηράνθη, καὶ ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ·

[9] And he rebuked the Red Sea, and it was dried up: so he led them through the deep as through the wilderness.

[10] καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισοῦντος καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθρῶν·

[10] And he saved them out of the hand of them that hated them, and redeemed them out of the hand of the enemy.

[11] ἐκάλυψεν ὕδωρ τοὺς θλίβοντας αὐτούς, εἷς ἐξ αὐτῶν οὐχ ὑπελείφθη.

[11] The water covered those that oppressed them: there was not one of them left.

[12] καὶ ἐπίστευσαν τοῖς λόγοις αὐτοῦ καὶ ᾖσαν τὴν αἴνεσιν αὐτοῦ.

[12] Then they believed his words, and celebrated his praise.

[13] ἐτάχυναν, ἐπελάθοντο τῶν ἔργων αὐτοῦ, οὐχ ὑπέμειναν τὴν βουλὴν αὐτοῦ·

[13] They made haste, they forgot his works; they waited not for his counsel.

[14] καὶ ἐπεθύμησαν ἐπιθυμίαν ἐν τῇ ἐρήμῳ καὶ ἐπείρασαν τὸν Θεὸν ἐν ἀνύδρῳ.

[14] And they lusted exceedingly in the wilderness, and tempted God in the dry land.

[15] καὶ ἔδωκεν αὐτοῖς τὸ αἴτημα αὐτῶν, καὶ ἐξαπέστειλε πλησμονὴν εἰς τὰς ψυχὰς αὐτῶν.

[15] And he gave them their request, and sent fullness into their souls.

[16] καὶ παρώργισαν Μωυσῆν ἐν τῇ παρεμβολῇ, τὸν Ἀαρὼν τὸν ἅγιον Κυρίου·

[16] They provoked Moses also in the camp, and Aaron the holy one of the Lord.

[17] ἠνοίχθη ἡ γῆ καὶ κατέπιε Δαθὰν καὶ ἐκάλυψεν ἐπὶ τὴν συναγωγὴν Ἀβειρών·

[17] The earth opened and swallowed up Dathan, and closed upon the congregation of Abiron.

[18] καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν, φλὸξ κατέφλεξεν ἁμαρτωλούς.

[18] And a fire was kindled in their congregation, and a flame burnt up the sinners.

[19] καὶ ἐποίησαν μόσχον ἐν Χωρὴβ καὶ προσεκύνησαν τῷ γλυπτῷ.

[19] And they made a calf in Choreb, and worshipped the graven image,

[20] καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου ἐσθίοντος χόρτον.

[20] and they changed their glory into the similitude of a calf that feeds on grass.

[21] καὶ ἐπελάθοντο τοῦ Θεοῦ τοῦ σῴζοντος αὐτούς, τοῦ ποιήσαντος μεγάλα ἐν Αἰγύπτῳ,

[21] They forgot God that saved them, who had wrought great deeds in Egypt;

[22] θαυμαστὰ ἐν γῇ Χάμ, φοβερὰ ἐπὶ θαλάσσης ἐρυθρᾶς.

[22] wondrous works in the land of Cham, and terrible things at the Red Sea.

[23] καὶ εἶπε τοῦ ἐξολοθρεῦσαι αὐτούς, εἰ μὴ Μωυσῆς ὁ ἐκλεκτὸς αὐτοῦ ἔστη ἐν τῇ θραύσει ἐνώπιον αὐτοῦ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ τοῦ μὴ ἐξολοθρεῦσαι αὐτούς.

[23] So he said that he would have destroyed them, had not Moses his chosen stood before him in the breach, to turn him away from the fierceness of his anger, so that he should not destroy them.

[24] καὶ ἐξουδένωσαν γῆν ἐπιθυμητήν, οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ·

[24] Moreover they set at nought the desirable land, and believed not his word.

[25] καὶ ἐγόγγυσαν ἐν τοῖς σκηνώμασιν αὐτῶν, οὐκ εἰσήκουσαν τῆς φωνῆς Κυρίου.

[25] And they murmured in their tents: they hearkened not to the voice of the Lord.

[26] καὶ ἐπῆρε τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτοὺς τοῦ καταβαλεῖν αὐτοὺς ἐν τῇ ἐρήμῳ

[26] So he lifted up his hand against them, to cast them down in the wilderness;

[27] καὶ τοῦ καταβαλεῖν τὸ σπέρμα αὐτῶν ἐν τοῖς ἔθνεσι καὶ διασκορπίσαι αὐτοὺς ἐν ταῖς χώραις.

[27] and to cast down their seed among the nations, and to scatter them in the countries.

[28] καὶ ἐτελέσθησαν τῷ Βεελφεγὼρ καὶ ἔφαγον θυσίας νεκρῶν·

[28] They were joined also to Beelphegor, and ate the sacrifices of the dead.

[29] καὶ παρώξυναν αὐτὸν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν, καὶ ἐπληθύνθη ἐν αὐτοῖς ἡ πτῶσις.

[29] And they provoked him with their devices; and destruction, was multiplied among them.

[30] καὶ ἔστη Φινεὲς καὶ ἐξιλάσατο, καὶ ἐκόπασεν ἡ θραῦσις·

[30] Then Phinees stood up, and made atonement: and the plague ceased.

[31] καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην εἰς γενεὰν καὶ γενεὰν ἕως τοῦ αἰῶνος.

[31] And it was counted to him for righteousness, to all generations for ever.

[32] καὶ παρώργισαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας καὶ ἐκακώθη Μωυσῆς δι᾽ αὐτούς,

[32] They provoked him also at the water of Strife, and Moses was hurt for their sakes;

[33] ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ, καὶ διέστειλεν ἐν τοῖς χείλεσιν αὐτοῦ.

[33] for they provoked his spirit, and he spoke unadvisedly with his lips.

[34] οὐκ ἐξωλόθρευσαν τὰ ἔθνη, ἃ εἶπε Κύριος αὐτοῖς,

[34] They destroyed not the nations which the Lord told them to destroy;

[35] καὶ ἐμίγησαν ἐν τοῖς ἔθνεσι καὶ ἔμαθον τὰ ἔργα αὐτῶν·

[35] but were mingled with the heathen, and learned their works.

[36] καὶ ἐδούλευσαν τοῖς γλυπτοῖς αὐτῶν, καὶ ἐγενήθη αὐτοῖς εἰς σκάνδαλον·

[36] And they served their graven images; and it became an offence to them.

[37] καὶ ἔθυσαν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις

[37] And they sacrificed their sons and their daughters to devils,

[38] καὶ ἐξέχεαν αἷμα ἀθῷον, αἷμα υἱῶν αὐτῶν καὶ θυγατέρων, ὧν ἔθυσαν τοῖς γλυπτοῖς Χαναὰν καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖς αἵμασι

[38] and shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Chanaan; and the land was defiled with blood.

[39] καὶ ἐμιάνθη ἐν τοῖς ἔργοις αὐτῶν, καὶ ἐπόρνευσαν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

[39] and was polluted with their works; and they went a whoring with their own devices.

[40] καὶ ὠργίσθη θυμῷ Κύριος ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ·

[40] So the Lord was very angry with his people, and he abhorred his inheritance.

[41] καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας ἐχθρῶν, καὶ ἐκυρίευσαν αὐτῶν οἱ μισοῦντες αὐτούς.

[41] And he delivered them into the hands of their enemies; and they that hated them ruled over them.

[42] καὶ ἔθλιψαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν, καὶ ἐταπεινώθησαν ὑπὸ τὰς χεῖρας αὐτῶν.

[42] Ands their enemies oppressed them, and they were brought down under their hands.

[43] πλεονάκις ἐῤῥύσατο αὐτούς, αὐτοὶ δὲ παρεπίκραναν αὐτὸν ἐν τῇ βουλῇ αὐτῶν καὶ ἐταπεινώθησαν ἐν ταῖς ἀνομίαις αὐτῶν.

[43] Many a time he delivered them; but they provoked him by their counsel, and they were brought low by their iniquities.

[44] καὶ εἶδε Κύριος ἐν τῷ θλίβεσθαι αὐτούς, ἐν τῷ αὐτὸν εἰσακοῦσαι τῆς δεήσεως αὐτῶν·

[44] Ye the Lord looked upon their affliction, when he heard their petition.

[45] καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ

[45] And he remembered his covenant, and repented according to the multitude of his mercy.

[46] καὶ ἔδωκεν αὐτοὺς εἰς οἰκτιρμοὺς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς.

[46] And he caused them to be pitied in the sight of all who carried them captive.

[47] σῶσον ἡμᾶς, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἐθνῶν τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου τῷ ἁγίῳ, τοῦ ἐγκαυχᾶσθαι ἐν τῇ αἰνέσει σου.

[47] Save us, O Lord our God, and gather us from among the heathen, that we may give thanks to thy holy name, that we may glory in thy praise.

[48] εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. καὶ ἐρεῖ πᾶς ὁ λαός· γένοιτο γένοιτο.

[48] Blessed be the Lord God of Israel from everlasting and to everlasting; and all the people shall say, Amen, Amen.

Ψαλμός 106

Psalm 106

Ἀλληλούϊα.

Alleluia.

ΕΞΟΜΟΛΟΓΕΙΣΘΕ τῷ Κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

Give thanks to the Lord, for he is good; for his mercy endures for ever.

[2] εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ Κυρίου, οὓς ἐλυτρώσατο ἐκ χειρὸς ἐχθροῦ.

[2] Let them say so who have been redeemed by the Lord, whom he has redeemed from the hand of the enemy;

[3] ἐκ τῶν χωρῶν συνήγαγεν αὐτούς, ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης.

[3] and gathered them out of the countries, from the east, and west, and north, and south.

[4] ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν γῇ ἀνύδρῳ, ὁδὸν πόλεως κατοικητηρίου οὐχ εὗρον,

[4] They wandered in the wilderness in a dry land; they found no way to a city of habitation.

[5] πεινῶντες καὶ διψῶντες, ἡ ψυχὴ αὐτῶν ἐν αὐτοῖς ἐξέλιπε·

[5] Hungry and thirsty, their soul fainted in them.

[6] καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐῤῥύσατο αὐτοὺς

[6] Then they cried to the Lord in their affliction, and he delivered them out of their distresses.

[7] καὶ ὡδήγησεν αὐτοὺς εἰς ὁδὸν εὐθεῖαν τοῦ πορευθῆναι εἰς πόλιν κατοικητηρίου.

[7] And he guided them into a straight path, that they might go to a city of habitation.

[8] ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων,

[8] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

[9] ὅτι ἐχόρτασε ψυχὴν κενὴν καὶ πεινῶσαν ἐνέπλησεν ἀγαθῶν.

[9] For he satisfies the empty soul, and fills the hungry soul with good things,

[10] καθημένους ἐν σκότει καὶ σκιᾷ θανάτου, πεπεδημένους ἐν πτωχείᾳ καὶ σιδήρῳ,

[10] even them that sit in darkness and the shadow of death, fettered in poverty and iron;

[11] ὅτι παρεπίκραναν τὰ λόγια τοῦ Θεοῦ, καὶ τὴν βουλὴν τοῦ Ὑψίστου παρώξυναν,

[11] because they rebelled against the words of God, and provoked the counsel of the Most High.

[12] καὶ ἐταπεινώθη ἐν κόποις ἡ καρδία αὐτῶν, ἠσθένησαν, καὶ οὐκ ἦν ὁ βοηθῶν·

[12] So their heart was brought low with troubles; they were weak, and there was no helper.

[13] καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτοὺς

[13] Then they cried to the Lord in their affliction, and he saved them out of their distresses.

[14] καὶ ἐξήγαγεν αὐτοὺς ἐκ σκότους καὶ σκιᾶς θανάτου καὶ τοὺς δεσμοὺς αὐτῶν διέῤῥηξεν.

[14] And he brought them out of darkness and the shadow of death, and broke their bonds asunder.

[15] ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων,

[15] Let them acknowledge to the Lord his mercies, and his wonders to the children of men.

[16] ὅτι συνέτριψε πύλας χαλκᾶς καὶ μοχλοὺς σιδηροῦς συνέθλασεν.

[16] For he broke to pieces the brazen gates, and crushed the iron bars.

[17] ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν, διὰ γὰρ τὰς ἀνομίας αὐτῶν ἐταπεινώθησαν·

[17] He helped them out of the way of their iniquity; for they were brought low because of their iniquities.

[18] πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ αὐτῶν, καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου·

[18] Their soul abhorred all meat; and they drew near to the gates of death.

[19] καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς,

[19] Then they cried to the Lord in their affliction, and he saved them out of their distresses.

[20] ἀπέστειλε τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτοὺς καὶ ἐῤῥύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν.

[20] He sent his word, and healed them, and delivered them out of their destructions.

[21] ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων

[21] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

[22] καὶ θυσάτωσαν αὐτῷ θυσίαν αἰνέσεως καὶ ἐξαγγειλάτωσαν τὰ ἔργα αὐτοῦ ἐν ἀγαλλιάσει.

[22] And let them offer to him the sacrifice of praise, and proclaim this works with exultation.

[23] οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις, ποιοῦντες ἐργασίαν ἐν ὕδασι πολλοῖς,

[23] They that go down to the sea in ships, doing business in many waters;

[24] αὐτοὶ εἶδον τὰ ἔργα Κυρίου καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ.

[24] these men have seen the works of the Lord, and his wonders in the deep.

[25] εἶπε, καὶ ἔστη πνεῦμα καταιγίδος, καὶ ὑψώθη τὰ κύματα αὐτῆς·

[25] He speaks, and the stormy wind arises, and its waves are lifted up.

[26] ἀναβαίνουσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων, ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο·

[26] They go up to the heavens, and go down to the depths; their soul melts because of troubles.

[27] ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη·

[27] They are troubled, they stagger as a drunkard, and all their wisdom is swallowed up.

[28] καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐξήγαγεν αὐτοὺς

[28] Then they cry to the Lord in their affliction, and he brings them out of their distresses.

[29] καὶ ἐπέταξε τῇ καταιγίδι, καὶ ἔστη εἰς αὔραν, καὶ ἐσίγησαν τὰ κύματα αὐτῆς·

[29] And he commands the storm, and it is calmed into a gentle breeze, and its waves are still.

[30] καὶ εὐφράνθησαν, ὅτι ἡσύχασαν, καὶ ὡδήγησεν αὐτοὺς ἐπὶ λιμένα θελήματος αὐτοῦ.

[30] And they are glad, because they are quiet; and he guides them to their desire haven.

[31] ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων.

[31] Let them acknowledge to the Lord his mercies, and his wonderful works to the children of men.

[32] ὑψωσάτωσαν αὐτὸν ἐν ἐκκλησίᾳ λαοῦ καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεσάτωσαν αὐτόν.

[32] Let them exalt him in the congregation of the people, and praise him in the seat of the elders.

[33] ἔθετο ποταμοὺς εἰς ἔρημον καὶ διεξόδους ὑδάτων εἰς δίψαν,

[33] He turns rivers into a desert, and streams of water into a dry land;

[34] γῆν καρποφόρον εἰς ἅλμην ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.

[34] a fruitful land into saltness, for the wickedness of them that dwell in it.

[35] ἔθετο ἔρημον εἰς λίμνας ὑδάτων καὶ γῆν ἄνυδρον εἰς διεξόδους ὑδάτων.

[35] He turns a wilderness into pools of water, and a dry land into streams of water.

[36] καὶ κατῴκισεν ἐκεῖ πεινῶντας, καὶ συνεστήσαντο πόλεις κατοικεσίας

[36] And there he causes the hungry to dwell, and they establish for themselves cities of habitation.

[37] καὶ ἔσπειραν ἀγροὺς καὶ ἐφύτευσαν ἀμπελῶνας καὶ ἐποίησαν καρπὸν γεννήματος,

[37] And they sow fields, and plant vineyards, and they yield fruit of increase.

[38] καὶ εὐλόγησεν αὐτούς, καὶ ἐπληθύνθησαν σφόδρα, καὶ τὰ κτήνη αὐτῶν οὐκ ἐσμίκρυνε.

[38] And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle.

[39] καὶ ὠλιγώθησαν καὶ ἐκακώθησαν ἀπὸ θλίψεως κακῶν καὶ ὀδύνης.

[39] Again they become few, and are brought low, by the pressure of evils and pain.

[40] ἐξεχύθη ἐξουδένωσις ἐπ᾽ ἄρχοντας αὐτῶν, καὶ ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ καὶ οὐχ ὁδῷ.

[40] Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land.

[41] καὶ ἐβοήθησε πένητι ἐκ πτωχείας καὶ ἔθετο ὡς πρόβατα πατριάς.

[41] But he helps the poor out of poverty, and makes him families as a flock.

[42] ὄψονται εὐθεῖς καὶ εὐφρανθήσονται, καὶ πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς.

[42] The upright shall see and rejoice; and all iniquity shall stop her mouth.

[43] τίς σοφὸς καὶ φυλάξει ταῦτα καὶ συνήσει τὰ ἐλέη τοῦ Κυρίου;

[43] Who is wise, and will observe these things, and understand the mercies of the Lord?

Ψαλμός 107

Psalm 107

Ὠδὴ ψαλμοῦ τῷ Δαυΐδ.

Song of a Psalm by David.

[2] ΕΤΟΙΜΗ ἡ καρδία μου, ὁ Θεός, ἑτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου.

[2] O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory.

[3] ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα· ἐξεγερθήσομαι ὄρθρου.

[3] Awake, psaltery and harp; I will awake early.

[4] ἐξομολογήσομαί σοι ἐν λαοῖς, Κύριε, ψαλῶ σοι ἐν ἔθνεσιν,

[4] I will give thanks to thee, O Lord, among the people; I will sing praise to thee among the Gentiles.

[5] ὅτι μέγα ἐπάνω τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου.

[5] For thy mercy is great above the heavens, and thy truth reaches to the clouds.

[6] ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

[6] Be thou exalted, O God, above the heavens; and thy glory above all the earth.

[7] ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου, σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου.

[7] That thy beloved ones may be delivered, save with thy right hand, and hear me.

[8] ὁ Θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ· ὑψωθήσομαι καὶ διαμεριῶ Σίκιμα, καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω·

[8] God has spoken in his sanctuary; I will be exalted, and will divide Sicima, and will measure out the valley of tents.

[9] ἐμός ἐστι Γαλαάδ, καὶ ἐμός ἐστι Μανασσῆς, καὶ Ἐφραὶμ ἀντίληψις τῆς κεφαλῆς μου, Ἰούδας βασιλεύς μου,

[9] Galaad is mine; and Manasses is mine; and Ephraim is the help of mine head; Judas is my king;

[10] Μωὰβ λέβης τῆς ἐλπίδος μου, ἐπὶ τὴν Ἰδουμαίαν ἐπιβαλῶ τὸ ὑπόδημά μου, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν.

[10] Moab is the caldron of my hope; over Idumea will I cast my sandal; the Philistines are made subject to me.

[11] τίς ἀπάξει με εἰς πόλιν περιοχῆς; ἢ τίς ὁδηγήσει με ἕως τῆς Ἰδουμαίας;

[11] Who will bring me into the fortified city? or who will guide me to Idumea?

[12] οὐχὶ σύ, ὁ Θεός, ὁ ἀπωσάμενος ἡμᾶς; καὶ οὐκ ἐξελεύσῃ, ὁ Θεός, ἐν ταῖς δυνάμεσιν ἡμῶν;

[12] Wilt not thou, O God, who hast rejected us? and wilt not thou, O God, go forth with our hosts?

[13] δὸς ἡμῖν βοήθειαν ἐκ θλίψεως, καὶ ματαία σωτηρία ἀνθρώπου.

[13] Give us help from tribulation: for vain is the help of man.

[14] ἐν τῷ Θεῷ ποιήσωμεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς ἐχθροὺς ἡμῶν.

[14] Through God we shall do valiantly; and he will bring to nought our enemies.

Ψαλμός 108

Psalm 108

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

Ο Θεός, τὴν αἴνεσίν μου μὴ παρασιωπήσῃς,

O God, pass not over my praise in silence;

[2] ὅτι στόμα ἁμαρτωλοῦ καὶ στόμα δολίου ἐπ᾽ ἐμὲ ἠνοίχθη, ἐλάλησαν κατ᾽ ἐμοῦ γλώσσῃ δολίᾳ

[2] for the mouth of the sinner and the mouth of the crafty man have been opened against me: they have spoken against me with a crafty tongue.

[3] καὶ λόγοις μίσους ἐκύκλωσάν με καὶ ἐπολέμησάν με δωρεάν.

[3] And they have compassed me with words of hatred; and fought against me without a cause.

[4] ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με, ἐγὼ δὲ προσηυχόμην·

[4] Instead of loving me, they falsely accused me: but I continued to pray.

[5] καὶ ἔθεντο κατ᾽ ἐμοῦ κακὰ ἀντὶ ἀγαθῶν καὶ μῖσος ἀντὶ τῆς ἀγαπήσεώς μου.

[5] And they rewarded me evil for good, and hatred for my love.

[6] κατάστησον ἐπ᾽ αὐτὸν ἁμαρτωλόν, καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ·

[6] Set thou a sinner against him; and let the devil stand at his right hand.

[7] ἐν τῷ κρίνεσθαι αὐτὸν ἐξέλθοι καταδεδικασμένος, καὶ ἡ προσευχὴ αὐτοῦ γενέσθω εἰς ἁμαρτίαν.

[7] When he is judged, let him go forth condemned: and let his prayer become sin.

[8] γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι, καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

[8] Let his days be few: and let another take his office of overseer.

[9] γενηθήτωσαν οἱ υἱοὶ αὐτοῦ ὀρφανοὶ καὶ ἡ γυνὴ αὐτοῦ χήρα·

[9] Let his children be orphans, and his wife a widow.

[10] σαλευόμενοι μεταναστήτωσαν οἱ υἱοὶ αὐτοῦ καὶ ἐπαιτησάτωσαν, ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν.

[10] Let his children wander without a dwelling-place, and beg: let them be cast out of their habitations.

[11] ἐξερευνησάτω δανειστὴς πάντα, ὅσα ὑπάρχει αὐτῷ, καὶ διαρπασάτωσαν ἀλλότριοι τοὺς πόνους αὐτοῦ·

[11] Let his creditor exact all that belongs to him: and let strangers spoil his labours.

[12] μὴ ὑπαρξάτω αὐτῷ ἀντιλήπτωρ, μηδὲ γενηθήτω οἰκτίρμων τοῖς ὀρφανοῖς αὐτοῦ·

[12] Let him have no helper; neither let there be any one to have compassion on his fatherless children.

[13] γενηθήτω τὰ τέκνα αὐτοῦ εἰς ἐξολόθρευσιν, ἐν γενεᾷ μιᾷ ἐξαλειφθείη τὸ ὄνομα αὐτοῦ.

[13] Let his children be given up to utter destruction: in one generation let his name be blotted out.

[14] ἀναμνησθείη ἡ ἀνομία τῶν πατέρων αὐτοῦ ἔναντι Κυρίου, καὶ ἡ ἁμαρτία τῆς μητρὸς αὐτοῦ μὴ ἐξαλειφθείη·

[14] Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out.

[15] γενηθήτωσαν ἐναντίον Κυρίου διαπαντός, καὶ ἐξολοθρευθείη ἐκ γῆς τὸ μνημόσυνον αὐτῶν,

[15] Let them be before the Lord continually; and let their memorial be blotted out from the earth.

[16] ἀνθ᾽ ὧν οὐκ ἐμνήσθη ποιῆσαι ἔλεος καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχὸν καὶ κατανενυγμένον τῇ καρδίᾳ τοῦ θανατῶσαι.

[16] Because he remembered not to shew mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart.

[17] καὶ ἠγάπησε κατάραν, καὶ ἥξει αὐτῷ· καὶ οὐκ ἠθέλησεν εὐλογίαν, καὶ μακρυνθήσεται ἀπ᾽ αὐτοῦ.

[17] He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him.

[18] καὶ ἐνεδύσατο κατάραν ὡς ἱμάτιον, καὶ εἰσῆλθεν ὡσεὶ ὕδωρ εἰς τὰ ἔγκατα αὐτοῦ καὶ ὡσεὶ ἔλαιον ἐν τοῖς ὀστέοις αὐτοῦ.

[18] Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones.

[19] γενηθήτω αὐτῷ ὡς ἱμάτιον, ὃ περιβάλλεται, καὶ ὡσεὶ ζώνη, ἣν διαπαντὸς περιζώννυται.

[19] Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually.

[20] τοῦτο τὸ ἔργον τῶν ἐνδιαβαλλόντων με παρὰ Κυρίου καὶ τῶν λαλούντων πονηρὰ κατὰ τῆς ψυχῆς μου.

[20] This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul.

[21] καὶ σύ, Κύριε Κύριε, ποίησον μετ᾽ ἐμοῦ ἕνεκεν τοῦ ὀνόματός σου, ὅτι χρηστὸν τὸ ἔλεός σου. ῥῦσαί με,

[21] But thou, O Lord, Lord, deal mercifully with me, for thy name’s sake: for thy mercy is good.

[22] ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ, καὶ ἡ καρδία μου τετάρακται ἐντός μου.

[22] Deliver me, for I am poor and needy; and my heart is troubled within me.

[23] ὡσεὶ σκιὰ ἐν τῷ ἐκκλῖναι αὐτὴν ἀντανῃρέθην, ἐξετινάχθην ὡσεὶ ἀκρίδες.

[23] I am removed as a shadow in its going down: I am tossed up and down like locusts.

[24] τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας, καὶ ἡ σάρξ μου ἠλλοιώθη δι᾽ ἔλαιον.

[24] My knees are weakened through fasting, and my flesh is changed by reason of the want of oil.

[25] κἀγὼ ἐγενήθην ὄνειδος αὐτοῖς· εἴδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν.

[25] I became also a reproach to them: when they saw me they shook their heads.

[26] βοήθησόν μοι, Κύριε ὁ Θεός μου, καὶ σῶσόν με κατὰ τὸ ἔλεός σου.

[26] Help me, O Lord my God; and save me according to thy mercy.

[27] καὶ γνώτωσαν ὅτι ἡ χείρ σου αὕτη καὶ σύ, Κύριε, ἐποίησας αὐτήν.

[27] And let them know that this is thy hand; and that thou, Lord, hast wrought it.

[28] καταράσονται αὐτοί, καὶ σὺ εὐλογήσεις· οἱ ἐπανιστάμενοί μοι αἰσχυνθήτωσαν, ὁ δὲ δοῦλός σου εὐφρανθήσεται.

[28] Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice.

[29] ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπὴν καὶ περιβαλέσθωσαν ὡς διπλοΐδα αἰσχύνην αὐτῶν.

[29] Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle.

[30] ἐξομολογήσομαι τῷ Κυρίῳ σφόδρα ἐν τῷ στόματί μου καὶ ἐν μέσῳ πολλῶν αἰνέσω αὐτόν,

[30] I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise him.

[31] ὅτι παρέστη ἐκ δεξιῶν πένητος τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου.

[31] For he stood on the right hand of the poor, to save me from them that persecute my soul.

Ψαλμός 109

Psalm 109

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΕΙΠΕΝ ὁ Κύριος τῷ Κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

[2] ῥάβδον δυνάμεως ἐξαποστελεῖ σοι Κύριος ἐκ Σιών, καὶ κατακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου.

[2] The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies.

[3] μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησι τῶν ἁγίων σου· ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε.

[3] With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.

[4] ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

[4] The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

[5] Κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς·

[5] The Lord at thy right hand has dashed in pieces kings in the day of his wrath.

[6] κρινεῖ ἐν τοῖς ἔθνεσι, πληρώσει πτώματα, συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν.

[6] He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth.

[7] ἐκ χειμάῤῥου ἐν ὁδῷ πίεται· διὰ τοῦτο ὑψώσει κεφαλήν.

[7] He shall drink of the brook in the way; therefore shall he lift up the head.

Ψαλμός 110

Psalm 110

Ἀλληλούϊα.

Alleluia.

ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου ἐν βουλῇ εὐθέων καὶ συναγωγῇ.

I will give thee thanks, O Lord, with my whole heart, in the council of the upright, and in the congregation.

[2] μεγάλα τὰ ἔργα Κυρίου, ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ·

[2] The works of the Lord are great, sought out according to all his will.

[3] ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[3] His work is worthy of thanksgiving and honour: and his righteousness endures for ever and ever.

[4] μνείαν ἐποιήσατο τῶν θαυμασίων αὐτοῦ, ἐλεήμων καὶ οἰκτίρμων ὁ Κύριος·

[4] He has caused his wonderful works to be remembered: the Lord is merciful and compassionate.

[5] τροφὴν ἔδωκε τοῖς φοβουμένοις αὐτόν, μνησθήσεται εἰς τὸν αἰῶνα διαθήκης αὐτοῦ.

[5] He has given food to them that fear him: he will remember his covenant for ever.

[6] ἰσχὺν ἔργων αὐτοῦ ἀνήγγειλε τῷ λαῷ αὐτοῦ τοῦ δοῦναι αὐτοῖς κληρονομίαν ἐθνῶν.

[6] He has declared to his people the power of his works, to give them the inheritance of the heathen.

[7] ἔργα χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις· πισταὶ πᾶσαι αἱ ἐντολαὶ αὐτοῦ,

[7] The works of his hands are truth and judgment: all his commandments are sure:

[8] ἐστηριγμέναι εἰς τὸν αἰῶνα τοῦ αἰῶνος, πεποιημέναι ἐν ἀληθείᾳ καὶ εὐθύτητι.

[8] established for ever and ever, done in truth and uprightness.

[9] λύτρωσιν ἀπέστειλε τῷ λαῷ αὐτοῦ, ἐνετείλατο εἰς τὸν αἰῶνα διαθήκην αὐτοῦ· ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.

[9] He sent redemption to his people: he commanded his covenant for ever: holy and fearful is his name.

[10] ἀρχὴ σοφίας φόβος Κυρίου, σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν. ἡ αἴνεσις αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[10] The fear of the Lord is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever.

Ψαλμός 111

Psalm 111

Ἀλληλούϊα.

Alleluia.

ΜΑΚΑΡΙΟΣ ἀνὴρ ὁ φοβούμενος τὸν Κύριον, ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα·

Blessed is the man that fears the Lord: he will delight greatly in his commandments.

[2] δυνατὸν ἐν τῇ γῇ ἔσται τὸ σπέρμα αὐτοῦ, γενεὰ εὐθέων εὐλογηθήσεται.

[2] His seed shall be mighty in the earth: the generation of the upright shall be blessed.

[3] δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[3] Glory and riches shall be in his house; and his righteousness endures for evermore.

[4] ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσιν ἐλεήμων καὶ οἰκτίρμων καὶ δίκαιος.

[4] To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous.

[5] χρηστὸς ἀνὴρ ὁ οἰκτείρων καὶ κιχρῶν· οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει,

[5] The good man is he that pities and lends: he will direct his affairs with judgment.

[6] ὅτι εἰς τὸν αἰῶνα οὐ σαλευθήσεται, εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος.

[6] For he shall not be moved for ever; the righteous shall be in everlasting remembrance.

[7] ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται· ἑτοίμη ἡ καρδία αὐτοῦ ἐλπίζειν ἐπὶ Κύριον.

[7] He shall not be afraid of any evil report: his heart is ready to trust in the Lord.

[8] ἐστήρικται ἡ καρδία αὐτοῦ, οὐ μὴ φοβηθῇ, ἕως οὗ ἐπίδῃ ἐπὶ τοὺς ἐχθροὺς αὐτοῦ·

[8] His heart is established, he shall not fear, till he shall see his desire upon his enemies.

[9] ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος, τὸ κέρας αὐτοῦ ὑψωθήσεται ἐν δόξῃ.

[9] He has dispersed abroad; he has given to the poor; his righteousness endures for evermore: his horn shall be exalted with honour.

[10] ἁμαρτωλὸς ὄψεται καὶ ὀργισθήσεται, τοὺς ὀδόντας αὐτοῦ βρύξει καὶ τακήσεται· ἐπιθυμία ἁμαρτωλοῦ ἀπολεῖται.

[10] The sinner shall see and be angry, he shall gnash his teeth, and consume away: the desire of the sinner shall perish.

Ψαλμός 112

Psalm 112

Ἀλληλούϊα.

Alleluia.

AINEITE, παῖδες, Κύριον, αἰνεῖτε τὸ ὄνομα Κυρίου·

Praise the Lord, ye servants of his, praise, the name of the Lord.

[2] εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

[2] Let the name of the Lord be blessed, from this present time and for ever.

[3] ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν αἰνετὸν τὸ ὄνομα Κυρίου.

[3] From the rising of the sun to his setting, the name of the Lord is to be praised.

[4] ὑψηλὸς ἐπὶ πάντα τὰ ἔθνη ὁ Κύριος, ἐπὶ τοὺς οὐρανοὺς ἡ δόξα αὐτοῦ.

[4] The Lord is high above all the nations; his glory is above the heavens.

[5] τίς ὡς Κύριος ὁ Θεὸς ἡμῶν; ὁ ἐν ὑψηλοῖς κατοικῶν

[5] Who is as the Lord our God? who dwells in the high places,

[6] καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ,

[6] and yet looks upon the low things in heaven, and on the earth:

[7] ὁ ἐγείρων ἀπὸ γῆς πτωχὸν καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα

[7] who lifts up the poor from the earth, and raises up the needy from the dunghill;

[8] τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων, μετὰ ἀρχόντων λαοῦ αὐτοῦ·

[8] to set him with princes, even with the princes of his people:

[9] ὁ κατοικίζων στεῖραν ἐν οἴκῳ, μητέρα ἐπὶ τέκνοις εὐφραινομένην.

[9] who settles the barren woman in a house, as a mother rejoicing over children.

Ψαλμός 113

Psalm 113

Ἀλληλούϊα.

Alleluia.

ΕΝ ΕΞΟΔΩ Ἰσραὴλ ἐξ Αἰγύπτου, οἴκου Ἰακὼβ ἐκ λαοῦ βαρβάρου,

At the going forth of Israel from Egypt, of the house of Jacob from a barbarous people,

[2] ἐγενήθη Ἰουδαία ἁγίασμα αὐτοῦ, Ἰσραὴλ ἐξουσία αὐτοῦ.

[2] Judea became his sanctuary, and Israel his dominion.

[3] ἡ θάλασσα εἶδε καὶ ἔφυγεν, ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω·

[3] The sea saw and fled: Jordan was turned back.

[4] τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων.

[4] The mountains skipped like rams, and the hills like lambs.

[5] τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες, καὶ σύ, Ἰορδάνη, ὅτι ἐστράφης εἰς τὰ ὀπίσω;

[5] What ailed thee, O sea, that thou fleddest? and thou Jordan, that thou wast turned back?

[6] τὰ ὄρη, ὅτι ἐσκιρτήσατε ὡσεὶ κριοί, καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων;

[6] Ye mountains, that ye skipped like rams, and ye hills, like lambs?

[7] ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰακὼβ

[7] The earth trembled at the presence of the Lord, at the presence of the God of Jacob;

[8] τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων.

[8] who turned the rock into pools of water, and the flint into fountains of water.

[9] μὴ ἡμῖν, Κύριε, μὴ ἡμῖν, ἀλλ᾽ ἢ τῷ ὀνόματί σου δὸς δόξαν, ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου,

[9] Not to us, O Lord, not to us, but to thy name give glory, because of thy mercy and thy truth;

[10] μήποτε εἴπωσι τὰ ἔθνη· ποῦ ἐστιν ὁ Θεὸς αὐτῶν;

[10] lest at any time the nations should say, Where is their God?

[11] ὁ δὲ Θεὸς ἡμῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ πάντα, ὅσα ἠθέλησεν, ἐποίησε.

[11] But our God has done in heaven and on earth, whatsoever he has pleased.

[12] τὰ εἴδωλα τῶν ἐθνῶν, ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων·

[12] The idols of the nations are silver and gold, the works of men’s hands.

[13] στόμα ἔχουσι, καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσι, καὶ οὐκ ὄψονται,

[13] They have a mouth, but they cannot speak; they have eyes, but they cannot see:

[14] ὦτα ἔχουσι, καὶ οὐκ ἀκούσονται, ῥῖνας ἔχουσι, καὶ οὐκ ὀσφρανθήσονται,

[14] they have ears, but they cannot hear; they have noses, but they cannot smell;

[15] χεῖρας ἔχουσι, καὶ οὐ ψηλαφήσουσι, πόδας ἔχουσι καὶ οὐ περιπατήσουσιν, οὐ φωνήσουσιν ἐν τῷ λάρυγγι αὐτῶν.

[15] they have hands, but they cannot handle; they have feet, but they cannot walk: they cannot speak through their throat.

[16] ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτοῖς.

[16] Let those that make them become like to them, and all who trust in them.

[17] οἶκος Ἰσραὴλ ἤλπισεν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[17] The house of Israel trusts in the Lord: he is their helper and defender.

[18] οἶκος Ἀαρὼν ἤλπισεν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[18] The house of Aaron trusts in the Lord: he is their helper and defender.

[19] οἱ φοβούμενοι τὸν Κύριον ἤλπισαν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

[19] They that fear the Lord trust in the Lord: he is their helper and defender.

[20] Κύριος μνησθεὶς ἡμῶν εὐλόγησεν ἡμᾶς, εὐλόγησε τὸν οἶκον Ἰσραήλ, εὐλόγησε τὸν οἶκον Ἀαρών,

[20] The Lord has remembered us, and blessed us: he has blessed the house of Israel, he has blessed the house of Aaron.

[21] εὐλόγησε τοὺς φοβουμένους τὸν Κύριον, τοὺς μικροὺς μετὰ τῶν μεγάλων.

[21] He has blessed them that fear the Lord, both small and great.

[22] προσθείη Κύριος ἐφ᾽ ὑμᾶς, ἐφ᾽ ὑμᾶς καὶ ἐπὶ τοὺς υἱοὺς ὑμῶν.

[22] The Lord add blessings to you and to your children.

[23] εὐλογημένοι ὑμεῖς τῷ Κυρίῳ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.

[23] Blessed are ye of the Lord, who made the heaven and the earth.

[24] ὁ οὐρανὸς τοῦ οὐρανοῦ τῷ Κυρίῳ, τὴν δὲ γῆν ἔδωκε τοῖς υἱοῖς τῶν ἀνθρώπων.

[24] The heaven of heavens belongs to the Lord: but he has given the earth to the sons of men.

[25] οὐχ οἱ νεκροὶ αἰνέσουσί σε, Κύριε, οὐδὲ πάντες οἱ καταβαίνοντες εἰς ᾅδου,

[25] The dead shall not praise thee, O Lord, nor any that go down to Hades.

[26] ἀλλ᾽ ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν Κύριον, ἀπὸ τοῦ νῦν, καὶ ἕως τοῦ αἰῶνος.

[26] But we, the living, will bless the Lord, from henceforth and for ever.

Ψαλμός 114

Psalm 114

Ἀλληλούϊα.

Alleluia.

ΗΓΑΠΗΣΑ, ὅτι εἰσακούσεται Κύριος τῆς φωνῆς τῆς δεήσεώς μου,

I am well pleased, because the Lord will hearken to the voice of my supplication.

[2] ὅτι ἔκλινε τὸ οὖς αὐτοῦ ἐμοί, καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι.

[2] Because he has inclined his ear to me, therefore will I call upon him while I live.

[3] περιέσχον με ὠδῖνες θανάτου, κίνδυνοι ᾅδου εὕροσάν με· θλῖψιν καὶ ὀδύνην εὗρον,

[3] The pangs of death compassed me; the dangers of hell found me: I found affliction and sorrow.

[4] καὶ τὸ ὄνομα Κυρίου ἐπεκαλεσάμην· ὦ Κύριε, ῥῦσαι τὴν ψυχήν μου.

[4] Then I called on the name of the Lord: O Lord, deliver my soul.

[5] ἐλεήμων ὁ Κύριος καὶ δίκαιος, καὶ ὁ Θεὸς ἡμῶν ἐλεεῖ.

[5] The Lord is merciful and righteous; yea, our God has pity.

[6] φυλάσσων τὰ νήπια ὁ Κύριος· ἐταπεινώθην, καὶ ἔσωσέ με.

[6] The Lord preserves the simple: I was brought low, and he delivered me.

[7] ἐπίστρεψον, ψυχή μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε,

[7] Return to thy rest, O my soul; for the Lord has dealt bountifully with thee.

[8] ὅτι ἐξείλετο τὴν ψυχήν μου ἐκ θανάτου, τοὺς ὀφθαλμούς μου ἀπὸ δακρύων καὶ τοὺς πόδας μου ἀπὸ ὀλισθήματος.

[8] For he has delivered my soul from death, mine eyes from tears, and my feet from falling.

[9] εὐαρεστήσω ἐνώπιον Κυρίου, ἐν χώρᾳ ζώντων.

[9] I shall be well-pleasing before the Lord in the land of the living.

Ψαλμός 115

Psalm 115

Ἀλληλούϊα.

Alleluia.

ΕΠΙΣΤΕΥΣΑ, διὸ ἐλάλησα· ἐγὼ δὲ ἐταπεινώθην σφόδρα.

I believed, wherefore I have spoken: but I was greatly afflicted.

[2] ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου· πᾶς ἄνθρωπος ψεύστης.

[2] And I said in mine amazement, Every man is a liar.

[3] τί ἀνταποδώσω τῷ Κυρίῳ περὶ πάντων, ὧν ἀνταπέδωκέ μοι;

[3] What shall I render to the Lord for all the things wherein he has rewarded me?

[4] ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι.

[4] I will take the cup of salvation, and call upon the name of the Lord.

[5] τὰς εὐχάς μου τῷ Κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ.

[5] I will pay my vows to the Lord, in the presence of all his people.

[6] τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ.

[6] Precious in the sight of the Lord is the death of his saints.

[7] ὦ Κύριε, ἐγὼ δοῦλος σός, ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου. διέῤῥηξας τοὺς δεσμούς μου,

[7] O Lord, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst by bonds asunder.

[8] σοὶ θύσω θυσίαν αἰνέσεως καὶ ἐν ὀνόματι Κυρίου ἐπικαλέσομαι.

[8] I will offer to thee the sacrifice of praise, and will call upon the name of the Lord.

[9] τὰς εὐχάς μου τῷ Κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ,

[9] I will pay my vows unto the Lord, in the presence of all his people,

[10] ἐν αὐλαῖς οἴκου Κυρίου ἐν μέσῳ σου, Ἰερουσαλήμ.

[10] in the courts of the Lord’s house, in the midst of thee, Jerusalem.

Ψαλμός 116

Psalm 116

Ἀλληλούϊα.

Alleluia.

AINEITE τὸν Κύριον, πάντα τὰ ἔθνη, ἐπαινέσατε αὐτόν, πάντες οἱ λαοί,

Praise the Lord, all ye nations: praise him, all ye peoples.

[2] ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

[2] For his mercy has been abundant toward us: and the truth of the Lord endures for ever.

Ψαλμός 117

Psalm 117

Ἀλληλούϊα.

Alleluia.

ΕΞΟΜΟΛΟΓΕΙΣΘΕ τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Give thanks to the Lord; for he is good: for his mercy endures for ever.

[2] εἰπάτω δὴ οἶκος Ἰσραὴλ ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[2] Let now the house of Israel say, that he is good: for his mercy endures for ever.

[3] εἰπάτω δὴ οἶκος Ἀαρὼν ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[3] Let now the house of Aaron say, that he is good: for his mercy endures for ever.

[4] εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν Κύριον ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[4] Let now all that fear the Lord say, that he is good: for his mercy endures for ever.

[5] ἐκ θλίψεως ἐπεκαλεσάμην τὸν Κύριον, καὶ ἐπήκουσέ μου εἰς πλατυσμόν.

[5] I called on the Lord out of affliction: and he hearkened to me, so as to bring me into a wide place.

[6] Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

[6] The Lord is my helper; and I will not fear what man shall do to me.

[7] Κύριος ἐμοὶ βοηθός, κἀγὼ ἐπόψομαι τοὺς ἐχθρούς μου.

[7] The Lord is my helper; and I shall see my desire upon mine enemies.

[8] ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἢ πεποιθέναι ἐπ᾽ ἄνθρωπον·

[8] It is better to trust in the Lord than to trust in man.

[9] ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον ἢ ἐλπίζειν ἐπ᾽ ἄρχουσι.

[9] It is better to hope in the Lord, than to hope in princes.

[10] πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς·

[10] All nations compassed me about: but in the name of the Lord I repulsed them.

[11] κυκλώσαντες ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.

[11] They completely compassed me about: but in the name of the Lord I repulsed them.

[12] ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον καὶ ἐξεκαύθησαν ὡς πῦρ ἐν ἀκάνθαις, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.

[12] They compassed me about as bees do a honeycomb, and they burst into flame as fire among thorns: but in the name of the Lord I repulsed them.

[13] ὠσθεὶς ἀνετράπην τοῦ πεσεῖν, καὶ ὁ Κύριος ἀντελάβετό μου.

[13] I was thrust, and sorely shaken, that I might fall: but the Lord helped me.

[14] ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν.

[14] The Lord is my strength and my song, and is become my salvation.

[15] φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων· δεξιὰ Κυρίου ἐποίησε δύναμιν,

[15] The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily.

[16] δεξιὰ Κυρίου ὕψωσέ με, δεξιὰ Κυρίου ἐποίησε δύναμιν.

[16] The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully.

[17] οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι καὶ διηγήσομαι τὰ ἔργα Κυρίου.

[17] I shall not die, but live, and recount the works of the Lord.

[18] παιδεύων ἐπαίδευσέ με ὁ Κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέ με.

[18] The Lord has chastened me sore: but he has not given me up to death.

[19] ἀνοίξατέ μοι πύλας δικαιοσύνης· εἰσελθὼν ἐν αὐταῖς ἐξομολογήσομαι τῷ Κυρίῳ.

[19] Open to me the gates of righteousness: I will go into them, and give praise to the Lord.

[20] αὕτη ἡ πύλη τοῦ Κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ.

[20] This is the gate of the Lord: the righteous shall enter by it.

[21] ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.

[21] I will give thanks to thee; because thou hast heard me, and art become my salvation.

[22] λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

[22] The stone which the builders rejected, the same is become the head of the corner.

[23] παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

[23] This has been done of the Lord; and it is wonderful in our eyes.

[24] αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

[24] This is the day which the Lord has made: let us exult and rejoice in it.

[25] ὦ Κύριε, σῶσον δή, ὦ Κύριε, εὐόδωσον δή.

[25] O Lord, save now: O Lord, send now prosperity.

[26] εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

[26] Blessed is he that comes in the name of the Lord: we have blessed you out of the house of the Lord.

[27] Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν· συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου.

[27] God is the Lord, and he has shined upon us: celebrate the feast with thick branches, binding the victims even to the horns of the altar.

[28] Θεός μου εἶ σύ, καὶ ἐξομολογήσομαί σοι· Θεός μου εἶ σύ, καὶ ὑψώσω σε· ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.

[28] Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee. I will give thanks to thee, for thou hast heard me, and art become my salvation.

[29] ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[29] Give thanks to the Lord; for he is good: for his mercy endures for ever.

Ψαλμός 118

Psalm 118

Ἀλληλούϊα.

Alleluia.

ΜΑΚΑΡΙΟΙ οἱ ἄμωμοι ἐν ὁδῷ οἱ πορευόμενοι ἐν νόμῳ Κυρίου.

Blessed are the blameless in the way, who walk in the law of the Lord.

[2] μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ· ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν.

[2] Blessed are they that search out his testimonies: they will diligently seek him with the whole heart.

[3] οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν.

[3] For they that work iniquity have not walked in his ways.

[4] σὺ ἐνετείλω τὰς ἐντολάς σου τοῦ φυλάξασθαι σφόδρα.

[4] Thou hast commanded us diligently to keep thy precepts.

[5] ὄφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ δικαιώματά σου.

[5] O that my ways were directed to keep thine ordinances.

[6] τότε οὐ μὴ αἰσχυνθῶ ἐν τῷ με ἐπιβλέπειν ἐπὶ πάσας τὰς ἐντολάς σου.

[6] Then shall I not be ashamed, when I have respect to all thy commandments.

[7] ἐξομολογήσομαί σοι ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου.

[7] I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness.

[8] τὰ δικαιώματά σου φυλάξω· μή με ἐγκαταλίπῃς ἕως σφόδρα.

[8] I will keep thine ordinances: O forsake me not greatly.

[9] Ἐν τίνι κατορθώσει νεώτερος τὴν ὁδὸν αὐτοῦ; ἐν τῷ φυλάξασθαι τοὺς λόγους σου.

[9] Wherewith shall a young man direct his way? by keeping thy words.

[10] ἐν ὅλῃ καρδίᾳ μου ἐξεζήτησά σε· μὴ ἀπώσῃ με ἀπὸ τῶν ἐντολῶν σου.

[10] With my whole heart have I diligently sought thee: cast me not away from thy commandments.

[11] ἐν τῇ καρδίᾳ μου ἔκρυψα τὰ λόγιά σου, ὅπως ἂν μὴ ἁμάρτω σοι.

[11] I have hidden thine oracles in my heart, that I might not sin against thee.

[12] εὐλογητὸς εἶ, Κύριε· δίδαξόν με τὰ δικαιώματά σου.

[12] Blessed art thou, O Lord: teach me thine ordinances.

[13] ἐν τοῖς χείλεσί μου ἐξήγγειλα πάντα τὰ κρίματα τοῦ στόματός σου.

[13] With my lips have I declared all the judgments of thy mouth.

[14] ἐν τῇ ὁδῷ τῶν μαρτυρίων σου ἐτέρφθην ὡς ἐπὶ παντὶ πλούτῳ.

[14] I have delighted in the way of thy testimonies, as much as in all riches.

[15] ἐν ταῖς ἐντολαῖς σου ἀδολεσχήσω καὶ κατανοήσω τὰς ὁδούς σου.

[15] I will meditate on thy commandments, and consider thy ways.

[16] ἐν τοῖς δικαιώμασί σου μελετήσω, οὐκ ἐπιλήσομαι τῶν λόγων σου. -

[16] I will meditate on thine ordinances: I will not forget thy words.

[17] Ἀνταπόδος τῷ δούλῳ σου· ζήσομαι καὶ φυλάξω τοὺς λόγους σου.

[17] Render a recompense to thy servant: so shall I live, and keep thy words.

[18] ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσια ἐκ τοῦ νόμου σου.

[18] Unveil thou mine eyes, and I shall perceive wondrous things of thy law.

[19] πάροικος ἐγώ εἰμι ἐν τῇ γῇ· μὴ ἀποκρύψῃς ἀπ᾽ ἐμοῦ τὰς ἐντολάς σου.

[19] I am a stranger in the earth: hide not thy commandments from me.

[20] ἐπεπόθησεν ἡ ψυχή μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ.

[20] My soul has longed exceedingly for thy judgments at all times.

[21] ἐπετίμησας ὑπερηφάνοις· ἐπικατάρατοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου.

[21] Thou has rebuked the proud: cursed are they that turn aside from thy commandments.

[22] περίελε ἀπ᾽ ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν, ὅτι τὰ μαρτύριά σου ἐξεζήτησα.

[22] Remove from me reproach and contempt; for I have sought out thy testimonies.

[23] καὶ γὰρ ἐκάθισαν ἄρχοντες καὶ κατ᾽ ἐμοῦ κατελάλουν, ὁ δὲ δοῦλός σου ἠδολέσχει ἐν τοῖς δικαιώμασί σου.

[23] For princes sat and spoke against me: but thy servant was meditating on thine ordinances.

[24] καὶ γὰρ τὰ μαρτύριά σου μελέτη μού ἐστι, καὶ αἱ συμβουλίαι μου τὰ δικαιώματά σου. -

[24] For thy testimonies are my meditation, and thine ordinances are my counsellors.

[25] Ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου· ζῆσόν με κατὰ τὸν λόγον σου.

[25] My soul has cleaved to the ground; quicken thou me according to thy word.

[26] τὰς ὁδούς μου ἐξήγγειλα, καὶ ἐπήκουσάς μου· δίδαξόν με τὰ δικαιώματά σου.

[26] I declared my ways, and thou didst hear me: teach me thine ordinances.

[27] ὁδὸν δικαιωμάτων σου συνέτισόν με, καὶ ἀδολεσχήσω ἐν τοῖς θαυμασίοις σου.

[27] Instruct me in the way of thine ordinances; and I will meditate on thy wondrous works.

[28] ἐνύσταξεν ἡ ψυχή μου ἀπὸ ἀκηδίας· βεβαίωσόν με ἐν τοῖς λόγοις σου.

[28] My soul has slumbered for sorrow; strengthen thou me with thy words.

[29] ὁδὸν ἀδικίας ἀπόστησον ἀπ᾽ ἐμοῦ καὶ τῷ νόμῳ σου ἐλέησόν με.

[29] Remove from me the way of iniquity; and be merciful to me by thy law.

[30] ὁδὸν ἀληθείας ᾑρετισάμην καὶ τὰ κρίματά σου οὐκ ἐπελαθόμην.

[30] I have chosen the way of truth; and have not forgotten thy judgments.

[31] ἐκολλήθην τοῖς μαρτυρίοις σου, Κύριε· μή με καταισχύνῃς.

[31] I have cleaved to thy testimonies, O Lord; put me not to shame.

[32] ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου.

[32] I ran the way of thy commandments, when thou didst enlarge my heart.

[33] Νομοθέτησόν με, Κύριε, τὴν ὁδὸν τῶν δικαιωμάτων σου, καὶ ἐκζητήσω αὐτὴν διαπαντός.

[33] Teach me, O Lord, the way of thine ordinances, and I will seek it out continually.

[34] συνέτισόν με, καὶ ἐξερευνήσω τὸν νόμον σου καὶ φυλάξω αὐτὸν ἐν ὅλῃ καρδίᾳ μου.

[34] Instruct me, and I will search out thy law, and will keep it with my whole heart.

[35] ὁδήγησόν με ἐν τῇ τρίβῳ τῶν ἐντολῶν σου, ὅτι αὐτὴν ἠθέλησα.

[35] Guide me in the path of thy commandments; for I have delighted in it.

[36] κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου καὶ μὴ εἰς πλεονεξίαν.

[36] Incline mine heart to thy testimonies, and not to covetousness.

[37] ἀπόστρεψον τοὺς ὀφθαλμούς μου τοῦ μὴ ἰδεῖν ματαιότητα, ἐν τῇ ὁδῷ σου ζῆσόν με.

[37] Turn away mine eyes that I may not behold vanity: quicken thou me in thy way.

[38] στῆσον τῷ δούλῳ σου τὸ λόγιόν σου εἰς τὸν φόβον σου.

[38] Confirm thine oracle to thy servant, that he may fear thee.

[39] περίελε τὸν ὀνειδισμόν μου, ὃν ὑπώπτευσα· ὅτι τὰ κρίματά σου χρηστά.

[39] Take away my reproach which I have feared: for thy judgments are good.

[40] ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου· ἐν τῇ δικαιοσύνῃ σου ζῆσόν με.

[40] Behold, I have desired thy commandments: quicken me in thy righteousness.

[41] Καὶ ἔλθοι ἐπ᾽ ἐμὲ τὸ ἔλεός σου, Κύριε, τὸ σωτήριόν σου κατὰ τὸν λόγον σου.

[41] And let thy mercy come upon me, O Lord; even thy salvation, according to thy word.

[42] καὶ ἀποκριθήσομαι τοῖς ὀνειδίζουσί μοι λόγον, ὅτι ἤλπισα ἐπὶ τοῖς λόγοις σου.

[42] And so I shall render an answer to them that reproach me: for I have trusted in thy words.

[43] καὶ μὴ περιέλῃς ἐκ τοῦ στόματός μου λόγον ἀληθείας ἕως σφόδρα, ὅτι ἐπὶ τοῖς κρίμασί σου ἐπήλπισα.

[43] And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

[44] καὶ φυλάξω τὸν νόμον σου διαπαντός, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[44] So shall I keep thy law continually, for ever and ever.

[45] καὶ ἐπορευόμην ἐν πλατυσμῷ, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

[45] I walked also at large: for I sought out thy commandments.

[46] καὶ ἐλάλουν ἐν τοῖς μαρτυρίοις σου ἐναντίον βασιλέων καὶ οὐκ ᾐσχυνόμην.

[46] And I spoke of thy testimonies before kings, and was not ashamed.

[47] καὶ ἐμελέτων ἐν ταῖς ἐντολαῖς σου, ἃς ἠγάπησα σφόδρα.

[47] And I meditated on thy commandments, which I loved exceedingly.

[48] καὶ ἦρα τὰς χεῖράς μου πρὸς τὰς ἐντολάς σου ἃς ἠγάπησα, καὶ ἠδολέσχουν ἐν τοῖς δικαιώμασί σου.

[48] And I lifted up my hands to thy commandments which I loved; and I meditated in thine ordinances.

[49] Μνήσθητι τῶν λόγων σου τῷ δούλῳ σου, ὧν ἐπήλπισάς με.

[49] Remember thy words to thy servant, wherein thou hast made me hope.

[50] αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει μου, ὅτι τὸ λόγιόν σου ἔζησέ με.

[50] This has comforted me in mine affliction: for thine oracle has quickened me.

[51] ὑπερήφανοι παρηνόμουν ἕως σφόδρα, ἀπὸ δὲ τοῦ νόμου σου οὐκ ἐξέκλινα.

[51] The proud have transgressed exceedingly; but I swerved not from thy law.

[52] ἐμνήσθην τῶν κριμάτων σου ἀπ᾽ αἰῶνος, Κύριε, καὶ παρεκλήθην.

[52] I remembered thy judgments of old, O Lord; and was comforted.

[53] ἀθυμία κατέσχε με ἀπὸ ἁμαρτωλῶν τῶν ἐγκαταλιμπανόντων τὸν νόμον σου.

[53] Despair took hold upon me, because of the sinners who forsake thy law.

[54] ψαλτὰ ἦσάν μοι τὰ δικαιώματά σου ἐν τόπῳ παροικίας μου.

[54] Thine ordinances were my songs in the place of my sojourning.

[55] ἐμνήσθην ἐν νυκτὶ τοῦ ὀνόματός σου, Κύριε, καὶ ἐφύλαξα τὸν νόμον σου.

[55] I remembered thy name, O Lord, in the night, and kept thy law.

[56] αὕτη ἐγενήθη μοι, ὅτι τὰ δικαιώματά σου ἐξεζήτησα.

[56] This I had, because I diligently sought thine ordinances.

[57] Μερίς μου εἶ, Κύριε, εἶπα τοῦ φυλάξασθαι τὸν νόμον σου.

[57] Thou art my portion, O Lord: I said that I would keep thy law.

[58] ἐδεήθην τοῦ προσώπου σου ἐν ὅλῃ καρδίᾳ μου· ἐλέησόν με κατὰ τὸ λόγιόν σου.

[58] I besought thy favour with my whole heart: have mercy upon me according to thy word.

[59] διελογισάμην τὰς ὁδούς σου καὶ ἐπέστρεψα τοὺς πόδας μου εἰς τὰ μαρτύριά σου.

[59] I thought on thy ways, and turned my feet to thy testimonies.

[60] ἡτοιμάσθην καὶ οὐκ ἐταράχθην τοῦ φυλάξασθαι τὰς ἐντολάς σου.

[60] I prepared myself, (and was not terrified,) to keep thy commandments.

[61] σχοινία ἁμαρτωλῶν περιεπλάκησάν μοι, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην.

[61] The snares of sinners entangled me: but I forgot not thy law.

[62] μεσονύκτιον ἐξηγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

[62] At midnight I arose, to give thanks to thee for the judgments of thy righteousness.

[63] μέτοχος ἐγώ εἰμι πάντων τῶν φοβουμένων σε καὶ τῶν φυλασσόντων τὰς ἐντολάς σου.

[63] I am a companion of all them that fear thee, and of them that keep thy commandments.

[64] τοῦ ἐλέους σου, Κύριε, πλήρης ἡ γῆ· τὰ δικαιώματά σου δίδαξόν με.

[64] O Lord, the earth is full of thy mercy: teach me thine ordinances.

[65] Χρηστότητα ἐποίησας μετὰ τοῦ δούλου σου, Κύριε, κατὰ τὸν λόγον σου.

[65] Thou hast wrought kindly with thy servant, o Lord, according to thy word.

[66] χρηστότητα καὶ παιδείαν καὶ γνῶσιν δίδαξόν με, ὅτι ταῖς ἐντολαῖς σου ἐπίστευσα.

[66] Teach me kindness, and instruction, and knowledge: for I have believed thy commandments.

[67] πρὸ τοῦ με ταπεινωθῆναι ἐγὼ ἐπλημμέλησα, διὰ τοῦτο τὸ λόγιόν σου ἐφύλαξα.

[67] Before I was afflicted, I transgressed; therefore have I kept thy word.

[68] χρηστὸς εἶ σύ, Κύριε, καὶ ἐν τῇ χρηστότητί σου δίδαξόν με τὰ δικαιώματά σου.

[68] Good art thou, O Lord; therefore in thy goodness teach me thine ordinances.

[69] ἐπληθύνθη ἐπ᾽ ἐμὲ ἀδικία ὑπερηφάνων, ἐγὼ δὲ ἐν ὅλῃ καρδίᾳ μου ἐξερευνήσω τὰς ἐντολάς σου.

[69] The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart.

[70] ἐτυρώθη ὡς γάλα ἡ καρδία αὐτῶν, ἐγὼ δὲ τὸν νόμον σου ἐμελέτησα.

[70] Their heart has been curdled like milk; but I have meditated on thy law.

[71] ἀγαθόν μοι ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δικαιώματά σου.

[71] It is good for me that thou hast afflicted me; that I might learn thine ordinances.

[72] ἀγαθός μοι ὁ νόμος τοῦ στόματός σου ὑπὲρ χιλιάδας χρυσίου καὶ ἀργυρίου.

[72] The law of thy mouth is better to me than thousands of gold and silver.

[73] Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με· συνέτισόν με καὶ μαθήσομαι τὰς ἐντολάς σου.

[73] Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments.

[74] οἱ φοβούμενοί σε ὄψονταί με καὶ εὐφρανθήσονται, ὅτι εἰς τοὺς λόγους σου ἐπήλπισα.

[74] They that fear thee will see me and rejoice: for I have hoped in thy words.

[75] ἔγνων, Κύριε, ὅτι δικαιοσύνη τὰ κρίματά σου, καὶ ἀληθείᾳ ἐταπείνωσάς με.

[75] I know, O Lord, that thy judgments are righteousness, and that thou in truthfulness hast afflicted me.

[76] γενηθήτω δὴ τὸ ἔλεός σου τοῦ παρακαλέσαι με κατὰ τὸ λόγιόν σου τῷ δούλῳ σου.

[76] Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant.

[77] ἐλθέτωσάν μοι οἱ οἰκτιρμοί σου, καὶ ζήσομαι, ὅτι ὁ νόμος σου μελέτη μού ἐστιν.

[77] Let thy compassions come to me, that I may live: for thy law is my meditation.

[78] αἰσχυνθήτωσαν ὑπερήφανοι, ὅτι ἀδίκως ἠνόμησαν εἰς ἐμέ· ἐγὼ δὲ ἀδολεσχήσω ἐν ταῖς ἐντολαῖς σου.

[78] Let the proud be ashamed; for they transgressed against me unjustly: but I will meditate in thy commandments.

[79] ἐπιστρεψάτωσάν με οἱ φοβούμενοί σε καὶ οἱ γινώσκοντες τὰ μαρτύριά σου.

[79] Let those that fear thee, and those that know thy testimonies, turn to me.

[80] γενηθήτω ἡ καρδία μου ἄμωμος ἐν τοῖς δικαιώμασί σου, ὅπως ἂν μὴ αἰσχυνθῶ. -

[80] Let mine heart be blameless in thine ordinances, that I may not be ashamed.

[81] Ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχή μου, εἰς τοὺς λόγους σου ἐπήλπισα.

[81] My soul faints for thy salvation: I have hoped in thy words.

[82] ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου λέγοντες· πότε παρακαλέσεις με;

[82] Mine eyes failed in waiting for thy word, saying, When wilt thou comfort me?

[83] ὅτι ἐγενήθην ὡς ἀσκὸς ἐν πάχνῃ· τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

[83] For I am become as a bottle in the frost: yet I have not forgotten thine ordinances.

[84] πόσαι εἰσὶν αἱ ἡμέραι τοῦ δούλου σου; πότε ποιήσεις μοι ἐκ τῶν καταδιωκόντων με κρίσιν;

[84] How many are the days of thy servant? when wilt thou execute judgment for me on them that persecute me?

[85] διηγήσαντό μοι παράνομοι ἀδολεσχίας, ἀλλ᾽ οὐχ ὡς ὁ νόμος σου, Κύριε.

[85] Transgressors told me idle tales; but not according to thy law, O Lord.

[86] πᾶσαι αἱ ἐντολαί σου ἀλήθεια· ἀδίκως κατεδίωξάν με, βοήθησόν μοι.

[86] All thy commandments are truth; they persecuted me unjustly; help thou me.

[87] παρὰ βραχὺ συνετέλεσάν με ἐν τῇ γῇ, ἐγὼ δὲ οὐκ ἐγκατέλιπον τὰς ἐντολάς σου.

[87] They nearly made an end of me in the earth; but I forsook not thy commandments.

[88] κατὰ τὸ ἔλεός σου ζῆσόν με, καὶ φυλάξω τὰ μαρτύρια τοῦ στόματός σου.

[88] Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

[89] Εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.

[89] Thy word, O Lord, abides in heaven for ever.

[90] εἰς γενεὰν καὶ γενεὰν ἡ ἀλήθειά σου· ἐθεμελίωσας τὴν γῆν καὶ διαμένει.

[90] Thy truth endures to all generations; thou hast founded the earth, and it abides.

[91] τῇ διατάξει σου διαμένει ἡμέρα, ὅτι τὰ σύμπαντα δοῦλα σά.

[91] The day continues by thy arrangement; for all things are thy servants.

[92] εἰ μὴ ὅτι ὁ νόμος σου μελέτη μού ἐστι, τότε ἂν ἀπωλόμην ἐν τῇ ταπεινώσει μου.

[92] Were it not that thy law is my meditation, then I should have perished in mine affliction.

[93] εἰς τὸν αἰῶνα οὐ μὴ ἐπιλάθωμαι τῶν δικαιωμάτων σου, ὅτι ἐν αὐτοῖς ἔζησάς με.

[93] I will never forget thine ordinances; for with them thou hast quickened me.

[94] σός εἰμι ἐγώ, σῶσόν με, ὅτι τὰ δικαιώματά σου ἐξεζήτησα.

[94] I am thine, save me; for I have sought out thine ordinances.

[95] ἐμὲ ὑπέμειναν ἁμαρτωλοὶ τοῦ ἀπολέσαι με· τὰ μαρτύριά σου συνῆκα.

[95] Sinners laid wait for me to destroy me; but I understood thy testimonies.

[96] πάσης συντελείας εἶδον πέρας· πλατεῖα ἡ ἐντολή σου σφόδρα.

[96] have seen an end of all perfection; but thy commandment is very broad.

[97] Ὡς ἠγάπησα τὸν νόμον σου, Κύριε· ὅλην τὴν ἡμέραν μελέτη μού ἐστιν.

[97] How I have loved thy law, O Lord! it is my meditation all the day.

[98] ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με τὴν ἐντολήν σου, ὅτι εἰς τὸν αἰῶνα ἐμή ἐστιν.

[98] Thou hast made me wiser than mine enemies in thy commandment; for it is mine for ever.

[99] ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα, ὅτι τὰ μαρτύριά σου μελέτη μού ἐστιν.

[99] I have more understanding than all my teachers; for thy testimonies are my medication.

[100] ὑπὲρ πρεσβυτέρους συνῆκα, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

[100] I understand more that the aged; because I have sought out thy commandments.

[101] ἐκ πάσης ὁδοῦ πονηρᾶς ἐκώλυσα τοὺς πόδας μου, ὅπως ἂν φυλάξω τοὺς λόγους σου.

[101] I have kept back my feet from every evil way, that I might keep thy words.

[102] ἀπὸ τῶν κριμάτων σου οὐκ ἐξέκλινα, ὅτι σὺ ἐνομοθέτησάς με.

[102] I have not declined from thy judgments; for thou hast instructed me.

[103] ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου.

[103] How sweet are thine oracles to my throat! more so than honey to my mouth!

[104] ἀπὸ τῶν ἐντολῶν σου συνῆκα· διὰ τοῦτο ἐμίσησα πᾶσαν ὁδὸν ἀδικίας.

[104] I gain understanding by thy commandments: therefore I have hated every way of unrighteousness.

[105] Λύχνος τοῖς ποσί μου ὁ νόμος σου καὶ φῶς ταῖς τρίβοις μου.

[105] Thy law is a lamp to my feet, and a light to my paths.

[106] ὤμοσα καὶ ἔστησα τοῦ φυλάξασθαι τὰ κρίματα τῆς δικαιοσύνης σου.

[106] I have sworn and determined to keep the judgments of thy righteousness.

[107] ἐταπεινώθην ἕως σφόδρα· Κύριε, ζῆσόν με κατὰ τὸν λόγον σου.

[107] I have been very greatly afflicted, O Lord: quicken me, according to thy word.

[108] τὰ ἑκούσια τοῦ στόματός μου εὐδόκησον δή, Κύριε, καὶ τὰ κρίματά σου δίδαξόν με.

[108] Accept, I pray thee, O Lord, the freewill-offerings of my mouth, and teach me thy judgments.

[109] ἡ ψυχή μου ἐν ταῖς χερσί σου διαπαντός, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην.

[109] My soul is continually in thine hands; and I have not forgotten thy law.

[110] ἔθεντο ἁμαρτωλοὶ παγίδα μοι, καὶ ἐκ τῶν ἐντολῶν σου οὐκ ἐπλανήθην.

[110] Sinners spread a snare for me; but I erred not from thy commandments.

[111] ἐκληρονόμησα τὰ μαρτύριά σου εἰς τὸν αἰῶνα, ὅτι ἀγαλλίαμα τῆς καρδίας μού εἰσιν.

[111] I have inherited thy testimonies for ever; for they are the joy of my heart.

[112] ἔκλινα τὴν καρδίαν μου τοῦ ποιῆσαι τὰ δικαιώματά σου εἰς τὸν αἰῶνα δι᾽ ἀντάμειψιν.

[112] I have inclined my heart to perform thine ordinances for ever, in return for thy mercies.

[113] Παρανόμους ἐμίσησα, τὸν δὲ νόμον σου ἠγάπησα.

[113] I have hated transgressors; but I have loved thy law.

[114] βοηθός μου, καὶ ἀντιλήπτωρ μου εἶ σύ· εἰς τοὺς λόγους σου ἐπήλπισα.

[114] Thou art my helper and my supporter; I have hoped in thy words.

[115] ἐκκλίνατε ἀπ᾽ ἐμοῦ, πονηρευόμενοι, καὶ ἐξερευνήσω τὰς ἐντολὰς τοῦ Θεοῦ μου.

[115] Depart from me, ye evil-doers; for I will search out the commandments of my God.

[116] ἀντιλαβοῦ μου κατὰ τὸ λόγιόν σου, καὶ ζῆσόν με, καὶ μὴ καταισχύνῃς με ἀπὸ τῆς προσδοκίας μου.

[116] Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation.

[117] βοήθησόν μοι, καὶ σωθήσομαι καὶ μελετήσω ἐν τοῖς δικαιώμασί σου διαπαντός.

[117] Help me, and I shall be saved; and I will meditate in thine ordinances continually.

[118] ἐξουδένωσας πάντας τοὺς ἀποστατοῦντας ἀπὸ τῶν δικαιωμάτων σου, ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν.

[118] Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous.

[119] παραβαίνοντας ἐλογισάμην πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς· διὰ τοῦτο ἠγάπησα τὰ μαρτύριά σου.

[119] I have reckoned all the sinners of the earth as transgressors; therefore have I loved thy testimonies.

[120] καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου· ἀπὸ γὰρ τῶν κριμάτων σου ἐφοβήθην.

[120] Penetrate my flesh with thy fear; for I am afraid of thy judgments.

[121] Ἐποίησα κρῖμα καὶ δικαιοσύνην· μὴ παραδῷς με τοῖς ἀδικοῦσί με.

[121] I have done judgment and justice; deliver me not up to them that injure me.

[122] ἔκδεξαι τὸν δοῦλόν σου εἰς ἀγαθόν· μὴ συκοφαντησάτωσάν με ὑπερήφανοι.

[122] Receive thy servant for good: let not the proud accuse me falsely.

[123] οἱ ὀφθαλμοί μου ἐξέλιπον εἰς τὸ σωτήριόν σου καὶ εἰς τὸ λόγιον τῆς δικαιοσύνης σου.

[123] Mine eyes have failed for thy salvation, and for the word of thy righteousness.

[124] ποίησον μετὰ τοῦ δούλου σου κατὰ τὸ ἔλεός σου καὶ τὰ δικαιώματά σου δίδαξόν με.

[124] Deal with thy servant according to thy mercy, and teach me thine ordinances.

[125] δοῦλός σού εἰμι ἐγώ· συνέτισόν με, καὶ γνώσομαι τὰ μαρτύριά σου.

[125] I am thy servant; instruct me, and I shall know thy testimonies.

[126] καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ· διεσκέδασαν τὸν νόμον σου.

[126] It is time for the Lord to work: they have utterly broken thy law.

[127] διὰ τοῦτο ἠγάπησα τὰς ἐντολάς σου ὑπὲρ χρυσίον καὶ τοπάζιον.

[127] Therefore have I loved thy commandments more than gold, or the topaz.

[128] διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς σου κατωρθούμην, πᾶσαν ὁδὸν ἄδικον ἐμίσησα.

[128] Therefore I directed myself according to all thy commandments: I have hated every unjust way.

[129] Θαυμαστὰ τὰ μαρτύριά σου· διὰ τοῦτο ἐξηρεύνησεν αὐτὰ ἡ ψυχή μου.

[129] Thy testimonies are wonderful: therefore my soul has sought them out.

[130] ἡ δήλωσις τῶν λόγων σου φωτιεῖ καὶ συνετιεῖ νηπίους.

[130] The manifestation of thy words will enlighten, and instruct the simple.

[131] τὸ στόμα μου ἤνοιξα καὶ εἵλκυσα πνεῦμα, ὅτι τὰς ἐντολάς σου ἐπεπόθουν.

[131] I opened my mouth, and drew breath: for I earnestly longed after thy commandments.

[132] Ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με κατὰ τὸ κρίμα τῶν ἀγαπώντων τὸ ὄνομά σου.

[132] Look upon me and have mercy upon me, after the manner of them that love thy name.

[133] τὰ διαβήματά μου κατεύθυνον κατὰ τὸ λόγιόν σου, καὶ μὴ κατακυριευσάτω μου πᾶσα ἀνομία.

[133] Order my steps according to thy word: and let not any iniquity have dominion over me.

[134] λύτρωσαί με ἀπὸ συκοφαντίας ἀνθρώπων, καὶ φυλάξω τὰς ἐντολάς σου.

[134] Deliver me from the false accusation of men: so will I keep thy commandments.

[135] τὸ πρόσωπόν σου ἐπίφανον ἐπὶ τὸν δοῦλόν σου καὶ δίδαξόν με τὰ δικαιώματά σου.

[135] Cause thy face to shine upon thy servant: and teach me thine ordinances.

[136] διεξόδους ὑδάτων κατέδυσαν οἱ ὀφθαλμοί μου, ἐπεὶ οὐκ ἐφύλαξα τὸν νόμον σου.

[136] Mine eyes have been bathed in streams of water, because I kept not thy law.

[137] Δίκαιος εἶ, Κύριε, καὶ εὐθεῖαι αἱ κρίσεις σου.

[137] Righteous art thou, O Lord, and upright are thy judgments.

[138] ἐνετείλω δικαιοσύνην τὰ μαρτύριά σου καὶ ἀλήθειαν σφόδρα.

[138] Thou has commanded righteousness and perfect truth, as thy testimonies.

[139] ἐξέτηξέ με ὁ ζῆλός σου, ὅτι ἐπελάθοντο τῶν λόγων σου οἱ ἐχθροί μου.

[139] Thy zeal has quite wasted me: because mine enemies have forgotten thy words.

[140] πεπυρωμένον τὸ λόγιόν σου σφόδρα, καὶ ὁ δοῦλός σου ἠγάπησεν αὐτό.

[140] Thy word has been very fully tried; and thy servant loves it.

[141] νεώτερος ἐγώ εἰμι καὶ ἐξουδενωμένος· τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

[141] I am young and despised: yet I have not forgotten thine ordinances.

[142] ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ νόμος σου ἀλήθεια.

[142] Thy righteousness is an everlasting righteousness, and thy law is truth.

[143] θλίψεις καὶ ἀνάγκαι εὕροσάν με· αἱ ἐντολαί σου μελέτη μου.

[143] Afflictions and distresses found me: but thy commandments were my meditation.

[144] δικαιοσύνη τὰ μαρτύριά σου εἰς τὸν αἰῶνα· συνέτισόν με, καὶ ζήσομαι.

[144] Thy testimonies are an everlasting righteousness: instruct me, and I shall live.

[145] Ἐκέκραξα ἐν ὅλῃ καρδίᾳ μου· ἐπάκουσόν μου, Κύριε, τὰ δικαιώματά σου ἐκζητήσω.

[145] I cried with my whole heart; hear me, O Lord: I will search out thine ordinances.

[146] ἐκέκραξά σοι· σῶσόν με, καὶ φυλάξω τὰ μαρτύριά σου.

[146] I cried to thee; save me, and I will keep thy testimonies.

[147] προέφθασα ἐν ἀωρίᾳ καὶ ἐκέκραξα, εἰς τοὺς λόγους σου ἐπήλπισα.

[147] I arose before the dawn, and cried: I hoped in thy words.

[148] προέφθασαν οἱ ὀφθαλμοί μου πρὸς ὄρθρον τοῦ μελετᾶν τὰ λόγιά σου.

[148] Mine eyes prevented the dawn, that I might meditate on thine oracles.

[149] τῆς φωνῆς μου ἄκουσον, Κύριε, κατὰ τὸ ἔλεός σου, κατὰ τὸ κρῖμά σου ζῆσόν με.

[149] Hear my voice, O Lord, according to thy mercy; quicken me according to thy judgment.

[150] προσήγγισαν οἱ καταδιώκοντές με ἀνομίᾳ, ἀπὸ δὲ τοῦ νόμου σου ἐμακρύνθησαν.

[150] They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law.

[151] ἐγγὺς εἶ, Κύριε, καὶ πᾶσαι αἱ ὁδοί σου ἀλήθεια.

[151] Thou art near, O Lord; and all thy ways are truth.

[152] κατ᾽ ἀρχὰς ἔγνων ἐκ τῶν μαρτυρίων σου, ὅτι εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά.

[152] I have known of old concerning thy testimonies, that thou hast founded them for ever.

[153] Ἴδε τὴν ταπείνωσίν μου καὶ ἐξελοῦ με, ὅτι τοῦ νόμου σου οὐκ ἐπελαθόμην.

[153] Look upon mine affliction, and rescue me; for I have not forgotten thy law.

[154] κρῖνον τὴν κρίσιν μου καὶ λύτρωσαί με· διὰ τὸν λόγον σου ζῆσόν με.

[154] Plead my cause, and ransom me: quicken me because of thy word.

[155] μακρὰν ἀπὸ ἁμαρτωλῶν σωτηρία, ὅτι τὰ δικαιώματά σου οὐκ ἐξεζήτησαν.

[155] Salvation is far from sinners: for they have not searched out thine ordinances.

[156] οἱ οἰκτιρμοί σου πολλοί, Κύριε· κατὰ τὸ κρῖμά σου ζῆσόν με.

[156] Thy mercies, O Lord, are many: quicken me according to thy judgment.

[157] πολλοὶ οἱ ἐκδιώκοντές με καὶ θλίβοντές με· ἐκ τῶν μαρτυρίων σου οὐκ ἐξέκλινα.

[157] Many are they that persecute me and oppress me: but I have not declined from thy testimonies.

[158] εἶδον ἀσυνετοῦντας καὶ ἐξετηκόμην, ὅτι τὰ λόγιά σου οὐκ ἐφυλάξαντο.

[158] I beheld men acting foolishly, and I pined away; for they kept not thine oracles.

[159] ἴδε, ὅτι τὰς ἐντολάς σου ἠγάπησα· Κύριε, ἐν τῷ ἐλέει σου ζῆσόν με.

[159] Behold, I have loved thy commandments, O Lord: quicken me in thy mercy.

[160] ἀρχὴ τῶν λόγων σου ἀλήθεια, καὶ εἰς τὸν αἰῶνα πάντα τὰ κρίματα τῆς δικαιοσύνης σου.

[160] The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever.

[161] Ἄρχοντες κατεδίωξάν με δωρεάν, καὶ ἀπὸ τῶν λόγων σου ἐδειλίασεν ἡ καρδία μου.

[161] Princes persecuted me without a cause, but my heart feared because of thy words.

[162] ἀγαλλιάσομαι ἐγὼ ἐπὶ τὰ λόγιά σου ὡς ὁ εὑρίσκων σκῦλα πολλά.

[162] I will exult because of thine oracles, as one that finds much spoil.

[163] ἀδικίαν ἐμίσησα καὶ ἐβδελυξάμην, τὸν δὲ νόμον σου ἠγάπησα.

[163] I hate and abhor unrighteousness; but I love thy law.

[164] ἑπτάκις τῆς ἡμέρας ᾔνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

[164] Seven times in a day have I praised thee because of the judgments of thy righteousness.

[165] εἰρήνη πολλὴ τοῖς ἀγαπῶσι τὸν νόμον σου, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον.

[165] Great peace have they that love thy law: and there is no stumbling-block to them.

[166] προσεδόκων τὸ σωτήριόν σου, Κύριε, καὶ τὰς ἐντολάς σου ἠγάπησα.

[166] I waited for thy salvation, O Lord, and have loved thy commandments.

[167] ἐφύλαξεν ἡ ψυχή μου τὰ μαρτύριά σου καὶ ἠγάπησεν αὐτὰ σφόδρα.

[167] My soul has kept thy testimonies, and loved them exceedingly.

[168] ἐφύλαξα τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου, ὅτι πᾶσαι αἱ ὁδοί μου ἐναντίον σου, Κύριε.

[168] I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord.

[169] Ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου, Κύριε· κατὰ τὸ λόγιόν σου συνέτισόν με.

[169] Let my supplication come near before thee, o Lord; instruct me according to thine oracle.

[170] εἰσέλθοι τὸ ἀξίωμά μου ἐνώπιόν σου, Κύριε· κατὰ τὸ λόγιόν σου ῥῦσαί με.

[170] Let my petition come in before thee, O Lord; deliver me according to thine oracle.

[171] ἐξερεύξαιντο τὰ χείλη μου ὕμνον, ὅταν διδάξῃς με τὰ δικαιώματά σου.

[171] Let my lips utter a hymn, when thou shalt have taught me thine ordinances.

[172] φθέγξαιτο ἡ γλῶσσά μου τὰ λόγιά σου, ὅτι πᾶσαι αἱ ἐντολαί σου δικαιοσύνη.

[172] Let my tongue utter thine oracles; for all thy commandments are righteous.

[173] γενέσθω ἡ χείρ σου τοῦ σῶσαί με, ὅτι τὰς ἐντολάς σου ᾑρετισάμην.

[173] Let thine hand be prompt to save me; for I have chosen thy commandments.

[174] ἐπεπόθησα τὸ σωτήριόν σου, Κύριε, καὶ ὁ νόμος σου μελέτη μού ἐστι.

[174] I have longed after thy salvation, O Lord; and thy law is my meditation.

[175] ζήσεται ἡ ψυχή μου καὶ αἰνέσει σε, καὶ τὰ κρίματά σου βοηθήσει μοι.

[175] My soul shall live, and shall praise thee; and thy judgments shall help me.

[176] ἐπλανήθην ὡς πρόβατον ἀπολωλός· ζήτησον τὸν δοῦλόν σου, ὅτι τὰς ἐντολάς σου οὐκ ἐπελαθόμην.

[176] I have gone astray like a lost sheep; seek thy servant; for I have not forgotten thy commandments.

Ψαλμός 119

Psalm 119

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΠΡΟΣ Κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα, καὶ εἰσήκουσέ μου.

In mine affliction I cried to the Lord, and he hearkened to me.

[2] Κύριε, ῥῦσαι τὴν ψυχήν μου ἀπὸ χειλέων ἀδίκων καὶ ἀπὸ γλώσσης δολίας.

[2] Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue.

[3] τί δοθείη σοι καὶ τί προστεθείη σοι πρὸς γλῶσσαν δολίαν;

[3] What should be given to thee, and what should be added to thee, for thy crafty tongue?

[4] τὰ βέλη τοῦ δυνατοῦ ἠκονημένα, σὺν τοῖς ἄνθραξι τοῖς ἐρημικοῖς.

[4] Sharpened weapons of the mighty, with coals of the desert.

[5] οἴμοι! ὅτι ἡ παροικία μου ἐμακρύνθη, κατεσκήνωσα μετὰ τῶν σκηνωμάτων Κηδάρ.

[5] Woe is me, that my sojourning is prolonged; I have tabernacled among the tents of Kedar.

[6] πολλὰ παρῴκησεν ἡ ψυχή μου.

[6] My soul has long been a sojourner;

[7] μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός· ὅταν ἐλάλουν αὐτοῖς, ἐπολέμουν με δωρεάν.

[7] I was peaceable among them that hated peace; when I spoke to them, they warred against me without a cause.

Ψαλμός 120

Psalm 120

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

HPA τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη, ὅθεν ἥξει ἡ βοήθειά μου.

I lifted up mine eyes to the mountains, whence my help shall come.

[2] ἡ βοήθειά μου παρὰ Κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

[2] My help shall come from the Lord, who made the heaven and the earth.

[3] μὴ δῴης εἰς σάλον τὸν πόδα σου, μηδὲ νυστάξῃ ὁ φυλάσσων σε.

[3] Let not thy foot be moved; and let not thy keeper slumber.

[4] ἰδοὺ οὐ νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραήλ.

[4] Behold, he that keeps Israel shall not slumber nor sleep.

[5] Κύριος φυλάξει σε, Κύριος σκέπη σοι ἐπὶ χεῖρα δεξιάν σου·

[5] The Lord shall keep thee: the Lord is thy shelter upon thy right hand.

[6] ἡμέρας ὁ ἥλιος οὐ συγκαύσει σε, οὐδὲ ἡ σελήνη τὴν νύκτα.

[6] The sun shall not burn thee by day, neither the moon by night.

[7] Κύριος φυλάξει σε ἀπὸ παντὸς κακοῦ, φυλάξει τὴν ψυχήν σου ὁ Κύριος.

[7] May the Lord preserve thee from all evil: the Lord shall keep thy soul.

[8] Κύριος φυλάξει τὴν εἴσοδόν σου καὶ τὴν ἔξοδόν σου ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

[8] The Lord shall keep thy coming in, and thy going out, from henceforth and even for ever.

Ψαλμός 121

Psalm 121

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΕΥΦΡΑΝΘΗΝ ἐπὶ τοῖς εἰρηκόσι μοι· εἰς οἶκον Κυρίου πορευσόμεθα.

I was glad when they said to me, Let us go into the house of the Lord.

[2] ἑστῶτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖς σου, Ἰερουσαλήμ.

[2] Our feet stood in thy courts, O Jerusalem.

[3] Ἰερουσαλὴμ οἰκοδομουμένη ὡς πόλις, ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό.

[3] Jerusalem is built as a city whose fellowship is complete.

[4] ἐκεῖ γὰρ ἀνέβησαν αἱ φυλαί, φυλαὶ Κυρίου, μαρτύριον τῷ Ἰσραήλ, τοῦ ἐξομολογήσασθαι τῷ ὀνόματι Κυρίου·

[4] For thither the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks unto the name of the Lord.

[5] ὅτι ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν, θρόνοι ἐπὶ οἶκον Δαυΐδ.

[5] For there are set thrones for judgment, even thrones for the house of David.

[6] ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τὴν Ἰερουσαλήμ, καὶ εὐθηνία τοῖς ἀγαπῶσί σε·

[6] Pray now for the peace of Jerusalem: and let there be prosperity to them that love thee.

[7] γενέσθω δὴ εἰρήνη ἐν τῇ δυνάμει σου καὶ εὐθηνία ἐν ταῖς πυργοβάρεσί σου.

[7] Let peace, I pray, be within thine host, and prosperity in thy palaces.

[8] ἕνεκα τῶν ἀδελφῶν μου καὶ τῶν πλησίον μου, ἐλάλουν δὴ εἰρήνην περὶ σοῦ·

[8] For the sake of my brethren and my neighbours, I have indeed spoken peace concerning thee.

[9] ἕνεκα τοῦ οἴκου Κυρίου τοῦ Θεοῦ ἡμῶν, ἐξεζήτησα ἀγαθά σοι.

[9] Because of the house of the Lord our God, I have diligently sought thy good.

Ψαλμός 122

Psalm 122

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΠΡΟΣ σὲ ἦρα τοὺς ὀφθαλμούς μου τὸν κατοικοῦντα ἐν τῷ οὐρανῷ.

Unto thee who dwellest in heaven have I lifted up mine eyes.

[2] ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ἕως οὗ οἰκτειρῆσαι ἡμᾶς.

[2] Behold, as the eyes of servants are directed to the hands of their masters, and as the eyes of a maidservant to the hands of her mistress; so our eyes are directed to the Lord our God, until he have mercy upon us.

[3] ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς, ὅτι ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως,

[3] Have pity upon us, O Lord, have pity upon us: for we are exceedingly filled with contempt.

[4] ἐπὶ πλεῖον ἐπλήσθη ἡ ψυχὴ ἡμῶν. Τὸ ὄνειδος τοῖς εὐθηνοῦσι, καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις.

[4] Yea, our soul has been exceedingly filled with it: let the reproach be to them that are at ease, and contempt to the proud.

Ψαλμός 123

Psalm 123

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΕΙ ΜΗ ὅτι Κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ἰσραήλ·

If it had not been that the Lord was among us, let Israel now say;

[2] εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν ἐν τῷ ἐπαναστῆναι ἀνθρώπους ἐφ᾽ ἡμᾶς,

[2] if it had not been that the Lord was among us, when men rose up against us;

[3] ἄρα ζῶντας ἂν κατέπιον ἡμᾶς ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν ἐφ᾽ ἡμᾶς·

[3] verily they would have swallowed us up alive, when their wrath was kindled against us:

[4] ἄρα τὸ ὕδωρ ἂν κατεπόντισεν ἡμᾶς, χείμαῤῥον διῆλθεν ἡ ψυχὴ ἡμῶν·

[4] verily the water would have drowned us, our soul would have gone under the torrent.

[5] ἄρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον.

[5] Yea, our soul would have gone under the overwhelming water.

[6] εὐλογητὸς Κύριος, ὃς οὐκ ἔδωκεν ἡμᾶς εἰς θήραν τοῖς ὀδοῦσιν αὐτῶν.

[6] Blessed be the Lord, who has not given us for a prey to their teeth.

[7] ἡ ψυχὴ ἡμῶν ὡς στρουθίον ἐῤῥύσθη ἐκ τῆς παγίδος τῶν θηρευόντων· ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐῤῥύσθημεν.

[7] Our soul has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered.

[8] ἡ βοήθεια ἡμῶν ἐν ὀνόματι Κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

[8] Our help is in the name of the Lord, who made heaven and earth.

Ψαλμός 124

Psalm 124

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΟΙ ΠΕΠΟΙΘΟΤΕΣ ἐπὶ Κύριον ὡς ὄρος Σιών· οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἰερουσαλήμ.

They that trust in the Lord shall be as mount Sion: he that dwells in Jerusalem shall never be moved.

[2] ὄρη κύκλῳ αὐτῆς, καὶ ὁ Κύριος κύκλῳ τοῦ λαοῦ αὐτοῦ ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

[2] The mountains are round about her, and so the Lord is round about his people, from henceforth and even for ever.

[3] ὅτι οὐκ ἀφήσει Κύριος τὴν ῥάβδον τῶν ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι ἐν ἀνομίαις χεῖρας αὐτῶν.

[3] For the Lord will not allow the rod of sinners to be upon the lot of the righteous; lest the righteous should stretch forth their hands to iniquity.

[4] ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ·

[4] Do good, O Lord, to them that are good, and to them that are upright in heart.

[5] τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει Κύριος μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν εἰρήνη ἐπὶ τὸν Ἰσραήλ.

[5] But them that turn aside to crooked ways the Lord will lead away with the workers of iniquity: but peace shall be upon Israel.

Ψαλμός 125

Psalm 125

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΕΝ ΤΩ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν Σιὼν ἐγενήθημεν ὡσεὶ παρακεκλημένοι.

When the Lord turned the captivity of Sion, we became as comforted ones.

[2] τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως. τότε ἐροῦσιν ἐν τοῖς ἔθνεσιν· ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μετ᾽ αὐτῶν.

[2] Then was our mouth filled with joy, and our tongue with exultation: then would they say among the Gentiles,

[3] ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μεθ᾽ ἡμῶν, ἐγενήθημεν εὐφραινόμενοι.

[3] The Lord has done great things among them. The Lord has done great things for us, we became joyful.

[4] ἐπίστρεψον, Κύριε, τὴν αἰχμαλωσίαν ἡμῶν ὡς χειμάῤῥους ἐν τῷ νότῳ.

[4] Turn, O Lord, our captivity, as the steams in the south.

[5] οἱ σπείροντες ἐν δάκρυσιν ἐν ἀγαλλιάσει θεριοῦσι.

[5] They that sow in tears shall reap in joy.

[6] πορευόμενοι ἐπορεύοντο καὶ ἔκλαιον βάλλοντες τὰ σπέρματα αὐτῶν· ἐρχόμενοι δὲ ἥξουσιν ἐν ἀγαλλιάσει αἴροντες τὰ δράγματα αὐτῶν.

[6] They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them.

Ψαλμός 126

Psalm 126

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΕΑΝ μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες· ἐὰν μὴ Κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων.

Except the Lord build the house, they that build labour in vain: except the Lord keep the city, the watchman watches in vain.

[2] εἰς μάτην ὑμῖν ἐστι τὸ ὀρθρίζειν, ἐγείρεσθαι μετὰ τὸ καθῆσθαι, οἱ ἐσθίοντες ἄρτον ὀδύνης, ὅταν δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον.

[2] It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved.

[3] ἰδοὺ ἡ κληρονομία Κυρίου υἱοί, ὁ μισθὸς τοῦ καρποῦ τῆς γαστρός.

[3] Behold, the inheritance of the Lord, children, the reward of the fruit of the womb.

[4] ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ, οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων.

[4] As arrows in the hand of a mighty man; so are the children of those who were outcasts.

[5] μακάριος ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν· οὐ καταισχυνθήσονται, ὅταν λαλῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλαις.

[5] Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates.

Ψαλμός 127

Psalm 127

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΜΑΚΑΡΙΟΙ πάντες οἱ φοβούμενοι τὸν Κύριον, οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.

Blessed are all they that fear the Lord; who walk in his ways.

[2] τοὺς πόνους τῶν καρπῶν σου φάγεσαι· μακάριος εἶ, καὶ καλῶς σοι ἔσται.

[2] Thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

[3] ἡ γυνή σου ὡς ἄμπελος εὐθηνοῦσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου· οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τραπέζης σου.

[3] Thy wife shall be as a fruitful vine on the sides of thy house: thy children as young olive-plants round about thy table.

[4] ἰδοὺ οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν Κύριον.

[4] Behold, thus shall the man be blessed that fears the Lord.

[5] εὐλογήσαι σε Κύριος ἐκ Σιών, καὶ ἴδοις τὰ ἀγαθὰ Ἰερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς σου·

[5] May the Lord bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life.

[6] καὶ ἴδοις υἱοὺς τῶν υἱῶν σου. εἰρήνη ἐπὶ τὸν Ἰσραήλ.

[6] And mayest thou see thy children’s children. Peace be upon Israel.

Ψαλμός 128

Psalm 128

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΠΛΕΟΝΑΚΙΣ ἐπολέμησάν με ἐκ νεότητός μου, εἰπάτω δὴ Ἰσραήλ·

Many a time have they warred against me from my youth, let Israel now say:

[2] πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου, καὶ γὰρ οὐκ ἠδυνήθησάν μοι.

[2] Many a time have they warred against me from my youth: and yet they prevailed not against me.

[3] ἐπὶ τὸν νῶτόν μου ἐτέκταινον οἱ ἁμαρτωλοί, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν.

[3] The sinners wrought upon my back: they prolonged their iniquity.

[4] Κύριος δίκαιος συνέκοψεν αὐχένας ἁμαρτωλῶν.

[4] The righteous Lord has cut asunder the necks of sinners.

[5] αἰσχυνθήτωσαν καὶ ἀποστραφήτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες Σιών.

[5] Let all that hate Sion be put to shame and turned back.

[6] γενηθήτωσαν ὡσεὶ χόρτος δωμάτων, ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη·

[6] Let them be as the grass of the house-tops, which withers before it is plucked up.

[7] οὗ οὐκ ἐπλήρωσε τὴν χεῖρα αὐτοῦ ὁ θερίζων καὶ τὸν κόλπον αὐτοῦ ὁ τὰ δράγματα συλλέγων,

[7] Wherewith the reaper fills not his hand, nor he that makes up the sheaves, his bosom.

[8] καὶ οὐκ εἶπαν οἱ παράγοντες· εὐλογία Κυρίου ἐφ᾽ ὑμᾶς, εὐλογήκαμεν ὑμᾶς ἐν ὀνόματι Κυρίου.

[8] Neither do they that go by say, The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Ψαλμός 129

Psalm 129

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΕΚ ΒΑΘΕΩΝ ἐκέκραξά σοι, Κύριε·

Out of the depths have I cried to thee, O Lord.

[2] Κύριε, εἰσάκουσον τῆς φωνῆς μου· γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

[2] O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication.

[3] ἐὰν ἀνομίας παρατηρήσῃς, Κύριε Κύριε, τίς ὑποστήσεται;

[3] If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand?

[4] ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

[4] For with thee is forgiveness:

[5] ἕνεκεν τοῦ ὀνόματός σου ὑπέμεινά σε, Κύριε, ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου.

[5] for thy name's sake have I waited for thee, O Lord, my soul has waited for thy word.

[6] ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός· ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

[6] My soul has hoped in the Lord; from the morning watch till night. Let Israel hope in the Lord:

[7] ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος καὶ πολλὴ παρ᾽ αὐτῷ λύτρωσις,

[7] for with the Lord is mercy, and with him is plenteous redemption.

[8] καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

[8] And he shall redeem Israel from all his iniquities.

Ψαλμός 130

Psalm 130

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΚΥΡΙΕ, οὐχ ὑψώθη ἡ καρδία μου, οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου, οὐδὲ ἐπορεύθην ἐν μεγάλοις, οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ.

O Lord, my heart is not exalted, neither have mine eyes been haughtily raised: neither have I exercised myself in great matters, nor in things too wonderful for me.

[2] εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχήν μου ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὡς ἀνταποδώσεις ἐπὶ τὴν ψυχήν μου.

[2] I shall have sinned if I have not been humble, but have exulted my soul: according to the relation of a weaned child to his mother, so wilt thou recompense my soul.

[3] ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

[3] Let Israel hope in the Lord, from henceforth and for ever.

Ψαλμός 131

Psalm 131

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΜΝΗΣΘΗΤΙ, Κύριε, τοῦ Δαυΐδ καὶ πάσης τῆς πραότητος αὐτοῦ,

Lord, remember David, and all his meekness:

[2] ὡς ὤμοσε τῷ Κυρίῳ, ηὔξατο τῷ Θεῷ Ἰακώβ·

[2] how he sware to the Lord, and vowed to the God of Jacob, saying,

[3] εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου,

[3] I will not go into the tabernacle of my house; I will not go up to the couch of my bed;

[4] εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου καὶ τοῖς βλεφάροις μου νυσταγμὸν καὶ ἀνάπαυσιν τοῖς κροτάφοις μου,

[4] I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples,

[5] ἕως οὗ εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ Ἰακώβ.

[5] until I find a place for the Lord, a tabernacle for the God of Jacob.

[6] ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Ἐφραθᾷ, εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ·

[6] Behold, we heard of it in Ephratha; we found it in the fields of the wood.

[7] εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ.

[7] Let us enter into his tabernacles: let us worship at the place where his feet stood.

[8] ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου·

[8] Arise, O Lord, into thy rest; thou, and the ark of thine holiness.

[9] οἱ ἱερεῖς σου ἐνδύσονται δικαιοσύνην, καὶ οἱ ὅσιοί σου ἀγαλλιάσονται.

[9] Thy priests shall clothe themselves with righteousness; and thy saints shall exult.

[10] ἕνεκεν Δαυΐδ τοῦ δούλου σου μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου.

[10] For the sake of thy servant David turn not away the face of thine anointed.

[11] ὤμοσε Κύριος τῷ Δαυΐδ ἀλήθειαν καὶ οὐ μὴ ἀθετήσει αὐτήν· ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου·

[11] The Lord sware in truth to David, and he will not annul it, saying, Of the fruit of thy body will I set a king upon thy throne.

[12] ἐὰν φυλάξωνται οἱ υἱοί σου τὴν διαθήκην μου καὶ τὰ μαρτύριά μου ταῦτα, ἃ διδάξω αὐτούς, καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ αἰῶνος καθιοῦνται ἐπὶ τοῦ θρόνου σου.

[12] If thy children will keep my covenant, and these my testimonies which I shall teach them, their children also shall sit upon thy throne for ever.

[13] ὅτι ἐξελέξατο Κύριος τὴν Σιών, ᾑρετίσατο αὐτὴν εἰς κατοικίαν ἑαυτῷ·

[13] For the Lord has elected Sion, he has chosen her for a habitation for himself, saying,

[14] αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος, ᾧδε κατοικήσω, ὅτι ᾑρετισάμην αὐτήν·

[14] This is my rest for ever: here will I dwell; for I have chosen it.

[15] τὴν θύραν αὐτῆς εὐλογῶν εὐλογήσω, τοὺς πτωχοὺς αὐτῆς χορτάσω ἄρτων,

[15] I will surely bless her provision: I will satisfy her poor with bread.

[16] τοὺς ἱερεῖς αὐτῆς ἐνδύσω σωτηρίαν, καὶ οἱ ὅσιοι αὐτῆς ἀγαλλιάσει ἀγαλλιάσονται.

[16] I will clothe her priests with salvation; and her saints shall greatly exult.

[17] ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυΐδ, ἡτοίμασα λύχνον τῷ χριστῷ μου·

[17] There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed.

[18] τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ ἁγίασμά μου.

[18] His enemies will I clothe with a shame; but upon himself shall my holiness flourish.

Ψαλμός 132

Psalm 132

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΙΔΟΥ δὴ τί καλὸν ἢ τί τερπνόν, ἀλλ᾽ ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό;

See now! what is so good, or what so pleasant, as for brethren to dwell together?

[2] ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τοῦ Ἀαρών, τὸ καταβαῖνον ἐπὶ τὴν ᾠαν τοῦ ἐνδύματος αὐτοῦ·

[2] It is as ointment on the head, that ran down to the beard, even the beard of Aaron; that ran down to the fringe of his clothing.

[3] ὡς δρόσος Ἀερμὼν ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών· ὅτι ἐκεῖ ἐνετείλατο Κύριος τὴν εὐλογίαν, ζωὴν ἕως τοῦ αἰῶνος.

[3] As the dew of Aermon, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.

Ψαλμός 133

Psalm 133

Ὠδὴ τῶν ἀναβαθμῶν.

A Song of Degrees.

ΙΔΟΥ δὴ εὐλογεῖτε τὸν Κύριον, πάντες οἱ δοῦλοι Κυρίου οἱ ἑστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν.

Behold now, bless ye the Lord, all the servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.

[2] ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε τὸν Κύριον.

[2] Lift up your hands by night in the sanctuaries, and bless the Lord.

[3] εὐλογήσαι σε Κύριος ἐκ Σιὼν ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν.

[3] May the Lord, who made heaven and earth, bless thee out of Sion.

Ψαλμός 134

Psalm 134

Ἀλληλούΐα.

Alleluia.

AINEITE τὸ ὄνομα Κυρίου, αἰνεῖτε, δοῦλοι, Κύριον,

Praise ye the name of the Lord; praise the Lord, ye his servants,

[2] οἱ ἑστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν.

[2] who stand in the house of the Lord, in the courts of the house of our God.

[3] αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθὸς Κύριος· ψάλατε τῷ ὀνόματι αὐτοῦ, ὅτι καλόν·

[3] Praise ye the Lord; for the Lord is good: sing praises to his name; for it is good.

[4] ὅτι τὸν Ἰακὼβ ἐξελέξατο ἑαυτῷ ὁ Κύριος, Ἰσραὴλ εἰς περιουσιασμὸν ἑαυτῷ.

[4] For the Lord has chosen Jacob for himself, and Israel for his peculiar treasure.

[5] ὅτι ἐγὼ ἔγνωκα ὅτι μέγας ὁ Κύριος, καὶ ὁ Κύριος ἡμῶν παρὰ πάντας τοὺς θεούς.

[5] For I know that the Lord is great, and our Lord is above all gods;

[6] πάντα, ὅσα ἠθέλησεν ὁ Κύριος ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις·

[6] all that the Lord willed, he did in heaven, and on the earth, in the sea, and in all deeps.

[7] ἀνάγων νεφέλας ἐξ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν· ὁ ἐξάγων ἀνέμους ἐκ θησαυρῶν αὐτοῦ,

[7] Who brings up clouds from the extremity of the earth: he has made lightnings for the rain: he brings winds out of his treasures.

[8] ὃς ἐπάταξε τὰ πρωτότοκα Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους.

[8] Who smote the first-born of Egypt, both of man and beast.

[9] ἐξαπέστειλε σημεῖα καὶ τέρατα ἐν μέσῳ σου, Αἴγυπτε, ἐν Φαραὼ καὶ ἐν πᾶσι τοῖς δούλοις αὐτοῦ.

[9] He sent signs and wonders into the midst of thee, O Egypt, on Pharao, and on all his servants.

[10] ὃς ἐπάταξεν ἔθνη πολλὰ καὶ ἀπέκτεινε βασιλεῖς κραταιούς.

[10] Who smote many nations, and slew mighty kings;

[11] τὸν Σηὼν βασιλέα τῶν Ἀμορῥαίων καὶ τὸν Ὢγ βασιλέα τῆς Βασὰν καὶ πάσας τὰς βασιλείας Χαναάν,

[11] Seon king of the Amorites, and Og king of Basan, and all the kingdoms of Chanaan:

[12] καὶ ἔδωκε τὴν γῆν αὐτῶν κληρονομίαν, κληρονομίαν Ἰσραὴλ λαῷ αὐτοῦ.

[12] and gave their land for an inheritance, an inheritance to Israel his people.

[13] Κύριε, τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

[13] O Lord, thy name endures for ever, and thy memorial to all generations.

[14] ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

[14] For the Lord shall judge his people, and comfort himself concerning his servants.

[15] τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων·

[15] The idols of the heathen are silver and gold, the works of men’s hands.

[16] στόμα ἔχουσι καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσι καὶ οὐκ ὄψονται,

[16] They have a mouth, but they cannot speak; they have eyes, but they cannot see;

[17] ὦτα ἔχουσι καὶ οὐκ ἐνωτισθήσονται, οὐδὲ γάρ ἐστι πνεῦμα ἐν τῷ στόματι αὐτῶν.

[17] they have ears, but they cannot hear; for there is no breath in their mouth.

[18] ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτοῖς.

[18] Let those who make them be made like to them; and all those who trust in them.

[19] οἶκος Ἰσραήλ, εὐλογήσατε τὸν Κύριον· οἶκος Ἀαρών, εὐλογήσατε τὸν Κύριον.

[19] O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord:

[20] οἶκος Λευΐ, εὐλογήσατε τὸν Κύριον· οἱ φοβούμενοι τὸν Κύριον, εὐλογήσατε τὸν Κύριον,

[20] O house of Levi, bless ye the Lord: ye that fear the Lord, bless the Lord.

[21] εὐλογητὸς Κύριος ἐκ Σιών, ὁ κατοικῶν Ἰερουσαλήμ.

[21] Blessed in Sion be the Lord, who dwells in Jerusalem.

Ψαλμός 135

Psalm 135

Ἀλληλούΐα.

Alleluia.

ΕΞΟΜΟΛΟΓΕΙΣΘΕ τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

Give thanks to the Lord: for he is good: for his mercy endures for ever.

[2] ἐξομολογεῖσθε τῷ Θεῷ τῶν θεῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[2] Give thanks to the God of gods; for his mercy endures for ever.

[3] ἐξομολογεῖσθε τῷ Κυρίῳ τῶν κυρίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[3] Give thanks to the Lord of lords: for his mercy endures for ever.

[4] τῷ ποιήσαντι θαυμάσια μεγάλα μόνῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[4] To him who along has wrought great wonders: for his mercy endures for ever.

[5] τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[5] To him who made the heavens by understanding; for his mercy endures for ever.

[6] τῷ στερεώσαντι τὴν γῆν ἐπὶ τῶν ὑδάτων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[6] To him who established the earth on the waters; for his mercy endures for ever.

[7] τῷ ποιήσαντι φῶτα μεγάλα μόνῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[7] To him who alone made great lights; for his mercy endures for ever.

[8] τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[8] The sun to rule by day; for his mercy endures for ever.

[9] τὴν σελήνην καὶ τοὺς ἀστέρας εἰς ἐξουσίαν τῆς νυκτός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[9] The moon and the stars to rule the night; for his mercy endures for ever.

[10] τῷ πατάξαντι Αἴγυπτον σὺν τοῖς πρωτοτόκοις αὐτῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[10] To him who smote Egypt with their first-born; for his mercy endures for ever.

[11] καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[11] And brought Israel out of the midst of them; for his mercy endures for ever:

[12] ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[12] with a strong hand, and a high arm: for his mercy endures for ever.

[13] τῷ καταδιελόντι τὴν Ἐρυθρὰν θάλασσαν εἰς διαιρέσεις, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[13] To him who divided the Red Sea into parts: for his mercy endures for ever:

[14] καὶ διαγαγόντι τὸν Ἰσραὴλ διὰ μέσου αὐτῆς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[14] and brought Israel through the midst of it: for his mercy endures for ever:

[15] καὶ ἐκτινάξαντι Φαραὼ καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν Ἐρυθράν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[15] and overthrew Pharao and his host in the Red Sea: for his mercy endures for ever.

[16] τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[16] To him who led his people through the wilderness: for his mercy endures for ever.

[17] τῷ πατάξαντι βασιλεῖς μεγάλους, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[17] To him who smote great kings: for his mercy endures for ever:

[18] καὶ ἀποκτείναντι βασιλεῖς κραταιούς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[18] and slew mighty kings; for his mercy endures for ever:

[19] τὸν Σηὼν βασιλέα τῶν Ἀμορῥαίων, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[19] Seon king of the Amorites: for his mercy endures for ever:

[20] καὶ τὸν Ὼγ βασιλέα τῆς Βασάν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[20] and Og king of Basan: for his mercy endures for ever:

[21] καὶ δόντι τὴν γῆν αὐτῶν κληρονομίαν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[21] and gave their land for an inheritance: for his mercy endures for ever:

[22] κληρονομίαν Ἰσραὴλ δούλῳ αὐτοῦ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[22] even an inheritance to Israel his servant: for his mercy endures for ever.

[23] ὅτι ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη ἡμῶν ὁ Κύριος, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ,

[23] For the Lord remembered us in our low estate; for his mercy endures for ever:

[24] καὶ ἐλυτρώσατο ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ·

[24] and redeemed us from our enemies; for his mercy endures for ever.

[25] ὁ διδοὺς τροφὴν πάσῃ σαρκί, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[25] Who gives food to all flesh; for his mercy endures for ever.

[26] ἐξομολογεῖσθε τῷ Θεῷ τοῦ οὐρανοῦ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[26] Give thanks to the God of heaven; for his mercy endures for ever.

Ψαλμός 136

Psalm 136

Τῷ Δαυΐδ Ἰερεμίου.

For David, a Psalm of Jeremias.

ΕΠΙ τῶν ποταμῶν Βαβυλῶνος ἐκεῖ ἐκαθίσαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς Σιών.

By the rivers of Babylon, there we sat; and wept when we remembered Sion.

[2] ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν·

[2] We hung our harps on the willows in the midst of it.

[3] ὅτι ἐκεῖ ἐπηρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ᾠδῶν καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον· ᾄσατε ἡμῖν ἐκ τῶν ᾠδῶν Σιών.

[3] For there they that had taken us captive asked of us the words of a song; and they that had carried us away asked a hymn, saying, Sing us one of the songs of Sion.

[4] πῶς ᾄσωμεν τὴν ᾠδὴν Κυρίου ἐπὶ γῆς ἀλλοτρίας;

[4] How should we sing the Lord’s song in a strange land?

[5] ἐὰν ἐπιλάθωμαί σου, Ἰερουσαλήμ, ἐπιλησθείη ἡ δεξιά μου·

[5] If I forget thee, O Jerusalem, let my right hand forget its skill.

[6] κολληθείη ἡ γλῶσσά μου τῷ λάρυγγί μου, ἐὰν μή σου μνησθῶ, ἐὰν μὴ προανατάξωμαι τὴν Ἰερουσαλὴμ ὡς ἐν ἀρχῇ τῆς εὐφροσύνης μου.

[6] May my tongue cleave to my throat, if I do not remember thee; if I do not prefer Jerusalem as the chief of my joy.

[7] μνήσθητι, Κύριε, τῶν υἱῶν Ἐδὼμ τὴν ἡμέραν Ἰερουσαλὴμ τῶν λεγόντων· ἐκκενοῦτε, ἐκκενοῦτε, ἕως τῶν θεμελίων αὐτῆς.

[7] Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to its foundations.

[8] θυγάτηρ Βαβυλῶνος ἡ ταλαίπωρος, μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδωκας ἡμῖν·

[8] Wretched daughter of Babylon! blessed shall he be who shall reward thee as thou hast rewarded us.

[9] μακάριος ὃς κρατήσει καὶ ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν.

[9] Blessed shall he be who shall seize and dash thine infants against the rock.

Ψαλμός 137

Psalm 137

Ψαλμὸς τῷ Δαυΐδ, Ἀγγαίου καὶ Ζαχαρίου.

A Psalm for David, of Aggaeus and Zacharias.

ΕΞΟΜΟΛΟΓΗΣΟΜΑΙ σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου, καὶ ἐναντίον ἀγγέλων ψαλῶ σοι, ὅτι ἤκουσας πάντα τὰ ῥήματα τοῦ στόματός μου.

I will give thee thanks, O Lord, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth.

[2] προσκυνήσω πρὸς ναὸν ἅγιόν σου καὶ ἐξομολογήσομαι τῷ ὀνόματί σου ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου, ὅτι ἐμεγάλυνας ἐπὶ πᾶν τὸ ὄνομα τὸ ἅγιόν σου.

[2] I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing.

[3] ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ ἐπάκουσόν μου· πολυωρήσεις με ἐν ψυχῇ μου δυνάμει σου.

[3] In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul.

[4] ἐξομολογησάσθωσάν σοι, Κύριε, πάντες οἱ βασιλεῖς τῆς γῆς, ὅτι ἤκουσαν πάντα τὰ ῥήματα τοῦ στόματός σου.

[4] Let all the kings of the earth, o Lord, give thanks unto thee; for they have heard all the words of thy mouth.

[5] καὶ ᾀσάτωσαν ἐν ταῖς ᾠδαῖς Κυρίου, ὅτι μεγάλη ἡ δόξα Κυρίου,

[5] And let them sing in the ways of the Lord; for great is the glory of the Lord.

[6] ὅτι ὑψηλὸς Κύριος καὶ τὰ ταπεινὰ ἐφορᾷ καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει.

[6] For the Lord is high, and yet regards the lowly; and he knows high things from afar off.

[7] ἐὰν πορευθῶ ἐν μέσῳ θλίψεως, ζήσεις με· ἐπ᾽ ὀργὴν ἐχθρῶν μου ἐξέτεινας χεῖράς σου, καὶ ἔσωσέ με ἡ δεξιά σου.

[7] Though I should walk in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me.

[8] Κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ. Κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα, τὰ ἔργα τῶν χειρῶν σου μὴ παρίδῃς.

[8] O Lord, thou shalt recompense them on my behalf: thy mercy, O Lord, endures for ever: overlook not the works of thine hands.

Ψαλμός 138

Psalm 138

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

ΚΥΡΙΕ, ἐδοκίμασάς με, καὶ ἔγνως με·

O Lord, thou hast proved me, and known me.

[2] σὺ ἔγνως τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου, σὺ συνῆκας τοὺς διαλογισμούς μου ἀπὸ μακρόθεν·

[2] Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before.

[3] τὴν τρίβον μου καὶ τὴν σχοῖνόν μου ἐξιχνίασας καὶ πάσας τὰς ὁδούς μου προεῖδες,

[3] Thou hast traced my path and my bed, and hast foreseen all my ways.

[4] ὅτι οὐκ ἔστι δόλος ἐν γλώσσῃ μου.

[4] For there is no unrighteous word in my tongue:

[5] ἰδού, Κύριε, σὺ ἔγνως πάντα, τὰ ἔσχατα καὶ τὰ ἀρχαῖα· σὺ ἔπλασάς με καὶ ἔθηκας ἐπ᾽ ἐμὲ τὴν χεῖρά σου.

[5] behold, O Lord, thou hast known all things, the last and the first: thou hast fashioned me, and laid thine hand upon me.

[6] ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ· ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.

[6] The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it.

[7] ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;

[7] Whither shall I go from thy Spirit? and whither shall I flee from my presence?

[8] ἐὰν ἀναβῶ εἰς τὸν οὐρανόν, σὺ ἐκεῖ εἶ, ἐὰν καταβῶ εἰς τὸν ᾅδην, πάρει·

[8] If I should go up to heaven, thou art there: if I should go down to hell, thou art present.

[9] ἐὰν ἀναλάβοιμι τὰς πτέρυγάς μου κατ᾽ ὄρθρον καὶ κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης,

[9] If I should spread my wings to fly straight forward, and sojourn at the extremity of the sea, it would be vain,

[10] καὶ γὰρ ἐκεῖ ἡ χείρ σου ὁδηγήσει με, καὶ καθέξει με ἡ δεξιά σου.

[10] for even there thy hand would guide me, and thy right hand would hold me.

[11] καὶ εἶπα· ἄρα σκότος καταπατήσει με, καὶ νὺξ φωτισμὸς ἐν τῇ τρυφῇ μου·

[11] When I said, Surely the darkness will cover me; even the night was light in my luxury.

[12] ὅτι σκότος οὐ σκοτισθήσεται ἀπὸ σοῦ, καὶ νὺξ ὡς ἡμέρα φωτισθήσεται· ὡς τὸ σκότος αὐτῆς, οὕτως καὶ τὸ φῶς αὐτῆς.

[12] For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light be to thee.

[13] ὅτι σὺ ἐκτήσω τοὺς νεφρούς μου, Κύριε, ἀντελάβου μου ἐκ γαστρὸς μητρός μου.

[13] For thou, O Lord, hast possessed my reins; thou hast helped me from my mother’s womb.

[14] ἐξομολογήσομαί σοι, ὅτι φοβερῶς ἐθαυμαστώθης· θαυμάσια τὰ ἔργα σου, καὶ ἡ ψυχή μου γινώσκει σφόδρα.

[14] I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well.

[15] οὐκ ἐκρύβη τὸ ὀστοῦν μου ἀπὸ σοῦ, ὃ ἐποίησας ἐν κρυφῇ, καὶ ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς·

[15] My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth.

[16] τὸ ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου, καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται· ἡμέρας πλασθήσονται καὶ οὐθεὶς ἐν αὐτοῖς.

[16] Thine eyes saw my unwrought substance, and all men shall be written in thy book; they shall be formed by day, though there should for a time be no one among them.

[17] ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ Θεός, λίαν ἐκραταιώθησαν αἱ ἀρχαὶ αὐτῶν·

[17] But thy friends, O God, have been greatly honoured by me; their rule has been greatly strengthened.

[18] ἐξαριθμήσομαι αὐτούς, καὶ ὑπὲρ ἄμμον πληθυνθήσονται· ἐξηγέρθην καὶ ἔτι εἰμὶ μετὰ σοῦ.

[18] I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee.

[19] ἐὰν ἀποκτείνῃς ἁμαρτωλούς, ὁ Θεός, ἄνδρες αἱμάτων, ἐκκλίνατε ἀπ᾽ ἐμοῦ,

[19] Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood.

[20] ὅτι ἐρισταί ἐστε εἰς διαλογισμούς· λήψονται εἰς ματαιότητα τὰς πόλεις σου.

[20] For thou wilt say concerning their thought, that they shall take thy cities in vain.

[21] οὐχὶ τοὺς μισοῦντάς σε, Κύριε, ἐμίσησα καὶ ἐπὶ τοὺς ἐχθρούς σου ἐξετηκόμην;

[21] Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies?

[22] τέλειον μῖσος ἐμίσουν αὐτούς, εἰς ἐχθροὺς ἐγένοντό μοι.

[22] I have hated them with perfect hatred; they were counted my enemies.

[23] δοκίμασόν με, ὁ Θεός, καὶ γνῶθι τὴν καρδίαν μου, ἔτασόν με καὶ γνῶθι τὰς τρίβους μου.

[23] Prove me, O God, and know my heart; examine me, and know my paths;

[24] καὶ ἴδε εἰ ὁδὸς ἀνομίας ἐν ἐμοί, καὶ ὁδήγησόν με ἐν ὁδῷ αἰωνίᾳ.

[24] and see if there is any way of iniquity in me, and lead me in an everlasting way.

Ψαλμός 139

Psalm 139

Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυΐδ.

For the end, a Psalm of David.

[2] ΕΞΕΛΟΥ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ, ἀπὸ ἀνδρὸς ἀδίκου ῥῦσαί με,

[2] Rescue me, O Lord, from the evil man; deliver me from the unjust man.

[3] οἵτινες ἐλογίσαντο ἀδικίαν ἐν καρδίᾳ, ὅλην τὴν ἡμέραν παρετάσσοντο πολέμους·

[3] Who have devised injustice in their hearts; all the day they prepared war.

[4] ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφεως, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν. (διάψαλμα).

[4] They have sharpened their tongue as the tongue of a serpent; the poison of asps is under their lips. (Pause).

[5] φύλαξόν με, Κύριε, ἐκ χειρὸς ἁμαρτωλοῦ, ἀπὸ ἀνθρώπων ἀδίκων ἐξελοῦ με, οἵτινες διελογίσαντο τοῦ ὑποσκελίσαι τὰ διαβήματά μου·

[5] Keep me, O Lord, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings.

[6] ἔκρυψαν ὑπερήφανοι παγίδα μοι καὶ σχοινία διέτειναν, παγίδα τοῖς ποσί μου, ἐχόμενα τρίβους σκάνδαλα ἔθεντό μοι. (διάψαλμα).

[6] The proud have hid a snare for me, and have stretched out ropes for snares for my feet; they set a stumbling-block for me near the path. (Pause).

[7] εἶπα τῷ Κυρίῳ· Θεός μου εἶ σύ, ἐνώτισαι, Κύριε, τὴν φωνὴν τῆς δεήσεώς μου.

[7] I said to the Lord, Thou art my God; hearken, O Lord, to the voice of my supplication.

[8] Κύριε, Κύριε, δύναμις τῆς σωτηρίας μου, ἐπεσκίασας ἐπὶ τὴν κεφαλήν μου ἐν ἡμέρᾳ πολέμου.

[8] O Lord God, the strength of my salvation; thou hast screened my head in the day of battle.

[9] μὴ παραδῷς με, Κύριε, ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῷ· διελογίσαντο κατ᾽ ἐμοῦ, μὴ ἐγκαταλίπῃς με, μήποτε ὑψωθῶσιν. (διάψαλμα).

[9] Deliver me not, O Lord, to the sinner, according to my desire: they have devised mischief against me; forsake me not, lest they should be exalted. (Pause).

[10] ἡ κεφαλὴ τοῦ κυκλώματος αὐτῶν, κόπος τῶν χειλέων αὐτῶν καλύψει αὐτούς.

[10] As for the head of them that compass me, the mischief of their lips shall cover them.

[11] πεσοῦνται ἐπ᾽ αὐτοὺς ἄνθρακες, ἐν πυρὶ καταβαλεῖς αὐτούς, ἐν ταλαιπωρίαις οὐ μὴ ὑποστῶσιν.

[11] Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up under them.

[12] ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς, ἄνδρα ἄδικον κακὰ θηρεύσει εἰς διαφθοράν.

[12] A talkative man shall not prosper on the earth: evils shall hunt the unrighteous man to destruction.

[13] ἔγνων ὅτι ποιήσει Κύριος τὴν κρίσιν τῶν πτωχῶν καὶ τὴν δίκην τῶν πενήτων.

[13] I know that the Lord will maintain the cause of the poor, and the right of the needy ones.

[14] πλὴν δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου, κατοικήσουσιν εὐθεῖς σὺν τῷ προσώπῳ σου.

[14] Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence.

Ψαλμός 140

Psalm 140

Ψαλμὸς τῷ Δαυΐδ.

A Psalm of David.

ΚΥΡΙΕ, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ.

O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee.

[2] κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή.

[2] Let my prayer be set forth before thee as incense; the lifting up of my hands as an evening sacrifice.

[3] θοῦ, Κύριε, φυλακὴν τῷ στόματί μου καὶ θύραν περιοχῆς περὶ τὰ χείλη μου.

[3] Set a watch, O Lord, on my mouth, and a strong door about by lips.

[4] μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις σὺν ἀνθρώποις ἐργαζομένοις τὴν ἀνομίαν, καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

[4] Incline not my heart to evil things, to employ pretexts for sins, with me who work iniquity: and let me not unite with their choice ones.

[5] παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με, ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου· ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν·

[5] The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures.

[6] κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν· ἀκούσονται τὰ ῥήματά μου ὅτι ἠδύνθησαν.

[6] Their mighty ones have been swallowed up near the rock: they shall hear my words, for they are sweet.

[7] ὡσεὶ πάχος γῆς ἐῤῥάγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὀστᾶ αὐτῶν παρὰ τὸν ᾅδην.

[7] As a lump of earth is crushed upon the ground, our bones have been scattered by the mouth of the grave.

[8] ὅτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σοὶ ἤλπισα, μὴ ἀντανέλῃς τὴν ψυχήν μου.

[8] For mine eyes are to thee, O Lord God: I have hoped in thee; take not away my life.

[9] φύλαξόν με ἀπὸ παγίδος, ἧς συνεστήσαντό μοι, καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

[9] Keep me from the snare which they have set for me, and from the stumbling blocks of them that work iniquity.

[10] πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτῶν οἱ ἁμαρτωλοί· κατὰ μόνας εἰμὶ ἐγὼ ἕως ἂν παρέλθω.

[10] Sinners shall fall by their own net: I am alone until I shall escape.

Ψαλμός 141

Psalm 141

Συνέσεως τῷ Δαυΐδ, ἐν τῷ εἶναι αὐτὸν ἐν τῷ σπηλαίῳ· προσευχή.

A Psalm of instruction for David, when he was in the cave, — a Prayer.

[2] ΦΩΝΗ μου πρὸς Κύριον ἐκέκραξα, φωνῇ μου πρὸς Κύριον ἐδεήθην.

[2] I cried to the Lord with my voice; with my voice I made supplication to the Lord.

[3] ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου, τὴν θλῖψίν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

[3] I will pour out before him my supplication: I will declare before him mine affliction.

[4] ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου, καὶ σὺ ἔγνως τὰς τρίβους μου· ἐν ὁδῷ ταύτῃ, ᾗ ἐπορευόμην, ἔκρυψαν παγίδα μοι.

[4] When my spirit was fainting within me, then thou knewest my paths; in the very way wherein I was walking, they hid a snare for me.

[5] κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον, καὶ οὐκ ἦν ὁ ἐπιγινώσκων με· ἀπώλετο φυγὴ ἀπ᾽ ἐμοῦ, καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχήν μου.

[5] I looked on my right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul.

[6] ἐκέκραξα πρὸς σέ, Κύριε, εἶπα· σὺ εἶ ἡ ἐλπίς μου, μερίς μου εἶ ἐν γῇ ζώντων.

[6] I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living.

[7] πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην σφόδρα· ῥῦσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

[7] Attend to my supplication, for I am brought very low; deliver me from them that persecute me; for they are stronger than I.

[8] ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου· ἐμὲ ὑπομενοῦσι δίκαιοι, ἕως οὗ ἀνταποδῷς μοι.

[8] Bring my soul out of prison, that I may give thanks to thy name, O Lord; the righteous shall wait for me, until thou recompense me.

Ψαλμός 142

Psalm 142

Ψαλμὸς τῷ Δαυΐδ, ὅτε αὐτὸν ὁ υἱὸς καταδιώκει.

A Psalm of David, when his son pursued him.

ΚΥΡΙΕ, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου, εἰσάκουσόν μου ἐν τῇ δικαιοσύνῃ σου·

O Lord, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness.

[2] καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

[2] And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

[3] ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχήν μου, ἐταπείνωσεν εἰς γῆν τὴν ζωήν μου, ἐκάθισέ με ἐν σκοτεινοῖς ὡς νεκροὺς αἰῶνος·

[3] For the enemy has persecuted my soul; he has brought my life down to the ground; he has made me to dwell in a dark place, as those that have been long dead.

[4] καὶ ἠκηδίασεν ἐπ᾽ ἐμὲ τὸ πνεῦμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.

[4] Therefore my spirit was grieved in me; my heart was troubled within me.

[5] ἐμνήσθην ἡμερῶν ἀρχαίων, ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων.

[5] I remembered the days of old; and I meditated on all thy doings: yea, I meditated on the works of thine hands.

[6] διεπέτασα πρὸς σὲ τὰς χεῖράς μου, ἡ ψυχή μου ὡς γῆ ἄνυδρός σοι. (διάψαλμα).

[6] I spread forth my hands to thee; my soul thirsts for thee, as a dry land. (Pause).

[7] ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

[7] Hear me speedily, O Lord; my spirit has failed; turn not away thy face from me, else I shall be like to them that go down to the pit.

[8] ἀκουστὸν ποίησόν μοι τὸ πρωΐ τὸ ἔλεός σου, ὅτι ἐπὶ σοὶ ἤλπισα· γνώρισόν μοι, Κύριε, ὁδόν, ἐν ᾗ πορεύσομαι, ὅτι πρὸς σὲ ἦρα τὴν ψυχήν μου·

[8] Cause me to hear thy mercy in the morning; for I have hoped in thee; make known to me, O Lord, the way wherein I should walk; for I have lifted up my soul to thee.

[9] ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, ὅτι πρὸς σὲ κατέφυγον.

[9] Deliver me from mine enemies, O Lord; for I have fled to thee for refuge.

[10] δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου· τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

[10] Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the straight way.

[11] ἕνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με, ἐν τῇ δικαιοσύνῃ σου ἐξάξεις ἐκ θλίψεως τὴν ψυχήν μου·

[11] Thou shalt quicken me, O Lord, for thy name’s sake; in thy righteousness thou shalt bring my soul out of affliction.

[12] καὶ ἐν τῷ ἐλέει σου ἐξολοθρεύσεις τοὺς ἐχθρούς μου καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχήν μου, ὅτι ἐγὼ δοῦλός σού εἰμι.

[12] And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those that afflict my soul; for I am thy servant.

Ψαλμός 143

Psalm 143

Τῷ Δαυΐδ, πρὸς τὸν Γολιάδ.

A Psalm of David concerning Goliad.

ΕΥΛΟΓΗΤΟΣ Κύριος ὁ Θεός μου ὁ διδάσκων τὰς χεῖράς μου εἰς παράταξιν, τοὺς δακτύλους μου εἰς πόλεμον·

Blessed be the Lord my God, who instructs my hands for battle, and my fingers for war.

[2] ἔλεός μου καὶ καταφυγή μου, ἀντιλήπτωρ μου καὶ ῥύστης μου, ὑπερασπιστής μου, καὶ ἐπ᾽ αὐτῷ ἤλπισα, ὁ ὑποτάσσων τὸν λαόν μου ὑπ᾽ ἐμέ.

[2] My mercy, and my refuge; my helper, and my deliverer; my protector, in whom I have trusted; who subdues my people under me.

[3] Κύριε, τί ἐστιν ἄνθρωπος ὅτι ἐγνώσθης αὐτῷ, ἢ υἱὸς ἀνθρώπου ὅτι λογίζῃ αὐτῷ;

[3] Lord, what is man, that thou art made known to him? or the son of man, that thou takest account of him?

[4] ἄνθρωπος ματαιότητι ὡμοιώθη, αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσι.

[4] Man is like to vanity: his days pass as a shadow.

[5] Κύριε, κλῖνον οὐρανοὺς καὶ κατάβηθι, ἅψαι τῶν ὀρέων, καὶ καπνισθήσονται.

[5] O Lord, bow thy heavens, and come down: touch the mountains, and they shall smoke.

[6] ἄστραψον ἀστραπὴν καὶ σκορπιεῖς αὐτούς, ἐξαπόστειλον τὰ βέλη σου καὶ συνταράξεις αὐτούς.

[6] Send lightning, and thou shalt scatter them: send forth thine arrows, and thou shalt discomfit them.

[7] ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους, ἐξελοῦ με καὶ ῥῦσαί με ἐξ ὑδάτων πολλῶν, ἐκ χειρὸς υἱῶν ἀλλοτρίων,

[7] Send forth thine hand from on high; rescue me, and deliver me out of great waters, out of the hand of strange children;

[8] ὧν τὸ στόμα ἐλάλησε ματαιότητα, καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

[8] whose mouth has spoken vanity, and their right hand is a right hand of iniquity.

[9] ὁ Θεός, ᾠδὴν καινὴν ᾄσομαί σοι, ἐν ψαλτηρίῳ δεκαχόρδῳ ψαλῶ σοι

[9] O God, I will sing a new song to thee: I will play to thee on a psaltery of ten strings.

[10] τῷ διδόντι τὴν σωτηρίαν τοῖς βασιλεῦσι, τῷ λυτρουμένῳ Δαυΐδ τὸν δοῦλον αὐτοῦ ἐκ ῥομφαίας πονηρᾶς.

[10] Even to him who gives salvation to kings: who redeems his servant David from the hurtful sword.

[11] ῥῦσαί με καὶ ἐξελοῦ με ἐκ χειρὸς υἱῶν ἀλλοτρίων, ὧν τὸ στόμα ἐλάλησε ματαιότητα καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

[11] Deliver me, and rescue me from the hand of strange children, whose mouth has spoken vanity, and their right hand is a right hand of iniquity;

[12] ὧν οἱ υἱοὶ ὡς νεόφυτα ἱδρυμένα ἐν τῇ νεότητι αὐτῶν, αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι, περικεκοσμημέναι ὡς ὁμοίωμα ναοῦ,

[12] whose children are as plants, strengthened in their youth: their daughters are beautiful, sumptuously adorned after the similitude of a temple.

[13] τὰ ταμιεῖα αὐτῶν πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο, τὰ πρόβατα αὐτῶν πολύτοκα, πληθύνοντα ἐν ταῖς ἐξόδοις αὐτῶν,

[13] Their garners are full, and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets.

[14] οἱ βόες αὐτῶν παχεῖς, οὐκ ἔστι κατάπτωμα φραγμοῦ, οὐδὲ διέξοδος, οὐδὲ κραυγὴ ἐν ταῖς πλατείαις αὐτῶν,

[14] Their oxen are fat: there is no falling down of a hedge, nor going out, nor cry in their folds.

[15] ἐμακάρισαν τὸν λαόν, ᾧ ταῦτά ἐστι· μακάριος ὁ λαός, οὗ Κύριος ὁ Θεὸς αὐτοῦ.

[15] Men bless the people to whom this lot belongs, but blessed is the people whose God is the Lord.

Ψαλμός 144

Psalm 144

Αἴνεσις τοῦ Δαυΐδ.

David’s Psalm of praise.

ΥΨΩΣΩ σε, ὁ Θεός μου ὁ βασιλεύς μου, καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

I will exalt thee, my God, my king; and I will bless thy name for ever and ever.

[2] καθ᾽ ἑκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[2] Every day will I bless thee, and I will praise thy name for ever and ever.

[3] μέγας Κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας.

[3] The Lord is great, and greatly to be praised; and there is no end to his greatness.

[4] γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου καὶ τὴν δύναμίν σου ἀπαγγελοῦσι.

[4] Generation after generation shall praise thy works, and tell of thy power.

[5] τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιωσύνης σου λαλήσουσι καὶ τὰ θαυμάσιά σου διηγήσονται.

[5] And they shall speak of the glorious majesty of thy holiness, and recount thy wonders.

[6] καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσι καὶ τὴν μεγαλωσύνην σου διηγήσονται.

[6] And they shall speak of the power of thy terrible acts; and recount thy greatness.

[7] μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται.

[7] They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

[8] οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος.

[8] The Lord is compassionate, and merciful; long suffering, and abundant in mercy.

[9] χρηστὸς Κύριος τοῖς σύμπασι, καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ.

[9] The Lord is good to those that wait on him; and his compassions are over all his works.

[10] ἐξομολογησάσθωσάν σοι, Κύριε, πάντα τὰ ἔργα σου, καὶ οἱ ὅσιοί σου εὐλογησάτωσάν σε.

[10] Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee.

[11] δόξαν τῆς βασιλείας σου ἐροῦσι καὶ τὴν δυναστείαν σου λαλήσουσι

[11] They shall speak of the glory of thy kingdom, and talk of thy dominion;

[12] τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου καὶ τὴν δόξαν τῆς μεγαλοπρεπείας τῆς βασιλείας σου.

[12] to make known to the sons of men thy power, and the glorious majesty of thy kingdom.

[13] ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ. 13α πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

[13] Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations. The Lord is faithful in his words, and holy in all his works.

[14] ὑποστηρίζει Κύριος πάντας τοὺς καταπίπτοντας καὶ ἀνορθοῖ πάντας τοὺς κατερῥαγμένους.

[14] The Lord supports all that are falling, and sets up all that are broken down.

[15] οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ.

[15] The eyes of all wait upon thee; and thou givest them their food in due season.

[16] ἀνοίγεις σὺ τὰς χεῖράς σου καὶ ἐμπιπλᾷς πᾶν ζῷον εὐδοκίας.

[16] Thou openest thine hands, and fillest every living thing with pleasure.

[17] δίκαιος Κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

[17] The Lord is righteous in all his ways, and holy in all his works.

[18] ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν, πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ.

[18] The Lord is near to all that call upon him, to all that call upon him in truth.

[19] θέλημα τῶν φοβουμένων αὐτὸν ποιήσει καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται καὶ σώσει αὐτούς.

[19] He will perform the desire of them that fear him: and he will hear their supplication, and save them.

[20] φυλάσσει Κύριος πάντας τοὺς ἀγαπῶντας αὐτὸν καὶ πάντας τοὺς ἁμαρτωλοὺς ἐξολοθρεύσει.

[20] The Lord preserves all that love him: but all sinners he will utterly destroy.

[21] αἴνεσιν Κυρίου λαλήσει τὸ στόμα μου· καὶ εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[21] My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Ψαλμός 145

Psalm 145

Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.

Alleluia, a Psalm of Aggaeus and Zacharias.

AINEI, ἡ ψυχή μου, τὸν Κύριον·

My soul, praise the Lord.

[2] αἰνέσω Κύριον ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω.

[2] While I live will I praise the Lord: I will sing praises to my God as long as I exist.

[3] μὴ πεποίθατε ἐπ᾽ ἄρχοντας, ἐπὶ υἱοὺς ἀνθρώπων, οἷς οὐκ ἔστι σωτηρία.

[3] Trust not in princes, nor in the children of men, in whom there is no safety.

[4] ἐξελεύσεται τὸ πνεῦμα αὐτοῦ. καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

[4] His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.

[5] μακάριος οὗ ὁ Θεὸς Ἰακὼβ βοηθὸς αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπὶ Κύριον τὸν Θεὸν αὐτοῦ

[5] Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God:

[6] τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα,

[6] who made heaven, and earth, the sea, and all things in them: who keeps truth for ever:

[7] ποιοῦντα κρῖμα τοῖς ἀδικουμένοις, διδόντα τροφὴν τοῖς πεινῶσι. Κύριος λύει πεπεδημένους,

[7] who executes judgment for the wronged: who gives food to the hungry. The Lord looses the fettered ones:

[8] Κύριος σοφοῖ τυφλούς, Κύριος ἀνορθοῖ κατερῥαγμένους, Κύριος ἀγαπᾷ δικαίους,

[8] the Lord gives wisdom to the blind: The Lord sets up the broken down: the Lord loves the righteous:

[9] Κύριος φυλάσσει τοὺς προσηλύτους· ὀρφανὸν καὶ χήραν ἀναλήψεται καὶ ὁδὸν ἁμαρτωλῶν ἀφανιεῖ.

[9] the Lord preserves the strangers; he will relieve the orphan and widow: but will utterly remove the way of sinners.

[10] βασιλεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θεός σου, Σιών, εἰς γενεὰν καὶ γενεάν.

[10] The Lord shall reign for ever, even thy God, O Sion, to all generations.

Ψαλμός 146

Psalm 146

Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.

Alleluia, a Psalm of Aggaeus and Zacharias.

AINEITE τὸν Κύριον, ὅτι ἀγαθὸν ψαλμός· τῷ Θεῷ ἡμῶν ἡδυνθείη αἴνεσις.

Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God.

[2] οἰκοδομῶν Ἰερουσαλὴμ ὁ Κύριος, καὶ τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει,

[2] The Lord builds up Jerusalem; and he will gather together the dispersed of Israel.

[3] ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν καὶ δεσμεύων τὰ συντρίμματα αὐτῶν,

[3] He heals the broken in heart, and binds up their wounds.

[4] ὁ ἀριθμῶν πλήθη ἄστρων, καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν.

[4] He numbers the multitudes of stars; and calls them all by names.

[5] μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός.

[5] Great is our Lord, and great is his strength; and his understanding is infinite.

[6] ἀναλαμβάνων πρᾳεῖς ὁ Κύριος, ταπεινῶν δὲ ἁμαρτωλοὺς ἕως τῆς γῆς.

[6] The Lord lifts up the meek; but brings sinners down to the ground.

[7] ἐξάρξατε τῷ Κυρίῳ ἐν ἐξομολογήσει, ψάλατε τῷ Θεῷ ἡμῶν ἐν κιθάρᾳ

[7] Begin the song with thanksgiving to the Lord; sing praises on the harp to our God:

[8] τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, τῷ ἑτοιμάζοντι τῇ γῇ ὑετόν, τῷ ἐξανατέλλοντι ἐν ὄρεσι χόρτον καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων,

[8] who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, [and green herb for the service of men;]

[9] διδόντι τοῖς κτήνεσι τροφὴν αὐτῶν καὶ τοῖς νεοσσοῖς τῶν κοράκων τοῖς ἐπικαλουμένοις αὐτόν.

[9] and gives cattle their food, and to the young ravens that call upon him.

[10] οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει, οὐδὲ ἐν ταῖς κνήμαις τοῦ ἀνδρὸς εὐδοκεῖ·

[10] He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man.

[11] εὐδοκεῖ Κύριος ἐν τοῖς φοβουμένοις αὐτὸν καὶ ἐν πᾶσι τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ.

[11] The Lord takes pleasure in them that fear him, and in all that hope in his mercy.

Ψαλμός 147

Psalm 147

Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.

Alleluia, a Psalm of Aggaeus and Zacharias.

ΕΠΑΙΝΕΙ, Ἰερουσαλήμ, τὸν Κύριον, αἴνει τὸν Θεόν σου, Σιών,

Praise the Lord, O Jerusalem; praise thy God, O Sion.

[2] ὅτι ἐνίσχυσε τοὺς μοχλοὺς τῶν πυλῶν σου, εὐλόγησε τοὺς υἱούς σου ἐν σοί·

[2] For he has strengthened the bars of thy gates; he has blessed thy children within thee.

[3] ὁ τιθεὶς τὰ ὅριά σου εἰρήνην καὶ στέαρ πυροῦ ἐμπιπλῶν σε·

[3] He makes thy borders peaceful, and fills thee with the flour of wheat.

[4] ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῇ, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ·

[4] He sends his oracle to the earth: his word will run swiftly.

[5] διδόντος χιόνα αὐτοῦ ὡσεὶ ἔριον, ὁμίχλην ὡσεὶ σποδὸν πάσσοντος·

[5] He gives snow like wool: he scatters the mist like ashes.

[6] βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς, κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται;

[6] Casting forth his ice like morsels: who shall stand before his cold?

[7] ἐξαποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτά· πνεύσει τὸ πνεῦμα αὐτοῦ καὶ ῥυήσεται ὕδατα.

[7] He shall send out his word, and melt them: he shall blow with his wind, and the waters shall flow.

[8] ὁ ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ἰακώβ, δικαιώματα καὶ κρίματα αὐτοῦ τῷ Ἰσραήλ.

[8] He sends his word to Jacob, his ordinances and judgments to Israel.

[9] οὐκ ἐποίησεν οὕτως παντὶ ἔθνει καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς.

[9] He has not done so to any other nation; and he has not shewn them his judgments.

Ψαλμός 148

Psalm 148

Ἀλληλούϊα· Ἀγγαίου καὶ Ζαχαρίου.

Alleluia, a Psalm of Aggaeus and Zacharias.

AINEITE τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις.

Praise ye the Lord from the heavens: praise him in the highest.

[2] αἰνεῖτε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ.

[2] Praise ye him, all his angels: praise ye him, all his hosts.

[3] αἰνεῖτε αὐτὸν ἥλιος καὶ σελήνη, αἰνεῖτε αὐτὸν πάντα τὰ ἄστρα καὶ τὸ φῶς.

[3] Praise him, sun and moon; praise him, all ye stars and light.

[4] αἰνεῖτε αὐτὸν οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.

[4] Praise him, ye heavens of heavens, and the water that is above the heavens.

[5] αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.

[5] Let them praise the name of the Lord: for he spoke, and they were made; he commanded, and they were created.

[6] ἔστησεν αὐτὰ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος· πρόσταγμα ἔθετο, καὶ οὐ παρελεύσεται.

[6] He has established them for ever, even for ever and ever: he has made an ordinance, and it shall not pass away.

[7] αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι·

[7] Praise the Lord from the earth, ye serpents, and all deeps.

[8] πῦρ, χάλαζα, χιών, κρύσταλλος, πνεῦμα καταιγίδος, τὰ ποιοῦντα τὸν λόγον αὐτοῦ·

[8] Fire, hail, snow, ice, stormy wind; the things that perform his word.

[9] τὰ ὄρη καὶ πάντες οἱ βουνοί, ξύλα καρποφόρα καὶ πᾶσαι κέδροι·

[9] Mountains, and all hills; fruitful trees, and all cedars:

[10] τὰ θηρία καὶ πάντα τὰ κτήνη, ἑρπετὰ καὶ πετεινὰ πτερωτά·

[10] wild beasts, and all cattle; reptiles, and winged birds:

[11] βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς·

[11] kings of the earth, and all peoples; princes, and all judges of the earth:

[12] νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·

[12] young men and virgins, old men with youths:

[13] αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου· ἡ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ.

[13] let them praise the name of the Lord: for his name only is exalted; his praise is above the earth and heaven,

[14] καὶ ὑψώσει κέρας λαοῦ αὐτοῦ· ὕμνος πᾶσι τοῖς ὁσίοις αὐτοῦ, τοῖς υἱοῖς Ἰσραήλ, λαῷ ἐγγίζοντι αὐτῷ.

[14] and he shall exalt the horn of his people, there is a hymn for all his saints, even of the children of Israel, a people who draw near to him.

Ψαλμός 149

Psalm 149

Ἀλληλούϊα.

Alleluia.

ΑΣΑΤΕ τῷ Κυρίῳ ᾆσμα καινόν, ἡ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὁσίων.

Sing to the Lord a new song: his praise is in the assembly of the saints.

[2] εὐφρανθήτω Ἰσραὴλ ἐπὶ τῷ ποιήσαντι αὐτόν, καὶ οἱ υἱοὶ Σιὼν ἀγαλλιάσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν.

[2] Let Israel rejoice in him that made him; and let the children of Sion exult in their king.

[3] αἰνεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῷ, ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ,

[3] Let them praise his name in the dance: let them sings praises to him with timbrel and psaltery.

[4] ὅτι εὐδοκεῖ Κύριος ἐν τῷ λαῷ αὐτοῦ καὶ ὑψώσει πραεῖς ἐν σωτηρίᾳ.

[4] For the Lord takes pleasure in his people; and will exalt the meek with salvation.

[5] καυχήσονται ὅσιοι ἐν δόξῃ καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν.

[5] The saints shall rejoice in glory; and shall exult on their beds.

[6] αἱ ὑψώσεις τοῦ Θεοῦ ἐν τῷ λάρυγγι αὐτῶν, καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν

[6] The high praises of God shall be in their throat, and two-edged swords in their hands;

[7] τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἐλεγμοὺς ἐν τοῖς λαοῖς,

[7] to execute vengeance on the nations, and punishments among the peoples;

[8] τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς,

[8] to bind their kings with fetters, and their nobles with manacles of iron;

[9] τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον· δόξα αὕτη ἔσται πᾶσι τοῖς ὁσίοις αὐτοῦ.

[9] to execute on them the judgment written: this honour have all his saints.

Ψαλμός 150

Psalm 150

Ἀλληλούϊα.

Alleluia.

AINEITE τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ, αἰνεῖτε αὐτὸν ἐν στερεώματι τῆς δυνάμεως αὐτοῦ·

Praise God in his holy places: praise him in the firmament of his power.

[2] αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ.

[2] Praise him on account of his mighty acts: praise him according to his abundant greatness.

[3] αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ·

[3] Praise him with the sound of a trumpet: praise him with psaltery and harp.

[4] αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ·

[4] Praise him with timbrel and dance: praise him with stringed instruments and the organ.

[5] αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ.

[5] Praise him with melodious cymbals: praise him with loud cymbals.

[6] πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον. ἀλληλούϊα.

[6] Let every thing that has breath praise the Lord. Alleluia.

Οὗτος ὁ ψαλμὸς ἰδιόγραφος εἰς Δαυΐδ καὶ ἔξωθεν τοῦ ἀριθμοῦ· ὅτε ἐμονομάχησε τῷ Γολιάθ.

This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad.

ΜΙΚΡΟΣ ἤμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου· ἐποίμαινον τὰ πρόβατα τοῦ πατρός μου.

I was small among my brethren, and youngest in my father's house: I tended my father's sheep.

[2] αἱ χεῖρές μου ἐποίησαν ὄργανον, καὶ οἱ δάκτυλοί μου ἥρμοσαν ψαλτήριον.

[2] My hands formed a musical instrument, and my fingers tuned a psaltery.

[3] καὶ τίς ἀναγγελεῖ τῷ Κυρίῳ μου; αὐτὸς Κύριος, αὐτὸς εἰσακούσει.

[3] And who shall tell my Lord? the Lord himself, he himself hears.

[4] αὐτὸς ἐξαπέστειλε τὸν ἄγγελον αὐτοῦ καὶ ἦρέ με ἐκ τῶν προβάτων τοῦ πατρός μου καὶ ἔχρισέ με ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ.

[4] He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.

[5] οἱ ἀδελφοί μου καλοὶ καὶ μεγάλοι, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ Κύριος.

[5] My brothers were handsome and tall; but the Lord did not take pleasure in them.

[6] ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς εἰδώλοις αὐτοῦ·

[6] I went forth to meet the Philistine; and he cursed me by his idols.

[7] ἐγὼ δέ, σπασάμενος τὴν παρ᾽ αὐτοῦ μάχαιραν, ἀπεκεφάλισα αὐτὸν καὶ ἦρα ὄνειδος ἐξ υἱῶν Ἰσραήλ.

[7] But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

Proverbs

Proverbs

Chapter 1

ΠΑΡΟΙΜΙΑΙ Σολομῶντος υἱοῦ Δαυίδ, ὃς ἐβασίλευσεν ἐν Ἰσραήλ,

The Proverbs of Solomon son of David, who reigned in Israel;

[2] γνῶναι σοφίαν καὶ παιδείαν νοῆσαί τε λόγους φρονήσεως

[2] to know wisdom and instruction, and to perceive words of understanding;

[3] δέξασθαί τε στροφὰς λόγων νοῆσαί τε δικαιοσύνην ἀληθῆ καὶ κρίμα κατευθύνειν,

[3] to receive also hard saying, and to understand true justice, and how to direct judgment;

[4] ἵνα δῷ ἀκάκοις πανουργίαν, παιδὶ δὲ νέῳ αἴσθησίν τε καὶ ἔννοιαν·

[4] that he might give subtlety to the simple, and to the young man discernment and understanding.

[5] τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται, ὁ δὲ νοήμων κυβέρνησιν κτήσεται.

[5] For by the hearing of these a wise man will be wiser, and man of understanding will gain direction;

[6] νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον ῥήσεις τε σοφῶν καὶ αἰνίγματα.

[6] and will understand a parable, and a dark speech; the saying of the wise also, and riddles.

[7] Ἀρχὴ σοφίας φόβος Κυρίου, σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσι αὐτήν· εὐσέβεια δὲ εἰς Θεὸν ἀρχὴ αἰσθήσεως, σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν.

[7] The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practise it: and piety toward God is the

beginning of discernment; but the ungodly will set at nought wisdom and instruction.

[8] ἄκουε, υἱέ, παιδείαν πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου·

[8] Hear, my son, the instruction of thy father, and reject not the rules of thy mother.

[9] στέφανον γὰρ χαρίτων δέξῃ σῇ κορυφῇ καὶ κλοιὸν χρύσεον περὶ σῷ τραχήλῳ.

[9] For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

[10] υἱέ, μή σε πλανήσωσιν ἄνδρες ἀσεβεῖς, μηδὲ βουληθῇς,

[10] My son, let not ungodly men lead thee astray, neither consent thou to them.

[11] ἐὰν παρακαλέσωσί σε λέγοντες· ἐλθὲ μεθ᾽ ἡμῶν, κοινώνησον αἵματος, κρύψωμεν δὲ εἰς γῆν ἄνδρα δίκαιον ἀδίκως,

[11] If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth:

[12] καταπίωμεν δὲ αὐτὸν ὥσπερ ᾅδης ζῶντα καὶ ἄρωμεν αὐτοῦ τὴν μνήμην ἐκ γῆς·

[12] and let us swallow him alive, as Hades would, and remove the memorial of him from the earth:

[13] τὴν κτῆσιν αὐτοῦ τὴν πολυτελῆ καταλαβώμεθα, πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων·

[13] let us seize on his valuable property, and let us fill our houses with spoils:

[14] τὸν δὲ σὸν κλῆρον βάλε ἐν ἡμῖν, κοινὸν δὲ βαλάντιον κτησώμεθα πάντες, καὶ μαρσίππιον ἓν γενηθήτω ἡμῖν.

[14] but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch:

[15] μὴ πορευθῇς ἐν ὁδῷ μετ᾽ αὐτῶν, ἔκλινον δὲ τὸν πόδα σου ἐκ τῶν τρίβων αὐτῶν·

[15] go not in the way with them, but turn aside thy foot from their paths:

[16] οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσι καὶ ταχινοὶ τοῦ ἐκχέαι αἷμα·

[16] for their feet run into iniquity, and are swift to shed blood.

[17] οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς.

[17] for nets are not without cause spread for birds.

[18] αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά, ἡ δὲ καταστροφὴ ἀνδρῶν παρανόμων κακή.

[18] For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil.

[19] αὗται αἱ ὁδοί εἰσι πάντων τῶν συντελούντων τὰ ἄνομα· τῇ γὰρ ἀσεβείᾳ τὴν ἑαυτῶν ψυχὴν ἀφαιροῦνται.

[19] These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

[20] Σοφία ἐν ἐξόδοις ὑμνεῖται, ἐν δὲ πλατείαις παρρησίαν ἄγει·

[20] Wisdom sings aloud in passages, and in the broad places speaks boldly.

[21] ἐπ᾽ ἄκρων τειχέων κηρύσσεται, ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει, ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει·

[21] And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says,

[22] ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης, οὐκ αἰσχυνθήσονται· οἱ δὲ ἄφρονες, τῆς ὕβρεως ὄντες ἐπιθυμηταί, ἀσεβεῖς γενόμενοι ἐμίσησαν αἴσθησιν

[22] So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge,

[23] καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις, ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.

[23] and are become subject to reproofs. Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

[24] ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε καὶ ἐξέτεινα λόγους καὶ οὐ προσείχετε,

[24] Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed;

[25] ἀλλὰ ἀκύρους ἐποιεῖτε ἐμᾶς βουλάς, τοῖς δὲ ἐμοῖς ἐλέγχοις οὐ προσείχετε,

[25] but ye set at nought my counsels, and disregarded my reproofs;

[26] τοιγαροῦν κἀγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι, καταχαροῦμαι δὲ ἡνίκα ἔρχηται ὑμῖν ὄλεθρος,

[26] therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you:

[27] καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφὴ ὁμοίως καταιγίδι παρῇ, καὶ ὅταν ἔρχηται ὑμῖν θλῖψις καὶ πολιορκία ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος.

[27] yea when dismay suddenly comes upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you.

[28] ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν· ζητήσουσί με κακοί, καὶ οὐχ εὑρήσουσιν·

[28] For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find me.

[29] ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον τοῦ Κυρίου οὐ προείλαντο,

[29] For they hated wisdom, and did not choose the word of the Lord:

[30] οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς, ἐμυκτήριζον δὲ ἐμοὺς ἐλέγχους.

[30] neither would they attend to my counsels, but derided my reproofs.

[31] τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρποὺς καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται·

[31] Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness.

[32] ἀνθ᾽ ὧν γὰρ ἠδίκουν νηπίους, φονευθήσονται, καὶ ἐξετασμὸς ἀσεβεῖς ὀλεῖ.

[32] For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly.

[33] ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ᾽ ἐλπίδι καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.

[33] But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.

Chapter 2

YIE, ἐὰν δεξάμενος ρῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ,

My son, if thou wilt receive the utterance of my commandment, and hide it with thee;

[2] ὑπακούσεται σοφία τὸ οὖς σου, καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν, παραβαλεῖς δὲ αὐτὴν ἐπὶ νουθέτησιν τῷ υἱῷ σου.

[2] thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.

[3] ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ καὶ τῇ συνέσει δῷς φωνήν σου, τὴν δὲ αἴσθησιν ζητήσῃς μεγάλῃ τῇ φωνῇ,

[3] For it thou shalt call to wisdom, and utter thy voice for understanding;

[4] καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν,

[4] and if thou shalt seek it as silver, and search diligently for it as for treasures;

[5] τότε συνήσεις φόβον Κυρίου καὶ ἐπίγνωσιν Θεοῦ εὑρήσεις.

[5] then shalt thou understand the fear of the Lord, and find the knowledge of God.

[6] ὅτι Κύριος δίδωσι σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις·

[6] For the Lord gives wisdom; and from his presence come knowledge and understanding,

[7] καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν, ὑπερασπιεῖ τὴν πορείαν αὐτῶν

[7] and he treasures up salvation for them that walk uprightly: he will protect their way;

[8] τοῦ φυλάξαι ὁδοὺς δικαιωμάτων καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει.

[8] that he may guard the righteous ways: and he will preserve the way of them that fear him.

[9] τότε συνήσεις δικαιοσύνην καὶ κρίμα καὶ κατορθώσεις πάντας ἄξονας ἀγαθούς.

[9] Then shalt thou understand righteousness, and judgment; and shalt direct all thy course aright.

[10] ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν, ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ,

[10] For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul,

[11] βουλὴ καλὴ φυλάξει σε, ἔννοια δὲ ὁσία τηρήσει σε,

[11] good counsel shall guard thee, and holy understanding shall keep thee;

[12] ἵνα ρύσηταί σε ἀπὸ ὁδοῦ κακῆς καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν.

[12] to deliver thee from the evil way, and from the man that speaks nothing faithfully.

[13] ὦ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους·

[13] Alas for those who forsake right paths, to walk in ways of darkness;

[14] οἱ εὐφραινόμενοι ἐπὶ κακοῖς καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ·

[14] who rejoice in evils, and delight in wicked perverseness;

[15] ὧν αἱ τρίβοι σκολίαι καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν

[15] whose paths are crooked, and their courses winding;

[16] τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας καὶ ἀλλότριον τῆς δικαίας γνώμης.

[16] to remove thee far from the straight way, and to estrange thee from a righteous purpose.

[17] υἱέ, μή σὲ καταλάβῃ κακὴ βουλή, ἡ ἀπολιποῦσα διδασκαλίαν νεότητος καὶ διαθήκην θείαν ἐπιλελησμένη·

[17] My son, let not evil counsel overtake thee, of her who has forsaken the instruction of her youth, and forgotten the covenant of God.

[18] ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς καὶ παρὰ τῷ ἅδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς.

[18] For she has fixed her house near death, and guided her wheels near Hades with the giants.

[19] πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν, οὐδὲ μὴ καταλάβωσι τρίβους εὐθείας· οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς.

[19] None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life.

[20] εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθάς, εὕροσαν ἂν τρίβους δικαιοσύνης λείας.

[20] For had they gone in good paths, they would have found the paths of righteousness easy.

[21] χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ· ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅσιοι ὑπολειφθήσονται ἐν αὐτῇ.

[21] For the upright shall dwell in the earth, and the holy shall be left behind in it.

[22] ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται, οἱ δὲ παράνομοι ἐξωσθήσονται ἀπ᾽ αὐτῆς.

[22] The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

Chapter 3

ΥΙΕ, ἐμῶν νομίμων μὴ ἐπιλανθάνου, τὰ δὲ ῥήματά μου τηρείτω σὴ καρδία·

My son, forget not my laws; but let thine heart keep my words:

[2] μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην προσθήσουσί σοι.

[2] for length of existence, and years of life, and peace, shall they add to thee.

[3] ἐλεημοσύναι καὶ πίστεις μὴ ἐκλιπέτωσάν σε, ἄφαψαι δὲ αὐτὰς ἐπὶ σῷ τραχήλῳ, καὶ εὑρήσεις χάριν·

[3] Let not mercy and truth forsake thee; but bind them about thy neck: so shalt thou find favour:

[4] καὶ προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.

[4] and do thou provide things honest in the sight of the Lord, and of men.

[5] ἴσθι πεποιθὼς ἐν ὅλῃ τῇ καρδίᾳ ἐπὶ Θεῷ ἐπὶ δὲ σῇ σοφίᾳ μὴ ἐπαίρου·

[5] Trust in God with all thine heart; and be not exalted in thine own wisdom.

[6] ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδούς σου, ὁ δὲ πούς σου μὴ προσκόψῃ.

[6] In all thy ways acquaint thyself with her, that she may rightly direct thy paths.

[7] μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ, φοβοῦ δὲ τὸν Θεὸν καὶ ἔκκλινε ἀπὸ παντὸς κακοῦ·

[7] Be not wise in thine own conceit; but fear God, and depart from all evil.

[8] τότε ἴασις ἔσται τῷ σώματί σου καὶ ἐπιμέλεια τοῖς ὀστέοις σου.

[8] Then shall there be health to thy body, and good keeping to thy bones.

[9] τίμα τὸν Κύριον ἀπὸ σῶν δικαίων πόνων καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης,

[9] Honour the Lord with thy just labours, and give him the first of thy fruits of righteousness:

[10] ἵνα πίμπληται τὰ ταμιεῖά σου πλησμονῆς σίτῳ, οἴνῳ δὲ αἱ ληνοί σου ἐκβλύζωσιν.

[10] that thy storehouses may be completely filled with corn, and that thy presses may burst forth with wine.

[11] Υἱέ, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ᾽ αὐτοῦ ἐλεγχόμενος·

[11] My son, despise not the chastening of the Lord; nor faint when thou art rebuked of him:

[12] ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

[12] for whom the Lord loves, he rebukes, and scourges every son whom he receives.

[13] μακάριος ἄνθρωπος ὃς εὗρε σοφίαν καὶ θνητὸς ὃς εἶδε φρόνησιν·

[13] Blessed is the man who has found wisdom, and the mortal who knows prudence.

[14] κρεῖσσον γὰρ αὐτὴν ἐμπορεύεσθαι ἢ χρυσίου καὶ ἀργυρίου θησαυρούς.

[14] For it is better to traffic for her, than for treasures of gold and silver.

[15] τιμιωτέρα δέ ἐστι λίθων πολυτελῶν, οὐκ ἀντιτάξεται αὐτῇ οὐδὲν πονηρόν· εὔγνωστός ἐστι πᾶσι τοῖς ἐγγίζουσιν αὐτῇ, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστι.

[15] And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value.

[16] μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς, ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα· ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη, νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ.

[16] For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds

righteousness, and she carries law and mercy upon her tongue.

[17] αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί, καὶ πᾶσαι αἱ τρίβοι αὐτῆς ἐν εἰρήνῃ·

[17] Her ways are good ways, and all her paths are peaceful.

[18] ξύλον ζωῆς ἐστι πᾶσι τοῖς ἀντεχομένοις αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ᾽ αὐτὴν ὡς ἐπὶ Κύριον ἀσφαλής.

[18] She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.

[19] ὁ Θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν, ἡτοίμασε δὲ οὐρανοὺς φρονήσει·

[19] God by wisdom founded the earth, and by prudence he prepared the heavens.

[20] ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν, νέφη δὲ ἐρρύησαν δρόσους.

[20] By understanding were the depths broken up, and the clouds dropped water.

[21] Υἱέ, μὴ παραρρυῇς, τήρησον δὲ ἐμὴν βουλὴν καὶ ἔννοιαν,

[21] My son, let them not pass from thee, but keep my counsel and understanding:

[22] ἵνα ζήσῃ ἡ ψυχή σου, καὶ χάρις ᾖ περὶ σῷ τραχήλῳ. ἔσται δὲ ἴασις ταῖς σαρξί σου καὶ ἐπιμέλεια τοῖς σοῖς ὀστέοις,

[22] that thy soul may live, and that there may be grace round thy neck; and it shall be health to thy flesh, and safety to thy bones:

[23] ἵνα πορεύῃ πεποιθὼς ἐν εἰρήνῃ πάσας τὰς ὁδούς σου, ὁ δὲ πούς σου οὐ μὴ προσκόψῃ·

[23] that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble.

[24] ἐὰν γὰρ κάθῃ, ἄφοβος ἔσῃ, ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις·

[24] For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly.

[25] καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας·

[25] And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men.

[26] ὁ γὰρ Κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου καὶ ἐρείσει σὸν πόδα, ἵνα μὴ σαλευθῇς.

[26] For the Lord shall be over all thy ways, and shall establish thy foot that thou be not moved.

[27] μὴ ἀπόσχῃ εὖ ποιεῖν ἐνδεῆ, ἡνίκα ἂν ἔχῃ ἡ χείρ σου βοηθεῖν·

[27] Forbear not to do good to the poor, whensoever thy hand may have power to help him.

[28] μὴ εἴπῃς· ἐπανελθὼν ἐπάνηκε, αὔριον δώσω, δυνατοῦ σου ὄντος εὖ ποιεῖν· οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα.

[28] Say not, Come back another time, to-morrow I will give; while thou art able to do him good: for thou knowest not what the next day will bring forth.

[29] μὴ τέκταινε ἐπὶ σὸν φίλον κακὰ παροικοῦντα καὶ πεποιθότα ἐπὶ σοί.

[29] Devise not evil against thy friend, living near thee and trusting in thee.

[30] μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην, μήτι σε ἐργάσηται κακόν.

[30] Be not ready to quarrel with a man without a cause, lest he do thee some harm.

[31] μὴ κτήσῃ κακῶν ἀνδρῶν ὀνείδη, μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν·

[31] Procure not the reproaches of bad men, neither do thou covet their ways.

[32] ἀκάθαρτος γὰρ ἔναντι Κυρίου πᾶς παράνομος, ἐν δὲ δικαίοις οὐ συνεδριάζει.

[32] For every transgressor is unclean before the Lord; neither does he sit among the righteous.

[33] κατάρα Θεοῦ ἐν οἴκοις ἀσεβῶν, ἐπαύλεις δὲ δικαίων εὐλογοῦνται.

[33] The curse of God is in the houses of the ungodly; but the habitations of the just are blessed.

[34] Κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

[34] The Lord resists the proud; but he gives grace to the humble.

[35] δόξαν σοφοὶ κληρονομήσουσιν, οἱ δὲ ἀσεβεῖς ὕψωσαν ἀτιμίαν.

[35] The wise shall inherit glory; but the ungodly have exalted their own dishonour.

Chapter 4

ΑΚΟΥΣΑΤΕ, παῖδες, παιδείαν πατρὸς καὶ προσέχετε γνῶναι ἔννοιαν·

Hear, ye children, the instruction of a father, and attend to know understanding.

[2] δῶρον γὰρ ἀγαθὸν δωροῦμαι ὑμῖν, τὸν ἐμὸν νόμον μὴ ἐγκαταλίπητε.

[2] For I give you a good gift; forsake ye not my law.

[3] υἱὸς γὰρ ἐγενόμην κἀγὼ πατρὶ ὑπήκοος καὶ ἀγαπώμενος ἐν προσώπῳ μητρός,

[3] For I also was a son obedient to my father, and loved in the sight of my mother:

[4] οἳ ἐδίδασκόν με καὶ ἔλεγον· ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν· φύλασσε ἐντολάς, μὴ ἐπιλάθῃ

[4] who spoke and instructed me, saying, Let our speech be fixed in thine heart, keep our commandments, forget them not:

[5] μηδὲ παρίδῃς ρῆσιν ἐμοῦ στόματος,

[5] and do not neglect the speech of my mouth.

[6] μηδὲ ἐγκαταλίπῃς αὐτήν, καὶ ἀνθέξεταί σου· ἐράσθητι αὐτῆς, καὶ τηρήσει σε·

[6] And forsake it not, and it shall cleave to thee: love it, and it shall keep thee.

[8] περιχαράκωσον αὐτήν, καὶ ὑψώσει σε· τίμησον αὐτήν, ἵνα σε περιλάβῃ,

[8] Secure it, and it shall exalt thee: honour it, that it may embrace thee;

[9] ἵνα δῷ τῇ σῇ κεφαλῇ στέφανον χαρίτων, στεφάνῳ δὲ τρυφῆς ὑπερασπίσῃ σου.

[9] that it may give unto thy head a crown of graces, and may cover thee with a crown of delight.

[10] Ἄκουε, υἱέ, καὶ δέξαι ἐμοὺς λόγους, καὶ πληθυνθήσεταί σου ἔτη ζωῆς σου, ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου·

[10] Hear, my son, and receive my words; and the years of thy life shall be increased, that the resources of thy life may be many.

[11] ὁδοὺς γὰρ σοφίας διδάσκω σε, ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς.

[11] For I teach thee the ways of wisdom; and I cause thee to go in right paths.

[12] ἐὰν γὰρ πορεύῃ, οὐ συγκλεισθήσεταί σου τὰ διαβήματα, ἐὰν δὲ τρέχῃς οὐ κοπιάσεις.

[12] For when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not be distressed.

[13] ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῇς, ἀλλὰ φύλαξον αὐτὴν σεαυτῷ εἰς ζωήν σου.

[13] Take hold of my instruction; let it not go, — but keep it for thyself for thy life.

[14] ὁδοὺς ἀσεβῶν μὴ ἐπέλθῃς, μηδὲ ζηλώσῃς ὁδοὺς παρανόμων·

[14] Go not in the ways of the ungodly, neither covet the ways of transgressors.

[15] ἐν ᾧ ἂν τόπῳ στρατοπεδεύσωσι, μὴ ἐπέλθῃς ἐκεῖ, ἔκκλινον δὲ ἀπ᾽ αὐτῶν καὶ παράλλαξον.

[15] In whatever place they shall pitch their camp, go not thither; but turn from them, and pass away.

[16] οὐ γὰρ μὴ ὑπνώσωσιν, ἐὰν μὴ κακοποιήσωσιν, ἀφῄρηται ὁ ὕπνος αὐτῶν, καὶ οὐ κοιμῶνται·

[16] For they cannot sleep, unless they have done evil: their sleep is taken away, and they rest not.

[17] οἴδε γὰρ σιτοῦνται σῖτα ἀσεβείας, οἴνῳ δὲ παρανόμῳ μεθύσκονται.

[17] For these live upon the bread of ungodliness, and are drunken with wine of transgression.

[18] αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσι, προπορεύονται καὶ φωτίζουσιν, ἕως κατορθώσῃ ἡ ἡμέρα·

[18] But the ways of the righteous shine like light; they go on and shine, until the day be fully come.

[19] αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί, οὐκ οἴδασι πῶς προσκόπτουσιν.

[19] But the ways of the ungodly are dark; they know not how they stumble.

[20] Υἱέ, ἐμῇ ρήσει πρόσεχε, τοῖς δὲ ἐμοῖς λόγοις παράβαλλε σὸν οὖς,

[20] My son, attend to my speech; and apply thine ear to my words:

[21] ὅπως μὴ ἐκλίπωσί σε αἱ πηγαί σου, φύλασσε αὐτὰς ἐν καρδίᾳ·

[21] that thy fountains may not fail thee; keep them in thine heart.

[22] ζωὴ γάρ ἐστι τοῖς εὑρίσκουσιν αὐτὰς καὶ πάσῃ σαρκὶ ἴασις.

[22] For they are life to those that find them, and health to all their flesh.

[23] πάσῃ φυλακῇ τήρει σὴν καρδίαν, ἐκ γὰρ τούτων ἔξοδοι ζωῆς.

[23] Keep thine heart with the utmost care; for out of these are the issues of life.

[24] περίελε σεαυτοῦ σκολιὸν στόμα καὶ ἄδικα χείλη μακρὰν ἀπὸ σοῦ ἄπωσαι.

[24] Remove from thee a froward mouth, and put far away from thee unjust lips.

[25] οἱ ὀφθαλμοί σου ὀρθὰ βλεπέτωσαν, τὰ δὲ βλέφαρά σου νευέτω δίκαια.

[25] Let thine eyes look right on, and let thine eyelids assent to just things.

[26] ὀρθὰς τροχιὰς ποίει σοῖς ποσὶ καὶ τὰς ὁδούς σου κατεύθυνε.

[26] Make straight paths for thy feet, and order thy ways aright.

[27] μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά, ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς· ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ Θεός, διεστραμμέναι δέ εἰσιν αἱ ἐξ ἀριστερῶν· αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου, τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει.

[27] Turn not aside to the right hand nor to the left, but turn away thy foot from an evil way: [for God knows the ways on the right hand, but those on the left are crooked:] and he will make thy ways straight, and will guide thy steps in peace.

Chapter 5

YIE, ἐμῇ σοφίᾳ πρόσεχε, ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,

My son, attend to my wisdom, and apply thine ear to my words;

[2] ἵνα φυλάξῃς ἔννοιαν ἀγαθήν· αἴσθησις δὲ ἐμῶν χειλέων ἐντέλλεταί σοι.

[2] that thou mayest keep good understanding, and the discretion of my lips gives thee a charge.

[3] μὴ πρόσεχε φαύλῃ γυναικί· μέλι γὰρ ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, ἣ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα,

[3] Give no heed to a worthless woman; for honey drops from the lips of a harlot, who for a season pleases thy palate:

[4] ὕστερον μέντοι πικρότερον χολῆς εὑρήσεις καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου.

[4] but afterwards thou wilt find her more bitter than gall, and sharper than a two-edged sword.

[5] τῆς γὰρ ἀφροσύνης οἱ πόδες κατάγουσι τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾅδην, τὰ δὲ ἴχνη αὐτῆς οὐκ ἐρείδεται·

[5] For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established.

[6] ὁδοὺς γὰρ ζωῆς οὐκ ἐπέρχεται, σφαλεραὶ δὲ αἱ τροχιαὶ αὐτῆς καὶ οὐκ εὔγνωστοι.

[6] For she goes not upon the paths of life; but her ways are slippery, and not easily known.

[7] νῦν οὖν, υἱέ, ἄκουέ μου καὶ μὴ ἀκύρους ποιήσῃς ἐμοὺς λόγους.

[7] Now then, my son, hear me, and make not my words of none effect.

[8] μακρὰν ποίησον ἀπ᾽ αὐτῆς σὴν ὁδόν, μὴ ἐγγίσῃς πρὸς θύραις οἴκων αὐτῆς,

[8] Remove thy way far from her; draw not near to the doors of her house:

[9] ἵνα μὴ πρόῃ ἄλλοις ζωήν σου καὶ σὸν βίον ἀνελεήμοσιν·

[9] lest thou give away thy life to others, and thy substance to the merciless:

[10] ἵνα μὴ πλησθῶσιν ἀλλότριοι σῆς ἰσχύος, οἱ δὲ σοὶ πόνοι εἰς οἴκους ἀλλοτρίων ἔλθωσι

[10] lest strangers be filled with thy strength, and thy labours come into the houses of strangers;

[11] καὶ μεταμεληθήσῃ ἐπ᾽ ἐσχάτων, ἡνίκα ἂν κατατριβῶσι σάρκες σωματός σου,

[11] And thou repent at last, when the flesh of thy body is consumed,

[12] καὶ ἐρεῖς· πῶς ἐμίσησα παιδείαν, καὶ ἐλέγχους ἐξέκλινεν ἡ καρδία μου;

[12] and thou shalt say, How have I hated instruction, and my heart avoided reproofs!

[13] οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με, οὐδὲ παρέβαλλον τὸ οὖς μου·

[13] I heard not the voice of him that instructed me, and taught me, neither did I apply mine ear.

[14] παρ᾽ ὀλίγον ἐγενόμην ἐν παντὶ κακῷ ἐν μέσῳ ἐκκλησίας καὶ συναγωγῆς.

[14] I was almost in all evil in the midst of the congregation and assembly.

[15] πῖνε ὕδατα ἀπὸ σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς.

[15] Drink waters out of thine own vessels, and out of thine own springing wells.

[16] μὴ ὑπερεκχείσθω σοι ὕδατα ἐκ τῆς σῆς πηγῆς, εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα·

[16] Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets.

[17] ἔστω σοι μόνῳ ὑπάρχοντα, καὶ μηδεὶς ἀλλότριος μετασχέτω σοι·

[17] Let them be only thine own, and let no stranger partake with thee.

[18] ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἰδία, καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου.

[18] Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth.

[19] ἔλαφος φιλίας καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι· ἡ δὲ ἰδία ἡγείσθω σου καὶ συνέστω σοι ἐν παντὶ καιρῷ, ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος πολλοστὸς ἔσῃ.

[19] Let thy loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased.

[20] μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν, μηδὲ συνέχου ἀγκάλαις τῆς μὴ ἰδίας·

[20] Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own.

[21] ἐνώπιον γάρ εἰσι τῶν τοῦ Θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός, εἰς δὲ πάσας τὰς τροχιὰς αὐτοῦ σκοπεύει.

[21] For the ways of a man are before the eyes of God, and he looks on all his paths.

[22] παρονομίαι ἄνδρα ἀγρεύουσι, σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται·

[22] Iniquities ensnare a man, and every one is bound in the chains of his own sins.

[23] οὗτος τελευτᾷ μετὰ ἀπαιδεύτων, ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξερρίφη καὶ ἀπώλετο δι᾽ ἀφροσύνην.

[23] Such a man dies with the uninstructed; and he is cast forth from the abundance of his own substance, and has perished through folly.

Chapter 6

YIE, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ·

My son, if thou become surety for thy friend, thou shalt deliver thine hand to an enemy.

[2] παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χείλη, καὶ ἁλίσκεται χείλεσιν ἰδίου στόματος.

[2] For a man’s own lips become a strong snare to him, and he is caught with the lips of his own mouth.

[3] ποίει, υἱέ, ἃ ἐγώ σοι ἐντέλλομαι, καὶ σώζου· ἥκεις γὰρ εἰς χεῖρας κακῶν διὰ σὸν φίλον. ἴσθι μὴ ἐκλυόμενος, παρόξυνε δὲ καὶ τὸν φίλον σου, ὃν ἐνεγγυήσω.

[3] My son, do what I command thee, and deliver thyself; for on thy friend’s account thou art come into the power of evil men: faint not, but stir up even thy friend for whom thou art become surety.

[4] μὴ δῷς ὕπνον σοῖς ὄμμασι, μηδὲ ἐπινυστάξῃς σοῖς βλεφάροις,

[4] Give not sleep to thine eyes, nor slumber with thine eyelids;

[5] ἵνα σώζῃ ὥσπερ δορκὰς ἐκ βρόχων καὶ ὥσπερ ὄρνεον ἐκ παγίδος.

[5] that thou mayest deliver thyself as a doe out of the toils, and as a bird out of a snare.

[6] Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρέ, καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ καὶ γενοῦ ἐκείνου σοφώτερος·

[6] Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he.

[7] ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος, μηδὲ τὸν ἀναγκάζοντα ἔχων, μηδὲ ὑπὸ δεσπότην ὤν,

[7] For whereas he has no husbandry, nor any one to compel him, and is under no master,

[8] ἑτοιμάζεται θέρους τὴν τροφὴν πολλήν τε ἐν τῷ ἀμητῷ ποιεῖται τὴν παράθεσιν.

[8] he prepares food for himself in the summer, and lays by abundant store in harvest.

[8]α ἢ πορεύθητι πρὸς τὴν μέλισσαν καὶ μάθε ὡς ἐργάτις ἐστὶ τήν τε ἐργασίαν ὡς σεμνὴν ποιεῖται·

[8a] Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work;

[8]β ἧς τοὺς πόνους βασιλεῖς καὶ ἰδιῶται πρὸς ὑγίειαν προσφέρονται· ποθεινὴ δέ ἐστι πᾶσι καὶ ἐπίδοξος·

[8b] whose labours kings and private men use for health, and she is desired and respected by all:

[8]γ καί περ οὖσα τῇ ῥώμῃ ἀσθενής, τὴν σοφίαν τιμήσασα προήχθη.

[8c] though weak in body, she is advanced by honouring wisdom.

[9] ἕως τίνος, ὀκνηρέ, κατάκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ;

[9] How long wilt thou lie, O sluggard? and when wilt thou awake out of sleep?

[10] ὀλίγον μὲν ὑπνοῖς, ὀλίγον δὲ κάθησαι, μικρὸν δὲ νυστάζεις, ὀλίγον δὲ ἐναγκαλίζῃ χερσὶ στήθη·

[10] Thou sleepest a little, and thou restest a little, and thou slumberest a short time, and thou foldest thine arms over thy breast a little.

[11] εἶτ᾽ ἐμπαραγίνεταί σοι ὥσπερ κακὸς ὁδοιπόρος ἡ πενία καὶ ἡ ἔνδεια ὥσπερ ἀγαθὸς δρομεύς.

[11] Then poverty comes upon thee as an evil traveller, and want as a swift courier:

[11]α ἐὰν δὲ ἄοκνος ᾖς, ἥξει ὥσπερ πηγὴ ὁ ἀμητός σου, ἡ δὲ ἔνδεια ὥσπερ κακὸς δρομεὺς ἀπαυτομολήσει.

[11a] but if thou be diligent, thine harvest shall arrive as a fountain, and poverty shall flee away as a bad courier.

[12] ᾽Ανὴρ ἄφρων καὶ παράνομος πορεύεται ὁδοὺς οὐκ ἀγαθάς·

[12] A foolish man and a transgressor goes in ways that are not good.

[13] ὁ δ᾽ αὐτὸς ἐννεύει ὀφθαλμῷ, σημαίνει δὲ ποδί, διδάσκει δὲ ἐννεύμασι δακτύλων.

[13] And the same winks with the eye, and makes a sign with his foot, and teaches with the beckonings of his fingers.

[14] διεστραμμένῃ καρδίᾳ τεκταίνεται κακά, ἐν παντὶ καιρῷ ὁ τοιοῦτος ταραχὰς συνίστησι πόλει.

[14] His perverse heart devises evils: at all times such a one causes troubles to a city.

[15] διὰ τοῦτο ἐξαπίνης ἔρχεται ἡ ἀπώλεια αὐτοῦ, διακοπὴ καὶ συντριβὴ ἀνίατος·

[15] Therefore his destruction shall come suddenly; overthrow and irretrievable ruin.

[16] ὅτι χαίρει πᾶσιν, οἷς μισεῖ ὁ Θεός, συντρίβεται δὲ δι᾽ ἀκαθαρσίαν ψυχῆς.

[16] For he rejoices in all things which God hates, and he is ruined by reason of impurity of soul.

[17] ὀφθαλμὸς ὑβριστοῦ, γλῶσσα ἄδικος, χεῖρες ἐκχέουσαι αἷμα δικαίου

[17] The eye of the haughty, a tongue unjust, hands shedding the blood of the just;

[18] καὶ καρδία τεκταινομένη λογισμοὺς κακοὺς καὶ πόδες ἐπισπεύδοντες κακοποιεῖν.

[18] and a heart devising evil thoughts, and feet hastening to do evil.

[19] ἐκκαίει ψεύδη μάρτυς ἄδικος καὶ ἐπιπέμπει κρίσεις ἀνὰ μέσον ἀδελφῶν.

[19] An unjust witness kindles falsehoods, and brings on quarrels between brethren.

[20] Υἱέ, φύλασσε νόμους πατρός σου καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου·

[20] My son, keep the laws of thy father, and reject not the ordinances of thy mother:

[21] ἄφαψαι δὲ αὐτοὺς ἐπὶ σῇ ψυχῇ διαπαντὸς καὶ ἐγκλοίωσαι περὶ σῷ τραχήλῳ.

[21] but bind them upon thy soul continually, and hang them as a chain about thy neck.

[22] ἡνίκα ἂν περιπατῇς, ἐπάγου αὐτὴν καὶ μετὰ σοῦ ἔστω· ὡς δ᾽ ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι.

[22] Whensoever thou walkest, lead this along and let it be with thee; that it may talk with thee when thou wakest.

[23] ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς, ὁδὸς ζωῆς καὶ ἔλεγχος καὶ παιδεία

[23] For the commandment of the law is a lamp and a light; a way of life; reproof also and correction:

[24] τοῦ διαφυλάσσειν σὲ ἀπὸ γυναικὸς ὑπάνδρου καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας.

[24] to keep thee continually from a married woman, and from the calumny of a strange tongue.

[25] μή σε νικήσῃ κάλλους ἐπιθυμία, μηδὲ ἀγρευθῇς σοῖς ὀφθαλμοῖς, μηδὲ συναρπασθῇς ἀπὸ τῶν αὐτῆς βλεφάρων·

[25] Let not the desire of beauty overcome thee, neither be thou caught by thine eyes, neither be captivated with her eyelids.

[26] τιμὴ γὰρ πόρνης ὅση καὶ ἑνὸς ἄρτου, γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει.

[26] For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men.

[27] ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει;

[27] Shall any one bind fire in his bosom, and not burn his garments?

[28] ἢ περιπατήσει τις ἐπ᾽ ἀνθράκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει;

[28] or will any one walk on coals of fire, and not burn his feet?

[29] οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὕπανδρον, οὐκ ἀθῳωθήσεται, οὐδὲ πᾶς ὁ ἁπτόμενος αὐτῆς.

[29] So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her.

[30] οὐ θαυμαστὸν ἐὰν ἁλῷ τις κλέπτων, κλέπτει γὰρ ἵνα ἐμπλήσῃ τὴν ψυχὴν πεινῶν·

[30] It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul:

[31] ἐὰν δὲ ἁλῷ, ἀποτίσει ἑπταπλάσια καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δοὺς ρύσεται ἑαυτόν.

[31] but if he should be taken, he shall repay sevenfold, and shall deliver himself by giving all his goods.

[32] ὁ δὲ μοιχὸς δι᾽ ἔνδειαν φρενῶν ἀπώλειαν τῇ ψυχῇ αὐτοῦ περιποιεῖται,

[32] But the adulterer through want of sense procures destruction to his soul.

[33] ὀδύνας τε καὶ ἀτιμίας ὑποφέρει, τὸ δὲ ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα.

[33] He endures both pain and disgrace, and his reproach shall never be wiped off.

[34] μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς· οὐ φείσεται ἐν ἡμέρᾳ κρίσεως,

[34] For the soul of her husband is full of jealousy: he will not spare in the day of vengeance.

[35] οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν, οὐδὲ μὴ διαλυθῇ πολλῶν δώρων.

[35] He will not forego his enmity for any ransom: neither will he be reconciled for many gifts.

Chapter 7

ΥΙΕ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ. υἱέ, τίμα τὸν Κύριον, καὶ ἰσχύσεις, πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον.

My son, keep my words, and hide with thee my commandments. My son, honour the Lord, and thou shalt be strong; and fear none but him:

[2] φύλαξον ἐμὰς ἐντολάς, καὶ βιώσεις, τοὺς δὲ ἐμοὺς λόγους ὥσπερ κόρας ὀμμάτων·

[2] keep my commandments, and thou shalt live; and keep my words as the pupils of thine eyes.

[3] περίθου δὲ αὐτοὺς σοῖς δακτύλοις, ἐπίγραψον δὲ ἐπὶ τὸ πλάτος τῆς καρδίας σου.

[3] And bind them on thy fingers, and write them on the table of thine heart.

[4] εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι, τὴν δὲ φρόνησιν γνώριμον περιποίησαι σεαυτῷ·

[4] Say that wisdom is thy sister, and gain prudence as an acquaintance for thyself;

[5] ἵνα σε τηρήσῃ ἀπὸ γυναικὸς ἀλλοτρίας καὶ πονηρᾶς, ἐάν σε λόγοις τοῖς πρὸς χάριν ἐμβάλληται.

[5] that she may keep thee from the strange and wicked woman, if she should assail thee with flattering words.

[6] ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα,

[6] For she looks from a window out of her house into the streets,

[7] ὃν ἂν ἴδῃ τῶν ἀφρόνων τέκνων νεανίαν ἐνδεῆ φρενῶν,

[7] at whom she may observe of the foolish children, a youngster lacking sense,

[8] παραπορευόμενον παρὰ γωνίαν ἐν διόδοις οἴκων αὐτῆς καὶ λαλοῦντα

[8] passing by the corner in the passages near her house, and speaking,

[9] ἐν σκότει ἑσπερινῷ, ἡνίκα ἂν ἡσυχία νυκτερινὴ ᾖ καὶ γνοφώδης,

[9] in the dark of the evening, when there happens to be the stillness of night and of darkness:

[10] ἡ δὲ γυνὴ συναντᾷ αὐτῷ, εἶδος ἔχουσα πορνικόν, ἢ ποιεῖ νέων ἐξίπτασθαι καρδίας.

[10] and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter.

[11] ἀνεπτερωμένη δέ ἐστι καὶ ἄσωτος, ἐν οἴκῳ δὲ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς·

[11] And she is fickle, and debauched, and her feet abide not at home.

[12] χρόνον γάρ τινα ἔξω ρέμβεται, χρόνον δὲ ἐν πλατείαις παρὰ πᾶσαν γωνίαν ἐνεδρεύει.

[12] For at one time she wanders without, and at another time she lies in wait in the streets, at every corner.

[13] εἶτα ἐπιλαβομένη ἐφίλησεν αὐτόν, ἀναιδεῖ δὲ προσώπῳ προσεῖπεν αὐτῷ·

[13] Then she caught him, and kissed him, and with an impudent face said to him,

[14] θυσία εἰρηνική μοί ἐστι, σήμερον ἀποδίδωμι τὰς εὐχάς μου·

[14] I have a peace-offering; today I pay my vows:

[15] ἕνεκα τούτου ἐξῆλθον εἰς συνάντησίν σοι, ποθοῦσα τὸ σὸν πρόσωπον εὕρηκά σε.

[15] therefore I came forth to meet thee, desiring thy face; and I have found thee.

[16] κειρίαις τέτακα τὴν κλίνην μου, ἀμφιτάποις δὲ ἔστρωκα τοῖς ἀπ᾽ Αἰγύπτου·

[16] I have spread my bed with sheets, and I have covered it with double tapestry from Egypt.

[17] διέρρακα τὴν κοίτην μου κροκίνῳ, τὸν δὲ οἶκόν μου κινναμώμῳ·

[17] I have sprinkled my couch with saffron, and my house with cinnamon.

[18] ἐλθὲ καὶ ἀπολαύσωμεν φιλίας ἕως ὄρθρου, δεῦρο καὶ ἐγκυλισθῶμεν ἔρωτι·

[18] Come, and let us enjoy love until the morning; come, and let us embrace in love.

[19] οὐ γὰρ πάρεστιν ὁ ἀνήρ μου ἐν οἴκῳ, πεπόρευται δὲ ὁδὸν μακρὰν

[19] For my husband is not at home, but is gone on a long journey,

[20] ἔνδεσμον ἀργυρίου λαβὼν ἐν χειρὶ αὐτοῦ, δι᾽ ἡμερῶν πολλῶν ἐπανήξει εἰς τὸν οἶκον αὐτοῦ.

[20] having taken in his hand a bundle of money: after many days he will return to his house.

[21] ἀπεπλάνησε δὲ αὐτὸν πολλῇ ὁμιλίᾳ βρόχοις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτόν.

[21] So with much converse she prevailed on him to go astray, and with the snares of her lips forced him from the right path.

[22] ὁ δὲ ἐπηκολούθησεν αὐτῇ κεπφωθείς, ὥσπερ δὲ βοῦς ἐπὶ σφαγὴν ἄγεται καὶ ὥσπερ κύων ἐπὶ δεσμοὺς

[22] And he followed her, being gently led on, and that as an ox is led to the slaughter, and as a dog to bonds,

[23] ἢ ὡς ἔλαφος τοξεύματι πεπληγὼς εἰς τὸ ἧπαρ, σπεύδει δὲ ὥσπερ ὄρνεον εἰς παγίδα, οὐκ εἰδὼς ὅτι περὶ ψυχῆς τρέχει.

[23] or as a hart shot in the liver with an arrow: and he hastens as a bird into a snare, not knowing that he is running for his life.

[24] νῦν οὖν, υἱέ, ἄκουέ μου καὶ πρόσεχε ῥήμασι στόματός μου·

[24] Now then, my son, hearken to me, and attend to the words of my mouth.

[25] μὴ ἐκκλινάτω εἰς τὰς ὁδοὺς αὐτῆς ἡ καρδία σου,

[25] Let not thine heart turn aside to her ways:

[26] πολλοὺς γὰρ τρώσασα καταβέβληκε, καὶ ἀναρίθμητοί εἰσιν οὓς πεφόνευκεν·

[26] for she has wounded and cast down many, and those whom she has slain are innumerable.

[27] ὁδοὶ ᾅδου ὁ οἶκος αὐτῆς κατάγουσαι εἰς τὰ ταμιεῖα τοῦ θανάτου.

[27] Her house is the way of hell, leading down to the chambers of death.

Chapter 8

ΣΥ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ·

Thou shalt proclaim wisdom, that understanding may be obedient to thee.

[2] ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἐστίν, ἀνὰ μέσον δὲ τῶν τρίβων ἕστηκε·

[2] For she is on lofty eminences, and stands in the midst of the ways.

[3] παρὰ γὰρ πύλαις δυναστῶν παρεδρεύει, ἐν δὲ εἰσόδοις ὑμνεῖται.

[3] For she sits by the gates of princes, and sings in the entrances, saying,

[4] Ὑμᾶς, ὦ ἄνθρωποι, παρακαλῶ, καὶ προΐεμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων·

[4] You, O men, I exhort; and utter my voice to the sons of men.

[5] νοήσατε, ἄκακοι, πανουργίαν, οἱ δὲ ἀπαίδευτοι ἔνθεσθε καρδίαν.

[5] O ye simple, understand subtlety, and ye that are untaught, take heart

[6] εἰσακούσατέ μου, σεμνὰ γὰρ ἐρῶ καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά·

[6] Hearken to me; for I will speak solemn truths; and will produce right sayings from my lips.

[7] ὅτι ἀλήθειαν μελετήσει ὁ φάρυγξ μου, ἐβδελυγμένα δὲ ἐναντίον ἐμοῦ χείλη ψευδῆ.

[7] For my throat shall meditate truth; and false lips are an abomination before me.

[8] μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου, οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλιῶδες·

[8] All the words of my mouth are in righteousness; there is nothing in them wrong or perverse.

[9] πάντα ἐνώπια τοῖς συνιοῦσι καὶ ὀρθὰ τοῖς εὑρίσκουσι γνῶσιν.

[9] They are all evident to those that understand, and right to those that find knowledge.

[10] λάβετε παιδείαν καὶ μὴ ἀργύριον, καὶ γνῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον·

[10] Receive instruction, and not silver; and knowledge rather than tried gold.

[11] κρείσσων γὰρ σοφία λίθων πολυτελῶν, πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστιν.

[11] For wisdom is better than precious stones; and no valuable substance is of equal worth with it.

[12] ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν, καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην.

[12] I wisdom have dwelt with counsel and knowledge, and I have called upon understanding.

[13] φόβος Κυρίου μισεῖ ἀδικίαν, ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν· μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν.

[13] The fear of the Lord hates unrighteousness, and insolence, and pride, and the ways of wicked men; and I hate the perverse ways of bad men.

[14] ἐμὴ βουλὴ καὶ ἀσφάλεια, ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχύς·

[14] Counsel and safety are mine; prudence is mine, and strength is mine.

[15] δι᾽ ἐμοῦ βασιλεῖς βασιλεύουσι καὶ οἱ δυνάσται γράφουσι δικαιοσύνην·

[15] By me kings reign, and princes decree justice.

[16] δι᾽ ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι᾽ ἐμοῦ κρατοῦσι γῆς.

[16] By me nobles become great, and monarchs by me rule over the earth.

[17] ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὑρήσουσι χάριν.

[17] I love those that love me; and they that seek me shall find me.

[18] πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει καὶ κτῆσις πολλῶν καὶ δικαιοσύνη.

[18] Wealth and glory belong to me; yea, abundant possessions and righteousness.

[19] βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον, τὰ δὲ ἐμὰ γεννήματα κρείσσω ἀργυρίου ἐκλεκτοῦ.

[19] It is better to have my fruit than to have gold and precious stones; and my produce is better than choice silver.

[20] ἐν ὁδοῖς δικαιοσύνης περιπατῶ καὶ ἀνὰ μέσον τρίβων δικαιοσύνης ἀναστρέφομαι,

[20] I walk in ways of righteousness, and am conversant with the paths of judgment;

[21] ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὕπαρξιν καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν. ἐὰν ἀναγγείλω ὑμῖν τὰ καθ᾽ ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι.

[21] that I may divide substance to them that love me, and may fill their treasures with good things. If I declare to you the things that daily happen, I will remember also to recount the things of old.

[22] Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,

[22] The Lord made me the beginning of his ways for his works.

[23] πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι

[23] He established me before time was in the beginning, before he made the earth:

[24] καὶ πρὸ τοῦ τὰς ἀβύσους ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,

[24] even before he made the depths; before the fountains of water came forth:

[25] πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με.

[25] before the mountains were settled, and before all hills, he begets me.

[26] Κύριος ἐποίησε χώρας καὶ ἀοικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπ᾽ οὐρανόν.

[26] The Lord made countries and uninhabited tracks, and the highest inhabited parts of the world.

[27] ἡνίκα ἡτοίμαζε τὸν οὐρανόν, συμπαρήμην αὐτῷ, καὶ ὅτε ἀφώριζε τὸν ἑαυτοῦ θρόνον ἐπ᾽ ἀνέμων·

[27] When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:

[28] ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη, καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ᾽ οὐρανὸν

[28] and when he strengthened the clouds above; and when he secured the fountains of the earth:

[29] καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,

[29] and when he strengthened the foundations of the earth:

[30] ἤμην παρ᾽ αὐτῷ ἁρμόζουσα. ἐγὼ ἤμην ᾗ προσέχαιρε, καθ᾽ ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ,

[30] I was by him, suiting myself to him, I was that wherein he took delight; and daily I rejoiced in his presence continually.

[31] ὅτε ἐνευφραίνετο τὴν οἰκουμένην συντελέσας, καὶ ἐνευφραίνετο ἐν υἱοῖς ἀνθρώπων.

[31] For he rejoiced when he had completed the world, and rejoiced among the children of men.

[32] νῦν οὖν, υἱέ, ἄκουέ μου καὶ μακάριοι, οἳ ὁδούς μου φυλάσσοντες,

[32] Now then, hearken unto me, O my son; for blessed are they that keep my ways

[33] ἀκούσατε παιδείαν καὶ σοφίσθητε καὶ μὴ ἀποφραγῆτε.

[33] hear instruction, and be wise, and refuse it not.

[34] μακάριος ἀνήρ, ὃς εἰσακούεταί μου, καὶ ἄνθρωπος, ὃς τὰς ἐμὰς ὁδοὺς φυλάξει ἀγρυπνῶν ἐπ᾽ ἐμαῖς θύραις καθ᾽ ἡμέραν, τηρῶν σταθμοὺς ἐμῶν εἰσόδων·

[34] Blessed is the man that shall hear me, and the mortal that shall keep my ways; watching daily at my doors, waiting at the posts of my entrances.

[35] αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς, καὶ ἑτοιμάζεται θέλησις παρὰ Κυρίου.

[35] For my outgoings are the outgoings of life, and in them is prepared favour from the Lord.

[36] οἱ δὲ ἁμαρτάνοντες εἰς ἐμὲ ἀσεβοῦσιν εἰς τὰ ἑαυτῶν ψυχάς, καὶ οἱ μισοῦντές με ἀγαπῶσι θάνατον.

[36] But they that sin against me act wickedly against their own souls: and they that hate me love death.

Chapter 9

Η σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπήρεισε στύλους ἑπτά·

Wisdom has built a house for herself, and set up seven pillars.

[2] ἔσφαξε τὰ ἑαυτῆς θύματα, ἐκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον καὶ ἡτοιμάσατο τὴν ἑαυτῆς τράπεζαν·

[2] She has killed her beasts; she has mingled her wine in a bowl, and prepared her table.

[3] ἀπέστειλε τοὺς ἑαυτῆς δούλους συγκαλοῦσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ κρατῆρα λέγουσα·

[3] She has sent forth her servants, calling with a loud proclamation to the feast, saying,

[4] ὅς ἐστιν ἄφρων, ἐκκλινάτω πρός με· καὶ τοῖς ἐνδεέσι φρενῶν εἶπεν·

[4] Whoso is foolish, let him turn aside to me: and to them that want understanding she says,

[5] ἔλθετε φάγετε τῶν ἐμῶν ἄρτων καὶ πίετε οἶνον, ὃν ἐκέρασα ὑμῖν·

[5] Come, eat of my bread, and drink wine which I have mingled for you.

[6] ἀπολείπετε ἀφροσύνην, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε, καὶ ζητήσατε φρόνησιν, καὶ κατορθώσατε ἐν γνώσει σύνεσιν.

[6] Leave folly, that ye may reign for ever; and seek wisdom, and improve understanding by knowledge.

[7] ῾Ο παιδεύων κακοὺς λήψεται ἑαυτῷ ἀτιμίαν· ἐλέγχων δὲ τὸν ἀσεβῆ μωμήσεται ἑαυτόν.

[7] He that reproves evil men shall get dishonour to himself; and he that rebukes an ungodly man shall disgrace himself.

[8] μὴ ἔλεγχε κακούς, ἵνα μὴ μισήσωσί σε· ἔλεγχε σοφόν, καὶ ἀγαπήσει σε.

[8] Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee.

[9] δίδου σοφῷ ἀφορμήν, καὶ σοφώτερος ἔσται· γνώριζε δικαίῳ, καὶ προσθήσει τοῦ δέχεσθαι.

[9] Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction.

[10] ἀρχὴ σοφίας φόβος Κυρίου, καὶ βουλὴ ἁγίων σύνεσις, τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς·

[10] The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind.

[11] τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον, καὶ προστεθήσεταί σοι ἔτη ζωῆς σου.

[11] For in this way thou shalt live long, and years of thy life shall be added to thee.

[12] υἱέ, ἐὰν σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον· ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἂν ἀντλήσεις κακά. ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμαίνει ἀνέμους, ὁ δ᾽ αὐτὸς διώξεται ὄρνεα πετόμενα· ἀπέλιπε γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος, τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται· διαπορεύεται δὲ δι᾽ ἀνύδρου ἐρήμου καὶ γῆν διατεταγμένην ἐν διψώδεσι, συνάγει δὲ χερσὶν ἀκαρπίαν.

[12] Son, if thou be wise for thyself, thou shalt also be wise for thy neighbours; and if thou shouldest prove wicked, thou alone wilt bear the evil. He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their fight: for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.

[13] Γυνὴ ἄφρων καὶ θρασεῖα ἐνδεὴς ψωμοῦ γίνεται, ἣ οὐκ ἐπίσταται αἰσχύνην.

[13] A foolish and bold woman, who knows not modesty, comes to want a morsel.

[14] ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου, ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις,

[14] She sits at the doors of her house, on a seat openly in the streets,

[15] προσκαλουμένη τοὺς παριόντας καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν·

[15] calling to passers by, and to those that are going right on their ways;

[16] ὅς ἐστιν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρός με καὶ τοῖς ἐνδεέσι φρονήσεως παρακελεύομαι λέγουσα·

[16] saying, Whoso is most senseless of you, let him turn aside to me; and I exhort those that want prudence, saying,

[17] ἄρτων κρυφίων ἡδέως ἅψασθε καὶ ὕδατος κλοπῆς γλυκεροῦ.

[17] Take and enjoy secret bread, and the sweet water of theft.

[18] ὁ δὲ οὐκ οἶδεν ὅτι γηγενεῖς παρ᾽ αὐτῇ ὄλλυνται, καὶ ἐπὶ πέταυρον ᾅδου συναντᾷ.

[18] But he knows that mighty men die by her, and he falls in with a snare of hell.

[18]α ἀλλὰ ἀποπήδησον, μὴ χρονίσῃς ἐν τῷ τόπῳ, μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν·

[18a] But hasten away, delay not in the place, neither fix thine eye upon her:

[18]β οὕτως γὰρ διαβήσῃ ὕδωρ ἀλλότριον καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον·

[18b] for thus shalt thou go through strange water; and pass through a strange river.

[18]γ ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς,

[18c] but do thou abstain from strange water, and drink not of a strange fountain,

[18]δ ἵνα πολὺν ζήσῃς χρόνον, προστεθῇ δέ σοι ἔτη ζωῆς.

[18d] that thou mayest live long, and years of life may be added to thee.

Chapter 10

ΥΙΟΣ σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων λύπη τῇ μητρί.

A wise son makes his father glad: but a foolish son is a grief to his mother.

[2] οὐκ ὠφελήσουσι θησαυροὶ ἀνόμους, δικαιοσύνη δὲ ρύσεται ἐκ θανάτου.

[2] Treasures shall not profit the lawless: but righteousness shall deliver from death.

[3] οὐ λιμοκτονήσει Κύριος ψυχὴν δικαίαν, ζωὴν δὲ ἀσεβῶν ἀνατρέψει.

[3] The Lord will not famish a righteous soul: but he will overthrow the life of the ungodly.

[4] πενία ἄνδρα ταπεινοῖ, χεῖρες δὲ ἀνδρείων πλουτίζουσιν.

[4] Poverty brings a man low: but the hands of the vigorous make rich.

[4]α υἱὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακόνῳ χρήσεται.

[4a] A son who is instructed shall be wise, and shall use the fool for a servant.

[5] διεσώθη ἀπὸ καύματος υἱὸς νοήμων, ἀνεμόφθορος δὲ γίνεται ἐν ἀμητῷ υἱὸς παράνομος.

[5] A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

[6] εὐλογία Κυρίου ἐπὶ κεφαλὴν δικαίου, στόμα δὲ ἀσεβῶν καλύψει πένθος ἄωρον.

[6] The blessing of the Lord is upon the head of the just: but untimely grief shall cover the mouth of the ungodly.

[7] μνήμη δικαίων μετ᾽ ἐγκωμίων, ὄνομα δὲ ἀσεβοῦς σβέννυται.

[7] The memory of the just is praised; but the name of the ungodly man is extinguished.

[8] σοφὸς καρδίᾳ δέξεται ἐντολάς, ὁ δὲ ἄστεγος χείλεσι σκολιάζων ὑποσκελισθήσεται.

[8] A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness.

[9] ὃς πορεύεται ἁπλῶς, πορεύεται πεποιθώς, ὁ δὲ διαστρέφων τὰς ὁδοὺς αὐτοῦ, γνωσθήσεται.

[9] He that walks simply, walks confidently; but he that perverts his ways shall be known.

[10] ὁ ἐννεύων ὀφθαλμοῖς μετὰ δόλου, συνάγει ἀνδράσι λύπας, ὁ δὲ ἐλέγχων μετὰ παρρησίας, εἰρηνοποιεῖ.

[10] He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker.

[11] πηγὴ ζωῆς ἐν χειρὶ δικαίου, στόμα δὲ ἀσεβοῦς καλύψει ἀπώλεια.

[11] There is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly.

[12] μῖσος ἐγείρει νεῖκος, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία.

[12] Hatred stirs up strife; but affection covers all that do not love strife.

[13] ὃς ἐκ χειλέων προφέρει σοφίαν, ράβδῳ τύπτει ἄνδρα ἀκάρδιον.

[13] He that brings forth wisdom from his lips smites the fool with a rod.

[14] σοφοὶ κρύψουσιν αἴσθησιν, στόμα δὲ προπετοῦς ἐγγίζει συντριβῇ.

[14] The wise will hide discretion; but the mouth of the hasty draws near to ruin.

[15] κτῆσις πλουσίων πόλις ὀχυρά, συντριβὴ δὲ ἀσεβῶν πενία.

[15] The wealth of rich men is a strong city; but poverty is the ruin of the ungodly.

[16] ἔργα δικαίων ζωὴν ποιεῖ, καρποὶ δὲ ἀσεβῶν ἁμαρτίας.

[16] The works of the righteous produce life; but the fruits of the ungodly produce sins.

[17] ὁδοὺς δικαίας ζωῆς φυλάσσει παιδεία, παιδεία δὲ ἀνεξέλεγκτος πλανᾶται.

[17] Instruction keeps the right ways of life; but instruction unchastened goes astray.

[18] καλύπτουσιν ἔχθραν χείλη δίκαια, οἱ δὲ ἐκφέροντες λοιδορίας ἀφρονέστατοί εἰσιν.

[18] Righteous lips cover enmity; but they that utter railings are most foolish.

[19] ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμαρτίαν, φειδόμενος δὲ χειλέων νοήμων ἔσῃ.

[19] By a multitude of words thou shalt not escape sin; but if thou refrain thy lips thou wilt be prudent.

[20] ἄργυρος πεπυρωμένος γλῶσσα δικαίου, καρδία δὲ ἀσεβοῦς ἐκλείψει.

[20] The tongue of the just is tried silver; but the heart of the ungodly shall fail.

[21] χείλη δικαίων ἐπίσταται ὑψηλά, οἱ δὲ ἄφρονες ἐν ἐνδείᾳ τελευτῶσιν.

[21] The lips of the righteous know sublime truths: but the foolish die in want.

[22] εὐλογία Κυρίου ἐπὶ κεφαλὴν δικαίου· αὕτη πλουτίζει, καὶ οὐ μὴ προστεθῇ αὐτῇ λύπη ἐν καρδία.

[22] The blessing of the Lord is upon the head of the righteous; it enriches him, and grief of heart shall not be added to it.

[23] ἐν γέλωτι ἄφρων πράσσει κακά, ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν.

[23] A fool does mischief in sport; but wisdom brings forth prudence for a man.

[24] ἐν ἀπωλείᾳ ἀσεβὴς περιφέρεται, ἐπιθυμία δὲ δικαίου δεκτή.

[24] The ungodly is engulphed in destruction; but the desire of the righteous is acceptable.

[25] παραπορευομένης καταιγίδος ἀφανίζεται ἀσεβής, δίκαιος δὲ ἐκκλίνας σώζεται εἰς τὸν αἰῶνα.

[25] When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever.

[26] ὥσπερ ὄμφαξ ὀδοῦσι βλαβερὸν καὶ καπνὸς ὄμμασιν, οὕτως παρανομία τοῖς χρωμένοις αὐτῇ.

[26] As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it.

[27] φόβος Κυρίου προστίθησιν ἡμέρας, ἔτη δὲ ἀσεβῶν ὀλιγωθήσεται.

[27] The fear of the Lord adds length of days: but the years of the ungodly shall be shortened.

[28] ἐγχρονίζει δικαίοις εὐφροσύνη, ἐλπὶς δὲ ἀσεβῶν ἀπολεῖται.

[28] Joy rests long with the righteous: but the hope of the ungodly shall perish.

[29] ὀχύρωμα ὁσίου φόβος Κυρίου, συντριβὴ δὲ τοῖς ἐργαζομένοις κακά.

[29] The fear of the Lord is a strong hold of the saints: but ruin comes to them that work wickedness.

[30] δίκαιος εἰς τὸν αἰῶνα οὐκ ἐνδώσει, ἀσεβεῖς δὲ οὐκ οἰκήσουσι γῆν.

[30] The righteous shall never fail: but the ungodly shall not dwell in the earth.

[31] στόμα δικαίου ἀποστάζει σοφίαν, γλῶσσα δὲ ἀδίκου ἐξολεῖται.

[31] The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish.

[32] χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας, στόμα δὲ ἀσεβῶν ἀποστρέφεται.

[32] The lips of just men drop grace: but the mouth of the ungodly is perverse.

Chapter 11

ΖΥΓΟΙ δόλιοι βδέλυγμα ἐνώπιον Κυρίου, στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.

False balances are an abomination before the Lord: but a just weight is acceptable unto him.

[2] οὗ ἐὰν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν

[2] Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom.

[3] ἀποθανὼν δίκαιος ἔλιπε μετάμελον, πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια.

[3] When a just man dies he leaves regret: but the destruction of the ungodly is speedy, and causes joy.

[4] *οὐκ ὠφελήσει ὑπάρχοντα ἐν ἡμέρᾳ θυμοῦ, δικαιοσύνη δὲ ῥύσεται ἀπὸ θανάτου.*

[4] *Riches profit not in the day of wrath: but righteousness delivereth from death.*

[5] δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς, ἀσέβεια δὲ περιπίπτει ἀδικίᾳ.

[5] Righteousness traces out blameless paths: but ungodliness encounters unjust dealing.

[6] δικαιοσύνη ἀνδρῶν ὀρθῶν ρύεται αὐτούς, τῇ δὲ ἀπωλείᾳ αὐτῶν ἁλίσκονται παράνομοι.

[6] The righteousness of upright men delivers them: but transgressors are caught in their own destruction.

[7] τελευτήσαντος ἀνδρὸς δικαίου οὐκ ὄλλυται ἐλπίς, τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται.

[7] At the death of a just man his hope does not perish: but the boast of the ungodly perishes.

[8] δίκαιος ἐκ θήρας ἐκδύνει, ἀντ᾽ αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής.

[8] A righteous man escapes from a snare, and the ungodly man is delivered up in his place.

[9] ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὔοδος.

[9] In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous.

[10] ἐν ἀγαθοῖς δικαίων κατώρθωσε πόλις,

[10] In the prosperity of righteous men a city prospers:

[11] στόμασι δὲ ἀσεβῶν κατεσκάφη.

[11] but by the mouth of ungodly men it is overthrown.

[12] μυκτηρίζει πολίτας ἐνδεὴς φρενῶν, ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει.

[12] A man void of understanding sneers at his fellow citizens: but a sensible man is quiet.

[13] ἀνὴρ δίγλωσσος ἀποκαλύπτει βουλὰς ἐν συνεδρίῳ, πιστὸς δὲ πνοῇ κρύπτει πράγματα.

[13] A double-tongued man discloses the secret counsels of an assembly: but he that is faithful in spirit conceals matters.

[14] οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥπερ φύλλα, σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ.

[14] They that have no guidance fall like leaves: but in much counsel there is safety.

[15] πονηρὸς κακοποιεῖ ὅταν συμμίξῃ δικαίῳ, μισεῖ δὲ ἦχον ἀσφαλείας.

[15] A bad man does harm wherever he meets a just man: and he hates the sound of safety.

[16] γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, θρόνος δὲ ἀτιμίας γυνὴ μισοῦσα δίκαια. πλούτου ὀκνηροὶ ἐνδεεῖς γίνονται, οἱ δὲ ἀνδρεῖοι ἐρείδονται πλούτῳ.

[16] A gracious wife brings glory to her husband: but a woman hating righteousness is a theme of dishonour. The slothful come to want: but the diligent support themselves with wealth.

[17] τῇ ψυχῇ αὐτοῦ ἀγαθὸν ποιεῖ ἀνὴρ ἐλεήμων, ἐξολλύει δὲ αὐτοῦ σῶμα ὁ ἀνελεήμων.

[17] A merciful man does good to his own soul: but the merciless destroys his own body.

[18] ἀσεβεῖς ποιεῖ ἔργα ἄδικα, σπέρμα δὲ δικαίων μισθὸς ἀληθείας.

[18] An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth.

[19] υἱὸς δίκαιος γεννᾶται εἰς ζωήν, διωγμὸς δὲ ἀσεβοῦς εἰς θάνατον.

[19] A righteous son is born for life: but the persecution of the ungodly ends in death.

[20] βδέλυγμα Κυρίῳ διεστραμμέναι ὁδοί, προσδεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι ἐν ταῖς ὁδοῖς αὐτῶν.

[20] Perverse ways are an abomination to the Lord: but all they that are blameless in their ways are acceptable to him.

[21] χειρὶ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀτιμώρητος ἔσται, ὁ δὲ σπείρων δικαιοσύνην λήψεται μισθὸν πιστόν.

[21] He that unjustly strikes hands shall not be unpunished: but he that sows righteousness he shall receive a faithful reward.

[22] ὥσπερ ἐνώτιον ἐν ρινὶ ὑός, οὕτως γυναικὶ κακόφρονι κάλλος.

[22] As an ornament in a swine's snout, so is beauty to an ill-minded women.

[23] ἐπιθυμία δικαίων πᾶσα ἀγαθή, ἐλπὶς δὲ ἀσεβῶν ἀπολεῖται.

[23] All the desire of the righteous is good: but the hope of the ungodly shall perish.

[24] εἰσὶν οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν, εἰσὶ δὲ καὶ οἳ συνάγοντες ἐλαττονοῦνται.

[24] There are some who scatter their own, and make it more: and there are some also who gather, yet have less.

[25] ψυχὴ εὐλογουμένη πᾶσα ἁπλῆ, ἀνὴρ δὲ θυμώδης οὐκ εὐσχήμων.

[25] Every sincere soul is blessed: but a passionate man is not graceful.

[26] ὁ συνέχων σῖτον ὑπολείποιτο αὐτὸν τοῖς ἔθνεσιν, εὐλογίαν δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος.

[26] May he that hoards corn leave it to the nation: but blessing be on the head of him that gives it.

[27] τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθήν, ἐκζητοῦντα δὲ κακά, καταλήψεται αὐτόν.

[27] He that devises good counsels seeks good favour: but as for him that seeks after evil, evil shall overtake him.

[28] ὁ πεποιθὼς ἐπὶ πλούτῳ οὗτος πεσεῖται, ὁ δὲ ἀντιλαμβανόμενος δικαίων οὗτος ἀνατελεῖ.

[28] He that trusts in wealth shall fall; but he that helps righteous men shall rise.

[29] ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ οἴκῳ κληρονομήσει ἄνεμον, δουλεύσει δὲ ἄφρων φρονίμῳ.

[29] He that deals not graciously with his own house shall inherit the wind; and the fool shall be servant to the wise man.

[30] ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς, ἀφαιροῦνται δὲ ἄωροι ψυχαὶ παρανόμων.

[30] Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time.

[31] εἰ ὁ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποὺ φανεῖται;

[31] If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Chapter 12

Ο ἀγαπῶν παιδείαν, ἀγαπᾷ αἴσθησιν, ὁ δὲ μισῶν ἐλέγχους ἄφρων.

He that loves instruction loves sense, but he that hates reproofs is a fool.

[2] κρείσων ὁ εὑρὼν χάριν παρὰ Κυρίῳ, ἀνὴρ δὲ παράνομος παρασιωπηθήσεται.

[2] He that has found favour with the Lord is made better; but a transgressor shall be passed over in silence.

[3] οὐ κατορθώσει ἄνθρωπος ἐξ ἀνόμου, αἱ δὲ ρίζαι τῶν δικαίων οὐκ ἐξαρθήσονται.

[3] A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up.

[4] γυνὴ ἀνδρεία στέφανος τῷ ἀνδρὶ αὐτῆς· ὥσπερ δὲ ἐν ξύλῳ σκώληξ, οὕτως ἄνδρα ἀπόλλυσι γυνὴ κακοποιός.

[4] A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

[5] λογισμοὶ δικαίων κρίματα, κυβερνῶσι δὲ ἀσεβεῖς δόλους.

[5] The thoughts of the righteous are true judgments; but ungodly men devise deceits.

[6] λόγοι ἀσεβῶν δόλιοι, στόμα δὲ ὀρθῶν ρύσεται αὐτούς.

[6] The words of ungodly men are crafty; but the mouth of the upright shall deliver them.

[7] οὖ ἐὰν στραφῇ ὁ ἀσεβής, ἀφανίζεται, οἶκοι δὲ δικαίων παραμένουσι.

[7] When the ungodly is overthrown, he vanishes away; but the houses of the just remain.

[8] στόμα συνετοῦ ἐγκωμιάζεται ὑπὸ ἀνδρός, νωθροκάρδιος δὲ μυκτηρίζεται.

[8] The mouth of an understanding man is praised by a man; but he that is dull of heart is had in derision.

[9] κρείσσων ἀνὴρ ἐν ἀτιμίᾳ δουλεύων ἑαυτῷ ἢ τιμὴν ἑαυτῷ περιτιθεὶς καὶ προσδεόμενος ἄρτου.

[9] Better is a man in dishonour serving himself, than one honouring himself and wanting bread.

[10] δίκαιος οἰκτείρει ψυχὰς κτηνῶν αὐτοῦ, τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα.

[10] A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful.

[11] ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν ἐμπλησθήσεται ἄρτων, οἱ δὲ διώκοντες μάταια ἐνδεεῖς φρενῶν.

[11] He that tills his own land shall be satisfied with bread; but they that pursue vanities are void of understanding.

[11]α ὅς ἐστιν ἡδὺς ἐν οἴνων διατριβαῖς, ἐν τοῖς ἑαυτοῦ ὀχυρώμασι καταλείψει ἀτιμίαν.

[11a] He that enjoys himself in banquets of wine, shall leave dishonour in his own strong holds.

[12] ἐπιθυμίαι ἀσεβῶν κακαί, αἱ δὲ ῥίζαι τῶν εὐσεβῶν ἐν ὀχυρώμασι.

[12] The desires of the ungodly are evil; but the roots of the godly are firmly set.

[13] δι᾽ ἁμαρτίαν χειλέων ἐμπίπτει εἰς παγίδας ἁμαρτωλός, ἐκφεύγει δὲ ἐξ αὐτῶν δίκαιος.

[13] For the sin of his lips a sinner falls into snare; but a righteous man escapes from them.

[13]α ὁ βλέπων λεῖα ἐλεηθήσεται, ὁ δὲ συναντῶν ἐν πύλαις ἐκθλίψει ψυχάς.

[13a] He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls.

[14] ἀπὸ καρπῶν στόματος ψυχὴ ἀνδρὸς πλησθήσεται ἀγαθῶν, ἀνταπόδομα δὲ χειλέων αὐτοῦ δοθήσεται αὐτῷ.

[14] The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him.

[15] ὁδοὶ ἀφρόνων ὀρθαὶ ἐνώπιον αὐτῶν, εἰσακούει δὲ συμβουλίας σοφός.

[15] The ways of fools are right in their own eyes; but a wise man hearkens to counsels.

[16] ἄφρων αὐθημερὸν ἐξαγγέλλει ὀργὴν αὐτοῦ, κρύπτει δὲ τὴν ἑαυτοῦ ἀτιμίαν ἀνὴρ πανοῦργος.

[16] A fool declares his wrath the same day; but a prudent man hides his own disgrace.

[17] ἐπιδεικνυμένην πίστιν ἀπαγγέλλει δίκαιος, ὁ δὲ μάρτυς τῶν ἀδίκων δόλιος.

[17] A righteous man declares the open truth; but an unjust witness is deceitful.

[18] εἰσὶν οἳ λέγοντες τιτρώσκουσι μαχαίρᾳ, γλῶσσαι δὲ σοφῶν ἰῶνται.

[18] Some wound as they speak, like swords; but the tongues of the wise heal.

[19] χείλη ἀληθινὰ κατορθοῖ μαρτυρίαν, μάρτυς δὲ ταχὺς γλῶσσαν ἔχει ἄδικον.

[19] True lips establish testimony; but a hasty witness has an unjust tongue.

[20] δόλος ἐν καρδίᾳ τεκταινομένου κακά, οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται.

[20] There is deceit in the heart of him that imagines evil; but they that love peace shall rejoice.

[21] οὐκ ἀρέσει τῷ δικαίῳ οὐδὲν ἄδικον, οἱ δὲ ἀσεβεῖς πλησθήσονται κακῶν.

[21] No injustice will please a just man; but the ungodly will be filled with mischief.

[22] βδέλυγμα Κυρίῳ χείλη ψευδῆ, ὁ δὲ ποιῶν πίστεις δεκτὸς παρ᾽ αὐτῷ.

[22] Lying lips are a abomination to the Lord; but he that deals faithfully is accepted with him.

[23] ἀνὴρ συνετὸς θρόνος αἰσθήσεως, καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς.

[23] An understanding man is a throne of wisdom; but the heart of fools shall meet with curses.

[24] χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς, δόλιοι δὲ ἔσονται ἐν προνομῇ.

[24] The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey.

[25] φοβερὸς λόγος καρδίαν ταράσσει ἀνδρὸς δικαίου, ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν.

[25] A terrible word troubles the heart of a righteous man; but a good message rejoices him.

[26] ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται, αἱ δὲ γνῶμαι τῶν ἀσεβῶν ἀνεπιεικεῖς. ἁμαρτάνοντας καταδιώξεται κακὰ ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς.

[26] A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray.

[27] οὐκ ἐπιτεύξεται δόλιος θήρας, κτῆμα δὲ τίμιον ἀνὴρ καθαρός.

[27] A deceitful man shall catch no game; but a blameless man is a precious possession.

[28] ἐν ὁδοῖς δικαιοσύνης ζωή, ὁδοὶ δὲ μνησικάκων εἰς θάνατον.

[28] In the ways of righteousness is life; but the ways of those that remember injuries lead to death.

Chapter 13

ΥΙΟΣ πανοῦργος ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

A wise son is obedient to his father: but a disobedient son will be destroyed.

[2] ἀπὸ καρπῶν δικαιοσύνης φάγεται ἀγαθός, ψυχαὶ δὲ παρανόμων ὀλοῦνται ἄωροι.

[2] A good man shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time.

[3] ὃς φυλάσσει τὸ ἑαυτοῦ στόμα, τηρεῖ τὴν ἑαυτοῦ ψυχήν, ὁ δὲ προπετὴς χείλεσι πτοήσει ἑαυτόν.

[3] He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself.

[4] ἐν ἐπιθυμίαις ἐστὶ πᾶς ἀεργός, χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ.

[4] Every slothful man desires, but the hands of the active are diligent.

[5] λόγον ἄδικον μισεῖ δίκαιος, ἀσεβὴς δὲ αἰσχύνεται καὶ οὐχ ἕξει παρρησίαν.

[5] A righteous man hates an unjust word: but an ungodly man is ashamed, and will have no confidence.

[7] εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες, καί εἰσιν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.

[7] There are some who, having nothing, enrich themselves: and there are some who bring themselves down in the midst of much wealth.

[8] λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν.

[8] A man’s own wealth is the ransom of his life: but the poor endures not threatening.

[9] φῶς δικαίοις διαπαντός, φῶς δὲ ἀσεβῶν σβέννυται.

[9] The righteous always have light: but the light of the ungodly is quenched.

[9]α ψυχαὶ δόλιαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτείρουσι καὶ ἐλεοῦσι.

[9a] Crafty souls go astray in sins: but just men pity, and are merciful.

[10] κακὸς μεθ᾽ ὕβρεως πράσσει κακά, οἱ δὲ ἑαυτῶν ἐπιγνώμονες σοφοί.

[10] A bad man does evil with insolence: but they that are judges of themselves are wise.

[11] ὕπαρξις ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, ὁ δὲ συνάγων ἑαυτῷ μετ᾽ εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτείρει καὶ κιχρᾷ.

[11] Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and lends.

[12] κρείσσων ἐναρχόμενος βοηθῶν καρδίᾳ τοῦ ἐπαγγελλομένου καὶ εἰς ἐλπίδα ἄγοντος· δένδρον γὰρ ζωῆς ἐπιθυμία ἀγαθή.

[12] Better is he that begins to help heartily, than he that promises and leads another to hope: for a good desire is a tree of life.

[13] ὃς καταφρονεῖ πράγματος, καταφρονηθήσεται ὑπ᾽ αὐτοῦ· ὁ δὲ φοβούμενος ἐντολήν, οὗτος ὑγιαίνει.

[13] He that slights a matter shall be slighted of it: but he that fears the commandment has health of soul.

[13]α υἱῷ δολίῳ οὐδὲν ἔσται ἀγαθόν, οἰκέτῃ δὲ σοφῷ εὔοδοι ἔσονται πράξεις, καὶ κατευθυνθήσεται ἡ ὁδὸς αὐτοῦ.

[13a] To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright.

[14] νόμος σοφοῦ πηγὴ ζωῆς, ὁ δὲ ἄνους ὑπὸ παγίδος θανεῖται.

[14] The law of the wise is fountain of life: but the man void of understanding shall die by a snare.

[15] σύνεσις ἀγαθὴ δίδωσι χάριν, τὸ δὲ γνῶναι νόμον διανοίας ἐστὶν ἀγαθῆς, ὁδοὶ δὲ καταφρονούντων ἐν ἀπωλείᾳ.

[15] Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

[16] πᾶς πανοῦργος πράσσει μετὰ γνώσεως, ὁ δὲ ἄφρων ἐξεπέτασεν ἑαυτοῦ κακίαν.

[16] Every prudent man acts with knowledge: but the fool displays his own mischief.

[17] βασιλεὺς θρασὺς ἐμπεσεῖται εἰς κακά, ἄγγελος δὲ σοφὸς ρύσεται αὐτόν.

[17] A rash king shall fall into mischief: but a wise messenger shall deliver him.

[18] πενίαν καὶ ἀτιμίαν ἀφαιρεῖται παιδεία, ὁ δὲ φυλάσσων ἐλέγχους δοξασθήσεται.

[18] Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured.

[19] ἐπιθυμίαι εὐσεβῶν ἡδύνουσι ψυχήν, ἔργα δὲ ἀσεβῶν μακρὰν ἀπὸ γνώσεως.

[19] The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge.

[20] ὁ συμπορευόμενος σοφοῖς σοφὸς ἔσται, ὁ δὲ συμπορευόμενος ἄφροσι γνωσθήσεται.

[20] If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known.

[21] ἁμαρτάνοντας καταδιώξεται κακά, τοὺς δὲ δικαίους καταλήψεται ἀγαθά.

[21] Evil shall pursue sinners; but good shall overtake the righteous.

[22] ἀγαθὸς ἀνὴρ κληρονομήσει υἱοὺς υἱῶν, θησαυρίζεται δὲ δικαίοις πλοῦτος ἀσεβῶν.

[22] A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just.

[23] δίκαιοι ποιήσουσιν ἐν πλούτῳ ἔτη πολλά, ἄδικοι δὲ ἀπολοῦνται συντόμως.

[23] The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

[24] ὃς φείδεται τῆς βακτηρίας μισεῖ τὸν υἱὸν αὐτοῦ, ὁ δὲ ἀγαπῶν ἐπιμελῶς παιδεύει.

[24] He that spares the rod hates his son: but he that loves, carefully chastens him.

[25] δίκαιος ἔσθων ἐμπιπλᾷ τὴν ψυχὴν αὐτοῦ, ψυχαὶ δὲ ἀσεβῶν ἐνδεεῖς.

[25] A just man eats and satisfies his soul: but the souls of the ungodly are in want.

Chapter 14

ΣΟΦΑΙ γυναῖκες ᾠκοδόμησαν οἴκους, ἡ δὲ ἄφρων κατέσκαψε ταῖς χερσὶν αὐτῆς.

Wise women build houses: but a foolish one digs hers down with her hands.

[2] ὁ πορευόμενος ὀρθῶς φοβεῖται τὸν Κύριον, ὁ δὲ σκολιάζων ταῖς ὁδοῖς αὐτοῦ ἀτιμασθήσεται.

[2] He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonoured.

[3] ἐκ στόματος ἀφρόνων βακτηρία ὕβρεως, χείλη δὲ σοφῶν φυλάσσει αὐτούς.

[3] Out of the mouth of fools comes a rod of pride; but the lips of the wise preserve them.

[4] οὗ μή εἰσι βόες, φάτναι καθαραί· οὗ δὲ πολλὰ γεννήματα, φανερὰ βοὸς ἰσχύς.

[4] Where no oxen are, the cribs are clean; but where there is abundant produce, the strength of the ox is apparent.

[5] μάρτυς πιστὸς οὐ ψεύδεται, ἐκκαίει δὲ ψευδῆ μάρτυς ἄδικος.

[5] A faithful witness does not lie; but an unjust witness kindles falsehoods.

[6] ζητήσεις σοφίαν παρὰ κακοῖς καὶ οὐχ εὑρήσεις, αἴσθησις δὲ παρὰ φρονίμοις εὐχερής.

[6] Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

[7] πάντα ἐναντία ἀνδρὶ ἄφρονι, ὅπλα δὲ αἰσθήσεως χείλη σοφά.

[7] All things are adverse to a foolish man; but wise lips are the weapons of discretion.

[8] σοφία πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῶν, ἄνοια δὲ ἀφρόνων ἐν πλάνῃ.

[8] The wisdom of the prudent will understand their ways; but the folly of fools leads astray.

[9] οἰκίαι παρανόμων ὀφειλήσουσι καθαρισμόν, οἰκίαι δὲ δικαίων δεκταί.

[9] The houses of transgressors will need purification; but the houses of the just are acceptable.

[10] καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ· ὅταν δὲ εὐφραίνηται, οὐκ ἐπιμίγνυται ὕβρει.

[10] If a man’s mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride.

[11] οἰκίαι ἀσεβῶν ἀφανισθήσονται, σκηναὶ δὲ κατορθούντων στήσονται.

[11] The houses of ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand.

[12] ἔστιν ὁδός, ἣ δοκεῖ παρὰ ἀνθρώποις ὀρθὴ εἶναι, τὰ δὲ τελευταῖα αὐτῆς ἔρχεται εἰς πυθμένα ᾅδου.

[12] There is a way which seems to be right with men, but the ends of it reach to the depths of hell.

[13] ἐν εὐφροσύναις οὐ προσμίγνυται λύπη, τελευταῖα δὲ χαρὰ εἰς πένθος ἔρχεται.

[13] Grief mingles not with mirth; and joy in the end comes to grief.

[14] τῶν ἑαυτοῦ ὁδῶν πλησθήσεται θρασυκάρδιος, ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ ἀνὴρ ἀγαθός.

[14] A stout-hearted man shall be filled with his own ways; and a good man with his own thoughts.

[15] ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν.

[15] The simple believes every word: but the prudent man betakes himself to after-thought.

[16] σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ, ὁ δὲ ἄφρων ἑαυτῷ πεποιθὼς μίγνυται ἀνόμῳ.

[16] A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor.

[17] ὀξύθυμος πράσσει μετὰ ἀβουλίας, ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει.

[17] A passionate man acts inconsiderately; but a sensible man bears up under many things.

[18] μεριοῦνται ἄφρονες κακίαν, οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως.

[18] Fools shall have mischief for their portion; but the prudent shall take fast hold of understanding.

[19] ὀλισθήσουσι κακοὶ ἔναντι ἀγαθῶν, καὶ ἀσεβεῖς θεραπεύσουσι θύρας δικαίων.

[19] Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous.

[20] φίλοι μισήσουσι φίλους πτωχούς, φίλοι δὲ πλουσίων πολλοί.

[20] Friends will hate poor friends; but the friends of the rich are many.

[21] ὁ ἀτιμάζων πένητας ἁμαρτάνει, ἐλεῶν δὲ πτωχοὺς μακαριστός.

[21] He that dishonours the needy sins: but he that has pity on the poor is most blessed.

[22] πλανώμενοι τεκταίνουσι κακά, ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί. οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν, ἐλεημοσύναι δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς.

[22] They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good.

[23] ἐν παντὶ μεριμνῶντι ἔνεστι περισσόν, ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται.

[23] With every one who is careful there is abundance: but the pleasure-taking and indolent shall be in want.

[24] στέφανος σοφῶν πλοῦτος αὐτῶν, ἡ δὲ διατριβὴ ἀφρόνων κακή.

[24] A prudent man is the crown of the wise: but the occupation of fools is evil.

[25] ρύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστός, ἐκκαίει δὲ ψεύδη δόλιος.

[25] A faithful witness shall deliver a soul from evil: but a deceitful man kindles falsehoods.

[26] ἐν φόβῳ Κυρίου ἐλπὶς ἰσχύος, τοῖς δὲ τέκνοις αὐτοῦ καταλείπει ἔρεισμα.

[26] In the fear of the Lord is strong confidence: and he leaves his children a support.

[27] πρόσταγμα Κυρίου πηγὴ ζωῆς, ποιεῖ δὲ ἐκκλίνειν ἐκ παγίδος θανάτου.

[27] The commandment of the Lord is a fountain of life; and it causes men to turn aside from the snare of death.

[28] ἐν πολλῷ ἔθνει δόξα βασιλέως, ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου.

[28] In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince.

[29] μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει, ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων.

[29] A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish.

[30] πραΰθυμος ἀνὴρ καρδίας ἰατρός, σὴς δὲ ὀστέων καρδία αἰσθητική.

[30] A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones.

[31] ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν, ὁ δὲ τιμῶν αὐτὸν ἐλεεῖ πτωχόν.

[31] He that oppresses the needy provokes his Maker: but he that honours him has pity upon the poor.

[32] ἐν κακίᾳ αὐτοῦ ἀπωσθήσεται ἀσεβής, ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὁσιότητι δίκαιος.

[32] The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just.

[33] ἐν καρδίᾳ ἀγαθῇ ἀνδρὸς ἀναπαύσεται σοφίᾳ, ἐν δὲ καρδίᾳ ἀφρόνων οὐ διαγινώσκεται.

[33] There is wisdom in the good heart of a man: but in the heart of fools it is not discerned.

[34] δικαιοσύνη ὑψοῖ ἔθνος, ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι.

[34] Righteousness exalts a nation: but sins diminish tribes.

[35] δεκτὸς βασιλεῖ ὑπηρέτης νοήμων, τῇ δὲ ἑαυτοῦ εὐστροφίᾳ ἀφαιρεῖται ἀτιμίαν.

[35] An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

Chapter 15

ΟΡΓΗ ἀπόλλυσι καὶ φρονίμους, ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.

Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger.

[2] γλῶσσα σοφῶν καλὰ ἐπίσταται, στόμα δὲ ἀφρόνων ἀναγγέλλει κακά.

[2] The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things.

[3] ἐν παντὶ τόπῳ ὀφθαλμοὶ Κυρίου, σκοπεύουσι κακούς τε καὶ ἀγαθούς.

[3] The eyes of the Lord behold both the evil and the good in every place.

[4] ἴασις γλώσσης δένδρον ζωῆς, ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος,

[4] The wholesome tongue is a tree of life, and he that keeps it shall be filled with understanding.

[5] ἄφρων μυκτηρίζει παιδείαν πατρός, ὁ δὲ φυλάσσων ἐντολὰς πανουργότερος.

[5] A fool scorns his father’s instruction; but he that keeps his commandments is more prudent.

[6] ἐν πλεοναζούσῃ δικαιοσύνῃ ἰσχὺς πολλή, οἱ δὲ ἀσεβεῖς ὀλόρριζοι ἐκ γῆς ἀπολοῦνται. οἴκοις δικαίων ἰσχὺς πολλή, καρποὶ δὲ ἀσεβῶν ἀπολοῦνται.

[6] In abounding righteousness is great strength: but the ungodly shall utterly perish from the earth. In the houses of the righteous is much strength: but the fruits of the ungodly shall perish.

[7] χείλη σοφῶν δέδεται αἰσθήσει, καρδία δὲ ἀφρόνων οὐκ ἀσφαλεῖς.

[7] The lips of the wise are bound by discretion: but the hearts of the foolish are not safe.

[8] θυσίαι ἀσεβῶν βδέλυγμα Κυρίῳ, εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ᾽ αὐτῷ.

[8] The sacrifices of the ungodly are an abomination to the Lord; but the prayers of them that walk honestly are acceptable with him.

[9] βδέλυγμα Κυρίῳ ὁδοὶ ἀσεβοῦς, διώκοντας δὲ δικαιοσύνην ἀγαπᾷ.

[9] The ways of an ungodly man are an abomination to the Lord; but he loves those that follow after righteousness.

[10] παιδεία ἀκάκου γνωρίζεται ὑπὸ τῶν παριόντων, οἱ δὲ μισοῦντες ἐλέγχους τελευτῶσιν αἰσχρῶς.

[10] The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully.

[11] ᾅδης καὶ ἀπώλεια φανερὰ παρὰ τῷ Κυρίῳ· πῶς οὐχὶ καὶ αἱ καρδίαι τῶν ἀνθρώπων;

[11] Hell and destruction are manifest to the Lord; how shall not also be the hearts of men?

[12] οὐκ ἀγαπήσει ἀπαίδευτος τοὺς ἐλέγχοντας αὐτόν, μετὰ δὲ σοφῶν οὐχ ὁμιλήσει.

[12] An uninstructed person will not love those that reprove him; neither will he associate with the wise.

[13] καρδίας εὐφραινομένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὔσης σκυθρωπάζει.

[13] When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad.

[14] καρδία ὀρθὴ ζητεῖ αἴσθησιν, στόμα δὲ ἀπαιδεύτων γνώσεται κακά.

[14] An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

[15] πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά, οἱ δὲ ἀγαθοὶ ἡσυχάζουσι διαπαντός.

[15] The eyes of the wicked are always looking for evil things; but the good are always quiet.

[16] κρεῖσσον μικρὰ μερὶς μετὰ φόβου Κυρίου ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας.

[16] Better is a small portion with the fear of the Lord, than great treasures without the fear of the Lord.

[17] κρείσσων ξενισμὸς μετὰ λαχάνων πρὸς φιλίαν καὶ χάριν ἢ παράθεσις μόσχων μετὰ ἔχθρας.

[17] Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity.

[18] ἀνὴρ θυμώδης παρασκευάζει μάχας, μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραΰνει.

[18] A passionate man stirs up strife; but he that is slow to anger appeases even a rising one.

[18]α μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, ὁ δὲ ἀσεβὴς ἐγείρει μᾶλλον.

[18a] A man slow to anger will extinguish quarrels; but an ungodly man rather stirs them up.

[19] ὁδοὶ ἀεργῶν ἐστρωμέναι ἀκάνθαις, αἱ δὲ τῶν ἀνδρείων τετριμμέναι.

[19] The ways of sluggards are strewn with thorns; but those of the diligent are made smooth.

[20] υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ.

[20] A wise son gladdens his father; but a foolish son sneers at his mother.

[21] ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν, ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται.

[21] The ways of a foolish man are void of sense; but a wise man proceeds on his way aright.

[22] ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια, ἐν δὲ καρδίαις βουλευομένων μένει βουλή.

[22] They that honour not councils put off deliberation; but counsel abides in the hearts of counsellors.

[23] οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ, οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ.

[23] A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common weal.

[24] ὁδοὶ ζωῆς διανοήματα συνετοῦ, ἵνα ἐκκλίνας ἐκ τοῦ ᾅδου σωθῇ.

[24] The thoughts of the wise are ways of life, that he may turn aside and escape from hell.

[25] οἴκους ὑβριστῶν κατασπᾷ Κύριος, ἐστήρισε δὲ ὅριον χήρας.

[25] The Lord pulls down the houses of scorners; but he establishes the border of the widow.

[26] βδέλυγμα Κυρίῳ λογισμὸς ἄδικος, ἁγνῶν δὲ ῥήσεις σεμναί.

[26] An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honour.

[27] ἐξόλλυσιν ἑαυτὸν ὁ δωρολήπτης, ὁ δὲ μισῶν δώρων λήψεις σώζεται.

[27] A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe.

[27]α ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι, τῷ δὲ φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ.

[27a] By alms and by faithful dealings sins are purged away; but by the fear of the Lord every one departs from evil.

[28] καρδίαι δικαίων μελετῶσι πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά.

[28] The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things.

[28]α δεκταὶ παρὰ Κυρίῳ ὁδοὶ ἀνθρώπων δικαίων, διὰ δὲ αὐτῶν καὶ οἱ ἐχθροὶ φίλοι γίνονται.

[28a] The ways of righteous men are acceptable with the Lord; and through them even enemies become friends.

[29] μακρὰν ἀπέχει ὁ Θεὸς ἀπὸ ἀσεβῶν, εὐχαῖς δὲ δικαίων ἐπακούει.

[29] God is far from the ungodly; but he hearkens to the prayers of the righteous.

[29]α κρείσσων ὀλίγη λῆψις μετὰ δικαιοσύνης ἢ πολλὰ γεννήματα μετὰ ἀδικίας.

[29a] Better are small receipts with righteousness, than abundant fruits with unrighteousness.

[29]β καρδία ἀνδρὸς λογιζέσθω δίκαια, ἵνα ὑπὸ τοῦ Θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ.

[29b] Let the heart of a man think justly, that his steps may be rightly ordered of God.

[30] θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιαίνει ὀστᾶ.

[30] The eye that sees rightly rejoices the heart; and a good report fattens the bones.

[32] ὃς ἀπωθεῖται παιδείαν, μισεῖ ἑαυτόν, ὁ δὲ τηρῶν ἐλέγχους ἀγαπᾷ ψυχὴν αὐτοῦ.

[32] He that rejects instruction hates himself; but he that mind reproofs loves his soul.

[33] φόβος Θεοῦ παιδεία καὶ σοφία, καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ.

[33] The fear of the Lord is instruction and wisdom; and the highest honour will correspond therewith.

Chapter 16

ΠΑΝΤΑ τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ Θεῷ, οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται.

All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day.

[5] ἀκάθαρτος παρὰ Θεῷ πᾶς ὑψηλοκάρδιος, χειρὶ δὲ χεῖρας ἐμβαλὼν ἀδίκως οὐκ ἀθῳωθήσεται.

[5] Every one that is proud in heart is unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless.

[7] ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια, δεκτὰ δὲ παρὰ Θεῷ μᾶλλον ἢ θύειν θυσίας.

[7] The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices.

[8] ὁ ζητῶν τὸν Κύριον εὑρήσει γνῶσιν μετὰ δικαιοσύνης, οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν εὑρήσουσιν εἰρήνην.

[8] He that seeks the Lord shall find knowledge with righteousness: and they that rightly seek him shall find peace.

[9] πάντα τὰ ἔργα τοῦ Κυρίου μετὰ δικαιοσύνης· φυλάσσεται δὲ ὁ ἀσεβὴς εἰς ἡμέραν κακήν.

[9] All of the works of the Lord are done with righteousness; and the ungodly man is kept for the evil day.

[10] μαντεῖον ἐπὶ χείλεσι βασιλέως, ἐν δὲ κρίσει οὐ μὴ πλανηθῇ τὸ στόμα αὐτοῦ.

[10] There is an oracle upon the lips of a king; and his mouth shall not err in judgment.

[11] ροπὴ ζυγοῦ δικαιοσύνη παρὰ Κυρίῳ, τὰ δὲ ἔργα αὐτοῦ στάθμια δίκαια.

[11] The poise of the balance is righteousness with the Lord; and his works are righteous measures.

[12] βλέλυγμα βασιλεῖ ὁ ποιῶν κακά, μετὰ γὰρ δικαιοσύνης ἑτοιμάζεται θρόνος ἀρχῆς.

[12] An evil-doer is an abomination to a king; for the throne of rule is established by righteousness.

[13] δεκτὰ βασιλεῖ χείλη δίκαια, λόγους δὲ ὀρθοὺς ἀγαπᾷ.

[13] Righteous lips are acceptable to a king; and he loves right words.

[14] θυμὸς βασιλέως ἄγγελος θανάτου, ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν.

[14] The anger of a king is a messenger of death; but a wise man will pacify him.

[15] ἐν φωτὶ ζωῆς υἱὸς βασιλέως, οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὄψιμον.

[15] The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain.

[16] νοσσιαὶ σοφίας αἱρετώτεραι χρυσίου, νοσσιαί δὲ φρονήσεως αἱρετώτεραι ὑπὲρ ἀργύριον.

[16] The brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver.

[17] τρίβοι ζωῆς ἐκκλίνουσιν ἀπὸ κακῶν, μῆκος δὲ βίου ὁδοὶ δικαιοσύνης. ὁ δεχόμενος παιδείαν ἐν ἀγαθοῖς ἔσται, ὁ δὲ φυλάσσων ἐλέγχους σοφισθήσεται. ὅς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχήν, ἀγαπῶν δὲ ζωὴν αὐτοῦ φείσεται στόματος αὐτοῦ.

[17] The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth.

[18] πρὸ συντριβῆς ἡγεῖται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη.

[18] Pride goes before destruction, and folly before a fall.

[19] κρείσσων πραΰθυμος μετὰ ταπεινώσεως ἢ ὃς διαιρεῖται σκῦλα μετὰ ὑβριστῶν.

[19] Better is a meek-spirited man with lowliness, than one who divides spoils with the proud.

[20] συνετὸς ἐν πράγμασιν εὑρετὴς ἀγαθῶν, πεποιθὼς δὲ ἐπὶ Θεῷ μακαριστός.

[20] He who is skillful in business finds good: but he that trusts in God is most blessed.

[21] τοὺς σοφοὺς καὶ συνετοὺς φαύλους καλοῦσιν, οἱ δὲ γλυκεῖς ἐν λόγῳ πλείονα ἀκούσονται.

[21] Men call the wise and understanding evil: but they that are pleasing in speech shall hear more.

[22] πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις, παιδεία δὲ ἀφρόνων κακή.

[22] Understanding is a fountain of life to its possessors; but the instruction of fools is evil.

[23] καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος, ἐπὶ δὲ χείλεσι φορέσει ἐπιγνωμοσύνην.

[23] The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge.

[24] κηρία μέλιτος λόγοι καλοί, γλύκασμα δὲ αὐτοῦ ἴασις ψυχῆς.

[24] Good words are honeycombs, and the sweetness thereof is a healing of the soul.

[25] εἰσὶν ὁδοὶ δοκοῦσαι εἶναι ὀρθαὶ ἀνδρί, τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ᾅδου.

[25] There are ways that seem to be right to a man, but the end of them looks to the depth of hell.

[26] ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ καὶ ἐκβιάζεται τὴν ἀπώλειαν ἑαυτοῦ, ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν.

[26] A man who labours, labours for himself, and drives from him his own ruin. But the perverse bears destruction upon his own mouth:

[27] ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακά, ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ.

[27] a foolish man digs up evil for himself, and treasures fire on his own lips.

[28] ἀνὴρ σκολιὸς διαπέμπεται κακά, καὶ λαμπτῆρα δόλου πυρσεύει κακοῖς καὶ διαχωρίζει φίλους.

[28] A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends.

[29] ἀνὴρ παράνομος ἀποπειρᾶται φίλων καὶ ἀπάγει αὐτοὺς ὁδοὺς οὐκ ἀγαθάς.

[29] A transgressor tries to ensnare friends, and leads them in ways that are not good.

[30] στηρίζων δὲ ὀφθαλμοὺς αὐτοῦ διαλογίζεται διεστραμμένα, ὁρίζει δὲ τοῖς χείλεσιν αὐτοῦ πάντα τὰ κακά· οὗτος κάμινός ἐστι κακίας.

[30] And the man that fixes his eyes devises perverse things, and marks out with his lips all evil: he is a furnace of wickedness.

[31] στέφανος καυχήσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὑρίσκεται.

[31] Old age is a crown of honour, but it is found in the ways of righteousness.

[32] κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ, ὁ δὲ κρατῶν ὀργῆς κρείσσων καταλαμβανομένου πόλιν.

[32] A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city.

[33] εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις, παρὰ δὲ Κυρίου πάντα τὰ δίκαια.

[33] All evils come upon the ungodly into their bosoms; but all righteous things come of the Lord.

Chapter 17

ΚΡΕΙΣΣΩΝ ψωμὸς μεθ᾽ ἡδονῆς ἐν εἰρήνη ἢ οἶκος πλήρης πολλῶν ἀγαθῶν καὶ ἀδίκων θυμάτων μετὰ μάχης.

Better is a morsel with pleasure in peace, than a house full of many good things and unjust sacrifices, with strife.

[2] οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων, ἐν δὲ ἀδελφοῖς διελεῖται μέρη.

[2] A wise servant shall have rule over foolish masters, and shall divide portions among brethren.

[3] ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ.

[3] As silver and gold are tried in a furnace, so are choice hearts with the Lord.

[4] κακὸς ὑπακούει γλώσσης παρανόμων, δίκαιος δὲ οὐ προσέχει χείλεσι ψευδέσιν.

[4] A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips.

[5] ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν, ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ οὐκ ἀθῳωθήσεται· ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται.

[5] He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

[6] στέφανος γερόντων τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν.

[6] Children’s children are the crown of old men; and their fathers are the glory of children.

[6]α τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

[6a] The faithful has the whole world full of wealth; but the faithless not even a farthing.

[7] οὐχ ἁρμόσει ἄφρονι χείλη πιστά, οὐδὲ δικαίῳ χείλη ψευδῆ.

[7] Faithful lips will not suit a fool; nor lying lips a just man.

[8] μισθὸς χαρίτων ἡ παιδεία τοῖς χρωμένοις, οὗ δ᾽ ἂν ἐπιστρέψῃ εὐοδωθήσεται.

[8] Instruction is to them that use it a gracious reward; and whithersoever it may turn, it shall prosper.

[9] ὃς κρύπτει ἀδικήματα, ζητεῖ φιλίαν, ὃς δὲ μισεῖ κρύπτειν, διΐστησι φίλους καὶ οἰκείους.

[9] He that conceals injuries seeks love; but he that hates to hide them separates friends and kindred.

[10] συντρίβει ἀπειλὴ καρδίαν φρονίμου, ἄφρων δὲ μαστιγωθεὶς οὐκ αἰσθάνεται.

[10] A threat breaks down the heart of a wise man; but a fool, though scourged, understands not.

[11] ἀντιλογίας ἐγείρει πᾶς κακός, ὁ δὲ Κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ.

[11] Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger.

[12] ἐμπεσεῖται μέριμνα ἀνδρὶ νοήμονι, οἱ δὲ ἄφρονες διαλογιοῦνται κακά.

[12] Care may befall a man of understanding; but fools will meditate evils.

[13] ὃς ἀποδίδωσι κακὰ ἀντὶ ἀγαθῶν, οὐ κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ.

[13] Whoso rewards evil for good, evil shall not be removed from his house.

[14] ἐξουσίαν δίδωσι λόγοις ἀρχὴ δικαιοσύνης, προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη.

[14] Rightful rule gives power to words; but sedition and strife precede poverty.

[15] ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ βδελυκτὸς παρὰ Θεῷ.

[15] He that pronounces the unjust just, and the just unjust, is unclean and abominable with God.

[16] ἱνατί ὑπῆρξε χρήματα ἄφρονι; κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται.

[16] Why has the fool wealth? for a senseless man will not be able to purchase wisdom.

[16]α ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν, ὁ δὲ σκολιάζων τοῦ μαθεῖν ἐμπεσεῖται εἰς κακά.

[16a] He that exalts his own house seeks ruin; and he that turns aside from instruction shall fall into mischief.

[17] εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι, ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν· τούτου γὰρ χάριν γεννῶνται.

[17] Have thou a friend for every time, and let brethren be useful in distress; for on this account are they born.

[18] ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ, ὡς καὶ ὁ ἐγγυώμενος ἐγγύῃ τῶν ἑαυτοῦ φίλων.

[18] A foolish man applauds and rejoices over himself, as he also that becomes surety would make himself responsible for his own friends.

[19] φιλαμαρτήμων χαίρει μάχαις, *[ὑψῶν δὲ θύραν αὐτοῦ ζητεῖ συντριβήν]*.

[19] A lover of sin rejoices in strifes; *[and he that exalteth his gate seeketh destruction]*.

[20] ὁ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς. ἀνὴρ εὐμετάβολος γλώσσῃ ἐμπεσεῖται εἰς κακά,

[20] and the hard-hearted man comes not in for good. A man of a changeful tongue will fall into mischiefs;

[21] καρδία δὲ ἄφρονος ὀδύνη τῷ κεκτημένῳ αὐτήν. οὐκ εὐφραίνεται πατὴρ ἐπὶ υἱῷ ἀπαιδεύτῳ, υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ.

[21] and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother.

[22] καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ, ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστᾶ.

[22] A glad heart promotes health; but the bones of a sorrowful man dry up.

[23] λαμβάνοντος δῶρα ἀδίκως ἐν κόλποις οὐ κατευοδοῦνται ὁδοί, ἀσεβὴς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης.

[23] The ways of a man who unjustly receives gifts in his bosom do not prosper; and an ungodly man perverts the ways of righteousness.

[24] πρόσωπον συνετὸν ἀνδρὸς σοφοῦ, οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ᾽ ἄκρα γῆς.

[24] The countenance of a wise man is sensible; but the eyes of a fool go to the ends of the earth.

[25] ὀργὴ πατρὶ υἱὸς ἄφρων καὶ ὀδύνη τῇ τεκούσῃ αὐτόν.

[25] A foolish son is a cause of anger to his father, and grief to her that bore him.

[26] ζημιοῦν ἄνδρα δίκαιον οὐ καλόν, οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις.

[26] It is not right to punish a righteous man, nor is it holy to plot against righteous princes.

[27] ὃς φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων, μακρόθυμος δὲ ἀνὴρ φρόνιμος.

[27] He that forbears to utter a hard word is discreet, and a patient man is wise.

[28] ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται, ἐνεὸν δέ τις ἑαυτὸν ποιήσας δόξει φρόνιμος εἶναι.

[28] Wisdom shall be imputed to a fool who asks after wisdom: and he who holds his peace shall seem to be sensible.

Chapter 18

Προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων, ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται.

A man who wishes to separate from friends seeks excuses; but at all times he will be liable to reproach.

[2] οὐ χρείαν ἔχει σοφίας ἐνδεὴς φρενῶν, μᾶλλον γὰρ ἄγεται ἀφροσύνῃ.

[2] A senseless man feels no need of wisdom, for he is rather led by folly.

[3] ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ, επέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος.

[3] When an ungodly man comes into a depth of evils, he despises them; but dishonour and reproach come upon him.

[4] ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς.

[4] A word in the heart of a man is a deep water, and a river and fountain of life spring forth.

[5] θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν, οὐδὲ ὅσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.

[5] It is not good to accept the person of the ungodly, nor is it holy to pervert justice in judgment.

[6] χείλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά, τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται.

[6] The lips of a fool bring him into troubles, and his bold mouth calls for death.

[7] στόμα ἄφρονος συντριβὴ αὐτῷ, τὰ δὲ χείλη αὐτοῦ παγὶς τῇ ψυχῇ αὐτοῦ.

[7] A fool's mouth is ruin to him, and his lips are a snare to his soul.

[8] ὀκνηροὺς καταβάλλει φόβος, ψυχαὶ δὲ ἀνδρογύνων πεινάσουσιν.

[8] Fear casts down the slothful; and the souls of the effeminate shall hunger.

[9] ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ ἀδελφός ἐστι τοῦ λυμαινομένου ἑαυτόν.

[9] A man who helps not himself by his labour is brother of him that ruins himself.

[10] ἐκ μεγαλωσύνης ἰσχύος ὄνομα Κυρίου, αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται.

[10] The name of the Lord is of great strength; and the righteous running to it are exalted.

[11] ὕπαρξις πλουσίου ἀνδρὸς πόλις ὀχυρά, ἡ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει.

[11] The wealth of a rich man is a strong city; and its glory casts a broad shadow.

[12] πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται.

[12] Before ruin a man's heart is exalted, and before honour it is humble.

[13] ὃς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἐστι καὶ ὄνειδος.

[13] Whoso answers a word before he hears a cause, it is folly and reproach to him.

[14] θυμὸν ἀνδρὸς πραΰνει θεράπων φρόνιμος, ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει;

[14] A wise servant calms a man's anger; but who can endure a faint-hearted man?

[15] καρδία φρονίμου κτᾶται αἴσθησιν, ὦτα δὲ σοφῶν ζητεῖ ἔννοιαν.

[15] The heart of the sensible man purchases discretion; and the ears of the wise seek understanding.

[16] δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθιζάνει αὐτόν.

[16] A man's gift enlarges him, and seats him among princes.

[17] δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογίᾳ, ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος ἐλέγχεται.

[17] A righteous man accuses himself at the beginning of his speech, but when he has entered upon the attack, the adversary is reproved.

[18] ἀντιλογίας παύει σιγηρός, ἐν δὲ δυναστείαις ὁρίζει.

[18] A silent man quells strifes, and determines between great powers.

[19] ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὀχυρὰ καὶ ὑψηλή, ἰσχύει δὲ ὥσπερ τεθεμελιωμένον βασίλειον.

[19] A brother helped by a brother is as a strong and high city; and is as strong as a well-founded palace.

[20] ἀπὸ καρπῶν στόματος ἀνὴρ πίμπλησι κοιλίαν αὐτοῦ, ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται.

[20] A man fills his belly with the fruits of his mouth; and he shall be satisfied with the fruits of his lips.

[21] θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης, οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρποὺς αὐτῆς.

[21] Life and death are in the power of the tongue; and they that rule it shall eat the fruits thereof.

[22] ὃς εὗρε γυναῖκα ἀγαθήν, εὗρε χάριτας, ἔλαβε δὲ παρὰ Θεοῦ ἱλαρότητα.

[22] He that has found a good wife has found favours, and has received gladness from God.

[22]α ὃς ἐκβάλλει γυναῖκα ἀγαθήν, ἐκβάλλει τὰ ἀγαθά, ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

[22a] He that puts away a good wife, puts away a good thing, and he that keeps an adulteress is foolish and ungodly.

Chapter 19

ΑΦΡΟΣΥΝΗ ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ, τὸν δὲ Θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ.

The folly of a man spoils his ways: and he blames God in his heart.

[4] πλοῦτος προστίθησι φίλους πολλούς, ὁ δὲ πτωχὸς καὶ ἀπὸ τοῦ ὑπάρχοντος φίλου λείπεται.

[4] Wealth acquires many friends; but the poor is deserted even of the friend he has.

[5] μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται, ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται.

[5] A false witness shall not be unpunished, and he that accuses unjustly shall not escape.

[6] πολλοὶ θεραπεύουσι πρόσωπα βασιλέων, πᾶς δὲ ὁ κακὸς γίνεται ὄνειδος ἀνδρί.

[6] Many court the favour of kings; but every bad man becomes a reproach to another man.

[7] πᾶς, ὃς ἀδελφὸν πτωχὸν μισεῖ, καὶ φιλίας μακρὰν ἔσται. ἔννοια ἀγαθὴ τοῖς εἰδόσιν αὐτὴν ἐγγιεῖ, ἀνὴρ δὲ φρόνιμος εὑρήσει αὐτήν. ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν, ὃς δὲ ἐρεθίζει λόγους οὐ σωθήσεται.

[7] Every one who hates his poor brother shall also be far from friendship. Good understanding will draw near to them that know it, and a sensible man will find it. He that does much harm perfects mischief; and he that used provoking words shall not escape.

[8] ὁ κτώμενος φρόνησιν ἀγαπᾷ ἑαυτόν, ὃς δὲ φυλάσσει φρόνησιν, εὑρήσει ἀγαθά.

[8] He that procures wisdom loves himself; and he that keeps wisdom shall find good.

[9] μάρτυς ψευδὴς οὐκ ἀτιμώρητος ἔσται, ὃς δ᾽ ἂν ἐκκαύσῃ κακίαν, ἀπολεῖται ὑπ᾽ αὐτῆς.

[9] A false witness shall not be unpunished; and whosoever shall kindle mischief shall perish by it.

[10] οὐ συμφέρει ἄφρονι τρυφή, καὶ ἐὰν οἰκέτης ἄρξηται μεθ᾽ ὕβρεως δυναστεύειν.

[10] Delight does not suit a fool, nor is it seemly if a servant should begin to rule with haughtiness.

[11] ἐλεήμων ἀνὴρ μακροθυμεῖ, τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις.

[11] A merciful man is long-suffering; and his triumph overtakes transgressors.

[12] βασιλέως ἀπειλὴ ὁμοία βρυγμῷ λέοντος, ὥσπερ δὲ δρόσος ἐπὶ χόρτῳ, οὕτως τὸ ἱλαρὸν αὐτοῦ.

[12] The threatening of a king is like the roaring of a lion; but as dew on the grass, so is his favour.

[13] αἰσχύνη πατρὶ υἱὸς ἄφρων· οὐχ ἁγναὶ εὐχαὶ ἀπὸ μισθώματος ἑταίρας.

[13] A foolish son is a disgrace to his father: vows paid out of the hire of a harlot are not pure.

[14] οἶκον καὶ ὕπαρξιν μερίζουσι πατέρες παισί, παρὰ δὲ Κυρίου ἁρμόζεται γυνὴ ἀνδρί.

[14] Fathers divide house and substance to their children: but a wife is suited to a man by the Lord.

[15] δειλία κατέχει ἀνδρόγυνον, ψυχὴ δὲ ἀεργοῦ πεινάσει.

[15] Cowardice possesses the effeminate man; and the soul of the sluggard shall hunger.

[16] ὃς φυλάσσει ἐντολήν, τηρεῖ τὴν ἑαυτοῦ ψυχήν, ὁ δὲ καταφρονῶν τῶν ἑαυτοῦ ὁδῶν ἀπολεῖται.

[16] He that keeps the commandment keeps his own soul; but he that despises his ways shall perish.

[17] δανείζει Θεῷ ὁ ἐλεῶν πτωχόν, κατὰ δὲ τὸ δόμα αὐτοῦ ἀνταποδώσει αὐτῷ.

[17] He that has pity on the poor lends to the Lord; and he will recompense to him according to his gift.

[18] παίδευε υἱόν σου, οὕτως γὰρ ἔσται εὔελπις, εἰς δὲ ὕβριν μὴ ἐπαίρου τῇ ψυχῇ σου.

[18] Chasten thy son, for so he shall be hopeful; and be not exalted in thy soul to haughtiness.

[19] κακόφρων ἀνὴρ πολλὰ ζημιωθήσεται· ἐὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει.

[19] A malicious man shall be severely punished, and if he commit injury, he shall also lose his life.

[20] ἄκουε, υἱέ, παιδείαν πατρός σου, ἵνα σοφὸς γένῃ ἐπ᾽ ἐσχάτων σου.

[20] Hear, son, the instruction of thy father, that thou mayest be wise at thy latter end.

[21] πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός, ἡ δὲ βουλὴ τοῦ Κυρίου εἰς τὸν αἰῶνα μένει.

[21] There are many thoughts in a man’s heart; but the counsel of the Lord abides for ever.

[22] καρπὸς ἀνδρὶ ἐλεημοσύνη, κρείσσων δὲ πτωχὸς δίκαιος ἢ πλούσιος ψεύστης.

[22] Mercy is a fruit to a man: and a poor man is better than a rich liar.

[23] φόβος Κυρίου εἰς ζωὴν ἀνδρί, ὁ δὲ ἄφοβος αὐλισθήσεται ἐν τόποις, οὗ οὐκ ἐπισκοπεῖται γνῶσις.

[23] The fear of the Lord is life to a man: and he shall lodge without fear in places where knowledge is not seen.

[24] ὁ ἐγκρύπτων εἰς τὸν κόλπον αὐτοῦ χεῖρας ἀδίκως, οὐδὲ τῷ στόματι οὐ μὴ προσαγάγῃ αὐτάς.

[24] He that unjustly hides his hands in his bosom, will not even bring them up to his mouth.

[25] λοιμοῦ μαστιγουμένου, ἄφρων πανουργότερος γίνεται· ἐὰν δὲ ἐλέγχῃς ἄνδρα φρόνιμον, νοήσει αἴσθησιν.

[25] When a pestilent character is scourged, a simple man is made wiser: and if thou reprove a wise man, he will understand discretion.

[26] ὁ ἀτιμάζων πατέρα καὶ ἀπωθούμενος μητέρα αὐτοῦ καταισχυνθήσεται καὶ ἐπονείδιστος ἔσται.

[26] He that dishonours his father, and drives away his mother, shall be disgraced and shall be exposed to reproach.

[27] υἱὸς ἀπολειπόμενος φυλάξαι παιδείαν πατρὸς μελετήσει ρήσεις κακάς.

[27] A son who ceases to attend to the instruction of a father will cherish evil designs.

[28] ὁ ἐγγυώμενος παῖδα ἄφρονα καθυβρίσει δικαίωμα, στόμα δὲ ἀσεβῶν καταπίεται κρίσεις.

[28] He that becomes surety for a foolish child will despise the ordinance: and the mouth of ungodly men shall drink down judgment.

[29] ἑτοιμάζονται ἀκολάστοις μάστιγες, καὶ τιμωρίαι ὁμοίως ἄφροσιν.

[29] Scourges are preparing for the intemperate, and punishments likewise for fools.

Chapter 20

ΑΚΟΛΑΣΤΟΝ οἶνος καὶ ὑβριστικὸν μέθη, πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

Wine is an intemperate thing, and strong drink full of violence: but every fool is entangled with them.

[2] οὐ διαφέρει ἀπειλὴ βασιλέως θυμοῦ λέοντος, ὁ δὲ παροξύνων αὐτὸν ἁμαρτάνει εἰς τὴν ἑαυτοῦ ψυχήν.

[2] The threat of a king differs not from the rage of a lion; and he that provokes him sins against his own soul.

[3] δόξα ἀνδρὶ ἀποστρέφεσθαι λοιδορίας, πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

[3] It is a glory to a man to turn aside from railing; but every fool is entangled with such matters.

[4] ὀνειδιζόμενος ὀκνηρὸς οὐκ αἰσχύνεται, ὡσαύτως καὶ ὁ δανειζόμενος σῖτον ἐν ἀμήτῳ.

[4] A sluggard when reproached is not ashamed: so also he who borrows corn in harvest.

[5] ὕδωρ βαθὺ βουλὴ ἐν καρδίᾳ ἀνδρός, ἀνὴρ δὲ φρόνιμος ἐξαντλήσει αὐτήν.

[5] Counsel in a man’s heart is deep water; but a prudent man will draw it out.

[6] μέγα ἄνθρωπος καὶ τίμιον ἀνὴρ ἐλεήμων, ἄνδρα δὲ πιστὸν ἔργον εὑρεῖν.

[6] A man is valuable, and a merciful man precious: but it is hard to find a faithful man.

[7] ὃς ἀναστρέφεται ἄμωμος ἐν δικαιοσύνῃ, μακαρίους τοὺς παῖδας αὐτοῦ καταλείψει.

[7] He that walks blameless in justice, shall leave his children blessed.

[8] ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου, οὐκ ἐναντιοῦται ἐν ὀφθαλμοῖς αὐτοῦ πᾶν πονηρόν.

[8] Whenever a righteous king sits on the throne, no evil thing can stand before his presence.

[9] τίς καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν; ἢ τίς παρρησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν;

[9] Who will boast that he has a pure heart? or who will boldly say that he is pure from sins?

[20] κακολογοῦντος πατέρα ἢ μητέρα σβεσθήσεται λαμπτήρ, αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ ὄψονται σκότος.

[20] The lamp of him that reviles father or mother shall be put out, and his eyeballs shall see darkness.

[21] μερὶς ἐπισπουδαζομένη ἐν πρώτοις, ἐν τοῖς τελευταίοις οὐκ εὐλογηθήσεται.

[21] A portion hastily gotten at first shall not be blessed in the end.

[22] μὴ εἴπῃς· τίσομαι τὸν ἐχθρόν, ἀλλ᾽ ὑπόμεινον τὸν Κύριον, ἵνα σοι βοηθήσῃ.

[22] Say not, I will avenge myself on my enemy; but wait on the Lord, that he may help thee.

[10] στάθμιον μέγα καὶ μικρὸν καὶ μέτρα δισσά, ἀκάθαρτα ἐνώπιον Κυρίου καὶ ἀμφότερα καὶ ὁ ποιῶν αὐτά.

[10] A large and small weight, and divers measures, are even both of them unclean before the Lord; and so is he that makes them.

[11] ἐν τοῖς ἐπιτηδεύμασιν αὐτοῦ συμποδισθήσεται νεανίσκος μετὰ ὁσίου, καὶ εὐθεῖα ἡ ὁδὸς αὐτοῦ.

[11] A youth when in company with a godly man, will be restrained in his devices, and then his way will be straight.

[12] οὖς ἀκούει καὶ ὀφθαλμὸς ὁρᾷ· Κυρίου ἔργα καὶ ἀμφότερα.

[12] The ear hears, and the eye sees: even both of them are the Lord’s work.

[13] μὴ ἀγάπα καταλαλεῖν, ἵνα μὴ ἐξαρθῇς· διάνοιξον τοὺς ὀφθαλμούς σου καὶ ἐμπλήσθητι ἄρτων.

[13] Love not to speak ill, lest thou be cut off: open thine eyes, and be filled with bread.

[23] βδέλυγμα Κυρίῳ δισσὸν στάθμιον, καὶ ζυγὸς δόλιος οὐ καλὸν ἐνώπιον αὐτοῦ.

[23] A double weight is an abomination to the Lord; and a deceitful balance is not good in his sight.

[24] παρὰ Κυρίου εὐθύνεται τὰ διαβήματα ἀνδρί, θνητὸς δὲ πῶς ἂν νοήσαι τὰς ὁδοὺς αὐτοῦ;

[24] A man’s goings are directed of the Lord: how then can a mortal understand his ways?

[25] παγὶς ἀνδρὶ ταχύ τι τῶν ἰδίων ἁγιάσαι, μετὰ γὰρ τὸ εὔξασθαι μετανοεῖν γίνεται.

[25] It is a snare to a man hastily to consecrate some of his own property: for in that case repentance comes after vowing.

[26] λικμήτωρ ἀσεβῶν βασιλεὺς σοφός, καὶ ἐπιβαλεῖ αὐτοῖς τροχόν.

[26] A wise king utterly crushes the ungodly, and will bring a wheel upon them.

[27] φῶς Κυρίου πνοὴ ἀνθρώπων, ὃς ἐρευνᾷ ταμιεῖα κοιλίας.

[27] The spirit of man is a light of the Lord, who searches the inmost parts of the belly.

[28] ἐλεημοσύνη καὶ ἀλήθεια φυλακὴ βασιλεῖ, καὶ περικυκλώσουσιν ἐν δικαιοσύνῃ τὸν θρόνον αὐτοῦ.

[28] Mercy and truth are a guard to a king, and will surround his throne with righteousness.

[29] κόσμος νεανίαις σοφία, δόξα δὲ πρεσβυτέρων πολιαί.

[29] Wisdom is an ornament to young men; and grey hairs are the glory of old men.

[30] ὑπώπια καὶ συντρίμματα συναντᾷ κακοῖς, πληγαὶ δὲ εἰς ταμιεῖα κοιλίας.

[30] Bruises and contusions befall bad men; and plagues shall come in the inward parts of their belly.

Chapter 21

ΩΣΠΕΡ ὁρμὴ ὕδατος, οὕτως καρδία βασιλέως ἐν χειρὶ Θεοῦ· οὗ ἐὰν θέλων νεύσῃ, ἐκεῖ ἔκλινεν αὐτήν.

As a rush of water, so is the king’s heart in God’s hand: he turns it whithersoever he may desire to point out.

[2] πᾶς ἀνὴρ φαίνεται ἑαυτῷ δίκαιος, κατευθύνει δὲ καρδίας Κύριος.

[2] Every man seems to himself righteous; but the Lord directs the hearts.

[3] ποιεῖν δίκαια καὶ ἀληθεύειν ἀρεστὰ παρὰ Θεῷ μᾶλλον ἢ θυσιῶν αἷμα.

[3] To do justly and to speak truth, are more pleasing to God than the blood of sacrifices.

[4] μεγαλόφρων ἐν ὕβρει θρασυκάρδιος, λαμπτὴρ δὲ ἀσεβῶν ἁμαρτία.

[4] A high-minded man is stout-hearted in his pride; and the lamp of the wicked is sin.

[6] ὁ ἐνεργῶν θησαυρίσματα γλώσσῃ ψευδεῖ μάταια διώκει καὶ ἔρχεται ἐπὶ παγίδας θανάτου.

[5] 6 He that gathers treasures with a lying tongue pursues vanity on to the snares of death.

[7] ὄλεθρος ἀσεβέσιν ἐπιξενωθήσεται, οὐ γὰρ βούλονται πράσσειν τὰ δίκαια.

[7] Destruction shall lodge with the ungodly; for they refuse to do justly.

[8] πρὸς τοὺς σκολιοὺς σκολιὰς ὁδοὺς ἀποστέλλει ὁ Θεός, ἁγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ.

[8] To the froward God sends froward ways; for his works are pure and right.

[9] κρεῖσσον οἰκεῖν ἐπὶ γωνίας ὑπαίθρου ἢ ἐν κεκονιαμένοις μετὰ ἀδικίας καὶ ἐν οἴκῳ κοινῷ.

[9] It is better to dwell in a corner on the house-top, than in plastered rooms with unrighteousness, and in an open house.

[10] ψυχὴ ἀσεβοῦς οὐκ ἐλεηθήσεται ὑπ᾽ οὐδενὸς τῶν ἀνθρώπων.

[10] The soul of the ungodly shall not be pitied by any man.

[11] ζημιουμένου ἀκολάστου πανουργότερος γίνεται ὁ ἄκακος, συνίων δὲ σοφὸς δέξεται γνῶσιν.

[11] When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge.

[12] συνίει δίκαιος καρδίας ἀσεβῶν καὶ φαυλίζει ἀσεβεῖς ἐν κακοῖς.

[12] A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.

[13] ὃς φράσσει τὰ ὦτα αὐτοῦ τοῦ μὴ ἐπακοῦσαι ἀσθενοῦς, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων.

[13] He that stops his ears from hearing the poor, himself also shall cry, and there shall be none to hear him.

[14] δόσις λάθριος ἀνατρέπει ὀργάς, δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν.

[14] A secret gift calms anger: but he that forbears to give stirs up strong wrath.

[15] εὐφροσύνη δικαίων ποιεῖν κρίμα, ὅσιος δὲ ἀκάθαρτος παρὰ κακούργοις.

[15] It is the joy of the righteous to do judgment: but a holy man is abominable with evil-doers.

[16] ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης ἐν συναγωγῇ γιγάντων ἀναπαύσεται.

[16] A man that wanders out of the way of righteousness, shall rest in the congregation of giants.

[17] ἀνὴρ ἐνδεὴς ἀγαπᾷ εὐφροσύνην, φιλῶν οἶνον καὶ ἔλαιον εἰς πλοῦτον·

[17] A poor man loves mirth, loving wine and oil in abundance;

[18] περικάθαρμα δὲ δικαίου ἄνομος.

[18] and a transgressor is the abomination of a righteous man.

[19] κρεῖσσον οἰκεῖν ἐν γῇ ἐρήμῳ ἢ μετὰ γυναικὸς μαχίμου καὶ γλωσσώδους καὶ ὀργίλου.

[19] It is better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman.

[20] θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ, ἄφρονες δὲ ἄνδρες καταπίονται αὐτόν.

[20] A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up.

[21] ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὑρήσει ζωὴν καὶ δόξαν.

[21] The way of righteousness and mercy will find life and glory.

[22] πόλεις ὀχυρὰς ἐπέβη σοφὸς καὶ καθεῖλε τὸ ὀχύρωμα, ἐφ᾽ ᾧ ἐπεποίθεισαν οἱ ἀσεβεῖς.

[22] A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted.

[23] ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν, διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ.

[23] He that keeps his mouth and his tongue keeps his soul from trouble.

[24] θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται, ὃς δὲ μνησικακεῖ, παράνομος.

[24] A bold and self-willed and insolent man is called a pest: and he that remembers injuries is a transgressor.

[25] ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν, οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι.

[25] Desires kill the sluggard; for his hands do not choose to do anything.

[26] ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακάς, ὁ δὲ δίκαιος ἐλεᾷ καὶ οἰκτείρει ἀφειδῶς.

[26] An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate.

[27] θυσίαι ἀσεβῶν βδέλυγμα Κυρίῳ, καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς.

[27] The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly.

[28] μάρτυς ψευδὴς ἀπολεῖται, ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει.

[28] A false witness shall perish; but an obedient man will speak cautiously.

[29] ἀσεβὴς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ, ὁ δὲ εὐθὴς αὐτὸς συνίει τὰς ὁδοὺς αὐτοῦ.

[29] An ungodly man impudently withstands with his face; but the upright man himself understands his ways.

[30] οὐκ ἔστι σοφία, οὐκ ἔστιν ἀνδρεία, οὐκ ἔστι βουλὴ πρὸς τὸν ἀσεβῆ.

[30] There is no wisdom, there is no courage, there is no counsel against the ungodly.

[31] ἵππος ἑτοιμάζεται εἰς ἡμέραν πολέμου, παρὰ δὲ Κυρίου ἡ βοήθεια.

[31] A horse is prepared for the day of battle; but help is of the Lord.

Chapter 22

ΑΙΡΕΤΩΤΕΡΟΝ ὄνομα καλὸν ἢ πλοῦτος πολύς, ὑπὲρ δὲ ἀργύριον καὶ χρυσίον χάρις ἀγαθή,

A fair name is better than much wealth, and good favour is above silver and gold.

[2] πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις, ἀμφοτέρους δὲ ὁ Κύριος ἐποίησε.

[2] The rich and the poor meet together; but the Lord made them both.

[3] πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς αὐτὸς παιδεύεται, οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν.

[3] An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and are punished.

[4] γενεὰ σοφίας φόβος Κυρίου καὶ πλοῦτος καὶ δόξα καὶ ζωή.

[4] The fear of the Lord is the offspring of wisdom, and wealth, and glory, and life.

[5] τρίβολοι καὶ παγίδες ἐν ὁδοῖς σκολιαῖς, ὁ δὲ φυλάσσων τὴν ἑαυτοῦ ψυχὴν ἀφέξεται αὐτῶν.

[5] Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them.

[7] πλούσιοι πτωχῶν ἄρξουσι, καὶ οἰκέται ἰδίοις δεσπόταις δανειοῦσι.

[7] The rich will rule over the poor, and servants will lend to their own masters.

[8] ὁ σπείρων φαῦλα θερίσει κακά, πληγὴν δὲ ἔργων αὐτοῦ συντελέσει.

[8] He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds.

[8]α ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ Θεός, ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.

[8a] God loves a cheerful and liberal man; but a man shall fully prove the folly of his works.

[9] ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται, τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκε τῷ πτωχῷ.

[9] He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor.

[9]α νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς, τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων.

[9a] He that gives liberally secures victory an honour; but he takes away the life of them that posses them.

[10] ἔκβαλε ἐκ συνεδρίου λοιμόν, καὶ συνεξελεύσεται αὐτῷ νεῖκος· ὅταν γὰρ καθίσῃ ἐν συνεδρίῳ, πάντας ἀτιμάζει.

[10] Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all.

[11] ἀγαπᾷ Κύριος ὁσίας καρδίας, δεκτοὶ δὲ αὐτῷ πάντες ἄμωμοι· χείλεσι ποιμαίνει βασιλεύς.

[11] The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips.

[12] οἱ δὲ ὀφθαλμοὶ Κυρίου διατηροῦσιν αἴσθησιν, φαυλίζει δὲ λόγους παράνομος.

[12] But the eyes of the Lord preserve discretion; but the transgressor despises wise words.

[13] προφασίζεται καὶ λέγει ὀκνηρός· λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

[13] The sluggard makes excuses, and says, There is a lion in the ways, and murderers in the streets.

[14] βόθρος βαθὺς στόμα παρανόμου, ὁ δὲ μισηθεὶς ὑπὸ Κυρίου ἐμπεσεῖται εἰς αὐτόν.

[14] The mouth of a transgressor is a deep pit; and he that is hated of the Lord shall fall into it.

[14]α εἰσὶν ὁδοὶ κακαὶ ἐνώπιον ἀνδρός, καὶ οὐκ ἀγαπᾷ τοῦ ἀποστρέψαι ἀπ᾽ αὐτῶν· ἀποστρέφειν δὲ δεῖ ἀπὸ ὁδοῦ σκολιᾶς καὶ κακῆς.

[14a] Evil ways are before a man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way.

[15] ἄνοια ἐξῆπται καρδίας νέου, ῥάβδος δὲ καὶ παιδεία μακρὰν ἀπ᾽ αὐτοῦ.

[15] Folly is attached to the heart of a child, but the rod and instruction are then far from him.

[16] ὁ συκοφαντῶν πένητα πολλὰ ποιεῖ τὰ ἑαυτοῦ· δίδωσι δὲ πλουσίῳ ἐπ᾽ ἐλλάσσονι.

[16] He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.

[17] Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον, τὴν δὲ σὴν καρδίαν ἐπίστησον, ἵνα γνῷς, ὅτι καλοί εἰσι·

[17] Incline thine ear to the words of wise men: hear also my word, and apply thine heart, that thou mayest know that they are good:

[18] καὶ ἐὰν ἐμβάλῃς αὐτοὺς εἰς τὴν καρδίαν σου, εὐφρανοῦσί σε ἅμα ἐπὶ σοῖς χείλεσιν,

[18] and if thou lay them to heart, they shall also gladden thee on thy lips.

[19] ἵνα σου γένηται ἐπὶ Κύριον ἡ ἐλπὶς καὶ γνωρίσῃ σοι τὴν ὁδόν σου.

[19] That thy hope may be in the Lord, and he may make thy way known to thee.

[20] καὶ σὺ δὲ ἀπόγραψαι αὐτὰ σεαυτῷ τρισσῶς εἰς βουλὴν καὶ γνῶσιν ἐπὶ τὸ πλάτος τῆς καρδίας σου.

[20] And do thou too repeatedly record them for thyself on the table of thine heart, for counsel and knowledge.

[21] διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακούειν, τοῦ ἀποκρίνεσθαί σε λόγους ἀληθείας τοῖς προβαλλομένοις σοι.

[21] I therefore teach thee truth, and knowledge good to hear; that thou mayest answer words of truth to them that question thee.

[22] Μὴ ἀποβιάζου πένητα, πτωχὸς γάρ ἐστι, καὶ μὴ ἀτιμάσῃς ἀσθενῆ ἐν πύλαις·

[22] Do no violence to the poor, for he is needy: neither dishonour the helpless man in the gates.

[23] ὁ γὰρ Κύριος κρινεῖ αὐτοῦ τὴν κρίσιν, καὶ ρύσῃ σὴν ἄσυλον ψυχήν.

[23] For the Lord will plead his cause, and thou shalt deliver thy soul in safety.

[24] μὴ ἴσθι ἑταῖρος ἀνδρὶ θυμώδει, φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου,

[24] Be not companion to a furious man; neither lodge with a passionate man:

[25] μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ καὶ λάβῃς βρόχους τῇ σῇ ψυχῇ.

[25] lest thou learn of his ways, and get snares to thy soul.

[26] μὴ δίδου σεαυτὸν εἰς ἐγγύην αἰσχυνόμενος πρόσωπον·

[26] Become not surety from respect of a man’s person.

[27] ἐὰν γὰρ μὴ ἔχῃς πόθεν ἀποτίσῃς, λήψονται τὸ στρῶμα τὸ ὑπὸ τὰς πλευράς σου.

[27] For if those have not whence to give compensation, they will take the bed that is under thee.

[28] μὴ μέταιρε ὅρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου.

[28] Remove not the old landmarks, which thy fathers placed.

[29] ὁρατικὸν ἄνδρα καὶ ὀξὺν ἐν τοῖς ἔργοις αὐτοῦ βασιλεῦσι δεῖ παρεστάναι καὶ μὴ παρεστάναι ἀνδράσι νωθροῖς.

[29] It is fit that an observant man and one diligent in his business should attend on kings, and not attend on slothful men.

Chapter 23

ΕΑΝ καθίσῃς δειπνεῖν ἐπὶ τραπέζης δυναστῶν, νοητῶς νόει τὰ παρατιθέμενά σοι

If thou sit to sup at the table of a prince, consider attentively the things set before thee:

[2] καὶ ἐπίβαλλε τὴν χεῖρά σου, εἰδὼς ὅτι τοιαῦτά σε δεῖ παρασκευάσαι· εἰ δὲ ἀπληστότερος εἶ,

[2] and apply thine hand, knowing that it behoves thee to prepare such meats: but if thou art very insatiable,

[3] μὴ ἐπιθύμει τῶν ἐδεσμάτων αὐτοῦ, ταῦτα γὰρ ἔχεται ζωῆς ψευδοῦς.

[3] desire not his provisions; for these belong to a false life.

[4] μὴ παρεκτείνου πένης ὢν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου.

[4] If thou art poor, measure not thyself with a rich man; but refrain thyself in thy wisdom.

[5] ἐὰν ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτόν, οὐδαμοῦ φανεῖται· κατεσκεύασται γὰρ αὐτῷ πτέρυγες ὥσπερ ἀετοῦ, καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ.

[5] If thou shouldest fix thine eye upon him, he will disappear; for wings like an eagle’s are prepared for him, and he returns to the house of his master.

[6] μὴ συνδείπνει ἀνδρὶ βασκάνῳ, μηδὲ ἐπιθύμει τῶν βρωμάτων αὐτοῦ·

[6] Sup not with an envious man, neither desire thou his meats:

[7] ὃν τρόπον γὰρ εἴ τις καταπίοι τρίχα, οὕτως ἐσθίει καὶ πίνει.

[7] so he eats and drinks as if any one should swallow a hair,

[8] μηδὲ πρός σε εἰσαγάγῃς αὐτὸν καὶ φάγῃς τὸν ψωμόν σου μετ᾽ αὐτοῦ· ἐξεμέσει γὰρ αὐτὸν καὶ λυμανεῖται τοὺς λόγους σου τοὺς καλούς.

[8] and do not bring him in to thyself, nor eat thy morsel with him:for he will vomit it up, and spoil thy fair words.

[9] εἰς ὦτα ἄφρονος μηδὲν λέγε, μήποτε μυκτηρίσῃ τοὺς συνετοὺς λόγους σου.

[9] Say nothing in the ears of a fool, lest at any time he sneer at thy wise words.

[10] μὴ μεταθῇς ὅρια αἰώνια, εἰς δὲ κτῆμα ὀρφανῶν μὴ εἰσέλθῃς·

[10] Remove not the ancient landmarks; and enter not upon the possession of the fatherless:

[11] ὁ γὰρ λυτρούμενος αὐτοὺς Κύριος κραταιός ἐστι καὶ κρινεῖ τὴν κρίσιν αὐτῶν μετὰ σοῦ.

[11] for the Lord is their redeemer; he is mighty, and will plead their cause with thee.

[12] δὸς εἰς παιδείαν τὴν καρδίαν σου, τὰ δὲ ὦτά σου ἑτοίμασον λόγοις αἰσθήσεως.

[12] Apply thine heart to instruction, and prepare thine ears for words of discretion.

[13] μὴ ἀπόσχῃ νήπιον παιδεύειν, ὅτι ἐὰν πατάξῃς αὐτὸν ῥάβδῳ, οὐ μὴ ἀποθάνῃ·

[13] Refrain not from chastening a child; for if thou beat him with the rod, he shall not die.

[14] σὺ μὲν γὰρ πατάξεις αὐτὸν ῥάβδῳ, τὴν δὲ ψυχὴν αὐτοῦ ἐκ θανάτου ρύσῃ.

[14] For thou shalt beat him with the rod, and shalt deliver his soul from death.

[15] υἱέ, ἐὰν σοφὴ γένηταί σου ἡ καρδία, εὐφρανεῖς καὶ τὴν ἐμὴν καρδίαν,

[15] Son, if thy heart be wise, thou shalt also gladden my heart;

[16] καὶ ἐνδιατρίψει λόγοις τὰ σὰ χείλη πρὸς τὰ ἐμὰ χείλη, ἐὰν ὀρθὰ ᾖσι.

[16] and thy lips shall converse with my lips, if they be right.

[17] μὴ ζηλούτω ἡ καρδία σου ἁμαρτωλούς, ἀλλὰ ἐν φόβῳ Κυρίου ἴσθι ὅλην τὴν ἡμέραν·

[17] Let not thine heart envy sinners: but be thou in the fear of the Lord all the day.

[18] ἐὰν γὰρ τηρήσῃς αὐτά, ἔσται σοι ἔκγονα, ἡ δὲ ἐλπίς σου οὐκ ἀποστήσεται.

[18] For if thou shouldest keep these things, thou shalt have posterity; and thine hope shall not be removed.

[19] ἄκουε, υἱέ, καὶ σοφὸς γίνου, καὶ κατεύθυνε ἐννοίας σῆς καρδίας·

[19] Hear, my son, and be wise, and rightly direct the thoughts of thine heart.

[20] μὴ ἴσθι οἰνοπότης, μηδὲ ἐκτείνου συμβουλαῖς κρεῶν τε ἀγορασμοῖς·

[20] Be not a wine-bibber, neither continue long at feasts, and purchases of flesh:

[21] πᾶς γὰρ μέθυσος καὶ πορνοκόπος πτωχεύσει, καὶ ἐνδύσεται διερρηγμένα καὶ ρακώδη πᾶς ὑπνώδης.

[21] for every drunkard and whoremonger shall be poor; and every sluggard shall clothe himself with tatters and ragged garments.

[22] ἄκουε, υἱέ, πατρὸς τοῦ γεννήσαντός σε καὶ μὴ καταφρόνει ὅτι γεγήρακέ σου ἡ μήτηρ.

[22] Hearken, my son, to thy father which begot thee, and despise not thy mother because she is grown old.

[23] ἀλήθειαν κτῆσαι καὶ μὴ ἀπώσῃ σοφίαν καὶ παιδείαν καὶ σύνεσιν.

[23] Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

[24] καλῶς ἐκτρέφει πατὴρ δίκαιος, ἐπὶ δὲ υἱῷ σοφῷ εὐφραίνεται ἡ ψυχὴ αὐτοῦ.

[24] A righteous father brings up his children well; and his soul rejoices over a wise son.

[25] εὐφραινέσθω ὁ πατὴρ καὶ ἡ μήτηρ ἐπὶ σοί, καὶ χαιρέτω ἡ τεκοῦσά σε.

[25] Let thy father and thy mother rejoice over thee, and let her that bore thee be glad.

[26] δός μοι, υἱέ, σὴν καρδίαν, οἱ δὲ σοὶ ὀφθαλμοὶ ἐμὰς ὁδοὺς τηρείτωσαν·

[26] My son, give me thine heart, and let thine eyes observe my ways.

[27] πίθος γὰρ τετρημένος ἐστὶν ἀλλότριος οἶκος, καὶ φρέαρ στενὸν ἀλλότριον·

[27] For a strange house is a vessel full of holes; and a strange well is narrow.

[28] οὗτος γὰρ συντόμως ἀπολεῖται, καὶ πᾶς παράνομος ἀναλωθήσεται.

[28] For such a one shall perish suddenly; and every transgressor shall be cut off.

[29] τίνι οὐαί; τίνι θόρυβος; τίνι κρίσεις; τίνι δὲ ἀηδίαι καὶ λέσχαι; τίνι συντρίμματα διακενῆς; τίνος πελιδνοὶ οἱ ὀφθαλμοί;

[29] Who has woe? who trouble? who has quarrels? and who vexations and disputes? who has bruises without a cause? whose eyes are livid?

[30] οὐ τῶν ἐγχρονιζόντων ἐν οἴνοις; οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται;

[30] Are not those of them that stay long at wine? are not those of them that haunt the places where banquets are?

[31] μὴ μεθύσκεσθε ἐν οἴνοις, ἀλλὰ ὁμιλεῖτε ἀνθρώποις δικαίοις καὶ ὁμιλεῖτε ἐν περιπάτοις· ἐὰν γὰρ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῷς τοὺς ὀφθαλμούς σου, ὕστερον περιπατήσεις γυμνότερος ὑπέρου.

[31] Be not drunk with wine; but converse with just men, and converse with them openly. For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle.

[32] τὸ δὲ ἔσχατον ὥσπερ ὑπὸ ὄφεως πεπληγὼς ἐκτείνεται, καὶ ὥσπερ ὑπὸ κεράστου διαχεῖται αὐτῷ ὁ ἰός.

[32] But at last such a one stretches himself out as one smitten by a serpent, and venom is diffused through him as by a horned serpent.

[33] οἱ ὀφθαλμοί σου ὅταν ἴδωσιν ἀλλοτρίαν, τὸ στόμα σου τότε λαλήσει σκολιά,

[33] Whenever thine eyes shall behold a strange woman, then thy mouth shall speak perverse things.

[34] καὶ κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης καὶ ὥσπερ κυβερνήτης ἐν πολλῷ κλύδωνι.

[34] And thou shalt lie as in the midst of the sea, and as a pilot in a great storm.

[35] ἐρεῖς δέ· τύπτουσί με καὶ οὐκ ἐπόνεσα, καὶ ἐνέπαιξάν μοι, ἐγὼ δὲ οὐκ ᾔδειν· πότε ὄρθρος ἔσται, ἵνα ἐλθὼν ζητήσω μεθ᾽ ὧν συνελεύσομαι;

[35] And thou shalt say, They smote me, and I was not pained; and they mocked me, and I knew it not: when will it be morning, that I may go and seek those with whom I may go in company?

Chapter 24

YIE, μὴ ζηλώσῃς κακοὺς ἄνδρας μηδὲ ἐπιθυμήσῃς εἶναι μετ᾽ αὐτῶν·

My son, envy not bad men, nor desire to be with them.

[2] ψευδῆ γὰρ μελετᾷ ἡ καρδία αὐτῶν, καὶ πόνους τὰ χείλη αὐτῶν λαλεῖ.

[2] For their heart meditates falsehoods, and their lips speak mischiefs.

[3] μετὰ σοφίας οἰκοδομεῖται οἶκος καὶ μετὰ συνέσεως ἀνορθοῦται.

[3] A house is built by wisdom, and is set up by understanding.

[4] μετὰ αἰσθήσεως ἐμπίπλανται ταμιεῖα ἐκ παντὸς πλούτου τιμίου καὶ καλοῦ.

[4] By discretion the chambers are filled with all precious and excellent wealth.

[5] κρείσσων σοφὸς ἰσχυροῦ καὶ ἀνὴρ φρόνησιν ἔχων γεωργίου μεγάλου.

[5] A wise man is better than a strong man; and a man who has prudence than a large estate.

[6] μετὰ κυβερνήσεως γίνεται πόλεμος, βοήθεια δὲ μετὰ καρδίας βουλευτικῆς.

[6] War is carried on with generalship, and aid is supplied to the heart of a counsellor.

[7] σοφία καὶ ἔννοια ἀγαθὴ ἐν πύλαις σοφῶν· σοφοὶ οὐκ ἐκκλίνουσιν ἐκ στόματος Κυρίου,

[7] Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord,

[8] ἀλλὰ λογίζονται ἐν συνεδρίοις. ἀπαιδεύτοις συναντᾷ θάνατος,

[8] but deliberate in council. Death befalls uninstructed men.

[9] ἀποθνήσκει δὲ ἄφρων ἐν ἁμαρτίαις. ἀκαθαρσία δὲ ἀνδρὶ λοιμῷ

[9] The fools also dies in sins; and uncleanness attaches to a pestilent man.

[10] ἐμμολυνθήσεται ἐν ἡμέρᾳ κακῇ καὶ ἐν ἡμέρᾳ θλίψεως, ἕως ἂν ἐκλίπῃ.

[10] He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed.

[11] ῥῦσαι ἀγομένους εἰς θάνατον καὶ ἐκπρίου κτεινομένους, μὴ φείσῃ·

[11] Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not thy help.

[12] ἐὰν δὲ εἴπῃς, οὐκ οἶδα τοῦτον, γίνωσκε ὅτι Κύριος καρδίας πάντων γινώσκει, καὶ ὁ πλάσας πνοὴν πᾶσιν, αὐτὸς οἶδε πάντα, ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

[12] But if thou shouldest say, I know not this man; know that the Lord knows the hearts of all; and he that formed breath for all, he knows all things, who renders to every man according to his works.

[13] φάγε μέλι, υἱέ, ἀγαθὸν γὰρ κηρίον, ἵνα γλυκανθῇ σου ὁ φάρυγξ·

[13] My son, eat honey, for the honeycomb is good, that thy throat may be sweetened.

[14] οὕτως αἰσθήσῃ σοφίαν τῇ σῇ ψυχῇ· ἐὰν γὰρ εὕρῃς, ἔσται καλὴ ἡ τελευτή σου, καὶ ἐλπίς σε οὐκ ἐγκαταλείψει.

[14] Thus shalt thou perceive wisdom in thy soul: for if thou find it, thine end shall be good, and hope shall not fail thee.

[15] μὴ προσαγάγῃς ἀσεβῆ νομῇ δικαίων μηδὲ ἀπατηθῇς χορτασίᾳ κοιλίας·

[15] Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly.

[16] ἑπτάκις γὰρ πεσεῖται δίκαιος καὶ ἀναστήσεται, οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν κακοῖς.

[16] For a righteous man will fall seven times, and rise again: but the ungodly shall be without strength in troubles.

[17] ἐὰν πέσῃ ὁ ἐχθρός σου, μὴ ἐπιχαρῇς αὐτῷ, ἐν δὲ τῷ ὑποσκελίσματι αὐτοῦ μὴ ἐπαίρου·

[17] If thine enemy should fall, rejoice not over him, neither be elated at his overthrow.

[18] ὅτι ὄψεται Κύριος καὶ οὐκ ἀρέσει αὐτῷ, καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ᾽ αὐτοῦ.

[18] For the Lord will see it, and it will not please him, and he will turn away his wrath from him.

[19] μὴ χαῖρε ἐπὶ κακοποιοῖς, μηδὲ ζήλου ἁμαρτωλούς·

[19] Rejoice not in evil-doers, neither be envious of sinners.

[20] οὐ γὰρ μὴ γένηται ἔκγονα πονηρῷ, λαμπτὴρ δὲ ἀσεβῶν σβεσθήσεται.

[20] For the evil man shall have no posterity: and the light of the wicked shall be put out.

[21] φοβοῦ τὸν Θεόν, υἱέ, καὶ βασιλέα καὶ μηθετέρῳ αὐτῶν ἀπειθήσῃς·

[21] My son, fear God and the king; and do not disobey either of them.

[22] ἐξαίφνης γὰρ τίσονται τοὺς ἀσεβεῖς, τὰς δὲ τιμωρίας ἀμφοτέρων τίς γνώσεται;

[22] For they will suddenly punish the ungodly, and who can know the vengeance inflicted by both?

[22]α λόγον φυλασσόμενος υἱὸς ἀπωλείας ἐκτὸς ἔσται, δεχόμενος δὲ ἐδέξατο αὐτόν.

[22a] A son that keeps the commandment shall escape destruction; for such an one has fully received it.

[22]β μηδὲν ψεῦδος ἀπὸ γλώσσης βασιλεῖ λεγέσθω, καὶ οὐδὲν ψεῦδος ἀπὸ γλώσσης αὐτοῦ οὐ μὴ ἐξέλθῃ.

[22b] Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue.

[22]γ μάχαιρα γλῶσσα βασιλέως καὶ οὐ σαρκίνη, ὃς δ᾽ ἂν παραδοθῇ, συντριβήσεται·

[22c] The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed:

[22]δ ἐὰν γὰρ ὀξυνθῇ ὁ θυμὸς αὐτοῦ, σὺν νεύροις ἀνθρώπους ἀναλίσκει, καὶ ὀστᾶ ἀνθρώπων κατατρώγει, καὶ συγκαίει ὥσπερ φλόξ, ὥστε ἄβρωτα εἶναι νεοσσοῖς ἀετῶν.

[22d] for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles.

[22]ε Τοὺς ἐμοὺς λόγους, υἱέ, φοβήθητι, καὶ δεξάμενος αὐτοὺς μετανόει· τάδε λέγει ὁ ἀνὴρ τοῖς πιστεύουσι Θεῷ, καὶ παύομαι·

[22e] My son, reverence my words, and receive them, and repent. These things says the man to them that trust in God; and I cease.

[2] ἀφρονέστατος γάρ εἰμι ἁπάντων ἀνθρώπων, καὶ φρόνησις ἀνθρώπων οὐκ ἔστιν ἐν ἐμοί·

[2] For I am the most simple of all men, and there is not in me the wisdom of men.

[3] Θεὸς δεδίδαχέ με σοφίαν, καὶ γνῶσιν ἁγίων ἔγνωκα.

[3] God has taught me wisdom, and I know the knowledge of the holy.

[4] τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη; τίς συνήγαγεν ἀνέμους ἐν κόλπῳ; τίς συνέστρεψεν ὕδωρ ἐν ἱματίῳ; τίς ἐκράτησε πάντων τῶν ἄκρων τῆς γῆς; τί ὄνομα αὐτῷ, ἢ τί ὄνομα τοῖς τέκνοις αὐτοῦ;

[4] Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? who

has dominion of all the ends of the earth? what is his name? or what is the name of his children?

[5] πάντες γὰρ λόγοι Θεοῦ πεπυρωμένοι, ὑπερασπίζει δὲ αὐτὸς τῶν εὐλαβουμένων αὐτόν.

[5] For all the words of God are tried in the fire, and he defends those that reverence him.

[6] μὴ προσθῇς τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένῃ.

[6] Add not unto his words, lest he reprove thee, and thou be made a liar.

[7] δύο αἰτοῦμαι παρὰ σοῦ, μὴ ἀφέλῃς μου χάριν πρὸ τοῦ ἀποθανεῖν με·

[7] Two things I ask of thee; take not favour from me before I die.

[8] μάταιον λόγον καὶ ψευδῆ μακράν μου ποίησον, πλοῦτον δὲ καὶ πενίαν μή μοι δῷς, σύνταξόν δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη,

[8] Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and sufficient:

[9] ἵνα μὴ πλησθεὶς ψευδὴς γένωμαι καὶ εἴπω· τίς με ὁρᾷ; ἢ πενηθεὶς κλέψω καὶ ὀμόσω τὸ ὄνομα τοῦ Θεοῦ.

[9] lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear vainly by the name of God.

[10] μὴ παραδῷς οἰκέτην εἰς χεῖρας δεσπότου, μήποτε καταράσηταί σε καὶ ἀφανισθῇς.

[10] Deliver not a servant into the hands of his master, lest he curse thee, and thou be utterly destroyed.

[11] ἔκγονον κακὸν πατέρα καταρᾶται, τὴν δὲ μητέρα οὐκ εὐλογεῖ.

[11] A wicked generation curse their father, and do not bless their mother.

[12] ἔκγονον κακὸν δίκαιον ἑαυτὸν κρίνει. τὴν δ᾽ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν.

[12] A wicked generation judge themselves to be just, but do not cleanse their way.

[13] ἔκγονον κακὸν ὑψηλοὺς ὀφθαλμοὺς ἔχει, τοῖς δὲ βλεφάροις αὐτοῦ ἐπαίρεται.

[13] A wicked generation have lofty eyes, and exalt themselves with their eyelids.

[14] ἔκγονον κακὸν μαχαίρας τοὺς ὀδόντας ἔχει καὶ τὰς μύλας τομίδας, ὥστε ἀναλίσκειν καὶ κατεσθίειν τοὺς ταπεινοὺς ἀπὸ τῆς γῆς καὶ τοὺς πένητας αὐτῶν ἐξ ἀνθρώπων. Ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγινώσκειν· αἰδεῖσθαι πρόσωπον ἐν κρίσει οὐ καλόν.

[14] A wicked generation have swords for teeth and jaw-teeth as knives, so as to destroy and devour the lowly from the earth, and the poor of them from among men. And this thing I say to you that are wise for you to learn: It is not good to have respect of persons in judgment.

[24] ὁ εἰπὼν τὸν ἀσεβῆ· δίκαιός ἐστιν, ἐπικατάρατος λαοῖς ἔσται καὶ μισητὸς εἰς ἔθνη·

[24] He that says of the ungodly, He is righteous, shall be cursed by peoples, and hateful among the nations.

[25] οἱ δὲ ἐλέγχοντες βελτίους φανοῦνται, ἐπ᾽ αὐτοὺς δὲ ἥξει εὐλογία·

[25] But they that reprove him shall appear more excellent, and blessing shall come upon them;

[26] χείλη δὲ φιλήσουσιν ἀποκρινόμενα λόγους ἀγαθούς.

[26] and men will kiss lips that answer well.

[27] ἑτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου καὶ παρασκευάζου εἰς τὸν ἀγρὸν καὶ πορεύου κατόπισθέν μου καὶ ἀνοικοδομήσεις τὸν οἶκον σου.

[27] Prepare thy works for thy going forth, and prepare thyself for the field; and come after me, and thou shalt rebuild thine house.

[28] μή ἴσθι ψευδὴς μάρτυς ἐπὶ σὸν πολίτην, μηδὲ πλατύνου σοῖς χείλεσι.

[28] Be not a false witness against thy fellow citizen, neither exaggerate with thy lips.

[29] μὴ εἴπῃς· ὃν τρόπον ἐχρήσατό μοι, χρήσομαι αὐτῷ, τίσομαι δὲ αὐτὸν ἅ με ἠδίκησεν.

[29] Say not, As he has treated me, so will I treat him, and I will avenge myself on him for that wherein he has injured me.

[30] ὥσπερ γεώργιον ἀνὴρ ἄφρων, καὶ ὥσπερ ἀμπελὼν ἄνθρωπος ἐνδεὴς φρενῶν·

[30] A foolish man is like a farm, and a senseless man is like a vineyard.

[31] ἐὰν ἀφῇς αὐτόν, χερσωθήσεται καὶ χορτομανήσει ὅλος καὶ γίνεται ἐκλελειμμένος, οἱ δὲ φραγμοὶ τῶν λίθων αὐτοῦ κατασκάπτονται.

[31] If thou let him alone, he will altogether remain barren and covered with weeds; and he becomes destitute, and his stone walls are broken down.

[32] ὕστερον ἐγὼ μετενόησα, ἐπέβλεψα τοῦ ἐκλέξασθαι παιδείαν,

[32] Afterwards I reflected, I looked that I might receive instruction.

[33] ὀλίγον νυστάζω, ὀλίγον δὲ καθυπνῶ, ὀλίγον δὲ ἐναγκαλίζομαι χερσὶ στήθη·

[33] The sluggard says,I slumber a little, and I sleep a little, and for a little while I fold my arms across my breast.

[34] ἐὰν δὲ τοῦτο ποιῇς, ἥξει προπορευομένη ἡ πενία σου καὶ ἡ ἔνδειά σου ὥσπερ ἀγαθὸς δρομεύς. Τῇ βδέλλῃ τρεῖς θυγατέρες ἦσαν ἀγαπήσει ἀγαπώμεναι, καὶ αἱ τρεῖς αὗται οὐκ ἐνεπίμπλασαν αὐτήν, καὶ ἡ τετάρτη οὐκ ἠρκέσθη εἰπεῖν· ἱκανόν.

[34] But if thou do this, thy poverty will come speedily; and thy want like a swift courier. The horse-leech had three dearly-beloved daughters: and these three did not satisfy her; and the fourth was not contented so as to say, Enough.

[16] ᾅδης καὶ ἔρως γυναικὸς καὶ γῆ οὐκ ἐμπιπλαμένη ὕδατος καὶ ὕδωρ καὶ πῦρ οὐ μὴ εἴπωσιν· ἀρκεῖ·

[16] The grave, and the love of a woman, and the earth not filled with water; water also and fire will not say, It is enough.

[17] ὀφθαλμὸν καταγελῶντα πατρὸς καὶ ἀτιμάζοντα γῆρας μητρός, ἐκκόψαισαν αὐτὸν κόρακες ἐκ τῶν φαράγγων καὶ καταφάγοισαν αὐτὸν νεοσσοὶ ἀετῶν.

[17] The eye that laughs to scorn a father, and dishonours the old age of a mother, let the ravens of the valleys pick it out, and let the young eagles

devour it.

[18] τρία δέ ἐστι ἀδύνατά μοι νοῆσαι, καὶ τὸ τέταρτον οὐκ ἐπιγινώσκω·

[18] Moreover there are three things impossible for me to comprehend, and the fourth I know not:

[19] ἴχνη ἀετοῦ πετομένου καὶ ὁδοὺς ὄφεως ἐπὶ πέτρας καὶ τρίβους νηὸς ποντοπορούσης καὶ ὁδοὺς ἀνδρὸς ἐν νεότητι.

[19] the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth.

[20] τοιαύτη ὁδὸς γυναικὸς μοιχαλίδος, ἥ, ὅταν πράξῃ, ἀπονιψαμένη, οὐδέν φησι πεπραχέναι ἄτοπον.

[20] Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing amiss.

[21] διὰ τριῶν σείεται ἡ γῆ, τὸ δὲ τέταρτον οὐ δύναται φέρειν·

[21] By three thing the earth is troubled, and the fourth it cannot bear:

[22] ἐὰν οἰκέτης βασιλεύσῃ καὶ ἄφρων πλησθῇ σιτίων

[22] if a servant reign; or a fool be filled with food;

[23] καὶ οἰκέτις ἐὰν ἐκβάλῃ τὴν ἑαυτῆς κυρίαν καὶ μισητὴ γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ.

[23] or if a maid-servant should cast out her own mistress; and if a hateful woman should marry a good man.

[24] τέσσαρα δὲ ἐλάχιστα ἐπὶ τῆς γῆς, ταῦτα δέ ἐστι σοφώτερα τῶν σοφῶν·

[24] And there are four very little things upon the earth, but these are wiser than the wise:

[25] οἱ μύρμηκες, οἷς μὴ ἔστιν ἰσχὺς καὶ ἑτοιμάζονται θέρους τὴν τροφήν·

[25] the ants which are weak, and yet prepare their food in summer;

[26] καὶ οἱ χοιρογρύλλιοι, ἔθνος οὐκ ἰσχυρόν, οἳ ἐποιήσαντο ἐν πέτραις τοὺς ἑαυτῶν οἴκους·

[26] the rabbits also are a feeble race, who make their houses in the rocks.

[27] ἀβασίλευτόν ἐστιν ἡ ἀκρὶς καὶ στρατεύει ἀφ᾽ ἑνὸς κελεύσματος εὐτάκτως·

[27] The locusts have no king, and yet march orderly at one command.

[28] καὶ καλαβώτης χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὢν κατοικεῖ ἐν ὀχυρώμασι βασιλέως.

[28] And the eft, which supports itself by its hands, and is easily taken, dwells in the fortresses of kings.

[29] τρία δέ ἐστιν, ἃ εὐόδως πορεύεται, καὶ τέταρτον, ὃ καλῶς διαβαίνει·

[29] And there are three things which go well, and a fourth which passes along finely.

[30] σκύμνος λέοντος ἰσχυρότερος κτηνῶν, ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτήσσει κτῆνος,

[30] A lion’s whelp, stronger than all other beasts, which turns not away, nor fears any beast;

[31] καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὔψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει.

[31] and a cock walking in boldly among the hens, and the goat leading the herd; and a king publicly speaking before a nation.

[32] ἐὰν πρόῃ σεαυτὸν ἐν εὐφροσύνῃ καὶ ἐκτείνῃς τὴν χεῖρά σου μετὰ μάχης, ἀτιμασθήσῃ.

[32] If thou abandon thyself to mirth, and stretch forth thine hand in a quarrel, thou shalt be disgraced.

[33] ἄμελγε γάλα, καὶ ἔσται βούτυρον· ἐὰν δὲ ἐκπιέζῃς μυκτῆρας, ἐξελεύσεται αἷμα· ἐὰν δὲ ἐξέλκῃς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι. Οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ Θεοῦ, βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ.

[33] Milk out milk, and there shall be butter, and if thou wing one’s nostrils there shall come out blood: so if thou extort words, there will come forth quarrels and strifes. My words have been spoken by God — the oracular answer of a king, whom his mother instructed.

[2] τί, τέκνον, τηρήσεις; τί; ρήσεις Θεοῦ. πρωτογενές, σοὶ λέγω, υἱέ· τί τέκνον ἐμῆς κοιλίας; τί τέκνον ἐμῶν εὐχῶν;

[2] What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows?

[3] μὴ δῷς γυναιξὶ σὸν πλοῦτον, καὶ τὸν σὸν νοῦν καὶ βίον εἰς ὑστεροβουλίαν.

[3] Give not thy wealth to women, nor thy mind and living to remorse.

[4] μετὰ βουλῆς πάντα ποίει, μετὰ βουλῆς οἰνοπότει· οἱ δυνάσται θυμώδεις εἰσίν, οἶνον δὲ μὴ πινέτωσαν,

[4] Do all things with counsel: drink wine with counsel. Princes are prone to anger: let them then not drink wine:

[5] ἵνα μὴ πιόντες ἐπιλάθωνται τῆς σοφίας καὶ ὀρθὰ κρῖναι οὐ μὴ δύνωνται τοὺς ἀσθενεῖς.

[5] lest they drink, and forget wisdom, and be not able to judge the poor rightly.

[6] δίδοτε μέθην τοῖς ἐν λύπαις καὶ οἶνον πίνειν τοῖς ἐν ὀδύναις,

[6] Give strong drink to those that are in sorrow, and the wine to drink to those in pain:

[7] ἵνα ἐπιλάθωνται τῆς πενίας καὶ τῶν πόνων μὴ μνησθῶσιν ἔτι.

[7] that they may forget their poverty, and may not remember their troubles any more.

[8] ἄνοιγε σὸν στόμα λόγῳ Θεοῦ, καὶ κρῖνε πάντας ὑγιῶς.

[8] Open thy mouth with the word of God, and judge all fairly.

[9] ἄνοιγε σὸν στόμα καὶ κρῖνε δικαίως, διάκρινε δὲ πένητα καὶ ἀσθενῆ.

[9] Open thy mouth and judge justly, and plead the cause of the poor and weak.

Chapter 25

ΑΥΤΑΙ αἱ παιδεῖαι Σολομῶντος αἱ ἀδιάκριτοι, ἃς ἐξεγράψαντο οἱ φίλοι ᾽Εζεκίου τοῦ βασιλέως τῆς ᾽Ιουδαίας.

These are the miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out.

[2] Δόξα Θεοῦ κρύπτει λόγον, δόξα δὲ βασιλέως τιμᾷ πράγματα.

[2] The glory of God conceals a matter: but the glory of a king honours business.

[3] οὐρανὸς ὑψηλός, γῆ δὲ βαθεῖα, καρδία δὲ βασιλέως ἀνεξέλεγκτος.

[3] Heaven is high, and earth is deep, and a king's heart is unsearchable.

[4] τύπτε ἀδόκιμον ἀργύριον, καὶ καθαρισθήσεται καθαρὸν ἅπαν·

[4] Beat the drossy silver, and it shall be made entirely pure.

[5] κτεῖνε ἀσεβεῖς ἐκ προσώπου βασιλέως, καὶ κατορθώσει ἐν δικαιοσύνῃ ὁ θρόνος αὐτοῦ.

[5] Slay the ungodly from before the king, and his throne shall prosper in righteousness.

[6] μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυναστῶν ὑφίστασο·

[6] Be not boastful in the presence of the king, and remain not in the places of princes;

[7] κρεῖσσον γάρ σοι τὸ ρηθῆναι· ἀνάβαινε πρός με ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου. ἃ εἶδον οἱ ὀφθαλμοί σου, λέγε.

[7] for it is better for thee that it should be said, Come up to me, than that one should humble thee in the presence of the prince; speak of that which thine eyes have seen.

[8] μὴ πρόσπιπτε εἰς μάχην ταχέως, ἵνα μὴ μεταμεληθῇς ἐπ᾽ ἐσχάτων. ἡνίκα ἄν σε ὀνειδίσῃ ὁ σὸς φίλος,

[8] Get not suddenly into a quarrel, lest thou repent at last. Whenever thy friend shall reproach thee,

[9] ἀναχώρει εἰς τὰ ὀπίσω μὴ καταφρόνει,

[9] retreat backward, despise him not;

[10] μή σε ὀνειδίσῃ μὲν ὁ φίλος, ἡ δὲ μάχη σου καὶ ἡ ἔχθρα οὐκ ἀπέσται, ἀλλὰ ἔσται σοι ἴση θανάτῳ.

[10] lest thy friend continue to reproach thee, so thy quarrel and enmity shall not depart, but shall be to thee like death.

[10]α χάρις καὶ φιλία ἐλευθεροῖ, ἃς τήρησον σεαυτῷ, ἵνα μὴ ἐπονείδιστος γένῃ, ἀλλὰ φύλαξον τὰς ὁδούς σου εὐσυναλλάκτως.

[10a] Favour and friendship set a man free, which do thou keep for thyself, lest thou be made liable to reproach; but take heed to thy ways peaceably.

[11] μῆλον χρυσοῦν ἐν ὁρμίσκῳ σαρδίου, οὕτως εἰπεῖν λόγον.

[11] As a golden apple in a necklace of sardius, so is it to speak a wise word.

[12] εἰς ἐνώτιον χρυσοῦν καὶ σάρδιον πολυτελὲς δέδεται, λόγος σοφὸς εἰς εὐήκοον οὖς.

[12] In an ear-ring of gold a precious sardius is also set; so is a wise word to an obedient ear.

[13] ὥσπερ ἔξοδος χιόνος ἐν ἀμήτῳ κατὰ καῦμα ὠφελεῖ, οὕτως ἄγγελος πιστὸς τοὺς ἀποστείλαντας αὐτόν· ψυχὰς γὰρ τῶν αὐτῷ χρωμένων ὠφελεῖ.

[13] As a fall of snow in the time of harvest is good against heat, so a faithful messenger refreshes those that send him; for he helps the souls of his employers.

[14] ὥσπερ ἄνεμοι καὶ νέφη καὶ ὑετοὶ ἐπιφανέστατα, οὕτως ὁ καυχώμενος ἐπὶ δόσει ψευδεῖ.

[14] As winds and clouds and rains are most evident objects, so is he that boasts of a false gift.

[15] ἐν μακροθυμίᾳ εὐοδία βασιλεῦσι, γλῶσσα δὲ μαλακὴ συντρίβει ὀστᾶ.

[15] In long-suffering is prosperity to kings, and a soft tongue breaks the bones.

[16] μέλι εὑρὼν φάγε τὸ ἱκανόν, μήποτε πλησθεὶς ἐξεμέσῃς.

[16] Having found honey, eat only what is enough, lest haply thou be filled, and vomit it up.

[17] σπάνιον εἴσαγε σὸν πόδα πρὸς σεαυτοῦ φίλον, μήποτε πλησθείς σου μισήσῃ σε.

[17] Enter sparingly into thy friend's house, lest he be satiated with thy company, and hate thee.

[18] ρόπαλον καὶ μάχαιρα καὶ τόξευμα ἀκιδωτόν, οὕτως καὶ ἀνὴρ ὁ καταμαρτυρῶν τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.

[18] As a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend.

[19] ὁδὸς κακοῦ καὶ ποὺς παρανόμου ὀλεῖται ἐν ἡμέρᾳ κακῇ.

[19] The way of the wicked and the foot of the transgressor shall perish in an evil day.

[20] ὥσπερ ὄξος ἕλκει ἀσύμφορον, οὕτως προσπεσὸν πάθος ἐν σώματι καρδίαν λυπεῖ.

[20] As vinegar is bad for a sore, so trouble befalling the body afflicts the heart.

[20]α ὥσπερ σὴς ἐν ἱματίῳ καὶ σκώληξ ξύλῳ, οὕτως λύπη ἀνδρὸς βλάπτει καρδίαν.

[20a] As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart.

[21] ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν·

[21] If thine enemy hunger, feed him; if he thirst, give him drink;

[22] τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά.

[22] for so doing thou shalt heap coals of fire upon his head, and the Lord shall reward thee with good.

[23] ἄνεμος Βορέας ἐξεγείρει νέφη, πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει.

[23] The north wind raises clouds; so an impudent face provokes the tongue.

[24] κρεῖσσον οἰκεῖν ἐπὶ γωνίας δώματος ἢ μετὰ γυναικὸς λοιδόρου ἐν οἰκίᾳ κοινῇ.

[24] It is better to dwell on a corner of the roof, than with a railing woman in an open house.

[25] ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσηνές, οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν.

[25] As cold water is agreeable to a thirsting soul, so is a good message from a land far off.

[26] ὥσπερ εἴ τις πηγὴ φράσσοι καὶ ὕδατος ἔξοδον λυμαίνοιτο, οὕτως ἄκοσμον δίκαιον πεπτωκέναι ἐνώπιον ἀσεβοῦς.

[26] As if one should stop a well, and corrupt a spring of water, so is it unseemly for a righteous man to fall before an ungodly man.

[27] ἐσθίειν μέλι πολὺ οὐ καλόν, τιμᾶ δὲ χρὴ λόγους ἐνδόξους.

[27] It is not good to eat much honey; but it is right to honour venerable sayings.

[28] ὥσπερ πόλις τὰ τείχει καταβεβλημένη καὶ ἀτείχιστος, οὕτως ἀνὴρ ὃς οὐ μετὰ βουλῆς τι πράσσει.

[28] As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.

Chapter 26

ΩΣΠΕΡ δρόσος ἐν ἀμήτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει, οὕτως οὐκ ἔστιν ἄφρονι τιμή.

As dew in harvest, and as rain in summer, so honour is not seemly for a fool.

[2] ὥσπερ ὄρνεα πέταται καὶ στρουθοί, οὕτως ἀρὰ ματαία οὐκ ἐπελεύσεται οὐδενί.

[2] As birds and sparrows fly, so a curse shall not come upon any one without a cause.

[3] ὥσπερ μάστιξ ἵππῳ καὶ κέντρον ὄνῳ, οὕτως ῥάβδος ἔθνει παρανόμῳ.

[3] As a whip for a horse, and a goad for an ass, so is a rod for a simple nation.

[4] μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὅμοιος γένῃ αὐτῷ·

[4] Answer not a fool according to his folly, lest thou become like him.

[5] ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ, ἵνα μὴ φαίνηται σοφός παρ᾽ ἑαυτῷ.

[5] Yet answer a fool according to his folly, lest he seem wise in his own conceit.

[6] ἐκ τῶν ὁδῶν ἑαυτοῦ ὄνειδος ποιεῖται ὁ ἀποστείλας δι᾽ ἀγγέλου ἄφρονος λόγον.

[6] He that sends a message by a foolish messenger procures for himself a reproach from his own ways.

[7] ἀφελοῦ πορείαν σκελῶν καὶ παρανομίαν ἐκ στόματος ἀφρόνων.

[7] As well take away the motion of the legs, as transgression from the mouth of fools.

[8] ὃς ἀποδεσμεύει λίθον ἐν σφενδόνῃ, ὅμοιός ἐστι τῷ διδόντι ἄφρονι δόξαν.

[8] He that binds up a stone in a sling, is like one that gives glory to a fool.

[9] ἄκανθαι φύονται ἐν χειρὶ μεθύσου, δουλεία δὲ ἐν χειρὶ τῶν ἀφρόνων.

[9] Thorns grow in the hand of a drunkard, and servitude in the hand of fools.

[10] πολλὰ χειμάζεται πᾶσα σάρξ ἀφρόνων· συντρίβεται γὰρ ἡ ἔκστασις αὐτῶν.

[10] All the flesh of fools endures much hardship; for their fury is brought to nought.

[11] ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται, οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν.

[11] As when a dog goes to his own vomit, and becomes abominable, so is fool who returns in his wickedness to his own sin.

[11]α ἔστιν αἰσχύνη ἐπάγουσα ἁμαρτίαν, καί ἐστιν αἰσχύνη δόξα καὶ χάρις.

[11a] There is a shame that brings sin: and there is a shame that is glory and grace.

[12] εἶδον ἄνδρα δόξαντα παρ᾽ αὐτῷ σοφὸν εἶναι, ἐλπίδα μέντοι ἔσχε μᾶλλον ἄφρων αὐτοῦ.

[12] I have seen a man who seemed to himself to be wise; but a fool had more hope than he.

[13] λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν· λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

[13] A sluggard when sent on a journey says, There is a lion in the ways, and there are murderers in the streets.

[14] ὥσπερ θύρα στρέφεται ἐπὶ τοῦ στρόφιγγος, οὕτως ὀκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ.

[14] As a door turns on the hinge, so does a sluggard on his bed.

[15] κρύψας ὀκνηρὸς τὴν χεῖρα ἐν τῷ κόλπῳ αὐτοῦ, οὐ δυνήσεται ἐπενεγκεῖν ἐπὶ στόμα.

[15] A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth.

[16] σοφώτερος ἑαυτῷ ὀκνηρὸς φαίνεται τοῦ ἐν πλησμονῇ ἀποκομίζοντος ἀγγελίαν.

[16] A sluggard seems to himself wiser than one who most satisfactorily brings back a message.

[17] ὥσπερ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προεστὼς ἀλλοτρίας κρίσεως.

[17] As he that lays hold of a dog’s tail, so is he that makes himself the champion of another’s cause.

[18] ὥσπερ οἱ ἰώμενοι προβάλλουσι λόγους εἰς ἀνθρώπους, ὁ δὲ ἀπαντήσας τῷ λόγῳ πρῶτος ὑποσκελισθήσεται,

[18] As those who need correction put forth fair words to men, and he that first falls in with the proposal will be overthrown;

[19] οὕτως πάντες οἱ ἐνεδρεύοντες τοὺς ἑαυτῶν φίλους, ὅταν δὲ ὁραθῶσι, λέγουσι ὅτι παίζων ἔπραξα.

[19] so are all that lay wait for their own friends, and when they are discovered, say, I did it in jest.

[20] ἐν πολλοῖς ξύλοις θάλλει πῦρ, ὅπου δὲ οὐκ ἔστι δίθυμος, ἡσυχάζει μάχη.

[20] With much wood fire increases; but where there is not a double-minded man, strife ceases.

[21] ἐσχάρα ἄνθραξι καὶ ξύλα πυρί, ἀνὴρ δὲ λοίδορος εἰς ταραχὴν μάχης.

[21] A hearth for coals, and wood for fire; and railing man for the tumult of strife.

[22] λόγοι κερκώπων μαλακοί, οὗτοι δὲ τύπτουσιν εἰς ταμιεῖα σπλάγχνων.

[22] The words of cunning knaves are soft; but they smite even to the inmost parts of the bowels.

[23] ἀργύριον διδόμενον μετὰ δόλου, ὥσπερ ὄστρακον ἡγητέον. χείλη λεῖα καρδίαν καλύπτει λυπηράν.

[23] Silver dishonestly given is to be considered as a potsherd: smooth lips cover a grievous heart.

[24] χείλεσι πάντα ἐπινεύει ἀποκλαιόμενος ἐχθρός, ἐν δὲ τῇ καρδίᾳ τεκταίνεται δόλους.

[24] A weeping enemy promises all things with his lips, but in his heart he contrives deceit.

[25] ἐάν σου δέηται ὁ ἐχθρὸς μεγάλῃ τῇ φωνῇ, μὴ πεισθῇς, ἑπτὰ γάρ εἰσι πονηρίαι ἐν τῇ ψυχῇ αὐτοῦ.

[25] Though thine enemy intreat thee with a loud voice, consent not: for there are seven abominations in his heart.

[26] ὁ κρύπτων ἔχθραν συνίστησι δόλον, ἐκκαλύπτει δὲ τὰς ἑαυτοῦ ἁμαρτίας εὔγνωστος ἐν συνεδρίοις.

[26] He that hides enmity frames deceit: but being easily discerned, exposes his own sins in the public assemblies.

[27] ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν, ὁ δὲ κυλίων λίθον ἐφ᾽ ἑαυτὸν κυλίει.

[27] He that digs a pit for his neighbour shall fall into it: and he that rolls a stone, rolls it upon himself.

[28] γλῶσσα ψευδὴς μισεῖ ἀλήθειαν, στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

[28] A lying tongue hates the truth; and an unguarded mouth causes tumults.

Chapter 27

ΜΗ καυχῶ τὰ εἰς αὔριον, οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιοῦσα.

Boast not of to-morrow; for thou knowest not what the next day shall bring forth.

[2] ἐγκωμιαζέτω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα, ἀλλότριος καὶ μὴ τὰ σὰ χείλη.

[2] Let thy neighbour, and not thine own mouth, praise thee; a stranger, and not thine own lips.

[3] βαρὺ λίθος καὶ δυσβάστακτον ἄμμος, ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

[3] A stone is heavy, and sand cumbersome; but a fool’s wrath is heavier than both.

[4] ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, ἀλλ᾽ οὐδένα ὑφίσταται ζῆλος.

[4] Wrath is merciless, and anger sharp: but envy can bear nothing.

[5] κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

[5] Open reproofs are better than secret love.

[6] ἀξιοπιστότερά εἰσι τραύματα φίλου ἢ ἑκούσια φιλήματα ἐχθροῦ.

[6] The wounds of a friend are more to be trusted than the spontaneous kisses of an enemy.

[7] ψυχὴ ἐν πλησμονῇ οὖσα κηρίοις ἐμπαίζει, ψυχῇ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκέα φαίνεται.

[7] A full soul scorns honeycombs; but to a hungry soul even bitter things appear sweet.

[8] ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, οὕτως ἄνθρωπος δουλοῦται ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων.

[8] As when a bird flies down from its own nest, so a man is brought into bondage whenever he estranges himself from his own place.

[9] μύροις καὶ οἴνοις καὶ θυμιάμασι τέρπεται καρδία, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή.

[9] The heart delights in ointments and wines and perfumes: but the soul is broken by calamities.

[10] φίλον σὸν ἢ φίλον πατρῷον μὴ ἐγκαταλίπῃς, εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν· κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν.

[10] Thine own friend, and thy father’s friend, forsake not; and when thou art in distress go not into thy brother’s house: better is a friend that is near than a brother living far off.

[11] σοφὸς γίνου, υἱέ, ἵνα σου εὐφραίνηται ἡ καρδία, καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους.

[11] Son, be wise, that thy heart may rejoice; and remove thou from thyself reproachful words.

[12] πανοῦργος κακῶν ἐπερχομένων ἀπεκρύβη, ἄφρονες δὲ ἐπελθόντες ζημίαν τίσουσιν.

[12] A wise man, when evils are approaching, hides himself; but fools pass on, and will be punished.

[13] ἀφελοῦ τὸ ἱμάτιον αὐτοῦ, παρῆλθε γὰρ ὑβριστής, ὅστις τὰ ἀλλότρια λυμαίνεται.

[13] Take away the man’s garment, (for a scorner has passed by) whoever lays waste another’s goods.

[14] ὃς ἂν εὐλογῇ φίλον τὸ πρωΐ μεγάλῃ τῇ φωνῇ, καταρωμένου οὐδὲν διαφέρειν δόξει.

[14] Whosoever shall bless a friend in the morning with a loud voice, shall seem to differ nothing from one who curses him.

[15] σταγόνες ἐκβάλλουσιν ἄνθρωπον ἐν ἡμέρᾳ χειμερινῇ ἐκ τοῦ οἴκου αὐτοῦ, ὡσαύτως καὶ γυνὴ λοίδορος ἐκ τοῦ ἰδίου οἴκου.

[15] On a stormy day drops of rain drive a man out of his house; so also does a railing woman drive a man out of his own house.

[16] Βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται.

[16] The north wind is sharp, but it is called by name propitious.

[17] σίδηρος σίδηρον ὀξύνει, ἀνὴρ δὲ παροξύνει πρόσωπον ἑταίρου.

[17] Iron sharpens iron; and a man sharpens his friend’s countenance.

[18] ὃς φυτεύει συκῆν φάγεται τοὺς καρποὺς αὐτῆς, ὃς δὲ φυλάσσει τὸν ἑαυτοῦ κύριον, τιμηθήσεται.

[18] He that plants a fig-tree shall eat the fruits of it: so he that waits on his own master shall be honoured.

[19] ὥσπερ οὐκ ὅμοια πρόσωπα προσώποις, οὕτως οὐδὲ αἱ διάνοιαι τῶν ἀνθρώπων.

[19] As faces are not like other faces, so neither are the thoughts of men.

[20] ᾅδης καὶ ἀπώλεια οὐκ ἐμπίμπλανται, ὡσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων ἄπληστοι.

[20] Hell and destruction are not filled; so also are the eyes of men insatiable.

[20]α βδέλυγμα Κυρίῳ στηρίζων ὀφθαλμόν, καὶ οἱ ἀπαίδευτοι ἀκρατεῖς γλώσσῃ.

[20a] He that fixes his eye is an abomination to the Lord; and the uninstructed do not restrain their tongue.

[21] δοκίμιον ἀργυρῷ καὶ χρυσῷ πύρωσις, ἀνὴρ δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν.

[21] Fire is the trial for silver and gold; and a man is tried by the mouth of them that praise him.

[21]α καρδία ἀνόμου ἐκζητεῖ κακά, καρδία δὲ εὐθὴς ἐκζητεῖ γνῶσιν.

[21a] The heart of the transgressor seeks after mischiefs; but an upright heart seeks knowledge.

[22] ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίου ἀτιμάζων, οὐ μὴ περιέλῃς τὴν ἀφροσύνην αὐτοῦ.

[22] Though thou scourge a fool, disgracing him in the midst of the council, thou wilt still in no wise remove his folly from him.

[23] γνωστῶς ἐπιγνώσῃ ψυχὰς ποιμνίου σου καὶ ἐπιστήσεις καρδίαν σου σαῖς ἀγέλαις·

[23] Do thou thoroughly know the number of thy flock, and pay attention to thine herds.

[24] ὅτι οὐκ εἰς τὸν αἰῶνα ἀνδρὶ κράτος καὶ ἰσχύς, οὐδὲ παραδίδωσιν ἐκ γενεᾶς εἰς γενεάν.

[24] For a man has not strength and power for ever; neither does he transmit it from generation to generation.

[25] ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν καὶ κερεῖς πόαν, καὶ σύναγε χόρτον ὀρεινόν,

[25] Take care of the herbage in the field, and thou shalt cut grass, and gather the mountain hay;

[26] ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν· τίμα πεδίον, ἵνα ὦσί σοι ἄρνες.

[26] that thou mayest have wool of sheep for clothing: pay attention to the land, that thou mayest have lambs.

[27] υἱέ, παρ᾽ ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωήν σου καὶ εἰς τὴν ζωὴν σῶν θεραπόντων.

[27] My son, thou hast from me words very useful for thy life, and for the life of thy servants.

Chapter 28

ΦΕΥΓΕΙ ἀσεβὴς μηδενὸς διώκοντος, δίκαιος δὲ ὥσπερ λέων πέποιθε.

The ungodly man flees when no one pursues: but the righteous is confident as a lion.

[2] δι᾽ ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται, ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς.

[2] By reason of the sins of ungodly men quarrels arise; but a wise man will quell them.

[3] ἀνδρεῖος ἐν ἀσεβείαις συκοφαντεῖ πτωχούς. ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής,

[3] A bold man oppresses the poor by ungodly deeds. As an impetuous and profitable rain,

[4] οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουν ἀσέβειαν, οἱ δὲ ἀγαπῶντες τὸν νόμον περιβάλλουσιν ἑαυτοῖς τεῖχος.

[4] so they that forsake the law praise ungodliness; but they that love the law fortify themselves with a wall.

[5] ἄνδρες κακοὶ οὐ νοήσουσι κρίμα, οἱ δὲ ζητοῦντες τὸν Κύριον συνήσουσιν ἐν παντί.

[5] Evil men will not understand judgment: but they that seek the Lord will understand everything.

[6] κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ, πλουσίου ψευδοῦς.

[6] A poor man walking in truth is better than a rich liar.

[7] φυλάσσει νόμον υἱὸς συνετός, ὃς δὲ ποιμαίνει ἀσωτίαν ἀτιμάζει πατέρα.

[7] A wise son keeps the law: but he that keeps up debauchery dishonours his father.

[8] ὁ πληθύνων τὸν πλοῦτον αὐτοῦ μετὰ τόκων καὶ πλεονασμῶν, τῷ ἐλεῶντι πτωχοὺς συνάγει αὐτόν.

[8] He that increases his wealth by usuries and unjust gains, gathers it for him that pities the poor.

[9] ὁ ἐκκλίνων τὸ οὖς αὐτοῦ μὴ εἰσακοῦσαι νόμου, καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυκται.

[9] He that turns away his ear from hearing the law, even he has made his prayer abominable.

[10] ὃς πλανᾷ εὐθεῖς ἐν ὁδῷ κακῇ, εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται· οἱ δὲ ἄνομοι διελεύσονται ἀγαθά, καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

[10] He that causes upright men to err in an evil way, himself shall fall into destruction: transgressor also shall pass by prosperity, but shall not enter into it.

[11] σοφὸς παρ᾽ ἑαυτῷ ἀνὴρ πλούσιος, πένης δὲ νοήμων καταγνώσεται αὐτοῦ.

[11] A rich man is wise in his own conceit; but an intelligent poor man will condemn him.

[12] διὰ βοήθειαν δικαίων πολλὴν γίνεται δόξα, ἐν δὲ τόποις ἀσεβῶν ἁλίσκονται ἄνθρωποι.

[12] By reason of the help of righteous men great glory arises: but in the places of the ungodly men are caught.

[13] ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται, ὁ δὲ ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται.

[13] He that covers his own ungodliness shall not prosper: but he that blames himself shall be loved.

[14] μακάριος ἀνήρ, ὃς καταπτήσσει πάντα δι᾽ εὐλάβειαν, ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς.

[14] Blessed is the man who religiously fears always: but the hard of heart shall fall into mischiefs.

[15] λέων πεινῶν καὶ λύκος διψῶν, ὃς τυραννεῖ, πτωχὸς ὤν, ἔθνους πενιχροῦ.

[15] A hungry lion and a thirsty wolf is he, who, being poor, rules over a poor nation.

[16] βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης, ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται.

[16] A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time.

[17] ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος, φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ.

[17] He that becomes surety for a man charged with murder shall be an exile, and not in safety.

[17]α παίδευε υἱὸν καὶ ἀγαπήσει σε, καὶ δώσει κόσμον τῇ σῇ ψυχῇ· οὐ μὴ ὑπακούσει ἔθνει παρανόμῳ.

[17a] Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation.

[18] ὁ πορευόμενος δικαίως βεβοήθηται, ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται.

[18] He that walks justly is assisted: but he that walks in crooked ways shall be entangled therein.

[19] ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν πλησθήσεται ἄρτων, ὁ δὲ διώκων σχολὴν πλησθήσεται πενίας.

[19] He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.

[20] ἀνὴρ ἀξιόπιστος πολλὰ εὐλογηθήσεται, ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται.

[20] A man worthy of credit shall be much blessed: but the wicked shall not be unpunished.

[21] ὃς οὐκ αἰσχύνεται πρόσωπα δικαίων, οὐκ ἀγαθός· ὁ τοιοῦτος ψωμοῦ ἄρτου ἀποδώσεται ἄνδρα.

[21] He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread.

[22] σπεύδει πλουτεῖν ἀνὴρ βάσκανος, καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσει αὐτοῦ.

[22] An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

[23] ὁ ἐλέγχων ἀνθρώπου ὁδοὺς χάριτας ἕξει μᾶλλον τοῦ γλωσσοχαριτοῦντος.

[23] He that reproves a man’s ways shall have more favour than he that flatters with the tongue.

[24] ὃς ἀποβάλλεται πατέρα ἢ μητέρα, καὶ δοκεῖ μὴ ἁμαρτάνειν, οὗτος κοινωνός ἐστιν ἀνδρὸς ἀσεβοῦς.

[24] He that casts off father or mother, and thinks he sins not; the same is partaker with an ungodly man.

[25] ἄπιστος ἀνὴρ κρίνει εἰκῇ, ὃς δὲ πέποιθεν ἐπὶ Κύριον ἐν ἐπιμελείᾳ ἔσται.

[25] An unbelieving man judges rashly: but he that trusts in the Lord will act carefully.

[26] ὃς πέποιθε θρασείᾳ καρδίᾳ, ὁ τοιοῦτος ἄφρων· ὃς δὲ πορεύεται σοφίᾳ σωθήσεται.

[26] He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe.

[27] ὃς δίδωσι πτωχοῖς, οὐκ ἐνδεηθήσεται, ὃς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ, ἐν πολλῇ ἀπορίᾳ ἔσται.

[27] He that gives to the poor shall not be in want: but he that turns away his eye from him shall be in great distress.

[28] ἐν τόποις ἀσεβῶν στένουσι δίκαιοι, ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι.

[28] In the places of ungodly men the righteous mourn: but in their destruction the righteous shall be multiplied.

Chapter 29

ΚΡΕΙΣΣΩΝ ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου, ἐξαπίνης γὰρ φλεγομένου αὐτοῦ οὐκ ἔστιν ἴασις.

A reprover is better than a stiff-necked man: for when the latter is suddenly set on fire, there shall be no remedy.

[2] ἐγκωμιαζομένων δικαίων εὐφρανθήσονται λαοί, ἀρχόντων δὲ ἀσεβῶν στένουσιν ἄνδρες.

[2] When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn.

[3] ἀνδρὸς φιλοῦντος σοφίαν εὐφραίνεται πατὴρ αὐτοῦ, ὃς δὲ ποιμαίνει πόρνας, ἀπολεῖ πλοῦτον.

[3] When a man loves wisdom, his father rejoices: but he that keeps harlots will waste wealth.

[4] βασιλεὺς δίκαιος ἀνίστησι χώραν, ἀνὴρ δὲ παράνομος κατασκάπτει.

[4] A righteous king establishes a country: but a transgressor destroys it.

[5] ὃς παρασκευάζεται ἐπὶ πρόσωπον τοῦ ἑαυτοῦ φίλους δίκτυον, περιβάλλει αὐτὸ τοῖς ἑαυτοῦ ποσίν.

[5] He that prepares a net in the way of his own friend, entangles his own feet in it.

[6] ἁμαρτάνοντι ἀνδρὶ μεγάλη παγίς, δίκαιος δὲ ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ ἔσται.

[6] A great snare is spread for a sinner: but the righteous shall be in joy and gladness.

[7] ἐπίσταται δίκαιος κρίνειν πενιχροῖς, ὁ δὲ ἀσεβὴς οὐ νοεῖ γνῶσιν, καὶ πτωχῷ οὐχ ὑπάρχει νοῦς ἐπιγνώμων.

[7] A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind.

[8] ἄνδρες ἄνομοι ἐξέκαυσαν πόλιν, σοφοὶ δὲ ἐπέστρεψαν ὀργήν.

[8] Lawless men burn down a city: but wise men turn away wrath.

[9] ἀνὴρ σοφὸς κρινεῖ ἔθνη, ἀνὴρ δὲ φαῦλος ὀργιζόμενος καταγελᾶται καὶ οὐ καταπτήσσει.

[9] A wise man shall judge nations: but a worthless man being angry laughs and fears not.

[10] ἄνδρες αἱμάτων μέτοχοι μισοῦσιν ὅσιον, οἱ δὲ εὐθεῖς ἐκζητήσουσι ψυχὴν αὐτοῦ.

[10] Bloody men hate a holy person, but the upright will seek his soul.

[11] ὅλον τὸν θυμὸν αὐτοῦ ἐκφέρει ἄφρων, σοφὸς δὲ ταμιεύεται κατὰ μέρος.

[11] A fool utters all is mind: but the wise reserves his in part.

[12] βασιλέως ὑπακούοντος λόγον ἄδικον, πάντες οἱ ὑπ᾽ αὐτὸν παράνομοι.

[12] When a king hearkens to unjust language, all his subjects are transgressors.

[13] δανειστοῦ καὶ χρεωφειλέτου ἀλλήλοις συνελθόντων, ἐπισκοπὴν ἀμφοτέρων ποιεῖται ὁ Κύριος.

[13] When the creditor and debtor meet together, the Lord oversees them both.

[14] βασιλέως ἐν ἀληθείᾳ κρίνοντος πτωχούς, ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

[14] When a king judges the poor in truth, his throne shall be established for a testimony.

[15] πληγαὶ καὶ ἔλεγχοι διδόασι σοφίαν, παῖς δὲ πλανώμενος αἰσχύνει γονεῖς αὐτοῦ.

[15] Stripes and reproofs give wisdom: but an erring child disgraces his parents.

[16] πολλῶν ὄντων ἀσεβῶν πολλαὶ γίνονται ἁμαρτίαι, οἱ δὲ δίκαιοι ἐκείνων πιπτόντων κατάφοβοι γίνονται.

[16] When the ungodly abound, sins abound: but when they fall, the righteous are warned.

[17] παίδευε υἱόν σου, καὶ ἀναπαύσει σε, καὶ δώσει κόσμον τῇ ψυχῇ σου.

[17] Chasten thy son, and he shall give thee rest; and he shall give honour to thy soul.

[18] οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ, ὁ δὲ φυλάσσων τὸν νόμον μακαριστός.

[18] There shall be no interpreter to a sinful nation: but he that observes the law is blessed.

[19] λόγοις οὐ παιδευθήσεται οἰκέτης σκληρός· ἐὰν γὰρ καὶ νοήσῃ, ἀλλ᾽ οὐχ ὑπακούσεται.

[19] A stubborn servant will not be reproved by words: for even if he understands, still he will not obey.

[20] ἐὰν ἴδῃς ἄνδρα ταχὺν ἐν λόγοις, γίνωσκε ὅτι ἐλπίδα ἔχει μᾶλλον ὁ ἄφρων αὐτοῦ.

[20] If thou see a man hasty in his words, know that the fool has hope rather than he.

[21] ὃς κατασπαταλᾷ ἐκ παιδός, οἰκέτης ἔσται, ἔσχατον δὲ ὀδυνηθήσεται ἐφ᾽ ἑαυτῷ.

[21] He that lives wantonly from a child, shall be a servant, and in the end shall grieve over himself.

[22] ἀνὴρ θυμώδης ὀρύσσει νεῖκος, ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἁμαρτίαν.

[22] A furious man stirs up strife, and a passionate man digs up sin.

[23] ὕβρις ἄνδρα ταπεινοῖ, τοὺς δὲ ταπεινόφρονας ἐρείδει δόξῃ Κύριος.

[23] Pride brings a man low, but the Lord upholds the humble-minded with honour.

[24] ὃς μερίζεται κλέπτῃ, μισεῖ τὴν ἑαυτοῦ ψυχήν· ἐὰν δὲ ὅρκου προτεθέντος ἀκούσαντες μὴ ἀναγγείλωσι,

[24] He that shares with a thief, hates his own soul: and if any having heard an oath uttered tell not of it,

[25] φοβηθέντες καὶ αἰσχυνθέντες ἀνθρώπους ὑπεσκελίσθησαν· ὁ δὲ πεποιθὼς ἐπὶ Κυρίῳ εὐφρανθήσεται. ἀσέβεια ἀνδρὶ δίδωσι σφάλμα, ὃς δὲ πέποιθεν ἐπὶ τῷ δεσπότῃ, σωθήσεται.

[25] they fearing and reverencing men unreasonably have been overthrown, but he that trusts in the Lord shall rejoice. Ungodliness

causes a man to stumble: but he that trusts in his master shall be safe.

[26] πολλοὶ θεραπεύουσι πρόσωπα ἡγουμένων, παρὰ δὲ Κυρίου γίνεται τὸ δίκαιον ἀνδρί.

[26] Many wait on the favour of rulers; but justice comes to a man from the Lord.

[27] βδέλυγμα δικαίοις ἀνὴρ ἄδικος, βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός. Γυναῖκα ἀνδρείαν τίς εὑρήσει; τιμιωτέρα δέ ἐστι λίθων πολυτελῶν ἡ τοιαύτη.

[27] A righteous man is an abomination to an unrighteous man, and the direct way is an abomination to the sinner. Who shall find a virtuous woman? for such a one is more valuable than precious stones.

[11] θάρσει ἐπ᾽ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς, ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει·

[11] The heart of her husband trusts in her: such a one shall stand in no need of fine spoils.

[12] ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα τὸν βίον.

[12] For she employs all her living for her husband’s good.

[13] μηρυομένη ἔρια καὶ λίνον ἐποίησεν εὔχρηστον ταῖς χερσὶν αὐτῆς.

[13] Gathering wool and flax, she makes it serviceable with her hands.

[14] ἐγένετο ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν, συνάγει δὲ αὐτῆς τὸν πλοῦτον.

[14] She is like a ship trading from a distance: so she procures her livelihood.

[15] καὶ ἀνίσταται ἐκ νυκτῶν καὶ ἔδωκε βρώματα τῷ οἴκῳ καὶ ἔργα ταῖς θεραπαίναις.

[15] And she rises by night, and gives food to her household, and appointed tasks to her maidens.

[16] θεωρήσασα γεώργιον ἐπρίατο, ἀπὸ δὲ καρπῶν χειρῶν αὐτῆς κατεφύτευσε κτῆμα.

[16] She views a farm, and buys it: and with the fruit of her hands she plants and a possession.

[17] ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφὺν αὐτῆς ἤρεισε τοὺς βραχίονας αὐτῆς εἰς ἔργον.

[17] She strongly girds her loins, and strengthens her arms for work.

[18] ἐγεύσατο ὅτι καλόν ἐστι τὸ ἐργάζεσθαι, καὶ οὐκ ἀποσβέννυται ὁ λύχνος αὐτῆς ὅλην τὴν νύκτα.

[18] And she finds by experience that working is good; and her candle goes not out all night.

[19] τοὺς πήχεις αὐτῆς ἐκτείνει ἐπὶ τὰ συμφέροντα, τὰς δὲ χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον.

[19] She reaches forth her arms to needful works, and applies her hands to the spindle.

[20] χεῖρας δὲ αὐτῆς διήνοιξε πένητι, καρπὸν δὲ ἐξέτεινε πτωχῷ.

[20] And she opens her hands to the needy, and reaches out fruit to the poor.

[21] οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζῃ· πάντες γὰρ οἱ παρ᾽ αὐτῆς ἐνδεδυμένοι εἰσί.

[21] Her husband is not anxious about those at home when he tarries anywhere abroad: for all her household are clothed.

[22] δισσὰς χλαίνας ἐποίησε τῷ ἀνδρὶ αὐτῆς, ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα.

[22] She makes for her husband clothes of double texture, and garments for herself of fine linen and scarlet.

[23] περίβλεπτος δὲ γίνεται ὁ ἀνὴρ αὐτῆς ἐν πύλαις, ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς.

[23] And her husband becomes a distinguished person in the gates, when he sits in council with the old inhabitants of the land.

[24] σινδόνας ἐποίησε καὶ ἀπέδοτο τοῖς Φοίνιξι, περιζώματα δὲ τοῖς Χαναναίοις.

[24] She makes fine linens and sells them to the Phoenicians, and sells girdles to the Chananites:

[25] ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις.

[25] She puts on strength and honour; and rejoices in the last days.

[26] στόμα αὐτῆς διήνοιξε προσεχόντως καὶ ἐννόμως, καὶ τάξιν ἐστείλατο τῇ γλώσσῃ αὐτῆς.

[26] she opens her mouth heedfully and with propriety, and controls her tongue.

[27] στεγναὶ διατριβαὶ οἴκων αὐτῆς, σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγε.

[27] The ways of her household are careful, and she eats not the bread of idleness.

[28] τὸ στόμα δὲ ἀνοίγει σοφῶς καὶ νομοθέσμως, ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησε τὰ τέκνα αὐτῆς καὶ ἐπλούτησαν, καὶ ὁ ἀνὴρ αὐτῆς ᾔνεσεν αὐτήν.

[28] But she opens her mouth wisely, and according to law. And her kindness to them sets up her children for them, and they grow rich, and her husband praises her.

[29] Πολλαὶ θυγατέρες ἐκτήσαντο πλοῦτον, πολλαὶ ἐποίησαν δύναμιν, σὺ δὲ ὑπέρκεισαι καὶ ὑπερῇρας πάσας.

[29] Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all.

[30] ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός· γυνὴ γὰρ συνετὴ εὐλογεῖται, φόβον δὲ Κυρίου αὕτη αἰνείτω.

[30] Charms are false, and woman’s beauty is vain: for it is a wise woman that is blessed, and let her praise the fear the Lord.

[31] δότε αὐτῇ ἀπὸ καρπῶν χειλέων αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

[31] Give her of the fruit of her lips; and let her husband be praised in the gates.

Ecclesiastes

Ecclesiastes

CHAPTER 1

[1] Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυιδ βασιλέως Ισραηλ ἐν Ιερουσαλημ.

[1] The words of the Preacher, the son of David, king of Israel in Jerusalem.

[2] Ματαιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.

[2] Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.

[3] τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον;

[3] What advantage *is there* to a man in all his labour that he takes under the sun?

[4] γενεὰ πορεύεται καὶ γενεὰ ἔρχεται, καὶ ἡ γῆ εἰς τὸν αἰῶνα ἕστηκεν.

[4] A generation goes, and a generation comes: but the earth stands for ever.

[5] καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἕλκει·

[5] And the sun arises, and the sun goes down and draws toward its place;

[6] ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῖ πρὸς βορρᾶν· κυκλοῖ κυκλῶν, πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.

[6] arising there it proceeds southward, and goes round toward the north. The wind goes round and round, and the wind returns to its circuits.

[7] πάντες οἱ χείμαρροι, πορεύονται εἰς τὴν θάλασσαν, καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη· εἰς τόπον, οὗ οἱ χείμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.

[7] All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again.

[8] πάντες οἱ λόγοι ἔγκοποι· οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν, καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὁρᾶν, καὶ οὐ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως.

[8] All things are full of labour; a man will not be able to speak *of them*: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.

[9] τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθησόμενον· καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.

[9] What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun.

[10] ὃς λαλήσει καὶ ἐρεῖ Ἰδὲ τοῦτο καινόν ἐστιν, ἤδη γέγονεν ἐν τοῖς αἰῶσιν τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν.

[10] *Who is he* that shall speak and say, Behold, this is new? it has already been in the ages that have passed before us.

[11] οὐκ ἔστιν μνήμη τοῖς πρώτοις, καί γε τοῖς ἐσχάτοις γενομένοις οὐκ ἔσται αὐτοῖς μνήμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην.

[11] There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall at the last *time*.

[12] Ἐγὼ Ἐκκλησιαστὴς ἐγενόμην βασιλεὺς ἐπὶ Ισραηλ ἐν Ιερουσαλημ·

[12] I the Preacher was king over Israel in Jerusalem.

[13] καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινομένων ὑπὸ τὸν οὐρανόν· ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

[13] And I applied my heart to seek out and examine by wisdom concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.

[14] εἶδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

[14] I beheld all the works that were wrought under the sun; and, beheld, all were vanity and waywardness of spirit.

[15] διεστραμμένον οὐ δυνήσεται τοῦ ἐπικοσμηθῆναι, καὶ ὑστέρημα οὐ δυνήσεται τοῦ ἀριθμηθῆναι.

[15] That which is crooked cannot be made straight: and deficiency cannot be numbered.

[16] ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν Ἐγὼ ἰδοὺ ἐμεγαλύνθην καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οἳ ἐγένοντο ἔμπροσθέν μου ἐν Ιερουσαλημ, καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν.

[16] I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge.

[17] καὶ ἔδωκα καρδίαν μου τοῦ γνῶναι σοφίαν καὶ γνῶσιν, παραβολὰς καὶ ἐπιστήμην ἔγνων, ὅτι καί γε τοῦτ᾽ ἔστιν προαίρεσις πνεύματος·

[17] And my heart knew much — wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit.

[18] ὅτι ἐν πλήθει σοφίας πλῆθος γνώσεως, καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα.

[18] For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.

CHAPTER 2

[1] Εἶπον ἐγὼ ἐν καρδίᾳ μου Δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ, καὶ ἰδὲ ἐν ἀγαθῷ· καὶ ἰδοὺ καί γε τοῦτο ματαιότης.

[1] I said in my heart, Come now, I will prove thee with mirth, and behold thou good: and, behold, this is also vanity.

[2] τῷ γέλωτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ Τί τοῦτο ποιεῖς;

[2] I said to laughter, Madness: and to mirth, Why doest thou this:

[3] κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἑλκύσαι εἰς οἶνον τὴν σάρκα μου – καὶ καρδία μου ὡδήγησεν ἐν σοφίᾳ – καὶ τοῦ κρατῆσαι ἐπ᾽ ἀφροσύνῃ, ἕως οὗ ἴδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου, ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.

[3] And I examined whether my heart would excite my flesh as *with* wine, (though my heart guided *me* in wisdom,) and *I desired* to lay hold of mirth, until I should see of what kind is the good to the sons of men, which they should do under the sun all the days of their life.

[4] ἐμεγάλυνα ποίημά μου, ᾠκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελῶνας,

[4] I enlarged my work; I built me houses; I planted me vineyards.

[5] ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρποῦ·

[5] I made me gardens and orchards, and planted in them every kind of fruit-tree.

[6] ἐποίησά μοι κολυμβήθρας ὑδάτων τοῦ ποτίσαι ἀπ᾽ αὐτῶν δρυμὸν βλαστῶντα ξύλα·

[6] I made me pools of water, to water from them the timber-bearing wood.

[7] ἐκτησάμην δούλους καὶ παιδίσκας, καὶ οἰκογενεῖς ἐγένοντό μοι, καί γε κτῆσις βουκολίου καὶ ποιμνίου πολλὴ ἐγένετό μοι ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ιερουσαλημ·

[7] I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem.

[8] συνήγαγόν μοι καί γε ἀργύριον καὶ χρυσίον καὶ περιουσιασμοὺς βασιλέων καὶ τῶν χωρῶν· ἐποίησά μοι ᾄδοντας καὶ ᾀδούσας καὶ ἐντρυφήματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας·

[8] Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

[9] καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ιερουσαλημ· καί γε σοφία μου ἐστάθη μοι.

[9] So I became great, and advanced beyond all that were before in Jerusalem: also my wisdom was established to me.

[10] καὶ πᾶν, ὃ ᾔτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφεῖλον ἀπ᾽ αὐτῶν, οὐκ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης, ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου, καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.

[10] And whatever mine eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour.

[11] καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου, οἷς ἐποίησαν αἱ χεῖρές μου, καὶ ἐν μόχθῳ, ᾧ ἐμόχθησα τοῦ ποιεῖν, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος, καὶ οὐκ ἔστιν περισσεία ὑπὸ τὸν ἥλιον.

[11] And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

[12] Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην· ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν;

[12] Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things where in he employs it?

[13] καὶ εἶδον ἐγὼ ὅτι ἔστιν περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφρο σύνην ὡς περισσεία τοῦ φωτὸς ὑπὲρ τὸ σκότος·

[13] And I saw that wisdom excels folly, as much as light excels darkness.

[14] τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ, καὶ ὁ ἄφρων ἐν σκότει πορεύεται. καὶ ἔγνων καί γε ἐγὼ ὅτι συνάντημα ἓν συναντήσεται τοῖς πᾶσιν αὐτοῖς.

[14] The wise man's eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

[15] καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου Ὡς συνάντημα τοῦ ἄφρονος καί γε ἐμοὶ συναντήσεταί μοι, καὶ ἵνα τί ἐσοφισάμην; ἐγὼ τότε περισσὸν ἐλάλησα ἐν καρδίᾳ μου, διότι ἄφρων ἐκ περισσεύματος λαλεῖ, ὅτι καί γε τοῦτο ματαιότης.

[15] And I said in my heart, As the event of the fool is, so shall it be to me, even to me: and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance.

[16] ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ μετὰ τοῦ ἄφρονος εἰς αἰῶνα, καθότι ἤδη αἱ ἡμέραι αἱ ἐρχόμεναι τὰ πάντα ἐπελήσθη· καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος;

[16] For there is no remembrance of the wise man with the fool for ever; forasmuch as now *in* the coming days all things are forgotten: and how shall the wise man die with the fool?

[17] καὶ ἐμίσησα σὺν τὴν ζωήν, ὅτι πονηρὸν ἐπ᾽ ἐμὲ τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον, ὅτι τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

[17] So I hated life; because the work that was wrought under the sun was evil before me: for all is vanity and waywardness of spirit.

[18] καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου, ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ᾽ ἐμέ·

[18] And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me.

[19] καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων; καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου, ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον. καί γε τοῦτο ματαιότης.

[19] And who knows whether he will be a wise *man* or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity.

[20] καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον,

[20] so I went about to dismiss from my heart all my labour wherein I had laboured under the sun.

[21] ὅτι ἔστιν ἄνθρωπος, οὗ μόχθος αὐτοῦ ἐν σοφίᾳ καὶ ἐν γνώσει καὶ ἐν ἀνδρείᾳ, καὶ ἄνθρωπος, ὃς οὐκ ἐμόχθησεν ἐν αὐτῷ, δώσει αὐτῷ μερίδα αὐτοῦ. καί γε τοῦτο ματαιότης καὶ πονηρία μεγάλη.

[21] For there is *such* a man that his labour is in wisdom, and in knowledge, and in fortitude; *yet* this man shall give his portion to one who has not laboured therein. This is also vanity and great evil.

[22] ὅτι τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ᾧ αὐτὸς μοχθεῖ ὑπὸ τὸν ἥλιον;

[22] For it happens to a man in all his labour, and in the purpose of his heart wherein he labours under the sun.

[23] ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ, καί γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ. καί γε τοῦτο ματαιότης ἐστίν.

[23] For all his days *are days* of sorrows, and vexation of spirit is his; in the night also his heart rests not. This is also vanity.

[24] Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ· ὃ φάγεται καὶ ὃ πίεται καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ. καί γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἐστιν·

[24] A man has nothing *really* good to eat, and to drink, and to shew his soul *as* good in his trouble. This also I saw, that it is from the hand of God.

[25] ὅτι τίς φάγεται καὶ τίς φείσεται πάρεξ αὐτοῦ;

[25] For who shall eat, or who shall drink, without him?

[26] ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν καὶ γνῶσιν καὶ εὐφροσύνην· καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ· ὅτι καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

[26] For *God* has given to the man who is good in his sight, wisdom, and knowledge, and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

CHAPTER 3

[1] Τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν.

[1] To all things there is a time, and a season for every matter under heaven.

[2] καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν, καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτῖλαι πεφυτευμένον,

[2] A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted;

[3] καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι, καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδομῆσαι,

[3] a time to kill, and a time to heal; a time to pull down, and a time to build up;

[4] καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι, καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὀρχήσασθαι,

[4] a time to weep, and a time to laugh; a time to lament, and a time to dance;

[5] καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους, καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περι λήμψεως,

[5] a time to throw stones, and a time to gather stones together; a time to embrace, and a time to abstain from embracing;

[6] καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι, καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν,

[6] a time to seek, and a time to lose; a time to keep, and a time to cast away;

[7] καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,

[7] a time to rend, and a time to sew; a time to be silent, and a time to speak;

[8] καιρὸς τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου καὶ καιρὸς εἰρήνης.

[8] a time to love, and a time to hate; a time of war, and a time of peace.

[9] τίς περισσεία τοῦ ποιοῦντος ἐν οἷς αὐτὸς μοχθεῖ;

[9] What advantage *has* he that works in those things wherein he labours?

[10] εἶδον σὺν τὸν περισπασμόν, ὃν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

[10] I have seen all the trouble, which God has given to the sons of men to be troubled with.

[11] σὺν τὰ πάντα ἐποίησεν καλὰ ἐν καιρῷ αὐτοῦ καί γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν, ὅπως μὴ εὕρῃ ὁ ἄνθρωπος τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ᾽ ἀρχῆς καὶ μέχρι τέλους.

[11] All the things which he has made are beautiful in his time: he has also set the whole world in their heart, that man might not find out the work which God has wrought from the beginning even to the end.

[12] ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ·

[12] I know that there is no good in them, except *for a man* to rejoice, and to do good in his life.

[13] καί γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίεται καὶ ἴδῃ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἐστιν.

[13] Also *in the case of* every man who shall eat and drink, and see good in all his labour, *this* is a gift of God.

[14] ἔγνων ὅτι πάντα, ὅσα ἐποίησεν ὁ θεός, αὐτὰ ἔσται εἰς τὸν αἰῶνα· ἐπ᾽ αὐτῷ οὐκ ἔστιν προσθεῖναι, καὶ ἀπ᾽ αὐτοῦ οὐκ ἔστιν ἀφελεῖν, καὶ ὁ θεὸς ἐποίησεν, ἵνα φοβηθῶσιν ἀπὸ προσώπου αὐτοῦ.

[14] I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it, and it is impossible to take away from it: and God has done *it*, that *men* may fear before him.

[15] τὸ γενόμενον ἤδη ἐστίν, καὶ ὅσα τοῦ γίνεσθαι, ἤδη γέγονεν, καὶ ὁ θεὸς ζητήσει τὸν διωκόμενον.

[15] That which has been is now; and whatever things *are appointed* to be have already been; and God will seek out that which is past.

[16] Καὶ ἔτι εἶδον ὑπὸ τὸν ἥλιον τόπον τῆς κρίσεως, ἐκεῖ ὁ ἀσεβής, καὶ τόπον τοῦ δικαίου, ἐκεῖ ὁ ἀσεβής.

[16] And moreover I saw under the sun the place of judgement, there was the ungodly one; and the place of righteousness, there was the godly one.

[17] εἶπα ἐγὼ ἐν καρδίᾳ μου Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ ὁ θεός, ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι.

[17] And I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

[18] ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου, ὅτι διακρινεῖ αὐτοὺς ὁ θεός, καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καί γε αὐτοῖς.

[18] I said in my heart, concerning the speech of the sons of man, God will judge them, and that to shew that they are breasts.

[19] ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους, συνάντημα ἓν αὐτοῖς· ὡς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου, καὶ πνεῦμα ἓν τοῖς πᾶσιν· καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτῆνος; οὐδέν, ὅτι τὰ πάντα ματαιότης.

[19] Also to them is the event of the sons of man, and the event of the brute; one event befalls them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? nothing; for all is vanity.

[20] τὰ πάντα πορεύεται εἰς τόπον ἕνα· τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός, καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν·

[20] All *go* to one place; all were formed of the dust, and all will return to dust.

[21] καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω, καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν;

[21] And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast, whether it goes downward to the earth?

[22] καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὃ εὐφρανθήσεται ὁ ἄνθρωπος ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸ μερὶς αὐτοῦ· ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἐὰν γένηται μετ᾽ αὐτόν;

[22] And I saw that there was no good, but that wherein a man shall rejoice in his works, for it is his portion, for who shall bring him to see any thing of that which shall be after him?

CHAPTER 4

[1] Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον σὺν πάσας τὰς συκοφαντίας τὰς γινομένας ὑπὸ τὸν ἥλιον· καὶ ἰδοὺ δάκρυον τῶν συκοφαντουμένων, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἰσχύς, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.

[1] So I returned, and saw all the oppressions that were done under the sun: and behold the tear of the oppressed, and they had no comforter; and on the side of them that oppressed them was power; but they had no comforter:

[2] καὶ ἐπῄνεσα ἐγὼ σὺν τοὺς τεθνηκότας τοὺς ἤδη ἀποθανόντας ὑπὲρ τοὺς ζῶντας, ὅσοι αὐτοὶ ζῶσιν ἕως τοῦ νῦν·

[2] and I praised all the dead that had already died more than the living, as many as are alive until now.

[3] καὶ ἀγαθὸς ὑπὲρ τοὺς δύο τούτους ὅστις οὔπω ἐγένετο, ὃς οὐκ εἶδεν σὺν τὸ ποίημα τὸ πονηρὸν τὸ πεποιημένον ὑπὸ τὸν ἥλιον.

[3] Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

[4] Καὶ εἶδον ἐγὼ σὺν πάντα τὸν μόχθον καὶ σὺν πᾶσαν ἀνδρείαν τοῦ ποιήματος, ὅτι αὐτὸ ζῆλος ἀνδρὸς ἀπὸ τοῦ ἑταίρου αὐτοῦ· καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

[4] And I saw all labour, and all the diligent work, that this is a man’s envy from his neighbour. This is also vanity and waywardness of spirit.

[5] ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ.

[5] The fool folds his hands together, and eats his own flesh.

[6] ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλήρωμα δύο δρακῶν μόχθου καὶ προαιρέσεως πνεύματος.

[6] Better is a handful of rest than two handfuls of trouble and waywardness of spirit.

[7] Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον ματαιότητα ὑπὸ τὸν ἥλιον.

[7] So I returned, and saw vanity under the sun.

[8] ἔστιν εἷς, καὶ οὐκ ἔστιν δεύτερος, καί γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ· καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ, καί γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπλαται πλούτου. καὶ τίνι ἐγὼ μοχθῶ καὶ στερίσκω τὴν ψυχήν μου ἀπὸ ἀγαθωσύνης; καί γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρός ἐστιν.

[8] There is one *alone*, and there is not a second; yea, he has neither son nor brother: yet there is no end to all his labour; neither is his eye satisfied with wealth; and for whom do I labour, and deprive my soul of good? this is also vanity, and an evil trouble.

[9] ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα, οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν·

[9] Two *are* better than one, *seeing* they have a good reward for their labour.

[10] ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ, καὶ οὐαὶ αὐτῷ τῷ ἑνί, ὅταν πέσῃ καὶ μὴ ᾖ δεύτερος τοῦ ἐγεῖραι αὐτόν.

[10] For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls, and there is not a second to lift him up.

[11] καί γε ἐὰν κοιμηθῶσιν δύο, καὶ θέρμη αὐτοῖς· καὶ ὁ εἷς πῶς θερμανθῇ;

[11] Also if two should lie together, they also get heat: but how shall one be warmed *alone?*

[12] καὶ ἐὰν ἐπικραταιωθῇ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ, καὶ τὸ σπαρτίον τὸ ἔντριτον οὐ ταχέως ἀπορραγήσεται.

[12] And if one should prevail against *him*, the two shall withstand him; and a threefold cord shall not be quickly broken.

[13] Ἀγαθὸς παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα, ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι·

[13] Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer.

[14] ὅτι ἐξ οἴκου τῶν δεσμίων ἐξελεύσεται τοῦ βασιλεῦσαι, ὅτι καί γε ἐν βασιλείᾳ αὐτοῦ ἐγεννήθη πένης.

[14] For he shall come forth out of the house of the prisoners to reign, because *he* also that was in his kingdom has become poor.

[15] εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον μετὰ τοῦ νεανίσκου τοῦ δευτέρου, ὃς στήσεται ἀντ αὐτοῦ,

[15] I beheld all the living who were walking under the sun, with the second youth who shall stand up in each one's place.

[16] οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ, τοῖς πᾶσιν, ὅσοι ἐγένοντο ἔμπροσθεν αὐτῶν· καί γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ· ὅτι καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

[16] There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity and waywardness of spirit.

[17] Φύλαξον πόδα σου, ἐν ᾧ ἐὰν πορεύῃ εἰς οἶκον τοῦ θεοῦ, καὶ ἐγγὺς τοῦ ἀκούειν· ὑπὲρ δόμα τῶν ἀφρόνων θυσία σου, ὅτι οὐκ εἰσιν εἰδότες τοῦ ποιῆσαι κακόν.

[17] Keep thy foot, whensoever thou goest to the house of God; and *when thou art* near to hear, let thy sacrifice *be* better than the gift of fools: for they know not that they are doing evil.

CHAPTER 5

[1] μὴ σπεῦδε ἐπὶ στόματί σου, καὶ καρδία σου μὴ ταχυνάτω τοῦ ἐξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ· ὅτι ὁ θεὸς ἐν τῷ οὐρανῷ, καὶ σὺ ἐπὶ τῆς γῆς, ἐπὶ τούτῳ ἔστωσαν οἱ λόγοι σου ὀλίγοι.

[1] Be not hasty with thy mouth, and let not thine heart be swift to utter anything before God; for God is in heaven above, and thou upon earth: therefore let thy words be few.

[2] ὅτι παραγίνεται ἐνύπνιον ἐν πλήθει περισπασμοῦ καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων.

[2] For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

[3] καθὼς ἂν εὔξῃ εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν· ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν, σὺν ὅσα ἐὰν εὔξῃ ἀπόδος.

[3] Whenever thou shalt vow a vow to God, defer not to pay it; for *he has* no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed.

[4] ἀγαθὸν τὸ μὴ εὔξασθαί σε ἢ τὸ εὔξασθαί σε καὶ μὴ ἀποδοῦναι.

[4] *It is* better that thou shouldest not vow, than that thou shouldest vow and not pay.

[5] μὴ δῷς τὸ στόμα σου τοῦ ἐξαμαρτῆσαι τὴν σάρκα σου καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἄγνοιά ἐστιν, ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῇ σου καὶ διαφθείρῃ τὰ ποιήματα χειρῶν σου.

[5] Suffer not thy mouth to lead thy flesh to sin; and say not in the presence of God, It was an error: lest God be angry at thy voice, and destroy the works of thy hands.

[6] ὅτι ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοί· ὅτι σὺν τὸν θεὸν φοβοῦ.

[6] For *there is evil* in a multitude of dreams and vanities and many words: but fear thou God.

[7] Ἐὰν συκοφαντίαν πένητος καὶ ἁρπαγὴν κρίματος καὶ δι᾽ καιοσύνης ἴδῃς ἐν χώρᾳ, μὴ θαυμάσῃς ἐπὶ τῷ πράγματι· ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ᾽ αὐτούς.

[7] If thou shouldest see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for *there is* a high one to watch over him that is high, and high ones over them.

[8] καὶ περισσεία γῆς ἐν παντί ἐστι, βασιλεὺς τοῦ ἀγροῦ εἰργασμένου.

[8] Also the abundance of the earth is for every one: the king *is dependent on* the tilled field.

[9] Ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου· καὶ τίς ἠγάπησεν ἐν πλήθει αὐτῶν γένημα; καί γε τοῦτο ματαιότης.

[9] He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance thereof? this is also vanity.

[10] ἐν πλήθει τῆς ἀγαθωσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν· καὶ τί ἀνδρεία τῷ παρ᾽ αὐτῆς ὅτι ἀλλ᾽ ἢ τοῦ ὁρᾶν ὀφθαλμοῖς αὐτοῦ;

[10] In the multitude of good they are increased that eat it: and what virtue has the owner, but the right of beholding *it* with his eyes?

[11] γλυκὺς ὕπνος τοῦ δούλου, εἰ ὀλίγον καὶ εἰ πολὺ φάγεται· καὶ τῷ ἐμπλησθέντι τοῦ πλουτῆσαι οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὑπνῶσαι.

[11] The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

[12] ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον, πλοῦτον φυλασσόμενον τῷ παρ᾽ αὐτοῦ εἰς κακίαν αὐτοῦ,

[12] There is an infirmity which I have seen under the sun, *namely*, wealth kept for its owner to his hurt.

[13] καὶ ἀπολεῖται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ, καὶ ἐγέννησεν υἱόν, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν.

[13] And that wealth shall perish in an evil trouble: and *the man* begets a son, and there is nothing in his hand.

[14] καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός, ἐπιστρέψει τοῦ πορευθῆναι ὡς ἥκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ, ἵνα πορευθῇ

ἐν χειρὶ αὐτοῦ.

[14] As he came forth naked from his mother's womb, he shall return back as he came, and he shall receive nothing for his labour, that it should go *with him* in his hand.

[15] καί γε τοῦτο πονηρὰ ἀρρωστία· ὥσπερ γὰρ παρεγένετο, οὕτως καὶ ἀπελεύσεται, καὶ τίς περισσεία αὐτῷ, ᾗ μοχθεῖ εἰς ἄνεμον;

[15] And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labours?

[16] καί γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει καὶ θυμῷ πολλῷ καὶ ἀρρωστίᾳ καὶ χόλῳ.

[16] Yea, all his days are in darkness, and in mourning, and much sorrow, and infirmity, and wrath.

[17] Ἰδοὺ ὃ εἶδον ἐγὼ ἀγαθόν, ὅ ἐστιν καλόν, τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ ἰδεῖν ἀγαθωσύνην ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ ἐὰν μοχθῇ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ, ὧν ἔδωκεν αὐτῷ ὁ θεός· ὅτι αὐτὸ μερὶς αὐτοῦ.

[17] Behold, I have seen good, that it is a fine thing *for a man* to eat and to drink, and to see good in all his labour in which he may labour under the sun, *all* the number of the days of his life which God has given to him: for it is his portion.

[18] καί γε πᾶς ὁ ἄνθρωπος, ᾧ ἔδωκεν αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ ἐξουσίασεν αὐτὸν τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ, τοῦτο δόμα θεοῦ ἐστιν.

[18] Yea, and *as for* every man to whom God has given wealth and possessions, and has given him power to eat thereof, and to receive his portion, and to rejoice in his labour; this is the gift of God.

[19] ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· ὅτι ὁ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ.

[19] For he shall not much remember the days of his life; for God troubles him in the mirth of his heart.

CHAPTER 6

[1] Ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἐστιν ἐπὶ τὸν ἄνθρωπον·

There is an evil which I have seen under the sun, and it is abundant with man:

[2] ἀνήρ, ᾧ δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν, καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὧν ἐπιθυμήσει, καὶ οὐκ ἐξουσιάσει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ᾽ αὐτοῦ, ὅτι ἀνὴρ ξένος φάγεται αὐτόν· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἐστιν.

[2] a man to whom God shall give wealth, and substance, and honour, and he wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity, and an evil infirmity.

[3] ἐὰν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται, καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἐτῶν αὐτοῦ, καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης, καί γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἶπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρωμα,

[3] If a man beget a hundred children, and live many years, yea, however abundant the days of his years shall be, yet if his soul shall not be satisfied with good, and also he have no burial; I said, An untimely birth is better than he.

[4] ὅτι ἐν ματαιότητι ἦλθεν καὶ ἐν σκότει πορεύεται, καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται,

[4] For he came in vanity, and departs in darkness, and his name shall be covered in darkness.

[5] καί γε ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον.

[5] Moreover he has not seen the sun, nor known rest: there is no more rest to this one than another.

[6] καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν, μὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;

[6] Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

[7] Πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καί γε ἡ ψυχὴ οὐ πληρωθήσεται.

[7] All the labour of a man is for his mouth, and yet the appetite shall not be satisfied.

[8] ὅτι τίς περισσεία τῷ σοφῷ ὑπὲρ τὸν ἄφρονα; διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς.

[8] For what advantage has the wise man over the fool, since even the poor knows how to walk in the direction of life?

[9] ἀγαθὸν ὅραμα ὀφθαλμῶν ὑπὲρ πορευόμενον ψυχῇ. καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

[9] The sight of the eyes is better than that which wanders in soul: this is also vanity, and waywardness of spirit.

[10] Εἴ τι ἐγένετο, ἤδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὅ ἐστιν ἄνθρωπος, καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἰσχυροῦ ὑπὲρ αὐτόν·

[10] If anything has been, its name has already been called: and it is known what man is; neither can he contend with him who is stronger than he.

[11] ὅτι εἰσὶν λόγοι πολλοὶ πληθύνοντες ματαιότητα. τί περισσὸν τῷ ἀνθρώπῳ;

[11] For there are many things which increase vanity. What advantage has a man?

[12] ὅτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ ἀριθμὸν ἡμερῶν ζωῆς ματαιότητος αὐτοῦ; καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ· ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον;

[12] for who knows what is good for a man in his life, during the number of the life of the days of his vanity? and he has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

CHAPTER 7

[1] Ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ.

A good name is better than good oil; and the day of death than the day of birth.

[2] ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους ἢ ὅτι πορευθῆναι εἰς οἶκον πότου, καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου, καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ.

[2] It is better to go to the house of mourning, than to go to the banquet house: since this is the end of every man; and the living man will apply good warning to his heart.

[3] ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.

[3] Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better.

[4] καρδία σοφῶν ἐν οἴκῳ πένθους, καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης.

[4] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

[5] ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ ὑπὲρ ἄνδρα ἀκούοντα ᾄσμα ἀφρόνων·

[5] It is better to hear a reproof of a wise man, than for a man to hear the song of fools.

[6] ὅτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως γέλως τῶν ἀφρόνων· καί γε τοῦτο ματαιότης.

[6] As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

[7] ὅτι ἡ συκοφαντία περιφέρει σοφὸν καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ.

[7] for oppression makes a wise man mad, and destroys his noble heart.

[8] ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχὴν αὐτοῦ, ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεύματι.

[8] The end of a matter is better than the beginning thereof: the patient is better than the high-minded.

[9] μὴ σπεύσῃς ἐν πνεύματί σου τοῦ θυμοῦσθαι, ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται.

[9] Be not hasty in thy spirit to be angry: for anger will rest in the bosom of fools.

[10] μὴ εἴπῃς Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεραι ἦσαν ἀγαθαὶ ὑπὲρ ταύτας; ὅτι οὐκ ἐν σοφίᾳ ἐπηρώτησας περὶ τούτου.

[10] Say not, What has happened, that the former days were better than these? for thou dost not enquire in wisdom concerning this.

[11] ἀγαθὴ σοφία μετὰ κληροδοσίας καὶ περισσεία τοῖς θεωροῦσιν τὸν ἥλιον·

[11] Wisdom is good with an inheritance: and there is an advantage by it to them that see the sun.

[12] ὅτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιὰ τοῦ ἀργυρίου, καὶ περισσεία γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ᾽ αὐτῆς.

[12] For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

[13] ἰδὲ τὰ ποιήματα τοῦ θεοῦ· ὅτι τίς δυνήσεται τοῦ κοσμῆσαι ὃν ἂν ὁ θεὸς διαστρέψῃ αὐτόν;

[13] Behold the works of God: for who shall be able to straighten him whom God has made crooked?

[14] ἐν ἡμέρᾳ ἀγαθωσύνης ζῆθι ἐν ἀγαθῷ καὶ ἐν ἡμέρᾳ κακίας ἰδέ· καί γε σὺν τοῦτο σύμφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς, ἵνα μὴ εὕρῃ ὁ ἄνθρωπος ὀπίσω αὐτοῦ μηδέν.

[14] In the day of prosperity live joyfully, and consider in the day of adversity: consider, I say, God also has caused the one to agree with the other for this reason, that man should find nothing after him.

[15] Σὺν τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου· ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ, καὶ ἔστιν ἀσεβὴς μένων ἐν κακίᾳ αὐτοῦ.

[15] I have seen all things in the days of my vanity: there is a just man perishing in his justice, and there is an ungodly man remaining in his wickedness.

[16] μὴ γίνου δίκαιος πολὺ καὶ μὴ σοφίζου περισσά, μήποτε ἐκπλαγῇς.

[16] Be not very just; neither be very wise: lest thou be confounded.

[17] μὴ ἀσεβήσῃς πολὺ καὶ μὴ γίνου σκληρός, ἵνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου.

[17] Be not very wicked; and be not stubborn: lest thou shouldest die before thy time.

[18] ἀγαθὸν τὸ ἀντέχεσθαί σε ἐν τούτῳ, καί γε ἀπὸ τούτου μὴ ἀνῇς τὴν χεῖρά σου, ὅτι φοβούμενος τὸν θεὸν ἐξελεύσεται τὰ πάντα.

[18] It is well for thee to hold fast by this; also by this defile not thine hand: for to them that fear God all things shall come forth well.

[19] Ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει·

[19] Wisdom will help the wise man more than ten mighty men which are in the city.

[20] ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται.

[20] For there is not a righteous man in the earth, who will do good, and not sin

[21] καί γε εἰς πάντας τοὺς λόγους, οὓς λαλήσουσιν, μὴ θῇς καρδίαν σου, ὅπως μὴ ἀκούσῃς τοῦ δούλου σου καταρωμένου σε,

[21] Also take no heed to all the words which ungodly men shall speak; lest thou hear thy servant cursing thee.

[22] ὅτι πλειστάκις πονηρεύσεταί σε καὶ καθόδους πολλὰς κακώσει καρδίαν σου, ὅπως καί γε σὺ κατηράσω ἑτέρους.

[22] For many times he shall trespass against thee, and repeatedly shall he afflict thine heart; for thus also hast thou cursed others.

[23] Πάντα ταῦτα ἐπείρασα ἐν τῇ σοφίᾳ· εἶπα Σοφισθήσομαι,

[23] All these things have I proved in wisdom: I said, I will be wise; but it was far from me.

[24] καὶ αὐτὴ ἐμακρύνθη ἀπ᾽ ἐμοῦ μακρὰν ὑπὲρ ὃ ἦν, καὶ βαθὺ βάθος, τίς εὑρήσει αὐτό;

[24] That which is far beyond what was, and a great depth, who shall find it out?

[25] ἐκύκλωσα ἐγώ, καὶ ἡ καρδία μου τοῦ γνῶναι καὶ τοῦ κατασκέψασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν.

[25] I and my heart went round about to know, and to examine, and to seek wisdom, and the account of things, and to know the folly and trouble and madness of the ungodly man.

[26] καὶ εὑρίσκω ἐγὼ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἐστὶν θηρεύματα καὶ σαγῆναι καρδία αὐτῆς, δεσμοὶ χεῖρες αὐτῆς· ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαιρεθήσεται ἀπ᾽ αὐτῆς, καὶ ἁμαρτάνων συλλημφθήσεται ἐν αὐτῇ.

[26] And I find her to be, and I will pronounce to be more bitter than death the woman which is a snare, and her heart nets, who has a band in her hands: he that is good in the sight of God shall be delivered from her; but the sinner shall be caught by her.

[27] ἰδὲ τοῦτο εὗρον, εἶπεν ὁ Ἐκκλησιαστής, μία τῇ μιᾷ τοῦ εὑρεῖν λογισμόν,

[27] Behold, this have I found, said the Preacher, seeking by one at a time to find out the account,

[28] ὃν ἔτι ἐζήτησεν ἡ ψυχή μου καὶ οὐχ εὗρον· ἄνθρωπον ἕνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον.

[28] which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found.

[29] πλὴν ἰδὲ τοῦτο εὗρον, ὃ ἐποίησεν ὁ θεὸς σὺν τὸν ἄνθρωπον εὐθῆ, καὶ αὐτοὶ ἐζήτησαν λογισμοὺς πολλούς.

[29] But, behold, this have I found, that God made man upright; but they have sought out many devices.

CHAPTER 8

[1] Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος; σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ, καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται.

[1] Who knows the wise? and who knows the interpretation of a saying?

A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

[2] στόμα βασιλέως φύλαξον καὶ περὶ λόγου ὅρκου θεοῦ μὴ σπουδάσῃς·

[2] Observe the commandment of the king, and *that* because of the word of the oath of God.

[3] ἀπὸ προσώπου αὐτοῦ πορεύσῃ, μὴ στῇς ἐν λόγῳ πονηρῷ· ὅτι πᾶν, ὃ ἐὰν θελήσῃ, ποιήσει,

[3] Be not hasty; thou shalt go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please,

[4] καθὼς λαλεῖ βασιλεὺς ἐξουσιάζων, καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις;

[4] even as a king having power: and who will say to him, What doest thou?

[5] ὁ φυλάσσων ἐντολὴν οὐ γνώσεται ῥῆμα πονηρόν, καὶ καιρὸν κρίσεως γινώσκει καρδία σοφοῦ·

[5] He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgement.

[6] ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις, ὅτι γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν·

[6] For to every thing there is time and judgement; for the knowledge of a man is great to him.

[7] ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον, ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ;

[7] For there is no one that knows what is going to be: for who shall tell him how it shall be?

[8] οὐκ ἔστιν ἄνθρωπος ἐξουσιάζων ἐν πνεύματι τοῦ κωλῦσαι σὺν τὸ πνεῦμα· καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου, καὶ οὐκ ἔστιν ἀποστολὴ ἐν τῷ πολέμῳ, καὶ οὐ διασώσει ἀσέβεια τὸν παρ᾽ αὐτῆς.

[8] There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no discharge in the day of the battle; neither shall ungodliness save her votary.

[9] καὶ σὺν πᾶν τοῦτο εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα, ὃ πεποίηται ὑπὸ τὸν ἥλιον, τὰ ὅσα ἐξουσιάσατο ὁ ἄνθρωπος ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν·

[9] So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein man has power over man to afflict him.

[10] καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας, καὶ ἐκ τόπου ἁγίου ἐπορεύθησαν καὶ ἐπῃνέθησαν ἐν τῇ πόλει, ὅτι οὕτως ἐποίησαν. καί γε τοῦτο ματαιότης.

[10] And then I saw the ungodly carried into the tombs, and *that* out of the holy place: and they departed, and were praised in the city, because they had done thus: this also is vanity.

[11] ὅτι οὐκ ἔστιν γινομένη ἀντίρρησις ἀπὸ τῶν ποιούντων τὸ πονηρὸν ταχύ· διὰ τοῦτο ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν.

[11] Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil.

[12] ὃς ἥμαρτεν, ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ μακρότητος αὐτῷ· ὅτι καί γε γινώσκω ἐγὼ ὅτι ἔσται ἀγαθὸν τοῖς φοβουμένοις τὸν θεόν, ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ·

[12] He that has sinned has done evil from that time, and long from beforehand: nevertheless I know, that it is well with them that fear God, that they may fear before him:

[13] καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβεῖ, καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ ὃς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ.

[13] but it shall not be well with the ungodly, and he shall not prolong his days, *which are* as a shadow; forasmuch as he fears not before God.

[14] ἔστιν ματαιότης, ἣ πεποίηται ἐπὶ τῆς γῆς, ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν ἀσεβῶν, καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν δικαίων· εἶπα ὅτι καί γε τοῦτο ματαιότης.

[14] There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the just: I said, This is also vanity.

[15] καὶ ἐπῄνεσα ἐγὼ σὺν τὴν εὐφροσύνην, ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι, καὶ αὐτὸ συμπροσέσται αὐτῷ ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ, ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον.

[15] Then I praised mirth, because there is no good for a man under the sun, but to eat, and drink, and be merry: and this shall attend him in his labour all the days of his life, which God has given him under the sun.

[16] Ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γνῶναι σοφίαν καὶ τοῦ ἰδεῖν τὸν περισπασμὸν τὸν πεποιημένον ἐπὶ τῆς γῆς, ὅτι καί γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὕπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων,

[16] Whereupon I set my heart to know wisdom, and to perceive the trouble that was wrought upon the earth: for there is that neither by day nor night sees sleep with his eyes.

[17] καὶ εἶδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ, ὅτι οὐ δυνήσεται ἄνθρωπος τοῦ εὑρεῖν σὺν τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον· ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητῆσαι, καὶ οὐχ εὑρήσει· καί γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γνῶναι, οὐ δυνήσεται τοῦ εὑρεῖν.

[17] And I beheld all the works of God, that a man shall not be able to discover the work which is wrought under the sun; whatsoever things a man shall endeavour to seek, however a man may labour to seek it, yet he shall not find it; yea, how much soever a wise man may speak of knowing it, he shall not be able to find it: for I applied all this to my heart, and my heart has seen all this.

CHAPTER 9

[1] Ὅτι σὺν πᾶν τοῦτο ἔδωκα εἰς καρδίαν μου, καὶ καρδία μου σὺν πᾶν εἶδεν τοῦτο, ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ, καί γε ἀγάπην καί γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν,

[1] *I saw* that the righteous, and the wise, and their works, are in the hand of God: yea, there is no man that knows either love or hatred, *though* all are before their face.

[2] ματαιότης ἐν τοῖς πᾶσιν. συνάντημα ἓν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ, τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι· ὡς ὁ ἀγαθός, ὧς ὁ ἁμαρτάνων· ὧς ὁ ὀμνύων, καθὼς ὁ τὸν ὅρκον φοβούμενος.

[2] Vanity is in all: there is one event to the righteous, and to the wicked; to the good, and to the bad; both to the pure, and to the impure; both to him that sacrifices, and to him that sacrifice not: as is the good, so is the sinner: as is the swearer, even so is he that fears an oath.

[3] τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον, ὅτι συνάντημα ἓν τοῖς πᾶσιν· καί γε καρδία υἱῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ, καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν, καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκρούς.

[3] There is this evil in all that is done under the sun, that there is one event to all: yea, the heart of the sons of men is filled with evil, and madness is in their heart during their life, and after that *they go* to the dead.

[4] ὅτι τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας; ἔστιν ἐλπίς, ὅτι ὁ κύων ὁ ζῶν, αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν.

[4] for who is he that has fellowship with all the living? there is hope *of him*: for a living dog is better than a dead lion.

[5] ὅτι οἱ ζῶντες γνώσονται ὅτι ἀποθανοῦνται, καὶ οἱ νεκροὶ οὔκ εἰσιν γινώσκοντες οὐδέν· καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός, ὅτι ἐπελήσθη ἡ μνήμη αὐτῶν·

[5] For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost.

[6] καί γε ἀγάπη αὐτῶν καί γε μῖσος αὐτῶν καί γε ζῆλος αὐτῶν ἤδη ἀπώλετο, καὶ μερὶς οὐκ ἔστιν αὐτοῖς ἔτι εἰς αἰῶνα ἐν παντὶ τῷ πεποιημένῳ ὑπὸ τὸν ἥλιον.

[6] also their love, and their hatred, and their envy, have now perished; yea, there is no portion for them any more for ever in all that is done under the sun.

[7] Δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου, ὅτι ἤδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου.

[7] Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works.

[8] ἐν παντὶ καιρῷ ἔστωσαν ἱμάτιά σου λευκά, καὶ ἔλαιον ἐπὶ κεφαλήν σου μὴ ὑστερησάτω.

[8] Let thy garments be always white; and let not oil be wanting on thine head.

[9] ἰδὲ ζωὴν μετὰ γυναικός, ἧς ἠγάπησας, πάσας ἡμέρας ζωῆς ματαιότητός σου τὰς δοθείσας σοι ὑπὸ τὸν ἥλιον, πάσας ἡμέρας ματαιότητός σου, ὅτι αὐτὸ μερίς σου ἐν τῇ ζωῇ σου καὶ ἐν τῷ μόχθῳ σου, ᾧ σὺ μοχθεῖς ὑπὸ τὸν ἥλιον.

[9] And see life with the wife whom thou lovest all the days of the life of thy vanity, which are given thee under the sun: for that is thy portion in thy life, and in thy labour wherein thou labourest under the sun.

[10] πάντα, ὅσα ἂν εὕρῃ ἡ χείρ σου τοῦ ποιῆσαι, ὡς ἡ δύναμίς σου ποίησον, ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις καὶ σοφία ἐν ᾅδῃ, ὅπου σὺ πορεύῃ ἐκεῖ.

[10] Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades wither thou goest.

[11] Ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος καί γε οὐ τοῖς σοφοῖς ἄρτος καί γε οὐ τοῖς

συνετοῖς πλοῦτος καί γε οὐ τοῖς γινώσκουσιν χάρις, ὅτι καιρὸς καὶ ἀπάντημα συναντήσεται τοῖς πᾶσιν αὐτοῖς.

[11] I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet wealth to men of understanding, nor yet favour to men of knowledge; for time and chance will happen to them all.

[12] ὅτι καί γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ· ὡς οἱ ἰχθύες οἱ θηρευόμενοι ἐν ἀμφιβλήστρῳ κακῷ καὶ ὡς ὄρνεα τὰ θηρευόμενα ἐν παγίδι, ὡς αὐτὰ παγιδεύονται οἱ υἱοὶ τοῦ ἀνθρώπου εἰς καιρὸν πονηρόν, ὅταν ἐπιπέσῃ ἐπ᾽ αὐτοὺς ἄφνω.

[12] For surely man also knows not his time: as fishes that are taken in an evil net, and as birds that are caught in a snare; even thus the sons of men are snared at an evil time, when it falls suddenly upon them.

[13] Καί γε τοῦτο εἶδον σοφίαν ὑπὸ τὸν ἥλιον, καὶ μεγάλη ἐστὶν πρός με·

[13] This I also saw *to be* wisdom under the sun, and it is great before me:

[14] πόλις μικρὰ καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι, καὶ ἔλθῃ ἐπ᾽ αὐτὴν βασιλεὺς μέγας καὶ κυκλώσῃ αὐτὴν καὶ οἰκοδομήσῃ ἐπ᾽ αὐτὴν χάρακας μεγάλους·

[14] *suppose there were* a little city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it;

[15] καὶ εὕρῃ ἐν αὐτῇ ἄνδρα πένητα σοφόν, καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ· καὶ ἄνθρωπος οὐκ ἐμνήσθη σὺν τοῦ ἀνδρὸς τοῦ πένητος ἐκείνου.

[15] and should find in it a poor wise man, and he should save the city through his wisdom: yet no man would remember that poor man.

[16] καὶ εἶπα ἐγώ Ἀγαθὴ σοφία ὑπὲρ δύναμιν· καὶ σοφία τοῦ πένητος ἐξουδενωμένη, καὶ λόγοι αὐτοῦ οὐκ εἰσιν ἀκουόμενοι.

[16] And I said Wisdom is better than power: yet the wisdom of the poor man is set at nought, and his words not listened to.

[17] λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται ὑπὲρ κραυγὴν ἐξουσιαζόντων ἐν ἀφροσύναις.

[17] The words of the wise are heard in quiet more than the cry of them that rule in folly.

[18] ἀγαθὴ σοφία ὑπὲρ σκεύη πολέμου, καὶ ἁμαρτάνων εἷς ἀπολέσει ἀγαθωσύνην πολλήν.

[18] Wisdom is better than weapons of war: and one sinner will destroy much good.

CHAPTER 10

[1] Μυῖαι θανατοῦσαι σαπριοῦσιν σκευασίαν ἐλαίου ἡδύσματος· τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης.

[1] Pestilent flies will corrupt a preparation of sweet ointment: *and* a little wisdom is more precious than great glory of folly.

[2] καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ, καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ·

[2] A wise man's heart is at his right hand; but a fool's heart at his left.

[3] καί γε ἐν ὁδῷ ὅταν ἄφρων πορεύηται, καρδία αὐτοῦ ὑστερήσει, καὶ ἃ λογιεῖται πάντα ἀφροσύνη ἐστίν.

[3] Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinks of is folly.

[4] ἐὰν πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῇ ἐπὶ σέ, τόπον σου μὴ ἀφῇς, ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας.

[4] If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences.

[5] ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, ὡς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος·

[5] There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler.

[6] ἐδόθη ὁ ἄφρων ἐν ὕψεσι μεγάλοις, καὶ πλούσιοι ἐν ταπεινῷ καθήσονται·

[6] The fool has been set in very high places, while rich men would sit in a low one.

[7] εἶδον δούλους ἐφ' ἵππους καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς.

[7] I have seen servants upon horses, and princes walking as servants on the earth.

[8] ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται, καὶ καθαιροῦντα φραγμόν, δήξεται αὐτὸν ὄφις·

[8] He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

[9] ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς, σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.

[9] He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby.

[10] ἐὰν ἐκπέσῃ τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν, καὶ δυνάμεις δυναμώσει, καὶ περισσεία τοῦ ἀνδρείου σοφία.

[10] If the axe-head should fall off, then the man troubles his countenance, and he must put forth more strength: and *in that case* skill is of no advantage to a man.

[11] ἐὰν δάκῃ ὁ ὄφις ἐν οὐ ψιθυρισμῷ, καὶ οὐκ ἔστιν περισσεία τῷ ἐπᾴδοντι.

[11] If a serpent bite when there is no *charmer's* whisper, then there is no advantage to the charmer.

[12] λόγοι στόματος σοφοῦ χάρις, καὶ χείλη ἄφρονος καταποντιοῦσιν αὐτόν·

[12] The words of a wise mouth are gracious: but the lips of a fool will swallow him up.

[13] ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσόνη, καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά·

[13] The beginning of the words of his mouth is folly: and the end of his talk mischievous madness.

[14] καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον, καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τίς ἀναγγελεῖ αὐτῷ;

[14] A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him?

[15] μόχθος τῶν ἀφρόνων κοπώσει αὐτούς, ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν.

[15] The labour of fools will afflict them, *as that of one* who knows not to go to the city.

[16] οὐαί σοι, πόλις, ἧς ὁ βασιλεύς σου νεώτερος καὶ οἱ ἄρχοντές σου ἐν πρωίᾳ ἐσθίουσιν·

[16] Woe to thee, O city, whose king is young, and thy princes eat in the morning!

[17] μακαρία σύ, γῆ, ἧς ὁ βασιλεύς σου υἱὸς ἐλευθέρων καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται.

[17] Blessed art thou, O land, whose king is a son of nobles, and whose princes shall eat seasonably, for strength, and shall not be ashamed.

[18] ἐν ὀκνηρίαις ταπεινωθήσεται ἡ δόκωσις, καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία.

[18] By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.

[19] εἰς γέλωτα ποιοῦσιν ἄρτον, καὶ οἶνος εὐφραίνει ζῶντας, καὶ τοῦ ἀργυρίου ἐπακούσεται σὺν τὰ πάντα.

[19] Men prepare bread for laughter, and wine and oil that the living should rejoice: but to money all things will humbly yield obedience.

[20] καί γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ, καὶ ἐν ταμιείοις κοιτώνων σου μὴ καταράσῃ πλούσιον· ὅτι πετεινὸν τοῦ οὐρανοῦ ἀποίσει σὺν τὴν φωνήν, καὶ ὁ ἔχων τὰς πτέρυγας ἀπαγγελεῖ λόγον.

[20] Even in thy conscience, curse not the king; and curse not the rich in thy bedchamber: for a bird of the air shall carry thy voice, and that which has wings shall report thy speech.

CHAPTER 11

[1] Ἀπόστειλον τὸν ἄρτον σου ἐπὶ πρόσωπον τοῦ ὕδατος, ὅτι ἐν πλήθει τῶν ἡμερῶν εὑρήσεις αὐτόν·

[1] Send forth thy bread upon the face of the water: for thou shalt find it after many days.

[2] δὸς μερίδα τοῖς ἑπτὰ καί γε τοῖς ὀκτώ, ὅτι οὐ γινώσκεις τί ἔσται πονηρὸν ἐπὶ τὴν γῆν.

[2] Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth.

[3] ἐὰν πληρωθῶσιν τὰ νέφη ὑετοῦ, ἐπὶ τὴν γῆν ἐκχέουσιν· καὶ ἐὰν πέσῃ ξύλον ἐν τῷ νότῳ καὶ ἐὰν ἐν τῷ βορρᾷ, τόπῳ, οὗ πεσεῖται τὸ ξύλον, ἐκεῖ ἔσται.

[3] If the clouds be filled with rain, they pour *it* out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be.

[4] τηρῶν ἄνεμον οὐ σπερεῖ, καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει,

[4] He that observes the wind sows not; and he that looks at the clouds will not reap.

[5] ἐν οἷς οὐκ ἔστιν γινώσκων τίς ἡ ὁδὸς τοῦ πνεύματος. ὡς ὀστᾶ ἐν γαστρὶ τῆς κυοφορούσης, οὕτως οὐ γνώσῃ τὰ ποιήματα τοῦ θεοῦ, ὅσα ποιήσει σὺν τὰ πάντα.

[5] Among whom none knows what is the way of the wind: as the bones *are hid* in the womb of a pregnant *woman*, so thou shalt not know the works of God, *even* all things whatsoever he shall do.

[6] ἐν πρωίᾳ σπεῖρον τὸ σπέρμα σου, καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χείρ σου, ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τοῦτο, καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθά.

[6] In the morning sow thy seed, and in the evening let not thine hand be slack: for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.

[7] καὶ γλυκὺ τὸ φῶς καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον·

[7] Moreover the light is sweet, and it is good for the eyes to see the sun.

[8] ὅτι καὶ ἐὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος, ἐν πᾶσιν αὐτοῖς εὐφρανθήσεται καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκότους, ὅτι πολλαὶ ἔσονται· πᾶν τὸ ἐρχόμενον ματαιότης.

[8] For even if a man should live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

[9] Εὐφραίνου, νεανίσκε, ἐν νεότητί σου, καὶ ἀγαθυνάτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου, καὶ περιπάτει ἐν ὁδοῖς καρδίας σου καὶ ἐν ὁράσει ὀφθαλμῶν σου καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει.

[9] Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgement.

[10] καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου, ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης.

[10] Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.

CHAPTER 12

[1] καὶ μνήσθητι τοῦ κτίσαντός σε ἐν ἡμέραις νεότητός σου, ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας καὶ φθάσωσιν ἔτη, ἐν οἷς ἐρεῖς Οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα·

[1] And remember thy Creator in the days of thy youth, before the days of evil come, and the years overtake *thee* in which thou shalt say, I have no pleasure in them.

[2] ἕως οὗ μὴ σκοτισθῇ ὁ ἥλιος καὶ τὸ φῶς καὶ ἡ σελήνη καὶ οἱ ἀστέρες, καὶ ἐπιστρέψωσιν τὰ νέφη ὀπίσω τοῦ ὑετοῦ·

[2] While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain:

[3] ἐν ἡμέρᾳ, ᾗ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἤργησαν αἱ ἀλήθουσαι, ὅτι ὠλιγώθησαν, καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς·

[3] in the day wherein the keepers of the house shall tremble, and the mighty men shall become bent, and the grinding *women* cease because they have become few, and the *women* looking out at the windows be dark;

[4] καὶ κλείσουσιν θύρας ἐν ἀγορᾷ ἐν ἀσθενείᾳ φωνῆς τῆς ἀληθούσης, καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου, καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ᾄσματος·

[4] and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds *at the mill*; and he shall rise up at the voice of the sparrow, and all the daughters of song shall be brought low;

[5] καί γε ἀπὸ ὕψους ὄψονται, καὶ θάμβοι ἐν τῇ ὁδῷ· καὶ ἀνθήσῃ τὸ ἀμύγδαλον, καὶ παχυνθῇ ἡ ἀκρίς, καὶ διασκεδασθῇ ἡ κάππαρις, ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ, καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι·

[5] and they shall look up, and fears *shall be* in the way, and the almond tree shall blossom, and the locust shall increase, and the caper shall be

scattered: because man has gone to his eternal home, and the mourners have gone about the market:

[6] ἕως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου, καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσίου, καὶ συντριβῇ ὑδρία ἐπὶ τὴν πηγήν, καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον,

[6] before the silver cord be *let go*, or the choice gold be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern;

[7] καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὡς ἦν, καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό.

[7] *before* the dust also return to the earth as it was, and the spirit return to God who gave it.

[8] ματαιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής, τὰ πάντα ματαιότης.

[8] Vanity of vanities, said the Preacher; all is vanity.

[9] Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός, ἔτι ἐδίδαξεν γνῶσιν σὺν τὸν λαόν, καὶ οὗς ἐξιχνιάσεται κόσμιον παραβολῶν.

[9] And because the Preacher was wise above *others, so it was* that he taught man excellent knowledge, and the ear will trace out the parables.

[10] πολλὰ ἐζήτησεν Ἐκκλησιαστὴς τοῦ εὑρεῖν λόγους θελήματος καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας.

[10] The Preacher sought diligently to find out acceptable words, and a correct writing, *even* words of truth.

[11] Λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἧλοι πεφυτευμένοι, οἳ παρὰ τῶν συναγμάτων ἐδόθησαν ἐκ ποιμένος ἑνὸς καὶ περισσὸν ἐξ αὐτῶν.

[11] The words of the wise are as goads, and as nails firmly fastened, which have been given from one shepherd by agreement.

[12] υἱέ μου, φύλαξαι ποιῆσαι βιβλία πολλά· οὐκ ἔστιν περασμός, καὶ μελέτη πολλὴ κόπωσις σαρκός.

[12] And moreover, my son, guard thyself by means of them: of making many books there is no end; and much study is a weariness of the flesh.

[13] Τέλος λόγου τὸ πᾶν ἀκούεται Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε, ὅτι τοῦτο πᾶς ὁ ἄνθρωπος.

[13] Hear the end of the matter, the sun: Fear God, and keep his commandments: for this is the whole man.

[14] ὅτι σὺν πᾶν τὸ ποίημα ὁ θεὸς ἄξει ἐν κρίσει ἐν παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν καὶ ἐὰν πονηρόν.

[14] For God will bring every work into judgment, with everything that has been overlooked, whether *it be* good, or whether *it be* evil.

Song of Solomon

CHAPTER 1

[1] Ἆισμα ᾀσμάτων, ὅ ἐστιν τῷ Σαλωμων.

[1] The Song of songs, which is Solomon’s.

[2] Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ, ὅτι ἀγαθοὶ μαστοί σου ὑπὲρ οἶνον,

[2] Let him kiss me with the kisses of his mouth: for thy breasts are better than wine.

[3] καὶ ὀσμὴ μύρων σου ὑπὲρ πάντα τὰ ἀρώματα, μύρον ἐκκενωθὲν ὄνομά σου. διὰ τοῦτο νεάνιδες ἠγάπησάν σε,

[3] And the smell of thine ointments is better than all spices: thy name is ointment poured forth; therefore do the young maidens love thee.

[4] εἵλκυσάν σε, ὀπίσω σου εἰς ὀσμὴν μύρων σου δραμοῦμεν. Εἰσήνεγκέν με ὁ βασιλεὺς εἰς τὸ ταμίειον αὐτοῦ. Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί, ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον· εὐθύτης ἠγάπησέν σε.

[4] They have drawn thee: we will run after thee, for the smell of thine ointments: the king has brought me into closet: let us rejoice and be glad in thee; we will love thy breasts more than wine: righteousness loves thee.

[5] Μέλαινά εἰμι καὶ καλή, θυγατέρες Ιερουσαλημ, ὡς σκηνώματα Κηδαρ, ὡς δέρρεις Σαλωμων.

[5] I am black, but beautiful, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

[6] μὴ βλέψητέ με, ὅτι ἐγώ εἰμι μεμελανωμένη, ὅτι παρέβλεψέν με ὁ ἥλιος· υἱοὶ μητρός μου ἐμαχέσαντο ἐν ἐμοί, ἔθεντό με φυλάκισσαν ἐν ἀμπελῶσιν· ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα.

[6] Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother’s sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

[7] Ἀπάγγειλόν μοι, ὃν ἠγάπησεν ἡ ψυχή μου, ποῦ ποιμαίνεις, ποῦ κοιτάζεις ἐν μεσημβρίᾳ, μήποτε γένωμαι ὡς περιβαλλομένη ἐπ᾽ ἀγέλαις ἑταίρων σου.

[7] Tell me, *thou* whom my soul loves, where thou tendest thy flock, where thou causest *them* to rest at noon, lest I become as one that is veiled by the flocks of thy companions.

[8] Ἐὰν μὴ γνῷς σεαυτήν, ἡ καλὴ ἐν γυναιξίν, ἔξελθε σὺ ἐν πτέρναις τῶν ποιμνίων καὶ ποίμαινε τὰς ἐρίφους σου ἐπὶ σκηνώμασιν τῶν ποιμένων.

[8] If thou know not thyself, thou fair one among women, go thou forth by the footsteps of the flocks, and feed thy kids by the shepherd's tents.

[9] Τῇ ἵππῳ μου ἐν ἅρμασιν Φαραω ὡμοίωσά σε, ἡ πλησίον μου.

[9] I have likened thee, my companion, to my horses in the chariots of Pharao.

[10] τί ὡραιώθησαν σιαγόνες σου ὡς τρυγόνες, τράχηλός σου ὡς ὁρμίσκοι;

[10] How are thy cheeks beautiful as *those* of a dove, thy neck as chains!

[11] ὁμοιώματα χρυσίου ποιήσομέν σοι μετὰ στιγμάτων τοῦ ἀργυρίου.

[11] We will make thee figures of gold with studs of silver.

[12] Ἕως οὗ ὁ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ, νάρδος μου ἔδωκεν ὀσμὴν αὐτοῦ.

[12] So long as the king was at table, my spikenard gave forth its smell.

[13] ἀπόδεσμος τῆς στακτῆς ἀδελφιδός μου ἐμοί, ἀνὰ μέσον τῶν μαστῶν μου αὐλισθήσεται·

[13] My kinsman is to me a bundle of myrrh; he shall lie between my breasts.

[14] βότρυς τῆς κύπρου ἀδελφιδός μου ἐμοὶ ἐν ἀμπελῶσιν Εγγαδδι.

[14] My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

[15] Ἰδοὺ εἶ καλή, ἡ πλησίον μου, ἰδοὺ εἶ καλή, ὀφθαλμοί σου περιστεραί.

[15] Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves.

[16] Ἰδοὺ εἶ καλός, ὁ ἀδελφιδός μου, καί γε ὡραῖος· πρὸς κλίνη ἡμῶν σύσκιος,

[16] Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed.

[17] δοκοὶ οἴκων ἡμῶν κέδροι, φατνώματα ἡμῶν κυπάρισσοι.

[17] The beams of our house are cedars, our ceilings are of cypress.

CHAPTER 2

[1] Ἐγὼ ἄνθος τοῦ πεδίου, κρίνον τῶν κοιλάδων.

[1] I am a flower of the plain, a lily of the valleys.

[2] Ὡς κρίνον ἐν μέσῳ ἀκανθῶν, οὕτως ἡ πλησίον μου ἀνὰ μέσον τῶν θυγατέρων.

[2] As a lily among thorns, so is my companion among the daughters.

[3] Ὡς μῆλον ἐν τοῖς ξύλοις τοῦ δρυμοῦ, οὕτως ἀδελφιδός μου ἀνὰ μέσον τῶν υἱῶν· ἐν τῇ σκιᾷ αὐτοῦ ἐπεθύμησα καὶ ἐκάθισα, καὶ καρπὸς αὐτοῦ γλυκὺς ἐν λάρυγγί μου.

[3] As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow, and sat down, and his fruit was sweet in my throat.

[4] Εἰσαγάγετέ με εἰς οἶκον τοῦ οἴνου, τάξατε ἐπ᾽ ἐμὲ ἀγάπην.

[4] Bring me into the wine house; set love before me.

[5] στηρίσατέ με ἐν ἀμόραις, στοιβάσατέ με ἐν μήλοις, ὅτι τετρωμένη ἀγάπης ἐγώ.

[5] Strengthen me with perfumes, stay me with apples: for I *am* wounded with love.

[6] εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλήν μου, καὶ ἡ δεξιὰ αὐτοῦ περιλήμψεταί με.

[6] His left *hand shall be* under my head, and his right hand shall embrace me.

[7] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην, ἕως οὗ θελήσῃ.

[7] I have charged you, ye daughters of Jerusalem, by the powers and by the virtues of the field, that ye do not rouse or wake *my* love, until he please.

[8] Φωνὴ ἀδελφιδοῦ μου· ἰδοὺ οὗτος ἥκει πηδῶν ἐπὶ τὰ ὄρη διαλλόμενος ἐπὶ τοὺς βουνούς.

[8] The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.

[9] ὅμοιός ἐστιν ἀδελφιδός μου τῇ δορκάδι ἢ νεβρῷ ἐλάφων ἐπὶ τὰ ὄρη Βαιθηλ. ἰδοὺ οὗτος ἕστηκεν ὀπίσω τοῦ τοίχου ἡμῶν παρακύπτων διὰ τῶν θυρίδων ἐκκύπτων διὰ τῶν δικτύων.

[9] My kinsman is like a roe or a young hart on the mountains of Baethel: behold, he is behind our wall, looking through the windows, peeping through the lattices.

[10] ἀποκρίνεται ἀδελφιδός μου καὶ λέγει μοι Ἀνάστα ἐλθέ, ἡ πλησίον μου, καλή μου, περιστερά μου,

[10] My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove.

[11] ὅτι ἰδοὺ ὁ χειμὼν παρῆλθεν, ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἑαυτῷ,

[11] For, behold, the winter is past, the rain is gone, it has departed.

[12] τὰ ἄνθη ὤφθη ἐν τῇ γῇ, καιρὸς τῆς τομῆς ἔφθακεν, φωνὴ τοῦ τρυγόνος ἠκούσθη ἐν τῇ γῇ ἡμῶν,

[12] The flowers are seen in the land; the time of pruning has arrived; the voice of the turtle-dove has been heard in our land.

[13] ἡ συκῆ ἐξήνεγκεν ὀλύνθους αὐτῆς, αἱ ἄμπελοι κυπρίζουσιν, ἔδωκαν ὀσμήν. ἀνάστα ἐλθέ, ἡ πλησίον μου, καλή μου, περιστερά μου,

[13] The fig-tree has put forth its young figs, the vines put forth the tender grape, they yield a smell: arise, come, my companion, my fair one, my dove; yea, come.

[14] καὶ ἐλθὲ σύ, περιστερά μου ἐν σκέπῃ τῆς πέτρας ἐχόμενα τοῦ προτειχίσματος, δεῖξόν μοι τὴν ὄψιν σου καὶ ἀκούτισόν με τὴν φωνήν σου, ὅτι ἡ φωνή σου ἡδεῖα, καὶ ἡ ὄψις σου ὡραία.

[14] *Thou art* my dove, in the shelter of the rock, near the wall: shew me thy face, and cause me to hear thy voice; for thy voice is sweet, and thy countenance is beautiful.

[15] Πιάσατε ἡμῖν ἀλώπεκας μικροὺς ἀφανίζοντας ἀμπελῶνας, καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν.

[15] Take us the little foxes that spoil the vines: for our vines put forth tender grapes.

[16] Ἀδελφιδός μου ἐμοί, κἀγὼ αὐτῷ, ὁ ποιμαίνων ἐν τοῖς κρίνοις,

[16] My kinsman is mine, and I am his: he feeds *his flock* among the lilies.

[17] ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκιαί. ἀπόστρεψον ὁμοιώθητι σύ, ἀδελφιδέ μου, τῷ δόρκωνι ἢ νεβρῷ ἐλάφων ἐπὶ ὄρη κοιλωμάτων.

[17] Until the day dawn, and the shadows depart, turn, my kinsman, be thou like to a roe or young hart on the mountains of the ravines.

CHAPTER 3

[1] Ἐπὶ κοίτην μου ἐν νυξὶν ἐζήτησα ὃν ἠγάπησεν ἡ ψυχή μου, ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν, ἐκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέν μου.

[1] By night on my bed I sought him whom my soul loves: I sought him, but found him not; I called him, but he hearkened not to me.

[2] ἀναστήσομαι δὴ καὶ κυκλώσω ἐν τῇ πόλει ἐν ταῖς ἀγοραῖς καὶ ἐν ταῖς πλατείαις καὶ ζητήσω ὃν ἠγάπησεν ἡ ψυχή μου· ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν.

[2] I will rise now, and go about in the city, in the market-places, and in the streets, and I will seek him whom my soul loves: I sought him, but I found him not.

[3] εὕροσάν με οἱ τηροῦντες οἱ κυκλοῦντες ἐν τῇ πόλει Μὴ ὃν ἠγάπησεν ἡ ψυχή μου εἴδετε;

[3] The watchmen who go their rounds in the city found me. *I said*, Have ye seen him whom my soul loves?

[4] ὡς μικρὸν ὅτε παρῆλθον ἀπ᾽ αὐτῶν, ἕως οὗ εὗρον ὃν ἠγάπησεν ἡ ψυχή μου· ἐκράτησα αὐτὸν καὶ οὐκ ἀφήσω αὐτόν, ἕως οὗ εἰσήγαγον αὐτὸν εἰς οἶκον μητρός μου καὶ εἰς ταμίειον τῆς συλλαβούσης με.

[4] *It was* as a little *while* after I parted from them, that I found him whom my soul loves: I held him, and did not let him go, until I brought him into my mother’s house, and into the chamber of her that conceived me.

[5] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν ἐγείρητε καὶ ἐξεγείρητε τὴν ἀγάπην, ἕως ἂν θελήσῃ.

[5] I have charged you, O daughters of Jerusalem, by the powers and by the virtues of the field, that ye rouse not nor awake *my* love, until he please.

[6] Τίς αὕτη ἡ ἀναβαίνουσα ἀπὸ τῆς ἐρήμου ὡς στελέχη καπνοῦ τεθυμιαμένη σμύρναν καὶ λίβανον ἀπὸ πάντων κονιορτῶν μυρεψοῦ;

[6] Who is this that comes up from the wilderness as pillars of smoke, perfumed with myrrh and frankincense, with all powders of the perfumer?

[7] ἰδοὺ ἡ κλίνη τοῦ Σαλωμων, ἑξήκοντα δυνατοὶ κύκλῳ αὐτῆς ἀπὸ δυνατῶν Ισραηλ,

[7] Behold Solomon's bed; sixty mighty men of the mighty ones of Israel are round about it.

[8] πάντες κατέχοντες ῥομφαίαν δεδιδαγμένοι πόλεμον, ἀνὴρ ῥομφαία αὐτοῦ ἐπὶ μηρὸν αὐτοῦ ἀπὸ θάμβους ἐν νυξίν.

[8] They all hold a sword, being expert in war: every man *has* his sword upon his thigh because of fear by night.

[9] φορεῖον ἐποίησεν ἑαυτῷ ὁ βασιλεὺς Σαλωμων ἀπὸ ξύλων τοῦ Λιβάνου,

[9] King Solomon made himself a litter of woods of Lebanon.

[10] στύλους αὐτοῦ ἐποίησεν ἀργύριον καὶ ἀνάκλιτον αὐτοῦ χρύσεον, ἐπίβασις αὐτοῦ πορφυρᾶ, ἐντὸς αὐτοῦ λιθόστρωτον, ἀγάπην ἀπὸ θυγατέρων Ιερουσαλημ.

[10] He made the pillars of it silver, the bottom of it gold, the covering of it scarlet, in the midst of it a pavement of love, for the daughters of Jerusalem.

[11] ἐξέλθατε καὶ ἴδετε ἐν τῷ βασιλεῖ Σαλωμων ἐν τῷ στεφάνῳ, ᾧ ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ καὶ ἐν ἡμέρᾳ εὐφροσύνης καρδίας αὐτοῦ.

[11] Go forth, ye daughters of Sion, and behold king Solomon, with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER 4

[1] Ἰδοὺ εἶ καλή, ἡ πλησίον μου, ἰδοὺ εἶ καλή. ὀφθαλμοί σου περιστεραὶ ἐκτὸς τῆς σιωπήσεώς σου. τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν, αἳ ἀπεκαλύφθησαν ἀπὸ τοῦ Γαλααδ.

[1] Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves, beside thy veil: thy hair is as flocks of goats, that have appeared from Galaad.

[2] ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων, αἳ ἀνέβησαν ἀπὸ τοῦ λουτροῦ, αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς.

[2] Thy teeth are as flocks of shorn *sheep*, that have gone up from the washing; all of them bearing twins, and there is not a barren one among them.

[3] ὡς σπαρτίον τὸ κόκκινον χείλη σου, καὶ ἡ λαλιά σου ὡραία. ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπήσεώς σου.

[3] Thy lips are as a thread of scarlet, and thy speech is comely: like the rind of a pomegranate is thy cheek without thy veil.

[4] ὡς πύργος Δαυιδ τράχηλός σου ὁ ᾠκοδομημένος εἰς θαλπιωθ· χίλιοι θυρεοὶ κρέμανται ἐπ᾽ αὐτόν, πᾶσαι βολίδες τῶν δυνατῶν.

[4] Thy neck is as the tower of David, that was built for an armoury: a thousand shields hang upon it, *and* all darts of mighty men.

[5] δύο μαστοί σου ὡς δύο νεβροὶ δίδυμοι δορκάδος οἱ νεμόμενοι ἐν κρίνοις.

[5] Thy two breasts are as two twin fawns, that feed among the lilies.

[6] ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκιαί, πορεύσομαι ἐμαυτῷ πρὸς τὸ ὄρος τῆς σμύρνης καὶ πρὸς τὸν βουνὸν τοῦ Λιβάνου.

[6] Until the day dawn, and the shadows depart, I will betake me to the mountain of myrrh, and to the hill of frankincense.

[7] ὅλη καλὴ εἶ, ἡ πλησίον μου, καὶ μῶμος οὐκ ἔστιν ἐν σοί.

[7] Thou art all fair, my companion, and there is no spot in thee.

[8] Δεῦρο ἀπὸ Λιβάνου, νύμφη, δεῦρο ἀπὸ Λιβάνου· ἐλεύσῃ καὶ διελεύσῃ ἀπὸ ἀρχῆς πίστεως, ἀπὸ κεφαλῆς Σανιρ καὶ Ερμων, ἀπὸ μανδρῶν λεόντων, ἀπὸ ὀρέων παρδάλεων.

[8] Come from Libanus, *my* bride, come from Libanus: thou shalt come and pass from the top of Faith, from the top of Sanir and Hermon, from the lions' dens, from the mountains of the leopards.

[9] Ἐκαρδίωσας ἡμᾶς, ἀδελφή μου νύμφη, ἐκαρδίωσας ἡμᾶς ἑνὶ ἀπὸ ὀφθαλμῶν σου, ἐν μιᾷ ἐνθέματι τραχήλων σου.

[9] My sister, *my* spouse, thou hast ravished my heart; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

[10] τί ἐκαλλιώθησαν μαστοί σου, ἀδελφή μου νύμφη, τί ἐκαλλιώθησαν μαστοί σου ἀπὸ οἴνου; καὶ ὀσμὴ ἱματίων σου ὑπὲρ πάντα τὰ ἀρώματα.

[10] How beautiful are thy breasts, my sister, my spouse! how much more beautiful are thy breasts than wine, and the smell of thy garments than all spices!

[11] κηρίον ἀποστάζουσιν χείλη σου, νύμφη, μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου, καὶ ὀσμὴ ἱματίων σου ὡς ὀσμὴ Λιβάνου.

[11] Thy lips drop honeycomb, my spouse: honey and milk are under thy tongue; and the smell of thy garments is as the smell of Libanus.

[12] Κῆπος κεκλεισμένος ἀδελφή μου νύμφη, κῆπος κεκλεισμένος, πηγὴ ἐσφραγισμένη·

[12] My sister, *my* spouse is a garden enclosed; a garden enclosed, a fountain sealed.

[13] ἀποστολαί σου παράδεισος ῥοῶν μετὰ καρποῦ ἀκροδρύων, κύπροι μετὰ νάρδων,

[13] Thy shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard:

[14] νάρδος καὶ κρόκος, κάλαμος καὶ κιννάμωμον μετὰ πάντων ξύλων τοῦ Λιβάνου, σμύρνα αλωθ μετὰ πάντων πρώτων μύρων,

[14] spikenard and saffron, calamus and cinnamon; with all woods of Libanus, myrrh, aloes, with all chief spices:

[15] πηγὴ κήπων, φρέαρ ὕδατος ζῶντος καὶ ῥοιζοῦντος ἀπὸ τοῦ Λιβάνου.

[15] a fountain of a garden, and a well of water springing and gurgling from Libanus.

[16] Ἐξεγέρθητι, βορρᾶ, καὶ ἔρχου, νότε, διάπνευσον κῆπόν μου, καὶ ῥευσάτωσαν ἀρώματά μου· καταβήτω ἀδελφιδός μου εἰς κῆπον αὐτοῦ καὶ φαγέτω καρπὸν ἀκροδρύων αὐτοῦ.

[16] Awake, O north wind; and come, O south; and blow through my garden, and let my spices flow out.

CHAPTER 5

[1] Εἰσῆλθον εἰς κῆπόν μου, ἀδελφή μου νύμφη, ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου, ἔφαγον ἄρτον μου μετὰ μέλιτός μου, ἔπιον οἶνόν μου μετὰ γάλακτός μου· φάγετε, πλησίοι, καὶ πίετε καὶ μεθύσθητε, ἀδελφοί,

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends, and drink; yea, brethren, drink abundantly.

[2] Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ. φωνὴ ἀδελφιδοῦ μου, κρούει ἐπὶ τὴν θύραν Ἄνοιξόν μοι, ἀδελφή μου, ἡ πλησίον μου, περιστερά μου, τελεία μου, ὅτι ἡ κεφαλή μου ἐπλήσθη δρόσου καὶ οἱ βόστρυχοί μου ψεκάδων νυκτός.

[2] I sleep, but my heart is awake: the voice of my kinsman knocks at the door, saying, Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night.

[3] Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσωμαι αὐτόν; ἐνιψάμην τοὺς πόδας μου, πῶς μολυνῶ αὐτούς;

[3] I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them?

[4] ἀδελφιδός μου ἀπέστειλεν χεῖρα αὐτοῦ ἀπὸ τῆς ὀπῆς, καὶ ἡ κοιλία μου ἐθροήθη ἐπ᾽ αὐτόν.

[4] My kinsman put forth his hand by the hole of the door, and my belly moved for him.

[5] ἀνέστην ἐγὼ ἀνοῖξαι τῷ ἀδελφιδῷ μου, χεῖρές μου ἔσταξαν σμύρναν, δάκτυλοί μου σμύρναν πλήρη ἐπὶ χεῖρας τοῦ κλείθρου.

[5] I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock.

[6] ἤνοιξα ἐγὼ τῷ ἀδελφιδῷ μου, ἀδελφιδός μου παρῆλθεν· ψυχή μου ἐξῆλθεν ἐν λόγῳ αὐτοῦ, ἐζήτησα αὐτὸν καὶ οὐχ εὗρον αὐτόν, ἐκάλεσα αὐτόν, καὶ οὐχ ὑπήκουσέν μου.

[6] I opened to my kinsman; my kinsman was gone: my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not.

[7] εὕροσάν με οἱ φύλακες οἱ κυκλοῦντες ἐν τῇ πόλει, ἐπάταξάν με, ἐτραυμάτισάν με, ἦραν τὸ θέριστρόν μου ἀπ᾽ ἐμοῦ φύλακες τῶν τειχέων.

[7] The watchman that go their rounds in the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

[8] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, ἐὰν εὕρητε τὸν ἀδελφιδόν μου, τί ἀπαγγείλητε αὐτῷ; ὅτι τετρωμένη ἀγάπης εἰμὶ ἐγώ.

[8] I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if ye should find my kinsman, what are ye to say to him? That I am wounded with love.

[9] Τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ, ἡ καλὴ ἐν γυναιξίν, τί ἀδελφιδός σου ἀπὸ ἀδελφιδοῦ, ὅτι οὕτως ὥρκισας ἡμᾶς;

[9] What is thy kinsman more than another kinsman, O thou beautiful among women? what is thy kinsman more than another kinsman, that thou hast so charged us?

[10] Ἀδελφιδός μου λευκὸς καὶ πυρρός, ἐκλελοχισμένος ἀπὸ μυριάδων·

[10] My kinsman is white and ruddy, chosen out from myriads.

[11] κεφαλὴ αὐτοῦ χρυσίον καὶ φαζ, βόστρυχοι αὐτοῦ ἐλάται, μέλανες ὡς κόραξ,

[11] His head is as very fine gold, his locks are flowing, black as a raven.

[12] ὀφθαλμοὶ αὐτοῦ ὡς περιστεραὶ ἐπὶ πληρώματα ὑδάτων λελουσμέναι ἐν γάλακτι καθήμεναι ἐπὶ πληρώματα ὑδάτων,

[12] His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools.

[13] σιαγόνες αὐτοῦ ὡς φιάλαι τοῦ ἀρώματος φύουσαι μυρεψικά, χείλη αὐτοῦ κρίνα στάζοντα σμύρναν πλήρη,

[13] His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh.

[14] χεῖρες αὐτοῦ τορευταὶ χρυσαῖ πεπληρωμέναι θαρσις, κοιλία αὐτοῦ πυξίον ἐλεφάντινον ἐπὶ λίθου σαπφείρου,

[14] His hands are as turned gold set with beryl: his belly is an ivory tablet on a sapphire stone.

[15] κνῆμαι αὐτοῦ στῦλοι μαρμάρινοι τεθεμελιωμένοι ἐπὶ βάσεις χρυσᾶς, εἶδος αὐτοῦ ὡς Λίβανος, ἐκλεκτὸς ὡς κέδροι,

[15] His legs are marble pillars set on golden sockets: his form is as Libanus, choice as the cedars.

[16] φάρυγξ αὐτοῦ γλυκασμοὶ καὶ ὅλος ἐπιθυμία· οὗτος ἀδελφιδός μου, καὶ οὗτος πλησίον μου, θυγατέρες Ιερουσαλημ.

[16] His throat is most sweet, and altogether desirable. This is my kinsman, and this is my companion, O daughters of Jerusalem.

CHAPTER 6

[1] Ποῦ ἀπῆλθεν ὁ ἀδελφιδός σου, ἡ καλὴ ἐν γυναιξίν; ποῦ ἀπέβλεψεν ὁ ἀδελφιδός σου; καὶ ζητήσομεν αὐτὸν μετὰ σοῦ.

[17] Whither is thy kinsman gone, thou beautiful among women? whither has thy kinsman turned aside? *tell us*, and we will seek him with thee.

[2] Ἀδελφιδός μου κατέβη εἰς κῆπον αὐτοῦ εἰς φιάλας τοῦ ἀρώματος ποιμαίνειν ἐν κήποις καὶ συλλέγειν κρίνα·

[1] My kinsman is gone down to his garden, to the beds of spice, to feed *his flock* in the gardens, and to gather lilies.

[3] ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ἀδελφιδός μου ἐμοὶ ὁ ποιμαίνων ἐν τοῖς κρίνοις.

[2] I am my kinsman's, and my kinsman is mine, who feeds among the lilies.

[4] Καλὴ εἶ, ἡ πλησίον μου, ὡς εὐδοκία, ὡραία ὡς Ιερουσαλημ, θάμβος ὡς τεταγμέναι.

[3] Thou art fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as *armies* set in array.

[5] ἀπόστρεψον ὀφθαλμούς σου ἀπεναντίον μου, ὅτι αὐτοὶ ἀνεπτέρωσάν με. τρίχωμά σου ὡς ἀγέλαι τῶν αἰγῶν, αἳ ἀνεφάνησαν ἀπὸ τοῦ Γαλααδ.

[4] Turn away thine eyes from before me, for they have ravished me: thy hair is as flocks of goats which have appeared from Galaad.

[6] ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων, αἳ ἀνέβησαν ἀπὸ τοῦ λουτροῦ, αἱ πᾶσαι διδυμεύουσαι, καὶ ἀτεκνοῦσα οὐκ ἔστιν ἐν αὐταῖς.

[5] Thy teeth are as flocks of shorn *sheep*, that have gone up from the washing, all of them bearing twins, and there is none barren among them: thy lips are as a thread of scarlet, and thy speech is comely.

[7] ὡς σπαρτίον τὸ κόκκινον χείλη σου, καὶ ἡ λαλιά σου ὡραία. ὡς λέπυρον τῆς ῥόας μῆλόν σου ἐκτὸς τῆς σιωπήσεώς σου.

[6] Thy cheek is like the rind of a pomegranate, *being seen* without thy veil.

[8] Ἑξήκοντά εἰσιν βασίλισσαι, καὶ ὀγδοήκοντα παλλακαί, καὶ νεάνιδες ὧν οὐκ ἔστιν ἀριθμός.

[7] There are sixty queens, and eighty concubines, and maidens without number.

[9] μία ἐστὶν περιστερά μου, τελεία μου, μία ἐστὶν τῇ μητρὶ αὐτῆς, ἐκλεκτή ἐστιν τῇ τεκούσῃ αὐτῆς. εἶδοσαν αὐτὴν θυγατέρες καὶ μακαριοῦσιν αὐτήν, βασίλισσαι καὶ παλλακαὶ καὶ αἰνέσουσιν αὐτήν.

[8] My dove, my perfect one is one; she is the *only* one of her mother; she is the choice of her that bore her. The daughters saw her, and the queens will pronounce her blessed, yea, and the concubines, and they will praise her.

[10] Τίς αὕτη ἡ ἐκκύπτουσα ὡσεὶ ὄρθρος, καλὴ ὡς σελήνη, ἐκλεκτὴ ὡς ὁ ἥλιος, θάμβος ὡς τεταγμέναι;

[9] Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as *armies* set in array?

[11] Εἰς κῆπον καρύας κατέβην ἰδεῖν ἐν γενήμασιν τοῦ χειμάρρου, ἰδεῖν εἰ ἤνθησεν ἡ ἄμπελος, ἐξήνθησαν αἱ ῥόαι· ἐκεῖ δώσω τοὺς μαστούς μου σοί.

[10] I went down to the garden of nuts, to look at the fruits of the valley, to see if the vine flowered, *if* the pomegranates blossomed.

[12] οὐκ ἔγνω ἡ ψυχή μου· ἔθετό με ἅρματα Αμιναδαβ.

[11] There I will give thee my breasts: my soul knew *it* not: it made me as the chariots of Aminadab.

CHAPTER 7

[1] Ἐπίστρεφε ἐπίστρεφε, ἡ Σουλαμῖτις, ἐπίστρεφε ἐπίστρεφε, καὶ ὀψόμεθα ἐν σοί. Τί ὄψεσθε ἐν τῇ Σουλαμίτιδι; ἡ ἐρχομένη ὡς χοροὶ τῶν παρεμβολῶν.

[12] Return, return, O Sunamite; return, return, and we will look at thee. What will ye see in the Sunamite? She comes as bands of armies.

[2] Τί ὡραιώθησαν διαβήματά σου ἐν ὑποδήμασιν, θύγατερ Ναδαβ; ῥυθμοὶ μηρῶν σου ὅμοιοι ὁρμίσκοις ἔργῳ χειρῶν τεχνίτου·

[1] Thy steps are beautiful in shoes, O daughter of the prince: the joints of *thy* thighs are like chains, the work of the craftsman.

[3] ὀμφαλός σου κρατὴρ τορευτὸς μὴ ὑστερούμενος κρᾶμα· κοιλία σου θιμωνιὰ σίτου πεφραγμένη ἐν κρίνοις·

[2] Thy navel is *as* a turned bowl, not wanting liquor; thy belly is *as* a heap of wheat set about with lilies.

[4] δύο μαστοί σου ὡς δύο νεβροὶ δίδυμοι δορκάδος·

[3] Thy two breasts are as two twin fawns.

[5] τράχηλός σου ὡς πύργος ἐλεφάντινος· ὀφθαλμοί σου ὡς λίμναι ἐν Εσεβων ἐν πύλαις θυγατρὸς πολλῶν· μυκτήρ σου ὡς πύργος τοῦ Λιβάνου σκοπεύων πρόσωπον Δαμασκοῦ·

[4] Thy neck is as an ivory tower; thine eyes are as pools in Esebon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus.

[6] κεφαλή σου ἐπὶ σὲ ὡς Κάρμηλος, καὶ πλόκιον κεφαλῆς σου ὡς πορφύρα, βασιλεὺς δεδεμένος ἐν παραδρομαῖς.

[5] Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the galleries.

[7] Τί ὡραιώθης καὶ τί ἡδύνθης, ἀγάπη, ἐν τρυφαῖς σου;

[6] How beautiful art thou, and how sweet art thou, *my* love!

[8] τοῦτο μέγεθός σου ὡμοιώθη τῷ φοίνικι καὶ οἱ μαστοί σου τοῖς βότρυσιν.

[7] This is thy greatness in thy delights: thou wast made like a palm tree, and thy breasts to cluster.

[9] εἶπα Ἀναβήσομαι ἐν τῷ φοίνικι, κρατήσω τῶν ὕψεων αὐτοῦ, καὶ ἔσονται δὴ μαστοί σου ὡς βότρυες τῆς ἀμπέλου καὶ ὀσμὴ ῥινός σου ὡς μῆλα

[8] I said, I will go up to the palm tree, I will take hold of its high boughs: and now shall thy breasts be as clusters of the vine, and the smell of thy nose of apples;

[10] καὶ λάρυγξ σου ὡς οἶνος ὁ ἀγαθὸς πορευόμενος τῷ ἀδελφιδῷ μου εἰς εὐθύθητα ἱκανούμενος χείλεσίν μου καὶ ὀδοῦσιν.

[9] and thy throat as good wine, going well with my kinsman, suiting my lips and teeth.

[11] Ἐγὼ τῷ ἀδελφιδῷ μου, καὶ ἐπ᾽ ἐμὲ ἡ ἐπιστροφὴ αὐτοῦ.

[10] I am my kinsman’s, and his desire is toward me.

[12] ἐλθέ, ἀδελφιδέ μου, ἐξέλθωμεν εἰς ἀγρόν, αὐλισθῶμεν ἐν κώμαις·

[11] Come, my kinsman, let us go forth into the field; let us lodge in the villages.

[13] ὀρθρίσωμεν εἰς ἀμπελῶνας, ἴδωμεν εἰ ἤνθησεν ἡ ἄμπελος, ἤνθησεν ὁ κυπρισμός, ἤνθησαν αἱ ῥόαι· ἐκεῖ δώσω τοὺς μαστούς μου σοί.

[12] Let us go early into the vineyards; let us see if the vine has flowered, *if* the blossoms have appeared, if the pomegranates have blossomed; there will I give thee my breasts.

[14] οἱ μανδραγόραι ἔδωκαν ὀσμήν, καὶ ἐπὶ θύραις ἡμῶν πάντα ἀκρόδρυα, νέα πρὸς παλαιά, ἀδελφιδέ μου, ἐτήρησά σοι.

[13] The mandrakes have given a smell, and at our doors *are* all kinds of choice fruits, new and old. O my kinsman, I have kept *them* for thee.

CHAPTER 8

[1] Τίς δώῃ σε ἀδελφιδόν μου θηλάζοντα μαστοὺς μητρός μου; εὑροῦσά σε ἔξω φιλήσω σε, καί γε οὐκ ἐξουδενώσουσίν μοι.

[1] I would that thou, O my kinsman, wert he that sucked the breasts of my mother; when I found thee without, I would kiss thee; yea, they should not despise me.

[2] παραλήμψομαί σε, εἰσάξω σε εἰς οἶκον μητρός μου καὶ εἰς ταμίειον τῆς συλλαβούσης με· ποτιῶ σε ἀπὸ οἴνου τοῦ μυρεψικοῦ, ἀπὸ νάματος ῥοῶν μου.

[2] I would take thee, I would bring thee into my mother's house, and into the chamber of her that conceived me; I would make thee to drink of spiced wine, of the juice of my pomegranates.

[3] Εὐώνυμος αὐτοῦ ὑπὸ τὴν κεφαλήν μου, καὶ ἡ δεξιὰ αὐτοῦ περιλήμψεταί με.

[3] His left hand *should be* under my head, and his right hand should embrace me.

[4] ὥρκισα ὑμᾶς, θυγατέρες Ιερουσαλημ, ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἰσχύσεσιν τοῦ ἀγροῦ, τί ἐγείρητε καὶ τί ἐξεγείρητε τὴν ἀγάπην, ἕως ἂν θελήσῃ.

[4] I have charged you, ye daughters of Jerusalem, by the virtues of the field, that ye stir not up, nor awake *my* love, until he please.

[5] Τίς αὕτη ἡ ἀναβαίνουσα λελευκανθισμένη ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδὸν αὐτῆς; Ὑπὸ μῆλον ἐξήγειρά σε· ἐκεῖ ὠδίνησέν σε ἡ μήτηρ σου, ἐκεῖ ὠδίνησέν σε ἡ τεκοῦσά σου.

[5] Who is this that comes up all white, leaning on her kinsman? I raised thee up under an apple-tree; there thy mother brought thee forth; there she that bore thee brought thee forth.

[6] Θές με ὡς σφραγῖδα ἐπὶ τὴν καρδίαν σου, ὡς σφραγῖδα ἐπὶ τὸν βραχίονά σου· ὅτι κραταιὰ ὡς θάνατος ἀγάπη, σκληρὸς ὡς ᾅδης ζῆλος· περίπτερα αὐτῆς περίπτερα πυρός, φλόγες αὐτῆς·

[6] Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, *even* the flames thereof.

[7] ὕδωρ πολὺ οὐ δυνήσεται σβέσαι τὴν ἀγάπην, καὶ ποταμοὶ οὐ συγκλύσουσιν αὐτήν· ἐὰν δῷ ἀνὴρ τὸν πάντα βίον αὐτοῦ ἐν τῇ ἀγάπῃ, ἐξουδενώσει ἐξουδενώσουσιν αὐτόν.

[7] Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, *men* would utterly despise it.

[8] Ἀδελφὴ ἡμῖν μικρὰ καὶ μαστοὺς οὐκ ἔχει· τί ποιήσωμεν τῇ ἀδελφῇ ἡμῶν ἐν ἡμέρᾳ, ᾗ ἐὰν λαληθῇ ἐν αὐτῇ;

[8] Our sister is little, and has no breasts; what shall we do for our sister, in the day wherein she shall be spoken for?

[9] εἰ τεῖχός ἐστιν, οἰκοδομήσωμεν ἐπ᾽ αὐτὴν ἐπάλξεις ἀργυρᾶς· καὶ εἰ θύρα ἐστίν, διαγράψωμεν ἐπ᾽ αὐτὴν σανίδα κεδρίνην.

[9] If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels.

[10] Ἐγὼ τεῖχος, καὶ μαστοί μου ὡς πύργοι· ἐγὼ ἤμην ἐν ὀφθαλμοῖς αὐτοῦ ὡς εὑρίσκουσα εἰρήνην.

[10] I am a wall, and my breasts are as towers; I was in their eyes as one that found peace.

[11] Ἀμπελὼν ἐγενήθη τῷ Σαλωμων ἐν Βεελαμων· ἔδωκεν τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν, ἀνὴρ οἴσει ἐν καρπῷ αὐτοῦ χιλίους ἀργυρίου.

[11] Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand *pieces* of silver.

[12] ἀμπελών μου ἐμὸς ἐνώπιόν μου· οἱ χίλιοι σοί, Σαλωμων, καὶ οἱ διακόσιοι τοῖς τηροῦσι τὸν καρπὸν αὐτοῦ.

[12] My vineyard, even mine, is before me; Solomon *shall have* a thousand, and they that keep its fruit two hundred.

[13] Ὁ καθήμενος ἐν κήποις, ἑταῖροι προσέχοντες τῇ φωνῇ σου· ἀκούτισόν με.

[13] Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear *it*.

[14] Φύγε, ἀδελφιδέ μου, καὶ ὁμοιώθητι τῇ δορκάδι ἢ τῷ νεβρῷ τῶν ἐλάφων ἐπὶ ὄρη ἀρωμάτων.

[14] Away, my kinsman, and be like a doe or a fawn on the mountains of spices.

Wisdom of Solomon

CHAPTER 1

[1] Ἀγαπήσατε δικαιοσύνην, οἱ κρίνοντες τὴν γῆν, φρονήσατε περὶ τοῦ κυρίου ἐν ἀγαθότητι καὶ ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν.

[1] Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

[2] ὅτι εὑρίσκεται τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

[2] For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

[3] σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ θεοῦ, δοκιμαζομένη τε ἡ δύναμις ἐλέγχει τοὺς ἄφρονας.

[3] For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

[4] ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία οὐδὲ κατοικήσει ἐν σώματι κατάχρεῳ ἁμαρτίας.

[4] For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

[5] ἅγιον γὰρ πνεῦμα παιδείας φεύξεται δόλον καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας.

[5] For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

[6] φιλάνθρωπον γὰρ πνεῦμα σοφία καὶ οὐκ ἀθῳώσει βλάσφημον ἀπὸ χειλέων αὐτοῦ· ὅτι τῶν νεφρῶν αὐτοῦ μάρτυς ὁ θεὸς καὶ τῆς καρδίας αὐτοῦ ἐπίσκοπος ἀληθὴς καὶ τῆς γλώσσης ἀκουστής.

[6] For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

[7] ὅτι πνεῦμα κυρίου πεπλήρωκεν τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γνῶσιν ἔχει φωνῆς.

[7] For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

[8] διὰ τοῦτο φθεγγόμενος ἄδικα οὐδεὶς μὴ λάθῃ, οὐδὲ μὴ παροδεύσῃ αὐτὸν ἐλέγχουσα ἡ δίκη.

[8] Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

[9] ἐν γὰρ διαβουλίοις ἀσεβοῦς ἐξέτασις ἔσται, λόγων δὲ αὐτοῦ ἀκοὴ πρὸς κύριον ἥξει εἰς ἔλεγχον ἀνομημάτων αὐτοῦ·

[9] For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

[10] ὅτι οὖς ζηλώσεως ἀκροᾶται τὰ πάντα, καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπτεται.

[10] For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

[11] Φυλάξασθε τοίνυν γογγυσμὸν ἀνωφελῆ καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης· ὅτι φθέγμα λαθραῖον κενὸν οὐ πορεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ ψυχήν.

[11] Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

[12] μὴ ζηλοῦτε θάνατον ἐν πλάνῃ ζωῆς ὑμῶν μηδὲ ἐπισπᾶσθε ὄλεθρον ἐν ἔργοις χειρῶν ὑμῶν·

[12] Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

[13] ὅτι ὁ θεὸς θάνατον οὐκ ἐποίησεν οὐδὲ τέρπεται ἐπ᾽ ἀπωλείᾳ ζώντων.

[13] For God made not death: neither hath he pleasure in the destruction of the living.

[14] ἔκτισεν γὰρ εἰς τὸ εἶναι τὰ πάντα, καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου, καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου οὔτε ᾅδου βασίλειον ἐπὶ γῆς.

[14] For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

[15] δικαιοσύνη γὰρ ἀθάνατός ἐστιν.

[15] (For righteousness is immortal:)

[16] Ἀσεβεῖς δὲ ταῖς χερσὶν καὶ τοῖς λόγοις προσεκαλέσαντο αὐτόν, φίλον ἡγησάμενοι αὐτὸν ἐτάκησαν καὶ συνθήκην ἔθεντο πρὸς αὐτόν, ὅτι ἄξιοί εἰσιν τῆς ἐκείνου μερίδος εἶναι.

[16] But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAPTER 2

[1] εἶπον γὰρ ἐν ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς Ὀλίγος ἐστὶν καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τελευτῇ ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ᾅδου.

[1] For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

[2] ὅτι αὐτοσχεδίως ἐγενήθημεν καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ ὑπάρξαντες· ὅτι καπνὸς ἡ πνοὴ ἐν ῥισὶν ἡμῶν, καὶ ὁ λόγος σπινθὴρ ἐν κινήσει καρδίας ἡμῶν,

[2] For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

[3] οὗ σβεσθέντος τέφρα ἀποβήσεται τὸ σῶμα καὶ τὸ πνεῦμα διαχυθήσεται ὡς χαῦνος ἀήρ.

[3] Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

[4] καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν χρόνῳ, καὶ οὐθεὶς μνημονεύσει τῶν ἔργων ἡμῶν· καὶ παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης καὶ ὡς ὁμίχλη διασκεδασθήσεται διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα.

[4] And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

[5] σκιᾶς γὰρ πάροδος ὁ καιρὸς ἡμῶν, καὶ οὐκ ἔστιν ἀναποδισμὸς τῆς τελευτῆς ἡμῶν, ὅτι κατεσφραγίσθη καὶ οὐδεὶς ἀναστρέφει.

[5] For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

[6] δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν καὶ χρησώμεθα τῇ κτίσει ὡς ἐν νεότητι σπουδαίως·

[6] Come on therefore, let us enjoy the good things that are present: and let us speedily use the creature like as in youth.

[6] Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

[7] οἴνου πολυτελοῦς καὶ μύρων πλησθῶμεν, καὶ μὴ παροδευσάτω ἡμᾶς ἄνθος ἔαρος·

[7] Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

[8] στεψώμεθα ῥόδων κάλυξιν πρὶν ἢ μαρανθῆναι·

[8] Let us crown ourselves with rosebuds, before they be withered:

[9] μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς ἡμετέρας ἀγερωχίας, πανταχῇ καταλίπωμεν σύμβολα τῆς εὐφροσύνης, ὅτι αὕτη ἡ μερὶς ἡμῶν καὶ ὁ κλῆρος οὗτος.

[9] Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

[10] καταδυναστεύσωμεν πένητα δίκαιον, μὴ φεισώμεθα χήρας μηδὲ πρεσβύτου ἐντραπῶμεν πολιὰς πολυχρονίους·

[10] Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

[11] ἔστω δὲ ἡμῶν ἡ ἰσχὺς νόμος τῆς δικαιοσύνης, τὸ γὰρ ἀσθενὲς ἄχρηστον ἐλέγχεται.

[11] Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

[12] ἐνεδρεύσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν καὶ ὀνειδίζει ἡμῖν ἁμαρτήματα νόμου καὶ ἐπιφημίζει ἡμῖν ἁμαρτήματα παιδείας ἡμῶν·

[12] Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

[13] ἐπαγγέλλεται γνῶσιν ἔχειν θεοῦ καὶ παῖδα κυρίου ἑαυτὸν ὀνομάζει·

[13] He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

[14] ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν, βαρύς ἐστιν ἡμῖν καὶ βλεπόμενος,

[14] He was made to reprove our thoughts.

[15] ὅτι ἀνόμοιος τοῖς ἄλλοις ὁ βίος αὐτοῦ, καὶ ἐξηλλαγμέναι αἱ τρίβοι αὐτοῦ·

[15] He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

[16] εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, καὶ ἀπέχεται τῶν ὁδῶν ἡμῶν ὡς ἀπὸ ἀκαθαρσιῶν· μακαρίζει ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα θεόν.

[16] We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

[17] ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ ἐν ἐκβάσει αὐτοῦ·

[17] Let us see if his words be true: and let us prove what shall happen in the end of him.

[18] εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ, ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

[18] For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

[19] ὕβρει καὶ βασάνῳ ἐτάσωμεν αὐτόν, ἵνα γνῶμεν τὴν ἐπιείκειαν αὐτοῦ καὶ δοκιμάσωμεν τὴν ἀνεξικακίαν αὐτοῦ·

[19] Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

[20] θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν, ἔσται γὰρ αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ.

[20] Let us condemn him with a shameful death: for by his own saying he shall be respected.

[21] Ταῦτα ἐλογίσαντο, καὶ ἐπλανήθησαν· ἀπετύφλωσεν γὰρ αὐτοὺς ἡ κακία αὐτῶν,

[21] Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

[22] καὶ οὐκ ἔγνωσαν μυστήρια θεοῦ οὐδὲ μισθὸν ἤλπισαν ὁσιότητος οὐδὲ ἔκριναν γέρας ψυχῶν ἀμώμων.

[22] As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

[23] ὅτι ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ᾽ ἀφθαρσίᾳ καὶ εἰκόνα τῆς ἰδίας ἀιδιότητος ἐποίησεν αὐτόν·

[23] For God created man to be immortal, and made him to be an image of his own eternity.

[24] φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, πειράζουσιν δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες.

[24] Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAPTER 3

[1] Δικαίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ, καὶ οὐ μὴ ἅψηται αὐτῶν βάσανος.

[1] But the souls of the righteous are in the hand of God, and there shall no torment touch them.

[2] ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι, καὶ ἐλογίσθη κάκωσις ἡ ἔξοδος αὐτῶν

[2] In the sight of the unwise they seemed to die: and their departure is taken for misery,

[3] καὶ ἡ ἀφ’ ἡμῶν πορεία σύντριμμα, οἱ δέ εἰσιν ἐν εἰρήνῃ.

[3] And their going from us to be utter destruction: but they are in peace.

[4] καὶ γὰρ ἐν ὄψει ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης·

[4] For though they be punished in the sight of men, yet is their hope full of immortality.

[5] καὶ ὀλίγα παιδευθέντες μεγάλα εὐεργετηθήσονται, ὅτι ὁ θεὸς ἐπείρασεν αὐτοὺς καὶ εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ·

[5] And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

[6] ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν αὐτοὺς καὶ ὡς ὁλοκάρπωμα θυσίας προσεδέξατο αὐτούς.

[6] As gold in the furnace hath he tried them, and received them as a burnt offering.

[7] καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσιν καὶ ὡς σπινθῆρες ἐν καλάμῃ διαδραμοῦνται·

[7] And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

[8] κρινοῦσιν ἔθνη καὶ κρατήσουσιν λαῶν, καὶ βασιλεύσει αὐτῶν κύριος εἰς τοὺς αἰῶνας.

[8] They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

[9] οἱ πεποιθότες ἐπ᾽ αὐτῷ συνήσουσιν ἀλήθειαν, καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ· ὅτι χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ.

[9] They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

[10] Οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο ἕξουσιν ἐπιτιμίαν οἱ ἀμελήσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάντες·

[10] But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

[11] σοφίαν γὰρ καὶ παιδείαν ὁ ἐξουθενῶν ταλαίπωρος, καὶ κενὴ ἡ ἐλπὶς αὐτῶν, καὶ οἱ κόποι ἀνόνητοι, καὶ ἄχρηστα τὰ ἔργα αὐτῶν·

[11] For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

[12] αἱ γυναῖκες αὐτῶν ἄφρονες, καὶ πονηρὰ τὰ τέκνα αὐτῶν, ἐπικατάρατος ἡ γένεσις αὐτῶν.

[12] Their wives are foolish, and their children wicked:

[13] ὅτι μακαρία στεῖρα ἡ ἀμίαντος, ἥτις οὐκ ἔγνω κοίτην ἐν παραπτώματι, ἕξει καρπὸν ἐν ἐπισκοπῇ ψυχῶν,

[13] Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

[14] καὶ εὐνοῦχος ὁ μὴ ἐργασάμενος ἐν χειρὶ ἀνόμημα μηδὲ ἐνθυμηθεὶς κατὰ τοῦ κυρίου πονηρά, δοθήσεται γὰρ αὐτῷ τῆς πίστεως χάρις ἐκλεκτὴ καὶ κλῆρος ἐν ναῷ κυρίου θυμηρέστερος.

[14] And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

[15] ἀγαθῶν γὰρ πόνων καρπὸς εὐκλεής, καὶ ἀδιάπτωτος ἡ ῥίζα τῆς φρονήσεως.

[15] For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

[16] τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται, καὶ ἐκ παρανόμου κοίτης σπέρμα ἀφανισθήσεται.

[16] As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

[17] ἐάν τε γὰρ μακρόβιοι γένωνται, εἰς οὐθὲν λογισθήσονται, καὶ ἄτιμον ἐπ᾽ ἐσχάτων τὸ γῆρας αὐτῶν·

[17] For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

[18] ἐάν τε ὀξέως τελευτήσωσιν, οὐχ ἕξουσιν ἐλπίδα οὐδὲ ἐν ἡμέρᾳ διαγνώσεως παραμύθιον·

[18] Or, if they die quickly, they have no hope, neither comfort in the day of trial.

[19] γενεᾶς γὰρ ἀδίκου χαλεπὰ τὰ τέλη.

[19] For horrible is the end of the unrighteous generation.

CHAPTER 4

[1] κρείσσων ἀτεκνία μετὰ ἀρετῆς· ἀθανασία γάρ ἐστιν ἐν μνήμῃ αὐτῆς, ὅτι καὶ παρὰ θεῷ γινώσκεται καὶ παρὰ ἀνθρώποις.

[1] Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

[2] παροῦσάν τε μιμοῦνται αὐτὴν καὶ ποθοῦσιν ἀπελθοῦσαν· καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα.

[2] When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

[3] πολύγονον δὲ ἀσεβῶν πλῆθος οὐ χρησιμεύσει καὶ ἐκ νόθων μοσχευμάτων οὐ δώσει ῥίζαν εἰς βάθος οὐδὲ ἀσφαλῆ βάσιν ἑδράσει·

[3] But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

[4] κἂν γὰρ ἐν κλάδοις πρὸς καιρὸν ἀναθάλῃ, ἐπισφαλῶς βεβηκότα ὑπὸ ἀνέμου σαλευθήσεται καὶ ὑπὸ βίας ἀνέμων ἐκριζωθήσεται.

[4] For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

[5] περικλασθήσονται κλῶνες ἀτέλεστοι, καὶ ὁ καρπὸς αὐτῶν ἄχρηστος, ἄωρος εἰς βρῶσιν καὶ εἰς οὐθὲν ἐπιτήδειος·

[5] The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

[6] ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννώμενα μάρτυρές εἰσιν πονηρίας κατὰ γονέων ἐν ἐξετασμῷ αὐτῶν.

[6] For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

[7] Δίκαιος δὲ ἐὰν φθάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται·

[7] But though the righteous be prevented with death, yet shall he be in rest.

[8] γῆρας γὰρ τίμιον οὐ τὸ πολυχρόνιον οὐδὲ ἀριθμῷ ἐτῶν μεμέτρηται,

[8] For honourable age is not that which standeth in length of time, nor that is measured by number of years.

[9] πολιὰ δέ ἐστιν φρόνησις ἀνθρώποις καὶ ἡλικία γήρως βίος ἀκηλίδωτος.

[9] But wisdom is the gray hair unto men, and an unspotted life is old age.

[10] εὐάρεστος θεῷ γενόμενος ἠγαπήθη καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη·

[10] He pleased God, and was beloved of him: so that living among sinners he was translated.

[11] ἡρπάγη, μὴ κακία ἀλλάξῃ σύνεσιν αὐτοῦ ἢ δόλος ἀπατήσῃ ψυχὴν αὐτοῦ·

[11] Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

[12] βασκανία γὰρ φαυλότητος ἀμαυροῖ τὰ καλά, καὶ ῥεμβασμὸς ἐπιθυμίας μεταλλεύει νοῦν ἄκακον.

[12] For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

[13] τελειωθεὶς ἐν ὀλίγῳ ἐπλήρωσεν χρόνους μακρούς·

[13] He, being made perfect in a short time, fulfilled a long time:

[14] ἀρεστὴ γὰρ ἦν κυρίῳ ἡ ψυχὴ αὐτοῦ, διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας· οἱ δὲ λαοὶ ἰδόντες καὶ μὴ νοήσαντες μηδὲ θέντες ἐπὶ διανοίᾳ τὸ τοιοῦτο,

[14] For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

[15] ὅτι χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ καὶ ἐπισκοπὴ ἐν τοῖς ὁσίοις αὐτοῦ.

[15] This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

[16] κατακρινεῖ δὲ δίκαιος καμὼν τοὺς ζῶντας ἀσεβεῖς καὶ νεότης τελεσθεῖσα ταχέως πολυετὲς γῆρας ἀδίκου·

[16] Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

[17] ὄψονται γὰρ τελευτὴν σοφοῦ καὶ οὐ νοήσουσιν τί ἐβουλεύσατο περὶ αὐτοῦ καὶ εἰς τί ἠσφαλίσατο αὐτὸν ὁ κύριος.

[17] For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

[18] ὄψονται καὶ ἐξουθενήσουσιν· αὐτοὺς δὲ ὁ κύριος ἐκγελάσεται,

[18] They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

[19] καὶ ἔσονται μετὰ τοῦτο εἰς πτῶμα ἄτιμον καὶ εἰς ὕβριν ἐν νεκροῖς δι᾽ αἰῶνος, ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς καὶ σαλεύσει αὐτοὺς ἐκ θεμελίων, καὶ ἕως ἐσχάτου χερσωθήσονται καὶ ἔσονται ἐν ὀδύνῃ, καὶ ἡ μνήμη αὐτῶν ἀπολεῖται.

[19] For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

[20] ἐλεύσονται ἐν συλλογισμῷ ἁμαρτημάτων αὐτῶν δειλοί, καὶ ἐλέγξει αὐτοὺς ἐξ ἐναντίας τὰ ἀνομήματα αὐτῶν.

[20] And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAPTER 5

[1] Τότε στήσεται ἐν παρρησίᾳ πολλῇ ὁ δίκαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτὸν καὶ τῶν ἀθετούντων τοὺς πόνους αὐτοῦ.

[1] Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

[2] ἰδόντες ταραχθήσονται φόβῳ δεινῷ καὶ ἐκστήσονται ἐπὶ τῷ παραδόξῳ τῆς σωτηρίας·

[2] When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

[3] ἐροῦσιν ἐν ἑαυτοῖς μετανοοῦντες καὶ διὰ στενοχωρίαν πνεύματος στενάξονται καὶ ἐροῦσιν

[3] And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach:

[4] Οὗτος ἦν, ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς παραβολὴν ὀνειδισμοῦ οἱ ἄφρονες· τὸν βίον αὐτοῦ ἐλογισάμεθα μανίαν καὶ τὴν τελευτὴν αὐτοῦ ἄτιμον.

[4] We fools accounted his life madness, and his end to be without honour:

[5] πῶς κατελογίσθη ἐν υἱοῖς θεοῦ καὶ ἐν ἁγίοις ὁ κλῆρος αὐτοῦ ἐστιν;

[5] How is he numbered among the children of God, and his lot is among the saints!

[6] ἄρα ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας, καὶ τὸ τῆς δικαιοσύνης φῶς οὐκ ἐπέλαμψεν ἡμῖν, καὶ ὁ ἥλιος οὐκ ἀνέτειλεν ἡμῖν·

[6] Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

[7] ἀνομίας ἐνεπλήσθημεν τρίβοις καὶ ἀπωλείας καὶ διωδεύσαμεν ἐρήμους ἀβάτους, τὴν δὲ ὁδὸν κυρίου οὐκ ἐπέγνωμεν.

[7] We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

[8] τί ὠφέλησεν ἡμᾶς ἡ ὑπερηφανία; καὶ τί πλοῦτος μετὰ ἀλαζονείας συμβέβληται ἡμῖν;

[8] What hath pride profited us? or what good hath riches with our vaunting brought us?

[9] παρῆλθεν ἐκεῖνα πάντα ὡς σκιὰ καὶ ὡς ἀγγελία παρατρέχουσα·

[9] All those things are passed away like a shadow, and as a post that hasted by;

[10] ὡς ναῦς διερχομένη κυμαινόμενον ὕδωρ, ἧς διαβάσης οὐκ ἔστιν ἴχνος εὑρεῖν οὐδὲ ἀτραπὸν τρόπιος αὐτῆς ἐν κύμασιν·

[10] And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

[11] ἢ ὡς ὀρνέου διιπτάντος ἀέρα οὐθὲν εὑρίσκεται τεκμήριον πορείας, πληγῇ δὲ μαστιζόμενον ταρσῶν πνεῦμα κοῦφον καὶ σχιζόμενον βίᾳ ῥοίζου κινουμένων πτερύγων διωδεύθη, καὶ μετὰ τοῦτο οὐχ εὑρέθη σημεῖον ἐπιβάσεως ἐν αὐτῷ·

[11] Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

[12] ἢ ὡς βέλους βληθέντος ἐπὶ σκοπὸν τμηθεὶς ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη ὡς ἀγνοῆσαι τὴν δίοδον αὐτοῦ·

[12] Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

[13] οὕτως καὶ ἡμεῖς γεννηθέντες ἐξελίπομεν καὶ ἀρετῆς μὲν σημεῖον οὐδὲν ἔσχομεν δεῖξαι, ἐν δὲ τῇ κακίᾳ ἡμῶν κατεδαπανήθημεν.

[13] Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

[14] ὅτι ἐλπὶς ἀσεβοῦς ὡς φερόμενος χνοῦς ὑπὸ ἀνέμου καὶ ὡς πάχνη ὑπὸ λαίλαπος διωχθεῖσα λεπτὴ καὶ ὡς καπνὸς ὑπὸ ἀνέμου διεχύθη καὶ ὡς μνεία καταλύτου μονοημέρου παρώδευσεν.

[14] For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

[15] Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσιν, καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν, καὶ ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ.

[15] But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

[16] διὰ τοῦτο λήμψονται τὸ βασίλειον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς κυρίου, ὅτι τῇ δεξιᾷ σκεπάσει αὐτοὺς καὶ τῷ βραχίονι ὑπερασπιεῖ αὐτῶν.

[16] Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord’s hand: for with his right hand shall he cover them, and with his arm shall he protect them.

[17] λήμψεται πανοπλίαν τὸν ζῆλον αὐτοῦ καὶ ὁπλοποιήσει τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν·

[17] He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

[18] ἐνδύσεται θώρακα δικαιοσύνην καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον·

[18] He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

[19] λήμψεται ἀσπίδα ἀκαταμάχητον ὁσιότητα,

[19] He shall take holiness for an invincible shield.

[20] ὀξυνεῖ δὲ ἀπότομον ὀργὴν εἰς ῥομφαίαν, συνεκπολεμήσει δὲ αὐτῷ ὁ κόσμος ἐπὶ τοὺς παράφρονας.

[20] His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

[21] πορεύσονται εὔστοχοι βολίδες ἀστραπῶν καὶ ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν ἐπὶ σκοπὸν ἁλοῦνται,

[21] Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

[22] καὶ ἐκ πετροβόλου θυμοῦ πλήρεις ῥιφήσονται χάλαζαι· ἀγανακτήσει κατ᾽ αὐτῶν ὕδωρ θαλάσσης, ποταμοὶ δὲ συγκλύσουσιν ἀποτόμως·

[22] And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

[23] ἀντιστήσεται αὐτοῖς πνεῦμα δυνάμεως καὶ ὡς λαῖλαψ ἐκλικμήσει αὐτούς· καὶ ἐρημώσει πᾶσαν τὴν γῆν ἀνομία, καὶ ἡ κακοπραγία περιτρέψει θρόνους δυναστῶν.

[23] Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAPTER 6

[1] Ἀκούσατε οὖν, βασιλεῖς, καὶ σύνετε· μάθετε, δικασταὶ περάτων γῆς·

[1] Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

[2] ἐνωτίσασθε, οἱ κρατοῦντες πλήθους καὶ γεγαυρωμένοι ἐπὶ ὄχλοις ἐθνῶν·

[2] Give ear, ye that rule the people, and glory in the multitude of nations.

[3] ὅτι ἐδόθη παρὰ κυρίου ἡ κράτησις ὑμῖν καὶ ἡ δυναστεία παρὰ ὑψίστου, ὃς ἐξετάσει ὑμῶν τὰ ἔργα καὶ τὰς βουλὰς διερευνήσει·

[3] For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

[4] ὅτι ὑπηρέται ὄντες τῆς αὐτοῦ βασιλείας οὐκ ἐκρίνατε ὀρθῶς οὐδὲ ἐφυλάξατε νόμον οὐδὲ κατὰ τὴν βουλὴν τοῦ θεοῦ ἐπορεύθητε.

[4] Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

[5] φρικτῶς καὶ ταχέως ἐπιστήσεται ὑμῖν, ὅτι κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσιν γίνεται.

[5] Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

[6] ὁ γὰρ ἐλάχιστος συγγνωστός ἐστιν ἐλέους, δυνατοὶ δὲ δυνατῶς ἐτασθήσονται·

[6] For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

[7] οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων δεσπότης οὐδὲ ἐντραπήσεται μέγεθος, ὅτι μικρὸν καὶ μέγαν αὐτὸς ἐποίησεν ὁμοίως τε προνοεῖ περὶ πάντων,

[7] For he which is Lord over all shall fear no man’s person, neither shall he stand in awe of any man’s greatness: for he hath made the small and great, and careth for all alike.

[8] τοῖς δὲ κραταιοῖς ἰσχυρὰ ἐφίσταται ἔρευνα.

[8] But a sore trial shall come upon the mighty.

[9] πρὸς ὑμᾶς οὖν, ὦ τύραννοι, οἱ λόγοι μου, ἵνα μάθητε σοφίαν καὶ μὴ παραπέσητε·

[9] Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

[10] οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται, καὶ οἱ διδαχθέντες αὐτὰ εὑρήσουσιν ἀπολογίαν.

[10] For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

[11] ἐπιθυμήσατε οὖν τῶν λόγων μου, ποθήσατε καὶ παιδευθήσεσθε.

[11] Wherefore set your affection upon my words; desire them, and ye shall be instructed.

[12] Λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτὴν καὶ εὑρίσκεται ὑπὸ τῶν ζητούντων αὐτήν,

[12] Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

[13] φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι.

[13] She preventeth them that desire her, in making herself first known unto them.

[14] ὁ ὀρθρίσας πρὸς αὐτὴν οὐ κοπιάσει· πάρεδρον γὰρ εὑρήσει τῶν πυλῶν αὐτοῦ.

[14] Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

[15] τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως τελειότης, καὶ ὁ ἀγρυπνήσας δι᾽ αὐτὴν ταχέως ἀμέριμνος ἔσται·

[15] To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

[16] ὅτι τοὺς ἀξίους αὐτῆς αὐτὴ περιέρχεται ζητοῦσα καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς καὶ ἐν πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς.

[16] For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

[17] ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία, φροντὶς δὲ παιδείας ἀγάπη,

[17] For the very true beginning of her is the desire of discipline; and the care of discipline is love;

[18] ἀγάπη δὲ τήρησις νόμων αὐτῆς, προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας,

[18] And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

[19] ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ·

[19] And incorruption maketh us near unto God:

[20] ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν.

[20] Therefore the desire of wisdom bringeth to a kingdom.

[21] εἰ οὖν ἥδεσθε ἐπὶ θρόνοις καὶ σκήπτροις, τύραννοι λαῶν, τιμήσατε σοφίαν, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε.

[21] If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

[22] τί δέ ἐστιν σοφία καὶ πῶς ἐγένετο, ἀπαγγελῶ καὶ οὐκ ἀποκρύψω ὑμῖν μυστήρια, ἀλλὰ ἀπ’ ἀρχῆς γενέσεως ἐξιχνιάσω καὶ θήσω εἰς τὸ ἐμφανὲς τὴν γνῶσιν αὐτῆς καὶ οὐ μὴ παροδεύσω τὴν ἀλήθειαν.

[22] As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

[23] οὔτε μὴν φθόνῳ τετηκότι συνοδεύσω, ὅτι οὗτος οὐ κοινωνήσει σοφίᾳ.

[23] Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

[24] πλῆθος δὲ σοφῶν σωτηρία κόσμου, καὶ βασιλεὺς φρόνιμος εὐστάθεια δήμου.

[24] But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

[25] ὥστε παιδεύεσθε τοῖς ῥήμασίν μου, καὶ ὠφεληθήσεσθε.

[25] Receive therefore instruction through my words, and it shall do you good.

CHAPTER 7

[1] Εἰμὶ μὲν κἀγὼ θνητὸς ἄνθρωπος ἴσος ἅπασιν καὶ γηγενοῦς ἀπόγονος πρωτοπλάστου· καὶ ἐν κοιλίᾳ μητρὸς ἐγλύφην σὰρξ

[1] I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

[2] δεκαμηνιαίῳ χρόνῳ παγεὶς ἐν αἵματι ἐκ σπέρματος ἀνδρὸς καὶ ἡδονῆς ὕπνῳ συνελθούσης.

[2] And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

[3] καὶ ἐγὼ δὲ γενόμενος ἔσπασα τὸν κοινὸν ἀέρα καὶ ἐπὶ τὴν ὁμοιοπαθῆ κατέπεσον γῆν πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα κλαίων·

[3] And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

[4] ἐν σπαργάνοις ἀνετράφην καὶ φροντίσιν.

[4] I was nursed in swaddling clothes, and that with cares.

[5] οὐδεὶς γὰρ βασιλέων ἑτέραν ἔσχεν γενέσεως ἀρχήν,

[5] For there is no king that had any other beginning of birth.

[6] μία δὲ πάντων εἴσοδος εἰς τὸν βίον ἔξοδός τε ἴση.

[6] For all men have one entrance into life, and the like going out.

[7] διὰ τοῦτο εὐξάμην, καὶ φρόνησις ἐδόθη μοι· ἐπεκαλεσάμην, καὶ ἦλθέν μοι πνεῦμα σοφίας.

[7] Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

[8] προέκρινα αὐτὴν σκήπτρων καὶ θρόνων καὶ πλοῦτον οὐδὲν ἡγησάμην ἐν συγκρίσει αὐτῆς·

[8] I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

[9] οὐδὲ ὡμοίωσα αὐτῇ λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς ἐν ὄψει αὐτῆς ψάμμος ὀλίγη, καὶ ὡς πηλὸς λογισθήσεται ἄργυρος ἐναντίον αὐτῆς·

[9] Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

[10] ὑπὲρ ὑγίειαν καὶ εὐμορφίαν ἠγάπησα αὐτὴν καὶ προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν, ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος.

[10] I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

[11] ἦλθεν δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ᾽ αὐτῆς καὶ ἀναρίθμητος πλοῦτος ἐν χερσὶν αὐτῆς·

[11] All good things together came to me with her, and innumerable riches in her hands.

[12] εὐφράνθην δὲ ἐπὶ πᾶσιν, ὅτι αὐτῶν ἡγεῖται σοφία, ἠγνόουν δὲ αὐτὴν γενέτιν εἶναι τούτων.

[12] And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

[13] ἀδόλως τε ἔμαθον ἀφθόνως τε μεταδίδωμι, τὸν πλοῦτον αὐτῆς οὐκ ἀποκρύπτομαι·

[13] I learned diligently, and do communicate her liberally: I do not hide her riches.

[14] ἀνεκλιπὴς γὰρ θησαυρός ἐστιν ἀνθρώποις, ὃν οἱ κτησάμενοι πρὸς θεὸν ἐστείλαντο φιλίαν διὰ τὰς ἐκ παιδείας δωρεὰς συσταθέντες.

[14] For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

[15] Ἐμοὶ δὲ δῴη ὁ θεὸς εἰπεῖν κατὰ γνώμην καὶ ἐνθυμηθῆναι ἀξίως τῶν δεδομένων, ὅτι αὐτὸς καὶ τῆς σοφίας ὁδηγός ἐστιν καὶ τῶν σοφῶν διορθωτής.

[15] God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

[16] ἐν γὰρ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν πᾶσά τε φρόνησις καὶ ἐργατειῶν ἐπιστήμη.

[16] For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

[17] αὐτὸς γάρ μοι ἔδωκεν τῶν ὄντων γνῶσιν ἀψευδῆ εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων,

[17] For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

[18] ἀρχὴν καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν ἀλλαγὰς καὶ μεταβολὰς καιρῶν,

[18] The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

[19] ἐνιαυτοῦ κύκλους καὶ ἄστρων θέσεις,

[19] The circuits of years, and the positions of stars:

[20] φύσεις ζῴων καὶ θυμοὺς θηρίων, πνευμάτων βίας καὶ διαλογισμοὺς ἀνθρώπων, διαφορὰς φυτῶν καὶ δυνάμεις ῥιζῶν,

[20] The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

[21] ὅσα τέ ἐστιν κρυπτὰ καὶ ἐμφανῆ ἔγνων· ἡ γὰρ πάντων τεχνῖτις ἐδίδαξέν με σοφία.

[21] And all such things as are either secret or manifest, them I know.

[22] Ἔστιν γὰρ ἐν αὐτῇ πνεῦμα νοερόν, ἅγιον, μονογενές, πολυμερές, λεπτόν, εὐκίνητον, τρανόν, ἀμόλυντον, σαφές, ἀπήμαντον, φιλάγαθον, ὀξύ,

[22] For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear,

undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

[23] ἀκώλυτον, εὐεργετικόν, φιλάνθρωπον, βέβαιον, ἀσφαλές, ἀμέριμνον, παντοδύναμον, πανεπίσκοπον καὶ διὰ πάντων χωροῦν πνευμάτων νοερῶν καθαρῶν λεπτοτάτων.

[23] Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

[24] πάσης γὰρ κινήσεως κινητικώτερον σοφία, διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα·

[24] For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

[25] ἀτμὶς γάρ ἐστιν τῆς τοῦ θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής· διὰ τοῦτο οὐδὲν μεμιαμμένον εἰς αὐτὴν παρεμπίπτει.

[25] For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

[26] ἀπαύγασμα γάρ ἐστιν φωτὸς ἀιδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

[26] For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

[27] μία δὲ οὖσα πάντα δύναται καὶ μένουσα ἐν αὐτῇ τὰ πάντα καινίζει καὶ κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους θεοῦ καὶ προφήτας κατασκευάζει·

[27] And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

[28] οὐθὲν γὰρ ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν σοφίᾳ συνοικοῦντα.

[28] For God loveth none but him that dwelleth with wisdom.

[29] ἔστιν γὰρ αὕτη εὐπρεπεστέρα ἡλίου καὶ ὑπὲρ πᾶσαν ἄστρων θέσιν. φωτὶ συγκρινομένη εὑρίσκεται προτέρα·

[29] For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

[30] τοῦτο μὲν γὰρ διαδέχεται νύξ, σοφίας δὲ οὐ κατισχύει κακία.

[30] For after this cometh night: but vice shall not prevail against wisdom.

CHAPTER 8

[1] διατείνει δὲ ἀπὸ πέρατος ἐπὶ πέρας εὐρώστως καὶ διοικεῖ τὰ πάντα χρηστῶς.

[1] *Wisdom* reacheth from one end to another mightily: and sweetly doth she order all things.

[2] Ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου καὶ ἐζήτησα νύμφην ἀγαγέσθαι ἐμαυτῷ καὶ ἐραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς.

[2] I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

[3] εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα, καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν·

[3] In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

[4] μύστις γάρ ἐστιν τῆς τοῦ θεοῦ ἐπιστήμης καὶ αἱρετὶς τῶν ἔργων αὐτοῦ.

[4] For she is privy to the mysteries of the knowledge of God, and a lover of his works.

[5] εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ, τί σοφίας πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης;

[5] If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

[6] εἰ δὲ φρόνησις ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστιν τεχνῖτις;

[6] And if prudence work; who of all that are is a more cunning workman than she?

[7] καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πόνοι ταύτης εἰσὶν ἀρεταί· σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει, δικαιοσύνην καὶ ἀνδρείαν, ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώποις.

[7] And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

[8] εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζει, ἐπίσταται στροφὰς λόγων καὶ λύσεις αἰνιγμάτων, σημεῖα καὶ τέρατα προγινώσκει καὶ ἐκβάσεις καιρῶν καὶ χρόνων.

[8] If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

[9] ἔκρινα τοίνυν ταύτην ἀγαγέσθαι πρὸς συμβίωσιν εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν καὶ παραίνεσις φροντίδων καὶ λύπης.

[9] Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

[10] ἕξω δι᾽ αὐτὴν δόξαν ἐν ὄχλοις καὶ τιμὴν παρὰ πρεσβυτέροις ὁ νέος·

[10] For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

[11] ὀξὺς εὑρεθήσομαι ἐν κρίσει καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι·

[11] I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

[12] σιγῶντά με περιμενοῦσιν καὶ φθεγγομένῳ προσέξουσιν καὶ λαλοῦντος ἐπὶ πλεῖον χεῖρα ἐπιθήσουσιν ἐπὶ στόμα αὐτῶν.

[12] When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

[13] ἕξω δι᾽ αὐτὴν ἀθανασίαν καὶ μνήμην αἰώνιον τοῖς μετ᾽ ἐμὲ ἀπολείψω.

[13] Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

[14] διοικήσω λαούς, καὶ ἔθνη ὑποταγήσεταί μοι·

[14] I shall set the people in order, and the nations shall be subject unto me.

[15] φοβηθήσονταί με ἀκούσαντες τύραννοι φρικτοί, ἐν πλήθει φανοῦμαι ἀγαθὸς καὶ ἐν πολέμῳ ἀνδρεῖος.

[15] Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

[16] εἰσελθὼν εἰς τὸν οἶκόν μου προσαναπαύσομαι αὐτῇ· οὐ γὰρ ἔχει πικρίαν ἡ συναναστροφὴ αὐτῆς οὐδὲ ὀδύνην ἡ συμβίωσις αὐτῆς, ἀλλὰ εὐφροσύνην καὶ χαράν.

[16] After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

[17] ταῦτα λογισάμενος ἐν ἐμαυτῷ καὶ φροντίσας ἐν καρδίᾳ μου ὅτι ἀθανασία ἐστὶν ἐν συγγενείᾳ σοφίας

[17] Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

[18] καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθὴ καὶ ἐν πόνοις χειρῶν αὐτῆς πλοῦτος ἀνεκλιπὴς καὶ ἐν συγγυμνασίᾳ ὁμιλίας αὐτῆς φρόνησις καὶ εὔκλεια ἐν κοινωνίᾳ λόγων αὐτῆς, περιῄειν ζητῶν ὅπως λάβω αὐτὴν εἰς ἐμαυτόν.

[18] And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

[19] παῖς δὲ ἤμην εὐφυὴς ψυχῆς τε ἔλαχον ἀγαθῆς,

[19] For I was a witty child, and had a good spirit.

[20] μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον εἰς σῶμα ἀμίαντον.

[20] Yea rather, being good, I came into a body undefiled.

[21] γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατής, ἐὰν μὴ ὁ θεὸς δῷ – καὶ τοῦτο δ’ ἦν φρονήσεως τὸ εἰδέναι τίνος ἡ χάρις – , ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ καὶ εἶπον ἐξ ὅλης τῆς καρδίας μου

[21] Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know

whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAPTER 9

[1] Θεὲ πατέρων καὶ κύριε τοῦ ἐλέους ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου

[1] O God of my fathers, and Lord of mercy, who hast made all things with thy word,

[2] καὶ τῇ σοφίᾳ σου κατασκευάσας ἄνθρωπον, ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενομένων κτισμάτων

[2] And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

[3] καὶ διέπῃ τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνῃ καὶ ἐν εὐθύτητι ψυχῆς κρίσιν κρίνῃ,

[3] And order the world according to equity and righteousness, and execute judgment with an upright heart:

[4] δός μοι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ μή με ἀποδοκιμάσῃς ἐκ παίδων σου.

[4] Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

[5] ὅτι ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου, ἄνθρωπος ἀσθενὴς καὶ ὀλιγοχρόνιος καὶ ἐλάσσων ἐν συνέσει κρίσεως καὶ νόμων·

[5] For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

[6] κἂν γάρ τις ᾖ τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται.

[6] For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

[7] σύ με προείλω βασιλέα λαοῦ σου καὶ δικαστὴν υἱῶν σου καὶ θυγατέρων·

[7] Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

[8] εἶπας οἰκοδομῆσαι ναὸν ἐν ὄρει ἁγίῳ σου καὶ ἐν πόλει κατασκηνώσεώς σου θυσιαστήριον, μίμημα σκηνῆς ἁγίας, ἣν προητοίμασας ἀπ᾽ ἀρχῆς.

[8] Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

[9] καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου καὶ παροῦσα, ὅτε ἐποίεις τὸν κόσμον, καὶ ἐπισταμένη τί ἀρεστὸν ἐν ὀφθαλμοῖς σου καὶ τί εὐθὲς ἐν ἐντολαῖς σου.

[9] And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

[10] ἐξαπόστειλον αὐτὴν ἐξ ἁγίων οὐρανῶν καὶ ἀπὸ θρόνου δόξης σου πέμψον αὐτήν, ἵνα συμπαροῦσά μοι κοπιάσῃ, καὶ γνῶ τί εὐάρεστόν ἐστιν παρὰ σοί.

[10] O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

[11] οἶδε γὰρ ἐκείνη πάντα καὶ συνίει καὶ ὁδηγήσει με ἐν ταῖς πράξεσί μου σωφρόνως καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς·

[11] For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

[12] καὶ ἔσται προσδεκτὰ τὰ ἔργα μου, καὶ διακρινῶ τὸν λαόν σου δικαίως καὶ ἔσομαι ἄξιος θρόνων πατρός μου.

[12] So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father’s seat.

[13] τίς γὰρ ἄνθρωπος γνώσεται βουλὴν θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ κύριος;

[13] For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

[14] λογισμοὶ γὰρ θνητῶν δειλοί, καὶ ἐπισφαλεῖς αἱ ἐπίνοιαι ἡμῶν·

[14] For the thoughts of mortal men are miserable, and our devices are but uncertain.

[15] φθαρτὸν γὰρ σῶμα βαρύνει ψυχήν, καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα.

[15] For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

[16] καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς καὶ τὰ ἐν χερσὶν εὑρίσκομεν μετὰ πόνου· τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν;

[16] And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

[17] βουλὴν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;

[17] And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

[18] καὶ οὕτως διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς, καὶ τὰ ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι, καὶ τῇ σοφίᾳ ἐσώθησαν.

[18] For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAPTER 10

[1] Αὕτη πρωτόπλαστον πατέρα κόσμου μόνον κτισθέντα διεφύλαξεν καὶ ἐξείλατο αὐτὸν ἐκ παραπτώματος ἰδίου

[1] She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

[2] ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων.

[2] And gave him power to rule all things.

[3] ἀποστὰς δὲ ἀπ᾽ αὐτῆς ἄδικος ἐν ὀργῇ αὐτοῦ ἀδελφοκτόνοις συναπώλετο θυμοῖς.

[3] But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

[4] δι᾽ ὃν κατακλυζομένην γῆν πάλιν ἔσωσεν σοφία δι᾽ εὐτελοῦς ξύλου τὸν δίκαιον κυβερνήσασα.

[4] For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

[5] αὕτη καὶ ἐν ὁμονοίᾳ πονηρίας ἐθνῶν συγχυθέντων ἔγνω τὸν δίκαιον καὶ ἐτήρησεν αὐτὸν ἄμεμπτον θεῷ καὶ ἐπὶ τέκνου σπλάγχνοις ἰσχυρὸν ἐφύλαξεν.

[5] Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

[6] αὕτη δίκαιον ἐξαπολλυμένων ἀσεβῶν ἐρρύσατο φυγόντα καταβάσιον πῦρ Πενταπόλεως,

[6] When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

[7] ἧς ἔτι μαρτύριον τῆς πονηρίας καπνιζομένη καθέστηκε χέρσος, καὶ ἀτελέσιν ὥραις καρποφοροῦντα φυτά, ἀπιστούσης ψυχῆς μνημεῖον ἑστηκυῖα στήλη ἁλός.

[7] Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

[8] σοφίαν γὰρ παροδεύσαντες οὐ μόνον ἐβλάβησαν τοῦ μὴ γνῶναι τὰ καλά, ἀλλὰ καὶ τῆς ἀφροσύνης ἀπέλιπον τῷ βίῳ μνημόσυνον, ἵνα ἐν οἷς ἐσφάλησαν μηδὲ λαθεῖν δυνηθῶσιν.

[8] For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

[9] σοφία δὲ τοὺς θεραπεύοντας αὐτὴν ἐκ πόνων ἐρρύσατο.

[9] Rut wisdom delivered from pain those that attended upon her.

[10] αὕτη φυγάδα ὀργῆς ἀδελφοῦ δίκαιον ὡδήγησεν ἐν τρίβοις εὐθείαις· ἔδειξεν αὐτῷ βασιλείαν θεοῦ καὶ ἔδωκεν αὐτῷ γνῶσιν ἁγίων· εὐπόρησεν αὐτὸν ἐν μόχθοις καὶ ἐπλήθυνεν τοὺς πόνους αὐτοῦ·

[10] When the righteous fled from his brother’s wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

[11] ἐν πλεονεξίᾳ κατισχυόντων αὐτὸν παρέστη καὶ ἐπλούτισεν αὐτόν·

[11] In the covetousness of such as oppressed him she stood by him, and made him rich.

[12] διεφύλαξεν αὐτὸν ἀπὸ ἐχθρῶν καὶ ἀπὸ ἐνεδρευόντων ἠσφαλίσατο· καὶ ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, ἵνα γνῷ ὅτι παντὸς δυνατωτέρα ἐστὶν εὐσέβεια.

[12] She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

[13] αὕτη πραθέντα δίκαιον οὐκ ἐγκατέλιπεν, ἀλλὰ ἐξ ἁμαρτίας ἐρρύσατο αὐτόν·

[13] When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

[14] συγκατέβη αὐτῷ εἰς λάκκον καὶ ἐν δεσμοῖς οὐκ ἀφῆκεν αὐτόν, ἕως ἤνεγκεν αὐτῷ σκῆπτρα βασιλείας καὶ ἐξουσίαν τυραννούντων αὐτοῦ· ψευδεῖς τε ἔδειξεν τοὺς μωμησαμένους αὐτὸν καὶ ἔδωκεν αὐτῷ δόξαν αἰώνιον.

[14] And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

[15] Αὕτη λαὸν ὅσιον καὶ σπέρμα ἄμεμπτον ἐρρύσατο ἐξ ἔθνους θλιβόντων·

[15] She delivered the righteous people and blameless seed from the nation that oppressed them.

[16] εἰσῆλθεν εἰς ψυχὴν θεράποντος κυρίου καὶ ἀντέστη βασιλεῦσιν φοβεροῖς ἐν τέρασι καὶ σημείοις.

[16] She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

[17] ἀπέδωκεν ὁσίοις μισθὸν κόπων αὐτῶν, ὡδήγησεν αὐτοὺς ἐν ὁδῷ θαυμαστῇ καὶ ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας καὶ εἰς φλόγα ἄστρων τὴν νύκτα.

[17] Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

[18] διεβίβασεν αὐτοὺς θάλασσαν ἐρυθρὰν καὶ διήγαγεν αὐτοὺς δι' ὕδατος πολλοῦ·

[18] Brought them through the Red sea, and led them through much water:

[19] τοὺς δὲ ἐχθροὺς αὐτῶν κατέκλυσεν καὶ ἐκ βάθους ἀβύσσου ἀνέβρασεν αὐτούς.

[19] But she drowned their enemies, and cast them up out of the bottom of the deep.

[20] διὰ τοῦτο δίκαιοι ἐσκύλευσαν ἀσεβεῖς καὶ ὕμνησαν, κύριε, τὸ ὄνομα τὸ ἅγιόν σου τήν τε ὑπέρμαχόν σου χεῖρα ᾔνεσαν ὁμοθυμαδόν·

[20] Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

[21] ὅτι ἡ σοφία ἤνοιξεν στόμα κωφῶν καὶ γλώσσας νηπίων ἔθηκεν τρανάς.

[21] For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAPTER 11

[1] Εὐόδωσεν τὰ ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου.

[1] She prospered their works in the hand of the holy prophet.

[2] διώδευσαν ἔρημον ἀοίκητον καὶ ἐν ἀβάτοις ἔπηξαν σκηνάς·

[2] They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

[3] ἀντέστησαν πολεμίοις καὶ ἐχθροὺς ἠμύναντο.

[3] They stood against their enemies, and were avenged of their adversaries.

[4] ἐδίψησαν καὶ ἐπεκαλέσαντό σε, καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ καὶ ἴαμα δίψης ἐκ λίθου σκληροῦ.

[4] When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

[5] δι’ ὧν γὰρ ἐκολάσθησαν οἱ ἐχθροὶ αὐτῶν, διὰ τούτων αὐτοὶ ἀποροῦντες εὐεργετήθησαν.

[5] For by what things their enemies were punished, by the same they in their need were benefited.

[6] ἀντὶ μὲν πηγῆς ἀενάου ποταμοῦ αἵματι λυθρώδει ταραχθέντος

[6] For instead of a fountain of a perpetual running river troubled with foul blood,

[7] εἰς ἔλεγχον νηπιοκτόνου διατάγματος ἔδωκας αὐτοῖς δαψιλὲς ὕδωρ ἀνελπίστως

[7] For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

[8] δείξας διὰ τοῦ τότε δίψους πῶς τοὺς ὑπεναντίους ἐκόλασας.

[8] Declaring by that thirst then how thou hadst punished their adversaries.

[9] ὅτε γὰρ ἐπειράσθησαν, καίπερ ἐν ἐλέει παιδευόμενοι, ἔγνωσαν πῶς μετ᾽ ὀργῆς κρινόμενοι ἀσεβεῖς ἐβασανίζοντο·

[9] For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

[10] τούτους μὲν γὰρ ὡς πατὴρ νουθετῶν ἐδοκίμασας, ἐκείνους δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήτασας.

[10] For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

[11] καὶ ἀπόντες δὲ καὶ παρόντες ὁμοίως ἐτρύχοντο·

[11] Whether they were absent or present, they were vexed alike.

[12] διπλῆ γὰρ αὐτοὺς ἔλαβεν λύπη καὶ στεναγμὸς μνημῶν τῶν παρελθόντων·

[12] For a double grief came upon them, and a groaning for the remembrance of things past.

[13] ὅτε γὰρ ἤκουσαν διὰ τῶν ἰδίων κολάσεων εὐεργετημένους αὐτούς, ᾔσθοντο τοῦ κυρίου.

[13] For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

[14] ὃν γὰρ ἐν ἐκθέσει πάλαι ῥιφέντα ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν οὐχ ὅμοια δικαίοις διψήσαντες.

[14] For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

[15] ἀντὶ δὲ λογισμῶν ἀσυνέτων ἀδικίας αὐτῶν, ἐν οἷς πλανηθέντες ἐθρήσκευον ἄλογα ἑρπετὰ καὶ κνώδαλα εὐτελῆ, ἐπαπέστειλας αὐτοῖς πλῆθος ἀλόγων ζῴων εἰς ἐκδίκησιν,

[15] But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou

didst send a multitude of unreasonable beasts upon them for vengeance;

[16] ἵνα γνῶσιν ὅτι, δι᾽ ὧν τις ἁμαρτάνει, διὰ τούτων κολάζεται.

[16] That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

[17] οὐ γὰρ ἠπόρει ἡ παντοδύναμός σου χεὶρ καὶ κτίσασα τὸν κόσμον ἐξ ἀμόρφου ὕλης ἐπιπέμψαι αὐτοῖς πλῆθος ἄρκων ἢ θρασεῖς λέοντας

[17] For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

[18] ἢ νεοκτίστους θυμοῦ πλήρεις θῆρας ἀγνώστους ἤτοι πυρπνόον φυσῶντας ἄσθμα ἢ βρόμον λικμωμένους καπνοῦ ἢ δεινοὺς ἀπ᾽ ὀμμάτων σπινθῆρας ἀστράπτοντας,

[18] Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

[19] ὧν οὐ μόνον ἡ βλάβη ἠδύνατο συνεκτρῖψαι αὐτούς, ἀλλὰ καὶ ἡ ὄψις ἐκφοβήσασα διολέσαι.

[19] Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

[20] καὶ χωρὶς δὲ τούτων ἑνὶ πνεύματι πεσεῖν ἐδύναντο ὑπὸ τῆς δίκης διωχθέντες καὶ λικμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ καὶ σταθμῷ διέταξας.

[20] Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

[21] τὸ γὰρ μεγάλως ἰσχύειν σοι πάρεστιν πάντοτε, καὶ κράτει βραχίονός σου τίς ἀντιστήσεται;

[21] For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

[22] ὅτι ὡς ῥοπὴ ἐκ πλαστίγγων ὅλος ὁ κόσμος ἐναντίον σου καὶ ὡς ῥανὶς δρόσου ὀρθρινὴ κατελθοῦσα ἐπὶ γῆν.

[22] For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

[23] ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι, καὶ παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν.

[23] But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

[24] ἀγαπᾷς γὰρ τὰ ὄντα πάντα καὶ οὐδὲν βδελύσσῃ ὧν ἐποίησας· οὐδὲ γὰρ ἂν μισῶν τι κατεσκεύασας.

[24] For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

[25] πῶς δὲ διέμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας, ἢ τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη;

[25] And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

[26] φείδῃ δὲ πάντων, ὅτι σά ἐστιν, δέσποτα φιλόψυχε·

[26] But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAPTER 12

[1] τὸ γὰρ ἄφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσιν.

[1] For thine incorruptible Spirit is in all things.

[2] Διὸ τοὺς παραπίπτοντας κατ᾽ ὀλίγον ἐλέγχεις καὶ ἐν οἷς ἁμαρτάνουσιν ὑπομιμνήσκων νουθετεῖς, ἵνα ἀπαλλαγέντες τῆς κακίας πιστεύσωσιν ἐπὶ σέ, κύριε.

[2] Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

[3] καὶ γὰρ τοὺς πάλαι οἰκήτορας τῆς ἁγίας σου γῆς

[3] For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

[4] μισήσας ἐπὶ τῷ ἔχθιστα πράσσειν, ἔργα φαρμακειῶν καὶ τελετὰς ἀνοσίους

[4] Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

[5] τέκνων τε φονὰς ἀνελεήμονας καὶ σπλαγχνοφάγον ἀνθρωπίνων σαρκῶν θοῖναν καὶ αἵματος, ἐκ μέσου μύστας θιάσου

[5] And also those merciless murderers of children, and devourers of man’s flesh, and the feasts of blood,

[6] καὶ αὐθέντας γονεῖς ψυχῶν ἀβοηθήτων, ἐβουλήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν,

[6] With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

[7] ἵνα ἀξίαν ἀποικίαν δέξηται θεοῦ παίδων ἡ παρὰ σοὶ πασῶν τιμιωτάτη γῆ.

[7] That the land, which thou esteemedst above all other, might receive a worthy colony of God’s children.

[8] ἀλλὰ καὶ τούτων ὡς ἀνθρώπων ἐφείσω ἀπέστειλάς τε προδρόμους τοῦ στρατοπέδου σου σφῆκας, ἵνα αὐτοὺς κατὰ βραχὺ ἐξολεθρεύσωσιν.

[8] Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

[9] οὐκ ἀδυνατῶν ἐν παρατάξει ἀσεβεῖς δικαίοις ὑποχειρίους δοῦναι ἢ θηρίοις δεινοῖς ἢ λόγῳ ἀποτόμῳ ὑφ' ἓν ἐκτρῖψαι,

[9] Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

[10] κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας οὐκ ἀγνοῶν ὅτι πονηρὰ ἡ γένεσις αὐτῶν καὶ ἔμφυτος ἡ κακία αὐτῶν καὶ ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμὸς αὐτῶν εἰς τὸν αἰῶνα.

[10] But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

[11] σπέρμα γὰρ ἦν κατηραμένον ἀπ' ἀρχῆς, οὐδὲ εὐλαβούμενός τινα ἐφ' οἷς ἡμάρτανον ἄδειαν ἐδίδους.

[11] For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

[12] τίς γὰρ ἐρεῖ Τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κρίματί σου; τίς δὲ ἐγκαλέσει σοι κατὰ ἐθνῶν ἀπολωλότων ἃ σὺ ἐποίησας; ἢ τίς εἰς κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀν θρώπων;

[12] For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

[13] οὔτε γὰρ θεός ἐστιν πλὴν σοῦ, ᾧ μέλει περὶ πάντων, ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας,

[13] For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

[14] οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμῆσαι δυνήσεταί σοι πε ρὶ ὧν ἐκόλασας.

[14] Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

[15] δίκαιος δὲ ὢν δικαίως τὰ πάντα διέπεις αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως.

[15] Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

[16] ἡ γὰρ ἰσχύς σου δικαιοσύνης ἀρχή, καὶ τὸ πάντων σε δεσπόζειν πάντων φείδεσθαί σε ποιεῖ.

[16] For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

[17] ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειό τητι καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις·

[17] For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

[18] σὺ δὲ δεσπόζων ἰσχύος ἐν ἐπιεικείᾳ κρίνεις καὶ μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς· πάρεστιν γάρ σοι, ὅταν θέλῃς, τὸ δύνασθαι.

[18] But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

[19] Ἐδίδαξας δέ σου τὸν λαὸν διὰ τῶν τοιούτων ἔργων ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον, καὶ εὐέλπιδας ἐποίησας τοὺς υἱούς σου ὅτι διδοῖς ἐπὶ ἁμαρτήμασιν μετάνοιαν.

[19] But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

[20] εἰ γὰρ ἐχθροὺς παίδων σου καὶ ὀφειλομένους θανάτῳ μετὰ τοσαύτης ἐτιμωρήσω προσοχῆς καὶ διέσεως δοὺς χρόνους καὶ τόπον, δι’ ὧν ἀπαλλαγῶσι τῆς κακίας,

[20] For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

[21] μετὰ πόσης ἀκριβείας ἔκρινας τοὺς υἱούς σου, ὧν τοῖς πατράσιν ὅρκους καὶ συνθήκας ἔδωκας ἀγαθῶν ὑπο σχέσεων;

[21] With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

[22] Ἡμᾶς οὖν παιδεύων τοὺς ἐχθροὺς ἡμῶν ἐν μυριότητι μα στιγοῖς, ἵνα σου τὴν ἀγαθότητα μεριμνῶμεν κρίνοντες, κρινόμενοι δὲ προσδοκῶμεν ἔλεος.

[22] Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

[23] ὅθεν καὶ τοὺς ἐν ἀφροσύνῃ ζωῆς βιώσαντας ἀδίκως διὰ τῶν ἰδίων ἐβασάνισας βδελυγμάτων·

[23] Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

[24] καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζῴοις τῶν αἰσχρῶν ἄτιμα νηπίων δίκην ἀφρόνων ψευσθέντες.

[24] For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

[25] διὰ τοῦτο ὡς παισὶν ἀλογίστοις τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας.

[25] Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

[26] οἱ δὲ παιγνίοις ἐπιτιμήσεως μὴ νουθετηθέντες ἀξίαν θεοῦ κρίσιν πειράσουσιν.

[26] But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

[27] ἐφ᾽ οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις, οὓς ἐδόκουν θεούς, ἐν αὐτοῖς κολαζόμενοι ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναι, θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ᾽ αὐτοὺς ἐπῆλθεν.

[27] For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; *now* being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

CHAPTER 13

[1] Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν θεοῦ ἀγνωσία καὶ ἐκ τῶν ὁρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα οὔτε τοῖς ἔργοις προσέχοντες ἐπέγνωσαν τὸν τεχνίτην,

[1] Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

[2] ἀλλ᾽ ἢ πῦρ ἢ πνεῦμα ἢ ταχινὸν ἀέρα ἢ κύκλον ἄστρων ἢ βίαιον ὕδωρ ἢ φωστῆρας οὐρανοῦ πρυτάνεις κόσμου θεοὺς ἐνόμισαν.

[2] But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

[3] ὧν εἰ μὲν τῇ καλλονῇ τερπόμενοι ταῦτα θεοὺς ὑπελάμβανον, γνώτωσαν πόσῳ τούτων ὁ δεσπότης ἐστὶ βελτίων, ὁ γὰρ τοῦ κάλλους γενεσιάρχης ἔκτισεν αὐτά·

[3] With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

[4] εἰ δὲ δύναμιν καὶ ἐνέργειαν ἐκπλαγέντες, νοησάτωσαν ἀπ᾽ αὐτῶν πόσῳ ὁ κατασκευάσας αὐτὰ δυνα τώτερός ἐστιν·

[4] But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

[5] ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται.

[5] For by the greatness and beauty of the creatures proportionably the maker of them is seen.

[6] ἀλλ᾽ ὅμως ἐπὶ τούτοις μέμψις ἐστὶν ὀλίγη, καὶ γὰρ αὐτοὶ τάχα πλανῶνται θεὸν ζητοῦντες καὶ θέλοντες εὑρεῖν·

[6] But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

[7] ἐν γὰρ τοῖς ἔργοις αὐτοῦ ἀναστρεφόμενοι διερευνῶσιν καὶ πείθονται τῇ ὄψει, ὅτι καλὰ τὰ βλεπόμενα.

[7] For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

[8] πάλιν δ’ οὐδ’ αὐτοὶ συγγνωστοί·

[8] Howbeit neither are they to be pardoned.

[9] εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὗρον;

[9] For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

[10] Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, οἵτινες ἐκάλεσαν θεοὺς ἔργα χειρῶν ἀνθρώπων, χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα καὶ ἀπεικάσματα ζῴων ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας.

[10] But miserable are they, and in dead things is their hope, who call them gods, which are the works of men’s hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

[11] εἰ δὲ καί τις ὑλοτόμος τέκτων εὐκίνητον φυτὸν ἐκπρίσας περιέξυσεν εὐμαθῶς πάντα τὸν φλοιὸν αὐτοῦ καὶ τεχνησάμενος εὐπρεπῶς κατεσκεύασεν χρήσιμον σκεῦος εἰς ὑπηρεσίαν ζωῆς,

[11] Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man’s life;

[12] τὰ δὲ ἀποβλήματα τῆς ἐργασίας εἰς ἑτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη,

[12] And after spending the refuse of his work to dress his meat, hath filled himself;

[13] τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν εὔχρηστον, ξύλον σκολιὸν καὶ ὄζοις συμπεφυκός, λαβὼν ἔγλυψεν ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ καὶ ἐμπειρίᾳ συνέσεως ἐτύπωσεν αὐτό, ἀπείκασεν αὐτὸ εἰκόνι ἀνθρώπου

[13] And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

[14] ἢ ζῴῳ τινὶ εὐτελεῖ ὡμοίωσεν αὐτὸ καταχρίσας μίλτῳ καὶ φύκει ἐρυθήνας χρόαν αὐτοῦ καὶ πᾶσαν κηλῖδα τὴν ἐν αὐτῷ καταχρίσας

[14] Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

[15] καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον οἴκημα ἐν τοίχῳ ἔθηκεν αὐτὸ ἀσφαλισάμενος σιδήρῳ.

[15] And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

[16] ἵνα μὲν οὖν μὴ καταπέσῃ, προενόησεν αὐτοῦ εἰδὼς ὅτι ἀδυνατεῖ ἑαυτῷ βοηθῆσαι· καὶ γάρ ἐστιν εἰκὼν καὶ χρείαν ἔχει βοηθείας.

[16] For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

[17] περὶ δὲ κτημάτων καὶ γάμων αὐτοῦ καὶ τέκνων προσευχόμενος οὐκ αἰσχύνεται τῷ ἀψύχῳ προσλαλῶν καὶ περὶ μὲν ὑγιείας τὸ ἀσθενὲς ἐπικαλεῖται,

[17] Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

[18] περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας τὸ ἀπειρότατον ἱκετεύει, περὶ δὲ ὁδοιπορίας τὸ μηδὲ βάσει χρῆσθαι δυνάμενον,

[18] For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

[19] περὶ δὲ πορισμοῦ καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας τὸ ἀδρανέστατον ταῖς χερσὶν εὐδράνειαν αἰτεῖται.

[19] And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

CHAPTER 14

[1] Πλοῦν τις πάλιν στελλόμενος καὶ ἄγρια μέλλων διοδεύειν κύματα τοῦ φέροντος αὐτὸν πλοίου σαθρότερον ξύλον ἐπιβοᾶται.

[1] Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

[2] ἐκεῖνο μὲν γὰρ ὄρεξις πορισμῶν ἐπενόησεν, τεχνῖτις δὲ σοφία κατεσκεύασεν·

[2] For verily desire of gain devised that, and the workman built it by his skill.

[3] ἡ δὲ σή, πάτερ, διακυβερνᾷ πρόνοια, ὅτι ἔδωκας καὶ ἐν θαλάσσῃ ὁδὸν καὶ ἐν κύμασι τρίβον ἀσφαλῆ

[3] But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

[4] δεικνὺς ὅτι δύνασαι ἐκ παντὸς σῴζειν, ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ.

[4] Shewing that thou canst save from all danger: yea, though a man went to sea without art.

[5] θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τῆς σοφίας σου ἔργα· διὰ τοῦτο καὶ ἐλαχίστῳ ξύλῳ πιστεύουσιν ἄνθρωποι ψυχὰς καὶ διελθόντες κλύδωνα σχεδίᾳ διεσώθησαν.

[5] Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

[6] καὶ ἀρχῆς γὰρ ἀπολλυμένων ὑπερηφάνων γιγάντων ἡ ἐλπὶς τοῦ κόσμου ἐπὶ σχεδίας καταφυγοῦσα ἀπέλιπεν αἰῶνι σπέρμα γενέσεως τῇ σῇ κυβερνηθεῖσα χειρί.

[6] For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

[7] εὐλόγηται γὰρ ξύλον, δι’ οὗ γίνεται δικαιοσύνη·

[7] For blessed is the wood whereby righteousness cometh.

[8] τὸ χειροποίητον δέ, ἐπικατάρατον αὐτὸ καὶ ὁ ποιήσας αὐτό, ὅτι ὁ μὲν ἠργάζετο, τὸ δὲ φθαρτὸν θεὸς ὠνομάσθη.

[8] But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

[9] ἐν ἴσῳ γὰρ μισητὰ θεῷ καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ·

[9] For the ungodly and his ungodliness are both alike hateful unto God.

[10] καὶ γὰρ τὸ πραχθὲν σὺν τῷ δράσαντι κολασθήσεται.

[10] For that which is made shall be punished together with him that made it.

[11] διὰ τοῦτο καὶ ἐν εἰδώλοις ἐθνῶν ἐπισκοπὴ ἔσται, ὅτι ἐν κτίσματι θεοῦ εἰς βδέλυγμα ἐγενήθησαν καὶ εἰς σκάνδαλα ψυχαῖς ἀνθρώπων καὶ εἰς παγίδα ποσὶν ἀφρόνων.

[11] Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

[12] Ἀρχὴ γὰρ πορνείας ἐπίνοια εἰδώλων, εὕρεσις δὲ αὐτῶν φθορὰ ζωῆς.

[12] For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

[13] οὔτε γὰρ ἦν ἀπ᾽ ἀρχῆς οὔτε εἰς τὸν αἰῶνα ἔσται·

[13] For neither were they from the beginning, neither shall they be for ever.

[14] κενοδοξίᾳ γὰρ ἀνθρώπων εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τοῦτο σύντομον αὐτῶν τὸ τέλος ἐπενοήθη.

[14] For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

[15] ἀώρῳ γὰρ πένθει τρυχόμενος πατὴρ τοῦ ταχέως ἀφαιρεθέντος τέκνου εἰκόνα ποιήσας τόν ποτε νεκρὸν ἄνθρωπον νῦν ὡς θεὸν ἐτίμησεν

καὶ παρέδωκεν τοῖς ὑποχειρίοις μυστήρια καὶ τελετάς·

[15] For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

[16] εἶτα ἐν χρόνῳ κρατυνθὲν τὸ ἀσεβὲς ἔθος ὡς νόμος ἐφυλάχθη.

[16] Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

[17] καὶ τυράννων ἐπιταγαῖς ἐθρησκεύετο τὰ γλυπτά, οὓς ἐν ὄψει μὴ δυνάμενοι τιμᾶν ἄνθρωποι διὰ τὸ μακρὰν οἰκεῖν τὴν πόρρωθεν ὄψιν ἀνατυπωσάμενοι ἐμφανῆ εἰκόνα τοῦ τιμωμένου βασιλέως ἐποίησαν, ἵνα ὡς παρόντα τὸν ἀπόντα κολακεύωσιν διὰ τῆς σπουδῆς.

[17] Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

[18] εἰς ἐπίτασιν δὲ θρησκείας καὶ τοὺς ἀγνοοῦντας ἡ τοῦ τεχνίτου προετρέψατο φιλοτιμία·

[18] Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

[19] ὁ μὲν γὰρ τάχα κρατοῦντι βουλόμενος ἀρέσαι ἐξεβιάσατο τῇ τέχνῃ τὴν ὁμοιότητα ἐπὶ τὸ κάλλιον·

[19] For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

[20] τὸ δὲ πλῆθος ἐφελκόμενον διὰ τὸ εὔχαρι τῆς ἐργασίας τὸν πρὸ ὀλίγου τιμηθέντα ἄνθρωπον νῦν σέβασμα ἐλογίσαντο.

[20] And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

[21] καὶ τοῦτο ἐγένετο τῷ βίῳ εἰς ἔνεδρον, ὅτι ἢ συμφορᾷ ἢ τυραννίδι δουλεύσαντες ἄνθρωποι τὸ ἀκοινώνητον ὄνομα λίθοις καὶ ξύλοις περιέθεσαν.

[21] And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

[22] Εἶτ οὐκ ἤρκεσεν τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ καὶ ἐν μεγάλῳ ζῶντες ἀγνοίας πολέμῳ τὰ τοσαῦτα κακὰ εἰρήνην προσαγορεύουσιν.

[22] Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

[23] ἢ γὰρ τεκνοφόνους τελετὰς ἢ κρύφια μυστήρια ἢ ἐμμανεῖς ἐξάλλων θεσμῶν κώμους ἄγοντες

[23] For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

[24] οὔτε βίους οὔτε γάμους καθαροὺς ἔτι φυλάσσουσιν, ἕτερος δ’ ἕτερον ἢ λοχῶν ἀναιρεῖ ἢ νοθεύων ὀδυνᾷ.

[24] They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

[25] πάντα δ’ ἐπιμὶξ ἔχει αἷμα καὶ φόνος, κλοπὴ καὶ δόλος, φθορά, ἀπιστία, τάραχος, ἐπιορκία,

[25] So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

[26] θόρυβος ἀγαθῶν, χάριτος ἀμνηστία, ψυχῶν μιασμός, γενέσεως ἐναλλαγή, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια.

[26] Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

[27] ἡ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν·

[27] For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

[28] ἢ γὰρ εὐφραινόμενοι μεμήνασιν ἢ προφητεύουσιν ψευδῆ ἢ ζῶσιν ἀδίκως ἢ ἐπιορκοῦσιν ταχέως·

[28] For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

[29] ἀψύχοις γὰρ πεποιθότες εἰδώλοις κακῶς ὀμόσαντες ἀδικηθῆναι οὐ προσδέχονται.

[29] For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

[30] ἀμφότερα δὲ αὐτοὺς μετελεύσεται τὰ δίκαια, ὅτι κακῶς ἐφρόνησαν περὶ θεοῦ προσέχοντες εἰδώλοις καὶ ἀδίκως ὤμοσαν ἐν δόλῳ καταφρονήσαντες ὁσιότητος·

[30] Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

[31] οὐ γὰρ ἡ τῶν ὀμνυμένων δύναμις, ἀλλ᾽ ἡ τῶν ἁμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν.

[31] For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAPTER 15

[1] Σὺ δέ, ὁ θεὸς ἡμῶν, χρηστὸς καὶ ἀληθής, μακρόθυμος καὶ ἐλέει διοικῶν τὰ πάντα.

[1] But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

[2] καὶ γὰρ ἐὰν ἁμάρτωμεν, σοί ἐσμεν, εἰδότες σου τὸ κράτος· οὐχ ἁμαρτησόμεθα δέ, εἰδότες ὅτι σοὶ λελογίσμεθα.

[2] For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

[3] τὸ γὰρ ἐπίστασθαί σε ὁλόκληρος δικαιοσύνη, καὶ εἰδέναι σου τὸ κράτος ῥίζα ἀθανασίας.

[3] For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

[4] οὔτε γὰρ ἐπλάνησεν ἡμᾶς ἀνθρώπων κακότεχνος ἐπίνοια οὐδὲ σκιαγράφων πόνος ἄκαρπος, εἶδος σπιλωθὲν χρώμασιν διηλλαγμένοις,

[4] For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter’s fruitless labour;

[5] ὧν ὄψις ἄφροσιν εἰς ὄρεξιν ἔρχεται, ποθεῖ τε νεκρᾶς εἰκόνος εἶδος ἄπνουν.

[5] The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

[6] κακῶν ἐρασταὶ ἄξιοί τε τοιούτων ἐλπίδων καὶ οἱ δρῶντες καὶ οἱ ποθοῦντες καὶ οἱ σεβόμενοι.

[6] Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

[7] Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἓν ἕκαστον· ἀλλ’ ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη τά τε ἐναντία, πάντα ὁμοίως· τούτων δὲ ἑτέρου τίς ἑκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός.

[7] For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

[8] καὶ κακόμοχθος θεὸν μάταιον ἐκ τοῦ αὐτοῦ πλάσσει πηλοῦ ὃς πρὸ μικροῦ ἐκ γῆς γενηθεὶς μετ' ὀλίγον πορεύεται ἐξ ἧς ἐλήμφθη, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.

[8] And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

[9] ἀλλ' ἔστιν αὐτῷ φροντὶς οὐχ ὅτι μέλλει κάμνειν οὐδ' ὅτι βραχυτελῆ βίον ἔχει, ἀλλ' ἀντερείδεται μὲν χρυσουργοῖς καὶ ἀργυροχόοις χαλκοπλάστας τε μιμεῖται καὶ δόξαν ἡγεῖται ὅτι κίβδηλα πλάσσει.

[9] Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

[10] σποδὸς ἡ καρδία αὐτοῦ, καὶ γῆς εὐτελεστέρα ἡ ἐλπὶς αὐτοῦ, πηλοῦ τε ἀτιμότερος ὁ βίος αὐτοῦ,

[10] His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

[11] ὅτι ἠγνόησεν τὸν πλάσαντα αὐτὸν καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν,

[11] Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

[12] ἀλλ' ἐλογίσαντο παίγνιον εἶναι τὴν ζωὴν ἡμῶν καὶ τὸν βίον πανηγυρισμὸν ἐπικερδῆ, δεῖν γάρ φησιν ὅθεν δή, κἂν ἐκ κακοῦ, πορίζειν.

[12] But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

[13] οὗτος γὰρ παρὰ πάντας οἶδεν ὅτι ἁμαρτάνει ὕλης γεώδους εὔθραυστα σκεύη καὶ γλυπτὰ δημιουργῶν.

[13] For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

[14] πάντες δὲ ἀφρονέστατοι καὶ τάλανες ὑπὲρ ψυχὴν νηπίου οἱ ἐχθροὶ τοῦ λαοῦ σου καταδυναστεύσαντες αὐτόν,

[14] And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

[15] ὅτι καὶ πάντα τὰ εἴδωλα τῶν ἐθνῶν ἐλογίσαντο θεούς, οἷς οὔτε ὀμμάτων χρῆσις εἰς ὅρασιν οὔτε ῥῖνες εἰς συνολκὴν ἀέρος οὔτε ὦτα ἀκούειν οὔτε δάκτυλοι χειρῶν εἰς ψηλάφησιν καὶ οἱ πόδες αὐτῶν ἀργοὶ πρὸς ἐπίβασιν.

[15] For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

[16] ἄνθρωπος γὰρ ἐποίησεν αὐτούς, καὶ τὸ πνεῦμα δεδανεισμένος ἔπλασεν αὐτούς· οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι θεόν·

[16] For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

[17] θνητὸς δὲ ὢν νεκρὸν ἐργάζεται χερσὶν ἀνόμοις· κρείττων γάρ ἐστιν τῶν σεβασμάτων αὐτοῦ, ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. –

[17] For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

[18] καὶ τὰ ζῷα δὲ τὰ ἔχθιστα σέβονται· ἀνοίᾳ γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα·

[18] Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

[19] οὐδ’ ὅσον ἐπιποθῆσαι ὡς ἐν ζῴων ὄψει καλὰ τυγχάνει, ἐκπέφευγεν δὲ καὶ τὸν τοῦ θεοῦ ἔπαινον καὶ τὴν εὐλογίαν αὐτοῦ.

[19] Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAPTER 16

[1] Διὰ τοῦτο δι᾽ ὁμοίων ἐκολάσθησαν ἀξίως καὶ διὰ πλήθους κνωδάλων ἐβασανίσθησαν.

[1] Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

[2] ἀνθ᾽ ἧς κολάσεως εὐεργετήσας τὸν λαόν σου εἰς ἐπιθυμίαν ὀρέξεως ξένην γεῦσιν τροφὴν ἡτοίμασας ὀρτυγομήτραν,

[2] Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

[3] ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφὴν διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται, αὐτοὶ δὲ ἐπ᾽ ὀλίγον ἐνδεεῖς γενόμενοι καὶ ξένης μετάσχωσι γεύσεως.

[3] To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

[4] ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἔνδειαν ἐπελθεῖν τυραννοῦσιν, τούτοις δὲ μόνον δειχθῆναι πῶς οἱ ἐχθροὶ αὐτῶν ἐβασανίζοντο.

[4] For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

[5] Καὶ γὰρ ὅτε αὐτοῖς δεινὸς ἐπῆλθεν θηρίων θυμὸς δήγμασίν τε σκολιῶν διεφθείροντο ὄφεων, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου·

[5] For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

[6] εἰς νουθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν σύμβολον ἔχοντες σωτηρίας εἰς ἀνάμνησιν ἐντολῆς νόμου σου·

[6] But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of

the commandment of thy law.

[7] ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸ θεωρούμενον ἐσῴζετο, ἀλλὰ διὰ σὲ τὸν πάντων σωτῆρα.

[7] For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

[8] καὶ ἐν τούτῳ δὲ ἔπεισας τοὺς ἐχθροὺς ἡμῶν ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς κακοῦ·

[8] And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

[9] οὓς μὲν γὰρ ἀκρίδων καὶ μυιῶν ἀπέκτεινεν δήγματα, καὶ οὐχ εὑρέθη ἴαμα τῇ ψυχῇ αὐτῶν, ὅτι ἄξιοι ἦσαν ὑπὸ τοιούτων κολασθῆναι·

[9] For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

[10] τοὺς δὲ υἱούς σου οὐδὲ ἰοβόλων δρακόντων ἐνίκησαν ὀδόντες, τὸ ἔλεος γάρ σου ἀντιπαρῆλθεν καὶ ἰάσατο αὐτούς.

[10] But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

[11] εἰς γὰρ ὑπόμνησιν τῶν λογίων σου ἐνεκεντρίζοντο καὶ ὀξέως διεσῴζοντο, ἵνα μὴ εἰς βαθεῖαν ἐμπεσόντες λήθην ἀπερίσπαστοι γένωνται τῆς σῆς εὐεργεσίας.

[11] For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

[12] καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν αὐτούς, ἀλλὰ ὁ σός, κύριε, λόγος ὁ πάντας ἰώμενος.

[12] For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

[13] σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατάγεις εἰς πύλας ᾅδου καὶ ἀνάγεις·

[13] For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

[14] ἄνθρωπος δὲ ἀποκτέννει μὲν τῇ κακίᾳ αὐτοῦ, ἐξελθὸν δὲ πνεῦμα οὐκ ἀναστρέφει οὐδὲ ἀναλύει ψυχὴν παραλημφθεῖσαν.

[14] A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

[15] Τὴν δὲ σὴν χεῖρα φυγεῖν ἀδύνατόν ἐστιν·

[15] But it is not possible to escape thine hand.

[16] ἀρνούμενοι γάρ σε εἰδέναι ἀσεβεῖς ἐν ἰσχύι βραχίονός σου ἐμαστιγώθησαν ξένοις ὑετοῖς καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις καὶ πυρὶ καταναλισκόμενοι.

[16] For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

[17] τὸ γὰρ παραδοξότατον, ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ, ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶν δικαίων·

[17] For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

[18] ποτὲ μὲν γὰρ ἡμεροῦτο φλόξ, ἵνα μὴ καταφλέξῃ τὰ ἐπ᾽ ἀσεβεῖς ἀπεσταλμένα ζῷα, ἀλλ᾽ αὐτοὶ βλέποντες εἰδῶσιν ὅτι θεοῦ κρίσει ἐλαύνονται·

[18] For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

[19] ποτὲ δὲ καὶ μεταξὺ ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει, ἵνα ἀδίκου γῆς γενήματα διαφθείρῃ.

[19] And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

[20] ἀνθ᾽ ὧν ἀγγέλων τροφὴν ἐψώμισας τὸν λαόν σου καὶ ἕτοιμον ἄρτον ἀπ᾽ οὐρανοῦ παρέσχες αὐτοῖς ἀκοπιάτως πᾶσαν ἡδονὴν ἰσχύοντα καὶ

πρὸς πᾶσαν ἁρμόνιον γεῦσιν·

[20] Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

[21] ἡ μὲν γὰρ ὑπόστασίς σου τὴν σὴν πρὸς τέκνα ἐνεφάνιζεν γλυκύτητα, τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν πρὸς ὅ τις ἐβούλετο μετεκιρνᾶτο.

[21] For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

[22] χιὼν δὲ καὶ κρύσταλλος ὑπέμεινε πῦρ καὶ οὐκ ἐτήκετο, ἵνα γνῶσιν ὅτι τοὺς τῶν ἐχθρῶν καρποὺς κατέφθειρε πῦρ φλεγόμενον ἐν τῇ χαλάζῃ καὶ ἐν τοῖς ὑετοῖς διαστράπτον·

[22] But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

[23] τοῦτο πάλιν δ, ἵνα τραφῶσιν δίκαιοι, καὶ τῆς ἰδίας ἐπιλέλησται δυνάμεως.

[23] But this again did even forget his own strength, that the righteous might be nourished.

[24] Ἡ γὰρ κτίσις σοὶ τῷ ποιήσαντι ὑπηρετοῦσα ἐπιτείνεται εἰς κόλασιν κατὰ τῶν ἀδίκων καὶ ἀνίεται εἰς εὐεργεσίαν ὑπὲρ τῶν ἐπὶ σοὶ πεποιθότων.

[24] For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

[25] διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευομένη τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρέτει πρὸς τὴν τῶν δεομένων θέλησιν,

[25] Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

[26] ἵνα μάθωσιν οἱ υἱοί σου, οὓς ἠγάπησας, κύριε, ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ

πιστεύοντας διατηρεῖ.

[26] That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

[27] τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον ἁπλῶς ὑπὸ βραχείας ἀκτῖνος ἡλίου θερμαινόμενον ἐτήκετο,

[27] For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

[28] ὅπως γνωστὸν ᾖ ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ᾽ εὐχαριστίαν σου καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοι·

[28] That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

[29] ἀχαρίστου γὰρ ἐλπὶς ὡς χειμέριος πάχνη τακήσεται καὶ ῥυήσεται ὡς ὕδωρ ἄχρηστον.

[29] For the hope of the unthankful shall melt away as the winter’s hoar frost, and shall run away as unprofitable water.

CHAPTER 17

[1] Μεγάλαι γάρ σου αἱ κρίσεις καὶ δυσδιήγητοι· διὰ τοῦτο ἀπαίδευτοι ψυχαὶ ἐπλανήθησαν.

For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

[2] ὑπειληφότες γὰρ καταδυναστεύειν ἔθνος ἅγιον ἄνομοι δέσμιοι σκότους καὶ μακρᾶς πεδῆται νυκτὸς κατακλεισθέντες ὀρόφοις φυγάδες τῆς αἰωνίου προνοίας ἔκειντο.

[2] For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

[3] λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν ἀφεγγεῖ λήθης παρακαλύμματι ἐσκορπίσθησαν θαμβούμενοι δεινῶς καὶ ἰνδάλμασιν ἐκταρασσόμενοι.

[3] For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

[4] οὐδὲ γὰρ ὁ κατέχων αὐτοὺς μυχὸς ἀφόβους διεφύλαττεν, ἦχοι δ’ ἐκταράσσοντες αὐτοὺς περιεκόμπουν, καὶ φάσματα ἀμειδήτοις κατηφῆ προσώποις ἐνεφανίζετο.

[4] For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

[5] καὶ πυρὸς μὲν οὐδεμία βία κατίσχυεν φωτίζειν, οὔτε ἄστρων ἔκλαμπροι φλόγες καταυγάζειν ὑπέμενον τὴν στυγνὴν ἐκείνην νύκτα.

[5] No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

[6] διεφαίνετο δ’ αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, ἐκδειματούμενοι δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως ἡγοῦντο χείρω τὰ βλεπόμενα.

[6] Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

[7] μαγικῆς δὲ ἐμπαίγματα κατέκειτο τέχνης, καὶ τῆς ἐπὶ φρονήσει ἀλαζονείας ἔλεγχος ἐφύβριστος·

[7] As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

[8] οἱ γὰρ ὑπισχνούμενοι δείματα καὶ ταραχὰς ἀπελαύνειν ψυχῆς νοσούσης, οὗτοι καταγέλαστον εὐλάβειαν ἐνόσουν.

[8] For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

[9] καὶ γὰρ εἰ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει, κνωδάλων παρόδοις καὶ ἑρπετῶν συριγμοῖς ἐκσεσοβημένοι διώλλυντο ἔντρομοι καὶ τὸν μηδαμόθεν φευκτὸν ἀέρα προσιδεῖν ἀρνούμενοι.

[9] For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, They died for fear, denying that they saw the air, which could of no side be avoided.

[10] δειλὸν γὰρ ἰδίῳ πονηρία μάρτυρι καταδικαζομένη, ἀεὶ δὲ προσείληφεν τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει·

[10] For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

[11] οὐθὲν γάρ ἐστιν φόβος εἰ μὴ προδοσία τῶν ἀπὸ λογισμοῦ βοηθημάτων,

[11] For fear is nothing else but a betraying of the succours which reason offereth.

[12] ἔνδοθεν δὲ οὖσα ἥττων ἡ προσδοκία πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας.

[12] And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

[13] οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα καὶ ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν τὸν αὐτὸν ὕπνον κοιμώμενοι

[13] But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

[14] τὰ μὲν τέρασιν ἠλαύνοντο φαντασμάτων, τὰ δὲ τῆς ψυχῆς παρελύοντο προδοσίᾳ· αἰφνίδιος γὰρ αὐτοῖς καὶ ἀπροσδόκητος φόβος ἐπεχύθη.

[14] Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

[15] εἶθ οὕτως, ὃς δή ποτ οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς·

[15] So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

[16] εἴ τε γὰρ γεωργὸς ἦν τις ἢ ποιμὴν ἢ τῶν κατ᾽ ἐρημίαν ἐργάτης μόχθων, προλημφθεὶς τὴν δυσάλυκτον ἔμενεν ἀνάγκην, μιᾷ γὰρ ἁλύσει σκότους πάντες ἐδέθησαν·

[16] For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided:

[17] εἴ τε πνεῦμα συρίζον ἢ περὶ ἀμφιλαφεῖς κλάδους ὀρνέων ἦχος εὐμελὴς ἢ ῥυθμὸς ὕδατος πορευομένου βίᾳ ἢ κτύπος ἀπηνὴς καταρριπτομένων πετρῶν

[17] for they were all bound with one chain of darkness. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently, Or a terrible sound of stones cast down,

[18] ἢ σκιρτώντων ζῴων δρόμος ἀθεώρητος ἢ ὠρυομένων ἀπηνεστάτων θηρίων φωνὴ ἢ ἀνταναμλωμένη ἐκ κοιλότητος ὀρέων ἠχώ, παρέλυεν αὐτοὺς ἐκφοβοῦντα.

[18] or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

[19] ὅλος γὰρ ὁ κόσμος λαμπρῷ κατελάμπετο φωτὶ καὶ ἀνεμποδίστοις συνείχετο ἔργοις·

[19] For the whole world shined with clear light, and none were hindered in their labour:

[20] μόνοις δὲ ἐκείνοις ἐπετέτατο βαρεῖα νὺξ εἰκὼν τοῦ μέλλοντος αὐτοὺς διαδέχεσθαι σκότους, ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκότους.

[20] Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

CHAPTER 18

[1] Τοῖς δὲ ὁσίοις σου μέγιστον ἦν φῶς· ὧν φωνὴν μὲν ἀκούοντες μορφὴν δὲ οὐχ ὁρῶντες, ὅτι μὲν οὐ κἀκεῖνοι ἐπεπόνθεισαν, ἐμακάριζον,

[1] Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

[2] ὅτι δ' οὐ βλάπτουσιν προηδικημένοι, ηὐχαρίστουν καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο.

[2] But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

[3] ἀνθ' ὧν πυριφλεγῆ στῦλον ὁδηγὸν μὲν ἀγνώστου ὁδοιπορίας, ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες.

[3] Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

[4] ἄξιοι μὲν γὰρ ἐκεῖνοι στερηθῆναι φωτὸς καὶ φυλακισθῆναι σκότει οἱ κατακλείστους φυλάξαντες τοὺς υἱούς σου, δι' ὧν ἤμελλεν τὸ ἄφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι.

[4] For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

[5] Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια καὶ ἑνὸς ἐκτεθέντος τέκνου καὶ σωθέντος εἰς ἔλεγχον τὸ αὐτῶν ἀφείλω πλῆθος τέκνων καὶ ὁμοθυμαδὸν ἀπώλεσας ἐν ὕδατι σφοδρῷ.

[5] And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

[6] ἐκείνη ἡ νὺξ προεγνώσθη πατράσιν ἡμῶν, ἵνα ἀσφαλῶς εἰδότες οἷς ἐπίστευσαν ὅρκοις ἐπευθυμήσωσιν.

[6] Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

[7] προσεδέχθη ὑπὸ λαοῦ σου σωτηρία μὲν δικαίων, ἐχθρῶν δὲ ἀπώλεια·

[7] So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

[8] ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας.

[8] For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

[9] κρυφῇ γὰρ ἐθυσίαζον ὅσιοι παῖδες ἀγαθῶν καὶ τὸν τῆς θειότητος νόμον ἐν ὁμονοίᾳ διέθεντο τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κινδύνων μεταλήμψεσθαι τοὺς ἁγίους πατέρων ἤδη προαναμέλποντες αἴνους.

[9] For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

[10] ἀντήχει δ’ ἀσύμφωνος ἐχθρῶν ἡ βοή, καὶ οἰκτρὰ διεφέρετο φωνὴ θρηνουμένων παίδων·

[10] But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

[11] ὁμοίᾳ δὲ δίκῃ δοῦλος ἅμα δεσπότῃ κολασθεὶς καὶ δημότης βασιλεῖ τὰ αὐτὰ πάσχων,

[11] The master and the servant were punished after one manner; and like as the king, so suffered the common person.

[12] ὁμοθυμαδὸν δὲ πάντες ἐν ἑνὶ ὀνόματι θανάτου νεκροὺς εἶχον ἀναριθμήτους· οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ἱκανοί, ἐπεὶ πρὸς μίαν ῥοπὴν ἡ ἐντιμοτέρα γένεσις αὐτῶν διέφθαρτο.

[12] So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

[13] πάντα γὰρ ἀπιστοῦντες διὰ τὰς φαρμακείας ἐπὶ τῷ τῶν πρωτοτόκων ὀλέθρῳ ὡμολόγησαν θεοῦ υἱὸν λαὸν εἶναι.

[13] For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

[14] ἡσύχου γὰρ σιγῆς περιεχούσης τὰ πάντα καὶ νυκτὸς ἐν ἰδίῳ τάχει μεσαζούσης

[14] For while all things were in quiet silence, and that night was in the midst of her swift course,

[15] ὁ παντοδύναμός σου λόγος ἀπ᾽ οὐρανῶν ἐκ θρόνων βασιλείων ἀπότομος πολεμιστὴς εἰς μέσον τῆς ὀλεθρίας ἥλατο γῆς ξίφος ὀξὺ τὴν ἀνυπόκριτον ἐπιταγήν σου φέρων

[15] Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

[16] καὶ στὰς ἐπλήρωσεν τὰ πάντα θανάτου καὶ οὐρανοῦ μὲν ἥπτετο, βεβήκει δ᾽ ἐπὶ γῆς.

[16] And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

[17] τότε παραχρῆμα φαντασίαι μὲν ὀνείρων δεινῶν ἐξετάραξαν αὐτούς, φόβοι δὲ ἐπέστησαν ἀδόκητοι,

[17] Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

[18] καὶ ἄλλος ἀλλαχῇ ῥιφεὶς ἡμίθνητος δι᾽ ἣν ἔθνῃσκον αἰτίαν ἐνεφάνιζεν·

[18] And one thrown here, and another there, half dead, shewed the cause of his death.

[19] οἱ γὰρ ὄνειροι θορυβήσαντες αὐτοὺς τοῦτο προεμήνυσαν, ἵνα μὴ ἀγνοοῦντες δι᾽ ὃ κακῶς πάσχουσιν ἀπόλωνται.

[19] For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

[20] Ἥψατο δὲ καὶ δικαίων πεῖρα θανάτου, καὶ θραῦσις ἐν ἐρήμῳ ἐγένετο πλήθους. ἀλλ᾽ οὐκ ἐπὶ πολὺ ἔμεινεν ἡ ὀργή·

[20] Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

[21] σπεύσας γὰρ ἀνὴρ ἄμεμπτος προεμάχησεν τὸ τῆς ἰδίας λειτουργίας ὅπλον προσευχὴν καὶ θυμιάματος ἐξιλασμὸν κομίσας· ἀντέστη τῷ θυμῷ καὶ πέρας ἐπέθηκε τῇ συμφορᾷ δεικνὺς ὅτι σός ἐστιν θεράπων·

[21] For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

[22] ἐνίκησεν δὲ τὸν χόλον οὐκ ἰσχύι τοῦ σώματος, οὐχ ὅπλων ἐνεργείᾳ, ἀλλὰ λόγῳ τὸν κολάζοντα ὑπέταξεν ὅρκους πατέρων καὶ διαθήκας ὑπομνήσας.

[22] So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

[23] σωρηδὸν γὰρ ἤδη πεπτωκότων ἐπ᾽ ἀλλήλων νεκρῶν μεταξὺ στὰς ἀνέκοψε τὴν ὀργὴν καὶ διέσχισεν τὴν πρὸς τοὺς ζῶντας ὁδόν.

[23] For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

[24] ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, καὶ πατέρων δόξαι ἐπὶ τετραστίχου λίθων γλυφῆς, καὶ μεγαλωσύνη σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ.

[24] For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

[25] τούτοις εἶξεν ὁ ὀλεθρεύων, ταῦτα δὲ ἐφοβήθη· ἦν γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς ἱκανή.

[25] Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

CHAPTER 19

[1] Τοῖς δὲ ἀσεβέσιν μέχρι τέλους ἀνελεήμων θυμὸς ἐπέστη· προῄδει γὰρ αὐτῶν καὶ τὰ μέλλοντα,

[1] As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

[2] ὅτι αὐτοὶ ἐπιτρέψαντες τοῦ ἀπιέναι καὶ μετὰ σπουδῆς προπέμψαντες αὐτοὺς διώξουσιν μεταμεληθέντες.

[2] How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

[3] ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη καὶ προσοδυρόμενοι τάφοις νεκρῶν ἕτερον ἐπεσπάσαντο λογισμὸν ἀνοίας καὶ οὓς ἱκετεύοντες ἐξέβαλον, τούτους ὡς φυγάδας ἐδίωκον.

[3] For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

[4] εἶλκεν γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη καὶ τῶν συμβεβηκότων ἀμνηστίαν ἐνέβαλεν, ἵνα τὴν λείπουσαν ταῖς βασάνοις προσαναπληρώσωσιν κόλασιν,

[4] For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

[5] καὶ ὁ μὲν λαός σου παράδοξον ὁδοιπορίαν πειράσῃ, ἐκεῖνοι δὲ ξένον εὕρωσι θάνατον.

[5] And that thy people might pass a wonderful way: but they might find a strange death.

[6] ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο ὑπηρετοῦσα ταῖς σαῖς ἐπιταγαῖς, ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς.

[6] For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

[7] ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη, ἐκ δὲ προυφεστῶτος ὕδατος ξηρᾶς ἀνάδυσις γῆς ἐθεωρήθη, ἐξ ἐρυθρᾶς θαλάσσης ὁδὸς ἀνεμπόδιστος καὶ χλοηφόρον πεδίον ἐκ κλύδωνος βιαίου·

[7] As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

[8] δι’ οὗ πανεθνεὶ διῆλθον οἱ τῇ σῇ σκεπαζόμενοι χειρὶ θεωρήσαντες θαυμαστὰ τέρατα.

[8] Where through all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

[9] ὡς γὰρ ἵπποι ἐνεμήθησαν καὶ ὡς ἀμνοὶ διεσκίρτησαν αἰνοῦντές σε, κύριε, τὸν ῥυσάμενον αὐτούς.

[9] For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

[10] ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν, πῶς ἀντὶ μὲν γενέσεως ζῴων ἐξήγαγεν ἡ γῆ σκνῖπα, ἀντὶ δὲ ἐνύδρων ἐξηρεύξατο ὁ ποταμὸς πλῆθος βατράχων.

[10] For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

[11] ἐφ’ ὑστέρῳ δὲ εἶδον καὶ γένεσιν νέαν ὀρνέων, ὅτε ἐπιθυμίᾳ προαχθέντες ᾐτήσαντο ἐδέσματα τρυφῆς·

[11] But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

[12] εἰς γὰρ παραμυθίαν ἐκ θαλάσσης ἀνέβη αὐτοῖς ὀρτυγομήτρα.

[12] For quails came up unto them from the sea for their contentment.

[13] Καὶ αἱ τιμωρίαι τοῖς ἁμαρτωλοῖς ἐπῆλθον οὐκ ἄνευ τῶν προγεγονότων τεκμηρίων τῇ βίᾳ τῶν κεραυνῶν· δικαίως γὰρ ἔπασχον ταῖς ἰδίαις αὐτῶν πονηρίαις, καὶ γὰρ χαλεπωτέραν μισοξενίαν ἐπετήδευσαν.

[13] And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

[14] οἱ μὲν γὰρ τοὺς ἀγνοοῦντας οὐκ ἐδέχοντο παρόντας· οὗτοι δὲ εὐεργέτας ξένους ἐδουλοῦντο.

[14] For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

[15] καὶ οὐ μόνον, ἀλλ᾽ ἤ τις ἐπισκοπὴ ἔσται αὐτῶν, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς ἀλλοτρίους·

[15] And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

[16] οἱ δὲ μετὰ ἑορτασμάτων εἰσδεξάμενοι τοὺς ἤδη τῶν αὐτῶν μετεσχηκότας δικαίων δεινοῖς ἐκάκωσαν πόνοις.

[16] But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

[17] ἐπλήγησαν δὲ καὶ ἀορασίᾳ ὥσπερ ἐκεῖνοι ἐπὶ ταῖς τοῦ δικαίου θύραις, ὅτε ἀχανεῖ περιβληθέντες σκότει ἕκαστος τῶν ἑαυτοῦ θυρῶν τὴν δίοδον ἐζήτει.

[17] Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

[18] δι᾽ ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάς σουσιν, πάντοτε μένοντα ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὄψεως ἀκριβῶς·

[18] For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

[19] χερσαῖα γὰρ εἰς ἔνυδρα μετεβάλλετο, καὶ νηκτὰ μετέβαινεν ἐπὶ γῆς·

[19] For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

[20] πῦρ ἴσχυεν ἐν ὕδατι τῆς ἰδίας δυνάμεως, καὶ ὕδωρ τῆς σβεστικῆς φύσεως ἐπελανθάνετο·

[20] The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

[21] φλόγες ἀνάπαλιν εὐφθάρτων ζῴων οὐκ ἐμάραναν σάρκας ἐμπεριπατούντων, οὐδὲ τηκτὸν κρυσταλλοειδὲς εὔτηκτον γένος ἀμβροσίας τροφῆς.

[21] On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

[22] Κατὰ πάντα γάρ, κύριε, ἐμεγάλυνας τὸν λαόν σου καὶ ἐδόξασας καὶ οὐχ ὑπερεῖδες ἐν παντὶ καιρῷ καὶ τόπῳ παριστάμενος.

[22] For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

Wisdom of the Son of Sirach

Πρόλογος

The Prologue to the Wisdom of Jesus the Son of Sirach.

ΠΟΛΛΩΝ καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ᾽ αὐτοὺς ἠκολουθηκότων δεδομένων, ὑπὲρ ὧν δέον ἐστὶν ἐπαινεῖν τὸν ᾽Ισραὴλ παιδείας καὶ σοφίας, καὶ ὡς οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δέον ἐστὶν ἐπιστήμονας γίνεσθαι, ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλομαθοῦντας χρησίμους εἶναι καὶ λέγοντας καὶ γράφοντας, ὁ πάππος μου ᾽Ιησοῦς ἐπὶ πλεῖον ἑαυτὸν δοὺς εἴς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν καὶ ἐν τούτοις ἱκανὴν ἕξιν περιποιησάμενος, προήχθη καὶ αὐτὸς συγγράψαι τι τῶν εἰς παιδείαν καὶ σοφίαν ἀνηκόντων, ὅπως οἱ φιλομαθεῖς, καὶ τούτων ἔνοχοι γενόμενοι, πολλῷ μᾶλλον ἐπιπροσθῶσι διὰ τῆς ἐννόμου βιώσεως. παρακέκλησθε οὖν μετ᾽ εὐνοίας καὶ προσοχῆς τὴν ἀνάγνωσιν ποιεῖσθαι καὶ συγγνώμην ἔχειν ἐφ᾽ οἷς ἂν δοκῶμεν τῶν κατὰ τὴν ἑρμηνείαν πεφιλοπονημένων τισὶ τῶν λέξεων ἀδυναμεῖν· οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς ἑβραϊστὶ λεγόμενα καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν. οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα. ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας, εὑρὼν οὐ μικρᾶς παιδείας ἀφόμοιον, ἀναγκαιότατον ἐθέμην αὐτὸς προσενέγκασθαί τινα σπουδὴν καὶ φιλοπονίαν τοῦ μεθερμηνεῦσαι τήνδε τὴν βίβλον, πολλὴν ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος ἐν τῷ διαστήματι τοῦ χρόνου πρὸς τὸ ἐπὶ πέρας ἀγαγόντα τὸ βιβλίον ἐκδόσθαι καὶ τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν, προκατασκευαζομένους τὰ ἤθη ἐννόμως βιοτεύειν

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these

things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law

CHAPTER 1

ΠΑΣΑ σοφία παρὰ Κυρίου καὶ μετ᾽ αὐτοῦ ἐστιν εἰς τὸν αἰῶνα.

[1] All wisdom *cometh* from the Lord, and is with him for ever.

[2] ἄμμον θαλασσῶν καὶ σταγόνας ὑετοῦ καὶ ἡμέρας αἰῶνος τίς ἐξαριθμήσει;

[2] Who can number the sand of the sea, and the drops of rain, and the days of eternity?

[3] ὕψος οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ σοφίαν τίς ἐξιχνιάσει;

[3] Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

[4] προτέρα πάντων ἔκτισται σοφία καὶ σύνεσις φρονήσεως ἐξ αἰῶνος

[4] Wisdom hath been created before all things, and the understanding of prudence from everlasting.

[5] πηγὴ σοφίας λόγος Θεοῦ ἐν ὑψίστοις, καὶ αἱ πορεῖαι αὐτῆς ἐντολαὶ αἰώνιοι.

[5] The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

[6] ρίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ πανουργεύματα αὐτῆς τίς ἔγνω;

[6] To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

[7] ἐπιστήμη σοφίας τίνι ἐφανερώθη; καὶ τὴν πολυπειρίαν αὐτῆς τίς συνῆκε;

[7] *Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?*

[8] εἷς ἐστι σοφὸς φοβερὸς σφόδρα καθήμενος ἐπὶ τοῦ θρόνου αὐτοῦ.

[8] There is one wise and greatly to be feared, the Lord sitting upon his throne.

[9] Κύριος αὐτὸς ἔκτισεν αὐτὴν καὶ εἶδε καὶ ἐξηρίθμησεν αὐτὴν καὶ ἐξέχεεν αὐτὴν ἐπὶ πάντα τὰ ἔργα αὐτοῦ,

[9] He created her, and saw her, and numbered her, and poured her out upon all his works.

[10] μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐχορήγησεν αὐτὴν τοῖς ἀγαπῶσιν αὐτόν.

[10] She is with all flesh according to his gift, and he hath given her to them that love him.

[11] φόβος Κυρίου δόξα καὶ καύχημα καὶ εὐφροσύνη καὶ στέφανος ἀγαλλιάματος.

[11] The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

[12] φόβος Κυρίου τέρψει καρδίαν καὶ δώσει εὐφροσύνην καὶ χαρὰν καὶ μακροημέρευσιν.

[12] The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

[13] τῷ φοβουμένῳ τὸν Κύριον εὖ ἔσται ἐπ᾽ ἐσχάτων, καὶ ἐν ἡμέρᾳ τελευτῆς αὐτοῦ εὑρήσει χάριν.

[13] Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

[14] ἀρχὴ σοφίας φοβεῖσθαι τὸν Κύριον, καὶ μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς.

[14] To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

[15] μετὰ ἀνθρώπων θεμέλιον αἰῶνος ἐνόσσευσε καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐμπιστευθήσεται.

[15] She hath built an everlasting foundation with men, and she shall continue with their seed.

[16] πλησμονὴ σοφίας φοβεῖσθαι τὸν Κύριον καὶ μεθύσκει αὐτοὺς ἀπὸ τῶν καρπῶν αὐτῆς·

[16] To fear the Lord is fulness of wisdom, and filleth men with her fruits.

[17] πάντα τὸν οἶκον αὐτῆς ἐμπλήσει ἐπιθυμημάτων καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς.

[17] She filleth all their house with things desirable, and the garners with her increase.

[18] στέφανος σοφίας φόβος Κυρίου ἀναθάλλων εἰρήνην καὶ ὑγίειαν ἰάσεως.

[18] The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

[19] καὶ εἶδε καὶ ἐξηρίθμησεν αὐτήν, ἐπιστήμην καὶ γνῶσιν συνέσεως ἐξώμβρησε καὶ δόξαν κρατούντων αὐτῆς ἀνύψωσε.

[19] Wisdom raineth down skill and knowledge of understanding standing, and exalteth them to honour that hold her fast.

[20] ρίζα σοφίας φοβεῖσθε τὸν Κύριον, καὶ οἱ κλάδοι αὐτῆς μακροημέρευσις.

[20] The root of wisdom is to fear the Lord, and the branches thereof are long life.

[21] φόβος Κυρίου ἀπωθεῖται ἁμαρτήματα, παραμένων δὲ ἀποστρέψει ὀργήν.

[21] The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

[22] οὐ δυνήσεται θυμὸς ἄδικος δικαιωθῆναι, ἡ γὰρ ροπὴ τοῦ θυμοῦ αὐτοῦ πτῶσις αὐτῷ.

[22] A furious man cannot be justified; for the sway of his fury shall be his destruction.

[23] ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνη·

[23] A patient man will tear for a time, and afterward joy shall spring up unto him.

[24] ἕως καιροῦ κρύψει τοὺς λόγους αὐτοῦ, καὶ χείλη πιστῶν ἐκδιηγήσεται σύνεσιν αὐτοῦ.

[24] He will hide his words for a time, and the lips of many shall declare his wisdom.

[25] ἐν θησαυροῖς σοφίας παραβολὴ ἐπιστήμης, βδέλυγμα δὲ ἁμαρτωλῷ θεοσέβεια.

[25] The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

[26] ἐπεθύμησας σοφίαν διατήρησον ἐντολάς, καὶ Κύριος χορηγήσει σοι αὐτήν.

[26] If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

[27] σοφία γὰρ καὶ παιδεία φόβος Κυρίου, καὶ ἡ εὐδοκία αὐτοῦ πίστις καὶ πραότης.

[27] For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

[28] μὴ ἀπειθήσῃς φόβῳ Κυρίου καὶ μὴ προσέλθῃς αὐτῷ ἐν καρδίᾳ δισσῇ.

[28] Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

[29] μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων καὶ ἐν τοῖς χείλεσί σου πρόσεχε.

[29] Be not an hypocrite in the sight of men, and take good heed what thou speakest.

[30] μὴ ἐξύψου σεαυτόν, ἵνα μὴ πέσῃς καὶ ἐπαγάγῃς τῇ ψυχῇ σου ἀτιμίαν, καὶ ἀποκαλύψει Κύριος τὰ κρυπτά σου καὶ ἐν μέσῳ συναγωγῆς καταβαλεῖ σε, ὅτι οὐ προσῆλθες φόβῳ Κυρίου, καὶ ἡ καρδία σου πλήρης δόλου.

[30] Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the

congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAPTER 2

[1] Τέκνον, εἰ προσέρχῃ δουλεύειν κυρίῳ, ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν·

[1] My son, if thou come to serve the Lord, prepare thy soul for temptation.

[2] εὔθυνον τὴν καρδίαν σου καὶ καρτέρησον καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς·

[2] Set thy heart aright, and constantly endure, and make not haste in time of trouble.

[3] κολλήθητι αὐτῷ καὶ μὴ ἀποστῇς, ἵνα αὐξηθῇς ἐπ᾽ ἐσχάτων σου.

[3] Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

[4] πᾶν, ὃ ἐὰν ἐπαχθῇ σοι, δέξαι καὶ ἐν ἀλλάγμασιν ταπεινώσεώς σου μακροθύμησον·

[4] Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

[5] ὅτι ἐν πυρὶ δοκιμάζεται χρυσὸς καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως.

[5] For gold is tried in the fire, and acceptable men in the furnace of adversity.

[6] πίστευσον αὐτῷ, καὶ ἀντιλήμψεταί σου· εὔθυνον τὰς ὁδούς σου καὶ ἔλπισον ἐπ᾽ αὐτόν.

[6] Believe in him, and he will help thee; order thy way aright, and trust in him.

[7] Οἱ φοβούμενοι τὸν κύριον, ἀναμείνατε τὸ ἔλεος αὐτοῦ καὶ μὴ ἐκκλίνητε, ἵνα μὴ πέσητε.

[7] Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

[8] οἱ φοβούμενοι κύριον, πιστεύσατε αὐτῷ, καὶ οὐ μὴ πταίσῃ ὁ μισθὸς ὑμῶν.

[8] Ye that fear the Lord, believe him; and your reward shall not fail.

[9] οἱ φοβούμενοι κύριον, ἐλπίσατε εἰς ἀγαθὰ καὶ εἰς εὐφροσύνην αἰῶνος καὶ ἔλεος.

[9] Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

[10] ἐμβλέψατε εἰς ἀρχαίας γενεὰς καὶ ἴδετε· τίς ἐνεπίστευσεν κυρίῳ καὶ κατῃσχύνθη; ἢ τίς ἐνέμεινεν τῷ φόβῳ αὐτοῦ καὶ ἐγκατελείφθη; ἢ τίς ἐπεκαλέσατο αὐτόν, καὶ ὑπερεῖδεν αὐτόν;

[10] Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

[11] διότι οἰκτίρμων καὶ ἐλεήμων ὁ κύριος καὶ ἀφίησιν ἁμαρτίας καὶ σῴζει ἐν καιρῷ θλίψεως.

[11] For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

[12] Οὐαὶ καρδίαις δειλαῖς καὶ χερσὶν παρειμέναις καὶ ἁμαρτωλῷ ἐπιβαίνοντι ἐπὶ δύο τρίβους.

[12] Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

[13] οὐαὶ καρδίᾳ παρειμένῃ, ὅτι οὐ πιστεύει· διὰ τοῦτο οὐ σκεπασθήσεται.

[13] Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

[14] οὐαὶ ὑμῖν τοῖς ἀπολωλεκόσιν τὴν ὑπομονήν· καὶ τί ποιήσετε ὅταν ἐπισκέπτηται ὁ κύριος;

[14] Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

[15] οἱ φοβούμενοι κύριον οὐκ ἀπειθήσουσιν ῥημάτων αὐτοῦ, καὶ οἱ ἀγαπῶντες αὐτὸν συντηρήσουσιν τὰς ὁδοὺς αὐτοῦ.

[15] They that fear the Lord will not disobey his Word; and they that love him will keep his ways.

[16] οἱ φοβούμενοι κύριον ζητήσουσιν εὐδοκίαν αὐτοῦ, καὶ οἱ ἀγαπῶντες αὐτὸν ἐμπλησθήσονται τοῦ νόμου.

[16] They that fear the Lord will seek that which is well, pleasing unto him; and they that love him shall be filled with the law.

[17] οἱ φοβούμενοι κύριον ἑτοιμάσουσιν καρδίας αὐτῶν καὶ ἐνώπιον αὐτοῦ ταπεινώσουσιν τὰς ψυχὰς αὐτῶν.

[17] They that fear the Lord will prepare their hearts, and humble their souls in his sight,

[18] ἐμπεσούμεθα εἰς χεῖρας κυρίου καὶ οὐκ εἰς χεῖρας ἀνθρώπων· ὡς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτως καὶ τὸ ἔλεος αὐτοῦ.

[18] Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAPTER 3

ΕΜΟΥ τοῦ πατρὸς ἀκούσατε, τέκνα, καὶ οὕτως ποιήσατε, ἵνα σωθῆτε·

Hear me your father, O children, and do thereafter, that ye may be safe.

[2] ὁ γὰρ Κύριος ἐδόξασε πατέρα ἐπὶ τέκνοις καὶ κρίσιν μητρὸς ἐστερέωσεν ἐφ᾽ υἱοῖς.

[2] For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

[3] ὁ τιμῶν πατέρα ἐξιλάσεται ἁμαρτίας,

[3] Whoso honoureth his father maketh an atonement for his sins:

[4] καὶ ὡς ὁ ἀποθησαυρίζων, ὁ δοξάζων μητέρα αὐτοῦ.

[4] And he that honoureth his mother is as one that layeth up treasure.

[5] ὁ τιμῶν πατέρα εὐφρανθήσεται ὑπὸ τέκνων, καὶ ἐν ἡμέρᾳ προσευχῆς αὐτοῦ εἰσακουσθήσεται.

[5] Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

[6] ὁ δοξάζων πατέρα μακροημερεύσει, καὶ ὁ εἰσακούων Κυρίου ἀναπαύσει μητέρα αὐτοῦ·

[6] He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

[7] καὶ ὡς δεσπόταις δουλεύσει ἐν τοῖς γεννήσασιν αὐτόν.

[7] and will do service unto his parents, as to his masters.

[8] ἐν ἔργῳ καὶ λόγῳ τίμα τὸν πατέρα σου, ἵνα ἐπέλθῃ σοι εὐλογία παρ᾽ αὐτοῦ·

[8] By deed and word honour thy father so that a blessing from him may come upon thee.

[9] εὐλογία γὰρ πατρὸς στηρίζει οἴκους τέκνων, κατάρα δὲ μητρὸς ἐκριζοῖ θεμέλια.

[9] For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

[10] μὴ δοξάζου ἐν ἀτιμίᾳ πατρός σου, οὐ γάρ ἐστί σοι δόξα πατρὸς ἀτιμία·

[10] Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

[11] ἡ γὰρ δόξα ἀνθρώπου ἐκ τιμῆς πατρὸς αὐτοῦ, καὶ ὄνειδος τέκνοις μήτηρ ἐν ἀδοξίᾳ.

[11] For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

[12] τέκνον, ἀντιλαβοῦ ἐν γήρᾳ πατρός σου, καὶ μὴ λυπήσῃς αὐτὸν ἐν τῇ ζωῇ αὐτοῦ·

[12] My son, help thy father in his age, and grieve him not as long as he liveth.

[13] κἂν ἀπολείπῃ σύνεσιν, συγγνώμην ἔχε καὶ μὴ ἀτιμάσῃς αὐτὸν ἐν πάσῃ ἰσχύϊ σου.

[13] And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

[14] ἐλεημοσύνη γὰρ πατρὸς οὐκ ἐπιλησθήσεται, καὶ ἀντὶ ἁμαρτιῶν προσανοικοδομηθήσεταί σοι.

[14] For charity toward a father shall not be forgotten: and it shall be added to thee instead of sins

[15] ἐν ἡμέρᾳ θλίψεώς σου ἀναμνησθήσεταί σου· ὡς εὐδία ἐπὶ παγετῷ, οὕτως ἀναλυθήσονταί σου αἱ ἁμαρτίαι.

[15] In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

[16] ὡς βλάσφημος ὁ ἐγκαταλιπὼν πατέρα, καὶ κεκατηραμένος ὑπὸ Κυρίου ὁ παροργίζων μητέρα αὐτοῦ.

[16] He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

[17] τέκνον, ἐν πραΰτητι τὰ ἔργα σου διέξαγε, καὶ ὑπὸ ἀνθρώπου δεκτοῦ ἀγαπηθήσῃ.

[17] My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

[18] ὅσῳ μέγας εἶ, τοσούτῳ ταπεινοῦ σεαυτόν, καὶ ἔναντι Κυρίου εὑρήσεις χάριν·

[18] The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

[20] ὅτι μεγάλη ἡ δυναστεία τοῦ Κυρίου καὶ ὑπὸ τῶν ταπεινῶν δοξάζεται.

[20] For the power of the Lord is great, and he is honoured of the lowly.

[21] χαλεπώτερά σου μὴ ζήτει καὶ ἰσχυρότερά σου μὴ ἐξέταζε·

[21] Seek not out things that are too hard for thee, neither search the things that are above thy strength.

[22] ἃ προσετάγη σοι, ταῦτα διανοοῦ, οὐ γάρ ἐστί σοι χρεία τῶν κρυπτῶν.

[22] The things that are commanded thee, think thereupon; for the things that are secret are not needful for thee.

[23] ἐν τοῖς περισσοῖς τῶν ἔργων σου μὴ περιεργάζου· πλείονα γὰρ συνέσεως ἀνθρώπων ὑπεδείχθη σοι·

[23] Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

[24] πολλοὺς γὰρ ἐπλάνησεν ἡ ὑπόληψις αὐτῶν, καὶ ὑπόνοια πονηρὰ ὠλίσθησε διανοίας αὐτῶν.

[24] For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

[25] κόρας μὴ ἔχων ἀπορήσεις φωτός, γνώσεως δὲ ἄμοιρος ὢν μὴ ἐπαγγέλλου.

[25] Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

[26] καρδία σκληρὰ κακωθήσεται ἐπ᾽ ἐσχάτων, καὶ ὁ ἀγαπῶν κίνδυνον ἐν αὐτῷ ἐμπεσεῖται.

[26] A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

[27] καρδία σκληρὰ βαρυνθήσεται πόνοις, καὶ ὁ ἁμαρτωλὸς προσθήσει ἁμαρτίαν ἐφ᾽ ἁμαρτίαις.

[27] An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

[28] ἐπαγωγὴ ὑπερηφάνου οὐκ ἔστιν ἴασις, φυτὸν γὰρ πονηρίας ἐρρίζωκεν ἐν αὐτῷ.

[28] In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

[29] καρδία συνετοῦ διανοηθήσεται παραβολήν, καὶ οὖς ἀκροατοῦ ἐπιθυμία σοφοῦ.

[29] The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

[30] πῦρ φλογιζόμενον ἀποσβέσει ὕδωρ, καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας.

[30] Water will quench a flaming fire; and alms maketh an atonement for sins.

[31] ὁ ἀνταποδιδοὺς χάριτας μέμνηται εἰς τὰ μετὰ ταῦτα, καὶ ἐν καιρῷ πτώσεως εὑρήσει στήριγμα.

[31] And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

CHAPTER 4

[1] Τέκνον, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς καὶ μὴ παρελκύσῃς ὀφθαλμοὺς ἐπιδεεῖς.

[1] My son, defraud not the poor of his living, and make not the needy eyes to wait long.

[2] ψυχὴν πεινῶσαν μὴ λυπήσῃς καὶ μὴ παροργίσῃς ἄνδρα ἐν ἀπορίᾳ αὐτοῦ.

[2] Make not an hungry soul sorrowful; neither provoke a man in his distress.

[3] καρδίαν παρωργισμένην μὴ προσταράξῃς καὶ μὴ παρελκύσῃς δόσιν προσδεομένου.

[3] Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

[4] ἱκέτην θλιβόμενον μὴ ἀπαναίνου καὶ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ πτωχοῦ.

[4] Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

[5] ἀπὸ δεομένου μὴ ἀποστρέψῃς ὀφθαλμὸν καὶ μὴ δῷς τόπον ἀνθρώπῳ καταράσασθαί σε·

[5] Turn not away thine eye from the needy, and give him none occasion to curse thee:

[6] καταρωμένου γάρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ τῆς δεήσεως αὐτοῦ ἐπακούσεται ὁ ποιήσας αὐτόν.

[6] For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

[7] προσφιλῆ συναγωγῇ σεαυτὸν ποίει καὶ μεγιστᾶνι ταπείνου τὴν κεφαλήν σου.

[7] Get thyself the love of the congregation, and bow thy head to a great man.

[8] κλῖνον πτωχῷ τὸ οὖς σου καὶ ἀποκρίθητι αὐτῷ εἰρηνικὰ ἐν πραύτητι.

[8] Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

[9] ἐξελοῦ ἀδικούμενον ἐκ χειρὸς ἀδικοῦντος καὶ μὴ ὀλιγοψυχήσῃς ἐν τῷ κρίνειν σε.

[9] Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

[10] γίνου ὀρφανοῖς ὡς πατὴρ καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν· καὶ ἔσῃ ὡς υἱὸς ὑψίστου, καὶ ἀγαπήσει σε μᾶλλον ἢ μήτηρ σου.

[10] Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

[11] Ἡ σοφία υἱοὺς αὐτῆς ἀνύψωσεν καὶ ἐπιλαμβάνεται τῶν ζητοῦντων αὐτήν.

[11] Wisdom exalteth her children, and layeth hold of them that seek her.

[12] ὁ ἀγαπῶν αὐτὴν ἀγαπᾷ ζωήν, καὶ οἱ ὀρθρίζοντες πρὸς αὐτὴν ἐμπλησθήσονται εὐφροσύνης.

[12] He that loveth her loveth life; and they that seek to her early shall be filled with joy.

[13] ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν, καὶ οὗ εἰσπορεύεται, εὐλογεῖ κύριος.

[13] He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

[14] οἱ λατρεύοντες αὐτῇ λειτουργήσουσιν ἁγίῳ, καὶ τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ κύριος.

[14] They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

[15] ὁ ὑπακούων αὐτῆς κρινεῖ ἔθνη, καὶ ὁ προσέχων αὐτῇ κατασκηνώσει πεποιθώς.

[15] Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

[16] ἐὰν ἐμπιστεύσῃ, κατακληρονομήσει αὐτήν, καὶ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ·

[16] If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

[17] ὅτι διεστραμμένως πορεύσεται μετ᾽ αὐτοῦ ἐν πρώτοις, φόβον καὶ δειλίαν ἐπάξει ἐπ᾽ αὐτὸν καὶ βασανίσει αὐτὸν ἐν παιδείᾳ αὐτῆς, ἕως οὗ ἐμπιστεύσῃ τῇ ψυχῇ αὐτοῦ, καὶ πειράσει αὐτὸν ἐν τοῖς δικαιώμασιν αὐτῆς·

[17] For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

[18] καὶ πάλιν ἐπανήξει κατ᾽ εὐθεῖαν πρὸς αὐτὸν καὶ εὐφρανεῖ αὐτὸν καὶ ἀποκαλύψει αὐτῷ τὰ κρυπτὰ αὐτῆς.

[18] Then will she return the straight way unto him, and comfort him, and shew him her secrets.

[19] ἐὰν ἀποπλανηθῇ, ἐγκαταλείψει αὐτὸν καὶ παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ.

[19] But if he go wrong, she will forsake him, and give him over to his own ruin.

[20] Συντήρησον καιρὸν καὶ φύλαξαι ἀπὸ πονηροῦ καὶ περὶ τῆς ψυχῆς σου μὴ αἰσχυνθῇς·

[20] Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

[21] ἔστιν γὰρ αἰσχύνη ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις.

[21] For there is a shame that bringeth sin; and there is a shame which is glory and grace.

[22] μὴ λάβῃς πρόσωπον κατὰ τῆς ψυχῆς σου καὶ μὴ ἐντραπῇς εἰς πτῶσίν σου.

[22] Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

[23] μὴ κωλύσῃς λόγον ἐν καιρῷ χρείας·

[23] And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

[24] ἐν γὰρ λόγῳ γνωσθήσεται σοφία καὶ παιδεία ἐν ῥήματι γλώσσης.

[24] For by speech wisdom shall be known: and learning by the word of the tongue.

[25] μὴ ἀντίλεγε τῇ ἀληθείᾳ καὶ περὶ τῆς ἀπαιδευσίας σου ἐντράπηθι.

[25] In no wise speak against the truth; but be abashed of the error of thine ignorance.

[26] μὴ αἰσχυνθῇς ὁμολογῆσαι ἐφ’ ἁμαρτίαις σου καὶ μὴ βιάζου ῥοῦν ποταμοῦ.

[26] Be not ashamed to confess thy sins; and force not the course of the river.

[27] καὶ μὴ ὑποστρώσῃς ἀνθρώπῳ μωρῷ σεαυτὸν καὶ μὴ λάβῃς πρόσωπον δυνάστου.

[27] Make not thyself an underling to a foolish man; neither accept the person of the mighty.

[28] ἕως θανάτου ἀγώνισαι περὶ τῆς ἀληθείας, καὶ κύριος ὁ θεὸς πολεμήσει ὑπὲρ σοῦ.

[28] Strive for the truth unto death, and the Lord shall fight for thee.

[29] μὴ γίνου θρασὺς ἐν γλώσσῃ σου καὶ νωθρὸς καὶ παρειμένος ἐν τοῖς ἔργοις σου.

[29] Be not hasty in thy tongue, and in thy deeds slack and remiss.

[30] μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ σου καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου.

[30] Be not as a lion in thy house, nor frantick among thy servants.

[31] μὴ ἔστω ἡ χείρ σου ἐκτεταμένη εἰς τὸ λαβεῖν καὶ ἐν τῷ ἀποδιδόναι συνεσταλμένη.

[31] Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

CHAPTER 5

[1] Μὴ ἔπεχε ἐπὶ τοῖς χρήμασίν σου καὶ μὴ εἴπῃς Αὐτάρκη μοί ἐστιν.

[1] Set thy heart upon thy goods; and say not, I have enough for my life.

[2] μὴ ἐξακολούθει τῇ ψυχῇ σου καὶ τῇ ἰσχύι σου πορεύεσθαι ἐν ἐπιθυμίαις καρδίας σου·

[2] Follow not thine own mind and thy strength, to walk in the ways of thy heart:

[3] καὶ μὴ εἴπῃς Τίς με δυναστεύσει; ὁ γὰρ κύριος ἐκδικῶν ἐκδικήσει.

[3] And say not, Who shall control me for my works? for the Lord will surely revenge thy pride.

[4] μὴ εἴπῃς Ἥμαρτον, καὶ τί μοι ἐγένετο; ὁ γὰρ κύριός ἐστιν μακρόθυμος.

[4] Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

[5] περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου προσθεῖναι ἁμαρτίαν ἐφ᾽ ἁμαρτίαις·

[5] Concerning propitiation, be not without fear to add sin unto sin:

[6] καὶ μὴ εἴπῃς Ὁ οἰκτιρμὸς αὐτοῦ πολύς, τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλάσεται· ἔλεος γὰρ καὶ ὀργὴ παρ᾽ αὐτῷ, καὶ ἐπὶ ἁμαρτωλοὺς καταπαύσει ὁ θυμὸς αὐτοῦ.

[6] And say not His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

[7] μὴ ἀνάμενε ἐπιστρέψαι πρὸς κύριον καὶ μὴ ὑπερβάλλου ἡμέραν ἐξ ἡμέρας· ἐξάπινα γὰρ ἐξελεύσεται ὀργὴ κυρίου, καὶ ἐν καιρῷ ἐκδικήσεως ἐξολῇ.

[7] Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

[8] Μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις· οὐδὲν γὰρ ὠφελήσει σε ἐν ἡμέρᾳ ἐπαγωγῆς.

[8] Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

[9] μὴ λίκμα ἐν παντὶ ἀνέμῳ καὶ μὴ πορεύου ἐν πάσῃ ἀτραπῷ· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος.

[9] Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

[10] ἴσθι ἐστηριγμένος ἐν συνέσει σου, καὶ εἷς ἔστω σου ὁ λόγος.

[10] Be stedfast in thy understanding; and let thy word be the same.

[11] Γίνου ταχὺς ἐν ἀκροάσει σου καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν.

[11] Be swift to hear; and let thy life be sincere; and with patience give answer.

[12] εἰ ἔστιν σοι σύνεσις, ἀποκρίθητι τῷ πλησίον· εἰ δὲ μή, ἡ χείρ σου ἔστω ἐπὶ τῷ στόματί σου.

[12] If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

[13] δόξα καὶ ἀτιμία ἐν λαλιᾷ, καὶ γλῶσσα ἀνθρώπου πτῶσις αὐτῷ.

[13] Honour and shame is in talk: and the tongue of man is his fall.

[14] Μὴ κληθῇς ψίθυρος καὶ τῇ γλώσσῃ σου μὴ ἐνέδρευε ἐπὶ γὰρ τῷ κλέπτῃ ἐστὶν αἰσχύνη καὶ κατάγνωσις πονηρὰ ἐπὶ διγλώσσου.

[14] Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

[15] ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει καὶ ἀντὶ φίλου μὴ γίνου ἐχθρός· ὄνομα γὰρ πονηρὸν αἰσχύνην καὶ ὄνειδος κληρονομήσει· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος.

[15] Be not ignorant of any thing in a great matter or a small.

CHAPTER 6

ΚΑΙ ἀντὶ φίλου μὴ γίνου ἐχθρός· ὄνομα γὰρ πονηρὸν αἰσχύνην καὶ ὄνειδος κληρονομήσει· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος.

[1] Instead of a friend become not an enemy; for *thereby* thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

[2] Μὴ ἐπάρῃς σεαυτὸν ἐν βουλῇ ψυχῆς σου, ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου·

[2] Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull *straying alone.*

[3] τὰ φύλλα σου καταφάγεσαι καὶ τοὺς καρπούς σου ἀπολέσεις καὶ ἀφήσεις σεαυτὸν ὡς ξύλον ξηρόν.

[3] Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

[4] ψυχὴ πονηρὰ ἀπολεῖ τὸν κτησάμενον αὐτὴν καὶ ἐπίχαρμα ἐχθρῶν ποιήσει αὐτόν.

[4] A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

[5] Λάρυγξ γλυκὺς πληθυνεῖ φίλους αὐτοῦ, καὶ γλῶσσα εὔλαλος πληθυνεῖ εὐπροσήγορα.

[5] Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

[6] οἱ εἰρηνεύοντές σοι ἔστωσαν πολλοί, οἱ δὲ σύμβουλοί σου εἷς ἀπὸ χιλίων.

[6] Be in peace with many: nevertheless have but one counsellor of a thousand.

[7] εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτὸν καὶ μὴ ταχὺ ἐμπιστεύσῃς αὐτῷ.

[7] If thou wouldest get a friend, prove him first and be not hasty to credit him.

[8] ἔστιν γὰρ φίλος ἐν καιρῷ αὐτοῦ καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου.

[8] For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

[9] καὶ ἔστιν φίλος μετατιθέμενος εἰς ἔχθραν καὶ μάχην ὀνειδισμοῦ σου ἀποκαλύψει.

[9] And there is a friend, who being turned to enmity, and strife will discover thy reproach.

[10] καὶ ἔστιν φίλος κοινωνὸς τραπεζῶν καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου·

[10] Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

[11] καὶ ἐν τοῖς ἀγαθοῖς σου ἔσται ὡς σὺ καὶ ἐπὶ τοὺς οἰκέτας σου παρρησιάσεται·

[11] But in thy prosperity he will be as thyself, and will be bold over thy servants.

[12] ἐὰν ταπεινωθῇς, ἔσται κατὰ σοῦ καὶ ἀπὸ τοῦ προσώπου σου κρυβήσεται.

[12] If thou be brought low, he will be against thee, and will hide himself from thy face.

[13] ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι καὶ ἀπὸ τῶν φίλων σου πρόσεχε.

[13] Separate thyself from thine enemies, and take heed of thy friends.

[14] φίλος πιστὸς σκέπη κραταιά, ὁ δὲ εὑρὼν αὐτὸν εὗρεν θησαυρόν.

[14] A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

[15] φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα, καὶ οὐκ ἔστιν σταθμὸς τῆς καλλονῆς αὐτοῦ.

[15] Nothing doth countervail a faithful friend, and his excellency is invaluable.

[16] φίλος πιστὸς φάρμακον ζωῆς, καὶ οἱ φοβούμενοι κύριον εὑρήσουσιν αὐτόν.

[16] A faithful friend is the medicine of life; and they that fear the Lord shall find him.

[17] ὁ φοβούμενος κύριον εὐθυνεῖ φιλίαν αὐτοῦ, ὅτι κατ᾽ αὐτὸν οὕτως καὶ ὁ πλησίον αὐτοῦ.

[17] Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

[18] Τέκνον, ἐκ νεότητός σου ἐπίλεξαι παιδείαν, καὶ ἕως πολιῶν εὑρήσεις σοφίαν.

[18] My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

[19] ὡς ὁ ἀροτριῶν καὶ ὁ σπείρων πρόσελθε αὐτῇ καὶ ἀνάμενε τοὺς ἀγαθοὺς καρποὺς αὐτῆς· ἐν γὰρ τῇ ἐργασίᾳ αὐτῆς ὀλίγον κοπιάσεις καὶ ταχὺ φάγεσαι τῶν γενημάτων αὐτῆς.

[19] Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

[20] ὡς τραχεῖά ἐστιν σφόδρα τοῖς ἀπαιδεύτοις, καὶ οὐκ ἐμμενεῖ ἐν αὐτῇ ἀκάρδιος·

[20] She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

[21] ὡς λίθος δοκιμασίας ἰσχυρὸς ἔσται ἐπ᾽ αὐτῷ, καὶ οὐ χρονιεῖ ἀπορρῖψαι αὐτήν.

[21] She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

[22] σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστιν καὶ οὐ πολλοῖς ἐστιν φανερά.

[22] For wisdom is according to her name, and she is not manifest unto many.

[23] Ἄκουσον, τέκνον, καὶ ἔκδεξαι γνώμην μου καὶ μὴ ἀπαναίνου τὴν συμβουλίαν μου·

[23] Give ear, my son, receive my advice, and refuse not my counsel,

[24] καὶ εἰσένεγκον τοὺς πόδας σου εἰς τὰς πέδας αὐτῆς καὶ εἰς τὸν κλοιὸν αὐτῆς τὸν τράχηλόν σου·

[24] And put thy feet into her fetters, and thy neck into her chain.

[25] ὑπόθες τὸν ὦμόν σου καὶ βάσταξον αὐτὴν καὶ μὴ προσοχθίσῃς τοῖς δεσμοῖς αὐτῆς·

[25] Bow down thy shoulder, and bear her, and be not grieved with her bonds.

[26] ἐν πάσῃ ψυχῇ σου πρόσελθε αὐτῇ καὶ ἐν ὅλῃ δυνάμει σου συντήρησον τὰς ὁδοὺς αὐτῆς·

[26] Come unto her with thy whole heart, and keep her ways with all thy power.

[27] ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεταί σοι, καὶ ἐγκρατὴς γενόμενος μὴ ἀφῇς αὐτήν·

[27] Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

[28] ἐπ᾽ ἐσχάτων γὰρ εὑρήσεις τὴν ἀνάπαυσιν αὐτῆς, καὶ στραφήσεταί σοι εἰς εὐφροσύνην·

[28] For at the last thou shalt find her rest, and that shall be turned to thy joy.

[29] καὶ ἔσονταί σοι αἱ πέδαι εἰς σκέπην ἰσχύος καὶ οἱ κλοιοὶ αὐτῆς εἰς στολὴν δόξης.

[29] Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

[30] κόσμος γὰρ χρύσεός ἐστιν ἐπ᾽ αὐτῆς, καὶ οἱ δεσμοὶ αὐτῆς κλῶσμα ὑακίνθινον·

[30] For there is a golden ornament upon her, and her bands are purple lace.

[31] στολὴν δόξης ἐνδύσῃ αὐτὴν καὶ στέφανον ἀγαλλιάματος περιθήσεις σεαυτῷ.

[31] Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

[32] Ἐὰν θέλῃς, τέκνον, παιδευθήσῃ, καὶ ἐὰν ἐπιδῷς τὴν ψυχήν σου, πανοῦργος ἔσῃ·

[32] My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

[33] ἐὰν ἀγαπήσῃς ἀκούειν, ἐκδέξῃ, καὶ ἐὰν κλίνῃς τὸ οὖς σου, σοφὸς ἔσῃ.

[33] If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise,

[34] ἐν πλήθει πρεσβυτέρων στῆθι· καὶ τίς σοφός; αὐτῷ προσκολλήθητι.

[34] Stand in the multitude of the elders; and cleave unto him that is wise.

[35] πᾶσαν διήγησιν θείαν θέλε ἀκροᾶσθαι, καὶ παροιμίαι συνέσεως μὴ ἐκφευγέτωσάν σε.

[35] Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

[36] ἐὰν ἴδῃς συνετόν, ὄρθριζε πρὸς αὐτόν, καὶ βαθμοὺς θυρῶν αὐτοῦ ἐκτριβέτω ὁ πούς σου.

[36] And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

[37] διανοοῦ ἐν τοῖς προστάγμασιν κυρίου καὶ ἐν ταῖς ἐντολαῖς αὐτοῦ μελέτα διὰ παντός· αὐτὸς στηριεῖ τὴν καρδίαν σου, καὶ ἡ ἐπιθυμία τῆς σοφίας δοθήσεταί σοι.

[37] Let thy mind be upon the ordinances of the Lord and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

CHAPTER 7

[1] Μὴ ποίει κακά, καὶ οὐ μή σε καταλάβῃ κακόν·

[1] Do no evil, so shall no harm come unto thee.

[2] ἀπόστηθι ἀπὸ ἀδίκου, καὶ ἐκκλινεῖ ἀπὸ σοῦ.

[2] Depart from the unjust, and iniquity shall turn away from thee.

[3] υἱέ, μὴ σπεῖρε ἐπ’ αὔλακας ἀδικίας, καὶ οὐ μὴ θερίσῃς αὐτὰ ἑπταπλασίως.

[3] My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

[4] μὴ ζήτει παρὰ κυρίου ἡγεμονίαν μηδὲ παρὰ βασιλέως καθέδραν δόξης.

[4] Seek not of the Lord preeminence, neither of the king the seat of honour.

[5] μὴ δικαιοῦ ἔναντι κυρίου καὶ παρὰ βασιλεῖ μὴ σοφίζου.

[5] justify not thyself before the Lord; and boast not of thy wisdom before the king.

[6] μὴ ζήτει γενέσθαι κριτής, μὴ οὐκ ἰσχύσεις ἐξᾶραι ἀδικίας, μήποτε εὐλαβηθῇς ἀπὸ προσώπου δυνάστου καὶ θήσεις σκάνδαλον ἐν εὐθύτητί σου.

[6] Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, an stumblingblock in the way of thy uprightness.

[7] μὴ ἁμάρτανε εἰς πλῆθος πόλεως καὶ μὴ καταβάλῃς σεαυτὸν ἐν ὄχλῳ.

[7] Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

[8] μὴ καταδεσμεύσῃς δὶς ἁμαρτίαν· ἐν γὰρ τῇ μιᾷ οὐκ ἀθῷος ἔσῃ.

[8] Bind not one sin upon another; for in one thou shalt not be unpunished.

[9] μὴ εἴπῃς Τῷ πλήθει τῶν δώρων μου ἐπόψεται καὶ ἐν τῷ προσενέγκαι με θεῷ ὑψίστῳ προσδέξεται.

[9] Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

[10] μὴ ὀλιγοψυχήσῃς ἐν τῇ προσευχῇ σου καὶ ἐλεημοσύνην ποιῆσαι μὴ παρίδῃς.

[10] Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

[11] μὴ καταγέλα ἄνθρωπον ὄντα ἐν πικρίᾳ ψυχῆς αὐτοῦ· ἔστιν γὰρ ὁ ταπεινῶν καὶ ἀνυψῶν.

[11] Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

[12] μὴ ἀροτρία ψεῦδος ἐπ᾽ ἀδελφῷ σου μηδὲ φίλῳ τὸ ὅμοιον ποίει.

[12] Devise not a lie against thy brother; neither do the like to thy friend.

[13] μὴ θέλε ψεύδεσθαι πᾶν ψεῦδος· ὁ γὰρ ἐνδελεχισμὸς αὐτοῦ οὐκ εἰς ἀγαθόν.

[13] Use not to make any manner of lie: for the custom thereof is not good.

[14] μὴ ἀδολέσχει ἐν πλήθει πρεσβυτέρων καὶ μὴ δευτερώσῃς λόγον ἐν προσευχῇ σου.

[14] Use not many words in a multitude of elders, and make not much babbling when thou prayest.

[15] μὴ μισήσῃς ἐπίπονον ἐργασίαν καὶ γεωργίαν ὑπὸ ὑψίστου ἐκτισμένην.

[15] Hate not laborious work, neither husbandry, which the most High hath ordained.

[16] μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν· μνήσθητι ὅτι ὀργὴ οὐ χρονιεῖ.

[16] Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

[17] ταπείνωσον σφόδρα τὴν ψυχήν σου, ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ.

[17] Humble thyself greatly: for the vengeance of the ungodly is fire and worms.

[18] Μὴ ἀλλάξῃς φίλον ἕνεκεν διαφόρου μηδὲ ἀδελφὸν γνήσιον ἐν χρυσίῳ Σουφιρ.

[18] Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

[19] μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς· ἡ γὰρ χάρις αὐτῆς ὑπὲρ τὸ χρυσίον.

[19] Forego not a wise and good woman: for her grace is above gold.

[20] μὴ κακώσῃς οἰκέτην ἐργαζόμενον ἐν ἀληθείᾳ μηδὲ μίσθιον διδόντα τὴν ψυχὴν αὐτοῦ·

[20] Whereas thy servant worketh truly, entreat him not evil. nor the hireling that bestoweth himself wholly for thee.

[21] οἰκέτην συνετὸν ἀγαπάτω σου ἡ ψυχή, μὴ στερήσῃς αὐτὸν ἐλευθερίας.

[21] Let thy soul love a good servant, and defraud him not of liberty.

[22] κτήνη σοί ἐστιν; ἐπισκέπτου αὐτά· καὶ εἰ ἔστιν σοι χρήσιμα, ἐμμενέτω σοι.

[22] Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

[23] τέκνα σοί ἐστιν; παίδευσον αὐτὰ καὶ κάμψον ἐκ νεότητος τὸν τράχηλον αὐτῶν.

[23] Hast thou children? instruct them, and bow down their neck from their youth.

[24] θυγατέρες σοί εἰσιν; πρόσεχε τῷ σώματι αὐτῶν καὶ μὴ ἱλαρώσῃς πρὸς αὐτὰς τὸ πρόσωπόν σου.

[24] Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

[25] ἔκδου θυγατέρα, καὶ ἔσῃ τετελεκὼς ἔργον μέγα, καὶ ἀνδρὶ συνετῷ δώρησαι αὐτήν.

[25] Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

[26] γυνή σοί ἐστιν κατὰ ψυχήν; μὴ ἐκβάλῃς αὐτήν· καὶ μισουμένῃ μὴ ἐμπιστεύσῃς σεαυτόν.

[26] Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

[27] Ἐν ὅλῃ καρδίᾳ σου δόξασον τὸν πατέρα σου καὶ μητρὸς ὠδῖνας μὴ ἐπιλάθῃ·

[27] Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

[28] μνήσθητι ὅτι δι’ αὐτῶν ἐγεννήθης, καὶ τί ἀνταποδώσεις αὐτοῖς καθὼς αὐτοὶ σοί;

[28] Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

[29] ἐν ὅλῃ ψυχῇ σου εὐλαβοῦ τὸν κύριον καὶ τοὺς ἱερεῖς αὐτοῦ θαύμαζε.

[29] Fear the Lord with all thy soul, and reverence his priests.

[30] ἐν ὅλῃ δυνάμει ἀγάπησον τὸν ποιήσαντά σε καὶ τοὺς λειτουργοὺς αὐτοῦ μὴ ἐγκαταλίπῃς.

[30] Love him that made thee with all thy strength, and forsake not his ministers.

[31] φοβοῦ τὸν κύριον καὶ δόξασον ἱερέα καὶ δὸς τὴν μερίδα αὐτῷ, καθὼς ἐντέταλταί σοι, ἀπαρχὴν καὶ περὶ πλημμελείας καὶ δόσιν βραχιόνων καὶ θυσίαν ἁγιασμοῦ καὶ ἀπαρχὴν ἁγίων.

[31] Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

[32] Καὶ πτωχῷ ἔκτεινον τὴν χεῖρά σου, ἵνα τελειωθῇ ἡ εὐλογία σου.

[32] And stretch thine hand unto the poor, that thy blessing may be perfected.

[33] χάρις δόματος ἔναντι παντὸς ζῶντος, καὶ ἐπὶ νεκρῷ μὴ ἀποκωλύσῃς χάριν.

[33] A gift hath grace in the sight of every man living; and for the dead detain it not.

[34] μὴ ὑστέρει ἀπὸ κλαιόντων καὶ μετὰ πενθούντων πένθησον.

[34] Fail not to be with them that weep, and mourn with them that mourn.

[35] μὴ ὄκνει ἐπισκέπτεσθαι ἄρρωστον ἄνθρωπον· ἐκ γὰρ τῶν τοιούτων ἀγαπηθήσῃ.

[35] Be not slow to visit the sick: fir that shall make thee to be beloved.

[36] ἐν πᾶσι τοῖς λόγοις σου μιμνῄσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐχ ἁμαρτήσεις.

[36] Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAPTER 8

[1] Μὴ διαμάχου μετὰ ἀνθρώπου δυνάστου, μήποτε ἐμπέσῃς εἰς τὰς χεῖρας αὐτοῦ.

[1] Strive not with a mighty man' lest thou fall into his hands.

[2] μὴ ἔριζε μετὰ ἀνθρώπου πλουσίου, μήποτε ἀντιστήσῃ σου τὴν ὁλκήν· πολλοὺς γὰρ ἀπώλεσεν τὸ χρυσίον καὶ καρδίας βασιλέων ἐξέκλινεν.

[2] Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

[3] μὴ διαμάχου μετὰ ἀνθρώπου γλωσσώδους καὶ μὴ ἐπιστοιβάσῃς ἐπὶ τὸ πῦρ αὐτοῦ ξύλα.

[3] Strive not with a man that is full of tongue, and heap not wood upon his fire.

[4] μὴ πρόσπαιζε ἀπαιδεύτῳ, ἵνα μὴ ἀτιμάζωνται οἱ πρόγονοί σου.

[4] Jest not with a rude man, lest thy ancestors be disgraced.

[5] μὴ ὀνείδιζε ἄνθρωπον ἀποστρέφοντα ἀπὸ ἁμαρτίας· μνήσθητι ὅτι πάντες ἐσμὲν ἐν ἐπιτίμοις.

[5] Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

[6] μὴ ἀτιμάσῃς ἄνθρωπον ἐν γήρᾳ αὐτοῦ· καὶ γὰρ ἐξ ἡμῶν γηράσκουσιν.

[6] Dishonour not a man in his old age: for even some of us wax old.

[7] μὴ ἐπίχαιρε ἐπὶ νεκρῷ· μνήσθητι ὅτι πάντες τελευτῶμεν.

[7] Rejoice not over thy greatest enemy being dead, but remember that we die all.

[8] μὴ παρίδῃς διήγημα σοφῶν καὶ ἐν ταῖς παροιμίαις αὐτῶν ἀναστρέφου· ὅτι παρ' αὐτῶν μαθήσῃ παιδείαν καὶ λειτουργῆσαι μεγιστᾶσιν.

[8] Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great

men with ease.

[9] μὴ ἀστόχει διηγήματος γερόντων, καὶ γὰρ αὐτοὶ ἔμαθον παρὰ τῶν πατέρων αὐτῶν· ὅτι παρ᾽ αὐτῶν μαθήσῃ σύνεσιν καὶ ἐν καιρῷ χρείας δοῦναι ἀπόκρισιν.

[9] Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

[10] μὴ ἔκκαιε ἄνθρακας ἁμαρτωλοῦ, μὴ ἐμπυρισθῇς ἐν πυρὶ φλογὸς αὐτοῦ.

[10] Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

[11] μὴ ἐξαναστῇς ἀπὸ προσώπου ὑβριστοῦ, ἵνα μὴ ἐγκαθίσῃ ὡς ἔνεδρον τῷ στόματί σου.

[11] Rise not up *in anger* at the presence of an injurious person, lest he lie in wait to entrap thee in thy words

[12] μὴ δανείσῃς ἀνθρώπῳ ἰσχυροτέρῳ σου· καὶ ἐὰν δανείσῃς, ὡς ἀπολωλεκὼς γίνου.

[12] Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

[13] μὴ ἐγγυήσῃ ὑπὲρ δύναμίν σου· καὶ ἐὰν ἐγγυήσῃ, ὡς ἀποτείσων φρόντιζε.

[13] Be not surety above thy power: for if thou be surety, take care to pay it.

[14] μὴ δικάζου μετὰ κριτοῦ· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν αὐτῷ.

[14] Go not to law with a judge; for they will judge for him according to his honour.

[15] μετὰ τολμηροῦ μὴ πορεύου ἐν ὁδῷ, ἵνα μὴ βαρύνηται κατὰ σοῦ· αὐτὸς γὰρ κατὰ τὸ θέλημα αὐτοῦ ποιήσει, καὶ τῇ ἀφροσύνῃ αὐτοῦ συναπολῇ.

[15] Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish

with him through his folly.

[16] μετὰ θυμώδους μὴ ποιήσῃς μάχην καὶ μὴ διαπορεύου μετ᾽ αὐτοῦ τὴν ἔρημον· ὅτι ὡς οὐδὲν ἐν ὀφθαλμοῖς αὐτοῦ αἷμα, καὶ ὅπου οὐκ ἔστιν βοήθεια, καταβαλεῖ σε.

[16] Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

[17] μετὰ μωροῦ μὴ συμβουλεύου· οὐ γὰρ δυνήσεται λόγον στέξαι.

[17] Consult not with a fool; for he cannot keep counsel.

[18] ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτόν· οὐ γὰρ γινώσκεις τί τέξεται.

[18] Do no secret thing before a stranger; for thou knowest not what he will bring forth.

[19] παντὶ ἀνθρώπῳ μὴ ἔκφαινε σὴν καρδίαν, καὶ μὴ ἀναφερέτω σοι χάριν.

[19] Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAPTER 9

[1] Μὴ ζήλου γυναῖκα τοῦ κόλπου σου μηδὲ διδάξῃς ἐπὶ σεαυτὸν παιδείαν πονηράν.

[1] Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

[2] μὴ δῷς γυναικὶ τὴν ψυχήν σου ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σου.

[2] Give not thy soul unto a woman to set her foot upon thy substance.

[3] μὴ ὑπάντα γυναικὶ ἑταιριζομένῃ, μήποτε ἐμπέσῃς εἰς τὰς παγίδας αὐτῆς.

[3] Meet not with an harlot, lest thou fall into her snares.

[4] μετὰ ψαλλούσης μὴ ἐνδελέχιζε, μήποτε ἁλῷς ἐν τοῖς ἐπιχειρήμασιν αὐτῆς.

[4] Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

[5] παρθένον μὴ καταμάνθανε, μήποτε σκανδαλισθῇς ἐν τοῖς ἐπιτιμίοις αὐτῆς.

[5] Gaze not on a maid, that thou fall not by those things that are precious in her.

[6] μὴ δῷς πόρναις τὴν ψυχήν σου, ἵνα μὴ ἀπολέσῃς τὴν κληρονομίαν σου.

[6] Give not thy soul unto harlots, that thou lose not thine inheritance.

[7] μὴ περιβλέπου ἐν ῥύμαις πόλεως καὶ ἐν ταῖς ἐρήμοις αὐτῆς μὴ πλανῶ.

[7] Look not round about thee in the streets of the city, neither wander thou in the solitary place thereof.

[8] ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς εὐμόρφου καὶ μὴ καταμάνθανε κάλλος ἀλλότριον· ἐν κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν, καὶ ἐκ τούτου φιλία ὡς πῦρ ἀνακαίεται.

[8] Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

[9] μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον καὶ μὴ συμβολοκοπήσῃς μετ' αὐτῆς ἐν οἴνῳ, μήποτε ἐκκλίνῃ ἡ ψυχή σου ἐπ' αὐτὴν καὶ τῷ πνεύματί σου ὀλίσθῃς εἰς ἀπώλειαν.

[9] Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

[10] Μὴ ἐγκαταλίπῃς φίλον ἀρχαῖον, ὁ γὰρ πρόσφατος οὐκ ἔστιν ἔφισος αὐτῷ· οἶνος νέος φίλος νέος· ἐὰν παλαιωθῇ, μετ' εὐφροσύνης πίεσαι αὐτόν.

[10] Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

[11] μὴ ζηλώσῃς δόξαν ἁμαρτωλοῦ· οὐ γὰρ οἶδας τί ἔσται ἡ καταστροφὴ αὐτοῦ.

[11] Envy not the glory of a sinner: for thou knowest not what shall be his end.

[12] μὴ εὐδοκήσῃς ἐν εὐδοκίᾳ ἀσεβῶν· μνήσθητι ὅτι ἕως ᾅδου οὐ μὴ δικαιωθῶσιν.

[12] Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

[13] μακρὰν ἄπεχε ἀπὸ ἀνθρώπου, ὃς ἔχει ἐξουσίαν τοῦ φονεύειν, καὶ οὐ μὴ ὑποπτεύσῃς φόβον θανάτου· κἂν προσέλθῃς, μὴ πλημμελήσῃς, ἵνα μὴ ἀφέληται τὴν ζωήν σου· ἐπίγνωθι ὅτι ἐν μέσῳ παγίδων διαβαίνεις καὶ ἐπὶ ἐπάλξεων πόλεως περιπατεῖς.

[13] Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

[14] κατὰ τὴν ἰσχύν σου στόχασαι τοὺς πλησίον καὶ μετὰ σοφῶν συμβουλεύου.

[14] As near as thou canst, guess at thy neighbour, and consult with the wise.

[15] μετὰ συνετῶν ἔστω ὁ διαλογισμός σου καὶ πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου.

[15] Let thy talk be with the wise, and all thy communication in the law of the most High.

[16] ἄνδρες δίκαιοι ἔστωσαν σύνδειπνοί σου, καὶ ἐν φόβῳ κυρίου ἔστω τὸ καύχημά σου.

[16] And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

[17] ἐν χειρὶ τεχνιτῶν ἔργον ἐπαινεσθήσεται, καὶ ὁ ἡγούμενος λαοῦ σοφὸς ἐν λόγῳ αὐτοῦ.

[17] For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

[18] φοβερὸς ἐν πόλει αὐτοῦ ἀνὴρ γλωσσώδης, καὶ ὁ προπετὴς ἐν λόγῳ αὐτοῦ μισηθήσεται.

[18] A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAPTER 10

[1] Κριτὴς σοφὸς παιδεύσει τὸν λαὸν αὐτοῦ, καὶ ἡγεμονία συνετοῦ τεταγμένη ἔσται.

[1] A wise judge will instruct his people; and the government of a prudent man is well ordered.

[2] κατὰ τὸν κριτὴν τοῦ λαοῦ οὕτως καὶ οἱ λειτουργοὶ αὐτοῦ, καὶ κατὰ τὸν ἡγούμενον τῆς πόλεως πάντες οἱ κατοικοῦντες αὐτήν.

[2] As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

[3] βασιλεὺς ἀπαίδευτος ἀπολεῖ τὸν λαὸν αὐτοῦ, καὶ πόλις οἰκισθήσεται ἐν συνέσει δυναστῶν.

[3] An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

[4] ἐν χειρὶ κυρίου ἡ ἐξουσία τῆς γῆς, καὶ τὸν χρήσιμον ἐγερεῖ εἰς καιρὸν ἐπ᾽ αὐτῆς.

[4] The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

[5] ἐν χειρὶ κυρίου εὐοδία ἀνδρός, καὶ προσώπῳ γραμματέως ἐπιθήσει δόξαν αὐτοῦ.

[5] In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

[6] Ἐπὶ παντὶ ἀδικήματι μὴ μηνιάσῃς τῷ πλησίον καὶ μὴ πρᾶσσε μηδὲν ἐν ἔργοις ὕβρεως.

[6] Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

[7] μισητὴ ἔναντι κυρίου καὶ ἀνθρώπων ὑπερηφανία, καὶ ἐξ ἀμφοτέρων πλημμελὴς ἡ ἀδικία.

[7] Pride is hateful before God and man: and by both doth one commit iniquity.

[8] βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται διὰ ἀδικίας καὶ ὕβρεις καὶ χρήματα.

[8] Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

[9] τί ὑπερηφανεύεται γῆ καὶ σποδός; ὅτι ἐν ζωῇ ἔρριψα τὰ ἐνδόσθια αὐτοῦ.

[9] Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

[10] μακρὸν ἀρρώστημα, σκώπτει ἰατρός· καὶ βασιλεὺς σήμερον, καὶ αὔριον τελευτήσει.

[10] The physician cutteth off a long disease; and he that is to day a king to morrow shall die.

[11] ἐν γὰρ τῷ ἀποθανεῖν ἄνθρωπον κληρονομήσει ἑρπετὰ καὶ θηρία καὶ σκώληκας.

[11] For when a man is dead, he shall inherit creeping things, beasts, and worms.

[12] Ἀρχὴ ὑπερηφανίας ἀνθρώπου ἀφίστασθαι ἀπὸ κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη ἡ καρδία αὐτοῦ.

[12] The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

[13] ὅτι ἀρχὴ ὑπερηφανίας ἁμαρτία, καὶ ὁ κρατῶν αὐτῆς ἐξομβρήσει βδέλυγμα· διὰ τοῦτο παρεδόξασεν κύριος τὰς ἐπαγωγὰς καὶ κατέστρεψεν εἰς τέλος αὐτούς.

[13] For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

[14] θρόνους ἀρχόντων καθεῖλεν ὁ κύριος καὶ ἐκάθισεν πραεῖς ἀντ αὐτῶν·

[14] The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

[15] ῥίζας ἐθνῶν ἐξέτιλεν ὁ κύριος καὶ ἐφύτευσεν ταπεινοὺς ἀντ αὐτῶν·

[15] The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

[16] χώρας ἐθνῶν κατέστρεψεν ὁ κύριος καὶ ἀπώλεσεν αὐτὰς ἕως θεμελίων γῆς·

[16] The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

[17] ἐξῆρεν ἐξ αὐτῶν καὶ ἀπώλεσεν αὐτοὺς καὶ κατέπαυσεν ἀπὸ γῆς τὸ μνημόσυνον αὐτῶν.

[17] He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

[18] οὐκ ἔκτισται ἀνθρώποις ὑπερηφανία οὐδὲ ὀργὴ θυμοῦ γεννήμασιν γυναικῶν.

[18] Pride was not made for men, nor furious anger for them that are born of a woman.

[19] Σπέρμα ἔντιμον ποῖον; σπέρμα ἀνθρώπου. σπέρμα ἔντιμον ποῖον; οἱ φοβούμενοι τὸν κύριον. σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου. σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς.

[19] They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

[20] ἐν μέσῳ ἀδελφῶν ὁ ἡγούμενος αὐτῶν ἔντιμος, καὶ οἱ φοβούμενοι κύριον ἐν ὀφθαλμοῖς αὐτοῦ.

[20] Among brethren he that is chief is honourably; so are they that fear the Lord in his eyes.

[21] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, πίστευε τῷ Κυρίῳ καὶ ἔμμενε τῷ πόνῳ σου· ὅτι κοῦφον ἐν ὀφθαλμοῖς Κυρίου διὰ τάχους ἐξάπινα πλουτίσαι πένητα.

[21] The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

[22] πλούσιος καὶ ἔνδοξος καὶ πτωχός, τὸ καύχημα αὐτῶν φόβος κυρίου.

[22] Whether he be rich, noble, or poor, their glory is the fear of the Lord.

[23] οὐ δίκαιον ἀτιμάσαι πτωχὸν συνετόν, καὶ οὐ καθήκει δοξάσαι ἄνδρα ἁμαρτωλόν.

[23] It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

[24] μεγιστὰν καὶ κριτὴς καὶ δυνάστης δοξασθήσεται, καὶ οὐκ ἔστιν αὐτῶν τις μείζων τοῦ φοβουμένου τὸν κύριον.

[24] Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

[25] οἰκέτῃ σοφῷ ἐλεύθεροι λειτουργήσουσιν, καὶ ἀνὴρ ἐπιστήμων οὐ γογγύσει.

[25] Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

[26] Μὴ σοφίζου ποιῆσαι τὸ ἔργον σου καὶ μὴ δοξάζου ἐν καιρῷ στενοχωρίας σου.

[26] Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

[27] κρείσσων ἐργαζόμενος καὶ περισσεύων ἐν πᾶσιν ἢ περιπατῶν δοξαζόμενος καὶ ἀπορῶν ἄρτων.

[27] Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

[28] τέκνον, ἐν πραύτητι δόξασον τὴν ψυχήν σου καὶ δὸς αὐτῇ τιμὴν κατὰ τὴν ἀξίαν αὐτῆς.

[28] My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

[29] τὸν ἁμαρτάνοντα εἰς τὴν ψυχὴν αὐτοῦ τίς δικαιώσει; καὶ τίς δοξάσει τὸν ἀτιμάζοντα τὴν ζωὴν αὐτοῦ;

[29] Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

[30] πτωχὸς δοξάζεται δι᾽ ἐπιστήμην αὐτοῦ, καὶ πλούσιος δοξάζεται διὰ τὸν πλοῦτον αὐτοῦ.

[30] The poor man is honoured for his skill, and the rich man is honoured for his riches.

[31] ὁ δεδοξασμένος ἐν πτωχείᾳ, καὶ ἐν πλούτῳ ποσαχῶς; καὶ ὁ ἄδοξος ἐν πλούτῳ, καὶ ἐν πτωχείᾳ ποσαχῶς;

[31] He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAPTER 11

ΣΟΦΙΑ ταπεινοῦ ἀνυψώσει κεφαλὴν αὐτοῦ, καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

[2] μὴ αἰνέσῃς ἄνδρα ἐν κάλλει αὐτοῦ καὶ μὴ βδελύξῃ ἄνθρωπον ἐν ὁράσει αὐτοῦ.

[2] Commend not a man for his beauty; neither abhor a man for his outward appearance.

[3] μικρὰ ἐν πετεινοῖς μέλισσα, καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς.

[3] The bee is little among such as fly; but her fruit is the chief of sweet things.

[4] ἐν περιβολῇ ἱματίων μὴ καυχήσῃ καὶ ἐν ἡμέρᾳ δόξης μὴ ἐπαίρου· ὅτι θαυμαστὰ τὰ ἔργα Κυρίου, καὶ κρυπτὰ τὰ ἔργα αὐτοῦ ἐν ἀνθρώποις.

[4] Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

[5] πολλοὶ τύραννοι ἐκάθισαν ἐπὶ ἐδάφους, ὁ δὲ ἀνυπονόητος ἐφόρεσε διάδημα.

[5] Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

[6] πολλοὶ δυνάσται ἠτιμάσθησαν σφόδρα, καὶ ἔνδοξοι παρεδόθησαν εἰς χεῖρας ἑτέρων.

[6] Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

[7] πρὶν ἐξετάσῃς, μὴ μέμψῃ· νόησον πρῶτον καὶ τότε ἐπιτίμα.

[7] Blame not before thou hast examined the truth: understand first, and then rebuke.

[8] πρὶν ἢ ἀκοῦσαι, μὴ ἀποκρίνου καὶ ἐν μέσῳ λόγων μὴ παρεμβάλλου.

[8] Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

[9] περὶ πράγματος, οὗ οὐκ ἔστι σοι χρεία, μὴ ἔριζε καὶ ἐν κρίσει ἁμαρτωλῶν μὴ συνέδρευε.

[9] Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

[10] Τέκνον, μὴ περὶ πολλὰ ἔστωσαν αἱ πράξεις σου· ἐὰν πληθυνῇς, οὐκ ἀθωωθήσῃ· καὶ ἐὰν διώκῃς, οὐ μὴ καταλάβῃς, καὶ οὐ μὴ ἐκφύγῃς διαδράς.

[10] My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

[11] ἔστι κοπιῶν καὶ πονῶν καὶ σπεύδων, καὶ τόσῳ μᾶλλον ὑστερεῖται.

[11] There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

[12] ἔστι νωθρὸς καὶ προσδεόμενος ἀντιλήψεως, ὑστερῶν ἰσχύϊ καὶ πτωχείᾳ περισσεύει· καὶ οἱ ὀφθαλμοὶ Κυρίου ἐπέβλεψαν αὐτῷ εἰς ἀγαθά, καὶ ἀνώρθωσεν αὐτὸν ἐκ ταπεινώσεως αὐτοῦ.

[12] Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

[13] καὶ ἀνύψωσε κεφαλὴν αὐτοῦ καὶ ἀπεθαύμασαν ἐπ᾽ αὐτῷ πολλοί.

[13] and raised up his head, and many marvelled at him.

[14] ἀγαθὰ καὶ κακά, ζωὴ καὶ θάνατος, πτωχεία καὶ πλοῦτος παρὰ Κυρίου ἐστί.

[14] Prosperity and adversity, life and death, poverty and riches, come of the Lord.

[17] δόσις Κυρίου παραμένει εὐσεβέσι, καὶ ἡ εὐδοκία αὐτοῦ εἰς τὸν αἰῶνα εὐοδωθήσεται.

[17] The gift of the Lord remaineth with the pious, and his favour bringeth prosperity for ever.

[18] ἔστι πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερὶς τοῦ μισθοῦ αὐτοῦ.

[18] There exists one who becomes rich from his diligence and miserliness, and this is the portion of his reward:

[19] ἐν τῷ εἰπεῖν αὐτόν· εὗρον ἀνάπαυσιν καὶ νῦν φάγομαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται καὶ καταλείψει αὐτὰ ἑτέροις καὶ ἀποθανεῖται.

[19] Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

[20] στῆθι ἐν διαθήκῃ σου καὶ ὁμίλει ἐν αὐτῇ καὶ ἐν τῷ ἔργῳ σου παλαιώθητι.

[20] Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

[21] μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλοῦ, πίστευε τῷ Κυρίῳ καὶ ἔμμενε τῷ πόνῳ σου· ὅτι κοῦφον ἐν ὀφθαλμοῖς Κυρίου διὰ τάχους ἐξάπινα πλουτίσαι πένητα.

[21] Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

[22] εὐλογία Κυρίου ἐν μισθῷ εὐσεβοῦς, καὶ ἐν ὥρᾳ ταχινῇ ἀναθάλλει εὐλογίαν αὐτοῦ.

[22] The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing flourish.

[23] μὴ εἴπῃς· τίς ἐστί μου χρεία, καὶ τίνα ἀπὸ τοῦ νῦν ἔσται μου τὰ ἀγαθά;

[23] Say not, What profit is there of my service? and what good things shall I have hereafter?

[24] μὴ εἴπῃς· αὐτάρκη μοί ἐστι, καὶ τί ἀπὸ τοῦ νῦν κακωθήσομαι;

[24] Again, say not, I have enough, and possess many things, and what evil shall I have hereafter?

[25] ἐν ἡμέρᾳ ἀγαθῶν ἀμνησία κακῶν, καὶ ἐν ἡμέρᾳ κακῶν οὐ μνησθήσεται ἀγαθῶν·

[25] In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

[26] ὅτι κοῦφον ἔναντι Κυρίου ἐν ἡμέρᾳ τελευτῆς ἀποδοῦναι ἀνθρώπῳ κατὰ τὰς ὁδοὺς αὐτοῦ.

[26] For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

[27] κάκωσις ὥρας ἐπιλησμονὴν ποιεῖ τρυφῆς, καὶ ἐν συντελείᾳ ἀνθρώπου ἀποκάλυψις ἔργων αὐτοῦ.

[27] The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

[28] πρὸ τελευτῆς μὴ μακάριζε μηδένα, καὶ ἐν τέκνοις αὐτοῦ γνωσθήσεται ἀνήρ.

[28] Call no one blessed before his death: for a man shall be known in his children.

[29] Μὴ πάντα ἄνθρωπον εἴσαγε εἰς τὸν οἶκόν σου, πολλὰ γὰρ τὰ ἔνεδρα τοῦ δολίου.

[29] Bring not every man into thine house: for the deceitful man hath many trains.

[30] πέρδιξ θηρευτὴς ἐν καρτάλλῳ, οὕτως καρδία ὑπερηφάνου, καὶ ὡς ὁ κατάσκοπος ἐπιβλέπει πτῶσιν·

[30] Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

[31] τὰ γὰρ ἀγαθὰ εἰς κακὰ μεταστρέφων ἐνεδρεύει καὶ ἐν τοῖς αἱρετοῖς ἐπιθήσει μῶμον.

[31] For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

[32] ἀπὸ σπινθῆρος πυρὸς πληθύνεται ἀνθρακιά, καὶ ἄνθρωπος ἁμαρτωλὸς εἰς αἷμα ἐνεδρεύει.

[32] Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

[33] πρόσεχε ἀπὸ κακούργου, πονηρὰ γὰρ τεκταίνει, μήποτε μῶμον εἰς τὸν αἰῶνα δῷ σοι.

[33] Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

[34] ἐνοίκισον ἀλλότριον καὶ διαστρέψει σε ἐν ταραχαῖς, καὶ ἀπαλλοτριώσει σε τῶν ἰδίων σου.

[34] Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAPTER 12

EAN εὖ ποιῇς, γνῶθι τίνι ποιεῖς, καὶ ἔσται χάρις τοῖς ἀγαθοῖς σου.

When thou wilt do good know to whom thou doest it; so shalt thou be thanked for thy benefits.

[2] εὖ ποίησον εὐσεβεῖ, καὶ εὑρήσεις ἀνταπόδομα καὶ εἰ μὴ παρ᾽ αὐτοῦ, ἀλλὰ παρὰ ῾Υψίστου.

[2] Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

[3] οὐκ ἔστιν ἀγαθὰ τῷ ἐνδελεχίζοντι εἰς κακὰ καὶ τῷ ἐλεημοσύνην μὴ χαριζομένῳ.

[3] There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

[4] δὸς τῷ εὐσεβεῖ καὶ μὴ ἀντιλάβῃ τοῦ ἁμαρτωλοῦ.

[4] Give to the godly man, and help not a sinner.

[5] εὖ ποίησον τῷ ταπεινῷ καὶ μὴ δῷς ἀσεβεῖ· ἐμπόδισον τοὺς ἄρτους αὐτοῦ καὶ μὴ δῷς αὐτῷ, ἵνα μὴ ἐν αὐτοῖς σε δυναστεύσῃ· διπλάσια γὰρ κακὰ εὑρήσεις ἐν πᾶσιν ἀγαθοῖς, οἷς ἂν ποιήσῃς αὐτῷ.

[5] Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for else thou shalt receive twice as much evil for all the good thou shalt have done unto him.

[6] ὅτι καὶ ὁ Ὕψιστος ἐμίσησεν ἁμαρτωλοὺς καὶ τοῖς ἀσεβέσιν ἀποδώσει ἐκδίκησιν.

[6] For the most High hateth sinners, and will repay vengeance unto the ungodly.

[7] δὸς τῷ ἀγαθῷ καὶ μὴ ἀντιλάβου τοῦ ἁμαρτωλοῦ.

[7] Give unto the good, and help not the sinner.

[8] Οὐκ ἐκδικηθήσεται ἐν ἀγαθοῖς ὁ φίλος καὶ οὐ κρυβήσεται ἐν κακοῖς ὁ ἐχθρός.

[8] A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

[9] ἐν ἀγαθοῖς ἀνδρὸς οἱ ἐχθροὶ αὐτοῦ ἐν λύπῃ, καὶ ἐν τοῖς κακοῖς αὐτοῦ καὶ ὁ φίλος διαχωρισθήσεται.

[9] In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

[10] μὴ πιστεύσῃς τῷ ἐχθρῷ σου εἰς τὸν αἰῶνα· ὡς γὰρ ὁ χαλκὸς ἰοῦται, οὕτως ἡ πονηρία αὐτοῦ.

[10] Never trust thine enemy: for like as iron rusteth, so is his wickedness.

[11] καὶ ἐὰν ταπεινωθῇ καὶ πορεύηται συγκεκυφώς, ἐπίστησον τὴν ψυχήν σου καὶ φύλαξαι ἀπ᾽ αὐτοῦ καὶ ἔσῃ αὐτῷ ὡς ἐκμεμαχὼς ἔσοπτρον, καὶ

γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσε.

[11] Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

[12] μὴ στήσῃς αὐτὸν παρὰ σεαυτῷ, μὴ ἀνατρέψας σε στῇ ἐπὶ τὸν τόπον σου· μὴ καθίσῃς αὐτὸν ἐκ δεξιῶν σου, μήποτε ζητήσῃ τὴν καθέδραν σου καὶ ἐπ᾽ ἐσχάτων ἐπιγνώσῃ τοὺς λόγους μου καὶ ἐπὶ τῶν ρημάτων μου κατανυγήσῃ.

[12] Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

[13] τίς ἐλεήσει ἐπαοιδὸν ὀφιόδηκτον καὶ πάντας τοὺς προσάγοντας θηρίοις;

[13] Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

[14] οὕτως τὸν προσπορευόμενον ἀνδρὶ ἁμαρτωλῷ καὶ συμφυρόμενον ἐν ταῖς ἁμαρτίαις αὐτοῦ.

[14] So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

[15] ὥραν μετὰ σοῦ διαμενεῖ, καὶ ἐὰν ἐκκλίνῃς, οὐ μὴ καρτερήσῃ.

[15] For a while he will abide with thee, but if thou begin to fall, he will not tarry.

[16] καὶ ἐν τοῖς χείλεσιν αὐτοῦ γλυκανεῖ ὁ ἐχθρὸς καὶ ἐν τῇ καρδίᾳ αὐτοῦ βουλεύσεται ἀνατρέψαι σε εἰς βόθρον· ἐν ὀφθαλμοῖς αὐτοῦ δακρύσει ὁ ἐχθρός, καὶ ἐὰν εὕρῃ καιρόν, οὐκ ἐμπλησθήσεται ἀφ᾽ αἵματος.

[16] An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

[17] κακὰ ἂν ὑπαντήσῃ σοι, εὑρήσεις αὐτὸν ἐκεῖ πρότερόν σου, καὶ ὡς βοηθῶν ὑποσχάσει πτέρναν σου·

[17] If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

[18] κινήσει τὴν κεφαλὴν αὐτοῦ καὶ ἐπικροτήσει ταῖς χερσὶν αὐτοῦ καὶ πολλὰ διαψιθυρίσει καὶ ἀλλοιώσει τὸ πρόσωπον αὐτοῦ.

[18] He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAPTER 13

Ο ΑΠΤΟΜΕΝΟΣ πίσσης μολυνθήσεται, καὶ ὁ κοινωνῶν ὑπερηφάνῳ ὁμοιωθήσεται αὐτῷ.

He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

[2] βάρος ὑπὲρ σὲ μὴ ἄρῃς, καὶ ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κοινώνει. τί κοινωνήσει χύτρα πρὸς λέβητα; αὕτη προσκρούσει, καὶ αὕτη συντριβήσεται.

[2] Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

[3] πλούσιος ἠδίκησε, καὶ αὐτὸς προσενεβριμήσατο· πτωχὸς ἠδίκηται, καὶ αὐτὸς προσδεηθήσεται.

[3] The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

[4] ἐὰν χρησιμεύσῃς, ἐργᾶται ἐν σοί· καὶ ἐὰν ὑστερήσῃς, καταλείψει σε.

[4] If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

[5] ἐὰν ἔχῃς, συμβιώσεταί σοι καὶ ἀποκενώσει σε, καὶ αὐτὸς οὐ πονέσει.

[5] If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

[6] χρείαν ἔσχηκέ σου, καὶ ἀποπλανήσει σε καὶ προσγελάσεταί σοι καὶ δώσει σοι ἐλπίδα· λαλήσει σοι καλὰ καὶ ἐρεῖ· τίς ἡ χρεία σου;

[6] If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

[7] καὶ αἰσχυνεῖ σε ἐν τοῖς βρώμασιν αὐτοῦ, ἕως οὗ ἀποκενώσῃ σε δὶς ἢ τρίς, καὶ ἐπ᾽ ἐσχάτων καταμωκήσεταί σου· μετὰ ταῦτα ὄψεταί σε καὶ καταλείψει σε καὶ τὴν κεφαλὴν αὐτοῦ κινήσει ἐπὶ σοί.

[7] And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

[8] πρόσεχε μὴ ἀποπλανηθῇς καὶ μὴ ταπεινωθῇς ἐν ἀφροσύνῃ σου.

[8] Beware that thou be not deceived and brought down in thy jollity.

[9] Προσκαλεσαμένου σε δυνάστου, ὑποχωρῶν γίνου, καὶ τόσῳ μᾶλλον προσκαλέσεταί σε.

[9] If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

[10] μὴ ἔμπιπτε, ἵνα μὴ ἀπωσθῇς, καὶ μὴ μακρὰν ἀφίστω, ἵνα μὴ ἐπιλησθῇς.

[10] Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

[11] μὴ ἔπεχε ἰσηγορεῖσθαι μετ᾽ αὐτοῦ καὶ μὴ πίστευε τοῖς πλείοσι λόγοις αὐτοῦ· ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε καὶ ὡς προσγελῶν ἐξετάσει σε.

[11] Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

[12] ἀνελεήμων ὁ μὴ συντηρῶν λόγους καὶ οὐ μὴ φείσηται περὶ κακώσεως καὶ δεσμῶν.

[12] But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

[13] συντήρησον καὶ πρόσεχε σφοδρῶς, ὅτι μετὰ τῆς πτώσεώς σου περιπατεῖς.

[13] Observe, and take good heed, for thou walkest in peril of thy overthrowing:

[14] ἀκούων αὐτὰ ἐν ὕπνῳ σου γρηγόρησον· πάσῃ ζωῇ σου ἀγάπα τὸν Κύριον, καὶ ἐπικαλοῦ αὐτὸν εἰς σωτηρίαν σου.

[14] when thou hearest these things, awake in thy sleep. Love the Lord all thy life, and call upon him for thy salvation.

[15] Πᾶν ζῷον ἀγαπᾷ τὸ ὅμοιον αὐτῷ καὶ πᾶς ἄνθρωπος τὸν πλησίον αὐτοῦ·

[15] Every beast loveth his like, and every man loveth his neighbour.

[16] πᾶσα σὰρξ κατὰ γένος συνάγεται, καὶ τῷ ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνήρ.

[16] All flesh consorteth according to kind, and a man will cleave to his like.

[17] τί κοινωνήσει λύκος ἀμνῷ; οὕτως ἁμαρτωλὸς πρὸς εὐσεβῆ.

[17] What fellowship hath the wolf with the lamb? so the sinner with the godly.

[18] τίς εἰρήνη ὑαίνῃ πρὸς κύνα; καὶ τίς εἰρήνη πλουσίῳ πρὸς πένητα;

[18] What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

[19] κυνήγια λεόντων ὄναγροι ἐν ἐρήμῳ, οὕτως νομαὶ πλουσίων πτωχοί.

[19] As the wild ass is the lion’s prey in the wilderness: so the rich eat up the poor.

[20] βδέλυγμα ὑπερηφάνῳ ταπεινότης, οὕτως βδέλυγμα πλουσίῳ πτωχός.

[20] As the proud hate humility: so doth the rich abhor the poor.

[21] πλούσιος σαλευόμενος στηρίζεται ὑπὸ φίλων, ταπεινὸς δὲ πεσὼν προσαπωθεῖται ὑπὸ φίλων.

[21] A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

[22] πλουσίου σφαλέντος πολλοὶ ἀντιλήπτορες, ἐλάλησεν ἀπόρρητα καὶ ἐδικαίωσαν αὐτόν. ταπεινὸς ἔσφαλε καὶ προσεπετίμησαν αὐτῷ, ἐφθέγξατο σύνεσιν καὶ οὐκ ἐδόθη αὐτῷ τόπος.

[22] When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

[23] πλούσιος ἐλάλησε καὶ πάντες ἐσίγησαν, καὶ τὸν λόγον αὐτοῦ ἀνύψωσαν ἕως τῶν νεφελῶν. πτωχὸς ἐλάλησε καὶ εἶπαν· τίς οὗτος; κἂν προσκόψῃ, προσανατρέψουσιν αὐτόν.

[23] When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

[24] ἀγαθὸς ὁ πλοῦτος, ᾧ μή ἐστιν ἁμαρτία, καὶ πονηρὰ ἡ πτωχεία ἐν στόματι ἀσεβοῦς.

[24] Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

[25] Καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ, ἐάν τε εἰς ἀγαθὰ ἐάν τε εἰς κακά.

[25] The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

[26] ἴχνος καρδίας ἐν ἀγαθοῖς πρόσωπον ἱλαρόν, καὶ εὕρεσις παραβολῶν διαλογισμοὶ μετὰ κόπου.

[26] A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAPTER 14

ΜΑΚΑΡΙΟΣ ἀνήρ, ὃς οὐκ ὠλίσθησεν ἐν στόματι αὐτοῦ καὶ οὐ κατενύγη ἐν λύπῃ ἁμαρτίας.

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

[2] μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ, καὶ ὃς οὐκ ἔπεσεν ἀπὸ τῆς ἐλπίδος αὐτοῦ.

[2] Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

[3] ᾽Ανδρὶ μικρολόγῳ οὐ καλὸς ὁ πλοῦτος, καὶ ἀνθρώπῳ βασκάνῳ ἱνατί χρήματα;

[3] Riches are not comely for a petty man: and what should an envious man do with money?

[4] ὁ συνάγων ἀπὸ τῆς ψυχῆς αὐτοῦ συνάγει ἄλλοις, καὶ ἐν τοῖς ἀγαθοῖς αὐτοῦ τρυφήσουσιν ἕτεροι.

[4] He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

[5] ὁ πονηρὸς ἑαυτῷ τίνι ἀγαθὸς ἔσται; καὶ οὐ μὴ εὐφρανθήσεται ἐν τοῖς χρήμασιν αὐτοῦ.

[5] He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

[6] τοῦ βασκαίνοντος ἑαυτὸν οὐκ ἔστι πονηρότερος, καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ·

[6] There is none worse than he that envieth himself; and this is a recompence of his wickedness.

[7] κἂν εὖ ποιῇ, ἐν λήθῃ ποιεῖ, καὶ ἐπ᾽ ἐσχάτων ἐκφαίνει τὴν κακίαν αὐτοῦ.

[7] And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

[8] πονηρὸς ὁ βασκαίνων ὀφθαλμῷ, ἀποστρέφων πρόσωπον καὶ ὑπερορῶν ψυχάς.

[8] The envious man hath a wicked eye; he turneth away his face, and despiseth men.

[9] πλεονέκτου ὀφθαλμὸς οὐκ ἐμπίπλαται μερίδι, καὶ ἀδικία πονηρὰ ἀναξηραίνει ψυχήν.

[9] A covetous man’s eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

[10] ὀφθαλμὸς πονηρὸς φθονερὸς ἐπ᾽ ἄρτῳ καὶ ἐλλιπὴς ἐπὶ τῆς τραπέζης αὐτοῦ.

[10] A wicked eye envieth his bread, and he is a niggard at his table.

[11] Τέκνον, καθὼς ἐὰν ἔχῃς, εὖ ποίει σεαυτὸν καὶ προσφορὰς Κυρίῳ ἀξίως πρόσαγε.

[11] My son, according to thy ability do good to thyself, and give the Lord his due offering.

[12] μνήσθητι ὅτι θάνατος οὐ χρονιεῖ καὶ διαθήκη ᾅδου οὐχ ὑπεδείχθη σοι·

[12] Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

[13] πρίν σε τελευτῆσαι, εὖ ποίει φίλῳ καὶ κατὰ τὴν ἰσχύν σου ἔκτεινον καὶ δῷς αὐτῷ.

[13] Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

[14] μὴ ἀφυστερήσῃς ἀπὸ ἀγαθῆς ἡμέρας, καὶ μερὶς ἐπιθυμίας ἀγαθῆς μή σε παρελθάτω.

[14] Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

[15] οὐχὶ ἑτέρῳ καταλείψεις τοὺς πόνους σου καὶ τοὺς κόπους σου εἰς διαίρεσιν κλήρου;

[15] Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

[16] δὸς καὶ λάβε καὶ ἀπάτησον τὴν ψυχήν σου, ὅτι οὐκ ἔστιν ἐν ᾅδου ζητῆσαι τρυφήν.

[16] Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

[17] πᾶσα σὰρξ ὡς ἱμάτιον παλαιοῦται, ἡ γὰρ διαθήκη ἀπ᾽ αἰῶνος· θανάτῳ ἀποθανῇ.

[17] All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

[18] ὡς φύλλον θάλλον ἐπὶ δένδρου δασέος, τὰ μὲν καταβάλλει, ἄλλα δὲ φύει, οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται.

[18] As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

[19] πᾶν ἔργον σηπόμενον ἐκλείπει, καὶ ὁ ἐργαζόμενος αὐτὸ μετ᾽ αὐτοῦ ἀπελεύσεται.

[19] Every work rotteth and consumeth away, and the worker thereof shall go withal.

[20] Μακάριος ἀνήρ, ὃς ἐν σοφίᾳ τελευτήσει καὶ ὃς ἐν συνέσει αὐτοῦ διαλεχθήσεται,

[20] Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

[21] ὁ διανοούμενος τὰς ὁδοὺς αὐτῆς ἐν καρδίᾳ αὐτοῦ, καὶ ἐν τοῖς ἀποκρύφοις αὐτῆς νοηθήσεται.

[21] He that considereth her ways in his heart shall also have understanding in her secrets.

[22] ἔξελθε ὀπίσω αὐτῆς ὡς ἰχνευτής, καὶ ἐν ταῖς εἰσόδοις αὐτῆς ἐνέδρευε.

[22] Go after her as one that traceth, and lie in wait in her ways.

[23] ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς καὶ ἐπὶ τῶν θυρωμάτων αὐτῆς ἀκροάσεται.

[23] He that prieth in at her windows shall also hearken at her doors.

[24] ὁ καταλύων σύνεγγυς τοῦ οἴκου αὐτῆς καὶ πήξει πάσσαλον ἐν τοῖς τοίχοις αὐτῆς,

[24] He that doth lodge near her house shall also fasten a pin in her walls.

[25] στήσει τὴν σκηνὴν αὐτοῦ κατὰ χεῖρας αὐτῆς καὶ καταλύσει ἐν καταλύματι ἀγαθῶν·

[25] He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

[26] θήσει τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ αὐτῆς καὶ ὑπὸ τοὺς κλάδους αὐτῆς αὐλισθήσεται·

[26] He shall set his children under her shelter, and shall lodge under her branches.

[27] σκεπασθήσεται ὑπ᾽ αὐτῆς ἀπὸ καύματος καὶ ἐν τῇ δόξῃ αὐτῆς καταλύσει.

[27] By her he shall be covered from heat, and in her glory shall he dwell.

CHAPTER 15

Ο ΦΟΒΟΥΜΕΝΟΣ Κύριον ποιήσει αὐτό, καὶ ὁ ἐγκρατὴς τοῦ νόμου καταλήψεται αὐτήν·

He that feareth the Lord will do good, and he that hath the knowledge of the law shall obtain her.

[2] καὶ ὑπαντήσεται αὐτῷ ὡς μήτηρ καὶ ὡς γυνὴ παρθενίας προσδέξεται αὐτόν.

[2] And as a mother shall she meet him, and receive him as a wife married of a virgin.

[3] ψωμιεῖ αὐτὸν ἄρτον συνέσεως καὶ ὕδωρ σοφίας ποτίσει αὐτόν.

[3] With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

[4] στηριχθήσεται ἐπ᾽ αὐτὴν καὶ οὐ μὴ κλιθῇ, καὶ ἐπ᾽ αὐτῆς ἐφέξει καὶ οὐ μὴ καταισχυνθῇ·

[4] He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

[5] καὶ ὑψώσει αὐτὸν παρὰ τοὺς πλησίον αὐτοῦ καὶ ἐν μέσῳ ἐκκλησίας ἀνοίξει στόμα αὐτοῦ.

[5] She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

[6] εὐφροσύνην καὶ στέφανον ἀγαλλιάματος καὶ ὄνομα αἰώνιον κατακληρονομήσει.

[6] He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

[7] οὐ μὴ καταλήψονται αὐτὴν ἄνθρωποι ἀσύνετοι, καὶ ἄνδρες ἁμαρτωλοὶ οὐ μὴ ἴδωσιν αὐτήν·

[7] But foolish men shall not attain unto her, and sinners shall not see her.

[8] μακράν ἐστιν ὑπερηφανίας, καὶ ἄνδρες ψεῦσται οὐ μὴ μνησθήσονται αὐτῆς.

[8] For she is far from pride, and men that are liars cannot remember her.

[9] Οὐχ ὡραῖος αἶνος ἐν στόματι ἁμαρτωλοῦ, ὅτι οὐ παρὰ Κυρίου ἀπεστάλη·

[9] Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

[10] ἐν γὰρ σοφίᾳ ρηθήσεται αἶνος, καὶ ὁ Κύριος εὐοδώσει αὐτόν.

[10] For praise shall be uttered in wisdom, and the Lord will prosper it.

[11] μὴ εἴπῃς ὅτι διὰ Κύριον ἀπέστην· ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις.

[11] Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

[12] μὴ εἴπῃς ὅτι αὐτός με ἐπλάνησεν· οὐ γὰρ χρείαν ἔχει ἀνδρὸς ἁμαρτωλοῦ.

[12] Say not thou, He hath caused me to err: for he hath no need of the sinful man.

[13] πᾶν βδέλυγμα ἐμίσησε Κύριος, καὶ οὐκ ἔστιν ἀγαπητὸν τοῖς φοβουμένοις αὐτόν.

[13] The Lord hateth all abomination; and they that fear God love it not.

[14] αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἄνθρωπον καὶ ἀφῆκεν αὐτὸν ἐν χειρὶ διαβουλίου αὐτοῦ.

[14] He himself made man from the beginning, and left him in the hand of his counsel;

[15] ἐὰν θέλῃς, συντηρήσεις ἐντολὰς καὶ πίστιν ποίησαι εὐδοκίας.

[15] If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

[16] παρέθηκέ σοι πῦρ καὶ ὕδωρ· οὗ ἐὰν θέλῃς, ἐκτενεῖς τὴν χεῖρά σου.

[16] He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

[17] ἔναντι ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος, καὶ ὃ ἐὰν εὐδοκήσῃ, δοθήσεται αὐτῷ.

[17] Before man is life and death; and whether him liketh shall be given him.

[18] ὅτι πολλὴ σοφία τοῦ Κυρίου· ἰσχυρὸς ἐν δυναστείᾳ καὶ βλέπων τὰ πάντα,

[18] For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

[19] καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ αὐτὸς ἐπιγνώσεται πᾶν ἔργον ἀνθρώπου.

[19] And his eyes are upon them that fear him, and he knoweth every work of man.

[20] καὶ οὐκ ἐνετείλατο οὐδενὶ ἀσεβεῖν καὶ οὐκ ἔδωκεν ἄνεσιν οὐδενὶ ἁμαρτάνειν.

[20] He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

CHAPTER 16

ΜΗ ἐπιθύμει τέκνων πλῆθος ἀχρήστων, μὴ εὐφραίνου ἐπὶ υἱοῖς ἀσεβέσιν.

Desire not a multitude of unprofitable children, neither delight in ungodly sons.

[2] ἐὰν πληθύνωσι, μὴ εὐφραίνου ἐπ᾽ αὐτοῖς, εἰ μή ἐστι φόβος Κυρίου μετ᾽ αὐτῶν.

[2] Though they multiply, rejoice not in them, except the fear of the Lord be with them.

[3] μὴ ἐμπιστεύσῃς τῇ ζωῇ αὐτῶν καὶ μὴ ἔπεχε ἐπὶ τὸ πλῆθος αὐτῶν· κρείσσων γὰρ εἷς ἢ χίλιοι, καὶ ἀποθανεῖν ἄτεκνον ἢ ἔχειν τέκνα ἀσεβῆ.

[3] Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

[4] ἀπὸ γὰρ ἑνὸς συνετοῦ συνοικισθήσεται πόλις, φυλὴ δὲ ἀνόμων ἐρημωθήσεται.

[4] For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

[5] πολλὰ τοιαῦτα ἑώρακα ἐν ὀφθαλμοῖς μου, καὶ ἰσχυρότερα τούτων ἀκήκοε τὸ οὖς μου.

[5] Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

[6] ἐν συναγωγῇ ἁμαρτωλῶν ἐκκαυθήσεται πῦρ, καὶ ἐν ἔθνει ἀπειθεῖ ἐξεκαύθη ὀργή.

[6] In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

[7] οὐκ ἐξιλάσατο περὶ τῶν ἀρχαίων γιγάντων, οἳ ἀπέστησαν τῇ ἰσχύϊ αὐτῶν·

[7] He was not pacified toward the old giants, who fell away in the strength of their foolishness.

[8] οὐκ ἐφείσατο περὶ τῆς παροικίας Λώτ, οὓς ἐβδελύξατο διὰ τὴν ὑπερηφανίαν αὐτῶν·

[8] Neither spared he the place where Lot sojourned, but abhorred them for their pride.

[9] οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξῃρμένους ἐν ἁμαρτίαις αὐτῶν·

[9] He pitied not the people of perdition, who were taken away in their sins:

[10] καὶ οὕτως ἑξακοσίας χιλιάδας πεζῶν τοὺς ἐπισυναχθέντας ἐν σκληροκαρδίᾳ αὐτῶν.

[10] Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

[11] κἂν ᾖ εἷς σκληροτράχηλος, θαυμαστὸν τοῦτο εἰ ἀθωωθήσεται· ἔλεος γὰρ καὶ ὀργὴ παρ᾽ αὐτῷ, δυνάστης ἐξιλασμῶν καὶ ἐκχέων ὀργήν.

[11] And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

[12] κατὰ τὸ πολὺ ἔλεος αὐτοῦ, οὕτως καὶ πολὺς ὁ ἔλεγχος αὐτοῦ· ἄνδρα κατὰ τὰ ἔργα αὐτοῦ κρίνει.

[12] As his mercy is great, so is his correction also: he judgeth a man according to his works

[13] οὐκ ἐκφεύξεται ἐν ἁρπάγμασιν ἁμαρτωλός, καὶ οὐ μὴ καθυστερήσῃ ὑπομονὴν εὐσεβοῦς.

[13] The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

[14] πάσῃ ἐλεημοσύνῃ ποιήσει τόπον, ἕκαστος κατὰ τὰ ἔργα αὐτοῦ εὑρήσει.

[14] Make way for every work of mercy: for every man shall find according to his works.

[15] Κύριος ἐσκλήρυνε Φαραὼ μὴ εἰδέναι αὐτόν, ὅπως ἂν γνωσθῇ ἐνεργήματα αὐτοῦ τῇ ὑπ᾽ οὐρανόν.

[15] The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

[16] πάσῃ τῇ κτίσει τὸ ἔλεος αὐτοῦ φανερόν, καὶ τὸ φῶς αὐτοῦ καὶ τὸ σκότος ἐμέρισε τῷ ἀδάμαντι.

[16] His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

[17] μὴ εἴπῃς, ὅτι ἀπὸ Κυρίου κρυβήσομαι, μὴ ἐξ ὕψους τίς μου μνησθήσεται; ἐν λαῷ πλείονι οὐ μὴ γνωσθῶ, τίς γὰρ ἡ ψυχή μου ἐν ἀμετρήτῳ κτίσει;

[17] Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

[18] ἰδοὺ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ, ἄβυσσος καὶ γῆ σαλευθήσονται ἐν τῇ ἐπισκοπῇ αὐτοῦ.

[18] Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

[19] ἅμα τὰ ὄρη καὶ τὰ θεμέλια τῆς γῆς ἐν τῷ ἐπιβλέψαι εἰς αὐτὰ τρόμῳ συσσείονται,

[19] The mountains also and foundations of the earth be shaken with trembling, when the Lord looketh upon them.

[20] καὶ ἐπ᾽ αὐτοῖς οὐ διανοηθήσεται καρδία· καὶ τὰς ὁδοὺς αὐτοῦ τίς ἐνθυμηθήσεται;

[20] No heart can think upon these things worthily: and who is able to conceive his ways?

[21] καὶ καταιγίς, ἣν οὐκ ὄψεται ἄνθρωπος, τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφοις.

[21] It is a tempest which no man can see: for the most part of his works are hid.

[22] ἔργα δικαιοσύνης τίς ἀναγγελεῖ ἢ τίς ὑπομενεῖ; μακρὰν γὰρ ἡ διαθήκη.

[22] Who can declare the works of his justice? or who can endure them? for his covenant is afar off.

[23] ἐλαττούμενος καρδίᾳ διανοεῖται ταῦτα, καὶ ἀνὴρ ἄφρων καὶ πλανώμενος διανοεῖται μωρά.

[23] He who is lacking in heart thinks these things, and a foolish and misled man thinks foolish things.

[24] ῎Ακουσόν μου, τέκνον, καὶ μάθε ἐπιστήμην καὶ ἐπὶ τῶν λόγων μου πρόσεχε τῇ καρδίᾳ σου.

[24] My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

[25] ἐκφανῶ ἐν σταθμῷ παιδείαν καὶ ἐν ἀκριβείᾳ ἀπαγγελῶ ἐπιστήμην.

[25] I will shew forth doctrine in weight, and declare his knowledge exactly.

[26] ἐν κρίσει Κυρίου τὰ ἔργα αὐτοῦ ἀπ᾽ ἀρχῆς, καὶ ἀπὸ ποιήσεως αὐτῶν διέστειλε μερίδας αὐτῶν.

[26] The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

[27] ἐκόσμησεν εἰς αἰῶνα τὰ ἔργα αὐτοῦ καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν· οὔτε ἐπείνασαν οὔτε ἐκοπίασαν καὶ οὐκ ἐξέλιπον ἀπὸ τῶν ἔργων αὐτῶν·

[27] He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither hunger, nor are weary, nor cease from their works.

[28] ἕκαστος τὸν πλησίον αὐτοῦ οὐκ ἐξέθλιψε, καὶ ἕως αἰῶνος οὐκ ἀπειθήσουσι τοῦ ῥήματος αὐτοῦ.

[28] None of them hindereth another, and they shall never disobey his word.

[29] καὶ μετὰ ταῦτα Κύριος εἰς τὴν γῆν ἐπέβλεψε καὶ ἐνέπλησεν αὐτὴν τῶν ἀγαθῶν αὐτοῦ·

[29] After this the Lord looked upon the earth, and filled it with his blessings.

[30] ψυχὴν παντὸς ζῴου ἐκάλυψε τὸ πρόσωπον αὐτῆς, καὶ εἰς αὐτὴν ἡ ἀποστροφὴ αὐτῶν.

[30] With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAPTER 17

ΚΥΡΙΟΣ ἔκτισεν ἐκ γῆς ἄνθρωπον καὶ πάλιν ἀπέστρεψεν αὐτὸν εἰς αὐτήν.

The Lord created man of the earth, and turned him into it again.

[2] ἡμέρας ἀριθμοῦ καὶ καιρὸν ἔδωκεν αὐτοῖς καὶ ἔδωκεν αὐτοῖς ἐξουσίαν τῶν ἐπ᾽ αὐτῆς.

[2] He gave them few days, and a short time, and power also over the things therein.

[3] καθ᾽ ἑαυτοὺς ἐνέδυσεν αὐτοὺς ἰσχὺν καὶ κατ᾽ εἰκόνα αὐτοῦ ἐποίησεν αὐτοὺς

[3] He endued them with strength by themselves, and made them according to his image,

[4] καὶ ἔθηκε τὸν φόβον αὐτοῦ ἐπὶ πάσης σαρκὸς καὶ κατακυριεύειν θηρίων καὶ πετεινῶν.

[4] And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

[5] ἔλαβον χρῆσιν τῶν πέντε τοῦ Κυρίου ἐνεργημάτων, ἕκτον δὲ νοῦν αὐτοῖς ἐδωρήσατο μερίζων καὶ τὸν ἕβδομον λόγον ἑρμηνέα τῶν ἐνεργημάτων αὐτοῦ.

[5] They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.

[6] διαβούλιον καὶ γλῶσσαν καὶ ὀφθαλμούς, ὦτα καὶ καρδίαν ἔδωκε διανοεῖσθαι αὐτοῖς.

[6] Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

[7] ἐπιστήμην συνέσεως ἐνέπλησεν αὐτοὺς καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς.

[7] Withal he filled them with the knowledge of understanding, and shewed them good and evil.

[8] ἔθηκε τὸν ὀφθαλμὸν αὐτοῦ ἐπὶ τὰς καρδίας αὐτῶν δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων αὐτοῦ,

[8] He set his eye upon their hearts, that he might shew them the greatness of his works.

[9] καὶ ὄνομα ἁγιασμοῦ αἰνέσουσιν,

[9] and they shall praise his holy name,

[10] ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ.

[10] that they might declare the greatness of his works.

[11] προσέθηκεν αὐτοῖς ἐπιστήμην καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς.

[11] Beside this he gave them knowledge, and the law of life for an heritage.

[12] διαθήκην αἰῶνος ἔστησε μετ᾽ αὐτῶν καὶ τὰ κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς.

[12] He made an everlasting covenant with them, and shewed them his judgments.

[13] μεγαλεῖον δόξης εἶδον οἱ ὀφθαλμοὶ αὐτῶν, καὶ δόξαν φωνῆς αὐτῶν ἤκουσε τὸ οὖς αὐτῶν.

[13] Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

[14] καὶ εἶπεν αὐτοῖς· προσέχετε ἀπὸ παντὸς ἀδίκου· καὶ ἐνετείλατο αὐτοῖς ἑκάστῳ περὶ τοῦ πλησίον.

[14] And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

[15] αἱ ὁδοὶ αὐτῶν ἐναντίον αὐτοῦ διαπαντός, οὐ κρυβήσονται ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ.

[15] Their ways are ever before him, and shall not be hid from his eyes.

[17] ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, καὶ μερὶς Κυρίου ᾽Ισραήλ ἐστιν.

[17] For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord’s portion:

[19] ἅπαντα τὰ ἔργα αὐτῶν ὡς ὁ ἥλιος ἐναντίον αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐνδελεχεῖς ἐπὶ τὰς ὁδοὺς αὐτῶν.

[19] Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

[20] οὐκ ἐκρύβησαν αἱ ἀδικίαι αὐτῶν ἀπ᾽ αὐτοῦ, καὶ πᾶσαι αἱ ἁμαρτίαι αὐτῶν ἔναντι Κυρίου.

[20] None of their unrighteous deeds are hid from him, but all their sins are before the Lord

[22] ἐλεημοσύνη ἀνδρὸς ὡς σφραγὶς μετ᾽ αὐτοῦ, καὶ χάριν ἀνθρώπου ὡς κόρην συντηρήσει.

[22] The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye,

[23] μετὰ ταῦτα ἐξαναστήσεται καὶ ἀνταποδώσει αὐτοῖς καὶ τὸ ἀνταπόδομα αὐτῶν εἰς κεφαλὴν αὐτῶν ἀποδώσει·

[23] Afterwards he will rise up and reward them, and render their recompence upon their heads.

[24] πλὴν μετανοοῦσιν ἔδωκεν ἐπάνοδον καὶ παρεκάλεσεν ἐκλείποντας ὑπομονήν.

[24] But unto them that repent, he granted them return, and comforted those that failed in patience.

[25] ᾽Επίστρεφε ἐπὶ Κύριον καὶ ἀπόλειπε ἁμαρτίας, δεήθητι κατὰ πρόσωπον καὶ σμίκρυνον πρόσκομμα.

[25] Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

[26] ἐπάναγε ἐπὶ ῞Υψιστον καὶ ἀπόστρεφε ἀπὸ ἀδικίας, καὶ σφόδρα μίσησον βδέλυγμα.

[26] Turn again to the most High, and turn away from iniquity: and hate thou abomination vehemently.

[27] ῾Υψίστῳ τίς αἰνέσει ἐν ᾅδου ἀντὶ ζώντων καὶ ζώντων καὶ διδόντων ἀνθομολόγησιν;

[27] Who shall praise the most High in the grave, instead of them which live and give thanks?

[28] ἀπὸ νεκροῦ ὡς μηδὲ ὄντος ἀπόλλυται ἐξομολόγησις· ζῶν καὶ ὑγιὴς αἰνέσει τὸν Κύριον.

[28] Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

[29] ὡς μεγάλη ἡ ἐλεημοσύνη τοῦ Κυρίου καὶ ἐξιλασμὸς τοῖς ἐπιστρέφουσιν ἐπ᾽ αὐτόν.

[29] How great is the lovingkindness of the Lord, and his compassion unto such as turn back unto him!

[30] οὐ γὰρ δύναται πάντα εἶναι ἐν ἀνθρώποις, ὅτι οὐκ ἀθάνατος υἱὸς ἀνθρώπου.

[30] For all things cannot be in men, because the son of man is not immortal.

[31] τί φωτεινότερον ἡλίου; καὶ τοῦτο ἐκλείπει· καὶ πονηρὸς ἐνθυμηθήσεται σάρκα καὶ αἷμα.

[31] What is brighter than the sun? yet the light thereof faileth; and flesh and blood will imagine evil.

[32] δύναμιν ὕψους οὐρανοῦ αὐτὸς ἐπισκέπτεται, καὶ οἱ ἄνθρωποι πάντες γῆ καὶ σποδός.

[32] He vieweth the power of the height of heaven; and all men are but earth and ashes.

CHAPTER 18

Ο ΖΩΝ εἰς τὸν αἰῶνα ἔκτισε τὰ πάντα κοινῇ·

He that liveth for ever Hath created all things in common.

[2] Κύριος μόνος δικαιωθήσεται. καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ

[2] The Lord only is righteous, and there is none other but he,

[3] οἰακίζων τὸν κόσμον ἐν σπιθαμῇ χειρὸς αὐτοῦ, καὶ πάντα ὑπακούει τῷ θελήματι αὐτοῦ, αὐτὸς γὰρ βασιλεὺς πάντων ἐν κράτει αὐτοῦ, διαστέλλων ἐν αὐτοῖς ἅγια ἀπὸ βεβήλων.

[3] Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

[4] οὐθενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ ἔργα αὐτοῦ· καὶ τίς ἐξιχνιάσει τὰ μεγαλεῖα αὐτοῦ;

[4] To whom hath he given power to declare his works? and who shall find out his noble acts?

[5] κράτος μεγαλωσύνης αὐτοῦ τίς ἐξαριθμήσεται; καὶ τίς προσθήσει ἐκδιηγήσασθαι τὰ ἐλέη αὐτοῦ;

[5] Who shall number the strength of his majesty? and who shall also tell out his mercies?

[6] οὐκ ἔστιν ἐλαττῶσαι οὐδὲ προσθεῖναι, καὶ οὐκ ἔστιν ἐξιχνιάσαι τὰ θαυμάσια τοῦ Κυρίου·

[6] It is impossible to diminish or to increase them, and it is impossible to search out the wonders of the Lord.

[7] ὅταν συντελέσῃ ἄνθρωπος, τότε ἄρχεται, καὶ ὅταν παύσηται, τότε ἀπορηθήσεται.

[7] When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

[8] τί ἄνθωπος καὶ τί ἡ χρῆσις αὐτοῦ; τί τὸ ἀγαθὸν αὐτοῦ καὶ τί τὸ κακὸν αὐτοῦ;

[8] What is man, and whereto serveth he? what is his good, and what is his evil?

[9] ἀριθμὸς ἡμερῶν ἀνθρώπου πολλὰ ἔτη ἑκατόν·

[9] The number of a man’s days at the most are an hundred years.

[10] ὡς σταγὼν ὕδατος ἀπὸ θαλάσσης καὶ ψῆφος ἄμμου, οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος.

[10] As a drop of water unto the sea, and a grain of sand; so are a few years in a day of eternity.

[11] διὰ τοῦτο ἐμακροθύμησε Κύριος ἐπ᾽ αὐτοῖς καὶ ἐξέχεεν ἐπ᾽ αὐτοὺς τὸ ἔλεος αὐτοῦ.

[11] Therefore is God patient with them, and poureth forth his mercy upon them.

[12] εἶδε καὶ ἐπέγνω τὴν καταστροφὴν αὐτῶν ὅτι πονηρά· διὰ τοῦτο ἐπλήθυνε τὸν ἐξιλασμὸν αὐτοῦ.

[12] He saw and perceived their end to be evil; therefore he multiplied his compassion.

[13] ἔλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ, ἔλεος δὲ Κυρίου ἐπὶ πᾶσαν σάρκα· ἐλέγχων καὶ παιδεύων καὶ διδάσκων καὶ ἐπιστρέφων ὡς ποιμὴν τὸ ποίμνιον αὐτοῦ.

[13] The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth and bringeth again, as a shepherd his flock.

[14] τοὺς ἐκδεχομένους παιδείαν ἐλεᾷ καὶ τοὺς κατασπεύδοντας ἐπὶ τὰ κρίματα αὐτοῦ.

[14] He hath mercy on them that receive discipline, and that diligently seek after his judgments.

[15] Τέκνον, ἐν ἀγαθοῖς μὴ δῷς μῶμον καὶ ἐν πάσῃ δόσει λύπην λόγων.

[15] My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

[16] οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτως κρείσσων λόγος ἢ δόσις.

[16] Shall not the dew assuage the heat? so is a word better than a gift.

[17] οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν; καὶ ἀμφότερα παρὰ ἀνδρὶ κεχαριτωμένῳ.

[17] Lo, is not a word better than a gift? but both are with a gracious man.

[18] μωρὸς ἀχαρίστως ὀνειδιεῖ, καὶ δόσις βασκάνου ἐκτήκει ὀφθαλμούς.

[18] A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

[19] πρὶν ἢ λαλῆσαι μάνθανε, καὶ πρὸ ἀρρωστίας θεραπεύου.

[19] Learn before thou speak, and before illness, take care of yourself.

[20] πρὸ κρίσεως ἐξέταζε σεαυτόν, καὶ ἐν ὥρᾳ ἐπισκοπῆς εὑρήσεις ἐξιλασμόν.

[20] Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

[21] πρὶν ἀρρωστῆσαί σε ταπεινώθητι καὶ ἐν καιρῷ ἁμαρτημάτων δεῖξον ἐπιστροφήν.

[21] Humble thyself before thou be sick, and in the time of sins shew repentance.

[22] μὴ ἐμποδισθῇς τοῦ ἀποδοῦναι εὐχὴν εὐκαίρως, καὶ μὴ μείνῃς ἕως θανάτου δικαιωθῆναι.

[22] Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

[23] πρὶν εὔξασθαι, ἑτοίμασον σεαυτὸν καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν Κύριον.

[23] Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

[24] μνήσθητι θυμοῦ ἐν ἡμέραις τελευτῆς καὶ καιρὸν ἐκδικήσεως ἐν ἀποστροφῇ προσώπου.

[24] Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

[25] μνήσθητι καιρὸν λιμοῦ ἐν καιρῷ πλησμονῆς, πτωχείαν καὶ ἔνδειαν ἐν ἡμέραις πλούτου.

[25] Be mindful of a time of hunger in a time of plenty, of poverty and want in days of wealth.

[26] ἀπὸ πρωΐθεν ἕως ἑσπέρας μεταβάλλει καιρός, καὶ πάντα ἐστὶ ταχινὰ ἔναντι Κυρίου.

[26] From the morning until the evening the time is changed, and all things are soon done before the Lord.

[27] ἄνθρωπος σοφὸς ἐν παντὶ εὐλαβηθήσεται καὶ ἐν ἡμέραις ἁμαρτιῶν προσέξει ἀπὸ πλημμελείας.

[27] A wise man will fear in every thing, and in the day of sinning he will beware of offence:

[28] πᾶς συνετὸς ἔγνω σοφίαν καὶ τῷ εὑρόντι αὐτὴν δώσει ἐξομολόγησιν.

[28] Every man of understanding knoweth wisdom, and will give praise unto him that found her.

[29] συνετοὶ ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο καὶ ἀνώμβρησαν παροιμίας ἀκριβεῖς.

[29] They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

ΕΓΚΡΑΤΕΙΑ ΨΥΧΗΣ.

SELF RESTRAINT OF SOUL

[30] Ὀπίσω τῶν ἐπιθυμιῶν σου μὴ πορεύου καὶ ἀπὸ τῶν ὀρέξεών σου κωλύου.

[30] Go not after thy lusts, but refrain thyself from thine appetites.

[31] ἐὰν χορηγήσῃς τῇ ψυχῇ σου εὐδοκίαν ἐπιθυμίας, ποιήσει σε ἐπίχαρμα τῶν ἐχθρῶν σου.

[31] If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies.

[32] μὴ εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῇς συμβολῇ αὐτῆς.

[32] Take not pleasure in much good cheer, neither be tied to the expense thereof.

[33] μὴ γίνου πτωχὸς συμβολοκοπῶν ἐκ δανεισμοῦ, καὶ οὐδέν σοί ἐστιν ἐν μαρσιπείῳ.

[33] Do not become poor by feasting out of borrowing, and you have nothing in your pocket.

CHAPTER 19

ΕΡΓΑΤΗΣ μέθυσος οὐ πλουτισθήσεται· ὁ ἐξουθενῶν τὰ ὀλίγα κατὰ μικρὸν πεσεῖται.

A drunken worker will not become rich, and he who despises few things will fall little by little.

[2] οἶνος καὶ γυναῖκες ἀποστήσουσι συνετούς, καὶ ὁ κολλώμενος πόρναις τολμηρότερος ἔσται·

[2] Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

[3] σῆτες καὶ σκώληκες κληρονομήσουσιν αὐτόν, καὶ ψυχὴ τολμηρὰ ἐξαρθήσεται.

[3] Moths and worms shall have him to heritage, and a bold man shall be taken away.

[4] Ὁ ταχὺ ἐμπιστεύων κοῦφος καρδίᾳ, καὶ ὁ ἁμαρτάνων εἰς ψυχὴν αὐτοῦ πλημμελήσει.

[4] He who trusts quickly is light in heart, and he who sins will do wrong to his soul.

[5] ὁ εὐφραινόμενος καρδίᾳ καταγνωσθήσεται,

[5] Whoso taketh pleasure in wickedness shall be condemned:

[6] καὶ ὁ μισῶν λαλιὰν ἐλαττονοῦται κακίᾳ.

[6] and he that hateth babbling shall have less evil.

[7] μηδέποτε δευτερώσῃς λόγον, καὶ οὐθέν σοι οὐ μὴ ἐλαττονωθῇ.

[7] Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

[8] ἐν φίλῳ καὶ ἐν ἐχθρῷ μὴ διηγοῦ, καὶ εἰ μή ἔστι σοι ἁμαρτία, μὴ ἀποκάλυπτε·

[8] Whether it be to friend or foe, do not recount; and unless it is a sin for thee, do not disclose.

[9] ἀκήκοε γάρ σου καὶ ἐφυλάξατό σε, καὶ ἐν καιρῷ μισήσει σε.

[9] For he heard and observed thee, and when time cometh he will hate thee.

[10] ἀκήκοας λόγον, συναποθανέτω σοι· θάρσει, οὐ μή σε ῥήξει.

[10] If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

[11] ἀπὸ προσώπου λόγου ὠδινήσει μωρὸς ὡς ἀπὸ προσώπου βρέφους ἡ τίκτουσα.

[11] A fool travaileth with a word, as a woman in labour of a child.

[12] βέλος πεπηγὸς ἐν μηρῷ σαρκός, οὕτως λόγος ἐν κοιλίᾳ μωροῦ.

[12] As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

[13] Ἔλεγξον φίλον, μήποτε οὐκ ἐποίησε, καὶ εἴ τι ἐποίησε, μήποτε προσθῇ.

[13] Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

[14] ἔλεγξον τὸν πλησίον, μήποτε οὐκ εἶπε, καὶ εἰ εἴρηκεν, ἵνα μὴ δευτερώσῃ.

[14] Admonish thy neighbour, it may be he hath not said it: and if he have, that he speak it not again.

[15] ἔλεγξον φίλον, πολλάκις γὰρ γίνεται διαβολή, καὶ μὴ παντὶ λόγῳ πίστευε.

[15] Admonish a friend: for many times it is a slander, and believe not every tale.

[16] ἔστιν ὀλισθαίνων καὶ οὐκ ἀπὸ ψυχῆς, καὶ τίς οὐχ ἡμάρτησεν ἐν τῇ γλώσσῃ αὐτοῦ;

[16] There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

[17] ἔλεγξον τὸν πλησίον σου πρὶν ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ Ὑψίστου. γινόμενος ἄμηνις.

[17] Admonish thy neighbour before thou threaten him; give place to the law of the most High. Be thou without anger.

[18] φόβος Κυρίου ἀρχὴ προσλήψεως, σοφία δὲ παρ' αὐτοῦ ἀγάπησιν περιποιεῖ.

[18] The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

[19] γνῶσις ἐντολῶν Κυρίου παιδεία ζωῆς, οἱ δὲ ποιοῦντες τὰ ἀρεστὰ αὐτῷ ἀθανασίας δένδρον καρποῦνται.

[19] The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

[20] Πᾶσα σοφία φόβος Κυρίου, καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου· καὶ γνῶσις τῆς παντοδυναμίας αὐτοῦ.

[20] The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

[21] οἰκέτης λέγων τῷ δεσπότῃ· ὡς ἀρέσκει οὐ ποιήσω, ἐὰν μετὰ ταῦτα ποιήσῃ, παροργίζει τὸν τρέφοντα αὐτόν.

[21] If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

[22] καὶ οὐκ ἔστι σοφία πονηρίας ἐπιστήμη, καὶ οὐκ ἔστιν ὅπου βουλὴ ἁμαρτωλῶν φρόνησις.

[22] The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

[23] ἔστι πονηρία καὶ αὕτη βδέλυγμα, καὶ ἔστιν ἄφρων ἐλαττούμενος σοφίᾳ.

[23] There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

[24] κρείττων ἡττώμενος ἐν συνέσει ἔμφοβος ἢ περισσεύων ἐν φρονήσει καὶ παραβαίνων νόμον.

[24] He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

[25] ἔστι πανουργία ἀκριβὴς καὶ αὕτη ἄδικος, καὶ ἔστι διαστρέφων χάριν τοῦ ἐκφᾶναι κρίμα.

[25] There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear;

[26] ἔστι πονηρευόμενος συγκεκυφὼς μελανίᾳ, καὶ τὰ ἐντὸς αὐτοῦ πλήρης δόλου·

[26] There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

[27] συγκύφων πρόσωπον καὶ ἑτεροκωφῶν, ὅπου οὐκ ἐπεγνώσθη, προφθάσει σε·

[27] As he lowers his countenance and feigns deafness, when no one observes, he will outrun you.

[28] καὶ ἐὰν ὑπὸ ἐλαττώματος ἰσχύος κωλυθῇ ἁμαρτεῖν, ἐὰν εὕρῃ καιρόν, κακοποιήσει.

[28] And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

[29] ἀπὸ ὁράσεως ἐπιγνωσθήσεται ἀνήρ, καὶ ἀπὸ ἀπαντήσεως προσώπου ἐπιγνωσθήσεται νοήμων.

[29] A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

[30] στολισμὸς ἀνδρὸς καὶ γέλως ὀδόντων καὶ βήματα ἀνθρώπου ἀναγγέλλει τὰ περὶ αὐτοῦ.

[30] A man’s attire, and excessive laughter, and gait, shew what he is.

CHAPTER 20

ΕΣΤΙΝ ἔλεγχος ὃς οὐκ ἔστιν ὡραῖος, καὶ ἔστι σιωπῶν καὶ αὐτὸς φρόνιμος.

There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

[2] ὡς καλὸν ἐλέγξαι ἢ θυμοῦσθαι, καὶ ὁ ἀνθομολογούμενος ἀπὸ ἐλαττώσεως κωλυθήσεται.

[2] It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

[4] ἐπιθυμία εὐνούχου ἀποπαρθενῶσαι νεάνιδα, οὕτως ὁ ποιῶν ἐν βίᾳ κρίματα.

[4] As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

[5] ἔστι σιωπῶν εὑρισκόμενος σοφός, καὶ ἔστι μισητὸς ἀπὸ πολλῆς λαλιᾶς.

[5] There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

[6] ἔστι σιωπῶν, οὐ γὰρ ἔχει ἀπόκρισιν, καὶ ἔστι σιωπῶν εἰδὼς καιρόν.

[6] Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

[7] ἄνθρωπος σοφὸς σιγήσει ἕως καιροῦ, ὁ δὲ λαπιστὴς καὶ ἄφρων ὑπερβήσεται καιρόν.

[7] A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

[8] ὁ πλεονάζων λόγῳ βδελυχθήσεται, καὶ ὁ ἐνεξουσιαζόμενος μισηθήσεται.

[8] He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

[9] ἔστιν εὐοδία ἐν κακοῖς ἀνδρί, καὶ ἔστιν εὕρημα εἰς ἐλάττωσιν.

[9] There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

[10] ἔστι δόσις, ἣ οὐ λυσιτελήσει σοι, καὶ ἔστι δόσις, ἧς τὸ ἀνταπόδομα διπλοῦν.

[10] There is a gift that shall not profit thee; and there is a gift whose recompence is double.

[11] ἔστιν ἐλάττωσις ἕνεκεν δόξης, καὶ ἔστιν ὃς ἀπὸ ταπεινώσεως ἦρε κεφαλήν.

[11] There is an abasement because of glory; and there is that lifteth up his head from a low estate.

[12] ἔστιν ἀγοράζων πολλὰ ὀλίγου καὶ ἀποτιννύων αὐτὰ ἑπταπλάσιον.

[12] There is that buyeth much for a little, and repayeth it sevenfold.

[13] ὁ σοφὸς ἐν λόγῳ ἑαυτὸν προσφιλῆ ποιήσει, χάριτες δὲ μωρῶν ἐκχυθήσονται.

[13] A wise man by his words maketh him beloved: but the graces of fools shall be poured out.

[14] δόσις ἄφρονος οὐ λυσιτελήσει σοι, οἱ γὰρ ὀφθαλμοὶ αὐτοῦ ἀνθ᾽ ἑνὸς πολλοί·

[14] The gift of a fool shall do thee no good when thou hast it; for he looketh to receive many things for one.

[15] ὀλίγα δώσει καὶ πολλὰ ὀνειδίσει καὶ ἀνοίξει τὸ στόμα αὐτοῦ ὡς κῆρυξ· σήμερον δανιεῖ καὶ αὔριον ἀπαιτήσει, μισητὸς ἄνθρωπος ὁ τοιοῦτος.

[15] He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is hated.

[16] μωρὸς ἐρεῖ· οὐχ ὑπάρχει μοι φίλος, καὶ οὐκ ἔστι χάρις τοῖς ἀγαθοῖς μου· οἱ ἔσθοντες τὸν ἄρτον μου, φαῦλοι γλώσσῃ·

[16] The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

[17] ποσάκις καὶ ὅσοι καταγελάσονται αὐτοῦ;

[17] How oft, and of how many shall he be laughed to scorn!

[18] ᾽Ολίσθημα ἀπὸ ἐδάφους μᾶλλον ἢ ἀπὸ γλώσσης, οὕτως πτῶσις κακῶν κατὰ σπουδὴν ἥξει.

[18] To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

[19] ἄνθρωπος ἄχαρις, μῦθος ἄκαιρος· ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται.

[19] An ungracious person, an untimely story, it will persist in the mouth of the uneducated.

[20] ἀπὸ στόματος μωροῦ ἀποδοκιμασθήσεται παραβολή, οὐ γὰρ μὴ εἴπῃ αὐτὴν ἐν καιρῷ αὐτῆς.

[20] A wise sentence shall be rejected when it cometh out of a fool’s mouth; for he will not speak it in due season.

[21] Ἔστι κωλυόμενος ἁμαρτάνειν ἀπὸ ἐνδείας, καὶ ἐν τῇ ἀναπαύσει αὐτοῦ οὐ κατανυγήσεται.

[21] There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

[22] ἔστιν ἀπολλύων τὴν ψυχὴν αὐτοῦ δι᾽ αἰσχύνην, καὶ ἀπὸ ἄφρονος προσώπου ἀπολεῖ αὐτήν.

[22] There exists a person who destroys his life through shame, and he will destroy it due to a fool.

[23] ἔστι χάριν αἰσχύνης ἐπαγγελόμενος φίλῳ, καὶ ἐκτήσατο αὐτὸν ἐχθρὸν δωρεάν.

[23] There exists a person who promises to a friend a favor out of shame and made him an enemy to no purpose.

[24] Μῶμος πονηρὸς ἐν ἀνθρώπῳ ψεῦδος, ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται.

[24] A lie is an evil blemish on a person; it will persist in the mouth of the uneducated.

[25] αἱρετὸν κλέπτης ἢ ὁ ἐνδελεχίζων ψεύδει, ἀμφότεροι δὲ ἀπώλειαν κληρονομήσουσιν.

[25] Preferable is a thief over one who persists in a lie, but both will inherit destruction.

[26] ἦθος ἀνθρώπου ψευδοῦς ἀτιμία, καὶ ἡ αἰσχύνη αὐτοῦ μετ᾽ αὐτοῦ ἐνδελεχῶς.

[26] The disposition of a liar is dishonourable, and his shame is ever with him.

ΛΟΓΟΙ ΠΑΡΑΒΟΛΩΝ.

WORDS IN PARABLES

[27] ῾Ο σοφὸς ἐν λόγοις προάξει ἑαυτόν, καὶ ἄνθρωπος φρόνιμος ἀρέσει μεγιστᾶσιν.

[27] A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

[28] ὁ ἐργαζόμενος γῆν ἀνυψώσει θημωνίαν αὐτοῦ, καὶ ὁ ἀρέσκων μεγιστᾶσιν ἐξιλάσεται ἀδικίαν.

[28] He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

[29] ξένια καὶ δῶρα ἀποτυφλοῖ ὀφθαλμοὺς σοφῶν καὶ ὡς φιμὸς ἐν στόματι ἀποτρέπει ἐλεγμούς.

[29] Presents and gifts blind the eyes of the wise, and muzzle up his mouth that he cannot reprove.

[30] σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις;

[30] Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

[31] κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.

[31] Better is he that hideth his folly than a man that hideth his wisdom.

CHAPTER 21

TEKNON, ἥμαρτες, μὴ προσθῇς μηκέτι καὶ περὶ τῶν προτέρων σου δεήθητι.

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

[2] ὡς ἀπὸ προσώπου ὄφεως φεῦγε ἀπὸ ἁμαρτίας, ἐὰν γὰρ προσέλθῃς, δήξεταί σε· ὀδόντες λέοντος οἱ ὀδόντες αὐτῆς ἀναιροῦντες ψυχὰς ἀνθρώπων.

[2] Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

[3] ὡς ρομφαία δίστομος πᾶσα ἀνομία, τῇ πληγῇ αὐτῆς οὐκ ἔστιν ἴασις.

[3] All iniquity is as a two edged sword, the wounds whereof cannot be healed.

[4] καταπληγμὸς καὶ ὕβρις ἐρημώσουσι πλοῦτον· οὕτως οἶκος ὑπερηφάνου ἐρημωθήσεται.

[4] To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

[5] δέησις πτωχοῦ ἐκ στόματος ἕως ὠτίων αὐτοῦ, καὶ τὸ κρίμα αὐτοῦ κατὰ σπουδὴν ἔρχεται.

[5] A prayer out of a poor man’s mouth reacheth to the ears of God, and his judgment cometh speedily.

[6] μισῶν ἐλεγμὸν ἐν ἴχνει ἁμαρτωλοῦ, καὶ ὁ φοβούμενος Κύριον ἐπιστρέψει ἐν καρδίᾳ.

[6] He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

[7] γνωστὸς μακρόθεν ὁ δυνατὸς ἐν γλώσσῃ, ὁ δὲ νοήμων οἶδεν ἐν τῷ ὀλισθαίνειν αὐτόν.

[7] An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

[8] ὁ οἰκοδομῶν τὴν οἰκίαν αὐτοῦ ἐν χρήμασιν ἀλλοτρίοις, ὡς ὁ συνάγων αὐτοῦ τοὺς λίθους εἰς χειμῶνα.

[8] He that buildeth his house with other men’s money is like one that gathereth himself stones for the tomb of his burial.

[9] στυππεῖον συνηγμένον συναγωγὴ ἀνόμων, καὶ ἡ συντέλεια αὐτῶν φλὸξ πυρός.

[9] A gathering of the lawless is bundled flax, and a flame of fire is their end.

[10] ὁδὸς ἁμαρτωλῶν ὡμαλισμένη ἐκ λίθων, καὶ ἐπ᾽ ἐσχάτῳ αὐτῆς βόθρος ᾅδου.

[10] The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

[11] ῾Ο φυλάσσων νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ, καὶ συντέλεια τοῦ φόβου Κυρίου σοφία.

[11] He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

[12] οὐ παιδευθήσεται ὃς οὐκ ἔστι πανοῦργος· ἔστι πανουργία πληθύνουσα πικρίαν.

[12] He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

[13] γνῶσις σοφοῦ ὡς κατακλυσμὸς πληθυνθήσεται καὶ ἡ βουλὴ αὐτοῦ ὡς πηγὴ ζωῆς.

[13] The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

[14] ἔγκατα μωροῦ ὡς ἀγγεῖον συντετριμμένον καὶ πᾶσαν γνῶσιν οὐ κρατήσει.

[14] The inner parts of a fool are like a broken vessel, and he will hold no knowledge.

[15] λόγον σοφὸν ἐὰν ἀκούσῃ ἐπιστήμων, αἰνέσει αὐτὸν καὶ ἐπ᾽ αὐτὸν προσθήσει· ἤκουσεν ὁ σπαταλῶν καὶ ἀπήρεσεν αὐτῷ, καὶ ἀπέστρεψεν αὐτὸν ὀπίσω τοῦ νώτου αὐτοῦ.

[15] If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

[16] ἐξήγησις μωροῦ ὡς ἐν ὁδῷ φορτίον, ἐπὶ δὲ χείλους συνετοῦ εὑρεθήσεται χάρις.

[16] The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

[17] στόμα φρονίμου ζητηθήσεται ἐν ἐκκλησίᾳ, καὶ τοὺς λόγους αὐτοῦ διανοηθήσονται ἐν καρδίᾳ.

[17] They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

[18] ὡς οἶκος ἠφανισμένος οὕτως μωρῷ σοφία, καὶ γνῶσις ἀσυνέτου ἀδιεξέταστοι λόγοι.

[18] As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

[19] πέδαι ἐν ποσὶν ἀνοήτοις παιδεία καὶ ὡς χειροπέδαι ἐπὶ χειρὸς δεξιᾶς.

[19] Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

[20] μωρὸς ἐν γέλωτι ἀνυψοῖ φωνὴν αὐτοῦ, ἀνὴρ δὲ πανοῦργος μόλις ἡσυχῇ μειδιάσει.

[20] A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

[21] ὡς κόσμος χρυσοῦ φρονίμῳ παιδεία καὶ ὡς χλιδὼν ἐπὶ βραχίονι δεξιῷ.

[21] Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

[22] ποὺς μωροῦ ταχὺς εἰς οἰκίαν, ἄνθρωπος δὲ πολύπειρος αἰσχυνθήσεται ἀπὸ προσώπου.

[22] A foolish man’s foot is quick into a house: but a man of experience is ashamed of him.

[23] ἄφρων ἀπὸ θύρας παρακύπτει εἰς οἰκίαν, ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται.

[23] A fool will peep in at the door into the house: but he that is well nurtured will stand without.

[24] ἀπαιδευσία ἀνθρώπου ἀκροᾶσθαι παρὰ θύραν, ὁ δὲ φρόνιμος βαρυνθήσεται ἀτιμίᾳ.

[24] It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

[25] χείλη ἀλλοτρίων ἐν τούτοις βαρυνθήσεται, λόγοι δὲ φρονίμων ἐν ζυγῷ σταθήσονται.

[25] Lips of strangers will tell tales with these things, but the words of prudent persons will be placed on a scale.

[26] ἐν στόματι μωρῶν ἡ καρδία αὐτῶν, καρδία δὲ σοφῶν στόμα αὐτῶν.

[26] The heart of fools is in their mouth: but the mouth of the wise is in their heart.

[27] ἐν τῷ καταρᾶσθαι ἀσεβῆ τὸν σατανᾶν αὐτὸς καταρᾶται τὴν ἑαυτοῦ ψυχήν.

[27] When the ungodly curseth Satan, he curseth his own soul.

[28] μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψιθυρίζων καὶ ἐν παροικήσει μισηθήσεται.

[28] A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAPTER 22

ΛΙΘΩ ἠρδαλωμένῳ συνεβλήθη ὀκνηρός, καὶ πᾶς ἐκσυριεῖ ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ.

A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

[2] βολβίτῳ κοπρίων συνεβλήθη ὀκνηρός, πᾶς ὁ ἀναιρούμενος αὐτὸν ἐκτινάξει χεῖρα.

[2] A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

[3] αἰσχύνη πατρὸς ἐν γεννήσει ἀπαιδεύτου, θυγάτηρ δὲ ἐπ᾽ ἐλαττώσει γίνεται.

[3] An evil nurtured man is the dishonour of his father that begat him: and a foolish daughter is born to his loss.

[4] θυγάτηρ φρονίμη κληρονομήσει ἄνδρα αὐτῆς, καὶ ἡ καταισχύνουσα εἰς λύπην γεννήσαντος·

[4] A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father’s heaviness.

[5] πατέρα καὶ ἄνδρα καταισχύνει ἡ θρασεῖα καὶ ὑπὸ ἀμφοτέρων ἀτιμασθήσεται.

[5] She that is bold dishonoureth both her father and her husband, but they both shall despise her.

[6] Μουσικὰ ἐν πένθει ἄκαιρος διήγησις, μάστιγες δὲ καὶ παιδεία ἐν παντὶ καιρῷ σοφίας.

[6] Untimely narration is music during mourning, but whips and instruction are wisdom at any time.

[7] συγκολλῶν ὄστρακον ὁ διδάσκων μωρόν, ἐξεγείρων καθεύδοντα ἐκ βαθέως ὕπνου.

[7] Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

[8] διηγούμενος νυστάζοντι ὁ διηγούμενος μωρῷ, καὶ ἐπὶ συντελείᾳ ἐρεῖ, τί ἐστιν;

[8] He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

[11] ἐπὶ νεκρῷ κλαῦσον, ἐξέλιπε γὰρ φῶς, καὶ ἐπὶ μωρῷ κλαῦσον, ἐξέλιπε γὰρ σύνεσις. ἥδιον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀνεπαύσατο, τοῦ δὲ μωροῦ ὑπὲρ θάνατον ἡ ζωὴ πονηρά.

[11] Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

[12] πένθος νεκροῦ ἑπτὰ ἡμέραι, μωροῦ δὲ καὶ ἀσεβοῦς πᾶσαι αἱ ἡμέραι τῆς ζωῆς αὐτοῦ.

[12] Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

[13] μετὰ ἄφρονος μὴ πληθύνῃς λόγον, καὶ πρὸς ἀσύνετον μὴ πορεύου· φύλαξαι ἀπ᾽ αὐτοῦ, ἵνα μὴ κόπον ἔχῃς, καὶ οὐ μὴ μολυνθῇς ἐν τῷ ἐντιναγμῷ αὐτοῦ· ἔκκλινον ἀπ᾽ αὐτοῦ καὶ εὑρήσεις ἀνάπαυσιν καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονοίᾳ αὐτοῦ.

[13] Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

[14] ὑπὲρ μόλυβδον τί βαρυνθήσεται; καὶ τί αὐτῷ ὄνομα ἀλλ᾽ ἢ μωρός;

[14] What is heavier than lead? and what is the name thereof, but a fool?

[15] ἄμμον καὶ ἅλα καὶ βῶλον σιδήρου εὔκοπον ὑπενεγκεῖν ἢ ἄνθρωπον ἀσύνετον.

[15] Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

[16] ῾Ιμάντωσις ξυλίνη ἐνδεδεμένη εἰς οἰκοδομὴν ἐν συσσεισμῷ οὐ διαλυθήσεται· οὕτως καρδία ἐστηριγμένη ἐπὶ διανοήματος βουλῆς ἐν καιρῷ οὐ δειλιάσει.

[16] As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

[17] καρδία ἡδρασμένη ἐπὶ διανοίας συνέσεως ὡς κόσμος ψαμμωτὸς τοίχου ξυστοῦ.

[17] A heart settled upon a thought of understanding is as a fair plastering on the wall of a gallery.

[18] χάρακες ἐπὶ μετεώρου κείμενοι κατέναντι ἀνέμου οὐ μὴ ὑπομείνωσιν· οὕτως καρδία δειλὴ ἐπὶ διανοήματος μωροῦ κατέναντι παντὸς φόβου οὐ μὴ ὑπομείνῃ.

[18] Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

[19] ῾Ο νύσσων ὀφθαλμὸν κατάξει δάκρυα, καὶ ὁ νύσσων καρδίαν ἐκφαίνει αἴσθησιν.

[19] He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew feelings.

[20] βάλλων λίθον ἐπὶ πετεινὰ ἀποσοβεῖ αὐτά, καὶ ὁ ὀνειδίζων φίλον διαλύσει φιλίαν.

[20] Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

[21] ἐπὶ φίλον ἐὰν σπάσῃς ρομφαίαν, μὴ ἀπελπίσῃς, ἔστι γὰρ ἐπάνοδος·

[21] Though thou drewest a sword at thy friend, yet despair not: for there may be a returning to favour.

[22] ἐπὶ φίλον ἐὰν ἀνοίξῃς στόμα, μὴ εὐλαβηθῇς, ἔστι γὰρ διαλλαγή· πλὴν ὀνειδισμοῦ καὶ ὑπερηφανίας καὶ μυστηρίου ἀποκαλύψεως καὶ πληγῆς δολίας, ἐν τούτοις ἀποφεύξεται πᾶς φίλος.

[22] If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

[23] πίστιν κτῆσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον, ἵνα ἐν τοῖς ἀγαθοῖς αὐτοῦ ὁμοῦ πλησθῇς· ἐν καιρῷ θλίψεως διάμενε αὐτῷ, ἵνα ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσῃς.

[23] Gain your fellow's trust in poverty so that in his prosperity you may be filled as well; in a time of distress stay with him so that in his inheritance you may be a joint heir.

[24] πρὸ πυρὸς ἀτμὶς καμίνου καὶ καπνός· οὕτως πρὸ αἱμάτων λοιδορίαι.

[24] As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

[25] φίλον σκεπάσαι οὐκ αἰσχυνθήσομαι καὶ ἀπὸ προσώπου αὐτοῦ οὐ μὴ κρυβῶ.

[25] I will not be ashamed to defend a friend; neither will I hide myself from him.

[26] καὶ εἰ κακά μοι συμβῇ δι᾽ αὐτόν, πᾶς ὁ ἀκούων φυλάξεται ἀπ᾽ αὐτοῦ.

[26] And if any evil happen unto me by him, every one that heareth it will beware of him.

[27] Τίς δώσει μοι ἐπὶ στόμα μου φυλακὴν καὶ ἐπὶ τῶν χειλέων μου σφραγίδα πανοῦργον, ἵνα μὴ πέσω ἀπ᾽ αὐτῆς καὶ ἡ γλῶσσά μου ἀπολέσῃ με;

[27] Who shall set a watch before my mouth, and a shrewd seal upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAPTER 23

ΚΥΡΙΕ, πάτερ καὶ δέσποτα ζωῆς μου, μὴ ἐγκαταλίπῃς με ἐν βουλῇ αὐτῶν, μὴ ἀφῇς με πεσεῖν ἐν αὐτοῖς.

O Lord, Father and Master of my life, leave me not to their counsels, and let me not fall by them.

[2] τίς ἐπιστήσει ἐπὶ τοῦ διανοήματός μου μάστιγας καὶ ἐπὶ τῆς καρδίας μου παιδείαν σοφίας, ἵνα ἐπὶ τοῖς ἀγνοήμασί μου μὴ φείσωνται καὶ οὐ μὴ παρῇ τὰ ἁμαρτήματα αὐτῶν,

[2] Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

[3] ὅπως μὴ πληθύνωσιν αἱ ἄγνοιαί μου καὶ αἱ ἁμαρτίαι μου πλεονάσωσι καὶ πεσοῦμαι ἔναντι τῶν ὑπεναντίων καὶ ἐπιχαρεῖταί μοι ὁ ἐχθρός μου;

[3] Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me.

[4] Κύριε, πάτερ καὶ Θεὲ ζωῆς μου, μετεωρισμὸν ὀφθαλμῶν μὴ δῷς μοι

[4] O Lord, Father and God of my life, do not give me a lifting up of eyes,

[5] καὶ ἐπιθυμίαν ἀπόστρεψον ἀπ᾽ ἐμοῦ·

[5] and turn desire away from me.

[6] κοιλίας ὄρεξις καὶ συνουσιασμὸς μὴ καταλαβέτωσάν με, καὶ ψυχῇ ἀναιδεῖ μὴ παραδῷς με.

[6] Let not the belly’s appetite and sexual intercourse seize me, and do not give me over to a shameless soul.

ΠΑΙΔΕΙΑ ΣΤΟΜΑΤΟΣ.

DISCIPLINE OF THE MOUTH

[7] Παιδείαν στόματος ἀκούσατε, τέκνα, καὶ ὁ φυλάσσων οὐ μὴ ἁλῷ.

[7] Hear, O ye children, to discipline of the mouth, and he who observes it will never be caught.

[8] ἐν τοῖς χείλεσιν αὐτοῦ καταληφθήσεται ἁμαρτωλός, καὶ λοίδορος καὶ ὑπερήφανος σκανδαλισθήσονται ἐν αὐτοῖς.

[8] By his lips a sinner will be seized, and an abusive person and an arrogant person will be made to stumble by them.

[9] ὅρκῳ μὴ ἐθίσῃς τὸ στόμα σου καὶ ὀνομασίᾳ τοῦ ἁγίου μὴ συνεθισθῇς·

[9] Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

[10] ὥσπερ γὰρ οἰκέτης ἐξεταζόμενος ἐνδελεχῶς ἀπὸ μώλωπος οὐκ ἐλαττωθήσεται, οὕτως καὶ ὁ ὀμνύων καὶ ὀνομάζων διαπαντὸς ἀπὸ ἁμαρτίας οὐ μὴ καθαρισθῇ.

[10] For as a servant that is continually beaten shall not be without a bruise: so also he who swears and always speaks the name will never be cleansed from sin.

[11] ἀνὴρ πολύορκος πλησθήσεται ἀνομίας, καὶ οὐκ ἀποστήσεται ἀπὸ τοῦ οἴκου αὐτοῦ μάστιξ· ἐὰν πλημμελήσῃ, ἁμαρτία αὐτοῦ ἐπ᾽ αὐτῷ, κἂν ὑπερίδῃ, ἥμαρτε δισσῶς· καὶ εἰ διακενῆς ὤμοσεν, οὐ δικαιωθήσεται, πλησθήσεται γὰρ ἐπαγωγῶν ὁ οἶκος αὐτοῦ.

[11] A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

[12] Ἔστι λέξις ἀντιπεριβεβλημένη θανάτῳ, μὴ εὑρεθήτω ἐν κληρονομίᾳ Ἰακώβ· ἀπὸ γὰρ εὐσεβῶν ταῦτα πάντα ἀποστήσεται, καὶ ἐν ἁμαρτίαις οὐκ ἐγκυλισθήσονται.

[12] There is a word that is clothed about with death: let it not be found in the inheritance of Jacob; for all these things shall stand away from the pious, and they shall not wallow in sins.

[13] ἀπαιδευσίαν ἀσυρῆ μὴ συνεθίσῃς τὸ στόμα σου, ἔστι γὰρ ἐν αὐτῇ λόγος ἁμαρτίας.

[13] Use not thy mouth to intemperate swearing, for therein is the word of sin.

[14] μνήσθητι πατρὸς καὶ μητρός σου, ἀνὰ μέσον γὰρ μεγιστάνων συνεδρεύεις· μήποτ᾽ ἐπιλάθῃ ἐνώπιον αὐτῶν καὶ τῷ ἐθισμῷ σου μωρανθῇς καὶ θελήσεις εἰ μὴ ἐγεννήθης καὶ τὴν ἡμέραν τοῦ τοκετοῦ σου καταράσῃ.

[14] Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity.

[15] ἄνθρωπος συνεθιζόμενος λόγοις ὀνειδισμοῦ ἐν πάσαις ταῖς ἡμέραις αὐτοῦ οὐ μὴ παιδευθῇ.

[15] The man that is accustomed to words of reproach, will never be reformed all the days of his life.

[16] Δύο εἴδη πληθύνουσιν ἁμαρτίας, καὶ τὸ τρίτον ἐπάξει ὀργήν·

[16] Two kinds multiply sins, and a third will bring on wrath.

[17] ψυχὴ θερμὴ ὡς πῦρ καιόμενον, οὐ μὴ σβεσθῇ ἕως ἂν καταποθῇ· ἄνθρωπος πόρνος ἐν σώματι σαρκὸς αὐτοῦ, οὐ μὴ παύσηται ἕως ἂν ἐκκαύσῃ πῦρ· ἀνθρώπω πόρνῳ πᾶς ἄρτος ἡδύς, οὐ μὴ κοπάσῃ ἕως ἂν τελευτήσῃ.

[17] A hot temperament like a burning fire will never be quenched until it is consumed; a person who is sexually promiscuous with the body of his flesh will never cease until a fire burns out. To a sexually promiscuous person all bread is sweet; he will never grow weary until he dies.

[18] ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ, λέγων ἐν τῇ ψυχῇ αὐτοῦ· τίς με ὁρᾷ; σκότος κύκλῳ μου, καὶ οἱ τοῖχοί με καλύπτουσι, καὶ οὐθείς με ὁρᾷ· τί εὐλαβοῦμαι; τῶν ἁμαρτιῶν μου οὐ μὴ μνησθήσεται ὁ Ὕψιστος.

[18] There is a person who transgresses against his bed, saying in his soul, “Who will see me? Darkness surrounds me, and the walls will hide me, and no one will see me. Why am I discreet? The Most High will never remember my sins.”

[19] καὶ ὀφθαλμοὶ ἀνθρώπων ὁ φόβος αὐτοῦ, καὶ οὐκ ἔγνω ὅτι ὀφθαλμοὶ Κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, ἐπιβλέποντες πάσας ὁδοὺς ἀνθρώπων καὶ κατανοοῦντες εἰς ἀπόκρυφα μέρη.

[19] Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

[20] πρὶν ἢ κτισθῆναι τὰ πάντα, ἔγνωσται αὐτῷ, οὕτως καὶ μετὰ τὸ συντελεσθῆναι.

[20] Before all things were created, they were known to him, so also after they were completed.

[21] οὗτος ἐν πλατείαις πόλεως ἐκδικηθήσεται, καὶ οὗ οὐχ ὑπενόησεν πιασθήσεται.

[21] This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

[22] Οὕτως καὶ γυνὴ καταλιποῦσα τὸν ἄνδρα καὶ παριστῶσα κληρονόμον ἐξ ἀλλοτρίου·

[22] Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

[23] πρῶτον μὲν γὰρ ἐν νόμῳ ῾Υψίστου ἠπείθησε, καὶ δεύτερον εἰς ἄνδρα ἑαυτῆς ἐπλημμέλησε, καὶ τὸ τρίτον ἐν πορνείᾳ ἐμοιχεύθη, ἐξ ἀλλοτρίου ἀνδρὸς τέκνα παρέστησεν.

[23] For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

[24] αὕτη εἰς ἐκκλησίαν ἐξαχθήσεται, καὶ ἐπὶ τὰ τέκνα αὐτῆς ἐπισκοπὴ ἔσται.

[24] She shall be brought out into the congregation, and inquisition shall be made of her children.

[25] οὐ διαδώσουσι τὰ τέκνα αὐτῆς εἰς ρίζαν, καὶ οἱ κλάδοι αὐτῆς οὐ δώσουσι καρπόν.

[25] Her children shall not take root, and her branches shall bring forth no fruit.

[26] καταλείψει εἰς κατάραν τὸ μνημόσυνον αὐτῆς, καὶ τὸ ὄνειδος αὐτῆς οὐκ ἐξαλειφθήσεται.

[26] She shall leave her memory to be cursed, and her reproach shall not be blotted out.

[27] καὶ ἐπιγνώσονται οἱ καταλειφθέντες ὅτι οὐθὲν κρεῖττον φόβου Κυρίου καὶ οὐθὲν γλυκύτερον τοῦ προσέχειν ἐντολαῖς Κυρίου.

[27] And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

CHAPTER 24

ΑΙΝΕΣΙΣ ΣΟΦΙΑΣ.

PRAISE OF WISDOM

῾Η σοφία αἰνέσει ψυχὴν αὐτῆς καὶ ἐν μέσῳ λαοῦ αὐτῆς καυχήσεται.

Wisdom shall praise herself, and shall glory in the midst of her people.

[2] ἐν ἐκκλησίᾳ ῾Υψίστου στόμα αὐτῆς ἀνοίξει καὶ ἔναντι δυνάμεως αὐτοῦ καυχήσεται·

[2] In the congregation of the most High shall she open her mouth, and boast before his power.

[3] ἐγὼ ἀπὸ στόματος ῾Υψίστου ἐξῆλθον, καὶ ὡς ὁμίχλη κατεκάλυψα γῆν·

[3] I came out of the mouth of the most High, and covered the earth as a mist.

[4] ἐγὼ ἐν ὑψηλοῖς κατεσκήνωσα, καὶ ὁ θρόνος μου ἐν στύλῳ νεφέλης·

[4] I dwelt in high places, and my throne is in a pillar of cloud.

[5] γῦρον οὐρανοῦ ἐκύκλωσα μόνη καὶ ἐν βάθει ἀβύσσων περιεπάτησα·

[5] I alone compassed the circuit of heaven, and walked in the bottom of the deep.

[6] ἐν κύμασι θαλάσσης καὶ ἐν πάσῃ τῇ γῇ καὶ ἐν παντὶ λαῷ καὶ ἔθνει ἐκτησάμην.

[6] In the waves of the sea and in all the earth, and in every people and nation, I got a possession.

[7] μετὰ τούτων πάντων ἀνάπαυσιν ἐζήτησα καὶ ἐν κληρονομίᾳ τίνος αὐλισθήσομαι.

[7] With all these I sought rest: and in whose inheritance shall I abide?

[8] τότε ἐνετείλατό μοι ὁ κτίστης ἁπάντων, καὶ ὁ κτίσας με κατέπαυσε τὴν σκηνήν μου καὶ εἶπεν· ἐν ᾿Ιακὼβ κατασκήνωσον καὶ ἐν ᾿Ισραὴλ κατακληρονομήθητι.

[8] So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

[9] πρὸ τοῦ αἰῶνος ἀπ᾽ ἀρχῆς ἔκτισέ με, καὶ ἕως αἰῶνος οὐ μὴ ἐκλίπω.

[9] He created me from the beginning before the world, and I shall never fail.

[10] ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα καὶ οὕτως ἐν Σιὼν ἐστηρίχθην·

[10] In the holy tabernacle I served before him; and so was I established in Sion.

[11] ἐν πόλει ἠγαπημένῃ ὁμοίως με κατέπαυσε, καὶ ἐν ῾Ιερουσαλὴμ ἡ ἐξουσία μου·

[11] Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

[12] καὶ ἐρρίζωσα ἐν λαῷ δεδοξασμένῳ, ἐν μερίδι Κυρίου κληρονομίας αὐτοῦ.

[12] And I took root in an glorified people, even in the portion of the Lord’s inheritance.

[13] ὡς κέδρος ἀνυψώθην ἐν τῷ Λιβάνῳ καὶ ὡς κυπάρισσος ἐν ὄρεσιν ᾿Αερμών·

[13] I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Aermon.

[14] ὡς φοῖνιξ ἀνυψώθην ἐν αἰγιαλοῖς καὶ ὡς φυτὰ ῥόδου ἐν ῾Ιεριχώ, ὡς ἐλαία εὐπρεπὴς ἐν πεδίῳ, καὶ ἀνυψώθην ὡς πλάτανος.

[14] I was exalted like a palm tree by the shore, and as a rose plant in Jericho, as a fair olive tree in a plain, and I was raised up like a plane tree.

[15] ὡς κιννάμωμον καὶ ἀσπάλαθος ἀρωμάτων δέδωκα ὀσμὴν καὶ ὡς σμύρνα ἐκλεκτὴ διέδωκα εὐωδίαν, ὡς χαλβάνη καὶ ὄνυξ καὶ στακτὴ καὶ ὡς λιβάνου ἀτμὶς ἐν σκηνῇ.

[15] I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

[16] ἐγὼ ὡς τερέμινθος ἐξέτεινα κλάδους μου, καὶ οἱ κλάδοι μου κλάδοι δόξης καὶ χάριτος.

[16] As the turpentine tree I stretched out my branches, and my branches are the branches of glory and grace.

[17] ἐγὼ ὡς ἄμπελος βλαστήσασα χάριν, καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ πλούτου. [

[17] As the vine I brought forth pleasant favour, and my flowers are the fruit of glory and wealth.

[18] ἐγὼ μήτηρ τῆς ἀγαπήσεως τῆς καλῆς, καὶ φόβου καὶ γνώσεως καὶ τῆς ὁσίας ἐλπίδος, δίδομαι οὖν πᾶσι τοῖς τέκνοις μου, ἀειγενὴς τοῖς λεγομένοις ὑπ᾽ αὐτοῦ.

[18] I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

[19] προσέλθετε πρός με οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε·

[19] Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

[20] τὸ γὰρ μνημόσυνόν μου ὑπὲρ τὸ μέλι γλυκύ, καὶ ἡ κληρονομία μου ὑπὲρ μέλιτος κηρίον.

[20] For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

[21] οἱ ἐσθίοντές με ἔτι πεινάσουσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν.

[21] They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

[22] ὁ ὑπακούων μου οὐκ αἰσχυνθήσεται, καὶ οἱ ἐργαζόμενοι ἐν ἐμοὶ οὐχ ἁμαρτήσουσι.

[22] He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

[23] ταῦτα πάντα βίβλος διαθήκης Θεοῦ ῾Υψίστου, νόμον ὃν ἐνετείλατο ἡμῖν Μωυσῆς κληρονομίαν συναγωγαῖς ᾽Ιακώβ.

[23] All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

[24] μὴ ἐκλύεσθε ἰσχὺν ἐν Κυρίῳ, κολλᾶσθε δὲ πρὸς αὐτόν, ἵνα κραταιώσῃ ὑμᾶς, Κύριος παντοκράτωρ Θεὸς μόνος ἐστί, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ σωτήρ].

[24] Faint not to be strong in the Lord; and cling to him so that he might strengthen thee: for the Lord Almighty is God alone, and beside him there is no other Saviour.

[25] ὁ πιμπλῶν ὡς Φεισὼν σοφίαν καὶ ὡς Τίγρις ἐν ἡμέραις νέων,

[25] He filleth all things with his wisdom, as Phison and as Tigris in days of new things.

[26] ὁ ἀναπληρῶν ὡς Εὐφράτης σύνεσιν καὶ ὡς ᾽Ιορδάνης ἐν ἡμέραις θερισμοῦ,

[26] He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

[27] ὁ ἐκφαίνων ὡς φῶς παιδείαν, ὡς Γηὼν ἐν ἡμέραις τρυγητοῦ.

[27] He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

[28] οὐ συνετέλεσεν ὁ πρῶτος γνῶναι αὐτήν, καὶ οὕτως ὁ ἔσχατος οὐκ ἐξιχνίασεν αὐτήν·

[28] The first man knew her not perfectly: no more shall the last find her out.

[29] ἀπὸ γὰρ θαλάσσης ἐπληθύνθη διανόημα αὐτῆς καὶ ἡ βουλὴ αὐτῆς ἀπὸ ἀβύσσου μεγάλης.

[29] For her thoughts are more than the sea, and her counsels profounder than the great deep.

[30] κἀγὼ ὡς διῶρυξ ἀπὸ ποταμοῦ καὶ ὡς ὑδραγωγὸς ἐξῆλθον εἰς παράδεισον·

[30] I also came out as a brook from a river, and as a conduit into a garden.

[31] εἶπα· ποτιῶ μου τὸν κῆπον καὶ μεθύσω μου τὴν πρασιάν· καὶ ἰδοὺ ἐγένετό μοι ἡ διῶρυξ εἰς ποταμόν, καὶ ὁ ποταμός μου ἐγένετο εἰς θάλασσαν.

[31] I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

[32] ἔτι παιδείαν ὡς ὄρθρον φωτιῶ καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακράν·

[32] I will yet make doctrine to shine as the morning, and will send forth her light afar off.

[33] ἔτι διδασκαλίαν ὡς προφητείαν ἐκχεῶ καὶ καταλείψω αὐτὴν εἰς γενεὰς αἰώνων.

[33] I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

[34] ἴδετε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ἐκζητοῦσιν αὐτήν.

[34] Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAPTER 25

ΕΝ τρισὶν ὡραΐσθην καὶ ἀνέστην ὡραία ἔναντι Κυρίου καὶ ἀνθρώπων· ὁμόνοια ἀδελφῶν, καὶ φιλία τῶν πλησίον, καὶ γυνὴ καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι.

In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

[2] τρία δὲ εἴδη ἐμίσησεν ἡ ψυχή μου καὶ προσώχθισα σφόδρα τῇ ζωῇ αὐτῶν· πτωχὸν ὑπερήφανον, καὶ πλούσιον ψεύστην, γέροντα μοιχὸν

ἐλαττούμενον συνέσει.

[2] Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer lacking in understanding.

[3] ᾽Εν νεότητι οὐ συναγήοχας, καὶ πῶς ἂν εὕροις ἐν τῷ γήρᾳ σου;

[3] If thou hast gathered nothing in thy youth, how canst thou find any thing in thine old age?

[4] ὡς ὡραῖον πολιαῖς κρίσις καὶ πρεσβυτέροις ἐπιγνῶναι βουλήν.

[4] O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

[5] ὡς ὡραία γερόντων σοφία καὶ δεδοξασμένοις διανόημα καὶ βουλή.

[5] O how comely is the wisdom of old men, and understanding and counsel to men of honour.

[6] στέφανος γερόντων πολυπειρία, καὶ τὸ καύχημα αὐτῶν φόβος Κυρίου.

[6] Much experience is the crown of old men, and the fear of God is their glory.

[7] ᾽Εννέα ὑπονοήματα ἐμακάρισα ἐν καρδίᾳ καὶ τὸ δέκατον ἐρῶ ἐπὶ γλώσσης· ἄνθρωπος εὐφραινόμενος ἐπὶ τέκνοις, ζῶν καὶ βλέπων ἐπὶ πτώσει ἐχθρῶν·

[7] There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

[8] μακάριος ὁ συνοικῶν γυναικὶ συνετῇ, καὶ ὃς ἐν γλώσσῃ οὐκ ὠλίσθησε, καὶ ὃς οὐκ ἐδούλευσεν ἀναξίῳ αὐτοῦ·

[8] Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

[9] μακάριος ὃς εὗρε φρόνησιν, καὶ ὁ διηγούμενος εἰς ὦτα ἀκουόντων·

[9] Happy is him that hath found prudence, and he that speaketh in the ears of them that will hear:

[10] ὡς μέγας ὁ εὑρὼν σοφίαν· ἀλλ᾽ οὐκ ἔστιν ὑπὲρ τὸν φοβούμενον τὸν Κύριον·

[10] O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

[11] φόβος Κυρίου ὑπὲρ πᾶν ὑπερέβαλεν, ὁ κρατῶν αὐτοῦ τίνι ὁμοιωθήσεται;

[11] But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

[12] φόβος Κυρίου ἀρχὴ ἀγαπήσεως αὐτοῦ, πίστις δὲ ἀρχὴ κολλήσεως αὐτοῦ.

[12] The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

[13] Πᾶσαν πληγὴν καὶ μὴ πληγὴν καρδίας, καὶ πᾶσαν πονηρίαν καὶ μὴ πονηρίαν γυναικός·

[13] Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

[14] πᾶσαν ἐπαγωγὴν καὶ μὴ ἐπαγωγὴν μισούντων, καὶ πᾶσαν ἐκδίκησιν καὶ μὴ ἐκδίκησιν ἐχθρῶν.

[14] And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

[15] οὐκ ἔστι κεφαλὴ ὑπὲρ κεφαλὴν ὄφεως, καὶ οὐκ ἔστι θυμὸς ὑπὲρ θυμὸν ἐχθροῦ.

[15] There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

[16] συνοικῆσαι λέοντι καὶ δράκοντι εὐδοκήσω ἢ ἐνοικῆσαι μετὰ γυναικὸς πονηρᾶς.

[16] I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

[17] πονηρία γυναικὸς ἀλλοιοῖ τὴν ὅρασιν αὐτῆς καὶ σκοτοῖ τὸ πρόσωπον αὐτῆς ὡς ἄρκος.

[17] The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

[18] ἀνὰ μέσον τοῦ πλησίον αὐτοῦ ἀναπεσεῖται ὁ ἀνὴρ αὐτῆς, καὶ ἀκούσας ἀνεστέναξε πικρά.

[18] Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

[19] μικρὰ πᾶσα κακία πρὸς κακίαν γυναικός, κλῆρος ἁμαρτωλοῦ ἐπιπέσοι αὐτῇ.

[19] All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

[20] ἀνάβασις ἀμμώδης ἐν ποσὶ πρεσβυτέρου, οὕτως γυνὴ γλωσσώδης ἀνδρὶ ἡσύχῳ.

[20] As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

[21] μὴ προσπέσῃς ἐπὶ κάλλος γυναικὸς καὶ γυναῖκα μὴ ἐπιποθήσῃς.

[21] Stumble not at the beauty of a woman, and desire her not for pleasure.

[22] ὀργὴ καὶ ἀναίδεια καὶ αἰσχύνη μεγάλη γυνὴ ἐὰν ἐπιχορηγῇ τῷ ἀνδρὶ αὐτῆς.

[22] A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

[23] καρδία ταπεινὴ καὶ πρόσωπον σκυθρωπὸν καὶ πληγὴ καρδίας γυνὴ πονηρά· χεῖρες παρειμέναι καὶ γόνατα παραλελυμένα ἥτις οὐ μακαριεῖ τὸν ἄνδρα αὐτῆς.

[23] A dejected heart and a sullen face and a wound of the heart is a wicked wife; slack hands and weakened knees are from a woman who does not make her husband happy.

[24] ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ δι᾽ αὐτὴν ἀποθνήσκομεν πάντες.

[24] Of the woman came the beginning of sin, and through her we all die.

[25] μὴ δῷς ὕδατι διέξοδον μηδὲ γυναικὶ πονηρᾷ ἐξουσίαν.

[25] Give the water no passage; neither power to a wicked woman.

[26] εἰ μὴ πορεύεται κατὰ χεῖρά σου, ἀπὸ τῶν σαρκῶν σου ἀπότεμε αὐτήν.

[26] If she go not as thou wouldest have her, cut her off from thy flesh.

CHAPTER 26

ΓΥΝΑΙΚΟΣ ἀγαθῆς μακάριος ὁ ἀνήρ, καὶ ἀριθμὸς τῶν ἡμερῶν αὐτοῦ διπλάσιος.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

[2] γυνὴ ἀνδρεία εὐφραίνει τὸν ἄνδρα αὐτῆς, καὶ τὰ ἔτη αὐτοῦ πληρώσει ἐν εἰρήνῃ.

[2] A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

[3] γυνὴ ἀγαθὴ μερὶς ἀγαθή, ἐν μερίδι φοβουμένων Κύριον δοθήσεται.

[3] A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

[4] πλουσίου δὲ καὶ πτωχοῦ καρδία ἀγαθή, ἐν παντὶ καιρῷ πρόσωπον ἱλαρόν.

[4] Whether rich or poor, if he have a good heart, he shall at all times have a cheerful countenance.

[5] ἀπὸ τριῶν εὐλαβήθη ἡ καρδία μου, καὶ ἐπὶ τῷ τετάρτῳ προσώπῳ ἐδεήθην· διαβολὴν πόλεως, καὶ ἐκκλησίαν ὄχλου, καὶ καταψευσμόν, ὑπὲρ θάνατον πάντα μοχθηρά.

[5] There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

[6] ἄλγος καρδίας καὶ πένθος γυνὴ ἀντίζηλος ἐπὶ γυναικὶ καὶ μάστιξ γλώσσης πᾶσιν ἐπικοινωνοῦσα.

[6] But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

[7] βοοζύγιον σαλευόμενον γυνὴ πονηρά, ὁ κρατῶν αὐτῆς ὡς ὁ δρασσόμενος σκορπίου.

[7] An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

[8] ὀργὴ μεγάλη γυνὴ μέθυσος καὶ ἀσχημοσύνην αὐτῆς οὐ συγκαλύψει.

[8] A great wrath is a drunken wife, and her shameful conduct she will not hide.

[9] πορνεία γυναικὸς ἐν μετεωρισμοῖς ὀφθαλμῶν καὶ ἐν τοῖς βλεφάροις αὐτῆς γνωσθήσεται.

[9] The whoredom of a woman may be known in her haughty looks and eyelids.

[10] ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακήν, ἵνα μὴ εὑροῦσα ἄνεσιν ἑαυτῇ χρήσηται.

[10] If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

[11] ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι, καὶ μὴ θαυμάσῃς ἐὰν εἰς σὲ πλημμελήσῃ·

[11] Watch over an impudent eye: and marvel not if she trespass against thee.

[12] ὡς διψῶν ὁδοιπόρος τὸ στόμα ἀνοίξει, καὶ ἀπὸ παντὸς ὕδατος τοῦ σύνεγγυς πίεται, κατέναντι παντὸς πασσάλου καθήσεται καὶ ἔναντι βέλους ἀνοίξει φαρέτραν.

[12] As a traveller is thirsty, she will open her mouth and will drink from any water that is near; she will sit upon every stake and she will open her quiver to every arrow.

[13] χάρις γυναικὸς τέρψει τὸν ἄνδρα αὐτῆς, καὶ τὰ ὀστᾶ αὐτοῦ πιανεῖ ἡ ἐπιστήμη αὐτῆς.

[13] The grace of a wife delighteth her husband, and her skill will fatten his bones.

[14] δόσις Κυρίου γυνὴ σιγηρά, καὶ οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς.

[14] A silent woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

[15] χάρις ἐπὶ χάριτι γυνὴ αἰσχυντηρά, καὶ οὐκ ἔστι σταθμὸς πᾶς ἄξιος ἐγκρατοῦς ψυχῆς.

[15] Grace upon grace is a modest wife, and there is no standard weight good enough for a self-controlled soul.

[16] ἥλιος ἀνατέλλων ἐν ὑψίστοις Κυρίου καὶ κάλλος ἀγαθῆς γυναικὸς ἐν κόσμῳ οἰκίας αὐτῆς.

[16] As the sun rises in the heights of the Lord, so also a good wife's beauty is an ornament of her home.

[17] λύχνος ἐκλάμπων ἐπὶ λυχνίας ἁγίας καὶ κάλλος προσώπου ἐπὶ ἡλικίᾳ στασίμῃ.

[17] As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

[18] στύλοι χρύσεοι ἐπὶ βάσεως ἀργυρᾶς καὶ πόδες ὡραῖοι ἐπὶ στέρνοις εὐσταθοῦς.

[18] As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

[19] Τέκνον, ἀκμὴν ἡλικίας σου συντήρησον ὑγιῆ, καὶ μὴ δῷς ἀλλοτρίοις τὴν ἰσχύν σου.

[19] My son, keep the flower of thine age sound; and give not thy strength to strangers.

[20] ἀναζητήσας παντὸς πεδίου εὔγειον κλῆρον σπεῖρε τὰ ἴδια σπέρματα πεποιθὼς τῇ εὐγενείᾳ σου·

[20] When thou hast sought out a fertile plot of an entire plain, sow thine own seed confident in thine excellent descent.

[21] οὕτως τὰ γενήματά σου περιόντα καὶ παρρησίαν εὐγενείας ἔχοντα μεγαλυνοῦσι.

[21] So thy race which thou leavest shall be magnified, having the confidence of their good descent.

[22] γυνὴ μισθία ἴση σιάλῳ λογισθήσεται, ὕπανδρος δὲ πύργος θανάτου τοῖς χρωμένοις λογισθήσεται.

[22] An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

[23] γυνὴ ἀσεβὴς ἀνόμῳ μερὶς δοθήσεται, εὐσεβὴς δὲ δίδοται τῷ φοβουμένῳ τὸν Κύριον.

[23] A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

[24] γυνὴ ἀσχήμων ἀτιμίαν κατατρίψει, θυγάτηρ δὲ εὐσχήμων καὶ τὸν ἄνδρα ἐντραπήσεται.

[24] A shameless woman will exhaust dishonor, but a decorous daughter will revere even her husband.

[25] γυνὴ ἀδιάτρεπτος ὡς κύων λογισθήσεται, ἡ δὲ ἔχουσα αἰσχύνην τὸν Κύριον φοβηθήσεται.

[25] A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

[26] γυνὴ ἄνδρα ἴδιον τιμῶσα σοφὴ πᾶσι φανήσεται, ἀτιμάζουσα δὲ ἐν ὑπερηφανίᾳ ἀσεβὴς πᾶσι γνωσθήσεται. γυναικὸς ἀγαθῆς μακάριος ὁ ἀνήρ, ὁ γὰρ ἀριθμὸς τῶν ἐτῶν αὐτοῦ διπλάσιος ἔσται.

[26] A woman who honours her own husband will appear wise to everyone, but she who dishonours him with arrogance will be known to all as impious. Happy is the husband of a good wife, for the number of his years will be double.

[27] γυνὴ μεγαλόφωνος καὶ γλωσσώδης ὡς σάλπιγξ πολέμων εἰς τροπὴν θεωρηθήσεται, ἀνθρώπου δὲ παντὸς ψυχὴ ὁμοιότροπος τούτοις, πολέμου ἀκαταστασίαις τὴν ψυχὴν διαιτηθήσεται.

[27] A loud-mouthed and talkative wife like a trumpet of war will observe a rout, and the soul of any person who lives in a manner like these will lead his life in the confusions of war.

[28] ᾽Επὶ δυσὶ λελύπηται ἡ καρδία μου, καὶ ἐπὶ τῷ τρίτῳ θυμός μοι ἐπῆλθεν· ἀνὴρ πολεμιστὴς ὑστερῶν δι᾽ ἔνδειαν, καὶ ἄνδρες συνετοὶ ἐὰν σκυβαλισθῶσιν, ἐπανάγων ἀπὸ δικαιοσύνης ἐπὶ ἁμαρτίαν· ὁ Κύριος ἑτοιμάσει εἰς ρομφαίαν αὐτόν.

[28] There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

[29] Μόλις ἐξελεῖται ἔμπορος ἀπὸ πλημμελείας, καὶ οὐ δικαιωθήσεται κάπηλος ἀπὸ ἁμαρτίας.

[29] A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

CHAPTER 27

ΧΑΡΙΝ διαφόρου πολλοὶ ἥμαρτον, καὶ ὁ ζητῶν πληθῦναι ἀποστρέψει ὀφθαλμόν.

Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

[2] ἀναμέσον ἁρμῶν λίθων παγήσεται πάσσαλος, καὶ ἀναμέσον πράσεως καὶ ἀγορασμοῦ συντριβήσεται ἁμαρτία.

[2] Between joints of stones a peg will be driven, and between selling and buying sin will be wedged.

[3] ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ κατὰ σπουδήν, ἐν τάχει καταστραφήσεται αὐτοῦ ὁ οἶκος.

[3] Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

[4] ᾽Εν σείσματι κοσκίνου διαμένει κοπρία, οὕτως σκύβαλα ἀνθρώπου ἐν λογισμῷ αὐτοῦ.

[4] As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

[5] σκεύη κεραμέως δοκιμάζει κάμινος, καὶ πειρασμὸς ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ.

[5] The furnace proveth the potter’s vessels; so the trial of man is in his reasoning.

[6] γεώργιον ξύλου ἐκφαίνει ὁ καρπὸς αὐτοῦ, οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου.

[6] The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

[7] πρὸ λογισμοῦ μὴ ἐπαινέσῃς ἄνδρα, οὗτος γὰρ πειρασμὸς ἀνθρώπων.

[7] Praise no man before thou hearest him speak; for this is the trial of men.

[8] Ἐὰν διώκῃς τὸ δίκαιον, καταλήψῃ καὶ ἐνδύσῃ αὐτὸ ὡς ποδήρη δόξης.

[8] If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

[9] πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς καταλύσει, καὶ ἀλήθεια πρὸς τοὺς ἐργαζομένους αὐτὴν ἐπανήξει.

[9] The birds will resort unto their like; so will truth return unto them that practise in her.

[10] λέων θήραν ἐνεδρεύει, οὕτως ἁμαρτίαι ἐργαζομένους ἄδικα.

[10] As the lion lieth in wait for the prey; so sin for them that work iniquity.

[11] διήγησις εὐσεβοῦς διαπαντὸς σοφία, ὁ δὲ ἄφρων ὡς σελήνη ἀλλοιοῦται.

[11] The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

[12] εἰς μέσον ἀσυνέτων συντήρησον καιρόν, εἰς μέσον δὲ διανοουμένων ἐνδελέχιζε.

[12] If thou be among the indiscreet, observe the time; but be continually among men of understanding.

[13] διήγησις μωρῶν προσόχθισμα, καὶ ὁ γέλως αὐτῶν ἐν σπατάλῃ ἁμαρτίας.

[13] The discourse of fools is irksome, and their sport is the wantonness of sin.

[14] λαλιὰ πολυόρκου ὀρθώσει τρίχας, καὶ ἡ μάχη αὐτῶν ἐμφραγμὸς ὠτίων.

[14] The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

[15] ἔκχυσις αἵματος μάχη ὑπερηφάνων, καὶ ἡ διαλοιδόρησις αὐτῶν ἀκοὴ μοχθηρά.

[15] The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

[16] ῾Ο ἀποκαλύπτων μυστήρια ἀπώλεσε πίστιν, καὶ οὐ μὴ εὕρῃ φίλον πρὸς τὴν ψυχὴν αὐτοῦ.

[16] Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

[17] στέρξον φίλον καὶ πιστώθητι μετ᾽ αὐτοῦ· ἐὰν δὲ ἀποκαλύψῃς τὰ μυστήρια αὐτοῦ, οὐ μὴ καταδιώξῃς ὀπίσω αὐτοῦ.

[17] Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him.

[18] καθὼς γὰρ ἀπώλεσεν ἄνθρωπος τὸν ἐχθρὸν αὐτοῦ, οὕτως ἀπώλεσας τὴν φιλίαν τοῦ πλησίον·

[18] For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

[19] καὶ ὡς πετεινὸν ἐκ χειρός σου ἀπέλυσας, οὕτως ἀφῆκας τὸν πλησίον καὶ οὐ θηρεύσεις αὐτόν.

[19] As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

[20] μὴ αὐτὸν διώξῃς, ὅτι μακρὰν ἀπέστη καὶ ἐξέφυγεν ὡς δορκὰς ἐκ παγίδος.

[20] Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

[21] ὅτι τραῦμά ἐστι καταδῆσαι καὶ λοιδορίας ἐστὶ διαλλαγή, ὁ δὲ ἀποκαλύψας μυστήρια ἀπήλπισεν.

[21] As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that betrayeth secrets is without hope.

[22] Διανεύων ὀφθαλμῷ τεκταίνει κακά, καὶ οὐδεὶς αὐτὸν ἀποστήσει ἀπ᾽ αὐτοῦ·

[22] He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

[23] ἀπέναντι τῶν ὀφθαλμῶν σου γλυκανεῖ στόμα σου, καὶ ἐπὶ τῶν λόγων σου ἐκθαυμάσει, ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ καὶ ἐν τοῖς λόγοις σου δώσει σκάνδαλον.

[23] When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

[24] πολλὰ ἐμίσησα καὶ οὐχ ὡμοίωσα αὐτῷ, καὶ ὁ Κύριος μισήσει αὐτόν.

[24] I have hated many things, but nothing like him; for the Lord will hate him.

[25] ὁ βάλλων λίθον εἰς ὕψος ἐπὶ κεφαλὴν αὐτοῦ βάλλει, καὶ πληγὴ δολία διελεῖ τραύματα.

[25] Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

[26] ὁ ὀρύσσων βόθρον εἰς αὐτὸν ἐμπεσεῖται, καὶ ὁ ἱστῶν παγίδα ἐν αὐτῇ ἁλώσεται.

[26] Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

[27] ὁ ποιῶν πονηρὰ εἰς αὐτὸν κυλισθήσεται, καὶ οὐ μὴ ἐπιγνῷ πόθεν ἥκει αὐτῷ.

[27] He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

[28] ἐμπαιγμὸς καὶ ὀνειδισμὸς ὑπερηφάνων, καὶ ἡ ἐκδίκησις ὡς λέων ἐνεδρεύσει αὐτόν.

[28] Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

[29] παγίδι ἁλώσονται οἱ εὐφραινόμενοι πτώσει εὐσεβῶν, καὶ ὀδύνη καταναλώσει αὐτοὺς πρὸ τοῦ θανάτου αὐτῶν.

[29] They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

[30] Μῆνις καὶ ὀργὴ καὶ ταῦτά ἐστι βδελύγματα καὶ ἀνὴρ ἁμαρτωλὸς ἐγκρατὴς ἔσται αὐτῶν.

[30] Malice and wrath, even these are abominations; and the sinful man shall have them both.

CHAPTER 28

Ο ΕΚΔΙΚΩΝ παρὰ Κυρίου εὑρήσει ἐκδίκησιν, καὶ τὰς ἁμαρτίας αὐτοῦ διατηρῶν διατηρήσει.

He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

[2] ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται.

[2] Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

[3] ἄνθρωπος ἀνθρώπῳ συντηρεῖ ὀργήν, καὶ παρὰ Κυρίου ζητεῖ ἴασιν;

[3] One man beareth hatred against another, and doth he seek pardon from the Lord?

[4] ἐπ᾽ ἄνθρωπον ὅμοιον αὐτῷ οὐκ ἔχει ἔλεος, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεῖται;

[4] He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

[5] αὐτὸς σὰρξ ὢν διατηρεῖ μῆνιν, τίς ἐξιλάσεται τὰς ἁμαρτίας αὐτοῦ;

[5] If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

[6] μνήσθητι τὰ ἔσχατα καὶ παῦσαι ἐχθραίνων, καταφθορὰν καὶ θάνατον, καὶ ἔμμενε ἐντολαῖς.

[6] Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments.

[7] μνήσθητι ἐντολῶν καὶ μὴ μηνίσῃς τῷ πλησίον, καὶ διαθήκην ῾Υψίστου καὶ πάριδε ἄγνοιαν.

[7] Remember the commandments, and bear no malice to thy neighbour: remember the covenant of the Highest, and wink at ignorance.

[8] ἀπόσχου ἀπὸ μάχης, καὶ ἐλαττώσεις ἁμαρτίας· ἄνθρωπος γὰρ θυμώδης ἐκκαύσει μάχην,

[8] Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife,

[9] καὶ ἀνὴρ ἁμαρτωλὸς ταράξει φίλους καὶ ἀνὰ μέσον εἰρηνευόντων ἐμβάλλει διαβολήν.

[9] A sinful man disquieteth friends, and maketh debate among them that be at peace.

[10] κατὰ τὴν ὕλην τοῦ πυρὸς οὕτως ἐκκαυθήσεται, καὶ κατὰ τὴν ἰσχὺν τοῦ ἀνθρώπου ὁ θυμὸς αὐτοῦ ἔσται, καὶ κατὰ τὸν πλοῦτον ἀνυψώσει ὀργὴν αὐτοῦ, καὶ κατὰ τὴν στερέωσιν τῆς μάχης ἐκκαυθήσεται.

[10] As the matter of the fire is, so it burneth: and as a man’s strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

[11] ἔρις κατασπευδομένη ἐκκαίει πῦρ, καὶ μάχη κατασπεύδουσα ἐκχέει αἷμα.

[11] An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

[12] ἐὰν φυσήσῃς εἰς σπινθῆρα, ἐκκαήσεται, καὶ ἐὰν πτύσῃς ἐπ᾽ αὐτόν, σβεσθήσεται· καὶ ἀμφότερα ἐκ τοῦ στόματός σου ἐκπορεύεται.

[12] If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

[13] Ψίθυρον καὶ δίγλωσσον καταράσασθε, πολλοὺς γὰρ εἰρηνεύοντας ἀπώλεσαν.

[13] Curse the whisperer and doubletongued: for such have destroyed many that were at peace.

[14] γλῶσσα τρίτη πολλοὺς ἐσάλευσε καὶ διέστησεν αὐτοὺς ἀπὸ ἔθνους εἰς ἔθνος καὶ πόλεις ὀχυρὰς καθεῖλε καὶ οἰκίας μεγιστάνων κατέστρεψε.

[14] A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

[15] γλῶσσα τρίτη γυναῖκας ἀνδρείας ἐξέβαλε καὶ ἐστέρησεν αὐτὰς τῶν πόνων αὐτῶν.

[15] A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

[16] ὁ προσέχων αὐτῇ οὐ μὴ εὕρῃ ἀνάπαυσιν, οὐδὲ κατασκηνώσει μεθ᾽ ἡσυχίας.

[16] Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

[17] πληγὴ μάστιγος ποιεῖ μώλωπας, πληγὴ δὲ γλώσσης συγκλάσει ὀστᾶ.

[17] The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

[18] πολλοὶ ἔπεσαν ἐν στόματι μαχαίρας, καὶ οὐχ ὡς οἱ πεπτωκότες διὰ γλῶσσαν.

[18] Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

[19] μακάριος ὁ σκεπασθεὶς ἀπ᾽ αὐτῆς, ὃς οὐ διῆλθεν ἐν τῷ θυμῷ αὐτῆς, ὃς οὐχ εἵλκυσε τὸν ζυγὸν αὐτῆς καὶ ἐν τοῖς δεσμοῖς αὐτῆς οὐκ ἐδέθη·

[19] Happy is the one protected from it, who has not endured in its anger, who has not dragged its yoke and with its fetters has not been bound.

[20] ὁ γὰρ ζυγὸς αὐτῆς ζυγὸς σιδηροῦς, καὶ οἱ δεσμοὶ αὐτῆς δεσμοὶ χάλκεοι.

[20] For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

[21] θάνατος πονηρὸς ὁ θάνατος αὐτῆς, καὶ λυσιτελὴς μᾶλλον ὁ ᾅδης αὐτῆς.

[21] The death thereof is an evil death, the grave were better than it.

[22]οὐ μὴ κρατήσει εὐσεβῶν, καὶ ἐν τῇ φλογὶ αὐτῆς οὐ καήσονται.

[22] It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

[23] οἱ καταλείποντες Κύριον ἐμπεσοῦνται εἰς αὐτήν, καὶ ἐν αὐτοῖς ἐκκαήσεται καὶ οὐ μὴ σβεσθῇ· ἐξαποσταλήσεται ἐπ᾽ αὐτοῖς ὡς λέων, καὶ ὡς πάρδαλις λυμανεῖται αὐτούς.

[23] Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

[24] ἴδε περίφραξον τὸ κτῆμά σου ἀκάνθαις, τὸ ἀργύριόν σου καὶ τὸ χρυσίον κατάδησον·

[24] Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

[25] καὶ τοῖς λόγοις σου ποίησον ζυγὸν καὶ σταθμόν, καὶ τῷ στόματί σου ποίησον θύραν καὶ μοχλόν.

[25] And weigh thy words in a balance, and make a door and bar for thy mouth.

[26] πρόσεχε μήπως ὀλισθήσῃς ἐν αὐτῇ, μὴ πέσῃς κατέναντι ἐνεδρεύοντος.

[26] Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAPTER 29

Ο ΠΟΙΩΝ ἔλεος δανειεῖ τῷ πλησίον, καὶ ὁ ἐπισχύων τῇ χειρὶ αὐτοῦ τηρεῖ ἐντολάς.

He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

[2] δάνεισον τῷ πλησίον ἐν καιρῷ χρείας αὐτοῦ, καὶ πάλιν ἀπόδος τῷ πλησίον εἰς τὸν καιρόν·

[2] Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

[3] στερέωσον λόγον καὶ πιστώθητι μετ᾽ αὐτοῦ, καὶ ἐν παντὶ καιρῷ εὑρήσεις τὴν χρείαν σου.

[3] Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

[4] πολλοὶ ὡς εὕρεμα ἐνόμισαν δάνος καὶ παρέσχον πόνον τοῖς βοηθήσασιν αὐτοῖς.

[4] Many regarded a loan as a windfall, and they caused trouble for those who helped them.

[5] ἕως οὗ λάβῃ, καταφιλήσει χεῖρα αὐτοῦ, καὶ ἐπὶ τῶν χρημάτων τοῦ πλησίον ταπεινώσει φωνήν· καὶ ἐν καιρῷ ἀποδόσεως παρελκύσει χρόνον καὶ ἀποδώσει λόγους ἀκηδίας καὶ τὸν καιρὸν αἰτιάσεται.

[5] Till he hath received, he will kiss a man’s hand; and for his neighbour’s money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

[6] ἐὰν ἰσχύσῃ, μόλις κομίσεται τὸ ἥμισυ καὶ λογιεῖται αὐτὸ ὡς εὕρεμα· εἰ δὲ μή, ἀπεστέρησεν αὐτὸν τῶν χρημάτων αὐτοῦ, καὶ ἐκτήσατο αὐτὸν ἐχθρὸν δωρεάν· κατάρας καὶ λοιδορίας ἀποδώσει αὐτῷ καὶ ἀντὶ δόξης ἀποδώσει αὐτῷ ἀτιμίαν.

[6] If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

[7] πολλοὶ οὖν χάριν πονηρίας ἀπέστρεψαν, ἀποστερηθῆναι δωρεὰν εὐλαβήθησαν.

[7] Many turned away not because of wickedness; they were wary of being defrauded needlessly.

[8] πλὴν ἐπὶ ταπεινῷ μακροθύμησον καὶ ἐπ᾽ ἐλεημοσύνην μὴ παρελκύσῃς αὐτόν.

[8] Nevertheless, with a lowly person be patient, and do not make him wait for charity.

[9] χάριν ἐντολῆς ἀντιλαβοῦ πένητος καὶ κατὰ τὴν ἔνδειαν αὐτοῦ μὴ ἀποστρέψῃς αὐτὸν κενόν.

[9] Help the poor for the commandment's sake, and turn him not away because of his poverty.

[10] ἀπόλεσον ἀργύριον δι᾽ ἀδελφὸν καὶ φίλον, καὶ μὴ ἰωθήτω ὑπὸ τὸν λίθον εἰς ἀπώλειαν.

[10] Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

[11] θὲς τὸν θησαυρόν σου κατ᾽ ἐντολὰς ῾Υψίστου, καὶ λυσιτελήσει σοι μᾶλλον ἢ τὸ χρυσίον.

[11] Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

[12] σύγκλεισον ἐλεημοσύνην ἐν τοῖς ταμείοις σου, καὶ αὕτη ἐξελεῖταί σε ἐκ πάσης κακώσεως·

[12] Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

[13] ὑπὲρ ἀσπίδα κράτους καὶ ὑπὲρ δόρυ ἀλκῆς κατέναντι ἐχθροῦ πολεμήσει ὑπὲρ σοῦ.

[13] It shall fight for thee against thine enemies better than a mighty shield and strong spear.

[14] ἀνὴρ ἀγαθὸς ἐγγυήσεται τὸν πλησίον, καὶ ὁ ἀπολωλεκὼς αἰσχύνην καταλήψει αὐτόν.

[14] An honest man is surety for his neighbour: but he that is impudent will forsake him.

[15] Χάριτας ἐγγύου μὴ ἐπιλάθῃ, ἔδωκε γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ.

[15] Forget not the friendship of thy surety, for he hath given his life for thee.

[16] ἀγαθὰ ἐγγύου ἀνατρέψει ἁμαρτωλός, καὶ ἀχάριστος ἐν διανοίᾳ ἐγκαταλείψει ρυσάμενον.

[16] A sinner will overthrow the good estate of his surety: and an ungrateful person will intentionally abandon one who rescues.

[17] ἐγγύη πολλοὺς ἀπώλεσε κατευθύνοντας καὶ ἐσάλευσεν αὐτοὺς ὡς κῦμα θαλάσσης· ἄνδρας δυνατοὺς ἀπῴκισε καὶ ἐπλανήθησαν ἐν ἔθνεσιν ἀλλοτρίοις.

[17] Surety destroyed many who were prosperous and tossed them about like a wave of the sea; powerful men it exiled, and they wandered among foreign nations

[19] ἁμαρτωλὸς ἐμπεσὼν εἰς ἐγγύην καὶ διώκων ἐργολαβίας ἐμπεσεῖται εἰς κρίσεις.

[19] A sinner will fall into surety, and as he pursues profit-taking, he will fall into lawsuits.

[20] ἀντιλαβοῦ τοῦ πλησίον κατὰ δύναμίν σου καὶ πρόσεχε σεαυτῷ μὴ ἐμπέσῃς.

[20] Help thy neighbour according to thy ability, and take care for yourself that you do not fall.

[21] ᾿Αρχὴ ζωῆς ὕδωρ καὶ ἄρτος καὶ ἱμάτιον καὶ οἶκος καλύπτων ἀσχημοσύνην.

[21] The chief thing for life is water, and bread, and clothing, and an house to cover shame.

[22] κρείσσων βίος πτωχοῦ ὑπὸ σκέπην δοκῶν ἢ ἐδέσματα λαμπρὰ ἐν ἀλλοτρίοις.

[22] Better is the life of a poor man in a mean cottage, than delicate fare in another man’s house.

[23] ἐπὶ μικρῷ καὶ μεγάλῳ εὐδοκίαν ἔχε, καὶ ὀνειδισμὸν παροικίας οὐ μὴ ἀκούσῃς.

[23] Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

[24] ζωὴ πονηρὰ ἐξ οἰκίας εἰς οἰκίαν, καὶ οὗ παροικήσεις, οὐκ ἀνοίξει στόμα.

[24] For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

[25] ξενιεῖς καὶ ποτιεῖς εἰς ἀχάριστα καὶ πρὸς ἐπὶ τούτοις πικρὰ ἀκούσῃ·

[25] Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words:

[26] πάρελθε, πάροικε, κόσμησον τράπεζαν, καὶ εἴτι ἐν τῇ χειρί σου, ψώμισόν με.

[26] Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

[27] ἔξελθε, πάροικε, ἀπὸ προσώπου δόξης, ἐπεξένωταί μοι ὁ ἀδελφός, χρεία τῆς οἰκίας.

[27] Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

[28] βαρέα ταῦτα ἀνθρώπῳ ἔχοντι φρόνησιν, ἐπιτίμησις οἰκίας καὶ ὀνειδισμὸς δανειστοῦ.

[28] These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

CHAPTER 30

ΠΕΡΙ ΤΕΚΝΩΝ.

CONCERNING CHILDREN

῾Ο ἀγαπῶν τὸν υἱὸν αὐτοῦ ἐνδελεχήσει μάστιγας αὐτῷ, ἵνα εὐφρανθῇ ἐπ᾽ ἐσχάτῳ αὐτοῦ.

He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

[2] ὁ παιδεύων τὸν υἱὸν αὐτοῦ ὀνήσεται ἐπ᾽ αὐτῷ καὶ ἀνὰ μέσον γνωρίμων ἐπ᾽ αὐτῷ καυχήσεται·

[2] He that chastiseth his son shall have joy in him, and shall boast of him among his acquaintance.

[3] ὁ διδάσκων τὸν υἱὸν αὐτοῦ παραζηλώσει τὸν ἐχθρὸν καὶ ἔναντι φίλων ἐπ᾽ αὐτῷ ἀγαλλιάσεται.

[3] He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

[4] ἐτελεύτησεν αὐτοῦ ὁ πατήρ, καὶ ὡς οὐκ ἀπέθανεν· ὅμοιον γὰρ αὐτῷ κατέλιπε μετ᾽ αὐτόν.

[4] Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

[5] ἐν τῇ ζωῇ αὐτοῦ εἶδε καὶ εὐφράνθη καὶ ἐν τῇ τελευτῇ αὐτοῦ οὐκ ἐλυπήθη.

[5] While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

[6] ἐναντίον ἐχθρῶν κατέλιπεν ἔκδικον καὶ τοῖς φίλοις ἀνταποδιδόντα χάριν.

[6] He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

[7] περιψύχων υἱὸν καταδεσμεύσει τραύματα αὐτοῦ, καὶ ἐπὶ πάσῃ βοῇ ταραχθήσεται σπλάγχνα αὐτοῦ.

[7] He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

[8] ἵππος ἀδάμαστος ἀποβαίνει σκληρός, καὶ υἱὸς ἀνειμένος ἐκβαίνει προαλής.

[8] An horse not broken becometh headstrong: and a child left to himself will be wilful.

[9] τιθήνησον τέκνον, καὶ ἐκθαμβήσει σε· σύμπαιξον αὐτῷ, καὶ λυπήσει σε.

[9] Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

[10] μὴ συγγελάσῃς αὐτῷ, ἵνα μὴ συνοδυνηθῇς, καὶ ἐπ᾽ ἐσχάτῳ γομφιάσεις τοὺς ὀδόντας σου.

[10] Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

[11] μὴ δῷς αὐτῷ ἐξουσία ἐν νεότητι· θλάσον τὰς πλευρὰς αὐτοῦ, ὡς ἔστι νήπιος, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. καὶ μὴ παρίδῃς τὰς ἀγνοίας αὐτοῦ.

[11] Give him no liberty in his youth, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee. And do not overlook his ignorances.

[12] κάμψον τὸν τράχηλον αὐτοῦ ἐν νεότητι.

[12] Bow down his neck while he is young.

[13] παίδευσον τὸν υἱόν σου καὶ ἔργασαι ἐν αὐτῷ, ἵνα μὴ ἐν τῇ ἀσχημοσύνῃ αὐτοῦ προσκόψῃς.

[13] Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

ΠΕΡΙ ΥΓΙΕΙΑΣ.

CONCERNING HEALTH

[14] Κρείσσων πτωχὸς ὑγιὴς καὶ ἰσχύων τῇ ἕξει ἢ πλούσιος μεμαστιγωμένος εἰς σῶμα αὐτοῦ.

[14] Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

[15] ὑγίεια καὶ εὐεξία βέλτιον παντὸς χρυσίου, καὶ σῶμα εὔρωστον ἢ ὄλβος ἀμέτρητος.

[15] Health and good estate of body are above all gold, and a strong body above infinite wealth.

[16] οὐκ ἔστι πλοῦτος βελτίων ὑγιείας σώματος, καὶ οὐκ ἔστιν εὐφροσύνη ὑπὲρ χαρὰν καρδίας.

[16] There is no riches above a sound body, and no joy above the joy of the heart.

[17] κρείσσων θάνατος ὑπὲρ ζωὴν πικρὰν καὶ ἀνάπαυσις αἰῶνος ἢ ἀρρώστημα ἔμμονον.

[17] Better death than a bitter life, and eternal repose than chronic sickness

[18] ἀγαθὰ ἐκκεχυμένα ἐπὶ στόματι κεκλεισμένῳ, θέματα βρωμάτων παρακείμενα ἐπὶ τάφῳ.

[18] Good things poured out on a mouth that is shut are offerings of food set on a grave.

[19] τί συμφέρει κάρπωσις εἰδώλῳ; οὔτε γὰρ ἔδεται οὔτε μὴ ὀσφρανθῇ· οὕτως ὁ ἐκδιωκόμενος ὑπὸ Κυρίου,

[19] What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

[20] βλέπων ἐν ὀφθαλμοῖς καὶ στενάζων ὥσπερ εὐνοῦχος περιλαμβάνων παρθένον καὶ στενάζων.

[20] He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

[21] μὴ δῷς εἰς λύπην τὴν ψυχήν σου καὶ μὴ θλίψῃς σεαυτὸν ἐν βουλῇ σου.

[21] Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

[22] εὐφροσύνη καρδίας ζωὴ ἀνθρώπου, καὶ ἀγαλλίαμα ἀνδρὸς μακροημέρευσις.

[22] The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

[23] ἀγάπα τὴν ψυχήν σου καὶ παρακάλει τὴν καρδίαν σου καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ· πολλοὺς γὰρ ἀπώλεσεν ἡ λύπη, καὶ οὐκ ἔστιν ὠφέλεια ἐν αὐτῇ.

[23] Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

[24] ζῆλος καὶ θυμὸς ἐλαττοῦσιν ἡμέρας, καὶ πρὸ καιροῦ γῆρας ἄγει μέριμνα.

[24] Envy and wrath shorten the life, and anxiety bringeth age before the time.

[25] λαμπρὰ καρδία καὶ ἀγαθὴ ἐπὶ ἐδέσμασι τῶν βρωμάτων αὐτῆς ἐπιμελήσεται.

[25] A cheerful and good heart at meats will take care of its food.

CHAPTER 31

ΑΓΡΥΠΝΙΑ πλούτου ἐκτήκει σάρκας, καὶ ἡ μέριμνα αὐτοῦ ἀφιστᾷ ὕπνον.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

[2] μέριμνα ἀγρυπνίας ἀπαιτήσει νυσταγμόν, καὶ ἀρρώστημα βαρὺ ἐκνήψει ὕπνος.

[2] Watching care will not let a man slumber, as a sore disease breaketh sleep,

[3] ἐκοπίασε πλούσιος ἐν συναγωγῇ χρημάτων καὶ ἐν τῇ ἀναπαύσει ἐμπίπλαται τῶν τρυφημάτων αὐτοῦ.

[3] The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

[4] ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου καὶ ἐν τῇ ἀναπαύσει ἐπιδεὴς γίνεται.

[4] The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

[5] ὁ ἀγαπῶν χρυσίον οὐ δικαιωθήσεται, καὶ ὁ διώκων διαφθορὰν αὐτὸς πλησθήσεται.

[5] He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

[6] πολλοὶ ἐδόθησαν εἰς πτῶμα χάριν χρυσίου, καὶ ἐγενήθη ἀπώλεια αὐτῶν κατὰ πρόσωπον αὐτῶν.

[6] Many were given over to ruin because of gold, and their destruction has happened in front of them.

[7] ξύλον προσκόμματός ἐστι τοῖς ἐνθουσιάζουσιν αὐτῷ, καὶ πᾶς ἄφρων ἁλώσεται ἐν αὐτῷ.

[7] It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

[8] μακάριος πλούσιος, ὃς εὑρέθη ἄμωμος καὶ ὃς ὀπίσω χρυσίου οὐκ ἐπορεύθη·

[8] Blessed is the rich that is found without blemish, and hath not gone after gold.

[9] τίς ἐστι; καὶ μακαριοῦμεν αὐτόν, ἐποίησε γὰρ θαυμάσια ἐν λαῷ αὐτοῦ.

[9] Who is he? and we will call him blessed: for wonderful things hath he done among his people.

[10] τίς ἐδοκιμάσθη ἐν αὐτῷ καὶ ἐτελειώθη; καὶ ἔσται αὐτῷ εἰς καύχησιν. τίς ἐδύνατο παραβῆναι καὶ οὐ παρέβη, καὶ ποιῆσαι κακὰ καὶ οὐκ ἐποίησε;

[10] Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

[11] στερεωθήσεται τὰ ἀγαθὰ αὐτοῦ, καὶ τὰς ἐλεημοσύνας αὐτοῦ ἐκδιηγήσεται ἐκκλησία.

[11] His goods shall be established, and the congregation shall declare his alms.

[12] ᾽Επὶ τραπέζης μεγάλης ἐκάθισας, μὴ ἀνοίξῃς ἐπ᾽ αὐτῆς φάρυγγά σου καὶ μὴ εἴπῃς· πολλά γε τὰ ἐπ᾽ αὐτῆς.

[12] Were you seated at a great table? Do not open your throat at it. And do not say, “Indeed how many are the things on it!”

[13] μνήσθητι ὅτι κακὸν ὀφθαλμὸς πονηρός· πονηρότερον ὀφθαλμοῦ τί ἔκτισται; διὰ τοῦτο ἀπὸ παντὸς προσώπου δακρύει.

[13] Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

[14] οὗ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρα καὶ μὴ συνθλίβου αὐτῷ ἐν τρυβλίῳ.

[14] Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

[15] νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ καὶ ἐπὶ παντὶ πράγματι διανοοῦ.

[15] Judge not thy neighbour by thyself: and be discreet in every point.

[16] φάγε ὡς ἄνθρωπος τὰ παρακείμενά σοι καὶ μὴ διαμασῶ, μὴ μισηθῇς.

[16] Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

[17] παῦσαι πρῶτος χάριν παιδείας καὶ μὴ ἀπληστεύου, μήποτε προσκόψῃς·

[17] Leave off first for manners' sake; and be not unsatiable, lest thou offend.

[18] καὶ εἰ ἀνὰ μέσον πλειόνων ἐκάθισας, πρότερος αὐτῶν μὴ ἐκτείνῃς τὴν χεῖρά σου.

[18] When thou sittest among many, reach not thine hand out first of all.

[19] Ὡς ἱκανὸν ἀνθρώπῳ πεπαιδευμένῳ τὸ ὀλίγον, καὶ ἐπὶ τῆς κοίτης αὐτοῦ οὐκ ἀσθμαίνει.

[19] For the person of education the little is as enough, and upon his bed he does not gasp for breath.

[20] ὕπνος ὑγιείας ἐπὶ ἐντέρῳ μετρίῳ, ἀνέστη πρωΐ, καὶ ἡ ψυχὴ αὐτοῦ μετ᾽ αὐτοῦ. πόνος ἀγρυπνίας καὶ χολέρας καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου.

[20] A sleep of health due to a moderate bowel! He rose early and his soul with him. The pain of sleeplessness and of nausea and colic are with the gluttonous man.

[21] καὶ εἰ ἐβιάσθης ἐν ἐδέσμασιν, ἀνάστα μεσοπωρῶν καὶ ἀναπαύσῃ.

[21] And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

[22] ἄκουσόν μου, τέκνον, καὶ μὴ ἐξουδενώσῃς με, καὶ ἐπ᾽ ἐσχάτων εὑρήσεις τοὺς λόγους μου· ἐν πᾶσι τοῖς ἔργοις σου γίνου ἐντρεχής, καὶ πᾶν ἀρρώστημα οὐ μή σοι ἀπαντήσῃ.

[22] My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

[23] λαμπρὸν ἐπ᾽ ἄρτοις εὐλογήσει χείλη, καὶ μαρτυρία τῆς καλλονῆς αὐτοῦ πιστή.

[23] Lips will bless a person munificent with respect to bread, and trustworthy is the testimony to his fine quality.

[24] πονηρῷ ἐπ᾽ ἄρτῳ διαγογγύσει πόλις, καὶ ἡ μαρτυρία τῆς πονηρίας αὐτοῦ ἀκριβής.

[24] The city will murmur about a wicked one for bread, and accurate is the testimony to his wickedness.

[25] ᾽Εν οἴνῳ μὴ ἀνδρίζου, πολλοὺς γὰρ ἀπώλεσεν ὁ οἶνος.

[25] Shew not thy valiantness in wine; for wine hath destroyed many.

[26] κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων.

[26] The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

[27] ἔπισον ζωῆς οἶνος ἀνθρώπῳ, ἐὰν πίνῃς αὐτὸν μέτρῳ αὐτοῦ. τίς ζωὴ ἐλασσουμένῳ οἴνῳ; καὶ αὐτὸς ἔκτισται εἰς εὐφροσύνην ἀνθρώποις.

[27] Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

[28] ἀγαλλίαμα καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ αὐτάρκης.

[28] Joy of heart and gladness of soul is sufficient wine drunk at the proper time.

[29] πικρία ψυχῆς οἶνος πινόμενος πολὺς ἐν ἐρεθισμῷ καὶ ἀντιπτώματι.

[29] But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

[30] πληθύνει μέθη θυμὸν ἄφρονος εἰς πρόσκομμα, ἐλαττῶν ἰσχὺν καὶ προσποιῶν τραύματα.

[30] Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

[31] ἐν συμποσίῳ οἴνου μὴ ἐλέγξῃς τὸν πλησίον καὶ μὴ ἐξουδενώσῃς αὐτὸν ἐν εὐφροσύνῃ αὐτοῦ· λόγον ὀνειδισμοῦ μὴ εἴπῃς αὐτῷ, καὶ μὴ αὐτὸν θλίψῃς ἐν ἀπαιτήσει.

[31] At a banquet of wine do not reprove thy fellow, and do not scorn him in his gladness; do not speak to him a word of reproach, and do not distress him with demanding repayment.

CHAPTER 32

ΠΕΡΙ ΗΓΟΥΜΕΝΩΝ.

CONCERNING LEADERS.

῾Ηγούμενόν σε κατέστησαν; μὴ ἐπαίρου· γίνου ἐν αὐτοῖς ὡς εἷς ἐξ αὐτῶν, φρόντισον αὐτῶν καὶ οὕτω κάθισον.

If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

[2] καὶ πᾶσαν τὴν χρείαν σου ποιήσας ἀνάπεσε, ἵνα εὐφρανθῇς δι᾽ αὐτοὺς καὶ εὐκοσμίας χάριν λάβῃς στέφανον.

[2] And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

[3] λάλησον, πρεσβύτερε, πρέπει γάρ σοι, ἐν ἀκριβεῖ ἐπιστήμῃ καὶ μὴ ἐμποδίσῃς μουσικά.

[3] Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

[4] ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιὰν καὶ ἀκαίρως μὴ σοφίζου.

[4] Pour not out words where there is a musician, and shew not forth wisdom out of time.

[5] σφραγὶς ἄνθρακος ἐπὶ κόσμῳ χρυσῷ, σύγκριμα μουσικῶν ἐν συμποσίῳ οἴνου.

[5] A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

[6] ἐν κατασκευάσματι χρυσῷ σφραγὶς σμαράγδου, μέλος μουσικὸν ἐφ᾽ ἡδεῖ οἴνῳ.

[6] As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

[7] Λάλησον, νεανίσκε, εἰ χρεία σου, μόλις δὶς ἐὰν ἐπερωτηθῇς·

[7] Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

[8] κεφαλαίωσον λόγον, ἐν ὀλίγοις πολλά· γίνου ὡς γινώσκων καὶ ἅμα σιωπῶν.

[8] Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

[9] ἐν μέσῳ μεγιστάνων μὴ ἐξισάζου καὶ ἑτέρου λέγοντος μὴ πολλὰ ἀδολέσχει.

[9] If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

[10] πρὸ βροντῆς κατασπεύδει ἀστραπή, καὶ πρὸ αἰσχυντηροῦ προελεύσεται χάρις.

[10] Before the thunder goeth lightning; and before a shamefaced man shall go favour.

[11] ἐν ὥρᾳ ἐξεγείρου καὶ μὴ οὐράγει, ἀπότρεχε εἰς οἶκον καὶ μὴ ῥᾳθύμει·

[11] Rise up betimes, and be not the last; but get thee home without delay.

[12] ἐκεῖ παῖζε καὶ ποίει τὰ ἐνθυμήματά σου καὶ μὴ ἁμάρτῃς λόγῳ ὑπερηφάνῳ.

[12] There take thy pastime, and do what thou wilt: but sin not by proud speech.

[13] καὶ ἐπὶ τούτοις εὐλόγησον τὸν ποιήσαντά σε καὶ μεθύσκοντά σε ἀπὸ τῶν ἀγαθῶν αὐτοῦ.

[13] And for these things bless him that made thee, and hath replenished thee with his good things.

[14] Ὁ φοβούμενος Κύριον ἐκδέξεται παιδείαν, καὶ οἱ ὀρθρίζοντες εὑρήσουσιν εὐδοκίαν.

[14] Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

[15] ὁ ζητῶν νόμον ἐμπλησθήσεται αὐτοῦ, καὶ ὁ ὑποκρινόμενος σκανδαλισθήσεται ἐν αὐτῷ.

[15] He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

[16] οἱ φοβούμενοι Κύριον εὑρήσουσι κρίμα καὶ δικαιώματα ὡς φῶς ἐξάψουσιν.

[16] They that fear the Lord shall find judgment, and shall kindle justice as a light.

[17] ἄνθρωπος ἁμαρτωλὸς ἐκκλίνει ἐλεγμὸν καὶ κατὰ τὸ θέλημα αὐτοῦ εὑρήσει σύγκριμα.

[17] A sinful man will not be reproved, but findeth an excuse according to his will.

[18] Ἀνὴρ βουλῆς οὐ μὴ παρίδῃ διανόημα, ἀλλότριος καὶ ὑπερήφανος οὐ καταπτήξει φόβον, καὶ μετὰ τὸ ποιῆσαι μετ᾽ αὐτοῦ ἄνευ βουλῆς.

[18] A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

[19] ἄνευ βουλῆς μηθὲν ποιήσῃς καὶ ἐν τῷ ποιῆσαί σε μὴ μεταμελοῦ.

[19] Do nothing without advice; and when thou hast once done, repent not.

[20] ἐν ὁδῷ ἀντιπτώματος μὴ πορεύου καὶ μὴ προσκόψῃς ἐν λιθώδεσι.

[20] Go not in a way wherein thou mayest fall, and stumble not among the stones.

[21] μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπῳ,

[21] Be not confident in a plain way.

[22] καὶ ἀπὸ τῶν τέκνων σου φύλαξαι.

[22] And beware of thine own children.

[23] ἐν παντὶ ἔργῳ πίστευε τῇ ψυχῇ σου, καὶ γὰρ τοῦτό ἐστι τήρησις ἐντολῶν.

[23] In every good work trust thy own soul; for this is the keeping of the commandments.

[24] ὁ πιστεύων νόμῳ προσέχει ἐντολαῖς, καὶ ὁ πεποιθὼς Κυρίῳ οὐκ ἐλαττωθήσεται.

[24] He who has faith in the law attends to the commandments, and he who trusts in the Lord will not suffer loss.

CHAPTER 33

ΤΩ φοβουμένῳ Κύριον οὐκ ἀπαντήσει κακόν, ἀλλ᾽ ἐν πειρασμῷ καὶ πάλιν ἐξελεῖται.

There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

[2] ἀνὴρ σοφὸς οὐ μισήσει νόμον, ὁ δὲ ὑποκρινόμενος ἐν αὐτῷ, ὡς ἐν καταιγίδι πλοῖον.

[2] A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

[3] ἄνθρωπος συνετὸς ἐμπιστεύσει νόμῳ, καὶ ὁ νόμος αὐτῷ πιστὸς ὡς ἐρώτημα δήλων.

[3] A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

[4] ἑτοίμασον λόγον καὶ οὕτως ἀκουσθήσῃ, σύνδησον παιδείαν καὶ ἀποκρίθητι.

[4] Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

[5] τροχὸς ἁμάξης σπλάγχνα μωροῦ, καὶ ὡς ἄξων στρεφόμενος ὁ διαλογισμὸς αὐτοῦ.

[5] The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

[6] ἵππος εἰς ὀχείαν ὡς φίλος μωκός, ὑποκάτω παντὸς ἐπικαθημένου χρεμετίζει.

[6] A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

[7] Διατί ἡμέρα ἡμέρας ὑπερέχει, καὶ πᾶν φῶς ἡμέρας ἐνιαυτοῦ ἀφ᾽ ἡλίου;

[7] Why doth one day excel another, when as all the light of every day in the year is of the sun?

[8] ἐν γνώσει Κυρίου διεχωρίσθησαν, καὶ ἠλλοίωσε καιροὺς καὶ ἑορτάς·

[8] By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

[9] ἀπ᾽ αὐτῶν ἀνύψωσε καὶ ἡγίασε καὶ ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν.

[9] Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

[10] καὶ ἄνθρωποι πάντες ἀπὸ ἐδάφους, καὶ ἐκ γῆς ἐκτίσθη ᾽Αδάμ.

[10] And all men are from the ground, and Adam was created of earth:

[11] ἐν πλήθει ἐπιστήμης Κύριος διεχώρισεν αὐτοὺς καὶ ἠλλοίωσε τὰς ὁδοὺς αὐτῶν.

[11] In much knowledge the Lord hath divided them, and made their ways diverse.

[12] ἐξ αὐτῶν εὐλόγησε καὶ ἀνύψωσε καὶ ἐξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ἤγγισεν· ἀπ᾽ αὐτῶν κατηράσατο καὶ ἐταπείνωσε καὶ ἀνέστρεψεν αὐτοὺς ἀπὸ στάσεως αὐτῶν.

[12] Some of them hath he blessed and exalted and some of them he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

[13] ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ -πᾶσαι αἱ ὁδοὶ αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ-, οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτοὺς ἀποδοῦναι αὐτοῖς κατὰ τὴν κρίσιν αὐτοῦ.

[13] As the clay is in the potter’s hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

[14] ἀπέναντι τοῦ κακοῦ τὸ ἀγαθὸν καὶ ἀπέναντι τοῦ θανάτου ἡ ζωή· οὕτως ἀπέναντι εὐσεβοῦς ἁμαρτωλός.

[14] Good is set against evil, and life against death: so is the sinner against the godly.

[15] καὶ οὕτως ἔμβλεψον εἰς πάντα τὰ ἔργα τοῦ ῾Υψίστου, δύο δύο, ἓν κατέναντι τοῦ ἑνός.

[15] So look upon all the works of the most High; and there are two and two, one against another.

[16] Κἀγὼ ἔσχατος ἠγρύπνησα ὡς καλαμώμενος ὀπίσω τρυγητῶν·

[16] As a last one, it was I who kept vigil, as one who gleaned after the grape pickers.

[17] ἐν εὐλογίᾳ Κυρίου ἔφθασα καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν.

[17] By the blessing of the Lord I arrived first, and like one who picks grapes I filled a wine vat.

[18] κατανοήσατε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ζητοῦσι παιδείαν.

[18] Consider that I have not laboured for myself alone but for all those who seek instruction.

[19] ἀκούσατέ μου, μεγιστάνες λαοῦ, καὶ οἱ ἡγούμενοι ἐκκλησίας, ἐνωτίσασθε·

[19] Listen to me, nobles of the people, and leaders of the assembly, give ear.

[20] υἱῷ καὶ γυναικί, ἀδελφῷ καὶ φίλῳ μὴ δῷς ἐξουσίαν ἐπὶ σὲ ἐν ζωῇ σου· καὶ μὴ δῷς ἑτέρῳ τὰ χρήματά σου, ἵνα μὴ μεταμεληθεὶς δέῃ περὶ αὐτῶν.

[20] To son and wife, to brother and friend do not give authority over thee in thy lifetime, and do not give thy property to another, lest thou dost change your mind and ask for it.

[21] ἕως ἔτι ζῇς καὶ πνοὴ ἐν σοί, μὴ ἀλλάξῃς σεαυτὸν πάσῃ σαρκί.

[21] While thou art still alive and there is breath in thee, do not exchange thyself with any flesh.

[22] κρείσσων γάρ ἐστι τὰ τέκνα δεηθῆναί σου ἢ σὲ ἐμβλέπειν εἰς χεῖρας υἱῶν σου.

[22] For it is better that thy children ask of thee than that thou should look to the hands of thy sons.

[23] ἐν πᾶσι τοῖς ἔργοις σου γίνου ὑπεράγων, μὴ δῷς μῶμον ἐν τῇ δόξῃ σου.

[23] In all thy works be one who excels; do not bring a stain on thy reputation.

[24] ἐν ἡμέρᾳ συντελείας ἡμερῶν ζωῆς σου καὶ ἐν καιρῷ τελευτῆς διάδος κληρονομίαν.

[24] In the day of the completion of the days of thy life and at the moment of death, distribute an inheritance.

ΠΕΡΙ ΔΟΥΛΩΝ.

CONCERNING SERVANTS

[25] Χορτάσματα καὶ ράβδος καὶ φορτία ὄνῳ, ἄρτος καὶ παιδεία καὶ ἔργον οἰκέτῃ.

[25] Fodder and a rod and burdens for a donkey; bread and instruction and work for a domestic.

[26] ἔργασαι ἐν παιδί, καὶ εὑρήσεις ἀνάπαυσιν· ἄνες χεῖρας αὐτῷ, καὶ ζητήσει ἐλευθερίαν.

[26] Work with instruction, and thou shalt find rest; let loose his hands, and he will seek freedom.

[27] ζυγὸς καὶ ἱμὰς κάμψουσι τράχηλον, καὶ οἰκέτῃ κακούργῳ στρέβλαι καὶ βάσανοι.

[27] A yoke and a thong will bow a neck, and for a wicked domestic there are racks and tortures.

[28] ἔμβαλε αὐτὸν εἰς ἐργασίαν. ἵνα μὴ ἀργῇ, πολλὴν γὰρ κακίαν ἐδίδαξεν ἡ ἀργία.

[28] Put him to work so that he might not be unoccupied, for lack of work has taught much evil.

[29] εἰς ἔργα κατάστησον, καθὼς πρέπει αὐτῷ, κἂν μὴ πειθαρχῇ, βάρυνον τὰς πέδας αὐτοῦ.

[29] Set him to work as is fitting for him, and if he does not obey, make his fetters heavy.

[30] καὶ μὴ περισσεύσῃς ἐν πάσῃ σαρκί, καὶ ἄνευ κρίσεως μὴ ποιήσῃς μηδέν.

[30] And do not be excessive over any flesh, and without judgment do not do anything.

[31] εἰ ἔστι σοι οἰκέτης, ἔστω ὡς σύ, ὅτι ἐν αἵματι ἐκτήσω αὐτόν.

[31] If thou hast a domestic, let him be like thee, because with blood thou hast acquired him;

[32] εἰ ἔστι σοι οἰκέτης, ἄγε αὐτὸν ὡς ἀδελφόν, ὅτι ὡς ἡ ψυχή σου ἐπιδεήσεις αὐτοῦ.

[32] if thou hast a domestic, treat him like a brother, because thou will need him like your own soul.

[33] ἐὰν κακώσῃς αὐτὸν καὶ ἀπάρας ἀποδρᾷ, ἐν ποίᾳ ὁδῷ ζητήσεις αὐτόν;

[33] If thou does him evil and he departs and runs away, on which road will thou seek him?

CHAPTER 34

ΚΕΝΑΙ ἐλπίδες καὶ ψευδεῖς ἀσυνέτῳ ἀνδρί, καὶ ἐνύπνια ἀναπτεροῦσιν ἄφρονας.

The hopes of a man void of understanding are vain and false: and dreams lift up fools.

[2] ὡς δρασσόμενος σκιᾶς καὶ διώκων ἄνεμον, οὕτως ὁ ἐπέχων ἐνυπνίοις.

[2] Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

[3] τοῦτο κατὰ τούτου ὅρασις ἐνυπνίων, κατέναντι προσώπου ὁμοίωμα προσώπου.

[3] The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

[4] ἀπὸ ἀκαθάρτου τί καθαρισθήσεται; καὶ ἀπὸ ψευδοῦς τί ἀληθεύσει;

[4] Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

[5] μαντεῖαι καὶ οἰωνισμοὶ καὶ ἐνύπνια μάταιά ἐστι, καὶ ὡς ὠδινούσης φαντάζεται καρδία.

[5] Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

[6] ἐὰν μὴ παρὰ ῾Υψίστου ἀποσταλῇ ἐν ἐπισκοπῇ, μὴ δῷς εἰς αὐτὰ τὴν καρδίαν σου·

[6] If they be not sent from the most High in thy visitation, set not thy heart upon them.

[7] πολλοὺς γὰρ ἐπλάνησε τὰ ἐνύπνια, καὶ ἐξέπεσον ἐλπίζοντες ἐπ᾽ αὐτοῖς.

[7] For dreams have deceived many, and they have failed that put their trust in them.

[8] ῎Ανευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι πιστῷ τελείωσις.

[8] The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

[9] ἀνὴρ πεπαιδευμένος ἔγνω πολλά, καὶ ὁ πολύπειρος ἐκδιηγήσεται σύνεσιν.

[9] A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

[10] ὃς οὐκ ἐπειράθη ὀλίγα οἶδεν, ὁ δὲ πεπλανημένος πληθυνεῖ πανουργίαν.

[10] He that hath no experience knoweth little: but he that hath travelled is full of prudence.

[11] πολλὰ ἑώρακα ἐν τῇ ἀποπλανήσει μου, καὶ πλείονα τῶν λόγων μου σύνεσίς μου.

[11] When I travelled, I saw many things; and I understand more than I can express.

[12] πλεονάκις ἕως θανάτου ἐκινδύνευσα καὶ διεσώθην τούτων χάριν.

[12] I was ofttimes in danger of death: yet I was delivered because of these things.

[13] πνεῦμα φοβουμένων Κύριον ζήσεται, ἡ γὰρ ἐλπὶς αὐτῶν ἐπὶ τὸν σώζοντα αὐτούς.

[13] The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

[14] ὁ φοβούμενος Κύριον οὐδὲν εὐλαβηθήσεται καὶ οὐ μὴ δειλιάσῃ, ὅτι αὐτὸς ἐλπὶς αὐτοῦ.

[14] Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

[15] φοβουμένου τὸν Κύριον μακαρία ἡ ψυχή· τίνι ἐπέχει καὶ τίς ἀντιστήριγμα αὐτοῦ;

[15] Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

[16] οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς ἀγαπῶντας αὐτόν· ὑπερασπισμὸς δυναστείας καὶ στήριγμα ἰσχύος, σκέπη ἀπὸ καύσωνος καὶ σκέπη ἀπὸ μεσημβρίας, φυλακὴ ἀπὸ προσκόμματος καὶ βοήθεια ἀπὸ πτώσεως,

[16] For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

[17] ἀνυψῶν ψυχὴν καὶ φωτίζων ὀφθαλμούς, ἴασιν διδούς, ζωὴν καὶ εὐλογίαν.

[17] He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

[18] Θυσιάζων ἐξ ἀδίκου, προσφορὰ μεμωκημένη, καὶ οὐκ εἰς εὐδοκίαν δωρήματα ἀνόμων.

[18] He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

[19] οὐκ εὐδοκεῖ ὁ Ὕψιστος ἐν προσφοραῖς ἀσεβῶν, οὐδὲ ἐν πλήθει θυσιῶν ἐξιλάσκεται ἁμαρτίας.

[19] The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

[20] θύων υἱὸν ἔναντι τοῦ πατρὸς αὐτοῦ ὁ προσάγων θυσίαν ἐκ χρημάτων πενήτων.

[20] Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

[21] ἄρτος ἐπιδεομένων ζωὴ πτωχῶν, ὁ ἀποστερῶν αὐτὴν ἄνθρωπος αἱμάτων.

[21] The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

[22] φονεύων τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν, καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου.

[22] He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a bloodshedder.

[23] εἷς οἰκοδομῶν, καὶ εἷς καθαιρῶν· τί ὠφέλησαν πλεῖον ἢ κόπους;

[23] When one buildeth, and another pulleth down, what profit have they then but labour?

[24] εἷς εὐχόμενος καὶ εἷς καταρώμενος· τίνος φωνῆς εἰσακούσεται ὁ δεσπότης;

[24] When one prayeth, and another curseth, whose voice will the Lord hear?

[25] βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἁπτόμενος αὐτοῦ, τί ὠφέλησε τῷ λουτρῷ αὐτοῦ;

[25] He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

[26] οὕτως ἄνθρωπος νηστεύων ἐπὶ τῶν ἁμαρτιῶν αὐτοῦ καὶ πάλιν πορευόμενος καὶ τὰ αὐτὰ ποιῶν· τῆς προσευχῆς αὐτοῦ τίς εἰσακούσεται; καὶ τί ὠφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν;

[26] So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAPTER 35

Ο ΣΥΝΤΗΡΩΝ νόμον πλεονάζει προσφοράς, θυσιάζων σωτηρίου ὁ προσέχων ἐντολαῖς.

He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

[2] ἀνταποδιδοὺς χάριν προσφέρων σεμίδαλιν, καὶ ὁ ποιῶν ἐλεημοσύνην θυσιάζων αἰνέσεως.

[2] He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

[3] εὐδοκία Κυρίου ἀποστῆναι ἀπὸ πονηρίας, καὶ ἐξιλασμὸς ἀποστῆναι ἀπὸ ἀδικίας.

[3] To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

[4] μὴ ὀφθῇς ἐν προσώπῳ Κυρίου κενός, πάντα γὰρ ταῦτα χάριν ἐντολῆς.

[4] Thou shalt not appear empty before the Lord. For all these things are to be done because of the commandment.

[5] προσφορὰ δικαίου λιπαίνει θυσιαστήριον, καὶ ἡ εὐωδία αὐτῆς ἔναντι ῾Υψίστου.

[5] The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

[6] θυσία ἀνδρὸς δικαίου δεκτή, καὶ τὸ μνημόσυνον αὐτῆς οὐκ ἐπιλησθήσεται.

[6] The sacrifice of a just man is acceptable. and the memorial thereof shall never be forgotten.

[7] ἐν ἀγαθῷ ὀφθαλμῷ δόξασον τὸν Κύριον, καὶ μὴ σμικρύνῃς ἀπαρχὴν χειρῶν σου.

[7] Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

[8] ἐν πάσῃ δόσει ἱλάρωσον τὸ πρόσωπόν σου καὶ ἐν εὐφροσύνῃ ἁγίασον δεκάτην.

[8] In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

[9] δὸς Ὑψίστῳ κατὰ τὴν δόσιν αὐτοῦ καὶ ἐν ἀγαθῷ ὀφθαλμῷ καθ᾽ εὕρεμα χειρός·

[9] Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

[10] ὅτι Κύριος ἀνταποδιδούς ἐστι καὶ ἑπταπλάσια ἀνταποδώσει σοι.

[10] For the Lord recompenseth, and will give thee seven times as much.

[11] Μὴ δωροκόπει, οὐ γὰρ προσδέξεται·

[11] Do not think to corrupt with gifts; for such he will not receive:

[12] καὶ μὴ ἔπεχε θυσίᾳ ἀδίκῳ, ὅτι Κύριος κριτής ἐστι, καὶ οὐκ ἔστι παρ᾽ αὐτῷ δόξα προσώπου.

[12] and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

[13] οὐ λήψεται πρόσωπον ἐπὶ πτωχοῦ καὶ δέησιν ἠδικημένου εἰσακούσεται·

[13] He will not accept any person against a poor man, but will hear the prayer of the oppressed.

[14] οὐ μὴ ὑπερίδῃ ἱκετείαν ὀρφανοῦ καὶ χήραν, ἐὰν ἐκχέῃ λαλιάν·

[14] He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

[15] οὐχὶ δάκρυα χήρας ἐπὶ σιαγόνα καταβαίνει καὶ ἡ καταβόησις ἐπὶ τῷ καταγαγόντι αὐτά;

[15] Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

[16] θεραπεύων ἐν εὐδοκίᾳ δεχθήσεται, καὶ ἡ δέησις αὐτοῦ ἕως νεφελῶν συνάψει.

[16] He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

[17] προσευχὴ ταπεινοῦ νεφέλας διῆλθε, καὶ ἕως συνεγγίσῃ, οὐ μὴ παρακληθῇ·

[17] The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted;

[18] καὶ οὐ μὴ ἀποστῇ, ἕως ἐπισκέψηται ὁ Ὕψιστος. καὶ κρινεῖ δικαίως καὶ ποιήσει κρίσιν.

[18] and will not depart, till the most High shall behold to judge righteously, and execute judgment.

[19] καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσῃ ἐπ᾽ αὐτοῖς,

[19] For the Lord will not be slack, neither will the Mighty be patient toward them,

[20] ἕως ἂν συντρίψῃ ὀσφὺν ἀνελεημόνων, καὶ τοῖς ἔθνεσιν ἀνταποδώσει ἐκδίκησιν,

[20] till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen;

[21] ἕως ἐξάρῃ πλῆθος ὑβριστῶν καὶ σκῆπτρα ἀδίκων συντρίψῃ·

[21] till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

[22] ἕως ἀνταποδῷ ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ καὶ τὰ ἔργα τῶν ἀνθρώπων κατὰ τὰ ἐνθυμήματα αὐτῶν·

[22] Till he have rendered to every man according to his deeds, and to the works of men according to their devices;

[23] ἕως κρίνῃ τὴν κρίσιν τοῦ λαοῦ αὐτοῦ, καὶ εὐφρανεῖ αὐτοὺς ἐν τῷ ἐλέει αὐτοῦ.

[23] till he have judged the cause of his people, and made them to rejoice in his mercy.

[24] ὡραῖον ἔλεος ἐν καιρῷ θλίψεως αὐτοῦ, ὡς νεφέλαι ὑετοῦ ἐν καιρῷ ἀβροχίας.

[24] Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAPTER 36

ΕΛΕΗΣΟΝ ἡμᾶς, δέσποτα ὁ Θεὸς πάντων, καὶ ἐπίβλεψον καὶ ἐπίβαλε τὸν φόβον σου ἐπὶ πάντα τὰ ἔθνη·

Have mercy upon us, O Lord God of all, and behold us: And send thy fear upon all the nations that seek not after thee.

[2] ἔπαρον τὴν χεῖρά σου ἐπὶ ἔθνη ἀλλότρια, καὶ ἰδέτωσαν τὴν δυναστείαν σου.

[2] Lift up thy hand against the strange nations, and let them see thy power.

[3] ὥσπερ ἐνώπιον αὐτῶν ἡγιάσθης ἐν ἡμῖν, οὕτως ἐνώπιον ἡμῶν μεγαλυνθείης ἐν αὐτοῖς·

[3] As thou wast sanctified in us before them: so be thou magnified among them before us.

[4] καὶ ἐπιγνώτωσάν σε, καθάπερ καὶ ἡμεῖς ἐπέγνωμεν, ὅτι οὐκ ἔστι Θεὸς πλὴν σοῦ, Κύριε.

[4] And let them know thee, as we have known thee, that there is no God but only thou, O God.

[5] ἐγκαίνισον σημεῖα καὶ ἀλλοίωσον θαυμάσια, δόξασον χεῖρα καὶ βραχίονα δεξιόν·

[5] Shew new signs, and make other strange wonders: glorify thy hand and thy right arm.

[6] ἔγειρον θυμὸν καὶ ἔκχεον ὀργήν, ἔξαρον ἀντίδικον καὶ ἔκτριψον ἐχθρόν.

[6] Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

[7] σπεῦσον καιρὸν καὶ μνήσθητι ὁρκισμοῦ, καὶ ἐκδιηγησάσθωσαν τὰ μεγαλεῖά σου.

[7] Hasten the time, and remember the covenant, and let them declare thy wonderful works.

[8] ἐν ὀργῇ πυρὸς καταβρωθήτω ὁ σῳζόμενος, καὶ οἱ κακοῦντες τὸν λαόν σου εὕροισαν ἀπώλειαν.

[8] Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

[9] σύντριψον κεφαλὰς ἀρχόντων ἐχθρῶν λεγόντων· οὐκ ἔστι πλὴν ἡμῶν.

[9] Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

[10] συνάγαγε πάσας φυλὰς ᾽Ιακώβ, καὶ κατεκληρονόμησα αὐτοὺς καθὼς ἀπ᾽ ἀρχῆς.

[10] Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

[11] ἐλέησον λαόν, Κύριε, κεκλημένον ἐπ᾽ ὀνόματί σου καὶ ᾽Ισραήλ, ὃν πρωτογόνῳ ὡμοίωσας.

[11] O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

[12] οἰκτείρησον πόλιν ἁγιάσματός σου ῾Ιερουσαλήμ, πόλιν καταπαύματός σου.

[12] O be merciful unto Jerusalem, thy holy city, the place of thy rest.

[13] πλῆσον Σιὼν ἀρεταλογίας σου, καὶ ἀπὸ τῆς δόξης σου τὸν λαόν σου.

[13] Fill Sion with thine unspeakable oracles, and thy people with thy glory:

[14] δὸς μαρτύριον τοῖς ἐν ἀρχῇ κτίσματί σου καὶ ἔγειρον προφητείας τὰς ἐπ᾽ ὀνόματί σου·

[14] Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

[15] δὸς μισθὸν τοῖς ὑπομένουσί σε, καὶ οἱ προφῆταί σου ἐμπιστευθήτωσαν.

[15] Reward them that wait for thee, and let thy prophets be found faithful.

[16] εἰσάκουσον, Κύριε, δεήσεως ἱκετῶν σου, κατὰ τὴν εὐλογίαν ᾿Ααρὼν περὶ τοῦ λαοῦ σου,

[16] O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people,

[17] καὶ γνώσονται πάντες οἱ ἐπὶ τῆς γῆς ὅτι σὺ Κύριος εἶ ὁ Θεὸς τῶν αἰώνων.

[17] that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

[18] Πᾶν βρῶμα φάγεται κοιλία, ἔστι δὲ βρῶμα βρώματος κάλλιον.

[18] The belly devoureth all meats, yet is one meat better than another.

[19] φάρυγξ γεύεται βρώματα θήρας, οὕτως καρδία συνετὴ λόγους ψευδεῖς.

[19] As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

[20] καρδία στρεβλὴ δώσει λύπην, καὶ ἄνθρωπος πολύπειρος ἀνταποδώσει αὐτῷ.

[20] A froward heart causeth heaviness: but a man of experience will recompense him.

[21] πάντα ἄρρενα ἐπιδέξεται γυνή, ἔστι δὲ θυγάτηρ θυγατρὸς κρείσσων.

[21] A woman will receive every man, yet is one daughter better than another.

[22] κάλλος γυναικὸς ἱλαρύνει πρόσωπον καὶ ὑπὲρ πᾶσαν ἐπιθυμίαν ἀνθρώπου ὑπεράγει·

[22] The beauty of a woman cheereth the countenance, and a man loveth nothing better.

[23] εἰ ἔστιν ἐπὶ γλώσσης αὐτῆς ἔλεος καὶ πραΰτης, οὐκ ἔστιν ὁ ἀνὴρ αὐτῆς καθ᾽ υἱοὺς ἀνθρώπων.

[23] If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

[24] ὁ κτώμενος γυναῖκα ἐνάρχεται κτήσεως, βοηθὸν κατ᾽ αὐτὸν καὶ στύλον ἀναπαύσεως.

[24] He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

[25] οὗ οὐκ ἔστι φραγμός, διαρπαγήσεται κτῆμα, καὶ οὗ οὐκ ἔστι γυνή, στενάξει πλανώμενος.

[25] Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

[26] τίς γὰρ πιστεύσει εὐζώνῳ λῃστῇ σφαλλομένῳ ἐκ πόλεως εἰς πόλιν;

[26] Who will trust a thief well appointed, that skippeth from city to city?

[27] οὕτως ἀνθρώπῳ μὴ ἔχοντι νοσσιὰν καὶ καταλύοντι οὗ ἐὰν ὀψίσῃ.

[27] so who will believe a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAPTER 37

ΠΑΣ φίλος ἐρεῖ· ἐφιλίασα αὐτῷ κἀγώ, ἀλλ᾽ ἔστι φίλος ὀνόματι μόνον φίλος.

Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

[2] οὐχὶ λύπη ἔνι ἕως θανάτου ἑταῖρος καὶ φίλος τρεπόμενος εἰς ἔχθραν;

[2] Is it not a grief unto death, when a companion and friend is turned to an enemy?

[3] ὦ πονηρὸν ἐνθύμημα, πόθεν ἐνεκυλίσθης καλύψαι τὴν ξηρὰν ἐν δολιότητι;

[3] O wicked imagination, whence camest thou in to cover the earth with deceit?

[4] ἑταῖρος φίλου ἐν εὐφροσύνῃ ἥδεται καὶ ἐν καιρῷ θλίψεως ἔσται ἀπέναντι·

[4] There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

[5] ἑταῖρος φίλῳ συμπονεῖ χάριν γαστρός, ἔναντι πολέμου λήψεται ἀσπίδα.

[5] There is a companion, which helpeth his friend for the belly, and in the face of battle he will take up a shield.

[6] μὴ ἐπιλάθῃ φίλου ἐν τῇ ψυχῇ σου, καὶ μὴ ἀμνημονήσῃς αὐτοῦ ἐν τοῖς χρήμασί σου.

[6] Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

[7] Πᾶς σύμβουλος ἐξαίρει βουλήν, ἀλλ᾽ ἔστι συμβουλεύων εἰς ἑαυτόν.

[7] Every counsellor extolleth counsel; but there is some that counselleth for himself.

[8] ἀπὸ συμβούλου φύλαξον τὴν ψυχήν σου καὶ γνῶθι πρότερον τίς αὐτοῦ χρεία — καὶ γὰρ αὐτὸς ἑαυτῷ βουλεύσεται — , μήποτε βάλῃ ἐπὶ σοὶ κλῆρον

[8] Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

[9] καὶ εἴπῃ σοι· καλὴ ἡ ὁδός σου, καὶ στήσεται ἐξ ἐναντίας ἰδεῖν τὸ συμβησόμενόν σοι.

[9] And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

[10] μὴ βουλεύου μετὰ τοῦ ὑποβλεπομένου σε καὶ ἀπὸ τῶν ζηλούντων σε κρύψον βουλήν.

[10] Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

[11] μετὰ γυναικὸς περὶ τῆς ἀντιζήλου αὐτῆς καὶ μετὰ δειλοῦ περὶ πολέμου, μετὰ ἐμπόρου περὶ μεταβολίας καὶ μετὰ ἀγοράζοντος περὶ πράσεως, μετὰ βασκάνου περὶ εὐχαριστίας καὶ μετὰ ἀνελεήμονος περὶ χρηστοηθείας, μετὰ ὀκνηροῦ περὶ παντὸς ἔργου καὶ μετὰ μισθίου ἐφεστίου περὶ συντελείας, οἰκέτῃ ἀργῷ περὶ πολλῆς ἐργασίας, μὴ ἔπεχε ἐπὶ τούτοις περὶ πάσης συμβουλίας·

[11] Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

[12] ἀλλ᾽ ἢ μετὰ ἀνδρὸς εὐσεβοῦς ἐνδελέχιζε, ὃν ἂν ἐπιγνῷς συντηροῦντα ἐντολάς, ὃς ἐν τῇ ψυχῇ αὐτοῦ κατὰ τὴν ψυχήν σου, καὶ ἐὰν πταίσῃς, συναλγήσει σοι.

[12] But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose, mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

[13] καὶ βουλὴν καρδίας στῆσον, οὐ γάρ ἔστι σοι πιστότερος αὐτῆς·

[13] And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

[14] ψυχὴ γὰρ ἀνδρὸς ἀπαγγέλλειν ἐνίοτε εἴωθεν ἢ ἑπτὰ σκοποὶ ἐπὶ μετεώρου καθήμενοι ἐπὶ σκοπῆς.

[14] For a man’s mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

[15] καὶ ἐπὶ πᾶσι τούτοις δεήθητι ῾Υψίστου, ἵνα εὐθύνῃ ἐν ἀληθείᾳ τὴν ὁδόν σου.

[15] And above all this pray to the most High, that he will direct thy way in truth.

[16] ᾽Αρχὴ παντὸς ἔργου λόγος, καὶ πρὸ πάσης πράξεως βουλή.

[16] Let reason go before every enterprise, and counsel before every action.

[17] ἴχνος ἀλλοιώσεως καρδίας τέσσαρα μέρη ἀνατέλλει,

[17] A sign of changing of the heart four manner of things appear:

[18] ἀγαθὸν καὶ κακόν, ζωὴ καὶ θάνατος, καὶ ἡ κυριεύουσα ἐνδελεχῶς αὐτῶν γλῶσσά ἐστιν.

[18] good and evil, life and death: but the tongue ruleth over them continually.

[19] ἔστιν ἀνὴρ πανοῦργος πολλῶν παιδευτής, καὶ τῇ ἰδίᾳ ψυχῇ ἄχρηστός ἐστιν.

[19] There is one that is wise and teacheth many, and yet is unprofitable to himself.

[20] ἔστι σοφιζόμενος ἐν λόγοις μισητός, οὗτος πάσης τροφῆς καθυστερήσει·

[20] There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

[21] οὐ γὰρ ἐδόθη αὐτῷ παρὰ Κυρίου χάρις, ὅτι πάσης σοφίας ἐστερήθη.

[21] For grace is not given, him from the Lord, because he is deprived of all wisdom.

[22] ἔστι σοφὸς τῇ ἰδίᾳ ψυχῇ, καὶ οἱ καρποὶ τῆς συνέσεως αὐτοῦ ἐπὶ στόματος πιστοί.

[22] Another is wise to himself; and the fruits of understanding are commendable in his mouth.

[23] ἀνὴρ σοφὸς τὸν ἑαυτοῦ λαὸν παιδεύσει, καὶ οἱ καρποὶ τῆς συνέσεως αὐτοῦ πιστοί.

[23] A wise man instructeth his people; and the fruits of his understanding fail not.

[24] ἀνὴρ σοφὸς πλησθήσεται εὐλογίας, καὶ μακαριοῦσιν αὐτὸν πάντες οἱ ὁρῶντες.

[24] A wise man shall be filled with blessing; and all they that see him shall count him happy.

[25] ζωὴ ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν, καὶ αἱ ἡμέραι τοῦ Ἰσραὴλ ἀναρίθμητοι.

[25] The days of the life of man may be numbered: but the days of Israel are innumerable.

[26] ὁ σοφὸς ἐν τῷ λαῷ αὐτοῦ κληρονομήσει πίστιν, καὶ τὸ ὄνομα αὐτοῦ ζήσεται εἰς τὸν αἰῶνα.

[26] A wise man shall inherit glory among his people, and his name shall be perpetual.

[27] Τέκνον, ἐν τῇ ζωῇ σου πείρασον τὴν ψυχήν σου καὶ ἰδὲ τί πονηρὸν αὐτῇ, καὶ μὴ δῷς αὐτῇ·

[27] My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

[28] οὐ γὰρ πάντα πᾶσι συμφέρει, καὶ οὐ πᾶσα ψυχὴ ἐν παντὶ εὐδοκεῖ.

[28] For all things are not profitable for all men, neither hath every soul pleasure in every thing.

[29] μὴ ἀπληστεύου ἐν πάσῃ τρυφῇ καὶ μὴ ἐκχυθῇς ἐπὶ ἐδεσμάτων·

[29] Be not unsatiable in any dainty thing, nor too greedy upon meats:

[30] ἐν πολλοῖς γὰρ βρώμασιν ἔσται πόνος, καὶ ἡ ἀπληστία ἐγγιεῖ ἕως χολέρας.

[30] For excess of meats bringeth sickness, and surfeiting will turn into choler.

[31] δι᾽ ἀπληστίαν πολλοὶ ἐτελεύτησαν, ὁ δὲ προσέχων προσθήσει ζωήν.

[31] By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAPTER 38

ΤΙΜΑ ἰατρὸν πρὸς τὰς χρείας αὐτοῦ τιμαῖς αὐτοῦ, καὶ γὰρ αὐτὸν ἔκτισε Κύριος·

Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

[2] παρὰ γὰρ ῾Υψίστου ἐστὶν ἴασις, καὶ παρὰ βασιλέως λήψεται δόμα.

[2] For of the most High cometh healing, and he shall receive honour of the king.

[3] ἐπιστήμη ἰατροῦ ἀνυψώσει κεφαλὴν αὐτοῦ, καὶ ἔναντι μεγιστάνων θαυμασθήσεται.

[3] The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

[4] Κύριος ἔκτισεν ἐκ γῆς φάρμακα, καὶ ἀνὴρ φρόνιμος οὐ προσοχθιεῖ αὐτοῖς.

[4] The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

[5] οὐκ ἀπὸ ξύλου ἐγλυκάνθη ὕδωρ εἰς τὸ γνωσθῆναι τὴν ἰσχὺν αὐτοῦ;

[5] Was not the water made sweet with wood, that his strength thereof might be known?

[6] καὶ αὐτὸς ἔδωκεν ἀνθρώποις ἐπιστήμην ἐνδοξάζεσθαι ἐν τοῖς θαυμασίοις αὐτοῦ·

[6] And he hath given men skill, that he might be honoured in his marvellous works.

[7] ἐν αὐτοῖς ἐθεράπευσε καὶ ἦρε τὸν πόνον αὐτοῦ,

[7] With such doth he heal men, and taketh away their pains.

[8] μυρεψὸς ἐν τούτοις ποιήσει μεῖγμα, καὶ οὐ μὴ συντελέσῃ ἔργα αὐτοῦ, καὶ εἰρήνη παρ᾽ αὐτοῦ ἐστιν ἐπὶ προσώπου τῆς γῆς.

[8] Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth,

[9] Τέκνον, ἐν ἀρρωστήματί σου μὴ παράβλεπε, ἀλλ᾽ εὖξαι Κυρίῳ, καὶ αὐτὸς ἰάσεταί σε.

[9] My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

[10] ἀπόστησον πλημμέλειαν καὶ εὔθυνον χεῖρας, καὶ ἀπὸ πάσης ἁμαρτίας καθάρισον καρδίαν.

[10] Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

[11] δὸς εὐωδίαν καὶ μνημόσυνον σεμιδάλεως καὶ λίπανον προσφορὰν ὡς μὴ ὑπάρχων.

[11] Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

[12] καὶ ἰατρῷ δὸς τόπον, καὶ γὰρ αὐτὸν ἔκτισε Κύριος, καὶ μὴ ἀποστήτω σου, καὶ γὰρ αὐτοῦ χρεία.

[12] Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

[13] ἔστι καιρὸς ὅτε καὶ ἐν χερσὶν αὐτῶν εὐοδία·

[13] There is a time when in their hands there is good success.

[14] καὶ γὰρ αὐτοὶ Κυρίου δεηθήσονται, ἵνα εὐοδώσῃ αὐτοῖς ἀνάπαυσιν καὶ ἴασιν χάριν ἐμβιώσεως.

[14] For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

[15] ὁ ἁμαρτάνων ἔναντι τοῦ ποιήσαντος αὐτὸν ἐμπέσοι εἰς χεῖρας ἰατροῦ.

[15] He that sinneth before his Maker, let him fall into the hand of the physician.

[16] Τέκνον, ἐπὶ νεκρῷ κατάγαγε δάκρυα καὶ ὡς δεινὰ πάσχων ἔναρξαι θρήνου, κατὰ δὲ τὴν κρίσιν αὐτοῦ περίστειλον τὸ σῶμα αὐτοῦ καὶ μὴ ὑπερίδῃς τὴν ταφὴν αὐτοῦ.

[16] My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

[17] πίκρανον κλαυθμὸν καὶ θέρμανον κοπετὸν καὶ ποίησον τὸ πένθος κατὰ τὴν ἀξίαν αὐτοῦ ἡμέραν μίαν καὶ δύο χάριν διαβολῆς καὶ παρακλήθητι λύπης ἕνεκα·

[17] Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then

comfort thyself for thy heaviness.

[18] ἀπὸ λύπης γὰρ ἐκβαίνει θάνατος, καὶ λύπη καρδίας κάμψει ἰσχύν.

[18] For of heaviness cometh death, and the heaviness of the heart breaketh strength.

[19] ἐν ἐπαγωγῇ παραβαίνει καὶ λύπη, καὶ βίος πτωχοῦ κατὰ καρδίας.

[19] In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

[20] μὴ δῷς εἰς λύπην τὴν καρδίαν σου, ἀπόστησον αὐτὴν μνησθεὶς τὰ ἔσχατα·

[20] Take no heaviness to heart: drive it away, and member the last end.

[21] μὴ ἐπιλάθῃ, οὐ γάρ ἐστιν ἐπάνοδος, καὶ τοῦτον οὐκ ὠφελήσεις καὶ σεαυτὸν κακώσεις.

[21] Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

[22] μνήσθητι τὸ κρίμα αὐτοῦ, ὅτι οὕτω καὶ τὸ σόν· ἐμοὶ ἐχθὲς καὶ σοὶ σήμερον.

[22] Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee.

[23] ἐν ἀναπαύσει νεκροῦ κατάπαυσον τὸ μνημόσυνον αὐτοῦ καὶ παρακλήθητι ἐν αὐτῷ ἐν ἐξόδῳ πνεύματος αὐτοῦ.

[23] When the dead is at rest, let his remembrance rest; and be comforted for him, when his Spirit is departed from him.

[24] Σοφία γραμματέως ἐν εὐκαιρίᾳ σχολῆς, καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.

[24] The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

[25] τί σοφισθήσεται ὁ κρατῶν ἀρότρου καὶ καυχώμενος ἐν δόρατι κέντρου, βόας ἐλαύνων καὶ ἀναστρεφόμενος ἐν ἔργοις αὐτῶν, καὶ ἡ διήγησις αὐτοῦ ἐν υἱοῖς ταύρων;

[25] How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

[26] καρδίαν αὐτοῦ δώσει ἐκδοῦναι αὔλακας, καὶ ἡ ἀγρυπνία αὐτοῦ εἰς χορτάσματα δαμάλεων.

[26] He giveth his mind to make furrows; and is diligent to give the kine fodder.

[27] οὕτως πᾶς τέκτων καὶ ἀρχιτέκτων, ὅστις νύκτωρ ὡς ἡμέρας διάγει· οἱ γλύφοντες γλύμματα σφραγίδων, καὶ ἡ ὑπομονὴ αὐτοῦ ἀλλοιῶσαι ποικιλίαν· καρδίαν αὐτοῦ δώσει εἰς τὸ ὁμοιῶσαι ζωγραφίαν, καὶ ἡ ἀγρυπνία αὐτοῦ τελέσαι ἔργον.

[27] So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

[28] οὕτως χαλκεὺς καθήμενος ἐγγὺς ἄκμονος καὶ καταμανθάνων ἔργα σιδήρου· ἀτμὶς πυρὸς πήξει σάρκας αὐτοῦ, καὶ ἐν θέρμῃ καμίνου διαμαχήσεται· φωνὴ σφύρης καινιεῖ τὸ οὖς αὐτοῦ, καὶ κατέναντι ὁμοιώματος σκεύους οἱ ὀφθαλμοὶ αὐτοῦ· καρδίαν αὐτοῦ δώσει εἰς συντέλειαν ἔργων, καὶ ἡ ἀγρυπνία αὐτοῦ κοσμῆσαι ἐπὶ συντελείας.

[28] The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

[29] οὕτως κεραμεὺς καθήμενος ἐν ἔργῳ αὐτοῦ καὶ συστρέφων ἐν ποσὶν αὐτοῦ τροχόν, ὃς ἐν μερίμνῃ κεῖται διὰ παντὸς ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ.

[29] So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

[30] ἐν βραχίονι αὐτοῦ τυπώσει πηλὸν καὶ πρὸ ποδῶν κάμψει ἰσχὺν αὐτοῦ· καρδίαν ἐπιδώσει συντελέσαι τὸ χρῖσμα, καὶ ἡ ἀγρυπνία αὐτοῦ καθαρίσαι κάμινον.

[30] He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

[31] Πάντες οὗτοι εἰς χεῖρας αὐτῶν ἐνεπίστευσαν, καὶ ἕκαστος ἐν τῷ ἔργῳ αὐτοῦ σοφίζεται.

[31] All these trust to their hands: and every one is wise in his work.

[32] ἄνευ αὐτῶν οὐκ οἰκισθήσεται πόλις, καὶ οὐ παροικήσουσιν οὐδὲ περιπατήσουσιν,

[32] Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

[33] ἀλλ᾽ εἰς βουλὴν λαοῦ οὐ ζητηθήσονται καὶ ἐν ἐκκλησίᾳ οὐχ ὑπεραλοῦνται· ἐπὶ δίφρον δικαστοῦ οὐ καθιοῦνται καὶ διαθήκην κρίματος οὐ διανοηθήσονται, οὐδὲ μὴ ἐκφάνωσι δικαιοσύνην καὶ κρίμα, καὶ ἐν παραβολαῖς οὐχ εὑρεθήσονται,

[33] They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

[34] ἀλλὰ κτίσμα αἰῶνος στηρίσουσι, καὶ ἡ δέησις αὐτῶν ἐν ἐργασίᾳ τέχνης.

[34] But they will maintain the state of the world, and all their desire is in the work of their craft.

CHAPTER 39

ΠΛΗΝ τοῦ ἐπιδόντος τὴν ψυχὴν αὐτοῦ καὶ διανοουμένου ἐν νόμῳ ῾Υψίστου, σοφίαν πάντων ἀρχαίων ἐκζητήσει καὶ ἐν προφητείαις ἀσχοληθήσεται.

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

[2] διηγήσεις ἀνδρῶν ὀνομαστῶν συντηρήσει καὶ ἐν στροφαῖς παραβολῶν συνεισελεύσεται.

[2] He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

[3] ἀπόκρυφα παροιμιῶν ἐκζητήσει καὶ ἐν αἰνίγμασι παραβολῶν ἀναστραφήσεται.

[3] He will seek out the secrets of grave sentences, and be conversant in dark parables.

[4] ἀνὰ μέσον μεγιστάνων ὑπηρετήσει καὶ ἔναντι ἡγουμένου ὀφθήσεται· ἐν γῇ ἀλλοτρίων ἐθνῶν διελεύσεται, ἀγαθὰ γὰρ καὶ κακὰ ἐν ἀνθρώποις ἐπείρασε.

[4] He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

[5] τὴν καρδίαν αὐτοῦ ἐπιδώσει ὀρθρίσαι πρὸς Κύριον τὸν ποιήσαντα αὐτὸν καὶ ἔναντι ῾Υψίστου δεηθήσεται· καὶ ἀνοίξει τὸ στόμα αὐτοῦ ἐν προσευχῇ καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεηθήσεται.

[5] He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

[6] ἐὰν Κύριος ὁ μέγας θελήσῃ, πνεύματι συνέσεως ἐμπλησθήσεται· αὐτὸς ἀνομβρήσει ῥήματα σοφίας αὐτοῦ, καὶ ἐν προσευχῇ ἐξομολογήσεται Κυρίῳ.

[6] When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

[7] αὐτὸς κατευθυνεῖ βουλὴν αὐτοῦ καὶ ἐπιστήμην καὶ ἐν τοῖς ἀποκρύφοις αὐτοῦ διανοηθήσεται·

[7] He shall direct his counsel and knowledge, and in his secrets shall he meditate.

[8] αὐτὸς ἐκφανεῖ παιδείαν διδασκαλίας αὐτοῦ καὶ ἐν νόμῳ διαθήκης Κυρίου καυχήσεται.

[8] He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

[9] αἰνέσουσι τὴν σύνεσιν αὐτοῦ πολλοί, ἕως τοῦ αἰῶνος οὐκ ἐξαλειφθήσεται· οὐκ ἀποστήσεται τὸ μνημόσυνον αὐτοῦ, καὶ ὄνομα αὐτοῦ ζήσεται εἰς γενεὰς γενεῶν.

[9] Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

[10] τὴν σοφίαν αὐτοῦ διηγήσονται ἔθνη, καὶ τὸν ἔπαινον αὐτοῦ ἐξαγγελεῖ ἐκκλησία.

[10] Nations shall shew forth his wisdom, and the congregation shall declare his praise.

[11] ἐὰν ἐμμείνῃ, ὄνομα καταλείψει ἢ χίλιοι, καὶ ἐὰν ἀναπαύσηται, ἐμποιήσει αὐτῷ.

[11] If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

[12] Ἔτι διανοηθεὶς ἐκδιηγήσομαι καὶ ὡς διχομηνία ἐπληρώθην.

[12] Yet have I more to say, which I have thought upon; for I am filled as the full.

[13] εἰσακούσατέ μου, υἱοὶ ὅσιοι, καὶ βλαστήσατε ὡς ῥόδον φυόμενον ἐπὶ ρεύματος ὑγροῦ

[13] Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

[14] καὶ ὡς λίβανος εὐωδιάσατε ὀσμὴν καὶ ἀνθήσατε ἄνθος ὡς κρίνον, διάδοτε ὀσμὴν καὶ αἰνέσατε ᾆσμα. εὐλογήσατε Κύριον ἐπὶ πᾶσι τοῖς ἔργοις,

[14] And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

[15] δότε τῷ ὀνόματι αὐτοῦ μεγαλωσύνην καὶ ἐξομολογήσασθε ἐν αἰνέσει αὐτοῦ, ἐν ᾠδαῖς χειλέων καὶ ἐν κινύραις καὶ οὕτως ἐρεῖτε ἐν ἐξομολογήσει·

[15] Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

[16] Τὰ ἔργα Κυρίου πάντα ὅτι καλὰ σφόδρα, καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται· οὐκ ἔστιν εἰπεῖν· τί τοῦτο; εἰς τί τοῦτο;

[16] All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season. And none may say, What is this? wherefore is that?

[17] πάντα γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται. ἐν λόγῳ αὐτοῦ ἔστη ὡς θημωνία ὕδωρ, καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχεῖα ὑδάτων.

[17] for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

[18] ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία, καὶ οὐκ ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ.

[18] At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

[19] ἔργα πάσης σαρκὸς ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστι κρυβῆναι ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ.

[19] The works of all flesh are before him, and nothing can be hid from his eyes.

[20] ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψε, καὶ οὐθέν ἐστι θαυμάσιον ἐναντίον αὐτοῦ.

[20] He seeth from everlasting to everlasting; and there is nothing wonderful before him.

[21] οὐκ ἔστιν εἰπεῖν· τί τοῦτο; εἰς τί τοῦτο; πάντα γὰρ εἰς χρείας αὐτῶν ἔκτισται.

[21] A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

[22] ἡ εὐλογία αὐτοῦ ὡς ποταμὸς ἐπεκάλυψε, καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν.

[22] His blessing covered the dry land as a river, and watered it as a flood.

[23] οὕτως ὀργὴν αὐτοῦ ἔθνη κληρονομήσει, ὡς μετέστρεψεν ὕδατα εἰς ἅλμην.

[23] As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

[24] αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθεῖαι, οὕτως τοῖς ἀνόμοις προσκόμματα.

[24] As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

[25] ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ᾽ ἀρχῆς, οὕτως τοῖς ἁμαρτωλοῖς κακά.

[25] For the good are good things created from the beginning: so evil things for sinners.

[26] ἀρχὴ πάσης χρείας εἰς ζωὴν ἀνθρώπου, ὕδωρ, πῦρ, καὶ σίδηρος καὶ ἅλας καὶ σεμίδαλις πυροῦ καὶ μέλι καὶ γάλα, αἷμα σταφυλῆς καὶ ἔλαιον καὶ ἱμάτιον.

[26] The principal things for the whole use of man’s life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

[27] ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθά, οὕτως τοῖς ἁμαρτωλοῖς τραπήσεται εἰς κακά.

[27] All these things are for good to the godly: so to the sinners they are turned into evil.

[28] ἔστι πνεύματα, ἃ εἰς ἐκδίκησιν ἔκτισται καὶ ἐν θυμῷ αὐτοῦ ἐστερέωσαν μάστιγας αὐτῶν· ἐν καιρῷ συντελείας ἰσχὺν ἐκχεοῦσι καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπάσουσι.

[28] There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

[29] πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος, πάντα ταῦτα εἰς ἐκδίκησιν ἔκτισται·

[29] Fire, and hail, and famine, and death, all these were created for vengeance;

[30] θηρίων ὀδόντες καὶ σκορπίοι καὶ ἔχεις καὶ ρομφαία ἐκδικοῦσα εἰς ὄλεθρον ἀσεβεῖς·

[30] Teeth of wild beasts, and scorpions, serpents, and the sword punishing the wicked to destruction.

[31] ἐν τῇ ἐντολῇ αὐτοῦ εὐφρανθήσονται καὶ ἐπὶ τῆς γῆς εἰς χρείας ἑτοιμασθήσονται καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ παραβήσονται λόγον.

[31] They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

[32] διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην καὶ διενοήθην καὶ ἐν γραφῇ ἀφῆκα·

[32] Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

[33] τὰ ἔργα Κυρίου πάντα ἀγαθὰ καὶ πᾶσαν χρείαν ἐν ὥρᾳ αὐτῆς χορηγήσει.

[33] All the works of the Lord are good: and he will give every needful thing in due season.

[34] καὶ οὐκ ἔστιν εἰπεῖν· τοῦτο τούτου πονηρότερον, πάντα γὰρ ἐν καιρῷ εὐδοκιμηθήσεται.

[34] So that a man cannot say, This is worse than that: for in time they shall all be well approved.

[35] καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσατε καὶ εὐλογήσατε τὸ ὄνομα Κυρίου.

[35] And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAPTER 40

ΑΣΧΟΛΙΑ μεγάλη ἔκτισται παντὶ ἀνθρώπῳ καὶ ζυγὸς βαρὺς ἐπὶ υἱοὺς ᾿Αδὰμ ἀφ᾽ ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς αὐτῶν ἕως ἡμέρας ἐπιστροφῆς εἰς μητέρα πάντων·

Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother’s womb, till the day that they return to the mother of all things.

[2] τοὺς διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, ἐπίνοια προσδοκίας, ἡμέρα τελευτῆς.

[2] Their imagination of things to come, and the day of death, trouble their thoughts, and cause fear of heart;

[3] ἀπὸ καθημένου ἐπὶ θρόνου ἐν δόξῃ καὶ ἕως τεταπεινωμένου ἐν γῇ καὶ σποδῷ,

[3] From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

[4] ἀπὸ φοροῦντος ὑάκινθον καὶ στέφανον καὶ ἕως περιβαλλομένου ὠμόλινον,

[4] From him that weareth purple and a crown, unto him that is clothed with a linen frock.

[5] θυμὸς καὶ ζῆλος καὶ ταραχὴ καὶ σάλος καὶ φόβος θανάτου καὶ μηνίαμα καὶ ἔρις· καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης ὕπνος νυκτὸς ἀλλοιοῖ γνῶσιν αὐτοῦ.

[5] Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

[6] ὀλίγον ὡς οὐδὲν ἐν ἀναπαύσει, καὶ ἀπ᾽ ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ σκοπιᾶς τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ, ὡς ἐκπεφευγὼς ἀπὸ προσώπου πολέμου.

[6] A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

[7] ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη καὶ ἀποθαυμάζων εἰς οὐδένα φόβον.

[7] When all is safe, he awaketh, and marvelleth that the fear was nothing.

[8] μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἐπὶ ἁμαρτωλῶν ἐπταπλάσια πρὸς ταῦτα·

[8] Such things happen unto all flesh, both man and beast, and that is sevenfold more upon sinners.

[9] θάνατος καὶ αἷμα καὶ ἔρις καὶ ρομφαία, ἐπαγωγαί, λιμὸς καὶ σύντριμμα καὶ μάστιξ,

[9] Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

[10] ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα πάντα, καὶ δι᾽ αὐτοὺς ἐγένετο ὁ κατακλυσμός.

[10] These things are created for the wicked, and for their sakes came the flood.

[11] πάντα, ὅσα ἀπὸ γῆς, εἰς γῆν ἀναστρέφει, καὶ ἀπὸ ὑδάτων εἰς θάλασσαν ἀνακάμπτει.

[11] All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

[12] Πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται, καὶ πίστις εἰς τὸν αἰῶνα στήσεται.

[12] All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

[13] χρήματα ἀδίκων ὡς ποταμὸς ξηρανθήσεται καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ ἐξηχήσει.

[13] The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

[14] ἐν τῷ ἀνοῖξαι αὐτὸν χεῖρας εὐφρανθήσεται, οὕτως οἱ παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν.

[14] While he openeth his hand he shall rejoice: so shall transgressors come to nought.

[15] ἔκγονα ἀσεβῶν οὐ πληθύνει κλάδους, καὶ ρίζαι ἀκάθαρτοι ἐπ᾽ ἀκροτόμου πέτρας·

[15] The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

[16] ἄχει ἐπὶ παντὸς ὕδατος καὶ χείλους ποταμοῦ πρὸ παντὸς χόρτου ἐκτιλήσεται.

[16] The weed growing upon every water and bank of a river shall be pulled up before all grass.

[17] χάρις ὡς παράδεισος ἐν εὐλογίαις, καὶ ἐλεημοσύνη εἰς τὸν αἰῶνα διαμένει.

[17] Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

[18] Ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται, καὶ ὑπὲρ ἀμφότερα ὁ εὑρίσκων θησαυρόν.

[18] To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

[19] τέκνα καὶ οἰκοδομὴ πόλεως στηρίζουσιν ὄνομα, καὶ ὑπὲρ ἀμφότερα γυνὴ ἄμωμος λογίζεται.

[19] Children and the building of a city continue a man’s name: but a blameless wife is counted above them both.

[20] οἶνος καὶ μουσικὰ εὐφραίνουσι καρδίαν, καὶ ὑπὲρ ἀμφότερα ἀγάπησις σοφίας.

[20] Wine and musick rejoice the heart: but the love of wisdom is above them both.

[21] αὐλὸς καὶ ψαλτήριον ἡδύνουσι μέλι, καὶ ὑπὲρ ἀμφότερα γλῶσσα ἡδεῖα.

[21] The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

[22] χάριν καὶ κάλλος ἐπιθυμήσει ὁ ὀφθαλμός σου, καὶ ὑπὲρ ἀμφότερα χλόην σπόρου.

[22] Thine eye desireth favour and beauty: but more than both corn while it is green.

[23] φίλος καὶ ἑταῖρος εἰς καιρὸν ἀπαντῶντες, καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός.

[23] A friend and companion never meet amiss: but above both is a wife with her husband.

[24] ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως, καὶ ὑπὲρ ἀμφότερα ἐλεημοσύνη ρύσεται.

[24] Brethren and help are against time of trouble: but alms shall deliver more than them both.

[25] χρυσίον καὶ ἀργύριον ἐπιστήσουσι πόδα, καὶ ὑπὲρ ἀμφότερα βουλὴ εὐδοκιμεῖται.

[25] Gold and silver make the foot stand sure: but counsel is esteemed above them both.

[26] χρήματα καὶ ἰσχὺς ἀνυψώσουσι καρδίαν, καὶ ὑπὲρ ἀμφότερα φόβος Κυρίου· οὐκ ἔστιν ἐν φόβῳ Κυρίου ἐλάττωσις, καὶ οὐκ ἔστιν ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν·

[26] Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

[27] φόβος Κυρίου ὡς παράδεισος εὐλογίας, καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψαν αὐτόν.

[27] The fear of the Lord is a fruitful garden, and covereth him above all glory.

[28] Τέκνον, ζωὴν ἐπαιτήσεως μὴ βιώσῃς· κρεῖσσον ἀποθανεῖν ἢ ἐπαιτεῖν.

[28] My son, lead not a beggar’s life; for better it is to die than to beg.

[29] ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, οὐκ ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς, ἀλισγήσει ψυχὴν αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις· ἀνὴρ δὲ ἐπιστήμων καὶ πεπαιδευμένος φυλάξεται.

[29] The life of him that dependeth on another man’s table is not to be counted for a life; for he polluteth himself with other men’s meat: but a wise man well nurtured will beware thereof.

[30] ἐν στόματι ἀναιδοῦς γλυκανθήσεται ἐπαίτησις, καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.

[30] Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAPTER 41

Ω ΘΑΝΑΤΕ, ὡς πικρόν σου τὸ μνημόσυνόν ἐστιν ἀνθρώπῳ εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ ἀνδρὶ ἀπερισπάστῳ καὶ εὐοδουμένῳ ἐν πᾶσι καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τροφήν.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

[2] ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν ἀνθρώπῳ ἐπιδεομένῳ καὶ ἐλασσουμένῳ ἰσχύϊ, ἐσχατογήρῳ καὶ περισπωμένῳ περὶ πάντων καὶ ἀπειθοῦντι καὶ ἀπολωλεκότι ὑπομονήν.

[2] O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

[3] μὴ εὐλαβοῦ κρίμα θανάτου, μνήσθητι προτέρων σου καὶ ἐσχάτων·

[3] Fear not the sentence of death, remember them that have been before thee, and that come after;

[4] τοῦτο τὸ κρίμα παρὰ Κυρίου πάσῃ σαρκί, καὶ τί ἀπαναίνῃ ἐν εὐδοκίᾳ ῾Υψίστου; εἴτε δέκα εἴτε ἑκατὸν εἴτε χίλια ἔτη, οὐκ ἔστιν ἐν ᾅδου ἐλεγμὸς ζωῆς.

[4] for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

[5] Τέκνα βδελυκτὰ γίνεται τέκνα ἁμαρτωλῶν καὶ συναναστρεφόμενα παροικίαις ἀσεβῶν.

[5] The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

[6] τέκνων ἁμαρτωλῶν ἀπολεῖται κληρονομία, καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχιεῖ ὄνειδος.

[6] The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

[7] πατρὶ ἀσεβεῖ μέμψεται τέκνα, ὅτι δι᾽ αὐτὸν ὀνειδισθήσονται.

[7] The children will complain of an ungodly father, because they shall be reproached for his sake.

[8] οὐαὶ ὑμῖν, ἄνδρες ἀσεβεῖς, οἵτινες ἐγκατελίπετε νόμον Θεοῦ ῾Υψίστου·

[8] Woe be unto you, ungodly men, which have forsaken the law of the most high God!

[9] καὶ ἐὰν γεννηθῆτε, εἰς κατάραν γεννηθήσεσθε, καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισθήσεσθε.

[9] And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

[10] πάντα ὅσα ἐκ γῆς, εἰς γῆν ἀπελεύσεται, οὕτως ἀσεβεῖς ἀπὸ κατάρας εἰς ἀπώλειαν.

[10] All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

[11] Πένθος ἀνθρώπων ἐν σώμασιν αὐτῶν, ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν ἐξαλειφθήσεται.

[11] The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

[12] φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμένει ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου.

[12] Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

[13] ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν, καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμενεῖ.

[13] A good life hath but few days: but a good name endureth for ever.

[14] παιδείαν ἐν εἰρήνῃ συντηρήσατε, τέκνα· σοφία δὲ κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις;

[14] My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

[15] κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.

[15] A man that hideth his foolishness is better than a man that hideth his wisdom.

[16] τοιγαροῦν ἐντράπητε ἐπὶ τῷ ῥήματί μου· οὐ γάρ ἐστι πᾶσαν αἰσχύνην διαφυλάξαι καλόν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκιμεῖται.

[16] Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

[17] αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας καὶ ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους,

[17] Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

[18] ἀπὸ κριτοῦ καὶ ἄρχοντος περὶ πλημμελείας, ἀπὸ συναγωγῆς καὶ λαοῦ περὶ ἀνομίας,

[18] Of an offence before a judge and ruler; of iniquity before a congregation and people;

[19] ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας καὶ ἀπὸ τόπου, οὗ παροικεῖς, περὶ κλοπῆς,

[19] of unjust dealing before thy partner and friend; And of theft in regard of the place where thou sojournest,

[20] ἀπὸ ἀληθείας Θεοῦ καὶ διαθήκης καὶ ἀπὸ πήξεως ἀγκῶνος ἐπ᾽ ἄρτοις,

[20] and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat;

[21] ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως καὶ ἀπὸ ἀσπαζομένων περὶ σιωπῆς,

[21] and of scorning to give and take; And of silence before them that salute thee;

[22] ἀπὸ ὁράσεως γυναικὸς ἑταίρας καὶ ἀπὸ ἀποστροφῆς προσώπου συγγενοῦς,

[22] and to look upon an harlot; And to turn away thy face from thy kinsman;

[23] ἀπὸ ἀφαιρέσεως μερίδος καὶ δόσεως καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου,

[23] or to take away a portion or a gift; or to gaze upon another man's wife.

[24] ἀπὸ περιεργείας παιδίσκης αὐτοῦ, καὶ μὴ ἐπιστῇς ἐπὶ τὴν κοίτην αὐτῆς·

[24] Or to be overbusy with his maid, and come not near her bed;

[25] ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ, καὶ μετὰ τὸ δοῦναι μὴ ὀνείδιζε,

[25] or of upbraiding speeches before friends; and after thou hast given, upbraid not;

[26] ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς, καὶ ἀπὸ ἀποκαλύψεων λόγων κρυφίων·

[26] Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

[27] καὶ ἔσῃ αἰσχυντηρὸς ἀληθινῶς καὶ εὑρίσκων χάριν ἔναντι παντὸς ἀνθρώπου.

[27] So shalt thou be truly shamefaced and find favour before all men.

CHAPTER 42

ΜΗ περὶ τούτων αἰσχυνθῇς, καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν·

Of these things be not thou ashamed, and accept no person to sin thereby:

[2] περὶ νόμου ῾Υψίστου καὶ διαθήκης καὶ περὶ κρίματος δικαιῶσαι τὸν ἀσεβῆ,

[2] Of the law of the most High, and his covenant; and of judgment to justify the ungodly;

[3] περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων καὶ περὶ δόσεως κληρονομίας ἑταίρων,

[3] Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

[4] περὶ ἀκριβείας ζυγοῦ καὶ σταθμίων, περὶ κτήσεως πολλῶν καὶ ὀλίγων,

[4] Of exactness of balance and weights; or of getting much or little;

[5] περὶ διαφόρου πράσεως ἐμπόρων καὶ περὶ παιδείας τέκνων πολλῆς καὶ οἰκέτῃ πονηρῷ πλευρὰν αἱμάξαι.

[5] And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

[6] ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς, καὶ ὅπου χεῖρες πολλαί, κλεῖσον·

[6] Sure keeping is good, where an evil wife is; and shut up, where many hands are.

[7] ὃ ἐὰν παραδίδως, ἐν ἀριθμῷ καὶ σταθμῷ, καὶ δόσις καὶ λῆψις, πάντα ἐν γραφῇ·

[7] Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

[8] περὶ παιδείας ἀνοήτου καὶ μωροῦ καὶ ἐσχατογήρου κρινομένου πρὸς νέους· καὶ ἔσῃ πεπαιδευμένος ἀληθινῶς καὶ δεδοκιμασμένος ἔναντι παντὸς ζῶντος.

[8] Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

[9] Θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία, καὶ ἡ μέριμνα αὐτῆς ἀφιστᾷ ὕπνον· ἐν νεότητι αὐτῆς μήποτε παρακμάσῃ, καὶ συνῳκηκυῖα μήποτε μισηθῇ·

[9] A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

[10] ἐν παρθενίᾳ μήποτε βεβηλωθῇ καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἔγκυος γένηται· μετὰ ἀνδρὸς οὖσα μήποτε παραβῇ, καὶ συνῳκηκυῖα, μήποτε

στειρωθῇ.

[10] In her virginity, lest she should be defiled and gotten with child in her father's house; and having an man, lest she should transgress; and when she is married, lest she should be barren.

[11] ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακήν, μήποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς, λαλιὰν ἐν πόλει καὶ ἔκκλητον λαοῦ, καὶ καταισχύνῃ σε ἐν πλήθει πολλῶν.

[11] Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

[12] παντὶ ἀνθρώπῳ μὴ ἔμβλεπε ἐν κάλλει καὶ ἐν μέσῳ γυναικῶν μὴ συνέδρευε·

[12] Behold not every body's beauty, and sit not in the midst of women.

[13] ἀπὸ γὰρ ἱματίων ἐκπορεύεται σὴς καὶ ἀπὸ γυναικὸς πονηρία γυναικός.

[13] For from garments cometh a moth, and from woman a woman's wickedness.

[14] κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή, καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν.

[14] Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

[15] Μνησθήσομαι δὴ τὰ ἔργα Κυρίου, καὶ ἃ ἑώρακα ἐκδιηγήσομαι· ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ.

[15] I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

[16] ἥλιος φωτίζων κατὰ πᾶν ἐπέβλεψε, καὶ τῆς δόξης αὐτοῦ πλῆρες τὸ ἔργον αὐτοῦ.

[16] The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

[17] οὐκ ἐνεποίησε τοῖς ἁγίοις Κύριος ἐκδιηγήσασθαι πάντα τὰ θαυμάσια αὐτοῦ, ἃ ἐστερέωσε Κύριος ὁ παντοκράτωρ στηριχθῆναι ἐν δόξῃ αὐτοῦ

τὸ πᾶν.

[17] The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

[18] ἄβυσσον καὶ καρδίαν ἐξίχνευσε καὶ ἐν πανουργεύμασιν αὐτῶν διενοήθη· ἔγνω γὰρ ὁ Κύριος πᾶσαν εἴδησιν καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος,

[18] He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

[19] ἀπαγγέλλων τὰ παρεληλυθότα καὶ ἐπεσόμενα καὶ ἀποκαλύπτων ἴχνη ἀποκρύφων.

[19] He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

[20] οὐ παρῆλθεν αὐτὸν πᾶν διανόημα, οὐκ ἐκρύβη ἀπ᾽ αὐτοῦ οὐδὲ εἷς λόγος.

[20] No thought escapeth him, neither any word is hidden from him.

[21] τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησε, καὶ ὡς ἔστι πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα· οὔτε προσετέθη οὔτε ἠλαττώθη, καὶ οὐ προσεδεήθη οὐδενὸς συμβούλου.

[21] He hath garnished the excellent works of his wisdom, for he is before eternity unto eternity: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

[22] ὡς πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητὰ καὶ ὡς σπινθῆρός ἐστι θεωρῆσαι.

[22] Oh how desirable are all his works! and that a man may see even to a spark.

[23] πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα ἐν πάσαις χρείαις, καὶ πάντα ὑπακούει.

[23] All these things live and remain for ever for all uses, and they are all obedient.

[24] πάντα δισσά, ἓν κατέναντι τοῦ ἑνός, καὶ οὐκ ἐποίησεν οὐδὲν ἐλλεῖπον·

[24] All things are double one against another: and he hath made nothing imperfect.

[25] ἓν τοῦ ἑνὸς ἐστερέωσε τὰ ἀγαθά, καὶ τίς πλησθήσεται ὁρῶν δόξαν αὐτοῦ;

[25] One thing establisheth the good or another: and who shall be filled with beholding his glory?

CHAPTER 43

ΓΑΥΡΙΑΜΑ ὕψους στερέωμα καθαριότητος, εἶδος οὐρανοῦ ἐν ὁράματι δόξης.

The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

[2] ἥλιος ἐν ὀπτασίᾳ διαγγέλων ἐν ἐξόδῳ, σκεῦος θαυμαστόν, ἔργον ῾Υψίστου.

[2] The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

[3] ἐν μεσημβρίᾳ αὐτοῦ ἀναξηραίνει χώραν, καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστήσεται;

[3] At noon it parcheth the country, and who can abide the burning heat thereof?

[4] κάμινον φυσῶν ἐν ἔργοις καύματος, τριπλασίως ἥλιος ἐκκαίων ὄρη· ἀτμίδας πυρώδεις ἐκφυσῶν καὶ ἐκλάμπων ἀκτῖνας ἀμαυροῖ ὀφθαλμούς.

[4] A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

[5] μέγας Κύριος ὁ ποιήσας αὐτόν, καὶ ἐν λόγοις αὐτοῦ κατέσπευσε πορείαν.

[5] Great is the Lord that made it; and at his commandment runneth hastily.

[6] Καὶ ἡ σελήνη ἐν πᾶσιν εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων καὶ σημεῖον αἰῶνος.

[6] He made the moon also to serve in her season for a declaration of times, and a sign of eternity.

[7] ἀπὸ σελήνης σημεῖον ἑορτῆς, φωστὴρ μειούμενος ἐπὶ συντελείας.

[7] From the moon is the sign of feasts, a light that decreaseth in her perfection.

[8] μὴν κατὰ τὸ ὄνομα αὐτῆς ἐστιν, αὐξανομένη θαυμαστῶς ἐν ἀλλοιώσει, σκεῦος παρεμβολῶν ἐν ὕψει, ἐν στερεώματι οὐρανοῦ ἐκλάμπων.

[8] The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

[9] κάλλος οὐρανοῦ, δόξα ἄστρων, κόσμος φωτίζων ἐν ὑψίστοις Κυρίου·

[9] The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

[10] ἐν λόγοις ἁγίου στήσονται κατὰ κρίμα καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν.

[10] At the commandment of the Holy One they will stand in their order, and never faint in their watches.

[11] ἰδὲ τόξον καὶ εὐλόγησον τὸν ποιήσαντα αὐτό, σφόδρα ὡραῖον ἐν τῷ αὐγάσματι αὐτοῦ·

[11] Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

[12] ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης, χεῖρες ῾Υψίστου ἐτάνυσαν αὐτό.

[12] It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

[13] Προστάγματι αὐτοῦ κατέσπευσε χιόνα καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ.

[13] By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

[14] διὰ τοῦτο ἠνεῴχθησαν θησαυροί, καὶ ἐξέπτησαν νεφέλαι ὡς πετεινά·

[14] Through this the treasures are opened: and clouds fly forth as fowls.

[15] ἐν μεγαλείῳ αὐτοῦ ἴσχυσε νεφέλας, καὶ διεθρύβησαν λίθοι χαλάζης·

[15] By his great power he maketh the clouds firm, and the hailstones are broken small.

[16] καὶ ἐν ὀπτασίαις αὐτοῦ σαλευθήσεται ὄρη, ἐν θελήματι πνεύσεται νότος.

[16] At his sight the mountains are shaken, and at his will the south wind bloweth.

[17] φωνὴ βροντῆς αὐτοῦ ὠδίνησε γῆν καὶ καταιγὶς Βορέου καὶ συστροφὴ πνεύματος.

[17] The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind:

[18] ὡς πετεινὰ καθιπτάμενα πάσσει χιόνα, καὶ ὡς ἀκρὶς καταλύουσα ἡ κατάβασς αὐτῆς· κάλλος λευκότητος αὐτῆς ἐκθαυμάσει ὀφθαλμός, καὶ ἐπὶ τοῦ ὑετοῦ αὐτῆς ἐκστήσεται καρδία.

[18] as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

[19] καὶ πάχνην ὡς ἅλα ἐπὶ γῆς χέει, καὶ παγεῖσα γίνεται σκολόπων ἄκρα.

[19] And frost, like salt, he pours upon the earth, and when it freezes, points of thorns occur.

[20] ψυχρὸς ἄνεμος Βορέης πνεύσει, καὶ παγήσεται κρύσταλλος ἐφ᾽ ὕδατος· ἐπὶ πᾶσαν συναγωγὴν ὕδατος καταλύσει, καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ.

[20] When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

[21] καταφάγεται ὄρη καὶ ἔρημον ἐκκαύσει καὶ ἀποσβέσει χλόην ὡς πῦρ.

[21] It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

[22] ἴασις πάντων κατὰ σπουδὴν ὁμίχλη, δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἱλαρώσει.

[22] A mist hastens healing for all things; a dew that comes out will refresh from the heat.

[23] Λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον, καὶ ἐφύτευσεν ἐν αὐτῇ νήσους.

[23] By his counsel he appeaseth the deep, and planteth islands therein.

[24] οἱ πλέοντες τὴν θάλασσαν διηγοῦνται τὸν κίνδυνον αὐτῆς, καὶ ἀκοαῖς ὠτίων ἡμῶν θαυμάζομεν.

[24] They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

[25] καὶ ἐκεῖ τὰ παράδοξα καὶ θαυμάσια ἔργα, ποικιλία παντὸς ζῴου, κτίσις κητῶν.

[25] For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

[26] δι᾽ αὐτὸν εὐοδοῖ ἄγγελος αὐτοῦ, καὶ ἐν λόγῳ αὐτοῦ σύγκειται πάντα.

[26] Because of him, his messenger succeeds, and by his word all things hold together.

[27] Πολλὰ ἐροῦμεν καὶ οὐ μὴ ἐφικώμεθα, καὶ συντέλεια λόγων· τὸ πᾶν ἐστιν αὐτός.

[27] We may speak much, and yet come short: wherefore in sum, he is all.

[28] δοξάζοντες ποῦ ἰσχύσομεν; αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.

[28] How shall we be able to magnify him? for he is great above all his works.

[29] φοβερὸς Κύριος καὶ σφόδρα μέγας, καὶ θαυμαστὴ ἡ δυναστεία αὐτοῦ.

[29] The Lord is terrible and very great, and marvellous is his power.

[30] δοξάζοντες Κύριον ὑψώσατε, καθόσον ἂν δύνησθε, ὑπερέξει γὰρ καὶ ἔτι· καὶ ὑψοῦντες αὐτὸν πληθύνατε ἐν ἰσχύϊ· μὴ κοπιᾶτε, οὐ γὰρ μὴ ἐφίκησθε.

[30] When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

[31] τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγήσεται; καὶ τίς μεγαλυνεῖ αὐτὸν καθώς ἐστι;

[31] Who hath seen him, that he might tell us? and who can magnify him as he is?

[32] πολλὰ ἀπόκρυφά ἐστι μείζονα τούτων, ὀλίγα γὰρ ἑωράκαμεν τῶν ἔργων αὐτοῦ·

[32] There are yet hid greater things than these be, for we have seen but a few of his works.

[33] πάντα γὰρ ἐποίησεν ὁ Κύριος, καὶ τοῖς εὐσεβέσιν ἔδωκε σοφίαν.

[33] For the Lord hath made all things; and to the godly hath he given wisdom.

CHAPTER 44

ΠΑΤΕΡΩΝ ΥΜΝΟΣ.

A HYMN TO THE FATHERS

Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει.

Let us now praise famous men, and our fathers that begat us.

[2] πολλὴν δόξαν ἔκτισεν ὁ Κύριος, τὴν μεγαλωσύνην αὐτοῦ ἀπ᾽ αἰῶνος.

[2] The Lord hath wrought great glory by them through his great power from the beginning.

[3] κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει· βουλεύοντες ἐν συνέσει αὐτῶν, ἀπηγγελκότες ἐν προφητείαις·

[3] Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

[4] ἡγούμενοι λαοῦ ἐν διαβουλίοις καὶ συνέσει γραμματείας λαοῦ, σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν·

[4] Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions:

[5] ἐκζητοῦντες μέλη μουσικῶν καὶ διηγούμενοι ἔπη ἐν γραφῇ·

[5] Such as found out musical tunes, and recited verses in writing:

[6] ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύϊ, εἰρηνεύοντες ἐν παροικίαις αὐτῶν·

[6] Rich men furnished with ability, living peaceably in their habitations:

[7] πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν, καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.

[7] All these were honoured in their generations, and were the glory of their times.

[8] εἰσὶν αὐτῶν οἳ κατέλιπον ὄνομα τοῦ ἐκδιηγήσασθαι ἐπαίνους·

[8] There be of them, that have left a name behind them, that their praises might be reported.

[9] καὶ εἰσὶν ὧν οὐκ ἔστι μνημόσυνον καὶ ἀπώλοντο ὡς οὐχ ὑπάρξαντες καὶ ἐγένοντο ὡς οὐ γεγονότες καὶ τὰ τέκνα αὐτῶν μετ᾽ αὐτούς.

[9] And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

[10] ἀλλ᾽ ἢ οὗτοι ἄνδρες ἐλέους, ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν·

[10] But these were merciful men, whose righteousness hath not been forgotten.

[11] μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ ἀγαθὴ κληρονομία, ἔκγονα αὐτῶν·

[11] With their seed shall continually remain a good inheritance, and with their children’s children;

[12] ἐν ταῖς διαθήκαις ἔστη σπέρμα αὐτῶν καὶ τὰ τέκνα αὐτῶν δι᾽ αὐτούς·

[12] Their seed stood steadfast in the covenants, and their children remain for their sake.

[13] ἕως αἰῶνος μενεῖ σπέρμα αὐτῶν, καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται·

[13] Their seed shall remain for ever, and their glory shall not be blotted out.

[14] τὰ σώματα αὐτῶν ἐν εἰρήνῃ ἐτάφη, καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς γενεάς·

[14] Their bodies are buried in peace; but their name liveth for evermore.

[15] σοφίαν αὐτῶν διηγήσονται λαοί, καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.

[15] The people will tell of their wisdom, and the congregation will shew forth their praise.

[16] Ἐνὼχ εὐηρέστησε Κυρίῳ καὶ μετετέθη, ὑπόδειγμα μετανοίας ταῖς γενεαῖς.

[16] Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

[17] Νῶε εὑρέθη τέλειος δίκαιος, ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα· διὰ τοῦτον ἐγενήθη κατάλειμμα τῇ γῇ, ὅτε ἐγένετο κατακλυσμός·

[17] Noah was found perfect and righteous; in the time of wrath he became an exchange; therefore was he left as a remnant unto the earth, when the flood came.

[18] διαθῆκαι αἰῶνος ἐτέθησαν πρὸς αὐτόν, ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ πᾶσα σάρξ.

[18] An everlasting covenant was made with him, that all flesh should perish no more by the flood.

[19] Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν, καὶ οὐχ εὑρέθη ὅμοιος ἐν τῇ δόξῃ·

[19] Abraham was a great father of many people: in glory was there none like unto him;

[20] ὃς συνετήρησε νόμον ῾Υψίστου καὶ ἐγένετο ἐν διαθήκῃ μετ᾽ αὐτοῦ· ἐν σαρκὶ αὐτοῦ ἔστησε διαθήκην καὶ ἐν πειρασμῷ εὑρέθη πιστός.

[20] Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

[21] διὰ τοῦτο ἐν ὅρκῳ ἔστησεν αὐτῷ ἐνευλογηθῆναι ἔθνη ἐν τῷ σπέρματι αὐτοῦ, πληθῦναι αὐτὸν ὡς χοῦν τῆς γῆς καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ καὶ κατακληρονομῆσαι αὐτοὺς ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως ἄκρου γῆς.

[21] Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

[22] καὶ ἐν τῷ ᾽Ισαὰκ ἔστησεν οὕτως διὰ ῾Αβραὰμ τὸν πατέρα αὐτοῦ εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην

[22] With Isaac did he establish likewise for Abraham his father’s sake the blessing of all men, and the covenant,

[23] καὶ κατέπαυσεν ἐπὶ κεφαλὴν ᾽Ιακώβ. ἐπέγνω αὐτὸν ἐν εὐλογίαις αὐτοῦ καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ· καὶ διέστειλε μερίδας αὐτοῦ, ἐν φυλαῖς ἐμέρισε δεκαδύο.

[23] And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

CHAPTER 45

ΚΑΙ ἐξήγαγεν ἐξ αὐτοῦ ἄνδρα ἐλέους εὑρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης σαρκός, ἠγαπημένον ὑπὸ Θεοῦ καὶ ἀνθρώπων, Μωυσῆν, οὗ τὸ μνημόσυνον ἐν εὐλογίαις·

And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

[2] ὡμοίωσεν αὐτὸν δόξῃ ἁγίων καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν·

[2] He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

[3] ἐν λόγοις αὐτοῦ σημεῖα κατέπαυσεν, ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασιλέων· ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ καὶ ἔδειξεν αὐτῷ τῆς δόξης αὐτοῦ·

[3] By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

[4] ἐν πίστει καὶ πραΰτητι αὐτὸν ἡγίασεν, ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός·

[4] He sanctified him in his faithfulness and meekness, and chose him out of all men.

[5] ἠκούτισεν αὐτὸν τῆς φωνῆς αὐτοῦ καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γνόφον καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς, νόμον ζωῆς καὶ ἐπιστήμης διδάξαι τὸν ᾽Ιακὼβ διαθήκην καὶ κρίματα αὐτοῦ τὸν ᾽Ισραήλ.

[5] He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

[6] ᾽Ααρὼν ὕψωσεν ἅγιον ὅμοιον αὐτῷ ἀδελφὸν αὐτοῦ ἐκ φυλῆς Λευΐ·

[6] He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

[7] ἔστησεν αὐτῷ διαθήκην αἰῶνος καὶ ἔδωκεν αὐτῷ ἱερατείαν λαοῦ· ἐμακάρισεν αὐτὸν ἐν εὐκοσμίᾳ καὶ περιέζωσεν αὐτὸν στολὴν δόξης·

[7] An everlasting covenant he made with him and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

[8] ἐνέδυσεν αὐτὸν συντέλειαν καυχήματος καὶ ἐστερέωσεν αὐτὸν σκεύεσιν ἰσχύος, περισκελῆ καὶ ποδήρη καὶ ἐπωμίδα,

[8] He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

[9] καὶ ἐκύκλωσεν αὐτὸν ροΐσκοις χρυσοῖς, κώδωσι πλείστοις κυκλόθεν, ἠχῆσαι φωνὴν ἐν βήμασιν αὐτοῦ, ἀκουστὸν ποιῆσαι ἦχον ἐν ναῷ εἰς μνημόσυνον υἱοῖς λαοῦ αὐτοῦ·

[9] And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

[10] στολῇ ἁγίᾳ, χρυσῷ καὶ ὑακίνθῳ καὶ πορφύρᾳ, ἔργῳ ποικιλτοῦ, λογείῳ κρίσεως, δήλοις ἀληθείας, κεκλωσμένῃ κόκκῳ, ἔργῳ τεχνίτου,

[10] With the sacred vestment, with gold and blue and purple, a work of an embroiderer, with the oracle of judgment, for manifestations of truth, with twisted scarlet, a work of an artisan,

[11] λίθοις πολυτελέσι γλύμματος σφραγῖδος, ἐν δέσει χρυσίου, ἔργῳ λιθουργοῦ, εἰς μνημόσυνον ἐν γραφῇ κεκολαμμένῃ κατ᾽ ἀριθμὸν φυλῶν ᾽Ισραήλ·

[11] with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

[12] στέφανον χρυσοῦν ἐπάνω κιδάρεως, ἐκτύπωμα σφραγῖδος ἁγιάσματος, καύχημα τιμῆς, ἔργον ἰσχύος, ἐπιθυμήματα ὀφθαλμῶν κοσμούμενα ὡραῖα·

[12] He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

[13] πρὸ αὐτοῦ οὐ γέγονε τοιαῦτα ἕως αἰῶνος, οὐκ ἐνεδύσατο ἀλλογενὴς πλὴν τῶν υἱῶν αὐτοῦ μόνον καὶ τὰ ἔκγονα αὐτοῦ διαπαντός.

[13] Before him there were none such, neither did ever any stranger put them on, but only his children and his children’s children perpetually.

[14] θυσίαι αὐτοῦ ὁλοκαρπωθήσονται καθημέραν ἐνδελεχῶς δίς.

[14] Their sacrifices shall be wholly consumed every day twice continually.

[15] ἐπλήρωσε Μωσῆς τὰς χεῖρας καὶ ἔχρισεν αὐτὸν ἐν ἐλαίῳ ἁγίῳ· ἐγενήθη αὐτῷ εἰς διαθήκην αἰώνιον καὶ ἐν τῷ σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεύειν καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι αὐτοῦ.

[15] Moses filled his hands and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

[16] ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζῶντος προσαγαγεῖν κάρπωσιν Κυρίῳ, θυμίαμα καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου.

[16] He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

[17] ἔδωκεν αὐτὸν ἐν ἐντολαῖς αὐτοῦ ἐξουσίαν ἐν διαθήκαις κριμάτων διδάξαι τὸν Ἰακὼβ τὰ μαρτύρια καὶ ἐν νόμῳ αὐτοῦ φωτίσαι Ἰσραήλ.

[17] He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and enlighten Israel in his laws.

[18] ἐπισυνέστησαν αὐτῷ ἀλλότριοι καὶ ἐζήλωσαν αὐτὸν ἐν τῇ ἐρήμῳ, ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρὼν καὶ ἡ συναγωγὴ Κορὲ ἐν θυμῷ καὶ ὀργῇ·

[18] Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

[19] εἶδε Κύριος καὶ οὐκ εὐδόκησε, καὶ συνετελέσθησαν ἐν θυμῷ ὀργῆς· ἐποίησεν αὐτοῖς τέρατα καταναλῶσαι ἐν πυρὶ φλογὸς αὐτοῦ.

[19] This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

[20] καὶ προσέθηκεν Ἀαρὼν δόξαν καὶ ἔδωκεν αὐτῷ κληρονομίαν· ἀπαρχὰς πρωτογεννημάτων ἐμέρισεν αὐτῷ, ἄρτον πρώτοις ἡτοίμασε

πλησμονήν·

[20] But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

[21] καὶ γὰρ θυσίας Κυρίου φάγονται, ἃς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ.

[21] For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

[22] πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει, καὶ μερὶς οὐκ ἔστιν αὐτῷ ἐν λαῷ, αὐτὸς γὰρ μερίς σου καὶ κληρονομία.

[22] Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

[23] Καὶ Φινεὲς υἱὸς Ἐλεάζαρ τρίτος εἰς δόξαν ἐν τῷ ζηλῶσαι αὐτὸν ἐν φόβῳ Κυρίου καὶ στῆναι αὐτὸν ἐν τροπῇ λαοῦ, ἐν ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ· καὶ ἐξιλάσατο περὶ τοῦ Ἰσραήλ.

[23] The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart: when the people were turned back, and made reconciliation for Israel.

[24] διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης προστατεῖν ἁγίων καὶ λαοῦ αὐτοῦ, ἵνα αὐτῷ ᾖ καὶ τῷ σπέρματι αὐτοῦ ἱερωσύνης μεγαλεῖον εἰς τοὺς αἰῶνας.

[24] Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

[25] καὶ διαθήκην τῷ Δαυὶδ υἱῷ Ἰεσσαὶ ἐκ φυλῆς Ἰούδα, κληρονομία βασιλέως υἱοῦ ἐξ υἱοῦ μόνου· κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.

[25] According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

[26] δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν κρίνειν τὸν λαὸν αὐτοῦ ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν καὶ τὴν δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.

[26] God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAPTER 46

ΚΡΑΤΑΙΟΣ ἐν πολέμοις Ἰησοῦς Ναυῆ καὶ διάδοχος Μωυσῆ ἐν προφητείαις, ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ ἐκδικῆσαι ἐπεγειρομένους ἐχθρούς, ὅπως κατακληρονομήσῃ τὸν Ἰσραήλ.

Jesus the son a Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

[2] ὡς ἐδοξάσθη ἐν τῷ ἐπᾶραι χεῖρας αὐτοῦ καὶ ἐν τῷ ἐκτεῖναι ρομφαίαν ἐπὶ πόλεις.

[2] How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

[3] τίς πρότερον αὐτοῦ οὕτως ἔστη; τοὺς γὰρ πολεμίους Κύριος αὐτὸς ἐπήγαγεν.

[3] Who before him so stood to it? for the Lord himself brought his enemies unto him.

[4] οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος καὶ μία ἡμέρα ἐγενήθη πρὸς δύο;

[4] Did not the sun go back by his means? and was not one day as long as two?

[5] ἐπεκαλέσατο τὸν Ὕψιστον δυνάστην ἐν τῷ θλῖψαι αὐτὸν ἐχθροὺς κυκλόθεν, καὶ ἐπήκουσεν αὐτῶν μέγας Κύριος ἐν λίθοις χαλάζης δυνάμεως κραταιᾶς·

[5] He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him. And with hailstones of

mighty power,

[6] κατέρραξεν ἐπ᾽ ἔθνος πόλεμον καὶ ἐν καταβάσει ἀπώλεσεν ἀνθεστηκότας, ἵνα γνῶσιν ἔθνη πανοπλίαν αὐτοῦ ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ· καὶ γὰρ ἐπηκολούθησεν ὀπίσω δυνάστου.

[6] He rushed down upon a nation in battle, and on a slope he destroyed those who resisted so that nations might know his armament, because their battle was against the Lord, for indeed he followed after a mighty one.

[7] Καὶ ἐν ἡμέραις Μωυσέως ἐποίησεν ἔλεος, αὐτὸς καὶ Χάλεβ υἱὸς ᾽Ιεφοννῆ, ἀντιστῆναι ἔναντι ἐκκλησίας, κωλῦσαι λαὸν ἀπὸ ἁμαρτίας καὶ κοπάσαι γογγυσμὸν πονηρίας.

[7] In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

[8] καὶ αὐτοὶ δύο ὄντες διεσώθησαν ἀπὸ ἑξακοσίων χιλιάδων πεζῶν, εἰσαγαγεῖν αὐτοὺς εἰς κληρονομίαν, εἰς γῆν ρέουσαν γάλα καὶ μέλι.

[8] And of six hundred thousand people on foot, they two were preserved to bring them in to the heritage, even unto the land that floweth with milk and honey.

[9] καὶ ἔδωκεν ὁ Κύριος τῷ Χάλεβ ἰσχύν, καὶ ἕως γήρους διέμεινεν αὐτῷ ἐπιβῆναι αὐτὸν ἐπὶ τὸ ὕψος τῆς γῆς, καὶ τὸ σπέρμα αὐτοῦ κατέσχε κληρονομίαν,

[9] The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

[10] ὅπως ἴδωσι πάντες οἱ υἱοὶ ᾽Ισραὴλ ὅτι καλὸν τὸ πορεύεσθαι ὀπίσω Κυρίου.

[10] That all the children of Israel might see that it is good to follow the Lord.

[11] Καὶ οἱ κριταί, ἕκαστος τῷ αὐτοῦ ὀνόματι, ὅσων οὐκ ἐξεπόρνευσεν ἡ καρδία καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου, εἴη τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις·

[11] And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

[12] τὰ ὀστᾶ αὐτῶν ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν καὶ τὸ ὄνομα αὐτῶν ἀντικαταλλασσόμενον ἐφ᾽ υἱοῖς δεδοξασμένων αὐτῶν.

[12] Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

[13] ᾽Ηγαπημένος ὑπὸ Κυρίου αὐτοῦ Σαμουὴλ προφήτης Κυρίου κατέστησε βασιλείαν καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ·

[13] Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

[14] ἐν νόμῳ Κυρίου ἔκρινε συναγωγήν, καὶ ἐπεσκέψατο Κύριος τὸν ᾽Ιακώβ·

[14] By the law of the Lord he judged the congregation, and the Lord visited Jacob.

[15] ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης καὶ ἐγνώσθη ἐν πίστει αὐτοῦ πιστὸς ὁράσεως.

[15] By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

[16] καὶ ἐπεκαλέσατο τὸν Κύριον δυνάστην ἐν τῷ θλῖψαι ἐχθροὺς αὐτοῦ κυκλόθεν ἐν προσφορᾷ ἀρνὸς γαλαθηνοῦ·

[16] He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

[17] καὶ ἐβρόντησεν ἀπ᾽ οὐρανοῦ Κύριος καὶ ἐν ἤχῳ μεγάλῳ ἀκουστὴν ἐποίησε τὴν φωνὴν αὐτοῦ

[17] And the Lord thundered from heaven, and with a great noise made his voice to be heard.

[18] καὶ ἐξέτριψεν ἡγουμένους Τυρίων καὶ πάντας ἄρχοντας Φυλιστιείμ.

[18] And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

[19] καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι Κυρίου καὶ χριστοῦ αὐτοῦ· χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος.

[19] And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

[20] καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν ἐπροφήτευσε καὶ ὑπέδειξε βασιλεῖ τὴν τελευτὴν αὐτοῦ καὶ ἀνύψωσεν ἐκ γῆς τὴν φωνὴν αὐτοῦ ἐν προφητείᾳ ἐξαλεῖψαι ἀνομίαν λαοῦ.

[20] And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAPTER 47

ΚΑΙ μετὰ τοῦτο ἀνέστη Νάθαν προφητεύειν ἐν ἡμέραις Δαυίδ.

And after him rose up Nathan to prophesy in the time of David.

[2] ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου, οὕτως Δαυὶδ ἀπὸ τῶν υἱῶν Ἰσραήλ.

[2] As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

[3] ἐν λέουσιν ἔπαιξεν ὡς ἐν ἐρίφοις καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων.

[3] He played with lions as with kids, and with bears as with lambs.

[4] ἐν νεότητι αὐτοῦ οὐχὶ ἀπέκτεινε γίγαντα καὶ ἐξῆρεν ὀνειδισμὸν ἐκ λαοῦ ἐν τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης καὶ καταβαλεῖν γαυρίαμα τοῦ Γολιάθ;

[4] Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

[5] ἐπεκαλέσατο γὰρ Κύριον τὸν Ὕψιστον καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος ἐξᾶραι ἄνθρωπον δυνατὸν ἐν πολέμῳ, ἀνυψῶσαι κέρας λαοῦ αὐτοῦ.

[5] For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

[6] οὕτως ἐν μυριάσιν ἐδόξασαν αὐτὸν καὶ ᾔνεσαν αὐτὸν ἐν εὐλογίαις Κυρίου ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης·

[6] So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

[7] ἐξέτριψε γὰρ ἐχθροὺς κυκλόθεν καὶ ἐξουδένωσε Φυλιστιεὶμ τοὺς ὑπεναντίους· ἕως σήμερον συνέτριψεν αὐτῶν κέρας.

[7] For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

[8] ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν ἁγίῳ ῾Υψίστῳ ρήματι δόξης· ἐν πάσῃ καρδίᾳ αὐτοῦ ὕμνησε καὶ ἠγάπησε τὸν ποιήσαντα αὐτόν.

[8] In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

[9] καὶ ἔστησε ψαλτῳδοὺς κατέναντι τοῦ θυσιαστηρίου καὶ ἐξ ἠχοῦς αὐτῶν γλυκαίνειν μέλη·

[9] He set singers also before the altar, that by their voices they might make sweet melody.

[10] ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν καὶ ἐκόσμησε καιροὺς μέχρι συντελείας ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ καὶ ἀπὸ πρωΐ ἠχεῖν τὸ ἁγίασμα.

[10] He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

[11] Κύριος ἀφεῖλε τὰς ἁμαρτίας αὐτοῦ καὶ ἀνύψωσεν εἰς αἰῶνα τὸ κέρας αὐτοῦ καὶ ἔδωκεν αὐτῷ διαθήκην βασιλέων καὶ θρόνον δόξης ἐν τῷ ᾽Ισραήλ.

[11] The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

[12] Μετὰ τοῦτον ἀνέστη υἱὸς ἐπιστήμων καὶ δι᾽ αὐτὸν κατέλυσεν ἐν πλατυσμῷ·

[12] After him rose up a wise son, and for his sake he dwelt at large.

[13] Σαλωμὼν ἐβασίλευσεν ἐν ἡμέραις εἰρήνης, ᾧ ὁ Θεὸς κατέπαυσε κυκλόθεν, ἵνα στήσῃ οἶκον ἐπ᾽ ὀνόματι αὐτοῦ καὶ ἑτοιμάσῃ ἁγίασμα εἰς τὸν αἰῶνα.

[13] Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

[14] ὡς ἐσοφίσθης ἐν νεότητί σου καὶ ἐνεπλήσθης ὡς ποταμὸς συνέσεως.

[14] How wise wast thou in thy youth and, as a flood, filled with understanding!

[15] γῆν ἐπεκάλυψεν ἡ ψυχή σου, καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων·

[15] Thy soul covered the whole earth, and thou filledst it with dark parables.

[16] εἰς νήσους πόρρω ἀφίκετο τὸ ὄνομά σου, καὶ ἠγαπήθης ἐν τῇ εἰρήνῃ σου·

[16] Thy name went far unto the islands; and for thy peace thou wast beloved.

[17] ἐν ᾠδαῖς καὶ παροιμίαις καὶ παραβολαῖς καὶ ἐν ἑρμηνείαις ἀπεθαύμασάν σε χῶραι.

[17] The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

[18] ἐν ὀνόματι Κυρίου τοῦ Θεοῦ τοῦ ἐπικεκλημένου Θεοῦ Ἰσραήλ, συνήγαγες ὡς κασσίτερον τὸ χρυσίον καὶ ὡς μόλυβδον ἐπλήθυνας ἀργύριον.

[18] By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin and didst multiply silver as lead.

[19] παρανέκλινας τὰς λαγόνας σου γυναιξὶ καὶ ἐνεξουσιάσθης ἐν τῷ σώματί σου·

[19] Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

[20] ἔδωκας μῶμον ἐν τῇ δόξῃ σου καὶ ἐβεβήλωσας τὸ σπέρμα σου ἐπαγαγεῖν ὀργὴν ἐπὶ τὰ τέκνα σου καὶ κατενύγην ἐπὶ τῇ ἀφροσύνῃ σου,

[20] Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

[21] γενέσθαι δίχα τυραννίδα καὶ ἐξ ᾽Εφραὶμ ἄρξαι βασιλείαν ἀπειθῆ.

[21] So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

[22] ὁ δὲ Κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ καὶ οὐ μὴ διαφθείρῃ ἀπὸ τῶν ἔργων αὐτοῦ, οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ αὐτοῦ ἔκγονα καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ· καὶ τῷ ᾽Ιακὼβ ἔδωκε κατάλειμμα καὶ τῷ Δαυὶδ ἐξ αὐτοῦ ρίζαν.

[22] But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

[23] Καὶ ἀνεπαύσατο Σαλωμὼν μετὰ τῶν πατέρων αὐτοῦ καὶ κατέλιπε μετ᾽ αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ λαοῦ ἀφροσύνην καὶ ἐλασσούμενον συνέσει, Ροβοάμ, ὃς ἀπέστησε λαὸν ἐκ βουλῆς αὐτοῦ, καὶ ῾Ιεροβοὰμ υἱὸν Ναβάτ, ὃς ἐξήμαρτε τὸν ᾽Ισραὴλ καὶ ἔδωκε τῷ ᾽Εφραὶμ ὁδὸν ἁμαρτίας.

[23] Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

[24] καὶ ἐπληθύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα ἀποστῆσαι αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν·

[24] And their sins were multiplied exceedingly, that they were driven out of the land.

[25] καὶ πᾶσαν πονηρίαν ἐξεζήτησαν, ἕως ἐκδίκησις ἔλθῃ ἐπ᾽ αὐτούς.

[25] For they sought out all wickedness, till the vengeance came upon them.

CHAPTER 48

ΚΑΙ ἀνέστη ᾽Ηλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο·

Then stood up Elias the prophet as fire, and his word burned like a lamp.

[2] ὃς ἐπήγαγεν ἐπ᾽ αὐτοὺς λιμὸν καὶ τῷ ζήλῳ αὐτοῦ ὠλιγοποίησεν αὐτούς·

[2] He brought a sore famine upon them, and by his zeal he diminished their number.

[3] ἐν λόγῳ Κυρίου ἀνέσχεν οὐρανόν, κατήγαγεν οὕτως τρὶς πῦρ.

[3] By the word of the Lord he shut up the heaven, and also three times brought down fire.

[4] ὡς ἐδοξάσθης, ᾽Ηλία, ἐν τοῖς θαυμασίοις σου· καὶ τίς ὅμοιός σοι καυχᾶσθαι;

[4] O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

[5] ὁ ἐγείρας νεκρὸν ἐκ θανάτου καὶ ἐξ ᾅδου ἐν λόγῳ ῾Υψίστου·

[5] Who didst raise up a dead man from death and from out of Hades by the word of the most High.

[6] ὁ καταγαγὼν βασιλεῖς εἰς ἀπώλειαν καὶ δεδοξασμένους ἀπὸ κλίνης αὐτῶν·

[6] Who broughtest kings to destruction, and honourably men from their bed:

[7] ὁ ἀκούων ἐν Σινᾷ ἐλεγμὸν καὶ ἐν Χωρὴβ κρίματα ἐκδικήσεως·

[7] Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

[8] ὁ χρίων βασιλεῖς εἰς ἀνταπόδομα καὶ προφήτας διαδόχους μετ᾽ αὐτόν·

[8] Who anointedst kings to take revenge, and prophets to succeed after him:

[9] ὁ ἀναληφθεὶς ἐν λαίλαπι πυρὸς ἐν ἅρματι ἵππων πυρίνων·

[9] Who was taken up in a whirlwind of fire, and in a chariot of fiery horses:

[10] ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς κοπάσαι ὀργὴν πρὸ θυμοῦ, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστῆσαι φυλὰς Ἰακώβ.

[10] He who was recorded ready for the times, to calm anger before wrath, to turn the heart of a father to a son and to restore the tribes of Jacob.

[11] μακάριοι οἱ ἰδόντες σε καὶ οἱ ἐν ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα.

[11] Blessed are they that saw thee, and slept in love; for we shall surely live.

[12] Ἠλίας, ὃς ἐν λαίλαπι ἐσκεπάσθη, καὶ Ἐλισαιὲ ἐνεπλήσθη πνεύματος αὐτοῦ· καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἐσαλεύθη ὑπὸ ἄρχοντος, καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδείς.

[12] Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

[13] πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν, καὶ ἐν κοιμήσει ἐπροφήτευσε τὸ σῶμα αὐτοῦ·

[13] No word could overcome him; and after his death his body prophesied.

[14] καὶ ἐν ζωῇ αὐτοῦ ἐποίησε τέρατα, καὶ ἐν τελευτῇ θαυμάσια τὰ ἔργα αὐτοῦ.

[14] He did wonders in his life, and at his death were his works marvellous.

[15] Ἐν πᾶσι τούτοις οὐ μετενόησεν ὁ λαὸς καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, ἕως ἐπρονομεύθησαν ἀπὸ τῆς γῆς αὐτῶν καὶ

ἐσκορπίσθησαν ἐν πάσῃ τῇ γῇ. καὶ κατελείφθη ὁ λαὸς ὀλιγοστός, καὶ ἄρχων τῷ οἴκῳ Δαυίδ·

[15] For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

[16] τινὲς μὲν αὐτῶν ἐποίησαν τὸ ἀρεστόν, τινὲς δὲ ἐπλήθυναν ἁμαρτίας.

[16] Of whom some did that which was pleasing to God, and some multiplied sins.

[17] Ἐζεκίας ὠχύρωσε τὴν πόλιν αὐτοῦ καὶ εἰσήγαγεν εἰς τὸ μέσον αὐτῆς ὕδωρ, ὤρυξε σιδήρῳ ἀκρότομον καὶ ᾠκοδόμησε κρήνας εἰς ὕδατα.

[17] Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

[18] ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρὶμ καὶ ἀπέστειλε Ραψάκην, καὶ ἀπῆρε· καὶ ἐπῆρεν ἡ χεὶρ αὐτοῦ ἐπὶ Σιὼν καὶ ἐμεγαλαύχησεν ἐν ὑπερηφανίᾳ αὐτοῦ.

[18] In his days Sennacherim came up, and he sent Rapsakes and departed, and he raised up his hand against Sion and made great boasts in his arrogance.

[19] τότε ἐσαλεύθησαν καρδίαι καὶ χεῖρες αὐτῶν, καὶ ὠδίνησαν ὡς αἱ τίκτουσαι·

[19] Then trembled their hearts and hands, and they were in pain, as women in travail.

[20] καὶ ἐπεκαλέσαντο τὸν Κύριον τὸν ἐλεήμονα ἐκπετάσαντες τὰς χεῖρας αὐτῶν πρὸς αὐτόν. καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ ἐπήκουσεν αὐτῶν καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ἡσαΐου.

[20] But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the hand of Isaiah.

[21] ἐπάταξε τὴν παρεμβολὴν τῶν Ἀσσυρίων. καὶ ἐξέτριψεν αὐτοὺς ὁ ἄγγελος αὐτοῦ.

[21] He smote the host of the Assyrians, and his angel destroyed them.

[22] ἐποίησε γὰρ Ἐζεκίας τὸ ἀρεστὸν Κυρίῳ καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυὶδ τοῦ πατρὸς αὐτοῦ, ἃς ἐνετείλατο Ἡσαΐας ὁ προφήτης, ὁ μέγας καὶ πιστὸς ἐν ὁράσει αὐτοῦ.

[22] For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Isaiah the prophet, who was great and faithful in his vision, had commanded him.

[23] ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος καὶ προσέθηκε ζωὴν βασιλεῖ.

[23] In his time the sun went backward, and he lengthened the king's life.

[24] πνεύματι μεγάλῳ εἶδε τὰ ἔσχατα καὶ παρεκάλεσε τοὺς πενθοῦντας ἐν Σιών·

[24] He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

[25] ἕως τοῦ αἰῶνος ὑπέδειξε τὰ ἐσόμενα καὶ τὰ ἀπόκρυφα πρὶν ἢ παραγενέσθαι αὐτά.

[25] He shewed what should come to pass for ever, and secret things before ever they came.

CHAPTER 49

ΜΝΗΜΟΣΥΝΟΝ Ἰωσίου εἰς σύνθεσιν θυμιάματος ἐσκευασμένον ἔργῳ μυρεψοῦ· ἐν παντὶ στόματι ὡς μέλι γλυκανθήσεται καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου.

The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

[2] αὐτὸς κατηυθύνθη ἐν ἐπιστροφῇ λαοῦ καὶ ἐξῆρε βδελύγματα ἀνομίας·

[2] He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

[3] κατεύθυνε πρὸς Κύριον τὴν καρδίαν αὐτοῦ, ἐν ἡμέραις ἀνόμων κατίσχυσε τὴν εὐσέβειαν.

[3] He directed his heart toward the Lord; in days of lawless people he strengthened piety.

[4] Πάρεξ Δαυὶδ καὶ Ἐζεκίου καὶ Ἰωσίου, πάντες πλημμέλειαν ἐπλημμέλησαν· κατέλιπον γὰρ τὸν νόμον τοῦ Ὑψίστου, οἱ βασιλεῖς Ἰούδα ἐξέλιπον·

[4] Except for David and Ezekias and Josias, all committed error, for they abandoned the law of the Most High; the kings of Judah failed,

[5] ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις καὶ τὴν δόξαν αὐτῶν ἔθνει ἀλλοτρίῳ.

[5] Therefore he gave their power unto others, and their glory to a strange nation.

[6] ἐνεπύρισαν ἐκλεκτὴν πόλιν ἁγιάσματος καὶ ἠρήμωσαν τὰς ὁδοὺς αὐτῆς ἐν χειρὶ Ἱερεμίου·

[6] They burnt the chosen city of the sanctuary, and made the streets desolate, by the hand of Jeremias.

[7] ἐκάκωσαν γὰρ αὐτόν, καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης ἐκριζοῦν καὶ κακοῦν καὶ ἀπολλύειν, ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν.

[7] For they mistreated him, and he was hallowed a prophet in the womb, to uproot and to ruin and to destroy, likewise to build and to plant.

[8] Ἰεζεκιὴλ ὃς εἶδεν ὅρασιν δόξης, ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἅρματος Χερουβίμ·

[8] It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

[9] καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν ὄμβρῳ καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδούς.

[9] For he remembered his enemies in a thunderstorm and did good to those who made straight their ways.

[10] καὶ τῶν δώδεκα προφητῶν τὰ ὀστᾶ ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν· παρεκάλεσε δὲ τὸν Ἰακὼβ καὶ ἐλυτρώσατο αὐτοὺς ἐν πίστει ἐλπίδος.

[10] And may the bones of the twelve prophets sprout anew out of their place, for they comforted Jacob and they redeemed them in confidence

of hope.

[11] Πῶς μεγαλύνωμεν τὸν Ζοροβάβελ; καὶ αὐτὸς ὡς σφραγὶς ἐπὶ δεξιᾶς χειρός,

[11] How shall we magnify Zorobabel? even he was as a signet on the right hand:

[12] οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ, οἳ ἐν ἡμέραις αὐτῶν ᾠκοδόμησαν οἶκον καὶ ἀνύψωσαν λαὸν ἅγιον Κυρίῳ ἡτοιμασμένον εἰς δόξαν αἰῶνος.

[12] So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

[13] καὶ Νεεμίου ἐπὶ πολὺ τὸ μνημόσυνον τοῦ ἐγείραντος ἡμῖν τείχη πεπτωκότα καὶ στήσαντος πύλας καὶ μοχλοὺς καὶ ἀνεγείραντος τὰ οἰκόπεδα ἡμῶν.

[13] And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

[14] Οὐδὲ εἷς ἐκτίσθη οἷος Ἐνὼχ τοιοῦτος ἐπὶ τῆς γῆς· καὶ γὰρ αὐτὸς ἀνελήφθη ἀπὸ τῆς γῆς.

[14] But upon the earth was no man created like Enoch; for he was taken from the earth.

[15] οὐδὲ ὡς Ἰωσὴφ ἐγεννήθη ἀνὴρ ἡγούμενος ἀδελφῶν, στήριγμα λαοῦ, καὶ τὰ ὀστᾶ αὐτοῦ ἐπεσκέπησαν.

[15] Neither was there born a man like Joseph, a governor of his brethren, a support of the people, and they watched over his bones.

[16] Σὴμ καὶ Σὴθ ἐν ἀνθρώποις ἐδοξάσθησαν καὶ ὑπὲρ πᾶν ζῷον ἐν τῇ κτίσει Ἀδάμ.

[16] Sem and Seth were in great honour among men, and so was Adam above every living thing in creation.

CHAPTER 50

ΣΙΜΩΝ Ὀνίου υἱὸς ἱερεὺς ὁ μέγας, ὃς ἐν ζωῇ αὐτοῦ ὑπέρραψεν οἶκον καὶ ἐν ἡμέραις αὐτοῦ ἐστερέωσε τὸν ναόν·

Simon the great priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

[2] καὶ ὑπ᾽ αὐτοῦ ἐθεμελιώθη ὕψος διπλῆς, ἀνάλημμα ὑψηλὸν περιβόλου ἱεροῦ·

[2] And by him was built from the foundation the double height, the high fortress of the wall about the temple:

[3] ἐν ἡμέραις αὐτοῦ ἠλαττώθη ἀποδοχεῖον ὑδάτων, λάκκος ὡσεὶ θαλάσσης τὸ περίμετρον·

[3] In his days a cistern for water was quarried, a reservoir like the circumference of a sea.

[4] ὁ φροντίζων τοῦ λαοῦ αὐτοῦ ἀπὸ πτώσεως καὶ ἐνισχύσας πόλιν ἐν πολιορκήσει.

[4] He who gave heed to his people out of calamity and strengthened the city against a siege,

[5] ὡς ἐδοξάσθη ἐν περιστροφῇ λαοῦ, ἐν ἐξόδῳ οἴκου καταπετάσματος·

[5] How was he honoured in the midst of the people in his coming out of the sanctuary!

[6] ὡς ἀστὴρ ἑωθινὸς ἐν μέσῳ νεφελῶν, ὡς σελήνη πλήρης ἐν ἡμέραις,

[6] He was as the morning star in the midst of a cloud, and as the moon at the full:

[7] ὡς ἥλιος ἐκλάμπων ἐπὶ ναὸν ῾Υψίστου καὶ ὡς τόξον φωτίζον ἐν νεφέλαις δόξης,

[7] As the sun shining upon the temple of the most High, and as the rainbow radiant in clouds of glory:

[8] ὡς ἄνθος ῥόδων ἐν ἡμέραις νέων, ὡς κρίνα ἐπ᾽ ἐξόδῳ ὕδατος, ὡς βλαστὸς λιβάνου ἐν ἡμέραις θέρους,

[8] And as the flower of roses in the days of spring, as lilies by the exits of water, and as the branches of the frankincense tree in the time of summer:

[9] ὡς πῦρ καὶ λίβανος ἐπὶ πυρίου, ὡς σκεῦος χρυσίου ὁλοσφύρητον κεκοσμημένον παντὶ λίθῳ πολυτελεῖ,

[9] As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

[10] ὡς ἐλαία ἀναθάλλουσα καρποὺς καὶ ὡς κυπάρισσος ὑψουμένη ἐν νεφέλαις.

[10] And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

[11] ἐν τῷ ἀναλαμβάνειν αὐτὸν στολὴν δόξης καὶ ἐνδιδύσκεσθαι αὐτὸν συντέλειαν καυχήματος, ἐν ἀναβάσει θυσιαστηρίου ἁγίου ἐδόξασε περιβολὴν ἁγιάσματος·

[11] When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he glorified the enclosure of the holy precinct.

[12] ἐν δὲ τῷ δέχεσθαι μέλη ἐκ χειρῶν ἱερέων, καὶ αὐτὸς ἑστὼς παρ᾽ ἐσχάρᾳ βωμοῦ κυκλόθεν αὐτοῦ στέφανος ἀδελφῶν, ὡς βλάστημα κέδρου ἐν τῷ Λιβάνῳ· καὶ ἐκύκλωσαν αὐτὸν ὡς στελέχη φοινίκων·

[12] When he took the portions out of the priests’ hands, he himself stood by the hearth of the altar, all around him was a garland of brothers, as a young cedar in Lebanon; and as palm trees compassed they him round about.

[13] καὶ πάντες οἱ υἱοὶ ᾽Ααρὼν ἐν δόξῃ αὐτῶν καὶ προσφορὰ Κυρίου ἐν χερσὶν αὐτῶν ἔναντι πάσης ἐκκλησίας ᾽Ισραήλ·

[13] So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

[14] καὶ συντέλειαν λειτουργῶν ἐπὶ βωμῶν κοσμῆσαι προσφορὰν ῾Υψίστου παντοκράτορος·

[14] And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

[15] ἐξέτεινεν ἐπὶ σπονδείου χεῖρα αὐτοῦ καὶ ἔσπεισεν ἐξ αἵματος σταφυλῆς, ἐξέχεεν εἰς θεμέλια θυσιαστηρίου ὀσμὴν εὐωδίας ῾Υψίστῳ παμβασιλεῖ.

[15] He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foundation of the altar a sweetsmelling savour unto the most high King of all.

[16] τότε ἀνέκραγον υἱοὶ ᾽Ααρών, ἐν σάλπιγξιν ἐλαταῖς ἤχησαν, ἀκουστὴν ἐποίησαν φωνὴν μεγάλην εἰς μνημόσυνον ἔναντι ῾Υψίστου.

[16] Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

[17] τότε πᾶς ὁ λαὸς κοινῇ κατέσπευσε καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν προσκυνῆσαι τῷ Κυρίῳ αὐτῶν παντοκράτορι Θεῷ τῷ ῾Υψίστῳ·

[17] Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

[18] καὶ ᾔνεσαν οἱ ψαλμῳδοὶ ἐν φωναῖς αὐτῶν, ἐν πλείστῳ οἴκῳ ἐγλυκάνθη μέλος.

[18] The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

[19] καὶ ἐδεήθη ὁ λαὸς Κυρίου ῾Υψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος, ἕως συντελεσθῇ κόσμος Κυρίου, καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν.

[19] And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

[20] τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ πᾶσαν ἐκκλησίαν υἱῶν ᾽Ισραὴλ δοῦναι εὐλογίαν Κυρίῳ ἐκ χειλέων αὐτοῦ καὶ ἐν ὀνόματι αὐτοῦ καυχᾶσθαι.

[20] Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

[21] καὶ ἐδευτέρωσεν ἐν προσκυνήσει ἐπιδείξασθαι τὴν εὐλογίαν παρὰ ῾Υψίστου.

[21] And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

[22] Καὶ νῦν εὐλογήσατε τῷ Θεῷ πάντων τῷ μεγαλοποιοῦντι πάντη, τὸν ὑψοῦντα ἡμέρας ἡμῶν ἐκ μήτρας καὶ ποιοῦντα μεθ᾽ ἡμῶν κατὰ τὸ ἔλεος αὐτοῦ.

[22] Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

[23] δῴη ἡμῖν εὐφροσύνην καρδίας καὶ γενέσθαι εἰρήνην ἐν ἡμέραις ἡμῶν ἐν ᾽Ισραὴλ κατὰ τὰς ἡμέρας τοῦ αἰῶνος·

[23] He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

[24] ἐμπιστεύσαι μεθ᾽ ἡμῶν τὸ ἔλεος αὐτοῦ καὶ ἐν ταῖς ἡμέραις αὐτοῦ λυτρωσάσθω ἡμᾶς.

[24] That he would confirm his mercy with us, and deliver us at his time!

[25] ᾽Εν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχή μου, καὶ τὸ τρίτον οὐκ ἔστιν ἔθνος.

[25] There be two manner of nations which my heart abhorreth, and the third is no nation:

[26] οἱ καθήμενοι ἐν ὄρει Σαμαρείας καὶ Φυλιστιὶμ καὶ ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις.

[26] They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

[27] Παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ, ᾽Ιησοῦς υἱὸς Σειρὰχ ῾Ιεροσολυμίτης, ὃς ἀνώμβρησε σοφίαν ἀπὸ καρδίας αὐτοῦ.

[27] Instruction of understanding and knowledge I have inscribed in this book, Jesus the son of Sirach of Jerusalem, who poured forth wisdom from his heart.

[28] μακάριος ὃς ἐν τούτοις ἀναστραφήσεται, καὶ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθήσεται·

[28] Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

[29] ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει, ὅτι φῶς Κυρίου τὸ ἴχνος αὐτοῦ.

[29] For if he do them, he shall be strong to all things: for the light of the Lord leadeth him.

CHAPTER 51

ΠΡΟΣΕΥΧΗ ΙΗΣΟΥ ΥΙΟΥ ΣΕΙΡΑΧ. ’

A PRAYER OF JESUS SON OF SIRACH

Εξομολογήσομαί σοι, Κύριε βασιλεῦ, καὶ αἰνέσω σε Θεὸν τὸν σωτῆρά μου, ἐξομολογοῦμαι τῷ ὀνόματί σου,

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

[2] ὅτι σκεπαστὴς καὶ βοηθὸς ἐγένου μοι καὶ ἐλυτρώσω τὸ σῶμά μου ἐξ ἀπωλείας καὶ ἐκ παγίδος διαβολῆς γλώσσης, ἀπὸ χειλέων ἐργαζομένων ψεῦδος καὶ ἔναντι τῶν παρεστηκότων ἐγένου μοι βοηθὸς

[2] For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries:

[3] καὶ ἐλυτρώσω με κατὰ τὸ πλῆθος ἐλέους καὶ ὀνόματός σου ἐκ βρυγμῶν ἑτοίμων εἰς βρῶμα, ἐκ χειρὸς ζητούντων τὴν ψυχήν μου, ἐκ πλειόνων θλίψεων, ὧν ἔσχον,

[3] And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

[4] ἀπὸ πνιγμοῦ πυρᾶς κυκλόθεν καὶ ἐκ μέσου πυρός, οὗ οὐκ ἐξέκαυσα.

[4] From the choking of fire on every side, and from the midst of the fire which I kindled not;

[5] ἐκ βάθους κοιλίας ᾅδου καὶ ἀπὸ γλώσσης ἀκαθάρτου καὶ λόγου ψευδοῦς.

[5] From the depth of the belly of hell, from an unclean tongue, and from lying words.

[6] βασιλεῖ διαβολὴ γλώσσης ἀδίκου. ἤγγισεν ἕως θανάτου ἡ ψυχή μου, καὶ ἡ ζωή μου ἦν σύνεγγυς ᾅδου κάτω.

[6] By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

[7] περιέσχον με πάντοθεν καὶ οὐκ ἦν ὁ βοηθῶν, ἐνέβλεπον εἰς ἀντίληψιν ἀνθρώπων, καὶ οὐκ ἦν.

[7] They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

[8] καὶ ἐμνήσθην τοῦ ἐλέους σου, Κύριε, καὶ τῆς ἐργασίας σου τῆς ἀπ᾽ αἰῶνος, ὅτι ἐξαιρῇ τοὺς ὑπομένοντάς σε καὶ σῴζεις αὐτοὺς ἐκ χειρὸς ἐθνῶν.

[8] Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

[9] καὶ ἀνύψωσα ἀπὸ γῆς ἱκετείαν μου καὶ ὑπὲρ θανάτου ρύσεως ἐδεήθην.

[9] Then lifted I up my supplications from the earth, and prayed for deliverance from death.

[10] ἐπεκαλεσάμην Κύριον πατέρα κυρίου μου, μή με ἐγκαταλιπεῖν ἐν ἡμέραις θλίψεως, ἐν καιρῷ ὑπερηφάνων ἀβοηθησίας.

[10] I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

[11] αἰνέσω τὸ ὄνομά σου ἐνδελεχῶς καὶ ὑμνήσω ἐν ἐξομολογήσει. καὶ εἰσηκούσθη ἡ δέησίς μου·

[11] I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard:

[12] ἔσωσας γάρ με ἐξ ἀπωλείας καὶ ἐξείλου με ἐκ καιροῦ πονηροῦ. διὰ τοῦτο ἐξομολογήσομαι καὶ αἰνέσω σε καὶ εὐλογήσω τῷ ὀνόματι Κυρίου.

[12] For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they

name, O Lord.

[13] ἔτι ὢν νεώτερος, πρὶν ἢ πλανηθῆναί με, ἐζήτησα σοφίαν προφανῶς ἐν προσευχῇ μου,

[13] When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

[14] ἔναντι ναοῦ ἠξίουν περὶ αὐτῆς καὶ ἕως ἐσχάτων ἐκζητήσω αὐτήν.

[14] I prayed for her before the temple, and will seek her out even to the end.

[15] ἐξ ἄνθους ὡς περκαζούσης σταφυλῆς εὐφράνθη ἡ καρδία μου ἐν αὐτῇ. ἐπέβη ὁ πούς μου ἐν εὐθύτητι, ἐκ νεότητός μου ἴχνευσα αὐτήν.

[15] Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

[16] ἔκλινα ὀλίγον τὸ οὖς μου καὶ ἐδεξάμην καὶ πολλὴν εὗρον ἐμαυτῷ παιδείαν.

[16] I bowed down mine ear a little, and received her, and gat much learning.

[17] προκοπὴ ἐγένετό μοι ἐν αὐτῇ· τῷ διδόντι μοι σοφίαν δώσω δόξαν.

[17] I profited therein, therefore will I ascribe glory unto him that giveth me wisdom.

[18] διενοήθην γὰρ τοῦ ποιῆσαι αὐτὴν καὶ ἐζήλωσα τὸ ἀγαθὸν καὶ οὐ μὴ αἰσχυνθῶ.

[18] For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

[19] διαμεμάχισται ἡ ψυχή μου ἐν αὐτῇ καὶ ἐν ποιήσει λιμοῦ διηκριβησάμην. τὰς χεῖράς μου ἐξεπέτασα πρὸς ὕψος καὶ τὰ ἀγνοήματα αὐτῆς ἐπένθησα.

[19] My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

[20] τὴν ψυχήν μου κατεύθυνα εἰς αὐτήν, καρδίαν ἐκτησάμην μετ᾽ αὐτῆς ἀπ᾽ ἀρχῆς καὶ ἐν καθαρισμῷ εὗρον αὐτήν, διὰ τοῦτο οὐ μὴ ἐγκαταλειφθῶ·

[20] I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

[21] καὶ ἡ κοιλία μου ἐταράχθη τοῦ ἐκζητῆσαι αὐτήν· διὰ τοῦτο ἐκτησάμην ἀγαθὸν κτῆμα.

[21] My heart was troubled in seeking her: therefore have I gotten a good possession.

[22] ἔδωκε Κύριος γλῶσσάν μοι μισθόν μου, καὶ ἐν αὐτῇ αἰνέσω αὐτόν.

[22] The Lord hath given me a tongue for my reward, and I will praise him therewith.

[23] ἐγγίσατε πρός με, ἀπαίδευτοι, καὶ αὐλίσθητε ἐν οἴκῳ παιδείας,

[23] Draw near unto me, ye unlearned, and dwell in the house of learning.

[24] τί ὅτι ὑστερεῖτε ἐν τούτοις καὶ αἱ ψυχαὶ ὑμῶν διψῶσι σφόδρα;

[24] Wherefore are ye slow, and what say ye to these things, seeing your souls are very thirsty?

[25] ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα· κτήσασθε ἑαυτοῖς ἄνευ ἀργυρίου.

[25] I opened my mouth, and said, Buy her for yourselves without money.

[26] τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν· ἐγγύς ἐστιν εὑρεῖν αὐτήν.

[26] Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

[27] ἴδετε ἐν ὀφθαλμοῖς ὑμῶν ὅτι ὀλίγον ἐκοπίασα καὶ εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν.

[27] Behold with your eyes, how that I have but little labour, and have gotten unto me much rest.

[28] μετάσχετε παιδείας ἐν πολλῷ ἀριθμῷ ἀργυρίου καὶ πολὺν χρυσὸν κτήσασθε ἐν αὐτῇ.

[28] Get learning with a great sum of money, and get much gold by her.

[29] εὐφρανθείη ἡ ψυχὴ ὑμῶν ἐν τῷ ἐλέει αὐτοῦ, καὶ μὴ αἰσχυνθείητε ἐν αἰνέσει αὐτοῦ.

[29] Let your soul rejoice in his mercy, and be not ashamed of his praise.

[30] ἐργάζεσθε τὸ ἔργον ὑμῶν πρὸ καιροῦ, καὶ δώσει τὸν μισθὸν ὑμῶν ἐν καιρῷ αὐτοῦ.

[30] Work your work betimes, and in his time he will give you your reward.

Isaiah

Isaiah

CHAPTER 1

[1] Ὅρασις, ἣν εἶδεν Ησαιας υἱὸς Αμως, ἣν εἶδεν κατὰ τῆς Ιουδαίας καὶ κατὰ Ιερουσαλημ ἐν βασιλείᾳ Οζιου καὶ Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου, οἳ ἐβασίλευσαν τῆς Ιουδαίας.

[1] The vision which Isaiah the son of Amos saw, which he saw against Juda, and against Jerusalem, in the reign of Ozias, and Joatham, and Achaz, and Ezekias, who reigned over Judea.

[2] Ἄκουε, οὐρανέ, καὶ ἐνωτίζου, γῆ, ὅτι κύριος ἐλάλησεν· υἱοὺς ἐγέννησα καὶ ὕψωσα, αὐτοὶ δέ με ἠθέτησαν.

[2] Hear, O heaven, and hearken, O earth: for the Lord has spoken, *saying*, I have begotten and reared up children, but they have rebelled against me.

[3] ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ· Ισραηλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν.

[3] The ox knows his owner, and the ass his master’s crib: but Israel does not know me, and the people has not regarded me.

[4] οὐαὶ ἔθνος ἁμαρτωλόν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρόν, υἱοὶ ἄνομοι· ἐγκατελίπατε τὸν κύριον καὶ παρωργίσατε τὸν ἅγιον τοῦ Ισραηλ.

[4] Ah sinful nation, a people full of sins, an evil seed, lawless children: ye have forsaken the Lord, and provoked the Holy One of Israel.

[5] τί ἔτι πληγῆτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον καὶ πᾶσα καρδία εἰς λύπην.

[5] Why should ye be smitten *any* more, transgressing more and more? the whole head is pained, and the whole heart sad.

[6] ἀπὸ ποδῶν ἕως κεφαλῆς οὔτε τραῦμα οὔτε μώλωψ οὔτε πληγὴ φλεγμαίνουσα, οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμους.

[6] From the feet to the head, there is no soundness in them; neither wound, nor bruise, nor festering ulcer *are healed*: it is not possible to apply a plaister, nor oil, nor bandages.

[7] ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρίκαυστοι· τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν, καὶ ἠρήμωται κατεστραμμένη ὑπὸ λαῶν ἀλλοτρίων.

[7] Your land is desolate, your cities burned with fire: your land, strangers devour it in your presence, and it is made desolate, overthrown by strange nations.

[8] ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιων ὡς σκηνὴ ἐν ἀμπελῶνι καὶ ὡς ὀπωροφυλάκιον ἐν σικυηράτῳ, ὡς πόλις πολιορκουμένη·

[8] The daughter of Sion shall be deserted as a tent in a vineyard, and as a storehouse of fruits in a garden of cucumbers, as a besieged city.

[9] καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σοδομα ἂν ἐγενήθημεν καὶ ὡς Γομορρα ἂν ὡμοιώθημεν.

[9] And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like Gomorrha.

[10] Ἀκούσατε λόγον κυρίου, ἄρχοντες Σοδομων· προσέχετε νόμον θεοῦ, λαὸς Γομορρας.

[10] Hear the word of the Lord, ye rulers of Sodoma; attend to the law of God, thou people of Gomorrha.

[11] τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει κύριος· πλήρης εἰμὶ ὁλοκαυτωμάτων κριῶν καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι,

[11] Of what *value* to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats:

[12] οὐδ’ ἐὰν ἔρχησθε ὀφθῆναί μοι. τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν αὐλήν μου

[12] neither shall ye come *with these* to appear before me; for who has required these things at your hands? Ye shall no more tread my court.

[13] οὐ προσθήσεσθε· ἐὰν φέρητε σεμίδαλιν, μάταιον· θυμίαμα βδέλυγμά μοί ἐστιν· τὰς νουμηνίας ὑμῶν καὶ τὰ σάββατα καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι· νηστείαν καὶ ἀργίαν

[13] Though ye bring fine flour, *it is* vain; incense is an abomination to me; I cannot bear your new moons, and your sabbaths, and the great day;

[14] καὶ τὰς νουμηνίας ὑμῶν καὶ τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχή μου· ἐγενήθητέ μοι εἰς πλησμονήν, οὐκέτι ἀνήσω τὰς ἁμαρτίας ὑμῶν.

[14] *your* fasting, and rest from work, your new moons also, and your feasts my soul hates: ye have become loathsome to me; I will no more pardon your sins.

[15] ὅταν τὰς χεῖρας ἐκτείνητε πρός με, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ᾽ ὑμῶν, καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν· αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις.

[15] When ye stretch forth your hands, I will turn away mine eyes from you: and though ye make many supplications, I will not hearken to you; for your hands are full of blood.

[16] λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου, παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν,

[16] Wash you, be clean; remove your iniquities from your souls before mine eyes; cease from your iniquities;

[17] μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῷ καὶ δικαιώσατε χήραν·

[17] learn to do well; diligently seek judgement, deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

[18] καὶ δεῦτε καὶ διελεγχθῶμεν, λέγει κύριος, καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ, ἐὰν δὲ ὦσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ.

[18] And come, let us reason together, saith the Lord: and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make *them* white as wool.

[19] καὶ ἐὰν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε·

[19] And if ye be willing, and hearken to me, ye shall eat the good of the land:

[20] ἐὰν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.

[20] but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this.

[21] Πῶς ἐγένετο πόρνη πόλις πιστὴ Σιων, πλήρης κρίσεως, ἐν ᾗ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ φονευταί.

[21] How has the faithful city Sion, *once* full of judgement, become a harlot! wherein righteousness lodged, but now murderers.

[22] τὸ ἀργύριον ὑμῶν ἀδόκιμον· οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι·

[22] Your silver is worthless, thy wine merchants mix the wine with water.

[23] οἱ ἄρχοντές σου ἀπειθοῦσιν, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες καὶ κρίσιν χηρῶν οὐ προσέχοντες.

[23] Thy princes are rebellious, companions of thieves, loving bribes, seeking after rewards; not pleading for orphans, and not heeding the cause of widows.

[24] διὰ τοῦτο τάδε λέγει ὁ δεσπότης κύριος σαβαωθ Οὐαὶ οἱ ἰσχύοντες Ισραηλ· οὐ παύσεται γάρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω.

[24] Therefore thus saith the Lord, the Lord of hosts, Woe to the mighty *men* of Israel; for my wrath shall not cease against mine adversaries, and I will execute judgement on mine enemies.

[25] καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ σὲ καὶ πυρώσω σε εἰς καθαρόν, τοὺς δὲ ἀπειθοῦντας ἀπολέσω καὶ ἀφελῶ πάντας ἀνόμους ἀπὸ σοῦ καὶ πάντας ὑπερηφάνους ταπεινώσω.

[25] And I will bring my hand upon thee, and purge thee completely, and I will destroy the rebellious, and will take away from thee all transgressors.

[26] καὶ ἐπιστήσω τοὺς κριτάς σου ὡς τὸ πρότερον καὶ τοὺς συμβούλους σου ὡς τὸ ἀπ᾽ ἀρχῆς· καὶ μετὰ ταῦτα κληθήσῃ Πόλις δικαιοσύνης,

μητρόπολις πιστὴ Σιων.

[26] And I will establish thy judges as before, and thy counsellors as at the beginning: and afterward thou shalt be called the city of righteousness, the faithful mother-city of Sion.

[27] μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς καὶ μετὰ ἐλεημοσύνης·

[27] For her captives shall be saved with judgement, and with mercy.

[28] καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οἱ ἐγκαταλείποντες τὸν κύριον συντελεσθήσονται.

[28] And the transgressors and the sinners shall be crushed together, and they that forsake the Lord shall be utterly consumed.

[29] διότι αἰσχυνθήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο, καὶ ἐπῃσχύνθησαν ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν·

[29] For they shall be ashamed of their idols, which they delighted in, and they are made ashamed of the gardens which they coveted.

[30] ἔσονται γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων·

[30] For they shall be as a turpentine tree that has cast its leaves, and as a garden that has no water.

[31] καὶ ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου καὶ αἱ ἐργασίαι αὐτῶν ὡς σπινθῆρες πυρός, καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οὐκ ἔσται ὁ σβέσων.

[31] And their strength shall be as a thread of tow, and their works as sparks, and the transgressors and the sinners shall be burnt up together, and there shall be none to quench *them*.

CHAPTER 2

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ησαιαν υἱὸν Αμως περὶ τῆς Ιουδαίας καὶ περὶ Ιερουσαλημ.

[1] The word which came to Isaiah the son of Amos concerning Judea, and concerning Jerusalem.

[2] Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος κυρίου καὶ ὁ οἶκος τοῦ θεοῦ ἐπ᾽ ἄκρων τῶν ὀρέων καὶ ὑψωθήσεται ὑπεράνω τῶν βουνῶν· καὶ ἥξουσιν ἐπ᾽ αὐτὸ πάντα τὰ ἔθνη,

[2] For in the last days the mountain of the Lord shall be glorious, and the house of God *shall be* on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it.

[3] καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακωβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ· ἐκ γὰρ Σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ Ιερουσαλημ.

[3] And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem.

[4] καὶ κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν καὶ ἐλέγξει λαὸν πολύν, καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήμψεται ἔτι ἔθνος ἐπ᾽ ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.

[4] And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.

[5] Καὶ νῦν, ὁ οἶκος τοῦ Ιακωβ, δεῦτε πορευθῶμεν τῷ φωτὶ κυρίου.

[5] And now, O house of Jacob, come, *and* let us walk in the light of the Lord.

[6] ἀνῆκεν γὰρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ Ισραηλ, ὅτι ἐνεπλήσθη ὡς τὸ ἀπ᾽ ἀρχῆς ἡ χώρα αὐτῶν κληδονισμῶν ὡς ἡ τῶν ἀλλοφύλων, καὶ

τέκνα πολλὰ ἀλλόφυλα ἐγενήθη αὐτοῖς.

[6] For he has forsaken his people the house of Israel, because their land is filled as at the beginning with divinations, as the *land* of the Philistines, and many strange children were born to them.

[7] ἐνεπλήσθη γὰρ ἡ χώρα αὐτῶν ἀργυρίου καὶ χρυσίου, καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν αὐτῶν· καὶ ἐνεπλήσθη ἡ γῆ ἵππων, καὶ οὐκ ἦν ἀριθμὸς τῶν ἁρμάτων αὐτῶν·

[7] For their land is filled with silver and gold, and there was no number of their treasures; their land also is filled with horses, and there was no number of chariots.

[8] καὶ ἐνεπλήσθη ἡ γῆ βδελυγμάτων τῶν ἔργων τῶν χειρῶν αὐτῶν, καὶ προσεκύνησαν οἷς ἐποίησαν οἱ δάκτυλοι αὐτῶν·

[8] And the land is filled with abominations, *even* the works of their hands; and they have worshipped *the works* which their fingers made.

[9] καὶ ἔκυψεν ἄνθρωπος, καὶ ἐταπεινώθη ἀνήρ, καὶ οὐ μὴ ἀνήσω αὐτούς.

[9] And the mean man bowed down, and the great man was humbled: and I will not pardon them.

[10] καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας καὶ κρύπτεσθε εἰς τὴν γῆν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

[10] Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

[11] οἱ γὰρ ὀφθαλμοὶ κυρίου ὑψηλοί, ὁ δὲ ἄνθρωπος ταπεινός· καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων, καὶ ὑψωθήσεται κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[11] For the eyes of the Lord are high, but man is low; and the haughtiness of men shall be brought low, and the Lord alone shall be exalted in that day.

[12] ἡμέρα γὰρ κυρίου σαβαωθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον, καὶ ταπεινωθήσονται,

[12] For the day of the Lord of hosts shall be upon every one that is proud and haughty, and upon every one that is high and towering, and they shall be brought down;

[13] καὶ ἐπὶ πᾶσαν κέδρον τοῦ Λιβάνου τῶν ὑψηλῶν καὶ μετεώρων καὶ ἐπὶ πᾶν δένδρον βαλάνου Βασαν

[13] and upon every cedar of Libanus, of them that are high and towering, and upon every oak of Basan,

[14] καὶ ἐπὶ πᾶν ὄρος καὶ ἐπὶ πάντα βουνὸν ὑψηλὸν

[14] and upon every high mountain, and upon every high hill,

[15] καὶ ἐπὶ πάντα πύργον ὑψηλὸν καὶ ἐπὶ πᾶν τεῖχος ὑψηλὸν

[15] and upon every high tower, and upon every high wall,

[16] καὶ ἐπὶ πᾶν πλοῖον θαλάσσης καὶ ἐπὶ πᾶσαν θέαν πλοίων κάλλους·

[16] and upon every ship of the sea, and upon every display of fine ships.

[17] καὶ ταπεινωθήσεται πᾶς ἄνθρωπος, καὶ πεσεῖται ὕψος ἀνθρώπων, καὶ ὑψωθήσεται κύριος μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[17] And every man shall be brought low, and the pride of men shall fall: and the Lord alone shall be exalted in that day.

[18] καὶ τὰ χειροποίητα πάντα κατακρύψουσιν

[18] And they shall hide all *idols* made with hands,

[19] εἰσενέγκαντες εἰς τὰ σπήλαια καὶ εἰς τὰς σχισμὰς τῶν πετρῶν καὶ εἰς τὰς τρώγλας τῆς γῆς ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

[19] having carried *them* into the caves, and into the clefts of the rocks, and into the caverns of the earth, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

[20] τῇ γὰρ ἡμέρᾳ ἐκείνῃ ἐκβαλεῖ ἄνθρωπος τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ ἐποίησαν προσκυνεῖν, τοῖς ματαίοις καὶ ταῖς νυκτερίσιν

[20] For in that day a man shall cast forth his silver and gold abominations, which they made *in order* to worship vanities and bats;

[21] τοῦ εἰσελθεῖν εἰς τὰς τρώγλας τῆς στερεᾶς πέτρας καὶ εἰς τὰς σχισμὰς τῶν πετρῶν ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

[21] to enter into the caverns of the solid rock, and into the clefts of the rocks, for fear of the Lord, and by reason of the glory of his might, when he shall arise to strike terribly the earth.

CHAPTER 3

[1] Ἰδοὺ δὴ ὁ δεσπότης κύριος σαβαωθ ἀφελεῖ ἀπὸ τῆς Ιουδαίας καὶ ἀπὸ Ιερουσαλημ ἰσχύοντα καὶ ἰσχύουσαν, ἰσχὺν ἄρτου καὶ ἰσχὺν ὕδατος,

[1] Behold now, the Lord, the Lord of hosts, will take away from Jerusalem and from Judea the mighty man and mighty woman, the strength of bread, and the strength of water,

[2] γίγαντα καὶ ἰσχύοντα καὶ ἄνθρωπον πολεμιστὴν καὶ δικαστὴν καὶ προφήτην καὶ στοχαστὴν καὶ πρεσβύτερον

[2] the great and mighty man, the warrior and the judge, and the prophet, and the counsellor, and the elder,

[3] καὶ πεντηκόνταρχον καὶ θαυμαστὸν σύμβουλον καὶ σοφὸν ἀρχιτέκτονα καὶ συνετὸν ἀκροατήν·

[3] the captain of fifty also, and the honourable counsellor, and the wise artificer, and the intelligent hearer.

[4] καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν, καὶ ἐμπαῖκται κυριεύσουσιν αὐτῶν.

[4] And I will make youths their princes, and mockers shall have dominion over them.

[5] καὶ συμπεσεῖται ὁ λαός, ἄνθρωπος πρὸς ἄνθρωπον καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ· προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτην, ὁ ἄτιμος πρὸς τὸν ἔντιμον.

[5] And the people shall fall, man upon man, and *every* man upon his neighbor: the child shall insult the elder man, and the base the honourable.

[6] ὅτι ἐπιλήμψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ ἢ τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ λέγων Ἱμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενοῦ, καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σὲ ἔστω.

[6] For a man shall lay hold of his brother, as one of his father’s household, saying, Thou hast raiment, be thou our ruler, and let my meat be under thee.

[7] καὶ ἀποκριθεὶς ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ Οὐκ ἔσομαί σου ἀρχηγός· οὐ γὰρ ἔστιν ἐν τῷ οἴκῳ μου ἄρτος οὐδὲ ἱμάτιον· οὐκ ἔσομαι ἀρχηγὸς τοῦ λαοῦ τούτου.

[7] And he shall answer in that day, and say, I will not be thy ruler; for I have no bread in my house, nor raiment: I will not be the ruler of this people.

[8] ὅτι ἀνεῖται Ιερουσαλημ, καὶ ἡ Ιουδαία συμπέπτωκεν, καὶ αἱ γλῶσσαι αὐτῶν μετὰ ἀνομίας, τὰ πρὸς κύριον ἀπειθοῦντες· διότι νῦν ἐταπεινώθη ἡ δόξα αὐτῶν,

[8] For Jerusalem is ruined, and Judea has fallen, and their tongues *have spoken* with iniquity, disobedient *as they are* towards the Lord.

[9] καὶ ἡ αἰσχύνη τοῦ προσώπου αὐτῶν ἀντέστη αὐτοῖς· τὴν δὲ ἁμαρτίαν αὐτῶν ὡς Σοδομων ἀνήγγειλαν καὶ ἐνεφάνισαν. οὐαὶ τῇ ψυχῇ αὐτῶν, διότι βεβούλευνται βουλὴν πονηρὰν καθ’ ἑαυτῶν

[9] Wherefore now their glory has been brought low, and the shame of their countenance has withstood them, and they have proclaimed their sin as Sodom, and made it manifest.

[10] εἰπόντες Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν· τοίνυν τὰ γενήματα τῶν ἔργων αὐτῶν φάγονται.

[10] Woe to their soul, for they have devised an evil counsel against themselves, saying against themselves, Let us bind the just, for he is burdensome to us: therefore shall they eat the fruits of their works.

[11] οὐαὶ τῷ ἀνόμῳ· πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ.

[11] Woe to the transgressor! evils shall happen to him according to the works of his hands.

[12] λαός μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν· λαός μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς καὶ τὸν τρίβον τῶν ποδῶν ὑμῶν ταράσσουσιν.

[12] O my people, your exactors strip you, and extortioners rule over you: O my people, they that pronounce you blesses lead you astray, and pervert the path of your feet.

[13] ἀλλὰ νῦν καταστήσεται εἰς κρίσιν κύριος καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ,

[13] But now the Lord will stand up for judgement, and will enter into judgement with his people.

[14] αὐτὸς κύριος εἰς κρίσιν ἥξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ μετὰ τῶν ἀρχόντων αὐτοῦ Ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου καὶ ἡ ἁρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν;

[14] The Lord himself shall enter into judgement with the elders of the people, and with their rulers: but why have ye set my vineyard on fire, and *why is* the spoil of the poor in your houses?

[15] τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου καὶ τὸ πρόσωπον τῶν πτωχῶν καταισχύνετε;

[15] Why do ye wrong my people, and shame the face of the poor?

[16] Τάδε λέγει κύριος Ἀνθ ὧν ὑψώθησαν αἱ θυγατέρες Σιων καὶ ἐπορεύθησαν ὑψηλῷ τραχήλῳ καὶ ἐν νεύμασιν ὀφθαλμῶν καὶ τῇ πορείᾳ τῶν ποδῶν ἅμα σύρουσαι τοὺς χιτῶνας καὶ τοῖς ποσὶν ἅμα παίζουσαι,

[16] Thus saith the Lord, Because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet, at the same time drawing their garments in trains, and at the same time sporting with their feet:

[17] καὶ ταπεινώσει ὁ θεὸς ἀρχούσας θυγατέρας Σιων, καὶ κύριος ἀποκαλύψει τὸ σχῆμα αὐτῶν

[17] therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day;

[18] ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἀφελεῖ κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν καὶ τοὺς κόσμους αὐτῶν καὶ τὰ ἐμπλόκια καὶ τοὺς κοσύμβους καὶ τοὺς μηνίσκους

[18] and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents,

[19] καὶ τὸ κάθεμα καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν

[19] and the chains, and the ornaments of their faces,

[20] καὶ τὴν σύνθεσιν τοῦ κόσμου τῆς δόξης καὶ τοὺς χλιδῶνας καὶ τὰ ψέλια καὶ τὸ ἐμπλόκιον καὶ τὰ περιδέξια καὶ τοὺς δακτυλίους καὶ τὰ ἐνώτια

[20] and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand,

[21] καὶ τὰ περιπόρφυρα καὶ τὰ μεσοπόρφυρα

[21] and the garments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses,

[22] καὶ τὰ ἐπιβλήματα τὰ κατὰ τὴν οἰκίαν καὶ τὰ διαφανῆ Λακωνικὰ

[22] and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple, and the light coverings for couches.

[23] καὶ τὰ βύσσινα καὶ τὰ ὑακίνθινα καὶ τὰ κόκκινα καὶ τὴν βύσσον, σὺν χρυσίῳ καὶ ὑακίνθῳ συγκαθυφασμένα καὶ θέριστρα κατάκλιτα.

[23] and the ear-rings, and the garments with scarlet borders, and the garments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses, and those made of fine linen, and the purple *ones*, and the scarlet *ones*, and the fine linen, interwoven with gold and purple, and the light coverings for couches.

[24] καὶ ἔσται ἀντὶ ὀσμῆς ἡδείας κονιορτός, καὶ ἀντὶ ζώνης σχοινίῳ ζώσῃ καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσίου φαλάκρωμα ἕξεις διὰ τὰ ἔργα σου καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορφύρου περιζώσῃ σάκκον.

[24] And there shall be instead of a sweet smell, dust; and instead of a girdle, thou shalt gird thyself with a rope; and instead of a golden ornament for the head, thou shalt have baldness on account of thy works; and instead of a tunic with a scarlet ground, thou shalt gird thyself with sackcloth.

[25] καὶ ὁ υἱός σου ὁ κάλλιστος, ὃν ἀγαπᾷς, μαχαίρᾳ πεσεῖται, καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρᾳ πεσοῦνται.

[25] And thy most beautiful son whom thou lovest shall fall by the sword; and your mighty men shall fall by the sword, and shall be brought low.

[26] καὶ ταπεινωθήσονται καὶ πενθήσουσιν αἱ θῆκαι τοῦ κόσμου ὑμῶν, καὶ καταλειφθήσῃ μόνη καὶ εἰς τὴν γῆν ἐδαφισθήσῃ.

[26] And the stores of your ornaments shall mourn, and thou shalt be left alone, and shalt be levelled with the ground.

CHAPTER 4

[1] καὶ ἐπιλήμψονται ἑπτὰ γυναῖκες ἀνθρώπου ἑνὸς λέγουσαι Τὸν ἄρτον ἡμῶν φαγόμεθα καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα, πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ᾽ ἡμᾶς, ἄφελε τὸν ὀνειδισμὸν ἡμῶν.

[1] And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own raiment: only let thy name be called upon us, *and* take away our reproach.

[2] Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ισραηλ,

[2] And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel.

[3] καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σιων καὶ τὸ καταλειφθὲν ἐν Ιερουσαλημ ἅγιοι κληθήσονται, πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ιερουσαλημ·

[3] And it shall be, *that* the remnant left in Sion, and the remnant left in Jerusalem, *even* all that are appointed to life in Jerusalem, shall be called holy.

[4] ὅτι ἐκπλυνεῖ κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιων καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως.

[4] For the Lord shall wash away the filth of the sons and daughters of Sion, and shall purge out the blood from the midst of them, with the spirit of judgement, and the spirit of burning.

[5] καὶ ἥξει, καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σιων καὶ πάντα τὰ περικύκλῳ αὐτῆς σκιάσει νεφέλη ἡμέρας καὶ ὡς καπνοῦ καὶ ὡς φωτὸς πυρὸς καιομένου νυκτός· πάσῃ τῇ δόξῃ σκεπασθήσεται·

[5] And he shall come, and it shall be with regard to every place of mount Sion, yea, all the region round about it shall a cloud overshadow by day, and *there shall be* as it were the smoke and light of fire burning by night: and upon all the glory shall be a defence.

[6] καὶ ἔσται εἰς σκιὰν ἀπὸ καύματος καὶ ἐν σκέπῃ καὶ ἐν ἀποκρύφῳ ἀπὸ σκληρότητος καὶ ὑετοῦ.

[6] And it shall be for a shadow from the heat, and as a shelter and a hiding place from inclemency *of weather* and from rain.

CHAPTER 5

[1] Ἄισω δὴ τῷ ἠγαπημένῳ ᾆσμα τοῦ ἀγαπητοῦ τῷ ἀμπελῶνί μου. ἀμπελὼν ἐγενήθη τῷ ἠγαπημένῳ ἐν κέρατι ἐν τόπῳ πίονι.

[1] Now I will sing to *my* beloved a song of my beloved concerning my vineyard.

My beloved had a vineyard on a high hill in a fertile place.

[2] καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα καὶ ἐφύτευσα ἄμπελον σωρηχ καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ καὶ προλήνιον ὤρυξα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν, ἐποίησεν δὲ ἀκάνθας.

[2] And I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it: and I waited *for it* to bring forth grapes, and it brought forth thorns.

[3] καὶ νῦν, ἄνθρωπος τοῦ Ιουδα καὶ οἱ ἐνοικοῦντες ἐν Ιερουσαλημ, κρίνατε ἐν ἐμοὶ καὶ ἀνὰ μέσον τοῦ ἀμπελῶνός μου.

[3] And now, ye dwellers in Jerusalem, and *every* man of Juda, judge between me and my vineyard.

[4] τί ποιήσω ἔτι τῷ ἀμπελῶνί μου καὶ οὐκ ἐποίησα αὐτῷ; διότι ἔμεινα τοῦ ποιῆσαι σταφυλήν, ἐποίησεν δὲ ἀκάνθας.

[4] What shall I do any more to my vineyard, that I have not done to it? Whereas I expected *it* to bring forth grapes, but it has brought forth thorns.

[5] νῦν δὲ ἀναγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου· ἀφελῶ τὸν φραγμὸν αὐτοῦ καὶ ἔσται εἰς διαρπαγήν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ καὶ ἔσται εἰς καταπάτημα,

[5] And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for a spoil; and I will pull down its walls, and it shall be *left* to be trodden down.

[6] καὶ ἀνήσω τὸν ἀμπελῶνά μου καὶ οὐ μὴ τμηθῇ οὐδὲ μὴ σκαφῇ, καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα· καὶ ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν.

[6] And I will forsake my vineyard; and it shall not be pruned, nor dug, and thorns shall come up upon it as on barren land; and I will command the clouds to rain no rain upon it.

[7] ὁ γὰρ ἀμπελὼν κυρίου σαβαωθ οἶκος τοῦ Ισραηλ ἐστίν καὶ ἄνθρωπος τοῦ Ιουδα νεόφυτον ἠγαπημένον· ἔμεινα τοῦ ποιῆσαι κρίσιν, ἐποίησεν δὲ ἀνομίαν καὶ οὐ δικαιοσύνην ἀλλὰ κραυγήν.

[7] For the vineyard of the Lord of hosts is the house of Israel, and the men of Juda *his* beloved plant: I expected *it* to bring forth judgement, and it brought forth iniquity; and not righteousness, but a cry.

[8] Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνταί τι· μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;

[8] Woe *to them* that join house to house, and add field to field, that they may take away something of their neighbor's: will ye dwell alone upon the land?

[9] ἠκούσθη γὰρ εἰς τὰ ὦτα κυρίου σαβαωθ ταῦτα· ἐὰν γὰρ γένωνται οἰκίαι πολλαί, εἰς ἔρημον ἔσονται μεγάλαι καὶ καλαί, καὶ οὐκ ἔσονται οἱ ἐνοικοῦντες ἐν αὐταῖς.

[9] For these things have reached the ears of the Lord of hosts: for though many houses should be built, many and fair houses shall be desolate, and there shall be no inhabitants in them.

[10] οὗ γὰρ ἐργῶνται δέκα ζεύγη βοῶν, ποιήσει κεράμιον ἕν, καὶ ὁ σπείρων ἀρτάβας ἓξ ποιήσει μέτρα τρία. –

[10] For where ten yoke of oxen plough *the land* shall yield one jar-full, and he that sows six homers shall produce three measures.

[11] οὐαὶ οἱ ἐγειρόμενοι τὸ πρωῒ καὶ τὸ σικερα διώκοντες, οἱ μένοντες τὸ ὀψέ· ὁ γὰρ οἶνος αὐτοὺς συγκαύσει.

[11] Woe *to them* that rise up in the morning, and follow strong drink; who wait *at it till* evening: for the wine shall inflame them.

[12] μετὰ γὰρ κιθάρας καὶ ψαλτηρίου καὶ τυμπάνων καὶ αὐλῶν τὸν οἶνον πίνουσιν, τὰ δὲ ἔργα κυρίου οὐκ ἐμβλέπουσιν καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν.

[12] For they drink wine with harp, and psaltery, and drums, and pipes: but they regard not the works of the Lord, and consider not the works of his hands.

[13] τοίνυν αἰχμάλωτος ὁ λαός μου ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν κύριον, καὶ πλῆθος ἐγενήθη νεκρῶν διὰ λιμὸν καὶ δίψαν ὕδατος.

[13] Therefore my people have been taken captive, because they know not the Lord: and there has been a multitude of dead *bodies*, because of hunger and of thirst for water.

[14] καὶ ἐπλάτυνεν ὁ ᾅδης τὴν ψυχὴν αὐτοῦ καὶ διήνοιξεν τὸ στόμα αὐτοῦ τοῦ μὴ διαλιπεῖν, καὶ καταβήσονται οἱ ἔνδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λοιμοὶ αὐτῆς.

[14] Therefore hell has enlarged its desire and opened its mouth without ceasing: and her glorious and great, and her rich and her pestilent men shall go down *into it*.

[15] καὶ ταπεινωθήσεται ἄνθρωπος, καὶ ἀτιμασθήσεται ἀνήρ, καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται·

[15] And the mean man shall be brought low, and the great man shall be disgraced, and the lofty eyes shall be brought low.

[16] καὶ ὑψωθήσεται κύριος σαβαωθ ἐν κρίματι, καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ.

[16] But the Lord of hosts shall be exalted in judgement, and the holy God shall be glorified in righteousness.

[17] καὶ βοσκηθήσονται οἱ διηρπασμένοι ὡς ταῦροι, καὶ τὰς ἐρήμους τῶν ἀπειλημμένων ἄρνες φάγονται. –

[17] And they that were spoiled shall be fed as bulls, and lambs shall feed on the waste places of them that are taken away.

[18] οὐαὶ οἱ ἐπισπώμενοι τὰς ἁμαρτίας ὡς σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας,

[18] Woe *to them* that draw sins to them as with a long rope, and iniquities as with a thong of the heifer’s yoke:

[19] οἱ λέγοντες Τὸ τάχος ἐγγισάτω ἃ ποιήσει, ἵνα ἴδωμεν, καὶ ἐλθάτω ἡ βουλὴ τοῦ ἁγίου Ισραηλ, ἵνα γνῶμεν. –

[19] who say, Let him speedily hasten what he will do, that we may see *it*: and let the counsel of the Holy One of Israel come, that we may know *it*.

[20] οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλὸν καὶ τὸ καλὸν πονηρόν, οἱ τιθέντες τὸ σκότος φῶς καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν γλυκὺ καὶ τὸ γλυκὺ πικρόν. –

[20] Woe *to them* that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter.

[21] οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες. –

[21] Woe *to them* that are wise in their own conceit, and knowing in their own sight.

[22] οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ τὸν οἶνον πίνοντες καὶ οἱ δυνάσται οἱ κεραννύντες τὸ σικερα,

[22] Woe to the strong *ones* of you that drink wine, and the mighty *ones* that mingle strong drink:

[23] οἱ δικαιοῦντες τὸν ἀσεβῆ ἕνεκεν δώρων καὶ τὸ δίκαιον τοῦ δικαίου αἴροντες.

[23] who justify the ungodly for rewards, and take away the righteousness of the righteous.

[24] διὰ τοῦτο ὃν τρόπον καυθήσεται καλάμη ὑπὸ ἄνθρακος πυρὸς καὶ συγκαυθήσεται ὑπὸ φλογὸς ἀνειμένης, ἡ ῥίζα αὐτῶν ὡς χνοῦς ἔσται, καὶ τὸ ἄνθος αὐτῶν ὡς κονιορτὸς ἀναβήσεται· οὐ γὰρ ἠθέλησαν τὸν νόμον κυρίου σαβαωθ, ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ισραηλ παρώξυναν.

[24] Therefore as stubble shall be burnt by a coal of fire, and shall be consumed by a violent flame, their root shall be as chaff, and their flower shall go up as dust: for they rejected the law of the Lord of hosts, and insulted the word of the Holy One of Israel.

[25] καὶ ἐθυμώθη ὀργῇ κύριος σαβαωθ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐπέβαλεν τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτοὺς καὶ ἐπάταξεν αὐτούς, καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ ὁδοῦ. καὶ ἐν πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή.

[25] Therefore the Lord of hosts was greatly angered against his people, and he reached forth his hand upon them, and smote them: and the mountains were troubled, and their carcasses were as dung in the midst of the way: yet for all this his anger has not been turned away, but his hand is yet raised.

[26] τοιγαροῦν ἀρεῖ σύσσημον ἐν τοῖς ἔθνεσιν τοῖς μακρὰν καὶ συριεῖ αὐτοῖς ἀπ᾽ ἄκρου τῆς γῆς, καὶ ἰδοὺ ταχὺ κούφως ἔρχονται·

[26] Therefore shall he lift up a signal to the nations that are afar, and shall hiss for them from the end of the earth; and, behold, they are coming very quickly.

[27] οὐ πεινάσουσιν οὐδὲ κοπιάσουσιν οὐδὲ νυστάξουσιν οὐδὲ κοιμηθήσονται οὐδὲ λύσουσιν τὰς ζώνας αὐτῶν ἀπὸ τῆς ὀσφύος αὐτῶν, οὐδὲ μὴ ῥαγῶσιν οἱ ἱμάντες τῶν ὑποδημάτων αὐτῶν·

[27] They shall not hunger nor be weary, neither shall they slumber nor sleep; neither shall they loose their girdles from their loins, neither shall their shoe-latchets be broken.

[28] ὧν τὰ βέλη ὀξεῖά ἐστιν καὶ τὰ τόξα αὐτῶν ἐντεταμένα, οἱ πόδες τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα ἐλογίσθησαν, οἱ τροχοὶ τῶν ἁρμάτων αὐτῶν ὡς καταιγίς·

[28] Whose arrows are sharp, and their bows bent; their horses’ hoofs are counted as solid rock: their chariot-wheels are as a storm.

[29] ὁρμῶσιν ὡς λέοντες καὶ παρέστηκαν ὡς σκύμνος λέοντος· καὶ ἐπιλήμψεται καὶ βοήσει ὡς θηρίου καὶ ἐκβαλεῖ, καὶ οὐκ ἔσται ὁ ῥυόμενος αὐτούς.

[29] They rage as lions, and draw nigh as a lion’s whelps: and he shall seize, and roar as a wild beast, and he shall cast *them* forth, and there shall be none to deliver them.

[30] καὶ βοήσει δι᾽ αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς φωνὴ θαλάσσης κυμαινούσης· καὶ ἐμβλέψονται εἰς τὴν γῆν, καὶ ἰδοὺ σκότος σκληρὸν ἐν τῇ ἀπορίᾳ αὐτῶν.

[30] And he shall roar on account of them in that day, as the sound of the swelling sea; and they shall look to the land, and, behold, *there shall be* thick darkness in their perplexity.

CHAPTER 6

[1] Καὶ ἐγένετο τοῦ ἐνιαυτοῦ, οὗ ἀπέθανεν Οζιας ὁ βασιλεύς, εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ.

[1] And it came to pass in the year in which king Ozias died, *that* I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.

[2] καὶ σεραφιν εἱστήκεισαν κύκλῳ αὐτοῦ, ἓξ πτέρυγες τῷ ἑνὶ καὶ ἓξ πτέρυγες τῷ ἑνί, καὶ ταῖς μὲν δυσὶν κατεκάλυπτον τὸ πρόσωπον καὶ ταῖς δυσὶν κατεκάλυπτον τοὺς πόδας καὶ ταῖς δυσὶν ἐπέταντο.

[2] And seraphs stood round about him: each one had six wings: and with two they covered *their* face, and with two they covered *their* feet, and with two they flew.

[3] καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον καὶ ἔλεγον Ἅγιος ἅγιος ἅγιος κύριος σαβαωθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.

[3] And one cried to the other, and they said, Holy, holy, holy *is the* Lord of hosts: the whole earth is full of his glory.

[4] καὶ ἐπήρθη τὸ ὑπέρθυρον ἀπὸ τῆς φωνῆς, ἧς ἐκέκραγον, καὶ ὁ οἶκος ἐπλήσθη καπνοῦ.

[4] And the lintel shook at the voice they uttered, and the house was filled with smoke.

[5] καὶ εἶπα Ὦ τάλας ἐγώ, ὅτι κατανένυγμαι, ὅτι ἄνθρωπος ὢν καὶ ἀκάθαρτα χείλη ἔχων ἐν μέσῳ λαοῦ ἀκάθαρτα χείλη ἔχοντος ἐγὼ οἰκῶ καὶ τὸν βασιλέα κύριον σαβαωθ εἶδον τοῖς ὀφθαλμοῖς μου.

[5] And I said, Woe is me, for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts.

[6] καὶ ἀπεστάλη πρός με ἓν τῶν σεραφιν, καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου,

[6] And there was sent to me one of the seraphs, and he had in his hand a coal, which he had taken off the altar with the tongs:

[7] καὶ ἥψατο τοῦ στόματός μου καὶ εἶπεν Ἰδοὺ ἥψατο τοῦτο τῶν χειλέων σου καὶ ἀφελεῖ τὰς ἀνομίας σου καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

[7] and he touched my mouth, and said, Behold, this has touched thy lips, and will take away thine iniquities, and will purge off thy sins.

[8] καὶ ἤκουσα τῆς φωνῆς κυρίου λέγοντος Τίνα ἀποστείλω, καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον; καὶ εἶπα Ἰδού εἰμι ἐγώ· ἀπόστειλόν με.

[8] And I heard the voice of the Lord, saying, Whom shall I send, and who will go to this people? And I said, behold, I am *here*, send me. And he said, Go, and say to this people,

[9] καὶ εἶπεν Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·

[9] Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive.

[10] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.

[10] For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

[11] καὶ εἶπα Ἕως πότε, κύριε; καὶ εἶπεν Ἕως ἂν ἐρημωθῶσιν πόλεις παρὰ τὸ μὴ κατοικεῖσθαι καὶ οἶκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους καὶ ἡ γῆ καταλειφθήσεται ἔρημος.

[11] And I said, How long, O Lord? And he said, Until cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate.

[12] καὶ μετὰ ταῦτα μακρυνεῖ ὁ θεὸς τοὺς ἀνθρώπους, καὶ οἱ καταλειφθέντες πληθυνθήσονται ἐπὶ τῆς γῆς·

[12] And after this God shall remove the men far off, and they that are left upon the land shall be multiplied.

[13] καὶ ἔτι ἐπ᾽ αὐτῆς ἔστιν τὸ ἐπιδέκατον, καὶ πάλιν ἔσται εἰς προνομὴν ὡς τερέβινθος καὶ ὡς βάλανος ὅταν ἐκπέσῃ ἀπὸ τῆς θήκης αὐτῆς.

[13] And yet there shall be a tenth upon it, and again it shall be for a spoil, as a turpentine tree, and as an acorn when it falls out of its husk.

CHAPTER 7

[1] Καὶ ἐγένετο ἐν ταῖς ἡμέραις Αχαζ τοῦ Ιωαθαμ τοῦ υἱοῦ Οζιου βασιλέως Ιουδα ἀνέβη Ραασσων βασιλεὺς Αραμ καὶ Φακεε υἱὸς Ρομελιου βασιλεὺς Ισραηλ ἐπὶ Ιερουσαλημ πολεμῆσαι αὐτὴν καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν.

[1] And it came to pass in the days of Achaz *the son* of Joatham, the son of Ozias, king of Juda, there came up Rasim king of Aram, and Phakee son of Romelias, king of Israel, against Jerusalem to war against it, but they could not take it.

[2] καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαυιδ λέγοντες Συνεφώνησεν Αραμ πρὸς τὸν Εφραιμ· καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν ἐν δρυμῷ ξύλον ὑπὸ πνεύματος σαλευθῇ.

[2] And a message was brought to the house of David, saying, Aram has conspired with Ephraim. And his soul was amazed, and the soul of his people, as in a wood a tree is moved by the wind.

[3] καὶ εἶπεν κύριος πρὸς Ησαιαν Ἔξελθε εἰς συνάντησιν Αχαζ σὺ καὶ ὁ καταλειφθεὶς Ιασουβ ὁ υἱός σου πρὸς τὴν κολυμβήθραν τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ γναφέως

[3] And the Lord said to Isaiah, Go forth to meet Achaz, thou, and thy son Jasub who is left, to the pool of the upper way of the fuller's field.

[4] καὶ ἐρεῖς αὐτῷ Φύλαξαι τοῦ ἡσυχάσαι καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχή σου ἀσθενείτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων· ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.

[4] And thou shalt say to him, Take care to be quiet, and fear not, neither let thy soul be disheartened because of these two smoking firebrands: for when my fierce anger is over, I will heal again.

[5] καὶ ὁ υἱὸς τοῦ Αραμ καὶ ὁ υἱὸς τοῦ Ρομελιου, ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν περὶ σοῦ λέγοντες

[5] And *as for* the son of Aram, and the son of Romelias, forasmuch as they have devised an evil counsel, *saying*,

[6] Ἀναβησόμεθα εἰς τὴν Ιουδαίαν καὶ συλλαλήσαντες αὐτοῖς ἀποστρέψομεν αὐτοὺς πρὸς ἡμᾶς καὶ βασιλεύσομεν αὐτῆς τὸν υἱὸν

Ταβεηλ,

[6] We will go up against Judea, and having conferred with them we will turn them away to our side, and we will make the son of Tabeel king of it;

[7] τάδε λέγει κύριος σαβαωθ Οὐ μὴ ἐμμείνῃ ἡ βουλὴ αὕτη οὐδὲ ἔσται·

[7] thus saith the Lord of hosts, This counsel shall not abide, nor come to pass.

[8] ἀλλ᾽ ἡ κεφαλὴ Αραμ Δαμασκός, ἀλλ᾽ ἔτι ἑξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Εφραιμ ἀπὸ λαοῦ,

[8] But the head of Aram is Damascus, and the head of Damascus, Rasim; and yet within sixty and five years the kingdom of Ephraim shall cease from *being* a people.

[9] καὶ ἡ κεφαλὴ Εφραιμ Σομορων, καὶ ἡ κεφαλὴ Σομορων υἱὸς τοῦ Ρομελιου· καὶ ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε.

[9] And the head of Ephraim is Somoron, and the head of Somoron the son of Romelias: but if ye believe not, neither will ye at all understand.

[10] Καὶ προσέθετο κύριος λαλῆσαι τῷ Αχαζ λέγων

[10] And the Lord again spoke to Achaz, saying,

[11] Αἴτησαι σεαυτῷ σημεῖον παρὰ κυρίου θεοῦ σου εἰς βάθος ἢ εἰς ὕψος.

[11] Ask for thyself a sign of the Lord thy God, in the depth or in the height.

[12] καὶ εἶπεν Αχαζ Οὐ μὴ αἰτήσω οὐδ᾽ οὐ μὴ πειράσω κύριον.

[12] And Achaz said, I will not ask, neither will I tempt the Lord.

[13] καὶ εἶπεν Ἀκούσατε δή, οἶκος Δαυιδ· μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; καὶ πῶς κυρίῳ παρέχετε ἀγῶνα;

[13] And he said, Hear ye now, O house of David; is it a little thing for you to contend with men? and how do ye contend against the Lord?

[14] διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον· ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ·

[14] Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.

[15] βούτυρον καὶ μέλι φάγεται· πρὶν ἢ γνῶναι αὐτὸν ἢ προελέσθαι πονηρὰ ἐκλέξεται τὸ ἀγαθόν·

[15] Butter and honey shall he eat, before he knows either to prefer evil *or* choose the good.

[16] διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν ἀπειθεῖ πονηρίᾳ τοῦ ἐκλέξασθαι τὸ ἀγαθόν, καὶ καταλειφθήσεται ἡ γῆ, ἣν σὺ φοβῇ ἀπὸ προσώπου τῶν δύο βασιλέων.

[16] For before the child shall know good or evil, he refuses evil, to choose the good; and the land shall be forsaken which thou art afraid of because of the two kings.

[17] ἀλλὰ ἐπάξει ὁ θεὸς ἐπὶ σὲ καὶ ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὸν οἶκον τοῦ πατρός σου ἡμέρας, αἳ οὔπω ἥκασιν ἀφ᾽ ἧς ἡμέρας ἀφεῖλεν Εφραιμ ἀπὸ Ιουδα, τὸν βασιλέα τῶν Ἀσσυρίων.

[17] But God shall bring upon thee, and upon thy people, and upon the house of thy father, days which have never come, from the day that Ephraim took away from Juda the king of the Assyrians.

[18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συριεῖ κύριος μυίαις, ὃ κυριεύει μέρους ποταμοῦ Αἰγύπτου, καὶ τῇ μελίσσῃ, ἥ ἐστιν ἐν χώρᾳ Ἀσσυρίων,

[18] And it shall come to pass in that day that the Lord shall hiss for the flies, which *insect* shall rule over a part of the river of Egypt, and for the bee which is in the land of the Assyrians.

[19] καὶ ἐλεύσονται πάντες καὶ ἀναπαύσονται ἐν ταῖς φάραγξι τῆς χώρας καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν καὶ εἰς τὰ σπήλαια καὶ εἰς πᾶσαν ῥαγάδα καὶ ἐν παντὶ ξύλῳ.

[19] And they all shall enter into the clefts of the land, and into the holes of the rocks, and into the caves, and into every ravine.

[20] ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυρήσει κύριος τῷ ξυρῷ τῷ μεγάλῳ καὶ μεμεθυσμένῳ, ὅ ἐστιν πέραν τοῦ ποταμοῦ βασιλέως Ἀσσυρίων, τὴν κεφαλὴν καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν πώγωνα ἀφελεῖ.

[20] In that day the Lord shall shave with the hired razor of the king of Assyria beyond the river the head, and the hairs of the feet, and will remove the beard.

[21] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θρέψει ἄνθρωπος δάμαλιν βοῶν καὶ δύο πρόβατα,

[21] And it shall come to pass in that day, *that* a man shall rear a heifer, and two sheep.

[22] καὶ ἔσται ἀπὸ τοῦ πλεῖστον ποιεῖν γάλα βούτυρον καὶ μέλι φάγεται πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς.

[22] And it shall come to pass from their drinking an abundance of milk, *that* every one that is left on the land shall eat butter and honey.

[23] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς τόπος, οὗ ἐὰν ὦσιν χίλιαι ἄμπελοι χιλίων σίκλων, εἰς χέρσον ἔσονται καὶ εἰς ἄκανθαν·

[23] And it shall come to pass in that day, *for* every place where there shall be a thousand vines at a thousand shekels, they shall become barren land and thorns.

[24] μετὰ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ, ὅτι χέρσος καὶ ἄκανθα ἔσται πᾶσα ἡ γῆ.

[24] *Men* shall enter thither with arrow and bow; for all the land shall be *barren* ground and thorns.

[25] καὶ πᾶν ὄρος ἀροτριώμενον ἀροτριαθήσεται, καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος· ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου καὶ εἰς καταπάτημα βοός.

[25] And every mountain shall be certainly ploughed: there shall no fear come thither: for there shall be from *among* the *barren* ground and thorns that whereon cattle shall feed and oxen shall tread.

CHAPTER 8

[1] Καὶ εἶπεν κύριος πρός με Λαβὲ σεαυτῷ τόμον καινοῦ μεγάλου καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου Τοῦ ὀξέως προνομὴν ποιῆσαι σκύλων· πάρεστιν γάρ.

[1] And the Lord said to me, Take to thyself a volume of a great new *book*, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand.

[2] καὶ μάρτυράς μοι ποίησον πιστοὺς ἀνθρώπους, τὸν Ουριαν καὶ τὸν Ζαχαριαν υἱὸν Βαραχιου.

[2] And make me witnesses *of* faithful men, Urias, and Zacharias the son of Barachias.

[3] καὶ προσῆλθον πρὸς τὴν προφῆτιν, καὶ ἐν γαστρὶ ἔλαβεν καὶ ἔτεκεν υἱόν. καὶ εἶπεν κύριός μοι Κάλεσον τὸ ὄνομα αὐτοῦ Ταχέως σκύλευσον, ὀξέως προνόμευσον·

[3] And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily.

[4] διότι πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήμψεται δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων.

[4] For before the child shall know *how* to call *his* father or *his* mother, *one* shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

[5] Καὶ προσέθετο κύριος λαλῆσαί μοι ἔτι

[5] And the Lord spoke to me yet again, *saying*,

[6] Διὰ τὸ μὴ βούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωαμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ βούλεσθαι ἔχειν τὸν Ραασσων καὶ τὸν υἱὸν Ρομελιου βασιλέα ἐφ' ὑμῶν,

[6] Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias *to be* king over you;

[7] διὰ τοῦτο ἰδοὺ ἀνάγει κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ τὸ πολύ, τὸν βασιλέα τῶν Ἀσσυρίων καὶ τὴν δόξαν αὐτοῦ,

καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν καὶ περιπατήσει ἐπὶ πᾶν τεῖχος ὑμῶν

[7] therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, *even* the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours:

[8] καὶ ἀφελεῖ ἀπὸ τῆς Ιουδαίας ἄνθρωπον ὃς δυνήσεται κεφαλὴν ἆραι ἢ δυνατὸν συντελέσασθαί τι, καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου· μεθ᾽ ἡμῶν ὁ θεός.

[8] and he shall take away from Juda *every* man who shall be able to lift up his head, *and every one* able to accomplish anything; and his camp shall fill the breadth of thy land, *O* God with us.

[9] γνῶτε ἔθνη καὶ ἡττᾶσθε, ἐπακούσατε ἕως ἐσχάτου τῆς γῆς, ἰσχυκότες ἡττᾶσθε· ἐὰν γὰρ πάλιν ἰσχύσητε, πάλιν ἡττηθήσεσθε.

[9] Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.

[10] καὶ ἢν ἂν βουλεύσησθε βουλήν, διασκεδάσει κύριος, καὶ λόγον ὃν ἐὰν λαλήσητε, οὐ μὴ ἐμμείνῃ ὑμῖν, ὅτι μεθ᾽ ἡμῶν κύριος ὁ θεός.

[10] And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us.

[11] Οὕτως λέγει κύριος Τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσιν τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου λέγοντες

[11] Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying,

[12] Μήποτε εἴπητε σκληρόν· πᾶν γάρ, ὃ ἐὰν εἴπῃ ὁ λαὸς οὗτος, σκληρόν ἐστιν· τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε οὐδὲ μὴ ταραχθῆτε·

[12] Let them not say, *It is* hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed.

[13] κύριον αὐτὸν ἁγιάσατε, καὶ αὐτὸς ἔσται σου φόβος.

[13] Sanctify ye the Lord himself; and he shall be thy fear.

[14] καὶ ἐὰν ἐπ᾽ αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι· ὁ δὲ οἶκος Ιακωβ ἐν παγίδι, καὶ ἐν κοιλάσματι ἐγκαθήμενοι ἐν Ιερουσαλημ.

[14] And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against *him* as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit.

[15] διὰ τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ καὶ πεσοῦνται καὶ συντριβήσονται, καὶ ἐγγιοῦσιν καὶ ἁλώσονται ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες.

[15] Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely.

[16] Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.

[16] Then shall those who seal themselves that they may not learn the law be made manifest.

[17] καὶ ἐρεῖ Μενῶ τὸν θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ιακωβ καὶ πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ.

[17] And *one* shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him.

[18] ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ θεός, καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ οἴκῳ Ισραηλ παρὰ κυρίου σαβαωθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιων.

[18] Behold I and the children which God has given me: and they shall be *for* signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Sion.

[19] καὶ ἐὰν εἴπωσιν πρὸς ὑμᾶς Ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστριμύθους, τοὺς κενολογοῦντας οἳ ἐκ τῆς κοιλίας φωνοῦσιν, οὐκ ἔθνος πρὸς θεὸν αὐτοῦ; τί ἐκζητοῦσιν περὶ τῶν ζώντων τοὺς νεκρούς;

[19] And if they should say to you, Seek those who have in them a divining spirit, and them that speak out of the earth, them that speak vain

words, who speak out of their belly: shall not a nation diligently seek to their God? why do they seek to the dead concerning the living?

[20] νόμον γὰρ εἰς βοήθειαν ἔδωκεν, ἵνα εἴπωσιν οὐχ ὡς τὸ ῥῆμα τοῦτο, περὶ οὗ οὐκ ἔστιν δῶρα δοῦναι περὶ αὐτοῦ.

[20] For he has given the law for a help, that they should not speak according to this word, concerning which there are no gifts to give for it.

[21] καὶ ἥξει ἐφ’ ὑμᾶς σκληρὰ λιμός, καὶ ἔσται ὡς ἂν πεινάσητε, λυπηθήσεσθε καὶ κακῶς ἐρεῖτε τὸν ἄρχοντα καὶ τὰ παταχρα, καὶ ἀναβλέψονται εἰς τὸν οὐρανὸν ἄνω

[21] And famine shall come sorely upon you, and it shall come to pass, *that* when ye shall be hungry, ye shall be grieved, and ye shall speak ill of the prince and your fathers’ ordinances: and they shall look up to heaven above,

[22] καὶ εἰς τὴν γῆν κάτω ἐμβλέψονται, καὶ ἰδοὺ θλῖψις καὶ στενοχωρία καὶ σκότος, ἀπορία στενὴ καὶ σκότος ὥστε μὴ βλέπειν,

[22] and they shall look on the earth below, and behold severe distress, and darkness, affliction, and anguish, and darkness so that *one cannot* see; and he that is in anguish shall not be distressed only for a time.

CHAPTER 9

[23] καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν ἕως καιροῦ. Τοῦτο πρῶτον ποίει, ταχὺ ποίει, χώρα Ζαβουλων, ἡ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ιορδάνου, Γαλιλαία τῶν ἐθνῶν, τὰ μέρη τῆς Ιουδαίας.

[1] Drink this first. Act quickly, O land of Zabulon, land of Nephthalim, and the rest *inhabiting* the sea-coast, and *the land* beyond Jordan, Galilee of the Gentiles.

[1] ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ᾽ ὑμᾶς.

[2] O people walking in darkness, behold a great light: ye that dwell in the region *and* shadow of death, a light shall shine upon you.

[2] τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου, καὶ εὐφρανθήσονται ἐνώπιόν σου ὡς οἱ εὐφραινόμενοι ἐν ἀμήτῳ καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα.

[3] The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.

[3] διότι ἀφῄρηται ὁ ζυγὸς ὁ ἐπ᾽ αὐτῶν κείμενος καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν· τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασεν κύριος ὡς τῇ ἡμέρᾳ τῇ ἐπὶ Μαδιαμ.

[4] Because the yoke that was laid upon them has been taken away, and the rod that was on their neck: for he has broken the rod of the exactors, as in the day of Madiam.

[4] ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλῳ καὶ ἱμάτιον μετὰ καταλλαγῆς ἀποτείσουσιν καὶ θελήσουσιν εἰ ἐγενήθησαν πυρίκαυστοι.

[5] For they shall compensate for every garment that has been acquired by deceit, and *all* raiment with restitution; and they shall be willing, *even* if they were burnt with fire.

[5] ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος· ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ.

[6] For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.

[6] μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον ἐπὶ τὸν θρόνον Δαυιδ καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ καὶ ἐν κρίματι ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον· ὁ ζῆλος κυρίου σαβαωθ ποιήσει ταῦτα.

[7] His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgement and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this.

[7] Θάνατον ἀπέστειλεν κύριος ἐπὶ Ιακωβ, καὶ ἦλθεν ἐπὶ Ισραηλ,

[8] The Lord has sent death upon Jacob, and it has come upon Israel.

[8] καὶ γνώσονται πᾶς ὁ λαὸς τοῦ Εφραιμ καὶ οἱ ἐγκαθήμενοι ἐν Σαμαρείᾳ ἐφ᾽ ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες

[9] And all the people of Ephraim, and they that dwelt in Samaria shall know, who say in their pride and lofty heart,

[9] Πλίνθοι πεπτώκασιν, ἀλλὰ δεῦτε λαξεύσωμεν λίθους καὶ ἐκκόψωμεν συκαμίνους καὶ κέδρους καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον.

[10] The bricks are fallen down, but come, let us hew stones, and cut down sycamores and cedars, and let us build for ourselves a tower.

[10] καὶ ῥάξει ὁ θεὸς τοὺς ἐπανιστανομένους ἐπ᾽ ὄρος Σιων ἐπ᾽ αὐτοὺς καὶ τοὺς ἐχθροὺς αὐτῶν διασκεδάσει,

[11] And God shall dash down them that rise up against him on mount Sion, and shall scatter his enemies;

[11] Συρίαν ἀφ᾽ ἡλίου ἀνατολῶν καὶ τοὺς Ἕλληνας ἀφ᾽ ἡλίου δυσμῶν τοὺς κατεσθίοντας τὸν Ισραηλ ὅλῳ τῷ στόματι. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. –

[12] *even* Syria from the rising of the sun, and the Greeks from the setting of the sun, who devour Israel with open mouth. For all this *his* anger is not turned away, but still *his* hand is exalted.

[12] καὶ ὁ λαὸς οὐκ ἀπεστράφη, ἕως ἐπλήγη, καὶ τὸν κύριον οὐκ ἐξεζήτησαν.

[13] But the people turned not until they were smitten, and they sought not the Lord.

[13] καὶ ἀφεῖλεν κύριος ἀπὸ Ισραηλ κεφαλὴν καὶ οὐράν, μέγαν καὶ μικρὸν ἐν μιᾷ ἡμέρᾳ,

[14] So the Lord took away from Israel the head and tail, great and small, in one day:

[14] πρεσβύτην καὶ τοὺς τὰ πρόσωπα θαυμάζοντας [αὕτη ἡ ἀρχή] καὶ προφήτην διδάσκοντα ἄνομα [οὗτος ἡ οὐρά].

[15] the old man, and them that respect persons, this is the head; and the prophet teaching unlawful things, he is the tail.

[15] καὶ ἔσονται οἱ μακαρίζοντες τὸν λαὸν τοῦτον πλανῶντες καὶ πλανῶσιν ὅπως καταπίωσιν αὐτούς.

[16] And they that pronounce this people blessed shall mislead them; and they mislead them that they may devour them.

[16] διὰ τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν οὐκ εὐφρανθήσεται ὁ θεὸς καὶ τοὺς ὀρφανοὺς αὐτῶν καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει, ὅτι πάντες ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα λαλεῖ ἄδικα. ἐπὶ πᾶσιν τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ’ ἔτι ἡ χεὶρ ὑψηλή. –

[17] Therefore the Lord shall not take pleasure in their young men, neither shall he have pity on their orphans or on their widows: for they are all transgressors and wicked, and every mouth speaks unjustly. For all this *his* anger is not turned away, but *his* hand is yet exalted.

[17] καὶ καυθήσεται ὡς πῦρ ἡ ἀνομία καὶ ὡς ἄγρωστις ξηρὰ βρωθήσεται ὑπὸ πυρός· καὶ καυθήσεται ἐν τοῖς δάσεσι τοῦ δρυμοῦ, καὶ συγκαταφάγεται τὰ κύκλῳ τῶν βουνῶν πάντα.

[18] And iniquity shall burn as fire, and shall be devoured by fire as dry grass: and it shall burn in the thickets of the wood, and shall devour all that is round about the hills.

[18] διὰ θυμὸν ὀργῆς κυρίου συγκέκαυται ἡ γῆ ὅλη, καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακεκαυμένος· ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει,

[19] The whole earth is set on fire because of the fierce anger of the Lord, and the people shall be as men burnt by fire: no man shall pity his brother.

[19] ἀλλὰ ἐκκλινεῖ εἰς τὰ δεξιά, ὅτι πεινάσει, καὶ φάγεται ἐκ τῶν ἀριστερῶν, καὶ οὐ μὴ ἐμπλησθῇ ἄνθρωπος ἔσθων τὰς σάρκας τοῦ βραχίονος αὐτοῦ.

[20] But *one* shall turn aside to the right hand, for he shall be hungry; and shall eat on the left, and a man shall by no means be satisfied with eating the flesh of his own arm.

[20] φάγεται γὰρ Μανασση τοῦ Εφραιμ καὶ Εφραιμ τοῦ Μανασση, ὅτι ἅμα πολιορκήσουσιν τὸν Ιουδαν. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ᾽ ἔτι ἡ χεὶρ ὑψηλή. –

[21] For Manasses shall eat *the flesh* of Ephraim, and Ephraim *the flesh* of Manasses; for they shall besiege Juda together. For all this *his* anger is not turned away, but *his* hand is yet exalted.

CHAPTER 10

[1] οὐαὶ τοῖς γράφουσιν πονηρίαν· γράφοντες γὰρ πονηρίαν γράφουσιν

[1] Woe to them that write wickedness; for when they write they do write wickedness,

[2] ἐκκλίνοντες κρίσιν πτωχῶν, ἁρπάζοντες κρίμα πενήτων τοῦ λαοῦ μου ὥστε εἶναι αὐτοῖς χήραν εἰς ἁρπαγὴν καὶ ὀρφανὸν εἰς προνομήν.

[2] perverting the cause of the poor, violently wresting the judgement of the needy ones of my people, that the widow may be a prey to them, and the orphan a spoil.

[3] καὶ τί ποιήσουσιν ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς; ἡ γὰρ θλῖψις ὑμῖν πόρρωθεν ἥξει· καὶ πρὸς τίνα καταφεύξεσθε τοῦ βοηθηθῆναι; καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν

[3] And what will they do in the day of visitation? for affliction shall come to you from afar: and to whom will ye flee for help? and where will ye leave your glory,

[4] τοῦ μὴ ἐμπεσεῖν εἰς ἐπαγωγήν; ἐπὶ πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ’ ἔτι ἡ χεὶρ ὑψηλή.

[4] that ye may not fall into captivity?

For all this *his* wrath is not turned away, but *his* hand is yet exalted.

[5] Οὐαὶ Ἀσσυρίοις· ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς ἐστιν ἐν ταῖς χερσὶν αὐτῶν.

[5] Woe to the Assyrians; the rod of my wrath, and anger are in their hands.

[6] τὴν ὀργήν μου εἰς ἔθνος ἄνομον ἀποστελῶ καὶ τῷ ἐμῷ λαῷ συντάξω ποιῆσαι σκῦλα καὶ προνομὴν καὶ καταπατεῖν τὰς πόλεις καὶ θεῖναι αὐτὰς εἰς κονιορτόν.

[6] I will send my wrath against a sinful nation, and I will charge my people to take plunder and spoil, and to trample the cities, and to make them dust.

[7] αὐτὸς δὲ οὐχ οὕτως ἐνεθυμήθη καὶ τῇ ψυχῇ οὐχ οὕτως λελόγισται, ἀλλὰ ἀπαλλάξει ὁ νοῦς αὐτοῦ καὶ τοῦ ἔθνη ἐξολεθρεῦσαι οὐκ ὀλίγα.

[7] But he meant not thus, neither did he devise thus in his soul: but his mind shall change, and *that* to destroy nations not a few.

[8] καὶ ἐὰν εἴπωσιν αὐτῷ Σὺ μόνος εἶ ἄρχων,

[8] And if they should say to him, Thou alone art ruler;

[9] καὶ ἐρεῖ Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος καὶ Χαλαννη, οὗ ὁ πύργος ᾠκοδομήθη; καὶ ἔλαβον Ἀραβίαν καὶ Δαμασκὸν καὶ Σαμάρειαν·

[9] then shall he say, Have I not taken the country above Babylon and Chalanes, where the tower was built? and have I *not* taken Arabia, and Damascus, and Samaria?

[10] ὃν τρόπον ταύτας ἔλαβον ἐν τῇ χειρί μου, καὶ πάσας τὰς ἀρχὰς λήμψομαι. ὀλολύξατε, τὰ γλυπτὰ ἐν Ιερουσαλημ καὶ ἐν Σαμαρείᾳ·

[10] As I have taken them, I will also take all the kingdoms: howl, ye idols in Jerusalem, and in Samaria.

[11] ὃν τρόπον γὰρ ἐποίησα Σαμαρείᾳ καὶ τοῖς χειροποιήτοις αὐτῆς, οὕτως ποιήσω καὶ Ιερουσαλημ καὶ τοῖς εἰδώλοις αὐτῆς. –

[11] For as I did to Samaria and her idols, so will I do also to Jerusalem and her idols.

[12] καὶ ἔσται ὅταν συντελέσῃ κύριος πάντα ποιῶν ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ, ἐπάξει ἐπὶ τὸν νοῦν τὸν μέγαν, τὸν ἄρχοντα τῶν Ἀσσυρίων, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ.

[12] And it shall come to pass, when the Lord shall have finished doing all things on Mount Sion and Jerusalem, *that* I will visit upon the proud heart, *even* upon the ruler of the Assyrians, and upon the boastful haughtiness of his eyes.

[13] εἶπεν γάρ Τῇ ἰσχύι ποιήσω καὶ τῇ σοφίᾳ τῆς συνέσεως, ἀφελῶ ὅρια ἐθνῶν καὶ τὴν ἰσχὺν αὐτῶν προνομεύσω καὶ σείσω πόλεις κατοικουμένας

[13] For he said, I will act in strength, and in the wisdom of *my* understanding I will remove the boundaries of nations, and will spoil their strength.

[14] καὶ τὴν οἰκουμένην ὅλην καταλήμψομαι τῇ χειρὶ ὡς νοσσιὰν καὶ ὡς καταλελειμμένα ᾠὰ ἀρῶ, καὶ οὐκ ἔστιν ὃς διαφεύξεταί με ἢ ἀντείπῃ μοι.

[14] And I will shake the inhabited cities: and I will take with my hand all the world as a nest: and I will even take them as eggs that have been left; and there is none that shall escape me, or contradict me.

[15] μὴ δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος ἐν αὐτῇ; ἢ ὑψωθήσεται πρίων ἄνευ τοῦ ἕλκοντος αὐτόν; ὡσαύτως ἐάν τις ἄρῃ ῥάβδον ἢ ξύλον.

[15] Shall the axe glorify itself without him that hews with it? or shall the saw lift up itself without him that uses it, as if one should lift a rod or staff? but it shall not be so;

[16] καὶ οὐχ οὕτως, ἀλλὰ ἀποστελεῖ κύριος σαβαωθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καιόμενον καυθήσεται·

[16] but the Lord of hosts shall send dishonour upon thine honour, and burning fire shall be kindled upon thy glory.

[17] καὶ ἔσται τὸ φῶς τοῦ Ισραηλ εἰς πῦρ καὶ ἁγιάσει αὐτὸν ἐν πυρὶ καιομένῳ καὶ φάγεται ὡσεὶ χόρτον τὴν ὕλην. τῇ ἡμέρᾳ ἐκείνῃ

[17] And the light of Israel shall be for a fire, and he shall sanctify him with burning fire, and it shall devour the wood as grass.

[18] ἀποσβεσθήσεται τὰ ὄρη καὶ οἱ βουνοὶ καὶ οἱ δρυμοί, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν· καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης·

[18] In that day the mountains shall be consumed, and the hills, and the forests, and *fire* shall devour *both* soul and body: and he that flees shall be as one fleeing from burning flame.

[19] καὶ οἱ καταλειφθέντες ἀπ᾽ αὐτῶν ἔσονται ἀριθμός, καὶ παιδίον γράψει αὐτούς.

[19] And they that are left of them shall be a *small* number, and a child shall write them.

[20] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκέτι προστεθήσεται τὸ καταλειφθὲν Ισραηλ, καὶ οἱ σωθέντες τοῦ Ιακωβ οὐκέτι μὴ πεποιθότες ὦσιν ἐπὶ τοὺς ἀδικήσαντας αὐτούς, ἀλλὰ ἔσονται πεποιθότες ἐπὶ τὸν θεὸν τὸν ἅγιον τοῦ Ισραηλ τῇ ἀληθείᾳ,

[20] And it shall come to pass in that day *that* the remnant of Israel shall no more join themselves with, and the saved of Jacob shall no more trust in, them that injured them; but they shall trust in the Holy God of Israel, in truth.

[21] καὶ ἔσται τὸ καταλειφθὲν τοῦ Ιακωβ ἐπὶ θεὸν ἰσχύοντα.

[21] And the remnant of Jacob shall *trust* on the mighty God.

[22] καὶ ἐὰν γένηται ὁ λαὸς Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ,

[22] And though the people of Israel be as the sand of the sea, a remnant of them shall be saved.

[23] ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλῃ.

[23] He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world.

[24] Διὰ τοῦτο τάδε λέγει κύριος σαβαωθ Μὴ φοβοῦ, ὁ λαός μου οἱ κατοικοῦντες ἐν Σιων, ἀπὸ Ἀσσυρίων, ὅτι ἐν ῥάβδῳ πατάξει σε· πληγὴν γὰρ ἐγὼ ἐπάγω ἐπὶ σὲ τοῦ ἰδεῖν ὁδὸν Αἰγύπτου.

[24] Therefore thus saith the Lord of hosts, Be not afraid, my people who dwell in Sion, of the Assyrians, because he shall smite thee with a rod: for I am bringing a stroke upon thee, that *thou* mayest see the way of Egypt.

[25] ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή, ὁ δὲ θυμός μου ἐπὶ τὴν βουλὴν αὐτῶν·

[25] For yet a little while, and the indignation shall cease: but my wrath shall be against their council.

[26] καὶ ἐπεγερεῖ ὁ θεὸς ἐπ᾽ αὐτοὺς κατὰ τὴν πληγὴν τὴν Μαδιαμ ἐν τόπῳ θλίψεως, καὶ ὁ θυμὸς αὐτοῦ τῇ ὁδῷ τῇ κατὰ θάλασσαν εἰς τὴν ὁδὸν τὴν κατ᾽ Αἴγυπτον.

[26] And God will stir up *enemies* against them, according to the stroke of Madiam in the place of affliction: and his wrath shall be by the way of the sea, *even* to the way that leads to Egypt.

[27] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀφαιρεθήσεται ὁ φόβος αὐτοῦ ἀπὸ σοῦ καὶ ὁ ζυγὸς αὐτοῦ ἀπὸ τοῦ ὤμου σου, καὶ καταφθαρήσεται ὁ ζυγὸς ἀπὸ τῶν ὤμων ὑμῶν.

[27] And it shall come to pass in that day, *that* his yoke shall be taken away from thy shoulder, and his fear from thee, and the yoke shall be destroyed from off your shoulders.

[28] ἥξει γὰρ εἰς τὴν πόλιν Αγγαι καὶ παρελεύσεται εἰς Μαγεδω καὶ ἐν Μαχμας θήσει τὰ σκεύη αὐτοῦ·

[28] For he shall arrive at the city of Angai, and shall pass on to Maggedo, and shall lay up his stores in Machmas.

[29] καὶ παρελεύσεται φάραγγα καὶ ἥξει εἰς Αγγαι, φόβος λήμψεται Ραμα πόλιν Σαουλ· φεύξεται

[29] And he shall pass by the valley, and shall arrive at Angai: fear shall seize upon Rama, the city of Saul.

[30] ἡ θυγάτηρ Γαλλιμ, ἐπακούσεται Λαισα, ἐπακούσεται Αναθωθ·

[30] The daughter of Gallim shall flee; Laisa shall hear; one shall hear in Anathoth.

[31] ἐξέστη Μαδεβηνα καὶ οἱ κατοικοῦντες Γιββιρ· παρακαλεῖτε

[31] Madebena also is amazed, and the inhabitants of Gibbir.

[32] σήμερον ἐν ὁδῷ τοῦ μεῖναι, τῇ χειρὶ παρακαλεῖτε, τὸ ὄρος, τὴν θυγατέρα Σιων, καὶ οἱ βουνοὶ οἱ ἐν Ιερουσαλημ.

[32] Exhort ye *them* to-day to remain in the way: exhort ye *beckoning* with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem.

[33] ἰδοὺ γὰρ ὁ δεσπότης κύριος σαβαωθ συνταράσσει τοὺς ἐνδόξους μετὰ ἰσχύος, καὶ οἱ ὑψηλοὶ τῇ ὕβρει συντριβήσονται, καὶ οἱ ὑψηλοὶ ταπεινωθήσονται,

[33] Behold, the Lord, the Lord of hosts, will mightily confound the glorious ones; and the haughty in pride shall be crushed, and the lofty shall be brought low:

[34] καὶ πεσοῦνται οἱ ὑψηλοὶ μαχαίρᾳ, ὁ δὲ Λίβανος σὺν τοῖς ὑψηλοῖς πεσεῖται.

[34] and the lofty ones shall fall by the sword, and the Libanus shall fall with his lofty ones.

CHAPTER 11

[1] Καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ιεσσαι, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται.

[1] And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from *his* root:

[2] καὶ ἀναπαύσεται ἐπ᾽ αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας·

[2] and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him;

[3] ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ. οὐ κατὰ τὴν δόξαν κρινεῖ οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει,

[3] the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report:

[4] ἀλλὰ κρινεῖ ταπεινῷ κρίσιν καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς· καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ·

[4] but he shall judge the cause of the lowly, and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one.

[5] καὶ ἔσται δικαιοσύνῃ ἐζωσμένος τὴν ὀσφὺν αὐτοῦ καὶ ἀληθείᾳ εἰλημένος τὰς πλευράς.

[5] And he shall have his loins girt with righteousness, and his sides clothed with truth.

[6] καὶ συμβοσκηθήσεται λύκος μετὰ ἀρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει αὐτούς·

[6] And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them.

[7] καὶ βοῦς καὶ ἄρκος ἅμα βοσκηθήσονται, καὶ ἅμα τὰ παιδία αὐτῶν ἔσονται, καὶ λέων καὶ βοῦς ἅμα φάγονται ἄχυρα.

[7] And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox.

[8] καὶ παιδίον νήπιον ἐπὶ τρώγλην ἀσπίδων καὶ ἐπὶ κοίτην ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ.

[8] And an infant shall put his hand on the holes of asps, and on the nest of young asps.

[9] καὶ οὐ μὴ κακοποιήσωσιν οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου, ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γνῶναι τὸν κύριον ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσας.

[9] And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole *world* is filled with the knowledge of the Lord, as much water covers the seas.

[10] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ιεσσαι καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσιν, καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ τιμή.

[10] And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.

[11] καὶ ἔσται τῇ ἡμέρᾳ ἐκείνῃ προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ τοῦ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἂν καταλειφθῇ ἀπὸ τῶν Ἀσσυρίων καὶ ἀπὸ Αἰγύπτου καὶ Βαβυλωνίας καὶ Αἰθιοπίας καὶ ἀπὸ Αιλαμιτῶν καὶ ἀπὸ ἡλίου ἀνατολῶν καὶ ἐξ Ἀραβίας.

[11] And it shall be in that day, *that* the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and *that* from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia.

[12] καὶ ἀρεῖ σημεῖον εἰς τὰ ἔθνη καὶ συνάξει τοὺς ἀπολομένους Ισραηλ καὶ τοὺς διεσπαρμένους τοῦ Ιουδα συνάξει ἐκ τῶν τεσσάρων πτερύγων τῆς γῆς.

[12] And he shall lift up a standard for the nations, and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth.

[13] καὶ ἀφαιρεθήσεται ὁ ζῆλος Εφραιμ, καὶ οἱ ἐχθροὶ Ιουδα ἀπολοῦνται· Εφραιμ οὐ ζηλώσει Ιουδαν, καὶ Ιουδας οὐ θλίψει Εφραιμ.

[13] And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim.

[14] καὶ πετασθήσονται ἐν πλοίοις ἀλλοφύλων θάλασσαν, ἅμα προνομεύσουσιν καὶ τοὺς ἀφ᾽ ἡλίου ἀνατολῶν καὶ Ιδουμαίαν· καὶ ἐπὶ Μωαβ πρῶτον τὰς χεῖρας ἐπιβαλοῦσιν, οἱ δὲ υἱοὶ Αμμων πρῶτοι ὑπακούσονται.

[14] And they shall fly in the ships of the Philistines: they shall at the same time spoil the sea, and them *that come* from the east, and Idumea: and they shall lay their hands on Moab first; but the children of Ammon shall first obey *them*

[15] καὶ ἐρημώσει κύριος τὴν θάλασσαν Αἰγύπτου καὶ ἐπιβαλεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν πνεύματι βιαίῳ καὶ πατάξει ἑπτὰ φάραγγας ὥστε διαπορεύεσθαι αὐτὸν ἐν ὑποδήμασιν·

[15] And the Lord shall make desolate the sea of Egypt; and he shall lay his hand on the river with a strong wind, and he shall smite the seven channels, so that men shall pass through it dry-shod.

[16] καὶ ἔσται δίοδος τῷ καταλειφθέντι μου λαῷ ἐν Αἰγύπτῳ, καὶ ἔσται τῷ Ισραηλ ὡς ἡ ἡμέρα ὅτε ἐξῆλθεν ἐκ γῆς Αἰγύπτου.

[16] And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.

CHAPTER 12

[1] Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Εὐλογήσω σε, κύριε, διότι ὠργίσθης μοι καὶ ἀπέστρεψας τὸν θυμόν σου καὶ ἠλέησάς με.

[1] And in that day thou shalt say, I *will* bless thee, O Lord; for thou wast angry with me, but thou hast turned aside thy wrath, and hast pitied me.

[2] ἰδοὺ ὁ θεός μου σωτήρ μου κύριος, πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ καὶ σωθήσομαι ἐν αὐτῷ καὶ οὐ φοβηθήσομαι, διότι ἡ δόξα μου καὶ ἡ αἴνεσίς μου κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν.

[2] Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise, and is become my salvation.

[3] καὶ ἀντλήσετε ὕδωρ μετ᾽ εὐφροσύνης ἐκ τῶν πηγῶν τοῦ σωτηρίου.

[3] Draw ye therefore water with joy out of the wells of salvation.

[4] καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Ὑμνεῖτε κύριον, βοᾶτε τὸ ὄνομα αὐτοῦ, ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἔνδοξα αὐτοῦ, μιμνήσκεσθε ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ.

[4] And in that day thou shalt say, sing to the Lord, call aloud upon his name, proclaim his glorious *deeds* among the Gentiles; make mention that his name is exalted.

[5] ὑμνήσατε τὸ ὄνομα κυρίου, ὅτι ὑψηλὰ ἐποίησεν· ἀναγγείλατε ταῦτα ἐν πάσῃ τῇ γῇ.

[5] Sing praise to the name of the Lord; for he has done great *things*: declare this in all the earth.

[6] ἀγαλλιᾶσθε καὶ εὐφραίνεσθε, οἱ κατοικοῦντες Σιων, ὅτι ὑψώθη ὁ ἅγιος τοῦ Ισραηλ ἐν μέσῳ αὐτῆς.

[6] Exalt and rejoice, ye that dwell in Sion: for the Holy One of Israel is exalted in the midst of her.

CHAPTER 13

[1] Ὅρασις, ἣν εἶδεν Ησαιας υἱὸς Αμως κατὰ Βαβυλῶνος.

[1] THE VISION WHICH ESAIAS SON OF AMOS SAW AGAINST BABYLON.

[2] Ἐπ᾽ ὄρους πεδινοῦ ἄρατε σημεῖον, ὑψώσατε τὴν φωνὴν αὐτοῖς, μὴ φοβεῖσθε, παρακαλεῖτε τῇ χειρί Ἀνοίξατε, οἱ ἄρχοντες.

[2] Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, open *the gates*, ye rulers.

[3] ἐγὼ συντάσσω, καὶ ἐγὼ ἄγω αὐτούς· ἡγιασμένοι εἰσίν, καὶ ἐγὼ ἄγω αὐτούς· γίγαντες ἔρχονται πληρῶσαι τὸν θυμόν μου χαίροντες ἅμα καὶ ὑβρίζοντες.

[3] I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting.

[4] φωνὴ ἐθνῶν πολλῶν ἐπὶ τῶν ὀρέων ὁμοία ἐθνῶν πολλῶν, φωνὴ βασιλέων καὶ ἐθνῶν συνηγμένων. κύριος σαβαωθ ἐντέταλται ἔθνει ὁπλομάχῳ

[4] A voice of many nations on the mountains, *even* like *to that* of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation,

[5] ἔρχεσθαι ἐκ γῆς πόρρωθεν ἀπ᾽ ἄκρου θεμελίου τοῦ οὐρανοῦ, κύριος καὶ οἱ ὁπλομάχοι αὐτοῦ, τοῦ καταφθεῖραι τὴν οἰκουμένην ὅλην.

[5] to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors *are coming* to destroy all the world.

[6] ὀλολύζετε, ἐγγὺς γὰρ ἡ ἡμέρα κυρίου, καὶ συντριβὴ παρὰ τοῦ θεοῦ ἥξει.

[6] Howl ye, for the day of the Lord is near, and destruction from God shall arrive.

[7] διὰ τοῦτο πᾶσα χεὶρ ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει·

[7] Therefore every hand shall become powerless, and every soul of man shall be dismayed.

[8] καὶ ταραχθήσονται οἱ πρέσβεις, καὶ ὠδῖνες αὐτοὺς ἕξουσιν ὡς γυναικὸς τικτούσης· καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται καὶ τὸ πρόσωπον αὐτῶν ὡς φλὸξ μεταβαλοῦσιν.

[8] The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame.

[9] ἰδοὺ γὰρ ἡμέρα κυρίου ἀνίατος ἔρχεται θυμοῦ καὶ ὀργῆς θεῖναι τὴν οἰκουμένην ὅλην ἔρημον καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς.

[9] For behold! the day of the Lord is coming which cannot be escaped, *a day* of wrath and anger, to make the world desolate, and to destroy sinners out of it.

[10] οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὠρίων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.

[10] For the stars of heaven, and Orion, and all the host of heaven, shall not give their light; and it shall be dark at sunrise, and the moon shall not give her light.

[11] καὶ ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ καὶ τοῖς ἀσεβέσιν τὰς ἁμαρτίας αὐτῶν· καὶ ἀπολῶ ὕβριν ἀνόμων καὶ ὕβριν ὑπερηφάνων ταπεινώσω.

[11] And I will command evils for the whole world, and *will visit* their sins on the ungodly: and I will destroy the pride of transgressors, and will bring low the pride of the haughty.

[12] καὶ ἔσονται οἱ καταλελειμμένοι ἔντιμοι μᾶλλον ἢ τὸ χρυσίον τὸ ἄπυρον, καὶ ὁ ἄνθρωπος μᾶλλον ἔντιμος ἔσται ἢ ὁ λίθος ὁ ἐκ Σουφιρ.

[12] And they that are left shall be more precious than gold tried in the fire; and a man shall be more precious than the stone that is in Suphir.

[13] ὁ γὰρ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς διὰ θυμὸν ὀργῆς κυρίου σαβαωθ τῇ ἡμέρᾳ, ᾗ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ.

[13] For the heaven shall be enraged, and the earth shall be shaken from her foundation, because of the fierce anger of the Lord of hosts, in the day in which his wrath shall come on.

[14] καὶ ἔσονται οἱ καταλελειμμένοι ὡς δορκάδιον φεῦγον καὶ ὡς πρόβατον πλανώμενον, καὶ οὐκ ἔσται ὁ συνάγων, ὥστε ἄνθρωπον εἰς τὸν λαὸν αὐτοῦ ἀποστραφῆναι καὶ ἄνθρωπον εἰς τὴν χώραν αὐτοῦ διῶξαι.

[14] And they that are left shall be as a fleeing fawn, and as a stray sheep, and there shall be none to gather *them*: so that a man shall turn back to his people, and a man shall flee to his own land.

[15] ὃς γὰρ ἂν ἁλῷ, ἡττηθήσεται, καὶ οἵτινες συνηγμένοι εἰσίν, μαχαίρᾳ πεσοῦνται·

[15] For whosoever shall be taken shall be overcome; and they that are gathered together shall fall by the sword.

[16] καὶ τὰ τέκνα αὐτῶν ἐνώπιον αὐτῶν ῥάξουσιν καὶ τὰς οἰκίας αὐτῶν προνομεύσουσιν καὶ τὰς γυναῖκας αὐτῶν ἕξουσιν.

[16] And they shall dash their children before their eyes; and they shall spoil their houses, and shall take their wives.

[17] ἰδοὺ ἐπεγείρω ὑμῖν τοὺς Μήδους, οἳ οὐ λογίζονται ἀργύριον οὐδὲ χρυσίου χρείαν ἔχουσιν.

[17] Behold, I will stir up against you the Medes, who do not regard silver, neither have they need of gold.

[18] τοξεύματα νεανίσκων συντρίψουσιν καὶ τὰ τέκνα ὑμῶν οὐ μὴ ἐλεήσωσιν, οὐδὲ ἐπὶ τοῖς τέκνοις οὐ φείσονται οἱ ὀφθαλμοὶ αὐτῶν.

[18] They shall break the bows of the young men; and they shall have no mercy on your children; nor shall their eyes spare thy children.

[19] καὶ ἔσται Βαβυλών, ἣ καλεῖται ἔνδοξος ὑπὸ βασιλέως Χαλδαίων, ὃν τρόπον κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα·

[19] And Babylon, which is called glorious by the king of the Chaldeans, shall be as *when* God overthrew Sodoma, and Gomorrha.

[20] οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, οὐδὲ μὴ εἰσέλθωσιν εἰς αὐτὴν διὰ πολλῶν γενεῶν, οὐδὲ μὴ διέλθωσιν αὐτὴν Ἄραβες, οὐδὲ

ποιμένες οὐ μὴ ἀναπαύσωνται ἐν αὐτῇ·

[20] It shall never be inhabited, neither shall any enter into it for many generations: neither shall the Arabians pass through it; nor shall shepherds at all rest in it.

[21] καὶ ἀναπαύσονται ἐκεῖ θηρία, καὶ ἐμπλησθήσονται αἱ οἰκίαι ἤχου, καὶ ἀναπαύσονται ἐκεῖ σειρῆνες, καὶ δαιμόνια ἐκεῖ ὀρχήσονται,

[21] But wild beasts shall rest there; and the houses shall be filled with howling; and monsters shall rest there, and devils shall dance there,

[22] καὶ ὀνοκένταυροι ἐκεῖ κατοικήσουσιν, καὶ νοσσοποιήσουσιν ἐχῖνοι ἐν τοῖς οἴκοις αὐτῶν· ταχὺ ἔρχεται καὶ οὐ χρονιεῖ.

[22] and satyrs shall dwell there; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.

CHAPTER 14

[1] Καὶ ἐλεήσει κύριος τὸν Ιακωβ καὶ ἐκλέξεται ἔτι τὸν Ισραηλ, καὶ ἀναπαύσονται ἐπὶ τῆς γῆς αὐτῶν, καὶ ὁ γιώρας προστεθήσεται πρὸς αὐτοὺς καὶ προστεθήσεται πρὸς τὸν οἶκον Ιακωβ,

[1] And the Lord will have mercy on Jacob, and will yet choose Israel, and they shall rest on their land: and the stranger shall be added to them, yea, shall be added to the house of Jacob.

[2] καὶ λήμψονται αὐτοὺς ἔθνη καὶ εἰσάξουσιν εἰς τὸν τόπον αὐτῶν, καὶ κατακληρονομήσουσιν καὶ πληθυνθήσονται ἐπὶ τῆς γῆς τοῦ θεοῦ εἰς δούλους καὶ δούλας· καὶ ἔσονται αἰχμάλωτοι οἱ αἰχμαλωτεύσαντες αὐτούς, καὶ κυριευθήσονται οἱ κυριεύσαντες αὐτῶν.

[2] And the Gentiles shall take them, and bring them into their place: and they shall inherit them, and they shall be multiplied upon the land for servants and handmaidens: and they that took them captives shall become captives *to them*; and they that had lordship over them shall be under *their* rule.

[3] Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναπαύσει σε ὁ θεὸς ἐκ τῆς ὀδύνης καὶ τοῦ θυμοῦ σου καὶ τῆς δουλείας σου τῆς σκληρᾶς, ἧς ἐδούλευσας αὐτοῖς.

[3] And it shall come to pass in that day, *that* the Lord shall give thee rest from thy sorrow and vexation, *and from* thy hard servitude wherein thou didst serve them.

[4] καὶ λήμψῃ τὸν θρῆνον τοῦτον ἐπὶ τὸν βασιλέα Βαβυλῶνος καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Πῶς ἀναπέπαυται ὁ ἀπαιτῶν καὶ ἀναπέπαυται ὁ ἐπισπουδαστής;

[4] And thou shalt take up this lamentation against the king of Babylon,

How has the extortioner ceased, and the taskmaster ceased!

[5] συνέτριψεν ὁ θεὸς τὸν ζυγὸν τῶν ἁμαρτωλῶν, τὸν ζυγὸν τῶν ἀρχόντων·

[5] The Lord has broken the yoke of sinners, the yoke of princes.

[6] πατάξας ἔθνος θυμῷ πληγῇ ἀνιάτῳ, παίων ἔθνος πληγὴν θυμοῦ, ἣ οὐκ ἐφείσατο,

[6] Having smitten a nation in wrath, with an incurable plague, smiting a nation with a wrathful plague, which spared *them* not, he rested in quiet.

[7] ἀνεπαύσατο πεποιθώς. πᾶσα ἡ γῆ βοᾷ μετ᾽ εὐφροσύνης,

[7] All the earth cries aloud with joy:

[8] καὶ τὰ ξύλα τοῦ Λιβάνου εὐφράνθησαν ἐπὶ σοὶ καὶ ἡ κέδρος τοῦ Λιβάνου Ἀφ οὗ σὺ κεκοίμησαι, οὐκ ἀνέβη ὁ κόπτων ἡμᾶς.

[8] the trees also of Libanus rejoice against thee, and the cedar of Libanus, *saying*, From the time that thou hast been laid low, no one has come up to cut us down.

[9] ὁ ᾅδης κάτωθεν ἐπικράνθη συναντήσας σοι, συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς οἱ ἐγείραντες ἐκ τῶν θρόνων αὐτῶν πάντας βασιλεῖς ἐθνῶν.

[9] Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations.

[10] πάντες ἀποκριθήσονται καὶ ἐροῦσίν σοι Καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης.

[10] All shall answer and say to thee, Thou also hast been taken, even as we; and thou art numbered amongst us.

[11] κατέβη δὲ εἰς ᾅδου ἡ δόξα σου, ἡ πολλή σου εὐφροσύνη· ὑποκάτω σου στρώσουσιν σῆψιν, καὶ τὸ κατακάλυμμά σου σκώληξ.

[11] Thy glory has come down to Hades, and thy great mirth: under thee they shall spread corruption, and the worm shall be thy covering.

[12] πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος ὁ πρωὶ ἀνατέλλων; συνετρίβη εἰς τὴν γῆν ὁ ἀποστέλλων πρὸς πάντα τὰ ἔθνη.

[12] How has Lucifer, that rose in the morning, fallen from heaven! He that sent *orders* to all the nations is crushed to the earth.

[13] σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου Εἰς τὸν οὐρανὸν ἀναβήσομαι, ἐπάνω τῶν ἄστρων τοῦ οὐρανοῦ θήσω τὸν θρόνον μου, καθιῶ ἐν ὄρει ὑψηλῷ

ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν,

[13] But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north:

[14] ἀναβήσομαι ἐπάνω τῶν νεφελῶν, ἔσομαι ὅμοιος τῷ ὑψίστῳ.

[14] I will go up above the clouds: I will be like the Most High.

[15] νῦν δὲ εἰς ᾅδου καταβήσῃ καὶ εἰς τὰ θεμέλια τῆς γῆς.

[15] But now thou shalt go down to hell, even to the foundations of the earth.

[16] οἱ ἰδόντες σε θαυμάσουσιν ἐπὶ σοὶ καὶ ἐροῦσιν Οὗτος ὁ ἄνθρωπος ὁ παροξύνων τὴν γῆν, σείων βασιλεῖς;

[16] They that see thee shall wonder at thee, and say, This is the man that troubled the earth, that made kings to shake;

[17] ὁ θεὶς τὴν οἰκουμένην ὅλην ἔρημον καὶ τὰς πόλεις καθεῖλεν, τοὺς ἐν ἐπαγωγῇ οὐκ ἔλυσεν.

[17] that made the whole world desolate, and destroyed its cities; he loosed not those who were in captivity.

[18] πάντες οἱ βασιλεῖς τῶν ἐθνῶν ἐκοιμήθησαν ἐν τιμῇ, ἄνθρωπος ἐν τῷ οἴκῳ αὐτοῦ·

[18] All the kings of the nations lie in honour, *every* man in his house.

[19] σὺ δὲ ῥιφήσῃ ἐν τοῖς ὄρεσιν ὡς νεκρὸς ἐβδελυγμένος μετὰ πολλῶν τεθνηκότων ἐκκεκεντημένων μαχαίραις καταβαινόντων εἰς ᾅδου. ὃν τρόπον ἱμάτιον ἐν αἵματι πεφυρμένον οὐκ ἔσται καθαρόν,

[19] But thou shalt be cast forth on the mountains, as a loathed carcase, with many dead who have been pierced with swords, going down to the grave.

[20] οὕτως οὐδὲ σὺ ἔσῃ καθαρός, διότι τὴν γῆν μου ἀπώλεσας καὶ τὸν λαόν μου ἀπέκτεινας· οὐ μὴ μείνῃς εἰς τὸν αἰῶνα χρόνον, σπέρμα πονηρόν.

[20] As a garment defiled with blood shall not be pure, so neither shalt thou be pure; because thou hast destroyed my land, and hast slain my people: thou shalt not endure for ever, — *thou* an evil seed.

[21] ἑτοίμασον τὰ τέκνα σου σφαγῆναι ταῖς ἁμαρτίαις τοῦ πατρός σου, ἵνα μὴ ἀναστῶσιν καὶ τὴν γῆν κληρονομήσωσιν καὶ ἐμπλήσωσι τὴν γῆν πόλεων.

[21] Prepare thy children to be slain for the sins of their father; that they arise not, and inherit the earth, nor fill the earth with wars.

[22] Καὶ ἐπαναστήσομαι αὐτοῖς, λέγει κύριος σαβαωθ, καὶ ἀπολῶ αὐτῶν ὄνομα καὶ κατάλειμμα καὶ σπέρμα – τάδε λέγει κύριος –

[22] And I will rise up against them, saith the Lord of hosts, and I will destroy their name, and remnant, and seed: thus saith the Lord.

[23] καὶ θήσω τὴν Βαβυλωνίαν ἔρημον ὥστε κατοικεῖν ἐχίνους, καὶ ἔσται εἰς οὐδέν· καὶ θήσω αὐτὴν πηλοῦ βάραθρον εἰς ἀπώλειαν. –

[23] And I will make the region of Babylon desert, so that hedgehogs shall dwell *there*, and it shall come to nothing: and I will make it a pit of clay for destruction.

[24] τάδε λέγει κύριος σαβαωθ Ὃν τρόπον εἴρηκα, οὕτως ἔσται, καὶ ὃν τρόπον βεβούλευμαι, οὕτως μενεῖ,

[24] Thus saith the Lord of hosts, As I have said, so it shall be: and as I have purposed, so *the matter* shall remain:

[25] τοῦ ἀπολέσαι τοὺς Ἀσσυρίους ἀπὸ τῆς γῆς τῆς ἐμῆς καὶ ἀπὸ τῶν ὀρέων μου, καὶ ἔσονται εἰς καταπάτημα, καὶ ἀφαιρεθήσεται ἀπ᾽ αὐτῶν ὁ ζυγὸς αὐτῶν, καὶ τὸ κῦδος αὐτῶν ἀπὸ τῶν ὤμων ἀφαιρεθήσεται.

[25] *even* to destroy the Assyrians upon my land, and upon my mountains: and they shall be for trampling; and their yoke shall be taken away from them, and their glory shall be taken away from their shoulders.

[26] αὕτη ἡ βουλή, ἣν βεβούλευται κύριος ἐπὶ τὴν οἰκουμένην ὅλην, καὶ αὕτη ἡ χεὶρ ἡ ὑψηλὴ ἐπὶ πάντα τὰ ἔθνη τῆς οἰκουμένης.

[26] This is the purpose which the Lord has purposed upon the whole earth: and this the hand that is uplifted against all the nations.

[27] ἃ γὰρ ὁ θεὸς ὁ ἅγιος βεβούλευται, τίς διασκεδάσει; καὶ τὴν χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει;

[27] For what the Holy God has purposed, who shall frustrate? and who shall turn back his uplifted hand?

[28] Τοῦ ἔτους, οὗ ἀπέθανεν Αχαζ ὁ βασιλεύς, ἐγενήθη τὸ ῥῆμα τοῦτο.

[28] In the year in which king Achaz died this word came.

[29] Μὴ εὐφρανθείητε, πάντες οἱ ἀλλόφυλοι, συνετρίβη γὰρ ὁ ζυγὸς τοῦ παίοντος ὑμᾶς· ἐκ γὰρ σπέρματος ὄφεων ἐξελεύσεται ἔκγονα ἀσπίδων, καὶ τὰ ἔκγονα αὐτῶν ἐξελεύσονται ὄφεις πετόμενοι.

[29] Rejoice not, all ye Philistines, because the yoke of him that smote you is broken: for out of the seed of the serpent shall come forth the young asps, and their young shall come forth flying serpents,

[30] καὶ βοσκηθήσονται πτωχοὶ δι’ αὐτοῦ, πτωχοὶ δὲ ἄνδρες ἐπ’ εἰρήνης ἀναπαύσονται· ἀνελεῖ δὲ λιμῷ τὸ σπέρμα σου καὶ τὸ κατάλειμμά σου ἀνελεῖ.

[30] And the poor shall be fed by him, and poor men shall rest in peace: but he shall destroy thy seed with hunger, and shall destroy thy remnant.

[31] ὀλολύζετε, πύλαι πόλεων, κεκραγέτωσαν πόλεις τεταραγμέναι, οἱ ἀλλόφυλοι πάντες, ὅτι καπνὸς ἀπὸ βορρᾶ ἔρχεται, καὶ οὐκ ἔστιν τοῦ εἶναι.

[31] Howl, ye gates of cities; let the cities be troubled and cry, *even* all the Philistines: for smoke is coming from the north, and there is no *possibility* of living.

[32] καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν; ὅτι κύριος ἐθεμελίωσεν Σιων, καὶ δι’ αὐτοῦ σωθήσονται οἱ ταπεινοὶ τοῦ λαοῦ.

[32] And what shall the kings of the nations answer? That the Lord has founded Sion, and by him the poor of the people shall be saved.

CHAPTER 15

[1] Τὸ ῥῆμα τὸ κατὰ τῆς Μωαβίτιδος. Νυκτὸς ἀπολεῖται ἡ Μωαβῖτις, νυκτὸς γὰρ ἀπολεῖται τὸ τεῖχος τῆς Μωαβίτιδος.

[1] THE WORD AGAINST THE LAND OF MOAB.

By night the land of Moab shall be destroyed; for by night the wall of the land of Moab shall be destroyed.

[2] λυπεῖσθε ἐφ᾽ ἑαυτοῖς, ἀπολεῖται γὰρ καὶ Δηβων· οὗ ὁ βωμὸς ὑμῶν, ἐκεῖ ἀναβήσεσθε κλαίειν· ἐπὶ Ναβαυ τῆς Μωαβίτιδος ὀλολύζετε ἐπὶ πάσης κεφαλῆς φαλάκρωμα, πάντες βραχίονες κατατετμημένοι·

[2] Grieve for yourselves; for even Debon, where your altar is, shall be destroyed: thither shall ye go up to weep, over Nabau of the land of Moab: howl ye: baldness shall be on every head, *and* all arms *shall be* wounded.

[3] ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκους καὶ κόπτεσθε, ἐπὶ τῶν δωμάτων αὐτῆς καὶ ἐν ταῖς ῥύμαις αὐτῆς πάντες ὀλολύζετε μετὰ κλαυθμοῦ.

[3] Gird yourselves with sackcloth in her streets: and lament upon her roofs, and in her streets, and in her ways; howl all of you with weeping.

[4] ὅτι κέκραγεν Εσεβων καὶ Ελεαλη, ἕως Ιασσα ἠκούσθη ἡ φωνὴ αὐτῶν· διὰ τοῦτο ἡ ὀσφὺς τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνώσεται.

[4] For Esebon and Eleale have cried: their voice was heard to Jassa: therefore the loins of the region of Moab cry aloud; her soul shall know.

[5] ἡ καρδία τῆς Μωαβίτιδος βοᾷ ἐν αὐτῇ ἕως Σηγωρ, δάμαλις γάρ ἐστιν τριετής· ἐπὶ δὲ τῆς ἀναβάσεως τῆς Λουιθ πρὸς σὲ κλαίοντες ἀναβήσονται, τῇ ὁδῷ Αρωνιμ βοᾷ σύντριμμα καὶ σεισμός.

[5] The heart of the region of Moab cries within her to Segor; for it is *as* a heifer of three years old: and on the ascent of Luith they shall go up to thee weeping by the way of Aroniim: she cries, Destruction, and trembling.

[6] τὸ ὕδωρ τῆς Νεμριμ ἔρημον ἔσται, καὶ ὁ χόρτος αὐτῆς ἐκλείψει· χόρτος γὰρ χλωρὸς οὐκ ἔσται.

[6] The water of Nemerim shall be desolate, and the grass thereof shall fail: for there shall be no green grass.

[7] μὴ καὶ οὕτως μέλλει σωθῆναι; ἐπάξω γὰρ ἐπὶ τὴν φάραγγα Ἄραβας, καὶ λήμψονται αὐτήν.

[7] Shall *Moab* even thus be delivered? for I *will* bring the Arabians upon the valley, and they shall take it.

[8] συνῆψεν γὰρ ἡ βοὴ τὸ ὅριον τῆς Μωαβίτιδος τῆς Αγαλλιμ, καὶ ὀλολυγμὸς αὐτῆς ἕως τοῦ φρέατος τοῦ Αιλιμ.

[8] For the cry has reached the border of the region of Moab, *even* of Agalim; and her howling *has gone* as far as the well of Ælim.

[9] τὸ δὲ ὕδωρ τὸ Ρεμμων πλησθήσεται αἵματος· ἐπάξω γὰρ ἐπὶ Ρεμμων Ἄραβας καὶ ἀρῶ τὸ σπέρμα Μωαβ καὶ Αριηλ καὶ τὸ κατάλοιπον Αδαμα.

[9] And the water of Dimon shall be filled with blood: for I will bring Arabians upon Dimon, and I will take away the seed of Moab, and Ariel, and the remnant of Adama.

CHAPTER 16

[1] Ἀποστελῶ ὡς ἑρπετὰ ἐπὶ τὴν γῆν· μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος Σιων;

[1] I will send as it were reptiles on the land: is *not* the mount of the daughter of Sion a desolate rock?

[2] ἔσῃ γὰρ ὡς πετεινοῦ ἀνιπταμένου νεοσσὸς ἀφῃρημένος, θύγατερ Μωαβ. ἔπειτα δέ, Αρνων,

[2] For thou shalt be as a young bird taken away from a bird that has flown: *even* thou shalt be *so*, daughter of Moab: and then do thou, O Arnon,

[3] πλείονα βουλεύου, ποιεῖτε σκέπην πένθους αὐτῇ διὰ παντός· ἐν μεσημβρινῇ σκοτίᾳ φεύγουσιν, ἐξέστησαν, μὴ ἀπαχθῇς.

[3] take farther counsel, and continually make thou a shelter from grief: they flee in darkness at mid-day; they are amazed; be not thou led captive.

[4] παροικήσουσίν σοι οἱ φυγάδες Μωαβ, ἔσονται σκέπη ὑμῖν ἀπὸ προσώπου διώκοντος, ὅτι ἤρθη ἡ συμμαχία σου, καὶ ὁ ἄρχων ἀπώλετο ὁ καταπατῶν ἐπὶ τῆς γῆς.

[4] The fugitives of Moab shall sojourn with thee; they shall be to you a shelter from the face of the pursuer: for thine alliance has been taken away, and the oppressing ruler has perished from off the earth.

[5] καὶ διορθωθήσεται μετ᾽ ἐλέους θρόνος, καὶ καθίεται ἐπ᾽ αὐτοῦ μετὰ ἀληθείας ἐν σκηνῇ Δαυιδ κρίνων καὶ ἐκζητῶν κρίμα καὶ σπεύδων δικαιοσύνην.

[5] And a throne shall be established with mercy; and one shall sit upon it with truth in the tabernacle of David, judging, and earnestly seeking judgements, and hasting righteousness.

[6] Ἠκούσαμεν τὴν ὕβριν Μωαβ, ὑβριστὴς σφόδρα, τὴν ὑπερηφανίαν ἐξῆρας. οὐχ οὕτως ἡ μαντεία σου,

[6] We have heard of the pride of Moab; he is very proud. I have cut off his pride: thy prophecy shall not be thus, *no* not thus.

[7] οὐχ οὕτως. ὀλολύξει Μωαβ, ἐν γὰρ τῇ Μωαβίτιδι πάντες ὀλολύξουσιν· τοῖς κατοικοῦσιν Δεσεθ μελετήσεις καὶ οὐκ ἐντραπήσῃ.

[7] Moab shall howl; for all shall howl in the land of Moab: but thou shalt care for them that dwell in Seth, and thou shalt not be ashamed.

[8] τὰ πεδία Εσεβων πενθήσει, ἄμπελος Σεβαμα· καταπίνοντες τὰ ἔθνη καταπατήσατε τὰς ἀμπέλους αὐτῆς ἕως Ιαζηρ· οὐ μὴ συνάψητε, πλανήθητε τὴν ἔρημον· οἱ ἀπεσταλμένοι ἐγκατελείφθησαν, διέβησαν γὰρ τὴν ἔρημον.

[8] The plains of Esebon shall mourn, the vine of Sebama: swallowing up the nations, trample ye her vines, even to Jazer: ye shall not come together; wander ye in the desert: they that were sent are deserted, for they have gone over to the sea.

[9] διὰ τοῦτο κλαύσομαι ὡς τὸν κλαυθμὸν Ιαζηρ ἄμπελον Σεβαμα· τὰ δένδρα σου κατέβαλεν, Εσεβων καὶ Ελεαλη, ὅτι ἐπὶ τῷ θερισμῷ καὶ ἐπὶ τῷ τρυγήτῳ σου καταπατήσω, καὶ πάντα πεσοῦνται.

[9] Therefore will I weep as with the weeping of Jazer for the vine of Sebama; Esebon and Eleale have cast down thy trees; for I will trample on thy harvest and on thy vintages, and all *thy plants* shall fall.

[10] καὶ ἀρθήσεται εὐφροσύνη καὶ ἀγαλλίαμα ἐκ τῶν ἀμπελώνων σου, καὶ ἐν τοῖς ἀμπελῶσίν σου οὐ μὴ εὐφρανθήσονται καὶ οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια, πέπαυται γάρ.

[10] And gladness and rejoicing shall be taken away from the vineyards; and they shall not at all tread wine into the vats; for *the vintage* has ceased.

[11] διὰ τοῦτο ἡ κοιλία μου ἐπὶ Μωαβ ὡς κιθάρα ἠχήσει, καὶ τὰ ἐντός μου ὡσεὶ τεῖχος, ὃ ἐνεκαίνισας.

[11] Therefore my belly shall sound as a harp for Moab, and thou hast repaired my inward parts as a wall.

[12] καὶ ἔσται εἰς τὸ ἐντραπῆναί σε, ὅτι ἐκοπίασεν Μωαβ ἐπὶ τοῖς βωμοῖς καὶ εἰσελεύσεται εἰς τὰ χειροποίητα αὐτῆς ὥστε προσεύξασθαι, καὶ οὐ μὴ δύνηται ἐξελέσθαι αὐτόν.

[12] And it shall be to thy shame, (for Moab is wearied at the altars,) that he shall go in to the idols thereof to pray, but they shall not be at all able

to deliver him.

[13] Τοῦτο τὸ ῥῆμα, ὃ ἐλάλησεν κύριος ἐπὶ Μωαβ, ὁπότε καὶ ἐλάλησεν.

[13] This is the word which the Lord spoke against Moab, when he spoke.

[14] καὶ νῦν λέγω Ἐν τρισὶν ἔτεσιν ἐτῶν μισθωτοῦ ἀτιμασθήσεται ἡ δόξα Μωαβ ἐν παντὶ τῷ πλούτῳ τῷ πολλῷ, καὶ καταλειφθήσεται ὀλιγοστὸς καὶ οὐκ ἔντιμος.

[14] And now I say, in three years, of the years of an hireling, the glory of Moab shall be dishonoured *with* all his great wealth; and he shall be left few in number, and not honoured.

CHAPTER 17

[1] Τὸ ῥῆμα τὸ κατὰ Δαμασκοῦ. Ἰδοὺ Δαμασκὸς ἀρθήσεται ἀπὸ πόλεων καὶ ἔσται εἰς πτῶσιν,

[1] THE WORD AGAINST DAMASCUS.

Behold, Damascus shall be taken away from among cities, and shall become a ruin;

[2] καταλελειμμένη εἰς τὸν αἰῶνα, εἰς κοίτην ποιμνίων καὶ ἀνάπαυσιν, καὶ οὐκ ἔσται ὁ διώκων.

[2] abandoned for ever, to *be* a fold and resting-place for flocks, and there shall be none to go after them.

[3] καὶ οὐκέτι ἔσται ὀχυρὰ τοῦ καταφυγεῖν Εφραιμ, καὶ οὐκέτι ἔσται βασιλεία ἐν Δαμασκῷ, καὶ τὸ λοιπὸν τῶν Σύρων ἀπολεῖται· οὐ γὰρ σὺ βελτίων εἶ τῶν υἱῶν Ισραηλ καὶ τῆς δόξης αὐτῶν· τάδε λέγει κύριος σαβαωθ.

[3] And she shall no longer be a strong place for Ephraim to flee to, and there shall no longer be a kingdom in Damascus, or a remnant of Syrians; for thou art no better than the children of Israel, *even* than their glory; thus saith the Lord of hosts.

[4] Ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκλειψις τῆς δόξης Ιακωβ, καὶ τὰ πίονα τῆς δόξης αὐτοῦ σεισθήσεται.

[4] There shall be in that day a failure of the glory of Jacob, and the riches of his glory shall be shaken.

[5] καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ ἀμητὸν ἑστηκότα καὶ σπέρμα σταχύων ἐν τῷ βραχίονι αὐτοῦ ἀμήσῃ, καὶ ἔσται ὃν τρόπον ἐάν τις συναγάγῃ στάχυν ἐν φάραγγι στερεᾷ

[5] And it shall be as if one should gather standing corn, and reap the grain of the ears; and it shall be as if one should gather ears in a rich valley;

[6] καὶ καταλειφθῇ ἐν αὐτῇ καλάμη ἢ ὡς ῥῶγες ἐλαίας δύο ἢ τρεῖς ἐπ᾽ ἄκρου μετεώρου ἢ τέσσαρες ἢ πέντε ἐπὶ τῶν κλάδων αὐτῶν καταλειφθῇ· τάδε λέγει κύριος ὁ θεὸς Ισραηλ.

[6] and *as if* there should be left stubble therein, or *as it were* the berries of an olive tree, two or three on the topmost bough, or *as if* four or five should be left on their branches; thus saith the Lord, the God of Israel.

[7] τῇ ἡμέρᾳ ἐκείνῃ πεποιθὼς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτόν, οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἰς τὸν ἅγιον τοῦ Ισραηλ ἐμβλέψονται,

[7] In that day a man shall trust in him that made him, and his eyes shall have respect to the Holy One of Israel.

[8] καὶ οὐ μὴ πεποιθότες ὦσιν ἐπὶ τοῖς βωμοῖς οὐδὲ ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν, ἃ ἐποίησαν οἱ δάκτυλοι αὐτῶν, καὶ οὐκ ὄψονται τὰ δένδρα αὐτῶν οὐδὲ τὰ βδελύγματα αὐτῶν.

[8] And they shall not at all trust in their altars, nor in the works of their hands, which their fingers made; and they shall not look to the trees, nor to their abominations.

[9] τῇ ἡμέρᾳ ἐκείνῃ ἔσονται αἱ πόλεις σου ἐγκαταλελειμμέναι, ὃν τρόπον ἐγκατέλιπον οἱ Αμορραῖοι καὶ οἱ Ευαῖοι ἀπὸ προσώπου τῶν υἱῶν Ισραηλ, καὶ ἔσονται ἔρημοι,

[9] In that day thy cities shall be deserted, as the Amorites and the Evaeans deserted *theirs*, because the of children of Israel; and they shall be desolate.

[10] διότι κατέλιπες τὸν θεὸν τὸν σωτῆρά σου καὶ κυρίου τοῦ βοηθοῦ σου οὐκ ἐμνήσθης. διὰ τοῦτο φυτεύσεις φύτευμα ἄπιστον καὶ σπέρμα ἄπιστον·

[10] Because thou hast forsaken God thy Saviour, and hast not been mindful of the Lord thy helper; therefore shalt thou plant a false plant, and a false seed.

[11] τῇ δὲ ἡμέρᾳ, ᾗ ἂν φυτεύσῃς, πλανηθήσῃ· τὸ δὲ πρωί, ἐὰν σπείρῃς, ἀνθήσει εἰς ἀμητὸν ᾗ ἂν ἡμέρᾳ κληρώσῃ, καὶ ὡς πατὴρ ἀνθρώπου κληρώσῃ τοῖς υἱοῖς σου.

[11] In the day wherein thou shalt plant thou shalt be deceived; but if thou sow in the morning, *the seed* shall spring up for a crop in the day wherein thou shalt obtain an inheritance, and as a man’s father, thou shalt obtain an inheritance for thy sons.

[12] Οὐαὶ πλῆθος ἐθνῶν πολλῶν· ὡς θάλασσα κυμαίνουσα οὕτως ταραχθήσεσθε, καὶ νῶτος ἐθνῶν πολλῶν ὡς ὕδωρ ἠχήσει.

[12] Woe *to* the multitude of many nations, as the swelling sea, so shall ye be confounded; and the force of many nations shall sound like water;

[13] ὡς ὕδωρ πολὺ ἔθνη πολλά, ὡς ὕδατος πολλοῦ βίᾳ καταφερομένου· καὶ ἀποσκορακιεῖ αὐτὸν καὶ πόρρω αὐτὸν διώξεται ὡς χνοῦν ἀχύρου λικμώντων ἀπέναντι ἀνέμου καὶ ὡς κονιορτὸν τροχοῦ καταιγὶς φέρουσα.

[13] many nations like much water, as when much water rushes violently: and they shall drive him away, and pursue him afar, as the dust of chaff when men winnow before the wind, and as a storm whirling the dust of the wheel.

[14] πρὸς ἑσπέραν ἔσται πένθος, πρὶν ἢ πρωὶ καὶ οὐκ ἔσται. αὕτη ἡ μερὶς τῶν ὑμᾶς προνομευσάντων καὶ κληρονομία τοῖς ὑμᾶς κληρονομήσασιν.

[14] Toward evening, and there shall be grief; before the morning, and he shall not be. This is the portion of them that spoiled you, and the inheritance to them that robbed you of your inheritance.

CHAPTER 18

[1] Οὐαὶ γῆς πλοίων πτέρυγες ἐπέκεινα ποταμῶν Αἰθιοπίας,

[1] Woe to you, ye wings of the land of ships, beyond the rivers of Ethiopia.

[2] ὁ ἀποστέλλων ἐν θαλάσσῃ ὅμηρα καὶ ἐπιστολὰς βυβλίνας ἐπάνω τοῦ ὕδατος· πορεύσονται γὰρ ἄγγελοι κοῦφοι πρὸς ἔθνος μετέωρον καὶ ξένον λαὸν καὶ χαλεπόν, τίς αὐτοῦ ἐπέκεινα; ἔθνος ἀνέλπιστον καὶ καταπεπατημένον. νῦν οἱ ποταμοὶ τῆς γῆς

[2] He sends messengers by the sea, and paper letters on the water: for swift messengers shall go to a lofty nation, and to a strange and harsh people. Who is beyond it? a nation not looked for, and trodden down.

[3] πάντες ὡς χώρα κατοικουμένη· κατοικηθήσεται ἡ χώρα αὐτῶν ὡσεὶ σημεῖον ἀπὸ ὄρους ἀρθῇ, ὡς σάλπιγγος φωνὴ ἀκουστὸν ἔσται.

[3] Now all the rivers of the land shall be inhabited as an inhabited country; their land shall be as when a signal is raised from a mountain; it shall be audible as the sound of a trumpet.

[4] ὅτι οὕτως εἶπέν μοι κύριος Ἀσφάλεια ἔσται ἐν τῇ ἐμῇ πόλει ὡς φῶς καύματος μεσημβρίας, καὶ ὡς νεφέλη δρόσου ἡμέρας ἀμήτου ἔσται.

[4] For thus said the Lord to me, There shall be security in my city, as the light of noonday heat, and it shall be as a cloud of dew in the day of harvest.

[5] πρὸ τοῦ θερισμοῦ, ὅταν συντελεσθῇ ἄνθος καὶ ὄμφαξ ἀνθήσῃ ἄνθος ὀμφακίζουσα, καὶ ἀφελεῖ τὰ βοτρύδια τὰ μικρὰ τοῖς δρεπάνοις καὶ τὰς κληματίδας ἀφελεῖ καὶ κατακόψει

[5] Before the reaping time, when the flower has been completely formed, and the unripe grape has put forth its flower and blossomed, then shall he take away the little clusters with pruning-hooks, and shall take away the small branches, and cut them off;

[6] καὶ καταλείψει ἅμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ συναχθήσεται ἐπ᾽ αὐτοὺς τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ πάντα τὰ θηρία τῆς γῆς ἐπ᾽ αὐτὸν ἥξει.

[6] And he shall leave *them* together to the birds of the sky, and to the wild beasts of the earth: and the fowls of the sky shall be gathered upon them, and all the beasts of the land shall come upon him.

[7] ἐν τῷ καιρῷ ἐκείνῳ ἀνενεχθήσεται δῶρα κυρίῳ σαβαωθ ἐκ λαοῦ τεθλιμμένου καὶ τετιλμένου καὶ ἀπὸ λαοῦ μεγάλου ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρόνον· ἔθνος ἐλπίζον καὶ καταπεπατημένον, ὅ ἐστιν ἐν μέρει ποταμοῦ τῆς χώρας αὐτοῦ, εἰς τὸν τόπον, οὗ τὸ ὄνομα κυρίου σαβαωθ ἐπεκλήθη, ὄρος Σιων.

[7] In that time shall presents be brought to the Lord of hosts from a people afflicted and peeled, and from a people great from henceforth and for ever; a nation hoping and *yet* trodden down, which is in a part of a river of his land, to the place where is the name of the Lord of hosts, the mount Sion.

CHAPTER 19

[1] Ὅρασις Αἰγύπτου. Ἰδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν αὐτοῖς.

[1] THE VISION OF EGYPT.

Behold, the Lord sits on a swift cloud, and shall come to Egypt: and the idols of Egypt shall be moved at his presence, and their heart shall faint within them.

[2] καὶ ἐπεγερθήσονται Αἰγύπτιοι ἐπ᾽ Αἰγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ, πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν.

[2] And the Egyptians shall be stirred up against the Egyptians: and a man shall fight against his brother, and a man against his neighbor, city against city, and law against law.

[3] καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλὴν αὐτῶν διασκεδάσω, καὶ ἐπερωτήσουσιν τοὺς θεοὺς αὐτῶν καὶ τὰ ἀγάλματα αὐτῶν καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας καὶ τοὺς ἐγγαστριμύθους.

[3] And the spirit of the Egyptians shall be troubled within them; and I will frustrate their counsel: and they shall enquire of their gods and their images, and them that speak out of the earth, and them that have in them a divining spirit.

[4] καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν· τάδε λέγει κύριος σαβαωθ.

[4] And I will deliver Egypt into the hands of men, of cruel lords; and cruel kings shall rule over them: thus saith the Lord of hosts.

[5] καὶ πίονται οἱ Αἰγύπτιοι ὕδωρ τὸ παρὰ θάλασσαν, ὁ δὲ ποταμὸς ἐκλείψει καὶ ξηρανθήσεται·

[5] And the Egyptians shall drink the water that is by the sea, but the river shall fail, and be dried up.

[6] καὶ ἐκλείψουσιν οἱ ποταμοὶ καὶ αἱ διώρυγες τοῦ ποταμοῦ, καὶ ξηρανθήσεται πᾶσα συναγωγὴ ὕδατος καὶ ἐν παντὶ ἕλει καλάμου καὶ παπύρου·

[6] And the streams shall fail, and the canals of the river; and every reservoir of water shall be dried up, in every marsh also of reed and papyrus.

[7] καὶ τὸ ἄχι τὸ χλωρὸν πᾶν τὸ κύκλῳ τοῦ ποταμοῦ καὶ πᾶν τὸ σπειρόμενον διὰ τοῦ ποταμοῦ ξηρανθήσεται ἀνεμόφθορον.

[7] And all the green herbage round about the river, and everything sown by the side of the river, shall be blasted with the wind and dried up.

[8] καὶ στενάξουσιν οἱ ἁλεῖς, καὶ στενάξουσιν πάντες οἱ βάλλοντες ἄγκιστρον εἰς τὸν ποταμόν, καὶ οἱ βάλλοντες σαγήνας καὶ οἱ ἀμφιβολεῖς πενθήσουσιν.

[8] And the fishermen shall groan, and all that cast a hook into the river shall groan; they also that cast nets, and the anglers shall mourn.

[9] καὶ αἰσχύνη λήμψεται τοὺς ἐργαζομένους τὸ λίνον τὸ σχιστὸν καὶ τοὺς ἐργαζομένους τὴν βύσσον,

[9] And shame shall come upon them that work fine flax, and them that make fine linen.

[10] καὶ ἔσονται οἱ διαζόμενοι αὐτὰ ἐν ὀδύνῃ, καὶ πάντες οἱ τὸν ζῦθον ποιοῦντες λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν.

[10] And they that work at them shall be in pain, and all that make beer shall be grieved, and be pained in their souls.

[11] καὶ μωροὶ ἔσονται οἱ ἄρχοντες Τάνεως· οἱ σοφοὶ σύμβουλοι τοῦ βασιλέως, ἡ βουλὴ αὐτῶν μωρανθήσεται. πῶς ἐρεῖτε τῷ βασιλεῖ Υἱοὶ συνετῶν ἡμεῖς, υἱοὶ βασιλέων τῶν ἐξ ἀρχῆς;

[11] And the princes of Tanis shall be fools: *as for* the king's wise counsellors, their counsel shall be turned into folly: how will ye say to the king, we are sons of wise men, sons of ancient kings?

[12] ποῦ εἰσιν νῦν οἱ σοφοί σου; καὶ ἀναγγειλάτωσάν σοι καὶ εἰπάτωσαν τί βεβούλευται κύριος σαβαωθ ἐπ' Αἴγυπτον.

[12] Where are now thy wise men? and let them declare to thee, and say, What has the Lord of hosts purposed upon Egypt?

[13] ἐξέλιπον οἱ ἄρχοντες Τάνεως, καὶ ὑψώθησαν οἱ ἄρχοντες Μέμφεως, καὶ πλανήσουσιν Αἴγυπτον κατὰ φυλάς.

[13] The princes of Tanis have failed, and the princes of Memphis are lifted up *with pride*, and they shall cause Egypt to wander by tribes.

[14] κύριος γὰρ ἐκέρασεν αὐτοῖς πνεῦμα πλανήσεως, καὶ ἐπλάνησαν Αἴγυπτον ἐν πᾶσι τοῖς ἔργοις αὐτῶν, ὡς πλανᾶται ὁ μεθύων καὶ ὁ ἐμῶν ἅμα.

[14] For the Lord has prepared for them a spirit of error, and they have caused Egypt to err in all their works, as one staggers who is drunken and vomits also.

[15] καὶ οὐκ ἔσται τοῖς Αἰγυπτίοις ἔργον, ὃ ποιήσει κεφαλὴν καὶ οὐράν, ἀρχὴν καὶ τέλος.

[15] And there shall be no work to the Egyptians, which shall make head or tail, or beginning or end.

[16] Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἔσονται οἱ Αἰγύπτιοι ὡς γυναῖκες ἐν φόβῳ καὶ ἐν τρόμῳ ἀπὸ προσώπου τῆς χειρὸς κυρίου σαβαωθ, ἣν αὐτὸς ἐπιβαλεῖ αὐτοῖς.

[16] But in that day the Egyptians shall be as women, in fear and in trembling because of the hand of the Lord of hosts, which he shall bring upon them.

[17] καὶ ἔσται ἡ χώρα τῶν Ιουδαίων τοῖς Αἰγυπτίοις εἰς φόβητρον· πᾶς, ὃς ἐὰν ὀνομάσῃ αὐτὴν αὐτοῖς, φοβηθήσονται διὰ τὴν βουλήν, ἣν βεβούλευται κύριος ἐπ᾽ αὐτήν. –

[17] And the land of the Jews shall be for a terror to the Egyptians: whosoever shall name it to them, they shall fear, because of the counsel which the Lord of hosts has purposed concerning it.

[18] τῇ ἡμέρᾳ ἐκείνῃ ἔσονται πέντε πόλεις ἐν Αἰγύπτῳ λαλοῦσαι τῇ γλώσσῃ τῇ Χανανίτιδι καὶ ὀμνύουσαι τῷ ὀνόματι κυρίου· Πόλις – ασεδεκ κληθήσεται ἡ μία πόλις. –

[18] In that day there shall be five cities in Egypt speaking the language of Chanaan, and swearing by the name of the Lord of hosts; one city shall be called the city of Asedec.

[19] τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον τῷ κυρίῳ ἐν χώρᾳ Αἰγυπτίων καὶ στήλη πρὸς τὸ ὅριον αὐτῆς τῷ κυρίῳ

[19] In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border.

[20] καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα κυρίῳ ἐν χώρᾳ Αἰγύπτου, ὅτι κεκράξονται πρὸς κύριον διὰ τοὺς θλίβοντας αὐτούς, καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον, ὃς σώσει αὐτούς, κρίνων σώσει αὐτούς.

[20] And it shall be for a sign to the Lord for ever in the land of Egypt: for they shall presently cry to the Lord by reason of them that afflict them, and he shall send them a man who shall save them; he shall judge and save them.

[21] καὶ γνωστὸς ἔσται κύριος τοῖς Αἰγυπτίοις, καὶ γνώσονται οἱ Αἰγύπτιοι τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ποιήσουσιν θυσίας καὶ εὔξονται εὐχὰς τῷ κυρίῳ καὶ ἀποδώσουσιν.

[21] And the Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord, and pay *them*.

[22] καὶ πατάξει κύριος τοὺς Αἰγυπτίους πληγῇ μεγάλῃ καὶ ἰάσεται αὐτοὺς ἰάσει, καὶ ἐπιστραφήσονται πρὸς κύριον, καὶ εἰσακούσεται αὐτῶν καὶ ἰάσεται αὐτούς. –

[22] And the Lord shall smite the Egyptians with a stroke, and shall completely heal them: and they shall return to the Lord, and he shall hear them, and thoroughly heal them.

[23] τῇ ἡμέρᾳ ἐκείνῃ ἔσται ὁδὸς Αἰγύπτου πρὸς Ἀσσυρίους, καὶ εἰσελεύσονται Ἀσσύριοι εἰς Αἴγυπτον, καὶ Αἰγύπτιοι πορεύσονται πρὸς Ἀσσυρίους, καὶ δουλεύσουσιν οἱ Αἰγύπτιοι τοῖς Ἀσσυρίοις. –

[23] In that day there shall be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt, and the Egyptians shall go to the Assyrians, and the Egyptians shall serve the Assyrians.

[24] τῇ ἡμέρᾳ ἐκείνῃ ἔσται Ισραηλ τρίτος ἐν τοῖς Ἀσσυρίοις καὶ ἐν τοῖς Αἰγυπτίοις εὐλογημένος ἐν τῇ γῇ,

[24] In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts has blessed,

[25] ἣν εὐλόγησεν κύριος σαβαωθ λέγων Εὐλογημένος ὁ λαός μου ὁ ἐν Αἰγύπτῳ καὶ ὁ ἐν Ἀσσυρίοις καὶ ἡ κληρονομία μου Ισραηλ.

[25] saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel mine inheritance.

CHAPTER 20

[1] Τοῦ ἔτους οὗ εἰσῆλθεν Ταναθαν εἰς Ἄζωτον, ἡνίκα ἀπεστάλη ὑπὸ Αρνα βασιλέως Ἀσσυρίων καὶ ἐπολέμησεν τὴν Ἄζωτον καὶ κατελάβετο αὐτήν,

[1] In the year when Tanathan came to Azotus, when he was sent by Arna king of the Assyrians, and warred against Azotus, and took it;

[2] τότε ἐλάλησεν κύριος πρὸς Ησαιαν λέγων Πορεύου καὶ ἄφελε τὸν σάκκον ἀπὸ τῆς ὀσφύος σου καὶ τὰ σανδάλιά σου ὑπόλυσαι ἀπὸ τῶν ποδῶν σου· καὶ ἐποίησεν οὕτως πορευόμενος γυμνὸς καὶ ἀνυπόδετος.

[2] then the Lord spoke to Isaiah the son of Amos, saying, Go and take the sackcloth off thy loins, and loose thy sandals from off thy feet, and do thus, going naked and barefoot.

[3] καὶ εἶπεν κύριος Ὃν τρόπον πεπόρευται Ησαιας ὁ παῖς μου γυμνὸς καὶ ἀνυπόδετος τρία ἔτη, ἔσται σημεῖα καὶ τέρατα τοῖς Αἰγυπτίοις καὶ Αἰθίοψιν·

[3] And the Lord said, As my servant Isaiah has walked naked and barefoot three years, there shall be three years for signs and wonders to the Egyptians and Ethiopians;

[4] ὅτι οὕτως ἄξει βασιλεὺς Ἀσσυρίων τὴν αἰχμαλωσίαν Αἰγύπτου καὶ Αἰθιόπων, νεανίσκους καὶ πρεσβύτας, γυμνοὺς καὶ ἀνυποδέτους ἀνακεκαλυμμένους τὴν αἰσχύνην Αἰγύπτου.

[4] for thus shall the king of the Assyrians lead the captivity of Egypt and the Ethiopians, young men and old, naked and barefoot, having the shame of Egypt exposed.

[5] καὶ αἰσχυνθήσονται ἡττηθέντες οἱ Αἰγύπτιοι ἐπὶ τοῖς Αἰθίοψιν, ἐφ’ οἷς ἦσαν πεποιθότες οἱ Αἰγύπτιοι, ἦσαν γὰρ αὐτοῖς δόξα.

[5] And the Egyptians being defeated shall be ashamed of the Ethiopians, in whom they had trusted; for they were their glory.

[6] καὶ ἐροῦσιν οἱ κατοικοῦντες ἐν τῇ νήσῳ ταύτῃ Ἰδοὺ ἡμεῖς ἦμεν πεποιθότες τοῦ φυγεῖν εἰς αὐτοὺς εἰς βοήθειαν, οἳ οὐκ ἐδύναντο σωθῆναι ἀπὸ βασιλέως Ασσυρίων· καὶ πῶς ἡμεῖς σωθησόμεθα;

[6] And they that dwell in this island shall say in that day, Behold, we trusted to flee to them for help, who could not save themselves from the king of the Assyrians: and how shall we be saved?

CHAPTER 21

[1] Τὸ ὅραμα τῆς ἐρήμου. Ὡς καταιγὶς δι᾽ ἐρήμου διέλθοι ἐξ ἐρήμου ἐρχομένη ἐκ γῆς, φοβερὸν

[1] THE VISION OF THE DESERT.

As though a whirlwind should pass through the desert, coming from a desert, *even* from such a land,

[2] τὸ ὅραμα καὶ σκληρὸν ἀνηγγέλη μοι. ὁ ἀθετῶν ἀθετεῖ, ὁ ἀνομῶν ἀνομεῖ. ἐπ᾽ ἐμοὶ οἱ Αιλαμῖται, καὶ οἱ πρέσβεις τῶν Περσῶν ἐπ᾽ ἐμὲ ἔρχονται. νῦν στενάξω καὶ παρακαλέσω ἐμαυτόν.

[2] *so* a fearful and a grievous vision was declared to me: he that is treacherous deals treacherously, the transgressor transgresses. The Elamites are upon me, and the ambassadors of the Persians come against me: now will I groan and comfort myself.

[3] διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδῖνες ἔλαβόν με ὡς τὴν τίκτουσαν· ἠδίκησα τὸ μὴ ἀκοῦσαι, ἐσπούδασα τὸ μὴ βλέπειν.

[3] Therefore are my loins filled with feebleness, and pangs have seized me as a travailing woman: I dealt wrongfully that I might not hear; I hasted that I might not see.

[4] ἡ καρδία μου πλανᾶται, καὶ ἡ ἀνομία με βαπτίζει, ἡ ψυχή μου ἐφέστηκεν εἰς φόβον.

[4] My heart wanders, and transgression overwhelms me; my soul is occupied with fear.

[5] ἑτοίμασον τὴν τράπεζαν· πίετε, φάγετε· ἀναστάντες, οἱ ἄρχοντες, ἑτοιμάσατε θυρεούς.

[5] Prepare the table, eat, drink: arise, ye princes, and prepare *your* shields.

[6] ὅτι οὕτως εἶπεν κύριος πρός με Βαδίσας σεαυτῷ στῆσον σκοπὸν καὶ ὃ ἂν ἴδῃς ἀνάγγειλον·

[6] For thus said the Lord to me, Go and station a watchman for thyself, and declare whatever thou shalt see.

[7] καὶ εἶδον ἀναβάτας ἱππεῖς δύο, ἀναβάτην ὄνου καὶ ἀναβάτην καμήλου. ἀκρόασαι ἀκρόασιν πολλὴν

[7] And I saw two mounted horsemen, and a rider on an ass, and a rider on a camel.

[8] καὶ κάλεσον Ουριαν εἰς τὴν σκοπιὰν κυρίου. καὶ εἶπεν Ἔστην διὰ παντὸς ἡμέρας καὶ ἐπὶ τῆς παρεμβολῆς ἔστην ὅλην τὴν νύκτα,

[8] Hearken with great attention, and call thou Urias to the watch-tower: the Lord has spoken. I stood continually during the day, and I stood in the camp all night:

[9] καὶ ἰδοὺ αὐτὸς ἔρχεται ἀναβάτης συνωρίδος. καὶ ἀποκριθεὶς εἶπεν Πέπτωκεν Βαβυλών, καὶ πάντα τὰ ἀγάλματα αὐτῆς καὶ τὰ χειροποίητα αὐτῆς συνετρίβησαν εἰς τὴν γῆν.

[9] and, behold, he comes riding in a chariot and pair: and he answered and said, Babylon is fallen, is fallen; and all her images and her idols have been crushed to the ground.

[10] ἀκούσατε, οἱ καταλελειμμένοι καὶ οἱ ὀδυνώμενοι, ἀκούσατε ἃ ἤκουσα παρὰ κυρίου σαβαωθ· ὁ θεὸς τοῦ Ισραηλ ἀνήγγειλεν ἡμῖν.

[10] Hear, ye that are left, and ye that are in pain, hear what things I have heard of the Lord of hosts *which* the God of Israel has declared to us.

THE VISION OF IDUMEA.

[11] Τὸ ὅραμα τῆς Ιδουμαίας. Πρὸς ἐμὲ καλεῖ παρὰ τοῦ Σηιρ Φυλάσσετε ἐπάλξεις.

[11] Call to me out of Seir; guard ye the bulwarks.

[12] φυλάσσω τὸ πρωῒ καὶ τὴν νύκτα· ἐὰν ζητῇς, ζήτει καὶ παρ᾽ ἐμοὶ οἴκει·

[12] I watch in the morning and the night: if thou wouldest enquire, enquire, and dwell by me.

[13] ἐν τῷ δρυμῷ ἑσπέρας κοιμηθήσῃ ἐν τῇ ὁδῷ Δαιδαν.

[13] Thou mayest lodge in the forest in the evening, or in the way of Daedan.

[14] εἰς συνάντησιν διψῶντι ὕδωρ φέρετε, οἱ ἐνοικοῦντες ἐν χώρᾳ Θαιμαν, ἄρτοις συναντᾶτε τοῖς φεύγουσιν

[14] Ye that dwell in the country of Thaeman, bring water to meet him that is thirsty;

[15] διὰ τὸ πλῆθος τῶν φευγόντων καὶ διὰ τὸ πλῆθος τῶν πλανωμένων καὶ διὰ τὸ πλῆθος τῆς μαχαίρας καὶ διὰ τὸ πλῆθος τῶν τοξευμάτων τῶν διατεταμένων καὶ διὰ τὸ πλῆθος τῶν πεπτωκότων ἐν τῷ πολέμῳ.

[15] meet the fugitives with bread, because of the multitude of the slain, and because of the multitude of them that lose their way, and because of the multitude of swords, and because of the multitude of bent bows, and because of the multitude of them that have fallen in war.

[16] ὅτι οὕτως εἶπέν μοι κύριος Ἔτι ἐνιαυτὸς ὡς ἐνιαυτὸς μισθωτοῦ, ἐκλείψει ἡ δόξα τῶν υἱῶν Κηδαρ,

[16] For thus said the Lord to me, Yet a year, as the year of an hireling, *and* the glory of the sons of Kedar shall fail:

[17] καὶ τὸ κατάλοιπον τῶν τοξευμάτων τῶν ἰσχυρῶν υἱῶν Κηδαρ ἔσται ὀλίγον, διότι κύριος ἐλάλησεν ὁ θεὸς Ισραηλ.

[17] and the remnant of the strong bows of the sons of Kedar shall be small: for the Lord God of Israel has spoken *it*.

CHAPTER 22

[1] Τὸ ῥῆμα τῆς φάραγγος Σιων. Τί ἐγένετό σοι νῦν, ὅτι ἀνέβητε πάντες εἰς δώματα

[1] THE WORD OF THE VALLEY OF SION.

What has happened to thee, that now ye are all gone up to the housetops which help you not?

[2] μάταια; ἐνεπλήσθη ἡ πόλις βοώντων· οἱ τραυματίαι σου οὐ τραυματίαι μαχαίρας, οὐδὲ οἱ νεκροί σου νεκροὶ πολέμου.

[2] The city is filled with shouting *men*: thy slain are not slain with swords, nor are thy dead those who have died in battle.

[3] πάντες οἱ ἄρχοντές σου πεφεύγασιν, καὶ οἱ ἁλόντες σκληρῶς δεδεμένοι εἰσίν, καὶ οἱ ἰσχύοντες ἐν σοὶ πόρρω πεφεύγασιν.

[3] All thy princes have fled, and *thy* captives are tightly bound, and the mighty *men* in thee have fled far away.

[4] διὰ τοῦτο εἶπα Ἄφετέ με πικρῶς κλαύσομαι, μὴ κατισχύσητε παρακαλεῖν με ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ γένους μου.

[4] Therefore I said, Let me alone, I will weep bitterly; labour not to comfort me for the breach of the daughter of my people.

[5] ὅτι ἡμέρα ταραχῆς καὶ ἀπωλείας καὶ καταπατήματος καὶ πλάνησις παρὰ κυρίου σαβαωθ ἐν φάραγγι Σιων· πλανῶνται ἀπὸ μικροῦ ἕως μεγάλου, πλανῶνται ἐπὶ τὰ ὄρη.

[5] For *it is* a day of trouble, and of destruction, and of treading down, and *there is* perplexity *sent* from the Lord of hosts: they wander in the valley of Sion; they wander from the least to the greatest on the mountains.

[6] οἱ δὲ Αιλαμῖται ἔλαβον φαρέτρας, ἀναβάται ἄνθρωποι ἐφ᾽ ἵπποις καὶ συναγωγὴ παρατάξεως.

[6] And the Elamites took *their* quivers, and *there were* men mounted on horses, and *there was* a gathering for battle.

[7] καὶ ἔσονται αἱ ἐκλεκταὶ φάραγγές σου πλησθήσονται ἁρμάτων, οἱ δὲ ἱππεῖς ἐμφράξουσι τὰς πύλας σου·

[7] And it shall be *that* thy choice valleys shall be filled with chariots, and horsemen shall block up thy gates.

[8] καὶ ἀνακαλύψουσιν τὰς πύλας Ιουδα καὶ ἐμβλέψονται τῇ ἡμέρᾳ ἐκείνῃ εἰς τοὺς ἐκλεκτοὺς οἴκους τῆς πόλεως

[8] And they shall uncover the gates of Juda, and they shall look in that day on the choice houses of the city.

[9] καὶ ἀνακαλύψουσιν τὰ κρυπτὰ τῶν οἴκων τῆς ἄκρας Δαυιδ. καὶ εἴδοσαν ὅτι πλείους εἰσὶν καὶ ὅτι ἀπέστρεψαν τὸ ὕδωρ τῆς ἀρχαίας κολυμβήθρας εἰς τὴν πόλιν

[9] And they shall uncover the secret places of the houses of the citadel of David: and they saw that they were many, and that one *had* turned the water of the old pool into the city;

[10] καὶ ὅτι καθείλοσαν τοὺς οἴκους Ιερουσαλημ εἰς ὀχύρωμα τοῦ τείχους τῇ πόλει.

[10] and that they *had* pulled down the houses of Jerusalem, to fortify the wall of the city.

[11] καὶ ἐποιήσατε ἑαυτοῖς ὕδωρ ἀνὰ μέσον τῶν δύο τειχέων ἐσώτερον τῆς κολυμβήθρας τῆς ἀρχαίας καὶ οὐκ ἐνεβλέψατε εἰς τὸν ἀπ᾽ ἀρχῆς ποιήσαντα αὐτὴν καὶ τὸν κτίσαντα αὐτὴν οὐκ εἴδετε.

[11] And ye procured to yourselves water between the two walls within the ancient pool: but ye looked not to him that made it from the beginning, and regarded not him that created it.

[12] καὶ ἐκάλεσεν κύριος σαβαωθ ἐν τῇ ἡμέρᾳ ἐκείνῃ κλαυθμὸν καὶ κοπετὸν καὶ ξύρησιν καὶ ζῶσιν σάκκων,

[12] And the Lord, the Lord of hosts, called in that day for weeping, and lamentation, and baldness, and for girding with sackcloth:

[13] αὐτοὶ δὲ ἐποιήσαντο εὐφροσύνην καὶ ἀγαλλίαμα σφάζοντες μόσχους καὶ θύοντες πρόβατα ὥστε φαγεῖν κρέα καὶ πιεῖν οἶνον λέγοντες Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄσκομεν.

[13] but they engaged in joy and gladness, slaying calves, and killing sheep, so as to eat flesh, and drink wine; saying, Let us eat and drink; for to-morrow we die.

[14] καὶ ἀνακεκαλυμμένα ταῦτά ἐστιν ἐν τοῖς ὠσὶν κυρίου σαβαωθ, ὅτι οὐκ ἀφεθήσεται ὑμῖν αὕτη ἡ ἁμαρτία, ἕως ἂν ἀποθάνητε.

[14] And these things are revealed in the ears of the Lord of hosts: for this sin shall not be forgiven you, until ye die.

[15] Τάδε λέγει κύριος σαβαωθ Πορεύου εἰς τὸ παστοφόριον πρὸς Σομναν τὸν ταμίαν καὶ εἰπὸν αὐτῷ

[15] Thus saith the Lord of hosts, Go into the chamber, to Somnas the treasurer, and say to him, Why art thou here?

[16] Τί σὺ ὧδε καὶ τί σοί ἐστιν ὧδε, ὅτι ἐλατόμησας σεαυτῷ ὧδε μνημεῖον καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ μνημεῖον καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν;

[16] and what hast thou to do here, that thou hast here hewn thyself a sepulchre, and madest thyself a sepulchre on high, and hast graven for thyself a dwelling in the rock?

[17] ἰδοὺ δὴ κύριος σαβαωθ ἐκβαλεῖ καὶ ἐκτρίψει ἄνδρα καὶ ἀφελεῖ τὴν στολήν σου

[17] Behold now, the Lord of hosts casts forth and will utterly destroy *such* a man, and will take away thy robe and thy glorious crown,

[18] καὶ τὸν στέφανόν σου τὸν ἔνδοξον καὶ ῥίψει σε εἰς χώραν μεγάλην καὶ ἀμέτρητον, καὶ ἐκεῖ ἀποθανῇ· καὶ θήσει τὸ ἅρμα σου τὸ καλὸν εἰς ἀτιμίαν καὶ τὸν οἶκον τοῦ ἄρχοντός σου εἰς καταπάτημα,

[18] and will cast thee into a great and unmeasured land, and there thou shalt die: and he will bring thy fair chariot to shame, and the house of thy prince to be trodden down.

[19] καὶ ἀφαιρεθήσῃ ἐκ τῆς οἰκονομίας σου καὶ ἐκ τῆς στάσεώς σου.

[19] And thou shalt be removed from thy stewardship, and from thy place.

[20] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καλέσω τὸν παῖδά μου Ελιακιμ τὸν τοῦ Χελκιου

[20] And it shall come to pass in that day, that I will call my servant Eliakim the son of Chelcias:

[21] καὶ ἐνδύσω αὐτὸν τὴν στολήν σου καὶ τὸν στέφανόν σου δώσω αὐτῷ καὶ τὸ κράτος καὶ τὴν οἰκονομίαν σου δώσω εἰς τὰς χεῖρας αὐτοῦ, καὶ ἔσται ὡς πατὴρ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ καὶ τοῖς ἐνοικοῦσιν ἐν Ιουδα.

[21] and I will put on him thy robe, and I will grant him thy crown with power, and I will give thy stewardship into his hands: and he shall be as a father to them that dwell in Jerusalem, and to them that dwell in Juda.

[22] καὶ δώσω τὴν δόξαν Δαυιδ αὐτῷ, καὶ ἄρξει, καὶ οὐκ ἔσται ὁ ἀντιλέγων.

[22] And I will give him the glory of David; and he shall rule, and there shall be none to speak against him: and I will give him the key of the house of David *upon* his shoulder; and he shall open, and there shall be none to shut; and he shall shut, and there shall be none to open.

[23] καὶ στήσω αὐτὸν ἄρχοντα ἐν τόπῳ πιστῷ, καὶ ἔσται εἰς θρόνον δόξης τοῦ οἴκου τοῦ πατρὸς αὐτοῦ.

[23] And I will make him a ruler in a sure place, and he shall be for a glorious throne of his father’s house.

[24] καὶ ἔσται πεποιθὼς ἐπ’ αὐτὸν πᾶς ἔνδοξος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται ἐπικρεμάμενοι αὐτῷ.

[24] And every one that is glorious in the house of his father shall trust in him, from the least to the greatest; and they shall depend upon him in that day.

[25] ἐν τῇ ἡμέρᾳ ἐκείνῃ – τάδε λέγει κύριος σαβαωθ – κινηθήσεται ὁ ἄνθρωπος ὁ ἐστηριγμένος ἐν τόπῳ πιστῷ καὶ πεσεῖται, καὶ ἀφαιρεθήσεται ἡ δόξα ἡ ἐπ’ αὐτόν, ὅτι κύριος ἐλάλησεν.

[25] Thus saith the Lord of hosts, The man that is fastened in the sure place shall be removed and be taken away, and shall fall; and the glory that is upon him shall be utterly destroyed: for the Lord has spoken it.

CHAPTER 23

[1] Τὸ ὅραμα Τύρου. Ὀλολύζετε, πλοῖα Καρχηδόνος, ὅτι ἀπώλετο, καὶ οὐκέτι ἔρχονται ἐκ γῆς Κιτιαίων· ἦκται αἰχμάλωτος.

[1] THE WORD CONCERNING TYRE.

Howl, ye ships of Carthage; for she has perished, and *men* no longer arrive from the land of the Citians: she is led captive.

[2] τίνι ὅμοιοι γεγόνασιν οἱ ἐνοικοῦντες ἐν τῇ νήσῳ μεταβόλοι Φοινίκης διαπερῶντες τὴν θάλασσαν

[2] To whom are the dwellers in the island become like, the merchants of Phoenice, passing over the sea

[3] ἐν ὕδατι πολλῷ, σπέρμα μεταβόλων; ὡς ἀμητοῦ εἰσφερομένου οἱ μεταβόλοι τῶν ἐθνῶν.

[3] in great waters, a generation of merchants? as when the harvest is gathered in, *so are* these traders with the nations.

[4] αἰσχύνθητι, Σιδών, εἶπεν ἡ θάλασσα· ἡ δὲ ἰσχὺς τῆς θαλάσσης εἶπεν Οὐκ ὤδινον οὐδὲ ἔτεκον οὐδὲ ἐξέθρεψα νεανίσκους οὐδὲ ὕψωσα παρθένους.

[4] Be ashamed, O Sidon: the sea has said, yea, the strength of the sea has said, I have not travailed, nor brought forth, nor have I brought up young men, nor reared virgins.

[5] ὅταν δὲ ἀκουστὸν γένηται Αἰγύπτῳ, λήμψεται αὐτοὺς ὀδύνη περὶ Τύρου.

[5] Moreover when it shall be heard in Egypt, sorrow shall seize them for Tyre.

[6] ἀπέλθατε εἰς Καρχηδόνα, ὀλολύξατε, οἱ ἐνοικοῦντες ἐν τῇ νήσῳ ταύτῃ.

[6] Depart ye to Carthage; howl, ye that dwell in this island.

[7] οὐχ αὕτη ἦν ὑμῶν ἡ ὕβρις ἡ ἀπ᾽ ἀρχῆς πρὶν ἢ παραδοθῆναι αὐτήν;

[7] Was not this your pride from the beginning, before she was given up?

[8] τίς ταῦτα ἐβούλευσεν ἐπὶ Τύρον; μὴ ἥσσων ἐστὶν ἢ οὐκ ἰσχύει; οἱ ἔμποροι αὐτῆς ἔνδοξοι, ἄρχοντες τῆς γῆς.

[8] Who has devised this counsel against Tyre? Is she inferior? or has she no strength? her merchants were the glorious princes of the earth.

[9] κύριος σαβαωθ ἐβουλεύσατο παραλῦσαι πᾶσαν τὴν ὕβριν τῶν ἐνδόξων καὶ ἀτιμάσαι πᾶν ἔνδοξον ἐπὶ τῆς γῆς.

[9] The Lord of hosts has purposed to bring down all the pride of the glorious ones, and to disgrace every glorious thing on the earth.

[10] ἐργάζου τὴν γῆν σου, καὶ γὰρ πλοῖα οὐκέτι ἔρχεται ἐκ Καρχηδόνος.

[10] Till thy land; for ships no more come out of Carthage.

[11] ἡ δὲ χείρ σου οὐκέτι ἰσχύει κατὰ θάλασσαν, ἡ παροξύνουσα βασιλεῖς· κύριος σαβαωθ ἐνετείλατο περὶ Χανααν ἀπολέσαι αὐτῆς τὴν ἰσχύν.

[11] And thy hand prevails no more by sea, which troubled kings: the Lord of hosts has given a command concerning Chanaan, to destroy the strength thereof.

[12] καὶ ἐροῦσιν Οὐκέτι μὴ προσθῆτε τοῦ ὑβρίζειν καὶ ἀδικεῖν τὴν θυγατέρα Σιδῶνος· καὶ ἐὰν ἀπέλθῃς εἰς Κιτιεῖς, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται·

[12] And *men* shall say, Ye shall no longer at all continue to insult and injure the daughter of Sidon: and if thou depart to the Citians, neither there shalt thou have rest.

[13] καὶ εἰς γῆν Χαλδαίων, καὶ αὕτη ἠρήμωται ἀπὸ τῶν Ἀσσυρίων, οὐδὲ ἐκεῖ σοι ἀνάπαυσις ἔσται, ὅτι ὁ τοῖχος αὐτῆς πέπτωκεν.

[13] And *if thou depart* to the land of the Chaldeans, this also is laid waste by the Assyrians, for her wall is fallen.

[14] ὀλολύζετε, πλοῖα Καρχηδόνος, ὅτι ἀπώλετο τὸ ὀχύρωμα ὑμῶν.

[14] Howl, ye ships of Carthage: for your strong hold is destroyed.

[15] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταλειφθήσεται Τύρος ἔτη ἑβδομήκοντα ὡς χρόνος βασιλέως, ὡς χρόνος ἀνθρώπου· καὶ ἔσται μετὰ ἑβδομήκοντα ἔτη ἔσται Τύρος ὡς ᾆσμα πόρνης

[15] And it shall come to pass in that day, *that* Tyre shall be left seventy years, as the time of a king, as the time of a man: and it shall come to pass after seventy years, *that* Tyre shall be as the song of a harlot.

[16] Λαβὲ κιθάραν, ῥέμβευσον πόλεις, πόρνη ἐπιλελησμένη· καλῶς κιθάρισον, πολλὰ ᾄσον, ἵνα σου μνεία γένηται.

[16] Take a harp, go about, O city, thou harlot that hast been forgotten; play well on the harp, sing many *songs*, that thou mayest be remembered.

[17] καὶ ἔσται μετὰ ἑβδομήκοντα ἔτη ἐπισκοπὴν ποιήσει ὁ θεὸς Τύρου, καὶ πάλιν ἀποκατασταθήσεται εἰς τὸ ἀρχαῖον καὶ ἔσται ἐμπόριον πάσαις ταῖς βασιλείαις τῆς οἰκουμένης.

[17] And it shall come to pass after the seventy years, *that* God will visit Tyre, and she shall be again restored to her primitive state, and she shall be a mart for all the kingdoms of the world on the face of the earth.

[18] καὶ ἔσται αὐτῆς ἡ ἐμπορία καὶ ὁ μισθὸς ἅγιον τῷ κυρίῳ· οὐκ αὐτοῖς συναχθήσεται, ἀλλὰ τοῖς κατοικοῦσιν ἔναντι κυρίου πᾶσα ἡ ἐμπορία αὐτῆς φαγεῖν καὶ πιεῖν καὶ ἐμπλησθῆναι εἰς συμβολὴν μνημόσυνον ἔναντι κυρίου.

[18] And her trade and her gain shall be holiness to the Lord: it shall not be gathered for them, but for those that dwell before the Lord, *even* all her trade, to eat and drink and be filled, and for a covenant *and* a memorial before the Lord.

CHAPTER 24

[1] Ἰδοὺ κύριος καταφθείρει τὴν οἰκουμένην καὶ ἐρημώσει αὐτὴν καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς καὶ διασπερεῖ τοὺς ἐνοικοῦντας ἐν αὐτῇ.

[1] Behold, the Lord is about to lay waste the world, and will make it desolate, and will lay bare the surface of it, and scatter them that dwell therein.

[2] καὶ ἔσται ὁ λαὸς ὡς ὁ ἱερεὺς καὶ ὁ παῖς ὡς ὁ κύριος καὶ ἡ θεράπαινα ὡς ἡ κυρία, ἔσται ὁ ἀγοράζων ὡς ὁ πωλῶν καὶ ὁ δανείζων ὡς ὁ δανειζόμενος καὶ ὁ ὀφείλων ὡς ᾧ ὀφείλει.

[2] And the people shall be as the priest, and the servant as the lord, and the maid as the mistress; the buyer shall be as the seller, the lender as the borrower, and the debtor as his creditor.

[3] φθορᾷ φθαρήσεται ἡ γῆ, καὶ προνομῇ προνομευθήσεται ἡ γῆ· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.

[3] The earth shall be completely laid waste, and the earth shall be utterly spoiled: for the mouth of the Lord has spoken these things.

[4] ἐπένθησεν ἡ γῆ, καὶ ἐφθάρη ἡ οἰκουμένη, ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς.

[4] The earth mourns, and the world is ruined, the lofty ones of the earth are mourning.

[5] ἡ δὲ γῆ ἠνόμησεν διὰ τοὺς κατοικοῦντας αὐτήν, διότι παρέβησαν τὸν νόμον καὶ ἤλλαξαν τὰ προστάγματα, διαθήκην αἰώνιον.

[5] And she has sinned by reason of her inhabitants; because they have transgressed the law, and changed the ordinances, *even* the everlasting covenant.

[6] διὰ τοῦτο ἀρὰ ἔδεται τὴν γῆν, ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν· διὰ τοῦτο πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐν τῇ γῇ, καὶ καταλειφθήσονται ἄνθρωποι ὀλίγοι.

[6] Therefore a curse shall consume the earth, because the inhabitants thereof have sinned: therefore the dwellers in the earth shall be poor, and few men shall be left.

[7] πενθήσει οἶνος, πενθήσει ἄμπελος, στενάξουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχήν.

[7] The wine shall mourn, the vine shall mourn, all the merry-hearted shall sigh.

[8] πέπαυται εὐφροσύνη τυμπάνων, πέπαυται αὐθάδεια καὶ πλοῦτος ἀσεβῶν, πέπαυται φωνὴ κιθάρας.

[8] The mirth of timbrels has ceased, the sound of the harp has ceased.

[9] ᾐσχύνθησαν, οὐκ ἔπιον οἶνον, πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν.

[9] They are ashamed, they have not drunk wine; strong drink has become bitter to them that drink *it*.

[10] ἠρημώθη πᾶσα πόλις, κλείσει οἰκίαν τοῦ μὴ εἰσελθεῖν.

[10] All the city has become desolate: one shall shut his house so that none shall enter.

[11] ὀλολύζετε περὶ τοῦ οἴνου πανταχῇ· πέπαυται πᾶσα εὐφροσύνη τῆς γῆς.

[11] There is a howling for the wine everywhere; all the mirth of the land has ceased, all the mirth of the land has departed.

[12] καὶ καταλειφθήσονται πόλεις ἔρημοι, καὶ οἶκοι ἐγκαταλελειμμένοι ἀπολοῦνται.

[12] And cities shall be left desolate, and houses being left shall fall to ruin.

[13] ταῦτα πάντα ἔσται ἐν τῇ γῇ ἐν μέσῳ τῶν ἐθνῶν, ὃν τρόπον ἐάν τις καλαμήσηται ἐλαίαν, οὕτως καλαμήσονται αὐτούς, καὶ ἐὰν παύσηται ὁ τρύγητος.

[13] All this shall be in the land in the midst of the nations, as if one should strip an olive tree, so shall they strip them; but when the vintage is done,

[14] οὗτοι φωνῇ βοήσονται, οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου. ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης·

[14] these shall cry aloud; and they that are left on the land shall rejoice together in the glory of the Lord: the water of the sea shall be troubled.

[15] διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης, τὸ ὄνομα κυρίου ἔνδοξον ἔσται Κύριε ὁ θεὸς Ισραηλ.

[15] Therefore shall the glory of the Lord be in the isles of the sea; the name of the Lord shall be glorious.

[16] ἀπὸ τῶν πτερύγων τῆς γῆς τέρατα ἠκούσαμεν Ἐλπὶς τῷ εὐσεβεῖ. καὶ ἐροῦσιν Οὐαὶ τοῖς ἀθετοῦσιν, οἱ ἀθετοῦντες τὸν νόμον.

[16] O Lord God of Israel, from the ends of the earth we have heard wonderful things, *and there is* hope to the godly: but they shall say, Woe to the despisers, that despise the law.

[17] φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς·

[17] Fear, and a pit, and a snare, are upon you that dwell on the earth.

[18] καὶ ἔσται ὁ φεύγων τὸν φόβον ἐμπεσεῖται εἰς τὸν βόθυνον, ὁ δὲ ἐκβαίνων ἐκ τοῦ βοθύνου ἁλώσεται ὑπὸ τῆς παγίδος, ὅτι θυρίδες ἐκ τοῦ οὐρανοῦ ἠνεῴχθησαν, καὶ σεισθήσεται τὰ θεμέλια τῆς γῆς.

[18] And it shall come to pass, *that* he that flees from the fear shall fall into the pit; and he that comes up out of the pit shall be caught by the snare: for windows have been opened in heaven, and the foundations of the earth shall be shaken,

[19] ταραχῇ ταραχθήσεται ἡ γῆ, καὶ ἀπορίᾳ ἀπορηθήσεται ἡ γῆ·

[19] the earth shall be utterly confounded, and the earth shall be completely perplexed.

[20] ἔκλινεν καὶ σεισθήσεται ὡς ὀπωροφυλάκιον ἡ γῆ ὡς ὁ μεθύων καὶ κραιπαλῶν καὶ πεσεῖται καὶ οὐ μὴ δύνηται ἀναστῆναι, κατίσχυσεν γὰρ ἐπ' αὐτῆς ἡ ἀνομία.

[20] It reels as a drunkard and one oppressed with wine, and the earth shall be shaken as a storehouse of fruits; for iniquity has prevailed upon it, and it shall fall, and shall not be able to rise.

[21] καὶ ἐπάξει ὁ θεὸς ἐπὶ τὸν κόσμον τοῦ οὐρανοῦ τὴν χεῖρα καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς·

[21] And God shall bring *his* hand upon the host of heaven, and upon the kings of the earth.

[22] καὶ συνάξουσιν καὶ ἀποκλείσουσιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ πολλῶν γενεῶν ἐπισκοπὴ ἔσται αὐτῶν.

[22] And they shall gather the multitude thereof into prisons, and they shall shut them into a strong hold: after many generations they shall be visited.

[23] καὶ τακήσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος, ὅτι βασιλεύσει κύριος ἐν Σιων καὶ ἐν Ιερουσαλημ καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται.

[23] And the brick shall decay, and the wall shall fall; for the Lord shall reign from out of Sion, and out of Jerusalem, and shall be glorified before *his* elders.

CHAPTER 25

[1] Κύριε ὁ θεός μου, δοξάσω σε, ὑμνήσω τὸ ὄνομά σου, ὅτι ἐποίησας θαυμαστὰ πράγματα, βουλὴν ἀρχαίαν ἀληθινήν· γένοιτο, κύριε.

[1] O Lord God, I will glorify thee, I will sing to thy name; for thou hast done wonderful things, *even* an ancient *and* faithful counsel. So be it.

[2] ὅτι ἔθηκας πόλεις εἰς χῶμα, πόλεις ὀχυρὰς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια· τῶν ἀσεβῶν πόλις εἰς τὸν αἰῶνα οὐ μὴ οἰκοδομηθῇ.

[2] For thou hast made cities a heap, *even* cities *made* strong that their foundations should not fall: the city of ungodly men shall not be built for ever.

[3] διὰ τοῦτο εὐλογήσει σε ὁ λαὸς ὁ πτωχός, καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσίν σε·

[3] Therefore shall the poor people bless thee, and cities of injured men shall bless thee.

[4] ἐγένου γὰρ πάσῃ πόλει ταπεινῇ βοηθὸς καὶ τοῖς ἀθυμήσασιν διὰ ἔνδειαν σκέπη, ἀπὸ ἀνθρώπων πονηρῶν ῥύσῃ αὐτούς, σκέπη διψώντων καὶ πνεῦμα ἀνθρώπων ἀδικουμένων.

[4] For thou hast been a helper to every lowly city, and a shelter to them that were disheartened by reason of poverty: thou shalt deliver them from wicked men: *thou hast been* a shelter of them that thirst, and a refreshing air to injured men.

[5] εὐλογήσουσίν σε ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν Σιων ἀπὸ ἀνθρώπων ἀσεβῶν, οἷς ἡμᾶς παρέδωκας.

[5] *We were* as faint-hearted men thirsting in Sion, by reason of ungodly men to whom thou didst deliver us.

[6] καὶ ποιήσει κύριος σαβαωθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος τοῦτο. πίονται εὐφροσύνην, πίονται οἶνον, χρίσονται μύρον.

[6] And the Lord of hosts shall make *a feast* for all the nations: on this mount they shall drink gladness, they shall drink wine:

[7] ἐν τῷ ὄρει τούτῳ παράδος ταῦτα πάντα τοῖς ἔθνεσιν· ἡ γὰρ βουλὴ αὕτη ἐπὶ πάντα τὰ ἔθνη.

[7] they shall anoint themselves with ointment in this mountain. Impart thou all these things to the nations; for this is *God's* counsel upon all the nations.

[8] κατέπιεν ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου· τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ἀπὸ πάσης τῆς γῆς, τὸ γὰρ στόμα κυρίου ἐλάλησεν.

[8] Death has prevailed and swallowed *men* up; but again the Lord God has taken away every tear from every face. He has taken away the reproach of *his* people from all the earth: for the mouth off the Lord has spoken it.

[9] καὶ ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ Ἰδοὺ ὁ θεὸς ἡμῶν, ἐφ' ᾧ ἠλπίζομεν καὶ ἠγαλλιώμεθα, καὶ εὐφρανθησόμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν.

[9] And in that day they shall say, behold our God in whom we have trusted, and he shall save us: this *is* the Lord; we have waited for him, and we have exulted, and will rejoice in our salvation.

[10] ὅτι ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο, καὶ καταπατηθήσεται ἡ Μωαβῖτις, ὃν τρόπον πατοῦσιν ἅλωνα ἐν ἁμάξαις·

[10] God will give rest on this mountain, and the country of Moab shall be trodden down, as they tread the floor with waggons.

[11] καὶ ἀνήσει τὰς χεῖρας αὐτοῦ, ὃν τρόπον καὶ αὐτὸς ἐταπείνωσεν τοῦ ἀπολέσαι, καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ' ἃ τὰς χεῖρας ἐπέβαλεν·

[11] And he shall spread forth his hands, even as he also brings down *man* to destroy *him*: and he shall bring low his pride *in regard to the thing* on which he has laid his hands.

[12] καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει, καὶ καταβήσεται ἕως τοῦ ἐδάφους.

[12] And he shall bring down the height of the refuge of the wall, and it shall come down even to the ground.

CHAPTER 26

[1] Τῇ ἡμέρᾳ ἐκείνῃ ᾄσονται τὸ ᾆσμα τοῦτο ἐπὶ γῆς Ιουδα λέγοντες Ἰδοὺ πόλις ὀχυρά, καὶ σωτήριον ἡμῶν θήσει τεῖχος καὶ περίτειχος.

[1] In that day they shall sing this song in the land of Judea; Behold a strong city; and he shall make salvation *its* wall and bulwark.

[2] ἀνοίξατε πύλας, εἰσελθάτω λαὸς φυλάσσων δικαιοσύνην καὶ φυλάσσων ἀλήθειαν,

[2] Open ye the gates, let the nation enter that keeps righteousness, and keeps truth,

[3] ἀντιλαμβανόμενος ἀληθείας καὶ φυλάσσων εἰρήνην. ὅτι ἐπὶ σοὶ

[3] supporting truth, and keeping peace: for on thee, O Lord,

[4] ἤλπισαν, κύριε, ἕως τοῦ αἰῶνος, ὁ θεὸς ὁ μέγας ὁ αἰώνιος,

[4] they have trusted with confidence for ever, the great, the eternal God;

[5] ὃς ταπεινώσας κατήγαγες τοὺς ἐνοικοῦντας ἐν ὑψηλοῖς· πόλεις ὀχυρὰς καταβαλεῖς καὶ κατάξεις ἕως ἐδάφους,

[5] who hast humbled and brought down them that dwell on high thou shalt cast down strong cities, and bring them to the ground.

[6] καὶ πατήσουσιν αὐτοὺς πόδες πραέων καὶ ταπεινῶν.

[6] And the feet of the meek and lowly shall trample them.

[7] ὁδὸς εὐσεβῶν εὐθεῖα ἐγένετο, καὶ παρεσκευασμένη ἡ ὁδὸς τῶν εὐσεβῶν.

[7] The way of the godly is made straight: the way of the godly is also prepared.

[8] ἡ γὰρ ὁδὸς κυρίου κρίσις· ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου καὶ ἐπὶ τῇ μνείᾳ,

[8] For the way of the Lord is judgement: we have hoped in thy name, and on the remembrance *of thee*,

[9] ᾗ ἐπιθυμεῖ ἡ ψυχὴ ἡμῶν. ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ θεός, διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς. δικαιοσύνην μάθετε, οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.

[9] which our soul longs for: my spirit seeks thee very early in the morning, O God, for thy commandments are a light on the earth: learn righteousness, ye that dwell upon the earth.

[10] πέπαυται γὰρ ὁ ἀσεβής, οὐ μὴ μάθῃ δικαιοσύνην ἐπὶ τῆς γῆς, ἀλήθειαν οὐ μὴ ποιήσῃ· ἀρθήτω ὁ ἀσεβής, ἵνα μὴ ἴδῃ τὴν δόξαν κυρίου.

[10] For the ungodly one is put down: no one who will not learn righteousness on the earth, shall be able to do the truth: let the ungodly be taken away, that he see not the glory of the Lord.

[11] κύριε, ὑψηλός σου ὁ βραχίων, καὶ οὐκ ᾔδεισαν, γνόντες δὲ αἰσχυνθήσονται· ζῆλος λήμψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται. –

[11] O Lord, thine arm is exalted, yet they knew it not: but when they know they shall be ashamed: jealously shall seize upon an untaught nation, and now fire shall devour the adversaries.

[12] κύριε ὁ θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν.

[12] O Lord our God, give us peace: for thou hast rendered to us all things.

[13] κύριε ὁ θεὸς ἡμῶν, κτῆσαι ἡμᾶς· κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἴδαμεν, τὸ ὄνομά σου ὀνομάζομεν.

[13] O Lord our God, take possession of us: O Lord, we know not *any* other beside thee: we name thy name.

[14] οἱ δὲ νεκροὶ ζωὴν οὐ μὴ ἴδωσιν, οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσωσιν· διὰ τοῦτο ἐπήγαγες καὶ ἀπώλεσας καὶ ἦρας πᾶν ἄρσεν αὐτῶν.

[14] But the dead shall not see life, neither shall physicians by any means raise *them* up: therefore thou hast brought *wrath* upon *them*, and slain *them*, and hast taken away every male of them. Bring more evils upon them, O Lord;

[15] πρόσθες αὐτοῖς κακά, κύριε, πρόσθες κακὰ πᾶσιν τοῖς ἐνδόξοις τῆς γῆς.

[15] bring more evils on the glorious ones of the earth.

[16] κύριε, ἐν θλίψει ἐμνήσθην σου, ἐν θλίψει μικρᾷ ἡ παιδεία σου ἡμῖν.

[16] Lord, in affliction I remembered thee; thy chastening was to us with small affliction.

[17] καὶ ὡς ἡ ὠδίνουσα ἐγγίζει τοῦ τεκεῖν καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραξεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου διὰ τὸν φόβον σου, κύριε.

[17] And as a woman in travail draws nigh to be delivered, *and* cries out in her pain; so have we been to thy beloved.

[18] ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.

[18] We have conceived, O Lord, because of thy fear, and have been in pain, and have brought forth the breath of thy salvation, which we have wrought upon the earth: we shall not fall, but all that dwell upon the land shall fall.

[19] ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστιν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται. –

[19] The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish.

[20] βάδιζε, λαός μου, εἴσελθε εἰς τὰ ταμίειά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὀργὴ κυρίου·

[20] Go, my people, enter into thy closets, shut thy door, hide thyself for a little season, until the anger of the Lord have passed away.

[21] ἰδοὺ γὰρ κύριος ἀπὸ τοῦ ἁγίου ἐπάγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς, καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς καὶ οὐ κατακαλύψει τοὺς ἀνῃρημένους.

[21] For, behold, the Lord is bringing wrath from *his* holy place upon the dwellers on the earth: the earth also shall disclose her blood, and shall not cover her slain.

CHAPTER 27

[1] Τῇ ἡμέρᾳ ἐκείνῃ ἐπάξει ὁ θεὸς τὴν μάχαιραν τὴν ἁγίαν καὶ τὴν μεγάλην καὶ τὴν ἰσχυρὰν ἐπὶ τὸν δράκοντα ὄφιν φεύγοντα, ἐπὶ τὸν δράκοντα ὄφιν σκολιὸν καὶ ἀνελεῖ τὸν δράκοντα.

[1] In that day God shall bring *his* holy and great and strong sword upon the dragon, even the serpent that flees, upon the dragon, the crooked serpent: he shall destroy the dragon.

[2] τῇ ἡμέρᾳ ἐκείνῃ ἀμπελὼν καλός· ἐπιθύμημα ἐξάρχειν κατ᾽ αὐτῆς.

[2] In that day *there shall be* a fair vineyard, *and* a desire to commence *a song* concerning it.

[3] ἐγὼ πόλις ἰσχυρά, πόλις πολιορκουμένη, μάτην ποτιῶ αὐτήν· ἁλώσεται γὰρ νυκτός, ἡμέρας δὲ πεσεῖται τὸ τεῖχος.

[3] I am a strong city, a city in a siege: in vain shall I water it; for it shall be taken by night, and by day the wall shall fall.

[4] οὐκ ἔστιν ἣ οὐκ ἐπελάβετο αὐτῆς· τίς με θήσει φυλάσσειν καλάμην ἐν ἀγρῷ; διὰ τὴν πολεμίαν ταύτην ἠθέτηκα αὐτήν. τοίνυν διὰ τοῦτο ἐποίησεν κύριος ὁ θεὸς πάντα, ὅσα συνέταξεν. κατακέκαυμαι,

[4] There is no woman that has not taken hold of it; who will set me to watch stubble in the field? because of this enemy I have set her aside; therefore on this account the Lord has done all that he appointed.

[5] βοήσονται οἱ ἐνοικοῦντες ἐν αὐτῇ, ποιήσωμεν εἰρήνην αὐτῷ, ποιήσωμεν εἰρήνην.

[5] I am burnt up; they that dwell in her shall cry, Let us make peace with him, let us make peace,

[6] οἱ ἐρχόμενοι, τέκνα Ιακωβ, βλαστήσει καὶ ἐξανθήσει Ισραηλ, καὶ ἐμπλησθήσεται ἡ οἰκουμένη τοῦ καρποῦ αὐτοῦ.

[6] they that are coming are the children of Jacob. Israel shall bud and blossom, and the world shall be filled with his fruit.

[7] μὴ ὡς αὐτὸς ἐπάταξεν, καὶ αὐτὸς οὕτως πληγήσεται, καὶ ὡς αὐτὸς ἀνεῖλεν, οὕτως ἀναιρεθήσεται;

[7] Shall he himself be thus smitten, even as he smote? and as he slew, shall he be thus slain?

[8] μαχόμενος καὶ ὀνειδίζων ἐξαποστελεῖ αὐτούς· οὐ σὺ ἦσθα ὁ μελετῶν τῷ πνεύματι τῷ σκληρῷ ἀνελεῖν αὐτοὺς πνεύματι θυμοῦ;

[8] Fighting and reproaching he will dismiss them; didst thou not meditate with a harsh spirit, to slay them with a wrathful spirit?

[9] διὰ τοῦτο ἀφαιρεθήσεται ἡ ἀνομία Ιακωβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν, ὅταν θῶσιν πάντας τοὺς λίθους τῶν βωμῶν κατακεκομμένους ὡς κονίαν λεπτήν· καὶ οὐ μὴ μείνῃ τὰ δένδρα αὐτῶν, καὶ τὰ εἴδωλα αὐτῶν ἐκκεκομμένα ὥσπερ δρυμὸς μακράν.

[9] Therefore shall the iniquity of Jacob be taken away; and this is his blessing, when I shall have taken away his sin; when they shall have broken to pieces all the stones of the altars as fine dust, and their trees shall not remain, and their idols shall be cut off, as a thicket afar off.

[10] τὸ κατοικούμενον ποίμνιον ἀνειμένον ἔσται ὡς ποίμνιον καταλελειμμένον· καὶ ἔσται πολὺν χρόνον εἰς βόσκημα, καὶ ἐκεῖ ἀναπαύσονται.

[10] The flock that dwelt *there* shall be left, as a deserted flock; and *the ground* shall be for a long time for pasture, and there shall flocks lie down to rest.

[11] καὶ μετὰ χρόνον οὐκ ἔσται ἐν αὐτῇ πᾶν χλωρὸν διὰ τὸ ξηρανθῆναι. γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε· οὐ γὰρ λαός ἐστιν ἔχων σύνεσιν, διὰ τοῦτο οὐ μὴ οἰκτιρήσῃ ὁ ποιήσας αὐτούς, οὐδὲ ὁ πλάσας αὐτοὺς οὐ μὴ ἐλεήσῃ.

[11] And after a time there shall be in it no green thing because of *the grass* being parched. Come hither, ye woman that come from a sight; for it is a people of no understanding; therefore he that made them shall have no pity upon them, and he that formed them shall have no mercy *upon them*.

[12] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συμφράξει κύριος ἀπὸ τῆς διώρυγος τοῦ ποταμοῦ ἕως Ῥινοκορούρων, ὑμεῖς δὲ συναγάγετε τοὺς υἱοὺς Ισραηλ κατὰ ἕνα ἕνα.

[12] And it shall come to pass in that day *that* God shall fence *men* off from the channel of the river as far as Rhinocorura; but do ye gather one by one the children of Israel.

[13] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ σαλπιοῦσιν τῇ σάλπιγγι τῇ μεγάλῃ, καὶ ἥξουσιν οἱ ἀπολόμενοι ἐν τῇ χώρᾳ τῶν Ἀσσυρίων καὶ οἱ ἀπολόμενοι ἐν Αἰγύπτῳ καὶ προσκυνήσουσιν τῷ κυρίῳ ἐπὶ τὸ ὄρος τὸ ἅγιον ἐν Ιερουσαλημ.

[13] And it shall come to pass in that day *that* they shall blow the great trumpet, and the lost ones in the land of the Assyrians shall come, and the lost ones in Egypt, and shall worship the Lord on the holy mountain in Jerusalem.

CHAPTER 28

[1] Οὐαὶ τῷ στεφάνῳ τῆς ὕβρεως, οἱ μισθωτοὶ Εφραιμ· τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέος, οἱ μεθύοντες ἄνευ οἴνου.

[1] Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the glory of the top of the fertile mountain, they that are drunken without wine.

[2] ἰδοὺ ἰσχυρὸν καὶ σκληρὸν ὁ θυμὸς κυρίου ὡς χάλαζα καταφερομένη οὐκ ἔχουσα σκέπην, βίᾳ καταφερομένη· ὡς ὕδατος πολὺ πλῆθος σῦρον χώραν τῇ γῇ ποιήσει ἀνάπαυσιν ταῖς χερσίν.

[2] Behold, the anger of the Lord is strong and severe, as descending hail where there is no shelter, violently descending; as a great body of water sweeping away the soil, he shall make rest for the land.

[3] καὶ τοῖς ποσὶν καταπατηθήσεται ὁ στέφανος τῆς ὕβρεως, οἱ μισθωτοὶ τοῦ Εφραιμ.

[3] The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet.

[4] καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης ἐπ᾽ ἄκρου τοῦ ὄρους τοῦ ὑψηλοῦ ὡς πρόδρομος σύκου, ὁ ἰδὼν αὐτὸ πρὶν ἢ εἰς τὴν χεῖρα αὐτοῦ λαβεῖν θελήσει αὐτὸ καταπιεῖν.

[4] And the fading flower of the glorious hope on the top of the high mountain shall be as the early fig; he that sees it, before he takes it into his hand, will desire to swallow it down.

[5] τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος σαβαωθ ὁ στέφανος τῆς ἐλπίδος ὁ πλακεὶς τῆς δόξης τῷ καταλειφθέντι μου λαῷ·

[5] In that day the Lord of hosts shall be the crown of hope, the woven *crown* of glory, to the remnant of the people.

[6] καταλειφθήσονται ἐπὶ πνεύματι κρίσεως ἐπὶ κρίσιν καὶ ἰσχὺν κωλύων ἀνελεῖν. –

[6] They shall be left in the spirit of judgement for judgement, and for the strength of them that hinder slaying.

[7] οὗτοι γὰρ οἴνῳ πεπλανημένοι εἰσίν, ἐπλανήθησαν διὰ τὸ σικερα· ἱερεὺς καὶ προφήτης ἐξέστησαν διὰ τὸν οἶνον, ἐσείσθησαν ἀπὸ τῆς μέθης τοῦ σικερα, ἐπλανήθησαν· τοῦτ᾽ ἔστι φάσμα.

[7] For these have trespassed through wine; they have erred through strong drink: the priest and the prophet are mad through strong drink, they are swallowed up by reason of wine, they have staggered through drunkenness; they have erred: this is *their* vision.

[8] ἀρὰ ἔδεται ταύτην τὴν βουλήν· αὕτη γὰρ ἡ βουλὴ ἕνεκεν πλεονεξίας.

[8] A curse shall devour this counsel, for this *is their* counsel for the sake of covetousness.

[9] τίνι ἀνηγγείλαμεν κακὰ καὶ τίνι ἀνηγγείλαμεν ἀγγελίαν, οἱ ἀπογεγαλακτισμένοι ἀπὸ γάλακτος, οἱ ἀπεσπασμένοι ἀπὸ μαστοῦ;

[9] To whom have we reported evils? and to whom have we reported a message? *even to those* that are weaned from the milk, who are drawn from the breast.

[10] θλῖψιν ἐπὶ θλῖψιν προσδέχου, ἐλπίδα ἐπ᾽ ἐλπίδι, ἔτι μικρὸν ἔτι μικρὸν

[10] Except thou affliction on affliction, hope upon hope: yet a little, *and* yet a little,

[11] διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἑτέρας, ὅτι λαλήσουσιν τῷ λαῷ τούτῳ

[11] by reason of the contemptuous *words* of the lips, by means of another language: for they shall speak to this people, saying to them,

[12] λέγοντες αὐτῷ Τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα, καὶ οὐκ ἠθέλησαν ἀκούειν.

[12] This is the rest to him that is hungry, and this is the calamity: but they would not hear.

[13] καὶ ἔσται αὐτοῖς τὸ λόγιον κυρίου τοῦ θεοῦ θλῖψις ἐπὶ θλῖψιν, ἐλπὶς ἐπ᾽ ἐλπίδι, ἔτι μικρὸν ἔτι μικρόν, ἵνα πορευθῶσιν καὶ πέσωσιν εἰς τὰ ὀπίσω καὶ κινδυνεύσουσιν καὶ συντριβήσονται καὶ ἁλώσονται. –

[13] Therefore the oracle of God shall be to them affliction on affliction, hope on hope, yet a little, *and* yet a little, that they may go and fall

backward; and they shall be crushed and shall be in danger, and shall be taken.

[14] διὰ τοῦτο ἀκούσατε λόγον κυρίου, ἄνδρες τεθλιμμένοι καὶ ἄρχοντες τοῦ λαοῦ τούτου τοῦ ἐν Ιερουσαλημ

[14] Therefore hear ye the word of the Lord, ye afflicted men, and ye princes of this people that is in Jerusalem.

[15] Ὅτι εἴπατε Ἐποιήσαμεν διαθήκην μετὰ τοῦ ᾅδου καὶ μετὰ τοῦ θανάτου συνθήκας, καταιγὶς φερομένη ἐὰν παρέλθῃ οὐ μὴ ἔλθῃ ἐφ᾽ ἡμᾶς, ἐθήκαμεν ψεῦδος τὴν ἐλπίδα ἡμῶν καὶ τῷ ψεύδει σκεπασθησόμεθα,

[15] Because ye have said, We have made a covenant with Hades, and agreements with death; if the rushing storm should pass, it shall not come upon us: we have made falsehood our hope, and by falsehood shall we be protected:

[16] διὰ τοῦτο οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ μὴ καταισχυνθῇ.

[16] Therefore thus saith the Lord, *even* the Lord,

Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious *stone*, for its foundations; and he that believes *on him* shall by no means be ashamed.

[17] καὶ θήσω κρίσιν εἰς ἐλπίδα, ἡ δὲ ἐλεημοσύνη μου εἰς σταθμούς, καὶ οἱ πεποιθότες μάτην ψεύδει· ὅτι οὐ μὴ παρέλθῃ ὑμᾶς καταιγίς,

[17] And I will cause judgement *to be* for hope, and my compassion shall be for *just* measures, and ye that trust vainly in falsehood *shall fall*: for the storm shall by no means pass by you,

[18] μὴ καὶ ἀφέλῃ ὑμῶν τὴν διαθήκην τοῦ θανάτου, καὶ ἡ ἐλπὶς ὑμῶν ἡ πρὸς τὸν ᾅδην οὐ μὴ ἐμμείνῃ· καταιγὶς φερομένη ἐὰν ἐπέλθῃ, ἔσεσθε αὐτῇ εἰς καταπάτημα.

[18] except it also take away your covenant of death, and your trust in Hades shall by no means stand: if the rushing storm should come upon you, ye shall be beaten down by it.

[19] ὅταν παρέλθῃ, λήμψεται ὑμᾶς· πρωῒ πρωῒ παρελεύσεται ἡμέρας, καὶ ἐν νυκτὶ ἔσται ἐλπὶς πονηρά· μάθετε ἀκούειν.

[19] Whenever it shall pass by, it shall take you; morning by morning it shall pass by in the day, and in the night there shall be an evil hope.

Learn to hear,

[20] στενοχωρούμενοι οὐ δυνάμεθα μάχεσθαι, αὐτοὶ δὲ ἀσθενοῦμεν τοῦ ἡμᾶς συναχθῆναι.

[20] ye that are distressed; we cannot fight, but we are ourselves too weak for you to be gathered.

[21] ὥσπερ ὄρος ἀσεβῶν ἀναστήσεται καὶ ἔσται ἐν τῇ φάραγγι Γαβαων· μετὰ θυμοῦ ποιήσει τὰ ἔργα αὐτοῦ, πικρίας ἔργον· ὁ δὲ θυμὸς αὐτοῦ ἀλλοτρίως χρήσεται, καὶ ἡ πικρία αὐτοῦ ἀλλοτρία.

[21] The Lord shall rise up as a mountain of ungodly *men*, and shall be in the valley of Gabaon; he shall perform his works with wrath, *even* a work of bitterness, and his wrath shall deal strangely, and his destruction shall be strange.

[22] καὶ ὑμεῖς μὴ εὐφρανθείητε, μηδὲ ἰσχυσάτωσαν ὑμῶν οἱ δεσμοί· διότι συντετελεσμένα καὶ συντετμημένα πράγματα ἤκουσα παρὰ κυρίου σαβαωθ, ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν.

[22] Therefore do not ye rejoice, neither let your bands be made strong; for I have heard of works finished and cut short by the Lord of hosts, which he will execute upon all the earth.

[23] Ἐνωτίζεσθε καὶ ἀκούετε τῆς φωνῆς μου, προσέχετε καὶ ἀκούετε τοὺς λόγους μου.

[23] Hearken, and hear my voice; attend, and hear my words.

[24] μὴ ὅλην τὴν ἡμέραν μέλλει ὁ ἀροτριῶν ἀροτριᾶν; ἢ σπόρον προετοιμάσει πρὶν ἐργάσασθαι τὴν γῆν;

[24] Will the ploughman plough all the day? or will he prepare the seed beforehand, before he tills the ground?

[25] οὐχ ὅταν ὁμαλίσῃ αὐτῆς τὸ πρόσωπον, τότε σπείρει μικρὸν μελάνθιον καὶ κύμινον καὶ πάλιν σπείρει πυρὸν καὶ κριθὴν καὶ ζέαν ἐν

τοῖς ὁρίοις σου;

[25] Does he not, when he has levelled the surface thereof, then sow the small black poppy, or cumin, and afterward sow wheat, and barley, and millet, and bread-corn in thy borders?

[26] καὶ παιδευθήσῃ κρίματι θεοῦ σου καὶ εὐφρανθήσῃ.

[26] So thou shalt be chastened by the judgement of thy God, and shalt rejoice.

[27] οὐ γὰρ μετὰ σκληρότητος καθαίρεται τὸ μελάνθιον, οὐδὲ τροχὸς ἁμάξης περιάξει ἐπὶ τὸ κύμινον, ἀλλὰ ῥάβδῳ ἐκτινάσσεται τὸ μελάνθιον, τὸ δὲ κύμινον

[27] For the black poppy is not cleansed with harsh treatment, nor will a wagon-wheel pass over the cumin; but the black poppy is threshed with a rod, and the cumin shall be eaten with bread;

[28] μετὰ ἄρτου βρωθήσεται. οὐ γὰρ εἰς τὸν αἰῶνα ἐγὼ ὑμῖν ὀργισθήσομαι, οὐδὲ φωνὴ τῆς πικρίας μου καταπατήσει ὑμᾶς.

[28] for I will not be wroth with you for ever, neither shall the voice of my anger crush you.

[29] καὶ ταῦτα παρὰ κυρίου σαβαωθ ἐξῆλθεν τὰ τέρατα· βουλεύσασθε, ὑψώσατε ματαίαν παράκλησιν.

[29] And these signs came forth from the Lord of hosts. Take counsel, exalt vain comfort.

CHAPTER 29

[1] Οὐαὶ πόλις Αριηλ, ἣν Δαυιδ ἐπολέμησεν· συναγάγετε γενήματα ἐνιαυτὸν ἐπ᾽ ἐνιαυτόν, φάγεσθε γὰρ σὺν Μωαβ.

[1] Alas for the city of Ariel, which David besieged. Gather ye fruits year by year; eat ye, for ye shall eat with Moab.

[2] ἐκθλίψω γὰρ Αριηλ, καὶ ἔσται αὐτῆς ἡ ἰσχὺς καὶ τὸ πλοῦτος ἐμοί.

[2] For I will grievously afflict Ariel: and her strength and her wealth shall be mine.

[3] καὶ κυκλώσω ὡς Δαυιδ ἐπὶ σὲ καὶ βαλῶ περὶ σὲ χάρακα καὶ θήσω περὶ σὲ πύργους,

[3] And I will compass thee about like David, and will raise a mound about thee, and set up towers round thee.

[4] καὶ ταπεινωθήσονται οἱ λόγοι σου εἰς τὴν γῆν, καὶ εἰς τὴν γῆν οἱ λόγοι σου δύσονται· καὶ ἔσται ὡς οἱ φωνοῦντες ἐκ τῆς γῆς ἡ φωνή σου, καὶ πρὸς τὸ ἔδαφος ἡ φωνή σου ἀσθενήσει.

[4] And thy words shall be brought down to the earth, and thy words shall sink down to the earth, and thy voice shall be as they that speak out of the earth, and thy voice shall be lowered to the ground.

[5] καὶ ἔσται ὡς κονιορτὸς ἀπὸ τροχοῦ ὁ πλοῦτος τῶν ἀσεβῶν καὶ ὡς χνοῦς φερόμενος, καὶ ἔσται ὡς στιγμὴ παραχρῆμα

[5] But the wealth of the ungodly shall be as dust from a wheel, and the multitude of them that oppress thee as flying chaff, and it shall be suddenly as a moment,

[6] παρὰ κυρίου σαβαωθ· ἐπισκοπὴ γὰρ ἔσται μετὰ βροντῆς καὶ σεισμοῦ καὶ φωνῆς μεγάλης, καταιγὶς φερομένη καὶ φλὸξ πυρὸς κατεσθίουσα.

[6] from the Lord of Hosts: for there shall be a visitation with thunder, and earthquake, and a loud noise, a rushing tempest, and devouring flame of fire.

[7] καὶ ἔσται ὡς ὁ ἐνυπνιαζόμενος ἐν ὕπνῳ ὁ πλοῦτος τῶν ἐθνῶν πάντων, ὅσοι ἐπεστράτευσαν ἐπὶ Αριηλ, καὶ πάντες οἱ στρατευσάμενοι ἐπὶ

Ιερουσαλημ καὶ πάντες οἱ συνηγμένοι ἐπ᾽ αὐτὴν καὶ θλίβοντες αὐτήν.

[7] And the wealth of all the nations together, as many as have fought against Ariel, and all they that war against Jerusalem, and all who are gathered against her, and they that distress her, shall be as one that dreams in sleep by night.

[8] καὶ ἔσονται ὡς οἱ ἐν ὕπνῳ πίνοντες καὶ ἔσθοντες, καὶ ἐξαναστάντων μάταιον αὐτῶν τὸ ἐνύπνιον, καὶ ὃν τρόπον ἐνυπνιάζεται ὁ διψῶν ὡς πίνων καὶ ἐξαναστὰς ἔτι διψᾷ, ἡ δὲ ψυχὴ αὐτοῦ εἰς κενὸν ἤλπισεν, οὕτως ἔσται ὁ πλοῦτος πάντων τῶν ἐθνῶν, ὅσοι ἐπεστράτευσαν ἐπὶ τὸ ὄρος Σιων.

[8] And as men drink and eat in sleep, and when they have arisen, the dream is vain: and as a thirsty man dreams as if he drank, and having arisen is still thirsty, and his soul has desired in vain: so shall be the wealth of all the nations, as many as have fought against the mount Sion.

[9] ἐκλύθητε καὶ ἔκστητε καὶ κραιπαλήσατε οὐκ ἀπὸ σικερα οὐδὲ ἀπὸ οἴνου·

[9] Faint ye, and be amazed, and be overpowered, not with strong drink nor with wine.

[10] ὅτι πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν, οἱ ὁρῶντες τὰ κρυπτά.

[10] For the Lord has made you to drink a spirit of deep sleep; and he shall close their eyes, and *the eyes* of their prophets and of their rulers, who see secret things.

[11] καὶ ἔσονται ὑμῖν πάντα τὰ ῥήματα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου, ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες Ἀνάγνωθι ταῦτα· καὶ ἐρεῖ Οὐ δύναμαι ἀναγνῶναι, ἐσφράγισται γάρ.

[11] And all these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying, Read this, he shall then say, I cannot read *it*, for it is sealed.

[12] καὶ δοθήσεται τὸ βιβλίον τοῦτο εἰς χεῖρας ἀνθρώπου μὴ ἐπισταμένου γράμματα, καὶ ἐρεῖ αὐτῷ Ἀνάγνωθι τοῦτο· καὶ ἐρεῖ Οὐκ ἐπίσταμαι

γράμματα.

[12] And this book shall be given into the hands of a man that is unlearned, and *one* shall say to him, Read this; and he shall say, I am not learned.

[13] Καὶ εἶπεν κύριος Ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ, μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

[13] And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.

[14] διὰ τοῦτο ἰδοὺ ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον καὶ μεταθήσω αὐτοὺς καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω.

[14] Therefore behold I will proceed to remove this people, and I will remove them: and I will destroy the wisdom of the wise, and will hide the understanding of the prudent.

[15] οὐαὶ οἱ βαθέως βουλὴν ποιοῦντες καὶ οὐ διὰ κυρίου· οὐαὶ οἱ ἐν κρυφῇ βουλὴν ποιοῦντες καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν καὶ ἐροῦσιν Τίς ἡμᾶς ἑώρακεν καὶ τίς ἡμᾶς γνώσεται ἢ ἃ ἡμεῖς ποιοῦμεν;

[15] Woe to them that deepen their counsel, and not by the Lord. Woe to them that take secret counsel, and whose works are in darkness, and they say, Who has seen us? and who shall know us, or what we do?

[16] οὐχ ὡς ὁ πηλὸς τοῦ κεραμέως λογισθήσεσθε; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι Οὐ συνετῶς με ἐποίησας;

[16] Shall ye not be counted as clay of the potter? Shall the thing formed say to him that formed it, Thou didst not form me? or the work to the maker, Thou hast not made me wisely?

[17] οὐκέτι μικρὸν καὶ μετατεθήσεται ὁ Λίβανος ὡς τὸ ὄρος τὸ Χερμελ καὶ τὸ ὄρος τὸ Χερμελ εἰς δρυμὸν λογισθήσεται;

[17] *Is it* not yet a little while, and Libanus shall be changed as the mountains of Chermel, and Chermel shall be reckoned as a forest?

[18] καὶ ἀκούσονται ἐν τῇ ἡμέρᾳ ἐκείνῃ κωφοὶ λόγους βιβλίου, καὶ οἱ ἐν τῷ σκότει καὶ οἱ ἐν τῇ ὁμίχλῃ ὀφθαλμοὶ τυφλῶν βλέψονται·

[18] And in that day the deaf shall hear the words of the book, and they that are in darkness, and they that are in mist: the eyes of the blind shall see,

[19] καὶ ἀγαλλιάσονται πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, καὶ οἱ ἀπηλπισμένοι τῶν ἀνθρώπων ἐμπλησθήσονται εὐφροσύνης.

[19] and the poor shall rejoice with joy because of the Lord, and they that had no hope among men shall be filled with joy.

[20] ἐξέλιπεν ἄνομος, καὶ ἀπώλετο ὑπερήφανος, καὶ ἐξωλεθρεύθησαν οἱ ἀνομοῦντες ἐπὶ κακίᾳ

[20] The lawless man has come to nought, and the proud man has perished, and they that transgress mischievously have been utterly destroyed:

[21] καὶ οἱ ποιοῦντες ἁμαρτεῖν ἀνθρώπους ἐν λόγῳ· πάντας δὲ τοὺς ἐλέγχοντας ἐν πύλαις πρόσκομμα θήσουσιν καὶ ἐπλαγίασαν ἐν ἀδίκοις δίκαιον.

[21] and they that cause men to sin by a word: and men shall make all that reprove in the gates an offence, because they have unjustly turned aside the righteous.

[22] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τὸν οἶκον Ιακωβ, ὃν ἀφώρισεν ἐξ Αβρααμ Οὐ νῦν αἰσχυνθήσεται Ιακωβ οὐδὲ νῦν τὸ πρόσωπον μεταβαλεῖ Ισραηλ·

[22] Therefore thus saith the Lord concerning the house of Jacob, whom he set apart from Abraam, Jacob shall not now be ashamed, neither shall he now change countenance.

[23] ἀλλ᾽ ὅταν ἴδωσιν τὰ τέκνα αὐτῶν τὰ ἔργα μου, δι᾽ ἐμὲ ἁγιάσουσιν τὸ ὄνομά μου καὶ ἁγιάσουσιν τὸν ἅγιον Ιακωβ καὶ τὸν θεὸν τοῦ Ισραηλ φοβηθήσονται.

[23] But when their children shall have seen my works, they shall sanctify my name for my sake, and they sanctify the Holy One of Jacob, and shall fear the God of Israel.

[24] καὶ γνώσονται οἱ τῷ πνεύματι πλανώμενοι σύνεσιν, οἱ δὲ γογγύζοντες μαθήσονται ὑπακούειν, καὶ αἱ γλώσσαι αἱ ψελλίζουσαι μαθήσονται λαλεῖν εἰρήνην.

[24] And they that erred in spirit shall know understanding, and the murmurers shall learn obedience, and the stammering tongues shall learn to speak peace.

CHAPTER 30

[1] Οὐαὶ τέκνα ἀποστάται, τάδε λέγει κύριος, ἐποιήσατε βουλὴν οὐ δι' ἐμοῦ καὶ συνθήκας οὐ διὰ τοῦ πνεύματός μου προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίαις,

[1] Woe to the apostate children, saith the Lord: ye have framed counsel, not by me, and covenants not by my Spirit, to add sins to sins:

[2] οἱ πορευόμενοι καταβῆναι εἰς Αἴγυπτον, ἐμὲ δὲ οὐκ ἐπηρώτησαν, τοῦ βοηθηθῆναι ὑπὸ Φαραω καὶ σκεπασθῆναι ὑπὸ Αἰγυπτίων.

[2] *even* they that proceed to go down into Egypt, but they have not enquired of me, that they might be helped by Pharao, and protected by the Egyptians.

[3] ἔσται γὰρ ὑμῖν ἡ σκέπη Φαραω εἰς αἰσχύνην καὶ τοῖς πεποιθόσιν ἐπ' Αἴγυπτον ὄνειδος.

[3] For the protection of Pharaoh shall be to you a disgrace, and *there shall be* a reproach to them that trust in Egypt.

[4] ὅτι εἰσὶν ἐν Τάνει ἀρχηγοὶ ἄγγελοι πονηροί· μάτην κοπιάσουσιν

[4] For there are princes in Tanes, evil messengers.

[5] πρὸς λαόν, ὃς οὐκ ὠφελήσει αὐτοὺς οὔτε εἰς βοήθειαν οὔτε εἰς ὠφέλειαν, ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος.

[5] In vain shall they labour *in seeking* to a people, which shall not profit them for help, but *shall be* for a shame and reproach.

[6] Ἡ ὅρασις τῶν τετραπόδων τῶν ἐν τῇ ἐρήμῳ. Ἐν τῇ θλίψει καὶ τῇ στενοχωρίᾳ, λέων καὶ σκύμνος λέοντος ἐκεῖθεν καὶ ἀσπίδες καὶ ἔκγονα ἀσπίδων πετομένων, οἳ ἔφερον ἐπ' ὄνων καὶ καμήλων τὸν πλοῦτον αὐτῶν πρὸς ἔθνος ὃ οὐκ ὠφελήσει αὐτοὺς εἰς βοήθειαν, ἀλλὰ εἰς αἰσχύνην καὶ ὄνειδος.

[6] THE VISION OF THE QUADRUPEDS IN THE DESERT.

In affliction and distress, *where are* the lion and lion's whelp, thence *come* also asps, and the young of flying asps, *there shall they be* who

bore their wealth on asses and camels to a nation which shall not profit them.

[7] Αἰγύπτιοι μάταια καὶ κενὰ ὠφελήσουσιν ὑμᾶς· ἀπάγγειλον αὐτοῖς ὅτι Ματαία ἡ παράκλησις ὑμῶν αὕτη.

[7] The Egyptians shall help you utterly in vain: tell them, This your consolation is vain.

[8] Νῦν οὖν καθίσας γράψον ἐπὶ πυξίου ταῦτα καὶ εἰς βιβλίον, ὅτι ἔσται εἰς ἡμέρας καιρῶν ταῦτα καὶ ἕως εἰς τὸν αἰῶνα.

[8] Now then sit down and write these words on a tablet, and in a book; for these things shall be for *many long* days, and even for ever.

[9] ὅτι λαὸς ἀπειθής ἐστιν, υἱοὶ ψευδεῖς, οἳ οὐκ ἠβούλοντο ἀκούειν τὸν νόμον τοῦ θεοῦ,

[9] For the people is disobedient, false children, who would not hear the law of God:

[10] οἱ λέγοντες τοῖς προφήταις Μὴ ἀναγγέλλετε ἡμῖν, καὶ τοῖς τὰ ὁράματα ὁρῶσιν Μὴ λαλεῖτε ἡμῖν, ἀλλὰ ἡμῖν λαλεῖτε καὶ ἀναγγέλλετε ἡμῖν ἑτέραν πλάνησιν

[10] who say to the prophets, Report not to us; and to them that see visions, Speak *them* not to us, but speak and report to us another error;

[11] καὶ ἀποστρέψατε ἡμᾶς ἀπὸ τῆς ὁδοῦ ταύτης, ἀφέλετε ἀφ᾽ ἡμῶν τὸν τρίβον τοῦτον καὶ ἀφέλετε ἀφ᾽ ἡμῶν τὸν ἅγιον τοῦ Ισραηλ.

[11] and turn us aside from this way; remove from us this path, and remove from us the oracle of Israel.

[12] διὰ τοῦτο οὕτως λέγει κύριος ὁ ἅγιος τοῦ Ισραηλ Ὅτι ἠπειθήσατε τοῖς λόγοις τούτοις καὶ ἠλπίσατε ἐπὶ ψεύδει καὶ ὅτι ἐγόγγυσας καὶ πεποιθὼς ἐγένου ἐπὶ τῷ λόγῳ τούτῳ,

[12] Therefore thus saith the Holy One of Israel, Because ye have refused to obey these words, and have trusted in falsehood; and because thou hast murmured, and been confident in this respect:

[13] διὰ τοῦτο ἔσται ὑμῖν ἡ ἁμαρτία αὕτη ὡς τεῖχος πῖπτον παραχρῆμα πόλεως ὀχυρᾶς ἐαλωκυίας, ἧς παραχρῆμα πάρεστιν τὸ πτῶμα,

[13] therefore shall this sin be to you as a wall suddenly falling when a strong city has been taken, of which the fall is very near at hand.

[14] καὶ τὸ πτῶμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου, ἐκ κεραμίου λεπτὰ ὥστε μὴ εὑρεῖν ἐν αὐτοῖς ὄστρακον ἐν ᾧ πῦρ ἀρεῖς καὶ ἐν ᾧ ἀποσυριεῖς ὕδωρ μικρόν.

[14] And the fall thereof shall be as the breaking of an earthen vessel, *as* small fragments of a pitcher, so that thou shouldest not find among them a sherd, with which thou mightest take up fire, and with which thou shouldest draw a little water.

[15] οὕτω λέγει κύριος ὁ ἅγιος τοῦ Ισραηλ Ὅταν ἀποστραφεὶς στενάξῃς, τότε σωθήσῃ καὶ γνώσῃ ποῦ ἦσθα· ὅτε ἐπεποίθεις ἐπὶ τοῖς ματαίοις, ματαία ἡ ἰσχὺς ὑμῶν ἐγενήθη. καὶ οὐκ ἠβούλεσθε ἀκούειν,

[15] Thus saith the Lord, the Holy Lord of Israel; When thou shalt turn and mourn, then thou shalt be saved; and thou shalt know where thou wast, when thou didst trust in vanities: *then* your strength became vain, yet ye would not hearken:

[16] ἀλλ᾽ εἴπατε Ἐφ᾽ ἵππων φευξόμεθα· διὰ τοῦτο φεύξεσθε· καὶ εἴπατε Ἐπὶ κούφοις ἀναβάται ἐσόμεθα· διὰ τοῦτο κοῦφοι ἔσονται οἱ διώκοντες ὑμᾶς.

[16] but ye said, We will flee upon horses; therefore shall ye flee: and, We will be aided by swift riders; therefore shall they that pursue you be swift.

[17] διὰ φωνὴν ἑνὸς φεύξονται χίλιοι, καὶ διὰ φωνὴν πέντε φεύξονται πολλοί, ἕως ἂν καταλειφθῆτε ὡς ἱστὸς ἐπ᾽ ὄρους καὶ ὡς σημαίαν φέρων ἐπὶ βουνοῦ.

[17] A thousand shall flee because of the voice of one, and many shall flee on account of the voice of five; until ye be left as a signal-post upon a mountain, and as one bearing an ensign upon a hill.

[18] καὶ πάλιν μενεῖ ὁ θεὸς τοῦ οἰκτιρῆσαι ὑμᾶς καὶ διὰ τοῦτο ὑψωθήσεται τοῦ ἐλεῆσαι ὑμᾶς· διότι κριτὴς κύριος ὁ θεὸς ἡμῶν ἐστιν, καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν; μακάριοι οἱ ἐμμένοντες ἐν αὐτῷ.

[18] And the Lord will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Lord

your God is a judge: blessed are they that stay themselves upon him.

[19] Διότι λαὸς ἅγιος ἐν Σιων οἰκήσει, καὶ Ιερουσαλημ κλαυθμῷ ἔκλαυσεν Ἐλέησόν με· ἐλεήσει σε τὴν φωνὴν τῆς κραυγῆς σου· ἡνίκα εἶδεν, ἐπήκουσέν σου.

[19] For the holy people shall dwell in Sion: and *whereas* Jerusalem has wept bitterly, *saying*, Pity me; he shall pity thee: when he perceived the voice of thy cry, he hearkened to thee.

[20] καὶ δώσει κύριος ὑμῖν ἄρτον θλίψεως καὶ ὕδωρ στενόν, καὶ οὐκέτι μὴ ἐγγίσωσίν σοι οἱ πλανῶντές σε· ὅτι οἱ ὀφθαλμοί σου ὄψονται τοὺς πλανῶντάς σε,

[20] And *though* the Lord shall give you the bread of affliction and scant water, yet they that cause thee to err shall no more at all draw nigh to thee; for thine eyes shall see those that cause thee to err,

[21] καὶ τὰ ὦτά σου ἀκούσονται τοὺς λόγους τῶν ὀπίσω σε πλανησάντων, οἱ λέγοντες Αὕτη ἡ ὁδός, πορευθῶμεν ἐν αὐτῇ εἴτε δεξιὰ εἴτε ἀριστερά.

[21] and thine ears shall hear the words of them that went after thee to lead thee astray, who say, This *is* the way, let us walk in it, whether to the right or to the left.

[22] καὶ ἐξαρεῖς τὰ εἴδωλα τὰ περιηργυρωμένα καὶ τὰ περικεχρυσωμένα, λεπτὰ ποιήσεις καὶ λικμήσεις ὡς ὕδωρ ἀποκαθημένης καὶ ὡς κόπρον ὤσεις αὐτά.

[22] And thou shalt pollute the plated idols, and thou shalt grind to powder the gilt ones, and shalt scatter them as the water of a removed *woman*, and thou shalt thrust them forth as dung.

[23] τότε ἔσται ὁ ὑετὸς τῷ σπέρματι τῆς γῆς σου, καὶ ὁ ἄρτος τοῦ γενήματος τῆς γῆς σου ἔσται πλησμονὴ καὶ λιπαρός· καὶ βοσκηθήσεταί σου τὰ κτήνη τῇ ἡμέρᾳ ἐκείνῃ τόπον πίονα καὶ εὐρύχωρον,

[23] Then shall there be rain to the seed of thy land; and the bread of the fruit of thy land shall be plenteous and rich: and thy cattle shall feed in that day in a fertile and spacious place.

[24] οἱ ταῦροι ὑμῶν καὶ οἱ βόες οἱ ἐργαζόμενοι τὴν γῆν φάγονται ἄχυρα ἀναπεποιημένα ἐν κριθῇ λελικμημένα.

[24] Your bulls and your oxen that till the ground, shall eat chaff mixed with winnowed barley.

[25] καὶ ἔσται ἐπὶ παντὸς ὄρους ὑψηλοῦ καὶ ἐπὶ παντὸς βουνοῦ μετεώρου ὕδωρ διαπορευόμενον ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅταν ἀπόλωνται πολλοὶ καὶ ὅταν πέσωσιν πύργοι.

[25] And there shall be upon every lofty mountain and upon every high hill, water running in that day, when many shall perish, and when the towers shall fall.

[26] καὶ ἔσται τὸ φῶς τῆς σελήνης ὡς τὸ φῶς τοῦ ἡλίου καὶ τὸ φῶς τοῦ ἡλίου ἔσται ἑπταπλάσιον ἐν τῇ ἡμέρᾳ, ὅταν ἰάσηται κύριος τὸ σύντριμμα τοῦ λαοῦ αὐτοῦ, καὶ τὴν ὀδύνην τῆς πληγῆς σου ἰάσεται.

[26] And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold in the day when the Lord shall heal the breach of his people, and shall heal the pain of thy wound.

[27] Ἰδοὺ τὸ ὄνομα κυρίου διὰ χρόνου ἔρχεται πολλοῦ, καιόμενος ὁ θυμός, μετὰ δόξης τὸ λόγιον τῶν χειλέων αὐτοῦ, τὸ λόγιον ὀργῆς πλῆρες, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται.

[27] Behold, the name of the Lord comes after a *long* time, burning wrath: the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire.

[28] καὶ τὸ πνεῦμα αὐτοῦ ὡς ὕδωρ ἐν φάραγγι σῦρον ἥξει ἕως τοῦ τραχήλου καὶ διαιρεθήσεται τοῦ ἔθνη ταράξαι ἐπὶ πλανήσει ματαίᾳ, καὶ διώξεται αὐτοὺς πλάνησις καὶ λήμψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν.

[28] And his breath, as rushing water in a valley, shall reach as far as the neck, and be divided, to confound the nations for *their* vain error: error also shall pursue them, and overtake them.

[29] μὴ διὰ παντὸς δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορεύεσθαι εἰς τὰ ἅγιά μου διὰ παντὸς ὡσεὶ ἑορτάζοντας καὶ ὡσεὶ εὐφραινομένους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος τοῦ κυρίου πρὸς τὸν θεὸν τοῦ Ισραηλ;

[29] Must ye always rejoice, and go into my holy places continually, as they that keep a feast? and must ye go with a pipe, as those that rejoice, into the mountain of the Lord, to the God of Israel?

[30] καὶ ἀκουστὴν ποιήσει ὁ θεὸς τὴν δόξαν τῆς φωνῆς αὐτοῦ καὶ τὸν θυμὸν τοῦ βραχίονος αὐτοῦ δείξει μετὰ θυμοῦ καὶ ὀργῆς καὶ φλογὸς κατεσθιούσης· κεραυνώσει βιαίως καὶ ὡς ὕδωρ καὶ χάλαζα συγκαταφερομένη βίᾳ.

[30] And the Lord shall make his glorious voice to be heard, and the wrath of his arm, to make a display with wrath and anger and devouring flame: he shall lighten terribly, and *his wrath shall be* as water and violent hail.

[31] διὰ γὰρ φωνὴν κυρίου ἡττηθήσονται Ἀσσύριοι τῇ πληγῇ, ᾗ ἂν πατάξῃ αὐτούς.

[31] For by the voice of the Lord the Assyrians shall be overcome, *even* by the stroke wherewith he shall smite them.

[32] καὶ ἔσται αὐτῷ κυκλόθεν, ὅθεν ἦν αὐτῷ ἡ ἐλπὶς τῆς βοηθείας, ἐφ᾽ ᾗ αὐτὸς ἐπεποίθει· αὐτοὶ μετὰ αὐλῶν καὶ κιθάρας πολεμήσουσιν αὐτὸν ἐκ μεταβολῆς.

[32] And it shall happen to him from every side, *that* they from whom their hope of assistance was, in which he trusted, themselves shall war against him in turn with drums and with harp.

[33] σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ· μὴ καὶ σοὶ ἡτοιμάσθη βασιλεύειν φάραγγα βαθεῖαν, ξύλα κείμενα, πῦρ καὶ ξύλα πολλά; ὁ θυμὸς κυρίου ὡς φάραγξ ὑπὸ θείου καιομένη.

[33] For thou shalt be required before *thy* time: has it been prepared for thee also to reign? nay, God has *prepared for thee* a deep trench, wood piled, fire and much wood: the wrath of the Lord *shall be* as a trench kindled with sulphur.

CHAPTER 31

[1] Οὐαὶ οἱ καταβαίνοντες εἰς Αἴγυπτον ἐπὶ βοήθειαν, οἱ ἐφ᾽ ἵπποις πεποιθότες καὶ ἐφ᾽ ἅρμασιν, ἔστιν γὰρ πολλά, καὶ ἐφ᾽ ἵπποις, πλῆθος σφόδρα, καὶ οὐκ ἦσαν πεποιθότες ἐπὶ τὸν ἅγιον τοῦ Ισραηλ καὶ τὸν θεὸν οὐκ ἐξεζήτησαν.

[1] Woe to them that go down to Egypt for help, who trust in horses and chariots, for they are many; and in horses, *which are* a great multitude; and have not trusted in the Holy One of Israel, and have not sought the Lord.

[2] καὶ αὐτὸς σοφὸς ἦγεν ἐπ᾽ αὐτοὺς κακά, καὶ ὁ λόγος αὐτοῦ οὐ μὴ ἀθετηθῇ, καὶ ἐπαναστήσεται ἐπ᾽ οἴκους ἀνθρώπων πονηρῶν καὶ ἐπὶ τὴν ἐλπίδα αὐτῶν τὴν ματαίαν,

[2] Therefore he has wisely brought evils upon them, and his word shall not be frustrated; and he shall rise up against the houses of wicked men, and against their vain hope,

[3] Αἰγύπτιον ἄνθρωπον καὶ οὐ θεόν, ἵππων σάρκας καὶ οὐκ ἔστιν βοήθεια· ὁ δὲ κύριος ἐπάξει τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτούς, καὶ κοπιάσουσιν οἱ βοηθοῦντες, καὶ ἅμα πάντες ἀπολοῦνται.

[3] *even* an Egyptian, a man, and not God; the flesh of horses, and there is no help *in them*: but the Lord shall bring his hand upon them, and the helpers shall fail, and all shall perish together.

[4] ὅτι οὕτως εἶπέν μοι κύριος Ὃν τρόπον ἐὰν βοήσῃ ὁ λέων ἢ ὁ σκύμνος ἐπὶ τῇ θήρᾳ, ᾗ ἔλαβεν, καὶ κεκράξῃ ἐπ᾽ αὐτῇ, ἕως ἂν ἐμπλησθῇ τὰ ὄρη τῆς φωνῆς αὐτοῦ, καὶ ἠττήθησαν καὶ τὸ πλῆθος τοῦ θυμοῦ ἐπτοήθησαν, οὕτως καταβήσεται κύριος σαβαωθ ἐπιστρατεῦσαι ἐπὶ τὸ ὄρος τὸ Σιων ἐπὶ τὰ ὄρη αὐτῆς.

[4] For thus said the Lord to me, As a lion would roar, or a lion’s whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and *the animals* are awe-struck and tremble at the fierceness of his wrath: so the Lord of hosts shall descend to fight upon the mount Sion, *even* upon her mountains.

[5] ὡς ὄρνεα πετόμενα, οὕτως ὑπερασπιεῖ κύριος ὑπὲρ Ιερουσαλημ καὶ ἐξελεῖται καὶ περιποιήσεται καὶ σώσει.

[5] As birds flying, so shall the Lord of hosts defend; he shall defend Jerusalem, and he shall rescue, and save and deliver.

[6] ἐπιστράφητε, οἱ τὴν βαθεῖαν βουλὴν βουλευόμενοι καὶ ἄνομον.

[6] Turn, ye children of Israel, who devise a deep and sinful counsel.

[7] ὅτι τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνήσονται οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν τὰ ἀργυρᾶ καὶ τὰ χρυσᾶ, ἃ ἐποίησαν αἱ χεῖρες αὐτῶν.

[7] For in that day men shall renounce their silver idols and *their* golden idols, which their hands made.

[8] καὶ πεσεῖται Ασσουρ· οὐ μάχαιρα ἀνδρὸς οὐδὲ μάχαιρα ἀνθρώπου καταφάγεται αὐτόν, καὶ φεύξεται οὐκ ἀπὸ προσώπου μαχαίρας· οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα,

[8] And the Assyrian shall fall: not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword: but the young men shall be overthrown:

[9] πέτρᾳ γὰρ περιλημφθήσονται ὡς χάρακι καὶ ἡττηθήσονται, ὁ δὲ φεύγων ἁλώσεται. Τάδε λέγει κύριος Μακάριος ὃς ἔχει ἐν Σιων σπέρμα καὶ οἰκείους ἐν Ιερουσαλημ.

[9] for they shall be compassed with rocks as with a trench, and shall be worsted; and he that flees shall be taken. Thus saith the Lord, Blesses is he that has a seed in Sion, and household friends in Jerusalem.

CHAPTER 32

[1] ἰδοὺ γὰρ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.

[1] For, behold, a righteous king shall reign, and princes shall govern with judgement.

[2] καὶ ἔσται ὁ ἄνθρωπος κρύπτων τοὺς λόγους αὐτοῦ καὶ κρυβήσεται ὡς ἀφ᾽ ὕδατος φερομένου· καὶ φανήσεται ἐν Σιων ὡς ποταμὸς φερόμενος ἔνδοξος ἐν γῇ διψώσῃ.

[2] And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion as a rushing river, glorious in a thirsty land.

[3] καὶ οὐκέτι ἔσονται πεποιθότες ἐπ᾽ ἀνθρώποις, ἀλλὰ τὰ ὦτα δώσουσιν ἀκούειν.

[3] And they shall no more trust in men, but they shall incline their ears to hear.

[4] καὶ ἡ καρδία τῶν ἀσθενούντων προσέξει τοῦ ἀκούειν, καὶ αἱ γλῶσσαι αἱ ψελλίζουσαι ταχὺ μαθήσονται λαλεῖν εἰρήνην.

[4] And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace.

[5] καὶ οὐκέτι μὴ εἴπωσιν τῷ μωρῷ ἄρχειν, καὶ οὐκέτι μὴ εἴπωσιν οἱ ὑπηρέται σου Σίγα.

[5] And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent.

[6] ὁ γὰρ μωρὸς μωρὰ λαλήσει, καὶ ἡ καρδία αὐτοῦ μάταια νοήσει τοῦ συντελεῖν ἄνομα καὶ λαλεῖν πρὸς κύριον πλάνησιν τοῦ διασπεῖραι ψυχὰς πεινώσας καὶ τὰς ψυχὰς τὰς διψώσας κενὰς ποιῆσαι.

[6] For the fool shall speak foolish words, and his heart shall meditate vanities, and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, and he will cause the thirsty souls to be empty.

[7] ἡ γὰρ βουλὴ τῶν πονηρῶν ἄνομα βουλεύσεται καταφθεῖραι ταπεινοὺς ἐν λόγοις ἀδίκοις καὶ διασκεδάσαι λόγους ταπεινῶν ἐν κρίσει.

[7] For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgement.

[8] οἱ δὲ εὐσεβεῖς συνετὰ ἐβουλεύσαντο, καὶ αὕτη ἡ βουλὴ μενεῖ.

[8] But the godly have devised wise *measures*, and this counsel shall stand.

[9] Γυναῖκες πλούσιαι, ἀνάστητε καὶ ἀκούσατε τῆς φωνῆς μου· θυγατέρες ἐν ἐλπίδι, ἀκούσατε τοὺς λόγους μου.

[9] Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words.

[10] ἡμέρας ἐνιαυτοῦ μνείαν ποιήσασθε ἐν ὀδύνῃ μετ᾽ ἐλπίδος· ἀνήλωται ὁ τρύγητος, πέπαυται ὁ σπόρος καὶ οὐκέτι μὴ ἔλθῃ.

[10] Remember for a full year in pain, yet with hope: the vintage has been cut off; it has ceased, it shall by no means come again.

[11] ἔκστητε, λυπήθητε, αἱ πεποιθυῖαι, ἐκδύσασθε, γυμναὶ γένεσθε, περιζώσασθε σάκκους τὰς ὀσφύας

[11] Be amazed, be pained, ye confident ones: strip you, bare yourselves, gird your loins;

[12] καὶ ἐπὶ τῶν μαστῶν κόπτεσθε ἀπὸ ἀγροῦ ἐπιθυμήματος καὶ ἀμπέλου γενήματος.

[12] and beat your breasts, because of the pleasant field, and the fruit of the vine.

[13] ἡ γῆ τοῦ λαοῦ μου ἄκανθα καὶ χόρτος ἀναβήσεται, καὶ ἐκ πάσης οἰκίας εὐφροσύνη ἀρθήσεται· πόλις πλουσία,

[13] *As for* the land of my people, the thorn and grass shall come upon *it*, and joy shall be removed from every house.

[14] οἶκοι ἐγκαταλελειμμένοι πλοῦτον πόλεως καὶ οἴκους ἐπιθυμητοὺς ἀφήσουσιν· καὶ ἔσονται αἱ κῶμαι σπήλαια ἕως τοῦ αἰῶνος, εὐφροσύνη ὄνων ἀγρίων, βοσκήματα ποιμένων,

[14] *As for* the rich city, the houses are deserted; they shall abandon the wealth of the city, *and* the pleasant houses: and the villages shall be caves for ever, the joy of wild asses, shepherds' pastures;

[15] ἕως ἂν ἐπέλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ. καὶ ἔσται ἔρημος ὁ Χερμελ, καὶ ὁ Χερμελ εἰς δρυμὸν λογισθήσεται.

[15] until the Spirit shall come upon you from on high, and Chermel shall be desert, and Chermel shall be counted for a forest.

[16] καὶ ἀναπαύσεται ἐν τῇ ἐρήμῳ κρίμα, καὶ δικαιοσύνη ἐν τῷ Καρμήλῳ κατοικήσει·

[16] Then judgement shall abide in the wilderness, and righteousness shall dwell in Carmel.

[17] καὶ ἔσται τὰ ἔργα τῆς δικαιοσύνης εἰρήνη, καὶ κρατήσει ἡ δικαιοσύνη ἀνάπαυσιν, καὶ πεποιθότες ἕως τοῦ αἰῶνος·

[17] And the works of righteousness shall be peace; and righteousness shall ensure rest, and *the righteous* shall be confident for ever.

[18] καὶ κατοικήσει ὁ λαὸς αὐτοῦ ἐν πόλει εἰρήνης καὶ ἐνοικήσει πεποιθώς, καὶ ἀναπαύσονται μετὰ πλούτου.

[18] And his people shall inhabit a city of peace, and dwell in *it* in confidence, and they shall rest with wealth.

[19] ἡ δὲ χάλαζα ἐὰν καταβῇ, οὐκ ἐφ' ὑμᾶς ἥξει. καὶ ἔσονται οἱ ἐνοικοῦντες ἐν τοῖς δρυμοῖς πεποιθότες ὡς οἱ ἐν τῇ πεδινῇ.

[19] And if the hail should come down, it shall not come upon you; and they that dwell in the forests shall be in confidence, as those in the plain country.

[20] μακάριοι οἱ σπείροντες ἐπὶ πᾶν ὕδωρ, οὗ βοῦς καὶ ὄνος πατεῖ.

[20] Blessed are they that sow by every water, where the ox and ass tread.

CHAPTER 33

[1] Οὐαὶ τοῖς ταλαιπωροῦσιν ὑμᾶς, ὑμᾶς δὲ οὐδεὶς ποιεῖ ταλαιπώρους, καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ· ἁλώσονται οἱ ἀθετοῦντες καὶ παραδοθήσονται καὶ ὡς σὴς ἐπὶ ἱματίου οὕτως ἡττηθήσονται.

[1] Woe to them that afflict you; but no one makes you miserable: and he that deals perfidiously with you does not deal perfidiously: they that deal perfidiously shall be taken and given up, and as a moth on a garment, so shall they be spoiled.

[2] κύριε, ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν· ἐγενήθη τὸ σπέρμα τῶν ἀπειθούντων εἰς ἀπώλειαν, ἡ δὲ σωτηρία ἡμῶν ἐν καιρῷ θλίψεως.

[2] Lord, have mercy upon us; for we have trusted in thee: the seed of the rebellious is gone to destruction, but our deliverance was in a time of affliction.

[3] διὰ φωνὴν τοῦ φόβου σου ἐξέστησαν λαοὶ ἀπὸ τοῦ φόβου σου, καὶ διεσπάρησαν τὰ ἔθνη.

[3] By reason of the terrible sound the nations were dismayed for fear of thee, and the heathen were scattered.

[4] νῦν δὲ συναχθήσεται τὰ σκῦλα ὑμῶν μικροῦ καὶ μεγάλου· ὃν τρόπον ἐάν τις συναγάγῃ ἀκρίδας, οὕτως ἐμπαίξουσιν ὑμῖν.

[4] And now shall the spoils of your small and great be gathered: as if one should gather locusts, so shall they mock you.

[5] ἅγιος ὁ θεὸς ὁ κατοικῶν ἐν ὑψηλοῖς, ἐνεπλήσθη Σιων κρίσεως καὶ δικαιοσύνης.

[5] The God who dwells on high is holy: Sion is filled with judgment and righteousness.

[6] ἐν νόμῳ παραδοθήσονται, ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἐκεῖ σοφία καὶ ἐπιστήμη καὶ εὐσέβεια πρὸς τὸν κύριον· οὗτοί εἰσιν θησαυροὶ δικαιοσύνης.

[6] They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

[7] ἰδοὺ δὴ ἐν τῷ φόβῳ ὑμῶν αὐτοὶ φοβηθήσονται· οὓς ἐφοβεῖσθε, φοβηθήσονται ἀφ᾽ ὑμῶν· ἄγγελοι γὰρ ἀποσταλήσονται ἀξιοῦντες εἰρήνην πικρῶς κλαίοντες παρακαλοῦντες εἰρήνην.

[7] Behold now, these shall be terrified with fear of you: those whom ye feared shall cry out because of you: messengers shall be sent, bitterly weeping, entreating for peace.

[8] ἐρημωθήσονται γὰρ αἱ τούτων ὁδοί· πέπαυται ὁ φόβος τῶν ἐθνῶν, καὶ ἡ πρὸς τούτους διαθήκη αἴρεται, καὶ οὐ μὴ λογίσησθε αὐτοὺς ἀνθρώπους.

[8] For the ways of these shall be made desolate: the terror of the nations has been made to cease, and the covenant with these is taken away, and ye shall by no means deem them men.

[9] ἐπένθησεν ἡ γῆ, ᾐσχύνθη ὁ Λίβανος, ἕλη ἐγένετο ὁ Σαρων· φανερὰ ἔσται ἡ Γαλιλαία καὶ ὁ Κάρμηλος.

[9] The land mourns; Libanus is ashamed: Saron is become marshes; Galilee shall be laid bare, and Chermel.

[10] νῦν ἀναστήσομαι, λέγει κύριος, νῦν δοξασθήσομαι, νῦν ὑψωθήσομαι·

[10] Now will I arise, saith the Lord, now will I be glorified; now will I be exalted.

[11] νῦν ὄψεσθε, νῦν αἰσθηθήσεσθε· ματαία ἔσται ἡ ἰσχὺς τοῦ πνεύματος ὑμῶν, πῦρ ὑμᾶς κατέδεται.

[11] Now shall ye see, now shall ye perceive; the strength of your breath, shall be vain; fire shall devour you.

[12] καὶ ἔσονται ἔθνη κατακεκαυμένα ὡς ἄκανθα ἐν ἀγρῷ ἐρριμμένη καὶ κατακεκαυμένη.

[12] And the nations shall be burnt up; as a thorn in the field cast out and burnt up.

[13] ἀκούσονται οἱ πόρρωθεν ἃ ἐποίησα, γνώσονται οἱ ἐγγίζοντες τὴν ἰσχύν μου.

[13] They that are afar off shall hear what I have done; they that draw nigh shall know my strength.

[14] ἀπέστησαν οἱ ἐν Σιων ἄνομοι, λήμψεται τρόμος τοὺς ἀσεβεῖς· τίς ἀναγγελεῖ ὑμῖν ὅτι πῦρ καίεται; τίς ἀναγγελεῖ ὑμῖν τὸν τόπον τὸν αἰώνιον;

[14] The sinners in Sion have departed; trembling shall seize the ungodly. Who will tell you that a fire is kindled? Who will tell you of the eternal place?

[15] πορευόμενος ἐν δικαιοσύνῃ, λαλῶν εὐθεῖαν ὁδόν, μισῶν ἀνομίαν καὶ ἀδικίαν καὶ τὰς χεῖρας ἀποσειόμενος ἀπὸ δώρων, βαρύνων τὰ ὦτα ἵνα μὴ ἀκούσῃ κρίσιν αἵματος, καμμύων τοὺς ὀφθαλμοὺς ἵνα μὴ ἴδῃ ἀδικίαν,

[15] He that walks in righteousness, speaking rightly, hating transgression and iniquity, and shaking his hands from gifts, stopping his ears that he should not hear the judgement of blood, shutting his eyes that he should not see injustice.

[16] οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.

[16] he shall dwell in a high cave of a strong rock: bread shall be given him, and his water shall be sure.

[17] βασιλέα μετὰ δόξης ὄψεσθε, καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται γῆν πόρρωθεν.

[17] Ye shall see a king with glory: your eyes shall behold a land from afar.

[18] ἡ ψυχὴ ὑμῶν μελετήσει φόβον· ποῦ εἰσιν οἱ γραμματικοί; ποῦ εἰσιν οἱ συμβουλεύοντες; ποῦ ἐστιν ὁ ἀριθμῶν τοὺς τρεφομένους

[18] Your soul shall meditate terror. Where are the scribes? where are the counsellors, where is he that numbers them that are growing up,

[19] μικρὸν καὶ μέγαν λαόν; ᾧ οὐ συνεβουλεύσαντο οὐδὲ ᾔδει βαθύφωνον ὥστε μὴ ἀκοῦσαι λαὸς πεφαυλισμένος, καὶ οὐκ ἔστιν τῷ ἀκούοντι σύνεσις.

[19] *even* the small and great people? with whom he took not counsel, neither did he understand *a people* of deep speech, so that a despised

people should not hear, and there is no understanding to him that hears.

[20] ἰδοὺ Σιων ἡ πόλις τὸ σωτήριον ἡμῶν· οἱ ὀφθαλμοί σου ὄψονται Ιερουσαλημ, πόλις πλουσία, σκηναὶ αἳ οὐ μὴ σεισθῶσιν, οὐδὲ μὴ κινηθῶσιν οἱ πάσσαλοι τῆς σκηνῆς αὐτῆς εἰς τὸν αἰῶνα χρόνον, οὐδὲ τὰ σχοινία αὐτῆς οὐ μὴ διαρραγῶσιν.

[20] Behold the city of Sion, our refuge: thine eyes shall behold Jerusalem, a rich city, tabernacles which shall not be shaken, neither shall the pins of her tabernacle be moved for ever, neither shall her cords be at all broken:

[21] ὅτι τὸ ὄνομα κυρίου μέγα ὑμῖν· τόπος ὑμῖν ἔσται, ποταμοὶ καὶ διώρυγες πλατεῖς καὶ εὐρύχωροι· οὐ πορεύσῃ ταύτην τὴν ὁδόν, οὐδὲ πορεύσεται πλοῖον ἐλαῦνον.

[21] for the name of the Lord is great to you: ye shall have a place, *even* rivers and wide and spacious channels: thou shalt not go this way, neither a vessel with oars go *thereby*.

[22] ὁ γὰρ θεός μου μέγας ἐστίν, οὐ παρελεύσεταί με κύριος· κριτὴς ἡμῶν κύριος, ἄρχων ἡμῶν κύριος, βασιλεὺς ἡμῶν κύριος, οὗτος ἡμᾶς σώσει.

[22] For my God is great: the Lord our judge shall not pass me by: the Lord is our prince, the Lord is our king; the Lord, he shall save us.

[23] ἐρράγησαν τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυσεν· ὁ ἱστός σου ἔκλινεν, οὐ χαλάσει τὰ ἱστία· οὐκ ἀρεῖ σημεῖον, ἕως οὗ παραδοθῇ εἰς προνομήν· τοίνυν πολλοὶ χωλοὶ προνομὴν ποιήσουσιν.

[23] Thy cords are broken, for they had no strength: thy meat has given way, it shall not spread the sails, it shall not bear a signal, until it be given up for plunder; therefore shall many lame men take spoil.

[24] καὶ οὐ μὴ εἴπῃ Κοπιῶ ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς· ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία.

[24] And the people dwelling among them shall by no means say, I am in pain: for their sin shall be forgiven them.

CHAPTER 34

[1] Προσαγάγετε, ἔθνη, καὶ ἀκούσατε, ἄρχοντες· ἀκουσάτω ἡ γῆ καὶ οἱ ἐν αὐτῇ, ἡ οἰκουμένη καὶ ὁ λαὸς ὁ ἐν αὐτῇ.

[1] Draw near, ye nations; and hearken, ye princes; let the earth hear, and they that are in it; the world, and the people that are therein.

[2] διότι θυμὸς κυρίου ἐπὶ πάντα τὰ ἔθνη καὶ ὀργὴ ἐπὶ τὸν ἀριθμὸν αὐτῶν τοῦ ἀπολέσαι αὐτοὺς καὶ παραδοῦναι αὐτοὺς εἰς σφαγήν.

[2] For the wrath of the Lord is upon all nations, and *his* anger upon the number of them, to destroy them, and give them up to slaughter.

[3] οἱ δὲ τραυματίαι αὐτῶν ῥιφήσονται καὶ οἱ νεκροί, καὶ ἀναβήσεται αὐτῶν ἡ ὀσμή, καὶ βραχήσεται τὰ ὄρη ἀπὸ τοῦ αἵματος αὐτῶν.

[3] And their slain shall be cast forth, and their corpses; and their *ill* savour shall come up, and the mountains shall be made wet with their blood.

[4] καὶ ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς.

[4] And all the powers of the heavens shall melt, and the sky shall be rolled up like a scroll: and all the stars shall fall like leaves from a vine, and as leaves fall from a fig-tree.

[5] ἐμεθύσθη ἡ μάχαιρά μου ἐν τῷ οὐρανῷ· ἰδοὺ ἐπὶ τὴν Ιδουμαίαν καταβήσεται καὶ ἐπὶ τὸν λαὸν τῆς ἀπωλείας μετὰ κρίσεως.

[5] My sword has been made drunk in heaven: behold, it shall come down upon Idumea, and with judgement upon the people doomed to destruction.

[6] ἡ μάχαιρα κυρίου ἐνεπλήσθη αἵματος, ἐπαχύνθη ἀπὸ στέατος ἀρνῶν καὶ ἀπὸ στέατος τράγων καὶ κριῶν· ὅτι θυσία κυρίῳ ἐν Βοσορ καὶ σφαγὴ μεγάλη ἐν τῇ Ιδουμαίᾳ.

[6] The sword of the Lord is filled with blood, it is glutted with fat, with the blood of goats and lambs, and with the fat of goats and rams: for the Lord has a sacrifice in Bosor, and a great slaughter in Idumea.

[7] καὶ συμπεσοῦνται οἱ ἁδροὶ μετ᾽ αὐτῶν καὶ οἱ κριοὶ καὶ οἱ ταῦροι, καὶ μεθυσθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος καὶ ἀπὸ τοῦ στέατος αὐτῶν ἐμπλησθήσεται.

[7] And the mighty ones shall fall with them, and the rams and the bulls; and the land shall be soaked with blood, and shall be filled with their fat.

[8] ἡμέρα γὰρ κρίσεως κυρίου καὶ ἐνιαυτὸς ἀνταποδόσεως κρίσεως Σιων.

[8] For it is the day of judgement of the Lord, and the year of the recompence of Sion in judgement.

[9] καὶ στραφήσονται αὐτῆς αἱ φάραγγες εἰς πίσσαν καὶ ἡ γῆ αὐτῆς εἰς θεῖον, καὶ ἔσται αὐτῆς ἡ γῆ καιομένη ὡς πίσσα

[9] And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day;

[10] νυκτὸς καὶ ἡμέρας καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω· εἰς γενεὰς ἐρημωθήσεται καὶ εἰς χρόνον πολύν.

[10] and it shall never be quenched, and her smoke shall go up: it shall be made desolate throughout her generations,

[11] καὶ κατοικήσουσιν ἐν αὐτῇ ὄρνεα καὶ ἐχῖνοι καὶ ἴβεις καὶ κόρακες, καὶ ἐπιβληθήσεται ἐπ᾽ αὐτὴν σπαρτίον γεωμετρίας ἐρήμου, καὶ ὀνοκένταυροι οἰκήσουσιν ἐν αὐτῇ.

[11] and for a long time birds and hedgehogs, and ibises and ravens shall dwell in it: and the measuring line of desolation shall be cast over it, and satyrs shall dwell in it.

[12] οἱ ἄρχοντες αὐτῆς οὐκ ἔσονται· οἱ γὰρ βασιλεῖς αὐτῆς καὶ οἱ ἄρχοντες αὐτῆς καὶ οἱ μεγιστᾶνες αὐτῆς ἔσονται εἰς ἀπώλειαν.

[12] Her princes shall be no more; for her kings and her great men shall be destroyed.

[13] καὶ ἀναφύσει εἰς τὰς πόλεις αὐτῶν ἀκάνθινα ξύλα καὶ εἰς τὰ ὀχυρώματα αὐτῆς, καὶ ἔσται ἔπαυλις σειρήνων καὶ αὐλὴ στρουθῶν.

[13] And thorns shall spring up in their cities, and in her strong holds: and they shall be habitations of monsters, and a court of ostriches.

[14] καὶ συναντήσουσιν δαιμόνια ὀνοκενταύροις καὶ βοήσουσιν ἕτερος πρὸς τὸν ἕτερον· ἐκεῖ ἀναπαύσονται ὀνοκένταυροι, εὗρον γὰρ αὐτοῖς ἀνάπαυσιν.

[14] And devils shall meet with satyrs, and they shall cry one to the other: there shall satyrs rest, having found for themselves *a place of* rest.

[15] ἐκεῖ ἐνόσσευσεν ἐχῖνος, καὶ ἔσωσεν ἡ γῆ τὰ παιδία αὐτῆς μετὰ ἀσφαλείας· ἐκεῖ ἔλαφοι συνήντησαν καὶ εἶδον τὰ πρόσωπα ἀλλήλων·

[15] There has the hedgehog made its nest, and the earth has safely preserved its young: there have the deer met, and seen one another's faces.

[16] ἀριθμῷ παρῆλθον, καὶ μία αὐτῶν οὐκ ἀπώλετο, ἑτέρα τὴν ἑτέραν οὐκ ἐζήτησαν· ὅτι κύριος ἐνετείλατο αὐτοῖς, καὶ τὸ πνεῦμα αὐτοῦ συνήγαγεν αὐτάς.

[16] They passed by in *full* number, and not one of them perished: they sought not one another; for the Lord commanded them, and his Spirit gathered them.

[17] καὶ αὐτὸς ἐπιβαλεῖ αὐτοῖς κλήρους, καὶ ἡ χεὶρ αὐτοῦ διεμέρισεν βόσκεσθαι· εἰς τὸν αἰῶνα χρόνον κληρονομήσετε, εἰς γενεὰς γενεῶν ἀναπαύσονται ἐπ' αὐτῆς.

[17] And he shall cast lots for them, and his hand has portioned out *their* pasture, *saying*, Ye shall inherit *the land* for ever: they shall rest on it *through* all generations.

CHAPTER 35

[1] Εὐφράνθητι, ἔρημος διψῶσα, ἀγαλλιάσθω ἔρημος καὶ ἀνθείτω ὡς κρίνον,

[1] Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily.

[2] καὶ ἐξανθήσει καὶ ἀγαλλιάσεται τὰ ἔρημα τοῦ Ιορδάνου· καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ καὶ ἡ τιμὴ τοῦ Καρμήλου, καὶ ὁ λαός μου ὄψεται τὴν δόξαν κυρίου καὶ τὸ ὕψος τοῦ θεοῦ.

[2] And the desert places of Jordan shall blossom and rejoice; the glory of Libanus has been given to it, and the honour of Carmel; and my people shall see the glory o the Lord, and the majesty of God.

[3] ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα·

[3] Be strong, ye relaxed hands and palsied knees.

[4] παρακαλέσατε, οἱ ὀλιγόψυχοι τῇ διανοίᾳ· ἰσχύσατε, μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν καὶ ἀνταποδώσει, αὐτὸς ἥξει καὶ σώσει ἡμᾶς.

[4] Comfort one another, ye fainthearted; be strong, fear not; behold, our God renders judgement, and he will render *it*; he will come and save us.

[5] τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται.

[5] Then shall the eyes of the blind be opened, and the ears of the deaf shall hear.

[6] τότε ἁλεῖται ὡς ἔλαφος ὁ χωλός, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων, ὅτι ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ καὶ φάραγξ ἐν γῇ διψώσῃ,

[6] Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel *of water* in a thirsty land.

[7] καὶ ἡ ἄνυδρος ἔσται εἰς ἕλη, καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται· ἐκεῖ εὐφροσύνη ὀρνέων, ἔπαυλις καλάμου καὶ ἕλη.

[7] And the dry land shall become pools, and a fountain of water shall *be poured* into the thirsty land; there shall there be a joy of birds, ready

habitations and marshes.

[8] ἐκεῖ ἔσται ὁδὸς καθαρὰ καὶ ὁδὸς ἁγία κληθήσεται, καὶ οὐ μὴ παρέλθῃ ἐκεῖ ἀκάθαρτος, οὐδὲ ἔσται ἐκεῖ ὁδὸς ἀκάθαρτος· οἱ δὲ διεσπαρμένοι πορεύσονται ἐπ᾽ αὐτῆς καὶ οὐ μὴ πλανηθῶσιν.

[8] There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray.

[9] καὶ οὐκ ἔσται ἐκεῖ λέων, οὐδὲ τῶν θηρίων τῶν πονηρῶν οὐ μὴ ἀναβῇ ἐπ᾽ αὐτὴν οὐδὲ μὴ εὑρεθῇ ἐκεῖ, ἀλλὰ πορεύσονται ἐν αὐτῇ λελυτρωμένοι.

[9] And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord’s behalf, shall walk in it,

[10] καὶ συνηγμένοι διὰ κύριον ἀποστραφήσονται καὶ ἥξουσιν εἰς Σιων μετ᾽ εὐφροσύνης, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν· ἐπὶ γὰρ κεφαλῆς αὐτῶν αἴνεσις καὶ ἀγαλλίαμα, καὶ εὐφροσύνη καταλήμψεται αὐτούς, ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

[10] and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head; for on their head *shall be* praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

CHAPTER 36

[1] Καὶ ἐγένετο τοῦ τεσσαρεσκαιδεκάτου ἔτους βασιλεύοντος Εζεκιου ἀνέβη Σενναχηριμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις τῆς Ιουδαίας τὰς ὀχυρὰς καὶ ἔλαβεν αὐτάς.

[1] Now it came to pass in the fourteenth year of the reign of Ezekias, *that* Sennacherim, king of the Assyrians, came up against the strong cities of Judea, and took them.

[2] καὶ ἀπέστειλεν βασιλεὺς Ἀσσυρίων Ραψακην ἐκ Λαχις εἰς Ιερουσαλημ πρὸς τὸν βασιλέα Εζεκιαν μετὰ δυνάμεως πολλῆς, καὶ ἔστη ἐν τῷ ὑδραγωγῷ τῆς κολυμβήθρας τῆς ἄνω ἐν τῇ ὁδῷ τοῦ ἀγροῦ τοῦ γναφέως.

[2] And the king of the Assyrians sent Rabsaces out of Laches to Jerusalem to king Ezekias with a large force: and he stood by the conduit of the upper pool in the way of the fuller's field.

[3] καὶ ἐξῆλθεν πρὸς αὐτὸν Ελιακιμ ὁ τοῦ Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς καὶ Ιωαχ ὁ τοῦ Ασαφ ὁ ὑπομνηματογράφος.

[3] And there went forth to him Heliakim the steward, the *son* of Chelcias, and Somnas the scribe, and Joach the *son* of Asaph, the recorder.

[4] καὶ εἶπεν αὐτοῖς Ραψακης Εἴπατε Εζεκια Τάδε λέγει ὁ βασιλεὺς ὁ μέγας βασιλεὺς Ἀσσυρίων Τί πεποιθὼς εἶ;

[4] And Rabsaces said to them, Say to Ezekias, Thus says the great king, the king of the Assyrians, Why art thou secure?

[5] μὴ ἐν βουλῇ ἢ λόγοις χειλέων παράταξις γίνεται; καὶ νῦν ἐπὶ τίνι πέποιθας ὅτι ἀπειθεῖς μοι;

[5] Is war carried on with counsel and *mere* words of the lips? and now on whom dost thou trust, that thou rebellest against me?

[6] ἰδοὺ πεποιθὼς εἶ ἐπὶ τὴν ῥάβδον τὴν καλαμίνην τὴν τεθλασμένην ταύτην, ἐπ' Αἴγυπτον· ὃς ἂν ἐπ' αὐτὴν ἐπιστηρισθῇ, εἰσελεύσεται εἰς τὴν χεῖρα αὐτοῦ· οὕτως ἐστὶν Φαραω βασιλεὺς Αἰγύπτου καὶ πάντες οἱ πεποιθότες ἐπ' αὐτῷ.

[6] Behold, thou trustest on this bruised staff of reed, on Egypt: *as soon* as a man leans upon it, it shall go into his hand, and pierce it: so is Pharao king of Egypt and all that trust in him.

[7] εἰ δὲ λέγετε Ἐπὶ κύριον τὸν θεὸν ἡμῶν πεποίθαμεν,

[7] But it ye say, We trust in the Lord our God;

[8] νῦν μείχθητε τῷ κυρίῳ μου τῷ βασιλεῖ Ἀσσυρίων, καὶ δώσω ὑμῖν δισχιλίαν ἵππον, εἰ δυνήσεσθε δοῦναι ἀναβάτας ἐπ᾽ αὐτούς.

[8] yet now make an agreement with my lord the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to set riders upon them.

[9] καὶ πῶς δύνασθε ἀποστρέψαι εἰς πρόσωπον τοπάρχου ἑνός; οἰκέται εἰσὶν οἱ πεποιθότες ἐπ᾽ Αἰγυπτίοις εἰς ἵππον καὶ ἀναβάτην.

[9] And how can ye *then* turn to the face of the satraps? They that trust on the Egyptians for horse and rider, are *our* servants.

[10] καὶ νῦν μὴ ἄνευ κυρίου ἀνέβημεν ἐπὶ τὴν χώραν ταύτην πολεμῆσαι αὐτήν;

[10] And now, Have we come up against this land to fight against it without the Lord? The Lord said to me, Go up against this land, and destroy it.

[11] καὶ εἶπεν πρὸς αὐτὸν Ελιακιμ καὶ Σομνας καὶ Ιωαχ Λάλησον πρὸς τοὺς παῖδάς σου Συριστί, ἀκούομεν γὰρ ἡμεῖς, καὶ μὴ λάλει πρὸς ἡμᾶς Ιουδαιστί· καὶ ἵνα τί λαλεῖς εἰς τὰ ὦτα τῶν ἀνθρώπων τῶν ἐπὶ τῷ τείχει;

[11] Then Eliakim and Somnas and Joach said to him, Speak to thy servants in the Syrian tongue; for we understand *it*: and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall?

[12] καὶ εἶπεν Ραψακης πρὸς αὐτούς Μὴ πρὸς τὸν κύριον ὑμῶν ἢ πρὸς ὑμᾶς ἀπέσταλκέν με ὁ κύριός μου λαλῆσαι τοὺς λόγους τούτους; οὐχὶ πρὸς τοὺς ἀνθρώπους τοὺς καθημένους ἐπὶ τῷ τείχει, ἵνα φάγωσιν κόπρον καὶ πίωσιν οὖρον μεθ᾽ ὑμῶν ἅμα;

[12] And Rabsaces said to them, Has my lord sent me to your lord or to you, to speak these words? *has he* not *sent* me to the men that sit on the

wall, that they may eat dung, and drink *their* water together with you?

[13] καὶ ἔστη Ραψακης καὶ ἐβόησεν φωνῇ μεγάλῃ Ιουδαιστὶ καὶ εἶπεν Ἀκούσατε τοὺς λόγους τοῦ βασιλέως τοῦ μεγάλου βασιλέως Ἀσσυρίων

[13] And Rabsaces stood and cried with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of the Assyrians:

[14] Τάδε λέγει ὁ βασιλεύς Μὴ ἀπατάτω ὑμᾶς Εζεκιας λόγοις, οἳ οὐ δυνήσονται ῥύσασθαι ὑμᾶς·

[14] thus says the king, Let not Ezekias deceive you with words: he will not be able to deliver you.

[15] καὶ μὴ λεγέτω ὑμῖν Εζεκιας ὅτι Ῥύσεται ὑμᾶς ὁ θεός, καὶ οὐ μὴ παραδοθῇ ἡ πόλις αὕτη ἐν χειρὶ βασιλέως Ἀσσυρίων·

[15] And let not Ezekias say to you, That God will deliver you, and this city will not at all be delivered into the hand of the king of the Assyrians.

[16] μὴ ἀκούετε Εζεκιου. τάδε λέγει ὁ βασιλεὺς Ἀσσυρίων Εἰ βούλεσθε εὐλογηθῆναι, ἐκπορεύεσθε πρός με καὶ φάγεσθε ἕκαστος τὴν ἄμπελον αὐτοῦ καὶ τὰς συκᾶς καὶ πίεσθε ὕδωρ τοῦ λάκκου ὑμῶν,

[16] Hearken not to Ezekias: thus says the king of the Assyrians, If ye wish to be blessed, come out to me: and ye shall eat every one *of* his vine and his fig-trees, and ye shall drink water out of your own cisterns:

[17] ἕως ἂν ἔλθω καὶ λάβω ὑμᾶς εἰς γῆν ὡς ἡ γῆ ὑμῶν, γῆ σίτου καὶ οἴνου καὶ ἄρτων καὶ ἀμπελώνων.

[17] until I come and take you to a land, like your own land, a land of corn and wine, and bread, and vineyards.

[18] μὴ ὑμᾶς ἀπατάτω Εζεκιας λέγων Ὁ θεὸς ὑμῶν ῥύσεται ὑμᾶς. μὴ ἐρρύσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων;

[18] Let not Ezekias deceive you, saying, God will deliver you. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians?

[19] ποῦ ἐστιν ὁ θεὸς Αιμαθ καὶ Αρφαθ; καὶ ποῦ ὁ θεὸς τῆς πόλεως Σεπφαριμ; μὴ ἐδύναντο ῥύσασθαι Σαμάρειαν ἐκ χειρός μου;

[19] Where is the god of Emath, and Arphath? and where is the god of Eppharuaim? have they been able to deliver Samaria out of my hand?

[20] τίς τῶν θεῶν πάντων τῶν ἐθνῶν τούτων ἐρρύσατο τὴν γῆν αὐτοῦ ἐκ τῆς χειρός μου, ὅτι ῥύσεται ὁ θεὸς Ιερουσαλημ ἐκ χειρός μου;

[20] Which is the god of all these nations, that has delivered his land out of my hand, that God should deliver Jerusalem out of my hand?

[21] καὶ ἐσιώπησαν, καὶ οὐδεὶς ἀπεκρίθη αὐτῷ λόγον διὰ τὸ προστάξαι τὸν βασιλέα μηδένα ἀποκριθῆναι.

[21] And they were silent, and none answered him a word; because the king had commanded that none should answer.

[22] Καὶ εἰσῆλθεν Ελιακιμ ὁ τοῦ Χελκιου ὁ οἰκονόμος καὶ Σομνας ὁ γραμματεὺς τῆς δυνάμεως καὶ Ιωαχ ὁ τοῦ Ασαφ ὁ ὑπομνηματογράφος πρὸς Εζεκιαν ἐσχισμένοι τοὺς χιτῶνας καὶ ἀπήγγειλαν αὐτῷ τοὺς λόγους Ραψακου.

[22] And Heliakim the *son* of Chelcias, the steward, and Somnas the military scribe, and Joach the *son* of Asaph, the recorder, came in to Ezekias, having their garments rent, and they reported to him the words of Rabsaces.

CHAPTER 37

[1] καὶ ἐγένετο ἐν τῷ ἀκοῦσαι τὸν βασιλέα Εζεκιαν ἔσχισεν τὰ ἱμάτια καὶ σάκκον περιεβάλετο καὶ ἀνέβη εἰς τὸν οἶκον κυρίου.

[1] And it came to pass, when king Ezekias heard *it, that* he rent his clothes, and put on sackcloth, and went up to the house of the Lord.

[2] καὶ ἀπέστειλεν Ελιακιμ τὸν οἰκονόμον καὶ Σομναν τὸν γραμματέα καὶ τοὺς πρεσβυτέρους τῶν ἱερέων περιβεβλημένους σάκκους πρὸς Ησαιαν υἱὸν Αμως τὸν προφήτην,

[2] And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests clothed with sackcloth, to Isaiah the son of Amos, the prophet. And they said to him, Thus says Ezekias,

[3] καὶ εἶπαν αὐτῷ Τάδε λέγει Εζεκιας Ἡμέρα θλίψεως καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ καὶ ὀργῆς ἡ σήμερον ἡμέρα, ὅτι ἥκει ἡ ὠδὶν τῇ τικτούσῃ, ἰσχὺν δὲ οὐκ ἔχει τοῦ τεκεῖν.

[3] To-day is a day of affliction, and reproach, and rebuke, and anger: for the pangs are come upon the travailing *woman*, but she has not strength to bring forth.

[4] εἰσακούσαι κύριος ὁ θεός σου τοὺς λόγους Ραψακου, οὓς ἀπέστειλεν βασιλεὺς Ἀσσυρίων ὀνειδίζειν θεὸν ζῶντα καὶ ὀνειδίζειν λόγους, οὓς ἤκουσεν κύριος ὁ θεός σου· καὶ δεηθήσῃ πρὸς κύριον τὸν θεόν σου περὶ τῶν καταλελειμμένων τούτων.

[4] May the Lord thy God hear the words of Rabsaces, which the king of the Assyrians has sent, to reproach the living God, even to reproach with the words which the Lord thy God has heard: therefore thou shalt pray to thy Lord for these that are left.

[5] καὶ ἦλθον οἱ παῖδες τοῦ βασιλέως πρὸς Ησαιαν,

[5] So the servants of king Ezekias came to Isaiah.

[6] καὶ εἶπεν αὐτοῖς Ησαιας Οὕτως ἐρεῖτε πρὸς τὸν κύριον ὑμῶν Τάδε λέγει κύριος Μὴ φοβηθῇς ἀπὸ τῶν λόγων, ὧν ἤκουσας, οὓς ὠνείδισάν με οἱ πρέσβεις βασιλέως Ἀσσυρίων·

[6] And Isaiah said to them, Thus shall ye say to your master, Thus saith the Lord, Be not thou afraid at the words which thou hast heard, wherewith the ambassadors of the king of the Assyrians have reproached me,

[7] ἰδοὺ ἐγὼ ἐμβαλῶ εἰς αὐτὸν πνεῦμα, καὶ ἀκούσας ἀγγελίαν ἀποστραφήσεται εἰς τὴν χώραν αὐτοῦ καὶ πεσεῖται μαχαίρᾳ ἐν τῇ γῇ αὐτοῦ.

[7] Behold, I *will* send a blast upon him, and he shall hear a report, and return to his own country, and he shall fall by the sword in his own land.

[8] Καὶ ἀπέστρεψεν Ραψακης καὶ κατέλαβεν πολιορκοῦντα τὸν βασιλέα Λομναν. καὶ ἤκουσεν βασιλεὺς Ἀσσυρίων ὅτι

[8] So Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he had departed from Lachis.

[9] ἐξῆλθεν Θαρακα βασιλεὺς Αἰθιόπων πολιορκῆσαι αὐτόν· καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν ἀγγέλους πρὸς Εζεκιαν λέγων

[9] And Tharaca king of the Ethiopians went forth to attack him. And when he heard it, he turned aside, and sent messengers to Ezekias, saying,

[10] Οὕτως ἐρεῖτε Εζεκια βασιλεῖ τῆς Ιουδαίας Μή σε ἀπατάτω ὁ θεός σου, ἐφ᾽ ᾧ πεποιθὼς εἶ ἐπ᾽ αὐτῷ λέγων Οὐ μὴ παραδοθῇ Ιερουσαλημ εἰς χεῖρας βασιλέως Ἀσσυρίων.

[10] Thus shall ye say to Ezekias king of Judea, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of the Assyrians.

[11] ἢ οὐκ ἤκουσας ἃ ἐποίησαν βασιλεῖς Ἀσσυρίων πᾶσαν τὴν γῆν ὡς ἀπώλεσαν;

[11] Hast thou not heard what the kings of the Assyrians have done, how they have destroyed the whole earth? and shalt thou be delivered?

[12] μὴ ἐρρύσαντο αὐτοὺς οἱ θεοὶ τῶν ἐθνῶν, οὓς οἱ πατέρες μου ἀπώλεσαν, τήν τε Γωζαν καὶ Χαρραν καὶ Ραφες, αἵ εἰσιν ἐν χώρᾳ Θεμαδ;

[12] Have the gods of the nations which my fathers destroyed delivered them, both Gozan, and Charrhan, and Rapheth, which are in the land of

Theemath?

[13] ποῦ εἰσιν οἱ βασιλεῖς Αιμαθ καὶ Αρφαθ καὶ πόλεως Σεπφαριμ, Αναγ, Ουγαυα; –

[13] Where are the kings of Emath? and where *is the king of* Arphath? and where *is the king* of the city of Eppharuaim, *and of* Anagugana?

[14] καὶ ἔλαβεν Εζεκιας τὸ βιβλίον παρὰ τῶν ἀγγέλων καὶ ἤνοιξεν αὐτὸ ἐναντίον κυρίου,

[14] And Ezekias received the letter from the messengers, and read it, and went up to the house of the Lord, and opened it before the Lord.

[15] καὶ προσεύξατο Εζεκιας πρὸς κύριον λέγων

[15] And Ezekias prayed to the Lord, saying,

[16] Κύριε σαβαωθ ὁ θεὸς Ισραηλ ὁ καθήμενος ἐπὶ τῶν χερουβιν, σὺ θεὸς μόνος εἶ πάσης βασιλείας τῆς οἰκουμένης, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν.

[16] O Lord of hosts, God of Israel, who sittest upon the cherubs, thou alone art the God of every kingdom of the world: thou hast made heaven and earth.

[17] εἰσάκουσον, κύριε, εἴσβλεψον, κύριε, καὶ ἰδὲ τοὺς λόγους, οὓς ἀπέστειλεν Σενναχηριμ ὀνειδίζειν θεὸν ζῶντα.

[17] Incline thine ear, O Lord, hearken, O Lord; open thine eyes, O Lord, look, O Lord: and behold the words of Sennacherim, which he has sent to reproach the living God.

[18] ἐπ᾽ ἀληθείας γὰρ ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὴν οἰκουμένην ὅλην καὶ τὴν χώραν αὐτῶν

[18] For of a truth, Lord, the kings of the Assyrians have laid waste the whole world, and the countries thereof,

[19] καὶ ἐνέβαλον τὰ εἴδωλα αὐτῶν εἰς τὸ πῦρ, οὐ γὰρ θεοὶ ἦσαν ἀλλὰ ἔργα χειρῶν ἀνθρώπων, ξύλα καὶ λίθοι, καὶ ἀπώλεσαν αὐτούς.

[19] and have cast their idols into the fire: for, they were no gods, but the work of men’s hands, wood and stone; and they have cast them away.

[20] σὺ δέ, κύριε ὁ θεὸς ἡμῶν, σῶσον ἡμᾶς ἐκ χειρὸς αὐτῶν, ἵνα γνῷ πᾶσα βασιλεία τῆς γῆς ὅτι σὺ εἶ ὁ θεὸς μόνος.

[20] But now, O Lord our God, deliver us from his hands, that every kingdom of the earth may know that thou art God alone.

[21] Καὶ ἀπεστάλη Ησαιας υἱὸς Αμως πρὸς Εζεκιαν καὶ εἶπεν αὐτῷ Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἤκουσα ἃ προσηύξω πρός με περὶ Σενναχηριμ βασιλέως Ἀσσυρίων.

[21] And Isaiah the son of Amos was sent to Ezekias, and said to him, Thus saith the Lord, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians.

[22] οὗτος ὁ λόγος, ὃν ἐλάλησεν περὶ αὐτοῦ ὁ θεός Ἐφαύλισέν σε καὶ ἐμυκτήρισέν σε παρθένος θυγάτηρ Σιων, ἐπὶ σοὶ κεφαλὴν ἐκίνησεν θυγάτηρ Ιερουσαλημ.

[22] This is the word which God has spoken concerning him; The virgin daughter of Sion has despised thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee.

[23] τίνα ὠνείδισας καὶ παρώξυνας; ἢ πρὸς τίνα ὕψωσας τὴν φωνήν σου; καὶ οὐκ ἦρας εἰς ὕψος τοὺς ὀφθαλμούς σου εἰς τὸν ἅγιον τοῦ Ισραηλ.

[23] Whom hast thou reproached and provoked? and against whom hast thou lifted up thy voice? and hast thou not lifted up thine eyes on high against the Holy One of Israel?

[24] ὅτι δι᾽ ἀγγέλων ὠνείδισας κύριον· σὺ γὰρ εἶπας Τῷ πλήθει τῶν ἁρμάτων ἐγὼ ἀνέβην εἰς ὕψος ὀρέων καὶ εἰς τὰ ἔσχατα τοῦ Λιβάνου καὶ ἔκοψα τὸ ὕψος τῆς κέδρου αὐτοῦ καὶ τὸ κάλλος τῆς κυπαρίσσου καὶ εἰσῆλθον εἰς ὕψος μέρους τοῦ δρυμοῦ

[24] For thou hast reproached the Lord by messengers; for thou hast said, With the multitude of chariots have I ascended to the height of mountains, and to the sides of Libanus; and I have cropped the height of his cedars and the beauty of his cypresses; and I entered into the height of the forest region:

[25] καὶ ἔθηκα γέφυραν καὶ ἠρήμωσα ὕδατα καὶ πᾶσαν συναγωγὴν ὕδατος.

[25] and I have made a bridge, and dried up the waters, and every pool of water.

[26] οὐ ταῦτα ἤκουσας πάλαι, ἃ ἐγὼ ἐποίησα; ἐξ ἀρχαίων ἡμερῶν συνέταξα, νῦν δὲ ἐπέδειξα ἐξερημῶσαι ἔθνη ἐν ὀχυροῖς καὶ ἐνοικοῦντας ἐν πόλεσιν ὀχυραῖς·

[26] Hast thou not heard of these things which I did of old? I appointed *them* from ancient times; but now have I manifested *my purpose* of desolating nations in *their* strong holds, and them that dwell in strong cities.

[27] ἀνῆκα τὰς χεῖρας, καὶ ἐξηράνθησαν καὶ ἐγένοντο ὡς χόρτος ξηρὸς ἐπὶ δωμάτων καὶ ὡς ἄγρωστις.

[27] I weakened *their* hands, and they withered; and they became as dry grass on the house-tops, and as grass.

[28] νῦν δὲ τὴν ἀνάπαυσίν σου καὶ τὴν ἔξοδόν σου καὶ τὴν εἴσοδόν σου ἐγὼ ἐπίσταμαι·

[28] But now I know thy rest, and thy going out, and thy coming in.

[29] ὁ δὲ θυμός σου, ὃν ἐθυμώθης, καὶ ἡ πικρία σου ἀνέβη πρός με, καὶ ἐμβαλῶ φιμὸν εἰς τὴν ῥῖνά σου καὶ χαλινὸν εἰς τὰ χείλη σου καὶ ἀποστρέψω σε τῇ ὁδῷ, ᾗ ἦλθες ἐν αὐτῇ.

[29] And thy wrath wherewith thou hast been enraged, and thy rancour has come up to me; therefore I will put a hook in thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

[30] τοῦτο δέ σοι τὸ σημεῖον· φάγε τοῦτον τὸν ἐνιαυτὸν ἃ ἔσπαρκας, τῷ δὲ ἐνιαυτῷ τῷ δευτέρῳ τὸ κατάλειμμα, τῷ δὲ τρίτῳ σπείραντες ἀμήσατε καὶ φυτεύσατε ἀμπελῶνας καὶ φάγεσθε τὸν καρπὸν αὐτῶν.

[30] And this shall be a sign to thee, Eat this year what thou hast sown; and the second year that which is left: and the third year sow, and reap, and plant vineyards, and eat the fruit of them.

[31] καὶ ἔσονται οἱ καταλελειμμένοι ἐν τῇ Ιουδαίᾳ φυήσουσιν ῥίζαν κάτω καὶ ποιήσουσιν σπέρμα ἄνω.

[31] And they that are left in Judea shall take root downward, and bear fruit upward:

[32] ὅτι ἐξ Ιερουσαλημ ἐξελεύσονται οἱ καταλελειμμένοι καὶ οἱ σῳζόμενοι ἐξ ὄρους Σιων· ὁ ζῆλος κυρίου σαβαωθ ποιήσει ταῦτα.

[32] for out of Jerusalem there shall be a remnant, and the saved ones out of mount Sion: the zeal of the Lord of hosts shall perform this.

[33] διὰ τοῦτο οὕτως λέγει κύριος ἐπὶ βασιλέα Ἀσσυρίων Οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν ταύτην οὐδὲ μὴ βάλῃ ἐπ᾽ αὐτὴν βέλος οὐδὲ μὴ ἐπιβάλῃ ἐπ᾽ αὐτὴν θυρεὸν οὐδὲ μὴ κυκλώσῃ ἐπ᾽ αὐτὴν χάρακα,

[33] Therefore thus saith the Lord concerning the king of the Assyrians, He shall not enter into this city, nor cast a weapon against it, nor bring a shield against it, nor make a rampart round it.

[34] ἀλλὰ τῇ ὁδῷ, ᾗ ἦλθεν, ἐν αὐτῇ ἀποστραφήσεται· τάδε λέγει κύριος.

[34] But by the way by which he came, by it shall he return, and shall not enter into this city: thus saith the Lord.

[35] ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης τοῦ σῶσαι αὐτὴν δι᾽ ἐμὲ καὶ διὰ Δαυιδ τὸν παῖδά μου.

[35] I will protect this city to save it for my own sake, and for my servant David’s sake.

[36] Καὶ ἐξῆλθεν ἄγγελος κυρίου καὶ ἀνεῖλεν ἐκ τῆς παρεμβολῆς τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας, καὶ ἐξαναστάντες τὸ πρωῒ εὗρον πάντα τὰ σώματα νεκρά.

[36] And the angel of the Lord went forth, and slew out of the camp of the Assyrians a hundred and eighty-five thousand: and they arose in the morning and found all *these* bodies dead.

[37] καὶ ἀποστραφεὶς ἀπῆλθεν βασιλεὺς Ἀσσυρίων καὶ ᾤκησεν ἐν Νινευη.

[37] And Sennacherim king of the Assyrians turned and departed, and dwelt in Nineve.

[38] καὶ ἐν τῷ αὐτὸν προσκυνεῖν ἐν τῷ οἴκῳ Νασαραχ τὸν παταχρον αὐτοῦ, Αδραμελεχ καὶ Σαρασαρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν μαχαίραις, αὐτοὶ δὲ διεσώθησαν εἰς Ἀρμενίαν· καὶ ἐβασίλευσεν Ασορδαν ὁ υἱὸς αὐτοῦ ἀντ αὐτοῦ.

[38] And while he was worshipping Nasarach his country's god in the house, Adramelech and Sarasar his sons smote him with swords; and they escaped into Armenia: and Asordan his son reigned in his stead.

CHAPTER 38

[1] Ἐγένετο δὲ ἐν τῷ καιρῷ ἐκείνῳ ἐμαλακίσθη Εζεκιας ἕως θανάτου· καὶ ἦλθεν πρὸς αὐτὸν Ησαιας υἱὸς Αμως ὁ προφήτης καὶ εἶπεν πρὸς αὐτόν Τάδε λέγει κύριος Τάξαι περὶ τοῦ οἴκου σου, ἀποθνῄσκεις γὰρ σὺ καὶ οὐ ζήσῃ.

[1] And it came to pass at that time, *that* Ezekias was sick even to death. And Isaiah the prophet the son of Amos came to him, and said to him, Thus saith the Lord, Give orders concerning thy house: for thou shalt die, and not live.

[2] καὶ ἀπέστρεψεν Εζεκιας τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ προσηύξατο πρὸς κύριον

[2] And Ezekias turned his face to the wall, and prayed to the Lord, saying,

[3] λέγων Μνήσθητι, κύριε, ὡς ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας ἐν καρδίᾳ ἀληθινῇ καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα· καὶ ἔκλαυσεν Εζεκιας κλαυθμῷ μεγάλῳ.

[3] Remember, O Lord, how I have walked before thee in truth, with a true heart, and have done that which was pleasing in thy sight. And Ezekias wept bitterly.

[4] καὶ ἐγένετο λόγος κυρίου πρὸς Ησαιαν λέγων

[4] And the word of the Lord came to Isaiah, saying, Go, and say to Ezekias,

[5] Πορεύθητι καὶ εἰπὸν Εζεκια Τάδε λέγει κύριος ὁ θεὸς Δαυιδ τοῦ πατρός σου Ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου καὶ εἶδον τὰ δάκρυά σου· ἰδοὺ προστίθημι πρὸς τὸν χρόνον σου ἔτη δέκα πέντε·

[5] Thus saith the Lord, the God of David thy father, I have heard thy prayer, and seen thy tears: behold, I *will* add to thy time fifteen years.

[6] καὶ ἐκ χειρὸς βασιλέως Ἀσσυρίων σώσω σε καὶ ὑπὲρ τῆς πόλεως ταύτης ὑπερασπιῶ.

[6] And I will deliver thee and this city out of the hand of the king of the Assyrians: and I will defend this city.

[7] τοῦτο δέ σοι τὸ σημεῖον παρὰ κυρίου ὅτι ὁ θεὸς ποιήσει τὸ ῥῆμα τοῦτο·

[7] And this *shall be* a sign to thee from the Lord, that God will do this thing;

[8] τὴν σκιὰν τῶν ἀναβαθμῶν, οὓς κατέβη ὁ ἥλιος, τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρός σου, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμούς. καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμούς, οὓς κατέβη ἡ σκιά.

[8] behold, I will turn back the shadow of the degrees *of the dial* by which ten degrees on the house of thy father the sun has gone down — I will turn back the sun the ten degrees; so the sun went back the ten degrees by which the shadow had gone down.

[9] Προσευχὴ Εζεκιου βασιλέως τῆς Ιουδαίας, ἡνίκα ἐμα λακίσθη καὶ ἀνέστη ἐκ τῆς μαλακίας αὐτοῦ.

[9] THE PRAYER OF EZEKIAS KING OF JUDEA, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

[10] Ἐγὼ εἶπα Ἐν τῷ ὕψει τῶν ἡμερῶν μου ἐν πύλαις ᾅδου καταλείψω τὰ ἔτη τὰ ἐπίλοιπα.

[10] I said in the end of my days, I shall go to the gates of the grave: I shall part with the remainder of my years.

[11] εἶπα Οὐκέτι μὴ ἴδω τὸ σωτήριον τοῦ θεοῦ ἐπὶ τῆς γῆς, οὐκέτι μὴ ἴδω ἄνθρωπον

[11] I said, I shall no more at all see the salvation of God in the land of the living: I shall no more at all see the salvation of Israel on the earth: I shall no more at all see man.

[12] ἐκ τῆς συγγενείας μου. κατέλιπον τὸ λοιπὸν τῆς ζωῆς μου· ἐξῆλθεν καὶ ἀπῆλθεν ἀπ᾽ ἐμοῦ ὥσπερ ὁ καταλύων σκηνὴν πήξας, τὸ πνεῦμά μου παρ᾽ ἐμοὶ ἐγένετο ὡς ἱστὸς ἐρίθου ἐγγιζούσης ἐκτεμεῖν. ἐν τῇ ἡμέρᾳ ἐκείνῃ παρεδόθην

[12] *My life* has failed from among my kindred: I have parted with the remainder of my life: it has gone forth and departed from me, as one that having pitched a tent takes it down *again*: my breath was with me as a weaver’s web, when she that weaves draws nigh to cut off *the* thread.

[13] ἕως πρωῒ ὡς λέοντι· οὕτως τὰ ὀστᾶ μου συνέτριψεν, ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην.

[13] In that day I was given up as to a lion until the morning: so has he broken all my bones: for I was so given up from day *even* to night.

[14] ὡς χελιδών, οὕτως φωνήσω, καὶ ὡς περιστερά, οὕτως μελετήσω· ἐξέλιπον γάρ μου οἱ ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον, ὃς ἐξείλατό με

[14] As a swallow, so will I cry, and as a dove, so do I mourn: for mine eyes have failed with looking to the height of heaven to the Lord, who has delivered me,

[15] καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς.

[15] and removed the sorrow of my soul.

[16] κύριε, περὶ αὐτῆς γὰρ ἀνηγγέλη σοι, καὶ ἐξήγειράς μου τὴν πνοήν, καὶ παρακληθεὶς ἔζησα.

[16] *Yea*, O Lord, for it was told thee concerning this; and thou hast revived my breath; and I am comforted, and live.

[17] εἵλου γάρ μου τὴν ψυχήν, ἵνα μὴ ἀπόληται, καὶ ἀπέρριψας ὀπίσω μου πάσας τὰς ἁμαρτίας μου.

[17] For thou hast chosen my soul, that it should not perish: and thou hast cast all *my* sins behind me.

[18] οὐ γὰρ οἱ ἐν ᾅδου αἰνέσουσίν σε, οὐδὲ οἱ ἀποθανόντες εὐλογήσουσίν σε, οὐδὲ ἐλπιοῦσιν οἱ ἐν ᾅδου τὴν ἐλεημοσύνην σου·

[18] For they that are in the grave shall not praise thee, neither shall the dead bless thee, neither shall they that are in Hades hope for thy mercy.

[19] οἱ ζῶντως εὐλογήσουσίν σε ὃν τρόπον κἀγώ. ἀπὸ γὰρ τῆς σήμερον παιδία ποιήσω, ἃ ἀναγγελοῦσιν τὴν δικαιοσύνην σου,

[19] The living shall bless thee, as I also *do*: for from this day shall I beget children, who shall declare thy righteousness,

[20] κύριε τῆς σωτηρίας μου· καὶ οὐ παύσομαι εὐλογῶν σε μετὰ ψαλτηρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου κατέναντι τοῦ οἴκου τοῦ θεοῦ.

[20] O God of my salvation; and I will not cease blessing thee with the psaltery all the days of my life before the house of God.

[21] Καὶ εἶπεν Ησαιας πρὸς Εζεκιαν Λαβὲ παλάθην ἐκ σύκων καὶ τρῖψον καὶ κατάπλασαι, καὶ ὑγιὴς ἔσῃ.

[21] Now Isaiah had said to Ezekias; Take a cake of figs, and mash them, and apply them as a plaster, and thou shalt be well.

[22] καὶ εἶπεν Εζεκιας Τοῦτο τὸ σημεῖον, ὅτι ἀναβήσομαι εἰς τὸν οἶκον κυρίου τοῦ θεοῦ.

[22] And Ezekias said, This is a sign to Ezekias, that I shall go up to the house of God.

CHAPTER 39

[1] Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλεν Μαρωδαχ υἱὸς τοῦ Λααδαν ὁ βασιλεὺς τῆς Βαβυλωνίας ἐπιστολὰς καὶ πρέσβεις καὶ δῶρα Εζεκια· ἤκουσεν γὰρ ὅτι ἐμαλακίσθη ἕως θανάτου καὶ ἀνέστη.

[1] At that time Marodach Baladan, the son of Baladan, the king of Babylonia, sent letters and ambassadors and gifts to Ezekias: for he had heard that he had been sick *even* to death, and was recovered.

[2] καὶ ἐχάρη ἐπ᾽ αὐτοῖς Εζεκιας χαρὰν μεγάλην καὶ ἔδειξεν αὐτοῖς τὸν οἶκον τοῦ νεχωθα καὶ τῆς στακτῆς καὶ τῶν θυμιαμάτων καὶ τοῦ μύρου καὶ τοῦ ἀργυρίου καὶ τοῦ χρυσίου καὶ πάντας τοὺς οἴκους τῶν σκευῶν τῆς γάζης καὶ πάντα, ὅσα ἦν ἐν τοῖς θησαυροῖς αὐτοῦ· καὶ οὐκ ἦν οὐθέν, ὃ οὐκ ἔδειξεν Εζεκιας ἐν τῷ οἴκῳ αὐτοῦ.

[2] And Ezekias was glad of their coming, and he shewed them the house of *his* spices, and of silver, and gold, and myrrh, and incense, and ointment, and all the houses of his treasures, and all that he had in his stores: and there was nothing in his house, nor in all his dominion, which Ezekias did not shew.

[3] καὶ ἦλθεν Ησαιας ὁ προφήτης πρὸς τὸν βασιλέα Εζεκιαν καὶ εἶπεν πρὸς αὐτόν Τί λέγουσιν οἱ ἄνθρωποι οὗτοι καὶ πόθεν ἥκασιν πρὸς σέ; καὶ εἶπεν Εζεκιας Ἐκ γῆς πόρρωθεν ἥκασιν πρός με, ἐκ Βαβυλῶνος.

[3] And Isaiah the prophet came to king Ezekias, and said to him, What say these men? and whence came they to thee? and Ezekias said, They are come to me from a land afar off, from Babylon.

[4] καὶ εἶπεν Ησαιας Τί εἴδοσαν ἐν τῷ οἴκῳ σου; καὶ εἶπεν Εζεκιας Πάντα τὰ ἐν τῷ οἴκῳ μου εἴδοσαν, καὶ οὐκ ἔστιν ἐν τῷ οἴκῳ μου ὃ οὐκ εἴδοσαν, ἀλλὰ καὶ τὰ ἐν τοῖς θησαυροῖς μου.

[4] And Isaiah said, What have they seen in thine house? and Ezekias said, They have seen everything in my house; and there is nothing in my house which they have not seen: yea, also the *possessions* in my treasuries.

[5] καὶ εἶπεν αὐτῷ Ησαιας Ἄκουσον τὸν λόγον κυρίου σαβαωθ

[5] And Isaiah said to him, Hear the word of the Lord of hosts:

[6] Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ λήμψονται πάντα τὰ ἐν τῷ οἴκῳ σου, καὶ ὅσα συνήγαγον οἱ πατέρες σου ἕως τῆς ἡμέρας ταύτης, εἰς Βαβυλῶνα ἥξει, καὶ οὐδὲν οὐ μὴ καταλίπωσιν· εἶπεν δὲ ὁ θεὸς

[6] Behold, the days come, when they shall take all the *things that are* in thine house, and all that thy fathers have gathered until this day, shall go to Babylon; and they shall not leave anything at all: and God hath said,

[7] ὅτι καὶ ἀπὸ τῶν τέκνων σου, ὧν ἐγέννησας, λήμψονται καὶ ποιήσουσιν σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως τῶν Βαβυλωνίων.

[7] that they shall take also of thy children whom thou shalt beget; and they shall make them eunuchs in the house of the king of the Babylonians.

[8] καὶ εἶπεν Εζεκιας πρὸς Ησαιαν Ἀγαθὸς ὁ λόγος κυρίου, ὃν ἐλάλησεν· γενέσθω δὴ εἰρήνη καὶ δικαιοσύνη ἐν ταῖς ἡμέραις μου.

[8] And Ezekias said to Isaiah, Good is the word of the Lord, which he hath spoken: let there, I pray, be peace and righteousness in my days.

CHAPTER 40

[1] Παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου, λέγει ὁ θεός.

[1] Comfort ye, comfort ye my people, saith God.

[2] ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ιερουσαλημ, παρακαλέσατε αὐτήν· ὅτι ἐπλήσθη ἡ ταπείνωσις αὐτῆς, λέλυται αὐτῆς ἡ ἁμαρτία· ὅτι ἐδέξατο ἐκ χειρὸς κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς.

[2] Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double *the amount of* her sins.

[3] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν·

[3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.

[4] πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθεῖαν καὶ ἡ τραχεῖα εἰς πεδία·

[4] Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked *ways* shall become straight, and the rough *places* plains.

[5] καὶ ὀφθήσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ· ὅτι κύριος ἐλάλησεν.

[5] And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken *it*.

[6] φωνὴ λέγοντος Βόησον· καὶ εἶπα Τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου·

[6] The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass:

[7] ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν,

[7] The grass withers, and the flower fades:

[8] τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

[8] but the word of our God abides for ever.

[9] ἐπ᾽ ὄρος ὑψηλὸν ἀνάβηθι, ὁ εὐαγγελιζόμενος Σιων· ὕψωσον τῇ ἰσχύι τὴν φωνήν σου, ὁ εὐαγγελιζόμενος Ιερουσαλημ· ὑψώσατε, μὴ φοβεῖσθε· εἰπὸν ταῖς πόλεσιν Ιουδα Ἰδοὺ ὁ θεὸς ὑμῶν.

[9] O thou that bringest glad tidings to Zion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not; say unto the cities of Juda, Behold your God!

[10] ἰδοὺ κύριος μετὰ ἰσχύος ἔρχεται καὶ ὁ βραχίων μετὰ κυριείας, ἰδοὺ ὁ μισθὸς αὐτοῦ μετ᾽ αὐτοῦ καὶ τὸ ἔργον ἐναντίον αὐτοῦ.

[10] Behold the Lord! The Lord is coming with strength, and *his* arm is with power: behold, his reward is with him, and *his* work before him.

[11] ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ καὶ τῷ βραχίονι αὐτοῦ συνάξει ἄρνας καὶ ἐν γαστρὶ ἐχούσας παρακαλέσει.

[11] He shall tend his flock as a shepherd, and he shall gather the lambs with his arm, and shall soothe them that are with young.

[12] Τίς ἐμέτρησεν τῇ χειρὶ τὸ ὕδωρ καὶ τὸν οὐρανὸν σπιθαμῇ καὶ πᾶσαν τὴν γῆν δρακί; τίς ἔστησεν τὰ ὄρη σταθμῷ καὶ τὰς νάπας ζυγῷ;

[12] Who has measured the water in his hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance?

[13] τίς ἔγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν;

[13] Who has known the mind of the Lord? and who has been his counsellor, to instruct him?

[14] ἢ πρὸς τίνα συνεβουλεύσατο καὶ συνεβίβασεν αὐτόν; ἢ τίς ἔδειξεν αὐτῷ κρίσιν; ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ;

[14] Or with whom has he taken counsel, and he has instructed him? or who has taught him judgement, or who has taught him the way of understanding;

[15] εἰ πάντα τὰ ἔθνη ὡς σταγὼν ἀπὸ κάδου καὶ ὡς ῥοπὴ ζυγοῦ ἐλογίσθησαν, καὶ ὡς σίελος λογισθήσονται·

[15] since all the nations are counted as a drop from a bucket, and as the turning of a balance, *and* shall be counted as spittle?

[16] ὁ δὲ Λίβανος οὐχ ἱκανὸς εἰς καῦσιν, καὶ πάντα τὰ τετράποδα οὐχ ἱκανὰ εἰς ὁλοκάρπωσιν,

[16] And Libanus is not enough to burn, nor all beasts enough for a whole-burnt offering:

[17] καὶ πάντα τὰ ἔθνη ὡς οὐδέν εἰσι καὶ εἰς οὐθὲν ἐλογίσθησαν.

[17] and all the nations are as nothing, and counted as nothing.

[18] τίνι ὡμοιώσατε κύριον καὶ τίνι ὁμοιώματι ὡμοιώσατε αὐτόν;

[18] To whom have ye compared the Lord? and with what likeness have ye compared him?

[19] μὴ εἰκόνα ἐποίησεν τέκτων, ἢ χρυσοχόος χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν, ὁμοίωμα κατεσκεύασεν αὐτόν;

[19] Has not the artificer made an image, or the goldsmith having melted gold, gilt it over, *and* made it a similitude?

[20] ξύλον γὰρ ἄσηπτον ἐκλέγεται τέκτων καὶ σοφῶς ζητεῖ πῶς στήσει αὐτοῦ εἰκόνα καὶ ἵνα μὴ σαλεύηται.

[20] For the artificer chooses out a wood that will not rot, and will wisely enquire how he shall set up his image, and *that so* that it should not be moved.

[21] οὐ γνώσεσθε; οὐκ ἀκούσεσθε; οὐκ ἀνηγγέλη ἐξ ἀρχῆς ὑμῖν; οὐκ ἔγνωτε τὰ θεμέλια τῆς γῆς;

[21] Will ye not know? will ye not hear? has it not been told you of old? Have ye not known the foundations of the earth?

[22] ὁ κατέχων τὸν γῦρον τῆς γῆς, καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ ὡς ἀκρίδες, ὁ στήσας ὡς καμάραν τὸν οὐρανὸν καὶ διατείνας ὡς σκηνὴν κατοικεῖν,

[22] *It is* he that comprehends the circle of the earth, and the inhabitants in it are as grasshoppers; he that set up the heaven as a chamber, and

stretched *it* out as a tent to dwell in:

[23] ὁ διδοὺς ἄρχοντας εἰς οὐδὲν ἄρχειν, τὴν δὲ γῆν ὡς οὐδὲν ἐποίησεν.

[23] he that appoints princes to rule as nothing, and has made the earth as nothing.

[24] οὐ γὰρ μὴ σπείρωσιν οὐδὲ μὴ φυτεύσωσιν, οὐδὲ μὴ ῥιζωθῇ εἰς τὴν γῆν ἡ ῥίζα αὐτῶν· ἔπνευσεν ἐπ᾽ αὐτοὺς καὶ ἐξηράνθησαν, καὶ καταιγὶς ὡς φρύγανα ἀναλήμψεται αὐτούς.

[24] For they shall not plant, neither shall they sow, neither shall their root be fixed in the ground: he has blown upon them, and they are withered, and a storm shall carry them away like sticks.

[25] νῦν οὖν τίνι με ὡμοιώσατε καὶ ὑψωθήσομαι; εἶπεν ὁ ἅγιος.

[25] Now then to whom have ye compared me, that I may be exalted? saith the Holy One.

[26] ἀναβλέψατε εἰς ὕψος τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἴδετε· τίς κατέδειξεν πάντα ταῦτα; ὁ ἐκφέρων κατὰ ἀριθμὸν τὸν κόσμον αὐτοῦ πάντας ἐπ᾽ ὀνόματι καλέσει· ἀπὸ πολλῆς δόξης καὶ ἐν κράτει ἰσχύος οὐδέν σε ἔλαθεν.

[26] Lift up your eyes on high, and see, who has displayed all these things? *even* he that brings forth his host by number: he shall call them all by name by *means of his* great glory, and by the power of his might: nothing has escaped thee.

[27] Μὴ γὰρ εἴπῃς, Ιακωβ, καὶ τί ἐλάλησας, Ισραηλ Ἀπεκρύβη ἡ ὁδός μου ἀπὸ τοῦ θεοῦ, καὶ ὁ θεός μου τὴν κρίσιν ἀφεῖλεν καὶ ἀπέστη;

[27] For say not thou, O Jacob, and why hast thou spoken, Israel, *saying*, My way is hid from God, and my God has taken away *my* judgement, and has departed?

[28] καὶ νῦν οὐκ ἔγνως εἰ μὴ ἤκουσας; θεὸς αἰώνιος ὁ θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς, οὐ πεινάσει οὐδὲ κοπιάσει, οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ·

[28] And now, hast thou not known? hast thou not heard? the eternal God, the God that formed the ends of the earth, shall not hunger, nor be weary, and there is no searching of his understanding.

[29] διδοὺς τοῖς πεινῶσιν ἰσχὺν καὶ τοῖς μὴ ὀδυνωμένοις λύπην.

[29] He gives strength to the hungry, and sorrow to them that are not suffering.

[30] πεινάσουσιν γὰρ νεώτεροι, καὶ κοπιάσουσιν νεανίσκοι, καὶ ἐκλεκτοὶ ἀνίσχυες ἔσονται·

[30] For the young *men* shall hunger, and the youths shall be weary, and the choice *men* shall be powerless:

[31] οἱ δὲ ὑπομένοντες τὸν θεὸν ἀλλάξουσιν ἰσχύν, πτεροφυήσουσιν ὡς ἀετοί, δραμοῦνται καὶ οὐ κοπιάσουσιν, βαδιοῦνται καὶ οὐ πεινάσουσιν.

[31] but they that wait on God shall renew *their* strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.

CHAPTER 41

[1] Ἐγκαινίζεσθε πρός με, νῆσοι, οἱ γὰρ ἄρχοντες ἀλλάξουσιν ἰσχύν· ἐγγισάτωσαν καὶ λαλησάτωσαν ἅμα, τότε κρίσιν ἀναγγειλάτωσαν.

[1] Hold a feast to me, ye islands: for the princes shall renew *their* strength: let them draw nigh and speak together: then let them declare judgement.

[2] τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην, ἐκάλεσεν αὐτὴν κατὰ πόδας αὐτοῦ, καὶ πορεύσεται; δώσει ἐναντίον ἐθνῶν καὶ βασιλεῖς ἐκστήσει καὶ δώσει εἰς γῆν τὰς μαχαίρας αὐτῶν καὶ ὡς φρύγανα ἐξωσμένα τὰ τόξα αὐτῶν·

[2] Who raised up righteousness from the east, *and* called it to his feet, so that it should go? shall appoint *it* an adversary of Gentiles, and shall dismay kings, and bury their swords in the earth, and cast forth their bows and arrows as sticks?

[3] καὶ διώξεται αὐτοὺς καὶ διελεύσεται ἐν εἰρήνῃ ἡ ὁδὸς τῶν ποδῶν αὐτοῦ.

[3] And he shall pursue them; the way of his feet shall proceed in peace.

[4] τίς ἐνήργησεν καὶ ἐποίησεν ταῦτα; ἐκάλεσεν αὐτὴν ὁ καλῶν αὐτὴν ἀπὸ γενεῶν ἀρχῆς, ἐγὼ θεὸς πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγώ εἰμι.

[4] Who has wrought and done these things? he has called it who called it from the generations of old; I God, the first and to *all* futurity, I AM.

[5] εἴδοσαν ἔθνη καὶ ἐφοβήθησαν, τὰ ἄκρα τῆς γῆς ἤγγισαν καὶ ἦλθοσαν ἅμα

[5] The nations saw, and feared; the ends of the earth drew nigh, and came together,

[6] κρίνων ἕκαστος τῷ πλησίον καὶ τῷ ἀδελφῷ βοηθῆσαι καὶ ἐρεῖ

[6] every one judging for his neighbor and *that* to assist his brother: and one will say,

[7] Ἴσχυσεν ἀνὴρ τέκτων καὶ χαλκεὺς τύπτων σφύρῃ ἅμα ἐλαύνων· ποτὲ μὲν ἐρεῖ Σύμβλημα καλόν ἐστιν· ἰσχύρωσαν αὐτὰ ἐν ἥλοις, θήσουσιν

αὐτὰ καὶ οὐ κινηθήσονται.

[7] The artificer has become strong, and the coppersmith that smites with the hammer, *and* forges also: sometimes he will say, It is a piece well joined: they have fastened them with nails; they will fix them, and they shall not be moved.

[8] Σὺ δέ, Ισραηλ, παῖς μου Ιακωβ, ὃν ἐξελεξάμην, σπέρμα Αβρααμ, ὃν ἠγάπησα,

[8] But thou, Israel, art my servant Jacob, and he whom I have chosen, the seed of Abraam, whom I have loved:

[9] οὗ ἀντελαβόμην ἀπ᾽ ἄκρων τῆς γῆς καὶ ἐκ τῶν σκοπιῶν αὐτῆς ἐκάλεσά σε καὶ εἶπά σοι Παῖς μου εἶ, ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε,

[9] whom I have taken hold of from the ends of the earth, and from the high places of it I have called thee, and said to thee, Thou art my servant; I have chosen thee, and I have not forsaken thee.

[10] μὴ φοβοῦ, μετὰ σοῦ γάρ εἰμι· μὴ πλανῶ, ἐγὼ γάρ εἰμι ὁ θεός σου ὁ ἐνισχύσας σε καὶ ἐβοήθησά σοι καὶ ἠσφαλισάμην σε τῇ δεξιᾷ τῇ δικαίᾳ μου.

[10] Fear not; for I am with thee: wander not; for I am thy God, who have strengthened thee; and I have helped thee, and have established thee with my just right hand.

[11] ἰδοὺ αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοί σοι· ἔσονται γὰρ ὡς οὐκ ὄντες καὶ ἀπολοῦνται πάντες οἱ ἀντίδικοί σου.

[11] Behold, all thine adversaries shall be ashamed and confounded; for they shall be as if they were not: and all thine opponents shall perish.

[12] ζητήσεις αὐτοὺς καὶ οὐ μὴ εὕρῃς τοὺς ἀνθρώπους, οἳ παροινήσουσιν εἰς σέ· ἔσονται γὰρ ὡς οὐκ ὄντες καὶ οὐκ ἔσονται οἱ ἀντιπολεμοῦντές σε.

[12] Thou shalt seek them, and thou shalt not find the men who shall insolently rage against thee: for they shall be as if they were not, and they that war against thee shall not be.

[13] ὅτι ἐγὼ ὁ θεός σου ὁ κρατῶν τῆς δεξιᾶς σου, ὁ λέγων σοι Μὴ φοβοῦ,

[13] For I am thy God, who holdeth thy right hand, who saith to thee,

[14] Ιακωβ, ὀλιγοστὸς Ισραηλ· ἐγὼ ἐβοήθησά σοι, λέγει ὁ θεὸς ὁ λυτρούμενός σε, Ισραηλ.

[14] Fear not, Jacob, *and thou* Israel few in number; I have helped thee, saith thy God, he that redeems thee, O Israel.

[15] ἰδοὺ ἐποίησά σε ὡς τροχοὺς ἁμάξης ἀλοῶντας καινοὺς πριστηροειδεῖς, καὶ ἀλοήσεις ὄρη καὶ λεπτυνεῖς βουνοὺς καὶ ὡς χνοῦν θήσεις·

[15] Behold, I have made thee as new saw-shaped threshing wheels of a waggon; and thou shalt thresh the mountains, and beat the hills to powder, and make *them* as chaff:

[16] καὶ λικμήσεις, καὶ ἄνεμος λήμψεται αὐτούς, καὶ καταιγὶς διασπερεῖ αὐτούς, σὺ δὲ εὐφρανθήσῃ ἐν τοῖς ἁγίοις Ισραηλ. καὶ ἀγαλλιάσονται

[16] and thou shalt winnow *them*, and the wind shall carry them away, and a tempest shall scatter them: but thou shalt rejoice in the holy ones of Israel.

[17] οἱ πτωχοὶ καὶ οἱ ἐνδεεῖς· ζητήσουσιν γὰρ ὕδωρ, καὶ οὐκ ἔσται, ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη· ἐγὼ κύριος ὁ θεός, ἐγὼ ἐπακούσομαι, ὁ θεὸς Ισραηλ, καὶ οὐκ ἐγκαταλείψω αὐτούς,

[17] And the poor and the needy shall exult; for *when* they shall seek water, and there shall be none, *and* their tongue is parched with thirst, I the Lord God, I the God of Israel will hear, and will not forsake them:

[18] ἀλλὰ ἀνοίξω ἐπὶ τῶν ὀρέων ποταμοὺς καὶ ἐν μέσῳ πεδίων πηγάς, ποιήσω τὴν ἔρημον εἰς ἕλη καὶ τὴν διψῶσαν γῆν ἐν ὑδραγωγοῖς,

[18] but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses.

[19] θήσω εἰς τὴν ἄνυδρον γῆν κέδρον καὶ πύξον καὶ μυρσίνην καὶ κυπάρισσον καὶ λεύκην,

[19] I will plant in the dry land the cedar and box, the myrtle and cypress, and white poplar:

[20] ἵνα ἴδωσιν καὶ γνῶσιν καὶ ἐννοηθῶσιν καὶ ἐπιστῶνται ἅμα ὅτι χεὶρ κυρίου ἐποίησεν ταῦτα πάντα καὶ ὁ ἅγιος τοῦ Ισραηλ κατέδειξεν.

[20] that they may see, and know, and perceive, and understand together, that the hand of the Lord has wrought these *works*, and the Holy One of Israel has displayed *them*.

[21] Ἐγγίζει ἡ κρίσις ὑμῶν, λέγει κύριος ὁ θεός· ἤγγισαν αἱ βουλαὶ ὑμῶν, λέγει ὁ βασιλεὺς Ιακωβ.

[21] Your judgement draws nigh, saith the Lord God; your counsel have drawn nigh, saith the King of Jacob.

[22] ἐγγισάτωσαν καὶ ἀναγγειλάτωσαν ὑμῖν ἃ συμβήσεται, ἢ τὰ πρότερα τίνα ἦν εἴπατε, καὶ ἐπιστήσομεν τὸν νοῦν καὶ γνωσόμεθα τί τὰ ἔσχατα, καὶ τὰ ἐπερχόμενα εἴπατε ἡμῖν.

[22] Let them draw nigh, and declare to you what things shall come to pass; or tell *us* what things were of old, and we will apply *our* understanding, and we shall know what are the last and the future things:

[23] ἀναγγείλατε ἡμῖν τὰ ἐπερχόμενα ἐπ᾽ ἐσχάτου, καὶ γνωσόμεθα ὅτι θεοί ἐστε· εὖ ποιήσατε καὶ κακώσατε, καὶ θαυμασόμεθα καὶ ὀψόμεθα ἅμα·

[23] tell us, declare ye to us the things that are coming on at the last *time*, and we shall know that ye are gods: do good, and do evil, and we shall wonder, and see at the same time

[24] ὅτι πόθεν ἐστὲ ὑμεῖς καὶ πόθεν ἡ ἐργασία ὑμῶν; ἐκ γῆς· βδέλυγμα ἐξελέξαντο ὑμᾶς.

[24] whence ye are, and whence is your works: they have chosen you an abomination out of the earth.

[25] ἐγὼ δὲ ἤγειρα τὸν ἀπὸ βορρᾶ καὶ τὸν ἀφ᾽ ἡλίου ἀνατολῶν, κληθήσονται τῷ ὀνόματί μου· ἐρχέσθωσαν ἄρχοντες, καὶ ὡς πηλὸς κεραμέως καὶ ὡς κεραμεὺς καταπατῶν τὸν πηλόν, οὕτως καταπατηθήσεσθε.

[25] But I have raised up him that *comes* from the north, and him that *comes* from the rising of the sun: they shall be called by my name: let the princes come, and as potter’s clay, and as a potter treading clay, so shall ye be trodden down.

[26] τίς γὰρ ἀναγγελεῖ τὰ ἐξ ἀρχῆς, ἵνα γνῶμεν, καὶ τὰ ἔμπροσθεν, καὶ ἐροῦμεν ὅτι ἀληθῆ ἐστιν; οὐκ ἔστιν ὁ προλέγων οὐδὲ ὁ ἀκούων ὑμῶν τοὺς λόγους.

[26] For who will declare the things from the beginning, that we may know also the former things, and we will say that they are true? there is no one that speaks beforehand, nor anyone that hears your words.

[27] ἀρχὴν Σιων δώσω καὶ Ιερουσαλημ παρακαλέσω εἰς ὁδόν.

[27] I will give dominion to Sion, and will comfort Jerusalem by the way.

[28] ἀπὸ γὰρ τῶν ἐθνῶν ἰδοὺ οὐδείς, καὶ ἀπὸ τῶν εἰδώλων αὐτῶν οὐκ ἦν ὁ ἀναγγέλλων· καὶ ἐὰν ἐρωτήσω αὐτούς Πόθεν ἐστέ, οὐ μὴ ἀποκριθῶσίν μοι.

[28] For from among the nations, behold, *there was* no one; and of their idols there was none to declare *anything*: and if I should ask them, Whence are ye? they could not answer me.

[29] εἰσὶν γὰρ οἱ ποιοῦντες ὑμᾶς, καὶ μάτην οἱ πλανῶντες ὑμᾶς.

[29] For *these* are your makers, *as ye think*, and they that cause you to err in vain.

CHAPTER 42

[1] Ιακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ισραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου· ἔδωκα τὸ πνεῦμά μου ἐπ᾽ αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει.

[1] Jacob is my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgement to the Gentiles.

[2] οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ.

[2] He shall not cry, nor lift up *his voice*, nor shall his voice be heard without.

[3] κάλαμον τεθλασμένον οὐ συντρίψει καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν.

[3] A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgement to truth.

[4] ἀναλάμψει καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

[4] He shall shine out, and shall not be discouraged, until he have set judgement on the earth: and in his name shall the Gentiles trust.

[5] οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ πήξας αὐτόν, ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ᾽ αὐτῆς καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν·

[5] Thus saith the Lord God, who made the heaven, and established it; who settled the earth, and the things in it, and gives breath to the people on it, and spirit to them that tread on it:

[6] ἐγὼ κύριος ὁ θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρός σου καὶ ἐνισχύσω σε καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν

[6] I the Lord God have called thee in righteousness, and will hold thine hand, and will strengthen thee: and I have given thee for the covenant of a race, for a light of the Gentiles:

[7] ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει. –

[7] to open the eyes of the blind, to bring the bound and them that sit in darkness out of bonds and the prison-house.

[8] ἐγὼ κύριος ὁ θεός, τοῦτό μού ἐστιν τὸ ὄνομα· τὴν δόξαν μου ἑτέρῳ οὐ δώσω οὐδὲ τὰς ἀρετάς μου τοῖς γλυπτοῖς.

[8] I am the Lord God: that is my name: I will not give my glory to another, nor my praises to graven images.

[9] τὰ ἀπ᾽ ἀρχῆς ἰδοὺ ἥκασιν, καὶ καινὰ ἃ ἐγὼ ἀναγγελῶ, καὶ πρὸ τοῦ ἀνατεῖλαι ἐδηλώθη ὑμῖν.

[9] Behold, the ancient things have come to pass, and *so will* the new things which I tell you: yea, before I tell *them* they are made known to you.

[10] Ὑμνήσατε τῷ κυρίῳ ὕμνον καινόν, ἡ ἀρχὴ αὐτοῦ· δοξάζετε τὸ ὄνομα αὐτοῦ ἀπ᾽ ἄκρου τῆς γῆς, οἱ καταβαίνοντες εἰς τὴν θάλασσαν καὶ πλέοντες αὐτήν, αἱ νῆσοι καὶ οἱ κατοικοῦντες αὐτάς.

[10] Sing a new hymn to the Lord: ye *who are* his dominion, glorify his name from the end of the earth: ye that go down to the sea, and sail upon it; the islands, and they that dwell in them.

[11] εὐφράνθητι, ἔρημος καὶ αἱ κῶμαι αὐτῆς, ἐπαύλεις καὶ οἱ κατοικοῦντες Κηδαρ· εὐφρανθήσονται οἱ κατοικοῦντες Πέτραν, ἀπ᾽ ἄκρων τῶν ὀρέων βοήσουσιν·

[11] Rejoice, thou wilderness, and the villages thereof, the hamlets, and the dwellers in Kedar: the inhabitants of the rock shall rejoice, they shall shout from the top of the mountains.

[12] δώσουσιν τῷ θεῷ δόξαν, τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀναγγελοῦσιν.

[12] They shall give glory to God, *and* shall proclaim his praises in the islands.

[13] κύριος ὁ θεὸς τῶν δυνάμεων ἐξελεύσεται καὶ συντρίψει πόλεμον, ἐπεγερεῖ ζῆλον καὶ βοήσεται ἐπὶ τοὺς ἐχθροὺς αὐτοῦ μετὰ ἰσχύος.

[13] The Lord God of hosts shall go forth, and crush the war: he shall stir up jealousy, and shall shout mightily against his enemies.

[14] ἐσιώπησα, μὴ καὶ ἀεὶ σιωπήσομαι καὶ ἀνέξομαι; ἐκαρτέρησα ὡς ἡ τίκτουσα, ἐκστήσω καὶ ξηρανῶ ἅμα.

[14] I have been silent: shall I also always be silent and forbear: I have endured like a travailing *woman*: I will *now* amaze and wither at once.

[15] καὶ θήσω ποταμοὺς εἰς νήσους καὶ ἕλη ξηρανῶ.

[15] I will make desolate mountains and hills, and will dry up all their grass; and I will make the rivers islands, and dry up the pools.

[16] καὶ ἄξω τυφλοὺς ἐν ὁδῷ, ᾗ οὐκ ἔγνωσαν, καὶ τρίβους, οὓς οὐκ ᾔδεισαν, πατῆσαι ποιήσω αὐτούς· ποιήσω αὐτοῖς τὸ σκότος εἰς φῶς καὶ τὰ σκολιὰ εἰς εὐθεῖαν· ταῦτα τὰ ῥήματα ποιήσω καὶ οὐκ ἐγκαταλείψω αὐτούς.

[16] And I will bring the blind by a way that they knew not, and I will cause them to tread paths which they have not known: I will turn darkness into light for them, and crooked things into straight. These things will I do, and will not forsake them.

[17] αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω· αἰσχύνθητε αἰσχύνην, οἱ πεποιθότες ἐπὶ τοῖς γλυπτοῖς οἱ λέγοντες τοῖς χωνευτοῖς Ὑμεῖς ἐστε θεοὶ ἡμῶν.

[17] But they are turned back: be ye utterly ashamed that trust in graven *images*, who say to the molten *images*, Ye are our gods.

[18] Οἱ κωφοί, ἀκούσατε, καὶ οἱ τυφλοί, ἀναβλέψατε ἰδεῖν.

[18] Hear, ye deaf, and look up, ye blind, to see.

[19] καὶ τίς τυφλὸς ἀλλ᾽ ἢ οἱ παῖδές μου καὶ κωφοὶ ἀλλ᾽ ἢ οἱ κυριεύοντες αὐτῶν; καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ θεοῦ.

[19] And who is blind, but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind.

[20] εἴδετε πλεονάκις, καὶ οὐκ ἐφυλάξασθε· ἠνοιγμένα τὰ ὦτα, καὶ οὐκ ἠκούσατε.

[20] Ye have often seen, and have not taken heed; *your* ears have been opened, and ye have not heard.

[21] κύριος ὁ θεὸς ἐβούλετο ἵνα δικαιωθῇ καὶ μεγαλύνῃ αἴνεσιν. καὶ εἶδον,

[21] The Lord God has taken counsel that he might be justified, and might magnify *his* praise.

[22] καὶ ἐγένετο ὁ λαὸς πεπρονομευμένος καὶ διηρπασμένος· ἡ γὰρ παγὶς ἐν τοῖς ταμιείοις πανταχοῦ, καὶ ἐν οἴκοις ἅμα, ὅπου ἔκρυψαν αὐτούς, ἐγένοντο εἰς προνομήν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἅρπαγμα, καὶ οὐκ ἦν ὁ λέγων Ἀπόδος.

[22] And I beheld, and the people were spoiled and plundered: for *there is* a snare in the secret chambers everywhere, and in the houses also, where they have hidden them: they became a spoil, and there was no one that delivered the prey, and there was none who said, Restore.

[23] τίς ἐν ὑμῖν, ὃς ἐνωτιεῖται ταῦτα, εἰσακούσεται εἰς τὰ ἐπερχόμενα;

[23] Who *is there* among you that will give ear to these things? hearken ye to the things which are coming to pass.

[24] τίς ἔδωκεν εἰς διαρπαγὴν Ιακωβ καὶ Ισραηλ τοῖς προνομεύουσιν αὐτόν; οὐχὶ ὁ θεός, ᾧ ἡμάρτοσαν αὐτῷ καὶ οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ πορεύεσθαι οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ;

[24] For what did he give to Jacob up to spoil, and Israel to them that plundered him? Did not God *do it* against whom they sinned? *and* they would not walk in his ways, nor hearken to his law.

[25] καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, καὶ κατίσχυσεν αὐτοὺς πόλεμος καὶ οἱ συμφλέγοντες αὐτοὺς κύκλῳ, καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν οὐδὲ ἔθεντο ἐπὶ ψυχήν.

[25] So he brought upon them the fury of his wrath; and the war, and those that burnt round about them, prevailed against them; yet no one of them knew *it*, neither did they lay *it* to heart.

CHAPTER 43

[1] Καὶ νῦν οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε, Ιακωβ, ὁ πλάσας σε, Ισραηλ Μὴ φοβοῦ, ὅτι ἐλυτρωσάμην σε· ἐκάλεσά σε τὸ ὄνομά σου, ἐμὸς εἶ σύ.

[1] And now thus saith the Lord God that made thee, O Jacob, and formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee *by* thy name; thou art mine.

[2] καὶ ἐὰν διαβαίνῃς δι᾽ ὕδατος, μετὰ σοῦ εἰμι, καὶ ποταμοὶ οὐ συγκλύσουσίν σε· καὶ ἐὰν διέλθῃς διὰ πυρός, οὐ μὴ κατακαυθῇς, φλὸξ οὐ κατακαύσει σε.

[2] And if thou pass through water, I am with thee; and the rivers shall not overflow thee: and if thou go through fire, thou shalt not be burned; the flame shall not burn thee.

[3] ὅτι ἐγὼ κύριος ὁ θεός σου ὁ ἅγιος Ισραηλ ὁ σῴζων σε· ἐποίησά σου ἄλλαγμα Αἴγυπτον καὶ Αἰθιοπίαν καὶ Σοήνην ὑπὲρ σοῦ.

[3] For I am the Lord thy God, the Holy One of Israel, that saves thee: I have made Egypt and Ethiopia thy ransom, and *given* Soene for thee.

[4] ἀφ᾽ οὗ ἔντιμος ἐγένου ἐναντίον μου, ἐδοξάσθης, κἀγώ σε ἠγάπησα· καὶ δώσω ἀνθρώπους πολλοὺς ὑπὲρ σοῦ καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου.

[4] Since thou becamest precious in my sight, thou hast become glorious, and I have loved thee: and I will give men for thee, and princes for thy life.

[5] μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι· ἀπὸ ἀνατολῶν ἄξω τὸ σπέρμα σου καὶ ἀπὸ δυσμῶν συνάξω σε.

[5] Fear not; for I am with thee: I will bring thy seed from the east, and will gather thee from the west.

[6] ἐρῶ τῷ βορρᾷ Ἄγε, καὶ τῷ λιβί Μὴ κώλυε· ἄγε τοὺς υἱούς μου ἀπὸ γῆς πόρρωθεν καὶ τὰς θυγατέρας μου ἀπ᾽ ἄκρων τῆς γῆς,

[6] I will say to the north, Bring; and to the south, Keep not back; bring my sons from the *land* afar off, and my daughters from the ends of the

earth;

[7] πάντας ὅσοι ἐπικέκληνται τῷ ὀνόματί μου. ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτὸν καὶ ἔπλασα καὶ ἐποίησα αὐτόν·

[7] *even* all who are called by my name: for I have prepared him for my glory, and I have formed him, and have made him:

[8] καὶ ἐξήγαγον λαὸν τυφλόν, καὶ ὀφθαλμοί εἰσιν ὡσαύτως τυφλοί, καὶ κωφοὶ τὰ ὦτα ἔχοντες.

[8] and I have brought forth the blind people; for *their* eyes are alike blind, and they that have ears are deaf.

[9] πάντα τὰ ἔθνη συνήχθησαν ἅμα, καὶ συναχθήσονται ἄρχοντες ἐξ αὐτῶν· τίς ἀναγγελεῖ ταῦτα; ἢ τὰ ἐξ ἀρχῆς τίς ἀναγγελεῖ ὑμῖν; ἀγαγέτωσαν τοὺς μάρτυρας αὐτῶν καὶ δικαιωθήτωσαν καὶ εἰπάτωσαν ἀληθῆ.

[9] All the nations are gathered together, and princes shall be gathered out of them: who will declare these things? or who will declare to you things from the beginning? let them bring forth their witnesses, and be justified; and let them hear, and declare the truth.

[10] γένεσθέ μοι μάρτυρες, κἀγὼ μάρτυς, λέγει κύριος ὁ θεός, καὶ ὁ παῖς, ὃν ἐξελεξάμην, ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγώ εἰμι, ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ᾽ ἐμὲ οὐκ ἔσται·

[10] Be ye my witnesses, and I *too am* a witness, saith the Lord God, and my servant whom I have chosen: that ye may know, and believe, and understand that I an *he*: before me there was no other God, and after me there shall be none.

[11] ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν πάρεξ ἐμοῦ σῴζων.

[11] I am God; and beside me there is no Saviour.

[12] ἀνήγγειλα καὶ ἔσωσα, ὠνείδισα καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος· ὑμεῖς ἐμοὶ μάρτυρες κἀγὼ μάρτυς, λέγει κύριος ὁ θεός.

[12] I have declared, and have saved; I have reproached, and there was no strange *god* among you: ye are my witnesses, and I am the Lord God,

[13] ἔτι ἀπ᾽ ἀρχῆς καὶ οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος· ποιήσω, καὶ τίς ἀποστρέψει αὐτό;

[13] even from the beginning; and there is none that can deliver out of my hands: I will work, and who shall turn it back?

[14] Οὕτως λέγει κύριος ὁ θεὸς ὁ λυτρούμενος ὑμᾶς ὁ ἅγιος Ισραηλ Ἕνεκεν ὑμῶν ἀποστελῶ εἰς Βαβυλῶνα καὶ ἐπεγερῶ πάντας φεύγοντας, καὶ Χαλδαῖοι ἐν πλοίοις δεθήσονται.

[14] Thus saith the Lord God that redeems you, the Holy One of Israel; for your sakes I will send to Babylon, and I will stir up all that flee, and the Chaldeans shall be bound in ships.

[15] ἐγὼ κύριος ὁ θεὸς ὁ ἅγιος ὑμῶν ὁ καταδείξας Ισραηλ βασιλέα ὑμῶν.

[15] I am the Lord God, your Holy One, who have appointed for Israel your king.

[16] οὕτως λέγει κύριος ὁ διδοὺς ὁδὸν ἐν θαλάσσῃ καὶ ἐν ὕδατι ἰσχυρῷ τρίβον

[16] Thus saith the Lord, who makes a way in the sea, and a path in the mighty water;

[17] ὁ ἐξαγαγὼν ἅρματα καὶ ἵππον καὶ ὄχλον ἰσχυρόν, ἀλλὰ ἐκοιμήθησαν καὶ οὐκ ἀναστήσονται, ἐσβέσθησαν ὡς λίνον ἐσβεσμένον

[17] who brought forth chariots and horse, and a mighty multitude: but they have lain down, and shall not rise: they are extinct, as quenched flax.

[18] Μὴ μνημονεύετε τὰ πρῶτα καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε.

[18] Remember ye not the former things, and consider not the ancient things.

[19] ἰδοὺ ποιῶ καινὰ ἃ νῦν ἀνατελεῖ, καὶ γνώσεσθε αὐτά· καὶ ποιήσω ἐν τῇ ἐρήμῳ ὁδὸν καὶ ἐν τῇ ἀνύδρῳ ποταμούς.

[19] Behold, I *will* do new things, which shall presently spring forth, and ye shall know them: and I will make a way in the wilderness, and rivers in the dry land.

[20] εὐλογήσει με τὰ θηρία τοῦ ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθῶν, ὅτι ἔδωκα ἐν τῇ ἐρήμῳ ὕδωρ καὶ ποταμοὺς ἐν τῇ ἀνύδρῳ ποτίσαι τὸ γένος μου τὸ ἐκλεκτόν,

[20] the beasts of the field shall bless me, the owls and young ostriches; for I have given water in the wilderness, and rivers in the dry land, to give drink to my chosen race,

[21] λαόν μου, ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι.

[21] my people whom I have preserved to tell forth my praises.

[22] οὐ νῦν ἐκάλεσά σε, Ιακωβ, οὐδὲ κοπιᾶσαί σε ἐποίησα, Ισραηλ·

[22] I have not now called thee, O Jacob; neither have I made thee weary, O Israel.

[23] οὐκ ἐμοὶ πρόβατα τῆς ὁλοκαρπώσεώς σου, οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με, οὐδὲ ἔγκοπον ἐποίησά σε ἐν λιβάνῳ,

[23] Thou hast not brought me the sheep of thy whole-burnt-offering; neither hast thou glorified me with thy sacrifices. I have not caused thee to serve with sacrifices, neither have I wearied thee with frankincense.

[24] οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα, οὐδὲ τὸ στέαρ τῶν θυσιῶν σου ἐπεθύμησα, ἀλλὰ ἐν ταῖς ἁμαρτίαις σου καὶ ἐν ταῖς ἀδικίαις σου προέστην σου.

[24] Neither hast thou purchased for me victims for silver, neither have I desired the fat of thy sacrifices: but thou didst stand before me in thy sins, and in thine iniquities.

[25] ἐγώ εἰμι ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου καὶ οὐ μὴ μνησθήσομαι.

[25] I, *even* I, am he that blots out thy transgressions for mine own sake, and thy sins; and I will not remember *them*.

[26] σὺ δὲ μνήσθητι καὶ κριθῶμεν· λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῇς.

[26] But do thou remember, and let us plead *together*: do thou first confess thy transgressions, that thou mayest be justified.

[27] οἱ πατέρες ὑμῶν πρῶτοι καὶ οἱ ἄρχοντες αὐτῶν ἠνόμησαν εἰς ἐμέ,

[27] Your fathers first, and your princes have transgressed against me.

[28] καὶ ἐμίαναν οἱ ἄρχοντες τὰ ἅγιά μου, καὶ ἔδωκα ἀπολέσαι Ιακωβ καὶ Ισραηλ εἰς ὀνειδισμόν.

[28] And the princes have defiled my sanctuaries: so I gave Jacob *to enemies* to destroy, and Israel to reproach.

CHAPTER 44

[1] νῦν δὲ ἄκουσον, παῖς μου Ιακωβ καὶ Ισραηλ, ὃν ἐξελεξάμην·

[1] But now hear, Jacob my servant; and Israel, whom I have chosen.

[2] οὕτως λέγει κύριος ὁ θεὸς ὁ ποιήσας σε καὶ ὁ πλάσας σε ἐκ κοιλίας Ἔτι βοηθηθήσῃ, μὴ φοβοῦ, παῖς μου Ιακωβ καὶ ὁ ἠγαπημένος Ισραηλ, ὃν ἐξελεξάμην·

[2] Thus saith the Lord God that made thee, and he that formed thee from the womb; Thou shalt yet be helped: fear not, my servant Jacob; and beloved Israel, whom I have chosen.

[3] ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου,

[3] For I will give water to the thirsty that walk in a dry land: I will put my Spirit upon thy seed, and my blessings upon thy children:

[4] καὶ ἀνατελοῦσιν ὡσεὶ χόρτος ἀνὰ μέσον ὕδατος καὶ ὡς ἰτέα ἐπὶ παραρρέον ὕδωρ.

[4] and they shall spring up as grass between brooks, and as willows on *the banks of* running water.

[5] οὗτος ἐρεῖ Τοῦ θεοῦ εἰμι, καὶ οὗτος βοήσεται ἐπὶ τῷ ὀνόματι Ιακωβ, καὶ ἕτερος ἐπιγράψει Τοῦ θεοῦ εἰμι, ἐπὶ τῷ ὀνόματι Ισραηλ.

[5] One shall say, I am God's; and another shall call himself by the name of Jacob; and another shall write with his hand, I am God's, and shall call himself by the name of Israel.

[6] Οὕτως λέγει ὁ θεὸς ὁ βασιλεὺς τοῦ Ισραηλ ὁ ῥυσάμενος αὐτὸν θεὸς σαβαωθ Ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ οὐκ ἔστιν θεός.

[6] Thus saith God the King of Israel, and the God of hosts that delivered him; I am the first, and I am hereafter: beside me there is no God.

[7] τίς ὥσπερ ἐγώ; στήτω καλεσάτω καὶ ἑτοιμασάτω μοι ἀφ' οὗ ἐποίησα ἄνθρωπον εἰς τὸν αἰῶνα, καὶ τὰ ἐπερχόμενα πρὸ τοῦ ἐλθεῖν ἀναγγειλάτωσαν ὑμῖν.

[7] Who is like me? let him stand, and call, and declare, and prepare for me from the time that I made man for ever; and let them tell you the things that are coming before they arrive.

[8] μὴ παρακαλύπτεσθε· οὐκ ἀπ᾽ ἀρχῆς ἠνωτίσασθε καὶ ἀπήγγειλα ὑμῖν; μάρτυρες ὑμεῖς ἐστε, εἰ ἔστιν θεὸς πλὴν ἐμοῦ· καὶ οὐκ ἦσαν τότε.

[8] Hide not yourselves, nor go astray: have ye not heard from the beginning, and *have not* I told you? ye are witnesses if there is a God beside me.

[9] οἱ πλάσσοντες καὶ γλύφοντες πάντες μάταιοι οἱ ποιοῦντες τὰ καταθύμια αὐτῶν, ἃ οὐκ ὠφελήσει αὐτούς· ἀλλὰ αἰσχυνθήσονται

[9] But they that framed *false gods* did not then hearken; and they that graved *images* are all vain, performing their own desires, which shall not profit them, but they shall be ashamed

[10] πάντες οἱ πλάσσοντες θεὸν καὶ γλύφοντες ἀνωφελῆ,

[10] that form a god, and all that grave worthless things:

[11] καὶ πάντες ὅθεν ἐγένοντο ἐξηράνθησαν, καὶ κωφοὶ ἀπὸ ἀνθρώπων συναχθήτωσαν πάντες καὶ στήτωσαν ἅμα, ἐντραπήτωσαν καὶ αἰσχυνθήτωσαν ἅμα.

[11] and all by whom they were made are withered: yea, let all the deaf be gathered from *among* men, and let them stand together; and let them be ashamed and confounded together:

[12] ὅτι ὤξυνεν τέκτων σίδηρον, σκεπάρνῳ εἰργάσατο αὐτὸ καὶ ἐν τερέτρῳ ἔτρησεν αὐτό, εἰργάσατο αὐτὸ ἐν τῷ βραχίονι τῆς ἰσχύος αὐτοῦ· καὶ πεινάσει καὶ ἀσθενήσει καὶ οὐ μὴ πίῃ ὕδωρ. ἐκλεξάμενος

[12] For the artificer sharpens the iron; he fashions *the idol* with an axe, and fixes it with an awl, and fashions it with the strength of his arm: and he will be hungry and weak, and will drink no water.

[13] τέκτων ξύλον ἔστησεν αὐτὸ ἐν μέτρῳ καὶ ἐν κόλλῃ ἐρρύθμισεν αὐτό, ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρὸς καὶ ὡς ὡραιότητα ἀνθρώπου στῆσαι αὐτὸ ἐν οἴκῳ.

[13] The artificer having chosen a piece of wood, marks it out with a rule, and fits it with glue, and makes it as the form of a man, and as the beauty

of a man, to set it up in the house.

[14] ὃ ἔκοψεν ξύλον ἐκ τοῦ δρυμοῦ, ὃ ἐφύτευσεν κύριος καὶ ὑετὸς ἐμήκυνεν,

[14] He cuts wood out of the forest, which the Lord planted, *even* a pine tree, and the rain made it grow,

[15] ἵνα ᾖ ἀνθρώποις εἰς καῦσιν· καὶ λαβὼν ἀπ᾽ αὐτοῦ ἐθερμάνθη, καὶ καύσαντες ἔπεψαν ἄρτους ἐπ᾽ αὐτῶν· τὸ δὲ λοιπὸν εἰργάσαντο εἰς θεούς, καὶ προσκυνοῦσιν αὐτούς.

[15] that it might be for men to burn: and having taken part of it he warms himself; yea, they burn part of it, and bake loaves thereon; and *of* the rest they make for themselves gods, and they worship them.

[16] οὗ τὸ ἥμισυ αὐτοῦ κατέκαυσαν ἐν πυρὶ καὶ καύσαντες ἔπεψαν ἄρτους ἐπ᾽ αὐτῶν· καὶ ἐπ᾽ αὐτοῦ κρέας ὀπτήσας ἔφαγεν καὶ ἐνεπλήσθη· καὶ θερμανθεὶς εἶπεν Ἡδύ μοι ὅτι ἐθερμάνθην καὶ εἶδον πῦρ.

[16] Half thereof he burns in the fire, and with half of it he bakes loaves on the coals; and having roasted flesh on it he eats, and is satisfied, and having warmed himself he says, I am comfortable, for I have warmed myself, and have seen the fire.

[17] τὸ δὲ λοιπὸν ἐποίησεν εἰς θεὸν γλυπτὸν καὶ προσκυνεῖ αὐτῷ καὶ προσεύχεται λέγων Ἐξελοῦ με, ὅτι θεός μου εἶ σύ.

[17] And the rest he makes a graven god, and worships, and prays, saying, Deliver me; for thou art my God.

[18] οὐκ ἔγνωσαν φρονῆσαι, ὅτι ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν.

[18] They have no understanding to perceive; for they have been blinded so that they should not see with their eyes, nor perceive with their heart.

[19] καὶ οὐκ ἐλογίσατο τῇ καρδίᾳ αὐτοῦ οὐδὲ ἀνελογίσατο ἐν τῇ ψυχῇ αὐτοῦ οὐδὲ ἔγνω τῇ φρονήσει ὅτι τὸ ἥμισυ αὐτοῦ κατέκαυσεν ἐν πυρὶ καὶ ἔπεψεν ἐπὶ τῶν ἀνθράκων αὐτοῦ ἄρτους καὶ ὀπτήσας κρέας ἔφαγεν καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα ἐποίησεν καὶ προσκυνοῦσιν αὐτῷ.

[19] And one has not considered in his mind, nor known in his understanding, that he has burnt up half of it in the fire, and baked loaves

on the coals thereof and has roasted and eaten flesh, and of the rest of it he has made an abomination, and they worship it.

[20] γνῶτε ὅτι σποδὸς ἡ καρδία αὐτῶν, καὶ πλανῶνται, καὶ οὐδεὶς δύναται ἐξελέσθαι τὴν ψυχὴν αὐτοῦ· ἴδετε, οὐκ ἐρεῖτε ὅτι Ψεῦδος ἐν τῇ δεξιᾷ μου;

[20] Know thou that their heart is ashes, and they err, and no one is able to deliver his soul: see, ye will not say, *There is a* lie in my right hand.

[21] Μνήσθητι ταῦτα, Ιακωβ καὶ Ισραηλ, ὅτι παῖς μου εἶ σύ· ἔπλασά σε παῖδά μου, καὶ σύ, Ισραηλ, μὴ ἐπιλανθάνου μου.

[21] Remember these things, O Jacob and Israel; for thou art my servant; I have formed thee *to be* my servant: and do thou, Israel, not forget me.

[22] ἰδοὺ γὰρ ἀπήλειψα ὡς νεφέλην τὰς ἀνομίας σου καὶ ὡς γνόφον τὰς ἁμαρτίας σου· ἐπιστράφητι πρός με, καὶ λυτρώσομαί σε.

[22] For behold, I have blotted out as a cloud thy transgressions, and thy sin as darkness: turn to me, and I will redeem thee.

[23] εὐφράνθητε, οὐρανοί, ὅτι ἠλέησεν ὁ θεὸς τὸν Ισραηλ· σαλπίσατε, θεμέλια τῆς γῆς, βοήσατε, ὄρη, εὐφροσύνην, οἱ βουνοὶ καὶ πάντα τὰ ξύλα τὰ ἐν αὐτοῖς, ὅτι ἐλυτρώσατο ὁ θεὸς τὸν Ιακωβ, καὶ Ισραηλ δοξασθήσεται.

[23] Rejoice, ye heavens; for God has had mercy upon Israel: sound the trumpet, ye foundations of the earth: ye mountains, shout *with* joy, ye hills, and all the trees therein: for God has redeemed Jacob, and Israel shall be glorified.

[24] Οὕτως λέγει κύριος ὁ λυτρούμενός σε καὶ ὁ πλάσσων σε ἐκ κοιλίας Ἐγὼ κύριος ὁ συντελῶν πάντα ἐξέτεινα τὸν οὐρανὸν μόνος καὶ ἐστερέωσα τὴν γῆν. τίς ἕτερος

[24] Thus saith the Lord that redeems thee, and who formed thee from the womb, I am the Lord that performs all things: I stretched out the heaven alone, and established the earth.

[25] διασκεδάσει σημεῖα ἐγγαστριμύθων καὶ μαντείας ἀπὸ καρδίας, ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω καὶ τὴν βουλὴν αὐτῶν μωρεύων

[25] Who else will frustrate the tokens of those that have divining spirits, and prophecies from the heart of *man*? turning the wise back, and making their counsel foolishness;

[26] καὶ ἱστῶν ῥήματα παιδὸς αὐτοῦ καὶ τὴν βουλὴν τῶν ἀγγέλων αὐτοῦ ἀληθεύων; ὁ λέγων Ιερουσαλημ Κατοικηθήσῃ, καὶ ταῖς πόλεσιν τῆς Ιουδαίας Οἰκοδομηθήσεσθε, καὶ τὰ ἔρημα αὐτῆς ἀνατελεῖ·

[26] and confirming the word of his servant, and verifying the counsel of his messengers: who says to Jerusalem, Thou shalt be inhabited; and to the cities of Idumea, Ye shall be built, and her desert places shall spring forth.

[27] ὁ λέγων τῇ ἀβύσσῳ Ἐρημωθήσῃ, καὶ τοὺς ποταμούς σου ξηρανῶ·

[27] Who says to the deep, Thou shalt be dried up, and I will dry up the rivers.

[28] ὁ λέγων Κύρῳ φρονεῖν, καὶ Πάντα τὰ θελήματά μου ποιήσει· ὁ λέγων Ιερουσαλημ Οἰκοδομηθήσῃ, καὶ τὸν οἶκον τὸν ἅγιόν μου θεμελιώσω.

[28] Who bids Cyrus be wise, and he shall perform all my will: who says to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

CHAPTER 45

[1] Οὕτως λέγει κύριος ὁ θεὸς τῷ χριστῷ μου Κύρῳ, οὗ ἐκράτησα τῆς δεξιᾶς ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχὺν βασιλέων διαρρήξω, ἀνοίξω ἔμπροσθεν αὐτοῦ θύρας, καὶ πόλεις οὐ συγκλεισθήσονται

[1] Thus saith the Lord God to my anointed Cyrus, whose right hand I have held, that nations might be obedient before him; and I will break through the strength of kings; I will open doors before him, and cities shall not be closed.

[2] Ἐγὼ ἔμπροσθέν σου πορεύσομαι καὶ ὄρη ὁμαλιῶ, θύρας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροῦς συγκλάσω

[2] I will go before thee, and will level mountains: I will break to pieces brazen doors, and burst iron bars.

[3] καὶ δώσω σοι θησαυροὺς σκοτεινούς, ἀποκρύφους ἀοράτους ἀνοίξω σοι, ἵνα γνῷς ὅτι ἐγὼ κύριος ὁ θεὸς ὁ καλῶν τὸ ὄνομά σου, θεὸς Ισραηλ.

[3] And I will give thee the treasures of darkness, I will open to thee hidden, unseen *treasures*, that thou mayest know that I, the Lord thy God, that call thee by name, am the God of Israel.

[4] ἕνεκεν Ιακωβ τοῦ παιδός μου καὶ Ισραηλ τοῦ ἐκλεκτοῦ μου ἐγὼ καλέσω σε τῷ ὀνόματί σου καὶ προσδέξομαί σε, σὺ δὲ οὐκ ἔγνως με.

[4] For the sake of my servant Jacob, and Israel mine elect, I will call thee by thy name, and accept thee: but thou hast not known me.

[5] ὅτι ἐγὼ κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ θεός, καὶ οὐκ ᾔδεις με,

[5] For I am the Lord God, and there is no other God beside me; I strengthened thee, and thou hast not known me.

[6] ἵνα γνῶσιν οἱ ἀπὸ ἀνατολῶν ἡλίου καὶ οἱ ἀπὸ δυσμῶν ὅτι οὐκ ἔστιν πλὴν ἐμοῦ· ἐγὼ κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι·

[6] That they that *come* from the east and they that *come* from the west may know that there is no God but me. I am the Lord God, and there is none beside.

[7] ἐγὼ ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος, ὁ ποιῶν εἰρήνην καὶ κτίζων κακά· ἐγὼ κύριος ὁ θεὸς ὁ ποιῶν ταῦτα πάντα.

[7] I am he that prepared light, and formed darkness; who make peace, and create evil; I am the Lord God, that does all these things.

[8] εὐφρανθήτω ὁ οὐρανὸς ἄνωθεν, καὶ αἱ νεφέλαι ῥανάτωσαν δικαιοσύνην· ἀνατειλάτω ἡ γῆ ἔλεος καὶ δικαιοσύνην ἀνατειλάτω ἅμα· ἐγώ εἰμι κύριος ὁ κτίσας σε.

[8] Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom *with* mercy, and bring forth righteousness likewise: I am the Lord that created thee.

[9] Ποῖον βέλτιον κατεσκεύασα ὡς πηλὸν κεραμέως; μὴ ὁ ἀροτριῶν ἀροτριάσει τὴν γῆν ὅλην τὴν ἡμέραν; μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας;

[9] What excellent thing have I prepared as clay of the potter? Will the ploughman plough the earth all say? shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? shall the thing formed answer him that formed it?

[10] ὁ λέγων τῷ πατρί Τί γεννήσεις; καὶ τῇ μητρί Τί ὠδινήσεις;

[10] As though one should say to *his* father, What wilt thou beget me? and to his mother, What art thou bringing forth?

[11] ὅτι οὕτως λέγει κύριος ὁ θεὸς ὁ ἅγιος Ισραηλ ὁ ποιήσας τὰ ἐπερχόμενα Ἐρωτήσατέ με περὶ τῶν υἱῶν μου καὶ περὶ τῶν θυγατέρων μου καὶ περὶ τῶν ἔργων τῶν χειρῶν μου ἐντείλασθέ μοι.

[11] For thus saith the Lord God, the Holy One of Israel, who has formed the things that are to come, Enquire of me concerning my sons, and concerning the works of my hands command me.

[12] ἐγὼ ἐποίησα γῆν καὶ ἄνθρωπον ἐπ᾽ αὐτῆς, ἐγὼ τῇ χειρί μου ἐστερέωσα τὸν οὐρανόν, ἐγὼ πᾶσι τοῖς ἄστροις ἐνετειλάμην.

[12] I have made the earth, and man upon it: I with my hand have established the heaven; I have given commandment to all the stars.

[13] ἐγὼ ἤγειρα αὐτὸν μετὰ δικαιοσύνης βασιλέα, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ εὐθεῖαι· οὗτος οἰκοδομήσει τὴν πόλιν μου καὶ τὴν αἰχμαλωσίαν

τοῦ λαοῦ μου ἐπιστρέψει οὐ μετὰ λύτρων οὐδὲ μετὰ δώρων, εἶπεν κύριος σαβαωθ.

[13] I have raised him up *to be* a king with righteousness, and all his ways are right: he shall build my city, and shall turn the captivity of my people, not for ransoms, nor for rewards, saith the Lord of hosts.

[14] Οὕτως λέγει κύριος σαβαωθ Ἐκοπίασεν Αἴγυπτος καὶ ἐμπορία Αἰθιόπων, καὶ οἱ Σεβωιν ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται καὶ σοὶ ἔσονται δοῦλοι καὶ ὀπίσω σου ἀκολουθήσουσιν δεδεμένοι χειροπέδαις καὶ προσκυνήσουσίν σοι καὶ ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ ὁ θεός ἐστιν, καὶ ἐροῦσιν Οὐκ ἔστιν θεὸς πλὴν σοῦ·

[14] Thus saith the Lord of hosts, Egypt has laboured *for thee*; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no God beside thee, *O Lord*.

[15] σὺ γὰρ εἶ θεός, καὶ οὐκ ᾔδειμεν, ὁ θεὸς τοῦ Ισραηλ σωτήρ.

[15] For thou art God, yet we knew *it* not, the God of Israel, the Saviour.

[16] αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πορεύσονται ἐν αἰσχύνῃ. ἐγκαινίζεσθε πρός με, νῆσοι.

[16] All that are opposed to him shall be ashamed and confounded, and shall walk in shame: ye isles, keep a feast to me.

[17] Ισραηλ σῴζεται ὑπὸ κυρίου σωτηρίαν αἰώνιον· οὐκ αἰσχυνθήσονται οὐδὲ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος.

[17] Israel is saved by the Lord with an everlasting salvation: they shall not be ashamed nor confounded for evermore.

[18] Οὕτως λέγει κύριος ὁ ποιήσας τὸν οὐρανόν – οὗτος ὁ θεὸς ὁ καταδείξας τὴν γῆν καὶ ποιήσας αὐτήν, αὐτὸς διώρισεν αὐτήν, οὐκ εἰς κενὸν ἐποίησεν αὐτὴν ἀλλὰ κατοικεῖσθαι – Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἔτι.

[18] Thus saith the Lord that made the heaven, this God that created the earth, and made it; he marked it out, he made it not in vain, but formed it to be inhabited: I am the Lord, and there is none beside.

[19] οὐκ ἐν κρυφῇ λελάληκα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ· οὐκ εἶπα τῷ σπέρματι Ιακωβ Μάταιον ζητήσατε· ἐγώ εἰμι ἐγώ εἰμι κύριος λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν.

[19] I have not spoken in secret, nor in a dark place of the earth: I said not to the seed of Jacob, Seek vanity: I, even I, am the Lord, speaking righteousness, and proclaiming truth.

[20] συνάχθητε καὶ ἥκετε, βουλεύσασθε ἅμα, οἱ σῳζόμενοι ἀπὸ τῶν ἐθνῶν. οὐκ ἔγνωσαν οἱ αἴροντες τὸ ξύλον γλύμμα αὐτῶν καὶ προσευχόμενοι ὡς πρὸς θεούς, οἳ οὐ σῴζουσιν.

[20] Assemble yourselves and come; take counsel together, ye that escape of the nations: they that set up wood, *even* their graven image, have no knowledge, nor they who pray to gods that do not save.

[21] εἰ ἀναγγελοῦσιν, ἐγγισάτωσαν, ἵνα γνῶσιν ἅμα τίς ἀκουστὰ ἐποίησεν ταῦτα ἀπ᾽ ἀρχῆς. τότε ἀνηγγέλη ὑμῖν Ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ· δίκαιος καὶ σωτὴρ οὐκ ἔστιν πάρεξ ἐμοῦ.

[21] If they will declare, let them draw nigh, that they may know together, who has caused these things to be heard from the beginning: then was it told you. I am God, and there is not another beside me; a just *God* and a Saviour; there is none but me.

[22] ἐπιστράφητε πρός με καὶ σωθήσεσθε, οἱ ἀπ᾽ ἐσχάτου τῆς γῆς· ἐγώ εἰμι ὁ θεός, καὶ οὐκ ἔστιν ἄλλος.

[22] Turn ye to me, and ye shall be saved, ye that *come* from the end of the earth: I am God, and there is none other.

[23] κατ᾽ ἐμαυτοῦ ὀμνύω Ἢ μὴν ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ

[23] By myself I swear, righteousness shall surely proceed out of my mouth; my words shall not be frustrated; that to me every knee shall bend, and every tongue shall swear by God,

[24] λέγων Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἥξουσιν, καὶ αἰσχυνθήσονται πάντες οἱ ἀφορίζοντες ἑαυτούς·

[24] saying, Righteousness and glory shall come to him: and all that remove them from their borders shall be ashamed.

[25] ἀπὸ κυρίου δικαιωθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσονται πᾶν τὸ σπέρμα τῶν υἱῶν Ισραηλ.

[25] By the Lord shall they be justified, and in God shall all the seed of the children of Israel be glorified.

CHAPTER 46

[1] Ἔπεσε Βηλ, συνετρίβη Δαγων, ἐγένετο τὰ γλυπτὰ αὐτῶν εἰς θηρία καὶ κτήνη· αἴρετε αὐτὰ καταδεδεμένα ὡς φορτίον κοπιῶντι

[1] Bel has fallen, Nabo is broken to pieces, their graven images are gone to the wild beasts and the cattle: ye take them packed up as a burden to the weary, exhausted, hungry, and *at the same time* helpless man;

[2] καὶ πεινῶντι καὶ ἐκλελυμένῳ οὐκ ἰσχύοντι ἅμα, οἳ οὐ δυνήσονται σωθῆναι ἀπὸ πολέμου, αὐτοὶ δὲ αἰχμάλωτοι ἤχθησαν.

[2] who will not be able to save themselves from war, but they themselves are led *away* captive.

[3] Ἀκούσατέ μου, οἶκος τοῦ Ιακωβ καὶ πᾶν τὸ κατάλοιπον τοῦ Ισραηλ οἱ αἰρόμενοι ἐκ κοιλίας καὶ παιδευόμενοι ἐκ παιδίου·

[3] Hear me, O house of Jacob, and all the remnant of Israel, who are borne *by me* from the womb, and taught *by me* from infancy, *even* to old age:

[4] ἕως γήρους ἐγώ εἰμι, καὶ ἕως ἂν καταγηράσητε, ἐγώ εἰμι· ἐγὼ ἀνέχομαι ὑμῶν, ἐγὼ ἐποίησα καὶ ἐγὼ ἀνήσω, ἐγὼ ἀναλήμψομαι καὶ σώσω ὑμᾶς.

[4] I am *he*; and until ye shall have grown old, I am *he*: I bear you, I have made, and I will relieve, I will take up and save you.

[5] τίνι με ὡμοιώσατε; ἴδετε τεχνάσασθε, οἱ πλανώμενοι.

[5] To whom have ye compared me? see, consider, ye that go astray.

[6] οἱ συμβαλλόμενοι χρυσίον ἐκ μαρσιππίου καὶ ἀργύριον ἐν ζυγῷ στήσουσιν ἐν σταθμῷ καὶ μισθωσάμενοι χρυσοχόον ἐποίησαν χειροποίητα καὶ κύψαντες προσκυνοῦσιν αὐτοῖς.

[6] They that furnish gold out of a purse, and silver by weight, will weigh it in a scale, and they hire a goldsmith and make idols, and bow down, and worship them.

[7] αἴρουσιν αὐτὸ ἐπὶ τῶν ὤμων, καὶ πορεύονται· ἐὰν δὲ θῶσιν αὐτό, ἐπὶ τοῦ τόπου αὐτοῦ μένει, οὐ μὴ κινηθῇ· καὶ ὃς ἂν βοήσῃ πρὸς αὐτόν, οὐ

μὴ εἰσακούσῃ, ἀπὸ κακῶν οὐ μὴ σώσῃ αὐτόν.

[7] They bear it upon the shoulder, and go; and if they put it upon its place, it remains, it cannot move: and whosoever shall cry to it, it cannot hear; it cannot save him from trouble.

[8] μνήσθητε ταῦτα καὶ στενάξατε, μετανοήσατε, οἱ πεπλανημένοι, ἐπιστρέψατε τῇ καρδίᾳ.

[8] Remember ye these things, and groan: repent, ye that have gone astray, return in your heart;

[9] καὶ μνήσθητε τὰ πρότερα ἀπὸ τοῦ αἰῶνος, ὅτι ἐγώ εἰμι ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ

[9] and remember the former things *that were* of old: for I am God, and there is none other beside me,

[10] ἀναγγέλλων πρότερον τὰ ἔσχατα πρὶν αὐτὰ γενέσθαι, καὶ ἅμα συνετελέσθη· καὶ εἶπα Πᾶσά μου ἡ βουλὴ στήσεται, καὶ πάντα, ὅσα βεβούλευμαι, ποιήσω·

[10] telling beforehand the latter events before they come to pass, and they are accomplished together: and I said, all my counsel shall stand, and I will do all things that I have planned:

[11] καλῶν ἀπ᾽ ἀνατολῶν πετεινὸν καὶ ἀπὸ γῆς πόρρωθεν περὶ ὧν βεβούλευμαι, ἐλάλησα καὶ ἤγαγον, ἔκτισα καὶ ἐποίησα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ.

[11] calling a bird from the east, and from a land afar off, for the things which I have planned: I have spoken, and brought *him*; I have created and made *him*; I have brought him, and prospered his way.

[12] ἀκούσατέ μου, οἱ ἀπολωλεκότες τὴν καρδίαν οἱ μακρὰν ἀπὸ τῆς δικαιοσύνης.

[12] Hearken to me, ye senseless ones, that are far from righteousness:

[13] ἤγγισα τὴν δικαιοσύνην μου καὶ τὴν σωτηρίαν τὴν παρ᾽ ἐμοῦ οὐ βραδυνῶ· δέδωκα ἐν Σιων σωτηρίαν τῷ Ισραηλ εἰς δόξασμα.

[13] I have brought near my righteousness, and I will not be slow with the salvation that is from me: I have given salvation in Sion to Israel for

glory.

CHAPTER 47

[1] Κατάβηθι κάθισον ἐπὶ τὴν γῆν, παρθένος θυγάτηρ Βαβυλῶνος, εἴσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, ὅτι οὐκέτι προστεθήσῃ κληθῆναι ἁπαλὴ καὶ τρυφερά.

[1] Come down, sit on the ground, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans: for thou shalt no more be called tender and luxurious.

[2] λαβὲ μύλον, ἄλεσον ἄλευρον, ἀποκάλυψαι τὸ κατακάλυμμά σου, ἀνακάλυψαι τὰς πολιάς, ἀνάσυραι τὰς κνήμας, διάβηθι ποταμούς·

[2] Take a millstone, grind meal: remove thy veil, uncover thy white hairs, make bare the leg, pass through the rivers.

[3] ἀνακαλυφθήσεται ἡ αἰσχύνη σου, φανήσονται οἱ ὀνειδισμοί σου· τὸ δίκαιον ἐκ σοῦ λήμψομαι, οὐκέτι μὴ παραδῶ ἀνθρώποις.

[3] Thy shame shall be uncovered, thy reproaches shall be brought to light: I will exact of thee due vengeance, I will no longer deliver thee to men.

[4] εἶπεν ὁ ῥυσάμενός σε κύριος σαβαωθ ὄνομα αὐτῷ ἅγιος Ισραηλ

[4] Thy deliverer is the Lord of hosts, the Holy One of Israel is his name.

[5] Κάθισον κατανενυγμένη, εἴσελθε εἰς τὸ σκότος, θυγάτηρ Χαλδαίων, οὐκέτι μὴ κληθῇς ἰσχὺς βασιλείας.

[5] Sit thou down pierced with woe, go into darkness, O daughter of the Chaldeans: thou shalt no more be called the strength of a kingdom.

[6] παρωξύνθην ἐπὶ τῷ λαῷ μου, ἐμίανας τὴν κληρονομίαν μου· ἐγὼ ἔδωκα εἰς τὴν χεῖρά σου, σὺ δὲ οὐκ ἔδωκας αὐτοῖς ἔλεος, τοῦ πρεσβυτέρου ἐβάρυνας τὸν ζυγὸν σφόδρα.

[6] I have been provoked with my people; thou hast defiled mine inheritance: I gave them into thy hand, but thou didst not extend mercy to them: thou madest the yoke of the aged man very heavy,

[7] καὶ εἶπας Εἰς τὸν αἰῶνα ἔσομαι ἄρχουσα· οὐκ ἐνόησας ταῦτα ἐν τῇ καρδίᾳ σου οὐδὲ ἐμνήσθης τὰ ἔσχατα.

[7] and saidst, I shall be a princess for ever: thou didst not perceive these things in thine heart, nor didst thou remember the latter end.

[8] νῦν δὲ ἄκουσον ταῦτα, ἡ τρυφερὰ ἡ καθημένη πεποιθυῖα ἡ λέγουσα ἐν τῇ καρδίᾳ αὐτῆς Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα· οὐ καθιῶ χήρα οὐδὲ γνώσομαι ὀρφανείαν.

[8] But now hear these words, thou luxurious one, *who art* the one that sits *at ease*, that is secure, that says in her heart, I am, and there is not another; I shall not sit a widow, neither shall I know bereavement.

[9] νῦν δὲ ἥξει ἐξαίφνης ἐπὶ σὲ τὰ δύο ταῦτα ἐν μιᾷ ἡμέρᾳ· χηρεία καὶ ἀτεκνία ἥξει ἐξαίφνης ἐπὶ σὲ ἐν τῇ φαρμακείᾳ σου ἐν τῇ ἰσχύι τῶν ἐπαοιδῶν σου σφόδρα

[9] But now these two things shall come upon thee suddenly in one day, the loss of children and widowhood shall come suddenly upon thee, for thy sorcery, for the strength of thine enchantments,

[10] τῇ ἐλπίδι τῆς πονηρίας σου. σὺ γὰρ εἶπας Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα. γνῶθι ὅτι ἡ σύνεσις τούτων καὶ ἡ πορνεία σου ἔσται σοι αἰσχύνη. καὶ εἶπας τῇ καρδίᾳ σου Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα.

[10] for thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another.

[11] καὶ ἥξει ἐπὶ σὲ ἀπώλεια, καὶ οὐ μὴ γνῷς, βόθυνος, καὶ ἐμπεσῇ εἰς αὐτόν· καὶ ἥξει ἐπὶ σὲ ταλαιπωρία, καὶ οὐ μὴ δυνήσῃ καθαρὰ γενέσθαι· καὶ ἥξει ἐπὶ σὲ ἐξαπίνης ἀπώλεια, καὶ οὐ μὴ γνῷς.

[11] And destruction shall come upon thee, and thou shalt not be aware; *there shall be a* pit, and thou shalt fall into it: and grief shall come upon thee, and thou shalt not be able to be clear; and destruction shall come suddenly upon thee, and thou shalt not know.

[12] στῆθι νῦν ἐν ταῖς ἐπαοιδαῖς σου καὶ τῇ πολλῇ φαρμακείᾳ σου, ᾗ ἐμάνθανες ἐκ νεότητός σου, εἰ δυνήσῃ ὠφεληθῆναι.

[12] Stand now with thine enchantments, and with the abundance of thy sorcery, which thou hast learned from thy youth; if thou canst be profited.

[13] κεκοπίακας ἐν ταῖς βουλαῖς σου· στήτωσαν καὶ σωσάτωσάν σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ, οἱ ὁρῶντες τοὺς ἀστέρας ἀναγγειλάτωσάν σοι τί μέλλει ἐπὶ σὲ ἔρχεσθαι.

[13] Thou art wearied in thy counsels. Let now the astrologers of the heaven stand and deliver thee, let them that see the stars tell thee what is about to come upon thee.

[14] ἰδοὺ πάντες ὡς φρύγανα ἐπὶ πυρὶ κατακαήσονται καὶ οὐ μὴ ἐξέλωνται τὴν ψυχὴν αὐτῶν ἐκ φλογός· ὅτι ἔχεις ἄνθρακας πυρός, κάθισαι ἐπ᾽ αὐτούς.

[14] Behold, they all shall be burnt up as sticks in the fire; neither shall they at all deliver their life from the flame. Because thou hast coals of fire, sit thou upon them;

[15] οὗτοι ἔσονταί σοι βοήθεια, ἐκοπίασας ἐν τῇ μεταβολῇ σου ἐκ νεότητος, ἄνθρωπος καθ᾽ ἑαυτὸν ἐπλανήθη, σοὶ δὲ οὐκ ἔσται σωτηρία.

[15] these shall be thy help. Thou hast wearied thyself with traffic from thy youth: every man has wandered to his own home, but thou shalt have no deliverance.

CHAPTER 48

[1] Ἀκούσατε ταῦτα, οἶκος Ιακωβ οἱ κεκλημένοι τῷ ὀνόματι Ισραηλ καὶ οἱ ἐξ Ιουδα ἐξελθόντες οἱ ὀμνύοντες τῷ ὀνόματι κυρίου θεοῦ Ισραηλ μιμνῃσκόμενοι οὐ μετὰ ἀληθείας οὐδὲ μετὰ δικαιοσύνης

[1] Hear these *words*, ye house of Jacob, who are called by the name of Israel, and have come forth out of Juda, who swear by the name of the Lord God of Israel, making mention *of it, but* not with truth, nor with righteousness;

[2] καὶ ἀντεχόμενοι τῷ ὀνόματι τῆς πόλεως τῆς ἁγίας καὶ ἐπὶ τῷ θεῷ τοῦ Ισραηλ ἀντιστηριζόμενοι, κύριος σαβαωθ ὄνομα αὐτῷ.

[2] maintaining also the name of the holy city, and staying themselves on the God of Israel: the Lord of hosts is his name. The former things I have already declared;

[3] Τὰ πρότερα ἔτι ἀνήγγειλα, καὶ ἐκ τοῦ στόματός μου ἐξῆλθεν καὶ ἀκουστὸν ἐγένετο· ἐξάπινα ἐποίησα, καὶ ἐπῆλθεν.

[3] and they that have proceeded out of my mouth, and it became well known; I wrought suddenly, and *the events* came to pass.

[4] γινώσκω ἐγὼ ὅτι σκληρὸς εἶ, καὶ νεῦρον σιδηροῦν ὁ τράχηλός σου, καὶ τὸ μέτωπόν σου χαλκοῦν.

[4] I know that thou art stubborn, and thy neck is an iron sinew, and thy forehead brazen.

[5] καὶ ἀνήγγειλά σοι πάλαι, πρὶν ἐλθεῖν ἐπὶ σὲ ἀκουστόν σοι ἐποίησα· μὴ εἴπῃς ὅτι Τὰ εἴδωλά μου ἐποίησαν, καὶ μὴ εἴπῃς ὅτι Τὰ γλυπτὰ καὶ τὰ χωνευτὰ ἐνετείλατό μοι.

[5] And I told thee of old what *should be* before it came upon thee; I made it known to thee, lest thou shouldest say, *My* idols have done *it* for me; and shouldest say, *My* graven and molten images have commanded me.

[6] ἠκούσατε πάντα, καὶ ὑμεῖς οὐκ ἔγνωτε· ἀλλὰ καὶ ἀκουστά σοι ἐποίησα τὰ καινὰ ἀπὸ τοῦ νῦν, ἃ μέλλει γίνεσθαι, καὶ οὐκ εἶπας.

[6] Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not,

[7] νῦν γίνεται καὶ οὐ πάλαι, καὶ οὐ προτέραις ἡμέραις ἤκουσας αὐτά· μὴ εἴπῃς ὅτι Ναί, γινώσκω αὐτά.

[7] Now they come to pass, and not formerly: and thou heardest not of them in former days: say not thou, Yea, I know them.

[8] οὔτε ἔγνως οὔτε ἠπίστω, οὔτε ἀπ᾽ ἀρχῆς ἤνοιξά σου τὰ ὦτα· ἔγνων γὰρ ὅτι ἀθετῶν ἀθετήσεις καὶ ἄνομος ἔτι ἐκ κοιλίας κηλθήσῃ.

[8] Thou hast neither known, nor understood, neither from the beginning have I opened thine ears: for I knew that thou wouldest surely deal treacherously, and wouldest be called a transgressor even from the womb.

[9] ἕνεκεν τοῦ ἐμοῦ ὀνόματος δείξω σοι τὸν θυμόν μου καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σοί, ἵνα μὴ ἐξολεθρεύσω σε.

[9] For mine own sake will I shew thee my wrath, and will bring before thee my glorious acts, that I may not utterly destroy thee.

[10] ἰδοὺ πέπρακά σε οὐχ ἕνεκεν ἀργυρίου, ἐξειλάμην δέ σε ἐκ καμίνου πτωχείας·

[10] Behold, I have sold thee, *but* not for silver; but I have rescued thee from the furnace of affliction.

[11] ἕνεκεν ἐμοῦ ποιήσω σοι, ὅτι τὸ ἐμὸν ὄνομα βεβηλοῦται, καὶ τὴν δόξαν μου ἑτέρῳ οὐ δώσω.

[11] For mine own sake I will do *this* for thee, because my name is profaned; and I will not give my glory to another.

[12] Ἄκουέ μου, Ιακωβ καὶ Ισραηλ ὃν ἐγὼ καλῶ· ἐγώ εἰμι πρῶτος, καὶ ἐγώ εἰμι εἰς τὸν αἰῶνα,

[12] Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for ever.

[13] καὶ ἡ χείρ μου ἐθεμελίωσεν τὴν γῆν, καὶ ἡ δεξιά μου ἐστερέωσεν τὸν οὐρανόν· καλέσω αὐτούς, καὶ στήσονται ἅμα

[13] My hand also has founded the earth, and my right hand has fixed the sky: I will call them, and they shall stand together.

[14] καὶ συναχθήσονται πάντες καὶ ἀκούσονται. τίς αὐτοῖς ἀνήγγειλεν ταῦτα; ἀγαπῶν σε ἐποίησα τὸ θέλημά σου ἐπὶ Βαβυλῶνα τοῦ ἆραι σπέρμα Χαλδαίων.

[14] And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans.

[15] ἐγὼ ἐλάλησα, ἐγὼ ἐκάλεσα, ἤγαγον αὐτὸν καὶ εὐόδωσα τὴν ὁδὸν αὐτοῦ.

[15] I have spoken, I have called, I have brought him, and made his way prosperous.

[16] προσαγάγετε πρός με καὶ ἀκούσατε ταῦτα· οὐκ ἀπ᾽ ἀρχῆς ἐν κρυφῇ ἐλάλησα οὐδὲ ἐν τόπῳ γῆς σκοτεινῷ· ἡνίκα ἐγένετο, ἐκεῖ ἤμην, καὶ νῦν κύριος ἀπέσταλκέν με καὶ τὸ πνεῦμα αὐτοῦ.

[16] Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, *even* the Lord, and his Spirit, hath sent me.

[17] οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ ἅγιος Ισραηλ Ἐγώ εἰμι ὁ θεός σου, δέδειχά σοι τοῦ εὑρεῖν σε τὴν ὁδόν, ἐν ᾗ πορεύσῃ ἐν αὐτῇ.

[17] Thus saith the Lord that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk.

[18] καὶ εἰ ἤκουσας τῶν ἐντολῶν μου, ἐγένετο ἂν ὡσεὶ ποταμὸς ἡ εἰρήνη σου καὶ ἡ δικαιοσύνη σου ὡς κῦμα θαλάσσης·

[18] And if thou hadst hearkened to my commandments, *then* would thy peace have been like a river, and thy righteousness as a wave of the sea.

[19] καὶ ἐγένετο ἂν ὡς ἡ ἄμμος τὸ σπέρμα σου καὶ τὰ ἔκγονα τῆς κοιλίας σου ὡς ὁ χοῦς τῆς γῆς· οὐδὲ νῦν οὐ μὴ ἐξολεθρευθῇς, οὐδὲ ἀπολεῖται τὸ ὄνομά σου ἐνώπιόν μου.

[19] Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be

utterly destroyed, neither shall thy name perish before me.

[20] Ἔξελθε ἐκ Βαβυλῶνος φεύγων ἀπὸ τῶν Χαλδαίων· φωνὴν εὐφροσύνης ἀναγγείλατε, καὶ ἀκουστὸν γενέσθω τοῦτο, ἀπαγγείλατε ἕως ἐσχάτου τῆς γῆς, λέγετε Ἐρρύσατο κύριος τὸν δοῦλον αὐτοῦ Ιακωβ.

[20] Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob.

[21] καὶ ἐὰν διψήσωσιν, δι᾽ ἐρήμου ἄξει αὐτούς, ὕδωρ ἐκ πέτρας ἐξάξει αὐτοῖς· σχισθήσεται πέτρα, καὶ ῥυήσεται ὕδωρ, καὶ πίεται ὁ λαός μου.

[21] And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink.

[22] οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, λέγει κύριος.

[22] There is no joy, saith the Lord, to the ungodly.

CHAPTER 49

[1] Ἀκούσατέ μου, νῆσοι, καὶ προσέχετε, ἔθνη· διὰ χρόνου πολλοῦ στήσεται, λέγει κύριος. ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου

[1] Hearken to me, ye islands; and attend, ye Gentiles; after a long time it shall come to pass, saith the Lord: from my mother's womb he has called my name:

[2] καὶ ἔθηκεν τὸ στόμα μου ὡσεὶ μάχαιραν ὀξεῖαν καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψέν με, ἔθηκέν με ὡς βέλος ἐκλεκτὸν καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέν με.

[2] and he has made my mouth as a sharp sword, and he has hid me under the shadow of his hand; he has made me as a choice shaft, and he has hid me in his quiver;

[3] καὶ εἶπέν μοι Δοῦλός μου εἶ σύ, Ισραηλ, καὶ ἐν σοὶ δοξασθήσομαι.

[3] and said to me, Thou art my servant, O Israel, and in thee I will be glorified.

[4] καὶ ἐγὼ εἶπα Κενῶς ἐκοπίασα καὶ εἰς μάταιον καὶ εἰς οὐδὲν ἔδωκα τὴν ἰσχύν μου· διὰ τοῦτο ἡ κρίσις μου παρὰ κυρίῳ, καὶ ὁ πόνος μου ἐναντίον τοῦ θεοῦ μου.

[4] Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgement with the Lord, and my labour before my God.

[5] καὶ νῦν οὕτως λέγει κύριος ὁ πλάσας με ἐκ κοιλίας δοῦλον ἑαυτῷ τοῦ συναγαγεῖν τὸν Ιακωβ καὶ Ισραηλ πρὸς αὐτόν – συναχθήσομαι καὶ δοξασθήσομαι ἐναντίον κυρίου, καὶ ὁ θεός μου ἔσται μου ἰσχύς –

[5] And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.

[6] καὶ εἶπέν μοι Μέγα σοί ἐστιν τοῦ κληθῆναί σε παῖδά μου τοῦ στῆσαι τὰς φυλὰς Ιακωβ καὶ τὴν διασπορὰν τοῦ Ισραηλ ἐπιστρέψαι· ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

[6] And he said to me, *It is* a great thing for thee to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldest be for salvation to the end of the earth.

[7] Οὕτως λέγει κύριος ὁ ῥυσάμενός σε ὁ θεὸς Ισραηλ Ἁγιάσατε τὸν φαυλίζοντα τὴν ψυχὴν αὐτοῦ τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων· βασιλεῖς ὄψονται αὐτὸν καὶ ἀναστήσονται, ἄρχοντες καὶ προσκυνήσουσιν αὐτῷ ἕνεκεν κυρίου· ὅτι πιστός ἐστιν ὁ ἅγιος Ισραηλ, καὶ ἐξελεξάμην σε.

[7] Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.

[8] οὕτως λέγει κύριος Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι καὶ ἔδωκά σε εἰς διαθήκην ἐθνῶν τοῦ καταστῆσαι τὴν γῆν καὶ κληρονομῆσαι κληρονομίαν ἐρήμου,

[8] Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages:

[9] λέγοντα τοῖς ἐν δεσμοῖς Ἐξέλθατε, καὶ τοῖς ἐν τῷ σκότει ἀνακαλυφθῆναι. καὶ ἐν πάσαις ταῖς ὁδοῖς αὐτῶν βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν·

[9] saying to them that are in bonds, Go forth; and *bidding* them that are in darkness shew themselves. They shall be fed in all the ways, and in all the paths *shall be* their pasture.

[10] οὐ πεινάσουσιν οὐδὲ διψήσουσιν, οὐδὲ πατάξει αὐτοὺς καύσων οὐδὲ ὁ ἥλιος, ἀλλὰ ὁ ἐλεῶν αὐτοὺς παρακαλέσει καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτούς·

[10] They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but he that has mercy on them shall comfort *them*, and by fountains of waters shall he lead them.

[11] καὶ θήσω πᾶν ὄρος εἰς ὁδὸν καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς.

[11] And I will make every mountain a way, and every path a pasture to them.

[12] ἰδοὺ οὗτοι πόρρωθεν ἔρχονται, οὗτοι ἀπὸ βορρᾶ καὶ οὗτοι ἀπὸ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν.

[12] Behold, these shall come from far: *and* these from the north and the west, and others from the land of the Persians.

[13] εὐφραίνεσθε, οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, ῥηξάτωσαν τὰ ὄρη εὐφροσύνην καὶ οἱ βουνοὶ δικαιοσύνην, ὅτι ἠλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν.

[13] Rejoice, ye heavens; and let the earth be glad: let the mountains break forth *with* joy; for the Lard has had mercy on his people, and has comforted the lowly ones of his people.

[14] Εἶπεν δὲ Σιων Ἐγκατέλιπέν με κύριος, καὶ ὁ κύριος ἐπελάθετό μου.

[14] But Sion said, The Lord has forsaken me, and, The Lord has forgotten me.

[15] μὴ ἐπιλήσεται γυνὴ τοῦ παιδίου αὐτῆς τοῦ μὴ ἐλεῆσαι τὰ ἔκγονα τῆς κοιλίας αὐτῆς; εἰ δὲ καὶ ἐπιλάθοιτο ταῦτα γυνή, ἀλλ᾽ ἐγὼ οὐκ ἐπιλήσομαί σου, εἶπεν κύριος.

[15] Will a woman forget her child, so as not to have compassion upon the offspring of her womb? but if a woman should even forget these, yet I will not forget thee, saith the Lord.

[16] ἰδοὺ ἐπὶ τῶν χειρῶν μου ἐζωγράφησά σου τὰ τείχη, καὶ ἐνώπιόν μου εἶ διὰ παντός·

[16] Behold, I have painted thy walls on my hands, and thou art continually before me.

[17] καὶ ταχὺ οἰκοδομηθήσῃ ὑφ᾽ ὧν καθῃρέθης, καὶ οἱ ἐρημώσαντές σε ἐκ σοῦ ἐξελεύσονται.

[17] And thou shalt soon be built by those by whom thou were destroyed, and they that made thee desolate shall go forth of thee.

[18] ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ πάντας, ἰδοὺ συνήχθησαν καὶ ἦλθοσαν πρὸς σέ· ζῶ ἐγώ, λέγει κύριος, ὅτι πάντας αὐτοὺς ἐνδύσῃ

καὶ περιθήσῃ αὐτοὺς ὡς κόσμον νύμφης.

[18] Lift up thine eyes round about, and look on them all; behold, they are gathered together, and are come to thee. *As* I live, saith the Lord, thou shalt clothe thyself with them all as with an ornament, and put them on as a bride her attire.

[19] ὅτι τὰ ἔρημά σου καὶ τὰ διεφθαρμένα καὶ τὰ πεπτωκότα νῦν στενοχωρήσει ἀπὸ τῶν κατοικούντων, καὶ μακρυνθήσονται ἀπὸ σοῦ οἱ καταπίνοντές σε.

[19] For thy desert and marred and ruined *places* shall now be too narrow by reason of the inhabitants, and they that devoured thee shall be removed far from thee.

[20] ἐροῦσιν γὰρ εἰς τὰ ὦτά σου οἱ υἱοί σου οὓς ἀπολώλεκας Στενός μοι ὁ τόπος, ποίησόν μοι τόπον ἵνα κατοικήσω.

[20] For thy sons whom thou hast lost shall say in thine ears, The place *is too* narrow for me: make room for me that I may dwell.

[21] καὶ ἐρεῖς ἐν τῇ καρδίᾳ σου Τίς ἐγέννησέν μοι τούτους; ἐγὼ δὲ ἄτεκνος καὶ χήρα, τούτους δὲ τίς ἐξέθρεψέν μοι; ἐγὼ δὲ κατελείφθην μόνη, οὗτοι δέ μοι ποῦ ἦσαν;

[21] And thou shalt say in thine heart, Who has begotten me these? whereas I *was* childless, and a widow; but who has brought up these for me? and I was left alone; but whence came these to me?

[22] Οὕτως λέγει κύριος Ἰδοὺ αἴρω εἰς τὰ ἔθνη τὴν χεῖρά μου καὶ εἰς τὰς νήσους ἀρῶ σύσσημόν μου, καὶ ἄξουσιν τοὺς υἱούς σου ἐν κόλπῳ, τὰς δὲ θυγατέρας σου ἐπ᾽ ὤμων ἀροῦσιν,

[22] Thus saith the Lord, *even* the Lord, Behold, I lift up mine hand to the nations, and I will lift up my signal to the islands: and they shall bring thy sons in *their* bosom, and shall bear thy daughters on *their* shoulders.

[23] καὶ ἔσονται βασιλεῖς τιθηνοί σου, αἱ δὲ ἄρχουσαι τροφοί σου· ἐπὶ πρόσωπον τῆς γῆς προσκυνήσουσίν σοι καὶ τὸν χοῦν τῶν ποδῶν σου λείξουσιν· καὶ γνώσῃ ὅτι ἐγὼ κύριος, καὶ οὐκ αἰσχυνθήσῃ.

[23] And kings shall be thy nursing fathers, and their princesses thy nurses, they shall bow down to thee on the face of the earth, and shall

lick the dust of thy feet; and thou shalt know that I am the Lord, and they that wait on me shall not be ashamed.

[24] μὴ λήμψεταί τις παρὰ γίγαντος σκῦλα; καὶ ἐὰν αἰχμαλωτεύσῃ τις ἀδίκως, σωθήσεται;

[24] Will any one take spoils from a giant? and if one should take *a man* captive unjustly, shall he be delivered?

[25] οὕτως λέγει κύριος Ἐάν τις αἰχμαλωτεύσῃ γίγαντα, λήμψεται σκῦλα· λαμβάνων δὲ παρὰ ἰσχύοντος σωθήσεται· ἐγὼ δὲ τὴν κρίσιν σου κρινῶ, καὶ ἐγὼ τοὺς υἱούς σου ῥύσομαι·

[25] For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes *them* from a mighty *man* shall be delivered: for I will plead thy cause, and I will deliver thy children.

[26] καὶ φάγονται οἱ θλίψαντές σε τὰς σάρκας αὐτῶν καὶ πίονται ὡς οἶνον νέον τὸ αἷμα αὐτῶν καὶ μεθυσθήσονται, καὶ αἰσθανθήσεται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ὁ ῥυσάμενός σε καὶ ἀντιλαμβανόμενος ἰσχύος Ιακωβ.

[26] And they that afflicted thee shall eat their own flesh; and they shall drink their own blood as new wine, and shall be drunken: and all flesh shall perceive that I am the Lord that delivers thee, and that upholds the strength of Jacob.

CHAPTER 50

[1] Οὕτως λέγει κύριος Ποῖον τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν, ᾧ ἐξαπέστειλα αὐτήν; ἢ τίνι ὑπόχρεῳ πέπρακα ὑμᾶς; ἰδοὺ ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς ἀνομίαις ὑμῶν ἐξαπέστειλα τὴν μητέρα ὑμῶν.

[1] Thus saith the Lord, Of what kind is your mother's bill of divorcement, by which I put her away? or to which debtor have I sold you? Behold, ye are sold for your sins, and for your iniquities have I put your mother away.

[2] τί ὅτι ἦλθον καὶ οὐκ ἦν ἄνθρωπος; ἐκάλεσα καὶ οὐκ ἦν ὁ ὑπακούων; μὴ οὐκ ἰσχύει ἡ χείρ μου τοῦ ῥύσασθαι; ἢ οὐκ ἰσχύω τοῦ ἐξελέσθαι; ἰδοὺ τῇ ἀπειλῇ μου ἐξερημώσω τὴν θάλασσαν καὶ θήσω ποταμοὺς ἐρήμους, καὶ ξηρανθήσονται οἱ ἰχθύες αὐτῶν ἀπὸ τοῦ μὴ εἶναι ὕδωρ καὶ ἀποθανοῦνται ἐν δίψει.

[2] Why did I come, and there was no man? *why* did I call, and there was none to hearken? Is not my hand strong to redeem? or can I not deliver? behold, by my rebuke I will dry up the sea, and make rivers a wilderness; and their fish shall be dried up because there is no water, and shall die for thirst.

[3] καὶ ἐνδύσω τὸν οὐρανὸν σκότος καὶ θήσω ὡς σάκκον τὸ περιβόλαιον αὐτοῦ.

[3] I will clothe the sky with darkness, and will make its covering as sackcloth.

[4] Κύριος δίδωσίν μοι γλῶσσαν παιδείας τοῦ γνῶναι ἐν καιρῷ ἡνίκα δεῖ εἰπεῖν λόγον, ἔθηκέν μοι πρωί, προσέθηκέν μοι ὠτίον ἀκούειν·

[4] The Lord *even* God gives me the tongue of instruction, to know when it is fit to speak a word: he has appointed for me early, he has given me an ear to hear:

[5] καὶ ἡ παιδεία κυρίου ἀνοίγει μου τὰ ὦτα, ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω.

[5] and the instruction of the Lord, even the Lord, opens mine ears, and I do not disobey, nor dispute.

[6] τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων·

[6] I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting:

[7] καὶ κύριος βοηθός μου ἐγενήθη, διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν καὶ ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ.

[7] but the Lord God became my helper; therefore I was not ashamed, but I set my face as a solid rock; and I know that I shall never be ashamed,

[8] ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα· καὶ τίς ὁ κρινόμενός μοι; ἐγγισάτω μοι.

[8] for he that has justified me draws near; who is he that pleads with me? let him stand up against me at the same time: yea, who is he that pleads with me? let him draw nigh to me.

[9] ἰδοὺ κύριος βοηθεῖ μοι· τίς κακώσει με; ἰδοὺ πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε, καὶ ὡς σὴς καταφάγεται ὑμᾶς.

[9] Behold, the Lord, the Lord, will help me; who will hurt me? behold, all ye shall wax old as a garment, and a moth shall devour you.

[10] Τίς ἐν ὑμῖν ὁ φοβούμενος τὸν κύριον; ἀκουσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ· οἱ πορευόμενοι ἐν σκότει οὐκ ἔστιν αὐτοῖς φῶς, πεποίθατε ἐπὶ τῷ ὀνόματι κυρίου καὶ ἀντιστηρίσασθε ἐπὶ τῷ θεῷ.

[10] Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God.

[11] ἰδοὺ πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύετε φλόγα· πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν καὶ τῇ φλογί, ᾗ ἐξεκαύσατε· δι᾽ ἐμὲ ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.

[11] Behold, ye all kindle a fire, and feed a flame: walk in the light of your fire, and in the flame which ye have kindled. This has happened to you for my sake; ye shall lie down in sorrow.

CHAPTER 51

[1] Ἀκούσατέ μου, οἱ διώκοντες τὸ δίκαιον καὶ ζητοῦντες τὸν κύριον, ἐμβλέψατε εἰς τὴν στερεὰν πέτραν, ἣν ἐλατομήσατε, καὶ εἰς τὸν βόθυνον τοῦ λάκκου, ὃν ὠρύξατε.

[1] Hearken to me, ye that follow after righteousness, and seek the Lord: look to the solid rock, which ye have hewn, and to the hole of the pit which ye have dug.

[2] ἐμβλέψατε εἰς Αβρααμ τὸν πατέρα ὑμῶν καὶ εἰς Σαρραν τὴν ὠδίνουσαν ὑμᾶς· ὅτι εἷς ἦν, καὶ ἐκάλεσα αὐτὸν καὶ εὐλόγησα αὐτὸν καὶ ἠγάπησα αὐτὸν καὶ ἐπλήθυνα αὐτόν.

[2] Look to Abraam your father, and to Sarrha that bore you: for he was alone when I called him, and blessed him, and loved him, and multiplied him.

[3] καὶ σὲ νῦν παρακαλέσω, Σιων, καὶ παρεκάλεσα πάντα τὰ ἔρημα αὐτῆς καὶ θήσω τὰ ἔρημα αὐτῆς ὡς παράδεισον κυρίου· εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ, ἐξομολόγησιν καὶ φωνὴν αἰνέσεως. –

[3] And now I will comfort thee, O Sion: and I have comforted all her desert places; and I will make her desert places as a garden, and her western places as the garden of the Lord; they shall find in her gladness and exultation, thanksgiving and the voice of praise.

[4] ἀκούσατέ μου ἀκούσατε, λαός μου, καὶ οἱ βασιλεῖς, πρός με ἐνωτίσασθε· ὅτι νόμος παρ’ ἐμοῦ ἐξελεύσεται καὶ ἡ κρίσις μου εἰς φῶς ἐθνῶν.

[4] Hear me, hear me, my people; and ye kings, hearken to me: for a law shall proceed from me, and my judgment *shall be* for a light of the nations.

[5] ἐγγίζει ταχὺ ἡ δικαιοσύνη μου, καὶ ἐξελεύσεται ὡς φῶς τὸ σωτήριόν μου, καὶ εἰς τὸν βραχίονά μου ἔθνη ἐλπιοῦσιν· ἐμὲ νῆσοι ὑπομενοῦσιν καὶ εἰς τὸν βραχίονά μου ἐλπιοῦσιν.

[5] My righteousness speedily draws nigh, and my salvation shall go forth as light, and on mine arm shall the Gentiles trust: the isles shall wait for me, and on mine arm shall they trust.

[6] ἄρατε εἰς τὸν οὐρανὸν τοὺς ὀφθαλμοὺς ὑμῶν καὶ ἐμβλέψατε εἰς τὴν γῆν κάτω, ὅτι ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη, ἡ δὲ γῆ ὡς ἱμάτιον παλαιωθήσεται, οἱ δὲ κατοικοῦντες τὴν γῆν ὥσπερ ταῦτα ἀποθανοῦνται, τὸ δὲ σωτήριόν μου εἰς τὸν αἰῶνα ἔσται, ἡ δὲ δικαιοσύνη μου οὐ μὴ ἐκλίπῃ. –

[6] Lift up your eyes to the sky, and look on the earth beneath: for the sky was darkened like smoke, and the earth shall wax old like a garment, and the inhabitants shall die in like manner: but my righteousness shall not fail.

[7] ἀκούσατέ μου, οἱ εἰδότες κρίσιν, λαός μου, οὗ ὁ νόμος μου ἐν τῇ καρδίᾳ ὑμῶν· μὴ φοβεῖσθε ὀνειδισμὸν ἀνθρώπων καὶ τῷ φαυλισμῷ αὐτῶν μὴ ἡττᾶσθε.

[7] Hear me, ye that know judgment, the people in whose heart is my law: fear not the reproach of men, and be not overcome by their contempt.

[8] ὥσπερ γὰρ ἱμάτιον βρωθήσεται ὑπὸ χρόνου καὶ ὡς ἔρια βρωθήσεται ὑπὸ σητός· ἡ δὲ δικαιοσύνη μου εἰς τὸν αἰῶνα ἔσται, τὸ δὲ σωτήριόν μου εἰς γενεὰς γενεῶν.

[8] For as a garment will be devoured by time, and as wool will be devoured by a moth, *so shall they be consumed*; but my righteousness shall be for ever, and my salvation for all generations.

[9] Ἐξεγείρου ἐξεγείρου, Ιερουσαλημ, καὶ ἔνδυσαι τὴν ἰσχὺν τοῦ βραχίονός σου· ἐξεγείρου ὡς ἐν ἀρχῇ ἡμέρας, ὡς γενεὰ αἰῶνος. οὐ σὺ εἶ

[9] Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in the early time, as the ancient generation.

[10] ἡ ἐρημοῦσα θάλασσαν, ὕδωρ ἀβύσσου πλῆθος; ἡ θεῖσα τὰ βάθη τῆς θαλάσσης ὁδὸν διαβάσεως ῥυομένοις

[10] Art thou not it that dried the sea, the water, *even* the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed?

[11] καὶ λελυτρωμένοις; ὑπὸ γὰρ κυρίου ἀποστραφήσονται καὶ ἥξουσιν εἰς Σιων μετ᾽ εὐφροσύνης καὶ ἀγαλλιάματος αἰωνίου· ἐπὶ γὰρ τῆς κεφαλῆς αὐτῶν ἀγαλλίασις καὶ αἴνεσις, καὶ εὐφροσύνη καταλήμψεται αὐτούς, ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

[11] for by *the help of* the Lord they shall return, and come to Sion with joy and everlasting exultation, for praise and joy shall come upon their head: pain, and grief, and groaning, have fled away.

[12] ἐγώ εἰμι ἐγώ εἰμι ὁ παρακαλῶν σε· γνῶθι τίνα εὐλαβηθεῖσα ἐφοβήθης ἀπὸ ἀνθρώπου θνητοῦ καὶ ἀπὸ υἱοῦ ἀνθρώπου, οἳ ὡσεὶ χόρτος ἐξηράνθησαν.

[12] I, *even* I, am he that comforts thee: consider who thou art, that thou wast afraid of mortal man, and of the son of man, who are withered as grass.

[13] καὶ ἐπελάθου θεὸν τὸν ποιήσαντά σε, τὸν ποιήσαντα τὸν οὐρανὸν καὶ θεμελιώσαντα τὴν γῆν, καὶ ἐφόβου ἀεὶ πάσας τὰς ἡμέρας τὸ πρόσωπον τοῦ θυμοῦ τοῦ θλίβοντός σε· ὃν τρόπον γὰρ ἐβουλεύσατο τοῦ ἆραί σε, καὶ νῦν ποῦ ὁ θυμὸς τοῦ θλίβοντός σε;

[13] And thou hast forgotten God who made thee, who made the sky and founded the earth; and thou wert continually afraid because of the wrath of him that afflicted thee: for *whereas* he counselled to take thee away, yet now where is the wrath of him that afflicted thee?

[14] ἐν γὰρ τῷ σῴζεσθαί σε οὐ στήσεται οὐδὲ χρονιεῖ·

[14] For in thy deliverance he shall not halt, nor tarry;

[15] ὅτι ἐγὼ ὁ θεός σου ὁ ταράσσων τὴν θάλασσαν καὶ ἠχῶν τὰ κύματα αὐτῆς, κύριος σαβαωθ ὄνομά μοι.

[15] for I am thy God, that troubles the sea, and causes the waves thereof to roar: the Lord of hosts is my name.

[16] θήσω τοὺς λόγους μου εἰς τὸ στόμα σου καὶ ὑπὸ τὴν σκιὰν τῆς χειρός μου σκεπάσω σε, ἐν ᾗ ἔστησα τὸν οὐρανὸν καὶ ἐθεμελίωσα τὴν γῆν· καὶ ἐρεῖ Σιων Λαός μου εἶ σύ.

[16] I will put my words into thy mouth, and I will shelter thee under the shadow of mine hand, with which I fixed the sky, and founded the earth: and *the Lord* shall say to Sion, Thou art my people.

[17] Ἐξεγείρου ἐξεγείρου ἀνάστηθι, Ιερουσαλημ ἡ πιοῦσα τὸ ποτήριον τοῦ θυμοῦ ἐκ χειρὸς κυρίου· τὸ ποτήριον γὰρ τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ ἐξέπιες καὶ ἐξεκένωσας.

[17] Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of the Lord the cup of his fury: for thou hast drunk out and drained the cup of calamity, the cup of wrath:

[18] καὶ οὐκ ἦν ὁ παρακαλῶν σε ἀπὸ πάντων τῶν τέκνων σου, ὧν ἔτεκες, καὶ οὐκ ἦν ὁ ἀντιλαμβανόμενος τῆς χειρός σου οὐδὲ ἀπὸ πάντων τῶν υἱῶν σου, ὧν ὕψωσας.

[18] and there was none to comfort thee of all the children whom thou borest; and there was none to take hold of thine hand, not even of all the children whom thou has reared.

[19] δύο ταῦτα ἀντικείμενά σοι· τίς σοι συλλυπηθήσεται; πτῶμα καὶ σύντριμμα, λιμὸς καὶ μάχαιρα· τίς σε παρακαλέσει;

[19] Wherefore these things are against thee; who shall sympathize with thee in thy grief? downfall, and destruction, famine, and sword: who shall comfort thee?

[20] οἱ υἱοί σου οἱ ἀπορούμενοι, οἱ καθεύδοντες ἐπ᾽ ἄκρου πάσης ἐξόδου ὡς σευτλίον ἡμίεφθον, οἱ πλήρεις θυμοῦ κυρίου, ἐκλελυμένοι διὰ κυρίου τοῦ θεοῦ.

[20] Thy sons are the perplexed ones, that sleep at the top of every street as a half-boiled beet; they that are full of the anger of the Lord, caused to faint by the Lord God.

[21] διὰ τοῦτο ἄκουε, τεταπεινωμένη καὶ μεθύουσα οὐκ ἀπὸ οἴνου·

[21] Therefore hear, thou afflicted one, and drunken, *but* not with wine;

[22] οὕτως λέγει κύριος ὁ θεὸς ὁ κρίνων τὸν λαὸν αὐτοῦ Ἰδοὺ εἴληφα ἐκ τῆς χειρός σου τὸ ποτήριον τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ, καὶ οὐ προσθήσῃ ἔτι πιεῖν αὐτό·

[22] thus saith the Lord God that judges his people, Behold, I have taken out of thine hand the cup of calamity, the cup of my wrath; and thou shalt not drink it any more.

[23] καὶ ἐμβαλῶ αὐτὸ εἰς τὰς χεῖρας τῶν ἀδικησάντων σε καὶ τῶν ταπεινωσάντων σε, οἳ εἶπαν τῇ ψυχῇ σου Κύψον, ἵνα παρέλθωμεν· καὶ ἔθηκας ἴσα τῇ γῇ τὰ μετάφρενά σου ἔξω τοῖς παραπορευομένοις.

[23] And I will give it into the hands of them that injured thee, and them that afflicted thee; who said to thy soul, Bow down, that we may pass over: and thou didst level thy body with the ground to them passing by without.

CHAPTER 52

[1] Ἐξεγείρου ἐξεγείρου, Σιων, ἔνδυσαι τὴν ἰσχύν σου, Σιων, καὶ ἔνδυσαι τὴν δόξαν σου, Ιερουσαλημ πόλις ἡ ἁγία· οὐκέτι προστεθήσεται διελθεῖν διὰ σοῦ ἀπερίτμητος καὶ ἀκάθαρτος.

[1] Awake, awake, Sion; put on thy strength, O Sion; and o thou put on thy glory, Jerusalem the holy city: there shall no more pass through thee, the uncircumcised and unclean.

[2] ἐκτίναξαι τὸν χοῦν καὶ ἀνάστηθι κάθισον, Ιερουσαλημ· ἔκδυσαι τὸν δεσμὸν τοῦ τραχήλου σου, ἡ αἰχμάλωτος θυγάτηρ Σιων.

[2] Shake off the dust and arise; sit down, Jerusalem: put off the band of thy neck, captive daughter of Sion.

[3] ὅτι τάδε λέγει κύριος Δωρεὰν ἐπράθητε καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε.

[3] For thus saith the Lord, Ye have been sold for nought; and ye shall not be ransomed with silver.

[4] οὕτως λέγει κύριος Εἰς Αἴγυπτον κατέβη ὁ λαός μου τὸ πρότερον παροικῆσαι ἐκεῖ, καὶ εἰς Ἀσσυρίους βίᾳ ἤχθησαν·

[4] Thus saith the Lord, My people went down before to Egypt to sojourn there; and were carried away forcibly to the Assyrians.

[5] καὶ νῦν τί ὧδέ ἐστε; τάδε λέγει κύριος. ὅτι ἐλήμφθη ὁ λαός μου δωρεάν, θαυμάζετε καὶ ὀλολύζετε· τάδε λέγει κύριος. δι’ ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν.

[5] And now why are ye here? Thus saith the Lord, Because my people was taken for nothing, wonder ye and howl. Thus saith the Lord, On account of you my name is continually blasphemed among the Gentiles.

[6] διὰ τοῦτο γνώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐγώ εἰμι αὐτὸς ὁ λαλῶν· πάρειμι

[6] Therefore shall my people know my name in that day, for I am he that speaks: I am present,

[7] ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά, ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου λέγων Σιων Βασιλεύσει σου ὁ θεός·

[7] as a season of beauty upon the mountains, as the feet of one preaching glad tidings of peace, as one preaching good news: for I will publish thy salvation, saying, O Sion, thy God shall reign.

[8] ὅτι φωνὴ τῶν φυλασσόντων σε ὑψώθη, καὶ τῇ φωνῇ ἅμα εὐφρανθήσονται· ὅτι ὀφθαλμοὶ πρὸς ὀφθαλμοὺς ὄψονται, ἡνίκα ἂν ἐλεήσῃ κύριος τὴν Σιων.

[8] For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall have mercy upon Sion.

[9] ῥηξάτω εὐφροσύνην ἅμα τὰ ἔρημα Ιερουσαλημ, ὅτι ἠλέησεν κύριος αὐτὴν καὶ ἐρρύσατο Ιερουσαλημ.

[9] Let the waste places of Jerusalem break forth *in* joy together, because the Lord has had mercy upon her, and has delivered Jerusalem.

[10] καὶ ἀποκαλύψει κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὄψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ.

[10] And the Lord shall reveal his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that *comes* from our God.

[11] ἀπόστητε ἀπόστητε ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἅπτεσθε, ἐξέλθατε ἐκ μέσου αὐτῆς ἀφορίσθητε, οἱ φέροντες τὰ σκεύη κυρίου·

[11] Depart ye, depart, go out from thence, and touch not the unclean thing; go ye out from the midst of her; separate yourselves, ye that bear the vessels of the Lord.

[12] ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε οὐδὲ φυγῇ πορεύσεσθε, πορεύσεται γὰρ πρότερος ὑμῶν κύριος καὶ ὁ ἐπισυνάγων ὑμᾶς κύριος ὁ θεὸς Ισραηλ.

[12] For ye shall not go forth with tumult, neither go by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.

[13] Ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.

[13] Behold, my servant shall understand, and be exalted, and glorified exceedingly.

[14] ὃν τρόπον ἐκστήσονται ἐπὶ σὲ πολλοί – οὕτως ἀδοξήσει ἀπὸ ἀνθρώπων τὸ εἶδός σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων – ,

[14] As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory *shall not be honoured* by the sons of men.

[15] οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ᾽ αὐτῷ, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν· ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν, συνήσουσιν. –

[15] Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

CHAPTER 53

[1] κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

[1] O Lord, who has believed our report? and to whom has the arm of the Lord been revealed?

[2] ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον, ὡς ῥίζα ἐν γῇ διψώσῃ, οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα· καὶ εἴδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος·

[2] We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty.

[3] ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλεῖπον παρὰ πάντας ἀνθρώπους, ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἠτιμάσθη καὶ οὐκ ἐλογίσθη.

[3] But his form was ignoble, and inferior to that of the children of men; *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*: he was dishonoured, and not esteemed.

[4] οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει.

[4] He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction.

[5] αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἁμαρτίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ᾽ αὐτόν, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.

[5] But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed.

[6] πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν.

[6] All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

[7] καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

[7] And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.

[8] ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον.

[8] In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death.

[9] καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

[9] And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth.

[10] καὶ κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς· ἐὰν δῶτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον· καὶ βούλεται κύριος ἀφελεῖν

[10] The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:

[11] ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς, καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

[11] the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins.

[12] διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ’ ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη.

[12] Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

CHAPTER 54

[1] Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα, εἶπεν γὰρ κύριος.

[1] Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband: for the Lord has said,

[2] πλάτυνον τὸν τόπον τῆς σκηνῆς σου καὶ τῶν αὐλαιῶν σου, πῆξον, μὴ φείσῃ· μάκρυνον τὰ σχοινίσματά σου καὶ τοὺς πασσάλους σου κατίσχυσον.

[2] Enlarge the placed of thy tent, and of thy curtains: fix *the pins*, spare not, lengthen thy cords, and strengthen thy pins;

[3] ἔτι εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ ἐκπέτασον, καὶ τὸ σπέρμα σου ἔθνη κληρονομήσει, καὶ πόλεις ἠρημωμένας κατοικιεῖς.

[3] spread forth *thy tent* yet to the right and the left: for thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited.

[4] μὴ φοβοῦ ὅτι κατῃσχύνθης, μηδὲ ἐντραπῇς ὅτι ὠνειδίσθης· ὅτι αἰσχύνην αἰώνιον ἐπιλήσῃ καὶ ὄνειδος τῆς χηρείας σου οὐ μὴ μνησθήσῃ.

[4] Fear not, because thou has been put to shame, neither be confounded, because thou was reproached: for thou shalt forget thy former shame, and shalt no more at all remember the reproach of thy widowhood.

[5] ὅτι κύριος ὁ ποιῶν σε, κύριος σαβαωθ ὄνομα αὐτῷ· καὶ ὁ ῥυσάμενός σε αὐτὸς θεὸς Ισραηλ, πάσῃ τῇ γῇ κληθήσεται.

[5] For *it is* the Lord that made thee; the Lord of hosts is his name: and he that delivered thee, he is the God of Israel, *and* shall be called *so* by the whole earth.

[6] οὐχ ὡς γυναῖκα καταλελειμμένην καὶ ὀλιγόψυχον κέκληκέν σε κύριος οὐδ᾽ ὡς γυναῖκα ἐκ νεότητος μεμισημένην, εἶπεν ὁ θεός σου·

[6] The Lord has not called thee as a deserted and faint-hearted woman, nor as a woman hated from *her* youth, saith thy God.

[7] χρόνον μικρὸν κατέλιπόν σε καὶ μετὰ ἐλέους μεγάλου ἐλεήσω σε,

[7] For a little while I left thee: but with great mercy will I have compassion upon thee.

[8] ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ σοῦ καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ῥυσάμενός σε κύριος.

[8] In a little wrath I turned away my face from thee; but with everlasting mercy will I have compassion upon thee, saith the Lord that delivers thee.

[9] ἀπὸ τοῦ ὕδατος τοῦ ἐπὶ Νωε τοῦτό μοί ἐστιν· καθότι ὤμοσα αὐτῷ ἐν τῷ χρόνῳ ἐκείνῳ τῇ γῇ μὴ θυμωθήσεσθαι ἐπὶ σοὶ ἔτι μηδὲ ἐν ἀπειλῇ σου

[9] From the time of the water of Noe this is my *purpose*: as I sware to him at that time, *saying* of the earth, I will no more be wroth with thee, neither when thou art threatened,

[10] τὰ ὄρη μεταστήσεσθαι οὐδὲ οἱ βουνοί σου μετακινηθήσονται, οὕτως οὐδὲ τὸ παρ᾽ ἐμοῦ σοι ἔλεος ἐκλείψει οὐδὲ ἡ διαθήκη τῆς εἰρήνης σου οὐ μὴ μεταστῇ· εἶπεν γὰρ κύριος Ἵλεώς σοι.

[10] shall the mountains depart, nor shall thy hills be removed: so neither shall my mercy fail thee, nor shall the covenant of thy peace be at all removed: for the Lord *who is* gracious to thee has spoken *it*.

[11] Ταπεινὴ καὶ ἀκατάστατος, οὐ παρεκλήθης, ἰδοὺ ἐγὼ ἑτοιμάζω σοὶ ἄνθρακα τὸν λίθον σου καὶ τὰ θεμέλιά σου σάπφειρον

[11] Afflicted and outcast thou has not been comforted: behold, I *will* prepare carbuncle *for* thy stones, and sapphire for thy foundations;

[12] καὶ θήσω τὰς ἐπάλξεις σου ἴασπιν καὶ τὰς πύλας σου λίθους κρυστάλλου καὶ τὸν περίβολόν σου λίθους ἐκλεκτοὺς

[12] and I will make thy buttresses jasper, and thy gates crystal, and thy border precious stones.

[13] καὶ πάντας τοὺς υἱούς σου διδακτοὺς θεοῦ καὶ ἐν πολλῇ εἰρήνῃ τὰ τέκνα σου.

[13] And *I will cause* all thy sons *to be* taught of God, and thy children *to be* in great peace.

[14] καὶ ἐν δικαιοσύνῃ οἰκοδομηθήσῃ· ἀπέχου ἀπὸ ἀδίκου καὶ οὐ φοβηθήσῃ, καὶ τρόμος οὐκ ἐγγιεῖ σοι.

[14] And thou shalt be built in righteousness: abstain from injustice, and thou shalt not fear; and trembling shall not come nigh thee.

[15] ἰδοὺ προσήλυτοι προσελεύσονταί σοι δι’ ἐμοῦ καὶ ἐπὶ σὲ καταφεύξονται.

[15] Behold, strangers shall come to thee by me, and shall sojourn with thee, and shall run to thee for refuge.

[16] ἰδοὺ ἐγὼ κτίζω σε, οὐχ ὡς χαλκεὺς φυσῶν ἄνθρακας καὶ ἐκφέρων σκεῦος εἰς ἔργον· ἐγὼ δὲ ἔκτισά σε οὐκ εἰς ἀπώλειαν φθεῖραι

[16] Behold, I have created thee, not as the coppersmith blowing coals, and bringing out a vessel *fit* for work; but I have created thee, not for ruin, that *I* should destroy *thee*.

[17] πᾶν σκεῦος φθαρτόν. ἐπὶ σὲ οὐκ εὐοδώσω, καὶ πᾶσα φωνὴ ἀναστήσεται ἐπὶ σὲ εἰς κρίσιν· πάντας αὐτοὺς ἡττήσεις, οἱ δὲ ἔνοχοί σου ἔσονται ἐν αὐτῇ. ἔστιν κληρονομία τοῖς θεραπεύουσιν κύριον, καὶ ὑμεῖς ἔσεσθέ μοι δίκαιοι, λέγει κύριος.

[17] I will not suffer any weapon formed against thee to prosper; and every voice that shall rise up against thee for judgment, thou shalt vanquish them all; and thine adversaries shall be *condemned* thereby. There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord.

CHAPTER 55

[1] Οἱ διψῶντες, πορεύεσθε ἐφ᾽ ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ.

[1] Ye that thirst, go to the water, and all that have no money, go *and* buy; and eat *and drink* wine and fat without money or price.

[2] ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.

[2] Wherefore do ye value at the price of money, and *give* your labour for that which will not satisfy? hearken to me, and ye shall eat that which is good, and your soul shall feast itself on good things.

[3] προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου· ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυιδ τὰ πιστά.

[3] Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David.

[4] ἰδοὺ μαρτύριον ἐν ἔθνεσιν δέδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἔθνεσιν.

[4] Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles.

[5] ἔθνη, ἃ οὐκ ᾔδεισάν σε, ἐπικαλέσονταί σε, καὶ λαοί, οἳ οὐκ ἐπίστανταί σε, ἐπὶ σὲ καταφεύξονται ἕνεκεν τοῦ θεοῦ σου τοῦ ἁγίου Ισραηλ, ὅτι ἐδόξασέν σε.

[5] Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee.

[6] Ζητήσατε τὸν θεὸν καὶ ἐν τῷ εὑρίσκειν αὐτὸν ἐπικαλέσασθε· ἡνίκα δ᾽ ἂν ἐγγίζῃ ὑμῖν,

[6] Seek ye the Lord, and when ye find him, call upon him; and when he shall draw nigh to you,

[7] ἀπολιπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὴρ ἄνομος τὰς βουλὰς αὐτοῦ καὶ ἐπιστραφήτω ἐπὶ κύριον, καὶ ἐλεηθήσεται, ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἁμαρτίας ὑμῶν.

[7] let the ungodly leave his ways, and the transgressor his counsels: and let him return to the Lord, and he shall find mercy; for he shall abundantly pardon your sins.

[8] οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν οὐδὲ ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει κύριος·

[8] For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord.

[9] ἀλλ᾽ ὡς ἀπέχει ὁ οὐρανὸς ἀπὸ τῆς γῆς, οὕτως ἀπέχει ἡ ὁδός μου ἀπὸ τῶν ὁδῶν ὑμῶν καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου.

[9] But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind.

[10] ὡς γὰρ ἐὰν καταβῇ ὑετὸς ἢ χιὼν ἐκ τοῦ οὐρανοῦ καὶ οὐ μὴ ἀποστραφῇ, ἕως ἂν μεθύσῃ τὴν γῆν, καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ καὶ δῷ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν,

[10] For as rain shall come down, or snow, from heaven, and shall not return until it have saturated the earth, and it bring forth, and bud, and give seed to the sower, and bread for food:

[11] οὕτως ἔσται τὸ ῥῆμά μου, ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφῇ, ἕως ἂν συντελεσθῇ ὅσα ἠθέλησα καὶ εὐοδώσω τὰς ὁδούς σου καὶ τὰ ἐντάλματά μου.

[11] so shall my word be, whatever shall proceed out of my mouth, it shall by no means turn back, until all the things which I willed shall have been accomplished; and I will make thy ways prosperous, and *will effect* my commands.

[12] ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσει τοῖς κλάδοις,

[12] For ye shall go forth with joy, and shall be taught with gladness: for the mountains and the hills shall exult to welcome you with joy, and all the trees of the field shall applaud with their branches.

[13] καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη· καὶ ἔσται κύριος εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον καὶ οὐκ ἐκλείψει.

[13] And instead of the bramble shall come up the cypress, and instead of the nettle shall come up the myrtle: and the Lord shall be for a name, and for an everlasting sign, and shall not fail.

CHAPTER 56

[1] Τάδε λέγει κύριος Φυλάσσεσθε κρίσιν, ποιήσατε δικαιοσύνην· ἤγγισεν γὰρ τὸ σωτήριόν μου παραγίνεσθαι καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι.

[1] Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my mercy to be revealed.

[2] μακάριος ἀνὴρ ὁ ποιῶν ταῦτα καὶ ἄνθρωπος ὁ ἀντεχόμενος αὐτῶν καὶ φυλάσσων τὰ σάββατα μὴ βεβηλοῦν καὶ διατηρῶν τὰς χεῖρας αὐτοῦ μὴ ποιεῖν ἀδίκημα.

[2] Blessed is the man that does these things, and the man that holds by them, and keeps the sabbaths from profaning them, and keeps his hands from doing unrighteousness.

[3] μὴ λεγέτω ὁ ἀλλογενὴς ὁ προσκείμενος πρὸς κύριον Ἀφοριεῖ με ἄρα κύριος ἀπὸ τοῦ λαοῦ αὐτοῦ· καὶ μὴ λεγέτω ὁ εὐνοῦχος ὅτι Ἐγώ εἰμι ξύλον ξηρόν.

[3] Let not the stranger who attaches himself to the Lord, say, Surely the Lord will separate me from his people: and let not the eunuch say, I am a dry tree.

[4] τάδε λέγει κύριος Τοῖς εὐνούχοις, ὅσοι ἂν φυλάξωνται τὰ σάββατά μου καὶ ἐκλέξωνται ἃ ἐγὼ θέλω καὶ ἀντέχωνται τῆς διαθήκης μου,

[4] Thus saith the Lord to the eunuchs, as many as shall keep my sabbaths, and choose the things which I take pleasure in, and take hold of my covenant;

[5] δώσω αὐτοῖς ἐν τῷ οἴκῳ μου καὶ ἐν τῷ τείχει μου τόπον ὀνομαστὸν κρείττω υἱῶν καὶ θυγατέρων, ὄνομα αἰώνιον δώσω αὐτοῖς καὶ οὐκ ἐκλείψει.

[5] I will give to them in my house and within my walls an honourable place, better than sons and daughters: I will give them an everlasting name, and it shall not fail.

[6] καὶ τοῖς ἀλλογενέσι τοῖς προσκειμένοις κυρίῳ δουλεύειν αὐτῷ καὶ ἀγαπᾶν τὸ ὄνομα κυρίου τοῦ εἶναι αὐτῷ εἰς δούλους καὶ δούλας καὶ

πάντας τοὺς φυλασσομένους τὰ σάββατά μου μὴ βεβηλοῦν καὶ ἀντεχομένους τῆς διαθήκης μου,

[6] And *I will give it* to the strangers that attach themselves to the Lord, to serve him, and to love the name of the Lord, to be to him servants and handmaids; and *as for* all that keep my sabbaths from profaning *them*, and that take hold of my covenant;

[7] εἰσάξω αὐτοὺς εἰς τὸ ὄρος τὸ ἅγιόν μου καὶ εὐφρανῶ αὐτοὺς ἐν τῷ οἴκῳ τῆς προσευχῆς μου· τὰ ὁλοκαυτώματα αὐτῶν καὶ αἱ θυσίαι αὐτῶν ἔσονται δεκταὶ ἐπὶ τοῦ θυσιαστηρίου μου· ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν,

[7] I will bring them to my holy mountain, and gladden them in my house of prayer: their whole-burnt-offerings and their sacrifices shall be acceptable upon mine altar; for my house shall be called a house of prayer for all nations,

[8] εἶπεν κύριος ὁ συνάγων τοὺς διεσπαρμένους Ισραηλ, ὅτι συνάξω ἐπ᾽ αὐτὸν συναγωγήν.

[8] saith the Lord that gathers the dispersed of Israel; for I will gather to him a congregation.

[9] Πάντα τὰ θηρία τὰ ἄγρια, δεῦτε φάγετε, πάντα τὰ θηρία τοῦ δρυμοῦ.

[9] All ye beasts of the field, come, devour, all ye beasts of the forest.

[10] ἴδετε ὅτι πάντες ἐκτετύφλωνται, οὐκ ἔγνωσαν φρονῆσαι, πάντες κύνες ἐνεοί, οὐ δυνήσονται ὑλακτεῖν, ἐνυπνιαζόμενοι κοίτην, φιλοῦντες νυστάξαι.

[10] See how they are all blinded: they have not known; *they are* dumb dogs *that* will not bark; dreaming of rest, loving to slumber.

[11] καὶ οἱ κύνες ἀναιδεῖς τῇ ψυχῇ, οὐκ εἰδότες πλησμονήν· καί εἰσιν πονηροὶ οὐκ εἰδότες σύνεσιν, πάντες ἐν ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν, ἕκαστος κατὰ τὸ ἑαυτοῦ.

[11] Yea, they are insatiable dogs, that known not what it is to be filled, and they are wicked, having no understanding: all have followed their own ways, each according to his *will*.

CHAPTER 57

[1] Ἴδετε ὡς ὁ δίκαιος ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ, καὶ ἄνδρες δίκαιοι αἴρονται, καὶ οὐδεὶς κατανοεῖ. ἀπὸ γὰρ προσώπου ἀδικίας ἦρται ὁ δίκαιος·

[1] See how the just man has perished, and no one lays *it* to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice.

[2] ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἦρται ἐκ τοῦ μέσου.

[2] His burial shall be in peace: he has been removed out of the way.

[3] ὑμεῖς δὲ προσαγάγετε ὧδε, υἱοὶ ἄνομοι, σπέρμα μοιχῶν καὶ πόρνης·

[3] But draw ye near hither, ye lawless children, the seed of adulterers and the harlot.

[4] ἐν τίνι ἐνετρυφήσατε; καὶ ἐπὶ τίνα ἠνοίξατε τὸ στόμα ὑμῶν; καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶσσαν ὑμῶν; οὐχ ὑμεῖς ἐστε τέκνα ἀπωλείας, σπέρμα ἄνομον;

[4] Wherein have ye been rioting? and against whom have ye opened your mouth, and against whom have ye loosed your tongue? are ye not children of perdition? a lawless seed?

[5] οἱ παρακαλοῦντες ἐπὶ τὰ εἴδωλα ὑπὸ δένδρα δασέα, σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀνὰ μέσον τῶν πετρῶν.

[5] who call upon idols under the leafy trees, slaying your children in the valleys among the rocks?

[6] ἐκείνη σου ἡ μερίς, οὗτός σου ὁ κλῆρος, κἀκείνοις ἐξέχεας σπονδὰς κἀκείνοις ἀνήνεγκας θυσίας· ἐπὶ τούτοις οὖν οὐκ ὀργισθήσομαι;

[6] That is thy portion, this is thy lot: and to them hast thou poured forth drink-offerings, and to these hast thou offered meat-offerings. Shall I not therefore be angry for these things?

[7] ἐπ᾽ ὄρος ὑψηλὸν καὶ μετέωρον, ἐκεῖ σου ἡ κοίτη, κἀκεῖ ἀνεβίβασας θυσίας.

[7] On a lofty and high mountain, there is thy bed, and thither thou carriedst up thy meat-offerings:

[8] καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ἔθηκας μνημόσυνά σου· ᾠου ὅτι ἐὰν ἀπ᾽ ἐμοῦ ἀποστῇς, πλεῖόν τι ἕξεις· ἠγάπησας τοὺς κοιμωμένους μετὰ σοῦ

[8] and behind the posts of thy door thou didst place thy memorials. Didst thou think that if thou shouldest depart from me, thou wouldest gain? thou hast loved those that lay with thee;

[9] καὶ ἐπλήθυνας τὴν πορνείαν σου μετ᾽ αὐτῶν καὶ πολλοὺς ἐποίησας τοὺς μακρὰν ἀπὸ σοῦ καὶ ἀπέστειλας πρέσβεις ὑπὲρ τὰ ὅριά σου καὶ ἀπέστρεψας καὶ ἐταπεινώθης ἕως ᾅδου.

[9] and thou hast multiplied thy whoredom with them, and thou hast increased the number of them that are far from thee, and hast sent ambassadors beyond thy borders, and hast been debased even to hell.

[10] ταῖς πολυοδίαις σου ἐκοπίασας καὶ οὐκ εἶπας Παύσομαι ἐνισχύουσα ὅτι ἔπραξας ταῦτα, διὰ τοῦτο οὐ κατεδεήθης μου

[10] Thou hast wearied thyself with thy many ways; yet thou saidst not, I will cease to strengthen myself: for thou has done these things; therefore thou has not supplicated me.

[11] σύ. τίνα εὐλαβηθεῖσα ἐφοβήθης καὶ ἐψεύσω με καὶ οὐκ ἐμνήσθης μου οὐδὲ ἔλαβές με εἰς τὴν διάνοιαν οὐδὲ εἰς τὴν καρδίαν σου; κἀγώ σε ἰδὼν παρορῶ, καὶ ἐμὲ οὐκ ἐφοβήθης.

[11] Through dread of whom hast thou feared, and lied against me, and has not remembered, nor considered me, nor regarded me, yea, though when I see thee I pass they by, yet thou hast not feared me.

[12] κἀγὼ ἀπαγγελῶ τὴν δικαιοσύνην μου καὶ τὰ κακά σου, ἃ οὐκ ὠφελήσουσίν σε.

[12] And I will declare thy righteousness, and thy sins, which shall not profit thee.

[13] ὅταν ἀναβοήσῃς, ἐξελέσθωσάν σε ἐν τῇ θλίψει σου· τούτους γὰρ πάντας ἄνεμος λήμψεται καὶ ἀποίσει καταιγίς. οἱ δὲ ἀντεχόμενοί μου κτήσονται γῆν καὶ κληρονομήσουσιν τὸ ὄρος τὸ ἅγιόν μου.

[13] When thou criest out, let them deliver thee in thine affliction: for all these the wind shall take, and the tempest shall carry *them* away: but they that cleave to me shall possess the land, and shall inherit my holy mountain.

[14] καὶ ἐροῦσιν Καθαρίσατε ἀπὸ προσώπου αὐτοῦ ὁδοὺς καὶ ἄρατε σκῶλα ἀπὸ τῆς ὁδοῦ τοῦ λαοῦ μου.

[14] And they shall say, Clear the ways before him, and take up the stumbling-blocks out of the way of my people.

[15] Τάδε λέγει κύριος ὁ ὕψιστος ὁ ἐν ὑψηλοῖς κατοικῶν τὸν αἰῶνα, ἅγιος ἐν ἁγίοις ὄνομα αὐτῷ, κύριος ὕψιστος ἐν ἁγίοις ἀναπαυόμενος καὶ ὀλιγοψύχοις διδοὺς μακροθυμίαν καὶ διδοὺς ζωὴν τοῖς συντετριμμένοις τὴν καρδίαν

[15] Thus saith the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted:

[16] Οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς οὐδὲ διὰ παντὸς ὀργισθήσομαι ὑμῖν· πνεῦμα γὰρ παρ᾽ ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα.

[16] I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created all breath.

[17] δι᾽ ἁμαρτίαν βραχύ τι ἐλύπησα αὐτὸν καὶ ἐπάταξα αὐτὸν καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτοῦ, καὶ ἐλυπήθη καὶ ἐπορεύθη στυγνὸς ἐν ταῖς ὁδοῖς αὐτοῦ.

[17] On account of sin for a little while I grieved him, and smote him, and turned away my face from him; and he was grieved, and he went on sorrowful in his ways.

[18] τὰς ὁδοὺς αὐτοῦ ἑώρακα καὶ ἰασάμην αὐτὸν καὶ παρεκάλεσα αὐτὸν καὶ ἔδωκα αὐτῷ παράκλησιν ἀληθινήν,

[18] I have seen his ways, and healed him, and comforted him, and given him true comfort;

[19] εἰρήνην ἐπ᾽ εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσιν· καὶ εἶπεν κύριος Ἰάσομαι αὐτούς.

[19] peace upon peace to them that are far off, and to them that are nigh: and the Lord has said, I will heal them.

[20] οἱ δὲ ἄδικοι οὕτως κλυδωνισθήσονται καὶ ἀναπαύσασθαι οὐ δυνήσονται.

[20] But the unrighteous shall be tossed as troubled waves, and shall not be able to rest.

[21] οὐκ ἔστιν χαίρειν τοῖς ἀσεβέσιν, εἶπεν κύριος ὁ θεός.

[21] There is no joy to the ungodly, said God.

CHAPTER 58

[1] Ἀναβόησον ἐν ἰσχύι καὶ μὴ φείσῃ, ὡς σάλπιγγα ὕψωσον τὴν φωνήν σου καὶ ἀνάγγειλον τῷ λαῷ μου τὰ ἁμαρτήματα αὐτῶν καὶ τῷ οἴκῳ Ιακωβ τὰς ἀνομίας αὐτῶν.

[1] Cry aloud, and spare not; lift up thy voice as with a trumpet, and declare to my people their sins, and to the house of Jacob their iniquities.

[2] ἐμὲ ἡμέραν ἐξ ἡμέρας ζητοῦσιν καὶ γνῶναί μου τὰς ὁδοὺς ἐπιθυμοῦσιν· ὡς λαὸς δικαιοσύνην πεποιηκὼς καὶ κρίσιν θεοῦ αὐτοῦ μὴ ἐγκαταλελοιπὼς αἰτοῦσίν με νῦν κρίσιν δικαίαν καὶ ἐγγίζειν θεῷ ἐπιθυμοῦσιν

[2] They seek me day by day, and desire to know my ways, as a people that had done righteousness, and had not forsaken the judgment of their God: they now ask of me righteous judgment, and desire to draw nigh to God,

[3] λέγοντες Τί ὅτι ἐνηστεύσαμεν καὶ οὐκ εἶδες; ἐταπεινώσαμεν τὰς ψυχὰς ἡμῶν καὶ οὐκ ἔγνως; ἐν γὰρ ταῖς ἡμέραις τῶν νηστειῶν ὑμῶν εὑρίσκετε τὰ θελήματα ὑμῶν καὶ πάντας τοὺς ὑποχειρίους ὑμῶν ὑπονύσσετε.

[3] saying, Why have we fasted, and thou regardest not? *why* have we afflicted our souls, and thou didst not know it?

Nay, in the days of your fasts ye find your pleasures, and all them that are under your power ye wound.

[4] εἰ εἰς κρίσεις καὶ μάχας νηστεύετε καὶ τύπτετε πυγμαῖς ταπεινόν, ἵνα τί μοι νηστεύετε ὡς σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν;

[4] If ye fast for quarrels and strifes, and smite the lowly with *your* fists, wherefore do ye fast to me as *ye do* this day, so that your voice may be heard in crying?

[5] οὐ ταύτην τὴν νηστείαν ἐξελεξάμην καὶ ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ· οὐδ’ ἂν κάμψῃς ὡς κρίκον τὸν τράχηλόν σου καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ, οὐδ’ οὕτως καλέσετε νηστείαν δεκτήν.

[5] I have not chosen this fast, nor *such* a day for a man to afflict his soul; neither though thou shouldest bend down thy neck as a ring, and spread

under thee sackcloth and ashes, neither thus shall ye call a fast acceptable.

[6] οὐχὶ τοιαύτην νηστείαν ἐγὼ ἐξελεξάμην, λέγει κύριος, ἀλλὰ λῦε πάντα σύνδεσμον ἀδικίας, διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶσαν συγγραφὴν ἄδικον διάσπα·

[6] I have not chosen such a fast, saith the Lord; but do thou loose every burden of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account.

[7] διάθρυπτε πεινῶντι τὸν ἄρτον σου καὶ πτωχοὺς ἀστέγους εἴσαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνόν, περίβαλε, καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐχ ὑπερόψῃ.

[7] Break thy bread to the hungry, and lead the unsheltered poor to thy house: if thou seest one naked, clothe *him*, and thou shalt not disregard the relations of thine own seed.

[8] τότε ῥαγήσεται πρόιμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη σου, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε·

[8] Then shall thy light break forth as the morning, and thy health shall speedily spring forth: and thy righteousness shall go before thee, and the glory of God shall compass thee.

[9] τότε βοήσῃ, καὶ ὁ θεὸς εἰσακούσεταί σου· ἔτι λαλοῦντός σου ἐρεῖ Ἰδοὺ πάρειμι. ἐὰν ἀφέλῃς ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ

[9] Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking he will say, Behold, I am here. If thou remove from thee the band, and the stretching forth of the hands, and murmuring speech;

[10] καὶ δῷς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου καὶ ψυχὴν τεταπεινωμένην ἐμπλήσῃς, τότε ἀνατελεῖ ἐν τῷ σκότει τὸ φῶς σου, καὶ τὸ σκότος σου ὡς μεσημβρία.

[10] and *if* thou give bread to the hungry from thy heart, and satisfy the afflicted soul; then shall thy light spring up in darkness, and thy darkness *shall be* as noon-day:

[11] καὶ ἔσται ὁ θεός σου μετὰ σοῦ διὰ παντός· καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχή σου, καὶ τὰ ὀστᾶ σου πιανθήσεται, καὶ ἔσῃ ὡς κῆπος μεθύων καὶ ὡς πηγὴ ἣν μὴ ἐξέλιπεν ὕδωρ, καὶ τὰ ὀστᾶ σου ὡς βοτάνη ἀνατελεῖ καὶ πιανθήσεται, καὶ κληρονομήσουσι γενεὰς γενεῶν.

[11] and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain *from* which the water has not failed.

[12] καὶ οἰκοδομηθήσονταί σου αἱ ἔρημοι αἰώνιοι, καὶ ἔσται σου τὰ θεμέλια αἰώνια γενεῶν γενεαῖς· καὶ κληθήσῃ Οἰκοδόμος φραγμῶν, καὶ τοὺς τρίβους τοὺς ἀνὰ μέσον παύσεις.

[12] And thy old waste desert *places* shall be built up, and thy foundations shall last through all generations; and thou shalt be called a repairer of breaches, and thou shalt cause thy paths between to be in peace.

[13] ἐὰν ἀποστρέψῃς τὸν πόδα σου ἀπὸ τῶν σαββάτων τοῦ μὴ ποιεῖν τὰ θελήματά σου ἐν τῇ ἡμέρᾳ τῇ ἁγίᾳ καὶ καλέσεις τὰ σάββατα τρυφερά, ἅγια τῷ θεῷ σου, οὐκ ἀρεῖς τὸν πόδα σου ἐπ᾽ ἔργῳ οὐδὲ λαλήσεις λόγον ἐν ὀργῇ ἐκ τοῦ στόματός σου,

[13] If thou turn away thy foot from the sabbath, so as not to do thy pleasure on the holy days, and shalt call the sabbaths delightful, holy to God; *if* thou shalt not lift up thy foot to work, nor speak a word in anger out of thy mouth,

[14] καὶ ἔσῃ πεποιθὼς ἐπὶ κύριον, καὶ ἀναβιβάσει σε ἐπὶ τὰ ἀγαθὰ τῆς γῆς καὶ ψωμιεῖ σε τὴν κληρονομίαν Ιακωβ τοῦ πατρός σου· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.

[14] then shalt thou trust on the Lord; and he shall bring thee up to the good places of the land, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken this.

CHAPTER 59

[1] Μὴ οὐκ ἰσχύει ἡ χεὶρ κυρίου τοῦ σῶσαι; ἢ ἐβάρυνεν τὸ οὖς αὐτοῦ τοῦ μὴ εἰσακοῦσαι;

[1] Has the hand of the Lord no power to save? or has he made his ear heavy, so that he should not hear?

[2] ἀλλὰ τὰ ἁμαρτήματα ὑμῶν διιστῶσιν ἀνὰ μέσον ὑμῶν καὶ τοῦ θεοῦ, καὶ διὰ τὰς ἁμαρτίας ὑμῶν ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ᾽ ὑμῶν τοῦ μὴ ἐλεῆσαι.

[2] Nay, your iniquities separate between you and God, and because of your sins has he turned away *his* face from you, so as not to have mercy *upon you*.

[3] αἱ γὰρ χεῖρες ὑμῶν μεμολυμμέναι αἵματι καὶ οἱ δάκτυλοι ὑμῶν ἐν ἁμαρτίαις, τὰ δὲ χείλη ὑμῶν ἐλάλησεν ἀνομίαν, καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν μελετᾷ.

[3] For your hands are defiled with blood, and your fingers with sins; your lips also have spoken iniquity, and your tongue meditates unrighteousness.

[4] οὐδεὶς λαλεῖ δίκαια, οὐδὲ ἔστιν κρίσις ἀληθινή· πεποίθασιν ἐπὶ ματαίοις καὶ λαλοῦσιν κενά, ὅτι κύουσιν πόνον καὶ τίκτουσιν ἀνομίαν.

[4] None speaks justly, neither is there true judgment: they trust in vanities, and speak empty *words*; for they conceive trouble, and bring forth iniquity.

[5] ᾠὰ ἀσπίδων ἔρρηξαν καὶ ἱστὸν ἀράχνης ὑφαίνουσιν· καὶ ὁ μέλλων τῶν ᾠῶν αὐτῶν φαγεῖν συντρίψας οὔριον εὗρεν, καὶ ἐν αὐτῷ βασιλίσκος·

[5] They have hatched asps’ eggs, and weave a spider’s web: and he that is going to eat of their eggs, having crushed an addled egg, has found also in it a basilisk.

[6] ὁ ἱστὸς αὐτῶν οὐκ ἔσται εἰς ἱμάτιον, οὐδὲ μὴ περιβάλωνται ἀπὸ τῶν ἔργων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἔργα ἀνομίας.

[6] Their web shall not become a garment, nor shall they at all clothe themselves with their works; for their works are works of iniquity.

[7] οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσιν ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

[7] And their feet run to wickedness, swift to shed blood; their thoughts also are thoughts of murder; destruction and misery are in their ways;

[8] καὶ ὁδὸν εἰρήνης οὐκ οἴδασιν, καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς αὐτῶν· αἱ γὰρ τρίβοι αὐτῶν διεστραμμέναι, ἃς διοδεύουσιν, καὶ οὐκ οἴδασιν εἰρήνην.

[8] and the way of peace they know not, neither is there judgment in their ways; for their paths by which they go are crooked, and they know not peace.

[9] διὰ τοῦτο ἀπέστη ἡ κρίσις ἀπ᾽ αὐτῶν, καὶ οὐ μὴ καταλάβῃ αὐτοὺς δικαιοσύνη· ὑπομεινάντων αὐτῶν φῶς ἐγένετο αὐτοῖς σκότος, μείναντες αὐγὴν ἐν ἀωρίᾳ περιεπάτησαν.

[9] Therefore has judgment departed from them, and righteousness shall not overtake them: while they waited for light, darkness came upon them; while they waited for brightness, they walked in perplexity.

[10] ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον καὶ ὡς οὐχ ὑπαρχόντων ὀφθαλμῶν ψηλαφήσουσιν· καὶ πεσοῦνται ἐν μεσημβρίᾳ ὡς ἐν μεσονυκτίῳ, ὡς ἀποθνήσκοντες στενάξουσιν.

[10] They shall feel for the wall as blind *men*, and shall feel *for it* as if they had no eyes: and they shall feel at noon-day as at midnight; they shall groan as dying men.

[11] ὡς ἄρκος καὶ ὡς περιστερὰ ἅμα πορεύσονται· ἀνεμείναμεν κρίσιν, καὶ οὐκ ἔστιν· σωτηρία μακρὰν ἀφέστηκεν ἀφ᾽ ἡμῶν.

[11] They shall proceed together as a bear and as a dove: we have waited for judgment, and there is no salvation, it is gone far from us.

[12] πολλὴ γὰρ ἡμῶν ἡ ἀνομία ἐναντίον σου, καὶ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν· αἱ γὰρ ἀνομίαι ἡμῶν ἐν ἡμῖν, καὶ τὰ ἀδικήματα ἡμῶν ἔγνωμεν·

[12] For our iniquity is great before thee, and our sins have risen up against us: for our iniquities are in us, and we know our unrighteous deeds.

[13] ἠσεβήσαμεν καὶ ἐψευσάμεθα καὶ ἀπέστημεν ἀπὸ ὄπισθεν τοῦ θεοῦ ἡμῶν· ἐλαλήσαμεν ἄδικα καὶ ἠπειθήσαμεν, ἐκύομεν καὶ ἐμελετήσαμεν ἀπὸ καρδίας ἡμῶν λόγους ἀδίκους·

[13] We have sinned, and dealt falsely, and revolted from our God: we have spoken unrighteous words, and have been disobedient; we have conceived and uttered from our heart unrighteous words.

[14] καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν, καὶ ἡ δικαιοσύνη μακρὰν ἀφέστηκεν, ὅτι καταναλώθη ἐν ταῖς ὁδοῖς αὐτῶν ἡ ἀλήθεια, καὶ δι' εὐθείας οὐκ ἠδύναντο διελθεῖν.

[14] And we have turned judgment back, and righteousness has departed afar off: for truth is consumed in their ways, and they could not pass by a straight *path*.

[15] καὶ ἡ ἀλήθεια ἦρται, καὶ μετέστησαν τὴν διάνοιαν τοῦ συνιέναι· καὶ εἶδεν κύριος, καὶ οὐκ ἤρεσεν αὐτῷ, ὅτι οὐκ ἦν κρίσις.

[15] And truth has been taken away, and they have turned aside *their* mind from understanding.

And the Lord saw it, and it pleased him not that there was no judgment.

[16] καὶ εἶδεν καὶ οὐκ ἦν ἀνήρ, καὶ κατενόησεν καὶ οὐκ ἦν ὁ ἀντιλημψόμενος, καὶ ἠμύνατο αὐτοὺς τῷ βραχίονι αὐτοῦ καὶ τῇ ἐλεημοσύνῃ ἐστηρίσατο.

[16] And he looked, and there was no man, and he observed, and there was none to help: so he defended them with his arm, and stablished *them* with *his* mercy.

[17] καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως καὶ τὸ περιβόλαιον

[17] And he put on righteousness as a breast-plate, and placed the helmet of salvation on his head; and he clothed himself with the garment of vengeance, and with his cloak,

[18] ὡς ἀνταποδώσων ἀνταπόδοσιν ὄνειδος τοῖς ὑπεναντίοις.

[18] as one about to render a recompence, *even* reproach to his adversaries.

[19] καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα κυρίου καὶ οἱ ἀπ᾽ ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἔνδοξον· ἥξει γὰρ ὡς ποταμὸς βίαιος ἡ ὀργὴ παρὰ κυρίου, ἥξει μετὰ θυμοῦ.

[19] So shall they of the west fear the name of the Lord, and they *that come* from the rising of the sun his glorious name: for the wrath of the Lord shall come as a mighty river, it shall come with fury.

[20] καὶ ἥξει ἕνεκεν Σιων ὁ ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ιακωβ.

[20] And the deliverer shall come for Sion’s sake, and shall turn away ungodliness from Jacob.

[21] καὶ αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη, εἶπεν κύριος· τὸ πνεῦμα τὸ ἐμόν, ὅ ἐστιν ἐπὶ σοί, καὶ τὰ ῥήματα, ἃ ἔδωκα εἰς τὸ στόμα σου, οὐ μὴ ἐκλίπῃ ἐκ τοῦ στόματός σου καὶ ἐκ τοῦ στόματος τοῦ σπέρματός σου, εἶπεν γὰρ κύριος, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.

[21] And this shall be my covenant with them, said the Lord; My Spirit which is upon thee, and the words which I have put in thy mouth, shall never fail from thy mouth, nor from the mouth of thy seed, for the Lord has spoken it, henceforth and for ever.

CHAPTER 60

[1] Φωτίζου φωτίζου, Ιερουσαλημ, ἥκει γάρ σου τὸ φῶς, καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν.

[1] Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

[2] ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ᾽ ἔθνη· ἐπὶ δὲ σὲ φανήσεται κύριος, καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται.

[2] Behold, darkness shall cover the earth, and *there shall be* gross darkness on the nations: but the Lords shall appear upon thee, and his glory shall be seen upon thee.

[3] καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου.

[3] And kings shall walk in thy light, and nations in thy brightness.

[4] ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου· ἰδοὺ ἥκασιν πάντες οἱ υἱοί σου μακρόθεν, καὶ αἱ θυγατέρες σου ἐπ᾽ ὤμων ἀρθήσονται.

[4] Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on *men's* shoulders.

[5] τότε ὄψῃ καὶ φοβηθήσῃ καὶ ἐκστήσῃ τῇ καρδίᾳ, ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἐθνῶν καὶ λαῶν. καὶ ἥξουσίν σοι

[5] Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee,

[6] ἀγέλαι καμήλων, καὶ καλύψουσίν σε κάμηλοι Μαδιαμ καὶ Γαιφα· πάντες ἐκ Σαβα ἥξουσιν φέροντες χρυσίον καὶ λίβανον οἴσουσιν καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται.

[6] and the camels of Madiam and Gaepha shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord.

[7] καὶ πάντα τὰ πρόβατα Κηδαρ συναχθήσονταί σοι, καὶ κριοὶ Ναβαιωθ ἥξουσίν σοι, καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου, καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται.

[7] And all the flocks of Kedar shall be gathered, and the rams of Nabaeoth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified.

[8] τίνες οἵδε ὡς νεφέλαι πέτανται καὶ ὡς περιστεραὶ σὺν νεοσσοῖς;

[8] Who are these *that* fly as clouds, and as doves with young ones to me?

[9] ἐμὲ νῆσοι ὑπέμειναν καὶ πλοῖα Θαρσις ἐν πρώτοις, ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν μετ᾽ αὐτῶν διὰ τὸ ὄνομα κυρίου τὸ ἅγιον καὶ διὰ τὸ τὸν ἅγιον τοῦ Ισραηλ ἔνδοξον εἶναι.

[9] The isles have waited for me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and *that* for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified.

[10] καὶ οἰκοδομήσουσιν ἀλλογενεῖς τὰ τείχη σου, καὶ οἱ βασιλεῖς αὐτῶν παραστήσονταί σοι· διὰ γὰρ ὀργήν μου ἐπάταξά σε καὶ διὰ ἔλεον ἠγάπησά σε.

[10] And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee.

[11] καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός, ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται, εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν καὶ βασιλεῖς ἀγομένους.

[11] And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives.

[12] τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς, οἵτινες οὐ δουλεύσουσίν σοι, ἀπολοῦνται, καὶ τὰ ἔθνη ἐρημίᾳ ἐρημωθήσονται.

[12] For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate.

[13] καὶ ἡ δόξα τοῦ Λιβάνου πρὸς σὲ ἥξει ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρῳ ἅμα, δοξάσαι τὸν τόπον τὸν ἅγιόν μου.

[13] And the glory of Libanus shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place.

[14] καὶ πορεύσονται πρὸς σὲ δεδοικότες υἱοὶ ταπεινωσάντων σε καὶ παροξυνάντων σε, καὶ κληθήσῃ Πόλις κυρίου Σιων ἁγίου Ισραηλ.

[14] And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel.

[15] διὰ τὸ γεγενῆσθαί σε ἐγκαταλελειμμένην καὶ μεμισημένην καὶ οὐκ ἦν ὁ βοηθῶν, καὶ θήσω σε ἀγαλλίαμα αἰώνιον, εὐφροσύνην γενεῶν γενεαῖς.

[15] Because thou has become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations.

[16] καὶ θηλάσεις γάλα ἐθνῶν καὶ πλοῦτον βασιλέων φάγεσαι· καὶ γνώσῃ ὅτι ἐγὼ κύριος ὁ σῴζων σε καὶ ἐξαιρούμενός σε θεὸς Ισραηλ.

[16] And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saves thee and delivers thee, the Holy One of Israel.

[17] καὶ ἀντὶ χαλκοῦ οἴσω σοι χρυσίον, ἀντὶ δὲ σιδήρου οἴσω σοι ἀργύριον, ἀντὶ δὲ ξύλων οἴσω σοι χαλκόν, ἀντὶ δὲ λίθων σίδηρον. καὶ δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ·

[17] And for brass I will bring thee gold, and for iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones, iron; and I will make thy princes peaceable, and thine overseers righteous.

[18] καὶ οὐκ ἀκουσθήσεται ἔτι ἀδικία ἐν τῇ γῇ σου οὐδὲ σύντριμμα οὐδὲ ταλαιπωρία ἐν τοῖς ὁρίοις σου, ἀλλὰ κληθήσεται Σωτήριον τὰ τείχη σου, καὶ αἱ πύλαι σου Γλύμμα.

[18] And injustice shall no more be heard in thy land, nor destruction nor misery in thy coasts; but thy walls shall be called Salvation, and thy

gates Sculptured Work.

[19] καὶ οὐκ ἔσται σοι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σοι τὴν νύκτα, ἀλλ᾽ ἔσται σοι κύριος φῶς αἰώνιον καὶ ὁ θεὸς δόξα σου.

[19] And thou shalt no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but the Lord shall be thine everlasting light, and God thy glory.

[20] οὐ γὰρ δύσεται ὁ ἥλιός σοι, καὶ ἡ σελήνη σοι οὐκ ἐκλείψει· ἔσται γὰρ κύριός σοι φῶς αἰώνιον, καὶ ἀναπληρωθήσονται αἱ ἡμέραι τοῦ πένθους σου.

[20] For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be thine everlasting light, and the days of thy mourning shall be completed.

[21] καὶ ὁ λαός σου πᾶς δίκαιος, καὶ δι᾽ αἰῶνος κληρονομήσουσιν τὴν γῆν, φυλάσσων τὸ φύτευμα, ἔργα χειρῶν αὐτοῦ εἰς δόξαν.

[21] Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, *even* the works of their hands, for glory.

[22] ὁ ὀλιγοστὸς ἔσται εἰς χιλιάδας καὶ ὁ ἐλάχιστος εἰς ἔθνος μέγα· ἐγὼ κύριος κατὰ καιρὸν συνάξω αὐτούς.

[22] The little one shall become thousands, and the least a great nation; I the Lord will gather them in *due* time.

CHAPTER 61

[1] Πνεῦμα κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,

[1] The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind;

[2] καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως, παρακαλέσαι πάντας τοὺς πενθοῦντας,

[2] to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;

[3] δοθῆναι τοῖς πενθοῦσιν Σιων δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης τοῖς πενθοῦσιν, καταστολὴν δόξης ἀντὶ πνεύματος ἀκηδίας· καὶ κληθήσονται γενεαὶ δικαιοσύνης, φύτευμα κυρίου εἰς δόξαν.

[3] that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.

[4] καὶ οἰκοδομήσουσιν ἐρήμους αἰωνίας, ἐξηρημωμένας πρότερον ἐξαναστήσουσιν· καὶ καινιοῦσιν πόλεις ἐρήμους ἐξηρημωμένας εἰς γενεάς.

[4] And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, *even* those that had been desolate for *many* generations.

[5] καὶ ἥξουσιν ἀλλογενεῖς ποιμαίνοντες τὰ πρόβατά σου, καὶ ἀλλόφυλοι ἀροτῆρες καὶ ἀμπελουργοί·

[5] And strangers shall come and feed thy flocks, and aliens *shall be thy* ploughmen and vine-dressers.

[6] ὑμεῖς δὲ ἱερεῖς κυρίου κληθήσεσθε, λειτουργοὶ θεοῦ· ἰσχὺν ἐθνῶν κατέδεσθε καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε.

[6] But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth.

[7] οὕτως ἐκ δευτέρας κληρονομήσουσιν τὴν γῆν, καὶ εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν.

[7] Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.

[8] ἐγὼ γάρ εἰμι κύριος ὁ ἀγαπῶν δικαιοσύνην καὶ μισῶν ἁρπάγματα ἐξ ἀδικίας· καὶ δώσω τὸν μόχθον αὐτῶν δικαίοις καὶ διαθήκην αἰώνιον διαθήσομαι αὐτοῖς.

[8] For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them.

[9] καὶ γνωσθήσεται ἐν τοῖς ἔθνεσιν τὸ σπέρμα αὐτῶν καὶ τὰ ἔκγονα αὐτῶν· πᾶς ὁ ὁρῶν αὐτοὺς ἐπιγνώσεται αὐτούς, ὅτι οὗτοί εἰσιν σπέρμα ηὐλογημένον ὑπὸ θεοῦ

[9] And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God;

[10] καὶ εὐφροσύνῃ εὐφρανθήσονται ἐπὶ κύριον. – ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ κυρίῳ· ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέν μοι μίτραν καὶ ὡς νύμφην κατεκόσμησέν με κόσμῳ.

[10] and they shall greatly rejoice in the Lord.

Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

[11] καὶ ὡς γῆν αὔξουσαν τὸ ἄνθος αὐτῆς καὶ ὡς κῆπος τὰ σπέρματα αὐτοῦ, οὕτως ἀνατελεῖ κύριος δικαιοσύνην καὶ ἀγαλλίαμα ἐναντίον πάντων τῶν ἐθνῶν.

[11] And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, *even* the Lord, cause righteousness to spring forth, and exultation before all nations.

CHAPTER 62

[1] Διὰ Σιων οὐ σιωπήσομαι καὶ διὰ Ιερουσαλημ οὐκ ἀνήσω, ἕως ἂν ἐξέλθῃ ὡς φῶς ἡ δικαιοσύνη μου, τὸ δὲ σωτήριόν μου ὡς λαμπὰς καυθήσεται.

[1] For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch.

[2] καὶ ὄψονται ἔθνη τὴν δικαιοσύνην σου καὶ βασιλεῖς τὴν δόξαν σου, καὶ καλέσει σε τὸ ὄνομά σου τὸ καινόν, ὃ ὁ κύριος ὀνομάσει αὐτό.

[2] And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee *by* a new name, which the Lords shall name.

[3] καὶ ἔσῃ στέφανος κάλλους ἐν χειρὶ κυρίου καὶ διάδημα βασιλείας ἐν χειρὶ θεοῦ σου.

[3] And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God.

[4] καὶ οὐκέτι κληθήσῃ Καταλελειμμένη, καὶ ἡ γῆ σου οὐ κληθήσεται Ἔρημος· σοὶ γὰρ κληθήσεται Θέλημα ἐμόν, καὶ τῇ γῇ σου Οἰκουμένη.

[4] And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited.

[5] καὶ ὡς συνοικῶν νεανίσκος παρθένῳ, οὕτως κατοικήσουσιν οἱ υἱοί σου μετὰ σοῦ· καὶ ἔσται ὃν τρόπον εὐφρανθήσεται νυμφίος ἐπὶ νύμφῃ, οὕτως εὐφρανθήσεται κύριος ἐπὶ σοί.

[5] And as a young man lives with a virgin, so shall thy sons dwell in *thee*: and it shall come to pass *that* as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

[6] καὶ ἐπὶ τῶν τειχέων σου, Ιερουσαλημ, κατέστησα φύλακας ὅλην τὴν ἡμέραν καὶ ὅλην τὴν νύκτα, οἳ διὰ τέλους οὐ σιωπήσονται μιμνῃσκόμενοι κυρίου.

[6] And on thy walls, O Jerusalem, have I set watchmen all day and all night, who shall never cease making mention of the Lord.

[7] οὐκ ἔστιν γὰρ ὑμῖν ὅμοιος, ἐὰν διορθώσῃ καὶ ποιήσῃ Ιερουσαλημ ἀγαυρίαμα ἐπὶ τῆς γῆς.

[7] For there is none like you, when he shall have established, and made Jerusalem a praise on the earth.

[8] ὤμοσεν κύριος κατὰ τῆς δεξιᾶς αὐτοῦ καὶ κατὰ τῆς ἰσχύος τοῦ βραχίονος αὐτοῦ Εἰ ἔτι δώσω τὸν σῖτόν σου καὶ τὰ βρώματά σου τοῖς ἐχθροῖς σου, καὶ εἰ ἔτι πίονται υἱοὶ ἀλλότριοι τὸν οἶνόν σου, ἐφ᾽ ᾧ ἐμόχθησας·

[8] For the Lord has sworn by his glory, and by the might of his arm, I will no more give thy corn and thy provisions to thine enemies; nor shall strangers any more drink thy wine, for which thou has laboured.

[9] ἀλλ᾽ ἢ οἱ συνάγοντες φάγονται αὐτὰ καὶ αἰνέσουσιν κύριον, καὶ οἱ συνάγοντες πίονται αὐτὰ ἐν ταῖς ἐπαύλεσιν ταῖς ἁγίαις μου.

[9] But they that have gathered them shall eat them, and they shall praise the Lord; and they that have gathered *the grapes* shall drink thereof in my holy courts.

[10] πορεύεσθε διὰ τῶν πυλῶν μου καὶ ὁδοποιήσατε τῷ λαῷ μου καὶ τοὺς λίθους τοὺς ἐκ τῆς ὁδοῦ διαρρίψατε· ἐξάρατε σύσσημον εἰς τὰ ἔθνη.

[10] Go through my gates, and make a way for my people; and cast the stones out of the way; lift up a standard for the Gentiles.

[11] ἰδοὺ γὰρ κύριος ἐποίησεν ἀκουστὸν ἕως ἐσχάτου τῆς γῆς Εἴπατε τῇ θυγατρὶ Σιων Ἰδού σοι ὁ σωτὴρ παραγίνεται ἔχων τὸν ἑαυτοῦ μισθὸν καὶ τὸ ἔργον πρὸ προσώπου αὐτοῦ.

[11] For behold, the Lord has proclaimed to the end of the earth, say ye to the daughter of Sion, Behold, thy Saviour has come to thee, having his reward and his work before his face.

[12] καὶ καλέσει αὐτὸν λαὸν ἅγιον λελυτρωμένον ὑπὸ κυρίου, σὺ δὲ κληθήσῃ ἐπιζητουμένη πόλις καὶ οὐκ ἐγκαταλελειμμένη.

[12] And one shall call them the holy people, the redeemed of the Lord: and thou shalt be called a city sought out, and not forsaken.

CHAPTER 63

[1] Τίς οὗτος ὁ παραγινόμενος ἐξ Εδωμ, ἐρύθημα ἱματίων ἐκ Βοσορ, οὕτως ὡραῖος ἐν στολῇ βίᾳ μετὰ ἰσχύος; ἐγὼ διαλέγομαι δικαιοσύνην καὶ κρίσιν σωτηρίου.

[1] Who is this that is come from Edom, *with* red garments from Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

[2] διὰ τί σου ἐρυθρὰ τὰ ἱμάτια καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ;

[2] Wherefore are thy garments red, and thy raiment as *if fresh* from a trodden winepress?

[3] πλήρης καταπεπατημένης, καὶ τῶν ἐθνῶν οὐκ ἔστιν ἀνὴρ μετ᾽ ἐμοῦ, καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ καὶ κατέθλασα αὐτοὺς ὡς γῆν καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.

[3] I am full of trodden *grape*, and of the nations there is not a man with me; and I trampled them in my fury, and dashed them to pieces as earth, and brought down their blood to the earth.

[4] ἡμέρα γὰρ ἀνταποδόσεως ἐπῆλθεν αὐτοῖς, καὶ ἐνιαυτὸς λυτρώσεως πάρεστιν.

[4] For the day of recompence has come upon them, and the year of redemption is at hand.

[5] καὶ ἐπέβλεψα, καὶ οὐδεὶς βοηθός· καὶ προσενόησα, καὶ οὐθεὶς ἀντελαμβάνετο· καὶ ἐρρύσατο αὐτοὺς ὁ βραχίων μου, καὶ ὁ θυμός μου ἐπέστη.

[5] And I looked, and there was no helper; and I observed, and none upheld: therefore my arm delivered them, and mine anger drew nigh.

[6] καὶ κατεπάτησα αὐτοὺς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.

[6] And I trampled them in mine anger, and brought down their blood to the earth.

[7] Τὸν ἔλεον κυρίου ἐμνήσθην, τὰς ἀρετὰς κυρίου ἐν πᾶσιν, οἷς ὁ κύριος ἡμῖν ἀνταποδίδωσιν· κύριος κριτὴς ἀγαθὸς τῷ οἴκῳ Ισραηλ, ἐπάγει ἡμῖν κατὰ τὸ ἔλεος αὐτοῦ καὶ κατὰ τὸ πλῆθος τῆς δικαιοσύνης αὐτοῦ.

[7] I remembered the mercy of the Lord, the praises of the Lord in all things wherein he recompenses us. The Lord is a good judge to the house of Israel; he deals with us according to his mercy, and according to the abundance of his righteousness.

[8] καὶ εἶπεν Οὐχ ὁ λαός μου τέκνα οὐ μὴ ἀθετήσωσιν; καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν

[8] And he said, Is it not my people? the children surely will not be rebellious: and he became to them deliverance

[9] ἐκ πάσης θλίψεως. οὐ πρέσβυς οὐδὲ ἄγγελος, ἀλλ᾽ αὐτὸς κύριος ἔσωσεν αὐτοὺς διὰ τὸ ἀγαπᾶν αὐτοὺς καὶ φείδεσθαι αὐτῶν· αὐτὸς ἐλυτρώσατο αὐτοὺς καὶ ἀνέλαβεν αὐτοὺς καὶ ὕψωσεν αὐτοὺς πάσας τὰς ἡμέρας τοῦ αἰῶνος.

[9] out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old.

[10] αὐτοὶ δὲ ἠπείθησαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ· καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν, καὶ αὐτὸς ἐπολέμησεν αὐτούς.

[10] But they disobeyed, and provoked his Holy Spirit: so he turned to be an enemy, he himself contended against them.

[11] καὶ ἐμνήσθη ἡμερῶν αἰωνίων ὁ ἀναβιβάσας ἐκ τῆς γῆς τὸν ποιμένα τῶν προβάτων· ποῦ ἐστιν ὁ θεὶς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον;

[11] Then he remembered the ancient days, *saying*, Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them?

[12] ὁ ἀγαγὼν τῇ δεξιᾷ Μωυσῆν, ὁ βραχίων τῆς δόξης αὐτοῦ; κατίσχυσεν ὕδωρ ἀπὸ προσώπου αὐτοῦ ποιῆσαι αὐτῷ ὄνομα αἰώνιον.

[12] who led Moses with his right hand, the arm of his glory? he forced the water *to separate* from before him, to make himself an everlasting name.

[13] ἤγαγεν αὐτοὺς διὰ τῆς ἀβύσσου ὡς ἵππον δι᾽ ἐρήμου, καὶ οὐκ ἐκοπίασαν.

[13] He led them through the deep, as a horse through the wilderness, and they fainted not,

[14] καὶ ὡς κτήνη διὰ πεδίου, κατέβη πνεῦμα παρὰ κυρίου καὶ ὡδήγησεν αὐτούς· οὕτως ἤγαγες τὸν λαόν σου ποιῆσαι σεαυτῷ ὄνομα δόξης.

[14] and as cattle through a plain: the Spirit came down from the Lord, and guided them: thus thou leddest thy people, to make thyself a glorious name.

[15] Ἐπίστρεψον ἐκ τοῦ οὐρανοῦ καὶ ἰδὲ ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης· ποῦ ἐστιν ὁ ζῆλός σου καὶ ἡ ἰσχύς σου; ποῦ ἐστιν τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, ὅτι ἀνέσχου ἡμῶν;

[15] Turn from heaven, and look from thy holy habitation and *from* thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us?

[16] σὺ γὰρ ἡμῶν εἶ πατήρ, ὅτι Αβρααμ οὐκ ἔγνω ἡμᾶς, καὶ Ισραηλ οὐκ ἐπέγνω ἡμᾶς, ἀλλὰ σύ, κύριε, πατὴρ ἡμῶν· ῥῦσαι ἡμᾶς, ἀπ᾽ ἀρχῆς τὸ ὄνομά σου ἐφ᾽ ἡμᾶς ἐστιν.

[16] For thou art our Father; for *though* Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning.

[17] τί ἐπλάνησας ἡμᾶς, κύριε, ἀπὸ τῆς ὁδοῦ σου, ἐσκλήρυνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβεῖσθαί σε; ἐπίστρεψον διὰ τοὺς δούλους σου, διὰ τὰς φυλὰς τῆς κληρονομίας σου,

[17] Why hast thou caused us to err, O Lord, from thy way? *and* has hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance,

[18] ἵνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου, οἱ ὑπεναντίοι ἡμῶν κατεπάτησαν τὸ ἁγίασμά σου.

[18] that we may inherit a small part of thy holy mountain.

[19] ἐγενόμεθα ὡς τὸ ἀπ᾽ ἀρχῆς, ὅτε οὐκ ἦρξας ἡμῶν οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ᾽ ἡμᾶς.

[19] We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us.

CHAPTER 64

ἐὰν ἀνοίξῃς τὸν οὐρανόν, τρόμος λήμψεται ἀπὸ σοῦ ὄρη, καὶ τακήσονται,

[1] If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt,

[1] ὡς κηρὸς ἀπὸ πυρὸς τήκεται. καὶ κατακαύσει πῦρ τοὺς ὑπεναντίους, καὶ φανερὸν ἔσται τὸ ὄνομα κυρίου ἐν τοῖς ὑπεναντίοις· ἀπὸ προσώπου σου ἔθνη ταραχθήσονται.

[2] as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled,

[2] ὅταν ποιῇς τὰ ἔνδοξα, τρόμος λήμψεται ἀπὸ σοῦ ὄρη.

[3] whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains.

[3] ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον.

[4] From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy.

[4] συναντήσεται γὰρ τοῖς ποιοῦσιν τὸ δίκαιον, καὶ τῶν ὁδῶν σου μνησθήσονται. ἰδοὺ σὺ ὠργίσθης, καὶ ἡμεῖς ἡμάρτομεν· διὰ τοῦτο ἐπλανήθημεν.

[5] For *these blessings* shall happen to them that work righteousness, and they shall remember thy ways: behold, thou wast angry and we have sinned; therefore we have erred,

[5] καὶ ἐγενήθημεν ὡς ἀκάθαρτοι πάντες ἡμεῖς, ὡς ῥάκος ἀποκαθημένης πᾶσα ἡ δικαιοσύνη ἡμῶν· καὶ ἐξερρύημεν ὡς φύλλα διὰ τὰς ἀνομίας ἡμῶν, οὕτως ἄνεμος οἴσει ἡμᾶς.

[6] and we are all become as unclean, and all our righteousness as a filthy rag: and we have fallen as leaves because of our iniquities; thus the wind shall carry us *away*.

[6] καὶ οὐκ ἔστιν ὁ ἐπικαλούμενος τὸ ὄνομά σου καὶ ὁ μνησθεὶς ἀντιλαβέσθαι σου· ὅτι ἀπέστρεψας τὸ πρόσωπόν σου ἀφ᾽ ἡμῶν καὶ παρέδωκας ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν. –

[7] And there is none that calls upon thy name, or that remembers to take hold on thee: for thou hast turned thy face away from us, and hast delivered us up because of our sins.

[7] καὶ νῦν, κύριε, πατὴρ ἡμῶν σύ, ἡμεῖς δὲ πηλὸς ἔργον τῶν χειρῶν σου πάντες·

[8] And now, O Lord, thou art our Father, and we are clay, all *of us* the work of thine hands.

[8] μὴ ὀργίζου ἡμῖν σφόδρα καὶ μὴ ἐν καιρῷ μνησθῇς ἁμαρτιῶν ἡμῶν. καὶ νῦν ἐπίβλεψον, ὅτι λαός σου πάντες ἡμεῖς.

[9] Be not very wroth with us, and remember not our sins for ever; but now look on *us*, for we are all thy people.

[9] πόλις τοῦ ἁγίου σου ἐγενήθη ἔρημος, Σιων ὡς ἔρημος ἐγενήθη, Ιερουσαλημ εἰς κατάραν.

[10] The city of thy holiness has become desolate, Sion has become as a wilderness, Jerusalem a curse.

[10] ὁ οἶκος, τὸ ἅγιον ἡμῶν, καὶ ἡ δόξα, ἣν ηὐλόγησαν οἱ πατέρες ἡμῶν, ἐγενήθη πυρίκαυστος, καὶ πάντα τὰ ἔνδοξα συνέπεσεν.

[11] The house, our sanctuary, and the glory which our fathers blessed, has been burnt with fire: and all our glorious things have gone to ruin.

[11] καὶ ἐπὶ πᾶσι τούτοις ἀνέσχου, κύριε, καὶ ἐσιώπησας καὶ ἐταπείνωσας ἡμᾶς σφόδρα.

[12] And for all these things thou, O Lord, has withholden, thyself, and been silent, and hast brought us very low.

CHAPTER 65

[1] Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν· εἶπα Ἰδού εἰμι, τῷ ἔθνει οἳ οὐκ ἐκάλεσάν μου τὸ ὄνομα.

[1] I became manifest to them that asked not for me; I was found of them that sought me not: I said, Behold, I am *here*, to a nation, who called not on my name.

[2] ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ᾽ ὀπίσω τῶν ἁμαρτιῶν αὐτῶν.

[2] I have stretched forth my hands all day to a disobedient and gainsaying people, to them that walked in a way that was not good, but after their sins.

[3] ὁ λαὸς οὗτος ὁ παροξύνων με ἐναντίον ἐμοῦ διὰ παντός, αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις καὶ θυμιῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις, ἃ οὐκ ἔστιν·

[3] This is the people that provokes me continually in my presence; they offer sacrifices in gardens, and burn incense on bricks to devils, which exist not.

[4] καὶ ἐν τοῖς μνήμασιν καὶ ἐν τοῖς σπηλαίοις κοιμῶνται δι᾽ ἐνύπνια, οἱ ἔσθοντες κρέα ὕεια καὶ ζωμὸν θυσιῶν, μεμολυμμένα πάντα τὰ σκεύη αὐτῶν·

[4] They lie down to sleep in the tombs and in the caves for the sake of dreams, *even* they that eat swine's flesh, and the broth of *their* sacrifices: all their vessels are defiled:

[5] οἱ λέγοντες Πόρρω ἀπ᾽ ἐμοῦ, μὴ ἐγγίσῃς μου, ὅτι καθαρός εἰμι· οὗτος καπνὸς τοῦ θυμοῦ μου, πῦρ καίεται ἐν αὐτῷ πάσας τὰς ἡμέρας.

[5] who say, Depart from me, draw not nigh to me, for I am pure.

This is the smoke of my wrath, a fire burns with it continually.

[6] ἰδοὺ γέγραπται ἐνώπιόν μου Οὐ σιωπήσω, ἕως ἂν ἀποδῶ εἰς τὸν κόλπον αὐτῶν·

[6] Behold, it is written before me: I will not be silent until I have recompensed into their bosom,

[7] τὰς ἁμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν, λέγει κύριος, οἳ ἐθυμίασαν ἐπὶ τῶν ὀρέων καὶ ἐπὶ τῶν βουνῶν ὠνείδισάν με, ἀποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν.

[7] their sins and *the sins* of their fathers, saith the Lord, who have burnt incense on the mountains, and reproached me on the hills: I will recompense their works into their bosom.

[8] Οὕτως λέγει κύριος Ὃν τρόπον εὑρεθήσεται ὁ ῥὼξ ἐν τῷ βότρυι καὶ ἐροῦσιν Μὴ λυμήνῃ αὐτὸν ὅτι εὐλογία κυρίου ἐστὶν ἐν αὐτῷ, οὕτως ποιήσω ἕνεκεν τοῦ δουλεύοντός μοι, τούτου ἕνεκεν οὐ μὴ ἀπολέσω πάντας.

[8] Thus saith the Lord, As a grape-stone shall be found in the cluster, and they shall say, Destroy it not; for a blessing is in it: so will I do for the sake of him that serves me, for his sake I will not destroy *them* all.

[9] καὶ ἐξάξω τὸ ἐξ Ιακωβ σπέρμα καὶ τὸ ἐξ Ιουδα, καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου καὶ οἱ δοῦλοί μου καὶ κατοικήσουσιν ἐκεῖ.

[9] And I will lead forth the seed *that came* of Jacob and of Juda, and they shall inherit my holy mountain: and mine elect and my servants shall inherit it, and shall dwell there.

[10] καὶ ἔσονται ἐν τῷ δρυμῷ ἐπαύλεις ποιμνίων καὶ φάραγξ Αχωρ εἰς ἀνάπαυσιν βουκολίων τῷ λαῷ μου, οἳ ἐζήτησάν με.

[10] And there shall be in the forest folds of flocks, and the valley of Achor *shall* be for a resting-place of herds for my people, who have sought me.

[11] ὑμεῖς δὲ οἱ ἐγκαταλιπόντες με καὶ ἐπιλανθανόμενοι τὸ ὄρος τὸ ἅγιόν μου καὶ ἑτοιμάζοντες τῷ δαίμονι τράπεζαν καὶ πληροῦντες τῇ τύχῃ κέρασμα,

[11] But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the drink-offering to Fortune.

[12] ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν, πάντες ἐν σφαγῇ πεσεῖσθε, ὅτι ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε καὶ

ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ καὶ ἃ οὐκ ἐβουλόμην ἐξελέξασθε.

[12] I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spoke, and ye refused to hear; and ye did evil in my sight, and chose the things wherein I delighted not.

[13] Διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ οἱ δουλεύοντές μοι φάγονται, ὑμεῖς δὲ πεινάσετε· ἰδοὺ οἱ δουλεύοντές μοι πίονται, ὑμεῖς δὲ διψήσετε· ἰδοὺ οἱ δουλεύοντές μοι εὐφρανθήσονται, ὑμεῖς δὲ αἰσχυνθήσεσθε·

[13] Therefore thus saith the Lord, Behold, my servants shall eat, but ye shall hunger: behold, my servants shall drink, but ye shall thirst: behold my servants shall rejoice, but ye shall be ashamed:

[14] ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκράξεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν καὶ ἀπὸ συντριβῆς πνεύματος ὀλολύξετε.

[14] behold, my servants shall exult with joy, but ye shall cry for the sorrow of your heart, and shall howl for the vexation of your spirit.

[15] καταλείψετε γὰρ τὸ ὄνομα ὑμῶν εἰς πλησμονὴν τοῖς ἐκλεκτοῖς μου, ὑμᾶς δὲ ἀνελεῖ κύριος. τοῖς δὲ δουλεύουσιν αὐτῷ κληθήσεται ὄνομα καινόν,

[15] For ye shall leave your name for a loathing to my chosen, and the Lord shall destroy you: but my servants shall be called by a new name,

[16] ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς· εὐλογήσουσιν γὰρ τὸν θεὸν τὸν ἀληθινόν, καὶ οἱ ὀμνύοντες ἐπὶ τῆς γῆς ὀμοῦνται τὸν θεὸν τὸν ἀληθινόν· ἐπιλήσονται γὰρ τὴν θλῖψιν αὐτῶν τὴν πρώτην, καὶ οὐκ ἀναβήσεται αὐτῶν ἐπὶ τὴν καρδίαν. –

[16] which shall be blessed on the earth; for they shall bless the true God: and they that swear upon the earth shall swear by the true God; for they shall forget the former affliction, it shall not come into their mind.

[17] ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή, καὶ οὐ μὴ μνησθῶσιν τῶν προτέρων, οὐδ᾽ οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν,

[17] For there shall be a new heaven and a new earth: and they shall not at all remember the former, neither shall they at all come into their mind.

[18] ἀλλ᾽ εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ· ὅτι ἰδοὺ ἐγὼ ποιῶ Ιερουσαλημ ἀγαλλίαμα καὶ τὸν λαόν μου εὐφροσύνην.

[18] But they shall find in her joy and exultation; for, behold, I make Jerusalem a rejoicing, and my people a joy.

[19] καὶ ἀγαλλιάσομαι ἐπὶ Ιερουσαλημ καὶ εὐφρανθήσομαι ἐπὶ τῷ λαῷ μου, καὶ οὐκέτι μὴ ἀκουσθῇ ἐν αὐτῇ φωνὴ κλαυθμοῦ οὐδὲ φωνὴ κραυγῆς.

[19] And I will rejoice in Jerusalem, and will be glad in my people: and there shall no more be heard in her the voice of weeping, or the voice of crying.

[20] καὶ οὐ μὴ γένηται ἐκεῖ ἄωρος καὶ πρεσβύτης, ὃς οὐκ ἐμπλήσει τὸν χρόνον αὐτοῦ· ἔσται γὰρ ὁ νέος ἑκατὸν ἐτῶν, ὁ δὲ ἀποθνῄσκων ἁμαρτωλὸς ἑκατὸν ἐτῶν καὶ ἐπικατάρατος ἔσται.

[20] Neither shall there be there any more a *child that dies* untimely, or an old man who shall not complete his time: for the youth shall be a hundred years *old*, and the sinner who dies at a hundred years shall also be accursed:

[21] καὶ οἰκοδομήσουσιν οἰκίας καὶ αὐτοὶ ἐνοικήσουσιν, καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ αὐτοὶ φάγονται τὰ γενήματα αὐτῶν·

[21] and they shall build houses, and themselves shall dwell in *them*; and they shall plant vineyards, and themselves shall eat the fruit thereof.

[22] καὶ οὐ μὴ οἰκοδομήσουσιν καὶ ἄλλοι ἐνοικήσουσιν, καὶ οὐ μὴ φυτεύσουσιν καὶ ἄλλοι φάγονται· κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς ἔσονται αἱ ἡμέραι τοῦ λαοῦ μου, τὰ ἔργα τῶν πόνων αὐτῶν παλαιώσουσιν.

[22] They shall by no means build, and others inhabit; and they shall by no means plant, and others eat: for as the days of the tree of life shall be the days of my people, they shall long enjoy the fruits of their labours.

[23] οἱ δὲ ἐκλεκτοί μου οὐ κοπιάσουσιν εἰς κενὸν οὐδὲ τεκνοποιήσουσιν εἰς κατάραν, ὅτι σπέρμα ηὐλογημένον ὑπὸ θεοῦ ἐστιν, καὶ τὰ ἔκγονα αὐτῶν μετ᾽ αὐτῶν ἔσονται.

[23] My chosen shall not toil in vain, neither shall they beget children to be cursed; for they are a seed blessed of God, and their offspring with

them.

[24] καὶ ἔσται πρὶν κεκράξαι αὐτοὺς ἐγὼ ἐπακούσομαι αὐτῶν, ἔτι λαλούντων αὐτῶν ἐρῶ Τί ἐστιν;

[24] And it shall come to pass, *that* before they call, I will hearken to them; while they are yet speaking, I will say, What is it?

[25] τότε λύκοι καὶ ἄρνες βοσκηθήσονται ἅμα, καὶ λέων ὡς βοῦς φάγεται ἄχυρα, ὄφις δὲ γῆν ὡς ἄρτον· οὐκ ἀδικήσουσιν οὐδὲ μὴ λυμανοῦνται ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου, λέγει κύριος.

[25] Then wolves and lambs shall feed together, and the lion shall eat chaff like the ox, and the serpent earth as bread. They shall not injure nor destroy in my holy mountain, saith the Lord.

CHAPTER 66

[1] Οὕτως λέγει κύριος Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; ἢ ποῖος τόπος τῆς καταπαύσεώς μου;

[1] Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind *is to be* the place of my rest?

[2] πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου, καὶ ἔστιν ἐμὰ πάντα ταῦτα, λέγει κύριος· καὶ ἐπὶ τίνα ἐπιβλέψω ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντα τοὺς λόγους μου;

[2] For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the *man* that trembles *at* my words?

[3] ὁ δὲ ἄνομος ὁ θύων μοι μόσχον ὡς ὁ ἀποκτέννων κύνα, ὁ δὲ ἀναφέρων σεμίδαλιν ὡς αἷμα ὕειον, ὁ διδοὺς λίβανον εἰς μνημόσυνον ὡς βλάσφημος· καὶ οὗτοι ἐξελέξαντο τὰς ὁδοὺς αὐτῶν καὶ τὰ βδελύγματα αὐτῶν, ἃ ἡ ψυχὴ αὐτῶν ἠθέλησεν,

[3] But the transgressor that sacrifices a calf to me, is as he that kills a dog; and he that offers fine flour, as *one that offers* swine's blood; he that gives frankincense for a memorial, is as a blasphemer.

Yet they have chosen their own ways, and their soul has delighted in their abominations.

[4] κἀγὼ ἐκλέξομαι τὰ ἐμπαίγματα αὐτῶν καὶ τὰς ἁμαρτίας ἀνταποδώσω αὐτοῖς· ὅτι ἐκάλεσα αὐτοὺς καὶ οὐχ ὑπήκουσάν μου, ἐλάλησα καὶ οὐκ ἤκουσαν, καὶ ἐποίησαν τὸ πονηρὸν ἐναντίον μου καὶ ἃ οὐκ ἐβουλόμην ἐξελέξαντο.

[4] I also will choose their mockeries, and will recompense their sins upon them; because I called them, and they did not hearken to me; I spoke, and they heard not: and they did evil before me, and chose the things wherein I delighted not.

[5] Ἀκούσατε τὸ ῥῆμα κυρίου, οἱ τρέμοντες τὸν λόγον αὐτοῦ· εἴπατε, ἀδελφοὶ ἡμῶν, τοῖς μισοῦσιν ἡμᾶς καὶ βδελυσσομένοις, ἵνα τὸ ὄνομα

κυρίου δοξασθῇ καὶ ὀφθῇ ἐν τῇ εὐφροσύνῃ αὐτῶν, κἀκεῖνοι αἰσχυνθήσονται.

[5] Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, that the name of the Lord may be glorified, and may appear their joy; but they shall be ashamed.

[6] φωνὴ κραυγῆς ἐκ πόλεως, φωνὴ ἐκ ναοῦ, φωνὴ κυρίου ἀνταποδιδόντος ἀνταπόδοσιν τοῖς ἀντικειμένοις.

[6] A voice of a cry from the city, a voice from the temple, a voice of the Lord rendering recompence to *his* adversaries.

[7] πρὶν ἢ τὴν ὠδίνουσαν τεκεῖν, πρὶν ἐλθεῖν τὸν πόνον τῶν ὠδίνων, ἐξέφυγεν καὶ ἔτεκεν ἄρσεν.

[7] Before she that travailed brought forth, before the travail-pain came on, she escaped *it* and brought forth a male.

[8] τίς ἤκουσεν τοιοῦτο, καὶ τίς ἑώρακεν οὕτως; ἦ ὠδινεν γῆ ἐν μιᾷ ἡμέρᾳ, ἢ καὶ ἐτέχθη ἔθνος εἰς ἅπαξ; ὅτι ὠδινεν καὶ ἔτεκεν Σιων τὰ παιδία αὐτῆς.

[8] Who has heard such a thing? and who has seen after this manner? Has the earth travailed in one day? or has even a nation been born at once, that Sion has travailed, and brought forth her children?

[9] ἐγὼ δὲ ἔδωκα τὴν προσδοκίαν ταύτην, καὶ οὐκ ἐμνήσθης μου, εἶπεν κύριος. οὐκ ἰδοὺ ἐγὼ γεννῶσαν καὶ στεῖραν ἐποίησα; εἶπεν ὁ θεός.

[9] But I have raised this expectation, yet thou hast not remembered me, saith the Lord: behold, have not I made the bearing and barren woman? saith thy God.

[10] εὐφράνθητι, Ιερουσαλημ, καὶ πανηγυρίσατε ἐν αὐτῇ, πάντες οἱ ἀγαπῶντες αὐτήν, χάρητε χαρᾷ, πάντες ὅσοι πενθεῖτε ἐπ᾽ αὐτῆς,

[10] Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly: rejoice greatly with her, all that *now* mourn over her:

[11] ἵνα θηλάσητε καὶ ἐμπλησθῆτε ἀπὸ μαστοῦ παρακλήσεως αὐτῆς, ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ εἰσόδου δόξης αὐτῆς.

[11] that ye may suck, and be satisfied with the breast of her consolation; that ye may milk out, and delight yourselves with the influx of her glory.

[12] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκκλίνω εἰς αὐτοὺς ὡς ποταμὸς εἰρήνης καὶ ὡς χειμάρρους ἐπικλύζων δόξαν ἐθνῶν· τὰ παιδία αὐτῶν ἐπ᾽ ὤμων ἀρθήσονται καὶ ἐπὶ γονάτων παρακληθήσονται.

[12] For thus saith the Lord, Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the Gentiles: their children shall be borne upon the shoulders, and comforted on the knees.

[13] ὡς εἴ τινα μήτηρ παρακαλέσει, οὕτως καὶ ἐγὼ παρακαλέσω ὑμᾶς, καὶ ἐν Ιερουσαλημ παρακληθήσεσθε.

[13] As if his mother should comfort one, so will I also comfort you; and ye shall be comforted in Jerusalem.

[14] καὶ ὄψεσθε, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὰ ὀστᾶ ὑμῶν ὡς βοτάνη ἀνατελεῖ· καὶ γνωσθήσεται ἡ χεὶρ κυρίου τοῖς σεβομένοις αὐτόν, καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.

[14] And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of the Lord shall be known to them that fear him, and he shall threaten the disobedient.

[15] Ἰδοὺ γὰρ κύριος ὡς πῦρ ἥξει καὶ ὡς καταιγὶς τὰ ἅρματα αὐτοῦ ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν καὶ ἀποσκορακισμὸν ἐν φλογὶ πυρός.

[15] For, behold, the Lord will come as fire, and his chariots as a storm, to render his vengeance with wrath, and his rebuke with a flame of fire.

[16] ἐν γὰρ τῷ πυρὶ κυρίου κριθήσεται πᾶσα ἡ γῆ καὶ ἐν τῇ ῥομφαίᾳ αὐτοῦ πᾶσα σάρξ· πολλοὶ τραυματίαι ἔσονται ὑπὸ κυρίου.

[16] For with the fire of the Lord all the earth shall be judged, and all flesh with his sword: many shall be slain by the Lord.

[17] οἱ ἁγνιζόμενοι καὶ καθαριζόμενοι εἰς τοὺς κήπους καὶ ἐν τοῖς προθύροις ἔσθοντες κρέας ὕειον καὶ τὰ βδελύγματα καὶ τὸν νῦν ἐπὶ τὸ αὐτὸ ἀναλωθήσονται, εἶπεν κύριος,

[17] They that sanctify themselves and purify themselves in the gardens, and eat swine’s flesh in the porches, and the abominations, and the

mouse, shall be consumed together, saith the Lord.

[18] κἀγὼ τὰ ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν ἐπίσταμαι. ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ ἥξουσιν καὶ ὄψονται τὴν δόξαν μου.

[18] And I *know* their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

[19] καὶ καταλείψω ἐπ᾽ αὐτῶν σημεῖα καὶ ἐξαποστελῶ ἐξ αὐτῶν σεσῳσμένους εἰς τὰ ἔθνη, εἰς Θαρσις καὶ Φουδ καὶ Λουδ καὶ Μοσοχ καὶ Θοβελ καὶ εἰς τὴν Ἑλλάδα καὶ εἰς τὰς νήσους τὰς πόρρω, οἳ οὐκ ἀκηκόασίν μου τὸ ὄνομα οὐδὲ ἑωράκασιν τὴν δόξαν μου, καὶ ἀναγγελοῦσίν μου τὴν δόξαν ἐν τοῖς ἔθνεσιν.

[19] And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

[20] καὶ ἄξουσιν τοὺς ἀδελφοὺς ὑμῶν ἐκ πάντων τῶν ἐθνῶν δῶρον κυρίῳ μεθ᾽ ἵππων καὶ ἁρμάτων ἐν λαμπήναις ἡμιόνων μετὰ σκιαδίων εἰς τὴν ἁγίαν πόλιν Ιερουσαλημ, εἶπεν κύριος, ὡς ἂν ἐνέγκαισαν οἱ υἱοὶ Ισραηλ ἐμοὶ τὰς θυσίας αὐτῶν μετὰ ψαλμῶν εἰς τὸν οἶκον κυρίου.

[20] And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters *drawn by* mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

[21] καὶ ἀπ᾽ αὐτῶν λήμψομαι ἐμοὶ ἱερεῖς καὶ Λευίτας, εἶπεν κύριος.

[21] And I will take of them priests and Levites, saith the Lord.

[22] ὃν τρόπον γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή, ἃ ἐγὼ ποιῶ, μένει ἐνώπιόν μου, λέγει κύριος, οὕτως στήσεται τὸ σπέρμα ὑμῶν καὶ τὸ ὄνομα ὑμῶν.

[22] For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

[23] καὶ ἔσται μῆνα ἐκ μηνὸς καὶ σάββατον ἐκ σαββάτου ἥξει πᾶσα σὰρξ ἐνώπιόν μου προσκυνῆσαι ἐν Ιερουσαλημ, εἶπεν κύριος.

[23] And it shall come to pass from month to month, and from sabbath to sabbath, *that* all flesh shall come to worship before me in Jerusalem, saith the Lord.

[24] καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὅρασιν πάσῃ σαρκί.

[24] And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.

Jeremiah

CHAPTER 1

[1] Τὸ ῥῆμα τοῦ θεοῦ, ὃ ἐγένετο ἐπὶ Ιερεμιαν τὸν τοῦ Χελκιου ἐκ τῶν ἱερέων, ὃς κατῴκει ἐν Αναθωθ ἐν γῇ Βενιαμιν·

[1] The word of God which came to Jeremiah the *son* of Chelcias, of the priests, who dwelt in Anathoth in the land of Benjamin:

[2] ὃς ἐγενήθη λόγος τοῦ θεοῦ πρὸς αὐτὸν ἐν ταῖς ἡμέραις Ιωσια υἱοῦ Αμως βασιλέως Ιουδα ἔτους τρισκαιδεκάτου ἐν τῇ βασιλείᾳ αὐτοῦ·

[2] *accordingly* as the word of God came to him in the days of Josias son of Amos king of Juda, in the thirteenth year of his reign.

[3] καὶ ἐγένετο ἐν ταῖς ἡμέραις Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα ἕως ἑνδεκάτου ἔτους Σεδεκια υἱοῦ Ιωσια βασιλέως Ιουδα ἕως τῆς αἰχμαλωσίας Ιερουσαλημ ἐν τῷ πέμπτῳ μηνί.

[3] And it was in the days of Joakim, son of Josias king of Juda, until the eleventh year of Sedekias king of Juda, *even* until the captivity of Jerusalem in the fifth month.

[4] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[4] And the word of the Lord came to him, *saying*,

[5] Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας ἡγίακά σε, προφήτην εἰς ἔθνη τέθεικά σε.

[5] Before I formed thee in the belly, I knew thee; and before thou camest forth from the womb, I sanctified thee; I appointed thee a prophet to the nations.

[6] καὶ εἶπα Ὦ δέσποτα κύριε, ἰδοὺ οὐκ ἐπίσταμαι λαλεῖν, ὅτι νεώτερος ἐγώ εἰμι.

[6] And I said, O Lord, thou that art supreme Lord, behold, I know not *how* to speak, for I am a child.

[7] καὶ εἶπεν κύριος πρός με Μὴ λέγε ὅτι Νεώτερος ἐγώ εἰμι, ὅτι πρὸς πάντας, οὓς ἐὰν ἐξαποστείλω σε, πορεύσῃ, καὶ κατὰ πάντα, ὅσα ἐὰν ἐντείλωμαί σοι, λαλήσεις·

[7] And the Lord said to me, Say not, I am a child: for thou shalt go to all to whomsoever I shall send thee, and according to all *the words* that I shall command thee, thou shalt speak.

[8] μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν, ὅτι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, λέγει κύριος.

[8] Be not afraid before them: for I am with thee to deliver thee, saith the Lord.

[9] καὶ ἐξέτεινεν κύριος τὴν χεῖρα αὐτοῦ πρός με καὶ ἥψατο τοῦ στόματός μου, καὶ εἶπεν κύριος πρός με Ἰδοὺ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου·

[9] And the Lord stretched forth his hand to me, and touched my mouth: and the Lord said to me, Behold, I have put my words into thy mouth.

[10] ἰδοὺ κατέστακά σε σήμερον ἐπὶ ἔθνη καὶ βασιλείας ἐκριζοῦν καὶ κατασκάπτειν καὶ ἀπολλύειν καὶ ἀνοικοδομεῖν καὶ καταφυτεύειν.

[10] Behold, I have appointed thee this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to rebuild, and to plant.

[11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων Τί σὺ ὁρᾷς, Ιερεμια; καὶ εἶπα Βακτηρίαν καρυίνην.

[11] And the word of the Lord came to me, saying, What seest thou? And I said, A rod of an almond tree.

[12] καὶ εἶπεν κύριος πρός με Καλῶς ἑώρακας, διότι ἐγρήγορα ἐγὼ ἐπὶ τοὺς λόγους μου τοῦ ποιῆσαι αὐτούς. –

[12] And the Lord said to me, Thou hast well seen: for I have watched over my words to perform them.

[13] καὶ ἐγένετο λόγος κυρίου πρός με ἐκ δευτέρου λέγων Τί σὺ ὁρᾷς; καὶ εἶπα Λέβητα ὑποκαιόμενον, καὶ τὸ πρόσωπον αὐτοῦ ἀπὸ προσώπου βορρᾶ.

[13] And the word of the Lord came to me a second time, saying, What seest thou? And I said, A caldron on the fire; and the face of it is toward the north.

[14] καὶ εἶπεν κύριος πρός με Ἀπὸ προσώπου βορρᾶ ἐκκαυθήσεται τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.

[14] And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land.

[15] διότι ἰδοὺ ἐγὼ συγκαλῶ πάσας τὰς βασιλείας ἀπὸ βορρᾶ τῆς γῆς, λέγει κύριος, καὶ ἥξουσιν καὶ θήσουσιν ἕκαστος τὸν θρόνον αὐτοῦ ἐπὶ τὰ πρόθυρα τῶν πυλῶν Ιερουσαλημ καὶ ἐπὶ πάντα τὰ τείχη τὰ κύκλῳ αὐτῆς καὶ ἐπὶ πάσας τὰς πόλεις Ιουδα.

[15] For, behold, I call together all the kingdoms of the earth from the north, saith the Lord; and they shall come, and shall set each one his throne at the entrance of the gates of Jerusalem, and against all the walls round about her, and against all the cities of Juda.

[16] καὶ λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως περὶ πάσης τῆς κακίας αὐτῶν, ὡς ἐγκατέλιπόν με καὶ ἔθυσαν θεοῖς ἀλλοτρίοις καὶ προσεκύνησαν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

[16] And I will speak to them in judgment, concerning all their iniquity, *forasmuch* as they have forsaken me, and sacrificed to strange gods, and worshipped the works of their own hands.

[17] καὶ σὺ περίζωσαι τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ εἰπὸν πρὸς αὐτοὺς πάντα, ὅσα ἂν ἐντείλωμαί σοι· μὴ φοβηθῇς ἀπὸ προσώπου αὐτῶν μηδὲ πτοηθῇς ἐναντίον αὐτῶν, ὅτι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, λέγει κύριος.

[17] And do thou gird up thy loins, and stand up, and speak all *the words* that I shall command thee: be not afraid of their face, neither be thou alarmed before them; for I am with thee to deliver thee, saith the Lord.

[18] ἰδοὺ τέθεικά σε ἐν τῇ σήμερον ἡμέρᾳ ὡς πόλιν ὀχυρὰν καὶ ὡς τεῖχος χαλκοῦν ὀχυρὸν ἅπασιν τοῖς βασιλεῦσιν Ιουδα καὶ τοῖς ἄρχουσιν αὐτοῦ καὶ τῷ λαῷ τῆς γῆς,

[18] Behold, I have made thee this day as a strong city, and as a brazen wall, strong *against* all the kings of Juda, and the princes thereof, and the people of the land.

[19] καὶ πολεμήσουσίν σε καὶ οὐ μὴ δύνωνται πρὸς σέ, διότι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε, εἶπεν κύριος.

[19] And they shall fight against thee; but they shall by no means prevail against thee; because I am with thee, to deliver thee, saith the Lord.

CHAPTER 2

[2] Καὶ εἶπεν Τάδε λέγει κύριος Ἐμνήσθην ἐλέους νεότητός σου καὶ ἀγάπης τελειώσεώς σου τοῦ ἐξακολουθῆσαί σε τῷ ἁγίῳ Ισραηλ, λέγει κύριος

[2] I remember the kindness of thy youth, and the love of thine espousals,

[3] ἅγιος Ισραηλ. τῷ κυρίῳ ἀρχὴ γενημάτων αὐτοῦ· πάντες οἱ ἔσθοντες αὐτὸν πλημμελήσουσιν, κακὰ ἥξει ἐπ᾽ αὐτούς, φησὶν κύριος.

[3] in following the Holy One of Israel, saith the Lord, Israel was the holy *people* to the Lord, *and* the first-fruits of his increase: al that devoured him shall offend; evils shall come upon them, saith the Lord.

[4] ἀκούσατε λόγον κυρίου, οἶκος Ιακωβ καὶ πᾶσα πατριὰ οἴκου Ισραηλ.

[4] Hear the word of the Lord, O house of Jacob, and every family of the house of Israel.

[5] τάδε λέγει κύριος Τί εὗροσαν οἱ πατέρες ὑμῶν ἐν ἐμοὶ πλημμέλημα, ὅτι ἀπέστησαν μακρὰν ἀπ᾽ ἐμοῦ καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν;

[5] Thus saith the Lord, What trespass have your fathers found in me, that they have revolted far from me, and gone after vanities, and become vain?

[6] καὶ οὐκ εἶπαν Ποῦ ἐστιν κύριος ὁ ἀναγαγὼν ἡμᾶς ἐκ γῆς Αἰγύπτου ὁ καθοδηγήσας ἡμᾶς ἐν τῇ ἐρήμῳ ἐν γῇ ἀπείρῳ καὶ ἀβάτῳ, ἐν γῇ ἀνύδρῳ καὶ ἀκάρπῳ, ἐν γῇ, ἐν ᾗ οὐ διώδευσεν ἐν αὐτῇ οὐθὲν καὶ οὐ κατῴκησεν ἐκεῖ υἱὸς ἀνθρώπου;

[6] And they said not, Where is the Lord, who brought us up out of the land of Egypt, who guided us in the wilderness, in an untried and trackless land, in a land which no man at all went through, and no man dwelt there?

[7] καὶ εἰσήγαγον ὑμᾶς εἰς τὸν Κάρμηλον τοῦ φαγεῖν ὑμᾶς τοὺς καρποὺς αὐτοῦ καὶ τὰ ἀγαθὰ αὐτοῦ· καὶ εἰσήλθατε καὶ ἐμιάνατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα.

[7] And I brought you to Carmel, that ye should eat the fruits thereof, and the good thereof; and ye went in, and defiled my land, and made mine heritage an abomination.

[8] οἱ ἱερεῖς οὐκ εἶπαν Ποῦ ἐστιν κύριος; καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με, καὶ οἱ ποιμένες ἠσέβουν εἰς ἐμέ, καὶ οἱ προφῆται ἐπροφήτευον τῇ Βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν.

[8] The priests said not, Where is the Lord? and they that held by the law knew me not: the shepherds also sinned against me, and the prophets prophesied by Baal, and went after that which profited not.

[9] διὰ τοῦτο ἔτι κριθήσομαι πρὸς ὑμᾶς, λέγει κύριος, καὶ πρὸς τοὺς υἱοὺς τῶν υἱῶν ὑμῶν κριθήσομαι.

[9] Therefore I will yet plead with you, and will plead with your children's children.

[10] διότι διέλθετε εἰς νήσους Χεττιμ καὶ ἴδετε, καὶ εἰς Κηδαρ ἀποστείλατε καὶ νοήσατε σφόδρα, καὶ ἴδετε εἰ γέγονεν τοιαῦτα.

[10] For go to the isles of the Chettians, and se; and send to Kedar, and observe accurately, and see if such things have been done;

[11] εἰ ἀλλάξονται ἔθνη θεοὺς αὐτῶν; καὶ οὗτοι οὐκ εἰσιν θεοί. ὁ δὲ λαός μου ἠλλάξατο τὴν δόξαν αὐτοῦ, ἐξ ἧς οὐκ ὠφεληθήσονται.

[11] if the nations will change their gods, though they are not gods: but my people have changed their glory, *for that* from which they shall not be profited.

[12] ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ καὶ ἔφριξεν ἐπὶ πλεῖον σφόδρα, λέγει κύριος.

[12] The heaven is amazed at this, and is very exceedingly horror-struck, saith the Lord.

[13] ὅτι δύο πονηρὰ ἐποίησεν ὁ λαός μου· ἐμὲ ἐγκατέλιπον, πηγὴν ὕδατος ζωῆς, καὶ ὤρυξαν ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται ὕδωρ συνέχειν.

[13] For my people has committed two *faults*, and evil ones: they have forsaken me, the fountain of water of life, and hewn out for themselves broken cisterns, which will not be able to hold water.

[14] Μὴ δοῦλός ἐστιν Ισραηλ ἢ οἰκογενής ἐστιν; διὰ τί εἰς προνομὴν ἐγένετο;

[14] Is Israel a servant, or a home-born slave? why has he become a spoil?

[15] ἐπ᾽ αὐτὸν ὠρύοντο λέοντες καὶ ἔδωκαν τὴν φωνὴν αὐτῶν, οἳ ἔταξαν τὴν γῆν αὐτοῦ εἰς ἔρημον, καὶ αἱ πόλεις αὐτοῦ κατεσκάφησαν παρὰ τὸ μὴ κατοικεῖσθαι.

[15] The lions roared upon him, and uttered their voice, which have made his land a wilderness: and his cities are broken down, that they should not be inhabited.

[16] καὶ υἱοὶ Μέμφεως καὶ Ταφνας ἔγνωσάν σε καὶ κατέπαιζόν σου.

[16] Also the children of Memphis and Taphnas have known thee, and mocked thee.

[17] οὐχὶ ταῦτα ἐποίησέν σοι τὸ καταλιπεῖν σε ἐμέ; λέγει κύριος ὁ θεός σου.

[17] Has not thy forsaking me brought these things upon thee? saith the Lord thy God.

[18] καὶ νῦν τί σοι καὶ τῇ ὁδῷ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γηων; καὶ τί σοι καὶ τῇ ὁδῷ Ἀσσυρίων τοῦ πιεῖν ὕδωρ ποταμῶν;

[18] And now what hast thou to do with the way of Egypt, to drink the water of Geon? and what hast thou to do with the way of the Assyrians, to drink the water of rivers?

[19] παιδεύσει σε ἡ ἀποστασία σου, καὶ ἡ κακία σου ἐλέγξει σε· καὶ γνῶθι καὶ ἰδὲ ὅτι πικρόν σοι τὸ καταλιπεῖν σε ἐμέ, λέγει κύριος ὁ θεός σου· καὶ οὐκ εὐδόκησα ἐπὶ σοί, λέγει κύριος ὁ θεός σου.

[19] Thine apostasy shall correct thee, and thy wickedness shall reprove thee: know then, and see, that thy forsaking me *has been* bitter to thee, saith the Lord thy God; and I have taken no pleasure in thee, saith the Lord thy God.

[20] ὅτι ἀπ᾽ αἰῶνος συνέτριψας τὸν ζυγόν σου, διέσπασας τοὺς δεσμούς σου καὶ εἶπας Οὐ δουλεύσω, ἀλλὰ πορεύσομαι ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου κατασκίου, ἐκεῖ διαχυθήσομαι ἐν τῇ πορνείᾳ μου.

[20] For of old thou hast broken thy yoke, and plucked asunder thy bands; and thou has said, I will not serve thee, but will go upon every high hill, and under every shady tree, there will I indulge in my fornication.

[21] ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινήν· πῶς ἐστράφης εἰς πικρίαν, ἡ ἄμπελος ἡ ἀλλοτρία;

[21] Yet I planted thee a fruitful vine, entirely of the right sort: how art thou a strange vine turned to bitterness!

[22] ἐὰν ἀποπλύνῃ ἐν νίτρῳ καὶ πληθύνῃς σεαυτῇ πόαν, κεκηλίδωσαι ἐν ταῖς ἀδικίαις σου ἐναντίον ἐμοῦ, λέγει κύριος.

[22] Though thou shouldest wash thyself with nitre, and multiply to thyself soap, *still* thou art stained by thine iniquities before me, saith the Lord.

[23] πῶς ἐρεῖς Οὐκ ἐμιάνθην καὶ ὀπίσω τῆς Βααλ οὐκ ἐπορεύθην; ἰδὲ τὰς ὁδούς σου ἐν τῷ πολυανδρίῳ καὶ γνῶθι τί ἐποίησας. ὀψὲ φωνὴ αὐτῆς ὠλόλυξεν, τὰς ὁδοὺς αὐτῆς

[23] How wilt thou say, I am not polluted, and have not gone after Baal? behold thy ways in the burial-ground, and know what thou hast done: her voice has howled in the evening:

[24] ἐπλάτυνεν ἐφ’ ὕδατα ἐρήμου, ἐν ἐπιθυμίαις ψυχῆς αὐτῆς ἐπνευματοφορεῖτο, παρεδόθη· τίς ἐπιστρέψει αὐτήν; πάντες οἱ ζητοῦντες αὐτὴν οὐ κοπιάσουσιν, ἐν τῇ ταπεινώσει αὐτῆς εὑρήσουσιν αὐτήν.

[24] she has extended her ways over the waters of the desert; she was hurried along by the lusts of her soul; she is given up *to them*, who will turn her back? none that seek her shall be weary; at *the time of* her humiliation they shall find her.

[25] ἀπόστρεψον τὸν πόδα σου ἀπὸ ὁδοῦ τραχείας καὶ τὸν φάρυγγά σου ἀπὸ δίψους. ἡ δὲ εἶπεν Ἀνδριοῦμαι· ὅτι ἠγαπήκει ἀλλοτρίους καὶ ὀπίσω αὐτῶν ἐπορεύετο.

[25] Withdraw thy foot from a rough way, and they throat from thirst: but she said I will strengthen myself: for she loved strangers, and went after them.

[26] ὡς αἰσχύνη κλέπτου ὅταν ἁλῷ, οὕτως αἰσχυνθήσονται οἱ υἱοὶ Ισραηλ, αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς

αὐτῶν καὶ οἱ προφῆται αὐτῶν.

[26] As is the shame of a thief when he is caught, so shall the children of Israel be ashamed; they, and their kings, and their princes, and their priests, and their prophets.

[27] τῷ ξύλῳ εἶπαν ὅτι Πατήρ μου εἶ σύ, καὶ τῷ λίθῳ Σὺ ἐγέννησάς με, καὶ ἔστρεψαν ἐπ᾽ ἐμὲ νῶτα καὶ οὐ πρόσωπα αὐτῶν· καὶ ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν ἐροῦσιν Ἀνάστα καὶ σῶσον ἡμᾶς.

[27] They said to a stock, Thou art my father; and to a stone, Thou has begotten me: and they have turned *their* backs to me, and not their faces: yet in the time of their afflictions they will say, Arise, and save us.

[28] καὶ ποῦ εἰσιν οἱ θεοί σου, οὓς ἐποίησας σεαυτῷ; εἰ ἀναστήσονται καὶ σώσουσίν σε ἐν καιρῷ τῆς κακώσεώς σου; ὅτι κατ᾽ ἀριθμὸν τῶν πόλεών σου ἦσαν θεοί σου, Ιουδα, καὶ κατ᾽ ἀριθμὸν διόδων τῆς Ιερουσαλημ ἔθυον τῇ Βααλ.

[28] And where are thy gods, which thou madest for thyself? will they arise and save in the time of thine affliction? for according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem they sacrificed to Baal.

[29] ἵνα τί λαλεῖτε πρός με; πάντες ὑμεῖς ἠσεβήσατε καὶ πάντες ὑμεῖς ἠνομήσατε εἰς ἐμέ, λέγει κύριος.

[29] Wherefore do ye speak unto me? ye all have been ungodly, and ye all have transgressed against me, saith the Lord.

[30] μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἐδέξασθε· μάχαιρα κατέφαγεν τοὺς προφήτας ὑμῶν ὡς λέων ὀλεθρεύων, καὶ οὐκ ἐφοβήθητε.

[30] In vain have I smitten your children; ye have not received correction: a sword has devoured your prophets as a destroying lion; yet ye feared not.

[31] ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος Μὴ ἔρημος ἐγενόμην τῷ Ισραηλ ἢ γῇ κεχερσωμένη; διὰ τί εἶπεν ὁ λαός μου Οὐ κυριευθησόμεθα καὶ οὐχ ἥξομεν πρὸς σὲ ἔτι;

[31] Hear ye the word of the Lord: thus saith the Lord, Have I been a wilderness or a dry land to Israel? wherefore has my people said, We will

not be ruled over, and will not come to thee any more?

[32] μὴ ἐπιλήσεται νύμφη τὸν κόσμον αὐτῆς καὶ παρθένος τὴν στηθοδεσμίδα αὐτῆς; ὁ δὲ λαός μου ἐπελάθετό μου ἡμέρας, ὧν οὐκ ἔστιν ἀριθμός.

[32] Will a bride forget her ornaments, or a virgin her girdle? but my people has forgotten me days without number.

[33] τί ἔτι καλὸν ἐπιτηδεύσεις ἐν ταῖς ὁδοῖς σου τοῦ ζητῆσαι ἀγάπησιν; οὐχ οὕτως, ἀλλὰ καὶ σὺ ἐπονηρεύσω τοῦ μιᾶναι τὰς ὁδούς σου.

[33] What fair device wilt thou yet employ in thy ways, so as to seek love? *it shall* not *be* so; moreover thou has done wickedly in corrupting thy ways;

[34] καὶ ἐν ταῖς χερσίν σου εὑρέθησαν αἵματα ψυχῶν ἀθῴων· οὐκ ἐν διορύγμασιν εὗρον αὐτούς, ἀλλ᾽ ἐπὶ πάσῃ δρυί.

[34] and in thine hands has been found the blood of innocent souls; I have not found them in holes, but on every oak.

[35] καὶ εἶπας Ἀθῷός εἰμι, ἀλλὰ ἀποστραφήτω ὁ θυμὸς αὐτοῦ ἀπ᾽ ἐμοῦ. ἰδοὺ ἐγὼ κρίνομαι πρὸς σὲ ἐν τῷ λέγειν σε Οὐχ ἥμαρτον.

[35] Yet thou saidst, I am innocent: only let his wrath be turned away from me.

Behold, I *will* plead with thee, whereas thou sayest, I have not sinned.

[36] τί κατεφρόνησας σφόδρα τοῦ δευτερῶσαι τὰς ὁδούς σου; καὶ ἀπὸ Αἰγύπτου καταισχυνθήσῃ, καθὼς κατῃσχύνθης ἀπὸ Ασσουρ.

[36] For thou has been so exceedingly contemptuous as to repeat thy ways; but thou shalt be ashamed of Egypt, as thou wast ashamed of Assur.

[37] ὅτι καὶ ἐντεῦθεν ἐξελεύσῃ, καὶ αἱ χεῖρές σου ἐπὶ τῆς κεφαλῆς σου· ὅτι ἀπώσατο κύριος τὴν ἐλπίδα σου, καὶ οὐκ εὐοδωθήσῃ ἐν αὐτῇ.

[37] For thou shalt go forth thence also with thine hands upon thine head; for the Lord has rejected thine hope, and thou shalt not prosper in it.

CHAPTER 3

[1] Ἐὰν ἐξαποστείλῃ ἀνὴρ τὴν γυναῖκα αὐτοῦ, καὶ ἀπέλθῃ ἀπ᾽ αὐτοῦ καὶ γένηται ἀνδρὶ ἑτέρῳ, μὴ ἀνακάμπτουσα ἀνακάμψει πρὸς αὐτὸν ἔτι; οὐ μιαινομένη μιανθήσεται ἡ γυνὴ ἐκείνη; καὶ σὺ ἐξεπόρνευσας ἐν ποιμέσιν πολλοῖς· καὶ ἀνέκαμπτες πρός με; λέγει κύριος.

[1] If a man put away his wife, and she depart from him, and become another man's, shall she return to him any more at all? shall not that woman be utterly defiled? ye thou hast gone a-whoring with many shepherds, and hast returned to me, saith the Lord.

[2] ἆρον εἰς εὐθεῖαν τοὺς ὀφθαλμούς σου καὶ ἰδέ· ποῦ οὐχὶ ἐξεφύρθης; ἐπὶ ταῖς ὁδοῖς ἐκάθισας αὐτοῖς ὡσεὶ κορώνη ἐρημουμένη καὶ ἐμίανας τὴν γῆν ἐν ταῖς πορνείαις σου καὶ ἐν ταῖς κακίαις σου.

[2] Lift up thine eyes *to look* straight forward, and see where thou hast not been utterly defiled. Thou hast sat for them by the wayside as a deserted crow, and hast defiled the land with thy fornications and thy wickedness.

[3] καὶ ἔσχες ποιμένας πολλοὺς εἰς πρόσκομμα σεαυτῇ· ὄψις πόρνης ἐγένετό σοι, ἀπηναισχύντησας πρὸς πάντας.

[3] And thou didst retain many shepherds for a stumbling-block to thyself: thou hadst a whore's face, thou didst become shameless toward all.

[4] οὐχ ὡς οἶκόν με ἐκάλεσας καὶ πατέρα καὶ ἀρχηγὸν τῆς παρθενίας σου;

[4] Hast thou not called me as it were a home, and the father and guide of thy virgin-time?

[5] μὴ διαμενεῖ εἰς τὸν αἰῶνα ἢ διαφυλαχθήσεται εἰς νεῖκος; ἰδοὺ ἐλάλησας καὶ ἐποίησας τὰ πονηρὰ ταῦτα καὶ ἠδυνάσθης.

[5] Will *God's anger* continue for ever, or be preserved to the end? Behold, thou hast spoken and done these bad things, and hadst power *to do them*.

[6] Καὶ εἶπεν κύριος πρός με ἐν ταῖς ἡμέραις Ιωσια τοῦ βασιλέως Εἶδες ἃ ἐποίησέν μοι ἡ κατοικία τοῦ Ισραηλ· ἐπορεύθησαν ἐπὶ πᾶν ὄρος ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους καὶ ἐπόρνευσαν ἐκεῖ.

[6] And the Lord said to me in the days of Josias the king, Hast thou seen what things the house of Israel has done to me? they have gone on every high mountain, and under every shady tree, and have committed fornication there.

[7] καὶ εἶπα μετὰ τὸ πορνεῦσαι αὐτὴν ταῦτα πάντα Πρός με ἀνάστρεψον, καὶ οὐκ ἀνέστρεψεν· καὶ εἶδεν τὴν ἀσυνθεσίαν αὐτῆς ἡ ἀσύνθετος Ιουδα.

[7] And I said after she had committed all these acts of fornication, Turn again to me. Yet she returned not. And faithless Juda saw her faithlessness.

[8] καὶ εἶδον διότι περὶ πάντων ὧν κατελήμφθη ἐν οἷς ἐμοιχᾶτο ἡ κατοικία τοῦ Ισραηλ, καὶ ἐξαπέστειλα αὐτὴν καὶ ἔδωκα αὐτῇ βιβλίον ἀποστασίου εἰς τὰς χεῖρας αὐτῆς· καὶ οὐκ ἐφοβήθη ἡ ἀσύνθετος Ιουδα καὶ ἐπορεύθη καὶ ἐπόρνευσεν καὶ αὐτή.

[8] And I saw that (for all the sins of which she was convicted, wherein the house of Israel committed adultery, and I put her away, and gave into her hands a bill of divorcement,) yet faithless Juda feared not, but went and herself also committed fornication.

[9] καὶ ἐγένετο εἰς οὐθὲν ἡ πορνεία αὐτῆς, καὶ ἐμοίχευσεν τὸ ξύλον καὶ τὸν λίθον.

[9] And her fornication was nothing accounted of; and she committed adultery with wood and stone.

[10] καὶ ἐν πᾶσιν τούτοις οὐκ ἐπεστράφη πρός με ἡ ἀσύνθετος Ιουδα ἐξ ὅλης τῆς καρδίας αὐτῆς, ἀλλ᾽ ἐπὶ ψεύδει.

[10] And for all these things faithless Juda turned not to me with all her heart, but falsely.

[11] καὶ εἶπεν κύριος πρός με Ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ Ισραηλ ἀπὸ τῆς ἀσυνθέτου Ιουδα.

[11] And the Lord said to me, Israel has justified himself more than faithless Juda.

[12] πορεύου καὶ ἀνάγνωθι τοὺς λόγους τούτους πρὸς βορρᾶν καὶ ἐρεῖς Ἐπιστράφητι πρός με, ἡ κατοικία τοῦ Ισραηλ, λέγει κύριος, καὶ οὐ στηριῶ τὸ πρόσωπόν μου ἐφ᾽ ὑμᾶς· ὅτι ἐλεήμων ἐγώ εἰμι, λέγει κύριος, καὶ οὐ μηνιῶ ὑμῖν εἰς τὸν αἰῶνα.

[12] Go and read these words toward the north, and thou shalt say, Return to me, O house of Israel, saith the Lord; and I will not set my face against you: for I am merciful, saith the Lord, and I will not be angry with you for ever.

[13] πλὴν γνῶθι τὴν ἀδικίαν σου, ὅτι εἰς κύριον τὸν θεόν σου ἠσέβησας καὶ διέχεας τὰς ὁδούς σου εἰς ἀλλοτρίους ὑποκάτω παντὸς ξύλου ἀλσώδους, τῆς δὲ φωνῆς μου οὐχ ὑπήκουσας, λέγει κύριος.

[13] Nevertheless, know thine iniquity, that thou hast sinned against the Lord thy God, and hast scattered thy ways to strangers under every shady tree, but thou didst not hearken to my voice, saith the Lord.

[14] ἐπιστράφητε, υἱοὶ ἀφεστηκότες, λέγει κύριος, διότι ἐγὼ κατακυριεύσω ὑμῶν καὶ λήμψομαι ὑμᾶς ἕνα ἐκ πόλεως καὶ δύο ἐκ πατριᾶς καὶ εἰσάξω ὑμᾶς εἰς Σιων

[14] Turn, ye children that have revolted, saith the Lord; for I will rule over you: and I will take you one of a city, and two of a family, and I will bring you in to Sion:

[15] καὶ δώσω ὑμῖν ποιμένας κατὰ τὴν καρδίαν μου, καὶ ποιμανοῦσιν ὑμᾶς ποιμαίνοντες μετ᾽ ἐπιστήμης.

[15] and I will give you shepherds after my heart, and they shall certainly tend you with knowledge.

[16] καὶ ἔσται ἐὰν πληθυνθῆτε καὶ αὐξηθῆτε ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις, λέγει κύριος, οὐκ ἐροῦσιν ἔτι Κιβωτὸς διαθήκης ἁγίου Ισραηλ, οὐκ ἀναβήσεται ἐπὶ καρδίαν, οὐκ ὀνομασθήσεται οὐδὲ ἐπισκεφθήσεται καὶ οὐ ποιηθήσεται ἔτι·

[16] And it shall come to pass that when ye are multiplied and increased upon the land, saith the Lord, in those days they shall say no more, The ark of the covenant of the Holy One of Israel: it shall not come to mind; it shall not be named; neither shall it be visited; nor shall *this* be done any more.

[17] ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ καλέσουσιν τὴν Ιερουσαλημ Θρόνος κυρίου, καὶ συναχθήσονται εἰς αὐτὴν πάντα τὰ ἔθνη καὶ οὐ πορεύσονται ἔτι ὀπίσω τῶν ἐνθυμημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς.

[17] In those days and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it: and they shall not walk any more after the imaginations of their evil heart.

[18] ἐν ταῖς ἡμέραις ἐκείναις συνελεύσονται οἶκος Ιουδα ἐπὶ τὸν οἶκον τοῦ Ισραηλ, καὶ ἥξουσιν ἐπὶ τὸ αὐτὸ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν ἐπὶ τὴν γῆν, ἣν κατεκληρονόμησα τοὺς πατέρας αὐτῶν.

[18] In those days the house of Juda, shall come together to the house of Israel, and they shall come, together, from the land of the north, and from all the countries, to the land, which I caused their fathers to inherit.

[19] καὶ ἐγὼ εἶπα Γένοιτο, κύριε· ὅτι τάξω σε εἰς τέκνα καὶ δώσω σοι γῆν ἐκλεκτὴν κληρονομίαν θεοῦ παντοκράτορος ἐθνῶν· καὶ εἶπα Πατέρα καλέσετέ με καὶ ἀπ᾽ ἐμοῦ οὐκ ἀποστραφήσεσθε.

[19] And I said, So be it, Lord, for *thou saidst* I will set thee among children, and will give thee a choice land, the inheritance of the Almighty God of the Gentiles: and I said, Ye shall call me Father; and ye shall not turn away from me.

[20] πλὴν ὡς ἀθετεῖ γυνὴ εἰς τὸν συνόντα αὐτῇ, οὕτως ἠθέτησεν εἰς ἐμὲ οἶκος Ισραηλ, λέγει κύριος.

[20] But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, saith the Lord.

[21] φωνὴ ἐκ χειλέων ἠκούσθη κλαυθμοῦ καὶ δεήσεως υἱῶν Ισραηλ, ὅτι ἠδίκησαν ἐν ταῖς ὁδοῖς αὐτῶν, ἐπελάθοντο θεοῦ ἁγίου αὐτῶν.

[21] A voice from the lips was heard, *even* of weeping and supplication of the children of Israel: for they have dealt unrighteously in their ways, they have forgotten God their Holy One.

[22] ἐπιστράφητε, υἱοὶ ἐπιστρέφοντες, καὶ ἰάσομαι τὰ συντρίμματα ὑμῶν. ἰδοὺ δοῦλοι ἡμεῖς ἐσόμεθά σοι, ὅτι σὺ κύριος ὁ θεὸς ἡμῶν εἶ.

[22] Turn, ye children that are given to turning, and I will heal your bruises.

Behold, we will be thy servants; for thou art the Lord our God.

[23] ὄντως εἰς ψεῦδος ἦσαν οἱ βουνοὶ καὶ ἡ δύναμις τῶν ὀρέων, πλὴν διὰ κυρίου θεοῦ ἡμῶν ἡ σωτηρία τοῦ Ισραηλ.

[23] Truly the hills and the strength of the mountains were a lying refuge: but by the Lord our God is the salvation of Israel.

[24] ἡ δὲ αἰσχύνη κατανάλωσεν τοὺς μόχθους τῶν πατέρων ἡμῶν ἀπὸ νεότητος ἡμῶν, τὰ πρόβατα αὐτῶν καὶ τοὺς μόσχους αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν.

[24] But shame has consumed the labours of our fathers from our youth; their sheep and their calves, and their sons and their daughters.

[25] ἐκοιμήθημεν ἐν τῇ αἰσχύνῃ ἡμῶν, καὶ ἐπεκάλυψεν ἡμᾶς ἡ ἀτιμία ἡμῶν, διότι ἔναντι τοῦ θεοῦ ἡμῶν ἡμάρτομεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν ἀπὸ νεότητος ἡμῶν ἕως τῆς ἡμέρας ταύτης καὶ οὐχ ὑπηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν.

[25] We have lain down in our shame, and our disgrace has covered us: because we and our fathers have sinned before our God, from our youth until this day; and we have not hearkened to the voice of the Lord our God.

CHAPTER 4

[1] Ἐὰν ἐπιστραφῇ Ισραηλ, λέγει κύριος, πρός με ἐπιστραφήσεται· ἐὰν περιέλῃ τὰ βδελύγματα αὐτοῦ ἐκ στόματος αὐτοῦ καὶ ἀπὸ τοῦ προσώπου μου εὐλαβηθῇ

[1] If Israel will return to me, saith the Lord, he shall return: and if he will remove his abominations out of his mouth, and fear before me, and swear,

[2] καὶ ὀμόσῃ Ζῇ κύριος μετὰ ἀληθείας καὶ ἐν κρίσει καὶ ἐν δικαιοσύνῃ, καὶ εὐλογήσουσιν ἐν αὐτῇ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσιν τῷ θεῷ ἐν Ιερουσαλημ.

[2] The Lord lives, with truth, in judgment and righteousness, then shall nations bless by him, and by him they shall praise God in Jerusalem.

[3] ὅτι τάδε λέγει κύριος τοῖς ἀνδράσιν Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ Νεώσατε ἑαυτοῖς νεώματα καὶ μὴ σπείρητε ἐπ᾽ ἀκάνθαις.

[3] For thus saith the Lord to the men of Juda, and to the inhabitants of Jerusalem, Break up fresh ground for yourselves, and sow not among thorns.

[4] περιτμήθητε τῷ θεῷ ὑμῶν καὶ περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ, μὴ ἐξέλθῃ ὡς πῦρ ὁ θυμός μου καὶ ἐκκαυθήσεται, καὶ οὐκ ἔσται ὁ σβέσων ἀπὸ προσώπου πονηρίας ἐπιτηδευμάτων ὑμῶν.

[4] Circumcise yourselves to your God, and circumcise your hardness of heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath go forth as fire, and burn, and there be none to quench it, because of the evil of your devices.

[5] Ἀναγγείλατε ἐν τῷ Ιουδα, καὶ ἀκουσθήτω ἐν Ιερουσαλημ· εἴπατε Σημάνατε ἐπὶ τῆς γῆς σάλπιγγι καὶ κεκράξατε μέγα· εἴπατε Συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς τειχήρεις.

[5] Declare ye in Juda, and let it be heard in Jerusalem: say ye, Sound the trumpet in the land; cry ye aloud: say ye, Gather yourselves together, and let us enter into the fortified cities.

[6] ἀναλαβόντες φεύγετε εἰς Σιων· σπεύσατε μὴ στῆτε, ὅτι κακὰ ἐγὼ ἐπάγω ἀπὸ βορρᾶ καὶ συντριβὴν μεγάλην.

[6] Gather up *your wares* and flee to Sion: hasten, stay not: for I will bring evils from the north, an great destruction.

[7] ἀνέβη λέων ἐκ τῆς μάνδρας αὐτοῦ, ἐξολεθρεύων ἔθνη ἐξῆρεν καὶ ἐξῆλθεν ἐκ τοῦ τόπου αὐτοῦ τοῦ θεῖναι τὴν γῆν εἰς ἐρήμωσιν, καὶ πόλεις καθαιρεθήσονται παρὰ τὸ μὴ κατοικεῖσθαι αὐτάς.

[7] The lion is gone up from his lair, he has roused *himself* to the destruction of the nations, and has gone forth out of his place, to make the land desolate; and the cities shall be destroyed, so as to be without inhabitant.

[8] ἐπὶ τούτοις περιζώσασθε σάκκους καὶ κόπτεσθε καὶ ἀλαλάξατε, διότι οὐκ ἀπεστράφη ὁ θυμὸς κυρίου ἀφ᾽ ὑμῶν.

[8] For these things gird yourselves with sackclothes, and lament, and howl: for the anger of the Lord is not turned away from you.

[9] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἀπολεῖται ἡ καρδία τοῦ βασιλέως καὶ ἡ καρδία τῶν ἀρχόντων, καὶ οἱ ἱερεῖς ἐκστήσονται, καὶ οἱ προφῆται θαυμάσονται.

[9] And it shall come to pass in that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall wonder.

[10] καὶ εἶπα Ὦ δέσποτα κύριε, ἄρα γε ἀπατῶν ἠπάτησας τὸν λαὸν τοῦτον καὶ τὴν Ιερουσαλημ λέγων Εἰρήνη ἔσται ὑμῖν, καὶ ἰδοὺ ἥψατο ἡ μάχαιρα ἕως τῆς ψυχῆς αὐτῶν.

[10] And I said, O sovereign Lord, verily thou hast deceived this people and Jerusalem, saying, There shall be peace; whereas behold, the sword has reached even to their soul.

[11] ἐν τῷ καιρῷ ἐκείνῳ ἐροῦσιν τῷ λαῷ τούτῳ καὶ τῇ Ιερουσαλημ Πνεῦμα πλανήσεως ἐν τῇ ἐρήμῳ, ὁδὸς τῆς θυγατρὸς τοῦ λαοῦ μου οὐκ εἰς καθαρὸν οὐδ᾽ εἰς ἅγιον.

[11] At that time they shall say to this people and to Jerusalem, *There is* a spirit of error in the wilderness: the way of the daughter of my people is not to purity, nor to holiness.

[12] πνεῦμα πληρώσεως ἥξει μοι· νῦν δὲ ἐγὼ λαλῶ κρίματα πρὸς αὐτούς.

[12] *But* a spirit of full vengeance shall come upon me; and now I declare my judgments against them.

[13] ἰδοὺ ὡς νεφέλη ἀναβήσεται, καὶ ὡς καταιγὶς τὰ ἅρματα αὐτοῦ, κουφότεροι ἀετῶν οἱ ἵπποι αὐτοῦ· οὐαὶ ἡμῖν, ὅτι ταλαιπωροῦμεν.

[13] Behold, he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles. Woe unto us! for we are in misery.

[14] ἀπόπλυνε ἀπὸ κακίας τὴν καρδίαν σου, Ιερουσαλημ, ἵνα σωθῇς· ἕως πότε ὑπάρξουσιν ἐν σοὶ διαλογισμοὶ πόνων σου;

[14] Cleanse thine heart from wickedness, O Jerusalem, that thou mayest be saved: how long will thy grievous thoughts be within thee?

[15] διότι φωνὴ ἀναγγέλλοντος ἐκ Δαν ἥξει, καὶ ἀκουσθήσεται πόνος ἐξ ὄρους Εφραιμ.

[15] For a voice of one publishing from Dan shall come, and trouble out of mount Ephraim shall be heard of.

[16] ἀναμνήσατε ἔθνη Ἰδοὺ ἤκασιν· ἀναγγείλατε ἐν Ιερουσαλημ Συστροφαὶ ἔρχονται ἐκ γῆς μακρόθεν καὶ ἔδωκαν ἐπὶ τὰς πόλεις Ιουδα φωνὴν αὐτῶν.

[16] Remind ye the nations; behold, they are come: proclaim *it* in Jerusalem, that bands are approaching from a land afar off, and have uttered their voice against the cities of Juda.

[17] ὡς φυλάσσοντες ἀγρὸν ἐγένοντο ἐπ᾽ αὐτὴν κύκλῳ, ὅτι ἐμοῦ ἠμέλησας, λέγει κύριος.

[17] As keepers of a field, they have surrounded her; because thou, saith the Lord, has neglected me.

[18] αἱ ὁδοί σου καὶ τὰ ἐπιτηδεύματά σου ἐποίησαν ταῦτά σοι· αὕτη ἡ κακία σου, ὅτι πικρά, ὅτι ἥψατο ἕως τῆς καρδίας σου.

[18] Thy ways and thy devices have brought these things upon thee; this is thy wickedness, for *it is* bitter, for it has reached to thy heart.

[19] τὴν κοιλίαν μου τὴν κοιλίαν μου ἀλγῶ, καὶ τὰ αἰσθητήρια τῆς καρδίας μου· μαιμάσσει ἡ ψυχή μου, σπαράσσεται ἡ καρδία μου, οὐ

σιωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχή μου, κραυγὴν πολέμου.

[19] I am pained in my bowels, my bowels, and the sensitive powers of my heart; my soul is in great commotion, my heart is torn: I will not be silent, for my soul has heard the sound of a trumpet, the cry of war, and of distress: it calls on destruction;

[20] καὶ ταλαιπωρίαν συντριμμὸν ἐπικαλεῖται, ὅτι τεταλαιπώρηκεν πᾶσα ἡ γῆ· ἄφνω τεταλαιπώρηκεν ἡ σκηνή, διεσπάσθησαν αἱ δέρρεις μου.

[20] for all the land is distressed: suddenly *my* tabernacle is distressed, my curtains have been rent asunder.

[21] ἕως πότε ὄψομαι φεύγοντας ἀκούων φωνὴν σαλπίγγων;

[21] How long shall I see fugitives, and hear the sound of the trumpet?

[22] διότι οἱ ἡγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ᾔδεισαν, υἱοὶ ἄφρονές εἰσιν καὶ οὐ συνετοί· σοφοί εἰσιν τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν.

[22] For the princes of my people have not known me, they are foolish and unwise children: they are wise to do evil, but *how* to do good they have not known.

[23] ἐπέβλεψα ἐπὶ τὴν γῆν, καὶ ἰδοὺ οὐθέν, καὶ εἰς τὸν οὐρανόν, καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ·

[23] I looked upon the earth, and, behold, *it was* not; and to the sky, an there was no light in it.

[24] εἶδον τὰ ὄρη, καὶ ἦν τρέμοντα, καὶ πάντας τοὺς βουνοὺς ταρασσομένους·

[24] I beheld the mountains, and they trembled, and *I saw* all the hills in commotion.

[25] ἐπέβλεψα, καὶ ἰδοὺ οὐκ ἦν ἄνθρωπος, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ ἐπτοεῖτο·

[25] I looked, and behold, there was no man, and all the birds of the sky were scared.

[26] εἶδον, καὶ ἰδοὺ ὁ Κάρμηλος ἔρημος, καὶ πᾶσαι αἱ πόλεις ἐμπεπυρισμέναι πυρὶ ἀπὸ προσώπου κυρίου, καὶ ἀπὸ προσώπου ὀργῆς θυμοῦ αὐτοῦ ἠφανίσθησαν.

[26] I saw, and, behold, Carmel was desert, and all the cities were burnt with fire at the presence of the Lord, and at the presence of his fierce anger they were utterly destroyed.

[27] τάδε λέγει κύριος Ἔρημος ἔσται πᾶσα ἡ γῆ, συντέλειαν δὲ οὐ μὴ ποιήσω.

[27] Thus saith the Lord, The whole land shall be desolate; but I will not make a full end.

[28] ἐπὶ τούτοις πενθείτω ἡ γῆ, καὶ συσκοτασάτω ὁ οὐρανὸς ἄνωθεν, διότι ἐλάλησα καὶ οὐ μετανοήσω, ὥρμησα καὶ οὐκ ἀποστρέψω ἀπ᾽ αὐτῆς.

[28] For these things let the earth mourn, and let the sky be dark above: for I have spoken, and I will not repent; I have purposed, and I will not turn back from it.

[29] ἀπὸ φωνῆς ἱππέως καὶ ἐντεταμένου τόξου ἀνεχώρησεν πᾶσα χώρα· εἰσέδυσαν εἰς τὰ σπήλαια καὶ εἰς τὰ ἄλση ἐκρύβησαν καὶ ἐπὶ τὰς πέτρας ἀνέβησαν· πᾶσα πόλις ἐγκατελείφθη, οὐ κατοικεῖ ἐν αὐταῖς ἄνθρωπος.

[29] The whole land has recoiled from the noise of the horseman and the bent bow; they have gone into the caves, and have hidden themselves in the groves, and have gone up upon the rocks: every city was abandoned, no man dwelt in them.

[30] καὶ σὺ τί ποιήσεις, ἐὰν περιβάλῃ κόκκινον καὶ κοσμήσῃ κόσμῳ χρυσῷ καὶ ἐὰν ἐγχρίσῃ στίβι τοὺς ὀφθαλμούς σου; εἰς μάτην ὁ ὡραισμός σου· ἀπώσαντό σε οἱ ἐρασταί σου, τὴν ψυχήν σου ζητοῦσιν.

[30] And what wilt thou do? Though thou clothe thyself with scarlet, and adorn thyself with golden ornaments; though thou adorn thine eyes with stibium, thy beauty *will be* in vain: thy lovers have rejected thee, they seek thy life.

[31] ὅτι φωνὴν ὡς ὠδινούσης ἤκουσα, τοῦ στεναγμοῦ σου ὡς πρωτοτοκούσης, φωνὴ θυγατρὸς Σιων· ἐκλυθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς Οἴμμοι ἐγώ, ὅτι ἐκλείπει ἡ ψυχή μου ἐπὶ τοῖς ἀνῃρημένοις.

[31] For I have heard thy groaning as the voice of a woman in travail, as of her that brings forth her first child; the voice of the daughter of Zion shall fail through weakness, and she shall lose the strength of her hands, *saying*, Woe is me! for my soul faints because of the slain.

CHAPTER 5

[1] Περιδράμετε ἐν ταῖς ὁδοῖς Ιερουσαλημ καὶ ἴδετε καὶ γνῶτε καὶ ζητήσατε ἐν ταῖς πλατείαις αὐτῆς, ἐὰν εὕρητε ἄνδρα, εἰ ἔστιν ποιῶν κρίμα καὶ ζητῶν πίστιν, καὶ ἵλεως ἔσομαι αὐτοῖς, λέγει κύριος.

[1] Run ye about in the streets of Jerusalem, and see, and know, and seek in her broad places, if ye can find *one*, if there is any one that does judgment, and seeks faithfulness; and I will pardon them, saith the Lord.

[2] Ζῇ κύριος, λέγουσιν· διὰ τοῦτο οὐκ ἐπὶ ψεύδεσιν ὀμνύουσιν;

[2] The Lord lives, they say; do they not therefore swear falsely?

[3] κύριε, οἱ ὀφθαλμοί σου εἰς πίστιν· ἐμαστίγωσας αὐτούς, καὶ οὐκ ἐπόνεσαν· συνετέλεσας αὐτούς, καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν· ἐστερέωσαν τὰ πρόσωπα αὐτῶν ὑπὲρ πέτραν καὶ οὐκ ἠθέλησαν ἐπιστραφῆναι.

[3] O Lord, thine eyes are upon faithfulness: thou hast scourged them, but they have not grieved; thou hast consumed them; but they would not receive correction: they have made their faces harder than a rock; and they would not return.

[4] καὶ ἐγὼ εἶπα Ἴσως πτωχοί εἰσιν, διότι οὐκ ἐδυνάσθησαν, ὅτι οὐκ ἔγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ·

[4] Then I said, It may be they are poor; for they are weak, for they know not the way of the Lord, or the judgment of God.

[5] πορεύσομαι πρὸς τοὺς ἁδροὺς καὶ λαλήσω αὐτοῖς, ὅτι αὐτοὶ ἐπέγνωσαν ὁδὸν κυρίου καὶ κρίσιν θεοῦ· καὶ ἰδοὺ ὁμοθυμαδὸν συνέτριψαν ζυγόν, διέρρηξαν δεσμούς.

[5] I will go to the rich men, and will speak to them; for they have known the way of the Lord, and the judgment of God: but, behold, with one consent they have broken the yoke, they have burst the bonds.

[6] διὰ τοῦτο ἔπαισεν αὐτοὺς λέων ἐκ τοῦ δρυμοῦ, καὶ λύκος ἔως τῶν οἰκιῶν ὠλέθρευσεν αὐτούς, καὶ πάρδαλις ἐγρηγόρησεν ἐπὶ τὰς πόλεις αὐτῶν· πάντες οἱ ἐκπορευόμενοι ἀπ᾽ αὐτῶν θηρευθήσονται, ὅτι ἐπλήθυναν ἀσεβείας αὐτῶν, ἴσχυσαν ἐν ταῖς ἀποστροφαῖς αὐτῶν.

[6] Therefore has a lion out of the forest smitten them, and a wolf has destroyed them even to *their* houses, and a leopard has watched against their cities: all that go forth from them shall be hunted: for they have multiplied their ungodliness, they have strengthened themselves in their revoltings.

[7] ποίᾳ τούτων ἵλεως γένωμαί σοι; οἱ υἱοί σου ἐγκατέλιπόν με καὶ ὤμνυον ἐν τοῖς οὐκ οὖσιν θεοῖς· καὶ ἐχόρτασα αὐτούς, καὶ ἐμοιχῶντο καὶ ἐν οἴκοις πορνῶν κατέλυον.

[7] In what *way* shall I forgive thee for these things? Thy sons have forsaken me, and sworn by them that are no gods: and I fed them to the full, and they committed adultery, and lodged in harlots' houses.

[8] ἵπποι θηλυμανεῖς ἐγενήθησαν, ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζον.

[8] They became as wanton horses: they neighed each one after his neighbour's wife.

[9] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι; λέγει κύριος· ἢ ἐν ἔθνει τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου;

[9] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this.

[10] ἀνάβητε ἐπὶ τοὺς προμαχῶνας αὐτῆς καὶ κατασκάψατε, συντέλειαν δὲ μὴ ποιήσητε· ὑπολίπεσθε τὰ ὑποστηρίγματα αὐτῆς, ὅτι τοῦ κυρίου εἰσίν.

[10] Go up upon her battlements, and break *them* down; but make not a full end: leave her buttresses: for they are the Lord's.

[11] ὅτι ἀθετῶν ἠθέτησεν εἰς ἐμέ, λέγει κύριος, οἶκος Ισραηλ καὶ οἶκος Ιουδα.

[11] For the house of Israel have indeed dealt treacherously against me, saith the Lord: the house of Juda also

[12] ἐψεύσαντο τῷ κυρίῳ ἑαυτῶν καὶ εἶπαν Οὐκ ἔστιν ταῦτα· οὐχ ἥξει ἐφ' ἡμᾶς κακά, καὶ μάχαιραν καὶ λιμὸν οὐκ ὀψόμεθα·

[12] have lied to their Lord, and they have said, These things are not so; no evils shall come upon us; and we shall not see sword or famine.

[13] οἱ προφῆται ἡμῶν ἦσαν εἰς ἄνεμον, καὶ λόγος κυρίου οὐχ ὑπῆρχεν ἐν αὐτοῖς· οὕτως ἔσται αὐτοῖς.

[13] Our prophets became wind, and the word of the Lord was not in them.

[14] διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ Ἀνθ ὧν ἐλαλήσατε τὸ ῥῆμα τοῦτο, ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ καὶ τὸν λαὸν τοῦτον ξύλα, καὶ καταφάγεται αὐτούς.

[14] Therefore thus saith the Lord Almighty, Because ye have spoken this word, behold, I have made my words in thy mouth fire, and this people wood, and it shall devour them.

[15] ἰδοὺ ἐγὼ ἐπάγω ἐφ᾽ ὑμᾶς ἔθνος πόρρωθεν, οἶκος Ισραηλ, λέγει κύριος, ἔθνος, οὗ οὐκ ἀκούσῃ τῆς φωνῆς τῆς γλώσσης αὐτοῦ·

[15] Behold, I *will* bring upon you a nation from far, O house of Israel, saith the Lord; a nation the sound of whose language one shall not understand.

[16] πάντες ἰσχυροὶ

[16] *They are* all mighty men:

[17] καὶ κατέδονται τὸν θερισμὸν ὑμῶν καὶ τοὺς ἄρτους ὑμῶν καὶ κατέδονται τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν καὶ κατέδονται τὰ πρόβατα ὑμῶν καὶ τοὺς μόσχους ὑμῶν καὶ κατέδονται τοὺς ἀμπελῶνας ὑμῶν καὶ τοὺς συκῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν· καὶ ἀλοήσουσιν τὰς πόλεις τὰς ὀχυρὰς ὑμῶν, ἐφ᾽ αἷς ὑμεῖς πεποίθατε ἐπ᾽ αὐταῖς, ἐν ῥομφαίᾳ.

[17] and they shall devour you harvest, and your bread; and shall devour your sons, and your daughters; and they shall devour your sheep, and your calves, and devour your vineyards, and your fig-plantations, and your olive yards: and they shall utterly destroy your strong cities, wherein ye trusted, with the sword.

[18] καὶ ἔσται ἐν ταῖς ἡμέραις ἐκείναις, λέγει κύριος ὁ θεός σου, οὐ μὴ ποιήσω ὑμᾶς εἰς συντέλειαν.

[18] And it shall come to pass in those days, saith the Lord thy God, that I will not utterly destroy you.

[19] καὶ ἔσται ὅταν εἴπητε Τίνος ἕνεκεν ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἡμῖν ἅπαντα ταῦτα; καὶ ἐρεῖς αὐτοῖς Ἀνθ ὧν ἐδουλεύσατε θεοῖς ἀλλοτρίοις ἐν τῇ γῇ ὑμῶν, οὕτως δουλεύσετε ἀλλοτρίοις ἐν γῇ οὐχ ὑμῶν.

[19] And it shall come to pass, when ye shall say, Wherefore has the Lord our God done all these things to us? that thou shalt say to them, Because ye served strange gods in your land, so shall ye serve strangers in a land that is not yours.

[20] ἀναγγείλατε ταῦτα εἰς τὸν οἶκον Ιακωβ, καὶ ἀκουσθήτω ἐν τῷ Ιουδα.

[20] Proclaim these things to the house of Jacob, and let them be heard in the house of Juda.

[21] ἀκούσατε δὴ ταῦτα, λαὸς μωρὸς καὶ ἀκάρδιος, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν.

[21] Hear ye now these things, O foolish and senseless people; who have eyes, and see not; and have ears, and hear not:

[22] μὴ ἐμὲ οὐ φοβηθήσεσθε; λέγει κύριος, ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε; τὸν τάξαντα ἄμμον ὅριον τῇ θαλάσσῃ, πρόσταγμα αἰώνιον, καὶ οὐχ ὑπερβήσεται αὐτό, καὶ ταραχθήσεται καὶ οὐ δυνήσεται, καὶ ἠχήσουσιν τὰ κύματα αὐτῆς καὶ οὐχ ὑπερβήσεται αὐτό.

[22] will ye not be afraid of me? saith the Lord; and will ye not fear before me, who have set the sand for a bound to the sea, *as* a perpetual ordinance, and it shall not pass it: yea, it shall rage, but not prevail; and its waves shall roar, but not pass over it.

[23] τῷ δὲ λαῷ τούτῳ ἐγενήθη καρδία ἀνήκοος καὶ ἀπειθής, καὶ ἐξέκλιναν καὶ ἀπήλθοσαν·

[23] But this people has a disobedient and rebellious heart; and they have turned aside and gone back:

[24] καὶ οὐκ εἶπον ἐν τῇ καρδίᾳ αὐτῶν Φοβηθῶμεν δὴ κύριον τὸν θεὸν ἡμῶν τὸν διδόντα ἡμῖν ὑετὸν πρόιμον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ καὶ ἐφύλαξεν ἡμῖν.

[24] and they have not said in their heart, Let us fear now the Lord our God, who gives us the early and latter rain, according to the season of the fulfillment of the ordinance of harvest, and has preserved *it* for us.

[25] αἱ ἀνομίαι ὑμῶν ἐξέκλιναν ταῦτα, καὶ αἱ ἁμαρτίαι ὑμῶν ἀπέστησαν τὰ ἀγαθὰ ἀφ᾽ ὑμῶν·

[25] Your transgressions have turned away these things, and your sins have removed good things from you.

[26] ὅτι εὑρέθησαν ἐν τῷ λαῷ μου ἀσεβεῖς καὶ παγίδας ἔστησαν διαφθεῖραι ἄνδρας καὶ συνελαμβάνοσαν.

[26] For among my people were found ungodly men; and they have set snares to destroy men, and have caught *them*.

[27] ὡς παγὶς ἐφεσταμένη πλήρης πετεινῶν, οὕτως οἱ οἶκοι αὐτῶν πλήρεις δόλου· διὰ τοῦτο ἐμεγαλύνθησαν καὶ ἐπλούτησαν·

[27] As a snare which has been set is full of birds, so are their houses full of deceit: therefore have they grown great, and become rich:

[28] καὶ παρέβησαν κρίσιν, οὐκ ἔκριναν κρίσιν ὀρφανοῦ καὶ κρίσιν χήρας οὐκ ἐκρίνοσαν.

[28] and they have transgressed *the rule of* judgment; they have not judged the cause of the orphan, nor have they judged the cause of the widow.

[29] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι; λέγει κύριος, ἢ ἐν ἔθνει τῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου;

[29] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

[30] ἔκστασις καὶ φρικτὰ ἐγενήθη ἐπὶ τῆς γῆς.

[30] Shocking and horrible deeds have been done on the land;

[31] οἱ προφῆται προφητεύουσιν ἄδικα, καὶ οἱ ἱερεῖς ἐπεκρότησαν ταῖς χερσὶν αὐτῶν, καὶ ὁ λαός μου ἠγάπησεν οὕτως· καὶ τί ποιήσετε εἰς τὰ μετὰ ταῦτα;

[31] the prophets utter unrighteous prophecies, and the priests have clapped their hands: and my people has loved *to have it* thus: and what will ye do for the future.

CHAPTER 6

[1] Ἐνισχύσατε, υἱοὶ Βενιαμιν, ἐκ μέσου τῆς Ιερουσαλημ καὶ ἐν Θεκουε σημάνατε σάλπιγγι καὶ ὑπὲρ Βαιθαχαρμα ἄρατε σημεῖον, ὅτι κακὰ ἐκκέκυφεν ἀπὸ βορρᾶ, καὶ συντριβὴ μεγάλη γίνεται,

[1] Strengthen yourselves, ye children of Benjamin, *to flee* out of the midst of Jerusalem, and sound an alarm with the trumpet in Thecue, and set up a signal over Baethacharma: for evil threatens from the north, and a great destruction is coming.

[2] καὶ ἀφαιρεθήσεται τὸ ὕψος σου, θύγατερ Σιων.

[2] And *thy* pride, O daughter of Sion, shall be taken away.

[3] εἰς αὐτὴν ἥξουσιν ποιμένες καὶ τὰ ποίμνια αὐτῶν καὶ πήξουσιν ἐπ᾽ αὐτὴν σκηνὰς κύκλῳ καὶ ποιμανοῦσιν ἕκαστος τῇ χειρὶ αὐτοῦ.

[3] The shepherds and their flocks shall come to her; and they shall pitch *their* tents against her round about, and shall feed *their flocks* each with his hand.

[4] παρασκευάσασθε ἐπ᾽ αὐτὴν εἰς πόλεμον, ἀνάστητε καὶ ἀναβῶμεν ἐπ᾽ αὐτὴν μεσημβρίας· οὐαὶ ἡμῖν, ὅτι κέκλικεν ἡ ἡμέρα, ὅτι ἐκλείπουσιν αἱ σκιαὶ τῆς ἑσπέρας.

[4] Prepare yourselves for war against her; rise up, and let us go up against her at noon. Woe to us! for the day has gone down, for the shadows of the day fail.

[5] ἀνάστητε καὶ ἀναβῶμεν ἐν τῇ νυκτὶ καὶ διαφθείρωμεν τὰ θεμέλια αὐτῆς.

[5] Rise, and let us go up against her by night, and destroy her foundations.

[6] ὅτι τάδε λέγει κύριος Ἔκκοψον τὰ ξύλα αὐτῆς, ἔκχεον ἐπὶ Ιερουσαλημ δύναμιν· ὦ πόλις ψευδής, ὅλη καταδυναστεία ἐν αὐτῇ.

[6] For thus saith the Lord, Hew down her trees, array a numerous force against Jerusalem. O false city; *there is* all oppression in her.

[7] ὡς ψύχει λάκκος ὕδωρ, οὕτως ψύχει κακία αὐτῆς· ἀσέβεια καὶ ταλαιπωρία ἀκουσθήσεται ἐν αὐτῇ ἐπὶ πρόσωπον αὐτῆς διὰ παντός. πόνῳ καὶ μάστιγι

[7] As a cistern cools water, so her wickedness cools her, ungodliness and misery shall be heard in her, *as* continually before her.

[8] παιδευθήσῃ, Ιερουσαλημ, μὴ ἀποστῇ ἡ ψυχή μου ἀπὸ σοῦ, μὴ ποιήσω σε ἄβατον γῆν ἥτις οὐ κατοικηθήσεται.

[8] Thou shalt be chastened, O Jerusalem, with pain and the scourge, lest my soul depart from thee; lest I make thee a desert land, which shall not be inhabited.

[9] ὅτι τάδε λέγει κύριος Καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ Ισραηλ, ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ.

[9] For thus saith the Lord, Glean, glean thoroughly as a vine the remnant of Israel: turn back *your hands* as a grape-gatherer to his basket.

[10] πρὸς τίνα λαλήσω καὶ διαμαρτύρωμαι, καὶ ἀκούσεται; ἰδοὺ ἀπερίτμητα τὰ ὦτα αὐτῶν, καὶ οὐ δύνανται ἀκούειν· ἰδοὺ τὸ ῥῆμα κυρίου ἐγένετο αὐτοῖς εἰς ὀνειδισμόν, οὐ μὴ βουληθῶσιν αὐτὸ ἀκοῦσαι.

[10] To whom shall I speak, and testify, that he may hearken? behold, thine ears are uncircumcised, and they shall not be able to hear: behold, the word of the Lord is become to them a reproach, they will not at all desire it.

[11] καὶ τὸν θυμόν μου ἔπλησα καὶ ἐπέσχον καὶ οὐ συνετέλεσα αὐτούς· ἐκχεῶ ἐπὶ νήπια ἔξωθεν καὶ ἐπὶ συναγωγὴν νεανίσκων ἅμα, ὅτι ἀνὴρ καὶ γυνὴ συλλημφθήσονται, πρεσβύτερος μετὰ πλήρους ἡμερῶν·

[11] And I allowed my wrath to come to full, yet I kept *it* in, and did not utterly destroy them: I will pour it out on the children without, and on the assembly of young men together: for man and woman shall be taken together, the old man with him that is full of days.

[12] καὶ μεταστραφήσονται αἱ οἰκίαι αὐτῶν εἰς ἑτέρους, ἀγροὶ καὶ αἱ γυναῖκες αὐτῶν ἐπὶ τὸ αὐτό, ὅτι ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς κατοικοῦντας τὴν γῆν ταύτην, λέγει κύριος.

[12] And their houses shall be turned to others, *with* their fields and their wives together: for I will stretch out my hand upon the inhabitants of this land, saith the Lord.

[13] ὅτι ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου πάντες συνετελέσαντο ἄνομα, ἀπὸ ἱερέως καὶ ἕως ψευδοπροφήτου πάντες ἐποίησαν ψευδῆ.

[13] For from the least of them even to the greatest they have all committed iniquity; from the priest even to the false prophet they have all wrought falsely.

[14] καὶ ἰῶντο τὸ σύντριμμα τοῦ λαοῦ μου ἐξουθενοῦντες καὶ λέγοντες Εἰρήνη εἰρήνη· καὶ ποῦ ἐστιν εἰρήνη;

[14] And they healed the breach of my people *imperfectly*, making light *of it*, and saying, Peace, peace, and where is peace?

[15] κατῃσχύνθησαν, ὅτι ἐξελίποσαν· καὶ οὐδ’ ὡς καταισχυνόμενοι κατῃσχύνθησαν καὶ τὴν ἀτιμίαν αὐτῶν οὐκ ἔγνωσαν. διὰ τοῦτο πεσοῦνται ἐν τῇ πτώσει αὐτῶν καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται, εἶπεν κύριος.

[15] They were ashamed because they failed; yet they were not ashamed as those who are *truly* ashamed, and they knew not their own disgrace: therefore shall they *utterly* fall when they do fall, and in the time of visitation shall they perish, said the Lord.

[16] τάδε λέγει κύριος Στῆτε ἐπὶ ταῖς ὁδοῖς καὶ ἴδετε, καὶ ἐρωτήσατε τρίβους κυρίου αἰωνίους καὶ ἴδετε, ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθή, καὶ βαδίζετε ἐν αὐτῇ, καὶ εὑρήσετε ἁγνισμὸν ταῖς ψυχαῖς ὑμῶν· καὶ εἶπαν Οὐ πορευσόμεθα.

[16] Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths of the Lord; and see what is the good way, and walk in it, and ye shall find purification for your souls. But they said, We will not walk *in them*.

[17] κατέστακα ἐφ’ ὑμᾶς σκοπούς, ἀκούσατε τῆς φωνῆς τῆς σάλπιγγος· καὶ εἶπαν Οὐκ ἀκουσόμεθα.

[17] I have set watchmen over you, *saying*, Hear ye the sound of the trumpet. But they said, We will not hear *it*.

[18] διὰ τοῦτο ἤκουσαν τὰ ἔθνη καὶ οἱ ποιμαίνοντες τὰ ποίμνια αὐτῶν.

[18] Therefore have the nations heard, and they that feed their flocks.

[19] ἄκουε, γῆ· ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακά, τὸν καρπὸν ἀποστροφῆς αὐτῶν· ὅτι τῶν λόγων μου οὐ προσέσχον καὶ τὸν νόμον μου ἀπώσαντο.

[19] Hear, O earth: behold, I will bring evils upon this people, *even* the fruit of their rebellions; for they have not heeded my words, and they have rejected my law.

[20] ἵνα τί μοι λίβανον ἐκ Σαβα φέρετε καὶ κιννάμωμον ἐκ γῆς μακρόθεν; τὰ ὁλοκαυτώματα ὑμῶν οὔκ εἰσιν δεκτά, καὶ αἱ θυσίαι ὑμῶν οὐχ ἥδυνάν μοι.

[20] Wherefore do ye bring me frankincense from Saba, and cinnamon from a land afar off? your whole-burnt-offerings are not acceptable, and your sacrifices have not been pleasant to me.

[21] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ δίδωμι ἐπὶ τὸν λαὸν τοῦτον ἀσθένειαν, καὶ ἀσθενήσουσιν ἐν αὐτῇ πατέρες καὶ υἱοὶ ἅμα, γείτων καὶ ὁ πλησίον αὐτοῦ ἀπολοῦνται.

[21] Therefore thus saith the Lord, Behold, I *will* bring weakness upon this people, and the fathers and sons shall be weak together; the neighbour and his friend shall perish.

[22] τάδε λέγει κύριος Ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ, καὶ ἔθνη ἐξεγερθήσεται ἀπ᾽ ἐσχάτου τῆς γῆς·

[22] Thus saith the Lord, Behold, a people comes from the north, and nations shall be stirred up from the end of the earth.

[23] τόξον καὶ ζιβύνην κρατήσουσιν, ἰταμός ἐστιν καὶ οὐκ ἐλεήσει, φωνὴ αὐτοῦ ὡς θάλασσα κυμαίνουσα, ἐφ᾽ ἵπποις καὶ ἅρμασιν παρατάξεται ὡς πῦρ εἰς πόλεμον πρὸς σέ, θύγατερ Σιων.

[23] They shall lay hold on bow and spear; *the people* is fierce, and will have no mercy; their voice is as the roaring sea; they shall array themselves for war against thee as fire on horses and chariots, O daughter of Sion.

[24] ἠκούσαμεν τὴν ἀκοὴν αὐτῶν, παρελύθησαν αἱ χεῖρες ἡμῶν, θλῖψις κατέσχεν ἡμᾶς, ὠδῖνες ὡς τικτούσης.

[24] We have heard the report of them: our hands are weakened: anguish has seized us, the pangs as of a woman in travail.

[25] μὴ ἐκπορεύεσθε εἰς ἀγρὸν καὶ ἐν ταῖς ὁδοῖς μὴ βαδίζετε, ὅτι ῥομφαία τῶν ἐχθρῶν παροικεῖ κυκλόθεν.

[25] Go not forth into the field, and walk not in the ways; for the sword of the enemy lingers round about.

[26] θύγατερ λαοῦ μου, περίζωσαι σάκκον, κατάπασαι ἐν σποδῷ, πένθος ἀγαπητοῦ ποίησαι σεαυτῇ, κοπετὸν οἰκτρόν, ὅτι ἐξαίφνης ἥξει ταλαιπωρία ἐφ᾽ ὑμᾶς.

[26] O daughter of my people, gird thyself with sackcloth: sprinkle *thyself* with ashes; make for thyself pitiable lamentation, *as* the mourning for a beloved *son*: for misery will come suddenly upon you.

[27] δοκιμαστὴν δέδωκά σε ἐν λαοῖς δεδοκιμασμένοις, καὶ γνώσῃ με ἐν τῷ δοκιμάσαι με τὴν ὁδὸν αὐτῶν·

[27] I have caused thee to be tried among tried nations, and thou shalt know me when I have tried their way.

[28] πάντες ἀνήκοοι, πορευόμενοι σκολιῶς, χαλκὸς καὶ σίδηρος, πάντες διεφθαρμένοι εἰσίν.

[28] *They are* all disobedient, walking perversely: *they are* brass and iron; they are all corrupted.

[29] ἐξέλιπεν φυσητὴρ ἀπὸ πυρός, ἐξέλιπεν μόλιβος· εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ, πονηρία αὐτῶν οὐκ ἐτάκη.

[29] The bellows have failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness is not consumed.

[30] ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτούς, ὅτι ἀπεδοκίμασεν αὐτοὺς κύριος.

[30] Call ye them reprobate silver, because the Lord has rejected them.

CHAPTER 7

[2] Ἀκούσατε λόγον κυρίου, πᾶσα ἡ Ιουδαία·

[2] Hear ye the word of the Lord, all Judea.

[3] τάδε λέγει κύριος ὁ θεὸς Ισραηλ Διορθώσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν, καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ.

[3] Thus saith the Lord God of Israel, Correct your ways and your devices, and I will cause you to dwell in this place.

[4] μὴ πεποίθατε ἐφ᾽ ἑαυτοῖς ἐπὶ λόγοις ψευδέσιν, ὅτι τὸ παράπαν οὐκ ὠφελήσουσιν ὑμᾶς λέγοντες Ναὸς κυρίου ναὸς κυρίου ἐστίν.

[4] Trust not in yourselves with lying words, for they shall not profit you at all, saying, It is the temple of the Lord, the temple of the Lord.

[5] ὅτι ἐὰν διορθοῦντες διορθώσητε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ ποιοῦντες ποιήσητε κρίσιν ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ

[5] For if ye thoroughly correct your ways and your practices, and do indeed execute judgment between a man and his neighbour;

[6] καὶ προσήλυτον καὶ ὀρφανὸν καὶ χήραν μὴ καταδυναστεύσητε καὶ αἷμα ἀθῷον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ καὶ ὀπίσω θεῶν ἀλλοτρίων μὴ πορεύησθε εἰς κακὸν ὑμῖν,

[6] and oppress not the stranger, and the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt:

[7] καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ ἐν γῇ, ᾗ ἔδωκα τοῖς πατράσιν ὑμῶν ἐξ αἰῶνος καὶ ἕως αἰῶνος.

[7] then will I cause you to dwell in this place, in the land which I gave to your fathers of old and for ever.

[8] εἰ δὲ ὑμεῖς πεποίθατε ἐπὶ λόγοις ψευδέσιν, ὅθεν οὐκ ὠφεληθήσεσθε,

[8] But whereas ye have trusted in lying words, whereby ye shall not be profited;

[9] καὶ φονεύετε καὶ μοιχᾶσθε καὶ κλέπτετε καὶ ὀμνύετε ἐπ᾽ ἀδίκῳ καὶ ἐθυμιᾶτε τῇ Βααλ καὶ ἐπορεύεσθε ὀπίσω θεῶν ἀλλοτρίων, ὧν οὐκ οἴδατε, τοῦ κακῶς εἶναι ὑμῖν

[9] and ye murder, and commit adultery, and steal, and swear falsely, and burn incense to Baal, and are gone after strange gods whom ye know not,

[10] καὶ ἤλθετε καὶ ἔστητε ἐνώπιον ἐμοῦ ἐν τῷ οἴκῳ, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ, καὶ εἴπατε Ἀπεσχήμεθα τοῦ μὴ ποιεῖν πάντα τὰ βδελύγματα ταῦτα,

[10] so that it is evil with you; yet have ye come, and stood before me in the house, whereon my name is called, and ye have said, We have refrained from doing all these abominations.

[11] μὴ σπήλαιον λῃστῶν ὁ οἶκός μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ ἐκεῖ, ἐνώπιον ὑμῶν; καὶ ἐγὼ ἰδοὺ ἑώρακα, λέγει κύριος.

[11] Is my house, whereon my name is called, a den of robbers in your eyes? And, behold, I have seen *it*, saith the Lord.

[12] ὅτι πορεύθητε εἰς τὸν τόπον μου τὸν ἐν Σηλωμ, οὗ κατεσκήνωσα τὸ ὄνομά μου ἐκεῖ ἔμπροσθεν, καὶ ἴδετε ἃ ἐποίησα αὐτῷ ἀπὸ προσώπου κακίας λαοῦ μου Ισραηλ.

[12] For go ye to my place with is in Selo, where I caused my name to dwell before, and see what I did to it because of the wickedness of my people Israel.

[13] καὶ νῦν ἀνθ᾽ ὧν ἐποιήσατε πάντα τὰ ἔργα ταῦτα, καὶ ἐλάλησα πρὸς ὑμᾶς καὶ οὐκ ἠκούσατέ μου, καὶ ἐκάλεσα ὑμᾶς καὶ οὐκ ἀπεκρίθητε,

[13] And now, because ye have done all these deeds, and I spoke to you, but ye hearkened not to me; and I called you, but ye answered not;

[14] καὶ ποιήσω τῷ οἴκῳ τούτῳ, ᾧ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ, ἐφ᾽ ᾧ ὑμεῖς πεποίθατε ἐπ᾽ αὐτῷ, καὶ τῷ τόπῳ, ᾧ ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν, καθὼς ἐποίησα τῇ Σηλωμ.

[14] therefore I also will do to the house whereon my name is called, wherein ye trust, and to the place which I gave to you and to your fathers, as I did to Selo.

[15] καὶ ἀπορρίψω ὑμᾶς ἀπὸ προσώπου μου, καθὼς ἀπέρριψα τοὺς ἀδελφοὺς ὑμῶν πᾶν τὸ σπέρμα Εφραιμ.

[15] And I will cast you out of my sight, as I cast away your brethren, all the seed of Ephraim.

[16] καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξίου τοῦ ἐλεηθῆναι αὐτοὺς καὶ μὴ εὔχου καὶ μὴ προσέλθῃς μοι περὶ αὐτῶν, ὅτι οὐκ εἰσακούσομαι.

[16] Therefore pray not thou for this people, and intercede not for them to be pitied, yea, pray not, and approach me not for them: for I will not hearken *unto thee*.

[17] ἦ οὐχ ὁρᾷς τί αὐτοὶ ποιοῦσιν ἐν ταῖς πόλεσιν Ιουδα καὶ ἐν ταῖς ὁδοῖς Ιερουσαλημ;

[17] Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

[18] οἱ υἱοὶ αὐτῶν συλλέγουσιν ξύλα, καὶ οἱ πατέρες αὐτῶν καίουσι πῦρ, καὶ αἱ γυναῖκες αὐτῶν τρίβουσιν σταῖς τοῦ ποιῆσαι χαυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἀλλοτρίοις, ἵνα παροργίσωσίν με.

[18] Their children gather wood, and their fathers kindle a fire, and their women knead dough, to make cakes to the host of heaven; and they have poured out drink-offerings to strange gods, that they might provoke me to anger.

[19] μὴ ἐμὲ αὐτοὶ παροργίζουσιν; λέγει κύριος· οὐχὶ ἑαυτούς, ὅπως καταισχυνθῇ τὰ πρόσωπα αὐτῶν;

[19] Do they provoke me to anger? saith the Lord: do they not *provoke* themselves, that their faces may be ashamed?

[20] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ὀργὴ καὶ θυμός μου χεῖται ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πᾶν ξύλον τοῦ ἀγροῦ αὐτῶν καὶ ἐπὶ πάντα τὰ γενήματα τῆς γῆς, καὶ καυθήσεται καὶ οὐ σβεσθήσεται.

[20] Therefore thus saith the Lord; Behold, my anger and wrath shall be poured out upon this place, and upon the men, and upon the cattle, and

upon every tree of their field, and upon the fruits of the land; and it shall burn, and not be quenched.

[21] τάδε λέγει κύριος Τὰ ὁλοκαυτώματα ὑμῶν συναγάγετε μετὰ τῶν θυσιῶν ὑμῶν καὶ φάγετε κρέα.

[21] Thus saith the Lord, Gather your whole-burnt-offerings with your meat-offerings, and eat flesh.

[22] ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν καὶ οὐκ ἐνετειλάμην αὐτοῖς ἐν ἡμέρᾳ, ᾗ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου, περὶ ὁλοκαυτωμάτων καὶ θυσίας·

[22] For I spoke not to your fathers, and commanded them not in the day wherein I brought them up out of the land of Egypt, concerning whole-burnt-offerings and sacrifice:

[23] ἀλλ᾽ ἢ τὸ ῥῆμα τοῦτο ἐνετειλάμην αὐτοῖς λέγων Ἀκούσατε τῆς φωνῆς μου, καὶ ἔσομαι ὑμῖν εἰς θεόν, καὶ ὑμεῖς ἔσεσθέ μοι εἰς λαόν· καὶ πορεύεσθε ἐν πάσαις ταῖς ὁδοῖς μου, αἷς ἂν ἐντείλωμαι ὑμῖν, ὅπως ἂν εὖ ᾖ ὑμῖν.

[23] but I commanded them this thing, saying, Hear ye my voice, and I will be to you a God, and ye shall be to me a people: and walk ye in all my ways which I shall command you, that it may be well with you.

[24] καὶ οὐκ ἤκουσάν μου, καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν, ἀλλ᾽ ἐπορεύθησαν ἐν τοῖς ἐνθυμήμασιν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ἐγενήθησαν εἰς τὰ ὄπισθεν καὶ οὐκ εἰς τὰ ἔμπροσθεν.

[24] But they hearkened not to me, and their ear gave no heed, but they walked in the imaginations of their evil heart, and went backward, and not forward;

[25] ἀφ᾽ ἧς ἡμέρας ἐξῆλθοσαν οἱ πατέρες αὐτῶν ἐκ γῆς Αἰγύπτου καὶ ἕως τῆς ἡμέρας ταύτης καὶ ἐξαπέστειλα πρὸς ὑμᾶς πάντας τοὺς δούλους μου τοὺς προφήτας ἡμέρας καὶ ὄρθρου καὶ ἀπέστειλα,

[25] from the day that their fathers went forth out of the land of Egypt, even until this day. And I sent to you all my servants, the prophets, by day and early in the morning: yea, I sent *them*,

[26] καὶ οὐκ ἤκουσάν μου, καὶ οὐ προσέσχεν τὸ οὖς αὐτῶν, καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν.

[26] but they hearkened not to me, and their ear gave no heed; and they made their neck harder than their fathers.

[27] καὶ ἐρεῖς αὐτοῖς τὸν λόγον τοῦτον Τοῦτο τὸ ἔθνος,

[27] Therefore thou shalt speak this word to them;

[28] ὃ οὐκ ἤκουσεν τῆς φωνῆς κυρίου οὐδὲ ἐδέξατο παιδείαν· ἐξέλιπεν ἡ πίστις ἐκ στόματος αὐτῶν.

[28] This is the nation which has not hearkened to the voice of the Lord, nor received correction: truth has failed from their mouth.

[29] Κεῖραι τὴν κεφαλήν σου καὶ ἀπόρριπτε καὶ ἀνάλαβε ἐπὶ χειλέων θρῆνον, ὅτι ἀπεδοκίμασεν κύριος καὶ ἀπώσατο τὴν γενεὰν τὴν ποιοῦσαν ταῦτα.

[29] Cut off thine hair, and cast it away, and take up a lamentation on thy lips; for the Lord has reprobated and rejected the generation that does these things.

[30] ὅτι ἐποίησαν οἱ υἱοὶ Ιουδα τὸ πονηρὸν ἐναντίον ἐμοῦ, λέγει κύριος· ἔταξαν τὰ βδελύγματα αὐτῶν ἐν τῷ οἴκῳ, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτόν, τοῦ μιᾶναι αὐτόν·

[30] For the children of Juda have wrought evil before me, saith the Lord; they have set their abominations in the house on which my name is called, to defile it.

[31] καὶ ᾠκοδόμησαν τὸν βωμὸν τοῦ Ταφεθ, ὅς ἐστιν ἐν φάραγγι υἱοῦ Εννομ, τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρί, ὃ οὐκ ἐνετειλάμην αὐτοῖς καὶ οὐ διενοήθην ἐν τῇ καρδίᾳ μου.

[31] And they have built the altar of Tapheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire; which I did not command them *to do*, neither did I design it in my heart.

[32] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Βωμὸς τοῦ Ταφεθ καὶ Φάραγξ υἱοῦ Εννομ, ἀλλ᾽ ἢ Φάραγξ τῶν ἀνῃρημένων, καὶ θάψουσιν ἐν τῷ Ταφεθ διὰ τὸ μὴ ὑπάρχειν τόπον.

[32] Therefore, behold, the days come, saith the Lord, when they shall no more say, The altar of Tapheth, and the valley of the son of Ennom, but, The valley of the slain; and they shall bury in Tapheth, for want of room.

[33] καὶ ἔσονται οἱ νεκροὶ τοῦ λαοῦ τούτου εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται ὁ ἀποσοβῶν.

[33] And the dead bodies of this people shall be for food to the birds of the sky, and to the wild beasts of the earth; and there shall be none to drive *them* away.

[34] καὶ καταλύσω ἐκ πόλεων Ιουδα καὶ ἐκ διόδων Ιερουσαλημ φωνὴν εὐφραινομένων καὶ φωνὴν χαιρόντων, φωνὴν νυμφίου καὶ φωνὴν νύμφης, ὅτι εἰς ἐρήμωσιν ἔσται πᾶσα ἡ γῆ. –

[34] And I will destroy out of the cities of Juda, and the streets of Jerusalem, the voice of them that make merry, and the voice of them that rejoice, the voice of the bridegroom, and the voice of the bride; for the whole land shall become a desolation.

CHAPTER 8

[1] ἐν τῷ καιρῷ ἐκείνῳ, λέγει κύριος, ἐξοίσουσιν τὰ ὀστᾶ τῶν βασιλέων Ιουδα καὶ τὰ ὀστᾶ τῶν ἀρχόντων αὐτοῦ καὶ τὰ ὀστᾶ τῶν ἱερέων καὶ τὰ ὀστᾶ τῶν προφητῶν καὶ τὰ ὀστᾶ τῶν κατοικούντων Ιερουσαλημ ἐκ τῶν τάφων αὐτῶν

[1] At that time, saith the Lord, they shall bring out the bones of the kings of Juda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves;

[2] καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην καὶ πρὸς πάντας τοὺς ἀστέρας καὶ πρὸς πᾶσαν τὴν στρατιὰν τοῦ οὐρανοῦ, ἃ ἠγάπησαν καὶ οἷς ἐδούλευσαν καὶ ὧν ἐπορεύθησαν ὀπίσω αὐτῶν καὶ ὧν ἀντείχοντο καὶ οἷς προσεκύνησαν αὐτοῖς· οὐ κοπήσονται καὶ οὐ ταφήσονται καὶ ἔσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς,

[2] and they shall spread them out to the sun, and the moon, and to all the stars, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and to which they have held, and which they have worshipped; they shall not be mourned for, neither shall they be buried; but they shall be for an example on the face of the earth,

[3] ὅτι εἵλοντο τὸν θάνατον ἢ τὴν ζωήν, καὶ πᾶσιν τοῖς καταλοίποις τοῖς καταλειφθεῖσιν ἀπὸ τῆς γενεᾶς ἐκείνης ἐν παντὶ τόπῳ, οὗ ἐὰν ἐξώσω αὐτοὺς ἐκεῖ.

[3] because they chose death rather than life, even to all the remnant that are left of that family, in every place whither I shall drive them out.

[4] Ὅτι τάδε λέγει κύριος Μὴ ὁ πίπτων οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει;

[4] For thus saith the Lord, Shall not he that falls arise? or he that turns away, shall he not turn back again?

[5] διὰ τί ἀπέστρεψεν ὁ λαός μου οὗτος ἀποστροφὴν ἀναιδῆ καὶ κατεκρατήθησαν ἐν τῇ προαιρέσει αὐτῶν καὶ οὐκ ἠθέλησαν τοῦ ἐπιστρέψαι;

[5] Wherefore has this my people turned away with a shameless revolting, and strengthened themselves in their willfulness, and refused to return?

[6] ἐνωτίσασθε δὴ καὶ ἀκούσατε· οὐχ οὕτως λαλήσουσιν, οὐκ ἔστιν ἄνθρωπος μετανοῶν ἀπὸ τῆς κακίας αὐτοῦ λέγων Τί ἐποίησα; διέλιπεν ὁ τρέχων ἀπὸ τοῦ δρόμου αὐτοῦ ὡς ἵππος κάθιδρος ἐν χρεμετισμῷ αὐτοῦ.

[6] Hearken, I pray you, and hear: will they not speak thus, There is no man that repents of his wickedness, saying, What have I done? the runner has failed from his course, as a tired horse in his neighing.

[7] καὶ ἡ ασιδα ἐν τῷ οὐρανῷ ἔγνω τὸν καιρὸν αὐτῆς, τρυγὼν καὶ χελιδών, ἀγροῦ στρουθία ἐφύλαξαν καιροὺς εἰσόδων αὐτῶν, ὁ δὲ λαός μου οὐκ ἔγνω τὰ κρίματα κυρίου.

[7] Yea, the stork in the heaven knows her time, *also* the turtle-dove and wild swallow; the sparrows observe the times of their coming in; but this my people knows not the judgments of the Lord.

[8] πῶς ἐρεῖτε ὅτι Σοφοί ἐσμεν ἡμεῖς, καὶ νόμος κυρίου ἐστὶν μεθ’ ἡμῶν; εἰς μάτην ἐγενήθη σχοῖνος ψευδὴς γραμματεῦσιν.

[8] How will ye say, We are wise, and the law of the Lord is with us? In vain have the scribes used a false pen.

[9] ᾐσχύνθησαν σοφοὶ καὶ ἐπτοήθησαν καὶ ἑάλωσαν, ὅτι τὸν λόγον κυρίου ἀπεδοκίμασαν· σοφία τίς ἐστιν ἐν αὐτοῖς;

[9] The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?

[10] διὰ τοῦτο δώσω τὰς γυναῖκας αὐτῶν ἑτέροις καὶ τοὺς ἀγροὺς αὐτῶν τοῖς κληρονόμοις,

[10] Therefore will I give their wives to others, and their fields to *new* inheritors; and they shall gather their fruits, saith the Lord.

[13] καὶ συνάξουσιν τὰ γενήματα αὐτῶν, λέγει κύριος, οὐκ ἔστιν σταφυλὴ ἐν ταῖς ἀμπέλοις, καὶ οὐκ ἔστιν σῦκα ἐν ταῖς συκαῖς, καὶ τὰ φύλλα κατερρύηκεν.

[13] There are no grapes on the vines, and there are no figs on the fig-trees, and the leaves have fallen off.

[14] ἐπὶ τί ἡμεῖς καθήμεθα; συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς ὀχυρὰς καὶ ἀπορριφῶμεν, ὅτι ὁ θεὸς ἀπέρριψεν ἡμᾶς καὶ ἐπότισεν ἡμᾶς ὕδωρ χολῆς, ὅτι ἡμάρτομεν ἐναντίον αὐτοῦ.

[14] Why do we sit still? assemble yourselves, and let us enter into the strong cities, and let us be cast out there: for God has cast us out, and made us drink water of gall, because we have sinned before him.

[15] συνήχθημεν εἰς εἰρήνην, καὶ οὐκ ἦν ἀγαθά· εἰς καιρὸν ἰάσεως, καὶ ἰδοὺ σπουδή.

[15] We assembled for peace, but there was no prosperity; for a time of healing, but behold anxiety.

[16] ἐκ Δαν ἀκουσόμεθα φωνὴν ὀξύτητος ἵππων αὐτοῦ, ἀπὸ φωνῆς χρεμετισμοῦ ἱππασίας ἵππων αὐτοῦ ἐσείσθη πᾶσα ἡ γῆ· καὶ ἥξει καὶ καταφάγεται τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς, πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ.

[16] We shall hear the neighing of his swift horses out of Dan: the whole land quaked at the sound of the neighing of his horses; and he shall come, and devour the land and the fullness of it; the city, and them that dwell in it.

[17] διότι ἰδοὺ ἐγὼ ἐξαποστέλλω εἰς ὑμᾶς ὄφεις θανατοῦντας, οἷς οὐκ ἔστιν ἐπᾷσαι, καὶ δήξονται ὑμᾶς.

[17] For, behold, I send forth against you deadly serpents, which cannot be charmed, and they shall bite you

[18] ἀνίατα μετ᾽ ὀδύνης καρδίας ὑμῶν ἀπορουμένης.

[18] mortally with the pain of your distressed heart.

[19] ἰδοὺ φωνὴ κραυγῆς θυγατρὸς λαοῦ μου ἀπὸ γῆς μακρόθεν Μὴ κύριος οὐκ ἔστιν ἐν Σιων; ἢ βασιλεὺς οὐκ ἔστιν ἐκεῖ; διὰ τί παρώργισάν με ἐν τοῖς γλυπτοῖς αὐτῶν καὶ ἐν ματαίοις ἀλλοτρίοις;

[19] Behold, *there is* a sound of the cry of the daughter of my people from a land afar off: Is not the Lord in Sion? is there not a king there? because they have provoked me with their graven *images*, and with strange vanities.

[20] διῆλθεν θέρος, παρῆλθεν ἄμητος, καὶ ἡμεῖς οὐ διεσώθημεν.

[20] The summer is gone, the harvest is past, and we are not saved.

[21] ἐπὶ συντρίμματι θυγατρὸς λαοῦ μου ἐσκοτώθην· ἀπορίᾳ κατίσχυσάν με ὠδῖνες ὡς τικτούσης.

[21] For the breach of the daughter of my people I have been saddened: in my perplexity pangs have seized upon me as of a woman in travail.

[22] μὴ ῥητίνη οὐκ ἔστιν ἐν Γαλααδ, ἢ ἰατρὸς οὐκ ἔστιν ἐκεῖ; διὰ τί οὐκ ἀνέβη ἴασις θυγατρὸς λαοῦ μου;

[22] And is there no balm in Galaad, or is there no physician there? why has not the healing of the daughter of my people taken place?

CHAPTER 9

[1] τίς δῴη μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔσχατον καὶ καταλείψω τὸν λαόν μου καὶ ἀπελεύσομαι ἀπ᾽ αὐτῶν; ὅτι πάντες μοιχῶνται, σύνοδος ἀθετούντων.

[2] Who would give me a most distant lodge in the wilderness, that I might leave my people, and depart from them? for they all commit adultery, an assembly of treacherous men.

[2] καὶ ἐνέτειναν τὴν γλῶσσαν αὐτῶν ὡς τόξον· ψεῦδος καὶ οὐ πίστις ἐνίσχυσεν ἐπὶ τῆς γῆς, ὅτι ἐκ κακῶν εἰς κακὰ ἐξήλθοσαν καὶ ἐμὲ οὐκ ἔγνωσαν.

[3] And they have bent their tongue like a bow: falsehood and not faithfulness has prevailed upon the earth; for they have gone on from evil to evil, and have not known me, saith the Lord.

[3] ἕκαστος ἀπὸ τοῦ πλησίον αὐτοῦ φυλάξασθε καὶ ἐπ᾽ ἀδελφοῖς αὐτῶν μὴ πεποίθατε, ὅτι πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ, καὶ πᾶς φίλος δολίως πορεύσεται.

[4] Beware ye each of his neighbour, and trust ye not in your brethren: for every one will surely supplant, and every friend will walk craftily.

[4] ἕκαστος κατὰ τοῦ φίλου αὐτοῦ καταπαίξεται, ἀλήθειαν οὐ μὴ λαλήσωσιν· μεμάθηκεν ἡ γλῶσσα αὐτῶν λαλεῖν ψευδῆ, ἠδίκησαν καὶ οὐ διέλιπον τοῦ ἐπιστρέψαι.

[5] Every one will mock his friend; they will not speak truth: their tongue has learned to speak falsehoods; they have committed iniquity, they ceased not, so as to return.

[5] τόκος ἐπὶ τόκῳ, δόλος ἐπὶ δόλῳ· οὐκ ἤθελον εἰδέναι με.

[6] *There is* usury upon usury, and deceit upon deceit: they would not know me, saith the Lord.

[6] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ πυρώσω αὐτοὺς καὶ δοκιμῶ αὐτούς, ὅτι ποιήσω ἀπὸ προσώπου πονηρίας θυγατρὸς λαοῦ μου.

[7] Therefore thus saith the Lord, Behold, I will try them with fire, and prove them; for I will do *thus* because of the wickedness of the daughter

of my people.

[7] βολὶς τιτρώσκουσα ἡ γλῶσσα αὐτῶν, δόλια τὰ ῥήματα τοῦ στόματος αὐτῶν· τῷ πλησίον αὐτοῦ λαλεῖ εἰρηνικὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν.

[8] Their tongue is a wounding arrow; the words of their mouth are deceitful: *one* speaks peaceably to his neighbour, but in himself retains enmity.

[8] μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι, λέγει κύριος, ἢ ἐν λαῷ τῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου;

[9] Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a people as this?

[9] Ἐπὶ τὰ ὄρη λάβετε κοπετὸν καὶ ἐπὶ τὰς τρίβους τῆς ἐρήμου θρῆνον, ὅτι ἐξέλιπον παρὰ τὸ μὴ εἶναι ἀνθρώπους· οὐκ ἤκουσαν φωνὴν ὑπάρξεως· ἀπὸ πετεινῶν τοῦ οὐρανοῦ καὶ ἕως κτηνῶν ἐξέστησαν, ᾤχοντο.

[10] Take up a lamentation for the mountains, and a mournful dirge for the paths of the wilderness, for they are desolate for want of men; they heard not the sound of life from the birds of the sky, nor the cattle: they were amazed, they are gone.

[10] καὶ δώσω τὴν Ιερουσαλημ εἰς μετοικίαν καὶ εἰς κατοικητήριον δρακόντων καὶ τὰς πόλεις Ιουδα εἰς ἀφανισμὸν θήσομαι παρὰ τὸ μὴ κατοικεῖσθαι.

[11] And I will remove the inhabitants of Jerusalem, and make it a dwelling-place of dragons; and I will utterly waste the cities of Juda, so that they shall not be inhabited.

[11] τίς ὁ ἄνθρωπος ὁ συνετός, καὶ συνέτω τοῦτο, καὶ ᾧ λόγος στόματος κυρίου πρὸς αὐτόν, ἀναγγειλάτω ὑμῖν· ἕνεκεν τίνος ἀπώλετο ἡ γῆ, ἀνήφθη ὡς ἔρημος παρὰ τὸ μὴ διοδεύεσθαι αὐτήν;

[12] Who is the wise man, that he may understand this? and he that has the word of the mouth of the Lord *addressed* to him, let him tell you wherefore the land has been destroyed, has been ravaged by fire like a desert, so that no one passes through it.

[12] καὶ εἶπεν κύριος πρός με Διὰ τὸ ἐγκαταλιπεῖν αὐτοὺς τὸν νόμον μου, ὃν ἔδωκα πρὸ προσώπου αὐτῶν, καὶ οὐκ ἤκουσαν τῆς φωνῆς μου,

[13] And the Lord said to me, Because they have forsaken my law, which I set before them, and have not hearkened to my voice;

[13] ἀλλ᾽ ἐπορεύθησαν ὀπίσω τῶν ἀρεστῶν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ὀπίσω τῶν εἰδώλων, ἃ ἐδίδαξαν αὐτοὺς οἱ πατέρες αὐτῶν,

[14] but went after the lusts of their evil heart, and after the idols which their fathers taught them *to worship*:

[14] διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ἀνάγκας καὶ ποτιῶ αὐτοὺς ὕδωρ χολῆς

[15] therefore thus saith the Lord God of Israel, Behold, I will feed them with trouble and will cause them to drink water of gall:

[15] καὶ διασκορπιῶ αὐτοὺς ἐν τοῖς ἔθνεσιν, εἰς οὓς οὐκ ἐγίνωσκον αὐτοὶ καὶ οἱ πατέρες αὐτῶν, καὶ ἐπαποστελῶ ἐπ᾽ αὐτοὺς τὴν μάχαιραν ἕως τοῦ ἐξαναλῶσαι αὐτοὺς ἐν αὐτῇ.

[16] and I will scatter them among the nations, to them whom neither they nor their fathers knew; and I will send a sword upon them, until I have consumed them with it.

[16] τάδε λέγει κύριος Καλέσατε τὰς θρηνούσας καὶ ἐλθέτωσαν, καὶ πρὸς τὰς σοφὰς ἀποστείλατε καὶ φθεγξάσθωσαν

[17] Thus saith the Lord, Call ye the mourning women, and let them come; and send to the wise women, and let them utter their voice;

[17] καὶ λαβέτωσαν ἐφ᾽ ὑμᾶς θρῆνον, καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, καὶ τὰ βλέφαρα ὑμῶν ῥείτω ὕδωρ.

[18] and let them take up a lamentation for you, and let your eyes pour down tears, and your eyelids drop water.

[18] ὅτι φωνὴ οἴκτου ἠκούσθη ἐν Σιων Πῶς ἐταλαιπωρήσαμεν κατῃσχύνθημεν σφόδρα, ὅτι ἐγκατελίπομεν τὴν γῆν καὶ ἀπερρίψαμεν τὰ σκηνώματα ἡμῶν.

[19] For a voice of lamentation has been heard in Sion, How are we become wretched! we are greatly ashamed, for we have forsaken the land, and have abandoned our tabernacles!

[19] ἀκούσατε δή, γυναῖκες, λόγον θεοῦ, καὶ δεξάσθω τὰ ὦτα ὑμῶν λόγους στόματος αὐτοῦ, καὶ διδάξατε τὰς θυγατέρας ὑμῶν οἶκτον καὶ γυνὴ τὴν πλησίον αὐτῆς θρῆνον.

[20] Hear now, ye women, the word of God, and let your ears receive the words of his mouth, and teach your daughters lamentation, and *every* woman her neighbour a dirge.

[20] ὅτι ἀνέβη θάνατος διὰ τῶν θυρίδων ὑμῶν, εἰσῆλθεν εἰς τὴν γῆν ὑμῶν τοῦ ἐκτρῖψαι νήπια ἔξωθεν καὶ νεανίσκους ἀπὸ τῶν πλατειῶν.

[21] For death has come up through your windows, it has entered into our land, to destroy the infants without, and the young men from the streets.

[21] καὶ ἔσονται οἱ νεκροὶ τῶν ἀνθρώπων εἰς παράδειγμα ἐπὶ προσώπου τοῦ πεδίου τῆς γῆς ὑμῶν καὶ ὡς χόρτος ὀπίσω θερίζοντος, καὶ οὐκ ἔσται ὁ συνάγων.

[22] And the carcases of the men shall be for an example on the face of the field of your land, like grass after the mower, and there shall be none to gather *them*.

[22] Τάδε λέγει κύριος Μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύι αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ,

[23] Thus saith the Lord, Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth;

[23] ἀλλ᾽ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν ὅτι ἐγώ εἰμι κύριος ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς, ὅτι ἐν τούτοις τὸ θέλημά μου, λέγει κύριος.

[24] but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercise mercy, and judgment, and righteousness, upon the earth; for in these things is my pleasure, saith the Lord.

[24] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετμημένους ἀκροβυστίας αὐτῶν,

[25] Behold, the days come, saith the Lord, when I will visit upon all the circumcised their uncircumcision;

[25] ἐπ᾽ Αἴγυπτον καὶ ἐπὶ τὴν Ιουδαίαν καὶ ἐπὶ Εδωμ καὶ ἐπὶ υἱοὺς Αμμων καὶ ἐπὶ υἱοὺς Μωαβ καὶ ἐπὶ πάντα περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ· ὅτι πάντα τὰ ἔθνη ἀπερίτμητα σαρκί, καὶ πᾶς οἶκος Ισραηλ ἀπερίτμητοι καρδίας αὐτῶν.

[26] on Egypt, and on Idumea, and on Edom, and on the children of Ammon, and on the children of Moab, and on every one that shaves his face round about, *even* them that dwell in the wilderness; for all the Gentiles are uncircumcised in flesh, and all the house of Israel are uncircumcised *in* their hearts.

CHAPTER 10

[1] Ἀκούσατε τὸν λόγον κυρίου, ὃν ἐλάλησεν ἐφ᾽ ὑμᾶς, οἶκος Ισραηλ·

[1] Hear ye the word of the Lord, which he has spoken to you, O house of Israel.

[2] τάδε λέγει κύριος Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ μανθάνετε καὶ ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβεῖσθε, ὅτι φοβοῦνται αὐτὰ τοῖς προσώποις αὐτῶν.

[2] Thus saith the Lord, Learn ye not the ways of the heathen, and be not alarmed at the signs of the sky; for they are alarmed at them, *falling* on their faces.

[3] ὅτι τὰ νόμιμα τῶν ἐθνῶν μάταια· ξύλον ἐστὶν ἐκ τοῦ δρυμοῦ ἐκκεκομμένον, ἔργον τέκτονος καὶ χώνευμα·

[3] For the customs of the nations are vain; it is a tree cut out of the forest, the work of the carpenter, or a molten image.

[4] ἀργυρίῳ καὶ χρυσίῳ κεκαλλωπισμένα ἐστίν· ἐν σφύραις καὶ ἥλοις ἐστερέωσαν αὐτά, καὶ οὐ κινηθήσονται·

[4] *They are* beautified with silver and gold, they fix them with hammers and nails;

[5] αἰρόμενα ἀρθήσονται, ὅτι οὐκ ἐπιβήσονται. μὴ φοβηθῆτε αὐτά, ὅτι οὐ μὴ κακοποιήσωσιν, καὶ ἀγαθὸν οὐκ ἔστιν ἐν αὐτοῖς.

[5] they will set them up that they may not move; it is wrought silver, they will not walk, it is forged silver They must certainly be borne, for they cannot ride *of themselves*. Fear them not; for they cannot do any evil, and there is no good in them.

[9] ἀργύριον τορευτόν ἐστιν, οὐ πορεύσονται· ἀργύριον προσβλητὸν ἀπὸ Θαρσις ἥξει, χρυσίον Μωφαζ καὶ χεὶρ χρυσοχόων, ἔργα τεχνιτῶν πάντα· ὑάκινθον καὶ πορφύραν ἐνδύσουσιν αὐτά·

[8] 9 *brought* from Tharsis, gold will come from Mophaz, and the work of goldsmiths: *they are* all the works of craftsmen, they will clothe themselves with blue and scarlet.

[11] οὕτως ἐρεῖτε αὐτοῖς Θεοί, οἳ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ἀπὸ τῆς γῆς καὶ ὑποκάτωθεν τοῦ οὐρανοῦ τούτου.

[10] 11 Thus shall ye say to them, Let the gods which have not made heaven and earth perish from off the earth, and from under this sky.

[12] κύριος ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύι αὐτοῦ, ὁ ἀνορθώσας τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινεν τὸν οὐρανὸν

[12] It is the Lord that made the earth by his strength, who set up the world by his wisdom, and by his understanding stretched out the sky,

[13] καὶ πλῆθος ὕδατος ἐν οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἐξ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ.

[13] and set abundance of waters in the sky, and brought up clouds from the ends of the earth; he made lightnings for the rain, and brought forth light out of his treasures.

[14] ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, κατῃσχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ, ὅτι ψευδῆ ἐχώνευσαν, οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς·

[14] Every man is deprived of knowledge, every goldsmith is confounded because of his graven images; for he has cast false gods, there is no breath in them.

[15] μάταιά ἐστιν, ἔργα ἐμπεπαιγμένα, ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται.

[15] They are vain works, wrought in mockery; in the time of their visitation they shall perish.

[16] οὐκ ἔστιν τοιαύτη μερὶς τῷ Ιακωβ, ὅτι ὁ πλάσας τὰ πάντα αὐτὸς κληρονομία αὐτοῦ, κύριος ὄνομα αὐτῷ.

[16] Such is not the portion of Jacob; for he that formed all things, he is his inheritance; the Lord is his name.

[17] Συνήγαγεν ἔξωθεν τὴν ὑπόστασίν σου, κατοικοῦσα ἐν ἐκλεκτοῖς.

[17] He has gathered thy substance from without the lodged in choice *vessels*.

[18] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ σκελίζω τοὺς κατοικοῦντας τὴν γῆν ταύτην ἐν θλίψει, ὅπως εὑρεθῇ ἡ πληγή σου·

[18] For thus saith the Lord, Behold, I *will* overthrow the inhabitants of this land with affliction, that thy plague may be discovered.

[19] οὐαὶ ἐπὶ συντρίμματί σου, ἀλγηρὰ ἡ πληγή σου. κἀγὼ εἶπα Ὄντως τοῦτο τὸ τραῦμά μου καὶ κατέλαβέν με·

[19] Alas for thy ruin! thy plague is grievous: and I said, Surely this is thy wound, and it has overtaken thee.

[20] ἡ σκηνή μου ἐταλαιπώρησεν ὤλετο, καὶ πᾶσαι αἱ δέρρεις μου διεσπάσθησαν· οἱ υἱοί μου καὶ τὰ πρόβατά μου οὔκ εἰσιν, οὐκ ἔστιν ἔτι τόπος τῆς σκηνῆς μου, τόπος τῶν δέρρεών μου.

[20] Thy tabernacle is in a ruinous state, it has perished; and all thy curtains have been torn asunder: my children and my cattle are no more: there is no more any place for my tabernacle, *nor* place for my curtains.

[21] ὅτι οἱ ποιμένες ἠφρονεύσαντο καὶ τὸν κύριον οὐκ ἐξεζήτησαν· διὰ τοῦτο οὐκ ἐνόησεν πᾶσα ἡ νομὴ καὶ διεσκορπίσθησαν.

[21] For the shepherds have become foolish, and have not sought the Lord; therefore the whole pasture has failed, and *the sheep* have been scattered.

[22] φωνὴ ἀκοῆς ἰδοὺ ἔρχεται καὶ σεισμὸς μέγας ἐκ γῆς βορρᾶ τοῦ τάξαι τὰς πόλεις Ιουδα εἰς ἀφανισμὸν καὶ κοίτην στρουθῶν.

[22] Behold, there comes a sound of a noise, and a great earthquake from the land of the north, to make the cities of Juda a desolation, and a resting-place for ostriches.

[23] οἶδα, κύριε, ὅτι οὐχὶ τοῦ ἀνθρώπου ἡ ὁδὸς αὐτοῦ, οὐδὲ ἀνὴρ πορεύσεται καὶ κατορθώσει πορείαν αὐτοῦ.

[23] I know, O Lord, that man’s way is not his own; neither shall a man go, and direct his going.

[24] παίδευσον ἡμᾶς, κύριε, πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ, ἵνα μὴ ὀλίγους ἡμᾶς ποιήσῃς.

[24] Chasten us, O Lord, but with judgment; and not in wrath, lest thou make us few.

[25] ἔκχεον τὸν θυμόν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε καὶ ἐπὶ γενεὰς αἳ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο, ὅτι κατέφαγον τὸν Ιακωβ καὶ ἐξανήλωσαν αὐτὸν καὶ τὴν νομὴν αὐτοῦ ἠρήμωσαν.

[25] Pour out thy wrath upon the nations that have not known thee, and upon the families that have not called upon thy name: for they have devoured Jacob, and consumed him, and have made his pasture desolate.

CHAPTER 11

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν λέγων

[1] The word that came to Jeremiah from the Lord, saying,

[2] Ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης. καὶ λαλήσεις πρὸς ἄνδρας Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ·

[2] Hear ye the words of this covenant, and thou shalt speak to the men of Juda, and to the dwellers in Jerusalem;

[3] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἐπικατάρατος ὁ ἄνθρωπος, ὃς οὐκ ἀκούσεται τῶν λόγων τῆς διαθήκης ταύτης,

[3] and thou shalt say to them, Thus saith the Lord God of Israel, Cursed is the man, who shall not hearken to the words of this covenant,

[4] ἧς ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐν ἡμέρᾳ, ᾗ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου ἐκ καμίνου τῆς σιδηρᾶς λέγων Ἀκούσατε τῆς φωνῆς μου καὶ ποιήσατε πάντα, ὅσα ἐὰν ἐντείλωμαι ὑμῖν, καὶ ἔσεσθέ μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι ὑμῖν εἰς θεόν,

[4] which I commanded your fathers, in the day wherein I brought them up out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice, and do all things that I shall command you; so shall ye be to me a people, and I will be to you a God;

[5] ὅπως στήσω τὸν ὅρκον μου, ὃν ὤμοσα τοῖς πατράσιν ὑμῶν, τοῦ δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι καθὼς ἡ ἡμέρα αὕτη. καὶ ἀπεκρίθην καὶ εἶπα Γένοιτο, κύριε.

[5] that I may confirm mine oath, which I sware to your fathers, to give them a land flowing *with* milk and honey, as *it is* this day. Then I answered and said, So be it, O Lord.

[6] καὶ εἶπεν κύριος πρός με Ἀνάγνωθι τοὺς λόγους τούτους ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ λέγων Ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ ποιήσατε αὐτούς.

[6] And the Lord said to me, Read these words in the cities of Juda, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

[8] καὶ οὐκ ἐποίησαν.

[7] 8 But they did *them* not.

[9] καὶ εἶπεν κύριος πρός με Εὑρέθη σύνδεσμος ἐν ἀνδράσιν Ιουδα καὶ ἐν τοῖς κατοικοῦσιν Ιερουσαλημ·

[9] And the Lord said to me, A conspiracy is found among the men of Juda, and among the dwellers in Jerusalem.

[10] ἐπεστράφησαν ἐπὶ τὰς ἀδικίας τῶν πατέρων αὐτῶν τῶν πρότερον, οἳ οὐκ ἤθελον εἰσακοῦσαι τῶν λόγων μου, καὶ ἰδοὺ αὐτοὶ βαδίζουσιν ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς, καὶ διεσκέδασαν οἶκος Ισραηλ καὶ οἶκος Ιουδα τὴν διαθήκην μου, ἣν διεθέμην πρὸς τοὺς πατέρας αὐτῶν.

[10] They are turned *aside* to the iniquities of their fathers that were of old, who would not hearken to my words: and, behold, they go after strange gods, to serve them: and the house of Israel and the house of Juda have broken my covenant, which I made with their fathers.

[11] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακά, ἐξ ὧν οὐ δυνήσονται ἐξελθεῖν ἐξ αὐτῶν, καὶ κεκράξονται πρός με, καὶ οὐκ εἰσακούσομαι αὐτῶν.

[11] Therefore thus saith the Lord, Behold, I bring evils upon this people, out of which they shall not be able to come forth; and they shall presently cry to me, but I will not hearken to them.

[12] καὶ πορεύσονται πόλεις Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ κεκράξονται πρὸς τοὺς θεούς, οἷς αὐτοὶ θυμιῶσιν αὐτοῖς· μὴ σώσουσιν αὐτοὺς ἐν καιρῷ τῶν κακῶν αὐτῶν;

[12] And the cities of Juda and the dwellers in Jerusalem shall go, and cry to the gods to whom they burn incense; which shall not deliver them in the time of their troubles.

[13] ὅτι κατ᾽ ἀριθμὸν τῶν πόλεών σου ἦσαν θεοί σου, Ιουδα, καὶ κατ᾽ ἀριθμὸν ἐξόδων τῆς Ιερουσαλημ ἐτάξατε βωμοὺς θυμιᾶν τῇ Βααλ.

[13] For according to the number of thy cities were thy gods, O Juda; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal.

[14] καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξίου περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ, ὅτι οὐκ εἰσακούσομαι ἐν τῷ καιρῷ, ἐν ᾧ ἐπικαλοῦνταί με, ἐν καιρῷ κακώσεως αὐτῶν.

[14] And thou, pray not for this people, and intercede not for them in supplication and prayer: for I will not hear in the day in which they call upon me, in the day of their affliction.

[15] τί ἡ ἠγαπημένη ἐν τῷ οἴκῳ μου ἐποίησεν βδέλυγμα; μὴ εὐχαὶ καὶ κρέα ἅγια ἀφελοῦσιν ἀπὸ σοῦ τὰς κακίας σου, ἢ τούτοις διαφεύξῃ;

[15] Why has *my* beloved wrought abomination in my house? will prayers and holy offerings take away thy wickedness from thee, or shalt thou escape by these things?

[16] ἐλαίαν ὡραίαν εὔσκιον τῷ εἴδει ἐκάλεσεν κύριος τὸ ὄνομά σου· εἰς φωνὴν περιτομῆς αὐτῆς ἀνήφθη πῦρ ἐπ᾽ αὐτήν, μεγάλη ἡ θλῖψις ἐπὶ σέ, ἠχρεώθησαν οἱ κλάδοι αὐτῆς.

[16] The Lord called thy name a fair olive tree, of a goodly shade in appearance, at the noise of its being lopped, fire was kindled against it; great is the affliction *coming* upon thee: her branches are become good for nothing.

[17] καὶ κύριος ὁ καταφυτεύσας σε ἐλάλησεν ἐπὶ σὲ κακὰ ἀντὶ τῆς κακίας οἴκου Ισραηλ καὶ οἴκου Ιουδα, ὅτι ἐποίησαν ἑαυτοῖς τοῦ παροργίσαι με ἐν τῷ θυμιᾶν αὐτοὺς τῇ Βααλ.

[17] And the Lord that planted thee has pronounced evils against thee, because of the iniquity of the house of Israel and the house of Juda, whatsoever they have done against themselves to provoke me to anger by burning incense to Baal.

[18] Κύριε, γνώρισόν μοι, καὶ γνώσομαι· τότε εἶδον τὰ ἐπιτηδεύματα αὐτῶν.

[18] O Lord, teach me, and I shall know: then I saw their practices.

[19] ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι οὐκ ἔγνων· ἐπ᾽ ἐμὲ ἐλογίσαντο λογισμὸν πονηρὸν λέγοντες Δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ καὶ ἐκτρίψωμεν αὐτὸν ἀπὸ γῆς ζώντων, καὶ τὸ ὄνομα αὐτοῦ οὐ μὴ μνησθῇ ἔτι.

[19] But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more.

[20] κύριε κρίνων δίκαια δοκιμάζων νεφροὺς καὶ καρδίας, ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐξ αὐτῶν, ὅτι πρὸς σὲ ἀπεκάλυψα τὸ δικαίωμά μου.

[20] O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance *taken* upon them, for to thee I have declared my cause.

[21] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ἄνδρας Αναθωθ τοὺς ζητοῦντας τὴν ψυχήν μου τοὺς λέγοντας Οὐ μὴ προφητεύσῃς ἐπὶ τῷ ὀνόματι κυρίου· εἰ δὲ μή, ἀποθανῇ ἐν ταῖς χερσὶν ἡμῶν.

[21] Therefore thus saith the Lord concerning the men of Anathoth, that seek my life, that say, Thou shalt not prophesy at all in the name of the Lord, but if thou dost, thou shalt die by our hands:

[22] ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπ᾽ αὐτούς· οἱ νεανίσκοι αὐτῶν ἐν μαχαίρᾳ ἀποθανοῦνται, καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν τελευτήσουσιν ἐν λιμῷ,

[22] behold, I will visit them: their young men shall die by the sword; and their sons and their daughters shall die of famine:

[23] καὶ ἐγκατάλειμμα οὐκ ἔσται αὐτῶν, ὅτι ἐπάξω κακὰ ἐπὶ τοὺς κατοικοῦντας ἐν Αναθωθ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν.

[23] and there shall be no remnant *left* of them; for I will bring evil upon the dwellers in Anathoth, in the year of their visitation.

CHAPTER 12

[1] Δίκαιος εἶ, κύριε, ὅτι ἀπολογήσομαι πρὸς σέ, πλὴν κρίματα λαλήσω πρὸς σέ· τί ὅτι ὁδὸς ἀσεβῶν εὐοδοῦται, εὐθήνησαν πάντες οἱ ἀθετοῦντες ἀθετήματα;

[1] Righteous art thou, O Lord, that I may make my defence to thee, yea, I will speak to thee *of* judgments. Why *is it* that the way of ungodly *men* prospers? *that* all hat deal very treacherously are flourishing?

[2] ἐφύτευσας αὐτοὺς καὶ ἐρριζώθησαν, ἐτεκνοποίησαν καὶ ἐποίησαν καρπόν· ἐγγὺς εἶ σὺ τοῦ στόματος αὐτῶν καὶ πόρρω ἀπὸ τῶν νεφρῶν αὐτῶν.

[2] Thou hast planted them, and they have taken root; they have begotten children, and become fruitful; thou art near to their mouth, and far from their reins.

[3] καὶ σύ, κύριε, γινώσκεις με, δεδοκίμακας τὴν καρδίαν μου ἐναντίον σου· ἅγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν.

[3] But thou, Lord, knowest me; thou hast proved my heart before thee; purify them for the day of their slaughter.

[4] ἕως πότε πενθήσει ἡ γῆ καὶ πᾶς ὁ χόρτος τοῦ ἀγροῦ ξηρανθήσεται ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ; ἠφανίσθησαν κτήνη καὶ πετεινά, ὅτι εἶπαν Οὐκ ὄψεται ὁ θεὸς ὁδοὺς ἡμῶν.

[4] How long shall the land mourn, and the grass of the field wither, for the wickedness of them, that dwell in it? the beasts and birds are utterly destroyed; because *the people* said, God shall not see our ways.

[5] σοῦ οἱ πόδες τρέχουσιν καὶ ἐκλύουσίν σε· πῶς παρασκευάσῃ ἐφ' ἵπποις; καὶ ἐν γῇ εἰρήνης σὺ πέποιθας· πῶς ποιήσεις ἐν φρυάγματι τοῦ Ιορδάνου;

[5] Thy feet run, and they cause thee to faint; how wilt thou prepare *to ride* upon horses? and thou hast been confident in the land of thy peace? how wilt thou do in the roaring of Jordan?

[6] ὅτι καὶ οἱ ἀδελφοί σου καὶ ὁ οἶκος τοῦ πατρός σου, καὶ οὗτοι ἠθέτησάν σε, καὶ αὐτοὶ ἐβόησαν, ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν· μὴ πιστεύσῃς ἐν αὐτοῖς, ὅτι λαλήσουσιν πρὸς σὲ καλά.

[6] For even thy brethren and the house of thy father, even these have dealt treacherously with thee; and they have cried out, they are gathered together in pursuit of thee; trust not thou in them, though they shall speak fair *words* to thee.

[7] Ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἠγαπημένην ψυχήν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.

[7] I have forsaken mine house, I have left mine heritage; I have given my beloved one into the hands of her enemies.

[8] ἐγενήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῷ· ἔδωκεν ἐπ᾽ ἐμὲ τὴν φωνὴν αὐτῆς, διὰ τοῦτο ἐμίσησα αὐτήν.

[8] My inheritance has become to me as a lion in a forest; she has uttered her voice against me; therefore have I hated her.

[9] μὴ σπήλαιον ὑαίνης ἡ κληρονομία μου ἐμοὶ ἢ σπήλαιον κύκλῳ αὐτῆς; βαδίσατε συναγάγετε πάντα τὰ θηρία τοῦ ἀγροῦ, καὶ ἐλθέτωσαν τοῦ φαγεῖν αὐτήν.

[9] Is not my inheritance to me a hyaena's cave, or a cave round about her? Go ye, gather together all the wild beasts of the field, and let them come to devour her.

[10] ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν μερίδα μου, ἔδωκαν μερίδα ἐπιθυμητήν μου εἰς ἔρημον ἄβατον·

[10] Many shepherds have destroyed my vineyard, they have defiled my portion, they have made my desirable portion a trackless wilderness;

[11] ἐτέθη εἰς ἀφανισμὸν ἀπωλείας, δι᾽ ἐμὲ ἀφανισμῷ ἠφανίσθη πᾶσα ἡ γῆ, ὅτι οὐκ ἔστιν ἀνὴρ τιθέμενος ἐν καρδίᾳ.

[11] it is made a complete ruin: for my sake the whole land has been utterly ruined, because there is none that lays *the matter* to heart.

[12] ἐπὶ πᾶσαν διεκβολὴν ἐν τῇ ἐρήμῳ ἦλθον ταλαιπωροῦντες, ὅτι μάχαιρα τοῦ κυρίου καταφάγεται ἀπ᾽ ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς, οὐκ ἔστιν εἰρήνη πάσῃ σαρκί.

[12] The ravagers are come to every passage in the wilderness: for the sword of the Lord will devour from one end of the land to the other: no flesh has any peace.

[13] σπείρατε πυροὺς καὶ ἀκάνθας θερίσατε· οἱ κλῆροι αὐτῶν οὐκ ὠφελήσουσιν αὐτούς· αἰσχύνθητε ἀπὸ καυχήσεως ὑμῶν, ἀπὸ ὀνειδισμοῦ ἔναντι κυρίου.

[13] Sow wheat, and reap thorns; their portions shall not profit them: be ashamed of your boasting, because of reproach before the Lord.

[14] Ὅτι τάδε λέγει κύριος περὶ πάντων τῶν γειτόνων τῶν πονηρῶν τῶν ἁπτομένων τῆς κληρονομίας μου, ἧς ἐμέρισα τῷ λαῷ μου Ισραηλ Ἰδοὺ ἐγὼ ἀποσπῶ αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν καὶ τὸν Ιουδαν ἐκβαλῶ ἐκ μέσου αὐτῶν.

[14] For thus saith the Lord, concerning all the evil neighbours that touch mine inheritance, which I have divided to my people Israel; Behold, I *will* draw them away from their land, and I will cast out Juda from the midst of them.

[15] καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω καὶ ἐλεήσω αὐτοὺς καὶ κατοικιῶ αὐτοὺς ἕκαστον εἰς τὴν κληρονομίαν αὐτοῦ καὶ ἕκαστον εἰς τὴν γῆν αὐτοῦ.

[15] And it shall come to pass, after I have cast them out, *that* I will return, and have mercy upon them, and will cause them to dwell every one in his inheritance, and every one is his land.

[16] καὶ ἔσται ἐὰν μαθόντες μάθωσιν τὴν ὁδὸν τοῦ λαοῦ μου τοῦ ὀμνύειν τῷ ὀνόματί μου Ζῇ κύριος, καθὼς ἐδίδαξαν τὸν λαόν μου ὀμνύειν τῇ Βααλ, καὶ οἰκοδομηθήσονται ἐν μέσῳ τοῦ λαοῦ μου·

[16] And it shall be, if they will indeed learn the way of my people, to swear by my name, *saying*, The Lord lives; as they taught my people to swear by Baal; then shall *that nation* be built in the midst of my people.

[17] ἐὰν δὲ μὴ ἐπιστρέψωσιν, καὶ ἐξαρῶ τὸ ἔθνος ἐκεῖνο ἐξάρσει καὶ ἀπωλείᾳ.

[17] But if they will not return, then will I cut off that nation with utter ruin and destruction.

CHAPTER 13

[1] Τάδε λέγει κύριος Βάδισον καὶ κτῆσαι σεαυτῷ περίζωμα λινοῦν καὶ περίθου περὶ τὴν ὀσφύν σου, καὶ ἐν ὕδατι οὐ διελεύσεται.

[1] Thus saith the Lord, Go and procure for thyself a linen girdle, and put it about thy loins, and let it not be put in water.

[2] καὶ ἐκτησάμην τὸ περίζωμα κατὰ τὸν λόγον κυρίου καὶ περιέθηκα περὶ τὴν ὀσφύν μου.

[2] So I procured the girdle according to the word of the Lord, and put it about my loins.

[3] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων

[3] And the word of the Lord came to me, saying,

[4] Λαβὲ τὸ περίζωμα τὸ περὶ τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ βάδισον ἐπὶ τὸν Εὐφράτην καὶ κατάκρυψον αὐτὸ ἐκεῖ ἐν τῇ τρυμαλιᾷ τῆς πέτρας.

[4] Take the girdle that is upon thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock.

[5] καὶ ἐπορεύθην καὶ ἔκρυψα αὐτὸ ἐν τῷ Εὐφράτῃ, καθὼς ἐνετείλατό μοι κύριος.

[5] So I went, and hid it by the Euphrates, as the Lord commanded me.

[6] καὶ ἐγένετο μεθ’ ἡμέρας πολλὰς καὶ εἶπεν κύριος πρός με Ἀνάστηθι βάδισον ἐπὶ τὸν Εὐφράτην καὶ λαβὲ ἐκεῖθεν τὸ περίζωμα, ὃ ἐνετειλάμην σοι τοῦ κατακρύψαι ἐκεῖ.

[6] And it came to pass after many days, that the Lord said to me, Arise, go to the Euphrates, and take thence the girdle, which I commanded thee to hide there.

[7] καὶ ἐπορεύθην ἐπὶ τὸν Εὐφράτην ποταμὸν καὶ ὤρυξα καὶ ἔλαβον τὸ περίζωμα ἐκ τοῦ τόπου, οὗ κατώρυξα αὐτὸ ἐκεῖ, καὶ ἰδοὺ διεφθαρμένον ἦν, ὃ οὐ μὴ χρησθῇ εἰς οὐθέν.

[7] So I went to the river Euphrates, and dug, and took the girdle out of the place where I *had* buried it: and, behold, it was rotten, utterly good for nothing.

[8] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων

[8] And the word of the Lord came to me, saying, Thus saith the Lord,

[9] Τάδε λέγει κύριος Οὕτω φθερῶ τὴν ὕβριν Ιουδα καὶ τὴν ὕβριν Ιερουσαλημ,

[9] Thus will I mar the pride of Juda, and the pride of Jerusalem;

[10] τὴν πολλὴν ταύτην ὕβριν, τοὺς μὴ βουλομένους ὑπακούειν τῶν λόγων μου καὶ πορευθέντας ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς, καὶ ἔσονται ὥσπερ τὸ περίζωμα τοῦτο, ὃ οὐ χρησθήσεται εἰς οὐθέν.

[10] *even* this great pride *of the men* that will not hearken to my words, and have gone after strange gods, to serve them, and to worship them: and they shall be as this girdle, which can be used for nothing.

[11] ὅτι καθάπερ κολλᾶται τὸ περίζωμα περὶ τὴν ὀσφὺν τοῦ ἀνθρώπου, οὕτως ἐκόλλησα πρὸς ἐμαυτὸν τὸν οἶκον τοῦ Ισραηλ καὶ πᾶν οἶκον Ιουδα τοῦ γενέσθαι μοι εἰς λαὸν ὀνομαστὸν καὶ εἰς καύχημα καὶ εἰς δόξαν, καὶ οὐκ εἰσήκουσάν μου.

[11] For as a girdle cleaves about the loins of a man, so have I caused to cleave to myself the house of Israel, and the whole house of Juda; that they might be to me a famous people, and a praise, and a glory: but they did not hearken to me.

[12] καὶ ἐρεῖς πρὸς τὸν λαὸν τοῦτον Πᾶς ἀσκὸς πληρωθήσεται οἴνου. καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Μὴ γνόντες οὐ γνωσόμεθα ὅτι πᾶς ἀσκὸς πληρωθήσεται οἴνου;

[12] And thou shalt say to this people, Every bottle shall be filled with wine: and it shall come to pass, if they shall say to thee, Shall we not certainly know that every bottle shall be filled with wine? that thou shalt say to them,

[13] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ πληρῶ τοὺς κατοικοῦντας τὴν γῆν ταύτην καὶ τοὺς βασιλεῖς αὐτῶν τοὺς καθημένους υἱοὺς Δαυιδ ἐπὶ θρόνου αὐτοῦ καὶ τοὺς ἱερεῖς καὶ τοὺς προφήτας καὶ τὸν Ιουδαν καὶ πάντας τοὺς κατοικοῦντας Ιερουσαλημ μεθύσματι

[13] Thus saith the Lord, Behold, I *will* fill the inhabitants of this land, and their kings the sons of David that sit upon their throne, and the

priests, and the prophets, and Juda and all the dwellers in Jerusalem, with strong drink.

[14] καὶ διασκορπιῶ αὐτοὺς ἄνδρα καὶ τὸν ἀδελφὸν αὐτοῦ καὶ τοὺς πατέρας αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν ἐν τῷ αὐτῷ· οὐκ ἐπιποθήσω, λέγει κύριος, καὶ οὐ φείσομαι καὶ οὐκ οἰκτιρήσω ἀπὸ διαφθορᾶς αὐτῶν.

[14] And I will scatter them a man and his brother, and their fathers and their sons together: I will not have compassion, saith the Lord, and I will not spare, neither will I pity *to save them* from destruction.

[15] Ἀκούσατε καὶ ἐνωτίσασθε καὶ μὴ ἐπαίρεσθε, ὅτι κύριος ἐλάλησεν.

[15] Hear ye, and give ear, and be not proud: for the Lord has spoken.

[16] δότε τῷ κυρίῳ θεῷ ὑμῶν δόξαν πρὸ τοῦ συσκοτάσαι καὶ πρὸς τοῦ προσκόψαι πόδας ὑμῶν ἐπ᾽ ὄρη σκοτεινὰ καὶ ἀναμενεῖτε εἰς φῶς καὶ ἐκεῖ σκιὰ θανάτου καὶ τεθήσονται εἰς σκότος.

[16] Give glory to the Lord your God, before he cause darkness, and before your feet stumble on the dark mountains, and ye shall wait for light, and behold the shadow of death, and they shall be brought into darkness.

[17] ἐὰν δὲ μὴ ἀκούσητε, κεκρυμμένως κλαύσεται ἡ ψυχὴ ὑμῶν ἀπὸ προσώπου ὕβρεως, καὶ κατάξουσιν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, ὅτι συνετρίβη τὸ ποίμνιον κυρίου.

[17] But if ye will not hearken, your soul shall weep in secret because of pride, and your eyes shall pour down tears, because the Lord’s flock is sorely bruised.

[18] εἴπατε τῷ βασιλεῖ καὶ τοῖς δυναστεύουσιν Ταπεινώθητε καὶ καθίσατε, ὅτι καθῃρέθη ἀπὸ κεφαλῆς ὑμῶν στέφανος δόξης ὑμῶν.

[18] Say ye to the king and the princes, Humble yourselves, and sit down; for your crown of glory is removed from your head.

[19] πόλεις αἱ πρὸς νότον συνεκλείσθησαν, καὶ οὐκ ἦν ὁ ἀνοίγων· ἀπῳκίσθη Ιουδας, συνετέλεσεν ἀποικίαν τελείαν.

[19] The cities toward the south were shut, and there was none to open *them*: Juda is removed *into captivity,*they have suffered a complete removal.

[20] Ἀνάλαβε ὀφθαλμούς σου, Ιερουσαλημ, καὶ ἰδὲ τοὺς ἐρχομένους ἀπὸ βορρᾶ· ποῦ ἐστιν τὸ ποίμνιον, ὃ ἐδόθη σοι, πρόβατα δόξης σου;

[20] Lift up thine eyes, O Jerusalem, and behold them that come from the north; where is the flock that was given thee, the sheep of thy glory?

[21] τί ἐρεῖς ὅταν ἐπισκέπτωνταί σε; καὶ σὺ ἐδίδαξας αὐτοὺς ἐπὶ σὲ μαθήματα εἰς ἀρχήν· οὐκ ὠδῖνες καθέξουσίν σε καθὼς γυναῖκα τίκτουσαν;

[21] What wilt thou say when they shall visit thee, for thou didst teach them lessons for rule against thyself; shall not pangs seize thee as a woman in travail?

[22] καὶ ἐὰν εἴπῃς ἐν τῇ καρδίᾳ σου Διὰ τί ἀπήντησέν μοι ταῦτα; διὰ τὸ πλῆθος τῆς ἀδικίας σου ἀνεκαλύφθη τὰ ὀπίσθιά σου παραδειγματισθῆναι τὰς πτέρνας σου.

[22] And if thou shouldest say in thine heart, Wherefore have these things happened to me? Because of the abundance of thine iniquity have thy skirts been discovered, that thine heels might be exposed.

[23] εἰ ἀλλάξεται Αἰθίοψ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς, καὶ ὑμεῖς δυνήσεσθε εὖ ποιῆσαι μεμαθηκότες τὰ κακά.

[23] If the Ethiopian shall change his skin, or the leopardess her spots, then shall ye be able to do good, having learnt evil.

[24] καὶ διέσπειρα αὐτοὺς ὡς φρύγανα φερόμενα ὑπὸ ἀνέμου εἰς ἔρημον.

[24] So I scattered them as sticks carried by the wind into the wilderness.

[25] οὗτος ὁ κλῆρός σου καὶ μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοί, λέγει κύριος, ὡς ἐπελάθου μου καὶ ἤλπισας ἐπὶ ψεύδεσιν.

[25] Thus is thy lot, and the reward of your disobedience to me, saith the Lord; as thou didst forget me, and trust in lies,

[26] κἀγὼ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου, καὶ ὀφθήσεται ἡ ἀτιμία σου.

[26] I also will expose thy skirts upon thy face, and thy shame shall be seen;

[27] καὶ ἡ μοιχεία σου καὶ ὁ χρεμετισμός σου καὶ ἡ ἀπαλλοτρίωσις τῆς πορνείας σου, ἐπὶ τῶν βουνῶν καὶ ἐν τοῖς ἀγροῖς ἑώρακα τὰ βδελύγματά σου· οὐαί σοι, Ιερουσαλημ, ὅτι οὐκ ἐκαθαρίσθης ὀπίσω μου, ἕως τίνος ἔτι;

[27] thine adultery also, and thy neighing, and the looseness of thy fornication: on the hills and in the fields I have seen thine abominations. Woe to thee, O Jerusalem, for thou hast not been purified so as to follow me; how long yet *shall it be*?

CHAPTER 14

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν περὶ τῆς ἀβροχίας

[1] AND THE WORD OF THE LORD CAME TO JEREMIAS CONCERNING THE DROUGHT.

[2] Ἐπένθησεν ἡ Ιουδαία, καὶ αἱ πύλαι αὐτῆς ἐκενώθησαν καὶ ἐσκοτώθησαν ἐπὶ τῆς γῆς, καὶ ἡ κραυγὴ τῆς Ιερουσαλημ ἀνέβη.

[2] Judea has mourned, and her gates are emptied, and are darkened upon the earth; and the cry of Jerusalem is gone up.

[3] καὶ οἱ μεγιστᾶνες αὐτῆς ἀπέστειλαν τοὺς νεωτέρους αὐτῶν ἐφ᾽ ὕδωρ· ἦλθοσαν ἐπὶ τὰ φρέατα καὶ οὐχ εὗροσαν ὕδωρ καὶ ἀπέστρεψαν τὰ ἀγγεῖα αὐτῶν κενά.

[3] And her nobles have sent their little ones to the water: they came to the wells, and found no water: and brought back their vessels empty.

[4] καὶ τὰ ἔργα τῆς γῆς ἐξέλιπεν, ὅτι οὐκ ἦν ὑετός· ᾐσχύνθησαν γεωργοί, ἐπεκάλυψαν τὴν κεφαλὴν αὐτῶν.

[4] And the labours of the land failed, because there was no rain: the husbandmen were ashamed, they covered their heads.

[5] καὶ ἔλαφοι ἐν ἀγρῷ ἔτεκον καὶ ἐγκατέλιπον, ὅτι οὐκ ἦν βοτάνη.

[5] And hinds calved in the field, and forsook *it*, because there was no grass.

[6] ὄνοι ἄγριοι ἔστησαν ἐπὶ νάπας· εἵλκυσαν ἄνεμον, ἐξέλιπον οἱ ὀφθαλμοὶ αὐτῶν, ὅτι οὐκ ἦν χόρτος ἀπὸ λαοῦ ἀδικίας. –

[6] The wild asses stood by the forests, and snuffed up the wind; their eyes failed, because there was no grass.

[7] εἰ αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν, κύριε, ποίησον ἡμῖν ἕνεκεν σοῦ, ὅτι πολλαὶ αἱ ἁμαρτίαι ἡμῶν ἐναντίον σοῦ, ὅτι σοὶ ἡμάρτομεν.

[7] Our sins have risen up against us: O Lord, do thou for us for thine own sake; for our sins are many before thee; for we have sinned against thee.

[8] ὑπομονὴ Ισραηλ, κύριε, καὶ σῴζεις ἐν καιρῷ κακῶν· ἵνα τί ἐγενήθης ὡσεὶ πάροικος ἐπὶ τῆς γῆς καὶ ὡς αὐτόχθων ἐκκλίνων εἰς κατάλυμα;

[8] O Lord, *thou art* the hope of Israel, and deliverest *us* in time of troubles; why art thou become as a sojourner upon the land, or as one born in the land, yet turning aside for a resting-place?

[9] μὴ ἔσῃ ὥσπερ ἄνθρωπος ὑπνῶν ἢ ὡς ἀνὴρ οὐ δυνάμενος σῴζειν; καὶ σὺ ἐν ἡμῖν εἶ, κύριε, καὶ τὸ ὄνομά σου ἐπικέκληται ἐφ᾽ ἡμᾶς· μὴ ἐπιλάθῃ ἡμῶν. –

[9] Wilt thou be as a man asleep, or as a *strong* man that cannot save? yet thou art among us, O Lord, and thy name is called upon us; forget us not.

[10] οὕτως λέγει κύριος τῷ λαῷ τούτῳ Ἠγάπησαν κινεῖν πόδας αὐτῶν καὶ οὐκ ἐφείσαντο, καὶ ὁ θεὸς οὐκ εὐδόκησεν ἐν αὐτοῖς· νῦν μνησθήσεται τῶν ἀδικιῶν αὐτῶν.

[10] Thus saith the Lord to this people, They have loved to wander, and they have not spared, therefore God has not prospered them; now will he remember their iniquity.

[11] καὶ εἶπεν κύριος πρός με Μὴ προσεύχου περὶ τοῦ λαοῦ τούτου εἰς ἀγαθά·

[11] And the Lord said to me, Pray not for this people for *their* good:

[12] ὅτι ἐὰν νηστεύσωσιν, οὐκ εἰσακούσομαι τῆς δεήσεως αὐτῶν, καὶ ἐὰν προσενέγκωσιν ὁλοκαυτώματα καὶ θυσίας, οὐκ εὐδοκήσω ἐν αὐτοῖς, ὅτι ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ ἐγὼ συντελέσω αὐτούς.

[12] for though they fast, I will not hear their supplication; and though they offer whole-burnt-offerings and sacrifices, I will take no pleasure in them: for I will consume them with sword, and with famine, and with pestilence.

[13] καὶ εἶπα Ὦ κύριε, ἰδοὺ οἱ προφῆται αὐτῶν προφητεύουσιν καὶ λέγουσιν Οὐκ ὄψεσθε μάχαιραν, οὐδὲ λιμὸς ἔσται ἐν ὑμῖν, ὅτι ἀλήθειαν καὶ εἰρήνην δώσω ἐπὶ τῆς γῆς καὶ ἐν τῷ τόπῳ τούτῳ.

[13] And I said, O *ever* living Lord! behold, their prophets prophesy, and say, Ye shall not see a sword, nor shall famine be among you; for I will give truth and peace on the land, and in this place.

[14] καὶ εἶπεν κύριος πρός με Ψευδῆ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτοῖς καὶ οὐκ ἐλάλησα πρὸς αὐτούς· ὅτι ὁράσεις ψευδεῖς καὶ μαντείας καὶ οἰωνίσματα καὶ προαιρέσεις καρδίας αὐτῶν αὐτοὶ προφητεύουσιν ὑμῖν.

[14] Then the Lord said to me, The prophets prophesy lies in my name: I sent them not, and I commanded them not, and I spoke not to them: for they prophesy to you false visions, and divinations, and auguries, and devices of their own heart.

[15] διὰ τοῦτο τάδε λέγει κύριος περὶ τῶν προφητῶν τῶν προφητευόντων ἐπὶ τῷ ὀνόματί μου ψευδῆ, καὶ ἐγὼ οὐκ ἀπέστειλα αὐτούς, οἳ λέγουσιν Μάχαιρα καὶ λιμὸς οὐκ ἔσται ἐπὶ τῆς γῆς ταύτης Ἐν θανάτῳ νοσερῷ ἀποθανοῦνται, καὶ ἐν λιμῷ συντελεσθήσονται οἱ προφῆται·

[15] Therefore thus saith the Lord concerning the prophets that prophesy lies in my name, and I sent them not, who say, Sword and famine shall not be upon this land; they shall die by a grievous death, and the prophets shall be consumed by famine.

[16] καὶ ὁ λαός, οἷς αὐτοὶ προφητεύουσιν αὐτοῖς, καὶ ἔσονται ἐρριμμένοι ἐν ταῖς διόδοις Ιερουσαλημ ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ, καὶ οὐκ ἔσται ὁ θάπτων αὐτούς, καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν· καὶ ἐκχεῶ ἐπ᾽ αὐτοὺς τὰ κακὰ αὐτῶν.

[16] And the people to whom they prophesy, they also shall be cast out in the streets of Jerusalem, because of the sword and famine; and there shall be none to bury them: their wives also, and their sons, and their daughters *shall die thus*; and I will pour out their wickedness upon them.

[17] καὶ ἐρεῖς πρὸς αὐτοὺς τὸν λόγον τοῦτον Καταγάγετε ἐπ᾽ ὀφθαλμοὺς ὑμῶν δάκρυα ἡμέρας καὶ νυκτός, καὶ μὴ διαλιπέτωσαν, ὅτι συντρίμματι συνετρίβη θυγάτηρ λαοῦ μου καὶ πληγῇ ὀδυνηρᾷ σφόδρα.

[17] And thou shalt speak this word to them; Let your eyes shed tears day and night, and let them not cease: for the daughter of my people has been sorely bruised, and her plague is very grievous.

[18] ἐὰν ἐξέλθω εἰς τὸ πεδίον, καὶ ἰδοὺ τραυματίαι μαχαίρας, καὶ ἐὰν εἰσέλθω εἰς τὴν πόλιν, καὶ ἰδοὺ πόνος λιμοῦ· ὅτι ἱερεὺς καὶ προφήτης ἐπορεύθησαν εἰς γῆν, ἣν οὐκ ᾔδεισαν. –

[18] If I go forth into the plain, then behold the slain by the sword! and if I enter into the city, then behold the distress of famine! for priest and prophet have gone to a land which they knew not.

[19] μὴ ἀποδοκιμάζων ἀπεδοκίμασας τὸν Ιουδαν, καὶ ἀπὸ Σιων ἀπέστη ἡ ψυχή σου; ἵνα τί ἔπαισας ἡμᾶς, καὶ οὐκ ἔστιν ἡμῖν ἴασις; ὑπεμείναμεν εἰς εἰρήνην, καὶ οὐκ ἦν ἀγαθά· εἰς καιρὸν ἰάσεως, καὶ ἰδοὺ ταραχή.

[19] Hast thou utterly rejected Juda? and has thy soul departed from Sion? wherefore has thou smitten us, and there is no healing for us? we waited for peace, but there was no prosperity; for a time of healing, and behold trouble!

[20] ἔγνωμεν, κύριε, ἁμαρτήματα ἡμῶν, ἀδικίας πατέρων ἡμῶν, ὅτι ἡμάρτομεν ἐναντίον σου.

[20] We know, O Lord, our sins, *and* the iniquities of our fathers: for we have sinned before thee.

[21] κόπασον διὰ τὸ ὄνομά σου, μὴ ἀπολέσῃς θρόνον δόξης σου· μνήσθητι, μὴ διασκεδάσῃς τὴν διαθήκην σου τὴν μεθ’ ἡμῶν.

[21] Refrain for thy name’s sake, destroy not the throne of thy glory: remember, break not thy covenant with us.

[22] μὴ ἔστιν ἐν εἰδώλοις τῶν ἐθνῶν ὑετίζων; καὶ εἰ ὁ οὐρανὸς δώσει πλησμονὴν αὐτοῦ; οὐχὶ σὺ εἶ αὐτός; καὶ ὑπομενοῦμέν σε, ὅτι σὺ ἐποίησας πάντα ταῦτα.

[22] Is there any one among the idols of the Gentiles that can give rain? and will the sky yield his fulness *at their bidding*? Art not thou he? we will even wait on thee, O Lord: for thou hast made all these things.

CHAPTER 15

[1] Καὶ εἶπεν κύριος πρός με Ἐὰν στῇ Μωϋσῆς καὶ Σαμουηλ πρὸ προσώπου μου, οὐκ ἔστιν ἡ ψυχή μου πρὸς αὐτούς· ἐξαπόστειλον τὸν λαὸν τοῦτον, καὶ ἐξελθέτωσαν.

[1] And the Lord said to me, Though Moses and Samuel stood before my face, my soul could not be toward them: dismiss this people, and let them go forth.

[2] καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Ποῦ ἐξελευσόμεθα; καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ὅσοι εἰς θάνατον, εἰς θάνατον· καὶ ὅσοι εἰς μάχαιραν, εἰς μάχαιραν· καὶ ὅσοι εἰς λιμόν, εἰς λιμόν· καὶ ὅσοι εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν.

[2] And it shall be, if they say to thee, Whither shall we go forth? then thou shalt say to them, Thus saith the Lord; As many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity.

[3] καὶ ἐκδικήσω ἐπ᾽ αὐτοὺς τέσσαρα εἴδη, λέγει κύριος, τὴν μάχαιραν εἰς σφαγὴν καὶ τοὺς κύνας εἰς διασπασμὸν καὶ τὰ θηρία τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ εἰς βρῶσιν καὶ εἰς διαφθοράν.

[3] And I will punish them with four kinds *of death*, saith the Lord, the sword to slay, and the dogs to tear, and the wild beasts of the earth, and the birds of the sky to devour and destroy.

[4] καὶ παραδώσω αὐτοὺς εἰς ἀνάγκας πάσαις ταῖς βασιλείαις τῆς γῆς διὰ Μανασση υἱὸν Εζεκιου βασιλέα Ιουδα περὶ πάντων, ὧν ἐποίησεν ἐν Ιερουσαλημ.

[4] And I will deliver them up for distress to all the kingdoms of the earth, because of Manasses son of Ezekias king of Juda, for all that he did in Jerusalem.

[5] τίς φείσεται ἐπὶ σοί, Ιερουσαλημ; καὶ τίς δειλιάσει ἐπὶ σοί; ἢ τίς ἀνακάμψει εἰς εἰρήνην σοι;

[5] Who will spare thee, O Jerusalem? and who will fear for thee? or who will turn back *to ask* for thy welfare?

[6] σὺ ἀπεστράφης με, λέγει κύριος, ὀπίσω πορεύσῃ, καὶ ἐκτενῶ τὴν χεῖρά μου καὶ διαφθερῶ σε, καὶ οὐκέτι ἀνήσω αὐτούς.

[6] Thou hast turned away from me, saith the Lord, thou wilt go back: therefore I will stretch out my hand, and will destroy thee, and will no more spare them.

[7] καὶ διασπερῶ αὐτοὺς ἐν διασπορᾷ· ἐν πύλαις λαοῦ μου ἠτεκνώθησαν, ἀπώλεσαν τὸν λαόν μου διὰ τὰς κακίας αὐτῶν.

[7] And I will completely scatter them; in the gates of my people they are bereaved of children: they have destroyed my people because of their iniquities.

[8] ἐπληθύνθησαν χῆραι αὐτῶν ὑπὲρ τὴν ἄμμον τῆς θαλάσσης· ἐπήγαγον ἐπὶ μητέρα νεανίσκου ταλαιπωρίαν ἐν μεσημβρίᾳ, ἐπέρριψα ἐπ᾽ αὐτὴν ἐξαίφνης τρόμον καὶ σπουδήν.

[8] Their widows have been multiplied more than the sand of the sea: I have brought young men against the mother, *even* distress at noon-day: I have suddenly cast upon her trembling and anxiety.

[9] ἐκενώθη ἡ τίκτουσα ἑπτά, ἀπεκάκησεν ἡ ψυχὴ αὐτῆς, ἐπέδυ ὁ ἥλιος αὐτῇ ἔτι μεσούσης τῆς ἡμέρας, κατῃσχύνθη καὶ ὠνειδίσθη· τοὺς καταλοίπους αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν.

[9] She that bore seven is spent; her soul has fainted under trouble; her sun is gone down while it is yet noon; she is ashamed and disgraced: I will give the remnant of them to the sword before their enemies.

[10] Οἴμμοι ἐγώ, μῆτερ, ὡς τίνα με ἔτεκες; ἄνδρα δικαζόμενον καὶ διακρινόμενον πάσῃ τῇ γῇ· οὔτε ὠφέλησα, οὔτε ὠφέλησέν με οὐδείς· ἡ ἰσχύς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με.

[10] Woe is me, *my* mother! thou hast born me as some man of strife, and at variance with the whole earth; I have not helped *others*, nor has any one helped me; my strength has failed among them that curse me.

[11] γένοιτο, δέσποτα, κατευθυνόντων αὐτῶν, εἰ μὴ παρέστην σοι ἐν καιρῷ τῶν κακῶν αὐτῶν καὶ ἐν καιρῷ θλίψεως αὐτῶν εἰς ἀγαθὰ πρὸς τὸν ἐχθρόν. –

[11] Be it so, Lord, in their prosperity; surely I stood before thee in the time of their calamities, and in the time of their affliction, for *their* good

against the enemy.

[12] εἰ γνωσθήσεται σίδηρος; καὶ περιβόλαιον χαλκοῦν

[12] Will iron be known? whereas thy strength is a brazen covering.

[13] ἡ ἰσχύς σου. καὶ τοὺς θησαυρούς σου εἰς προνομὴν δώσω ἀντάλλαγμα διὰ πάσας τὰς ἁμαρτίας σου καὶ ἐν πᾶσι τοῖς ὁρίοις σου.

[13] Yea, I will give thy treasures for a spoil as a recompence, because of all thy sins and *that* in all thy borders.

[14] καὶ καταδουλώσω σε κύκλῳ τοῖς ἐχθροῖς σου ἐν τῇ γῇ, ᾗ οὐκ ᾔδεις· ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου, ἐφ᾽ ὑμᾶς καυθήσεται.

[14] And I will enslave thee to thine enemies round about, in a land which thou hast not known; for a fire has been kindled out of my wrath; it shall burn upon you.

[15] Κύριε, μνήσθητί μου καὶ ἐπίσκεψαί με καὶ ἀθῴωσόν με ἀπὸ τῶν καταδιωκόντων με, μὴ εἰς μακροθυμίαν· γνῶθι ὡς ἔλαβον περὶ σοῦ ὀνειδισμὸν

[15] O Lord, remember me, and visit me, and vindicate me before them that persecute me; do not bear long with them; know how I have met with reproach for thy sake, from those who set at nought thy words;

[16] ὑπὸ τῶν ἀθετούντων τοὺς λόγους σου· συντέλεσον αὐτούς, καὶ ἔσται ὁ λόγος σου ἐμοὶ εἰς εὐφροσύνην καὶ χαρὰν καρδίας μου, ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπ᾽ ἐμοί, κύριε παντοκράτωρ.

[16] consume them; and thy word shall be to me for the joy and gladness of my heart: for thy name has been called upon me, O Lord Almighty.

[17] οὐκ ἐκάθισα ἐν συνεδρίῳ αὐτῶν παιζόντων, ἀλλὰ εὐλαβούμην ἀπὸ προσώπου χειρός σου· κατὰ μόνας ἐκαθήμην, ὅτι πικρίας ἐνεπλήσθην.

[17] I have not sat in the assembly of them as they mocked, but I feared because of thy power: I sat alone, for I was filled with bitterness.

[18] ἵνα τί οἱ λυποῦντές με κατισχύουσίν μου; ἡ πληγή μου στερεά, πόθεν ἰαθήσομαι; γινομένη ἐγενήθη μοι ὡς ὕδωρ ψευδὲς οὐκ ἔχον πίστιν. –

[18] Why do they that grieve me prevail against me? my wound is severe; whence shall I be healed? it is indeed become to me as deceitful water,

that has no faithfulness.

[19] διὰ τοῦτο τάδε λέγει κύριος Ἐὰν ἐπιστρέψῃς, καὶ ἀποκαταστήσω σε, καὶ πρὸ προσώπου μου στήσῃ· καὶ ἐὰν ἐξαγάγῃς τίμιον ἀπὸ ἀναξίου, ὡς στόμα μου ἔσῃ· καὶ ἀναστρέψουσιν αὐτοὶ πρὸς σέ, καὶ σὺ οὐκ ἀναστρέψεις πρὸς αὐτούς.

[19] Therefore thus saith the Lord, If thou wilt return, then will I restore thee, and thou shalt stand before my face: and if thou wilt bring forth the precious from the worthless, thou shalt be as my mouth: and they shall return to thee; but thou shalt not return to them.

[20] καὶ δώσω σε τῷ λαῷ τούτῳ ὡς τεῖχος ὀχυρὸν χαλκοῦν, καὶ πολεμήσουσιν πρὸς σὲ καὶ οὐ μὴ δύνωνται πρὸς σέ, διότι μετὰ σοῦ εἰμι τοῦ σῴζειν σε

[20] And I will make thee to this people as a strong brazen wall; and they shall fight against thee, but they shall by no means prevail against thee;

[21] καὶ ἐξαιρεῖσθαί σε ἐκ χειρὸς πονηρῶν καὶ λυτρώσομαί σε ἐκ χειρὸς λοιμῶν.

[21] for I am with thee to save thee, and to deliver thee out of the hand of wicked *men*; and I will ransom thee out of the hand of pestilent *men*.

CHAPTER 16

[1] Καὶ σὺ μὴ λάβῃς γυναῖκα, λέγει κύριος ὁ θεὸς Ισραηλ,

[1] And thou shalt not take a wife, saith the Lord God of Israel:

[2] καὶ οὐ γεννηθήσεταί σοι υἱὸς οὐδὲ θυγάτηρ ἐν τῷ τόπῳ τούτῳ.

[2] and there shall be no son born to thee, nor daughter in this place.

[3] ὅτι τάδε λέγει κύριος περὶ τῶν υἱῶν καὶ περὶ τῶν θυγατέρων τῶν γεννωμένων ἐν τῷ τόπῳ τούτῳ καὶ περὶ τῶν μητέρων αὐτῶν τῶν τετοκυιῶν αὐτοὺς καὶ περὶ τῶν πατέρων αὐτῶν τῶν γεγεννηκότων αὐτοὺς ἐν τῇ γῇ ταύτῃ

[3] For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that have born them, and concerning their fathers that have begotten them in this land;

[4] Ἐν θανάτῳ νοσερῷ ἀποθανοῦνται, οὐ κοπήσονται καὶ οὐ ταφήσονται· εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς ἔσονται καὶ τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ· ἐν μαχαίρᾳ πεσοῦνται καὶ ἐν λιμῷ συντελεσθήσονται.

[4] They shall die of grievous death; they shall not be lamented, nor buried; they shall be for an example on the face of the earth; and they shall be for the wild beasts of the land, and for the birds of the sky: they shall fall by the sword, and shall be consumed with famine.

[5] τάδε λέγει κύριος Μὴ εἰσέλθῃς εἰς θίασον αὐτῶν καὶ μὴ πορευθῇς τοῦ κόψασθαι καὶ μὴ πενθήσῃς αὐτούς, ὅτι ἀφέστακα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου.

[5] Thus saith the Lord, Enter not into their mourning feast, and go not to lament, and mourn not for them: for I have removed my peace from this people.

[6] οὐ μὴ κόψωνται αὐτοὺς οὐδὲ ἐντομίδας οὐ μὴ ποιήσωσιν καὶ οὐ ξυρήσονται,

[6] They shall not bewail them, nor make cuttings for them, and they shall not shave themselves *for them*:

[7] καὶ οὐ μὴ κλασθῇ ἄρτος ἐν πένθει αὐτῶν εἰς παράκλησιν ἐπὶ τεθνηκότι, οὐ ποτιοῦσιν αὐτὸν ποτήριον εἰς παράκλησιν ἐπὶ πατρὶ καὶ μητρὶ αὐτοῦ.

[7] and there shall be no bread broken in mourning for them for consolation over the dead: they shall not give one to drink a cup for consolation over his father or his mother.

[8] εἰς οἰκίαν πότου οὐκ εἰσελεύσῃ συγκαθίσαι μετ᾽ αὐτῶν τοῦ φαγεῖν καὶ πιεῖν.

[8] Thou shalt not enter into the banquet-house, to sit with them to eat and to drink.

[9] διότι τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ καταλύω ἐκ τοῦ τόπου τούτου ἐνώπιον τῶν ὀφθαλμῶν ὑμῶν καὶ ἐν ταῖς ἡμέραις ὑμῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης.

[9] For thus saith the Lord God of Israel; Behold, I *will* make to cease out of this place before your eyes, and in your days, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

[10] καὶ ἔσται ὅταν ἀναγγείλῃς τῷ λαῷ τούτῳ ἅπαντα τὰ ῥήματα ταῦτα καὶ εἴπωσιν πρὸς σέ Διὰ τί ἐλάλησεν κύριος ἐφ᾽ ἡμᾶς πάντα τὰ κακὰ ταῦτα; τίς ἡ ἀδικία ἡμῶν; καὶ τίς ἡ ἁμαρτία ἡμῶν, ἣν ἡμάρτομεν ἔναντι κυρίου τοῦ θεοῦ ἡμῶν;

[10] And it shall come to pass, when thou shalt report to this people all these words, and they shall say to thee, Wherefore has the Lord pronounced against us all these evils? what is our unrighteousness? and what is our sin which we have sinned before the Lord our God?

[11] καὶ ἐρεῖς αὐτοῖς Ἀνθ ὧν ἐγκατέλιπόν με οἱ πατέρες ὑμῶν, λέγει κύριος, καὶ ᾠχοντο ὀπίσω θεῶν ἀλλοτρίων καὶ ἐδούλευσαν αὐτοῖς καὶ προσεκύνησαν αὐτοῖς καὶ ἐμὲ ἐγκατέλιπον καὶ τὸν νόμον μου οὐκ ἐφυλάξαντο,

[11] Then thou shalt say to them, Because your fathers forsook me, saith the Lord, and went after strange gods and served them, and worshipped them, and forsook me, and kept not my law;

[12] καὶ ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν καὶ ἰδοὺ ὑμεῖς πορεύεσθε ἕκαστος ὀπίσω τῶν ἀρεστῶν τῆς καρδίας ὑμῶν τῆς πονηρᾶς τοῦ μὴ ὑπακούειν μου,

[12] (and ye sinned worse than your fathers; for, behold, ye walk every one after the lusts of your own evil heart, so as not to hearken to me);

[13] καὶ ἀπορρίψω ὑμᾶς ἀπὸ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν οὐκ ᾔδειτε ὑμεῖς καὶ οἱ πατέρες ὑμῶν, καὶ δουλεύσετε ἐκεῖ θεοῖς ἑτέροις, οἳ οὐ δώσουσιν ὑμῖν ἔλεος.

[13] therefore I will cast you off from this good land into a land which neither ye nor your fathers have known; and ye shall serve their other gods, who shall have no mercy upon you.

[14] Διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Ζῇ κύριος ὁ ἀναγαγὼν τοὺς υἱοὺς Ισραηλ ἐκ γῆς Αἰγύπτου,

[14] Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, that brought up the children of Israel out of the land of Egypt;

[15] ἀλλά Ζῇ κύριος ὃς ἀνήγαγεν τὸν οἶκον Ισραηλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν, οὗ ἐξώσθησαν ἐκεῖ· καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν αὐτῶν, ἣν ἔδωκα τοῖς πατράσιν αὐτῶν. –

[15] but, The Lord lives, who brought up the house of Israel from the land of the north, and from all countries whither they were thrust out: and I will restore them to their own land, which I gave to their fathers.

[16] ἰδοὺ ἐγὼ ἀποστέλλω τοὺς ἁλεεῖς τοὺς πολλούς, λέγει κύριος, καὶ ἁλιεύσουσιν αὐτούς· καὶ μετὰ ταῦτα ἀποστελῶ τοὺς πολλοὺς θηρευτάς, καὶ θηρεύσουσιν αὐτοὺς ἐπάνω παντὸς ὄρους καὶ ἐπάνω παντὸς βουνοῦ καὶ ἐκ τῶν τρυμαλιῶν τῶν πετρῶν.

[16] Behold, I *will* send many fishers, saith the Lord, and they shall fish them; and afterward I will send many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks.

[17] ὅτι οἱ ὀφθαλμοί μου ἐπὶ πάσας τὰς ὁδοὺς αὐτῶν, καὶ οὐκ ἐκρύβη τὰ ἀδικήματα αὐτῶν ἀπέναντι τῶν ὀφθαλμῶν μου.

[17] For mine eyes are upon all their ways; and their iniquities have not been hidden from mine eyes.

[18] καὶ ἀνταποδώσω διπλᾶς τὰς ἀδικίας αὐτῶν καὶ τὰς ἁμαρτίας αὐτῶν, ἐφ᾽ αἷς ἐβεβήλωσαν τὴν γῆν μου ἐν τοῖς θνησιμαίοις τῶν βδελυγμάτων αὐτῶν καὶ ἐν ταῖς ἀνομίαις αὐτῶν, ἐν αἷς ἐπλημμέλησαν τὴν κληρονομίαν μου. –

[18] And I will recompense their mischiefs doubly, and their sins, whereby they have profaned my land with the carcases of their abominations, and with their iniquities, whereby they have trespassed against mine inheritance.

[19] κύριε ἰσχύς μου καὶ βοήθειά μου καὶ καταφυγή μου ἐν ἡμέρᾳ κακῶν, πρὸς σὲ ἔθνη ἥξουσιν ἀπ᾽ ἐσχάτου τῆς γῆς καὶ ἐροῦσιν Ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὠφέλημα.

[19] O Lord, thou art my strength, and mine help, and my refuge in days of evil: to thee the Gentiles shall come from the end of the earth, and shall say, How vain *were the* idols *which* our fathers procured to themselves, and there is no help in them.

[20] εἰ ποιήσει ἑαυτῷ ἄνθρωπος θεούς; καὶ οὗτοι οὐκ εἰσιν θεοί.

[20] Will a man make gods for himself, whereas these are no gods?

[21] διὰ τοῦτο ἰδοὺ ἐγὼ δηλώσω αὐτοῖς ἐν τῷ καιρῷ τούτῳ τὴν χεῖρά μου καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου, καὶ γνώσονται ὅτι ὄνομά μοι κύριος.

[21] Therefore, behold, I will at this time manifest my hand to them, and will make known to them my power; and they shall know that my name is the Lord.

CHAPTER 17

[5] Ἐπικατάρατος ὁ ἄνθρωπος, ὃς τὴν ἐλπίδα ἔχει ἐπ᾽ ἄνθρωπον καὶ στηρίσει σάρκα βραχίονος αὐτοῦ ἐπ᾽ αὐτόν, καὶ ἀπὸ κυρίου ἀποστῇ ἡ καρδία αὐτοῦ·

[5] Cursed is the man who trusts in man, and will lean his arm of flesh upon him, while his heart departs from the Lord.

[6] καὶ ἔσται ὡς ἡ ἀγριομυρίκη ἡ ἐν τῇ ἐρήμῳ, οὐκ ὄψεται ὅταν ἔλθῃ τὰ ἀγαθά, καὶ κατασκηνώσει ἐν ἀλίμοις καὶ ἐν ἐρήμῳ, ἐν γῇ ἁλμυρᾷ ἥτις οὐ κατοικεῖται.

[6] And he shall be as the wild tamarisk in the desert: he shall not see when good comes; but he shall dwell in barren *places*, and in the wilderness, in a salt land which is not inhabited.

[7] καὶ εὐλογημένος ὁ ἄνθρωπος, ὃς πέποιθεν ἐπὶ τῷ κυρίῳ, καὶ ἔσται κύριος ἐλπὶς αὐτοῦ·

[7] But blessed is the man who trusts in the Lord, and whose hope the Lord shall be.

[8] καὶ ἔσται ὡς ξύλον εὐθηνοῦν παρ᾽ ὕδατα καὶ ἐπὶ ἰκμάδα βαλεῖ ῥίζας αὐτοῦ καὶ οὐ φοβηθήσεται ὅταν ἔλθῃ καῦμα, καὶ ἔσται ἐπ᾽ αὐτῷ στελέχη ἀλσώδη, ἐν ἐνιαυτῷ ἀβροχίας οὐ φοβηθήσεται καὶ οὐ διαλείψει ποιῶν καρπόν. –

[8] And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place: he shall not fear when heat comes, and there shall be upon him shady branches: he shall not fear in a year of drought, and he shall not fail to bear fruit.

[9] The heart is deep beyond all things, and it is the man, and who can know him?

[9] βαθεῖα ἡ καρδία παρὰ πάντα, καὶ ἄνθρωπός ἐστιν· καὶ τίς γνώσεται αὐτόν;

[9] The heart is deep beyond all things, and it is the man, and who can know him?

[10] ἐγὼ κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφροὺς τοῦ δοῦναι ἑκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τοὺς καρποὺς τῶν

ἐπιτηδευμάτων αὐτοῦ. –

[10] I the Lord try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices.

[11] ἐφώνησεν πέρδιξ, συνήγαγεν ἃ οὐκ ἔτεκεν· ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως, ἐν ἡμίσει ἡμερῶν αὐτοῦ ἐγκαταλείψουσιν αὐτόν, καὶ ἐπ᾽ ἐσχάτων αὐτοῦ ἔσται ἄφρων.

[11] The partridge utters her voice, she gathers *eggs* which she did not lay; *so is a man* gaining his wealth unjustly; in the midst of his days *his riches* shall leave him, and at his latter end he will be a fool.

[12] Θρόνος δόξης ὑψωμένος ἁγίασμα ἡμῶν

[12] An exalted throne of glory is our sanctuary.

[13] ὑπομονὴ Ισραηλ κύριε, πάντες οἱ καταλιπόντες σε καταισχυνθήτωσαν, ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν, ὅτι ἐγκατέλιπον πηγὴν ζωῆς τὸν κύριον. –

[13] O Lord, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken the fountain of life, the Lord.

[14] ἴασαί με, κύριε, καὶ ἰαθήσομαι· σῶσόν με, καὶ σωθήσομαι· ὅτι καύχημά μου σὺ εἶ.

[14] Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my boast.

[15] ἰδοὺ αὐτοὶ λέγουσι πρός με Ποῦ ἐστιν ὁ λόγος κυρίου; ἐλθάτω.

[15] Behold, they say to me, Where is the word of the Lord? let it come.

[16] ἐγὼ δὲ οὐκ ἐκοπίασα κατακολουθῶν ὀπίσω σου καὶ ἡμέραν ἀνθρώπου οὐκ ἐπεθύμησα, σὺ ἐπίστῃ· τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου πρὸ προσώπου σού ἐστιν.

[16] But I have not been weary of following thee, nor have I desired the day of man; thou knowest; the *words* that proceed out of my lips are before thy face.

[17] μὴ γενηθῇς μοι εἰς ἀλλοτρίωσιν φειδόμενός μου ἐν ἡμέρᾳ πονηρᾷ.

[17] Be not to me a stranger, *but* spare me in the evil day.

[18] καταισχυνθήτωσαν οἱ διώκοντές με, καὶ μὴ καταισχυνθείην ἐγώ· πτοηθείησαν αὐτοί, καὶ μὴ πτοηθείην ἐγώ· ἐπάγαγε ἐπ᾽ αὐτοὺς ἡμέραν πονηράν, δισσὸν σύντριμμα σύντριψον αὐτούς.

[18] Let them that persecute me bee ashamed, but let me not be ashamed: let them be alarmed, but let me not be alarmed: bring upon them the evil day, crush them with double destruction.

[19] Τάδε λέγει κύριος Βάδισον καὶ στῆθι ἐν πύλαις υἱῶν λαοῦ σου, ἐν αἷς εἰσπορεύονται ἐν αὐταῖς βασιλεῖς Ιουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς, καὶ ἐν πάσαις ταῖς πύλαις Ιερουσαλημ

[19] Thus saith the Lord; Go and stand in the gates of the children of thy people, by which the kings of Juda enter, and by which they go out, and in all the gates of Jerusalem:

[20] καὶ ἐρεῖς πρὸς αὐτούς Ἀκούσατε λόγον κυρίου, βασιλεῖς Ιουδα καὶ πᾶσα Ιουδαία καὶ πᾶσα Ιερουσαλημ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις,

[20] and thou shalt say to them, Hear the word of the Lord, ye kings of Juda, and all Judea, and all Jerusalem, *all* who go in at these gates:

[21] τάδε λέγει κύριος Φυλάσσεσθε τὰς ψυχὰς ὑμῶν καὶ μὴ αἴρετε βαστάγματα ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ μὴ ἐκπορεύεσθε ταῖς πύλαις Ιερουσαλημ

[21] thus saith the Lord; Take heed to your souls, and take up no burdens on the sabbath-day, and go not forth *through* the gates of Jerusalem;

[22] καὶ μὴ ἐκφέρετε βαστάγματα ἐξ οἰκιῶν ὑμῶν ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ πᾶν ἔργον οὐ ποιήσετε· ἁγιάσατε τὴν ἡμέραν τῶν σαββάτων, καθὼς ἐνετειλάμην τοῖς πατράσιν ὑμῶν. καὶ οὐκ ἤκουσαν καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν

[22] and carry forth no burdens out of your houses on the sabbath-day, and ye shall do no work: sanctify the sabbath-day, as I commanded your fathers.

[23] καὶ ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν τοῦ μὴ ἀκοῦσαί μου καὶ τοῦ μὴ δέξασθαι παιδείαν.

[23] But they hearkened not, and inclined not their ear, but stiffened their neck more than their fathers *did*, so as not to hear me, and not to receive correction.

[24] καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητέ μου, λέγει κύριος, τοῦ μὴ εἰσφέρειν βαστάγματα διὰ τῶν πυλῶν τῆς πόλεως ταύτης ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἁγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ ποιεῖν πᾶν ἔργον,

[24] And it shall come to pass, if ye will hearken to me, saith the Lord, to carry in no burdens through the gates of this city on the sabbath-day, and to sanctify the sabbath-day, so as to do no work *upon it*,

[25] καὶ εἰσελεύσονται διὰ τῶν πυλῶν τῆς πόλεως ταύτης βασιλεῖς καὶ ἄρχοντες καθήμενοι ἐπὶ θρόνου Δαυιδ καὶ ἐπιβεβηκότες ἐφ᾽ ἅρμασιν καὶ ἵπποις αὐτῶν, αὐτοὶ καὶ οἱ ἄρχοντες αὐτῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ, καὶ κατοικισθήσεται ἡ πόλις αὕτη εἰς τὸν αἰῶνα.

[25] that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and the dwellers in Jerusalem: and this city shall be inhabited for ever.

[26] καὶ ἥξουσιν ἐκ τῶν πόλεων Ιουδα καὶ κυκλόθεν Ιερουσαλημ καὶ ἐκ γῆς Βενιαμιν καὶ ἐκ τῆς πεδινῆς καὶ ἐκ τοῦ ὄρους καὶ ἐκ τῆς πρὸς νότον φέροντες ὁλοκαυτώματα καὶ θυσίαν καὶ θυμιάματα καὶ μαναα καὶ λίβανον, φέροντες αἴνεσιν εἰς οἶκον κυρίου.

[26] And *men* shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south *country*, bringing whole-burnt-offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of the Lord.

[27] καὶ ἔσται ἐὰν μὴ εἰσακούσητέ μου τοῦ ἁγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ αἴρειν βαστάγματα καὶ μὴ εἰσπορεύεσθαι ταῖς πύλαις Ιερουσαλημ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, καὶ ἀνάψω πῦρ ἐν ταῖς πύλαις αὐτῆς, καὶ καταφάγεται ἄμφοδα Ιερουσαλημ καὶ οὐ σβεσθήσεται.

[27] But it shall come to pass, if ye will not hearken to me to sanctify the sabbath-day, to bear no burdens, nor go in *with them by* the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates

thereof, and it shall devour the streets of Jerusalem, and shall not be quenched.

CHAPTER 18

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν λέγων

[1] The word that came from the Lord to

[2] Ἀνάστηθι καὶ κατάβηθι εἰς οἶκον τοῦ κεραμέως, καὶ ἐκεῖ ἀκούσῃ τοὺς λόγους μου.

[2] Jeremiah, saying, Arise, and go down to the potter's house, and there thou shalt hear my words.

[3] καὶ κατέβην εἰς τὸν οἶκον τοῦ κεραμέως, καὶ ἰδοὺ αὐτὸς ἐποίει ἔργον ἐπὶ τῶν λίθων·

[3] So I went down to the potter's house, and behold, he was making a vessel on the stones.

[4] καὶ διέπεσεν τὸ ἀγγεῖον, ὃ αὐτὸς ἐποίει, ἐν ταῖς χερσὶν αὐτοῦ, καὶ πάλιν αὐτὸς ἐποίησεν αὐτὸ ἀγγεῖον ἕτερον, καθὼς ἤρεσεν ἐνώπιον αὐτοῦ τοῦ ποιῆσαι.

[4] And the vessel which he was making with his hands fell: so he made it again another vessel, as it seemed good to him to make *it*.

[5] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[5] And the word of the Lord came to me, saying,

[6] Εἰ καθὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς, οἶκος Ισραηλ; ἰδοὺ ὡς ὁ πηλὸς τοῦ κεραμέως ὑμεῖς ἐστε ἐν ταῖς χερσίν μου.

[6] Shall I not be able, O house of Israel, to do to you as this potter? behold, as the clay of the potter are ye in my hands.

[7] πέρας λαλήσω ἐπὶ ἔθνος ἢ ἐπὶ βασιλείαν τοῦ ἐξᾶραι αὐτοὺς καὶ τοῦ ἀπολλύειν,

[7] *If* I shall pronounce a decree upon a nation, or upon a kingdom, to cut them off, and to destroy *them*;

[8] καὶ ἐπιστραφῇ τὸ ἔθνος ἐκεῖνο ἀπὸ πάντων τῶν κακῶν αὐτῶν, καὶ μετανοήσω περὶ τῶν κακῶν, ὧν ἐλογισάμην τοῦ ποιῆσαι αὐτοῖς·

[8] and that nation turn from all their sins, then will I repent of the evils which I purposed to do to them.

[9] καὶ πέρας λαλήσω ἐπὶ ἔθνος καὶ ἐπὶ βασιλείαν τοῦ ἀνοικοδομεῖσθαι καὶ τοῦ καταφυτεύεσθαι,

[9] And *if* I shall pronounce a decree upon a nation and kingdom, to rebuild and to plant *it*;

[10] καὶ ποιήσωσιν τὰ πονηρὰ ἐναντίον μου τοῦ μὴ ἀκούειν τῆς φωνῆς μου, καὶ μετανοήσω περὶ τῶν ἀγαθῶν, ὧν ἐλάλησα τοῦ ποιῆσαι αὐτοῖς.

[10] and they do evil before me, so as not to hearken to my voice, then will I repent of the good which I spoke of, to do it to them.

[11] καὶ νῦν εἰπὸν πρὸς ἄνδρας Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ Ἰδοὺ ἐγὼ πλάσσω ἐφ᾽ ὑμᾶς κακὰ καὶ λογίζομαι ἐφ᾽ ὑμᾶς λογισμόν· ἀποστραφήτω δὴ ἕκαστος ἀπὸ ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ καλλίονα ποιήσετε τὰ ἐπιτηδεύματα ὑμῶν.

[11] And now say to the men of Juda, and to the inhabitants of Jerusalem, Behold, I prepare evils against you, and devise a device against you: let every one turn now from his evil way, and amend your practices.

[12] καὶ εἶπαν Ἀνδριούμεθα, ὅτι ὀπίσω τῶν ἀποστροφῶν ἡμῶν πορευσόμεθα καὶ ἕκαστος τὰ ἀρεστὰ τῆς καρδίας αὐτοῦ τῆς πονηρᾶς ποιήσομεν.

[12] And they said, We will quit ourselves like men, for we will pursue our perverse ways, and we will perform each the lusts of his evil heart.

[13] διὰ τοῦτο τάδε λέγει κύριος Ἐρωτήσατε δὴ ἐν ἔθνεσιν Τίς ἤκουσεν τοιαῦτα φρικτά, ἃ ἐποίησεν σφόδρα παρθένος Ισραηλ;

[13] Therefore thus saith the Lord; Enquire now among the nations, who has heard such very horrible things as the virgin of Israel has done?

[14] μὴ ἐκλείψουσιν ἀπὸ πέτρας μαστοὶ ἢ χιὼν ἀπὸ τοῦ Λιβάνου; μὴ ἐκκλινεῖ ὕδωρ βιαίως ἀνέμῳ φερόμενον;

[14] Will fertilising streams fail *to flow* from a rock, or snow *fail* from Libanus? will water violently impelled by the wind turn aside?

[15] ὅτι ἐπελάθοντό μου ὁ λαός μου, εἰς κενὸν ἐθυμίασαν· καὶ ἀσθενήσουσιν ἐν ταῖς ὁδοῖς αὐτῶν σχοίνους αἰωνίους τοῦ ἐπιβῆναι τρίβους οὐκ ἔχοντας ὁδὸν εἰς πορείαν

[15] For my people have forgotten me, they have offered incense in vain, and they fail in their ways, *leaving* the ancient tracks, to enter upon impassable paths;

[16] τοῦ τάξαι τὴν γῆν αὐτῶν εἰς ἀφανισμὸν καὶ σύριγμα αἰώνιον· πάντες οἱ διαπορευόμενοι δι᾽ αὐτῆς ἐκστήσονται καὶ κινήσουσιν τὴν κεφαλὴν αὐτῶν.

[16] to make their land a desolation, and a perpetual hissing; all that go through it shall be amazed, and shall shake their heads.

[17] ὡς ἄνεμον καύσωνα διασπερῶ αὐτοὺς κατὰ πρόσωπον ἐχθρῶν αὐτῶν, δείξω αὐτοῖς ἡμέραν ἀπωλείας αὐτῶν.

[17] I will scatter them before their enemies like an east wind; I will shew them the day of their destruction.

[18] Καὶ εἶπαν Δεῦτε λογισώμεθα ἐπὶ Ιερεμιαν λογισμόν, ὅτι οὐκ ἀπολεῖται νόμος ἀπὸ ἱερέως καὶ βουλὴ ἀπὸ συνετοῦ καὶ λόγος ἀπὸ προφήτου· δεῦτε καὶ πατάξωμεν αὐτὸν ἐν γλώσσῃ καὶ ἀκουσόμεθα πάντας τοὺς λόγους αὐτοῦ. –

[18] Then they said, Come, and let us devise a device against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and we will hear all his words.

[19] εἰσάκουσόν μου, κύριε, καὶ εἰσάκουσον τῆς φωνῆς τοῦ δικαιώματός μου.

[19] Hear me, O Lord, and hear the voice of my pleading.

[20] εἰ ἀνταποδίδοται ἀντὶ ἀγαθῶν κακά; ὅτι συνελάλησαν ῥήματα κατὰ τῆς ψυχῆς μου καὶ τὴν κόλασιν αὐτῶν ἔκρυψάν μοι· μνήσθητι ἑστηκότος μου κατὰ πρόσωπόν σου τοῦ λαλῆσαι ὑπὲρ αὐτῶν ἀγαθὰ τοῦ ἀποστρέψαι τὸν θυμόν σου ἀπ᾽ αὐτῶν.

[20] Forasmuch as evil is rewarded for good; for they have spoken words against my soul, and they have hidden the punishment they *meant* for

me; remember that I stood before thy face, to speak good for them, to turn away thy wrath from them.

[21] διὰ τοῦτο δὸς τοὺς υἱοὺς αὐτῶν εἰς λιμὸν καὶ ἄθροισον αὐτοὺς εἰς χεῖρας μαχαίρας· γενέσθωσαν αἱ γυναῖκες αὐτῶν ἄτεκνοι καὶ χῆραι, καὶ οἱ ἄνδρες αὐτῶν γενέσθωσαν ἀνῃρημένοι θανάτῳ καὶ οἱ νεανίσκοι αὐτῶν πεπτωκότες μαχαίρᾳ ἐν πολέμῳ.

[21] Therefore do thou deliver their sons to famine, and gather them to the power of the sword: let their women be childless and widows; and let their men be cut off by death, and their young men fall by the sword in war.

[22] γενηθήτω κραυγὴ ἐν ταῖς οἰκίαις αὐτῶν, ἐπάξεις ἐπ᾽ αὐτοὺς λῃστὰς ἄφνω, ὅτι ἐνεχείρησαν λόγον εἰς σύλλημψίν μου καὶ παγίδας ἔκρυψαν ἐπ᾽ ἐμέ.

[22] Let there be a cry in their houses: thou shalt bring upon them robbers suddenly: for they have formed a plan to take me, and have hidden snares for me.

[23] καὶ σύ, κύριε, ἔγνως ἅπασαν τὴν βουλὴν αὐτῶν ἐπ᾽ ἐμὲ εἰς θάνατον· μὴ ἀθῳώσῃς τὰς ἀδικίας αὐτῶν, καὶ τὰς ἁμαρτίας αὐτῶν ἀπὸ προσώπου σου μὴ ἐξαλείψῃς· γενέσθω ἡ ἀσθένεια αὐτῶν ἐναντίον σου, ἐν καιρῷ θυμοῦ σου ποίησον ἐν αὐτοῖς.

[23] And thou, Lord, knowest all their deadly counsel against me: account not their iniquities guiltless, and blot not out their sins from before thee: let their weakness come before thee; deal with them in the time of thy wrath.

CHAPTER 19

[1] Τότε εἶπεν κύριος πρός με Βάδισον καὶ κτῆσαι βῖκον πεπλασμένον ὀστράκινον καὶ ἄξεις ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἀπὸ τῶν πρεσβυτέρων τῶν ἱερέων

[1] Then said the Lord to me, Go and get an earthen bottle, the work of the potter, and thou shalt bring *some* of the elders of the people, and of the priests;

[2] καὶ ἐξελεύσῃ εἰς τὸ πολυάνδριον υἱῶν τῶν τέκνων αὐτῶν, ὅ ἐστιν ἐπὶ τῶν προθύρων πύλης τῆς χαρσιθ, καὶ ἀνάγνωθι ἐκεῖ πάντας τοὺς λόγους, οὓς ἂν λαλήσω πρὸς σέ,

[2] and thou shalt go forth to the burial-place of the sons of their children, which is at the entrance of the gate of Charsith; and do thou read there all these words which I shall speak to thee:

[3] καὶ ἐρεῖς αὐτοῖς Ἀκούσατε τὸν λόγον κυρίου, βασιλεῖς Ιουδα καὶ ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ καὶ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον κακὰ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχήσει ἀμφότερα τὰ ὦτα αὐτοῦ

[3] and thou shalt say to them,

Hear ye the word of the Lord, ye kings of Juda, and men of Juda, and the dwellers in Jerusalem, and they that enter in by these gates; thus saith the Lord God of Israel; Behold, I *will* bring evil upon this place, so that the ears of every one that hears it shall tingle.

[4] ἀνθ’ ὧν ἐγκατέλιπόν με καὶ ἀπηλλοτρίωσαν τὸν τόπον τοῦτον καὶ ἐθυμίασαν ἐν αὐτῷ θεοῖς ἀλλοτρίοις, οἷς οὐκ ἤδεισαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν, καὶ οἱ βασιλεῖς Ιουδα ἔπλησαν τὸν τόπον τοῦτον αἱμάτων ἀθῴων

[4] Because they forsook me, and profaned this place, and burnt incense in it to strange gods, which they and their fathers knew not; and the kings of Juda have filled this place with innocent blood,

[5] καὶ ᾠκοδόμησαν ὑψηλὰ τῇ Βααλ τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν ἐν πυρί, ἃ οὐκ ἐνετειλάμην οὐδὲ ἐλάλησα οὐδὲ διενοήθην ἐν τῇ καρδίᾳ μου.

[5] and built high places for Baal, to burn their children in the fire, which things I commanded not, neither did I design *them* in my heart:

[6] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐ κληθήσεται τῷ τόπῳ τούτῳ ἔτι Διάπτωσις καὶ Πολυάνδριον υἱοῦ Εννομ, ἀλλ᾽ ἢ Πολυάνδριον τῆς σφαγῆς.

[6] Therefore, behold, the days come, saith the Lord, when this place shall no more be called, The fall and burial-place of the son of Ennom, but, The burial-place of slaughter.

[7] καὶ σφάξω τὴν βουλὴν Ιουδα καὶ τὴν βουλὴν Ιερουσαλημ ἐν τῷ τόπῳ τούτῳ καὶ καταβαλῶ αὐτοὺς ἐν μαχαίρᾳ ἐναντίον τῶν ἐχθρῶν αὐτῶν καὶ ἐν χερσὶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ δώσω τοὺς νεκροὺς αὐτῶν εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς.

[7] And I will destroy the counsel of Juda and the counsel of Jerusalem in this place; and I will cast them down with the sword before their enemies, and by the hands of them that seek their lives: and I will give their dead bodies for food to the birds of the sky and to the wild beasts of the earth.

[8] καὶ τάξω τὴν πόλιν ταύτην εἰς ἀφανισμὸν καὶ εἰς συριγμόν· πᾶς ὁ παραπορευόμενος ἐπ᾽ αὐτῆς σκυθρωπάσει καὶ συριεῖ ὑπὲρ πάσης τῆς πληγῆς αὐτῆς.

[8] And I will bring this city to desolation and *make it* a hissing; every one that passes by it shall scowl, and hiss because of all her plague.

[9] καὶ ἔδονται τὰς σάρκας τῶν υἱῶν αὐτῶν καὶ τὰς σάρκας τῶν θυγατέρων αὐτῶν, καὶ ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ ἔδονται ἐν τῇ περιοχῇ καὶ ἐν τῇ πολιορκίᾳ, ᾗ πολιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

[9] And they shall eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his neighbour in the blockade, and in the siege wherewith their enemies shall besiege them.

[10] καὶ συντρίψεις τὸν βῖκον κατ᾽ ὀφθαλμοὺς τῶν ἀνδρῶν τῶν ἐκπορευομένων μετὰ σοῦ

[10] And thou shalt break the bottle in the sight of the men that go forth with thee,

[11] καὶ ἐρεῖς Τάδε λέγει κύριος Οὕτως συντρίψω τὸν λαὸν τοῦτον καὶ τὴν πόλιν ταύτην, καθὼς συντρίβεται ἄγγος ὀστράκινον, ὃ οὐ δυνήσεται ἰαθῆναι ἔτι.

[11] and thou shalt say, Thus saith the Lord, Thus will I break in pieces this people, and this city, even as an earthen vessel is broken in pieces which cannot be mended again.

[12] οὕτως ποιήσω, λέγει κύριος, τῷ τόπῳ τούτῳ καὶ τοῖς κατοικοῦσιν ἐν αὐτῷ τοῦ δοθῆναι τὴν πόλιν ταύτην ὡς τὴν διαπίπτουσαν.

[12] Thus will I do, saith the Lord, to this place, and to the inhabitants of it, that this city may be given up, as one that is falling to ruin.

[13] καὶ οἱ οἶκοι Ιερουσαλημ καὶ οἱ οἶκοι βασιλέων Ιουδα ἔσονται καθὼς ὁ τόπος ὁ διαπίπτων τῶν ἀκαθαρσιῶν ἐν πάσαις ταῖς οἰκίαις, ἐν αἷς ἐθυμίασαν ἐπὶ τῶν δωμάτων αὐτῶν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἀλλοτρίοις. –

[13] And the houses of Jerusalem, and the houses of the kings of Juda shall be as a ruinous place, because of their uncleannesses in all the houses, wherein they burnt incense upon their roofs to all the host of heaven, and poured drink-offerings to strange gods.

[14] καὶ ἦλθεν Ιερεμιας ἀπὸ τῆς διαπτώσεως, οὗ ἀπέστειλεν αὐτὸν κύριος ἐκεῖ τοῦ προφητεῦσαι, καὶ ἔστη ἐν τῇ αὐλῇ οἴκου κυρίου καὶ εἶπε πρὸς πάντα τὸν λαόν

[14] And Jeremiah came from *the place* of the Fall, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house: and said to all the people, Thus saith the Lord;

[15] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ πάσας τὰς πόλεις αὐτῆς καὶ ἐπὶ τὰς κώμας αὐτῆς ἅπαντα τὰ κακά, ἃ ἐλάλησα ἐπ' αὐτήν, ὅτι ἐσκλήρυναν τὸν τράχηλον αὐτῶν τοῦ μὴ εἰσακούειν τῶν λόγων μου.

[15] Behold I bring upon this city, and upon all the cities belonging to it, and upon the villages of it, all the evils which I have spoken against it, because they have hardened their neck, *that they might not* hearken to my commands.

CHAPTER 20

[1] Καὶ ἤκουσεν Πασχωρ υἱὸς Εμμηρ ὁ ἱερεύς, καὶ οὗτος ἦν καθεσταμένος ἡγούμενος οἴκου κυρίου, τοῦ Ιερεμιου προφητεύοντος τοὺς λόγους τούτους.

[1] Now Paschor the son of Emmer, the priest, who also had been appointed chief of the house of the Lord, heard Jeremiah prophesying these words.

[2] καὶ ἐπάταξεν αὐτὸν καὶ ἐνέβαλεν αὐτὸν εἰς τὸν καταρράκτην, ὃς ἦν ἐν πύλῃ οἴκου ἀποτεταγμένου τοῦ ὑπερῴου, ὃς ἦν ἐν οἴκῳ κυρίου.

[2] And he smote him, and cast him into the dungeon which was by the gate of the upper house that was set apart, which was by the house of the Lord.

[3] καὶ ἐξήγαγεν Πασχωρ τὸν Ιερεμιαν ἐκ τοῦ καταρράκτου, καὶ εἶπεν αὐτῷ Ιερεμιας Οὐχὶ Πασχωρ ἐκάλεσεν κύριος τὸ ὄνομά σου, ἀλλ᾽ ἢ Μέτοικον·

[3] And Paschor brought Jeremiah out of the dungeon: and Jeremiah said to him, *The Lord* has not called thy name Paschor, but Exile.

[4] διότι τάδε λέγει κύριος Ἰδοὺ ἐγὼ δίδωμί σε εἰς μετοικίαν σὺν πᾶσι τοῖς φίλοις σου, καὶ πεσοῦνται ἐν μαχαίρᾳ ἐχθρῶν αὐτῶν, καὶ οἱ ὀφθαλμοί σου ὄψονται, καὶ σὲ καὶ πάντα Ιουδαν δώσω εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ μετοικιοῦσιν αὐτοὺς καὶ κατακόψουσιν αὐτοὺς ἐν μαχαίραις·

[4] For thus saith the Lord, Behold, I *will* give thee up to captivity with all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see *it*: and I will give thee and all Juda into the hands of the king of Babylon, and they shall carry them captives, and cut them in pieces with swords.

[5] καὶ δώσω τὴν πᾶσαν ἰσχὺν τῆς πόλεως ταύτης καὶ πάντας τοὺς πόνους αὐτῆς καὶ πάντας τοὺς θησαυροὺς τοῦ βασιλέως Ιουδα εἰς χεῖρας ἐχθρῶν αὐτοῦ, καὶ ἄξουσιν αὐτοὺς εἰς Βαβυλῶνα.

[5] And I will give all the strength of this city, and all the labours of it, and all the treasures of the king of Juda, into the hands of his enemies,

and they shall bring them to Babylon.

[6] καὶ σὺ καὶ πάντες οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου πορεύσεσθε ἐν αἰχμαλωσίᾳ, καὶ ἐν Βαβυλῶνι ἀποθανῇ καὶ ἐκεῖ ταφήσῃ, σὺ καὶ πάντες οἱ φίλοι σου, οἷς ἐπροφήτευσας αὐτοῖς ψευδῆ.

[6] And thou and all the dwellers in thine house shall go into captivity: and thou shalt die in Babylon, and there thou and all thy friends shall be buried, to whom thou hast prophesied lies.

[7] Ἠπάτησάς με, κύριε, καὶ ἠπατήθην, ἐκράτησας καὶ ἠδυνάσθης· ἐγενόμην εἰς γέλωτα, πᾶσαν ἡμέραν διετέλεσα μυκτηριζόμενος·

[7] Thou hast deceived me, O Lord, and I have been deceived: thou hast been strong, and has prevailed: I am become a laughing-stock, I am continually mocked every day.

[8] ὅτι πικρῷ λόγῳ μου γελάσομαι, ἀθεσίαν καὶ ταλαιπωρίαν ἐπικαλέσομαι, ὅτι ἐγενήθη λόγος κυρίου εἰς ὀνειδισμὸν ἐμοὶ καὶ εἰς χλευασμὸν πᾶσαν ἡμέραν μου.

[8] For I will laugh with my bitter speech, I will call upon rebellion and misery: for the word of the Lord is become a reproach to me and a mockery all my days.

[9] καὶ εἶπα Οὐ μὴ ὀνομάσω τὸ ὄνομα κυρίου καὶ οὐ μὴ λαλήσω ἔτι ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς ὀστέοις μου, καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν.

[9] Then I said, I will by no means name the name of the Lord, and I will no more at all speak in his name. But it was a burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear *up*.

[10] ὅτι ἤκουσα ψόγον πολλῶν συναθροιζομένων κυκλόθεν Ἐπισύστητε καὶ ἐπισυστῶμεν αὐτῷ, πάντες ἄνδρες φίλοι αὐτοῦ· τηρήσατε τὴν ἐπίνοιαν αὐτοῦ, εἰ ἀπατηθήσεται καὶ δυνησόμεθα αὐτῷ καὶ λημψόμεθα τὴν ἐκδίκησιν ἡμῶν ἐξ αὐτοῦ.

[10] For I have heard the reproach of many gathering round, *saying*, Conspire ye, and let us conspire together against him, *even* all his friends: watch his intentions, if perhaps he shall be deceived, and we shall prevail against him, and we shall be avenged on him.

[11] καὶ κύριος μετ᾽ ἐμοῦ καθὼς μαχητὴς ἰσχύων· διὰ τοῦτο ἐδίωξαν καὶ νοῆσαι οὐκ ἠδύναντο· ᾐσχύνθησαν σφόδρα, ὅτι οὐκ ἐνόησαν ἀτιμίας αὐτῶν, αἳ δι᾽ αἰῶνος οὐκ ἐπιλησθήσονται.

[11] But the Lord was with me as a mighty man of war: therefore they persecuted *me*, but could not perceive *anything against me*; they were greatly confounded, for they perceived not their disgrace, which shall never be forgotten.

[12] κύριε δοκιμάζων δίκαια συνίων νεφροὺς καὶ καρδίας, ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐν αὐτοῖς, ὅτι πρὸς σὲ ἀπεκάλυψα τὰ ἀπολογήματά μου. –

[12] O Lord, that provest just *deeds*, understanding the reins and hearts, let me see thy vengeance upon them: for to thee I have revealed my cause.

[13] ᾄσατε τῷ κυρίῳ, αἰνέσατε αὐτῷ, ὅτι ἐξείλατο ψυχὴν πένητος ἐκ χειρὸς πονηρευομένων. –

[13] Sing ye to the Lord, sing praise to him: for he has rescued the soul of the poor from the hand of evil-doers.

[14] ἐπικατάρατος ἡ ἡμέρα, ἐν ᾗ ἐτέχθην ἐν αὐτῇ· ἡ ἡμέρα, ἐν ᾗ ἔτεκέν με ἡ μήτηρ μου, μὴ ἔστω ἐπευκτή.

[14] Cursed be the day wherein I was born: the day wherein my mother brought me forth, let it not be blessed.

[15] ἐπικατάρατος ὁ ἄνθρωπος ὁ εὐαγγελισάμενος τῷ πατρί μου λέγων Ἐτέχθη σοι ἄρσεν, εὐφραινόμενος.

[15] Cursed be the man who brought the glad tidings to my father, saying, A male child is born to thee.

[16] ἔστω ὁ ἄνθρωπος ἐκεῖνος ὡς αἱ πόλεις, ἃς κατέστρεψεν κύριος ἐν θυμῷ καὶ οὐ μετεμελήθη, ἀκουσάτω κραυγῆς τὸ πρωῒ καὶ ἀλαλαγμοῦ μεσημβρίας,

[16] Let that man rejoice as the cities which the Lord overthrew in wrath, and repented not: let him hear crying in the morning, and loud lamentation at noon;

[17] ὅτι οὐκ ἀπέκτεινέν με ἐν μήτρᾳ μητρὸς καὶ ἐγένετό μοι ἡ μήτηρ μου τάφος μου καὶ ἡ μήτρα συλλήμψεως αἰωνίας.

[17] because he slew me not in the womb, and my mother became not my tomb, and her womb always great with me.

[18] ἵνα τί τοῦτο ἐξῆλθον ἐκ μήτρας τοῦ βλέπειν κόπους καὶ πόνους, καὶ διετέλεσαν ἐν αἰσχύνῃ αἱ ἡμέραι μου;

[18] Why is it that I came forth of the womb to see troubles and distresses, and my days are spent in shame?

CHAPTER 21

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν, ὅτε ἀπέστειλεν πρὸς αὐτὸν ὁ βασιλεὺς Σεδεκιας τὸν Πασχωρ υἱὸν Μελχιου καὶ Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα λέγων

[1] THE WORD THAT CAME FROM THE LORD TO JEREMIAS, WHEN KING SEDEKIAS SENT TO HIM PASCHOR THE SON OF MELCHIAS, AND SOPHONIAS SON OF BASAEAS, THE PRIEST, SAYING,

[2] Ἐπερώτησον περὶ ἡμῶν τὸν κύριον, ὅτι βασιλεὺς Βαβυλῶνος ἐφέστηκεν ἐφ᾽ ἡμᾶς, εἰ ποιήσει κύριος κατὰ πάντα τὰ θαυμάσια αὐτοῦ, καὶ ἀπελεύσεται ἀφ᾽ ἡμῶν.

[2] Enquire of the Lord for us; for the king of Babylon has risen up against us; if the Lord will do according to all his wonderful works, and *the king* shall depart from us.

[3] καὶ εἶπεν πρὸς αὐτοὺς Ιερεμιας Οὕτως ἐρεῖτε πρὸς Σεδεκιαν βασιλέα Ιουδα

[3] And Jeremiah said to them, Thus shall ye say to Sedekias king of Juda,

[4] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ μεταστρέφω τὰ ὅπλα τὰ πολεμικά, ἐν οἷς ὑμεῖς πολεμεῖτε ἐν αὐτοῖς πρὸς τοὺς Χαλδαίους τοὺς συγκεκλεικότας ὑμᾶς ἔξωθεν τοῦ τείχους, εἰς τὸ μέσον τῆς πόλεως ταύτης

[4] Thus saith the Lord; Behold, I *will* turn back the weapons of war wherewith ye fight against the Chaldeans that have besieged you from outside the wall, and I will gather them into the midst of this city.

[5] καὶ πολεμήσω ἐγὼ ὑμᾶς ἐν χειρὶ ἐκτεταμένῃ καὶ ἐν βραχίονι κραταιῷ μετὰ θυμοῦ καὶ ὀργῆς καὶ παροργισμοῦ μεγάλου

[5] And I will fight against you with an outstretched hand and with a strong arm, with wrath and great anger.

[6] καὶ πατάξω πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ταύτῃ, τοὺς ἀνθρώπους καὶ τὰ κτήνη, ἐν θανάτῳ μεγάλῳ, καὶ ἀποθανοῦνται.

[6] And I will smite all the dwellers in this city, *both* men and cattle, with grievous pestilence: and they shall die.

[7] καὶ μετὰ ταῦτα – οὕτως λέγει κύριος – δώσω τὸν Σεδεκιαν βασιλέα Ιουδα καὶ τοὺς παῖδας αὐτοῦ καὶ τὸν λαὸν τὸν καταλειφθέντα ἐν τῇ πόλει ταύτῃ ἀπὸ τοῦ θανάτου καὶ ἀπὸ τοῦ λιμοῦ καὶ ἀπὸ τῆς μαχαίρας εἰς χεῖρας ἐχθρῶν αὐτῶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν, καὶ κατακόψουσιν αὐτοὺς ἐν στόματι μαχαίρας· οὐ φείσομαι ἐπ᾽ αὐτοῖς καὶ οὐ μὴ οἰκτιρήσω αὐτούς.

[7] And after this, thus saith the Lord; I will give Sedekias king of Juda, and his servants, and the people that is left in this city from the pestilence, and from the famine, and from the sword, into the hands of their enemies, that seek their lives: and they shall cut them in pieces with the edge of the sword: I will not spare them, and I will not have compassion upon them.

[8] καὶ πρὸς τὸν λαὸν τοῦτον ἐρεῖς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου·

[8] And thou shalt say to this people, Thus saith the Lord; Behold, I have set before you the way of life, and the way of death.

[9] ὁ καθήμενος ἐν τῇ πόλει ταύτῃ ἀποθανεῖται ἐν μαχαίρᾳ καὶ ἐν λιμῷ, καὶ ὁ ἐκπορευόμενος προσχωρῆσαι πρὸς τοὺς Χαλδαίους τοὺς συγκεκλεικότας ὑμᾶς ζήσεται, καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς σκῦλα, καὶ ζήσεται.

[9] He that remains in this city shall die by the sword, and by famine: but he that goes forth to advance to the Chaldeans that have besieged you, shall live, and his life shall be to him for a spoil, and he shall live.

[10] διότι ἐστήρικα τὸ πρόσωπόν μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθά· εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσεται, καὶ κατακαύσει αὐτὴν ἐν πυρί. –

[10] For I have set my face against this city for evil, and not for good: it shall be delivered into the hands of the king of Babylon, and he shall consume it with fire.

[11] ὁ οἶκος βασιλέως Ιουδα, ἀκούσατε λόγον κυρίου·

[11] O house of the king of Juda, hear ye the word of the Lord.

[12] οἶκος Δαυιδ, τάδε λέγει κύριος Κρίνατε τὸ πρωῒ κρίμα καὶ κατευθύνατε καὶ ἐξέλεσθε διηρπασμένον ἐκ χειρὸς ἀδικοῦντος αὐτόν, ὅπως μὴ ἀναφθῇ ὡς πῦρ ἡ ὀργή μου καὶ καυθήσεται, καὶ οὐκ ἔσται ὁ σβέσων.

[12] O house of David, thus saith the Lord; Judge judgment in the morning, and act rightly, and rescue the spoiled one from the hand of him that wrongs him, lest mine anger be kindled like fire, and it burn, and there be none to quench *it*.

[13] ἰδοὺ ἐγὼ πρὸς σὲ τὸν κατοικοῦντα τὴν κοιλάδα Σορ τὴν πεδινὴν τοὺς λέγοντας Τίς πτοήσει ἡμᾶς; ἢ τίς εἰσελεύσεται πρὸς τὸ κατοικητήριον ἡμῶν;

[13] Behold, I am against thee that dwellest in the valley of Sor; in the plain country, *even against* them that say, Who shall alarm us? or who shall enter into our habitation?

[14] καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς, καὶ ἔδεται πάντα τὰ κύκλῳ αὐτῆς.

[14] And I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAPTER 22

[1] Τάδε λέγει κύριος Πορεύου καὶ κατάβηθι εἰς τὸν οἶκον τοῦ βασιλέως Ιουδα καὶ λαλήσεις ἐκεῖ τὸν λόγον τοῦτον

[1] Thus saith the Lord; Go thou, and go down to the house of the king of Juda, and thou shalt speak there this word,

[2] καὶ ἐρεῖς Ἄκουε λόγον κυρίου, βασιλεῦ Ιουδα ὁ καθήμενος ἐπὶ θρόνου Δαυιδ, σὺ καὶ ὁ οἶκός σου καὶ ὁ λαός σου καὶ οἱ εἰσπορευόμενοι ταῖς πύλαις ταύταις

[2] and thou shalt say,

Hear the word of the Lord, O king of Juda, that sittest on the throne of David, thou, and thy house, and thy people, and they that go in at these gates:

[3] Τάδε λέγει κύριος Ποιεῖτε κρίσιν καὶ δικαιοσύνην καὶ ἐξαιρεῖσθε διηρπασμένον ἐκ χειρὸς ἀδικοῦντος αὐτὸν καὶ προσήλυτον καὶ ὀρφανὸν καὶ χήραν μὴ καταδυναστεύετε καὶ μὴ ἀσεβεῖτε καὶ αἷμα ἀθῷον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ.

[3] thus saith the Lord; Execute ye judgment and justice, and rescue the spoiled out of the hand of him that wrongs him: and oppress not the stranger, and orphan, and widow, and sin not, and shed no innocent blood in this place.

[4] διότι ἐὰν ποιοῦντες ποιήσητε τὸν λόγον τοῦτον, καὶ εἰσελεύσονται ἐν ταῖς πύλαις τοῦ οἴκου τούτου βασιλεῖς καθήμενοι ἐπὶ θρόνου Δαυιδ καὶ ἐπιβεβηκότες ἐφ᾽ ἁρμάτων καὶ ἵππων, αὐτοὶ καὶ οἱ παῖδες αὐτῶν καὶ ὁ λαὸς αὐτῶν·

[4] For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding on chariots and horses, they, and their servants, and their people.

[5] ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους, κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος.

[5] But if ye will not perform these words, by myself have I sworn, saith the Lord, that this house shall be *brought* to desolation.

[6] ὅτι τάδε λέγει κύριος κατὰ τοῦ οἴκου βασιλέως Ιουδα Γαλααδ σύ μοι, ἀρχὴ τοῦ Λιβάνου· ἐὰν μὴ θῶ σε εἰς ἔρημον, πόλεις μὴ κατοικηθησομένας·

[6] For thus saith the Lord concerning the house of the king of Juda; Thou art Galaad to me, *and* the head of Libanus: *yet* surely I will make thee a desert, *even* cities that shall not be inhabited:

[7] καὶ ἐπάξω ἐπὶ σὲ ἄνδρα ὀλεθρεύοντα καὶ τὸν πέλεκυν αὐτοῦ, καὶ ἐκκόψουσιν τὰς ἐκλεκτὰς κέδρους σου καὶ ἐμβαλοῦσιν εἰς τὸ πῦρ.

[7] and I will bring upon thee a destroying man, and his axe: and they shall cut down thy choice cedars, and cast *them* into the fire.

[8] καὶ διελεύσονται ἔθνη διὰ τῆς πόλεως ταύτης καὶ ἐροῦσιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Διὰ τί ἐποίησεν κύριος οὕτως τῇ πόλει τῇ μεγάλῃ ταύτῃ;

[8] And nations shall pass through this city, and each shall say to his neighbour, Why has the Lord done thus to this great city?

[9] καὶ ἐροῦσιν Ἀνθ ὧν ἐγκατέλιπον τὴν διαθήκην κυρίου θεοῦ αὐτῶν καὶ προσεκύνησαν θεοῖς ἀλλοτρίοις καὶ ἐδούλευσαν αὐτοῖς.

[9] And they shall say Because they forsook the covenant of the Lord their God, and worshipped strange gods, and served them.

[10] Μὴ κλαίετε τὸν τεθνηκότα μηδὲ θρηνεῖτε αὐτόν· κλαύσατε κλαυθμῷ τὸν ἐκπορευόμενον, ὅτι οὐκ ἐπιστρέψει ἔτι καὶ οὐ μὴ ἴδῃ τὴν γῆν πατρίδος αὐτοῦ.

[10] Weep not for the dead, nor lament for him: weep bitterly for him that goes away: for he shall return no more, nor see his native land.

[11] διότι τάδε λέγει κύριος ἐπὶ Σελλημ υἱὸν Ιωσια τὸν βασιλεύοντα ἀντὶ Ιωσια τοῦ πατρὸς αὐτοῦ, ὃς ἐξῆλθεν ἐκ τοῦ τόπου τούτου Οὐκ ἀναστρέψει ἐκεῖ οὐκέτι,

[11] For thus saith the Lord concerning Sellem the son of Josias, who reigns in the place of Josias his father, who has gone forth out of this place; He shall not return thither any more:

[12] ἀλλ’ ἢ ἐν τῷ τόπῳ, οὗ μετῴκισα αὐτόν, ἐκεῖ ἀποθανεῖται καὶ τὴν γῆν ταύτην οὐκ ὄψεται ἔτι.

[12] but in that place whither I have carried him captive, there shall he die, and shall see this land no more.

[13] Ὢ ὁ οἰκοδομῶν οἰκίαν αὐτοῦ οὐ μετὰ δικαιοσύνης καὶ τὰ ὑπερῷα αὐτοῦ οὐκ ἐν κρίματι, παρὰ τῷ πλησίον αὐτοῦ ἐργᾶται δωρεὰν καὶ τὸν μισθὸν αὐτοῦ οὐ μὴ ἀποδώσει αὐτῷ.

[13] He that builds his house not with justice, and his upper chambers not with judgment, who works by means of his neighbour for nothing, and will by no means give him his reward.

[14] ᾠκοδόμησας σεαυτῷ οἶκον σύμμετρον, ὑπερῷα ῥιπιστὰ διεσταλμένα θυρίσιν καὶ ἐξυλωμένα ἐν κέδρῳ καὶ κεχρισμένα ἐν μίλτῳ.

[14] Thou hast built for thyself a well-proportioned house, airy chambers, fitted with windows, and wainscoted with cedar, and painted with vermilion.

[15] μὴ βασιλεύσεις, ὅτι σὺ παροξύνῃ ἐν Αχαζ τῷ πατρί σου; οὐ φάγονται καὶ οὐ πίονται· βέλτιον ἦν σε ποιεῖν κρίμα καὶ δικαιοσύνην καλήν.

[15] Shalt thou reign, because thou art provoked with thy father Achaz? they shall not eat, and they shall not drink: it is better for thee to execute judgment and justice.

[16] οὐκ ἔγνωσαν, οὐκ ἔκριναν κρίσιν ταπεινῷ οὐδὲ κρίσιν πένητος· οὐ τοῦτό ἐστιν τὸ μὴ γνῶναί σε ἐμέ; λέγει κύριος.

[16] They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this thy not knowing me? saith the Lord.

[17] ἰδοὺ οὔκ εἰσιν οἱ ὀφθαλμοί σου οὐδὲ ἡ καρδία σου καλή, ἀλλ᾽ εἰς τὴν πλεονεξίαν σου καὶ εἰς τὸ αἷμα τὸ ἀθῷον τοῦ ἐκχέειν αὐτὸ καὶ εἰς ἀδίκημα καὶ εἰς φόνον τοῦ ποιεῖν.

[17] Behold, thine eyes are not good, nor thine heart, but *they go* after thy covetousness, and after the innocent blood to shed it, and after acts of injustice and slaughter, to commit them.

[18] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ Ιωακιμ υἱὸν Ιωσια βασιλέα Ιουδα Οὐαὶ ἐπὶ τὸν ἄνδρα τοῦτον· οὐ μὴ κόψωνται αὐτόν Ὢ ἀδελφέ, οὐδὲ μὴ κλαύσονται αὐτόν Οἴμμοι κύριε.

[18] Therefore thus saith the Lord concerning Joakim son of Josias, king of Juda, even concerning this man; they shall not bewail him, *saying*, Ah brother! neither shall they at all weep for him, *saying*, Alas Lord.

[19] ταφὴν ὄνου ταφήσεται, συμψησθεὶς ῥιφήσεται ἐπέκεινα τῆς πύλης Ιερουσαλημ.

[19] He shall be buried with the burial of an ass; he shall be dragged roughly along and cast outside the gate of Jerusalem.

[20] Ἀνάβηθι εἰς τὸν Λίβανον καὶ κέκραξον καὶ εἰς τὴν Βασαν δὸς τὴν φωνήν σου καὶ βόησον εἰς τὸ πέραν τῆς θαλάσσης, ὅτι συνετρίβησαν πάντες οἱ ἐρασταί σου.

[20] Go up to Libanus, and cry; and utter thy voice to Basan, and cry aloud to the extremity of the sea: for all thy lovers are destroyed.

[21] ἐλάλησα πρὸς σὲ ἐν τῇ παραπτώσει σου, καὶ εἶπας Οὐκ ἀκούσομαι· αὕτη ἡ ὁδός σου ἐκ νεότητός σου, οὐκ ἤκουσας τῆς φωνῆς μου.

[21] I spoke to thee on *occasion of* thy trespass, but thou saidst, I will not hearken. This *has been* thy way from thy youth, thou hast not hearkened to my voice.

[22] πάντας τοὺς ποιμένας σου ποιμανεῖ ἄνεμος, καὶ οἱ ἐρασταί σου ἐν αἰχμαλωσίᾳ ἐξελεύσονται· ὅτι τότε αἰσχυνθήσῃ καὶ ἀτιμωθήσῃ ἀπὸ πάντων τῶν φιλούντων σε.

[22] The wind shall tend all thy shepherds, and thy lovers shall go into captivity; for then shalt thou be ashamed and disgraced because of all thy lovers.

[23] κατοικοῦσα ἐν τῷ Λιβάνῳ ἐννοσσεύουσα ἐν ταῖς κέδροις, καταστενάξεις ἐν τῷ ἐλθεῖν σοι ὠδῖνας ὡς τικτούσης.

[23] O thou that dwellest in Libanus, making thy nest in the cedars, thou shalt groan heavily, when pangs as of a travailing woman are come upon thee.

[24] ζῶ ἐγώ, λέγει κύριος, ἐὰν γενόμενος γένηται Ιεχονιας υἱὸς Ιωακιμ βασιλεὺς Ιουδα ἀποσφράγισμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς μου, ἐκεῖθεν ἐκσπάσω σε

[24] *As* I live, saith the Lord, though Jechonias son of Joakim king of Juda were indeed the seal upon my right hand, thence would I pluck thee;

[25] καὶ παραδώσω σε εἰς χεῖρας τῶν ζητούντων τὴν ψυχήν σου, ὧν σὺ εὐλαβῇ ἀπὸ προσώπου αὐτῶν, εἰς χεῖρας τῶν Χαλδαίων·

[25] and I will deliver thee into the hands of them that seek thy life, before whom thou art afraid, into the hands of the Chaldeans.

[26] καὶ ἀπορρίψω σὲ καὶ τὴν μητέρα σου τὴν τεκοῦσάν σε εἰς γῆν, οὗ οὐκ ἐτέχθης ἐκεῖ, καὶ ἐκεῖ ἀποθανεῖσθε·

[26] And I will cast forth thee, and thy mother that bore thee, into a land where thou wast not born; and there ye shall die.

[27] εἰς δὲ τὴν γῆν, ἣν αὐτοὶ εὔχονται ταῖς ψυχαῖς αὐτῶν, οὐ μὴ ἀποστρέψωσιν.

[27] But they shall by no means return to the land which they long for in their souls.

[28] ἠτιμώθη Ιεχονιας ὡς σκεῦος, οὗ οὐκ ἔστιν χρεία αὐτοῦ, ὅτι ἐξερρίφη καὶ ἐξεβλήθη εἰς γῆν, ἣν οὐκ ᾔδει.

[28] Jechonias is dishonoured as a good-for-nothing vessel; for he is thrown out and cast forth into a land which he knew not.

[29] γῆ γῆ, ἄκουε λόγον κυρίου

[29] Land, land, hear the word of the Lord.

[30] Γράψον τὸν ἄνδρα τοῦτον ἐκκήρυκτον ἄνθρωπον, ὅτι οὐ μὴ αὐξηθῇ ἐκ τοῦ σπέρματος αὐτοῦ ἀνὴρ καθήμενος ἐπὶ θρόνου Δαυιδ ἄρχων ἔτι ἐν τῷ Ιουδα.

[30] Write ye this man an outcast: for there shall none of his seed at all grow up to sit on the throne of David, *or as* a prince yet in Juda.

CHAPTER 23

[1] Ὦ οἱ ποιμένες οἱ διασκορπίζοντες καὶ ἀπολλύοντες τὰ πρόβατα τῆς νομῆς μου.

[1] Woe to the shepherds that destroy and scatter the sheep of their pasture!

[2] διὰ τοῦτο τάδε λέγει κύριος ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου Ὑμεῖς διεσκορπίσατε τὰ πρόβατά μου καὶ ἐξώσατε αὐτὰ καὶ οὐκ ἐπεσκέψασθε αὐτά, ἰδοὺ ἐγὼ ἐκδικῶ ἐφ᾽ ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν·

[2] Therefore thus saith the Lord against them that tend my people; Ye have scattered my sheep, and driven them out, and ye have not visited them: behold, I *will* take vengeance upon you according to your evil practices.

[3] καὶ ἐγὼ εἰσδέξομαι τοὺς καταλοίπους τοῦ λαοῦ μου ἀπὸ πάσης τῆς γῆς, οὗ ἐξῶσα αὐτοὺς ἐκεῖ, καὶ καταστήσω αὐτοὺς εἰς τὴν νομὴν αὐτῶν, καὶ αὐξηθήσονται καὶ πληθυνθήσονται·

[3] And I will gather in the remnant of my people in every land, whither I have driven them out, and will set them in their pasture; and they shall increase and be multiplied.

[4] καὶ ἀναστήσω αὐτοῖς ποιμένας, οἳ ποιμανοῦσιν αὐτούς, καὶ οὐ φοβηθήσονται ἔτι οὐδὲ πτοηθήσονται, λέγει κύριος.

[4] And I will raise up shepherds to them, who shall feed them: and they shall fear no more, nor be alarmed, saith the Lord.

[5] Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἀναστήσω τῷ Δαυιδ ἀνατολὴν δικαίαν, καὶ βασιλεύσει βασιλεὺς καὶ συνήσει καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς.

[5] Behold, the days come, saith the Lord, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth.

[6] ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ιουδας, καὶ Ισραηλ κατασκηνώσει πεποιθώς, καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτὸν κύριος Ιωσεδεκ.

[6] In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets.

[9] Ἐν τοῖς προφήταις συνετρίβη ἡ καρδία μου, ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀστᾶ μου, ἐγενήθην ὡς ἀνὴρ συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ.

[9] My heart is broken within me; all my bones are shaken: I am become as a broken-down man, and as a man overcome with wine, because of the Lord, and because of the excellence of his glory.

[10] ὅτι ἀπὸ προσώπου τούτων ἐπένθησεν ἡ γῆ, ἐξηράνθησαν αἱ νομαὶ τῆς ἐρήμου, καὶ ἐγένετο ὁ δρόμος αὐτῶν πονηρὸς καὶ ἡ ἰσχὺς αὐτῶν οὐχ οὕτως.

[10] For because of these things the land mourns; the pastures of the wilderness are dried up; and their course is become evil, and so *also* their strength.

[11] ὅτι ἱερεὺς καὶ προφήτης ἐμολύνθησαν καὶ ἐν τῷ οἴκῳ μου εἶδον πονηρίας αὐτῶν.

[11] For priest and prophet are defiled; and I have seen their iniquities in my house.

[12] διὰ τοῦτο γενέσθω ἡ ὁδὸς αὐτῶν αὐτοῖς εἰς ὀλίσθημα ἐν γνόφῳ, καὶ ὑποσκελισθήσονται καὶ πεσοῦνται ἐν αὐτῇ· διότι ἐπάξω ἐπ᾽ αὐτοὺς κακὰ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν, φησὶν κύριος.

[12] Therefore let their way be to them slippery and dark: and they shall be tripped up and fall in it: for I will bring evils upon them, in the year of their visitation.

[13] καὶ ἐν τοῖς προφήταις Σαμαρείας εἶδον ἀνομήματα· ἐπροφήτευσαν διὰ τῆς Βααλ καὶ ἐπλάνησαν τὸν λαόν μου Ισραηλ.

[13] And in the prophets of Samaria I have seen lawless deeds; they prophesied by Baal, and led my people Israel astray.

[14] καὶ ἐν τοῖς προφήταις Ιερουσαλημ ἑώρακα φρικτά, μοιχωμένους καὶ πορευομένους ἐν ψεύδεσι καὶ ἀντιλαμβανομένους χειρῶν πονηρῶν τοῦ μὴ ἀποστραφῆναι ἕκαστον ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς·

ἐγενήθησάν μοι πάντες ὡς Σοδομα καὶ οἱ κατοικοῦντες αὐτὴν ὥσπερ Γομορρα.

[14] Also in the prophets of Jerusalem I have seen horrible things: as they committed adultery, and walked in lies, and strengthened the hands of many, that they should not return each from his evil way: they are all become to me as Sodom, and the inhabitants thereof as Gomorrha.

[15] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ὀδύνην καὶ ποτιῶ αὐτοὺς ὕδωρ πικρόν, ὅτι ἀπὸ τῶν προφητῶν Ιερουσαλημ ἐξῆλθεν μολυσμὸς πάσῃ τῇ γῇ.

[15] Therefore thus saith the Lord; Behold, I will feed them with pain, and give them bitter water to drink: for from the prophets of Jerusalem has defilement gone forth *into* all the land.

[16] οὕτως λέγει κύριος παντοκράτωρ Μὴ ἀκούετε τοὺς λόγους τῶν προφητῶν, ὅτι ματαιοῦσιν ἑαυτοῖς ὅρασιν, ἀπὸ καρδίας αὐτῶν λαλοῦσιν καὶ οὐκ ἀπὸ στόματος κυρίου.

[16] Thus saith the Lord Almighty, Hearken not to the words of the prophets: for they frame a vain vision for themselves; they speak from their own heart, and not from the mouth of the Lord.

[17] λέγουσιν τοῖς ἀπωθουμένοις τὸν λόγον κυρίου Εἰρήνη ἔσται ὑμῖν· καὶ πᾶσιν τοῖς πορευομένοις τοῖς θελήμασιν αὐτῶν, παντὶ τῷ πορευομένῳ πλάνῃ καρδίας αὐτοῦ εἶπαν Οὐχ ἥξει ἐπὶ σὲ κακά.

[17] They say to them that reject the word of the Lord, There shall be peace to you; and to all that walk after their own lusts, and to everyone that walks in the error of his heart, they have said, No evil shall come upon thee.

[18] ὅτι τίς ἔστη ἐν ὑποστήματι κυρίου καὶ εἶδεν τὸν λόγον αὐτοῦ; τίς ἐνωτίσατο καὶ ἤκουσεν;

[18] For who has stood in the counsel of the Lord, and seen his word? who has hearkened, and heard?

[19] ἰδοὺ σεισμὸς παρὰ κυρίου καὶ ὀργὴ ἐκπορεύεται εἰς συσσεισμόν, συστρεφομένη ἐπὶ τοὺς ἀσεβεῖς ἥξει.

[19] Behold, *there is* an earthquake from the Lord, and anger proceeds to a convulsion, it shall come violently upon the ungodly.

[20] καὶ οὐκέτι ἀποστρέψει ὁ θυμὸς κυρίου, ἕως ἂν ποιήσῃ αὐτὸ καὶ ἕως ἂν ἀναστήσῃ αὐτὸ ἀπὸ ἐγχειρήματος καρδίας αὐτοῦ· ἐπ᾽ ἐσχάτου τῶν ἡμερῶν νοήσουσιν αὐτά.

[20] And the Lord's wrath shall return no more, until he have accomplished it, and until he have established it, according to the purpose of his heart: at the end of the days they shall understand it.

[21] οὐκ ἀπέστελλον τοὺς προφήτας, καὶ αὐτοὶ ἔτρεχον· οὐκ ἐλάλησα πρὸς αὐτούς, καὶ αὐτοὶ ἐπροφήτευον.

[21] I sent not the prophets, yet they ran: neither spoke I to them, yet they prophesied.

[22] καὶ εἰ ἔστησαν ἐν τῇ ὑποστάσει μου καὶ εἰσήκουσαν τῶν λόγων μου, καὶ τὸν λαόν μου ἂν ἀπέστρεφον αὐτοὺς ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν.

[22] But if they had stood in my counsel, and if they had hearkened to my words, then would they have turned my people from their evil practices.

[23] θεὸς ἐγγίζων ἐγώ εἰμι, λέγει κύριος, καὶ οὐχὶ θεὸς πόρρωθεν.

[23] I am a God nigh at hand, saith the Lord, and not a God afar off.

[24] εἰ κρυβήσεται ἄνθρωπος ἐν κρυφαίοις, καὶ ἐγὼ οὐκ ὄψομαι αὐτόν; μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει κύριος.

[24] Shall any one hide himself in secret places, and I not see him? Do I not fill heaven and earth? saith the Lord.

[25] ἤκουσα ἃ λαλοῦσιν οἱ προφῆται, ἃ προφητεύουσιν ἐπὶ τῷ ὀνόματί μου ψευδῆ λέγοντες Ἐνυπνιασάμην ἐνύπνιον.

[25] I have heard what the prophets say, what they prophesy in my name, saying falsely, I have seen a night vision.

[26] ἕως πότε ἔσται ἐν καρδίᾳ τῶν προφητῶν τῶν προφητευόντων ψευδῆ καὶ ἐν τῷ προφητεύειν αὐτοὺς τὰ θελήματα καρδίας αὐτῶν;

[26] How long shall *these things* be in the heart of the prophets that prophesy lies, when they prophesy the purposes of their own heart?

[27] τῶν λογιζομένων τοῦ ἐπιλαθέσθαι τοῦ νόμου μου ἐν τοῖς ἐνυπνίοις αὐτῶν, ἃ διηγοῦντο ἕκαστος τῷ πλησίον αὐτοῦ, καθάπερ ἐπελάθοντο οἱ

πατέρες αὐτῶν τοῦ ὀνόματός μου ἐν τῇ Βααλ.

[27] who devise that *men* may forget my law by their dreams, which they have told every one to his neighbour, as their fathers forgot my name in *the worship of* Baal.

[28] ὁ προφήτης, ἐν ᾧ τὸ ἐνύπνιόν ἐστιν, διηγησάσθω τὸ ἐνύπνιον αὐτοῦ, καὶ ἐν ᾧ ὁ λόγος μου πρὸς αὐτόν, διηγησάσθω τὸν λόγον μου ἐπ᾽ ἀληθείας. τί τὸ ἄχυρον πρὸς τὸν σῖτον; οὕτως οἱ λόγοι μου, λέγει κύριος·

[28] The prophet who has a dream, let him tell his dream; and *he* in whom is my word *spoken* to him, let him tell my word truly: what is the chaff to the corn? so are my words, saith the Lord.

[29] οὐχὶ οἱ λόγοι μου ὥσπερ πῦρ φλέγον, λέγει κύριος, καὶ ὡς πέλυξ κόπτων πέτραν;

[29] Behold, are not my words as fire? saith the Lord; and as an axe cutting the rock?

[30] διὰ τοῦτο ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας, λέγει κύριος ὁ θεός, τοὺς κλέπτοντας τοὺς λόγους μου ἕκαστος παρὰ τοῦ πλησίον αὐτοῦ.

[30] Behold, I am therefore against the prophets, saith the Lord God, that steal my words every one from his neighbour.

[31] ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς ἐκβάλλοντας προφητείας γλώσσης καὶ νυστάζοντας νυσταγμὸν ἑαυτῶν.

[31] Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep.

[32] ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας τοὺς προφητεύοντας ἐνύπνια ψευδῆ καὶ διηγοῦντο αὐτὰ καὶ ἐπλάνησαν τὸν λαόν μου ἐν τοῖς ψεύδεσιν αὐτῶν καὶ ἐν τοῖς πλάνοις αὐτῶν καὶ ἐγὼ οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτοῖς καὶ ὠφέλειαν οὐκ ὠφελήσουσιν τὸν λαὸν τοῦτον.

[32] Therefore, behold, I am against the prophets that prophesy false dreams, and have not told them *truly*, and have caused my people to err by their lies, and by their errors; yet I sent them not, and commanded them not; therefore, they shall not profit this people at all.

[33] καὶ ἐὰν ἐρωτήσωσί σε ὁ λαὸς οὗτος ἢ ἱερεὺς ἢ προφήτης λέγων Τί τὸ λῆμμα κυρίου; καὶ ἐρεῖς αὐτοῖς Ὑμεῖς ἐστε τὸ λῆμμα, καὶ ῥάξω ὑμᾶς,

λέγει κύριος.

[33] And if this people, or the priest, or the prophet, should ask, What is the burden of the Lord? then thou shalt say to them, Ye are the burden, and I will dash you down, saith the Lord.

[34] καὶ ὁ προφήτης καὶ ὁ ἱερεὺς καὶ ὁ λαός, οἳ ἂν εἴπωσιν Λῆμμα κυρίου, καὶ ἐκδικήσω τὸν ἄνθρωπον ἐκεῖνον καὶ τὸν οἶκον αὐτοῦ.

[34] *As for* the prophet, and the priests, and the people, who shall say, The burden of the Lord, I will even take vengeance on that man, and on his house.

[35] ὅτι οὕτως ἐρεῖτε ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Τί ἀπεκρίθη κύριος, καὶ Τί ἐλάλησεν κύριος;

[35] Thus shall ye say every one to his neighbour, and every one to his brother, What has the Lord answered? and, what has the Lord said?

[36] καὶ Λῆμμα κυρίου μὴ ὀνομάζετε ἔτι, ὅτι τὸ λῆμμα τῷ ἀνθρώπῳ ἔσται ὁ λόγος αὐτοῦ·

[36] And do ye name no more the burden of the Lord; for his own word shall be a man’s burden.

[37] καὶ διὰ τί ἐλάλησεν κύριος ὁ θεὸς ἡμῶν;

[37] But wherefore, *say ye*, has the Lord our God spoken?

[38] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Ἀνθ ὧν εἴπατε τὸν λόγον τοῦτον Λῆμμα κυρίου, καὶ ἀπέστειλα πρὸς ὑμᾶς λέγων Οὐκ ἐρεῖτε Λῆμμα κυρίου,

[38] Therefore thus saith the Lord our God; Because ye have spoken this word, The burden of the Lord, and I sent to you, saying, ye shall not say, The burden of the Lord;

[39] διὰ τοῦτο ἰδοὺ ἐγὼ λαμβάνω καὶ ῥάσσω ὑμᾶς καὶ τὴν πόλιν, ἣν ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν,

[39] therefore, behold, I *will* seize, and dash down you and the city which I gave to you and your fathers.

[40] καὶ δώσω ἐφ’ ὑμᾶς ὀνειδισμὸν αἰώνιον καὶ ἀτιμίαν αἰώνιον, ἥτις οὐκ ἐπιλησθήσεται.

[40] And I will bring upon you an everlasting reproach, and everlasting disgrace, which shall not be forgotten.

[7] Διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ οὐκ ἐροῦσιν ἔτι Ζῇ κύριος ὃς ἀνήγαγεν τὸν οἶκον Ισραηλ ἐκ γῆς Αἰγύπτου,

[7] Therefore, behold, the days come, saith the Lord, when they shall no more say, The Lord lives, who brought up the house of Israel out of the land of Egypt;

[8] ἀλλά Ζῇ κύριος ὃς συνήγαγεν ἅπαν τὸ σπέρμα Ισραηλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν, οὗ ἐξῶσεν αὐτοὺς ἐκεῖ, καὶ ἀπεκατέστησεν αὐτοὺς εἰς τὴν γῆν αὐτῶν.

[8] but The Lord lives, who has gathered the whole seed of Israel from the north land, and from all the countries whither he *had* driven them out, and has restored them into their own land.

CHAPTER 24

[1] Ἔδειξέν μοι κύριος δύο καλάθους σύκων κειμένους κατὰ πρόσωπον ναοῦ κυρίου μετὰ τὸ ἀποικίσαι Ναβουχοδονοσορ βασιλέα Βαβυλῶνος τὸν Ιεχονιαν υἱὸν Ιωακιμ βασιλέα Ιουδα καὶ τοὺς ἄρχοντας καὶ τοὺς τεχνίτας καὶ τοὺς δεσμώτας καὶ τοὺς πλουσίους ἐξ Ιερουσαλημ καὶ ἤγαγεν αὐτοὺς εἰς Βαβυλῶνα·

[1] The Lord shewed me two baskets of figs, lying in front of the temple of the Lord, after Nabuchodonosor king of Babylon had carried captive Jechonias son of Joakim king of Juda, and the princes, and the artificers, and the prisoners, and the rich men out of Jerusalem, and had brought them to Babylon.

[2] ὁ κάλαθος ὁ εἷς σύκων χρηστῶν σφόδρα ὡς τὰ σῦκα τὰ πρόιμα, καὶ ὁ κάλαθος ὁ ἕτερος σύκων πονηρῶν σφόδρα, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν.

[2] The one basket was *full* of very good figs, as the early figs; and the other basket was *full* of very bad figs, which could not be eaten, for their badness.

[3] καὶ εἶπεν κύριος πρός με Τί σὺ ὁρᾷς, Ιερεμια; καὶ εἶπα Σῦκα· τὰ χρηστὰ χρηστὰ λίαν, καὶ τὰ πονηρὰ πονηρὰ λίαν, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν.

[3] And the Lord said to me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the bad, very bad, which cannot be eaten, for their badness.

[4] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[4] And the word of the Lord came to me, saying,

[5] Τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ὡς τὰ σῦκα τὰ χρηστὰ ταῦτα, οὕτως ἐπιγνώσομαι τοὺς ἀποικισθέντας Ιουδα, οὓς ἐξαπέσταλκα ἐκ τοῦ τόπου τούτου εἰς γῆν Χαλδαίων εἰς ἀγαθά.

[5] Thus saith the Lord, the God of Israel; As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have sent forth out of this place into the land of the Chaldeans for good.

[6] καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ᾽ αὐτοὺς εἰς ἀγαθὰ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν ταύτην εἰς ἀγαθὰ καὶ ἀνοικοδομήσω αὐτοὺς καὶ οὐ μὴ καθελῶ καὶ καταφυτεύσω αὐτοὺς καὶ οὐ μὴ ἐκτίλω·

[6] And I will fix mine eyes upon them for good, and I will restore them into this land for good: and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

[7] καὶ δώσω αὐτοῖς καρδίαν τοῦ εἰδέναι αὐτοὺς ἐμὲ ὅτι ἐγώ εἰμι κύριος, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν, ὅτι ἐπιστραφήσονται ἐπ᾽ ἐμὲ ἐξ ὅλης τῆς καρδίας αὐτῶν.

[7] And I will give them a heart to know me, that I am the Lord: and they shall be to me a people, and I will be to them a God: for they shall turn to me with all their heart.

[8] καὶ ὡς τὰ σῦκα τὰ πονηρά, ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν, τάδε λέγει κύριος, οὕτως παραδώσω τὸν Σεδεκιαν βασιλέα Ιουδα καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ τὸ κατάλοιπον Ιερουσαλημ τοὺς ὑπολελειμμένους ἐν τῇ γῇ ταύτῃ καὶ τοὺς κατοικοῦντας ἐν Αἰγύπτῳ·

[8] And as the bad figs, which cannot be eaten, for their badness; thus saith the Lord, So will I deliver Sedekias king of Juda, and his nobles, and the remnant of Jerusalem, them that are left in this land, and the dwellers in Egypt.

[9] καὶ δώσω αὐτοὺς εἰς διασκορπισμὸν εἰς πάσας τὰς βασιλείας τῆς γῆς, καὶ ἔσονται εἰς ὀνειδισμὸν καὶ εἰς παραβολὴν καὶ εἰς μῖσος καὶ εἰς κατάραν ἐν παντὶ τόπῳ, οὗ ἐξῶσα αὐτοὺς ἐκεῖ·

[9] And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an *object of* hatred, and a curse, in every place whither I have driven them out.

[10] καὶ ἀποστελῶ εἰς αὐτοὺς τὸν λιμὸν καὶ τὸν θάνατον καὶ τὴν μάχαιραν, ἕως ἂν ἐκλίπωσιν ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς.

[10] And I will send against them famine, and pestilence, and the sword, until they are consumed from off the land which I gave them.

CHAPTER 25

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν ἐπὶ πάντα τὸν λαὸν Ιουδα ἐν τῷ ἔτει τῷ τετάρτῳ τοῦ Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα,

[1] THE WORD THAT CAME TO JEREMIAS concerning all the people of Juda in the fourth year of Joakim, son of Josias, king of Juda;

[2] ὃν ἐλάλησεν πρὸς πάντα τὸν λαὸν Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ λέγων

[2] which he spoke to all the people of Juda, and to the inhabitants of Jerusalem, saying,

[3] ἐν τρισκαιδεκάτῳ ἔτει Ιωσια υἱοῦ Αμως βασιλέως Ιουδα καὶ ἕως τῆς ἡμέρας ταύτης εἴκοσι καὶ τρία ἔτη καὶ ἐλάλησα πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων

[3] In the thirteenth year of Josias, son of Amos, king of Juda, even until this day for three and twenty years, I have both spoken to you, rising early and speaking,

[4] καὶ ἀπέστελλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφήτας ὄρθρου ἀποστέλλων, καὶ οὐκ εἰσηκούσατε καὶ οὐ προσέσχετε τοῖς ὠσὶν ὑμῶν,

[4] and I sent to you my servants the prophets, sending them early; (but ye hearkened not, and listened not with your ears;) saying,

[5] λέγων Ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων ὑμῶν, καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἣς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν ἀπ᾽ αἰῶνος καὶ ἕως αἰῶνος·

[5] Turn ye every one from his evil way, and from your evil practices, and ye shall dwell in the land which I gave to you and your fathers, of old and for ever.

[6] μὴ πορεύεσθε ὀπίσω θεῶν ἀλλοτρίων τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς, ὅπως μὴ παροργίζητέ με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν τοῦ κακῶσαι ὑμᾶς.

[6] Go ye not after strange gods, to serve them, and to worship them, that ye provoke me not by the works of your hands, to do you hurt.

[7] καὶ οὐκ ἠκούσατέ μου.

[7] But ye hearkened not to me.

[8] διὰ τοῦτο τάδε λέγει κύριος Ἐπειδὴ οὐκ ἐπιστεύσατε τοῖς λόγοις μου,

[8] Therefore thus saith the Lord; Since ye believed not my words,

[9] ἰδοὺ ἐγὼ ἀποστέλλω καὶ λήμψομαι τὴν πατριὰν ἀπὸ βορρᾶ καὶ ἄξω αὐτοὺς ἐπὶ τὴν γῆν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας αὐτὴν καὶ ἐπὶ πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῆς καὶ ἐξερημώσω αὐτοὺς καὶ δώσω αὐτοὺς εἰς ἀφανισμὸν καὶ εἰς συριγμὸν καὶ εἰς ὀνειδισμὸν αἰώνιον·

[9] behold I *will* send and take a family from the north, and will bring them against this land, and against the inhabitants of it, and against all the nations round about it, and I will make them utterly waste, and make them a desolation, and a hissing, and an everlasting reproach.

[10] καὶ ἀπολῶ ἀπ᾽ αὐτῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης, ὀσμὴν μύρου καὶ φῶς λύχνου.

[10] And I will destroy from *among* them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of a candle.

[11] καὶ ἔσται πᾶσα ἡ γῆ εἰς ἀφανισμόν, καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη.

[11] And all the land shall be a desolation; and they shall serve among the Gentiles seventy years.

[12] καὶ ἐν τῷ πληρωθῆναι τὰ ἑβδομήκοντα ἔτη ἐκδικήσω τὸ ἔθνος ἐκεῖνο, φησὶν κύριος, καὶ θήσομαι αὐτοὺς εἰς ἀφανισμὸν αἰώνιον·

[12] And when the seventy years are fulfilled, I will take vengeance on that nation, and will make them a perpetual desolation.

[13] καὶ ἐπάξω ἐπὶ τὴν γῆν ἐκείνην πάντας τοὺς λόγους μου, οὓς ἐλάλησα κατ᾽ αὐτῆς, πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.

[13] And I will bring upon that land all my words which I have spoken against it, *even* all things that are written in this book.

[14] Ἃ ἐπροφήτευσεν Ιερεμιας ἐπὶ τὰ ἔθνη τὰ Αιλαμ.

[14] THE PROPHECIES OF JEREMIAS AGAINST THE NATIONS OF ÆLAM.

[15] Τάδε λέγει κύριος Συντριβήτω τὸ τόξον Αιλαμ, ἀρχὴ δυναστείας αὐτῶν.

[15] Thus saith the Lord, The bow of Ælam is broken, *even* the chief of their power.

[16] καὶ ἐπάξω ἐπὶ Αιλαμ τέσσαρας ἀνέμους ἐκ τῶν τεσσάρων ἄκρων τοῦ οὐρανοῦ καὶ διασπερῶ αὐτοὺς ἐν πᾶσιν τοῖς ἀνέμοις τούτοις, καὶ οὐκ ἔσται ἔθνος, ὃ οὐχ ἥξει ἐκεῖ οἱ ἐξωσμένοι Αιλαμ.

[16] And I will bring upon Ælam the four winds from the four corners of heaven, and I will disperse them toward all these winds; and there shall be no nation *to* which they shall not come — *even* the outcasts of Ælam.

[17] καὶ πτοήσω αὐτοὺς ἐναντίον τῶν ἐχθρῶν αὐτῶν τῶν ζητούντων τὴν ψυχὴν αὐτῶν καὶ ἐπάξω ἐπ᾽ αὐτοὺς κακὰ κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου καὶ ἐπαποστελῶ ὀπίσω αὐτῶν τὴν μάχαιράν μου ἕως τοῦ ἐξαναλῶσαι αὐτούς.

[17] And I will put them in fear before their enemies that seek their life; and I will bring evils upon them according to my great anger; and I will send forth my sword after them, until I have utterly destroyed them.

[18] καὶ θήσω τὸν θρόνον μου ἐν Αιλαμ καὶ ἐξαποστελῶ ἐκεῖθεν βασιλέα καὶ μεγιστᾶνας.

[18] And I will set my throne in Ælam, and will send forth thence king and rulers.

[19] καὶ ἔσται ἐπ᾽ ἐσχάτου τῶν ἡμερῶν ἀποστρέψω τὴν αἰχμαλωσίαν Αιλαμ, λέγει κύριος. –

[19] But it shall come to pass at the end of days, that I will turn the captivity of Ælam, saith the Lord.

CHAPTER 26

[1] In the beginning of the reign of king Sedekias, there came this word concerning Ælam.

[20] ἐν ἀρχῇ βασιλεύοντος Σεδεκιου τοῦ βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αιλαμ.

[2] FOR EGYPT, AGAINST THE POWER OF PHARAO NECHAO KING OF EGYPT, who was by the river Euphrates in Charmis, whom Nabuchodonosor king of Babylon smote in the fourth year of Joakim king of Juda.

[2] Τῇ Αἰγύπτῳ ἐπὶ δύναμιν Φαραω Νεχαω βασιλέως Αἰγύπτου, ὃς ἦν ἐπὶ τῷ ποταμῷ Εὐφράτῃ ἐν Χαρχαμις, ὃν ἐπάταξε Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος ἐν τῷ ἔτει τῷ τετάρτῳ Ιωακιμ βασιλέως Ιουδα.

[3] Take up arms and spears, and draw nigh to battle;

[3] Ἀναλάβετε ὅπλα καὶ ἀσπίδας καὶ προσαγάγετε εἰς πόλεμον·

[4] and harness the horses: mount, ye horsemen, and stand ready in your helmets; advance the spears, and put on your breast-plates.

[4] ἐπισάξατε τοὺς ἵππους ἐπίβητε, οἱ ἱππεῖς, καὶ κατάστητε ἐν ταῖς περικεφαλαίαις ὑμῶν· προβάλετε τὰ δόρατα καὶ ἐνδύσασθε τοὺς θώρακας ὑμῶν.

[5] Why do they fear, and turn back? even because their mighty men shall be slain: they have utterly fled, and being hemmed in they have not rallied, saith the Lord.

[5] τί ὅτι αὐτοὶ πτοοῦνται καὶ ἀποχωροῦσιν ὀπίσω; διότι οἱ ἰσχυροὶ αὐτῶν κοπήσονται. φυγῇ ἔφυγον καὶ οὐκ ἀνέστρεψαν περιεχόμενοι κυκλόθεν, λέγει κύριος.

[6] Let not the swift flee, and let not the mighty man escape to the north: the *forces* at Euphrates are become feeble, and they have fallen.

[6] μὴ φευγέτω ὁ κοῦφος, καὶ μὴ ἀνασῳζέσθω ὁ ἰσχυρός· ἐπὶ βορρᾶν τὰ παρὰ τὸν Εὐφράτην ἠσθένησαν πεπτώκασιν.

[7] Who is this *that* shall come up as a river, and as rivers roll *their* waves?

[7] τίς οὗτος ὡς ποταμὸς ἀναβήσεται καὶ ὡς ποταμοὶ κυμαίνουσιν ὕδωρ;

[8] The waters of Egypt shall come up like a river: and he said, I will go up, and will cover the earth, and will destroy the dwellers in it.

[8] ὕδατα Αἰγύπτου ὡσεὶ ποταμὸς ἀναβήσεται καὶ εἶπεν Ἀναβήσομαι καὶ κατακαλύψω γῆν καὶ ἀπολῶ κατοικοῦντας ἐν αὐτῇ.

[9] Mount ye the horses, prepare the chariots; go forth, ye warriors of the Ethiopians, and Libyans armed with shields; and mount, ye Lydians, bend the bow.

[9] ἐπίβητε ἐπὶ τοὺς ἵππους, παρασκευάσατε τὰ ἅρματα· ἐξέλθατε, οἱ μαχηταὶ Αἰθιόπων καὶ Λίβυες καθωπλισμένοι ὅπλοις· καὶ Λυδοί, ἀνάβητε ἐντείνατε τόξον.

[10] And that day *shall be* to the Lord our God a day of vengeance, to take vengeance on his enemies: and the sword of the Lord shall devour, and be glutted, and be drunken with their blood: for the Lord *has* a sacrifice from the land of the north at the river Euphrates.

[10] καὶ ἡ ἡμέρα ἐκείνη κυρίῳ τῷ θεῷ ἡμῶν ἡμέρα ἐκδικήσεως τοῦ ἐκδικῆσαι τοὺς ἐχθροὺς αὐτοῦ, καὶ καταφάγεται ἡ μάχαιρα κυρίου καὶ ἐμπλησθήσεται καὶ μεθυσθήσεται ἀπὸ τοῦ αἵματος αὐτῶν, ὅτι θυσία τῷ κυρίῳ σαβαωθ ἀπὸ γῆς βορρᾶ ἐπὶ ποταμῷ Εὐφράτῃ.

[11] Go up to Galaad, and take balm for the virgin daughter of Egypt: in vain hast thou multiplied thy medicines; there is no help in thee.

[11] ἀνάβηθι, Γαλααδ, καὶ λαβὲ ῥητίνην τῇ παρθένῳ θυγατρὶ Αἰγύπτου· εἰς κενὸν ἐπλήθυνας ἰάματά σου, ὠφέλεια οὐκ ἔστιν σοί.

[12] The nations have heard thy voice, and the land has been filled with thy cry: for the warriors have fainted fighting one against another, *and* both are fallen together.

[12] ἤκουσαν ἔθνη φωνήν σου, καὶ τῆς κραυγῆς σου ἐπλήσθη ἡ γῆ, ὅτι μαχητὴς πρὸς μαχητὴν ἠσθένησεν, ἐπὶ τὸ αὐτὸ ἔπεσαν ἀμφότεροι.

[13] THE WORDS WHICH THE LORD SPOKE by Jeremiah, concerning the coming of the king of Babylon to smite the land of Egypt.

[13] Ἃ ἐλάλησεν κύριος ἐν χειρὶ Ιερεμιου τοῦ ἐλθεῖν Ναβουχοδονοσορ τὸν βασιλέα Βαβυλῶνος τοῦ κόψαι τὴν γῆν Αἰγύπτου.

[14] Proclaim *it* at Magdol, and declare *it* at Memphis: say ye, Stand up, and prepare; for the sword has devoured thy yew-tree.

[14] Ἀναγγείλατε εἰς Μάγδωλον καὶ παραγγείλατε εἰς Μέμφιν, εἴπατε Ἐπίστηθι καὶ ἑτοίμασον, ὅτι κατέφαγεν μάχαιρα τὴν σμίλακά σου.

[15] Wherefore has Apis fled from thee? thy choice calf has not remained; for the Lord has utterly weakened him.

[15] διὰ τί ἔφυγεν ὁ Ἆπις; ὁ μόσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν, ὅτι κύριος παρέλυσεν αὐτόν.

[16] And thy multitude has fainted and fallen; and each one said to his neighbour, Let us arise, and return into our country to our people, from the Grecian sword.

[16] καὶ τὸ πλῆθός σου ἠσθένησεν καὶ ἔπεσεν, καὶ ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἐλάλει Ἀναστῶμεν καὶ ἀναστρέψωμεν πρὸς τὸν λαὸν ἡμῶν εἰς τὴν πατρίδα ἡμῶν ἀπὸ προσώπου μαχαίρας Ἑλληνικῆς.

[17] Call ye the name of Pharao Nechao king of Egypt, Saon esbeie moed.

[17] καλέσατε τὸ ὄνομα Φαραω Νεχαω βασιλέως Αἰγύπτου Σαων – εσβι – εμωηδ.

[18] *As* I live, saith the Lord God, he shall come as Itabyrion among the mountains, and as Carmel that is on the sea.

[18] ζῶ ἐγώ, λέγει κύριος ὁ θεός, ὅτι ὡς τὸ Ἰταβύριον ἐν τοῖς ὄρεσιν καὶ ὡς ὁ Κάρμηλος ἐν τῇ θαλάσσῃ ἥξει.

[19] O daughter of Egypt dwelling *at home*, prepare thee stuff for removing: for Memphis shall be utterly desolate, and shall be called Woe, because there are no inhabitants in it.

[19] σκεύη ἀποικισμοῦ ποίησον σεαυτῇ, κατοικοῦσα θύγατερ Αἰγύπτου, ὅτι Μέμφις εἰς ἀφανισμὸν ἔσται καὶ κληθήσεται οὐαὶ διὰ τὸ μὴ ὑπάρχειν κατοικοῦντας ἐν αὐτῇ.

[20] Egypt is a fair heifer, *but* destruction from the north is come upon her.

[20] δάμαλις κεκαλλωπισμένη Αἴγυπτος, ἀπόσπασμα ἀπὸ βορρᾶ ἦλθεν ἐπ᾽ αὐτήν.

[21] Also her hired *soldiers* in the midst of her are as fatted calves fed in her; for they also have turned, and fled with one accord: they stood not, for the day of destruction was come upon them, and the time of their retribution.

[21] καὶ οἱ μισθωτοὶ αὐτῆς ἐν αὐτῇ ὥσπερ μόσχοι σιτευτοὶ τρεφόμενοι ἐν αὐτῇ, διότι καὶ αὐτοὶ ἀπεστράφησαν καὶ ἔφυγον ὁμοθυμαδόν, οὐκ ἔστησαν, ὅτι ἡμέρα ἀπωλείας ἦλθεν ἐπ᾽ αὐτοὺς καὶ καιρὸς ἐκδικήσεως αὐτῶν.

[22] Their voice is as *that* of a hissing serpent, for they go upon the sand; they shall come upon Egypt with axes, as men that cut wood.

[22] φωνὴ ὡς ὄφεως συρίζοντος, ὅτι ἐν ἄμμῳ πορεύσονται· ἐν ἀξίναις ἥξουσιν ἐπ᾽ αὐτὴν ὡς κόπτοντες ξύλα.

[23] They shall cut down her forest, saith the Lord, for *their number* cannot at all be conjectured, for it exceeds the locust in multitude, and they are innumerable.

[23] ἐκκόψουσιν τὸν δρυμὸν αὐτῆς, λέγει κύριος ὁ θεός, ὅτι οὐ μὴ εἰκασθῇ, ὅτι πληθύνει ὑπὲρ ἀκρίδα καὶ οὐκ ἔστιν αὐτοῖς ἀριθμός.

[24] The daughter of Egypt is confounded; she is delivered into the hands of a people from the north.

[24] κατῃσχύνθη θυγάτηρ Αἰγύπτου, παρεδόθη εἰς χεῖρας λαοῦ ἀπὸ βορρᾶ.

[25] Behold, I *will* avenge Ammon her son upon Pharao, and upon them that trust in him.

[25] ἰδοὺ ἐγὼ ἐκδικῶ τὸν Αμων τὸν υἱὸν αὐτῆς ἐπὶ Φαραω καὶ ἐπὶ τοὺς πεποιθότας ἐπ᾽ αὐτῷ.

[26] But fear not thou, my servant Jacob, neither be thou alarmed, Israel: for, behold, I will save thee from afar, and thy seed from their captivity;

[27] σὺ δὲ μὴ φοβηθῇς, δοῦλός μου Ιακωβ, μηδὲ πτοηθῇς, Ισραηλ, διότι ἰδοὺ ἐγὼ σῴζων σε μακρόθεν καὶ τὸ σπέρμα σου ἐκ τῆς αἰχμαλωσίας

αὐτῶν, καὶ ἀναστρέψει Ιακωβ καὶ ἡσυχάσει καὶ ὑπνώσει, καὶ οὐκ ἔσται ὁ παρενοχλῶν αὐτόν.

[27] and Jacob shall return, and be at ease, and sleep, and there shall be no one to trouble him.

[28] μὴ φοβοῦ, παῖς μου Ιακωβ, λέγει κύριος, ὅτι μετὰ σοῦ ἐγώ εἰμι· ὅτι ποιήσω συντέλειαν ἐν παντὶ ἔθνει, εἰς οὓς ἐξῶσά σε ἐκεῖ, σὲ δὲ οὐ μὴ ποιήσω ἐκλιπεῖν· καὶ παιδεύσω σε εἰς κρίμα καὶ ἀθῷον οὐκ ἀθῳώσω σε.

[28] Fear not thou, my servant Jacob, saith the Lord; for I am with thee: she *that was* without fear and in luxury, has been delivered up: for I will make a full end of every nation among whom I have thrust thee forth; but I will not cause thee to fail: yet will I chastise thee in the way of judgment, and will not hold thee entirely guiltless.

CHAPTER 27

[1] Λόγος κυρίου, ὃν ἐλάλησεν ἐπὶ Βαβυλῶνα.

[1] THE WORD OF THE LORD WHICH HE SPOKE AGAINST BABYLON.

[2] Ἀναγγείλατε ἐν τοῖς ἔθνεσιν καὶ ἀκουστὰ ποιήσατε καὶ μὴ κρύψητε, εἴπατε Ἑάλωκεν Βαβυλών, κατῃσχύνθη Βῆλος ἡ ἀπτόητος, ἡ τρυφερὰ παρεδόθη Μαρωδαχ.

[2] Proclaim ye among the Gentiles, and cause the tidings to be heard, and suppress *them* not: say ye, Babylon is taken, Belus is confounded; the fearless, the luxurious Maerodach is delivered up.

[3] ὅτι ἀνέβη ἐπ᾽ αὐτὴν ἔθνος ἀπὸ βορρᾶ· οὗτος θήσει τὴν γῆν αὐτῆς εἰς ἀφανισμόν, καὶ οὐκ ἔσται ὁ κατοικῶν ἐν αὐτῇ ἀπὸ ἀνθρώπου καὶ ἕως κτήνους.

[3] For a nation has come up against her from the north, he shall utterly ravage her land, and there shall be none to dwell in it, neither man nor beast.

[4] ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ἥξουσιν οἱ υἱοὶ Ισραηλ, αὐτοὶ καὶ οἱ υἱοὶ Ιουδα ἐπὶ τὸ αὐτό· βαδίζοντες καὶ κλαίοντες πορεύσονται τὸν κύριον θεὸν αὐτῶν ζητοῦντες.

[4] In those days, and at that time, the children of Israel shall come, they and the children of Juda together; they shall proceed, weeping as they go, seeking the Lord their God.

[5] ἕως Σιων ἐρωτήσουσιν τὴν ὁδόν, ὧδε γὰρ τὸ πρόσωπον αὐτῶν δώσουσιν· καὶ ἥξουσιν καὶ καταφεύξονται πρὸς κύριον τὸν θεόν, διαθήκη γὰρ αἰώνιος οὐκ ἐπιλησθήσεται.

[5] They shall ask the way till *they come to* Sion, for that way shall they set their face; and they shall come and flee for refuge to the Lord their God; for the everlasting covenant shall not be forgotten.

[6] πρόβατα ἀπολωλότα ἐγενήθη ὁ λαός μου, οἱ ποιμένες αὐτῶν ἐξῶσαν αὐτούς, ἐπὶ τὰ ὄρη ἀπεπλάνησαν αὐτούς, ἐξ ὄρους ἐπὶ βουνὸν ᾤχοντο, ἐπελάθοντο κοίτης αὐτῶν.

[6] My people have been lost sheep: their shepherds thrust them out, they caused them to wander on the mountains: they went from mountain to hill, they forgot their resting-place.

[7] πάντες οἱ εὑρίσκοντες αὐτοὺς κατανάλισκον αὐτούς, οἱ ἐχθροὶ αὐτῶν εἶπαν Μὴ ἀνῶμεν αὐτούς· ἀνθ’ ὧν ἥμαρτον τῷ κυρίῳ νομῇ δικαιοσύνης τῷ συναγαγόντι τοὺς πατέρας αὐτῶν.

[7] All that found them consumed them: their enemies said, Let us not leave them alone, because they have sinned against the Lord: he that gathered their fathers *had* a pasture of righteousness.

[8] ἀπαλλοτριώθητε ἐκ μέσου Βαβυλῶνος καὶ ἀπὸ γῆς Χαλδαίων καὶ ἐξέλθατε καὶ γένεσθε ὥσπερ δράκοντες κατὰ πρόσωπον προβάτων.

[8] Flee ye out of the midst of Babylon, and from the land of the Chaldeans, and go forth, and be as serpents before sleep.

[9] ὅτι ἰδοὺ ἐγὼ ἐγείρω ἐπὶ Βαβυλῶνα συναγωγὰς ἐθνῶν ἐκ γῆς βορρᾶ, καὶ παρατάξονται αὐτῇ· ἐκεῖθεν ἁλώσεται, ὡς βολὶς μαχητοῦ συνετοῦ οὐκ ἐπιστρέψει κενή.

[9] For, behold, I stir up against Babylon the gatherings of nations out of the land of the north; and they shall set themselves in array against her: thence shall she be taken, as the dart of an expert warrior shall not return empty.

[10] καὶ ἔσται ἡ Χαλδαία εἰς προνομήν, πάντες οἱ προνομεύοντες αὐτὴν ἐμπλησθήσονται.

[10] And Chaldea shall be a spoil: all that spoil her shall be satisfied.

[11] ὅτι ηὐφραίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου, διότι ἐσκιρτᾶτε ὡς βοίδια ἐν βοτάνῃ καὶ ἐκερατίζετε ὡς ταῦροι.

[11] Because ye rejoiced, and boasted, *while* plundering mine heritage; because ye exulted as calves in the grass, and pushed with the horn as bulls.

[12] ᾐσχύνθη ἡ μήτηρ ὑμῶν σφόδρα, μήτηρ ἐπ’ ἀγαθὰ ἐσχάτη ἐθνῶν ἔρημος.

[12] Your mother is greatly ashamed; your mother that bore you for prosperity is confounded: *she is* the last of the nations, desolate,

[13] ἀπὸ ὀργῆς κυρίου οὐ κατοικηθήσεται καὶ ἔσται εἰς ἀφανισμὸν πᾶσα, καὶ πᾶς ὁ διοδεύων διὰ Βαβυλῶνος σκυθρωπάσει καὶ συριοῦσιν ἐπὶ πᾶσαν τὴν πληγὴν αὐτῆς.

[13] by reason of the Lord's anger: it shall not be inhabited, but it shall be all a desolation; and every one that passes through Babylon shall scowl, and they shall hiss at all her plague.

[14] παρατάξασθε ἐπὶ Βαβυλῶνα κύκλῳ, πάντες τείνοντες τόξον· τοξεύσατε ἐπ' αὐτήν, μὴ φείσησθε ἐπὶ τοῖς τοξεύμασιν ὑμῶν.

[14] Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare not your arrows,

[15] κατακροτήσατε ἐπ' αὐτήν· παρελύθησαν αἱ χεῖρες αὐτῆς, ἔπεσαν αἱ ἐπάλξεις αὐτῆς, καὶ κατεσκάφη τὸ τεῖχος αὐτῆς· ὅτι ἐκδίκησις παρὰ θεοῦ ἐστιν, ἐκδικεῖτε ἐπ' αὐτήν· καθὼς ἐποίησεν, ποιήσατε αὐτῇ.

[15] and prevail against her: her hands are weakened, her bulwarks are fallen, and her wall is broken down: for it is vengeance from God: take vengeance upon her; as she has done, do to her.

[16] ἐξολεθρεύσατε σπέρμα ἐκ Βαβυλῶνος, κατέχοντα δρέπανον ἐν καιρῷ θερισμοῦ· ἀπὸ προσώπου μαχαίρας Ἑλληνικῆς ἕκαστος εἰς τὸν λαὸν αὐτοῦ ἀποστρέψουσιν καὶ ἕκαστος εἰς τὴν γῆν αὐτοῦ φεύξεται.

[16] Utterly destroy seed out of Babylon, *and* him that holds a sickle in time of harvest: for fear of the Grecian sword, they shall return every one to his people, and every one shall flee to his own land.

[17] Πρόβατον πλανώμενον Ισραηλ, λέοντες ἐξῶσαν αὐτόν· ὁ πρῶτος ἔφαγεν αὐτὸν βασιλεὺς Ασσουρ καὶ οὗτος ὕστερον τὰ ὀστᾶ αὐτοῦ βασιλεὺς Βαβυλῶνος.

[17] Israel is a wandering sheep; the lions have driven him out: the king of Assyria firsts devoured him, and afterward this king of Babylon *has gnawed* his bones.

[18] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκδικῶ ἐπὶ τὸν βασιλέα Βαβυλῶνος καὶ ἐπὶ τὴν γῆν αὐτοῦ, καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλέα Ασσουρ.

[18] Therefore thus saith the Lord; Behold, I *will* take vengeance on the king of Babylon, and upon his land, as I took vengeance on the king of

Assyria.

[19] καὶ ἀποκαταστήσω τὸν Ισραηλ εἰς τὴν νομὴν αὐτοῦ, καὶ νεμήσεται ἐν τῷ Καρμήλῳ καὶ ἐν ὄρει Εφραιμ καὶ ἐν τῷ Γαλααδ, καὶ πλησθήσεται ἡ ψυχὴ αὐτοῦ.

[19] And I will restore Israel to his pasture, and he shall feed on Carmel and on mount Ephraim and in Galaad, and his soul shall be satisfied.

[20] ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ζητήσουσιν τὴν ἀδικίαν Ισραηλ, καὶ οὐχ ὑπάρξει, καὶ τὰς ἁμαρτίας Ιουδα, καὶ οὐ μὴ εὑρεθῶσιν, ὅτι ἵλεως ἔσομαι τοῖς ὑπολελειμμένοις ἐπὶ τῆς γῆς, λέγει κύριος.

[20] In those days, and at that time, they shall seek for the iniquity of Israel, and there shall be none; and for the sins of Juda, and they shall not be found: for I will be merciful to them that are left

[21] Πικρῶς ἐπίβηθι ἐπ᾽ αὐτὴν καὶ ἐπὶ τοὺς κατοικοῦντας ἐπ᾽ αὐτήν· ἐκδίκησον, μάχαιρα, καὶ ἀφάνισον, λέγει κύριος, καὶ ποίει κατὰ πάντα, ὅσα ἐντέλλομαί σοι.

[21] on the land, saith the Lord.

Go up against it roughly, and against them that dwell on it: avenge, O sword, and destroy utterly, saith the Lord, and do according to all that I command thee.

[22] φωνὴ πολέμου καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων.

[22] A sound of war, and great destruction in the land of the Chaldeans!

[23] πῶς συνεκλάσθη καὶ συνετρίβη ἡ σφῦρα πάσης τῆς γῆς; πῶς ἐγενήθη εἰς ἀφανισμὸν Βαβυλὼν ἐν ἔθνεσιν;

[23] How is the hammer of the whole earth broken and crushed! How is Babylon become a desolation among the nations!

[24] ἐπιθήσονταί σοι, καὶ ἁλώσῃ, ὦ Βαβυλών, καὶ οὐ γνώσῃ· εὑρέθης καὶ ἐλήμφθης, ὅτι τῷ κυρίῳ ἀντέστης.

[24] They shall come upon thee, and thou shalt not know it, Babylon, that thou wilt even be taken captive: thou art found and taken, because thou didst resist the Lord.

[25] ἤνοιξεν κύριος τὸν θησαυρὸν αὐτοῦ καὶ ἐξήνεγκεν τὰ σκεύη ὀργῆς αὐτοῦ, ὅτι ἔργον τῷ κυρίῳ θεῷ ἐν γῇ Χαλδαίων,

[25] The Lord has opened his treasury, and brought forth the weapons of his anger: for the Lord God *has* a work in the land of the Chaldeans.

[26] ὅτι ἐληλύθασιν οἱ καιροὶ αὐτῆς. ἀνοίξατε τὰς ἀποθήκας αὐτῆς, ἐρευνήσατε αὐτὴν ὡς σπήλαιον καὶ ἐξολεθρεύσατε αὐτήν, μὴ γενέσθω αὐτῆς κατάλειμμα·

[26] For her times are come: open ye her storehouses: search her as a cave, and utterly destroy her: let there be no remnant of her.

[27] ἀναξηράνατε αὐτῆς πάντας τοὺς καρπούς, καὶ καταβήτωσαν εἰς σφαγήν· οὐαὶ αὐτοῖς, ὅτι ἥκει ἡ ἡμέρα αὐτῶν καὶ καιρὸς ἐκδικήσεως αὐτῶν.

[27] Dry ye up all her fruits, and let them go down to the slaughter: woe to them! for their day is come, and the time of their retribution.

[28] φωνὴ φευγόντων καὶ ἀνασῳζομένων ἐκ γῆς Βαβυλῶνος τοῦ ἀναγγεῖλαι εἰς Σιων τὴν ἐκδίκησιν παρὰ κυρίου θεοῦ ἡμῶν.

[28] A voice of men fleeing and escaping from the land of Babylon, to declare to Sion the vengeance *that comes* from the Lord our God.

[29] παραγγείλατε ἐπὶ Βαβυλῶνα πολλοῖς, παντὶ ἐντείνοντι τόξον· παρεμβάλετε ἐπ᾽ αὐτὴν κυκλόθεν, μὴ ἔστω αὐτῆς ἀνασῳζόμενος· ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς, κατὰ πάντα ὅσα ἐποίησεν ποιήσατε αὐτῇ, ὅτι πρὸς τὸν κύριον ἀντέστη θεὸν ἅγιον τοῦ Ισραηλ.

[29] Summon many against Babylon, *even* every one that bends the bow: camp against her round about; let no one of her *people* escape: render to her according to her works; according to all that she has done, do to her: for she has resisted the Lord, the Holy God of Israel.

[30] διὰ τοῦτο πεσοῦνται οἱ νεανίσκοι αὐτῆς ἐν ταῖς πλατείαις αὐτῆς, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ αὐτῆς ῥιφήσονται, εἶπεν κύριος.

[30] Therefore shall her young men fall in the streets, and all her warriors shall be cast down, saith the Lord.

[31] ἰδοὺ ἐγὼ ἐπὶ σὲ τὴν ὑβρίστριαν, λέγει κύριος, ὅτι ἥκει ἡ ἡμέρα σου καὶ ὁ καιρὸς ἐκδικήσεώς σου·

[31] Behold, I am against thee the haughty one, saith the Lord: for thy day is come, and the time of thy retribution.

[32] καὶ ἀσθενήσει ἡ ὕβρις σου καὶ πεσεῖται, καὶ οὐκ ἔσται ὁ ἀνιστῶν αὐτήν· καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς, καὶ καταφάγεται πάντα τὰ κύκλῳ αὐτῆς.

[32] And thy pride shall fail, and fall, and there shall be no one to set it up again: and I will kindle a fire in her forest, and it shall devour all things round about her.

[33] Τάδε λέγει κύριος Καταδεδυνάστευνται οἱ υἱοὶ Ισραηλ καὶ οἱ υἱοὶ Ιουδα ἅμα, πάντες οἱ αἰχμαλωτεύσαντες αὐτοὺς κατεδυνάστευσαν αὐτούς, ὅτι οὐκ ἠθέλησαν ἐξαποστεῖλαι αὐτούς.

[33] Thus saith the Lord; The children of Israel and the children of Juda have been oppressed: all they that have taken them captive have oppressed them together; for they would not let them go.

[34] καὶ ὁ λυτρούμενος αὐτοὺς ἰσχυρός, κύριος παντοκράτωρ ὄνομα αὐτῷ· κρίσιν κρινεῖ πρὸς τοὺς ἀντιδίκους αὐτοῦ, ὅπως ἐξάρῃ τὴν γῆν, καὶ παροξυνεῖ τοῖς κατοικοῦσι Βαβυλῶνα.

[34] But their Redeemer is strong; the Lord Almighty is his name: he will enter into judgment with his adversaries, that he may destroy the earth;

[35] μάχαιραν ἐπὶ τοὺς Χαλδαίους καὶ ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα καὶ ἐπὶ τοὺς μεγιστᾶνας αὐτῆς καὶ ἐπὶ τοὺς συνετοὺς αὐτῆς·

[35] and he will sharpen a sword against the Chaldeans, and against the inhabitants of Babylon, and upon her nobles and upon her wise men;

[36] μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῆς, καὶ παραλυθήσονται·

[36] a sword upon her warriors, and they shall be weakened: a sword upon their horses, and upon their chariots:

[37] μάχαιραν ἐπὶ τοὺς ἵππους αὐτῶν καὶ ἐπὶ τὰ ἅρματα αὐτῶν· μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῶν καὶ ἐπὶ τὸν σύμμικτον τὸν ἐν μέσῳ αὐτῆς, καὶ ἔσονται ὡσεὶ γυναῖκες· μάχαιραν ἐπὶ τοὺς θησαυροὺς αὐτῆς, καὶ διασκορπισθήσονται.

[37] a sword upon their warriors and upon the mixed people in the midst of her; and they shall be as women: a sword upon the treasures, and they

shall be scattered upon her water,

[38] ἐπὶ τῷ ὕδατι αὐτῆς ἐπεποίθει καὶ καταισχυνθήσονται, ὅτι γῆ τῶν γλυπτῶν ἐστιν, καὶ ἐν ταῖς νήσοις, οὗ κατεκαυχῶντο.

[38] and they shall be ashamed: for it is a land of graven *images*; and in the islands, where they boasted.

[39] διὰ τοῦτο κατοικήσουσιν ἰνδάλματα ἐν ταῖς νήσοις, καὶ κατοικήσουσιν ἐν αὐτῇ θυγατέρες σειρήνων· οὐ μὴ κατοικηθῇ οὐκέτι εἰς τὸν αἰῶνα.

[39] Therefore shall idols dwell in the islands, and the young of monsters shall dwell in it: it shall not be inhabited any more for ever.

[40] καθὼς κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα καὶ τὰς ὁμορούσας αὐταῖς, εἶπεν κύριος, οὐ μὴ κατοικήσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ παροικήσῃ ἐκεῖ υἱὸς ἀνθρώπου.

[40] As God overthrew Sodom and Gomorrha, and the cities bordering upon them, saith the Lord: no man shall dwell there, and no son of man shall sojourn there.

[41] ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ, καὶ ἔθνος μέγα καὶ βασιλεῖς πολλοὶ ἐξεγερθήσονται ἀπ᾽ ἐσχάτου τῆς γῆς

[41] Behold, a people comes from the north, and a great nation, and many kings shall be stirred up from the end of the earth; holding bow and dagger:

[42] τόξον καὶ ἐγχειρίδιον ἔχοντες· ἰταμός ἐστιν καὶ οὐ μὴ ἐλεήσῃ· φωνὴ αὐτῶν ὡς θάλασσα ἠχήσει, ἐφ᾽ ἵπποις ἱππάσονται παρεσκευασμένοι ὥσπερ πῦρ εἰς πόλεμον πρὸς σέ, θύγατερ Βαβυλῶνος.

[42] *the people* is fierce, and will have no mercy: their voices shall sound as the sea, they shall ride upon horses, prepared for war, like fire, against thee, O daughter of Babylon.

[43] ἤκουσεν βασιλεὺς Βαβυλῶνος τὴν ἀκοὴν αὐτῶν, καὶ παρελύθησαν αἱ χεῖρες αὐτοῦ· θλῖψις κατεκράτησεν αὐτοῦ, ὠδῖνες ὡς τικτούσης.

[43] The king of Babylon heard the sound of them, and his hands were enfeebled: anguish overcame him, pangs as of a woman in travail.

[44] ἰδοὺ ὥσπερ λέων ἀναβήσεται ἀπὸ τοῦ Ιορδάνου εἰς τόπον Αιθαμ, ὅτι ταχέως ἐκδιώξω αὐτοὺς ἀπ᾽ αὐτῆς καὶ πάντα νεανίσκον ἐπ᾽ αὐτὴν ἐπιστήσω. ὅτι τίς ὥσπερ ἐγώ; καὶ τίς ἀντιστήσεταί μοι; καὶ τίς οὗτος ποιμήν, ὃς στήσεται κατὰ πρόσωπόν μου;

[44] Behold, he shall come up as a lion from Jordan to Gaethan; for I will speedily drive them from her, and I will set all the youths against her: for who is like me? and who will resist me? and who is this shepherd who will stand before me?

[45] διὰ τοῦτο ἀκούσατε τὴν βουλὴν κυρίου, ἣν βεβούλευται ἐπὶ Βαβυλῶνα, καὶ λογισμοὺς αὐτοῦ, οὓς ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας Χαλδαίους· ἐὰν μὴ διαφθαρῇ τὰ ἀρνία τῶν προβάτων αὐτῶν, ἐὰν μὴ ἀφανισθῇ νομὴ ἀπ᾽ αὐτῶν.

[45] Therefore hear ye the counsel of the Lord, which he has taken against Babylon; and his devices, which he has devised upon the Chaldeans inhabiting *it*: surely lambs of their flock shall be destroyed: surely pasture shall be cut off from them.

[46] ὅτι ἀπὸ φωνῆς ἁλώσεως Βαβυλῶνος σεισθήσεται ἡ γῆ, καὶ κραυγὴ ἐν ἔθνεσιν ἀκουσθήσεται.

[46] For at the sound of the taking of Babylon the earth shall quake, and a cry shall be heard among the nations.

CHAPTER 28

[1] Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ Βαβυλῶνα καὶ ἐπὶ τοὺς κατοικοῦντας Χαλδαίους ἄνεμον καύσωνα διαφθείροντα.

[1] Thus saith the Lord; Behold, I stir up against Babylon, and against the Chaldeans dwelling therein, a deadly burning wind.

[2] καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστάς, καὶ καθυβρίσουσιν αὐτὴν καὶ λυμανοῦνται τὴν γῆν αὐτῆς· οὐαὶ ἐπὶ Βαβυλῶνα κυκλόθεν ἐν ἡμέρᾳ κακώσεως αὐτῆς.

[2] And I will send forth against Babylon spoilers, and they shall spoil her, and shall ravage her land. Woe to Babylon round about *her* in the day of her affliction.

[3] ἐπ᾽ αὐτὴν τεινέτω ὁ τείνων τὸ τόξον αὐτοῦ καὶ περιθέσθω ᾧ ἐστιν ὅπλα αὐτῷ, καὶ μὴ φείσησθε ἐπὶ νεανίσκους αὐτῆς καὶ ἀφανίσατε πᾶσαν τὴν δύναμιν αὐτῆς,

[3] Let the archer bend his bow, and him that has armour put it on: and spare ye not her young men, but destroy ye all her host.

[4] καὶ πεσοῦνται τραυματίαι ἐν γῇ Χαλδαίων καὶ κατακεκεντημένοι ἔξωθεν αὐτῆς.

[4] And slain men shall fall in the land of the Chaldeans, and *men* pierced through shall fall without it.

[5] διότι οὐκ ἐχήρευσεν Ισραηλ καὶ Ιουδας ἀπὸ θεοῦ αὐτῶν, ἀπὸ κυρίου παντοκράτορος· ὅτι ἡ γῆ αὐτῶν ἐπλήσθη ἀδικίας ἀπὸ τῶν ἁγίων Ισραηλ.

[5] For Israel and Juda have not been forsaken of their God, of the Lord Almighty; whereas their land was filled with iniquity against the holy things of Israel.

[6] φεύγετε ἐκ μέσου Βαβυλῶνος καὶ ἀνασῴζετε ἕκαστος τὴν ψυχὴν αὐτοῦ, καὶ μὴ ἀπορριφῆτε ἐν τῇ ἀδικίᾳ αὐτῆς, ὅτι καιρὸς ἐκδικήσεως αὐτῆς ἐστιν παρὰ κυρίου, ἀνταπόδομα αὐτὸς ἀνταποδίδωσιν αὐτῇ.

[6] Flee ye out of the midst of Babylon, and deliver every one his soul: and be not overthrown in her iniquity; for it is the time of her retribution from the Lord; he is rendering to her a recompence.

[7] ποτήριον χρυσοῦν Βαβυλὼν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη, διὰ τοῦτο ἐσαλεύθησαν.

[7] Babylon has been a golden cup in the Lord's hand, causing all the earth to be drunken: the nations have drunk of her wine; therefore they were shaken.

[8] καὶ ἄφνω ἔπεσεν Βαβυλὼν καὶ συνετρίβη· θρηνεῖτε αὐτήν, λάβετε ῥητίνην τῇ διαφθορᾷ αὐτῆς, εἴ πως ἰαθήσεται.

[8] And Babylon is fallen suddenly, and is broken to pieces: lament for her; take balm for her deadly wound, if by any means she may be healed.

[9] ἰατρεύσαμεν τὴν Βαβυλῶνα, καὶ οὐκ ἰάθη· ἐγκαταλίπωμεν αὐτὴν καὶ ἀπέλθωμεν ἕκαστος εἰς τὴν γῆν αὐτοῦ, ὅτι ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξῆρεν ἕως τῶν ἄστρων.

[9] We tried to heal Babylon, but she was not healed: let us forsake her, and depart every one to his own country: for her judgment has reached to the heaven, it has mounted up to the stars.

[10] ἐξήνεγκεν κύριος τὸ κρίμα αὐτοῦ· δεῦτε καὶ ἀναγγείλωμεν εἰς Σιων τὰ ἔργα κυρίου θεοῦ ἡμῶν.

[10] The Lord has brought forth his judgment: come, and let us declare in Sion the works of the Lord our God.

[11] παρασκευάζετε τὰ τοξεύματα, πληροῦτε τὰς φαρέτρας· ἤγειρεν κύριος τὸ πνεῦμα βασιλέως Μήδων, ὅτι εἰς Βαβυλῶνα ἡ ὀργὴ αὐτοῦ τοῦ ἐξολεθρεῦσαι αὐτήν, ὅτι ἐκδίκησις κυρίου ἐστίν, ἐκδίκησις λαοῦ αὐτοῦ ἐστιν.

[11] Prepare the arrows; fill the quivers: the Lord has stirred up the spirit of the king of the Medes: for his wrath is against Babylon, to destroy it utterly; for it is the Lord's vengeance, it is the vengeance of his people.

[12] ἐπὶ τειχέων Βαβυλῶνος ἄρατε σημεῖον, ἐπιστήσατε φαρέτρας, ἐγείρατε φυλακάς, ἑτοιμάσατε ὅπλα, ὅτι ἐνεχείρησεν καὶ ποιήσει κύριος ἃ ἐλάλησεν ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα

[12] Lift up a standard on the walls of Babylon, prepare the quivers, rouse the guards, prepare the weapons: for the Lord has taken *the work* in hand, and will execute what he has spoken against the inhabitants of Babylon,

[13] κατασκηνοῦντας ἐφ᾽ ὕδασι πολλοῖς καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς· ἥκει τὸ πέρας σου ἀληθῶς εἰς τὰ σπλάγχα σου.

[13] dwelling on many waters, and amidst the abundance of her treasures; thine end is come verily into thy bowels.

[14] ὅτι ὤμοσεν κύριος κατὰ τοῦ βραχίονος αὐτοῦ Διότι πληρώσω σε ἀνθρώπων ὡσεὶ ἀκρίδων, καὶ φθέγξονται ἐπὶ σὲ οἱ καταβαίνοντες. –

[14] For the Lord has sworn by his arm, *saying,*I will fill thee with men as with locusts; and they that come down shall cry against thee.

[15] ποιῶν γῆν ἐν τῇ ἰσχύι αὐτοῦ, ἑτοιμάζων οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ, ἐν τῇ συνέσει αὐτοῦ ἐξέτεινεν τὸν οὐρανόν,

[15] The Lord made the earth by his power, preparing the world by his wisdom, by his understanding he stretched out the heaven.

[16] εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἀπ᾽ ἐσχάτου τῆς γῆς, ἀστραπὰς εἰς ὑετὸν ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ.

[16] At *his* voice he makes a sound of water in the heaven, and brings up clouds from the extremity of the earth; he makes lightnings for rain, and brings light out of his treasures.

[17] ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, κατῃσχύνθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ, ὅτι ψευδῆ ἐχώνευσαν, οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς·

[17] Every man has completely lost understanding; every goldsmith is confounded because of his graven *images*: for they have cast false *gods*, there is no breath in them.

[18] μάταιά ἐστιν, ἔργα μεμωκημένα, ἐν καιρῷ ἐπισκέψεως αὐτῶν ἀπολοῦνται.

[18] They are vain works, objects of scorn; in the time of their visitation they shall perish.

[19] οὐ τοιαύτη μερὶς τῷ Ιακωβ, ὅτι ὁ πλάσας τὰ πάντα αὐτός ἐστιν κληρονομία αὐτοῦ, κύριος ὄνομα αὐτῷ. –

[19] Not such is Jacob's portion; for he that formed all things, he is his inheritance; the Lord is his name.

[20] διασκορπίζεις σύ μοι σκεύη πολέμου, καὶ διασκορπιῶ ἐν σοὶ ἔθνη καὶ ἐξαρῶ ἐκ σοῦ βασιλεῖς

[20] Thou scatterest for me the weapons of war: and I will scatter nations by thee, and will destroy kings by means of thee.

[21] καὶ διασκορπιῶ ἐν σοὶ ἵππον καὶ ἀναβάτην αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ ἅρματα καὶ ἀναβάτας αὐτῶν

[21] And by thee I will scatter the horse and his rider; and by thee I will scatter chariots and them that ride in them.

[22] καὶ διασκορπιῶ ἐν σοὶ νεανίσκον καὶ παρθένον καὶ διασκορπιῶ ἐν σοὶ ἄνδρα καὶ γυναῖκα

[22] And by thee I will scatter youth and maid; and by thee I will scatter man and woman.

[23] καὶ διασκορπιῶ ἐν σοὶ ποιμένα καὶ τὸ ποίμνιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ γεωργὸν καὶ τὸ γεώργιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ ἡγεμόνας καὶ στρατηγούς σου.

[23] And by thee I will scatter the shepherd and his flock; and by thee I will scatter the husbandman and his husbandry; and by thee I will scatter leaders and the captains.

[24] καὶ ἀνταποδώσω τῇ Βαβυλῶνι καὶ πᾶσι τοῖς κατοικοῦσι Χαλδαίοις πάσας τὰς κακίας αὐτῶν, ἃς ἐποίησαν ἐπὶ Σιων κατ' ὀφθαλμοὺς ὑμῶν, λέγει κύριος.

[24] And I will recompense to Babylon and to all the Chaldeans that dwell *there* all their mischiefs that they have done to Sion before your eyes, saith the Lord.

[25] ἰδοὺ ἐγὼ πρὸς σέ, τὸ ὄρος τὸ διεφθαρμένον τὸ διαφθεῖρον πᾶσαν τὴν γῆν, καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ κατακυλιῶ σε ἀπὸ τῶν πετρῶν καὶ δώσω σε ὡς ὄρος ἐμπεπυρισμένον,

[25] Behold, I am against thee, the ruined mountain, that destroys the whole earth; and I will stretch out mine hand upon thee, and will roll thee down upon the rocks, and will make thee as a burnt mountain.

[26] καὶ οὐ μὴ λάβωσιν ἀπὸ σοῦ λίθον εἰς γωνίαν καὶ λίθον εἰς θεμέλιον, ὅτι εἰς ἀφανισμὸν εἰς τὸν αἰῶνα ἔσῃ, λέγει κύριος.

[26] And they shall not take from thee a stone for a corner, nor a stone for a foundation: for thou shalt be a desolation for ever, saith the Lord.

[27] Ἄρατε σημεῖον ἐπὶ τῆς γῆς, σαλπίσατε ἐν ἔθνεσιν σάλπιγγι, ἁγιάσατε ἐπ᾽ αὐτὴν ἔθνη, παραγγείλατε ἐπ᾽ αὐτὴν βασιλείαις Αραρατ παρ᾽ ἐμοῦ καὶ τοῖς Ασχαναζαίοις, ἐπιστήσατε ἐπ᾽ αὐτὴν βελοστάσεις, ἀναβιβάσατε ἐπ᾽ αὐτὴν ἵππον ὡς ἀκρίδων πλῆθος.

[27] Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, raise up kings against her by me, and *that* for the people of Achanaz; set against her engines of war; bring up against her horses as a multitude of locusts.

[28] ἁγιάσατε ἐπ᾽ αὐτὴν ἔθνη, τὸν βασιλέα τῶν Μήδων καὶ πάσης τῆς γῆς, τοὺς ἡγουμένους αὐτοῦ καὶ πάντας τοὺς στρατηγοὺς αὐτοῦ.

[28] Bring up nations against her, *even* the king of the Medes and of the whole earth, his rulers, and all his captains.

[29] ἐσείσθη ἡ γῆ καὶ ἐπόνεσεν, διότι ἐξανέστη ἐπὶ Βαβυλῶνα λογισμὸς κυρίου τοῦ θεῖναι τὴν γῆν Βαβυλῶνος εἰς ἀφανισμὸν καὶ μὴ κατοικεῖσθαι αὐτήν.

[29] The earth has quaked and been troubled, because the purpose of the Lord has risen up against Babylon, to make the land of Babylon a desolation, and uninhabitable.

[30] ἐξέλιπεν μαχητὴς Βαβυλῶνος τοῦ πολεμεῖν, καθήσονται ἐκεῖ ἐν περιοχῇ, ἐθραύσθη ἡ δυναστεία αὐτῶν, ἐγενήθησαν ὡσεὶ γυναῖκες, ἐνεπυρίσθη τὰ σκηνώματα αὐτῆς, συνετρίβησαν οἱ μοχλοὶ αὐτῆς·

[30] The warrior of Babylon has failed to fight; they shall sit there in the siege; their power is broken; they are become like women; her tabernacles have been set on fire; her bars are broken.

[31] διώκων εἰς ἀπάντησιν διώκοντος διώξεται καὶ ἀναγγέλλων εἰς ἀπάντησιν ἀναγγέλλοντος τοῦ ἀναγγεῖλαι τῷ βασιλεῖ Βαβυλῶνος ὅτι ἑάλωκεν ἡ πόλις αὐτοῦ,

[31] One shall rush, running to meet *another* runner, and one *shall go* with tidings to meet *another* with tidings, to bring tidings to the king of

Babylon, that his city is taken.

[32] ἀπ᾽ ἐσχάτου τῶν διαβάσεων αὐτοῦ ἐλήμφθησαν, καὶ τὰ συστέματα αὐτῶν ἐνέπρησαν ἐν πυρί, καὶ ἄνδρες αὐτοῦ οἱ πολεμισταὶ ἐξέρχονται.

[32] At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.

[33] διότι τάδε λέγει κύριος Οἶκοι βασιλέως Βαβυλῶνος ὡς ἅλων ὥριμος ἀλοηθήσονται· ἔτι μικρὸν καὶ ἥξει ὁ ἄμητος αὐτῆς.

[33] For thus saith the Lord, The houses of the king of Babylon shall be threshed as a floor in the season; yet a little while, and her harvest shall come.

[34] κατέφαγέν με, ἐμερίσατό με, κατέλαβέν με σκεῦος λεπτὸν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος· κατέπιέν με ὡς δράκων, ἔπλησεν τὴν κοιλίαν αὐτοῦ, ἀπὸ τῆς τρυφῆς μου ἐξῶσέν με·

[34] He has devoured me, he has torn me asunder, airy darkness has come upon me; Nabuchodonosor king of Babylon has swallowed me up, as a dragon has he filled his belly with my delicacies.

[35] οἱ μόχθοι μου καὶ αἱ ταλαιπωρίαι μου εἰς Βαβυλῶνα, ἐρεῖ κατοικοῦσα Σιων, καὶ τὸ αἷμά μου ἐπὶ τοὺς κατοικοῦντας Χαλδαίους, ἐρεῖ Ιερουσαλημ.

[35] My troubles and my distresses have driven me out into Babylon, shall she that dwells in Sion say; and my blood *shall be* upon the Chaldeans dwelling *there*, shall Jerusalem say.

[36] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ κρινῶ τὴν ἀντίδικόν σου καὶ ἐκδικήσω τὴν ἐκδίκησίν σου καὶ ἐρημώσω τὴν θάλασσαν αὐτῆς καὶ ξηρανῶ τὴν πηγὴν αὐτῆς,

[36] Therefore thus saith the Lord, Behold, I will judge thine adversary, and I will execute vengeance for thee; and I will waste her sea, and dry up her fountain.

[37] καὶ ἔσται Βαβυλὼν εἰς ἀφανισμὸν καὶ οὐ κατοικηθήσεται.

[37] And Babylon shall be a desolation, and shall not be inhabited.

[38] ἅμα ὡς λέοντες ἐξηγέρθησαν καὶ ὡς σκύμνοι λεόντων.

[38] For they rose up together as lions, and as lions' whelps.

[39] ἐν τῇ θερμασίᾳ αὐτῶν δώσω πότημα αὐτοῖς καὶ μεθύσω αὐτούς, ὅπως καρωθῶσιν καὶ ὑπνώσωσιν ὕπνον αἰώνιον καὶ οὐ μὴ ἐγερθῶσι, λέγει κύριος·

[39] In their heat I will give them a draught, and make them drunk, that they may be stupified, and sleep an everlasting sleep, and not awake, saith the Lord.

[40] καταβιβάσω αὐτοὺς ὡς ἄρνας εἰς σφαγὴν καὶ ὡς κριοὺς μετ' ἐρίφων.

[40] And bring thou them down as lambs to the slaughter, and rams with kids.

[41] πῶς ἑάλω καὶ ἐθηρεύθη τὸ καύχημα πάσης τῆς γῆς; πῶς ἐγένετο Βαβυλὼν εἰς ἀφανισμὸν ἐν τοῖς ἔθνεσιν;

[41] How has the boast of all the earth been taken and caught in a snare! how has Babylon become a desolation among the nations!

[42] ἀνέβη ἐπὶ Βαβυλῶνα ἡ θάλασσα ἐν ἤχῳ κυμάτων αὐτῆς, καὶ κατεκαλύφθη.

[42] The sea has come up upon Babylon with the sound of its waves, and she is covered.

[43] ἐγενήθησαν αἱ πόλεις αὐτῆς γῆ ἄνυδρος καὶ ἄβατος, οὐ κατοικήσει ἐν αὐτῇ οὐδὲ εἷς, οὐδὲ μὴ καταλύσῃ ἐν αὐτῇ υἱὸς ἀνθρώπου.

[43] Her cities are become like a dry and trackless land; not so much as one *man* shall dwell in it, neither shall a son of man lodge in it.

[44] καὶ ἐκδικήσω ἐπὶ Βαβυλῶνα καὶ ἐξοίσω ἃ κατέπιεν ἐκ τοῦ στόματος αὐτῆς, καὶ οὐ μὴ συναχθῶσιν πρὸς αὐτὴν ἔτι τὰ ἔθνη.

[44] And I will take vengeance on Babylon, and bring forth out of her mouth what she has swallowed down, and the nations shall no more be gathered to her:

[49] καὶ ἐν Βαβυλῶνι πεσοῦνται τραυματίαι πάσης τῆς γῆς.

[49] and in Babylon the slain men of all the earth shall fall.

[50] ἀνασῳζόμενοι ἐκ γῆς, πορεύεσθε καὶ μὴ ἵστασθε· οἱ μακρόθεν, μνήσθητε τοῦ κυρίου, καὶ Ιερουσαλημ ἀναβήτω ἐπὶ τὴν καρδίαν ὑμῶν.

[50] Go forth of the land, ye that escape, and stay not; ye that are afar off, remember the Lord, and let Jerusalem come into your mind.

[51] ᾐσχύνθημεν, ὅτι ἠκούσαμεν ὀνειδισμὸν ἡμῶν, κατεκάλυψεν ἀτιμία τὸ πρόσωπον ἡμῶν, εἰσῆλθον ἀλλογενεῖς εἰς τὰ ἅγια ἡμῶν, εἰς οἶκον κυρίου.

[51] We are ashamed, because we have heard our reproach; disgrace has covered our face; aliens are come into our sanctuary, *even* into the house of the Lord.

[52] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐκδικήσω ἐπὶ τὰ γλυπτὰ αὐτῆς, καὶ ἐν πάσῃ τῇ γῇ αὐτῆς πεσοῦνται τραυματίαι.

[52] Therefore, behold, the days come, saith the Lord, when I will take vengeance upon her graven *images*: and slain men shall fall in all her land.

[53] ὅτι ἐὰν ἀναβῇ Βαβυλὼν ὡς ὁ οὐρανὸς καὶ ὅτι ἐὰν ὀχυρώσῃ ὕψος ἰσχύος αὐτῆς, παρ᾽ ἐμοῦ ἥξουσιν ἐξολεθρεύοντες αὐτήν, λέγει κύριος.

[53] For though Babylon should go up as the heaven, and though she should strengthen her walls with her power, from me shall come they that shall destroy her, saith the Lord.

[54] φωνὴ κραυγῆς ἐν Βαβυλῶνι, καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων,

[54] A sound of a cry in Babylon, and great destruction in the land of the Chaldeans:

[55] ὅτι ἐξωλέθρευσεν κύριος τὴν Βαβυλῶνα καὶ ἀπώλεσεν ἀπ᾽ αὐτῆς φωνὴν μεγάλην ἠχοῦσαν ὡς ὕδατα πολλά, ἔδωκεν εἰς ὄλεθρον φωνὴν αὐτῆς.

[55] for the Lord has utterly destroyed Babylon, and cut off from her the great voice sounding as many waters: he has consigned her voice to destruction.

[56] ὅτι ἦλθεν ἐπὶ Βαβυλῶνα ταλαιπωρία, ἑάλωσαν οἱ μαχηταὶ αὐτῆς, ἐπτόηται τὸ τόξον αὐτῶν, ὅτι θεὸς ἀνταποδίδωσιν αὐτοῖς, κύριος ἀνταποδίδωσιν αὐτῇ τὴν ἀνταπόδοσιν·

[56] For distress has come upon Babylon, her warriors are taken, their bows are useless: for God recompenses them.

[57] καὶ μεθύσει μέθῃ τοὺς ἡγεμόνας αὐτῆς καὶ τοὺς σοφοὺς αὐτῆς καὶ τοὺς στρατηγοὺς αὐτῆς, λέγει ὁ βασιλεύς, κύριος παντοκράτωρ ὄνομα αὐτῷ.

[57] The Lord recompenses, and will make her leaders and her wise men and her captains completely drunk, saith the King, the Lord Almighty is his name.

[58] τάδε λέγει κύριος Τεῖχος Βαβυλῶνος ἐπλατύνθη, κατασκαπτόμενον κατασκαφήσεται, καὶ αἱ πύλαι αὐτῆς αἱ ὑψηλαὶ ἐμπυρισθήσονται, καὶ οὐ κοπιάσουσιν λαοὶ εἰς κενόν, καὶ ἔθνη ἐν ἀρχῇ ἐκλείψουσιν.

[58] Thus saith the Lord, The wall of Babylon was made broad, but it shall be completely broken down, and her high gates shall be burnt with fire; and the peoples shall not labour in vain, nor the nations fail in *their* rule.

[59] Ὁ λόγος ὃν ἐνετείλατο κύριος Ιερεμια τῷ προφήτῃ εἰπεῖν τῷ Σαραια υἱῷ Νηριου υἱοῦ Μαασαιου, ὅτε ἐπορεύετο παρὰ Σεδεκιου βασιλέως Ιουδα εἰς Βαβυλῶνα ἐν τῷ ἔτει τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ, καὶ Σαραιας ἄρχων δώρων·

[59] THE WORD WHICH THE LORD COMMANDED THE PROPHET JEREMIAS to say to Saraeas son of Nerias, son of Maasaeas, when he went from Sedekias king of Juda to Babylon, in the fourth year of his reign. And Saraeas was over the bounties.

[60] καὶ ἔγραψεν Ιερεμιας πάντα τὰ κακά, ἃ ἥξει ἐπὶ Βαβυλῶνα, ἐν βιβλίῳ ἑνί, πάντας τοὺς λόγους τούτους τοὺς γεγραμμένους ἐπὶ Βαβυλῶνα.

[60] And Jeremiah wrote in a book all the evils which should come upon Babylon, *even* all these words that are written against Babylon.

[61] καὶ εἶπεν Ιερεμιας πρὸς Σαραιαν Ὅταν ἔλθῃς εἰς Βαβυλῶνα, καὶ ὄψῃ καὶ ἀναγνώσῃ πάντας τοὺς λόγους τούτους

[61] And Jeremiah said to Saraeas, When thou art come to Babylon, and shalt see and read all these words;

[62] καὶ ἐρεῖς Κύριε κύριε, σὺ ἐλάλησας ἐπὶ τὸν τόπον τοῦτον τοῦ ἐξολεθρεῦσαι αὐτὸν καὶ τοῦ μὴ εἶναι ἐν αὐτῷ κατοικοῦντας ἀπὸ ἀνθρώπου ἕως κτήνους, ὅτι ἀφανισμὸς εἰς τὸν αἰῶνα ἔσται.

[62] then thou shalt say, O Lord God, thou hast spoken against this place, to destroy it, and that there should be none to dwell in it, neither man nor beast; for it shall be a desolation for ever.

[63] καὶ ἔσται ὅταν παύσῃ τοῦ ἀναγινώσκειν τὸ βιβλίον τοῦτο, καὶ ἐπιδήσεις ἐπ᾽ αὐτὸ λίθον καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου

[63] And it shall come to pass, when thou shalt cease from reading this book, that thou shalt bind a stone upon it, and cast it into the midst of Euphrates;

[64] καὶ ἐρεῖς Οὕτως καταδύσεται Βαβυλὼν καὶ οὐ μὴ ἀναστῇ ἀπὸ προσώπου τῶν κακῶν, ὧν ἐγὼ ἐπάγω ἐπ᾽ αὐτήν.

[64] and shalt say, Thus shall Babylon sink, and not rise, because of the evils which I bring upon it.

CHAPTER 29

[1] Ἐπὶ τοὺς ἀλλοφύλους.

[1] THUS SAITH THE LORD AGAINST THE PHILISTINES;

[2] Τάδε λέγει κύριος Ἰδοὺ ὕδατα ἀναβαίνει ἀπὸ βορρᾶ καὶ ἔσται εἰς χειμάρρουν κατακλύζοντα καὶ κατακλύσει γῆν καὶ τὸ πλήρωμα αὐτῆς, πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ· καὶ κεκράξονται οἱ ἄνθρωποι, καὶ ἀλαλάξουσιν ἅπαντες οἱ κατοικοῦντες τὴν γῆν.

[2] Behold, waters come up from the north, and shall become a sweeping torrent, and it shall sweep away the land, and its fulness; the city, and them that dwell in it: and men shall cry and all that dwell in the land shall howl,

[3] ἀπὸ φωνῆς ὁρμῆς αὐτοῦ, ἀπὸ τῶν ὁπλῶν τῶν ποδῶν αὐτοῦ καὶ ἀπὸ σεισμοῦ τῶν ἁρμάτων αὐτοῦ, ἤχου τροχῶν αὐτοῦ οὐκ ἐπέστρεψαν πατέρες ἐφ᾽ υἱοὺς αὐτῶν ἀπὸ ἐκλύσεως χειρῶν αὐτῶν

[3] at the sound of his rushing, at *the sound of* his hoofs, and at the rattling of his chariots, at the noise of his wheels: the fathers turned not to their children because of the weakness of their hands,

[4] ἐν τῇ ἡμέρᾳ τῇ ἐρχομένῃ τοῦ ἀπολέσαι πάντας τοὺς ἀλλοφύλους· καὶ ἀφανιῶ τὴν Τύρον καὶ τὴν Σιδῶνα καὶ πάντας τοὺς καταλοίπους τῆς βοηθείας αὐτῶν, ὅτι ἐξολεθρεύσει κύριος τοὺς καταλοίπους τῶν νήσων.

[4] in the day that is coming to destroy all the Philistines: and I will utterly destroy Tyre and Sidon and all the rest of their allies: for the Lord will destroy the remaining *inhabitants* of the islands.

[5] ἥκει φαλάκρωμα ἐπὶ Γάζαν, ἀπερρίφη Ἀσκαλὼν καὶ οἱ κατάλοιποι Ενακιμ. ἕως τίνος κόψεις,

[5] Baldness is come upon Gaza; Ascalon is cast away, and the remnant of the Enakim.

[6] ἡ μάχαιρα τοῦ κυρίου; ἕως τίνος οὐχ ἡσυχάσεις; ἀποκατάστηθι εἰς τὸν κολεόν σου, ἀνάπαυσαι καὶ ἐπάρθητι.

[6] How long wilt thou smite, O sword of the Lord? how long will it be ere thou art quiet? return into thy sheath, rest, and be removed.

[7] πῶς ἡσυχάσει; καὶ κύριος ἐνετείλατο αὐτῇ ἐπὶ τὴν Ἀσκαλῶνα καὶ ἐπὶ τὰς παραθαλασσίους, ἐπὶ τὰς καταλοίπους, ἐπεγερθῆναι.

[7] How shall it be quiet, whereas the Lord has given it a commission against Ascalon, and against the regions on the sea-coast, to awake against the remaining *countries*!

[1] Τῇ Ιδουμαίᾳ. Τάδε λέγει κύριος Οὐκ ἔστιν ἔτι σοφία ἐν Θαιμαν, ἀπώλετο βουλὴ ἐκ συνετῶν, ὤχετο σοφία αὐτῶν,

[7] CONCERNING IDUMEA, thus saith the Lord; There is no longer wisdom in Thaeman, counsel has perished from the wise ones, their wisdom is gone,

[2] ἠπατήθη ὁ τόπος αὐτῶν. βαθύνατε εἰς κάθισιν, οἱ κατοικοῦντες ἐν Δαιδαν, ὅτι δύσκολα ἐποίησεν· ἤγαγον ἐπ᾽ αὐτὸν ἐν χρόνῳ, ᾧ ἐπεσκεψάμην ἐπ᾽ αὐτόν.

[8] their place has been deceived. Dig deep for a dwelling, ye that inhabit Daedam, for he has wrought grievously: I brought trouble upon him in the time at which I visited him.

[3] ὅτι τρυγηταὶ ἦλθόν σοι, οὐ καταλείψουσίν σοι καταλείμματα· ὡς κλέπται ἐν νυκτὶ ἐπιθήσουσιν χεῖρα αὐτῶν.

[9] For grape-gatherers are come, who shall not leave thee a remnant; as thieves by night, they shall lay their hand upon *thy possessions*.

[4] ὅτι ἐγὼ κατέσυρα τὸν Ησαυ, ἀνεκάλυψα τὰ κρυπτὰ αὐτῶν, κρυβῆναι οὐ μὴ δύνωνται· ὤλοντο διὰ χεῖρα ἀδελφοῦ αὐτοῦ καὶ γείτονος αὐτοῦ, καὶ οὐκ ἔστιν

[10] For I have stripped Esau, I have uncovered their secret places; they shall have no power to hide themselves, they have perished *each* by the hand of his brother, my neighbour, and it is impossible

[5] ὑπολείπεσθαι ὀρφανόν σου, ἵνα ζήσηται· καὶ ἐγὼ ζήσομαι, καὶ χῆραι ἐπ᾽ ἐμὲ πεποίθασιν.

[11] for thy fatherless one to be left to live, but I shall live, and the widows trust in me.

[6] ὅτι τάδε εἶπεν κύριος Οἷς οὐκ ἦν νόμος πιεῖν τὸ ποτήριον, ἔπιον· καὶ σὺ ἀθῳωμένη οὐ μὴ ἀθῳωθῇς, ὅτι πίνων πίεσαι·

[12] For thus saith the Lord; They who were not appointed to drink the cup have drunk *it*; and thou shalt by no means be cleared:

[7] ὅτι κατ᾽ ἐμαυτοῦ ὤμοσα, λέγει κύριος, ὅτι εἰς ἄβατον καὶ εἰς ὀνειδισμὸν καὶ εἰς κατάρασιν ἔσῃ ἐν μέσῳ αὐτῆς, καὶ πᾶσαι αἱ πόλεις αὐτῆς ἔσονται ἔρημοι εἰς αἰῶνα.

[13] for by myself I have sworn, saith the Lord, that thou shalt be in the midst of her an impassable *land*, and a reproach, and a curse; and all her cities shall be desert for ever.

[8] ἀκοὴν ἤκουσα παρὰ κυρίου, καὶ ἀγγέλους εἰς ἔθνη ἀπέστειλεν Συνάχθητε καὶ παραγένεσθε εἰς αὐτήν, ἀνάστητε εἰς πόλεμον.

[14] I have heard a report from the lord, and he has sent messengers to the nations, *saying,*Assemble yourselves, and come against her; rise ye up to war.

[9] μικρὸν ἔδωκά σε ἐν ἔθνεσιν, εὐκαταφρόνητον ἐν ἀνθρώποις.

[15] I have made thee small among the nations, utterly contemptible among men.

[10] ἡ παιγνία σου ἐνεχείρησέν σοι, ἰταμία καρδίας σου κατέλυσεν τρυμαλιὰς πετρῶν, συνέλαβεν ἰσχὺν βουνοῦ ὑψηλοῦ· ὅτι ὕψωσεν ὥσπερ ἀετὸς νοσσιὰν αὐτοῦ, ἐκεῖθεν καθελῶ σε.

[16] Thine insolence has risen up against thee, the fierceness of thine heart has burst the holes of the rocks, it has seized upon the strength of a lofty hill; for as an eagle he set his nest on high: thence will I bring thee down.

[11] καὶ ἔσται ἡ Ιδουμαία εἰς ἄβατον, πᾶς ὁ παραπορευόμενος ἐπ᾽ αὐτὴν συριεῖ.

[17] And Idumea shall be a desert: every one that passes by shall hiss at it.

[12] ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα καὶ αἱ πάροικοι αὐτῆς, εἶπεν κύριος παντοκράτωρ, οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ ἐνοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου.

[18] As Sodom was overthrown and Gomorrha and they that sojourned in her, saith the Lord Almighty, no man shall dwell there, nor shall any son of man inhabit there.

[13] ἰδοὺ ὥσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ Ιορδάνου εἰς τόπον Αιθαμ, ὅτι ταχὺ ἐκδιώξω αὐτοὺς ἀπ᾽ αὐτῆς· καὶ τοὺς νεανίσκους ἐπ᾽ αὐτὴν ἐπιστήσατε. ὅτι τίς ὥσπερ ἐγώ; καὶ τίς ἀντιστήσεταί μοι; καὶ τίς οὗτος ποιμήν, ὃς στήσεται κατὰ πρόσωπόν μου;

[19] Behold, he shall come up as a lion out of the midst of Jordan to the place of Ætham: for I will speedily drive them from it, and do ye set the young men against her: for who is like me? and who will withstand me? and who *is* this shepherd, who shall confront me?

[14] διὰ τοῦτο ἀκούσατε βουλὴν κυρίου, ἣν ἐβουλεύσατο ἐπὶ τὴν Ιδουμαίαν, καὶ λογισμὸν αὐτοῦ, ὃν ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας Θαιμαν Ἐὰν μὴ συμψησθῶσιν τὰ ἐλάχιστα τῶν προβάτων, ἐὰν μὴ ἀβατωθῇ ἐπ᾽ αὐτὴν κατάλυσις αὐτῶν·

[20] Therefore hear ye the counsel of the Lord, which he has framed against Idumea; and his device, which he has devised against the inhabitants of Thaeman: surely the least of the sheep shall be swept off; surely their dwelling shall be made desolate for them.

[15] ὅτι ἀπὸ φωνῆς πτώσεως αὐτῶν ἐσείσθη ἡ γῆ, καὶ κραυγή σου ἐν θαλάσσῃ ἠκούσθη.

[21] For at the sound of their fall the earth was scared, and the cry of the sea was not heard.

[16] ἰδοὺ ὥσπερ ἀετὸς ὄψεται καὶ ἐκτενεῖ τὰς πτέρυγας ἐπ᾽ ὀχυρώματα αὐτῆς· καὶ ἔσται ἡ καρδία τῶν ἰσχυρῶν τῆς Ιδουμαίας ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς καρδία γυναικὸς ὠδινούσης.

[22] Behold, he shall look *upon her* as an eagle, and spread forth *his* wings over her strongholds; and the heart of the mighty men of Idumea shall be in that day as the heart of a woman in her pangs.

CHAPTER 30

[17] Τοῖς υἱοῖς Αμμων. Οὕτως εἶπεν κύριος Μὴ υἱοὶ οὐκ εἰσιν ἐν Ισραηλ, ἢ παραλημψόμενος οὐκ ἔστιν αὐτοῖς; διὰ τί παρέλαβεν Μελχομ τὸν Γαδ, καὶ ὁ λαὸς αὐτῶν ἐν πόλεσιν αὐτῶν ἐνοικήσει;

[1] CONCERNING THE SONS OF AMMON thus saith the Lord, Are there no sons in Israel? or have they no one to succeed *them*? wherefore has Melchol inherited Galaad, and why shall their people dwell in their cities?

[18] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ ἀκουτιῶ ἐπὶ Ραββαθ θόρυβον πολέμων, καὶ ἔσονται εἰς ἄβατον καὶ εἰς ἀπώλειαν, καὶ βωμοὶ αὐτῆς ἐν πυρὶ κατακαυθήσονται, καὶ παραλήμψεται Ισραηλ τὴν ἀρχὴν αὐτοῦ.

[2] Therefore, behold, the days come, saith the Lord, when I will cause to be heard in Rabbath a tumult of wars; and they shall become a waste and ruined place, and her altars shall be burned with fire; then shall Israel succeed to his dominion.

[19] ἀλάλαξον, Εσεβων, ὅτι ὤλετο Γαι· κεκράξατε, θυγατέρες Ραββαθ, περιζώσασθε σάκκους καὶ ἐπιλημπτεύσασθε καὶ κόψασθε ἐπὶ Μελχομ, ὅτι ἐν ἀποικίᾳ βαδιεῖται, οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα.

[3] Howl, O Esebon, for Gai has perished; cry, ye daughters of Rabbath, gird yourselves with sack-clothes, and lament; for Melchol shall go into banishment, his priests and his princes together.

[20] τί ἀγαλλιάσῃ ἐν τοῖς πεδίοις Ενακιμ, θύγατερ ἰταμίας ἡ πεποιθυῖα ἐπὶ θησαυροῖς αὐτῆς ἡ λέγουσα Τίς εἰσελεύσεται ἐπ᾽ ἐμέ;

[4] Why do ye exult in the plains of the Enakim, thou haughty daughter, that trustest in *thy* treasures, that sayest, Who shall come in to me?

[21] ἰδοὺ ἐγὼ φέρω φόβον ἐπὶ σέ, εἶπεν κύριος, ἀπὸ πάσης τῆς περιοίκου σου, καὶ διασπαρήσεσθε ἕκαστος εἰς πρόσωπον αὐτοῦ, καὶ οὐκ ἔσται ὁ συνάγων.

[5] Behold, I *will* bring terror upon thee, saith the Lord, from all the country round about thee; and ye shall be scattered every one right before him, and there is none to gather you.

[23] Τῇ Κηδαρ βασιλίσσῃ τῆς αὐλῆς, ἣν ἐπάταξεν Ναβου χοδονοσορ βασιλεὺς Βαβυλῶνος. Οὕτως εἶπεν κύριος Ἀνάστητε καὶ ἀνάβητε ἐπὶ Κηδαρ καὶ πλήσατε τοὺς υἱοὺς Κεδεμ·

[28] CONCERNING KEDAR THE QUEEN OF THE PALACE, WHOM NABUCHODONOSOR KING OF BABYLON SMOTE, thus saith the Lord;

Arise ye, and go up to Kedar, and fill the sons of Kedem.

[24] σκηνὰς αὐτῶν καὶ πρόβατα αὐτῶν λήμψονται, ἱμάτια αὐτῶν καὶ πάντα τὰ σκεύη αὐτῶν καὶ καμήλους αὐτῶν λήμψονται ἑαυτοῖς· καὶ καλέσατε ἐπ᾽ αὐτοὺς ἀπώλειαν κυκλόθεν.

[29] They shall take their tents and their sheep, they shall take for themselves their garments, and all their baggage and their camels; and summon ye destruction against them from every side.

[25] φεύγετε λίαν, βαθύνατε εἰς κάθισιν, καθήμενοι ἐν τῇ αὐλῇ, ὅτι ἐβουλεύσατο ἐφ᾽ ὑμᾶς βασιλεὺς Βαβυλῶνος βουλὴν καὶ ἐλογίσατο ἐφ᾽ ὑμᾶς λογισμόν.

[30] Flee ye, dig very deep for a dwelling-place, ye that dwell in the palace; for the king of Babylon has framed a counsel, and devised a device against you.

[26] ἀνάστηθι καὶ ἀνάβηθι ἐπ᾽ ἔθνος εὐσταθοῦν καθήμενον εἰς ἀναψυχήν, οἷς οὐκ εἰσιν θύραι, οὐ βάλανοι, οὐ μοχλοί, μόνοι καταλύουσιν.

[31] Rise up, and go up against a nation settled *and* dwelling at ease, who have no doors, nor bolts, nor bars, *who* dwell alone.

[27] καὶ ἔσονται κάμηλοι αὐτῶν εἰς προνομὴν καὶ πλῆθος κτηνῶν αὐτῶν εἰς ἀπώλειαν· καὶ λικμήσω αὐτοὺς παντὶ πνεύματι κεκαρμένους πρὸ προσώπου αὐτῶν, ἐκ παντὸς πέραν αὐτῶν οἴσω τὴν τροπὴν αὐτῶν, εἶπεν κύριος.

[32] And their camels shall be a spoil, and the multitude of their cattle shall be destroyed: and I will scatter them as chaff with every wind, having their hair cut about their foreheads, I will bring on their overthrow from all sides, saith the Lord.

[28] καὶ ἔσται ἡ αὐλὴ διατριβὴ στρουθῶν καὶ ἄβατος ἕως αἰῶνος, οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος, καὶ οὐ μὴ κατοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου.

[33] And the palace shall be a resting-place for ostriches, and desolate for ever: no man shall abide there, and no son of man shall dwell there.

[29] Τῇ Δαμασκῷ. Κατῃσχύνθη Ημαθ καὶ Αρφαδ, ὅτι ἤκουσαν ἀκοὴν πονηράν· ἐξέστησαν, ἐθυμώθησαν, ἀναπαύσασθαι οὐ μὴ δύνωνται.

[23] CONCERNING DAMASCUS. Emath is brought to shame, and Arphath: for they have heard an evil report: they are amazed, they are angry, they shall be utterly unable to rest.

[30] ἐξελύθη Δαμασκός, ἀπεστράφη εἰς φυγήν, τρόμος ἐπελάβετο αὐτῆς.

[24] Damascus is utterly weakened, she is put to flight; trembling has seized upon her.

[31] πῶς οὐχὶ ἐγκατέλιπεν πόλιν ἐμήν; κώμην ἠγάπησαν.

[25] How has she not left my city, they have loved the village?

[32] διὰ τοῦτο πεσοῦνται νεανίσκοι ἐν πλατείαις σου, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταί σου πεσοῦνται, φησὶν κύριος·

[26] Therefore shall the young men fall in thy streets, and all thy warriors shall fall, saith the Lord.

[33] καὶ καύσω πῦρ ἐν τείχει Δαμασκοῦ, καὶ καταφάγεται ἄμφοδα υἱοῦ Αδερ.

[27] And I will kindle a fire in the wall of Damascus, and it shall devour the streets of the son of Ader.

CHAPTER 31

[1] Τῇ Μωαβ. Οὕτως εἶπεν κύριος Οὐαὶ ἐπὶ Ναβαυ, ὅτι ὤλετο· ἐλήμφθη Καριαθαιμ, ᾐσχύνθη Αμαθ καὶ ἠττήθη.

[1] Thus has the Lord said concerning MOAB, Woe to Nabau! for it has perished: Cariathaim is taken: Amath and Agath are put to shame.

[2] οὐκ ἔστιν ἔτι ἰατρεία Μωαβ, ἀγαυρίαμα ἐν Εσεβων· ἐλογίσαντο ἐπ᾽ αὐτὴν κακά· ἐκόψαμεν αὐτὴν ἀπὸ ἔθνους, καὶ παῦσιν παύσεται, ὄπισθέν σου βαδιεῖται μάχαιρα.

[2] There is no longer any healing for Moab, *nor* glorying in Esebon: he has devised evils against her: we have cut her off from *being* a nation, and she shall be completely still: after thee shall go a sword;

[3] ὅτι φωνὴ κεκραγότων ἐξ Ωρωναιμ, ὄλεθρος καὶ σύντριμμα μέγα

[3] for *there is* a voice of *men* crying out of Oronaim, destruction and great ruin.

[4] Συνετρίβη Μωαβ, ἀναγγείλατε εἰς Ζογορα.

[4] Moab is ruined, proclaim *it* to Zogora:

[5] ὅτι ἐπλήσθη Αλαωθ ἐν κλαυθμῷ, ἀναβήσεται κλαίων ἐν ὁδῷ Ωρωναιμ, κραυγὴν συντρίμματος ἠκούσατε

[5] for Aloth is filled with weeping: one shall go up weeping by the way of Oronaim; ye have heard a cry of destruction.

[6] Φεύγετε καὶ σώσατε τὰς ψυχὰς ὑμῶν καὶ ἔσεσθε ὥσπερ ὄνος ἄγριος ἐν ἐρήμῳ.

[6] Flee ye, and save your lives, and ye shall be as a wild ass in the desert.

[7] ἐπειδὴ ἐπεποίθεις ἐν ὀχυρώμασίν σου, καὶ σὺ συλλημφθήσῃ· καὶ ἐξελεύσεται Χαμως ἐν ἀποικίᾳ, οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα.

[7] Since thou hast trusted in thy strong-hold, therefore thou shalt be taken: and Chamos shall go forth into captivity, and his priests, and his princes together.

[8] καὶ ἥξει ὄλεθρος ἐπὶ πᾶσαν πόλιν, καὶ πόλις οὐ μὴ σωθῇ, καὶ ἀπολεῖται ὁ αὐλών, καὶ ἐξολεθρευθήσεται ἡ πεδινή, καθὼς εἶπεν κύριος.

[8] And destruction shall come upon every city, it shall by no means escape; the valley also shall perish, and the plain country shall be completely destroyed, as the Lord has said.

[9] δότε σημεῖα τῇ Μωαβ, ὅτι ἁφῇ ἀναφθήσεται, καὶ πᾶσαι αἱ πόλεις αὐτῆς εἰς ἄβατον ἔσονται· πόθεν ἔνοικος αὐτῇ;

[9] Set marks upon Moab, for she shall be touched with a plague-spot, and all her cities shall become desolate; whence *shall there be* an inhabitant for her?

[10] ἐπικατάρατος ὁ ποιῶν τὰ ἔργα κυρίου ἀμελῶς ἐξαίρων μάχαιραν αὐτοῦ ἀφ᾽ αἵματος.

[10] Cursed is the man that does the works of the Lord carelessly, keeping back his sword from blood.

[11] ἀνεπαύσατο Μωαβ ἐκ παιδαρίου καὶ πεποιθὼς ἦν ἐπὶ τῇ δόξῃ αὐτοῦ, οὐκ ἐνέχεεν ἐξ ἀγγείου εἰς ἀγγεῖον καὶ εἰς ἀποικισμὸν οὐκ ᾤχετο· διὰ τοῦτο ἔστη γεῦμα αὐτοῦ ἐν αὐτῷ, καὶ ὀσμὴ αὐτοῦ οὐκ ἐξέλιπεν.

[11] Moab has been at ease from a child, and trusted in his glory; he has not poured out *his liquor* from vessel to vessel, and has not gone into banishment, therefore his taste remained in him, and his smell departed not.

[12] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ ἀποστελῶ αὐτῷ κλίνοντας, καὶ κλινοῦσιν αὐτὸν καὶ τὰ σκεύη αὐτοῦ λεπτυνοῦσιν καὶ τὰ κέρατα αὐτοῦ συγκόψουσιν.

[12] Therefore, behold, his days come, saith the Lord, when I shall send upon him bad leaders, and they shall lead him astray, and they shall utterly break in pieces his possessions, and shall cut his horns asunder.

[13] καὶ καταισχυνθήσεται Μωαβ ἀπὸ Χαμως, ὥσπερ κατῃσχύνθη οἶκος Ισραηλ ἀπὸ Βαιθηλ ἐλπίδος αὐτῶν πεποιθότες ἐπ᾽ αὐτοῖς.

[13] And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Baethel their hope, having trusted in them.

[14] πῶς ἐρεῖτε Ἰσχυροί ἐσμεν καὶ ἄνθρωπος ἰσχύων εἰς τὰ πολεμικά;

[14] How will ye say, We are strong, and men strong for war?

[15] ὥλετο Μωαβ πόλις αὐτοῦ, καὶ ἐκλεκτοὶ νεανίσκοι αὐτοῦ κατέβησαν εἰς σφαγήν·

[15] Moab is ruined, *even* his city, and his choice young men have gone down to slaughter.

[16] ἐγγὺς ἡμέρα Μωαβ ἐλθεῖν, καὶ πονηρία αὐτοῦ ταχεῖα σφόδρα.

[16] The day of Moab is near at hand, and his iniquity moves swiftly *to vengeance*.

[17] κινήσατε αὐτῷ, πάντες κυκλόθεν αὐτοῦ, πάντες εἰδότες ὄνομα αὐτοῦ· εἴπατε Πῶς συνετρίβη βακτηρία εὐκλεής, ῥάβδος μεγαλώματος;

[17] Shake *the head* at him, all ye that are round about him; all *of you* utter his name; say ye, How is the glorious staff broken to pieces, the rod of magnificence!

[18] κατάβηθι ἀπὸ δόξης καὶ κάθισον ἐν ὑγρασίᾳ, καθημένη Δαιβων· ἐκτρίβητε, ὅτι ὥλετο Μωαβ, ἀνέβη εἰς σὲ λυμαινόμενος ὀχύρωμά σου.

[18] Come down from *thy* glory, and sit down in a damp place: Daebon shall be broken, because Moab is destroyed: there has gone up against thee one to ravage thy strong-hold.

[19] ἐφ’ ὁδοῦ στῆθι καὶ ἔπιδε, καθημένη ἐν Αροηρ, καὶ ἐρώτησον φεύγοντα καὶ σῳζόμενον καὶ εἰπόν Τί ἐγένετο;

[19] Stand by the way, and look, thou that dwellest in Arer; and ask him that is fleeing, and him that escapes, and say, What has happened?

[20] κατηισχύνθη Μωαβ, ὅτι συνετρίβη· ὀλόλυξον καὶ κέκραξον, ἀνάγγειλον ἐν Αρνων ὅτι ὥλετο Μωαβ.

[20] Moab is put to shame, because he is broken: howl and cry; proclaim in Arnon, that Moab has perished.

[21] καὶ κρίσις ἔρχεται εἰς γῆν τοῦ Μισωρ ἐπὶ Χαιλων καὶ ἐπὶ Ιασσα καὶ ἐπὶ Μωφαθ

[21] And judgment is coming against the land of Misor, upon Chelon, and Rephas, and Mophas,

[22] καὶ ἐπὶ Δαιβων καὶ ἐπὶ Ναβαυ καὶ ἐπ᾽ οἶκον Δεβλαθαιμ

[22] and upon Daebon, and upon Nabau, and upon the house of Daethlathaim,

[23] καὶ ἐπὶ Καριαθαιμ καὶ ἐπ᾽ οἶκον Γαμωλ καὶ ἐπ᾽ οἶκον Μαων

[23] and upon Cariathaim, and upon the house of Gaemol, and upon the house of Maon,

[24] καὶ ἐπὶ Καριωθ καὶ ἐπὶ Βοσορ καὶ ἐπὶ πάσας τὰς πόλεις Μωαβ τὰς πόρρω καὶ τὰς ἐγγύς.

[24] and upon Carioth, and upon Bosor, and upon all the cities of Moab, far and near.

[25] κατεάχθη κέρας Μωαβ, καὶ τὸ ἐπίχειρον αὐτοῦ συνετρίβη.

[25] The horn of Moab is broken, and his arm is crushed.

[26] μεθύσατε αὐτόν, ὅτι ἐπὶ κύριον ἐμεγαλύνθη· καὶ ἐπικρούσει Μωαβ ἐν χειρὶ αὐτοῦ καὶ ἔσται εἰς γέλωτα καὶ αὐτός.

[26] Make ye him drunk; for he has magnified himself against the Lord: and Moab shall clap with his hand, and shall be also himself a laughing-stock.

[27] καὶ εἰ μὴ εἰς γελοιασμὸν ἦν σοι Ισραηλ; εἰ ἐν κλοπαῖς σου εὑρέθη, ὅτι ἐπολέμεις αὐτόν;

[27] For surely Israel was to thee a laughing-stock, and was found among thy thefts, because thou didst fight against him.

[28] κατέλιπον τὰς πόλεις καὶ ᾤκησαν ἐν πέτραις οἱ κατοικοῦντες Μωαβ, ἐγενήθησαν ὡς περιστεραὶ νοσσεύουσαι ἐν πέτραις στόματι βοθύνου.

[28] The inhabitants of Moab have left the cities, and dwelt in rocks; they have become as doves nestling in rocks, at the mouth of a cave.

[29] ἤκουσα ὕβριν Μωαβ, ὕβρισεν λίαν· ὕβριν αὐτοῦ καὶ ὑπερηφανίαν αὐτοῦ, καὶ ὑψώθη ἡ καρδία αὐτοῦ.

[29] And I have heard of the pride of Moab, he has greatly heightened his pride and his haughtiness, and his heart has been lifted up.

[30] ἐγὼ δὲ ἔγνων ἔργα αὐτοῦ· οὐχὶ τὸ ἱκανὸν αὐτοῦ, οὐχ οὕτως ἐποίησεν.

[30] But I know his works: is it not enough for him? has he not done thus?

[31] διὰ τοῦτο ἐπὶ Μωαβ ὀλολύζετε πάντοθεν, βοήσατε ἐπ᾽ ἄνδρας Κιραδας αὐχμοῦ.

[31] Therefore howl ye for Moab on all sides; cry out against the shorn men *in* a gloomy place. I will weep for thee,

[32] ὡς κλαυθμὸν Ιαζηρ ἀποκλαύσομαί σοι, ἄμπελος Σεβημα· κλήματά σου διῆλθεν θάλασσαν, Ιαζηρ ἥψαντο· ἐπὶ ὀπώραν σου, ἐπὶ τρυγηταῖς σου ὄλεθρος ἐπέπεσεν.

[32] O vine of Aserema, as with the weeping of Jazer: thy branches are gone over the sea, they reached the cities of Jazer: destruction has come upon thy fruits, *and* upon thy grape-gatherers.

[33] συνεψήσθη χαρμοσύνη καὶ εὐφροσύνη ἐκ τῆς Μωαβίτιδος, καὶ οἶνος ἦν ἐπὶ ληνοῖς σου· πρωῒ οὐκ ἐπάτησαν οὐδὲ δείλης, οὐκ ἐποίησαν αιδαδ.

[33] Joy and gladness have been utterly swept off the land of Moab: and *though* there was wine in thy presses, in the morning they trod it not, neither in the evening did they raise the cry of joy.

[34] ἀπὸ κραυγῆς Εσεβων ἕως Ελεαλη αἱ πόλεις αὐτῶν ἔδωκαν φωνὴν αὐτῶν, ἀπὸ Ζογορ ἕως Ωρωναιμ καὶ Αγλαθ – σαλισια, ὅτι καὶ τὸ ὕδωρ Νεβριμ εἰς κατάκαυμα ἔσται.

[34] From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim, and their tidings *as* a heifer of three years old, for the water also of Nebrin shall be dried up.

[35] καὶ ἀπολῶ τὸν Μωαβ, φησὶν κύριος, ἀναβαίνοντα ἐπὶ βωμὸν καὶ θυμιῶντα θεοῖς αὐτοῦ.

[35] And I will destroy Moab, saith the Lord, as he comes up to the altar, and burns incense to his gods.

[36] διὰ τοῦτο καρδία μου, Μωαβ, ὥσπερ αὐλοὶ βομβήσουσιν, καρδία μου ἐπ᾽ ἀνθρώπους Κιραδας ὥσπερ αὐλὸς βομβήσει· διὰ τοῦτο ἃ περιεποιήσατο, ἀπώλετο ἀπὸ ἀνθρώπου.

[36] Therefore the heart of Moab shall sound as pipes, my heart shall sound as a pipe for the shorn men; forasmuch as what *every* man has gained has perished from him.

[37] πᾶσαν κεφαλὴν ἐν παντὶ τόπῳ ξυρήσονται, καὶ πᾶς πώγων ξυρηθήσεται, καὶ πᾶσαι χεῖρες κόψονται, καὶ ἐπὶ πάσης ὀσφύος σάκκος.

[37] They shall all have their heads shaved in every place, and every beard shall be shaved; and all hands shall beat *the breasts*, and on all loins shall be sackcloth.

[38] καὶ ἐπὶ πάντων τῶν δωμάτων Μωαβ καὶ ἐπὶ πλατείαις αὐτῆς, ὅτι συνέτριψα τὸν Μωαβ, φησὶν κύριος, ὡς ἀγγεῖον, οὗ οὐκ ἔστιν χρεία αὐτοῦ.

[38] And on all the housetops of Moab, and in his streets *shall be mourning*: for I have broken *him*, saith the Lord, as a vessel, which is useless.

[39] πῶς κατήλλαξεν; πῶς ἔστρεψεν νῶτον Μωαβ; ᾐσχύνθη καὶ ἐγένετο Μωαβ εἰς γέλωτα καὶ ἐγκότημα πᾶσιν τοῖς κύκλῳ αὐτῆς.

[39] How has he changed! how has Moab turned *his* back! Moab is put to shame, and become a laughing-stock, and an object of anger to all that are round about him.

[40] ὅτι οὕτως εἶπεν κύριος

[40] For thus said the Lord;

[41] Ἐλήμφθη Ακκαριωθ, καὶ τὰ ὀχυρώματα συνελήμφθη·

[41] Carioth is taken, and the strong-holds have been taken together.

[42] καὶ ἀπολεῖται Μωαβ ἀπὸ ὄχλου, ὅτι ἐπὶ τὸν κύριον ἐμεγαλύνθη.

[42] And Moab shall perish from being a multitude, because he has magnified himself against the Lord.

[43] παγὶς καὶ φόβος καὶ βόθυνος ἐπὶ σοί, καθήμενος Μωαβ·

[43] A snare, and fear, and the pit, are upon thee, O inhabitant off Moab.

[44] ὁ φεύγων ἀπὸ προσώπου τοῦ φόβου ἐμπεσεῖται εἰς τὸν βόθυνον, καὶ ὁ ἀναβαίνων ἐκ τοῦ βοθύνου συλλημφθήσεται ἐν τῇ παγίδι, ὅτι ἐπάξω

ταῦτα ἐπὶ Μωαβ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῆς.] Ὅσα ἐπροφήτευσεν Ιερεμιας ἐπὶ πάντα τὰ ἔθνη.

[44] he that flees from the terror shall fall into the pit, and he that comes up out of the pit shall even be taken in the snare: for I will bring these things upon Moab in the year of their visitation.

CHAPTER 32

[15] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Λαβὲ τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρός μου καὶ ποτιεῖς πάντα τὰ ἔθνη, πρὸς ἃ ἐγὼ ἀποστέλλω σε πρὸς αὐτούς,

[15] Thus said the Lord God of Israel; Take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee.

[16] καὶ πίονται καὶ ἐξεμοῦνται καὶ μανήσονται ἀπὸ προσώπου τῆς μαχαίρας, ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον αὐτῶν.

[16] And they shall drink, and vomit, and be mad, because of the sword which I send among them.

[17] καὶ ἔλαβον τὸ ποτήριον ἐκ χειρὸς κυρίου καὶ ἐπότισα τὰ ἔθνη, πρὸς ἃ ἀπέστειλέν με κύριος ἐπ᾽ αὐτά,

[17] So I took the cup out of the Lord’s hand, and caused the nations to whom the Lord sent me to drink:

[18] τὴν Ιερουσαλημ καὶ τὰς πόλεις Ιουδα καὶ βασιλεῖς Ιουδα καὶ ἄρχοντας αὐτοῦ τοῦ θεῖναι αὐτὰς εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς συριγμὸν

[18] Jerusalem, and the cities of Juda, and the kings of Juda, and his princes, to make them a desert place, a desolation, and a hissing;

[19] καὶ τὸν Φαραω βασιλέα Αἰγύπτου καὶ τοὺς παῖδας αὐτοῦ καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ πάντα τὸν λαὸν αὐτοῦ

[19] and Pharao king of Egypt, and his servants, and his nobles, and all his people;

[20] καὶ πάντας τοὺς συμμίκτους αὐτοῦ καὶ πάντας τοὺς βασιλεῖς ἀλλοφύλων, τὴν Ἀσκαλῶνα καὶ τὴν Γάζαν καὶ τὴν Ακκαρων καὶ τὸ ἐπίλοιπον Ἀζώτου

[20] and all the mingled *people*, and all the kings of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus,

[21] καὶ τὴν Ιδουμαίαν καὶ τὴν Μωαβῖτιν καὶ τοὺς υἱοὺς Αμμων

[21]

[21] and Idumea, and the land of Moab, and the children of Ammon,

[22] καὶ πάντας βασιλεῖς Τύρου καὶ βασιλεῖς Σιδῶνος καὶ βασιλεῖς τοὺς ἐν τῷ πέραν τῆς θαλάσσης

[22] and the kings of Tyre, and the kings of Sidon, and the kings in the *country* beyond the sea,

[23] καὶ τὴν Δαιδαν καὶ τὴν Θαιμαν καὶ τὴν Ρως καὶ πᾶν περικεκαρμένον κατὰ πρόσωπον αὐτοῦ

[23] and Daedan, and Thaeman, and Ros, and every one that is shaved round about the face,

[24] καὶ πάντας τοὺς συμμίκτους τοὺς καταλύοντας ἐν τῇ ἐρήμῳ

[24] and all the mingled *people* lodging in the wilderness,

[25] καὶ πάντας βασιλεῖς Αιλαμ καὶ πάντας βασιλεῖς Περσῶν

[25] and all the kings of Ælam, and all the kings of the Persians,

[26] καὶ πάντας βασιλεῖς ἀπὸ ἀπηλιώτου τοὺς πόρρω καὶ τοὺς ἐγγύς, ἕκαστον πρὸς τὸν ἀδελφὸν αὐτοῦ, καὶ πάσας τὰς βασιλείας τὰς ἐπὶ προσώπου τῆς γῆς.

[26] and all the kings from the north, the far and the near, each one with his brother, and all the kingdom s which are on the face of the earth.

[27] καὶ ἐρεῖς αὐτοῖς Οὕτως εἶπεν κύριος παντοκράτωρ Πίετε καὶ μεθύσθητε καὶ ἐξεμέσατε καὶ πεσεῖσθε καὶ οὐ μὴ ἀναστῆτε ἀπὸ προσώπου τῆς μαχαίρας, ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν.

[27] And thou shalt say to them, Thus said the Lord Almighty; Drink ye, be ye drunken; and ye shall vomit, and shall fall, and shall in nowise rise, because of the sword which I send among you.

[28] καὶ ἔσται ὅταν μὴ βούλωνται δέξασθαι τὸ ποτήριον ἐκ τῆς χειρός σου ὥστε πιεῖν, καὶ ἐρεῖς Οὕτως εἶπεν κύριος Πιόντες πίεσθε·

[28] And it shall come to pass, when they refuse to take the cup out of thine hand, to drink it, that thou shalt say, Thus said the Lord; Ye shall surely drink.

[29] ὅτι ἐν πόλει, ἐν ᾗ ὠνομάσθη τὸ ὄνομά μου ἐπ᾽ αὐτήν, ἐγὼ ἄρχομαι κακῶσαι, καὶ ὑμεῖς καθάρσει οὐ μὴ καθαρισθῆτε, ὅτι μάχαιραν ἐγὼ καλῶ ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς.

[29] For I am beginning to afflict the city whereon my name is called, and ye shall by no means be held guiltless: for I am calling a sword upon all that dwell upon the earth.

[30] καὶ σὺ προφητεύσεις ἐπ᾽ αὐτοὺς τοὺς λόγους τούτους καὶ ἐρεῖς Κύριος ἀφ᾽ ὑψηλοῦ χρηματιεῖ, ἀπὸ τοῦ ἁγίου αὐτοῦ δώσει φωνὴν αὐτοῦ· λόγον χρηματιεῖ ἐπὶ τοῦ τόπου αὐτοῦ, καὶ αιδαδ ὥσπερ τρυγῶντες ἀποκριθήσονται· καὶ ἐπὶ τοὺς καθημένους ἐπὶ τὴν γῆν

[30] And thou shalt prophesy against them these words, and shalt say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on the earth,

[31] ἥκει ὄλεθρος ἐπὶ μέρος τῆς γῆς, ὅτι κρίσις τῷ κυρίῳ ἐν τοῖς ἔθνεσιν, κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα, οἱ δὲ ἀσεβεῖς ἐδόθησαν εἰς μάχαιραν, λέγει κύριος.

[31] *even* upon *the extreme* part of the earth; for the Lord *has* a controversy with the nations, he is pleading with all flesh, and the ungodly are given to the sword, saith the Lord.

[32] οὕτως εἶπεν κύριος Ἰδοὺ κακὰ ἔρχεται ἀπὸ ἔθνους ἐπὶ ἔθνος, καὶ λαῖλαψ μεγάλη ἐκπορεύεται ἀπ᾽ ἐσχάτου τῆς γῆς.

[32] Thus said the Lord; Behold, evils are proceeding from nation to nation, and a great whirlwind goes forth from the end of the earth.

[33] καὶ ἔσονται τραυματίαι ὑπὸ κυρίου ἐν ἡμέρᾳ κυρίου ἐκ μέρους τῆς γῆς καὶ ἕως εἰς μέρος τῆς γῆς· οὐ μὴ κατορυγῶσιν, εἰς κόπρια ἐπὶ προσώπου τῆς γῆς ἔσονται.

[33] And the slain of the Lord shall be in the day of the Lord from *one* end of the earth even to the *other* end of the earth: they shall not be buried; they shall be as dung on the face of the earth.

[34] ἀλαλάξατε, ποιμένες, καὶ κεκράξατε· καὶ κόπτεσθε, οἱ κριοὶ τῶν προβάτων· ὅτι ἐπληρώθησαν αἱ ἡμέραι ὑμῶν εἰς σφαγήν, καὶ πεσεῖσθε

ὥσπερ οἱ κριοὶ οἱ ἐκλεκτοί·

[34] Howl, ye shepherds, and cry; and lament, ye rams of the flock: for your days have been completed for slaughter, and ye shall fall as the choice rams.

[35] καὶ ἀπολεῖται φυγὴ ἀπὸ τῶν ποιμένων καὶ σωτηρία ἀπὸ τῶν κριῶν τῶν προβάτων.

[35] And flight shall perish from the shepherds, and safety from the rams of the flock.

[36] φωνὴ κραυγῆς τῶν ποιμένων καὶ ἀλαλαγμὸς τῶν προβάτων καὶ τῶν κριῶν, ὅτι ὠλέθρευσεν κύριος τὰ βοσκήματα αὐτῶν,

[36] A voice of the crying of the shepherds, and a moaning of the sheep and the rams: for the Lord has destroyed their pastures.

[37] καὶ παύσεται τὰ κατάλοιπα τῆς εἰρήνης ἀπὸ προσώπου ὀργῆς θυμοῦ μου.

[37] And the peaceable abodes that remain shall be destroyed before the fierceness of my anger.

[38] ἐγκατέλιπεν ὥσπερ λέων κατάλυμα αὐτοῦ, ὅτι ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον ἀπὸ προσώπου τῆς μαχαίρας τῆς μεγάλης.

[38] He has forsaken his lair, as a lion: for their land is become desolate before the great sword.

CHAPTER 33

[1] Ἐν ἀρχῇ βασιλέως Ιωακιμ υἱοῦ Ιωσια ἐγενήθη ὁ λόγος οὗτος παρὰ κυρίου

[1] IN THE BEGINNING OF THE REIGN OF KING JOAKIM SON OF JOSIAS THERE CAME THIS WORD FROM THE LORD.

[2] Οὕτως εἶπεν κύριος Στῆθι ἐν αὐλῇ οἴκου κυρίου καὶ χρηματιεῖς ἅπασι τοῖς Ιουδαίοις καὶ πᾶσι τοῖς ἐρχομένοις προσκυνεῖν ἐν οἴκῳ κυρίου ἅπαντας τοὺς λόγους, οὓς συνέταξά σοι αὐτοῖς χρηματίσαι, μὴ ἀφέλῃς ῥῆμα·

[2] Thus said the Lord; Stand in the court of the Lord's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of the Lord, all the words which I commanded thee to speak to them; abate not one word.

[3] ἴσως ἀκούσονται καὶ ἀποστραφήσονται ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ παύσομαι ἀπὸ τῶν κακῶν, ὧν ἐγὼ λογίζομαι τοῦ ποιῆσαι αὐτοῖς ἕνεκεν τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν.

[3] Peradventure they will hear, and turn every one from his evil way: then I will cease from the evils which I purpose to do to them, because of their evil practices.

[4] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Ἐὰν μὴ ἀκούσητέ μου τοῦ πορεύεσθαι ἐν τοῖς νομίμοις μου, οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν,

[4] And thou shalt say, Thus said the Lord; If ye will not hearken to me, to walk in my statutes which I set before you,

[5] εἰσακούειν τῶν λόγων τῶν παίδων μου τῶν προφητῶν, οὓς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς ὄρθρου καὶ ἀπέστειλα καὶ οὐκ εἰσηκούσατέ μου,

[5] to hearken to the words of my servants the prophets, whom I send to you early in the morning; yea, I sent them, but ye hearkened not to me;

[6] καὶ δώσω τὸν οἶκον τοῦτον ὥσπερ Σηλωμ καὶ τὴν πόλιν δώσω εἰς κατάραν πᾶσιν τοῖς ἔθνεσιν πάσης τῆς γῆς.

[6] then will I make this house as Selo, and I will make *this* city a curse to all the nations of all the earth.

[7] καὶ ἤκουσαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς τοῦ Ιερεμιου λαλοῦντος τοὺς λόγους τούτους ἐν οἴκῳ κυρίου.

[7] And the priests, and the false prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

[8] καὶ ἐγένετο Ιερεμιου παυσαμένου λαλοῦντος πάντα, ἃ συνέταξεν αὐτῷ κύριος λαλῆσαι παντὶ τῷ λαῷ, καὶ συνελάβοσαν αὐτὸν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς λέγων Θανάτῳ ἀποθανῇ,

[8] And it came to pass, when Jeremiah had ceased speaking all that the Lord had ordered him to speak to all the people, that the priests and the false prophets and all the people took him, saying,

[9] ὅτι ἐπροφήτευσας τῷ ὀνόματι κυρίου λέγων Ὥσπερ Σηλωμ ἔσται ὁ οἶκος οὗτος, καὶ ἡ πόλις αὕτη ἐρημωθήσεται ἀπὸ κατοικούντων· καὶ ἐξεκκλησιάσθη πᾶς ὁ λαὸς ἐπὶ Ιερεμιαν ἐν οἴκῳ κυρίου.

[9] Thou shalt surely die, because thou hast prophesied in the name of the Lord, saying, This house shall be as Selo, and this city shall be made quite destitute of inhabitants.

And all the people assembled against Jeremiah in the house of the Lord.

[10] Καὶ ἤκουσαν οἱ ἄρχοντες Ιουδα τὸν λόγον τοῦτον καὶ ἀνέβησαν ἐξ οἴκου τοῦ βασιλέως εἰς οἶκον κυρίου καὶ ἐκάθισαν ἐν προθύροις πύλης κυρίου τῆς καινῆς.

[10] And the princes of Juda heard this word, and they went up out of the house of the king to the house of the Lord, and sat in the entrance of the new gate.

[11] καὶ εἶπαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ Κρίσις θανάτου τῷ ἀνθρώπῳ τούτῳ, ὅτι ἐπροφήτευσεν κατὰ τῆς πόλεως ταύτης, καθὼς ἠκούσατε ἐν τοῖς ὠσὶν ὑμῶν.

[11] Then the priests and the false prophets said to the princes and to all the people, The judgment of death *is due* to this man; because he has prophesied against this city, as ye have heard with your ears.

[12] καὶ εἶπεν Ιερεμιας πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ λέγων Κύριος ἀπέστειλέν με προφητεῦσαι ἐπὶ τὸν οἶκον τοῦτον καὶ ἐπὶ τὴν πόλιν ταύτην πάντας τοὺς λόγους τούτους, οὓς ἠκούσατε.

[12] Then Jeremiah spoke to the princes, and to all the people, saying, The Lord sent me to prophesy against this house and against this city, all the words which ye have heard.

[13] καὶ νῦν βελτίους ποιήσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἔργα ὑμῶν καὶ ἀκούσατε τῆς φωνῆς κυρίου, καὶ παύσεται κύριος ἀπὸ τῶν κακῶν, ὧν ἐλάλησεν ἐφ᾽ ὑμᾶς.

[13] And now amend your ways and your works, and hearken to the voice of the Lord; and the Lord shall cease from the evils which he has pronounced against you.

[14] καὶ ἰδοὺ ἐγὼ ἐν χερσὶν ὑμῶν· ποιήσατέ μοι ὡς συμφέρει καὶ ὡς βέλτιον ὑμῖν.

[14] And behold, I am in your hands; do to me as is expedient, and as it is best for you.

[15] ἀλλ᾽ ἢ γνόντες γνώσεσθε ὅτι, εἰ ἀναιρεῖτέ με, αἷμα ἀθῷον δίδοτε ἐφ᾽ ὑμᾶς καὶ ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας ἐν αὐτῇ· ὅτι ἐν ἀληθείᾳ ἀπέσταλκέν με κύριος πρὸς ὑμᾶς λαλῆσαι εἰς τὰ ὦτα ὑμῶν πάντας τοὺς λόγους τούτους.

[15] But know for a certainty, that if ye slay me, ye bring innocent blood upon yourselves, and upon this city, and upon them that dwell in it; for in truth the Lord has sent me to you to speak in your ears all these words.

[16] καὶ εἶπαν οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας Οὐκ ἔστιν τῷ ἀνθρώπῳ τούτῳ κρίσις θανάτου, ὅτι ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ ἡμῶν ἐλάλησεν πρὸς ἡμᾶς.

[16] Then the princes and all the people said to the priests and to the false prophets; Judgment of death is not *due* to this man; for he has spoken to us in the name of the Lord our God.

[17] καὶ ἀνέστησαν ἄνδρες τῶν πρεσβυτέρων τῆς γῆς καὶ εἶπαν πάσῃ τῇ συναγωγῇ τοῦ λαοῦ

[17] And there rose up men of the elders of the land, and said to all the assembly of the people,

[18] Μιχαιας ὁ Μωραθίτης ἦν ἐν ταῖς ἡμέραις Εζεκιου βασιλέως Ιουδα καὶ εἶπεν παντὶ τῷ λαῷ Ιουδα Οὕτως εἶπεν κύριος Σιων ὡς ἀγρὸς

ἀροτριαθήσεται, καὶ Ιερουσαλημ εἰς ἄβατον ἔσται καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ.

[18] Michaeas the Morathite lived in the days of Ezekias king of Juda, and said to all the people of Juda, Thus saith the Lord; Sion shall be ploughed as a field, and Jerusalem shall become a desolation, and the mountain of the house shall be a thicket of trees.

[19] μὴ ἀνελὼν ἀνεῖλεν αὐτὸν Εζεκιας καὶ πᾶς Ιουδα; οὐχὶ ὅτι ἐφοβήθησαν τὸν κύριον καὶ ὅτι ἐδεήθησαν τοῦ προσώπου κυρίου, καὶ ἐπαύσατο κύριος ἀπὸ τῶν κακῶν, ὧν ἐλάλησεν ἐπ᾽ αὐτούς; καὶ ἡμεῖς ἐποιήσαμεν κακὰ μεγάλα ἐπὶ ψυχὰς ἡμῶν. –

[19] Did Ezekias and all Juda in any way slay him? Was it not that they feared the Lord, and they made supplication before the Lord, and the Lord ceased from the evils which he *had* pronounced against them? whereas we have wrought great evil against our own souls.

[20] καὶ ἄνθρωπος ἦν προφητεύων τῷ ὀνόματι κυρίου, Ουριας υἱὸς Σαμαιου ἐκ Καριαθιαριμ, καὶ ἐπροφήτευσεν περὶ τῆς γῆς ταύτης κατὰ πάντας τοὺς λόγους Ιερεμιου.

[20] And there was *another* man prophesying in the name of the Lord, Urias the son of Samaeas of Cariathiarim; and he prophesied concerning this land according to all the words of Jeremiah.

[21] καὶ ἤκουσεν ὁ βασιλεὺς Ιωακιμ καὶ πάντες οἱ ἄρχοντες πάντας τοὺς λόγους αὐτοῦ καὶ ἐζήτουν ἀποκτεῖναι αὐτόν, καὶ ἤκουσεν Ουριας καὶ εἰσῆλθεν εἰς Αἴγυπτον.

[21] And king Joakim and all the princes heard all his words, and sought to slay him; and Urias heard *it* and went into Egypt.

[22] καὶ ἐξαπέστειλεν ὁ βασιλεὺς ἄνδρας εἰς Αἴγυπτον,

[22] And the king sent men into Egypt;

[23] καὶ ἐξηγάγοσαν αὐτὸν ἐκεῖθεν καὶ εἰσηγάγοσαν αὐτὸν πρὸς τὸν βασιλέα, καὶ ἐπάταξεν αὐτὸν ἐν μαχαίρᾳ καὶ ἔρριψεν αὐτὸν εἰς τὸ μνῆμα υἱῶν λαοῦ αὐτοῦ.

[23] and they brought him thence, and brought him into the king; and he smote him with the sword, and cast him into the sepulchre of the children of his people.

[24] πλὴν χεὶρ Αχικαμ υἱοῦ Σαφαν ἦν μετὰ Ιερεμιου τοῦ μὴ παραδοῦναι αὐτὸν εἰς χεῖρας τοῦ λαοῦ τοῦ μὴ ἀνελεῖν αὐτόν.

[24] Nevertheless the hand of Achicam son of Saphan was with Jeremiah, to prevent his being delivered into the hands of the people, or being killed.

CHAPTER 34

[2] Οὕτως εἶπεν κύριος Ποίησον δεσμοὺς καὶ κλοιοὺς καὶ περίθου περὶ τὸν τράχηλόν σου·

[1] Thus said the Lord; Make to thyself bonds and yokes, and put *them* about thy neck,

[3] καὶ ἀποστελεῖς αὐτοὺς πρὸς βασιλέα Ιδουμαίας καὶ πρὸς βασιλέα Μωαβ καὶ πρὸς βασιλέα υἱῶν Αμμων καὶ πρὸς βασιλέα Τύρου καὶ πρὸς βασιλέα Σιδῶνος ἐν χερσὶν ἀγγέλων αὐτῶν τῶν ἐρχομένων εἰς ἀπάντησιν αὐτῶν εἰς Ιερουσαλημ πρὸς Σεδεκιαν βασιλέα Ιουδα.

[3] and thou shalt send them to the king of Idumea, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hands of their messengers that come to meet them at Jerusalem to Sedekias king of Juda.

[4] καὶ συντάξεις αὐτοῖς πρὸς τοὺς κυρίους αὐτῶν εἰπεῖν Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Οὕτως ἐρεῖτε πρὸς τοὺς κυρίους ὑμῶν

[4] And thou shalt commission them to say to their lords, Thus said the Lord God of Israel; Thus shall ye say to your lords;

[5] ὅτι ἐγὼ ἐποίησα τὴν γῆν ἐν τῇ ἰσχύι μου τῇ μεγάλῃ καὶ ἐν τῷ ἐπιχείρῳ μου τῷ ὑψηλῷ καὶ δώσω αὐτὴν ᾧ ἐὰν δόξῃ ἐν ὀφθαλμοῖς μου.

[5] I have made the earth by my great power, and with my high arm, and I will give it to whomsoever it shall seem *good* in mine eyes.

[6] ἔδωκα τὴν γῆν τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος δουλεύειν αὐτῷ, καὶ τὰ θηρία τοῦ ἀγροῦ ἐργάζεσθαι αὐτῷ.

[6] I gave the earth to Nabuchodonosor king of Babylon to serve him, and the wild beasts of the field to labour for him.

[8] καὶ τὸ ἔθνος καὶ ἡ βασιλεία, ὅσοι ἐὰν μὴ ἐμβάλωσιν τὸν τράχηλον αὐτῶν ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος, ἐν μαχαίρᾳ καὶ ἐν λιμῷ ἐπισκέψομαι αὐτούς, εἶπεν κύριος, ἕως ἐκλίπωσιν ἐν χειρὶ αὐτοῦ.

[7] 8 And the nation and kingdom, all that shall not put their neck under the yoke of the king of Babylon, with sword and famine will I visit them, saith the Lord, until they are consumed by his hand.

[9] καὶ ὑμεῖς μὴ ἀκούετε τῶν ψευδοπροφητῶν ὑμῶν καὶ τῶν μαντευομένων ὑμῖν καὶ τῶν ἐνυπνιαζομένων ὑμῖν καὶ τῶν οἰωνισμάτων ὑμῶν καὶ τῶν φαρμακῶν ὑμῶν τῶν λεγόντων Οὐ μὴ ἐργάσησθε τῷ βασιλεῖ Βαβυλῶνος·

[9] And hearken ye not to your false prophets, nor to them that divine to you, nor to them that foretell events by dreams to you, nor to your auguries, nor your sorcerers, that say, Ye shall by no means work for the king of Babylon:

[10] ὅτι ψευδῆ αὐτοὶ προφητεύουσιν ὑμῖν πρὸς τὸ μακρῦναι ὑμᾶς ἀπὸ τῆς γῆς ὑμῶν.

[10] for they prophesy lies to you, to remove you far from your land.

[11] καὶ τὸ ἔθνος, ὃ ἐὰν εἰσαγάγῃ τὸν τράχηλον αὐτοῦ ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος καὶ ἐργάσηται αὐτῷ, καὶ καταλείψω αὐτὸν ἐπὶ τῆς γῆς αὐτοῦ, καὶ ἐργᾶται αὐτῷ καὶ ἐνοικήσει ἐν αὐτῇ. –

[11] But the nation which shall put its neck under the yoke of the king of Babylon, and serve him, I will even leave it upon its land, and it shall serve him, and dwell in it.

[12] καὶ πρὸς Σεδεκιαν βασιλέα Ιουδα ἐλάλησα κατὰ πάντας τοὺς λόγους τούτους λέγων Εἰσαγάγετε τὸν τράχηλον ὑμῶν

[12] I spoke also to Sedekias king of Juda according to all these words, saying, Put your neck into *the yoke*, and serve the king of Babylon.

[14] καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος, ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν·

[13] 14 For they prophesy unrighteous *words* to you,

[15] ὅτι οὐκ ἀπέστειλα αὐτούς, φησὶν κύριος, καὶ προφητεύουσιν τῷ ὀνόματί μου ἐπ᾽ ἀδίκῳ πρὸς τὸ ἀπολέσαι ὑμᾶς, καὶ ἀπολεῖσθε ὑμεῖς καὶ οἱ προφῆται ὑμῶν οἱ προφητεύοντες ὑμῖν ἐπ᾽ ἀδίκῳ ψευδῆ.

[15] for I sent them not, saith the Lord; and they prophesy *in* my name unjustly, that I might destroy you, and ye should perish, and your prophets, who unrighteously prophesy lies to you.

[16] ὑμῖν καὶ παντὶ τῷ λαῷ τούτῳ καὶ τοῖς ἱερεῦσιν ἐλάλησα λέγων Οὕτως εἶπεν κύριος Μὴ ἀκούετε τῶν λόγων τῶν προφητῶν τῶν

προφητευόντων ὑμῖν λεγόντων Ἰδοὺ σκεύη οἴκου κυρίου ἐπιστρέψει ἐκ Βαβυλῶνος· ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν, οὐκ ἀπέστειλα αὐτούς.

[16] I spoke to you, and to all this people, and to the priests, saying, Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous *words*. I sent them not.

[18] εἰ προφῆταί εἰσιν καὶ εἰ ἔστιν λόγος κυρίου ἐν αὐτοῖς, ἀπαντησάτωσάν μοι·

[18] If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said.

[19] ὅτι οὕτως εἶπεν κύριος Καὶ τῶν ἐπιλοίπων σκευῶν,

[19] And as for the remaining vessels,

[20] ὧν οὐκ ἔλαβεν βασιλεὺς Βαβυλῶνος, ὅτε ἀπῴκισεν τὸν Ιεχονιαν ἐξ Ιερουσαλημ,

[20] which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem,

[22] εἰς Βαβυλῶνα εἰσελεύσεται, λέγει κύριος.

[21] they shall go into Babylon, saith the Lord.

CHAPTER 35

[1] Καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει Σεδεκια βασιλέως Ιουδα ἐν μηνὶ τῷ πέμπτῳ εἶπέν μοι Ανανιας υἱὸς Αζωρ ὁ ψευδοπροφήτης ὁ ἀπὸ Γαβαων ἐν οἴκῳ κυρίου κατ᾽ ὀφθαλμοὺς τῶν ἱερέων καὶ παντὸς τοῦ λαοῦ λέγων

[1] And it came to pass in the fourth year of Sedekias king of Juda, in the fifth month, *that* Ananias the false prophet, the son of Azor, from Gabaon, spoke to me in the house of the Lord, in the sight of the priests and all the people, saying,

[2] Οὕτως εἶπεν κύριος Συνέτριψα τὸν ζυγὸν τοῦ βασιλέως Βαβυλῶνος·

[2] Thus saith the Lord; I have broken the yoke of the king of Babylon.

[3] ἔτι δύο ἔτη ἡμερῶν ἐγὼ ἀποστρέψω εἰς τὸν τόπον τοῦτον τὰ σκεύη οἴκου κυρίου

[3] Yet two full years, and I will return into this place the vessels of the house of the Lord,

[4] καὶ Ιεχονιαν καὶ τὴν ἀποικίαν Ιουδα, ὅτι συντρίψω τὸν ζυγὸν βασιλέως Βαβυλῶνος.

[4] and Jechonias, and the captivity of Juda: for I will break the yoke of the king of Babylon.

[5] καὶ εἶπεν Ιερεμιας πρὸς Ανανιαν κατ᾽ ὀφθαλμοὺς παντὸς τοῦ λαοῦ καὶ κατ᾽ ὀφθαλμοὺς τῶν ἱερέων τῶν ἑστηκότων ἐν οἴκῳ κυρίου

[5] Then Jeremiah spoke to Ananias in the sight of all the people, and in the sight of the priests that stood in the house of the Lord,

[6] καὶ εἶπεν Ιερεμιας Ἀληθῶς· οὕτω ποιήσαι κύριος· στήσαι τὸν λόγον σου, ὃν σὺ προφητεύεις, τοῦ ἐπιστρέψαι τὰ σκεύη οἴκου κυρίου καὶ πᾶσαν τὴν ἀποικίαν ἐκ Βαβυλῶνος εἰς τὸν τόπον τοῦτον.

[6] and Jeremiah said, May the Lord indeed do thus; may he confirm thy word which thou dost prophesy, to return the vessels of the house of the Lord, and all the captivity, out of Babylon to this place.

[7] πλὴν ἀκούσατε τὸν λόγον κυρίου, ὃν ἐγὼ λέγω εἰς τὰ ὦτα ὑμῶν καὶ εἰς τὰ ὦτα παντὸς τοῦ λαοῦ

[7] Nevertheless hear ye the word of the Lord which I speak in your ears, and in the ears of all the people.

[8] Οἱ προφῆται οἱ γεγονότες πρότεροί μου καὶ πρότεροι ὑμῶν ἀπὸ τοῦ αἰῶνος καὶ ἐπροφήτευσαν ἐπὶ γῆς πολλῆς καὶ ἐπὶ βασιλείας μεγάλας εἰς πόλεμον·

[8] The prophets that were before me and before you of old, also prophesied over much country, and against great kingdoms, concerning war.

[9] ὁ προφήτης ὁ προφητεύσας εἰς εἰρήνην, ἐλθόντος τοῦ λόγου γνώσονται τὸν προφήτην, ὃν ἀπέστειλεν αὐτοῖς κύριος ἐν πίστει.

[9] *As for* the prophet that has prophesied for peace, when the word has come *to pass*, they shall know the prophet whom the Lord has sent them in truth.

[10] καὶ ἔλαβεν Ανανιας ἐν ὀφθαλμοῖς παντὸς τοῦ λαοῦ τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου Ιερεμιου καὶ συνέτριψεν αὐτούς.

[10] Then Ananias took the yokes from the neck of Jeremiah in the sight of all the people, and broke them to pieces.

[11] καὶ εἶπεν Ανανιας κατ᾽ ὀφθαλμοὺς παντὸς τοῦ λαοῦ λέγων Οὕτως εἶπεν κύριος Οὕτως συντρίψω τὸν ζυγὸν βασιλέως Βαβυλῶνος ἀπὸ τραχήλων πάντων τῶν ἐθνῶν. καὶ ᾤχετο Ιερεμιας εἰς τὴν ὁδὸν αὐτοῦ. –

[11] And Ananias spoke in the presence of all the people, saying, Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremiah went his way.

[12] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν μετὰ τὸ συντρῖψαι Ανανιαν τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου αὐτοῦ λέγων

[12] And the word of the Lord came to Jeremiah, after that Ananias had broken the yokes off his neck, saying,

[13] Βάδιζε καὶ εἰπὸν πρὸς Ανανιαν λέγων Οὕτως εἶπεν κύριος Κλοιοὺς ξυλίνους συνέτριψας, καὶ ποιήσω ἀντ αὐτῶν κλοιοὺς σιδηροῦς·

[13] Go and speak to Ananias, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but I will make instead of them yokes of iron.

[14] ὅτι οὕτως εἶπεν κύριος Ζυγὸν σιδηροῦν ἔθηκα ἐπὶ τὸν τράχηλον πάντων τῶν ἐθνῶν ἐργάζεσθαι τῷ βασιλεῖ Βαβυλῶνος.

[14] For thus said the Lord, I have put a yoke of iron on the neck of all the nations, that they may serve the king of Babylon.

[15] καὶ εἶπεν Ιερεμιας τῷ Ανανια Οὐκ ἀπέσταλκέν σε κύριος, καὶ πεποιθέναι ἐποίησας τὸν λαὸν τοῦτον ἐπ᾽ ἀδίκῳ·

[15] And Jeremiah said to Ananias, The Lord has not sent thee; and thou hast caused this people to trust in unrighteousness.

[16] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐξαποστέλλω σε ἀπὸ προσώπου τῆς γῆς, τούτῳ τῷ ἐνιαυτῷ ἀποθανῇ.

[16] Therefore thus said the Lord: Behold, I *will* cast thee off from the face of the earth: this year thou shalt die.

[17] καὶ ἀπέθανεν ἐν τῷ μηνὶ τῷ ἑβδόμῳ.

[17] So he died in the seventh month.

CHAPTER 36

[1] Καὶ οὗτοι οἱ λόγοι τῆς βίβλου, οὓς ἀπέστειλεν Ιερεμιας ἐξ Ιερουσαλημ πρὸς τοὺς πρεσβυτέρους τῆς ἀποικίας καὶ πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας ἐπιστολὴν εἰς Βαβυλῶνα τῇ ἀποικίᾳ καὶ πρὸς ἅπαντα τὸν λαὸν

[1] And these are the words of the book which Jeremiah sent from Jerusalem to the elders of the captivity, and to the priests, and to the false prophets, even an epistle to Babylon for the captivity, and to all the people;

[2] ὕστερον ἐξελθόντος Ιεχονιου τοῦ βασιλέως καὶ τῆς βασιλίσσης καὶ τῶν εὐνούχων καὶ παντὸς ἐλευθέρου καὶ δεσμώτου καὶ τεχνίτου ἐξ Ιερουσαλημ

[2] (after the departure of Jechonias the king and the queen, and the eunuchs, and every freeman, and bondman, and artificer, out of Jerusalem;)

[3] ἐν χειρὶ Ελεασα υἱοῦ Σαφαν καὶ Γαμαριου υἱοῦ Χελκιου, ὃν ἀπέστειλεν Σεδεκιας βασιλεὺς Ιουδα πρὸς βασιλέα Βαβυλῶνος εἰς Βαβυλῶνα, λέγων

[3] by the hand of Eleasan son of Saphan, and Gamarias son of Chelcias, (whom Sedekias king of Juda sent to the king of Babylon to Babylon) saying,

[4] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ ἐπὶ τὴν ἀποικίαν, ἣν ἀπῴκισα ἀπὸ Ιερουσαλημ

[4] Thus said the Lord God of Israel concerning the captivity which I caused to be carried away from Jerusalem;

[5] Οἰκοδομήσατε οἴκους καὶ κατοικήσατε καὶ φυτεύσατε παραδείσους καὶ φάγετε τοὺς καρποὺς αὐτῶν

[5] Build ye houses, and inhabit *them*; and plant gardens, and eat the fruits thereof;

[6] καὶ λάβετε γυναῖκας καὶ τεκνοποιήσατε υἱοὺς καὶ θυγατέρας καὶ λάβετε τοῖς υἱοῖς ὑμῶν γυναῖκας καὶ τὰς θυγατέρας ὑμῶν ἀνδράσιν δότε καὶ πληθύνεσθε καὶ μὴ σμικρυνθῆτε

[6] and take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and be multiplied, and be not diminished.

[7] καὶ ζητήσατε εἰς εἰρήνην τῆς γῆς, εἰς ἣν ἀπῴκισα ὑμᾶς ἐκεῖ, καὶ προσεύξασθε περὶ αὐτῶν πρὸς κύριον, ὅτι ἐν εἰρήνῃ αὐτῆς ἔσται εἰρήνη ὑμῖν.

[7] And seek the peace of the land into which I have carried you captive, and ye shall pray to the Lord for the people: for in its peace ye shall *have* peace.

[8] ὅτι οὕτως εἶπεν κύριος Μὴ ἀναπειθέτωσαν ὑμᾶς οἱ ψευδοπροφῆται οἱ ἐν ὑμῖν, καὶ μὴ ἀναπειθέτωσαν ὑμᾶς οἱ μάντεις ὑμῶν, καὶ μὴ ἀκούετε εἰς τὰ ἐνύπνια ὑμῶν, ἃ ὑμεῖς ἐνυπνιάζεσθε,

[8] For thus saith the Lord; Let not the false prophets that are among you persuade you, and let not your diviners persuade you, and hearken not to your dreams which ye dream.

[9] ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν ἐπὶ τῷ ὀνόματί μου, καὶ οὐκ ἀπέστειλα αὐτούς.

[9] For they prophesy to you unrighteous *words* in my name; and I sent them not.

[10] ὅτι οὕτως εἶπεν κύριος Ὅταν μέλλῃ πληροῦσθαι Βαβυλῶνι ἑβδομήκοντα ἔτη, ἐπισκέψομαι ὑμᾶς καὶ ἐπιστήσω τοὺς λόγους μου ἐφ᾽ ὑμᾶς τοῦ τὸν λαὸν ὑμῶν ἀποστρέψαι εἰς τὸν τόπον τοῦτον·

[10] For thus said the Lord; When seventy years shall be on the point of being accomplished at Babylon, I will visit you, and will confirm my words to you, to bring back your people to this place.

[11] καὶ λογιοῦμαι ἐφ᾽ ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακὰ τοῦ δοῦναι ὑμῖν ταῦτα.

[11] And I will devise for you a device of peace, and not evil, to bestow upon you these *good things*.

[12] καὶ προσεύξασθε πρός με, καὶ εἰσακούσομαι ὑμῶν·

[12] And do ye pray to me, and I will hearken to you: and do ye earnestly seek me, and ye shall find me;

[13] καὶ ἐκζητήσατέ με, καὶ εὑρήσετέ με, ὅτι ζητήσετέ με ἐν ὅλῃ καρδίᾳ ὑμῶν,

[13] for ye shall seek me with your whole heart.

[14] καὶ ἐπιφανοῦμαι ὑμῖν. –

[14] And I will appear to you:

[15] ὅτι εἴπατε Κατέστησεν ἡμῖν κύριος προφήτας ἐν Βαβυλῶνι,

[15] whereas ye said, The Lord has appointed for us prophets in Babylon:

[21] οὕτως εἶπεν κύριος ἐπὶ Αχιαβ καὶ ἐπὶ Σεδεκιαν Ἰδοὺ ἐγὼ δίδωμι αὐτοὺς εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ πατάξει αὐτοὺς κατ᾽ ὀφθαλμοὺς ὑμῶν.

[20] 21 Thus saith the Lord concerning Achiab, and concerning Sedekias; Behold, I *will* deliver them into the hands of the king of Babylon; and he shall smite them in your sight.

[22] καὶ λήμψονται ἀπ᾽ αὐτῶν κατάραν ἐν πάσῃ τῇ ἀποικίᾳ Ιουδα ἐν Βαβυλῶνι λέγοντες Ποιήσαι σε κύριος, ὡς Σεδεκιαν ἐποίησεν καὶ ὡς Αχιαβ, οὓς ἀπετηγάνισεν βασιλεὺς Βαβυλῶνος ἐν πυρὶ

[22] And they shall make of them a curse in all the captivity of Juda in Babylon, saying, The Lord do to thee as he did to Sedekias, and as he did to Achiab, whom the king of Babylon fried in the fire;

[23] δι᾽ ἣν ἐποίησαν ἀνομίαν ἐν Ισραηλ καὶ ἐμοιχῶντο τὰς γυναῖκας τῶν πολιτῶν αὐτῶν καὶ λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου, ὃν οὐ συνέταξα αὐτοῖς, καὶ ἐγὼ μάρτυς, φησὶν κύριος. –

[23] because of the iniquity which they wrought in Israel, and *because* they committed adultery with the wives of their fellow-citizens; and spoke a word in my name, which I did not command them *to speak*, and I am witness, saith the Lord.

[24] καὶ πρὸς Σαμαιαν τὸν Νελαμίτην ἐρεῖς

[24] And to Samaeas the Ælamite thou shalt say,

[25] Οὐκ ἀπέστειλά σε τῷ ὀνόματί μου. καὶ πρὸς Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα εἰπέ

[25] I sent thee not in my name: and to Sophonias the priest the son of Maasaeas say thou,

[26] Κύριος ἔδωκέν σε εἰς ἱερέα ἀντὶ Ιωδαε τοῦ ἱερέως γενέσθαι ἐπιστάτην ἐν τῷ οἴκῳ κυρίου παντὶ ἀνθρώπῳ προφητεύοντι καὶ παντὶ ἀνθρώπῳ μαινομένῳ, καὶ δώσεις αὐτὸν εἰς τὸ ἀπόκλεισμα καὶ εἰς τὸν καταρράκτην.

[26] The Lord has made thee priest in the place of Jodae the priest, to be ruler in the house of the Lord over every prophet, and to every madman, and thou shalt put them in prison, and into the dungeon.

[27] καὶ νῦν διὰ τί συνελοιδορήσατε Ιερεμιαν τὸν ἐξ Αναθωθ τὸν προφητεύσαντα ὑμῖν;

[27] And now wherefore have ye reviled together Jeremiah of Anathoth, who prophesied to you?

[28] οὐ διὰ τοῦτο ἀπέστειλεν πρὸς ὑμᾶς εἰς Βαβυλῶνα λέγων Μακράν ἐστιν, οἰκοδομήσατε οἰκίας καὶ κατοικήσατε καὶ φυτεύσατε κήπους καὶ φάγεσθε τὸν καρπὸν αὐτῶν; –

[28] Did he not send for this purpose? for in the course of this month he sent to you to Babylon, saying, It is far off: build ye houses, and inhabit *them*; and plant gardens, and eat the fruit of them.

[29] καὶ ἀνέγνω Σοφονιας τὸ βιβλίον εἰς τὰ ὦτα Ιερεμιου.

[29] And Sophonias read the book in the ears of Jeremiah.

[30] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν λέγων

[30] Then the word of the Lord came to Jeremiah, saying,

[31] Ἀπόστειλον πρὸς τὴν ἀποικίαν λέγων Οὕτως εἶπεν κύριος ἐπὶ Σαμαιαν τὸν Νελαμίτην Ἐπειδὴ ἐπροφήτευσεν ὑμῖν Σαμαιας, καὶ ἐγὼ οὐκ ἀπέστειλα αὐτόν, καὶ πεποιθέναι ἐποίησεν ὑμᾶς ἐπ᾽ ἀδίκοις,

[31] Send to the captivity, saying, Thus saith the Lord concerning Samaeas the Ælamite, Since Samaeas has prophesied to you, and I sent him not, and he has made you to trust in iniquity,

[32] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπὶ Σαμαιαν καὶ ἐπὶ τὸ γένος αὐτοῦ, καὶ οὐκ ἔσται αὐτῶν ἄνθρωπος ἐν μέσῳ ὑμῶν τοῦ

ἰδεῖν τὰ ἀγαθά, ἃ ἐγὼ ποιήσω ὑμῖν· οὐκ ὄψονται.

[32] therefore thus saith the Lord; Behold, I will visit Samaeas, and his family: and there shall not be a man of them in the midst of you to see the good which I will do to you: they shall not see *it*.

CHAPTER 37

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου εἰπεῖν

[1] THE WORD THAT CAME TO JEREMIAS FROM THE LORD, SAYING,

[2] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ λέγων Γράψον πάντας τοὺς λόγους, οὓς ἐχρημάτισα πρὸς σέ, ἐπὶ βιβλίου·

[2] Thus speaks the Lord God of Israel, saying,

Write all the words which I have spoken to thee in a book.

[3] ὅτι ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ ἀποστρέψω τὴν ἀποικίαν λαοῦ μου Ισραηλ καὶ Ιουδα, εἶπεν κύριος, καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκα τοῖς πατράσιν αὐτῶν, καὶ κυριεύσουσιν αὐτῆς.

[3] For, behold, the days come, saith the Lord, when I will bring back the captivity of my people Israel and Juda, said the Lord: and I will bring them back to the land which I gave to their fathers, and they shall be lords of it.

[4] Καὶ οὗτοι οἱ λόγοι, οὓς ἐλάλησεν κύριος ἐπὶ Ισραηλ καὶ Ιουδα

[4] AND THESE ARE THE WORDS WHICH THE LORD SPOKE CONCERNING ISRAEL AND JUDA;

[5] Οὕτως εἶπεν κύριος Φωνὴν φόβου ἀκούσεσθε· φόβος, καὶ οὐκ ἔστιν εἰρήνη.

[5] Thus said the Lord: Ye shall hear a sound of fear, *there is* fear, and there is not peace.

[6] ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν, καὶ περὶ φόβου, ἐν ᾧ καθέξουσιν ὀσφὺν καὶ σωτηρίαν· διότι ἑώρακα πάντα ἄνθρωπον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ἐστράφησαν πρόσωπα, εἰς ἴκτερον

[6] Enquire, and see if a male has born a child? and *ask* concerning the fear, wherein they shall hold their loins, and *look for* safety: for I have seen every man, and his hands are on his loins; *their* faces are turned to paleness.

[7] ἐγενήθη. ὅτι μεγάλη ἡ ἡμέρα ἐκείνη καὶ οὐκ ἔστιν τοιαύτη, καὶ χρόνος στενός ἐστιν τῷ Ιακωβ, καὶ ἀπὸ τούτου σωθήσεται.

[7] For that day is great, and there is not such *another*; and it is a time of straitness to Jacob; but he shall be saved out of it.

[8] ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἶπεν κύριος, συντρίψω τὸν ζυγὸν ἀπὸ τοῦ τραχήλου αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω, καὶ οὐκ ἐργῶνται αὐτοὶ ἔτι ἀλλοτρίοις·

[8] In that day, said the Lord, I will break the yoke off their neck, and will burst their bonds, and they shall no longer serve strangers:

[9] καὶ ἐργῶνται τῷ κυρίῳ θεῷ αὐτῶν, καὶ τὸν Δαυιδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς.

[9] but they shall serve the Lord their God; and I will raise up to them David their king.

[12] Οὕτως εἶπεν κύριος Ἀνέστησα σύντριμμα, ἀλγηρὰ ἡ πληγή σου·

[12] Thus saith the Lord; I have brought on *thee* destruction; thy stroke is painful.

[13] οὐκ ἔστιν κρίνων κρίσιν σου, εἰς ἀλγηρὸν ἰατρεύθης, ὠφέλεια οὐκ ἔστιν σοι.

[13] There is none to judge thy cause: thou hast been painfully treated for healing, there is no help for thee.

[14] πάντες οἱ φίλοι σου ἐπελάθοντό σου, οὐ μὴ ἐπερωτήσουσιν· ὅτι πληγὴν ἐχθροῦ ἔπαισά σε, παιδείαν στερεάν, ἐπὶ πᾶσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου.

[14] All thy friends have forgotten thee; they shall not ask *about thee* at all, for I have smitten thee with he stroke of an enemy, *even* severe correction: thy sins have abounded above all thine iniquity.

[15] διὰ τοῦτο πάντες οἱ ἔσθοντές σε βρωθήσονται, καὶ πάντες οἱ ἐχθροί σου, κρέας αὐτῶν πᾶν ἔδονται·

[15] Thy sins have abounded beyond the multitude of thine iniquities, *therefore* they have done these things to thee. Therefore all that devour thee shall be eaten, and all thine enemies shall eat all their *own* flesh.

[16] ἐπὶ πλῆθος ἀδικιῶν σου ἐπληθύνθησαν αἱ ἁμαρτίαι σου, ἐποίησαν ταῦτά σοι· καὶ ἔσονται οἱ διαφοροῦντές σε εἰς διαφόρημα, καὶ πάντας τοὺς προνομεύοντάς σε δώσω εἰς προνομήν.

[16] And they that spoil thee shall become a spoil, and I will give up to be plundered all that have plundered thee.

[17] ὅτι ἀνάξω τὸ ἴαμά σου, ἀπὸ πληγῆς ὀδυνηρᾶς ἰατρεύσω σε, φησὶν κύριος, ὅτι ἐσπαρμένη ἐκλήθης· θήρευμα ὑμῶν ἐστιν, ὅτι ζητῶν οὐκ ἔστιν αὐτήν.

[17] For I will bring about thy healing, I will heal thee of thy grievous wound, saith the Lord; for thou art called Dispersed: she is your prey, for no one seeks after her.

[18] οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἀποστρέψω τὴν ἀποικίαν Ιακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλεήσω· καὶ οἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος αὐτῆς, καὶ ὁ ναὸς κατὰ τὸ κρίμα αὐτοῦ καθεδεῖται.

[18] Thus said the Lord; Behold, I will turn the captivity of Jacob, and will have pity upon his prisoners; and the city shall be built upon her hill, and the people shall settle after their manner.

[19] καὶ ἐξελεύσονται ἀπ᾽ αὐτῶν ᾄδοντες καὶ φωνὴ παιζόντων· καὶ πλεονάσω αὐτούς, καὶ οὐ μὴ ἐλαττωθῶσιν.

[19] And there shall go forth from them singers, *even* the sound of men making merry: and I will multiply them, and they shall not at all be diminished.

[20] καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὡς τὸ πρότερον, καὶ τὰ μαρτύρια αὐτῶν κατὰ πρόσωπόν μου ὀρθωθήσεται· καὶ ἐπισκέψομαι τοὺς θλίβοντας αὐτούς.

[20] And their sons shall go in as before, and their testimonies shall be established before me, and I will visit them that afflict them.

[21] καὶ ἔσονται ἰσχυρότεροι αὐτοῦ ἐπ᾽ αὐτούς, καὶ ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται· καὶ συνάξω αὐτούς, καὶ ἀποστρέψουσιν πρός με· ὅτι τίς ἐστιν οὗτος, ὃς ἔδωκεν τὴν καρδίαν αὐτοῦ ἀποστρέψαι πρός με; φησὶν κύριος.

[21] And their mighty ones shall be over them, and their prince shall proceed of themselves; and I will gather them, and they shall return to

me: for who is this that has set his heart to return to me? saith the Lord.

[23] ὅτι ὀργὴ κυρίου ἐξῆλθεν θυμώδης, ἐξῆλθεν ὀργὴ στρεφομένη, ἐπ᾽ ἀσεβεῖς ἥξει.

[22] 23 For the wrathful anger of the lord has gone forth, *even* a whirlwind of anger has gone forth: it shall come upon the ungodly.

[24] οὐ μὴ ἀποστραφῇ ὀργὴ θυμοῦ κυρίου, ἕως ποιήσῃ καὶ ἕως καταστήσῃ ἐγχείρημα καρδίας αὐτοῦ· ἐπ᾽ ἐσχάτων τῶν ἡμερῶν γνώσεσθε αὐτά.

[24] The fierce anger of the Lord shall not return, until he shall execute *it*, and until he shall establish the purpose of his heart: in the latter days ye shall know these things.

CHAPTER 38

[1] Ἐν τῷ χρόνῳ ἐκείνῳ, εἶπεν κύριος, ἔσομαι εἰς θεὸν τῷ γένει Ισραηλ, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

[1] At that time, saith the Lord, I will be a God to the family of Israel, and they shall be to me a people.

[2] οὕτως εἶπεν κύριος Εὗρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρᾳ· βαδίσατε καὶ μὴ ὀλέσητε τὸν Ισραηλ.

[2] Thus saith the Lord, I found him warm in the wilderness with them that were slain with the sword: go ye and destroy not Israel.

[3] κύριος πόρρωθεν ὤφθη αὐτῷ Ἀγάπησιν αἰωνίαν ἠγάπησά σε, διὰ τοῦτο εἵλκυσά σε εἰς οἰκτίρημα.

[3] The Lord appeared to him from afar, *saying*, I have loved thee with an everlasting love: therefore have I drawn thee in compassion.

[4] ἔτι οἰκοδομήσω σε, καὶ οἰκοδομηθήσῃ, παρθένος Ισραηλ· ἔτι λήμψῃ τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παιζόντων.

[4] For I will build thee, and thou shalt be built, O virgin of Israel: thou shalt yet take thy timbrel, and go forth with the party of them that make merry.

[5] ἔτι φυτεύσατε ἀμπελῶνας ἐν ὄρεσιν Σαμαρείας, φυτεύσατε καὶ αἰνέσατε.

[5] For ye have planted vineyards on the mountains of Samaria: plant ye, and praise.

[6] ὅτι ἔστιν ἡμέρα κλήσεως ἀπολογουμένων ἐν ὄρεσιν Εφραιμ Ἀνάστητε καὶ ἀνάβητε εἰς Σιων πρὸς κύριον τὸν θεὸν ἡμῶν. –

[6] For it is a day when those that plead on the mountains of Ephraim shall call, *saying*, Arise ye, and go up to Sion to the Lord your God.

[7] ὅτι οὕτως εἶπεν κύριος τῷ Ιακωβ Εὐφράνθητε καὶ χρεμετίσατε ἐπὶ κεφαλὴν ἐθνῶν, ἀκουστὰ ποιήσατε καὶ αἰνέσατε· εἴπατε Ἔσωσεν κύριος τὸν λαὸν αὐτοῦ, τὸ κατάλοιπον τοῦ Ισραηλ.

[7] For thus saith the Lord to Jacob; Rejoice ye, and exult over the head of the nations: make proclamation, and praise ye: say, The Lord has delivered his people, the remnant of Israel.

[8] ἰδοὺ ἐγὼ ἄγω αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἀπ᾽ ἐσχάτου τῆς γῆς ἐν ἑορτῇ φασεκ· καὶ τεκνοποιήσῃ ὄχλον πολύν, καὶ ἀποστρέψουσιν ὧδε.

[8] Behold, I bring them from the north, and will gather them from the end of the earth to the feast of the passover: and *the people* shall beget a great multitude, and they shall return hither.

[9] ἐν κλαυθμῷ ἐξῆλθον, καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς αὐλίζων ἐπὶ διώρυγας ὑδάτων ἐν ὁδῷ ὀρθῇ, καὶ οὐ μὴ πλανηθῶσιν ἐν αὐτῇ· ὅτι ἐγενόμην τῷ Ισραηλ εἰς πατέρα, καὶ Εφραιμ πρωτότοκός μού ἐστιν.

[9] They went forth with weeping, and I will bring them back with consolation, causing them to lodge by the channels of waters in a straight way, and they shall not err in it: for I am become a father to Israel, and Ephraim is my first-born.

[10] Ἀκούσατε λόγον κυρίου, ἔθνη, καὶ ἀναγγείλατε εἰς νήσους τὰς μακρότερον· εἴπατε Ὁ λικμήσας τὸν Ισραηλ συνάξει αὐτὸν καὶ φυλάξει αὐτὸν ὡς ὁ βόσκων τὸ ποίμνιον αὐτοῦ.

[10] Hear the words of the Lord, ye nations, and proclaim *them* to the islands afar off; say, He that scattered Israel will also gather him, and keep him as one that feeds his flock.

[11] ὅτι ἐλυτρώσατο κύριος τὸν Ιακωβ, ἐξείλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ.

[11] For the Lord has ransomed Jacob, he has rescued him out of the hand of them *that were* stronger than he.

[12] καὶ ἥξουσιν καὶ εὐφρανθήσονται ἐν τῷ ὄρει Σιων· καὶ ἥξουσιν ἐπ᾽ ἀγαθὰ κυρίου, ἐπὶ γῆν σίτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων, καὶ ἔσται ἡ ψυχὴ αὐτῶν ὥσπερ ξύλον ἔγκαρπον, καὶ οὐ πεινάσουσιν ἔτι.

[12] And they shall come, and shall rejoice in the mount of Sion, and shall come to the good things of the Lord, *even* to a land of corn, and wine,

and fruits, and cattle, and sheep: and their soul shall be as a fruitful tree; and they shall hunger no more.

[13] τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων, καὶ πρεσβῦται χαρήσονται, καὶ στρέψω τὸ πένθος αὐτῶν εἰς χαρμονὴν καὶ ποιήσω αὐτοὺς εὐφραινομένους.

[13] Then shall the virgins rejoice in the assembly of youth, and the old men shall rejoice; and I will turn their mourning into joy, and will make them merry.

[14] μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευι, καὶ ὁ λαός μου τῶν ἀγαθῶν μου ἐμπλησθήσεται.

[14] I will expand and cheer with wine the soul of the priests the sons of Levi, and my people shall be satisfied with my good things: thus saith the Lord.

[15] Οὕτως εἶπεν κύριος Φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ραχηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

[15] A voice was heard in Rama, of lamentation, and of weeping, and wailing; Rachel would not cease weeping for her children, because they are not.

[16] οὕτως εἶπεν κύριος Διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρύων σου, ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις, καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν,

[16] Thus saith the Lord; Let thy voice cease from weeping, and thine eyes from thy tears: for their is a reward for thy works; and they shall return from the land of *thine* enemies.

[17] μόνιμον τοῖς σοῖς τέκνοις.

[17] *There shall be* an abiding *home* for thy children.

[18] ἀκοὴν ἤκουσα Εφραιμ ὀδυρομένου Ἐπαίδευσάς με, καὶ ἐπαιδεύθην ἐγώ· ὥσπερ μόσχος οὐκ ἐδιδάχθην· ἐπίστρεψόν με, καὶ ἐπιστρέψω, ὅτι σὺ κύριος ὁ θεός μου.

[18] I have heard the sound of Ephraim lamenting, *and saying*, Thou hast chastened me, and I was chastened; I as a calf was not *willingly* taught:

turn thou me, and I shall turn; for thou *art* the Lord my God.

[19] ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γνῶναί με ἐστέναξα ἐφ᾽ ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὀνειδισμὸν ἐκ νεότητός μου.

[19] For after my captivity I repented; and after I knew, I groaned for the day of shame, and shewed thee that I bore reproach from my youth.

[20] υἱὸς ἀγαπητὸς Εφραιμ ἐμοί, παιδίον ἐντρυφῶν, ὅτι ἀνθ᾽ ὧν οἱ λόγοι μου ἐν αὐτῷ, μνείᾳ μνησθήσομαι αὐτοῦ· διὰ τοῦτο ἔσπευσα ἐπ᾽ αὐτῷ, ἐλεῶν ἐλεήσω αὐτόν, φησὶν κύριος.

[20] Ephraim is a beloved son, a pleasing child to me: for because my words are in him, I will surely remember him: therefore I made haste *to help* him; I will surely have mercy upon him, saith the Lord.

[21] Στῆσον σεαυτήν, Σιων, ποίησον τιμωρίαν, δὸς καρδίαν σου εἰς τοὺς ὤμους· ὁδὸν ἣν ἐπορεύθης ἀποστράφητι, παρθένος Ισραηλ, ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα.

[21] Prepare thyself, O Sion; execute vengeance; look to thy ways: return, O virgin of Israel, by the way by which thou wentest, return mourning to thy cities.

[22] ἕως πότε ἀποστρέψεις, θυγάτηρ ἠτιμωμένη; ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινήν, ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι.

[22] How long, O disgraced daughter, wilt thou turn away? for the Lord has created safety for a new plantation: men shall go about in safety.

[23] οὕτως εἶπεν κύριος Ἔτι ἐροῦσιν τὸν λόγον τοῦτον ἐν γῇ Ιουδα καὶ ἐν πόλεσιν αὐτοῦ, ὅταν ἀποστρέψω τὴν αἰχμαλωσίαν αὐτοῦ Εὐλογημένος κύριος ἐπὶ δίκαιον ὄρος τὸ ἅγιον αὐτοῦ

[23] For thus saith the Lord; They shall yet speak this word in the land of Juda, and in the cities thereof, when I shall turn his captivity; blessed be the Lord on his righteous holy mountain!

[24] καὶ ἐνοικοῦντες ἐν ταῖς πόλεσιν Ιουδα καὶ ἐν πάσῃ τῇ γῇ αὐτοῦ ἅμα γεωργῷ, καὶ ἀρθήσεται ἐν ποιμνίῳ.

[24] And there shall be dwellers in the cities of Juda, and in all his land, together with the husbandman, and *the shepherd* shall go forth with the flock.

[25] ὅτι ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν καὶ πᾶσαν ψυχὴν πεινῶσαν ἐνέπλησα.

[25] For I have saturated every thirsting soul, and filled every hungry soul.

[26] διὰ τοῦτο ἐξηγέρθην καὶ εἶδον, καὶ ὁ ὕπνος μου ἡδύς μοι ἐγενήθη.

[26] Therefore I awake, and beheld; and my sleep was sweet to me.

[27] διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ σπερῶ τὸν Ισραηλ καὶ τὸν Ιουδαν σπέρμα ἀνθρώπου καὶ σπέρμα κτήνους.

[27] Therefore, behold, the days come, saith the Lord, when I will sow the house of Israel and the house of Juda with the seed of man, and the seed of beast.

[28] καὶ ἔσται ὥσπερ ἐγρηγόρουν ἐπ᾽ αὐτοὺς καθαιρεῖν καὶ κακοῦν, οὕτως γρηγορήσω ἐπ᾽ αὐτοὺς τοῦ οἰκοδομεῖν καὶ καταφυτεύειν, φησὶν κύριος.

[28] And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them, to build, and to plant, saith the Lord.

[29] ἐν ταῖς ἡμέραις ἐκείναις οὐ μὴ εἴπωσιν Οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν·

[29] In those days they shall certainly not say, The fathers ate a sour grape, and the children’s teeth were set on edge.

[30] ἀλλ᾽ ἢ ἕκαστος ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, καὶ τοῦ φαγόντος τὸν ὄμφακα αἱμωδιάσουσιν οἱ ὀδόντες αὐτοῦ.

[30] But every one shall die in his own sin; and the teeth of him that eats the sour grape shall be set on edge.

[31] Ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ισραηλ καὶ τῷ οἴκῳ Ιουδα διαθήκην καινήν,

[31] Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda:

[32] οὐ κατὰ τὴν διαθήκην, ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, φησὶν κύριος·

[32] not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith the Lord.

[33] ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ισραηλ μετὰ τὰς ἡμέρας ἐκείνας, φησὶν κύριος Διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν·

[33] For this is my covenant which I will make with the house of Israel; after those days, saith the Lord, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people.

[34] καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνῶθι τὸν κύριον· ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου αὐτῶν, ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. –

[34] And they shall not at all teach every one his *fellow* citizen, and every one his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more.

[35] ἐὰν ὑψωθῇ ὁ οὐρανὸς εἰς τὸ μετέωρον, φησὶν κύριος, καὶ ἐὰν ταπεινωθῇ τὸ ἔδαφος τῆς γῆς κάτω, καὶ ἐγὼ οὐκ ἀποδοκιμῶ τὸ γένος Ισραηλ, φησὶν κύριος, περὶ πάντων, ὧν ἐποίησαν.

[35] Thus saith the Lord, who gives the sun for a light by day, the moon and the stars for a light by night, and *makes* a roaring in the sea, so that the waves thereof roar; the Lord Almighty is his name:

[36] οὕτως εἶπεν κύριος ὁ δοὺς τὸν ἥλιον εἰς φῶς τῆς ἡμέρας, σελήνην καὶ ἀστέρας εἰς φῶς τῆς νυκτός, καὶ κραυγὴν ἐν θαλάσσῃ καὶ ἐβόμβησεν

τὰ κύματα αὐτῆς, κύριος παντοκράτωρ ὄνομα αὐτῷ

[36] if these ordinances cease from before me, saith the Lord, then shall the family of Israel cease to be a nation before me forever.

[37] Ἐὰν παύσωνται οἱ νόμοι οὗτοι ἀπὸ προσώπου μου, φησὶν κύριος, καὶ τὸ γένος Ισραηλ παύσεται γενέσθαι ἔθνος κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας. –

[37] Though the sky should be raised to a *greater* height, saith the Lord, and though the ground of the earth should be sunk *lower* beneath, yet I will not cast off the family of Israel, saith the Lord, for all that they have done.

[38] ἰδοὺ ἡμέραι ἔρχονται, φησὶν κύριος, καὶ οἰκοδομηθήσεται πόλις τῷ κυρίῳ ἀπὸ πύργου Αναμεηλ ἕως πύλης τῆς γωνίας·

[38] Behold, the days come, saith the Lord, when the city shall be built to the Lord from the tower of Anameel to the gate of the corner.

[39] καὶ ἐξελεύσεται ἡ διαμέτρησις αὐτῆς ἀπέναντι αὐτῶν ἕως βουνῶν Γαρηβ καὶ περικυκλωθήσεται κύκλῳ ἐξ ἐκλεκτῶν λίθων·

[39] And the measurement of it shall proceed in front of them as far as the hills of Gareb, and it shall be compassed with a circular wall of choice stones.

[40] καὶ πάντες ασαρημωθ ἕως ναχαλ Κεδρων ἕως γωνίας πύλης ἵππων ἀνατολῆς ἁγίασμα τῷ κυρίῳ καὶ οὐκέτι οὐ μὴ ἐκλίπῃ καὶ οὐ μὴ καθαιρεθῇ ἕως τοῦ αἰῶνος.

[40] And all the Asaremoth even to Nachal Kedron, as far as the corner of the horse-gate eastward, shall be holiness to the Lord; and it shall not fail any more, and shall not be destroyed for ever.

CHAPTER 39

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν ἐν τῷ ἐνιαυτῷ τῷ δεκάτῳ τῷ βασιλεῖ Σεδεκια, οὗτος ἐνιαυτὸς ὀκτωκαιδέκατος τῷ βασιλεῖ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος,

[1] The word that came from the Lord to Jeremiah in the tenth year of king Sedekias, this is the eighteenth year of king Nabuchodonosor king of Babylon.

[2] καὶ δύναμις βασιλέως Βαβυλῶνος ἐχαράκωσεν ἐπὶ Ιερουσαλημ, καὶ Ιερεμιας ἐφυλάσσετο ἐν αὐλῇ τῆς φυλακῆς, ἥ ἐστιν ἐν οἴκῳ τοῦ βασιλέως,

[2] And the host of the king of Babylon had made a rampart against Jerusalem: and Jeremiah was kept in the court of the prison, which is in the king's house;

[3] ἐν ᾗ κατέκλεισεν αὐτὸν ὁ βασιλεὺς Σεδεκιας λέγων Διὰ τί σὺ προφητεύεις λέγων Οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ δίδωμι τὴν πόλιν ταύτην ἐν χερσὶν βασιλέως Βαβυλῶνος, καὶ λήμψεται αὐτήν,

[3] in which king Sedekias *had* shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith the Lord, Behold, I *will* give this city into the hands of the king of Babylon, and he shall take it;

[4] καὶ Σεδεκιας οὐ μὴ σωθῇ ἐκ χειρὸς τῶν Χαλδαίων, ὅτι παραδόσει παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ λαλήσει στόμα αὐτοῦ πρὸς στόμα αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται,

[4] and Sedekias shall by no means be delivered out of the hand of the Chaldeans, for he shall certainly be given up into the hands of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall look upon his eyes;

[5] καὶ εἰσελεύσεται Σεδεκιας εἰς Βαβυλῶνα καὶ ἐκεῖ καθιεῖται.

[5] and Sedekias shall go into Babylon, and dwell there?

[6] καὶ λόγος κυρίου ἐγενήθη πρὸς Ιερεμιαν λέγων

[6] AND THE WORD OF THE LORD CAME TO JEREMIAS, SAYING,

[7] Ἰδοὺ Αναμεηλ υἱὸς Σαλωμ ἀδελφοῦ πατρός σου ἔρχεται πρὸς σὲ λέγων Κτῆσαι σεαυτῷ τὸν ἀγρόν μου τὸν ἐν Αναθωθ, ὅτι σοὶ κρίμα παραλαβεῖν εἰς κτῆσιν.

[7] Behold, Anameel the son of Salom thy father's brother is coming to thee, saying, Buy thee my field that is in Anathoth: for thou *hast* the right to take *it* as a purchase.

[8] καὶ ἦλθεν πρός με Αναμεηλ υἱὸς Σαλωμ ἀδελφοῦ πατρός μου εἰς τὴν αὐλὴν τῆς φυλακῆς καὶ εἶπέν μοι Κτῆσαι τὸν ἀγρόν μου τὸν ἐν γῇ Βενιαμιν τὸν ἐν Αναθωθ, ὅτι σοὶ κρίμα κτήσασθαι, καὶ σὺ πρεσβύτερος. καὶ ἔγνων ὅτι λόγος κυρίου ἐστίν,

[8] So Anameel the son of Salom my father's brother came to me into the court of the prison, and said, Buy thee my field that is in the land of Benjamin, in Anathoth: for thou *hast* a right to buy it, and thou art the elder. So I knew that it was the word of the Lord.

[9] καὶ ἐκτησάμην τὸν ἀγρὸν Αναμεηλ υἱοῦ ἀδελφοῦ πατρός μου καὶ ἔστησα αὐτῷ ἑπτὰ σίκλους καὶ δέκα ἀργυρίου·

[9] And I bought the field of Anameel the son of my father's brother, and I weighed him seventeen shekels of silver.

[10] καὶ ἔγραψα εἰς βιβλίον καὶ ἐσφραγισάμην καὶ διεμαρτυράμην μάρτυρας καὶ ἔστησα τὸ ἀργύριον ἐν ζυγῷ.

[10] And I wrote *it* in a book, and sealed *it*, and took the testimony of witnesses, and weighed the money in the balance.

[11] καὶ ἔλαβον τὸ βιβλίον τῆς κτήσεως τὸ ἐσφραγισμένον καὶ τὸ ἀνεγνωσμένον

[11] And I took the book of the purchase that was sealed;

[12] καὶ ἔδωκα αὐτὸ τῷ Βαρουχ υἱῷ Νηριου υἱοῦ Μαασαιου κατ' ὀφθαλμοὺς Αναμεηλ υἱοῦ ἀδελφοῦ πατρός μου καὶ κατ' ὀφθαλμοὺς τῶν ἑστηκότων καὶ γραφόντων ἐν τῷ βιβλίῳ τῆς κτήσεως καὶ κατ' ὀφθαλμοὺς τῶν Ιουδαίων τῶν ἐν τῇ αὐλῇ τῆς φυλακῆς.

[12] and I gave it to Baruch son of Nerias, son of Maasaeas, in the sight of Anameel my father's brother's son, and in the sight of the men that stood by and wrote in the book of the purchase, and in the sight of the Jews that were in the court of the prison.

[13] καὶ συνέταξα τῷ Βαρουχ κατ᾽ ὀφθαλμοὺς αὐτῶν λέγων

[13] And I charged Baruch in their presence, saying, Thus saith the Lord Almighty;

[14] Οὕτως εἶπεν κύριος παντοκράτωρ Λαβὲ τὸ βιβλίον τῆς κτήσεως τοῦτο καὶ τὸ βιβλίον τὸ ἀνεγνωσμένον καὶ θήσεις αὐτὸ εἰς ἀγγεῖον ὀστράκινον, ἵνα διαμείνῃ ἡμέρας πλείους.

[14] Take this book of the purchase, and the book that has been read; and thou shalt put it into an earthen vessel, that it may remain many days.

[15] ὅτι οὕτως εἶπεν κύριος Ἔτι κτηθήσονται ἀγροὶ καὶ οἰκίαι καὶ ἀμπελῶνες ἐν τῇ γῇ ταύτῃ.

[15] For thus saith the Lord; There shall yet be bought fields and houses and vineyards in this land.

[16] Καὶ προσευξάμην πρὸς κύριον μετὰ τὸ δοῦναί με τὸ βιβλίον τῆς κτήσεως πρὸς Βαρουχ υἱὸν Νηριου λέγων

[16] And I prayed to the Lord after I had given the book of the purchase to Baruch the son of Nerias, saying,

[17] Ὦ κύριε, σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν τῇ ἰσχύι σου τῇ μεγάλῃ καὶ τῷ βραχίονί σου τῷ ὑψηλῷ καὶ τῷ μετεώρῳ, οὐ μὴ ἀποκρυβῇ ἀπὸ σοῦ οὐθέν,

[17] O *ever* living Lord! thou hast made the heaven and the earth by thy great power, and with thy high and lofty arm: nothing can be hidden from thee.

[18] ποιῶν ἔλεος εἰς χιλιάδας καὶ ἀποδιδοὺς ἁμαρτίας πατέρων εἰς κόλπους τέκνων αὐτῶν μετ᾽ αὐτούς, ὁ θεὸς ὁ μέγας καὶ ἰσχυρός,

[18] Granting mercy to thousands, and recompensing the sins of the fathers into the bosoms of their children after them: the great, the strong God;

[19] κύριος μεγάλης βουλῆς καὶ δυνατὸς τοῖς ἔργοις, ὁ θεὸς ὁ μέγας ὁ παντοκράτωρ καὶ μεγαλώνυμος κύριος· οἱ ὀφθαλμοί σου εἰς τὰς ὁδοὺς τῶν υἱῶν τῶν ἀνθρώπων δοῦναι ἑκάστῳ κατὰ τὴν ὁδὸν αὐτοῦ·

[19] the Lord of great counsel, and mighty in deeds, the great Almighty God, and Lord of great name: thine eyes are upon the ways of the children of men, to give to every one according to his way:

[20] ὃς ἐποίησας σημεῖα καὶ τέρατα ἐν γῇ Αἰγύπτῳ ἕως τῆς ἡμέρας ταύτης καὶ ἐν Ισραηλ καὶ ἐν τοῖς γηγενέσιν καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη

[20] who hast wrought signs and wonders in the land of Egypt even to this day, and in Israel, and among the inhabitants of the earth; and thou didst make for thyself a name, as at this day;

[21] καὶ ἐξήγαγες τὸν λαόν σου Ισραηλ ἐκ γῆς Αἰγύπτου ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις

[21] and thou didst bring out thy people Israel out of the land of Egypt with signs, and with wonders, with a mighty hand, and with a high arm, and with great sights;

[22] καὶ ἔδωκας αὐτοῖς τὴν γῆν ταύτην, ἣν ὤμοσας τοῖς πατράσιν αὐτῶν, γῆν ῥέουσαν γάλα καὶ μέλι·

[22] and thou gavest them this land, which thou didst swear *to give* to their fathers, a land flowing with milk and honey;

[23] καὶ εἰσήλθοσαν καὶ ἐλάβοσαν αὐτὴν καὶ οὐκ ἤκουσαν τῆς φωνῆς σου καὶ ἐν τοῖς προστάγμασίν σου οὐκ ἐπορεύθησαν· ἅπαντα, ἃ ἐνετείλω αὐτοῖς, οὐκ ἐποίησαν· καὶ ἐποίησας συμβῆναι αὐτοῖς πάντα τὰ κακὰ ταῦτα.

[23] and they went in, and took it; but they hearkened not to thy voice, and walked not in thine ordinances; they did none of the things which thou didst command them, and they caused all these calamities to happen to them.

[24] ἰδοὺ ὄχλος ἥκει εἰς τὴν πόλιν ταύτην συλλαβεῖν αὐτήν, καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων τῶν πολεμούντων αὐτὴν ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ· ὡς ἐλάλησας, οὕτως ἐγένετο.

[24] Behold, a multitude is come against the city to take it; and the city is given into the hands of the Chaldeans that fight against it, by the power of the sword, and the famine: as thou hast spoken, so has it happened.

[25] καὶ σὺ λέγεις πρός με Κτῆσαι σεαυτῷ ἀγρὸν ἀργυρίου· καὶ ἔγραψα βιβλίον καὶ ἐσφραγισάμην καὶ ἐπεμαρτυράμην μάρτυρας· καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων.

[25] And thou sayest to me, Buy thee the field for money; and I wrote a book, and sealed *it*, and took the testimony of witnesses: and the city is given into the hands of the Chaldeans.

[26] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[26] And the word of the Lord came to me, saying,

[27] Ἐγὼ κύριος ὁ θεὸς πάσης σαρκός· μὴ ἀπ᾽ ἐμοῦ κρυβήσεταί τι;

[27] I am the Lord, the God of all flesh: shall anything be hidden from me!

[28] διὰ τοῦτο οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Δοθεῖσα παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ λήμψεται αὐτήν,

[28] Therefore thus saith the Lord God of Israel; This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it:

[29] καὶ ἥξουσιν οἱ Χαλδαῖοι πολεμοῦντες ἐπὶ τὴν πόλιν ταύτην καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρὶ καὶ κατακαύσουσιν τὰς οἰκίας, ἐν αἷς ἐθυμιῶσαν ἐπὶ τῶν δωμάτων αὐτῶν τῇ Βααλ καὶ ἔσπενδον σπονδὰς θεοῖς ἑτέροις πρὸς τὸ παραπικρᾶναί με.

[29] and the Chaldeans shall come to war against this city, and they shall burn this city with fire, and shall burn down the houses wherein they burnt incense on the roofs thereof to Baal, and poured drink-offerings to other gods, to provoke me.

[30] ὅτι ἦσαν οἱ υἱοὶ Ισραηλ καὶ οἱ υἱοὶ Ιουδα μόνοι ποιοῦντες τὸ πονηρὸν κατ᾽ ὀφθαλμούς μου ἐκ νεότητος αὐτῶν·

[30] For the children of Israel and the children of Juda alone did evil in my sight from their youth.

[31] ὅτι ἐπὶ τὴν ὀργήν μου καὶ ἐπὶ τὸν θυμόν μου ἦν ἡ πόλις αὕτη ἀφ᾽ ἧς ἡμέρας ᾠκοδόμησαν αὐτὴν καὶ ἕως τῆς ἡμέρας ταύτης ἀπαλλάξαι αὐτὴν ἀπὸ προσώπου μου

[31] For this city was *obnoxious* to my anger and my wrath, from the day that they built it even to this day; that I should remove it from my presence,

[32] διὰ πάσας τὰς πονηρίας τῶν υἱῶν Ισραηλ καὶ Ιουδα, ὧν ἐποίησαν πικρᾶναί με αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ οἱ προφῆται αὐτῶν, ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες Ιερουσαλημ,

[32] because of all the wickedness of the children of Israel and Juda, which they wrought to provoke me, they and their kings, and their princes, and their priests, and their prophets, the men of Juda, and the dwellers in Jerusalem.

[33] καὶ ἐπέστρεψαν πρός με νῶτον καὶ οὐ πρόσωπον, καὶ ἐδίδαξα αὐτοὺς ὄρθρου καὶ ἐδίδαξα, καὶ οὐκ ἤκουσαν ἐπιλαβεῖν παιδείαν·

[33] And they turned the back to me, and not the face: whereas I taught them early in the morning, but they hearkened no more to receive instructions.

[34] καὶ ἔθηκαν τὰ μιάσματα αὐτῶν ἐν τῷ οἴκῳ, οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ᾽ αὐτῷ, ἐν ἀκαθαρσίαις αὐτῶν

[34] And they set their pollutions in the house, on which my name was called, by their uncleannesses.

[35] καὶ ᾠκοδόμησαν τοὺς βωμοὺς τῇ Βααλ τοὺς ἐν φάραγγι υἱοῦ Εννομ τοῦ ἀναφέρειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τῷ Μολοχ βασιλεῖ, ἃ οὐ συνέταξα αὐτοῖς καὶ οὐκ ἀνέβη ἐπὶ καρδίαν μου, τοῦ ποιῆσαι τὸ βδέλυγμα τοῦτο πρὸς τὸ ἐφαμαρτεῖν τὸν Ιουδαν. –

[35] And they built to Baal the altars that are in the valley of the son of Ennom, to offer their sons and their daughters to king Moloch; which things I commanded them not, neither came it into my mind that they should do this abomination, to cause Juda to sin.

[36] καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ

καὶ ἐν ἀποστολῇ

[36] And now thus has the Lord God of Israel said concerning this city, of which thou sayest, it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and banishment.

[37] Ἰδοὺ ἐγὼ συνάγω αὐτοὺς ἐκ πάσης τῆς γῆς, οὗ διέσπειρα αὐτοὺς ἐκεῖ ἐν ὀργῇ μου καὶ τῷ θυμῷ μου καὶ παροξυσμῷ μεγάλῳ, καὶ ἐπιστρέψω αὐτοὺς εἰς τὸν τόπον τοῦτον καὶ καθιῶ αὐτοὺς πεποιθότας,

[37] Behold, I *will* gather them out of every land, where I have scattered them in my anger, and my wrath, and great fury; and I will bring them back into this place, and will cause them to dwell safely:

[38] καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν.

[38] and they shall be to me a people, and I will be to them a god.

[39] καὶ δώσω αὐτοῖς ὁδὸν ἑτέραν καὶ καρδίαν ἑτέραν φοβηθῆναί με πάσας τὰς ἡμέρας εἰς ἀγαθὸν αὐτοῖς καὶ τοῖς τέκνοις αὐτῶν μετ᾽ αὐτούς.

[39] And I will give them another way, and another heart, to fear me continually, and *that* for good to them and their children after them.

[40] καὶ διαθήσομαι αὐτοῖς διαθήκην αἰωνίαν, ἣν οὐ μὴ ἀποστρέψω ὄπισθεν αὐτῶν· καὶ τὸν φόβον μου δώσω εἰς τὴν καρδίαν αὐτῶν πρὸς τὸ μὴ ἀποστῆναι αὐτοὺς ἀπ᾽ ἐμοῦ.

[40] And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me.

[41] καὶ ἐπισκέψομαι τοῦ ἀγαθῶσαι αὐτοὺς καὶ φυτεύσω αὐτοὺς ἐν τῇ γῇ ταύτῃ ἐν πίστει καὶ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ.

[41] And I will visit *them* to do them good, and I will plant them in this land in faithfulness, and with all my heart, and with all *my* soul.

[42] ὅτι οὕτως εἶπεν κύριος Καθὰ ἐπήγαγον ἐπὶ τὸν λαὸν τοῦτον πάντα τὰ κακὰ τὰ μεγάλα ταῦτα, οὕτως ἐγὼ ἐπάξω ἐπ᾽ αὐτοὺς πάντα τὰ ἀγαθά, ἃ ἐλάλησα ἐπ᾽ αὐτούς.

[42] For thus saith the Lord; As I have brought upon this people all these great evils, so will I bring upon them all the good things which I

pronounced upon them.

[43] καὶ κτηθήσονται ἔτι ἀγροὶ ἐν τῇ γῇ, ᾗ σὺ λέγεις Ἄβατός ἐστιν ἀπὸ ἀνθρώπων καὶ κτήνους καὶ παρεδόθησαν εἰς χεῖρας Χαλδαίων.

[43] And there shall yet be fields bought in the land, of which thou sayest, it shall be destitute of man and beast; and they are delivered into the hands of the Chaldeans.

[44] καὶ κτήσονται ἀγροὺς ἐν ἀργυρίῳ, καὶ γράψεις βιβλίον καὶ σφραγιῇ καὶ διαμαρτυρῇ μάρτυρας ἐν γῇ Βενιαμιν καὶ κύκλῳ Ιερουσαλημ καὶ ἐν πόλεσιν Ιουδα καὶ ἐν πόλεσιν τοῦ ὄρους καὶ ἐν πόλεσιν τῆς Σεφηλα καὶ ἐν πόλεσιν τῆς Ναγεβ, ὅτι ἀποστρέψω τὰς ἀποικίας αὐτῶν.

[44] And they shall buy fields for money, and thou shalt write a book, and seal *it*, and shalt take the testimony of witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Juda, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south: for I will turn their captivity.

CHAPTER 40

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν δεύτερον, καὶ αὐτὸς ἦν ἔτι δεδεμένος ἐν τῇ αὐλῇ τῆς φυλακῆς, λέγων

[1] And the word of the Lord came to Jeremiah the second time, when he was yet bound in the court of the prison, saying,

[2] Οὕτως εἶπεν κύριος ποιῶν γῆν καὶ πλάσσων αὐτὴν τοῦ ἀνορθῶσαι αὐτήν, κύριος ὄνομα αὐτῷ

[2] Thus saith the Lord, who made the earth and formed it, to establish it; the Lord is his name;

[3] Κέκραξον πρός με, καὶ ἀποκριθήσομαί σοι καὶ ἀπαγγελῶ σοι μεγάλα καὶ ἰσχυρά, ἃ οὐκ ἔγνως αὐτά.

[3] Cry to me, and I will answer thee, and I will declare to thee great and mighty things, which thou knowest not.

[4] ὅτι οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ περὶ οἴκων τῆς πόλεως ταύτης καὶ περὶ οἴκων βασιλέως Ιουδα τῶν καθῃρημένων εἰς χάρακας καὶ προμαχῶνας

[4] For thus saith the Lord concerning the houses of this city, and concerning the houses of the king of Juda, which have been pulled down for mounds and fortifications,

[5] τοῦ μάχεσθαι πρὸς τοὺς Χαλδαίους καὶ πληρῶσαι αὐτὴν τῶν νεκρῶν τῶν ἀνθρώπων, οὓς ἐπάταξα ἐν ὀργῇ μου καὶ ἐν θυμῷ μου, καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν περὶ πασῶν τῶν πονηριῶν αὐτῶν

[5] to fight against the Chaldeans, and to fill it with the corpses of men, whom I smote in mine anger and my wrath, and turned away my face from them, for all their wickedness:

[6] Ἰδοὺ ἐγὼ ἀνάγω αὐτῇ συνούλωσιν καὶ ἴαμα καὶ φανερώσω αὐτοῖς εἰσακούειν καὶ ἰατρεύσω αὐτὴν καὶ ποιήσω αὐτοῖς εἰρήνην καὶ πίστιν·

[6] Behold, I bring upon her healing and cure, and I will show *myself* to them, and will heal her, and make both peace and security.

[7] καὶ ἐπιστρέψω τὴν ἀποικίαν Ιουδα καὶ τὴν ἀποικίαν Ισραηλ καὶ οἰκοδομήσω αὐτοὺς καθὼς τὸ πρότερον·

[7] And I will turn the captivity of Juda, and the captivity of Israel, and will build them, even as before.

[8] καὶ καθαριῶ αὐτοὺς ἀπὸ πασῶν τῶν ἀδικιῶν αὐτῶν, ὧν ἡμάρτοσάν μοι, καὶ οὐ μὴ μνησθήσομαι ἁμαρτιῶν αὐτῶν, ὧν ἥμαρτόν μοι καὶ ἀπέστησαν ἀπ᾽ ἐμοῦ.

[8] And I will cleanse them from all their iniquities, whereby they have sinned against me, and will not remember their sins, whereby they have sinned against me, and revolted from me.

[9] καὶ ἔσται εἰς εὐφροσύνην καὶ εἰς αἴνεσιν καὶ εἰς μεγαλειότητα παντὶ τῷ λαῷ τῆς γῆς, οἵτινες ἀκούσονται πάντα τὰ ἀγαθά, ἃ ἐγὼ ποιήσω, καὶ φοβηθήσονται καὶ πικρανθήσονται περὶ πάντων τῶν ἀγαθῶν καὶ περὶ πάσης τῆς εἰρήνης, ἧς ἐγὼ ποιήσω αὐτοῖς. –

[9] And it shall be for joy and praise, and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them.

[10] οὕτως εἶπεν κύριος Ἔτι ἀκουσθήσεται ἐν τῷ τόπῳ τούτῳ, ᾧ ὑμεῖς λέγετε Ἔρημός ἐστιν ἀπὸ ἀνθρώπων καὶ κτηνῶν, ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ ταῖς ἠρημωμέναις παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνη

[10] Thus saith the Lord; There shall yet be heard in this place, of which ye say, it is destitute of men and cattle, in the cities of Juda, and in the streets of Jerusalem, *the places* that have been made desolate for want of men and cattle,

[11] φωνὴ εὐφροσύνης καὶ φωνὴ χαρμοσύνης, φωνὴ νυμφίου καὶ φωνὴ νύμφης, φωνὴ λεγόντων Ἐξομολογεῖσθε κυρίῳ παντοκράτορι, ὅτι χρηστὸς κύριος, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ· καὶ εἰσοίσουσιν δῶρα εἰς οἶκον κυρίου· ὅτι ἀποστρέψω πᾶσαν τὴν ἀποικίαν τῆς γῆς ἐκείνης κατὰ τὸ πρότερον, εἶπεν κύριος.

[11] the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of men saying, Give thanks to the Lord Almighty: for the Lord is good; for his mercy *endures*

fore ever: and they shall bring gifts into the house of the Lord; for I will turn all the captivity of that land as before, said the Lord.

[12] οὕτως εἶπεν κύριος τῶν δυνάμεων Ἔτι ἔσται ἐν τῷ τόπῳ τούτῳ τῷ ἐρήμῳ παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτῆνος καὶ ἐν πάσαις ταῖς πόλεσιν αὐτοῦ καταλύματα ποιμένων κοιταζόντων πρόβατα·

[12] Thus saith the Lord of hosts; There shall yet be in this place, that is desert for want of man and beast, in all the cities thereof, resting-places for shepherds causing their flocks to lie down.

[13] ἐν πόλεσιν τῆς ὀρεινῆς καὶ ἐν πόλεσιν τῆς Σεφηλα καὶ ἐν πόλεσιν τῆς Ναγεβ καὶ ἐν γῇ Βενιαμιν καὶ ἐν ταῖς κύκλῳ Ιερουσαλημ καὶ ἐν πόλεσιν Ιουδα ἔτι παρελεύσεται πρόβατα ἐπὶ χεῖρα ἀριθμοῦντος, εἶπεν κύριος.

[13] In the cities of the hill country, and in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the *cities* round about Jerusalem, and in the cities of Juda, flocks shall yet pass under the hand of him that numbers *them*, saith the Lord.

CHAPTER 41

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου, καὶ Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶν τὸ στρατόπεδον αὐτοῦ καὶ πᾶσα ἡ γῆ ἀρχῆς αὐτοῦ ἐπολέμουν ἐπὶ Ιερουσαλημ καὶ ἐπὶ πάσας τὰς πόλεις Ιουδα, λέγων

[1] The word that came to Jeremiah from the Lord (now Nabuchodonosor king of Babylon, and all his army, and all the country of his dominion, were warring against Jerusalem, and against all the cities of Juda,) saying,

[2] Οὕτως εἶπεν κύριος Βάδισον πρὸς Σεδεκιαν βασιλέα Ιουδα καὶ ἐρεῖς αὐτῷ Οὕτως εἶπεν κύριος Παραδόσει παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ συλλήμψεται αὐτὴν καὶ καύσει αὐτὴν ἐν πυρί·

[2] Thus has the Lord said; Go to Sedekias king of Juda, and thou shalt say to him, Thus has the Lord said, This city shall certainly be delivered into the hands of the king of Babylon, and he shall take it, and shall burn it with fire:

[3] καὶ σὺ οὐ μὴ σωθῇς ἐκ χειρὸς αὐτοῦ καὶ συλλήμψει συλλημφθήσῃ καὶ εἰς χεῖρας αὐτοῦ δοθήσῃ, καὶ οἱ ὀφθαλμοί σου τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται, καὶ τὸ στόμα αὐτοῦ μετὰ τοῦ στόματός σου λαλήσει, καὶ εἰς Βαβυλῶνα εἰσελεύσῃ.

[3] and thou shalt not escape out of his hand, but shalt certainly be taken, and shalt be given into his hands; and thine eyes shall see his eyes, and thou shalt enter into Babylon.

[4] ἀλλὰ ἄκουσον τὸν λόγον κυρίου, Σεδεκια βασιλεῦ Ιουδα Οὕτως λέγει κύριος

[4] But hear the word of the Lord, O Sedekias king of Juda; Thus saith the Lord,

[5] Ἐν εἰρήνῃ ἀποθανῇ, καὶ ὡς ἔκλαυσαν τοὺς πατέρας σου τοὺς βασιλεύσαντας πρότερόν σου, κλαύσονται καὶ σὲ καὶ Ὦ αδων κόψονταί σε· ὅτι λόγον ἐγὼ ἐλάλησα, εἶπεν κύριος.

[5] Thou shalt die in peace: and as they wept for thy fathers that reigned before thee, they shall weep also for thee, *saying*, Ah lord! and they shall lament for thee down to the grave: for I have spoken the word, said the Lord.

[6] καὶ ἐλάλησεν Ιερεμιας πρὸς τὸν βασιλέα Σεδεκιαν πάντας τοὺς λόγους τούτους ἐν Ιερουσαλημ·

[6] And Jeremiah spoke to king Sedekias all these words in Jerusalem.

[7] καὶ ἡ δύναμις βασιλέως Βαβυλῶνος ἐπολέμει ἐπὶ Ιερουσαλημ καὶ ἐπὶ τὰς πόλεις Ιουδα, ἐπὶ Λαχις καὶ ἐπὶ Αζηκα, ὅτι αὗται κατελείφθησαν ἐν πόλεσιν Ιουδα πόλεις ὀχυραί.

[7] And the host of the king of Babylon warred against Jerusalem, and against the cities of Juda, and against Lachis, and against Azeca: for these strong cities were left among the cities of Juda.

[8] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου μετὰ τὸ συντελέσαι τὸν βασιλέα Σεδεκιαν διαθήκην πρὸς τὸν λαὸν τοῦ καλέσαι ἄφεσιν

[8] The word that came from the Lord to Jeremiah, after king Sedekias had concluded a covenant with the people, to proclaim a release;

[9] τοῦ ἐξαποστεῖλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ τὸν Εβραῖον καὶ τὴν Εβραίαν ἐλευθέρους πρὸς τὸ μὴ δουλεύειν ἄνδρα ἐξ Ιουδα,

[9] That every one should set at liberty his servant, and every one has handmaid, the Hebrew man and Hebrew woman, that no man of Juda should be a bondman.

[10] καὶ ἐπεστράφησαν πάντες οἱ μεγιστᾶνες καὶ πᾶς ὁ λαὸς οἱ εἰσελθόντες ἐν τῇ διαθήκῃ τοῦ ἀποστεῖλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ

[10] Then all the nobles, and all the people who had entered into the covenant, *engaging* to set free every one his man-servant, and every one his maid, turned,

[11] καὶ ἔωσαν αὐτοὺς εἰς παῖδας καὶ παιδίσκας.

[11] and gave them over to be men-servants and maid-servants.

[12] καὶ ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν λέγων

[12] And the word of the Lord came to Jeremiah, saying,

[13] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ἐγὼ ἐθέμην διαθήκην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἡμέρᾳ, ᾗ ἐξειλάμην αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας, λέγων

[13] Thus saith the Lord; I made a covenant with your fathers in the day wherein I took them out of the land of Egypt, out of the house of bondage, saying,

[14] Ὅταν πληρωθῇ ἓξ ἔτη, ἀποστελεῖς τὸν ἀδελφόν σου τὸν Εβραῖον, ὃς πραθήσεταί σοι· καὶ ἐργᾶταί σοι ἓξ ἔτη, καὶ ἐξαποστελεῖς αὐτὸν ἐλεύθερον. καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν.

[14] When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and *then* thou shalt let him go free: but they hearkened not to me, and inclined not their ear.

[15] καὶ ἐπέστρεψαν σήμερον ποιῆσαι τὸ εὐθὲς πρὸ ὀφθαλμῶν μου τοῦ καλέσαι ἄφεσιν ἕκαστον τοῦ πλησίον αὐτοῦ καὶ συνετέλεσαν διαθήκην κατὰ πρόσωπόν μου ἐν τῷ οἴκῳ, οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ᾽ αὐτῷ.

[15] And this day they turned to do that which was right in my sight, to proclaim every one the release of his neighbour; and they had concluded a covenant before me, in the house whereon my name is called.

[16] καὶ ἐπεστρέψατε καὶ ἐβεβηλώσατε τὸ ὄνομά μου τοῦ ἐπιστρέψαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ, οὓς ἐξαπεστείλατε ἐλευθέρους τῇ ψυχῇ αὐτῶν, ὑμῖν εἰς παῖδας καὶ παιδίσκας.

[16] But ye turned and profaned my name, to bring back every one his servant, and every one his handmaid, whom ye had sent forth free *and* at their own disposal, to be to you men-servants and maid-servants.

[17] διὰ τοῦτο οὕτως εἶπεν κύριος Ὑμεῖς οὐκ ἠκούσατέ μου τοῦ καλέσαι ἄφεσιν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· ἰδοὺ ἐγὼ καλῶ ἄφεσιν ὑμῖν εἰς μάχαιραν καὶ εἰς τὸν θάνατον καὶ εἰς τὸν λιμὸν καὶ δώσω ὑμᾶς εἰς διασπορὰν πάσαις ταῖς βασιλείαις τῆς γῆς.

[17] Therefore thus said the Lord; Ye have not hearkened to me, to proclaim a release every one to his neighbour: behold, I proclaim a release to you, to the sword, and to the pestilence, and to the famine; and I will give you up to dispersion *among* all the kingdoms of the earth.

[18] καὶ δώσω τοὺς ἄνδρας τοὺς παρεληλυθότας τὴν διαθήκην μου τοὺς μὴ στήσαντας τὴν διαθήκην μου, ἣν ἐποίησαν κατὰ πρόσωπόν μου, τὸν μόσχον ὃν ἐποίησαν ἐργάζεσθαι αὐτῷ,

[18] And I will give the men that have transgressed my covenant, who have not kept my covenant, which they made before me, the calf which they prepared to sacrifice with it,

[19] τοὺς ἄρχοντας Ιουδα καὶ τοὺς δυνάστας καὶ τοὺς ἱερεῖς καὶ τὸν λαόν,

[19] the princes of Juda, and the men in power, and the priests, and the people;

[20] καὶ δώσω αὐτοὺς τοῖς ἐχθροῖς αὐτῶν, καὶ ἔσται τὰ θνησιμαῖα αὐτῶν βρῶσις τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς.

[20] I will even give them to their enemies, and their carcases shall be food for the birds of the sky and for the wild beasts of the earth.

[21] καὶ τὸν Σεδεκιαν βασιλέα τῆς Ιουδαίας καὶ τοὺς ἄρχοντας αὐτῶν δώσω εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ δύναμις βασιλέως Βαβυλῶνος τοῖς ἀποτρέχουσιν ἀπ᾽ αὐτῶν.

[21] And I will give Sedekias king of Judea, and their princes, into the hands of their enemies, and the host of the king of Babylon *shall come upon* them that run away from them.

[22] ἰδοὺ ἐγὼ συντάσσω, φησὶν κύριος, καὶ ἐπιστρέψω αὐτοὺς εἰς τὴν γῆν ταύτην, καὶ πολεμήσουσιν ἐπ᾽ αὐτὴν καὶ λήμψονται αὐτὴν καὶ κατακαύσουσιν αὐτὴν ἐν πυρὶ καὶ τὰς πόλεις Ιουδα, καὶ δώσω αὐτὰς ἐρήμους ἀπὸ κατοικούντων.

[22] Behold, I *will* give command, saith the Lord, and will bring them back to this land; and they shall fight against it, and take it, and burn it with fire, and the cities of Juda; and I will make them desolate without inhabitants.

CHAPTER 42

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν παρὰ κυρίου ἐν ἡμέραις Ιωακιμ βασιλέως Ιουδα λέγων

[1] THE WORD THAT CAME TO JEREMIAS from the Lord in the days of Joakim, king of Juda, saying,

[2] Βάδισον εἰς οἶκον Αρχαβιν καὶ ἄξεις αὐτοὺς εἰς οἶκον κυρίου εἰς μίαν τῶν αὐλῶν καὶ ποτιεῖς αὐτοὺς οἶνον.

[2] Go to the house of the Archabin, and thou shalt bring them to the house of the Lord, into one of the courts, and give them wine to drink.

[3] καὶ ἐξήγαγον τὸν Ιεζονιαν υἱὸν Ιερεμιν υἱοῦ Χαβασιν καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ πᾶσαν τὴν οἰκίαν Αρχαβιν

[3] So I brought forth Jechonias the son of Jeremin the son of Chabasin, and his brethren, and his sons, and all the family of the Archabin;

[4] καὶ εἰσήγαγον αὐτοὺς εἰς οἶκον κυρίου εἰς τὸ παστοφόριον υἱῶν Ανανιου υἱοῦ Γοδολιου ἀνθρώπου τοῦ θεοῦ, ὅ ἐστιν ἐγγὺς τοῦ οἴκου τῶν ἀρχόντων τῶν ἐπάνω τοῦ οἴκου Μαασαιου υἱοῦ Σελωμ τοῦ φυλάσσοντος τὴν αὐλήν,

[4] and I brought them into the house of the Lord, into the chamber of the sons of Joanan, the son of Ananias, the son of Godolias, a man of God, who dwells near the house of the princes that are over the house of Maasaeas the son of Selom, who kept the court.

[5] καὶ ἔδωκα κατὰ πρόσωπον αὐτῶν κεράμιον οἴνου καὶ ποτήρια καὶ εἶπα Πίετε οἶνον.

[5] And I set before them a jar of wine, and cups, and I said, Drink ye wine.

[6] καὶ εἶπαν Οὐ μὴ πίωμεν οἶνον, ὅτι Ιωναδαβ υἱὸς Ρηχαβ ὁ πατὴρ ἡμῶν ἐνετείλατο ἡμῖν λέγων Οὐ μὴ πίητε οἶνον, ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν ἕως αἰῶνος,

[6] But they said, We will on no account drink wine, for our father Jonadab the son of Rechab commanded us, saying, Ye shall on no account drink wine, *neither* ye, nor your sons for ever:

[7] καὶ οἰκίαν οὐ μὴ οἰκοδομήσητε καὶ σπέρμα οὐ μὴ σπείρητε, καὶ ἀμπελὼν οὐκ ἔσται ὑμῖν, ὅτι ἐν σκηναῖς οἰκήσετε πάσας τὰς ἡμέρας ὑμῶν, ὅπως ἂν ζήσητε ἡμέρας πολλὰς ἐπὶ τῆς γῆς, ἐφ᾽ ἧς διατρίβετε ὑμεῖς ἐπ᾽ αὐτῆς.

[7] nor shall ye at all build houses, nor sow any seed, nor shall ye have a vineyard: for ye shall dwell in tents all your days; that ye may live many days upon the land, in which ye sojourn.

[8] καὶ ἠκούσαμεν τῆς φωνῆς Ιωναδαβ τοῦ πατρὸς ἡμῶν πρὸς τὸ μὴ πιεῖν οἶνον πάσας τὰς ἡμέρας ἡμῶν, ἡμεῖς καὶ αἱ γυναῖκες ἡμῶν καὶ οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν,

[8] And we hearkened to the voice of Jonadab our father, so as to drink no wine all our days, we, and our wives, and our sons, and our daughters;

[9] καὶ πρὸς τὸ μὴ οἰκοδομεῖν οἰκίας τοῦ κατοικεῖν ἐκεῖ, καὶ ἀμπελὼν καὶ ἀγρὸς καὶ σπέρμα οὐκ ἐγένετο ἡμῖν,

[9] and so as to build no houses to dwell in: and we have had no vineyard, nor field, nor seed:

[10] καὶ ᾠκήσαμεν ἐν σκηναῖς καὶ ἠκούσαμεν καὶ ἐποιήσαμεν κατὰ πάντα, ἃ ἐνετείλατο ἡμῖν Ιωναδαβ ὁ πατὴρ ἡμῶν.

[10] but we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father commanded us.

[11] καὶ ἐγενήθη ὅτε ἀνέβη Ναβουχοδονοσορ ἐπὶ τὴν γῆν, καὶ εἴπαμεν Εἰσέλθατε καὶ εἰσέλθωμεν εἰς Ιερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως τῶν Χαλδαίων καὶ ἀπὸ προσώπου τῆς δυνάμεως τῶν Ἀσσυρίων, καὶ ᾠκοῦμεν ἐκεῖ. –

[11] And it came to pass, when Nabuchodonosor came up against the land, that we said we would come in; and we entered into Jerusalem, for fear of the host of the Chaldeans, and for fear of the host of the Assyrians: and we dwelt there.

[12] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[12] And the word of the Lord came to me, saying,

[13] Οὕτως λέγει κύριος Πορεύου καὶ εἰπὸν ἀνθρώπῳ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ Οὐ μὴ λάβητε παιδείαν τοῦ ἀκούειν τοὺς

λόγους μου;

[13] Thus saith the Lord, Go, and say to the men of Juda, and to them that dwell in Jerusalem, Will ye not receive correction to hearken to my words?

[14] ἔστησαν ῥῆμα υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ, ὃ ἐνετείλατο τοῖς τέκνοις αὐτοῦ πρὸς τὸ μὴ πιεῖν οἶνον, καὶ οὐκ ἐπίοσαν· καὶ ἐγὼ ἐλάλησα πρὸς ὑμᾶς ὄρθρου καὶ ἐλάλησα, καὶ οὐκ ἠκούσατε.

[14] The sons of Jonadab the son of Rechab have kept the word which he commanded his children, that they should drink no wine; and they have not drunk *it*: but I spoke to you early, and ye hearkened not.

[15] καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας λέγων Ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ βελτίω ποιήσατε τὰ ἐπιτηδεύματα ὑμῶν καὶ οὐ πορεύσεσθε ὀπίσω θεῶν ἑτέρων τοῦ δουλεύειν αὐτοῖς, καὶ οἰκήσετε ἐπὶ τῆς γῆς, ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν· καὶ οὐκ ἐκλίνατε τὰ ὦτα ὑμῶν καὶ οὐκ ἠκούσατε.

[15] And I sent to you my servants the prophets, saying, Turn ye every one from his evil way, and amend your practices, and go not after other gods to serve them, and ye shall dwell upon the land which I gave to you and to your fathers: but ye inclined not your ears, and hearkened not.

[16] καὶ ἔστησαν υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν, ὁ δὲ λαὸς οὗτος οὐκ ἤκουσάν μου.

[16] But the sons of Jonadab the son of Rechab have kept the command of their father; but this people has not hearkened to me.

[17] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ φέρω ἐπὶ Ιουδαν καὶ ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ πάντα τὰ κακά, ἃ ἐλάλησα ἐπ᾽ αὐτούς.

[17] Therefore thus saith the Lord; Behold, I *will* bring upon Juda and upon the inhabitants of Jerusalem all the evils which I pronounced against them.

[18] διὰ τοῦτο οὕτως εἶπεν κύριος Ἐπειδὴ ἤκουσαν υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ποιεῖν καθότι ἐνετείλατο αὐτοῖς ὁ πατὴρ αὐτῶν,

[18] Therefore thus saith the Lord; Since the sons of Jonadab the son of Rechab have hearkened to the command of their father, to do as their

father commanded them:

[19] οὐ μὴ ἐκλίπῃ ἀνὴρ τῶν υἱῶν Ιωναδαβ υἱοῦ Ρηχαβ παρεστηκὼς κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας τῆς γῆς.

[19] there shall never be wanting a man of the sons of Jonadab the son of Rechab to stand before my face while the earth remains.

CHAPTER 43

[1] Καὶ ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ Ιωακιμ υἱοῦ Ιωσια βασιλέως Ιουδα ἐγενήθη λόγος κυρίου πρός με λέγων

[1] IN THE FOURTH YEAR OF JOAKIM son of Josias king of Juda, the word of the Lord came to me, saying,

[2] Λαβὲ σεαυτῷ χαρτίον βιβλίου καὶ γράψον ἐπ᾽ αὐτοῦ πάντας τοὺς λόγους, οὓς ἐχρημάτισα πρὸς σὲ ἐπὶ Ιερουσαλημ καὶ ἐπὶ Ιουδαν καὶ ἐπὶ πάντα τὰ ἔθνη ἀφ᾽ ἧς ἡμέρας λαλήσαντός μου πρός σε, ἀφ᾽ ἡμερῶν Ιωσια βασιλέως Ιουδα καὶ ἕως τῆς ἡμέρας ταύτης·

[2] Take thee a roll of a book, and write upon it all the words which I spoke to thee against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Juda, even to this day.

[3] ἴσως ἀκούσεται ὁ οἶκος Ιουδα πάντα τὰ κακά, ἃ ἐγὼ λογίζομαι ποιῆσαι αὐτοῖς, ἵνα ἀποστρέψωσιν ἀπὸ ὁδοῦ αὐτῶν τῆς πονηρᾶς, καὶ ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ ταῖς ἁμαρτίαις αὐτῶν. –

[3] Perhaps the house of Juda will hear all the evils which I purpose to do to them; that they may turn from their evil way; and *so* I will be merciful to their iniquities and their sins.

[4] καὶ ἐκάλεσεν Ιερεμιας τὸν Βαρουχ υἱὸν Νηριου, καὶ ἔγραψεν ἀπὸ στόματος Ιερεμιου πάντας τοὺς λόγους κυρίου, οὓς ἐχρημάτισεν πρὸς αὐτόν, εἰς χαρτίον βιβλίου.

[4] So Jeremiah called Baruch the son of Nerias: and he wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken to him, on a roll of a book.

[5] καὶ ἐνετείλατο Ιερεμιας τῷ Βαρουχ λέγων Ἐγὼ φυλάσσομαι, οὐ μὴ δύνωμαι εἰσελθεῖν εἰς οἶκον κυρίου·

[5] And Jeremiah commanded Baruch, saying, I am in prison; I cannot enter into the house of the Lord:

[6] καὶ ἀναγνώσῃ ἐν τῷ χαρτίῳ τούτῳ εἰς τὰ ὦτα τοῦ λαοῦ ἐν οἴκῳ κυρίου ἐν ἡμέρᾳ νηστείας, καὶ ἐν ὠσὶ παντὸς Ιουδα τῶν ἐρχομένων ἐκ πόλεως αὐτῶν ἀναγνώσῃ αὐτοῖς·

[6] so thou shalt read in this roll in the ears of the people in the house of the Lord, on the fast day; and in the ears of all Juda that come out of their cities, thou shalt read to them.

[7] ἴσως πεσεῖται ἔλεος αὐτῶν κατὰ πρόσωπον κυρίου, καὶ ἀποστρέψουσιν ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς, ὅτι μέγας ὁ θυμὸς καὶ ἡ ὀργὴ κυρίου, ἣν ἐλάλησεν ἐπὶ τὸν λαὸν τοῦτον.

[7] Peradventure their supplication will come before the Lord, and they will turn from their evil way: for great is the wrath and the anger of the Lord, which he has pronounced against this people.

[8] καὶ ἐποίησεν Βαρουχ κατὰ πάντα, ἃ ἐνετείλατο αὐτῷ Ιερεμιας τοῦ ἀναγνῶναι ἐν τῷ βιβλίῳ λόγους κυρίου ἐν οἴκῳ κυρίου. –

[8] And Baruch did according to all that Jeremiah commanded him — reading in the book the words of the Lord in the Lord's house.

[9] καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ὀγδόῳ βασιλεῖ Ιωακιμ τῷ μηνὶ τῷ ἐνάτῳ ἐξεκκλησίασαν νηστείαν κατὰ πρόσωπον κυρίου πᾶς ὁ λαὸς ἐν Ιερουσαλημ καὶ οἶκος Ιουδα.

[9] And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before the Lord.

[10] καὶ ἀνεγίνωσκε Βαρουχ ἐν τῷ βιβλίῳ τοὺς λόγους Ιερεμιου ἐν οἴκῳ κυρίου ἐν οἴκῳ Γαμαριου υἱοῦ Σαφαν τοῦ γραμματέως ἐν τῇ αὐλῇ τῇ ἐπάνω ἐν προθύροις πύλης τοῦ οἴκου κυρίου τῆς καινῆς ἐν ὠσὶ παντὸς τοῦ λαοῦ. –

[10] And Baruch read in the book the words of Jeremiah in the house of the Lord, in the house of Gamarias son of Saphan the scribe, in the upper court, in the entrance of the new gate of the house of the Lord, and in the ears of all the people.

[11] καὶ ἤκουσεν Μιχαιας υἱὸς Γαμαριου υἱοῦ Σαφαν ἅπαντας τοὺς λόγους κυρίου ἐκ τοῦ βιβλίου·

[11] And Michaeas the son of Gamarias the son of Saphan heard all the words of the Lord, out of the book.

[12] καὶ κατέβη εἰς οἶκον τοῦ βασιλέως εἰς τὸν οἶκον τοῦ γραμματέως, καὶ ἰδοὺ ἐκεῖ πάντες οἱ ἄρχοντες ἐκάθηντο, Ελισαμα ὁ γραμματεὺς καὶ

Δαλαιας υἱὸς Σελεμιου καὶ Ελναθαν υἱὸς Ακχοβωρ καὶ Γαμαριας υἱὸς Σαφαν καὶ Σεδεκιας υἱὸς Ανανιου καὶ πάντες οἱ ἄρχοντες,

[12] And he went down to the king's house, into the house of the scribe: and, behold, there were sitting there all the princes, Elisama the scribe, and Dalaeas the son of Selemias, and Jonathan the son of Acchobor, and Gamarias the son of Saphan, and Sedekias the son of Ananias, and all the princes.

[13] καὶ ἀνήγγειλεν αὐτοῖς Μιχαιας πάντας τοὺς λόγους, οὓς ἤκουσεν ἀναγινώσκοντος τοῦ Βαρουχ εἰς τὰ ὦτα τοῦ λαοῦ.

[13] And Michaeas reported to them all the words which he had heard Baruch reading in the ears of the people.

[14] καὶ ἀπέστειλαν πάντες οἱ ἄρχοντες πρὸς Βαρουχ υἱὸν Νηριου τὸν Ιουδιν υἱὸν Ναθανιου υἱοῦ Σελεμιου υἱοῦ Χουσι λέγοντες Τὸ χαρτίον, ἐν ᾧ σὺ ἀναγινώσκεις ἐν αὐτῷ ἐν ὠσὶ τοῦ λαοῦ, λαβὲ αὐτὸ εἰς τὴν χεῖρά σου καὶ ἧκε· καὶ ἔλαβεν Βαρουχ τὸ χαρτίον καὶ κατέβη πρὸς αὐτούς.

[14] And all the princes sent to Baruch son of Nerias Judin the son of Nathanias, the son of Selemias, the son of Chusi, saying, Take in thine hand the roll in which thou readest in the ears of the people, and come. So Baruch took the roll, and went down to them.

[15] καὶ εἶπαν αὐτῷ Πάλιν ἀνάγνωθι εἰς τὰ ὦτα ἡμῶν· καὶ ἀνέγνω Βαρουχ.

[15] And they said to him, Read *it* again in our ears. And Baruch read *it*.

[16] καὶ ἐγενήθη ὡς ἤκουσαν πάντας τοὺς λόγους, συνεβουλεύσαντο ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ εἶπαν Ἀναγγέλλοντες ἀναγγείλωμεν τῷ βασιλεῖ ἅπαντας τοὺς λόγους τούτους.

[16] And it came to pass, when they *had* heard all the words, *that* they took counsel each with his neighbour, and said, Let us by all means tell the king all these words.

[17] καὶ τὸν Βαρουχ ἠρώτησαν λέγοντες Πόθεν ἔγραψας πάντας τοὺς λόγους τούτους;

[17] And they asked Baruch, saying, Where didst thou write all these words?

[18] καὶ εἶπεν Βαρουχ Ἀπὸ στόματος αὐτοῦ ἀνήγγειλέν μοι Ιερεμιας πάντας τοὺς λόγους τούτους, καὶ ἔγραφον ἐν βιβλίῳ.

[18] And Baruch said, Jeremiah told me from his *own* mouth all these words, and I wrote them in a book.

[19] καὶ εἶπαν τῷ Βαρουχ Βάδισον κατακρύβηθι, σὺ καὶ Ιερεμιας· ἄνθρωπος μὴ γνώτω ποῦ ὑμεῖς.

[19] And they said to Baruch, Go, and hide, thou and Jeremiah; let no man know where ye *are*.

[20] καὶ εἰσῆλθον πρὸς τὸν βασιλέα εἰς τὴν αὐλήν, καὶ τὸ χαρτίον ἔδωκαν φυλάσσειν ἐν οἴκῳ Ελισαμα, καὶ ἀνήγγειλαν τῷ βασιλεῖ πάντας τοὺς λόγους. –

[20] And they went in to the king into the court, and gave the roll *to one* to keep in the house of Elisama; and they told the king all these words.

[21] καὶ ἀπέστειλεν ὁ βασιλεὺς τὸν Ιουδιν λαβεῖν τὸ χαρτίον, καὶ ἔλαβεν αὐτὸ ἐξ οἴκου Ελισαμα· καὶ ἀνέγνω Ιουδιν εἰς τὰ ὦτα τοῦ βασιλέως καὶ εἰς τὰ ὦτα πάντων τῶν ἀρχόντων τῶν ἑστηκότων περὶ τὸν βασιλέα.

[21] And the king sent Judin to fetch the roll: and he took it out of the house of Elisama: and Judin read in the ears of the king, and in the ears of all the princes who stood round the king.

[22] καὶ ὁ βασιλεὺς ἐκάθητο ἐν οἴκῳ χειμερινῷ, καὶ ἐσχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ.

[22] Now the king was sitting in the winter house: and *there was* a fire on the hearth before him.

[23] καὶ ἐγενήθη ἀναγινώσκοντος Ιουδιν τρεῖς σελίδας καὶ τέσσαρας, ἀπέτεμνεν αὐτὰς τῷ ξυρῷ τοῦ γραμματέως καὶ ἔρριπτεν εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας, ἕως ἐξέλιπεν πᾶς ὁ χάρτης εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας.

[23] And it came to pass when Judin had read three or four leaves, he cut them off with a penknife, and cast *them* into the fire that was on the hearth, until the whole roll was consumed in the fire that was on the hearth.

[24] καὶ οὐκ ἐζήτησαν καὶ οὐ διέρρηξαν τὰ ἱμάτια αὐτῶν ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ οἱ ἀκούοντες πάντας τοὺς λόγους τούτους·

[24] And the king and his servants that heard all these words sought not *the Lord*, and rent not their garments.

[25] καὶ Ελναθαν καὶ Γοδολιας καὶ Γαμαριας ὑπέθεντο τῷ βασιλεῖ πρὸς τὸ μὴ κατακαῦσαι τὸ χαρτίον.

[25] But Elnathan and Godolias suggested to the king that he should burn the roll.

[26] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ιερεμεηλ υἱῷ τοῦ βασιλέως καὶ τῷ Σαραια υἱῷ Εσριηλ συλλαβεῖν τὸν Βαρουχ καὶ τὸν Ιερεμιαν· καὶ κατεκρύβησαν.

[26] And the king commanded Jeremeel the king's son, and Saraeas the son of Esriel, to take Baruch and Jeremiah: but they were hidden.

[27] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν μετὰ τὸ κατακαῦσαι τὸν βασιλέα τὸ χαρτίον, πάντας τοὺς λόγους οὓς ἔγραψεν Βαρουχ ἀπὸ στόματος Ιερεμιου, λέγων

[27] Then the word of the Lord came to Jeremiah, after the king had burnt the roll, *even* all the words which Baruch wrote from the mouth of Jeremiah, saying,

[28] Πάλιν λαβὲ σὺ χαρτίον ἕτερον καὶ γράψον πάντας τοὺς λόγους τοὺς ὄντας ἐπὶ τοῦ χαρτίου, οὓς κατέκαυσεν ὁ βασιλεὺς Ιωακιμ.

[28] Again take thou another roll, and write all the words that were on the roll, which king Joakim has burnt.

[29] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Σὺ κατέκαυσας τὸ χαρτίον τοῦτο λέγων Διὰ τί ἔγραψας ἐπ᾽ αὐτῷ λέγων Εἰσπορευόμενος εἰσπορεύσεται ὁ βασιλεὺς Βαβυλῶνος καὶ ἐξολεθρεύσει τὴν γῆν ταύτην, καὶ ἐκλείψει ἀπ᾽ αὐτῆς ἄνθρωπος καὶ κτήνη;

[29] And thou shalt say, Thus saith the Lord; Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come in, and destroy this land, and man and cattle shall fail from off it?

[30] διὰ τοῦτο οὕτως εἶπεν κύριος ἐπὶ Ιωακιμ βασιλέα Ιουδα Οὐκ ἔσται αὐτῷ καθήμενος ἐπὶ θρόνου Δαυιδ, καὶ τὸ θνησιμαῖον αὐτοῦ ἔσται ἐρριμμένον ἐν τῷ καύματι τῆς ἡμέρας καὶ ἐν τῷ παγετῷ τῆς νυκτός·

[30] Therefore thus saith the Lord concerning Joakim king of Juda; He shall not have *a man* to sit on the throne of David: and his carcass shall be cast forth in the heat by day, and in the frost by night.

[31] καὶ ἐπισκέψομαι ἐπ᾽ αὐτὸν καὶ ἐπὶ τὸ γένος αὐτοῦ καὶ ἐπὶ τοὺς παῖδας αὐτοῦ καὶ ἐπάξω ἐπ᾽ αὐτοὺς καὶ ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ καὶ ἐπὶ γῆν Ιουδα πάντα τὰ κακά, ἃ ἐλάλησα πρὸς αὐτοὺς καὶ οὐκ ἤκουσαν.

[31] And I will visit him, and his family, and his servants: and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the land of Juda, all the evils which I spoke of to them; and they hearkened not.

[32] καὶ ἔλαβεν Βαρουχ χαρτίον ἕτερον καὶ ἔγραψεν ἐπ᾽ αὐτῷ ἀπὸ στόματος Ιερεμιου ἅπαντας τοὺς λόγους τοῦ βιβλίου, οὗ κατέκαυσεν Ιωακιμ· καὶ ἔτι προσετέθησαν αὐτῷ λόγοι πλείονες ὡς οὗτοι.

[32] And Baruch took another roll, and wrote upon it from the mouth of Jeremiah all the words of the book which Joakim had burnt: and there were yet more words added to it like the former.

CHAPTER 44

[1] Καὶ ἐβασίλευσεν Σεδεκιας υἱὸς Ιωσια ἀντὶ Ιωακιμ, ὃν ἐβασίλευσεν Ναβουχοδονοσορ βασιλεύειν τοῦ Ιουδα·

[1] And Sedekias the son of Josias reigned instead of Joakim, whom Nabuchodonosor appointed to reign over Juda.

[2] καὶ οὐκ ἤκουσεν αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ὁ λαὸς τῆς γῆς τοὺς λόγους κυρίου, οὓς ἐλάλησεν ἐν χειρὶ Ιερεμιου. –

[2] And he and his servants and the people of the land hearkened not to the words of the Lord, which he spoke by Jeremiah.

[3] καὶ ἀπέστειλεν ὁ βασιλεὺς Σεδεκιας τὸν Ιωαχαλ υἱὸν Σελεμιου καὶ τὸν Σοφονιαν υἱὸν Μαασαιου τὸν ἱερέα πρὸς Ιερεμιαν λέγων Πρόσευξαι δὴ περὶ ἡμῶν πρὸς κύριον.

[3] And king Sedekias sent Joachal son of Selemias and Sophonias the priest son of Maasaeas to Jeremiah, saying, Pray now for us to the Lord.

[4] καὶ Ιερεμιας ἦλθεν καὶ διῆλθεν διὰ μέσου τῆς πόλεως, καὶ οὐκ ἔδωκαν αὐτὸν εἰς οἶκον τῆς φυλακῆς.

[4] Now Jeremiah came and went through the midst of the city: for they *had* not put him into the house of the prison.

[5] καὶ δύναμις Φαραω ἐξῆλθεν ἐξ Αἰγύπτου, καὶ ἤκουσαν οἱ Χαλδαῖοι τὴν ἀκοὴν αὐτῶν καὶ ἀνέβησαν ἀπὸ Ιερουσαλημ.

[5] And the host of Pharao was come forth out of Egypt; and the Chaldeans heard the report of them, and they went up from Jerusalem.

[6] καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν λέγων

[6] And the word of the Lord came to Jeremiah, saying,

[7] Οὕτως εἶπεν κύριος Οὕτως ἐρεῖς πρὸς βασιλέα Ιουδα τὸν ἀποστείλαντα πρὸς σὲ τοῦ ἐκζητῆσαί με Ἰδοὺ δύναμις Φαραω ἡ ἐξελθοῦσα ὑμῖν εἰς βοήθειαν ἀποστρέψουσιν εἰς γῆν Αἰγύπτου,

[7] Thus said the Lord; Thus shalt thou say to the king of Juda who sent to thee, to seek me; Behold, the army of Pharao which is come forth to help you: they shall return to the land of Egypt:

[8] καὶ ἀναστρέψουσιν αὐτοὶ οἱ Χαλδαῖοι καὶ πολεμήσουσιν ἐπὶ τὴν πόλιν ταύτην καὶ συλλήμψονται αὐτὴν καὶ καύσουσιν αὐτὴν ἐν πυρί.

[8] and the Chaldeans themselves shall turn again, and fight against this city, and take it, and burn it with fire.

[9] ὅτι οὕτως εἶπεν κύριος Μὴ ὑπολάβητε ταῖς ψυχαῖς ὑμῶν λέγοντες Ἀποτρέχοντες ἀπελεύσονται ἀφ᾽ ἡμῶν οἱ Χαλδαῖοι, ὅτι οὐ μὴ ἀπέλθωσιν·

[9] For thus saith he Lord; Suppose not in your hearts, saying, The Chaldeans will certainly depart from us: for they shall not depart.

[10] καὶ ἐὰν πατάξητε πᾶσαν δύναμιν τῶν Χαλδαίων τοὺς πολεμοῦντας ὑμᾶς καὶ καταλειφθῶσίν τινες ἐκκεκεντημένοι ἕκαστος ἐν τῷ τόπῳ αὐτοῦ, οὗτοι ἀναστήσονται καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρί.

[10] And though ye should smite the whole host of the Chaldeans that fight against you, and there should be left a few wounded *men*, these should rise up each in his place, and burn this city with fire.

[11] Καὶ ἐγένετο ὅτε ἀνέβη ἡ δύναμις τῶν Χαλδαίων ἀπὸ Ιερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως Φαραω,

[11] And it came to pass, when the host of the Chaldeans had gone up from Jerusalem for fear of the host of Pharao,

[12] ἐξῆλθεν Ιερεμιας ἀπὸ Ιερουσαλημ τοῦ πορευθῆναι εἰς γῆν Βενιαμιν τοῦ ἀγοράσαι ἐκεῖθεν ἐν μέσῳ τοῦ λαοῦ.

[12] that Jeremiah went forth from Jerusalem to go into the land of Benjamin, to buy thence *a property* in the midst of the people.

[13] καὶ ἐγένετο αὐτὸς ἐν πύλῃ Βενιαμιν, καὶ ἐκεῖ ἄνθρωπος, παρ᾽ ᾧ κατέλυεν, Σαρουιας υἱὸς Σελεμιου υἱοῦ Ανανιου, καὶ συνέλαβεν τὸν Ιερεμιαν λέγων Πρὸς τοὺς Χαλδαίους σὺ φεύγεις.

[13] And he was in the gate of Benjamin, and *there was* there a man with whom he lodged, Saruia the son of Selemias, the son of Ananias; and he caught Jeremiah, saying, Thou art fleeing to the Chaldeans.

[14] καὶ εἶπεν Ψεῦδος· οὐκ εἰς τοὺς Χαλδαίους ἐγὼ φεύγω. καὶ οὐκ ἤκουσεν αὐτοῦ καὶ συνέλαβεν Σαρουιας τὸν Ιερεμιαν καὶ εἰσήγαγεν αὐτὸν πρὸς τοὺς ἄρχοντας.

[14] And he said, *It is* false; I do not flee to the Chaldeans. But he hearkened not to him; and Saruia caught Jeremiah, and brought him to the princes.

[15] καὶ ἐπικράνθησαν οἱ ἄρχοντες ἐπὶ Ιερεμιαν καὶ ἐπάταξαν αὐτὸν καὶ ἀπέστειλαν αὐτὸν εἰς τὴν οἰκίαν Ιωναθαν τοῦ γραμματέως, ὅτι ταύτην ἐποίησαν εἰς οἰκίαν φυλακῆς.

[15] And the princes were very angry with Jeremiah, and smote him, and sent him into the house of Jonathan the scribe: for they had made this a prison.

[16] καὶ ἦλθεν Ιερεμιας εἰς οἰκίαν τοῦ λάκκου καὶ εἰς τὴν χερεθ καὶ ἐκάθισεν ἐκεῖ ἡμέρας πολλάς.

[16] So Jeremiah came into the dungeon, and into the cells, and he remained there many days.

[17] Καὶ ἀπέστειλεν Σεδεκιας καὶ ἐκάλεσεν αὐτόν, καὶ ἠρώτα αὐτὸν ὁ βασιλεὺς κρυφαίως εἰπεῖν εἰ ἔστιν λόγος παρὰ κυρίου, καὶ εἶπεν Ἔστιν· εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσῃ.

[17] Then Sedekias sent, and called him; and the king asked him secretly, saying, Is there a word from the Lord? and he said, There is: thou shalt be delivered into the hands of the king of Babylon.

[18] καὶ εἶπεν Ιερεμιας τῷ βασιλεῖ Τί ἠδίκησά σε καὶ τοὺς παῖδάς σου καὶ τὸν λαὸν τοῦτον, ὅτι σὺ δίδως με εἰς οἰκίαν φυλακῆς;

[18] And Jeremiah said to the king, Wherein have I wronged thee, or thy servants, or this people, that thou puttest me in prison?

[19] καὶ ποῦ εἰσιν οἱ προφῆται ὑμῶν οἱ προφητεύσαντες ὑμῖν λέγοντες ὅτι Οὐ μὴ ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ τὴν γῆν ταύτην;

[19] And where are your prophets who prophesied to you saying, The king of Babylon shall not come against this land?

[20] καὶ νῦν, κύριε βασιλεῦ, πεσέτω τὸ ἔλεός μου κατὰ πρόσωπόν σου, καὶ τί ἀποστρέφεις με εἰς οἰκίαν Ιωναθαν τοῦ γραμματέως καὶ οὐ μὴ ἀποθάνω ἐκεῖ;

[20] Now therefore, my lord the king, let my supplication come before thy face: and why dost thou send me back to the house of Jonathan the

scribe? and let me not on any account die there.

[21] καὶ συνέταξεν ὁ βασιλεὺς καὶ ἐνεβάλοσαν αὐτὸν εἰς οἰκίαν τῆς φυλακῆς καὶ ἐδίδοσαν αὐτῷ ἄρτον ἕνα τῆς ἡμέρας ἔξωθεν οὗ πέσσουσιν, ἕως ἐξέλιπον οἱ ἄρτοι ἐκ τῆς πόλεως· καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς.

[21] Then the king commanded, and they cast him into the prison, and gave him a loaf a day out of the place where they bake, until the bread failed out of the city. So Jeremiah continued in the court of the prison.

CHAPTER 45

[1] Καὶ ἤκουσεν Σαφατιας υἱὸς Μαθαν καὶ Γοδολιας υἱὸς Πασχωρ καὶ Ιωαχαλ υἱὸς Σελεμιου τοὺς λόγους, οὓς ἐλάλει Ιερεμιας ἐπὶ τὸν λαὸν λέγων

[1] And Saphanias the son of Nathan, and Godolias the son of Paschor, and Joachal the son of Semelias, heard the words which Jeremiah spoke to the people, saying,

[2] Οὕτως εἶπεν κύριος Ὁ κατοικῶν ἐν τῇ πόλει ταύτῃ ἀποθανεῖται ἐν ῥομφαίᾳ καὶ ἐν λιμῷ, καὶ ὁ ἐκπορευόμενος πρὸς τοὺς Χαλδαίους ζήσεται, καὶ ἔσται ἡ ψυχὴ αὐτοῦ εἰς εὕρεμα, καὶ ζήσεται·

[2] Thus saith the Lord; He that remains in this city shall die by the sword, and by the famine: but he that goes out to the Chaldeans shall live; and his soul shall be given him for a found treasure, and he shall live.

[3] ὅτι οὕτως εἶπεν κύριος Παραδιδομένη παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας δυνάμεως βασιλέως Βαβυλῶνος, καὶ συλλήμψεται αὐτήν.

[3] For thus saith the Lord; This city shall certainly be delivered into the hands of the host of the king of Babylon, and they shall take it.

[4] καὶ εἶπαν τῷ βασιλεῖ Ἀναιρεθήτω δὴ ὁ ἄνθρωπος ἐκεῖνος, ὅτι αὐτὸς ἐκλύει τὰς χεῖρας τῶν ἀνθρώπων τῶν πολεμούντων τῶν καταλειπομένων ἐν τῇ πόλει καὶ τὰς χεῖρας παντὸς τοῦ λαοῦ λαλῶν πρὸς αὐτοὺς κατὰ τοὺς λόγους τούτους, ὅτι ὁ ἄνθρωπος οὗτος οὐ χρησμολογεῖ εἰρήνην τῷ λαῷ τούτῳ ἀλλ᾽ ἢ πονηρά.

[4] And they said to the king. Let that man, we pray thee, be slain, for he weakens the hands of the fighting men that are left in the city, and the hands of all the people, speaking to them according to these words: for this man does not prophesy peace to this people, but evil.

[5] καὶ εἶπεν ὁ βασιλεύς Ἰδοὺ αὐτὸς ἐν χερσὶν ὑμῶν· ὅτι οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς.

[5] Then the king said, Behold, he is in your hands. For the king could not resist them.

[6] καὶ ἔρριψαν αὐτὸν εἰς τὸν λάκκον Μελχιου υἱοῦ τοῦ βασιλέως, ὃς ἦν ἐν τῇ αὐλῇ τῆς φυλακῆς, καὶ ἐχάλασαν αὐτὸν εἰς τὸν λάκκον, καὶ ἐν τῷ λάκκῳ οὐκ ἦν ὕδωρ ἀλλ᾽ ἢ βόρβορος, καὶ ἦν ἐν τῷ βορβόρῳ.

[6] And they cast him into the dungeon of Melchias the king's son, which was in the court of the prison; and they let him down into the pit: and there was no water in the pit, but mire: and he was in the mire.

[7] Καὶ ἤκουσεν Αβδεμελεχ ὁ Αἰθίοψ, καὶ αὐτὸς ἐν οἰκίᾳ τοῦ βασιλέως, ὅτι ἔδωκαν Ιερεμιαν εἰς τὸν λάκκον· καὶ ὁ βασιλεὺς ἦν ἐν τῇ πύλῃ Βενιαμιν·

[7] And Abdemelech the Ethiopian heard, (now he was in the king's household,)that they *had* put Jeremiah into the dungeon; and the king was in the gate of Benjamin:

[8] καὶ ἐξῆλθεν πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς τὸν βασιλέα καὶ εἶπεν

[8] and he went forth to him, and spoke to the king and said,

[9] Ἐπονηρεύσω ἃ ἐποίησας τοῦ ἀποκτεῖναι τὸν ἄνθρωπον τοῦτον ἀπὸ προσώπου τοῦ λιμοῦ, ὅτι οὐκ εἰσὶν ἔτι ἄρτοι ἐν τῇ πόλει.

[9] Thou hast done evil in what thou hast done to slay this man with hunger: for there is no more bread in the city.

[10] καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Αβδεμελεχ λέγων Λαβὲ εἰς τὰς χεῖράς σου ἐντεῦθεν τριάκοντα ἀνθρώπους καὶ ἀνάγαγε αὐτὸν ἐκ τοῦ λάκκου, ἵνα μὴ ἀποθάνῃ.

[10] And the king commanded Abdemelech, saying, Take with thee hence thirty men, and bring him up out of the dungeon, that he die not.

[11] καὶ ἔλαβεν Αβδεμελεχ τοὺς ἀνθρώπους καὶ εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ βασιλέως τὴν ὑπόγειον καὶ ἔλαβεν ἐκεῖθεν παλαιὰ ῥάκη καὶ παλαιὰ σχοινία καὶ ἔρριψεν αὐτὰ πρὸς Ιερεμιαν εἰς τὸν λάκκον

[11] So Abdemelech took the men and went into the underground *part of the* king's house, and took thence old rags and old ropes, and threw them to Jeremiah into the dungeon.

[12] καὶ εἶπεν Ταῦτα θὲς ὑποκάτω τῶν σχοινίων· καὶ ἐποίησεν Ιερεμιας οὕτως.

[12] And he said, Put these under the ropes. And Jeremiah did so.

[13] καὶ εἵλκυσαν αὐτὸν τοῖς σχοινίοις καὶ ἀνήγαγον αὐτὸν ἐκ τοῦ λάκκου· καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς.

[13] And they drew him with the ropes, and lifted him out of the dungeon: and Jeremiah remained in the court of the prison.

[14] Καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσεν αὐτὸν πρὸς ἑαυτὸν εἰς οἰκίαν ασελισι τὴν ἐν οἴκῳ κυρίου· καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἐρωτήσω σε λόγον, καὶ μὴ δὴ κρύψῃς ἀπ᾽ ἐμοῦ ῥῆμα.

[14] Then the king sent, and called him to himself into the house of Aselisel, which was in the house of the Lord: and the King said to him, I will ask thee a question, and I pray thee hide nothing from me.

[15] καὶ εἶπεν Ιερεμιας τῷ βασιλεῖ Ἐὰν ἀναγγείλω σοι, οὐχὶ θανάτῳ με θανατώσεις; καὶ ἐὰν συμβουλεύσω σοι, οὐ μὴ ἀκούσῃς μου.

[15] And Jeremiah said to the king, If I tell thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not at all hearken to me.

[16] καὶ ὤμοσεν αὐτῷ ὁ βασιλεὺς λέγων Ζῇ κύριος, ὃς ἐποίησεν ἡμῖν τὴν ψυχὴν ταύτην, εἰ ἀποκτενῶ σε καὶ εἰ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων τούτων.

[16] And the king swore to him, saying, *As* the Lord lives who gave us this soul, I will not slay thee, neither will I give thee into the hands of these men.

[17] καὶ εἶπεν αὐτῷ Ιερεμιας Οὕτως εἶπεν κύριος Ἐὰν ἐξελθὼν ἐξέλθῃς πρὸς ἡγεμόνας βασιλέως Βαβυλῶνος, καὶ ζήσεται ἡ ψυχή σου, καὶ ἡ πόλις αὕτη οὐ μὴ κατακαυθῇ ἐν πυρί, καὶ ζήσῃ σὺ καὶ ἡ οἰκία σου·

[17] And Jeremiah said to him, Thus saith the Lord; If thou wilt indeed go forth to the captains of the king of Babylon, thy soul shall live, and this city shall certainly not be burnt with fire; and thou shalt live, and thy house.

[18] καὶ ἐὰν μὴ ἐξέλθῃς, δοθήσεται ἡ πόλις αὕτη εἰς χεῖρας τῶν Χαλδαίων, καὶ καύσουσιν αὐτὴν ἐν πυρί, καὶ σὺ οὐ μὴ σωθῇς.

[18] But if thou wilt not go forth this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt by no means escape.

[19] καὶ εἶπεν ὁ βασιλεὺς τῷ Ιερεμια Ἐγὼ λόγον ἔχω τῶν Ιουδαίων τῶν πεφευγότων πρὸς τοὺς Χαλδαίους, μὴ δώσειν με εἰς χεῖρας αὐτῶν, καὶ καταμωκήσονταί μου.

[19] And the king said to Jeremiah, I consider the Jews that have gone over to the Chaldeans, lest they deliver me into their hands, and they mock me.

[20] καὶ εἶπεν Ιερεμιας Οὐ μὴ παραδῶσίν σε· ἄκουσον τὸν λόγον κυρίου, ὃν ἐγὼ λέγω πρὸς σέ, καὶ βέλτιον ἔσται σοι, καὶ ζήσεται ἡ ψυχή σου.

[20] And Jeremiah said, They shall in no wise deliver thee up. Hear the word of the Lord which I speak to thee; and it shall be better for thee, and thy soul shall live.

[21] καὶ εἰ μὴ θέλεις σὺ ἐξελθεῖν, οὗτος ὁ λόγος, ὃν ἔδειξέν μοι κύριος

[21] But if thou wilt not go forth, this is the word which the Lord has shewn me.

[22] Καὶ ἰδοὺ πᾶσαι αἱ γυναῖκες αἱ καταλειφθεῖσαι ἐν οἰκίᾳ βασιλέως Ιουδα ἐξήγοντο πρὸς ἄρχοντας βασιλέως Βαβυλῶνος, καὶ αὗται ἔλεγον Ἠπάτησάν σε καὶ δυνήσονταί σοι ἄνδρες εἰρηνικοί σου καὶ καταλύσουσιν ἐν ὀλισθήμασιν πόδας σου, ἀπέστρεψαν ἀπὸ σοῦ.

[22] And, behold, all the women that are left in the house of the king of Juda were brought forth to the princes of the king of Babylon; and they said, The men who were at peace with thee have deceived thee, and will prevail against thee; and they shall cause thy foot to slide and fail, they have turned back from thee.

[23] καὶ τὰς γυναῖκάς σου καὶ τὰ τέκνα σου ἐξάξουσιν πρὸς τοὺς Χαλδαίους, καὶ σὺ οὐ μὴ σωθῇς, ὅτι ἐν χειρὶ βασιλέως Βαβυλῶνος συλλημφθήσῃ, καὶ ἡ πόλις αὕτη κατακαυθήσεται.

[23] And they shall bring forth thy wives and thy children to the Chaldeans: and thou shalt by no means escape, for thou shalt be taken by the hand of the king of Babylon, and this city shall be burnt.

[24] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Ἄνθρωπος μὴ γνώτω ἐκ τῶν λόγων τούτων, καὶ σὺ οὐ μὴ ἀποθάνῃς.

[24] Then the king said to him, Let no man know *any* of these words, and certainly thou shalt not die.

[25] καὶ ἐὰν ἀκούσωσιν οἱ ἄρχοντες ὅτι ἐλάλησά σοι καὶ ἔλθωσιν πρὸς σὲ καὶ εἴπωσίν σοι Ἀνάγγειλον ἡμῖν τί ἐλάλησέν σοι ὁ βασιλεύς· μὴ κρύψῃς ἀφ᾽ ἡμῶν, καὶ οὐ μὴ ἀνέλωμέν σε· καὶ τί ἐλάλησεν πρὸς σὲ ὁ βασιλεύς;

[25] And if the princes shall hear that I have spoken to thee, and they come to thee, and say to thee, Tell us, what said the king to thee? hide *it* not from us, and we will in no wise slay thee, and what said the king to thee?

[26] καὶ ἐρεῖς αὐτοῖς Ῥίπτω ἐγὼ τὸ ἔλεός μου κατ᾽ ὀφθαλμοὺς τοῦ βασιλέως πρὸς τὸ μὴ ἀποστρέψαι με εἰς οἰκίαν Ιωναθαν ἀποθανεῖν ἐκεῖ.

[26] Then thou shalt say to them, I brought my supplication before the presence of the king, that he would not send me back into the house of Jonathan, that I should die there.

[27] καὶ ἦλθοσαν πάντες οἱ ἄρχοντες πρὸς Ιερεμιαν καὶ ἠρώτησαν αὐτόν, καὶ ἀνήγγειλεν αὐτοῖς κατὰ πάντας τοὺς λόγους τούτους, οὓς ἐνετείλατο αὐτῷ ὁ βασιλεύς· καὶ ἀπεσιώπησαν, ὅτι οὐκ ἠκούσθη λόγος κυρίου.

[27] And all the princes came to Jeremiah, and asked him: and he told them according to all these words, which the king had commanded him. And they were silent, because the word of the Lord was not heard.

[28] καὶ ἐκάθισεν Ιερεμιας ἐν τῇ αὐλῇ τῆς φυλακῆς ἕως χρόνου οὗ συνελήμφθη Ιερουσαλημ.

[28] And Jeremiah remained in the court of the prison, until the time when Jerusalem was taken.

CHAPTER 46

[1] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τοῦ Σεδεκια βασιλέως Ιουδα ἐν τῷ μηνὶ τῷ δεκάτῳ παρεγένετο Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ ἐπολιόρκουν αὐτήν.

[1] And it came to pass in the ninth month of Sedekias king of Juda, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they besieged it.

[2] καὶ ἐν τῷ ἑνδεκάτῳ ἔτει τοῦ Σεδεκια ἐν τῷ μηνὶ τῷ τετάρτῳ ἑνάτῃ τοῦ μηνὸς ἐρράγη ἡ πόλις.

[2] And in the eleventh year of Sedekiass, in the fourth month, on the ninth day of the month, the city was broken *up*.

[3] καὶ εἰσῆλθον πάντες οἱ ἡγεμόνες βασιλέως Βαβυλῶνος καὶ ἐκάθισαν ἐν πύλῃ τῇ μέσῃ, Ναργαλασαρ καὶ Σαμαγωθ καὶ Ναβουσαχαρ καὶ Ναβουσαρις καὶ Ναγαργασνασερ Ραβαμαγ καὶ οἱ κατάλοιποι ἡγεμόνες βασιλέως Βαβυλῶνος·

[3] And all the leaders of the king of Babylon went in, and sat in the middle gate, Marganasar, and Samagoth, and Nabusachar, and Nabusaris, Nagargas, Naserrabamath, and the rest of the leaders of the king of Babylon,

[14] καὶ ἀπέστειλαν καὶ ἔλαβον τὸν Ιερεμιαν ἐξ αὐλῆς τῆς φυλακῆς καὶ ἔδωκαν αὐτὸν πρὸς τὸν Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν· καὶ ἐξήγαγον αὐτόν, καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ.

[14] and they sent, and took Jeremiah out of the court of the prison, and gave him *in charge* to Godolias the son of Achicam, the son of Saphan: and they brought him out, and he sat in the midst of the people.

[15] Καὶ πρὸς Ιερεμιαν ἐγένετο λόγος Κυρίου ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων

[15] And the word of the Lord came to Jeremiah in the court of the prison, saying,

[16] Πορεύου καὶ εἰπὸν πρὸς Αβδεμελεχ τὸν Αἰθίοπα Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ἰδοὺ ἐγὼ φέρω τοὺς λόγους μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθά·

[16] Go and say to Abdemelech the Ethiopian, Thus said the Lord God of Israel; Behold, I *will* bring my words upon this city for evil, and not for good.

[17] καὶ σώσω σε ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ οὐ μὴ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων, ὧν σὺ φοβῇ ἀπὸ προσώπου αὐτῶν.

[17] But I will save thee in that day, and I will by no means deliver thee into the hands of the men before whom thou art afraid.

[18] ὅτι σῴζων σώσω σε, καὶ ἐν ῥομφαίᾳ οὐ μὴ πέσῃς· καὶ ἔσται ἡ ψυχή σου εἰς εὕρεμα, ὅτι ἐπεποίθεις ἐπ᾽ ἐμοί, φησὶν κύριος.

[18] For I will surely save thee, and thou shalt by no means fall by the sword; and thou shalt find thy life, because thou didst trust in me, saith the Lord.

CHAPTER 47

[1] Ὁ λόγος ὁ γενόμενος παρὰ κυρίου πρὸς Ιερεμιαν ὕστερον μετὰ τὸ ἀποστεῖλαι αὐτὸν Ναβουζαρδαν τὸν ἀρχιμάγειρον τὸν ἐκ Δαμαν ἐν τῷ λαβεῖν αὐτὸν ἐν χειροπέδαις ἐν μέσῳ ἀποικίας Ιουδα τῶν ἠγμένων εἰς Βαβυλῶνα.

[1] The word that came from the Lord to Jeremiah, after that Nabuzardan the captain of the guard had let him go out of Rama, when he had taken him in manacles in the midst of the captivity of Juda, *even* those who were carried to Babylon.

[2] Καὶ ἔλαβεν αὐτὸν ὁ ἀρχιμάγειρος καὶ εἶπεν αὐτῷ Κύριος ὁ θεός σου ἐλάλησεν τὰ κακὰ ταῦτα ἐπὶ τὸν τόπον τοῦτον,

[2] And the chief captain of the guard took him, and said to him, The Lord thy God has pronounced all these evils upon this place:

[3] καὶ ἐποίησεν κύριος, ὅτι ἡμάρτετε αὐτῷ καὶ οὐκ ἠκούσατε αὐτοῦ τῆς φωνῆς.

[3] and the Lord has done it; because ye sinned against him, and hearkened not to his voice.

[4] ἰδοὺ ἔλυσά σε ἀπὸ τῶν χειροπέδων τῶν ἐπὶ τὰς χεῖράς σου· εἰ καλὸν ἐναντίον σου ἐλθεῖν μετ᾽ ἐμοῦ εἰς Βαβυλῶνα, ἧκε, καὶ θήσω τοὺς ὀφθαλμούς μου ἐπὶ σέ·

[4] Behold, I have loosed thee from the manacles that were upon thine hands. If it seem good to thee to go with me to Babylon, then will I set mine eyes upon thee.

[5] εἰ δὲ μή, ἀπότρεχε καὶ ἀνάστρεψον πρὸς Γοδολιαν υἱὸν Αχικαμ υἱοῦ Σαφαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν γῇ Ιουδα, καὶ οἴκησον μετ᾽ αὐτοῦ ἐν μέσῳ τοῦ λαοῦ ἐν γῇ Ιουδα· εἰς ἅπαντα τὰ ἀγαθὰ ἐν ὀφθαλμοῖς σου τοῦ πορευθῆναι πορεύου. καὶ ἔδωκεν αὐτῷ ὁ ἀρχιμάγειρος δῶρα καὶ ἀπέστειλεν αὐτόν.

[5] But if not, depart; return to Godolias the son of Achicam, the son of Saphan, whom the king of Babylon has appointed governor in the land of Juda, and dwell with him in the midst of the people in the land of Juda:

to whatsoever places it seems good in thine eyes to go, do thou even go. And the captain of the guard made him presents, and let him go.

[6] καὶ ἦλθεν πρὸς Γοδολιαν εἰς Μασσηφα καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ τοῦ καταλειφθέντος ἐν τῇ γῇ.

[6] And he came to Godolias to Massepha, and dwelt in the midst of his people that was left in the land.

[7] Καὶ ἤκουσαν πάντες οἱ ἡγεμόνες τῆς δυνάμεως τῆς ἐν ἀγρῷ, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν, ὅτι κατέστησεν βασιλεὺς Βαβυλῶνος τὸν Γοδολιαν ἐν τῇ γῇ καὶ παρεκατέθετο αὐτῷ ἄνδρας καὶ γυναῖκας αὐτῶν, οὓς οὐκ ἀπῴκισεν εἰς Βαβυλῶνα.

[7] And all the leaders of the host that was in the country, they and their men, heard that the king of Babylon had appointed Godolias *governor* in the land, and they committed to him the men and their wives, whom *Nabuchodonosor had* not removed to Babylon.

[8] καὶ ἦλθεν πρὸς Γοδολιαν εἰς Μασσηφα Ισμαηλ υἱὸς Ναθανιου καὶ Ιωαναν υἱὸς Καρηε καὶ Σαραιας υἱὸς Θαναεμεθ καὶ υἱοὶ Ωφε τοῦ Νετωφατι καὶ Ιεζονιας υἱὸς τοῦ Μοχατι, αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν.

[8] And there came to Godolias to Massepha Ismael the son of Nathanias, and Joanan son of Caree, and Saraeas the son of Thanaemeth, and the sons of Jophe the Netophathite, and Ezonias son of the Mochathite, they and their men.

[9] καὶ ὤμοσεν αὐτοῖς Γοδολιας καὶ τοῖς ἀνδράσιν αὐτῶν λέγων Μὴ φοβηθῆτε ἀπὸ προσώπου τῶν παίδων τῶν Χαλδαίων· κατοικήσατε ἐν τῇ γῇ καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος, καὶ βέλτιον ἔσται ὑμῖν·

[9] And Godolias swore to them and to their men, saying, Be not afraid before the children of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be better for you.

[10] καὶ ἰδοὺ ἐγὼ κάθημαι ἐναντίον ὑμῶν εἰς Μασσηφα στῆναι κατὰ πρόσωπον τῶν Χαλδαίων, οἳ ἂν ἔλθωσιν ἐφ’ ὑμᾶς, καὶ ὑμεῖς συναγάγετε οἶνον καὶ ὀπώραν καὶ συναγάγετε ἔλαιον καὶ βάλετε εἰς τὰ ἀγγεῖα ὑμῶν καὶ οἰκήσατε ἐν ταῖς πόλεσιν, αἷς κατεκρατήσατε.

[10] And, behold, I dwell in your presence at Massepha, to stand before the Chaldeans who shall come against you: and do ye gather grapes, and fruits, and oil, and put them into your vessels, and dwell in the cities which ye have obtained possession of.

[11] καὶ πάντες οἱ Ιουδαῖοι οἱ ἐν γῇ Μωαβ καὶ ἐν υἱοῖς Αμμων καὶ οἱ ἐν τῇ Ιδουμαίᾳ καὶ οἱ ἐν πάσῃ τῇ γῇ ἤκουσαν ὅτι ἔδωκεν βασιλεὺς Βαβυλῶνος κατάλειμμα τῷ Ιουδα καὶ ὅτι κατέστησεν ἐπ᾽ αὐτοὺς τὸν Γοδολιαν υἱὸν Αχικαμ,

[11] And all the Jews that were in Moab, and among the children of Ammon, and those *that were* in Idumea, and those *that were* in all *the rest of* the country, heard that the king of Babylon *had* granted a remnant to Juda, and that he had appointed over them Godolias the son of Achicam.

[12] καὶ ἦλθον πρὸς Γοδολιαν εἰς γῆν Ιουδα εἰς Μασσηφα καὶ συνήγαγον οἶνον καὶ ὀπώραν πολλὴν σφόδρα καὶ ἔλαιον.

[12] And they came to Godolias into the land of Juda, to Massepha, and gathered grapes, and very much summer fruit, and oil.

[13] Καὶ Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ ἐν τοῖς ἀγροῖς ἦλθον πρὸς Γοδολιαν εἰς Μασσηφα

[13] And Joanan the son of Caree, and all the leaders of the host, who were in the fields, came to Godolias to Massepha,

[14] καὶ εἶπαν αὐτῷ Εἰ γνώσει γινώσκεις ὅτι Βελισα βασιλεὺς υἱῶν Αμμων ἀπέστειλεν πρὸς σὲ τὸν Ισμαηλ πατάξαι σου ψυχήν; καὶ οὐκ ἐπίστευσεν αὐτοῖς Γοδολιας.

[14] and said to him, Dost thou indeed know that king Beleissa son of Ammon has sent Ismael to thee to slay thee? But Godolias believed them not.

[15] καὶ Ιωαναν εἶπεν τῷ Γοδολια κρυφαίως ἐν Μασσηφα Πορεύσομαι δὴ καὶ πατάξω τὸν Ισμαηλ καὶ μηθεὶς γνώτω, μὴ πατάξῃ σου ψυχὴν καὶ διασπαρῇ πᾶς Ιουδα οἱ συνηγμένοι πρὸς σὲ καὶ ἀπολοῦνται οἱ κατάλοιποι Ιουδα.

[15] And Joanan said to Godolias secretly in Massepha, I will go now and smite Ismael, and let no man know *it*; lest he slay thee, and all the Jews that are gathered to thee be dispersed, and the remnant of Juda perish.

[16] καὶ εἶπεν Γοδολιας πρὸς Ιωαναν Μὴ ποιήσῃς τὸ πρᾶγμα τοῦτο, ὅτι ψευδῆ σὺ λέγεις περὶ Ισμαηλ.

[16] But Godolias said to Joanan, Do not the thing, for thou speakest lies concerning Ismael.

CHAPTER 48

[1] Καὶ ἐγένετο τῷ μηνὶ τῷ ἑβδόμῳ ἦλθεν Ισμαηλ υἱὸς Ναθανιου υἱοῦ Ελασα ἀπὸ γένους τοῦ βασιλέως καὶ δέκα ἄνδρες μετ᾽ αὐτοῦ πρὸς Γοδολιαν εἰς Μασσηφα, καὶ ἔφαγον ἐκεῖ ἄρτον ἅμα.

[1] Now it came to pass in the seventh month that Ismael the son of Nathanias the son of Eleasa of the seed royal, came, and ten men with him, to Godolias to Massepha: and they ate bread there together.

[2] καὶ ἀνέστη Ισμαηλ καὶ οἱ δέκα ἄνδρες, οἳ ἦσαν μετ᾽ αὐτοῦ, καὶ ἐπάταξαν τὸν Γοδολιαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐπὶ τῆς γῆς,

[2] And Ismael rose up, and the ten men that were with him, and smote Godolias, whom the king of Babylon had appointed *governor* over the land,

[3] καὶ πάντας τοὺς Ιουδαίους τοὺς ὄντας μετ᾽ αὐτοῦ ἐν Μασσηφα καὶ πάντας τοὺς Χαλδαίους τοὺς εὑρεθέντας ἐκεῖ. –

[3] and all the Jews that were with him in Massepha, and all the Chaldeans that were found there.

[4] καὶ ἐγένετο τῇ ἡμέρᾳ τῇ δευτέρᾳ πατάξαντος αὐτοῦ τὸν Γοδολιαν, καὶ ἄνθρωπος οὐκ ἔγνω,

[4] And it came to pass on the second day after he had smitten Godolias, and no man knew *of it*,

[5] καὶ ἦλθοσαν ἄνδρες ἀπὸ Συχεμ καὶ ἀπὸ Σαλημ καὶ ἀπὸ Σαμαρείας, ὀγδοήκοντα ἄνδρες, ἐξυρημένοι πώγωνας καὶ διερρηγμένοι τὰ ἱμάτια καὶ κοπτόμενοι, καὶ μαναα καὶ λίβανος ἐν χερσὶν αὐτῶν τοῦ εἰσενεγκεῖν εἰς οἶκον κυρίου.

[5] that there came men from Sychem, and from Salem, and from Samaria, *even* eighty men, having their beards shaven, and their clothes rent, and beating their breasts, and *they had* manna and frankincense in their hands, to bring *them* into the house of the Lord.

[6] καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς Ισμαηλ· αὐτοὶ ἐπορεύοντο καὶ ἔκλαιον, καὶ εἶπεν αὐτοῖς Εἰσέλθετε πρὸς Γοδολιαν.

[6] And Ismael went out to meet them; *and* they went on and wept: and he said to them, Come in to Godolias.

[7] καὶ ἐγένετο εἰσελθόντων αὐτῶν εἰς τὸ μέσον τῆς πόλεως ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ.

[7] And it came to pass, when they had entered into the midst of the city, *that* he slew them *and cast them* into a pit.

[8] καὶ δέκα ἄνδρες εὑρέθησαν ἐκεῖ καὶ εἶπαν τῷ Ισμαηλ Μὴ ἀνέλῃς ἡμᾶς, ὅτι εἰσὶν ἡμῖν θησαυροὶ ἐν ἀγρῷ, πυροὶ καὶ κριθαί, μέλι καὶ ἔλαιον· καὶ παρῆλθεν καὶ οὐκ ἀνεῖλεν αὐτοὺς ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν.

[8] But ten men were found there, and they said to Ismael, Slay us not: for we have treasures in the field, wheat and barley, honey and oil. So he passed by, and slew them not in the midst of their brethren.

[9] καὶ τὸ φρέαρ, εἰς ὃ ἔρριψεν ἐκεῖ Ισμαηλ πάντας οὓς ἐπάταξεν, φρέαρ μέγα τοῦτό ἐστιν ὃ ἐποίησεν ὁ βασιλεὺς Ασα ἀπὸ προσώπου Βαασα βασιλέως Ισραηλ· τοῦτο ἐνέπλησεν Ισμαηλ τραυματιῶν.

[9] Now the pit into which Ismael cast all whom he smote, is the great pit, which king Asa had made for fear of Baasa king of Israel: *even* this Ismael filled with slain men.

[10] καὶ ἀπέστρεψεν Ισμαηλ πάντα τὸν λαὸν τὸν καταλειφθέντα εἰς Μασσηφα καὶ τὰς θυγατέρας τοῦ βασιλέως, ἃς παρεκατέθετο ὁ ἀρχιμάγειρος τῷ Γοδολια υἱῷ Αχικαμ, καὶ ᾤχετο εἰς τὸ πέραν υἱῶν Αμμων. –

[10] And Ismael brought back all the people that were left in Massepha, and the king's daughter, whom the captain of the guard had committed in charge to Godolias the son of Achicam: and he went away beyond the children of Ammon.

[11] καὶ ἤκουσεν Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ' αὐτοῦ πάντα τὰ κακά, ἃ ἐποίησεν Ισμαηλ,

[11] And Joanan the son of Caree, and all the leaders of the host that were with him, heard of all the evil deeds which Ismael had done.

[12] καὶ ἤγαγον ἅπαν τὸ στρατόπεδον αὐτῶν καὶ ᾤχοντο πολεμεῖν αὐτὸν καὶ εὗρον αὐτὸν ἐπὶ ὕδατος πολλοῦ ἐν Γαβαων.

[12] And they brought all their army, and went to fight against him, and found him near much water in Gabaon.

[13] καὶ ἐγένετο ὅτε εἶδον πᾶς ὁ λαὸς ὁ μετὰ Ισμαηλ τὸν Ιωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως τῆς μετ᾽ αὐτοῦ,

[13] And it came to pass, when all the people that was with Ismael saw Joanan, and the leaders of the host that was with him,

[14] καὶ ἀνέστρεψαν πρὸς Ιωαναν.

[14] that they returned to Joanan.

[15] καὶ Ισμαηλ ἐσώθη σὺν ὀκτὼ ἀνθρώποις καὶ ᾤχετο πρὸς τοὺς υἱοὺς Αμμων. –

[15] But Ismael escaped with eight men and went to the children of Ammon.

[16] καὶ ἔλαβεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ᾽ αὐτοῦ πάντας τοὺς καταλοίπους τοῦ λαοῦ, οὕς ἀπέστρεψεν ἀπὸ Ισμαηλ, δυνατοὺς ἄνδρας ἐν πολέμῳ καὶ τὰς γυναῖκας καὶ τὰ λοιπὰ καὶ τοὺς εὐνούχους, οὓς ἀπέστρεψεν ἀπὸ Γαβαων,

[16] And Joanan, and all the leaders of the host that were with him, took all the remnant of the people, whom he *had* brought back from Ismael, mighty men in war, and the women, and the other *property*, and the eunuchs, whom they *had* brought back from Gabaon:

[17] καὶ ᾤχοντο καὶ ἐκάθισαν ἐν Γαβηρωθ – χαμααμ τὴν πρὸς Βηθλεεμ τοῦ πορευθῆναι εἰσελθεῖν εἰς Αἴγυπτον

[17] and they departed, and dwelt in Gaberoch-amaa, that is by Bethleem, to go into Egypt, for fear of the Chaldeans:

[18] ἀπὸ προσώπου τῶν Χαλδαίων, ὅτι ἐφοβήθησαν ἀπὸ προσώπου αὐτῶν, ὅτι ἐπάταξεν Ισμαηλ τὸν Γοδολιαν, ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν τῇ γῇ.

[18] for they were afraid of them, because Ismael had smitten Godolias, whom the king of Babylon made *governor* in the land.

CHAPTER 49

[1] Καὶ προσῆλθον πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ Ιωαναν καὶ Αζαριας υἱὸς Μαασαιου καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ ἕως μεγάλου

[1] Then came all the leaders of the host, and Joanan, and Azarias the son of Maasaeas, and all the people great and small,

[2] πρὸς Ιερεμιαν τὸν προφήτην καὶ εἶπαν αὐτῷ Πεσέτω δὴ τὸ ἔλεος ἡμῶν κατὰ πρόσωπόν σου καὶ πρόσευξαι πρὸς κύριον τὸν θεόν σου περὶ τῶν καταλοίπων τούτων, ὅτι κατελείφθημεν ὀλίγοι ἀπὸ πολλῶν, καθὼς οἱ ὀφθαλμοί σου βλέπουσιν·

[2] to Jeremiah the prophet, and said to him, Let now our supplication come before thy face, and pray thou to the Lord thy God for this remnant; for we are left few out of many, as thine eyes see.

[3] καὶ ἀναγγειλάτω ἡμῖν κύριος ὁ θεός σου τὴν ὁδόν, ᾗ πορευσόμεθα ἐν αὐτῇ, καὶ λόγον, ὃν ποιήσομεν.

[3] And let the Lord thy God declare to us the way wherein we should walk, and the thing which we should do.

[4] καὶ εἶπεν αὐτοῖς Ιερεμιας Ἤκουσα, ἰδοὺ ἐγὼ προσεύξομαι πρὸς κύριον τὸν θεὸν ἡμῶν κατὰ τοὺς λόγους ὑμῶν· καὶ ἔσται, ὁ λόγος, ὃν ἂν ἀποκριθήσεται κύριος, ἀναγγελῶ ὑμῖν, οὐ μὴ κρύψω ἀφ᾽ ὑμῶν ῥῆμα.

[4] And Jeremiah said to them, I have heard *you*; behold, I will pray for you to the Lord our God, according to your words; and it shall come to pass, *that* whatsoever word the Lord God shall answer, I will declare *it* to you; I will not hide anything from you.

[5] καὶ αὐτοὶ εἶπαν τῷ Ιερεμια Ἔστω κύριος ἐν ἡμῖν εἰς μάρτυρα δίκαιον καὶ πιστόν, εἰ μὴ κατὰ πάντα τὸν λόγον, ὃν ἂν ἀποστείλῃ σε κύριος πρὸς ἡμᾶς, οὕτως ποιήσομεν·

[5] And they said to Jeremiah, Let the Lord be between us for a just and faithful witness, if we do not according to every word which the Lord shall send to us.

[6] καὶ ἐὰν ἀγαθὸν καὶ ἐὰν κακόν, τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν, οὗ ἡμεῖς ἀποστέλλομέν σε πρὸς αὐτόν, ἀκουσόμεθα, ἵνα βέλτιον ἡμῖν γένηται, ὅτι ἀκουσόμεθα τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν. –

[6] And whether *it be* good, or whether *it be* evil, we will hearken to the voice of the Lord our God, to whom we send thee; that it may be well with us, because we shall hearken to the voice of the Lord our God.

[7] καὶ ἐγενήθη μετὰ δέκα ἡμέρας ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν.

[7] And it came to pass after ten days, *that* the word of the Lord came to Jeremiah.

[8] καὶ ἐκάλεσεν τὸν Ιωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ πάντα τὸν λαὸν ἀπὸ μικροῦ ἕως μεγάλου

[8] And he called Joanan, and the Leaders of the host, and all the people from the least even to the greatest,

[9] καὶ εἶπεν αὐτοῖς Οὕτως εἶπεν κύριος

[9] and he said to them, Thus saith the Lord;

[10] Ἐὰν καθίσαντες καθίσητε ἐν τῇ γῇ ταύτῃ, οἰκοδομήσω ὑμᾶς καὶ οὐ μὴ καθέλω καὶ φυτεύσω ὑμᾶς καὶ οὐ μὴ ἐκτίλω· ὅτι ἀναπέπαυμαι ἐπὶ τοῖς κακοῖς, οἷς ἐποίησα ὑμῖν.

[10] If ye will indeed dwell in this land, I will build you, and will not pull *you* down, but will plant you, and in no wise pluck you up: for I have ceased from the calamities which I brought upon you.

[11] μὴ φοβηθῆτε ἀπὸ προσώπου βασιλέως Βαβυλῶνος, οὗ ὑμεῖς φοβεῖσθε ἀπὸ προσώπου αὐτοῦ· μὴ φοβηθῆτε, φησὶν κύριος, ὅτι μεθ’ ὑμῶν ἐγώ εἰμι τοῦ ἐξαιρεῖσθαι ὑμᾶς καὶ σῴζειν ὑμᾶς ἐκ χειρὸς αὐτοῦ·

[11] Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you, to deliver you, and save you out of their hand.

[12] καὶ δώσω ὑμῖν ἔλεος καὶ ἐλεήσω ὑμᾶς καὶ ἐπιστρέψω ὑμᾶς εἰς τὴν γῆν ὑμῶν.

[12] And I will grant you mercy, and pity you, and will restore you to your land.

[13] καὶ εἰ λέγετε ὑμεῖς Οὐ μὴ καθίσωμεν ἐν τῇ γῇ ταύτῃ πρὸς τὸ μὴ ἀκοῦσαι φωνῆς κυρίου,

[13] But if ye say, We will not dwell in this land, that we may not hearken to the voice of the Lord;

[14] ὅτι εἰς γῆν Αἰγύπτου εἰσελευσόμεθα καὶ οὐ μὴ ἴδωμεν πόλεμον καὶ φωνὴν σάλπιγγος οὐ μὴ ἀκούσωμεν καὶ ἐν ἄρτοις οὐ μὴ πεινάσωμεν καὶ ἐκεῖ οἰκήσομεν,

[14] for we will go into the land of Egypt, and we shall see no war, and shall not hear the sound of a trumpet, and we shall not hunger for bread; and there we will dwell:

[15] διὰ τοῦτο ἀκούσατε λόγον κυρίου Οὕτως εἶπεν κύριος Ἐὰν ὑμεῖς δῶτε τὸ πρόσωπον ὑμῶν εἰς Αἴγυπτον καὶ εἰσέλθητε ἐκεῖ κατοικεῖν,

[15] then hear the word of the Lord; thus saith the Lord;

[16] καὶ ἔσται, ἡ ῥομφαία, ἣν ὑμεῖς φοβεῖσθε ἀπὸ προσώπου αὐτῆς, εὑρήσει ὑμᾶς ἐν γῇ Αἰγύπτου, καὶ ὁ λιμός, οὗ ὑμεῖς λόγον ἔχετε ἀπὸ προσώπου αὐτοῦ, καταλήμψεται ὑμᾶς ὀπίσω ὑμῶν ἐν Αἰγύπτῳ, καὶ ἐκεῖ ἀποθανεῖσθε.

[16] If ye set your face toward Egypt, and go in there to dwell; then it shall be, *that* the sword which ye fear shall find you in the land of Egypt, and the famine to which ye have regard, shall overtake you, *coming* after you in Egypt; and there ye shall die.

[17] καὶ ἔσονται πάντες οἱ ἄνθρωποι καὶ πάντες οἱ ἀλλογενεῖς οἱ θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου ἐνοικεῖν ἐκεῖ ἐκλείψουσιν ἐν τῇ ῥομφαίᾳ καὶ ἐν τῷ λιμῷ, καὶ οὐκ ἔσται αὐτῶν οὐθεὶς σῳζόμενος ἀπὸ τῶν κακῶν, ὧν ἐγὼ ἐπάγω ἐπ᾽ αὐτούς.

[17] And all the men, and all the strangers who have set their face toward the land of Egypt to dwell there, shall be consumed by the sword, and by the famine: and there shall not one of them escape from the evils which I bring upon them.

[18] ὅτι οὕτως εἶπεν κύριος Καθὼς ἔσταξεν ὁ θυμός μου ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ, οὕτως στάξει ὁ θυμός μου ἐφ᾽ ὑμᾶς εἰσελθόντων ὑμῶν εἰς Αἴγυπτον, καὶ ἔσεσθε εἰς ἄβατον καὶ ὑποχείριοι καὶ εἰς ἀρὰν καὶ εἰς ὀνειδισμὸν καὶ οὐ μὴ ἴδητε οὐκέτι τὸν τόπον τοῦτον,

[18] For thus saith the Lord; As my wrath has dropped upon the inhabitants of Jerusalem, so shall my wrath drop upon you, when ye have

entered into Egypt: and ye shall be a desolation, and under the power of others, and a curse and a reproach: and ye shall no more see this place.

[19] ἃ ἐλάλησεν κύριος ἐφ᾽ ὑμᾶς τοὺς καταλοίπους Ιουδα Μὴ εἰσέλθητε εἰς Αἴγυπτον. καὶ νῦν γνόντες γνώσεσθε

[19] *These are the words* which the Lord has spoken concerning you the remnant of Juda; Enter ye not into Egypt: and now know ye for a certainty,

[20] ὅτι ἐπονηρεύσασθε ἐν ψυχαῖς ὑμῶν ἀποστείλαντές με λέγοντες Πρόσευξαι περὶ ἡμῶν πρὸς κύριον, καὶ κατὰ πάντα, ἃ ἐὰν λαλήσῃ σοι κύριος, ποιήσομεν.

[20] that ye have wrought wickedness in your hearts, when ye sent me, saying, Pray thou for us to the Lord; and according to all that the Lord shall speak to thee we will do.

[21] καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου, ἧς ἀπέστειλέν με πρὸς ὑμᾶς.

[21] And ye have not hearkened to the voice of the Lord, with which he sent me to you.

[22] καὶ νῦν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψετε ἐν τῷ τόπῳ, οὗ ὑμεῖς βούλεσθε εἰσελθεῖν κατοικεῖν ἐκεῖ.

[22] Now therefore ye shall perish by sword and by famine, in the place which ye desire to go into to dwell there.

CHAPTER 50

[1] Καὶ ἐγενήθη ὡς ἐπαύσατο Ιερεμιας λέγων πρὸς τὸν λαὸν πάντας τοὺς λόγους κυρίου, οὓς ἀπέστειλεν αὐτὸν κύριος πρὸς αὐτούς, πάντας τοὺς λόγους τούτους,

[1] And it came to pass, when Jeremiah ceased speaking to the people all the words of the Lord, *for* which the Lord had sent him to them, *even* all these words,

[2] καὶ εἶπεν Αζαριας υἱὸς Μαασαιου καὶ Ιωαναν υἱὸς Καρηε καὶ πάντες οἱ ἄνδρες οἱ εἴπαντες τῷ Ιερεμια λέγοντες Ψεύδη, οὐκ ἀπέστειλέν σε κύριος πρὸς ἡμᾶς λέγων Μὴ εἰσέλθητε εἰς Αἴγυπτον οἰκεῖν ἐκεῖ,

[2] that Azarias son of Maasaeas spoke, and Joanan, the son of Caree, and all the men who had spoken to Jeremiah, saying, *It is* false: the Lord has not sent thee to us, saying, Enter not into Egypt to dwell there:

[3] ἀλλ᾽ ἢ Βαρουχ υἱὸς Νηριου συμβάλλει σε πρὸς ἡμᾶς, ἵνα δῷς ἡμᾶς εἰς χεῖρας τῶν Χαλδαίων τοῦ θανατῶσαι ἡμᾶς καὶ ἀποικισθῆναι ἡμᾶς εἰς Βαβυλῶνα.

[3] but Baruch the son of Nerias sets thee against us, that thou mayest deliver us into the hands of the Chaldeans, to kill us, and that we should be carried away captives to Babylon.

[4] καὶ οὐκ ἤκουσεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ πᾶς ὁ λαὸς τῆς φωνῆς κυρίου κατοικῆσαι ἐν γῇ Ιουδα.

[4] So Joanan, and all the leaders of the host, and all the people, refused to hearken to the voice of the Lord, to dwell in the land of Juda.

[5] καὶ ἔλαβεν Ιωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως πάντας τοὺς καταλοίπους Ιουδα τοὺς ἀποστρέψαντας κατοικεῖν ἐν τῇ γῇ,

[5] And Joanan, and all the leaders of the host, took all the remnant of Juda, who had returned to dwell in the land;

[6] τοὺς δυνατοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ νήπια καὶ τὰς θυγατέρας τοῦ βασιλέως καὶ τὰς ψυχάς, ἃς κατέλιπεν Ναβουζαρδαν μετὰ Γοδολιου υἱοῦ Αχικαμ, καὶ Ιερεμιαν τὸν προφήτην καὶ Βαρουχ υἱὸν Νηριου

[6] the mighty men, and the women, and the children that were left, and the daughters of the king, and the souls which Nabuzardan and left with Godolias the son of Achicam and Jeremiah the prophet, and Baruch the son of Nerias.

[7] καὶ εἰσῆλθον εἰς Αἴγυπτον, ὅτι οὐκ ἤκουσαν τῆς φωνῆς κυρίου· καὶ εἰσῆλθον εἰς Ταφνας.

[7] And they came into Egypt: for they hearkened not to the voice of the Lord: and they entered into Taphnas.

[8] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιερεμιαν ἐν Ταφνας λέγων

[8] And the word of the Lord came to Jeremiah in Taphnas, saying,

[9] Λαβὲ σεαυτῷ λίθους μεγάλους καὶ κατάκρυψον αὐτοὺς ἐν προθύροις ἐν πύλῃ τῆς οἰκίας Φαραω ἐν Ταφνας κατ᾽ ὀφθαλμοὺς ἀνδρῶν Ιουδα

[9] Take thee great stones, and hide them in the entrance, at the gate of the house of Pharao in Taphnas, in the sight of the men of Juda:

[10] καὶ ἐρεῖς Οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἀποστέλλω καὶ ἄξω Ναβουχοδονοσορ βασιλέα Βαβυλῶνος, καὶ θήσει αὐτοῦ τὸν θρόνον ἐπάνω τῶν λίθων τούτων, ὧν κατέκρυψας, καὶ ἀρεῖ τὰ ὅπλα αὐτοῦ ἐπ᾽ αὐτοὺς

[10] and thou shalt say, Thus has the Lord said; Behold, I *will* send, and will bring Nabuchodonosor king of Babylon, and he shall place his throne upon these stones which thou hast hidden, and he shall lift up weapons against them.

[11] καὶ εἰσελεύσεται καὶ πατάξει γῆν Αἰγύπτου, οὓς εἰς θάνατον, εἰς θάνατον, καὶ οὓς εἰς ἀποικισμόν, εἰς ἀποικισμόν, καὶ οὕς εἰς ῥομφαίαν, εἰς ῥομφαίαν.

[11] And he shall enter in, and smite the land of Egypt, *delivering* some for death to death; and some for captivity to captivity; and some for the sword to the sword.

[12] καὶ καύσει πῦρ ἐν οἰκίαις θεῶν αὐτῶν καὶ ἐμπυριεῖ αὐτὰς καὶ ἀποικιεῖ αὐτοὺς καὶ φθειριεῖ γῆν Αἰγύπτου, ὥσπερ φθειρίζει ποιμὴν τὸ ἱμάτιον αὐτοῦ, καὶ ἐξελεύσεται ἐν εἰρήνῃ.

[12] And he shall kindle a fire in the houses of their gods, and shall burn them, and shall carry them away captives: and shall search the land of Egypt, as a shepherd searches his garment; and he shall go forth in peace.

[13] καὶ συντρίψει τοὺς στύλους Ἡλίου πόλεως τοὺς ἐν Ων καὶ τὰς οἰκίας αὐτῶν κατακαύσει ἐν πυρί.

[13] And he shall break to pieces the pillars of Heliopolis that are in On, and shall burn their houses with fire.

CHAPTER 51

[1] Ὁ λόγος ὁ γενόμενος πρὸς Ιερεμιαν ἅπασιν τοῖς Ιουδαίοις τοῖς κατοικοῦσιν ἐν γῇ Αἰγύπτῳ καὶ τοῖς καθημένοις ἐν Μαγδώλῳ καὶ ἐν Ταφνας καὶ ἐν γῇ Παθουρης λέγων

[1] THE WORD THAT CAME TO JEREMIAS for all the Jews dwelling in the land of Egypt, and for those settled in Magdolo and in Taphnas, and in the land of Pathura, saying,

[2] Οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ὑμεῖς ἑωράκατε πάντα τὰ κακά, ἃ ἐπήγαγον ἐπὶ Ιερουσαλημ καὶ ἐπὶ τὰς πόλεις Ιουδα, καὶ ἰδού εἰσιν ἔρημοι ἀπὸ ἐνοίκων

[2] Thus has the Lord God of Israel said; Ye have seen all the evils which I have brought upon Jerusalem, and upon the cities of Juda; and, behold, they are desolate without inhabitants,

[3] ἀπὸ προσώπου πονηρίας αὐτῶν, ἧς ἐποίησαν παραπικρᾶναί με πορευθέντες θυμιᾶν θεοῖς ἑτέροις, οἷς οὐκ ἔγνωτε.

[3] because of their wickedness, which they have wrought to provoke me, *by* going to burn incense to other gods, whom ye knew not.

[4] καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας ὄρθρου καὶ ἀπέστειλα λέγων Μὴ ποιήσητε τὸ πρᾶγμα τῆς μολύνσεως ταύτης, ἧς ἐμίσησα.

[4] yet I sent to you my servants the prophets early in the morning, and I sent, saying, Do not ye this abominable thing which I hate.

[5] καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἔκλιναν τὸ οὖς αὐτῶν ἀποστρέψαι ἀπὸ τῶν κακῶν αὐτῶν πρὸς τὸ μὴ θυμιᾶν θεοῖς ἑτέροις.

[5] But they hearkened not to me, and inclined not their ear to turn from their wickedness, so as not to burn incense to strange gods.

[6] καὶ ἔσταξεν ἡ ὀργή μου καὶ ὁ θυμός μου καὶ ἐξεκαύθη ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ, καὶ ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον ὡς ἡ ἡμέρα αὕτη.

[6] So mine anger and my wrath dropped *upon them*, and was kindled in the gates of Juda, and in the streets of Jerusalem; and they became a

desolation and a waste, as at this day.

[7] καὶ νῦν οὕτως εἶπεν κύριος παντοκράτωρ Ἵνα τί ὑμεῖς ποιεῖτε κακὰ μεγάλα ἐπὶ ψυχαῖς ὑμῶν ἐκκόψαι ὑμῶν ἄνθρωπον καὶ γυναῖκα, νήπιον καὶ θηλάζοντα ἐκ μέσου Ιουδα πρὸς τὸ μὴ καταλειφθῆναι ὑμῶν μηδένα,

[7] And now thus has the Lord Almighty said, Wherefore do ye commit *these* great evils against your souls? to cut off man and woman of you, infant and suckling from the midst of Juda, to the end that not one of you should be left;

[8] παραπικρᾶναί με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν θυμιᾶν θεοῖς ἑτέροις ἐν γῇ Αἰγύπτῳ, εἰς ἣν εἰσήλθατε ἐνοικεῖν ἐκεῖ, ἵνα ἐκκοπῆτε καὶ ἵνα γένησθε εἰς κατάραν καὶ εἰς ὀνειδισμὸν ἐν πᾶσιν τοῖς ἔθνεσιν τῆς γῆς;

[8] by provoking me with the works of your hands, to burn incense to other gods in the land of Egypt, into which ye entered to dwell there, that ye might be cut off, and that ye might become a curse and a reproach among all the nations of the earth?

[9] μὴ ἐπιλέλησθε ὑμεῖς τῶν κακῶν τῶν πατέρων ὑμῶν καὶ τῶν κακῶν τῶν βασιλέων Ιουδα καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν καὶ τῶν κακῶν τῶν γυναικῶν ὑμῶν, ὧν ἐποίησαν ἐν γῇ Ιουδα καὶ ἔξωθεν Ιερουσαλημ;

[9] Have ye forgotten the sins of your fathers, and the sins of the kings of Juda, and the sins of your princes, and the sins of your wives, which they wrought in the land of Juda, and in the streets of Jerusalem?

[10] καὶ οὐκ ἐπαύσαντο ἕως τῆς ἡμέρας ταύτης καὶ οὐκ ἀντείχοντο τῶν προσταγμάτων μου, ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν.

[10] And have not ceased even to this day, and they have not kept to my ordinances, which I set before their fathers.

[11] διὰ τοῦτο οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ ἐφίστημι τὸ πρόσωπόν μου

[11] Therefore thus saith the Lord; Behold I do set my face against *you*

[12] τοῦ ἀπολέσαι πάντας τοὺς καταλοίπους τοὺς ἐν Αἰγύπτῳ, καὶ πεσοῦνται· ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐκλείψουσιν ἀπὸ μικροῦ ἕως μεγάλου καὶ ἔσονται εἰς ὀνειδισμὸν καὶ εἰς ἀπώλειαν καὶ εἰς κατάραν.

[12] to destroy all the remnant that are in Egypt; and they shall fall by the sword, and by famine, and shall be consumed small and great: and they

shall be for reproach, and for destruction, and for a curse.

[13] καὶ ἐπισκέψομαι ἐπὶ τοὺς καθημένους ἐν γῇ Αἰγύπτῳ ὡς ἐπεσκεψάμην ἐπὶ Ιερουσαλημ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ,

[13] And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, with sword and with famine:

[14] καὶ οὐκ ἔσται σεσῳσμένος οὐθεὶς τῶν ἐπιλοίπων Ιουδα τῶν παροικούντων ἐν γῇ Αἰγύπτῳ τοῦ ἐπιστρέψαι εἰς γῆν Ιουδα, ἐφ᾽ ἣν αὐτοὶ ἐλπίζουσιν ταῖς ψυχαῖς αὐτῶν τοῦ ἐπιστρέψαι ἐκεῖ· οὐ μὴ ἐπιστρέψωσιν ἀλλ᾽ ἢ ἀνασεσῳσμένοι. –

[14] and there shall not one be preserved of the remnant of Juda that sojourn in the land of Egypt, to return to the land of Juda, to which they hope in their hearts to return: they shall not return, but only they that escape.

[15] καὶ ἀπεκρίθησαν τῷ Ιερεμια πάντες οἱ ἄνδρες οἱ γνόντες ὅτι θυμιῶσιν αἱ γυναῖκες αὐτῶν θεοῖς ἑτέροις καὶ πᾶσαι αἱ γυναῖκες, συναγωγὴ μεγάλη, καὶ πᾶς ὁ λαὸς οἱ καθήμενοι ἐν γῇ Αἰγύπτῳ ἐν Παθουρη λέγοντες

[15] Then all the men that knew that their wives burned incense, and all the women, a great multitude, and all the people that dwelt in the land of Egypt, in Pathura, answered Jeremiah, saying,

[16] Ὁ λόγος, ὃν ἐλάλησας πρὸς ἡμᾶς τῷ ὀνόματι κυρίου, οὐκ ἀκούσομέν σου,

[16] *As for* the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee.

[17] ὅτι ποιοῦντες ποιήσομεν πάντα τὸν λόγον, ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν, θυμιᾶν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδάς, καθὰ ἐποιήσαμεν ἡμεῖς καὶ οἱ πατέρες ἡμῶν καὶ οἱ βασιλεῖς ἡμῶν καὶ οἱ ἄρχοντες ἡμῶν ἐν πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ καὶ ἐπλήσθημεν ἄρτων καὶ ἐγενόμεθα χρηστοὶ καὶ κακὰ οὐκ εἴδομεν·

[17] For we will surely perform every word that shall proceed out of our mouth, to burn incense to the queen of heaven, and to pour drink-offerings to her, as we and our fathers have done, and our kings and

princes, in the cities of Juda, and in the streets of Jerusalem: and *so* we were filled with bread, and were well, and saw no evils.

[18] καὶ ὡς διελίπομεν θυμιῶντες τῇ βασιλίσσῃ τοῦ οὐρανοῦ, ἠλαττώθημεν πάντες καὶ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἐξελίπομεν.

[18] But since we left off to burn incense to the queen of heaven, we have all been brought low, and have been consumed by sword and by famine.

[19] καὶ ὅτι ἡμεῖς θυμιῶμεν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ ἐσπείσαμεν αὐτῇ σπονδάς, μὴ ἄνευ τῶν ἀνδρῶν ἡμῶν ἐποιήσαμεν αὐτῇ χαυῶνας καὶ ἐσπείσαμεν σπονδὰς αὐτῇ; –

[19] And whereas we burned incense to the queen of heaven, and poured drink-offerings to her, did we make cakes to her, and pour drink-offerings to her, without our husbands?

[20] καὶ εἶπεν Ιερεμιας παντὶ τῷ λαῷ, τοῖς δυνατοῖς καὶ ταῖς γυναιξὶν καὶ παντὶ τῷ λαῷ τοῖς ἀποκριθεῖσιν αὐτῷ λόγους, λέγων

[20] Then Jeremiah answered all the people, the mighty men, and the women, and all the people that returned him *these* words for answer, saying,

[21] Οὐχὶ τοῦ θυμιάματος, οὗ ἐθυμιάσατε ἐν ταῖς πόλεσιν Ιουδα καὶ ἔξωθεν Ιερουσαλημ ὑμεῖς καὶ οἱ πατέρες ὑμῶν καὶ οἱ βασιλεῖς ὑμῶν καὶ οἱ ἄρχοντες ὑμῶν καὶ ὁ λαὸς τῆς γῆς, ἐμνήσθη κύριος, καὶ ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ;

[21] Did not the Lord remember the incense which ye burned in the cities of Juda, and in the streets of Jerusalem, ye, and your fathers, and your kings, and your princes, and the people of the land? and came it not into his heart?

[22] καὶ οὐκ ἠδύνατο κύριος ἔτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν ἀπὸ τῶν βδελυγμάτων, ὧν ἐποιήσατε· καὶ ἐγενήθη ἡ γῆ ὑμῶν εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς ἀρὰν ὡς ἐν τῇ ἡμέρᾳ ταύτῃ

[22] And the Lord could no longer bear *you*, because of the wickedness of your doings, and because of your abominations which ye wrought; and so your land became a desolation and a waste, and a curse, as at this day;

[23] ἀπὸ προσώπου ὧν ἐθυμιᾶτε καὶ ὧν ἡμάρτετε τῷ κυρίῳ καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου καὶ ἐν τοῖς προστάγμασιν αὐτοῦ καὶ ἐν τῷ

νόμῳ αὐτοῦ καὶ ἐν τοῖς μαρτυρίοις αὐτοῦ οὐκ ἐπορεύθητε, καὶ ἐπελάβετο ὑμῶν τὰ κακὰ ταῦτα.

[23] because of your burning incense, and *because* of the things wherein ye sinned against the Lord: and ye have not hearkened to the voice of the Lord, and have not walked in his ordinances, and in his law, and in his testimonies; and so these evils have come upon you.

[24] καὶ εἶπεν Ιερεμιας τῷ λαῷ καὶ ταῖς γυναιξίν Ἀκούσατε τὸν λόγον κυρίου·

[24] And Jeremiah said to the people, and to the women, Hear ye the word of the Lord.

[25] οὕτως εἶπεν κύριος ὁ θεὸς Ισραηλ Ὑμεῖς γυναῖκες τῷ στόματι ὑμῶν ἐλαλήσατε καὶ ταῖς χερσὶν ὑμῶν ἐπληρώσατε λέγουσαι Ποιοῦσαι ποιήσομεν τὰς ὁμολογίας ἡμῶν, ἃς ὡμολογήσαμεν, θυμιᾶν τῇ βασιλίσσῃ τοῦ οὐρανοῦ καὶ σπένδειν αὐτῇ σπονδάς· ἐμμείνασαι ἐνεμείνατε ταῖς ὁμολογίαις ὑμῶν καὶ ποιοῦσαι ἐποιήσατε.

[25] Thus has the Lord God of Israel said; Ye women have spoken with your mouth, and ye fulfilled *it* with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour drink-offerings to her: full well did ye keep to your vows, and ye have indeed performed *them*.

[26] διὰ τοῦτο ἀκούσατε λόγον κυρίου, πᾶς Ιουδα οἱ καθήμενοι ἐν γῇ Αἰγύπτῳ Ἰδοὺ ὤμοσα τῷ ὀνόματί μου τῷ μεγάλῳ, εἶπεν κύριος, ἐὰν γένηται ἔτι ὄνομά μου ἐν τῷ στόματι παντὸς Ιουδα εἰπεῖν Ζῇ κύριος κύριος, ἐπὶ πάσῃ γῇ Αἰγύπτῳ.

[26] Therefore hear ye the word of the Lord, all Jews dwelling in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, my name shall no longer be in the mouth of every Jew to say, The Lord lives, in all the land of Egypt.

[27] ὅτι ἰδοὺ ἐγὼ ἐγρήγορα ἐπ᾽ αὐτοὺς τοῦ κακῶσαι αὐτοὺς καὶ οὐκ ἀγαθῶσαι, καὶ ἐκλείψουσιν πᾶς Ιουδα οἱ κατοικοῦντες ἐν γῇ Αἰγύπτῳ ἐν ῥομφαίᾳ καὶ ἐν λιμῷ, ἕως ἂν ἐκλίπωσιν.

[27] For I have watched over them, to hurt them, and not to do them good: and all the Jews dwelling in the land of Egypt shall perish by sword and by famine, until they are utterly consumed.

[28] καὶ οἱ σεσῳσμένοι ἀπὸ ῥομφαίας ἐπιστρέψουσιν εἰς γῆν Ιουδα ὀλίγοι ἀριθμῷ, καὶ γνώσονται οἱ κατάλοιποι Ιουδα οἱ καταστάντες ἐν γῇ Αἰγύπτῳ κατοικῆσαι ἐκεῖ, λόγος τίνος ἐμμενεῖ.

[28] And they that escape the sword shall return to the land of Juda few in number, and the remnant of Juda, who have continued in the land *of* Egypt to dwell there, shall know whose word shall stand.

[29] καὶ τοῦτο ὑμῖν τὸ σημεῖον ὅτι ἐπισκέψομαι ἐγὼ ἐφ᾽ ὑμᾶς εἰς πονηρά·

[29] And this *shall be* a sign to you, that I will visit you for evil.

[30] οὕτως εἶπεν κύριος Ἰδοὺ ἐγὼ δίδωμι τὸν Ουαφρη βασιλέα Αἰγύπτου εἰς χεῖρας ἐχθροῦ αὐτοῦ καὶ εἰς χεῖρας ζητούντων τὴν ψυχὴν αὐτοῦ, καθὰ ἔδωκα τὸν Σεδεκιαν βασιλέα Ιουδα εἰς χεῖρας Ναβουχοδονοσορ βασιλέως Βαβυλῶνος ἐχθροῦ αὐτοῦ καὶ ζητοῦντος τὴν ψυχὴν αὐτοῦ.

[30] Thus said the Lord; Behold, I *will* give Uaphres king of Egypt into the hands of his enemy, and into the hands of one that seeks his life; as I gave Sedekias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy, and who sought his life.

[31] Ὁ λόγος, ὃν ἐλάλησεν Ιερεμιας ὁ προφήτης πρὸς Βαρουχ υἱὸν Νηριου, ὅτε ἔγραφεν τοὺς λόγους τούτους ἐν τῷ βιβλίῳ ἀπὸ στόματος Ιερεμιου ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ τῷ Ιωακιμ υἱῷ Ιωσια βασιλέως Ιουδα

[1] THE WORD WHICH JEREMIAS THE PROPHET spoke to Baruch son of Nerias, when he wrote these words in the book from the mouth of Jeremiah, in the fourth year of Joakim the son of Josias king of Juda.

[32] Οὕτως εἶπεν κύριος ἐπὶ σοί, Βαρουχ

[2] Thus has the Lord said to thee, O Baruch.

[33] Ὅτι εἶπας Οἴμμοι οἴμμοι, ὅτι προσέθηκεν κύριος κόπον ἐπὶ πόνον μοι, ἐκοιμήθην ἐν στεναγμοῖς, ἀνάπαυσιν οὐχ εὗρον,

[3] Whereas thou hast said, Alas! alas! for the Lord has laid a grievous trouble upon me; I lay down in groaning, I found no rest;

[34] εἰπὸν αὐτῷ Οὕτως εἶπεν κύριος Ἰδοὺ οὓς ἐγὼ ᾠκοδόμησα, ἐγὼ καθαιρῶ, καὶ οὓς ἐγὼ ἐφύτευσα, ἐγὼ ἐκτίλλω·

[4] say thou to him, Thus saith the Lord; Behold, I pull down those whom I have built up, and I pluck up those whom I have planted.

[35] καὶ σὺ ζητεῖς σεαυτῷ μεγάλα; μὴ ζητήσῃς, ὅτι ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ πᾶσαν σάρκα, λέγει κύριος, καὶ δώσω τὴν ψυχήν σου εἰς εὕρεμα ἐν παντὶ τόπῳ, οὗ ἐὰν βαδίσῃς ἐκεῖ.

[5] And wilt thou seek great things for thyself? seek them not: for, behold, I bring evil upon all flesh, saith the Lord: but I will give to thee thy life for a spoil in every place whither thou shalt go.

CHAPTER 52

[1] Ὄντος εἰκοστοῦ καὶ ἑνὸς ἔτους Σεδεκιου ἐν τῷ βασιλεύειν αὐτόν, καὶ ἕνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Αμιταάλ θυγάτηρ Ιερεμιου ἐκ Λοβενα,

[1] It was the twenty-first ear of Sedekias, when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Amitaal, the daughter of Jeremiah, of Lobena.

[4] καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ περιεχαράκωσαν αὐτὴν καὶ περιῳκοδόμησαν αὐτὴν τετραπέδοις λίθοις κύκλῳ.

[4] And it came to pass in the ninth year of his reign, in the ninth month, on the tenth day of the month, *that* Nabuchodonosor king of Babylon came, and all his host, against Jerusalem, and they made a rampart round it, and built a wall round about it with large stones.

[5] καὶ ἦλθεν ἡ πόλις εἰς συνοχὴν ἕως ἑνδεκάτου ἔτους τῷ βασιλεῖ Σεδεκια·

[5] So the city was besieged, until the eleventh year of king Sedekias,

[6] ἐν τῇ ἐνάτῃ τοῦ μηνὸς καὶ ἐστερεώθη ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς.

[6] on the ninth day of the month, and *then* the famine was severe in the city, and there was no bread for the people of the land.

[7] καὶ διεκόπη ἡ πόλις, καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἐξῆλθον νυκτὸς κατὰ τὴν ὁδὸν τῆς πύλης ἀνὰ μέσον τοῦ τείχους καὶ τοῦ προτειχίσματος, ὃ ἦν κατὰ τὸν κῆπον τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τῆς πόλεως κύκλῳ. καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Αραβα,

[7] And the city was broken up, and all the men of war went out by night by the way of the gate, between the wall and the outworks, which were by the king's garden; and the Chaldeans were by the city round about; and they went by the way *leading* to the wilderness.

[8] καὶ κατεδίωξεν ἡ δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν τῷ πέραν Ιεριχω, καὶ πάντες οἱ παῖδες αὐτοῦ

διεσπάρησαν ἀπ᾽ αὐτοῦ.

[8] But the host of the Chaldeans pursued after the king, and overtook him in the *country* beyond Jericho; and all his servants were dispersed from *about* him.

[9] καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος εἰς Δεβλαθα, καὶ ἐλάλησεν αὐτῷ μετὰ κρίσεως·

[9] And they took the king, and brought him to the king of Babylon to Deblatha, and he judged him.

[10] καὶ ἔσφαξεν βασιλεὺς Βαβυλῶνος τοὺς υἱοὺς Σεδεκιου κατ᾽ ὀφθαλμοὺς αὐτοῦ, καὶ πάντας τοὺς ἄρχοντας Ιουδα ἔσφαξεν ἐν Δεβλαθα·

[10] And the king of Babylon slew the sons of Sedekias before his eyes; and he slew all the princes of Juda in Deblatha.

[11] καὶ τοὺς ὀφθαλμοὺς Σεδεκιου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις, καὶ ἤγαγεν αὐτὸν βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα καὶ ἔδωκεν αὐτὸν εἰς οἰκίαν μύλωνος ἕως ἡμέρας ἧς ἀπέθανεν.

[11] And he put out the eyes of Sedekias, and bound him in fetters; and the king of Babylon brought him to Babylon, and put him into the grinding-house, until the day when he died.

[12] Καὶ ἐν μηνὶ πέμπτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ὁ ἑστηκὼς κατὰ πρόσωπον τοῦ βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ.

[12] And in the fifth month, on the tenth day of the month, Nabuzardan the captain of the guard, who waited on the king of Babylon, came to Jerusalem;

[13] καὶ ἐνέπρησεν τὸν οἶκον κυρίου καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάσας τὰς οἰκίας τῆς πόλεως, καὶ πᾶσαν οἰκίαν μεγάλην ἐνέπρησεν ἐν πυρί.

[13] and he burnt the house of the Lord, and the king’s house; and all the houses of the city, and every great house he burnt with fire.

[14] καὶ πᾶν τεῖχος Ιερουσαλημ κύκλῳ καθεῖλεν ἡ δύναμις τῶν Χαλδαίων ἡ μετὰ τοῦ ἀρχιμαγείρου.

[14] And the host of the Chaldeans that was with the captain of the guard pulled down all the wall of Jerusalem round about.

[16] καὶ τοὺς καταλοίπους τοῦ λαοῦ κατέλιπεν ὁ ἀρχιμάγειρος εἰς ἀμπελουργοὺς καὶ εἰς γεωργούς.

[15] 16 But the captain of the guard left the remnant of the people to be vinedressers and husbandmen.

[17] καὶ τοὺς στύλους τοὺς χαλκοῦς τοὺς ἐν οἴκῳ κυρίου καὶ τὰς βάσεις καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν οἴκῳ κυρίου συνέτριψαν οἱ Χαλδαῖοι καὶ ἔλαβον τὸν χαλκὸν αὐτῶν καὶ ἀπήνεγκαν εἰς Βαβυλῶνα.

[17] And the Chaldeans broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, and they took the brass thereof, and carried it away to Babylon.

[18] καὶ τὴν στεφάνην καὶ τὰς φιάλας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεύη τὰ χαλκᾶ, ἐν οἷς ἐλειτούργουν ἐν αὐτοῖς,

[18] Also the rim, and the bowls, and the flesh-hooks, and all the brazen vessels, wherewith they ministered;

[19] καὶ τὰ σαφφωθ καὶ τὰ μασμαρωθ καὶ τοὺς ὑποχυτῆρας καὶ τὰς λυχνίας καὶ τὰς θυίσκας καὶ τοὺς κυάθους, ἃ ἦν χρυσᾶ χρυσᾶ καὶ ἃ ἦν ἀργυρᾶ ἀργυρᾶ, ἔλαβεν ὁ ἀρχιμάγειρος.

[19] and the basons, and the snuffers, and the oil-funnels, and the candlesticks, and the censers, and the cups, the golden, of gold, and the silver, of silver, the captain of the guard took away.

[20] καὶ οἱ στῦλοι δύο καὶ ἡ θάλασσα μία καὶ οἱ μόσχοι δώδεκα χαλκοῖ ὑποκάτω τῆς θαλάσσης, ἃ ἐποίησεν ὁ βασιλεὺς Σαλωμων εἰς οἶκον κυρίου· οὐκ ἦν σταθμὸς τοῦ χαλκοῦ αὐτῶν.

[20] And the two pillars, and the one sea, and the twelve brazen oxen under the sea, which *things* king Solomon made for the house of the Lord; the brass of which *articles* was without weight.

[21] καὶ οἱ στῦλοι, τριάκοντα πέντε πηχῶν ὕψος τοῦ στύλου τοῦ ἑνός, καὶ σπαρτίον δώδεκα πήχεων περιεκύκλου αὐτόν, καὶ τὸ πάχος αὐτοῦ δακτύλων τεσσάρων κύκλῳ,

[21] And as for the pillars, the height of one pillar was thirty-five cubits; and a line of twelve cubits compassed it round; and the thickness of it *all* round was four fingers.

[22] καὶ γεῖσος ἐπ᾽ αὐτοῖς χαλκοῦν, καὶ πέντε πήχεων τὸ μῆκος ὑπεροχὴ τοῦ γείσους τοῦ ἑνός, καὶ δίκτυον καὶ ῥόαι ἐπὶ τοῦ γείσους κύκλῳ, τὰ πάντα χαλκᾶ· καὶ κατὰ ταῦτα τῷ στύλῳ τῷ δευτέρῳ, ὀκτὼ ῥόαι τῷ πήχει τοῖς δώδεκα πήχεσιν.

[22] And *there was* a brazen chapter upon them, and the length was five cubits, *even* the height of one Chapiter; and *there were* on the chapiter round about network and pomegranates, all of brass: and correspondingly the second pillar *had* eight pomegranates to a cubit for the twelve cubits.

[23] καὶ ἦσαν αἱ ῥόαι ἐνενήκοντα ἓξ τὸ ἓν μέρος, καὶ ἦσαν αἱ πᾶσαι ῥόαι ἐπὶ τοῦ δικτύου κύκλῳ ἑκατόν.

[23] And the pomegranates were ninety-six on a side; and all the pomegranates on the network round about were a hundred.

[24] καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν ἱερέα τὸν πρῶτον καὶ τὸν ἱερέα τὸν δευτερεύοντα καὶ τοὺς τρεῖς τοὺς φυλάττοντας τὴν ὁδὸν

[24] And the captain of the guard took the chief priest, and the second priest, and those that kept the way;

[25] καὶ εὐνοῦχον ἕνα, ὃς ἦν ἐπιστάτης τῶν ἀνδρῶν τῶν πολεμιστῶν, καὶ ἑπτὰ ἄνδρας ὀνομαστοὺς τοὺς ἐν προσώπῳ τοῦ βασιλέως τοὺς εὑρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τῶν δυνάμεων τὸν γραμματεύοντα τῷ λαῷ τῆς γῆς καὶ ἑξήκοντα ἀνθρώπους ἐκ τοῦ λαοῦ τῆς γῆς τοὺς εὑρεθέντας ἐν μέσῳ τῆς πόλεως·

[25] and one eunuch, who was over the men of war, and seven men of renown, who were in the king’s presence that were found in the city; and the scribe of the forces, who did the part of a scribe to the people of the land; and sixty men of the people of the land, who were found in the midst of the city.

[26] καὶ ἔλαβεν αὐτοὺς Ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἤγαγεν αὐτοὺς πρὸς βασιλέα Βαβυλῶνος εἰς Δεβλαθα,

[26] And Nabuzardan the captain of the king's guard took them, and brought them to the king of Babylon to Deblatha.

[27] καὶ ἐπάταξεν αὐτοὺς βασιλεὺς Βαβυλῶνος ἐν Δεβλαθα ἐν γῇ Αιμαθ.

[27] And the king of Babylon smote them in Deblatha, in the land of Æmath.

[31] Καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει ἀποικισθέντος τοῦ Ιωακιμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐν τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς ἔλαβεν Ουλαιμαραδαχ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ, ᾧ ἐβασίλευσεν, τὴν κεφαλὴν Ιωακιμ βασιλέως Ιουδα καὶ ἐξήγαγεν αὐτὸν ἐξ οἰκίας, ἧς ἐφυλάττετο·

[30] 31 And it came to pass in the thirty-seventh year after that Joakim king of Juda had been carried away captive, in the twelfth month, on the four and twentieth *day* of the month, *that* Ulaemadachar king of Babylon, in the year in which he began to reign, raised the head of Joakim king of Juda, and shaved him, and brought him out of the house where he was kept,

[32] καὶ ἐλάλησεν αὐτῷ χρηστὰ καὶ ἔδωκεν τὸν θρόνον αὐτοῦ ἐπάνω τῶν θρόνων τῶν βασιλέων τῶν μετ' αὐτοῦ ἐν Βαβυλῶνι·

[32] and spoke kindly to him, and set his throne above the kings that were with him in Babylon,

[33] καὶ ἤλλαξεν τὴν στολὴν τῆς φυλακῆς αὐτοῦ καὶ ἤσθιεν ἄρτον διὰ παντὸς κατὰ πρόσωπον αὐτοῦ πάσας τὰς ἡμέρας, ἃς ἔζησεν·

[33] and changed his prison garments: and he ate bread continually before him all the days that he lived.

[34] καὶ ἡ σύνταξις αὐτῷ ἐδίδοτο διὰ παντὸς παρὰ τοῦ βασιλέως Βαβυλῶνος ἐξ ἡμέρας εἰς ἡμέραν ἕως ἡμέρας, ἧς ἀπέθανεν.

[34] And his appointed portion was given him continually by the king of Babylon from day to day, until the day when he died.

Letter of Jeremiah

[1] Ἀντίγραφον ἐπιστολῆς, ἧς ἀπέστειλεν Ιερεμιας πρὸς τοὺς ἀχθησομένους αἰχμαλώτους εἰς Βαβυλῶνα ὑπὸ τοῦ βασι λέως τῶν Βαβυλωνίων ἀναγγεῖλαι αὐτοῖς καθότι ἐπετάγη αὐτῷ ὑπὸ τοῦ θεοῦ.

[1] A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

[1] Διὰ τὰς ἁμαρτίας, ἃς ἡμαρτήκατε ἐναντίον τοῦ θεοῦ, ἀχθήσεσθε εἰς Βαβυλῶνα αἰχμάλωτοι ὑπὸ Ναβουχοδονοσορ βασιλέως τῶν Βαβυλωνίων.

[2] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

[2] εἰσελθόντες οὖν εἰς Βαβυλῶνα ἔσεσθε ἐκεῖ ἔτη πλείονα καὶ χρόνον μακρὸν ἕως γενεῶν ἑπτά, μετὰ τοῦτο δὲ ἐξάξω ὑμᾶς ἐκεῖθεν μετ’ εἰρήνης.

[3] So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

[3] νυνὶ δὲ ὄψεσθε ἐν Βαβυλῶνι θεοὺς ἀργυροῦς καὶ χρυσοῦς καὶ ξυλίνους ἐπ’ ὤμοις αἰρομένους δεικνύντας φόβον τοῖς ἔθνεσιν.

[4] Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

[4] εὐλαβήθητε οὖν μὴ καὶ ὑμεῖς ἀφομοιωθέντες τοῖς ἀλλοφύλοις ἀφομοιωθῆτε καὶ φόβος ὑμᾶς λάβῃ ἐπ’ αὐτοῖς

[5] Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

[5] ἰδόντας ὄχλον ἔμπροσθεν καὶ ὄπισθεν αὐτῶν προσκυνοῦντας αὐτά, εἴπατε δὲ τῇ διανοίᾳ Σοὶ δεῖ προσκυνεῖν, δέσποτα.

[6] But say ye in your hearts, O Lord, we must worship thee.

[6] ὁ γὰρ ἄγγελός μου μεθ’ ὑμῶν ἐστιν, αὐτός τε ἐκζητῶν τὰς ψυχὰς ὑμῶν.

[7] For mine angel is with you, and I myself caring for your souls.

[7] Γλῶσσα γὰρ αὐτῶν ἐστιν κατεξυσμένη ὑπὸ τέκτονος, αὐτά τε περίχρυσα καὶ περιάργυρα, ψευδῆ δ’ ἐστὶν καὶ οὐ δύνανται λαλεῖν.

[8] As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

[8] καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες χρυσίον κατασκευάζουσιν στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν·

[9] And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

[9] ἔστι δὲ καὶ ὅτε ὑφαιρούμενοι οἱ ἱερεῖς ἀπὸ τῶν θεῶν αὐτῶν χρυσίον καὶ ἀργύριον εἰς ἑαυτοὺς καταναλώσουσιν, δώσουσιν δὲ ἀπ’ αὐτῶν καὶ ταῖς ἐπὶ τοῦ τέγους πόρναις.

[10] Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

[10] κοσμοῦσί τε αὐτοὺς ὡς ἀνθρώπους τοῖς ἐνδύμασιν, θεοὺς ἀργυροῦς καὶ χρυσοῦς καὶ ξυλίνους· οὗτοι δὲ οὐ διασῴζονται ἀπὸ ἰοῦ καὶ βρωμάτων.

[11] Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.

[11] περιβεβλημένων αὐτῶν ἱματισμὸν πορφυροῦν, ἐκμάσσονται τὸ πρόσωπον αὐτῶν διὰ τὸν ἐκ τῆς οἰκίας κονιορτόν, ὅς ἐστιν πλείων ἐπ’ αὐτοῖς.

[12] Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

[12] καὶ σκῆπτρον ἔχει ὡς ἄνθρωπος κριτὴς χώρας, ὃς τὸν εἰς αὐτὸν ἁμαρτάνοντα οὐκ ἀνελεῖ.

[13] They wipe their faces because of the dust of the temple, when there is much upon them.

[13] ἔχει δὲ ἐγχειρίδιον ἐν δεξιᾷ καὶ πέλεκυν, ἑαυτὸν δὲ ἐκ πολέμου καὶ λῃστῶν οὐκ ἐξελεῖται.

[14] And he that cannot put to death one that offendeth him holdeth a scepter, as though he were a judge of the country.

[14] ὅθεν γνώριμοί εἰσιν οὐκ ὄντες θεοί· μὴ οὖν φοβηθῆτε αὐτούς.

[15] He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves.

[15] Ὥσπερ γὰρ σκεῦος ἀνθρώπου συντριβὲν ἀχρεῖον γίνεται, τοιοῦτοι ὑπάρχουσιν οἱ θεοὶ αὐτῶν, καθιδρυμένων αὐτῶν ἐν τοῖς οἴκοις.

[16] Whereby they are known not to be gods: therefore fear them not.

[16] οἱ ὀφθαλμοὶ αὐτῶν πλήρεις εἰσὶν κονιορτοῦ ἀπὸ τῶν ποδῶν τῶν εἰσπορευομένων.

[17] For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

[17] καὶ ὥσπερ τινὶ ἠδικηκότι βασιλέα περιπεφραγμέναι εἰσὶν αἱ αὐλαὶ ὡς ἐπὶ θανάτῳ ἀπηγμένῳ, τοὺς οἴκους αὐτῶν ὀχυροῦσιν οἱ ἱερεῖς θυρώμασίν τε καὶ κλείθροις καὶ μοχλοῖς, ὅπως ὑπὸ τῶν λῃστῶν μὴ συληθῶσι.

[18] And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

[18] λύχνους καίουσιν καὶ πλείους ἢ ἑαυτοῖς, ὧν οὐδένα δύνανται ἰδεῖν.

[19] They light them candles, yea, more than for themselves, whereof they cannot see one.

[19] ἔστιν μὲν ὥσπερ δοκὸς τῶν ἐκ τῆς οἰκίας, τὰς δὲ καρδίας αὐτῶν φασιν ἐκλείχεσθαι, τῶν ἀπὸ τῆς γῆς ἑρπετῶν κατεσθόντων αὐτούς τε καὶ τὸν ἱματισμὸν αὐτῶν οὐκ αἰσθάνονται.

[20] They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat

them and their clothes, they feel it not.

[20] μεμελανωμένοι τὸ πρόσωπον αὐτῶν ἀπὸ τοῦ καπνοῦ τοῦ ἐκ τῆς οἰκίας.

[21] Their faces are blacked through the smoke that cometh out of the temple.

[21] ἐπὶ τὸ σῶμα αὐτῶν καὶ ἐπὶ τὴν κεφαλὴν ἐφίπτανται νυκτερίδες, χελιδόνες καὶ τὰ ὄρνεα, ὡσαύτως δὲ καὶ οἱ αἴλουροι.

[22] Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

[22] ὅθεν γνώσεσθε ὅτι οὐκ εἰσιν θεοί· μὴ οὖν φοβεῖσθε αὐτά.

[23] By this ye may know that they are no gods: therefore fear them not.

[23] Τὸ γὰρ χρυσίον, ὃ περίκεινται εἰς κάλλος, ἐὰν μή τις ἐκμάξῃ τὸν ἰόν, οὐ μὴ στίλψωσιν· οὐδὲ γάρ, ὅτε ἐχωνεύοντο, ᾐσθάνοντο.

[24] Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

[24] ἐκ πάσης τιμῆς ἠγορασμένα ἐστίν, ἐν οἷς οὐκ ἔστιν πνεῦμα.

[25] The things wherein there is no breath are bought for a most high price.

[25] ἄνευ ποδῶν ἐπ᾽ ὤμοις φέρονται ἐνδεικνύμενοι τὴν ἑαυτῶν ἀτιμίαν τοῖς ἀνθρώποις, αἰσχύνονταί τε καὶ οἱ θεραπεύοντες αὐτὰ διὰ τό, μήποτε ἐπὶ τὴν γῆν πέσῃ, δι᾽ αὐτῶν ἀνίστασθαι·

[26] They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

[26] μήτε ἐάν τις αὐτὸ ὀρθὸν στήσῃ, δι᾽ ἑαυτοῦ κινηθήσεται, μήτε ἐὰν κλιθῇ, οὐ μὴ ὀρθωθῇ, ἀλλ᾽ ὥσπερ νεκροῖς τὰ δῶρα αὐτοῖς παρατίθεται.

[27] They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

[27] τὰς δὲ θυσίας αὐτῶν ἀποδόμενοι οἱ ἱερεῖς αὐτῶν καταχρῶνται· ὡσαύτως δὲ καὶ αἱ γυναῖκες αὐτῶν ἀπ᾽ αὐτῶν ταριχεύουσαι οὔτε πτωχῷ οὔτε ἀδυνάτῳ μεταδιδόασιν· τῶν θυσιῶν αὐτῶν ἀποκαθημένη καὶ λεχὼ ἅπτονται.

[28] As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

[28] γνόντες οὖν ἀπὸ τούτων ὅτι οὐκ εἰσιν θεοί, μὴ φοβηθῆτε αὐτούς.

[29] Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

[29] Πόθεν γὰρ κληθείησαν θεοί; ὅτι γυναῖκες παρατιθέασιν θεοῖς ἀργυροῖς καὶ χρυσοῖς καὶ ξυλίνοις·

[30] For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

[30] καὶ ἐν τοῖς οἴκοις αὐτῶν οἱ ἱερεῖς διφρεύουσιν ἔχοντες τοὺς χιτῶνας διερρωγότας καὶ τὰς κεφαλὰς καὶ τοὺς πώγωνας ἐξυρημένους, ὧν αἱ κεφαλαὶ ἀκάλυπτοί εἰσιν,

[31] And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

[31] ὠρύονται δὲ βοῶντες ἐναντίον τῶν θεῶν αὐτῶν ὥσπερ τινὲς ἐν περιδείπνῳ νεκροῦ.

[32] They roar and cry before their gods, as men do at the feast when one is dead.

[32] ἀπὸ τοῦ ἱματισμοῦ αὐτῶν ἀφελόμενοι οἱ ἱερεῖς ἐνδύουσιν τὰς γυναῖκας αὐτῶν καὶ τὰ παιδία.

[33] The priests also take off their garments, and clothe their wives and children.

[33] οὔτε ἐὰν κακὸν πάθωσιν ὑπό τινος οὔτε ἐὰν ἀγαθόν, δυνήσονται ἀνταποδοῦναι· οὔτε καταστῆσαι βασιλέα δύνανται οὔτε ἀφελέσθαι.

[34] Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

[34] ὡσαύτως οὔτε πλοῦτον οὔτε χαλκὸν οὐ μὴ δύνωνται διδόναι· ἐάν τις αὐτοῖς εὐχὴν εὐξάμενος μὴ ἀποδῷ, οὐ μὴ ἐπιζητήσωσιν.

[35] In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

[35] ἐκ θανάτου ἄνθρωπον οὐ μὴ ῥύσωνται οὔτε ἥττονα ἀπὸ ἰσχυροῦ οὐ μὴ ἐξέλωνται.

[36] They can save no man from death, neither deliver the weak from the mighty.

[36] ἄνθρωπον τυφλὸν εἰς ὅρασιν οὐ μὴ περιστήσωσιν, ἐν ἀνάγκῃ ἄνθρωπον ὄντα οὐ μὴ ἐξέλωνται.

[37] They cannot restore a blind man to his sight, nor help any man in his distress.

[37] χήραν οὐ μὴ ἐλεήσωσιν οὔτε ὀρφανὸν εὖ ποιήσουσιν.

[38] They can shew no mercy to the widow, nor do good to the fatherless.

[38] τοῖς ἀπὸ τοῦ ὄρους λίθοις ὡμοιωμένοι εἰσὶν τὰ ξύλινα καὶ τὰ περίχρυσα καὶ τὰ περιάργυρα, οἱ δὲ θεραπεύοντες αὐτὰ καταισχυνθήσονται.

[39] Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

[39] πῶς οὖν νομιστέον ἢ κλητέον αὐτοὺς ὑπάρχειν θεούς;

[40] How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

[40] Ἔτι δὲ καὶ αὐτῶν τῶν Χαλδαίων ἀτιμαζόντων αὐτά, οἵ, ὅταν ἴδωσιν ἐνεὸν οὐ δυνάμενον λαλῆσαι, προσενεγκάμενοι τὸν Βῆλον ἀξιοῦσιν φωνῆσαι, ὡς δυνατοῦ ὄντος αὐτοῦ αἰσθέσθαι,

[41] Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

[41] καὶ οὐ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά, αἴσθησιν γὰρ οὐκ ἔχουσιν.

[42] Yet they cannot understand this themselves, and leave them: for they have no knowledge.

[42] αἱ δὲ γυναῖκες περιθέμεναι σχοινία ἐν ταῖς ὁδοῖς ἐγκάθηνται θυμιῶσαι τὰ πίτυρα·

[43] The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

[43] ὅταν δέ τις αὐτῶν ἐφελκυσθεῖσα ὑπό τινος τῶν παραπορευομένων κοιμηθῇ, τὴν πλησίον ὀνειδίζει, ὅτι οὐκ ἠξίωται ὥσπερ καὶ αὐτὴ οὔτε τὸ σχοινίον αὐτῆς διερράγη.

[44] Whatsoever is done among them is false: how may it then be thought or said that they are gods?

[44] πάντα τὰ γινόμενα αὐτοῖς ἐστιν ψευδῆ· πῶς οὖν νομιστέον ἢ κλητέον ὥστε θεοὺς αὐτοὺς ὑπάρχειν;

[45] They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

[45] Ὑπὸ τεκτόνων καὶ χρυσοχόων κατεσκευασμένα εἰσίν· οὐθὲν ἄλλο μὴ γένωνται ἢ ὃ βούλονται οἱ τεχνῖται αὐτὰ γενέσθαι.

[46] And they themselves that made them can never continue long; how should then the things that are made of them be gods?

[46] αὐτοί τε οἱ κατασκευάζοντες αὐτὰ οὐ μὴ γένωνται πολυχρόνιοι· πῶς τε δὴ μέλλει τὰ ὑπ᾽ αὐτῶν κατασκευασθέντα εἶναι θεοί;

[47] For they left lies and reproaches to them that come after.

[47] κατέλιπον γὰρ ψεύδη καὶ ὄνειδος τοῖς ἐπιγινομένοις.

[48] For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

[48] ὅταν γὰρ ἐπέλθῃ ἐπ᾽ αὐτὰ πόλεμος καὶ κακά, βουλεύονται πρὸς ἑαυτοὺς οἱ ἱερεῖς ποῦ συναποκρυβῶσι μετ᾽ αὐτῶν.

[49] How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

[49] πῶς οὖν οὐκ ἔστιν αἰσθέσθαι ὅτι οὐκ εἰσιν θεοί, οἳ οὔτε σῴζουσιν ἑαυτοὺς ἐκ πολέμου οὔτε ἐκ κακῶν;

[50] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

[50] ὑπάρχοντα γὰρ ξύλινα καὶ περίχρυσα καὶ περιάργυρα γνωσθήσεται μετὰ ταῦτα ὅτι ἐστὶν ψευδῆ· τοῖς ἔθνεσι πᾶσι τοῖς τε βασιλεῦσι φανερὸν ἔσται ὅτι οὐκ εἰσι θεοὶ ἀλλὰ ἔργα χειρῶν ἀνθρώπων, καὶ οὐδὲν θεοῦ ἔργον ἐν αὐτοῖς ἐστιν.

[51] And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

[51] τίνι οὖν γνωστέον ἐστὶν ὅτι οὐκ εἰσιν θεοί;

[52] Who then may not know that they are no gods?

[52] Βασιλέα γὰρ χώρας οὐ μὴ ἀναστήσωσιν οὔτε ὑετὸν ἀνθρώποις οὐ μὴ δῶσιν

[53] For neither can they set up a king in the land, nor give rain unto men.

[53] κρίσιν τε οὐ μὴ διακρίνωσιν αὐτῶν οὐδὲ μὴ ῥύσωνται ἀδικούμενον ἀδύνατοι ὄντες· ὥσπερ γὰρ κορῶναι ἀνὰ μέσον τοῦ οὐρανοῦ καὶ τῆς γῆς.

[54] Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

[54] καὶ γὰρ ὅταν ἐμπέσῃ εἰς οἰκίαν θεῶν ξυλίνων ἢ περιχρύσων ἢ περιαργύρων πῦρ, οἱ μὲν ἱερεῖς αὐτῶν φεύξονται καὶ διασωθήσονται, αὐτοὶ δὲ ὥσπερ δοκοὶ μέσοι κατακαυθήσονται.

[55] Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

[55] βασιλεῖ δὲ καὶ πολεμίοις οὐ μὴ ἀντιστῶσιν.

[56] Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

[56] πῶς οὖν ἐκδεκτέον ἢ νομιστέον ὅτι εἰσὶν θεοί;

[57] Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

[57] Οὔτε ἀπὸ κλεπτῶν οὔτε ἀπὸ λῃστῶν οὐ μὴ διασωθῶσιν θεοὶ ξύλινοι καὶ περιάργυροι καὶ περίχρυσοι, ὧν οἱ ἰσχύοντες περιελοῦνται τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὸν ἱματισμὸν τὸν περικείμενον αὐτοῖς ἀπελεύσονται ἔχοντες, οὔτε ἑαυτοῖς οὐ μὴ βοηθήσωσιν·

[58] Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

[58] ὥστε κρεῖσσον εἶναι βασιλέα ἐπιδεικνύμενον τὴν ἑαυτοῦ ἀνδρείαν ἢ σκεῦος ἐν οἰκίᾳ χρήσιμον, ἐφ' ᾧ χρήσεται ὁ κεκτημένος, ἢ οἱ ψευδεῖς θεοί· ἢ καὶ θύρα ἐν οἰκίᾳ διασῴζουσα τὰ ἐν αὐτῇ ὄντα ἢ οἱ ψευδεῖς θεοί, καὶ ξύλινος στῦλος ἐν βασιλείοις ἢ οἱ ψευδεῖς θεοί.

[59] Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a palace, than such false gods.

[59] ἥλιος μὲν γὰρ καὶ σελήνη καὶ ἄστρα ὄντα λαμπρὰ καὶ ἀποστελλόμενα ἐπὶ χρείας εὐήκοά εἰσιν·

[60] For sun, moon, and stars, being bright and sent to do their offices, are obedient.

[60] ὡσαύτως καὶ ἀστραπή, ὅταν ἐπιφανῇ, εὔοπτός ἐστιν· τὸ δ' αὐτὸ καὶ πνεῦμα ἐν πάσῃ χώρᾳ πνεῖ·

[61] In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

[61] καὶ νεφέλαις ὅταν ἐπιταγῇ ὑπὸ τοῦ θεοῦ ἐπιπορεύεσθαι ἐφ' ὅλην τὴν οἰκουμένην, συντελοῦσι τὸ ταχθέν· τό τε πῦρ ἐξαποσταλὲν ἄνωθεν ἐξαναλῶσαι ὄρη καὶ δρυμοὺς ποιεῖ τὸ συνταχθέν.

[62] And when God commandeth the clouds to go over the whole world, they do as they are bidden.

[62] ταῦτα δὲ οὔτε ταῖς ἰδέαις οὔτε ταῖς δυνάμεσιν αὐτῶν ἀφωμοιωμένα ἐστίν.

[63] And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

[63] ὅθεν οὔτε νομιστέον οὔτε κλητέον ὑπάρχειν αὐτοὺς θεούς, οὐ δυνατῶν ὄντων αὐτῶν οὔτε κρίσιν κρῖναι οὔτε εὖ ποιεῖν ἀνθρώποις.

[64] Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

[64] γνόντες οὖν ὅτι οὔκ εἰσιν θεοί, μὴ φοβηθῆτε αὐτούς.

[65] Knowing therefore that they are no gods, fear them not,

[65] Οὔτε γὰρ βασιλεῦσιν οὐ μὴ καταράσωνται οὔτε μὴ εὐλογήσωσι.

[66] For they can neither curse nor bless kings:

[66] σημεῖά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δείξωσιν οὐδὲ ὡς ὁ ἥλιος λάμψουσιν οὐδὲ φωτίσουσιν ὡς σελήνη.

[67] Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

[67] τὰ θηρία ἐστὶν κρείττω αὐτῶν, ἃ δύνανται ἐκφυγόντα εἰς σκέπην ἑαυτὰ ὠφελῆσαι.

[68] The beasts are better than they: for they can get under a cover and help themselves.

[68] κατ᾽ οὐδένα οὖν τρόπον ἐστὶν ἡμῖν φανερὸν ὅτι εἰσὶν θεοί· διὸ μὴ φοβηθῆτε αὐτούς.

[69] It is then by no means manifest unto us that they are gods: therefore fear them not.

[69] Ὥσπερ γὰρ ἐν σικυηράτῳ προβασκάνιον οὐδὲν φυλάσσον, οὕτως οἱ θεοὶ αὐτῶν εἰσιν ξύλινοι καὶ περίχρυσοι καὶ περιάργυροι.

[70] For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

[70] τὸν αὐτὸν τρόπον καὶ τῇ ἐν κήπῳ ῥάμνῳ, ἐφ᾽ ἧς πᾶν ὄρνεον ἐπικάθηται, ὡσαύτως δὲ καὶ νεκρῷ ἐρριμμένῳ ἐν σκότει ἀφωμοίωνται οἱ θεοὶ αὐτῶν ξύλινοι καὶ περίχρυσοι καὶ περιάργυροι.

[71] And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

[71] ἀπό τε τῆς πορφύρας καὶ τῆς μαρμάρου τῆς ἐπ᾽ αὐτοῖς σηπομένης γνώσεσθε ὅτι οὔκ εἰσιν θεοί· αὐτά τε ἐξ ὑστέρου βρωθήσονται, καὶ ἔσται ὄνειδος ἐν τῇ χώρᾳ.

[72] And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

[72] κρείσσων οὖν ἄνθρωπος δίκαιος οὐκ ἔχων εἴδωλα, ἔσται γὰρ μακρὰν ἀπὸ ὀνειδισμοῦ.

[73] Better therefore is the just man that hath none idols: for he shall be far from reproach.

Lamentations

CHAPTER 1

And it came to pass, after Israel was taken captive, and Jerusalem made desolate, *that* Jeremias sat weeping, and lamented *with* this lamentation over Jerusalem, and said,

[1] Πῶς ἐκάθισεν μόνη ἡ πόλις ἡ πεπληθυμμένη λαῶν; ἐγενήθη ὡς χήρα πεπληθυμμένη ἐν ἔθνεσιν, ἄρχουσα ἐν χώραις ἐγενήθη εἰς φόρον.

[1] ALEPH. How does the city that was filled with people sit solitary! she is become as a widow: she that was magnified among the nations, *and* princess among the provinces, has become tributary.

[2] Κλαίουσα ἔκλαυσεν ἐν νυκτί, καὶ τὰ δάκρυα αὐτῆς ἐπὶ τῶν σια γόνων αὐτῆς, καὶ οὐχ ὑπάρχει ὁ παρακαλῶν αὐτὴν ἀπὸ πάντων τῶν ἀγαπώντων αὐτήν· πάντες οἱ φιλοῦντες αὐτὴν ἠθέτησαν ἐν αὐτῇ, ἐγένοντο αὐτῇ εἰς ἐχθρούς.

[2] BETH. She weeps sore in the night, and her tears are on her cheeks; and there is none of all her lovers to comfort her: all that were her friends have dealt deceitfully with her, they are become her enemies.

[3] Μετῳκίσθη ἡ Ιουδαία ἀπὸ ταπεινώσεως αὐτῆς καὶ ἀπὸ πλήθους δουλείας αὐτῆς· ἐκάθισεν ἐν ἔθνεσιν, οὐχ εὗρεν ἀνάπαυσιν· πάντες οἱ καταδιώκοντες αὐτὴν κατέλαβον αὐτὴν ἀνὰ μέσον τῶν θλιβόντων.

[3] GIMEL. Judea is gone into captivity by reason of her affliction, and by reason of the abundance of her servitude: she dwells among the nations, she has not found rest: all her pursuers have overtaken her between her oppressors.

[4] Ὁδοὶ Σιων πενθοῦσιν παρὰ τὸ μὴ εἶναι ἐρχομένους ἐν ἑορτῇ· πᾶσαι αἱ πύλαι αὐτῆς ἠφανισμέναι, οἱ ἱερεῖς αὐτῆς ἀναστενάζουσιν, αἱ παρθένοι αὐτῆς ἀγόμεναι, καὶ αὐτὴ πικραινομένη ἐν ἑαυτῇ.

[4] DALETH. The ways of Sion mourn, because there are none that come to the feast: all her gates are ruined: her priests groan, her virgins are led captive, and she is in bitterness in herself.

[5] Ἐγένοντο οἱ θλίβοντες αὐτὴν εἰς κεφαλήν, καὶ οἱ ἐχθροὶ αὐτῆς εὐθηνοῦσαν, ὅτι κύριος ἐταπείνωσεν αὐτὴν ἐπὶ τὸ πλῆθος τῶν ἀσεβειῶν

αὐτῆς· τὰ νήπια αὐτῆς ἐπορεύθησαν ἐν αἰχμαλωσίᾳ κατὰ πρόσωπον θλίβοντος.

[5] HE. Her oppressors are become the head, and her enemies have prospered; for the Lord has afflicted her because of the multitude of her sins: her young children are gone into captivity before the face of the oppressor.

[6] Καὶ ἐξῆλθεν ἐκ θυγατρὸς Σιων πᾶσα ἡ εὐπρέπεια αὐτῆς· ἐγένοντο οἱ ἄρχοντες αὐτῆς ὡς κριοὶ οὐχ εὑρίσκοντες νομὴν καὶ ἐπορεύοντο ἐν οὐκ ἰσχύι κατὰ πρόσωπον διώκοντος.

[6] VAU. And all her beauty has been taken away from the daughter of Sion: her princes were as rams finding no pasture, and are gone *away* in weakness before the face of the pursuer.

[7] Ἐμνήσθη Ιερουσαλημ ἡμερῶν ταπεινώσεως αὐτῆς καὶ ἀπωσμῶν αὐτῆς, πάντα τὰ ἐπιθυμήματα αὐτῆς, ὅσα ἦν ἐξ ἡμερῶν ἀρχαίων, ἐν τῷ πεσεῖν τὸν λαὸν αὐτῆς εἰς χεῖρας θλίβοντος καὶ οὐκ ἦν ὁ βοηθῶν αὐτῇ, ἰδόντες οἱ ἐχθροὶ αὐτῆς ἐγέλασαν ἐπὶ μετοικεσίᾳ αὐτῆς.

[7] ZAIN. Jerusalem remembered the days of her affliction, and her rejection; *she thought on* all her desirable things which were from the days of old, when her people fell into the hands of the oppressor, and there was none to help her: when her enemies saw *it* they laughed at her habitation.

[8] Ἁμαρτίαν ἥμαρτεν Ιερουσαλημ, διὰ τοῦτο εἰς σάλον ἐγένετο· πάντες οἱ δοξάζοντες αὐτὴν ἐταπείνωσαν αὐτήν, εἶδον γὰρ τὴν ἀσχημοσύνην αὐτῆς, καί γε αὐτὴ στενάζουσα καὶ ἀπεστράφη ὀπίσω.

[8] HETH. Jerusalem has sinned a *great* sin; therefore has she come into tribulation, all that used to honour her have afflicted her, for they have seen her shame: yea, she herself groaned, and turned backward.

[9] Ἀκαθαρσία αὐτῆς πρὸς ποδῶν αὐτῆς, οὐκ ἐμνήσθη ἔσχατα αὐτῆς· καὶ κατεβίβασεν ὑπέρογκα, οὐκ ἔστιν ὁ παρακαλῶν αὐτήν· ἰδέ, κύριε, τὴν ταπείνωσίν μου, ὅτι ἐμεγαλύνθη ἐχθρός.

[9] TETH. Her uncleanness is before her feet; she remembered not her last end; she has lowered her boasting *tone*, there is none to comfort her. Behold, O Lord, my affliction: for the enemy has magnified himself.

[10] Χεῖρα αὐτοῦ ἐξεπέτασεν θλίβων ἐπὶ πάντα τὰ ἐπιθυμήματα αὐτῆς· εἶδεν γὰρ ἔθνη εἰσελθόντα εἰς τὸ ἁγίασμα αὐτῆς, ἃ ἐνετείλω μὴ εἰσελθεῖν αὐτὰ εἰς ἐκκλησίαν σου.

[10] JOD. The oppressor has stretched out his hand on all her desirable things: for she has seen the Gentiles entering into her sanctuary, *concerning* whom thou didst command that they should not enter into thy congregation.

[11] Πᾶς ὁ λαὸς αὐτῆς καταστενάζοντες, ζητοῦντες ἄρτον, ἔδωκαν τὰ ἐπιθυμήματα αὐτῆς ἐν βρώσει τοῦ ἐπιστρέψαι ψυχήν· ἰδέ, κύριε, καὶ ἐπίβλεψον, ὅτι ἐγενήθην ἠτιμωμένη.

[11] CHAPH. All her people groan, seeking bread: they have given their desirable things for meat, to restore their soul: behold, Lord, and look; for she is become dishonoured.

[12] Οὐ πρὸς ὑμᾶς πάντες οἱ παραπορευόμενοι ὁδόν· ἐπιστρέψατε καὶ ἴδετε εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου, ὃ ἐγε νήθη· φθεγξάμενος ἐν ἐμοὶ ἐταπείνωσέν με κύριος ἐν ἡμέρᾳ ὀργῆς θυμοῦ αὐτοῦ.

[12] LAMED. All ye that pass by the way, turn, and see if there is sorrow like to my sorrow, which has happened *to me*. The Lord who spoke by me has afflicted me in the day of his fierce anger.

[13] Ἐξ ὕψους αὐτοῦ ἀπέστειλεν πῦρ, ἐν τοῖς ὀστέοις μου κατήγαγεν αὐτό· διεπέτασεν δίκτυον τοῖς ποσίν μου, ἀπέστρεψέν με εἰς τὰ ὀπίσω, ἔδωκέν με ἠφανισμένην, ὅλην τὴν ἡμέραν ὀδυνωμένην.

[13] MEM. He has sent fire from his lofty habitation, he has brought it into my bones: he has spread a net for my feet, he has turned me back: he has made me desolate *and* mourning all the day.

[14] Ἐγρηγορήθη ἐπὶ τὰ ἀσεβήματά μου· ἐν χερσίν μου συνεπλάκησαν, ἀνέβησαν ἐπὶ τὸν τράχηλόν μου· ἠσθένησεν ἡ ἰσχύς μου, ὅτι ἔδωκεν κύριος ἐν χερσίν μου ὀδύνας, οὐ δυνήσομαι στῆναι.

[14] NUN. He has watched over my sins, they are twined about my hands, they have come up on my neck: my strength has failed; for the Lord has laid pains on my hands, I shall not be able to stand.

[15] Ἐξῆρεν πάντας τοὺς ἰσχυρούς μου ὁ κύριος ἐκ μέσου μου, ἐκάλεσεν ἐπ᾽ ἐμὲ καιρὸν τοῦ συντρῖψαι ἐκλεκτούς μου· ληνὸν ἐπάτησεν κύριος

παρθένῳ θυγατρὶ Ιουδα, ἐπὶ τούτοις ἐγὼ κλαίω.

[15] SAMECH. The Lord has cut off all my strong men from the midst of me: he has summoned against me a time for crushing my choice men: the Lord has trodden a wine-press for the virgin daughter of Juda: for these things I weep.

[16] Ὁ ὀφθαλμός μου κατήγαγεν ὕδωρ, ὅτι ἐμακρύνθη ἀπ᾽ ἐμοῦ ὁ παρακαλῶν με, ὁ ἐπιστρέφων ψυχήν μου· ἐγένοντο οἱ υἱοί μου ἠφανισμένοι, ὅτι ἐκραταιώθη ὁ ἐχθρός.

[16] AIN. Mine eye has poured out water, because he that should comfort me, that should restore my soul, has been removed far from me: my sons have been destroyed, because the enemy has prevailed.

[17] Διεπέτασεν Σιων χεῖρας αὐτῆς, οὐκ ἔστιν ὁ παρακαλῶν αὐτήν· ἐνετείλατο κύριος τῷ Ιακωβ, κύκλῳ αὐτοῦ οἱ θλίβοντες αὐτόν, ἐγενήθη Ιερουσαλημ εἰς ἀποκαθημένην ἀνὰ μέσον αὐτῶν.

[17] PHE. Sion has spread out her hand, *and* there is none to comfort her: the Lord has commanded *concerning* Jacob, his oppressors are round about him: Jerusalem has become among them as a removed woman.

[18] Δίκαιός ἐστιν κύριος, ὅτι τὸ στόμα αὐτοῦ παρεπίκρανα. ἀκούσατε δή, πάντες οἱ λαοί, καὶ ἴδετε τὸ ἄλγος μου· παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ.

[18] TSADE. The Lord is righteous; for I have provoked his mouth: hear, I pray you, all people, and behold my grief: my virgins and my young men are gone into captivity.

[19] Ἐκάλεσα τοὺς ἐραστάς μου, αὐτοὶ δὲ παρελογίσαντό με· οἱ ἱερεῖς μου καὶ οἱ πρεσβύτεροί μου ἐν τῇ πόλει ἐξέλιπον, ὅτι ἐζήτησαν βρῶσιν αὐτοῖς, ἵνα ἐπιστρέψωσιν ψυχὰς αὐτῶν, καὶ οὐχ εὗρον.

[19] KOPH. I called my lovers, but they deceived me: my priests and my elders failed in the city; for they sought meat that they might restore their souls, and found *it* not.

[20] Ἰδέ, κύριε, ὅτι θλίβομαι· ἡ κοιλία μου ἐταράχθη, καὶ ἡ καρδία μου ἐστράφη ἐν ἐμοί, ὅτι παραπικραίνουσα παρεπί κρανα· ἔξωθεν ἠτέκνωσέν με μάχαιρα ὥσπερ θάνατος ἐν οἴκῳ.

[20] RHECHS. Behold, O Lord; for I am afflicted: my belly is troubled, and my heart is turned within me; for I have been grievously rebellious: abroad the sword has bereaved me, even as death at home.

[21] Ἀκούσατε δὴ ὅτι στενάζω ἐγώ, οὐκ ἔστιν ὁ παρακαλῶν με· πάντες οἱ ἐχθροί μου ἤκουσαν τὰ κακά μου καὶ ἐχάρησαν, ὅτι σὺ ἐποίησας· ἐπήγαγες ἡμέραν, ἐκάλεσας καιρόν, καὶ ἐγένοντο ὅμοιοι ἐμοί.

[21] CHSEN. Hear, I pray you, for I groan: there is none to comfort me: all mine enemies have heard *of* mine afflictions, and rejoice because thou hast done *it*: thou hast brought on the day, thou hast called the time: they are become like to me.

[22] Εἰσέλθοι πᾶσα ἡ κακία αὐτῶν κατὰ πρόσωπόν σου, καὶ ἐπιφύλλισον αὐτοῖς, ὃν τρόπον ἐποίησαν ἐπιφυλλίδα περὶ πάν των τῶν ἁμαρτημάτων μου, ὅτι πολλοὶ οἱ στεναγμοί μου, καὶ ἡ καρδία μου λυπεῖται.

[22] THAU. Let all their wickedness come before thy face; and strip them, as they have made a gleaning for all my sins: for my groans are many, and my heart is grieved.

CHAPTER 2

[1] Πῶς ἐγνόφωσεν ἐν ὀργῇ αὐτοῦ κύριος τὴν θυγατέρα Σιων; κατέρριψεν ἐξ οὐρανοῦ εἰς γῆν δόξασμα Ισραηλ καὶ οὐκ ἐμνήσθη ὑποποδίου ποδῶν αὐτοῦ ἐν ἡμέρᾳ ὀργῆς αὐτοῦ.

[1] ALEPH. How has the Lord darkened in his wrath the daughter of Sion! he has cast down the glory of Israel from heaven to earth, and has not remembered his footstool.

[2] Κατεπόντισεν κύριος οὐ φεισάμενος πάντα τὰ ὡραῖα Ιακωβ, καθεῖλεν ἐν θυμῷ αὐτοῦ τὰ ὀχυρώματα τῆς θυγατρὸς Ιουδα, ἐκόλλησεν εἰς τὴν γῆν, ἐβεβήλωσεν βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς.

[2] BETH. In the day of his wrath the Lord has overwhelmed *her* as in the sea, *and* not spared: he has brought down in his fury all the beautiful things of Jacob; he has brought down to the ground the strong-holds of the daughter of Juda; he has profaned her kings and her princes.

[3] Συνέκλασεν ἐν ὀργῇ θυμοῦ αὐτοῦ πᾶν κέρας Ισραηλ, ἀπέστρεψεν ὀπίσω δεξιὰν αὐτοῦ ἀπὸ προσώπου ἐχθροῦ καὶ ἀνῆψεν ἐν Ιακωβ ὡς πῦρ φλόγα, καὶ κατέφαγεν πάντα τὰ κύκλῳ.

[3] GIMEL. He has broken in his fierce anger all the horn of Israel: he has turned back his right hand from the face of the enemy, and has kindled a flame in Jacob as a fire, and it has devoured all things round about.

[4] Ἐνέτεινεν τόξον αὐτοῦ ὡς ἐχθρός, ἐστερέωσεν δεξιὰν αὐτοῦ ὡς ὑπεναντίος καὶ ἀπέκτεινεν πάντα τὰ ἐπιθυμήματα ὀφθαλμῶν μου ἐν σκηνῇ θυγατρὸς Σιων, ἐξέχεεν ὡς πῦρ τὸν θυμὸν αὐτοῦ.

[4] DALETH. He has bent his bow as an opposing enemy: he has strengthened his right hand as an adversary, and has destroyed all the desirable things of my eyes in the tabernacle of the daughter of Sion: he has poured forth his anger as fire.

[5] Ἐγενήθη κύριος ὡς ἐχθρός, κατεπόντισεν Ισραηλ, κατεπόντισεν πάσας τὰς βάρεις αὐτῆς, διέφθειρεν τὰ ὀχυρώματα αὐτοῦ καὶ ἐπλήθυνεν τῇ θυγατρὶ Ιουδα ταπεινουμένην καὶ τεταπεινω μένην.

[5] HE. The Lord is become as an enemy: he has overwhelmed Israel as in the sea, he has overwhelmed her palaces: he has destroyed her strong-holds, and has multiplied the afflicted and humbled ones to the daughter of Juda.

[6] Καὶ διεπέτασεν ὡς ἄμπελον τὸ σκήνωμα αὐτοῦ, διέφθειρεν ἑορτὴν αὐτοῦ· ἐπελάθετο κύριος ὃ ἐποίησεν ἐν Σιων ἑορτῆς καὶ σαββάτου καὶ παρώξυνεν ἐμβριμήματι ὀργῆς αὐτοῦ βασιλέα καὶ ἱερέα καὶ ἄρχοντα.

[6] VAU. And he has scattered his tabernacle as a vine, he has marred his feast: the Lord has forgotten the feast and the sabbath which he appointed in Sion, and in the fury of his wrath has vexed the king, and priest, and prince.

[7] Ἀπώσατο κύριος θυσιαστήριον αὐτοῦ, ἀπετίναξεν ἁγίασμα αὐτοῦ, συνέτριψεν ἐν χειρὶ ἐχθροῦ τεῖχος βάρεων αὐτῆς· φωνὴν ἔδωκαν ἐν οἴκῳ κυρίου ὡς ἐν ἡμέρᾳ ἑορτῆς.

[7] ZAIN. The Lord has rejected his altar, he has cast off his sanctuary, he has broken by the hand of the enemy the wall of her palaces; they have uttered their voice in the house of the Lord as on a feast day.

[8] Καὶ ἐπέστρεψεν κύριος τοῦ διαφθεῖραι τεῖχος θυγατρὸς Σιων· ἐξέτεινεν μέτρον, οὐκ ἀπέστρεψεν χεῖρα αὐτοῦ ἀπὸ καταπατή ματος, καὶ ἐπένθησεν τὸ προτείχισμα, καὶ τεῖχος ὁμοθυμαδὸν ἠσθένησεν.

[8] HETH. And he has turned to destroy the wall of the daughter of Sion: he has stretched out the measuring line, he has not turned back his hand from afflicting *her*: therefore the bulwark mourned, and the wall was weakened with it.

[9] Ἐνεπάγησαν εἰς γῆν πύλαι αὐτῆς, ἀπώλεσεν καὶ συνέτριψεν μο χλοὺς αὐτῆς· βασιλέα αὐτῆς καὶ ἄρχοντας αὐτῆς ἐν τοῖς ἔθνεσιν· οὐκ ἔστιν νόμος, καί γε προφῆται αὐτῆς οὐκ εἶδον ὅρασιν παρὰ κυρίου.

[9] TETH. Her gates are sunk into the ground: he has destroyed and broken to pieces her bars, *and* her king and her prince among the Gentiles: there is no law, nay, her prophets have seen no vision from the Lord.

[10] Ἐκάθισαν εἰς τὴν γῆν, ἐσιώπησαν πρεσβύτεροι θυγατρὸς Σιων, ἀνεβίβασαν χοῦν ἐπὶ τὴν κεφαλὴν αὐτῶν, περιεζώσαντο σάκκους, κατήγαγον εἰς γῆν ἀρχηγοὺς παρθένους ἐν Ιερουσαλημ.

[10] JOD. The elders of the daughter of Sion have sat upon the ground, they have kept silence: they have cast up dust upon their heads; they have girded themselves with sackcloths: they have brought down to the ground the chief virgins in Jerusalem.

[11] Ἐξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐταράχθη ἡ καρδία μου, ἐξεχύθη εἰς γῆν ἡ δόξα μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου ἐν τῷ ἐκλιπεῖν νήπιον καὶ θηλάζοντα ἐν πλατείαις πόλεως.

[11] CHAPH. Mine eyes have failed with tears, my heart is troubled, my glory is cast down to the ground, for the destruction of the daughter of my people; while the infant and suckling swoon in the streets of the city.

[12] Ταῖς μητράσιν αὐτῶν εἶπαν Ποῦ σῖτος καὶ οἶνος; ἐν τῷ ἐκλύεσθαι αὐτοὺς ὡς τραυματίας ἐν πλατείαις πόλεως, ἐν τῷ ἐκχεῖσθαι ψυχὰς αὐτῶν εἰς κόλπον μητέρων αὐτῶν.

[12] LAMED. They said to their mothers, Where is corn and wine? while they fainted like wounded men in the streets of the city, while their souls were poured out into their mother’s bosom.

[13] Τί μαρτυρήσω σοι ἢ τί ὁμοιώσω σοι, θύγατερ Ιερουσαλημ; τίς σώσει σε καὶ παρακαλέσει σε, παρθένος θύγατερ Σιων; ὅτι ἐμεγαλύνθη ποτήριον συντριβῆς σου· τίς ἰάσεταί σε;

[13] MEM. What shall I testify to thee, or what shall I compare to thee, O daughter of Jerusalem? who shall save and comfort thee, O virgin daughter of Sion? for the cup of thy destruction is enlarged: who shall heal thee?

[14] Προφῆταί σου εἶδοσάν σοι μάταια καὶ ἀφροσύνην καὶ οὐκ ἀπεκάλυψαν ἐπὶ τὴν ἀδικίαν σου τοῦ ἐπιστρέψαι αἰχμα λωσίαν σου καὶ εἴδοσάν σοι λήμματα μάταια καὶ ἐξώσματα.

[14] NUN. Thy prophets have seen for thee vanities and folly: and they have not discovered thine iniquity, to turn back thy captivity; but they have seen for thee vain burdens, and worthless visions.

[15] Ἐκρότησαν ἐπὶ σὲ χεῖρας πάντες οἱ παραπορευόμενοι ὁδόν, ἐσύρισαν καὶ ἐκίνησαν τὴν κεφαλὴν αὐτῶν ἐπὶ τὴν θυγατέρα Ιε ρουσαλημ Ἦ αὕτη ἡ πόλις, ἣν ἐροῦσιν Στέφανος δόξης, εὐφροσύνη πάσης τῆς γῆς;

[15] SAMECH. All that go by the way have clapped their hands at thee; they have hissed and shaken their head at the daughter of Jerusalem. Is this the city, they say, the crown of joy of all the earth?

[16] Διήνοιξαν ἐπὶ σὲ στόμα αὐτῶν πάντες οἱ ἐχθροί σου, ἐσύρισαν καὶ ἔβρυξαν ὀδόντας, εἶπαν Κατεπίομεν αὐτήν, πλὴν αὕτη ἡ ἡμέρα, ἣν προσεδοκῶμεν, εὕρομεν αὐτήν, εἴδομεν.

[16] AIN. All thine enemies have opened their mouth against thee: they have hissed and gnashed their teeth, and said, We have swallowed her up: moreover this is the day which we looked for; we have found it, we have seen it.

[17] Ἐποίησεν κύριος ἃ ἐνεθυμήθη, συνετέλεσεν ῥήματα αὐτοῦ, ἃ ἐνετείλατο ἐξ ἡμερῶν ἀρχαίων, καθεῖλεν καὶ οὐκ ἐφείσατο, καὶ ηὔφρανεν ἐπὶ σὲ ἐχθρόν, ὕψωσεν κέρας θλίβοντός σε.

[17] PHE. The Lord has done that which he purposed; he has accomplished his word, *even* the things which he commanded from the ancient days: he has thrown down, and has not spared: and he has caused the enemy to rejoice over thee, he has exalted the horn of him that afflicted thee.

[18] Ἐβόησεν καρδία αὐτῶν πρὸς κύριον Τείχη Σιων, καταγάγετε ὡς χειμάρρους δάκρυα ἡμέρας καὶ νυκτός· μὴ δῷς ἔκνηψιν σεαυτῇ, μὴ σιωπήσαιτο, θύγατερ, ὁ ὀφθαλμός σου.

[18] TSADE. Their heart cried to the Lord, Ye walls of Sion, pour down tears like torrents day and night: give thyself no rest; let not the apple of thine eyes cease.

[19] Ἀνάστα ἀγαλλίασαι ἐν νυκτὶ εἰς ἀρχὰς φυλακῆς σου, ἔκχεον ὡς ὕδωρ καρδίαν σου ἀπέναντι προσώπου κυρίου, ἆρον πρὸς αὐτὸν χεῖράς σου περὶ ψυχῆς νηπίων σου τῶν ἐκλυομένων λιμῷ ἐπ᾽ ἀρχῆς πασῶν ἐξόδων.

[19] KOPH. Arise, rejoice in the night at the beginning of thy watch: pour out thy heart as water before the face of the Lord lift up thy hands to him for the life of thine infants, who faint for hunger at the top of all the streets.

[20] Ἰδέ, κύριε, καὶ ἐπίβλεψον τίνι ἐπεφύλλισας οὕτως· εἰ φάγονται γυναῖκες καρπὸν κοιλίας αὐτῶν; ἐπιφυλλίδα ἐποίησεν μάγειρος·

φονευθήσονται νήπια θηλάζοντα μαστούς; ἀποκτενεῖς ἐν ἁγιάσματι κυρίου ἱερέα καὶ προφήτην;

[20] RHECHS. Behold, O Lord, and see for whom thou has gathered thus. Shall the women eat the fruit of their womb? the cook has made a gathering: shall the infants sucking at the breasts be slain? wilt thou slay the priest and prophet in the sanctuary of the Lord?

[21] Ἐκοιμήθησαν εἰς τὴν ἔξοδον παιδάριον καὶ πρεσβύτης· παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ· ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἀπέκτεινας, ἐν ἡμέρᾳ ὀργῆς σου ἐμαγεί ρευσας, οὐκ ἐφείσω.

[21] CHSEN. The child and old man have lain down in the street: my virgins and my young men are gone into captivity: thou hast slain *them* with the sword and with famine; in the day of thy wrath thou hast mangled *them*, thou has not spared.

[22] Ἐκάλεσεν ἡμέραν ἑορτῆς παροικίας μου κυκλόθεν, καὶ οὐκ ἐγένοντο ἐν ἡμέρᾳ ὀργῆς κυρίου ἀνασῳζόμενος καὶ κατα λελειμμένος, ὡς ἐπεκράτησα καὶ ἐπλήθυνα ἐχθρούς μου πάντας.

[22] THAU. He has called my sojourners round about to a solemn day, and there was not in the day of the wrath of the Lord any one that escaped or was left; whereas I have strengthened and multiplied all mine enemies.

CHAPTER 3

[1] Ἐγὼ ἀνὴρ ὁ βλέπων πτωχείαν ἐν ῥάβδῳ θυμοῦ αὐτοῦ ἐπ᾽ ἐμέ·

[1] ALEPH. I am the man that sees poverty, through the rod of his wrath upon me.

[2] παρέλαβέν με καὶ ἀπήγαγεν εἰς σκότος καὶ οὐ φῶς,

[2] He has taken me, and led me away into darkness, and not *into* light.

[3] πλὴν ἐν ἐμοὶ ἐπέστρεψεν χεῖρα αὐτοῦ ὅλην τὴν ἡμέραν.

[3] Nay, against me has he turned his hand all the day.

[4] Ἐπαλαίωσεν σάρκας μου καὶ δέρμα μου, ὀστέα μου συνέτριψεν·

[4] He has made old my flesh and my skin; he has broken my bones.

[5] ἀνῳκοδόμησεν κατ᾽ ἐμοῦ καὶ ἐκύκλωσεν κεφαλήν μου καὶ ἐμόχθησεν,

[5] BETH. He has built against me, and compassed my head, and brought travail *upon me*.

[6] ἐν σκοτεινοῖς ἐκάθισέν με ὡς νεκροὺς αἰῶνος.

[6] He has set me in dark places, as them that have long been dead.

[7] Ἀνῳκοδόμησεν κατ᾽ ἐμοῦ, καὶ οὐκ ἐξελεύσομαι, ἐβάρυνεν χαλκόν μου·

[7] He has builded against me, and I cannot come forth: he has made my brazen *chain* heavy.

[8] καί γε κεκράξομαι καὶ βοήσω, ἀπέφραξεν προσευχήν μου·

[8] GIMEL. Yea, *though* I cry and shout, he shuts out my prayer.

[9] ἀνῳκοδόμησεν ὁδούς μου, ἐνέφραξεν τρίβους μου, ἐτάραξεν.

[9] DALETH. He has built up my ways, he has hedged my paths;

[10] Ἄρκος ἐνεδρεύουσα αὐτός μοι, λέων ἐν κρυφαίοις·

[10] he has troubled me, *as* a she-bear lying in wait: he is to me *as* a lion in secret places.

[11] κατεδίωξεν ἀφεστηκότα καὶ κατέπαυσέν με, ἔθετό με ἠφανισμένην·

[11] He pursued *me* after I departed, and brought me to a stand: he has utterly ruined me.

[12] ἐνέτεινεν τόξον αὐτοῦ καὶ ἐστήλωσέν με ὡς σκοπὸν εἰς βέλος.

[12] HE. He has bent his bow, and set me as a mark for the arrow.

[13] Εἰσήγαγεν τοῖς νεφροῖς μου ἰοὺς φαρέτρας αὐτοῦ·

[13] He has caused the arrows of his quiver to enter into my reins.

[14] ἐγενήθην γέλως παντὶ λαῷ μου, ψαλμὸς αὐτῶν ὅλην τὴν ἡμέραν·

[14] I became a laughing-stock to all my people; and their song all the day.

[15] ἐχόρτασέν με πικρίας, ἐμέθυσέν με χολῆς.

[15] VAU. He has filled me with bitterness, he has drenched me with gall.

[16] Καὶ ἐξέβαλεν ψήφῳ ὀδόντας μου, ἐψώμισέν με σποδόν·

[16] And he has dashed out my teeth with gravel, he has fed me with ashes.

[17] καὶ ἀπώσατο ἐξ εἰρήνης ψυχήν μου, ἐπελαθόμην ἀγαθὰ

[17] He has also removed my soul from peace: I forgot prosperity.

[18] καὶ εἶπα Ἀπώλετο νεῖκός μου καὶ ἡ ἐλπίς μου ἀπὸ κυρίου.

[18] Therefore my success has perished, and my hope from the Lord.

[19] Ἐμνήσθην ἀπὸ πτωχείας μου καὶ ἐκ διωγμοῦ μου πικρίας καὶ χολῆς μου·

[19] ZAIN. I remembered by reason of my poverty, and because of persecution my bitterness and gall shall be remembered;

[20] μνησθήσεται καὶ καταδολεσχήσει ἐπ᾽ ἐμὲ ἡ ψυχή μου·

[20] and my soul shall meditate with me.

[21] ταύτην τάξω εἰς τὴν καρδίαν μου, διὰ τοῦτο ὑπομενῶ.

[21] This will I lay up in my heart, therefore I will endure.

[25] Ἀγαθὸς κύριος τοῖς ὑπομένουσιν αὐτόν, ψυχῇ ἣ ζητήσει αὐτὸν ἀγαθὸν

[25] TETH. The Lord is good to them that wait for him: the soul which shall seek him

[26] καὶ ὑπομενεῖ καὶ ἡσυχάσει εἰς τὸ σωτήριον κυρίου.

[26] *is* good, and shall wait for, and quietly expect salvation of the Lord.

[27] ἀγαθὸν ἀνδρὶ ὅταν ἄρῃ ζυγὸν ἐν νεότητι αὐτοῦ.

[27] TETH. *It is* good for a man when he bears a yoke in his youth.

[28] Καθήσεται κατὰ μόνας καὶ σιωπήσεται, ὅτι ἦρεν ἐφ᾽ ἑαυτῷ·

[28] He will sit alone, and be silent, because he has borne *it* upon him.

[30] δώσει τῷ παίοντι αὐτὸν σιαγόνα, χορτασθήσεται ὀνειδισμῶν.

[29] 30 JOD. He will give *his* cheek to him that smites him: he will be filled full with reproaches.

[31] Ὅτι οὐκ εἰς τὸν αἰῶνα ἀπώσεται κύριος·

[31] For the Lord will not reject for ever.

[32] ὅτι ὁ ταπεινώσας οἰκτιρήσει κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ·

[32] CHAPH. For he that has brought down will pity, and *that* according to the abundance of his mercy.

[33] ὅτι οὐκ ἀπεκρίθη ἀπὸ καρδίας αὐτοῦ καὶ ἐταπείνωσεν υἱοὺς ἀνδρός.

[33] He has not answered *in anger* from his heart, though he has brought low the children of a man.

[34] Τοῦ ταπεινῶσαι ὑπὸ τοὺς πόδας αὐτοῦ πάντας δεσμίους γῆς,

[34] LAMED. To bring down under his feet all the prisoners of the earth,

[35] τοῦ ἐκκλῖναι κρίσιν ἀνδρὸς κατέναντι προσώπου ὑψίστου,

[35] to turn aside the judgment of a man before the face of the Most High,

[36] καταδικάσαι ἄνθρωπον ἐν τῷ κρίνεσθαι αὐτὸν κύριος οὐκ εἶπεν.

[36] to condemn a man *unjustly* in his judgment, the Lord has not given commandment.

[37] Τίς οὕτως εἶπεν, καὶ ἐγενήθη; κύριος οὐκ ἐνετείλατο,

[37] Who has thus spoken, and it has come to pass? the Lord has not commanded it.

[38] ἐκ στόματος ὑψίστου οὐκ ἐξελεύσεται τὰ κακὰ καὶ τὸ ἀγαθόν;

[38] Out of the mouth of the Most High there shall not come forth evil and good.

[39] τί γογγύσει ἄνθρωπος ζῶν, ἀνὴρ περὶ τῆς ἁμαρτίας αὐτοῦ;

[39] MEM. Why should a living man complain, a man concerning his sin?

[40] Ἐξηρευνήθη ἡ ὁδὸς ἡμῶν καὶ ἠτάσθη, καὶ ἐπιστρέψωμεν ἕως κυρίου·

[40] NUN. Our way has been searched out and examined, and we will turn to the Lord.

[41] ἀναλάβωμεν καρδίας ἡμῶν ἐπὶ χειρῶν πρὸς ὑψηλὸν ἐν οὐρανῷ

[41] Let us lift up our hearts with *our* hand to the lofty One in heaven.

[42] Ἡμαρτήσαμεν, ἠσεβήσαμεν, καὶ οὐχ ἱλάσθης.

[42] We have sinned, we have transgressed; and thou hast not pardoned.

[43] Ἐπεσκέπασας ἐν θυμῷ καὶ ἀπεδίωξας ἡμᾶς· ἀπέκτεινας, οὐκ ἐφείσω.

[43] SAMECH. Thou has visited *us* in wrath, and driven us away: thou has slain, thou has not pitied.

[44] ἐπεσκέπασας νεφέλην σεαυτῷ εἵνεκεν προσευχῆς,

[44] Thou hast veiled thyself with a cloud because of prayer, that I might be blind,

[45] καμμύσαι με καὶ ἀπωσθῆναι ἔθηκας ἡμᾶς ἐν μέσῳ τῶν λαῶν.

[45] and be cast off. AIN. Thou hast set us *alone* in the midst of the nations.

[46] Διήνοιξαν ἐφ’ ἡμᾶς τὸ στόμα αὐτῶν πάντες οἱ ἐχθροὶ ἡμῶν·

[46] All our enemies have opened their mouth against us.

[47] φόβος καὶ θυμὸς ἐγενήθη ἡμῖν, ἔπαρσις καὶ συντριβή·

[47] Fear and wrath are come upon us, suspense and destruction.

[48] ἀφέσεις ὑδάτων κατάξει ὁ ὀφθαλμός μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου.

[48] Mine eye shall pour down torrents of water, for the destruction of the daughter of my people.

[49] Ὁ ὀφθαλμός μου κατεπόθη, καὶ οὐ σιγήσομαι τοῦ μὴ εἶναι ἔκνηψιν,

[49] PHE. Mine eye is drowned *with tears*, and I will not be silent, so that there shall be no rest,

[50] ἕως οὗ διακύψῃ καὶ ἴδῃ κύριος ἐξ οὐρανοῦ·

[50] until the Lord look down, and behold from heaven.

[51] ὁ ὀφθαλμός μου ἐπιφυλλιεῖ ἐπὶ τὴν ψυχήν μου παρὰ πάσας θυ γατέρας πόλεως.

[51] Mine eye shall prey upon my soul, because of all the daughters of the city.

[52] Θηρεύοντες ἐθήρευσάν με ὡς στρουθίον οἱ ἐχθροί μου δωρεάν,

[52] TSADE. The fowlers chased me as a sparrow, all mine enemies destroyed my life in a pit without cause,

[53] ἐθανάτωσαν ἐν λάκκῳ ζωήν μου καὶ ἐπέθηκαν λίθον ἐπ’ ἐμοί,

[53] and laid a stone upon me.

[54] ὑπερεχύθη ὕδωρ ἐπὶ κεφαλήν μου· εἶπα Ἀπῶσμαι.

[54] Water flowed over my head: I said, I am cut off.

[55] Ἐπεκαλεσάμην τὸ ὄνομά σου, κύριε, ἐκ λάκκου κατωτάτου·

[55] ΚΟΡΗ. I called upon thy name, O Lord, out of the lowest dungeon.

[56] φωνήν μου ἤκουσας Μὴ κρύψῃς τὰ ὦτά σου εἰς τὴν δέησίν μου.

[56] Thou heardest my voice: close not thine ears to my supplication.

[57] εἰς τὴν βοήθειάν μου ἤγγισας ἐν ᾗ σε ἡμέρᾳ ἐπεκαλεσάμην· εἶπάς μοι Μὴ φοβοῦ.

[57] Thou drewest nigh to my help: in the day wherein I called upon thee thou saidst to me, Fear not.

[58] Ἐδίκασας, κύριε, τὰς δίκας τῆς ψυχῆς μου, ἐλυτρώσω τὴν ζωήν μου·

[58] ΡΕCΗS. O Lord, thou has pleaded the causes of my soul; thou has redeemed my life.

[59] εἶδες, κύριε, τὰς ταραχάς μου, ἔκρινας τὴν κρίσιν μου·

[59] Thou hast seen, O Lord, my troubles: thou hast judged my cause.

[60] εἶδες πᾶσαν τὴν ἐκδίκησιν αὐτῶν εἰς πάντας διαλογισμοὺς αὐτῶν ἐν ἐμοί.

[60] Thou hast seen all their vengeance, *thou hast looked* on all their devices against me.

[61] Ἤκουσας τὸν ὀνειδισμὸν αὐτῶν, πάντας τοὺς διαλογισμοὺς αὐτῶν κατ᾽ ἐμοῦ,

[61] ΣΗΣΕΝ. Thou hast heard their reproach *and* all their devices against me;

[62] χείλη ἐπανιστανομένων μοι καὶ μελέτας αὐτῶν κατ᾽ ἐμοῦ ὅλην τὴν ἡμέραν,

[62] the lips of them that rose up against me, and their plots against me all the day;

[63] καθέδραν αὐτῶν καὶ ἀνάστασιν αὐτῶν· ἐπίβλεψον ἐπὶ τοὺς ὀφθαλμοὺς αὐτῶν.

[63] their sitting down and their rising up: look thou upon their eyes.

[64] Ἀποδώσεις αὐτοῖς ἀνταπόδομα, κύριε, κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν,

[64] Thou wilt render them a recompense, O Lord, according to the works of their hands.

[65] ἀποδώσεις αὐτοῖς ὑπερασπισμὸν καρδίας, μόχθον σου αὐτοῖς,

[65] THAU. Thou wilt give them *as* a covering, the grief of my heart.

[66] καταδιώξεις ἐν ὀργῇ καὶ ἐξαναλώσεις αὐτοὺς ὑποκάτω τοῦ οὐρα νοῦ, κύριε.

[66] Thou wilt persecute them in anger, and wilt consume them from under the heaven, O Lord.

CHAPTER 4

[1] Πῶς ἀμαυρωθήσεται χρυσίον, ἀλλοιωθήσεται τὸ ἀργύριον τὸ ἀγαθόν; ἐξεχύθησαν λίθοι ἅγιοι ἐπ᾽ ἀρχῆς πασῶν ἐξόδων.

[1] ALEPH. How will the gold be tarnished, *and* the fine silver changed! the sacred stones have been poured forth at the top of all the streets.

[2] Υἱοὶ Σιων οἱ τίμιοι οἱ ἐπηρμένοι ἐν χρυσίῳ πῶς ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα ἔργα χειρῶν κεραμέως;

[2] BETH. The precious sons of Zion, who were equalled in value with gold, how are they counted as earthen vessels, the works of the hands of the potter!

[3] Καί γε δράκοντες ἐξέδυσαν μαστούς, ἐθήλασαν σκύμνοι αὐτῶν· θυγατέρες λαοῦ μου εἰς ἀνίατον ὡς στρουθίον ἐν ἐρήμῳ.

[3] GIMEL. Nay, serpents have drawn out the breasts, they give suck to their young, the daughters of my people are incurably cruel, as an ostrich in a desert.

[4] Ἐκολλήθη ἡ γλῶσσα θηλάζοντος πρὸς τὸν φάρυγγα αὐτοῦ ἐν δίψει· νήπια ᾔτησαν ἄρτον, ὁ διακλῶν οὐκ ἔστιν αὐτοῖς.

[4] DALETH. The tongue of the sucking child cleaves to the roof of its mouth for thirst: the little children ask for bread, *and* there is none to break *it* to them.

[5] Οἱ ἔσθοντες τὰς τρυφὰς ἠφανίσθησαν ἐν ταῖς ἐξόδοις, οἱ τιθηνούμενοι ἐπὶ κόκκων περιεβάλοντο κοπρίας.

[5] HE. They that feed on dainties are desolate in the streets: they that used to be nursed in scarlet have clothed themselves with dung.

[6] Καὶ ἐμεγαλύνθη ἀνομία θυγατρὸς λαοῦ μου ὑπὲρ ἀνομίας Σοδομων τῆς κατεστραμμένης ὥσπερ σπουδῇ, καὶ οὐκ ἐπόνεσαν ἐν αὐτῇ χεῖρας.

[6] VAU. And the iniquity of the daughter of my people has been increased beyond the iniquities of Sodoma, *the city* that was overthrown very suddenly, and none laboured against her *with their* hands.

[7] Ἐκαθαριώθησαν ναζιραῖοι αὐτῆς ὑπὲρ χιόνα, ἔλαμψαν ὑπὲρ γάλα, ἐπυρρώθησαν ὑπὲρ λίθους σαπφείρου τὸ ἀπόσπασμα αὐτῶν.

[7] ZAIN. Her Nazarites were made purer than snow, they were whiter than milk, they were purified *as* with fire, their polishing was superior to sapphire stone.

[8] Ἐσκότασεν ὑπὲρ ἀσβόλην τὸ εἶδος αὐτῶν, οὐκ ἐπεγνώσθησαν ἐν ταῖς ἐξόδοις· ἐπάγη δέρμα αὐτῶν ἐπὶ τὰ ὀστέα αὐτῶν, ἐξηράνθησαν, ἐγενήθησαν ὥσπερ ξύλον.

[8] HETH. Their countenance is become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.

[9] Καλοὶ ἦσαν οἱ τραυματίαι ῥομφαίας ἢ οἱ τραυματίαι λιμοῦ· ἐπορεύθησαν ἐκκεκεντημένοι ἀπὸ γενημάτων ἀγρῶν.

[9] TETH. The slain with the sword were better than they that were slain with hunger: they have departed, pierced through from *want of* the fruits of the field.

[10] Χεῖρες γυναικῶν οἰκτιρμόνων ἥψησαν τὰ παιδία αὐτῶν, ἐγενήθησαν εἰς βρῶσιν αὐταῖς ἐν τῷ συντρίμματι τῆς θυγατρὸς λαοῦ μου.

[10] JOD. The hands of tender-hearted women have sodden their own children: they became meat for them in the destruction of the daughter of my people.

[11] Συνετέλεσεν κύριος θυμὸν αὐτοῦ, ἐξέχεεν θυμὸν ὀργῆς αὐτοῦ καὶ ἀνῆψεν πῦρ ἐν Σιων, καὶ κατέφαγεν τὰ θεμέλια αὐτῆς.

[11] CHAPH. The Lord has accomplished his wrath; he has poured out fierce anger, and has kindled a fire in Sion, and it has devoured her foundations.

[12] Οὐκ ἐπίστευσαν βασιλεῖς γῆς, πάντες οἱ κατοικοῦντες τὴν οἰκου μένην, ὅτι εἰσελεύσεται ἐχθρὸς καὶ ἐκθλίβων διὰ τῶν πυλῶν Ιερουσαλημ.

[12] LAMED. The kings of the earth, *even* all that dwell in the world, believed not that an enemy and oppressor would enter through the gates of Jerusalem.

[13] Ἐξ ἁμαρτιῶν προφητῶν αὐτῆς, ἀδικιῶν ἱερέων αὐτῆς τῶν ἐκχεόντων αἷμα δίκαιον ἐν μέσῳ αὐτῆς.

[13] MEM. For the sins of her prophets, *and* iniquities of her priests, who shed righteous blood in the midst of her,

[14] Ἐσαλεύθησαν ἐγρήγοροι αὐτῆς ἐν ταῖς ἐξόδοις, ἐμολύνθησαν ἐν αἵματι· ἐν τῷ μὴ δύνασθαι αὐτοὺς ἥψαντο ἐνδυμάτων αὐτῶν.

[14] NUN. her watchmen staggered in the streets, they were defiled with blood in their weakness, they touched their raiment *with it*.

[15] Ἀπόστητε ἀκαθάρτων – καλέσατε αὐτούς – ἀπόστητε ἀπόστητε, μὴ ἅπτεσθε, ὅτι ἀνήφθησαν καί γε ἐσαλεύθησαν· εἴπατε ἐν τοῖς ἔθνεσιν Οὐ μὴ προσθῶσιν τοῦ παροικεῖν.

[15] SAMECH. Depart ye from the unclean ones: call ye them: depart, depart, touch *them* not: for they are on fire, yea, they stagger: say ye among the nations, They shall no more sojourn *there*.

[16] Πρόσωπον κυρίου μερὶς αὐτῶν, οὐ προσθήσει ἐπιβλέψαι αὐτοῖς· πρόσωπον ἱερέων οὐκ ἔλαβον, πρεσβύτας οὐκ ἠλέησαν.

[16] AIN. The presence of the Lords *was* their portion; *but* he will not again look upon them: they regarded not the person of the priests, they pitied not the prophets.

[17] Ἔτι ὄντων ἡμῶν ἐξέλιπον οἱ ὀφθαλμοὶ ἡμῶν εἰς τὴν βοήθειαν ἡμῶν μάταια· ἀποσκοπευόντων ἡμῶν ἀπεσκοπεύσαμεν εἰς ἔθνος οὐ σῷζον.

[17] PHE. While we yet lived our eyes failed, while we looked in vain for our help. TSADE. We looked to a nation that could not save.

[18] Ἐθηρεύσαμεν μικροὺς ἡμῶν τοῦ μὴ πορεύεσθαι ἐν ταῖς πλατείαις ἡμῶν· ἤγγικεν ὁ καιρὸς ἡμῶν, ἐπληρώθησαν αἱ ἡμέραι ἡμῶν, πάρεστιν ὁ καιρὸς ἡμῶν.

[18] We have hunted *for* our little ones, that they should not walk in our streets. KOPH. Our time has drawn nigh, our days are fulfilled, our time is come.

[19] Κοῦφοι ἐγένοντο οἱ διώκοντες ἡμᾶς ὑπὲρ ἀετοὺς οὐρανοῦ, ἐπὶ τῶν ὀρέων ἐξήφθησαν, ἐν ἐρήμῳ ἐνήδρευσαν ἡμᾶς.

[19] Our pursuers were swifter than the eagles of the sky, they flew on the mountains, in the wilderness they laid wait for us.

[20] Πνεῦμα προσώπου ἡμῶν χριστὸς κυρίου συνελήμφθη ἐν ταῖς δια φθοραῖς αὐτῶν, οὗ εἴπαμεν Ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσιν.

[20] RECHS. The breath of our nostrils, *our* anointed Lord, was taken in their destructive snares, of whom we said, In his shadow we shall live among the Gentiles.

[21] Χαῖρε καὶ εὐφραίνου, θύγατερ Ιδουμαίας ἡ κατοικοῦσα ἐπὶ γῆς· καί γε ἐπὶ σὲ διελεύσεται τὸ ποτήριον κυρίου, καὶ μεθυσθήσῃ καὶ ἀποχεεῖς.

[21] CHSEN. Rejoice and be glad, O daughter of Idumea, that dwellest in the land: yet the cup of the Lord shall pass through to thee: thou shalt be drunken, and pour forth.

[22] Ἐξέλιπεν ἡ ἀνομία σου, θύγατερ Σιων· οὐ προσθήσει ἔτι ἀποικί σαι σε. ἐπεσκέψατο ἀνομίας σου, θύγατερ Εδωμ· ἀπεκάλυψεν ἐπὶ τὰ ἀσε βήματά σου.

[22] THAU. O daughter of Sion, thine iniquity has come to an end; he shall no more carry thee captive: he has visited thine iniquities, O daughter of Edom; he has discovered thy sins.

CHAPTER 5

[1] Μνήσθητι, κύριε, ὅ τι ἐγενήθη ἡμῖν· ἐπίβλεψον καὶ ἰδὲ τὸν ὀνειδισμὸν ἡμῶν.

[1] Remember, O Lord, what has happened to us: behold, and look on our reproach.

[2] κληρονομία ἡμῶν μετεστράφη ἀλλοτρίοις, οἱ οἶκοι ἡμῶν ξένοις.

[2] Our inheritance has been turned away to aliens, our houses to strangers:

[3] ὀρφανοὶ ἐγενήθημεν, οὐχ ὑπάρχει πατήρ· μητέρες ἡμῶν ὡς αἱ χῆραι.

[3] we are become orphans, we have no father, our mothers are as widows.

[4] ἐξ ἡμερῶν ἡμῶν ξύλα ἡμῶν ἐν ἀλλάγματι ἦλθεν.

[4] We have drunk our water for money; our wood is sold to us *for a burden* on our neck:

[5] ἐπὶ τὸν τράχηλον ἡμῶν ἐδιώχθημεν· ἐκοπιάσαμεν, οὐκ ἀνεπαύθημεν.

[5] we have been persecuted, we have laboured, we have had no rest.

[6] Αἴγυπτος ἔδωκεν χεῖρα, Ασσουρ εἰς πλησμονὴν αὐτῶν.

[6] Egypt gave the hand *to us*, Assur to their own satisfaction.

[7] οἱ πατέρες ἡμῶν ἥμαρτον, οὐχ ὑπάρχουσιν· ἡμεῖς τὰ ἀνομήματα αὐτῶν ὑπέσχομεν.

[7] Our fathers sinned, *and* are not: we have borne their iniquities.

[8] δοῦλοι ἐκυρίευσαν ἡμῶν, λυτρούμενος οὐκ ἔστιν ἐκ τῆς χειρὸς αὐτῶν.

[8] Servants have ruled over us: there is none to ransom *us* out of their hand.

[9] ἐν ταῖς ψυχαῖς ἡμῶν εἰσοίσομεν ἄρτον ἡμῶν ἀπὸ προσώπου ῥομφαίας τῆς ἐρήμου.

[9] We shall bring in our bread with *danger of* our lives, because of the sword of the wilderness.

[10] τὸ δέρμα ἡμῶν ὡς κλίβανος ἐπελειώθη, συνεσπάσθησαν ἀπὸ προσώπου καταιγίδων λιμοῦ.

[10] Our skin is blackened like an oven; they are convulsed, because of the storms of famine.

[11] γυναῖκας ἐν Σιων ἐταπείνωσαν, παρθένους ἐν πόλεσιν Ιουδα.

[11] They humbled the women in Sion, the virgins in the cities of Juda.

[12] ἄρχοντες ἐν χερσὶν αὐτῶν ἐκρεμάσθησαν, πρεσβύτεροι οὐκ ἐδοξάσθησαν.

[12] Princes were hanged up by their hands: the elders were not honoured.

[13] ἐκλεκτοὶ κλαυθμὸν ἀνέλαβον, καὶ νεανίσκοι ἐν ξύλῳ ἠσθένησαν.

[13] The chosen men lifted up *the voice in* weeping, and the youths fainted under the wood.

[14] καὶ πρεσβῦται ἀπὸ πύλης κατέπαυσαν, ἐκλεκτοὶ ἐκ ψαλμῶν αὐτῶν κατέπαυσαν.

[14] And the elders ceased from the gate, the chosen men ceased from their music.

[15] κατέλυσεν χαρὰ καρδίας ἡμῶν, ἐστράφη εἰς πένθος ὁ χορὸς ἡμῶν.

[15] The joy of our heart has ceased; our dance is turned into mourning.

[16] ἔπεσεν ὁ στέφανος τῆς κεφαλῆς ἡμῶν· οὐαὶ δὴ ἡμῖν, ὅτι ἡμάρτομεν.

[16] The crown has fallen *from* our head: yea, woe to us! for we have sinned.

[17] περὶ τούτου ἐγενήθη ὀδυνηρὰ ἡ καρδία ἡμῶν, περὶ τούτου ἐσκότασαν οἱ ὀφθαλμοὶ ἡμῶν·

[17] For this has grief come; our heart is sorrowful: for this our eyes are darkened.

[18] ἐπ᾽ ὄρος Σιων, ὅτι ἠφανίσθη, ἀλώπεκες διῆλθον ἐν αὐτῇ.

[18] Over the mountain of Sion, because it is made desolate, foxes have walked therein.

[19] σὺ δέ, κύριε, εἰς τὸν αἰῶνα κατοικήσεις, ὁ θρόνος σου εἰς γενεὰν καὶ γενεάν.

[19] But thou, O Lord, shalt dwell for ever; thy throne *shall endure* to generation and generation.

[20] ἵνα τί εἰς νεῖκος ἐπιλήσῃ ἡμῶν, καταλείψεις ἡμᾶς εἰς μακρότητα ἡμερῶν;

[20] Wherefore wilt thou utterly forget us, and abandon us a long time?

[21] ἐπίστρεψον ἡμᾶς, κύριε, πρὸς σέ, καὶ ἐπιστραφησόμεθα· καὶ ἀνακαίνισον ἡμέρας ἡμῶν καθὼς ἔμπροσθεν.

[21] Turn us, O Lord, to thee, and we shall be turned; and renew our days as before.

[22] ὅτι ἀπωθούμενος ἀπώσω ἡμᾶς, ὠργίσθης ἐφ᾽ ἡμᾶς ἕως σφόδρα.

[22] For thou hast indeed rejected us; thou hast been very wroth against us.

Baruch

CHAPTER 1

[1] Καὶ οὗτοι οἱ λόγοι τοῦ βιβλίου, οὓς ἔγραψεν Βαρουχ υἱὸς Νηριου υἱοῦ Μαασαιου υἱοῦ Σεδεκιου υἱοῦ Ασαδιου υἱοῦ Χελκιου ἐν Βαβυλῶνι

[1] And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,

[2] ἐν τῷ ἔτει τῷ πέμπτῳ ἐν ἑβδόμῃ τοῦ μηνὸς ἐν τῷ καιρῷ, ᾧ ἔλαβον οἱ Χαλδαῖοι τὴν Ιερουσαλημ καὶ ἐνέπρησαν αὐτὴν ἐν πυρί.

[2] In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

[3] καὶ ἀνέγνω Βαρουχ τοὺς λόγους τοῦ βιβλίου τούτου ἐν ὠσὶν Ιεχονιου υἱοῦ Ιωακιμ βασιλέως Ιουδα καὶ ἐν ὠσὶ παντὸς τοῦ λαοῦ τῶν ἐρχομένων πρὸς τὴν βίβλον

[3] And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

[4] καὶ ἐν ὠσὶν τῶν δυνατῶν καὶ υἱῶν τῶν βασιλέων καὶ ἐν ὠσὶ τῶν πρεσβυτέρων καὶ ἐν ὠσὶ παντὸς τοῦ λαοῦ ἀπὸ μικροῦ ἕως μεγάλου, πάντων τῶν κατοικούντων ἐν Βαβυλῶνι ἐπὶ ποταμοῦ Σουδ.

[4] And in the hearing of the nobles, and of the king’s sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

[5] καὶ ἔκλαιον καὶ ἐνήστευον καὶ ηὔχοντο ἐναντίον κυρίου

[5] Whereupon they wept, fasted, and prayed before the Lord.

[6] καὶ συνήγαγον ἀργύριον, καθὰ ἑκάστου ἠδύνατο ἡ χείρ,

[6] They made also a collection of money according to every man’s power:

[7] καὶ ἀπέστειλαν εἰς Ιερουσαλημ πρὸς Ιωακιμ υἱὸν Χελκιου υἱοῦ Σαλωμ τὸν ἱερέα καὶ πρὸς τοὺς ἱερεῖς καὶ πρὸς πάντα τὸν λαὸν τοὺς εὑρεθέντας μετ’ αὐτοῦ ἐν Ιερουσαλημ

[7] And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

[8] ἐν τῷ λαβεῖν αὐτὸν τὰ σκεύη οἴκου κυρίου τὰ ἐξενεχθέντα ἐκ τοῦ ναοῦ ἀποστρέψαι εἰς γῆν Ιουδα τῇ δεκάτῃ τοῦ Σιουαν, σκεύη ἀργυρᾶ, ἃ ἐποίησεν Σεδεκιας υἱὸς Ιωσια βασιλεὺς Ιουδα

[8] At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Jada had made,

[9] μετὰ τὸ ἀποικίσαι Ναβουχοδονοσορ βασιλέα Βαβυλῶνος τὸν Ιεχονιαν καὶ τοὺς ἄρχοντας καὶ τοὺς δεσμώτας καὶ τοὺς δυνατοὺς καὶ τὸν λαὸν τῆς γῆς ἀπὸ Ιερουσαλημ καὶ ἤγαγεν αὐτὸν εἰς Βαβυλῶνα.

[9] After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

[10] καὶ εἶπαν Ἰδοὺ ἀπεστείλαμεν πρὸς ὑμᾶς ἀργύριον, καὶ ἀγοράσατε τοῦ ἀργυρίου ὁλοκαυτώματα καὶ περὶ ἁμαρτίας καὶ λίβανον καὶ ποιήσατε μαννα καὶ ἀνοίσατε ἐπὶ τὸ θυσιαστήριον κυρίου θεοῦ ἡμῶν

[10] And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

[11] καὶ προσεύξασθε περὶ τῆς ζωῆς Ναβουχοδονοσορ βασιλέως Βαβυλῶνος καὶ εἰς ζωὴν Βαλτασαρ υἱοῦ αὐτοῦ, ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.

[11] And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

[12] καὶ δώσει κύριος ἰσχὺν ἡμῖν καὶ φωτίσει τοὺς ὀφθαλμοὺς ἡμῶν, καὶ ζησόμεθα ὑπὸ τὴν σκιὰν Ναβουχοδονοσορ βασιλέως Βαβυλῶνος καὶ ὑπὸ τὴν σκιὰν Βαλτασαρ υἱοῦ αὐτοῦ καὶ δουλεύσομεν αὐτοῖς ἡμέρας πολλὰς καὶ εὑρήσομεν χάριν ἐναντίον αὐτῶν.

[12] And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

[13] καὶ προσεύξασθε περὶ ἡμῶν πρὸς κύριον τὸν θεὸν ἡμῶν, ὅτι ἡμάρτομεν τῷ κυρίῳ θεῷ ἡμῶν, καὶ οὐκ ἀπέστρεψεν ὁ θυμὸς κυρίου καὶ ἡ ὀργὴ αὐτοῦ ἀφ᾽ ἡμῶν ἕως τῆς ἡμέρας ταύτης.

[13] Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

[14] καὶ ἀναγνώσεσθε τὸ βιβλίον τοῦτο, ὃ ἀπεστείλαμεν πρὸς ὑμᾶς ἐξαγορεῦσαι ἐν οἴκῳ κυρίου ἐν ἡμέρᾳ ἑορτῆς καὶ ἐν ἡμέραις καιροῦ,

[14] And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

[15] καὶ ἐρεῖτε Τῷ κυρίῳ θεῷ ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ αἰσχύνη τῶν προσώπων ὡς ἡ ἡμέρα αὕτη, ἀνθρώπῳ Ιουδα καὶ τοῖς κατοικοῦσιν Ιερουσαλημ

[15] And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

[16] καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς ἱερεῦσιν ἡμῶν καὶ τοῖς προφήταις ἡμῶν καὶ τοῖς πατράσιν ἡμῶν,

[16] And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

[17] ὧν ἡμάρτομεν ἔναντι κυρίου

[17] For we have sinned before the Lord,

[18] καὶ ἠπειθήσαμεν αὐτῷ καὶ οὐκ ἠκούσαμεν τῆς φωνῆς κυρίου θεοῦ ἡμῶν πορεύεσθαι τοῖς προστάγμασιν κυρίου, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν.

[18] And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

[19] ἀπὸ τῆς ἡμέρας, ἧς ἐξήγαγεν κύριος τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου, καὶ ἕως τῆς ἡμέρας ταύτης ἤμεθα ἀπειθοῦντες πρὸς κύριον θεὸν ἡμῶν καὶ ἐσχεδιάζομεν πρὸς τὸ μὴ ἀκούειν τῆς φωνῆς αὐτοῦ.

[19] Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

[20] καὶ ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ καὶ ἡ ἀρά, ἣν συνέταξεν κύριος τῷ Μωυσῇ παιδὶ αὐτοῦ ἐν ἡμέρᾳ, ᾗ ἐξήγαγεν τοὺς πατέρας ἡμῶν ἐκ γῆς Αἰγύπτου δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι ὡς ἡ ἡμέρα αὕτη.

[20] Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

[21] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν κατὰ πάντας τοὺς λόγους τῶν προφητῶν, ὧν ἀπέστειλεν πρὸς ἡμᾶς,

[21] Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

[22] καὶ ᾠχόμεθα ἕκαστος ἐν διανοίᾳ καρδίας αὐτοῦ τῆς πονηρᾶς ἐργάζεσθαι θεοῖς ἑτέροις ποιῆσαι τὰ κακὰ κατ᾽ ὀφθαλμοὺς κυρίου θεοῦ ἡμῶν.

[22] But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAPTER 2

[1] καὶ ἔστησεν κύριος τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν ἐφ’ ἡμᾶς καὶ ἐπὶ τοὺς δικαστὰς ἡμῶν τοὺς δικάσαντας τὸν Ισραηλ καὶ ἐπὶ τοὺς βασιλεῖς ἡμῶν καὶ ἐπὶ τοὺς ἄρχοντας ἡμῶν καὶ ἐπὶ ἄνθρωπον Ισραηλ καὶ Ιουδα.

[1] Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

[2] οὐκ ἐποιήθη ὑποκάτω παντὸς τοῦ οὐρανοῦ καθὰ ἐποίησεν ἐν Ιερουσαλημ κατὰ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ

[2] To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

[3] τοῦ φαγεῖν ἡμᾶς ἄνθρωπον σάρκας υἱοῦ αὐτοῦ καὶ ἄνθρωπον σάρκας θυγατρὸς αὐτοῦ.

[3] That a man should eat the flesh of his own son, and the flesh of his own daughter.

[4] καὶ ἔδωκεν αὐτοὺς ὑποχειρίους πάσαις ταῖς βασιλείαις ταῖς κύκλῳ ἡμῶν εἰς ὀνειδισμὸν καὶ εἰς ἄβατον ἐν πᾶσι τοῖς λαοῖς τοῖς κύκλῳ, οὗ διέσπειρεν αὐτοὺς κύριος ἐκεῖ.

[4] Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

[5] καὶ ἐγενήθησαν ὑποκάτω καὶ οὐκ ἐπάνω, ὅτι ἡμάρτομεν κυρίῳ θεῷ ἡμῶν πρὸς τὸ μὴ ἀκούειν τῆς φωνῆς αὐτοῦ. –

[5] Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

[6] τῷ κυρίῳ θεῷ ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ καὶ τοῖς πατράσιν ἡμῶν ἡ αἰσχύνη τῶν προσώπων ὡς ἡ ἡμέρα αὕτη.

[6] To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

[7] ἃ ἐλάλησεν κύριος ἐφ᾽ ἡμᾶς, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ᾽ ἡμᾶς.

[7] For all these plagues are come upon us, which the Lord hath pronounced against us

[8] καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ ἀποστρέψαι ἕκαστον ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς.

[8] Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

[9] καὶ ἐγρηγόρησεν κύριος ἐπὶ τοῖς κακοῖς, καὶ ἐπήγαγε κύριος ἐφ᾽ ἡμᾶς, ὅτι δίκαιος ὁ κύριος ἐπὶ πάντα τὰ ἔργα αὐτοῦ, ἃ ἐνετείλατο ἡμῖν.

[9] Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

[10] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς αὐτοῦ πορεύεσθαι τοῖς προστάγμασιν κυρίου, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν. –

[10] Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

[11] καὶ νῦν, κύριε ὁ θεὸς Ισραηλ, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν δυνάμει μεγάλῃ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη,

[11] And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

[12] ἡμάρτομεν ἠσεβήσαμεν ἠδικήσαμεν, κύριε ὁ θεὸς ἡμῶν, ἐπὶ πᾶσιν τοῖς δικαιώμασίν σου.

[12] O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

[13] ἀποστραφήτω ὁ θυμός σου ἀφ᾽ ἡμῶν, ὅτι κατελείφθημεν ὀλίγοι ἐν τοῖς ἔθνεσιν, οὗ διέσπειρας ἡμᾶς ἐκεῖ.

[13] Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

[14] εἰσάκουσον, κύριε, τῆς προσευχῆς ἡμῶν καὶ τῆς δεήσεως ἡμῶν καὶ ἐξελοῦ ἡμᾶς ἕνεκεν σοῦ καὶ δὸς ἡμῖν χάριν κατὰ πρόσωπον τῶν ἀποικισάντων ἡμᾶς,

[14] Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

[15] ἵνα γνῷ πᾶσα ἡ γῆ ὅτι σὺ κύριος ὁ θεὸς ἡμῶν, ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ Ισραηλ καὶ ἐπὶ τὸ γένος αὐτοῦ.

[15] That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

[16] κύριε, κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ ἐννόησον εἰς ἡμᾶς· κλῖνον, κύριε, τὸ οὖς σου καὶ ἄκουσον·

[16] O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

[17] ἄνοιξον, κύριε, τοὺς ὀφθαλμούς σου καὶ ἰδέ· ὅτι οὐχ οἱ τεθνηκότες ἐν τῷ ᾅδῃ, ὧν ἐλήμφθη τὸ πνεῦμα αὐτῶν ἀπὸ τῶν σπλάγχνων αὐτῶν, δώσουσιν δόξαν καὶ δικαίωμα τῷ κυρίῳ,

[17] Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

[18] ἀλλὰ ἡ ψυχὴ ἡ λυπουμένη ἐπὶ τὸ μέγεθος, ὃ βαδίζει κύπτον καὶ ἀσθενοῦν καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες καὶ ἡ ψυχὴ ἡ πεινῶσα δώσουσίν σοι δόξαν καὶ δικαιοσύνην, κύριε.

[18] But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

[19] ὅτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν καὶ τῶν βασιλέων ἡμῶν ἡμεῖς καταβάλλομεν τὸν ἔλεον ἡμῶν κατὰ πρόσωπόν σου, κύριε ὁ θεὸς ἡμῶν,

[19] Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

[20] ὅτι ἐνῆκας τὸν θυμόν σου καὶ τὴν ὀργήν σου εἰς ἡμᾶς, καθάπερ ἐλάλησας ἐν χειρὶ τῶν παίδων σου τῶν προφητῶν λέγων

[20] For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

[21] Οὕτως εἶπεν κύριος Κλίνατε τὸν ὦμον ὑμῶν καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος καὶ καθίσατε ἐπὶ τὴν γῆν, ἣν ἔδωκα τοῖς πατράσιν ὑμῶν·

[21] Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

[22] καὶ ἐὰν μὴ ἀκούσητε τῆς φωνῆς κυρίου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος,

[22] But if ye will not hear the voice of the Lord, to serve the king of Babylon,

[23] ἐκλείψειν ποιήσω ἐκ πόλεων Ιουδα καὶ ἔξωθεν Ιερουσαλημ φωνὴν εὐφροσύνης καὶ φωνὴν χαρμοσύνης, φωνὴν νυμφίου καὶ φωνὴν νύμφης, καὶ ἔσται πᾶσα ἡ γῆ εἰς ἄβατον ἀπὸ ἐνοικούντων.

[23] I will cause to cease out of the cites of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

[24] καὶ οὐκ ἠκούσαμεν τῆς φωνῆς σου ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος, καὶ ἔστησας τοὺς λόγους σου, οὓς ἐλάλησας ἐν χερσὶν τῶν παίδων σου τῶν προφητῶν τοῦ ἐξενεχθῆναι τὰ ὀστᾶ βασιλέων ἡμῶν καὶ τὰ ὀστᾶ τῶν πατέρων ἡμῶν ἐκ τοῦ τόπου αὐτῶν,

[24] But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

[25] καὶ ἰδού ἐστιν ἐξερριμμένα τῷ καύματι τῆς ἡμέρας καὶ τῷ παγετῷ τῆς νυκτός, καὶ ἀπεθάνοσαν ἐν πόνοις πονηροῖς, ἐν λιμῷ καὶ ἐν ῥομφαίᾳ καὶ ἐν ἀποστολῇ.

[25] And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

[26] καὶ ἔθηκας τὸν οἶκον, οὗ ἐπεκλήθη τὸ ὄνομά σου ἐπ᾽ αὐτῷ, ὡς ἡ ἡμέρα αὕτη διὰ πονηρίαν οἴκου Ισραηλ καὶ οἴκου Ιουδα. –

[26] And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

[27] καὶ ἐποίησας εἰς ἡμᾶς, κύριε ὁ θεὸς ἡμῶν, κατὰ πᾶσαν ἐπιείκειάν σου καὶ κατὰ πάντα οἰκτιρμόν σου τὸν μέγαν,

[27] O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

[28] καθὰ ἐλάλησας ἐν χειρὶ παιδός σου Μωυσῆ ἐν ἡμέρᾳ ἐντειλαμένου σου αὐτῷ γράψαι τὸν νόμον σου ἐναντίον υἱῶν Ισραηλ λέγων

[28] As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

[29] Ἐὰν μὴ ἀκούσητε τῆς φωνῆς μου, ἦ μὴν ἡ βόμβησις ἡ μεγάλη ἡ πολλὴ αὕτη ἀποστρέψει εἰς μικρὰν ἐν τοῖς ἔθνεσιν, οὗ διασπερῶ αὐτοὺς ἐκεῖ·

[29] If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

[30] ὅτι ἔγνων ὅτι οὐ μὴ ἀκούσωσίν μου, ὅτι λαὸς σκληροτράχηλός ἐστιν. καὶ ἐπιστρέψουσιν ἐπὶ καρδίαν αὐτῶν ἐν γῇ ἀποικισμοῦ αὐτῶν

[30] For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

[31] καὶ γνώσονται ὅτι ἐγὼ κύριος ὁ θεὸς αὐτῶν. καὶ δώσω αὐτοῖς καρδίαν καὶ ὦτα ἀκούοντα,

[31] And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

[32] καὶ αἰνέσουσίν με ἐν γῇ ἀποικισμοῦ αὐτῶν καὶ μνησθήσονται τοῦ ὀνόματός μου

[32] And they shall praise me in the land of their captivity, and think upon my name,

[33] καὶ ἀποστρέψουσιν ἀπὸ τοῦ νώτου αὐτῶν τοῦ σκληροῦ καὶ ἀπὸ πονηρῶν πραγμάτων αὐτῶν, ὅτι μνησθήσονται τῆς ὁδοῦ πατέρων αὐτῶν τῶν ἁμαρτόντων ἔναντι κυρίου.

[33] And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

[34] καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν τῷ Αβρααμ καὶ τῷ Ισαακ καὶ τῷ Ιακωβ, καὶ κυριεύσουσιν αὐτῆς· καὶ πληθυνῶ αὐτούς, καὶ οὐ μὴ σμικρυνθῶσιν·

[34] And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

[35] καὶ στήσω αὐτοῖς διαθήκην αἰώνιον τοῦ εἶναί με αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν· καὶ οὐ κινήσω ἔτι τὸν λαόν μου Ισραηλ ἀπὸ τῆς γῆς, ἧς ἔδωκα αὐτοῖς. –

[35] And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAPTER 3

[1] κύριε παντοκράτωρ ὁ θεὸς Ισραηλ, ψυχὴ ἐν στενοῖς καὶ πνεῦμα ἀκηδιῶν κέκραγεν πρὸς σέ.

[1] O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.

[2] ἄκουσον, κύριε, καὶ ἐλέησον, ὅτι ἡμάρτομεν ἐναντίον σου·

[2] Hear, O Lord, and have mercy; ar thou art merciful: and have pity upon us, because we have sinned before thee.

[3] ὅτι σὺ καθήμενος τὸν αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα.

[3] For thou endurest for ever, and we perish utterly.

[4] κύριε παντοκράτωρ ὁ θεὸς Ισραηλ, ἄκουσον δὴ τῆς προσευχῆς τῶν τεθνηκότων Ισραηλ καὶ υἱῶν τῶν ἁμαρτανόντων ἐναντίον σου, οἳ οὐκ ἤκουσαν τῆς φωνῆς κυρίου θεοῦ αὐτῶν καὶ ἐκολλήθη ἡμῖν τὰ κακά.

[4] O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

[5] μὴ μνησθῇς ἀδικιῶν πατέρων ἡμῶν, ἀλλὰ μνήσθητι χειρός σου καὶ ὀνόματός σου ἐν τῷ καιρῷ τούτῳ·

[5] Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

[6] ὅτι σὺ κύριος ὁ θεὸς ἡμῶν, καὶ αἰνέσομέν σε, κύριε.

[6] For thou art the Lord our God, and thee, O Lord, will we praise.

[7] ὅτι διὰ τοῦτο ἔδωκας τὸν φόβον σου ἐπὶ καρδίαν ἡμῶν τοῦ ἐπικαλεῖσθαι τὸ ὄνομά σου, καὶ αἰνέσομέν σε ἐν τῇ ἀποικίᾳ ἡμῶν, ὅτι ἀπεστρέψαμεν ἀπὸ καρδίας ἡμῶν πᾶσαν ἀδικίαν πατέρων ἡμῶν τῶν ἡμαρτηκότων ἐναντίον σου.

[7] And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for

we have called to mind all the iniquity of our forefathers, that sinned before thee.

[8] ἰδοὺ ἡμεῖς σήμερον ἐν τῇ ἀποικίᾳ ἡμῶν, οὗ διέσπειρας ἡμᾶς ἐκεῖ εἰς ὀνειδισμὸν καὶ εἰς ἀρὰν καὶ εἰς ὄφλησιν κατὰ πάσας τὰς ἀδικίας πατέρων ἡμῶν, οἳ ἀπέστησαν ἀπὸ κυρίου θεοῦ ἡμῶν.

[8] Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

[9] Ἄκουε, Ισραηλ, ἐντολὰς ζωῆς, ἐνωτίσασθε γνῶναι φρόνησιν.

[9] Hear, Israel, the commandments of life: give ear to understand wisdom.

[10] τί ἐστιν, Ισραηλ, τί ὅτι ἐν γῇ τῶν ἐχθρῶν εἶ, ἐπαλαιώθης ἐν γῇ ἀλλοτρίᾳ,

[10] How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

[11] συνεμιάνθης τοῖς νεκροῖς, προσελογίσθης μετὰ τῶν εἰς ᾅδου;

[11] That thou art counted with them that go down into the grave?

[12] ἐγκατέλιπες τὴν πηγὴν τῆς σοφίας.

[12] Thou hast forsaken the fountain of wisdom.

[13] τῇ ὁδῷ τοῦ θεοῦ εἰ ἐπορεύθης, κατῴκεις ἂν ἐν εἰρήνῃ τὸν αἰῶνα.

[13] For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

[14] μάθε ποῦ ἐστιν φρόνησις, ποῦ ἐστιν ἰσχύς, ποῦ ἐστιν σύνεσις τοῦ γνῶναι ἅμα, ποῦ ἐστιν μακροβίωσις καὶ ζωή, ποῦ ἐστιν φῶς ὀφθαλμῶν καὶ εἰρήνη. –

[14] Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

[15] τίς εὗρεν τὸν τόπον αὐτῆς, καὶ τίς εἰσῆλθεν εἰς τοὺς θησαυροὺς αὐτῆς;

[15] Who hath found out her place? or who hath come into her treasures?

[16] ποῦ εἰσιν οἱ ἄρχοντες τῶν ἐθνῶν καὶ οἱ κυριεύοντες τῶν θηρίων τῶν ἐπὶ τῆς γῆς,

[16] Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

[17] οἱ ἐν τοῖς ὀρνέοις τοῦ οὐρανοῦ ἐμπαίζοντες καὶ τὸ ἀργύριον θησαυρίζοντες καὶ τὸ χρυσίον, ᾧ ἐπεποίθεισαν ἄνθρωποι, καὶ οὐκ ἔστιν τέλος τῆς κτήσεως αὐτῶν,

[17] They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

[18] οἱ τὸ ἀργύριον τεκταίνοντες καὶ μεριμνῶντες, καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν;

[18] For they that wrought in silver, and were so careful, and whose works are unsearchable,

[19] ἠφανίσθησαν καὶ εἰς ᾅδου κατέβησαν, καὶ ἄλλοι ἀντανέστησαν ἀντ αὐτῶν.

[19] They are vanished and gone down to the grave, and others are come up in their steads.

[20] νεώτεροι εἶδον φῶς καὶ κατῴκησαν ἐπὶ τῆς γῆς, ὁδὸν δὲ ἐπιστήμης οὐκ ἔγνωσαν

[20] Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

[21] οὐδὲ συνῆκαν τρίβους αὐτῆς οὐδὲ ἀντελάβοντο αὐτῆς· οἱ υἱοὶ αὐτῶν ἀπὸ τῆς ὁδοῦ αὐτῶν πόρρω ἐγενήθησαν.

[21] Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

[22] οὐδὲ ἠκούσθη ἐν Χανααν οὐδὲ ὤφθη ἐν Θαιμαν,

[22] It hath not been heard of in Chanaan, neither hath it been seen in Theman.

[23] οὔτε υἱοὶ Αγαρ οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, οἱ ἔμποροι τῆς Μερραν καὶ Θαιμαν οἱ μυθολόγοι καὶ οἱ ἐκζητηταὶ τῆς συνέσεως ὁδὸν τῆς σοφίας οὐκ ἔγνωσαν οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς. –

[23] The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

[24] ὦ Ισραηλ, ὡς μέγας ὁ οἶκος τοῦ θεοῦ καὶ ἐπιμήκης ὁ τόπος τῆς κτήσεως αὐτοῦ·

[24] O Israel, how great is the house of God! and how large is the place of his possession!

[25] μέγας καὶ οὐκ ἔχει τελευτήν, ὑψηλὸς καὶ ἀμέτρητος.

[25] Great, and hath none end; high, and unmeasurable.

[26] ἐκεῖ ἐγεννήθησαν οἱ γίγαντες οἱ ὀνομαστοὶ οἱ ἀπ’ ἀρχῆς, γενόμενοι εὐμεγέθεις, ἐπιστάμενοι πόλεμον.

[26] There were the giants famous from the beginning, that were of so great stature, and so expert in war.

[27] οὐ τούτους ἐξελέξατο ὁ θεὸς οὐδὲ ὁδὸν ἐπιστήμης ἔδωκεν αὐτοῖς·

[27] Those did not the Lord choose, neither gave he the way of knowledge unto them:

[28] καὶ ἀπώλοντο παρὰ τὸ μὴ ἔχειν φρόνησιν, ἀπώλοντο διὰ τὴν ἀβουλίαν αὐτῶν. –

[28] But they were destroyed, because they had no wisdom, and perished through their own foolishness.

[29] τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ ἔλαβεν αὐτὴν καὶ κατεβίβασεν αὐτὴν ἐκ τῶν νεφελῶν;

[29] Who hath gone up into heaven, and taken her, and brought her down from the clouds?

[30] τίς διέβη πέραν τῆς θαλάσσης καὶ εὗρεν αὐτὴν καὶ οἴσει αὐτὴν χρυσίου ἐκλεκτοῦ;

[30] Who hath gone over the sea, and found her, and will bring her for pure gold?

[31] οὐκ ἔστιν ὁ γινώσκων τὴν ὁδὸν αὐτῆς οὐδὲ ὁ ἐνθυμούμενος τὴν τρίβον αὐτῆς·

[31] No man knoweth her way, nor thinketh of her path.

[32] ἀλλὰ ὁ εἰδὼς τὰ πάντα γινώσκει αὐτήν, ἐξεῦρεν αὐτὴν τῇ συνέσει αὐτοῦ· ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον, ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων·

[32] But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:

[33] ὁ ἀποστέλλων τὸ φῶς, καὶ πορεύεται, ἐκάλεσεν αὐτό, καὶ ὑπήκουσεν αὐτῷ τρόμῳ·

[33] He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

[34] οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν καὶ εὐφράνθησαν,

[34] The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

[35] ἐκάλεσεν αὐτοὺς καὶ εἶπον Πάρεσμεν, ἔλαμψαν μετ᾽ εὐφροσύνης τῷ ποιήσαντι αὐτούς.

[35] This is our God, and there shall none other be accounted of in comparison of him

[36] οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν.

[36] He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

[37] ἐξεῦρεν πᾶσαν ὁδὸν ἐπιστήμης καὶ ἔδωκεν αὐτὴν Ιακωβ τῷ παιδὶ αὐτοῦ καὶ Ισραηλ τῷ ἠγαπημένῳ ὑπ᾽ αὐτοῦ· μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη.

[37] Afterward did he shew himself upon earth, and conversed with men.

CHAPTER 4

[1] αὕτη ἡ βίβλος τῶν προσταγμάτων τοῦ θεοῦ καὶ ὁ νόμος ὁ ὑπάρχων εἰς τὸν αἰῶνα· πάντες οἱ κρατοῦντες αὐτῆς εἰς ζωήν, οἱ δὲ καταλείποντες αὐτὴν ἀποθανοῦνται. –

[1] This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

[2] ἐπιστρέφου, Ιακωβ, καὶ ἐπιλαβοῦ αὐτῆς, διόδευσον πρὸς τὴν λάμψιν κατέναντι τοῦ φωτὸς αὐτῆς.

[2] Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

[3] μὴ δῷς ἑτέρῳ τὴν δόξαν σου καὶ τὰ συμφέροντά σοι ἔθνει ἀλλοτρίῳ.

[3] Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

[4] μακάριοί ἐσμεν, Ισραηλ, ὅτι τὰ ἀρεστὰ τῷ θεῷ ἡμῖν γνωστά ἐστιν.

[4] O Israel, happy are we: for things that are pleasing to God are made known unto us.

[5] Θαρσεῖτε, λαός μου, μνημόσυνον Ισραηλ.

[5] Be of good cheer, my people, the memorial of Israel.

[6] ἐπράθητε τοῖς ἔθνεσιν οὐκ εἰς ἀπώλειαν, διὰ δὲ τὸ παροργίσαι ὑμᾶς τὸν θεὸν παρεδόθητε τοῖς ὑπεναντίοις·

[6] Ye were sold to the nations, not for *your* destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

[7] παρωξύνατε γὰρ τὸν ποιήσαντα ὑμᾶς θύσαντες δαιμονίοις καὶ οὐ θεῷ.

[7] For ye provoked him that made you by sacrificing unto devils, and not to God.

[8] ἐπελάθεσθε δὲ τὸν τροφεύσαντα ὑμᾶς θεὸν αἰώνιον, ἐλυπήσατε δὲ καὶ τὴν ἐκθρέψασαν ὑμᾶς Ιερουσαλημ·

[8] Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

[9] εἶδεν γὰρ τὴν ἐπελθοῦσαν ὑμῖν ὀργὴν παρὰ τοῦ θεοῦ καὶ εἶπεν Ἀκούσατε, αἱ πάροικοι Σιων, ἐπήγαγέν μοι ὁ θεὸς πένθος μέγα·

[9] For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

[10] εἶδον γὰρ τὴν αἰχμαλωσίαν τῶν υἱῶν μου καὶ τῶν θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ αἰώνιος·

[10] For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

[11] ἔθρεψα γὰρ αὐτοὺς μετ᾽ εὐφροσύνης, ἐξαπέστειλα δὲ μετὰ κλαυθμοῦ καὶ πένθους.

[11] With joy did I nourish them; but sent them away with weeping and mourning.

[12] μηδεὶς ἐπιχαιρέτω μοι τῇ χήρᾳ καὶ καταλειφθείσῃ ὑπὸ πολλῶν· ἠρημώθην διὰ τὰς ἁμαρτίας τῶν τέκνων μου, διότι ἐξέκλιναν ἐκ νόμου θεοῦ,

[12] Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

[13] δικαιώματα δὲ αὐτοῦ οὐκ ἔγνωσαν οὐδὲ ἐπορεύθησαν ὁδοῖς ἐντολῶν θεοῦ οὐδὲ τρίβους παιδείας ἐν δικαιοσύνῃ αὐτοῦ ἐπέβησαν.

[13] They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

[14] ἐλθάτωσαν αἱ πάροικοι Σιων, καὶ μνήσθητε τὴν αἰχμαλωσίαν τῶν υἱῶν μου καὶ θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ αἰώνιος·

[14] Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

[15] ἐπήγαγεν γὰρ ἐπ᾽ αὐτοὺς ἔθνος μακρόθεν, ἔθνος ἀναιδὲς καὶ ἀλλόγλωσσον, οἳ οὐκ ᾐσχύνθησαν πρεσβύτην οὐδὲ παιδίον ἠλέησαν

[15] For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

[16] καὶ ἀπήγαγον τοὺς ἀγαπητοὺς τῆς χήρας καὶ ἀπὸ τῶν θυγατέρων τὴν μόνην ἠρήμωσαν.

[16] These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

[17] ἐγὼ δὲ τί δυνατὴ βοηθῆσαι ὑμῖν;

[17] But what can I help you?

[18] ὁ γὰρ ἐπαγαγὼν τὰ κακὰ ὑμῖν ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν.

[18] For he that brought these plagues upon you will deliver you from the hands of your enemies.

[19] βαδίζετε, τέκνα, βαδίζετε, ἐγὼ γὰρ κατελείφθην ἔρημος·

[19] Go your way, O my children, go your way: for I am left desolate.

[20] ἐξεδυσάμην τὴν στολὴν τῆς εἰρήνης, ἐνεδυσάμην δὲ σάκκον τῆς δεήσεώς μου, κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις μου. –

[20] I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

[21] θαρσεῖτε, τέκνα, βοήσατε πρὸς τὸν θεόν, καὶ ἐξελεῖται ὑμᾶς ἐκ δυναστείας, ἐκ χειρὸς ἐχθρῶν.

[21] Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.

[22] ἐγὼ γὰρ ἤλπισα ἐπὶ τῷ αἰωνίῳ τὴν σωτηρίαν ὑμῶν, καὶ ἦλθέν μοι χαρὰ παρὰ τοῦ ἁγίου ἐπὶ τῇ ἐλεημοσύνῃ, ἣ ἥξει ὑμῖν ἐν τάχει παρὰ τοῦ αἰωνίου σωτῆρος ὑμῶν.

[22] For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

[23] ἐξέπεμψα γὰρ ὑμᾶς μετὰ πένθους καὶ κλαυθμοῦ, ἀποδώσει δέ μοι ὁ θεὸς ὑμᾶς μετὰ χαρμοσύνης καὶ εὐφροσύνης εἰς τὸν αἰῶνα.

[23] For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

[24] ὥσπερ γὰρ νῦν ἑωράκασιν αἱ πάροικοι Σιων τὴν ὑμετέραν αἰχμαλωσίαν, οὕτως ὄψονται ἐν τάχει τὴν παρὰ τοῦ θεοῦ ὑμῶν σωτηρίαν, ἣ ἐπελεύσεται ὑμῖν μετὰ δόξης μεγάλης καὶ λαμπρότητος τοῦ αἰωνίου.

[24] Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.

[25] τέκνα, μακροθυμήσατε τὴν παρὰ τοῦ θεοῦ ἐπελθοῦσαν ὑμῖν ὀργήν· κατεδίωξέν σε ὁ ἐχθρός σου, καὶ ὄψει αὐτοῦ τὴν ἀπώλειαν ἐν τάχει καὶ ἐπὶ τραχήλους αὐτῶν ἐπιβήσῃ.

[25] My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

[26] οἱ τρυφεροί μου ἐπορεύθησαν ὁδοὺς τραχείας, ἤρθησαν ὡς ποίμνιον ἡρπασμένον ὑπὸ ἐχθρῶν. –

[26] My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

[27] θαρσήσατε, τέκνα, καὶ βοήσατε πρὸς τὸν θεόν, ἔσται γὰρ ὑμῶν ὑπὸ τοῦ ἐπάγοντος μνεία.

[27] Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

[28] ὥσπερ γὰρ ἐγένετο ἡ διάνοια ὑμῶν εἰς τὸ πλανηθῆναι ἀπὸ τοῦ θεοῦ, δεκαπλασιάσατε ἐπιστραφέντες ζητῆσαι αὐτόν.

[28] For as it was your mind to go astray from God: so, being returned, seek him ten times more.

[29] ὁ γὰρ ἐπαγαγὼν ὑμῖν τὰ κακὰ ἐπάξει ὑμῖν τὴν αἰώνιον εὐφροσύνην μετὰ τῆς σωτηρίας ὑμῶν.

[29] For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.

[30] Θάρσει, Ιερουσαλημ, παρακαλέσει σε ὁ ὀνομάσας σε.

[30] Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

[31] δείλαιοι οἱ σὲ κακώσαντες καὶ ἐπιχαρέντες τῇ σῇ πτώσει,

[31] Miserable are they that afflicted thee, and rejoiced at thy fall.

[32] δείλαιαι αἱ πόλεις αἷς ἐδούλευσαν τὰ τέκνα σου, δειλαία ἡ δεξαμένη τοὺς υἱούς σου.

[32] Miserable are the cities which thy children served: miserable is she that received thy sons.

[33] ὥσπερ γὰρ ἐχάρη ἐπὶ τῇ σῇ πτώσει καὶ εὐφράνθη ἐπὶ τῷ πτώματί σου, οὕτως λυπηθήσεται ἐπὶ τῇ ἑαυτῆς ἐρημίᾳ.

[33] For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

[34] καὶ περιελῶ αὐτῆς τὸ ἀγαλλίαμα τῆς πολυοχλίας, καὶ τὸ ἀγαυρίαμα αὐτῆς ἔσται εἰς πένθος.

[34] For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

[35] πῦρ γὰρ ἐπελεύσεται αὐτῇ παρὰ τοῦ αἰωνίου εἰς ἡμέρας μακράς, καὶ κατοικηθήσεται ὑπὸ δαιμονίων τὸν πλείονα χρόνον. –

[35] For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

[36] περίβλεψαι πρὸς ἀνατολάς, Ιερουσαλημ, καὶ ἰδὲ τὴν εὐφροσύνην τὴν παρὰ τοῦ θεοῦ σοι ἐρχομένην.

[36] O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

[37] ἰδοὺ ἔρχονται οἱ υἱοί σου, οὓς ἐξαπέστειλας, ἔρχονται συνηγμένοι ἀπ’ ἀνατολῶν ἕως δυσμῶν τῷ ῥήματι τοῦ ἁγίου χαίροντες τῇ τοῦ θεοῦ δόξῃ. –

[37] Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAPTER 5

[1] ἔκδυσαι, Ιερουσαλημ, τὴν στολὴν τοῦ πένθους καὶ τῆς κακώσεώς σου καὶ ἔνδυσαι τὴν εὐπρέπειαν τῆς παρὰ τοῦ θεοῦ δόξης εἰς τὸν αἰῶνα.

[1] Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

[2] περιβαλοῦ τὴν διπλοίδα τῆς παρὰ τοῦ θεοῦ δικαιοσύνης, ἐπίθου τὴν μίτραν ἐπὶ τὴν κεφαλήν σου τῆς δόξης τοῦ αἰωνίου.

[2] Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

[3] ὁ γὰρ θεὸς δείξει τῇ ὑπ᾽ οὐρανὸν πάσῃ τὴν σὴν λαμπρότητα.

[3] For God will shew thy brightness unto every country under heaven.

[4] κληθήσεταί γάρ σου τὸ ὄνομα παρὰ τοῦ θεοῦ εἰς τὸν αἰῶνα Εἰρήνη δικαιοσύνης καὶ δόξα θεοσεβείας. –

[4] For thy name shall be called of God for ever The peace of righteousness, and The glory of God’s worship.

[5] ἀνάστηθι, Ιερουσαλημ, καὶ στῆθι ἐπὶ τοῦ ὑψηλοῦ καὶ περίβλεψαι πρὸς ἀνατολὰς καὶ ἰδέ σου συνηγμένα τὰ τέκνα ἀπὸ ἡλίου δυσμῶν ἕως ἀνατολῶν τῷ ῥήματι τοῦ ἁγίου χαίροντας τῇ τοῦ θεοῦ μνείᾳ.

[5] Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

[6] ἐξῆλθον γὰρ παρὰ σοῦ πεζοὶ ἀγόμενοι ὑπὸ ἐχθρῶν, εἰσάγει δὲ αὐτοὺς ὁ θεὸς πρὸς σὲ αἰρομένους μετὰ δόξης ὡς θρόνον βασιλείας.

[6] For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

[7] συνέταξεν γὰρ ὁ θεὸς ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν καὶ θῖνας ἀενάους καὶ φάραγγας πληροῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, ἵνα βαδίσῃ Ισραηλ ἀσφαλῶς τῇ τοῦ θεοῦ δόξῃ·

[7] For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,

[8] ἐσκίασαν δὲ καὶ οἱ δρυμοὶ καὶ πᾶν ξύλον εὐωδίας τῷ Ισραηλ προστάγματι τοῦ θεοῦ·

[8] Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

[9] ἡγήσεται γὰρ ὁ θεὸς Ισραηλ μετ᾽ εὐφροσύνης τῷ φωτὶ τῆς δόξης αὐτοῦ σὺν ἐλεημοσύνῃ καὶ δικαιοσύνῃ τῇ παρ᾽ αὐτοῦ.

[9] For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

Ezekiel

CHAPTER 1

[1] Καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει ἐν τῷ τετάρτῳ μηνὶ πέμπτῃ τοῦ μηνὸς καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ ἠνοίχθησαν οἱ οὐρανοί, καὶ εἶδον ὁράσεις θεοῦ·

[1] Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, that I was in the midst of the captivity by the river of Chobar; and the heavens were opened, and I saw visions of God.

[2] πέμπτῃ τοῦ μηνός [τοῦτο τὸ ἔτος τὸ πέμπτον τῆς αἰχμαλωσίας τοῦ βασιλέως Ιωακιμ]

[2] On the fifth day of the month; this was the fifth year of the captivity of king Joakim.

[3] καὶ ἐγένετο λόγος κυρίου πρὸς Ιεζεκιηλ υἱὸν Βουζι τὸν ἱερέα ἐν γῇ Χαλδαίων ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου,

[3] And the word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river of Chobar; and the hand of the Lord was upon me.

[4] καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαῖρον ἤρχετο ἀπὸ βορρᾶ, καὶ νεφέλη μεγάλη ἐν αὐτῷ, καὶ φέγγος κύκλῳ αὐτοῦ καὶ πῦρ ἐξαστράπτον, καὶ ἐν τῷ μέσῳ αὐτοῦ ὡς ὅρασις ἠλέκτρου ἐν μέσῳ τοῦ πυρὸς καὶ φέγγος ἐν αὐτῷ.

[4] And I looked, and, behold, a sweeping wind came from the north, and a great cloud on it, and *there was* brightness round about it, and gleaming fire, and in the midst of it as it were the appearance of amber in the midst of the fire, and brightness in it.

[5] καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τεσσάρων ζῴων· καὶ αὕτη ἡ ὅρασις αὐτῶν· ὁμοίωμα ἀνθρώπου ἐπ᾽ αὐτοῖς,

[5] And in the midst as it were the likeness of four living creatures. And this was their appearance; the likeness of a man was upon them.

[6] καὶ τέσσαρα πρόσωπα τῷ ἑνί, καὶ τέσσαρες πτέρυγες τῷ ἑνί.

[6] And each one *had* four faces, and each one *had* four wings.

[7] καὶ τὰ σκέλη αὐτῶν ὀρθά, καὶ πτερωτοὶ οἱ πόδες αὐτῶν, καὶ σπινθῆρες ὡς ἐξαστράπτων χαλκός, καὶ ἐλαφραὶ αἱ πτέρυγες αὐτῶν.

[7] And their legs were straight; and their feet were winged, and *there were* sparks, like gleaming brass, and their wings were light.

[8] καὶ χεὶρ ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν ἐπὶ τὰ τέσσαρα μέρη αὐτῶν· καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων

[8] And the hand of a man was under their wings on their four sides.

[9] οὐκ ἐπεστρέφοντο ἐν τῷ βαδίζειν αὐτά, ἕκαστον κατέναντι τοῦ προσώπου αὐτῶν ἐπορεύοντο.

[9] And the faces of them four turned not when they went; they went everyone straight forward.

[10] καὶ ὁμοίωσις τῶν προσώπων αὐτῶν· πρόσωπον ἀνθρώπου καὶ πρόσωπον λέοντος ἐκ δεξιῶν τοῖς τέσσαρσιν καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσιν καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσιν.

[10] And the likeness of their faces was the face of a man, and the face of a lion on the right of the four; and the face of a calf on the left of the four; and the face of an eagle to the four.

[11] καὶ αἱ πτέρυγες αὐτῶν ἐκτεταμέναι ἄνωθεν τοῖς τέσσαρσιν, ἑκατέρῳ δύο συνεζευγμέναι πρὸς ἀλλήλας, καὶ δύο ἐπεκάλυπτον ἐπάνω τοῦ σώματος αὐτῶν.

[11] And the four had their wings spread out above; each one *had* two joined to one another, and two covered their bodies.

[12] καὶ ἑκάτερον κατὰ πρόσωπον αὐτοῦ ἐπορεύετο· οὗ ἂν ἦν τὸ πνεῦμα πορευόμενον, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον.

[12] And each one went straight forward: wherever the spirit was going they went, and turned not back.

[13] καὶ ἐν μέσῳ τῶν ζῴων ὅρασις ὡς ἀνθράκων πυρὸς καιομένων, ὡς ὄψις λαμπάδων συστρεφομένων ἀνὰ μέσον τῶν ζῴων καὶ φέγγος τοῦ πυρός, καὶ ἐκ τοῦ πυρὸς ἐξεπορεύετο ἀστραπή.

[13] And in the midst of the living creatures *there was* an appearance as of burning coals of fire, as an appearance of lamps turning among the living

creatures; and the brightness of fire, and out of the fire came forth lightning.

[15] καὶ εἶδον καὶ ἰδοὺ τροχὸς εἷς ἐπὶ τῆς γῆς ἐχόμενος τῶν ζῴων τοῖς τέσσαρσιν·

[15] And I looked, and, behold, the four *had each* one wheel on the ground near the living creatures.

[16] καὶ τὸ εἶδος τῶν τροχῶν ὡς εἶδος θαρσις, καὶ ὁμοίωμα ἓν τοῖς τέσσαρσιν, καὶ τὸ ἔργον αὐτῶν ἦν καθὼς ἂν εἴη τροχὸς ἐν τροχῷ.

[16] And the appearance of the wheels was as the appearance of beryl: and the four had one likeness: and their work was as it were a wheel in a wheel.

[17] ἐπὶ τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτὰ

[17] They went on their four sides: they turned not as they went;

[18] οὐδ’ οἱ νῶτοι αὐτῶν, καὶ ὕψος ἦν αὐτοῖς· καὶ εἶδον αὐτά, καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν.

[18] neither did their backs *turn*: and they were high: and I beheld them, and the backs of them four were full of eyes round about.

[19] καὶ ἐν τῷ πορεύεσθαι τὰ ζῷα ἐπορεύοντο οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἐν τῷ ἐξαίρειν τὰ ζῷα ἀπὸ τῆς γῆς ἐξῄροντο οἱ τροχοί.

[19] And when the living creatures went, the wheels went by them: and when the living creatures lifted themselves off the earth. the wheels were lifted off.

[20] οὗ ἂν ἦν ἡ νεφέλη, ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι· ἐπορεύοντο τὰ ζῷα καὶ οἱ τροχοὶ καὶ ἐξῄροντο σὺν αὐτοῖς, διότι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς.

[20] Wherever the cloud happened to be, there was the spirit ready to go: the wheels went and were lifted up with them; because the spirit of life was in the wheels.

[21] ἐν τῷ πορεύεσθαι αὐτὰ ἐπορεύοντο καὶ ἐν τῷ ἑστάναι αὐτὰ εἱστήκεισαν καὶ ἐν τῷ ἐξαίρειν αὐτὰ ἀπὸ τῆς γῆς ἐξῄροντο σὺν αὐτοῖς,

ὅτι πνεῦμα ζωῆς ἦν ἐν τοῖς τροχοῖς.

[21] When those went, *the wheels* went; and when those stood, *the wheels* stood; and when those lifted themselves off the earth, they were lifted off with them: for the spirit of life was in the wheels.

[22] καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτοῖς τῶν ζῴων ὡσεὶ στερέωμα ὡς ὅρασις κρυστάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν·

[22] And the likeness over the heads of the living creatures was as a firmament, as the appearance of crystal, spread out over their wings above.

[23] καὶ ὑποκάτω τοῦ στερεώματος αἱ πτέρυγες αὐτῶν ἐκτεταμέναι, πτερυσσόμεναι ἑτέρα τῇ ἑτέρᾳ, ἑκάστῳ δύο συνεζευγμέναι ἐπικαλύπτουσαι τὰ σώματα αὐτῶν.

[23] And their wings were spread out under the firmament, reaching one to the other; two *wings* to each, covering their bodies.

[24] καὶ ἤκουον τὴν φωνὴν τῶν πτερύγων αὐτῶν ἐν τῷ πορεύεσθαι αὐτὰ ὡς φωνὴν ὕδατος πολλοῦ· καὶ ἐν τῷ ἑστάναι αὐτὰ κατέπαυον αἱ πτέρυγες αὐτῶν.

[24] And I heard the sound of their wings when they went, as the sound of much water: and when they stood, their wings were let down.

[25] καὶ ἰδοὺ φωνὴ ὑπεράνωθεν τοῦ στερεώματος τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν.

[25] And lo! a voice from above the firmament

[26] ὡς ὅρασις λίθου σαπφείρου ὁμοίωμα θρόνου ἐπ’ αὐτοῦ, καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν.

[26] that was over their head, *there was* as the appearance of a sapphire stone, *and* the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above.

[27] καὶ εἶδον ὡς ὄψιν ἠλέκτρου ἀπὸ ὁράσεως ὀσφύος καὶ ἐπάνω, καὶ ἀπὸ ὁράσεως ὀσφύος καὶ ἕως κάτω εἶδον ὡς ὅρασιν πυρὸς καὶ τὸ φέγγος αὐτοῦ κύκλῳ.

[27] And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under I saw an appearance of fire, and the brightness thereof round about.

[28] ὡς ὅρασις τόξου, ὅταν ᾖ ἐν τῇ νεφέλῃ ἐν ἡμέρᾳ ὑετοῦ, οὕτως ἡ στάσις τοῦ φέγγους κυκλόθεν. αὕτη ἡ ὅρασις ὁμοιώματος δόξης κυρίου· καὶ εἶδον καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἤκουσα φωνὴν λαλοῦντος.

[28] As the appearance of the bow when it is in the cloud in days of rain, so was the form of brightness round about.

CHAPTER 2

[1] Καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, στῆθι ἐπὶ τοὺς πόδας σου, καὶ λαλήσω πρὸς σέ.

[1] This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will speak to thee.

[2] καὶ ἦλθεν ἐπ᾽ ἐμὲ πνεῦμα καὶ ἀνέλαβέν με καὶ ἐξῆρέν με καὶ ἔστησέν με ἐπὶ τοὺς πόδας μου, καὶ ἤκουον αὐτοῦ λαλοῦντος πρός με,

[2] And the Spirit came upon me, and took me up, and raised me, and set me on my feet: and I heard him speaking to me.

[3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἐξαποστέλλω ἐγώ σε πρὸς τὸν οἶκον τοῦ Ισραηλ τοὺς παραπικραίνοντάς με, οἵτινες παρεπίκρανάν με αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἕως τῆς σήμερον ἡμέρας,

[3] And he said to me, Son of Man, I send thee forth to the house of Israel, them that provoke me; who have provoked me, they and their fathers to this day.

[4] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος

[4] And thou shalt say to them, Thus saith the Lord.

[5] Ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν – διότι οἶκος παραπικραίνων ἐστίν – , καὶ γνώσονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν.

[5] Whether then indeed they shall hear or fear. (for it is a provoking house,)yet they shall know that thou art a prophet in the midst of them.

[6] καὶ σύ, υἱὲ ἀνθρώπου, μὴ φοβηθῇς αὐτοὺς μηδὲ ἐκστῇς ἀπὸ προσώπου αὐτῶν, διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σὲ κύκλῳ, καὶ ἐν μέσῳ σκορπίων σὺ κατοικεῖς· τοὺς λόγους αὐτῶν μὴ φοβηθῇς καὶ ἀπὸ προσώπου αὐτῶν μὴ ἐκστῇς, διότι οἶκος παραπικραίνων ἐστίν.

[6] And thou, son of man, fear them not, nor be dismayed at their face; (for they will madden and will rise up against thee round about, and thou dwellest in the midst of scorpions): be not afraid of their words, nor be dismayed at their countenance, for it is a provoking house.

[7] καὶ λαλήσεις τοὺς λόγους μου πρὸς αὐτούς, ἐὰν ἄρα ἀκούσωσιν ἢ πτοηθῶσιν, διότι οἶκος παραπικραίνων ἐστίν.

[7] And thou shalt speak my words to them, whether they will hear or fear: for it is a provoking house.

[8] καὶ σύ, υἱὲ ἀνθρώπου, ἄκουε τοῦ λαλοῦντος πρὸς σέ, μὴ γίνου παραπικραίνων καθὼς ὁ οἶκος ὁ παραπικραίνων· χάνε τὸ στόμα σου καὶ φάγε ἃ ἐγὼ δίδωμί σοι.

[8] And thou, son of man, hear him that speaks to thee; be not thou provoking, as the provoking house: open thy mouth, and eat what I give thee.

[9] καὶ εἶδον καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρός με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου·

[9] And I looked, and behold, a hand stretched out to me, and in it a volume of a book.

[10] καὶ ἀνείλησεν αὐτὴν ἐνώπιον ἐμοῦ, καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ὄπισθεν καὶ τὰ ἔμπροσθεν, καὶ ἐγέγραπτο εἰς αὐτὴν θρῆνος καὶ μέλος καὶ οὐαί.

[10] And he unrolled it before me: and in it the front and the back were written *upon*: and there was written *in it* Lamentation, and mournful song, and woe.

CHAPTER 3

[1] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, κατάφαγε τὴν κεφαλίδα ταύτην καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ισραηλ.

[1] And he said to me, Son of Man, eat this volume, and go and speak to the children of Israel.

[2] καὶ διήνοιξα τὸ στόμα μου, καὶ ἐψώμισέν με τὴν κεφαλίδα.

[2] So he opened my mouth, and caused me to eat the volume.

And he said to me, Son of man,

[3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης τῆς δεδομένης εἰς σέ. καὶ ἔφαγον αὐτήν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον.

[3] thy mouth shall eat, and thy belly shall be filled with this volume that is given to thee. So I ate it; and it was in my mouth as sweet as honey.

[4] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, βάδιζε εἴσελθε πρὸς τὸν οἶκον τοῦ Ισραηλ καὶ λάλησον τοὺς λόγους μου πρὸς αὐτούς·

[4] And he said to me, Son of man, go thy way, and go in to the house of Israel, and speak my words to them.

[5] διότι οὐ πρὸς λαὸν βαθύχειλον καὶ βαρύγλωσσον σὺ ἐξαποστέλλῃ πρὸς τὸν οἶκον τοῦ Ισραηλ

[5] For thou art not sent to a people of hard speech, *but* to the house of Israel;

[6] οὐδὲ πρὸς λαοὺς πολλοὺς ἀλλοφώνους ἢ ἀλλογλώσσους οὐδὲ στιβαροὺς τῇ γλώσσῃ ὄντας, ὧν οὐκ ἀκούσῃ τοὺς λόγους αὐτῶν· καὶ εἰ πρὸς τοιούτους ἐξαπέστειλά σε, οὗτοι ἂν εἰσήκουσάν σου.

[6] neither to many nations of other speech and other tongues, nor of harsh language, whose words thou wouldest not understand: although if I *had* sent thee to such, they would have hearkened to thee.

[7] ὁ δὲ οἶκος τοῦ Ισραηλ οὐ μὴ θελήσωσιν εἰσακοῦσαί σου, διότι οὐ βούλονται εἰσακούειν μου· ὅτι πᾶς ὁ οἶκος Ισραηλ φιλόνεικοί εἰσιν καὶ σκληροκάρδιοι.

[7] But the house of Israel will not be willing to hearken to thee; for they will not hearken to me: for all the house of Israel are stubborn and hard-hearted.

[8] καὶ ἰδοὺ δέδωκα τὸ πρόσωπόν σου δυνατὸν κατέναντι τῶν προσώπων αὐτῶν καὶ τὸ νεῖκός σου κατισχύσω κατέναντι τοῦ νείκους αὐτῶν,

[8] And, behold, I have made thy face strong against their faces, and I will strengthen thy power against their power.

[9] καὶ ἔσται διὰ παντὸς κραταιότερον πέτρας· μὴ φοβηθῇς ἀπ᾽ αὐτῶν μηδὲ πτοηθῇς ἀπὸ προσώπου αὐτῶν, διότι οἶκος παραπικραίνων ἐστίν.

[9] And it shall be continually stronger than a rock: be not afraid of them, neither be dismayed at their faces, because it is a provoking house.

[10] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, πάντας τοὺς λόγους, οὓς λελάληκα μετὰ σοῦ, λαβὲ εἰς τὴν καρδίαν σου καὶ τοῖς ὠσίν σου ἄκουε

[10] And he said to me, Son of man, receive into thine heart all the words that I have spoken to thee, and hear *them* with thine ears.

[11] καὶ βάδιζε εἴσελθε εἰς τὴν αἰχμαλωσίαν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου καὶ λαλήσεις πρὸς αὐτοὺς καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσιν.

[11] And go thy way, go in to the captivity, to the children of thy people, and thou shalt speak to them, and say to them, Thus saith the Lord; whether they will hear, *or* whether they will forbear.

[12] καὶ ἀνέλαβέν με πνεῦμα, καὶ ἤκουσα κατόπισθέν μου φωνὴν σεισμοῦ μεγάλου Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ.

[12] Then the Spirit took me up, and I heard behind me the voice *as* of a great earthquake, *saying*, Blessed *be* the glory of the Lord from his place.

[13] καὶ εἶδον φωνὴν πτερύγων τῶν ζῴων πτερυσσομένων ἑτέρα πρὸς τὴν ἑτέραν, καὶ φωνὴ τῶν τροχῶν ἐχομένη αὐτῶν καὶ φωνὴ τοῦ σεισμοῦ.

[13] And I perceived the sound of the wings of the living creatures clapping one to the other, and the sound of the wheels was near them, and the sound of the earthquake.

[14] καὶ τὸ πνεῦμα ἐξῆρέν με καὶ ἀνέλαβέν με, καὶ ἐπορεύθην ἐν ὁρμῇ τοῦ πνεύματός μου, καὶ χεὶρ κυρίου ἐγένετο ἐπ᾽ ἐμὲ κραταιά.

[14] And the Spirit lifted me, and took me up, and I went in the impulse of my spirit; and the hand of the Lord was mighty upon me.

[15] καὶ εἰσῆλθον εἰς τὴν αἰχμαλωσίαν μετέωρος καὶ περιῆλθον τοὺς κατοικοῦντας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ τοὺς ὄντας ἐκεῖ καὶ ἐκάθισα ἐκεῖ ἑπτὰ ἡμέρας ἀναστρεφόμενος ἐν μέσῳ αὐτῶν.

[15] Then I passed through the air and came into the captivity, and went round *to* them that dwelt by the river of Chobar who were there; and I sat there seven days, conversant in the midst of them.

[16] Καὶ ἐγένετο μετὰ τὰς ἑπτὰ ἡμέρας λόγος κυρίου πρός με λέγων

[16] And after the seven days the word of the Lord came to me, saying, Son of man,

[17] Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ισραηλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον καὶ διαπειλήσῃ αὐτοῖς παρ᾽ ἐμοῦ.

[17] I have made thee a watchman to the house of Israel; and thou shalt hear a word of my mouth, and shalt threaten them from me.

[18] ἐν τῷ λέγειν με τῷ ἀνόμῳ Θανάτῳ θανατωθήσῃ, καὶ οὐ διεστείλω αὐτῷ οὐδὲ ἐλάλησας τοῦ διαστείλασθαι τῷ ἀνόμῳ ἀποστρέψαι ἀπὸ τῶν ὁδῶν αὐτοῦ τοῦ ζῆσαι αὐτόν, ὁ ἄνομος ἐκεῖνος τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ τὸ αἷμα αὐτοῦ ἐκ χειρός σου ἐκζητήσω.

[18] When I say to the wicked, Thou shalt surely die; and thou hast not warned him, to give warning to the wicked, to turn from his ways, that he should live; that wicked man shall die in his iniquity; but his blood will I require at thy hand.

[19] καὶ σὺ ἐὰν διαστείλῃ τῷ ἀνόμῳ, καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁδοῦ αὐτοῦ, ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχήν σου ῥύσῃ.

[19] But if thou warn the wicked, and he turn not from his wickedness, and from his way, that wicked man shall die in his iniquity, and thou shalt deliver thy soul.

[20] καὶ ἐν τῷ ἀποστρέφειν δίκαιον ἀπὸ τῶν δικαιοσυνῶν αὐτοῦ καὶ ποιήσῃ παράπτωμα καὶ δώσω τὴν βάσανον εἰς πρόσωπον αὐτοῦ, αὐτὸς ἀποθανεῖται, ὅτι οὐ διεστείλω αὐτῷ, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθανεῖται, διότι οὐ μὴ μνησθῶσιν αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησεν, καὶ τὸ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω.

[20] And when the righteous turns away from his righteousness, and commits a trespass, and I shall bring punishment before him, he shall die, because thou didst not warn him: he shall even die in his sins, because his righteousness shall not be remembered; but his blood will I require at thine hand.

[21] σὺ δὲ ἐὰν διαστείλῃ τῷ δικαίῳ τοῦ μὴ ἁμαρτεῖν, καὶ αὐτὸς μὴ ἁμάρτῃ, ὁ δίκαιος ζωῇ ζήσεται, ὅτι διεστείλω αὐτῷ, καὶ σὺ τὴν σεαυτοῦ ψυχὴν ῥύσῃ.

[21] But if thou warn the righteous not to sin, and he sin not, the righteous shall surely live, because thou hast warned him; and thou shalt deliver thine own soul.

[22] Καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, καὶ εἶπεν πρός με Ἀνάστηθι καὶ ἔξελθε εἰς τὸ πεδίον, καὶ ἐκεῖ λαληθήσεται πρὸς σέ.

[22] And the hand of the Lord came upon me; and he said to me, Arise, and go forth into the plain, and there shalt thou be spoken to.

[23] καὶ ἀνέστην καὶ ἐξῆλθον εἰς τὸ πεδίον, καὶ ἰδοὺ ἐκεῖ δόξα κυρίου εἱστήκει καθὼς ἡ ὅρασις καὶ καθὼς ἡ δόξα, ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ πίπτω ἐπὶ πρόσωπόν μου.

[23] And I arose, and went forth to the plain: and, behold, the glory of the Lord stood there, according to the vision, and according to the glory of the Lord, which I saw by the river of Chobar: and I fell on my face.

[24] καὶ ἦλθεν ἐπ᾽ ἐμὲ πνεῦμα καὶ ἔστησέν με ἐπὶ πόδας μου, καὶ ἐλάλησεν πρός με καὶ εἶπέν μοι Εἴσελθε καὶ ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου.

[24] Then the Spirit came upon me, and set me on my feet, and spoke to me, and said to me, Go in, and shut thyself up in the midst of thine house.

[25] καὶ σύ, υἱὲ ἀνθρώπου, ἰδοὺ δέδονται ἐπὶ σὲ δεσμοί, καὶ δήσουσίν σε ἐν αὐτοῖς, καὶ οὐ μὴ ἐξέλθῃς ἐκ μέσου αὐτῶν.

[25] And thou, son of man, behold, bonds are prepared for thee, and they shall bind thee with them, and thou shalt not come forth of the midst of them.

[26] καὶ τὴν γλῶσσάν σου συνδήσω, καὶ ἀποκωφωθήσῃ καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα ἐλέγχοντα, διότι οἶκος παραπικραίνων ἐστίν.

[26] Also I will bind thy tongue, and thou shalt be dumb, and shalt not be to them a reprover: because it is a provoking house.

[27] καὶ ἐν τῷ λαλεῖν με πρὸς σὲ ἀνοίξω τὸ στόμα σου, καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ὁ ἀκούων ἀκουέτω, καὶ ὁ ἀπειθῶν ἀπειθείτω, διότι οἶκος παραπικραίνων ἐστίν.

[27] But when I speak to thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord, He that hears, let him hear; and he that is disobedient, let him be disobedient: because it is a provoking house.

CHAPTER 4

[1] Καὶ σύ, υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ πλίνθον καὶ θήσεις αὐτὴν πρὸ προσώπου σου καὶ διαγράψεις ἐπ᾽ αὐτὴν πόλιν τὴν Ιερουσαλημ

[1] And thou, son of man, take thee a brick, and thou shalt set it before thy face, and shalt portray on it the city, *even* Jerusalem.

[2] καὶ δώσεις ἐπ᾽ αὐτὴν περιοχὴν καὶ οἰκοδομήσεις ἐπ᾽ αὐτὴν προμαχῶνας καὶ περιβαλεῖς ἐπ᾽ αὐτὴν χάρακα καὶ δώσεις ἐπ᾽ αὐτὴν παρεμβολὰς καὶ τάξεις τὰς βελοστάσεις κύκλῳ·

[2] And thou shalt besiege it, and build works against it, and throw up a mound round about it, and pitch camps against it, and set up engines round about.

[3] καὶ σὺ λαβὲ σεαυτῷ τήγανον σιδηροῦν καὶ θήσεις αὐτὸ τοῖχον σιδηροῦν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τῆς πόλεως καὶ ἑτοιμάσεις τὸ πρόσωπόν σου ἐπ᾽ αὐτήν, καὶ ἔσται ἐν συγκλεισμῷ, καὶ συγκλείσεις αὐτήν· σημεῖόν ἐστιν τοῦτο τοῖς υἱοῖς Ισραηλ. –

[3] And take thou to thyself an iron pan, and thou shalt set it *for* an iron wall between thee and the city: and thou shalt set thy face against it, and it shall be in a siege, and thou shalt besiege it. This is a sign to the children of Israel.

[4] καὶ σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ ἀριστερὸν καὶ θήσεις τὰς ἀδικίας τοῦ οἴκου Ισραηλ ἐπ᾽ αὐτοῦ κατὰ ἀριθμὸν τῶν ἡμερῶν πεντήκοντα καὶ ἑκατόν, ἃς κοιμηθήσῃ ἐπ᾽ αὐτοῦ, καὶ λήμψῃ τὰς ἀδικίας αὐτῶν.

[4] And thou shalt lie upon thy left side, and lay the iniquities of the house of Israel upon it, according to the number of the hundred and fifty days *during* which thou shalt lie upon it: and thou shalt bear their iniquities.

[5] καὶ ἐγὼ δέδωκά σοι τὰς δύο ἀδικίας αὐτῶν εἰς ἀριθμὸν ἡμερῶν ἐνενήκοντα καὶ ἑκατὸν ἡμέρας. καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ισραηλ

[5] For I have appointed thee their iniquities for a number of days, for a hundred and ninety days: so thou shalt bear the iniquities of the house of Israel.

[6] καὶ συντελέσεις ταῦτα πάντα· καὶ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ δεξιὸν καὶ λήμψῃ τὰς ἀδικίας τοῦ οἴκου Ιουδα τεσσαράκοντα ἡμέρας. ἡμέραν εἰς ἐνιαυτὸν τέθεικά σοι.

[6] And thou shalt accomplish this, and *then* shalt lie on thy right side, and shalt bear the iniquities of the house of Juda forty days: I have appointed thee a day for a year.

[7] καὶ εἰς τὸν συγκλεισμὸν Ιερουσαλημ ἑτοιμάσεις τὸ πρόσωπόν σου καὶ τὸν βραχίονά σου στερεώσεις καὶ προφητεύσεις ἐπ᾽ αὐτήν.

[7] So thou shalt set thy face to the siege of Jerusalem, and shalt strengthen thine arm, and shalt prophesy against it.

[8] καὶ ἐγὼ ἰδοὺ δέδωκα ἐπὶ σὲ δεσμούς, καὶ μὴ στραφῇς ἀπὸ τοῦ πλευροῦ σου ἐπὶ τὸ πλευρόν σου, ἕως οὗ συντελεσθῶσιν αἱ ἡμέραι τοῦ συγκλεισμοῦ σου. –

[8] And, behold, I have prepared bonds for thee, land thou mayest not turn from thy one side to the other, until the days of thy siege shall be accomplished.

[9] καὶ σὺ λαβὲ σεαυτῷ πυροὺς καὶ κριθὰς καὶ κύαμον καὶ φακὸν καὶ κέγχρον καὶ ὄλυραν καὶ ἐμβαλεῖς αὐτὰ εἰς ἄγγος ἓν ὀστράκινον καὶ ποιήσεις αὐτὰ σαυτῷ εἰς ἄρτους, καὶ κατ᾽ ἀριθμὸν τῶν ἡμερῶν, ἃς σὺ καθεύδεις ἐπὶ τοῦ πλευροῦ σου, ἐνενήκοντα καὶ ἑκατὸν ἡμέρας φάγεσαι αὐτά.

[9] Take thou also to thee wheat, and barley, and beans, and lentils, and millet, and bread-corn; and thou shalt cast them into one earthen vessel, and shalt make them into loaves for thyself; and thou shalt eat them a hundred and ninety days, according to the number of the days *during* which thou sleepest on thy side.

[10] καὶ τὸ βρῶμά σου, ὃ φάγεσαι, ἐν σταθμῷ εἴκοσι σίκλους τὴν ἡμέραν· ἀπὸ καιροῦ ἕως καιροῦ φάγεσαι αὐτά.

[10] And thou shalt eat thy food by weight, twenty shekels a day: from time to time shalt thou eat them.

[11] καὶ ὕδωρ ἐν μέτρῳ πίεσαι τὸ ἕκτον τοῦ ιν· ἀπὸ καιροῦ ἕως καιροῦ πίεσαι.

[11] And thou shalt drink water by measure, even from time to time thou shalt drink the sixth part of a hin.

[12] καὶ ἐγκρυφίαν κρίθινον φάγεσαι αὐτά· ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτὰ κατ᾽ ὀφθαλμοὺς αὐτῶν

[12] And thou shalt eat them *as* a barley cake: thou shalt bake them before their eyes in man's dung.

[13] καὶ ἐρεῖς Τάδε λέγει κύριος ὁ θεὸς τοῦ Ισραηλ Οὕτως φάγονται οἱ υἱοὶ Ισραηλ ἀκάθαρτα ἐν τοῖς ἔθνεσιν.

[13] And thou shalt say, Thus saith the Lord God of Israel; Thus shall the children of Israel eat unclean things among the Gentiles.

[14] καὶ εἶπα Μηδαμῶς, κύριε θεὲ τοῦ Ισραηλ· ἰδοὺ ἡ ψυχή μου οὐ μεμίανται ἐν ἀκαθαρσίᾳ, καὶ θνησιμαῖον καὶ θηριάλωτον οὐ βέβρωκα ἀπὸ γενέσεώς μου ἕως τοῦ νῦν, οὐδὲ εἰσελήλυθεν εἰς τὸ στόμα μου πᾶν κρέας ἕωλον.

[14] Then I said, Not so, Lord God of Israel: surely my soul has not been defiled with uncleanness; nor have I eaten, that which died of itself or was torn of beasts from my birth until now; neither has any corrupt flesh entered into my mouth.

[15] καὶ εἶπεν πρός με Ἰδοὺ δέδωκά σοι βόλβιτα βοῶν ἀντὶ τῶν βολβίτων τῶν ἀνθρωπίνων, καὶ ποιήσεις τοὺς ἄρτους σου ἐπ᾽ αὐτῶν.

[15] And he said to me, Behold, I have given thee dung of oxen instead of man's dung, and thou shalt prepare thy loaves upon it.

[16] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἰδοὺ ἐγὼ συντρίβω στήριγμα ἄρτου ἐν Ιερουσαλημ, καὶ φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ καὶ ὕδωρ ἐν μέτρῳ καὶ ἐν ἀφανισμῷ πίονται,

[16] And he said to me, Son of man, behold, I break the support of bread in Jerusalem: and they shall eat bread by weight and in want; and shall drink water by measure, and in a state of ruin:

[17] ὅπως ἐνδεεῖς γένωνται ἄρτου καὶ ὕδατος· καὶ ἀφανισθήσεται ἄνθρωπος καὶ ἀδελφὸς αὐτοῦ καὶ τακήσονται ἐν ταῖς ἀδικίαις αὐτῶν. –

[17] that they may want bread and water; and a man and his brother shall be brought to ruin, and they shall pine away in their iniquities.

CHAPTER 5

[1] καὶ σύ, υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ ῥομφαίαν ὀξεῖαν ὑπὲρ ξυρὸν κουρέως· κτήσῃ αὐτὴν σεαυτῷ καὶ ἐπάξεις αὐτὴν ἐπὶ τὴν κεφαλήν σου καὶ ἐπὶ τὸν πώγωνά σου. καὶ λήμψῃ ζυγὸν σταθμίων καὶ διαστήσεις αὐτούς·

[1] And thou, son of man, take thee a sword sharper than a barber's razor; thou shalt procure it for thyself, and shalt bring it upon thine head, and upon thy beard: and thou shalt take a pair of scales, and shalt separate the hair.

[2] τὸ τέταρτον ἐν πυρὶ ἀνακαύσεις ἐν μέσῃ τῇ πόλει κατὰ τὴν πλήρωσιν τῶν ἡμερῶν τοῦ συγκλεισμοῦ· καὶ λήμψῃ τὸ τέταρτον καὶ κατακαύσεις αὐτὸ ἐν μέσῳ αὐτῆς· καὶ τὸ τέταρτον κατακόψεις ἐν ῥομφαίᾳ κύκλῳ αὐτῆς· καὶ τὸ τέταρτον διασκορπίσεις τῷ πνεύματι, καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν.

[2] A fourth part thou shalt burn in the fire in the midst of the city, at the fulfillment of the days of the siege: and thou shalt take a fourth part, and burn it up in the midst of it: and a fourth part thou shalt cut with a sword round about it: and a fourth part thou shalt scatter to the wind; and I will draw out a sword after them.

[3] καὶ λήμψῃ ἐκεῖθεν ὀλίγους ἐν ἀριθμῷ καὶ συμπεριλήμψῃ αὐτοὺς τῇ ἀναβολῇ σου.

[3] And thou shalt take thence a few in number, and shalt wrap them in the fold of thy garment.

[4] καὶ ἐκ τούτων λήμψῃ ἔτι καὶ ῥίψεις αὐτοὺς εἰς μέσον τοῦ πυρὸς καὶ κατακαύσεις αὐτοὺς ἐν πυρί· ἐξ αὐτῆς ἐξελεύσεται πῦρ. Καὶ ἐρεῖς παντὶ οἴκῳ Ισραηλ

[4] And thou shalt take of these again, and cast them into the midst of the fire, and burn them up with fire: from thence shall come forth fire; and thou shalt say to the whole house of Israel,

[5] Τάδε λέγει κύριος Αὕτη ἡ Ιερουσαλημ ἐν μέσῳ τῶν ἐθνῶν τέθεικα αὐτὴν καὶ τὰς κύκλῳ αὐτῆς χώρας.

[5] Thus saith the Lord; This is Jerusalem: I have set her and the countries round about her in the midst of the nations.

[6] καὶ ἐρεῖς τὰ δικαιώματά μου τῇ ἀνόμῳ ἐκ τῶν ἐθνῶν καὶ τὰ νόμιμά μου ἐκ τῶν χωρῶν τῶν κύκλῳ αὐτῆς, διότι τὰ δικαιώματά μου ἀπώσαντο καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς.

[6] And thou shalt declare mine ordinances to the lawless one from out of the nations; and my statutes *to the sinful one* of the countries round about her: because they have rejected mine ordinances, and have not walked in my statutes.

[7] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν καὶ ἐν τοῖς νομίμοις μου οὐκ ἐπορεύθητε καὶ τὰ δικαιώματά μου οὐκ ἐποιήσατε, ἀλλ᾽ οὐδὲ κατὰ τὰ δικαιώματα τῶν ἐθνῶν τῶν κύκλῳ ὑμῶν οὐ πεποιήκατε,

[7] Therefore thus saith the Lord, Because your occasion *for sin has been taken* from the nations round about you, and ye have not walked in my statutes, nor kept mine ordinances, nay, ye have not even done according to the ordinances of the nations round about you; therefore thus saith the Lord;

[8] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ καὶ ποιήσω ἐν μέσῳ σου κρίμα ἐνώπιον τῶν ἐθνῶν

[8] Behold, I am against thee, and I will execute judgement in the midst of thee in the sight of the nations.

[9] καὶ ποιήσω ἐν σοὶ ἃ οὐ πεποίηκα καὶ ἃ οὐ ποιήσω ὅμοια αὐτοῖς ἔτι κατὰ πάντα τὰ βδελύγματά σου.

[9] And I will do in thee things which I have not done, and the like of which I will not do again, for all thine abominations.

[10] διὰ τοῦτο πατέρες φάγονται τέκνα ἐν μέσῳ σου, καὶ τέκνα φάγονται πατέρας· καὶ ποιήσω ἐν σοὶ κρίματα καὶ διασκορπιῶ πάντας τοὺς καταλοίπους σου εἰς πάντα ἄνεμον.

[10] Therefore the fathers shall eat *their* children in the midst of thee, and children shall eat *their* fathers; and I will execute judgements in thee, and I will scatter all that are left of thee to every wind.

[11] διὰ τοῦτο Ζῶ ἐγώ, λέγει κύριος, εἰ μὴ ἀνθ᾽ ὧν τὰ ἅγιά μου ἐμίανας ἐν πᾶσιν τοῖς βδελύγμασίν σου, κἀγὼ ἀπώσομαί σε, οὐ φείσεταί μου ὁ ὀφθαλμός, κἀγὼ οὐκ ἐλεήσω.

[11] Therefore, *as* I live, saith the Lord; surely, because thou hast defiled my holy things with all thine abominations, I also will reject thee; mine eye shall not spare, land I will have no mercy.

[12] τὸ τέταρτόν σου ἐν θανάτῳ ἀναλωθήσεται· καὶ τὸ τέταρτόν σου ἐν λιμῷ συντελεσθήσεται ἐν μέσῳ σου· καὶ τὸ τέταρτόν σου εἰς πάντα ἄνεμον σκορπιῶ αὐτούς· καὶ τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται κύκλῳ σου, καὶ μάχαιραν ἐκκενώσω ὀπίσω αὐτῶν.

[12] A fourth part of thee shall be cut off by pestilence, and a fourth part of thee shall be consumed in the midst of thee with famine: and *as for another* fourth part of thee, I will scatter them to every wind; and a fourth part of thee shall fall by sword round about thee, and I will draw out a sword after them.

[13] καὶ συντελεσθήσεται ὁ θυμός μου καὶ ἡ ὀργή μου ἐπ᾽ αὐτούς, καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος λελάληκα ἐν ζήλῳ μου ἐν τῷ συντελέσαι με τὴν ὀργήν μου ἐπ᾽ αὐτούς.

[13] And my wrath and mine anger shall be accomplished upon them: and thou shalt know that I the Lord have spoken in my jealousy, when I have accomplished mine anger upon them.

[14] καὶ θήσομαί σε εἰς ἔρημον καὶ τὰς θυγατέρας σου κύκλῳ σου ἐνώπιον παντὸς διοδεύοντος,

[14] And I will make thee desolate, and thy daughters round about thee, in the sight of every one that passes through.

[15] καὶ ἔσῃ στενακτὴ καὶ δηλαιστὴ ἐν τοῖς ἔθνεσιν τοῖς κύκλῳ σου ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα ἐν ἐκδικήσει θυμοῦ μου· ἐγὼ κύριος λελάληκα.

[15] And thou shalt be mourned over and miserable among the nations round about thee, when I have executed judgements in thee in the vengeance of my wrath. I the Lord have spoken.

[16] ἐν τῷ ἐξαποστεῖλαί με τὰς βολίδας μου τοῦ λιμοῦ ἐπ᾽ αὐτοὺς καὶ ἔσονται εἰς ἔκλειψιν, καὶ συντρίψω στήριγμα ἄρτου σου.

[16] And when I have sent against them shafts of famine, then they shall be consumed, and I will break the strength of thy bread.

[17] καὶ ἐξαποστελῶ ἐπὶ σὲ λιμὸν καὶ θηρία πονηρὰ καὶ τιμωρήσομαί σε, καὶ θάνατος καὶ αἷμα διελεύσονται ἐπὶ σέ, καὶ ῥομφαίαν ἐπάξω ἐπὶ σὲ κυκλόθεν· ἐγὼ κύριος λελάληκα.

[17] So I will send forth against thee famine and evil beasts, and I will take vengeance upon thee; and pestilence and blood shall pass through upon thee; and I will bring a sword upon thee round about. I the Lord have spoken.

CHAPTER 6

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰ ὄρη Ισραηλ καὶ προφήτευσον ἐπ᾽ αὐτὰ

[2] Son of man, set thy face against the mountains of Israel, and prophesy against them;

[3] καὶ ἐρεῖς Τὰ ὄρη Ισραηλ, ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις Ἰδοὺ ἐγὼ ἐπάγω ἐφ᾽ ὑμᾶς ῥομφαίαν, καὶ ἐξολεθρευθήσεται τὰ ὑψηλὰ ὑμῶν,

[3] and thou shalt say,

Ye mountains of Israel, hear the word of the Lord; thus saith the Lord to the mountains, and to the hills, and to the valleys, and to the forests; Behold, I bring a sword upon you, and your high places shall be utterly destroyed.

[4] καὶ συντριβήσονται τὰ θυσιαστήρια ὑμῶν καὶ τὰ τεμένη ὑμῶν, καὶ καταβαλῶ τραυματίας ὑμῶν ἐνώπιον τῶν εἰδώλων ὑμῶν

[4] And your altars shall be broken to pieces, and your consecrated plats; and I will cast down your slain *men* before your idols.

[5] καὶ διασκορπιῶ τὰ ὀστᾶ ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν.

[5] And I will scatter your bones round about your altars,

[6] ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν αἱ πόλεις ἐξερημωθήσονται καὶ τὰ ὑψηλὰ ἀφανισθήσεται, ὅπως ἐξολεθρευθῇ τὰ θυσιαστήρια ὑμῶν, καὶ συντριβήσονται τὰ εἴδωλα ὑμῶν, καὶ ἐξαρθήσεται τὰ τεμένη ὑμῶν,

[6] and in all your habitations: the cities shall be made desolate, and the high places utterly laid waste; that your altars may be destroyed, and your idols be broken to pieces, and your consecrated plats be abolished.

[7] καὶ πεσοῦνται τραυματίαι ἐν μέσῳ ὑμῶν, καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

[7] And slain *men* shall fall in the midst of you, and ye shall know that I am the Lord.

[8] ἐν τῷ γενέσθαι ἐξ ὑμῶν ἀνασῳζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσιν καὶ ἐν τῷ διασκορπισμῷ ὑμῶν ἐν ταῖς χώραις

[8] When there are *some* of you escaping from the sword among the Gentiles, and when ye are scattered in the countries;

[9] καὶ μνησθήσονταί μου οἱ ἀνασῳζόμενοι ἐξ ὑμῶν ἐν τοῖς ἔθνεσιν, οὗ ᾐχμαλωτεύθησαν ἐκεῖ· ὁμώμοκα τῇ καρδίᾳ αὐτῶν τῇ ἐκπορνευούσῃ ἀπ᾽ ἐμοῦ καὶ τοῖς ὀφθαλμοῖς αὐτῶν τοῖς πορνεύουσιν ὀπίσω τῶν ἐπιτηδευμάτων αὐτῶν, καὶ κόψονται πρόσωπα αὐτῶν ἐν πᾶσι τοῖς βδελύγμασιν αὐτῶν·

[9] then they of you that escape among the nations whither they were carried captive shall remember me; (I have sworn *an oath* against their heart that goes a-whoring from me, and their eyes that go a-whoring after their practices;)and they shall mourn over themselves for all their abominations.

[10] καὶ ἐπιγνώσονται διότι ἐγὼ κύριος λελάληκα.

[10] And they shall know that I the Lord have spoken.

[11] τάδε λέγει κύριος Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἰπόν Εὖγε εὖγε ἐπὶ πᾶσιν τοῖς βδελύγμασιν οἴκου Ισραηλ· ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ ἐν λιμῷ πεσοῦνται.

[11] Thus saith the Lord; Clap with *thy* hand, and stamp with *thy* foot and say, Aha, aha! for all the abominations of the house of Israel: they shall fall by the sword, and by pestilence, and by famine.

[12] ὁ ἐγγὺς ἐν ῥομφαίᾳ πεσεῖται, ὁ δὲ μακρὰν ἐν θανάτῳ τελευτήσει, καὶ ὁ περιεχόμενος ἐν λιμῷ συντελεσθήσεται, καὶ συντελέσω τὴν ὀργήν μου ἐπ᾽ αὐτούς.

[12] He that is near shall fall by the sword; and he that is far off shall die by the pestilence; and he that is in the siege shall be consumed with famine: and I will accomplish mine anger upon them.

[13] καὶ γνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἶναι τοὺς τραυματίας ὑμῶν ἐν μέσῳ τῶν εἰδώλων ὑμῶν κύκλῳ τῶν θυσιαστηρίων ὑμῶν ἐπὶ πάντα

βουνὸν ὑψηλὸν καὶ ὑποκάτω δένδρου συσκίου, οὗ ἔδωκαν ἐκεῖ ὀσμὴν εὐωδίας πᾶσι τοῖς εἰδώλοις αὐτῶν.

[13] Then ye shall know that I am the Lord, when your slain are in the midst of your idols round about your altars, on every high hill, and under *every* shady tree, where they offered a sweet savour to all their idols.

[14] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτοὺς καὶ θήσομαι τὴν γῆν εἰς ἀφανισμὸν καὶ εἰς ὄλεθρον ἀπὸ τῆς ἐρήμου Δεβλαθα ἐκ πάσης τῆς κατοικίας· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

[14] And I will stretch out my hand against them, and I will make the land desolate and ruined from the wilderness of Deblatha, in all their habitations: *and* ye shall know that I am the Lord.

CHAPTER 7

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] Moreover the word of the Lord came to me, saying, Also, thou, son of man, say,

[2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰπόν Τάδε λέγει κύριος τῇ γῇ τοῦ Ισραηλ Πέρας ἥκει, τὸ πέρας ἥκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς·

[2] Thus saith the Lord;

An end is come to the land of Israel, the end is come on the four corners of the land.

[3] ἥκει τὸ πέρας

[3] The end is come on thee,

[4] ἐπὶ σὲ τὸν κατοικοῦντα τὴν γῆν, ἥκει ὁ καιρός, ἤγγικεν ἡ ἡμέρα, οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων.

[7] the inhabitant of the land: the time is come, the day has drawn nigh, not with tumult, nor with pangs.

[5] νῦν ἐγγύθεν ἐκχεῶ τὴν ὀργήν μου ἐπὶ σὲ καὶ συντελέσω τὸν θυμόν μου ἐν σοὶ καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου·

[8] Now I will pour out my anger upon thee near at hand, and I will accomplish my wrath on thee: and I will judge thee for thy ways, and recompense upon thee all thine abominations.

[6] οὐ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω, διότι τὰς ὁδούς σου ἐπὶ σὲ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσονται, καὶ ἐπιγνώσῃ διότι ἐγώ εἰμι κύριος ὁ τύπτων.

[9] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord that smite *thee*.

[7] νῦν τὸ πέρας πρὸς σέ, καὶ ἀποστελῶ ἐγὼ ἐπὶ σὲ καὶ ἐκδικήσω σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου·

[7] Now the end *is come* to thee, and I will send *judgment* upon thee: and I will take vengeance on thy ways, and will recompense all thine abominations upon thee.

[8] οὐ φείσεται ὁ ὀφθαλμός μου ἐπὶ σέ, οὐδὲ μὴ ἐλεήσω, διότι τὴν ὁδόν σου ἐπὶ σὲ δώσω, καὶ τὰ βδελύγματά σου ἐν μέσῳ σου ἔσται· καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος.

[4] Mine eye shall not spare, nor will I have any mercy: for I will recompense thy way upon thee, and thine abominations shall be in the midst of thee; and thou shalt know that I am the Lord.

[9] διότι τάδε λέγει κύριος

[5] For thus saith the Lord; Behold, the end is come.

[10] Ἰδοὺ τὸ πέρας ἥκει, ἰδοὺ ἡμέρα κυρίου· εἰ καὶ ἡ ῥάβδος ἤνθηκεν, ἡ ὕβρις ἐξανέστηκεν.

[10] Behold, the day of the Lord! although the rod has blossomed,

[11] καὶ συντρίψει στήριγμα ἀνόμου καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς.

[11] pride has sprung up, and will break the staff of the wicked one, and *that* not with tumult, nor with haste.

[12] ἥκει ὁ καιρός, ἰδοὺ ἡ ἡμέρα· ὁ κτώμενος μὴ χαιρέτω, καὶ ὁ πωλῶν μὴ θρηνείτω·

[12] The time is come, behold the day: let not the buyer rejoice, and let not the seller mourn.

[13] διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψῃ, καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσει.

[13] For the buyer shall never again return to the seller, neither shall a man cleave with the eye *of hope* to his life.

[14] σαλπίσατε ἐν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα.

[14] Sound ye the trumpet, and pass sentence on all together.

[15] ὁ πόλεμος ἐν ῥομφαίᾳ ἔξωθεν, καὶ ὁ λιμὸς καὶ ὁ θάνατος ἔσωθεν· ὁ ἐν τῷ πεδίῳ ἐν ῥομφαίᾳ τελευτήσει, τοὺς δὲ ἐν τῇ πόλει λιμὸς καὶ

θάνατος συντελέσει.

[15] *There shall be* war with the sword without, and famine and pestilence within: he that is in the field shall die by the sword; and famine and pestilence shall destroy them that are in the city.

[16] καὶ ἀνασωθήσονται οἱ ἀνασῳζόμενοι ἐξ αὐτῶν καὶ ἔσονται ἐπὶ τῶν ὀρέων· πάντας ἀποκτενῶ, ἕκαστον ἐν ταῖς ἀδικίαις αὐτοῦ.

[16] But they that escape of them shall be delivered, and shall be upon the mountains: and I will slay all *the rest*, every one for his iniquities.

[17] πᾶσαι χεῖρες ἐκλυθήσονται, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ,

[17] All hands shall be completely weakened, and all thighs shall be defiled with moisture.

[18] καὶ περιζώσονται σάκκους, καὶ καλύψει αὐτοὺς θάμβος, καὶ ἐπὶ πᾶν πρόσωπον αἰσχύνη ἐπ᾽ αὐτούς, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα.

[18] And they shall gird themselves with sackcloth, and amazement shall cover them; and shame shall be upon them, *even* upon every face, and baldness upon every head.

[19] τὸ ἀργύριον αὐτῶν ῥιφήσεται ἐν ταῖς πλατείαις, καὶ τὸ χρυσίον αὐτῶν ὑπεροφθήσεται· αἱ ψυχαὶ αὐτῶν οὐ μὴ ἐμπλησθῶσιν, καὶ αἱ κοιλίαι αὐτῶν οὐ μὴ πληρωθῶσιν· διότι βάσανος τῶν ἀδικιῶν αὐτῶν ἐγένετο.

[19] Their silver shall be cast forth in the streets, and their gold shall be despised: their souls shall not be satisfied, and their bellies shall not be filled: for it was the punishment of their iniquities.

[20] ἐκλεκτὰ κόσμου εἰς ὑπερηφανίαν ἔθεντο αὐτὰ καὶ εἰκόνας τῶν βδελυγμάτων αὐτῶν ἐποίησαν ἐξ αὐτῶν· ἕνεκεν τούτου δέδωκα αὐτὰ αὐτοῖς εἰς ἀκαθαρσίαν.

[20] *As for* their choice ornaments, they employed them for pride, and they made of them images of their abominations: therefore have I made them uncleanness to them.

[21] καὶ παραδώσω αὐτὰ εἰς χεῖρας ἀλλοτρίων τοῦ διαρπάσαι αὐτὰ καὶ τοῖς λοιμοῖς τῆς γῆς εἰς σκῦλα, καὶ βεβηλώσουσιν αὐτά.

[21] And I will deliver them into the hands of strangers to make them a prey, and to the pests of the earth for a spoil; and they shall profane them.

[22] καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, καὶ μιανοῦσιν τὴν ἐπισκοπήν μου καὶ εἰσελεύσονται εἰς αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά·

[22] And I will turn away my face from them, and they shall defile my charge, and shall go in to them unguardedly, and profane them.

[23] καὶ ποιήσουσι φυρμόν, διότι ἡ γῆ πλήρης λαῶν, καὶ ἡ πόλις πλήρης ἀνομίας.

[23] And they shall work uncleanness: because the land is full of strange nations, and the city is full of iniquity.

[24] καὶ ἀποστρέψω τὸ φρύαγμα τῆς ἰσχύος αὐτῶν, καὶ μιανθήσεται τὰ ἅγια αὐτῶν.

[24] And I will turn back the boasting of their strength; and their holy things shall be defiled.

[25] ἐξιλασμὸς ἥξει καὶ ζητήσει εἰρήνην, καὶ οὐκ ἔσται.

[25] And *though* propitiation shall come, and *one* shall seek peace, yet there shall be none.

[26] οὐαὶ ἐπὶ οὐαὶ ἔσται, καὶ ἀγγελία ἐπ᾽ ἀγγελίαν ἔσται, καὶ ζητηθήσεται ὅρασις ἐκ προφήτου, καὶ νόμος ἀπολεῖται ἐξ ἱερέως καὶ βουλὴ ἐκ πρεσβυτέρων.

[26] There shall be woe upon woe, and there shall be message upon message; and a vision shall be sought from a prophet; but the law shall perish from the priest, and counsel from the elders.

[27] ἄρχων ἐνδύσεται ἀφανισμόν, καὶ αἱ χεῖρες τοῦ λαοῦ τῆς γῆς παραλυθήσονται· κατὰ τὰς ὁδοὺς αὐτῶν ποιήσω αὐτοῖς καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς· καὶ γνώσονται ὅτι ἐγὼ κύριος.

[27] The prince shall clothe himself with desolation, and the hands of the people of the land shall be made feeble: I will do to them according to their ways, and according to their judgements will I punish them; and they shall know that I am the Lord.

CHAPTER 8

[1] Καὶ ἐγένετο ἐν τῷ ἕκτῳ ἔτει ἐν τῷ πέμπτῳ μηνὶ πέμπτῃ τοῦ μηνὸς ἐγὼ ἐκαθήμην ἐν τῷ οἴκῳ, καὶ οἱ πρεσβύτεροι Ιουδα ἐκάθηντο ἐνώπιόν μου, καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου,

[1] And it came to pass in the sixth year, in the fifth month, on the fifth *day* of the month, I was sitting in the house, and the elders of Juda were sitting before me: and the hand of the Lord came upon me.

[2] καὶ εἶδον καὶ ἰδοὺ ὁμοίωμα ἀνδρός, ἀπὸ τῆς ὀσφύος αὐτοῦ καὶ ἕως κάτω πῦρ, καὶ ἀπὸ τῆς ὀσφύος αὐτοῦ ὑπεράνω ὡς ὅρασις ἠλέκτρου.

[2] And I looked, and, behold, the likeness of a man: from his loins and downwards *there was* fire, and from his loins upwards *there was* as the appearance of amber.

[3] καὶ ἐξέτεινεν ὁμοίωμα χειρὸς καὶ ἀνέλαβέν με τῆς κορυφῆς μου, καὶ ἀνέλαβέν με πνεῦμα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἤγαγέν με εἰς Ιερουσαλημ ἐν ὁράσει θεοῦ ἐπὶ τὰ πρόθυρα τῆς πύλης τῆς ἐσωτέρας τῆς βλεπούσης πρὸς βορρᾶν, οὗ ἦν ἡ στήλη τοῦ κτωμένου.

[3] And he stretched forth the likeness of a hand, and took me by the crown of my head; and the Spirit lifted me up between the earth and sky, and brought me to Jerusalem in a vision of God, to the porch of the gate that looks to the north, where was the pillar of the Purchaser.

[4] καὶ ἰδοὺ ἐκεῖ ἦν δόξα κυρίου θεοῦ Ισραηλ κατὰ τὴν ὅρασιν, ἣν εἶδον ἐν τῷ πεδίῳ.

[4] And, behold, the glory of the Lord God of Israel was there, according to the vision which I saw in the plain.

[5] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἀνάβλεψον τοῖς ὀφθαλμοῖς σου πρὸς βορρᾶν· καὶ ἀνέβλεψα τοῖς ὀφθαλμοῖς μου πρὸς βορρᾶν, καὶ ἰδοὺ ἀπὸ βορρᾶ ἐπὶ τὴν πύλην τὴν πρὸς ἀνατολάς.

[5] And he said to me, Son of man, lift up thine eyes toward the north. So I lifted up mine eyes toward the north, and, behold, *I looked* from the north toward the eastern gate.

[6] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας τί οὗτοι ποιοῦσιν; ἀνομίας μεγάλας ποιοῦσιν ὧδε τοῦ ἀπέχεσθαι ἀπὸ τῶν ἁγίων μου· καὶ ἔτι ὄψει

ἀνομίας μείζονας.

[6] And he said to me, Son of man, hast thou seen what these do? They commit great abominations here so that I should keep away from my sanctuary: and thou shalt see yet greater iniquities.

[7] καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς αὐλῆς

[7] And he brought me to the porch of the court.

[8] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ὄρυξον· καὶ ὤρυξα, καὶ ἰδοὺ θύρα μία.

[8] And he said to me, Son of man, dig: so I dug, and behold a door.

[9] καὶ εἶπεν πρός με Εἴσελθε καὶ ἰδὲ τὰς ἀνομίας, ἃς οὗτοι ποιοῦσιν ὧδε·

[9] And he said to me, Go in, and behold the iniquities which they practise here.

[10] καὶ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ μάταια βδελύγματα καὶ πάντα τὰ εἴδωλα οἴκου Ισραηλ διαγεγραμμένα ἐπ᾽ αὐτοῦ κύκλῳ,

[10] So I went in and looked; and beheld vain abominations, and all the idols of the house of Israel, portrayed upon them round about.

[11] καὶ ἑβδομήκοντα ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ισραηλ, καὶ Ιεζονιας ὁ τοῦ Σαφαν ἐν μέσῳ αὐτῶν εἱστήκει πρὸ προσώπου αὐτῶν, καὶ ἕκαστος θυμιατήριον αὐτοῦ εἶχεν ἐν τῇ χειρί, καὶ ἡ ἀτμὶς τοῦ θυμιάματος ἀνέβαινεν.

[11] And seventy men of the elders of the house of Israel, and Jechonias the son of Saphan stood in their presence in the midst of them, and each one held his censer in his hand; and the smoke of the incense went up.

[12] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας ἃ οἱ πρεσβύτεροι τοῦ οἴκου Ισραηλ ποιοῦσιν, ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν; διότι εἶπαν Οὐχ ὁρᾷ ὁ κύριος, ἐγκαταλέλοιπεν κύριος τὴν γῆν.

[12] And he said to me, Thou hast seen, son of man, what the elders of the house of Israel do, each one of them in their secret chamber: because they have said, The Lord see not; The Lord has forsaken the earth.

[13] καὶ εἶπεν πρός με Ἔτι ὄψει ἀνομίας μείζονας, ἃς οὗτοι ποιοῦσιν.

[13] And he said to me, Thou shalt see yet greater iniquities which these do.

[14] καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι θρηνοῦσαι τὸν Θαμμουζ,

[14] And he brought me in to the porch of the house of the Lord that looks to the north; and, behold *there were* women sitting there lamenting for Thammuz.

[15] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, ἑώρακας; καὶ ἔτι ὄψει ἐπιτηδεύματα μείζονα τούτων.

[15] And he said to me, Son of man, thou hast seen; but thou shalt yet see *evil* practices greater then these.

[16] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν οἴκου κυρίου τὴν ἐσωτέραν, καὶ ἰδοὺ ἐπὶ τῶν προθύρων τοῦ ναοῦ κυρίου ἀνὰ μέσον τῶν αιλαμ καὶ ἀνὰ μέσον τοῦ θυσιαστηρίου ὡς εἴκοσι ἄνδρες, τὰ ὀπίσθια αὐτῶν πρὸς τὸν ναὸν τοῦ κυρίου καὶ τὰ πρόσωπα αὐτῶν ἀπέναντι, καὶ οὗτοι προσκυνοῦσιν τῷ ἡλίῳ·

[16] And he brought me into the inner court of the house of the Lord, and at the entrance of the temple of the Lord, between the porch and the altar, were about twenty men, with their back parts toward the temple of the Lord, and their faces *turned* the opposite way; and these were worshipping the sun.

[17] καὶ εἶπεν πρός με Ἑώρακας, υἱὲ ἀνθρώπου; μὴ μικρὰ τῷ οἴκῳ Ιουδα τοῦ ποιεῖν τὰς ἀνομίας, ἃς πεποιήκασιν ὧδε; διότι ἔπλησαν τὴν γῆν ἀνομίας, καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες.

[17] And he said to me, Son of man, thou hast seen this. *Is it* a little thing to the house of Juda to practise the iniquities which they have practised here? for they have filled the land with iniquity: and, behold, these are as scorners.

[18] καὶ ἐγὼ ποιήσω αὐτοῖς μετὰ θυμοῦ· οὐ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω.

[18] Therefore will I deal with them in wrath: mine eye shall not spare, nor will I have any mercy.

CHAPTER 9

[1] Καὶ ἀνέκραγεν εἰς τὰ ὦτά μου φωνῇ μεγάλῃ λέγων Ἤγγικεν ἡ ἐκδίκησις τῆς πόλεως· καὶ ἕκαστος εἶχεν τὰ σκεύη τῆς ἐξολεθρεύσεως ἐν χειρὶ αὐτοῦ.

[1] And he cried in mine ears with a loud voice, saying, The judgement of the city has drawn nigh; and each had the weapons of destruction in his hand.

[2] καὶ ἰδοὺ ἓξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἑκάστου πέλυξ ἐν τῇ χειρὶ αὐτοῦ· καὶ εἷς ἀνὴρ ἐν μέσῳ αὐτῶν ἐνδεδυκὼς ποδήρη, καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ· καὶ εἰσήλθοσαν καὶ ἔστησαν ἐχόμενοι τοῦ θυσιαστηρίου τοῦ χαλκοῦ.

[2] And, behold, six men came from the way of the high gate that looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins: and they came in and stood near the brazen altar.

[3] καὶ δόξα θεοῦ τοῦ Ισραηλ ἀνέβη ἀπὸ τῶν χερουβιν ἡ οὖσα ἐπ' αὐτῶν εἰς τὸ αἴθριον τοῦ οἴκου. καὶ ἐκάλεσεν τὸν ἄνδρα τὸν ἐνδεδυκότα τὸν ποδήρη, ὃς εἶχεν ἐπὶ τῆς ὀσφύος αὐτοῦ τὴν ζώνην,

[3] And the glory of the God of Israel, that was upon them, went up from the cherubs to the porch of the house.

And he called the man that was clothed with the long robe, who had the girdle on his loins;

[4] καὶ εἶπεν πρὸς αὐτόν Δίελθε μέσην τὴν Ιερουσαλημ καὶ δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ τῶν κατωδυνωμένων ἐπὶ πάσαις ταῖς ἀνομίαις ταῖς γινομέναις ἐν μέσῳ αὐτῆς.

[4] And said to him, Go through the midst of Jerusalem, and set a mark on the foreheads of the men that groan and that grieve for all the iniquities that are done in the midst of them.

[5] καὶ τούτοις εἶπεν ἀκούοντός μου Πορεύεσθε ὀπίσω αὐτοῦ εἰς τὴν πόλιν καὶ κόπτετε καὶ μὴ φείδεσθε τοῖς ὀφθαλμοῖς ὑμῶν καὶ μὴ

ἐλεήσητε·

[5] And he said to the first in my hearing, Go after him into the city, and smite: and let not your eyes spare, and have no mercy.

[6] πρεσβύτερον καὶ νεανίσκον καὶ παρθένον καὶ νήπια καὶ γυναῖκας ἀποκτείνατε εἰς ἐξάλειψιν, ἐπὶ δὲ πάντας, ἐφ᾽ οὕς ἐστιν τὸ σημεῖον, μὴ ἐγγίσητε· καὶ ἀπὸ τῶν ἁγίων μου ἄρξασθε. καὶ ἤρξαντο ἀπὸ τῶν ἀνδρῶν τῶν πρεσβυτέρων, οἳ ἦσαν ἔσω ἐν τῷ οἴκῳ.

[6] Slay utterly old man and youth, and virgin, and infants, and women: but go ye not nigh any on whom is the mark: begin at my sanctuary.

So they began with the elder men who were within in the house.

[7] καὶ εἶπεν πρὸς αὐτούς Μιάνατε τὸν οἶκον καὶ πλήσατε τὰς ὁδοὺς νεκρῶν ἐκπορευόμενοι καὶ κόπτετε.

[7] And he said to them, Defile the house, and go out and fill the ways with dead bodies, and smite.

[8] καὶ ἐγένετο ἐν τῷ κόπτειν αὐτοὺς καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα καὶ εἶπα Οἴμμοι, κύριε, ἐξαλείφεις σὺ τοὺς καταλοίπους τοῦ Ισραηλ ἐν τῷ ἐκχέαι σε τὸν θυμόν σου ἐπὶ Ιερουσαλημ;

[8] And it came to pass as they were smiting, that I fell upon my face, and cried out, and said, Alas, O Lord! wilt thou destroy the remnant of Israel, in pouring out thy wrath upon Jerusalem?

[9] καὶ εἶπεν πρός με Ἀδικία τοῦ οἴκου Ισραηλ καὶ Ιουδα μεμεγάλυνται σφόδρα σφόδρα, ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν, καὶ ἡ πόλις ἐπλήσθη ἀδικίας καὶ ἀκαθαρσίας· ὅτι εἶπαν Ἐγκαταλέλοιπεν κύριος τὴν γῆν, οὐκ ἐφορᾷ ὁ κύριος.

[9] Then said he to me, The iniquity of the house of Israel and Juda is become very exceedingly great: for the land is filled with many nations, and the city is filled with iniquity and uncleanness: because they have said, The Lord has forsaken the earth, The Lord looks not upon *it*.

[10] καὶ οὐ φείσεταί μου ὁ ὀφθαλμός, οὐδὲ μὴ ἐλεήσω· τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα.

[10] Therefore mine eye shall not spare, neither will I have any mercy: I have recompensed their ways upon their heads.

[11] καὶ ἰδοὺ ὁ ἀνὴρ ὁ ἐνδεδυκὼς τὸν ποδήρη καὶ ἐζωσμένος τῇ ζώνῃ τὴν ὀσφὺν αὐτοῦ καὶ ἀπεκρίνατο λέγων Πεποίηκα καθὼς ἐνετείλω μοι.

[11] And, behold, the man clothed with the long robe, and girt with the girdle about his loins, answered and said, I have done as thou didst command me.

CHAPTER 10

[1] Καὶ εἶδον καὶ ἰδοὺ ἐπάνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς τῶν χερουβιν ὡς λίθος σαπφείρου ὁμοίωμα θρόνου ἐπ᾽ αὐτῶν.

[1] Then I looked, and, behold, over the firmament that was above the head of the cherubs *there was* a likeness of a throne over them, as a sapphire stone.

[2] καὶ εἶπεν πρὸς τὸν ἄνδρα τὸν ἐνδεδυκότα τὴν στολήν Εἴσελθε εἰς τὸ μέσον τῶν τροχῶν τῶν ὑποκάτω τῶν χερουβιν καὶ πλῆσον τὰς δράκας σου ἀνθράκων πυρὸς ἐκ μέσου τῶν χερουβιν καὶ διασκόρπισον ἐπὶ τὴν πόλιν· καὶ εἰσῆλθεν ἐνώπιόν μου.

[2] And he said to the man clothed with the *long* robe, Go in between the wheels that are under the cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter *them* over the city. And he went in my sight.

[3] καὶ τὰ χερουβιν εἱστήκει ἐκ δεξιῶν τοῦ οἴκου ἐν τῷ εἰσπορεύεσθαι τὸν ἄνδρα, καὶ ἡ νεφέλη ἔπλησεν τὴν αὐλὴν τὴν ἐσωτέραν.

[3] And the cherubs stood on the right hand of the house, as the man went in; and the cloud filled the inner court.

[4] καὶ ἀπῆρεν ἡ δόξα κυρίου ἀπὸ τῶν χερουβιν εἰς τὸ αἴθριον τοῦ οἴκου, καὶ ἔπλησεν τὸν οἶκον ἡ νεφέλη, καὶ ἡ αὐλὴ ἐπλήσθη τοῦ φέγγους τῆς δόξης κυρίου·

[4] Then the glory of the Lord departed from the cherubs to the porch of the house; and the cloud filled the house, and the court was filled with the brightness of the glory of the Lord.

[5] καὶ φωνὴ τῶν πτερύγων τῶν χερουβιν ἠκούετο ἕως τῆς αὐλῆς τῆς ἐξωτέρας ὡς φωνὴ θεοῦ Σαδδαι λαλοῦντος.

[5] And the sound of the cherubs’ wings was heard as far as the outer court, as the voice of the Almighty God speaking.

[6] καὶ ἐγένετο ἐν τῷ ἐντέλλεσθαι αὐτὸν τῷ ἀνδρὶ τῷ ἐνδεδυκότι τὴν στολὴν τὴν ἁγίαν λέγων Λαβὲ πῦρ ἐκ μέσου τῶν τροχῶν ἐκ μέσου τῶν χερουβιν, καὶ εἰσῆλθεν καὶ ἔστη ἐχόμενος τῶν τροχῶν,

[6] And it came to pass, when he gave a charge to the man clothed with the sacred robe, saying, Take fire from between the wheels from between the cherubs, that he went in, and stood near the wheels.

[7] καὶ ἐξέτεινεν τὴν χεῖρα αὐτοῦ εἰς μέσον τοῦ πυρὸς τοῦ ὄντος ἐν μέσῳ τῶν χερουβιν καὶ ἔλαβεν καὶ ἔδωκεν εἰς τὰς χεῖρας τοῦ ἐνδεδυκότος τὴν στολὴν τὴν ἁγίαν, καὶ ἔλαβεν καὶ ἐξῆλθεν.

[7] And he stretched forth his hand into the midst of the fire that was between the cherubs, and took *thereof*, and put *it* into the hands of the man clothed with the sacred robe: and he took *it*, and went out.

[8] καὶ εἶδον τὰ χερουβιν, ὁμοίωμα χειρῶν ἀνθρώπων ὑποκάτωθεν τῶν πτερύγων αὐτῶν.

[8] And I saw the cherubs *having* the likeness of men's hands under their wings.

[9] καὶ εἶδον καὶ ἰδοὺ τροχοὶ τέσσαρες εἱστήκεισαν ἐχόμενοι τῶν χερουβιν, τροχὸς εἷς ἐχόμενος χερουβ ἑνός, καὶ ἡ ὄψις τῶν τροχῶν ὡς ὄψις λίθου ἄνθρακος.

[9] And I saw, and behold, four wheels stood by the cherubs, one wheel by each cherub: and the appearance of the wheels was as the appearance of a carbuncle stone.

[10] καὶ ἡ ὄψις αὐτῶν ὁμοίωμα ἓν τοῖς τέσσαρσιν, ὃν τρόπον ὅταν ᾖ τροχὸς ἐν μέσῳ τροχοῦ.

[10] And *as for* their appearance, *there was* one likeness to the four, as if there should be a wheel in the midst of a wheel.

[11] ἐν τῷ πορεύεσθαι αὐτὰ εἰς τὰ τέσσαρα μέρη αὐτῶν ἐπορεύοντο, οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά, ὅτι εἰς ὃν ἂν τόπον ἐπέβλεψεν ἡ ἀρχὴ ἡ μία, ἐπορεύοντο καὶ οὐκ ἐπέστρεφον ἐν τῷ πορεύεσθαι αὐτά.

[11] When they went, they went on their four sides; they turned not when they went, for whichever way the first head looked, they went; and they turned not as they went.

[12] καὶ οἱ νῶτοι αὐτῶν καὶ αἱ χεῖρες αὐτῶν καὶ αἱ πτέρυγες αὐτῶν καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσιν τροχοῖς αὐτῶν·

[12] And their backs, and their hands, and their wings, and the wheels, were full of eyes round about the four wheels.

[13] τοῖς δὲ τροχοῖς τούτοις ἐπεκλήθη Γελγελ ἀκούοντός μου·

[13] And these wheels were called Gelgel in my hearing.

[15] καὶ ἦραν τὰ χερουβιν. τοῦτο τὸ ζῷον, ὃ εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ.

[14] 15 And the cherubs were the same living creature which I saw by the river of Chobar.

[16] καὶ ἐν τῷ πορεύεσθαι τὰ χερουβιν ἐπορεύοντο οἱ τροχοί, καὶ οὗτοι ἐχόμενοι αὐτῶν· καὶ ἐν τῷ ἐξαίρειν τὰ χερουβιν τὰς πτέρυγας αὐτῶν τοῦ μετεωρίζεσθαι ἀπὸ τῆς γῆς οὐκ ἐπέστρεφον οἱ τροχοὶ αὐτῶν·

[16] And when the cherubs went, the wheels went, and they were close to them: and when the cherubs lifted up their wings to mount up from the earth, their wheels turned not.

[17] ἐν τῷ ἑστάναι αὐτὰ εἱστήκεισαν καὶ ἐν τῷ μετεωρίζεσθαι αὐτὰ ἐμετεωρίζοντο μετ᾽ αὐτῶν, διότι πνεῦμα ζωῆς ἐν αὐτοῖς ἦν.

[17] When they stood, *the wheels* stood; and when they mounted up, *the wheels* mounted up with them: because the spirit of life was in them.

[18] καὶ ἐξῆλθεν δόξα κυρίου ἀπὸ τοῦ οἴκου καὶ ἐπέβη ἐπὶ τὰ χερουβιν,

[18] Then the glory of the Lord departed from the house, and went up on the cherubs.

[19] καὶ ἀνέλαβον τὰ χερουβιν τὰς πτέρυγας αὐτῶν καὶ ἐμετεωρίσθησαν ἀπὸ τῆς γῆς ἐνώπιον ἐμοῦ ἐν τῷ ἐξελθεῖν αὐτὰ καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν καὶ ἔστησαν ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς ἀπέναντι, καὶ δόξα θεοῦ Ισραηλ ἦν ἐπ᾽ αὐτῶν ὑπεράνω.

[19] And the cherubs lifted up their wings, and mounted up from the earth in my sight: when they went forth, the wheels were also beside them, and they stood at the entrance of the front gate of the house of the Lord; and the glory of the God of Israel was upon them above.

[20] τοῦτο τὸ ζῷόν ἐστιν, ὃ εἶδον ὑποκάτω θεοῦ Ισραηλ ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ ἔγνων ὅτι χερουβιν ἐστίν.

[20] This is the living creature which I saw under the God of Israel by the river of Chobar; and I knew that they were cherubs.

[21] τέσσαρα πρόσωπα τῷ ἑνί, καὶ ὀκτὼ πτέρυγες τῷ ἑνί, καὶ ὁμοίωμα χειρῶν ἀνθρώπου ὑποκάτωθεν τῶν πτερύγων αὐτῶν.

[21] Each one *had* four faces, and each one *had* eight wings; and under their wings was the likeness of men's hands.

[22] καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, ταῦτα τὰ πρόσωπά ἐστιν, ἃ εἶδον ὑποκάτω τῆς δόξης θεοῦ Ισραηλ ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ, καὶ αὐτὰ ἕκαστον κατὰ πρόσωπον αὐτῶν ἐπορεύοντο.

[22] And *as for* the likeness of their faces, these are the *same* faces which I saw under the glory of the God of Israel by the river of Chobar: and they went each straight forward.

CHAPTER 11

[1] Καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με ἐπὶ τὴν πύλην τοῦ οἴκου κυρίου τὴν κατέναντι τὴν βλέπουσαν κατὰ ἀνατολάς· καὶ ἰδοὺ ἐπὶ τῶν προθύρων τῆς πύλης ὡς εἴκοσι καὶ πέντε ἄνδρες, καὶ εἶδον ἐν μέσῳ αὐτῶν τὸν Ιεζονιαν τὸν τοῦ Εζερ καὶ Φαλτιαν τὸν τοῦ Βαναιου τοὺς ἀφηγουμένους τοῦ λαοῦ.

[1] Moreover the Spirit took me up, and brought me to the front gate of the house of the Lord, that looks eastward: and behold at the entrance of the gate were about five and twenty men; and I saw in the midst of them Jechonias the son of Ezer, and Phaltias the son of Banaeas, the leaders of the people.

[2] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, οὗτοι οἱ ἄνδρες οἱ λογιζόμενοι μάταια καὶ βουλευόμενοι βουλὴν πονηρὰν ἐν τῇ πόλει ταύτῃ

[2] And the Lord said to me, Son of man, these are the men that devise vanities, and take evil counsel in this city:

[3] οἱ λέγοντες Οὐχὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι; αὕτη ἐστὶν ὁ λέβης, ἡμεῖς δὲ τὰ κρέα.

[3] who say, Have not the houses been newly built? This is the caldron, and we are the flesh.

[4] διὰ τοῦτο προφήτευσον ἐπ᾽ αὐτούς, προφήτευσον, υἱὲ ἀνθρώπου.

[4] Therefore prophesy against them, prophesy, son of man.

[5] καὶ ἔπεσεν ἐπ᾽ ἐμὲ πνεῦμα κυρίου καὶ εἶπεν πρός με Λέγε Τάδε λέγει κύριος Οὕτως εἴπατε, οἶκος Ισραηλ, καὶ τὰ διαβούλια τοῦ πνεύματος ὑμῶν ἐγὼ ἐπίσταμαι.

[5] And the Spirit of the Lord fell upon me, and said to me, say;

Thus saith the Lord; Thus have ye said, O house of Israel: and I know the devices of your spirit.

[6] ἐπληθύνατε νεκροὺς ὑμῶν ἐν τῇ πόλει ταύτῃ καὶ ἐνεπλήσατε τὰς ὁδοὺς αὐτῆς τραυματιῶν.

[6] Ye have multiplied your dead in this city, and ye have filled your ways with slain men.

[7] διὰ τοῦτο τάδε λέγει κύριος Τοὺς νεκροὺς ὑμῶν οὓς ἐπατάξατε ἐν μέσῳ αὐτῆς, οὗτοί εἰσιν τὰ κρέα, αὐτὴ δὲ ὁ λέβης ἐστίν, καὶ ὑμᾶς ἐξάξω ἐκ μέσου αὐτῆς.

[7] Therefore thus saith the Lord; Your dead whom ye have smitten in the midst of it, these are the flesh, and *city* this is the caldron: but I will bring you forth out of the midst of it.

[8] ῥομφαίαν φοβεῖσθε, καὶ ῥομφαίαν ἐπάξω ἐφ᾽ ὑμᾶς, λέγει κύριος.

[8] Ye fear the sword; and I will bring a sword upon you, saith the Lord.

[9] καὶ ἐξάξω ὑμᾶς ἐκ μέσου αὐτῆς καὶ παραδώσω ὑμᾶς εἰς χεῖρας ἀλλοτρίων καὶ ποιήσω ἐν ὑμῖν κρίματα.

[9] And I will bring you forth out of the midst of it, and will deliver you into the hands of strangers, and will execute judgements among you.

[10] ἐν ῥομφαίᾳ πεσεῖσθε, ἐπὶ τῶν ὁρίων τοῦ Ισραηλ κρινῶ ὑμᾶς· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

[10] Ye shall fall by the sword; I will judge you on the mountains of Israel; and ye shall know that I am the Lord.

[11] αὐτὴ ὑμῖν οὐκ ἔσται εἰς λέβητα, καὶ ὑμεῖς οὐ μὴ γένησθε ἐν μέσῳ αὐτῆς εἰς κρέα· ἐπὶ τῶν ὁρίων τοῦ Ισραηλ κρινῶ ὑμᾶς,

[12] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. –

[13] καὶ ἐγένετο ἐν τῷ προφητεύειν με καὶ Φαλτιας ὁ τοῦ Βαναιου ἀπέθανεν, καὶ πίπτω ἐπὶ πρόσωπόν μου καὶ ἀνεβόησα φωνῇ μεγάλῃ καὶ εἶπα Οἴμμοι οἴμμοι, κύριε, εἰς συντέλειαν σὺ ποιεῖς τοὺς καταλοίπους τοῦ Ισραηλ.

[13] And it came to pass, while I was prophesying, that Phaltias the son of Banaeas died. And I fell upon my face, and cried with a loud voice, and said, Alas, alas, O Lord! wilt thou utterly destroy the remnant of Israel?

[14] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[14] And the word of the Lord came to me, saying,

[15] Υἱὲ ἀνθρώπου, οἱ ἀδελφοί σου καὶ οἱ ἄνδρες τῆς αἰχμαλωσίας σου καὶ πᾶς ὁ οἶκος τοῦ Ισραηλ συντετέλεσται, οἷς εἶπαν αὐτοῖς οἱ κατοικοῦντες Ιερουσαλημ Μακρὰν ἀπέχετε ἀπὸ τοῦ κυρίου, ἡμῖν δέδοται ἡ γῆ εἰς κληρονομίαν.

[15] Son of man, thy brethren, and the men of thy captivity, and all the house of Israel are come to the full, to whom the inhabitants of Jerusalem said, Keep ye far away from the Lord: the land is given to us for an inheritance.

[16] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος ὅτι Ἀπώσομαι αὐτοὺς εἰς τὰ ἔθνη καὶ διασκορπιῶ αὐτοὺς εἰς πᾶσαν τὴν γῆν, καὶ ἔσομαι αὐτοῖς εἰς ἁγίασμα μικρὸν ἐν ταῖς χώραις, οὗ ἂν εἰσέλθωσιν ἐκεῖ.

[16] Therefore say thou,

Thus saith the Lord; I will cast them off among the nations, and will disperse them into every land, yet will I be to them for a little sanctuary in the countries which they shall enter.

[17] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Καὶ εἰσδέξομαι αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συνάξω αὐτοὺς ἐκ τῶν χωρῶν, οὗ διέσπειρα αὐτοὺς ἐν αὐταῖς, καὶ δώσω αὐτοῖς τὴν γῆν τοῦ Ισραηλ.

[17] Therefore say thou, Thus saith the Lord; I will also take them from the heathen, and gather them out of the lands wherein I have scattered them, and will give them the land of Israel.

[18] καὶ εἰσελεύσονται ἐκεῖ καὶ ἐξαροῦσιν πάντα τὰ βδελύγματα αὐτῆς καὶ πάσας τὰς ἀνομίας αὐτῆς ἐξ αὐτῆς.

[18] And they shall enter in there, and shall remove all the abominations of it, and all its iniquities from it.

[19] καὶ δώσω αὐτοῖς καρδίαν ἑτέραν καὶ πνεῦμα καινὸν δώσω ἐν αὐτοῖς καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν καὶ δώσω αὐτοῖς καρδίαν σαρκίνην,

[19] And I will give them another heart, and will put a new spirit within them; and will extract the heart of stone from their flesh, and give them a heart of flesh:

[20] ὅπως ἐν τοῖς προστάγμασίν μου πορεύωνται καὶ τὰ δικαιώματά μου φυλάσσωνται καὶ ποιῶσιν αὐτά· καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ

ἔσομαι αὐτοῖς εἰς θεόν.

[20] that they may walk in my commandments, and keep mine ordinances, and do them: and they shall be to me a people, and I will be to them a God.

[21] καὶ εἰς τὴν καρδίαν τῶν βδελυγμάτων αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, ὡς ἡ καρδία αὐτῶν ἐπορεύετο, τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα, λέγει κύριος.

[21] And as for the heart *set upon* their abominations and their iniquities, as their heart went *after them*, I have recompensed their ways on their heads, saith the Lord.

[22] Καὶ ἐξῆραν τὰ χερουβιν τὰς πτέρυγας αὐτῶν, καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἡ δόξα θεοῦ Ισραηλ ἐπ᾽ αὐτὰ ὑπεράνω αὐτῶν·

[22] Then the cherubs lifted up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

[23] καὶ ἀνέβη ἡ δόξα κυρίου ἐκ μέσης τῆς πόλεως καὶ ἔστη ἐπὶ τοῦ ὄρους, ὃ ἦν ἀπέναντι τῆς πόλεως.

[23] And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in front of the city.

[24] καὶ ἀνέλαβέν με πνεῦμα καὶ ἤγαγέν με εἰς γῆν Χαλδαίων εἰς τὴν αἰχμαλωσίαν ἐν ὁράσει ἐν πνεύματι θεοῦ· καὶ ἀνέβην ἀπὸ τῆς ὁράσεως, ἧς εἶδον,

[24] And the Spirit took me up, and brought me to the land of the Chaldeans, to the captivity, in a vision by the Spirit of God: and I went up after the vision which I saw.

[25] καὶ ἐλάλησα πρὸς τὴν αἰχμαλωσίαν πάντας τοὺς λόγους τοῦ κυρίου, οὓς ἔδειξέν μοι.

[25] And I spoke to the captivity all the words of the Lord which he had shewed me.

CHAPTER 12

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, ἐν μέσῳ τῶν ἀδικιῶν αὐτῶν σὺ κατοικεῖς, οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν, διότι οἶκος παραπικραίνων ἐστίν.

[2] Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: because it is a provoking house.

[3] καὶ σύ, υἱὲ ἀνθρώπου, ποίησον σεαυτῷ σκεύη αἰχμαλωσίας ἡμέρας ἐνώπιον αὐτῶν καὶ αἰχμαλωτευθήσῃ ἐκ τοῦ τόπου σου εἰς ἕτερον τόπον ἐνώπιον αὐτῶν, ὅπως ἴδωσιν, διότι οἶκος παραπικραίνων ἐστίν.

[3] Thou therefore, son of man, prepare thyself baggage for going into captivity by day in their sight; and thou shalt be led into captivity from thy place into another place in their sight; that they may see that it is a provoking house.

[4] καὶ ἐξοίσεις τὰ σκεύη σου ὡς σκεύη αἰχμαλωσίας ἡμέρας κατ᾽ ὀφθαλμοὺς αὐτῶν, καὶ σὺ ἐξελεύσῃ ἑσπέρας ὡς ἐκπορεύεται αἰχμάλωτος·

[4] And thou shalt carry forth thy baggage, baggage for captivity, by day before their eyes: and thou shalt go forth at even, as a captive goes forth, in their sight.

[5] ἐνώπιον αὐτῶν διόρυξον σεαυτῷ εἰς τὸν τοῖχον καὶ διεξελεύσῃ δι᾽ αὐτοῦ·

[5] Dig for thyself into the wall *of the house*, and thou shalt pass through it in their sight:

[6] ἐνώπιον αὐτῶν ἐπ᾽ ὤμων ἀναλημφθήσῃ καὶ κεκρυμμένος ἐξελεύσῃ, τὸ πρόσωπόν σου συγκαλύψεις καὶ οὐ μὴ ἴδῃς τὴν γῆν· διότι τέρας δέδωκά σε τῷ οἴκῳ Ισραηλ.

[6] thou shalt be lifted up on *men's* shoulders, and shalt go forth in secret: thou shalt cover thy face, and shalt not see the ground: because I have

made thee a sign to the house of Israel.

[7] καὶ ἐποίησα οὕτως κατὰ πάντα, ὅσα ἐνετείλατό μοι, καὶ σκεύη ἐξήνεγκα ὡς σκεύη αἰχμαλωσίας ἡμέρας καὶ ἑσπέρας διώρυξα ἐμαυτῷ τὸν τοῖχον καὶ κεκρυμμένος ἐξῆλθον, ἐπ᾽ ὤμων ἀνελήμφθην ἐνώπιον αὐτῶν. –

[7] And I did thus according to all that he commanded me; and I carried forth my baggage for captivity by day, and in the evening I dug through the wall for myself, and went out secretly; I was taken up on *men's* shoulders before them.

[8] καὶ ἐγένετο λόγος κυρίου πρός με τὸ πρωῒ λέγων

[8] And the word of the Lord came to me in the morning, saying,

[9] Υἱὲ ἀνθρώπου, οὐκ εἶπαν πρὸς σὲ ὁ οἶκος τοῦ Ισραηλ οἶκος ὁ παραπικραίνων Τί σὺ ποιεῖς;

[9] Son of man, have not the house of Israel, the provoking house, said to thee, What doest thou?

[10] εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος κύριος Ὁ ἄρχων καὶ ὁ ἀφηγούμενος ἐν Ιερουσαλημ καὶ παντὶ οἴκῳ Ισραηλ, οἳ εἰσιν ἐν μέσῳ αὐτῶν,

[10] Say to them,

Thus saith the Lord God, the Prince and the Ruler in Israel, even to all the house of Israel who are in the midst of them:

[11] εἰπὸν ὅτι ἐγὼ τέρατα ποιῶ ἐν μέσῳ αὐτῆς· ὃν τρόπον πεποίηκα, οὕτως ἔσται αὐτοῖς· ἐν μετοικεσίᾳ καὶ ἐν αἰχμαλωσίᾳ πορεύσονται,

[11] say, I am performing signs: as I have done, so shall it be to him: they shall go into banishment and captivity.

[12] καὶ ὁ ἄρχων ἐν μέσῳ αὐτῶν ἐπ᾽ ὤμων ἀρθήσεται καὶ κεκρυμμένος ἐξελεύσεται διὰ τοῦ τοίχου, καὶ διορύξει τοῦ ἐξελθεῖν αὐτὸν δι᾽ αὐτοῦ· τὸ πρόσωπον αὐτοῦ συγκαλύψει, ὅπως μὴ ὁραθῇ ὀφθαλμῷ, καὶ αὐτὸς τὴν γῆν οὐκ ὄψεται.

[12] And the prince in the midst of them shall be borne upon shoulders, and shall go forth in secret through the wall, and shall dig so that he may

go forth thereby: he shall cover his face, that he may not be seen by *any* eye, and he himself shall not see the ground.

[13] καὶ ἐκπετάσω τὸ δίκτυόν μου ἐπ᾽ αὐτόν, καὶ συλλημφθήσεται ἐν τῇ περιοχῇ μου, καὶ ἄξω αὐτὸν εἰς Βαβυλῶνα εἰς γῆν Χαλδαίων, καὶ αὐτὴν οὐκ ὄψεται καὶ ἐκεῖ τελευτήσει.

[13] And I will spread out my net upon him, and he shall be caught in my toils: and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, though he shall die there.

[14] καὶ πάντας τοὺς κύκλῳ αὐτοῦ τοὺς βοηθοὺς αὐτοῦ καὶ πάντας τοὺς ἀντιλαμβανομένους αὐτοῦ διασπερῶ εἰς πάντα ἄνεμον καὶ ῥομφαίαν ἐκκενώσω ὀπίσω αὐτῶν·

[14] And I will scatter to every wind all his assistants round about him, and all that help him; and I will draw out a sword after them;

[15] καὶ γνώσονται διότι ἐγὼ κύριος ἐν τῷ διασκορπίσαι με αὐτοὺς ἐν τοῖς ἔθνεσιν, καὶ διασπερῶ αὐτοὺς ἐν ταῖς χώραις.

[15] And they shall know that I am the Lord, when I have scattered them among the nations; and I will disperse them in the countries.

[16] καὶ ὑπολείψομαι ἐξ αὐτῶν ἄνδρας ἀριθμῷ ἐκ ῥομφαίας καὶ ἐκ λιμοῦ καὶ ἐκ θανάτου, ὅπως ἐκδιηγῶνται πάσας τὰς ἀνομίας αὐτῶν ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθοσαν ἐκεῖ· καὶ γνώσονται ὅτι ἐγὼ κύριος. –

[16] And I will leave of them *a few* men in number *spared* from the sword, and from famine, and pestilence; that they may declare all their iniquities among the nations whither they have gone; and they shall know that I am the Lord.

[17] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[17] And the word of the Lord came to me, saying,

[18] Υἱὲ ἀνθρώπου, τὸν ἄρτον σου μετ᾽ ὀδύνης φάγεσαι καὶ τὸ ὕδωρ σου μετὰ βασάνου καὶ θλίψεως πίεσαι

[18] Son of man, eat thy bread with sorrow, and drink *thy* water with torment and affliction.

[19] καὶ ἐρεῖς πρὸς τὸν λαὸν τῆς γῆς Τάδε λέγει κύριος τοῖς κατοικοῦσιν Ιερουσαλημ ἐπὶ τῆς γῆς τοῦ Ισραηλ Τοὺς ἄρτους αὐτῶν μετ᾽ ἐνδείας φάγονται καὶ τὸ ὕδωρ αὐτῶν μετὰ ἀφανισμοῦ πίονται, ὅπως ἀφανισθῇ ἡ γῆ σὺν πληρώματι αὐτῆς, ἐν ἀσεβείᾳ γὰρ πάντες οἱ κατοικοῦντες ἐν αὐτῇ·

[19] And thou shalt say to the people of the land, Thus saith the Lord to the inhabitants of Jerusalem, on the land of Israel; They shall eat their bread in scarcity, and shall drink their water in desolation, that the land may be desolate with all that it contains: for all that dwell in it are ungodly.

[20] καὶ αἱ πόλεις αὐτῶν αἱ κατοικούμεναι ἐξερημωθήσονται, καὶ ἡ γῆ εἰς ἀφανισμὸν ἔσται· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

[20] And their inhabited cities shall be laid utterly waste, and the land shall be desolate; and ye shall know that I am the Lord.

[21] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[21] And the word of the Lord came to me, saying,

[22] Υἱὲ ἀνθρώπου, τίς ὑμῖν ἡ παραβολὴ αὕτη ἐπὶ τῆς γῆς τοῦ Ισραηλ λέγοντες Μακρὰν αἱ ἡμέραι ἀπόλωλεν ὅρασις;

[22] Son of man, what is your parable on the land of Israel, that ye say, The days are long, the vision has perished?

[23] διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Ἀποστρέψω τὴν παραβολὴν ταύτην, καὶ οὐκέτι μὴ εἴπωσιν τὴν παραβολὴν ταύτην οἶκος τοῦ Ισραηλ, ὅτι λαλήσεις πρὸς αὐτούς Ἤγγίκασιν αἱ ἡμέραι καὶ λόγος πάσης ὁράσεως·

[23] Therefore say to them,

Thus saith the Lord; I will even set aside this parable, and the house of Israel shall no more at all use this parable: for thou shalt say to them, The days are at hand, and the import of every vision.

[24] ὅτι οὐκ ἔσται ἔτι πᾶσα ὅρασις ψευδὴς καὶ μαντευόμενος τὰ πρὸς χάριν ἐν μέσῳ τῶν υἱῶν Ισραηλ,

[24] For there shall no more be any false vision, nor any one prophesying flatteries in the midst of the children of Israel.

[25] διότι ἐγὼ κύριος λαλήσω τοὺς λόγους μου, λαλήσω καὶ ποιήσω καὶ οὐ μὴ μηκύνω ἔτι, ὅτι ἐν ταῖς ἡμέραις ὑμῶν, οἶκος ὁ παραπικραίνων, λαλήσω λόγον καὶ ποιήσω, λέγει κύριος. –

[25] For I the Lord will speak my words; I will speak and perform *them*, and will no more delay, for in your days, O provoking house, I will speak the word, and will perform *it*, saith the Lord.

[26] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[26] Moreover the word of the Lord came to me, saying,

[27] Υἱὲ ἀνθρώπου, ἰδοὺ οἶκος Ισραηλ ὁ παραπικραίνων λέγοντες λέγουσιν Ἡ ὅρασις, ἣν οὗτος ὁρᾷ, εἰς ἡμέρας πολλάς, καὶ εἰς καιροὺς μακροὺς οὗτος προφητεύει.

[27] Son of man, behold, the provoking house of Israel boldly say, The vision which this man sees is for many days, and he prophesy for times afar off.

[28] διὰ τοῦτο εἰπὸν πρὸς αὐτούς Τάδε λέγει κύριος Οὐ μὴ μηκύνωσιν οὐκέτι πάντες οἱ λόγοι μου, οὓς ἂν λαλήσω· λαλήσω καὶ ποιήσω, λέγει κύριος.

[28] Therefore say to them,

Thus saith the Lord; Henceforth none of my words shall linger, which I shall speak: I will speak and do, saith the Lord.

CHAPTER 13

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τοὺς προφήτας τοῦ Ισραηλ καὶ προφητεύσεις καὶ ἐρεῖς πρὸς αὐτούς Ἀκούσατε λόγον κυρίου

[2] Son of man, prophesy against the prophets of Israel, and thou shalt prophesy, and shalt say to them, Hear ye the word of the Lord:

[3] Τάδε λέγει κύριος Οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν καὶ τὸ καθόλου μὴ βλέπουσιν.

[3] Thus saith the Lord, Woe to them that prophesy out of their own heart, and who see nothing at all.

[4] οἱ προφῆταί σου, Ισραηλ, ὡς ἀλώπεκες ἐν ταῖς ἐρήμοις·

[4] Thy prophets, O Israel, are like foxes in the deserts.

[5] οὐκ ἔστησαν ἐν στερεώματι καὶ συνήγαγον ποίμνια ἐπὶ τὸν οἶκον τοῦ Ισραηλ, οὐκ ἀνέστησαν οἱ λέγοντες Ἐν ἡμέρᾳ κυρίου·

[5] They have not continued steadfast, and they have gathered flocks against the house of Israel, they that say,

[6] βλέποντες ψευδῆ, μαντευόμενοι μάταια οἱ λέγοντες Λέγει κύριος, καὶ κύριος οὐκ ἀπέσταλκεν αὐτούς, καὶ ἤρξαντο τοῦ ἀναστῆσαι λόγον.

[6] In the day of the Lord, have not stood, seeing false *visions*, prophesying vanities, who say, The Lord saith, and the Lord has not sent them, and they began *to try* to confirm the word.

[7] οὐχ ὅρασιν ψευδῆ ἑωράκατε καὶ μαντείας ματαίας εἰρήκατε;

[7] Have ye not seen a false vision? and spoken vain prophecies?

[8] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ἀνθ ὧν οἱ λόγοι ὑμῶν ψευδεῖς καὶ αἱ μαντεῖαι ὑμῶν μάταιαι, διὰ τοῦτο ἰδοὺ ἐγὼ ἐφ᾽ ὑμᾶς, λέγει κύριος,

[8] And therefore say,

Thus saith the Lord; Because your words are false, and your prophecies are vain, therefore, behold, I am against you, saith the Lord.

[9] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς προφήτας τοὺς ὁρῶντας ψευδῆ καὶ τοὺς ἀποφθεγγομένους μάταια· ἐν παιδείᾳ τοῦ λαοῦ μου οὐκ ἔσονται οὐδὲ ἐν γραφῇ οἴκου Ισραηλ οὐ γραφήσονται καὶ εἰς τὴν γῆν τοῦ Ισραηλ οὐκ εἰσελεύσονται· καὶ γνώσονται διότι ἐγὼ κύριος.

[9] And I will stretch forth my hand against the prophets that see false *visions*, and those that utter vanities: they shall not partake of the instruction of my people, neither shall they be written in the roll of the house of Israel, and they shall not enter into the land of Israel; and they shall know that I am the Lord.

[10] ἀνθ’ ὧν τὸν λαόν μου ἐπλάνησαν λέγοντες Εἰρήνη εἰρήνη, καὶ οὐκ ἦν εἰρήνη, καὶ οὗτος οἰκοδομεῖ τοῖχον, καὶ αὐτοὶ ἀλείφουσιν αὐτόν, εἰ πεσεῖται,

[10] Because they have caused my people to err, saying, Peace; and there is no peace; and one builds a wall, and they plaster it, — it shall fall.

[11] εἰπὸν πρὸς τοὺς ἀλείφοντας Πεσεῖται, καὶ ἔσται ὑετὸς κατακλύζων, καὶ δώσω λίθους πετροβόλους εἰς τοὺς ἐνδέσμους αὐτῶν, καὶ πεσοῦνται, καὶ πνεῦμα ἐξαῖρον, καὶ ῥαγήσεται.

[11] Say to them that plaster *it*, It shall fall; and there shall be a flooding rain; and I will send great stones upon their joinings, and they shall fall; and there shall be a sweeping wind, and it shall be broken.

[12] καὶ ἰδοὺ πέπτωκεν ὁ τοῖχος, καὶ οὐκ ἐροῦσιν πρὸς ὑμᾶς Ποῦ ἐστιν ἡ ἀλοιφὴ ὑμῶν, ἣν ἠλείψατε;

[12] And lo! the wall has fallen; and will they not say to you, Where is your plaster wherewith ye plastered *it*?

[13] διὰ τοῦτο τάδε λέγει κύριος Καὶ ῥήξω πνοὴν ἐξαίρουσαν μετὰ θυμοῦ, καὶ ὑετὸς κατακλύζων ἐν ὀργῇ μου ἔσται, καὶ τοὺς λίθους τοὺς πετροβόλους ἐν θυμῷ ἐπάξω εἰς συντέλειαν

[13] Therefore thus saith the Lord; I will even cause to burst forth a sweeping blast with fury, and there shall be a flooding rain in my wrath; and in *my* fury I will bring on great stones for complete destruction.

[14] καὶ κατασκάψω τὸν τοῖχον, ὃν ἠλείψατε, καὶ πεσεῖται· καὶ θήσω αὐτὸν ἐπὶ τὴν γῆν, καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ, καὶ πεσεῖται, καὶ συντελεσθήσεσθε μετ᾽ ἐλέγχων· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

[14] And I will break down the wall which ye have plastered, and it shall fall; and I will lay it on the ground, and its foundations shall be discovered, and it shall fall; and ye shall be consumed with rebukes: and ye shall know that I am the Lord.

[15] καὶ συντελέσω τὸν θυμόν μου ἐπὶ τὸν τοῖχον καὶ ἐπὶ τοὺς ἀλείφοντας αὐτόν, καὶ πεσεῖται. καὶ εἶπα πρὸς ὑμᾶς Οὐκ ἔστιν ὁ τοῖχος οὐδὲ οἱ ἀλείφοντες αὐτὸν

[15] And I will accomplish my wrath upon the wall, and upon them that plaster it; it shall fall: and I said to you, The wall is not, nor they that plaster it,

[16] προφῆται τοῦ Ισραηλ οἱ προφητεύοντες ἐπὶ Ιερουσαλημ καὶ οἱ ὁρῶντες αὐτῇ εἰρήνην, καὶ εἰρήνη οὐκ ἔστιν, λέγει κύριος. –

[16] even the prophets of Israel, who prophesy concerning Jerusalem, and who see *visions of* peace for her, and there is no peace, saith the Lord.

[17] καὶ σύ, υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰς θυγατέρας τοῦ λαοῦ σου τὰς προφητευούσας ἀπὸ καρδίας αὐτῶν καὶ προφήτευσον ἐπ᾽ αὐτὰς

[17] And thou, son of man, set thy face firmly against the daughters of thy people, that prophesy out of their own heart; and prophesy against them.

[18] καὶ ἐρεῖς Τάδε λέγει κύριος Οὐαὶ ταῖς συρραπτούσαις προσκεφάλαια ἐπὶ πάντα ἀγκῶνα χειρὸς καὶ ποιούσαις ἐπιβόλαια ἐπὶ πᾶσαν κεφαλὴν πάσης ἡλικίας τοῦ διαστρέφειν ψυχάς· αἱ ψυχαὶ διεστράφησαν τοῦ λαοῦ μου, καὶ ψυχὰς περιεποιοῦντο.

[18] And thou shalt say, Thus saith the Lord, Woe to the *women* that sew pillows under every elbow, and make kerchiefs on the head of every stature to pervert souls! The souls of my people are perverted, and they have saved souls alive.

[19] καὶ ἐβεβήλουν με πρὸς τὸν λαόν μου ἕνεκεν δρακὸς κριθῶν καὶ ἕνεκεν κλασμάτων ἄρτου τοῦ ἀποκτεῖναι ψυχάς, ἃς οὐκ ἔδει ἀποθανεῖν,

καὶ τοῦ περιποιήσασθαι ψυχάς, ἃς οὐκ ἔδει ζῆσαι, ἐν τῷ ἀποφθέγγεσθαι ὑμᾶς λαῷ εἰσακούοντι μάταια ἀποφθέγματα.

[19] And they have dishonoured me before my people for a handful of barley, and for pieces of bread, to slay the souls which should not die, and to save alive the souls which should not live, while ye speak to a people hearing vain speeches.

[20] διὰ τοῦτο τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ τὰ προσκεφάλαια ὑμῶν, ἐφ᾽ ἃ ὑμεῖς συστρέφετε ἐκεῖ ψυχάς, καὶ διαρρήξω αὐτὰ ἀπὸ τῶν βραχιόνων ὑμῶν καὶ ἐξαποστελῶ τὰς ψυχάς, ἃς ὑμεῖς ἐκστρέφετε τὰς ψυχὰς αὐτῶν, εἰς διασκορπισμόν·

[20] Therefore thus saith the Lord God, Behold, I am against your pillows, whereby ye there confound souls, and I will tear them away from your arms, and will set at liberty their souls which ye pervert to scatter them.

[21] καὶ διαρρήξω τὰ ἐπιβόλαια ὑμῶν καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν, καὶ οὐκέτι ἔσονται ἐν χερσὶν ὑμῶν εἰς συστροφήν· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

[21] And I will tear your Kerchiefs, and will rescue my people out of your hands, and they shall no longer be in your hands to be confounded; and ye shall know that I am the Lord.

[22] ἀνθ᾽ ὧν διεστρέφετε καρδίαν δικαίου ἀδίκως καὶ ἐγὼ οὐ διέστρεφον αὐτὸν καὶ τοῦ κατισχῦσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ζῆσαι αὐτόν,

[22] Because ye have perverted the heart of the righteous, whereas I perverted him not, and *that* in order to strengthen the hands of the wicked, that he should not at all turn from his evil way and live:

[23] διὰ τοῦτο ψευδῆ οὐ μὴ ἴδητε καὶ μαντείας οὐ μὴ μαντεύσησθε ἔτι, καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν· καὶ γνώσεσθε ὅτι ἐγὼ κύριος.

[23] therefore ye shall not see false *visions*, and ye shall no more utter prophecies: but I will deliver my people out of your hand; and ye shall know that I am the Lord.

CHAPTER 14

[1] Καὶ ἦλθον πρός με ἄνδρες ἐκ τῶν πρεσβυτέρων τοῦ Ισραηλ καὶ ἐκάθισαν πρὸ προσώπου μου.

[1] And there came to me men of the people of Israel, of the elders, and sat before me.

[2] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[2] And the word of the Lord came to me, saying,

[3] Υἱὲ ἀνθρώπου, οἱ ἄνδρες οὗτοι ἔθεντο τὰ διανοήματα αὐτῶν ἐπὶ τὰς καρδίας αὐτῶν καὶ τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν ἔθηκαν πρὸ προσώπου αὐτῶν· εἰ ἀποκρινόμενος ἀποκριθῶ αὐτοῖς;

[3] Son of man, these men have conceived their devices in their hearts, and have set before their faces the punishment of their iniquities: shall I indeed answer them?

[4] διὰ τοῦτο λάλησον αὐτοῖς καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ισραηλ, ὃς ἂν θῇ τὰ διανοήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην, ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ,

[4] Therefore speak to them, and thou shalt say to them, Thus saith the Lord; Any man of the house of Israel, who shall conceive his devices in his heart, and shall set the punishment of his iniquity before his face, and shall come to the prophet; I the Lord will answer him *according to the things* in which his mind is entangled,

[5] ὅπως πλαγιάσῃ τὸν οἶκον τοῦ Ισραηλ κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριωμένας ἀπ᾽ ἐμοῦ ἐν τοῖς ἐνθυμήμασιν αὐτῶν.

[5] that he should turn aside the house of Israel, according to their hearts that are estranged from me in their thoughts.

[6] διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος κύριος Ἐπιστράφητε καὶ ἀποστρέψατε ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν καὶ ἀπὸ πασῶν τῶν ἀσεβειῶν ὑμῶν καὶ ἐπιστρέψατε τὰ πρόσωπα ὑμῶν.

[6] Therefore say to the house of Israel, Thus saith the Lord God, Be converted, and turn from your *evil* practices, and from all your sins, and turn your faces back again.

[7] διότι ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ισραηλ καὶ ἐκ τῶν προσηλύτων τῶν προσηλυτευόντων ἐν τῷ Ισραηλ, ὃς ἂν ἀπαλλοτριωθῇ ἀπ᾽ ἐμοῦ καὶ θῆται τὰ ἐνθυμήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην τοῦ ἐπερωτῆσαι αὐτὸν ἐν ἐμοί, ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν ᾧ ἐνέχεται ἐν αὐτῷ·

[7] For any man of the house of Israel, or of the strangers that sojourn in Israel, who shall separate himself from me, and conceive his imaginations in his heart, and set before his face the punishment of his iniquity, and come to the prophet to enquire of him concerning me; I the Lord will answer him, *according to the things* wherein he is entangled.

[8] καὶ στηριῶ τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ θήσομαι αὐτὸν εἰς ἔρημον καὶ εἰς ἀφανισμὸν καὶ ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου· καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος.

[8] And I will set my face against that man, and will make him desolate and ruined, and will cut him off from the midst of my people; and ye shall know that I am the Lord.

[9] καὶ ὁ προφήτης ἐὰν πλανηθῇ καὶ λαλήσῃ, ἐγὼ κύριος πεπλάνηκα τὸν προφήτην ἐκεῖνον καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτὸν καὶ ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου Ισραηλ.

[9] And if a prophet should cause to err and should speak, I the Lord have caused that prophet to err, and will stretch out my hand upon him, and will utterly destroy him from the midst of my people Israel.

[10] καὶ λήμψονται τὴν ἀδικίαν αὐτῶν· κατὰ τὸ ἀδίκημα τοῦ ἐπερωτῶντος καὶ κατὰ τὸ ἀδίκημα ὁμοίως τῷ προφήτῃ ἔσται,

[10] And they shall bear their iniquity according to the trespass of him that asks; and it shall be in like manner to the prophet according to the trespass:

[11] ὅπως μὴ πλανᾶται ἔτι ὁ οἶκος τοῦ Ισραηλ ἀπ᾽ ἐμοῦ, καὶ ἵνα μὴ μιαίνωνται ἔτι ἐν πᾶσιν τοῖς παραπτώμασιν αὐτῶν· καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν, λέγει κύριος.

[11] that the house of Israel may no go astray from me, and that they may no more defile themselves with any of their transgressions: so shall they be my people, and I will be their God, saith the Lord.

[12] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[12] And the word of the Lord came to me, saying,

[13] Υἱὲ ἀνθρώπου, γῆ ἐὰν ἁμάρτῃ μοι τοῦ παραπεσεῖν παράπτωμα καὶ ἐκτενῶ τὴν χεῖρά μου ἐπ᾽ αὐτὴν καὶ συντρίψω αὐτῆς στήριγμα ἄρτου καὶ ἐξαποστελῶ ἐπ᾽ αὐτὴν λιμὸν καὶ ἐξαρῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτήνη,

[13] Son of man, if a land shall sin against me by committing a trespass, then will I stretch out my hand upon it, and will break its staff of bread, and will send forth famine upon it, and cut off from it man and beast.

[14] καὶ ἐὰν ὦσιν οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς, Νωε καὶ Δανιηλ καὶ Ιωβ, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται, λέγει κύριος.

[14] And though these three men should be in the midst of it, Noe, and Daniel, and Job, they *alone* should be delivered by their righteousness, saith the Lord.

[15] ἐὰν καὶ θηρία πονηρὰ ἐπάγω ἐπὶ τὴν γῆν καὶ τιμωρήσομαι αὐτὴν καὶ ἔσται εἰς ἀφανισμὸν καὶ οὐκ ἔσται ὁ διοδεύων ἀπὸ προσώπου τῶν θηρίων,

[15] If again I bring evil beasts upon the land, and take vengeance upon it, and it be ruined, and there be no one to pass through for fear of the wild beasts:

[16] καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς ὦσι, ζῶ ἐγώ, λέγει κύριος, εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, ἀλλ᾽ ἢ αὐτοὶ μόνοι σωθήσονται, ἡ δὲ γῆ ἔσται εἰς ὄλεθρον.

[16] and *if* these three men should be in the midst of it, *as* I live, saith the Lord, neither sons nor daughters shall be saved, but these only shall be saved, and the land shall be destroyed.

[17] ἢ καὶ ῥομφαίαν ἐὰν ἐπάγω ἐπὶ τὴν γῆν ἐκείνην καὶ εἴπω Ῥομφαία διελθάτω διὰ τῆς γῆς, καὶ ἐξαρῶ ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος,

[17] Or again if I bring a sword upon that land, and say, Let the sword go through the land; and I cut off from them man and beast:

[18] καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς, ζῶ ἐγώ, λέγει κύριος, οὐ μὴ ῥύσωνται υἱοὺς οὐδὲ θυγατέρας, αὐτοὶ μόνοι σωθήσονται.

[18] though these three men were in the midst of it, as I live, saith the Lord, they shall not deliver sons or daughters, but they only shall be saved themselves.

[19] ἢ καὶ θάνατον ἐπαποστείλω ἐπὶ τὴν γῆν ἐκείνην καὶ ἐκχεῶ τὸν θυμόν μου ἐπ᾽ αὐτὴν ἐν αἵματι τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος,

[19] Or *if* again I send pestilence upon that land, and pour out my wrath upon it in blood, to destroy from off it man and beast:

[20] καὶ Νωε καὶ Δανιηλ καὶ Ιωβ ἐν μέσῳ αὐτῆς, ζῶ ἐγώ, λέγει κύριος, ἐὰν υἱοὶ ἢ θυγατέρες ὑπολειφθῶσιν, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν ῥύσονται τὰς ψυχὰς αὐτῶν.

[20] and should Noe, and Daniel, and Job, be in the midst of it, *as* I live, saith the Lord, there shall be left *them* neither sons nor daughters; *only* they by their righteousness shall deliver their souls.

[21] τάδε λέγει κύριος Ἐὰν δὲ καὶ τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηράς, ῥομφαίαν καὶ λιμὸν καὶ θηρία πονηρὰ καὶ θάνατον, ἐξαποστείλω ἐπὶ Ιερουσαλημ τοῦ ἐξολεθρεῦσαι ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος

[21] Thus saith the Lord, And if I even send upon Jerusalem my four sore judgements, sword, and famine, and evil beasts, and pestilence, to destroy from out of it man and beast;

[22] καὶ ἰδοὺ ὑπολελειμμένοι ἐν αὐτῇ οἱ ἀνασεσῳσμένοι αὐτῆς, οἳ ἐξάγουσιν ἐξ αὐτῆς υἱοὺς καὶ θυγατέρας, ἰδοὺ αὐτοὶ ἐκπορεύονται πρὸς ὑμᾶς, καὶ ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν καὶ μεταμεληθήσεσθε ἐπὶ τὰ κακά, ἃ ἐπήγαγον ἐπὶ Ιερουσαλημ, πάντα τὰ κακὰ ἃ ἐπήγαγον ἐπ᾽ αὐτήν,

[22] yet, behold, *there shall be* men left in it, the escaped thereof, who *shall* lead forth of it sons and daughters: behold, they *shall* go forth to you, land ye shall see their ways and their thoughts: and ye shall mourn over the evils which I have brought upon Jerusalem, *even* all the evils which I have brought upon it.

[23] καὶ παρακαλέσουσιν ὑμᾶς, διότι ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν, καὶ ἐπιγνώσεσθε διότι οὐ μάτην πεποίηκα πάντα, ὅσα ἐποίησα ἐν αὐτῇ, λέγει κύριος.

[23] And they shall comfort you, because ye shall see their ways and their thoughts: and ye shall know that I have not done in vain all that I have done in it, saith the Lord.

CHAPTER 15

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Καὶ σύ, υἱὲ ἀνθρώπου, τί ἂν γένοιτο τὸ ξύλον τῆς ἀμπέλου ἐκ πάντων τῶν ξύλων τῶν κλημάτων τῶν ὄντων ἐν τοῖς ξύλοις τοῦ δρυμοῦ;

[2] And thou, son of man — of all the wood, of the branches that are among the trees of the forest, what shall be made of the wood of the vine?

[3] εἰ λήμψονται ἐξ αὐτῆς ξύλον τοῦ ποιῆσαι εἰς ἐργασίαν; εἰ λήμψονται ἐξ αὐτῆς πάσσαλον τοῦ κρεμάσαι ἐπ᾽ αὐτὸν πᾶν σκεῦος;

[3] Will they take wood of it to make *it fit* for work? will they take of it a peg to hang any vessel upon it?

[4] πάρεξ πυρὶ δέδοται εἰς ἀνάλωσιν, τὴν κατ᾽ ἐνιαυτὸν κάθαρσιν ἀπ᾽ αὐτῆς ἀναλίσκει τὸ πῦρ, καὶ ἐκλείπει εἰς τέλος· μὴ χρήσιμον ἔσται εἰς ἐργασίαν;

[4] It is only given to the fire to be consumed; the fire consumes that which is yearly pruned of it, and it is utterly gone. Will it be useful for *any* work?

[5] οὐδὲ ἔτι αὐτοῦ ὄντος ὁλοκλήρου οὐκ ἔσται εἰς ἐργασίαν. μὴ ὅτι ἐὰν καὶ πῦρ αὐτὸ ἀναλώσῃ εἰς τέλος, εἰ ἔσται ἔτι εἰς ἐργασίαν;

[5] Not even while it is yet whole will it be *useful* for *any* work: if the fire shall have utterly consumed it, will it still be *fit* for work?

[6] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ὃν τρόπον τὸ ξύλον τῆς ἀμπέλου ἐν τοῖς ξύλοις τοῦ δρυμοῦ, ὃ δέδωκα αὐτὸ τῷ πυρὶ εἰς ἀνάλωσιν, οὕτως δέδωκα τοὺς κατοικοῦντας Ιερουσαλημ.

[6] Therefore say,

Thus saith the Lord, As the vine-tree among the trees of the forest, which I have given up to the fire to be consumed, so have I given up the inhabitants of Jerusalem.

[7] καὶ δώσω τὸ πρόσωπόν μου ἐπ᾽ αὐτούς· ἐκ τοῦ πυρὸς ἐξελεύσονται, καὶ πῦρ αὐτοὺς καταφάγεται, καὶ ἐπιγνώσονται ὅτι ἐγὼ κύριος ἐν τῷ στηρίσαι με τὸ πρόσωπόν μου ἐπ᾽ αὐτούς.

[7] And I will set my face against them; they shall go forth of the fire, and *yet* fire shall devour them; and they shall know that I am the Lord, when I have set my face against them.

[8] καὶ δώσω τὴν γῆν εἰς ἀφανισμὸν ἀνθ᾽ ὧν παρέπεσον παραπτώματι, λέγει κύριος.

[8] And I will give up the land to ruin, because they have utterly transgressed, saith the Lord.

CHAPTER 16

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] Moreover the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, διαμάρτυραι τῇ Ιερουσαλημ τὰς ἀνομίας αὐτῆς

[2] Son of man, testify to Jerusalem *of* her iniquities;

[3] καὶ ἐρεῖς Τάδε λέγει κύριος τῇ Ιερουσαλημ Ἡ ῥίζα σου καὶ ἡ γένεσίς σου ἐκ γῆς Χανααν, ὁ πατήρ σου Αμορραῖος, καὶ ἡ μήτηρ σου Χετταία.

[3] and thou shalt say,

Thus saith the Lord to Jerusalem; Thy root and thy birth are of the land of Chanaan: thy father was an Amorite, and thy mother a Chettite.

[4] καὶ ἡ γένεσίς σου· ἐν ᾗ ἡμέρᾳ ἐτέχθης, οὐκ ἔδησαν τοὺς μαστούς σου, καὶ ἐν ὕδατι οὐκ ἐλούσθης οὐδὲ ἁλὶ ἡλίσθης καὶ σπαργάνοις οὐκ ἐσπαργανώθης,

[4] And *as for* thy birth in the day wherein thou wast born, thou didst not bind thy breasts, and thou wast not washed in water, neither wast thou salted with salt, neither wast thou swathed in swaddling-bands.

[5] οὐδὲ ἐφείσατο ὁ ὀφθαλμός μου ἐπὶ σοὶ τοῦ ποιῆσαί σοι ἓν ἐκ πάντων τούτων τοῦ παθεῖν τι ἐπὶ σοί, καὶ ἀπερρίφης ἐπὶ πρόσωπον τοῦ πεδίου τῇ σκολιότητι τῆς ψυχῆς σου ἐν ᾗ ἡμέρᾳ ἐτέχθης.

[5] Nor did mine eye pity thee, to do for thee one of all these things, to feel at all for thee; but thou wast cast out on the face of the field, because of the deformity of thy person, in the day wherein thou wast born.

[6] καὶ διῆλθον ἐπὶ σὲ καὶ εἶδόν σε πεφυρμένην ἐν τῷ αἵματί σου καὶ εἶπά σοι Ἐκ τοῦ αἵματός σου ζωή·

[6] And I passed by to thee, and saw thee polluted in thy blood; and I said to thee, *Let there be* life out of thy blood:

[7] πληθύνου· καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ δέδωκά σε. καὶ ἐπληθύνθης καὶ ἐμεγαλύνθης καὶ εἰσῆλθες εἰς πόλεις πόλεων· οἱ μαστοί σου ἀνωρθώθησαν, καὶ ἡ θρίξ σου ἀνέτειλεν, σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα.

[7] increase; I have made thee as the springing grass of the field. So thou didst increase and grow, and didst enter into great cities: thy breasts were set, and thy hair grew, whereas thou wast naked and bare.

[8] καὶ διῆλθον διὰ σοῦ καὶ εἶδόν σε, καὶ ἰδοὺ καιρός σου καιρὸς καταλυόντων, καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σὲ καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου· καὶ ὤμοσά σοι καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος, καὶ ἐγένου μοι.

[8] And I passed by thee and saw thee, and, behold, *it was* thy time and a time of resting; and I spread my wings over thee, and covered thy shame, and swear to thee: and I entered into covenant with thee, saith the Lord, and thou becamest mine.

[9] καὶ ἔλουσά σε ἐν ὕδατι καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ καὶ ἔχρισά σε ἐν ἐλαίῳ

[9] And I washed thee in water, and washed thy blood from thee, and anointed thee with oil.

[10] καὶ ἐνέδυσά σε ποικίλα καὶ ὑπέδησά σε ὑάκινθον καὶ ἔζωσά σε βύσσῳ καὶ περιέβαλόν σε τριχάπτῳ

[10] And I clothed thee with embroidered *garments*, and clothed thee beneath with purple, and girded thee with fine linen, and clothed thee with silk,

[11] καὶ ἐκόσμησά σε κόσμῳ καὶ περιέθηκα ψέλια περὶ τὰς χεῖράς σου καὶ κάθεμα περὶ τὸν τράχηλόν σου

[11] and decked thee also with ornaments, and put bracelets on thine hands, and a necklace on thy neck.

[12] καὶ ἔδωκα ἐνώτιον περὶ τὸν μυκτῆρά σου καὶ τροχίσκους ἐπὶ τὰ ὦτά σου καὶ στέφανον καυχήσεως ἐπὶ τὴν κεφαλήν σου·

[12] And I put a pendant on thy nostril, and rings in thine ears, and a crown of glory on thine head.

[13] καὶ ἐκοσμήθης χρυσίῳ καὶ ἀργυρίῳ, καὶ τὰ περιβόλαιά σου βύσσινα καὶ τρίχαπτα καὶ ποικίλα· σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἔφαγες καὶ ἐγένου καλὴ σφόδρα.

[13] So thou wast adorned with gold and silver; and thy raiment was of fine linen, and silk, and variegated work: thou didst eat fine flour, and oil, and honey, and didst become extremely beautiful.

[14] καὶ ἐξῆλθέν σου ὄνομα ἐν τοῖς ἔθνεσιν ἐν τῷ κάλλει σου, διότι συντετελεσμένον ἦν ἐν εὐπρεπείᾳ ἐν τῇ ὡραιότητι, ᾗ ἔταξα ἐπὶ σέ, λέγει κύριος. –

[14] And thy name went forth among the nations for thy beauty: because it was perfected with elegance, *and* in the comeliness which I put upon thee, saith the Lord.

[15] καὶ ἐπεποίθεις ἐν τῷ κάλλει σου καὶ ἐπόρνευσας ἐπὶ τῷ ὀνόματί σου καὶ ἐξέχεας τὴν πορνείαν σου ἐπὶ πάντα πάροδον, ὃ οὐκ ἔσται.

[15] Thou didst trust in thy beauty, and didst go a-whoring because of thy renown, and didst pour out thy fornication on every passer by.

[16] καὶ ἔλαβες ἐκ τῶν ἱματίων σου καὶ ἐποίησας σεαυτῇ εἴδωλα ῥαπτὰ καὶ ἐξεπόρνευσας ἐπ᾽ αὐτά· καὶ οὐ μὴ εἰσέλθῃς, οὐδὲ μὴ γένηται.

[16] and thou didst take of thy garments, and madest to thyself idols of needlework, and didst go a-whoring after them; therefore thou shalt never come in, nor shall *the like* take place.

[17] καὶ ἔλαβες τὰ σκεύη τῆς καυχήσεώς σου ἐκ τοῦ χρυσίου μου καὶ ἐκ τοῦ ἀργυρίου μου, ἐξ ὧν ἔδωκά σοι, καὶ ἐποίησας σεαυτῇ εἰκόνας ἀρσενικὰς καὶ ἐξεπόρνευσας ἐν αὐταῖς·

[17] And thou tookest thy fair ornaments of my gold and of my silver, of what I gave thee, and thou madest to thyself male images, and thou didst commit whoredom with them.

[18] καὶ ἔλαβες τὸν ἱματισμὸν τὸν ποικίλον σου καὶ περιέβαλες αὐτὰ καὶ τὸ ἔλαιόν μου καὶ τὸ θυμίαμά μου ἔθηκας πρὸ προσώπου αὐτῶν·

[18] And thou didst take thy variegated apparel and didst clothe them, and thou didst set before them mine oil and mine incense.

[19] καὶ τοὺς ἄρτους μου, οὓς ἔδωκά σοι, σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἐψώμισά σε καὶ ἔθηκας αὐτὰ πρὸ προσώπου αὐτῶν εἰς ὀσμὴν εὐωδίας· καὶ ἐγένετο, λέγει κύριος.

[19] And *thou tookest* my bread which I gave thee, (*yea* I fed thee with fine flour and oil and honey) and didst set them before them for a sweet-smelling savour: yea, it was so, saith the Lord.

[20] καὶ ἔλαβες τοὺς υἱούς σου καὶ τὰς θυγατέρας σου, ἃς ἐγέννησας, καὶ ἔθυσας αὐτὰ αὐτοῖς εἰς ἀνάλωσιν, ὡς μικρὰ ἐξεπόρνευσας,

[20] And thou tookest thy sons and thy daughters, whom thou borest, land didst sacrifice *these* to them to be destroyed. Thou didst go a-whoring as *if that were* little,

[21] καὶ ἔσφαξας τὰ τέκνα σου καὶ ἔδωκας αὐτὰ ἐν τῷ ἀποτροπιάζεσθαί σε ἐν αὐτοῖς.

[21] and didst slay thy children, and gavest them up in offering them to them for an expiation.

[22] τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου, καὶ οὐκ ἐμνήσθης τὰς ἡμέρας τῆς νηπιότητός σου, ὅτε ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ πεφυρμένη ἐν τῷ αἵματί σου ἔζησας.

[22] This is beyond all thy fornication, and thou didst not remember thine infancy, when thou wast naked and bare, *and* didst live *though* defiled in thy blood.

[23] καὶ ἐγένετο μετὰ πάσας τὰς κακίας σου, λέγει κύριος,

[23] And it came to pass after all thy wickedness, saith the Lord,

[24] καὶ ᾠκοδόμησας σεαυτῇ οἴκημα πορνικὸν καὶ ἐποίησας σεαυτῇ ἔκθεμα ἐν πάσῃ πλατείᾳ

[24] that thou didst build thyself a house of fornication, and didst make thyself a public place in every street;

[25] καὶ ἐπ᾽ ἀρχῆς πάσης ὁδοῦ ᾠκοδόμησας τὰ πορνεῖά σου καὶ ἐλυμήνω τὸ κάλλος σου καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ καὶ ἐπλήθυνας τὴν πορνείαν σου·

[25] and on the head of every way thou didst set up thy fornications, and didst defile thy beauty, and didst open thy feet to every passer by, and didst multiply thy fornication.

[26] καὶ ἐξεπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦντάς σοι τοὺς μεγαλοσάρκους καὶ πολλαχῶς ἐξεπόρνευσας τοῦ παροργίσαι με.

[26] And thou didst go a-whoring after the children of Egypt thy neighbors, great of flesh; and didst go a-whoring, often to provoke me to anger.

[27] ἐὰν δὲ ἐκτείνω τὴν χεῖρά μου ἐπὶ σέ, καὶ ἐξαρῶ τὰ νόμιμά σου καὶ παραδώσω σε εἰς ψυχὰς μισούντων σε, θυγατέρας ἀλλοφύλων τὰς ἐκκλινούσας σε ἐκ τῆς ὁδοῦ σου, ἧς ἠσέβησας.

[27] And if I stretch out my hand against thee, then will I abolish thy statutes, and deliver *thee* up to the wills of them that hate thee, *even to* the daughters of the Philistines that turned thee aside from the way wherein thou sinned.

[28] καὶ ἐξεπόρνευσας ἐπὶ τὰς θυγατέρας Ασσουρ καὶ οὐδ’ οὕτως ἐνεπλήσθης· καὶ ἐξεπόρνευσας καὶ οὐκ ἐνεπίπλω.

[28] And thou didst go a-whoring to the daughters of Assur, and not even thus wast thou satisfied; yea, thou didst go a-whoring, and wast not satisfied.

[29] καὶ ἐπλήθυνας τὰς διαθήκας σου πρὸς γῆν Χαλδαίων καὶ οὐδὲ ἐν τούτοις ἐνεπλήσθης.

[29] And thou didst multiply thy covenants with the land of the Chaldeans; and not even with these wast thou satisfied.

[30] τί διαθῶ τὴν θυγατέρα σου, λέγει κύριος, ἐν τῷ ποιῆσαί σε ταῦτα πάντα, ἔργα γυναικὸς πόρνης; καὶ ἐξεπόρνευσας τρισσῶς

[30] Why should I make a covenant with thy daughter, saith the Lord, while thou doest all these things, the works of a harlot? and thou hast gone a-whoring in a threefold degree with thy daughters.

[31] ἐν ταῖς θυγατράσιν σου· τὸ πορνεῖόν σου ᾠκοδόμησας ἐπὶ πάσης ἀρχῆς ὁδοῦ καὶ τὴν βάσιν σου ἐποίησας ἐν πάσῃ πλατείᾳ καὶ ἐγένου ὡς πόρνη συνάγουσα μισθώματα.

[31] Thou hast built a house of harlotry in every top of a way, and hast set up thine high place in every street; and thou didst become as a harlot gathering hires.

[32] ἡ γυνὴ ἡ μοιχωμένη ὁμοία σοι παρὰ τοῦ ἀνδρὸς αὐτῆς λαμβάνουσα μισθώματα·

[32] An adulteress resembles thee, taking rewards of her husband.

[33] πᾶσι τοῖς ἐκπορνεύσασιν αὐτὴν προσεδίδου μισθώματα, καὶ σὺ δέδωκας μισθώματα πᾶσι τοῖς ἐρασταῖς σου καὶ ἐφόρτιζες αὐτοὺς τοῦ ἔρχεσθαι πρὸς σὲ κυκλόθεν ἐν τῇ πορνείᾳ σου.

[33] She has even given rewards to all that went a-whoring after her, and thou hast given rewards to all thy lovers, yea, thou didst load them with rewards, that they should come to thee from every side for thy fornication.

[34] καὶ ἐγένετο ἐν σοὶ διεστραμμένον παρὰ τὰς γυναῖκας ἐν τῇ πορνείᾳ σου, καὶ μετὰ σοῦ πεπορνεύκασιν ἐν τῷ προσδιδόναι σε μισθώματα, καὶ σοὶ μισθώματα οὐκ ἐδόθη, καὶ ἐγένετο ἐν σοὶ διεστραμμένα. –

[34] And there has happened in thee perverseness in thy fornication beyond *other* women, and they have committed fornication with thee, in that thou givest hires over and above, and hires were not given to thee; and *thus* perverseness happened in thee.

[35] διὰ τοῦτο, πόρνη, ἄκουε λόγον κυρίου

[35] Therefore, harlot, hear the word of the Lord:

[36] Τάδε λέγει κύριος Ἀνθ ὧν ἐξέχεας τὸν χαλκόν σου, καὶ ἀποκαλυφθήσεται ἡ αἰσχύνη σου ἐν τῇ πορνείᾳ σου πρὸς τοὺς ἐραστάς σου καὶ εἰς πάντα τὰ ἐνθυμήματα τῶν ἀνομιῶν σου καὶ ἐν τοῖς αἵμασιν τῶν τέκνων σου, ὧν ἔδωκας αὐτοῖς.

[36] Thus saith the Lord, Because thou hast poured forth thy money, therefore thy shame shall be discovered in thy harlotry with thy lovers, and *with* regard to all the imaginations of thine iniquities, and for the blood of thy children which thou hast given to them.

[37] διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σὲ συνάγω πάντας τοὺς ἐραστάς σου, ἐν οἷς ἐπεμίγης ἐν αὐτοῖς, καὶ πάντας, οὓς ἠγάπησας, σὺν πᾶσιν, οἷς ἐμίσεις· καὶ συνάξω αὐτοὺς ἐπὶ σὲ κυκλόθεν καὶ ἀποκαλύψω τὰς κακίας σου πρὸς αὐτούς, καὶ ὄψονται πᾶσαν τὴν αἰσχύνην σου·

[37] Therefore, behold, I *will* gather all thy lovers with whom thou hast consorted, and all whom thou hast loved, with all whom thou didst hate;

and I will gather them against thee round about, and will expose thy wickedness to them, and they shall see all thy shame.

[38] καὶ ἐκδικήσω σε ἐκδικήσει μοιχαλίδος καὶ ἐκχεούσης αἷμα καὶ θήσω σε ἐν αἵματι θυμοῦ καὶ ζήλου.

[38] And I will be avenged on thee with the vengeance of an adulteress, and I will bring upon thee blood of fury and jealousy.

[39] καὶ παραδώσω σε εἰς χεῖρας αὐτῶν, καὶ κατασκάψουσιν τὸ πορνεῖόν σου καὶ καθελοῦσιν τὴν βάσιν σου καὶ ἐκδύσουσίν σε τὸν ἱματισμόν σου καὶ λήμψονται τὰ σκεύη τῆς καυχήσεώς σου καὶ ἀφήσουσίν σε γυμνὴν καὶ ἀσχημονοῦσαν.

[39] And I will deliver thee into their hands, and they shall break down thy house of harlotry, and destroy thine high place; and they shall strip thee of thy garments, and shall take thy proud ornaments, and leave thee naked and bare.

[40] καὶ ἄξουσιν ἐπὶ σὲ ὄχλους καὶ λιθοβολήσουσίν σε ἐν λίθοις καὶ κατασφάξουσίν σε ἐν τοῖς ξίφεσιν αὐτῶν.

[40] and they shall bring multitudes upon thee, and they shall stone thee with stones, and pierce thee with their swords.

[41] καὶ ἐμπρήσουσιν τοὺς οἴκους σου πυρὶ καὶ ποιήσουσιν ἐν σοὶ ἐκδικήσεις ἐνώπιον γυναικῶν πολλῶν· καὶ ἀποστρέψω σε ἐκ τῆς πορνείας σου, καὶ μισθώματα οὐ μὴ δῷς οὐκέτι.

[41] And they shall burn thine houses with fire, and shall execute vengeance on thee in the sight of many women: and I will turn thee back from harlotry, and I will no more give *thee* rewards.

[42] καὶ ἐπαφήσω τὸν θυμόν μου ἐπὶ σέ, καὶ ἐξαρθήσεται ὁ ζῆλός μου ἐκ σοῦ, καὶ ἀναπαύσομαι καὶ οὐ μὴ μεριμνήσω οὐκέτι.

[42] So will I slacken my fury against thee, and my jealousy shall be removed from thee, and I will rest, and be no more careful *for thee*.

[43] ἀνθ’ ὧν οὐκ ἐμνήσθης τὴν ἡμέραν τῆς νηπιότητός σου καὶ ἐλύπεις με ἐν πᾶσι τούτοις, καὶ ἐγὼ ἰδοὺ τὰς ὁδούς σου εἰς κεφαλήν σου δέδωκα, λέγει κύριος· καὶ οὕτως ἐποίησας τὴν ἀσέβειαν ἐπὶ πάσαις ταῖς ἀνομίαις σου.

[43] Because thou didst not remember thine infancy, and thou didst grieve me in all these things; therefore, behold, I have recompensed thy ways upon thine head, saith the Lord: for thus hast thou wrought ungodliness above all thine *other* iniquities.

[44] ταῦτά ἐστιν πάντα, ὅσα εἶπαν κατὰ σοῦ ἐν παραβολῇ λέγοντες Καθὼς ἡ μήτηρ, καὶ ἡ θυγάτηρ.

[44] These are all the things they have spoken against thee in a proverb, saying,

[45] θυγάτηρ τῆς μητρός σου σὺ εἶ ἡ ἀπωσαμένη τὸν ἄνδρα αὐτῆς καὶ τὰ τέκνα αὐτῆς καὶ ἀδελφὴ τῶν ἀδελφῶν σου τῶν ἀπωσαμένων τοὺς ἄνδρας αὐτῶν καὶ τὰ τέκνα αὐτῶν· ἡ μήτηρ ὑμῶν Χετταία, καὶ ὁ πατὴρ ὑμῶν Αμορραῖος.

[45] As is the mother, so is thy mother's daughter: thou art she that has rejected her husband and her children; and the sisters of thy sisters have rejected their husbands and their children: your mother was a Chettite, and *your* father an Amorite.

[46] ἡ ἀδελφὴ ὑμῶν ἡ πρεσβυτέρα Σαμάρεια, αὐτὴ καὶ αἱ θυγατέρες αὐτῆς, ἡ κατοικοῦσα ἐξ εὐωνύμων σου· καὶ ἡ ἀδελφή σου ἡ νεωτέρα σου ἡ κατοικοῦσα ἐκ δεξιῶν σου Σοδομα καὶ αἱ θυγατέρες αὐτῆς.

[46] Your elder sister who dwells on thy left hand is Samaria, she and her daughters: and thy younger sister, that dwells on the right hand, is Sodom and her daughters.

[47] καὶ οὐδ' ὧς ἐν ταῖς ὁδοῖς αὐτῶν ἐπορεύθης οὐδὲ κατὰ τὰς ἀνομίας αὐτῶν ἐποίησας· παρὰ μικρὸν καὶ ὑπέρκεισαι αὐτὰς ἐν πάσαις ταῖς ὁδοῖς σου.

[47] Yet notwithstanding thou hast not walked in their ways, neither hast thou done according to their iniquities within a little, but thou hast exceeded them in all thy ways.

[48] ζῶ ἐγώ, λέγει κύριος, εἰ πεποίηκεν Σοδομα ἡ ἀδελφή σου, αὐτὴ καὶ αἱ θυγατέρες αὐτῆς, ὃν τρόπον ἐποίησας σὺ καὶ αἱ θυγατέρες σου.

[48] *As* I live, saith the Lord, this Sodom and her daughters have not done as thou and thy daughters have done.

[49] πλὴν τοῦτο τὸ ἀνόμημα Σοδομων τῆς ἀδελφῆς σου, ὑπερηφανία· ἐν πλησμονῇ ἄρτων καὶ ἐν εὐθηνίᾳ οἴνου ἐσπατάλων αὐτὴ καὶ αἱ θυγατέρες αὐτῆς· τοῦτο ὑπῆρχεν αὐτῇ καὶ ταῖς θυγατράσιν αὐτῆς, καὶ χεῖρα πτωχοῦ καὶ πένητος οὐκ ἀντελαμβάνοντο.

[49] Moreover this was the sin of thy sister Sodom, pride: she and her daughters lived in pleasure, in fullness of bread *and* in abundance: this belonged to her and her daughters, and they helped not the hand of the poor and needy.

[50] καὶ ἐμεγαλαύχουν καὶ ἐποίησαν ἀνομήματα ἐνώπιόν μου, καὶ ἐξῆρα αὐτάς, καθὼς εἶδον.

[50] And they boasted, and wrought iniquities before me: so I cut them off as I saw *fit*.

[51] καὶ Σαμάρεια κατὰ τὰς ἡμίσεις τῶν ἁμαρτιῶν σου οὐχ ἥμαρτεν· καὶ ἐπλήθυνας τὰς ἀνομίας σου ὑπὲρ αὐτὰς καὶ ἐδικαίωσας τὰς ἀδελφάς σου ἐν πάσαις ταῖς ἀνομίαις σου, αἷς ἐποίησας.

[51] Also Samaria has not sinned according to half of thy sins; but thou hast multiplied thine iniquities beyond them, and thou hast justified thy sisters in all thine iniquities which thou hast committed.

[52] καὶ σὺ κόμισαι βάσανόν σου, ἐν ᾗ ἔφθειρας τὰς ἀδελφάς σου ἐν ταῖς ἁμαρτίαις σου, αἷς ἠνόμησας ὑπὲρ αὐτὰς καὶ ἐδικαίωσας αὐτὰς ὑπὲρ σεαυτήν· καὶ σὺ αἰσχύνθητι καὶ λαβὲ τὴν ἀτιμίαν σου ἐν τῷ δικαιῶσαί σε τὰς ἀδελφάς σου.

[52] Thou therefore bear thy punishment, for that thou hast corrupted thy sisters by thy sins which thou hast committed beyond them; and thou hast made them *appear* more righteous than thyself: thou therefore be ashamed, and bear thy dishonour, in that thou hast justified thy sisters.

[53] καὶ ἀποστρέψω τὰς ἀποστροφὰς αὐτῶν, τὴν ἀποστροφὴν Σοδομων καὶ τῶν θυγατέρων αὐτῆς, καὶ ἀποστρέψω τὴν ἀποστροφὴν Σαμαρείας καὶ τῶν θυγατέρων αὐτῆς, καὶ ἀποστρέψω τὴν ἀποστροφήν σου ἐν μέσῳ αὐτῶν,

[53] And I will turn their captivity, *even* the captivity of Sodom and her daughters; and I will turn the captivity of Samaria and her daughters; and I will turn thy captivity in the midst of them:

[54] ὅπως κομίσῃ τὴν βάσανόν σου καὶ ἀτιμωθήσῃ ἐκ πάντων, ὧν ἐποίησας ἐν τῷ σε παροργίσαι με.

[54] that thou mayest bear thy punishment, and be dishonoured for all that thou hast done in provoking me to anger.

[55] καὶ ἡ ἀδελφή σου Σοδομα καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ᾽ ἀρχῆς, καὶ Σαμάρεια καὶ αἱ θυγατέρες αὐτῆς ἀποκατασταθήσονται καθὼς ἦσαν ἀπ᾽ ἀρχῆς, καὶ σὺ καὶ αἱ θυγατέρες σου ἀποκατασταθήσεσθε καθὼς ἀπ᾽ ἀρχῆς ἦτε.

[55] And thy sister Sodom and her daughters shall be restored as they were at the beginning, and thou and thy daughters shall be restored as ye were at the beginning.

[56] καὶ εἰ μὴ ἦν Σοδομα ἡ ἀδελφή σου εἰς ἀκοὴν ἐν τῷ στόματί σου ἐν ταῖς ἡμέραις ὑπερηφανίας σου

[56] And surely thy sister Sodom was not mentioned by thy mouth in the days of thy pride:

[57] πρὸ τοῦ ἀποκαλυφθῆναι τὰς κακίας σου, ὃν τρόπον νῦν ὄνειδος εἶ θυγατέρων Συρίας καὶ πάντων τῶν κύκλῳ αὐτῆς, θυγατέρων ἀλλοφύλων τῶν περιεχουσῶν σε κύκλῳ;

[57] before thy wickedness was discovered, even now thou art the reproach of the daughters of Syria, and of all that are round about her, *even* of the daughters of the Philistines that compass thee round about.

[58] τὰς ἀσεβείας σου καὶ τὰς ἀνομίας σου, σὺ κεκόμισαι αὐτάς, λέγει κύριος.

[58] *As for* thine ungodliness and thine iniquities, thou hast borne them, saith the Lord.

[59] τάδε λέγει κύριος Καὶ ποιήσω ἐν σοὶ καθὼς ἐποίησας, ὡς ἠτίμωσας ταῦτα τοῦ παραβῆναι τὴν διαθήκην μου.

[59] Thus saith the Lord; I will even do to thee as thou hast done, as thou hast dealt shamefully in these things to transgress my covenant.

[60] καὶ μνησθήσομαι ἐγὼ τῆς διαθήκης μου τῆς μετὰ σοῦ ἐν ἡμέραις νηπιότητός σου καὶ ἀναστήσω σοι διαθήκην αἰώνιον.

[60] And I will remember my covenant *made* with thee in the days of thine infancy, and I will establish to thee an everlasting covenant.

[61] καὶ μνησθήσῃ τὴν ὁδόν σου καὶ ἐξατιμωθήσῃ ἐν τῷ ἀναλαβεῖν σε τὰς ἀδελφάς σου τὰς πρεσβυτέρας σου σὺν ταῖς νεωτέραις σου, καὶ δώσω αὐτάς σοι εἰς οἰκοδομὴν καὶ οὐκ ἐκ διαθήκης σου.

[61] Then thou shalt remember thy way, and shalt be utterly dishonoured when thou receivest thine elder sisters with thy younger ones: and I will give them to thee for building up, but not by thy covenant.

[62] καὶ ἀναστήσω ἐγὼ τὴν διαθήκην μου μετὰ σοῦ, καὶ ἐπιγνώσῃ ὅτι ἐγὼ κύριος,

[62] And I will establish my covenant with thee; and thou shalt know that I am the Lord:

[63] ὅπως μνησθῇς καὶ αἰσχυνθῇς, καὶ μὴ ᾖ σοι ἔτι ἀνοῖξαι τὸ στόμα σου ἀπὸ προσώπου τῆς ἀτιμίας σου ἐν τῷ ἐξιλάσκεσθαί μέ σοι κατὰ πάντα, ὅσα ἐποίησας, λέγει κύριος.

[63] that thou mayest remember, and be ashamed, and mayest no more be able to open thy mouth for thy shame, when I am reconciled to thee for all that thou hast done, saith the Lord.

CHAPTER 17

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, διήγησαι διήγημα καὶ εἰπὸν παραβολὴν πρὸς τὸν οἶκον τοῦ Ισραηλ

[2] Son of man, relate a tale, and speak a parable to the house of Israel:

[3] καὶ ἐρεῖς Τάδε λέγει κύριος Ὁ ἀετὸς ὁ μέγας ὁ μεγαλοπτέρυγος ὁ μακρὸς τῇ ἐκτάσει πλήρης ὀνύχων, ὃς ἔχει τὸ ἥγημα εἰσελθεῖν εἰς τὸν Λίβανον καὶ ἔλαβε τὰ ἐπίλεκτα τῆς κέδρου,

[3] and thou shalt say, Thus saith the Lord; A great eagle with large wings, spreading them out very far, with many claws, which has the design of entering into Libanus — and he took the choice *branches* of the cedar:

[4] τὰ ἄκρα τῆς ἁπαλότητος ἀπέκνισεν καὶ ἤνεγκεν αὐτὰ εἰς γῆν Χανααν, εἰς πόλιν τετειχισμένην ἔθετο αὐτά.

[4] he cropped off the ends of the tender twigs, and brought them into the land of Chanaan; he laid them up in a walled city.

[5] καὶ ἔλαβεν ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ ἔδωκεν αὐτὸ εἰς τὸ πεδίον φυτὸν ἐφ᾽ ὕδατι πολλῷ, ἐπιβλεπόμενον ἔταξεν αὐτό.

[5] And he took of the seed of the land, and sowed it in a field planted by much water; he set it in a conspicuous place.

[6] καὶ ἀνέτειλεν καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν καὶ μικρὰν τῷ μεγέθει τοῦ ἐπιφαίνεσθαι αὐτήν· τὰ κλήματα αὐτῆς ἐπ᾽ αὐτὴν καὶ αἱ ῥίζαι αὐτῆς ὑποκάτω αὐτῆς ἦσαν. καὶ ἐγένετο εἰς ἄμπελον καὶ ἐποίησεν ἀπώρυγας καὶ ἐξέτεινεν τὴν ἀναδενδράδα αὐτῆς.

[6] And it sprang up, and became a weak and little vine, so that the branches thereof appeared *upon* it, and its roots were under it: and it became a vine, and put forth shoots, and sent forth its tendrils.

[7] καὶ ἐγένετο ἀετὸς ἕτερος μέγας μεγαλοπτέρυγος πολὺς ὄνυξιν, καὶ ἰδοὺ ἡ ἄμπελος αὕτη περιπεπλεγμένη πρὸς αὐτόν, καὶ αἱ ῥίζαι αὐτῆς

πρὸς αὐτόν, καὶ τὰ κλήματα αὐτῆς ἐξαπέστειλεν αὐτῷ τοῦ ποτίσαι αὐτὴν σὺν τῷ βώλῳ τῆς φυτείας αὐτῆς.

[7] And there was another great eagle, with great wings and many claws: and, behold, this vine bent itself round toward him, and her roots *were turned* towards him, and she sent forth her branches towards him, that *he* might water her together with the growth of her plantation.

[8] εἰς πεδίον καλὸν ἐφ᾽ ὕδατι πολλῷ αὕτη πιαίνεται τοῦ ποιεῖν βλαστοὺς καὶ φέρειν καρπὸν τοῦ εἶναι εἰς ἄμπελον μεγάλην.

[8] She thrives in a fair field by much water, to produce shoots and bear fruit, that she might become a great vine.

[9] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Εἰ κατευθυνεῖ; οὐχὶ αἱ ῥίζαι τῆς ἀπαλότητος αὐτῆς καὶ ὁ καρπὸς σαπήσεται, καὶ ξηρανθήσεται πάντα τὰ προανατέλλοντα αὐτῆς; καὶ οὐκ ἐν βραχίονι μεγάλῳ οὐδ᾽ ἐν λαῷ πολλῷ τοῦ ἐκσπάσαι αὐτὴν ἐκ ῥιζῶν αὐτῆς.

[9] Therefore say, Thus saith the Lord; Shall it prosper? shall not the roots of her tender stem and her fruit be blighted? yea, all her early shoots shall be dried up, and *that* not by a mighty arm, nor by many people, to tear her up from her roots.

[10] καὶ ἰδοὺ πιαίνεται· μὴ κατευθυνεῖ; οὐχ ἅμα τῷ ἅψασθαι αὐτῆς ἄνεμον τὸν καύσωνα ξηρανθήσεται ξηρασίᾳ; σὺν τῷ βώλῳ ἀνατολῆς αὐτῆς ξηρανθήσεται.

[10] And, behold, it thrives: shall it prosper? shall it not wither as soon as the east wind touches it? it shall be withered together with the growth of its shoots.

[11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[11] Moreover the word of the Lord came to me saying,

[12] Υἱὲ ἀνθρώπου, εἰπὸν δὴ πρὸς τὸν οἶκον τὸν παραπικραίνοντα Οὐκ ἐπίστασθε τί ἦν ταῦτα; εἰπόν Ὅταν ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ Ιερουσαλημ, καὶ λήμψεται τὸν βασιλέα αὐτῆς καὶ τοὺς ἄρχοντας αὐτῆς καὶ ἄξει αὐτοὺς πρὸς ἑαυτὸν εἰς Βαβυλῶνα.

[12] Son of man, say now to the provoking house, Know ye not what these things were? say *to them*, Whenever the king of Babylon shall

come against Jerusalem, then he shall take her king and her princes, and shall take them home to Babylon.

[13] καὶ λήμψεται ἐκ τοῦ σπέρματος τῆς βασιλείας καὶ διαθήσεται πρὸς αὐτὸν διαθήκην καὶ εἰσάξει αὐτὸν ἐν ἀρᾷ· καὶ τοὺς ἡγουμένους τῆς γῆς λήμψεται

[13] And he shall take of the seed royal, and shall make a covenant with him, and shall bind him with an oath: and he shall take the princes of the land:

[14] τοῦ γενέσθαι εἰς βασιλείαν ἀσθενῆ τὸ καθόλου μὴ ἐπαίρεσθαι τοῦ φυλάσσειν τὴν διαθήκην αὐτοῦ καὶ ἱστάνειν αὐτήν.

[14] that it may become a weak kingdom, so as never to lift itself up, that he may keep his covenant, and establish it.

[15] καὶ ἀποστήσεται ἀπ᾽ αὐτοῦ τοῦ ἐξαποστέλλειν ἀγγέλους ἑαυτοῦ εἰς Αἴγυπτον τοῦ δοῦναι αὐτῷ ἵππους καὶ λαὸν πολύν. εἰ κατευθυνεῖ; εἰ διασωθήσεται ὁ ποιῶν ἐναντία; καὶ παραβαίνων διαθήκην εἰ σωθήσεται;

[15] And *if* he shall revolt from him, to send his messengers into Egypt, that *they* may give him horses and much people; shall he prosper? shall he that acts as an adversary be preserved? and shall he that transgresses the covenant be preserved?

[16] ζῶ ἐγώ, λέγει κύριος, ἐὰν μὴ ἐν ᾧ τόπῳ ὁ βασιλεὺς ὁ βασιλεύσας αὐτόν, ὃς ἠτίμωσεν τὴν ἀράν μου καὶ ὃς παρέβη τὴν διαθήκην μου, μετ᾽ αὐτοῦ ἐν μέσῳ Βαβυλῶνος τελευτήσει.

[16] *As* I live, saith the Lord, verily in *the* place where the king is that made him king, who dishonoured my oath, and who broke my covenant, shall he die with him in the midst of Babylon.

[17] καὶ οὐκ ἐν δυνάμει μεγάλῃ οὐδ᾽ ἐν ὄχλῳ πολλῷ ποιήσει πρὸς αὐτὸν Φαραω πόλεμον, ἐν χαρακοβολίᾳ καὶ ἐν οἰκοδομῇ βελοστάσεων τοῦ ἐξᾶραι ψυχάς.

[17] And Pharaoh shall make war upon him not with a large force or great multitude, in throwing up a mound, and in building of forts, to cut off souls.

[18] καὶ ἠτίμωσεν ὁρκωμοσίαν τοῦ παραβῆναι διαθήκην, καὶ ἰδοὺ δέδωκεν τὴν χεῖρα αὐτοῦ καὶ πάντα ταῦτα ἐποίησεν αὐτῷ· μὴ

σωθήσεται;

[18] Whereas he has profaned the oath so as to break the covenant, when, behold, I engage his hand, and he has done all these things to him, he shall not escape.

[19] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ζῶ ἐγὼ ἐὰν μὴ τὴν διαθήκην μου, ἣν παρέβη, καὶ τὴν ὁρκωμοσίαν μου, ἣν ἠτίμωσεν, καὶ δώσω αὐτὰ εἰς κεφαλὴν αὐτοῦ.

[19] Therefore say, Thus saith the Lord; *As* I live, surely mine oath which he has profaned, and my covenant which he has transgressed, I will even recompense it upon his head.

[20] καὶ ἐκπετάσω ἐπ᾽ αὐτὸν τὸ δίκτυόν μου, καὶ ἁλώσεται ἐν τῇ περιοχῇ αὐτοῦ.

[20] And I will spread a net upon him, and he shall be caught in its snare.

[21] ἐν πάσῃ παρατάξει αὐτοῦ ἐν ῥομφαίᾳ πεσοῦνται, καὶ τοὺς καταλοίπους εἰς πάντα ἄνεμον διασπερῶ· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος λελάληκα. –

[21] In every battle of his they shall fall by the sword, and I will scatter *his* remnant to every wind: and ye shall know that I the Lord have spoken it.

[22] διότι τάδε λέγει κύριος Καὶ λήμψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων τῆς κέδρου, ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνιῶ καὶ καταφυτεύσω ἐγὼ ἐπ᾽ ὄρος ὑψηλόν· καὶ κρεμάσω αὐτὸν

[22] For thus saith the Lord; I will even take of the choice *branches* of the cedar from the top *thereof*, I will crop off their hearts, and I will plant it on a high mountain:

[23] ἐν ὄρει μετεώρῳ τοῦ Ισραηλ καὶ καταφυτεύσω, καὶ ἐξοίσει βλαστὸν καὶ ποιήσει καρπὸν καὶ ἔσται εἰς κέδρον μεγάλην, καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ πᾶν θηρίον, καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιὰν αὐτοῦ ἀναπαύσεται, τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται.

[23] and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored.

[24] καὶ γνώσονται πάντα τὰ ξύλα τοῦ πεδίου διότι ἐγὼ κύριος ὁ ταπεινῶν ξύλον ὑψηλὸν καὶ ὑψῶν ξύλον ταπεινὸν καὶ ξηραίνων ξύλον χλωρὸν καὶ ἀναθάλλων ξύλον ξηρόν· ἐγὼ κύριος λελάληκα καὶ ποιήσω.

[24] And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I the Lord have spoken, and will do *it*.

CHAPTER 18

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, τί ὑμῖν ἡ παραβολὴ αὕτη ἐν τοῖς υἱοῖς Ισραηλ λέγοντες Οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἐγομφίασαν;

[2] Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge?

[3] ζῶ ἐγώ, λέγει κύριος, ἐὰν γένηται ἔτι λεγομένη ἡ παραβολὴ αὕτη ἐν τῷ Ισραηλ·

[3] *As* I live, saith the Lord, surely this parable shall no more be spoken in Israel.

[4] ὅτι πᾶσαι αἱ ψυχαὶ ἐμαί εἰσιν· ὃν τρόπον ἡ ψυχὴ τοῦ πατρός, οὕτως καὶ ἡ ψυχὴ τοῦ υἱοῦ, ἐμαί εἰσιν· ἡ ψυχὴ ἡ ἁμαρτάνουσα, αὕτη ἀποθανεῖται. –

[4] For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.

[5] ὁ δὲ ἄνθρωπος, ὃς ἔσται δίκαιος, ὁ ποιῶν κρίμα καὶ δικαιοσύνην,

[5] But the man who shall be just, who executes judgment and righteousness,

[6] ἐπὶ τῶν ὀρέων οὐ φάγεται καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρῃ πρὸς τὰ ἐνθυμήματα οἴκου Ισραηλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐ μὴ μιάνῃ καὶ πρὸς γυναῖκα ἐν ἀφέδρῳ οὖσαν οὐ προσεγγιεῖ

[6] who shall not eat upon the mountains, and shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbor's wife, and shall not draw nigh to her that is removed,

[7] καὶ ἄνθρωπον οὐ μὴ καταδυναστεύσῃ, ἐνεχυρασμὸν ὀφείλοντος ἀποδώσει καὶ ἅρπαγμα οὐχ ἁρπᾶται, τὸν ἄρτον αὐτοῦ τῷ πεινῶντι δώσει καὶ γυμνὸν περιβαλεῖ

[7] and shall not oppress any man, *but* shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked;

[8] καὶ τὸ ἀργύριον αὐτοῦ ἐπὶ τόκῳ οὐ δώσει καὶ πλεονασμὸν οὐ λήμψεται καὶ ἐξ ἀδικίας ἀποστρέψει τὴν χεῖρα αὐτοῦ, κρίμα δίκαιον ποιήσει ἀνὰ μέσον ἀνδρὸς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ

[8] and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgement between a man and his neighbor,

[9] καὶ τοῖς προστάγμασίν μου πεπόρευται καὶ τὰ δικαιώματά μου πεφύλακται τοῦ ποιῆσαι αὐτά, δίκαιος οὗτός ἐστιν, ζωῇ ζήσεται, λέγει κύριος. –

[9] and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith the Lord.

[10] καὶ ἐὰν γεννήσῃ υἱὸν λοιμὸν ἐκχέοντα αἷμα καὶ ποιοῦντα ἁμαρτήματα,

[10] And if he beget a mischievous son, shedding blood and committing sins,

[11] ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη, ἀλλὰ καὶ ἐπὶ τῶν ὀρέων ἔφαγεν καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐμίανεν

[11] who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbor's wife,

[12] καὶ πτωχὸν καὶ πένητα κατεδυνάστευσεν καὶ ἅρπαγμα ἥρπασεν καὶ ἐνεχυρασμὸν οὐκ ἀπέδωκεν καὶ εἰς τὰ εἴδωλα ἔθετο τοὺς ὀφθαλμοὺς αὐτοῦ, ἀνομίαν πεποίηκεν,

[12] and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities,

[13] μετὰ τόκου ἔδωκε καὶ πλεονασμὸν ἔλαβεν, οὗτος ζωῇ οὐ ζήσεται, πάσας τὰς ἀνομίας ταύτας ἐποίησεν, θανάτῳ θανατωθήσεται, τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται. –

[13] has lent upon usury, and taken usurious increase; he shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.

[14] ἐὰν δὲ γεννήσῃ υἱόν, καὶ ἴδῃ πάσας τὰς ἁμαρτίας τοῦ πατρὸς αὐτοῦ, ἃς ἐποίησεν, καὶ φοβηθῇ καὶ μὴ ποιήσῃ κατὰ ταύτας,

[14] And if he beget a son, and *the son* see all his father's sins which he has wrought, and fear, and not do according to them,

[15] ἐπὶ τῶν ὀρέων οὐ βέβρωκεν καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐκ ἔθετο εἰς τὰ ἐνθυμήματα οἴκου Ισραηλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐκ ἐμίανεν

[15] and *if he* has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbor's wife,

[16] καὶ ἄνθρωπον οὐ κατεδυνάστευσεν καὶ ἐνεχυρασμὸν οὐκ ἐνεχύρασεν καὶ ἅρπαγμα οὐχ ἥρπασεν, τὸν ἄρτον αὐτοῦ τῷ πεινῶντι ἔδωκεν καὶ γυμνὸν περιέβαλεν

[16] and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked,

[17] καὶ ἀπ' ἀδικίας ἀπέστρεψε τὴν χεῖρα αὐτοῦ, τόκον οὐδὲ πλεονασμὸν οὐκ ἔλαβεν, δικαιοσύνην ἐποίησεν καὶ ἐν τοῖς προστάγμασίν μου ἐπορεύθη, οὐ τελευτήσει ἐν ἀδικίαις πατρὸς αὐτοῦ, ζωῇ ζήσεται.

[17] and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live.

[18] ὁ δὲ πατὴρ αὐτοῦ ἐὰν θλίψει θλίψῃ καὶ ἁρπάσῃ ἅρπαγμα, ἐναντία ἐποίησεν ἐν μέσῳ τοῦ λαοῦ μου καὶ ἀποθανεῖται ἐν τῇ ἀδικίᾳ αὐτοῦ. –

[18] But if his father grievously afflict, or plunder, he has wrought enmity in the midst of my people, and shall die in his iniquity.

[19] καὶ ἐρεῖτε Τί ὅτι οὐκ ἔλαβεν τὴν ἀδικίαν ὁ υἱὸς τοῦ πατρὸς αὐτοῦ; ὅτι ὁ υἱὸς δικαιοσύνην καὶ ἔλεος ἐποίησεν, πάντα τὰ νόμιμά μου συνετήρησεν καὶ ἐποίησεν αὐτά· ζωῇ ζήσεται.

[19] But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgement and mercy, has kept all my statues, and done them, he shall surely live.

[20] ἡ δὲ ψυχὴ ἡ ἁμαρτάνουσα ἀποθανεῖται· ὁ δὲ υἱὸς οὐ λήμψεται τὴν ἀδικίαν τοῦ πατρὸς αὐτοῦ, οὐδὲ ὁ πατὴρ λήμψεται τὴν ἀδικίαν τοῦ υἱοῦ αὐτοῦ· δικαιοσύνη δικαίου ἐπ᾽ αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ᾽ αὐτὸν ἔσται.

[20] But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.

[21] καὶ ὁ ἄνομος ἐὰν ἀποστρέψῃ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ, ὧν ἐποίησεν, καὶ φυλάξηται πάσας τὰς ἐντολάς μου καὶ ποιήσῃ δικαιοσύνην καὶ ἔλεος, ζωῇ ζήσεται, οὐ μὴ ἀποθάνῃ.

[21] And if the transgressor turn away from all his iniquities which he has committed, and keep all my commandments, and do justice and mercy, he shall surely live, and shall no means die.

[22] πάντα τὰ παραπτώματα αὐτοῦ, ὅσα ἐποίησεν, οὐ μνησθήσεται· ἐν τῇ δικαιοσύνῃ αὐτοῦ, ᾗ ἐποίησεν, ζήσεται.

[22] None of his trespasses which he has committed shall be remembers: in his righteousness which he has done he shall live.

[23] μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου, λέγει κύριος, ὡς τὸ ἀποστρέψαι αὐτὸν ἐκ τῆς ὁδοῦ τῆς πονηρᾶς καὶ ζῆν αὐτόν;

[23] Shall I at all desire death of the sinner, saith the Lord, as I *desire* that he should turn from *his* evil way, and live?

[24] ἐν δὲ τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀδικίαν κατὰ πάσας τὰς ἀνομίας, ἃς ἐποίησεν ὁ ἄνομος, πᾶσαι αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησεν, οὐ μὴ μνησθῶσιν· ἐν τῷ παραπτώματι αὐτοῦ, ᾧ παρέπεσεν, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ, αἷς ἥμαρτεν, ἐν αὐταῖς ἀποθανεῖται. –

[24] But when the righteous man turns away from his righteousness, and commits iniquity, according to all the transgressions which the transgressor has wrought, none of his righteousness which he has

wrought shall be at all remembered: in his trespass wherein he has trespassed, and in his sins wherein he has sinned, in them shall he die.

[25] καὶ εἴπατε Οὐ κατευθύνει ἡ ὁδὸς κυρίου. ἀκούσατε δή, πᾶς οἶκος Ισραηλ· μὴ ἡ ὁδός μου οὐ κατευθύνει; οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατευθύνει;

[25] Yet ye have said, The way of the Lord is not straight. Hear now, all the house of Israel; will not my way be straight? Is your way straight?

[26] ἐν τῷ ἀποστρέψαι τὸν δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ παράπτωμα καὶ ἀποθάνῃ, ἐν τῷ παραπτώματι, ᾧ ἐποίησεν, ἐν αὐτῷ ἀποθανεῖται.

[26] When the righteous turns away from his righteousness and commits a trespass, and dies in the trespass he has committed, he shall *even* die in it.

[27] καὶ ἐν τῷ ἀποστρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτοῦ, ἧς ἐποίησεν, καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην, οὗτος τὴν ψυχὴν αὐτοῦ ἐφύλαξεν

[27] And when the wicked man turns away from his wickedness that he has committed, and shall do judgement and justice, he has kept his soul,

[28] καὶ ἀπέστρεψεν ἐκ πασῶν τῶν ἀσεβειῶν αὐτοῦ, ὧν ἐποίησεν, ζωῇ ζήσεται, οὐ μὴ ἀποθάνῃ.

[28] and has turned away from all his ungodliness which he has committed: he shall surely live, he shall not die.

[29] καὶ λέγουσιν ὁ οἶκος τοῦ Ισραηλ Οὐ κατορθοῖ ἡ ὁδὸς κυρίου. μὴ ἡ ὁδός μου οὐ κατορθοῖ, οἶκος Ισραηλ; οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατορθοῖ;

[29] Yet the house of Israel say, The way of the Lord is not right. Is not my way right, O house of Israel? is not your way wrong?

[30] ἕκαστον κατὰ τὴν ὁδὸν αὐτοῦ κρινῶ ὑμᾶς, οἶκος Ισραηλ, λέγει κύριος· ἐπιστράφητε καὶ ἀποστρέψατε ἐκ πασῶν τῶν ἀσεβειῶν ὑμῶν, καὶ οὐκ ἔσονται ὑμῖν εἰς κόλασιν ἀδικίας.

[30] I will judge you, O house of Israel, saith the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity.

[31] ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας τὰς ἀσεβείας ὑμῶν, ἃς ἠσεβήσατε εἰς ἐμέ, καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν· καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ισραηλ;

[31] Cast away from yourselves all your ungodliness wherein ye have sinned against me; and make to yourselves a new heart and a new spirit: for why should ye die, O house of Israel?

[32] διότι οὐ θέλω τὸν θάνατον τοῦ ἀποθνήσκοντος, λέγει κύριος.

[32] For I desire not the death of him that dies, saith the Lord.

CHAPTER 19

[1] Καὶ σὺ λαβὲ θρῆνον ἐπὶ τὸν ἄρχοντα τοῦ Ισραηλ

[1] Moreover do thou take up a lamentation for the prince of Israel,

[2] καὶ ἐρεῖς Τί ἡ μήτηρ σου; σκύμνος· ἐν μέσῳ λεόντων ἐγενήθη, ἐν μέσῳ λεόντων ἐπλήθυνεν σκύμνους αὐτῆς.

[2] and say, Why is thy mother become a whelp in the midst of lions? in the midst of lions she has multiplied her whelps.

[3] καὶ ἀπεπήδησεν εἷς τῶν σκύμνων αὐτῆς, λέων ἐγένετο καὶ ἔμαθεν τοῦ ἁρπάζειν ἁρπάγματα, ἀνθρώπους ἔφαγεν.

[3] And one of her whelps sprang forth; he became a lion, and learned to take prey, he devoured men.

[4] καὶ ἤκουσαν κατ᾽ αὐτοῦ ἔθνη, ἐν τῇ διαφθορᾷ αὐτῶν συνελήμφθη, καὶ ἤγαγον αὐτὸν ἐν κημῷ εἰς γῆν Αἰγύπτου.

[4] And the nations heard a report of him; he was caught in their pit, and they brought him into the land of Egypt in chains.

[5] καὶ εἶδεν ὅτι ἀπῶσται ἀπ᾽ αὐτῆς καὶ ἀπώλετο ἡ ὑπόστασις αὐτῆς, καὶ ἔλαβεν ἄλλον ἐκ τῶν σκύμνων αὐτῆς, λέοντα ἔταξεν αὐτόν.

[5] And she saw that he was driven away from her, *and* her hope *of him* perished, and she took another of her whelps; she made him a lion.

[6] καὶ ἀνεστρέφετο ἐν μέσῳ λεόντων, λέων ἐγένετο καὶ ἔμαθεν ἁρπάζειν ἁρπάγματα, ἀνθρώπους ἔφαγεν·

[6] And he went up and down in the midst of lions, he became a lion, and learned to take prey, he devoured men.

[7] καὶ ἐνέμετο τῷ θράσει αὐτοῦ καὶ τὰς πόλεις αὐτῶν ἐξηρήμωσεν καὶ ἠφάνισεν γῆν καὶ τὸ πλήρωμα αὐτῆς ἀπὸ φωνῆς ὠρύματος αὐτοῦ.

[7] And he prowled in his boldness and laid waste their cities, and made the land desolate, and the fullness of it, by the voice of his roaring.

[8] καὶ ἔδωκαν ἐπ᾽ αὐτὸν ἔθνη ἐκ χωρῶν κυκλόθεν καὶ ἐξεπέτασαν ἐπ᾽ αὐτὸν δίκτυα αὐτῶν, ἐν διαφθορᾷ αὐτῶν συνελήμφθη·

[8] Then the nations set upon him from the countries round about, and they spread their nets upon him: he was taken in their pit.

[9] καὶ ἔθεντο αὐτὸν ἐν κημῷ καὶ ἐν γαλεάγρᾳ, ἦλθεν πρὸς βασιλέα Βαβυλῶνος, καὶ εἰσήγαγεν αὐτὸν εἰς φυλακήν, ὅπως μὴ ἀκουσθῇ ἡ φωνὴ αὐτοῦ ἐπὶ τὰ ὄρη τοῦ Ισραηλ. –

[9] And they put him in chains and in a cage, *and* he came to the king of Babylon; and he cast him into prison, that his voice should not be heard on the mountains of Israel.

[10] ἡ μήτηρ σου ὡς ἄμπελος, ὡς ἄνθος ἐν ῥόᾳ ἐν ὕδατι πεφυτευμένη, ὁ καρπὸς αὐτῆς καὶ ὁ βλαστὸς αὐτῆς ἐγένετο ἐξ ὕδατος πολλοῦ.

[10] Thy mother was as a vine and as a blossom on a pomegranate tree, planted by water: her fruit and her shoot abounded by reason of much water.

[11] καὶ ἐγένετο αὐτῇ ῥάβδος ἰσχύος ἐπὶ φυλὴν ἡγουμένων, καὶ ὑψώθη τῷ μεγέθει αὐτῆς ἐν μέσῳ στελεχῶν καὶ εἶδεν τὸ μέγεθος αὐτῆς ἐν πλήθει κλημάτων αὐτῆς.

[11] And she became a rod for a tribe of princes, and was elevated in her bulk in the midst of *other* trees, and she saw her bulk in the multitude of her branches.

[12] καὶ κατεκλάσθη ἐν θυμῷ, ἐπὶ γῆν ἐρρίφη, καὶ ἄνεμος ὁ καύσων ἐξήρανεν τὰ ἐκλεκτὰ αὐτῆς· ἐξεδικήθη καὶ ἐξηράνθη ἡ ῥάβδος ἰσχύος αὐτῆς, πῦρ ἀνήλωσεν αὐτήν.

[12] But she was broken down in wrath, she was cast upon the ground, and the east wind dried up her choice *branches*: vengeance came upon them, and the rod of her strength was withered; fire consumed it.

[13] καὶ νῦν πεφύτευκαν αὐτὴν ἐν τῇ ἐρήμῳ, ἐν γῇ ἀνύδρῳ·

[13] And now they have planted her in the wilderness, in a dry land.

[14] καὶ ἐξῆλθεν πῦρ ἐκ ῥάβδου ἐκλεκτῶν αὐτῆς καὶ κατέφαγεν αὐτήν, καὶ οὐκ ἦν ἐν αὐτῇ ῥάβδος ἰσχύος. φυλὴ εἰς παραβολὴν θρήνου ἐστὶν καὶ ἔσται εἰς θρῆνον.

[14] And fire is gone out of a rod of her choice *boughs*, and has devoured her; and there was no rod of strength in her. Her race is become a parable

of lamentation, and it shall be for a lamentation.

CHAPTER 20

[1] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ ἑβδόμῳ ἐν τῷ πέμπτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἦλθον ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ισραηλ ἐπερωτῆσαι τὸν κύριον καὶ ἐκάθισαν πρὸ προσώπου μου.

[1] And it came to pass in the seventh year, on the fifteenth day of the month, there came men of the elders of the house of Israel to enquire of the Lord, and they sat before me.

[2] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[2] And the word of the Lord came to me, saying,

[3] Υἱὲ ἀνθρώπου, λάλησον πρὸς τοὺς πρεσβυτέρους τοῦ Ισραηλ καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Εἰ ἐπερωτῆσαί με ὑμεῖς ἔρχεσθε; ζῶ ἐγὼ εἰ ἀποκριθήσομαι ὑμῖν, λέγει κύριος;

[3] Son of man, speak to the elders of the house of Israel, and thou shalt say to them, Thus saith the Lord; Are ye come to enquire of me? *As* I live, I will not be enquired of by you, saith the Lord.

[4] εἰ ἐκδικήσω αὐτοὺς ἐκδικήσει; υἱὲ ἀνθρώπου, τὰς ἀνομίας τῶν πατέρων αὐτῶν διαμάρτυραι αὐτοῖς

[4] Shall I utterly take vengeance on them, son of man? testify to them of the iniquities of their fathers:

[5] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἀφ ἧς ἡμέρας ᾑρέτισα τὸν οἶκον Ισραηλ καὶ ἐγνωρίσθην τῷ σπέρματι οἴκου Ιακωβ καὶ ἐγνώσθην αὐτοῖς ἐν γῇ Αἰγύπτου καὶ ἀντελαβόμην τῇ χειρί μου αὐτῶν λέγων Ἐγὼ κύριος ὁ θεὸς ὑμῶν,

[5] and thou shalt say to them, Thus saith the Lord;

From the day that I chose the house of Israel, and became known to the seed of the house of Jacob, and was known to them in the land of Egypt, and helped them with my hand, saying, I am the Lord your God;

[6] ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀντελαβόμην τῇ χειρί μου αὐτῶν τοῦ ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου εἰς τὴν γῆν, ἣν ἡτοίμασα αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν.

[6] in that day I helped them with my hand, to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey, it is abundant beyond every land.

[7] καὶ εἶπα πρὸς αὐτούς Ἕκαστος τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτοῦ ἀπορριψάτω, καὶ ἐν τοῖς ἐπιτηδεύμασιν Αἰγύπτου μὴ μιαίνεσθε· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[7] And I said to them, Let every one cast away the abominations of his eyes, and defile not yourselves with the devices of Egypt: I am the Lord your God.

[8] καὶ ἀπέστησαν ἀπ᾽ ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσαί μου, τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτῶν οὐκ ἀπέρριψαν καὶ τὰ ἐπιτηδεύματα Αἰγύπτου οὐκ ἐγκατέλιπον. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς τοῦ συντελέσαι τὴν ὀργήν μου ἐν αὐτοῖς ἐν μέσῳ γῆς Αἰγύπτου.

[8] But they revolted from me, and would not hearken to me: they cast not away the abominations of their eyes, and forsook not the devices of Egypt: then I said that I would pour out my wrath upon them, to accomplish my wrath upon them in the midst of Egypt.

[9] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν αὐτοί εἰσιν ἐν μέσῳ αὐτῶν, ἐν οἷς ἐγνώσθην πρὸς αὐτοὺς ἐνώπιον αὐτῶν τοῦ ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.

[9] But I wrought *so* that my name should not be at all profaned in the sight of the Gentiles, in the midst of whom they are, among whom I was made known to them in their sight, to bring them out of the land of Egypt.

[10] καὶ ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἤγαγον αὐτοὺς εἰς τὴν ἔρημον

[10] And I brought them into the wilderness.

[11] καὶ ἔδωκα αὐτοῖς τὰ προστάγματά μου καὶ τὰ δικαιώματά μου ἐγνώρισα αὐτοῖς, ὅσα ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς.

[11] And I gave them my commandments, and made known to them mine ordinances, all which *if* a man shall do, he shall even live in them.

[12] καὶ τὰ σάββατά μου ἔδωκα αὐτοῖς τοῦ εἶναι εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον αὐτῶν τοῦ γνῶναι αὐτοὺς διότι ἐγὼ κύριος ὁ

ἁγιάζων αὐτούς.

[12] And I gave them my sabbaths, that they should be for a sign between me and them, that they should know that I am the Lord that sanctify them.

[13] καὶ εἶπα πρὸς τὸν οἶκον τοῦ Ισραηλ ἐν τῇ ἐρήμῳ Ἐν τοῖς προστάγμασίν μου πορεύεσθε. καὶ οὐκ ἐπορεύθησαν καὶ τὰ δικαιώματά μου ἀπώσαντο, ἃ ποιήσει αὐτὰ ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς, καὶ τὰ σάββατά μου ἐβεβήλωσαν σφόδρα. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ ἐξαναλῶσαι αὐτούς.

[13] And I said to the house of Israel in the wilderness, Walk ye in my commandments: but they walked not *in them*, and they rejected mine ordinances, which *if* a man shall do, he shall even live in them; and they grievously profaned my sabbaths: and I said that I would pour out my wrath upon them in the wilderness, to consume them.

[14] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν ἐξήγαγον αὐτοὺς κατ᾽ ὀφθαλμοὺς αὐτῶν.

[14] But I wrought *so* that my name should not be at all profaned before the Gentiles, before whose eyes I brought them out.

[15] καὶ ἐγὼ ἐξῆρα τὴν χεῖρά μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τὸ παράπαν τοῦ μὴ εἰσαγαγεῖν αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκα αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι, κηρίον ἐστὶν παρὰ πᾶσαν τὴν γῆν,

[15] But I lifted up my hand against them in the wilderness once for all, that I would not bring them into the land which I gave them, a land flowing with milk and honey, it is sweeter than all lands:

[16] ἀνθ᾽ ὧν τὰ δικαιώματά μου ἀπώσαντο καὶ ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν ἐν αὐτοῖς καὶ τὰ σάββατά μου ἐβεβήλουν καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν καρδιῶν αὐτῶν ἐπορεύοντο.

[16] because they rejected mine ordinances, and walked not in my commandments, but profaned my sabbaths, and went after the imaginations of their hearts.

[17] καὶ ἐφείσατο ὁ ὀφθαλμός μου ἐπ᾽ αὐτοὺς τοῦ ἐξαλεῖψαι αὐτοὺς καὶ οὐκ ἐποίησα αὐτοὺς εἰς συντέλειαν ἐν τῇ ἐρήμῳ.

[17] Yet mine eyes spared them, so as *not* to destroy them utterly, and I did not make an end of them in the wilderness.

[18] καὶ εἶπα πρὸς τὰ τέκνα αὐτῶν ἐν τῇ ἐρήμῳ Ἐν τοῖς νομίμοις τῶν πατέρων ὑμῶν μὴ πορεύεσθε καὶ τὰ δικαιώματα αὐτῶν μὴ φυλάσσεσθε καὶ ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν μὴ συναναμίσγεσθε καὶ μὴ μιαίνεσθε·

[18] And I said to their children in the wilderness, Walk not ye in the customs of your fathers, and keep not their ordinances, and have no fellowship with their practices, nor defile yourselves *with them*.

[19] ἐγὼ κύριος ὁ θεὸς ὑμῶν, ἐν τοῖς προστάγμασίν μου πορεύεσθε καὶ τὰ δικαιώματά μου φυλάσσεσθε καὶ ποιεῖτε αὐτὰ

[19] I *am* the Lord your God; walk in my commandments, and keep mine ordinances, and do them;

[20] καὶ τὰ σάββατά μου ἁγιάζετε, καὶ ἔστω εἰς σημεῖον ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν τοῦ γινώσκειν διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν.

[20] and hallow my sabbaths, and let them be a sign between me and you, that ye may know that I am the Lord your God.

[21] καὶ παρεπίκρανάν με καὶ τὰ τέκνα αὐτῶν, ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν, καὶ τὰ δικαιώματά μου οὐκ ἐφυλάξαντο τοῦ ποιεῖν αὐτά, ἃ ποιήσει ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς, καὶ τὰ σάββατά μου ἐβεβήλουν. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ συντελέσαι τὴν ὀργήν μου ἐπ᾽ αὐτούς·

[21] But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which *if* a man shall do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them.

[22] καὶ ἐποίησα ὅπως τὸ ὄνομά μου τὸ παράπαν μὴ βεβηλωθῇ ἐνώπιον τῶν ἐθνῶν, ὧν ἐξήγαγον αὐτοὺς κατ᾽ ὀφθαλμοὺς αὐτῶν.

[22] But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight.

[23] καὶ ἐξῆρα τὴν χεῖρά μου ἐπ᾽ αὐτοὺς ἐν τῇ ἐρήμῳ τοῦ διασκορπίσαι αὐτοὺς ἐν τοῖς ἔθνεσιν καὶ διασπεῖραι αὐτοὺς ἐν ταῖς χώραις,

[23] I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, *and* disperse them in the countries;

[24] ἀνθ’ ὧν τὰ δικαιώματά μου οὐκ ἐποίησαν καὶ τὰ προστάγματά μου ἀπώσαντο καὶ τὰ σάββατά μου ἐβεβήλουν, καὶ ὀπίσω τῶν ἐνθυμημάτων τῶν πατέρων αὐτῶν ἦσαν οἱ ὀφθαλμοὶ αὐτῶν.

[24] because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers.

[25] καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ καὶ δικαιώματα ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς.

[25] So I gave them commandments *that were* not good, and ordinances in which they should not live.

[26] καὶ μιανῶ αὐτοὺς ἐν τοῖς δόμασιν αὐτῶν ἐν τῷ διαπορεύεσθαί με πᾶν διανοῖγον μήτραν ὅπως ἀφανίσω αὐτούς.

[26] And I will defile them by their *own* decrees, when I pass through upon every one that opens the womb, that I may destroy them.

[27] Διὰ τοῦτο λάλησον πρὸς τὸν οἶκον τοῦ Ισραηλ, υἱὲ ἀνθρώπου, καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἕως τούτου παρώργισάν με οἱ πατέρες ὑμῶν ἐν τοῖς παραπτώμασιν αὐτῶν, ἐν οἷς παρέπεσον εἰς ἐμέ.

[27] Therefore, son of man, speak to the house of Israel, and thou shalt say to them, Thus saith the Lord: Hitherto have your fathers provoke me in their trespasses in which they transgressed against me.

[28] καὶ εἰσήγαγον αὐτοὺς εἰς τὴν γῆν, ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτοῖς, καὶ εἶδον πᾶν βουνὸν ὑψηλὸν καὶ πᾶν ξύλον κατάσκιον καὶ ἔθυσαν ἐκεῖ τοῖς θεοῖς αὐτῶν καὶ ἔταξαν ἐκεῖ ὀσμὴν εὐωδίας καὶ ἔσπεισαν ἐκεῖ σπονδὰς αὐτῶν.

[28] Whereas I brought them into the land concerning which I lifted up mine hand to give it them; and they looked upon every high hill, and every shady tree, and they sacrificed there to their gods, and offered there sweet-smelling savour, and there they poured out their drink-offerings.

[29] καὶ εἶπον πρὸς αὐτούς Τί ἐστιν Αβαμα, ὅτι ὑμεῖς εἰσπορεύεσθε ἐκεῖ; καὶ ἐπεκάλεσαν τὸ ὄνομα αὐτοῦ Αβαμα ἕως τῆς σήμερον ἡμέρας.

[29] And I said to them, What is Abama, that ye go in thither? and they called its mane Abama, until this day.

[30] διὰ τοῦτο εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος Εἰ ἐν ταῖς ἀνομίαις τῶν πατέρων ὑμῶν ὑμεῖς μιαίνεσθε καὶ ὀπίσω τῶν βδελυγμάτων αὐτῶν ὑμεῖς ἐκπορνεύετε;

[30] Therefore say to the house of Israel, Thus saith the Lord, Do ye pollute yourselves with the iniquities of your fathers, and do ye go a-whoring after their abominations,

[31] καὶ ἐν ταῖς ἀπαρχαῖς τῶν δομάτων ὑμῶν ἐν τοῖς ἀφορισμοῖς ὑμεῖς μιαίνεσθε ἐν πᾶσιν τοῖς ἐνθυμήμασιν ὑμῶν ἕως τῆς σήμερον ἡμέρας. καὶ ἐγὼ ἀποκριθῶ ὑμῖν, οἶκος τοῦ Ισραηλ; ζῶ ἐγώ, λέγει κύριος, εἰ ἀποκριθήσομαι ὑμῖν, καὶ εἰ ἀναβήσεται ἐπὶ τὸ πνεῦμα ὑμῶν τοῦτο.

[31] and *do ye pollute yourselves* with the first-fruits of your gifts, in the offerings wherewith ye pollute yourselves in all your imaginations, until this day; and shall I answer you, O house of Israel? *As* I live, saith the Lord, I will not answer you, neither shall this thing come upon your spirit.

[32] καὶ οὐκ ἔσται ὃν τρόπον ὑμεῖς λέγετε Ἐσόμεθα ὡς τὰ ἔθνη καὶ ὡς αἱ φυλαὶ τῆς γῆς τοῦ λατρεύειν ξύλοις καὶ λίθοις.

[32] And it shall not be as ye say, We will be as the nations, and as the tribes of the earth, to worship stocks and stones.

[33] διὰ τοῦτο ζῶ ἐγώ, λέγει κύριος, ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ βασιλεύσω ἐφ’ ὑμᾶς·

[33] Therefore, *as* I live, saith the Lord, I will reign over you with a strong hand, and with a high arm, and with outpoured wrath:

[34] καὶ ἐξάξω ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέξομαι ὑμᾶς ἐκ τῶν χωρῶν, οὗ διεσκορπίσθητε ἐν αὐταῖς, ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν θυμῷ κεχυμένῳ·

[34] I will bring you out from the nations, and will take you out of the lands wherein ye were dispersed, with a strong hand, and with a high arm, and with outpoured wrath.

[35] καὶ ἄξω ὑμᾶς εἰς τὴν ἔρημον τῶν λαῶν καὶ διακριθήσομαι πρὸς ὑμᾶς ἐκεῖ πρόσωπον κατὰ πρόσωπον.

[35] And I will bring you into the wilderness of the nations, and will plead with you there face to face.

[36] ὃν τρόπον διεκρίθην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἐρήμῳ γῆς Αἰγύπτου, οὕτως κρινῶ ὑμᾶς, λέγει κύριος·

[36] As I pleaded with your fathers in the wilderness of the land of Egypt, so will I judge you, saith the Lord.

[37] καὶ διάξω ὑμᾶς ὑπὸ τὴν ῥάβδον μου καὶ εἰσάξω ὑμᾶς ἐν ἀριθμῷ

[37] And I will cause you to pass under my rod, and I will bring you in by number.

[38] καὶ ἐκλέξω ἐξ ὑμῶν τοὺς ἀσεβεῖς καὶ τοὺς ἀφεστηκότας, διότι ἐκ τῆς παροικεσίας αὐτῶν ἐξάξω αὐτούς, καὶ εἰς τὴν γῆν τοῦ Ισραηλ οὐκ εἰσελεύσονται· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

[38] And I will separate from among you the ungodly and the revolters; for I will lead them forth out of their place of sojourning, and they shall not enter into the land of Israel: and ye shall know that I am the Lord, *even* the Lord.

[39] καὶ ὑμεῖς, οἶκος Ισραηλ, τάδε λέγει κύριος κύριος Ἕκαστος τὰ ἐπιτηδεύματα αὐτοῦ ἐξάρατε· καὶ μετὰ ταῦτα εἰ μὴ ὑμεῖς εἰσακούετέ μου καὶ τὸ ὄνομά μου τὸ ἅγιον οὐ βεβηλώσετε οὐκέτι ἐν τοῖς δώροις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν·

[39] And *as to* you, O house of Israel, thus saith the Lord, *even* the Lord; Put away each one his *evil* practices, and hereafter if ye hearken to me, then shall ye no more profane my holy name by your gifts and by devices.

[40] διότι ἐπὶ τοῦ ὄρους τοῦ ἁγίου μου, ἐπ᾽ ὄρους ὑψηλοῦ, λέγει κύριος κύριος, ἐκεῖ δουλεύσουσίν μοι πᾶς οἶκος Ισραηλ εἰς τέλος, καὶ ἐκεῖ προσδέξομαι καὶ ἐκεῖ ἐπισκέψομαι τὰς ἀπαρχὰς ὑμῶν καὶ τὰς ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν ἐν πᾶσιν τοῖς ἁγιάσμασιν ὑμῶν·

[40] For upon my holy mountain, on the high mountain, saith the Lord, *even* the Lord, there shall all the house of Israel serve me for ever: and there will I accept *you*, and there will I have respect to your first-fruits, and the first-fruits of your offerings, in all your holy things.

[41] ἐν ὀσμῇ εὐωδίας προσδέξομαι ὑμᾶς ἐν τῷ ἐξαγαγεῖν με ὑμᾶς ἐκ τῶν λαῶν καὶ εἰσδέχεσθαι ὑμᾶς ἐκ τῶν χωρῶν, ἐν αἷς διεσκορπίσθητε ἐν αὐταῖς, καὶ ἁγιασθήσομαι ἐν ὑμῖν κατ᾽ ὀφθαλμοὺς τῶν λαῶν.

[41] I will accept you with a sweet-smelling savour, when I bring you out from the nations, and take you out of the countries wherein ye have been dispersed; and I will be sanctified among you in the sight of the nations.

[42] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ εἰσαγαγεῖν με ὑμᾶς εἰς τὴν γῆν τοῦ Ισραηλ εἰς τὴν γῆν, εἰς ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν ὑμῶν.

[42] And ye shall know that I am the Lord, when I have brought you into the land of Israel, into the land concerning which I lifted up my hand to give it to your fathers.

[43] καὶ μνησθήσεσθε ἐκεῖ τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν, ἐν οἷς ἐμιαίνεσθε ἐν αὐτοῖς, καὶ κόψεσθε τὰ πρόσωπα ὑμῶν ἐν πᾶσαις ταῖς κακίαις ὑμῶν.

[43] And ye shall there remember your ways, and your devices wherewith ye defiled yourselves; and ye shall bewail yourselves for all your wickedness.

[44] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐν τῷ ποιῆσαί με οὕτως ὑμῖν ὅπως τὸ ὄνομά μου μὴ βεβηλωθῇ κατὰ τὰς ὁδοὺς ὑμῶν τὰς κακὰς καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν τὰ διεφθαρμένα, λέγει κύριος.

[44] And ye shall know that I am the Lord, when I have done thus to you, that my name may not be profaned in your evil ways, and in your corrupt devices, saith the Lord.

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[45] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Θαιμαν καὶ ἐπίβλεψον ἐπὶ Δαρωμ καὶ προφήτευσον ἐπὶ δρυμὸν ἡγούμενον Ναγεβ

[46] Son of man, set thy face against Thaeman, and look toward Darom, and prophesy against the chief forest of Nageb,

[3] καὶ ἐρεῖς τῷ δρυμῷ Ναγεβ Ἄκουε λόγον κυρίου Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἀνάπτω ἐν σοὶ πῦρ, καὶ καταφάγεται ἐν σοὶ πᾶν ξύλον

χλωρὸν καὶ πᾶν ξύλον ξηρόν, οὐ σβεσθήσεται ἡ φλὸξ ἡ ἐξαφθεῖσα, καὶ κατακαυθήσεται ἐν αὐτῇ πᾶν πρόσωπον ἀπὸ ἀπηλιώτου ἕως βορρᾶ·

[47] and thou shalt say to the forest of Nageb, Hear the word of the Lord; thus saith the Lord, *even* the Lord; Behold, I *will* kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the flame that is kindled shall not be quenched, and every face shall be scorched with it from the south to the north.

[4] καὶ ἐπιγνώσονται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ἐξέκαυσα αὐτό, καὶ οὐ σβεσθήσεται.

[48] And all flesh shall know that I the Lord have kindled it: it shall not be quenched.

[5] καὶ εἶπα Μηδαμῶς, κύριε κύριε· αὐτοὶ λέγουσιν πρός με Οὐχὶ παραβολή ἐστιν λεγομένη αὕτη;

[49] And I said, Not so, O Lord God! they say to me, Is not this that is spoken a parable?

CHAPTER 21

[6] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[7] Διὰ τοῦτο προφήτευσον, υἱὲ ἀνθρώπου, καὶ στήρισον τὸ πρόσωπόν σου ἐπὶ Ιερουσαλημ καὶ ἐπίβλεψον ἐπὶ τὰ ἅγια αὐτῶν καὶ προφητεύσεις ἐπὶ τὴν γῆν τοῦ Ισραηλ

[2] Therefore prophesy, son of man, set thy face steadfastly toward Jerusalem, and look toward their holy places, and thou shalt prophesy against the land of Israel,

[8] καὶ ἐρεῖς πρὸς τὴν γῆν τοῦ Ισραηλ Ἰδοὺ ἐγὼ πρὸς σὲ καὶ ἐκσπάσω τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ καὶ ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον·

[3] and thou shalt say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and I will draw forth my sword out of its sheath, and I will destroy out of thee the transgressor and unrighteous.

[9] ἀνθ’ ὧν ἐξολεθρεύσω ἐκ σοῦ ἄδικον καὶ ἄνομον, οὕτως ἐξελεύσεται τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ ἐπὶ πᾶσαν σάρκα ἀπὸ ἀπηλιώτου ἕως βορρᾶ·

[4] Because I will destroy out of thee the unrighteous and the transgressor, *therefore* so shall my sword come forth out of its sheath against all flesh from the south to the north:

[10] καὶ ἐπιγνώσεται πᾶσα σὰρξ διότι ἐγὼ κύριος ἐξέσπασα τὸ ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ, καὶ οὐκ ἀποστρέψει οὐκέτι.

[5] and all flesh shall know that I the Lord have drawn forth my sword out of its sheath: it shall not return any more.

[11] καὶ σύ, υἱὲ ἀνθρώπου, καταστέναξον ἐν συντριβῇ ὀσφύος σου καὶ ἐν ὀδύναις στενάξεις κατ’ ὀφθαλμοὺς αὐτῶν.

[6] And thou, son of man, groan with the breaking of thy loins; thou shalt even groan heavily in their sight.

[12] καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ Ἕνεκα τίνος σὺ στενάζεις; καὶ ἐρεῖς Ἐπὶ τῇ ἀγγελίᾳ, διότι ἔρχεται, καὶ θραυσθήσεται πᾶσα καρδία, καὶ πᾶσαι χεῖρες παραλυθήσονται, καὶ ἐκψύξει πᾶσα σὰρξ καὶ πᾶν πνεῦμα, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ· ἰδοὺ ἔρχεται καὶ ἔσται, λέγει κύριος κύριος. –

[7] And it shall come to pass, if they shall say to thee, Wherefore dost thou groan? that thou shalt say, For the report; because it comes: and every heart shall break, and all hands shall become feeble, and all flesh and every spirit shall faint, and all thighs shall be defiled with moisture: behold, it comes, saith the Lord.

[13] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[8] And the word of the Lord came to me, saying,

[14] Υἱὲ ἀνθρώπου, προφήτευσον καὶ ἐρεῖς Τάδε λέγει κύριος Εἰπόν Ῥομφαία ῥομφαία, ὀξύνου καὶ θυμώθητι,

[9] Son of man, prophesy, and thou shalt say, Thus saith the Lord; Say, Sword, sword, be sharpened and rage,

[15] ὅπως σφάξῃς σφάγια, ὀξύνου ὅπως γένῃ εἰς στίλβωσιν, ἑτοίμη εἰς παράλυσιν σφάζε, ἐξουδένει ἀπωθοῦ πᾶν ξύλον.

[10] that thou mayest slay victims; be sharpened that thou mayest be bright, ready for slaughter, slay, set at nought, despise every tree.

[16] καὶ ἔδωκεν αὐτὴν ἑτοίμην τοῦ κρατεῖν χεῖρα αὐτοῦ· ἐξηκονήθη ῥομφαία, ἔστιν ἑτοίμη τοῦ δοῦναι αὐτὴν εἰς χεῖρα ἀποκεντοῦντος.

[11] And he made it ready for his hand to hold: the sword is sharpened, it is ready to put into the hand of the slayer.

[17] ἀνάκραγε καὶ ὀλόλυξον, υἱὲ ἀνθρώπου, ὅτι αὐτὴ ἐγένετο ἐν τῷ λαῷ μου, αὐτὴ ἐν πᾶσιν τοῖς ἀφηγουμένοις τοῦ Ισραηλ· παροικήσουσιν ἐπὶ ῥομφαίᾳ, ἐγένετο ἐν τῷ λαῷ μου· διὰ τοῦτο κρότησον ἐπὶ τὴν χεῖρά σου.

[12] Cry out and howl, son of man: for this *sword* is come upon my people, this *sword is come* upon all the princes of Israel: they shall be as strangers: *judgment* with the sword is come upon my people: therefore clap thine hands, for sentence has been passed:

[18] ὅτι δεδικαίωται· καὶ τί, εἰ καὶ φυλὴ ἀπώσθη; οὐκ ἔσται, λέγει κύριος κύριος.

[13] and what if even the tribe be rejected? it shall not be, saith the Lord God.

[19] καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον καὶ κρότησον χεῖρα ἐπὶ χεῖρα καὶ διπλασίασον ῥομφαίαν· ἡ τρίτη ῥομφαία τραυματιῶν ἐστιν ῥομφαία τραυματιῶν ἡ μεγάλη καὶ ἐκστήσει αὐτούς,

[14] And thou, son of man, prophesy, and clap thine hands, and take a second sword: the third sword is *the sword* of the slain, the great sword of the slain: and thou shalt strike them with amazement, lest the heart should faint

[20] ὅπως θραυσθῇ ἡ καρδία καὶ πληθυνθῶσιν οἱ ἀσθενοῦντες ἐπὶ πᾶσαν πύλην αὐτῶν· παραδέδονται εἰς σφάγια ῥομφαίας, εὖ γέγονεν εἰς σφαγήν, εὖ γέγονεν εἰς στίλβωσιν.

[15] and the weak ones be multiplied at every gate — they are given up to the slaughter of the sword: it is well fitted for slaughter, it is well fitted for glittering.

[21] διαπορεύου ὀξύνου ἐκ δεξιῶν καὶ ἐξ εὐωνύμων, οὗ ἂν τὸ πρόσωπόν σου ἐξεγείρηται.

[16] And do thou go on, sharpen thyself on the right and on the left whithersoever thy face may set itself.

[22] καὶ ἐγὼ δὲ κροτήσω χεῖρά μου πρὸς χεῖρά μου καὶ ἐναφήσω τὸν θυμόν μου· ἐγὼ κύριος λελάληκα. –

[17] And I also will clap my hands, and let loose my fury: I the Lord have spoken *it*.

[23] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[18] And the word of the Lord came to me, saying,

[24] Καὶ σύ, υἱὲ ἀνθρώπου, διάταξον σεαυτῷ δύο ὁδοὺς τοῦ εἰσελθεῖν ῥομφαίαν βασιλέως Βαβυλῶνος· ἐκ χώρας μιᾶς ἐξελεύσονται αἱ δύο, καὶ χεὶρ ἐν ἀρχῇ ὁδοῦ πόλεως· ἐπ᾽ ἀρχῆς

[19] and thou, son of man, appoint thee two ways, that the sword of the king of Babylon may enter in: the two shall go forth of one country; and *there shall be* a force at the top of the way of the city, thou shalt set *it* at the top of the way,

[25] ὁδοῦ διατάξεις τοῦ εἰσελθεῖν ῥομφαίαν ἐπὶ Ραββαθ υἱῶν Αμμων καὶ ἐπὶ τὴν Ιουδαίαν καὶ ἐπὶ Ιερουσαλημ ἐν μέσῳ αὐτῆς.

[20] that the sword may enter in upon Rabbath of the children of Ammon, and upon Judea, and upon Jerusalem in the midst thereof.

[26] διότι στήσεται βασιλεὺς Βαβυλῶνος ἐπὶ τὴν ἀρχαίαν ὁδὸν ἐπ᾽ ἀρχῆς τῶν δύο ὁδῶν τοῦ μαντεύσασθαι μαντείαν, τοῦ ἀναβράσαι ῥάβδον καὶ ἐπερωτῆσαι ἐν τοῖς γλυπτοῖς καὶ ἡπατοσκοπήσασθαι ἐκ δεξιῶν αὐτοῦ.

[21] For the king of Babylon shall stand on the old way, at the head of the two ways, to use divination, to make bright the arrow, and to enquire of the graven images, and to examine *the victims*.

[27] ἐγένετο τὸ μαντεῖον ἐπὶ Ιερουσαλημ τοῦ βαλεῖν χάρακα, τοῦ διανοῖξαι στόμα ἐν βοῇ, ὑψῶσαι φωνὴν μετὰ κραυγῆς, τοῦ βαλεῖν χάρακα ἐπὶ τὰς πύλας αὐτῆς καὶ βαλεῖν χῶμα καὶ οἰκοδομῆσαι βελοστάσεις.

[22] On his right was the divination against Jerusalem, to cast a mound, to open the mouth in shouting, to lift up the voice with crying, to cast a mound against her gates, to cast up a heap, and to build forts.

[28] καὶ αὐτὸς αὐτοῖς ὡς μαντευόμενος μαντείαν ἐνώπιον αὐτῶν, καὶ αὐτὸς ἀναμιμνῄσκων ἀδικίας αὐτοῦ μνησθῆναι.

[23] And he was to them as one using divination before them, and he himself recounting his iniquities, that they might be borne in mind.

[29] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἀνεμνήσατε τὰς ἀδικίας ὑμῶν ἐν τῷ ἀποκαλυφθῆναι τὰς ἀσεβείας ὑμῶν τοῦ ὁραθῆναι ἁμαρτίας ὑμῶν ἐν πάσαις ταῖς ἀσεβείαις ὑμῶν καὶ ἐν τοῖς ἐπιτηδεύμασιν ὑμῶν, ἀνθ᾽ ὧν ἀνεμνήσατε, ἐν τούτοις ἁλώσεσθε.

[24] Therefore thus saith the Lord, Because ye have caused your iniquities to be remembered, in the discovery of your wickedness, so that your sins should be seen, in all your wickedness and in your *evil* practices; because ye have caused remembrance *of them*, in these shall ye be taken.

[30] καὶ σύ, βέβηλε ἄνομε ἀφηγούμενε τοῦ Ισραηλ, οὗ ἥκει ἡ ἡμέρα, ἐν καιρῷ ἀδικίας πέρας,

[25] And thou profane wicked prince of Israel, whose day, *even* and end, is come in a sea of iniquity, thus saith the Lord;

[31] τάδε λέγει κύριος Ἀφείλου τὴν κίδαριν καὶ ἐπέθου τὸν στέφανον· αὕτη οὐ τοιαύτη ἔσται· ἐταπείνωσας τὸ ὑψηλὸν καὶ τὸ ταπεινὸν ὕψωσας.

[26] Thou hast taken off the mitre and put on the crown, it shall not have such *another* after it: thou hast abased that which was high, and exalted that which was low.

[32] ἀδικίαν ἀδικίαν θήσομαι αὐτήν, οὐδ' αὕτη τοιαύτη ἔσται, ἕως οὗ ἔλθῃ ᾧ καθήκει, καὶ παραδώσω αὐτῷ. –

[27] Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver *it* to him.

[33] καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον καὶ ἐρεῖς Τάδε λέγει κύριος πρὸς τοὺς υἱοὺς Αμμων καὶ πρὸς τὸν ὀνειδισμὸν αὐτῶν καὶ ἐρεῖς Ῥομφαία ῥομφαία ἐσπασμένη εἰς σφάγια καὶ ἐσπασμένη εἰς συντέλειαν, ἐγείρου ὅπως στίλβῃς

[28] And thou, son of man, prophesy, and thou shalt say, Thus saith the Lord, concerning the children of Ammon, and concerning their reproach; and thou shalt say, O sword, sword, drawn for slaughter, and drawn for destruction, awake, that thou mayest gleam.

[34] ἐν τῇ ὁράσει σου τῇ ματαίᾳ καὶ ἐν τῷ μαντεύεσθαί σε ψευδῆ τοῦ παραδοῦναί σε ἐπὶ τραχήλους τραυματιῶν ἀνόμων, ὧν ἥκει ἡ ἡμέρα, ἐν καιρῷ ἀδικίας πέρας.

[29] While thou art seeing vain *visions*, and while thou art prophesying falsehoods, to bring thyself upon the necks of ungodly transgressors, the day is come, *even* an end, in a season of iniquity.

[35] ἀπόστρεφε, μὴ καταλύσῃς ἐν τῷ τόπῳ τούτῳ, ᾧ γεγέννησαι· ἐν τῇ γῇ τῇ ἰδίᾳ σου κρινῶ σε

[30] Turn, rest not in this place wherein thou wert born: in thine own land will I judge thee.

[36] καὶ ἐκχεῶ ἐπὶ σὲ ὀργήν μου, ἐν πυρὶ ὀργῆς μου ἐμφυσήσω ἐπὶ σὲ καὶ παραδώσω σε εἰς χεῖρας ἀνδρῶν βαρβάρων τεκταινόντων διαφθοράν.

[31] And I will pour out my wrath upon thee, I will blow upon thee with the fire of my wrath, and I will deliver thee into the hands of barbarians skilled in working destruction.

[37] ἐν πυρὶ ἔσῃ κατάβρωμα, τὸ αἷμά σου ἔσται ἐν μέσῳ τῆς γῆς σου· οὐ μὴ γένηταί σου μνεία, διότι ἐγὼ κύριος λελάληκα.

[32] Thou shalt be fuel for fire; thy blood shall be in the midst of thy land; there shall be no remembrance at all of thee: for I the Lord have spoken *it*.

CHAPTER 22

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰ κρινεῖς τὴν πόλιν τῶν αἱμάτων; καὶ παράδειξον αὐτῇ πάσας τὰς ἀνομίας αὐτῆς

[2] And thou, son of man, wilt thou judge the bloody city? yea, declare thou to her all her iniquities.

[3] καὶ ἐρεῖς Τάδε λέγει κύριος κύριος Ὦ πόλις ἐκχέουσα αἵματα ἐν μέσῳ αὐτῆς τοῦ ἐλθεῖν καιρὸν αὐτῆς καὶ ποιοῦσα ἐνθυμήματα καθ᾽ αὐτῆς τοῦ μιαίνειν αὐτήν,

[3] And thou shalt say, Thus saith the Lord God: O city that sheds blood in the midst of her, so that her time should come, and that forms devices against herself, to defile herself;

[4] ἐν τοῖς αἵμασιν αὐτῶν, οἷς ἐξέχεας, παραπέπτωκας καὶ ἐν τοῖς ἐνθυμήμασίν σου, οἷς ἐποίεις, ἐμιαίνου καὶ ἤγγισας τὰς ἡμέρας σου καὶ ἤγαγες καιρὸν ἐτῶν σου. διὰ τοῦτο δέδωκά σε εἰς ὄνειδος τοῖς ἔθνεσιν καὶ εἰς ἐμπαιγμὸν πάσαις ταῖς χώραις

[4] in their blood which thou hast shed, thou hast transgressed; and in thy devices which thou hast formed, thou hast polluted thyself; and thou hast brought nigh thy days, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all the countries,

[5] ταῖς ἐγγιζούσαις πρὸς σὲ καὶ ταῖς μακρὰν ἀπεχούσαις ἀπὸ σοῦ, καὶ ἐμπαίξονται ἐν σοί Ἀκάθαρτος ἡ ὀνομαστὴ καὶ πολλὴ ἐν ταῖς ἀνομίαις.

[5] to those near thee, and to those far distant from thee; and they shall mock thee, *thou that art* notoriously unclean, and abundant in iniquities.

[6] ἰδοὺ οἱ ἀφηγούμενοι οἴκου Ισραηλ ἕκαστος πρὸς τοὺς συγγενεῖς αὐτοῦ συνανεφύροντο ἐν σοί, ὅπως ἐκχέωσιν αἷμα·

[6] Behold, the princes of the house of Israel have conspired in thee each one with his kindred, that they might shed blood.

[7] πατέρα καὶ μητέρα ἐκακολόγουν ἐν σοὶ καὶ πρὸς τὸν προσήλυτον ἀνεστρέφοντο ἐν ἀδικίαις ἐν σοί, ὀρφανὸν καὶ χήραν κατεδυνάστευον ἐν σοί·

[7] In thee they have reviled father and mother; and in thee they have behaved unjustly toward the stranger: they have oppressed the orphan and widow.

[8] καὶ τὰ ἅγιά μου ἐξουδένουν καὶ τὰ σάββατά μου ἐβεβήλουν ἐν σοί.

[8] And they have set at nought my holy things, and in thee they have profaned my sabbaths.

[9] ἄνδρες λῃσταὶ ἐν σοί, ὅπως ἐκχέωσιν ἐν σοὶ αἷμα, καὶ ἐπὶ τῶν ὀρέων ἤσθοσαν ἐν σοί, ἀνόσια ἐποίουν ἐν μέσῳ σου.

[9] *There are* robbers in thee, to shed blood in thee; and in thee they have eaten upon the mountains: they have wrought ungodliness in the midst of thee.

[10] αἰσχύνην πατρὸς ἀπεκάλυψαν ἐν σοὶ καὶ ἐν ἀκαθαρσίαις ἀποκαθημένην ἐταπείνουν ἐν σοί·

[10] In thee they have uncovered the father’s shame; and in thee they have humbled her that was set apart for uncleanness.

[11] ἕκαστος τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἠνομοῦσαν, καὶ ἕκαστος τὴν νύμφην αὐτοῦ ἐμίαινεν ἐν ἀσεβείᾳ, καὶ ἕκαστος τὴν ἀδελφὴν αὐτοῦ θυγατέρα τοῦ πατρὸς αὐτοῦ ἐταπείνουν ἐν σοί.

[11] They have dealt unlawfully each one with his neighbor’s wife; and each one in ungodliness has defiled his daughter-in-law: and in thee they have humbled each one his sister, the daughter of his father.

[12] δῶρα ἐλαμβάνοσαν ἐν σοί, ὅπως ἐκχέωσιν αἷμα, τόκον καὶ πλεονασμὸν ἐλαμβάνοσαν ἐν σοί· καὶ συνετελέσω συντέλειαν κακίας σου τὴν ἐν καταδυναστείᾳ, ἐμοῦ δὲ ἐπελάθου, λέγει κύριος.

[12] In thee they have received gifts to shed blood; they have received in thee interest and usurious increase; and by oppression thou hast brought thy wickedness to the full, and hast forgotten me, saith the Lord.

[13] ἐὰν δὲ πατάξω χεῖρά μου πρὸς χεῖρά μου ἐφ’ οἷς συντετέλεσαι, οἷς ἐποίησας, καὶ ἐπὶ τοῖς αἵμασίν σου τοῖς γεγενημένοις ἐν μέσῳ σου,

[13] And if I shall smite my hand at *thine iniquities* which thou hast accomplished, which thou hast wrought, and at thy blood that has been shed in the midst of thee,

[14] εἰ ὑποστήσεται ἡ καρδία σου; εἰ κρατήσουσιν αἱ χεῖρές σου ἐν ταῖς ἡμέραις, αἷς ἐγὼ ποιῶ ἐν σοί; ἐγὼ κύριος λελάληκα καὶ ποιήσω.

[14] shall thy heart endure? shall thine hands be strong in the days which I bring upon thee? I the Lord have spoken, and will do *it*.

[15] καὶ διασκορπιῶ σε ἐν τοῖς ἔθνεσιν καὶ διασπερῶ σε ἐν ταῖς χώραις, καὶ ἐκλείψει ἡ ἀκαθαρσία σου ἐκ σοῦ,

[15] And I will scatter thee among the nations, and disperse thee in the countries, and thy uncleanness shall be removed out of thee.

[16] καὶ κατακληρονομήσω ἐν σοὶ κατ᾽ ὀφθαλμοὺς τῶν ἐθνῶν· καὶ γνώσεσθε διότι ἐγὼ κύριος. –

[16] And I will give heritages in thee in the sight of the nations, and ye shall know that I am the Lord.

[17] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[17] And the word of the Lord came to me, saying,

[18] Υἱὲ ἀνθρώπου, ἰδοὺ γεγόνασί μοι ὁ οἶκος Ισραηλ ἀναμεμειγμένοι πάντες χαλκῷ καὶ σιδήρῳ καὶ κασσιτέρῳ καὶ μολίβῳ, ἐν μέσῳ ἀργυρίου ἀναμεμειγμένος ἐστίν.

[18] Son of man, behold, the house of Israel are all become to me *as it were* mixed with brass, and iron, and tin, and lead; they are mixed up in the midst of the silver.

[19] διὰ τοῦτο εἰπόν Τάδε λέγει κύριος Ἀνθ ὧν ἐγένεσθε πάντες εἰς σύγκρασιν μίαν, διὰ τοῦτο ἐγὼ εἰσδέχομαι ὑμᾶς εἰς μέσον Ιερουσαλημ.

[19] Therefore say, Thus saith the Lord God; Because ye have become one mixture, therefore I will gather you into the midst of Jerusalem.

[20] καθὼς εἰσδέχεται ἄργυρος καὶ χαλκὸς καὶ σίδηρος καὶ κασσίτερος καὶ μόλιβος εἰς μέσον καμίνου τοῦ ἐκφυσῆσαι εἰς αὐτὸ πῦρ τοῦ χωνευθῆναι, οὕτως εἰσδέξομαι ὑμᾶς ἐν ὀργῇ μου καὶ συνάξω καὶ χωνεύσω ὑμᾶς

[20] As silver, and brass, and iron, and tin, and lead, are gathered into the midst of the furnace, to blow fire into it, that they may be melted: so will I take *you* in my wrath, and I will gather and melt you.

[21] καὶ ἐκφυσήσω ἐφ᾽ ὑμᾶς ἐν πυρὶ ὀργῆς μου, καὶ χωνευθήσεσθε ἐν μέσῳ αὐτῆς.

[21] And I will blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

[22] ὃν τρόπον χωνεύεται ἀργύριον ἐν μέσῳ καμίνου, οὕτως χωνευθήσεσθε ἐν μέσῳ αὐτῆς· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ἐξέχεα τὸν θυμόν μου ἐφ᾽ ὑμᾶς. –

[22] As silver is melted in the midst of a furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my wrath upon you.

[23] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[23] And the word of the Lord came to me, saying,

[24] Υἱὲ ἀνθρώπου, εἰπὸν αὐτῇ Σὺ εἶ γῆ ἡ οὐ βρεχομένη, οὐδὲ ὑετὸς ἐγένετο ἐπὶ σὲ ἐν ἡμέρᾳ ὀργῆς·

[24] Son of man, say to her, Thou art the land that is not rained upon, neither has rain come upon thee in the day of wrath;

[25] ἧς οἱ ἀφηγούμενοι ἐν μέσῳ αὐτῆς ὡς λέοντες ὠρυόμενοι ἁρπάζοντες ἁρπάγματα, ψυχὰς κατεσθίοντες ἐν δυναστείᾳ, τιμὰς λαμβάνοντες ἐν ἀδικίᾳ, καὶ αἱ χῆραί σου ἐπληθύνθησαν ἐν μέσῳ σου.

[25] whose princes in the midst of her are as roaring lions seizing prey, devouring souls by oppression, and taking bribes; and thy widows are multiplied in the midst of thee.

[26] καὶ οἱ ἱερεῖς αὐτῆς ἠθέτησαν νόμον μου καὶ ἐβεβήλουν τὰ ἅγιά μου· ἀνὰ μέσον ἁγίου καὶ βεβήλου οὐ διέστελλον καὶ ἀνὰ μέσον ἀκαθάρτου καὶ τοῦ καθαροῦ οὐ διέστελλον καὶ ἀπὸ τῶν σαββάτων μου παρεκάλυπτον τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἐβεβηλούμην ἐν μέσῳ αὐτῶν.

[26] Her priests also have set at nought my law, and profaned my holy things: they have not distinguished between the holy and profane, nor

have they distinguished between the unclean and the clean, and have his their eyes from my sabbaths, and I was profaned in the midst of them.

[27] οἱ ἄρχοντες αὐτῆς ἐν μέσῳ αὐτῆς ὡς λύκοι ἁρπάζοντες ἁρπάγματα τοῦ ἐκχέαι αἷμα, ὅπως πλεονεξίᾳ πλεονεκτῶσιν.

[27] Her princes in the midst of her are as wolves ravening to shed blood, that they may get dishonest gain.

[28] καὶ οἱ προφῆται αὐτῆς ἀλείφοντες αὐτοὺς πεσοῦνται, ὁρῶντες μάταια, μαντευόμενοι ψευδῆ, λέγοντες Τάδε λέγει κύριος, καὶ κύριος οὐ λελάληκεν·

[28] And her prophets that daub them shall fall, that see vanities, that prophesy falsehoods, saying, Thus saith the Lord, when the Lord has not spoken.

[29] λαὸν τῆς γῆς ἐκπιεζοῦντες ἀδικίᾳ καὶ διαρπάζοντες ἁρπάγματα, πτωχὸν καὶ πένητα καταδυναστεύοντες καὶ πρὸς τὸν προσήλυτον οὐκ ἀναστρεφόμενοι μετὰ κρίματος.

[29] That sorely oppress the people of the land with injustice, and commit robbery; oppressing the poor and needy, and not dealing justly with the stranger.

[30] καὶ ἐζήτουν ἐξ αὐτῶν ἄνδρα ἀναστρεφόμενον ὀρθῶς καὶ ἑστῶτα πρὸ προσώπου μου ὁλοσχερῶς ἐν καιρῷ τῆς γῆς τοῦ μὴ εἰς τέλος ἐξαλεῖψαι αὐτήν, καὶ οὐχ εὗρον.

[30] And I sought from among them a man behaving uprightly, and standing before me perfectly in the time of wrath, so that I should not utterly destroy her: but I found *him* not.

[31] καὶ ἐξέχεα ἐπ᾽ αὐτὴν θυμόν μου ἐν πυρὶ ὀργῆς μου τοῦ συντελέσαι· τὰς ὁδοὺς αὐτῶν εἰς κεφαλὰς αὐτῶν δέδωκα, λέγει κύριος κύριος.

[31] So I have poured out my wrath upon her in the fury of mine anger, to accomplish *it*. I have recompensed their ways on their own heads, saith the Lord God.

CHAPTER 23

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, δύο γυναῖκες ἦσαν θυγατέρες μητρὸς μιᾶς

[2] Son of man, there were two women, daughters of one mother:

[3] καὶ ἐξεπόρνευσαν ἐν Αἰγύπτῳ ἐν τῇ νεότητι αὐτῶν· ἐκεῖ ἔπεσον οἱ μαστοὶ αὐτῶν, ἐκεῖ διεπαρθενεύθησαν.

[3] and they went a-whoring in Egypt in their youth: there their breasts fell, there they lost their virginity.

[4] καὶ τὰ ὀνόματα αὐτῶν ἦν Οολα ἡ πρεσβυτέρα καὶ Οολιβα ἡ ἀδελφὴ αὐτῆς. καὶ ἐγένοντό μοι καὶ ἔτεκον υἱοὺς καὶ θυγατέρας. καὶ τὰ ὀνόματα αὐτῶν· Σαμάρεια ἡ Οολα, καὶ Ιερουσαλημ ἡ Οολιβα.

[4] And their names were Oola the elder, and Ooliba her sister: and they were mine, and bore sons and daughters: and *as for* their names, Samaria was Oola, and Jerusalem was Ooliba.

[5] καὶ ἐξεπόρνευσεν ἡ Οολα ἀπ᾽ ἐμοῦ καὶ ἐπέθετο ἐπὶ τοὺς ἐραστὰς αὐτῆς, ἐπὶ τοὺς Ἀσσυρίους τοὺς ἐγγίζοντας αὐτῇ

[5] And Oola went a-whoring from me, and doted on her lovers, on the Assyrians that were her neighbors,

[6] ἐνδεδυκότας ὑακίνθινα, ἡγουμένους καὶ στρατηγούς· νεανίσκοι ἐπίλεκτοι πάντες, ἱππεῖς ἱππαζόμενοι ἐφ᾽ ἵππων.

[6] clothed with purple, princes and captains; *they were* young men and choice, all horseman riding on horses.

[7] καὶ ἔδωκεν τὴν πορνείαν αὐτῆς ἐπ᾽ αὐτούς· ἐπίλεκτοι υἱοὶ Ἀσσυρίων πάντες, καὶ ἐπὶ πάντας, οὓς ἐπέθετο, ἐν πᾶσι τοῖς ἐνθυμήμασιν αὐτῆς ἐμιαίνετο.

[7] And she bestowed her fornication upon them; all were choice sons of the Assyrians: and on whomsoever she doted herself, with them she defiled herself in all *their* devices.

[8] καὶ τὴν πορνείαν αὐτῆς ἐξ Αἰγύπτου οὐκ ἐγκατέλιπεν, ὅτι μετ᾽ αὐτῆς ἐκοιμῶντο ἐν νεότητι αὐτῆς, καὶ αὐτοὶ διεπαρθένευσαν αὐτὴν καὶ ἐξέχεαν τὴν πορνείαν αὐτῶν ἐπ᾽ αὐτήν.

[8] And she forsook not her fornication with the Egyptians: for in her youth they committed fornication with her, and they deflowered her, and poured out their fornication upon her.

[9] διὰ τοῦτο παρέδωκα αὐτὴν εἰς χεῖρας τῶν ἐραστῶν αὐτῆς, εἰς χεῖρας υἱῶν Ἀσσυρίων, ἐφ᾽ οὓς ἐπετίθετο.

[9] Therefore I delivered her into the hands of her lovers, into the hands of the children of the Assyrians, on whom she doted.

[10] αὐτοὶ ἀπεκάλυψαν τὴν αἰσχύνην αὐτῆς, υἱοὺς καὶ θυγατέρας αὐτῆς ἔλαβον καὶ αὐτὴν ἐν ῥομφαίᾳ ἀπέκτειναν· καὶ ἐγένετο λάλημα εἰς γυναῖκας, καὶ ἐποίησαν ἐκδικήσεις ἐν αὐτῇ εἰς τὰς θυγατέρας. –

[10] They uncovered her shame: they took her sons and daughters, and slew her with the sword: and she became a byword among women: and they wrought vengeance in her for the sake of the daughters.

[11] καὶ εἶδεν ἡ ἀδελφὴ αὐτῆς Οολιβα καὶ διέφθειρε τὴν ἐπίθεσιν αὐτῆς ὑπὲρ αὐτὴν καὶ τὴν πορνείαν αὐτῆς ὑπὲρ τὴν πορνείαν τῆς ἀδελφῆς αὐτῆς.

[11] And her sister Ooliba saw *it*, and she indulged in her fondness more corruptly than she, and in her fornication more than the fornication of her sister.

[12] ἐπὶ τοὺς υἱοὺς τῶν Ἀσσυρίων ἐπέθετο, ἡγουμένους καὶ στρατηγοὺς τοὺς ἐγγὺς αὐτῆς ἐνδεδυκότας εὐπάρυφα, ἱππεῖς ἱππαζομένους ἐφ᾽ ἵππων· νεανίσκοι ἐπίλεκτοι πάντες.

[12] She doted upon the sons of the Assyrian, princes and captains, her neighbours, clothed with fine linen, horsemen riding on horses; *they were* all choice young men.

[13] καὶ εἶδον ὅτι μεμίανται· ὁδὸς μία τῶν δύο.

[13] And I saw that they were defiled, *that* the two *had* one way.

[14] καὶ προσέθετο πρὸς τὴν πορνείαν αὐτῆς καὶ εἶδεν ἄνδρας ἐζωγραφημένους ἐπὶ τοῦ τοίχου, εἰκόνας Χαλδαίων, ἐζωγραφημένους ἐν

γραφίδι

[14] And she increased her fornication, and she saw men painted on the wall, likenesses of the Chaldeans painted with a pencil,

[15] ἐζωσμένους ποικίλματα ἐπὶ τὰς ὀσφύας αὐτῶν, καὶ τιάραι βαπταὶ ἐπὶ τῶν κεφαλῶν αὐτῶν, ὄψις τρισσὴ πάντων, ὁμοίωμα υἱῶν Χαλδαίων γῆς πατρίδος αὐτῶν,

[15] having variegated girdles on their loins, having also richly dyed *attire* upon their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land.

[16] καὶ ἐπέθετο ἐπ᾽ αὐτοὺς τῇ ὁράσει ὀφθαλμῶν αὐτῆς καὶ ἐξαπέστειλεν ἀγγέλους πρὸς αὐτοὺς εἰς γῆν Χαλδαίων.

[16] And she doted upon them as soon as she saw them, and sent forth messengers to them into the land of the Chaldeans.

[17] καὶ ἦλθοσαν πρὸς αὐτὴν υἱοὶ Βαβυλῶνος εἰς κοίτην καταλυόντων καὶ ἐμίαινον αὐτὴν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐμιάνθη ἐν αὐτοῖς· καὶ ἀπέστη ἡ ψυχὴ αὐτῆς ἀπ᾽ αὐτῶν.

[17] And the sons of Babylon came to her, into the bed of rest, and they defiled her in her fornication, and she was defiled by them, and her soul was alienated from them.

[18] καὶ ἀπεκάλυψεν τὴν πορνείαν αὐτῆς καὶ ἀπεκάλυψεν τὴν αἰσχύνην αὐτῆς, καὶ ἀπέστη ἡ ψυχή μου ἀπ᾽ αὐτῆς, ὃν τρόπον ἀπέστη ἡ ψυχή μου ἀπὸ τῆς ἀδελφῆς αὐτῆς.

[18] And she exposed her fornication, and exposed her shame: and my soul was alienated from her, even as my soul was alienated from her sister.

[19] καὶ ἐπλήθυνας τὴν πορνείαν σου τοῦ ἀναμνῆσαι ἡμέρας νεότητός σου, ἐν αἷς ἐπόρνευσας ἐν Αἰγύπτῳ,

[19] And thou didst multiply thy fornication, so as to call to remembrance the days of thy youth, wherein thou didst commit whoredom in Egypt,

[20] καὶ ἐπέθου ἐπὶ τοὺς Χαλδαίους, ὧν ἦσαν ὡς ὄνων αἱ σάρκες αὐτῶν καὶ αἰδοῖα ἵππων τὰ αἰδοῖα αὐτῶν.

[20] and thou didst dote upon the Chaldeans, whose flesh is as the flesh of the asses, and their members *as* the members of horses.

[21] καὶ ἐπεσκέψω τὴν ἀνομίαν νεότητός σου, ἃ ἐποίεις ἐν Αἰγύπτῳ ἐν τῷ καταλύματί σου, οὗ οἱ μαστοὶ νεότητός σου. –

[21] And thou didst look upon the iniquity of thy youth, *the things* which thou wroughtest in Egypt in thy lodgings, where were the breasts of thy youth.

[22] διὰ τοῦτο, Οολιβα, τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐξεγείρω τοὺς ἐραστάς σου ἐπὶ σέ, ἀφ᾽ ὧν ἀπέστη ἡ ψυχή σου ἀπ᾽ αὐτῶν, καὶ ἐπάξω αὐτοὺς ἐπὶ σὲ κυκλόθεν,

[22] Therefore, Ooliba, thus saith the Lord; Behold, I *will* stir up thy lovers against thee, from whom thy soul is alienated, and I will bring them upon thee round about,

[23] υἱοὺς Βαβυλῶνος καὶ πάντας τοὺς Χαλδαίους, Φακουδ καὶ Σουε καὶ Κουε καὶ πάντας υἱοὺς Ἀσσυρίων μετ᾽ αὐτῶν, νεανίσκους ἐπιλέκτους, ἡγεμόνας καὶ στρατηγοὺς πάντας, τρισσοὺς καὶ ὀνομαστοὺς ἱππεύοντας ἐφ᾽ ἵππων·

[23] the children of Babylon, and all the Chaldeans, Phacuc, and Sue, and Hychue, and all the sons of the Assyrians with them; choice young men, governors and captains, all princes and renowned, riding on horses.

[24] καὶ πάντες ἥξουσιν ἐπὶ σὲ ἀπὸ βορρᾶ, ἅρματα καὶ τροχοὶ μετ᾽ ὄχλου λαῶν, θυρεοὶ καὶ πέλται, καὶ βαλοῦσιν φυλακὴν ἐπὶ σὲ κύκλῳ· καὶ δώσω πρὸ προσώπου αὐτῶν κρίμα, καὶ ἐκδικήσουσίν σε ἐν τοῖς κρίμασιν αὐτῶν.

[24] And they all shall come upon thee from the north, chariots and wheels, with a multitude of nations, shields and targets; and *the enemy* shall set a watch against thee round about: and I will set judgement before them, and they shall take vengeance on thee with their judgements.

[25] καὶ δώσω τὸν ζῆλόν μου ἐν σοί, καὶ ποιήσουσιν μετὰ σοῦ ἐν ὀργῇ θυμοῦ· μυκτῆρά σου καὶ ὦτά σου ἀφελοῦσιν καὶ τοὺς καταλοίπους σου ἐν ῥομφαίᾳ καταβαλοῦσιν. αὐτοὶ υἱούς σου καὶ θυγατέρας σου λήμψονται, καὶ τοὺς καταλοίπους σου πῦρ καταφάγεται.

[25] And I will bring upon thee my jealousy, and they shall deal with thee in great wrath: they shall take away thy nose and thine ears; and shall cast down thy remnant with the sword: they shall take thy sons and thy daughters; and thy remnant fire shall devour.

[26] καὶ ἐκδύσουσίν σε τὸν ἱματισμόν σου καὶ λήμψονται τὰ σκεύη τῆς καυχήσεώς σου.

[26] And they shall strip thee of thy raiment, and take *away* thine ornaments.

[27] καὶ ἀποστρέψω τὰς ἀσεβείας σου ἐκ σοῦ καὶ τὴν πορνείαν σου ἐκ γῆς Αἰγύπτου, καὶ οὐ μὴ ἄρῃς τοὺς ὀφθαλμούς σου ἐπ᾽ αὐτοὺς καὶ Αἰγύπτου οὐ μὴ μνησθῇς οὐκέτι.

[27] So I will turn back thine ungodliness from thee, and thy fornication from the land of Egypt: and thou shalt not lift up thine eyes upon them, and shalt no more remember Egypt.

[28] διότι τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ παραδίδωμί σε εἰς χεῖρας ὧν μισεῖς, ἀφ᾽ ὧν ἀπέστη ἡ ψυχή σου ἀπ᾽ αὐτῶν·

[28] Wherefore thus saith the Lord God; Behold, I *will* deliver thee into the hands of those whom thou hatest, from whom thy soul is alienated.

[29] καὶ ποιήσουσιν ἐν σοὶ ἐν μίσει καὶ λήμψονται πάντας τοὺς πόνους σου καὶ τοὺς μόχθους σου, καὶ ἔσῃ γυμνὴ καὶ ἀσχημονοῦσα, καὶ ἀποκαλυφθήσεται αἰσχύνη πορνείας σου καὶ ἀσέβειά σου. καὶ ἡ πορνεία σου

[29] And they shall deal with thee in hatred, and shall take all *the fruits* of thy labours and thy toils, and thou shalt be naked and bare: and the shame of thy fornication shall be exposed: and thy ungodliness and thy fornication

[30] ἐποίησεν ταῦτά σοι ἐν τῷ ἐκπορνεῦσαί σε ὀπίσω ἐθνῶν καὶ ἐμιαίνου ἐν τοῖς ἐνθυμήμασιν αὐτῶν.

[30] brought this upon thee, in that thou wentest a-whoring after the nations, and didst defile thyself with their devices.

[31] ἐν τῇ ὁδῷ τῆς ἀδελφῆς σου ἐπορεύθης, καὶ δώσω τὸ ποτήριον αὐτῆς εἰς χεῖράς σου.

[31] Thou didst walk in the way of thy sister; and I will put her cup into thine hands.

[32] τάδε λέγει κύριος Τὸ ποτήριον τῆς ἀδελφῆς σου πίεσαι τὸ βαθὺ καὶ τὸ πλατὺ τὸ πλεονάζον τοῦ συντελέσαι

[32] Thus saith the Lord; Drink thy sister's cup, deep and large, and full, to cause complete drunkenness.

[33] μέθην καὶ ἐκλύσεως πλησθήσῃ· καὶ τὸ ποτήριον ἀφανισμοῦ, ποτήριον ἀδελφῆς σου Σαμαρείας,

[33] And thou shalt be thoroughly weakened; and the cup of destruction, the cup of thy sister Samaria,

[34] καὶ πίεσαι αὐτό· καὶ τὰς ἑορτὰς καὶ τὰς νεομηνίας αὐτῆς ἀποστρέψω· διότι ἐγὼ λελάληκα, λέγει κύριος.

[34] drink thou it, and I will take away her feasts and her new moons: for I have spoken *it*, saith the Lord.

[35] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐπελάθου μου καὶ ἀπέρριψάς με ὀπίσω τοῦ σώματός σου, καὶ σὺ λαβὲ τὴν ἀσέβειάν σου καὶ τὴν πορνείαν σου. –

[35] Therefore thus saith the Lord; Because thou has forgotten me, and cast me behind thy back, therefore receive thou *the reward* of thine ungodliness and thy fornication.

[36] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, οὐ κρινεῖς τὴν Οολαν καὶ τὴν Οολιβαν; καὶ ἀπαγγελεῖς αὐταῖς τὰς ἀνομίας αὐτῶν,

[36] And the Lord said to me, Son of man wilt thou not judge Oola and Ooliba? and declare to them their iniquities?

[37] ὅτι ἐμοιχῶντο, καὶ αἷμα ἐν χερσὶν αὐτῶν· τὰ ἐνθυμήματα αὐτῶν ἐμοιχῶντο καὶ τὰ τέκνα αὐτῶν, ἃ ἐγέννησάν μοι, διήγαγον αὐτοῖς δι' ἐμπύρων.

[37] For they have committed adultery, and blood was in their hands, they committed adultery with their devices, and they passed through the fire to them their children which they bore to me.

[38] ἕως καὶ ταῦτα ἐποίησάν μοι· τὰ ἅγιά μου ἐμίαινον καὶ τὰ σάββατά μου ἐβεβήλουν.

[38] So long too as they did these things to me, they defiled my sanctuary, and profaned my sabbaths.

[39] καὶ ἐν τῷ σφάζειν αὐτοὺς τὰ τέκνα αὐτῶν τοῖς εἰδώλοις αὐτῶν καὶ εἰσεπορεύοντο εἰς τὰ ἅγιά μου τοῦ βεβηλοῦν αὐτά· καὶ ὅτι οὕτως ἐποίουν ἐν μέσῳ τοῦ οἴκου μου.

[39] And when they sacrificed their children to their idols, they also went into my sanctuary to profane it: and whereas they did thus in the midst of my house;

[40] καὶ ὅτι τοῖς ἀνδράσιν τοῖς ἐρχομένοις μακρόθεν, οἷς ἀγγέλους ἐξαπεστέλλοσαν πρὸς αὐτούς, καὶ ἅμα τῷ ἔρχεσθαι αὐτοὺς εὐθὺς ἐλούου καὶ ἐστιβίζου τοὺς ὀφθαλμούς σου καὶ ἐκόσμου κόσμῳ

[40] and whereas they did thus to the men that came from afar, to whom they sent messengers, and as soon as they came, immediately thou didst wash thyself, and didst paint thine eyes and adorn thyself with ornaments,

[41] καὶ ἐκάθου ἐπὶ κλίνης ἐστρωμένης, καὶ τράπεζα κεκοσμημένη πρὸ προσώπου αὐτῆς. καὶ τὸ θυμίαμά μου καὶ τὸ ἔλαιόν μου εὐφραίνοντο ἐν αὐτοῖς.

[41] and satest on a prepared bed, and before it *there was* a table set out, and *as for* mine incense and mine oil, they rejoiced in them,

[42] καὶ φωνὴν ἁρμονίας ἀνεκρούοντο· καὶ πρὸς ἄνδρας ἐκ πλήθους ἀνθρώπων ἥκοντας ἐκ τῆς ἐρήμου καὶ ἐδίδοσαν ψέλια ἐπὶ τὰς χεῖρας αὐτῶν καὶ στέφανον καυχήσεως ἐπὶ τὰς κεφαλὰς αὐτῶν.

[42] and they raised a sound of music, and *that* with men coming from the wilderness out of a multitude of men, and they put bracelets on their hands, and a crown of glory on their heads;

[43] καὶ εἶπα Οὐκ ἐν τούτοις μοιχεύουσιν; καὶ ἔργα πόρνης καὶ αὐτὴ ἐξεπόρνευσεν.

[43] Therefore I said, Do they not commit adultery with these? and has she also gone a-whoring *after* the manner of a harlot?

[44] καὶ εἰσεπορεύοντο πρὸς αὐτήν, ὃν τρόπον εἰσπορεύονται πρὸς γυναῖκα πόρνην, οὕτως εἰσεπορεύοντο πρὸς Οολαν καὶ πρὸς Οολιβαν τοῦ ποιῆσαι ἀνομίαν.

[44] And they went in to her, as *men* go in to a harlot; so they went in to Oola and to Ooliba to work iniquity.

[45] καὶ ἄνδρες δίκαιοι αὐτοὶ ἐκδικήσουσιν αὐτὰς ἐκδικήσει μοιχαλίδος καὶ ἐκδικήσει αἵματος, ὅτι μοιχαλίδες εἰσίν, καὶ αἷμα ἐν χερσὶν αὐτῶν.

[45] And they are just men, and shall take vengeance on them with the judgement of an adulteress and the judgement of blood: for they are adulteresses, land blood is in their hands.

[46] τάδε λέγει κύριος κύριος Ἀνάγαγε ἐπ᾽ αὐτὰς ὄχλον καὶ δὸς ἐν αὐταῖς ταραχὴν καὶ διαρπαγὴν

[46] Thus saith the Lord God, Bring up a multitude upon them, and send trouble and plunder into the midst of them.

[47] καὶ λιθοβόλησον ἐπ᾽ αὐτὰς λίθοις ὄχλων καὶ κατακέντει αὐτὰς ἐν τοῖς ξίφεσιν αὐτῶν· υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν ἀποκτενοῦσι καὶ τοὺς οἴκους αὐτῶν ἐμπρήσουσιν.

[47] And stone them with the stones of a multitude, and pierce them with their swords: they shall slay their sons and their daughters, and shall burn up their houses.

[48] καὶ ἀποστρέψω ἀσέβειαν ἐκ τῆς γῆς, καὶ παιδευθήσονται πᾶσαι αἱ γυναῖκες καὶ οὐ μὴ ποιήσουσιν κατὰ τὰς ἀσεβείας αὐτῶν.

[48] And I will remove ungodliness out of the land, and all the women shall be instructed, and shall not do according to their ungodliness.

[49] καὶ δοθήσεται ἡ ἀσέβεια ὑμῶν ἐφ᾽ ὑμᾶς, καὶ τὰς ἁμαρτίας τῶν ἐνθυμημάτων ὑμῶν λήμψεσθε· καὶ γνώσεσθε διότι ἐγὼ κύριος.

[49] And your ungodliness shall be recompensed upon you, and ye shall bear the guilt of your devices: and ye shall know that I am the Lord.

CHAPTER 24

[1] Καὶ ἐγένετο λόγος κυρίου πρός με ἐν τῷ ἔτει τῷ ἐνάτῳ ἐν τῷ μηνὶ τῷ δεκάτῳ δεκάτῃ τοῦ μηνὸς λέγων

[1] And the word of the Lord came to me, in the ninth year, in the tenth month, on the tenth *day* of the month, saying,

[2] Υἱὲ ἀνθρώπου, γράψον σεαυτῷ εἰς ἡμέραν ἀπὸ τῆς ἡμέρας ταύτης, ἀφ᾽ ἧς ἀπηρείσατο βασιλεὺς Βαβυλῶνος ἐπὶ Ιερουσαλημ, ἀπὸ τῆς ἡμέρας τῆς σήμερον,

[2] Son of man, write for thyself daily from this day, on which the king of Babylon set himself against Jerusalem, *even* from this day.

[3] καὶ εἰπὸν ἐπὶ τὸν οἶκον τὸν παραπικραίνοντα παραβολὴν καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἐπίστησον τὸν λέβητα καὶ ἔκχεον εἰς αὐτὸν ὕδωρ

[3] And speak a parable to the provoking house, and thou shalt say to them,

Thus saith the Lord; Set on the caldron, and pour water into it:

[4] καὶ ἔμβαλε εἰς αὐτὸν τὰ διχοτομήματα, πᾶν διχοτόμημα καλόν, σκέλος καὶ ὦμον ἐκσεσαρκισμένα ἀπὸ τῶν ὀστῶν

[4] and put the pieces into it, every prime piece, the leg and shoulder taken off from the bones,

[5] ἐξ ἐπιλέκτων κτηνῶν εἰλημμένων καὶ ὑπόκαιε τὰ ὀστᾶ ὑποκάτω αὐτῶν· ἔζεσεν ἔζεσεν, καὶ ἥψηται τὰ ὀστᾶ αὐτῆς ἐν μέσῳ αὐτῆς.

[5] *which are* taken from choice cattle, and burn the bones under them: her bones are boiled and cooked in the midst of her.

[6] διὰ τοῦτο τάδε λέγει κύριος Ὦ πόλις αἱμάτων, λέβης ἐν ᾧ ἐστιν ἰὸς ἐν αὐτῷ, καὶ ὁ ἰὸς οὐκ ἐξῆλθεν ἐξ αὐτῆς· κατὰ μέλος αὐτῆς ἐξήνεγκεν, οὐκ ἔπεσεν ἐπ᾽ αὐτὴν κλῆρος.

[6] Therefore thus saith the Lord; O bloody city, the caldron in which there is scum, and the scum has not gone out of, she has brought it forth piece by piece, no lot has fallen upon it.

[7] ὅτι αἷμα αὐτῆς ἐν μέσῳ αὐτῆς ἐστιν, ἐπὶ λεωπετρίαν τέταχα αὐτό· οὐκ ἐκκέχυκα αὐτὸ ἐπὶ τὴν γῆν τοῦ καλύψαι ἐπ᾽ αὐτὸ γῆν.

[7] For her blood is in the midst of her; I have set it upon a smooth rock: I have not poured it out upon the earth, so that the earth should cover it;

[8] τοῦ ἀναβῆναι θυμὸν εἰς ἐκδίκησιν ἐκδικηθῆναι δέδωκα τὸ αἷμα αὐτῆς ἐπὶ λεωπετρίαν τοῦ μὴ καλύψαι αὐτό.

[8] that my wrath should come up for complete vengeance to be taken: I set her blood upon a smooth rock, so as not to cover it.

[9] διὰ τοῦτο τάδε λέγει κύριος Κἀγὼ μεγαλυνῶ τὸν δαλὸν

[9] Therefore thus saith the Lord, I will also make the firebrand great,

[10] καὶ πληθυνῶ τὰ ξύλα καὶ ἀνακαύσω τὸ πῦρ, ὅπως τακῇ τὰ κρέα καὶ ἐλαττωθῇ ὁ ζωμὸς

[10] and I will multiply the wood, and kindle the fire, that the flesh may be consumed, and the liquor boiled away;

[11] καὶ στῇ ἐπὶ τοὺς ἄνθρακας, ὅπως προσκαυθῇ καὶ θερμανθῇ ὁ χαλκὸς αὐτῆς καὶ τακῇ ἐν μέσῳ ἀκαθαρσίας αὐτῆς, καὶ ἐκλίπῃ ὁ ἰὸς αὐτῆς,

[11] and that *it* may stand upon the coals, that her brass may be thoroughly heated, and be melted in the midst of her filthiness, and her scum may be consumed,

[12] καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰὸς αὐτῆς, καταισχυνθήσεται ὁ ἰὸς αὐτῆς,

[12] and her abundant scum may not come forth of her.

[13] ἀνθ᾽ ὧν ἐμιαίνου σύ. καὶ τί ἐὰν μὴ καθαρισθῇς ἔτι, ἕως οὗ ἐμπλήσω τὸν θυμόν μου;

[13] Her scum shall become shameful, because thou didst defile thyself: and what if thou shalt be purged no more until I have accomplished my wrath?

[14] ἐγὼ κύριος λελάληκα, καὶ ἥξει, καὶ ποιήσω, οὐ διαστελῶ οὐδὲ μὴ ἐλεήσω· κατὰ τὰς ὁδούς σου καὶ κατὰ τὰ ἐνθυμήματά σου κρινῶ σε, λέγει κύριος. διὰ τοῦτο ἐγὼ κρινῶ σε κατὰ τὰ αἵματά σου καὶ κατὰ τὰ

ἐνθυμήματά σου κρινῶ σε, ἡ ἀκάθαρτος ἡ ὀνομαστὴ καὶ πολλὴ τοῦ παραπικραίνειν.

[14] I the Lord have spoken; and it shall come, and I will do *it*; I will not delay, neither will I have any mercy: I will judge thee, saith the Lord, according to thy ways, and according to thy devices: therefore will I judge thee according to thy bloodshed, and according to thy devices will I judge thee, thou unclean, notorious, and abundantly provoking one.

[15] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[15] And the word of the Lord came to me, saying,

[16] Υἱὲ ἀνθρώπου, ἰδοὺ ἐγὼ λαμβάνω ἐκ σοῦ τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν σου ἐν παρατάξει· οὐ μὴ κοπῇς οὐδὲ μὴ κλαυσθῇς.

[16] Son of man, behold I take from thee the desire of thine eyes by violence: thou shalt not lament, neither shalt thou weep.

[17] στεναγμὸς αἵματος, ὀσφύος, πένθους ἐστίν· οὐκ ἔσται τὸ τρίχωμά σου συμπεπλεγμένον ἐπὶ σὲ καὶ τὰ ὑποδήματά σου ἐν τοῖς ποσίν σου, οὐ μὴ παρακληθῇς ἐν χείλεσιν αὐτῶν καὶ ἄρτον ἀνδρῶν οὐ μὴ φάγῃς.

[17] Thou shalt groan for blood, and have mourning upon thy loins; thy hair shall not be braided upon thee, and thy sandals *shall be* on thy feet; thou shalt in no wise be comforted by their lips, and thou shalt not eat the bread of men.

[18] καὶ ἐλάλησα πρὸς τὸν λαὸν τὸ πρωῒ ὃν τρόπον ἐνετείλατό μοι, καὶ ἀπέθανεν ἡ γυνή μου ἑσπέρας, καὶ ἐποίησα τὸ πρωῒ ὃν τρόπον ἐπετάγη μοι.

[18] And I spoke to the people in the morning, as he commanded me in the evening, and I did in the morning as it was commanded me.

[19] καὶ εἶπεν πρός με ὁ λαός Οὐκ ἀναγγελεῖς ἡμῖν τί ἐστιν ταῦτα, ἃ σὺ ποιεῖς;

[19] And the people said to me, Wilt thou not tell us what these things are that thou doest?

[20] καὶ εἶπα πρὸς αὐτούς Λόγος κυρίου πρός με ἐγένετο λέγων

[20] Then I said to them, The word of the Lord came to me, saying,

[21] Εἰπὸν πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος Ἰδοὺ ἐγὼ βεβηλῶ τὰ ἅγιά μου, φρύαγμα ἰσχύος ὑμῶν, ἐπιθυμήματα ὀφθαλμῶν ὑμῶν, καὶ ὑπὲρ ὧν φείδονται αἱ ψυχαὶ ὑμῶν· καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, οὓς ἐγκατελίπετε, ἐν ῥομφαίᾳ πεσοῦνται.

[21] Say to the house of Israel,

Thus saith the Lord; Behold, I *will* profane my sanctuary, the boast of your strength, the desire of your eyes, and for which your souls are concerned; and your sons and your daughters, whom ye have left, shall fall by the sword.

[22] καὶ ποιήσετε ὃν τρόπον πεποίηκα· ἀπὸ στόματος αὐτῶν οὐ παρακληθήσεσθε καὶ ἄρτον ἀνδρῶν οὐ φάγεσθε,

[22] And ye shall do as I have done: ye shall not be comforted at their mouth, and ye shall not eat the bread of men.

[23] καὶ αἱ κόμαι ὑμῶν ἐπὶ τῆς κεφαλῆς ὑμῶν, καὶ τὰ ὑποδήματα ὑμῶν ἐν τοῖς ποσὶν ὑμῶν· οὔτε μὴ κόψησθε οὔτε μὴ κλαύσητε καὶ ἐντακήσεσθε ἐν ταῖς ἀδικίαις ὑμῶν καὶ παρακαλέσετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ.

[23] And your hair *shall be* upon your head, and your shoes on your feet: neither shall ye at all lament or weep; but ye shall pine away in your iniquities, and shall comfort every one his brother.

[24] καὶ ἔσται Ιεζεκιηλ ὑμῖν εἰς τέρας· κατὰ πάντα, ὅσα ἐποίησεν, ποιήσετε, ὅταν ἔλθῃ ταῦτα· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος. –

[24] And Ezekiel shall be for a sign to you: according to all that I have done shall ye do, when these things shall come; and ye shall know that I am the Lord.

[25] καὶ σύ, υἱὲ ἀνθρώπου, οὐχὶ ἐν τῇ ἡμέρᾳ, ὅταν λαμβάνω τὴν ἰσχὺν παρ’ αὐτῶν, τὴν ἔπαρσιν τῆς καυχήσεως αὐτῶν, τὰ ἐπιθυμήματα ὀφθαλμῶν αὐτῶν καὶ τὴν ἔπαρσιν ψυχῆς αὐτῶν, υἱοὺς αὐτῶν καὶ θυγατέρας αὐτῶν,

[25] And thou, son of man, *shall it* not *be* in the day when I take their strength from them, the pride of their boasting, the desires of their eyes, and the pride of their soul, their sons and their daughters,

[26] ἐν ἐκείνῃ τῇ ἡμέρᾳ ἥξει ὁ ἀνασῳζόμενος πρὸς σὲ τοῦ ἀναγγεῖλαί σοι εἰς τὰ ὦτα;

[26] that in that day he that escapes shall come to thee, to tell *it* thee in thine ears?

[27] ἐν ἐκείνῃ τῇ ἡμέρᾳ διανοιχθήσεται τὸ στόμα σου πρὸς τὸν ἀνασῳζόμενον, καὶ λαλήσεις καὶ οὐ μὴ ἀποκωφωθῇς οὐκέτι· καὶ ἔσῃ αὐτοῖς εἰς τέρας, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος.

[27] In that say thy mouth shall be opened to him that escapes; thou shalt speak, and shalt be no longer dumb: and thou shalt be for a sign to them, and they shall know that I am the Lord.

CHAPTER 25

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τοὺς υἱοὺς Αμμων καὶ προφήτευσον ἐπ᾽ αὐτοὺς

[2] Son of man, set thy face steadfastly against the children of Ammon, and prophesy against them;

[3] καὶ ἐρεῖς τοῖς υἱοῖς Αμμων Ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος Ἀνθ ὧν ἐπεχάρητε ἐπὶ τὰ ἅγιά μου, ὅτι ἐβεβηλώθη, καὶ ἐπὶ τὴν γῆν τοῦ Ισραηλ, ὅτι ἠφανίσθη, καὶ ἐπὶ τὸν οἶκον τοῦ Ιουδα, ὅτι ἐπορεύθησαν ἐν αἰχμαλωσίᾳ,

[3] and thou shalt say to the children of Ammon,

Hear ye the word of the Lord; thus saith the Lord; Forasmuch as ye have rejoiced against my sanctuary, because it was profaned; and against the land of Israel, because it was laid waste; and against the house of Juda, because they went into captivity;

[4] διὰ τοῦτο ἰδοὺ ἐγὼ παραδίδωμι ὑμᾶς τοῖς υἱοῖς Κεδεμ εἰς κληρονομίαν, καὶ κατασκηνώσουσιν ἐν τῇ ἀπαρτίᾳ αὐτῶν ἐν σοὶ καὶ δώσουσιν ἐν σοὶ τὰ σκηνώματα αὐτῶν· αὐτοὶ φάγονται τοὺς καρπούς σου, καὶ αὐτοὶ πίονται τὴν πιότητά σου.

[4] therefore, behold, I *will* deliver you to the children of Kedem for an inheritance, and they shall lodge in thee with their stuff, and they shall pitch their tents in thee: they shall eat thy fruits, and they shall drink thy milk.

[5] καὶ δώσω τὴν πόλιν τοῦ Αμμων εἰς νομὰς καμήλων καὶ τοὺς υἱοὺς Αμμων εἰς νομὴν προβάτων· καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος.

[5] And I will give up the city of Ammon for camels' pastures, and the children of Ammon for a pasture of sheep: and ye shall know that I am the Lord.

[6] διότι τάδε λέγει κύριος Ἀνθ ὧν ἐκρότησας τὴν χεῖρά σου καὶ ἐπεψόφησας τῷ ποδί σου καὶ ἐπέχαρας ἐκ ψυχῆς σου ἐπὶ τὴν γῆν τοῦ

Ισραηλ,

[6] For thus saith the Lord; Because thou hast clapped thine hands, and stamped with thy foot, and heartily rejoiced against the land of Israel;

[7] διὰ τοῦτο ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ δώσω σε εἰς διαρπαγὴν ἐν τοῖς ἔθνεσιν καὶ ἐξολεθρεύσω σε ἐκ τῶν λαῶν καὶ ἀπολῶ σε ἐκ τῶν χωρῶν ἀπωλείᾳ· καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος.

[7] therefore I will stretch out my hand against thee, and I will make thee a spoil to the nations; and I will utterly destroy thee from among the peoples, and I will completely cut thee off from out of the countries: and thou shalt know that I am the Lord.

[8] Τάδε λέγει κύριος Ἀνθ ὧν εἶπεν Μωαβ Ἰδοὺ ὃν τρόπον πάντα τὰ ἔθνη οἶκος Ισραηλ καὶ Ιουδα,

[8] Thus saith the Lord; Because Moab has said, Behold, are not the house of Israel and Juda like all the *other* nations?

[9] διὰ τοῦτο ἰδοὺ ἐγὼ παραλύω τὸν ὦμον Μωαβ ἀπὸ πόλεων ἀκρωτηρίων αὐτοῦ, ἐκλεκτὴν γῆν, οἶκον Ασιμουθ ἐπάνω πηγῆς πόλεως παραθαλασσίας.

[9] Therefore, behold, I will weaken the shoulder of Moab from his frontier cities, *even* the choice land, the house of Bethasimuth above the fountain of the city, by the sea-side.

[10] τοῖς υἱοῖς Κεδεμ ἐπὶ τοὺς υἱοὺς Αμμων δέδωκα αὐτοὺς εἰς κληρονομίαν, ὅπως μὴ μνεία γένηται τῶν υἱῶν Αμμων·

[10] I have given him the children of Kedem in addition to the children of Ammon for an inheritance, that there may be no remembrance of the children of Ammon.

[11] καὶ εἰς Μωαβ ποιήσω ἐκδίκησιν, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος.

[11] And I will execute vengeance on Moab; and they shall know that I am the Lord.

[12] Τάδε λέγει κύριος Ἀνθ ὧν ἐποίησεν ἡ Ιδουμαία ἐν τῷ ἐκδικῆσαι αὐτοὺς ἐκδίκησιν εἰς τὸν οἶκον Ιουδα καὶ ἐμνησικάκησαν καὶ ἐξεδίκησαν δίκην,

[12] Thus saith the Lord; Because of what the Idumeans have done in taking vengeance on the house of Juda, and *because they* have remembered injuries, and have exacted full recompense;

[13] διὰ τοῦτο τάδε λέγει κύριος Καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τὴν Ιδουμαίαν καὶ ἐξολεθρεύσω ἐξ αὐτῆς ἄνθρωπον καὶ κτῆνος καὶ θήσομαι αὐτὴν ἔρημον, καὶ ἐκ Θαιμαν διωκόμενοι ἐν ῥομφαίᾳ πεσοῦνται·

[13] therefore thus saith the Lord; I will also stretch out my hand upon Idumea, and will utterly destroy out of it man and beast; and will make it desolate; and they that are pursued out of Thaeman shall fall by the sword.

[14] καὶ δώσω ἐκδίκησίν μου ἐπὶ τὴν Ιδουμαίαν ἐν χειρὶ λαοῦ μου Ισραηλ, καὶ ποιήσουσιν ἐν τῇ Ιδουμαίᾳ κατὰ τὴν ὀργήν μου καὶ κατὰ τὸν θυμόν μου· καὶ ἐπιγνώσονται τὴν ἐκδίκησίν μου, λέγει κύριος.

[14] And I will execute my vengeance on Idumea by the hand of my people Israel: and they shall deal in Idumea according to mine anger and according to my wrath, and they shall know my vengeance, saith the Lord.

[15] Διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐποίησαν οἱ ἀλλόφυλοι ἐν ἐκδικήσει καὶ ἐξανέστησαν ἐκδίκησιν ἐπιχαίροντες ἐκ ψυχῆς τοῦ ἐξαλεῖψαι ἕως αἰῶνος,

[15] Therefore thus saith the Lord, Because the Philistines have wrought revengefully, and raised up vengeance rejoicing from their heart to destroy *the Israelites* to a man;

[16] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς ἀλλοφύλους καὶ ἐξολεθρεύσω Κρῆτας καὶ ἀπολῶ τοὺς καταλοίπους τοὺς κατοικοῦντας τὴν παραλίαν·

[16] therefore thus saith the Lord; Behold, I *will* stretch out my hand upon the Philistines, and will utterly destroy the Cretans, and will cut off the remnant that dwell by the sea-coast.

[17] καὶ ποιήσω ἐν αὐτοῖς ἐκδικήσεις μεγάλας, καὶ ἐπιγνώσονται διότι ἐγὼ κύριος ἐν τῷ δοῦναι τὴν ἐκδίκησίν μου ἐπ᾽ αὐτούς.

[17] And I will execute great vengeance upon them; and they shall know that I am the Lord, when I have brought my vengeance upon them.

CHAPTER 26

[1] Καὶ ἐγενήθη ἐν τῷ ἑνδεκάτῳ ἔτει μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[1] And it came to pass in the eleventh year, on the first *day* of the month, *that* the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, ἀνθ’ ὧν εἶπεν Σορ ἐπὶ Ιερουσαλημ Εὖγε συνετρίβη, ἀπόλωλεν τὰ ἔθνη, ἐπεστράφη πρός με, ἡ πλήρης ἠρήμωται,

[2] Son of man, because Sor has said against Jerusalem, Aha, she is crushed: the nations are destroyed: she is turned to me: she that was full is made desolate:

[3] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, Σορ, καὶ ἀνάξω ἐπὶ σὲ ἔθνη πολλά, ὡς ἀναβαίνει ἡ θάλασσα τοῖς κύμασιν αὐτῆς.

[3] therefore thus saith the Lord; Behold, I am against thee, O Sor, and I will bring up many nations against thee, as the sea comes up with its waves.

[4] καὶ καταβαλοῦσιν τὰ τείχη Σορ καὶ καταβαλοῦσι τοὺς πύργους σου, καὶ λικμήσω τὸν χοῦν αὐτῆς ἀπ’ αὐτῆς καὶ δώσω αὐτὴν εἰς λεωπετρίαν·

[4] And they shall cast down the walls of Sor, and shall cast down thy towers: and I will scrape her dust from off her, and make her a bare rock.

[5] ψυγμὸς σαγηνῶν ἔσται ἐν μέσῳ θαλάσσης, ὅτι ἐγὼ λελάληκα, λέγει κύριος· καὶ ἔσται εἰς προνομὴν τοῖς ἔθνεσιν,

[5] She shall be in the midst of the sea a place for repairing nets: for I have spoken *it*, saith the Lord: and it shall be a spoil for the nations.

[6] καὶ αἱ θυγατέρες αὐτῆς αἱ ἐν τῷ πεδίῳ μαχαίρᾳ ἀναιρεθήσονται· καὶ γνώσονται ὅτι ἐγὼ κύριος.

[6] And her daughters *which are* in the field shall be slain with the sword, and they shall know that I am the Lord.

[7] ὅτι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σέ, Σορ, τὸν Ναβουχοδονοσορ βασιλέα Βαβυλῶνος ἀπὸ τοῦ βορρᾶ [βασιλεὺς

βασιλέων ἐστίν] μεθ᾽ ἵππων καὶ ἁρμάτων καὶ ἱππέων καὶ συναγωγῆς ἐθνῶν πολλῶν σφόδρα.

[7] For thus saith the Lord; Behold, I *will* bring up against thee, O Sor, Nabuchodonosor king of Babylon from the north: he is a king of kings, with horses, and chariots, and horsemen, and a concourse of very many nations.

[8] οὗτος τὰς θυγατέρας σου τὰς ἐν τῷ πεδίῳ μαχαίρᾳ ἀνελεῖ καὶ δώσει ἐπὶ σὲ προφυλακὴν καὶ περιοικοδομήσει καὶ ποιήσει ἐπὶ σὲ κύκλῳ χάρακα καὶ περίστασιν ὅπλων καὶ τὰς λόγχας αὐτοῦ ἀπέναντί σου δώσει·

[8] He shall slay thy daughters that are in the field with the sword, and shall set a watch against thee, and build forts around thee, and carry a rampart round against thee, and set up warlike works, and array his spears against thee.

[9] τὰ τείχη σου καὶ τοὺς πύργους σου καταβαλεῖ ἐν ταῖς μαχαίραις αὐτοῦ.

[9] He shall cast down with his swords thy walls and thy towers.

[10] ἀπὸ τοῦ πλήθους τῶν ἵππων αὐτοῦ κατακαλύψει σε ὁ κονιορτὸς αὐτῶν, καὶ ἀπὸ τῆς φωνῆς τῶν ἱππέων αὐτοῦ καὶ τῶν τροχῶν τῶν ἁρμάτων αὐτοῦ σεισθήσεται τὰ τείχη σου εἰσπορευομένου αὐτοῦ τὰς πύλας σου ὡς εἰσπορευόμενος εἰς πόλιν ἐκ πεδίου.

[10] By reason of thy multitude of his horses their dust shall cover thee, and by reason of the sound of his horsemen and the wheels of his chariots thy walls shall be shaken, when he enters into thy gates, as one entering into a city from the plain.

[11] ἐν ταῖς ὁπλαῖς τῶν ἵππων αὐτοῦ καταπατήσουσίν σου πάσας τὰς πλατείας· τὸν λαόν σου μαχαίρᾳ ἀνελεῖ καὶ τὴν ὑπόστασίν σου τῆς ἰσχύος ἐπὶ τὴν γῆν κατάξει.

[11] With the hoofs of his horses they shall trample all thy streets: he shall slay thy people with the sword, and shall bring down to the ground the support of thy strength.

[12] καὶ προνομεύσει τὴν δύναμίν σου καὶ σκυλεύσει τὰ ὑπάρχοντά σου καὶ καταβαλεῖ σου τὰ τείχη καὶ τοὺς οἴκους σου τοὺς ἐπιθυμητοὺς

καθελεῖ καὶ τοὺς λίθους σου καὶ τὰ ξύλα σου καὶ τὸν χοῦν σου εἰς μέσον τῆς θαλάσσης ἐμβαλεῖ.

[12] And he shall prey upon thy power, and plunder thy substance, and shall cast down thy walls, and break down thy pleasant houses: and he shall cast thy stones and thy timber and thy dust into the midst of thy sea.

[13] καὶ καταλύσει τὸ πλῆθος τῶν μουσικῶν σου, καὶ ἡ φωνὴ τῶν ψαλτηρίων σου οὐ μὴ ἀκουσθῇ ἔτι.

[13] And he shall destroy the multitude of thy musicians, and the sound of thy psalteries shall be heard no more.

[14] καὶ δώσω σε εἰς λεωπετρίαν, ψυγμὸς σαγηνῶν ἔσῃ· οὐ μὴ οἰκοδομηθῇς ἔτι, ὅτι ἐγὼ ἐλάλησα, λέγει κύριος.

[14] And I will make thee a bare rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken *it*, saith the Lord.

[15] διότι τάδε λέγει κύριος κύριος τῇ Σορ Οὐκ ἀπὸ φωνῆς τῆς πτώσεώς σου ἐν τῷ στενάξαι τραυματίας ἐν τῷ σπάσαι μάχαιραν ἐν μέσῳ σου σεισθήσονται αἱ νῆσοι;

[15] For thus saith the Lord God to Sor; Shall not the isles shake at the sound of thy fall, while the wounded are groaning, while they have drawn a sword in the midst of thee?

[16] καὶ καταβήσονται ἀπὸ τῶν θρόνων αὐτῶν πάντες οἱ ἄρχοντες ἐκ τῶν ἐθνῶν τῆς θαλάσσης καὶ ἀφελοῦνται τὰς μίτρας ἀπὸ τῶν κεφαλῶν αὐτῶν καὶ τὸν ἱματισμὸν τὸν ποικίλον αὐτῶν ἐκδύσονται· ἐκστάσει ἐκστήσονται, ἐπὶ γῆν καθεδοῦνται καὶ φοβηθήσονται τὴν ἀπώλειαν αὐτῶν καὶ στενάξουσιν ἐπὶ σέ·

[16] And all the princes of the nations of the sea shall come down from their thrones, and shall take off their crowns from their heads, and shall take off their embroidered raiment: they shall be utterly amazed; they shall sit upon the ground, and fear their *own* destruction, and shall groan over thee.

[17] καὶ λήμψονται ἐπὶ σὲ θρῆνον καὶ ἐροῦσίν σοι Πῶς κατελύθης ἐκ θαλάσσης, ἡ πόλις ἡ ἐπαινεστὴ ἡ δοῦσα τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν;

[17] And they shall take up a lamentation for thee, and shall say to thee, How art thou destroyed from out of the sea, the renowned city, that brought her terror upon all her inhabitants.

[18] καὶ φοβηθήσονται αἱ νῆσοι ἀφ᾽ ἡμέρας πτώσεώς σου.

[18] And the isles shall be alarmed at the day of thy fall.

[19] ὅτι τάδε λέγει κύριος κύριος Ὅταν δῶ σε πόλιν ἠρημωμένην ὡς τὰς πόλεις τὰς μὴ κατοικηθησομένας ἐν τῷ ἀναγαγεῖν με ἐπὶ σὲ τὴν ἄβυσσον καὶ κατακαλύψῃ σε ὕδωρ πολύ,

[19] For thus saith the Lord God; When I shall make the city desolate, as the cities that shall not be inhabited, when I have brought the deep up upon thee,

[20] καὶ καταβιβάσω σε πρὸς τοὺς καταβαίνοντας εἰς βόθρον πρὸς λαὸν αἰῶνος καὶ κατοικιῶ σε εἰς βάθη τῆς γῆς ὡς ἔρημον αἰώνιον μετὰ καταβαινόντων εἰς βόθρον, ὅπως μὴ κατοικηθῇς μηδὲ ἀνασταθῇς ἐπὶ γῆς ζωῆς.

[20] and great waters shall cover thee; and I shall bring thee down to them that go down to the pit, to the people of old time, and shall cause thee to dwell in the depths of the earth, as in everlasting desolation, with them that go down to the pit, that thou mayest not be inhabited, nor stand upon the land of life;

[21] ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα, λέγει κύριος κύριος.

[21] I will make thee a destruction, and thou shalt be no more for ever, saith the Lord God.

CHAPTER 27

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me saying,

[2] Υἱὲ ἀνθρώπου, λαβὲ ἐπὶ Σορ θρῆνον

[2] And thou, son of man, take up a lamentation against Sor;

[3] καὶ ἐρεῖς τῇ Σορ τῇ κατοικούσῃ ἐπὶ τῆς εἰσόδου τῆς θαλάσσης, τῷ ἐμπορίῳ τῶν λαῶν ἀπὸ νήσων πολλῶν Τάδε λέγει κύριος τῇ Σορ Σὺ εἶπας Ἐγὼ περιέθηκα ἐμαυτῇ κάλλος μου.

[3] and thou shalt say to Sor that dwells at the entrance of the sea, to the mart of the nations coming from many islands, Thus saith the Lord to Sor;

Thou hast said, I have clothed myself with my beauty.

[4] ἐν καρδίᾳ θαλάσσης τῷ Βεελιμ υἱοί σου περιέθηκάν σοι κάλλος.

[4] In the heart of the sea thy sons have put beauty upon thee for Beelim.

[5] κέδρος ἐκ Σανιρ ᾠκοδομήθη σοι, ταινίαι σανίδων κυπαρίσσου ἐκ τοῦ Λιβάνου ἐλήμφθησαν τοῦ ποιῆσαί σοι ἱστοὺς ἐλατίνους.

[5] Cedar in Senir was employed for thee in building: boards of cypress timber were taken out of Libanus, and wood to make thee masts of fir.

[6] ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κώπας σου, τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος, οἴκους ἀλσώδεις ἀπὸ νήσων τῶν Χεττιιν.

[6] They made thine oars *of wood* out of the land of Basan; thy sacred utensils they made of ivory, thy shady houses of wood from the isles of Chetiim.

[7] βύσσος μετὰ ποικιλίας ἐξ Αἰγύπτου ἐγένετό σοι στρωμνὴ τοῦ περιθεῖναί σοι δόξαν καὶ περιβαλεῖν σε ὑάκινθον καὶ πορφύραν ἐκ τῶν νήσων Ελισαι καὶ ἐγένετο περιβόλαιά σου.

[7] Fine linen with embroidery from Egypt supplied the couch, to put honour upon thee, and to clothe thee with blue and purple from the isles of Elisai; and they became thy coverings.

[8] καὶ οἱ ἄρχοντές σου οἱ κατοικοῦντες Σιδῶνα καὶ Αράδιοι ἐγένοντο κωπηλάται σου· οἱ σοφοί σου, Σορ, οἳ ἦσαν ἐν σοί, οὗτοι κυβερνῆταί σου.

[8] And thy princes were the dwellers in Sidon, and the Aradians were thy rowers: thy wise men, O Sor, who were in thee, these were thy pilots.

[9] οἱ πρεσβύτεροι Βυβλίων καὶ οἱ σοφοὶ αὐτῶν ἦσαν ἐν σοί, οὗτοι ἐνίσχυον τὴν βουλήν σου· καὶ πάντα τὰ πλοῖα τῆς θαλάσσης καὶ οἱ κωπηλάται αὐτῶν ἐγένοντό σοι ἐπὶ δυσμὰς δυσμῶν.

[9] The elders of the Biblians, and their wise men, who were in thee, these helped thy counsel: and all the ships of the sea and their rowers traded for thee to the utmost west.

[10] Πέρσαι καὶ Λυδοὶ καὶ Λίβυες ἦσαν ἐν τῇ δυνάμει σου, ἄνδρες πολεμισταί σου πέλτας καὶ περικεφαλαίας ἐκρέμασαν ἐν σοί, οὗτοι ἔδωκαν τὴν δόξαν σου.

[10] Persians and Lydians and Libyans were in thine army: thy warriors hung in thee shields and helmets; these gave *thee* thy glory.

[11] υἱοὶ Αραδίων καὶ ἡ δύναμίς σου ἐπὶ τῶν τειχέων σου φύλακες ἐν τοῖς πύργοις σου ἦσαν, τὰς φαρέτρας αὐτῶν ἐκρέμασαν ἐπὶ τῶν ὅρμων σου κύκλῳ· οὗτοι ἐτελείωσάν σου τὸ κάλλος.

[11] The sons of the Aradians and thine army were upon the walls; there were guards in thy towers: they hung their quivers on thy battlements round about; these completed thy beauty.

[12] Καρχηδόνιοι ἔμποροί σου ἀπὸ πλήθους πάσης ἰσχύος σου, ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ κασσίτερον καὶ μόλυβον ἔδωκαν τὴν ἀγοράν σου.

[12] The Carthaginians were thy merchants because of the abundance of all thy strength; they furnished thy market with silver, and gold, and iron, and tin, and lead.

[13] ἡ Ἑλλὰς καὶ ἡ σύμπασα καὶ τὰ παρατείνοντα, οὗτοι ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων καὶ σκεύη χαλκᾶ ἔδωκαν τὴν ἐμπορίαν σου.

[13] Greece, both the whole *world*, and the adjacent coasts, these traded with thee in the persons of men, and they gave *as* thy merchandise vessels of brass.

[14] ἐξ οἴκου Θεργαμα ἵππους καὶ ἱππεῖς ἔδωκαν ἀγοράν σου.

[14] Out of the house of Thogarma horses and horsemen furnished the market.

[15] υἱοὶ Ῥοδίων ἔμποροί σου ἀπὸ νήσων ἐπλήθυναν τὴν ἐμπορίαν σου ὀδόντας ἐλεφαντίνους, καὶ τοῖς εἰσαγομένοις ἀντεδίδους τοὺς μισθούς σου,

[15] The sons of the Rhodians were thy merchants; from the islands they multiplied thy merchandise, *even* elephants' teeth: and to them that came in thou didst return thy prices,

[16] ἀνθρώπους ἐμπορίαν σου ἀπὸ πλήθους τοῦ συμμίκτου σου, στακτὴν καὶ ποικίλματα ἐκ Θαρσις, καὶ Ραμωθ καὶ Χορχορ ἔδωκαν τὴν ἀγοράν σου.

[16] *even* men *as* thy merchandise, from the multitude of thy trading *population*, myrrh and embroidered works from Tharsis: Ramoth also and Chorchor furnished thy market.

[17] Ιουδας καὶ οἱ υἱοὶ τοῦ Ισραηλ, οὗτοι ἔμποροί σου ἐν σίτου πράσει καὶ μύρων καὶ κασίας, καὶ πρῶτον μέλι καὶ ἔλαιον καὶ ῥητίνην ἔδωκαν εἰς τὸν σύμμικτόν σου.

[17] Juda and the children of Israel, these were thy merchants; in the sale of corn and ointments and cassia: and they gave the best honey, and oil, and resin, to thy trading *population*.

[18] Δαμασκὸς ἔμπορός σου ἐκ πλήθους πάσης δυνάμεώς σου· οἶνος ἐκ Χελβων καὶ ἔρια ἐκ Μιλήτου·

[18] *The people of* Damascus were thy merchants by reason of the abundance of all thy power; wine out of Chelbon, and wool from Miletus; and they brought wine into thy market.

[19] καὶ οἶνον εἰς τὴν ἀγοράν σου ἔδωκαν. ἐξ Ασηλ σίδηρος εἰργασμένος καὶ τροχὸς ἐν τῷ συμμίκτῳ σού ἐστιν.

[19] Out of Asel *came* wrought iron, and there is the sound of wheels among thy trading *population*.

[20] Δαιδαν ἔμποροί σου μετὰ κτηνῶν ἐκλεκτῶν εἰς ἅρματα.

[20] *The people of* Daedan were thy merchants, with choice cattle for chariots.

[21] ἡ Ἀραβία καὶ πάντες οἱ ἄρχοντες Κηδαρ, οὗτοι ἔμποροί σου διὰ χειρός σου, καμήλους καὶ κριοὺς καὶ ἀμνοὺς ἐν οἷς ἐμπορεύονταί σε.

[21] Arabia and all the princes of Kedar, these were thy traders with thee, *bringing* camels, and lambs, and rams, in which they trade with thee.

[22] ἔμποροι Σαβα καὶ Ραγμα, οὗτοι ἔμποροί σου μετὰ πρώτων ἡδυσμάτων καὶ λίθων χρηστῶν καὶ χρυσίον ἔδωκαν τὴν ἀγοράν σου.

[22] The merchants of Sabba and Ramma, these were thy merchants, with choice spices, and precious stones: and they brought gold to thy market.

[23] Χαρραν καὶ Χαννα, οὗτοι ἔμποροί σου. Ασσουρ καὶ Χαρμαν ἔμποροί σου

[23] Charra, and Chanaa, these were thy merchants: Assur, and Charman, were thy merchants:

[24] φέροντες ἐμπορίαν ὑάκινθον καὶ θησαυροὺς ἐκλεκτοὺς δεδεμένους σχοινίοις καὶ κυπαρίσσινα.

[24] bringing *for* merchandise blue, and choice stores bound with cords, and cypress wood.

[25] πλοῖα, ἐν αὐτοῖς Καρχηδόνιοι ἔμποροί σου ἐν τῷ πλήθει ἐν τῷ συμμίκτῳ σου, καὶ ἐνεπλήσθης καὶ ἐβαρύνθης σφόδρα ἐν καρδίᾳ θαλάσσης.

[25] Ships were thy merchants, in abundance, with thy trading *population*: and thou wast filled and very heavily loaded in the heart of the sea.

[26] ἐν ὕδατι πολλῷ ἦγόν σε οἱ κωπηλάται σου· τὸ πνεῦμα τοῦ νότου συνέτριψέν σε ἐν καρδίᾳ θαλάσσης.

[26] Thy rowers have brought thee into great waters: the south wind has broken thee in the heart of the sea.

[27] ἦσαν δυνάμεις σου καὶ ὁ μισθός σου καὶ τῶν συμμίκτων σου καὶ οἱ κωπηλάται σου καὶ οἱ κυβερνῆταί σου καὶ οἱ σύμβουλοί σου καὶ οἱ σύμμικτοί σου ἐκ τῶν συμμίκτων σου καὶ πάντες οἱ ἄνδρες οἱ

πολεμισταί σου οἱ ἐν σοὶ καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου, πεσοῦνται ἐν καρδίᾳ θαλάσσης ἐν τῇ ἡμέρᾳ τῆς πτώσεώς σου.

[27] Thy forces, and thy gain, and that of thy traders, and thy rowers, and thy pilots, and thy counselors, and they that traffic with thee, and all thy warriors that are in thee: and all thy company in the midst of thee shall perish in the heart of the sea, in the day of thy fall.

[28] πρὸς τὴν φωνὴν τῆς κραυγῆς σου οἱ κυβερνῆταί σου φόβῳ φοβηθήσονται,

[28] At the cry of thy voice thy pilots shall be greatly terrified.

[29] καὶ καταβήσονται ἀπὸ τῶν πλοίων πάντες οἱ κωπηλάται σου καὶ οἱ ἐπιβάται καὶ οἱ πρωρεῖς τῆς θαλάσσης ἐπὶ τὴν γῆν στήσονται

[29] And all the rowers and the mariners shall come down from the ships, and the pilots of the sea shall stand on the land.

[30] καὶ ἀλαλάξουσιν ἐπὶ σὲ τῇ φωνῇ αὐτῶν καὶ κεκράξονται πικρὸν καὶ ἐπιθήσουσιν ἐπὶ τὴν κεφαλὴν αὐτῶν γῆν καὶ σποδὸν ὑποστρώσονται.

[30] And they shall wail over thee with their voice, and cry bitterly, and put earth on their heads, and spread ashes under them.

[32] καὶ λήμψονται οἱ υἱοὶ αὐτῶν ἐπὶ σὲ θρῆνον καὶ θρήνημά σοι

[31] 32 And their sons shall take up a *lament* for thee, even a lamentation for Sor, *saying*,

[33] Πόσον τινὰ εὗρες μισθὸν ἀπὸ τῆς θαλάσσης; ἐνέπλησας ἔθνη ἀπὸ τοῦ πλήθους σου καὶ ἀπὸ τοῦ συμμίκτου σου ἐπλούτισας πάντας βασιλεῖς τῆς γῆς.

[33] How large a reward hast thou gained from the sea? thou hast filled nations out of thine abundance; and out of thy mixed merchandise thou hast enriched all the kings of the earth.

[34] νῦν συνετρίβης ἐν θαλάσσῃ, ἐν βάθει ὕδατος· ὁ σύμμικτός σου καὶ πᾶσα ἡ συναγωγή σου ἐν μέσῳ σου ἔπεσον, πάντες οἱ κωπηλάται σου.

[34] Now art thou broken in the sea, thy traders are in the deep water, and all thy company in the midst of thee: all thy rowers have fallen.

[35] πάντες οἱ κατοικοῦντες τὰς νήσους ἐστύγνασαν ἐπὶ σέ, καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐξέστησαν, καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν.

[35] All the dwellers in the islands have mourned over thee, and their kings have been utterly amazed, and their countenance has wept.

[36] ἔμποροι ἀπὸ ἐθνῶν ἐσύρισάν σε· ἀπώλεια ἐγένου καὶ οὐκέτι ἔσῃ εἰς τὸν αἰῶνα.

[36] Merchants from the nations have hissed at thee; thou art utterly destroyed, and shalt not be any more for ever.

CHAPTER 28

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Καὶ σύ, υἱὲ ἀνθρώπου, εἰπὸν τῷ ἄρχοντι Τύρου Τάδε λέγει κύριος Ἀνθ ὧν ὑψώθη σου ἡ καρδία, καὶ εἶπας Θεός εἰμι ἐγώ, κατοικίαν θεοῦ κατῴκηκα ἐν καρδίᾳ θαλάσσης, σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεὸς καὶ ἔδωκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ,

[2] And thou, son of man, say to the prince of Tyrus, Thus saith the Lord; Because thine heart has been exalted, and thou hast said, I am God, I have inhabited the dwelling of God in the heart of the sea; yet thou art man and not God, though thou hast set thine heart as the heart of God:

[3] μὴ σοφώτερος εἶ σὺ τοῦ Δανιηλ; σοφοὶ οὐκ ἐπαίδευσάν σε τῇ ἐπιστήμῃ αὐτῶν;

[3] art thou wiser than Daniel? or have not the wise instructed thee with their knowledge?

[4] μὴ ἐν τῇ ἐπιστήμῃ σου ἢ ἐν τῇ φρονήσει σου ἐποίησας σεαυτῷ δύναμιν καὶ χρυσίον καὶ ἀργύριον ἐν τοῖς θησαυροῖς σου;

[4] Hast thou gained power for thyself by thine *own* knowledge or thine *own* prudence, and *gotten* gold and silver in thy treasures?

[5] ἐν τῇ πολλῇ ἐπιστήμῃ σου καὶ ἐμπορίᾳ σου ἐπλήθυνας δύναμίν σου, ὑψώθη ἡ καρδία σου ἐν τῇ δυνάμει σου.

[5] By thy abundant knowledge and thy traffic thou hast multiplied thy power; thy heart has been lifted up by thy power.

[6] διὰ τοῦτο τάδε λέγει κύριος Ἐπειδὴ δέδωκας τὴν καρδίαν σου ὡς καρδίαν θεοῦ,

[6] Therefore thus saith the Lord; Since thou hast set thine heart as the hart of God;

[7] ἀντὶ τούτου ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ ἀλλοτρίους λοιμοὺς ἀπὸ ἐθνῶν, καὶ ἐκκενώσουσιν τὰς μαχαίρας αὐτῶν ἐπὶ σὲ καὶ ἐπὶ τὸ κάλλος τῆς ἐπιστήμης σου καὶ στρώσουσιν τὸ κάλλος σου εἰς ἀπώλειαν

[7] because of this, behold, I *will* bring on thee strange plagues from the nations; and they shall draw their swords against thee, and against the beauty of thy knowledge,

[8] καὶ καταβιβάσουσίν σε, καὶ ἀποθανῇ θανάτῳ τραυματιῶν ἐν καρδίᾳ θαλάσσης.

[8] and they shall bring down thy beauty to destruction. And they shall bring thee down; and thou shalt die the death of the slain in the heart of the sea.

[9] μὴ λέγων ἐρεῖς Θεός εἰμι ἐγώ, ἐνώπιον τῶν ἀναιρούντων σε; σὺ δὲ εἶ ἄνθρωπος καὶ οὐ θεός. ἐν πλήθει

[9] Wilt thou indeed say, I am God, before them that slay thee? whereas thou art man, and not God.

[10] ἀπεριτμήτων ἀπολῇ ἐν χερσὶν ἀλλοτρίων· ὅτι ἐγὼ ἐλάλησα, λέγει κύριος.

[10] Thou shalt perish by the hands of strangers among the multitude of the uncircumcised: for I have spoken it, saith he Lord.

[11] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[11] And the word of the Lord came to me, saying,

[12] Υἱὲ ἀνθρώπου, λαβὲ θρῆνον ἐπὶ τὸν ἄρχοντα Τύρου καὶ εἰπὸν αὐτῷ Τάδε λέγει κύριος κύριος Σὺ ἀποσφράγισμα ὁμοιώσεως καὶ στέφανος κάλλους

[12] Son of man, take up a lamentation for the prince of Tyre, and say to him, Thus saith the Lord God; Thou art a seal of resemblance, and crown of beauty.

[13] ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθης· πᾶν λίθον χρηστὸν ἐνδέδεσαι, σάρδιον καὶ τοπάζιον καὶ σμάραγδον καὶ ἄνθρακα καὶ σάπφειρον καὶ ἴασπιν καὶ ἀργύριον καὶ χρυσίον καὶ λιγύριον καὶ ἀχάτην καὶ ἀμέθυστον καὶ χρυσόλιθον καὶ βηρύλλιον καὶ ὀνύχιον, καὶ χρυσίου ἐνέπλησας τοὺς θησαυρούς σου καὶ τὰς ἀποθήκας σου ἐν σοὶ ἀφ’ ἧς ἡμέρας ἐκτίσθης σύ.

[13] Thou wast in the delight of the paradise of God; thou hast bound upon thee every precious stone, the sardius, and topaz, and emerald, and

carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx: and thou hast filled thy treasures and thy stores in thee with gold.

[14] μετὰ τοῦ χερουβ ἔθηκά σε ἐν ὄρει ἁγίῳ θεοῦ, ἐγενήθης ἐν μέσῳ λίθων πυρίνων.

[14] From the day that thou wast created thou *wast* with the cherub: I set thee on the holy mount of God; thou wast in the midst of the stones of fire.

[15] ἐγενήθης ἄμωμος σὺ ἐν ταῖς ἡμέραις σου ἀφ᾽ ἧς ἡμέρας σὺ ἐκτίσθης ἕως εὑρέθη τὰ ἀδικήματα ἐν σοί.

[15] Thou wast faultless in thy days, from the day that thou wast created, until iniquity was found in thee.

[16] ἀπὸ πλήθους τῆς ἐμπορίας σου ἔπλησας τὰ ταμίειά σου ἀνομίας καὶ ἥμαρτες καὶ ἐτραυματίσθης ἀπὸ ὄρους τοῦ θεοῦ, καὶ ἤγαγέν σε τὸ χερουβ ἐκ μέσου λίθων πυρίνων.

[16] Of the abundance of thy merchandise thou hast filled thy storehouses with iniquity, and hast sinned: therefore thou hast been cast down wounded from the mount of God, and the cherub has brought thee out of the midst of the stones of fire.

[17] ὑψώθη ἡ καρδία σου ἐπὶ τῷ κάλλει σου, διεφθάρη ἡ ἐπιστήμη σου μετὰ τοῦ κάλλους σου· διὰ πλῆθος ἁμαρτιῶν σου ἐπὶ τὴν γῆν ἔρριψά σε, ἐναντίον βασιλέων ἔδωκά σε παραδειγματισθῆναι.

[17] Thy heart has been lifted up because of thy beauty; thy knowledge has been corrupted with thy beauty: because of the multitude of thy sins I have cast thee to the ground, I have caused thee to be put to open shame before kings.

[18] διὰ τὸ πλῆθος τῶν ἁμαρτιῶν σου καὶ τῶν ἀδικιῶν τῆς ἐμπορίας σου ἐβεβήλωσας τὰ ἱερά σου· καὶ ἐξάξω πῦρ ἐκ μέσου σου, τοῦτο καταφάγεταί σε· καὶ δώσω σε εἰς σποδὸν ἐπὶ τῆς γῆς σου ἐναντίον πάντων τῶν ὁρώντων σε.

[18] Because of the multitude of thy sins and the iniquities of thy merchandise, I have profaned thy sacred things; and I will bring fire out

of the midst of thee, this shall devour thee; and I will make thee *to be* ashes upon thy land before all that see thee.

[19] καὶ πάντες οἱ ἐπιστάμενοί σε ἐν τοῖς ἔθνεσιν στυγνάσουσιν ἐπὶ σέ· ἀπώλεια ἐγένου καὶ οὐχ ὑπάρξεις ἔτι εἰς τὸν αἰῶνα.

[19] And all that know thee among the nations shall groan over thee: thou art gone to destruction, and thou shalt not exist any more.

[20] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[20] And the word of the Lord came to me, saying,

[21] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Σιδῶνα καὶ προφήτευσον ἐπ᾽ αὐτὴν

[21] Son of man, set thy face against Sidon, and prophesy against it,

[22] καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, Σιδών, καὶ ἐνδοξασθήσομαι ἐν σοί, καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα, καὶ ἁγιασθήσομαι ἐν σοί.

[22] and say, Thus saith the Lord; Behold, I am against thee, O Sidon; and I will be glorified in thee; and thou shalt know that I am the Lord, when I have wrought judgments in thee, and I will be sanctified in thee.

[23] αἷμα καὶ θάνατος ἐν ταῖς πλατείαις σου, καὶ πεσοῦνται τετραυματισμένοι ἐν μαχαίραις ἐν σοὶ περικύκλῳ σου· καὶ γνώσονται διότι ἐγώ εἰμι κύριος.

[23] Blood and death *shall be* in thy streets; and *men* wounded with swords shall fall in thee and on every side of thee; and they shall know that I am the Lord.

[24] καὶ οὐκ ἔσονται οὐκέτι τῷ οἴκῳ τοῦ Ισραηλ σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν τῶν ἀτιμασάντων αὐτούς· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[24] And there shall no more be in the house of Israel a thorn of bitterness and a pricking briar proceeding from them that are round about them, who dishonoured them; and they shall know that I am the Lord.

[25] τάδε λέγει κύριος κύριος Καὶ συνάξω τὸν Ισραηλ ἐκ τῶν ἐθνῶν, οὗ διεσκορπίσθησαν ἐκεῖ, καὶ ἁγιασθήσομαι ἐν αὐτοῖς ἐνώπιον τῶν λαῶν

καὶ τῶν ἐθνῶν· καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν, ἣν δέδωκα τῷ δούλῳ μου Ιακωβ,

[25] Thus saith the Lord God; I will also gather Israel from the nations, among whom they have been scattered, and I will be sanctified among them, and before the peoples and nations: and they shall dwell upon their land, which I gave to my servant Jacob.

[26] καὶ κατοικήσουσιν ἐπ᾽ αὐτῆς ἐν ἐλπίδι καὶ οἰκοδομήσουσιν οἰκίας καὶ φυτεύσουσιν ἀμπελῶνας καὶ κατοικήσουσιν ἐν ἐλπίδι, ὅταν ποιήσω κρίμα ἐν πᾶσιν τοῖς ἀτιμάσασιν αὐτοὺς ἐν τοῖς κύκλῳ αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν καὶ ὁ θεὸς τῶν πατέρων αὐτῶν.

[26] Yea, they shall dwell upon it safely, and they shall build houses, and plant vineyards, and dwell securely, when I shall execute judgment on all that have dishonoured them, *even* on those *that are* round about them; and they shall know that I am the Lord their God, and the God of their fathers.

CHAPTER 29

[1] Ἐν τῷ ἔτει τῷ δεκάτῳ ἐν τῷ δεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[1] In the twelfth year, in the tenth month, on the first *day* of the month, the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ προφήτευσον ἐπ᾽ αὐτὸν καὶ ἐπ᾽ Αἴγυπτον ὅλην

[2] Son of man, set thy face against Pharao king of Egypt, and prophesy against him, and against the whole of Egypt:

[3] καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ Φαραω τὸν δράκοντα τὸν μέγαν τὸν ἐγκαθήμενον ἐν μέσῳ ποταμῶν αὐτοῦ τὸν λέγοντα Ἐμοί εἰσιν οἱ ποταμοί, καὶ ἐγὼ ἐποίησα αὐτούς.

[3] and say,

Thus saith the Lord; Behold, I am against Pharao, the great dragon that lies in the midst of his rivers, that says, The rivers are mine, and I made them.

[4] καὶ ἐγὼ δώσω παγίδας εἰς τὰς σιαγόνας σου καὶ προσκολλήσω τοὺς ἰχθῦς τοῦ ποταμοῦ σου πρὸς τὰς πτέρυγάς σου καὶ ἀνάξω σε ἐκ μέσου τοῦ ποταμοῦ σου καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου

[4] And I will put hooks in thy jaws, and I will cause the fish of thy river to stick to thy sides, and I will bring thee up out of the midst of thy river:

[5] καὶ καταβαλῶ σε ἐν τάχει καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου· ἐπὶ πρόσωπον τοῦ πεδίου πεσῇ καὶ οὐ μὴ συναχθῇς καὶ οὐ μὴ περισταλῇς, τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ δέδωκά σε εἰς κατάβρωμα·

[5] and I will quickly cast down thee and all the fish of thy river: thou shalt fall on the face of the plain, and shalt by no means be gathered, and shalt not be brought together: I have given thee for food to the wild beasts of the earth and to the fowls of the sky.

[6] καὶ γνώσονται πάντες οἱ κατοικοῦντες Αἴγυπτον ὅτι ἐγώ εἰμι κύριος, ἀνθ᾽ ὧν ἐγενήθης ῥάβδος καλαμίνη τῷ οἴκῳ Ισραηλ.

[6] And all the dwellers in Egypt shall know that I am the Lord, because thou hast been a staff of reed to the house of Israel.

[7] ὅτε ἐπελάβοντό σου τῇ χειρὶ αὐτῶν, ἐθλάσθης· καὶ ὅτε ἐπεκράτησεν ἐπ᾽ αὐτοὺς πᾶσα χεὶρ καὶ ὅτε ἐπανεπαύσαντο ἐπὶ σέ, συνετρίβης καὶ συνέκλασας αὐτῶν πᾶσαν ὀσφύν.

[7] When they took hold of thee with their hand, thou didst break: and when every hand was clapped against them, and when they leaned on thee, thou wast utterly broken, and didst crush the loins of them all.

[8] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπάγω ἐπὶ σὲ ῥομφαίαν καὶ ἀπολῶ ἀνθρώπους ἀπὸ σοῦ καὶ κτήνη·

[8] Therefore thus saith the Lord; Behold, I *will* bring a sword upon thee, and will cut off from thee man and beast;

[9] καὶ ἔσται ἡ γῆ Αἰγύπτου ἀπώλεια καὶ ἔρημος, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ἀντὶ τοῦ λέγειν σε Οἱ ποταμοὶ ἐμοί εἰσιν, καὶ ἐγὼ ἐποίησα αὐτούς.

[9] and the land of Egypt shall be ruined and desert; and they shall know that I am the Lord; because thou sayest, The rivers are mine, and I made them.

[10] διὰ τοῦτο ἰδοὺ ἐγὼ ἐπὶ σὲ καὶ ἐπὶ πάντας τοὺς ποταμούς σου καὶ δώσω γῆν Αἰγύπτου εἰς ἔρημον καὶ ῥομφαίαν καὶ ἀπώλειαν ἀπὸ Μαγδώλου καὶ Συήνης καὶ ἕως ὁρίων Αἰθιόπων.

[10] Therefore, behold, I am against thee, and against all thy rivers, and I will give up the land of Egypt to desolation, and the sword, and destruction, from Magdol and Syene even to the borders of the Ethiopians.

[11] οὐ μὴ διέλθῃ ἐν αὐτῇ ποὺς ἀνθρώπου, καὶ ποὺς κτήνους οὐ μὴ διέλθῃ αὐτήν, καὶ οὐ κατοικηθήσεται τεσσαράκοντα ἔτη.

[11] No foot of man shall pass through it, and no foot of beast shall pass through it, and it shall not be inhabited for forty years.

[12] καὶ δώσω τὴν γῆν αὐτῆς ἀπώλειαν ἐν μέσῳ γῆς ἠρημωμένης, καὶ αἱ πόλεις αὐτῆς ἐν μέσῳ πόλεων ἠρημωμένων ἔσονται τεσσαράκοντα ἔτη· καὶ διασπερῶ Αἴγυπτον ἐν τοῖς ἔθνεσιν καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας.

[12] And I will cause her land to be utterly destroyed in the midst of a land that is desolate, and her cities shall be *desolate* forty years in the midst of cities that are desolate: and I will disperse Egypt among the nations, and will utterly scatter them into the countries.

[13] τάδε λέγει κύριος Μετὰ τεσσαράκοντα ἔτη συνάξω τοὺς Αἰγυπτίους ἀπὸ τῶν ἐθνῶν, οὗ διεσκορπίσθησαν ἐκεῖ,

[13] Thus saith the Lord; After forty years I will gather the Egyptians from the nations among whom they have been scattered;

[14] καὶ ἀποστρέψω τὴν αἰχμαλωσίαν τῶν Αἰγυπτίων καὶ κατοικίσω αὐτοὺς ἐν γῇ Παθουρης, ἐν τῇ γῇ, ὅθεν ἐλήμφθησαν· καὶ ἔσται ἀρχὴ ταπεινὴ

[14] and I will turn the captivity of the Egyptians, and will cause them to dwell in the land of Phathore, in the land whence they were taken;

[15] παρὰ πάσας τὰς ἀρχάς, οὐ μὴ ὑψωθῇ ἔτι ἐπὶ τὰ ἔθνη, καὶ ὀλιγοστοὺς αὐτοὺς ποιήσω τοῦ μὴ εἶναι αὐτοὺς πλείονας ἐν τοῖς ἔθνεσιν.

[15] and it shall be a base kingdom beyond all *other* kingdoms; it shall not any more be exalted over the nations; and I will make them few in number, that they may not be *great* among the nations.

[16] καὶ οὐκέτι ἔσονται τῷ οἴκῳ Ισραηλ εἰς ἐλπίδα ἀναμιμνήσκουσαν ἀνομίαν ἐν τῷ αὐτοὺς ἀκολουθῆσαι ὀπίσω αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[16] And they shall no more be to the house of Israel a confidence bringing iniquity to remembrance, when they follow after them; and they shall know that I am the Lord.

[17] Καὶ ἐγένετο ἐν τῷ ἑβδόμῳ καὶ εἰκοστῷ ἔτει μιᾷ τοῦ μηνὸς τοῦ πρώτου ἐγένετο λόγος κυρίου πρός με λέγων

[17] And it came to pass in the twenty-seventh year, on the first *day* of the month, the word of the Lord came to me, saying,

[18] Υἱὲ ἀνθρώπου, Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος κατεδουλώσατο αὐτοῦ τὴν δύναμιν δουλείᾳ μεγάλῃ ἐπὶ Τύρου, πᾶσα κεφαλὴ φαλακρὰ καὶ πᾶς ὦμος μαδῶν, καὶ μισθὸς οὐκ ἐγενήθη αὐτῷ καὶ τῇ δυνάμει αὐτοῦ ἐπὶ Τύρου καὶ τῆς δουλείας, ἧς ἐδούλευσαν ἐπ᾽ αὐτήν.

[18] Son of man, Nabuchodonosor king of Babylon caused his army to serve a great service against Tyre; every head was bald, and every shoulder peeled; yet there was no reward to him or to his army *serving* against Tyre, nor for the service wherewith they served against it.

[19] τάδε λέγει κύριος κύριος Ἰδοὺ δίδωμι τῷ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος γῆν Αἰγύπτου, καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς, καὶ ἔσται μισθὸς τῇ δυνάμει αὐτοῦ·

[19] Thus saith the Lord God; Behold, I *will* give to Nabuchodonosor king of Babylon the land of Egypt, and he shall take the plunder thereof, and seize the spoils thereof; and *it* shall be a reward for his army.

[20] ἀντὶ τῆς λειτουργίας αὐτοῦ, ἧς ἐδούλευσεν ἐπὶ Τύρον, δέδωκα αὐτῷ γῆν Αἰγύπτου. τάδε λέγει κύριος κύριος

[20] In return for his service wherewith he served against Tyre, I have given him the land of Egypt; thus saith the Lord God:

[21] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνατελεῖ κέρας παντὶ τῷ οἴκῳ Ισραηλ, καὶ σοὶ δώσω στόμα ἀνεῳγμένον ἐν μέσῳ αὐτῶν· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[21] In that day shall a horn spring forth for all the house of Israel, and I will give thee an open mouth in the midst of them; and they shall know that I am the Lord.

CHAPTER 30

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος Ὢ ὦ ἡ ἡμέρα,

[2] Son of man, prophesy, and say, Thus saith the Lord; Woe, woe *worth* the day!

[3] ὅτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου, ἡμέρα πέρας ἐθνῶν ἔσται.

[3] For the day of the Lord is nigh, a day of cloud; it shall be the end of the nations.

[4] καὶ ἥξει μάχαιρα ἐπ᾽ Αἰγυπτίους, καὶ ἔσται ταραχὴ ἐν τῇ Αἰθιοπίᾳ, καὶ πεσοῦνται τετραυματισμένοι ἐν Αἰγύπτῳ, καὶ συμπεσεῖται αὐτῆς τὰ θεμέλια.

[4] And the sword shall come upon the Egyptians, and there shall be tumult in Ethiopia, and in Egypt *men* shall fall down slain together, and her foundations shall fall.

[5] Πέρσαι καὶ Κρῆτες καὶ Λυδοὶ καὶ Λίβυες καὶ πάντες οἱ ἐπίμικτοι καὶ τῶν υἱῶν τῆς διαθήκης μου μαχαίρᾳ πεσοῦνται ἐν αὐτῇ.

[5] Persians, and Cretans, and Lydians, and Libyans, and all the mixed multitude, and they of the children of my covenant, shall fall by the sword therein.

[6] καὶ πεσοῦνται τὰ ἀντιστηρίγματα Αἰγύπτου, καὶ καταβήσεται ἡ ὕβρις τῆς ἰσχύος αὐτῆς ἀπὸ Μαγδώλου ἕως Συήνης· μαχαίρᾳ πεσοῦνται ἐν αὐτῇ, λέγει κύριος.

[6] And the supports of Egypt shall fall; and the pride of her strength shall come down from Magdol to Syene: they shall fall by the sword in it, saith the Lord.

[7] καὶ ἐρημωθήσεται ἐν μέσῳ χωρῶν ἠρημωμένων, καὶ αἱ πόλεις αὐτῶν ἐν μέσῳ πόλεων ἠρημωμένων ἔσονται·

[7] And it shall be made desolate in the midst of desolate countries, and their cities shall be *desolate* in the midst of desolate cities:

[8] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ὅταν δῶ πῦρ ἐπ᾽ Αἴγυπτον καὶ συντριβῶσι πάντες οἱ βοηθοῦντες αὐτῇ.

[8] and they shall know that I am the Lord, when I shall send fire upon Egypt, and *when* all that help her shall be broken.

[9] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσονται ἄγγελοι σπεύδοντες ἀφανίσαι τὴν Αἰθιοπίαν, καὶ ἔσται ταραχὴ ἐν αὐτοῖς ἐν τῇ ἡμέρᾳ Αἰγύπτου, ὅτι ἰδοὺ ἥκει. –

[9] In that day shall messengers go forth hasting to destroy Ethiopia utterly, and there shall be tumult among them in the day of Egypt: for, behold it comes.

[10] τάδε λέγει κύριος κύριος Καὶ ἀπολῶ πλῆθος Αἰγυπτίων διὰ χειρὸς Ναβουχοδονοσορ βασιλέως Βαβυλῶνος,

[10] Thus saith he Lord God; I will also destroy the multitude of the Egyptians by the hand of Nabuchodonosor king of Babylon,

[11] αὐτοῦ καὶ τοῦ λαοῦ αὐτοῦ· λοιμοὶ ἀπὸ ἐθνῶν ἀπεσταλμένοι ἀπολέσαι τὴν γῆν καὶ ἐκκενώσουσιν πάντες τὰς μαχαίρας αὐτῶν ἐπ᾽ Αἴγυπτον, καὶ πλησθήσεται ἡ γῆ τραυματιῶν.

[11] his *hand* and his people’s; *they are* plagues sent forth from the nations to destroy the land: and they all shall unsheath their swords against Egypt, and the land shall be filled with slain.

[12] καὶ δώσω τοὺς ποταμοὺς αὐτῶν ἐρήμους καὶ ἀπολῶ τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς ἐν χερσὶν ἀλλοτρίων· ἐγὼ κύριος λελάληκα. –

[12] And I will make their rivers desolate, and will destroy the land and the fulness of it by the hands of strangers: I the Lord have spoken.

[13] ὅτι τάδε λέγει κύριος κύριος Καὶ ἀπολῶ μεγιστᾶνας ἀπὸ Μέμφεως καὶ ἄρχοντας ἐκ γῆς Αἰγύπτου, καὶ οὐκ ἔσονται ἔτι.

[13] For thus saith the Lord God; I will also destroy the nobles from Memphis, and the princes of Memphis out of the land of Egypt; and they shall be no more.

[14] καὶ ἀπολῶ γῆν Παθουρης καὶ δώσω πῦρ ἐπὶ Τάνιν καὶ ποιήσω ἐκδίκησιν ἐν Διοσπόλει

[14] And I will destroy the land of Phathore, and will send fire upon Tanis, and will execute vengeance on Diospolis.

[15] καὶ ἐκχεῶ τὸν θυμόν μου ἐπὶ Σάιν τὴν ἰσχὺν Αἰγύπτου καὶ ἀπολῶ τὸ πλῆθος Μέμφεως·

[15] And I will pour out my wrath upon Sais the strength of Egypt, and will destroy the multitude of Memphis.

[16] καὶ δώσω πῦρ ἐπ᾽ Αἴγυπτον, καὶ ταραχὴν ταραχθήσεται Συήνη, καὶ ἐν Διοσπόλει ἔσται ἔκρηγμα καὶ διαχυθήσεται ὕδατα.

[16] And I will send fire upon Egypt; and Syene shall be sorely troubled; and there shall be a breaking in Diospolis, and waters shall be poured out.

[17] νεανίσκοι Ἡλίου πόλεως καὶ Βουβάστου ἐν μαχαίρᾳ πεσοῦνται, καὶ αἱ γυναῖκες ἐν αἰχμαλωσίᾳ πορεύσονται.

[17] The youths of Heliopolis and Bubastum shall fall by the sword, and the women shall go into captivity.

[18] καὶ ἐν Ταφνας συσκοτάσει ἡ ἡμέρα ἐν τῷ συντρῖψαι με ἐκεῖ τὰ σκῆπτρα Αἰγύπτου, καὶ ἀπολεῖται ἐκεῖ ἡ ὕβρις τῆς ἰσχύος αὐτῆς, καὶ αὐτὴν νεφέλη καλύψει, καὶ αἱ θυγατέρες αὐτῆς αἰχμάλωτοι ἀχθήσονται.

[18] And the day shall be darkened in Taphnae, when I have broken there the scepters of Egypt: and the pride of her strength shall perish there: and a cloud shall cover her, and her daughters shall be taken prisoners.

[19] καὶ ποιήσω κρίμα ἐν Αἰγύπτῳ, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[19] And I will execute judgment on Egypt; and they shall know that I am the Lord.

[20] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ πρώτῳ μηνὶ ἑβδόμῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[20] And it came to pass in the eleventh year, in the first month, on the seventh *day* of the month, the word of the Lord came to me, saying,

[21] Υἱὲ ἀνθρώπου, τοὺς βραχίονας Φαραω βασιλέως Αἰγύπτου συνέτριψα, καὶ ἰδοὺ οὐ κατεδέθη τοῦ δοθῆναι ἴασιν τοῦ δοθῆναι ἐπ᾽ αὐτὸν μάλαγμα τοῦ δοθῆναι ἰσχὺν ἐπιλαβέσθαι μαχαίρας.

[21] Son of man, I have broken the arms of Pharao, king of Egypt; and, behold, it has not been bound up to be healed, to have a plaster put upon it, *or* to be strengthened to lay hold of the sword.

[22] διὰ τοῦτο τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ συντρίψω τοὺς βραχίονας αὐτοῦ τοὺς ἰσχυροὺς καὶ τοὺς τεταμένους καὶ καταβαλῶ τὴν μάχαιραν αὐτοῦ ἐκ τῆς χειρὸς αὐτοῦ

[22] Therefore thus saith the Lord God; Behold, I am against Pharao king of Egypt, and I will break his strong and outstretched arms, and will smite down his sword out of his hand.

[23] καὶ διασπερῶ Αἴγυπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας·

[23] And I will disperse the Egyptians among the nations, and will utterly scatter them among the countries.

[24] καὶ κατισχύσω τοὺς βραχίονας βασιλέως Βαβυλῶνος καὶ δώσω τὴν ῥομφαίαν μου εἰς τὴν χεῖρα αὐτοῦ, καὶ ἐπάξει αὐτὴν ἐπ᾽ Αἴγυπτον καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς.

[24] And I will strengthen the arms of the king of Babylon, and put my sword into his hand: and he shall bring it upon Egypt, and shall take her plunder and seize her spoils.

[25] καὶ ἐνισχύσω τοὺς βραχίονας βασιλέως Βαβυλῶνος, οἱ δὲ βραχίονες Φαραω πεσοῦνται· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος, ἐν τῷ δοῦναι τὴν ῥομφαίαν μου εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ ἐκτενεῖ αὐτὴν ἐπὶ γῆν Αἰγύπτου.

[25] Yea, I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fail: and they shall know that I am the Lord, when I have put my sword into the hands of the king of Babylon, and he shall stretch it out over the land of Egypt.

[26] καὶ διασπερῶ Αἴγυπτον εἰς τὰ ἔθνη καὶ λικμήσω αὐτοὺς εἰς τὰς χώρας· καὶ γνώσονται πάντες ὅτι ἐγώ εἰμι κύριος.

[26] And I will disperse the Egyptians among the nations, and utterly scatter them among the countries; and they all shall know that I am the Lord.

CHAPTER 31

[1] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ τρίτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[1] And it came to pass in the eleventh year, in the third month, on the first *day* of the month, the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, εἰπὸν πρὸς Φαραω βασιλέα Αἰγύπτου καὶ τῷ πλήθει αὐτοῦ Τίνι ὡμοίωσας σεαυτὸν ἐν τῷ ὕψει σου;

[2] Son of man, say to Pharao king of Egypt, and to his multitude;

To whom hast thou compared thyself in thy haughtiness?

[3] ἰδοὺ Ασσουρ κυπάρισσος ἐν τῷ Λιβάνῳ καὶ καλὸς ταῖς παραφυάσιν καὶ ὑψηλὸς τῷ μεγέθει, εἰς μέσον νεφελῶν ἐγένετο ἡ ἀρχὴ αὐτοῦ·

[3] Behold, the Assyrian was a cypress in Libanus, and was fair in shoots, and high in stature: his top reached to the midst of the clouds.

[4] ὕδωρ ἐξέθρεψεν αὐτόν, ἡ ἄβυσσος ὕψωσεν αὐτόν, τοὺς ποταμοὺς αὐτῆς ἤγαγεν κύκλῳ τῶν φυτῶν αὐτοῦ καὶ τὰ συστέματα αὐτῆς ἐξαπέστειλεν εἰς πάντα τὰ ξύλα τοῦ πεδίου.

[4] The water nourished him, the depth made him grow tall; she led her rivers round about his plants, and she sent forth her streams to all the trees of the field.

[5] ἕνεκεν τούτου ὑψώθη τὸ μέγεθος αὐτοῦ παρὰ πάντα τὰ ξύλα τοῦ πεδίου, καὶ ἐπλατύνθησαν οἱ κλάδοι αὐτοῦ ἀφ’ ὕδατος πολλοῦ.

[5] Therefore, was his stature exalted above all the trees of the field, and his branches spread far by the help of much water.

[6] ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσσευσαν πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ὑποκάτω τῶν κλάδων αὐτοῦ ἐγεννῶσαν πάντα τὰ θηρία τοῦ πεδίου, ἐν τῇ σκιᾷ αὐτοῦ κατῴκησεν πᾶν πλῆθος ἐθνῶν.

[6] All the birds of the sky made their nests in his boughs, and under his branches all the wild beasts of the field bred; the whole multitude of nations dwelt under his shadow.

[7] καὶ ἐγένετο καλὸς ἐν τῷ ὕψει αὐτοῦ διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ, ὅτι ἐγενήθησαν αἱ ῥίζαι αὐτοῦ εἰς ὕδωρ πολύ.

[7] And he was fair in his height by reason of the multitude of his branches: for his roots were amidst much water.

[8] κυπάρισσοι τοιαῦται οὐκ ἐγενήθησαν ἐν τῷ παραδείσῳ τοῦ θεοῦ, καὶ πίτυες οὐχ ὅμοιαι ταῖς παραφυάσιν αὐτοῦ, καὶ ἐλάται οὐκ ἐγένοντο ὅμοιαι τοῖς κλάδοις αὐτοῦ· πᾶν ξύλον ἐν τῷ παραδείσῳ τοῦ θεοῦ οὐχ ὡμοιώθη αὐτῷ ἐν τῷ κάλλει αὐτοῦ

[8] And such cypresses *as this* were in the paradise of God; and there were no pines like his shoots, and there were no firs like his branches: no tree in the paradise of God was like him in his beauty,

[9] διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ, καὶ ἐζήλωσεν αὐτὸν τὰ ξύλα τοῦ παραδείσου τῆς τρυφῆς τοῦ θεοῦ. –

[9] because of the multitude of his branches: and the trees of God's paradise of delight envied him.

[10] διὰ τοῦτο τάδε λέγει κύριος Ἀνθ ὧν ἐγένου μέγας τῷ μεγέθει καὶ ἔδωκας τὴν ἀρχήν σου εἰς μέσον νεφελῶν, καὶ εἶδον ἐν τῷ ὑψωθῆναι αὐτόν,

[10] Therefore thus saith the Lord; Because thou art grown great, and hast set thy top in the midst of the clouds, and I saw when he was exalted;

[11] καὶ παρέδωκα αὐτὸν εἰς χεῖρας ἄρχοντος ἐθνῶν, καὶ ἐποίησεν τὴν ἀπώλειαν αὐτοῦ.

[11] therefore I delivered him into the hands of the prince of the nations, and he wrought his destruction.

[12] καὶ ἐξωλέθρευσαν αὐτὸν ἀλλότριοι λοιμοὶ ἀπὸ ἐθνῶν καὶ κατέβαλον αὐτὸν ἐπὶ τῶν ὀρέων, ἐν πάσαις ταῖς φάραγξιν ἔπεσαν οἱ κλάδοι αὐτοῦ, καὶ συνετρίβη τὰ στελέχη αὐτοῦ ἐν παντὶ πεδίῳ τῆς γῆς, καὶ κατέβησαν ἀπὸ τῆς σκέπης αὐτῶν πάντες οἱ λαοὶ τῶν ἐθνῶν καὶ ἠδάφισαν αὐτόν.

[12] And ravaging strangers from the nations have destroyed him, and have cast him down upon the mountains: his branches fell in all the valleys, and his boughs were broken in every field of the land; and all the people of the nations are gone down from their shelter, and have laid him low.

[13] ἐπὶ τὴν πτῶσιν αὐτοῦ ἀνεπαύσαντο πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ ἐπὶ τὰ στελέχη αὐτοῦ ἐγένοντο πάντα τὰ θηρία τοῦ ἀγροῦ,

[13] All the birds of the sky have settled on his fallen trunk, and all the wild beasts of the field came upon his boughs:

[14] ὅπως μὴ ὑψωθῶσιν ἐν τῷ μεγέθει αὐτῶν πάντα τὰ ξύλα τὰ ἐν τῷ ὕδατι· καὶ οὐκ ἔδωκαν τὴν ἀρχὴν αὐτῶν εἰς μέσον νεφελῶν καὶ οὐκ ἔστησαν ἐν τῷ ὕψει αὐτῶν πρὸς αὐτὰ πάντες οἱ πίνοντες ὕδωρ, πάντες ἐδόθησαν εἰς θάνατον εἰς γῆς βάθος ἐν μέσῳ υἱῶν ἀνθρώπων πρὸς καταβαίνοντας εἰς βόθρον. –

[14] in order that none of the trees by the water should exalt themselves by reason of their size: whereas they set their top in the midst of the clouds, yet they continued not in their high state in their place, all that drank water, all were consigned to death, to the depth of the earth, in the midst of the children of men, with them that go down to the pit.

[15] τάδε λέγει κύριος κύριος Ἐν ᾗ ἡμέρᾳ κατέβη εἰς ᾅδου, ἐπένθησεν αὐτὸν ἡ ἄβυσσος, καὶ ἐπέστησα τοὺς ποταμοὺς αὐτῆς καὶ ἐκώλυσα πλῆθος ὕδατος, καὶ ἐσκότασεν ἐπ᾽ αὐτὸν ὁ Λίβανος, πάντα τὰ ξύλα τοῦ πεδίου ἐπ᾽ αὐτῷ ἐξελύθησαν.

[15] Thus saith the Lord God; In the day wherein he went down to Hades, the deep mourned for him: and I stayed her floods, and restrained her abundance of water: and Libanus saddened for him, all the trees of the field fainted for him.

[16] ἀπὸ τῆς φωνῆς τῆς πτώσεως αὐτοῦ ἐσείσθησαν τὰ ἔθνη, ὅτε κατεβίβαζον αὐτὸν εἰς ᾅδου μετὰ τῶν καταβαινόντων εἰς λάκκον, καὶ παρεκάλουν αὐτὸν ἐν γῇ πάντα τὰ ξύλα τῆς τρυφῆς καὶ τὰ ἐκλεκτὰ τοῦ Λιβάνου, πάντα τὰ πίνοντα ὕδωρ.

[16] At the sound of his fall the nations quaked, when I brought him down to Hades with them that go down to the pit: and all the trees of Delight comforted him in the heart, and the choice of *plants* of Libanus, all that drink water.

[17] καὶ γὰρ αὐτοὶ κατέβησαν μετ᾽ αὐτοῦ εἰς ᾅδου ἐν τοῖς τραυματίαις ἀπὸ μαχαίρας, καὶ τὸ σπέρμα αὐτοῦ, οἱ κατοικοῦντες ὑπὸ τὴν σκέπην αὐτοῦ, ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπώλοντο.

[17] For they went down to hell with him among the slain with the sword; and his seed, *even* they that dwelt under his shadow, perished in the midst of their life.

[18] τίνι ὡμοιώθης; κατάβηθι καὶ καταβιβάσθητι μετὰ τῶν ξύλων τῆς τρυφῆς εἰς γῆς βάθος· ἐν μέσῳ ἀπεριτμήτων κοιμηθήσῃ μετὰ τραυματιῶν μαχαίρας. οὕτως Φαραω καὶ τὸ πλῆθος τῆς ἰσχύος αὐτοῦ, λέγει κύριος κύριος.

[18] To whom art thou compared? descend, and be thou debased with the trees of paradise to the depth of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword. Thus shall Pharao be, and the multitude of his host, saith the Lord God.

CHAPTER 32

[1] Καὶ ἐγένετο ἐν τῷ ἑνδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[1] And it came to pass in the twelfth year, in the tenth month, on the first *day* of the month, *that* the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, λαβὲ θρῆνον ἐπὶ Φαραω βασιλέα Αἰγύπτου καὶ ἐρεῖς αὐτῷ Λέοντι ἐθνῶν ὡμοιώθης καὶ σὺ ὡς δράκων ὁ ἐν τῇ θαλάσσῃ καὶ ἐκεράτιζες τοῖς ποταμοῖς σου καὶ ἐτάρασσες ὕδωρ τοῖς ποσίν σου καὶ κατεπάτεις τοὺς ποταμούς σου.

[2] Son of man, take up a lamentation for Pharao king of Egypt, and say to him,

Thou art become like a lion of the nations, and as a serpent that is in the sea: and thou didst make assaults with thy rivers, and didst disturb the water with thy feet, and didst trample thy rivers.

[3] τάδε λέγει κύριος Καὶ περιβαλῶ ἐπὶ σὲ δίκτυα λαῶν πολλῶν καὶ ἀνάξω σε ἐν τῷ ἀγκίστρῳ μου

[3] Thus saith the Lord; I will also cast over thee the nets of many nations, and will bring thee up with my hook:

[4] καὶ ἐκτενῶ σε ἐπὶ τὴν γῆν, πεδία πλησθήσεταί σου, καὶ ἐπικαθιῶ ἐπὶ σὲ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἐμπλήσω ἐκ σοῦ πάντα τὰ θηρία πάσης τῆς γῆς·

[4] and I will stretch thee upon the earth: the fields shall be covered *with thee*, and I will cause all the birds of the sky to settle upon thee, and I will fill *with thee* all the wild beasts of the earth.

[5] καὶ δώσω τὰς σάρκας σου ἐπὶ τὰ ὄρη καὶ ἐμπλήσω ἀπὸ τοῦ αἵματός σου,

[5] And I will cast thy flesh upon the mountains, and will saturate *them* with thy blood.

[6] καὶ ποτισθήσεται ἡ γῆ ἀπὸ τῶν προχωρημάτων σου ἀπὸ τοῦ πλήθους σου ἐπὶ τῶν ὀρέων, φάραγγας ἐμπλήσω ἀπὸ σοῦ.

[6] And the land shall be drenched with thy dung, because of thy multitude upon the mountains: I will fill the valleys with thee.

[7] καὶ κατακαλύψω ἐν τῷ σβεσθῆναί σε οὐρανὸν καὶ συσκοτάσω τὰ ἄστρα αὐτοῦ, ἥλιον ἐν νεφέλῃ καλύψω, καὶ σελήνη οὐ μὴ φάνῃ τὸ φῶς αὐτῆς·

[7] And I will veil the heavens when thou art extinguished, and will darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light.

[8] πάντα τὰ φαίνοντα φῶς ἐν τῷ οὐρανῷ συσκοτάσουσιν ἐπὶ σέ, καὶ δώσω σκότος ἐπὶ τὴν γῆν σου, λέγει κύριος κύριος.

[8] All the *bodies* that give light in the sky, shall be darkened over thee, and I will bring darkness upon the earth, saith the Lord God.

[9] καὶ παροργιῶ καρδίαν λαῶν πολλῶν, ἡνίκα ἂν ἄγω αἰχμαλωσίαν σου εἰς τὰ ἔθνη εἰς γῆν, ἣν οὐκ ἔγνως.

[9] And I will provoke to anger the heart of many people, when I shall lead thee captive among the nations, to a land which thou hast not know.

[10] καὶ στυγνάσουσιν ἐπὶ σὲ ἔθνη πολλά, καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐκστήσονται ἐν τῷ πέτασθαι τὴν ῥομφαίαν μου ἐπὶ πρόσωπα αὐτῶν, προσδεχόμενοι τὴν πτῶσιν αὐτῶν ἀφ᾽ ἡμέρας πτώσεώς σου.

[10] And many nations shall mourn over thee, and their kings shall be utterly amazed, when my sword flies in their faces, as they wait for their *own* fall from the day of thy fall.

[11] ὅτι τάδε λέγει κύριος Ῥομφαία βασιλέως Βαβυλῶνος ἥξει σοι

[11] For thus saith the Lord God; The sword of the king of Babylon shall come upon thee,

[12] ἐν μαχαίραις γιγάντων, καὶ καταβαλῶ τὴν ἰσχύν σου· λοιμοὶ ἀπὸ ἐθνῶν πάντες, καὶ ἀπολοῦσι τὴν ὕβριν Αἰγύπτου, καὶ συντριβήσεται πᾶσα ἡ ἰσχὺς αὐτῆς.

[12] with the swords of mighty men; and I will cast down thy strength: *they are* all destroying ones from the nations, and they shall destroy the pride of Egypt, and all her strength shall be crushed.

[13] καὶ ἀπολῶ πάντα τὰ κτήνη αὐτῆς ἀφ᾽ ὕδατος πολλοῦ, καὶ οὐ μὴ ταράξῃ αὐτὸ ἔτι ποὺς ἀνθρώπου, καὶ ἴχνος κτηνῶν οὐ μὴ καταπατήσῃ αὐτό.

[13] And I will destroy all her cattle from *beside* the great water; and the foot of man shall not trouble it any more, and the step of cattle shall no more trample it.

[14] οὕτως τότε ἡσυχάσει τὰ ὕδατα αὐτῶν, καὶ οἱ ποταμοὶ αὐτῶν ὡς ἔλαιον πορεύσονται, λέγει κύριος.

[14] Thus shall their waters then be at rest, and their rivers shall flow like oil, saith the Lord,

[15] ὅταν δῶ Αἴγυπτον εἰς ἀπώλειαν καὶ ἐρημωθῇ ἡ γῆ σὺν τῇ πληρώσει αὐτῆς, ὅταν διασπείρω πάντας τοὺς κατοικοῦντας ἐν αὐτῇ, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[15] when I shall give up Egypt to destruction, and the land shall be made desolate with the fullness thereof; when I shall scatter all that dwell in it, and they shall know that I am the Lord.

[16] θρῆνός ἐστιν καὶ θρηνήσεις αὐτόν, καὶ αἱ θυγατέρες τῶν ἐθνῶν θρηνήσουσιν αὐτόν· ἐπ᾽ Αἴγυπτον καὶ ἐπὶ πᾶσαν τὴν ἰσχὺν αὐτῆς θρηνήσουσιν αὐτήν, λέγει κύριος κύριος.

[16] There is a lamentation, and thou shalt utter it; and the daughters of the nations shall utter it, *even* for Egypt, and they shall mourn for it over all the strength thereof, saith the Lord God.

[17] Καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει τοῦ πρώτου μηνὸς πεντεκαιδεκάτῃ τοῦ μηνὸς ἐγένετο λόγος κυρίου πρός με λέγων

[17] And it came to pass in the twelfth year, in the first month, on the fifteenth *day* of the month, the word of the Lord came to me, saying,

[18] Υἱὲ ἀνθρώπου, θρήνησον ἐπὶ τὴν ἰσχὺν Αἰγύπτου, καὶ καταβιβάσουσιν αὐτῆς τὰς θυγατέρας τὰ ἔθνη νεκρὰς εἰς τὸ βάθος τῆς γῆς πρὸς τοὺς καταβαίνοντας εἰς βόθρον·

[18] Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit.

[20] ἐν μέσῳ τραυματιῶν μαχαίρας πεσοῦνται μετ᾽ αὐτοῦ, καὶ κοιμηθήσεται πᾶσα ἡ ἰσχὺς αὐτοῦ.

[19] 20 They shall fall with him in the midst of them *that are* slain with the sword, and all his strength shall perish: the giants also shall say to thee,

[21] καὶ ἐροῦσίν σοι οἱ γίγαντες Ἐν βάθει βόθρου γίνου, τίνος κρείττων εἶ; κατάβηθι καὶ κοιμήθητι μετὰ ἀπεριτμήτων ἐν μέσῳ τραυματιῶν μαχαίρας.

[21] Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, in the midst of them *that are* slain with the sword.

[22] ἐκεῖ Ασσουρ καὶ πᾶσα ἡ συναγωγὴ αὐτοῦ πάντες τραυματίαι ἐκεῖ ἐδόθησαν, καὶ ἡ ταφὴ αὐτῶν ἐν βάθει βόθρου, καὶ ἐγενήθη ἡ συναγωγὴ αὐτοῦ περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες οἱ τραυματίαι οἱ πεπτωκότες μαχαίρᾳ,

[22] There are Assur and all his company: all *his* slain have been laid there:

[23] οἱ δόντες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς.

[23] and their burial is in the depth of the pit, and his company are set around about his tomb: all the slain that fell by the sword, who had caused the fear of them *to be* upon the land of the living.

[24] ἐκεῖ Αιλαμ καὶ πᾶσα ἡ δύναμις αὐτοῦ περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες οἱ τραυματίαι οἱ πεπτωκότες μαχαίρᾳ καὶ οἱ καταβαίνοντες ἀπερίτμητοι εἰς γῆς βάθος, οἱ δεδωκότες αὐτῶν φόβον ἐπὶ γῆς ζωῆς καὶ ἐλάβοσαν τὴν βάσανον αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον

[24] There is Ælam and all his host round about his tom: all the slain that fell by the sword, and the uncircumcised that go down to the deep of the earth, who caused their fear to be upon the land of the living: and they have received their punishment with them that go down to the pit,

[25] ἐν μέσῳ τραυματιῶν.

[25] in the midst of the slain.

[26] ἐκεῖ ἐδόθησαν Μοσοχ καὶ Θοβελ καὶ πᾶσα ἡ ἰσχὺς αὐτῶν περικύκλῳ τοῦ μνήματος αὐτοῦ, πάντες τραυματίαι αὐτοῦ, πάντες ἀπερίτμητοι τραυματίαι ἀπὸ μαχαίρας, οἱ δεδωκότες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς·

[26] There were laid Mosoch, and Thobel, and all his strength round about his tomb: all his slain men, all the uncircumcised, slain with the sword, who caused their fear to be in the land of the living.

[27] καὶ ἐκοιμήθησαν μετὰ τῶν γιγάντων τῶν πεπτωκότων ἀπὸ αἰῶνος, οἳ κατέβησαν εἰς ᾅδου ἐν ὅπλοις πολεμικοῖς καὶ ἔθηκαν τὰς μαχαίρας αὐτῶν ὑπὸ τὰς κεφαλὰς αὐτῶν· καὶ ἐγενήθησαν αἱ ἀνομίαι αὐτῶν ἐπὶ τῶν ὀστῶν αὐτῶν, ὅτι ἐξεφόβησαν γίγαντας ἐν γῇ ζωῆς.

[27] And they are laid with the giants that fell of old, who went down to Hades with *their* weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life.

[28] καὶ σὺ ἐν μέσῳ ἀπεριτμήτων κοιμηθήσῃ μετὰ τετραυματισμένων μαχαίρᾳ.

[28] And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

[29] ἐκεῖ ἐδόθησαν οἱ ἄρχοντες Ασσουρ οἱ δόντες τὴν ἰσχὺν αὐτοῦ εἰς τραῦμα μαχαίρας· οὗτοι μετὰ τραυματιῶν ἐκοιμήθησαν, μετὰ καταβαινόντων εἰς βόθρον.

[29] There are laid the princes of Assur, who yielded their strength to a wound of the sword: these are laid with the slain, with them that go down to the pit.

[30] ἐκεῖ οἱ ἄρχοντες τοῦ βορρᾶ πάντες στρατηγοὶ Ασσουρ οἱ καταβαίνοντες τραυματίαι σὺν τῷ φόβῳ αὐτῶν καὶ τῇ ἰσχύι αὐτῶν ἐκοιμήθησαν ἀπερίτμητοι μετὰ τραυματιῶν μαχαίρας καὶ ἀπήνεγκαν τὴν βάσανον αὐτῶν μετὰ τῶν καταβαινόντων εἰς βόθρον.

[30] There are the princes of the north, *even* all the captains of Assur, who go down slain *to Hades*: they lie uncircumcised among the slain with the sword together with their terror and their strength, and they have received their punishment with them that go down to the pit.

[31] ἐκείνους ὄψεται βασιλεὺς Φαραω καὶ παρακληθήσεται ἐπὶ πᾶσαν τὴν ἰσχὺν αὐτῶν, λέγει κύριος κύριος.

[31] King Pharao shall see them, and shall be comforted over all their force, saith the Lord God.

[32] ὅτι δέδωκα τὸν φόβον αὐτοῦ ἐπὶ γῆς ζωῆς, καὶ κοιμηθήσεται ἐν μέσῳ ἀπεριτμήτων μετὰ τραυματιῶν μαχαίρας, Φαραω καὶ πᾶν τὸ πλῆθος αὐτοῦ, λέγει κύριος κύριος.

[32] For I have caused his fear to be upon the land of the living yet he shall lie in the midst of the uncircumcised with them that are slain with the sword, *even* Pharao, and all his multitude with him, saith the Lord God.

CHAPTER 33

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, λάλησον τοῖς υἱοῖς τοῦ λαοῦ σου καὶ ἐρεῖς πρὸς αὐτούς Γῆ, ἐφ᾽ ἣν ἂν ἐπάγω ῥομφαίαν, καὶ λάβῃ ὁ λαὸς τῆς γῆς ἄνθρωπον ἕνα ἐξ αὐτῶν καὶ δῶσιν αὐτὸν ἑαυτοῖς εἰς σκοπόν,

[2] Son of man, speak to the children of thy people, and thou shalt say to them,

On whatsoever land I shall bring a sword, and the people of the land take one man of them, and set him for their watchman:

[3] καὶ ἴδῃ τὴν ῥομφαίαν ἐρχομένην ἐπὶ τὴν γῆν καὶ σαλπίσῃ τῇ σάλπιγγι καὶ σημάνῃ τῷ λαῷ,

[3] and he shall see the sword coming upon the land, and blow the trumpet, and sound an alarm to the people;

[4] καὶ ἀκούσῃ ὁ ἀκούσας τὴν φωνὴν τῆς σάλπιγγος καὶ μὴ φυλάξηται, καὶ ἐπέλθῃ ἡ ῥομφαία καὶ καταλάβῃ αὐτόν, τὸ αἷμα αὐτοῦ ἐπὶ τῆς κεφαλῆς αὐτοῦ ἔσται·

[4] and he that hears the sound of the trumpet shall hear *indeed*, and *yet* not take heed, and the sword shall come upon him, and overtake him, his blood shall be upon his *own* head.

[5] ὅτι τὴν φωνὴν τῆς σάλπιγγος ἀκούσας οὐκ ἐφυλάξατο, τὸ αἷμα αὐτοῦ ἐπ᾽ αὐτοῦ ἔσται, καὶ οὗτος, ὅτι ἐφυλάξατο, τὴν ψυχὴν αὐτοῦ ἐξείλατο.

[5] Because he heard the sound of the trumpet, and took no heed, his blood shall be upon him: but the other, because he took heed, has delivered his soul.

[6] καὶ ὁ σκοπός, ἐὰν ἴδῃ τὴν ῥομφαίαν ἐρχομένην καὶ μὴ σημάνῃ τῇ σάλπιγγι, καὶ ὁ λαὸς μὴ φυλάξηται, καὶ ἐλθοῦσα ἡ ῥομφαία λάβῃ ἐξ αὐτῶν ψυχήν, αὕτη διὰ τὴν αὐτῆς ἀνομίαν ἐλήμφθη, καὶ τὸ αἷμα ἐκ τῆς χειρὸς τοῦ σκοποῦ ἐκζητήσω.

[6] But if the watchman see the sword coming, and do not sound the trumpet, and the people do not watch; and the sword come, and take a soul from among them, that *soul* is taken because of its iniquity; but the blood *thereof* will I require at the watchman's hand.

[7] καὶ σύ, υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ισραηλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον.

[7] And thou, son of man, I have set thee *as* a watchman to the house of Israel, and thou shalt hear a word from my mouth.

[8] ἐν τῷ εἶπαί με τῷ ἁμαρτωλῷ Θανάτῳ θανατωθήσῃ, καὶ μὴ λαλήσῃς τοῦ φυλάξασθαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ, αὐτὸς ὁ ἄνομος τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, τὸ δὲ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω.

[8] When I say to the sinner, Thou shalt surely die; *if* thou speak not to warn the wicked from his way, the wicked himself shall die in his iniquity; but his blood will I require at thine hand.

[9] σὺ δὲ ἐὰν προαπαγγείλῃς τῷ ἀσεβεῖ τὴν ὁδὸν αὐτοῦ τοῦ ἀποστρέψαι ἀπ' αὐτῆς, καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ὁδοῦ αὐτοῦ, οὗτος τῇ ἀσεβείᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχὴν σαυτοῦ ἐξῄρησαι. –

[9] But if thou forewarn the wicked of his way to turn from it, and he turn not from his way, he shall die in his ungodliness; but thou hast delivered thine own soul.

[10] καὶ σύ, υἱὲ ἀνθρώπου, εἰπὸν τῷ οἴκῳ Ισραηλ Οὕτως ἐλαλήσατε λέγοντες Αἱ πλάναι ἡμῶν καὶ αἱ ἀνομίαι ἡμῶν ἐφ' ἡμῖν εἰσιν, καὶ ἐν αὐταῖς ἡμεῖς τηκόμεθα· καὶ πῶς ζησόμεθα;

[10] And thou, son of man, say to the house of Israel; Thus have ye spoken, saying, Our errors, and our iniquities weigh upon us, and we pine away in them, and how then shall we live?

[11] εἰπὸν αὐτοῖς Ζῶ ἐγώ, τάδε λέγει κύριος Οὐ βούλομαι τὸν θάνατον τοῦ ἀσεβοῦς ὡς τὸ ἀποστρέψαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν. ἀποστροφῇ ἀποστρέψατε ἀπὸ τῆς ὁδοῦ ὑμῶν· καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ισραηλ;

[11] Say to them, Thus saith the Lord; *As* I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn

ye heartily from your way; for why will ye die, O house of Israel?

[12] εἰπὸν πρὸς τοὺς υἱοὺς τοῦ λαοῦ σου Δικαιοσύνη δικαίου οὐ μὴ ἐξέληται αὐτὸν ἐν ᾗ ἂν ἡμέρᾳ πλανηθῇ, καὶ ἀνομία ἀσεβοῦς οὐ μὴ κακώσῃ αὐτὸν ἐν ᾗ ἂν ἡμέρᾳ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ· καὶ δίκαιος οὐ μὴ δύνηται σωθῆναι.

[12] Say to the children of thy people, The righteousness of the righteous shall not deliver him, in the day wherein he errs: and the iniquity of the ungodly shall not harm him, in the day wherein he turns from his iniquity, but the righteous *erring* shall not be able to deliver himself.

[13] ἐν τῷ εἶπαί με τῷ δικαίῳ Οὗτος πέποιθεν ἐπὶ τῇ δικαιοσύνῃ αὐτοῦ, καὶ ποιήσῃ ἀνομίαν, πᾶσαι αἱ δικαιοσύναι αὐτοῦ οὐ μὴ ἀναμνησθῶσιν· ἐν τῇ ἀδικίᾳ αὐτοῦ, ᾗ ἐποίησεν, ἐν αὐτῇ ἀποθανεῖται.

[13] When I say to the righteous, *Thou shalt live; and* he trusts in his righteousness, and shall commit iniquity, none of his righteousnesses shall be remembered; in his unrighteousness which he has wrought, in it shall he die.

[14] καὶ ἐν τῷ εἶπαί με τῷ ἀσεβεῖ Θανάτῳ θανατωθήσῃ, καὶ ἀποστρέψῃ ἀπὸ τῆς ἁμαρτίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην

[14] And when I say to the ungodly, Thou shalt surely die; and he shall turn from his sin, and do judgment and justice,

[15] καὶ ἐνεχύρασμα ἀποδῷ καὶ ἅρπαγμα ἀποτείσῃ, ἐν προστάγμασιν ζωῆς διαπορεύηται τοῦ μὴ ποιῆσαι ἄδικον, ζωῇ ζήσεται καὶ οὐ μὴ ἀποθάνῃ·

[15] and return the pledge, and repay that which he has robbed, *and* walk in the ordinances of life, so as to do no wrong; he shall surely live, and shall not die.

[16] πᾶσαι αἱ ἁμαρτίαι αὐτοῦ, ἃς ἥμαρτεν, οὐ μὴ ἀναμνησθῶσιν· ὅτι κρίμα καὶ δικαιοσύνην ἐποίησεν, ἐν αὐτοῖς ζήσεται.

[16] None of his sins which he has committed shall be remembered: because he has wrought judgment and righteousness; by them shall he live.

[17] καὶ ἐροῦσιν οἱ υἱοὶ τοῦ λαοῦ σου Οὐκ εὐθεῖα ἡ ὁδὸς τοῦ κυρίου· καὶ αὕτη ἡ ὁδὸς αὐτῶν οὐκ εὐθεῖα.

[17] Yet the children of thy people will say, The way of the Lord is not straight: whereas this their way is not straight.

[18] ἐν τῷ ἀποστρέψαι δίκαιον ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀνομίας, καὶ ἀποθανεῖται ἐν αὐταῖς·

[18] When the righteous turns away from his righteousness, and shall commit iniquities, then shall he die in them.

[19] καὶ ἐν τῷ ἀποστρέψαι τὸν ἁμαρτωλὸν ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ ποιήσῃ κρίμα καὶ δικαιοσύνην, ἐν αὐτοῖς αὐτὸς ζήσεται.

[19] And when the sinner turns from his iniquity, and shall do judgment and righteousness, he shall live by them.

[20] καὶ τοῦτό ἐστιν, ὃ εἴπατε Οὐκ εὐθεῖα ἡ ὁδὸς κυρίου· ἕκαστον ἐν ταῖς ὁδοῖς αὐτοῦ κρινῶ ὑμᾶς, οἶκος Ισραηλ.

[20] And this is that which ye said, The way of the Lord is *not* straight. I will judge you, O house of Israel, every one for his ways.

[21] Καὶ ἐγενήθη ἐν τῷ δωδεκάτῳ ἔτει ἐν τῷ δωδεκάτῳ μηνὶ πέμπτῃ τοῦ μηνὸς τῆς αἰχμαλωσίας ἡμῶν ἦλθεν ὁ ἀνασωθεὶς πρός με ἀπὸ Ιερουσαλημ λέγων Ἑάλω ἡ πόλις.

[21] And it came to pass in the tenth year of our captivity, in the twelfth month, on the fifth *day* of the month, *that* one that had escaped from Jerusalem came to me, saying, The city is taken.

[22] καὶ ἐγενήθη ἐπ᾽ ἐμὲ χεὶρ κυρίου ἑσπέρας πρὶν ἐλθεῖν αὐτὸν καὶ ἤνοιξέν μου τὸ στόμα, ἕως ἦλθεν πρός με τὸ πρωί, καὶ ἀνοιχθέν μου τὸ στόμα οὐ συνεσχέθη ἔτι.

[22] Now the hand of the Lord had come upon me in the evening, before he came; and he opened my mouth, when he came to me in the morning: and my mouth was open, it was no longer kept closed.

[23] καὶ ἐγενήθη λόγος κυρίου πρός με λέγων

[23] And the word of the Lord came to me, saying,

[24] Υἱὲ ἀνθρώπου, οἱ κατοικοῦντες τὰς ἠρημωμένας ἐπὶ τῆς γῆς τοῦ Ισραηλ λέγουσιν Εἷς ἦν Αβρααμ καὶ κατέσχεν τὴν γῆν, καὶ ἡμεῖς πλείους ἐσμέν, ἡμῖν δέδοται ἡ γῆ εἰς κατάσχεσιν.

[24] Son of man, they that inhabit the desolate *places* on the land of Israel say, Abram was one, and he possessed the land: and we are more numerous; to us the land is given for a possession.

[25] διὰ τοῦτο εἰπὸν αὐτοῖς Τάδε λέγει κύριος κύριος

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[27] Ζῶ ἐγώ, εἰ μὴν οἱ ἐν ταῖς ἠρημωμέναις μαχαίρᾳ πεσοῦνται, καὶ οἱ ἐπὶ προσώπου τοῦ πεδίου τοῖς θηρίοις τοῦ ἀγροῦ δοθήσονται εἰς κατάβρωμα, καὶ τοὺς ἐν ταῖς τετειχισμέναις καὶ τοὺς ἐν τοῖς σπηλαίοις θανάτῳ ἀποκτενῶ.

[27] Therefore say to them, Thus saith the Lord God, *As* I live, surely they that are in the desolate places shall fall by swords and they that are in the open plain shall be given for food to the wild beasts of the field, and them that are in the fortified *cities* and them that are in the caves I will slay with pestilence.

[28] καὶ δώσω τὴν γῆν ἔρημον, καὶ ἀπολεῖται ἡ ὕβρις τῆς ἰσχύος αὐτῆς, καὶ ἐρημωθήσεται τὰ ὄρη τοῦ Ισραηλ διὰ τὸ μὴ εἶναι διαπορευόμενον.

[28] And I will make the land desert, and the pride of her strength shall perish; and the mountains of Israel shall be made desolate by reason of no man passing through.

[29] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος· καὶ ποιήσω τὴν γῆν αὐτῶν ἔρημον, καὶ ἐρημωθήσεται διὰ πάντα τὰ βδελύγματα αὐτῶν, ἃ ἐποίησαν.

[29] And they shall know that I am the Lord; and I will make their land desert, and it shall be made desolate because of all their abominations which they have wrought.

[30] καὶ σύ, υἱὲ ἀνθρώπου, οἱ υἱοὶ τοῦ λαοῦ σου οἱ λαλοῦντες περὶ σοῦ παρὰ τὰ τείχη καὶ ἐν τοῖς πυλῶσι τῶν οἰκιῶν καὶ λαλοῦσιν ἄνθρωπος τῷ ἀδελφῷ αὐτοῦ λέγοντες Συνέλθωμεν καὶ ἀκούσωμεν τὰ ἐκπορευόμενα παρὰ κυρίου,

[30] And *as for* thee, son of man, the children of thy people are they that speak concerning thee by the walls, and in the porches of the houses, and they talk one to another, saying, Let us come together, and let us hear the *words* that proceed from the Lord.

[31] ἔρχονται πρὸς σέ, ὡς συμπορεύεται λαός, καὶ κάθηνται ἐναντίον σου καὶ ἀκούουσιν τὰ ῥήματά σου, καὶ αὐτὰ οὐ μὴ ποιήσουσιν, ὅτι ψεῦδος ἐν τῷ στόματι αὐτῶν, καὶ ὀπίσω τῶν μιασμάτων ἡ καρδία αὐτῶν.

[31] They approach thee as a people comes together, and sit before thee, and hear thy words, but they will not do them: for *there is* falsehood in their mouth, and their heart *goes* after their pollutions.

[32] καὶ γίνῃ αὐτοῖς ὡς φωνὴ ψαλτηρίου ἡδυφώνου εὐαρμόστου, καὶ ἀκούσονταί σου τὰ ῥήματα καὶ οὐ μὴ ποιήσουσιν αὐτά.

[32] And thou art to them as a sound of a sweet, well-tuned psaltery, and they will hear thy words, but they will not do them.

[33] καὶ ἡνίκα ἂν ἔλθῃ, ἐροῦσιν Ἰδοὺ ἥκει· καὶ γνώσονται ὅτι προφήτης ἦν ἐν μέσῳ αὐτῶν.

[33] But whenever it shall come *to pass*, they will say, Behold, it is come: and they shall know that there was a prophet in the midst of them.

CHAPTER 34

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τοὺς ποιμένας τοῦ Ισραηλ, προφήτευσον καὶ εἰπὸν τοῖς ποιμέσι Τάδε λέγει κύριος κύριος Ὦ ποιμένες Ισραηλ, μὴ βόσκουσιν ποιμένες ἑαυτούς; οὐ τὰ πρόβατα βόσκουσιν οἱ ποιμένες;

[2] Son of man, prophesy against the shepherds of Israel, prophesy, and say to the shepherds,

Thus saith the Lord God; O shepherds of Israel, do shepherds feed themselves? do not the shepherds feed the sheep?

[3] ἰδοὺ τὸ γάλα κατέσθετε καὶ τὰ ἔρια περιβάλλεσθε καὶ τὸ παχὺ σφάζετε καὶ τὰ πρόβατά μου οὐ βόσκετε·

[3] Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep.

[4] τὸ ἠσθενηκὸς οὐκ ἐνισχύσατε καὶ τὸ κακῶς ἔχον οὐκ ἐσωματοποιήσατε καὶ τὸ συντετριμμένον οὐ κατεδήσατε καὶ τὸ πλανώμενον οὐκ ἐπεστρέψατε καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε καὶ τὸ ἰσχυρὸν κατειργάσασθε μόχθῳ.

[4] The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour.

[5] καὶ διεσπάρη τὰ πρόβατά μου διὰ τὸ μὴ εἶναι ποιμένας καὶ ἐγενήθη εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ·

[5] And my sheep were scattered, because there were no shepherds: and they became meat to all the wild beasts of the field.

[6] καὶ διεσπάρη μου τὰ πρόβατα ἐν παντὶ ὄρει καὶ ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ἐπὶ προσώπου πάσης τῆς γῆς διεσπάρη, καὶ οὐκ ἦν ὁ ἐκζητῶν οὐδὲ ὁ ἀποστρέφων.

[6] And my sheep were scattered on every mountain, and on every high hill: yea, they were scattered on the face of the earth, and there was none to seek them out, nor to bring them back.

[7] διὰ τοῦτο, ποιμένες, ἀκούσατε λόγον κυρίου

[7] Therefore, ye shepherds, hear the word of the Lord.

[8] Ζῶ ἐγώ, λέγει κύριος κύριος, εἰ μὴν ἀντὶ τοῦ γενέσθαι τὰ πρόβατά μου εἰς προνομὴν καὶ γενέσθαι τὰ πρόβατά μου εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ πεδίου παρὰ τὸ μὴ εἶναι ποιμένας, καὶ οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου, καὶ ἐβόσκησαν οἱ ποιμένες ἑαυτούς, τὰ δὲ πρόβατά μου οὐκ ἐβόσκησαν,

[8] *As* I live, saith the Lord God, surely because my sheep became a prey, and my sheep became meat to all the wild beasts of the field, because there were no shepherds, and the shepherds sought not out my sheep, and the shepherds fed themselves, but fed not my sheep.

[9] ἀντὶ τούτου, ποιμένες,

[9] For this cause, O shepherds,

[10] τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ τοὺς ποιμένας καὶ ἐκζητήσω τὰ πρόβατά μου ἐκ τῶν χειρῶν αὐτῶν καὶ ἀποστρέψω αὐτοὺς τοῦ μὴ ποιμαίνειν τὰ πρόβατά μου, καὶ οὐ βοσκήσουσιν ἔτι οἱ ποιμένες αὐτά· καὶ ἐξελοῦμαι τὰ πρόβατά μου ἐκ τοῦ στόματος αὐτῶν, καὶ οὐκ ἔσονται αὐτοῖς ἔτι εἰς κατάβρωμα.

[10] thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hands, and will turn them back that they shall not feed my sheep, and the shepherds shall no longer feed them; and I will deliver my sheep out of their mouth, and they shall no longer be meat for them.

[11] διότι τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά.

[11] For thus saith the Lord God, Behold, I will seek out my sheep, and will visit them.

[12] ὥσπερ ζητεῖ ὁ ποιμὴν τὸ ποίμνιον αὐτοῦ ἐν ἡμέρᾳ, ὅταν ᾖ γνόφος καὶ νεφέλη ἐν μέσῳ προβάτων διακεχωρισμένων, οὕτως ἐκζητήσω τὰ

πρόβατά μου καὶ ἀπελάσω αὐτὰ ἀπὸ παντὸς τόπου, οὗ διεσπάρησαν ἐκεῖ ἐν ἡμέρᾳ νεφέλης καὶ γνόφου.

[12] As the shepherd seeks his flock, in the day when there is darkness and cloud, in the midst of the sheep that are separated: so will I seek out my sheep, and will bring them back from every place where they were scattered in the day of cloud and darkness.

[13] καὶ ἐξάξω αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συνάξω αὐτοὺς ἀπὸ τῶν χωρῶν καὶ εἰσάξω αὐτοὺς εἰς τὴν γῆν αὐτῶν καὶ βοσκήσω αὐτοὺς ἐπὶ τὰ ὄρη Ισραηλ καὶ ἐν ταῖς φάραγξιν καὶ ἐν πάσῃ κατοικίᾳ τῆς γῆς·

[13] And I will bring them out from the Gentiles, and will gather them from the countries, and will bring them into their own land, and will feed them upon the mountains of Israel, and in the valleys, and in every inhabited place of the land.

[14] ἐν νομῇ ἀγαθῇ βοσκήσω αὐτούς, καὶ ἐν τῷ ὄρει τῷ ὑψηλῷ Ισραηλ ἔσονται αἱ μάνδραι αὐτῶν· ἐκεῖ κοιμηθήσονται καὶ ἐκεῖ ἀναπαύσονται ἐν τρυφῇ ἀγαθῇ καὶ ἐν νομῇ πίονι βοσκηθήσονται ἐπὶ τῶν ὀρέων Ισραηλ.

[14] I will feed them in a good pasture, on a high mountain of Israel: and their folds shall be there, and they shall lie down, and there shall they rest in perfect prosperity, and they shall feed in a fat pasture on the mountains of Israel.

[15] ἐγὼ βοσκήσω τὰ πρόβατά μου καὶ ἐγὼ ἀναπαύσω αὐτά, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος. τάδε λέγει κύριος κύριος

[15] I will feed my sheep, and I will cause them to rest; and they shall know that I am the Lord: thus saith the Lord God.

[16] Τὸ ἀπολωλὸς ζητήσω καὶ τὸ πλανώμενον ἐπιστρέψω καὶ τὸ συντετριμμένον καταδήσω καὶ τὸ ἐκλεῖπον ἐνισχύσω καὶ τὸ ἰσχυρὸν φυλάξω καὶ βοσκήσω αὐτὰ μετὰ κρίματος.

[16] I will seek that which is lost, and I will recover the stray one, and will bind up that which was broken, and will strengthen the fainting, and will guard the strong, and will feed them with judgment.

[17] καὶ ὑμεῖς, πρόβατα, τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου καὶ προβάτου, κριῶν καὶ τράγων·

[17] And *as for* you, ye sheep, thus saith the Lord God, Behold, I will distinguish between sheep and sheep, *between* rams and he-goats.

[18] καὶ οὐχ ἱκανὸν ὑμῖν ὅτι τὴν καλὴν νομὴν ἐνέμεσθε, καὶ τὰ κατάλοιπα τῆς νομῆς ὑμῶν κατεπατεῖτε τοῖς ποσὶν ὑμῶν· καὶ τὸ καθεστηκὸς ὕδωρ ἐπίνετε καὶ τὸ λοιπὸν τοῖς ποσὶν ὑμῶν ἐταράσσετε·

[18] And *is it* not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and *that* ye drank the standing water, *that* ye disturbed the residue with your feet?

[19] καὶ τὰ πρόβατά μου τὰ πατήματα τῶν ποδῶν ὑμῶν ἐνέμοντο καὶ τὸ τεταραγμένον ὕδωρ ὑπὸ τῶν ποδῶν ὑμῶν ἔπινον.

[19] So my sheep fed on that which ye had trampled with your feet; and they drank the water that had been disturbed by your feet.

[20] διὰ τοῦτο τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ διακρινῶ ἀνὰ μέσον προβάτου ἰσχυροῦ καὶ ἀνὰ μέσον προβάτου ἀσθενοῦς.

[20] Therefore thus saith the Lord God; Behold, I will separate between the strong sheep and the weak sheep.

[21] ἐπὶ ταῖς πλευραῖς καὶ τοῖς ὤμοις ὑμῶν διωθεῖσθε καὶ τοῖς κέρασιν ὑμῶν ἐκερατίζετε καὶ πᾶν τὸ ἐκλεῖπον ἐξεθλίβετε.

[21] Ye did thrust with your sides and shoulders, and pushed with your horns, and ye cruelly treated all the sick.

[22] καὶ σώσω τὰ πρόβατά μου, καὶ οὐ μὴ ὦσιν ἔτι εἰς προνομήν, καὶ κρινῶ ἀνὰ μέσον κριοῦ πρὸς κριόν.

[22] Therefore I will save my sheep, and they shall not be any more for a prey; and will judge between ram and ram.

[23] καὶ ἀναστήσω ἐπ᾽ αὐτοὺς ποιμένα ἕνα καὶ ποιμανεῖ αὐτούς, τὸν δοῦλόν μου Δαυιδ, καὶ ἔσται αὐτῶν ποιμήν·

[23] And I will raise up one shepherd over them, and he shall tend them, *even* my servant David, and he shall be their shepherd;

[24] καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν, καὶ Δαυιδ ἐν μέσῳ αὐτῶν ἄρχων· ἐγὼ κύριος ἐλάλησα.

[24] and I the Lord will be to them a God, and David a prince in the midst of them; I the Lord have spoken it.

[25] καὶ διαθήσομαι τῷ Δαυιδ διαθήκην εἰρήνης καὶ ἀφανιῶ θηρία πονηρὰ ἀπὸ τῆς γῆς, καὶ κατοικήσουσιν ἐν τῇ ἐρήμῳ καὶ ὑπνώσουσιν ἐν τοῖς δρυμοῖς.

[25] And I will make with David a covenant of peace and I will utterly destroy evil beasts from off the land; and they shall dwell in the wilderness, and sleep in the forests.

[26] καὶ δώσω αὐτοὺς περικύκλῳ τοῦ ὄρους μου· καὶ δώσω τὸν ὑετὸν ὑμῖν, ὑετὸν εὐλογίας.

[26] And I will settle them round about my mountain; and I will give you the rain, the rain of blessing.

[27] καὶ τὰ ξύλα τὰ ἐν τῷ πεδίῳ δώσει τὸν καρπὸν αὐτῶν, καὶ ἡ γῆ δώσει τὴν ἰσχὺν αὐτῆς, καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν ἐν ἐλπίδι εἰρήνης, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ἐν τῷ συντρῖψαί με τὸν ζυγὸν αὐτῶν· καὶ ἐξελοῦμαι αὐτοὺς ἐκ χειρὸς τῶν καταδουλωσαμένων αὐτούς.

[27] And the trees that are in the field shall yield their fruit, and the earth shall yield her strength, and they shall dwell in the confidence of peace on their land, and they shall know that I am the Lord, when I have broken their yoke; and I will deliver them out of the hand of those that enslaved them.

[28] καὶ οὐκ ἔσονται ἔτι ἐν προνομῇ τοῖς ἔθνεσιν, καὶ τὰ θηρία τῆς γῆς οὐκέτι μὴ φάγωσιν αὐτούς· καὶ κατοικήσουσιν ἐν ἐλπίδι, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς.

[28] And they shall no more be a spoil to the nations, and the wild beasts of the land shall no more at all devour them; and they shall dwell safely, and there shall be none to make them afraid.

[29] καὶ ἀναστήσω αὐτοῖς φυτὸν εἰρήνης, καὶ οὐκέτι ἔσονται ἀπολλύμενοι λιμῷ ἐπὶ τῆς γῆς καὶ οὐ μὴ ἐνέγκωσιν ἔτι ὀνειδισμὸν ἐθνῶν.

[29] And I will raise up for them a plant of peace, and they shall no more perish with hunger upon the land, and they shall no more bear the reproach off the nations.

[30] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν, καὶ αὐτοὶ λαός μου οἶκος Ισραηλ, λέγει κύριος.

[30] And they shall know that I am the Lord their God, and they my people. O house of Israel, saith the Lord God,

[31] πρόβατά μου καὶ πρόβατα ποιμνίου μού ἐστε, καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν, λέγει κύριος κύριος.

[31] ye are my sheep, even the sheep of my flock, and I am the Lord your God, saith the Lord God.

CHAPTER 35

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, ἐπίστρεψον τὸ πρόσωπόν σου ἐπ᾽ ὄρος Σηιρ καὶ προφήτευσον ἐπ᾽ αὐτὸ

[2] Son of man, set thy face against mount Seir, and prophesy against it,

[3] καὶ εἰπόν Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ σέ, ὄρος Σηιρ, καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ σὲ καὶ δώσω σε ἔρημον, καὶ ἐρημωθήσῃ,

[3] and say to it,

Thus saith the Lord God; Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and will make thee a waste, and thou shalt be made desolate.

[4] καὶ ταῖς πόλεσίν σου ἐρημίαν ποιήσω, καὶ σὺ ἔρημος ἔσῃ· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος.

[4] And I will cause desolation in thy cities, and thou shalt be desolate, and thou shalt know that I am the Lord.

[5] ἀντὶ τοῦ γενέσθαι σε ἐχθρὰν αἰωνίαν καὶ ἐνεκάθισας τῷ οἴκῳ Ισραηλ δόλῳ ἐν χειρὶ ἐχθρῶν μαχαίρᾳ ἐν καιρῷ ἀδικίας ἐπ᾽ ἐσχάτῳ,

[5] Because thou hast been a perpetual enemy, and hast laid wait craftily for the house of Israel, with the hand of enemies with a sword, in the time of injustice, at the last:

[6] διὰ τοῦτο, ζῶ ἐγώ, λέγει κύριος κύριος, εἰ μὴν εἰς αἷμα ἥμαρτες, καὶ αἷμά σε διώξεται.

[6] Therefore, as I live, saith the Lord God, verily thou hast sinned even to blood, therefore blood shall pursue thee.

[7] καὶ δώσω τὸ ὄρος Σηιρ εἰς ἔρημον καὶ ἠρημωμένον καὶ ἀπολῶ ἀπ᾽ αὐτοῦ ἀνθρώπους καὶ κτήνη

[7] And I will make mount Seir a waste, and desolate, and I will destroy from off it men and cattle:

[8] καὶ ἐμπλήσω τῶν τραυματιῶν σου τοὺς βουνοὺς καὶ τὰς φάραγγάς σου, καὶ ἐν πᾶσι τοῖς πεδίοις σου τετραυματισμένοι μαχαίρᾳ πεσοῦνται ἐν σοί.

[8] and I will fill thy hills and thy valleys with slain men, and in all thy plains there shall fall in thee men slain with the sword.

[9] ἐρημίαν αἰώνιον θήσομαί σε, καὶ αἱ πόλεις σου οὐ μὴ κατοικηθῶσιν ἔτι· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος.

[9] I will make thee a perpetual desolation, and thy cities shall not be inhabited any more: and thou shalt know that I am the Lord.

[10] διὰ τὸ εἰπεῖν σε Τὰ δύο ἔθνη καὶ αἱ δύο χῶραι ἐμαὶ ἔσονται καὶ κληρονομήσω αὐτάς, καὶ κύριος ἐκεῖ ἐστιν,

[10] Because thou saidst, The two nations and the two countries shall be mine, and I shall inherit them; whereas the Lord is there:

[11] διὰ τοῦτο, ζῶ ἐγώ, λέγει κύριος, καὶ ποιήσω σοι κατὰ τὴν ἔχθραν σου καὶ γνωσθήσομαί σοι, ἡνίκα ἂν κρίνω σε·

[11] therefore, *as* I live, saith the Lord, I will even deal with thee according to thine enmity, and I will be made known to thee when I shall judge thee:

[12] καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος. ἤκουσα τῆς φωνῆς τῶν βλασφημιῶν σου, ὅτι εἶπας Τὰ ὄρη Ισραηλ ἔρημα, ἡμῖν δέδοται εἰς κατάβρωμα·

[12] and thou shalt know that I am the Lord. I have heard the voice of thy blasphemies, whereas thou hast said, The desert mountains of Israel are given to us for food;

[13] καὶ ἐμεγαλορημόνησας ἐπ᾽ ἐμὲ τῷ στόματί σου· ἐγὼ ἤκουσα.

[13] and thou hast spoken swelling words against me with thy mouth: I have heard *them*.

[14] τάδε λέγει κύριος Ἐν τῇ εὐφροσύνῃ πάσης τῆς γῆς ἔρημον ποιήσω σε·

[14] Thus saith the Lord; When all the earth is rejoicing, I will make thee desert.

[15] ἔρημον ἔσῃ, ὄρος Σηιρ, καὶ πᾶσα ἡ Ιδουμαία ἐξαναλωθήσεται· καὶ γνώσῃ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν.

[15] Thou shalt be desert, O mount Seir, and all Idumea; and it shall be utterly consumed: and thou shalt know that I am the Lord their God.

CHAPTER 36

[1] Καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τὰ ὄρη Ισραηλ καὶ εἰπὸν τοῖς ὄρεσιν τοῦ Ισραηλ Ἀκούσατε λόγον κυρίου

[1] And thou, son of man, prophesy to the mountains of Israel, and say to the mountains of Israel, Hear ye the word of the Lord:

[2] Τάδε λέγει κύριος κύριος Ἀνθ ὧν εἶπεν ὁ ἐχθρὸς ἐφ’ ὑμᾶς Εὖγε ἔρημα αἰώνια εἰς κατάσχεσιν ἡμῖν ἐγενήθη,

[2] Thus saith the Lord God; Because the enemy has said against you, Aha, the old waste places are become a possession for us:

[3] διὰ τοῦτο προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος κύριος Ἀντὶ τοῦ ἀτιμασθῆναι ὑμᾶς καὶ μισηθῆναι ὑμᾶς ὑπὸ τῶν κύκλῳ ὑμῶν τοῦ εἶναι ὑμᾶς εἰς κατάσχεσιν τοῖς καταλοίποις ἔθνεσιν καὶ ἀνέβητε λάλημα γλώσσῃ καὶ εἰς ὀνείδισμα ἔθνεσιν,

[3] therefore prophesy, and say, Thus saith the Lord God; Because ye have been dishonoured, and hated by those round about you, that ye might be a possession to the remainder of the nations, and ye became a by-word, and a reproach to the nations:

[4] διὰ τοῦτο, ὄρη Ισραηλ, ἀκούσατε λόγον κυρίου Τάδε λέγει κύριος τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ τοῖς χειμάρροις καὶ τοῖς ἐξηρημωμένοις καὶ ἠφανισμένοις καὶ ταῖς πόλεσιν ταῖς ἐγκαταλελειμμέναις, αἳ ἐγένοντο εἰς προνομὴν καὶ εἰς καταπάτημα τοῖς καταλειφθεῖσιν ἔθνεσιν περικύκλῳ·

[4] therefore, ye mountains of Israel, hear the word of the Lord; Thus saith the Lord to the mountains, and to the hills, and to the streams, and to the valleys, and to *the places* that have been made desolate and destroyed, and to the cities that have been deserted, and have become a spoil and a trampling to the nations that were left round about;

[5] διὰ τοῦτο τάδε λέγει κύριος κύριος Εἰ μὴν ἐν πυρὶ θυμοῦ μου ἐλάλησα ἐπὶ τὰ λοιπὰ ἔθνη καὶ ἐπὶ τὴν Ιδουμαίαν πᾶσαν, ὅτι ἔδωκαν τὴν γῆν μου ἑαυτοῖς εἰς κατάσχεσιν μετ’ εὐφροσύνης ἀτιμάσαντες ψυχὰς τοῦ ἀφανίσαι ἐν προνομῇ·

[5] therefore, thus saith the Lord; Verily in the fire of my wrath have I spoken against the rest of the nations, and against all Idumea, because they have appropriated my land to themselves for a possession with joy, disregarding the lives *of the inhabitants*, to destroy *it* by plunder:

[6] διὰ τοῦτο προφήτευσον ἐπὶ τὴν γῆν τοῦ Ισραηλ καὶ εἰπὸν τοῖς ὄρεσιν καὶ τοῖς βουνοῖς καὶ ταῖς φάραγξιν καὶ ταῖς νάπαις Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐν τῷ ζήλῳ μου καὶ ἐν τῷ θυμῷ μου ἐλάλησα ἀντὶ τοῦ ὀνειδισμοὺς ἐθνῶν ἐνέγκαι ὑμᾶς·

[6] therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, and to the valleys, and to the forests, Thus saith the Lord; Behold, I have spoken in my jealousy and in my wrath, because ye have borne the reproaches of the heathen:

[7] διὰ τοῦτο ἐγὼ ἀρῶ τὴν χεῖρά μου ἐπὶ τὰ ἔθνη τὰ περικύκλῳ ὑμῶν, οὗτοι τὴν ἀτιμίαν αὐτῶν λήμψονται·

[7] therefore I will lift up my hand against the nations that are round about you; they shall bear their reproach.

[8] ὑμῶν δέ, ὄρη Ισραηλ, τὴν σταφυλὴν καὶ τὸν καρπὸν ὑμῶν καταφάγεται ὁ λαός μου, ὅτι ἐγγίζουσιν τοῦ ἐλθεῖν.

[8] But your grapes and your fruits, O mountains of Israel, shall my people eat; for they are hoping to come.

[9] ὅτι ἰδοὺ ἐγὼ ἐφ’ ὑμᾶς καὶ ἐπιβλέψω ἐφ’ ὑμᾶς, καὶ κατεργασθήσεσθε καὶ σπαρήσεσθε.

[9] For, behold, I am toward you, and I will have respect to you, and ye shall be tilled and sown:

[10] καὶ πληθυνῶ ἐφ’ ὑμᾶς ἀνθρώπους, πᾶν οἶκον Ισραηλ εἰς τέλος, καὶ κατοικηθήσονται αἱ πόλεις, καὶ ἡ ἠρημωμένη οἰκοδομηθήσεται.

[10] and I will multiply men upon you, *even* all the house of Israel to the end: and the cities shall be inhabited, and the desolate land shall be built upon.

[11] καὶ πληθυνῶ ἐφ’ ὑμᾶς ἀνθρώπους καὶ κτήνη καὶ κατοικιῶ ὑμᾶς ὡς τὸ ἐν ἀρχῇ ὑμῶν καὶ εὖ ποιήσω ὑμᾶς ὥσπερ τὰ ἔμπροσθεν ὑμῶν· καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος.

[11] And I will multiply men and cattle upon you; and I will cause you to dwell as at the beginning, and will treat you well, as in your former *times*: and ye shall know that I am the Lord.

[12] καὶ γεννήσω ἐφ᾽ ὑμᾶς ἀνθρώπους τὸν λαόν μου Ισραηλ, καὶ κληρονομήσουσιν ὑμᾶς, καὶ ἔσεσθε αὐτοῖς εἰς κατάσχεσιν· καὶ οὐ μὴ προστεθῆτε ἔτι ἀτεκνωθῆναι ἀπ᾽ αὐτῶν.

[12] And I will increase men upon you, *even* my people Israel; and they shall inherit you, and ye shall be to them for a possession; and ye shall no more be bereaved of them.

[13] τάδε λέγει κύριος κύριος Ἀνθ ὧν εἶπάν σοι Κατέσθουσα ἀνθρώπους εἶ καὶ ἠτεκνωμένη ὑπὸ τοῦ ἔθνους σου ἐγένου,

[13] Thus saith the Lord God: Because they said to thee, Thou *land* devourest men, and hast been bereaved of thy nation;

[14] διὰ τοῦτο ἀνθρώπους οὐκέτι φάγεσαι καὶ τὸ ἔθνος σου οὐκ ἀτεκνώσεις ἔτι, λέγει κύριος κύριος.

[14] therefore thou shalt no more devour men, and thou shalt no more bereave thy nation, saith the Lord God.

[15] καὶ οὐκ ἀκουσθήσεταί οὐκέτι ἐφ᾽ ὑμᾶς ἀτιμία ἐθνῶν, καὶ ὀνειδισμοὺς λαῶν οὐ μὴ ἀνενέγκητε, λέγει κύριος κύριος.

[15] And there shall no more be heard against you the reproach of the nations, and ye shall no more bear the revilings of the peoples, saith the Lord God.

[16] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[16] And the word of the Lord came to me, saying,

[17] Υἱὲ ἀνθρώπου, οἶκος Ισραηλ κατῴκησεν ἐπὶ τῆς γῆς αὐτῶν καὶ ἐμίαναν αὐτὴν ἐν τῇ ὁδῷ αὐτῶν καὶ ἐν τοῖς εἰδώλοις αὐτῶν καὶ ἐν ταῖς ἀκαθαρσίαις αὐτῶν· κατὰ τὴν ἀκαθαρσίαν τῆς ἀποκαθημένης ἐγενήθη ἡ ὁδὸς αὐτῶν πρὸ προσώπου μου.

[17] Son of man, the house of Israel dwelt upon their land, and defiled it by their way, and with their idols, and with their uncleannesses; and their way was before me like the uncleanness of a removed woman.

[18] καὶ ἐξέχεα τὸν θυμόν μου ἐπ᾽ αὐτοὺς

[18] So I poured out my wrath upon them:

[19] καὶ διέσπειρα αὐτοὺς εἰς τὰ ἔθνη καὶ ἐλίκμησα αὐτοὺς εἰς τὰς χώρας· κατὰ τὴν ὁδὸν αὐτῶν καὶ κατὰ τὴν ἁμαρτίαν αὐτῶν ἔκρινα αὐτούς.

[19] and I dispersed them among the nations, and utterly scattered them through the countries: I judged them according to their way and according to their sin.

[20] καὶ εἰσήλθοσαν εἰς τὰ ἔθνη, οὗ εἰσήλθοσαν ἐκεῖ, καὶ ἐβεβήλωσαν τὸ ὄνομά μου τὸ ἅγιον ἐν τῷ λέγεσθαι αὐτούς Λαὸς κυρίου οὗτοι καὶ ἐκ τῆς γῆς αὐτοῦ ἐξεληλύθασιν.

[20] And they went in among the nations, among which they went, and they profaned my holy name, while it was said of them, These are the people of the Lord, and they came forth out of his land.

[21] καὶ ἐφεισάμην αὐτῶν διὰ τὸ ὄνομά μου τὸ ἅγιον, ὃ ἐβεβήλωσαν οἶκος Ισραηλ ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθοσαν ἐκεῖ.

[21] but I spared them for the sake of my holy name, which the house of Israel profaned among the nations, among whom they went.

[22] διὰ τοῦτο εἰπὸν τῷ οἴκῳ Ισραηλ Τάδε λέγει κύριος Οὐχ ὑμῖν ἐγὼ ποιῶ, οἶκος Ισραηλ, ἀλλ᾽ ἢ διὰ τὸ ὄνομά μου τὸ ἅγιον, ὃ ἐβεβηλώσατε ἐν τοῖς ἔθνεσιν, οὗ εἰσήλθετε ἐκεῖ.

[22] Therefore say to the house of Israel, Thus saith the Lord; I do not this, O house of Israel, for your sakes, but because of my holy name, which ye have profaned among the nations, among whom ye went.

[23] καὶ ἁγιάσω τὸ ὄνομά μου τὸ μέγα τὸ βεβηλωθὲν ἐν τοῖς ἔθνεσιν, ὃ ἐβεβηλώσατε ἐν μέσῳ αὐτῶν, καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ἐν τῷ ἁγιασθῆναί με ἐν ὑμῖν κατ᾽ ὀφθαλμοὺς αὐτῶν.

[23] And I will sanctify my great name, which was profaned among the nations, which ye profaned in the midst of them; and the nations shall know that I am the Lord, when I am sanctified among you before their eyes.

[24] καὶ λήμψομαι ὑμᾶς ἐκ τῶν ἐθνῶν καὶ ἀθροίσω ὑμᾶς ἐκ πασῶν τῶν γαιῶν καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν ὑμῶν.

[24] And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land:

[25] καὶ ῥανῶ ἐφ᾽ ὑμᾶς ὕδωρ καθαρόν, καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν, καὶ καθαριῶ ὑμᾶς.

[25] and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you.

[26] καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην.

[26] And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh.

[27] καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν καὶ ποιήσω ἵνα ἐν τοῖς δικαιώμασίν μου πορεύησθε καὶ τὰ κρίματά μου φυλάξησθε καὶ ποιήσητε.

[27] And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do *them*.

[28] καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἧς ἔδωκα τοῖς πατράσιν ὑμῶν, καὶ ἔσεσθέ μοι εἰς λαόν, κἀγὼ ἔσομαι ὑμῖν εἰς θεόν.

[28] And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God.

[29] καὶ σώσω ὑμᾶς ἐκ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ καλέσω τὸν σῖτον καὶ πληθυνῶ αὐτὸν καὶ οὐ δώσω ἐφ᾽ ὑμᾶς λιμόν·

[29] And I will save you from all your uncleannesses: and I will call for the corn, and multiply it, and will not bring famine upon you.

[30] καὶ πληθυνῶ τὸν καρπὸν τοῦ ξύλου καὶ τὰ γενήματα τοῦ ἀγροῦ, ὅπως μὴ λάβητε ὀνειδισμὸν λιμοῦ ἐν τοῖς ἔθνεσιν.

[30] And I will multiply the fruit of the trees, and the produce of the field, that ye may not bear the reproach of famine among the nations.

[31] καὶ μνησθήσεσθε τὰς ὁδοὺς ὑμῶν τὰς πονηρὰς καὶ τὰ ἐπιτηδεύματα ὑμῶν τὰ μὴ ἀγαθὰ καὶ προσοχθιεῖτε κατὰ πρόσωπον αὐτῶν ἐν ταῖς

ἀνομίαις ὑμῶν καὶ ἐπὶ τοῖς βδελύγμασιν ὑμῶν.

[31] And ye shall remember your evil ways and your practices that were not good, and ye shall be hateful in your own sight for your transgressions and for your abominations.

[32] οὐ δι᾽ ὑμᾶς ἐγὼ ποιῶ, λέγει κύριος κύριος, γνωστὸν ἔσται ὑμῖν· αἰσχύνθητε καὶ ἐντράπητε ἐκ τῶν ὁδῶν ὑμῶν, οἶκος Ισραηλ.

[32] Not for your sakes do I *this*, saith the Lord God, *as* it is known to you: be ye ashamed and confounded for your ways, O house of Israel.

[33] τάδε λέγει κύριος Ἐν ἡμέρᾳ, ᾗ καθαριῶ ὑμᾶς ἐκ πασῶν τῶν ἀνομιῶν ὑμῶν, καὶ κατοικιῶ τὰς πόλεις, καὶ οἰκοδομηθήσονται αἱ ἔρημοι.

[33] Thus saith the Lord God; In the day wherein I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste *places* shall be built upon:

[34] καὶ ἡ γῆ ἡ ἠφανισμένη ἐργασθήσεται, ἀνθ᾽ ὧν ὅτι ἠφανισμένη ἐγενήθη κατ᾽ ὀφθαλμοὺς παντὸς παροδεύοντος.

[34] and the desolate land shall be cultivated, whereas it was desolate in the eyes of every one that passed by.

[35] καὶ ἐροῦσιν Ἡ γῆ ἐκείνη ἡ ἠφανισμένη ἐγενήθη ὡς κῆπος τρυφῆς, καὶ αἱ πόλεις αἱ ἔρημοι καὶ ἠφανισμέναι καὶ κατεσκαμμέναι ὀχυραὶ ἐκάθισαν.

[35] And they shall say, That desolate land is become like a garden of delight; and the waste and desolate and ruined cities are inhabited.

[36] καὶ γνώσονται τὰ ἔθνη, ὅσα ἂν καταλειφθῶσιν κύκλῳ ὑμῶν, ὅτι ἐγὼ κύριος ᾠκοδόμησα τὰς καθῃρημένας καὶ κατεφύτευσα τὰς ἠφανισμένας· ἐγὼ κύριος ἐλάλησα καὶ ποιήσω.

[36] And the nations, as many as shall have been left round about you, shall know that I the Lord have built the ruined *cities* and planted the waste *lands*: I the Lord have spoken, and will do *it*.

[37] τάδε λέγει κύριος Ἔτι τοῦτο ζητηθήσομαι τῷ οἴκῳ Ισραηλ τοῦ ποιῆσαι αὐτοῖς· πληθυνῶ αὐτοὺς ὡς πρόβατα ἀνθρώπους.

[37] Thus saith the Lord God; Yet *for* this will I be sought by the house of Israel, to establish them; I will multiply them *even* men as sheep;

[38] ὡς πρόβατα ἅγια, ὡς πρόβατα Ιερουσαλημ ἐν ταῖς ἑορταῖς αὐτῆς, οὕτως ἔσονται αἱ πόλεις αἱ ἔρημοι πλήρεις προβάτων ἀνθρώπων· καὶ γνώσονται ὅτι ἐγὼ κύριος.

[38] as holy sheep, as the sheep of Jerusalem in her feasts; thus shall the desert cities be full of flocks of men: and they shall know that I *am* the Lord.

CHAPTER 37

[1] Καὶ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου, καὶ ἐξήγαγέν με ἐν πνεύματι κύριος καὶ ἔθηκέν με ἐν μέσῳ τοῦ πεδίου, καὶ τοῦτο ἦν μεστὸν ὀστέων ἀνθρωπίνων·

[1] And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones.

[2] καὶ περιήγαγέν με ἐπ᾽ αὐτὰ κυκλόθεν κύκλῳ, καὶ ἰδοὺ πολλὰ σφόδρα ἐπὶ προσώπου τοῦ πεδίου, ξηρὰ σφόδρα.

[2] And he led me round about them every way: and, behold, *there were* very many on the face of the plain, very dry.

[3] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, εἰ ζήσεται τὰ ὀστᾶ ταῦτα; καὶ εἶπα Κύριε, σὺ ἐπίστῃ ταῦτα.

[3] And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this.

[4] καὶ εἶπεν πρός με Προφήτευσον ἐπὶ τὰ ὀστᾶ ταῦτα καὶ ἐρεῖς αὐτοῖς Τὰ ὀστᾶ τὰ ξηρά, ἀκούσατε λόγον κυρίου

[4] And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord.

[5] Τάδε λέγει κύριος τοῖς ὀστέοις τούτοις Ἰδοὺ ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς

[5] Thus saith the Lord to these bones; Behold, I *will* bring upon you the breath of life:

[6] καὶ δώσω ἐφ᾽ ὑμᾶς νεῦρα καὶ ἀνάξω ἐφ᾽ ὑμᾶς σάρκας καὶ ἐκτενῶ ἐφ᾽ ὑμᾶς δέρμα καὶ δώσω πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε· καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος.

[6] and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.

[7] καὶ ἐπροφήτευσα καθὼς ἐνετείλατό μοι. καὶ ἐγένετο ἐν τῷ ἐμὲ προφητεῦσαι καὶ ἰδοὺ σεισμός, καὶ προσήγαγε τὰ ὀστᾶ ἑκάτερον πρὸς τὴν ἁρμονίαν αὐτοῦ.

[7] So I prophesied as *the Lord* commanded me: and it came to pass while I was prophesying, that, behold, *there was* a shaking, and the bones approached each one to his joint.

[8] καὶ εἶδον καὶ ἰδοὺ ἐπ᾽ αὐτὰ νεῦρα καὶ σάρκες ἐφύοντο, καὶ ἀνέβαινεν ἐπ᾽ αὐτὰ δέρμα ἐπάνω, καὶ πνεῦμα οὐκ ἦν ἐν αὐτοῖς.

[8] And I looked, and behold, sinews and flesh grew upon them, and skin came upon them above: but there was not breath in them.

[9] καὶ εἶπεν πρός με Προφήτευσον, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ τὸ πνεῦμα καὶ εἰπὸν τῷ πνεύματι Τάδε λέγει κύριος Ἐκ τῶν τεσσάρων πνευμάτων ἐλθὲ καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν.

[9] And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead *men*, and let them live.

[10] καὶ ἐπροφήτευσα καθότι ἐνετείλατό μοι· καὶ εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα, καὶ ἔζησαν καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν, συναγωγὴ πολλὴ σφόδρα.

[10] So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.

[11] καὶ ἐλάλησεν κύριος πρός με λέγων Υἱὲ ἀνθρώπου, τὰ ὀστᾶ ταῦτα πᾶς οἶκος Ισραηλ ἐστίν, καὶ αὐτοὶ λέγουσιν Ξηρὰ γέγονεν τὰ ὀστᾶ ἡμῶν, ἀπόλωλεν ἡ ἐλπὶς ἡμῶν, διαπεφωνήκαμεν.

[11] And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent.

[12] διὰ τοῦτο προφήτευσον καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἀνοίγω ὑμῶν τὰ μνήματα καὶ ἀνάξω ὑμᾶς ἐκ τῶν μνημάτων ὑμῶν καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν τοῦ Ισραηλ,

[12] therefore prophesy and say,

Thus saith the Lord; Behold, I *will* open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel.

[13] καὶ γνώσεσθε ὅτι ἐγώ εἰμι κύριος ἐν τῷ ἀνοῖξαί με τοὺς τάφους ὑμῶν τοῦ ἀναγαγεῖν με ἐκ τῶν τάφων τὸν λαόν μου.

[13] And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from *their* graves.

[14] καὶ δώσω τὸ πνεῦμά μου εἰς ὑμᾶς, καὶ ζήσεσθε, καὶ θήσομαι ὑμᾶς ἐπὶ τὴν γῆν ὑμῶν, καὶ γνώσεσθε ὅτι ἐγὼ κύριος λελάληκα καὶ ποιήσω, λέγει κύριος.

[14] And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I *am* the Lord; I have spoken, and will do *it*, saith the Lord.

[15] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[15] And the word of the Lord came to me, saying,

[16] Υἱὲ ἀνθρώπου, λαβὲ σεαυτῷ ῥάβδον καὶ γράψον ἐπ᾽ αὐτὴν τὸν Ιουδαν καὶ τοὺς υἱοὺς Ισραηλ τοὺς προσκειμένους ἐπ᾽ αὐτόν· καὶ ῥάβδον δευτέραν λήμψῃ σεαυτῷ καὶ γράψεις αὐτήν Τῷ Ιωσηφ, ῥάβδον Εφραιμ καὶ πάντας τοὺς υἱοὺς Ισραηλ τοὺς προστεθέντας πρὸς αὐτόν.

[16] Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him.

[17] καὶ συνάψεις αὐτὰς πρὸς ἀλλήλας σαυτῷ εἰς ῥάβδον μίαν τοῦ δῆσαι αὐτάς, καὶ ἔσονται ἐν τῇ χειρί σου.

[17] And thou shalt joint them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand.

[18] καὶ ἔσται ὅταν λέγωσιν πρὸς σὲ οἱ υἱοὶ τοῦ λαοῦ σου Οὐκ ἀναγγελεῖς ἡμῖν τί ἐστιν ταῦτά σοι;

[18] And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things?

[19] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος Ἰδοὺ ἐγὼ λήμψομαι τὴν φυλὴν Ιωσηφ τὴν διὰ χειρὸς Εφραιμ καὶ τὰς φυλὰς Ισραηλ τὰς προσκειμένας πρὸς αὐτὸν καὶ δώσω αὐτοὺς ἐπὶ τὴν φυλὴν Ιουδα, καὶ ἔσονται εἰς ῥάβδον μίαν ἐν τῇ χειρὶ Ιουδα.

[19] Then shalt thou say to them, Thus saith the Lord; behold, I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda.

[20] καὶ ἔσονται αἱ ῥάβδοι, ἐφ᾽ αἷς σὺ ἔγραψας ἐπ᾽ αὐταῖς, ἐν τῇ χειρί σου ἐνώπιον αὐτῶν,

[20] And the rods on which thou didst write shall be in thine hand in their presence.

[21] καὶ ἐρεῖς αὐτοῖς Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ λαμβάνω πάντα οἶκον Ισραηλ ἐκ μέσου τῶν ἐθνῶν, οὗ εἰσήλθοσαν ἐκεῖ, καὶ συνάξω αὐτοὺς ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν καὶ εἰσάξω αὐτοὺς εἰς τὴν γῆν τοῦ Ισραηλ·

[21] And thou shalt say to them,

Thus saith the Lord God; Behold, I *will* take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel.

[22] καὶ δώσω αὐτοὺς εἰς ἔθνος ἓν ἐν τῇ γῇ μου καὶ ἐν τοῖς ὄρεσιν Ισραηλ, καὶ ἄρχων εἷς ἔσται αὐτῶν, καὶ οὐκ ἔσονται ἔτι εἰς δύο ἔθνη οὐδὲ μὴ διαιρεθῶσιν οὐκέτι εἰς δύο βασιλείας,

[22] And I will make them a nation in my land, even on the mountains of Israel; and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms:

[23] ἵνα μὴ μιαίνωνται ἔτι ἐν τοῖς εἰδώλοις αὐτῶν. καὶ ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν, ὧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαριῶ αὐτούς, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν.

[23] that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and

will cleanse them; and they shall be to me a people, and I the Lord will be to them a God.

[24] καὶ ὁ δοῦλός μου Δαυιδ ἄρχων ἐν μέσῳ αὐτῶν, καὶ ποιμὴν εἷς ἔσται πάντων· ὅτι ἐν τοῖς προστάγμασίν μου πορεύσονται καὶ τὰ κρίματά μου φυλάξονται καὶ ποιήσουσιν αὐτά.

[24] And my servant David *shall be* a prince in the midst of them: there shall be one shepherd of *them* all; for they shall walk in mine ordinances, and keep my judgments, and do them.

[25] καὶ κατοικήσουσιν ἐπὶ τῆς γῆς αὐτῶν, ἣν ἐγὼ δέδωκα τῷ δούλῳ μου Ιακωβ, οὗ κατῴκησαν ἐκεῖ οἱ πατέρες αὐτῶν· καὶ κατοικήσουσιν ἐπ᾽ αὐτῆς αὐτοί, καὶ Δαυιδ ὁ δοῦλός μου ἄρχων αὐτῶν ἔσται εἰς τὸν αἰῶνα.

[25] And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant *shall be their* prince forever.

[26] καὶ διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκη αἰωνία ἔσται μετ᾽ αὐτῶν· καὶ θήσω τὰ ἅγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα.

[26] And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever.

[27] καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς θεός, καὶ αὐτοί μου ἔσονται λαός.

[27] And my tabernacle shall be among them; and I will be to them a God, and they shall be my people.

[28] καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι κύριος ὁ ἁγιάζων αὐτοὺς ἐν τῷ εἶναι τὰ ἅγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα.

[28] And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

CHAPTER 38

[1] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[1] And the word of the Lord came to me, saying,

[2] Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Γωγ καὶ τὴν γῆν τοῦ Μαγωγ, ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ, καὶ προφήτευσον ἐπ᾽ αὐτὸν

[2] Son of man, set thy face against Gog, and the land of Magog, Rhos, prince of Mesoch and Thobel, and prophesy against him,

[3] καὶ εἰπὸν αὐτῷ Τάδε λέγει κύριος κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ Γωγ ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ

[3] and say to him, Thus saith the Lord God;

Behold, I am against thee, Rhos prince of Mesoch and Thobel:

[4] καὶ συνάξω σε καὶ πᾶσαν τὴν δύναμίν σου, ἵππους καὶ ἱππεῖς ἐνδεδυμένους θώρακας πάντας, συναγωγὴ πολλή, πέλται καὶ περικεφαλαῖαι καὶ μάχαιραι,

[4] and I will gather thee, and all thine host, horses and horsemen, all wearing breast-plates, with a great multitude, shields and helmets and swords:

[5] Πέρσαι καὶ Αἰθίοπες καὶ Λίβυες, πάντες περικεφαλαίαις καὶ πέλταις,

[5] Persians, and Ethiopians, and Libyans; all with helmets and shields.

[6] Γομερ καὶ πάντες οἱ περὶ αὐτόν, οἶκος τοῦ Θεργαμα ἀπ᾽ ἐσχάτου βορρᾶ καὶ πάντες οἱ περὶ αὐτόν, καὶ ἔθνη πολλὰ μετὰ σοῦ·

[6] Gomer, and all belonging to him; the house of Thorgama, from the end of the north, and all belonging to him; and many nations with thee.

[7] ἑτοιμάσθητι ἑτοίμασον σεαυτὸν σὺ καὶ πᾶσα ἡ συναγωγή σου οἱ συνηγμένοι μετὰ σοῦ καὶ ἔσῃ μοι εἰς προφυλακήν.

[7] Be thou prepared, prepare thyself, thou, and all thy multitude that is assembled with thee, and thou shalt be to me for a guard.

[8] ἀφ᾽ ἡμερῶν πλειόνων ἑτοιμασθήσεται καὶ ἐπ᾽ ἐσχάτου ἐτῶν ἐλεύσεται καὶ ἥξει εἰς τὴν γῆν τὴν ἀπεστραμμένην ἀπὸ μαχαίρας, συνηγμένων ἀπὸ ἐθνῶν πολλῶν, ἐπὶ γῆν Ισραηλ, ἣ ἐγενήθη ἔρημος δι᾽ ὅλου· καὶ οὗτος ἐξ ἐθνῶν ἐξελήλυθεν, καὶ κατοικήσουσιν ἐπ᾽ εἰρήνης ἅπαντες.

[8] He shall be prepared after many days, and he shall come at the end of years, and shall come to a land that is brought back from the sword, when *the people* are gathered from many nations against the land of Israel, which was entirely desolate: and he is come forth out of the nations, and they shall all dwell securely.

[9] καὶ ἀναβήσῃ ὡς ὑετὸς καὶ ἥξεις ὡς νεφέλη κατακαλύψαι γῆν καὶ ἔσῃ σὺ καὶ πάντες οἱ περὶ σὲ καὶ ἔθνη πολλὰ μετὰ σοῦ.

[9] And thou shalt go up as rain, and shalt arrive as a cloud to cover the land, and there shall be thou, and all that are about thee, and many nations with thee.

[10] τάδε λέγει κύριος κύριος Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναβήσεται ῥήματα ἐπὶ τὴν καρδίαν σου, καὶ λογιῇ λογισμοὺς πονηροὺς

[10] Thus saith the Lord God; It shall also come to pass in that day, that thoughts shall come up into thine heart, and thou shalt devise evil devices.

[11] καὶ ἐρεῖς Ἀναβήσομαι ἐπὶ γῆν ἀπερριμμένην, ἥξω ἐπὶ ἡσυχάζοντας ἐν ἡσυχίᾳ καὶ οἰκοῦντας ἐπ᾽ εἰρήνης, πάντας κατοικοῦντας γῆν, ἐν ᾗ οὐχ ὑπάρχει τεῖχος οὐδὲ μοχλοί, καὶ θύραι οὐκ εἰσὶν αὐτοῖς,

[11] And thou shalt say, I will go up to the rejected land; I will come upon them that are at ease in tranquility, and dwelling in peace, all inhabiting a land in which there is no wall, nor bars, nor have they doors;

[12] προνομεῦσαι προνομὴν καὶ σκυλεῦσαι σκῦλα αὐτῶν τοῦ ἐπιστρέψαι χεῖρά σου εἰς τὴν ἠρημωμένην, ἣ κατῳκίσθη, καὶ ἐπ᾽ ἔθνος συνηγμένον ἀπὸ ἐθνῶν πολλῶν πεποιηκότας κτήσεις κατοικοῦντας ἐπὶ τὸν ὀμφαλὸν τῆς γῆς.

[12] to seize plunder, and to take their spoil; to turn my hands against the desolate land that is *now* inhabited, and against a nation that is gathered from many nations, that have acquired property, dwelling in the midst of the land.

[13] Σαβα καὶ Δαιδαν καὶ ἔμποροι Καρχηδόνιοι καὶ πᾶσαι αἱ κῶμαι αὐτῶν ἐροῦσίν σοι Εἰς προνομὴν τοῦ προνομεῦσαι σὺ ἔρχῃ καὶ σκυλεῦσαι σκῦλα; συνήγαγες συναγωγήν σου λαβεῖν ἀργύριον καὶ χρυσίον, ἀπενέγκασθαι κτῆσιν τοῦ σκυλεῦσαι σκῦλα;

[13] Sabba, and Daedan, and Carthaginian merchants, and all their villages shall say to thee, Thou art come for plunder to take a prey, and to get spoils: thou hast gathered thy multitude to take silver and gold, to carry off property, to take spoils.

[14] διὰ τοῦτο προφήτευσον, υἱὲ ἀνθρώπου, καὶ εἰπὸν τῷ Γωγ Τάδε λέγει κύριος Οὐκ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν τῷ κατοικισθῆναι τὸν λαόν μου Ισραηλ ἐπ᾽ εἰρήνης ἐγερθήσῃ;

[14] Therefore prophesy, son of man, and say to Gog, Thus saith the Lord; Wilt thou not arise in that day, when my people Israel are dwelling securely,

[15] καὶ ἥξεις ἐκ τοῦ τόπου σου ἀπ᾽ ἐσχάτου βορρᾶ καὶ ἔθνη πολλὰ μετὰ σοῦ, ἀναβάται ἵππων πάντες, συναγωγὴ μεγάλη καὶ δύναμις πολλή,

[15] and come out of thy place from the farthest north, and many nations with thee? all of them mounted on horses, a great gathering, and a large force?

[16] καὶ ἀναβήσῃ ἐπὶ τὸν λαόν μου Ισραηλ ὡς νεφέλη καλύψαι γῆν· ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἔσται, καὶ ἀνάξω σε ἐπὶ τὴν γῆν μου, ἵνα γνῶσιν πάντα τὰ ἔθνη ἐμὲ ἐν τῷ ἁγιασθῆναί με ἐν σοὶ ἐνώπιον αὐτῶν.

[16] And thou shalt come up upon my people Israel as a cloud to cover the land; it shall come to pass in the last days, that I will bring thee up upon my land, that all the nations may know me, when I am sanctified in thee before them.

[17] τάδε λέγει κύριος κύριος τῷ Γωγ Σὺ εἶ περὶ οὗ ἐλάλησα πρὸ ἡμερῶν τῶν ἔμπροσθεν διὰ χειρὸς τῶν δούλων μου προφητῶν τοῦ Ισραηλ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἔτεσιν τοῦ ἀγαγεῖν σε ἐπ᾽ αὐτούς.

[17] Thus saith the Lord God, to Gog; Thou art *he* concerning whom I spoke in former times, by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee up against them.

[18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν ἡμέρᾳ, ᾗ ἂν ἔλθῃ Γωγ ἐπὶ τὴν γῆν τοῦ Ισραηλ, λέγει κύριος κύριος, ἀναβήσεται ὁ θυμός μου

[18] And it shall come to pass in that day, in the day when Gog shall come against the Land of Israel, saith the Lord God,

[19] καὶ ὁ ζῆλός μου. ἐν πυρὶ τῆς ὀργῆς μου ἐλάλησα Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμὸς μέγας ἐπὶ γῆς Ισραηλ,

[19] *that* my wrath and my jealousy shall arise, I have spoken in the fire of mine anger, verily in that day there shall be a great shaking in the land of Israel;

[20] καὶ σεισθήσονται ἀπὸ προσώπου κυρίου οἱ ἰχθύες τῆς θαλάσσης καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ θηρία τοῦ πεδίου καὶ πάντα τὰ ἑρπετὰ τὰ ἕρποντα ἐπὶ τῆς γῆς καὶ πάντες οἱ ἄνθρωποι οἱ ἐπὶ προσώπου τῆς γῆς, καὶ ῥαγήσεται τὰ ὄρη, καὶ πεσοῦνται αἱ φάραγγες, καὶ πᾶν τεῖχος ἐπὶ τὴν γῆν πεσεῖται.

[20] and the fish of the sea shall quake at the presence of the Lord, and the birds of the sky and the wild beasts of the field, and all the reptiles that creep upon the earth, and all the men that are on the face of the earth; and the mountains shall be rent, and the valleys shall fall, and every wall on the land shall fall.

[21] καὶ καλέσω ἐπ᾽ αὐτὸν πᾶν φόβον, λέγει κύριος· μάχαιρα ἀνθρώπου ἐπὶ τὸν ἀδελφὸν αὐτοῦ ἔσται.

[21] And I will summon against it even every fear, saith the Lord: the sword of *every* man shall be against his brother.

[22] καὶ κρινῶ αὐτὸν θανάτῳ καὶ αἵματι καὶ ὑετῷ κατακλύζοντι καὶ λίθοις χαλάζης, καὶ πῦρ καὶ θεῖον βρέξω ἐπ᾽ αὐτὸν καὶ ἐπὶ πάντας τοὺς μετ᾽ αὐτοῦ καὶ ἐπ᾽ ἔθνη πολλὰ μετ᾽ αὐτοῦ.

[22] And I will judge him with pestilence, and blood, and sweeping rain, and hailstones; and I will rain upon him fire and brimstone, and upon all that are with him, and upon many nations with him.

[23] καὶ μεγαλυνθήσομαι καὶ ἁγιασθήσομαι καὶ ἐνδοξασθήσομαι καὶ γνωσθήσομαι ἐναντίον ἐθνῶν πολλῶν, καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[23] And I will be magnified, and sanctified, and glorified; and I will be known in the presence of many nations, and they shall know that I am the Lord.

CHAPTER 39

[1] Καὶ σύ, υἱὲ ἀνθρώπου, προφήτευσον ἐπὶ Γωγ καὶ εἰπόν Τάδε λέγει κύριος Ἰδοὺ ἐγὼ ἐπὶ σὲ Γωγ ἄρχοντα Ρως, Μοσοχ καὶ Θοβελ

[1] And thou, son of man, prophesy against Gog, and say, Thus saith the Lord; Behold, I am against thee, O Gog, Rhos prince of Mesoch and Thobel:

[2] καὶ συνάξω σε καὶ καθοδηγήσω σε καὶ ἀναβιβῶ σε ἀπ᾽ ἐσχάτου τοῦ βορρᾶ καὶ ἀνάξω σε ἐπὶ τὰ ὄρη τοῦ Ισραηλ.

[2] and I will assemble thee, and guide thee, and raise thee up on the extremity of the north, and I will bring thee up upon the mountains of Israel.

[3] καὶ ἀπολῶ τὸ τόξον σου ἀπὸ τῆς χειρός σου τῆς ἀριστερᾶς καὶ τὰ τοξεύματά σου ἀπὸ τῆς χειρός σου τῆς δεξιᾶς καὶ καταβαλῶ σε

[3] And I will destroy the bow out of thy left hand, and thine arrows out of thy right hand, and I will cast thee down on the mountains of Israel;

[4] ἐπὶ τὰ ὄρη Ισραηλ, καὶ πεσῇ σὺ καὶ πάντες οἱ περὶ σέ, καὶ τὰ ἔθνη τὰ μετὰ σοῦ δοθήσονται εἰς πλήθη ὀρνέων, παντὶ πετεινῷ καὶ πᾶσι τοῖς θηρίοις τοῦ πεδίου δέδωκά σε καταβρωθῆναι.

[4] and thou and all that belong to thee shall fall, and the nations that are with thee shall be given to multitudes of birds, *even* to every fowl, and I have given thee to all the wild beasts of the field to be devoured.

[5] ἐπὶ προσώπου τοῦ πεδίου πεσῇ, ὅτι ἐγὼ ἐλάλησα, λέγει κύριος.

[5] Thou shalt fall on the face of the field: for I have spoken *it*, saith the Lord.

[6] καὶ ἀποστελῶ πῦρ ἐπὶ Γωγ, καὶ κατοικηθήσονται αἱ νῆσοι ἐπ᾽ εἰρήνης· καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος.

[6] And I will send a fire upon Gog, and the islands shall be securely inhabited: and they shall know that I am the Lord.

[7] καὶ τὸ ὄνομά μου τὸ ἅγιον γνωσθήσεται ἐν μέσῳ λαοῦ μου Ισραηλ, καὶ οὐ βεβηλωθήσεται τὸ ὄνομά μου τὸ ἅγιον οὐκέτι· καὶ γνώσονται τὰ

ἔθνη ὅτι ἐγώ εἰμι κύριος ἅγιος ἐν Ισραηλ.

[7] And my holy name shall be known in the midst of my people Israel; and my holy name shall no more be profaned: and the nations shall know that I am the Lord, the Holy *One* in Israel.

[8] ἰδοὺ ἥκει, καὶ γνώσῃ ὅτι ἔσται, λέγει κύριος κύριος· αὕτη ἐστὶν ἡ ἡμέρα, ἐν ᾗ ἐλάλησα.

[8] Behold it is come, and thou shalt know that it shall be, saith the Lord God; this is the day concerning which I have spoken.

[9] καὶ ἐξελεύσονται οἱ κατοικοῦντες τὰς πόλεις Ισραηλ καὶ καύσουσιν ἐν τοῖς ὅπλοις, πέλταις καὶ κοντοῖς καὶ τόξοις καὶ τοξεύμασιν καὶ ῥάβδοις χειρῶν καὶ λόγχαις· καὶ καύσουσιν ἐν αὐτοῖς πῦρ ἑπτὰ ἔτη.

[9] And they that inhabit the cities of Israel shall come forth, and make a fire with the arms, the shields and the spears, and bows and arrows, and hand-staves, and lances, and they shall keep fire burning with them for seven years:

[10] καὶ οὐ μὴ λάβωσιν ξύλα ἐκ τοῦ πεδίου οὐδὲ μὴ κόψωσιν ἐκ τῶν δρυμῶν, ἀλλ᾽ ἢ τὰ ὅπλα κατακαύσουσιν πυρί· καὶ προνομεύσουσιν τοὺς προνομεύσαντας αὐτοὺς καὶ σκυλεύσουσιν τοὺς σκυλεύσαντας αὐτούς, λέγει κύριος.

[10] and they shall not take any wood out of the field, neither shall they cut any out of the forests, but they shall burn the weapons with fire: and they shall plunder those that plundered them, and spoil those that spoiled them, saith the Lord.

[11] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ δώσω τῷ Γωγ τόπον ὀνομαστόν, μνημεῖον ἐν Ισραηλ, τὸ πολυάνδριον τῶν ἐπελθόντων πρὸς τῇ θαλάσσῃ, καὶ περιοικοδομήσουσιν τὸ περιστόμιον τῆς φάραγγος· καὶ κατορύξουσιν ἐκεῖ τὸν Γωγ καὶ πᾶν τὸ πλῆθος αὐτοῦ, καὶ κληθήσεται Τὸ γαι τὸ πολυάνδριον τοῦ Γωγ.

[11] And it shall come to pass *that* in that day I will give to Gog a place of renown, a tomb in Israel, the burial-place of them that approach the sea: and they shall build round about the outlet of the valley, and there they shall bury Gog and all his multitude: and *the place* shall then be called the burial-place of Gog.

[12] καὶ κατορύξουσιν αὐτοὺς οἶκος Ισραηλ, ἵνα καθαρισθῇ ἡ γῆ, ἐν ἑπταμήνῳ·

[12] And the house of Israel shall bury them, that the land may be cleansed in the space of seven months.

[13] καὶ κατορύξουσιν αὐτοὺς πᾶς ὁ λαὸς τῆς γῆς, καὶ ἔσται αὐτοῖς εἰς ὀνομαστὸν ᾗ ἡμέρᾳ ἐδοξάσθην, λέγει κύριος.

[13] Yea, all the people of the land shall bury them; and it shall be to them a *place* of renown in the day wherein it was glorified, saith the Lord.

[14] καὶ ἄνδρας διὰ παντὸς διαστελοῦσιν ἐπιπορευομένους τὴν γῆν θάψαι τοὺς καταλελειμμένους ἐπὶ προσώπου τῆς γῆς καθαρίσαι αὐτὴν μετὰ τὴν ἑπτάμηνον, καὶ ἐκζητήσουσιν.

[14] And they shall appoint men continually to go over the land, to bury them that have been left on the face of the earth, to cleanse it after the space of seven months, and they shall seek *them* out.

[15] καὶ πᾶς ὁ διαπορευόμενος τὴν γῆν καὶ ἰδὼν ὀστοῦν ἀνθρώπου οἰκοδομήσει παρ’ αὐτὸ σημεῖον, ἕως ὅτου θάψωσιν αὐτὸ οἱ θάπτοντες εἰς τὸ γαι τὸ πολυάνδριον τοῦ Γωγ·

[15] And every one that goes through the land, and sees a man’s bone, shall set up a mark by it, until the buriers shall have buried it in the valley, the burial place of Gog.

[16] καὶ γὰρ τὸ ὄνομα τῆς πόλεως Πολυάνδριον· καὶ καθαρισθήσεται ἡ γῆ.

[16] For the name of the city *shall be* Burial-place: so shall the land be cleansed.

[17] καὶ σύ, υἱὲ ἀνθρώπου, εἰπόν Τάδε λέγει κύριος Εἰπὸν παντὶ ὀρνέῳ πετεινῷ καὶ πρὸς πάντα τὰ θηρία τοῦ πεδίου Συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μου, ἣν τέθυκα ὑμῖν, θυσίαν μεγάλην ἐπὶ τὰ ὄρη Ισραηλ, καὶ φάγεσθε κρέα καὶ πίεσθε αἷμα.

[17] And thou, son of man, say, Thus saith the Lord; Say to every winged bird, and to all the wild beasts of the field, Gather yourselves, and come; gather yourselves from all *places* round about to my sacrifice, which I

have made for you, *even* a great sacrifice on the mountains of Israel, and ye shall eat flesh, and drink blood.

[18] κρέα γιγάντων φάγεσθε καὶ αἷμα ἀρχόντων τῆς γῆς πίεσθε, κριοὺς καὶ μόσχους καὶ τράγους, καὶ οἱ μόσχοι ἐστεατωμένοι πάντες.

[18] Ye shall eat the flesh of mighty men, and ye shall drink the blood of princes of the earth, rams, and calves and goats, and they are all fatted calves.

[19] καὶ φάγεσθε στέαρ εἰς πλησμονὴν καὶ πίεσθε αἷμα εἰς μέθην ἀπὸ τῆς θυσίας μου, ἧς ἔθυσα ὑμῖν.

[19] And ye shall eat fat till ye are full, and shall drink wine till ye are drunken, of my sacrifice which I have prepared for you.

[20] καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου ἵππον καὶ ἀναβάτην, γίγαντα καὶ πάντα ἄνδρα πολεμιστήν, λέγει κύριος.

[20] And ye shall be filled at my table, *eating* horse, and rider, and mighty man, and every warrior, saith the Lord.

[21] καὶ δώσω τὴν δόξαν μου ἐν ὑμῖν, καὶ ὄψονται πάντα τὰ ἔθνη τὴν κρίσιν μου, ἣν ἐποίησα, καὶ τὴν χεῖρά μου, ἣν ἐπήγαγον ἐπ᾽ αὐτούς.

[21] And I will set my glory among you, and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them.

[22] καὶ γνώσονται οἶκος Ισραηλ ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ἐπέκεινα.

[22] And the house of Israel shall know that I am the Lord their God, from this day and onwards.

[23] καὶ γνώσονται πάντα τὰ ἔθνη ὅτι διὰ τὰς ἁμαρτίας αὐτῶν ᾐχμαλωτεύθησαν οἶκος Ισραηλ, ἀνθ᾽ ὧν ἠθέτησαν εἰς ἐμέ, καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν καὶ παρέδωκα αὐτοὺς εἰς χεῖρας τῶν ἐχθρῶν αὐτῶν, καὶ ἔπεσαν πάντες μαχαίρᾳ.

[23] And all the nations shall know that the house of Israel were led captive because of their sins, because they rebelled against me, and I turned away my face from them, and delivered them into the hands of their enemies, and they all fell by the sword.

[24] κατὰ τὰς ἀκαθαρσίας αὐτῶν καὶ κατὰ τὰ ἀνομήματα αὐτῶν ἐποίησα αὐτοῖς καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν.

[24] According to their uncleannesses and according to their transgressions did I deal with them, and I turned away my face from them.

[25] διὰ τοῦτο τάδε λέγει κύριος κύριος Νῦν ἀποστρέψω τὴν αἰχμαλωσίαν Ιακωβ καὶ ἐλεήσω τὸν οἶκον Ισραηλ καὶ ζηλώσω διὰ τὸ ὄνομα τὸ ἅγιόν μου.

[25] Therefore thus saith the Lord God, Now will I turn back captivity in Jacob, and will have mercy on the house of Israel, and will be jealous for the sake of my holy name.

[26] καὶ λήμψονται τὴν ἀτιμίαν ἑαυτῶν καὶ τὴν ἀδικίαν, ἣν ἠδίκησαν, ἐν τῷ κατοικισθῆναι αὐτοὺς ἐπὶ τὴν γῆν αὐτῶν ἐπ᾽ εἰρήνης, καὶ οὐκ ἔσται ὁ ἐκφοβῶν.

[26] And they shall bear their reproach, and the iniquity which they committed when they dwelt upon their land in peace. Yet there shall be none to terrify *them*

[27] ἐν τῷ ἀποστρέψαι με αὐτοὺς ἐκ τῶν ἐθνῶν καὶ συναγαγεῖν με αὐτοὺς ἐκ τῶν χωρῶν τῶν ἐθνῶν καὶ ἁγιασθήσομαι ἐν αὐτοῖς ἐνώπιον τῶν ἐθνῶν,

[27] when I have brought them back from the nations, and gathered them out of the countries of the nations: and I will be sanctified among them in the presence of the nations.

[28] καὶ γνώσονται ὅτι ἐγώ εἰμι κύριος ὁ θεὸς αὐτῶν ἐν τῷ ἐπιφανῆναί με αὐτοῖς ἐν τοῖς ἔθνεσιν.

[28] And they shall know that I am the Lord their God, when I have been manifested to them among the nations.

[29] καὶ οὐκ ἀποστρέψω οὐκέτι τὸ πρόσωπόν μου ἀπ᾽ αὐτῶν, ἀνθ᾽ οὗ ἐξέχεα τὸν θυμόν μου ἐπὶ τὸν οἶκον Ισραηλ, λέγει κύριος κύριος

[29] And I will no more turn away my face from them, because I have poured out my wrath upon the house of Israel, saith the Lord God.

CHAPTER 40

[1] Καὶ ἐγένετο ἐν τῷ πέμπτῳ καὶ εἰκοστῷ ἔτει τῆς αἰχμαλωσίας ἡμῶν ἐν τῷ πρώτῳ μηνὶ δεκάτῃ τοῦ μηνὸς ἐν τῷ τεσσαρεσκαιδεκάτῳ ἔτει μετὰ τὸ ἁλῶναι τὴν πόλιν, ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐγένετο ἐπ᾽ ἐμὲ χεὶρ κυρίου καὶ ἤγαγέν με

[1] And it came to pass in the twenty-fifth year of our captivity, in the first month, on the tenth *day* of the month, in the fourteenth year after the taking of the city, in that day the hand of the Lord was upon me, and brought me

[2] ἐν ὁράσει θεοῦ εἰς τὴν γῆν τοῦ Ισραηλ καὶ ἔθηκέν με ἐπ᾽ ὄρους ὑψηλοῦ σφόδρα, καὶ ἐπ᾽ αὐτοῦ ὡσεὶ οἰκοδομὴ πόλεως ἀπέναντι.

[2] in a vision of God into the land of Israel, and set me on a very high mountain, and upon it *there was* as it were the frame of a city before *me*.

[3] καὶ εἰσήγαγέν με ἐκεῖ, καὶ ἰδοὺ ἀνήρ, καὶ ἡ ὅρασις αὐτοῦ ἦν ὡσεὶ ὅρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων καὶ κάλαμος μέτρου, καὶ αὐτὸς εἱστήκει ἐπὶ τῆς πύλης.

[3] And he brought me in thither, and, behold, *there was* a man, and the appearance of him was as the appearance of shining brass, and in his hand was a builder’s line, and a measuring reed; and he stood at the gate.

[4] καὶ εἶπεν πρός με ὁ ἀνήρ Ἑώρακας, υἱὲ ἀνθρώπου; ἐν τοῖς ὀφθαλμοῖς σου ἰδὲ καὶ ἐν τοῖς ὠσίν σου ἄκουε καὶ τάξον εἰς τὴν καρδίαν σου πάντα, ὅσα ἐγὼ δεικνύω σοι, διότι ἕνεκα τοῦ δεῖξαί σοι εἰσελήλυθας ὧδε καὶ δείξεις πάντα, ὅσα σὺ ὁρᾷς, τῷ οἴκῳ τοῦ Ισραηλ.

[4] And the man said to me,

Look with thine eyes at him whom thou hast seen, son of man, and hear with thine ears, and lay up in thine heart all things that I show thee; for thou hast come in hither that *I* might show thee, and thou shalt show all things that thou seest to the house of Israel.

[5] Καὶ ἰδοὺ περίβολος ἔξωθεν τοῦ οἴκου κύκλῳ· καὶ ἐν τῇ χειρὶ τοῦ ἀνδρὸς κάλαμος, τὸ μέτρον πηχῶν ἓξ ἐν πήχει καὶ παλαιστῆς, καὶ διεμέτρησεν τὸ προτείχισμα, πλάτος ἴσον τῷ καλάμῳ καὶ τὸ ὕψος αὐτοῦ ἴσον τῷ καλάμῳ.

[5] And behold a wall round about the house without, and in the man's hand a reed, the measure *of it was* six cubits by the cubit, and a span: and he measured across the front wall; the breadth was equal to the reed, and the length of it equal to the reed.

[6] καὶ εἰσῆλθεν εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς ἐν ἑπτὰ ἀναβαθμοῖς καὶ διεμέτρησεν τὸ αιλαμ τῆς πύλης ἴσον τῷ καλάμῳ

[6] And he entered by seven steps into the gate that looks eastward, and he measured across the porch of the gate equal to the reed.

[7] καὶ τὸ θεε ἴσον τῷ καλάμῳ τὸ μῆκος καὶ ἴσον τῷ καλάμῳ τὸ πλάτος καὶ τὸ αιλαμ ἀνὰ μέσον τοῦ θαιηλαθα πηχῶν ἓξ καὶ τὸ θεε τὸ δεύτερον ἴσον τῷ καλάμῳ τὸ πλάτος καὶ ἴσον τῷ καλάμῳ τὸ μῆκος καὶ τὸ αιλαμ πήχεων πέντε

[7] And the chamber was equal in length to the reed, and equal in breadth to the reed; and the porch between the chambers six cubits; and the second chamber equal in breadth to the reed, and equal in length to the reed, and the porch five cubits.

[8] καὶ τὸ θεε τὸ τρίτον ἴσον τῷ καλάμῳ τὸ πλάτος καὶ ἴσον τῷ καλάμῳ τὸ μῆκος

[8] And the third chamber equal in length to the reed, and equal in breadth to the reed.

[9] καὶ τὸ αιλαμ τοῦ πυλῶνος πλησίον τοῦ αιλαμ τῆς πύλης πηχῶν ὀκτὼ καὶ τὰ αιλευ πηχῶν δύο καὶ τὸ αιλαμ τῆς πύλης ἔσωθεν

[9] And the porch of the gateway (near the porch of the gate) eight cubits; and the posts there of two cubits; and the porch of the gate was inward:

[10] καὶ τὰ θεε τῆς πύλης θεε κατέναντι τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν, καὶ μέτρον ἓν τοῖς τρισὶν καὶ μέτρον ἓν τοῖς αιλαμ ἔνθεν καὶ ἔνθεν.

[10] and the chambers of the gate of the chamber in front *were* three on one side and three on the other, and *there was* one measure to the three: *there was* one measure to the porches on this side and on that.

[11] καὶ διεμέτρησεν τὸ πλάτος τῆς θύρας τοῦ πυλῶνος πηχῶν δέκα καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα τριῶν,

[11] And he measured the breadth of the door of the gateway, ten cubits; and the breadth of the gateway thirteen cubits.

[12] καὶ πῆχυς ἐπισυναγόμενος ἐπὶ πρόσωπον τῶν θειμ ἔνθεν καὶ ἔνθεν, καὶ τὸ θεε πηχῶν ἓξ ἔνθεν καὶ πηχῶν ἓξ ἔνθεν.

[12] And the space before the chambers was narrowed to a cubit in front of the chambers on this side and on that side: and the chamber was six cubits this way, and six cubits that way.

[13] καὶ διεμέτρησεν τὴν πύλην ἀπὸ τοῦ τοίχου τοῦ θεε ἐπὶ τὸν τοῖχον τοῦ θεε πλάτος πήχεις εἴκοσι πέντε, αὕτη πύλη ἐπὶ πύλην·

[13] And he measured the gate from the wall of one chamber to the wall of the other chamber: the breadth was twenty-five cubits, the one gate over against the other gate.

[14] καὶ τὸ αἴθριον τοῦ αιλαμ τῆς πύλης ἑξήκοντα πήχεις, εἴκοσι θειμ τῆς πύλης κύκλῳ·

[14] And the open space of the porch of the gate without, was twenty cubits to the chambers round about the gate.

[15] καὶ τὸ αἴθριον τῆς πύλης ἔξωθεν εἰς τὸ αἴθριον αιλαμ τῆς πύλης ἔσωθεν πηχῶν πεντήκοντα·

[15] And the open space of the gate without to the open space of the porch of the gate within was fifty cubits.

[16] καὶ θυρίδες κρυπταὶ ἐπὶ τὰ θειμ καὶ ἐπὶ τὰ αιλαμ ἔσωθεν τῆς πύλης τῆς αὐλῆς κυκλόθεν, καὶ ὡσαύτως τοῖς αιλαμ θυρίδες κύκλῳ ἔσωθεν, καὶ ἐπὶ τὸ αιλαμ φοίνικες ἔνθεν καὶ ἔνθεν.

[16] And *there were* secret windows to the chambers, and to the porches within the gate of the court round about, and in the same manner windows to the porches round about within: and on the porch *there were* palm-trees on this side and on that side.

[17] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ παστοφόρια καὶ περίστυλα κύκλῳ τῆς αὐλῆς, τριάκοντα παστοφόρια ἐν τοῖς περιστύλοις,

[17] And he brought me into the inner court, and, behold, *there were* chambers, and peristyles round about the court; thirty chambers within

the ranges of columns.

[18] καὶ αἱ στοαὶ κατὰ νώτου τῶν πυλῶν, κατὰ τὸ μῆκος τῶν πυλῶν τὸ περίστυλον τὸ ὑποκάτω.

[18] And the porticos were behind the gates; according to the length of the gates, was the lower peristyle.

[19] καὶ διεμέτρησεν τὸ πλάτος τῆς αὐλῆς ἀπὸ τοῦ αἰθρίου τῆς πύλης τῆς ἐξωτέρας ἔσωθεν ἐπὶ τὸ αἴθριον τῆς πύλης τῆς βλεπούσης ἔξω, πήχεις ἑκατόν, τῆς βλεπούσης κατ᾽ ἀνατολάς. καὶ εἰσήγαγέν με ἐπὶ βορρᾶν,

[19] And he measured the breadth of the court, from the open space of the outer gate inwards to the open space of the gate looking outwards: a hundred cubits *was the distance to the place* of the gate looking eastward: and he brought me to the north;

[20] καὶ ἰδοὺ πύλη βλέπουσα πρὸς βορρᾶν τῇ αὐλῇ τῇ ἐξωτέρᾳ, καὶ διεμέτρησεν αὐτήν, τό τε μῆκος αὐτῆς καὶ τὸ πλάτος.

[20] and behold a gate looking northwards *belonging to* the outer court, and he measured it, both the length of it and the breadth;

[21] καὶ τὰ θεε τρεῖς ἔνθεν καὶ τρεῖς ἔνθεν καὶ τὰ αιλευ καὶ τὰ αιλαμμω καὶ τοὺς φοίνικας αὐτῆς, καὶ ἐγένετο κατὰ τὰ μέτρα τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς πηχῶν πεντήκοντα τὸ μῆκος αὐτῆς καὶ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς.

[21] and the chambers, three on this side and three on that; and the posts, and the porches, and the palm-trees thereof: and they were according to the measures of the gate that looks eastward: the length thereof was fifty cubits, and the breadth thereof was twenty-five cubits.

[22] καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αιλαμμω καὶ οἱ φοίνικες αὐτῆς καθὼς ἡ πύλη ἡ βλέπουσα κατὰ ἀνατολάς· καὶ ἐν ἑπτὰ κλιμακτῆρσιν ἀνέβαινον ἐπ᾽ αὐτήν, καὶ τὰ αιλαμμω ἔσωθεν.

[22] And its windows, and its porches, and its palm-trees, were according to *the dimensions of* the gate looking eastward; and they went up to it by seven steps; and the porches were within.

[23] καὶ πύλη τῇ αὐλῇ τῇ ἐσωτέρᾳ βλέπουσα ἐπὶ πύλην τοῦ βορρᾶ ὃν τρόπον τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς, καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην πήχεις ἑκατόν.

[23] And *there was* a gate to the inner court looking toward the north gate, after the manner of the gate looking toward the east; and he measured the court from gate to gate, a hundred cubits.

[24] καὶ ἤγαγέν με κατὰ νότον, καὶ ἰδοὺ πύλη βλέπουσα πρὸς νότον, καὶ διεμέτρησεν αὐτὴν καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα.

[24] And he brought me to the south side, and behold a gate looking southwards: and he measured it, and its chambers, and its posts, and its porches, according to these dimensions.

[25] καὶ αἱ θυρίδες αὐτῆς καὶ τὰ αιλαμμω κυκλόθεν καθὼς αἱ θυρίδες τοῦ αιλαμ, πηχῶν πεντήκοντα τὸ μῆκος αὐτῆς καὶ πηχῶν εἴκοσι πέντε τὸ εὖρος αὐτῆς.

[25] And its windows and its porches round about were according to the windows of the porch: the length thereof was fifty cubits, and the breadth thereof was five and twenty cubits.

[26] καὶ ἑπτὰ κλιμακτῆρες αὐτῇ, καὶ αιλαμμω ἔσωθεν, καὶ φοίνικες αὐτῇ εἷς ἔνθεν καὶ εἷς ἔνθεν ἐπὶ τὰ αιλευ.

[26] And it had seven steps, and porches within: and it *had* palm-trees on the posts, one on one side, and one on the other side.

[27] καὶ πύλη κατέναντι πύλης τῆς αὐλῆς τῆς ἐσωτέρας πρὸς νότον· καὶ διεμέτρησεν τὴν αὐλὴν ἀπὸ πύλης ἐπὶ πύλην, πήχεις ἑκατὸν τὸ εὖρος πρὸς νότον.

[27] And *there was* a gate opposite the gate of the inner court southward: and he measured the court from gate to gate, a hundred cubits in breadth southward.

[28] Καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν τῆς πύλης τῆς πρὸς νότον καὶ διεμέτρησεν τὴν πύλην κατὰ τὰ μέτρα ταῦτα

[28] And he brought me into the inner court of the south gate: and he measured the gate according to these measures;

[29] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα· καὶ θυρίδες αὐτῇ καὶ τῷ αιλαμμω κύκλῳ· πήχεις πεντήκοντα τὸ μῆκος αὐτῆς καὶ τὸ εὖρος πήχεις εἴκοσι πέντε.

[29] and the chambers, and the posts, (30) and the porches, according to these measures: and *there were* windows to it and to the porches round about: its length was fifty cubits, and *its* breadth twenty-five cubits,

[31] καὶ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐξωτέραν, καὶ φοίνικες τῷ αιλευ, καὶ ὀκτὼ κλιμακτῆρες.

[30] 31 from the porch to the outer court: and *there were* palm-trees to the post *thereof*, and eight steps.

[32] καὶ εἰσήγαγέν με εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ διεμέτρησεν αὐτὴν κατὰ τὰ μέτρα ταῦτα

[32] And he brought me in at the gate that looks eastward: and he measured it according to these measures:

[33] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω κατὰ τὰ μέτρα ταῦτα· καὶ θυρίδες αὐτῇ καὶ τῷ αιλαμμω κύκλῳ, πήχεις πεντήκοντα μῆκος αὐτῆς καὶ εὖρος πήχεις εἴκοσι πέντε.

[33] and the chambers, and the posts, and the porches according to these measures: and *there were* windows to it, and porches round about: the length of it was fifty cubits, and the breadth of it twenty-five cubits.

[34] καὶ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ φοίνικες ἐπὶ τοῦ αιλευ ἔνθεν καὶ ἔνθεν, καὶ ὀκτὼ κλιμακτῆρες αὐτῇ.

[34] And *there were* porches *opening* into the inner court, and palm-trees on the posts on this side and on that side: and it *had* eight steps.

[35] καὶ εἰσήγαγέν με εἰς τὴν πύλην τὴν πρὸς βορρᾶν καὶ διεμέτρησεν κατὰ τὰ μέτρα ταῦτα

[35] And he brought me in at the northern gate, and measured *it* according to these measures;

[36] καὶ τὰ θεε καὶ τὰ αιλευ καὶ τὰ αιλαμμω· καὶ θυρίδες αὐτῇ κύκλῳ καὶ τῷ αιλαμμω αὐτῆς· πήχεις πεντήκοντα μῆκος αὐτῆς καὶ εὖρος πήχεις εἴκοσι πέντε.

[36] and the chambers, and the posts, and the porches: and it *had* windows round about, and *it had* its porches: the length of it was fifty cubits, and the breadth twenty-five cubits.

[37] καὶ τὰ αιλαμμω εἰς τὴν αὐλὴν τὴν ἐξωτέραν, καὶ φοίνικες τῷ αιλευ ἔνθεν καὶ ἔνθεν, καὶ ὀκτὼ κλιμακτῆρες αὐτῇ.

[37] And its porches were toward the inner court; and *there were* palm-trees to the posts on this side and on that side: and it *had* eight steps.

[38] τὰ παστοφόρια αὐτῆς καὶ τὰ θυρώματα αὐτῆς καὶ τὰ αιλαμμω αὐτῆς ἐπὶ τῆς πύλης

[38] Its chambers and its door-ways, and its porches at the second gate *served as* a drain,

[39] τῆς δευτέρας ἔκρυσις, ὅπως σφάζωσιν ἐν αὐτῇ τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας·

[39] that they might slay in it the sin-offerings, and the trespass-offerings.

[40] καὶ κατὰ νώτου τοῦ ῥόακος τῶν ὁλοκαυτωμάτων τῆς βλεπούσης πρὸς βορρᾶν δύο τράπεζαι πρὸς ἀνατολὰς καὶ κατὰ νώτου τῆς δευτέρας καὶ τοῦ αιλαμ τῆς πύλης δύο τράπεζαι κατὰ ἀνατολάς,

[40] And behind the drain for the whole-burnt-offerings at the north *gate*, two tables eastward behind the second gate; and *behind* the porch of the gate two tables eastward.

[41] τέσσαρες ἔνθεν καὶ τέσσαρες ἔνθεν κατὰ νώτου τῆς πύλης, ἐπ᾽ αὐτὰς σφάξουσι τὰ θύματα κατέναντι τῶν ὀκτὼ τραπεζῶν τῶν θυμάτων.

[41] Four on one side and four on the other side behind the gate; upon them they kill the victims, in front of the eight tables of sacrifices.

[42] καὶ τέσσαρες τράπεζαι τῶν ὁλοκαυτωμάτων λίθιναι λελαξευμέναι πήχεος καὶ ἡμίσους τὸ πλάτος καὶ πήχεων δύο καὶ ἡμίσους τὸ μῆκος καὶ ἐπὶ πῆχυν τὸ ὕψος, ἐπ᾽ αὐτὰς ἐπιθήσουσιν τὰ σκεύη, ἐν οἷς σφάζουσιν ἐκεῖ τὰ ὁλοκαυτώματα καὶ τὰ θύματα.

[42] And *there were* four tables of hewn stone for whole-burnt-offerings, the breadth *of them was* a cubit and a half, and the length *of them* two cubits *and* a half, and *their* height was a cubit: on them they shall place the instruments with which they slay there the whole-burnt-offerings and the victims.

[43] καὶ παλαιστὴν ἕξουσιν γεῖσος λελαξευμένον ἔσωθεν κύκλῳ καὶ ἐπὶ τὰς τραπέζας ἐπάνωθεν στέγας τοῦ καλύπτεσθαι ἀπὸ τοῦ ὑετοῦ καὶ ἀπὸ

τῆς ξηρασίας.

[43] And they shall have within a border of hewn stone round about of a span broad, and over the tables above screens for covering *them* from the wet and from the heat.

[44] καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ δύο ἐξέδραι ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ, μία κατὰ νώτου τῆς πύλης τῆς βλεπούσης πρὸς βορρᾶν φέρουσα πρὸς νότον καὶ μία κατὰ νώτου τῆς πύλης τῆς πρὸς νότον βλεπούσης δὲ πρὸς βορρᾶν.

[44] And he brought me into the inner court, and behold *there were* two chambers in the inner court, one behind the gate looking to the north, turning southward, and one behind the southern gate, but which looks to the north.

[45] καὶ εἶπεν πρός με Ἡ ἐξέδρα αὕτη ἡ βλέπουσα πρὸς νότον τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ οἴκου,

[45] And he said to me, This chamber that looks to the south, is for the priests that keep the charge of the house.

[46] καὶ ἡ ἐξέδρα ἡ βλέπουσα πρὸς βορρᾶν τοῖς ἱερεῦσι τοῖς φυλάσσουσι τὴν φυλακὴν τοῦ θυσιαστηρίου· ἐκεῖνοί εἰσιν οἱ υἱοὶ Σαδδουκ οἱ ἐγγίζοντες ἐκ τοῦ Λευι πρὸς κύριον λειτουργεῖν αὐτῷ.

[46] And the chamber that looks to the north is for the priests that keep the charge of the altar: they are the sons of Sadduc, those of the tribe of Levi who draw near to the Lord to serve him.

[47] καὶ διεμέτρησεν τὴν αὐλὴν μῆκος πήχεων ἑκατὸν καὶ εὖρος πήχεων ἑκατὸν ἐπὶ τὰ τέσσαρα μέρη αὐτῆς καὶ τὸ θυσιαστήριον ἀπέναντι τοῦ οἴκου.

[47] And he measured the court, the length *whereof was* a hundred cubits, and the breadth a hundred cubits, on its four sides; and the altar in front of the house.

[48] Καὶ εἰσήγαγέν με εἰς τὸ αιλαμ τοῦ οἴκου. καὶ διεμέτρησεν τὸ αιλ τοῦ αιλαμ πηχῶν πέντε τὸ πλάτος ἔνθεν καὶ πηχῶν πέντε ἔνθεν, καὶ τὸ εὖρος τοῦ θυρώματος πηχῶν δέκα τεσσάρων, καὶ ἐπωμίδες τῆς θύρας τοῦ αιλαμ πηχῶν τριῶν ἔνθεν καὶ πηχῶν τριῶν ἔνθεν·

[48] And he brought me into the porch of the house; and he measured the post of the porch, the breadth was five cubits on one side and five cubits on the other side; and the breadth of the door *was* fourteen cubits, and the side-pieces of the door of the porch *were* three cubits on one side, and three cubits on the other side.

[49] καὶ τὸ μῆκος τοῦ αιλαμ πηχῶν εἴκοσι καὶ τὸ εὖρος πηχῶν δώδεκα· καὶ ἐπὶ δέκα ἀναβαθμῶν ἀνέβαινον ἐπ᾽ αὐτό· καὶ στῦλοι ἦσαν ἐπὶ τὸ αιλαμ, εἷς ἔνθεν καὶ εἷς ἔνθεν.

[49] And the length of the porch was twenty cubits, and the breadth twelve cubits; and they went up to it by ten steps; and *there were* pillars to the porch, one on this side and one on that side.

CHAPTER 41

[1] καὶ εἰσήγαγέν με εἰς τὸν ναόν, ᾧ διεμέτρησεν τὸ αιλαμ πηχῶν ἓξ τὸ πλάτος ἔνθεν καὶ πηχῶν ἓξ τὸ εὖρος τοῦ αιλαμ ἔνθεν,

[1] And he brought me into the temple, the porch of which he measured, six cubits the breadth on one side, and six cubits the breadth of the porch on the other side.

[2] καὶ τὸ εὖρος τοῦ πυλῶνος πηχῶν δέκα, καὶ ἐπωμίδες τοῦ πυλῶνος πηχῶν πέντε ἔνθεν καὶ πηχῶν πέντε ἔνθεν· καὶ διεμέτρησεν τὸ μῆκος αὐτοῦ πηχῶν τεσσαράκοντα καὶ τὸ εὖρος πηχῶν εἴκοσι.

[2] And the breadth of the gateway was ten cubits, and the side-pieces of the gateway were five cubits on this side, and five cubits on that side: and he measured the length of it, forth cubits, and the breadth, twenty cubits.

[3] καὶ εἰσῆλθεν εἰς τὴν αὐλὴν τὴν ἐσωτέραν καὶ διεμέτρησεν τὸ αιλ τοῦ θυρώματος πηχῶν δύο καὶ τὸ θύρωμα πηχῶν ἓξ καὶ τὰς ἐπωμίδας τοῦ θυρώματος πηχῶν ἑπτὰ ἔνθεν καὶ πηχῶν ἑπτὰ ἔνθεν.

[3] And he went into the inner court, and measured the post of the door, two cubits; and the door, six cubits; and the side-pieces of the door, seven cubits on one side, and seven cubits on the other side.

[4] καὶ διεμέτρησεν τὸ μῆκος τῶν θυρῶν πηχῶν τεσσαράκοντα καὶ εὖρος πηχῶν εἴκοσι κατὰ πρόσωπον τοῦ ναοῦ. καὶ εἶπεν Τοῦτο τὸ ἅγιον τῶν ἁγίων.

[4] And he measured the length of the doors, forty cubits; and the breadth, twenty cubits, in front of the temple: and he said, This is the holy of holies.

[5] καὶ διεμέτρησεν τὸν τοῖχον τοῦ οἴκου πηχῶν ἓξ καὶ τὸ εὖρος τῆς πλευρᾶς πηχῶν τεσσάρων κυκλόθεν.

[5] And he measured the wall of the house, six cubits: and the breadth of *each* side, four cubits round about.

[6] καὶ τὰ πλευρὰ πλευρὸν ἐπὶ πλευρὸν τριάκοντα καὶ τρεῖς δίς, καὶ διάστημα ἐν τῷ τοίχῳ τοῦ οἴκου ἐν τοῖς πλευροῖς κύκλῳ τοῦ εἶναι τοῖς

ἐπιλαμβανομένοις ὁρᾶν, ὅπως τὸ παράπαν μὴ ἅπτωνται τῶν τοίχων τοῦ οἴκου.

[6] And the sides were twice ninety, side against side; and *there was* a space in the wall of the house at the sides round about, that they should be for them that take hold of them to see, that they should not at all touch the walls of the house.

[7] καὶ τὸ εὖρος τῆς ἀνωτέρας τῶν πλευρῶν κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου πρὸς τὴν ἀνωτέραν κύκλῳ τοῦ οἴκου, ὅπως διαπλατύνηται ἄνωθεν καὶ ἐκ τῶν κάτωθεν ἀναβαίνωσιν ἐπὶ τὰ ὑπερῷα καὶ ἐκ τῶν μέσων ἐπὶ τὰ τριώροφα.

[7] And the breadth of the upper side *was made* according to the projection out of the wall, against the upper one round about the house, that it might be enlarged above, and that *men* might go up to the upper chambers from those below, and from the ground-sills to the third story.

[8] καὶ τὸ θραελ τοῦ οἴκου ὕψος κύκλῳ διάστημα τῶν πλευρῶν ἴσον τῷ καλάμῳ, πήχεων ἓξ διάστημα.

[8] And as for the height of the house round about, *each* space between the sides was equal to a reed of six cubits;

[9] καὶ εὖρος τοῦ τοίχου τῆς πλευρᾶς ἔξωθεν πηχῶν πέντε· καὶ τὰ ἀπόλοιπα ἀνὰ μέσον τῶν πλευρῶν τοῦ οἴκου

[9] and the breadth of the wall of each side without was five cubits; and the spaces that were left between the sides of the house,

[10] καὶ ἀνὰ μέσον τῶν ἐξεδρῶν εὖρος πηχῶν εἴκοσι, τὸ περιφερὲς τῷ οἴκῳ κύκλῳ.

[10] and between the chambers, were a width of twenty cubits, the circumference of the house.

[11] καὶ αἱ θύραι τῶν ἐξεδρῶν ἐπὶ τὸ ἀπόλοιπον τῆς θύρας τῆς μιᾶς τῆς πρὸς βορρᾶν· καὶ ἡ θύρα ἡ μία πρὸς νότον, καὶ τὸ εὖρος τοῦ φωτὸς τοῦ ἀπολοίπου πηχῶν πέντε πλάτος κυκλόθεν.

[11] And the doors of the chambers were toward the space left by the one door that looked northward, and *there was* one door southward; and the breadth of the remaining open space *was* five cubits in extent round about.

[12] καὶ τὸ διορίζον κατὰ πρόσωπον τοῦ ἀπολοίπου ὡς πρὸς θάλασσαν πηχῶν ἑβδομήκοντα, πλάτος τοῦ τοίχου τοῦ διορίζοντος πήχεων πέντε, εὖρος κυκλόθεν καὶ μῆκος αὐτοῦ πήχεων ἐνενήκοντα.

[12] And the partition *wall* in front of the remaining space, toward the west, was seventy cubits in breadth; the breadth of the partition wall was five cubits round about, and the length of it ninety cubits.

[13] καὶ διεμέτρησεν κατέναντι τοῦ οἴκου μῆκος πηχῶν ἑκατόν, καὶ τὰ ἀπόλοιπα καὶ τὰ διορίζοντα καὶ οἱ τοῖχοι αὐτῶν μῆκος πηχῶν ἑκατόν,

[13] And he measured in front of the house a length of a hundred cubits, and the remaining spaces and the partitions; and the walls thereof were in length a hundred cubits.

[14] καὶ τὸ εὖρος κατὰ πρόσωπον τοῦ οἴκου καὶ τὰ ἀπόλοιπα κατέναντι πηχῶν ἑκατόν.

[14] And the breadth in front of the house, and the remaining *spaces* before *it were* a hundred cubits.

[15] καὶ διεμέτρησεν μῆκος τοῦ διορίζοντος κατὰ πρόσωπον τοῦ ἀπολοίπου τῶν κατόπισθεν τοῦ οἴκου ἐκείνου καὶ τὰ ἀπόλοιπα ἔνθεν καὶ ἔνθεν πήχεων ἑκατὸν τὸ μῆκος. καὶ ὁ ναὸς καὶ αἱ γωνίαι καὶ τὸ αιλαμ τὸ ἐξώτερον

[15] And he measured the length of the partition in front of the space left by the back parts of that house; and the *spaces* left on this side and on that side were in length a hundred cubits: and the temple and the corners and the outer porch were ceiled.

[16] πεφατνωμένα, καὶ αἱ θυρίδες δικτυωταί, ὑποφαύσεις κύκλῳ τοῖς τρισὶν ὥστε διακύπτειν· καὶ ὁ οἶκος καὶ τὰ πλησίον ἐξυλωμένα κύκλῳ καὶ τὸ ἔδαφος καὶ ἐκ τοῦ ἐδάφους ἕως τῶν θυρίδων, καὶ αἱ θυρίδες ἀναπτυσσόμεναι τρισσῶς εἰς τὸ διακύπτειν.

[16] And the windows were latticed, *giving* light round about to the three *stories*, so as to look through: and the house and the parts adjoining were planked round about, and *so was* the floor, and from the floor up to the windows, and the window *shutters* folded back in three parts for one to look through.

[17] καὶ ἕως πλησίον τῆς ἐσωτέρας καὶ ἕως τῆς ἐξωτέρας καὶ ἐφ᾽ ὅλον τὸν τοῖχον κύκλῳ ἐν τῷ ἔσωθεν καὶ ἐν τῷ ἔξωθεν

[17] And almost all the way to the inner, and close to the outer *side*, and upon all the wall round about within and without,

[18] γεγλυμμένα χερουβιν, καὶ φοίνικες ἀνὰ μέσον χερουβ καὶ χερουβ· δύο πρόσωπα τῷ χερουβ,

[18] were carved cherubs and palm-trees between the cherubs, *and each* cherub *had* two faces.

[19] πρόσωπον ἀνθρώπου πρὸς τὸν φοίνικα ἔνθεν καὶ ἔνθεν καὶ πρόσωπον λέοντος πρὸς τὸν φοίνικα ἔνθεν καὶ ἔνθεν· διαγεγλυμμένος ὅλος ὁ οἶκος κυκλόθεν,

[19] The face of a man was toward one palm-tree on this side and on that side, and the face of a lion toward another palm-tree on this side and on that side: the house was carved all round.

[20] ἐκ τοῦ ἐδάφους ἕως τοῦ φατνώματος τὰ χερουβιν καὶ οἱ φοίνικες διαγεγλυμμένοι.

[20] From the floor to the ceiling were cherubs and palm-trees carved.

[21] καὶ τὸ ἅγιον καὶ ὁ ναὸς ἀναπτυσσόμενος τετράγωνα. κατὰ πρόσωπον τῶν ἁγίων ὅρασις ὡς ὄψις

[21] And the holy place and the temple opened on four sides; in front of the holy places the appearance was as the look of

[22] θυσιαστηρίου ξυλίνου, πηχῶν τριῶν τὸ ὕψος αὐτοῦ καὶ τὸ μῆκος πηχῶν δύο καὶ τὸ εὖρος πηχῶν δύο· καὶ κέρατα εἶχεν, καὶ ἡ βάσις αὐτοῦ καὶ οἱ τοῖχοι αὐτοῦ ξύλινοι· καὶ εἶπεν πρός με Αὕτη ἡ τράπεζα ἡ πρὸ προσώπου κυρίου.

[22] a wooden altar, the height of it three cubits, and the length two cubits, and the breadth two cubits; and it had horns, and the base of it and the sides of it were of wood: and he said to me, This is the table, which is before the face of the Lord.

[23] καὶ δύο θυρώματα τῷ ναῷ καὶ τῷ ἁγίῳ·

[23] And the temple *had* two doors, and the sanctuary *had* two doors, with two turning leaves *apiece*;

[24] δύο θυρώματα τοῖς δυσὶ θυρώμασι τοῖς στροφωτοῖς, δύο θυρώματα τῷ ἑνὶ καὶ δύο θυρώματα τῇ θύρᾳ τῇ δευτέρᾳ.

[24] two leaves to the one, and two leaves to the other door.

[25] καὶ γλυφὴ ἐπ᾽ αὐτῶν, καὶ ἐπὶ τὰ θυρώματα τοῦ ναοῦ χερουβιν καὶ φοίνικες κατὰ τὴν γλυφὴν τῶν ἁγίων, καὶ σπουδαῖα ξύλα κατὰ πρόσωπον τοῦ αιλαμ ἔξωθεν

[25] And *there was* carved work upon them, and cherubs on the doors of the temple, and palm-trees according to the carving of the sanctuary; and *there were* stout planks in front of the porch without.

[26] καὶ θυρίδες κρυπταί. καὶ διεμέτρησεν ἔνθεν καὶ ἔνθεν εἰς τὰ ὀροφώματα τοῦ αιλαμ καὶ τὰ πλευρὰ τοῦ οἴκου ἐζυγωμένα.

[26] And *there were* secret windows; and he measured from side to side, to the roofing of the porch; and the sides of the house were closely planked.

CHAPTER 42

[1] Καὶ ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν· καὶ εἰσήγαγέν με, καὶ ἰδοὺ ἐξέδραι πέντε ἐχόμεναι τοῦ ἀπολοίπου καὶ ἐχόμεναι τοῦ διορίζοντος πρὸς βορρᾶν,

[1] And he brought me into the inner court eastward, opposite the northern gate: and he brought me in, and behold five chambers near the vacant space, and near the northern partition,

[2] ἐπὶ πήχεις ἑκατὸν μῆκος πρὸς βορρᾶν καὶ τὸ πλάτος πεντήκοντα πήχεων,

[2] a hundred cubits in length toward the north, and in breadth fifty,

[3] διαγεγραμμέναι ὃν τρόπον αἱ πύλαι τῆς αὐλῆς τῆς ἐσωτέρας καὶ ὃν τρόπον τὰ περίστυλα τῆς αὐλῆς τῆς ἐξωτέρας, ἐστιχισμέναι ἀντιπρόσωποι στοαὶ τρισσαί.

[3] ornamented accordingly as the gates of the inner court, and arranged accordingly as the peristyles of the outer court, *with* triple porticos fronting one another.

[4] καὶ κατέναντι τῶν ἐξεδρῶν περίπατος πηχῶν δέκα τὸ πλάτος, ἐπὶ πήχεις ἑκατὸν τὸ μῆκος· καὶ τὰ θυρώματα αὐτῶν πρὸς βορρᾶν.

[4] And in front of the chambers was a walk ten cubits in breadth, the length *reaching* to a hundred cubits; and their doors were northward.

[5] καὶ οἱ περίπατοι οἱ ὑπερῷοι ὡσαύτως, ὅτι ἐξείχετο τὸ περίστυλον ἐξ αὐτοῦ, ἐκ τοῦ ὑποκάτωθεν περιστύλου, καὶ τὸ διάστημα· οὕτως περίστυλον καὶ διάστημα καὶ οὕτως στοαί·

[5] And the upper walks were in like manner: for the peristyle projected from it, *even* from the range of columns below, and *there was* a space between; so *were there* a peristyle and a space between, and so *were there* two porticos.

[6] διότι τριπλαῖ ἦσαν καὶ στύλους οὐκ εἶχον καθὼς οἱ στῦλοι τῶν ἐξωτέρων, διὰ τοῦτο ἐξείχοντο τῶν ὑποκάτωθεν καὶ τῶν μέσων ἀπὸ τῆς γῆς.

[6] For they were triple, and they had not pillars like the pillars of the outer ones: therefore they projected from the lower ones and the middle ones from the ground.

[7] καὶ φῶς ἔξωθεν ὃν τρόπον αἱ ἐξέδραι τῆς αὐλῆς τῆς ἐξωτέρας αἱ βλέπουσαι ἀπέναντι τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν, μῆκος πήχεων πεντήκοντα·

[7] And *there was* light without, corresponding to the chambers of the outer court looking toward the front of the northern chambers; the length *of them was* fifty cubits.

[8] ὅτι τὸ μῆκος τῶν ἐξεδρῶν τῶν βλεπουσῶν εἰς τὴν αὐλὴν τὴν ἐξωτέραν πηχῶν πεντήκοντα, καὶ αὗταί εἰσιν ἀντιπρόσωποι ταύταις· τὸ πᾶν πηχῶν ἑκατόν.

[8] For the length of the chambers looking toward the inner court was fifty cubits, and these are the ones that front the others; the whole was a hundred cubits.

[9] καὶ αἱ θύραι τῶν ἐξεδρῶν τούτων τῆς εἰσόδου τῆς πρὸς ἀνατολὰς τοῦ εἰσπορεύεσθαι δι’ αὐτῶν ἐκ τῆς αὐλῆς τῆς ἐξωτέρας

[9] And *there were* doors of these chambers for an outlet toward the east, so that one should go through them out of the outer court,

[10] κατὰ τὸ φῶς τοῦ ἐν ἀρχῇ περιπάτου. – καὶ τὰ πρὸς νότον κατὰ πρόσωπον τοῦ νότου κατὰ πρόσωπον τοῦ ἀπολοίπου καὶ κατὰ πρόσωπον τοῦ διορίζοντος ἐξέδραι,

[10] by the opening of the walk at the corner; and the south parts were toward the south, toward the remaining space, and toward the partition, and *so were* the chambers.

[11] καὶ ὁ περίπατος κατὰ πρόσωπον αὐτῶν κατὰ τὰ μέτρα τῶν ἐξεδρῶν τῶν πρὸς βορρᾶν καὶ κατὰ τὸ μῆκος αὐτῶν καὶ κατὰ τὸ εὖρος αὐτῶν καὶ κατὰ πάσας τὰς ἐξόδους αὐτῶν καὶ κατὰ πάσας τὰς ἐπιστροφὰς αὐτῶν καὶ κατὰ τὰ φῶτα αὐτῶν καὶ κατὰ τὰ θυρώματα αὐτῶν

[11] And the walk was in front of them, according to the measures of the chambers toward the north, both according to the length of them, and according to the breadth of them, and according to all their openings, an

according to all their turnings, and according to their lights, and according to their doors.

[12] τῶν ἐξεδρῶν τῶν πρὸς νότον καὶ κατὰ τὰ θυρώματα ἀπ᾽ ἀρχῆς τοῦ περιπάτου ὡς ἐπὶ φῶς διαστήματος καλάμου καὶ κατ᾽ ἀνατολὰς τοῦ εἰσπορεύεσθαι δι᾽ αὐτῶν. –

[12] *So were the measures* of the chambers toward the south, and according to the doors at the entrance of the walk, as it were the distance of a reed for light, and eastward as one went in by them.

[13] καὶ εἶπεν πρός με Αἱ ἐξέδραι αἱ πρὸς βορρᾶν καὶ αἱ ἐξέδραι αἱ πρὸς νότον αἱ οὖσαι κατὰ πρόσωπον τῶν διαστημάτων, αὗταί εἰσιν αἱ ἐξέδραι τοῦ ἁγίου, ἐν αἷς φάγονται ἐκεῖ οἱ ἱερεῖς υἱοὶ Σαδδουκ οἱ ἐγγίζοντες πρὸς κύριον τὰ ἅγια τῶν ἁγίων· καὶ ἐκεῖ θήσουσιν τὰ ἅγια τῶν ἁγίων καὶ τὴν θυσίαν καὶ τὰ περὶ ἁμαρτίας καὶ τὰ περὶ ἀγνοίας, διότι ὁ τόπος ἅγιος.

[13] And he said to me, The chambers toward the north, and the chambers toward the south, in front of the void spaces, these are the chambers of the sanctuary, wherein the priests the sons of Sadduc, who draw night to the Lord, shall eat the most holy things: and there shall they lay the most holy things, and the meat-offering, and the sin-offerings, and the trespass-offerings; because the place is holy.

[14] οὐκ εἰσελεύσονται ἐκεῖ πάρεξ τῶν ἱερέων· οὐκ ἐξελεύσονται ἐκ τοῦ ἁγίου εἰς τὴν αὐλὴν τὴν ἐξωτέραν, ὅπως διὰ παντὸς ἅγιοι ὦσιν οἱ προσάγοντες, καὶ μὴ ἅπτωνται τοῦ στολισμοῦ αὐτῶν, ἐν οἷς λειτουργοῦσιν ἐν αὐτοῖς, διότι ἁγιά ἐστιν· καὶ ἐνδύσονται ἱμάτια ἕτερα, ὅταν ἅπτωνται τοῦ λαοῦ. –

[14] None shall go in thither except the priests, *and* they shall not go forth of the holy place into the outer court, that they that draw nigh *to me* may be continually holy, and may not touch their garments in which they minister, *with defilement*, for they are holy; and they shall put on other garments whenever they come in contact with the people.

[15] καὶ συνετελέσθη ἡ διαμέτρησις τοῦ οἴκου ἔσωθεν. καὶ ἐξήγαγέν με καθ᾽ ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολὰς καὶ διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει.

[15] So the measurement of the house within was accomplished: and he brought me forth by the way of the gate that looks eastward, and measured the plan of the house round about in order.

[16] καὶ ἔστη κατὰ νώτου τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς καὶ διεμέτρησεν πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου·

[16] And he stood behind the gate looking eastward, and measured five hundred *cubits* with the measuring reed.

[17] καὶ ἐπέστρεψεν πρὸς βορρᾶν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τοῦ βορρᾶ πήχεις πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου·

[17] And he turned to the north and measured in front of the north *side* five hundred cubits with the measuring reed.

[18] καὶ ἐπέστρεψεν πρὸς θάλασσαν καὶ διεμέτρησεν τὸ κατὰ πρόσωπον τῆς θαλάσσης πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου·

[18] And he turned to the west, and measured in front of the west side, five hundred *cubits* with the measuring reed.

[19] καὶ ἐπέστρεψεν πρὸς νότον καὶ διεμέτρησεν κατέναντι τοῦ νότου πεντακοσίους ἐν τῷ καλάμῳ τοῦ μέτρου·

[19] And he turned to the south, and measured in front of the south side, five hundred *cubits* by the measuring reed.

[20] τὰ τέσσαρα μέρη τοῦ αὐτοῦ καλάμου. καὶ διέταξεν αὐτὸν καὶ περίβολον αὐτῶν κύκλῳ πεντακοσίων πρὸς ἀνατολὰς καὶ πεντακοσίων πηχῶν εὖρος τοῦ διαστέλλειν ἀνὰ μέσον τῶν ἁγίων καὶ ἀνὰ μέσον τοῦ προτειχίσματος τοῦ ἐν διατάξει τοῦ οἴκου.

[20] The *four sides he measured* by the same reed, and he marked out the house and the circumference of the parts round about, *a space* of five hundred *cubits* eastward, and a breadth of five hundred cubits, to make a division between the sanctuary and the outer wall, that *belonged to* the design of the house.

CHAPTER 43

[1] Καὶ ἤγαγέν με ἐπὶ τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς καὶ ἐξήγαγέν με,

[1] Moreover he brought me to the gate looking eastward, and led me forth.

[2] καὶ ἰδοὺ δόξα θεοῦ Ισραηλ ἤρχετο κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολάς, καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν, καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης κυκλόθεν.

[2] And, behold, the glory of the God of Israel came by the eastern way; and *there was* a voice of an army, as the sound of many redoubling *their shouts*, and the earth shone like light from the glory round about.

[3] καὶ ἡ ὅρασις, ἣν εἶδον, κατὰ τὴν ὅρασιν, ἣν εἶδον ὅτε εἰσεπορευόμην τοῦ χρῖσαι τὴν πόλιν, καὶ ἡ ὅρασις τοῦ ἅρματος, οὗ εἶδον, κατὰ τὴν ὅρασιν, ἣν εἶδον ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ πίπτω ἐπὶ πρόσωπόν μου.

[3] And the vision which I saw was like the vision which I saw when I went in to anoint the city: and the vision of the chariot which I saw was like the vision which I saw at the river Chobar; and I fell upon my face.

[4] καὶ δόξα κυρίου εἰσῆλθεν εἰς τὸν οἶκον κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς.

[4] And the glory of the Lord came into the house, by the way of the gate looking eastward.

[5] καὶ ἀνέλαβέν με πνεῦμα καὶ εἰσήγαγέν με εἰς τὴν αὐλὴν τὴν ἐσωτέραν, καὶ ἰδοὺ πλήρης δόξης κυρίου ὁ οἶκος.

[5] And the Spirit took me up, and brought me into the inner court; and, behold, the house of the Lord was full of glory.

[6] καὶ ἔστην, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οἴκου λαλοῦντος πρός με, καὶ ὁ ἀνὴρ εἱστήκει ἐχόμενός μου.

[6] And I stood, and behold *there was* a voice out of the house of one speaking to me, and a man stood near me,

[7] καὶ εἶπεν πρός με Ἑώρακας, υἱὲ ἀνθρώπου, τὸν τόπον τοῦ θρόνου μου καὶ τὸν τόπον τοῦ ἴχνους τῶν ποδῶν μου, ἐν οἷς κατασκηνώσει τὸ ὄνομά μου ἐν μέσῳ οἴκου Ισραηλ τὸν αἰῶνα· καὶ οὐ βεβηλώσουσιν οὐκέτι οἶκος Ισραηλ τὸ ὄνομα τὸ ἅγιόν μου, αὐτοὶ καὶ οἱ ἡγούμενοι αὐτῶν, ἐν τῇ πορνείᾳ αὐτῶν καὶ ἐν τοῖς φόνοις τῶν ἡγουμένων ἐν μέσῳ αὐτῶν,

[7] and he said to me,

Son of man, thou hast seen the place of my throne, and the place of the soles of my feet, in which my name shall dwell in the midst of the house of Israel for ever; and the house of Israel shall no more profane my holy name, they and their princes, by their fornication, or by the murders of *their* princes in the midst of them;

[8] ἐν τῷ τιθέναι αὐτοὺς τὸ πρόθυρόν μου ἐν τοῖς προθύροις αὐτῶν καὶ τὰς φλιάς μου ἐχομένας τῶν φλιῶν αὐτῶν καὶ ἔδωκαν τὸν τοῖχόν μου ὡς συνεχόμενον ἐμοῦ καὶ αὐτῶν καὶ ἐβεβήλωσαν τὸ ὄνομα τὸ ἅγιόν μου ἐν ταῖς ἀνομίαις αὐτῶν, αἷς ἐποίουν· καὶ ἐξέτριψα αὐτοὺς ἐν θυμῷ μου καὶ ἐν φόνῳ.

[8] when they set my door-way by their door-way, and my thresholds near to their thresholds: and they made my wall as it were joining myself and them, and they profaned my holy name with their iniquities which they wrought: and I destroyed them in my wrath and with slaughter.

[9] καὶ νῦν ἀπωσάσθωσαν τὴν πορνείαν αὐτῶν καὶ τοὺς φόνους τῶν ἡγουμένων αὐτῶν ἀπ᾽ ἐμοῦ, καὶ κατασκηνώσω ἐν μέσῳ αὐτῶν τὸν αἰῶνα.

[9] And now let them put away from me their fornication, and the murders of their princes, and I will dwell in the midst of them forever.

[10] καὶ σύ, υἱὲ ἀνθρώπου, δεῖξον τῷ οἴκῳ Ισραηλ τὸν οἶκον, καὶ κοπάσουσιν ἀπὸ τῶν ἁμαρτιῶν αὐτῶν· καὶ τὴν ὅρασιν αὐτοῦ καὶ τὴν διάταξιν αὐτοῦ,

[10] And thou, son of man, shew the house to the house of Israel, that they may cease from their sins; and *shew* its aspect and the arrangement of it.

[11] καὶ αὐτοὶ λήμψονται τὴν κόλασιν αὐτῶν περὶ πάντων, ὧν ἐποίησαν. καὶ διαγράψεις τὸν οἶκον καὶ τὰς ἐξόδους αὐτοῦ καὶ τὴν ὑπόστασιν αὐτοῦ, καὶ πάντα τὰ προστάγματα αὐτοῦ καὶ πάντα τὰ νόμιμα αὐτοῦ

γνωριεῖς αὐτοῖς καὶ διαγράψεις ἐναντίον αὐτῶν, καὶ φυλάξονται πάντα τὰ δικαιώματά μου καὶ πάντα τὰ προστάγματά μου καὶ ποιήσουσιν αὐτά·

[11] And they shall bear their punishment for all the things that they have done: and thou shalt describe the house, and its entrances, and the plan thereof, and all its ordinances, and thou shalt make known to them all the regulations of it, and describe *them* before them: and they shall keep all my commandments, and all my ordinances, and do them.

[12] καὶ τὴν διαγραφὴν τοῦ οἴκου ἐπὶ τῆς κορυφῆς τοῦ ὄρους, πάντα τὰ ὅρια αὐτοῦ κυκλόθεν ἅγια ἁγίων.

[12] And thou shalt shew the plan of the house on the top of the mountain: all its limits round about *shall be* most holy.

[13] Καὶ ταῦτα τὰ μέτρα τοῦ θυσιαστηρίου ἐν πήχει τοῦ πήχεος καὶ παλαιστῆς· κόλπωμα βάθος ἐπὶ πῆχυν καὶ πῆχυς τὸ εὖρος, καὶ γεῖσος ἐπὶ τὸ χεῖλος αὐτοῦ κυκλόθεν σπιθαμῆς. καὶ τοῦτο τὸ ὕψος τοῦ θυσιαστηρίου·

[13] And these are the measures of the altar by the cubit of a cubit and a span, the cavity *shall be* a cubit deep, and a cubit shall be the breadth, and the border on the rim of it round about shall be a span: and this *shall be* the height of the altar

[14] ἐκ βάθους τῆς ἀρχῆς τοῦ κοιλώματος αὐτοῦ πρὸς τὸ ἱλαστήριον τὸ μέγα τὸ ὑποκάτωθεν πηχῶν δύο καὶ τὸ εὖρος πήχεος· καὶ ἀπὸ τοῦ ἱλαστηρίου τοῦ μικροῦ ἐπὶ τὸ ἱλαστήριον τὸ μέγα πήχεις τέσσαρες καὶ εὖρος πῆχυς·

[14] from the bottom at the commencement of the hollow part to this great mercy-seat, from beneath was two cubits, and the breadth was a cubit; and from the little mercy-seat to the great mercy-seat, four cubits, and the breadth was a cubit.

[15] καὶ τὸ αριηλ πηχῶν τεσσάρων, καὶ ἀπὸ τοῦ αριηλ καὶ ὑπεράνω τῶν κεράτων πῆχυς.

[15] And the altar *shall be* four cubits; and from the altar and above the horns a cubit.

[16] καὶ τὸ αριηλ πηχῶν δώδεκα μήκους ἐπὶ πήχεις δώδεκα πλάτους, τετράγωνον ἐπὶ τὰ τέσσαρα μέρη αὐτοῦ·

[16] And the altar *shall be* of the length of twelve cubits, by twelve cubits *in breadth*, square upon its four sides.

[17] καὶ τὸ ἱλαστῆριον πηχῶν δέκα τεσσάρων τὸ μῆκος ἐπὶ πήχεις δέκα τέσσαρας τὸ εὖρος ἐπὶ τέσσαρα μέρη αὐτοῦ· καὶ τὸ γεῖσος αὐτῷ κυκλόθεν κυκλούμενον αὐτῷ ἥμισυ πήχεος, καὶ τὸ κύκλωμα αὐτοῦ πῆχυς κυκλόθεν· καὶ οἱ κλιμακτῆρες αὐτοῦ βλέποντες κατ᾽ ἀνατολάς.

[17] And the mercy-seat *shall be* fourteen cubits in length, by fourteen cubits in breadth on its four sides; and *there shall be* a border to it carried round about it of half a cubit; and the rim of it *shall be* a cubit round about; and the steps thereof looking eastward.

[18] καὶ εἶπεν πρός με Υἱὲ ἀνθρώπου, τάδε λέγει κύριος ὁ θεὸς Ισραηλ Ταῦτα τὰ προστάγματα τοῦ θυσιαστηρίου ἐν ἡμέρᾳ ποιήσεως αὐτοῦ τοῦ ἀναφέρειν ἐπ᾽ αὐτοῦ ὁλοκαυτώματα καὶ προσχέειν πρὸς αὐτὸ αἷμα.

[18] And he said to me, Son of man, thus saith the Lord God of Israel; These are the ordinances of the altar in the day of its being made, to offer upon it whole-burnt-offerings, and to pour blood upon it.

[19] καὶ δώσεις τοῖς ἱερεῦσι τοῖς Λευίταις τοῖς ἐκ τοῦ σπέρματος Σαδδουκ τοῖς ἐγγίζουσι πρός με, λέγει κύριος ὁ θεός, τοῦ λειτουργεῖν μοι, μόσχον ἐκ βοῶν περὶ ἁμαρτίας·

[19] And thou shalt appoint to the priests the Levites of the seed of Sadduc, that draw nigh to me, saith the Lord God, to minister to me, a calf of the heard for a sin-offering.

[20] καὶ λήμψονται ἐκ τοῦ αἵματος αὐτοῦ καὶ ἐπιθήσουσιν ἐπὶ τὰ τέσσαρα κέρατα τοῦ θυσιαστηρίου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱλαστηρίου καὶ ἐπὶ τὴν βάσιν κύκλῳ καὶ ἐξιλάσονται αὐτό·

[20] And they shall take of its blood, and shall put *it* on the four horns of the altar, and upon the four corners of the propitiatory, and upon the base round about, and they shall make atonement for it.

[21] καὶ λήμψονται τὸν μόσχον τὸν περὶ ἁμαρτίας, καὶ κατακαυθήσεται ἐν τῷ ἀποκεχωρισμένῳ τοῦ οἴκου ἔξωθεν τῶν ἁγίων.

[21] And they shall take the calf of the sin-offering, and it shall be consumed by fire in the separate place of the house, outside the sanctuary.

[22] καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ λήμψονται ἐρίφους δύο αἰγῶν ἀμώμους ὑπὲρ ἁμαρτίας καὶ ἐξιλάσονται τὸ θυσιαστήριον καθότι ἐξιλάσαντο ἐν τῷ μόσχῳ·

[22] And on the second day they shall take two kids of the goats without blemish for a sin-offering; and they shall make atonement for the altar, as they made atonement with the calf.

[23] καὶ μετὰ τὸ συντελέσαι σε τὸν ἐξιλασμὸν προσοίσουσι μόσχον ἐκ βοῶν ἄμωμον καὶ κριὸν ἐκ προβάτων ἄμωμον,

[23] And after they have finished the atonement, they shall bring an unblemished calf of the herd, and an unblemished ram of the flock.

[24] καὶ προσοίσετε ἐναντίον κυρίου, καὶ ἐπιρρίψουσιν οἱ ἱερεῖς ἐπ᾽ αὐτὰ ἅλα καὶ ἀνοίσουσιν αὐτὰ ὁλοκαυτώματα τῷ κυρίῳ.

[24] And ye shall offer *them* before the Lord, and the priests shall sprinkle salt upon them, and shall offer them up *as* whole-burnt-offerings to the Lord.

[25] ἑπτὰ ἡμέρας ποιήσεις ἔριφον ὑπὲρ ἁμαρτίας καθ᾽ ἡμέραν καὶ μόσχον ἐκ βοῶν καὶ κριὸν ἐκ προβάτων, ἄμωμα ποιήσουσιν

[25] Seven day shalt thou offer a kid daily for a sin-offering, and a calf of the herd, and a ram out of the flock: they shall sacrifice them unblemished for seven days:

[26] ἑπτὰ ἡμέρας· καὶ ἐξιλάσονται τὸ θυσιαστήριον καὶ καθαριοῦσιν αὐτὸ καὶ πλήσουσιν χεῖρας αὐτῶν.

[26] and they shall make atonement for the altar, and shall purge it; and they shall consecrate themselves.

[27] καὶ ἔσται ἀπὸ τῆς ἡμέρας τῆς ὀγδόης καὶ ἐπέκεινα ποιήσουσιν οἱ ἱερεῖς ἐπὶ τὸ θυσιαστήριον τὰ ὁλοκαυτώματα ὑμῶν καὶ τὰ τοῦ σωτηρίου ὑμῶν. καὶ προσδέξομαι ὑμᾶς, λέγει κύριος.

[27] And it shall come to pass from the eighth day and onward, *that* the priests shall offer your whole-burnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord.

CHAPTER 44

[1] Καὶ ἐπέστρεψέν με κατὰ τὴν ὁδὸν τῆς πύλης τῶν ἁγίων τῆς ἐξωτέρας τῆς βλεπούσης κατ᾽ ἀνατολάς, καὶ αὕτη ἦν κεκλεισμένη.

[1] Then he brought me back by the way of the outer gate of the sanctuary that looks eastward; and it was shut.

[2] καὶ εἶπεν κύριος πρός με Ἡ πύλη αὕτη κεκλεισμένη ἔσται, οὐκ ἀνοιχθήσεται, καὶ οὐδεὶς μὴ διέλθῃ δι᾽ αὐτῆς, ὅτι κύριος ὁ θεὸς τοῦ Ισραηλ εἰσελεύσεται δι᾽ αὐτῆς, καὶ ἔσται κεκλεισμένη·

[2] And the Lord said to me, This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut.

[3] διότι ὁ ἡγούμενος, οὗτος καθήσεται ἐν αὐτῇ τοῦ φαγεῖν ἄρτον ἐναντίον κυρίου· κατὰ τὴν ὁδὸν αιλαμ τῆς πύλης εἰσελεύσεται καὶ κατὰ τὴν ὁδὸν αὐτοῦ ἐξελεύσεται. –

[3] For the prince, he shall sit in it, to eat bread before the Lord; he shall go in by the way of the porch of the gate, and shall go forth by the way of the same.

[4] καὶ εἰσήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν κατέναντι τοῦ οἴκου, καὶ εἶδον καὶ ἰδοὺ πλήρης δόξης ὁ οἶκος κυρίου, καὶ πίπτω ἐπὶ πρόσωπόν μου.

[4] And he brought me in by the way of the gate that looks northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord: and I fell upon my face.

[5] καὶ εἶπεν κύριος πρός με Υἱὲ ἀνθρώπου, τάξον εἰς τὴν καρδίαν σου καὶ ἰδὲ τοῖς ὀφθαλμοῖς σου καὶ τοῖς ὠσίν σου ἄκουε πάντα, ὅσα ἐγὼ λαλῶ μετὰ σοῦ, κατὰ πάντα τὰ προστάγματα οἴκου κυρίου καὶ κατὰ πάντα τὰ νόμιμα αὐτοῦ· καὶ τάξεις τὴν καρδίαν σου εἰς τὴν εἴσοδον τοῦ οἴκου κατὰ πάσας τὰς ἐξόδους αὐτοῦ ἐν πᾶσι τοῖς ἁγίοις.

[5] And the Lord said to me, Son of man, attend with thine heart, and see with *thine* eyes, and hear with thine ears all that I say to thee, according to all the ordinances of the house of the Lord, and all the regulations

thereof; and thou shalt attend well to the entrance of the house, according to all its outlets, in all the holy things.

[6] καὶ ἐρεῖς πρὸς τὸν οἶκον τὸν παραπικραίνοντα, πρὸς τὸν οἶκον τοῦ Ισραηλ Τάδε λέγει κύριος ὁ θεός Ἱκανούσθω ὑμῖν ἀπὸ πασῶν τῶν ἀνομιῶν ὑμῶν, οἶκος Ισραηλ,

[6] And thou shalt say to the provoking house, *even* to the house of Israel, Thus saith the Lord God; Let it suffice you *to have committed* all your iniquities, O house of Israel!

[7] τοῦ εἰσαγαγεῖν ὑμᾶς υἱοὺς ἀλλογενεῖς ἀπεριτμήτους καρδίᾳ καὶ ἀπεριτμήτους σαρκὶ τοῦ γίνεσθαι ἐν τοῖς ἁγίοις μου, καὶ ἐβεβήλουν αὐτὰ ἐν τῷ προσφέρειν ὑμᾶς ἄρτους, στέαρ καὶ αἷμα, καὶ παρεβαίνετε τὴν διαθήκην μου ἐν πάσαις ταῖς ἀνομίαις ὑμῶν

[7] that ye have brought in aliens, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to profane it, when ye offered bread, flesh, and blood; and ye transgressed my covenant by all your iniquities;

[8] καὶ διετάξατε τοῦ φυλάσσειν φυλακὰς ἐν τοῖς ἁγίοις μου.

[8] and ye appointed *others* to keep the charges in my sanctuary.

[9] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Πᾶς υἱὸς ἀλλογενὴς ἀπερίτμητος καρδίᾳ καὶ ἀπερίτμητος σαρκὶ οὐκ εἰσελεύσεται εἰς τὰ ἅγιά μου ἐν πᾶσιν υἱοῖς ἀλλογενῶν τῶν ὄντων ἐν μέσῳ οἴκου Ισραηλ,

[9] Therefore thus saith the Lord God; No alien, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of all the children of strangers that are in the midst of the house of Israel.

[10] ἀλλ᾽ ἢ οἱ Λευῖται, οἵτινες ἀφήλαντο ἀπ᾽ ἐμοῦ ἐν τῷ πλανᾶσθαι τὸν Ισραηλ ἀπ᾽ ἐμοῦ κατόπισθεν τῶν ἐνθυμημάτων αὐτῶν, καὶ λήμψονται ἀδικίαν αὐτῶν

[10] But as for the Levites who departed far from me when Israel went astray from me after their imaginations, they shall even bear their iniquity.

[11] καὶ ἔσονται ἐν τοῖς ἁγίοις μου λειτουργοῦντες θυρωροὶ ἐπὶ τῶν πυλῶν τοῦ οἴκου καὶ λειτουργοῦντες τῷ οἴκῳ· οὗτοι σφάξουσιν τὰ

ὁλοκαυτώματα καὶ τὰς θυσίας τῷ λαῷ, καὶ οὗτοι στήσονται ἐναντίον τοῦ λαοῦ τοῦ λειτουργεῖν αὐτοῖς.

[11] yet they shall minister in my sanctuary, *being* porters at the gates of the house, and serving the house: they shall slay the victims and the whole-burnt-offerings for the people, and they shall stand before the people to minister to them.

[12] ἀνθ᾽ ὧν ἐλειτούργουν αὐτοῖς πρὸ προσώπου τῶν εἰδώλων αὐτῶν καὶ ἐγένετο τῷ οἴκῳ Ισραηλ εἰς κόλασιν ἀδικίας, ἕνεκα τούτου ἦρα τὴν χεῖρά μου ἐπ᾽ αὐτούς, λέγει κύριος ὁ θεός,

[12] Because they ministered to them before their idols, and it became to the house of Israel a punishment of iniquity; therefore have I lifted up my hand against them, saith the Lord God.

[13] καὶ οὐκ ἐγγιοῦσι πρός με τοῦ ἱερατεύειν μοι οὐδὲ τοῦ προσάγειν πρὸς τὰ ἅγια υἱῶν τοῦ Ισραηλ οὐδὲ πρὸς τὰ ἅγια τῶν ἁγίων μου καὶ λήμψονται ἀτιμίαν αὐτῶν ἐν τῇ πλανήσει, ᾗ ἐπλανήθησαν.

[13] And they shall not draw nigh to me to minister to me in the priests' office, nor to approach the holy things of the children of Israel, nor *to approach* my holy of holies: but they shall bear their reproach for the error wherein they erred.

[14] καὶ κατατάξουσιν αὐτοὺς φυλάσσειν φυλακὰς τοῦ οἴκου εἰς πάντα τὰ ἔργα αὐτοῦ καὶ εἰς πάντα, ὅσα ἂν ποιήσωσιν. –

[14] They shall bring them to keep the charges of the house, for all the service of it, and for all that they shall do.

[15] οἱ ἱερεῖς οἱ Λευῖται οἱ υἱοὶ τοῦ Σαδδουκ, οἵτινες ἐφυλάξαντο τὰς φυλακὰς τῶν ἁγίων μου ἐν τῷ πλανᾶσθαι οἶκον Ισραηλ ἀπ᾽ ἐμοῦ, οὗτοι προσάξουσιν πρός με τοῦ λειτουργεῖν μοι καὶ στήσονται πρὸ προσώπου μου τοῦ προσφέρειν μοι θυσίαν, στέαρ καὶ αἷμα, λέγει κύριος ὁ θεός.

[15] The priests the Levites, the sons of Sadduc, who kept the charges of my sanctuary when the house of Israel when astray from me, these shall draw night to me to minister to me, and shall stand before my face, to offer sacrifice to me, the fat and the blood, saith the Lord God.

[16] οὗτοι εἰσελεύσονται εἰς τὰ ἅγιά μου, καὶ οὗτοι προσελεύσονται πρὸς τὴν τράπεζάν μου τοῦ λειτουργεῖν μοι καὶ φυλάξουσιν τὰς φυλακάς μου.

[16] These shall enter into my sanctuary, and these shall approach my table, to minister to me, and they shall keep my charges.

[17] καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι αὐτοὺς τὰς πύλας τῆς αὐλῆς τῆς ἐσωτέρας στολὰς λινᾶς ἐνδύσονται καὶ οὐκ ἐνδύσονται ἐρεᾶ ἐν τῷ λειτουργεῖν αὐτοὺς ἀπὸ τῆς πύλης τῆς ἐσωτέρας αὐλῆς·

[17] And it shall come to pass when they enter the gates of the inner court, *that* they shall put on linen robes; and they shall not put on woollen garments when they minister at the gate of the inner court.

[18] καὶ κιδάρεις λινᾶς ἕξουσιν ἐπὶ ταῖς κεφαλαῖς αὐτῶν καὶ περισκελῆ λινᾶ ἕξουσιν ἐπὶ τὰς ὀσφύας αὐτῶν καὶ οὐ περιζώσονται βίᾳ.

[18] And they shall have linen mitres upon their heads, and shall have linen drawers upon their loins; and they shall not tightly gird themselves.

[19] καὶ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἐξωτέραν πρὸς τὸν λαὸν ἐκδύσονται τὰς στολὰς αὐτῶν, ἐν αἷς αὐτοὶ λειτουργοῦσιν ἐν αὐταῖς, καὶ θήσουσιν αὐτὰς ἐν ταῖς ἐξέδραις τῶν ἁγίων καὶ ἐνδύσονται στολὰς ἑτέρας καὶ οὐ μὴ ἁγιάσωσιν τὸν λαὸν ἐν ταῖς στολαῖς αὐτῶν.

[19] And when they go out into the outer court to the people, they shall put off their robes, in which they minister; and they shall lay them up in the chambers of the sanctuary, and shall put on other robes, and they shall not sanctify the people with their robes.

[20] καὶ τὰς κεφαλὰς αὐτῶν οὐ ξυρήσονται καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσιν, καλύπτοντες καλύψουσιν τὰς κεφαλὰς αὐτῶν.

[20] And they shall not shave their heads, nor shall they pluck off their hair; they shall carefully cover their heads.

[21] καὶ οἶνον οὐ μὴ πίωσιν πᾶς ἱερεὺς ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰς τὴν αὐλὴν τὴν ἐσωτέραν.

[21] And no priest shall drink any wine, when they go into the inner court.

[22] καὶ χήραν καὶ ἐκβεβλημένην οὐ λήμψονται ἑαυτοῖς εἰς γυναῖκα, ἀλλ᾽ ἢ παρθένον ἐκ τοῦ σπέρματος Ισραηλ· καὶ χήρα ἐὰν γένηται ἐξ ἱερέως, λήμψονται.

[22] Neither shall they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there should happen to

be a priest's widow, they shall take *her*.

[23] καὶ τὸν λαόν μου διδάξουσιν ἀνὰ μέσον ἁγίου καὶ βεβήλου καὶ ἀνὰ μέσον ἀκαθάρτου καὶ καθαροῦ γνωριοῦσιν αὐτοῖς.

[23] And they shall teach my people *to distinguish* between holy and profane, and they shall make known to them *the difference* between unclean and clean.

[24] καὶ ἐπὶ κρίσιν αἵματος οὗτοι ἐπιστήσονται τοῦ διακρίνειν· τὰ δικαιώματά μου δικαιώσουσιν καὶ τὰ κρίματά μου κρινοῦσιν καὶ τὰ νόμιμά μου καὶ τὰ προστάγματά μου ἐν πάσαις ταῖς ἑορταῖς μου φυλάξονται καὶ τὰ σάββατά μου ἁγιάσουσιν.

[24] And these shall attend at a judgment of blood to decide it: they shall rightly observe my ordinances, and judge my judgments, and keep my statutes and my commandments in all my feasts; and they shall hallow my sabbaths.

[25] καὶ ἐπὶ ψυχὴν ἀνθρώπου οὐκ εἰσελεύσονται τοῦ μιανθῆναι, ἀλλ' ἢ ἐπὶ πατρὶ καὶ ἐπὶ μητρὶ καὶ ἐπὶ υἱῷ καὶ ἐπὶ θυγατρὶ καὶ ἐπὶ ἀδελφῷ καὶ ἐπὶ ἀδελφῇ αὐτοῦ, ἢ οὐ γέγονεν ἀνδρί, μιανθήσεται.

[25] And they shall not go in to the dead body of a man to defile themselves: only *a priest* may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married.

[26] καὶ μετὰ τὸ καθαρισθῆναι αὐτὸν ἑπτὰ ἡμέρας ἐξαριθμήσει αὐτῷ·

[26] And after he has been cleansed, let him number to himself seven days.

[27] καὶ ᾗ ἂν ἡμέρᾳ εἰσπορεύωνται εἰς τὴν αὐλὴν τὴν ἐσωτέραν τοῦ λειτουργεῖν ἐν τῷ ἁγίῳ, προσοίσουσιν ἱλασμόν, λέγει κύριος ὁ θεός.

[27] And on whatsoever day they shall enter into the inner court to minister in the holy place, they shall bring a propitiation, saith the Lord God.

[28] καὶ ἔσται αὐτοῖς εἰς κληρονομίαν· ἐγὼ κληρονομία αὐτοῖς, καὶ κατάσχεσις αὐτοῖς οὐ δοθήσεται ἐν τοῖς υἱοῖς Ισραηλ, ὅτι ἐγὼ κατάσχεσις αὐτῶν.

[28] And it shall be to them for an inheritance: I am their inheritance: and no possession shall be given them among the children of Israel; for I am their possession.

[29] καὶ τὰς θυσίας καὶ τὰ ὑπὲρ ἁμαρτίας καὶ τὰ ὑπὲρ ἀγνοίας οὗτοι φάγονται, καὶ πᾶν ἀφόρισμα ἐν τῷ Ισραηλ αὐτοῖς ἔσται·

[29] And these shall eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel shall be theirs.

[30] ἀπαρχαὶ πάντων καὶ τὰ πρωτότοκα πάντων καὶ τὰ ἀφαιρέματα πάντα ἐκ πάντων τῶν ἀπαρχῶν ὑμῶν τοῖς ἱερεῦσιν ἔσται· καὶ τὰ πρωτογενήματα ὑμῶν δώσετε τῷ ἱερεῖ τοῦ θεῖναι εὐλογίας ὑμῶν ἐπὶ τοὺς οἴκους ὑμῶν.

[30] *And* the first-fruits of all things, and the first-born of all *animals* and all offerings, of all your first-fruits there shall be *a share* for the priests; and ye shall give your earliest produce to the priest, to bring your blessings upon your houses.

[31] καὶ πᾶν θνησιμαῖον καὶ θηριάλωτον ἐκ τῶν πετεινῶν καὶ ἐκ τῶν κτηνῶν οὐ φάγονται οἱ ἱερεῖς.

[31] And the priests shall eat no bird or beast that dies of itself, or is taken of wild beasts.

CHAPTER 45

[1] Καὶ ἐν τῷ καταμετρεῖσθαι ὑμᾶς τὴν γῆν ἐν κληρονομίᾳ ἀφοριεῖτε ἀπαρχὴν τῷ κυρίῳ ἅγιον ἀπὸ τῆς γῆς, πέντε καὶ εἴκοσι χιλιάδας μῆκος καὶ εὖρος εἴκοσι χιλιάδας· ἅγιον ἔσται ἐν πᾶσι τοῖς ὁρίοις αὐτοῦ κυκλόθεν.

[1] And when ye measure thee land for inheritance, ye shall set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand *reeds*, and in breadth twenty thousand; it shall be holy in all the borders thereof round about.

[2] καὶ ἔσται ἐκ τούτου εἰς ἁγίασμα πεντακόσιοι ἐπὶ πεντακοσίους τετράγωνον κυκλόθεν, καὶ πήχεις πεντήκοντα διάστημα αὐτῷ κυκλόθεν.

[2] And there shall be a sanctuary out of this, five hundred *reeds in length* by five hundred in breadth, a square round about; and *there shall be* a vacant space *beyond* this of fifty cubits round about.

[3] καὶ ἐκ ταύτης τῆς διαμετρήσεως διαμετρήσεις μῆκος πέντε καὶ εἴκοσι χιλιάδας καὶ εὖρος δέκα χιλιάδας, καὶ ἐν αὐτῇ ἔσται τὸ ἁγίασμα, ἅγια τῶν ἁγίων·

[3] And out of this measurement shalt thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies.

[4] ἀπὸ τῆς γῆς ἔσται τοῖς ἱερεῦσιν τοῖς λειτουργοῦσιν ἐν τῷ ἁγίῳ καὶ ἔσται τοῖς ἐγγίζουσι λειτουργεῖν τῷ κυρίῳ, καὶ ἔσται αὐτοῖς τόπος εἰς οἴκους ἀφωρισμένους τῷ ἁγιασμῷ αὐτῶν.

[4] Of the land shall be *a portion* for the priests that minister in the holy place, and it shall be for them that draw nigh to minister to the Lord: and it shall be to them a place for houses set apart for their sacred office;

[5] εἴκοσι καὶ πέντε χιλιάδες μῆκος καὶ εὖρος δέκα χιλιάδες ἔσται τοῖς Λευίταις τοῖς λειτουργοῦσιν τῷ οἴκῳ, αὐτοῖς εἰς κατάσχεσιν, πόλεις τοῦ κατοικεῖν.

[5] the length *shall be* twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they shall have cities to dwell in for a possession.

[6] καὶ τὴν κατάσχεσιν τῆς πόλεως δώσεις πέντε χιλιάδας εὖρος καὶ μῆκος πέντε καὶ εἴκοσι χιλιάδας· ὃν τρόπον ἡ ἀπαρχὴ τῶν ἁγίων παντὶ οἴκῳ Ισραηλ ἔσονται.

[6] And ye shall appoint *for* the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they shall be for all the house of Israel.

[7] καὶ τῷ ἡγουμένῳ ἐκ τούτου καὶ ἀπὸ τούτου εἰς τὰς ἀπαρχὰς τῶν ἁγίων εἰς κατάσχεσιν τῆς πόλεως κατὰ πρόσωπον τῶν ἀπαρχῶν τῶν ἁγίων καὶ κατὰ πρόσωπον τῆς κατασχέσεως τῆς πόλεως τὰ πρὸς θάλασσαν καὶ ἀπὸ τῶν πρὸς θάλασσαν πρὸς ἀνατολάς, καὶ τὸ μῆκος ὡς μία τῶν μερίδων ἀπὸ τῶν ὁρίων τῶν πρὸς θάλασσαν καὶ τὸ μῆκος ἐπὶ τὰ ὅρια τὰ πρὸς ἀνατολὰς τῆς γῆς·

[7] And the prince *shall have a portion* out of this, and out of this *there shall be a portion* for the first-fruits of the sanctuary, *and* for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city westward, and from the western parts eastward: and the length *shall be* equal to one of the parts of the western borders, and the length *shall be* to the eastern borders of the land.

[8] καὶ ἔσται αὐτῷ εἰς κατάσχεσιν ἐν τῷ Ισραηλ, καὶ οὐ καταδυναστεύσουσιν οὐκέτι οἱ ἀφηγούμενοι τοῦ Ισραηλ τὸν λαόν μου, καὶ τὴν γῆν κατακληρονομήσουσιν οἶκος Ισραηλ κατὰ φυλὰς αὐτῶν. –

[8] And he shall have it for a possession in Israel: and the princes of Israel shall no more oppress my people; but the house of Israel shall inherit the land according to their tribes.

[9] τάδε λέγει κύριος θεός Ἱκανούσθω ὑμῖν, οἱ ἀφηγούμενοι τοῦ Ισραηλ· ἀδικίαν καὶ ταλαιπωρίαν ἀφέλεσθε καὶ κρίμα καὶ δικαιοσύνην ποιήσατε, ἐξάρατε καταδυναστείαν ἀπὸ τοῦ λαοῦ μου, λέγει κύριος θεός.

[9] Thus saith the Lord God; Let it suffice you, ye princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from my people, saith the Lord God.

[10] ζυγὸς δίκαιος καὶ μέτρον δίκαιον καὶ χοῖνιξ δικαία ἔστω ὑμῖν.

[10] Ye shall have a just balance, and a just measure, and a just choenix for measure.

[11] τὸ μέτρον καὶ ἡ χοῖνιξ ὁμοίως μία ἔσται τοῦ λαμβάνειν· τὸ δέκατον τοῦ γομορ ἡ χοῖνιξ, καὶ τὸ δέκατον τοῦ γομορ τὸ μέτρον, πρὸς τὸ γομορ ἔσται ἴσον.

[11] And in like manner there shall be one choenix as a measure of capacity; the tenth of the gomor *shall be* the choenix, and the tenth of the gomor shall be in fair proportion to the gomor.

[12] καὶ τὸ στάθμιον εἴκοσι ὀβολοί· οἱ πέντε σίκλοι πέντε, καὶ οἱ δέκα σίκλοι δέκα, καὶ πεντήκοντα σίκλοι ἡ μνᾶ ἔσται ὑμῖν.

[12] And the weights *shall be* twenty oboli, your pound shall be five shekels, fifteen shekels and fifty shekels.

[13] Καὶ αὕτη ἡ ἀπαρχή, ἣν ἀφοριεῖτε· ἕκτον τοῦ μέτρου ἀπὸ τοῦ γομορ τοῦ πυροῦ καὶ τὸ ἕκτον τοῦ οιφι ἀπὸ τοῦ κόρου τῶν κριθῶν.

[13] And these are the first-fruits which ye shall offer; a sixth part of a gomor of wheat, and the sixth part of it *shall consist* of an ephah of a core of barley.

[14] καὶ τὸ πρόσταγμα τοῦ ἐλαίου· κοτύλην ἐλαίου ἀπὸ δέκα κοτυλῶν, ὅτι αἱ δέκα κοτύλαι εἰσὶν γομορ.

[14] And *ye shall give as* the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor.

[15] καὶ πρόβατον ἀπὸ τῶν δέκα προβάτων ἀφαίρεμα ἐκ πασῶν τῶν πατριῶν τοῦ Ισραηλ εἰς θυσίας καὶ εἰς ὁλοκαυτώματα καὶ εἰς σωτηρίου τοῦ ἐξιλάσκεσθαι περὶ ὑμῶν, λέγει κύριος θεός.

[15] And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices, and for whole-burnt-offerings, and for peace-offerings, to make atonement for you, saith the Lord God.

[16] καὶ πᾶς ὁ λαὸς δώσει τὴν ἀπαρχὴν ταύτην τῷ ἀφηγουμένῳ τοῦ Ισραηλ.

[16] And all the people shall give these first-fruits to the prince of Israel.

[17] καὶ διὰ τοῦ ἀφηγουμένου ἔσται τὰ ὁλοκαυτώματα καὶ αἱ θυσίαι καὶ αἱ σπονδαὶ ἔσονται ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς νουμηνίαις καὶ ἐν τοῖς σαββάτοις καὶ ἐν πάσαις ταῖς ἑορταῖς οἴκου Ισραηλ· αὐτὸς ποιήσει τὰ

ὑπὲρ ἁμαρτίας καὶ τὴν θυσίαν καὶ τὰ ὁλοκαυτώματα καὶ τὰ τοῦ σωτηρίου τοῦ ἐξιλάσκεσθαι ὑπὲρ τοῦ οἴκου Ισραηλ.

[17] And through the prince shall be *offered* the whole-burnt-offerings and the meat-offerings, and the drink-offerings in the feasts, and at the new moons, and on the sabbaths; and in all the feasts of the house of Israel: he shall offer the sin-offerings, and the meat-offering, and the whole-burnt-offerings, and the peace-offerings, to make atonement for the house of Israel.

[18] Τάδε λέγει κύριος θεός Ἐν τῷ πρώτῳ μηνὶ μιᾷ τοῦ μηνὸς λήμψεσθε μόσχον ἐκ βοῶν ἄμωμον τοῦ ἐξιλάσασθαι τὸ ἅγιον.

[18] Thus saith the Lord God; In the first month, on the first *day* of the month, ye shall take a calf without blemish out of the herd, to make atonement for the holy place.

[19] καὶ λήμψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος τοῦ ἐξιλασμοῦ καὶ δώσει ἐπὶ τὰς φλιὰς τοῦ οἴκου καὶ ἐπὶ τὰς τέσσαρας γωνίας τοῦ ἱεροῦ καὶ ἐπὶ τὸ θυσιαστήριον καὶ ἐπὶ τὰς φλιὰς τῆς πύλης τῆς αὐλῆς τῆς ἐσωτέρας.

[19] And the priest shall take of the blood of the atonement, and put it on the thresholds of the house, and upon the four corners of the temple, and upon the altar, and upon the thresholds of the gate of the inner court.

[20] καὶ οὕτως ποιήσεις ἐν τῷ ἑβδόμῳ μηνὶ μιᾷ τοῦ μηνὸς λήμψῃ παρ᾽ ἑκάστου ἀπόμοιραν καὶ ἐξιλάσεσθε τὸν οἶκον.

[20] And thus shalt thou do in the seventh month; on the first *day* of the month thou shalt take a rate from each one; and ye shall make atonement for the house.

[21] καὶ ἐν τῷ πρώτῳ μηνὶ τεσσαρεσκαιδεκάτῃ τοῦ μηνὸς ἔσται ὑμῖν τὸ πασχα ἑορτή· ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε.

[21] And in the first *month*, on the fourteenth *day* of the month, ye shall have the feast of the passover; seven days shall ye eat unleavened bread.

[22] καὶ ποιήσει ὁ ἀφηγούμενος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑπὲρ αὐτοῦ καὶ τοῦ οἴκου καὶ ὑπὲρ παντὸς τοῦ λαοῦ τῆς γῆς μόσχον ὑπὲρ ἁμαρτίας.

[22] And the prince shall offer it that day a calf for a sin-offering for himself, and the house, and for all the people of the land.

[23] καὶ τὰς ἑπτὰ ἡμέρας τῆς ἑορτῆς ποιήσει ὁλοκαυτώματα τῷ κυρίῳ, ἑπτὰ μόσχους καὶ ἑπτὰ κριοὺς ἀμώμους καθ᾽ ἡμέραν τὰς ἑπτὰ ἡμέρας καὶ ὑπὲρ ἁμαρτίας ἔριφον αἰγῶν καθ᾽ ἡμέραν.

[23] And for the seven days of the feast he shall offer as whole-burnt-offerings to the Lord seven calves and seven rams without blemish daily for the seven days; and a kid of the goats daily for a sin-offering, and a meat-offering.

[24] καὶ θυσίαν πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῷ ποιήσεις καὶ ἐλαίου τὸ ιν τῷ πέμματι.

[24] And thou shalt prepare a cake for the calf, and cakes for the ram, and a hin of oil for the cake.

[25] καὶ ἐν τῷ ἑβδόμῳ μηνὶ πεντεκαιδεκάτῃ τοῦ μηνὸς ἐν τῇ ἑορτῇ ποιήσεις κατὰ τὰ αὐτὰ ἑπτὰ ἡμέρας, καθὼς τὰ ὑπὲρ τῆς ἁμαρτίας καὶ καθὼς τὰ ὁλοκαυτώματα καὶ καθὼς τὸ μαναα καὶ καθὼς τὸ ἔλαιον.

[25] And in the seventh month, on the fifteenth *day* of the month, thou shalt sacrifice in the feast in the same way seven days, as *they sacrificed* the sin-offerings, and the whole-burnt-offerings, and the freewill-offering, and the oil.

CHAPTER 46

[1] Τάδε λέγει κύριος θεός Πύλη ἡ ἐν τῇ αὐλῇ τῇ ἐσωτέρᾳ ἡ βλέπουσα πρὸς ἀνατολὰς ἔσται κεκλεισμένη ἓξ ἡμέρας τὰς ἐνεργούς, ἐν δὲ τῇ ἡμέρᾳ τῶν σαββάτων ἀνοιχθήσεται καὶ ἐν τῇ ἡμέρᾳ τῆς νουμηνίας ἀνοιχθήσεται.

[1] Thus saith the Lord God; The gate that is in the inner court, that looks eastward, shall be shut the six working days; *but* let it be opened on the sabbath-day, and it shall be opened on the day of the new moon.

[2] καὶ εἰσελεύσεται ὁ ἀφηγούμενος κατὰ τὴν ὁδὸν τοῦ αιλαμ τῆς πύλης τῆς ἔξωθεν καὶ στήσεται ἐπὶ τὰ πρόθυρα τῆς πύλης, καὶ ποιήσουσιν οἱ ἱερεῖς τὰ ὁλοκαυτώματα αὐτοῦ καὶ τὰ τοῦ σωτηρίου αὐτοῦ· καὶ προσκυνήσει ἐπὶ τοῦ προθύρου τῆς πύλης καὶ ἐξελεύσεται, καὶ ἡ πύλη οὐ μὴ κλεισθῇ ἕως ἑσπέρας.

[2] And the prince shall enter by the way of the porch of the inner gate, and shall stand at the entrance of the gate, and the priests shall prepare his whole-burnt-offerings and his peace-offerings, and he shall worship at the entrance of the gate: then shall he come forth; but the gate shall not be shut till evening.

[3] καὶ προσκυνήσει ὁ λαὸς τῆς γῆς κατὰ τὰ πρόθυρα τῆς πύλης ἐκείνης ἐν τοῖς σαββάτοις καὶ ἐν ταῖς νουμηνίαις ἐναντίον κυρίου.

[3] And the people of the land shall worship at the entrance of that gate, both on the sabbaths and at the new moons, before the Lord.

[4] καὶ τὰ ὁλοκαυτώματα προσοίσει ὁ ἀφηγούμενος τῷ κυρίῳ· ἐν τῇ ἡμέρᾳ τῶν σαββάτων ἓξ ἀμνοὺς ἀμώμους καὶ κριὸν ἄμωμον

[4] And the prince shall offer whole-burnt-offerings to the Lord on the sabbath-day, six lambs without blemish, and a ram without blemish;

[5] καὶ μαναα πέμμα τῷ κριῷ καὶ τοῖς ἀμνοῖς θυσίαν δόμα χειρὸς αὐτοῦ καὶ ἐλαίου τὸ ιν τῷ πέμματι·

[5] and a freewill-offering, a meat-offering for the ram, and a meat-offering for the lambs, the gift of his hand, and a hin of oil for the meat-offering.

[6] καὶ ἐν τῇ ἡμέρᾳ τῆς νουμηνίας μόσχον ἄμωμον καὶ ἓξ ἀμνούς, καὶ κριὸς ἄμωμος ἔσται,

[6] And on the day of the new moon a calf without blemish, and six lambs, and there shall be a ram without blemish;

[7] καὶ πέμμα τῷ κριῷ καὶ πέμμα τῷ μόσχῳ ἔσται μαναα, καὶ τοῖς ἀμνοῖς καθὼς ἐὰν ἐκποιῇ ἡ χεὶρ αὐτοῦ, καὶ ἐλαίου τὸ ιν τῷ πέμματι.

[7] and a meat-offering for the ram, and there shall be a meat-offering for the calf as a freewill-offering, and for the lambs, according as his hand can furnish, and *there shall be* a hin of oil for the cake.

[8] καὶ ἐν τῷ εἰσπορεύεσθαι τὸν ἀφηγούμενον κατὰ τὴν ὁδὸν τοῦ αιλαμ τῆς πύλης εἰσελεύσεται καὶ κατὰ τὴν ὁδὸν τῆς πύλης ἐξελεύσεται.

[8] And when the prince goes in, he shall go in by the way of the porch of the gate, and he shall go forth by the way of the gate.

[9] καὶ ὅταν εἰσπορεύηται ὁ λαὸς τῆς γῆς ἐναντίον κυρίου ἐν ταῖς ἑορταῖς, ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν προσκυνεῖν ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον, καὶ ὁ εἰσπορευόμενος κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς νότον ἐξελεύσεται κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν· οὐκ ἀναστρέψει κατὰ τὴν πύλην, ἣν εἰσελήλυθεν, ἀλλ᾽ ἢ κατ᾽ εὐθὺ αὐτῆς ἐξελεύσεται.

[9] And whenever the people of the land shall go in before the Lord at the feasts, he that goes in by the way of the north gate to worship shall go forth by the way of the south gate; and he that goes in by the way of the south gate shall go forth by the way of the north gate: he shall not return by the gate by which he entered, but he shall go forth opposite it.

[10] καὶ ὁ ἀφηγούμενος ἐν μέσῳ αὐτῶν ἐν τῷ εἰσπορεύεσθαι αὐτοὺς εἰσελεύσεται μετ᾽ αὐτῶν καὶ ἐν τῷ ἐκπορεύεσθαι αὐτοὺς ἐξελεύσεται.

[10] And the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth.

[11] καὶ ἐν ταῖς ἑορταῖς καὶ ἐν ταῖς πανηγύρεσιν ἔσται τὸ μαναα πέμμα τῷ μόσχῳ καὶ πέμμα τῷ κριῷ καὶ τοῖς ἀμνοῖς καθὼς ἂν ἐκποιῇ ἡ χεὶρ αὐτοῦ καὶ ἐλαίου τὸ ιν τῷ πέμματι.

[11] And in the feasts and in the general assemblies the freewill oblation shall be a meat-offering for the calf, and a meat-offering for the ram, and

for the lambs, as his hand can furnish, and a hin of oil for the meat-offering.

[12] ἐὰν δὲ ποιήσῃ ὁ ἀφηγούμενος ὁμολογίαν ὁλοκαύτωμα σωτηρίου τῷ κυρίῳ, καὶ ἀνοίξει ἑαυτῷ τὴν πύλην τὴν βλέπουσαν κατ᾽ ἀνατολὰς καὶ ποιήσει τὸ ὁλοκαύτωμα αὐτοῦ καὶ τὰ τοῦ σωτηρίου αὐτοῦ, ὃν τρόπον ποιεῖ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, καὶ ἐξελεύσεται καὶ κλείσει τὰς θύρας μετὰ τὸ ἐξελθεῖν αὐτόν.

[12] And if the prince should prepare *as* a thanksgiving a whole-burnt-peace-offering to the Lord, and should open for himself the gate looking eastward, and offer his whole-burnt-offering, and his peace-offerings, as he does on the sabbath-day; then shall he go out, and shall shut the doors after he has gone out.

[13] καὶ ἀμνὸν ἐνιαύσιον ἄμωμον ποιήσει εἰς ὁλοκαύτωμα καθ᾽ ἡμέραν τῷ κυρίῳ, πρωῒ ποιήσει αὐτόν·

[13] And he shall prepare daily as a whole-burnt-offering to the Lord a lamb of a year old without blemish: in the morning shall he prepare it.

[14] καὶ μαναα ποιήσει ἐπ᾽ αὐτῷ τὸ πρωῒ ἕκτον τοῦ μέτρου καὶ ἐλαίου τὸ τρίτον τοῦ ιν τοῦ ἀναμεῖξαι τὴν σεμίδαλιν μαναα τῷ κυρίῳ, πρόσταγμα διὰ παντός.

[14] And he shall prepare a freewill-offering for it in the morning, the sixth part of a measure *of flour*, and a third part of a hin of oil to mix *therewith* the fine flour, *as* a freewill-offering to the Lord, a perpetual ordinance.

[15] ποιήσετε τὸν ἀμνὸν καὶ τὸ μαναα καὶ τὸ ἔλαιον ποιήσετε τὸ πρωῒ ὁλοκαύτωμα διὰ παντός.

[15] Ye shall prepare the lamb, and the freewill-offering, and the oil in the morning, *for* a perpetual whole-burnt-sacrifice.

[16] Τάδε λέγει κύριος θεός Ἐὰν δῷ ὁ ἀφηγούμενος δόμα ἑνὶ ἐκ τῶν υἱῶν αὐτοῦ ἐκ τῆς κληρονομίας αὐτοῦ, τοῦτο τοῖς υἱοῖς αὐτοῦ ἔσται κατάσχεσις ἐν κληρονομίᾳ.

[16] Thus saith the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession *as* an inheritance.

[17] ἐὰν δὲ δῷ δόμα ἑνὶ τῶν παίδων αὐτοῦ, καὶ ἔσται αὐτῷ ἕως τοῦ ἔτους τῆς ἀφέσεως, καὶ ἀποδώσει τῷ ἀφηγουμένῳ· πλὴν τῆς κληρονομίας τῶν υἱῶν αὐτοῦ, αὐτοῖς ἔσται.

[17] But if he give a gift to one of his servants, then it shall belong to him until the year of release; and *then* he shall restore *it* to the prince: but of the inheritance of his sons *the possession* shall continue to them.

[18] καὶ οὐ μὴ λάβῃ ὁ ἀφηγούμενος ἐκ τῆς κληρονομίας τοῦ λαοῦ καταδυναστεῦσαι αὐτούς· ἐκ τῆς κατασχέσεως αὐτοῦ κατακληρονομήσει τοῖς υἱοῖς αὐτοῦ, ὅπως μὴ διασκορπίζηται ὁ λαός μου ἕκαστος ἐκ τῆς κατασχέσεως αὐτοῦ.

[18] And the prince shall by no means take of the inheritance of the people, to oppress them: he shall give an inheritance to his sons out of his *own* possession: that my people be not scattered, every one from his possession.

[19] Καὶ εἰσήγαγέν με εἰς τὴν εἴσοδον τῆς κατὰ νώτου τῆς πύλης εἰς τὴν ἐξέδραν τῶν ἁγίων τῶν ἱερέων τὴν βλέπουσαν πρὸς βορρᾶν, καὶ ἰδοὺ τόπος ἐκεῖ κεχωρισμένος.

[19] And he brought me into the entrance of the *place* behind the gate, into the chamber of the sanctuary belonging to the priests, that looks toward the north: and, behold, there was a place set apart.

[20] καὶ εἶπεν πρός με Οὗτος ὁ τόπος ἐστίν, οὗ ἑψήσουσιν ἐκεῖ οἱ ἱερεῖς τὰ ὑπὲρ ἀγνοίας καὶ τὰ ὑπὲρ ἁμαρτίας καὶ ἐκεῖ πέψουσι τὸ μαναα τὸ παράπαν τοῦ μὴ ἐκφέρειν εἰς τὴν αὐλὴν τὴν ἐξωτέραν τοῦ ἁγιάζειν τὸν λαόν.

[20] And he said to me, This is the place where the priests shall boil the trespass-offerings and the sin-offerings, and there shall they bake the meat-offering always; so as not to carry *them* out into the outer court, to sanctify the people.

[21] καὶ ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν καὶ περιήγαγέν με ἐπὶ τὰ τέσσαρα μέρη τῆς αὐλῆς, καὶ ἰδοὺ αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς αὐλὴ κατὰ τὸ κλίτος τῆς αὐλῆς·

[21] And he brought me into the outer court, and led me round upon the four sides of the court; and, behold, there was a court on *each of* the sides of the court,

[22] ἐπὶ τὰ τέσσαρα κλίτη τῆς αὐλῆς αὐλὴ μικρά, μῆκος πηχῶν τεσσαράκοντα καὶ εὖρος πηχῶν τριάκοντα, μέτρον ἓν ταῖς τέσσαρσιν.

[22] on *every* side a court, *even* a court for all the four *sides*, and *each* little court belonging to the court was in length forty cubits, and *in* breadth thirty cubits, *there was* one measure to the four.

[23] καὶ ἐξέδραι κύκλῳ ἐν αὐταῖς, κύκλῳ ταῖς τέσσαρσιν, καὶ μαγειρεῖα γεγονότα ὑποκάτω τῶν ἐξεδρῶν κύκλῳ·

[23] And *there were* chambers in them round about, round about the four, and cooking-places formed under the chambers round about.

[24] καὶ εἶπεν πρός με Οὗτοι οἱ οἶκοι τῶν μαγειρείων, οὗ ἐψήσουσιν ἐκεῖ οἱ λειτουργοῦντες τῷ οἴκῳ τὰ θύματα τοῦ λαοῦ.

[24] And he said to me, These are the cooks' houses, where they that serve the house shall boil the sacrifices of the people.

CHAPTER 47

[1] Καὶ εἰσήγαγέν με ἐπὶ τὰ πρόθυρα τοῦ οἴκου, καὶ ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου κατ᾽ ἀνατολάς, ὅτι τὸ πρόσωπον τοῦ οἴκου ἔβλεπεν κατ᾽ ἀνατολάς, καὶ τὸ ὕδωρ κατέβαινεν ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ ἀπὸ νότου ἐπὶ τὸ θυσιαστήριον.

[1] And he brought me to the entrance of the house; and, behold, water issued from under the porch eastward, for the front of the house looked eastward; and the water came down from the right side, from the south to the altar.

[2] καὶ ἐξήγαγέν με κατὰ τὴν ὁδὸν τῆς πύλης τῆς πρὸς βορρᾶν καὶ περιήγαγέν με τὴν ὁδὸν ἔξωθεν πρὸς τὴν πύλην τῆς αὐλῆς τῆς βλεπούσης κατ᾽ ἀνατολάς, καὶ ἰδοὺ τὸ ὕδωρ κατεφέρετο ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ.

[2] And he brought me out by the way of the northern gate, and he led me round by the way outside to the gate of the court that looks eastward; and, behold, water came down from the right side,

[3] καθὼς ἔξοδος ἀνδρὸς ἐξ ἐναντίας, καὶ μέτρον ἐν τῇ χειρὶ αὐτοῦ, καὶ διεμέτρησεν χιλίους ἐν τῷ μέτρῳ, καὶ διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἀφέσεως·

[3] in *the direction* in which a man went forth opposite; and *there was* a measuring line in his hand, and he measured a thousand *cubits* with the measure;

[4] καὶ διεμέτρησεν χιλίους, καὶ διῆλθεν ἐν τῷ ὕδατι ὕδωρ ἕως τῶν μηρῶν· καὶ διεμέτρησεν χιλίους, καὶ διῆλθεν ὕδωρ ἕως ὀσφύος·

[4] and he passed through the water; *it was* water of a fountain: and *again* he measured a thousand, and passed through the water; and the water was up to the thighs: and *again* he measured a thousand; and he passed through water up to the loins.

[5] καὶ διεμέτρησεν χιλίους, καὶ οὐκ ἠδύνατο διελθεῖν, ὅτι ἐξύβριζεν τὸ ὕδωρ ὡς ῥοῖζος χειμάρρου, ὃν οὐ διαβήσονται.

[5] and *again* he measured a thousand; and he could not pass through: for *the water* rose as of a torrent which *men* cannot pass over.

[6] καὶ εἶπεν πρός με Εἰ ἑώρακας, υἱὲ ἀνθρώπου; καὶ ἤγαγέν με ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ.

[6] And he said to me, Hast thou seen *this*, son of man? Then he brought me, and led me back to the brink of the river

[7] ἐν τῇ ἐπιστροφῇ μου καὶ ἰδοὺ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἔνθεν καὶ ἔνθεν.

[7] as I returned; and, behold, on the brink of the river *there were* very many trees on this side and on that side.

[8] καὶ εἶπεν πρός με Τὸ ὕδωρ τοῦτο τὸ ἐκπορευόμενον εἰς τὴν Γαλιλαίαν τὴν πρὸς ἀνατολὰς καὶ κατέβαινεν ἐπὶ τὴν Ἀραβίαν καὶ ἤρχετο ἕως ἐπὶ τὴν θάλασσαν ἐπὶ τὸ ὕδωρ τῆς διεκβολῆς, καὶ ὑγιάσει τὰ ὕδατα.

[8] And he said to me, This is the water that goes forth to Galilee that lies eastward, and it is gone down to Arabia, and has reached as far as to the sea to the outlet of the water: and it shall heal the waters.

[9] καὶ ἔσται πᾶσα ψυχὴ τῶν ζῴων τῶν ἐκζεόντων ἐπὶ πάντα, ἐφ’ ἃ ἂν ἐπέλθῃ ἐκεῖ ὁ ποταμός, ζήσεται, καὶ ἔσται ἐκεῖ ἰχθὺς πολὺς σφόδρα, ὅτι ἥκει ἐκεῖ τὸ ὕδωρ τοῦτο, καὶ ὑγιάσει καὶ ζήσεται· πᾶν, ἐφ’ ὃ ἂν ἐπέλθῃ ὁ ποταμὸς ἐκεῖ, ζήσεται.

[9] And it shall come to pass, *that* every animal of living *and* moving creatures, all on which the river shall come, shall live: and there shall be there very many fish; for this water shall go thither, and it shall heal *them*, and they shall live: everything on which the river shall come shall live.

[10] καὶ στήσονται ἐκεῖ ἁλεεῖς ἀπὸ Αινγαδιν ἕως Αιναγαλιμ· ψυγμὸς σαγηνῶν ἔσται, καθ’ αὐτὴν ἔσται, καὶ οἱ ἰχθύες αὐτῆς ὡς οἱ ἰχθύες τῆς θαλάσσης τῆς μεγάλης πλῆθος πολὺ σφόδρα.

[10] And fishers shall stand there from Ingadin to Enagallim; it shall be a place to spread out nets upon; it shall be distinct; and the fishes thereof *shall be* as the fishes of the great sea, a very great multitude.

[11] καὶ ἐν τῇ διεκβολῇ αὐτοῦ καὶ ἐν τῇ ἐπιστροφῇ αὐτοῦ καὶ ἐν τῇ ὑπεράρσει αὐτοῦ οὐ μὴ ὑγιάσωσιν· εἰς ἅλας δέδονται.

[11] But at the outlet of the water, and the turn of it, and where it overflows *its banks*, they shall not heal at all; they are given to salt.

[12] καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται ἐπὶ τοῦ χείλους αὐτοῦ ἔνθεν καὶ ἔνθεν πᾶν ξύλον βρώσιμον, οὐ μὴ παλαιωθῇ ἐπ᾽ αὐτοῦ, οὐδὲ μὴ ἐκλίπῃ ὁ καρπὸς αὐτοῦ· τῆς καινότητος αὐτοῦ πρωτοβολήσει, διότι τὰ ὕδατα αὐτῶν ἐκ τῶν ἁγίων ταῦτα ἐκπορεύεται, καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρῶσιν καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν.

[12] And every fruit tree shall grow by the river, *even* on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the first-fruit of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.

[13] Τάδε λέγει κύριος θεός Ταῦτα τὰ ὅρια κατακληρονομήσετε τῆς γῆς, ταῖς δώδεκα φυλαῖς τῶν υἱῶν Ισραηλ πρόσθεσις σχοινίσματος.

[13] Thus saith the Lord God; Ye shall inherit these borders of the land; *they are* given by lot to the twelve tribes of the children of Israel.

[14] καὶ κατακληρονομήσετε αὐτὴν ἕκαστος καθὼς ὁ ἀδελφὸς αὐτοῦ, εἰς ἣν ἦρα τὴν χεῖρά μου τοῦ δοῦναι αὐτὴν τοῖς πατράσιν αὐτῶν, καὶ πεσεῖται ἡ γῆ αὕτη ὑμῖν ἐν κληρονομίᾳ.

[14] And ye shall inherit it, each according to his brother’s portion, *even the land* concerning which I lifted up my hand to give *it* to your fathers: and this land shall fall to you by lot.

[15] καὶ ταῦτα τὰ ὅρια τῆς γῆς πρὸς βορρᾶν· ἀπὸ τῆς θαλάσσης τῆς μεγάλης τῆς καταβαινούσης καὶ περισχιζούσης τῆς εἰσόδου Ημαθ Σεδδαδα,

[15] And these are the borders of the land that lies northward, from the great sea that comes down, and divides the entrance of Emaseldam;

[16] Βηρωθα, Σεβραιμ, Ηλιαμ, ἀνὰ μέσον ὁρίων Δαμασκοῦ καὶ ἀνὰ μέσον ὁρίων Ημαθ, αὐλὴ τοῦ Σαυναν, αἵ εἰσιν ἐπάνω τῶν ὁρίων Αυρανίτιδος.

[16] Maabthera, Ebrameliam, between the coasts of Damascus and the coasts of Emathi, the habitation of Saunan, which *places* are above the coasts of Auranitis.

[17] ταῦτα τὰ ὅρια ἀπὸ τῆς θαλάσσης ἀπὸ τῆς αὐλῆς τοῦ Αιναν, ὅρια Δαμασκοῦ καὶ τὰ πρὸς βορρᾶν.

[17] These are the borders from the sea, from the habitations of Ænan, the coasts of Damascus, and the northern *coasts*.

[18] καὶ τὰ πρὸς ἀνατολὰς ἀνὰ μέσον τῆς Αυρανίτιδος καὶ ἀνὰ μέσον Δαμασκοῦ καὶ ἀνὰ μέσον τῆς Γαλααδίτιδος καὶ ἀνὰ μέσον τῆς γῆς τοῦ Ισραηλ, ὁ Ιορδάνης διορίζει ἐπὶ τὴν θάλασσαν τὴν πρὸς ἀνατολὰς Φοινικῶνος· ταῦτα τὰ πρὸς ἀνατολάς.

[18] And the eastern coasts between Loranitis, and Damascus, and the land of Galaad, and the land of Israel, the Jordan divides to the sea that is east of the city of palm-trees. These are the eastern *coasts*.

[19] καὶ τὰ πρὸς νότον καὶ λίβα ἀπὸ Θαιμαν καὶ Φοινικῶνος ἕως ὕδατος Μαριμωθ Καδης παρεκτεῖνον ἐπὶ τὴν θάλασσαν τὴν μεγάλην· τοῦτο τὸ μέρος νότος καὶ λίψ.

[19] And the southern and south-western *coasts are* from Thaeman and the city of palm-trees, to the water of Marimoth Cadem, reaching forth to the great sea. This part is the south and south-west.

[20] τοῦτο τὸ μέρος τῆς θαλάσσης τῆς μεγάλης· ὁρίζει ἕως κατέναντι τῆς εἰσόδου Ημαθ ἕως εἰσόδου αὐτοῦ· ταῦτά ἐστιν τὰ πρὸς θάλασσαν Ημαθ.

[20] This part of the great sea forms a border, till *one comes* opposite the entrance of Emath, *even* as far as the entrance thereof. These are the parts west of Emath.

[21] καὶ διαμερίσετε τὴν γῆν ταύτην αὐτοῖς, ταῖς φυλαῖς τοῦ Ισραηλ.

[21] So ye shall divide this land to them, *even* to the tribes of Israel.

[22] βαλεῖτε αὐτὴν ἐν κλήρῳ ὑμῖν καὶ τοῖς προσηλύτοις τοῖς παροικοῦσιν ἐν μέσῳ ὑμῶν, οἵτινες ἐγέννησαν υἱοὺς ἐν μέσῳ ὑμῶν· καὶ ἔσονται ὑμῖν ὡς αὐτόχθονες ἐν τοῖς υἱοῖς τοῦ Ισραηλ, μεθ’ ὑμῶν φάγονται ἐν κληρονομίᾳ ἐν μέσῳ τῶν φυλῶν τοῦ Ισραηλ·

[22] Ye shall cast the lot upon it, for yourselves and the strangers that sojourn in the midst of you, who have begotten children in the midst of you: and they shall be to you as natives among the children of Israel; they shall eat with you in *their* inheritance in the midst of the tribes of Israel.

[23] καὶ ἔσονται ἐν φυλῇ προσηλύτων ἐν τοῖς προσηλύτοις τοῖς μετ’ αὐτῶν, ἐκεῖ δώσετε κληρονομίαν αὐτοῖς, λέγει κύριος θεός.

[23] And they shall be in the tribe of proselytes among the proselytes that are with them: there shall ye give them an inheritance, saith the Lord God.

CHAPTER 48

[1] Καὶ ταῦτα τὰ ὀνόματα τῶν φυλῶν· ἀπὸ τῆς ἀρχῆς τῆς πρὸς βορρᾶν κατὰ τὸ μέρος τῆς καταβάσεως τοῦ περισχίζοντος ἐπὶ τὴν εἴσοδον τῆς Ημαθ αὐλῆς τοῦ Αιναν, ὅριον Δαμασκοῦ πρὸς βορρᾶν κατὰ μέρος Ημαθ αὐλῆς, καὶ ἔσται αὐτοῖς τὰ πρὸς ἀνατολὰς ἕως πρὸς θάλασσαν Δαν, μία.

[1] And these are the names of the tribes from the northern corner, on the side of the decent that draws a line to the entrance of Emath the palace of Ælam, the border of Damascus northward on the side of Emath the palace; and they shall have the eastern parts as far as the sea, for Dan, one *portion*.

[2] καὶ ἀπὸ τῶν ὁρίων τοῦ Δαν τὰ πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ασηρ, μία.

[2] And from the borders of Dan eastward as far as the west sea-coast, for Asser, one.

[3] καὶ ἀπὸ τῶν ὁρίων Ασηρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Νεφθαλιμ, μία.

[3] And from the borders of Asser, from the eastern parts as far as the west coasts, for Nephthalim, one.

[4] καὶ ἀπὸ τῶν ὁρίων Νεφθαλι ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Μανασση, μία.

[4] And from the borders of Nephthalim, from the east as far as the west coasts, for Manasse, one.

[5] καὶ ἀπὸ τῶν ὁρίων Μανασση ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Εφραιμ, μία.

[5] And from the borders of Manasse, from the eastern parts as far as the west coasts, for Ephraim, one.

[6] καὶ ἀπὸ τῶν ὁρίων Εφραιμ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ρουβην, μία.

[6] And from the borders of Ephraim, from the eastern parts to the west coasts, for Ruben, one.

[7] καὶ ἀπὸ τῶν ὁρίων Ρουβην ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ιουδα, μία.

[7] And from the borders of Ruben, from the eastern parts as far as the west coasts, for Juda, one.

[8] Καὶ ἀπὸ τῶν ὁρίων Ιουδα ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν ἔσται ἡ ἀπαρχὴ τοῦ ἀφορισμοῦ, πέντε καὶ εἴκοσι χιλιάδες εὖρος καὶ μῆκος καθὼς μία τῶν μερίδων ἀπὸ τῶν πρὸς ἀνατολὰς καὶ ἕως τῶν πρὸς θάλασσαν, καὶ ἔσται τὸ ἅγιον ἐν μέσῳ αὐτῶν·

[8] And from the borders of Juda, from the eastern parts shall be the offering of first-fruits, in the breadth twenty-five thousand *reeds*, and in length as one of the portions *measured* from the east even to the western parts: and the sanctuary shall be in the midst of them.

[9] ἀπαρχή, ἣν ἀφοριοῦσι τῷ κυρίῳ, μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος εἴκοσι καὶ πέντε χιλιάδες.

[9] *As for* the first-fruits which they shall offer to the Lord, *it shall be* in length twenty-five thousand, and in breadth twenty-five thousand.

[10] τούτων ἔσται ἡ ἀπαρχὴ τῶν ἁγίων· τοῖς ἱερεῦσιν, πρὸς βορρᾶν πέντε καὶ εἴκοσι χιλιάδες καὶ πρὸς θάλασσαν πλάτος δέκα χιλιάδες καὶ πρὸς ἀνατολὰς πλάτος δέκα χιλιάδες καὶ πρὸς νότον μῆκος εἴκοσι καὶ πέντε χιλιάδες, καὶ τὸ ὄρος τῶν ἁγίων ἔσται ἐν μέσῳ αὐτοῦ·

[10] Out of this shall be the first-fruits of the holy things to the priests, northward, five and twenty-thousand, and towards the west, ten thousand, and southward, five and twenty thousand: and the mountain of the sanctuary, shall be in the midst of it,

[11] τοῖς ἱερεῦσι τοῖς ἡγιασμένοις υἱοῖς Σαδδουκ τοῖς φυλάσσουσι τὰς φυλακὰς τοῦ οἴκου, οἵτινες οὐκ ἐπλανήθησαν ἐν τῇ πλανήσει υἱῶν Ισραηλ ὃν τρόπον ἐπλανήθησαν οἱ Λευῖται,

[11] for the priests, for the consecrated sons of Sadduc, who keep the charges of the house, who erred not in the error of the children of Israel, as the Levites erred.

[12] καὶ ἔσται αὐτοῖς ἡ ἀπαρχὴ δεδομένη ἐκ τῶν ἀπαρχῶν τῆς γῆς, ἅγιον ἁγίων ἀπὸ τῶν ὁρίων τῶν Λευιτῶν.

[12] And the first-fruits shall be given to them out of the first-fruits of the land, *even* a most holy portion from the borders of the Levites.

[13] τοῖς δὲ Λευίταις τὰ ἐχόμενα τῶν ὁρίων τῶν ἱερέων, μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος δέκα χιλιάδες. πᾶν τὸ μῆκος πέντε καὶ εἴκοσι χιλιάδες καὶ εὖρος εἴκοσι χιλιάδες.

[13] And the Levites *shall have* the *part*, next to the borders of the priests, in length twenty-five thousand, and in breadth ten thousand: the whole length *shall be* five and twenty thousand, and the breadth twenty thousand.

[14] οὐ πραθήσεται ἐξ αὐτοῦ οὐδὲ καταμετρηθήσεται, οὐδὲ ἀφαιρεθήσεται τὰ πρωτογενήματα τῆς γῆς, ὅτι ἅγιόν ἐστιν τῷ κυρίῳ.

[14] No *part* of it shall be sold, nor measured *as for sale*, neither shall the first-fruits of the land be taken away: for they are holy to the Lord.

[15] τὰς δὲ πέντε χιλιάδας τὰς περισσὰς ἐπὶ τῷ πλάτει ἐπὶ ταῖς πέντε καὶ εἴκοσι χιλιάσιν, προτείχισμα ἔσται τῇ πόλει εἰς τὴν κατοικίαν καὶ εἰς διάστημα αὐτοῦ, καὶ ἔσται ἡ πόλις ἐν μέσῳ αὐτοῦ.

[15] But *concerning* the five thousand that remain in the breadth in the five and twenty thousand, they shall be a suburb to the city for dwelling, and for a space before it: and the city shall be in the midst thereof.

[16] καὶ ταῦτα τὰ μέτρα αὐτῆς· ἀπὸ τῶν πρὸς βορρᾶν πεντακόσιοι καὶ τετρακισχίλιοι καὶ ἀπὸ τῶν πρὸς νότον πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς ἀνατολὰς πεντακόσιοι καὶ τέσσαρες χιλιάδες καὶ ἀπὸ τῶν πρὸς θάλασσαν τετρακισχιλίους πεντακοσίους·

[16] And these *shall be* its dimensions; from the northern side four thousand and five hundred, and from the southern side four thousand and five hundred, and from the eastern side four thousand and five hundred, and from the western side *they shall measure* four thousand five hundred.

[17] καὶ ἔσται διάστημα τῇ πόλει πρὸς βορρᾶν διακόσιοι πεντήκοντα καὶ πρὸς νότον διακόσιοι καὶ πεντήκοντα καὶ πρὸς ἀνατολὰς διακόσιοι πεντήκοντα καὶ πρὸς θάλασσαν διακόσιοι πεντήκοντα.

[17] And there shall be a space to the city northward two hundred and fifty, and southward two hundred and fifty, and eastward two hundred and fifty, and westward two hundred and fifty.

[18] καὶ τὸ περισσὸν τοῦ μήκους τὸ ἐχόμενον τῶν ἀπαρχῶν τῶν ἁγίων δέκα χιλιάδες πρὸς ἀνατολὰς καὶ δέκα χιλιάδες πρὸς θάλασσαν, καὶ ἔσονται αἱ ἀπαρχαὶ τοῦ ἁγίου, καὶ ἔσται τὰ γενήματα αὐτῆς εἰς ἄρτους τοῖς ἐργαζομένοις τὴν πόλιν·

[18] And the remainder of the length that is next to the first-fruits of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and they shall be the first-fruits of the sanctuary; and the fruits thereof shall be for bread to them that labour for the city.

[19] οἱ δὲ ἐργαζόμενοι τὴν πόλιν ἐργῶνται αὐτὴν ἐκ πασῶν τῶν φυλῶν τοῦ Ισραηλ.

[19] And they that labour for the city shall labour for it out of all the tribes of Israel.

[20] πᾶσα ἡ ἀπαρχὴ πέντε καὶ εἴκοσι χιλιάδες ἐπὶ πέντε καὶ εἴκοσι χιλιάδας· τετράγωνον ἀφοριεῖτε αὐτοῦ τὴν ἀπαρχὴν τοῦ ἁγίου ἀπὸ τῆς κατασχέσεως τῆς πόλεως.

[20] The whole offering *shall be* a square of twenty-five thousand by twenty-five thousand: ye shall separate *again part* of it, the first-fruits of the sanctuary, from the possession of the city.

[21] τὸ δὲ περισσὸν τῷ ἀφηγουμένῳ ἐκ τούτου καὶ ἐκ τούτου ἀπὸ τῶν ἀπαρχῶν τοῦ ἁγίου καὶ εἰς τὴν κατάσχεσιν τῆς πόλεως ἐπὶ πέντε καὶ εἴκοσι χιλιάδας μῆκος ἕως τῶν ὁρίων τῶν πρὸς ἀνατολὰς καὶ πρὸς θάλασσαν ἐπὶ πέντε καὶ εἴκοσι χιλιάδας ἕως τῶν ὁρίων τῶν πρὸς θάλασσαν ἐχόμενα τῶν μερίδων τοῦ ἀφηγουμένου· καὶ ἔσται ἡ ἀπαρχὴ τῶν ἁγίων καὶ τὸ ἁγίασμα τοῦ οἴκου ἐν μέσῳ αὐτῆς.

[21] And the prince *shall have* the remainder on this side and on that side from the first-fruits of the sanctuary, and *there shall be* a possession of the city, for five and twenty thousand cubits in length, to the eastern and western borders, for five and twenty thousand to the western borders, next to the portions of the prince; and the first-fruits of the holy things and the sanctuary of the house *shall be* in the midst of it.

[22] καὶ ἀπὸ τῆς κατασχέσεως τῶν Λευιτῶν καὶ ἀπὸ τῆς κατασχέσεως τῆς πόλεως ἐν μέσῳ τῶν ἀφηγουμένων ἔσται· ἀνὰ μέσον τῶν ὁρίων Ιουδα καὶ ἀνὰ μέσον τῶν ὁρίων Βενιαμιν τῶν ἀφηγουμένων ἔσται.

[22] And there shall be *a portion taken* from the Levites, from the possession of the city in the midst of the princes between the borders of Juda and the borders of Benjamin, and it shall be *the portion* of the princes.

[23] Καὶ τὸ περισσὸν τῶν φυλῶν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Βενιαμιν, μία.

[23] And *as for* the rest of the tribes, from the eastern parts as far as the western, Benjamin *shall have* one *portion*.

[24] καὶ ἀπὸ τῶν ὁρίων τῶν Βενιαμιν ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Συμεων, μία.

[24] And from the borders of Benjamin, from the eastern parts to the western, Symeon, one.

[25] καὶ ἀπὸ τῶν ὁρίων τῶν Συμεων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ισσαχαρ, μία.

[25] And from the borders of Symeon, from the eastern parts to the western, Issachar, one.

[26] καὶ ἀπὸ τῶν ὁρίων τῶν Ισσαχαρ ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Ζαβουλων, μία.

[26] And from the borders of Issachar, from the eastern parts to the western, Zabulon, one.

[27] καὶ ἀπὸ τῶν ὁρίων τῶν Ζαβουλων ἀπὸ τῶν πρὸς ἀνατολὰς ἕως τῶν πρὸς θάλασσαν Γαδ, μία.

[27] And from the borders of Zabulon, from the east to the western parts, Gad, one.

[28] καὶ ἀπὸ τῶν ὁρίων τῶν Γαδ ἕως τῶν πρὸς λίβα καὶ ἔσται τὰ ὅρια αὐτοῦ ἀπὸ Θαιμαν καὶ ὕδατος Μαριμωθ Καδης κληρονομίας ἕως τῆς θαλάσσης τῆς μεγάλης.

[28] And from the borders of Gad, from the eastern parts to the south-western parts; his coasts shall even be from Thaeman, and the water of Barimoth Cades, for an inheritance, unto the great sea.

[29] αὕτη ἡ γῆ, ἣν βαλεῖτε ἐν κλήρῳ ταῖς φυλαῖς Ισραηλ, καὶ οὗτοι οἱ διαμερισμοὶ αὐτῶν, λέγει κύριος θεός.

[29] This is the land, which ye shall divide by lot to the tribes of Israel, and these are their portions, saith the Lord God.

[30] Καὶ αὗται αἱ διεκβολαὶ τῆς πόλεως αἱ πρὸς βορρᾶν, τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ.

[30] And these are the goings out of the city northward, four thousand and five hundred by measure.

[31] καὶ αἱ πύλαι τῆς πόλεως ἐπ᾽ ὀνόμασιν φυλῶν τοῦ Ισραηλ· πύλαι τρεῖς πρὸς βορρᾶν, πύλη Ρουβην μία καὶ πύλη Ιουδα μία καὶ πύλη Λευι μία.

[31] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; the gate of Ruben, one, and the gate of Juda, one, and the gate of Levi, one.

[32] καὶ τὰ πρὸς ἀνατολὰς τετρακισχίλιοι καὶ πεντακόσιοι· καὶ πύλαι τρεῖς, πύλη Ιωσηφ μία καὶ πύλη Βενιαμιν μία καὶ πύλη Δαν μία.

[32] And eastward four thousand and five hundred: and three gates; the gate of Joseph, one, and the gate of Benjamin, one, and the gate of Dan, one.

[33] καὶ τὰ πρὸς νότον τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ· καὶ πύλαι τρεῖς, πύλη Συμεων μία καὶ πύλη Ισσαχαρ μία καὶ πύλη Ζαβουλων μία.

[33] And southward, four thousand and five hundred by measure: and three gates; the gave of Symeon, one, and the gate of Issachar, one, and the gate of Zabulon, one.

[34] καὶ τὰ πρὸς θάλασσαν τετρακισχίλιοι καὶ πεντακόσιοι μέτρῳ· καὶ πύλαι τρεῖς, πύλη Γαδ μία καὶ πύλη Ασηρ μία καὶ πύλη Νεφθαλιμ μία.

[34] And westward, four thousand and five hundred by measure: *and* three gates; the gate of Gad, one, and the gate of Asser, one, and the gate of Nephthalim, one.

[35] κύκλωμα δέκα καὶ ὀκτὼ χιλιάδες. καὶ τὸ ὄνομα τῆς πόλεως, ἀφ᾽ ἧς ἂν ἡμέρας γένηται, ἔσται τὸ ὄνομα αὐτῆς.

[35] The circumference, eighteen thousand *measures*: and the name of the city, from the day that it shall be finished, shall be the name thereof.

Daniel

CHAPTER 1

[1] Ἐν ἔτει τρίτῳ τῆς βασιλείας Ιωακιμ βασιλέως Ιουδα ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ιερουσαλημ καὶ ἐπολιόρκει αὐτήν.

[1] In the third year of the reign of Joakim king of Juda, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it.

[2] καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ιωακιμ βασιλέα Ιουδα καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σενναар οἶκον τοῦ θεοῦ αὐτοῦ· καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ.

[2] And the Lord gave into his hand Joakim king of Juda, and part of the vessels of the house of God: and he brought them into the land of Sennaar to the house of his god; and he brought the vessels into the treasure-house of his god.

[3] καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεζ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ισραηλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν

[3] And the king told Asphanez his chief eunuch, to bring in *some* of the captive children of Israel, and of the seed of the kingdom, and of the princes;

[4] νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοουμένους φρόνησιν καὶ οἷς ἐστιν ἰσχὺς ἐν αὐτοῖς ἑστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.

[4] young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and *the king gave commandment* to teach them the learning and language of the Chaldeans.

[5] καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ’ ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα στῆναι ἐνώπιον τοῦ βασιλέως.

[5] And the king appointed them a daily portion from the king's table, and from the wine which he drank; and *gave orders* to nourish them three years, and *that* afterwards they should stand before the king.

[6] καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ιουδα Δανιηλ καὶ Ανανιας καὶ Μισαηλ καὶ Αζαριας.

[6] Now these were among them of the children of Juda, Daniel, and Ananias, and Azarias, and Misael.

[7] καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνοῦχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανια Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρια Αβδεναγω.

[7] And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago.

[8] καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῇ.

[8] And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: and he intreated the chief of the eunuchs that he might not defile himself.

[9] καὶ ἔδωκεν ὁ θεὸς τὸν Δανιηλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνούχου.

[9] Now God *had* brought Daniel into favour and compassion with the chief of the eunuchs.

[10] καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ Δανιηλ Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσητε τὴν κεφαλήν μου τῷ βασιλεῖ.

[10] And the chief of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; also shall ye endanger my head to the king.

[11] καὶ εἶπεν Δανιηλ πρὸς Αμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ Δανιηλ, Ανανιαν, Μισαηλ, Αζαριαν

[11] And Daniel said to Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael, *and* Azarias.

[12] Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πιόμεθα·

[12] Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water:

[13] καὶ ὀφθήτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποίησον μετὰ τῶν παίδων σου.

[13] And let our countenances be seen by thee, and the countenances of the children that eat *at* the king's table; and deal with thy servants according as thou shalt see.

[14] καὶ εἰσήκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα.

[14] And he hearkened to them, and proved them ten days.

[15] καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὡράθησαν αἱ ἰδέαι αὐτῶν ἀγαθαὶ καὶ ἰσχυραὶ ταῖς σαρξὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθίοντα τὴν τράπεζαν τοῦ βασιλέως.

[15] And at the end of the ten days their countenances appeared fairer and stouter in flesh, than the children that fed at the king's table.

[16] καὶ ἐγένετο Αμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα.

[16] So Amelsad took away their supper and the wine of their drink, and gave them pulse.

[17] καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ· καὶ Δανιηλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις.

[17] And *as for* these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams.

[18] καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνοῦχος ἐναντίον

Ναβουχοδονοσορ.

[18] And at the end of the days, *after* which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor.

[19] καὶ ἐλάλησεν μετ᾽ αὐτῶν ὁ βασιλεύς, καὶ οὐχ εὑρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ καὶ Ανανια καὶ Μισαηλ καὶ Αζαρια· καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.

[19] And the king spoke with them; and there were not found out of them all any like Daniel, and Ananias and Misael, and Azarias: and they stood before the king.

[20] καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ᾽ αὐτῶν ὁ βασιλεύς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαοιδοὺς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ.

[20] And in every matter of wisdom and knowledge wherein the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom.

[21] καὶ ἐγένετο Δανιηλ ἕως ἔτους ἑνὸς Κύρου τοῦ βασιλέως.

[21] And Daniel continued till the first year of king Cyrus.

CHAPTER 2

[1] Ἐν τῷ ἔτει τῷ δευτέρῳ τῆς βασιλείας Ναβουχοδονοσορ ἠνυπνιάσθη Ναβουχοδονοσορ ἐνύπνιον, καὶ ἐξέστη τὸ πνεῦμα αὐτοῦ, καὶ ὁ ὕπνος αὐτοῦ ἐγένετο ἀπ᾽ αὐτοῦ.

[1] In the second year of *his* reign Nabuchodonosor dreamed a dream, and his spirit was amazed, and his sleep departed from him.

[2] καὶ εἶπεν ὁ βασιλεὺς καλέσαι τοὺς ἐπαοιδοὺς καὶ τοὺς μάγους καὶ τοὺς φαρμακοὺς καὶ τοὺς Χαλδαίους τοῦ ἀναγγεῖλαι τῷ βασιλεῖ τὰ ἐνύπνια αὐτοῦ, καὶ ἦλθαν καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως.

[2] And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king.

[3] καὶ εἶπεν αὐτοῖς ὁ βασιλεύς Ἠνυπνιάσθην, καὶ ἐξέστη τὸ πνεῦμά μου τοῦ γνῶναι τὸ ἐνύπνιον.

[3] And the king said to them, I have dreamed, and my spirit was troubled to know the dream.

[4] καὶ ἐλάλησαν οἱ Χαλδαῖοι τῷ βασιλεῖ Συριστί Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· σὺ εἰπὸν τὸ ἐνύπνιον τοῖς παισίν σου, καὶ τὴν σύγκρισιν ἀναγγελοῦμεν.

[4] And the Chaldeans spoke to the king in the Syrian language, *saying*, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation.

[5] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τοῖς Χαλδαίοις Ὁ λόγος ἀπ᾽ ἐμοῦ ἀπέστη· ἐὰν μὴ γνωρίσητέ μοι τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ, εἰς ἀπώλειαν ἔσεσθε, καὶ οἱ οἶκοι ὑμῶν διαρπαγήσονται·

[5] The king answered the Chaldeans, The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled.

[6] ἐὰν δὲ τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ γνωρίσητέ μοι, δόματα καὶ δωρεὰς καὶ τιμὴν πολλὴν λήμψεσθε παρ᾽ ἐμοῦ· πλὴν τὸ ἐνύπνιον καὶ τὴν σύγκρισιν αὐτοῦ ἀπαγγείλατέ μοι.

[6] But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much honour: only tell me the dream, and the interpretation thereof.

[7] ἀπεκρίθησαν δεύτερον καὶ εἶπαν Ὁ βασιλεὺς εἰπάτω τὸ ἐνύπνιον τοῖς παισὶν αὐτοῦ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελοῦμεν.

[7] They answered the second time, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

[8] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Ἐπ᾽ ἀληθείας οἶδα ἐγὼ ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, καθότι εἴδετε ὅτι ἀπέστη ἀπ᾽ ἐμοῦ τὸ ῥῆμα·

[8] And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing has gone from me.

[9] ἐὰν οὖν τὸ ἐνύπνιον μὴ ἀναγγείλητέ μοι, οἶδα ὅτι ῥῆμα ψευδὲς καὶ διεφθαρμένον συνέθεσθε εἰπεῖν ἐνώπιόν μου, ἕως οὗ ὁ καιρὸς παρέλθῃ· τὸ ἐνύπνιόν μου εἴπατέ μοι, καὶ γνώσομαι ὅτι τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖτέ μοι.

[9] If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof.

[10] ἀπεκρίθησαν οἱ Χαλδαῖοι ἐνώπιον τοῦ βασιλέως καὶ λέγουσιν Οὐκ ἔστιν ἄνθρωπος ἐπὶ τῆς ξηρᾶς, ὅστις τὸ ῥῆμα τοῦ βασιλέως δυνήσεται γνωρίσαι, καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων ῥῆμα τοιοῦτο οὐκ ἐπερωτᾷ ἐπαοιδόν, μάγον καὶ Χαλδαῖον·

[10] The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king’s matter: forasmuch as no great king or ruler asks such a question of an enchanter, magician, or Chaldean.

[11] ὅτι ὁ λόγος, ὃν ὁ βασιλεὺς ἐπερωτᾷ, βαρύς, καὶ ἕτερος οὐκ ἔστιν, ὃς ἀναγγελεῖ αὐτὸν ἐνώπιον τοῦ βασιλέως, ἀλλ᾽ ἢ θεοί, ὧν οὐκ ἔστιν ἡ κατοικία μετὰ πάσης σαρκός.

[11] For the question which the king asks is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

[12] τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ πολλῇ εἶπεν ἀπολέσαι πάντας τοὺς σοφοὺς Βαβυλῶνος·

[12] Then the king in rage and anger commanded to destroy all the wise men of Babylon.

[13] καὶ τὸ δόγμα ἐξῆλθεν, καὶ οἱ σοφοὶ ἀπεκτέννοντο, καὶ ἐζήτησαν Δανιηλ καὶ τοὺς φίλους αὐτοῦ ἀνελεῖν.

[13] So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay *them*.

[14] τότε Δανιηλ ἀπεκρίθη βουλὴν καὶ γνώμην τῷ Αριωχ τῷ ἀρχιμαγείρῳ τοῦ βασιλέως, ὃς ἐξῆλθεν ἀναιρεῖν τοὺς σοφοὺς Βαβυλῶνος

[14] Then Daniel answered *with* counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of Babylon; *saying*,

[15] Ἄρχων τοῦ βασιλέως, περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδὴς ἐκ προσώπου τοῦ βασιλέως; ἐγνώρισεν δὲ τὸ ῥῆμα Αριωχ τῷ Δανιηλ.

[15] Chief magistrate of the king, wherefore has the preemptory command proceeded from the king? So Arioch made known the matter to Daniel.

[16] καὶ Δανιηλ εἰσῆλθεν καὶ ἠξίωσεν τὸν βασιλέα ὅπως χρόνον δῷ αὐτῷ, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγείλῃ τῷ βασιλεῖ.

[16] And Daniel intreated the king to give him time, and that he might *thus* declare to the king the interpretation of it.

[17] καὶ εἰσῆλθεν Δανιηλ εἰς τὸν οἶκον αὐτοῦ καὶ τῷ Ανανια καὶ τῷ Μισαηλ καὶ τῷ Αζαρια τοῖς φίλοις αὐτοῦ τὸ ῥῆμα ἐγνώρισεν·

[17] So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends.

[18] καὶ οἰκτιρμοὺς ἐζήτουν παρὰ τοῦ θεοῦ τοῦ οὐρανοῦ ὑπὲρ τοῦ μυστηρίου τούτου, ὅπως ἂν μὴ ἀπόλωνται Δανιηλ καὶ οἱ φίλοι αὐτοῦ μετὰ τῶν ἐπιλοίπων σοφῶν Βαβυλῶνος.

[18] And they sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon.

[19] τότε τῷ Δανιηλ ἐν ὁράματι τῆς νυκτὸς τὸ μυστήριον ἀπεκαλύφθη· καὶ εὐλόγησεν τὸν θεὸν τοῦ οὐρανοῦ

[19] Then the mystery was revealed to Daniel in a vision of the night; and Daniel blessed the God of heaven, and said,

[20] Δανιηλ καὶ εἶπεν Εἴη τὸ ὄνομα τοῦ θεοῦ εὐλογημένον ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, ὅτι ἡ σοφία καὶ ἡ σύνεσις αὐτοῦ ἐστιν·

[20] May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his.

[21] καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους, καθιστᾷ βασιλεῖς καὶ μεθιστᾷ, διδοὺς σοφίαν τοῖς σοφοῖς καὶ φρόνησιν τοῖς εἰδόσιν σύνεσιν·

[21] And he changes times and seasons: he appoints kings, and removes *them*, giving wisdom to the wise, and prudence to them that have understanding:

[22] αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα, γινώσκων τὰ ἐν τῷ σκότει, καὶ τὸ φῶς μετ᾽ αὐτοῦ ἐστιν·

[22] he reveals deep and secret *matters*; knowing what is in darkness, and the light is with him.

[23] σοί, ὁ θεὸς τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ, ὅτι σοφίαν καὶ δύναμιν ἔδωκάς μοι καὶ νῦν ἐγνώρισάς μοι ἃ ἠξιώσαμεν παρὰ σοῦ καὶ τὸ ὅραμα τοῦ βασιλέως ἐγνώρισάς μοι.

[23] I give thanks to thee, and praise *thee*, O God of my fathers, for thou has given me wisdom and power, and has made known to me the things which we asked of thee; and thou has made known to me the king’s vision.

[24] καὶ ἦλθεν Δανιηλ πρὸς Αριωχ, ὃν κατέστησεν ὁ βασιλεὺς ἀπολέσαι τοὺς σοφοὺς Βαβυλῶνος, καὶ εἶπεν αὐτῷ Τοὺς σοφοὺς Βαβυλῶνος μὴ ἀπολέσῃς, εἰσάγαγε δέ με ἐνώπιον τοῦ βασιλέως, καὶ τὴν σύγκρισιν τῷ βασιλεῖ ἀναγγελῶ.

[24] And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said to him; Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king.

[25] τότε Αριωχ ἐν σπουδῇ εἰσήγαγεν τὸν Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ εἶπεν αὐτῷ Εὕρηκα ἄνδρα ἐκ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας, ὅστις τὸ σύγκριμα τῷ βασιλεῖ ἀναγγελεῖ.

[25] Then Arioch in haste brought in Daniel before the king, and said to him, I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king.

[26] καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν τῷ Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ Εἰ δύνασαί μοι ἀναγγεῖλαι τὸ ἐνύπνιον, ὃ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ;

[26] And the king answered and said to Daniel, whose name was Baltasar, Canst thou declare to me the dream which I saw, and the interpretation thereof?

[27] καὶ ἀπεκρίθη Δανιηλ ἐνώπιον τοῦ βασιλέως καὶ λέγει Τὸ μυστήριον, ὃ ὁ βασιλεὺς ἐπερωτᾷ, οὐκ ἔστιν σοφῶν, μάγων, ἐπαοιδῶν, γαζαρηνῶν ἀναγγεῖλαι τῷ βασιλεῖ,

[27] And Daniel answered before the king, and said, The mystery which the king asks *the explanation of* is not *in the power* of the wise men, magicians, enchanters, *or* soothsayers to declare to the king.

[28] ἀλλ᾽ ἢ ἔστιν θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια καὶ ἐγνώρισεν τῷ βασιλεῖ Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ᾽ ἐσχάτων τῶν ἡμερῶν. τὸ ἐνύπνιόν σου καὶ αἱ ὁράσεις τῆς κεφαλῆς σου ἐπὶ τῆς κοίτης σου τοῦτό ἐστιν.

[28] But there is a God in heaven revealing mysteries, and he has made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are as follows,

[29] σὺ βασιλεῦ, οἱ διαλογισμοί σου ἐπὶ τῆς κοίτης σου ἀνέβησαν τί δεῖ γενέσθαι μετὰ ταῦτα, καὶ ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέν σοι ἃ δεῖ γενέσθαι.

[29] O king: thy thoughts upon thy bed arose *as to* what must come to pass hereafter: and he that reveals mysteries has made known to thee what must come to pass.

[30] καὶ ἐμοὶ δὲ οὐκ ἐν σοφίᾳ τῇ οὔσῃ ἐν ἐμοὶ παρὰ πάντας τοὺς ζῶντας τὸ μυστήριον τοῦτο ἀπεκαλύφθη, ἀλλ᾽ ἕνεκεν τοῦ τὴν σύγκρισιν τῷ βασιλεῖ γνωρίσαι, ἵνα τοὺς διαλογισμοὺς τῆς καρδίας σου γνῷς.

[30] Moreover, this mystery has not been revealed to me by reason of wisdom which is in me beyond all *others* living, but for the sake of making known the interpretation to the king, that thou mightest know the thoughts of thine heart.

[31] σύ, βασιλεῦ, ἐθεώρεις, καὶ ἰδοὺ εἰκὼν μία, μεγάλη ἡ εἰκὼν ἐκείνη καὶ ἡ πρόσοψις αὐτῆς ὑπερφερής, ἑστῶσα πρὸ προσώπου σου, καὶ ἡ ὅρασις αὐτῆς φοβερά·

[31] Thou, O king, sawest, and behold an image: that image was great, and the appearance of it excellent, standing before thy face; and the form of it was terrible.

[32] ἡ εἰκών, ἧς ἡ κεφαλὴ χρυσίου χρηστοῦ, αἱ χεῖρες καὶ τὸ στῆθος καὶ οἱ βραχίονες αὐτῆς ἀργυροῖ, ἡ κοιλία καὶ οἱ μηροὶ χαλκοῖ,

[32] *It was* an image, the head of which was of fine gold, its hands and breast and arms of silver, *its* belly and thighs of brass,

[33] αἱ κνῆμαι σιδηραῖ, οἱ πόδες μέρος τι σιδηροῦν καὶ μέρος τι ὀστράκινον.

[33] its legs of iron, its feet, part of iron and part of earthenware.

[34] ἐθεώρεις, ἕως οὗ ἐτμήθη λίθος ἐξ ὄρους ἄνευ χειρῶν καὶ ἐπάταξεν τὴν εἰκόνα ἐπὶ τοὺς πόδας τοὺς σιδηροῦς καὶ ὀστρακίνους καὶ ἐλέπτυνεν αὐτοὺς εἰς τέλος.

[34] Thou sawest until a stone was cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder.

[35] τότε ἐλεπτύνθησαν εἰς ἅπαξ τὸ ὄστρακον, ὁ σίδηρος, ὁ χαλκός, ὁ ἄργυρος, ὁ χρυσὸς καὶ ἐγένοντο ὡσεὶ κονιορτὸς ἀπὸ ἅλωνος θερινῆς· καὶ ἐξῆρεν αὐτὰ τὸ πλῆθος τοῦ πνεύματος, καὶ τόπος οὐχ εὑρέθη αὐτοῖς· καὶ ὁ λίθος ὁ πατάξας τὴν εἰκόνα ἐγενήθη ὄρος μέγα καὶ ἐπλήρωσεν πᾶσαν τὴν γῆν.

[35] Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer

threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth.

[36] τοῦτό ἐστιν τὸ ἐνύπνιον· καὶ τὴν σύγκρισιν αὐτοῦ ἐροῦμεν ἐνώπιον τοῦ βασιλέως.

[36] This is the dream; and we will tell the interpretation thereof before the king.

[37] σύ, βασιλεῦ βασιλεὺς βασιλέων, ᾧ ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἰσχυρὰν καὶ κραταιὰν καὶ ἔντιμον ἔδωκεν,

[37] Thou, O king, art a king of kings, to whom the God of heaven has given a powerful and strong and honourable kingdom,

[38] ἐν παντὶ τόπῳ, ὅπου κατοικοῦσιν οἱ υἱοὶ τῶν ἀνθρώπων, θηρία τε ἀγροῦ καὶ πετεινὰ οὐρανοῦ ἔδωκεν ἐν τῇ χειρί σου καὶ κατέστησέν σε κύριον πάντων, σὺ εἶ ἡ κεφαλὴ ἡ χρυσῆ.

[38] in every place where the children of men dwell: and he has given into thine hand the wild beasts of the field, and the birds of the sky and the fish of the sea, and he has made thee lord of all.

[39] καὶ ὀπίσω σου ἀναστήσεται βασιλεία ἑτέρα ἥττων σου, καὶ βασιλεία τρίτη ἥτις ἐστὶν ὁ χαλκός, ἣ κυριεύσει πάσης τῆς γῆς.

[39] Thou art the head of gold. And after thee shall arise another kingdom inferior to thee, an a third kingdom which is the brass, which shall have dominion over all the earth;

[40] καὶ βασιλεία τετάρτη ἔσται ἰσχυρὰ ὡς ὁ σίδηρος· ὃν τρόπον ὁ σίδηρος λεπτύνει καὶ δαμάζει πάντα, οὕτως πάντα λεπτυνεῖ καὶ δαμάσει.

[40] and a fourth kingdom, which shall be strong as iron: as iron beats to powder and subdues all things, so shall it beat to powder and subdue.

[41] καὶ ὅτι εἶδες τοὺς πόδας καὶ τοὺς δακτύλους μέρος μέν τι ὀστράκινον μέρος δέ τι σιδηροῦν, βασιλεία διῃρημένη ἔσται, καὶ ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς ἔσται ἐν αὐτῇ, ὃν τρόπον εἶδες τὸν σίδηρον ἀναμεμειγμένον τῷ ὀστράκῳ·

[41] And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be in it of

the strength of iron, as thou sawest the iron mixed with earthenware.

[42] καὶ οἱ δάκτυλοι τῶν ποδῶν μέρος μέν τι σιδηροῦν μέρος δέ τι ὀστράκινον, μέρος τι τῆς βασιλείας ἔσται ἰσχυρὸν καὶ ἀπ᾽ αὐτῆς ἔσται συντριβόμενον.

[42] And *whereas* the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong, and *part* of it shall be broken.

[43] ὅτι εἶδες τὸν σίδηρον ἀναμεμειγμένον τῷ ὀστράκῳ, συμμειγεῖς ἔσονται ἐν σπέρματι ἀνθρώπων καὶ οὐκ ἔσονται προσκολλώμενοι οὗτος μετὰ τούτου, καθὼς ὁ σίδηρος οὐκ ἀναμείγνυται μετὰ τοῦ ὀστράκου.

[43] Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron does not mix itself with earthenware.

[44] καὶ ἐν ταῖς ἡμέραις τῶν βασιλέων ἐκείνων ἀναστήσει ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν, ἥτις εἰς τοὺς αἰῶνας οὐ διαφθαρήσεται, καὶ ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ οὐχ ὑπολειφθήσεται· λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, καὶ αὐτὴ ἀναστήσεται εἰς τοὺς αἰῶνας,

[44] And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, *but* it shall beat to pieces and grind to powder all *other* kingdoms, and it shall stand for ever.

[45] ὃν τρόπον εἶδες ὅτι ἀπὸ ὄρους ἐτμήθη λίθος ἄνευ χειρῶν καὶ ἐλέπτυνεν τὸ ὄστρακον, τὸν σίδηρον, τὸν χαλκόν, τὸν ἄργυρον, τὸν χρυσόν. ὁ θεὸς ὁ μέγας ἐγνώρισεν τῷ βασιλεῖ ἃ δεῖ γενέσθαι μετὰ ταῦτα, καὶ ἀληθινὸν τὸ ἐνύπνιον, καὶ πιστὴ ἡ σύγκρισις αὐτοῦ.

[45] Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.

[46] τότε ὁ βασιλεὺς Ναβουχοδονοσορ ἔπεσεν ἐπὶ πρόσωπον καὶ τῷ Δανιηλ προσεκύνησεν καὶ μαναα καὶ εὐωδίας εἶπεν σπεῖσαι αὐτῷ.

[46] Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him gifts and incense.

[47] καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπεν τῷ Δανιηλ Ἐπ᾽ ἀληθείας ὁ θεὸς ὑμῶν αὐτός ἐστιν θεὸς θεῶν καὶ κύριος τῶν βασιλέων καὶ ἀποκαλύπτων μυστήρια, ὅτι ἠδυνήθης ἀποκαλύψαι τὸ μυστήριον τοῦτο.

[47] And the king answered and said to Daniel, Of a truth your God is a God of gods, and Lord of kings, who reveals mysteries; for thou has been able to reveal this mystery.

[48] καὶ ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιηλ καὶ δόματα μεγάλα καὶ πολλὰ ἔδωκεν αὐτῷ καὶ κατέστησεν αὐτὸν ἐπὶ πάσης χώρας Βαβυλῶνος καὶ ἄρχοντα σατραπῶν ἐπὶ πάντας τοὺς σοφοὺς Βαβυλῶνος.

[48] And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and *made him* chief satrap over all the wise men of Babylon.

[49] καὶ Δανιηλ ᾐτήσατο παρὰ τοῦ βασιλέως, καὶ κατέστησεν ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος τὸν Σεδραχ, Μισαχ, Αβδεναγω· καὶ Δανιηλ ἦν ἐν τῇ αὐλῇ τοῦ βασιλέως.

[49] And Daniel asked of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king’s palace.

CHAPTER 3

[1] Ἔτους ὀκτωκαιδεκάτου Ναβουχοδονοσορ ὁ βασιλεὺς ἐποίησεν εἰκόνα χρυσῆν, ὕψος αὐτῆς πήχεων ἑξήκοντα, εὖρος αὐτῆς πήχεων ἕξ, καὶ ἔστησεν αὐτὴν ἐν πεδίῳ Δειρα ἐν χώρᾳ Βαβυλῶνος.

[1] In *his* eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon.

[2] καὶ ἀπέστειλεν συναγαγεῖν τοὺς ὑπάτους καὶ τοὺς στρατηγοὺς καὶ τοὺς τοπάρχας, ἡγουμένους καὶ τυράννους καὶ τοὺς ἐπ᾽ ἐξουσιῶν καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν εἰς τὰ ἐγκαίνια τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς·

[2] And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image.

[3] καὶ συνήχθησαν οἱ τοπάρχαι, ὕπατοι, στρατηγοί, ἡγούμενοι, τύραννοι μεγάλοι, οἱ ἐπ᾽ ἐξουσιῶν καὶ πάντες οἱ ἄρχοντες τῶν χωρῶν εἰς τὸν ἐγκαινισμὸν τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς, καὶ εἱστήκεισαν ἐνώπιον τῆς εἰκόνος, ἧς ἔστησεν Ναβουχοδονοσορ.

[3] So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

[4] καὶ ὁ κῆρυξ ἐβόα ἐν ἰσχύι Ὑμῖν λέγεται, λαοί, φυλαί, γλῶσσαι·

[4] Then a herald cried aloud, To you it is commanded, ye peoples, tribes, *and* languages,

[5] ᾗ ἂν ὥρᾳ ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες προσκυνεῖτε τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς·

[5] at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall

down and worship the golden image which king Nabuchodonosor has set up.

[6] καὶ ὃς ἂν μὴ πεσὼν προσκυνήσῃ, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

[6] And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace.

[7] καὶ ἐγένετο ὅτε ἤκουσαν οἱ λαοὶ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πίπτοντες πάντες οἱ λαοί, φυλαί, γλῶσσαι προσεκύνουν τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησεν Ναβουχοδονοσορ ὁ βασιλεύς.

[7] And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, *and* languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

[8] τότε προσήλθοσαν ἄνδρες Χαλδαῖοι καὶ διέβαλον τοὺς Ιουδαίους

[8] Then came near *certain* Chaldeans, and accused the Jews to the king, *saying*,

[9] τῷ βασιλεῖ Ναβουχοδονοσορ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·

[9] O king, live for ever.

[10] σύ, βασιλεῦ, ἔθηκας δόγμα πάντα ἄνθρωπον, ὃς ἂν ἀκούσῃ τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν

[10] Thou, O king, has made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music,

[11] καὶ μὴ πεσὼν προσκυνήσῃ τῇ εἰκόνι τῇ χρυσῇ, ἐμβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην·

[11] and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace.

[12] εἰσὶν ἄνδρες Ιουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα τῆς χώρας Βαβυλῶνος, Σεδραχ, Μισαχ, Αβδεναγω, οἱ ἄνδρες ἐκεῖνοι οὐχ

ὑπήκουσαν, βασιλεῦ, τῷ δόγματί σου, τοῖς θεοῖς σου οὐ λατρεύουσιν καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησας, οὐ προσκυνοῦσιν.

[12] There are *certain* Jews whom thou has appointed over the affairs of the province of Babylon, Sedrach, Misach, *and* Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.

[13] τότε Ναβουχοδονοσορ ἐν θυμῷ καὶ ὀργῇ εἶπεν ἀγαγεῖν τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω, καὶ ἤχθησαν ἐνώπιον τοῦ βασιλέως.

[13] Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king.

[14] καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν αὐτοῖς Εἰ ἀληθῶς, Σεδραχ, Μισαχ, Αβδεναγω, τοῖς θεοῖς μου οὐ λατρεύετε καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησα, οὐ προσκυνεῖτε;

[14] And Nabuchodonosor answered and said to them, Is it true, Sedrach, Misach, *and* Abdenago, that ye serve not my gods, and worship not the golden image which I have set up?

[15] νῦν οὖν εἰ ἔχετε ἑτοίμως ἵνα, ὡς ἂν ἀκούσητε τῆς φωνῆς τῆς σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης καὶ ψαλτηρίου καὶ συμφωνίας καὶ παντὸς γένους μουσικῶν, πεσόντες προσκυνήσητε τῇ εἰκόνι, ᾗ ἐποίησα· ἐὰν δὲ μὴ προσκυνήσητε, αὐτῇ τῇ ὥρᾳ ἐμβληθήσεσθε εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην· καὶ τίς ἐστιν θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ τῶν χειρῶν μου;

[15] Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; *well*: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand?

[16] καὶ ἀπεκρίθησαν Σεδραχ, Μισαχ, Αβδεναγω λέγοντες τῷ βασιλεῖ Ναβουχοδονοσορ Οὐ χρείαν ἔχομεν ἡμεῖς περὶ τοῦ ῥήματος τούτου ἀποκριθῆναί σοι·

[16] Then answered Sedrach, Misach *and* Abdenago and said to king Nabuchodonosor, We have no need to answer thee concerning this matter.

[17] ἔστιν γὰρ θεός, ᾧ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς·

[17] For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king.

[18] καὶ ἐὰν μή, γνωστὸν ἔστω σοι, βασιλεῦ, ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν καὶ τῇ εἰκόνι τῇ χρυσῇ, ᾗ ἔστησας, οὐ προσκυνοῦμεν.

[18] But if not, be it known to thee, O king, that we *will* not serve thy gods, nor worship the image which thou hast set up.

[19] τότε Ναβουχοδονοσορ ἐπλήσθη θυμοῦ, καὶ ἡ ὄψις τοῦ προσώπου αὐτοῦ ἠλλοιώθη ἐπὶ Σεδραχ, Μισαχ καὶ Αβδεναγω, καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως οὗ εἰς τέλος ἐκκαῇ·

[19] Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times *more than usual*, until it should burn to the uttermost.

[20] καὶ ἄνδρας ἰσχυροὺς ἰσχύι εἶπεν πεδήσαντας τὸν Σεδραχ, Μισαχ καὶ Αβδεναγω ἐμβαλεῖν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.

[20] And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast *them* into the burning fiery furnace.

[21] τότε οἱ ἄνδρες ἐκεῖνοι ἐπεδήθησαν σὺν τοῖς σαραβάροις αὐτῶν καὶ τιάραις καὶ περικνημῖσι καὶ ἐνδύμασιν αὐτῶν καὶ ἐβλήθησαν εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης.

[21] Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace,

[22] ἐπεὶ τὸ ῥῆμα τοῦ βασιλέως ὑπερίσχυεν, καὶ ἡ κάμινος ἐξεκαύθη ἐκ περισσοῦ.

[22] forasmuch as the king’s word prevailed; and the furnace was made exceeding hot.

[23] καὶ οἱ τρεῖς οὗτοι Σεδραχ, Μισαχ καὶ Αβδεναγω ἔπεσον εἰς μέσον τῆς καμίνου τοῦ πυρὸς τῆς καιομένης πεπεδημένοι.

[23] Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord.

Song of the Three Children

[24] Καὶ περιεπάτουν ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν θεὸν καὶ εὐλογοῦντες τὸν κύριον.

[1] Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

[25] καὶ συστὰς Αζαριας προσηύξατο οὕτως καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρὸς εἶπεν·

[2] Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

[26] Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετός, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας,

[3] For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

[27] ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν, καὶ πάντα τὰ ἔργα σου ἀληθινά, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια,

[4] In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

[28] καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα, ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ιερου σαλημ, ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες πάντα ταῦτα διὰ τὰς ἁμαρτίας ἡμῶν.

[5] For we have sinned and committed iniquity, departing from thee.

[29] ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστῆναι ἀπὸ σοῦ καὶ ἐξημάρτομεν ἐν πᾶσιν καὶ τῶν ἐντολῶν σου οὐκ ἠκού σαμεν

[6] In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

[30] οὐδὲ συνετηρήσαμεν οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται.

[7] Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

[31] καὶ πάντα, ὅσα ἡμῖν ἐπήγαγες, καὶ πάντα, ὅσα ἐποίησας ἡμῖν, ἐν ἀληθινῇ κρίσει ἐποίησας

[8] And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

[32] καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων ἐχθίστων ἀποστατῶν καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.

[9] And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

[33] καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα, αἰσχύνη καὶ ὄνειδος ἐγενήθη τοῖς δούλοις σου καὶ τοῖς σεβομένοις σε.

[10] Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

[34] μὴ δὴ παραδῷς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου

[11] And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

[35] καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ' ἡμῶν δι' Αβρααμ τὸν ἠγαπημένον ὑπὸ σοῦ καὶ διὰ Ισαακ τὸν δοῦλόν σου καὶ Ισραηλ τὸν ἅγιόν σου,

[12] To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

[36] οἷς ἐλάλησας πρὸς αὐτοὺς λέγων πληθῦναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.

[13] For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

[37] ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη καί ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον διὰ τὰς ἁμαρ τίας ἡμῶν,

[14] Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

[38] καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος οὐδὲ ὁλοκαύτωσις οὐδὲ θυσία οὐδὲ προσφορὰ οὐδὲ θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐναντίον σου καὶ εὑρεῖν ἔλεος·

[15] Nevertheless in a contrite heart and an humble spirit let us be accepted.

[39] ἀλλ’ ἐν ψυχῇ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως προς δεχθείημεν ὡς ἐν ὁλοκαυτώμασιν κριῶν καὶ ταύρων καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων·

[16] Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

[40] οὕτως γενέσθω θυσία ἡμῶν ἐνώπιόν σου σήμερον καὶ ἐκτελέσαι ὄπισθέν σου, ὅτι οὐκ ἔσται αἰσχύνη τοῖς πεποιθόσιν ἐπὶ σοί.

[17] And now we follow thee with all our heart, we fear thee, and seek thy face.

[41] καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ καταισχύνῃς ἡμᾶς,

[18] Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

[42] ἀλλὰ ποίησον μεθ’ ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου

[19] Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

[43] καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου καὶ δὸς δόξαν τῷ ὀνόματί σου, κύριε.

[20] And let them be confounded in all their power and might, and let their strength be broken;

[44] καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακὰ καὶ καταισχυνθείησαν ἀπὸ πάσης δυνάμεως καὶ δυναστείας, καὶ ἡ ἰσχὺς αὐτῶν συντριβείη·

[21] And let them know that thou art God, the only God, and glorious over the whole world.

[45] γνώτωσαν ὅτι σὺ εἶ κύριος ὁ θεὸς μόνος καὶ ἔνδοξος ἐφ’ ὅλην τὴν οἰκουμένην.

[22] And the king’s servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

[46] Καὶ οὐ διέλειπον οἱ ἐμβαλόντες αὐτοὺς ὑπηρέται τοῦ βασιλέως καίοντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ στιππύον καὶ κληματίδα.

[23] So that the flame streamed forth above the furnace forty and nine cubits.

[47] καὶ διεχεῖτο ἡ φλὸξ ἐπάνω τῆς καμίνου ἐπὶ πήχεις τεσσαράκοντα ἐννέα

[24] And it passed through, and burned those Chaldeans it found about the furnace.

[48] καὶ διώδευσεν καὶ ἐνεπύρισεν οὓς εὗρεν περὶ τὴν κάμινον τῶν Χαλδαίων.

[25] But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

[49] ὁ δὲ ἄγγελος κυρίου συγκατέβη ἅμα τοῖς περὶ τὸν Αζαριαν εἰς τὴν κάμινον καὶ ἐξετίναξεν τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου

[26] And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

[50] καὶ ἐποίησεν τὸ μέσον τῆς καμίνου ὡς πνεῦμα δρόσου διασυρίζον, καὶ οὐχ ἥψατο αὐτῶν τὸ καθόλου τὸ πῦρ καὶ οὐκ ἐλύπησεν οὐδὲ παρηνώχλησεν αὐτοῖς.

[27] Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

[51] Τότε οἱ τρεῖς ὡς ἐξ ἑνὸς στόματος ὕμνουν καὶ ἐδόξαζον καὶ εὐλόγουν τὸν θεὸν ἐν τῇ καμίνῳ λέγοντες·

[28] Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

[52] Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας, καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον καὶ ὑπεραινετὸν καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας.

[29] And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

[53] εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.

[30] Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

[55] εὐλογημένος εἶ, ὁ ἐπιβλέπων ἀβύσσους καθήμενος ἐπὶ χερουβιν, καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.

[31] Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

[54] εὐλογημένος εἶ ἐπὶ θρόνου τῆς βασιλείας σου καὶ ὑπερυμνητὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.

[32] Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

[56] εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ καὶ ὑμνητὸς καὶ δεδοξασμένος εἰς τοὺς αἰῶνας.

[33] Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

[57] εὐλογεῖτε, πάντα τὰ ἔργα κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[34] O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

[59] εὐλογεῖτε, οὐρανοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[35] O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

[58] εὐλογεῖτε, ἄγγελοι κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[36] O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[60] εὐλογεῖτε, ὕδατα πάντα τὰ ἐπάνω τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[37] O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

[61] εὐλογεῖτε, πᾶσαι αἱ δυνάμεις, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[38] O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[62] εὐλογεῖτε, ἥλιος καὶ σελήνη, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[39] O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

[63] εὐλογεῖτε, ἄστρα τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[40] O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

[64] εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[41] O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

[65] εὐλογεῖτε, πάντα τὰ πνεύματα, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[42] O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

[66] εὐλογεῖτε, πῦρ καὶ καῦμα, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[43] O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

[67] εὐλογεῖτε, ψῦχος καὶ καύσων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[44] O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

[68] εὐλογεῖτε, δρόσοι καὶ νιφετοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[45] O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

[71] εὐλογεῖτε, νύκτες καὶ ἡμέραι, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[46] O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

[72] εὐλογεῖτε, φῶς καὶ σκότος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[47] O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

[69] εὐλογεῖτε, πάγος καὶ ψῦχος, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[48] O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

[70] εὐλογεῖτε, πάχναι καὶ χιόνες, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[49] O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

[73] εὐλογεῖτε, ἀστραπαὶ καὶ νεφέλαι, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[50] O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

[74] εὐλογείτω ἡ γῆ τὸν κύριον· ὑμνείτω καὶ ὑπερυψούτω αὐτὸν εἰς τοὺς αἰῶνας.

[51] O let the earth bless the Lord: praise and exalt him above all for ever.

[75] εὐλογεῖτε, ὄρη καὶ βουνοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[52] O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

[76] εὐλογεῖτε, πάντα τὰ φυόμενα ἐν τῇ γῇ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[53] O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

[78] εὐλογεῖτε, θάλασσαι καὶ ποταμοί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[54] O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

[77] εὐλογεῖτε, αἱ πηγαί, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[55] O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

[79] εὐλογεῖτε, κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασιν, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[56] O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

[80] εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[57] O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

[81] εὐλογεῖτε, πάντα τὰ θηρία καὶ τὰ κτήνη, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[58] O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

[82] εὐλογεῖτε, οἱ υἱοὶ τῶν ἀνθρώπων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[59] O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

[83] εὐλογεῖτε, Ισραηλ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[60] O Israel, bless ye the Lord: praise and exalt him above all for ever.

[84] εὐλογεῖτε, ἱερεῖς κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[61] O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[85] εὐλογεῖτε, δοῦλοι κυρίου, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[62] O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

[86] εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[63] O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

[87] εὐλογεῖτε, ὅσιοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

[64] O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

[88] εὐλογεῖτε, Ανανια, Αζαρια, Μισαηλ, τὸν κύριον· ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας, ὅτι ἐξείλατο ἡμᾶς ἐξ ᾅδου καὶ ἐκ χειρὸς θανάτου ἔσωσεν ἡμᾶς καὶ ἐρρύσατο ἡμᾶς ἐκ μέσου καμίνου καιομένης φλογὸς καὶ ἐκ μέσου πυρὸς ἐρρύσατο ἡμᾶς.

[65] O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

[89] ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[66] O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

[90] εὐλογεῖτε, πάντες οἱ σεβόμενοι τὸν κύριον τὸν θεὸν τῶν θεῶν· ὑμνεῖτε καὶ ἐξομολογεῖσθε, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

[67] O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

[91] Καὶ Ναβουχοδονοσορ ἤκουσεν ὑμνούντων αὐτῶν καὶ ἐθαύμασεν καὶ ἐξανέστη ἐν σπουδῇ καὶ εἶπεν τοῖς μεγιστᾶσιν αὐτοῦ Οὐχὶ ἄνδρας τρεῖς ἐβάλομεν εἰς μέσον τοῦ πυρὸς πεπεδημένους; καὶ εἶπαν τῷ βασιλεῖ Ἀληθῶς, βασιλεῦ.

[24] And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said to his nobles, Did we not cast three men bound into the midst of the fire? and they said to the king, Yes, O king.

[92] καὶ εἶπεν ὁ βασιλεύς Ἰδοὺ ἐγὼ ὁρῶ ἄνδρας τέσσαρας λελυμένους καὶ περιπατοῦντας ἐν μέσῳ τοῦ πυρός, καὶ διαφθορὰ οὐκ ἔστιν ἐν αὐτοῖς, καὶ ἡ ὅρασις τοῦ τετάρτου ὁμοία υἱῷ θεοῦ.

[25] And the king said, But I see four men loose, and walking in the midst of the fire, and there has no harm happened to them; and the appearance of the fourth is like the Son of God.

[93] τότε προσῆλθεν Ναβουχοδονοσορ πρὸς τὴν θύραν τῆς καμίνου τοῦ πυρὸς τῆς καιομένης καὶ εἶπεν Σεδραχ, Μισαχ, Αβδεναγω οἱ δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε. καὶ ἐξῆλθον Σεδραχ, Μισαχ, Αβδεναγω ἐκ μέσου τοῦ πυρός.

[26] Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, Sedrach, Misach, *and* Abdenago, ye servants of the most high God, proceed forth, and come hither. So Sedrach, Misach, *and* Abdenago, came forth out of the midst of the fire.

[94] καὶ συνάγονται οἱ σατράπαι καὶ οἱ στρατηγοὶ καὶ οἱ τοπάρχαι καὶ οἱ δυνάσται τοῦ βασιλέως καὶ ἐθεώρουν τοὺς ἄνδρας ὅτι οὐκ ἐκυρίευσεν τὸ πῦρ τοῦ σώματος αὐτῶν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτῶν οὐκ ἐφλογίσθη, καὶ τὰ σαράβαρα αὐτῶν οὐκ ἠλλοιώθη, καὶ ὀσμὴ πυρὸς οὐκ ἦν ἐν αὐτοῖς.

[27] Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, *and perceived* that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

[95] καὶ ἀπεκρίθη Ναβουχοδονοσορ καὶ εἶπεν Εὐλογητὸς ὁ θεὸς τοῦ Σεδραχ, Μισαχ, Αβδεναγω, ὃς ἀπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατο τοὺς παῖδας αὐτοῦ, ὅτι ἐπεποίθεισαν ἐπ᾽ αὐτῷ καὶ τὸ ῥῆμα τοῦ βασιλέως ἠλλοίωσαν καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ, ὅπως μὴ λατρεύσωσιν μηδὲ προσκυνήσωσιν παντὶ θεῷ ἀλλ᾽ ἢ τῷ θεῷ αὐτῶν·

[28] And king Nabuchodonosor answered and said, Blessed be the God of Sedrach, Misach, *and* Abdenago, who has sent his angel, and delivered his servants, because they trusted in him; and they have changed the king’s word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God.

[96] καὶ ἐγὼ ἐκτίθεμαι δόγμα Πᾶς λαός, φυλή, γλῶσσα, ἢ ἂν εἴπῃ βλασφημίαν κατὰ τοῦ θεοῦ Σεδραχ, Μισαχ, Αβδεναγω, εἰς ἀπώλειαν ἔσονται καὶ οἱ οἶκοι αὐτῶν εἰς διαρπαγήν, καθότι οὐκ ἔστιν θεὸς ἕτερος ὅστις δυνήσεται ῥύσασθαι οὕτως.

[29] Wherefore I publish a decree: Every people, tribe, *or* language, that shall speak reproachfully against the God of Sedrach, Misach, *and*

Abdenago shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus.

[97] οὕτως οὖν ὁ βασιλεὺς τῷ Σεδραχ, Μισαχ, Αβδεναγω ἐξουσίαν δοὺς ἐφ᾽ ὅλης τῆς χώρας κατέστησεν αὐτοὺς ἄρχοντας.

[30] Then the king promoted Sedrach, Misach, *and* Abdenago, in the province of Babylon, and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.

[98] Ναβουχοδονοσορ ὁ βασιλεὺς πᾶσι τοῖς λαοῖς, φυλαῖς καὶ γλώσσαις τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνη ὑμῖν πληθυνθείη·

[31] King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth; Peace be multiplied to you.

[99] τὰ σημεῖα καὶ τὰ τέρατα, ἃ ἐποίησεν μετ᾽ ἐμοῦ ὁ θεὸς ὁ ὕψιστος, ἤρεσεν ἐναντίον ἐμοῦ ἀναγγεῖλαι ὑμῖν

[32] It seemed good to me to declare to you the signs and wonders which the most high God has wrought with me,

[100] ὡς μεγάλα καὶ ἰσχυρά· ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος, καὶ ἡ ἐξουσία αὐτοῦ εἰς γενεὰν καὶ γενεάν.

[33] how great and mighty *they are*: his kingdom is an everlasting kingdom, and his power to all generations.

CHAPTER 4

[4] ἐγὼ Ναβουχοδονοσορ εὐθηνῶν ἤμην ἐν τῷ οἴκῳ μου καὶ εὐθαλῶν.

[1] I Nabuchodonosor was thriving in my house, and prospering.

[5] ἐνύπνιον εἶδον, καὶ ἐφοβέρισέν με, καὶ ἐταράχθην ἐπὶ τῆς κοίτης μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου συνετάραξάν με.

[2] I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me.

[6] καὶ δι’ ἐμοῦ ἐτέθη δόγμα τοῦ εἰσαγαγεῖν ἐνώπιόν μου πάντας τοὺς σοφοὺς Βαβυλῶνος, ὅπως τὴν σύγκρισιν τοῦ ἐνυπνίου γνωρίσωσίν μοι.

[3] And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream.

[7] καὶ εἰσεπορεύοντο οἱ ἐπαοιδοί, μάγοι, γαζαρηνοί, Χαλδαῖοι, καὶ τὸ ἐνύπνιον εἶπα ἐγὼ ἐνώπιον αὐτῶν, καὶ τὴν σύγκρισιν αὐτοῦ οὐκ ἐγνώρισάν μοι,

[4] So the enchanters, magicians, soothsayers, *and* Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof;

[8] ἕως οὗ ἦλθεν Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ κατὰ τὸ ὄνομα τοῦ θεοῦ μου, ὃς πνεῦμα θεοῦ ἅγιον ἐν ἑαυτῷ ἔχει, καὶ τὸ ἐνύπνιον ἐνώπιον αὐτοῦ εἶπα

[5] until Daniel came, whose name is Baltasar, according to the name of my God, who has within him the Holy Spirit of God; to whom I said,

[9] Βαλτασαρ ὁ ἄρχων τῶν ἐπαοιδῶν, ὃν ἐγὼ ἔγνων ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοὶ καὶ πᾶν μυστήριον οὐκ ἀδυνατεῖ σε, ἄκουσον τὴν ὅρασιν τοῦ ἐνυπνίου, οὗ εἶδον, καὶ τὴν σύγκρισιν αὐτοῦ εἰπόν μοι.

[6] O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God is in thee, and no mystery is too hard for thee, hear the vision of my dream which I had, and tell me the interpretation of it.

[10] ἐπὶ τῆς κοίτης μου ἐθεώρουν, καὶ ἰδοὺ δένδρον ἐν μέσῳ τῆς γῆς, καὶ τὸ ὕψος αὐτοῦ πολύ.

[7] I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great.

[11] ἐμεγαλύνθη τὸ δένδρον καὶ ἴσχυσεν, καὶ τὸ ὕψος αὐτοῦ ἔφθασεν ἕως τοῦ οὐρανοῦ καὶ τὸ κύτος αὐτοῦ εἰς τὰ πέρατα πάσης τῆς γῆς·

[8] The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth:

[12] τὰ φύλλα αὐτοῦ ὡραῖα, καὶ ὁ καρπὸς αὐτοῦ πολύς, καὶ τροφὴ πάντων ἐν αὐτῷ· καὶ ὑποκάτω αὐτοῦ κατεσκήνουν τὰ θηρία τὰ ἄγρια, καὶ ἐν τοῖς κλάδοις αὐτοῦ κατῴκουν τὰ ὄρνεα τοῦ οὐρανοῦ, καὶ ἐξ αὐτοῦ ἐτρέφετο πᾶσα σάρξ.

[9] its leaves were fair, and its fruit abundant, and in it was meat for all; and under it the wild beasts of the field took shelter, and the birds of the sky lodged in the branches of it, and all flesh was fed of it.

[13] ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς ἐπὶ τῆς κοίτης μου, καὶ ἰδοὺ ιρ καὶ ἅγιος ἀπ᾽ οὐρανοῦ κατέβη

[10] I beheld in the night vision upon my bed, and, behold, a watcher and an holy one came down from heaven and cried aloud, and thus he said,

[14] καὶ ἐφώνησεν ἐν ἰσχύι καὶ οὕτως εἶπεν Ἐκκόψατε τὸ δένδρον καὶ ἐκτίλατε τοὺς κλάδους αὐτοῦ καὶ ἐκτινάξατε τὰ φύλλα αὐτοῦ καὶ διασκορπίσατε τὸν καρπὸν αὐτοῦ· σαλευθήτωσαν τὰ θηρία ὑποκάτωθεν αὐτοῦ καὶ τὰ ὄρνεα ἀπὸ τῶν κλάδων αὐτοῦ·

[11] Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit: let the wild beasts be removed from under it, and the birds from its branches.

[15] πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐν τῇ γῇ ἐάσατε καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ κοιτασθήσεται, καὶ μετὰ τῶν θηρίων ἡ μερὶς αὐτοῦ ἐν τῷ χόρτῳ τῆς γῆς.

[12] Only leave the stump of its roots in the earth, and *bind it* with an iron and brass band; and it shall lie in the grass that is without and in the dew of heaven, and its portion *shall be* with the wild beasts in the grass of the field.

[16] ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται, καὶ καρδία θηρίου δοθήσεται αὐτῷ, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπ᾽ αὐτόν.

[13] His heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him.

[17] διὰ συγκρίματος ιρ ὁ λόγος, καὶ ῥῆμα ἁγίων τὸ ἐπερώτημα, ἵνα γνῶσιν οἱ ζῶντες ὅτι κύριός ἐστιν ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξῃ, δώσει αὐτὴν καὶ ἐξουδένημα ἀνθρώπων ἀναστήσει ἐπ᾽ αὐτήν.

[14] The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may known that the Lord is most high *over* the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men.

[18] τοῦτο τὸ ἐνύπνιον, ὃ εἶδον ἐγὼ Ναβουχοδονοσορ ὁ βασιλεύς, καὶ σύ, Βαλτασαρ, τὸ σύγκριμα εἰπόν, ὅτι πάντες οἱ σοφοὶ τῆς βασιλείας μου οὐ δύνανται τὸ σύγκριμα αὐτοῦ δηλῶσαί μοι, σὺ δέ, Δανιηλ, δύνασαι, ὅτι πνεῦμα θεοῦ ἅγιον ἐν σοί.

[15] This is the vision which I king Nabuchodonosor saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation of it: but thou, Daniel, art able; for the Holy Spirit of God is in thee.

[19] τότε Δανιηλ, οὗ τὸ ὄνομα Βαλτασαρ, ἀπηνεώθη ὡσεὶ ὥραν μίαν, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν. καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Βαλτασαρ, τὸ ἐνύπνιον καὶ ἡ σύγκρισις μὴ κατασπευσάτω σε. καὶ ἀπεκρίθη Βαλτασαρ καὶ εἶπεν Κύριε, τὸ ἐνύπνιον τοῖς μισοῦσίν σε καὶ ἡ σύγκρισις αὐτοῦ τοῖς ἐχθροῖς σου.

[16] Then Daniel, whose name is Baltasar, was amazed about one hour, and his thoughts troubled him. And Baltasar answered and said, *My* lord, let the dream be to them that hate thee, and the interpretation of it to thine enemies.

[20] τὸ δένδρον, ὃ εἶδες, τὸ μεγαλυνθὲν καὶ τὸ ἰσχυκός, οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανὸν καὶ τὸ κύτος αὐτοῦ εἰς πᾶσαν τὴν γῆν

[17] The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth;

[21] καὶ τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφὴ πᾶσιν ἐν αὐτῷ, ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ,

[18] and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the birds of the sky took shelter in its branches:)

[22] σὺ εἶ, βασιλεῦ, ὅτι ἐμεγαλύνθης καὶ ἴσχυσας καὶ ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανὸν καὶ ἡ κυριεία σου εἰς τὰ πέρατα τῆς γῆς.

[19] is thyself, O king; for thou art grown great and powerful, and thy greatness has increased and reached to heaven, and thy dominion to the ends of the earth.

[23] καὶ ὅτι εἶδεν ὁ βασιλεὺς ιρ καὶ ἅγιον καταβαίνοντα ἀπὸ τοῦ οὐρανοῦ, καὶ εἶπεν Ἐκτίλατε τὸ δένδρον καὶ διαφθείρατε αὐτό, πλὴν τὴν φυὴν τῶν ῥιζῶν αὐτοῦ ἐάσατε ἐν τῇ γῇ καὶ ἐν δεσμῷ σιδηρῷ καὶ χαλκῷ καὶ ἐν τῇ χλόῃ τῇ ἔξω, καὶ ἐν τῇ δρόσῳ τοῦ οὐρανοῦ αὐλισθήσεται, καὶ μετὰ θηρίων ἀγρίων ἡ μερὶς αὐτοῦ, ἕως οὗ ἑπτὰ καιροὶ ἀλλοιωθῶσιν ἐπ᾽ αὐτόν,

[20] And whereas the king saw a watcher and a holy one coming down from heaven, and he said, Strip the tree, and destroy it; only leave the stump of its roots in the ground, and *bind it* with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it;

[24] τοῦτο ἡ σύγκρισις αὐτοῦ, βασιλεῦ, καὶ σύγκριμα ὑψίστου ἐστίν, ὃ ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα,

[21] this is the interpretation of it, O king, and it is a decree of the Most High, which has come upon my lord the king.

[25] καὶ σὲ ἐκδιώξουσιν ἀπὸ τῶν ἀνθρώπων, καὶ μετὰ θηρίων ἀγρίων ἔσται ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιοῦσίν σε, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ αὐλισθήσῃ, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπὶ σέ, ἕως οὗ γνῷς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν.

[22] And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shall have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou known that the Most High is Lord of the kingdom of men, and will give it to whom he shall please.

[26] καὶ ὅτι εἶπαν Ἐάσατε τὴν φυὴν τῶν ῥιζῶν τοῦ δένδρου, ἡ βασιλεία σού σοι μενεῖ, ἀφ᾽ ἧς ἂν γνῷς τὴν ἐξουσίαν τὴν οὐράνιον.

[23] And whereas they said, Leave the stumps of the roots of the tree; thy kingdom abides *sure* to thee from the time that thou shalt know the power of the heavens.

[27] διὰ τοῦτο, βασιλεῦ, ἡ βουλή μου ἀρεσάτω σοι, καὶ τὰς ἁμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων· ἴσως ἔσται μακρόθυμος τοῖς παραπτώμασίν σου ὁ θεός. –

[24] Therefore, O king, let my counsel please thee, and atone for thy sins by alms, and *thine* iniquities by compassion on the poor: it may be God will be long-suffering to thy trespasses.

[28] ταῦτα πάντα ἔφθασεν ἐπὶ Ναβουχοδονοσορ τὸν βασιλέα.

[25] All these things came upon king Nabuchodonosor.

[29] μετὰ δωδεκάμηνον ἐπὶ τῷ ναῷ τῆς βασιλείας αὐτοῦ ἐν Βαβυλῶνι περιπατῶν

[26] After a twelvemonth, as he walked in his palace in Babylon,

[30] ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν Οὐχ αὕτη ἐστὶν Βαβυλὼν ἡ μεγάλη, ἣν ἐγὼ ᾠκοδόμησα εἰς οἶκον βασιλείας ἐν τῷ κράτει τῆς ἰσχύος μου εἰς τιμὴν τῆς δόξης μου;

[27] the king answered and said, Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honour of my glory?

[31] ἔτι τοῦ λόγου ἐν στόματι τοῦ βασιλέως ὄντος φωνὴ ἀπ᾽ οὐρανοῦ ἐγένετο Σοὶ λέγουσιν, Ναβουχοδονοσορ βασιλεῦ, ἡ βασιλεία παρῆλθεν ἀπὸ σοῦ,

[28] While the word was yet in the king’s mouth, there came a voice from heaven, *saying*, To thee, king Nabuchodonosor, they say, The kingdom

has departed from thee.

[32] καὶ ἀπὸ τῶν ἀνθρώπων σε ἐκδιώξουσιν, καὶ μετὰ θηρίων ἀγρίων ἡ κατοικία σου, καὶ χόρτον ὡς βοῦν ψωμιοῦσίν σε, καὶ ἑπτὰ καιροὶ ἀλλαγήσονται ἐπὶ σέ, ἕως οὗ γνῷς ὅτι κυριεύει ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἐὰν δόξῃ, δώσει αὐτήν.

[29] And they *shall* drive thee from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and he will give it to whomsoever he shall please.

[33] αὐτῇ τῇ ὥρᾳ ὁ λόγος συνετελέσθη ἐπὶ Ναβουχοδονοσορ, καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη καὶ χόρτον ὡς βοῦς ἤσθιεν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ αἱ τρίχες αὐτοῦ ὡς λεόντων ἐμεγαλύνθησαν καὶ οἱ ὄνυχες αὐτοῦ ὡς ὀρνέων.

[30] In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his body was bathed with the dew of heaven, until his hairs were grown like lions' *hairs*, and his nails as birds' *claws*.

[34] καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἐγὼ Ναβουχοδονοσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ' ἐμὲ ἐπεστράφησαν, καὶ τῷ ὑψίστῳ εὐλόγησα καὶ τῷ ζῶντι εἰς τὸν αἰῶνα ᾔνεσα καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεάν,

[31] And at the end of the time I Nabuchodonosor lifted up mine eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised him that lives for ever, and gave *him* glory; for his dominion is an everlasting dominion, and his kingdom *lasts* to all generations:

[35] καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ὡς οὐδὲν ἐλογίσθησαν, καὶ κατὰ τὸ θέλημα αὐτοῦ ποιεῖ ἐν τῇ δυνάμει τοῦ οὐρανοῦ καὶ ἐν τῇ κατοικίᾳ τῆς γῆς, καὶ οὐκ ἔστιν ὃς ἀντιποιήσεται τῇ χειρὶ αὐτοῦ καὶ ἐρεῖ αὐτῷ Τί ἐποίησας;

[32] and all the inhabitants of the earth are reputed as nothing: and he does according to his will in the army of heaven, and among the inhabitants of the earth: and there is none who shall withstand his power, and say to him, What has thou done?

[36] αὐτῷ τῷ καιρῷ αἱ φρένες μου ἐπεστράφησαν ἐπ᾽ ἐμέ, καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ἦλθον, καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ᾽ ἐμέ, καὶ οἱ τύραννοί μου καὶ οἱ μεγιστᾶνές μου ἐζήτουν με, καὶ ἐπὶ τὴν βασιλείαν μου ἐκραταιώθην, καὶ μεγαλωσύνη περισσοτέρα προσετέθη μοι.

[33] At the same time my reason returned to me, and I came to the honour of my kingdom; and my *natural* form returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me.

[37] νῦν οὖν ἐγὼ Ναβουχοδονοσορ αἰνῶ καὶ ὑπερυψῶ καὶ δοξάζω τὸν βασιλέα τοῦ οὐρανοῦ, ὅτι πάντα τὰ ἔργα αὐτοῦ ἀληθινὰ καὶ αἱ τρίβοι αὐτοῦ κρίσις, καὶ πάντας τοὺς πορευομένους ἐν ὑπερηφανίᾳ δύναται ταπεινῶσαι.

[34] Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abase.

CHAPTER 5

[1] Βαλτασαρ ὁ βασιλεὺς ἐποίησεν δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλίοις, καὶ κατέναντι τῶν χιλίων ὁ οἶνος. καὶ πίνων

[1] Baltasar the king made a great supper for his thousand nobles, and *there was* wine before the thousand.

[2] Βαλτασαρ εἶπεν ἐν τῇ γεύσει τοῦ οἴνου τοῦ ἐνεγκεῖν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν Ναβουχοδονοσορ ὁ πατὴρ αὐτοῦ ἐκ τοῦ ναοῦ τοῦ ἐν Ιερουσαλημ, καὶ πιέτωσαν ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ.

[2] And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king, and his nobles, and his mistresses, and his concubines, should drink out of them.

[3] καὶ ἠνέχθησαν τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκεν ἐκ τοῦ ναοῦ τοῦ θεοῦ τοῦ ἐν Ιερουσαλημ, καὶ ἔπινον ἐν αὐτοῖς ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες αὐτοῦ καὶ αἱ παλλακαὶ αὐτοῦ καὶ αἱ παράκοιτοι αὐτοῦ·

[3] So the gold and silver vessels were brought which *Nabuchodonosor* had taken out of the temple of God in Jerusalem; and the king, and his nobles, and his mistresses, and his concubines, drank out of them.

[4] ἔπινον οἶνον καὶ ᾔνεσαν τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους.

[4] They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.

[5] ἐν αὐτῇ τῇ ὥρᾳ ἐξῆλθον δάκτυλοι χειρὸς ἀνθρώπου καὶ ἔγραφον κατέναντι τῆς λαμπάδος ἐπὶ τὸ κονίαμα τοῦ τοίχου τοῦ οἴκου τοῦ βασιλέως, καὶ ὁ βασιλεὺς ἐθεώρει τοὺς ἀστραγάλους τῆς χειρὸς τῆς γραφούσης.

[5] In the same hour came forth fingers of a man’s hand, and wrote in front of the lamp on the plaster of the wall of the king’s house: and the king saw the knuckles of the hand that wrote.

[6] τότε τοῦ βασιλέως ἡ μορφὴ ἠλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν, καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.

[6] Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another.

[7] καὶ ἐβόησεν ὁ βασιλεὺς ἐν ἰσχύι τοῦ εἰσαγαγεῖν μάγους, Χαλδαίους, γαζαρηνοὺς καὶ εἶπεν τοῖς σοφοῖς Βαβυλῶνος Ὃς ἂν ἀναγνῷ τὴν γραφὴν ταύτην καὶ τὴν σύγκρισιν γνωρίσῃ μοι, πορφύραν ἐνδύσεται, καὶ ὁ μανιάκης ὁ χρυσοῦς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει.

[7] And the king cried aloud to bring in the magicians, Chaldeans, *and* soothsayers; and he said to the wise men of Babylon, Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with scarlet, and *there shall be* a golden chain upon his neck, and he shall be the third ruler in my kingdom.

[8] καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως καὶ οὐκ ἠδύναντο τὴν γραφὴν ἀναγνῶναι οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.

[8] Then came in all the king's wise men: but they could not read the writing, nor make known the interpretation to the king.

[9] καὶ ὁ βασιλεὺς Βαλτασαρ πολὺ ἐταράχθη, καὶ ἡ μορφὴ αὐτοῦ ἠλλοιώθη ἐπ' αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.

[9] And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him.

[10] καὶ εἰσῆλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου, καὶ ἡ μορφή σου μὴ ἀλλοιούσθω·

[10] Then the queen came into the banquet house, and said, O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed.

[11] ἔστιν ἀνὴρ ἐν τῇ βασιλείᾳ σου, ἐν ᾧ πνεῦμα θεοῦ, καὶ ἐν ταῖς ἡμέραις τοῦ πατρός σου γρηγόρησις καὶ σύνεσις εὑρέθη ἐν αὐτῷ, καὶ ὁ βασιλεὺς Ναβουχοδονοσορ ὁ πατήρ σου ἄρχοντα ἐπαοιδῶν, μάγων, Χαλδαίων, γαζαρηνῶν κατέστησεν αὐτόν,

[11] There is a man in thy kingdom, in whom is the Spirit of God; and in the days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, *and* soothsayers.

[12] ὅτι πνεῦμα περισσὸν ἐν αὐτῷ καὶ φρόνησις καὶ σύνεσις, συγκρίνων ἐνύπνια καὶ ἀναγγέλλων κρατούμενα καὶ λύων συνδέσμους, Δανιηλ καὶ ὁ βασιλεὺς ἐπέθηκεν αὐτῷ ὄνομα Βαλτασαρ· νῦν οὖν κληθήτω, καὶ τὴν σύγκρισιν αὐτοῦ ἀναγγελεῖ σοι.

[12] For *there is* an excellent spirit in him, and sense and understanding in him, interpreting dreams *as he does*, and answering hard *questions*, and solving difficulties: *it is* Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing.

[13] τότε Δανιηλ εἰσήχθη ἐνώπιον τοῦ βασιλέως, καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Σὺ εἶ Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας, ἧς ἤγαγεν ὁ βασιλεὺς ὁ πατήρ μου;

[13] Then Daniel was brought in before the king: and the king said to Daniel, Art thou Daniel, of the children of the captivity of Judea, which the king my father brought?

[14] ἤκουσα περὶ σοῦ ὅτι πνεῦμα θεοῦ ἐν σοί, καὶ γρηγόρησις καὶ σύνεσις καὶ σοφία περισσὴ εὑρέθη ἐν σοί.

[14] I have heard concerning thee, that the Spirit of God is in thee, and *that* watchfulness and understanding and excellent wisdom have been found in thee.

[15] καὶ νῦν εἰσῆλθον ἐνώπιόν μου οἱ σοφοί, μάγοι, γαζαρηνοί, ἵνα τὴν γραφὴν ταύτην ἀναγνῶσιν καὶ τὴν σύγκρισιν αὐτῆς γνωρίσωσίν μοι, καὶ οὐκ ἠδυνήθησαν ἀναγγεῖλαί μοι.

[15] And now, the wise men, magicians, *and* soothsayers, have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me.

[16] καὶ ἐγὼ ἤκουσα περὶ σοῦ ὅτι δύνασαι κρίματα συγκρῖναι· νῦν οὖν ἐὰν δυνηθῇς τὴν γραφὴν ἀναγνῶναι καὶ τὴν σύγκρισιν αὐτῆς γνωρίσαι μοι, πορφύραν ἐνδύσῃ, καὶ ὁ μανιάκης ὁ χρυσοῦς ἔσται ἐπὶ τὸν τράχηλόν σου, καὶ τρίτος ἐν τῇ βασιλείᾳ μου ἄρξεις.

[16] And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation of it, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom.

[17] τότε ἀπεκρίθη Δανιηλ καὶ εἶπεν ἐνώπιον τοῦ βασιλέως Τὰ δόματά σου σοὶ ἔστω, καὶ τὴν δωρεὰν τῆς οἰκίας σου ἑτέρῳ δός· ἐγὼ δὲ τὴν γραφὴν ἀναγνώσομαι τῷ βασιλεῖ καὶ τὴν σύγκρισιν αὐτῆς γνωρίσω σοι.

[17] And Daniel said, before the king, Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation of it.

[18] βασιλεῦ, ὁ θεὸς ὁ ὕψιστος τὴν βασιλείαν καὶ τὴν μεγαλωσύνην καὶ τὴν τιμὴν καὶ τὴν δόξαν ἔδωκεν Ναβουχοδονοσορ τῷ πατρί σου,

[18] O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory:

[19] καὶ ἀπὸ τῆς μεγαλωσύνης, ἧς ἔδωκεν αὐτῷ, πάντες οἱ λαοί, φυλαί, γλῶσσαι ἦσαν τρέμοντες καὶ φοβούμενοι ἀπὸ προσώπου αὐτοῦ· οὓς ἠβούλετο, αὐτὸς ἀνῄρει, καὶ οὓς ἠβούλετο, αὐτὸς ἔτυπτεν, καὶ οὓς ἠβούλετο, αὐτὸς ὕψου, καὶ οὓς ἠβούλετο, αὐτὸς ἐταπείνου.

[19] and by reason of the majesty which he gave to him, all nations, tribes, *and* languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased.

[20] καὶ ὅτε ὑψώθη ἡ καρδία αὐτοῦ καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη τοῦ ὑπερηφανεύσασθαι, κατηνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας αὐτοῦ, καὶ ἡ τιμὴ ἀφῃρέθη ἀπ᾽ αὐτοῦ,

[20] But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and *his* honour was taken from him.

[21] καὶ ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη, καὶ ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, καὶ μετὰ ὀνάγρων ἡ κατοικία αὐτοῦ, καὶ χόρτον ὡς βοῦν ἐψώμιζον αὐτόν, καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, ἕως οὗ ἔγνω ὅτι κυριεύει ὁ θεὸς ὁ ὕψιστος τῆς βασιλείας τῶν ἀνθρώπων, καὶ ᾧ ἂν δόξῃ, δώσει αὐτήν.

[21] And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is Lord of the kingdom of men, and will give it to whomsoever he shall please.

[22] καὶ σὺ ὁ υἱὸς αὐτοῦ Βαλτασαρ οὐκ ἐταπείνωσας τὴν καρδίαν σου κατενώπιον οὗ πάντα ταῦτα ἔγνως,

[22] And thou accordingly, his son, O Baltasar, has not humbled thine heart before God: knowest thou not all this?

[23] καὶ ἐπὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ὑψώθης, καὶ τὰ σκεύη τοῦ οἴκου αὐτοῦ ἤνεγκαν ἐνώπιόν σου, καὶ σὺ καὶ οἱ μεγιστᾶνές σου καὶ αἱ παλλακαί σου καὶ αἱ παράκοιτοί σου οἶνον ἐπίνετε ἐν αὐτοῖς, καὶ τοὺς θεοὺς τοὺς χρυσοῦς καὶ ἀργυροῦς καὶ χαλκοῦς καὶ σιδηροῦς καὶ ξυλίνους καὶ λιθίνους, οἳ οὐ βλέπουσιν καὶ οὐκ ἀκούουσιν καὶ οὐ γινώσκουσιν, ᾔνεσας καὶ τὸν θεόν, οὗ ἡ πνοή σου ἐν χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας.

[23] And thou has been exalted against the Lord God of heaven; and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou has praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and know not: and the God in whose hand are thy breath, and all thy ways has thou not glorified.

[24] διὰ τοῦτο ἐκ προσώπου αὐτοῦ ἀπεστάλη ἀστράγαλος χειρὸς καὶ τὴν γραφὴν ταύτην ἐνέταξεν.

[24] Therefore from his presence has been sent forth the knuckle of a hand; and he has ordered the writing.

[25] καὶ αὕτη ἡ γραφὴ ἡ ἐντεταγμένη Μανη θεκελ φαρες.

[25] And this is the ordered writing, Mane, Thekel, Phares.

[26] τοῦτο τὸ σύγκριμα τοῦ ῥήματος· μανη, ἐμέτρησεν ὁ θεὸς τὴν βασιλείαν σου καὶ ἐπλήρωσεν αὐτήν·

[26] This is the interpretation of the sentence: Mane; God has measured thy kingdom, and finished it.

[27] θεκελ, ἐστάθη ἐν ζυγῷ καὶ εὑρέθη ὑστεροῦσα·

[27] Thekel; it has been weighed in the balance, and found wanting.

[28] φαρες, διῄρηται ἡ βασιλεία σου καὶ ἐδόθη Μήδοις καὶ Πέρσαις.

[28] Phares; thy kingdom is divided, and given to the Medes and Persians.

[29] καὶ εἶπεν Βαλτασαρ καὶ ἐνέδυσαν τὸν Δανιηλ πορφύραν καὶ τὸν μανιάκην τὸν χρυσοῦν περιέθηκαν περὶ τὸν τράχηλον αὐτοῦ, καὶ ἐκήρυξεν περὶ αὐτοῦ εἶναι αὐτὸν ἄρχοντα τρίτον ἐν τῇ βασιλείᾳ.

[29] Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom.

[30] ἐν αὐτῇ τῇ νυκτὶ ἀναιρέθη Βαλτασαρ ὁ βασιλεὺς ὁ Χαλδαίων.

[30] In the same night was Baltasar the Chaldean king slain.

[1] Καὶ Δαρεῖος ὁ Μῆδος παρέλαβεν τὴν βασιλείαν ὢν ἐτῶν ἑξήκοντα δύο.

[31] And Darius the Mede succeeded to the kingdom, being sixty-two years *old*.

CHAPTER 6

[2] καὶ ἤρεσεν ἐνώπιον Δαρείου καὶ κατέστησεν ἐπὶ τῆς βασιλείας σατράπας ἑκατὸν εἴκοσι τοῦ εἶναι αὐτοὺς ἐν ὅλῃ τῇ βασιλείᾳ αὐτοῦ

[1] And it pleased Darius, and he set over the kingdom a hundred and twenty satraps, to be in all his kingdom;

[3] καὶ ἐπάνω αὐτῶν τακτικοὺς τρεῖς, ὧν ἦν Δανιηλ εἷς ἐξ αὐτῶν, τοῦ ἀποδιδόναι αὐτοῖς τοὺς σατράπας λόγον, ὅπως ὁ βασιλεὺς μὴ ἐνοχλῆται·

[2] and over them three governors, of whom one was, Daniel; for the satraps to give account to them, that the king should not be troubled.

[4] καὶ ἦν Δανιηλ ὑπὲρ αὐτούς, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ, καὶ ὁ βασιλεὺς κατέστησεν αὐτὸν ἐφ’ ὅλης τῆς βασιλείας αὐτοῦ.

[3] And Daniel was over them, for *there was* an excellent spirit in him; and the king set him over all his kingdom.

[5] καὶ οἱ τακτικοὶ καὶ οἱ σατράπαι ἐζήτουν πρόφασιν εὑρεῖν κατὰ Δανιηλ· καὶ πᾶσαν πρόφασιν καὶ παράπτωμα καὶ ἀμβλάκημα οὐχ εὗρον κατ’ αὐτοῦ, ὅτι πιστὸς ἦν.

[4] Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful.

[6] καὶ εἶπον οἱ τακτικοί Οὐχ εὑρήσομεν κατὰ Δανιηλ πρόφασιν εἰ μὴ ἐν νομίμοις θεοῦ αὐτοῦ.

[5] And the governors said, We shall not find occasion against Daniel, except in the ordinances of his God.

[7] τότε οἱ τακτικοὶ καὶ οἱ σατράπαι παρέστησαν τῷ βασιλεῖ καὶ εἶπαν αὐτῷ Δαρεῖε βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·

[6] Then the governors and satraps stood by the king, and said to him, King Darius, live for ever.

[8] συνεβουλεύσαντο πάντες οἱ ἐπὶ τῆς βασιλείας σου στρατηγοὶ καὶ σατράπαι, ὕπατοι καὶ τοπάρχαι τοῦ στῆσαι στάσει βασιλικῇ καὶ ἐνισχῦσαι ὁρισμόν, ὅπως ὃς ἂν αἰτήσῃ αἴτημα παρὰ παντὸς θεοῦ καὶ

ἀνθρώπου ἕως ἡμερῶν τριάκοντα ἀλλ᾽ ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων·

[7] All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statue and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions.

[9] νῦν οὖν, βασιλεῦ, στῆσον τὸν ὁρισμὸν καὶ ἔκθες γραφήν, ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Μήδων καὶ Περσῶν.

[8] Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed.

[10] τότε ὁ βασιλεὺς Δαρεῖος ἐπέταξεν γραφῆναι τὸ δόγμα.

[9] Then king Darius commanded the decree to be written.

[11] καὶ Δανιηλ, ἡνίκα ἔγνω ὅτι ἐνετάγη τὸ δόγμα, εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις αὐτοῦ κατέναντι Ιερουσαλημ, καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος καὶ ἐξομολογούμενος ἐναντίον τοῦ θεοῦ αὐτοῦ, καθὼς ἦν ποιῶν ἔμπροσθεν.

[10] And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.

[12] τότε οἱ ἄνδρες ἐκεῖνοι παρετήρησαν καὶ εὗρον τὸν Δανιηλ ἀξιοῦντα καὶ δεόμενον τοῦ θεοῦ αὐτοῦ.

[11] Then these men watched, and found Daniel praying and supplicating to his God.

[13] καὶ προσελθόντες λέγουσιν τῷ βασιλεῖ Βασιλεῦ, οὐχ ὁρισμὸν ἔταξας ὅπως πᾶς ἄνθρωπος, ὃς ἂν αἰτήσῃ παρὰ παντὸς θεοῦ καὶ ἀνθρώπου αἴτημα ἕως ἡμερῶν τριάκοντα ἀλλ᾽ ἢ παρὰ σοῦ, βασιλεῦ, ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων; καὶ εἶπεν ὁ βασιλεύς Ἀληθινὸς ὁ λόγος, καὶ τὸ δόγμα Μήδων καὶ Περσῶν οὐ παρελεύσεται.

[12] And they came and said to the king, O king, has thou not made a decree, that whatsoever man shall ask a petition of any god or man for

thirty days, but of thee, O king, shall be cast into the den of lions? And the king said, The word is true, and the decree of the Medes and Persians shall not pass.

[14] τότε ἀπεκρίθησαν καὶ λέγουσιν ἐνώπιον τοῦ βασιλέως Δανιηλ ὁ ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας τῆς Ιουδαίας οὐχ ὑπετάγη τῷ δόγματί σου περὶ τοῦ ὁρισμοῦ, οὗ ἔταξας, καὶ καιροὺς τρεῖς τῆς ἡμέρας αἰτεῖ παρὰ τοῦ θεοῦ αὐτοῦ τὰ αἰτήματα αὐτοῦ.

[13] Then they answered and said before the king, Daniel of the children of the captivity of Judea, has not submitted to thy decree; and three times in the day he makes his requests of his God.

[15] τότε ὁ βασιλεύς, ὡς τὸ ῥῆμα ἤκουσεν, πολὺ ἐλυπήθη ἐπ᾽ αὐτῷ καὶ περὶ τοῦ Δανιηλ ἠγωνίσατο τοῦ ἐξελέσθαι αὐτὸν καὶ ἕως ἑσπέρας ἦν ἀγωνιζόμενος τοῦ ἐξελέσθαι αὐτόν.

[14] Then the king, when he heard the saying, was much grieved for Daniel and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.

[16] τότε οἱ ἄνδρες ἐκεῖνοι λέγουσιν τῷ βασιλεῖ Γνῶθι, βασιλεῦ, ὅτι δόγμα Μήδοις καὶ Πέρσαις τοῦ πᾶν ὁρισμὸν καὶ στάσιν, ἣν ἂν ὁ βασιλεὺς στήσῃ, οὐ δεῖ παραλλάξαι.

[15] Then those men said to the king, Know, O king, that the law of the Medes and Persians is that we must not change any decree of statue which the king shall make.

[17] τότε ὁ βασιλεὺς εἶπεν καὶ ἤγαγον τὸν Δανιηλ καὶ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων· καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, αὐτὸς ἐξελεῖταί σε.

[16] Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said to Daniel, Thy God whom thou servest continually, he will deliver thee.

[18] καὶ ἤνεγκαν λίθον καὶ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου, καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ καὶ ἐν τῷ δακτυλίῳ τῶν μεγιστάνων αὐτοῦ, ὅπως μὴ ἀλλοιωθῇ πρᾶγμα ἐν τῷ Δανιηλ.

[17] And they brought a stone, and put it on the mouth of the den; and the king sealed *it* with his ring, and with the ring of his nobles; that the case

might not be altered with regard to Daniel.

[19] καὶ ἀπῆλθεν ὁ βασιλεὺς εἰς τὸν οἶκον αὐτοῦ καὶ ἐκοιμήθη ἄδειπνος, καὶ ἐδέσματα οὐκ εἰσήνεγκαν αὐτῷ, καὶ ὁ ὕπνος ἀπέστη ἀπ᾽ αὐτοῦ. καὶ ἀπέκλεισεν ὁ θεὸς τὰ στόματα τῶν λεόντων, καὶ οὐ παρηνώχλησαν τῷ Δανιηλ.

[18] And the king departed to his house, and lay down fasting, and they brought him no food; and his sleep departed from him. But God shut the mouths of the lions, and they not molest Daniel.

[20] τότε ὁ βασιλεὺς ἀνέστη τὸ πρωῒ ἐν τῷ φωτὶ καὶ ἐν σπουδῇ ἦλθεν ἐπὶ τὸν λάκκον τῶν λεόντων·

[19] Then the king arose very early in the morning, and came in hast to the den of lions.

[21] καὶ ἐν τῷ ἐγγίζειν αὐτὸν τῷ λάκκῳ ἐβόησεν φωνῇ ἰσχυρᾷ Δανιηλ ὁ δοῦλος τοῦ θεοῦ τοῦ ζῶντος, ὁ θεός σου, ᾧ σὺ λατρεύεις ἐνδελεχῶς, εἰ ἠδυνήθη ἐξελέσθαι σε ἐκ στόματος τῶν λεόντων;

[20] And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion’s mouth?

[22] καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι·

[21] And Daniel said to the king, O king, live for ever.

[23] ὁ θεός μου ἀπέστειλεν τὸν ἄγγελον αὐτοῦ, καὶ ἐνέφραξεν τὰ στόματα τῶν λεόντων, καὶ οὐκ ἐλυμήναντό με, ὅτι κατέναντι αὐτοῦ εὐθύτης ηὑρέθη μοι· καὶ ἐνώπιον δὲ σοῦ, βασιλεῦ, παράπτωμα οὐκ ἐποίησα.

[22] My God has sent his angel, and stopped the lions’ mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before thee, O king, I have committed no trespass.

[24] τότε ὁ βασιλεὺς πολὺ ἠγαθύνθη ἐπ᾽ αὐτῷ καὶ τὸν Δανιηλ εἶπεν ἀνενέγκαι ἐκ τοῦ λάκκου· καὶ ἀνηνέχθη Δανιηλ ἐκ τοῦ λάκκου, καὶ πᾶσα διαφθορὰ οὐχ εὑρέθη ἐν αὐτῷ, ὅτι ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ.

[23] Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God.

[25] καὶ εἶπεν ὁ βασιλεύς, καὶ ἠγάγοσαν τοὺς ἄνδρας τοὺς διαβαλόντας τὸν Δανιηλ, καὶ εἰς τὸν λάκκον τῶν λεόντων ἐνεβλήθησαν, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ γυναῖκες αὐτῶν· καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου ἕως οὗ ἐκυρίευσαν αὐτῶν οἱ λέοντες καὶ πάντα τὰ ὀστᾶ αὐτῶν ἐλέπτυναν.

[24] And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly broke to pieces all their bones.

[26] τότε Δαρεῖος ὁ βασιλεὺς ἔγραψεν πᾶσι τοῖς λαοῖς, φυλαῖς, γλώσσαις, τοῖς οἰκοῦσιν ἐν πάσῃ τῇ γῇ Εἰρήνη ὑμῖν πληθυνθείη·

[25] Then king Darius wrote to all nations, tribes, *and* languages, who dwell in all the earth, *saying*, Peace be multiplied to you.

[27] ἐκ προσώπου μου ἐτέθη δόγμα τοῦ ἐν πάσῃ ἀρχῇ τῆς βασιλείας μου εἶναι τρέμοντας καὶ φοβουμένους ἀπὸ προσώπου τοῦ θεοῦ Δανιηλ, ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ ἡ κυριεία αὐτοῦ ἕως τέλους·

[26] This decree has been set forth by me in every dominion of my kingdom, that *men* tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever.

[28] ἀντιλαμβάνεται καὶ ῥύεται καὶ ποιεῖ σημεῖα καὶ τέρατα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, ὅστις ἐξείλατο τὸν Δανιηλ ἐκ χειρὸς τῶν λεόντων.

[27] He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions.

[29] καὶ Δανιηλ κατεύθυνεν ἐν τῇ βασιλείᾳ Δαρείου καὶ ἐν τῇ βασιλείᾳ Κύρου τοῦ Πέρσου.

[28] And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER 7

[1] Ἐν ἔτει πρώτῳ Βαλτασαρ βασιλέως Χαλδαίων Δανιηλ ἐνύπνιον εἶδεν, καὶ αἱ ὁράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον ἔγραψεν

[1] In the first year of Baltasar, king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

[2] Ἐγὼ Δανιηλ ἐθεώρουν ἐν ὁράματί μου τῆς νυκτὸς καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ προσέβαλλον εἰς τὴν θάλασσαν τὴν μεγάλην.

[2] I Daniel beheld, and, lo, the four winds of heaven blew violently upon the great sea.

[3] καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἀλλήλων.

[3] And there came up four great beasts out of the sea, differing from one another.

[4] τὸ πρῶτον ὡσεὶ λέαινα, καὶ πτερὰ αὐτῇ ὡσεὶ ἀετοῦ· ἐθεώρουν ἕως οὗ ἐξετίλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ.

[4] The first *was* as a lioness, and her wings as an eagle’s; I beheld until her wings were plucked, ands she was lifted off from the earth, and she stood on human feet, and a man’s heart was given to her.

[5] καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκῳ, καὶ εἰς μέρος ἓν ἐστάθη, καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγον αὐτῇ Ἀνάστηθι φάγε σάρκας πολλάς.

[5] And, behold, a second beast like a bear, and it supported itself on one side, and there were three ribs in its mouth, between its teeth: and thus they said to it, Arise, devour much flesh.

[6] ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ ἕτερον θηρίον ὡσεὶ πάρδαλις, καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη αὐτῇ.

[6] After this one I looked, and behold another wild beast as a leopard, and it had four wings of a bird upon it: and the wild beast had four heads, and power was given to it.

[7] ὀπίσω τούτου ἐθεώρουν καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ἰσχυρὸν περισσῶς, καὶ οἱ ὀδόντες αὐτοῦ σιδηροῖ μεγάλοι, ἐσθίον καὶ λεπτῦνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει, καὶ αὐτὸ διάφορον περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ.

[7] After this one I looked, and behold a fourth beast, dreadful and terrible, and exceedingly strong, and its teeth were of iron; devouring and crushing to atoms, and it trampled the remainder with its feet: and it was altogether different from the beasts that were before it; and it *had* ten hours.

[8] προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη ἀπὸ προσώπου αὐτοῦ, καὶ ἰδοὺ ὀφθαλμοὶ ὡσεὶ ὀφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα.

[8] I noticed his horns, and behold, another little horn came up in the midst of them, and before it three of the former horns were rooted out: and, behold, *there were* eyes as the eyes of a man in this horn, and a mouth speaking great things.

[9] ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο, καὶ τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν, καὶ ἡ θρὶξ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρόν, ὁ θρόνος αὐτοῦ φλὸξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον·

[9] I beheld until the thrones were set, and the Ancient of days sat; and his raiment was white as snow, and the hair of his head, as pure wool: his throne was a flame of fire, *and* his wheels burning fire.

[10] ποταμὸς πυρὸς εἶλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεῴχθησαν.

[10] A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads, attended upon him: the judgment sat, and the books were opened.

[11] ἐθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκεῖνο ἐλάλει, ἕως ἀνῃρέθη τὸ θηρίον καὶ ἀπώλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός.

[11] I beheld then because of the voice of the great words which that horn spoke, until the wild beast was slain and destroyed, and his body given to be burnt with fire.

[12] καὶ τῶν λοιπῶν θηρίων ἡ ἀρχὴ μετεστάθη, καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ καὶ καιροῦ.

[12] And the dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

[13] ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν καὶ ἐνώπιον αὐτοῦ προσηνέχθη.

[13] I beheld in the night vision, and, lo, *one* coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him.

[14] καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύσουσιν· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται. –

[14] And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

[15] ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἕξει μου, ἐγὼ Δανιηλ, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.

[15] *As for* me Daniel, my spirit in my body trembled, and the visions of my head troubled me.

[16] καὶ προσῆλθον ἑνὶ τῶν ἑστηκότων καὶ τὴν ἀκρίβειαν ἐζήτουν παρ᾽ αὐτοῦ περὶ πάντων τούτων, καὶ εἶπέν μοι τὴν ἀκρίβειαν καὶ τὴν σύγκρισιν τῶν λόγων ἐγνώρισέν μοι

[16] And I drew near to one of them that stood by, and I sought to learn of him the truth of all these things: and he told me the truth, and made known to me the interpretation of the things.

[17] Ταῦτα τὰ θηρία τὰ μεγάλα τὰ τέσσαρα, τέσσαρες βασιλεῖαι ἀναστήσονται ἐπὶ τῆς γῆς, αἳ ἀρθήσονται·

[17] These four beasts are four kingdoms *that* shall rise up on the earth:

[18] καὶ παραλήμψονται τὴν βασιλείαν ἅγιοι ὑψίστου καὶ καθέξουσιν αὐτὴν ἕως αἰῶνος τῶν αἰώνων.

[18] which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.

[19] καὶ ἐζήτουν ἀκριβῶς περὶ τοῦ θηρίου τοῦ τετάρτου, ὅτι ἦν διάφορον παρὰ πᾶν θηρίον φοβερὸν περισσῶς, οἱ ὀδόντες αὐτοῦ σιδηροῖ καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, ἐσθίον καὶ λεπτῦνον καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει,

[19] Then I enquired carefully concerning the fourth beast; for it differed from every *other* beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet:

[20] καὶ περὶ τῶν κεράτων αὐτοῦ τῶν δέκα τῶν ἐν τῇ κεφαλῇ αὐτοῦ καὶ τοῦ ἑτέρου τοῦ ἀναβάντος καὶ ἐκτινάξαντος τῶν προτέρων τρία, κέρας ἐκεῖνο, ᾧ οἱ ὀφθαλμοὶ καὶ στόμα λαλοῦν μεγάλα καὶ ἡ ὅρασις αὐτοῦ μείζων τῶν λοιπῶν.

[20] and concerning it ten horns that were in its head, and the other that came up, and rooted up *some* of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest.

[21] ἐθεώρουν καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἴσχυσεν πρὸς αὐτούς,

[21] I beheld, and that horn made war with the saints, and prevailed against them;

[22] ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου, καὶ ὁ καιρὸς ἔφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἅγιοι.

[22] until the Ancient of days came, and he gave judgment to the saints of the Most High; and the time came on, and the saints possessed the kingdom.

[23] καὶ εἶπεν Τὸ θηρίον τὸ τέταρτον, βασιλεία τετάρτη ἔσται ἐν τῇ γῇ, ἥτις ὑπερέξει πάσας τὰς βασιλείας καὶ καταφάγεται πᾶσαν τὴν γῆν καὶ συμπατήσει αὐτὴν καὶ κατακόψει.

[23] And he said, The fourth beast shall be the fourth kingdom on the earth, which shall excel all *other* kingdoms, and shall devour the whole earth, and trample and destroy it.

[24] καὶ τὰ δέκα κέρατα αὐτοῦ, δέκα βασιλεῖς ἀναστήσονται, καὶ ὀπίσω αὐτῶν ἀναστήσεται ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν, καὶ τρεῖς βασιλεῖς ταπεινώσει·

[24] And his ten horns are ten kings *that* shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness and he shall subdue three kings.

[25] καὶ λόγους πρὸς τὸν ὕψιστον λαλήσει καὶ τοὺς ἁγίους ὑψίστου παλαιώσει καὶ ὑπονοήσει τοῦ ἀλλοιῶσαι καιροὺς καὶ νόμον, καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισυ καιροῦ.

[25] And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law: and *power* shall be given into his hand for a time and times and half a time.

[26] καὶ τὸ κριτήριον καθίσει καὶ τὴν ἀρχὴν μεταστήσουσιν τοῦ ἀφανίσαι καὶ τοῦ ἀπολέσαι ἕως τέλους.

[26] And the judgment has sat, and they shall remove *his* dominion to abolish it, and to destroy it utterly.

[27] καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγαλωσύνη τῶν βασιλέων τῶν ὑποκάτω παντὸς τοῦ οὐρανοῦ ἐδόθη ἁγίοις ὑψίστου, καὶ ἡ βασιλεία αὐτοῦ βασιλεία αἰώνιος, καὶ πᾶσαι αἱ ἀρχαὶ αὐτῷ δουλεύσουσιν καὶ ὑπακούσονται.

[27] And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.

[28] ἕως ὧδε τὸ πέρας τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με, καὶ ἡ μορφή μου ἠλλοιώθη ἐπ᾽ ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

[28] Hitherto is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.

CHAPTER 8

[1] Ἐν ἔτει τρίτῳ τῆς βασιλείας Βαλτασαρ τοῦ βασιλέως ὅρασις ὤφθη πρός με, ἐγὼ Δανιηλ, μετὰ τὴν ὀφθεῖσάν μοι τὴν ἀρχήν.

[1] In the third year of the reign of king Baltasar a vision appeared to me, *even* to me Daniel, after that which appeared to me at the first.

[2] καὶ ἤμην ἐν Σούσοις τῇ βάρει, ἥ ἐστιν ἐν χώρᾳ Αιλαμ, καὶ εἶδον ἐν ὁράματι καὶ ἤμην ἐπὶ τοῦ Ουβαλ

[2] And I was in Susa the palace, which is in the land of Ælam, and I was on the *bank of* Ubal.

[3] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ κριὸς εἷς ἑστηκὼς πρὸ τοῦ Ουβαλ, καὶ αὐτῷ κέρατα, καὶ τὰ κέρατα ὑψηλά, καὶ τὸ ἓν ὑψηλότερον τοῦ ἑτέρου, καὶ τὸ ὑψηλὸν ἀνέβαινεν ἐπ᾽ ἐσχάτων.

[3] And I lifted up mine eyes, and saw, and, behold, a ram standing in front of the Ubal; and he had high horns; and one was higher than the other, and the high one came up last.

[4] εἶδον τὸν κριὸν κερατίζοντα κατὰ θάλασσαν καὶ βορρᾶν καὶ νότον, καὶ πάντα τὰ θηρία οὐ στήσονται ἐνώπιον αὐτοῦ, καὶ οὐκ ἦν ὁ ἐξαιρούμενος ἐκ χειρὸς αὐτοῦ, καὶ ἐποίησεν κατὰ τὸ θέλημα αὐτοῦ καὶ ἐμεγαλύνθη.

[4] And I saw the ram butting westward, and northward, and southward; and no beast could stand before him, and there was none that could deliver out of his hand; and he did according to his will, and became great.

[5] καὶ ἐγὼ ἤμην συνίων καὶ ἰδοὺ τράγος αἰγῶν ἤρχετο ἀπὸ λιβὸς ἐπὶ πρόσωπον πάσης τῆς γῆς καὶ οὐκ ἦν ἁπτόμενος τῆς γῆς, καὶ τῷ τράγῳ κέρας θεωρητὸν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ.

[5] And I was considering, and, behold, a he-goat came from the south-west on the face of the whole earth, and touched not the earth: and the goat *had* a horn between his eyes.

[6] καὶ ἦλθεν ἕως τοῦ κριοῦ τοῦ τὰ κέρατα ἔχοντος, οὗ εἶδον, ἑστῶτος ἐνώπιον τοῦ Ουβαλ καὶ ἔδραμεν πρὸς αὐτὸν ἐν ὁρμῇ τῆς ἰσχύος αὐτοῦ.

[6] And he came to the ram that had the horns, which I had seen standing in front of the Ubal, and he ran at him with the violence of his strength.

[7] καὶ εἶδον αὐτὸν φθάνοντα ἕως τοῦ κριοῦ, καὶ ἐξηγριάνθη πρὸς αὐτὸν καὶ ἔπαισεν τὸν κριὸν καὶ συνέτριψεν ἀμφότερα τὰ κέρατα αὐτοῦ, καὶ οὐκ ἦν ἰσχὺς τῷ κριῷ τοῦ στῆναι ἐνώπιον αὐτοῦ· καὶ ἔρριψεν αὐτὸν ἐπὶ τὴν γῆν καὶ συνεπάτησεν αὐτόν, καὶ οὐκ ἦν ὁ ἐξαιρούμενος τὸν κριὸν ἐκ χειρὸς αὐτοῦ.

[7] And I saw him coming up close to the ram, and he was furiously enraged against him, and he smote the ram, and broke both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground, and trampled on him; and there was none that could deliver the ram out of his hand.

[8] καὶ ὁ τράγος τῶν αἰγῶν ἐμεγαλύνθη ἕως σφόδρα, καὶ ἐν τῷ ἰσχῦσαι αὐτὸν συνετρίβη τὸ κέρας αὐτοῦ τὸ μέγα, καὶ ἀνέβη κέρατα τέσσαρα ὑποκάτω αὐτοῦ εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ.

[8] And the he-goat grew exceedingly great: and when he was strong, his great horn was broken; and four other *horns* rose up in its place toward the four winds of heaven.

[9] καὶ ἐκ τοῦ ἑνὸς αὐτῶν ἐξῆλθεν κέρας ἓν ἰσχυρὸν καὶ ἐμεγαλύνθη περισσῶς πρὸς τὸν νότον καὶ πρὸς ἀνατολὴν καὶ πρὸς τὴν δύναμιν·

[9] And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host:

[10] ἐμεγαλύνθη ἕως τῆς δυνάμεως τοῦ οὐρανοῦ, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἄστρων, καὶ συνεπάτησεν αὐτά,

[10] and it magnified itself to the host of heaven; and there fell to the earth *some* of the host of heaven and of the stars, and they trampled on them.

[11] καὶ ἕως οὗ ὁ ἀρχιστράτηγος ῥύσηται τὴν αἰχμαλωσίαν, καὶ δι’ αὐτὸν θυσία ἐρράχθη, καὶ ἐγενήθη καὶ κατευοδώθη αὐτῷ, καὶ τὸ ἅγιον ἐρημωθήσεται·

[11] And *this shall be* until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he

prospered; and the holy place shall be made desolate.

[12] καὶ ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη, καὶ ἐποίησεν καὶ εὐοδώθη.

[12] And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and it practised, and prospered.

[13] καὶ ἤκουσα ἑνὸς ἁγίου λαλοῦντος, καὶ εἶπεν εἷς ἅγιος τῷ φελμουνι τῷ λαλοῦντι Ἕως πότε ἡ ὅρασις στήσεται, ἡ θυσία ἡ ἀρθεῖσα καὶ ἡ ἁμαρτία ἐρημώσεως ἡ δοθεῖσα, καὶ τὸ ἅγιον καὶ ἡ δύναμις συμπατηθήσεται;

[13] And I heard one saint speaking, and a saint said to a certain one speaking, How long shall the vision continue, *even* the removal of the sacrifice, and the bringing in of the sin of desolation; and *how long* shall the sanctuary and host be trampled?

[14] καὶ εἶπεν αὐτῷ Ἕως ἑσπέρας καὶ πρωὶ ἡμέραι δισχίλιαι καὶ τριακόσιαι, καὶ καθαρισθήσεται τὸ ἅγιον.

[14] And he said to him, Evening and morning *there shall be* two thousand and four hundred days; and *then* the sanctuary shall be cleansed.

[15] καὶ ἐγένετο ἐν τῷ ἰδεῖν με, ἐγὼ Δανιηλ, τὴν ὅρασιν καὶ ἐζήτουν σύνεσιν, καὶ ἰδοὺ ἔστη ἐνώπιον ἐμοῦ ὡς ὅρασις ἀνδρός.

[15] And it came to pass, as I, *even* I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the appearance of a man.

[16] καὶ ἤκουσα φωνὴν ἀνδρὸς ἀνὰ μέσον τοῦ Ουβαλ, καὶ ἐκάλεσεν καὶ εἶπεν Γαβριηλ, συνέτισον ἐκεῖνον τὴν ὅρασιν.

[16] And I heard the voice of a man between *the banks of* the Ubal; and he called, and said, Gabriel, cause that man to understand the vision.

[17] καὶ ἦλθεν καὶ ἔστη ἐχόμενος τῆς στάσεώς μου, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου, καὶ εἶπεν πρός με Σύνες, υἱὲ ἀνθρώπου, ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις.

[17] And he came and stood near where I stood: and when he came, I was struck with awe, and fell upon my face: but he said to me, Understand,

son of man: for yet the vision is for an appointed time.

[18] καὶ ἐν τῷ λαλεῖν αὐτὸν μετ᾽ ἐμοῦ πίπτω ἐπὶ πρόσωπόν μου ἐπὶ τὴν γῆν, καὶ ἥψατό μου καὶ ἔστησέν με ἐπὶ πόδας

[18] And while he spoke with me, I fell upon my face to the earth: and he touched me, and set me on my feet.

[19] καὶ εἶπεν Ἰδοὺ ἐγὼ γνωρίζω σοι τὰ ἐσόμενα ἐπ᾽ ἐσχάτων τῆς ὀργῆς· ἔτι γὰρ εἰς καιροῦ πέρας ἡ ὅρασις.

[19] And he said, Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision *is* yet for an appointed time.

[20] ὁ κριός, ὃν εἶδες, ὁ ἔχων τὰ κέρατα βασιλεὺς Μήδων καὶ Περσῶν.

[20] The ram which thou sawest that had the horns is the king of the Medes and Persians.

[21] καὶ ὁ τράγος τῶν αἰγῶν βασιλεὺς Ἑλλήνων· καὶ τὸ κέρας τὸ μέγα, ὃ ἦν ἀνὰ μέσον τῶν ὀφθαλμῶν αὐτοῦ, αὐτός ἐστιν ὁ βασιλεὺς ὁ πρῶτος.

[21] The he-goat is the King of the Greeks: and the great horn which was between his eyes, he is the first king.

[22] καὶ τοῦ συντριβέντος, οὗ ἔστησαν τέσσαρα ὑποκάτω κέρατα, τέσσαρες βασιλεῖς ἐκ τοῦ ἔθνους αὐτοῦ ἀναστήσονται καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ.

[22] And *as for* the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their *own* strength.

[23] καὶ ἐπ᾽ ἐσχάτων τῆς βασιλείας αὐτῶν πληρουμένων τῶν ἁμαρτιῶν αὐτῶν ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ καὶ συνίων προβλήματα.

[23] And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles.

[24] καὶ κραταιὰ ἡ ἰσχὺς αὐτοῦ καὶ οὐκ ἐν τῇ ἰσχύι αὐτοῦ, καὶ θαυμαστὰ διαφθερεῖ καὶ κατευθυνεῖ καὶ ποιήσει καὶ διαφθερεῖ ἰσχυροὺς καὶ λαὸν ἅγιον.

[24] And his power *shall be* great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people.

[25] καὶ ὁ ζυγὸς τοῦ κλοιοῦ αὐτοῦ κατευθυνεῖ· δόλος ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐν καρδίᾳ αὐτοῦ μεγαλυνθήσεται καὶ δόλῳ διαφθερεῖ πολλοὺς καὶ ἐπὶ ἀπωλείας πολλῶν στήσεται καὶ ὡς ᾠὰ χειρὶ συντρίψει.

[25] And the yoke of his chain shall prosper: *there is* craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand.

[26] καὶ ἡ ὅρασις τῆς ἑσπέρας καὶ τῆς πρωίας τῆς ῥηθείσης ἀληθής ἐστιν· καὶ σὺ σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς.

[26] And the vision of the evening and morning that was mentioned is true: and do thou seal the vision; for *it is* for many days.

[27] καὶ ἐγὼ Δανιηλ ἐκοιμήθην καὶ ἐμαλακίσθην ἡμέρας καὶ ἀνέστην καὶ ἐποίουν τὰ ἔργα τοῦ βασιλέως· καὶ ἐθαύμαζον τὴν ὅρασιν, καὶ οὐκ ἦν ὁ συνίων.

[27] And I Daniel fell asleep, and was sick: then I arose, and did the king’s business; and I wondered at the vision, and there was none that understood *it*.

CHAPTER 9

[1] Ἐν τῷ πρώτῳ ἔτει Δαρείου τοῦ υἱοῦ Ασουηρου ἀπὸ τοῦ σπέρματος τῶν Μήδων, ὃς ἐβασίλευσεν ἐπὶ βασιλείαν Χαλδαίων,

[1] In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans,

[2] ἐν ἔτει ἑνὶ τῆς βασιλείας αὐτοῦ ἐγὼ Δανιηλ συνῆκα ἐν ταῖς βύβλοις τὸν ἀριθμὸν τῶν ἐτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ιερεμιαν τὸν προφήτην εἰς συμπλήρωσιν ἐρημώσεως Ιερουσαλημ, ἑβδομήκοντα ἔτη.

[2] I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremias, *even* seventy years for the accomplishment of the desolation of Jerusalem.

[3] καὶ ἔδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεὸν τοῦ ἐκζητῆσαι προσευχὴν καὶ δεήσεις ἐν νηστείαις καὶ σάκκῳ καὶ σποδῷ.

[3] And I set my face toward the Lord God, to seek *him* diligently by prayer and supplications, with fastings and sackcloth.

[4] καὶ προσηυξάμην πρὸς κύριον τὸν θεόν μου καὶ ἐξωμολογησάμην καὶ εἶπα Κύριε ὁ θεὸς ὁ μέγας καὶ θαυμαστὸς ὁ φυλάσσων τὴν διαθήκην σου καὶ τὸ ἔλεος τοῖς ἀγαπῶσίν σε καὶ τοῖς φυλάσσουσιν τὰς ἐντολάς σου,

[4] And I prayed to the Lord my God, and confessed, and said, O Lord, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned,

[5] ἡμάρτομεν, ἠδικήσαμεν, ἠνομήσαμεν καὶ ἀπέστημεν καὶ ἐξεκλίναμεν ἀπὸ τῶν ἐντολῶν σου καὶ ἀπὸ τῶν κριμάτων σου

[5] we have done iniquity, we have transgressed, and we have departed and turned aside from thy commandments and from thy judgments:

[6] καὶ οὐκ εἰσηκούσαμεν τῶν δούλων σου τῶν προφητῶν, οἳ ἐλάλουν ἐν τῷ ὀνόματί σου πρὸς τοὺς βασιλεῖς ἡμῶν καὶ ἄρχοντας ἡμῶν καὶ πατέρας ἡμῶν καὶ πρὸς πάντα τὸν λαὸν τῆς γῆς.

[6] and we have not hearkened to thy servants the prophets, who spoke in thy name to our kings, and our princes, and our fathers, and to all the

people of the land.

[7] σοί, κύριε, ἡ δικαιοσύνη, καὶ ἡμῖν ἡ αἰσχύνη τοῦ προσώπου ὡς ἡ ἡμέρα αὕτη, ἀνδρὶ Ιουδα καὶ τοῖς ἐνοικοῦσιν ἐν Ιερουσαλημ καὶ παντὶ Ισραηλ τοῖς ἐγγὺς καὶ τοῖς μακρὰν ἐν πάσῃ τῇ γῇ, οὗ διέσπειρας αὐτοὺς ἐκεῖ ἐν ἀθεσίᾳ αὐτῶν, ᾗ ἠθέτησαν ἐν σοί.

[7] To thee, O Lord, *belongs* righteousness, an to us confusion of face, as at this day; to the men of Juda, and to the dwellers in Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the earth, wherever thou has scattered them, for the sin which they committed.

[8] κύριε, ἡμῖν ἡ αἰσχύνη τοῦ προσώπου καὶ τοῖς βασιλεῦσιν ἡμῶν καὶ τοῖς ἄρχουσιν ἡμῶν καὶ τοῖς πατράσιν ἡμῶν, οἵτινες ἡμάρτομέν σοι.

[8] In thee, O Lord, is our righteousness, and to us *belongs* confusion of faced, and to our kings, and to our princes, and to our fathers, forasmuch as we have sinned.

[9] τῷ κυρίῳ θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί, ὅτι ἀπέστημεν

[9] To thee, the Lord our God, *belong* compassions and forgivenesses, whereas we have departed *from thee*;

[10] καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ, οἷς ἔδωκεν κατὰ πρόσωπον ἡμῶν ἐν χερσὶν τῶν δούλων αὐτοῦ τῶν προφητῶν.

[10] neither have we hearkened to the voice of the Lord our God, to walk in his laws, which he set before us by the hands of his servants the prophets.

[11] καὶ πᾶς Ισραηλ παρέβησαν τὸν νόμον σου καὶ ἐξέκλιναν τοῦ μὴ ἀκοῦσαι τῆς φωνῆς σου, καὶ ἐπῆλθεν ἐφ᾽ ἡμᾶς ἡ κατάρα καὶ ὁ ὅρκος ὁ γεγραμμένος ἐν νόμῳ Μωυσέως δούλου τοῦ θεοῦ, ὅτι ἡμάρτομεν αὐτῷ.

[11] Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice; so the curse has come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

[12] καὶ ἔστησεν τοὺς λόγους αὐτοῦ, οὓς ἐλάλησεν ἐφ᾽ ἡμᾶς καὶ ἐπὶ τοὺς κριτὰς ἡμῶν, οἳ ἔκρινον ἡμᾶς, ἐπαγαγεῖν ἐφ᾽ ἡμᾶς κακὰ μεγάλα, οἷα οὐ

γέγονεν ὑποκάτω παντὸς τοῦ οὐρανοῦ κατὰ τὰ γενόμενα ἐν Ιερουσαλημ.

[12] And he has confirmed his words, which he spoke against us, and against our judges who judged us, *by* bringing upon us great evils, such as have not happened under the whole heaven, according to what has happened in Jerusalem.

[13] καθὼς γέγραπται ἐν τῷ νόμῳ Μωυσῆ, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ᾽ ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου.

[13] As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth.

[14] καὶ ἐγρηγόρησεν κύριος καὶ ἐπήγαγεν αὐτὰ ἐφ᾽ ἡμᾶς, ὅτι δίκαιος κύριος ὁ θεὸς ἡμῶν ἐπὶ πᾶσαν τὴν ποίησιν αὐτοῦ, ἣν ἐποίησεν, καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς αὐτοῦ.

[14] The Lord also has watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he has executed, but we have not hearkened to his voice.

[15] καὶ νῦν, κύριε ὁ θεὸς ἡμῶν, ὃς ἐξήγαγες τὸν λαόν σου ἐκ γῆς Αἰγύπτου ἐν χειρὶ κραταιᾷ καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν, ἠνομήσαμεν.

[15] And now, O Lord our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest to thyself a name, as *at* this day; we have sinned, we have transgressed.

[16] κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου ἀποστραφήτω δὴ ὁ θυμός σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου Ιερουσαλημ ὄρους ἁγίου σου, ὅτι ἡμάρτομεν, καὶ ἐν ταῖς ἀδικίαις ἡμῶν καὶ τῶν πατέρων ἡμῶν Ιερουσαλημ καὶ ὁ λαός σου εἰς ὀνειδισμὸν ἐγένετο ἐν πᾶσιν τοῖς περικύκλῳ ἡμῶν.

[16] O Lord, thy mercy is over all: let, I pray thee, thy wrath turn away, and thine anger from thy city Jerusalem, *even* thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us.

[17] καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου τὸ ἔρημον ἕνεκέν σου, κύριε.

[17] And now, O lord our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on thy desolate sanctuary, for thine *own* sake, O Lord.

[18] κλῖνον, ὁ θεός μου, τὸ οὖς σου καὶ ἄκουσον· ἄνοιξον τοὺς ὀφθαλμούς σου καὶ ἰδὲ τὸν ἀφανισμὸν ἡμῶν καὶ τῆς πόλεώς σου, ἐφ᾽ ἧς ἐπικέκληται τὸ ὄνομά σου ἐπ᾽ αὐτῆς· ὅτι οὐκ ἐπὶ ταῖς δικαιοσύναις ἡμῶν ἡμεῖς ῥιπτοῦμεν τὸν οἰκτιρμὸν ἡμῶν ἐνώπιόν σου, ἀλλ᾽ ἐπὶ τοὺς οἰκτιρμούς σου τοὺς πολλούς.

[18] Incline thine ear, O my God, and hear; open thine eyes and behold our desolation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on *the ground of* our righteousness, but on *the ground of* thy manifold compassions, O Lord.

[19] κύριε, εἰσάκουσον· κύριε, ἱλάσθητι· κύριε, πρόσχες καὶ ποίησον· μὴ χρονίσῃς ἕνεκέν σου, ὁ θεός μου, ὅτι τὸ ὄνομά σου ἐπικέκληται ἐπὶ τὴν πόλιν σου καὶ ἐπὶ τὸν λαόν σου. –

[19] Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.

[20] καὶ ἔτι ἐμοῦ λαλοῦντος καὶ προσευχομένου καὶ ἐξαγορεύοντος τὰς ἁμαρτίας μου καὶ τὰς ἁμαρτίας τοῦ λαοῦ μου Ισραηλ καὶ ῥιπτοῦντος τὸν ἔλεόν μου ἐναντίον κυρίου τοῦ θεοῦ μου περὶ τοῦ ὄρους τοῦ ἁγίου τοῦ θεοῦ μου

[20] And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain;

[21] καὶ ἔτι ἐμοῦ λαλοῦντος ἐν τῇ προσευχῇ καὶ ἰδοὺ ὁ ἀνὴρ Γαβριηλ, ὃν εἶδον ἐν τῇ ὁράσει ἐν τῇ ἀρχῇ, πετόμενος καὶ ἥψατό μου ὡσεὶ ὥραν θυσίας ἑσπερινῆς.

[21] yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, *came* flying, and he touched me about the hour of the evening sacrifice.

[22] καὶ συνέτισέν με καὶ ἐλάλησεν μετ᾽ ἐμοῦ καὶ εἶπεν Δανιηλ, νῦν ἐξῆλθον συμβιβάσαι σε σύνεσιν.

[22] And he instructed me, and spoke with me, and said, O Daniel, I am now come forth to impart to thee understanding.

[23] ἐν ἀρχῇ τῆς δεήσεώς σου ἐξῆλθεν λόγος, καὶ ἐγὼ ἦλθον τοῦ ἀναγγεῖλαί σοι, ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ· καὶ ἐννοήθητι ἐν τῷ ῥήματι καὶ σύνες ἐν τῇ ὀπτασίᾳ.

[23] At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

[24] ἑβδομήκοντα ἑβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συντελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὅρασιν καὶ προφήτην καὶ τοῦ χρῖσαι ἅγιον ἁγίων.

[24] Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

[25] καὶ γνώσῃ καὶ συνήσεις· ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οἰκοδομῆσαι Ιερουσαλημ ἕως χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο· καὶ ἐπιστρέψει καὶ οἰκοδομηθήσεται πλατεῖα καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί.

[25] And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince *there shall be* seven weeks, and sixty-two weeks; and then *the time* shall return, and the street shall be built, and the wall, and the times shall be exhausted.

[26] καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο ἐξολεθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν καὶ τὸ ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει ἀφανισμοῖς.

[26] And after the sixty-two weeks, the anointed one shall be destroyed, and there is no judgment in him: and he shall destroy the city and the sanctuary with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint *the city* to desolations.

[27] καὶ δυναμώσει διαθήκην πολλοῖς, ἑβδομὰς μία· καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεταί μου θυσία καὶ σπονδή, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

[27] And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink-offering shall be taken away: and on the temple *shall be* the abomination of desolations; and at the end of time an end shall be put to the desolation.

CHAPTER 10

[1] Ἐν ἔτει τρίτῳ Κύρου βασιλέως Περσῶν λόγος ἀπεκαλύφθη τῷ Δανιηλ, οὗ τὸ ὄνομα ἐπεκλήθη Βαλτασαρ, καὶ ἀληθινὸς ὁ λόγος, καὶ δύναμις μεγάλη καὶ σύνεσις ἐδόθη αὐτῷ ἐν τῇ ὀπτασίᾳ.

[1] In the third year of Cyrus king of the Persians a thing was revealed to Daniel, whose name was called Baltasar; and the thing was true, and great power and understanding in the vision was given to him.

[2] ἐν ταῖς ἡμέραις ἐκείναις ἐγὼ Δανιηλ ἤμην πενθῶν τρεῖς ἑβδομάδας ἡμερῶν·

[2] In those days I Daniel was mourning three full weeks.

[3] ἄρτον ἐπιθυμιῶν οὐκ ἔφαγον, καὶ κρέας καὶ οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα μου, καὶ ἄλειμμα οὐκ ἠλειψάμην ἕως πληρώσεως τριῶν ἑβδομάδων ἡμερῶν.

[3] I ate no pleasant bread, and no flesh or wine entered into my mouth, neither did I anoint myself with oil, until three whole weeks were accomplished.

[4] ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τοῦ πρώτου, καὶ ἐγὼ ἤμην ἐχόμενα τοῦ ποταμοῦ τοῦ μεγάλου, αὐτός ἐστιν Εδδεκελ,

[4] On the twenty-fourth day of the first month, I was near the great river, which is Tigris Eddekel.

[5] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ εἷς ἐνδεδυμένος βαδδιν, καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ωφαζ,

[5] And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz:

[6] καὶ τὸ σῶμα αὐτοῦ ὡσεὶ θαρσις, καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὅρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρός, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὅρασις χαλκοῦ στίλβοντος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὄχλου.

[6] and his body was as Tharsis, and his face was a the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the

appearance of shining brass, and the voice of his words as the voice of a multitude.

[7] καὶ εἶδον ἐγὼ Δανιηλ μόνος τὴν ὀπτασίαν, καὶ οἱ ἄνδρες οἱ μετ᾽ ἐμοῦ οὐκ εἶδον τὴν ὀπτασίαν, ἀλλ᾽ ἢ ἔκστασις μεγάλη ἐπέπεσεν ἐπ᾽ αὐτούς, καὶ ἔφυγον ἐν φόβῳ·

[7] And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear.

[8] καὶ ἐγὼ ὑπελείφθην μόνος καὶ εἶδον τὴν ὀπτασίαν τὴν μεγάλην ταύτην, καὶ οὐχ ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα μου μετεστράφη εἰς διαφθοράν, καὶ οὐκ ἐκράτησα ἰσχύος.

[8] So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength.

[9] καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ καὶ ἐν τῷ ἀκοῦσαί με αὐτοῦ ἤμην κατανενυγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

[9] Yet I heard the voice of his words: and when I heard him I was pricked *in the heart*, and *I fell with* my face to the earth.

[10] καὶ ἰδοὺ χεὶρ ἁπτομένη μου καὶ ἤγειρέν με ἐπὶ τὰ γόνατά μου.

[10] And, behold, a hand touched me, and it raised me on my knees.

[11] καὶ εἶπεν πρός με Δανιηλ ἀνὴρ ἐπιθυμιῶν, σύνες ἐν τοῖς λόγοις, οἷς ἐγὼ λαλῶ πρὸς σέ, καὶ στῆθι ἐπὶ τῇ στάσει σου, ὅτι νῦν ἀπεστάλην πρὸς σέ. καὶ ἐν τῷ λαλῆσαι αὐτὸν πρός με τὸν λόγον τοῦτον ἀνέστην ἔντρομος.

[11] And he said to me, O Daniel, man greatly beloved, understand the words which I speak to thee, and stand upright: for I am now sent to thee. And when he had spoken to me this word, I stood trembling.

[12] καὶ εἶπεν πρός με Μὴ φοβοῦ, Δανιηλ· ὅτι ἀπὸ τῆς πρώτης ἡμέρας, ἧς ἔδωκας τὴν καρδίαν σου τοῦ συνιέναι καὶ κακωθῆναι ἐναντίον τοῦ θεοῦ σου, ἠκούσθησαν οἱ λόγοι σου, καὶ ἐγὼ ἦλθον ἐν τοῖς λόγοις σου.

[12] And he said to me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to afflict thyself before the Lord

thy God, they words were heard, and I am come because of thy words.

[13] καὶ ὁ ἄρχων βασιλείας Περσῶν εἱστήκει ἐξ ἐναντίας μου εἴκοσι καὶ μίαν ἡμέραν, καὶ ἰδοὺ Μιχαηλ εἷς τῶν ἀρχόντων τῶν πρώτων ἦλθεν βοηθῆσαί μοι, καὶ αὐτὸν κατέλιπον ἐκεῖ μετὰ τοῦ ἄρχοντος βασιλείας Περσῶν

[13] But the prince of the kingdom of the Persians withstood me twenty-one days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians:

[14] καὶ ἦλθον συνετίσαι σε ὅσα ἀπαντήσεται τῷ λαῷ σου ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, ὅτι ἔτι ἡ ὅρασις εἰς ἡμέρας.

[14] and I have come to inform thee of all that shall befall thy people in the last days: for the vision is yet for *many* days.

[15] καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ᾽ ἐμοῦ κατὰ τοὺς λόγους τούτους ἔδωκα τὸ πρόσωπόν μου ἐπὶ τὴν γῆν καὶ κατενύγην.

[15] And when he had spoken with me according to these words, I turned my face to the ground, and was pricked *in the heart*.

[16] καὶ ἰδοὺ ὡς ὁμοίωσις υἱοῦ ἀνθρώπου ἥψατο τῶν χειλέων μου· καὶ ἤνοιξα τὸ στόμα μου καὶ ἐλάλησα καὶ εἶπα πρὸς τὸν ἑστῶτα ἐναντίον ἐμοῦ Κύριε, ἐν τῇ ὀπτασίᾳ σου ἐστράφη τὰ ἐντός μου ἐν ἐμοί, καὶ οὐκ ἔσχον ἰσχύν·

[16] And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spoke, and said to him that stood before me, O *my* lord, at the sight of thee my bowels were turned within me, and I had no strength.

[17] καὶ πῶς δυνήσεται ὁ παῖς σου, κύριε, λαλῆσαι μετὰ τοῦ κυρίου μου τούτου; καὶ ἐγὼ ἀπὸ τοῦ νῦν οὐ στήσεται ἐν ἐμοὶ ἰσχύς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί.

[17] And how shall thy servant be able, O *my* lord, to speak with this my lord? and as for me, from henceforth strength will not remain in me, and there is no breath left in me.

[18] καὶ προσέθετο καὶ ἥψατό μου ὡς ὅρασις ἀνθρώπου καὶ ἐνίσχυσέν με

[18] And there touched me again as it were the appearance of a man, and he strengthened me,

[19] καὶ εἶπέν μοι Μὴ φοβοῦ, ἀνὴρ ἐπιθυμιῶν, εἰρήνη σοι· ἀνδρίζου καὶ ἴσχυε. καὶ ἐν τῷ λαλῆσαι αὐτὸν μετ᾽ ἐμοῦ ἴσχυσα καὶ εἶπα Λαλείτω ὁ κύριός μου, ὅτι ἐνίσχυσάς με.

[19] and said to me, Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong. And when he had spoken with me, I received strength, and said, Let my lord speak; for thou hast strengthened me.

[20] καὶ εἶπεν Εἰ οἶδας ἵνα τί ἦλθον πρὸς σέ; καὶ νῦν ἐπιστρέψω τοῦ πολεμῆσαι μετὰ ἄρχοντος Περσῶν· καὶ ἐγὼ ἐξεπορευόμην, καὶ ὁ ἄρχων τῶν Ἑλλήνων ἤρχετο.

[20] And he said, Knowest thou, wherefore I am come to thee? and now I will return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came.

[21] ἀλλ᾽ ἢ ἀναγγελῶ σοι τὸ ἐντεταγμένον ἐν γραφῇ ἀληθείας, καὶ οὐκ ἔστιν εἷς ἀντεχόμενος μετ᾽ ἐμοῦ περὶ τούτων ἀλλ᾽ ἢ Μιχαηλ ὁ ἄρχων ὑμῶν·

[21] But I will tell thee that which is ordained in the scripture of truth: and there is no one that holds with me in these matters but Michael your prince.

CHAPTER 11

[1] καὶ ἐγὼ ἐν ἔτει πρώτῳ Κύρου ἔστην εἰς κράτος καὶ ἰσχύν. –

[1] And I in the first year of Cyrus stood to strengthen and confirm *him*.

[2] καὶ νῦν ἀλήθειαν ἀναγγελῶ σοι. ἰδοὺ ἔτι τρεῖς βασιλεῖς ἀναστήσονται ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουτήσει πλοῦτον μέγαν παρὰ πάντας· καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλούτου αὐτοῦ ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων.

[2] And now I will tell thee the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after that he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.

[3] καὶ ἀναστήσεται βασιλεὺς δυνατὸς καὶ κυριεύσει κυριείας πολλῆς καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ.

[3] An there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.

[4] καὶ ὡς ἂν στῇ, ἡ βασιλεία αὐτοῦ συντριβήσεται καὶ διαιρεθήσεται εἰς τοὺς τέσσαρας ἀνέμους τοῦ οὐρανοῦ καὶ οὐκ εἰς τὰ ἔσχατα αὐτοῦ οὐδὲ κατὰ τὴν κυριείαν αὐτοῦ, ἣν ἐκυρίευσεν, ὅτι ἐκτιλήσεται ἡ βασιλεία αὐτοῦ καὶ ἑτέροις ἐκτὸς τούτων.

[4] And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and *given* to others beside these.

[5] καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου· καὶ εἷς τῶν ἀρχόντων αὐτοῦ ἐνισχύσει ἐπ᾽ αὐτὸν καὶ κυριεύσει κυριείαν πολλὴν ἐπ᾽ ἐξουσίας αὐτοῦ.

[5] And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion.

[6] καὶ μετὰ τὰ ἔτη αὐτοῦ συμμειγήσονται, καὶ θυγάτηρ βασιλέως τοῦ νότου εἰσελεύσεται πρὸς βασιλέα τοῦ βορρᾶ τοῦ ποιῆσαι συνθήκας μετ᾽ αὐτοῦ· καὶ οὐ κρατήσει ἰσχύος βραχίονος, καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ, καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.

[6] And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maiden, and he that strengthened her in these times.

[7] καὶ στήσεται ἐκ τοῦ ἄνθους τῆς ῥίζης αὐτῆς τῆς ἑτοιμασίας αὐτοῦ καὶ ἥξει πρὸς τὴν δύναμιν καὶ εἰσελεύσεται εἰς τὰ ὑποστηρίγματα τοῦ βασιλέως τοῦ βορρᾶ καὶ ποιήσει ἐν αὐτοῖς καὶ κατισχύσει.

[7] *But* out of the flower of her root there shall arise *one on* his place, and shall come against the host, and shall enter into the strongholds of the king of the north, and shall fight against them, and prevail.

[8] καί γε τοὺς θεοὺς αὐτῶν μετὰ τῶν χωνευτῶν αὐτῶν, πᾶν σκεῦος ἐπιθυμητὸν αὐτῶν ἀργυρίου καὶ χρυσίου, μετὰ αἰχμαλωσίας οἴσει εἰς Αἴγυπτον· καὶ αὐτὸς στήσεται ὑπὲρ βασιλέα τοῦ βορρᾶ.

[8] Yea, he shall carry with a body of captives into Egypt their gods with their molten *images, and* all their precious vessels of silver and gold; and he shall last longer than the king of the north.

[9] καὶ εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ βασιλέως τοῦ νότου· καὶ ἀναστρέψει εἰς τὴν γῆν αὐτοῦ.

[9] And he shall enter into the kingdom of the king of the south, and shall return to his own land.

[10] καὶ οἱ υἱοὶ αὐτοῦ συνάξουσιν ὄχλον δυνάμεων πολλῶν, καὶ ἐλεύσεται ἐρχόμενος καὶ κατακλύζων· καὶ παρελεύσεται καὶ καθίεται καὶ συμπροσπλακήσεται ἕως τῆς ἰσχύος αὐτοῦ.

[10] And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall rest, and collect his strength.

[11] καὶ ἀγριανθήσεται βασιλεὺς τοῦ νότου καὶ ἐξελεύσεται καὶ πολεμήσει μετὰ βασιλέως τοῦ βορρᾶ· καὶ στήσει ὄχλον πολύν, καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ·

[11] And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand.

[12] καὶ λήμψεται τὸν ὄχλον, καὶ ὑψωθήσεται ἡ καρδία αὐτοῦ, καὶ καταβαλεῖ μυριάδας καὶ οὐ κατισχύσει.

[12] And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail.

[13] καὶ ἐπιστρέψει βασιλεὺς τοῦ βορρᾶ καὶ ἄξει ὄχλον πολὺν ὑπὲρ τὸν πρότερον καὶ εἰς τὸ τέλος τῶν καιρῶν ἐνιαυτῶν ἐπελεύσεται εἰσόδια ἐν δυνάμει μεγάλῃ καὶ ἐν ὑπάρξει πολλῇ.

[13] For the king of the north shall return, and bring a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

[14] καὶ ἐν τοῖς καιροῖς ἐκείνοις πολλοὶ ἐπαναστήσονται ἐπὶ βασιλέα τοῦ νότου· καὶ οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου ἐπαρθήσονται τοῦ στῆσαι ὅρασιν καὶ ἀσθενήσουσιν.

[14] And in those times many shall rise up against the king of the south; and the children of the spoilers of thy people shall exalt themselves to establish the vision; and they shall fail.

[15] καὶ εἰσελεύσεται βασιλεὺς τοῦ βορρᾶ καὶ ἐκχεεῖ πρόσχωμα καὶ συλλήμψεται πόλεις ὀχυράς, καὶ οἱ βραχίονες τοῦ βασιλέως τοῦ νότου οὐ στήσονται, καὶ ἀναστήσονται οἱ ἐκλεκτοὶ αὐτοῦ, καὶ οὐκ ἔσται ἰσχὺς τοῦ στῆναι.

[15] And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand.

[16] καὶ ποιήσει ὁ εἰσπορευόμενος πρὸς αὐτὸν κατὰ τὸ θέλημα αὐτοῦ, καὶ οὐκ ἔστιν ἑστὼς κατὰ πρόσωπον αὐτοῦ· καὶ στήσεται ἐν γῇ τοῦ σαβι, καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.

[16] And he that comes in against him shall do according to his will, and there is no one to stand before him: and he shall stand in the land of beauty, and it shall be consumed by his hand.

[17] καὶ τάξει τὸ πρόσωπον αὐτοῦ εἰσελθεῖν ἐν ἰσχύι πάσης τῆς βασιλείας αὐτοῦ καὶ εὐθεῖα πάντα μετ᾽ αὐτοῦ ποιήσει· καὶ θυγατέρα τῶν γυναικῶν δώσει αὐτῷ τοῦ διαφθεῖραι αὐτήν, καὶ οὐ μὴ παραμείνῃ καὶ οὐκ αὐτῷ ἔσται.

[17] And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side.

[18] καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὰς νήσους καὶ συλλήμψεται πολλὰς καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν, πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

[18] And he shall turn his face to the islands, and shall take many, and cause princes to cease from their reproach: nevertheless his own reproach shall return to him.

[19] καὶ ἐπιστρέψει τὸ πρόσωπον αὐτοῦ εἰς τὴν ἰσχὺν τῆς γῆς αὐτοῦ καὶ ἀσθενήσει καὶ πεσεῖται καὶ οὐχ εὑρεθήσεται.

[19] Then he shall turn back his face to the strength of his own land: but he shall become weak, and fall, and not be found.

[20] καὶ ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ φυτὸν βασιλείας ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ παραβιβάζων πράσσων δόξαν βασιλείας· καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ.

[20] And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

[21] στήσεται ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ· ἐξουδενώθη, καὶ οὐκ ἔδωκαν ἐπ᾽ αὐτὸν δόξαν βασιλείας· καὶ ἥξει ἐν εὐθηνίᾳ καὶ κατισχύσει βασιλείας ἐν ὀλισθρήμασιν.

[21] *One* shall stand on his place, *who* has been set a nought, and they have not put upon him the honour of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways.

[22] καὶ βραχίονες τοῦ κατακλύζοντος κατακλυσθήσονται ἀπὸ προσώπου αὐτοῦ καὶ συντριβήσονται, καὶ ἡγούμενος διαθήκης·

[22] And the arms of him that overflows shall be washed away as with a flood from before him, and shall be broken, and *so shall be* the head of the covenant.

[23] καὶ ἀπὸ τῶν συναναμείξεων πρὸς αὐτὸν ποιήσει δόλον καὶ ἀναβήσεται καὶ ὑπερισχύσει αὐτοῦ ἐν ὀλίγῳ ἔθνει.

[23] And because of the leagues made with him he shall work deceit: and he shall come up, and overpower them with a small nation.

[24] καὶ ἐν εὐθηνίᾳ καὶ ἐν πίοσιν χώραις ἥξει καὶ ποιήσει ἃ οὐκ ἐποίησαν οἱ πατέρες αὐτοῦ καὶ οἱ πατέρες τῶν πατέρων αὐτοῦ· προνομὴν καὶ σκῦλα καὶ ὕπαρξιν αὐτοῖς διασκορπιεῖ καὶ ἐπ᾽ Αἴγυπτον λογιεῖται λογισμοὺς αὐτοῦ καὶ ἕως καιροῦ.

[24] And he shall enter with prosperity, and *that* into fertile districts; and he shall do what his fathers and his fathers' fathers have not done; he shall scatter among them plunder, and spoils, and wealth; and he shall devise plans against Egypt, even for a time.

[25] καὶ ἐξεγερθήσεται ἡ ἰσχὺς αὐτοῦ καὶ ἡ καρδία αὐτοῦ ἐπὶ βασιλέα τοῦ νότου ἐν δυνάμει μεγάλῃ, καὶ ὁ βασιλεὺς τοῦ νότου συνάψει πόλεμον ἐν δυνάμει μεγάλῃ καὶ ἰσχυρᾷ σφόδρα· καὶ οὐ στήσεται, ὅτι λογιοῦνται ἐπ᾽ αὐτὸν λογισμούς·

[25] And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but *his forces* shall not stand, for they shall devise plans against him:

[26] καὶ φάγονται τὰ δέοντα αὐτοῦ καὶ συντρίψουσιν αὐτόν, καὶ δυνάμεις κατακλύσει, καὶ πεσοῦνται τραυματίαι πολλοί.

[26] and they shall eat his provisions, and shall crush him, and he shall carry away armies as with a flood, and many shall fall down slain.

[27] καὶ ἀμφότεροι οἱ βασιλεῖς, αἱ καρδίαι αὐτῶν εἰς πονηρίαν, καὶ ἐπὶ τραπέζῃ μιᾷ ψευδῆ λαλήσουσιν, καὶ οὐ κατευθυνεῖ· ὅτι ἔτι πέρας εἰς καιρόν.

[27] And *as for* both the kings, their hearts *are set* upon mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end is for a *fixed* time.

[28] καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ ἐν ὑπάρξει πολλῇ, καὶ ἡ καρδία αὐτοῦ ἐπὶ διαθήκην ἁγίαν, καὶ ποιήσει καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

[28] And he shall return to his land with much substance; and his heart *shall be* against the holy covenant; and he shall perform *great deeds*, and return to his own land.

[29] εἰς τὸν καιρὸν ἐπιστρέψει καὶ ἥξει ἐν τῷ νότῳ, καὶ οὐκ ἔσται ὡς ἡ πρώτη καὶ ὡς ἡ ἐσχάτη.

[29] At the *set* time he shall return, and shall come into the south, but the last *expedition* shall *not* be as the first.

[30] καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι, καὶ ταπεινωθήσεται· καὶ ἐπιστρέψει καὶ θυμωθήσεται ἐπὶ διαθήκην ἁγίαν· καὶ ποιήσει καὶ ἐπιστρέψει καὶ συνήσει ἐπὶ τοὺς καταλιπόντας διαθήκην ἁγίαν.

[30] For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do *thus*, and shall return, and have intelligence with them that have forsaken the holy covenant.

[31] καὶ σπέρματα ἐξ αὐτοῦ ἀναστήσονται καὶ βεβηλώσουσιν τὸ ἁγίασμα τῆς δυναστείας καὶ μεταστήσουσιν τὸν ἐνδελεχισμὸν καὶ δώσουσιν βδέλυγμα ἠφανισμένον.

[31] And seeds shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual *sacrifice*, and make the abomination desolate.

[32] καὶ οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθρήμασιν, καὶ λαὸς γινώσκοντες θεὸν αὐτοῦ κατισχύσουσιν καὶ ποιήσουσιν.

[32] And the transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail, and do *valiantly*.

[33] καὶ οἱ συνετοὶ τοῦ λαοῦ συνήσουσιν εἰς πολλά· καὶ ἀσθενήσουσιν ἐν ῥομφαίᾳ καὶ ἐν φλογὶ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ ἡμερῶν.

[33] And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of *many* days.

[34] καὶ ἐν τῷ ἀσθενῆσαι αὐτοὺς βοηθηθήσονται βοήθειαν μικράν, καὶ προστεθήσονται ἐπ᾽ αὐτοὺς πολλοὶ ἐν ὀλισθρήμασιν.

[34] And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.

[35] καὶ ἀπὸ τῶν συνιέντων ἀσθενήσουσιν τοῦ πυρῶσαι αὐτοὺς καὶ τοῦ ἐκλέξασθαι καὶ τοῦ ἀποκαλυφθῆναι, ἕως καιροῦ πέρας· ὅτι ἔτι εἰς καιρόν.

[35] And *some* of them that understand shall fall, to try them as with fire, and to test *them*, and that they may be manifested at the time of the end, for the matter *is* yet for a *set* time.

[36] καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ καὶ ὑψωθήσεται ὁ βασιλεὺς καὶ μεγαλυνθήσεται ἐπὶ πάντα θεὸν καὶ λαλήσει ὑπέρογκα καὶ κατευθυνεῖ, μέχρις οὗ συντελεσθῇ ἡ ὀργή· εἰς γὰρ συντέλειαν γίνεται.

[36] And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end.

[37] καὶ ἐπὶ πάντας θεοὺς τῶν πατέρων αὐτοῦ οὐ συνήσει καὶ ἐπὶ ἐπιθυμίαν γυναικῶν καὶ ἐπὶ πᾶν θεὸν οὐ συνήσει, ὅτι ἐπὶ πάντας μεγαλυνθήσεται·

[37] And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all.

[38] καὶ θεὸν μαωζιν ἐπὶ τόπου αὐτοῦ δοξάσει καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐν ἐπιθυμήμασιν.

[38] And he shall honour the god of forces on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things.

[39] καὶ ποιήσει τοῖς ὀχυρώμασιν τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου καὶ πληθυνεῖ δόξαν καὶ ὑποτάξει αὐτοῖς πολλοὺς καὶ γῆν διελεῖ ἐν δώροις.

[39] And he shall do *thus* in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

[40] καὶ ἐν καιροῦ πέρατι συγκερατισθήσεται μετὰ τοῦ βασιλέως τοῦ νότου, καὶ συναχθήσεται ἐπ᾽ αὐτὸν βασιλεὺς τοῦ βορρᾶ ἐν ἅρμασιν καὶ

ἐν ἱππεῦσιν καὶ ἐν ναυσὶν πολλαῖς καὶ εἰσελεύσεται εἰς τὴν γῆν καὶ συντρίψει καὶ παρελεύσεται.

[40] And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on:

[41] καὶ εἰσελεύσεται εἰς τὴν γῆν τοῦ σαβι, καὶ πολλοὶ ἀσθενήσουσιν· καὶ οὗτοι διασωθήσονται ἐκ χειρὸς αὐτοῦ, Εδωμ καὶ Μωαβ καὶ ἀρχὴ υἱῶν Αμμων.

[41] and he shall enter into the land of beauty, and many shall fail: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.

[42] καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν γῆν, καὶ γῆ Αἰγύπτου οὐκ ἔσται εἰς σωτηρίαν.

[42] And he shall stretch forth *his* hand over the land; and the land of Egypt shall not escape.

[43] καὶ κυριεύσει ἐν τοῖς ἀποκρύφοις τοῦ χρυσοῦ καὶ τοῦ ἀργύρου καὶ ἐν πᾶσιν ἐπιθυμητοῖς Αἰγύπτου καὶ Λιβύων καὶ Αἰθιόπων ἐν τοῖς ὀχυρώμασιν αὐτῶν.

[43] And he shall have the mastery over the secret *treasures* of gold and silver, and over all the desirable *possessions* of Egypt, and of the Libyans and Ethiopians in their strongholds.

[44] καὶ ἀκοαὶ καὶ σπουδαὶ ταράξουσιν αὐτὸν ἐξ ἀνατολῶν καὶ ἀπὸ βορρᾶ, καὶ ἥξει ἐν θυμῷ πολλῷ τοῦ ἀφανίσαι καὶ τοῦ ἀναθεματίσαι πολλούς.

[44] But rumors and anxieties out of the east and from the north shall trouble him; and he shall come with great wrath to destroy many.

[45] καὶ πήξει τὴν σκηνὴν αὐτοῦ εφαδανω ἀνὰ μέσον τῶν θαλασσῶν εἰς ὄρος σαβι ἅγιον· καὶ ἥξει ἕως μέρους αὐτοῦ, καὶ οὐκ ἔστιν ὁ ῥυόμενος αὐτόν.

[45] And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: *but* he shall come to his portion, and there is none to deliver him.

CHAPTER 12

[1] καὶ ἐν τῷ καιρῷ ἐκείνῳ ἀναστήσεται Μιχαηλ ὁ ἄρχων ὁ μέγας ὁ ἑστηκὼς ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως, θλῖψις οἵα οὐ γέγονεν ἀφ᾽ οὗ γεγένηται ἔθνος ἐπὶ τῆς γῆς ἕως τοῦ καιροῦ ἐκείνου· καὶ ἐν τῷ καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου, πᾶς ὁ εὑρεθεὶς γεγραμμένος ἐν τῇ βίβλῳ.

[1] And at that time Michael the great prince shall stand up, that stands over the children of thy people: and there shall be a time of tribulation, such tribulation as has not been from the time that there was a nation on the earth until that time: at that time thy people shall be delivered, *even* every one that is written in the book.

[2] καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον.

[2] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame.

[3] καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας καὶ ἔτι.

[3] And the wise shall shine as the brightness of the firmament, and *some* of the many righteous as the stars for ever and ever.

[4] καὶ σύ, Δανιηλ, ἔμφραξον τοὺς λόγους καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας, ἕως διδαχθῶσιν πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. –

[4] And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.

[5] καὶ εἶδον ἐγὼ Δανιηλ καὶ ἰδοὺ δύο ἕτεροι εἱστήκεισαν, εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ καὶ εἷς ἐντεῦθεν τοῦ χείλους τοῦ ποταμοῦ.

[5] And I Daniel saw, and, behold, two others stood, on one side of the bank of the river, and the other on the other side of the bank of the river.

[6] καὶ εἶπεν τῷ ἀνδρὶ τῷ ἐνδεδυμένῳ τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ Ἕως πότε τὸ πέρας ὧν εἴρηκας τῶν θαυμασίων;

[6] And *one* said to the man clothed in linen, who was over the water of the river, When *will be* the end of the wonders which thou has

mentioned?

[7] καὶ ἤκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσεν τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ ὤμοσεν ἐν τῷ ζῶντι τὸν αἰῶνα ὅτι Εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ· ἐν τῷ συντελεσθῆναι διασκορπισμὸν χειρὸς λαοῦ ἡγιασμένου γνώσονται πάντα ταῦτα.

[7] And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and sware by him that lives for ever, that *it should be* for a time of times and half a time: when the dispersion is ended they shall know all these things.

[8] καὶ ἐγὼ ἤκουσα καὶ οὐ συνῆκα καὶ εἶπα Κύριε, τί τὰ ἔσχατα τούτων;

[8] And I heard, but I understood not: and I said, O Lord, what *will be* the end of these things?

[9] καὶ εἶπεν Δεῦρο, Δανιηλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι, ἕως καιροῦ πέρας·

[9] And he said, Go, Daniel: for the words are closed and sealed up to the time of the end.

[10] ἐκλεγῶσιν καὶ ἐκλευκανθῶσιν καὶ πυρωθῶσιν πολλοί, καὶ ἀνομήσωσιν ἄνομοι· καὶ οὐ συνήσουσιν πάντες ἄνομοι, καὶ οἱ νοήμονες συνήσουσιν.

[10] Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand.

[11] καὶ ἀπὸ καιροῦ παραλλάξεως τοῦ ἐνδελεχισμοῦ καὶ τοῦ δοθῆναι βδέλυγμα ἐρημώσεως ἡμέραι χίλιαι διακόσιαι ἐνενήκοντα.

[11] And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, *there shall be* a thousand two hundred and ninety days.

[12] μακάριος ὁ ὑπομένων καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε.

[12] Blessed is he that waits, and comes to the thousand three hundred and thirty-five days.

[13] καὶ σὺ δεῦρο καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας, καὶ ἀναστήσῃ εἰς τὸν κλῆρόν σου εἰς συντέλειαν ἡμερῶν.

[13] But go thou, and rest; for *there are* yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days.

Susanna

ΚΑΙ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακείμ.

[1] There dwelt a man in Babylon, called Joacim:

[2] καὶ ἔλαβε γυναῖκα, ᾗ ὄνομα Σωσάννα, θυγάτηρ Χελκίου, καλὴ σφόδρα καὶ φοβουμένη τὸν Κύριον·

[2] And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

[3] καὶ οἱ γονεῖς αὐτῆς δίκαιοι καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωυσῆ.

[3] Her parents also were righteous, and taught their daughter according to the law of Moses.

[4] καὶ ἦν Ἰωακεὶμ πλούσιος σφόδρα, καὶ ἦν αὐτῷ παράδεισος γειτνιῶν τῷ οἴκῳ αὐτοῦ· καὶ πρὸς αὐτὸν προσήγοντο οἱ Ἰουδαῖοι διὰ τὸ εἶναι αὐτὸν ἐνδοξότερον πάντων.

[4] Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

[5] καὶ ἀπεδείχθησαν δύο πρεσβύτεροι ἐκ τοῦ λαοῦ κριταὶ ἐν τῷ ἐνιαυτῷ ἐκείνῳ, περὶ ὧν ἐλάλησεν ὁ δεσπότης, ὅτι ἐξῆλθεν ἀνομία ἐκ Βαβυλῶνος ἐκ πρεσβυτέρων κριτῶν, οἳ ἐδόκουν κυβερνᾶν τὸν λαόν.

[5] The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

[6] οὗτοι προσεκαρτέρουν ἐν τῇ οἰκίᾳ Ἰωκείμ, καὶ ἤρχοντο πρὸς αὐτοὺς πάντες οἱ κρινόμενοι.

[6] These kept much at Joacim's house: and all that had any suits in law came unto them.

[7] καὶ ἐγένετο ἡνίκα ἀπέτρεχεν ὁ λαὸς μέσον ἡμέρας, εἰσεπορεύετο Σωσάννα καὶ περιεπάτει ἐν τῷ παραδείσῳ τοῦ ἀνδρὸς αὐτῆς.

[7] Now when the people departed away at noon, Susanna went into her husband's garden to walk.

[8] καὶ ἐθεώρουν αὐτὴν οἱ δύο πρεσβύτεροι καθ᾽ ἡμέραν εἰσπορευομένην καὶ περιπατοῦσαν καὶ ἐγένοντο ἐν ἐπιθυμίᾳ αὐτῆς.

[8] And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

[9] καὶ διέστρεψαν τὸν ἑαυτῶν νοῦν καὶ ἐξέκλιναν τοὺς ὀφθαλμοὺς αὐτῶν τοῦ μὴ βλέπειν εἰς τὸν οὐρανόν, μηδὲ μνημονεύειν κριμάτων δικαίων.

[9] And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

[10] καὶ ἦσαν ἀμφότεροι κατανενυγμένοι περὶ αὐτῆς καὶ οὐκ ἀνήγγειλαν ἀλλήλοις τὴν ὀδύνην αὐτῶν,

[10] And albeit they both were wounded with her love, yet durst not one shew another his grief.

[11] ὅτι ᾐσχύνοντο ἀναγγεῖλαι τὴν ἐπιθυμίαν αὐτῶν ὅτι ἤθελον συγγενέσθαι αὐτῇ.

[11] For they were ashamed to declare their lust, that they desired to have to do with her.

[12] καὶ παρετηροῦσαν φιλοτίμως καθ᾽ ἡμέραν ὁρᾶν αὐτήν.

[12] Yet they watched diligently from day to day to see her.

[13] καὶ εἶπαν ἕτερος τῷ ἑτέρῳ· πορευθῶμεν δὴ εἰς οἶκον, ὅτι ἀρίστου ὥρα ἐστί. καὶ ἐξελθόντες διεχωρίσθησαν ἀπ᾽ ἀλλήλων,

[13] And the one said to the other, Let us now go home: for it is dinner time.

[14] καὶ ἀνακάμψαντες ἦλθον ἐπὶ τὸ αὐτὸ καὶ ἀνετάζοντες ἀλλήλους τὴν αἰτίαν, ὡμολόγησαν τὴν ἐπιθυμίαν αὐτῶν· καὶ τότε κοινῇ συνετάξαντο καιρὸν ὅτε αὐτὴν δυνήσονται εὑρεῖν μόνην.

[14] So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had

asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

[15] καὶ ἐγένετο ἐν τῷ παρατηρεῖν αὐτοὺς ἡμέραν εὔθετον εἰσῆλθέ ποτε καθὼς ἐχθὲς καὶ τρίτης ἡμέρας μετὰ δύο μόνων κορασίων καὶ ἐπεθύμησε λούσασθαι ἐν τῷ παραδείσῳ, ὅτι καῦμα ἦν.

[15] And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

[16] καὶ οὐκ ἦν οὐδεὶς ἐκεῖ πλὴν οἱ δύο πρεσβύτεροι κεκρυμμένοι καὶ παρατηροῦντες αὐτήν.

[16] And there was no body there save the two elders, that had hid themselves, and watched her.

[17] καὶ εἶπε τοῖς κορασίοις· ἐνέγκατε δή μοι ἔλαιον καὶ σμήγματα καὶ τὰς θύρας τοῦ παραδείσου κλείσατε, ὅπως λούσωμαι.

[17] Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

[18] καὶ ἐποίησαν καθὼς εἶπε καὶ ἀπέκλεισαν τὰς θύρας τοῦ παραδείσου καὶ ἐξῆλθαν κατὰ τὰς πλαγίας θύρας ἐνέγκαι τὰ προστεταγμένα αὐταῖς καὶ οὐκ εἴδοσαν τοὺς πρεσβυτέρους, ὅτι ἦσαν κεκρυμμένοι.

[18] And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

[19] καὶ ἐγένετο ὡς ἐξῆλθοσαν τὰ κοράσια, καὶ ἀνέστησαν οἱ δύο πρεσβῦται καὶ ἐπέδραμον αὐτῇ

[19] Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

[20] καὶ εἶπον· ἰδοὺ αἱ θύραι τοῦ παραδείσου κέκλεινται, καὶ οὐδεὶς θεωρεῖ ἡμᾶς, καὶ ἐν ἐπιθυμίᾳ σού ἐσμεν· διὸ συγκατάθου ἡμῖν καὶ γενοῦ μεθ᾽ ἡμῶν·

[20] Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

[21] εἰ δὲ μή, καταμαρτυρήσομέν σου ὅτι ἦν μετὰ σοῦ νεανίσκος καὶ διὰ τοῦτο ἐξαπέστειλας τὰ κοράσια ἀπὸ σοῦ.

[21] If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

[22] καὶ ἀνεστέναξε Σωσάννα καὶ εἶπε· στενά μοι πάντοθεν· ἐάν τε γὰρ τοῦτο πράξω, θάνατός μοί ἐστιν, ἐάν τε μὴ πράξω, οὐκ ἐκφεύξομαι τὰς χεῖρας ὑμῶν.

[22] Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

[23] αἱρετώτερόν μοί ἐστι μὴ πράξασαν ἐμπεσεῖν εἰς χεῖρας ὑμῶν ἢ ἁμαρτεῖν ἐνώπιον Κυρίου.

[23] It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

[24] καὶ ἀνεβόησε φωνῇ μεγάλῃ Σωσάννα, ἐβόησαν δὲ καὶ οἱ δύο πρεσβῦται κατέναντι αὐτῆς.

[24] With that Susanna cried with a loud voice: and the two elders cried out against her.

[25] καὶ δραμὼν ὁ εἷς ἤνοιξε τὰς θύρας τοῦ παραδείσου.

[25] Then ran the one, and opened the garden door.

[26] ὡς δὲ ἤκουσαν τὴν κραυγὴν ἐν τῷ παραδείσῳ οἱ ἐκ τῆς οἰκίας, εἰσεπήδησαν διὰ τῆς πλαγίας θύρας ἰδεῖν τὸ συμβεβηκὸς αὐτῇ.

[26] So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

[27] ἡνίκα δὲ εἶπαν οἱ πρεσβῦται τοὺς λόγους αὐτῶν, κατῃσχύνθησαν οἱ δοῦλοι σφόδρα, ὅτι πώποτε οὐκ ἐρρήθη λόγος τοιοῦτος περὶ Σωσάννης.

[27] But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

[28] Καὶ ἐγένετο τῇ ἐπαύριον ὡς συνῆλθεν ὁ λαὸς πρὸς τὸν ἄνδρα αὐτῆς Ἰωακείμ, ἦλθον οἱ δύο πρεσβῦται πλήρεις τῆς ἀνόμου ἐννοίας κατὰ Σωσάννης τοῦ θανατῶσαι αὐτὴν καὶ εἶπαν ἔμπροσθεν τοῦ λαοῦ·

[28] And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

[29] ἀποστείλατε ἐπὶ Σωσάνναν θυγατέρα Χελκίου, ἥ ἐστι γυνὴ ᾿Ιωακείμ· οἱ δὲ ἀπέστειλαν.

[29] And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

[30] καὶ ἦλθεν αὐτὴ καὶ οἱ γονεῖς αὐτῆς καὶ τὰ τέκνα αὐτῆς καὶ πάντες οἱ συγγενεῖς αὐτῆς·

[30] So she came with her father and mother, her children, and all her kindred.

[31] ἡ δὲ Σωσάννα ἦν τρυφερὰ σφόδρα καὶ καλὴ τῷ εἴδει.

[31] Now Susanna was a very delicate woman, and beauteous to behold.

[32] οἱ δὲ παράνομοι ἐκέλευσαν ἀποκαλυφθῆναι αὐτήν, ἦν γὰρ κατακεκαλυμμένη, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς·

[32] And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

[33] ἔκλαιον δὲ οἱ παρ' αὐτῆς καὶ πάντες οἱ ἰδόντες αὐτήν.

[33] Therefore her friends and all that saw her wept.

[34] ἀναστάντες δὲ οἱ δύο πρεσβῦται ἐν μέσῳ τῷ λαῷ ἔθηκαν τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτῆς·

[34] Then the two elders stood up in the midst of the people, and laid their hands upon her head.

[35] ἡ δὲ κλαίουσα ἀνέβλεψεν εἰς τὸν οὐρανόν, ὅτι ἦν ἡ καρδία αὐτῆς πεποιθυῖα ἐπὶ τῷ Κυρίῳ.

[35] And she weeping looked up toward heaven: for her heart trusted in the Lord.

[36] εἶπον δὲ οἱ πρεσβῦται· περιπατούντων ἡμῶν ἐν τῷ παραδείσῳ μόνων, εἰσῆλθεν αὕτη μετὰ δύο παιδισκῶν καὶ ἀπέκλεισε τὰς θύρας τοῦ παραδείσου καὶ ἀπέλυσε τὰς παιδίσκας·

[36] And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

[37] καὶ ἦλθε πρὸς αὐτὴν νεανίσκος, ὃς ἦν κεκρυμμένος, καὶ ἀνέπεσε μετ᾽ αὐτῆς.

[37] Then a young man, who there was hid, came unto her, and lay with her.

[38] ἡμεῖς δὲ ὄντες ἐν τῇ γωνίᾳ τοῦ παραδείσου, ἰδόντες τὴν ἀνομίαν ἐδράμομεν ἐπ᾽ αὐτούς· καὶ ἰδόντες συγγινομένους αὐτούς,

[38] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

[39] ἐκείνου μὲν οὐκ ἠδυνήθημεν ἐγκρατεῖς γενέσθαι διὰ τὸ ἰσχύειν αὐτὸν ὑπὲρ ἡμᾶς καὶ ἀνοίξαντα τὰς θύρας ἐκπεπηδηκέναι,

[39] And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

[40] ταύτης δὲ ἐπιλαβόμενοι ἐπηρωτῶμεν τίς ἦν ὁ νεανίσκος,

[40] But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

[41] καὶ οὐκ ἠθέλησεν ἀγγεῖλαι ἡμῖν. ταῦτα μαρτυροῦμεν. καὶ ἐπίστευσεν αὐτοῖς ἡ συναγωγὴ ὡς πρεσβυτέροις τοῦ λαοῦ καὶ κριταῖς καὶ κατέκριναν αὐτὴν ἀποθανεῖν.

[41] Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

[42] ἀνεβόησε δὲ φωνῇ μεγάλῃ Σωσάννα καὶ εἶπεν· ὁ Θεὸς ὁ αἰώνιος ὁ τῶν κρυπτῶν γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν,

[42] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

[43] σὺ ἐπίστασαι ὅτι ψευδῆ μου κατεμαρτύρησαν· καὶ ἰδοὺ ἀποθνήσκω μὴ ποιήσασα μηδὲν ὧν οὗτοι ἐπονηρεύσαντο κατ᾽ ἐμοῦ.

[43] Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have

maliciously invented against me.

[44] Καὶ εἰσήκουσε Κύριος τῆς φωνῆς αὐτῆς.

[44] And the Lord heard her voice.

[45] καὶ ἀπαγομένης αὐτῆς ἀπολέσθαι, ὁ Θεὸς ἐξήγειρε τὸ πνεῦμα τὸ ἅγιον παιδαρίου νεωτέρου, ᾧ ὄνομα Δανιήλ,

[45] Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

[46] καὶ ἐβόησε φωνῇ μεγάλῃ· ἀθῷος ἐγὼ ἀπὸ τοῦ αἵματος ταύτης.

[46] Who cried with a loud voice, I am clear from the blood of this woman.

[47] ἐπέστρεψε δὲ πᾶς ὁ λαὸς πρὸς αὐτὸν καὶ εἶπαν· τίς ὁ λόγος οὗτος, ὃν σὺ λελάληκας;

[47] Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

[48] ὁ δὲ στὰς ἐν μέσῳ αὐτῶν εἶπεν· οὕτως μωροὶ οἱ υἱοὶ Ἰσραήλ; οὐκ ἀνακρίναντες οὐδὲ τὸ σαφὲς ἐπιγνόντες κατεκρίνατε θυγατέρα Ἰσραήλ;

[48] So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

[49] ἀναστρέψατε εἰς τὸ κριτήριον· ψευδῆ γὰρ οὗτοι κατεμαρτύρησαν αὐτῆς.

[49] Return again to the place of judgment: for they have borne false witness against her.

[50] καὶ ἀνέστρεψε πᾶς ὁ λαὸς μετὰ σπουδῆς. καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι· δεῦρο κάθισον ἐν μέσῳ ἡμῶν καὶ ἀνάγγειλον ἡμῖν, ὅτι σοὶ δέδωκεν ὁ Θεὸς τὸ πρεσβεῖον.

[50] Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

[51] καὶ εἶπε πρὸς αὐτοὺς Δανιήλ· διαχωρίσατε αὐτοὺς ἀπ᾽ ἀλλήλων μακράν, καὶ ἀνακρινῶ αὐτούς.

[51] Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

[52] ὡς δὲ διεχωρίσθησαν εἷς ἀπὸ τοῦ ἑνός, ἐκάλεσε τὸν ἕνα αὐτῶν καὶ εἶπε πρὸς αὐτόν· πεπαλαιωμένε ἡμερῶν κακῶν, νῦν ἥκασιν αἱ ἁμαρτίαι σου, ἃς ἐποίεις τὸ πρότερον

[52] So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

[53] κρίνων κρίσεις ἀδίκους καὶ τοὺς μὲν ἀθῴους κατακρίνων, ἀπολύων δὲ τοὺς αἰτίους, λέγοντος τοῦ Κυρίου· ἀθῷον καὶ δίκαιον οὐκ ἀποκτενεῖς·

[53] For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

[54] νῦν οὖν ταύτην εἴπερ εἶδες, εἰπόν· ὑπὸ τί δένδρον εἶδες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν· ὑπὸ σχῖνον.

[54] Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

[55] εἶπε δὲ Δανιήλ· ὀρθῶς ἔψευσαι εἰς τὴν σεαυτοῦ κεφαλήν· ἤδη γὰρ ἄγγελος Θεοῦ λαβὼν φάσιν παρὰ τοῦ Θεοῦ σχίσει σε μέσον.

[55] And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

[56] καὶ μεταστήσας αὐτὸν ἐκέλευσε προσαγαγεῖν τὸν ἕτερον· καὶ εἶπεν αὐτῷ· σπέρμα Χαναὰν καὶ οὐκ Ἰούδα, τὸ κάλλος ἐξηπάτησέ σε, καὶ ἐπιθυμία διέστρεψε τὴν καρδίαν σου·

[56] So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

[57] οὕτως ἐποιεῖτε θυγατράσιν Ἰσραήλ, καὶ ἐκεῖναι φοβούμεναι ὡμίλουν ὑμῖν, ἀλλ᾽ οὐ θυγάτηρ Ἰούδα ὑπέμεινε τὴν ἀνομίαν ὑμῶν.

[57] Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

[58] νῦν οὖν λέγε μοι· ὑπὸ τί δένδρον κατέλαβες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν· ὑπὸ πρῖνον.

[58] Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

[59] εἶπε δὲ αὐτῷ Δανιήλ· ὀρθῶς ἔψευσαι καὶ σὺ εἰς τὴν σεαυτοῦ κεφαλήν· μένει γὰρ ὁ ἄγγελος τοῦ Θεοῦ τὴν ρομφαίαν ἔχων πρίσαι σε μέσον, ὅπως ἐξολοθρεύσῃ ὑμᾶς.

[59] Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

[60] καὶ ἀνεβόησε πᾶσα ἡ συναγωγὴ φωνῇ μεγάλῃ καὶ εὐλόγησαν τῷ Θεῷ τῷ σώζοντι τοὺς ἐλπίζοντας ἐπ᾽ αὐτόν.

[60] With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

[61] καὶ ἀνέστησαν ἐπὶ τοὺς δύο πρεσβύτας, ὅτι συνέστησεν αὐτοὺς Δανιὴλ ἐκ τοῦ στόματος αὐτῶν ψευδομαρτυρήσαντας, καὶ ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ πλησίον,

[61] And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

[62] ποιῆσαι κατὰ τὸν νόμον Μωυσῆ, καὶ ἀπέκτειναν αὐτούς· καὶ ἐσώθη αἷμα ἀναίτιον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[62] And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

[63] Χελκίας δὲ καὶ ἡ γυνὴ αὐτοῦ ᾔνεσαν τὸν Θεὸν περὶ τῆς θυγατρὸς αὐτῶν μετὰ Ἰωακεὶμ τοῦ ἀνδρὸς αὐτῆς καὶ τῶν συγγενῶν πάντων, ὅτι οὐχ εὑρέθη ἐν αὐτῇ ἄσχημον πρᾶγμα.

[63] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

[64] καὶ Δανιὴλ ἐγένετο μέγας ἐνώπιον τοῦ λαοῦ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

[64] From that day forth was Daniel had in great reputation in the sight of the people.

Bel and the Dragon

[1] Καὶ ὁ βασιλεὺς Ἀστυάγης προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ παρέλαβεν Κῦρος ὁ Πέρσης τὴν βασιλείαν αὐτοῦ.

[1] And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

[2] καὶ ἦν Δανιηλ συμβιωτὴς τοῦ βασιλέως καὶ ἔνδοξος ὑπὲρ πάντας τοὺς φίλους αὐτοῦ.

[2] And Daniel conversed with the king, and was honoured above all his friends.

[3] καὶ ἦν εἴδωλον τοῖς Βαβυλωνίοις, ᾧ ὄνομα Βηλ, καὶ ἐδαπανῶντο εἰς αὐτὸν ἑκάστης ἡμέρας σεμιδάλεως ἀρτάβαι δώδεκα καὶ πρόβατα τεσσαράκοντα καὶ οἴνου μετρηταὶ ἕξ.

[3] Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

[4] καὶ ὁ βασιλεὺς ἐσέβετο αὐτὸν καὶ ἐπορεύετο καθ᾽ ἑκάστην ἡμέραν προσκυνεῖν αὐτῷ· Δανιηλ δὲ προσεκύνει τῷ θεῷ αὐτοῦ.

[4] And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

[5] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Διὰ τί οὐ προσκυνεῖς τῷ Βηλ; ὁ δὲ εἶπεν Ὅτι οὐ σέβομαι εἴδωλα χειροποίητα, ἀλλὰ τὸν ζῶντα θεὸν τὸν κτίσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ ἔχοντα πάσης σαρκὸς κυριείαν.

[5] Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

[6] καὶ εἶπεν αὐτῷ ὁ βασιλεύς Οὐ δοκεῖ σοι Βηλ εἶναι ζῶν θεός; ἢ οὐχ ὁρᾷς ὅσα ἐσθίει καὶ πίνει καθ᾽ ἑκάστην ἡμέραν;

[6] Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

[7] καὶ εἶπεν Δανιηλ γελάσας Μὴ πλανῶ, βασιλεῦ· οὗτος γὰρ ἔσωθεν μέν ἐστι πηλὸς ἔξωθεν δὲ χαλκὸς καὶ οὐ βέβρωκεν οὐδὲ πέπωκεν πώποτε.

[7] Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

[8] καὶ θυμωθεὶς ὁ βασιλεὺς ἐκάλεσεν τοὺς ἱερεῖς αὐτοῦ καὶ εἶπεν αὐτοῖς Ἐὰν μὴ εἴπητέ μοι τίς ὁ κατέσθων τὴν δαπάνην ταύτην, ἀποθανεῖσθε· ἐὰν δὲ δείξητε ὅτι Βηλ κατεσθίει αὐτά, ἀποθανεῖται Δανιηλ, ὅτι ἐβλασφήμησεν εἰς τὸν Βηλ.

[8] So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die.

[9] καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Γινέσθω κατὰ τὸ ῥῆμά σου. καὶ ἦσαν ἱερεῖς τοῦ Βηλ ἑβδομήκοντα ἐκτὸς γυναικῶν καὶ τέκνων.

[9] But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

[10] καὶ ἦλθεν ὁ βασιλεὺς μετὰ Δανιηλ εἰς τὸν οἶκον τοῦ Βηλ.

[10] Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

[11] καὶ εἶπαν οἱ ἱερεῖς τοῦ Βηλ Ἰδοὺ ἡμεῖς ἀποτρέχομεν ἔξω, σὺ δέ, βασιλεῦ, παράθες τὰ βρώματα καὶ τὸν οἶνον κεράσας θὲς καὶ ἀπόκλεισον τὴν θύραν καὶ σφράγισον τῷ δακτυλίῳ σου· καὶ ἐλθὼν πρωῒ ἐὰν μὴ εὕρῃς πάντα βεβρωμένα ὑπὸ τοῦ Βηλ, ἀποθανούμεθα ἢ Δανιηλ ὁ ψευδόμενος καθ᾽ ἡμῶν.

[11] So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet;

[12] αὐτοὶ δὲ κατεφρόνουν, ὅτι πεποιήκεισαν ὑπὸ τὴν τράπεζαν κεκρυμμένην εἴσοδον καὶ δι᾽ αὐτῆς εἰσεπορεύοντο διόλου καὶ ἀνήλουν αὐτά.

[12] And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

[13] καὶ ἐγένετο ὡς ἐξήλθοσαν ἐκεῖνοι, καὶ ὁ βασιλεὺς παρέθηκεν τὰ βρώματα τῷ Βηλ.

[13] And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[14] καὶ ἐπέταξεν Δανιηλ τοῖς παιδαρίοις αὐτοῦ καὶ ἤνεγκαν τέφραν καὶ κατέσησαν ὅλον τὸν ναὸν ἐνώπιον τοῦ βασιλέως μόνου· καὶ ἐξελθόντες ἔκλεισαν τὴν θύραν καὶ ἐσφραγίσαντο ἐν τῷ δακτυλίῳ τοῦ βασιλέως, καὶ ἀπῆλθον.

[14] So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

[15] οἱ δὲ ἱερεῖς ἦλθον τὴν νύκτα κατὰ τὸ ἔθος αὐτῶν καὶ αἱ γυναῖκες καὶ τὰ τέκνα αὐτῶν καὶ κατέφαγον πάντα καὶ ἐξέπιον.

[15] Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

[16] καὶ ὤρθρισεν ὁ βασιλεὺς τὸ πρωῒ καὶ Δανιηλ μετ' αὐτοῦ.

[16] In the morning betime the king arose, and Daniel with him.

[17] καὶ εἶπεν ὁ βασιλεύς Σῷοι αἱ σφραγῖδες, Δανιηλ; ὁ δὲ εἶπεν Σῷοι, βασιλεῦ.

[17] And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

[18] καὶ ἐγένετο ἅμα τῷ ἀνοῖξαι τὰς θύρας ἐπιβλέψας ὁ βασιλεὺς ἐπὶ τὴν τράπεζαν ἐβόησεν φωνῇ μεγάλῃ Μέγας εἶ, Βηλ, καὶ οὐκ ἔστιν παρὰ σοὶ δόλος οὐδὲ εἷς.

[18] And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

[19] καὶ ἐγέλασεν Δανιηλ καὶ ἐκράτησεν τὸν βασιλέα τοῦ μὴ εἰσελθεῖν αὐτὸν ἔσω καὶ εἶπεν Ἰδὲ δὴ τὸ ἔδαφος καὶ γνῶθι τίνος τὰ ἴχνη ταῦτα.

[19] Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

[20] καὶ εἶπεν ὁ βασιλεύς Ὁρῶ τὰ ἴχνη ἀνδρῶν καὶ γυναικῶν καὶ παιδίων.

[20] And the king said, I see the footsteps of men, women, and children. And then the king was angry,

[21] καὶ ὀργισθεὶς ὁ βασιλεὺς τότε συνέλαβεν τοὺς ἱερεῖς καὶ τὰς γυναῖκας καὶ τὰ τέκνα αὐτῶν, καὶ ἔδειξαν αὐτῷ τὰς κρυπτὰς θύρας, δι' ὧν εἰσεπορεύοντο καὶ ἐδαπάνων τὰ ἐπὶ τῇ τραπέζῃ.

[21] And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

[22] καὶ ἀπέκτεινεν αὐτοὺς ὁ βασιλεὺς καὶ ἔδωκεν τὸν Βηλ ἔκδοτον τῷ Δανιηλ, καὶ κατέστρεψεν αὐτὸν καὶ τὸ ἱερὸν αὐτοῦ.

[22] Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

[23] Καὶ ἦν δράκων μέγας, καὶ ἐσέβοντο αὐτὸν οἱ Βαβυλώνιοι.

[23] And in that same place there was a great dragon, which they of Babylon worshipped.

[24] καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιηλ Οὐ δύνασαι εἰπεῖν ὅτι οὐκ ἔστιν οὗτος θεὸς ζῶν· καὶ προσκύνησον αὐτῷ.

[24] And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

[25] καὶ εἶπεν Δανιηλ Κυρίῳ τῷ θεῷ μου προσκυνήσω, ὅτι οὗτός ἐστιν θεὸς ζῶν· σὺ δέ, βασιλεῦ, δός μοι ἐξουσίαν, καὶ ἀποκτενῶ τὸν δράκοντα ἄνευ μαχαίρας καὶ ῥάβδου.

[25] Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

[26] καὶ εἶπεν ὁ βασιλεύς Δίδωμί σοι.

[26] But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

[27] καὶ ἔλαβεν Δανιηλ πίσσαν καὶ στῆρ καὶ τρίχας καὶ ἥψησεν ἐπὶ τὸ αὐτὸ καὶ ἐποίησεν μάζας καὶ ἔδωκεν εἰς τὸ στόμα τοῦ δράκοντος, καὶ φαγὼν διερράγη ὁ δράκων. καὶ εἶπεν Ἴδετε τὰ σεβάσματα ὑμῶν.

[27] Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

[28] καὶ ἐγένετο ὡς ἤκουσαν οἱ Βαβυλώνιοι, ἠγανάκτησαν λίαν καὶ συνεστράφησαν ἐπὶ τὸν βασιλέα καὶ εἶπαν Ιουδαῖος γέγονεν ὁ βασιλεύς· τὸν Βηλ κατέσπασεν καὶ τὸν δράκοντα ἀπέκτεινεν καὶ τοὺς ἱερεῖς κατέσφαξεν.

[28] When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

[29] καὶ εἶπαν ἐλθόντες πρὸς τὸν βασιλέα Παράδος ἡμῖν τὸν Δανιηλ· εἰ δὲ μή, ἀποκτενοῦμέν σε καὶ τὸν οἶκόν σου.

[29] So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

[30] καὶ εἶδεν ὁ βασιλεὺς ὅτι ἐπείγουσιν αὐτὸν σφόδρα, καὶ ἀναγκασθεὶς παρέδωκεν αὐτοῖς τὸν Δανιηλ.

[30] Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

[31] οἱ δὲ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων, καὶ ἦν ἐκεῖ ἡμέρας ἕξ.

[31] Who cast him into the lions' den: where he was six days.

[32] ἦσαν δὲ ἐν τῷ λάκκῳ ἑπτὰ λέοντες, καὶ ἐδίδετο αὐτοῖς τὴν ἡμέραν δύο σώματα καὶ δύο πρόβατα· τότε δὲ οὐκ ἐδόθη αὐτοῖς, ἵνα καταφάγωσιν τὸν Δανιηλ.

[32] And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to

the intent they might devour Daniel.

[33] καὶ ἦν Αμβακουμ ὁ προφήτης ἐν τῇ Ιουδαίᾳ, καὶ αὐτὸς ἥψησεν ἔψεμα καὶ ἐνέθρυψεν ἄρτους εἰς σκάφην καὶ ἐπορεύετο εἰς τὸ πεδίον ἀπενέγκαι τοῖς θερισταῖς.

[33] Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

[34] καὶ εἶπεν ἄγγελος κυρίου τῷ Αμβακουμ Ἀπένεγκε τὸ ἄριστον, ὃ ἔχεις, εἰς Βαβυλῶνα τῷ Δανιηλ εἰς τὸν λάκκον τῶν λεόντων.

[34] But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

[35] καὶ εἶπεν Αμβακουμ Κύριε, Βαβυλῶνα οὐχ ἑώρακα καὶ τὸν λάκκον οὐ γινώσκω.

[35] And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

[36] καὶ ἐπελάβετο ὁ ἄγγελος κυρίου τῆς κορυφῆς αὐτοῦ καὶ βαστάσας τῆς κόμης τῆς κεφαλῆς αὐτοῦ ἔθηκεν αὐτὸν εἰς Βαβυλῶνα ἐπάνω τοῦ λάκκου ἐν τῷ ῥοίζῳ τοῦ πνεύματος αὐτοῦ.

[36] Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

[37] καὶ ἐβόησεν Αμβακουμ λέγων Δανιηλ Δανιηλ, λαβὲ τὸ ἄριστον, ὃ ἀπέστειλέν σοι ὁ θεός.

[37] And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

[38] καὶ εἶπεν Δανιηλ Ἐμνήσθης γάρ μου, ὁ θεός, καὶ οὐκ ἐγκατέλιπες τοὺς ἀγαπῶντάς σε.

[38] And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

[39] καὶ ἀναστὰς Δανιηλ ἔφαγεν· ὁ δὲ ἄγγελος τοῦ θεοῦ ἀπεκατέστησεν τὸν Αμβακουμ παραχρῆμα εἰς τὸν τόπον αὐτοῦ.

[39] So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

[40] ὁ δὲ βασιλεὺς ἦλθεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ πενθῆσαι τὸν Δανιηλ· καὶ ἦλθεν ἐπὶ τὸν λάκκον καὶ ἐνέβλεψεν, καὶ ἰδοὺ Δανιηλ καθήμενος.

[40] Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

[41] καὶ ἀναβοήσας φωνῇ μεγάλῃ εἶπεν Μέγας εἶ, κύριε ὁ θεὸς τοῦ Δανιηλ, καὶ οὐκ ἔστιν πλὴν σοῦ ἄλλος.

[41] Then cried the king with a loud voice, saying, Great art Lord God of Daniel, and there is none other beside thee.

[42] καὶ ἀνέσπασεν αὐτόν, τοὺς δὲ αἰτίους τῆς ἀπωλείας αὐτοῦ ἐνέβαλεν εἰς τὸν λάκκον, καὶ κατεβρώθησαν παραχρῆμα ἐνώπιον αὐτοῦ.

[42] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

Hosea

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Ωσηε τὸν τοῦ Βεηρι ἐν ἡμέραις Οζιου καὶ Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου βασιλέων Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ υἱοῦ Ιωας βασιλέως Ισραηλ.

[1] The word of the Lord which came to Hosea the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel.

[2] Ἀρχὴ λόγου κυρίου πρὸς Ωσηε· καὶ εἶπεν κύριος πρὸς Ωσηε Βάδιζε λαβὲ σεαυτῷ γυναῖκα πορνείας καὶ τέκνα πορνείας, διότι ἐκπορνεύουσα ἐκπορνεύσει ἡ γῆ ἀπὸ ὄπισθεν τοῦ κυρίου.

[2] The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take to thyself a wife of fornication, and children of fornication: for the land will surely go a-whoring in departing from the Lord.

[3] καὶ ἐπορεύθη καὶ ἔλαβεν τὴν Γομερ θυγατέρα Δεβηλαιμ, καὶ συνέλαβεν καὶ ἔτεκεν αὐτῷ υἱόν.

[3] So he went and took Gomer, daughter of Debelaim; and she conceived, and bore him a son.

[4] καὶ εἶπεν κύριος πρὸς αὐτόν Κάλεσον τὸ ὄνομα αὐτοῦ Ιεζραελ, διότι ἔτι μικρὸν καὶ ἐκδικήσω τὸ αἷμα τοῦ Ιεζραελ ἐπὶ τὸν οἶκον Ιου καὶ καταπαύσω βασιλείαν οἴκου Ισραηλ·

[4] And the Lord said to him, Call his name Jezrael; for yet a little *while*, and I will avenge the blood of Jezrael on the house of Juda, and will make to cease the kingdom of the house of Israel.

[5] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συντρίψω τὸ τόξον τοῦ Ισραηλ ἐν τῇ κοιλάδι τοῦ Ιεζραελ. –

[5] And it shall be, in that day, *that* I will break the bow of Israel in the valley of Jezrael.

[6] καὶ συνέλαβεν ἔτι καὶ ἔτεκεν θυγατέρα. καὶ εἶπεν αὐτῷ Κάλεσον τὸ ὄνομα αὐτῆς Οὐκ – ἠλεημένη, διότι οὐ μὴ προσθήσω ἔτι ἐλεῆσαι τὸν οἶκον τοῦ Ισραηλ, ἀλλ’ ἢ ἀντιτασσόμενος ἀντιτάξομαι αὐτοῖς.

[6] And she conceived again, and bore a daughter. And he said to him, Call her name, Unpitied: for I will no more have mercy on the house of Israel, but will surely set myself in array against them.

[7] τοὺς δὲ υἱοὺς Ιουδα ἐλεήσω καὶ σώσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν καὶ οὐ σώσω αὐτοὺς ἐν τόξῳ οὐδὲ ἐν ῥομφαίᾳ οὐδὲ ἐν πολέμῳ οὐδὲ ἐν ἅρμασιν οὐδὲ ἐν ἵπποις οὐδὲ ἐν ἱππεῦσιν. –

[7] But I will have mercy on the house of Juda, and will save them by the Lord their God, and will not save them with bow, nor with sword, nor by war, nor by horses, nor by horsemen.

[8] καὶ ἀπεγαλάκτισεν τὴν Οὐκ – ἠλεημένην καὶ συνέλαβεν ἔτι καὶ ἔτεκεν υἱόν.

[8] And she weaned Unpitied; and she conceived again, and bore a son.

[9] καὶ εἶπεν Κάλεσον τὸ ὄνομα αὐτοῦ Οὐ – λαός – μου, διότι ὑμεῖς οὐ λαός μου, καὶ ἐγὼ οὔκ εἰμι ὑμῶν.

[9] And he said, Call his name, Not my people: for ye are not my people, and I am not your *God*.

[1] Καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ισραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, ἣ οὐκ ἐκμετρηθήσεται οὐδὲ ἐξαριθμηθήσεται· καὶ ἔσται ἐν τῷ τόπῳ, οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

[10] Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered: and it shall come to pass, *that* in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God.

[2] καὶ συναχθήσονται οἱ υἱοὶ Ιουδα καὶ οἱ υἱοὶ Ισραηλ ἐπὶ τὸ αὐτὸ καὶ θήσονται ἑαυτοῖς ἀρχὴν μίαν καὶ ἀναβήσονται ἐκ τῆς γῆς, ὅτι μεγάλη ἡ ἡμέρα τοῦ Ιεζραελ.

[11] And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land: for great *shall be* the day of Jezrael.

CHAPTER 2

[3] εἴπατε τῷ ἀδελφῷ ὑμῶν Λαός – μου καὶ τῇ ἀδελφῇ ὑμῶν Ἠλεημένη.

[1] Say to your brother, My people, and to your sister, Pitied.

[4] Κρίθητε πρὸς τὴν μητέρα ὑμῶν κρίθητε, ὅτι αὐτὴ οὐ γυνή μου, καὶ ἐγὼ οὐκ ἀνὴρ αὐτῆς· καὶ ἐξαρῶ τὴν πορνείαν αὐτῆς ἐκ προσώπου μου καὶ τὴν μοιχείαν αὐτῆς ἐκ μέσου μαστῶν αὐτῆς,

[2] Plead with your mother, plead: for she is not my wife, and I am not her husband: and I will remove her fornication out of my presence, and her adultery from between her breasts:

[5] ὅπως ἂν ἐκδύσω αὐτὴν γυμνὴν καὶ ἀποκαταστήσω αὐτὴν καθὼς ἡμέρᾳ γενέσεως αὐτῆς· καὶ θήσομαι αὐτὴν ὡς ἔρημον καὶ τάξω αὐτὴν ὡς γῆν ἄνυδρον καὶ ἀποκτενῶ αὐτὴν ἐν δίψει·

[3] that I may strip her naked, and make her again as she was at the day of her birth: and I will make her desolate, and make her as a dry land, and will kill her with thirst.

[6] καὶ τὰ τέκνα αὐτῆς οὐ μὴ ἐλεήσω, ὅτι τέκνα πορνείας ἐστίν.

[4] And I will not have mercy upon her children; for they are children of fornication.

[7] ὅτι ἐξεπόρνευσεν ἡ μήτηρ αὐτῶν, κατῃσχυνεν ἡ τεκοῦσα αὐτά· εἶπεν γάρ Ἀκολουθήσω ὀπίσω τῶν ἐραστῶν μου τῶν διδόντων μοι τοὺς ἄρτους μου καὶ τὸ ὕδωρ μου καὶ τὰ ἱμάτιά μου καὶ τὰ ὀθόνιά μου καὶ τὸ ἔλαιόν μου καὶ πάντα ὅσα μοι καθήκει.

[5] And their mother went a-whoring: she that bore them disgraced *them*: for she said, I will go after my lovers, that give me my bread and my water, and my garments, and my linen clothes, my oil and my necessaries.

[8] διὰ τοῦτο ἰδοὺ ἐγὼ φράσσω τὴν ὁδὸν αὐτῆς ἐν σκόλοψιν καὶ ἀνοικοδομήσω τὰς ὁδοὺς αὐτῆς, καὶ τὴν τρίβον αὐτῆς οὐ μὴ εὕρῃ·

[6] Therefore, behold, I hedge up her way with thorns, and I will stop the ways, and she shall not find her path.

[9] καὶ καταδιώξεται τοὺς ἐραστὰς αὐτῆς καὶ οὐ μὴ καταλάβῃ αὐτούς· καὶ ζητήσει αὐτοὺς καὶ οὐ μὴ εὕρῃ αὐτούς· καὶ ἐρεῖ Πορεύσομαι καὶ ἐπιστρέψω πρὸς τὸν ἄνδρα μου τὸν πρότερον, ὅτι καλῶς μοι ἦν τότε ἢ νῦν.

[7] And she shall follow after her lovers, and shall not overtake them; and she shall seek them, but shall not find them: and she shall say, I will go, and return to my former husband; for it was better with me than now.

[10] καὶ αὐτὴ οὐκ ἔγνω ὅτι ἐγὼ δέδωκα αὐτῇ τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἀργύριον ἐπλήθυνα αὐτῇ· αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησεν τῇ Βααλ.

[8] And she knew not that I gave her her corn, and wine, and oil, and multiplied silver to her: but she made silver and gold *images* for Baal.

[11] διὰ τοῦτο ἐπιστρέψω καὶ κομιοῦμαι τὸν σῖτόν μου καθ’ ὥραν αὐτοῦ καὶ τὸν οἶνόν μου ἐν καιρῷ αὐτοῦ καὶ ἀφελοῦμαι τὰ ἱμάτιά μου καὶ τὰ ὀθόνιά μου τοῦ μὴ καλύπτειν τὴν ἀσχημοσύνην αὐτῆς·

[9] Therefore I will return, and take away my corn in its season, and my wine in its time; and I will take away my raiment and my linen clothes, so that she shall not cover her nakedness.

[12] καὶ νῦν ἀποκαλύψω τὴν ἀκαθαρσίαν αὐτῆς ἐνώπιον τῶν ἐραστῶν αὐτῆς, καὶ οὐδεὶς οὐ μὴ ἐξέληται αὐτὴν ἐκ χειρός μου·

[10] And now I will expose her uncleanness before her lovers, and no one shall by any means deliver her out of my hand.

[13] καὶ ἀποστρέψω πάσας τὰς εὐφροσύνας αὐτῆς, ἑορτὰς αὐτῆς καὶ τὰς νουμηνίας αὐτῆς καὶ τὰ σάββατα αὐτῆς καὶ πάσας τὰς πανηγύρεις αὐτῆς·

[11] And I will take away all her gladness, her feasts, and her festivals at the new moon, and her sabbaths, and all her solemn assemblies.

[14] καὶ ἀφανιῶ ἄμπελον αὐτῆς καὶ τὰς συκᾶς αὐτῆς, ὅσα εἶπεν Μισθώματά μου ταῦτά ἐστιν ἃ ἔδωκάν μοι οἱ ἐρασταί μου, καὶ θήσομαι αὐτὰ εἰς μαρτύριον, καὶ καταφάγεται αὐτὰ τὰ θηρία τοῦ ἀγροῦ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τὰ ἑρπετὰ τῆς γῆς·

[12] And I will utterly destroy her vines, and her fig-trees, all things of which she said, These are my hire which my lovers have given me: and I

will make them a testimony, and the wild beasts of the field, and the birds of the sky, and the reptiles of the earth shall devour them.

[15] καὶ ἐκδικήσω ἐπ᾽ αὐτὴν τὰς ἡμέρας τῶν Βααλιμ, ἐν αἷς ἐπέθυεν αὐτοῖς καὶ περιετίθετο τὰ ἐνώτια αὐτῆς καὶ τὰ καθόρμια αὐτῆς καὶ ἐπορεύετο ὀπίσω τῶν ἐραστῶν αὐτῆς, ἐμοῦ δὲ ἐπελάθετο, λέγει κύριος.

[13] And I will recompense on her the days of Baalim, wherein she sacrificed to them, and put on her ear-rings, and her necklaces, and went after her lovers, and forgot me, saith the Lord.

[16] Διὰ τοῦτο ἰδοὺ ἐγὼ πλανῶ αὐτὴν καὶ τάξω αὐτὴν εἰς ἔρημον καὶ λαλήσω ἐπὶ τὴν καρδίαν αὐτῆς

[14] Therefore, behold, I *will* cause her to err, and will make her as desolate, and will speak comfortably to her.

[17] καὶ δώσω αὐτῇ τὰ κτήματα αὐτῆς ἐκεῖθεν καὶ τὴν κοιλάδα Αχωρ διανοῖξαι σύνεσιν αὐτῆς, καὶ ταπεινωθήσεται ἐκεῖ κατὰ τὰς ἡμέρας νηπιότητος αὐτῆς καὶ κατὰ τὰς ἡμέρας ἀναβάσεως αὐτῆς ἐκ γῆς Αἰγύπτου.

[15] And I will giver her possessions from thence, and the valley of Achor to open her understanding: and she shall be afflicted there according to the days of her infancy, and according to the days of her coming up out of the land of Egypt.

[18] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, καλέσει με Ὁ ἀνήρ μου, καὶ οὐ καλέσει με ἔτι Βααλιμ·

[16] And it shall come to pass in that day, saith the Lord, *that* she shall call me, My husband, and shall no longer call me Baalim.

[19] καὶ ἐξαρῶ τὰ ὀνόματα τῶν Βααλιμ ἐκ στόματος αὐτῆς, καὶ οὐ μὴ μνησθῶσιν οὐκέτι τὰ ὀνόματα αὐτῶν.

[17] And I will take away the names of Baalim out of her mouth, and their names shall be remembered no more at all.

[20] καὶ διαθήσομαι αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ διαθήκην μετὰ τῶν θηρίων τοῦ ἀγροῦ καὶ μετὰ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ μετὰ τῶν ἑρπετῶν τῆς γῆς· καὶ τόξον καὶ ῥομφαίαν καὶ πόλεμον συντρίψω ἀπὸ τῆς γῆς καὶ κατοικιῶ σε ἐπ᾽ ἐλπίδι.

[18] And I will make for them in that day a covenant with the wild beasts of the field, and with the birds of the sky, and with the reptiles of the earth: and I will break the bow and the sword and the battle from off the earth, and will cause thee to dwell safely.

[21] καὶ μνηστεύσομαί σε ἐμαυτῷ εἰς τὸν αἰῶνα καὶ μνηστεύσομαί σε ἐμαυτῷ ἐν δικαιοσύνῃ καὶ ἐν κρίματι καὶ ἐν ἐλέει καὶ ἐν οἰκτιρμοῖς

[19] And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in mercy, and in tender compassions;

[22] καὶ μνηστεύσομαί σε ἐμαυτῷ ἐν πίστει, καὶ ἐπιγνώσῃ τὸν κύριον.

[20] and I will betroth thee to myself in faithfulness: and thou shalt know the Lord.

[23] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἐπακούσομαι τῷ οὐρανῷ, καὶ ὁ οὐρανὸς ἐπακούσεται τῇ γῇ,

[21] And it shall come to pass in that day, saith the Lord, I will hearken to the heaven, and it shall hearken to the earth;

[24] καὶ ἡ γῆ ἐπακούσεται τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ αὐτὰ ἐπακούσεται τῷ Ιεζραελ.

[22] and the earth shall hearken to the corn, and the wine, and the oil; and they shall hearken to Jezrael.

[25] καὶ σπερῶ αὐτὴν ἐμαυτῷ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν Οὐκ – ἠλεημένην καὶ ἐρῶ τῷ Οὐ – λαῷ – μου Λαός μου εἶ σύ, καὶ αὐτὸς ἐρεῖ Κύριος ὁ θεός μου εἶ σύ.

[23] And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.

CHAPTER 3

[1] Καὶ εἶπεν κύριος πρός με Ἔτι πορεύθητι καὶ ἀγάπησον γυναῖκα ἀγαπῶσαν πονηρὰ καὶ μοιχαλίν, καθὼς ἀγαπᾷ ὁ θεὸς τοὺς υἱοὺς Ισραηλ καὶ αὐτοὶ ἀποβλέπουσιν ἐπὶ θεοὺς ἀλλοτρίους καὶ φιλοῦσιν πέμματα μετὰ σταφίδων

[1] And the Lord said to me, Go yet, and love a woman that loves evil things, an adulteress, even as the Lord loves the children of Israel, and they have respect to strange gods, and love cakes of dried grapes.

[2] καὶ ἐμισθωσάμην ἐμαυτῷ πεντεκαίδεκα ἀργυρίου καὶ γομορ κριθῶν καὶ νεβελ οἴνου

[2] So I hired *her* to myself for fifteen *pieces* of silver, and a homer of barley, and a flagon of wine.

[3] καὶ εἶπα πρὸς αὐτήν Ἡμέρας πολλὰς καθήσῃ ἐπ᾽ ἐμοὶ καὶ οὐ μὴ πορνεύσῃς οὐδὲ μὴ γένῃ ἀνδρὶ ἑτέρῳ, καὶ ἐγὼ ἐπὶ σοί.

[3] And I said unto her, Thou shalt wait for me many days; and thou shalt not commit fornication, neither shalt thou be for *another* man; and I *will be* for thee.

[4] διότι ἡμέρας πολλὰς καθήσονται οἱ υἱοὶ Ισραηλ οὐκ ὄντος βασιλέως οὐδὲ ὄντος ἄρχοντος οὐδὲ οὔσης θυσίας οὐδὲ ὄντος θυσιαστηρίου οὐδὲ ἱερατείας οὐδὲ δήλων.

[4] For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations.

[5] καὶ μετὰ ταῦτα ἐπιστρέψουσιν οἱ υἱοὶ Ισραηλ καὶ ἐπιζητήσουσιν κύριον τὸν θεὸν αὐτῶν καὶ Δαυιδ τὸν βασιλέα αὐτῶν· καὶ ἐκστήσονται ἐπὶ τῷ κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ ἐπ᾽ ἐσχάτων τῶν ἡμερῶν.

[5] And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

CHAPTER 4

[1] Ἀκούσατε λόγον κυρίου, υἱοὶ Ισραηλ, διότι κρίσις τῷ κυρίῳ πρὸς τοὺς κατοικοῦντας τὴν γῆν, διότι οὐκ ἔστιν ἀλήθεια οὐδὲ ἔλεος οὐδὲ ἐπίγνωσις θεοῦ ἐπὶ τῆς γῆς·

[1] Hear the word of the Lord, ye children of Israel: for the Lord *has* a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

[2] ἀρὰ καὶ ψεῦδος καὶ φόνος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς, καὶ αἵματα ἐφ᾽ αἵμασιν μίσγουσιν.

[2] Cursing, and lying, and murder, and theft, and adultery abound in the land, and they mingle blood with blood.

[3] διὰ τοῦτο πενθήσει ἡ γῆ καὶ σμικρυνθήσεται σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν, σὺν τοῖς θηρίοις τοῦ ἀγροῦ καὶ σὺν τοῖς ἑρπετοῖς τῆς γῆς καὶ σὺν τοῖς πετεινοῖς τοῦ οὐρανοῦ, καὶ οἱ ἰχθύες τῆς θαλάσσης ἐκλείψουσιν,

[3] Therefore shall the land mourn, and shall be diminished with all that dwell in it, with the wild beasts of the field, and the reptiles of the earth, and with the birds of the sky, and the fish of the sea shall fail:

[4] ὅπως μηδεὶς μήτε δικάζηται μήτε ἐλέγχῃ μηδείς· ὁ δὲ λαός μου ὡς ἀντιλεγόμενος ἱερεύς.

[4] that neither any one may plead, nor any one reprove *another*; but my people are as a priest spoken against.

[5] καὶ ἀσθενήσεις ἡμέρας, καὶ ἀσθενήσει καὶ προφήτης μετὰ σοῦ· νυκτὶ ὡμοίωσα τὴν μητέρα σου.

[5] Therefore they shall fall by day, and the prophet with thee shall fall: I have compared thy mother unto night.

[6] ὡμοιώθη ὁ λαός μου ὡς οὐκ ἔχων γνῶσιν· ὅτι σὺ ἐπίγνωσιν ἀπώσω, κἀγὼ ἀπώσομαι σὲ τοῦ μὴ ἱερατεύειν μοι· καὶ ἐπελάθου νόμον θεοῦ σου, κἀγὼ ἐπιλήσομαι τέκνων σου.

[6] My people are like as if they had no knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt not minister as

priest to me: and *as* thou has forgotten the law of thy God, I also will forget thy children.

[7] κατὰ τὸ πλῆθος αὐτῶν οὕτως ἥμαρτόν μοι· τὴν δόξαν αὐτῶν εἰς ἀτιμίαν θήσομαι.

[7] According to their multitude, so they sinned against me: I will turn their glory into shame.

[8] ἁμαρτίας λαοῦ μου φάγονται καὶ ἐν ταῖς ἀδικίαις αὐτῶν λήμψονται τὰς ψυχὰς αὐτῶν.

[8] They will devour the sins of my people, and will set their hearts on their iniquities.

[9] καὶ ἔσται καθὼς ὁ λαὸς οὕτως καὶ ὁ ἱερεύς, καὶ ἐκδικήσω ἐπ᾽ αὐτὸν τὰς ὁδοὺς αὐτοῦ καὶ τὰ διαβούλια αὐτοῦ ἀνταποδώσω αὐτῷ.

[9] And the priest shall be as the people: and I will avenge on them their ways, and I will recompense to them their counsels.

[10] καὶ φάγονται καὶ οὐ μὴ ἐμπλησθῶσιν, ἐπόρνευσαν καὶ οὐ μὴ κατευθύνωσιν, διότι τὸν κύριον ἐγκατέλιπον τοῦ φυλάξαι.

[10] And they shall eat, and shall not be satisfied: they have gone a-whoring, and shall by no means prosper: because they have left off to take heed to the Lord.

[11] Πορνείαν καὶ οἶνον καὶ μέθυσμα ἐδέξατο καρδία λαοῦ μου.

[11] The heart of my people has gladly engaged in fornication and wine and strong drink.

[12] ἐν συμβόλοις ἐπηρώτων, καὶ ἐν ῥάβδοις αὐτοῦ ἀπήγγελλον αὐτῷ· πνεύματι πορνείας ἐπλανήθησαν καὶ ἐξεπόρνευσαν ἀπὸ τοῦ θεοῦ αὐτῶν.

[12] They asked counsel by *means of* signs, and they reported answer to them by their staves: they have gone astray in a spirit of whoredom, and gone grievously a-whoring from their God.

[13] ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐθυσίαζον καὶ ἐπὶ τοὺς βουνοὺς ἔθυον, ὑποκάτω δρυὸς καὶ λεύκης καὶ δένδρου συσκιάζοντος, ὅτι καλὸν σκέπη. διὰ τοῦτο ἐκπορνεύσουσιν αἱ θυγατέρες ὑμῶν, καὶ αἱ νύμφαι ὑμῶν μοιχεύσουσιν·

[13] They have sacrificed on the tops of the mountains, and on the hills they have sacrificed under the oak and poplar, and under the shady tree, because the shade was good: therefore your daughters shall go a-whoring, and your daughters-in-law shall commit adultery.

[14] καὶ οὐ μὴ ἐπισκέψωμαι ἐπὶ τὰς θυγατέρας ὑμῶν, ὅταν πορνεύωσιν, καὶ ἐπὶ τὰς νύμφας ὑμῶν, ὅταν μοιχεύωσιν, διότι καὶ αὐτοὶ μετὰ τῶν πορνῶν συνεφύροντο καὶ μετὰ τῶν τετελεσμένων ἔθυον, καὶ ὁ λαὸς ὁ συνίων συνεπλέκετο μετὰ πόρνης.

[14] And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot.

[15] Σὺ δέ, Ισραηλ, μὴ ἀγνόει, καὶ Ιουδα, μὴ εἰσπορεύεσθε εἰς Γαλγαλα καὶ μὴ ἀναβαίνετε εἰς τὸν οἶκον Ων καὶ μὴ ὀμνύετε ζῶντα κύριον.

[15] But thou, O Israel, be not ignorant, and go ye not, *men of* Juda, to Galgala; and go not up to the house of On, and swear not by the living Lord.

[16] ὅτι ὡς δάμαλις παροιστρῶσα παροίστρησεν Ισραηλ· νῦν νεμήσει αὐτοὺς κύριος ὡς ἀμνὸν ἐν εὐρυχώρῳ.

[16] For Israel was maddened like a mad heifer: now the Lord will feed them as a lamb in a wide place.

[17] μέτοχος εἰδώλων Εφραιμ ἔθηκεν ἑαυτῷ σκάνδαλα.

[17] Ephraim, joined with idols, has laid stumbling-blocks in his own way.

[18] ᾑρέτισεν Χαναναίους· πορνεύοντες ἐξεπόρνευσαν, ἠγάπησαν ἀτιμίαν ἐκ φρυάγματος αὐτῶν.

[18] He has chosen the Chananites: they have grievously gone a-whoring: they have loved dishonour through her insolence.

[19] συστροφὴ πνεύματος σὺ εἶ ἐν ταῖς πτέρυξιν αὐτῆς, καὶ καταισχυνθήσονται ἐκ τῶν θυσιαστηρίων αὐτῶν.

[19] Thou art a blast of wind in her wings, and they shall be ashamed because of their altars.

CHAPTER 5

[1] Ἀκούσατε ταῦτα, οἱ ἱερεῖς, καὶ προσέχετε, οἶκος Ισραηλ, καὶ ὁ οἶκος τοῦ βασιλέως, ἐνωτίζεσθε, διότι πρὸς ὑμᾶς ἐστιν τὸ κρίμα, ὅτι παγὶς ἐγενήθητε τῇ σκοπιᾷ καὶ ὡς δίκτυον ἐκτεταμένον ἐπὶ τὸ Ἰταβύριον,

[1] Hear these things, ye priests; and attend, O house of Israel; and hearken, O house of the king; for the controversy is with you, because ye have been a snare in Scopia, and as a net spread on Itabyrium,

[2] ὃ οἱ ἀγρεύοντες τὴν θήραν κατέπηξαν. ἐγὼ δὲ παιδευτὴς ὑμῶν·

[2] which they that hunt the prey have fixed: but I will correct you.

[3] ἐγὼ ἔγνων τὸν Εφραιμ, καὶ Ισραηλ οὐκ ἄπεστιν ἀπ᾽ ἐμοῦ, διότι νῦν ἐξεπόρνευσεν Εφραιμ, ἐμιάνθη Ισραηλ·

[3] I know Ephraim, and Israel is not far from me: for now Ephraim has gone grievously a-whoring, Israel is defiled.

[4] οὐκ ἔδωκαν τὰ διαβούλια αὐτῶν τοῦ ἐπιστρέψαι πρὸς τὸν θεὸν αὐτῶν, ὅτι πνεῦμα πορνείας ἐν αὐτοῖς ἐστιν, τὸν δὲ κύριον οὐκ ἐπέγνωσαν.

[4] They have not framed their counsels to return to their God, for the spirit of fornication is in them, and they have not known the Lord.

[5] καὶ ταπεινωθήσεται ἡ ὕβρις τοῦ Ισραηλ εἰς πρόσωπον αὐτοῦ, καὶ Ισραηλ καὶ Εφραιμ ἀσθενήσουσιν ἐν ταῖς ἀδικίαις αὐτῶν, καὶ ἀσθενήσει καὶ Ιουδας μετ᾽ αὐτῶν.

[5] And the pride of Israel shall be brought low before his face; and Israel and Ephraim shall fall in their iniquities; and Judas also shall fall with them.

[6] μετὰ προβάτων καὶ μόσχων πορεύσονται τοῦ ἐκζητῆσαι τὸν κύριον καὶ οὐ μὴ εὕρωσιν αὐτόν, ὅτι ἐξέκλινεν ἀπ᾽ αὐτῶν,

[6] They shall go with sheep and calves diligently to seek the Lord; but they shall not find him, for he has withdrawn himself from them.

[7] ὅτι τὸν κύριον ἐγκατέλιπον, ὅτι τέκνα ἀλλότρια ἐγεννήθησαν αὐτοῖς· νῦν καταφάγεται αὐτοὺς ἡ ἐρυσίβη καὶ τοὺς κλήρους αὐτῶν.

[7] For they have forsaken the Lord; for strange children have been born to them: now shall the cankerworm devour them and their heritages.

[8] Σαλπίσατε σάλπιγγι ἐπὶ τοὺς βουνούς, ἠχήσατε ἐπὶ τῶν ὑψηλῶν, κηρύξατε ἐν τῷ οἴκῳ Ων· ἐξέστη Βενιαμιν,

[8] Blow ye the trumpet on the hills, sound aloud on the heights: proclaim in the house of On, Benjamin is amazed.

[9] Εφραιμ εἰς ἀφανισμὸν ἐγένετο ἐν ἡμέραις ἐλέγχου· ἐν ταῖς φυλαῖς τοῦ Ισραηλ ἔδειξα πιστά.

[9] Ephraim has come to nought in the days of reproof: in the tribes of Israel I have shown faithful *dealings*.

[10] ἐγένοντο οἱ ἄρχοντες Ιουδα ὡς μετατιθέντες ὅρια, ἐπ᾽ αὐτοὺς ἐκχεῶ ὡς ὕδωρ τὸ ὅρμημά μου.

[10] The princes of Juda became as they that removed the bounds: I will pour out upon them my fury as water.

[11] κατεδυνάστευσεν Εφραιμ τὸν ἀντίδικον αὐτοῦ, κατεπάτησεν κρίμα, ὅτι ἤρξατο πορεύεσθαι ὀπίσω τῶν ματαίων.

[11] Ephraim altogether prevailed against his adversary, he trod judgment under foot, for he began to go after vanities.

[12] καὶ ἐγὼ ὡς ταραχὴ τῷ Εφραιμ καὶ ὡς κέντρον τῷ οἴκῳ Ιουδα.

[12] Therefore I *will be* as consternation to Ephraim, and as a goad to the house of Juda.

[13] καὶ εἶδεν Εφραιμ τὴν νόσον αὐτοῦ καὶ Ιουδας τὴν ὀδύνην αὐτοῦ, καὶ ἐπορεύθη Εφραιμ πρὸς Ασσυρίους καὶ ἀπέστειλεν πρέσβεις πρὸς βασιλέα Ιαριμ· καὶ αὐτὸς οὐκ ἠδυνάσθη ἰάσασθαι ὑμᾶς, καὶ οὐ μὴ διαπαύσῃ ἐξ ὑμῶν ὀδύνη.

[13] And Ephraim saw his disease, and Judas his pain; then Ephraim went to the Assyrians, and sent ambassadors to king Jarim: but he could not heal you, and your pain shall in nowise cease from you.

[14] διότι ἐγώ εἰμι ὡς πανθὴρ τῷ Εφραιμ καὶ ὡς λέων τῷ οἴκῳ Ιουδα· καὶ ἐγὼ ἁρπῶμαι καὶ πορεύσομαι καὶ λήμψομαι, καὶ οὐκ ἔσται ὁ ἐξαιρούμενος.

[14] Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall be none to deliver.

[15] πορεύσομαι καὶ ἐπιστρέψω εἰς τὸν τόπον μου, ἕως οὗ ἀφανισθῶσιν· καὶ ἐπιζητήσουσιν τὸ πρόσωπόν μου, ἐν θλίψει αὐτῶν ὀρθριοῦσι πρός με λέγοντες

[15] I will go and return to my place, until they are brought to nought, and *then* shall they seek my face.

CHAPTER 6

[1] Πορευθῶμεν καὶ ἐπιστρέψωμεν πρὸς κύριον τὸν θεὸν ἡμῶν, ὅτι αὐτὸς ἥρπακεν καὶ ἰάσεται ἡμᾶς, πατάξει καὶ μοτώσει ἡμᾶς·

[1] In their affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and will heal us; he will smite, and bind us up.

[2] ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστησόμεθα καὶ ζησόμεθα ἐνώπιον αὐτοῦ·

[3] After two days he will heal us: in the third day we shall arise, and live before him, and shall know *him*:

[3] καὶ γνωσόμεθα διώξομεν τοῦ γνῶναι τὸν κύριον, ὡς ὄρθρον ἕτοιμον εὑρήσομεν αὐτόν, καὶ ἥξει ὡς ὑετὸς ἡμῖν πρόιμος καὶ ὄψιμος τῇ γῇ. –

[4] let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.

[4] τί σοι ποιήσω, Εφραιμ; τί σοι ποιήσω, Ιουδα; τὸ δὲ ἔλεος ὑμῶν ὡς νεφέλη πρωινὴ καὶ ὡς δρόσος ὀρθρινὴ πορευομένη.

[5] What shall I do unto thee, Ephraim? What shall I do to thee, Juda? whereas your mercy is as a morning cloud, and as the early dew that goes away.

[5] Διὰ τοῦτο ἀπεθέρισα τοὺς προφήτας ὑμῶν, ἀπέκτεινα αὐτοὺς ἐν ῥήμασιν στόματός μου, καὶ τὸ κρίμα μου ὡς φῶς ἐξελεύσεται.

[6] Therefore have I mown down your prophets; I have slain them with the word of my mouth: and my judgment shall go forth as the light.

[6] διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὁλοκαυτώματα.

[7] For I will *have* mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings.

[7] αὐτοὶ δέ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην· ἐκεῖ κατεφρόνησέν μου.

[8] But they are as a man transgressing a covenant:

[8] Γαλααδ πόλις ἐργαζομένη μάταια ταράσσουσα ὕδωρ,

[9] there the city Galaad despised me, working vanity, troubling water.

[9] καὶ ἡ ἰσχύς σου ἀνδρὸς πειρατοῦ· ἔκρυψαν ἱερεῖς ὁδὸν κυρίου, ἐφόνευσαν Σικιμα, ὅτι ἀνομίαν ἐποίησαν.

[10] And thy strength *is that* of a robber: the priests have hid the way, they have murdered *the people of* Sicima; for they have wrought iniquity in the house of Israel.

[10] ἐν τῷ οἴκῳ Ισραηλ εἶδον φρικώδη, ἐκεῖ πορνείαν τοῦ Εφραιμ· ἐμιάνθη Ισραηλ καὶ Ιουδα.

[11] I have seen horrible *things* there, *even* the fornication of Ephraim: Israel and Juda are defiled;

[11] Ἄρχου τρυγᾶν σεαυτῷ ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν τοῦ λαοῦ μου,

[12] begin together grapes for thyself, when I turn the captivity of my people.

CHAPTER 7

[1] ἐν τῷ ἰάσασθαί με τὸν Ισραηλ. καὶ ἀποκαλυφθήσεται ἡ ἀδικία Εφραιμ καὶ ἡ κακία Σαμαρείας, ὅτι ἠργάσαντο ψευδῆ· καὶ κλέπτης πρὸς αὐτὸν εἰσελεύσεται, ἐκδιδύσκων λῃστὴς ἐν τῇ ὁδῷ αὐτοῦ,

[1] When I have healed Israel, then shall the iniquity of Ephraim be revealed, and the wickedness of Samaria; for they have wrought falsehood: and a thief shall come in to him, *even* a robber spoiling in his way;

[2] ὅπως συνάδωσιν ὡς συνάδοντες τῇ καρδίᾳ αὐτῶν. πάσας τὰς κακίας αὐτῶν ἐμνήσθην· νῦν ἐκύκλωσεν αὐτοὺς τὰ διαβούλια αὐτῶν, ἀπέναντι τοῦ προσώπου μου ἐγένοντο.

[2] that they may concert together as *men* singing in their heart: I remember all their wickedness: now have their own counsels compassed them about; they came before my face.

[3] ἐν ταῖς κακίαις αὐτῶν εὔφραναν βασιλεῖς καὶ ἐν τοῖς ψεύδεσιν αὐτῶν ἄρχοντας·

[3] They gladdened kings with their wickedness, and princes with their lies.

[4] πάντες μοιχεύοντες, ὡς κλίβανος καιόμενος εἰς πέψιν κατακαύματος ἀπὸ τῆς φλογός, ἀπὸ φυράσεως στέατος ἕως τοῦ ζυμωθῆναι αὐτό.

[4] They are all adulterers, as an oven glowing with flame for hot-baking, on account of the kneading of the dough, until it is leavened.

[5] αἱ ἡμέραι τῶν βασιλέων ὑμῶν, ἤρξαντο οἱ ἄρχοντες θυμοῦσθαι ἐξ οἴνου, ἐξέτεινεν τὴν χεῖρα αὐτοῦ μετὰ λοιμῶν·

[5] *In* the days of our kings, the princes began to be inflamed with wine: he stretched out his hand with pestilent fellows.

[6] διότι ἀνεκαύθησαν ὡς κλίβανος αἱ καρδίαι αὐτῶν ἐν τῷ καταράσσειν αὐτούς, ὅλην τὴν νύκτα ὕπνου Εφραιμ ἐνεπλήσθη, πρωῒ ἐγενήθη ἀνεκαύθη ὡς πυρὸς φέγγος.

[6] Wherefore their hearts are inflamed as an oven, while they rage all the night: Ephraim is satisfied with sleep; the morning is come; he is burnt

up as a flame of fire.

[7] πάντες ἐθερμάνθησαν ὡς κλίβανος καὶ κατέφαγον τοὺς κριτὰς αὐτῶν· πάντες οἱ βασιλεῖς αὐτῶν ἔπεσαν, οὐκ ἦν ὁ ἐπικαλούμενος ἐν αὐτοῖς πρός με.

[7] They are all heated like an oven, and have devoured their judges: all their kings are fallen; there was not among them one that called on me.

[8] Εφραιμ ἐν τοῖς λαοῖς αὐτοῦ συνανεμείγνυτο, Εφραιμ ἐγένετο ἐγκρυφίας οὐ μεταστρεφόμενος.

[8] Ephraim is mixed among his people; Ephraim became a cake not turned.

[9] κατέφαγον ἀλλότριοι τὴν ἰσχὺν αὐτοῦ, αὐτὸς δὲ οὐκ ἐπέγνω· καὶ πολιαὶ ἐξήνθησαν αὐτῷ, καὶ αὐτὸς οὐκ ἔγνω.

[9] Strangers devoured his strength, and he knew *it* not; and grey hairs came upon him, and he knew *it* not.

[10] καὶ ταπεινωθήσεται ἡ ὕβρις Ισραηλ εἰς πρόσωπον αὐτοῦ, καὶ οὐκ ἐπέστρεψαν πρὸς κύριον τὸν θεὸν αὐτῶν καὶ οὐκ ἐξεζήτησαν αὐτὸν ἐν πᾶσι τούτοις.

[10] And the pride of Israel shall be brought down before his face: yet they have not returned to the Lord their God, neither have they diligently sought him for all this.

[11] καὶ ἦν Εφραιμ ὡς περιστερὰ ἄνους οὐκ ἔχουσα καρδίαν· Αἴγυπτον ἐπεκαλεῖτο καὶ εἰς Ἀσσυρίους ἐπορεύθησαν.

[11] And Ephraim was as a silly dove, not having a heart: he called to Egypt, and they went to the Assyrians.

[12] καθὼς ἂν πορεύωνται, ἐπιβαλῶ ἐπ᾽ αὐτοὺς τὸ δίκτυόν μου· καθὼς τὰ πετεινὰ τοῦ οὐρανοῦ κατάξω αὐτούς, παιδεύσω αὐτοὺς ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν.

[12] Whenever they shall go, I will cast my net upon them; I will bring them down as the birds of the sky, I will chasten them with the rumor of their *coming* affliction.

[13] οὐαὶ αὐτοῖς, ὅτι ἀπεπήδησαν ἀπ᾽ ἐμοῦ· δείλαιοί εἰσιν, ὅτι ἠσέβησαν εἰς ἐμέ· ἐγὼ δὲ ἐλυτρωσάμην αὐτούς, αὐτοὶ δὲ κατελάλησαν κατ᾽ ἐμοῦ ψεύδη.

[13] Woe to them! for they have started aside from me: they are cowards; for they have sinned against me: yet I redeemed them, but they spoke falsehoods against me.

[14] καὶ οὐκ ἐβόησαν πρός με αἱ καρδίαι αὐτῶν, ἀλλ᾽ ἢ ὠλόλυζον ἐν ταῖς κοίταις αὐτῶν· ἐπὶ σίτῳ καὶ οἴνῳ κατετέμνοντο. ἐπαιδεύθησαν ἐν ἐμοί,

[14] And their hearts did not cry to me, but they howled on their beds: they pined for oil and wine.

[15] κἀγὼ κατίσχυσα τοὺς βραχίονας αὐτῶν, καὶ εἰς ἐμὲ ἐλογίσαντο πονηρά.

[15] They were instructed by me, and I strengthened their arms; and they devised evils against me.

[16] ἀπεστράφησαν εἰς οὐθέν, ἐγένοντο ὡς τόξον ἐντεταμένον· πεσοῦνται ἐν ῥομφαίᾳ οἱ ἄρχοντες αὐτῶν δι᾽ ἀπαιδευσίαν γλώσσης αὐτῶν· οὗτος ὁ φαυλισμὸς αὐτῶν ἐν γῇ Αἰγύπτῳ.

[16] They turned aside to that which is not, they became as a bent bow: their princes shall fall by the sword, by reason of the unbridled state of their tongue: this is their setting at nought in the land of Egypt.

CHAPTER 8

[1] Εἰς κόλπον αὐτῶν ὡς γῆ, ὡς ἀετὸς ἐπ᾽ οἶκον κυρίου, ἀνθ᾽ ὧν παρέβησαν τὴν διαθήκην μου καὶ κατὰ τοῦ νόμου μου ἠσέβησαν.

[1] *He shall come* into their midst as the land, as an eagle against the house of the Lord, because they have transgressed my covenant, and have sinned against my law.

[2] ἐμὲ κεκράξονται Ὁ θεός, ἐγνώκαμέν σε.

[2] They shall soon cry out to me, *saying*, O God, we know thee.

[3] ὅτι Ισραηλ ἀπεστρέψατο ἀγαθά, ἐχθρὸν κατεδίωξαν.

[3] For Israel has turned away from good things; they have pursued an enemy.

[4] ἑαυτοῖς ἐβασίλευσαν καὶ οὐ δι᾽ ἐμοῦ, ἦρξαν καὶ οὐκ ἐγνώρισάν μοι· τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν ἐποίησαν ἑαυτοῖς εἴδωλα, ὅπως ἐξολεθρευθῶσιν.

[4] They have made kings for themselves, but not by me: they have ruled, but they did not make it known to me: *of* their silver and their gold they have made images to themselves, that they might be destroyed.

[5] ἀπότριψαι τὸν μόσχον σου, Σαμάρεια· παρωξύνθη ὁ θυμός μου ἐπ᾽ αὐτούς· ἕως τίνος οὐ μὴ δύνωνται καθαρισθῆναι

[5] Cast off thy calf, O Samaria; mine anger is kindled against them: how long will they be unable to purge themselves in Israel?

[6] ἐν τῷ Ισραηλ; καὶ αὐτὸ τέκτων ἐποίησεν, καὶ οὐ θεός ἐστιν· διότι πλανῶν ἦν ὁ μόσχος σου, Σαμάρεια.

[6] Whereas the workman made it, and it is not God; wherefore thy calf, Samaria, was a deceiver:

[7] ὅτι ἀνεμόφθορα ἔσπειραν, καὶ ἡ καταστροφὴ αὐτῶν ἐκδέξεται αὐτά· δράγμα οὐκ ἔχον ἰσχὺν τοῦ ποιῆσαι ἄλευρον· ἐὰν δὲ καὶ ποιήσῃ, ἀλλότριοι καταφάγονται αὐτό.

[7] for they sowed blighted *seed*, and their destruction shall await them, a sheaf of corn that avails not to make meal; and even if it should produce

it, strangers shall devour it.

[8] κατεπόθη Ισραηλ, νῦν ἐγένετο ἐν τοῖς ἔθνεσιν ὡς σκεῦος ἄχρηστον.

[8] Israel is swallowed up: now is he become among the nations as a worthless vessel.

[9] ὅτι αὐτοὶ ἀνέβησαν εἰς Ἀσσυρίους· ἀνέθαλεν καθ’ ἑαυτὸν Εφραιμ, δῶρα ἠγάπησαν·

[9] For they have gone up to the Assyrians: Ephraim has been strengthened against himself; they loved gifts.

[10] διὰ τοῦτο παραδοθήσονται ἐν τοῖς ἔθνεσιν. νῦν εἰσδέξομαι αὐτούς, καὶ κοπάσουσιν μικρὸν τοῦ χρίειν βασιλέα καὶ ἄρχοντας.

[10] Therefore shall they be delivered to the nations: now I will receive them, and they shall cease a little to anoint a king and princes.

[11] ὅτι ἐπλήθυνεν Εφραιμ θυσιαστήρια, εἰς ἁμαρτίας ἐγένοντο αὐτῷ θυσιαστήρια ἠγαπημένα.

[11] Because Ephraim has multiplied altars, *his* beloved altars are become sins to him.

[12] καταγράψω αὐτῷ πλῆθος καὶ τὰ νόμιμα αὐτοῦ, εἰς ἀλλότρια ἐλογίσθησαν θυσιαστήρια τὰ ἠγαπημένα.

[12] I will write down a multitude *of commands* for him; but his statutes are accounted strange things, *even* the beloved altars.

[13] διότι ἐὰν θύσωσιν θυσίαν καὶ φάγωσιν κρέα, κύριος οὐ προσδέξεται αὐτά· νῦν μνησθήσεται τὰς ἀδικίας αὐτῶν καὶ ἐκδικήσει τὰς ἁμαρτίας αὐτῶν· αὐτοὶ εἰς Αἴγυπτον ἀπέστρεψαν καὶ ἐν Ἀσσυρίοις ἀκάθαρτα φάγονται.

[13] For if they should offer a sacrifice, and eat flesh, the lord will not accept them: now will he remember their iniquities, and will take vengeance on their sins: they have returned to Egypt, and they shall eat unclean things among the Assyrians.

[14] καὶ ἐπελάθετο Ισραηλ τοῦ ποιήσαντος αὐτὸν καὶ ᾠκοδόμησαν τεμένη, καὶ Ιουδας ἐπλήθυνεν πόλεις τετειχισμένας· καὶ ἐξαποστελῶ πῦρ εἰς τὰς πόλεις αὐτοῦ, καὶ καταφάγεται τὰ θεμέλια αὐτῶν.

[14] And Israel has forgotten him that made him, and they have built fanes, and Juda has multiplied walled cities: but I will send fire on his cities, and it shall devour their foundations.

CHAPTER 9

[1] Μὴ χαῖρε, Ισραηλ, μηδὲ εὐφραίνου καθὼς οἱ λαοί· διότι ἐπόρνευσας ἀπὸ τοῦ θεοῦ σου, ἠγάπησας δόματα ἐπὶ πάντα ἅλωνα σίτου.

[1] Rejoice not, O Israel, neither make merry, as *other* nations: for thou hast gone a-whoring from thy God; thou hast loved gifts upon every threshing-floor.

[2] ἅλων καὶ ληνὸς οὐκ ἔγνω αὐτούς, καὶ ὁ οἶνος ἐψεύσατο αὐτούς.

[2] The threshing-floor and wine-press knew them not, and the wine disappointed them.

[3] οὐ κατῴκησαν ἐν τῇ γῇ τοῦ κυρίου· κατῴκησεν Εφραιμ εἰς Αἴγυπτον, καὶ ἐν Ἀσσυρίοις ἀκάθαρτα φάγονται.

[3] They dwelt not in the Lord's land: Ephraim dwelt in Egypt, and they shall eat unclean things among the Assyrians.

[4] οὐκ ἔσπεισαν τῷ κυρίῳ οἶνον καὶ οὐχ ἥδυναν αὐτῷ· αἱ θυσίαι αὐτῶν ὡς ἄρτος πένθους αὐτοῖς, πάντες οἱ ἔσθοντες αὐτὰ μιανθήσονται, διότι οἱ ἄρτοι αὐτῶν ταῖς ψυχαῖς αὐτῶν οὐκ εἰσελεύσονται εἰς τὸν οἶκον κυρίου.

[4] They have not offered wine to the Lord, neither have their sacrifices been sweet to him, *but* as the bread of mourning to them; all that eat them shall be defiled; for their bread for their soul shall not enter into the house of the Lord.

[5] τί ποιήσετε ἐν ἡμέρᾳ πανηγύρεως καὶ ἐν ἡμέρᾳ ἑορτῆς τοῦ κυρίου;

[5] What will ye do in the day of the general assembly, and in the day of the feast of the Lord?

[6] διὰ τοῦτο ἰδοὺ πορεύσονται ἐκ ταλαιπωρίας Αἰγύπτου, καὶ ἐκδέξεται αὐτοὺς Μέμφις, καὶ θάψει αὐτοὺς Μαχμας· τὸ ἀργύριον αὐτῶν ὄλεθρος κληρονομήσει, ἄκανθαι ἐν τοῖς σκηνώμασιν αὐτῶν.

[6] Therefore, behold, they go forth from the trouble of Egypt, and Memphis shall receive them, and Machmas shall bury them: *as for* their silver, destruction shall inherit it; thorns *shall be* in their tents.

[7] ἥκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἥκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου, καὶ κακωθήσεται Ισραηλ ὥσπερ ὁ προφήτης ὁ παρεξεστηκώς, ἄνθρωπος ὁ πνευματοφόρος· ὑπὸ τοῦ πλήθους τῶν ἀδικιῶν σου ἐπληθύνθη μανία σου.

[7] The days of vengeance are come, the days of thy recompense are come; and Israel shall be afflicted as the prophet that is mad, as a man deranged: by reason of the multitude of thine iniquities thy madness has abounded.

[8] σκοπὸς Εφραιμ μετὰ θεοῦ· προφήτης, παγὶς σκολιὰ ἐπὶ πάσας τὰς ὁδοὺς αὐτοῦ· μανίαν ἐν οἴκῳ κυρίου κατέπηξαν.

[8] The watchman of Ephraim *was* with God: the prophet is a crooked snare in all his ways: they have established madness in the house of God.

[9] ἐφθάρησαν κατὰ τὰς ἡμέρας τοῦ βουνοῦ· μνησθήσεται ἀδικίας αὐτοῦ, ἐκδικήσει ἁμαρτίας αὐτοῦ.

[9] They have corrupted themselves according to the days of the hill: he will remember their iniquities, he will take vengeance on their sins.

[10] Ὡς σταφυλὴν ἐν ἐρήμῳ εὗρον τὸν Ισραηλ καὶ ὡς σκοπὸν ἐν συκῇ πρόιμον εἶδον πατέρας αὐτῶν· αὐτοὶ εἰσῆλθον πρὸς τὸν Βεελφεγωρ καὶ ἀπηλλοτριώθησαν εἰς αἰσχύνην, καὶ ἐγένοντο οἱ ἠγαπημένοι ὡς οἱ ἐβδελυγμένοι.

[10] I found Israel as grapes in the wilderness, and I saw their fathers as an early watchman in a fig-tree: they went in to Beel-phegor, and were shamefully estranged, and the abominable became as the beloved.

[11] Εφραιμ ὡς ὄρνεον ἐξεπετάσθη, αἱ δόξαι αὐτῶν ἐκ τόκων καὶ ὠδίνων καὶ συλλήμψεων·

[11] Ephraim has flown away as a bird; their glories from the birth, and the travail, and the conception.

[12] διότι καὶ ἐὰν ἐκθρέψωσιν τὰ τέκνα αὐτῶν, ἀτεκνωθήσονται ἐξ ἀνθρώπων· διότι καὶ οὐαὶ αὐτοῖς ἐστιν, σάρξ μου ἐξ αὐτῶν.

[12] For even if they should rear their children, yet shall they be utterly bereaved: wherefore also there is woe to them, *though* my flesh is of them.

[13] Εφραιμ, ὃν τρόπον εἶδον, εἰς θήραν παρέστησαν τὰ τέκνα αὐτῶν, καὶ Εφραιμ τοῦ ἐξαγαγεῖν εἰς ἀποκέντησιν τὰ τέκνα αὐτοῦ.

[13] Ephraim, *even* as I saw, gave their children for a prey; yea, Ephraim *was ready* to bring out his children to slaughter.

[14] δὸς αὐτοῖς, κύριε· τί δώσεις αὐτοῖς; δὸς αὐτοῖς μήτραν ἀτεκνοῦσαν καὶ μαστοὺς ξηρούς.

[14] Give them, O Lord: what wilt thou give them? a miscarrying womb, and dry breasts.

[15] πᾶσαι αἱ κακίαι αὐτῶν εἰς Γαλγαλ, ὅτι ἐκεῖ αὐτοὺς ἐμίσησα· διὰ τὰς κακίας τῶν ἐπιτηδευμάτων αὐτῶν ἐκ τοῦ οἴκου μου ἐκβαλῶ αὐτούς, οὐ μὴ προσθήσω τοῦ ἀγαπῆσαι αὐτούς· πάντες οἱ ἄρχοντες αὐτῶν ἀπειθοῦντες.

[15] All their wickedness is in Galgal: for there I hated them: because of the wickedness of their practices, I will cast them out of my house, I will not love them any more: all their princes are disobedient.

[16] ἐπόνεσεν Εφραιμ, τὰς ῥίζας αὐτοῦ ἐξηράνθη, καρπὸν οὐκέτι μὴ ἐνέγκῃ· διότι καὶ ἐὰν γεννήσωσιν, ἀποκτενῶ τὰ ἐπιθυμήματα κοιλίας αὐτῶν.

[16] Ephraim is sick, he is dried up at his roots, he shall in no wise any more bear fruit: wherefore even if they should beget *children*, I will kill the desired *fruit* of their womb.

[17] ἀπώσεται αὐτοὺς ὁ θεός, ὅτι οὐκ εἰσήκουσαν αὐτοῦ, καὶ ἔσονται πλανῆται ἐν τοῖς ἔθνεσιν.

[17] God shall reject them, because they have not hearkened to him: and they shall be wanderers among the nations.

CHAPTER 10

[1] Ἄμπελος εὐκληματοῦσα Ισραηλ, ὁ καρπὸς αὐτῆς εὐθηνῶν· κατὰ τὸ πλῆθος τῶν καρπῶν αὐτοῦ ἐπλήθυνεν τὰ θυσιαστήρια, κατὰ τὰ ἀγαθὰ τῆς γῆς αὐτοῦ ᾠκοδόμησεν στήλας.

[1] Israel is a vine with goodly branches, her fruit is abundant: according to the multitude of her fruits she has multiplied *her* altars; according to the wealth of his land, he has set up pillars.

[2] ἐμέρισαν καρδίας αὐτῶν, νῦν ἀφανισθήσονται· αὐτὸς κατασκάψει τὰ θυσιαστήρια αὐτῶν, ταλαιπωρήσουσιν αἱ στῆλαι αὐτῶν.

[2] They have divided their hearts; now shall they be utterly destroyed: he shall dig down their altars, their pillars shall mourn.

[3] διότι νῦν ἐροῦσιν Οὐκ ἔστιν βασιλεὺς ἡμῖν, ὅτι οὐκ ἐφοβήθημεν τὸν κύριον, ὁ δὲ βασιλεὺς τί ποιήσει ἡμῖν;

[3] Because now they shall say, We have no king, because we feared not the Lord:

[4] λαλῶν ῥήματα προφάσεις ψευδεῖς διαθήσεται διαθήκην· ἀνατελεῖ ὡς ἄγρωστις κρίμα ἐπὶ χέρσον ἀγροῦ.

[4] and what should a king do for us, speaking false professions *as his* words? he will make a covenant: judgment shall spring up as a weed on the soil of the field.

[5] τῷ μόσχῳ τοῦ οἴκου Ων παροικήσουσιν οἱ κατοικοῦντες Σαμάρειαν, ὅτι ἐπένθησεν ὁ λαὸς αὐτοῦ ἐπ᾽ αὐτόν· καὶ καθὼς παρεπίκραναν αὐτόν, ἐπιχαροῦνται ἐπὶ τὴν δόξαν αὐτοῦ, ὅτι μετῳκίσθη ἀπ᾽ αὐτοῦ.

[5] The inhabitants of Samaria shall dwell near the calf of the house of On; for the people of it mourned for it: and as they provoked him, they shall rejoice at his glory, because he has departed from them.

[6] καὶ αὐτὸν εἰς Ἀσσυρίους δήσαντες ἀπήνεγκαν ξένια τῷ βασιλεῖ Ιαριμ· ἐν δόματι Εφραιμ δέξεται, καὶ αἰσχυνθήσεται Ισραηλ ἐν τῇ βουλῇ αὐτοῦ.

[6] And having bound it for the Assyrians, they carried it away as presents to king Jarim: Ephraim shall receive a gift, and Israel shall be ashamed of his counsel.

[7] ἀπέρριψεν Σαμάρεια βασιλέα αὐτῆς ὡς φρύγανον ἐπὶ προσώπου ὕδατος.

[7] Samaria has cast off her king as a twig on the surface of the water.

[8] καὶ ἐξαρθήσονται βωμοὶ Ων, ἁμαρτήματα τοῦ Ισραηλ· ἄκανθαι καὶ τρίβολοι ἀναβήσονται ἐπὶ τὰ θυσιαστήρια αὐτῶν· καὶ ἐροῦσιν τοῖς ὄρεσιν Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς Πέσατε ἐφ᾽ ἡμᾶς.

[8] And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[9] Ἀφ οὗ οἱ βουνοί, ἥμαρτεν Ισραηλ, ἐκεῖ ἔστησαν· οὐ μὴ καταλάβῃ αὐτοὺς ἐν τῷ βουνῷ πόλεμος ἐπὶ τὰ τέκνα ἀδικίας;

[9] From the time the hills *existed* Israel has sinned: there they stood: war *waged* against the children of iniquity

[10] ἦλθεν παιδεῦσαι αὐτούς, καὶ συναχθήσονται ἐπ᾽ αὐτοὺς λαοὶ ἐν τῷ παιδεύεσθαι αὐτοὺς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν.

[10] to chastise them shall not overtake them on the hill, the nations shall be gathered against them, when they are chastened for their two sins,

[11] Εφραιμ δάμαλις δεδιδαγμένη ἀγαπᾶν νεῖκος, ἐγὼ δὲ ἐπελεύσομαι ἐπὶ τὸ κάλλιστον τοῦ τραχήλου αὐτῆς· ἐπιβιβῶ Εφραιμ καὶ παρασιωπήσομαι Ιουδαν, ἐνισχύσει αὐτῷ Ιακωβ.

[11] Ephraim is a heifer taught to love victory, but I will come upon the fairest part of her neck: I will mount Ephraim; I will pass over Juda in silence; Jacob shall prevail against him.

[12] σπείρατε ἑαυτοῖς εἰς δικαιοσύνην, τρυγήσατε εἰς καρπὸν ζωῆς, φωτίσατε ἑαυτοῖς φῶς γνώσεως, ἐκζητήσατε τὸν κύριον ἕως τοῦ ἐλθεῖν γενήματα δικαιοσύνης ὑμῖν.

[12] Sow to yourselves for righteousness, gather in for the fruit of life: light ye for yourselves the light of knowledge; seek the Lord till the fruits of righteousness come upon you.

[13] ἵνα τί παρεσιωπήσατε ἀσέβειαν καὶ τὰς ἀδικίας αὐτῆς ἐτρυγήσατε, ἐφάγετε καρπὸν ψευδῆ; ὅτι ἤλπισας ἐν τοῖς ἅρμασίν σου, ἐν πλήθει δυνάμεώς σου.

[13] Wherefore have ye passed over ungodliness in silence, and reaped the sins of it? ye have eaten false fruit; for thou has trusted in thy sins, in the abundance of thy power.

[14] καὶ ἐξαναστήσεται ἀπώλεια ἐν τῷ λαῷ σου, καὶ πάντα τὰ περιτετειχισμένα σου οἰχήσεται· ὡς ἄρχων Σαλαμαν ἐκ τοῦ οἴκου Ιεροβααλ ἐν ἡμέραις πολέμου μητέρα ἐπὶ τέκνοις ἠδάφισαν.

[14] Therefore shall destruction rise up among thy people, and all thy strong places shall be ruined: as a prince Solomon *departed* out of the house of Jeroboam, in the days of battle they dashed the mother to the ground upon the children,

[15] οὕτως ποιήσω ὑμῖν, οἶκος τοῦ Ισραηλ, ἀπὸ προσώπου κακιῶν ὑμῶν· ὄρθρου ἀπερρίφησαν, ἀπερρίφη βασιλεὺς Ισραηλ.

[15] thus will I do to you, O house of Israel, because of the unrighteousness of your sins.

CHAPTER 11

[1] Διότι νήπιος Ισραηλ, καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.

[1] Early in the morning were they cast off, the king of Israel has been cast off: for Israel is a child, and I loved him, and out of Egypt have I called his children.

[2] καθὼς μετεκάλεσα αὐτούς, οὕτως ἀπῴχοντο ἐκ προσώπου μου· αὐτοὶ τοῖς Βααλιμ ἔθυον καὶ τοῖς γλυπτοῖς ἐθυμίων.

[2] As I called them, so they departed from my presence: they sacrificed to Baalim, and burnt incense to graven images.

[3] καὶ ἐγὼ συνεπόδισα τὸν Εφραιμ, ἀνέλαβον αὐτὸν ἐπὶ τὸν βραχίονά μου, καὶ οὐκ ἔγνωσαν ὅτι ἴαμαι αὐτούς.

[3] Yet I bound the feet of Ephraim, I took him on my arm; but they knew not that I healed them.

[4] ἐν διαφθορᾷ ἀνθρώπων ἐξέτεινα αὐτοὺς ἐν δεσμοῖς ἀγαπήσεώς μου καὶ ἔσομαι αὐτοῖς ὡς ῥαπίζων ἄνθρωπος ἐπὶ τὰς σιαγόνας αὐτοῦ· καὶ ἐπιβλέψομαι πρὸς αὐτόν, δυνήσομαι αὐτῷ.

[4] When men were destroyed, I drew them with the bands of my love: and I will be to them as a man smiting *another* on his cheek: and I will have respect to him, I will prevail with him.

[5] κατῴκησεν Εφραιμ ἐν Αἰγύπτῳ, καὶ Ασσουρ αὐτὸς βασιλεὺς αὐτοῦ, ὅτι οὐκ ἠθέλησεν ἐπιστρέψαι.

[5] Ephraim dwelt in Egypt; and *as for* the Assyrian, he was his king, because he would not return.

[6] καὶ ἠσθένησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ καὶ κατέπαυσεν ἐν ταῖς χερσὶν αὐτοῦ, καὶ φάγονται ἐκ τῶν διαβουλίων αὐτῶν.

[6] And in his cities he prevailed not with the sword, and he ceased *to war* with his hands: and they shall eat *of the fruit* of their own devices:

[7] καὶ ὁ λαὸς αὐτοῦ ἐπικρεμάμενος ἐκ τῆς κατοικίας αὐτοῦ, καὶ ὁ θεὸς ἐπὶ τὰ τίμια αὐτοῦ θυμωθήσεται, καὶ οὐ μὴ ὑψώσῃ αὐτόν.

[7] and his people *shall* cleave fondly to their habitation; but God shall be angry with his precious things, and shall not at all exalt him.

[8] τί σε διαθῶ, Εφραιμ; ὑπερασπιῶ σου, Ισραηλ; τί σε διαθῶ; ὡς Αδαμα θήσομαί σε καὶ ὡς Σεβωιμ; μετεστράφη ἡ καρδία μου ἐν τῷ αὐτῷ, συνεταράχθη ἡ μεταμέλειά μου.

[8] How shall I deal with thee, Ephraim? *how* shall I protect thee, Israel? what shall I do with thee? I will make thee as Adama, and as Seboim; my heart is turned at once, my repentance is powerfully excited.

[9] οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου, οὐ μὴ ἐγκαταλίπω τοῦ ἐξαλειφθῆναι τὸν Εφραιμ· διότι θεὸς ἐγώ εἰμι καὶ οὐκ ἄνθρωπος· ἐν σοὶ ἅγιος, καὶ οὐκ εἰσελεύσομαι εἰς πόλιν.

[9] I will not act according to the fury of my wrath, I will not abandon Ephraim to be utterly destroyed: for I am God, and not man; the Holy One within thee: and I will not enter into the city.

[10] ὀπίσω κυρίου πορεύσομαι· ὡς λέων ἐρεύξεται, ὅτι αὐτὸς ὠρύσεται, καὶ ἐκστήσονται τέκνα ὑδάτων.

[10] I will go after the Lord: he shall utter *his voice* as a lion: for he shall roar, and the children of the waters shall be amazed.

[11] καὶ ἐκστήσονται ὡς ὄρνεον ἐξ Αἰγύπτου καὶ ὡς περιστερὰ ἐκ γῆς Ἀσσυρίων· καὶ ἀποκαταστήσω αὐτοὺς εἰς τοὺς οἴκους αὐτῶν, λέγει κύριος.

[11] They shall be amazed *and fly* as a bird out of Egypt, and as a dove out of the land of the Assyrians: and I will restore them to their houses, saith the Lord.

[1] Ἐκύκλωσέν με ἐν ψεύδει Εφραιμ καὶ ἐν ἀσεβείαις οἶκος Ισραηλ καὶ Ιουδα. νῦν ἔγνω αὐτοὺς ὁ θεός, καὶ λαὸς ἅγιος κεκλήσεται θεοῦ.

[12] Ephraim has compassed me with falsehood, and the house of Israel and Juda with ungodliness: *but* now God knows them, and they shall be called God's holy people.

CHAPTER 12

[2] ὁ δὲ Εφραιμ πονηρὸν πνεῦμα, ἐδίωξεν καύσωνα ὅλην τὴν ἡμέραν· κενὰ καὶ μάταια ἐπλήθυνεν καὶ διαθήκην μετὰ Ἀσσυρίων διέθετο, καὶ ἔλαιον εἰς Αἴγυπτον ἐνεπορεύετο.

[1] But Ephraim is an evil spirit, he has chased the east wind all the day: he has multiplied empty and vain things, and made a covenant with the Assyrians, and oil has gone in the way of traffic into Egypt.

[3] καὶ κρίσις τῷ κυρίῳ πρὸς Ιουδαν τοῦ ἐκδικῆσαι τὸν Ιακωβ κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ ἀνταποδώσει αὐτῷ.

[2] And the Lord *has* a controversy with Juda, in order to punish Jacob: according to his ways and according to his practices will he recompense him.

[4] ἐν τῇ κοιλίᾳ ἐπτέρνισεν τὸν ἀδελφὸν αὐτοῦ καὶ ἐν κόποις αὐτοῦ ἐνίσχυσεν πρὸς θεὸν

[3] He took his brother by the heel in the womb, and in his labours he had power with God.

[5] καὶ ἐνίσχυσεν μετὰ ἀγγέλου καὶ ἠδυνάσθη· ἔκλαυσαν καὶ ἐδεήθησάν μου, ἐν τῷ οἴκῳ Ων εὕροσάν με, καὶ ἐκεῖ ἐλαλήθη πρὸς αὐτόν.

[4] And he prevailed with the angel and was strong: they wept, and intreated me: they found me in the house of On, and there *a word* was spoken to them.

[6] ὁ δὲ κύριος ὁ θεὸς ὁ παντοκράτωρ ἔσται μνημόσυνον αὐτοῦ.

[5] But the Lord God Almighty shall be his memorial.

[7] καὶ σὺ ἐν θεῷ σου ἐπιστρέψεις· ἔλεον καὶ κρίμα φυλάσσου καὶ ἔγγιζε πρὸς τὸν θεόν σου διὰ παντός.

[6] Thou therefore shalt return to thy God: keep thou mercy and judgment, and draw nigh to thy God continually.

[8] Χανααν ἐν χειρὶ αὐτοῦ ζυγὸς ἀδικίας, καταδυναστεύειν ἠγάπησε.

[7] *As for* Chanaan, in his hand is a balance of unrighteousness: he has loved to tyrannize.

[9] καὶ εἶπεν Εφραιμ Πλὴν πεπλούτηκα, εὕρηκα ἀναψυχὴν ἐμαυτῷ. πάντες οἱ πόνοι αὐτοῦ οὐχ εὑρεθήσονται αὐτῷ δι᾽ ἀδικίας, ἃς ἥμαρτεν.

[8] And Ephraim said, Nevertheless I am rich, I have found refreshment to myself. None of his labours shall be found *available* to him, by reason of the sins which he has committed.

[10] ἐγὼ δὲ κύριος ὁ θεός σου ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου, ἔτι κατοικιῶ σε ἐν σκηναῖς καθὼς ἡμέρᾳ ἑορτῆς.

[9] But I the Lord thy God brought thee up out of the land of Egypt: I will yet cause thee to dwell in tabernacles, according to the days of the feast.

[11] καὶ λαλήσω πρὸς προφήτας, καὶ ἐγὼ ὁράσεις ἐπλήθυνα καὶ ἐν χερσὶν προφητῶν ὡμοιώθην.

[10] And I will speak to the prophets, and I have multiplied visions, and by the means of the prophets I was represented.

[12] εἰ μὴ Γαλααδ ἔστιν· ἄρα ψευδεῖς ἦσαν ἐν Γαλγαλ ἄρχοντες θυσιάζοντες, καὶ τὰ θυσιαστήρια αὐτῶν ὡς χελῶναι ἐπὶ χέρσον ἀγροῦ.

[11] If Galaad exists not, then the chiefs in Galaad when they sacrificed were false, and their altars were as heaps on the ground of the field.

[13] καὶ ἀνεχώρησεν Ιακωβ εἰς πεδίον Συρίας, καὶ ἐδούλευσεν Ισραηλ ἐν γυναικὶ καὶ ἐν γυναικὶ ἐφυλάξατο.

[12] And Jacob retreated into the plain of Syria, and Israel served for a wife, and waited for a wife.

[14] καὶ ἐν προφήτῃ ἀνήγαγεν κύριος τὸν Ισραηλ ἐξ Αἰγύπτου, καὶ ἐν προφήτῃ διεφυλάχθη.

[13] And the Lord brought Israel out of the land of Egypt by a prophet, and by a prophet was he preserve.

[15] ἐθύμωσεν Εφραιμ καὶ παρώργισεν, καὶ τὸ αἷμα αὐτοῦ ἐπ᾽ αὐτὸν ἐκχυθήσεται, καὶ τὸν ὀνειδισμὸν αὐτοῦ ἀνταποδώσει αὐτῷ κύριος.

[14] Ephraim was angry and excited, therefore his blood shall be poured out upon him, and the Lord shall recompense to him his reproach.

CHAPTER 13

[1] Κατὰ τὸν λόγον Εφραιμ δικαιώματα αὐτὸς ἔλαβεν ἐν τῷ Ισραηλ καὶ ἔθετο αὐτὰ τῇ Βααλ καὶ ἀπέθανεν.

[1] According to the word of Ephraim he adopted ordinances for himself in Israel; and he established them for Baal, and died.

[2] καὶ προσέθετο τοῦ ἁμαρτάνειν ἔτι, καὶ ἐποίησαν ἑαυτοῖς χώνευμα ἐκ τοῦ ἀργυρίου αὐτῶν κατ᾽ εἰκόνα εἰδώλων, ἔργα τεκτόνων συντετελεσμένα αὐτοῖς· αὐτοὶ λέγουσιν Θύσατε ἀνθρώπους, μόσχοι γὰρ ἐκλελοίπασιν.

[2] And now they have sinned increasingly, and have made for themselves a molten image of their silver, according to the fashion of idols, the work of artificers accomplished for them: they say, Sacrifice men, for the calves have come to an end.

[3] διὰ τοῦτο ἔσονται ὡς νεφέλη πρωινὴ καὶ ὡς δρόσος ὀρθρινὴ πορευομένη, ὥσπερ χνοῦς ἀποφυσώμενος ἀφ᾽ ἅλωνος καὶ ὡς ἀτμὶς ἀπὸ ἀκρίδων.

[3] Therefore shall they be as a morning cloud, and as the early dew that passes away, as chaff blown away from the threshing-floor, and as a vapor from tears.

[4] ἐγὼ δὲ κύριος ὁ θεός σου στερεῶν οὐρανὸν καὶ κτίζων γῆν, οὗ αἱ χεῖρες ἔκτισαν πᾶσαν τὴν στρατιὰν τοῦ οὐρανοῦ, καὶ οὐ παρέδειξά σοι αὐτὰ τοῦ πορεύεσθαι ὀπίσω αὐτῶν· καὶ ἐγὼ ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου, καὶ θεὸν πλὴν ἐμοῦ οὐ γνώσῃ, καὶ σῴζων οὐκ ἔστιν πάρεξ ἐμοῦ.

[4] But I am the Lord thy God that establishes the heaven, and creates the earth, whose hands have framed the whole host of heaven: but I shewed them not to thee that thou shouldest go after them: and I brought thee up out of the land of Egypt, and thou shalt know no God but me; and there is no Saviour beside me.

[5] ἐγὼ ἐποίμαινόν σε ἐν τῇ ἐρήμῳ ἐν γῇ ἀοικήτῳ

[5] I tended thee as a shepherd in the wilderness, in an uninhabited land.

[6] κατὰ τὰς νομὰς αὐτῶν. καὶ ἐνεπλήσθησαν εἰς πλησμονήν, καὶ ὑψώθησαν αἱ καρδίαι αὐτῶν· ἕνεκα τούτου ἐπελάθοντό μου.

[6] According to their pastures, so they were completely filled; and their hearts were exalted; therefore they forgot me.

[7] καὶ ἔσομαι αὐτοῖς ὡς πανθὴρ καὶ ὡς πάρδαλις κατὰ τὴν ὁδὸν Ἀσσυρίων·

[7] And I will be to them as a panther, and as a leopard.

[8] ἀπαντήσομαι αὐτοῖς ὡς ἄρκος ἀπορουμένη καὶ διαρρήξω συγκλεισμὸν καρδίας αὐτῶν, καὶ καταφάγονται αὐτοὺς ἐκεῖ σκύμνοι δρυμοῦ, θηρία ἀγροῦ διασπάσει αὐτούς.

[8] I will meet them by the way of the Assyrians, as a she-bear excited, and I will rend the caul of their heart, and the lions' whelps of the thicket shall devour them there; the wild beasts of the field shall rend them in pieces.

[9] τῇ διαφθορᾷ σου, Ισραηλ, τίς βοηθήσει;

[9] O Israel, who will aid *thee* in thy destruction?

[10] ποῦ ὁ βασιλεύς σου οὗτος; καὶ διασωσάτω σε ἐν πάσαις ταῖς πόλεσίν σου· κρινάτω σε ὃν εἶπας Δός μοι βασιλέα καὶ ἄρχοντα.

[10] Where is this thy king? let him even save thee in all thy cities: let him judge thee, of whom thou saidst, Give me a king and a prince.

[11] καὶ ἔδωκά σοι βασιλέα ἐν ὀργῇ μου καὶ ἔσχον ἐν τῷ θυμῷ μου

[11] And I gave thee a king in mine anger, and kept *him* back in my wrath.

[12] συστροφὴν ἀδικίας. Εφραιμ, ἐγκεκρυμμένη ἡ ἁμαρτία αὐτοῦ.

[12] Ephraim *has framed* a conspiracy of unrighteousness, his sin is hidden.

[13] ὠδῖνες ὡς τικτούσης ἥξουσιν αὐτῷ· οὗτος ὁ υἱός σου οὐ φρόνιμος, διότι οὐ μὴ ὑποστῇ ἐν συντριβῇ τέκνων.

[13] Pains as of a woman in travail shall come upon him: he is thy wise son, because he shall not stay in the destruction of *thy* children.

[14] ἐκ χειρὸς ᾅδου ῥύσομαι αὐτοὺς καὶ ἐκ θανάτου λυτρώσομαι αὐτούς· ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾅδη; παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου.

[14] I will deliver *them* out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? comfort is hidden from mine eyes.

[15] διότι οὗτος ἀνὰ μέσον ἀδελφῶν διαστελεῖ. ἐπάξει ἄνεμον καύσωνα κύριος ἐκ τῆς ἐρήμου ἐπ᾽ αὐτόν, καὶ ἀναξηρανεῖ τὰς φλέβας αὐτοῦ, ἐξερημώσει τὰς πηγὰς αὐτοῦ· αὐτὸς καταξηρανεῖ τὴν γῆν αὐτοῦ καὶ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτοῦ.

[15] Forasmuch as he will cause a division among *his* brethren, the Lord shall bring upon him an east wind from the desert, and shall dry up his veins *and* quite drain his fountains: he shall dry up his land, and *spoil* all his precious vessels.

CHAPTER 14

[1] ἀφανισθήσεται Σαμάρεια, ὅτι ἀντέστη πρὸς τὸν θεὸν αὐτῆς· ἐν ῥομφαίᾳ πεσοῦνται αὐτοί, καὶ τὰ ὑποτίτθια αὐτῶν ἐδαφισθήσονται, καὶ αἱ ἐν γαστρὶ ἔχουσαι αὐτῶν διαρραγήσονται.

[1] Samaria shall be utterly destroyed: for she has resisted her God; they shall fall by the sword, and their sucklings shall be dashed against the ground, and their women with child ripped up.

[2] Ἐπιστράφητι, Ισραηλ, πρὸς κύριον τὸν θεόν σου, διότι ἠσθένησας ἐν ταῖς ἀδικίαις σου.

[2] Return, O Israel, to the Lord thy God; for the people have fallen through thine iniquities.

[3] λάβετε μεθ’ ἑαυτῶν λόγους καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν· εἴπατε αὐτῷ ὅπως μὴ λάβητε ἀδικίαν καὶ λάβητε ἀγαθά, καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν.

[3] Take with you words, and turn to the Lord your God: speak to him, that ye may not receive *the reward of* unrighteousness, but that ye may receive good things: and we will render in return the fruit of our lips.

[4] Ασσουρ οὐ μὴ σώσῃ ἡμᾶς, ἐφ’ ἵππον οὐκ ἀναβησόμεθα· οὐκέτι μὴ εἴπωμεν Θεοὶ ἡμῶν, τοῖς ἔργοις τῶν χειρῶν ἡμῶν· ὁ ἐν σοὶ ἐλεήσει ὀρφανόν.

[4] Assur shall never save us; we will not mount on horseback; we will no longer say to the works of our hands, Our gods. He who is in thee shall pity the orphan.

[5] ἰάσομαι τὰς κατοικίας αὐτῶν, ἀγαπήσω αὐτοὺς ὁμολόγως, ὅτι ἀπέστρεψεν ἡ ὀργή μου ἀπ’ αὐτῶν.

[5] I will restore their dwellings, I will love them truly: for he has turned away my wrath from him.

[6] ἔσομαι ὡς δρόσος τῷ Ισραηλ, ἀνθήσει ὡς κρίνον καὶ βαλεῖ τὰς ῥίζας αὐτοῦ ὡς ὁ Λίβανος·

[6] I will be as dew to Israel: he shall bloom as the lily, and cast forth his roots as Libanus.

[7] πορεύσονται οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατάκαρπος, καὶ ἡ ὀσφρασία αὐτοῦ ὡς Λιβάνου·

[7] His branches shall spread, and he shall be as a fruitful olive, and his smell shall be as *the smell* of Libanus.

[8] ἐπιστρέψουσιν καὶ καθιοῦνται ὑπὸ τὴν σκέπην αὐτοῦ, ζήσονται καὶ μεθυσθήσονται σίτῳ· καὶ ἐξανθήσει ὡς ἄμπελος τὸ μνημόσυνον αὐτοῦ, ὡς οἶνος Λιβάνου.

[8] They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus.

[9] τῷ Εφραιμ, τί αὐτῷ ἔτι καὶ εἰδώλοις; ἐγὼ ἐταπείνωσα αὐτόν, καὶ ἐγὼ κατισχύσω αὐτόν· ἐγὼ ὡς ἄρκευθος πυκάζουσα, ἐξ ἐμοῦ ὁ καρπός σου εὕρηται.

[9] What *has* he to do any more with idols? I have afflicted him, and I will strengthen him: I am as a leafy juniper tree. From me is thy fruit found.

[10] τίς σοφὸς καὶ συνήσει ταῦτα; ἢ συνετὸς καὶ ἐπιγνώσεται αὐτά; διότι εὐθεῖαι αἱ ὁδοὶ τοῦ κυρίου, καὶ δίκαιοι πορεύσονται ἐν αὐταῖς, οἱ δὲ ἀσεβεῖς ἀσθενήσουσιν ἐν αὐταῖς.

[10] Who is wise, and will understand these things? or prudent, and will know them? for the ways of the Lord are straight, and the righteous shall walk in them: but the ungodly shall fall therein.

Joel

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Ιωηλ τὸν τοῦ Βαθουηλ.

[1] The word of the Lord which came to Joel the son of Bathuel.

[2] Ἀκούσατε δὴ ταῦτα, οἱ πρεσβύτεροι, καὶ ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν γῆν. εἰ γέγονεν τοιαῦτα ἐν ταῖς ἡμέραις ὑμῶν ἢ ἐν ταῖς ἡμέραις τῶν πατέρων ὑμῶν;

[2] Hear these *words*, ye elders, and hearken all ye that inhabit the land. Have such things happen in your days, or in the days of your fathers?

[3] ὑπὲρ αὐτῶν τοῖς τέκνοις ὑμῶν διηγήσασθε, καὶ τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν, καὶ τὰ τέκνα αὐτῶν εἰς γενεὰν ἑτέραν.

[3] Tell your children concerning them, and *let* your children *tell* their children, and their children another generation.

[4] τὰ κατάλοιπα τῆς κάμπης κατέφαγεν ἡ ἀκρίς, καὶ τὰ κατάλοιπα τῆς ἀκρίδος κατέφαγεν ὁ βροῦχος, καὶ τὰ κατάλοιπα τοῦ βρούχου κατέφαγεν ἡ ἐρυσίβη.

[4] The leavings of the caterpillar has the locust eaten, and the leavings of the locust has the palmerworm eaten, and the leavings of the palmerworm has the cankerworm eaten.

[5] ἐκνήψατε, οἱ μεθύοντες, ἐξ οἴνου αὐτῶν καὶ κλαύσατε· θρηνήσατε, πάντες οἱ πίνοντες οἶνον, εἰς μέθην, ὅτι ἐξῆρται ἐκ στόματος ὑμῶν εὐφροσύνη καὶ χαρά.

[5] Awake, ye drunkards, from your wine, and weep: mourn, all ye that drink wine to drunkenness: for joy and gladness and removed are from your mouth.

[6] ὅτι ἔθνος ἀνέβη ἐπὶ τὴν γῆν μου ἰσχυρὸν καὶ ἀναρίθμητον, οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος, καὶ αἱ μύλαι αὐτοῦ σκύμνου·

[6] For a strong and innumerable nation is come up against my land, their teeth are lion’s teeth, and their back teeth those of a *lion’s* whelp.

[7] ἔθετο τὴν ἄμπελόν μου εἰς ἀφανισμὸν καὶ τὰς συκᾶς μου εἰς συγκλασμόν· ἐρευνῶν ἐξηρεύνησεν αὐτὴν καὶ ἔρριψεν, ἐλεύκανεν

κλήματα αὐτῆς.

[7] He has ruined my vine, and utterly broken my fig-trees: he has utterly searched *my vine*, and cast it down; he has peeled its branches.

[8] θρήνησον πρός με ὑπὲρ νύμφην περιεζωσμένην σάκκον ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν.

[8] Lament to me more than a virgin girded with sackcloth for the husband of her youth.

[9] ἐξῆρται θυσία καὶ σπονδὴ ἐξ οἴκου κυρίου. πενθεῖτε, οἱ ἱερεῖς οἱ λειτουργοῦντες θυσιαστηρίῳ,

[9] The meat-offering and drink-offering are removed from the house of the Lord: mourn, ye priests that serve at the altar of the Lord.

[10] ὅτι τεταλαιπώρηκεν τὰ πεδία· πενθείτω ἡ γῆ, ὅτι τεταλαιπώρηκεν σῖτος, ἐξηράνθη οἶνος, ὠλιγώθη ἔλαιον.

[10] For the plains languish: let the land mourn, for the corn languishes; the wine is dried up, the oil becomes scarce;

[11] ἐξηράνθησαν οἱ γεωργοί· θρηνεῖτε, κτήματα, ὑπὲρ πυροῦ καὶ κριθῆς, ὅτι ἀπόλωλεν τρυγητὸς ἐξ ἀγροῦ·

[11] the husbandmen are consumed: mourn your property on account of the wheat and barley; for the harvest has perished from off the field.

[12] ἡ ἄμπελος ἐξηράνθη, καὶ αἱ συκαῖ ὠλιγώθησαν· ῥόα καὶ φοῖνιξ καὶ μῆλον καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐξηράνθησαν, ὅτι ᾔσχυναν χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων.

[12] The vine is dried up, and the fig-trees are become few; the pomegranate, and palm-tree, and apple, and all trees of the field are dried up: for the sons of men have have abolished joy.

[13] περιζώσασθε καὶ κόπτεσθε, οἱ ἱερεῖς, θρηνεῖτε, οἱ λειτουργοῦντες θυσιαστηρίῳ· εἰσέλθατε ὑπνώσατε ἐν σάκκοις λειτουργοῦντες θεῷ, ὅτι ἀπέσχηκεν ἐξ οἴκου θεοῦ ὑμῶν θυσία καὶ σπονδή.

[13] Gird yourselves *with sackcloth*, and lament, ye priests: mourn, ye that serve at the altar: go in, sleep in sackcloths, ye that minister to God:

for the meat-offering and drink-offering are withheld from the house of your God.

[14] ἁγιάσατε νηστείαν, κηρύξατε θεραπείαν, συναγάγετε πρεσβυτέρους πάντας κατοικοῦντας γῆν εἰς οἶκον θεοῦ ὑμῶν καὶ κεκράξατε πρὸς κύριον ἐκτενῶς

[14] Sanctify a fast, proclaim a *solemn* service, gather the elders *and* all the inhabitants of the land into the house of your God, and cry earnestly to the Lord,

[15] Οἴμμοι οἴμμοι οἴμμοι εἰς ἡμέραν, ὅτι ἐγγὺς ἡμέρα κυρίου καὶ ὡς ταλαιπωρία ἐκ ταλαιπωρίας ἥξει.

[15] Alas, Alas, Alas for the day! for the day of the Lord is nigh, and it will come as trouble upon trouble.

[16] κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξωλεθρεύθη, ἐξ οἴκου θεοῦ ὑμῶν εὐφροσύνη καὶ χαρά.

[16] *Your* meat has been destroyed before your eyes, joy and gladness from out of the house of your God.

[17] ἐσκίρτησαν δαμάλεις ἐπὶ ταῖς φάτναις αὐτῶν, ἠφανίσθησαν θησαυροί, κατεσκάφησαν ληνοί, ὅτι ἐξηράνθη σῖτος.

[17] The heifers have started at their mangers, the treasures are abolished, the wine-presses are broken down; for the corn is withered.

[18] τί ἀποθήσομεν ἑαυτοῖς; ἔκλαυσαν βουκόλια βοῶν, ὅτι οὐχ ὑπῆρχεν νομὴ αὐτοῖς, καὶ τὰ ποίμνια τῶν προβάτων ἠφανίσθησαν.

[18] What shall we store up for ourselves? the herds of cattle have mourned, because they had no pasture; and the flocks of sheep have been utterly destroyed.

[19] πρὸς σέ, κύριε, βοήσομαι, ὅτι πῦρ ἀνήλωσεν τὰ ὡραῖα τῆς ἐρήμου, καὶ φλὸξ ἀνῆψεν πάντα τὰ ξύλα τοῦ ἀγροῦ·

[19] To thee, O Lord, will I cry: for fire has devoured the fair places of the wilderness, and a flame has burnt up all the trees of the field.

[20] καὶ τὰ κτήνη τοῦ πεδίου ἀνέβλεψαν πρὸς σέ, ὅτι ἐξηράνθησαν ἀφέσεις ὑδάτων καὶ πῦρ κατέφαγεν τὰ ὡραῖα τῆς ἐρήμου.

[20] And the cattle of the field have looked up to thee: for the fountains of waters have been dried up, and fire has devoured the fair places of the wilderness.

CHAPTER 2

[1] Σαλπίσατε σάλπιγγι ἐν Σιων, κηρύξατε ἐν ὄρει ἁγίῳ μου, καὶ συγχυθήτωσαν πάντες οἱ κατοικοῦντες τὴν γῆν, διότι πάρεστιν ἡμέρα κυρίου, ὅτι ἐγγύς,

[1] Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for the day of the Lord is near;

[2] ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὁμίχλης. ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη λαὸς πολὺς καὶ ἰσχυρός· ὅμοιος αὐτῷ οὐ γέγονεν ἀπὸ τοῦ αἰῶνος καὶ μετ᾽ αὐτὸν οὐ προστεθήσεται ἕως ἐτῶν εἰς γενεὰς γενεῶν.

[2] for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations.

[3] τὰ ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον, καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ· ὡς παράδεισος τρυφῆς ἡ γῆ πρὸ προσώπου αὐτοῦ, καὶ τὰ ὄπισθεν αὐτοῦ πεδίον ἀφανισμοῦ, καὶ ἀνασῳζόμενος οὐκ ἔσται αὐτῷ.

[3] Before them is a consuming fire, and behind them is a flame kindled: the land before them is as a paradise of delight, and behind them a desolate plain: and there shall none of them escape.

[4] ὡς ὅρασις ἵππων ἡ ὄψις αὐτῶν, καὶ ὡς ἱππεῖς οὕτως καταδιώξονται·

[4] Their appearance is as the appearance of horses; and as horsemen, so shall they pursue.

[5] ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται καὶ ὡς φωνὴ φλογὸς πυρὸς κατεσθιούσης καλάμην καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον.

[5] As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle.

[6] ἀπὸ προσώπου αὐτοῦ συντριβήσονται λαοί, πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας.

[6] Before them shall the people be crushed: every face *shall be* as the blackness of a caldron.

[7] ὡς μαχηταὶ δραμοῦνται καὶ ὡς ἄνδρες πολεμισταὶ ἀναβήσονται ἐπὶ τὰ τείχη, καὶ ἕκαστος ἐν τῇ ὁδῷ αὐτοῦ πορεύσεται, καὶ οὐ μὴ ἐκκλίνωσιν τὰς τρίβους αὐτῶν,

[7] As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his *right* path, and they shall not turn aside from their tracks:

[8] καὶ ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται· καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται καὶ ἐν τοῖς βέλεσιν αὐτῶν πεσοῦνται καὶ οὐ μὴ συντελεσθῶσιν.

[8] and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed.

[9] τῆς πόλεως ἐπιλήμψονται καὶ ἐπὶ τῶν τειχέων δραμοῦνται καὶ ἐπὶ τὰς οἰκίας ἀναβήσονται καὶ διὰ θυρίδων εἰσελεύσονται ὡς κλέπται.

[9] They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves.

[10] πρὸ προσώπου αὐτῶν συγχυθήσεται ἡ γῆ καὶ σεισθήσεται ὁ οὐρανός, ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν, καὶ τὰ ἄστρα δύσουσιν τὸ φέγγος αὐτῶν.

[10] Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall withdraw their light.

[11] καὶ κύριος δώσει φωνὴν αὐτοῦ πρὸ προσώπου δυνάμεως αὐτοῦ, ὅτι πολλή ἐστιν σφόδρα ἡ παρεμβολὴ αὐτοῦ, ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ· διότι μεγάλη ἡ ἡμέρα τοῦ κυρίου, μεγάλη καὶ ἐπιφανὴς σφόδρα, καὶ τίς ἔσται ἱκανὸς αὐτῇ;

[11] And the Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to *resist* it?

[12] καὶ νῦν λέγει κύριος ὁ θεὸς ὑμῶν Ἐπιστράφητε πρός με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστείᾳ καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ·

[12] Now therefore, saith the Lord your God, turn to me with all your heart, and with fasting, and with weeping, and with lamentation:

[13] καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν, ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστίν, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.

[13] and rend your hearts, and not your garments, and turn to the Lord your God: for he is merciful and compassionate, long-suffering, and plenteous in mercy, and repents of evils.

[14] τίς οἶδεν εἰ ἐπιστρέψει καὶ μετανοήσει καὶ ὑπολείψεται ὀπίσω αὐτοῦ εὐλογίαν, θυσίαν καὶ σπονδὴν κυρίῳ τῷ θεῷ ἡμῶν;

[14] Who knows if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering to the Lord your God?

[15] σαλπίσατε σάλπιγγι ἐν Σιων, ἁγιάσατε νηστείαν, κηρύξατε θεραπείαν,

[15] Sound the trumpet in Sion, sanctify a fast, proclaim a *solemn* service:

[16] συναγάγετε λαόν, ἁγιάσατε ἐκκλησίαν, ἐκλέξασθε πρεσβυτέρους, συναγάγετε νήπια θηλάζοντα μαστούς, ἐξελθάτω νυμφίος ἐκ τοῦ κοιτῶνος αὐτοῦ καὶ νύμφη ἐκ τοῦ παστοῦ αὐτῆς.

[16] gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast: let the bridegroom go forth of his chamber, and the bride out of her closet.

[17] ἀνὰ μέσον τῆς κρηπῖδος τοῦ θυσιαστηρίου κλαύσονται οἱ ἱερεῖς οἱ λειτουργοῦντες κυρίῳ καὶ ἐροῦσιν Φεῖσαι, κύριε, τοῦ λαοῦ σου καὶ μὴ δῷς τὴν κληρονομίαν σου εἰς ὄνειδος τοῦ κατάρξαι αὐτῶν ἔθνη, ὅπως μὴ εἴπωσιν ἐν τοῖς ἔθνεσιν Ποῦ ἐστιν ὁ θεὸς αὐτῶν;

[17] Between the porch and the altar let the priests that minister to the Lord weep, and say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen, Where is their God?

[18] Καὶ ἐζήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ.

[18] But the Lord was jealous of his land, and spared his people.

[19] καὶ ἀπεκρίθη κύριος καὶ εἶπεν τῷ λαῷ αὐτοῦ Ἰδοὺ ἐγὼ ἐξαποστέλλω ὑμῖν τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἐμπλησθήσεσθε αὐτῶν, καὶ οὐ δώσω ὑμᾶς οὐκέτι εἰς ὀνειδισμὸν ἐν τοῖς ἔθνεσι·

[19] And the Lord answered and said to his people, Behold, I *will* send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the Gentiles.

[20] καὶ τὸν ἀπὸ βορρᾶ ἐκδιώξω ἀφ᾽ ὑμῶν καὶ ἐξώσω αὐτὸν εἰς γῆν ἄνυδρον καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὰ ὀπίσω αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἀναβήσεται ἡ σαπρία αὐτοῦ, καὶ ἀναβήσεται ὁ βρόμος αὐτοῦ, ὅτι ἐμεγάλυνεν τὰ ἔργα αὐτοῦ.

[20] And I will chase away from you the northern *adversary*, and will drive him away into a dry land, and I will sink his face in the former sea, and his back parts in the latter sea, and his ill savour shall come up, and his stink come up, because he has wrought great things.

[21] θάρσει, γῆ, χαῖρε καὶ εὐφραίνου, ὅτι ἐμεγάλυνεν κύριος τοῦ ποιῆσαι.

[21] Be of good courage, O land; rejoice and be glad: for the Lord has done great things.

[22] θαρσεῖτε, κτήνη τοῦ πεδίου, ὅτι βεβλάστηκεν πεδία τῆς ἐρήμου, ὅτι ξύλον ἤνεγκεν τὸν καρπὸν αὐτοῦ, ἄμπελος καὶ συκῆ ἔδωκαν τὴν ἰσχὺν αὐτῶν.

[22] Be of good courage, ye beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the fig tree and the vine have yielded their strength.

[23] καὶ τὰ τέκνα Σιων, χαίρετε καὶ εὐφραίνεσθε ἐπὶ τῷ κυρίῳ θεῷ ὑμῶν, διότι ἔδωκεν ὑμῖν τὰ βρώματα εἰς δικαιοσύνην καὶ βρέξει ὑμῖν ὑετὸν πρόιμον καὶ ὄψιμον καθὼς ἔμπροσθεν,

[23] Rejoice then and be glad, ye children of Sion, in the Lord your God: for he has given you food fully, and he will rain on you the early and the latter rain, as before.

[24] καὶ πλησθήσονται αἱ ἅλωνες σίτου, καὶ ὑπερεκχυθήσονται αἱ ληνοὶ οἴνου καὶ ἐλαίου.

[24] And the floors shall be filled with corn, and the presses shall overflow with wine and oil.

[25] καὶ ἀνταποδώσω ὑμῖν ἀντὶ τῶν ἐτῶν, ὧν κατέφαγεν ἡ ἀκρὶς καὶ ὁ βροῦχος καὶ ἡ ἐρυσίβη καὶ ἡ κάμπη, ἡ δύναμίς μου ἡ μεγάλη, ἣν ἐξαπέστειλα εἰς ὑμᾶς·

[25] And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, *even* my great army, which I sent against you.

[26] καὶ φάγεσθε ἐσθίοντες καὶ ἐμπλησθήσεσθε καὶ αἰνέσετε τὸ ὄνομα κυρίου τοῦ θεοῦ ὑμῶν, ἃ ἐποίησεν μεθ’ ὑμῶν εἰς θαυμάσια, καὶ οὐ μὴ καταισχυνθῇ ὁ λαός μου εἰς τὸν αἰῶνα·

[26] And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God *for the things* which he has wrought wonderfully with you: and my people shall not be ashamed for ever.

[27] καὶ ἐπιγνώσεσθε ὅτι ἐν μέσῳ τοῦ Ισραηλ ἐγώ εἰμι, καὶ ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ, καὶ οὐ μὴ καταισχυνθῶσιν οὐκέτι πᾶς ὁ λαός μου εἰς τὸν αἰῶνα.

[27] And ye shall know that I am in the midst of Israel, and *that* I am the Lord your God, and *that* there is none else beside me; and my people shall no more be ashamed for ever.

[28] Καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται·

[28] And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.

[29] καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου.

[29] And on my servants and on *my* handmaids in those days will I pour out of my Spirit.

[30] καὶ δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·

[30] And I will shew wonders in heaven, and upon the earth, blood, and fire, and vapor of smoke.

[31] ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

[31] The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come.

[32] καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου, σωθήσεται· ὅτι ἐν τῷ ὄρει Σιων καὶ ἐν Ιερουσαλημ ἔσται ἀνασῳζόμενος, καθότι εἶπεν κύριος, καὶ εὐαγγελιζόμενοι, οὓς κύριος προσκέκληται.

[32] And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved: for in mount Sion and in Jerusalem shall the saved one be as the Lord has said, and they that have glad tidings preached to them, whom the Lord has called.

CHAPTER 3

[1] Διότι ἰδοὺ ἐγὼ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ, ὅταν ἐπιστρέψω τὴν αἰχμαλωσίαν Ιουδα καὶ Ιερουσαλημ,

[1] For, behold, in those days and at that time, when I shall have turned the captivity of Juda and Jerusalem,

[2] καὶ συνάξω πάντα τὰ ἔθνη καὶ κατάξω αὐτὰ εἰς τὴν κοιλάδα Ιωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ισραηλ, οἳ διεσπάρησαν ἐν τοῖς ἔθνεσιν· καὶ τὴν γῆν μου καταδιείλαντο

[2] I will also gather all the Gentiles, and bring them down to the valley of Josaphat, and will plead with them there for my people and my heritage Israel, who have been dispersed among the Gentiles; and *these Gentiles* have divided my land,

[3] καὶ ἐπὶ τὸν λαόν μου ἔβαλον κλήρους καὶ ἔδωκαν τὰ παιδάρια πόρναις καὶ τὰ κοράσια ἐπώλουν ἀντὶ οἴνου καὶ ἔπινον.

[3] and cast lots over my people, and have given *their* boys to harlots, and sold *their* girls for wine, and have drunk.

[4] καὶ τί καὶ ὑμεῖς ἐμοί, Τύρος καὶ Σιδὼν καὶ πᾶσα Γαλιλαία ἀλλοφύλων; μὴ ἀνταπόδομα ὑμεῖς ἀνταποδίδοτέ μοι; ἢ μνησικακεῖτε ὑμεῖς ἐπ᾽ ἐμοὶ ὀξέως; καὶ ταχέως ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν,

[4] And what have ye to do with me, O Tyre, and Sidon, and all Galilee of the Gentiles? do ye render me a recompense? or do ye bear malice against me? quickly and speedily will I return your recompense on your own heads:

[5] ἀνθ᾽ ὧν τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου ἐλάβετε καὶ τὰ ἐπίλεκτά μου καὶ τὰ καλὰ εἰσηνέγκατε εἰς τοὺς ναοὺς ὑμῶν

[5] because ye have taken my silver and my gold, and ye have brought my choice ornaments into your temples;

[6] καὶ τοὺς υἱοὺς Ιουδα καὶ τοὺς υἱοὺς Ιερουσαλημ ἀπέδοσθε τοῖς υἱοῖς τῶν Ἑλλήνων, ὅπως ἐξώσητε αὐτοὺς ἐκ τῶν ὁρίων αὐτῶν.

[6] and ye have sold the children of Juda and the children of Jerusalem to the children of the Greeks, that ye might expel them from their coasts.

[7] ἰδοὺ ἐγὼ ἐξεγείρω αὐτοὺς ἐκ τοῦ τόπου, οὗ ἀπέδοσθε αὐτοὺς ἐκεῖ, καὶ ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν

[7] Therefore, behold, I *will* raise them up out of the place whither ye have sold them, and I will return your recompense on your own heads.

[8] καὶ ἀποδώσομαι τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν εἰς χεῖρας υἱῶν Ιουδα, καὶ ἀποδώσονται αὐτοὺς εἰς αἰχμαλωσίαν εἰς ἔθνος μακρὰν ἀπέχον, ὅτι κύριος ἐλάλησεν.

[8] And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them into captivity to a far distant nation: for the Lord has spoken *it*.

[9] Κηρύξατε ταῦτα ἐν τοῖς ἔθνεσιν, ἁγιάσατε πόλεμον, ἐξεγείρατε τοὺς μαχητάς· προσαγάγετε καὶ ἀναβαίνετε, πάντες ἄνδρες πολεμισταί.

[9] Proclaim these things among the Gentiles; declare war, arouse the warriors, draw near and go up, all ye men of war.

[10] συγκόψατε τὰ ἄροτρα ὑμῶν εἰς ῥομφαίας καὶ τὰ δρέπανα ὑμῶν εἰς σειρομάστας· ὁ ἀδύνατος λεγέτω ὅτι Ἰσχύω ἐγώ.

[10] Beat your ploughshares into swords, and your sickles into spears: let the weak say, I am strong.

[11] συναθροίζεσθε καὶ εἰσπορεύεσθε, πάντα τὰ ἔθνη κυκλόθεν, καὶ συνάχθητε ἐκεῖ· ὁ πραὺς ἔστω μαχητής.

[11] Gather yourselves together, and go in, all ye nations round about, and gather yourselves there; let the timid become a warrior.

[12] ἐξεγειρέσθωσαν καὶ ἀναβαινέτωσαν πάντα τὰ ἔθνη εἰς τὴν κοιλάδα Ιωσαφατ, διότι ἐκεῖ καθιῶ τοῦ διακρῖναι πάντα τὰ ἔθνη κυκλόθεν.

[12] Let them be aroused, let all the nations go up to the valley of Josaphat: for there will I sit to judge all the Gentiles round about.

[13] ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν τρύγητος· εἰσπορεύεσθε πατεῖτε, διότι πλήρης ἡ ληνός· ὑπερεκχεῖται τὰ ὑπολήνια, ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν.

[13] Bring forth the sickles, for the vintage is come: go in, tread *the grapes*, for the press is full: cause the vats to overflow; for their wickedness is multiplied.

[14] ἦχοι ἐξήχησαν ἐν τῇ κοιλάδι τῆς δίκης, ὅτι ἐγγὺς ἡμέρα κυρίου ἐν τῇ κοιλάδι τῆς δίκης.

[14] Noises have resounded in the valley of judgment: for the day of the Lord is near in the valley of judgment.

[15] ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν, καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν.

[15] The sun and the moon shall be darkened, and the stars shall withdraw their light.

[16] ὁ δὲ κύριος ἐκ Σιων ἀνακεκράξεται καὶ ἐξ Ιερουσαλημ δώσει φωνὴν αὐτοῦ, καὶ σεισθήσεται ὁ οὐρανὸς καὶ ἡ γῆ· ὁ δὲ κύριος φείσεται τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσει κύριος τοὺς υἱοὺς Ισραηλ.

[16] And the Lord shall cry out of Sion, and shall utter his voice from Jerusalem; and the heaven and the earth shall be shaken, but the Lord shall spare his people, and shall strengthen the children of Israel.

[17] καὶ ἐπιγνώσεσθε διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν ὁ κατασκηνῶν ἐν Σιων ἐν ὄρει ἁγίῳ μου· καὶ ἔσται Ιερουσαλημ πόλις ἁγία, καὶ ἀλλογενεῖς οὐ διελεύσονται δι᾽ αὐτῆς οὐκέτι.

[17] And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her anymore.

[18] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ οἱ βουνοὶ ῥυήσονται γάλα, καὶ πᾶσαι αἱ ἀφέσεις Ιουδα ῥυήσονται ὕδατα, καὶ πηγὴ ἐξ οἴκου κυρίου ἐξελεύσεται καὶ ποτιεῖ τὸν χειμάρρουν τῶν σχοίνων.

[18] And it shall come to pass in that day *that* the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags.

[19] Αἴγυπτος εἰς ἀφανισμὸν ἔσται, καὶ ἡ Ιδουμαία εἰς πεδίον ἀφανισμοῦ ἔσται ἐξ ἀδικιῶν υἱῶν Ιουδα, ἀνθ᾽ ὧν ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῇ

αὐτῶν.

[19] Egypt shall be a desolation, and Idumea shall be a desolate plain, because of the wrongs of the children of Juda, because they have shed righteous blood in their land.

[20] ἡ δὲ Ιουδαία εἰς τὸν αἰῶνα κατοικηθήσεται καὶ Ιερουσαλημ εἰς γενεὰς γενεῶν.

[20] But Judea shall be inhabited for ever, and Jerusalem to all generations.

[21] καὶ ἐκδικήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθῳώσω. καὶ κύριος κατασκηνώσει ἐν Σιων.

[21] And I will make inquisition for their blood, and will by no means leave it unavenged: and the Lord shall dwell in Sion.

Amos

Amos

CHAPTER 1

[1] Λόγοι Αμως, οἳ ἐγένοντο ἐν νακκαριμ ἐκ Θεκουε, οὓς εἶδεν ὑπὲρ Ιερουσαλημ ἐν ἡμέραις Οζιου βασιλέως Ιουδα καὶ ἐν ἡμέραις Ιεροβοαμ τοῦ Ιωας βασιλέως Ισραηλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ.

[1] The words of Amos which came *to him* in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

[2] Καὶ εἶπεν Κύριος ἐκ Σιων ἐφθέγξατο καὶ ἐξ Ιερουσαλημ ἔδωκεν φωνὴν αὐτοῦ, καὶ ἐπένθησαν αἱ νομαὶ τῶν ποιμένων, καὶ ἐξηράνθη ἡ κορυφὴ τοῦ Καρμήλου.

[2] And he said, The Lord has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.

[3] Καὶ εἶπεν κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ’ ὧν ἔπριζον πρίοσιν σιδηροῖς τὰς ἐν γαστρὶ ἐχούσας τῶν ἐν Γαλααδ·

[3] And the Lord said, For three sins of Damascus, and for four, I will not turn away from it; because they sawed with iron saws the women with child of the Galaadites.

[4] καὶ ἐξαποστελῶ πῦρ εἰς τὸν οἶκον Αζαηλ, καὶ καταφάγεται θεμέλια υἱοῦ Αδερ·

[4] And I will send a fire on the house of Azael, and it shall devour the foundations of the son of Ader.

[5] καὶ συντρίψω μοχλοὺς Δαμασκοῦ καὶ ἐξολεθρεύσω κατοικοῦντας ἐκ πεδίου Ων καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρραν, καὶ αἰχμαλωτευθήσεται λαὸς Συρίας ἐπίκλητος, λέγει κύριος.

[5] And I will break to pieces the bars of Damascus, and will destroy the inhabitants out of the plain of On, and will cut in pieces a tribe out of the men of Charrhan: and the famous people of Syria shall be led captive, saith the Lord.

[6] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ αἰχμαλωτεῦσαι αὐτοὺς αἰχμαλωσίαν τοῦ Σαλωμων τοῦ συγκλεῖσαι εἰς τὴν Ιδουμαίαν·

[6] Thus saith the Lord; For three sins of Gaza, and for four, I will not turn away from them; because they took prisoners the captivity of Solomon, to shut *them* up into Idumea.

[7] καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τείχη Γάζης, καὶ καταφάγεται θεμέλια αὐτῆς·

[7] And I will send forth a fire on the walls of Gaza, and it shall devour its foundations.

[8] καὶ ἐξολεθρεύσω κατοικοῦντας ἐξ Ἀζώτου, καὶ ἐξαρθήσεται φυλὴ ἐξ Ἀσκαλῶνος, καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ Ακκαρων, καὶ ἀπολοῦνται οἱ κατάλοιποι τῶν ἀλλοφύλων, λέγει κύριος.

[8] And I will destroy the inhabitants out of Azotus, and a tribe shall be cut off from Ascalon, and I will stretch out my hand upon Accaron: and the remnant of the Philistines shall perish, saith the Lord.

[9] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Τύρου καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ’ ὧν συνέκλεισαν αἰχμαλωσίαν τοῦ Σαλωμων εἰς τὴν Ιδουμαίαν καὶ οὐκ ἐμνήσθησαν διαθήκης ἀδελφῶν·

[9] Thus saith the Lord; For three transgressions of Tyre, and for four, I will not turn away from it; because they shut up the prisoners of Solomon into Idumea, and remembered not the covenant of brethren.

[10] καὶ ἐξαποστελῶ πῦρ ἐπὶ τὰ τείχη Τύρου, καὶ καταφάγεται θεμέλια αὐτῆς.

[10] And I will send forth a fire on the walls of Tyre, and it shall devour the foundations of it.

[11] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ιδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ διῶξαι αὐτοὺς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ καὶ ἐλυμήνατο μήτραν ἐπὶ γῆς καὶ ἥρπασεν εἰς μαρτύριον φρίκην αὐτοῦ καὶ τὸ ὅρμημα αὐτοῦ ἐφύλαξεν εἰς νεῖκος·

[11] Thus saith the Lord; For three sins of Idumea, and for four, I will not turn away from them; because they pursued their brother with the sword, and destroyed the mother upon the earth, and summoned up his anger for a testimony, and kept up his fury to the end.

[12] καὶ ἐξαποστελῶ πῦρ εἰς Θαιμαν, καὶ καταφάγεται θεμέλια τειχέων αὐτῆς.

[12] And I will send forth a fire upon Thaman, and it shall devour the foundations of her walls.

[13] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Αμμων καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ᾽ ὧν ἀνέσχιζον τὰς ἐν γαστρὶ ἐχούσας τῶν Γαλααδιτῶν, ὅπως ἐμπλατύνωσιν τὰ ὅρια αὐτῶν·

[13] Thus saith the Lord; For three sins of the children of Ammon, and for four, I will not turn away from him; because they ripped up the women with child of the Galaadites, that they might widen their coasts.

[14] καὶ ἀνάψω πῦρ ἐπὶ τὰ τείχη Ραββα, καὶ καταφάγεται θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, καὶ σεισθήσεται ἐν ἡμέρᾳ συντελείας αὐτῆς·

[14] And I will kindle a fire on the walls of Rabbath, and it shall devour her foundations with shouting in the day of war, and she shall be shaken in the days of her destruction:

[15] καὶ πορεύσονται οἱ βασιλεῖς αὐτῆς ἐν αἰχμαλωσίᾳ, οἱ ἱερεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν ἐπὶ τὸ αὐτό, λέγει κύριος.

[15] and her kings shall go into captivity, their priests and their rulers together, saith the Lord.

CHAPTER 2

[1] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωαβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ’ ὧν κατέκαυσαν τὰ ὀστᾶ βασιλέως τῆς Ιδουμαίας εἰς κονίαν·

[1] Thus saith the Lord; For three sins of Moab, and for four, I will not turn away from it; because they burnt the bones of the king of Idumea to lime.

[2] καὶ ἐξαποστελῶ πῦρ ἐπὶ Μωαβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτῆς, καὶ ἀποθανεῖται ἐν ἀδυναμίᾳ Μωαβ μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος·

[2] But I will send forth a fire on Moab, and it shall devour the foundations of its cities: and Moab shall perish in weakness, with a shout, and with the sound of a trumpet.

[3] καὶ ἐξολεθρεύσω κριτὴν ἐξ αὐτῆς, καὶ πάντας τοὺς ἄρχοντας αὐτῆς ἀποκτενῶ μετ’ αὐτοῦ, λέγει κύριος.

[3] And I will destroy the judge out of her, and slay all her princes with him, saith the Lord.

[4] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις υἱῶν Ιουδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἕνεκα τοῦ ἀπώσασθαι αὐτοὺς τὸν νόμον κυρίου καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλάξαντο καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν, ἃ ἐποίησαν, οἷς ἐξηκολούθησαν οἱ πατέρες αὐτῶν ὀπίσω αὐτῶν·

[4] Thus saith the Lord; For three sins of the children of Judah, and for four, I will not turn away from him; because they have rejected the law of the Lord, and have not kept his ordinances, and their vain *idols* which they made, which their fathers followed, caused them to err.

[5] καὶ ἐξαποστελῶ πῦρ ἐπὶ Ιουδαν, καὶ καταφάγεται θεμέλια Ιερουσαλημ.

[5] And I will send a fire on Juda, and it shall devour the foundations of Jerusalem.

[6] Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ισραηλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ’ ὧν ἀπέδοντο ἀργυρίου

δίκαιον καὶ πένητα ἕνεκεν ὑποδημάτων,

[6] Thus saith the Lord; for three sins of Israel, and for four, I will not turn away from him; because they sold the righteous for silver, and the poor for sandals,

[7] τὰ πατοῦντα ἐπὶ τὸν χοῦν τῆς γῆς καὶ ἐκονδύλιζον εἰς κεφαλὰς πτωχῶν καὶ ὁδὸν ταπεινῶν ἐξέκλιναν, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσιν τὸ ὄνομα τοῦ θεοῦ αὐτῶν,

[7] wherewith to tread on the dust of the earth, and they have smitten upon the heads of the poor, and have perverted the way of the lowly: and a son and his father have gone into the same maid, that they might profane the name of their God.

[8] καὶ τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινίοις παραπετάσματα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου καὶ οἶνον ἐκ συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν.

[8] And binding their clothes with cords they have made them curtains near the altar, and they have drunk wine gained by extortion in the house of their God.

[9] ἐγὼ δὲ ἐξῆρα τὸν Αμορραῖον ἐκ προσώπου αὐτῶν, οὗ ἦν καθὼς ὕψος κέδρου τὸ ὕψος αὐτοῦ καὶ ἰσχυρὸς ἦν ὡς δρῦς, καὶ ἐξῆρα τὸν καρπὸν αὐτοῦ ἐπάνωθεν καὶ τὰς ῥίζας αὐτοῦ ὑποκάτωθεν·

[9] Nevertheless I cut off the Amorite from before them, whose height was as the height of a cedar, and he was strong as an oak; and I dried up his fruit from above, and his roots from beneath.

[10] καὶ ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ περιήγαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη τοῦ κατακληρονομῆσαι τὴν γῆν τῶν Αμορραίων·

[10] And I brought you up out of the land of Egypt, and led you about in the desert forty years, that ye should inherit the land of the Amorites.

[11] καὶ ἔλαβον ἐκ τῶν υἱῶν ὑμῶν εἰς προφήτας καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἁγιασμόν· μὴ οὐκ ἔστιν ταῦτα, υἱοὶ Ισραηλ; λέγει κύριος.

[11] And I took of your sons for prophets, and of your young men for consecration. Are not these things so, ye sons of Israel? saith the Lord.

[12] καὶ ἐποτίζετε τοὺς ἡγιασμένους οἶνον καὶ τοῖς προφήταις ἐνετέλλεσθε λέγοντες Οὐ μὴ προφητεύσητε.

[12] But ye gave the consecrated ones wine to drink; and ye commanded the prophets, saying, Prophesy not.

[13] διὰ τοῦτο ἰδοὺ ἐγὼ κυλίω ὑποκάτω ὑμῶν, ὃν τρόπον κυλίεται ἡ ἅμαξα ἡ γέμουσα καλάμης·

[13] Therefore, behold, I roll under you, as a waggon full of straw is rolled.

[14] καὶ ἀπολεῖται φυγὴ ἐκ δρομέως, καὶ ὁ κραταιὸς οὐ μὴ κρατήσῃ τῆς ἰσχύος αὐτοῦ, καὶ ὁ μαχητὴς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

[14] And flight shall perish from the runner, and the strong shall not hold fast his strength, and the warrior shall not save his life:

[15] καὶ ὁ τοξότης οὐ μὴ ὑποστῇ, καὶ ὁ ὀξὺς τοῖς ποσὶν αὐτοῦ οὐ μὴ διασωθῇ, οὐδὲ ὁ ἱππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ,

[15] and the archer shall not withstand, and he that is swift of foot shall in no wise escape; and the horseman shall not save his life.

[16] καὶ εὑρήσει τὴν καρδίαν αὐτοῦ ἐν δυναστείαις, ὁ γυμνὸς διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος.

[16] And the strong shall find no confidence in power: the naked shall flee away in that day, saith the Lord.

CHAPTER 3

[1] Ἀκούσατε τὸν λόγον τοῦτον, ὃν ἐλάλησεν κύριος ἐφ᾽ ὑμᾶς, οἶκος Ισραηλ, καὶ κατὰ πάσης φυλῆς, ἧς ἀνήγαγον ἐκ γῆς Αἰγύπτου, λέγων

[1] Hear ye this word, O house of Israel, which the Lord has spoken concerning you, and against the whole family whom I brought up out of the land of Egypt, saying,

[2] Πλὴν ὑμᾶς ἔγνων ἐκ πασῶν φυλῶν τῆς γῆς· διὰ τοῦτο ἐκδικήσω ἐφ᾽ ὑμᾶς πάσας τὰς ἁμαρτίας ὑμῶν.

[2] You especially have I known out of all the families of the earth: therefore will I take vengeance upon you for all your sins.

[3] εἰ πορεύσονται δύο ἐπὶ τὸ αὐτὸ καθόλου ἐὰν μὴ γνωρίσωσιν ἑαυτούς;

[3] Shall two walk together at all, if they do not know one another?

[4] εἰ ἐρεύξεται λέων ἐκ τοῦ δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων; εἰ δώσει σκύμνος φωνὴν αὐτοῦ ἐκ τῆς μάνδρας αὐτοῦ καθόλου ἐὰν μὴ ἁρπάσῃ τι;

[4] Will a lion roar out of his thicket if he has no prey? will a *lion's* whelp utter his voice at all out of his lair, if he have taken nothing?

[5] εἰ πεσεῖται ὄρνεον ἐπὶ τὴν γῆν ἄνευ ἰξευτοῦ; εἰ σχασθήσεται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ συλλαβεῖν τι;

[5] Will a bird fall on the earth without a fowler? will a snare be taken up from the earth without having taken anything?

[6] εἰ φωνήσει σάλπιγξ ἐν πόλει καὶ λαὸς οὐ πτοηθήσεται; εἰ ἔσται κακία ἐν πόλει ἣν κύριος οὐκ ἐποίησεν;

[6] Shall the trumpet sound in the city, and the people not be alarmed? shall there be evil in a city which the Lord has not wrought?

[7] διότι οὐ μὴ ποιήσῃ κύριος ὁ θεὸς πρᾶγμα, ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

[7] For the Lord God will do nothing, without revealing instruction to his servants the prophets.

[8] λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; κύριος ὁ θεὸς ἐλάλησεν, καὶ τίς οὐ προφητεύσει;

[8] A lion shall roar, and who will not be alarmed? the Lord God has spoken, and who will not prophesy?

[9] Ἀπαγγείλατε χώραις ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας τῆς Αἰγύπτου καὶ εἴπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας καὶ ἴδετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ τὴν καταδυναστείαν τὴν ἐν αὐτῇ·

[9] Proclaim it to the regions among the Assyrians, and to the regions of Egypt, and say, Gather yourselves to the mountain of Samaria, and behold many wonderful things in the midst of it, and the oppression that is in it.

[10] καὶ οὐκ ἔγνω ἃ ἔσται ἐναντίον αὐτῆς, λέγει κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν.

[10] And she knew not what things would come against her, saith the Lord, *even* those that store up wrong and misery in their countries.

[11] διὰ τοῦτο τάδε λέγει κύριος ὁ θεός Τύρος, κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ ἰσχύν σου, καὶ διαρπαγήσονται αἱ χῶραί σου.

[11] Therefore thus saith the Lord God; O Tyre, thy land shall be made desolate round about *thee*; and he shall bring down thy strength out of thee, and thy countries shall be spoiled.

[12] τάδε λέγει κύριος Ὃν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος τοῦ λέοντος δύο σκέλη ἢ λοβὸν ὠτίου, οὕτως ἐκσπασθήσονται οἱ υἱοὶ Ισραηλ οἱ κατοικοῦντες ἐν Σαμαρείᾳ κατέναντι φυλῆς καὶ ἐν Δαμασκῷ ἱερεῖς.

[12] Thus saith the Lord; As when a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so shall be drawn forth the children of Israel who dwell in Samaria in the presence of *a foreign* tribe, and in Damascus.

[13] ἀκούσατε καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ιακωβ, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ,

[13] Hear, O ye priests, and testify to the house of Jacob, saith the Lord God Almighty.

[14] διότι ἐν τῇ ἡμέρᾳ, ὅταν ἐκδικῶ ἀσεβείας τοῦ Ισραηλ ἐπ᾽ αὐτόν, καὶ ἐκδικήσω ἐπὶ τὰ θυσιαστήρια Βαιθηλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσοῦνται ἐπὶ τὴν γῆν·

[14] For in the day wherein I shall take vengeance of the sins of Israel upon him, I will also take vengeance on the altars of Bethel: and the horns of the altar shall be broken down, and they shall fall upon the ground.

[15] συγχεῶ καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ τὸν οἶκον τὸν θερινόν, καὶ ἀπολοῦνται οἶκοι ἐλεφάντινοι, καὶ προστεθήσονται οἶκοι ἕτεροι πολλοί, λέγει κύριος.

[15] I will crush and smite the turreted-house upon the summer-house; and the ivory-houses shall be destroyed, and many other houses also, saith the Lord.

CHAPTER 4

[1] Ἀκούσατε τὸν λόγον τοῦτον, δαμάλεις τῆς Βασανίτιδος αἱ ἐν τῷ ὄρει τῆς Σαμαρείας αἱ καταδυναστεύουσαι πτωχοὺς καὶ καταπατοῦσαι πένητας αἱ λέγουσαι τοῖς κυρίοις αὐτῶν Ἐπίδοτε ἡμῖν ὅπως πίωμεν·

[1] Hear ye this word, ye heifers of the land of Basan that are in the mountain of Samaria, that oppress the poor, and trample on the needy, which say to their masters, Give us that we may drink.

[2] ὀμνύει κύριος κατὰ τῶν ἁγίων αὐτοῦ Διότι ἰδοὺ ἡμέραι ἔρχονται ἐφ' ὑμᾶς, καὶ λήμψονται ὑμᾶς ἐν ὅπλοις, καὶ τοὺς μεθ' ὑμῶν εἰς λέβητας ὑποκαιομένους ἐμβαλοῦσιν ἔμπυροι λοιμοί,

[2] The Lord swears by his holiness, that, behold, the days come upon you, when they shall take you with weapons, and fiery destroyers shall cast those with you into boiling caldrons.

[3] καὶ ἐξενεχθήσεσθε γυμναὶ κατέναντι ἀλλήλων καὶ ἀπορριφήσεσθε εἰς τὸ ὄρος τὸ Ρεμμαν, λέγει κύριος ὁ θεός.

[3] And ye shall be brought forth naked in the presence of each other; and ye shall be cast forth on the mountain Romman, saith the Lord.

[4] Εἰσήλθατε εἰς Βαιθηλ καὶ ἠνομήσατε καὶ εἰς Γαλγαλα ἐπληθύνατε τοῦ ἀσεβῆσαι καὶ ἠνέγκατε εἰς τὸ πρωῒ θυσίας ὑμῶν, εἰς τὴν τριημερίαν τὰ ἐπιδέκατα ὑμῶν·

[4] Ye went into Bethel, and sinned, and ye multiplied sin at Galgala; and ye brought your meat-offerings in the morning, *and* your tithes every third day.

[5] καὶ ἀνέγνωσαν ἔξω νόμον καὶ ἐπεκαλέσαντο ὁμολογίας· ἀπαγγείλατε ὅτι ταῦτα ἠγάπησαν οἱ υἱοὶ Ισραηλ, λέγει κύριος ὁ θεός.

[5] And they read the law without, and called for public professions: proclaim aloud that the children of Israel have loved these things, saith the Lord.

[6] καὶ ἐγὼ δώσω ὑμῖν γομφιασμὸν ὀδόντων ἐν πάσαις ταῖς πόλεσιν ὑμῶν καὶ ἔνδειαν ἄρτων ἐν πᾶσι τοῖς τόποις ὑμῶν· καὶ οὐκ ἐπεστρέψατε πρός με, λέγει κύριος.

[6] And I will give you dulness of teeth in all your cities, and want of bread in all your places: yet ye returned not to me, saith the Lord.

[7] καὶ ἐγὼ ἀνέσχον ἐξ ὑμῶν τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ τρυγήτου· καὶ βρέξω ἐπὶ πόλιν μίαν, ἐπὶ δὲ πόλιν μίαν οὐ βρέξω· μερὶς μία βραχήσεται, καὶ μερίς, ἐφ᾽ ἣν οὐ βρέξω ἐπ᾽ αὐτήν, ξηρανθήσεται·

[7] Also I withheld from you the rain three months before the harvest: and I will rain upon one city, and on another city I will not rain: one part shall be rained upon, and the part on which I shall not rain shall be dried up.

[8] καὶ συναθροισθήσονται δύο καὶ τρεῖς πόλεις εἰς πόλιν μίαν τοῦ πιεῖν ὕδωρ καὶ οὐ μὴ ἐμπλησθῶσιν· καὶ οὐκ ἐπεστρέψατε πρός με, λέγει κύριος.

[8] And *the inhabitants of* two or three cities shall be gathered to one city to drink water, and they shall not be satisfied: yet ye have not returned to me, saith the Lord.

[9] ἐπάταξα ὑμᾶς ἐν πυρώσει καὶ ἐν ἰκτέρῳ· ἐπληθύνατε κήπους ὑμῶν, ἀμπελῶνας ὑμῶν καὶ συκῶνας ὑμῶν καὶ ἐλαιῶνας ὑμῶν κατέφαγεν ἡ κάμπη· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος.

[9] I smote you with parching, and with blight: ye multiplied your gardens, your vineyards, and your fig-grounds, and the cankerworm devoured your olive-yards: yet not *even* thus did ye return to me, saith the Lord.

[10] ἐξαπέστειλα εἰς ὑμᾶς θάνατον ἐν ὁδῷ Αἰγύπτου καὶ ἀπέκτεινα ἐν ῥομφαίᾳ τοὺς νεανίσκους ὑμῶν μετὰ αἰχμαλωσίας ἵππων σου καὶ ἀνήγαγον ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν ἐν τῇ ὀργῇ μου· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος.

[10] I sent pestilence among you by the way of Egypt, and slew your young men with the sword, together with thy horses that were taken captive; and in my wrath against you I set fire to your camps: yet not even thus did ye return to me, saith the Lord.

[11] κατέστρεψα ὑμᾶς, καθὼς κατέστρεψεν ὁ θεὸς Σοδομα καὶ Γομορρα, καὶ ἐγένεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός· καὶ οὐδ᾽ ὧς ἐπεστρέψατε πρός με, λέγει κύριος.

[11] I overthrew you, as God overthrew Sodoma and Gomorrha, and ye became as a brand plucked out of the fire: yet not even thus did ye return to me, saith the Lord.

[12] διὰ τοῦτο οὕτως ποιήσω σοι, Ισραηλ· πλὴν ὅτι οὕτως ποιήσω σοι, ἑτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν θεόν σου, Ισραηλ.

[12] Therefore thus will I do to thee, O Israel: nay because I will do thus to thee, prepare to call on thy God, O Israel.

[13] διότι ἰδοὺ ἐγὼ στερεῶν βροντὴν καὶ κτίζων πνεῦμα καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν χριστὸν αὐτοῦ, ποιῶν ὄρθρον καὶ ὁμίχλην καὶ ἐπιβαίνων ἐπὶ τὰ ὕψη τῆς γῆς· κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.

[13] For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.

CHAPTER 5

[1] Ἀκούσατε τὸν λόγον κυρίου τοῦτον, ὃν ἐγὼ λαμβάνω ἐφ᾽ ὑμᾶς θρῆνον, οἶκος Ισραηλ

[1] Hear ye this word of the Lord, even a lamentation, which I take up against you. The house of Israel is fallen; it shall no more rise.

[2] Ἔπεσεν οὐκέτι μὴ προσθῇ τοῦ ἀναστῆναι παρθένος τοῦ Ισραηλ· ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀναστήσων αὐτήν.

[2] The virgin of Israel has fallen upon his land; there is none that shall raise her up.

[3] διότι τάδε λέγει κύριος κύριος Ἡ πόλις, ἐξ ἧς ἐξεπορεύοντο χίλιοι, ὑπολειφθήσονται ἑκατόν, καὶ ἐξ ἧς ἐξεπορεύοντο ἑκατόν, ὑπολειφθήσονται δέκα τῷ οἴκῳ Ισραηλ.

[3] Therefore thus saith the Lord God; The city out of which there went forth a thousand, *in it* there shall be left a hundred, and *in that* out of which there went forth a hundred, there shall be left ten to the house of Israel.

[4] διότι τάδε λέγει κύριος πρὸς τὸν οἶκον Ισραηλ Ἐκζητήσατέ με καὶ ζήσεσθε·

[4] Wherefore thus saith the Lord to the house of Israel, Seek ye me, and ye shall live.

[5] καὶ μὴ ἐκζητεῖτε Βαιθηλ καὶ εἰς Γαλγαλα μὴ εἰσπορεύεσθε καὶ ἐπὶ τὸ φρέαρ τοῦ ὅρκου μὴ διαβαίνετε, ὅτι Γαλγαλα αἰχμαλωτευομένη αἰχμαλωτευθήσεται, καὶ Βαιθηλ ἔσται ὡς οὐχ ὑπάρχουσα·

[5] But seek not Bethel, and go not into Galgala, and cross not over to the Well of the Oath: for Galgala shall surely go into captivity, and Bethel shall be as that which is not.

[6] ἐκζητήσατε τὸν κύριον καὶ ζήσατε, ὅπως μὴ ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ιωσηφ, καὶ καταφάγεται αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ισραηλ.

[6] Seek ye the Lord, and ye shall live; lest the house of Joseph blaze as fire, and it devour him, and there shall be none to quench it for the house

of Israel.

[7] κύριος ὁ ποιῶν εἰς ὕψος κρίμα καὶ δικαιοσύνην εἰς γῆν ἔθηκεν,

[7] *It is he* that executes judgment in the height *above*, and he has established justice on the earth:

[8] ποιῶν πάντα καὶ μετασκευάζων καὶ ἐκτρέπων εἰς τὸ πρωῒ σκιὰν θανάτου καὶ ἡμέραν εἰς νύκτα συσκοτάζων, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ προσώπου τῆς γῆς, κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ·

[8] who makes all things, and changes *them*, and turns darkness into the morning, and darkens the day into night: who calls for the water of the sea, and pours it out on the face of the earth: the Lord is his name:

[9] ὁ διαιρῶν συντριμμὸν ἐπ᾽ ἰσχὺν καὶ ταλαιπωρίαν ἐπὶ ὀχύρωμα ἐπάγων.

[9] who dispenses ruin to strength, and brings distress upon the fortress.

[10] ἐμίσησαν ἐν πύλαις ἐλέγχοντα καὶ λόγον ὅσιον ἐβδελύξαντο.

[10] They hated him that reproved in the gates, and abhorred holy speech.

[11] διὰ τοῦτο ἀνθ᾽ ὧν κατεκονδυλίζετε πτωχοὺς καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ᾽ αὐτῶν, οἴκους ξυστοὺς ᾠκοδομήσατε καὶ οὐ μὴ κατοικήσητε ἐν αὐτοῖς, ἀμπελῶνας ἐπιθυμητοὺς ἐφυτεύσατε καὶ οὐ μὴ πίητε τὸν οἶνον ἐξ αὐτῶν.

[11] Therefore because they have smitten the poor with their fists, and ye have received of them choice gifts; ye have built polished houses, but ye shall not dwell in them; ye have planted desirable vineyards, but ye shall not drink the wine of them.

[12] ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἰσχυραὶ αἱ ἁμαρτίαι ὑμῶν, καταπατοῦντες δίκαιον, λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες.

[12] For I know your many transgressions, and your sins are great, trampling on the just, taking bribes, and turning aside *the judgment of* the poor in the gates.

[13] διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρός ἐστιν.

[13] Therefore the prudent shall be silent at that time; for it is a time of evils.

[14] ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρόν, ὅπως ζήσητε· καὶ ἔσται οὕτως μεθ᾽ ὑμῶν κύριος ὁ θεὸς ὁ παντοκράτωρ, ὃν τρόπον εἴπατε

[14] Seek good, and not evil, that ye may live: and so the Lord God Almighty shall be with you, as ye have said,

[15] Μεμισήκαμεν τὰ πονηρὰ καὶ ἠγαπήκαμεν τὰ καλά· καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλοίπους τοῦ Ιωσηφ.

[15] We have hated evil, and loved good: and restore ye judgment in the gates; that the Lord God Almighty may have mercy on the remnant of Joseph.

[16] διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐν πάσαις πλατείαις κοπετός, καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται Οὐαὶ οὐαί· κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετὸν καὶ εἰς εἰδότας θρῆνον,

[16] Therefore thus saith the Lord God Almighty; In all the streets *shall be* lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining.

[17] καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν κύριος.

[17] And *there shall be* lamentation in all the ways; because I will pass through the midst of thee, saith the Lord.

[18] Οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου· ἵνα τί αὕτη ὑμῖν ἡ ἡμέρα τοῦ κυρίου; καὶ αὐτή ἐστιν σκότος καὶ οὐ φῶς,

[18] Woe to you that desire the day of the Lord! what is this day of the Lord to you? whereas it is darkness, and not light.

[19] ὃν τρόπον ὅταν φύγῃ ἄνθρωπος ἐκ προσώπου τοῦ λέοντος καὶ ἐμπέσῃ αὐτῷ ἡ ἄρκος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ ἀπερείσηται τὰς χεῖρας αὐτοῦ ἐπὶ τὸν τοῖχον καὶ δάκῃ αὐτὸν ὁ ὄφις.

[19] As if a man should flee from the face of a lion, and a bear should meet him; and he should spring into his house, and lean his hands upon the wall, and a serpent should bite him.

[20] οὐχὶ σκότος ἡ ἡμέρα τοῦ κυρίου καὶ οὐ φῶς; καὶ γνόφος οὐκ ἔχων φέγγος αὐτῇ.

[20] Is not the day of the Lord darkness, and not light? and is not this *day* gloom without brightness?

[21] μεμίσηκα ἀπῶσμαι ἑορτὰς ὑμῶν καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν·

[21] I hate, I reject your feasts, and I will not smell *your* meat-offerings in your general assemblies.

[22] διότι καὶ ἐὰν ἐνέγκητέ μοι ὁλοκαυτώματα καὶ θυσίας ὑμῶν, οὐ προσδέξομαι αὐτά, καὶ σωτηρίου ἐπιφανείας ὑμῶν οὐκ ἐπιβλέψομαι.

[22] Wherefore if ye should bring me your whole-burnt-sacrifices and meat-offerings, I will not accept *them*: neither will I have respect to your grand peace-offerings.

[23] μετάστησον ἀπ᾽ ἐμοῦ ἦχον ᾠδῶν σου, καὶ ψαλμὸν ὀργάνων σου οὐκ ἀκούσομαι·

[23] Remove from me the sound of thy songs, and I will not hear the music of thine instruments.

[24] καὶ κυλισθήσεται ὡς ὕδωρ κρίμα καὶ δικαιοσύνη ὡς χειμάρρους ἄβατος.

[24] But let judgment roll down as water, and righteousness as an impassable torrent.

[25] μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, οἶκος Ισραηλ;

[25] Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness?

[26] καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφαν, τοὺς τύπους αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς.

[26] Yea, ye took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which ye made for yourselves.

[27] καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκοῦ, λέγει κύριος, ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.

[27] And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.

CHAPTER 6

[1] Οὐαὶ τοῖς ἐξουθενοῦσιν Σιων καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας· ἀπετρύγησαν ἀρχὰς ἐθνῶν, καὶ εἰσῆλθον αὐτοί. οἶκος τοῦ Ισραηλ,

[1] Woe to them that set at nought Sion, and that trust in the mountain of Samaria: they have gathered *the harvest of* the heads of the nations, and they have gone in themselves.

[2] διάβητε πάντες καὶ ἴδετε καὶ διέλθατε ἐκεῖθεν εἰς Εμαθ Ραββα καὶ κατάβητε ἐκεῖθεν εἰς Γεθ ἀλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλέονα τὰ ὅρια αὐτῶν ἐστιν τῶν ὑμετέρων ὁρίων.

[2] O house of Israel, pass by all *of you*, and see; and pass by thence to Ematrabba; and thence descend to Geth of the Philistines, the chief of all these kingdoms, *see* if their coasts are greater than your coasts.

[3] οἱ ἐρχόμενοι εἰς ἡμέραν κακήν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

[3] Ye who are approaching the evil day, who are drawing near and adopting false sabbaths;

[4] οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμναῖς αὐτῶν καὶ ἔσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

[4] who sleep upon beds of ivory, and live delicately on their couches, and eat kids out of the flocks, and sucking calves out of the midst of the stalls;

[5] οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων ὡς ἑστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα·

[5] who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting *pleasures*;

[6] οἱ πίνοντες τὸν διυλισμένον οἶνον καὶ τὰ πρῶτα μύρα χριόμενοι καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ιωσηφ.

[6] who drink strained wine, and anoint themselves with the best ointment; and have suffered nothing on occasion of the calamity of

Joseph.

[7] διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ᾽ ἀρχῆς δυναστῶν, καὶ ἐξαρθήσεται χρεμετισμὸς ἵππων ἐξ Εφραιμ.

[7] Therefore now shall they depart into captivity from the dominion of princes, and the neighing of horses shall be cut off from Ephraim.

[8] ὅτι ὤμοσεν κύριος καθ᾽ ἑαυτοῦ Διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ιακωβ καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἐξαρῶ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν·

[8] For the Lord has sworn by himself, *saying*, Because I abhor all the pride of Jacob, I do also hate his countries, and I will cut off *his* city with all who inhabit it.

[9] καὶ ἔσται ἐὰν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ, καὶ ἀποθανοῦνται, καὶ ὑπολειφθήσονται οἱ κατάλοιποι,

[9] And it shall come to pass, if there be ten men left in one house, that they shall die.

[10] καὶ λήμψονται οἱ οἰκεῖοι αὐτῶν καὶ παραβιῶνται τοῦ ἐξενέγκαι τὰ ὀστᾶ αὐτῶν ἐκ τοῦ οἴκου· καὶ ἐρεῖ τοῖς προεστηκόσι τῆς οἰκίας Εἰ ἔτι ὑπάρχει παρὰ σοί; καὶ ἐρεῖ Οὐκέτι· καὶ ἐρεῖ Σίγα, ἕνεκα τοῦ μὴ ὀνομάσαι τὸ ὄνομα κυρίου.

[10] But a remnant shall be left behind, and their relations shall take them, and shall strenuously endeavor to carry forth their bones from the house: and one shall say to the heads of the house, Is there yet *any one* else with thee? [11] And he shall say, No one else. And the other shall say, Be silent, that thou name not the name of the Lord.

[11] διότι ἰδοὺ κύριος ἐντέλλεται καὶ πατάξει τὸν οἶκον τὸν μέγαν θλάσμασιν καὶ τὸν οἶκον τὸν μικρὸν ῥάγμασιν.

[12] For, behold, the Lord commands, and he will smite the great house with breaches, and the little house with rents.

[12] εἰ διώξονται ἐν πέτραις ἵπποι; εἰ παρασιωπήσονται ἐν θηλείαις; ὅτι ὑμεῖς ἐξεστρέψατε εἰς θυμὸν κρίμα καὶ καρπὸν δικαιοσύνης εἰς πικρίαν,

[13] Will horses run upon rocks? will they refrain from neighing at mares? for ye have turned judgment into poison, and the fruit of

righteousness into bitterness:

[13] οἱ εὐφραινόμενοι ἐπ᾽ οὐδενὶ λόγῳ, οἱ λέγοντες Οὐκ ἐν τῇ ἰσχύι ἡμῶν ἔσχομεν κέρατα;

[14] ye who rejoice at vanity, who say, Have we not possessed horns by our own strength?

[14] διότι ἰδοὺ ἐγὼ ἐπεγείρω ἐφ᾽ ὑμᾶς, οἶκος τοῦ Ισραηλ, ἔθνος, καὶ ἐκθλίψουσιν ὑμᾶς τοῦ μὴ εἰσελθεῖν εἰς Εμαθ καὶ ἕως τοῦ χειμάρρου τῶν δυσμῶν.

[15] For behold, O house of Israel, I will raise up against you a nation, saith the Lord of hosts; and they shall afflict you so that ye shall not enter into Æmath, and as it were *from* the river of the wilderness.

CHAPTER 7

[1] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐπιγονὴ ἀκρίδων ἐρχομένη ἑωθινή, καὶ ἰδοὺ βροῦχος εἷς Γωγ ὁ βασιλεύς.

[1] Thus has the Lord God shewed me; and, behold, a swarm of locusts coming from the east; and, behold, one caterpillar, king Gog.

[2] καὶ ἔσται ἐὰν συντελέσῃ τοῦ καταφαγεῖν τὸν χόρτον τῆς γῆς, καὶ εἶπα Κύριε κύριε, ἵλεως γενοῦ· τίς ἀναστήσει τὸν Ιακωβ; ὅτι ὀλιγοστός ἐστιν·

[2] And it came to pass when he had finished devouring the grass of the land, that I said, Lord God, be merciful; who shall raise up Jacob? for he is small in number.

[3] μετανόησον, κύριε, ἐπὶ τούτῳ. Καὶ τοῦτο οὐκ ἔσται, λέγει κύριος.

[3] Repent, O Lord, for this. And this shall not be, saith the Lord.

[4] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἐκάλεσεν τὴν δίκην ἐν πυρὶ κύριος, καὶ κατέφαγε τὴν ἄβυσσον τὴν πολλὴν καὶ κατέφαγεν τὴν μερίδα.

[4] Thus has the Lord shewed me; and, behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the Lord's portion.

[5] καὶ εἶπα Κύριε κύριε, κόπασον δή· τίς ἀναστήσει τὸν Ιακωβ; ὅτι ὀλιγοστός ἐστιν·

[5] Then I said, O Lord, cease, I pray thee: who shall raise up Jacob? for he is small in number. Repent, O Lord, for this.

[6] μετανόησον, κύριε, ἐπὶ τούτῳ. Καὶ τοῦτο οὐ μὴ γένηται, λέγει κύριος.

[6] This also shall not be, saith the Lord.

[7] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἀνὴρ ἑστηκὼς ἐπὶ τείχους ἀδαμαντίνου, καὶ ἐν τῇ χειρὶ αὐτοῦ ἀδάμας.

[7] Thus the Lord shewed me; and behold, he stood upon a wall of adamant, and in his hand *was* an adamant.

[8] καὶ εἶπεν κύριος πρός με Τί σὺ ὁρᾷς, Αμως; καὶ εἶπα Ἀδάμαντα. καὶ εἶπεν κύριος πρός με Ἰδοὺ ἐγὼ ἐντάσσω ἀδάμαντα ἐν μέσῳ λαοῦ μου

Ισραηλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν·

[8] And the Lord said to me, What seest thou, Amos? And I said, An adamant. And the Lord said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them any more.

[9] καὶ ἀφανισθήσονται βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ Ισραηλ ἐξερημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον Ιεροβοαμ ἐν ῥομφαίᾳ.

[9] And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside; and I will rise up against the house of Jeroboam with the sword.

[10] Καὶ ἐξαπέστειλεν Αμασιας ὁ ἱερεὺς Βαιθηλ πρὸς Ιεροβοαμ βασιλέα Ισραηλ λέγων Συστροφὰς ποιεῖται κατὰ σοῦ Αμως ἐν μέσῳ οἴκου Ισραηλ· οὐ μὴ δύνηται ἡ γῆ ὑπενεγκεῖν ἅπαντας τοὺς λόγους αὐτοῦ·

[10] Then Amasias the priest of Bethel sent to Jeroboam king of Israel, saying, Amos is forming conspiracies against thee in the midst of the house of Israel: the land will be utterly unable to bear all his words.

[11] διότι τάδε λέγει Αμως Ἐν ῥομφαίᾳ τελευτήσει Ιεροβοαμ, ὁ δὲ Ισραηλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

[11] For thus says Amos, Jeroboam shall die by the sword, and Israel shall be led away captive from his land.

[12] καὶ εἶπεν Αμασιας πρὸς Αμως Ὁ ὁρῶν, βάδιζε ἐκχώρησον εἰς γῆν Ιουδα καὶ ἐκεῖ καταβίου καὶ ἐκεῖ προφητεύσεις·

[12] And Amasias said to Amos, Go, seer, remove thou into the land of Juda, and live there, and thou shalt prophesy there:

[13] εἰς δὲ Βαιθηλ οὐκέτι μὴ προσθῇς τοῦ προφητεῦσαι, ὅτι ἁγίασμα βασιλέως ἐστὶν καὶ οἶκος βασιλείας ἐστίν.

[13] but thou shalt no longer prophesy at Bethel: for it is the king’s sanctuary, and it is the royal house.

[14] καὶ ἀπεκρίθη Αμως καὶ εἶπεν πρὸς Αμασιαν Οὐκ ἤμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου, ἀλλ’ ἢ αἰπόλος ἤμην καὶ κνίζων συκάμινα·

[14] And Amos answered, and said to Amasias, I was not a prophet, nor the son of a prophet; but I was a herdman, and a gatherer of sycamore

fruits.

[15] καὶ ἀνέλαβέν με κύριος ἐκ τῶν προβάτων, καὶ εἶπεν κύριος πρός με Βάδιζε προφήτευσον ἐπὶ τὸν λαόν μου Ισραηλ.

[15] And the Lord took me from the sheep, and the Lord said to me, Go, and prophesy to my people Israel.

[16] καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευε ἐπὶ τὸν Ισραηλ καὶ οὐ μὴ ὀχλαγωγήσῃς ἐπὶ τὸν οἶκον Ιακωβ·

[16] And now hear the word of the Lord: Thou sayest, Prophesy not to Israel, and raise not a tumult against the house of Jacob.

[17] διὰ τοῦτο τάδε λέγει κύριος Ἡ γυνή σου ἐν τῇ πόλει πορνεύσει, καὶ οἱ υἱοί σου καὶ αἱ θυγατέρες σου ἐν ῥομφαίᾳ πεσοῦνται, καὶ ἡ γῆ σου ἐν σχοινίῳ καταμετρηθήσεται, καὶ σὺ ἐν γῇ ἀκαθάρτῳ τελευτήσεις, ὁ δὲ Ισραηλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

[17] Therefore thus saith the Lord; Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured with the line; and thou shalt die in an unclean land; and Israel shall be led captive out of his land. Thus has the Lord God shewed me.

CHAPTER 8

[1] Οὕτως ἔδειξέν μοι κύριος καὶ ἰδοὺ ἄγγος ἰξευτοῦ.

[1] And behold a fowler's basket.

[2] καὶ εἶπεν Τί σὺ βλέπεις, Αμως; καὶ εἶπα Ἄγγος ἰξευτοῦ. καὶ εἶπεν κύριος πρός με Ἥκει τὸ πέρας ἐπὶ τὸν λαόν μου Ισραηλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν·

[2] And he said, What seest thou, Amos? And I said, A fowler's basket. And the Lord said to me, The end is come upon my people Israel; I will not pass by them any more.

[3] καὶ ὀλολύξει τὰ φατνώματα τοῦ ναοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, πολὺς ὁ πεπτωκὼς ἐν παντὶ τόπῳ, ἐπιρρίψω σιωπήν.

[3] And the ceilings of the temple shall howl in that day, saith the Lord God: *there shall be* many a fallen one in every place; I will bring silence upon *them*.

[4] Ἀκούσατε δὴ ταῦτα, οἱ ἐκτρίβοντες εἰς τὸ πρωῒ πένητα καὶ καταδυναστεύοντες πτωχοὺς ἀπὸ τῆς γῆς,

[4] Hear now this, ye that oppress the poor in the morning, and drive the needy ones by tyranny from the earth,

[5] οἱ λέγοντες Πότε διελεύσεται ὁ μὴν καὶ ἐμπολήσομεν καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυροὺς τοῦ ποιῆσαι μικρὸν μέτρον καὶ τοῦ μεγαλῦναι στάθμια καὶ ποιῆσαι ζυγὸν ἄδικον

[5] saying, When will the month pass away, and we shall sell, and the sabbath, and we shall open the treasure, to make the measure small, and to enlarge the weight, and make the balance unfair?

[6] τοῦ κτᾶσθαι ἐν ἀργυρίῳ πτωχοὺς καὶ ταπεινὸν ἀντὶ ὑποδημάτων καὶ ἀπὸ παντὸς γενήματος ἐμπορευσόμεθα;

[6] That we may buy the poor for silver, and the needy for shoes; and we will trade in every kind of fruit.

[7] ὀμνύει κύριος καθ' ὑπερηφανίας Ιακωβ Εἰ ἐπιλησθήσεται εἰς νεῖκος πάντα τὰ ἔργα ὑμῶν.

[7] The Lord swears against the pride of Jacob, None of your works shall ever be forgotten.

[8] καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου.

[8] And shall not the land be troubled for these things, and shall not every one who dwells in it mourn? whereas destruction shall come up as a river, and shall descend as the river of Egypt.

[9] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος ὁ θεός, καὶ δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς·

[9] And it shall come to pass in that day, saith the Lord God, *that* the sun shall go down at noon, and the light shall be darkened on the earth by day:

[10] καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ᾠδὰς ὑμῶν εἰς θρῆνον καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὀσφὺν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ καὶ τοὺς μετ᾽ αὐτοῦ ὡς ἡμέραν ὀδύνης.

[10] and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth on all loins, and baldness on every head; and I will make them as the mourning of a beloved *friend*, and those with them as a day of grief.

[11] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἐξαποστελῶ λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον κυρίου·

[11] Behold, the days come, saith the Lord, that I will send forth a famine on the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord.

[12] καὶ σαλευθήσονται ὕδατα ἕως θαλάσσης, καὶ ἀπὸ βορρᾶ ἕως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον κυρίου καὶ οὐ μὴ εὕρωσιν.

[12] And the waters shall be troubled from sea to sea, and from the north to the east shall *men* run hither and thither, seeking the word of the Lord, and they shall not find *it*.

[13] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλείψουσιν αἱ παρθένοι αἱ καλαὶ καὶ οἱ νεανίσκοι ἐν δίψει

[13] In that day shall the fair virgins and the young men faint for thirst;

[14] οἱ ὀμνύοντες κατὰ τοῦ ἱλασμοῦ Σαμαρείας καὶ οἱ λέγοντες Ζῇ ὁ θεός σου, Δαν, καὶ ζῇ ὁ θεός σου, Βηρσαβεε· καὶ πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

[14] they who swear by the propitiation of Samaria, and who say, Thy god, O Dan, lives; and, Thy god, O Bersabee, lives; and they shall fall, and shall no more rise again.

CHAPTER 9

[1] Εἶδον τὸν κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν Πάταξον ἐπὶ τὸ ἱλαστήριον καὶ σεισθήσεται τὰ πρόπυλα καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ῥομφαίᾳ ἀποκτενῶ, οὐ μὴ διαφύγῃ ἐξ αὐτῶν φεύγων, καὶ οὐ μὴ διασωθῇ ἐξ αὐτῶν ἀνασῳζόμενος.

[1] I saw the Lord standing on the altar: and he said, Smite the mercy-seat, and the porch shall be shaken: and cut through into the heads of all; and I will slay the remnant of them with the sword: no one of them fleeing shall escape, and no one of them, striving to save himself shall be delivered.

[2] ἐὰν κατορυγῶσιν εἰς ᾅδου, ἐκεῖθεν ἡ χείρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκεῖθεν κατάξω αὐτούς·

[2] Though they hid themselves in hell, thence shall my hand drag them forth; and though they go up to heaven, thence will I bring them down.

[3] ἐὰν ἐγκρυβῶσιν εἰς τὴν κορυφὴν τοῦ Καρμήλου, ἐκεῖθεν ἐξερευνήσω καὶ λήμψομαι αὐτούς· καὶ ἐὰν καταδύσωσιν ἐξ ὀφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δήξεται αὐτούς·

[3] If they hide themselves in the top of Carmel, thence will I search *them* out and take them; and if they should go down from my presence into the depths of the sea, there will I command the serpent, and he shall bite them.

[4] καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ᾽ αὐτοὺς εἰς κακὰ καὶ οὐκ εἰς ἀγαθά.

[4] And if they should go into captivity before the face of their enemies, there will I command the sword, and it shall slay them: and I will set mine eyes against them for evil, and not for good.

[5] καὶ κύριος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενθήσουσιν πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

[5] And the Lord, the Lord God Almighty, *is he* that takes hold of the land, and causes it to shake, and all that inhabit it shall mourn; and its destruction shall go up as a river, and shall descend as the river of Egypt.

[6] ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ καὶ τὴν ἐπαγγελίαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς· κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.

[6] *It is he* that builds his ascent up to the sky, and establishes his promise on the earth; who calls the water of the sea, and pours it out on the face of the earth; the Lord Almighty is his name.

[7] οὐχ ὡς υἱοὶ Αἰθιόπων ὑμεῖς ἐστε ἐμοί, υἱοὶ Ισραηλ; λέγει κύριος. οὐ τὸν Ισραηλ ἀνήγαγον ἐκ γῆς Αἰγύπτου καὶ τοὺς ἀλλοφύλους ἐκ Καππαδοκίας καὶ τοὺς Σύρους ἐκ βόθρου;

[7] Are not ye to me as the sons of the Ethiopians, O children of Israel? saith the Lord. Did I not bring Israel up out of the land of Egypt, and the Philistines from Cappadocia, and the Syrians out of the deep?

[8] Ἰδοὺ οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν ἁμαρτωλῶν καὶ ἐξαρῶ αὐτὴν ἀπὸ προσώπου τῆς γῆς· πλὴν ὅτι οὐκ εἰς τέλος ἐξαρῶ τὸν οἶκον Ιακωβ, λέγει κύριος.

[8] Behold, the eyes of the Lord God are upon the kingdom of sinners, and I will cut it off from the face of the earth; only I will not utterly cut off the house of Jacob, saith the Lord.

[9] διότι ἰδοὺ ἐγὼ ἐντέλλομαι καὶ λικμιῶ ἐν πᾶσι τοῖς ἔθνεσιν τὸν οἶκον τοῦ Ισραηλ, ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ καὶ οὐ μὴ πέσῃ σύντριμμα ἐπὶ τὴν γῆν.

[9] For I *will* give commandment, and sift the house of Israel among all the Gentiles, as *corn* is sifted in a sieve, and *yet* a fragment shall not in any wise fall upon the earth.

[10] ἐν ῥομφαίᾳ τελευτήσουσι πάντες ἁμαρτωλοὶ λαοῦ μου οἱ λέγοντες Οὐ μὴ ἐγγίσῃ οὐδ’ οὐ μὴ γένηται ἐφ’ ἡμᾶς τὰ κακά.

[10] All the sinners of my people shall die by the sword, who say, Calamities shall certainly not draw near, nor come upon us.

[11] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυιδ τὴν πεπτωκυῖαν καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος,

[11] In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:

[12] ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ ἔθνη, ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτούς, λέγει κύριος ὁ θεὸς ὁ ποιῶν ταῦτα.

[12] that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does all these things.

[13] ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ καταλήμψεται ὁ ἀλοητὸς τὸν τρύγητον, καὶ περκάσει ἡ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ ὄρη γλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται·

[13] Behold, the days come, saith the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and all the hills shall be planted.

[14] καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν λαοῦ μου Ισραηλ, καὶ οἰκοδομήσουσιν πόλεις τὰς ἠφανισμένας καὶ κατοικήσουσιν καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ πίονται τὸν οἶνον αὐτῶν καὶ φυτεύσουσιν κήπους καὶ φάγονται τὸν καρπὸν αὐτῶν·

[14] And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit *them*; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them.

[15] καὶ καταφυτεύσω αὐτοὺς ἐπὶ τῆς γῆς αὐτῶν, καὶ οὐ μὴ ἐκσπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς αὐτῶν, ἧς ἔδωκα αὐτοῖς, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ.

[15] And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Lord God Almighty.

Obadiah

CHAPTER 1

[1] Ὅρασις Αβδιου. Τάδε λέγει κύριος ὁ θεὸς τῇ Ιδουμαίᾳ Ἀκοὴν ἤκουσα παρὰ κυρίου, καὶ περιοχὴν εἰς τὰ ἔθνη ἐξαπέστειλεν Ἀνάστητε καὶ ἐξαναστῶμεν ἐπ᾽ αὐτὴν εἰς πόλεμον.

[1] The vision of Obadiah. Thus saith the Lord God to Idumea; I have heard a report from the Lord, and he has sent forth a message to the nations.

[2] ἰδοὺ ὀλιγοστὸν δέδωκά σε ἐν τοῖς ἔθνεσιν, ἠτιμωμένος σὺ εἶ σφόδρα.

[2] Arise ye, and let us rise up against her to war.

[3] ὑπερηφανία τῆς καρδίας σου ἐπῆρέν σε κατασκηνοῦντα ἐν ταῖς ὀπαῖς τῶν πετρῶν, ὑψῶν κατοικίαν αὐτοῦ λέγων ἐν καρδίᾳ αὐτοῦ Τίς με κατάξει ἐπὶ τὴν γῆν;

[3] Behold, I have made thee small among the Gentiles: thou art greatly dishonoured. The pride of thine heart has elated thee, dwelling *as thou dost* in the holes of the rocks, *as one that* exalts his habitation, saying in his heart, Who will bring me down to the ground?

[4] ἐὰν μετεωρισθῇς ὡς ἀετὸς καὶ ἐὰν ἀνὰ μέσον τῶν ἄστρων θῇς νοσσιάν σου, ἐκεῖθεν κατάξω σε, λέγει κύριος.

[4] If thou shouldest mount up as the eagle, and if thou shouldest make thy nest among the stars, thence will I bring thee down, saith the Lord.

[5] εἰ κλέπται εἰσῆλθον πρὸς σὲ ἢ λῃσταὶ νυκτός, ποῦ ἂν ἀπερρίφης; οὐκ ἂν ἔκλεψαν τὰ ἱκανὰ ἑαυτοῖς; καὶ εἰ τρυγηταὶ εἰσῆλθον πρὸς σέ, οὐκ ἂν ὑπελίποντο ἐπιφυλλίδα;

[5] If thieves came in to thee, or robbers by night, where wouldest thou have been cast away? would they not have stolen *just* enough for themselves? and if grape-gatherers went in to thee, would they not leave a gleaning?

[6] πῶς ἐξηρευνήθη Ησαυ καὶ κατελήμφθη αὐτοῦ τὰ κεκρυμμένα.

[6] How has Esau been searched out, and *how* have his hidden things been detected?

[7] ἕως τῶν ὁρίων σου ἐξαπέστειλάν σε πάντες οἱ ἄνδρες τῆς διαθήκης σου, ἀντέστησάν σοι ἠδυνάσθησαν πρὸς σὲ ἄνδρες εἰρηνικοί σου, ἔθηκαν ἔνεδρα ὑποκάτω σου, οὐκ ἔστιν σύνεσις αὐτοῖς.

[7] They sent thee to thy coasts: all the men of thy covenant have withstood thee; thine allies have prevailed against thee, they have set snares under thee: they have no understanding.

[8] ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἀπολῶ σοφοὺς ἐκ τῆς Ιδουμαίας καὶ σύνεσιν ἐξ ὄρους Ησαυ·

[8] In that day, saith the Lord, I will destroy the wise men out of Idumea, and understanding out of the mount of Esau.

[9] καὶ πτοηθήσονται οἱ μαχηταί σου οἱ ἐκ Θαιμαν, ὅπως ἐξαρθῇ ἄνθρωπος ἐξ ὄρους Ησαυ

[9] And thy warriors from Thaeman shall be dismayed, to the end that man may be cut off from the mount of Esau.

[10] διὰ τὴν σφαγὴν καὶ τὴν ἀσέβειαν τὴν εἰς τὸν ἀδελφόν σου Ιακωβ, καὶ καλύψει σε αἰσχύνη καὶ ἐξαρθήσῃ εἰς τὸν αἰῶνα.

[10] Because of the slaughter and the sin *committed against* thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

[11] Ἀφ ἧς ἡμέρας ἀντέστης ἐξ ἐναντίας ἐν ἡμέρᾳ αἰχμαλωτευόντων ἀλλογενῶν δύναμιν αὐτοῦ καὶ ἀλλότριοι εἰσῆλθον εἰς πύλας αὐτοῦ καὶ ἐπὶ Ιερουσαλημ ἔβαλον κλήρους, καὶ σὺ ἦς ὡς εἷς ἐξ αὐτῶν.

[11] From the day that thou stoodest in opposition *to him*, in the days when foreigners were taking captive his forces, and strangers entered into his gates, and cast lots on Jerusalem, thou also wast as one of them.

[12] καὶ μὴ ἐπίδῃς ἡμέραν ἀδελφοῦ σου ἐν ἡμέρᾳ ἀλλοτρίων καὶ μὴ ἐπιχαρῇς ἐπὶ τοὺς υἱοὺς Ιουδα ἐν ἡμέρᾳ ἀπωλείας αὐτῶν καὶ μὴ μεγαλορρημονήσῃς ἐν ἡμέρᾳ θλίψεως·

[12] And thou shouldest not have looked on the day of thy brother in the day of strangers; nor shouldest thou have rejoiced against the children of Juda in the day of their destruction; neither shouldest thou have boasted in the day of *their* affliction.

[13] μηδὲ εἰσέλθῃς εἰς πύλας λαῶν ἐν ἡμέρᾳ πόνων αὐτῶν μηδὲ ἐπίδῃς καὶ σὺ τὴν συναγωγὴν αὐτῶν ἐν ἡμέρᾳ ὀλέθρου αὐτῶν μηδὲ συνεπιθῇ ἐπὶ τὴν δύναμιν αὐτῶν ἐν ἡμέρᾳ ἀπωλείας αὐτῶν·

[13] Neither shouldest thou have gone into the gates of the people in the day of their troubles; nor yet shouldest thou have looked upon their gathering in the day of their destruction, nor shouldest thou have attacked their host in the day of their perishing.

[14] μηδὲ ἐπιστῇς ἐπὶ τὰς διεκβολὰς αὐτῶν τοῦ ἐξολεθρεῦσαι τοὺς ἀνασῳζομένους αὐτῶν μηδὲ συγκλείσῃς τοὺς φεύγοντας ἐξ αὐτῶν ἐν ἡμέρᾳ θλίψεως.

[14] Neither shouldest thou have stood at the opening of their passages, to destroy utterly those of them that were escaping; neither shouldest thou have shut up his fugitives in the day of affliction.

[15] διότι ἐγγὺς ἡμέρα κυρίου ἐπὶ πάντα τὰ ἔθνη· ὃν τρόπον ἐποίησας, οὕτως ἔσται σοι· τὸ ἀνταπόδομά σου ἀνταποδοθήσεταί εἰς κεφαλήν σου·

[15] For the day of the Lord is near upon all the Gentiles: as thou have done, so shall it be *done* to thee: thy recompense shall be returned on thine *own* head.

[16] διότι ὃν τρόπον ἔπιες ἐπὶ τὸ ὄρος τὸ ἅγιόν μου, πίονται πάντα τὰ ἔθνη οἶνον· πίονται καὶ καταβήσονται καὶ ἔσονται καθὼς οὐχ ὑπάρχοντες.

[16] For as thou hast drunk upon my holy mountain, *so* shall all the nations drink wine; they shall drink, and go down, and be as if they were not.

[17] Ἐν δὲ τῷ ὄρει Σιων ἔσται ἡ σωτηρία, καὶ ἔσται ἅγιον· καὶ κατακληρονομήσουσιν ὁ οἶκος Ιακωβ τοὺς κατακληρονομήσαντας αὐτούς.

[17] But on mount Sion there shall be deliverance, and there shall be a sanctuary; and the house of Jacob shall take for an inheritance those that took them for an inheritance.

[18] καὶ ἔσται ὁ οἶκος Ιακωβ πῦρ, ὁ δὲ οἶκος Ιωσηφ φλόξ, ὁ δὲ οἶκος Ησαυ εἰς καλάμην, καὶ ἐκκαυθήσονται εἰς αὐτοὺς καὶ καταφάγονται

αὐτούς, καὶ οὐκ ἔσται πυροφόρος ἐν τῷ οἴκῳ Ησαυ, διότι κύριος ἐλάλησεν.

[18] And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau *shall be* for stubble; and *Israel* shall flame forth against them, and shall devour them, and there shall not be a corn-field *left* to the house of Esau; because the Lord has spoken.

[19] καὶ κατακληρονομήσουσιν οἱ ἐν Ναγεβ τὸ ὄρος τὸ Ησαυ καὶ οἱ ἐν τῇ Σεφηλα τοὺς ἀλλοφύλους καὶ κατακληρονομήσουσιν τὸ ὄρος Εφραιμ καὶ τὸ πεδίον Σαμαρείας καὶ Βενιαμιν καὶ τὴν Γαλααδῖτιν.

[19] And they *that dwell* in the south shall inherit the mount of Esau, and they in the plain the Philistines: and they shall inherit the mount of Ephraim, and the plain of Samaria, and Benjamin, and the land of Galaad.

[20] καὶ τῆς μετοικεσίας ἡ ἀρχὴ αὕτη· τοῖς υἱοῖς Ισραηλ γῆ τῶν Χαναναίων ἕως Σαρεπτων καὶ ἡ μετοικεσία Ιερουσαλημ ἕως Εφραθα, καὶ κληρονομήσουσιν τὰς πόλεις τοῦ Ναγεβ.

[20] And this *shall be* the domain of the captivity of the children of Israel, the land of the Chananites as far as Sarepta; and the captives of Jerusalem *shall inherit* as far as Ephratha; they shall inherit the cities of the south.

[21] καὶ ἀναβήσονται ἄνδρες σεσῳσμένοι ἐξ ὄρους Σιων τοῦ ἐκδικῆσαι τὸ ὄρος Ησαυ, καὶ ἔσται τῷ κυρίῳ ἡ βασιλεία.

[21] And they that escape shall come up from mount Sion, to take vengeance on the mount of Esau; and the kingdom shall be the Lord’s.

Jonah

CHAPTER 1

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν τὸν τοῦ Αμαθι λέγων

[1] Now the word of the Lord came to Jonah the son of Amathi, saying,

[2] Ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρός με.

[2] Rise, and go to Nineve, the great city, and preach in it; for the cry of its wickedness is come up to me.

[3] καὶ ἀνέστη Ιωνας τοῦ φυγεῖν εἰς Θαρσις ἐκ προσώπου κυρίου καὶ κατέβη εἰς Ιοππην καὶ εὗρεν πλοῖον βαδίζον εἰς Θαρσις καὶ ἔδωκεν τὸ ναῦλον αὐτοῦ καὶ ἐνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ᾽ αὐτῶν εἰς Θαρσις ἐκ προσώπου κυρίου.

[3] But Jonah rose up to flee to Tharsis from the presence of the Lord. And he went down to Joppa, and found a ship going to Tharsis: and he paid his fare, and went up into it, to sail with them to Tharsis from the presence of the Lord.

[4] καὶ κύριος ἐξήγειρεν πνεῦμα εἰς τὴν θάλασσαν, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσσῃ, καὶ τὸ πλοῖον ἐκινδύνευεν συντριβῆναι.

[4] And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken.

[5] καὶ ἐφοβήθησαν οἱ ναυτικοὶ καὶ ἀνεβόων ἕκαστος πρὸς τὸν θεὸν αὐτῶν καὶ ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν τοῦ κουφισθῆναι ἀπ᾽ αὐτῶν· Ιωνας δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν καὶ ἔρρεγχεν.

[5] And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonah was gone down into the hold of the ship, and was asleep, and snored.

[6] καὶ προσῆλθεν πρὸς αὐτὸν ὁ πρωρεὺς καὶ εἶπεν αὐτῷ Τί σὺ ῥέγχεις; ἀνάστα καὶ ἐπικαλοῦ τὸν θεόν σου, ὅπως διασώσῃ ὁ θεὸς ἡμᾶς καὶ μὴ ἀπολώμεθα.

[6] And the shipmaster came to him, and said to him, Why snorest thou? arise, and call upon thy God, that God may save us, and we perish not.

[7] καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ Δεῦτε βάλωμεν κλήρους καὶ ἐπιγνῶμεν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν. καὶ ἔβαλον κλήρους, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ιωναν.

[7] And each man said to his neighbour, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonah.

[8] καὶ εἶπον πρὸς αὐτόν Ἀπάγγειλον ἡμῖν τίνος ἕνεκεν ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν. τίς σου ἡ ἐργασία ἐστίν; καὶ πόθεν ἔρχῃ, καὶ ἐκ ποίας χώρας καὶ ἐκ ποίου λαοῦ εἶ σύ;

[8] And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou?

[9] καὶ εἶπεν πρὸς αὐτούς Δοῦλος κυρίου ἐγώ εἰμι καὶ τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι, ὃς ἐποίησεν τὴν θάλασσαν καὶ τὴν ξηράν.

[9] And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry *land*.

[10] καὶ ἐφοβήθησαν οἱ ἄνδρες φόβον μέγαν καὶ εἶπαν πρὸς αὐτόν Τί τοῦτο ἐποίησας; διότι ἔγνωσαν οἱ ἄνδρες ὅτι ἐκ προσώπου κυρίου ἦν φεύγων, ὅτι ἀπήγγειλεν αὐτοῖς.

[10] Then the men feared exceedingly, and said to him, What is this *that* thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them.

[11] καὶ εἶπαν πρὸς αὐτόν Τί σοι ποιήσωμεν καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ἡμῶν; ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξήγειρεν μᾶλλον κλύδωνα.

[11] And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose, and lifted its wave exceedingly.

[12] καὶ εἶπεν Ιωνας πρὸς αὐτούς Ἄρατέ με καὶ ἐμβάλετέ με εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ θάλασσα ἀφ᾽ ὑμῶν· διότι ἔγνωκα ἐγὼ ὅτι δι᾽ ἐμὲ ὁ κλύδων ὁ μέγας οὗτος ἐφ᾽ ὑμᾶς ἐστιν.

[12] And Jonah said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great

tempest is upon you.

[13] καὶ παρεβιάζοντο οἱ ἄνδρες τοῦ ἐπιστρέψαι πρὸς τὴν γῆν καὶ οὐκ ἠδύναντο, ὅτι ἡ θάλασσα ἐπορεύετο καὶ ἐξηγείρετο μᾶλλον ἐπ᾽ αὐτούς.

[13] And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them.

[14] καὶ ἀνεβόησαν πρὸς κύριον καὶ εἶπαν Μηδαμῶς, κύριε, μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου, καὶ μὴ δῷς ἐφ᾽ ἡμᾶς αἷμα δίκαιον, ὅτι σύ, κύριε, ὃν τρόπον ἐβούλου πεποίηκας.

[14] And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man's life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest.

[15] καὶ ἔλαβον τὸν Ιωναν καὶ ἐξέβαλον αὐτὸν εἰς τὴν θάλασσαν, καὶ ἔστη ἡ θάλασσα ἐκ τοῦ σάλου αὐτῆς.

[15] So they took Jonah, and cast him out into the sea: and the sea ceased from its raging.

[16] καὶ ἐφοβήθησαν οἱ ἄνδρες φόβῳ μεγάλῳ τὸν κύριον καὶ ἔθυσαν θυσίαν τῷ κυρίῳ καὶ εὔξαντο εὐχάς.

[16] And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows.

CHAPTER 2

[1] Καὶ προσέταξεν κύριος κήτει μεγάλῳ καταπιεῖν τὸν Ιωναν· καὶ ἦν Ιωνας ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

[1] Now the Lord had commanded a great whale to swallow up Jonah: and Jonah was in the belly of the whale three days and three nights.

[2] καὶ προσηύξατο Ιωνας πρὸς κύριον τὸν θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους

[2] And Jonah prayed to the Lord his God out of the belly of the whale,

[3] καὶ εἶπεν Ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου, καὶ εἰς ἤκουσέν μου· ἐκ κοιλίας ᾅδου κραυγῆς μου ἤκουσας φωνῆς μου.

[3] and said,

I cried in my affliction to the Lord my God, and he hearkened to me, *even* to my cry out of the belly of hell: thou heardest my voice.

[4] ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης, καὶ ποταμοί με ἐκύκλωσαν· πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ᾽ ἐμὲ διῆλθον.

[4] Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me.

[5] καὶ ἐγὼ εἶπα Ἀπῶσμαι ἐξ ὀφθαλμῶν σου· ἆρα προσθήσω τοῦ ἐπιβλέψαι πρὸς τὸν ναὸν τὸν ἅγιόν σου;

[5] And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple?

[6] περιεχύθη ὕδωρ μοι ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέν με ἐσχάτη, ἔδυ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων.

[6] Water was poured around me to the soul: the lowest deep compassed me, my head went down

[7] κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι, καὶ ἀναβήτω φθορὰ ζωῆς μου, κύριε ὁ θεός μου.

[7] to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored.

[8] ἐν τῷ ἐκλείπειν ἀπ᾽ ἐμοῦ τὴν ψυχήν μου τοῦ κυρίου ἐμνήσθην, καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου εἰς ναὸν ἅγιόν σου.

[8] When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple.

[9] φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεος αὐτῶν ἐγκατέλιπον.

[9] They that observe vanities and lies have forsaken their own mercy.

[10] ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι· ὅσα ηὐξάμην, ἀποδώσω σοι σωτηρίου τῷ κυρίῳ.

[10] But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of *my* salvation.

[11] καὶ προσετάγη τῷ κήτει, καὶ ἐξέβαλεν τὸν Ιωναν ἐπὶ τὴν ξηράν.

[11] And the whale was commanded by the Lord, and it cast up Jonah on the dry *land*.

CHAPTER 3

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Ιωναν ἐκ δευτέρου λέγων

[1] And the word of the Lord came to Jonah the second time, saying,

[2] Ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν, ὃ ἐγὼ ἐλάλησα πρὸς σέ.

[2] Rise, go to Nineve, the great city, and preach in it according to the former preaching which I spoke to thee of.

[3] καὶ ἀνέστη Ιωνας καὶ ἐπορεύθη εἰς Νινευη, καθὼς ἐλάλησεν κύριος· ἡ δὲ Νινευη ἦν πόλις μεγάλη τῷ θεῷ ὡσεὶ πορείας ὁδοῦ ἡμερῶν τριῶν.

[3] And Jonah arose, and went to Nineve, as the Lord had spoken. Now Nineve was an exceeding great city, of about three days' journey.

[4] καὶ ἤρξατο Ιωνας τοῦ εἰσελθεῖν εἰς τὴν πόλιν ὡσεὶ πορείαν ἡμέρας μιᾶς καὶ ἐκήρυξεν καὶ εἶπεν Ἔτι τρεῖς ἡμέραι καὶ Νινευη καταστραφήσεται.

[4] And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineve shall be overthrown.

[5] καὶ ἐνεπίστευσαν οἱ ἄνδρες Νινευη τῷ θεῷ καὶ ἐκήρυξαν νηστείαν καὶ ἐνεδύσαντο σάκκους ἀπὸ μεγάλου αὐτῶν ἕως μικροῦ αὐτῶν.

[5] And the men of Nineve believed God, and proclaimed a fast, and put on sackcloths, from the greatest of them to the least of them.

[6] καὶ ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα τῆς Νινευη, καὶ ἐξανέστη ἀπὸ τοῦ θρόνου αὐτοῦ καὶ περιείλατο τὴν στολὴν αὐτοῦ ἀφ' ἑαυτοῦ καὶ περιεβάλετο σάκκον καὶ ἐκάθισεν ἐπὶ σποδοῦ.

[6] And the word reached the king of Nineve, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes.

[7] καὶ ἐκηρύχθη καὶ ἐρρέθη ἐν τῇ Νινευη παρὰ τοῦ βασιλέως καὶ παρὰ τῶν μεγιστάνων αὐτοῦ λέγων Οἱ ἄνθρωποι καὶ τὰ κτήνη καὶ οἱ βόες καὶ

τὰ πρόβατα μὴ γευσάσθωσαν μηδὲν μηδὲ νεμέσθωσαν μηδὲ ὕδωρ πιέτωσαν.

[7] And proclamation was made, and it was commanded in Nineve by the king an by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste *any thing*, nor feed, nor drink water.

[8] καὶ περιεβάλοντο σάκκους οἱ ἄνθρωποι καὶ τὰ κτήνη, καὶ ἀνεβόησαν πρὸς τὸν θεὸν ἐκτενῶς· καὶ ἀπέστρεψαν ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ ἀπὸ τῆς ἀδικίας τῆς ἐν χερσὶν αὐτῶν λέγοντες

[8] So men and cattle were clothed with sackcloths, and cried earnestly to God; and they turned every one from their evil way, and from the iniquity that was in their hands, saying,

[9] Τίς οἶδεν εἰ μετανοήσει ὁ θεὸς καὶ ἀποστρέψει ἐξ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα;

[9] Who knows if God will repent, and turn from his fierce anger, and *so* we shall not perish?

[10] καὶ εἶδεν ὁ θεὸς τὰ ἔργα αὐτῶν, ὅτι ἀπέστρεψαν ἀπὸ τῶν ὁδῶν αὐτῶν τῶν πονηρῶν, καὶ μετενόησεν ὁ θεὸς ἐπὶ τῇ κακίᾳ, ᾗ ἐλάλησεν τοῦ ποιῆσαι αὐτοῖς, καὶ οὐκ ἐποίησεν.

[10] And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did *it* not.

CHAPTER 4

[1] Καὶ ἐλυπήθη Ιωνας λύπην μεγάλην καὶ συνεχύθη.

[1] But Jonah was very deeply grieved, and he was confounded.

[2] καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν Ὦ κύριε, οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῇ μου; διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσις, διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.

[2] And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou are merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil.

[3] καὶ νῦν, δέσποτα κύριε, λαβὲ τὴν ψυχήν μου ἀπ᾽ ἐμοῦ, ὅτι καλὸν τὸ ἀποθανεῖν με ἢ ζῆν με.

[3] And now, Lord God, take my life from me; for *it is* better for me to die than to live.

[4] καὶ εἶπεν κύριος πρὸς Ιωναν Εἰ σφόδρα λελύπησαι σύ;

[4] And the Lord said to Jonah, Art thou very much grieved?

[5] καὶ ἐξῆλθεν Ιωνας ἐκ τῆς πόλεως καὶ ἐκάθισεν ἀπέναντι τῆς πόλεως· καὶ ἐποίησεν ἑαυτῷ ἐκεῖ σκηνὴν καὶ ἐκάθητο ὑποκάτω αὐτῆς ἐν σκιᾷ, ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει.

[5] And Jonah went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city.

[6] καὶ προσέταξεν κύριος ὁ θεὸς κολοκύνθῃ, καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ Ιωνα τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ· καὶ ἐχάρη Ιωνας ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην.

[6] And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shadow over his head, to shade him from his calamities: and Jonah rejoiced with great joy for the gourd.

[7] καὶ προσέταξεν ὁ θεὸς σκώληκι ἑωθινῇ τῇ ἐπαύριον, καὶ ἐπάταξεν τὴν κολόκυνθαν, καὶ ἀπεξηράνθη.

[7] And God commanded a worm the next morning, and it smote the gourd, and it withered away.

[8] καὶ ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ θεὸς πνεύματι καύσωνος συγκαίοντι, καὶ ἐπάταξεν ὁ ἥλιος ἐπὶ τὴν κεφαλὴν Ιωνα· καὶ ὠλιγοψύχησεν καὶ ἀπελέγετο τὴν ψυχὴν αὐτοῦ καὶ εἶπεν Καλόν μοι ἀποθανεῖν με ἢ ζῆν.

[8] And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonah, and he fainted, and despaired of his life, and said, *It is* better for me to die than to live.

[9] καὶ εἶπεν ὁ θεὸς πρὸς Ιωναν Εἰ σφόδρα λελύπησαι σὺ ἐπὶ τῇ κολοκύνθῃ; καὶ εἶπεν Σφόδρα λελύπημαι ἐγὼ ἕως θανάτου.

[9] And God said to Jonah, Art thou very much grieved for the gourd? And he said, I am very much grieved, even to death.

[10] καὶ εἶπεν κύριος Σὺ ἐφείσω ὑπὲρ τῆς κολοκύνθης, ὑπὲρ ἧς οὐκ ἐκακοπάθησας ἐπ᾽ αὐτὴν καὶ οὐκ ἐξέθρεψας αὐτήν, ἣ ἐγενήθη ὑπὸ νύκτα καὶ ὑπὸ νύκτα ἀπώλετο.

[10] And the Lord said, Thou hadst pity on the gourd, for which thou has not suffered, neither didst thou rear it; which came up before night, and perished before *another* night:

[11] ἐγὼ δὲ οὐ φείσομαι ὑπὲρ Νινευη τῆς πόλεως τῆς μεγάλης, ἐν ᾗ κατοικοῦσιν πλείους ἢ δώδεκα μυριάδες ἀνθρώπων, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν ἢ ἀριστερὰν αὐτῶν, καὶ κτήνη πολλά;

[11] and shall not I spare Nineve, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and *also* much cattle?

Micah

Micah

CHAPTER 1

[1] Καὶ ἐγένετο λόγος κυρίου πρὸς Μιχαιαν τὸν τοῦ Μωρασθι ἐν ἡμέραις Ιωαθαμ καὶ Αχαζ καὶ Εζεκιου βασιλέων Ιουδα, ὑπὲρ ὧν εἶδεν περὶ Σαμαρείας καὶ περὶ Ιερουσαλημ.

[1] And the word of the Lord came to Micah the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.

[2] Ἀκούσατε, λαοί, λόγους, καὶ προσεχέτω ἡ γῆ καὶ πάντες οἱ ἐν αὐτῇ, καὶ ἔσται κύριος ἐν ὑμῖν εἰς μαρτύριον, κύριος ἐξ οἴκου ἁγίου αὐτοῦ·

[2] Hear *these* words, ye people; and let the earth give heed, and all that are in it: and the Lord God shall be among you for a testimony, the Lord out of his holy habitation.

[3] διότι ἰδοὺ κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ καὶ καταβήσεται καὶ ἐπιβήσεται ἐπὶ τὰ ὕψη τῆς γῆς,

[3] For, behold, the Lord comes forth out of his place, and will come down, and will go upon the high places of the earth.

[4] καὶ σαλευθήσεται τὰ ὄρη ὑποκάτωθεν αὐτοῦ, καὶ αἱ κοιλάδες τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς καὶ ὡς ὕδωρ καταφερόμενον ἐν καταβάσει.

[4] And the mountains shall be shaken under him, and the valleys shall melt like wax before the fire, and as water rushing down a declivity.

[5] διὰ ἀσέβειαν Ιακωβ πάντα ταῦτα καὶ διὰ ἁμαρτίαν οἴκου Ισραηλ. τίς ἡ ἀσέβεια τοῦ Ιακωβ; οὐ Σαμάρεια; καὶ τίς ἡ ἁμαρτία οἴκου Ιουδα; οὐχὶ Ιερουσαλημ;

[5] All these *calamities are* for the transgression of Jacob, and for the sin of the house of Israel. What is the transgression of Jacob? *is it* not Samaria? and what is the sin of the house of Juda? *is it* not Jerusalem?

[6] καὶ θήσομαι Σαμάρειαν εἰς ὀπωροφυλάκιον ἀγροῦ καὶ εἰς φυτείαν ἀμπελῶνος καὶ κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς καὶ τὰ θεμέλια αὐτῆς ἀποκαλύψω·

[6] Therefore I will make Samaria *as* a store-house of the fruits of the field, and *as* a planting of a vineyard: and I will utterly demolish her stones, and I will expose her foundations.

[7] καὶ πάντα τὰ γλυπτὰ αὐτῆς κατακόψουσιν καὶ πάντα τὰ μισθώματα αὐτῆς ἐμπρήσουσιν ἐν πυρί, καὶ πάντα τὰ εἴδωλα αὐτῆς θήσομαι εἰς ἀφανισμόν· διότι ἐκ μισθωμάτων πορνείας συνήγαγεν καὶ ἐκ μισθωμάτων πορνείας συνέστρεψεν.

[7] And they shall cut in pieces all the graven images, and all that she has hired they shall burn with fire, and I will utterly destroy all her idols: because she has gathered of the hires of fornication, and of the hires of fornication has she amassed *wealth*.

[8] Ἕνεκεν τούτου κόψεται καὶ θρηνήσει, πορεύσεται ἀνυπόδετος καὶ γυμνή, ποιήσεται κοπετὸν ὡς δρακόντων καὶ πένθος ὡς θυγατέρων σειρήνων·

[8] Therefore shall she lament and wail, she shall go barefooted, and *being* naked she shall make lamentation as *that* of serpents, and mourning as of the daughters of sirens.

[9] ὅτι κατεκράτησεν ἡ πληγὴ αὐτῆς, διότι ἦλθεν ἕως Ιουδα καὶ ἥψατο ἕως πύλης λαοῦ μου, ἕως Ιερουσαλημ.

[9] For her plague has become grievous; for it has come even to Juda; and has reached to the gate of my people, even to Jerusalem.

[10] οἱ ἐν Γεθ, μὴ μεγαλύνεσθε· οἱ ἐν Ακιμ, μὴ ἀνοικοδομεῖτε ἐξ οἴκου κατὰ γέλωτα, γῆν καταπάσασθε κατὰ γέλωτα ὑμῶν.

[10] Ye that are in Geth, exalt not yourselves, and ye Enakim, do not rebuild from *the ruins of* the house in derision: sprinkle dust *in the place of* your laughter.

[11] κατοικοῦσα καλῶς τὰς πόλεις αὐτῆς οὐκ ἐξῆλθεν κατοικοῦσα Σεννααν κόψασθαι οἶκον ἐχόμενον αὐτῆς, λήμψεται ἐξ ὑμῶν πληγὴν ὀδύνης.

[11] The inhabitant of Sennaar, fairly inhabiting her cities, came not forth to mourn for the house next to her: she shall receive of you the stroke of grief.

[12] τίς ἤρξατο εἰς ἀγαθὰ κατοικούσῃ ὀδύνας; ὅτι κατέβη κακὰ παρὰ κυρίου ἐπὶ πύλας Ιερουσαλημ,

[12] Who has begun *to act* for good to her that dwells in sorrow? for calamities have come down from the Lord upon the gates of Jerusalem,

[13] ψόφος ἁρμάτων καὶ ἱππευόντων. κατοικοῦσα Λαχις, ἀρχηγὸς ἁμαρτίας αὐτή ἐστιν τῇ θυγατρὶ Σιων, ὅτι ἐν σοὶ εὑρέθησαν ἀσέβειαι τοῦ Ισραηλ.

[13] *even* a sound of chariots and horsemen: the inhabitants of Lachis, she is the leader of sin to the daughter of Sion: for in thee were found the transgressions of Israel.

[14] διὰ τοῦτο δώσεις ἐξαποστελλομένους ἕως κληρονομίας Γεθ οἴκους ματαίους· εἰς κενὰ ἐγένετο τοῖς βασιλεῦσιν τοῦ Ισραηλ.

[14] Therefore shall he cause men to be sent forth as far as the inheritance of Geth, *even* vain houses; they are become vanity to the kings of Israel;

[15] ἕως τοὺς κληρονόμους ἀγάγω σοι, κατοικοῦσα Λαχις κληρονομία, ἕως Οδολλαμ ἥξει ἡ δόξα τῆς θυγατρὸς Ισραηλ.

[15] until they bring the heirs, O inhabitant of Lachis: the inheritance shall reach to Odollam, *even* the glory of the daughter of Israel.

[16] ξύρησαι καὶ κεῖραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου, ἐμπλάτυνον τὴν χηρείαν σου ὡς ἀετός, ὅτι ᾐχμαλωτεύθησαν ἀπὸ σοῦ.

[16] Shave thine hair, and make thyself bald for thy delicate children; increase thy widowhood as an eagle; for *thy people* are gone into captivity from thee.

CHAPTER 2

[1] Ἐγένοντο λογιζόμενοι κόπους καὶ ἐργαζόμενοι κακὰ ἐν ταῖς κοίταις αὐτῶν καὶ ἅμα τῇ ἡμέρᾳ συνετέλουν αὐτά, διότι οὐκ ἦραν πρὸς τὸν θεὸν τὰς χεῖρας αὐτῶν·

[1] They meditated troubles, and wrought wickedness on their beds, and they put it in execution with the daylight; for they have not lifted up their hands to God.

[2] καὶ ἐπεθύμουν ἀγροὺς καὶ διήρπαζον ὀρφανοὺς καὶ οἴκους κατεδυνάστευον καὶ διήρπαζον ἄνδρα καὶ τὸν οἶκον αὐτοῦ, ἄνδρα καὶ τὴν κληρονομίαν αὐτοῦ.

[2] And they desired fields, and plundered orphans, and oppressed families, and spoiled a man and his house, even a man and his inheritance.

[3] διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ἐγὼ λογίζομαι ἐπὶ τὴν φυλὴν ταύτην κακά, ἐξ ὧν οὐ μὴ ἄρητε τοὺς τραχήλους ὑμῶν καὶ οὐ μὴ πορευθῆτε ὀρθοὶ ἐξαίφνης, ὅτι καιρὸς πονηρός ἐστιν.

[3] Therefore thus saith the Lord; Behold, I devise evils against this family, out of which ye shall not lift up your necks, neither shall ye walk upright speedily: for the time is evil.

[4] ἐν τῇ ἡμέρᾳ ἐκείνῃ λημφθήσεται ἐφ’ ὑμᾶς παραβολή, καὶ θρηνηθήσεται θρῆνος ἐν μέλει λέγων Ταλαιπωρίᾳ ἐταλαιπωρήσαμεν· μερὶς λαοῦ μου κατεμετρήθη ἐν σχοινίῳ, καὶ οὐκ ἦν ὁ κωλύσων αὐτὸν τοῦ ἀποστρέψαι· οἱ ἀγροὶ ἡμῶν διεμερίσθησαν.

[4] In that day shall a parable be taken up against you, and a plaintive lamentation shall be uttered, saying, We are thoroughly miserable: the portion of my people has been measured out with a line, and there was none to hinder him so as to turn him back; your fields have been divided.

[5] διὰ τοῦτο οὐκ ἔσται σοι βάλλων σχοινίον ἐν κλήρῳ ἐν ἐκκλησίᾳ κυρίου.

[5] Therefore thou shalt have no one to cast a line for the lot.

[6] μὴ κλαίετε δάκρυσιν, μηδὲ δακρυέτωσαν ἐπὶ τούτοις· οὐ γὰρ ἀπώσεται ὀνείδη.

[6] Weep not with tears in the assembly of the Lord, neither let *any* weep for these things; for he shall not remove the reproaches,

[7] ὁ λέγων Οἶκος Ιακωβ παρώργισεν πνεῦμα κυρίου· εἰ ταῦτα τὰ ἐπιτηδεύματα αὐτοῦ ἐστιν; οὐχ οἱ λόγοι αὐτοῦ εἰσιν καλοὶ μετ᾽ αὐτοῦ καὶ ὀρθοὶ πεπόρευνται;

[7] who says, The house of Jacob has provoked the Spirit of the Lord; are not these his practices? Are not the Lord's words right with him? and have they not proceeded correctly?

[8] καὶ ἔμπροσθεν ὁ λαός μου εἰς ἔχθραν ἀντέστη· κατέναντι τῆς εἰρήνης αὐτοῦ τὴν δορὰν αὐτοῦ ἐξέδειραν τοῦ ἀφελέσθαι ἐλπίδα συντριμμὸν πολέμου.

[8] Even beforetime my people withstood *him* as an enemy against his peace; they have stripped off his skin to remove hope *in* the conflict of war.

[9] διὰ τοῦτο ἡγούμενοι λαοῦ μου ἀπορριφήσονται ἐκ τῶν οἰκιῶν τρυφῆς αὐτῶν, διὰ τὰ πονηρὰ ἐπιτηδεύματα αὐτῶν ἐξώσθησαν· ἐγγίσατε ὄρεσιν αἰωνίοις.

[9] The leaders of my people shall be cast forth from their luxurious houses; they are rejected because of their evil practices; draw ye near to the everlasting mountains.

[10] ἀνάστηθι καὶ πορεύου, ὅτι οὐκ ἔστιν σοι αὕτη ἡ ἀνάπαυσις ἕνεκεν ἀκαθαρσίας. διεφθάρητε φθορᾷ,

[10] Arise thou, and depart; for this is not thy rest because of uncleanness: ye have been utterly destroyed;

[11] κατεδιώχθητε οὐδενὸς διώκοντος· πνεῦμα ἔστησεν ψεῦδος, ἐστάλαξέν σοι εἰς οἶνον καὶ μέθυσμα. καὶ ἔσται ἐκ τῆς σταγόνος τοῦ λαοῦ τούτου

[11] ye have fled, no one pursuing *you: thy* spirit has framed falsehood, it has dropped on thee for wine and strong drink. But it shall come to pass, *that* out of the dropping of this people,

[12] συναγόμενος συναχθήσεται Ιακωβ σὺν πᾶσιν· ἐκδεχόμενος ἐκδέξομαι τοὺς καταλοίπους τοῦ Ισραηλ, ἐπὶ τὸ αὐτὸ θήσομαι τὴν

ἀποστροφὴν αὐτῶν· ὡς πρόβατα ἐν θλίψει, ὡς ποίμνιον ἐν μέσῳ κοίτης αὐτῶν ἐξαλοῦνται ἐξ ἀνθρώπων.

[12] Jacob shall be completely gathered with all *his people:* I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them:

[13] διὰ τῆς διακοπῆς πρὸ προσώπου αὐτῶν διέκοψαν καὶ διῆλθον πύλην καὶ ἐξῆλθον δι᾽ αὐτῆς, καὶ ἐξῆλθεν ὁ βασιλεὺς αὐτῶν πρὸ προσώπου αὐτῶν, ὁ δὲ κύριος ἡγήσεται αὐτῶν.

[13] they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them.

CHAPTER 3

[1] Καὶ ἐρεῖ Ἀκούσατε δὴ ταῦτα, αἱ ἀρχαὶ οἴκου Ιακωβ καὶ οἱ κατάλοιποι οἴκου Ισραηλ. οὐχ ὑμῖν ἐστιν τοῦ γνῶναι τὸ κρίμα;

[1] And he shall say, Hear now these words, ye heads of the house of Jacob, and ye remnant of the house of Israel; is it not for you to know judgment?

[2] οἱ μισοῦντες τὰ καλὰ καὶ ζητοῦντες τὰ πονηρά, ἁρπάζοντες τὰ δέρματα αὐτῶν ἀπ᾽ αὐτῶν καὶ τὰς σάρκας αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν.

[2] *who* hate good, and seek evil; *who* tear their skins off them, and their flesh off their bones:

[3] ὃν τρόπον κατέφαγον τὰς σάρκας τοῦ λαοῦ μου καὶ τὰ δέρματα αὐτῶν ἀπὸ τῶν ὀστέων αὐτῶν ἐξέδειραν καὶ τὰ ὀστέα αὐτῶν συνέθλασαν καὶ ἐμέλισαν ὡς σάρκας εἰς λέβητα καὶ ὡς κρέα εἰς χύτραν,

[3] even as they devoured the flesh of my people, and stripped their skins off them, and broke their bones, and divided *them* as flesh for the caldron, and as meat for the pot,

[4] οὕτως κεκράξονται πρὸς κύριον, καὶ οὐκ εἰσακούσεται αὐτῶν· καὶ ἀποστρέψει τὸ πρόσωπον αὐτοῦ ἀπ᾽ αὐτῶν ἐν τῷ καιρῷ ἐκείνῳ, ἀνθ᾽ ὧν ἐπονηρεύσαντο ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν ἐπ᾽ αὐτούς.

[4] thus they shall cry to the Lord, but he shall not hearken to them; and he shall turn away his face from them at that time, because they have done wickedly in their practices against themselves.

[5] τάδε λέγει κύριος ἐπὶ τοὺς προφήτας τοὺς πλανῶντας τὸν λαόν μου, τοὺς δάκνοντας ἐν τοῖς ὀδοῦσιν αὐτῶν καὶ κηρύσσοντας ἐπ᾽ αὐτὸν εἰρήνην, καὶ οὐκ ἐδόθη εἰς τὸ στόμα αὐτῶν, ἤγειραν ἐπ᾽ αὐτὸν πόλεμον·

[5] Thus saith the Lord concerning the prophets that lead my people astray, that bit with their teeth, and proclaim peace to them; and *when* nothing was put into their mouth, they raised up war against them:

[6] διὰ τοῦτο νὺξ ὑμῖν ἔσται ἐξ ὁράσεως, καὶ σκοτία ὑμῖν ἔσται ἐκ μαντείας, καὶ δύσεται ὁ ἥλιος ἐπὶ τοὺς προφήτας, καὶ συσκοτάσει ἐπ᾽ αὐτοὺς ἡ ἡμέρα·

[6] therefore there shall be night to you instead of a vision, and there shall be to you darkness instead of prophecy; and the sun shall go down upon the prophets, and the day shall be dark upon them.

[7] καὶ καταισχυνθήσονται οἱ ὁρῶντες τὰ ἐνύπνια, καὶ καταγελασθήσονται οἱ μάντεις, καὶ καταλαλήσουσιν κατ᾽ αὐτῶν πάντες αὐτοί, διότι οὐκ ἔσται ὁ εἰσακούων αὐτῶν.

[7] And the seers of night-visions shall be ashamed, and the prophets shall be laughed to scorn: and all the people shall speak against them, because there shall be none to hearken to them.

[8] ἐὰν μὴ ἐγὼ ἐμπλήσω ἰσχὺν ἐν πνεύματι κυρίου καὶ κρίματος καὶ δυναστείας τοῦ ἀπαγγεῖλαι τῷ Ιακωβ ἀσεβείας αὐτοῦ καὶ τῷ Ισραηλ ἁμαρτίας αὐτοῦ.

[8] Surely I will strengthen myself with the Spirit of the Lord, and of judgment, and of power, to declare to Jacob his transgressions, and to Israel his sins.

[9] ἀκούσατε δὴ ταῦτα, οἱ ἡγούμενοι οἴκου Ιακωβ καὶ οἱ κατάλοιποι οἴκου Ισραηλ οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὀρθὰ διαστρέφοντες,

[9] Hear now these words, ye chiefs of the house of Jacob, and the remnant of the house of Israel, who hate judgment, and pervert all righteousness;

[10] οἱ οἰκοδομοῦντες Σιων ἐν αἵμασιν καὶ Ιερουσαλημ ἐν ἀδικίαις·

[10] who build up Sion with blood, and Jerusalem with iniquity.

[11] οἱ ἡγούμενοι αὐτῆς μετὰ δώρων ἔκρινον, καὶ οἱ ἱερεῖς αὐτῆς μετὰ μισθοῦ ἀπεκρίνοντο, καὶ οἱ προφῆται αὐτῆς μετὰ ἀργυρίου ἐμαντεύοντο, καὶ ἐπὶ τὸν κύριον ἐπανεπαύοντο λέγοντες Οὐχὶ κύριος ἐν ἡμῖν ἐστιν; οὐ μὴ ἐπέλθῃ ἐφ᾽ ἡμᾶς κακά.

[11] The heads thereof have judged for gifts, and the priests thereof have answered for hire, and her prophets have divined for silver: and *yet* they have rested on the Lord, saying, Is not the Lord among us? no evil shall come upon us.

[12] διὰ τοῦτο δι᾽ ὑμᾶς Σιων ὡς ἀγρὸς ἀροτριαθήσεται, καὶ Ιερουσαλημ ὡς ὀπωροφυλάκιον ἔσται καὶ τὸ ὄρος τοῦ οἴκου ὡς ἄλσος δρυμοῦ.

[12] Therefore on your account Sion shall be ploughed as a field, and Jerusalem shall be as a storehouse of fruits, and the mountain of the house as a grove of the forest.

CHAPTER 4

[1] Καὶ ἔσται ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἐμφανὲς τὸ ὄρος τοῦ κυρίου, ἕτοιμον ἐπὶ τὰς κορυφὰς τῶν ὀρέων, καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν· καὶ σπεύσουσιν πρὸς αὐτὸ λαοί,

[1] And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it.

[2] καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν Δεῦτε ἀναβῶμεν εἰς τὸ ὄρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ιακωβ, καὶ δείξουσιν ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ· ὅτι ἐκ Σιων ἐξελεύσεται νόμος καὶ λόγος κυρίου ἐξ Ιερουσαλημ.

[2] And many nations shall go, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and they shall shew us his way, and we will walk in his paths: for out of Sion shall go forth a law, and the word of the Lord from Jerusalem.

[3] καὶ κρινεῖ ἀνὰ μέσον λαῶν πολλῶν καὶ ἐξελέγξει ἔθνη ἰσχυρὰ ἕως εἰς γῆν μακράν, καὶ κατακόψουσιν τὰς ῥομφαίας αὐτῶν εἰς ἄροτρα καὶ τὰ δόρατα αὐτῶν εἰς δρέπανα, καὶ οὐκέτι μὴ ἀντάρῃ ἔθνος ἐπ᾽ ἔθνος ῥομφαίαν, καὶ οὐκέτι μὴ μάθωσιν πολεμεῖν.

[3] And he shall judge among many peoples, and shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into sickles; and nation shall no more lift up sword against nation, neither shall they learn to war any more.

[4] καὶ ἀναπαύσεται ἕκαστος ὑποκάτω ἀμπέλου αὐτοῦ καὶ ἕκαστος ὑποκάτω συκῆς αὐτοῦ, καὶ οὐκ ἔσται ὁ ἐκφοβῶν, διότι τὸ στόμα κυρίου παντοκράτορος ἐλάλησεν ταῦτα.

[4] And every one shall rest under his vine, and every one under his fig-tree; and there shall be none to alarm *them*: for the mouth of the Lord Almighty has spoken these *words*.

[5] ὅτι πάντες οἱ λαοὶ πορεύσονται ἕκαστος τὴν ὁδὸν αὐτοῦ, ἡμεῖς δὲ πορευσόμεθα ἐν ὀνόματι κυρίου θεοῦ ἡμῶν εἰς τὸν αἰῶνα καὶ ἐπέκεινα.

[5] For all *other* nations shall walk everyone in his own way, but we will walk in the name of the Lord our God for ever and ever.

[6] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, συνάξω τὴν συντετριμμένην καὶ τὴν ἐξωσμένην εἰσδέξομαι καὶ οὓς ἀπωσάμην·

[6] In that day, saith the Lord, I will gather her that is bruised, and will receive her that is cast out, and those whom I rejected.

[7] καὶ θήσομαι τὴν συντετριμμένην εἰς ὑπόλειμμα καὶ τὴν ἀπωσμένην εἰς ἔθνος ἰσχυρόν, καὶ βασιλεύσει κύριος ἐπ᾽ αὐτοὺς ἐν ὄρει Σιων ἀπὸ τοῦ νῦν καὶ ἕως εἰς τὸν αἰῶνα.

[7] And I will make her that was bruised a remnant, and her that was rejected a mighty nation: and the Lord shall reign over them in mount Sion from henceforth, even for ever.

[8] καὶ σύ, πύργος ποιμνίου αὐχμώδης, θύγατερ Σιων, ἐπὶ σὲ ἥξει καὶ εἰσελεύσεται ἡ ἀρχὴ ἡ πρώτη, βασιλεία ἐκ Βαβυλῶνος τῇ θυγατρὶ Ιερουσαλημ.

[8] And thou, dark tower of the flock, daughter of Sion, on thee the dominion shall come and enter in, *even* the first kingdom from Babylon to the daughter of Jerusalem.

[9] Καὶ νῦν ἵνα τί ἔγνως κακά; μὴ βασιλεὺς οὐκ ἦν σοι; ἢ ἡ βουλή σου ἀπώλετο ὅτι κατεκράτησάν σου ὠδῖνες ὡς τικτούσης;

[9] And now, why hast thou known calamities? was there not a king to thee? or has thy counsel perished that pangs as of a woman in travail have seized upon thee?

[10] ὤδινε καὶ ἀνδρίζου καὶ ἔγγιζε, θύγατερ Σιων, ὡς τίκτουσα· διότι νῦν ἐξελεύσῃ ἐκ πόλεως καὶ κατασκηνώσεις ἐν πεδίῳ καὶ ἥξεις ἕως Βαβυλῶνος· ἐκεῖθεν ῥύσεταί σε καὶ ἐκεῖθεν λυτρώσεταί σε κύριος ὁ θεός σου ἐκ χειρὸς ἐχθρῶν σου.

[10] Be in pain, and strengthen thyself, and draw near, O daughter of Sion, as a woman in travail: for now thou shalt go forth out of the city, and shalt lodge in the plain, and shalt reach even to Babylon: thence shall the Lord thy God deliver thee, and thence shall he redeem thee out of the hand of thine enemies.

[11] καὶ νῦν ἐπισυνήχθη ἐπὶ σὲ ἔθνη πολλὰ οἱ λέγοντες Ἐπιχαρούμεθα, καὶ ἐπόψονται ἐπὶ Σιων οἱ ὀφθαλμοὶ ἡμῶν.

[11] And now have many nations gathered against thee, saying, We will rejoice, and our eyes shall look upon Sion.

[12] αὐτοὶ δὲ οὐκ ἔγνωσαν τὸν λογισμὸν κυρίου καὶ οὐ συνῆκαν τὴν βουλὴν αὐτοῦ, ὅτι συνήγαγεν αὐτοὺς ὡς δράγματα ἅλωνος.

[12] But they know not the thought of the Lord, and have not understood his counsel: for he has gathered them as sheaves of the floor.

[13] ἀνάστηθι καὶ ἀλόα αὐτούς, θύγατερ Σιων, ὅτι τὰ κέρατά σου θήσομαι σιδηρᾶ καὶ τὰς ὁπλάς σου θήσομαι χαλκᾶς, καὶ κατατήξεις ἐν αὐτοῖς ἔθνη καὶ λεπτυνεῖς λαοὺς πολλοὺς καὶ ἀναθήσεις τῷ κυρίῳ τὸ πλῆθος αὐτῶν καὶ τὴν ἰσχὺν αὐτῶν τῷ κυρίῳ πάσης τῆς γῆς.

[13] Arise, and thresh them, O daughter of Sion: for I will make thine horns iron, and I will make thine hoofs brass: and thou shalt utterly destroy many nations, and shalt consecrate their abundance to the Lord, and their strength to the Lord of all the earth.

CHAPTER 5

[14] νῦν ἐμφραχθήσεται θυγάτηρ Εφραιμ ἐν φραγμῷ, συνοχὴν ἔταξεν ἐφ' ἡμᾶς, ἐν ῥάβδῳ πατάξουσιν ἐπὶ σιαγόνα τὰς φυλὰς τοῦ Ισραηλ.

[1] Now shall the daughter *of Sion* be completely hedged in: he has laid siege against us: they shall smite the tribes of Israel with a rod upon the cheek.

[1] Καὶ σύ, Βηθλεεμ οἶκος τοῦ Εφραθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ιουδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ισραηλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος.

[2] And thou, Bethleem, house of Ephratha, art few in number to be *reckoned* among the thousands of Juda; *yet* out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, *even* from eternity.

[2] διὰ τοῦτο δώσει αὐτοὺς ἕως καιροῦ τικτούσης τέξεται, καὶ οἱ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν ἐπιστρέψουσιν ἐπὶ τοὺς υἱοὺς Ισραηλ.

[3] Therefore shall he appoint them *to wait* till the time of her that travails: she shall bring forth, and *then* the remnant of their brethren shall return to the children of Israel.

[3] καὶ στήσεται καὶ ὄψεται καὶ ποιμανεῖ τὸ ποίμνιον αὐτοῦ ἐν ἰσχύι κυρίου, καὶ ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου τοῦ θεοῦ αὐτῶν ὑπάρξουσιν· διότι νῦν μεγαλυνθήσεται ἕως ἄκρων τῆς γῆς.

[4] And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.

[4] καὶ ἔσται αὕτη εἰρήνη· ὅταν Ἀσσύριος ἐπέλθῃ ἐπὶ τὴν γῆν ὑμῶν καὶ ὅταν ἐπιβῇ ἐπὶ τὴν χώραν ὑμῶν, καὶ ἐπεγερθήσονται ἐπ' αὐτὸν ἑπτὰ ποιμένες καὶ ὀκτὼ δήγματα ἀνθρώπων·

[5] And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men.

[5] καὶ ποιμανοῦσιν τὸν Ασσουρ ἐν ῥομφαίᾳ καὶ τὴν γῆν τοῦ Νεβρωδ ἐν τῇ τάφρῳ αὐτῆς· καὶ ῥύσεται ἐκ τοῦ Ασσουρ, ὅταν ἐπέλθῃ ἐπὶ τὴν γῆν

ὑμῶν καὶ ὅταν ἐπιβῇ ἐπὶ τὰ ὅρια ὑμῶν.

[6] And they shall tend the Assyrian with a sword, and the land of Nebrod with her trench: and he shall deliver *you* from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.

[6] καὶ ἔσται τὸ ὑπόλειμμα τοῦ Ιακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς δρόσος παρὰ κυρίου πίπτουσα καὶ ὡς ἄρνες ἐπὶ ἄγρωστιν, ὅπως μὴ συναχθῇ μηδεὶς μηδὲ ὑποστῇ ἐν υἱοῖς ἀνθρώπων.

[7] And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men.

[7] καὶ ἔσται τὸ ὑπόλειμμα τοῦ Ιακωβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ λαῶν πολλῶν ὡς λέων ἐν κτήνεσιν ἐν τῷ δρυμῷ καὶ ὡς σκύμνος ἐν ποιμνίοις προβάτων, ὃν τρόπον ὅταν διέλθῃ καὶ διαστείλας ἁρπάσῃ καὶ μὴ ᾖ ὁ ἐξαιρούμενος.

[8] And the remnant of Jacob shall be among the Gentiles in the midst of many nations, as a lion in the forest among cattle, and as a *lion's* whelp among the flocks of sheep, even as when he goes through, and selects, and carries off *his prey*, and there is none to deliver.

[8] ὑψωθήσεται ἡ χείρ σου ἐπὶ τοὺς θλίβοντάς σε, καὶ πάντες οἱ ἐχθροί σου ἐξολεθρευθήσονται.

[9] Thine hand shall be lifted up against them that afflict thee, and all thine enemies shall be utterly destroyed.

[9] Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἐξολεθρεύσω τοὺς ἵππους σου ἐκ μέσου σου καὶ ἀπολῶ τὰ ἅρματά σου

[10] And it shall come to pass in that day, saith the Lord, *that* I will utterly destroy the horses out of the midst of thee, and destroy thy chariots;

[10] καὶ ἐξολεθρεύσω τὰς πόλεις τῆς γῆς σου καὶ ἐξαρῶ πάντα τὰ ὀχυρώματά σου·

[11] and I will utterly destroy the cities of thy land, and demolish all thy strong-holds:

[11] καὶ ἐξαρῶ τὰ φάρμακά σου ἐκ τῶν χειρῶν σου, καὶ ἀποφθεγγόμενοι οὐκ ἔσονται ἐν σοί·

[12] and I will utterly destroy thy sorceries out of thine hands; and there shall be no soothsayers in thee.

[12] καὶ ἐξολεθρεύσω τὰ γλυπτά σου καὶ τὰς στήλας σου ἐκ μέσου σου, καὶ οὐκέτι μὴ προσκυνήσῃς τοῖς ἔργοις τῶν χειρῶν σου·

[13] And I will utterly destroy thy graven images, and thy statues out of the midst of thee; and thou shalt never any more worship the works of thine hands.

[13] καὶ ἐκκόψω τὰ ἄλση σου ἐκ μέσου σου καὶ ἀφανιῶ τὰς πόλεις σου·

[14] And I will cut off the groves out of the midst of thee, and I will abolish thy cities.

[14] καὶ ποιήσω ἐν ὀργῇ καὶ ἐν θυμῷ ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἀνθ’ ὧν οὐκ εἰσήκουσαν.

[15] and I will execute vengeance on the heathen in anger and wrath, because they hearkened not.

CHAPTER 6

[1] Ἀκούσατε δὴ λόγον κυρίου· κύριος εἶπεν Ἀνάστηθι κρίθητι πρὸς τὰ ὄρη, καὶ ἀκουσάτωσαν οἱ βουνοὶ φωνήν σου.

[1] Hear now a word: the Lord God has said; Arise, plead with the mountains, and let the hills hear thy voice.

[2] ἀκούσατε, βουνοί, τὴν κρίσιν τοῦ κυρίου, καὶ αἱ φάραγγες θεμέλια τῆς γῆς, ὅτι κρίσις τῷ κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ισραηλ διελεγχθήσεται.

[2] Hear ye, O mountains, the controversy of the Lord, and *ye* valleys *even* the foundations of the earth: for the Lord *has* a controversy with his people, and will plead with Israel.

[3] λαός μου, τί ἐποίησά σοι ἢ τί ἐλύπησά σε ἢ τί παρηνώχλησά σοι; ἀποκρίθητί μοι.

[3] O my people, what have I done to thee? or wherein have I grieved thee? or wherein have I troubled thee? answer me.

[4] διότι ἀνήγαγόν σε ἐκ γῆς Αἰγύπτου καὶ ἐξ οἴκου δουλείας ἐλυτρωσάμην σε καὶ ἐξαπέστειλα πρὸ προσώπου σου τὸν Μωυσῆν καὶ Ααρων καὶ Μαριαμ.

[4] For I brought tee up out of the land of Egypt, and redeemed thee out of the house of bondage, and sent before thee Moses, and Aaron, and Mariam.

[5] λαός μου, μνήσθητι δὴ τί ἐβουλεύσατο κατὰ σοῦ Βαλακ βασιλεὺς Μωαβ, καὶ τί ἀπεκρίθη αὐτῷ Βαλααμ υἱὸς τοῦ Βεωρ ἀπὸ τῶν σχοίνων ἕως τοῦ Γαλγαλ, ὅπως γνωσθῇ ἡ δικαιοσύνη τοῦ κυρίου.

[5] O my people, remember now, what counsel Balac king of Moab took against thee, and what Balaam the son of Beor answered him, from the reeds to Galgal; that the righteousness of the Lord might be known.

[6] ἐν τίνι καταλάβω τὸν κύριον, ἀντιλήμψομαι θεοῦ μου ὑψίστου; εἰ καταλήμψομαι αὐτὸν ἐν ὁλοκαυτώμασιν, ἐν μόσχοις ἐνιαυσίοις;

[6] Wherewithal shall I reach the Lord, *and* lay hold of my God most high? shall I reach him by whole-burnt-offerings, by calves of a year

old?

[7] εἰ προσδέξεται κύριος ἐν χιλιάσιν κριῶν ἢ ἐν μυριάσιν χειμάρρων πιόνων; εἰ δῶ πρωτότοκά μου ἀσεβείας, καρπὸν κοιλίας μου ὑπὲρ ἁμαρτίας ψυχῆς μου;

[7] Will the Lord accept thousands of rams, or ten thousands of fat goats? should I give my first-born for ungodliness, the fruit of my body for the sin of my soul?

[8] εἰ ἀνηγγέλη σοι, ἄνθρωπε, τί καλόν; ἢ τί κύριος ἐκζητεῖ παρὰ σοῦ ἀλλ᾽ ἢ τοῦ ποιεῖν κρίμα καὶ ἀγαπᾶν ἔλεον καὶ ἕτοιμον εἶναι τοῦ πορεύεσθαι μετὰ κυρίου θεοῦ σου;

[8] Has it *not* been told thee, O man, what *is* good? or what does the Lord require of thee, but to do justice, and love mercy, and be ready to walk with the Lord thy God?

[9] Φωνὴ κυρίου τῇ πόλει ἐπικληθήσεται, καὶ σώσει φοβουμένους τὸ ὄνομα αὐτοῦ. ἄκουε, φυλή, καὶ τίς κοσμήσει πόλιν;

[9] The Lord’s voice shall be proclaimed in the city, and he shall save those that fear his name: hear, O tribe; and who shall order the city?

[10] μὴ πῦρ καὶ οἶκος ἀνόμου θησαυρίζων θησαυροὺς ἀνόμους καὶ μετὰ ὕβρεως ἀδικία;

[10] *Is there* not fire, and the house of the wicked heaping up wicked treasures, and *that* with the pride of unrighteousness?

[11] εἰ δικαιωθήσεται ἐν ζυγῷ ἄνομος καὶ ἐν μαρσίππῳ στάθμια δόλου;

[11] Shall the wicked be justified by the balanced, or deceitful weights in the bag,

[12] ἐξ ὧν τὸν πλοῦτον αὐτῶν ἀσεβείας ἔπλησαν, καὶ οἱ κατοικοῦντες αὐτὴν ἐλάλουν ψευδῆ, καὶ ἡ γλῶσσα αὐτῶν ὑψώθη ἐν τῷ στόματι αὐτῶν.

[12] whereby they have accumulated their ungodly wealth, and they that dwell in the city have uttered falsehoods, and their tongue has been exalted in their mouth?

[13] καὶ ἐγὼ ἄρξομαι τοῦ πατάξαι σε, ἀφανιῶ σε ἐπὶ ταῖς ἁμαρτίαις σου.

[13] Therefore will I begin to smite thee; I will destroy thee in thy sins.

[14] σὺ φάγεσαι καὶ οὐ μὴ ἐμπλησθῇς· καὶ σκοτάσει ἐν σοὶ καὶ ἐκνεύσει, καὶ οὐ μὴ διασωθῇς· καὶ ὅσοι ἐὰν διασωθῶσιν, εἰς ῥομφαίαν παραδοθήσονται.

[14] Thou shalt eat, and shalt not be satisfied; and there shall be darkness upon thee; and he shall depart from *thee*, and thou shalt not escape; and all that shall escape shall be delivered over to the sword.

[15] σὺ σπερεῖς καὶ οὐ μὴ ἀμήσῃς, σὺ πιέσεις ἐλαίαν καὶ οὐ μὴ ἀλείψῃ ἔλαιον, καὶ οἶνον καὶ οὐ μὴ πίητε, καὶ ἀφανισθήσεται νόμιμα λαοῦ μου.

[15] Thou shalt sow, but thou shalt not reap; thou shalt press the olive, but thou shalt not anoint thyself with oil; and *shalt make* wine, but ye shall drink no wine: and the ordinances of my people shall be utterly abolished.

[16] καὶ ἐφύλαξας τὰ δικαιώματα Ζαμβρι καὶ πάντα τὰ ἔργα οἴκου Αχααβ καὶ ἐπορεύθητε ἐν ταῖς βουλαῖς αὐτῶν, ὅπως παραδῶ σε εἰς ἀφανισμὸν καὶ τοὺς κατοικοῦντας αὐτὴν εἰς συρισμόν· καὶ ὀνείδη λαῶν λήμψεσθε.

[16] For thou hast kept the statues of Zambri, and *done* all the works of the house of Achaab; and ye have walked in their ways, that I might deliver thee to utter destruction, and those that inhabit the city to hissing: and ye shall bear the reproach of nations.

CHAPTER 7

[1] Οἴμμοι ὅτι ἐγενόμην ὡς συνάγων καλάμην ἐν ἀμήτῳ καὶ ὡς ἐπιφυλλίδα ἐν τρυγήτῳ οὐχ ὑπάρχοντος βότρυος τοῦ φαγεῖν τὰ πρωτόγονα. οἴμμοι, ψυχή,

[1] Alas for me! for I am become as one gathering straw in harvest, and as *one gathering* grape-gleanings in the vintage, when there is no cluster for me to eat the first-ripe fruit: alas my soul!

[2] ὅτι ἀπόλωλεν εὐλαβὴς ἀπὸ τῆς γῆς, καὶ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει· πάντες εἰς αἵματα δικάζονται, ἕκαστος τὸν πλησίον αὐτοῦ ἐκθλίβουσιν ἐκθλιβῇ.

[2] For the godly is perished from the earth; and there is none among men that orders *his way* aright: they all quarrel even to blood: they grievously afflict every one his neighbour:

[3] ἐπὶ τὸ κακὸν τὰς χεῖρας αὐτῶν ἑτοιμάζουσιν· ὁ ἄρχων αἰτεῖ, καὶ ὁ κριτὴς εἰρηνικοὺς λόγους ἐλάλησεν, καταθύμιον ψυχῆς αὐτοῦ ἐστιν. καὶ ἐξελοῦμαι

[3] they prepare their hands for mischief, the prince asks *a reward*, and the judge speaks flattering words; it is the desire of their soul:

[4] τὰ ἀγαθὰ αὐτῶν ὡς σὴς ἐκτρώγων καὶ βαδίζων ἐπὶ κανόνος ἐν ἡμέρᾳ σκοπιᾶς. οὐαὶ οὐαί, αἱ ἐκδικήσεις σου ἥκασιν, νῦν ἔσονται κλαυθμοὶ αὐτῶν.

[4] therefore I will take away their goods as a devouring moth, and as one who acts by a *rigid* rule in a day of visitation. Woe, woe, thy times of vengeance are come; now shall be their lamentations.

[5] μὴ καταπιστεύετε ἐν φίλοις καὶ μὴ ἐλπίζετε ἐπὶ ἡγουμένοις, ἀπὸ τῆς συγκοίτου σου φύλαξαι τοῦ ἀναθέσθαι τι αὐτῇ·

[5] Trust not in friends, and confide not in guides: beware of thy wife, so as not to commit anything to her.

[6] διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ.

[6] For the son dishonours his father, the daughter will rise up against her mother, the daughter-in-law against her mother-in-law: those in his house *shall be* all a man's enemies.

[7] Ἐγὼ δὲ ἐπὶ τὸν κύριον ἐπιβλέψομαι, ὑπομενῶ ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, εἰσακούσεταί μου ὁ θεός μου.

[7] But I will look to the Lord; I will wait upon God my Saviour: my God will hearken to me.

[8] μὴ ἐπίχαιρέ μοι, ἡ ἐχθρά μου, ὅτι πέπτωκα· καὶ ἀναστήσομαι, διότι ἐὰν καθίσω ἐν τῷ σκότει, κύριος φωτιεῖ μοι.

[8] Rejoice not against me, mine enemy; for I have fallen *yet* shall arise; for though I should sit in darkness, the Lord shall be a light to me.

[9] ὀργὴν κυρίου ὑποίσω, ὅτι ἥμαρτον αὐτῷ, ἕως τοῦ δικαιῶσαι αὐτὸν τὴν δίκην μου· καὶ ποιήσει τὸ κρίμα μου καὶ ἐξάξει με εἰς τὸ φῶς, ὄψομαι τὴν δικαιοσύνην αὐτοῦ.

[9] I will bear the indignation of the Lord, because I have sinned against him, until he make good my cause: he also shall maintain my right, and shall bring me out to the light, *and* I shall behold his righteousness.

[10] καὶ ὄψεται ἡ ἐχθρά μου καὶ περιβαλεῖται αἰσχύνην ἡ λέγουσα πρός με Ποῦ κύριος ὁ θεός σου; οἱ ὀφθαλμοί μου ἐπόψονται αὐτήν· νῦν ἔσται εἰς καταπάτημα ὡς πηλὸς ἐν ταῖς ὁδοῖς

[10] And she that is mine enemy shall see it, and shall clothe herself with shame, who says, Where *is* the Lord thy God? mine eyes shall look upon her: now shall she be for trampling as mire in the ways.

[11] ἡμέρας ἀλοιφῆς πλίνθου. ἐξάλειψίς σου ἡ ἡμέρα ἐκείνη, καὶ ἀποτρίψεται νόμιμά σου

[11] *It is* the day of making of brick; that day shall be thine utter destruction, and that day shall utterly abolish thine ordinances.

[12] ἡ ἡμέρα ἐκείνη· καὶ αἱ πόλεις σου ἥξουσιν εἰς ὁμαλισμὸν καὶ εἰς διαμερισμὸν Ἀσσυρίων καὶ αἱ πόλεις σου αἱ ὀχυραὶ εἰς διαμερισμὸν ἀπὸ Τύρου ἕως τοῦ ποταμοῦ Συρίας, ἡμέρα ὕδατος καὶ θορύβου·

[12] And thy cities shall be levelled, and parted among the Assyrians; and thy strong cities shall be parted from Tyre to the river, and from sea to

sea, and from mountain to mountain.

[13] καὶ ἔσται ἡ γῆ εἰς ἀφανισμὸν σὺν τοῖς κατοικοῦσιν αὐτὴν ἐκ καρπῶν ἐπιτηδευμάτων αὐτῶν.

[13] And the land shall be utterly desolate together with them that inhabit it, because of the fruit of their doings.

[14] Ποίμαινε λαόν σου ἐν ῥάβδῳ σου, πρόβατα κληρονομίας σου, κατασκηνοῦντας καθ' ἑαυτοὺς δρυμὸν ἐν μέσῳ τοῦ Καρμήλου· νεμήσονται τὴν Βασανῖτιν καὶ τὴν Γαλααδῖτιν καθὼς αἱ ἡμέραι τοῦ αἰῶνος.

[14] Tend thy people with thy rod, the sheep of thine inheritance, those that inhabit by themselves the thicket in the midst of Carmel: they shall feed in the land of Basan, and in the land of Galaad, as in the days of old.

[15] καὶ κατὰ τὰς ἡμέρας ἐξοδίας σου ἐξ Αἰγύπτου ὄψεσθε θαυμαστά.

[15] And according to the days of thy departure out of Egypt shall ye see marvellous *things*.

[16] ὄψονται ἔθνη καὶ καταισχυνθήσονται ἐκ πάσης τῆς ἰσχύος αὐτῶν, ἐπιθήσουσιν χεῖρας ἐπὶ τὸ στόμα αὐτῶν, τὰ ὦτα αὐτῶν ἀποκωφωθήσονται.

[16] The nations shall see and be ashamed; and at all their might they shall lay their hands upon their mouth, their ears shall be deafened.

[17] λείξουσιν χοῦν ὡς ὄφεις σύροντες γῆν, συγχυθήσονται ἐν συγκλεισμῷ αὐτῶν· ἐπὶ τῷ κυρίῳ θεῷ ἡμῶν ἐκστήσονται καὶ φοβηθήσονται ἀπὸ σοῦ.

[17] They shall lick the dust as serpents crawling on the earth, they shall be confounded in their holes; they shall be amazed at the Lord our God, and will be afraid of thee.

[18] τίς θεὸς ὥσπερ σύ; ἐξαίρων ἀδικίας καὶ ὑπερβαίνων ἀσεβείας τοῖς καταλοίποις τῆς κληρονομίας αὐτοῦ καὶ οὐ συνέσχεν εἰς μαρτύριον ὀργὴν αὐτοῦ, ὅτι θελητὴς ἐλέους ἐστίν.

[18] Who is a God like thee, cancelling iniquities, and passing over the sins of the remnant of his inheritance? and he has not kept his anger for a testimony, for he delights in mercy.

[19] αὐτὸς ἐπιστρέψει καὶ οἰκτιρήσει ἡμᾶς, καταδύσει τὰς ἀδικίας ἡμῶν καὶ ἀπορριφήσονται εἰς τὰ βάθη τῆς θαλάσσης, πάσας τὰς ἁμαρτίας ἡμῶν.

[19] He will return and have mercy upon us; he will sink our iniquities, and they shall be cast into the depth of the sea, *even* all our sins.

[20] δώσεις ἀλήθειαν τῷ Ιακωβ, ἔλεον τῷ Αβρααμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.

[20] He shall give blessings truly to Jacob, and mercy to Abraam, as thou swarest to our fathers, according to the former days.

Nahum

CHAPTER 1

[1] Λῆμμα Νινευη· βιβλίον ὁράσεως Ναουμ τοῦ Ελκεσαίου.

[1] The burden of Nineve: the book of the vision of Naum the Elkesite.

[2] Θεὸς ζηλωτὴς καὶ ἐκδικῶν κύριος, ἐκδικῶν κύριος μετὰ θυμοῦ ἐκδικῶν κύριος τοὺς ὑπεναντίους αὐτοῦ, καὶ ἐξαίρων αὐτὸς τοὺς ἐχθροὺς αὐτοῦ.

[2] God is jealous, and the Lord avenges; the Lord avenges with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies.

[3] κύριος μακρόθυμος, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ ἀθῳῶν οὐκ ἀθῳώσει κύριος. ἐν συντελείᾳ καὶ ἐν συσσεισμῷ ἡ ὁδὸς αὐτοῦ, καὶ νεφέλαι κονιορτὸς ποδῶν αὐτοῦ.

[3] The Lord is long-suffering, and his power is great, and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet.

[4] ἀπειλῶν θαλάσσῃ καὶ ξηραίνων αὐτὴν καὶ πάντας τοὺς ποταμοὺς ἐξερημῶν· ὠλιγώθη ἡ Βασανῖτις καὶ ὁ Κάρμηλος, καὶ τὰ ἐξανθοῦντα τοῦ Λιβάνου ἐξέλιπεν.

[4] He threatens the sea, and dries it up, and exhausts all the rivers: the land of Basan, and Carmel are brought low, and the flourishing *trees* of Libanus have come to nought.

[5] τὰ ὄρη ἐσείσθησαν ἀπ᾽ αὐτοῦ, καὶ οἱ βουνοὶ ἐσαλεύθησαν· καὶ ἀνεστάλη ἡ γῆ ἀπὸ προσώπου αὐτοῦ, ἡ σύμπασα καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

[5] The mountains quake at him, and the hills are shaken, and the earth recoils at his presence, *even* the world, and all that dwell in it.

[6] ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται; καὶ τίς ἀντιστήσεται ἐν ὀργῇ θυμοῦ αὐτοῦ; ὁ θυμὸς αὐτοῦ τήκει ἀρχάς, καὶ αἱ πέτραι διεθρύβησαν ἀπ᾽ αὐτοῦ.

[6] Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.

[7] χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτὸν ἐν ἡμέρᾳ θλίψεως καὶ γινώσκων τοὺς εὐλαβουμένους αὐτόν·

[7] The Lord is good to them that wait on him in the day of affliction; and he knows them that reverence him.

[8] καὶ ἐν κατακλυσμῷ πορείας συντέλειαν ποιήσεται τοὺς ἐπεγειρομένους, καὶ τοὺς ἐχθροὺς αὐτοῦ διώξεται σκότος.

[8] But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against *him* and his enemies.

[9] τί λογίζεσθε ἐπὶ τὸν κύριον; συντέλειαν αὐτὸς ποιήσεται, οὐκ ἐκδικήσει δὶς ἐπὶ τὸ αὐτὸ ἐν θλίψει·

[9] What do ye devise against the Lord? he will make a complete end: he will not take vengeance by affliction twice at the same time.

[10] ὅτι ἕως θεμελίου αὐτῶν χερσωθήσεται καὶ ὡς σμῖλαξ περιπλεκομένη βρωθήσεται καὶ ὡς καλάμη ξηρασίας μεστή.

[10] For *the enemy* shall be laid bare even to the foundation, and shall be devoured as twisted yew, and as stubble fully dry.

[11] ἐκ σοῦ ἐξελεύσεται λογισμὸς κατὰ τοῦ κυρίου πονηρὰ λογιζόμενος ἐναντία.

[11] Out of thee shall proceed a device against the Lord, counselling evil things hostile *to him*.

[12] τάδε λέγει κύριος κατάρχων ὑδάτων πολλῶν Καὶ οὕτως διασταλήσονται, καὶ ἡ ἀκοή σου οὐκ ἐνακουσθήσεται ἔτι.

[12] Thus saith the Lord who rules over many waters, Even thus shall they be sent away, and the report of thee shall not be heard any more.

[13] καὶ νῦν συντρίψω τὴν ῥάβδον αὐτοῦ ἀπὸ σοῦ καὶ τοὺς δεσμούς σου διαρρήξω·

[13] And now will I break his rod from off thee, and will burst *thy* bonds.

[14] καὶ ἐντελεῖται ὑπὲρ σοῦ κύριος, οὐ σπαρήσεται ἐκ τοῦ ὀνόματός σου ἔτι· ἐξ οἴκου θεοῦ σου ἐξολεθρεύσω τὰ γλυπτὰ καὶ χωνευτά· θήσομαι ταφήν σου, ὅτι ταχεῖς.

[14] And the Lord shall give a command concerning thee; there shall no more of thy name be scattered: I will utterly destroy the graven *images* out of the house of thy god, and the molten *images*: I will make thy grave; for *they are* swift.

[1] Ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην· ἑόρταζε, Ιουδα, τὰς ἑορτάς σου, ἀπόδος τὰς εὐχάς σου, διότι οὐ μὴ προσθήσωσιν ἔτι τοῦ διελθεῖν διὰ σοῦ εἰς παλαίωσιν Συντετέλεσται, ἐξῆρται.

[15] Behold upon the mountains the feet of him that brings glad tidings, and publishes peace! O Juda, keep thy feasts, pay thy vows: for they shall no more pass through thee to *thy* decay.

CHAPTER 2

[2] ἀνέβη ἐμφυσῶν εἰς πρόσωπόν σου ἐξαιρούμενος ἐκ θλίψεως· σκόπευσον ὁδόν, κράτησον ὀσφύος, ἄνδρισαι τῇ ἰσχύι σφόδρα,

[1] It is all over with him, he has been removed, *one* who has been delivered from affliction has come up panting into thy presence, watch the way, strengthen *thy* loins, be very valiant in *thy* strength.

[3] διότι ἀπέστρεψεν κύριος τὴν ὕβριν Ιακωβ καθὼς ὕβριν τοῦ Ισραηλ, διότι ἐκτινάσσοντες ἐξετίναξαν αὐτοὺς καὶ τὰ κλήματα αὐτῶν, διέφθειραν

[2] For the Lord has turned aside the pride of Jacob, as the pride of Israel: for they have utterly rejected them, and have destroyed their branches.

[4] ὅπλα δυναστείας αὐτῶν ἐξ ἀνθρώπων, ἄνδρας δυνατοὺς ἐμπαίζοντας ἐν πυρί· αἱ ἡνίαι τῶν ἁρμάτων αὐτῶν ἐν ἡμέρᾳ ἑτοιμασίας αὐτοῦ, καὶ οἱ ἱππεῖς θορυβηθήσονται

[3] *They have destroyed* the arms of their power from among men, their mighty men sporting with fire: the reins of their chariots *shall be destroyed* in the day of his preparation, and the horsemen shall be thrown into confusion

[5] ἐν ταῖς ὁδοῖς, καὶ συγχυθήσονται τὰ ἅρματα καὶ συμπλακήσονται ἐν ταῖς πλατείαις· ἡ ὅρασις αὐτῶν ὡς λαμπάδες πυρὸς καὶ ὡς ἀστραπαὶ διατρέχουσαι.

[4] in the ways, and the chariots shall clash together, and shall be entangled in each other in the broad ways: their appearance is as lamps of fire, and as gleaming lightnings.

[6] καὶ μνησθήσονται οἱ μεγιστᾶνες αὐτῶν καὶ φεύξονται ἡμέρας καὶ ἀσθενήσουσιν ἐν τῇ πορείᾳ αὐτῶν καὶ σπεύσουσιν ἐπὶ τὰ τείχη καὶ ἑτοιμάσουσιν τὰς προφυλακὰς αὐτῶν.

[5] And their mighty men shall bethink themselves and flee by day; and they shall be weak as they go; and they shall hasten to her walls, and shall prepare their defences.

[7] πύλαι τῶν ποταμῶν διηνοίχθησαν, καὶ τὰ βασίλεια διέπεσεν,

[6] The gates of the cities have been opened, and the palaces have fallen into ruin,

[8] καὶ ἡ ὑπόστασις ἀπεκαλύφθη, καὶ αὕτη ἀνέβαινεν, καὶ αἱ δοῦλαι αὐτῆς ἤγοντο καθὼς περιστεραὶ φθεγγόμεναι ἐν καρδίαις αὐτῶν.

[7] and the foundation has been exposed; and she has gone up, and her maid-servants were led *away* as doves moaning in their hearts.

[9] καὶ Νινευη, ὡς κολυμβήθρα ὕδατος τὰ ὕδατα αὐτῆς, καὶ αὐτοὶ φεύγοντες οὐκ ἔστησαν, καὶ οὐκ ἦν ὁ ἐπιβλέπων.

[8] And *as for* Nineve, her waters *shall be* as a pool of water: and they fled, and staid not, and there was none to look back.

[10] διήρπαζον τὸ ἀργύριον, διήρπαζον τὸ χρυσίον, καὶ οὐκ ἦν πέρας τοῦ κόσμου αὐτῆς· βεβάρυνται ὑπὲρ πάντα τὰ σκεύη τὰ ἐπιθυμητὰ αὐτῆς.

[9] They plundered the silver, they plundered the gold, and there was no end of their adorning; they were loaded *with it* upon all their pleasant vessels.

[11] ἐκτιναγμὸς καὶ ἀνατιναγμὸς καὶ ἐκβρασμὸς καὶ καρδίας θραυσμὸς καὶ ὑπόλυσις γονάτων καὶ ὠδῖνες ἐπὶ πᾶσαν ὀσφύν, καὶ τὸ πρόσωπον πάντων ὡς πρόσκαυμα χύτρας.

[10] *There is* thrusting forth, and shaking, and tumult, and heart-breaking, and loosing of knees, and pangs on all loins; and the faces of all *are* as the blackening of a pot.

[12] ποῦ ἐστιν τὸ κατοικητήριον τῶν λεόντων καὶ ἡ νομὴ ἡ οὖσα τοῖς σκύμνοις, οὗ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ, σκύμνος λέοντος καὶ οὐκ ἦν ὁ ἐκφοβῶν;

[11] Where is the dwelling-place of the lions, and the pasture that belonged to the whelps? where did the lion go, that the lion's whelp should enter in there, and there was none to scare *him* away?

[13] λέων ἥρπασεν τὰ ἱκανὰ τοῖς σκύμνοις αὐτοῦ καὶ ἀπέπνιξεν τοῖς λέουσιν αὐτοῦ καὶ ἔπλησεν θήρας νοσσιὰν αὐτοῦ καὶ τὸ κατοικητήριον αὐτοῦ ἁρπαγῆς.

[12] The lion seized enough prey for his whelps, and strangled for his *young* lions, and filled his lair with prey, and his dwelling-place with

spoil.

[14] ἰδοὺ ἐγὼ ἐπὶ σέ, λέγει κύριος παντοκράτωρ, καὶ ἐκκαύσω ἐν καπνῷ πλῆθός σου, καὶ τοὺς λέοντάς σου καταφάγεται ῥομφαία, καὶ ἐξολεθρεύσω ἐκ τῆς γῆς τὴν θήραν σου, καὶ οὐ μὴ ἀκουσθῇ οὐκέτι τὰ ἔργα σου.

[13] Behold, I am against thee, saith the Lord Almighty, and I will burn up thy multitude in the smoke, and the sword shall devour thy lions; and I will utterly destroy thy prey from off the land, and thy deeds shall no more at all be heard of.

CHAPTER 3

[1] Ὦ πόλις αἱμάτων ὅλη ψευδὴς ἀδικίας πλήρης, οὐ ψηλαφηθήσεται θήρα.

[1] O city of blood, wholly false, full of unrighteousness; the prey shall not be handled.

[2] φωνὴ μαστίγων καὶ φωνὴ σεισμοῦ τροχῶν καὶ ἵππου διώκοντος καὶ ἅρματος ἀναβράσσοντος

[2] The noise of whips, and the noise of the rumbling of wheels, and of the pursuing horse, and of the bounding chariot,

[3] καὶ ἱππέως ἀναβαίνοντος καὶ στιλβούσης ῥομφαίας καὶ ἐξαστραπτόντων ὅπλων καὶ πλήθους τραυματιῶν καὶ βαρείας πτώσεως· καὶ οὐκ ἦν πέρας τοῖς ἔθνεσιν αὐτῆς, καὶ ἀσθενήσουσιν ἐν τοῖς σώμασιν αὐτῶν

[3] and of the mounting rider, and of the glittering sword, and of the gleaming arms, and of a multitude of slain, and of heavy falling: and there was no end to her nations, but they shall be weak in their bodies

[4] ἀπὸ πλήθους πορνείας. πόρνη καλὴ καὶ ἐπιχαρὴς ἡγουμένη φαρμάκων ἡ πωλοῦσα ἔθνη ἐν τῇ πορνείᾳ αὐτῆς καὶ φυλὰς ἐν τοῖς φαρμάκοις αὐτῆς,

[4] because of the abundance of fornication: *she is* a fair harlot, and well-favoured, skilled in sorcery, that sells the nations by her fornication, and peoples by her sorceries.

[5] ἰδοῦ ἐγὼ ἐπὶ σέ, λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ, καὶ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν σου καὶ δείξω ἔθνεσιν τὴν αἰσχύνην σου καὶ βασιλείαις τὴν ἀτιμίαν σου

[5] Behold, I am against thee, saith the Lord God Almighty, and I will uncover thy skirts in thy presence, and I will shew the nations thy shame, and the kingdoms thy disgrace.

[6] καὶ ἐπιρρίψω ἐπὶ σὲ βδελυγμὸν κατὰ τὰς ἀκαθαρσίας σου καὶ θήσομαί σε εἰς παράδειγμα,

[6] And I will cast abominable filth upon thee according to thine unclean ways, and will make thee a public example.

[7] καὶ ἔσται πᾶς ὁ ὁρῶν σε ἀποπηδήσεται ἀπὸ σοῦ καὶ ἐρεῖ Δειλαία Νινευη· τίς στενάξει αὐτήν; πόθεν ζητήσω παράκλησιν αὐτῇ;

[7] And it shall be *that* every one that sees thee shall go down from thee, and shall say, Wretched Nineve! who shall lament for her? whence shall I seek comfort for her?

[8] ἑτοίμασαι μερίδα, ἅρμοσαι χορδήν, ἑτοίμασαι μερίδα, Αμων ἡ κατοικοῦσα ἐν ποταμοῖς, ὕδωρ κύκλῳ αὐτῆς, ἧς ἡ ἀρχὴ θάλασσα καὶ ὕδωρ τὰ τείχη αὐτῆς,

[8] Prepare thee a portion, tune the chord, prepare a portion for Ammon: she that dwells among the rivers, water is round about her, whose dominion is the sea, and whose walls are water.

[9] καὶ Αἰθιοπία ἡ ἰσχὺς αὐτῆς καὶ Αἴγυπτος, καὶ οὐκ ἔστιν πέρας τῆς φυγῆς, καὶ Λίβυες ἐγένοντο βοηθοὶ αὐτῆς.

[9] And Ethiopia is her strength, and Egypt; and there was no limit of the flight *of her enemies*; and the Libyans became her helpers.

[10] καὶ αὐτὴ εἰς μετοικεσίαν πορεύσεται αἰχμάλωτος, καὶ τὰ νήπια αὐτῆς ἐδαφιοῦσιν ἐπ᾽ ἀρχὰς πασῶν τῶν ὁδῶν αὐτῆς, καὶ ἐπὶ πάντα τὰ ἔνδοξα αὐτῆς βαλοῦσιν κλήρους, καὶ πάντες οἱ μεγιστᾶνες αὐτῆς δεθήσονται χειροπέδαις.

[10] Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious *possessions*, and all her nobles shall be bound in chains.

[11] καὶ σὺ μεθυσθήσῃ καὶ ἔσῃ ὑπερεωραμένη, καὶ σὺ ζητήσεις σεαυτῇ στάσιν ἐξ ἐχθρῶν.

[11] And thou shalt be drunken, and shalt be overlooked; and thou shalt seek for thyself strength because of *thine* enemies.

[12] πάντα τὰ ὀχυρώματά σου συκαῖ σκοποὺς ἔχουσαι· ἐὰν σαλευθῶσιν, καὶ πεσοῦνται εἰς στόμα ἔσθοντος.

[12] All thy strong-holds are as fig-trees having watchers: if they be shaken, they shall fall into the mouth of the eater.

[13] ἰδοὺ ὁ λαός σου ὡς γυναῖκες ἐν σοί· τοῖς ἐχθροῖς σου ἀνοιγόμεναι ἀνοιχθήσονται πύλαι τῆς γῆς σου, καὶ καταφάγεται πῦρ τοὺς μοχλούς σου.

[13] Behold, thy people within thee are as women: the gates of thy land shall surely be opened to thine enemies: the fire shall devour thy bars.

[14] ὕδωρ περιοχῆς ἐπίσπασαι σεαυτῇ καὶ κατακράτησον τῶν ὀχυρωμάτων σου, ἔμβηθι εἰς πηλὸν καὶ συμπατήθητι ἐν ἀχύροις, κατακράτησον ὑπὲρ πλίνθον·

[14] Draw thee water for a siege, and well secure thy strong-holds: enter into the clay, and be thou trodden in the chaff, make *the fortifications* stronger than brick.

[15] ἐκεῖ καταφάγεταί σε πῦρ, ἐξολεθρεύσει σε ῥομφαία, καταφάγεταί σε ὡς ἀκρίς, καὶ βαρυνθήσῃ ὡς βροῦχος.

[15] There the fire shall devour thee; the sword shall utterly destroy thee, it shall devour thee as the locust, and thou shalt be pressed down as a palmerworm.

[16] ἐπλήθυνας τὰς ἐμπορίας σου ὑπὲρ τὰ ἄστρα τοῦ οὐρανοῦ· βροῦχος ὥρμησεν καὶ ἐξεπετάσθη.

[16] Thou hast multiplied thy merchandise beyond the stars of heaven: the palmerworm has attacked *it*, and has flown away.

[17] ἐξήλατο ὡς ἀττέλεβος ὁ σύμμικτός σου, ὡς ἀκρὶς ἐπιβεβηκυῖα ἐπὶ φραγμὸν ἐν ἡμέραις πάγους· ὁ ἥλιος ἀνέτειλεν, καὶ ἀφήλατο, καὶ οὐκ ἔγνω τὸν τόπον αὐτῆς· οὐαὶ αὐτοῖς.

[17] Thy mixed *multitude* has suddenly departed as the grasshopper, as the locust perched on a hedge in a frosty day; the sun arises, and it flies off, and knows not its place: woe to them!

[18] ἐνύσταξαν οἱ ποιμένες σου, βασιλεὺς Ἀσσύριος ἐκοίμισεν τοὺς δυνάστας σου· ἀπῆρεν ὁ λαός σου ἐπὶ τὰ ὄρη, καὶ οὐκ ἦν ὁ ἐκδεχόμενος.

[18] Thy shepherds have slumbered, the Assyrian king has laid low thy mighty men: thy people departed to the mountains, and there was none to

receive *them*.

[19] οὐκ ἔστιν ἴασις τῇ συντριβῇ σου, ἐφλέγμανεν ἡ πληγή σου· πάντες οἱ ἀκούοντες τὴν ἀγγελίαν σου κροτήσουσιν χεῖρας ἐπὶ σέ· διότι ἐπὶ τίνα οὐκ ἐπῆλθεν ἡ κακία σου διὰ παντός;

[19] There is no healing for thy bruise; thy wound has rankled: all that hear the report of thee shall clap their hands against thee; for upon whom has not thy wickedness passed continually?

Habakkuk

CHAPTER 1

[1] Τὸ λῆμμα, ὃ εἶδεν Αμβακουμ ὁ προφήτης.

[1] The burden which the prophet Habakkuk saw.

[2] Ἕως τίνος, κύριε, κεκράξομαι καὶ οὐ μὴ εἰσακούσῃς; βοήσομαι πρὸς σὲ ἀδικούμενος καὶ οὐ σώσεις;

[2] How long, O Lord, shall I cry out, and thou wilt not hearken? *how long* shall I cry out to thee being injured, and thou wilt not save?

[3] ἵνα τί μοι ἔδειξας κόπους καὶ πόνους, ἐπιβλέπειν ταλαιπωρίαν καὶ ἀσέβειαν; ἐξ ἐναντίας μου γέγονεν κρίσις, καὶ ὁ κριτὴς λαμβάνει.

[3] Wherefore hast thou shown me troubles and griefs to look upon, misery and ungodliness? judgment is before me, and the judge receives a reward.

[4] διὰ τοῦτο διεσκέδασται νόμος, καὶ οὐ διεξάγεται εἰς τέλος κρίμα, ὅτι ὁ ἀσεβὴς καταδυναστεύει τὸν δίκαιον· ἕνεκεν τούτου ἐξελεύσεται τὸ κρίμα διεστραμμένον.

[4] Therefore the law is frustrated, and judgment proceeds not effectually, for the ungodly *man* prevails over the just; therefore perverse judgment will proceed.

[5] ἴδετε, οἱ καταφρονηταί, καὶ ἐπιβλέψατε καὶ θαυμάσατε θαυμάσια καὶ ἀφανίσθητε, διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται.

[5] Behold, ye despisers, and look, and wonder marvelously, and vanish: for I work a work in your days, which ye will in no wise believe, though a man declare *it to you*.

[6] διότι ἰδοὺ ἐγὼ ἐξεγείρω ἐφ᾽ ὑμᾶς τοὺς Χαλδαίους τοὺς μαχητάς, τὸ ἔθνος τὸ πικρὸν καὶ τὸ ταχινὸν τὸ πορευόμενον ἐπὶ τὰ πλάτη τῆς γῆς τοῦ κατακληρονομῆσαι σκηνώματα οὐκ αὐτοῦ·

[6] Wherefore, behold, I stir up the Chaldeans, the bitter and hasty nation, that walks upon the breadth of the earth, to inherit tabernacles not his own.

[7] φοβερὸς καὶ ἐπιφανής ἐστιν, ἐξ αὐτοῦ τὸ κρίμα αὐτοῦ ἔσται, καὶ τὸ λῆμμα αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται·

[7] He is terrible and famous; his judgment shall proceed of himself, and his dignity shall come out of himself.

[8] καὶ ἐξαλοῦνται ὑπὲρ παρδάλεις οἱ ἵπποι αὐτοῦ καὶ ὀξύτεροι ὑπὲρ τοὺς λύκους τῆς Ἀραβίας· καὶ ἐξιππάσονται οἱ ἱππεῖς αὐτοῦ καὶ ὁρμήσουσιν μακρόθεν καὶ πετασθήσονται ὡς ἀετὸς πρόθυμος εἰς τὸ φαγεῖν.

[8] And his horses shall bound *more swiftly* than leopards, and *they are* fiercer than the wolves of Arabia: and his horsemen shall ride forth, and shall rush from far; and they shall fly as an eagle hasting to eat.

[9] συντέλεια εἰς ἀσεβεῖς ἥξει ἀνθεστηκότας προσώποις αὐτῶν ἐξ ἐναντίας καὶ συνάξει ὡς ἄμμον αἰχμαλωσίαν.

[9] Destruction shall come upon ungodly men, resisting with their adverse front, and he shall gather the captivity as the sand.

[10] καὶ αὐτὸς ἐν βασιλεῦσιν ἐντρυφήσει, καὶ τύραννοι παίγνια αὐτοῦ, καὶ αὐτὸς εἰς πᾶν ὀχύρωμα ἐμπαίξεται καὶ βαλεῖ χῶμα καὶ κρατήσει αὐτοῦ.

[10] And he shall be at his ease with kings, and princes are his toys, and he shall mock at every strong-hold, and shall cast a mound, and take possession of it.

[11] τότε μεταβαλεῖ τὸ πνεῦμα καὶ διελεύσεται καὶ ἐξιλάσεται· αὕτη ἡ ἰσχὺς τῷ θεῷ μου. –

[11] Then shall he change his spirit, and he shall pass through, and make an atonement, *saying*, This strength *belongs* to my god.

[12] οὐχὶ σὺ ἀπ᾽ ἀρχῆς, κύριε, ὁ θεὸς ὁ ἅγιός μου; καὶ οὐ μὴ ἀποθάνωμεν. κύριε, εἰς κρίμα τέταχας αὐτόν· καὶ ἔπλασέν με τοῦ ἐλέγχειν παιδείαν αὐτοῦ.

[12] *Art* not thou from the beginning, O Lord God, my Holy One? and surely we shall not die. O Lord, thou hast established it for judgment, and he has formed me to chasten *with* his correction.

[13] καθαρὸς ὀφθαλμὸς τοῦ μὴ ὁρᾶν πονηρά, καὶ ἐπιβλέπειν ἐπὶ πόνους οὐ δυνήσῃ· ἵνα τί ἐπιβλέπεις ἐπὶ καταφρονοῦντας; παρασιωπήσῃ ἐν τῷ

καταπίνειν ἀσεβῆ τὸν δίκαιον;

[13] *His* eye is too pure to behold evil *doings*, and to look upon grievous afflictions: wherefore dost thou look upon despisers? wilt thou be silent when the ungodly swallows up the just?

[14] καὶ ποιήσεις τοὺς ἀνθρώπους ὡς τοὺς ἰχθύας τῆς θαλάσσης καὶ ὡς τὰ ἑρπετὰ τὰ οὐκ ἔχοντα ἡγούμενον.

[14] And wilt thou make men as the fishes of the sea, and as the reptiles which have no guide?

[15] συντέλειαν ἐν ἀγκίστρῳ ἀνέσπασεν καὶ εἵλκυσεν αὐτὸν ἐν ἀμφιβλήστρῳ καὶ συνήγαγεν αὐτὸν ἐν ταῖς σαγήναις αὐτοῦ· ἕνεκεν τούτου εὐφρανθήσεται καὶ χαρήσεται ἡ καρδία αὐτοῦ·

[15] He has brought up destruction with a hook, and drawn one with a casting net, and caught another in his drags: therefore shall his heart rejoice and be glad.

[16] ἕνεκεν τούτου θύσει τῇ σαγήνῃ αὐτοῦ καὶ θυμιάσει τῷ ἀμφιβλήστρῳ αὐτοῦ, ὅτι ἐν αὐτοῖς ἐλίπανεν μερίδα αὐτοῦ, καὶ τὰ βρώματα αὐτοῦ ἐκλεκτά·

[16] Therefore will he sacrifice to his drag, and burn incense to his casting-net, because by them he has made his portion fat, and his meats choice.

[17] διὰ τοῦτο ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ καὶ διὰ παντὸς ἀποκτέννειν ἔθνη οὐ φείσεται.

[17] Therefore will he cast his net, and will not spare to slay the nations continually.

CHAPTER 2

[1] Ἐπὶ τῆς φυλακῆς μου στήσομαι καὶ ἐπιβήσομαι ἐπὶ πέτραν καὶ ἀποσκοπεύσω τοῦ ἰδεῖν τί λαλήσει ἐν ἐμοὶ καὶ τί ἀποκριθῶ ἐπὶ τὸν ἔλεγχόν μου.

[1] I will stand upon my watch, and mount upon the rock, and watch to see what he will say by me, and what I shall answer when I am reproved.

[2] καὶ ἀπεκρίθη πρός με κύριος καὶ εἶπεν Γράψον ὅρασιν καὶ σαφῶς ἐπὶ πυξίον, ὅπως διώκῃ ὁ ἀναγινώσκων αὐτά.

[2] And the Lord answered me and said, Write the vision, and *that* plainly on a tablet, that he that reads it may run.

[3] διότι ἔτι ὅρασις εἰς καιρὸν καὶ ἀνατελεῖ εἰς πέρας καὶ οὐκ εἰς κενόν· ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ.

[3] For the vision *is* yet for a time, and it shall shoot forth at the end, and not in vain: though he should tarry, wait for him; for he will surely come, and will not tarry.

[4] ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.

[4] If he should draw back, my soul has no pleasure in him: but the just shall live by my faith.

[5] ὁ δὲ κατοινωμένος καὶ καταφρονητὴς ἀνὴρ ἀλάζων οὐδὲν μὴ περάνῃ, ὃς ἐπλάτυνεν καθὼς ὁ ᾅδης τὴν ψυχὴν αὐτοῦ, καὶ οὗτος ὡς θάνατος οὐκ ἐμπιπλάμενος καὶ ἐπισυνάξει ἐπ᾽ αὐτὸν πάντα τὰ ἔθνη καὶ εἰσδέξεται πρὸς αὐτὸν πάντας τοὺς λαούς.

[5] But the arrogant man and the scorner, the boastful man, shall not finish anything; who has enlarged his desire as the grave, and like death he is never satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples.

[6] οὐχὶ ταῦτα πάντα παραβολὴν κατ᾽ αὐτοῦ λήμψονται καὶ πρόβλημα εἰς διήγησιν αὐτοῦ; καὶ ἐροῦσιν Οὐαὶ ὁ πληθύνων ἑαυτῷ τὰ οὐκ ὄντα αὐτοῦ – ἕως τίνος; – καὶ βαρύνων τὸν κλοιὸν αὐτοῦ στιβαρῶς.

[6] Shall not all these take up a parable against him? and a proverb to tell against him? and they shall say, Woe to him that multiplies to himself the

possessions which are not his! how long? and who heavily loads his yoke.

[7] ὅτι ἐξαίφνης ἀναστήσονται δάκνοντες αὐτόν, καὶ ἐκνήψουσιν οἱ ἐπίβουλοί σου, καὶ ἔσῃ εἰς διαρπαγὴν αὐτοῖς.

[7] For suddenly there shall arise up those that bite him, and they that plot against thee shall awake, and thou shalt be a plunder to them.

[8] διότι σὺ ἐσκύλευσας ἔθνη πολλά, σκυλεύσουσίν σε πάντες οἱ ὑπολελειμμένοι λαοὶ δι᾽ αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. –

[8] Because thou hast spoiled many nations, all the nations that are left shall spoil *thee*, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[9] ᾧ ὁ πλεονεκτῶν πλεονεξίαν κακὴν τῷ οἴκῳ αὐτοῦ τοῦ τάξαι εἰς ὕψος νοσσιὰν αὐτοῦ τοῦ ἐκσπασθῆναι ἐκ χειρὸς κακῶν.

[9] Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evils.

[10] ἐβουλεύσω αἰσχύνην τῷ οἴκῳ σου, συνεπέρανας λαοὺς πολλούς, καὶ ἐξήμαρτεν ἡ ψυχή σου·

[10] Thou hast devised shame to thy house, thou hast utterly destroyed many nations, and thy soul has sinned.

[11] διότι λίθος ἐκ τοίχου βοήσεται, καὶ κάνθαρος ἐκ ξύλου φθέγξεται αὐτά. –

[11] For the stone shall cry out of the wall, and the beetle out of the timber shall speak.

[12] οὐαὶ ὁ οἰκοδομῶν πόλιν ἐν αἵμασιν καὶ ἑτοιμάζων πόλιν ἐν ἀδικίαις.

[12] Woe to him that builds a city with blood, and establishes a city by unrighteousness.

[13] οὐ ταῦτά ἐστιν παρὰ κυρίου παντοκράτορος; καὶ ἐξέλιπον λαοὶ ἱκανοὶ ἐν πυρί, καὶ ἔθνη πολλὰ ὠλιγοψύχησαν.

[13] Are not these things of the Lord Almighty? surely many people have been exhausted in the fire, and many nations have fainted.

[14] ὅτι πλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν κυρίου, ὡς ὕδωρ κατακαλύψει αὐτούς. –

[14] For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water.

[15] ᾧ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾷ καὶ μεθύσκων, ὅπως ἐπιβλέπῃ ἐπὶ τὰ σπήλαια αὐτῶν.

[15] Woe to him that gives his neighbour to drink the thick lees *of wine*, and intoxicates *him*, that he may look upon their secret parts.

[16] πλησμονὴν ἀτιμίας ἐκ δόξης πίε καὶ σὺ καὶ διασαλεύθητι καὶ σείσθητι· ἐκύκλωσεν ἐπὶ σὲ ποτήριον δεξιᾶς κυρίου, καὶ συνήχθη ἀτιμία ἐπὶ τὴν δόξαν σου.

[16] Drink thou also *thy* fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord has come round upon thee, and dishonour has gathered upon thy glory.

[17] διότι ἀσέβεια τοῦ Λιβάνου καλύψει σε, καὶ ταλαιπωρία θηρίων πτοήσει σε διὰ αἵματα ἀνθρώπων καὶ ἀσεβείας γῆς καὶ πόλεως καὶ πάντων τῶν κατοικούντων αὐτήν. –

[17] For the ungodliness of Libanus shall cover thee, and distress because of wild beasts shall dismay thee, because of the blood of men, and the sins of the land and city, and of all that dwell in it.

[18] Τί ὠφελεῖ γλυπτόν, ὅτι ἔγλυψαν αὐτό; ἔπλασαν αὐτὸ χώνευμα, φαντασίαν ψευδῆ, ὅτι πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ τοῦ ποιῆσαι εἴδωλα κωφά.

[18] What profit it the graven image, that they have graven it? *one* has made it a molten work, a false image; for the maker has trusted in his work, to make dumb idols.

[19] οὐαὶ ὁ λέγων τῷ ξύλῳ Ἔκνηψον ἐξεγέρθητι, καὶ τῷ λίθῳ Ὑψώθητι· καὶ αὐτό ἐστιν φαντασία, τοῦτο δέ ἐστιν ἔλασμα χρυσίου καὶ ἀργυρίου, καὶ πᾶν πνεῦμα οὐκ ἔστιν ἐν αὐτῷ.

[19] Woe to him that says to the wood, Awake, arise; and to the stone, Be thou exalted! whereas it is an image, and this is a casting of gold and silver, and there is no breath in it.

[20] ὁ δὲ κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· εὐλαβείσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

[20] But the Lord is in his holy temple: let all the earth fear before him.

CHAPTER 3

[1] Προσευχὴ Αμβακουμ τοῦ προφήτου μετὰ ᾠδῆς.

[1] A PRAYER OF THE PROPHET AMBACUM, WITH A SONG.

[2] Κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθην, κατενόησα τὰ ἔργα σου καὶ ἐξέστην. ἐν μέσῳ δύο ζῴων γνωσθήσῃ, ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ, ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ, ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὀργῇ ἐλέους μνησθήσῃ.

[2] O Lord, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.

[3] ὁ θεὸς ἐκ Θαιμαν ἥξει, καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέος. διάψαλμα. ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ, καὶ αἰνέσεως αὐτοῦ πλήρης ἡ γῆ.

[3] God shall come from Thaeman, and the Holy One from the dark shady mount Pharan. Pause.

[4] καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται, κέρατα ἐν χερσὶν αὐτοῦ, καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ.

[4] His excellence covered the heavens, and the earth was full of his praise. And his brightness shall be as light; *there were* horns in his hands, and he caused a mighty love of his strength.

[5] πρὸ προσώπου αὐτοῦ πορεύσεται λόγος, καὶ ἐξελεύσεται, ἐν πεδίλοις οἱ πόδες αὐτοῦ.

[5] Before his face shall go a report, and it shall go forth into the plains,

[6] ἔστη, καὶ ἐσαλεύθη ἡ γῆ· ἐπέβλεψεν, καὶ διετάκη ἔθνη. διεθρύβη τὰ ὄρη βίᾳ, ἐτάκησαν βουνοὶ αἰώνιοι.

[6] the earth stood at his feet and trembled: he beheld, and the nations melted away: the mountains were violently burst through, the everlasting hills melted at his everlasting going forth.

[7] πορείας αἰωνίας αὐτοῦ ἀντὶ κόπων εἶδον· σκηνώματα Αἰθιόπων πτοηθήσονται καὶ αἱ σκηναὶ γῆς Μαδιαμ.

[7] Because of troubles I looked upon the tents of the Ethiopians: the tabernacles also of the land of Madiam shall be dismayed.

[8] μὴ ἐν ποταμοῖς ὠργίσθης, κύριε, ἢ ἐν ποταμοῖς ὁ θυμός σου, ἢ ἐν θαλάσσῃ τὸ ὅρμημά σου; ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου, καὶ ἡ ἱππασία σου σωτηρία.

[8] Wast thou angry, O Lord, with the rivers? or *was* thy wrath against the rivers, or thine anger against the sea? for thou wilt mount on thine horses, and thy chariots are salvation.

[9] ἐντείνων ἐντενεῖς τὸ τόξον σου ἐπὶ τὰ σκῆπτρα, λέγει κύριος. διάψαλμα. ποταμῶν ῥαγήσεται γῆ.

[9] Surely thou didst bend they bow at scepters, saith the Lord. Pause. The land of rivers shall be torn asunder.

[10] ὄψονταί σε καὶ ὠδινήσουσιν λαοί, σκορπίζων ὕδατα πορείας αὐτοῦ· ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς, ὕψος φαντασίας αὐτῆς.

[10] The nations shall see thee and be in pain, *as thou dost* divide the moving waters: the deep uttered her voice, and raised her form on high.

[11] ἐπήρθη ὁ ἥλιος, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς· εἰς φῶς βολίδες σου πορεύσονται, εἰς φέγγος ἀστραπῆς ὅπλων σου.

[11] The sun was exalted, and the moon stood still in her course: thy darts shall go forth at the light, at the brightness of the gleaming of thine arms.

[12] ἐν ἀπειλῇ ὀλιγώσεις γῆν καὶ ἐν θυμῷ κατάξεις ἔθνη.

[12] Thou wilt bring low the land with threatening, and in wrath thou wilt break down the nations.

[13] ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου· ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον, ἐξήγειρας δεσμοὺς ἕως τραχήλου. διάψαλμα.

[13] Thou wentest forth for the salvation of thy people, to save thine anointed: thou shalt bring death on the heads of transgressors; thou has brought bands upon *their* neck. Pause.

[14] διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν, σεισθήσονται ἐν αὐτῇ· διανοίξουσιν χαλινοὺς αὐτῶν ὡς ἔσθων πτωχὸς λάθρᾳ.

[14] Thou didst cut asunder the heads of princes with amazement, they shall tremble in it; they shall burst their bridles, *they shall be* as a poor man devouring in secret.

[15] καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου ταράσσοντας ὕδωρ πολύ.

[15] And thou dost cause thine horses to enter the sea, disturbing much water.

[16] ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου, καὶ εἰσῆλθεν τρόμος εἰς τὰ ὀστᾶ μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις μου. ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆναι εἰς λαὸν παροικίας μου.

[16] I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones, and my frame was troubled within me; I will rest in the day of affliction, from going up to the people of my sojourning.

[17] διότι συκῆ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις· ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρῶσιν· ἐξέλιπον ἀπὸ βρώσεως πρόβατα, καὶ οὐχ ὑπάρχουσιν βόες ἐπὶ φάτναις.

[17] For *though* the fig-tree shall bear no fruit, and there shall be no produce on the vines; the labour of the olive shall fail, and the fields shall produce no food: the sheep have failed from the pasture, and there are no oxen at the cribs;

[18] ἐγὼ δὲ ἐν τῷ κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ θεῷ τῷ σωτῆρί μου.

[18] yet I will exult in the Lord, I will joy in God my Saviour.

[19] κύριος ὁ θεὸς δύναμίς μου καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν· ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με τοῦ νικῆσαι ἐν τῇ ᾠδῇ αὐτοῦ.

[19] The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.

Zephaniah

CHAPTER 1

[1] Λόγος κυρίου, ὃς ἐγενήθη πρὸς Σοφονιαν τὸν τοῦ Χουσι υἱὸν Γοδολιου τοῦ Αμαριου τοῦ Εζεκιου ἐν ἡμέραις Ιωσιου υἱοῦ Αμων βασιλέως Ιουδα.

[1] The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

[2] Ἐκλείψει ἐκλιπέτω πάντα ἀπὸ προσώπου τῆς γῆς, λέγει κύριος,

[2] Let there be an utter cutting off from the face of the land, saith the Lord.

[3] ἐκλιπέτω ἄνθρωπος καὶ κτήνη, ἐκλιπέτω τὰ πετεινὰ τοῦ οὐρανοῦ καὶ οἱ ἰχθύες τῆς θαλάσσης, καὶ ἐξαρῶ τοὺς ἀνθρώπους ἀπὸ προσώπου τῆς γῆς, λέγει κύριος.

[3] Let man and cattle be cut off; let the birds of the air and the fishes of the sea be cut off; and the ungodly shall fail, and I will take away the transgressors from the face of the land, saith the Lord.

[4] καὶ ἐκτενῶ τὴν χεῖρά μου ἐπὶ Ιουδαν καὶ ἐπὶ πάντας τοὺς κατοικοῦντας Ιερουσαλημ καὶ ἐξαρῶ ἐκ τοῦ τόπου τούτου τὰ ὀνόματα τῆς Βααλ καὶ τὰ ὀνόματα τῶν ἱερέων

[4] And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests;

[5] καὶ τοὺς προσκυνοῦντας ἐπὶ τὰ δώματα τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ τοὺς ὀμνύοντας κατὰ τοῦ κυρίου καὶ τοὺς ὀμνύοντας κατὰ τοῦ βασιλέως αὐτῶν

[5] and them that worship the host of heaven upon the house-tops; and them that worship and swear by the Lord, and them that swear by their king;

[6] καὶ τοὺς ἐκκλίνοντας ἀπὸ τοῦ κυρίου καὶ τοὺς μὴ ζητήσαντας τὸν κύριον καὶ τοὺς μὴ ἀντεχομένους τοῦ κυρίου.

[6] and them that turn aside from the Lord, and them that seek not the Lord, and them that cleave not to the Lord.

[7] Εὐλαβεῖσθε ἀπὸ προσώπου κυρίου τοῦ θεοῦ, δίοτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου, ὅτι ἡτοίμακεν κύριος τὴν θυσίαν αὐτοῦ, ἡγίακεν τοὺς κλητοὺς αὐτοῦ.

[7] Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared his sacrifice, and has sanctified his guests.

[8] καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω ἐπὶ τοὺς ἄρχοντας καὶ ἐπὶ τὸν οἶκον τοῦ βασιλέως καὶ ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια·

[8] And it shall come to pass in the day of the Lord's sacrifice, that I will take vengeance on the princes, and on the king's house, and upon all that wear strange apparel.

[9] καὶ ἐκδικήσω ἐπὶ πάντας ἐμφανῶς ἐπὶ τὰ πρόπυλα ἐν ἐκείνῃ τῇ ἡμέρᾳ, τοὺς πληροῦντας τὸν οἶκον κυρίου τοῦ θεοῦ αὐτῶν ἀσεβείας καὶ δόλου.

[9] And I will openly take vengeance on the porches in that day, *on the men* that fill the house of the Lord their God with ungodliness and deceit.

[10] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, φωνὴ κραυγῆς ἀπὸ πύλης ἀποκεντούντων καὶ ὀλολυγμὸς ἀπὸ τῆς δευτέρας καὶ συντριμμὸς μέγας ἀπὸ τῶν βουνῶν.

[10] And there shall be in that day, saith the Lord, the sound of a cry from the gate of men slaying, and a howling from the second *gate*, and a great crashing from the hills.

[11] θρηνήσατε, οἱ κατοικοῦντες τὴν κατακεκομμένην, ὅτι ὡμοιώθη πᾶς ὁ λαὸς Χαναάν, ἐξωλεθρεύθησαν πάντες οἱ ἐπηρμένοι ἀργυρίῳ.

[11] Lament, ye that inhabit the *city* that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed.

[12] καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐξερευνήσω τὴν Ιερουσαλημ μετὰ λύχνου καὶ ἐκδικήσω ἐπὶ τοὺς ἄνδρας τοὺς καταφρονοῦντας ἐπὶ τὰ φυλάγματα αὐτῶν, οἱ λέγοντες ἐν ταῖς καρδίαις αὐτῶν Οὐ μὴ ἀγαθοποιήσῃ κύριος οὐδ' οὐ μὴ κακώσῃ,

[12] And it shall come to pass in that day, *that* I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, The Lord will not do any good, neither will he do any evil.

[13] καὶ ἔσται ἡ δύναμις αὐτῶν εἰς διαρπαγὴν καὶ οἱ οἶκοι αὐτῶν εἰς ἀφανισμόν, καὶ οἰκοδομήσουσιν οἰκίας καὶ οὐ μὴ κατοικήσουσιν ἐν αὐταῖς καὶ καταφυτεύσουσιν ἀμπελῶνας καὶ οὐ μὴ πίωσιν τὸν οἶνον αὐτῶν.

[13] And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them.

[14] Ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη, ἐγγὺς καὶ ταχεῖα σφόδρα· φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρά, τέτακται δυνατή.

[14] For the great day of the Lord *is* near, *it is* near, and very speedy; the sound of the day of the Lord is made bitter and harsh.

[15] ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη, ἡμέρα θλίψεως καὶ ἀνάγκης, ἡμέρα ἀωρίας καὶ ἀφανισμοῦ, ἡμέρα σκότους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὁμίχλης,

[15] A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour,

[16] ἡμέρα σάλπιγγος καὶ κραυγῆς ἐπὶ τὰς πόλεις τὰς ὀχυρὰς καὶ ἐπὶ τὰς γωνίας τὰς ὑψηλάς.

[16] a day of the trumpet and cry against the strong cities, and against the high towers.

[17] καὶ ἐκθλίψω τοὺς ἀνθρώπους, καὶ πορεύσονται ὡς τυφλοί, ὅτι τῷ κυρίῳ ἐξήμαρτον· καὶ ἐκχεεῖ τὸ αἷμα αὐτῶν ὡς χοῦν καὶ τὰς σάρκας αὐτῶν ὡς βόλβιτα.

[17] And I will greatly afflict the men, and they shall walk as blind men, because they have sinned against the Lord; therefore he shall pour out their blood as dust, and their flesh as dung.

[18] καὶ τὸ ἀργύριον αὐτῶν καὶ τὸ χρυσίον αὐτῶν οὐ μὴ δύνηται ἐξελέσθαι αὐτοὺς ἐν ἡμέρᾳ ὀργῆς κυρίου, καὶ ἐν πυρὶ ζήλους αὐτοῦ

καταναλωθήσεται πᾶσα ἡ γῆ, διότι συντέλειαν καὶ σπουδὴν ποιήσει ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.

[18] And their silver and their gold shall in nowise be able to rescue them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealously; for he will bring a speedy destruction on all them that inhabit the land.

CHAPTER 2

[1] Συνάχθητε καὶ συνδέθητε, τὸ ἔθνος τὸ ἀπαίδευτον,

[1] Be ye gathered and closely joined together, O unchastened nation;

[2] πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον, πρὸ τοῦ ἐπελθεῖν ἐφ᾽ ὑμᾶς ὀργὴν κυρίου, πρὸ τοῦ ἐπελθεῖν ἐφ᾽ ὑμᾶς ἡμέραν θυμοῦ κυρίου.

[2] before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the wrath of the Lord come upon you.

[3] ζητήσατε τὸν κύριον, πάντες ταπεινοὶ γῆς· κρίμα ἐργάζεσθε καὶ δικαιοσύνην ζητήσατε καὶ ἀποκρίνεσθε αὐτά, ὅπως σκεπασθῆτε ἐν ἡμέρᾳ ὀργῆς κυρίου.

[3] Seek ye the Lord, all ye meek of the earth; do judgment, and seek justice, and answer accordingly; that ye may be hid in the day of the wrath of the Lord.

[4] Διότι Γάζα διηρπασμένη ἔσται, καὶ Ἀσκαλὼν ἔσται εἰς ἀφανισμόν, καὶ Ἄζωτος μεσημβρίας ἐκριφήσεται, καὶ Ακκαρων ἐκριζωθήσεται.

[4] For Gaza shall be utterly spoiled, and Ascalon shall be destroyed; and Azotus shall be cast forth at noon-day, and Accaron shall be rooted up.

[5] οὐαὶ οἱ κατοικοῦντες τὸ σχοίνισμα τῆς θαλάσσης, πάροικοι Κρητῶν· λόγος κυρίου ἐφ᾽ ὑμᾶς, Χαναὰν γῆ ἀλλοφύλων, καὶ ἀπολῶ ὑμᾶς ἐκ κατοικίας·

[5] Woe to them that dwell on the border of the sea, neighbours of the Cretans! the word of the Lord is against you, O Chanaan, land of the Philistines, and I will destroy you out of *your* dwelling-place.

[6] καὶ ἔσται Κρήτη νομὴ ποιμνίων καὶ μάνδρα προβάτων,

[6] And Crete shall be a pasture of flocks, and a fold of sheep.

[7] καὶ ἔσται τὸ σχοίνισμα τῆς θαλάσσης τοῖς καταλοίποις οἴκου Ιουδα· ἐπ᾽ αὐτοὺς νεμήσονται ἐν τοῖς οἴκοις Ἀσκαλῶνος, δείλης καταλύσουσιν

ἀπὸ προσώπου υἱῶν Ιουδα, ὅτι ἐπέσκεπται αὐτοὺς κύριος ὁ θεὸς αὐτῶν, καὶ ἀπέστρεψε τὴν αἰχμαλωσίαν αὐτῶν.

[7] And the sea cost shall be for the remnant of the house of Juda; they shall pasture upon them in the houses of Ascalon; they shall rest in the evening because of the children of Juda; for the Lord their God has visited them, and he will turn away their captivity.

[8] Ἤκουσα ὀνειδισμοὺς Μωαβ καὶ κονδυλισμοὺς υἱῶν Αμμων, ἐν οἷς ὠνείδιζον τὸν λαόν μου καὶ ἐμεγαλύνοντο ἐπὶ τὰ ὅριά μου.

[8] I have heard the revilings of Moab, and the insults of the children of Ammon, wherewith they have reviled my people, and magnified themselves against my coasts.

[9] διὰ τοῦτο ζῶ ἐγώ, λέγει κύριος τῶν δυνάμεων ὁ θεὸς Ισραηλ, διότι Μωαβ ὡς Σοδομα ἔσται καὶ οἱ υἱοὶ Αμμων ὡς Γομορρα, καὶ Δαμασκὸς ἐκλελειμμένη ὡς θιμωνιὰ ἅλωνος καὶ ἠφανισμένη εἰς τὸν αἰῶνα· καὶ οἱ κατάλοιποι λαοῦ μου διαρπῶνται αὐτούς, καὶ οἱ κατάλοιποι ἔθνους μου κληρονομήσουσιν αὐτούς.

[9] Therefore, *as* I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodoma, and the children of Ammon as Gomorrha; and Damascus *shall be* left as a heap of the threshing-floor, and desolate for ever: and the remnant of my people shall plunder them, and the remnant of my nations shall inherit them.

[10] αὕτη αὐτοῖς ἀντὶ τῆς ὕβρεως αὐτῶν, διότι ὠνείδισαν καὶ ἐμεγαλύνθησαν ἐπὶ τὸν κύριον τὸν παντοκράτορα.

[10] This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the Lord Almighty.

[11] ἐπιφανήσεται κύριος ἐπ᾽ αὐτοὺς καὶ ἐξολεθρεύσει πάντας τοὺς θεοὺς τῶν ἐθνῶν τῆς γῆς, καὶ προσκυνήσουσιν αὐτῷ ἕκαστος ἐκ τοῦ τόπου αὐτοῦ, πᾶσαι αἱ νῆσοι τῶν ἐθνῶν.

[11] The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth; and they shall worship him every one from his place, *even* all the islands of the nations.

[12] Καὶ ὑμεῖς, Αἰθίοπες, τραυματίαι ῥομφαίας μού ἐστε.

[12] Ye Ethiopians also are the slain of my sword.

[13] καὶ ἐκτενεῖ τὴν χεῖρα αὐτοῦ ἐπὶ βορρᾶν καὶ ἀπολεῖ τὸν Ἀσσύριον καὶ θήσει τὴν Νινευη εἰς ἀφανισμὸν ἄνυδρον ὡς ἔρημον·

[13] And he shall stretch forth his hand against the north and destroy the Assyrian, and make Nineve a dry wilderness, *even* as a desert.

[14] καὶ νεμήσονται ἐν μέσῳ αὐτῆς ποίμνια καὶ πάντα τὰ θηρία τῆς γῆς, καὶ χαμαιλέοντες καὶ ἐχῖνοι ἐν τοῖς φατνώμασιν αὐτῆς κοιτασθήσονται, καὶ θηρία φωνήσει ἐν τοῖς διορύγμασιν αὐτῆς, κόρακες ἐν τοῖς πυλῶσιν αὐτῆς, διότι κέδρος τὸ ἀνάστημα αὐτῆς.

[14] And flocks, and all the wild beasts of the land, and chameleons shall feed in the midst thereof: and hedgehogs shall lodge in the ceilings thereof; and wild beasts shall cry in the breaches thereof, and ravens in her porches, whereas her loftiness was *as* as cedar.

CHAPTER 3

[15] αὕτη ἡ πόλις ἡ φαυλίστρια ἡ κατοικοῦσα ἐπ᾽ ἐλπίδι ἡ λέγουσα ἐν καρδίᾳ αὐτῆς Ἐγώ εἰμι, καὶ οὐκ ἔστιν μετ᾽ ἐμὲ ἔτι. πῶς ἐγενήθη εἰς ἀφανισμόν, νομὴ θηρίων· πᾶς ὁ διαπορευόμενος δι᾽ αὐτῆς συριεῖ καὶ κινήσει τὰς χεῖρας αὐτοῦ.

[1] This is the scornful city that dwells securely, that says in her heart, I am, and there is no longer any *to be* after me: how is she become desolate, a habitation of wild beasts! every one that passes through her shall hiss, and shake his hands.

Alas the glorious and ransomed city.

[1] ἾΩ ἡ ἐπιφανὴς καὶ ἀπολελυτρωμένη, ἡ πόλις ἡ περιστερά·

Alas the glorious and ransomed city.

[2] οὐκ εἰσήκουσεν φωνῆς, οὐκ ἐδέξατο παιδείαν, ἐπὶ τῷ κυρίῳ οὐκ ἐπεποίθει καὶ πρὸς τὸν θεὸν αὐτῆς οὐκ ἤγγισεν.

[2] The dove hearkened not to the voice; she received not correction; she trusted not in the Lord, and she drew not near to her God.

[3] οἱ ἄρχοντες αὐτῆς ἐν αὐτῇ ὡς λέοντες ὠρυόμενοι· οἱ κριταὶ αὐτῆς ὡς λύκοι τῆς Ἀραβίας, οὐχ ὑπελίποντο εἰς τὸ πρωί·

[3] Her princes within her were as roaring lions, her judges as the wolves of Arabia; they remained not till the morrow.

[4] οἱ προφῆται αὐτῆς πνευματοφόροι, ἄνδρες καταφρονηταί· οἱ ἱερεῖς αὐτῆς βεβηλοῦσιν τὰ ἅγια καὶ ἀσεβοῦσιν νόμον.

[4] Her prophets are light *and* scornful men: her priests profane the holy things, and sinfully transgress the law.

[5] ὁ δὲ κύριος δίκαιος ἐν μέσῳ αὐτῆς καὶ οὐ μὴ ποιήσῃ ἄδικον· πρωὶ πρωὶ δώσει κρίμα αὐτοῦ εἰς φῶς καὶ οὐκ ἀπεκρύβη καὶ οὐκ ἔγνω ἀδικίαν ἐν ἀπαιτήσει καὶ οὐκ εἰς νεῖκος ἀδικίαν.

[5] But the just Lord is in the midst of her, and he will never do an unjust thing: morning by morning he will bring out his judgment to the light, and it is not hidden, and he knows not injustice by extortion, nor injustice in strife.

[6] ἐν διαφθορᾷ κατέσπασα ὑπερηφάνους, ἠφανίσθησαν γωνίαι αὐτῶν· ἐξερημώσω τὰς ὁδοὺς αὐτῶν τὸ παράπαν τοῦ μὴ διοδεύειν· ἐξέλιπον αἱ πόλεις αὐτῶν παρὰ τὸ μηδένα ὑπάρχειν μηδὲ κατοικεῖν.

[6] I have brought down the proud with destruction; their corners are destroyed: I will make their ways completely waste, so that none shall go through: their cities are come to an end, by reason of no man living or dwelling *in them*.

[7] εἶπα Πλὴν φοβεῖσθέ με καὶ δέξασθε παιδείαν, καὶ οὐ μὴ ἐξολεθρευθῆτε ἐξ ὀφθαλμῶν αὐτῆς, πάντα ὅσα ἐξεδίκησα ἐπ᾽ αὐτήν· ἑτοιμάζου ὄρθρισον, διέφθαρται πᾶσα ἡ ἐπιφυλλὶς αὐτῶν.

[7] I said, But do ye fear me, and receive instruction, and ye shall not be cut off from the face of the land *for* all the vengeance I have brought upon her: prepare thou, rise early: all their produce is spoilt.

[8] Διὰ τοῦτο ὑπόμεινόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον· διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ᾽ αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου· διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ.

[8] Therefore wait upon me, saith the Lord, until the day when I rise up for a witness: because my judgment *shall be* on the gatherings of the nations, to draw to me kings, to pour out upon them all *my* fierce anger: for the whole earth shall be consumed with the fire of my jealousy.

[9] ὅτι τότε μεταστρέψω ἐπὶ λαοὺς γλῶσσαν εἰς γενεὰν αὐτῆς τοῦ ἐπικαλεῖσθαι πάντας τὸ ὄνομα κυρίου τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἕνα.

[9] For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke.

[10] ἐκ περάτων ποταμῶν Αἰθιοπίας οἴσουσιν θυσίας μοι.

[10] From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me.

[11] ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐ μὴ καταισχυνθῇς ἐκ πάντων τῶν ἐπιτηδευμάτων σου, ὧν ἠσέβησας εἰς ἐμέ· ὅτι τότε περιελῶ ἀπὸ σοῦ τὰ φαυλίσματα τῆς ὕβρεώς σου, καὶ οὐκέτι μὴ προσθῇς τοῦ μεγαλαυχῆσαι ἐπὶ τὸ ὄρος τὸ ἅγιόν μου.

[11] In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain.

[12] καὶ ὑπολείψομαι ἐν σοὶ λαὸν πραὺν καὶ ταπεινόν, καὶ εὐλαβηθήσονται ἀπὸ τοῦ ὀνόματος κυρίου

[12] And I will leave in thee a meek and lowly people;

[13] οἱ κατάλοιποι τοῦ Ισραηλ καὶ οὐ ποιήσουσιν ἀδικίαν καὶ οὐ λαλήσουσιν μάταια, καὶ οὐ μὴ εὑρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία, διότι αὐτοὶ νεμήσονται καὶ κοιτασθήσονται, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς.

[13] and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

[14] Χαῖρε σφόδρα, θύγατερ Σιων, κήρυσσε, θύγατερ Ιερουσαλημ· εὐφραίνου καὶ κατατέρπου ἐξ ὅλης τῆς καρδίας σου, θύγατερ Ιερουσαλημ.

[14] Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem.

[15] περιεῖλεν κύριος τὰ ἀδικήματά σου, λελύτρωταί σε ἐκ χειρὸς ἐχθρῶν σου· βασιλεὺς Ισραηλ κύριος ἐν μέσῳ σου, οὐκ ὄψῃ κακὰ οὐκέτι.

[15] The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

[16] ἐν τῷ καιρῷ ἐκείνῳ ἐρεῖ κύριος τῇ Ιερουσαλημ Θάρσει, Σιων, μὴ παρείσθωσαν αἱ χεῖρές σου·

[16] At that time the Lord shall say to Jerusalem, Be of good courage, Sion; let not thine hands be slack.

[17] κύριος ὁ θεός σου ἐν σοί, δυνατὸς σώσει σε, ἐπάξει ἐπὶ σὲ εὐφροσύνην καὶ καινιεῖ σε ἐν τῇ ἀγαπήσει αὐτοῦ καὶ εὐφρανθήσεται ἐπὶ σὲ ἐν τέρψει ὡς ἐν ἡμέρᾳ ἑορτῆς.

[17] The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting.

[18] καὶ συνάξω τοὺς συντετριμμένους· οὐαί, τίς ἔλαβεν ἐπ᾽ αὐτὴν ὀνειδισμόν;

[18] And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

[19] ἰδοὺ ἐγὼ ποιῶ ἐν σοὶ ἕνεκεν σοῦ ἐν τῷ καιρῷ ἐκείνῳ, λέγει κύριος, καὶ σώσω τὴν ἐκπεπιεσμένην καὶ τὴν ἀπωσμένην· εἰσδέξομαι καὶ θήσομαι αὐτοὺς εἰς καύχημα καὶ ὀνομαστοὺς ἐν πάσῃ τῇ γῇ.

[19] Behold, I *will* work in thee for thy sake at that time, saith the Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth.

[20] καὶ καταισχυνθήσονται ἐν τῷ καιρῷ ἐκείνῳ, ὅταν καλῶς ὑμῖν ποιήσω, καὶ ἐν τῷ καιρῷ, ὅταν εἰσδέξωμαι ὑμᾶς· διότι δώσω ὑμᾶς ὀνομαστοὺς καὶ εἰς καύχημα ἐν πᾶσιν τοῖς λαοῖς τῆς γῆς ἐν τῷ ἐπιστρέφειν με τὴν αἰχμαλωσίαν ὑμῶν ἐνώπιον ὑμῶν, λέγει κύριος.

[20] And *their enemies* shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.

Haggai

CHAPTER 1

[1] Ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐν τῷ μηνὶ τῷ ἕκτῳ μιᾷ τοῦ μηνὸς ἐγένετο λόγος κύριου ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων Εἰπὸν δὴ πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ιωσεδεκ τὸν ἱερέα τὸν μέγαν λέγων

[1] In the second year of Darius the king, in the sixth month, on the firs *day* of the month, the word of the Lord came by the hand of the prophet Haggai, saying, Speak to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, saying,

[2] Τάδε λέγει κύριος παντοκράτωρ λέγων Ὁ λαὸς οὗτος λέγουσιν Οὐχ ἥκει ὁ καιρὸς τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου.

[2] Thus saith the Lord Almighty, saying, This people say, The time is not come to build the house of the Lord.

[3] καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων

[3] And the word of the Lord came by the hand of the prophet Haggai, saying,

[4] Εἰ καιρὸς ὑμῖν μέν ἐστιν τοῦ οἰκεῖν ἐν οἴκοις ὑμῶν κοιλοστάθμοις, ὁ δὲ οἶκος οὗτος ἐξηρήμωται;

[4] Is it time for you to dwell in your ceiled houses, whereas our house is desolate?

[5] καὶ νῦν τάδε λέγει κύριος παντοκράτωρ Τάξατε δὴ τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν·

[5] And now thus saith the Lord Almighty; Consider your ways, I pray you.

[6] ἐσπείρατε πολλὰ καὶ εἰσηνέγκατε ὀλίγα, ἐφάγετε καὶ οὐκ εἰς πλησμονήν, ἐπίετε καὶ οὐκ εἰς μέθην, περιεβάλεσθε καὶ οὐκ ἐθερμάνθητε ἐν αὐτοῖς, καὶ ὁ τοὺς μισθοὺς συνάγων συνήγαγεν εἰς δεσμὸν τετρυπημένον.

[6] Ye have sown much, but brought in little; ye have eaten, and are not satisfied; ye have drunk, and are not satisfied with drink, ye have clothed

yourselves, and have not become warm thereby: and he that earns wages has gathered *them* into a bag full of holes.

[7] τάδε λέγει κύριος παντοκράτωρ Θέσθε τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν·

[7] Thus saith the Lord Almighty; Consider your ways.

[8] ἀνάβητε ἐπὶ τὸ ὄρος καὶ κόψατε ξύλα καὶ οἰκοδομήσατε τὸν οἶκον, καὶ εὐδοκήσω ἐν αὐτῷ καὶ ἐνδοξασθήσομαι, εἶπεν κύριος.

[8] Go up to the mountain, and cut timber; build the house, and I will take pleasure in it, and be glorified, saith the Lord.

[9] ἐπεβλέψατε εἰς πολλά, καὶ ἐγένετο ὀλίγα· καὶ εἰσηνέχθη εἰς τὸν οἶκον, καὶ ἐξεφύσησα αὐτά. διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ Ἀνθ ὧν ὁ οἶκός μού ἐστιν ἔρημος, ὑμεῖς δὲ διώκετε ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

[9] Ye looked for much, and there came little; and it was brought into the house, and I blew it away. Therefore thus saith the Lord Almighty, Because my house is desolate, and ye run everyone into his own house;

[10] διὰ τοῦτο ἀνέξει ὁ οὐρανὸς ἀπὸ δρόσου, καὶ ἡ γῆ ὑποστελεῖται τὰ ἐκφόρια αὐτῆς·

[10] therefore shall the sky withhold dew, and the earth shall keep back her produce.

[11] καὶ ἐπάξω ῥομφαίαν ἐπὶ τὴν γῆν καὶ ἐπὶ τὰ ὄρη καὶ ἐπὶ τὸν σῖτον καὶ ἐπὶ τὸν οἶνον καὶ ἐπὶ τὸ ἔλαιον καὶ ὅσα ἐκφέρει ἡ γῆ καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πάντας τοὺς πόνους τῶν χειρῶν αὐτῶν. –

[11] And I will bring a sword upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and all that the earth produces, and upon the men, and upon the cattle, and upon all the labours of their hands.

[12] καὶ ἤκουσεν Ζοροβαβελ ὁ τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ Ἰησοῦς ὁ τοῦ Ιωσεδεκ ὁ ἱερεὺς ὁ μέγας καὶ πάντες οἱ κατάλοιποι τοῦ λαοῦ τῆς φωνῆς κυρίου τοῦ θεοῦ αὐτῶν καὶ τῶν λόγων Αγγαιου τοῦ προφήτου, καθότι ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς αὐτῶν πρὸς αὐτούς, καὶ ἐφοβήθη ὁ λαὸς ἀπὸ προσώπου κυρίου.

[12] And Zorobabel the son of Salathiel, of the tribe of Juda, and Jesus the son of Josedec, the high priest, and all the remnant of the people, hearkened to the voice of the Lord their God, and the words of the prophet Haggai, according as the Lord their God had sent him to them, and the people feared before the Lord.

[13] καὶ εἶπεν Αγγαιος ὁ ἄγγελος κυρίου τῷ λαῷ Ἐγώ εἰμι μεθ' ὑμῶν, λέγει κύριος.

[13] And Haggai the Lord's messenger spoke among the messengers of the Lord to the people, *saying*, I am with you, saith the Lord.

[14] καὶ ἐξήγειρεν κύριος τὸ πνεῦμα Ζοροβαβελ τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ τὸ πνεῦμα Ἰησοῦ τοῦ Ιωσεδεκ τοῦ ἱερέως τοῦ μεγάλου καὶ τὸ πνεῦμα τῶν καταλοίπων παντὸς τοῦ λαοῦ, καὶ εἰσῆλθον καὶ ἐποίουν ἔργα ἐν τῷ οἴκῳ κυρίου παντοκράτορος θεοῦ αὐτῶν

[14] And the Lord stirred up the spirit of Zorobabel the son of Salathiel, of the tribe of Juda, and the spirit of Jesus the son of Josedec, the high priest, and the spirit of the remnant of all the people; and they went in, and wrought in the house of the Lord Almighty their God,

[15] τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς τοῦ ἕκτου τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως.

[15] on the four and twentieth *day* of the sixth month, in the second year of Darius the king.

CHAPTER 2

[1] Τῷ ἑβδόμῳ μηνὶ μιᾷ καὶ εἰκάδι τοῦ μηνὸς ἐλάλησεν κύριος ἐν χειρὶ Αγγαιου τοῦ προφήτου λέγων

[1] 2 In the seventh month, on the twenty-first *day* of the month, the Lord spoke by Haggai the prophet, saying,

[2] Εἰπὸν δὴ πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα καὶ πρὸς Ἰησοῦν τὸν τοῦ Ιωσεδεκ τὸν ἱερέα τὸν μέγαν καὶ πρὸς πάντας τοὺς καταλοίπους τοῦ λαοῦ λέγων

[3] Speak now to Zorobabel the son of Salathiel, of the tribe of Juda, and to Jesus the son of Josedec, the high priest, and to all the remnant of the people, saying,

[3] Τίς ἐξ ὑμῶν ὃς εἶδεν τὸν οἶκον τοῦτον ἐν τῇ δόξῃ αὐτοῦ τῇ ἔμπροσθεν; καὶ πῶς ὑμεῖς βλέπετε αὐτὸν νῦν; καθὼς οὐχ ὑπάρχοντα ἐνώπιον ὑμῶν.

[4] Who *is there* of you that saw this house in her former glory? and how do ye now look upon it, as it were nothing before your eyes?

[4] καὶ νῦν κατίσχυε, Ζοροβαβελ, λέγει κύριος, καὶ κατίσχυε, Ἰησοῦ ὁ τοῦ Ιωσεδεκ ὁ ἱερεὺς ὁ μέγας, καὶ κατισχυέτω πᾶς ὁ λαὸς τῆς γῆς, λέγει κύριος, καὶ ποιεῖτε· διότι μεθ᾽ ὑμῶν ἐγώ εἰμι, λέγει κύριος παντοκράτωρ,

[5] Yet now be strong, O Zorobabel, saith the Lord; and strengthen thyself, O Jesus the high priest, the son of Josedec; and let all the people of the land strengthen themselves, saith the Lord, and work, for I am with you, saith the Lord Almighty;

[5] καὶ τὸ πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν· θαρσεῖτε.

[6] and my Spirit remains in the midst of you; be of good courage.

[6] διότι τάδε λέγει κύριος παντοκράτωρ Ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηράν·

[7] For thus saith the Lord Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry *land*;

[7] καὶ συσσείσω πάντα τὰ ἔθνη, καὶ ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν, καὶ πλήσω τὸν οἶκον τοῦτον δόξης, λέγει κύριος παντοκράτωρ.

[8] and I will shake all nations, and the choice *portions* of all the nations shall come: and I will fill this house with glory, saith the Lord Almighty.

[8] ἐμὸν τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον, λέγει κύριος παντοκράτωρ.

[9] Mine is the silver, and mine the gold, saith the Lord Almighty.

[9] διότι μεγάλη ἔσται ἡ δόξα τοῦ οἴκου τούτου ἡ ἐσχάτη ὑπὲρ τὴν πρώτην, λέγει κύριος παντοκράτωρ· καὶ ἐν τῷ τόπῳ τούτῳ δώσω εἰρήνην, λέγει κύριος παντοκράτωρ, καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τοῦ ἀναστῆσαι τὸν ναὸν τοῦτον.

[10] For the glory of this house shall be great, the latter more than the former, saith the Lord Almighty: and in this place will I give peace, saith the Lord Almighty, even peace of soul for a possession to every one that builds, to raise up this temple.

[10] Τετράδι καὶ εἰκάδι τοῦ ἐνάτου μηνὸς ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Αγγαιον τὸν προφήτην λέγων

[11] On the four and twentieth *day* of the ninth month, in the second year of Darius, the word of the Lord came to Haggai the prophet, saying,

[11] Τάδε λέγει κύριος παντοκράτωρ Ἐπερώτησον τοὺς ἱερεῖς νόμον λέγων

[12] Thus saith the Lord Almighty; Inquire now of the priest *concerning* the law, saying,

[12] Ἐὰν λάβῃ ἄνθρωπος κρέας ἅγιον ἐν τῷ ἄκρῳ τοῦ ἱματίου αὐτοῦ καὶ ἅψηται τὸ ἄκρον τοῦ ἱματίου αὐτοῦ ἄρτου ἢ ἐψέματος ἢ οἴνου ἢ ἐλαίου ἢ παντὸς βρώματος, εἰ ἁγιασθήσεται; καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν Οὔ.

[13] If a man should take holy flesh in the skirt of his garment, and the skirt of his garment should touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

[13] καὶ εἶπεν Αγγαιος Ἐὰν ἅψηται μεμιαμμένος ἐπὶ ψυχῇ ἀπὸ παντὸς τούτων, εἰ μιανθήσεται; καὶ ἀπεκρίθησαν οἱ ἱερεῖς καὶ εἶπαν Μιανθήσεται.

[14] And Haggai said, If a defiled person who is unclean by reason of a dead body, touch any of these, shall it be defiled? And the priests answered and said, It shall be defiled.

[14] καὶ ἀπεκρίθη Αγγαιος καὶ εἶπεν Οὕτως ὁ λαὸς οὗτος καὶ οὕτως τὸ ἔθνος τοῦτο ἐνώπιον ἐμοῦ, λέγει κύριος, καὶ οὕτως πάντα τὰ ἔργα τῶν χειρῶν αὐτῶν, καὶ ὃς ἐὰν ἐγγίσῃ ἐκεῖ, μιανθήσεται ἕνεκεν τῶν λημμάτων αὐτῶν τῶν ὀρθρινῶν, ὀδυνηθήσονται ἀπὸ προσώπου πόνων αὐτῶν· καὶ ἐμισεῖτε ἐν πύλαις ἐλέγχοντας.

[15] And Haggai answered and said, So is this people, and so is this nation before me, saith the Lord; and so are all the works of their hands: and whosoever shall approach them, shall be defiled [because of their early burdens: they shall be pained because of their toils; and ye have hated him that reproved in the gates].

[15] καὶ νῦν θέσθε δὴ εἰς τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ὑπεράνω πρὸ τοῦ θεῖναι λίθον ἐπὶ λίθον ἐν τῷ ναῷ κυρίου

[16] And now consider, I pray you, from this day and beforetime, before they laid a stone on a stone in the temple of the Lord, what manner of men ye were.

[16] τίνες ἦτε· ὅτε ἐνεβάλλετε εἰς κυψέλην κριθῆς εἴκοσι σάτα, καὶ ἐγένετο κριθῆς δέκα σάτα· καὶ εἰσεπορεύεσθε εἰς τὸ ὑπολήνιον ἐξαντλῆσαι πεντήκοντα μετρητάς, καὶ ἐγένοντο εἴκοσι.

[17] When ye cast into the corn-bin twenty measures of barley, and there were *only* ten measures of barley: and ye went to the vat to draw out fifty measures, and there were *but* twenty.

[17] ἐπάταξα ὑμᾶς ἐν ἀφορίᾳ καὶ ἐν ἀνεμοφθορίᾳ καὶ ἐν χαλάζῃ πάντα τὰ ἔργα τῶν χειρῶν ὑμῶν, καὶ οὐκ ἐπεστρέψατε πρός με, λέγει κύριος.

[18] I smote you with barrenness, and with blasting, and all the works of your hands with hail; yet ye returned not to me, saith the Lord.

[18] ὑποτάξατε δὴ τὰς καρδίας ὑμῶν ἀπὸ τῆς ἡμέρας ταύτης καὶ ἐπέκεινα· ἀπὸ τῆς τετράδος καὶ εἰκάδος τοῦ ἐνάτου μηνὸς καὶ ἀπὸ τῆς ἡμέρας, ἧς ἐθεμελιώθη ὁ ναὸς κυρίου, θέσθε ἐν ταῖς καρδίαις ὑμῶν

[19] Set your hearts now *to think* from this day and upward, from the four and twentieth *day* of the ninth month, even from the day when the

foundation of the temple of the Lord was laid;

[19] εἰ ἔτι ἐπιγνωσθήσεται ἐπὶ τῆς ἅλω καὶ εἰ ἔτι ἡ ἄμπελος καὶ ἡ συκῆ καὶ ἡ ῥόα καὶ τὰ ξύλα τῆς ἐλαίας τὰ οὐ φέροντα καρπόν, ἀπὸ τῆς ἡμέρας ταύτης εὐλογήσω.

[20] consider in your hearts, whether *this* shall be known on the corn-floor, and whether yet the vine, and the fig-tree, and the pomegranate, and the olive-trees that bear no fruit *are with you*: from this day will I bless *you*.

[20] Καὶ ἐγένετο λόγος κυρίου ἐκ δευτέρου πρὸς Αγγαιον τὸν προφήτην τετράδι καὶ εἰκάδι τοῦ μηνὸς λέγων

[21] And the word of the Lord came the second time to Haggai the prophet, on the four and twentieth *day* of the month, saying,

[21] Εἰπὸν πρὸς Ζοροβαβελ τὸν τοῦ Σαλαθιηλ ἐκ φυλῆς Ιουδα λέγων Ἐγὼ σείω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν

[22] Speak to Zorobabel the son of Salathiel, of the tribe of Juda, saying,

I shake the heaven, and the earth, and the sea, and the dry *land*;

[22] καὶ καταστρέψω θρόνους βασιλέων καὶ ὀλεθρεύσω δύναμιν βασιλέων τῶν ἐθνῶν καὶ καταστρέψω ἅρματα καὶ ἀναβάτας, καὶ καταβήσονται ἵπποι καὶ ἀναβάται αὐτῶν ἕκαστος ἐν ῥομφαίᾳ πρὸς τὸν ἀδελφὸν αὐτοῦ.

[23] and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations; and I will overthrow chariots and riders; and the horses and their riders shall come down, every one by the sword striving against his brother.

[23] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, λήμψομαί σε Ζοροβαβελ τὸν τοῦ Σαλαθιηλ τὸν δοῦλόν μου, λέγει κύριος, καὶ θήσομαί σε ὡς σφραγῖδα, διότι σὲ ᾑρέτισα, λέγει κύριος παντοκράτωρ.

[24] In that day, saith the Lord Almighty, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a seal: for I have chosen thee, saith the Lord Almighty.

Zechariah

CHAPTER 1

[1] Ἐν τῷ ὀγδόῳ μηνὶ ἔτους δευτέρου ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων

[1] In the eighth month, in the second year of *the reign of* Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

[2] Ὠργίσθη κύριος ἐπὶ τοὺς πατέρας ὑμῶν ὀργὴν μεγάλην.

[2] The Lord has been very angry with your fathers.

[3] καὶ ἐρεῖς πρὸς αὐτούς Τάδε λέγει κύριος παντοκράτωρ Ἐπιστρέψατε πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει κύριος.

[3] And thou shalt say to them, Thus saith the Lord Almighty: Turn to me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts.

[4] καὶ μὴ γίνεσθε καθὼς οἱ πατέρες ὑμῶν, οἷς ἐνεκάλεσαν αὐτοῖς οἱ προφῆται οἱ ἔμπροσθεν λέγοντες Τάδε λέγει κύριος παντοκράτωρ Ἀποστρέψατε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν καὶ ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν τῶν πονηρῶν, καὶ οὐ προσέσχον τοῦ εἰσακοῦσαί μου, λέγει κύριος.

[4] And be ye not as your fathers, whom the prophets before charged, saying, Thus saith the Lord Almighty: Turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith the Lord.

[5] οἱ πατέρες ὑμῶν ποῦ εἰσιν; καὶ οἱ προφῆται μὴ τὸν αἰῶνα ζήσονται;

[5] Where are your fathers, and the prophets? Will they live for ever?

[6] πλὴν τοὺς λόγους μου καὶ τὰ νόμιμά μου δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν πνεύματί μου τοῖς δούλοις μου τοῖς προφήταις, οἳ κατελάβοσαν τοὺς πατέρας ὑμῶν. καὶ ἀπεκρίθησαν καὶ εἶπαν Καθὼς παρατέτακται κύριος παντοκράτωρ τοῦ ποιῆσαι κατὰ τὰς ὁδοὺς ὑμῶν καὶ κατὰ τὰ ἐπιτηδεύματα ὑμῶν, οὕτως ἐποίησεν ὑμῖν.

[6] But do ye receive my words and mine ordinances, all that I command by my Spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said, As the Lord Almighty determined to

do to us, according to our ways, and according to our practices, so has he done to us.

[7] Τῇ τετράδι καὶ εἰκάδι τῷ ἑνδεκάτῳ μηνί – οὗτός ἐστιν ὁ μὴν Σαβατ – ἐν τῷ δευτέρῳ ἔτει ἐπὶ Δαρείου ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τὸν τοῦ Βαραχιου υἱὸν Αδδω τὸν προφήτην λέγων

[7] On the twenty-fourth *day* in the eleventh month, this is the month Sabat, in the second year of *the reign of* Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying,

[8] Ἑώρακα τὴν νύκτα καὶ ἰδοὺ ἀνὴρ ἐπιβεβηκὼς ἐπὶ ἵππον πυρρόν, καὶ οὗτος εἱστήκει ἀνὰ μέσον τῶν δύο ὀρέων τῶν κατασκίων, καὶ ὀπίσω αὐτοῦ ἵπποι πυρροὶ καὶ ψαροὶ καὶ ποικίλοι καὶ λευκοί.

[8] I saw by night, and behold a man mounted on a red horse, and he stood between the shady mountains; and behind him were red horses, and grey, and piebald, and white.

[9] καὶ εἶπα Τί οὗτοι, κύριε; καὶ εἶπεν πρός με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί Ἐγὼ δείξω σοι τί ἐστιν ταῦτα.

[9] And I said, What are these, *my* lord? And the angel spoke with me said to me, I will shew thee what these *things* are.

[10] καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐφεστηκὼς ἀνὰ μέσον τῶν ὀρέων καὶ εἶπεν πρός με Οὗτοί εἰσιν οὓς ἐξαπέσταλκεν κύριος τοῦ περιοδεῦσαι τὴν γῆν.

[10] And the man that stood between the mountains answered, and said to me, These are *they* whom the Lord has sent forth to go round the earth.

[11] καὶ ἀπεκρίθησαν τῷ ἀγγέλῳ κυρίου τῷ ἐφεστῶτι ἀνὰ μέσον τῶν ὀρέων καὶ εἶπον Περιωδεύκαμεν πᾶσαν τὴν γῆν, καὶ ἰδοὺ πᾶσα ἡ γῆ κατοικεῖται καὶ ἡσυχάζει.

[11] And they answered the angel of the Lord that stood between the mountains, and said, We have gone round all the earth, and, behold, all the earth is inhabited, and is at rest.

[12] καὶ ἀπεκρίθη ὁ ἄγγελος κυρίου καὶ εἶπεν Κύριε παντοκράτωρ, ἕως τίνος οὐ μὴ ἐλεήσῃς τὴν Ιερουσαλημ καὶ τὰς πόλεις Ιουδα, ἃς ὑπερεῖδες τοῦτο ἑβδομηκοστὸν ἔτος;

[12] Then the angel of the Lord answered and said, O Lord Almighty, how long wilt thou have no mercy on Jerusalem, and the cities of Juda, which thou has disregarded these seventy years?

[13] καὶ ἀπεκρίθη κύριος παντοκράτωρ τῷ ἀγγέλῳ τῷ λαλοῦντι ἐν ἐμοὶ ῥήματα καλὰ καὶ λόγους παρακλητικούς.

[13] And the Lord Almighty answered the angel that spoke with me good words and consolatory sayings.

[14] καὶ εἶπεν πρός με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί Ἀνάκραγε λέγων Τάδε λέγει κύριος παντοκράτωρ Ἐζήλωκα τὴν Ιερουσαλημ καὶ τὴν Σιων ζῆλον μέγαν

[14] And the angel that spoke with me said to me, Cry out and say,

Thus saith the Lord Almighty; I have been jealous for Jerusalem and Sion with great jealousy.

[15] καὶ ὀργὴν μεγάλην ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα ἀνθ’ ὧν ἐγὼ μὲν ὠργίσθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς κακά.

[15] And I am very angry with the heathen that combine to attack *her*: forasmuch as I indeed was a little angry, but they combined to attack *her* for evil.

[16] διὰ τοῦτο τάδε λέγει κύριος Ἐπιστρέψω ἐπὶ Ιερουσαλημ ἐν οἰκτιρμῷ, καὶ ὁ οἶκός μου ἀνοικοδομηθήσεται ἐν αὐτῇ, λέγει κύριος παντοκράτωρ, καὶ μέτρον ἐκταθήσεται ἐπὶ Ιερουσαλημ ἔτι.

[16] Therefore thus saith the Lord: I will return to Jerusalem with compassion; and my house shall be rebuilt in her, saith the Lord Almighty, and a measuring line shall yet be stretched out over Jerusalem.

[17] καὶ εἶπεν πρός με ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί Ἀνάκραγε λέγων Τάδε λέγει κύριος παντοκράτωρ Ἔτι διαχυθήσονται πόλεις ἐν ἀγαθοῖς, καὶ ἐλεήσει κύριος ἔτι τὴν Σιων καὶ αἱρετιεῖ ἔτι τὴν Ιερουσαλημ.

[17] And the angel that spoke with me said to me, Cry yet, and say, Thus saith the Lord Almighty; Yet shall cities be spread abroad through prosperity; and the Lord shall yet have mercy upon Sion, and shall choose Jerusalem.

[18] Καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα κέρατα.

[18] And I lifted up mine eyes and looked, and behold four horns.

[19] καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Τί ἐστιν ταῦτα, κύριε; καὶ εἶπεν πρός με Ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν Ιουδαν καὶ τὸν Ισραηλ.

[19] And I said to the angel that spoke with me, What are these things, *my* lord? And he said to me, These are the horns that have scattered Juda, and Israel, and Jerusalem.

[20] καὶ ἔδειξέν μοι κύριος τέσσαρας τέκτονας.

[20] And the Lord shewed me four artificers.

[21] καὶ εἶπα Τί οὗτοι ἔρχονται ποιῆσαι; καὶ εἶπεν πρός με Ταῦτα τὰ κέρατα τὰ διασκορπίσαντα τὸν Ιουδαν καὶ τὸν Ισραηλ κατέαξαν, καὶ οὐδεὶς αὐτῶν ἦρεν κεφαλήν· καὶ εἰσῆλθον οὗτοι τοῦ ὀξῦναι αὐτὰ εἰς χεῖρας αὐτῶν τὰ τέσσαρα κέρατα τὰ ἔθνη τὰ ἐπαιρόμενα κέρας ἐπὶ τὴν γῆν κυρίου τοῦ διασκορπίσαι αὐτήν.

[21] And I said, What are these coming to do? And he said, These are the horns that scattered Juda, and they broke Israel in pieces, and none of them lifted up his head: and these are come forth to sharpen them for their hands, *even* the four horns, the nations that lifted up the horn against the land of the Lord to scatter it.

CHAPTER 2

[1] Καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ ἀνὴρ καὶ ἐν τῇ χειρὶ αὐτοῦ σχοινίον γεωμετρικόν.

[1] And I lifted up mine eyes, and looked, and behold a man, and in his hand a measuring line.

[2] καὶ εἶπα πρὸς αὐτόν Ποῦ σὺ πορεύῃ; καὶ εἶπεν πρός με Διαμετρῆσαι τὴν Ιερουσαλημ τοῦ ἰδεῖν πηλίκον τὸ πλάτος αὐτῆς ἐστιν καὶ πηλίκον τὸ μῆκος.

[2] And I said to him, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth of it, and what is the length of it.

[3] καὶ ἰδοὺ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἱστήκει, καὶ ἄγγελος ἕτερος ἐξεπορεύετο εἰς συνάντησιν αὐτῷ

[3] And, behold, the angel that spoke with me stood *by*, and another angel went forth to meet him,

[4] καὶ εἶπεν πρὸς αὐτὸν λέγων Δράμε καὶ λάλησον πρὸς τὸν νεανίαν ἐκεῖνον λέγων Κατακάρπως κατοικηθήσεται Ιερουσαλημ ἀπὸ πλήθους ἀνθρώπων καὶ κτηνῶν ἐν μέσῳ αὐτῆς·

[4] and spoke to him, saying, Run and speak to that young man, saying,

Jerusalem shall be fully inhabited by reason of the abundance of men and cattle in the midst of her.

[5] καὶ ἐγὼ ἔσομαι αὐτῇ, λέγει κύριος, τεῖχος πυρὸς κυκλόθεν καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς.

[5] And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

[6] ὦ ὦ φεύγετε ἀπὸ γῆς βορρᾶ, λέγει κύριος, διότι ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς, λέγει κύριος·

[6] Ho, ho, flee from the land of the north, saith the Lord: for I will gather you from the four winds of heaven, saith the Lord,

[7] εἰς Σιων ἀνασῴζεσθε, οἱ κατοικοῦντες θυγατέρα Βαβυλῶνος.

[7] *even* to Sion: deliver yourselves, ye that dwell *with* the daughter of Babylon.

[8] διότι τάδε λέγει κύριος παντοκράτωρ Ὀπίσω δόξης ἀπέσταλκέν με ἐπὶ τὰ ἔθνη τὰ σκυλεύσαντα ὑμᾶς, διότι ὁ ἁπτόμενος ὑμῶν ὡς ἁπτόμενος τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ·

[8] For thus saith the Lord Almighty; After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye.

[9] διότι ἰδοὺ ἐγὼ ἐπιφέρω τὴν χεῖρά μου ἐπ᾽ αὐτούς, καὶ ἔσονται σκῦλα τοῖς δουλεύουσιν αὐτοῖς, καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με.

[9] For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty has sent me.

[10] τέρπου καὶ εὐφραίνου, θύγατερ Σιων, διότι ἰδοὺ ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος.

[10] Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord.

[11] καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔσονται αὐτῷ εἰς λαὸν καὶ κατασκηνώσουσιν ἐν μέσῳ σου, καὶ ἐπιγνώσῃ ὅτι κύριος παντοκράτωρ ἐξαπέσταλκέν με πρὸς σέ.

[11] And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty has sent me to thee.

[12] καὶ κατακληρονομήσει κύριος τὸν Ιουδαν τὴν μερίδα αὐτοῦ ἐπὶ τὴν γῆν τὴν ἁγίαν καὶ αἱρετιεῖ ἔτι τὴν Ιερουσαλημ.

[12] And the Lord shall inherit Juda his portion in the holy *land*, and he will yet choose Jerusalem.

[13] εὐλαβείσθω πᾶσα σὰρξ ἀπὸ προσώπου κυρίου, διότι ἐξεγήγερται ἐκ νεφελῶν ἁγίων αὐτοῦ.

[13] Let all flesh fear before the Lord: for he has risen up from his holy clouds.

CHAPTER 3

[1] Καὶ ἔδειξέν μοι Ἰησοῦν τὸν ἱερέα τὸν μέγαν ἑστῶτα πρὸ προσώπου ἀγγέλου κυρίου, καὶ ὁ διάβολος εἱστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ.

[1] And the Lord shewed me Jesus the high priest standing before the angel of the Lord, and the Devil stood on his right hand to resist him.

[2] καὶ εἶπεν κύριος πρὸς τὸν διάβολον Ἐπιτιμήσαι κύριος ἐν σοί, διάβολε, καὶ ἐπιτιμήσαι κύριος ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ιερουσαλημ· οὐκ ἰδοὺ τοῦτο ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός;

[2] And the Lords said to the Devil,

The Lord rebuke thee, O Devil, even the Lord that has chosen Jerusalem rebuke thee: behold! is not this as a brand plucked from the fire?

[3] καὶ Ἰησοῦς ἦν ἐνδεδυμένος ἱμάτια ῥυπαρὰ καὶ εἱστήκει πρὸ προσώπου τοῦ ἀγγέλου.

[4] Now Jesus was clothed in filthy raiment, and stood before the angel.

[4] καὶ ἀπεκρίθη καὶ εἶπεν πρὸς τοὺς ἑστηκότας πρὸ προσώπου αὐτοῦ λέγων Ἀφέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ᾽ αὐτοῦ. καὶ εἶπεν πρὸς αὐτόν Ἰδοὺ ἀφῄρηκα τὰς ἀνομίας σου, καὶ ἐνδύσατε αὐτὸν ποδήρη

[5] And *the Lord* answered and spoke to those who stood before him, saying, Take away the filthy raiment from him: and he said to him, Behold, I have taken away thine iniquities: and clothe ye him with a long robe,

[5] καὶ ἐπίθετε κίδαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ. καὶ περιέβαλον αὐτὸν ἱμάτια καὶ ἐπέθηκαν κίδαριν καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ὁ ἄγγελος κυρίου εἱστήκει.

[6] and place a pure mitre upon his head. So they placed a pure mitre upon his head, and clothed him with garments: and the angel of the Lord stood *by*.

[6] καὶ διεμαρτύρατο ὁ ἄγγελος κυρίου πρὸς Ἰησοῦν λέγων

[7] And the angel of the Lord testified to Jesus, saying,

[7] Τάδε λέγει κύριος παντοκράτωρ Ἐὰν ἐν ταῖς ὁδοῖς μου πορεύῃ καὶ ἐὰν τὰ προστάγματά μου φυλάξῃς, καὶ σὺ διακρινεῖς τὸν οἶκόν μου· καὶ ἐὰν διαφυλάξῃς καί γε τὴν αὐλήν μου, καὶ δώσω σοι ἀναστρεφομένους ἐν μέσῳ τῶν ἑστηκότων τούτων.

[8] Thus saith the Lord Almighty;

If thou wilt walk in my ways, and take heed to my charges, then shalt thou judge my house: and if thou wilt diligently keep my court, then will I give thee men to walk in the midst of these that stand *here*.

[8] ἄκουε δή, Ἰησοῦ ὁ ἱερεὺς ὁ μέγας, σὺ καὶ οἱ πλησίον σου οἱ καθήμενοι πρὸ προσώπου σου, διότι ἄνδρες τερατοσκόποι εἰσί· διότι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν·

[9] Hear now, Jesus the high priest, thou, and thy neighbours that are sitting before *thee*: for they are diviners, for, behold, I bring forth my servant The Branch.

[9] διότι ὁ λίθος, ὃν ἔδωκα πρὸ προσώπου Ἰησοῦ, ἐπὶ τὸν λίθον τὸν ἕνα ἑπτὰ ὀφθαλμοί εἰσιν· ἰδοὺ ἐγὼ ὀρύσσω βόθρον, λέγει κύριος παντοκράτωρ, καὶ ψηλαφήσω πᾶσαν τὴν ἀδικίαν τῆς γῆς ἐκείνης ἐν ἡμέρᾳ μιᾷ.

[10] For *as for* the stone which I have set before the face of Jesus, on the one stone are seven eyes: behold, I am digging a trench, saith the Lord Almighty, and I will search out all the iniquity of that land in one day.

[10] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, συγκαλέσετε ἕκαστος τὸν πλησίον αὐτοῦ ὑποκάτω ἀμπέλου καὶ ὑποκάτω συκῆς.

[11] In that day, saith the Lord Almighty, ye shall call together every man his neighbour under the vine and under the fig-tree.

CHAPTER 4

[1] Καὶ ἐπέστρεψεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ ἐξήγειρέν με ὃν τρόπον ὅταν ἐξεγερθῇ ἄνθρωπος ἐξ ὕπνου αὐτοῦ

[1] And the angel that talked with me returned, and awakened me, as when a man is awakened out of his sleep.

[2] καὶ εἶπεν πρός με Τί σύ βλέπεις; καὶ εἶπα Ἑώρακα καὶ ἰδοὺ λυχνία χρυσῆ ὅλη, καὶ τὸ λαμπάδιον ἐπάνω αὐτῆς, καὶ ἑπτὰ λύχνοι ἐπάνω αὐτῆς, καὶ ἑπτὰ ἐπαρυστρίδες τοῖς λύχνοις τοῖς ἐπάνω αὐτῆς·

[2] And he said to me, What seest thou? And I said, I have seen, and behold a candlestick all of gold, and its bowl upon it, and seven lamps upon it, and seven oil funnels to the lamps upon it:

[3] καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς, μία ἐκ δεξιῶν τοῦ λαμπαδίου καὶ μία ἐξ εὐωνύμων.

[3] and two olive-trees above it, one on the right of the bowl, and one on the left.

[4] καὶ ἐπηρώτησα καὶ εἶπον πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοὶ λέγων Τί ἐστιν ταῦτα, κύριε;

[4] And I inquired, and spoke to the angel that talked with me, saying, What are these things, *my* lord?

[5] καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν πρός με Οὐ γινώσκεις τί ἐστιν ταῦτα; καὶ εἶπα Οὐχί, κύριε.

[5] And the angel that talked with me answered, and spoke to me, saying, Knowest thou not what these things are? And I said, No, *my* lord.

[6] καὶ ἀπεκρίθη καὶ εἶπεν πρός με λέγων Οὗτος ὁ λόγος κυρίου πρὸς Ζοροβαβελ λέγων Οὐκ ἐν δυνάμει μεγάλῃ οὐδὲ ἐν ἰσχύι, ἀλλ’ ἢ ἐν πνεύματί μου, λέγει κύριος παντοκράτωρ.

[6] And he answered and spoke to me, saying, This is the word of the Lord to Zorobabel, saying,

Not by mighty power, nor by strength, but by my Spirit, saith the Lord Almighty.

[7] τίς εἶ σύ, τὸ ὄρος τὸ μέγα, πρὸ προσώπου Ζοροβαβελ τοῦ κατορθῶσαι; καὶ ἐξοίσω τὸν λίθον τῆς κληρονομίας ἰσότητα χάριτος χάριτα αὐτῆς.

[7] Who art thou, the great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the stone of the inheritance, the grace of it the equal of *my* grace.

[8] καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[8] And the word of the Lord came to me, saying,

[9] Αἱ χεῖρες Ζοροβαβελ ἐθεμελίωσαν τὸν οἶκον τοῦτον, καὶ αἱ χεῖρες αὐτοῦ ἐπιτελέσουσιν αὐτόν, καὶ ἐπιγνώσῃ διότι κύριος παντοκράτωρ ἐξαπέσταλκέν με πρὸς σέ.

[9] The hands of Zorobabel have laid the foundation of this house, and his hands shall finish it: and thou shalt know that the Lord Almighty has sent me to thee.

[10] διότι τίς ἐξουδένωσεν εἰς ἡμέρας μικράς; καὶ χαροῦνται καὶ ὄψονται τὸν λίθον τὸν κασσιτέρινον ἐν χειρὶ Ζοροβαβελ. ἑπτὰ οὗτοι ὀφθαλμοὶ κυρίου εἰσὶν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν.

[10] For who has despised the small days? surely they shall rejoice, and shall see the plummet of tin in the hand of Zorobabel: these are the seven eyes that look upon all the earth.

[11] καὶ ἀπεκρίθην καὶ εἶπα πρὸς αὐτόν Τί αἱ δύο ἐλαῖαι αὗται αἱ ἐκ δεξιῶν τῆς λυχνίας καὶ ἐξ εὐωνύμων;

[11] And I answered, and said to him, What are these two olive-trees, which are on the right and left hand of the candlestick?

[12] καὶ ἐπηρώτησα ἐκ δευτέρου καὶ εἶπα πρὸς αὐτόν Τί οἱ δύο κλάδοι τῶν ἐλαιῶν οἱ ἐν ταῖς χερσὶν τῶν δύο μυξωτήρων τῶν χρυσῶν τῶν ἐπιχεόντων καὶ ἐπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς;

[12] And I asked the second time, and said to him, What are the two branches of the olive-trees that are by the side of the two golden pipes that pour into and communicate with the golden oil funnels?

[13] καὶ εἶπεν πρός με Οὐκ οἶδας τί ἐστιν ταῦτα; καὶ εἶπα Οὐχί, κύριε.

[13] And he said to me, Knowest thou not what these are? and I said, No, *my* lord.

[14] καὶ εἶπεν Οὗτοι οἱ δύο υἱοὶ τῆς πιότητος παρεστήκασιν τῷ κυρίῳ πάσης τῆς γῆς.

[14] And he said, These are the two anointed ones *that* stand by the Lord of the whole earth.

CHAPTER 5

[1] Καὶ ἐπέστρεψα καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ δρέπανον πετόμενον.

[1] And I turned, and lifted up mine eyes, and looked and behold a flying sickle.

[2] καὶ εἶπεν πρός με Τί σὺ βλέπεις; καὶ εἶπα Ἐγὼ ὁρῶ δρέπανον πετόμενον μῆκος πήχεων εἴκοσι καὶ πλάτος πήχεων δέκα.

[2] And he said to me, What seest thou? And I said, I see a flying sickle, of the length of twenty cubits, and of the breadth of ten cubits.

[3] καὶ εἶπεν πρός με Αὕτη ἡ ἀρὰ ἡ ἐκπορευομένη ἐπὶ πρόσωπον πάσης τῆς γῆς, διότι πᾶς ὁ κλέπτης ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται, καὶ πᾶς ὁ ἐπίορκος ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται·

[3] And he said to me,

This is the curse that goes forth over the face of the whole earth: for every thief shall be punished with death on this side, and every false swearer shall be punished on that side.

[4] καὶ ἐξοίσω αὐτό, λέγει κύριος παντοκράτωρ, καὶ εἰσελεύσεται εἰς τὸν οἶκον τοῦ κλέπτου καὶ εἰς τὸν οἶκον τοῦ ὀμνύοντος τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ καταλύσει ἐν μέσῳ τοῦ οἴκου αὐτοῦ καὶ συντελέσει αὐτὸν καὶ τὰ ξύλα αὐτοῦ καὶ τοὺς λίθους αὐτοῦ.

[4] And I will bring it forth, saith the Lord Almighty, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall rest in the midst of his house, and shall consume it, and the timber of it, and the stones of it.

[5] Καὶ ἐξῆλθεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν πρός με Ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἰδὲ τί τὸ ἐκπορευόμενον τοῦτο.

[5] And the angel that talked with me went forth, and said to me, Lift up thine eyes, and see this that goes forth.

[6] καὶ εἶπα Τί ἐστιν; καὶ εἶπεν Τοῦτο τὸ μέτρον τὸ ἐκπορευόμενον. καὶ εἶπεν Αὕτη ἡ ἀδικία αὐτῶν ἐν πάσῃ τῇ γῇ.

[6] And I said, What is it? And he said, This is the measure that goes forth. And he said, This is their iniquity in all the earth.

[7] καὶ ἰδοὺ τάλαντον μολίβου ἐξαιρόμενον, καὶ ἰδοὺ μία γυνὴ ἐκάθητο ἐν μέσῳ τοῦ μέτρου.

[7] And behold a talent of lead lifted up: and behold a woman sat in the midst of the measure.

[8] καὶ εἶπεν Αὕτη ἐστὶν ἡ ἀνομία· καὶ ἔρριψεν αὐτὴν ἐν μέσῳ τοῦ μέτρου καὶ ἔρριψεν τὸν λίθον τοῦ μολίβου εἰς τὸ στόμα αὐτῆς.

[8] And he said, This is iniquity. And he cast it into the midst of the measure, and cast the weight of lead on the mouth of it.

[9] καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ δύο γυναῖκες ἐκπορευόμεναι, καὶ πνεῦμα ἐν ταῖς πτέρυξιν αὐτῶν, καὶ αὗται εἶχον πτέρυγας ὡς πτέρυγας ἔποπος· καὶ ἀνέλαβον τὸ μέτρον ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ.

[9] And I lifted up mine eyes, and saw, and, behold, two women coming forth, and the wind was in their wings; and they had stork's wings: and they lifted up the measure between the earth and the sky.

[10] καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Ποῦ αὗται ἀποφέρουσιν τὸ μέτρον;

[10] And I said to the angel that spoke with me, Whither do these carry away the measure?

[11] καὶ εἶπεν πρός με Οἰκοδομῆσαι αὐτῷ οἰκίαν ἐν γῇ Βαβυλῶνος καὶ ἑτοιμάσαι, καὶ θήσουσιν αὐτὸ ἐκεῖ ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ.

[11] And he said to me, To build it a house in the land of Babylon, and to prepare *a place for it*; and they shall set it there on its own base.

CHAPTER 6

[1] Καὶ ἐπέστρεψα καὶ ἦρα τοὺς ὀφθαλμούς μου καὶ εἶδον καὶ ἰδοὺ τέσσαρα ἅρματα ἐκπορευόμενα ἐκ μέσου δύο ὀρέων, καὶ τὰ ὄρη ἦν ὄρη χαλκᾶ.

[1] And I turned, and lifted up mine eyes, and looked, and, behold, four chariots coming out from between two mountains; and the mountains were brazen mountains.

[2] ἐν τῷ ἅρματι τῷ πρώτῳ ἵπποι πυρροί, καὶ ἐν τῷ ἅρματι τῷ δευτέρῳ ἵπποι μέλανες,

[2] In the first chariot *were* red horses; and in the second chariot black horses;

[3] καὶ ἐν τῷ ἅρματι τῷ τρίτῳ ἵπποι λευκοί, καὶ ἐν τῷ ἅρματι τῷ τετάρτῳ ἵπποι ποικίλοι ψαροί.

[3] and in the third chariot white horses; and in the fourth chariot piebald *and* ash-coloured horses.

[4] καὶ ἀπεκρίθην καὶ εἶπα πρὸς τὸν ἄγγελον τὸν λαλοῦντα ἐν ἐμοί Τί ἐστιν ταῦτα, κύριε;

[4] And I answered and said to the angel that talked with me, What are these, my Lord?

[5] καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ καὶ εἶπεν Ταῦτά ἐστιν οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ, ἐκπορεύονται παραστῆναι τῷ κυρίῳ πάσης τῆς γῆς·

[5] And the angel that talked with me answered and said, These are the four winds of heaven, *and* they are going forth to stand before the Lord of all the earth.

[6] ἐν ᾧ ἦσαν οἱ ἵπποι οἱ μέλανες, ἐξεπορεύοντο ἐπὶ γῆν βορρᾶ, καὶ οἱ λευκοὶ ἐξεπορεύοντο κατόπισθεν αὐτῶν, καὶ οἱ ποικίλοι ἐξεπορεύοντο ἐπὶ γῆν νότου,

[6] *As for the chariot* in which were the black horses, they went out to the land of the north; and the white went out after them; and the piebald went out to the land of the south.

[7] καὶ οἱ ψαροὶ ἐξεπορεύοντο καὶ ἐπέβλεπον τοῦ πορεύεσθαι τοῦ περιοδεῦσαι τὴν γῆν. καὶ εἶπεν Πορεύεσθε καὶ περιοδεύσατε τὴν γῆν· καὶ περιώδευσαν τὴν γῆν.

[7] And the ash-coloured went out, and looked to go and compass the earth: and he said, Go, and compass the earth. And they compassed the earth.

[8] καὶ ἀνεβόησεν καὶ ἐλάλησεν πρός με λέγων Ἰδοὺ οἱ ἐκπορευόμενοι ἐπὶ γῆν βορρᾶ ἀνέπαυσαν τὸν θυμόν μου ἐν γῇ βορρᾶ.

[8] And he cried out and spoke to me, saying, Behold, these go out to the land of the north, and they have quieted mine anger in the land of the north.

[9] Καὶ ἐγένετο λόγος κυρίου πρός με λέγων

[9] And the word of the Lord came to me, saying,

[10] Λαβὲ τὰ ἐκ τῆς αἰχμαλωσίας παρὰ τῶν ἀρχόντων καὶ παρὰ τῶν χρησίμων αὐτῆς καὶ παρὰ τῶν ἐπεγνωκότων αὐτὴν καὶ εἰσελεύσῃ σὺ ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς τὸν οἶκον Ιωσιου τοῦ Σοφονιου τοῦ ἥκοντος ἐκ Βαβυλῶνος

[10] Take the things of the captivity from the chief men, and from the useful men of it, and from them that have understood it; and thou shalt enter in that day into the house of Josias the son of Sophonias that came out of Babylon.

[11] καὶ λήψῃ ἀργύριον καὶ χρυσίον καὶ ποιήσεις στεφάνους καὶ ἐπιθήσεις ἐπὶ τὴν κεφαλὴν Ἰησοῦ τοῦ Ιωσεδεκ τοῦ ἱερέως τοῦ μεγάλου

[11] And thou shalt take silver and gold, and make crowns, and thou shalt put *them* upon the head of Jesus the son of Josedec the high priest;

[12] καὶ ἐρεῖς πρὸς αὐτόν Τάδε λέγει κύριος παντοκράτωρ Ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ, καὶ οἰκοδομήσει τὸν οἶκον κυρίου·

[12] and thou shalt say to him, Thus saith the Lord Almighty;

Behold the man whose name is The Branch; and he shall spring up from his stem, and build the house of the Lord.

[13] καὶ αὐτὸς λήμψεται ἀρετὴν καὶ καθίεται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἔσται ὁ ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων.

[13] And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between *them* both.

[14] ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτὴν καὶ εἰς χάριτα υἱοῦ Σοφονιου καὶ εἰς ψαλμὸν ἐν οἴκῳ κυρίου.

[14] And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of the Lord.

[15] καὶ οἱ μακρὰν ἀπ᾽ αὐτῶν ἥξουσιν καὶ οἰκοδομήσουσιν ἐν τῷ οἴκῳ κυρίου, καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με πρὸς ὑμᾶς· καὶ ἔσται, ἐὰν εἰσακούοντες εἰσακούσητε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν.

[15] And they *that are* far from them shall come and build in the house of the Lord, and ye shall know that the Lord Almighty has sent me to you: and *this* shall come to pass, if ye will diligently hearken to the voice of the Lord your God.

CHAPTER 7

[1] Καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει ἐπὶ Δαρείου τοῦ βασιλέως ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν τετράδι τοῦ μηνὸς τοῦ ἐνάτου, ὅς ἐστιν Χασελευ,

[1] And it came to pass in the fourth year of Darius the king, *that* the word of the Lord came to Zacharias on the fourth *day* of the ninth month, which is Chaseleu.

[2] καὶ ἐξαπέστειλεν εἰς Βαιθηλ Σαρασαρ καὶ Αρβεσεερ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ τοῦ ἐξιλάσασθαι τὸν κύριον

[2] And Sarasar and Arbeseer the king and his men sent to Bethel, and *that* to propitiate the Lord,

[3] λέγων πρὸς τοὺς ἱερεῖς τοὺς ἐν τῷ οἴκῳ κυρίου παντοκράτορος καὶ πρὸς τοὺς προφήτας λέγων Εἰσελήλυθεν ὧδε ἐν τῷ μηνὶ τῷ πέμπτῳ τὸ ἁγίασμα, καθότι ἐποίησα ἤδη ἱκανὰ ἔτη.

[3] speaking to the priests that were in the house of the Lord Almighty, and to the prophets, saying, The holy offering has come in hither in the fifth month, as it has done already many years.

[4] καὶ ἐγένετο λόγος κυρίου τῶν δυνάμεων πρός με λέγων

[4] And the word of the Lord of hosts came to me, saying,

[5] Εἰπὸν πρὸς ἅπαντα τὸν λαὸν τῆς γῆς καὶ πρὸς τοὺς ἱερεῖς λέγων Ἐὰν νηστεύσητε ἢ κόψησθε ἐν ταῖς πέμπταις ἢ ἐν ταῖς ἑβδόμαις, καὶ ἰδοὺ ἑβδομήκοντα ἔτη μὴ νηστείαν νενηστεύκατέ μοι;

[5] Speak to the whole people of the land, and to the priests, saying, Though ye fasted or lamented in the fifth or seventh *months* (yea, behold, these seventy years) have ye at all fasted to me?

[6] καὶ ἐὰν φάγητε ἢ πίητε, οὐχ ὑμεῖς ἔσθετε καὶ ὑμεῖς πίνετε;

[6] And if ye eat or drink, do ye not eat and drink for yourselves?

[7] οὐχ οὗτοι οἱ λόγοι εἰσίν, οὓς ἐλάλησεν κύριος ἐν χερσὶν τῶν προφητῶν τῶν ἔμπροσθεν, ὅτε ἦν Ιερουσαλημ κατοικουμένη καὶ

εὐθηνοῦσα καὶ αἱ πόλεις αὐτῆς κυκλόθεν καὶ ἡ ὀρεινὴ καὶ ἡ πεδινὴ κατῳκεῖτο;

[7] Are not these the words which the Lord spoke by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, and the hill country and the low country was inhabited?

[8] καὶ ἐγένετο λόγος κυρίου πρὸς Ζαχαριαν λέγων

[8] And the word of the Lord came to Zacharias, saying,

[9] Τάδε λέγει κύριος παντοκράτωρ Κρίμα δίκαιον κρίνατε καὶ ἔλεος καὶ οἰκτιρμὸν ποιεῖτε ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ

[9] Thus saith the Lord Almighty;

Judge righteous judgment, and deal mercifully and compassionately every one with his brother:

[10] καὶ χήραν καὶ ὀρφανὸν καὶ προσήλυτον καὶ πένητα μὴ καταδυναστεύετε, καὶ κακίαν ἕκαστος τοῦ ἀδελφοῦ αὐτοῦ μὴ μνησικακείτω ἐν ταῖς καρδίαις ὑμῶν.

[10] and oppress not the widow, or the fatherless, or the stranger, or the poor; and let not one of you remember in his heart the injury of his brother.

[11] καὶ ἠπείθησαν τοῦ προσέχειν καὶ ἔδωκαν νῶτον παραφρονοῦντα καὶ τὰ ὦτα αὐτῶν ἐβάρυναν τοῦ μὴ εἰσακούειν

[11] But they refused to attend, and madly turned their back, and made their ears heavy, so that they should not hear.

[12] καὶ τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ τοῦ μὴ εἰσακούειν τοῦ νόμου μου καὶ τοὺς λόγους, οὓς ἐξαπέστειλεν κύριος παντοκράτωρ ἐν πνεύματι αὐτοῦ ἐν χερσὶν τῶν προφητῶν τῶν ἔμπροσθεν· καὶ ἐγένετο ὀργὴ μεγάλη παρὰ κυρίου παντοκράτορος.

[12] And they made their heart disobedient, so as not to hearken to my law, and the words which the Lord Almighty sent forth by his Spirit by the former prophets: so there was great wrath from the Lord Almighty.

[13] καὶ ἔσται ὃν τρόπον εἶπεν καὶ οὐκ εἰσήκουσαν αὐτοῦ, οὕτως κεκράξονται καὶ οὐ μὴ εἰσακούσω, λέγει κύριος παντοκράτωρ.

[13] And it shall come to pass, *that* as he spoke, and they hearkened not, so they shall cry, and I will not hearken, saith the Lord Almighty.

[14] καὶ ἐκβαλῶ αὐτοὺς εἰς πάντα τὰ ἔθνη, ἃ οὐκ ἔγνωσαν, καὶ ἡ γῆ ἀφανισθήσεται κατόπισθεν αὐτῶν ἐκ διοδεύοντος καὶ ἐξ ἀναστρέφοντος· καὶ ἔταξαν γῆν ἐκλεκτὴν εἰς ἀφανισμόν.

[14] And I will cast them out among all the nations, whom they know not; and the land behind them shall be made utterly destitute of any going through or returning: yea they have made the choice land a desolation.

CHAPTER 8

[1] Καὶ ἐγένετο λόγος κυρίου παντοκράτορος λέγων

[1] And the word of the Lord Almighty came, saying,

[2] Τάδε λέγει κύριος παντοκράτωρ Ἐζήλωσα τὴν Ιερουσαλημ καὶ τὴν Σιων ζῆλον μέγαν καὶ θυμῷ μεγάλῳ ἐζήλωσα αὐτήν.

[2] Thus saith the Lord Almighty; I have been jealous for Jerusalem and for Sion with great jealousy, and I have been jealous for her with great fury.

[3] τάδε λέγει κύριος Καὶ ἐπιστρέψω ἐπὶ Σιων καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ, καὶ κληθήσεται ἡ Ιερουσαλημ πόλις ἡ ἀληθινὴ καὶ τὸ ὄρος κυρίου παντοκράτορος ὄρος ἅγιον.

[3] Thus saith the Lord; I will return to Sion, and dwell in the midst of Jerusalem: and Jerusalem shall be called a true city, and the mountain of the Lord Almighty a holy mountain.

[4] τάδε λέγει κύριος παντοκράτωρ Ἔτι καθήσονται πρεσβύτεροι καὶ πρεσβύτεραι ἐν ταῖς πλατείαις Ιερουσαλημ, ἕκαστος τὴν ῥάβδον αὐτοῦ ἔχων ἐν τῇ χειρὶ αὐτοῦ ἀπὸ πλήθους ἡμερῶν·

[4] Thus saith the Lord Almighty; There shall yet dwell old men and old women in the streets of Jerusalem, every one holding his staff in his hand for age.

[5] καὶ αἱ πλατεῖαι τῆς πόλεως πλησθήσονται παιδαρίων καὶ κορασίων παιζόντων ἐν ταῖς πλατείαις αὐτῆς.

[5] And the broad places of the city shall be filled with boys and girls playing in the streets thereof.

[6] τάδε λέγει κύριος παντοκράτωρ Διότι εἰ ἀδυνατήσει ἐνώπιον τῶν καταλοίπων τοῦ λαοῦ τούτου ἐν ταῖς ἡμέραις ἐκείναις, μὴ καὶ ἐνώπιον ἐμοῦ ἀδυνατήσει; λέγει κύριος παντοκράτωρ.

[6] Thus saith the Lord Almighty; If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight? saith the Lord Almighty.

[7] τάδε λέγει κύριος παντοκράτωρ Ἰδοὺ ἐγὼ ἀνασῴζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν

[7] Thus saith the Lord Almighty; Behold, I *will* save my people from the east country, and the west country;

[8] καὶ εἰσάξω αὐτοὺς καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ, καὶ ἔσονταί μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεὸν ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ.

[8] and I will bring them in, and cause *them* to dwell in the midst of Jerusalem: and they shall be to me a people, and I will be to them a God, in truth and in righteousness.

[9] τάδε λέγει κύριος παντοκράτωρ Κατισχυέτωσαν αἱ χεῖρες ὑμῶν τῶν ἀκουόντων ἐν ταῖς ἡμέραις ταύταις τοὺς λόγους τούτους ἐκ στόματος τῶν προφητῶν, ἀφ᾽ ἧς ἡμέρας τεθεμελίωται ὁ οἶκος κυρίου παντοκράτορος, καὶ ὁ ναὸς ἀφ᾽ οὗ ᾠκοδόμηται.

[9] Thus saith the Lord Almighty; Let your hands be strong, *ye that* hear in these days these words out of the mouth of the prophets, from the day that the house of the Lord Almighty was founded, and from the time that the temple was built.

[10] διότι πρὸ τῶν ἡμερῶν ἐκείνων ὁ μισθὸς τῶν ἀνθρώπων οὐκ ἔσται εἰς ὄνησιν, καὶ ὁ μισθὸς τῶν κτηνῶν οὐχ ὑπάρξει, καὶ τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ οὐκ ἔσται εἰρήνη ἀπὸ τῆς θλίψεως· καὶ ἐξαποστελῶ πάντας τοὺς ἀνθρώπους ἕκαστον ἐπὶ τὸν πλησίον αὐτοῦ.

[10] For before those days the wages of men could not be profitable, and there could be no hire of cattle, and there could be no peace by reason of the affliction to him that went out or to him that came in: for I would have let loose all men, every one against his neighbour.

[11] καὶ νῦν οὐ κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν ἐγὼ ποιῶ τοῖς καταλοίποις τοῦ λαοῦ τούτου, λέγει κύριος παντοκράτωρ,

[11] But now I *will* not do to the remnant of this people according to the former days, saith the Lord Almighty.

[12] ἀλλ᾽ ἢ δείξω εἰρήνην· ἡ ἄμπελος δώσει τὸν καρπὸν αὐτῆς, καὶ ἡ γῆ δώσει τὰ γενήματα αὐτῆς, καὶ ὁ οὐρανὸς δώσει τὴν δρόσον αὐτοῦ, καὶ κατακληρονομήσω τοῖς καταλοίποις τοῦ λαοῦ μου πάντα ταῦτα.

[12] But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people.

[13] καὶ ἔσται ὃν τρόπον ἦτε ἐν κατάρᾳ ἐν τοῖς ἔθνεσιν, οἶκος Ιουδα καὶ οἶκος Ισραηλ, οὕτως διασώσω ὑμᾶς καὶ ἔσεσθε ἐν εὐλογίᾳ· θαρσεῖτε καὶ κατισχύετε ἐν ταῖς χερσὶν ὑμῶν.

[13] And it shall come to pass, as ye were a curse among the nations, O house of Juda, and house of Israel; so will I save you, and ye shall be a blessing: be of good courage, and strengthen your hands.

[14] διότι τάδε λέγει κύριος παντοκράτωρ Ὃν τρόπον διενοήθην τοῦ κακῶσαι ὑμᾶς ἐν τῷ παροργίσαι με τοὺς πατέρας ὑμῶν, λέγει κύριος παντοκράτωρ, καὶ οὐ μετενόησα,

[14] For thus saith the Lord Almighty; As I took counsel to afflict you when your fathers provoked me, saith the Lord Almighty, and I repented not:

[15] οὕτως παρατέταγμαι καὶ διανενόημαι ἐν ταῖς ἡμέραις ταύταις τοῦ καλῶς ποιῆσαι τὴν Ιερουσαλημ καὶ τὸν οἶκον Ιουδα· θαρσεῖτε.

[15] so have I prepared and taken counsel in these days to do good to Jerusalem and to the house of Juda: be ye of good courage.

[16] οὗτοι οἱ λόγοι, οὓς ποιήσετε· λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ κρίμα εἰρηνικὸν κρίνατε ἐν ταῖς πύλαις ὑμῶν

[16] These *are* the things which ye shall do; speak truth every one with his neighbour; judge truth and peaceable judgment in your gates:

[17] καὶ ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν καὶ ὅρκον ψευδῆ μὴ ἀγαπᾶτε, διότι ταῦτα πάντα ἐμίσησα, λέγει κύριος παντοκράτωρ.

[17] and let none of you devise evil in his heart against his neighbour; and love not a false oath: for all these things I hate, saith the Lord Almighty.

[18] Καὶ ἐγένετο λόγος κύριου παντοκράτορος πρός με λέγων

[18] And the word of the Lord Almighty came to me, saying,

[19] Τάδε λέγει κύριος παντοκράτωρ Νηστεία ἡ τετρὰς καὶ νηστεία ἡ πέμπτη καὶ νηστεία ἡ ἑβδόμη καὶ νηστεία ἡ δεκάτη ἔσονται τῷ οἴκῳ Ιουδα εἰς χαρὰν καὶ εἰς εὐφροσύνην καὶ εἰς ἑορτὰς ἀγαθὰς καὶ εὐφρανθήσεσθε, καὶ τὴν ἀλήθειαν καὶ τὴν εἰρήνην ἀγαπήσατε.

[19] Thus saith the Lord Almighty, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast, shall be to the house of Juda for joy and gladness, and for good feasts; and ye shall rejoice; and love ye the truth and peace.

[20] τάδε λέγει κύριος παντοκράτωρ Ἔτι ἥξουσιν λαοὶ πολλοὶ καὶ κατοικοῦντες πόλεις πολλάς·

[20] Thus saith the Lord Almighty; Yet shall many peoples come, and the inhabitants of many cities;

[21] καὶ συνελεύσονται κατοικοῦντες πέντε πόλεις εἰς μίαν πόλιν λέγοντες Πορευθῶμεν δεηθῆναι τοῦ προσώπου κυρίου καὶ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος· πορεύσομαι κἀγώ.

[21] and the inhabitants of five cities shall come together to one city, saying, Let us go to make supplication to the Lord, and to seek the face of the Lord Almighty; I will go also.

[22] καὶ ἥξουσιν λαοὶ πολλοὶ καὶ ἔθνη πολλὰ ἐκζητῆσαι τὸ πρόσωπον κυρίου παντοκράτορος ἐν Ιερουσαλημ καὶ τοῦ ἐξιλάσκεσθαι τὸ πρόσωπον κυρίου.

[22] And many peoples and many nations shall come to seek earnestly the face of the Lord Almighty in Jerusalem, and to obtain favour of the Lord.

[23] τάδε λέγει κύριος παντοκράτωρ Ἐν ταῖς ἡμέραις ἐκείναις ἐὰν ἐπιλάβωνται δέκα ἄνδρες ἐκ πασῶν τῶν γλωσσῶν τῶν ἐθνῶν καὶ ἐπιλάβωνται τοῦ κρασπέδου ἀνδρὸς Ιουδαίου λέγοντες Πορευσόμεθα μετὰ σοῦ, διότι ἀκηκόαμεν ὅτι ὁ θεὸς μεθ᾽ ὑμῶν ἐστιν.

[23] Thus saith the Lord Almighty; In those days *my word shall be fulfilled* if ten men of all the languages of the nations should take hold — even take hold of the hem of a Jew, saying, We will go with thee; for we have heard that God is with you.

CHAPTER 9

[1] Λῆμμα λόγου κυρίου· ἐν γῇ Σεδραχ καὶ Δαμασκοῦ θυσία αὐτοῦ, διότι κύριος ἐφορᾷ ἀνθρώπους καὶ πάσας φυλὰς τοῦ Ισραηλ.

[1] The burden of the word of the Lord, in the land of Sedrach, and his sacrifice *shall be* in Damascus; for the Lord looks upon men, and upon all the tribes of Israel.

[2] καὶ Εμαθ ἐν τοῖς ὁρίοις αὐτῆς, Τύρος καὶ Σιδών, διότι ἐφρόνησαν σφόδρα.

[2] And in Emath, *even* in her coasts, *are* Tyre and Sidon, because they were very wise.

[3] καὶ ᾠκοδόμησεν Τύρος ὀχυρώματα ἑαυτῇ καὶ ἐθησαύρισεν ἀργύριον ὡς χοῦν καὶ συνήγαγεν χρυσίον ὡς πηλὸν ὁδῶν.

[3] And Tyrus built strong-holds for herself, and heaped up silver as dust, and gathered gold as the mire of the ways.

[4] διὰ τοῦτο κύριος κληρονομήσει αὐτὴν καὶ πατάξει εἰς θάλασσαν δύναμιν αὐτῆς, καὶ αὕτη ἐν πυρὶ καταναλωθήσεται.

[4] And therefore the Lord will take them for a possession, and will smite her power in the sea; and she shall be consumed with fire.

[5] ὄψεται Ἀσκαλὼν καὶ φοβηθήσεται, καὶ Γάζα καὶ ὀδυνηθήσεται σφόδρα, καὶ Ακκαρων, ὅτι ᾐσχύνθη ἐπὶ τῷ παραπτώματι αὐτῆς· καὶ ἀπολεῖται βασιλεὺς ἐκ Γάζης, καὶ Ἀσκαλὼν οὐ μὴ κατοικηθῇ.

[5] Ascalon shall see, and fear; Gaza also, and shall be greatly pained, and Accaron; for she is ashamed at her trespass; and the king shall perish from Gaza, and Ascalon shall not be inhabited.

[6] καὶ κατοικήσουσιν ἀλλογενεῖς ἐν Ἀζώτῳ, καὶ καθελῶ ὕβριν ἀλλοφύλων.

[6] And aliens shall dwell in Azotus, and I will bring down the pride of the Philistines.

[7] καὶ ἐξαρῶ τὸ αἷμα αὐτῶν ἐκ στόματος αὐτῶν καὶ τὰ βδελύγματα αὐτῶν ἐκ μέσου ὀδόντων αὐτῶν, καὶ ὑπολειφθήσεται καὶ οὗτος τῷ θεῷ

ἡμῶν, καὶ ἔσονται ὡς χιλίαρχος ἐν Ιουδα καὶ Ακκαρων ὡς ὁ Ιεβουσαῖος.

[7] And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite.

[8] καὶ ὑποστήσομαι τῷ οἴκῳ μου ἀνάστημα τοῦ μὴ διαπορεύεσθαι μηδὲ ἀνακάμπτειν, καὶ οὐ μὴ ἐπέλθῃ ἐπ᾽ αὐτοὺς οὐκέτι ἐξελαύνων, διότι νῦν ἑώρακα ἐν τοῖς ὀφθαλμοῖς μου.

[8] And I will set up a defence for my house, that they may not pass through, nor turn back, neither shall there any more come upon them one to drive them away: for now have I seen with mine eyes.

[9] Χαῖρε σφόδρα, θύγατερ Σιων· κήρυσσε, θύγατερ Ιερουσαλημ· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι, δίκαιος καὶ σῴζων αὐτός, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

[9] Rejoice greatly, O daughter of Sion; proclaim *it* aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal.

[10] καὶ ἐξολεθρεύσει ἅρματα ἐξ Εφραιμ καὶ ἵππον ἐξ Ιερουσαλημ, καὶ ἐξολεθρευθήσεται τόξον πολεμικόν, καὶ πλῆθος καὶ εἰρήνη ἐξ ἐθνῶν· καὶ κατάρξει ὑδάτων ἕως θαλάσσης καὶ ποταμῶν διεκβολὰς γῆς.

[10] And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and *there shall be* abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers *to* the ends of the earth.

[11] καὶ σὺ ἐν αἵματι διαθήκης ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.

[11] And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water.

[12] καθήσεσθε ἐν ὀχυρώματι, δέσμιοι τῆς συναγωγῆς, καὶ ἀντὶ μιᾶς ἡμέρας παροικεσίας σου διπλᾶ ἀνταποδώσω σοι·

[12] Ye shall dwell in strongholds, ye prisoners of the congregation: and for one day of thy captivity I will recompense thee double.

[13] διότι ἐνέτεινά σε, Ιουδα, ἐμαυτῷ τόξον, ἔπλησα τὸν Εφραιμ καὶ ἐπεγερῶ τὰ τέκνα σου, Σιων, ἐπὶ τὰ τέκνα τῶν Ἑλλήνων καὶ ψηλαφήσω σε ὡς ῥομφαίαν μαχητοῦ·

[13] For I have bent thee, O Juda, for myself *as* a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior.

[14] καὶ κύριος ἔσται ἐπ᾽ αὐτοὺς καὶ ἐξελεύσεται ὡς ἀστραπὴ βολίς, καὶ κύριος παντοκράτωρ ἐν σάλπιγγι σαλπιεῖ καὶ πορεύσεται ἐν σάλῳ ἀπειλῆς αὐτοῦ.

[14] And the Lord shall be over them, and *his* arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening.

[15] κύριος παντοκράτωρ ὑπερασπιεῖ αὐτῶν, καὶ καταναλώσουσιν αὐτοὺς καὶ καταχώσουσιν αὐτοὺς ἐν λίθοις σφενδόνης καὶ ἐκπίονται αὐτοὺς ὡς οἶνον καὶ πλήσουσιν ὡς φιάλας θυσιαστήριον.

[15] The Lord Almighty shall protect them, and they shall destroy them, and overwhelm them with sling-stones; and they shall swallow them down as wine, and fill the bowls as the altar.

[16] καὶ σώσει αὐτοὺς κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὡς πρόβατα λαὸν αὐτοῦ, διότι λίθοι ἅγιοι κυλίονται ἐπὶ τῆς γῆς αὐτοῦ.

[16] And the Lord their God shall save them in that day, *even* his people as a flock; for holy stones are rolled upon his land.

[17] ὅτι εἴ τι ἀγαθὸν αὐτοῦ καὶ εἴ τι καλὸν παρ᾽ αὐτοῦ, σῖτος νεανίσκοις καὶ οἶνος εὐωδιάζων εἰς παρθένους.

[17] For if he has anything good, and if he has anything fair, the young *men shall have* corn, and *there shall be* fragrant wine to the virgins.

CHAPTER 10

[1] Αἰτεῖσθε ὑετὸν παρὰ κυρίου καθ᾽ ὥραν πρόιμον καὶ ὄψιμον· κύριος ἐποίησεν φαντασίας, καὶ ὑετὸν χειμερινὸν δώσει αὐτοῖς, ἑκάστῳ βοτάνην ἐν ἀγρῷ.

[1] Ask ye of the Lord rain in season, the early and the latter: the Lord has given bright signs, and will give them abundant rain, to every one grass in the field.

[2] διότι οἱ ἀποφθεγγόμενοι ἐλάλησαν κόπους, καὶ οἱ μάντεις ὁράσεις ψευδεῖς, καὶ τὰ ἐνύπνια ψευδῆ ἐλάλουν, μάταια παρεκάλουν· διὰ τοῦτο ἐξήρθησαν ὡς πρόβατα καὶ ἐκακώθησαν, διότι οὐκ ἦν ἴασις.

[2] For the speakers have uttered grievous things, and the diviners *have seen* false visions, and they have spoken false dreams, they have given vain comfort: therefore have they fallen away like sheep, and been afflicted, because there was no healing.

[3] ἐπὶ τοὺς ποιμένας παρωξύνθη ὁ θυμός μου, καὶ ἐπὶ τοὺς ἀμνοὺς ἐπισκέψομαι· καὶ ἐπισκέψεται κύριος ὁ θεὸς ὁ παντοκράτωρ τὸ ποίμνιον αὐτοῦ τὸν οἶκον Ιουδα καὶ τάξει αὐτοὺς ὡς ἵππον εὐπρεπῆ αὐτοῦ ἐν πολέμῳ.

[3] Mine anger was kindled against the shepherds, and I will visit the lambs; and the Lord God Almighty shall visit his flock, the house of Juda, and he shall make them as his goodly horse in war.

[4] καὶ ἐξ αὐτοῦ ἐπέβλεψεν καὶ ἐξ αὐτοῦ ἔταξεν, καὶ ἐξ αὐτοῦ τόξον ἐν θυμῷ· ἐξ αὐτοῦ ἐξελεύσεται πᾶς ὁ ἐξελαύνων ἐν τῷ αὐτῷ.

[4] And from him he looked, and from him he set *the battle in order*, and from him *came* the bow in anger, *and* from him shall come forth every oppressor together.

[5] καὶ ἔσονται ὡς μαχηταὶ πατοῦντες πηλὸν ἐν ταῖς ὁδοῖς ἐν πολέμῳ καὶ παρατάξονται, διότι κύριος μετ᾽ αὐτῶν, καὶ καταισχυνθήσονται ἀναβάται ἵππων.

[5] And they shall be as warriors treading clay in the ways in war; and they shall set the battle in array, because the Lord is with them, and the riders on horses shall be put to shame.

[6] καὶ κατισχύσω τὸν οἶκον Ιουδα καὶ τὸν οἶκον Ιωσηφ σώσω καὶ κατοικιῶ αὐτούς, ὅτι ἠγάπησα αὐτούς, καὶ ἔσονται ὃν τρόπον οὐκ ἀπεστρεψάμην αὐτούς, διότι ἐγὼ κύριος ὁ θεὸς αὐτῶν καὶ ἐπακούσομαι αὐτοῖς.

[6] And I will strengthen the house of Juda, and save the house of Joseph, and I will settle them; because I have loved them: and they shall be as *if* I had not cast them off: for I am the Lord their God, and I will hear them.

[7] καὶ ἔσονται ὡς μαχηταὶ τοῦ Εφραιμ, καὶ χαρήσεται ἡ καρδία αὐτῶν ὡς ἐν οἴνῳ· καὶ τὰ τέκνα αὐτῶν ὄψονται καὶ εὐφρανθήσονται, καὶ χαρεῖται ἡ καρδία αὐτῶν ἐπὶ τῷ κυρίῳ.

[7] And they shall be as the warriors of Ephraim, and their heart shall rejoice as with wine: and their children also shall see *it*, and be glad; and their heart shall rejoice in the Lord.

[8] σημανῶ αὐτοῖς καὶ εἰσδέξομαι αὐτούς, διότι λυτρώσομαι αὐτούς, καὶ πληθυνθήσονται καθότι ἦσαν πολλοί·

[8] I will make a sign to them, and gather them in; for I will redeem them, and they shall be multiplied according to their number before.

[9] καὶ σπερῶ αὐτοὺς ἐν λαοῖς, καὶ οἱ μακρὰν μνησθήσονταί μου, ἐκθρέψουσιν τὰ τέκνα αὐτῶν καὶ ἐπιστρέψουσιν.

[9] And I will sow them among the people; and they that are afar off shall remember me: they shall nourish their children, and they shall return.

[10] καὶ ἐπιστρέψω αὐτοὺς ἐκ γῆς Αἰγύπτου καὶ ἐξ Ἀσσυρίων εἰσδέξομαι αὐτοὺς καὶ εἰς τὴν Γαλααδῖτιν καὶ εἰς τὸν Λίβανον εἰσάξω αὐτούς, καὶ οὐ μὴ ὑπολειφθῇ ἐξ αὐτῶν οὐδὲ εἷς·

[10] And I will bring them again from the land of Egypt, and I will gather them in from among the Assyrians; and I will bring them into the land of Galaad and to Libanus; and there shall not even one of them be left behind.

[11] καὶ διελεύσονται ἐν θαλάσσῃ στενῇ καὶ πατάξουσιν ἐν θαλάσσῃ κύματα, καὶ ξηρανθήσεται πάντα τὰ βάθη ποταμῶν, καὶ ἀφαιρεθήσεται πᾶσα ὕβρις Ἀσσυρίων, καὶ σκῆπτρον Αἰγύπτου περιαιρεθήσεται.

[11] And they shall pass through a narrow sea, they shall smite the waves in the sea, and all the deep places of the rivers shall be dried up: and all

the pride of the Assyrians shall be taken away, and the sceptre of Egypt shall be removed.

[12] καὶ κατισχύσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ ἐν τῷ ὀνόματι αὐτοῦ κατακαυχήσονται, λέγει κύριος.

[12] And I will strengthen them in the Lord their God; and they shall boast in his name, saith the Lord.

CHAPTER 11

[1] Διάνοιξον, ὁ Λίβανος, τὰς θύρας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου·

[1] Open thy doors, O Libanus, and let the fire devour thy cedars.

[2] ὀλολυξάτω πίτυς, διότι πέπτωκεν κέδρος, ὅτι μεγάλως μεγιστᾶνες ἐταλαιπώρησαν· ὀλολύξατε, δρύες τῆς Βασανίτιδος, ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος.

[2] Let the pine howl, because the cedar has fallen; for the mighty men have been greatly afflicted: howl, ye oaks of the land of Basan; for the thickly planted forest has been torn down.

[3] φωνὴ θρηνούντων ποιμένων, ὅτι τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν· φωνὴ ὠρυομένων λεόντων, ὅτι τεταλαιπώρηκεν τὸ φρύαγμα τοῦ Ιορδάνου.

[3] *There is* a voice of the shepherds mourning; for their greatness is brought low: a voice of roaring lions; for the pride of Jordan is brought down.

[4] τάδε λέγει κύριος παντοκράτωρ Ποιμαίνετε τὰ πρόβατα τῆς σφαγῆς,

[4] Thus saith the Lord Almighty, Feed the sheep of the slaughter;

[5] ἃ οἱ κτησάμενοι κατέσφαζον καὶ οὐ μετεμέλοντο, καὶ οἱ πωλοῦντες αὐτὰ ἔλεγον Εὐλογητὸς κύριος καὶ πεπλουτήκαμεν, καὶ οἱ ποιμένες αὐτῶν οὐκ ἔπασχον οὐδὲν ἐπ᾽ αὐτοῖς.

[5] which their possessors have slain, and have not repented: and they that sold them said, Blessed be the Lord; for we have become rich: and their shepherds have suffered no sorrow for them.

[6] διὰ τοῦτο οὐ φείσομαι οὐκέτι ἐπὶ τοὺς κατοικοῦντας τὴν γῆν, λέγει κύριος, καὶ ἰδοὺ ἐγὼ παραδίδωμι τοὺς ἀνθρώπους ἕκαστον εἰς χεῖρας τοῦ πλησίον αὐτοῦ καὶ εἰς χεῖρας βασιλέως αὐτοῦ, καὶ κατακόψουσιν τὴν γῆν, καὶ οὐ μὴ ἐξέλωμαι ἐκ χειρὸς αὐτῶν.

[6] Therefore I will no longer have mercy upon the inhabitants of the land, saith the Lord: but, behold, I will deliver up the men every one into

the hand of his neighbour, and into the hand of his king; and they shall destroy the land, and I will not rescue out of their hand.

[7] καὶ ποιμανῶ τὰ πρόβατα τῆς σφαγῆς εἰς τὴν Χαναανῖτιν· καὶ λήμψομαι ἐμαυτῷ δύο ῥάβδους – τὴν μίαν ἐκάλεσα Κάλλος καὶ τὴν ἑτέραν ἐκάλεσα Σχοίνισμα – καὶ ποιμανῶ τὰ πρόβατα.

[7] And I will tend the flock of slaughter in the land of Chanaan: and I will take for myself two rods; the one I called Beauty, and the other I called Line; and I will tend the flock.

[8] καὶ ἐξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἑνί, καὶ βαρυνθήσεται ἡ ψυχή μου ἐπ᾽ αὐτούς, καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύοντο ἐπ᾽ ἐμέ.

[8] And I will cut off three shepherds in one month; and my soul shall grieve over them, for their souls cried out against me.

[9] καὶ εἶπα Οὐ ποιμανῶ ὑμᾶς· τὸ ἀποθνῇσκον ἀποθνῃσκέτω, καὶ τὸ ἐκλεῖπον ἐκλειπέτω, καὶ τὰ κατάλοιπα κατεσθιέτωσαν ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ.

[9] And I said, I will not tend you: that which dies, let it die; and that which falls off, let it fall off; and let the rest eat every one the flesh of his neighbour.

[10] καὶ λήμψομαι τὴν ῥάβδον μου τὴν καλὴν καὶ ἀπορρίψω αὐτὴν τοῦ διασκεδάσαι τὴν διαθήκην μου, ἣν διεθέμην πρὸς πάντας τοὺς λαούς·

[10] And I will take my beautiful staff, and cast it away, that I may break my covenant which I made with all the people.

[11] καὶ διασκεδασθήσεται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ γνώσονται οἱ Χαναναῖοι τὰ πρόβατα τὰ φυλασσόμενα, διότι λόγος κυρίου ἐστίν.

[11] And it shall be broken in that day; and the Chananites, the sheep that are kept for me, shall know that it is the word of the Lord.

[12] καὶ ἐρῶ πρὸς αὐτούς Εἰ καλὸν ἐνώπιον ὑμῶν ἐστιν, δότε στήσαντες τὸν μισθόν μου ἢ ἀπείπασθε· καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς.

[12] And I will say to them, If it be good in your eyes, give *me* my price, or refuse it. And they weighed for my price thirty pieces of silver.

[13] καὶ εἶπεν κύριος πρός με Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον.

[13] And the Lord said to me, Drop them into the furnace, and I will see if it is good *metal*, as I was proved for their sakes. And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.

[14] καὶ ἀπέρριψα τὴν ῥάβδον τὴν δευτέραν, τὸ Σχοίνισμα, τοῦ διασκεδάσαι τὴν κατάσχεσιν ἀνὰ μέσον Ιουδα καὶ ἀνὰ μέσον τοῦ Ισραηλ.

[14] And I cast away *my* second rod, *even* Line, that I might break the possession between Juda and Israel.

[15] Καὶ εἶπεν κύριος πρός με Ἔτι λαβὲ σεαυτῷ σκεύη ποιμενικὰ ποιμένος ἀπείρου.

[15] And the Lord said to me, Take yet to thee shepherd's implements belonging to an unskillful shepherd.

[16] διότι ἰδοὺ ἐγὼ ἐξεγείρω ποιμένα ἐπὶ τὴν γῆν· τὸ ἐκλιμπάνον οὐ μὴ ἐπισκέψηται καὶ τὸ διεσκορπισμένον οὐ μὴ ζητήσῃ καὶ τὸ συντετριμμένον οὐ μὴ ἰάσηται καὶ τὸ ὁλόκληρον οὐ μὴ κατευθύνῃ καὶ τὰ κρέα τῶν ἐκλεκτῶν καταφάγεται καὶ τοὺς ἀστραγάλους αὐτῶν ἐκστρέψει.

[16] For, behold, I *will* raise up a shepherd against the land: he shall not visit that which is perishing, and he shall not seek that which is scattered, and he shall not heal that which is bruised, nor guide that which is whole: but he shall devour the flesh of the choice *ones*, and shall dislocate the joints *of their necks*.

[17] ὦ οἱ ποιμαίνοντες τὰ μάταια καὶ οἱ καταλελοιπότες τὰ πρόβατα· μάχαιρα ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὸν ὀφθαλμὸν τὸν δεξιὸν αὐτοῦ· ὁ βραχίων αὐτοῦ ξηραινόμενος ξηρανθήσεται, καὶ ὁ ὀφθαλμὸς ὁ δεξιὸς αὐτοῦ ἐκτυφλούμενος ἐκτυφλωθήσεται.

[17] Alas for the vain shepherds that have forsaken the sheep! the sword *shall be* upon the arms of such a one, and upon his right eye: his arm shall be completely withered, and his right eye shall be utterly darkened.

CHAPTER 12

[1] Λῆμμα λόγου κυρίου ἐπὶ τὸν Ισραηλ· λέγει κύριος ἐκτείνων οὐρανὸν καὶ θεμελιῶν γῆν καὶ πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ

[1] The burden of the word of the Lord for Israel; saith the Lord, that stretches out the sky, and lays the foundation of the earth, and forms the spirit of man within him.

[2] Ἰδοὺ ἐγὼ τίθημι τὴν Ιερουσαλημ ὡς πρόθυρα σαλευόμενα πᾶσι τοῖς λαοῖς κύκλῳ, καὶ ἐν τῇ Ιουδαίᾳ ἔσται περιοχὴ ἐπὶ Ιερουσαλημ.

[2] Behold, I *will* make Jerusalem as trembling door-posts to all the nations round about, and in Judea there shall be a siege against Jerusalem.

[3] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ιερουσαλημ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίξεται, καὶ ἐπισυναχθήσονται ἐπ᾽ αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.

[3] And it shall come to pass in that day *that* I will make Jerusalem a trodden stone to all the nations: every one that tramples on it shall utterly mock at *it*, and all the nations of the earth shall be gathered together against it.

[4] ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος παντοκράτωρ, πατάξω πάντα ἵππον ἐν ἐκστάσει καὶ τὸν ἀναβάτην αὐτοῦ ἐν παραφρονήσει, ἐπὶ δὲ τὸν οἶκον Ιουδα διανοίξω τοὺς ὀφθαλμούς μου καὶ πάντας τοὺς ἵππους τῶν λαῶν πατάξω ἐν ἀποτυφλώσει.

[4] In that day, saith the Lord Almighty, I will smite every horse with amazement, and his rider with madness: but I will open mine eyes upon the house of Juda, and I will smite all the horses of the nations with blindness.

[5] καὶ ἐροῦσιν οἱ χιλίαρχοι Ιουδα ἐν ταῖς καρδίαις αὐτῶν Εὑρήσομεν ἑαυτοῖς τοὺς κατοικοῦντας Ιερουσαλημ ἐν κυρίῳ παντοκράτορι θεῷ αὐτῶν.

[5] And the captains of thousands of Juda shall say in their hearts, We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God.

[6] ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τοὺς χιλιάρχους Ιουδα ὡς δαλὸν πυρὸς ἐν ξύλοις καὶ ὡς λαμπάδα πυρὸς ἐν καλάμῃ, καὶ καταφάγονται ἐκ δεξιῶν καὶ ἐξ εὐωνύμων πάντας τοὺς λαοὺς κυκλόθεν, καὶ κατοικήσει Ιερουσαλημ ἔτι καθ’ ἑαυτήν.

[6] In that day I will make the captains of thousands of Juda as a firebrand among wood, and as a torch of fire in stubble; and they shall devour on the right hand and on the left all the nations round about: and Jerusalem shall dwell again by herself, *even* in Jerusalem.

[7] καὶ σώσει κύριος τὰ σκηνώματα Ιουδα καθὼς ἀπ’ ἀρχῆς, ὅπως μὴ μεγαλύνηται καύχημα οἴκου Δαυιδ καὶ ἔπαρσις τῶν κατοικούντων Ιερουσαλημ ἐπὶ τὸν Ιουδαν.

[7] And the Lord shall save the tabernacles of Juda as at the beginning, that the boast of the house of David, and the pride of the inhabitants of Jerusalem, may not magnify themselves against Juda.

[8] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπερασπιεῖ κύριος ὑπὲρ τῶν κατοικούντων Ιερουσαλημ, καὶ ἔσται ὁ ἀσθενῶν ἐν αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς οἶκος Δαυιδ, ὁ δὲ οἶκος Δαυιδ ὡς οἶκος θεοῦ, ὡς ἄγγελος κυρίου ἐνώπιον αὐτῶν.

[8] And it shall come to pass in that day, *that* the Lord shall defend the inhabitants of Jerusalem; and the weak one among them in that day shall be as David, and the house of David as the house of God, as the angel of the Lord before them.

[9] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ζητήσω τοῦ ἐξᾶραι πάντα τὰ ἔθνη τὰ ἐπερχόμενα ἐπὶ Ιερουσαλημ.

[9] And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

[10] καὶ ἐκχεῶ ἐπὶ τὸν οἶκον Δαυιδ καὶ ἐπὶ τοὺς κατοικοῦντας Ιερουσαλημ πνεῦμα χάριτος καὶ οἰκτιρμοῦ, καὶ ἐπιβλέψονται πρός με ἀνθ’ ὧν κατωρχήσαντο καὶ κόψονται ἐπ’ αὐτὸν κοπετὸν ὡς ἐπ’ ἀγαπητὸν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ.

[10] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked *me*, and they shall make lamentation for

him, as for a beloved *friend*, and they shall grieve intensely, as for a firstborn *son*.

[11] ἐν τῇ ἡμέρᾳ ἐκείνῃ μεγαλυνθήσεται ὁ κοπετὸς ἐν Ιερουσαλημ ὡς κοπετὸς ῥοῶνος ἐν πεδίῳ ἐκκοπτομένου,

[11] In that day the lamentation in Jerusalem shall be very great, as the mourning for the pomegranate grove cut down in the plain.

[12] καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς, φυλὴ καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς, φυλὴ οἴκου Δαυιδ καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς, φυλὴ οἴκου Ναθαν καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς,

[12] And the land shall lament in separate families, the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

[13] φυλὴ οἴκου Λευι καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς, φυλὴ τοῦ Συμεων καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς,

[13] the family of the house of Levi by itself, and their wives by themselves; the family of Symeon by itself, and their wives by themselves;

[14] πᾶσαι αἱ φυλαὶ αἱ ὑπολελειμμέναι φυλὴ καθ’ ἑαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ’ ἑαυτάς.

[14] all the families that are left, each family by itself, and their wives by themselves.

CHAPTER 13

[1] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται πᾶς τόπος διανοιγόμενος ἐν τῷ οἴκῳ Δαυιδ.

[1] In that day every place shall be opened to the house of David and to the inhabitants of Jerusalem for removal and for separation.

[2] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, ἐξολεθρεύσω τὰ ὀνόματα τῶν εἰδώλων ἀπὸ τῆς γῆς, καὶ οὐκέτι ἔσται αὐτῶν μνεία· καὶ τοὺς ψευδοπροφήτας καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρῶ ἀπὸ τῆς γῆς.

[2] And it shall come to pass in that day, saith the Lord of hosts, *that* I will utterly destroy the names of the idols from off the land, and there shall be no longer *any* remembrance of them: and I will cut off the false prophets and the evil spirit from the land.

[3] καὶ ἔσται ἐὰν προφητεύσῃ ἄνθρωπος ἔτι, καὶ ἐρεῖ πρὸς αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτόν Οὐ ζήσῃ, ὅτι ψευδῆ ἐλάλησας ἐπ᾽ ὀνόματι κυρίου· καὶ συμποδιοῦσιν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οἱ γεννήσαντες αὐτὸν ἐν τῷ προφητεύειν αὐτόν.

[3] And it shall come to pass, if a man will yet prophesy, that his father and his mother which gave birth to him shall say to him, Thou shalt not live; for thou has spoken lies in the name of the Lord: and his father and his mother who gave him birth shall bind him as he is prophesying.

[4] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ καταισχυνθήσονται οἱ προφῆται, ἕκαστος ἐκ τῆς ὁράσεως αὐτοῦ ἐν τῷ προφητεύειν αὐτόν, καὶ ἐνδύσονται δέρριν τριχίνην ἀνθ᾽ ὧν ἐψεύσαντο.

[4] And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision when he prophesies; and they shall clothe themselves with a garment of hair, because they have lied.

[5] καὶ ἐρεῖ Οὐκ εἰμι προφήτης ἐγώ, διότι ἄνθρωπος ἐργαζόμενος τὴν γῆν ἐγώ εἰμι, ὅτι ἄνθρωπος ἐγέννησέν με ἐκ νεότητός μου.

[5] And *one* shall say, I am not a prophet, for I am a tiller of the ground, for a man brought me up *thus* from my youth.

[6] καὶ ἐρῶ πρὸς αὐτόν Τί αἱ πληγαὶ αὗται ἀνὰ μέσον τῶν χειρῶν σου; καὶ ἐρεῖ Ἃς ἐπλήγην ἐν τῷ οἴκῳ τῷ ἀγαπητῷ μου.

[6] And I will say to him, What are these wounds between thine hands? and he shall say, *Those* with which I was wounded in my beloved house.

[7] Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ᾽ ἄνδρα πολίτην μου, λέγει κύριος παντοκράτωρ· πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα, καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας.

[7] Awake, O sword, against my shepherds, and against the man *who is* my citizen, saith the Lord Almighty: smite the shepherds, and draw out the sheep: and I will bring mine hand upon the little ones.

[8] καὶ ἔσται ἐν πάσῃ τῇ γῇ, λέγει κύριος, τὰ δύο μέρη ἐξολεθρευθήσεται καὶ ἐκλείψει, τὸ δὲ τρίτον ὑπολειφθήσεται ἐν αὐτῇ·

[8] And it shall come to pass, *that* in all the land, saith the Lord, two parts thereof shall be cut off and perish; but the third shall be left therein.

[9] καὶ διάξω τὸ τρίτον διὰ πυρὸς καὶ πυρώσω αὐτούς, ὡς πυροῦται τὸ ἀργύριον, καὶ δοκιμῶ αὐτούς, ὡς δοκιμάζεται τὸ χρυσίον· αὐτὸς ἐπικαλέσεται τὸ ὄνομά μου, κἀγὼ ἐπακούσομαι αὐτῷ καὶ ἐρῶ Λαός μου οὗτός ἐστιν, καὶ αὐτὸς ἐρεῖ Κύριος ὁ θεός μου.

[9] And I will bring the third *part* through the fire, and I will try them as silver is tried, and I will prove them as gold is proved: they shall call upon my name, and I will hear them, and say, This is my people: and they shall say, The Lord *is* my God.

CHAPTER 14

[1] Ἰδοὺ ἡμέραι ἔρχονται τοῦ κυρίου, καὶ διαμερισθήσεται τὰ σκῦλά σου ἐν σοί.

[1] Behold, the days of the Lord come, and thy spoils shall be divided in thee.

[2] καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ιερουσαλημ εἰς πόλεμον, καὶ ἁλώσεται ἡ πόλις, καὶ διαρπαγήσονται αἱ οἰκίαι, καὶ αἱ γυναῖκες μολυνθήσονται, καὶ ἐξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἰχμαλωσίᾳ, οἱ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἐξολεθρευθῶσιν ἐκ τῆς πόλεως.

[2] And I will gather all the Gentiles to Jerusalem to war, and the city shall be taken, and the houses plundered, and the women ravished; and half of the city shall go forth into captivity, but the rest of my people shall not be utterly cut off from the city.

[3] καὶ ἐξελεύσεται κύριος καὶ παρατάξεται ἐν τοῖς ἔθνεσιν ἐκείνοις καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου.

[3] And the Lord shall go forth, and fight with those Gentiles as when he fought in the day of war.

[4] καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος τῶν ἐλαιῶν τὸ κατέναντι Ιερουσαλημ ἐξ ἀνατολῶν· καὶ σχισθήσεται τὸ ὄρος τῶν ἐλαιῶν, τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ ἥμισυ αὐτοῦ πρὸς θάλασσαν, χάος μέγα σφόδρα· καὶ κλινεῖ τὸ ἥμισυ τοῦ ὄρους πρὸς βορρᾶν καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον.

[4] And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south.

[5] καὶ ἐμφραχθήσεται φάραγξ ὀρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ιασολ καὶ ἐμφραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ σεισμοῦ ἐν ἡμέραις Οζιου βασιλέως Ιουδα· καὶ ἥξει κύριος ὁ θεός μου καὶ πάντες οἱ ἅγιοι μετ᾽ αὐτοῦ.

[5] And the valley of my mountains shall be closed up, and the valley of the mountains shall be joined on to Jasod, and shall be blocked up as it

was blocked up in the days of the earthquake, in the days of Ozias king of Juda; and the Lord my God shall come, and all the saints with him.

[6] ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς καὶ ψῦχος καὶ πάγος·

[6] And it shall come to pass in that day that there shall be no light,

[7] ἔσται μίαν ἡμέραν, καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ, καὶ οὐχ ἡμέρα καὶ οὐ νύξ, καὶ πρὸς ἑσπέραν ἔσται φῶς.

[7] and there shall be for one day cold and frost, and that day *shall be* known to the Lord, and *it shall* not *be* day nor night: but towards evening it shall be light.

[8] καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσεται ὕδωρ ζῶν ἐξ Ιερουσαλημ, τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἐν θέρει καὶ ἐν ἔαρι ἔσται οὕτως.

[8] And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea: and so shall it be in summer and spring.

[9] καὶ ἔσται κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν· ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται κύριος εἷς καὶ τὸ ὄνομα αὐτοῦ ἕν.

[9] And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one,

[10] κυκλῶν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον ἀπὸ Γαβε ἕως Ρεμμων κατὰ νότον Ιερουσαλημ· Ραμα δὲ ἐπὶ τόπου μενεῖ ἀπὸ τῆς πύλης Βενιαμιν ἕως τοῦ τόπου τῆς πύλης τῆς πρώτης, ἕως τῆς πύλης τῶν γωνιῶν καὶ ἕως τοῦ πύργου Ανανεηλ, ἕως τῶν ὑπολημίων τοῦ βασιλέως.

[10] compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's winepresses,

[11] κατοικήσουσιν ἐν αὐτῇ, καὶ οὐκ ἔσται ἀνάθεμα ἔτι, καὶ κατοικήσει Ιερουσαλημ πεποιθότως.

[11] they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely.

[12] Καὶ αὕτη ἔσται ἡ πτῶσις, ἣν κόψει κύριος πάντας τοὺς λαούς, ὅσοι ἐπεστράτευσαν ἐπὶ Ιερουσαλημ· τακήσονται αἱ σάρκες αὐτῶν ἑστηκότων αὐτῶν ἐπὶ τοὺς πόδας αὐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτῶν ῥυήσονται ἐκ τῶν ὀπῶν αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν τακήσεται ἐν τῷ στόματι αὐτῶν.

[12] And this shall be the overthrow with which the Lord will smite all the nations, as many as have fought against Jerusalem; their flesh shall consume away while they are standing upon their feet, and their eyes shall melt out of their holes, and their tongue shall consume away in their mouth.

[13] καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔκστασις κυρίου ἐπ᾽ αὐτοὺς μεγάλη, καὶ ἐπιλήμψονται ἕκαστος τῆς χειρὸς τοῦ πλησίον αὐτοῦ, καὶ συμπλακήσεται ἡ χεὶρ αὐτοῦ πρὸς χεῖρα τοῦ πλησίον αὐτοῦ.

[13] And there shall be in that day a great panic from the Lord upon them; and they shall lay hold every man of the hand of his neighbour, and his hand shall be clasped with the hand of his neighbour.

[14] καὶ ὁ Ιουδας παρατάξεται ἐν Ιερουσαλημ καὶ συνάξει τὴν ἰσχὺν πάντων τῶν λαῶν κυκλόθεν, χρυσίον καὶ ἀργύριον καὶ ἱματισμὸν εἰς πλῆθος σφόδρα.

[14] Juda also shall fight in Jerusalem; and *God* shall gather the strength of all the nations round about, gold, and silver, and apparel, in great abundance.

[15] καὶ αὕτη ἔσται ἡ πτῶσις τῶν ἵππων καὶ τῶν ἡμιόνων καὶ τῶν καμήλων καὶ τῶν ὄνων καὶ πάντων τῶν κτηνῶν τῶν ὄντων ἐν ταῖς παρεμβολαῖς ἐκείναις κατὰ τὴν πτῶσιν ταύτην.

[15] And this shall be the overthrow of the horses, and mules, and camels, and asses, and all the beasts that are in those camps, according to this overthrow.

[16] καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ιερουσαλημ, καὶ ἀναβήσονται κατ᾽ ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ τοῦ ἑορτάζειν τὴν ἑορτὴν τῆς σκηνοπηγίας.

[16] And it shall come to pass, *that* whosoever shall be left of all the nations that came against Jerusalem, shall even come up every year to

worship the king, the Lord Almighty, and to keep the feast of tabernacles.

[17] καὶ ἔσται ὅσοι ἐὰν μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς Ιερουσαλημ τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι, καὶ οὗτοι ἐκείνοις προστεθήσονται.

[17] And it shall come to pass, *that* whosoever of all the families of the earth shall not come up to Jerusalem to worship the king, the Lord Almighty, even these shall be added to the others.

[18] ἐὰν δὲ φυλὴ Αἰγύπτου μὴ ἀναβῇ μηδὲ ἔλθῃ ἐκεῖ, καὶ ἐπὶ τούτοις ἔσται ἡ πτῶσις, ἣν πατάξει κύριος πάντα τὰ ἔθνη, ὅσα ἐὰν μὴ ἀναβῇ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας.

[18] And if the family of Egypt shall not go up, nor come; then upon them shall be the overthrow with which the Lord shall smite all the nations, whichever of them shall not come up to keep the feast of tabernacles.

[19] αὕτη ἔσται ἡ ἁμαρτία Αἰγύπτου καὶ ἡ ἁμαρτία πάντων τῶν ἐθνῶν, ὅσα ἂν μὴ ἀναβῇ τοῦ ἑορτάσαι τὴν ἑορτὴν τῆς σκηνοπηγίας.

[19] This shall be the sin of Egypt, and the sin of all the nations, whosoever shall not come up to keep the feast of tabernacles.

[20] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται τὸ ἐπὶ τὸν χαλινὸν τοῦ ἵππου ἅγιον τῷ κυρίῳ παντοκράτορι, καὶ ἔσονται οἱ λέβητες οἱ ἐν τῷ οἴκῳ κυρίου ὡς φιάλαι πρὸ προσώπου τοῦ θυσιαστηρίου,

[20] In that day there shall be upon the bridle of every horse Holiness to the Lord Almighty; and the caldrons in the house of the Lord shall be as bowls before the altar.

[21] καὶ ἔσται πᾶς λέβης ἐν Ιερουσαλημ καὶ ἐν τῷ Ιουδα ἅγιον τῷ κυρίῳ παντοκράτορι· καὶ ἥξουσιν πάντες οἱ θυσιάζοντες καὶ λήμψονται ἐξ αὐτῶν καὶ ἑψήσουσιν ἐν αὐτοῖς. καὶ οὐκ ἔσται Χαναναῖος οὐκέτι ἐν τῷ οἴκῳ κυρίου παντοκράτορος ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[21] And every pot in Jerusalem and in Juda shall be holy to the Lord Almighty: and all that sacrifice shall come and take of them, and shall seethe *meat* in them: and in that day there shall be no more the Chananite in the house of the Lord Almighty.

Malachi

CHAPTER 1

[1] Λῆμμα λόγου κυρίου ἐπὶ τὸν Ισραηλ ἐν χειρὶ ἀγγέλου αὐτοῦ· θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν.

[1] The burden of the word of the Lord to Israel by the hand of his messenger. Lay *it*, I pray you, to heart.

[2] Ἠγάπησα ὑμᾶς, λέγει κύριος. καὶ εἴπατε Ἐν τίνι ἠγάπησας ἡμᾶς; οὐκ ἀδελφὸς ἦν Ησαυ τοῦ Ιακωβ; λέγει κύριος· καὶ ἠγάπησα τὸν Ιακωβ,

[2] I have loved you, saith the Lord. And ye said, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

[3] τὸν δὲ Ησαυ ἐμίσησα καὶ ἔταξα τὰ ὅρια αὐτοῦ εἰς ἀφανισμὸν καὶ τὴν κληρονομίαν αὐτοῦ εἰς δόματα ἐρήμου.

[3] and hated Esau and laid waste his borders, and made his heritage as dwellings of the wilderness?

[4] διότι ἐρεῖ ἡ Ιδουμαία Κατέστραπται, καὶ ἐπιστρέψωμεν καὶ ἀνοικοδομήσωμεν τὰς ἐρήμους· τάδε λέγει κύριος παντοκράτωρ Αὐτοὶ οἰκοδομήσουσιν, καὶ ἐγὼ καταστρέψω· καὶ ἐπικληθήσεται αὐτοῖς ὅρια ἀνομίας καὶ λαὸς ἐφ' ὃν παρατέτακται κύριος ἕως αἰῶνος.

[4] Because one will say, Idumea has been overthrown, but let us return and rebuild the desolate places; thus saith the Lord Almighty, They shall build, but I will throw down; and they shall be called The borders of wickedness, and, The people against whom the Lord has set himself for ever.

[5] καὶ οἱ ὀφθαλμοὶ ὑμῶν ὄψονται, καὶ ὑμεῖς ἐρεῖτε Ἐμεγαλύνθη κύριος ὑπεράνω τῶν ὁρίων τοῦ Ισραηλ.

[5] And your eyes shall see, and ye shall say, The Lord has been magnified upon the borders of Israel.

[6] Υἱὸς δοξάζει πατέρα καὶ δοῦλος τὸν κύριον αὐτοῦ. καὶ εἰ πατήρ εἰμι ἐγώ, ποῦ ἐστιν ἡ δόξα μου; καὶ εἰ κύριός εἰμι ἐγώ, ποῦ ἐστιν ὁ φόβος μου; λέγει κύριος παντοκράτωρ. ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες τὸ ὄνομά μου· καὶ εἴπατε Ἐν τίνι ἐφαυλίσαμεν τὸ ὄνομά σου;

[6] A son honours *his* father, and a servant his master: if then I am a father, where is mine honour? and if I am a master, where is my fear? saith the Lord Almighty. Ye the priests are they that despise my name: yet ye said, Wherein have we despised thy name?

[7] προσάγοντες πρὸς τὸ θυσιαστήριόν μου ἄρτους ἠλισγημένους. καὶ εἴπατε Ἐν τίνι ἠλισγήσαμεν αὐτούς; ἐν τῷ λέγειν ὑμᾶς Τράπεζα κυρίου ἐξουδενωμένη ἐστὶν καὶ τὰ ἐπιτιθέμενα βρώματα ἐξουδενωμένα.

[7] In that ye bring to mine altar polluted bread; and ye said, Wherein have ye polluted it? In that ye say, The table of the Lord is polluted, and that which was set thereon ye have despised.

[8] διότι ἐὰν προσαγάγητε τυφλὸν εἰς θυσίαν, οὐ κακόν; καὶ ἐὰν προσαγάγητε χωλὸν ἢ ἄρρωστον, οὐ κακόν; προσάγαγε δὴ αὐτὸ τῷ ἡγουμένῳ σου, εἰ προσδέξεταί αὐτό, εἰ λήμψεταί πρόσωπόν σου, λέγει κύριος παντοκράτωρ.

[8] For if ye bring a blind *victim* for sacrifices, *is it* not evil? and if ye bring the lame or the sick, *is it* not evil? offer it now to thy ruler, *and see* if he will receive thee, if he will accept thy person, saith the Lord Almighty.

[9] καὶ νῦν ἐξιλάσκεσθε τὸ πρόσωπον τοῦ θεοῦ ὑμῶν καὶ δεήθητε αὐτοῦ· ἐν χερσὶν ὑμῶν γέγονεν ταῦτα· εἰ λήμψομαι ἐξ ὑμῶν πρόσωπα ὑμῶν; λέγει κύριος παντοκράτωρ.

[9] And now intreat the face of your God, and make supplication to him. These things have been done by your hands; shall I accept you? saith the Lord Almighty.

[10] διότι καὶ ἐν ὑμῖν συγκλεισθήσονται θύραι, καὶ οὐκ ἀνάψετε τὸ θυσιαστήριόν μου δωρεάν· οὐκ ἔστιν μου θέλημα ἐν ὑμῖν, λέγει κύριος παντοκράτωρ, καὶ θυσίαν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν.

[10] Because even among you the doors shall be shut, and *one* will not kindle *the fire of* mine altar for nothing, I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands.

[11] διότι ἀπ᾽ ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου καὶ θυσία καθαρά, διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν, λέγει κύριος παντοκράτωρ.

[11] For from the rising of the sun even to the going down *thereof* my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.

[12] ὑμεῖς δὲ βεβηλοῦτε αὐτὸ ἐν τῷ λέγειν ὑμᾶς Τράπεζα κυρίου ἠλισγημένη ἐστίν, καὶ τὰ ἐπιτιθέμενα ἐξουδένωνται βρώματα αὐτοῦ.

[12] But ye profane it, in that ye say, The table of the Lord is polluted, and his meats set thereon are despised.

[13] καὶ εἴπατε Ταῦτα ἐκ κακοπαθείας ἐστίν, καὶ ἐξεφύσησα αὐτὰ λέγει κύριος παντοκράτωρ· καὶ εἰσεφέρετε ἁρπάγματα καὶ τὰ χωλὰ καὶ τὰ ἐνοχλούμενα· καὶ ἐὰν φέρητε τὴν θυσίαν, εἰ προσδέξομαι αὐτὰ ἐκ τῶν χειρῶν ὑμῶν; λέγει κύριος παντοκράτωρ.

[13] And ye said, These *services* are troublesome: therefore I have utterly rejected them with scorn, saith the Lord Almighty: and ye brought in torn victims, and lame, and sick: if then ye should bring an offering, shall I accept them at your hands? saith the Lord Almighty.

[14] καὶ ἐπικατάρατος ὃς ἦν δυνατὸς καὶ ὑπῆρχεν ἐν τῷ ποιμνίῳ αὐτοῦ ἄρσεν καὶ εὐχὴ αὐτοῦ ἐπ᾽ αὐτῷ καὶ θύει διεφθαρμένον τῷ κυρίῳ· διότι βασιλεὺς μέγας ἐγώ εἰμι, λέγει κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου ἐπιφανὲς ἐν τοῖς ἔθνεσιν.

[14] And cursed *is the man* who had the power, and possessed a male in his flock, and whose vow is upon him, and who sacrifices a corrupt thing to the Lord: for I am a great King, saith the Lord Almighty, and my name is glorious among the nations.

CHAPTER 2

[1] Καὶ νῦν ἡ ἐντολὴ αὕτη πρὸς ὑμᾶς, οἱ ἱερεῖς·

[1] And now, O priests, this commandment is to you.

[2] ἐὰν μὴ ἀκούσητε, καὶ ἐὰν μὴ θῆσθε εἰς τὴν καρδίαν ὑμῶν τοῦ δοῦναι δόξαν τῷ ὀνόματί μου, λέγει κύριος παντοκράτωρ, καὶ ἐξαποστελῶ ἐφ' ὑμᾶς τὴν κατάραν καὶ ἐπικαταράσομαι τὴν εὐλογίαν ὑμῶν καὶ καταράσομαι αὐτήν· καὶ διασκεδάσω τὴν εὐλογίαν ὑμῶν, καὶ οὐκ ἔσται ἐν ὑμῖν, ὅτι ὑμεῖς οὐ τίθεσθε εἰς τὴν καρδίαν ὑμῶν.

[2] If ye will not hearken, and if ye will not lay *it* to heart, to give glory to my name, saith the Lord Almighty, then I will send forth the curse upon you, and I will bring a curse upon your blessing: yea, I will curse it, and I will scatter your blessing, and it shall not exist among you, because ye lay not this to heart.

[3] ἰδοὺ ἐγὼ ἀφορίζω ὑμῖν τὸν ὦμον καὶ σκορπιῶ ἤνυστρον ἐπὶ τὰ πρόσωπα ὑμῶν, ἤνυστρον ἑορτῶν ὑμῶν, καὶ λήμψομαι ὑμᾶς εἰς τὸ αὐτό·

[3] Behold, I turn my back upon you, and I will scatter dung upon your faces, the dung of your feasts, and I will carry you away at the same time.

[4] καὶ ἐπιγνώσεσθε διότι ἐγὼ ἐξαπέσταλκα πρὸς ὑμᾶς τὴν ἐντολὴν ταύτην τοῦ εἶναι τὴν διαθήκην μου πρὸς τοὺς Λευίτας, λέγει κύριος παντοκράτωρ.

[4] And ye shall know that I have sent this commandment to you, that my covenant might be with the sons of Levi, saith the Lord Almighty.

[5] ἡ διαθήκη μου ἦν μετ' αὐτοῦ τῆς ζωῆς καὶ τῆς εἰρήνης, καὶ ἔδωκα αὐτῷ ἐν φόβῳ φοβεῖσθαί με καὶ ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν.

[5] My covenant of life and peace was with him, and I gave *it* him that he might reverently fear me, and that he might be awe-struck at my name.

[6] νόμος ἀληθείας ἦν ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὑρέθη ἐν χείλεσιν αὐτοῦ· ἐν εἰρήνῃ κατευθύνων ἐπορεύθη μετ' ἐμοῦ καὶ πολλοὺς ἐπέστρεψεν ἀπὸ ἀδικίας.

[6] The law of truth was in his mouth, and iniquity was not found in his lips: he walked before me directing *his way* in peace, and he turned many from unrighteousness.

[7] ὅτι χείλη ἱερέως φυλάξεται γνῶσιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐτοῦ, διότι ἄγγελος κυρίου παντοκράτορός ἐστιν.

[7] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord Almighty.

[8] ὑμεῖς δὲ ἐξεκλίνατε ἐκ τῆς ὁδοῦ καὶ πολλοὺς ἠσθενήσατε ἐν νόμῳ, διεφθείρατε τὴν διαθήκην τοῦ Λευι, λέγει κύριος παντοκράτωρ.

[8] But ye have turned aside from the way, and caused many to fail in *following* the law: ye have corrupted the covenant of Levi, saith the Lord Almighty.

[9] κἀγὼ δέδωκα ὑμᾶς ἐξουδενωμένους καὶ παρειμένους εἰς πάντα τὰ ἔθνη, ἀνθ' ὧν ὑμεῖς οὐκ ἐφυλάξασθε τὰς ὁδούς μου, ἀλλὰ ἐλαμβάνετε πρόσωπα ἐν νόμῳ.

[9] And I have made you despised and cast out among all the people, because ye have not kept my ways, but have been partial in the law.

[10] Οὐχὶ θεὸς εἷς ἔκτισεν ὑμᾶς; οὐχὶ πατὴρ εἷς πάντων ὑμῶν; τί ὅτι ἐγκατελίπετε ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ βεβηλῶσαι τὴν διαθήκην τῶν πατέρων ὑμῶν;

[10] Have ye not all one father? Did not one God create you? why have ye forsaken every man his brother, to profane the covenant of your fathers?

[11] ἐγκατελείφθη Ιουδας, καὶ βδέλυγμα ἐγένετο ἐν τῷ Ισραηλ καὶ ἐν Ιερουσαλημ, διότι ἐβεβήλωσεν Ιουδας τὰ ἅγια κυρίου, ἐν οἷς ἠγάπησεν, καὶ ἐπετήδευσεν εἰς θεοὺς ἀλλοτρίους.

[11] Juda has been forsaken, and an abomination has been committed in Israel and in Jerusalem; for Juda has profaned the holy things of the Lord, which he delighted in, and has gone after other gods.

[12] ἐξολεθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιοῦντα ταῦτα, ἕως καὶ ταπεινωθῇ ἐκ σκηνωμάτων Ιακωβ καὶ ἐκ προσαγόντων θυσίαν τῷ κυρίῳ παντοκράτορι.

[12] The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to the Lord Almighty.

[13] καὶ ταῦτα, ἃ ἐμίσουν, ἐποιεῖτε· ἐκαλύπτετε δάκρυσιν τὸ θυσιαστήριον κυρίου καὶ κλαυθμῷ καὶ στεναγμῷ ἐκ κόπων. ἔτι ἄξιον ἐπιβλέψαι εἰς θυσίαν ἢ λαβεῖν δεκτὸν ἐκ τῶν χειρῶν ὑμῶν;

[13] And these things which I hated, ye did: ye covered with tears the altar of the Lord, and with weeping and groaning because of troubles: *is it* meet *for me* to have respect to your sacrifice, or to receive *anything* from your hands *as* welcome?

[14] καὶ εἴπατε Ἕνεκεν τίνος; ὅτι κύριος διεμαρτύρατο ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον γυναικὸς νεότητός σου, ἣν ἐγκατέλιπες, καὶ αὐτὴ κοινωνός σου καὶ γυνὴ διαθήκης σου.

[14] Yet ye said, Wherefore? Because the Lord has borne witness between thee and the wife of thy youth, whom thou has forsaken, and *yet* she was thy partner, and the wife of thy covenant.

[15] καὶ οὐκ ἄλλος ἐποίησεν, καὶ ὑπόλειμμα πνεύματος αὐτοῦ. καὶ εἴπατε Τί ἄλλο ἀλλ᾽ ἢ σπέρμα ζητεῖ ὁ θεός; καὶ φυλάξασθε ἐν τῷ πνεύματι ὑμῶν, καὶ γυναῖκα νεότητός σου μὴ ἐγκαταλίπῃς·

[15] And did he not do well? and *there was* the residue of his spirit. But ye said, What does God seek but a seed? But take ye heed to your spirit, and forsake not the wife of thy youth.

[16] ἀλλὰ ἐὰν μισήσας ἐξαποστείλῃς, λέγει κύριος ὁ θεὸς τοῦ Ισραηλ, καὶ καλύψει ἀσέβεια ἐπὶ τὰ ἐνθυμήματά σου, λέγει κύριος παντοκράτωρ. καὶ φυλάξασθε ἐν τῷ πνεύματι ὑμῶν καὶ οὐ μὴ ἐγκαταλίπητε.

[16] But if thou shouldest hate *thy wife* and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts, saith the Lord Almighty: therefore take ye heed to your spirit, and forsake *them* not,

[17] Οἱ παροξύνοντες τὸν θεὸν ἐν τοῖς λόγοις ὑμῶν καὶ εἴπατε Ἐν τίνι παρωξύναμεν αὐτόν; ἐν τῷ λέγειν ὑμᾶς Πᾶς ποιῶν πονηρόν, καλὸν ἐνώπιον κυρίου, καὶ ἐν αὐτοῖς αὐτὸς εὐδόκησεν· καί Ποῦ ἐστιν ὁ θεὸς τῆς δικαιοσύνης;

[17] ye that have provoked God with your words. But ye said, Wherein have we provoked him? In that ye say, Every one that does evil is a pleasing *object* in the sight of the Lord, and he takes pleasure in such; and where is the God of justice?

CHAPTER 3

[1] ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θέλετε· ἰδοὺ ἔρχεται, λέγει κύριος παντοκράτωρ.

[1] Behold, I send forth my messenger, and he shall survey the way before me: and the Lord, whom ye seek, shall suddenly come into his temple, even the angel of the covenant, whom ye take pleasure in: behold, he is coming, saith the Lord Almighty.

[2] καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ; ἢ τίς ὑποστήσεται ἐν τῇ ὀπτασίᾳ αὐτοῦ; διότι αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου καὶ ὡς πόα πλυνόντων.

[2] And who will abide the day of his coming? or who will withstand at his appearing? for he is coming in as the fire of a furnace and as the herb of fullers.

[3] καὶ καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον· καὶ καθαρίσει τοὺς υἱοὺς Λευι καὶ χεεῖ αὐτοὺς ὡς τὸ χρυσίον καὶ ὡς τὸ ἀργύριον· καὶ ἔσονται τῷ κυρίῳ προσάγοντες θυσίαν ἐν δικαιοσύνῃ.

[3] He shall sit to melt and purify as it were silver, and as it were gold: and he shall purify the sons of Levi, and refine them as gold and silver, and they shall offer to the Lord an offering in righteousness.

[4] καὶ ἀρέσει τῷ κυρίῳ θυσία Ιουδα καὶ Ιερουσαλημ καθὼς αἱ ἡμέραι τοῦ αἰῶνος καὶ καθὼς τὰ ἔτη τὰ ἔμπροσθεν.

[4] And the sacrifice of Juda and Jerusalem shall be pleasing to the Lord, according to the former days, and according to the former years.

[5] καὶ προσάξω πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τὰς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ καὶ τοὺς καταδυναστεύοντας χήραν καὶ τοὺς κονδυλίζοντας ὀρφανοὺς καὶ τοὺς ἐκκλίνοντας κρίσιν προσηλύτου καὶ τοὺς μὴ φοβουμένους με, λέγει κύριος παντοκράτωρ.

[5] And I will draw near to you in judgment; and I will be a sift witness against the witches, and against the adulteresses, and against them that swear falsely by my name, and against them that keep back the hireling's wages, and them that oppress the widow, and afflict orphans, and that wrest the judgment of the stranger, and fear not me, saith the Lord Almighty.

[6] Διότι ἐγὼ κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἠλλοίωμαι· καὶ ὑμεῖς, υἱοὶ Ιακωβ, οὐκ ἀπέχεσθε

[6] For I am the Lord your God, and I am not changed:

[7] ἀπὸ τῶν ἀδικιῶν τῶν πατέρων ὑμῶν, ἐξεκλίνατε νόμιμά μου καὶ οὐκ ἐφυλάξασθε. ἐπιστρέψατε πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς, λέγει κύριος παντοκράτωρ. καὶ εἴπατε Ἐν τίνι ἐπιστρέψωμεν;

[7] but ye, the sons of Jacob, have not refrained from the iniquities of your fathers: ye have perverted my statutes, and have not kept them.

Return to me, and I will return to you, saith the Lord Almighty. But ye said, Wherein shall we return?

[8] εἰ πτερνιεῖ ἄνθρωπος θεόν; διότι ὑμεῖς πτερνίζετέ με. καὶ ἐρεῖτε Ἐν τίνι ἐπτερνίκαμέν σε; ὅτι τὰ ἐπιδέκατα καὶ αἱ ἀπαρχαὶ μεθ' ὑμῶν εἰσιν·

[8] Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you *still*.

[9] καὶ ἀποβλέποντες ὑμεῖς ἀποβλέπετε, καὶ ἐμὲ ὑμεῖς πτερνίζετε· τὸ ἔθνος συνετελέσθη.

[9] And ye do surely look off from me, and ye insult me.

[10] καὶ εἰσηνέγκατε πάντα τὰ ἐκφόρια εἰς τοὺς θησαυρούς, καὶ ἐν τῷ οἴκῳ αὐτοῦ ἔσται ἡ διαρπαγὴ αὐτοῦ. ἐπισκέψασθε δὴ ἐν τούτῳ, λέγει κύριος παντοκράτωρ, ἐὰν μὴ ἀνοίξω ὑμῖν τοὺς καταρράκτας τοῦ οὐρανοῦ καὶ ἐκχεῶ ὑμῖν τὴν εὐλογίαν μου ἕως τοῦ ἱκανωθῆναι·

[10] The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house: return now on this behalf, saith the Lord Almighty, *see* if I will not open to you the torrents of heaven, and pour out my blessing upon you, until ye are satisfied.

[11] καὶ διαστελῶ ὑμῖν εἰς βρῶσιν καὶ οὐ μὴ διαφθείρω ὑμῶν τὸν καρπὸν τῆς γῆς, καὶ οὐ μὴ ἀσθενήσῃ ὑμῶν ἡ ἄμπελος ἡ ἐν τῷ ἀγρῷ, λέγει κύριος παντοκράτωρ.

[11] And I will appoint food for you, and I will not destroy the fruit of your land; and your vine in the field shall not fail, saith the Lord Almighty.

[12] καὶ μακαριοῦσιν ὑμᾶς πάντα τὰ ἔθνη, διότι ἔσεσθε ὑμεῖς γῆ θελητή, λέγει κύριος παντοκράτωρ.

[12] And all nations shall call you blessed: for ye shall be a desirable land, saith the Lord Almighty.

[13] Ἐβαρύνατε ἐπ᾽ ἐμὲ τοὺς λόγους ὑμῶν, λέγει κύριος, καὶ εἴπατε Ἐν τίνι κατελαλήσαμεν κατὰ σοῦ;

[13] Ye have spoken grievous words against me, saith the Lord. Yet ye said, Wherein have we spoken against thee?

[14] εἴπατε Μάταιος ὁ δουλεύων θεῷ, καὶ τί πλέον ὅτι ἐφυλάξαμεν τὰ φυλάγματα αὐτοῦ καὶ διότι ἐπορεύθημεν ἱκέται πρὸ προσώπου κυρίου παντοκράτορος;

[14] Ye said, He that serves God labours in vain: and what have we gained in that we have kept his ordinances, and in that we have walked as suppliants before the face of the Lord Almighty?

[15] καὶ νῦν ἡμεῖς μακαρίζομεν ἀλλοτρίους, καὶ ἀνοικοδομοῦνται πάντες ποιοῦντες ἄνομα καὶ ἀντέστησαν θεῷ καὶ ἐσώθησαν.

[15] And now we pronounce strangers blessed; and all they who act unlawfully are built up; and they have resisted God, and *yet* have been delivered.

[16] Ταῦτα κατελάλησαν οἱ φοβούμενοι τὸν κύριον, ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· καὶ προσέσχεν κύριος καὶ εἰσήκουσεν καὶ ἔγραψεν βιβλίον μνημοσύνου ἐνώπιον αὐτοῦ τοῖς φοβουμένοις τὸν κύριον καὶ εὐλαβουμένοις τὸ ὄνομα αὐτοῦ.

[16] Thus spoke they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and reverenced his name.

[17] καὶ ἔσονταί μοι, λέγει κύριος παντοκράτωρ, εἰς ἡμέραν, ἣν ἐγὼ ποιῶ εἰς περιποίησιν, καὶ αἱρετιῶ αὐτοὺς ὃν τρόπον αἱρετίζει ἄνθρωπος τὸν υἱὸν αὐτοῦ τὸν δουλεύοντα αὐτῷ.

[17] And they shall be mine, saith the Lord Almighty, in the day which I appoint for a peculiar possession; and I will make choice of them, as a man makes choice of his son that serves him.

[18] καὶ ἐπιστραφήσεσθε καὶ ὄψεσθε ἀνὰ μέσον δικαίου καὶ ἀνὰ μέσον ἀνόμου καὶ ἀνὰ μέσον τοῦ δουλεύοντος θεῷ καὶ τοῦ μὴ δουλεύοντος.

[18] Then shall ye return, and discern between the righteous and the wicked, and between him that serves God, and him that serves *him* not.

CHAPTER 4

[1] διότι ἰδοὺ ἡμέρα κυρίου ἔρχεται καιομένη ὡς κλίβανος καὶ φλέξει αὐτούς, καὶ ἔσονται πάντες οἱ ἀλλογενεῖς καὶ πάντες οἱ ποιοῦντες ἄνομα καλάμη, καὶ ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη, λέγει κύριος παντοκράτωρ, καὶ οὐ μὴ ὑπολειφθῇ ἐξ αὐτῶν ῥίζα οὐδὲ κλῆμα.

[1] For, behold, a day comes burning as an oven, and it shall consume them; and all the aliens, and all that do wickedly, shall be stubble: and the day that is coming shall set them on fire, saith the Lord Almighty, and there shall not be left of them root or branch.

[2] καὶ ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομά μου ἥλιος δικαιοσύνης καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ, καὶ ἐξελεύσεσθε καὶ σκιρτήσετε ὡς μοσχάρια ἐκ δεσμῶν ἀνειμένα.

[2] But to you that fear my name shall the Sun of righteousness arise, and healing *shall be* in his wings: and ye shall go forth, and bound as young calves let loose from bonds.

[3] καὶ καταπατήσετε ἀνόμους, διότι ἔσονται σποδὸς ὑποκάτω τῶν ποδῶν ὑμῶν ἐν τῇ ἡμέρᾳ, ᾗ ἐγὼ ποιῶ, λέγει κύριος παντοκράτωρ.

[3] And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty.

[4] καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ηλιαν τὸν Θεσβίτην πρὶν ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ,

[4] Remember the law of my servant Moses, accordingly as I charged him *with it* in Choreb for all Israel, *even* the commandments and ordinances.

[5] ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἔλθω καὶ πατάξω τὴν γῆν ἄρδην.

[5] And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes;

[6] μνήσθητε νόμου Μωυσῆ τοῦ δούλου μου, καθότι ἐνετειλάμην αὐτῷ ἐν Χωρηβ πρὸς πάντα τὸν Ισραηλ προστάγματα καὶ δικαιώματα.

[6] who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

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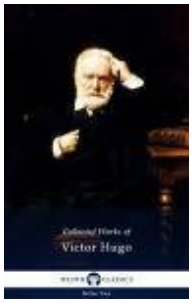

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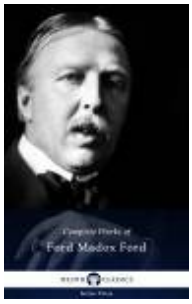

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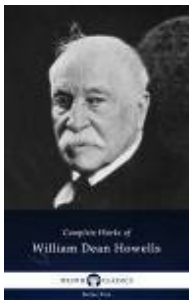

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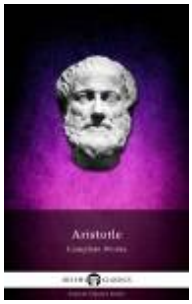

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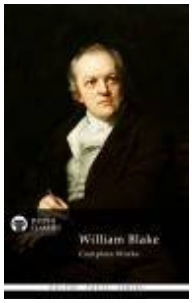

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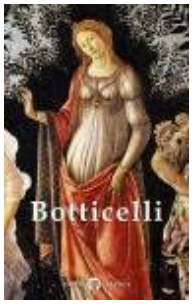

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